THE

HOLY BIBLE,

CONTAINING THE

OLD AND NEW TESTAMENTS.

THE TEXT

CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT

AUTHORIZED TRANSLATION,

INCLUDING THE

MARGINAL READINGS AND PARALLEL TEXTS:

WITH

A COMMENTARY AND CRITICAL NOTES;

DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE AUTHOR'S FINAL CORRECTIONS.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.—Rom. xv. 4.

THE OLD TESTAMENT.

VOLUME I.—GENESIS TO DEUTERONOMY.

New-York:

PUBLISHED BY G. LANE & C. B. TIPPETT,

FOR THE METHODIST EPISCOPAL CHURCH: 200 MULBERRY-STREET.

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GENERAL PREFACE.

THE different nations of the earth, which have received the Old and New Testaments as a Divine revelation, have not only had them carefully translated into their respective languages, but have also agreed in the propriety and necessity of illustrating them by *comments*. At first, the insertion of a *word* or *sentence* in the margin, explaining some particular word in the text, appears to have constituted the whole of the comment. Afterwards, these were mingled with the text, but with such marks as served to distinguish them from the words they were intended to illustrate; sometimes the comment was *interlined* with the text, and at other times it occupied a space at the bottom of the page.

Ancient comments written in all these various ways I have often seen; and a Bible now lies before me, written, probably, before the time of *Wiclif*, where the glosses are all *incorporated* with the text, and only distinguished from it by a *line* underneath; the line evidently added by a later hand. As a matter of curiosity I shall introduce a few specimens.

And seide, Wath, or welc, Ɨ am chaufid. Ɨ sawe the fir. Isa. xliv. 16.

We eete haue as an ox, and with dewe of heben his body was informid or defoulid, till his heris wexiden into lienesse of eglis, and his naylis as naylis oc clees of briddis. Dan. iv. 33.

We that is best in hem is as a palyure, that is a scharp busche, or a thistel or firse. Micah vii. 4.

We schal baptise or christend you, with the hooly goost and fir, whos whynwinge clothe or fan in his hond. Matt. iii. 11, 12.

Who euer schal leeue his wijf, geue he to her a lybel, that is, a lytil book of forsakinge. Matt. v. 31.

Blynde men seen, croked men wandren, mesels ben maad clene, deef men heeren, ded men risen ageyn, pore men ben taken to preechynge of the gospel, or been maad kepers of the gospel. Matt. xi. 5.

Ɨ schal bolke out, or telle out thingis hid fro making of the world. Matt. xiii. 35.

See serpentis fruytis of burrowynygis of eddris that sleen her modris, how schuln yee flee fro the dome of helle. Matt. xxiii. 33.

Merounde tetraarcha, that is, prince of the fourth parte. Luke iii. 1.

Hauynge your conuersacioun or liif good amonge heithen men. 1 Pet. ii. 12.

See schuln resceyue the unwelewable crown of glorie, or that schal neuer faade. 1 Pet. v. 4.

Anoynt thin eegen with colurio, that is, medicinal for eegen maad of diuerse erbis, that thou see. Rev. iii. 18.

Comments written in this way have given birth to multitudes of the *various readings* afforded by ancient manuscripts; for the notes of distinction being omitted or neglected, the *gloss* was often considered as an integral part of the text, and entered accordingly by succeeding copyists.

This is particularly remarkable in the *Vulgate*, which abounds with explanatory words and phrases, similar to those in the preceding quotations. In the *Septuagint* also, traces of this custom are easily discernible, and to this circumstance many of its *various readings* may be attributed.

In proportion to the distance of time from the period in which the sacred oracles were delivered, the necessity of comments became more apparent; for the political state of the people to whom the Scriptures were originally given, as well as that of the surrounding nations, being in the lapse of time essentially changed, hence was found the necessity of *historical* and *chronological notes*, to illustrate the facts related in the sacred books.

Did the nature of this preface permit, it might be useful to enter into a detailed history of commentators and their works, and show by what gradations they proceeded from simple *verbal* glosses to those colossal accumulations in which *the words of God* lie buried in the *sayings of men*. But this at present is impracticable; a short sketch must therefore suffice.

Perhaps the most ancient comments containing merely verbal glosses were the *Chaldee Paraphrases*, or *Targums*, particularly those of ONKELOS on the *Law*, and JONATHAN on the *Prophets*; the former written a short time before the Christian era, the latter about fifty years after the incarnation. These comments are rather *glosses* on *words*, than an *exposition* of *things*; and the former is little more than a *verbal* translation of the Hebrew text into pure *Chaldee*.

The TARGUM YERUSHLEMEY is written in the manner of the two former, and contains a paraphrase, in very corrupt Chaldee, on select parts of the five books of Moses.

The *Targum* ascribed to JONATHAN *ben* UZZIEL embraces the whole of the Pentateuch, but is disgraced with the most ridiculous and incredible fables.

Among the *Jews*, several eminent commentators appeared at different times, besides the *Targumists* already mentioned, who endeavoured to illustrate different parts of the Law and the Prophets.—PHILO JUDÆUS may be reckoned among these; his works contain several curious treatises in explication of different parts of the Hebrew Scriptures. He flourished about A. D. 40.

JOSEPHUS may be fairly ranked among commentators; the first twelve books of his Jewish Antiquities are a regular paraphrase and comment on the political and ecclesiastical history of the Jews as given in the Bible, from the foundation of the world to the time of the *Asmoneans* or *Maccabees*. He flourished about A. D. 80.

It is well known that the MISHNAH, or oral law of the Jews, is a pretended comment on the five books of Moses. This was compiled from innumerable traditions by *Rabbi Judah Hakkadosh*, probably about the year of our Lord 150.

The TALMUDS, both of *Jerusalem* and *Babylon*, are a comment on the *Mishnah*. The former was compiled about A. D. 300, the latter about 200 years after.

Chaldee Targums, or Paraphrases, have been written on all the books of the Old Testament; some parts of the book of *Ezra*, and the book of *Daniel*, excepted; which, being originally written in *Chaldee*, did not require for the purpose of being read during the captivity any farther explanation. When the London Polyglot was put to press no Targum was found on the two books of Chronicles: but after that work was printed, a Targum on these two books was discovered in the university of Cambridge, and printed at Amsterdam, with a Latin translation, 4to, 1715, by Mr. *D. Wilkins*. It is attributed to *Rabbi Joseph the Blind*, who flourished about A. D. 400.

The MASORETS were the most extensive Jewish commentators which that nation could ever boast. The system of *punctuation*, probably invented by them, is a *continual gloss* on the Law and Prophets; their *vowel points*, and prosaic and metrical *accents*, &c., give every word to which they are affixed a peculiar kind of meaning, which in their *simple* state multitudes of them can by no means bear. The vowel points alone add *whole conjugations* to the language. This system is one of the most artificial, particular, and extensive comments ever written on the word of God; for there is not one *word* in the Bible that is not the subject of a particular gloss through its influence. This school is supposed to have commenced about 450 years before our Lord, and to have extended down to A. D. 1030. Some think it did not commence before the *fifth* century.

Rabbi SAADIAS GAON, about A. D. 930, wrote a commentary upon Daniel, and some other parts of Scripture; and translated in a literal and very faithful manner the whole of the Old Testament into the Arabic language. The *Pentateuch* of this translation has been printed by Erpenius, *Lugd. Bat.* 1622, 4to. A MS. copy of *Saadias's* translation of the Pentateuch, probably as old as the author, is now in my own library.

Rabbi SOLOMON JARCHI or *Isaaki*, who flourished in A. D. 1140, wrote a commentary on the whole Bible, so completely obscure in many places, as to require a very large comment to make it intelligible.

In 1160 ABEN EZRA, a justly celebrated Spanish rabbin, flourished; his commentaries on the Bible are deservedly esteemed both by Jews and Gentiles.

Rabbi MOSES *ben* MAIMON, commonly called *Maimonides*, also ranks high among the Jewish commentators; his work entitled *Moreh Nebochim*, or *Teacher of the Perplexed*, is a very excellent illustration of some of the most difficult words and things in the sacred writings. He flourished about A. D. 1160.

Rabbi DAVID KIMCHI, a Spanish Jew, wrote a very useful comment on most books of the Old Testament: his comment on the Prophet *Isaiah* is peculiarly excellent. He flourished about A. D. 1220.

Rabbi Jacob BAAL HATTURIM flourished A. D. 1300, and wrote short notes or observations on the Pentateuch, principally cabalistical.

Rabbi Levi ben GERSHOM, a Spanish Jew and physician, died A. D. 1370. He was a very voluminous author, and wrote some esteemed comments on different parts of Scripture, especially the *five books* of *Moses*.

Rabbi ISAAC ABARBANEL or ABRAVANEL, a Portuguese Jew, who was born A. D. 1437, and died A. D. 1508, also wrote extensive commentaries on the Scriptures, which are highly esteemed by the Jews.

RABBINOO ISAIAH wrote select notes or observations on the books of Samuel.

Rabbi Moses Mendelssohn, a German Jew, born at Dissau, in 1729, was one of the most learned Jews that has flourished since the days of the prophets; a man to whose vast mental powers was added a very amiable disposition, and truly philanthropic heart. He wrote Nesibut Hashshalom, i. e., the Path of Peace; the five books of Moses, with a commentary, and German translation: Ritual laws of the Jews; the Psalms of David in verse; also, on the being of a God; the Immortality of the Soul, and several philosophical works. He died at Berlin in 1786. See a well-written life of this great man by M. *Samuels*: 8vo. Lond. 1825.

For farther information on the subject of Jewish and rabbinical writers, I must refer my readers to the BIBLIOTHECA MAGNA RABBINICA of *Bartolocci*, begun in 1675, and finished in 1693, four vols. folio. In this work the reader will find an ample and satisfactory account of all Jewish writers and their works from the giving of the law, A. M. 2513, B. C. 1491, continued down to A. D. 1681. This work is digested in *alphabetical* order, and contains an account of upwards of 1,300 Jewish authors and their works, with a confutation of their principal objections and blasphemies against the Christian religion; together with frequent demonstrations that Jesus Christ is the promised Messiah, drawn, not only from the sacred writings, but from those also of the earlier and most respectable rabbins themselves: each of the volumes is enriched with a great variety of dissertations on many important subjects in Biblical literature. This work, left unfinished by its author, was completed by *Imbonati*, his disciple, who added a fifth volume, entitled *Bibliotheca Latino-Hebraica*, containing an ample alphabetical account of all the Latin authors who have written either against the Jews or on Jewish affairs. Romæ, 1694. These two works are very useful, and the authors may be deservedly ranked among *Biblical critics* and *commentators*. Bartolocci was born at Naples in 1613, and died at Rome, where he was Hebrew professor, in 1687.

Most of the Jewish comments being written in the corrupt Chaldee dialect, and in general printed in the *rabbinical character*, which few, even among scholars, care to read, hence they are comparatively but little known. It must be however allowed that they are of great service in illustrating the *rites* and *ceremonies* of the Mosaic law; and of great use to the Christians in their controversies with the Jews.

As some of my readers may wish to know where the chief of these comments may be most easily found, it will give them pleasure to be informed that the *Targums* or Chaldee paraphrases of ONKELOS and JONATHAN; the *Targum* YERUSHLEMEY; the MASORAH; the comments of RADAK, i. e. *Rabbi David Kimchi*; RASHI, i. e. *Rabbi Solomon Jarchi*; RALBAG, i. e. *Rabbi Levi ben Gershom*; RAMBAM, i. e. *Rabbi Moses ben Maimon, or Maimonides*; RASHAG, i. e. *Rabbi Saadias Gaon*; ABEN EZRA, with the scanty observations of *Rabbi Jacob* BAAL HATTURIM, on the five books of Moses; and those of *Rabbi* ISAIAH on the two books of Samuel, are all printed in the second edition of Bomberg's Great Bible: Venice, 1547, &c., 2 vols. folio; the most useful, the most correct, and the most valuable Hebrew Bible ever published. It may be just necessary to say, that *Radak*, *Rashi*, *Ralbag*, &c., are technical names given to these rabbins from the *initials* of their proper names, with some interposed vowels, as RaDaK, stands for *Rabbi David Kimchi*; RaShI, for *Rabbi Solomon Jarchi*; RaLBaG, for *Rabbi Levi Ben Gershom*; and so of the rest. The *Targums* of *Onkelos* and *Jonathan* are printed also in the three first volumes of the *London Polyglot*, with a generally correct literal Latin version. The *Targum* ascribed to *Jonathan ben Uzziel*, and the *Targum Yerushlemey* on the Pentateuch, are printed with a literal Latin version, in the *fourth* volume of the above work. The *Mishnah* has been printed in a most elegant manner by *Surenhusius*: Amsterdam, 1698, 6 vols. folio, with a Latin translation, and an abundance of notes.

Christian commentators, both ancient and modern, are vastly more numerous, more excellent, and better known, than those among the Jews. On this latter account I may be well excused for passing by many which have all their respective excellences, and mentioning only a few out of the vast multitude, which are either more eminent, more easy of access, or better known to myself.

These comments may be divided into *four* distinct classes: 1. Those of the *Primitive Fathers* and *Doctors* of the *Church*; 2. Those written by *Roman Catholics*; 3. Those written by *Protestants*, and, 4. *Compilations* from both, and *collections* of *Biblical critics*.

CLASS I.—PRIMITIVE FATHERS AND DOCTORS.

TATIAN, who flourished about A. D. 150, wrote a *Harmony* of the four Gospels, perhaps the first thing of the kind ever composed: the genuine work is probably lost, as that extant under his name is justly suspected by the learned.

In this class ORIGEN occupies a distinguished place: he was born A. D. 185, and wrote much on the Scriptures: his principal works are unfortunately lost: many of his Homilies still remain, but they are so replete with metaphorical and fanciful interpretations of the sacred text, that there is much reason to believe they have been corrupted since his time. Specimens of his mode of interpreting the Scriptures may be seen in the ensuing comment. See on Exod. ii.

HYPPOLITUS wrote many things on the Scriptures, most of which are lost: he flourished about A. D. 230.

CHRYSOSTOM is well known and justly celebrated for his learning, skill, and eloquence, in his Homilies on the sacred writings, particularly the *Psalms*. He flourished A. D. 344.

JEROME is also well known: he is author of what is called the *Vulgate*, a Latin version from the Hebrew and Greek of the whole Old and New Testaments, as also of a very valuable comment on all the Bible. He flourished A. D. 360.

EPHRAIM SYRUS, who might be rather said to have *mourned* than to have *flourished* about A. D. 360, has written some very valuable expositions of particular parts of Scripture. They may be found in his works, Syr. and Gr., published by Asseman, Romæ, 1737, &c., 6 vols. folio.

To Augustine, a laborious and voluminous writer, we are indebted for much valuable information on the sacred writings. His expositions of Scripture, however, have been the subjects of many acrimonious controversies in the Christian Church. He has written upon a number of abstruse and difficult points, and in several cases not in a very lucid manner; and hence it is not to be wondered at if many of his commentators have mistaken his meaning. Some strange things drawn from his writings, and several things in his creed, may be attributed to the tincture his mind received from his *Manichean* sentiments; for it is well known that he had embraced, previously to his conversion to Christianity, the doctrine of the *two principles*, one *wholly evil*, and the other *wholly good*; to whose energy and operation all the *good* and *evil* in the world were attributed. These two opposite and conflicting beings he seems, in some cases, unwarily to unite in one God; and hence he and many of his followers appear to have made the ever-blessed God, the fountain of all justice and holiness, the author, not only of all the good that is in the world, (for in this there can be but one opinion,) but of all the *evil* likewise; having reduced it to a necessity of existence by a predetermining, unchangeable, and eternal decree, by which all the actions of angels and men are appointed and irrevocably established. St. Augustine died A. D. 430.

Gregory the *Great*, who flourished about A. D. 600, has written commentaries which are greatly esteemed, especially among the Catholics.

Theophylact has written a valuable comment on the Gospels, Acts, and St. Paul's Epistles. He flourished A. D. 700.

Venerable Bede flourished A. A. 780, and wrote comments (or rather collected those of others) on the principal books of the Old and New Testaments, which are still extant.

Rabanus Maurus, who flourished A. D. 800, was one of the most voluminous commentators since the days of Origen. Besides his numerous comments published in his works, there is a glossary of his on the whole Bible in MS., in the imperial library at Vienna.

Walafridus Strabus composed a work on the Old and New Testaments, entitled *Biblia Sacra cum Glossa Ordinaria*, which is properly a *Catena* or collection of all comments of the Greek and Latin Fathers prior to his time. Strabus constantly endeavours to show the literal, historical, and moral sense of the inspired writers. The best edition of this valuable work was printed at Antwerp in 1681, 6 vols. folio. The author died in his forty-third year, A. D. 846.

It would be very easy to augment this list of Fathers and Doctors by the addition of many respectable names, but my limits prevent me from entering into any detail. A few scanty additional notices of authors and their works must suffice.

Salonius, bishop of Vienna, who flourished in 440, wrote a very curious piece, entitled a Mystical Explanation of the *Proverbs of Solomon*, in a dialogue between himself and his brother Veranius: the latter asks questions on every important subject contained in the book, and the former answers and professes to solve all difficulties. He wrote also an Exposition of *Ecclesiastes*.

Philo, bishop of the Carpathians, wrote on *Solomon's Song*.

Justus, bishop of Orgelitanum, or *Urgel*, wrote a mystical explanation of the same book. He died A. D. 540.

And to Aponius, a writer of the *seventh* century, a pretty extensive and mystical exposition of this book is attributed. It is a continued allegory of *the marriage between Christ and his Church*.

To *Aponius* and the preceding writers most modern expositors of Solomon's Song stand considerably indebted, for those who have never seen these ancient authors have generally borrowed from others who have closely copied their mode of interpretation.

Among the opuscula of Theophilus, bishop of Antioch, is found an allegorical exposition of the *four Gospels*. Theophilus flourished about the middle of the *second* century.

Victor, presbyter of Antioch, wrote a very extensive comment on St. *Mark's* Gospel, in which many very judicious observations may be found.

Theodulus, a presbyter of Cœlesyria, about A. D. 450 wrote a comment on the *Epistle to the Romans*.

Remigius, bishop of Auxerre, who flourished about the end of the ninth century, wrote a comment on the *twelve Minor Prophets*.

Sedulius Hybernicus wrote a Collectanea on all the *Epistles of St. Paul*, in which there are many useful things. When he flourished is uncertain.

Primasius, bishop of Utica, in Africa, and disciple of St. Augustine, wrote also a comment on all *St. Paul's Epistles*, and one on the book of *Revelation*. He flourished A. D. 550.

And to Andreas, archbishop of Cæsarea, in Cappadocia, we are indebted for a very extensive comment on the *Apocalypse*, which is highly extolled by Catholic writers, and which contains a sufficient quantum of mystical interpretations.

All these writers, with others of minor note, may be found in the *Bibliotheca Veterum Patrum*, &c., by *De la* Bigne, folio, par. 1624, vol. i. Any person who is fond of ecclesiastical antiquity will find himself gratified even by a superficial reading of the preceding authors; for they not only give their own sentiments on the subjects they handle, but also those of accredited writers who have flourished long before their times.

Class II.—Catholic Commentators.

Among the *Catholic* writers many valuable commentators are to be found; the chief of whom are the following:—*Hugo de Sancto* Clara, or *Hugh de St.* Cler, flourished in 1200. He was a Dominican monk and cardinal, and wrote a commentary on the whole Bible, and composed a *Concordance*, probably the first regular work of the kind, in which he is said to have employed not less than 500 of his brethren to write for him.

Nicholaus de Lyra or *Lyranus*, Anglice, Nicholas *Harper*, wrote short comments on the whole Bible, which are allowed to be very judicious, and in which he reprehends many reigning abuses. It is supposed that from these Martin Luther borrowed much of that light which brought about the Reformation. Hence it has been said,

Si Lyra non lyrasset,
Lutherus non saltasset.

"If Lyra had not *harped* on profanation,
Luther had never *planned* the reformation."

Lyra flourished in 1300, and was the first of the Christian commentators, since St. Jerome, who brought rabbinical learning to illustrate the sacred writings. His postils may be found in the *Glossa Ordinaria* of *Walafrid Strabus*, already mentioned.

John Menochius, who flourished in the sixteenth century, has published short notes on all the Scriptures; they are generally esteemed very judicious and satisfactory.

Isidore Clarius, bishop of Fuligni in Umbria, in 1550, wrote some learned notes on the Old and New Testaments; he is celebrated for an eloquent speech delivered before the council of Trent in favour of the *Vulgate*. His learned defence of it contributed no doubt to the canonization of that Version.

John Maldonat wrote notes on particular parts of the Old and New Testaments, at present little read.

Cornelius *a* Lapide is one of the most laborious and voluminous commentators since the invention of printing. Though he has written nothing either on the *Psalms* or *Job*, yet his comment forms no less than 16 vols. folio; it was printed at Venice, 1710. He was a very learned man, but cites as *authentic* several *spurious* writings. He died in 1637.

In 1693–4, Father Quesnel, Priest of the Oratory, published in French, at Brussels, *Moral Reflections on the New Testament*, in 8 vols. 12mo. The author was a man of deep piety; and were it not for the rigid Jansenian predestinarianism which it contains, it would, as a *spiritual comment*, be invaluable. The work was translated into English by the Rev. Richard Russel, and published in 4 vols. 8vo., London, 1719, &c. In this work the reader must not expect any elucidation of the difficulties, or indeed of the text, of the New Testament; the design of Father Quesnel is to draw spiritual uses from his text, and apply them to moral purposes. His reflections contain many strong reprehensions of reigning abuses in the Church, and especially among the clergy. It was against this book that Pope Clement XI. issued his famous constitution *Unigenitus*, in which he condemned *one hundred and one* propositions taken out of the Moral Reflections, as dangerous and damnable heresies. In my notes on the New Testament I have borrowed several excellent reflections from Father *Quesnel's* work. The author died at Amsterdam, December 2, 1719, aged 86 years.

Dom Augustin Calmet, a Benedictine, published what he terms *Commentaire Litteral*, on the whole of the Old and New Testaments. It was first printed at Paris, in 26 vols. 4to., 1707–1717; and afterwards in 9 vols. folio, Paris, Emery, Saugrain, and Martin, 1719–1726. It contains the Latin text of the *Vulgate* and a French translation, in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety, are invariably displayed. Though the Vulgate is his text, yet he notices all its variations from the *Hebrew* and *Greek* originals, and generally builds his criticisms on *these*. He quotes all the *ancient* commentators, and most of the modern, whether Catholic or Protestant, and gives them due credit and praise. His illustrations of many difficult texts, referring to idolatrous customs, rites, ceremonies, &c., from the Greek and Roman classics, are abundant, appropriate, and successful. His *tables*, *maps*, *plans*, &c., are very judiciously constructed, and consequently very useful. This is without exception the best comment ever published on the sacred writings, either by Catholics or Protestants, and has left little to be desired for the completion of such a work. It is true its scarcity, voluminousness, high price, and the language in which it is written, must prevent its ever coming into common use in our country; but it will ever form one of the most valuable parts of the private library of every Biblical student and divine. From this judicious and pious commentator I have often borrowed; and his contributions form some of the best parts of my work. It is to be lamented that he trusted so much to his *printers*, in consequence of which his work abounds with typographical *errors*, and especially in his learned quotations. In almost every case I have been obliged to refer to the originals themselves. When once written he never revised his sheets, but

through faith, for which they were strenuous and successful advocates. The peculiar doctrines which go under the name of Mr. *Calvin*, from the manner in which they have been defended by some and opposed by others, have been the cause of much dissension among Protestants, of which the enemies of true religion have often availed themselves. Mr. Calvin is allowed by good judges to have written with great purity both in Latin and French. He died in 1564.

Mr. David Martin, of Utrecht, not only translated the whole of the Old and New Testaments into French, but also wrote short notes on both, which contain much good sense, learning, and piety. Amsterdam, 1707, 2 vols. folio.

Dr. *Henry* Hammond is celebrated over Europe as a very learned and judicious divine. He wrote an extensive comment on the *Psalms*, first published in 1659, and on the whole of the *New Testament*, in 1653. In this latter work he imagines he sees the *Gnostics* every where pointed at, and he uses them as a universal *menstruum* to dissolve all the difficulties in the text. He was a man of great learning and critical sagacity, and as a divine ranks high in the Church of England. He died in 1660.

Theodore Beza not only published the Greek Testament, but wrote many excellent notes on it. The best edition of this work is that printed at Cambridge, folio, 1642.

Dr. *Edward* Wells published a very useful Testament in Greek and English, in several parcels, with notes, from 1709 to 1719, in which, 1. The Greek text is amended according to the best and most ancient readings. 2. The common English translation rendered more agreeable to the original. 3. A paraphrase, explaining the difficult expressions, design of the sacred writers, &c. 4. Short Annotations. This is a judicious, useful work.

Of merely critical comments on the Greek Testament, the most valuable is that of *J. James* Wetstein, 2 vols. folio, Amsterdam, 1751–2. Almost every peculiar form of speech in the sacred text he has illustrated by quotations from the Jewish, Greek, and Roman writers. But the indistinctness of his quotations causes much confusion in his notes.

Mr. Hardy published a Greek Testament with a great variety of useful notes, chiefly extracted from Poole's Synopsis. The work is in 2 vols. 8vo., London, 1768, and is a very useful companion to every Biblical student. It has gone through two editions, the first of which is the best; but it must be acknowledged that the Greek text in both is inexcusably incorrect. The Rev. Mr. Valpy has given a new edition of this work, with additional scholia, and a correct Greek text.

Mr. Henry Ainsworth, one of that class of the ancient *Puritans* called *Brownists*, made a new translation of the *Pentateuch*, *Psalms*, and *Canticles*, which he illustrated with notes, folio, 1639. He was an excellent Hebrew scholar, and made a very judicious use of his rabbinical learning in his comment, especially on the five books of Moses. To his notes on the Pentateuch I am often under obligation.

The notes of the *Assembly of Divines*, in 2 vols. folio, 1654, have been long in considerable estimation. They contain many valuable elucidations of the sacred text.

Mr. *J. Caryl's* exposition of the book of Job, in two immense vols. folio, 1676, another by *Albert Schultens*, and a third by *Chapelowe*, on the same book, contain a vast deal of important matter, delivered in general by the two latter in the dullest and most uninteresting form.

Mr. Matthew Poole, a non-conformist divine, has published a commentary on the Scriptures, in 2 vols. folio. The notes, which are mingled with the text, are short, but abound with good sense and sound judgment. He died in Holland, in 1679.

Dr. John Lightfoot was a profound scholar, a sound divine, and a pious man. He brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His historical, chronological, and topographical remarks on the Old Testament, and his *Talmudical Exercitations* on the New, are invaluable. His works were published in *two* large vols. folio, 1684. He died in 1675. A new edition of these invaluable works, with many *additions* and *corrections*, has been published by the Rev. *J. R. Pitman*, A. M., in 13 vols. 8vo., London, 1825.

On the plan of Dr. Lightfoot's Horæ Hebraicæ, or *Talmudical Exercitations*, a work was undertaken by *Christian Schoettgenius* with the title *Horæ Hebraicæ et Talmudicæ in universum Novum Testamentum, quibus Horæ Jo. Lightfooti in Libris historicis supplentur, Epistolæ et Apocalypsis eodem modo illustrantur, &c.* Dresdæ, 1733, 2 vols. 4to. This is a learned and useful work, and *supplies* and *completes* the work of Dr. Lightfoot. The Horæ Hebraicæ of *Lightfoot* extend no farther than the first Epistle to the Corinthians; the work of *Schoettgen* passes over the same ground as a *Supplement*, without touching the things already produced in the English work; and then *continues* the work on the same plan to the end of the New Testament. It is both *scarce* and *dear*.

Mr. Richard Baxter published the New Testament with notes, 8vo., 1695. The notes are interspersed with the text, and are very short, but they contain much sound sense and piety. A good edition of this work was published in the same form by Mr. R. Edwards, London, 1810.

Dr. Simon Patrick, bishop of Ely, began a comment on the Old Testament, which was

finished by Dr. *Lowth*; to which the New Testament, by Dr. *Whitby*, is generally added to complete the work. Dr. Whitby's work was first published in 1703, and often since, with many emendations. This is a valuable collection, and is comprised in six vols. folio. *Patrick* and *Lowth* are always judicious and solid, and *Whitby* is learned, argumentative, and thoroughly *orthodox*.

The best comment on the New Testament, taken in all points of view, is certainly that of *Whitby*. He is said to have embraced Socinianism previously to his death, which took place in 1726.

Mr. Anthony Purver, one of the people called Quakers, translated the whole Bible into English, illustrated with critical notes, which was published at the expense of Dr. J. Fothergill, in 1761, two vols. folio. This work has never been highly valued; and is much less literal and simple than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect.

The Rev. William Burkitt, rector of Dedham, in Essex, has written a very useful commentary on the New Testament, which has often been republished. It is both pious and practical, but not distinguished either by depth of learning or judgment. The pious author died in 1703.

The Rev. Matthew Henry, a very eminent dissenting minister, is author of a very extensive commentary on the Old and New Testaments, five vols. folio, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical, and has contributed much to diffuse the knowledge of the Scriptures among the common people, for whose sakes it was chiefly written. A new edition of this work, by the Rev. *J. Hughes*, of Battersea, and the Rev. *G. Burder*, of London, corrected from innumerable errors which have been accumulating with every edition, has been lately published.

As I apply the term *orthodox* to persons who differ considerably in their religious creed on certain points, I judge it necessary once for all to explain my meaning. He who holds the doctrine of the fall of man, and through it the universal corruption of human nature; the Godhead of our blessed Redeemer; the atonement made by his obedience unto death; justification through faith alone in his blood; the inspiration of the Holy Spirit, regenerating and renewing the heart, is generally reputed *orthodox*, whether in other parts of his creed he be Arminian or Calvinist. Whitby and Henry held and defended all these doctrines in their respective comments, therefore I scruple not to say that both were *orthodox*. With their opinions in any of their other works I have no concern.

Dr. John Gill, an eminent divine of the Baptist persuasion, is author of a very diffuse commentary on the Old and New Testaments, in nine vols. folio. He was a very learned and good man, but has often lost sight of his better judgment in spiritualizing his text.

Dr. Philip Doddridge's Family Expositor, 4to., 1745, often republished, is (with the exception of his *paraphrase*) a very judicious work. It has been long highly esteemed, and is worthy of all the credit it has among religious people.

Paraphrases, which mix up men's words with those of God, his Christ, his Holy Spirit, and his apostles, are in my opinion dangerous works. Through such, many of the common people are led into a *loose* method of quoting the sacred text. I consider the practice, except in very select cases, as highly unbecoming. The republic of letters would suffer no loss if every work of this kind on the Holy Scriptures were abolished. Dr. Whitby, by the insertion of mere *words* in brackets and in another character, has done all that should be done, and vastly outdone the work of Dr. Doddridge.

To Dr. Z. Pearce, bishop of Rochester, we are indebted for an invaluable commentary and notes on the Four Gospels, the Acts, and the First Epistle to the Corinthians, two vols. 4to., 1777. The deep learning and judgment displayed in these notes are really beyond all praise.

Dr. Campbell's work on the Evangelists is well known, and universally prized. So is also Dr. Macknight's translation of the Epistles, with notes. Both these works, especially the former, abound in sound judgment, deep erudition, and a strong vein of correct critical acumen.

Mr. Locke and Dr. Benson are well known in the republic of letters; their respective works on different parts of the New Testament abound with judgment and learning.

The Rev. J. Wesley published a selection of notes on the Old and New Testaments, in four vols. 4to., Bristol, 1765. The notes on the Old Testament are allowed, on all hands, to be meagre and unsatisfactory; this is owing to a circumstance with which few are acquainted. Mr. Pine, the printer, having set up and printed off several sheets in a type much larger than was intended, it was found impossible to get the work within the prescribed limits of *four volumes*, without retrenching the notes, or cancelling what was already printed. The former measure was unfortunately adopted, and the work fell far short of the expectation of the public. This account I had from the excellent author himself. The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive; and possess

the happy and rare property of leading the reader immediately to God and his own heart. A new edition of this work, with considerable additions, has been lately published by the Rev. *Joseph Benson*, from whose learning, piety, and theological knowledge, much has been reasonably expected. The work has been very useful, and has been widely dispersed.

The late unfortunate Dr. William Dodd published a commentary on the Old and New Testaments, in three vols. folio, London, 1770. Much of it is taken from the comment of *Father Calmet*, already described; but he has enriched his work by many valuable notes which he extracted from the inedited papers of Lord Clarendon, Dr. Waterland, and Mr. Locke. He has also borrowed many important notes from Father Houbigant. This work, as giving in general the true sense of the Scriptures, is by far the best comment that has yet appeared in the *English* language. The late lamented Dr. Gosset, of famous bibliographical memory, told me that he "had furnished Dr. Dodd with the MS. collections of Dr. Waterland and others; that Dr. Dodd was employed by the London booksellers to edit this work; and it was by far the best of these works which might be said to be *published by the yard*."

A work, entitled *An Illustration of the Sacred Writings*, was published by Mr. *Goadby*, at Sherbourne: it contains many judicious notes, has gone through several editions, and, while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis.

The Rev. Thomas Coke, LL.D. has lately published a commentary on the Old and New Testaments, in six vols. 4to. This is, in the main, a reprint of the work of Dr. Dodd, with several retrenchments, and some additional reflections. Though the major part of the *notes*, and even the *dissertations* of Dr. Dodd are here republished; yet all the marginal readings and parallel texts are entirely omitted. The absence of these would be inexcusable in any Bible beyond the size of a *duodecimo*. Of their importance see pp. 19 and 20 of this preface. Dr. Coke's edition is in general well printed, has some good maps, and has had a very extensive sale. The original work of Dodd was both scarce and dear, and therefore a new edition became necessary; and had the whole of the original work, with the marginal readings, parallel texts, &c., been preserved, Dr. Coke's publication would have been much more useful. Dr. Coke should have acknowledged whence he collected his materials, but on this point he is totally silent.

The Rev. T. Scott, rector of Aston Sandford, has published a commentary on the Old and New Testaments, in five vols. 4to. The author's aim seems to be, *to speak plain truth to plain men*; and for this purpose he has interspersed a multitude of practical observations all through the text, which cannot fail, from the spirit of sound piety which they breathe, of being very useful.

The late Dr. *Priestley* compiled a body of notes on the Old and New Testaments, in 3 vols. 8vo., published at Northumberland in America, 1804. Though the doctor keeps his own creed (Unitarianism) continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many valuable notes and observations, especially on the philosophy, natural history, geography, and chronology of the Scriptures; and to these subjects few men in Europe were better qualified to do justice.

A new translation of Job, and one of the books of Canticles, has been published by Dr. *Mason Good*, both replete with learned notes of no ordinary merit.

In closing this part of the list, it would be unpardonable to omit a class of eminently learned men, who, by their labours on select parts of the Scriptures, have rendered the highest services both to religion and literature.

Samuel Bochart, pastor of the Protestant Church at Caen in Normandy, wrote a very learned and accurate work on the geography of the sacred writings, entitled *Phaleg* and *Canaan*, and another on the Natural History of the Bible, entitled *Hierozoïcon*, by both of which, as well as by several valuable dissertations in his works, much light is thrown on many obscure places in the sacred writings. The best collection of his works is supposed to be that by Leusden and *Villemandy*, three vols. folio. L. Bat. 1712.

Dr. *J. James Scheuchzer*, professor of medicine and the mathematics in the university of Zurich, is author of a very elaborate work on the Natural History of the Bible, entitled *Physica Sacra*, which has been printed in *Latin*, *German*, and *French*, and forms a regular comment on all the books of the Bible where any subject of natural history occurs.

The very learned author has availed himself of all the researches of his predecessors on the same subject, and has illustrated his work with 750 engravings of the different subjects in the animal, vegetable, and mineral kingdoms, to which there is any reference in the Scriptures. The German edition was published in 1731, in 15 vols. folio, the Latin edition in 1731, and the French in 1732, 8 vols. folio, often bound in 4. The work is as rare as it is useful and elegant.

The late Rev. Mr. *Thomas Harmer* published a very useful work, entitled "Observations on various Passages of Scripture," in which he has cast much light on many difficult texts that relate to the customs and manners, religious and civil, of the Asiatic nations, by quotations from the works of ancient and modern travellers into different parts of the East, who have described

those customs, &c., as still subsisting. The best edition of this work was published in four vols. 8vo., 1808, with many additions and corrections by the author of the present commentary.

Campegius Vitringa wrote a learned and most excellent comment on the book of the Prophet Isaiah, in 2 vols. folio; the best edition of which was printed in 1724. He died in 1722.

Dr. R. Lowth, bishop of London, is the author of an excellent work, entitled, Isaiah: *A New Translation, with a preliminary Dissertation, and Notes critical, philological, and explanatory.* 4to., Lond. 1779, first edition. The preliminary dissertation contains a fund of rare and judicious criticism. The translation, formed by the assistance of the ancient versions collated with the best MSS. of the Hebrew text, is clear, simple, and yet dignified. The concluding notes, which show a profound knowledge of Hebrew criticism, are always judicious, and generally useful.

The late Archbishop of Armagh, Dr. Newcome, has published a translation of the minor prophets, with learned notes: it is a good work, but creeps slowly after its great predecessor. He has also published a translation of the New Testament, with notes, not much esteemed.

On the same plan the Rev. Dr. Blayney translated and published the Prophet Jeremiah, with notes, 1784.

John Albert Bengel is author of an edition of the New Testament, with *various readings*, and such a judicious division of it into paragraphs as has never been equalled, and perhaps never can be excelled. He wrote a very learned comment on the *Apocalypse*, and short notes on the New Testament, which he entitled *Gnomon Novi Testamenti, in quo ex nativa verborum vi, simplicitas profunditas, concinnitas, salubritas sensuum Cælestium indicatur.* In him were united two rare qualifications—the deepest piety and the most extensive learning.

A commentary on the same plan, and with precisely the *same title*, was published by *Phil. David Burkius*, on the twelve minor prophets, 4to., Heilbronnæ, 1753, which was followed by his *Gnomon Psalmorum*, 2 vols. 4to., Stutgardiæ, 1760. These are in many respects valuable works, written in a pure strain of piety, but rather too much in a technical form. They are seldom to be met with in this country, and are generally high priced.

The late pious bishop of Norwich, *Dr. Horne*, published the book of Psalms with notes, which breathe a spirit of the purest and most exalted piety.

Herman Venema is known only to me by a comment on Malachi, some dissertations on sacred subjects, an ecclesiastical history, correct editions of some of Vitringa's Theological Tracts, and a most excellent and extensive *Commentary on the Psalms*, in 6 vols. 4to., printed Leovardiæ, 1762–7. Through its great scarcity the work is little known in Great Britain. What was said by David of Goliah's sword has been said of Venema's commentary on the Book of Psalms, "There is none like it."

Ern. Frid. Car. Rosenmülleri, Ling. Arab. in Acad. Lips. Professoris, &c., Scholia *in* vetus *Testamentum.* Edit. secunda emendatior, Lips. 1795–1812, 11 vols. 8vo. Scholia in *Novum* Testamentum. Edit. quinta auctior et emendatior, 1801–1808, 5 vols. 8vo., Nuremberg. This is a very learned and useful work, but rather too diffuse for Scholia. In the Scholia on the Old Testament Rosenmüller has not meddled with the historical books.

Class IV.—Compilations and Collections.

On the fourth Class, containing compilations and *critical collections*, a few words must suffice. Among the compilations may be ranked what are termed *Catenæ* of the Greek and Latin Fathers; these consist of a connected series of different writers on the same text. The work of *Galafridus*, or *Walafridus Strabus*, already described, is of this kind; it contains a Catena or connected series of the expositions of all the Fathers and Doctors prior to his time. A very valuable *Catena* on the Octateuch, containing the comments of about fifty Greek Fathers, has been published at Leipsig, 1792, in 2 vols. folio; it is all in Greek, and therefore of no use to common readers. The work of *Venerable Bede*, already noticed, is professedly of the same kind.

Father *De la Haye*, in what was called the *Biblia Magna*, 1643, 5 vols. folio, and afterwards *Biblia Maxima*, 1660, 19 vols. folio, besides a vast number of critical Dissertations, Prefaces, &c., inserted the whole notes of *Nicholas de Lyra, Menochius, Gagneus, Estius*, and the Jesuit *Tirin.*

Several *minor* compilations of this nature have been made by needy writers, who, wishing to get a little money, have without scruple or ceremony borrowed from those whose reputation was well established with the public; and by taking a little from one, and a little from another, pretended to give the *marrow* of all. These pretensions have been rarely justified: it often requires the genius of a voluminous original writer to make a faithful abridgment of his work; but in most of *these* compilations the love of money is much more evident than the capacity to do justice to the original author, or the ability to instruct and profit mankind. To what a vast number of these minor compilations has the excellent work of Mr. Matthew Henry given

birth! every one of which, while professing to lop off his *redundancies*, and supply his *deficiencies*, falls, by a semi-diameter of the immense orb of literature and religion, short of the eminence of the author himself.

The most important *collection* of Biblical critics ever made was that formed under the direction of *Bishop Pearson*, *John Pearson*, *Anthony Scattergood*, and *Francis Gouldman*, printed by *Cornelius Bee*, London, 1660, in 9 vols. folio, under the title of CRITICI SACRI, intended as a companion for the Polyglot Bible, published by Bishop Walton, in 1657. This great work was republished at Amsterdam, with additions, in 12 vols. folio, in 1698. Two volumes called *Thesaurus Dissertationum Elegantiorum*, *&c.*, were printed as a supplement to this work, at Amsterdam, in 1701–2. Of this supplement it may be said, it is of less consequence and utility than is generally supposed, as the substance of several treatises in it is to be found in the preceding volumes. The work contains a vast variety of valuable materials for critics, chronologists, &c.

The principal critics on the Old Testament, contained in the foreign edition of this great collection, which is by far the most complete, are the following: Sebastian Munster, Paul Fagius, Francis Vatablus, Claudius Badwellus, Sebastian Castalio, Isidore Clarius, Lucas Brugensis, Andrew Masius, John Drusius, Sextinus Amama, Simeon de Muis, Philip Codurcus, Rodolph Baynus, Francis Forrerius, Edward Lively, David Hœschelius, Hugo Grotius, Christopher Cartwright, Cornelius a Lapide, and John Pricæus.

Besides the above, who are regular commentators on the Old Testament, there are various important *Dissertations* and *Tracts*, on the principal subjects in the law and prophets, by the following critics: Joseph Scaliger, Lewis Capellus, Martin Helvicus, Alberic Gentilis, Moses bar Cepha, Christopher Helvicus, John Buteo, Matthew Hostus, Francis Moncæius, Peter Pithœus, George Rittershusius, Michael Rothardus, Leo Allatius, Gaspar Varrerius, William Schickardus, Augustin Justinianus, Bened. Arias Montanus, Bon. Corn. Bertramus, Peter Cunæus, Caspar Waser, and Edward Brerewood.

On the New Testament the following commentators are included: Sebastian Munster, Laurentius Valla, *James Revius*, *Desiderius Erasmus*, Francis Vatablus, Sebastian Castalio, Isidore Clarius, Andrew Masius, *Nicolas Zegerus*, Lucas Brugensis, *Henry Stephens*, John Drusius, Joseph Scaliger, *Isaac Casaubon*, *John Camero*, *James Capellus*, Lewis Capellus, *Otho Gualtperius*, *Abraham Schultetus*, Hugo Grotius, and John Pricæus.

Dissertations on the most important subjects in the New Testament inserted here were written by Lewis Capellus, *Nicolas Faber*, William Klebitius, *Marquard Freherus*, *Archbishop Usher*, Matthew Hostus, *I. A. Van-der-Linden*, *Claudius Salmasius* under the feigned name of *Johannes Simplicius*, *James Gothofridus*, Philip Codurcus, Abraham Schultetus, *William Ader*, John Drusius, *Jac. Lopez Stunica*, Desider. Erasmus, *Angelus Caninius*, Peter Pithœus, *Nicephorus*, patriarch of Constantinople, *Adriani* Isagoge cum notis Dav. Hœschelii, B. C. Bertram, *Anton. Nebrissensis*, *Nicholas Fuller*, *Samuel Petit*, *John Gregory*, Christ. Cartwright, *John Cloppenburg*, and *Pet. Dan. Huet.* Those marked in *italics* are not included in the critics on the Old Testament. The *Thesaurus Dissertationum Exegeticarum*, published as a supplement to this work by *Theod. Hasæus* and *Conrad Ikenius*, in 2 vols. folio, contains upwards of *one hundred and fifty* additional writers. Such a constellation of learned men can scarcely be equalled in any age or country.

Mr. *Matthew Poole*, whose *English* comment has been already noticed, conceiving that the CRITICI SACRI might be made more useful by being methodized, with immense labour formed the work well known among divines by the title of *Synopsis Criticorum*, a general view of the critics, viz., those in the nine volumes of the *Critici Sacri* mentioned above. The printing of this work began in 1669, and was finished in 1674, 5 vols. folio. Here the critics no longer occupy *distinct* places as they do in the *Critici Sacri*, but are all consolidated, one general comment being made out of the whole, the names of the writers being referred to by their initials in the margin. To the critics above named Mr. Poole has added several others of equal note, and he refers also to the most important *versions*, both ancient and modern. The learned author spent ten years in compiling this work. In point of size, the work of Mr. Poole has many advantages over the Critici Sacri; but no man who is acquainted with both works will ever prefer the synopsis to the original.

Perhaps no city in the world can boast of having produced, in so short a period, so many important works on the sacred writings as the city of London; works which, for difficulty, utility, critical and typographical correctness, and expense, have never been excelled. These are, 1. The *Polyglot*, 6 vols. folio; begun in 1653, and finished in 1657. 2. The *Critici Sacri*, in 9 vols. folio, 1660. 3. *Castell's Heptaglot* Lexicon, compiled for the Polyglot Bible, 2 vols folio, 1669. 4. The *Synopsis Criticorum*, 5 vols. folio; begun in 1669, and finished in 1674. These works, printed in *Hebrew*, *Chaldee*, *Samaritan*, *Syriac*, *Arabic*, *Æthiopic*, *Persian*, *Greek*, and *Latin*, forming 22 vast vols. folio, were begun and finished in this city by the *industry* and at the *expense* of a few English divines and noblemen, in the comparatively short compass of

about twenty years! To complete its eminence in *Biblical literature*, and to place itself at the head of all the cities in the universe, *London* has only to add a *new* and *improved* edition of its own POLYGLOT, with the additional *versions* which have come to light since the publication of the original work.

To the above list might be added those who have illustrated the sacred writings by passages drawn from Josephus and the Greek and Roman classics, among which the following are worthy of particular regard: *Jo. Tobiæ* KREBSII Observationes in Nov. Testam. *è Flav.* JOSEPHO, 8vo., Lips. 1751. *Geo. Dav.* KYPKE Observationes in Novi Fœderis Libros, ex *auctoribus*, potissimum *Græcis*, &c., 2 vols. 8vo., Vratislaviæ, 1755. *Georgii* RAPHELII Annotationes in *Sacram Scripturam*, *&c.*, Lugd. 1747, 2 vols. 8vo. *Krebs* throws much light on different facts and forms of speech in the New Testament by his quotations from Josephus. *Kypke* does the same by an appeal to the Greek writers in general. And *Raphelius* gives historical elucidations of the Old, and philological observations on the New Testament, drawn particularly from *Xenophon*, *Polybius*, *Arrian*, and *Herodotus*.

To these might be added several excellent names who have rendered considerable services to sacred literature and criticism by their learned labours: Sir *Norton Knatchbull's* Observations, *Hallett's* Critical Notes, *Bowyer's* Conjectures, *Leigh's* Annotations, &c., &c.; to whom may be added those who have illustrated innumerable passages, obscure and difficult, in lexicons and dictionaries for the Hebrew Bible and Greek Testament: *Buxtorf*, *Cocceius*, *Mintert*, *Pasor*, *Schoettgenius*, *Stockius*, *Krebs*, *Calmet*, *Leusden*, *Robinson*, *Michaelis*, Edward *Leigh*, *Schulz*, Dr. *Taylor*, *Schleusner*, and *Parkhurst*, a particular account of whom would far exceed the limits of this preface; but *Schleusner*, as a lexicographer for the New Testament, is far beyond my praise.

I have already apprized the reader that I did not design to give a *history of commentators*, but only a *short sketch:* this I have done, and am fully aware that different readers will form different opinions of its execution; some will think that writers of comparatively little eminence are inserted, while several of acknowledged worth are omitted. This may be very true; but the judicious reader will recollect that it is a sketch and not a complete history that is here presented to his view, and that the *important* and *non-important* are terms which different persons will apply in opposite senses, as they may be prejudiced in favour of different writers. I have given my opinion, as every honest man should, with perfect deference to the judgment of others, and shall be offended with no man for differing from me in any of the opinions I have expressed on any of the preceding authors or their works. I could easily swell this list with many *foreign* critics, but as far as I know them I do not in general like them; besides, they are not within the reach of common readers, though many of them stand, no doubt, deservedly high in the judgment of learned men.

Having said thus much on *commentaries* in general, it may be necessary to give some account of that now offered to the public, the grounds on which it has been undertaken, and the manner in which it has been compiled.

At an early age I took for my motto Prov. xviii. 1: *Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.* Being convinced that the Bible was the source whence all the principles of *true wisdom*, wherever found in the world, had been derived, my *desire* to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to *separate myself* from every pursuit that did not lead, at least indirectly, to the accomplishment of this end; and while *seeking and intermeddling with* different branches of human knowledge, as my limited means would permit, I put each study under contribution to the object of my pursuit, endeavouring to make every thing subservient to the information of my own mind, that, as far as Divine Providence might think proper to employ me, I might be the better qualified to instruct others. At first I read and studied, scarcely committing any thing to paper, having my own edification alone in view, as I could not then hope that any thing I wrote could be of sufficient importance to engage the attention or promote the welfare of the public. But as I proceeded I thought it best to note down the result of my studies, especially as far as they related to the *Septuagint*, which about the year 1785 I began to read regularly, in order to acquaint myself more fully with the phraseology of the New Testament, as I found that this truly venerable version was that to which the evangelists and apostles appear to have had constant recourse, and from which in general they make their quotations. The study of this version served more to illuminate and expand my mind than all the theological works I had ever consulted. I had proceeded but a short way in it before I was convinced that the prejudices against it were utterly unfounded, and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture, and am astonished that the study of it should be so generally neglected. About nine years after this, my health having been greatly impaired by the severity of my labours, and fearing that I should soon be obliged to relinquish my public employment, I formed the purpose of writing short notes on the New Testament, collating the common printed text with all the versions and collections from MSS. to which I could have

access. Scarcely had I projected this work when I was convinced that another was *previously* necessary, viz., a careful perusal of the *original text*. I began this work, and soon found that it was perfectly possible to *read* and not understand. Under this conviction I sat down determining to *translate* the whole before I attempted any comment, that I might have the sacred text the more deeply impressed on my memory.

I accordingly began my translation, collating the *original text* with all the *ancient* and with several of the *modern versions*, carefully weighing the value of the most important *various readings* found in those versions, as well as those which I was able to collect from the most authentic copies of the Greek text. A worse state of health ensuing, I was obliged to remit almost all application to study, and the work was thrown aside for nearly two years. Having returned to it when a state of comparative convalescence took place, I found I had not gone through the whole of my *preliminary* work. The New Testament I plainly saw was a *comment* on the Old; and to understand *such* a comment, I knew it was absolutely necessary to be well acquainted with the original *text*. I then formed the plan of reading consecutively a portion of the Hebrew Bible daily. Accordingly I began to read the Old Testament, noting down on the different books, chapters, and verses, such things as appeared to me of most importance, intending the work as an *outline* for one on a more extensive scale, should it please God to spare my life and give me health and leisure to complete it. In this preliminary work I spent a little more than *one year* and *two months*, in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament. In such a work it would be absurd to pretend that I had not met with many difficulties. I was attempting to illustrate the most ancient and most learned book in the universe, replete with allusions to arts that are lost, to nations that are extinct, to customs that are no longer observed, and abounding in modes of speech and turns of phraseology which can only be traced out through the medium of the cognate Asiatic languages. On these accounts I was often much perplexed, but I could not proceed till I had done the utmost in my power to make every thing plain. The frequent occurrence of such difficulties led me closely to examine and compare all the original texts, versions, and translations, as they stand in the London Polyglot, with some others not inserted in that work; and from these, especially the Samaritan, Chaldee Targums, Septuagint, and Vulgate, I derived the most assistance, though all the rest contributed their quota in cases of difficulty.

Almost as soon as this work was finished I began my comment on the four gospels, and notwithstanding the preparations already made, and my indefatigable application early and late to the work, I did not reach the end of the fourth Evangelist till eighteen months after its commencement. Previously to this I had purposed to commit what I had already done to the press; but when I had all my arrangements made, a specimen actually set up and printed, and advertisements circulated, a sudden rise in the price of paper, which I fondly hoped would not be of long continuance, prevented my proceeding. When this hope vanished, another work on the Scriptures by a friend was extensively announced. As I could not bear the thought of even the most distant appearance of opposition to any man, I gave place, being determined not to attempt to divide the attention of the public mind, nor hinder the general spread of a work which for aught I knew might supersede the necessity of mine. That work has been for some time completed, and the numerous subscribers supplied with their copies. My plan however is untouched; and still finding from the call of many judicious friends, and especially of my brethren in the ministry, who have long been acquainted with my undertaking and its progress, that the religious public would gladly receive a work on the plan which I had previously announced, I have, after much hesitation, made up my mind; and, in the name of God, with a simple desire to add my mite to the treasury, having recommenced the revisal and improvement of my papers, I now present them to the public. I am glad that Divine Providence has so ordered it that the publication has been hitherto delayed, as the years which have elapsed since my first intention of printing have afforded me a more ample opportunity to reconsider and correct what I had before done, and to make many improvements.

Should I be questioned as to my specific object in bringing this work before the religious world at a time when works of a similar nature abound, I would simply answer, I wish to do a little good also, and contribute *my* quota to enable men the better to understand the records of their salvation. That I am in hostility to no work of this kind, the preceding pages will prove; and I have deferred my own as long as in prudence I can. My tide is turned; life is fast ebbing out; and what I do in this way I must do *now*, or relinquish the design for ever. This I would most gladly do, but I have been too long and too deeply pledged to the public to permit me to indulge my own feelings in this respect. Others are doing much to elucidate the Scriptures; I wish them all God's speed. I also will show my opinion of these Divine records, and do a little in the same way. I wish to assist my fellow labourers in the vineyard to lead men to HIM who is the fountain of all excellence, goodness, truth, and happiness; to magnify his law and make it honourable; to show the wonderful provision made in his GOSPEL for the recovery and salvation of a sinful world; to prove that GOD's great design is to make his creatures happy; and that

such a salvation as it becomes God to give, and such as man needs to receive, is *within the grasp of every human soul.*

He who carefully and conscientiously receives the truths of Divine revelation, not merely as a *creed*, but in reference to his *practice*, cannot fail of being an ornament to civil and religious society. It is my endeavour therefore to set these truths fairly and fully before the eyes of those who may be inclined to consult my work. I do not say that the principles contained in *my creed*, and which I certainly have not studied to conceal, are *all* essentially necessary to every man's salvation; and I should be sorry to unchristianize any person who may think he has Scriptural evidence for a faith in several respects different from mine. I am sure that all sincere Christians are agreed on what are called the essential truths of Divine revelation; and I feel no reluctance to acknowledge that men eminent for wisdom, learning, piety, and usefulness, have differed among themselves and from me in many points which I deem of great importance. While God bears with and does us good, we may readily bear with each other. The hostility of others I pass by. The angry and malevolent are their own tormentors. I remember the old adage: "Let *envy* alone, and it will punish itself."

Of the copy of the sacred text used for this work it may be necessary to say a few words. It is stated in the title that the text "is taken from the most correct copies of the present authorized version." As several use this term who do not know its meaning, for their sakes I shall explain it. A resolution was formed, in consequence of a request made by Dr. Reynolds, head of the *nonconformist* party, to King James I., in the *conference* held at *Hampton Court*, 1603, that a new translation, or rather a revision of what was called the *Bishops' Bible*, printed in 1568, should be made. *Fifty-four* translators, divided into *six* classes, were appointed for the accomplishment of this important work. *Seven* of these appear to have died before the work commenced, as only *forty-seven* are found in Fuller's list. The *names* of the *persons*, the *places* where employed, and the proportion of *work* allotted to each class, and the *rules* laid down by King James for their direction, I give chiefly from Mr. Fuller's Church History, Book x., p. 44, &c.

Before I insert this account, it may be necessary to state Dr. Reynolds's request in the Hampton Court conference, and King James's answer.

Dr. *Reynolds*. "May your Majesty be pleased that the Bible be new translated, such as are extant not answering the original?" [*Here he gave a few examples.*]

Bishop of *London*. "If every man's humour might be followed, there would be no end of translating."

The *King*. "I profess I could never yet see a Bible well translated in English; but I think that of all, that of *Geneva* is the worst. I wish some special pains were taken for a uniform translation, which should be done by the best learned in both universities, then reviewed by the bishops, presented to the *privy council*, lastly ratified by royal authority, to be read in the whole Church, and no other."

The bishop of London in this, as in every other case, opposed Dr. Reynolds, till he saw that the project pleased the king, and that he appeared determined to have it executed. In consequence of this resolution, the following learned and judicious men were chosen for the execution of the work.

WESTMINSTER.—10.

The Pentateuch: the Story from Joshua to the first Book of the Chronicles exclusively.

Dr. Andrews. Fellow and Master of Pembroke Hall in Cambridge; then Dean of Westminster, afterwards Bishop of Winchester.

Dr. Overall, Fellow of Trinity Coll., Master of Kath. Hall, in Cambridge; then Dean of St. Paul's, afterwards Bishop of Norwich.

Dr. Saravia.

Dr. Clarke, Fellow of Christ Coll. in Cambridge, Preacher in Canterbury.

Dr. Laifield, Fellow of Trin. in Cambridge, Parson of St. Clement Danes. Being skilled in architecture, his judgment was much relied on for the fabric of the Tabernacle and Temple.

Dr. Leigh, Archdeacon of Middlesex, Parson of All-hallows, Barking.

Master Burgley.

Mr. King.

Mr. Thompson.

Mr. Bedwell, of Cambridge, and (I think) of St. John's, Vicar of Tottenham, near London.

CAMBRIDGE.—8.

FROM THE FIRST OF THE CHRONICLES, WITH THE REST OF THE STORY, AND THE HAGIOGRAPHA, VIZ., JOB, PSALMS, PROVERBS, CANTICLES, ECCLESIASTES.

Master EDWARD LIVELY.
Mr. RICHARDSON, Fellow of Emman., afterwards D. D., Master, first of Peter-house, then of Trin. College.
Mr. CHADERTON, afterwards D. D., Fellow first of Christ Coll., then Master of Emmanuel.
Mr. DILLINGHAM, Fellow of Christ Coll., beneficed at ——— in Bedfordshire, where he died a single and a wealthy man.
Mr. ANDREWS, afterwards D. D., brother to the Bishop of Winchester, and Master of Jesus Coll.
Mr. HARRISON, the Rev. Vice-master of Trinity Coll.
Mr. SPALDING, Fellow of St. John's in Cambridge, and Hebrew Professor therein.
Mr. BING, Fellow of Peter-house, in Cambridge, and Hebrew Professor therein.

OXFORD.—7.

THE FOUR GREATER PROPHETS, WITH THE LAMENTATIONS, AND THE TWELVE LESSER PROPHETS.

Dr. HARDING, President of Magdalen Coll.
Dr. REYNOLDS, President of Corpus Christi Coll.
Dr. HOLLAND, Rector of Exeter Coll. and King's Professor.
Dr. KILBY, Rector of Lincoln Coll. and Regius Professor.
Master SMITH, afterwards D. D., and Bishop of Gloucester. He made the learned and religious Preface to the Translation.
Mr. BRETT, of a worshipful family, beneficed at Quainton, in Buckinghamshire.
Mr. FAIRCLOWE.

CAMBRIDGE.—7.

THE PRAYER OF MANASSEH, AND THE REST OF THE APOCRYPHA.

Dr. DUPORT, Prebend of Ely, and Master of Jesus Coll.
Dr. BRAINTHWAIT, first Fellow of Emmanuel, then Master of Gonvil and Caius Coll.
Dr. RADCLYFFE, one of the Senior Fellows of Trin. Coll.
Master WARD, Emman., afterwards D. D., Master of Sidney Coll. and Margaret Professor.
Mr. DOWNS, Fellow of St. John's Coll. and Greek Professor.
Mr. BOYCE, Fellow of St. John's Coll., Prebend of Ely, Parson of Boxworth in Cambridgeshire.
Mr. WARD, Regal, afterwards D. D., Prebend of Chichester, Rector of Bishop-Waltham, in Hampshire.

OXFORD.—8.

THE FOUR GOSPELS, ACTS OF THE APOSTLES, APOCALYPSE.

Dr. RAVIS, Dean of Christ Church, afterwards Bishop of London.
Dr. ABBOTT, Master of University Coll., afterwards Archbishop of Canterbury.
Dr. EEDES.
Mr. THOMSON.
Mr. SAVILL.
Dr. PERYN.
Dr. RAVENS.
Mr. HARMER.

WESTMINSTER.—7.

THE EPISTLES OF ST. PAUL, AND THE CANONICAL EPISTLES.

Dr. BARLOWE, of Trinity Hall, in Cambridge, Dean of Chester, afterwards Bishop of Lincoln.
Dr. HUTCHENSON.
Dr. SPENCER.
Mr. FENTON.
Mr. RABBET.
Mr. SANDERSON.
Mr. DAKINS.

"Now, for the better ordering of their proceedings, his Majesty recommended the following rules, by them to be most carefully observed.

1. The ordinary Bible read in the Church, commonly called the *Bishops' Bible*, to be followed, and as little altered as the original will permit.
2. The names of the prophets, and the holy writers, with their other names in the text, to be retained, as near as may be, according as they are vulgarly used.
3. The old ecclesiastical words to be kept, viz., the word *Church* not to be translated *Congregation*, &c.
4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.
5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.
8. Every particular man of each company to take the same chapter, or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.
9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.
10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.
12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at *Westminster*, *Cambridge*, or *Oxford*.
13. The directors in each company to be the Deans of *Westminster* and *Chester* for that place; and the King's Professors in Hebrew and Greek in each university.
14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz., TINDAL'S, MATTHEWS', COVERDALE'S, WHITCHURCH, GENEVA.

"Besides the said directions before-mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the *fourth* rule above specified.

"And now after long expectation and great desire," says Mr. Fuller, "came forth the new translation of the Bible (most beautifully printed) by a *select* and *competent* number of *divines* appointed for that purpose; not being too many, lest one should trouble another; and yet many, lest many things might haply escape them. Who neither coveting praise for expedition, nor fearing reproach for slackness, (seeing in a business of moment none deserve blame for convenient slowness,) had expended almost *three years* in the work, not only examining the *channels* by the *fountain*, *translations* with the *original*, which was absolutely necessary, but also comparing *channels* with *channels*, which was abundantly useful in the Spanish, Italian, French, and Dutch (German) languages. These, with *Jacob, rolled away the stone from the mouth of the well of life*; so that now, even *Rachel's* weak women may freely *come* both to *drink* themselves *and water the flocks of* their *families* at the same.

"Leave we then those worthy men now all gathered to their fathers and gone to God, however they were requited on earth, well rewarded in heaven for their worthy work. Of whom, as also of that gracious KING that employed them, we may say, *Wheresoever the Bible shall be preached or read in the whole world, there shall also this that they have done be told in memorial of them.*" Ibid. p. 57, &c.

The character of James I. as a *scholar* has been greatly underrated. In the Hampton Court conference he certainly showed a clear and ready comprehension of every subject brought before

him, together with extensive reading and a remarkably sound judgment. For the *best translation* into any language we are indebted under God to King James, who was called a *hypocrite* by those who had no *religion*, and a *pedant* by persons who had not half his *learning*. Both piety and justice require that, while we are thankful to God for the gift of his word, we should revere the memory of the man who was the instrument of conveying the water of life through a channel by which its purity has been so wonderfully preserved. As to politics, he was, like the rest of the Stuart family, a tyrant.

Those who have compared most of the European translations with the original, have not scrupled to say that the *English translation of the Bible, made under the direction of King James I., is the most accurate and faithful of the whole.* Nor is this its only praise; the translators have seized the very *spirit* and *soul* of the original, and expressed this almost everywhere with pathos and energy. Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language;* the English tongue in their day was not equal to such a work, "but God enabled them to stand as upon Mount *Sinai*," to use the expression of a learned friend, "and *crane up* their country's language to the dignity of the originals, so that after the lapse of 200 years the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The *original* from which it was taken is, alone, superior to the Bible translated by the authority of King James."* This is an opinion in which my heart, my judgment, and my conscience, coincide.†

* These are the words of the late Miss Freeman Shepherd, a very learned and extraordinary woman, and a rigid papist.

† It is not unknown that, at the Hampton Court conference, several alterations were proposed by Dr. Reynolds and his associates to be made in the *Liturgy* then in common use, as well as in the *Bible*. These however were in general objected to by the king, and only a few changes made, which shall be mentioned below. While on this part of the subject it may not be unacceptable to the reader to hear how the present *Liturgy* was compiled, and who the persons were to whom this work was assigned; a work almost universally esteemed by the devout and pious of every denomination, and the greatest effort of the *Reformation*, next to the translation of the Scriptures into the English language. The word LITURGY is derived, according to some, from λιτη, *prayer*, and εργον, *work*, and signifies literally the *work* or *labour of prayer* or *supplication;* and he who *labours* not in his prayers prays not at all: or more properly λειτουργια, from λειτος, *public* or *common*, and εργον, *work*, denoting the *common* or *public work of prayer, thanksgiving*, &c., in which it is the duty of every person to engage; and from λιτανευω, to *supplicate*, comes λιται, *prayers*, and hence Λιτανεια, LITANY, *supplication*, a *collection of prayers* in the Liturgy or public service of the Church. Previously to the reign of Henry VIII. the Liturgy was all said or sung in *Latin*, but the *Creed*, the *Lord's Prayer*, and the *Ten Commandments*, in 1536 were translated into *English*, for the use of the common people, by the king's command. In 1545 the *Liturgy* was also *permitted* in *English*, as Fuller expresses it, "and this was he farthest *pace* the Reformation *stept* in the reign of Henry VIII."

In the first year of Edward VI., 1547, it was recommended to certain grave and learned bishops, and others then assembled, by order of the king, at Windsor Castle, to draw up a *communion service*, and to revise and reform all other offices in the Divine service; this service was accordingly printed and published, and strongly recommended by special letters from *Seymour*, Lord Protector, and the other lords of the council. The persons who compiled this work were the following:—

1. THOMAS CRANMER, Archbishop of *Canterbury*.
2. *George Day*, Bishop of *Chichester*.
3. *Thomas Goodrick*, Bishop of *Ely*.
4. *John Skip*, Bishop of *Hereford*.
5. *Henry Holbeach*, Bishop of *Lincoln*.
6. NICHOLAS RIDLEY, Bishop of *Rochester*.
7. *Thomas Thirlby*, Bishop of *Westminster*.
8. Doctor *May*, Dean of *St. Paul's*.
9. *John Taylor*, then Dean, afterwards Bishop, of *Lincoln*.
10. Doctor *Haines*, Dean of *Exeter*.
11. Doctor *Robinson*, afterwards Dean of *Durham*.
12. Doctor *John Redman*, Master of *Trinity* College, *Cambridge*.
13. Doctor *Richard Cox*, then Almoner to the King, and afterwards Bishop of *Ely*.

It is worthy of remark that as the *first translators* of the Scriptures into the *English language* were several of them persecuted *unto death* by the papists, so some of the *chief* of those who translated the *Book of Common Prayer*, (Archbishop *Cranmer* and Bishop *Ridley*) were burnt alive by the same cruel faction.

This was what Mr. Fuller calls the *first edition of the Common Prayer*, published in 1548. Some objections having been made to this work by Mr. John Calvin abroad, and some learned men at home, particularly in reference to the *Commemoration of the Dead*, the use of *Chrism*, and *Extreme Unction*, it was ordered by a statute in parliament (5 and 6 of Edward VI.) *that it should be faithfully and godly perused, explained, and made fully perfect.* The chief alterations made in consequence of this order were these: the *General Confession* and *Absolution* were added, and the *Communion Service* was made to begin with the *Ten Commandments*, the use of *oil* in *Confirmation* and *Extreme Unction* was left out, also *Prayers for the Dead*, and *certain expressions* that had a tendency to countenance the doctrine of *transubstantiation*.

The same persons to whom the compiling of the Communion Service was intrusted were employed in this revision, which was completed and published in 1553. On the accession of Queen Mary this Liturgy was abolished, and the Prayer Book, as it stood in the last year of Henry VIII., commanded to be used in its place. In the first year of the reign of Queen Elizabeth, 1559, the former Liturgy was restored, but it was subjected to a farther revision, by which some few passages were altered, and the petition in the Litany for being delivered from the tyranny and all the detestable enormities of the bishop of Rome left out, in order that conscientious Catholics might not be prevented from joining in the common service. This being done, it was presented to parliament, and by them received and established; and the Act for Uniformity, which is usually printed with the Liturgy, published by the queen's authority, and sent throughout the nation. The persons employed in this revision were the following:—

1. Master *Whitehead*, once Chaplain to Queen *Anna Bullein*.
2. *Matthew Parker*, afterwards Archbishop of *Canterbury*.
3. *Edmund Grindall*, afterwards Bishop of *London*.
4. *Richard Cox*, afterwards Bishop of *Ely*.
5. *James Pilkington*, afterwards Bishop of *Durham*.
6. Doctor *May*, Dean of *St. Paul's* and Master of *Trinity* College, *Cambridge*.
7. Sir *Thomas Smith*, Principal Secretary of State.

This Bible was begun in 1607, but was not completed and published till 1611; and there are copies of it which in their titlepages have the dates 1612 and 1613. This translation was corrected, and many parallel texts added, by Dr. Scattergood, in 1683; by Dr. Lloyd, bishop of London, in 1701; and afterwards by Dr. Paris, at Cambridge; but the most complete revision was made by Dr. *Blayney* in the year 1769, under the direction of the vice-chancellor and delegates of the University of Oxford, in which, 1. The *punctuation* was thoroughly revised; 2. The *words* printed in *italics* examined and corrected by the Hebrew and Greek originals; 3. The *proper names*, to the etymology of which *allusions* are made in the text, translated, and entered in the margin; 4. The *heads* and *running titles* corrected; 5. Some material errors in the *chronology* rectified; and 6. The *marginal references* re-examined, corrected, and their number greatly increased. Copies of this revision are those which are termed above *the most correct copies of the present authorized version*; and it is this revision *re-collated, re-examined*, and *corrected* from typographical inaccuracies in a great variety of places, that has been followed for the *text* prefixed to these *notes*. But, besides these corrections, I have found it necessary to re-examine all the *italics*; by those I mean the words interspersed through the text, avowedly not in the original, but thought necessary by our translators to complete the sense, and accommodate the idioms of the Hebrew and Greek to that of the English language. See the sixth rule, p. 16. In these I found gross corruptions, particularly where they have been changed for Roman characters, whereby words have been attributed to God which he never spoke.

The *Punctuation*, which is a matter of no small importance to a proper understanding of the sacred text, I have examined with the greatest care to me possible: by the insertion of commas where there were none before; putting semicolons for commas, the better to distinguish the members of the sentences; changing colons for semicolons, and vice versa; and full points for colons, I have been in many instances enabled the better to preserve and distinguish the sense, and carry on a narration to its close, without interrupting the reader's attention by the intervention of improper stops.

The *References* I have in many places considerably augmented, though I have taken care to reprint all that Dr. Blayney has inserted in his edition, of which I scruple not to say, that as far as they go, they are the best collection ever edited, and I hope their worth will suffer nothing by the additions I have made.

After long and diligently weighing the different systems of *Chronology*, and hesitating which to adopt, I ultimately fixed on the system commonly received; as it appeared to me on the whole, though encumbered with many difficulties, to be the least objectionable. In fixing the dates of particular transactions I have found much difficulty: that this was never done in any edition of the Bible hitherto offered to the public, with any tolerable correctness, every person acquainted with the subject must acknowledge. I have endeavoured carefully to fix the date of each transaction *where* it occurs, and where it could be ascertained, showing throughout the whole of the Old Testament the year of the world, and the year before Christ, in which it happened. From the beginning of Joshua I have introduced the years before the *building of Rome*

Of these Drs. *Cox* and *May* were employed on the first edition of this work, as appears by the preceding list.

In the first year of King James, 1604, another revision took place, and a few alterations were made, which consisted principally in the *addition* of some *prayers* and *thanksgivings*, some *alteration* in the *Rubrics* relative to the *Absolution*, to the *Confirmation*, and to the office of *Private Baptism*, with the *addition* of that *part* of the *Catechism* which contains the *Doctrine of the Sacraments*. The other additions were, *A Thanksgiving for divers Benefits*, *A Thanksgiving for Fair Weather*, *A Thanksgiving for Plenty*, *A Thanksgiving for Peace and Victory*, and *A Thanksgiving for Deliverance from the Plague*. See the Instrument in *Rymer*, vol. xvi. p. 565, &c. When the work was thus completed, a royal proclamation was issued, bearing date March 1, 1604, in which the king gave an account of the Hampton Court conference, the alterations that had been made by himself and his clergy in the Book of Common Prayer, commanding it, and none other, to be used throughout the kingdom. See the Instrument, *Rymer*, vol. xvi., p. 575.

In this state the Book of Common Prayer continued till the reign of Charles II., who, the 25th of October, 1660, "granted his commission, under the great seal of England, to several bishops and divines to review the Book of Common Prayer, and to prepare such alterations and *additions* as they thought fit to offer." In the following year the king assembled the convocations of both the provinces of *Canterbury* and *York*, and "authorized the presidents of those convocations, and other the bishops and clergy of the same, to review the said Book of Common Prayer," &c., requiring them, "after mature consideration, to make such alterations and *additions* as to them should seem meet and convenient." This was accordingly done, several prayers and some whole services added, and the whole published, with the *Act of Uniformity*, in the 14th of Charles II., 1661; since which time it has undergone no farther revision. These several *additions* have made the public service too long, and this is the principal cause why this part of Divine worship is not better attended. This excellent service is now burdensome through its extreme length; and the clergy shorten their sermons, making them superficial, to prevent too much weariness in their congregations. After being an hour and a half at *prayers*, they dismiss their audience with fifteen or twenty minutes' *preaching*; thus the people are not sufficiently instructed. This is a short history of a work which all who are acquainted with it deem superior to every thing of the kind produced either by ancient or modern times.

It would be disingenuous not to acknowledge that the chief of these prayers were in use in the Roman Catholic Church from which the Church of England is reformed; and it would betray a want of acquaintance with ecclesiastical antiquity to suppose that those prayers and services originated in that Church, as several of them were in use from the first ages of Christianity, and many of the best of them before the name of *pope* or *popery* was known in the earth.

till the seven hundred and fifty-third year before Christ, when the foundation of that city was laid, and also introduced the *Olympiads* from the time of their commencement, as both these eras are of the utmost use to all who read the sacred writings, connected with the histories of the times and nations to which they frequently refer. And who that reads his Bible will not be glad to find at what time of the sacred history those great events fell out, of which he has been accustomed to read in the Greek and Roman historians? This is a gratification which the present work will afford from a simple inspection of the margin, at least as far as those facts and dates have been ascertained by the best chronologists.

In the *Pentateuch* I have not introduced either the years of Rome or the Olympiads, because the transactions related in the Mosaic writings are in general too remote from these eras to be at all affected by them; and I judged it early enough to commence with them at the time when Israel was governed by the *Judges*. But as the exodus from Egypt forms a very remarkable era in the Jewish history, and is frequently referred to in the historical books, I have entered this also, beginning at the 12th of Exodus, A. M. 2513, and have carried it down to the building of Solomon's temple. This, I conceive, will be of considerable use to the reader.

As to *Marginal Readings*, I could with very little trouble have added many hundreds, if not thousands; but as I made it a point of conscience strictly to adhere to the *present authorized version* in the *text*, I felt obliged by the same principle scrupulously to follow the *Marginal Readings*, without adding or omitting *any*. Had I inserted *some of my own*, as some others have done, then my text would be no longer *the text of the authorized version*, but an *altered* translation; for the Marginal Readings constitute an integral part, properly speaking, of the authorized version; and to add any thing would be to *alter* this version, and to omit any thing would be to render it *imperfect*. When Dr. Blayney revised the present version in 1769, and proposed the insertion of the translations of some proper names, to the etymology of which reference is made in the text, so scrupulous was he of making any change in this respect that he submitted all his proposed alterations to a select Committee of the University of Oxford, the Vice-chancellor, and the Principal of Hertford College, and Mr. Professor *Wheeler*; nor was even the slightest change made but by their authority. All this part, as well as the entire text, I must, therefore, to be consistent with my proposals, leave conscientiously as I found them, typographical errors and false italics excepted. Whatever *emendations* I have proposed, either from myself or others, I have included among the *Notes*.

That the *Marginal Readings*, in our authorized translation, are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance as to be in several instances preferable to the *Textual Readings* themselves. Our conscientious translators, not being able in several cases to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the measure of receiving *both*, placing one in the *margin* and the other in the *text*, thus leaving the reader at liberty to adopt either, both of which in their apprehension stood nearly on the same authority. On this very account the marginal readings are essential to our version, and I have found, on collating many of them with the originals, that those in the *margin* are to be preferred to those in the *text* in the proportion of at least *eight* to *ten*.

To the *Geography* of the sacred writings I have also paid the utmost attention in my power. I wished in every case to be able to ascertain the ancient and modern names of places, their situation, distances, &c., &c.; but in several instances I have not been able to satisfy myself. I have given those opinions which appeared to me to be best founded, taking frequently the liberty to express my own doubts or dissatisfaction. I must therefore bespeak the reader's indulgence, not only in reference to the work in general, but in respect to several points both in the Scripture *geography* and *chronology* in particular, which may appear to him not satisfactorily ascertained; and have only to say that I have spared no pains to make every thing as correct and accurate as possible, and hope I may, without vanity, apply to myself on these subjects, with a slight change of expression, what was said by a great man of a great work: "For negligence or deficience, I have perhaps not need of more apology than the nature of the work will furnish; I have left that inaccurate which *can* never be made exact, and that imperfect which *can* never be completed."—Johnson. For particulars under these heads I must refer to Dr. *Hales*' elaborate and useful work, entitled, *A new Analysis of Chronology*, 2 vols. 4to., 1809–10.

The *Summaries* to each chapter are entirely written for the purpose, and formed from a careful examination of the chapter, verse by verse, so as to make them a faithful Table of Contents, constantly referring to the verses themselves. By this means all the subjects of each chapter may be immediately seen, so as in many cases to preclude the necessity of consulting a Concordance.

In the *Heads* or head lines to each page I have endeavoured to introduce as far as the room would admit, the chief subject of the columns underneath, so as immediately to catch the eye of the reader.

Quotations from the original texts I have made as sparingly as possible; those which are intro-

duced I have endeavoured to make plain by a literal translation, and by putting them in European characters. The reader will observe that though the *Hebrew* is here produced *without the points*, yet the reading given in European characters is *according to the points*, with very few exceptions. I have chosen this *middle way* to please, as far as possible, the opposers and friends of the *Masoretic* system.

The *controversies* among religious people I have scarcely ever mentioned, having very seldom referred to the creed of any sect or party of Christians; nor have I produced any opinion merely to confute or establish it. I simply propose *what I believe to be the meaning of a passage*, and maintain *what I believe to be the truth*, but scarcely ever in a *controversial* way. I think it quite possible to give my own views of the doctrines of the Bible, without introducing a single sentence at which any Christian might reasonably take offence; and I hope that no provocation which I may receive shall induce me to depart from this line of conduct.

It may be expected by some that I should enter at large into the proofs of the *authenticity of Divine Revelation*. This has been done amply by others; and their works have been published in every form, and, with a very laudable zeal, spread widely through the public: on this account I think it unnecessary to enter professedly into the subject, any farther than I have done in the "Introduction to the four Gospels and Acts of the Apostles," to which I must beg to refer the reader. The different portions of the sacred writings against which the shafts of infidelity have been levelled, I have carefully considered, and I hope sufficiently defended, in the places where they respectively occur.

For a considerable time I hesitated whether I should attach to each chapter what are commonly called *reflections*, as these do not properly belong to the province of the *commentator*. It is the business of the *preacher*, who has the literal and obvious sense before him, to make reflections on select passages, providential occurrences, and particular histories; and to apply the doctrines contained in them to the hearts and practices of his hearers. The chief business of the commentator is critically to examine his text, to give the true meaning of every passage in reference to the context, to explain words that are difficult or of dubious import, illustrate local and provincial customs, manners, idioms, laws, &c., and from the whole to collect the great design of the inspired writer.

Many are of opinion that it is an easy thing to write *reflections on the Scriptures*; my opinion is the reverse; *common-place* observations, which may arise on the surface of the latter, may be easily made by any person possessing a little common sense and a measure of piety; but reflections, such as *become the oracles of God*, are properly *inductive reasonings* on the *facts* stated or the *doctrines* delivered, and require, not only a clear head and a sound heart, but such a compass and habit of philosophic thought, such a power to discern the end from the beginning, the *cause* from its *effect*, (and where several causes are at work to ascertain their *respective* results, so that every effect may be attributed to its true cause,) as falls to the lot of but few men. Through the flimsy, futile, and false dealing of the immense herd of spiritualizers, metaphormen, and allegorists, pure religion has been often disgraced. Let a man put his reason in ward, turn conscience out of its province, and throw the reins on the neck of his fancy, and he may write—reflections without end. The former description of reflections I rarely attempt for want of adequate powers; the latter, my reason and conscience prohibit; let this be my excuse with the intelligent and pious reader. I have, however, in this way, done what I could. I have generally, at the close of each chapter, summed up in a few particulars the *facts* or *doctrines* contained in it; and have endeavoured to point out to the reader the spiritual and practical use he should make of them. To these *inferences*, *improvements*, or whatever else they may be called, I have given no specific name; and of them can only say, that he who reads them, though he may be sometimes disappointed, will not always lose his labour. At the same time I beg leave to inform him that I have not deferred spiritual uses of important texts to the end of the chapter; where they should be noticed in the occurring verse I have rarely passed them by.

Before I conclude, it may be necessary to give some account of the *original* VERSIONS of the sacred writings, which have been often consulted, and to which occasional references are made in the ensuing work. These are the *Samaritan*, *Chaldaic*, *Æthiopic*, *Septuagint*, with those of *Aquila*, *Symmachus*, and *Theodotion*: the *Syriac*, *Vulgate*, *Arabic*, *Coptic*, *Persian*, and *Anglo-Saxon*.

The SAMARITAN *text* must not be reckoned among the *versions*. It is precisely the same with the Hebrew, only fuller; having preserved many letters, words, and even whole sentences, sometimes several verses, which are not extant in any Hebrew copy with which we are acquainted. In all other respects it is the same as the Hebrew, only written in what is called the Samaritan character, which was probably the ancient Hebrew, as that now called the Hebrew character was probably borrowed from the Chaldeans.

1. The SAMARITAN *version* differs widely from the *Samaritan text*: the latter is pure Hebrew, the former is a literal version of the Hebreo-Samaritan text, into the Chaldaico-Samaritan dialect. *When* this was done it is impossible to say, but it is allowed to be very ancient, consider-

ably prior to the Christian era. The language of this version is composed of pure Hebrew, Syro-Chaldaic, and Cuthite terms. It is almost needless to observe that the Samaritan text and Samaritan version extend no farther than the five books of Moses; as the Samaritans received no other parts of the sacred writings.

2. The CHALDAIC version or TARGUMS have already been described among the commentators. Under this head are included the Targum of *Onkelos* upon the whole *law*; the *Jerusalem* Targum on select parts of the five books of Moses; the Targum of *Jonathan ben Uzziel* also upon the Pentateuch; the Targum of Jonathan upon the prophets; and the Targum of Rabbi *Joseph* on the books of Chronicles; but of all these the Targums of *Onkelos* on the *law*, and *Jonathan* on the *prophets*, are the most ancient, the most literal, and the most valuable. See page 1 and 2 of this preface.

3. The SEPTUAGINT translation of all the versions of the sacred writings has ever been deemed of the greatest importance by *competent* judges. I do not, however, design to enter into the controversy concerning this venerable version; the history of it by Aristæus I consider in the main to be a mere fable, worthy to be classed with the tale of *Bel and the Dragon*, and the stupid story of *Tobit and his Dog*. Nor do I believe, with many of the fathers, that "*seventy* or *seventy-two* elders, six out of each of the twelve tribes, were employed in the work; that each of these translated the whole of the sacred books from Hebrew into Greek while confined in separate cells in the island of Pharos;" or that they were so particularly inspired by God that every species of error was prevented, and that the seventy-two copies, when compared together, were found to be precisely the *same*, verbatim et literatim. My own opinion, on the controversial part of the subject, may be given in a few words: I believe that the five books of Moses, the most correct and accurate part of the whole work, were translated from the Hebrew into Greek in the time of *Ptolemy Philadelphus*, king of Egypt, about 285 years before the Christian era; that this was done, not by *seventy-two*, but probably by *five* learned and judicious men, and that when completed it was examined, approved, and allowed as a faithful version, by the *seventy* or *seventy-two* elders who constituted the *Alexandrian Sanhedrim*; and that the other books of the Old Testament were done at different times by different hands, as the necessity of the case demanded, or the providence of GOD appointed. It is pretty certain, from the quotations of the *evangelists*, the *apostles*, and the *primitive fathers*, that a *complete version* into Greek of the whole Old Testament, probably called by the name of the *Septuagint*, was made and in use before the Christian era; but it is likely that some of the books of that ancient version are now lost, and that some others, which now go under the name of the Septuagint, were the production of times posterior to the incarnation.

4. The Greek versions of *Aquila*, *Symmachus*, and *Theodotion*, are frequently referred to. Aquila was first a *heathen*, then a *Christian*, and lastly a *Jew*. He made a translation of the Old Testament into Greek so very literal, that St. Jerome said it was a good *dictionary* to give the genuine meaning of the Hebrew words. He finished and published this work in the twelfth year of the reign of the Emperor Adrian, A. D. 128.

5. *Theodotion* was a Christian of the *Ebionite* sect, and is reported to have begun his translation of the Hebrew Scriptures into Greek merely to serve his own party; but from what remains of his version it appears to have been very literal, at least as far as the idioms of the two languages would bear. His translation was made about the year of our Lord 180. All this work is lost, except his version of the book of the Prophet *Daniel*, and some *fragments*.

6. *Symmachus* was originally a *Samaritan*, but became a convert to Christianity as professed by the *Ebionites*. In forming his translation he appears to have aimed at giving the *sense* rather than a *literal version* of the sacred text. His work was probably completed about A. D. 200.

These three versions were published by Origen in his famous work entitled, *Hexapla*, of which they formed the *third*, *fourth*, and *sixth* columns. All the remaining fragments have been carefully collected by Father Montfaucon, and published in a work entitled, *Hexapla Origenis quæ supersunt, &c.* Paris, 1713. 2 vols. folio. Republished by *C. F. Bahrdt*, Leips. 1769, 2 vols. 8vo.

7. The *Ethiopic* version comprehends only the New Testament, the Psalms, some of the minor Prophets, and a few fragments of other books. It was probably made in the *fourth* century.

8. The *Coptic* version includes only the five books of Moses, and the New Testament. It is supposed to have been made in the *fifth* century.

9. The *Syriac* version is very valuable and of great authority. It was probably made as early as the *second* century; and some think that a Syriac version of the Old Testament was in existence long before the Christian era.

10. A Latin version, known by the name of the ITALA, *Italic* or *Antehieronymian*, is well known among learned men; it exists in the Latin part of the *Codex Bezæ* at Cambridge, and in several other MSS. The text of the four gospels in this version, taken from four MSS. more than a thousand years old, was published by *Blanchini*, at Rome 1749, 4 vols. folio, and a larger

collection by *Sabathier*, Rheims, 1743, 3 vols. folio. This ancient version is allowed to be of great use in Biblical criticism.

11. The *Vulgate*, or Latin version, was formed by *Saint Jerome*, at the command of Pope Damasus, A. D. 384. Previously to this there were a great number of Latin versions made by different hands, some of which Jerome complains of as being extremely corrupt and self-contradictory. These versions, at present, go under the general name of the old *Itala* or *Antehieronymian*, already noticed. Jerome appears to have formed his text in general out of these, collating the whole with the Hebrew and Greek, from which he professes to have translated several books entire. The New Testament he is supposed to have taken wholly from the original Greek; yet there are sufficient evidences that he often regulated even this text by the ancient Latin versions.

12. The *Anglo-Saxon* version of the *four Gospels* is supposed to have been taken from the ancient *Itala* some time in the eighth century; and that of the Pentateuch, Joshua, Judges, and Job, from the *Vulgate*, by a monk called Ælfric, in the ninth century. The former was printed at *Dort*, in conjunction with the *Gothic* version, by *F. Junius*, 1665, 4to.; the latter, by *Edward Thwaites*, *Oxford*, 1698, 8vo.; but in this version many verses, and even whole chapters, are left out; and the Book of Job is only a sort of abstract, consisting of about five pages.

13. The *Arabic* is not a very ancient version, but is of great use in ascertaining the signification of several Hebrew words and forms of speech.

14. The *Persian* includes only the five Books of Moses and the four Gospels. The former was made from the Hebrew text by a Jew named *Yacoub Toosee*; the latter, by a Christian of the Catholic persuasion, *Simon Ibn Yusuf Ibn Ibraheem al Tubreezee*, about the year of our Lord 1341.

These are the principal versions which are deemed of authority in settling controversies relative to the text of the original. There are some others, but of less importance; such as the Slavonic, Gothic, Sahidic, and Armenian; for detailed accounts of which, as also of the preceding, as far as the New Testament is concerned, I beg leave to refer the reader to *Michaelis's Lectures*, in the translation, with the notes of the Rev. Dr. *Herbert Marsh*, and to the General Preface to the Gospels and Acts; and for farther information concerning *Jewish* and *Christian* commentators, he is requested to consult *Bartolocceius's Bibliotheca Rabbinica*, and the *Bibliotheca Theologica* of Father *Calmet*.

In the preceding list of commentators I find I have omitted to insert in its proper place a work with which I have been long acquainted, and which for its piety and erudition I have invariably admired, viz.: "*A plaine discovery of the whole Revelation of Saint John; set downe in two Treatises:* The one searching and proving *the true interpretation thereof:* The other applying the same paraphrastically and historically to the text. Set foorth by JOHN NAPEIR L. of *Marchestoun, younger.* Whereunto are annexed certaine Oracles of SIBYLLA, agreeing with the Revelation and other places of Scripture. Edinburgh, printed by Robert Waldegrave, printer to the King's Majestie, 1593. Cum privilegio Regali, 8vo.

When the reader learns that the author of this little work was the famous Baron of Marchestoun, the inventor of the logarithms, a discovery which has been of incalculable use in the sciences of astronomy, practical geometry, and navigation, he will be prepared to receive with respect what so great a genius has written upon a book that, above all others in the sacred code, seems to require the head and hand of the soundest divine and mathematician. The work is dedicated "to the right excellent, high and mighty Prince James VI., King of Scottes," afterwards James I., King of England: and in the Epistle Dedicatorie, the author strongly urges him to complete the reformation begun in his own empire, that he might be a ready instrument in the hand of God in executing judgment on the papal throne, which he then supposed to be near the time of its final overthrow. The first treatise is laid down in *thirty-six* propositions relating to the seals, trumpets, vials, and thunders.

In the *third*, *fifth*, and *sixth* propositions, he endeavours to prove that each trumpet or vial contains 215 years; that the *first* began A. D. 71. The *second* A. D. 316. The *third* A. D. 561. The *fourth* A. D. 806. The *fifth* A. D. 1051. The *sixth* A. D. 1296. The *seventh* A. D. 1511. See Propos. vi. And in Propos. x. he shows that, as the last trumpet or vial began in 1511, consequently, as it contains 215 years, it should extend to A. D. 1786. "Not that I mean," says the noble writer, "that that age or yet the world shall continew so long, because it is said, that for the elect's sake the time shall be shortened; but I mean that if the world were to indure, that seventh age should continew untill the yeare of Christ, 1786." Taking up this subject again, in Propos. xiv., he endeavours to prove, by a great variety of calculations formed on the 1335 days mentioned by Daniel, chap. xii. 11, and the period of the three thundering angels, Rev. viii. and ix., that by the former it appears the DAY OF JUDGMENT will take place in A. D. 1700, and by the latter, in 1688, whence it may be confidently expected that this awful day shall take place between these two periods!

We, who have lived to A. D. 1830, see the fallacy of these predictive calculations; and with

such an example before us of the miscarriage of the first mathematician in Europe, in his endeavours to solve the prophetical periods marked in this most obscure book, we should proceed in such researches with humility and caution, nor presume to ascertain the times and the seasons which the Father has reserved in his own power. I may venture to affirm, so very plausible were the reasonings and calculations of Lord Napeir, that there was scarcely a Protestant in Europe, who read his work, that was not of the same opinion. And how deplorably has the event falsified the predictions of this *eminent* and *pious* man! And yet, unawed by his miscarriage, *calculators* and *ready-reckoners*, in every succeeding age, on less specious pretences, with minor qualifications, and a less vigorous opinion, have endeavoured to soar where Napeir sunk! Their labours, however well intended, only serve to increase the records of the weakness and folly of mankind. *Secret* things belong to God; those that are *revealed*, to us and to our children. Writers who have endeavoured to illustrate different prophecies in the Apocalypse by *past* events, and those that are *now* occurring, are not included in this censure. Some respectable names in the present day have rendered considerable service to the cause of Divine revelation, by the careful and pious attention they have paid to this part of the subject; but when persons attempt to speak of what is yet to come, they begin to *prophesy* and are soon lost.

ADAM CLARKE.

P. S. On Gen. ii. 4, I have hinted that our Saxon ancestors have translated the *Dominus* of the Vulgate by Hlaford, Loverd, or Lord. This is not to be understood of the fragments of the translations of the Old and New Testament which have reached our times, for in them *Dominus* when connected with *Deus* is often *omitted*, and the word Lord substituted for both; at other times they use the Dano-Saxon Druhten, both for יהוה *Jehovah*, and אדני *Adonai;* and in the New Testament, Druhten is generally used for Κυριος, *Lord*, at other times, Hlaford. It seems to have been applied as a title of respect to men: see Matt. xii. 8; xiii. 27; xvii. 25, 26, 27, 31, 32, 34; xxi. 30. Afterwards it was applied to the Supreme Being also; and the title *Lord* continues to be given to both indifferently to the present day, and sometimes both indifferently even in the same discourse. Thus in the Saxon homily in Dom. I., Quadr. Bedæ Hist. Eccles., lib. iv., c. 9: Man ſceal hine ȝehiddan to hiſ Druhtne ⁊ him anum peopian: Hi ana iſ ſop Hlaford and ſop Lord. "Man shall pray to his Lord (Druhtne) and him alone serve: He only is true Lord (Hlaford) and true God." Hlaford belongs more especially to the Anglo-Saxon Druhtne, to the Dano-Saxon. In Danish Drotten is generally used for Lord.

PREFACE TO THE BOOK

OF

GENESIS.

EVERY believer in Divine revelation finds himself amply justified in taking for granted that the Pentateuch is the work of Moses. For more than 3000 years this has been the invariable opinion of those who were best qualified to form a correct judgment on this subject. The Jewish Church, from its most remote antiquity, has ascribed the work to no other hand; and the Christian Church, from its foundation, has attributed it to the Jewish lawgiver alone. The most respectable heathens have concurred in this testimony, and Jesus Christ and his apostles have completed the evidence, and have put the question beyond the possibility of being doubted by those who profess to believe the Divine authenticity of the New Testament. As to those who, in opposition to all these proofs, obstinately persist in their unbelief, they are worthy of little regard, as argument is lost on their unprincipled prejudices, and demonstration on their minds, because ever wilfully closed against the light. When they have *proved* that Moses is *not* the author of this work, the advocates of Divine revelation will reconsider the grounds of their faith.

That there are a few things in the Pentateuch which *seem* to have been added by a later hand there can be little doubt; among these some have reckoned, perhaps without reason, the following passage, Gen. xii. 6: "And the Canaanite was then in the land;" but see the note on this place. Num. xxi. 14, "In the book of the wars of the Lord," was probably a marginal note, which in process of time got into the text; see the note on this passage also. To these may be added the *five first verses* of Deuteronomy, chap. i; the *twelfth* of chap. ii; and the *eight* concluding verses of the last chapter, in which we have an account of the death of Moses. These last words could not have been added by Moses himself, but are very probably the work of Ezra, by whom, according to uninterrupted tradition among the Jews, the various books which constitute the canon of the Old Testament were collected and arranged, and such expository notes added as were essential to connect the different parts; but as *he* acted under Divine inspiration, the additions may be considered of equal authority with the text. A few other places might be added, but they are of little importance and are mentioned in the notes.

The book of GENESIS, Γενεσις, has its name from the title it bears in the *Septuagint*, Βιβλος Γενεσεως, (chap. ii. ver. 4,) which signifies *the book of the Generation;* but it is called in Hebrew בראשית *Bereshith*, "*In the beginning*," from its initial word. It is the most ancient history in the world; and, from the great variety of its singular details and most interesting accounts, is as far superior in its value and importance to all others, as it is in its antiquity. This book contains an account of the creation of the world, and its first inhabitants; the original innocence and fall of man; the rise of religion; the invention of arts; the general corruption and degeneracy of mankind; the universal deluge; the repeopling and

division of the earth; the origin of nations and kingdoms; and a particular history of the *patriarchs* from *Adam* down to the death of *Joseph*; including a space, at the lowest computation, of 2369 years.

It may be asked how a detail so circumstantial and minute could have been preserved when there was no *writing* of any kind, and when the earth, whose history is here given, had already existed more than 2000 years. To this inquiry a very satisfactory answer may be given. There are only *three* ways in which these important records could have been preserved and brought down to the time of Moses: viz., *writing*, *tradition*, and *Divine revelation*. In the antediluvian world, when the life of man was so protracted, there was comparatively little need for *writing* of any kind, and perhaps no alphabetical writing then existed. *Tradition* answered every purpose to which writing in any kind of characters could be subservient; and the necessity of erecting *monuments* to perpetuate public events could scarcely have suggested itself, as during those times there could be little danger apprehended of any important fact becoming obsolete, as its history had to pass through very few hands, and all these *friends* and *relatives* in the most proper sense of the terms; for they lived in an insulated state under a patriarchal government.

Thus it was easy for Moses to be satisfied of the truth of all he relates in the book of *Genesis*, as the accounts came to him through the medium of very few persons. From *Adam* to *Noah* there was but *one man* necessary to the correct transmission of the history of this period of 1656 years. Now this history was, without doubt, perfectly known to Methuselah, who lived to see them both. In like manner *Shem* connected *Noah* and *Abraham*, having lived to converse with both; as *Isaac* did with *Abraham* and *Joseph*, from whom these things might be easily conveyed to *Moses* by *Amram*, who was contemporary with *Joseph*. See the *plate*, chap. xi. Supposing, then, all the curious facts recorded in the book of *Genesis* had no other authority than the *tradition* already referred to, they would stand upon a foundation of credibility *superior* to any that the most reputable of the ancient Greek and Latin historians can boast. Yet to preclude all possibility of mistake, the unerring Spirit of God directed Moses in the selection of his *facts* and the ascertaining of his *dates*. Indeed, the narrative is so simple, so much like truth, so consistent everywhere with itself, so correct in its dates, so impartial in its biography, so accurate in its philosophical details, so pure in its morality, and so benevolent in its design, as amply to demonstrate that it never could have had an *earthly* origin. In this case, also, Moses constructed every thing according to the pattern which God showed him in the mount.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

Year before the common era of Christ, 4004.—Julian Period, 710.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 7.—Indiction, 5.—Creation from Tisri or September, 1

CHAPTER I.

First day's work—*Creation of the heavens and the earth*, 1, 2. *Of the light and its separation from the darkness*, 3–5. Second day's work—*The creation of the firmament, and the separation of the waters above the firmament from those below it*, 6–8. Third day's work—*The waters are separated from the earth and formed into seas, &c.*, 9, 10. *The earth rendered fruitful, and clothed with trees, herbs, grass, &c.*, 11–13. Fourth day's work—*Creation of the celestial luminaries intended for the measurement of time, the distinction of periods, seasons, &c.*, 14; *and to illuminate the earth*, 15. *Distinct account of the formation of the sun, moon, and stars*, 16–19. Fifth day's work—*The creation of fish, fowls, and reptiles in general*, 20. *Of great aquatic animals*, 21. *They are blessed so as to make them very prolific*, 22, 23. Sixth day's work—*Wild and tame cattle created, and all kinds of animals which derive their nourishment from the earth*, 24, 25. *The creation of man in the image and likeness of God, with the dominion given him over the earth and all inferior animals*, 26. *Man or Adam, a general name for human beings, including both male and female*, 27. *Their peculiar blessing*, 28. *Vegetables appointed as the food of man and all other animals*, 29, 30. *The judgment which God passed on his works at the conclusion of his creative acts*, 31.

A. M. 1. B. C. 4004. IN the [a] beginning [b] God created the heaven and the earth.

2 [c] And the earth was without form and void; and darkness *was* upon the face of the deep. [d] And the Spirit of God moved upon the face of the waters A. M. 1. B. C. 4004.

[a] Prov. viii. 22, 23, 24; Mark xiii. 19; John i. 1, 2; Heb. i. 10.——[b] 1 Chron. xvi. 26; Neh. ix. 6; Psa. viii. 3; xxxiii. 6; xxxix. 11, 12; cxvi. 5; cii. 25; civ. 24; cxv. 15; cxxi. 2; cxxiv. 8; cxxxiv. 3; cxxxvi. 5; cxlvi. 6; Prov. iii. 19; viii. 26, 27, &c.; Eccles. xii. 1; Isa. xxxvii. 16; xlii. 5; xliv. 24; li. 16; lxv. 17; Jer. x. 12; xxxii. 17; li. 15; Zech. xii. 1; Acts iv. 24; xiv. 15; xvii. 24; Rom. i. 20; Eph. iii. 9; Col. i. 16, 17; Heb. i. 2; xi. 3; 2 Pet. iii. 5; Rev. i. 8; iii. 14; iv. 11; x. 6; xiv. 7; xxi. 6; xxii. 13.——[c] Isa. xlv. 18; Jer. iv. 23.——[d] Psa. civ. 30; Isa. xl. 13, 14.

NOTES ON CHAP. I.

Verse 1. בראשׁית ברא אלהים את השמים ואת הארץ *Bereshith bara Elohim eth hashshamayim veeth haarets; GOD in the beginning created the heavens and the earth.*

Many attempts have been made to define the term GOD: as to the word itself, it is pure Anglo-Saxon, and among our ancestors signified, not only the Divine Being, now commonly designated by the word, but also *good*; as in their apprehensions it appeared that *God* and *good* were correlative terms; and when they thought or spoke of him, they were doubtless led from the word itself to consider him as THE GOOD BEING, a fountain of infinite benevolence and beneficence towards his creatures.

A general definition of this great First Cause, as far as human words dare attempt one, may be thus given: The eternal, independent, and self-existent Being: the Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple, and most spiritual of all essences; infinitely benevolent, beneficent, true, and holy: the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made: illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being who, from his infinite wisdom, cannot err or be deceived; and who, from his infinite goodness, can do nothing but what is eternally just, right, and kind. Reader, such is the God of the Bible; but how widely different from the God of most human creeds and apprehensions!

The original word אלהים *Elohim*, God, is certainly the plural form of אל *El*, or אלה *Eloah*, and has long

A. M. 1. B. C. 4004. 3 [a] And God said, [f] Let there be light: and there was light.

4 And God saw the light that *it was* good: and God [g] divided [h] the light from the darkness. A. M. 1. B. C. 4004.

5 And God called the light [i] Day, and the

[a] Psa. xxxiii. 6, 9; cxlviii. 5.——[f] Job xxxvi. 30; xxxviii. 19; Psa. xcvii. 11; civ. 2; cxviii. 27; Isa. xlv. 7; lx. 19; John i. 5, 9; iii. 19; 2 Cor. iv. 6; Eph. v. 8; 1 Tim. vi. 16; 1 John i. 5; ii. 8.——[g] 2 Cor. vi. 14.——[h] Heb. *between the light and between the darkness.*——[i] Chap. viii. 22; Psa. xix. 2; lxxiv. 16; civ. 20; Jer. xxxiii. 20; 1 Cor. iii. 13; Eph. v. 13; 1 Thess. v. 5.

been supposed, by the most eminently learned and pious men, to imply a *plurality* of Persons in the Divine nature. As this plurality appears in so many parts of the sacred writings to be confined to *three* Persons, hence the doctrine of the TRINITY, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the *Christians* singular in receiving this doctrine, and in deriving it from the first words of Divine revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: "Come and see the mystery of the word Elohim; there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and *joined together* in *one*, and are not divided from each other." See *Ainsworth*. He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in unity, is expressed in the above words. The verb ברא *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the *unity* of the Divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.

"Let those who have any doubt whether אלהים *Elohim*, when meaning the true God, Jehovah, be *plural* or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns *plural*.

"Gen. i. 26; iii. 22; xi. 7; xx. 13; xxxi. 7, 53; xxxv. 7.

"Deut. iv. 7; v. 23; Josh. xxiv. 19; 1 Sam. iv. 8; 2 Sam. vii. 23; Psa. lviii. 12; Isa. vi. 8; Jer. x. 10; xxiii. 36.

"See also Prov. ix. 10; xxx. 3; Psa. cxlix. 2; Eccl. v. 7; xii. 1; Job v. 1; Isa. vi. 3; liv. 5; lxii. 5; Hos. xi. 12, or xii. 1; Mal. i. 6; Dan. v. 18, 20; vii. 18, 22."—PARKHURST.

As the word *Elohim* is the term by which the Divine Being is most generally expressed in the Old Testament, it may be necessary to consider it here more at large. It is a maxim that admits of no controversy, that every noun in the Hebrew language is derived from a *verb*, which is usually termed the *radix* or root, from which, not only the noun, but all the different flections of the verb, spring. This radix is the third person singular of the preterite or past tense. The *ideal* meaning of this root expresses some essential property of the thing which it designates, or of which it is an appellative. The root in *Hebrew*, and in its sister language, the Arabic, generally consists of *three* letters, and every word must be traced to its root in order to ascertain its genuine meaning, for there alone is this meaning to be found. In Hebrew and Arabic this is essentially necessary, and no man can safely criticise on any word in either of these languages who does not carefully attend to this point.

I mention the *Arabic* with the *Hebrew* for two reasons. 1. Because the two languages evidently spring from the same source, and have very nearly the same mode of construction. 2. Because the deficient roots in the Hebrew Bible are to be sought for in the Arabic language. The reason of this must be obvious, when it is considered that the whole of the Hebrew language is lost except what is in the Bible, and even a part of this book is written in Chaldee. Now, as the *English* Bible does not contain the whole of the *English language*, so the Hebrew Bible does not contain the whole of the Hebrew. If a man meet with an English word which he cannot find in an ample concordance or dictionary to the Bible, he must of course seek for that word in a general English dictionary. In like manner, if a particular form of a Hebrew word occur that cannot be traced to a root in the Hebrew Bible, because the word does not occur in the third person singular of the past tense in the Bible, it is expedient, it is perfectly lawful, and often indispensably necessary, to seek the deficient root in the Arabic. For as the Arabic is still a living language, and perhaps the most copious in the universe, it may well be expected to furnish those terms which are deficient in the Hebrew Bible. And the reasonableness of this is founded on another maxim, viz., that either the Arabic was derived from the Hebrew, or the Hebrew from the Arabic. I shall not enter into this controversy; there are great names on both sides, and the decision of the question in either way will have the same effect on my argument. For if the *Arabic* were derived from the Hebrew, it must have been when the Hebrew was a *living* and *complete* language, because such is the Arabic now; and therefore all its essential roots we may reasonably expect to find there: but if, as Sir William Jones supposed, the *Hebrew* were derived from the Arabic, the same expectation is justified, the deficient roots in Hebrew may be sought for in the *mother* tongue. If, for example, we meet with a term in our ancient English language the meaning of which we find difficult to ascertain, common sense teaches us that we should seek for it in the *Anglo-Saxon*, from which our language springs; and, if necessary, go up to the *Teutonic*, from which the Anglo-Saxon was derived. No person disputes the legitimacy of this measure, and we find it in constant practice. I make these observations at the very threshold of my work, because the necessity of acting on this principle (seeking deficient Hebrew roots in the Arabic) may often occur, and I wish to speak *once for all* on the subject.

The first sentence in the Scripture shows the propriety of having recourse to this principle. We have

A. M. 1. B. C. 4004. darkness he called Night. [k] And the evening and the morning were the first day.

[k] Heb. *and the evening was and the morning was.*

6 And God said, [l] Let there be a [m] firmament in the midst of the waters, and let it divide the waters from the waters. A. M. 1. B. C. 4004.

[l] Job xxvi. 7; xxxvii. 18; Psa. xix. 1; civ. 2; cxxxvi. 6; cl. 1; Jer. x. 12; li. 15.——[m] Heb. *expansion.*

seen that the word אלהים *Elohim* is plural; we have traced our term *God* to its source, and have seen its signification; and also a general definition of the *thing* or *being* included under this term, has been tremblingly attempted. We should now trace the *original* to its *root*, but this root does not appear in the Hebrew Bible. Were the Hebrew a *complete* language, a pious reason might be given for this omission, viz., "As God is without beginning and without cause, as his being is infinite and *underived*, the Hebrew language consults strict propriety in giving no *root* whence his name can be *deduced*." Mr. Parkhurst, to whose pious and learned labours in Hebrew literature most Biblical students are indebted, thinks he has found the root in אלה *alah, he swore, bound himself by oath*; and hence he calls the ever-blessed Trinity אלהים *Elohim*, as *being bound by a conditional oath to redeem man, &c., &c.* Most pious minds will revolt from such a definition, and will be glad with me to find both the *noun* and the *root* preserved in Arabic. ALLAH الله is the common name for GOD in the Arabic tongue, and often the emphatic اللهم is used. Now both these words are derived from the root *alaha*, he *worshipped, adored, was struck with astonishment, fear*, or *terror*; and hence, *he adored with sacred horror* and *veneration*, cum sacro horrore ac veneratione coluit, adoravit.—WILMET. Hence *ilahon*, fear, veneration, and also *the object of religious fear*, the *Deity*, the supreme God, the *tremendous Being*. This is not a new idea; God was considered in the same light among the ancient Hebrews; and hence Jacob swears by the *fear* of his father Isaac, Gen. xxxi. 53. To complete the definition, Golius renders *alaha, juvit, liberavit*, et *tutatus fuit*, "he succoured, liberated, kept in safety, or defended." Thus from the *ideal* meaning of this most expressive root, we acquire the most correct notion of the Divine nature; for we learn that God is the *sole object of adoration*; that the perfections of his nature are such as must *astonish* all those who piously contemplate them, and fill with *horror* all who would dare to give his glory to *another*, or break his commandments; that consequently he should be *worshipped* with *reverence* and *religious fear*; and that every sincere worshipper may expect from him *help* in all his weaknesses, trials, difficulties, temptations, &c.; *freedom* from the power, guilt, nature, and consequences of sin; and to be *supported, defended*, and saved to the uttermost, and to the end.

Here then is one proof, among multitudes which shall be adduced in the course of this work, of the importance, utility, and necessity of tracing up these sacred words to their *sources*; and a proof also, that subjects which are supposed to be out of the reach of the common people may, with a little difficulty, be brought on a level with the most ordinary capacity.

In the beginning] Before the creative acts mentioned in this chapter all was ETERNITY. *Time* signifies *duration* measured by the revolutions of the heavenly bodies: but prior to the creation of these bodies there could be no measurement of duration, and consequently no *time*; therefore *in the beginning* must necessarily mean the commencement of time which followed, or rather was produced by, God's creative acts, as an effect follows or is produced by a cause.

Created] Caused existence where previously to this moment there was no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word ברא *bara* expresses the commencement of the existence of a thing, or egression from nonentity to entity. It does not in its *primary* meaning denote the *preserving* or *new forming* things that had previously existed, as some imagine, but *creation* in the proper sense of the term, though it has some other acceptations in other places. The supposition that God formed all things out of a pre-existing, eternal nature, is certainly absurd, for if there had been an eternal nature besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction.

את השמים *eth hashshamayim*. The word את *eth*, which is generally considered as a *particle*, simply denoting that the word following is in the accusative or oblique case, is often understood by the rabbins in a much more extensive sense. "The particle את," says Aben Ezra, "signifies the *substance* of the thing." The like definition is given by Kimchi in his *Book of Roots*. "This particle," says Mr. Ainsworth, "having the *first* and *last* letters of the Hebrew alphabet in it, is supposed to comprise the *sum* and *substance* of *all things*." "The particle את *eth* (says Buxtorf, Talmudic Lexicon, sub voce) with the cabalists is often mystically put for the *beginning* and the *end*, as A alpha and Ω omega are in the Apocalypse." On this ground these words should be translated, "God in the beginning created the *substance* of the heavens and the *substance* of the earth," i. e. the *prima materia*, or first elements, out of which the heavens and the earth were successively formed. The Syriac translator understood the word in this sense, and to express this meaning has used the word ܝܬ *yoth*, which has this signification, and is very properly translated in Walton's Polyglot, ESSE, *cæli* et ESSE *terræ*, "the *being* or *substance* of the heaven, and the *being* or *substance* of the earth." St. Ephraim Syrus, in his comment on this place, uses the same Syriac word, and appears to understand it precisely in the same way. Though the Hebrew words are certainly no more than the notation of a *case* in most places, yet understood here in the sense above, they argue a wonderful philosophic accuracy in the statement of Moses, which brings before us, not a *finished* heaven and earth, as every other trans-

A. M. 1. B. C. 4004. 7 And God made the firmament, [n] and divided the waters which *were* under the firmament from the waters which *were* [o] above the firmament: and it was so. A. M. 1. B. C. 4004.

[n] Prov. viii. 28.

[o] Psa. cxlviii. 4.

lation appears to do, though afterwards the process of their formation is given in detail, but merely the *materials* out of which God built the whole system in the six following days.

The heaven and the earth.] As the word שמים *shamayim* is plural, we may rest assured that it means more than the *atmosphere*, to express which some have endeavoured to restrict its meaning. Nor does it appear that the atmosphere is particularly intended here, as this is spoken of, ver. 6, under the term *firmament*. The word *heavens* must therefore comprehend the whole *solar system*, as it is very likely the whole of this was created in these six days; for unless the earth had been the *centre* of a system, the reverse of which is sufficiently demonstrated, it would be unphilosophic to suppose it was created independently of the other parts of the system, as on this supposition we must have recourse to the almighty power of God to suspend the influence of the earth's gravitating power till the fourth day, when the sun was placed in the centre, round which the earth began then to revolve. But as the design of the inspired penman was to relate what especially belonged to our world and its inhabitants, therefore he passes by the rest of the planetary system, leaving it simply included in the plural word *heavens*. In the word *earth* every thing relative to the terraqueous globe is included, that is, all that belongs to the solid and fluid parts of our world with its surrounding atmosphere. As therefore I suppose the whole solar system was created at this time, I think it perfectly in place to give here a general view of all the planets, with every thing curious and important hitherto known relative to their revolutions and principal affections.

A GENERAL VIEW OF THE WHOLE SOLAR SYSTEM.

TABLE I.—THE REVOLUTIONS, DISTANCES, &c., &c., OF ALL THE PRIMARY PLANETS

Names.	Periodical Revolution.	Sidereal Revolution.	Mean distance from the Sun in English miles.	Least distance from the Earth in English miles.	Greatest distance from the Earth in English miles.	Diameter in English miles.
	Yrs. d. h. m. s.	Yrs. d. h. m. s.				
Sun			. . .	93,908,984	97,118,538	886,473
Mercury	0 87 23 14 33	0 87 23 15 40	36,973,282	58,540,512	132,487,077	3,191
Venus	0 224 16 41 27	0 224 16 49 11	69,088,240	26,425,554	164,602,034	7,630
Earth	1 0 5 48 48	1 0 6 9 12	95,513,794	. . .	. . .	7,954
Moon	0 27 7 43 5	0 27 7 43 12	95,513,794	222,920	254,084	2,172
Mars	1 321 22 18 27	1 321 23 30 36	145,533,667	50,019,873	241,047,462	4,135
Jupiter	11 315 14 39 2	11 317 14 27 11	496,765,289	401,251,495	592,279,083	86,396
Saturn	29 161 19 16 15	29 174 1 51 11	911,141,442	815,627,647	1,006,655,236	79,405
Sat. Ring	29 161 19 16 15	29 174 1 51 11	911,141,442	815,525,205	1,006,757,678	185,280
Herschel	83 52 4 0 0	83 150 18 0 0	1,822,575,228	1,727,061,434	1,918,089,022	34,457

Names.	Proportionate bulk, the Earth being 1.	Time of rotation upon their axis.	Inclination of the axis to the equator.	Attractive power or density, the Earth being 1.	Hourly motion in their orbit, in English miles.
Sun	1,384,462	25d. 14h. 8m. 0s.	. . .	351,886	. . . .
Mercury	$\frac{1}{13}$th	unknown	unknown	$\frac{4}{25}$ths	111,256
Venus	$\frac{6}{9}$ths	0 23 21 0	uncertain	$\frac{95}{100}$ths	81,398
Earth	1	0 23 56 4	23° 28′ 0″	1	75,222
Moon	$\frac{1}{39}$th	27 7 43 5	1 43 0	$\frac{15}{1000}$ths	2,335
Mars	$\frac{1}{7}$th	1 0 39 22	28 42 0	$\frac{1}{8}$th	56,212
Jupiter	1281 greater	0 9 55 33	3 22 0	$330\frac{2}{5}$	30,358
Saturn	995 greater	0 10 16 1	30 0 0	$103\frac{7}{10}$	22,351
Sat. Ring	. . .	0 10 32 15	30 0 0	. . . .	22,351
Herschel	$80\frac{1}{2}$ greater	unknown	unknown	$17\frac{3}{4}$	15,846

The following Celestial Bodies, commonly called Planets, revolving between Jupiter and Mars, have been recently discovered: all that is known of their Magnitude, Surface, Diameter, and Distance, I here subjoin.

Names.	Mean distance from the Sun.	Least distance from Earth.	Greatest dist. from Earth.	Diameter.	Proportional bulk.	Proportional surface.
Ceres	250,000,000	155,000,000	345,000,000	160	$\frac{1}{173\frac{1}{000}}$th	$\frac{1}{30000}$th
Pallas	270,000,000	175,000,000	365,000,000	110	$\frac{1}{380\frac{1}{000}}$th	$\frac{1}{33000}$th
Juno	285,000,000	190,000,000	385,000,000	119	$\frac{1}{370\frac{1}{000}}$th	$\frac{1}{31000}$th
Vesta	unknown	unknown	unknown	unknown	unknown	unknown

TABLE II.—SATELLITES OF JUPITER.

Satellite	Periodic Revolution.	Synodic Revolution.	Distance from Jupiter in semi-diameters of Jupiter.	Dist. from Jupiter in parts of the ecliptic, at Jupiter's mean dist. from Earth.	Diameter, the Earth being 1.	Magnitude, the Earth being 1.	Distance from Jupiter in English miles.
	d. h. m. s.	d. h. m. s.		′ ″			
I.	1 18 27 $33\frac{476}{1000}$	1 18 28 $35\frac{9479}{10000}$	$5\frac{67}{100}$	1 51	$1\frac{2}{53}$	$1\frac{13}{50}$	245,000
II.	3 13 13 $41\frac{939}{1000}$	3 13 17 $53\frac{7309}{10000}$	9	2 57	$0\frac{22}{27}$	$0\frac{9}{10}$	389,000
III.	7 3 42 $32\frac{879}{1000}$	7 3 59 $35\frac{9675}{10000}$	$14\frac{19}{20}$	4 42	$1\frac{1}{4\frac{1}{9}}$	$1\frac{3}{2\frac{1}{2}}$	621,000
IV.	16 16 32 $8\frac{491}{1000}$	16 18 51 $7\frac{917}{10000}$	$25\frac{3}{10}$	8 16	$0\frac{77}{100}$	$0\frac{25}{30}$	1,093,000

Satellite	Greatest semi-duration of eclipse.	Greatest semi-diameter of Jupiter's shadow that the satellite passes through.	Least distance from the Earth in English miles.	Mean distance from the Earth in English miles.	Greatest distance from the Earth in English miles.
	h. m. s.	° ′ ″			
I.	1 7 55	9 35 37	401,006,562	496,765,289	592,524,016
II.	1 25 40	6 1 33	400,862,713	496,765,289	592,667,865
III.	1 47 0	3 43 58	400,630,308	496,765,289	592,900,270
IV.	2 23 0	2 8 2	400,158,586	496,765,289	593,371,992

TABLE III.—SATELLITES OF SATURN.

Satellite	Periodic Revolution.	Synodic Revolution.	Dist. from Sat.in semi-diameters of Saturn.	Dist. from Saturn in semi-diameters of the ring of Saturn.	Distance from Saturn in parts of the ecliptic at Saturn's mean distance from the Earth.	Distance from Saturn in English miles.	Nearest approach to the Earth in English miles.
	d. h. m. s.	d. h. m. s.			′ ″		
VII.	0 22 37 23	0 22 37 30	$3\frac{1}{25}$	$1\frac{3}{10}$	0 $28\frac{1}{2}$	112,000	815,515,647
VI.	1 8 53 9	1 8 53 24	$3\frac{176}{500}$	$1\frac{69}{100}$	0 37	140,000	815,487,647
I.	1 21 18 $26\frac{111}{500}$	1 21 18 $54\frac{388}{500}$	$4\frac{393}{1000}$	$2\frac{37}{1000}$	0 $43\frac{1}{2}$	172,000	815,455,647
II.	2 17 41 $51\frac{177}{1000}$	2 17 45 $51\frac{13}{1000}$	$6\frac{134}{500}$	$2\frac{343}{500}$	0 56	217,000	815,410,647
III.	4 12 25 $11\frac{1}{10}$	4 12 27 $55\frac{239}{1000}$	$8\frac{377}{500}$	$3\frac{94}{125}$	1 18	315,000	815,312,647
IV.	15 22 41 $13\frac{52}{1000}$	15 23 15 $20\frac{175}{1000}$	$20\frac{295}{1000}$	$8\frac{239}{300}$	3 0	709,000	814,918,647
V.	79 7 53 $42\frac{369}{500}$	79 22 3 $12\frac{963}{1000}$	$59\frac{77}{500}$	$25\frac{174}{300}$	8 $42\frac{1}{2}$	2,126,000	813,501,647

TABLE IV.—SATELLITES OF HERSCHEL, OR THE GEORGIUM SIDUS.

Satellite.	Periodic Revolution.	Synodic Revolution.	Dist. from Herschel in semi-diameters of Herschel.	Dist. from Herschel in parts of the ecliptic, at the mean dist. of Herschel from Earth.	Distance from Herschel in English miles.	Least distance from Earth in English miles.	Greatest distance from Earth in English miles.
	d. h. m. s.	d. h. m. s.		′ ″			
I.	5 21 23 22	5 21 25 0	$13\frac{1443}{10000}$	0 $25\frac{1}{2}$	226,450	1,726,834,981	1,918,315,472
II.	8 16 57 43	8 17 1 19	$17\frac{193}{10000}$	0 33	293,053	1,726,768,381	1,918,382,075
III.	10 22 58 20	10 23 4 0	$19\frac{8969}{10000}$	0 $38\frac{2}{5}$	342,781	1,726,718,650	1,918,431,806
IV.	13 10 56 29	13 11 5 1	$22\frac{7835}{10000}$	0 $42\frac{1}{2}$	392,511	1,726,668,920	1,918,481,536
V.	38 0 39 4	38 1 49 0	$45\frac{567}{1000}$	1 $28\frac{2}{5}$	785,028	1,726,276,406	1,918,874,050
VI.	107 7 35 10	107 16 40 0	$91\frac{134}{1000}$	2 $56\frac{4}{5}$	1,570,057	1,725,491,377	1,919,659,079

OBSERVATIONS ON THE PRECEDING TABLES.

In Table I. the quantity of the periodic and sidereal revolutions of the planets is expressed in common years, each containing 365 days; as, e. g., the tropical revolution of Jupiter is, by the table, 11 years, 315 days, 14 hours, 39 minutes, 2 seconds; *i. e.*, the exact number of days is equal to 11 years multiplied by 365, and the extra 315 days added to the product, which make in all 4330 days. The *sidereal* and *periodic* times are also set down to the nearest second of time, from numbers used in the construction of the tables in the third edition of M. de la Lande's Astronomy. The columns containing the *mean distance* of the planets from the sun in English miles, and their *greatest* and *least distance* from the earth, are such as result from the best observations of the two last transits of Venus, which gave the solar parallax to be equal to 8 three-fifth seconds of a degree; and consequently the earth's diameter, as seen from the sun, must be the double of 8 three-fifth seconds, or 17 one-fifth seconds. From this last quantity, compared with the apparent diame

A. M. 1. B. C. 4004. 8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, [p] Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. A. M. 1. B. C. 4004.

10 And God called the [q] dry *land* Earth,

[p] Job xxvi. 10; xxxviii. 8; Psalm xxiv. 2; xxxiii. 7; xcv. 5; civ. 9; cxxxvi. 5, 6; Proverbs viii. 29; Ecclesiastes i. 7; Jonah i. 9; 2 Peter iii. 5.——[q] 2 Peter iii. 5.

ters of the planets, as seen at a distance equal to that of the earth at her main distance from the sun, the *diameters of the planets in English miles*, as contained in the seventh column, have been carefully computed. In the column entitled "*Proportion of bulk*, the earth being 1," the whole numbers express the number of times the other planet contains more cubic miles, &c., than the earth; and if the number of cubic miles in the earth be given, the number of cubic miles in any planet may be readily found by multiplying the cubic miles contained in the earth by the number in the column, and the product will be the quantity required.

This is a small but accurate sketch of the vast solar system; to describe it fully, even in all its *known* revolutions and connections, in all its astonishing energy and influence, in its wonderful plan, structure, operations, and results, would require more volumes than can be devoted to the commentary itself.

As so little can be said here on a subject so vast, it may appear to some improper to introduce it at all; but to any observation of this kind I must be permitted to reply, that I should deem it unpardonable not to give a general view of the solar system in the very place where its creation is first introduced. If these works be stupendous and magnificent, what must He be who formed, guides, and supports them all by the *word* of his power! Reader, stand in awe of this God, and sin not. Make him thy friend through the Son of his love; and, when these heavens and this earth are no more, thy soul shall exist in consummate and unutterable felicity.

See the remarks on the *sun*, *moon*, and *stars*, after verse 16.

Verse 2. *The earth was without form and void*] The original term תהו *tohu* and בהו *bohu*, which we translate *without form and void*, are of uncertain etymology; but in this place, and wherever else they are used, they convey the idea of *confusion* and *disorder*. From these terms it is probable that the ancient Syrians and Egyptians borrowed their gods, *Theuth* and *Bau*, and the Greeks their *Chaos*. God seems at first to have created the elementary principles of all things; and this formed the grand mass of matter, which in this state must be without *arrangement*, or any distinction of parts: a vast collection of indescribably confused materials, of nameless entities strangely mixed; and wonderfully well expressed by an ancient heathen poet:—

Ante mare et terras, et, quod tegit omnia, cœlum,
Unus erat toto naturæ vultus in orbe,
Quem dixere Chaos; rudis indigestaque moles,
Nec quicquam nisi pondus iners; congestaque eodem
Non bene junctarum discordia semina rerum. Ovid.

Before the seas and this terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature, if a face;
Rather, a rude and indigested mass;
A lifeless lump, unfashion'd and unframed,
Of jarring seeds, and justly Chaos named.
Dryden.

The most ancient of the Greeks have spoken nearly in the same way of this crude, indigested state of the primitive chaotic mass.

When this congeries of elementary principles was brought together, God was pleased to spend six days in assimilating, assorting, and arranging the materials, out of which he built up, not only the earth, but the whole of the solar system.

The Spirit of God] This has been variously and strangely understood. Some think a *violent wind* is meant, because רוח *ruach* often signifies *wind*, as well as *spirit*, as πνευμα does in Greek; and the term *God* is connected with it merely, as they think, to express the *superlative* degree. Others understand by it an *elementary fire*. Others, the *sun*, penetrating and drying up the earth with his rays. Others, the *angels*, who were supposed to have been employed as *agents* in creation. Others, a certain *occult* principle, termed the *anima mundi* or *soul of the world*. Others, a *magnetic attraction*, by which all things were caused to gravitate to a common centre. But it is sufficiently evident from the use of the word in other places, that the Holy Spirit of God is intended; which our blessed Lord represents under the notion of *wind*, John iii. 8; and which, as a *mighty rushing wind* on the day of pentecost, filled the house where the disciples were sitting, Acts ii. 2, which was immediately followed by their speaking with other tongues, because they were filled with the *Holy Ghost*, ver. 4. These scriptures sufficiently ascertain the sense in which the word is used by Moses.

Moved] מרחפת *merachepheth*, was *brooding* over; for the word expresses that tremulous motion made by the hen while either *hatching* her eggs or *fostering* her young. It here probably signifies the communicating a *vital* or *prolific* principle to the waters. As the idea of *incubation*, or hatching an egg, is implied in the original word, hence probably the notion, which prevailed among the ancients, that the world was generated from an *egg*.

Verse 3. *And God said, Let there be light*] יהי אור ויהי אור YEHI OR, *vaihi or*. Nothing can be conceived more dignified than this form of expression. It argues at once uncontrollable authority, and omnific power; and in human language it is scarcely possible to conceive that God can speak more like himself. This passage, in the Greek translation of the Septuagint, fell in the way of Dionysius Longinus, one of the

A. M. 1. B. C. 4004. and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth A. M. 1. B. C. 4004. [r] bring forth [s] grass, the herb yielding seed, *and* the fruit-tree yielding [t] fruit

[r] Heb. vi. 7.

[s] Heb. *tender grass.*—[t] Luke vi. 44.

most judicious Greek critics that ever lived, and who is highly celebrated over the civilized world for a treatise he wrote, entitled Περι Ὑψους, Concerning the SUBLIME, both in prose and poetry; of this passage, though a heathen, he speaks in the following terms:—Ταυτη και ὁ των Ιουδαιων θεσμοθετης (ουχ ὁ τυχων ανηρ,) επειδη την του θειου δυναμιν κατα την αξιαν εχωρησε, καξεφηνεν· ευθυς εν τη εισβολη γραψας των νομων, ΕΙΠΕΝ Ὁ ΘΕΟΣ, φησι, τι; ΓΕΝΕΣΘΩ ΦΩΣ· και εγενετο. ΓΕΝΕΣΘΩ ΓΗ· και εγενετο. "So likewise the Jewish lawgiver (who was no ordinary man) having conceived a just idea of the Divine power, he expressed it in a dignified manner; for at the beginning of his laws he thus speaks: GOD SAID—*What?* LET THERE BE LIGHT! *and there was light.* LET THERE BE EARTH! *and there was earth.*"—Longinus, sect. ix. edit. *Pearce.*

Many have asked, "How could light be produced on the *first day*, and the *sun*, the fountain of it, not created till the *fourth* day?" With the various and often unphilosophical answers which have been given to this question I will not meddle, but shall observe that the original word אור signifies not only *light* but *fire*, see Isa. xxxi. 9; Ezek. v. 2. It is used for the SUN, Job xxxi. 26. And for the *electric fluid* or LIGHTNING, Job xxxvii. 3. And it is worthy of remark that it is used in Isa. xliv. 16, for the *heat*, derived from אש *esh*, the *fire*. *He burneth part thereof in the fire* (בכו אש *bemo esh*:) *yea, he warmeth himself, and saith, Aha! I have seen the fire,* ראיתי אור *raithi ur*, which a modern philosopher who understood the language would not scruple to translate, I have received caloric, or an additional portion of the matter of *heat*. I therefore conclude, that as God has diffused the matter of *caloric* or *latent heat* through every part of nature, without which there could be neither vegetation nor animal life, that it is *caloric* or *latent heat* which is principally intended by the original word.

That there is *latent light*, which is probably the same with *latent heat*, may be easily demonstrated: take two pieces of smooth rock crystal, agate, cornelian or flint, and rub them together briskly in the dark, and the latent light or matter of caloric will be immediately produced and become visible. The light or caloric *thus* disengaged does not operate in the same powerful manner as the heat or *fire* which is produced by striking with flint and steel, or that produced by *electric* friction. The existence of this *caloric*—latent or *primitive light*, may be ascertained in various other bodies; it can be produced by the flint and steel, by rubbing two hard sticks together, by hammering cold iron, which in a short time becomes red hot, and by the strong and sudden compression of atmospheric air in a tube. Friction in general produces both *fire* and *light*. God therefore created this universal agent on the first day, because without it no operation of nature could be carried on or perfected.

Light is one of the most astonishing productions of the creative skill and power of God. It is the grand medium by which all his other works are discovered, examined, and understood, so far as they can be known. Its immense diffusion and extreme velocity are alone sufficient to demonstrate the being and wisdom of God. Light has been proved by many experiments to travel at the astonishing rate of 194,188 miles in *one second* of time! and comes from the sun to the earth in *eight minutes* $11\frac{43}{59}$ *seconds*, a distance of 95,513,794 English miles.

Verse 4. *God divided the light from the darkness.*] This does not imply that *light* and *darkness* are two distinct substances, seeing *darkness* is only the *privation* of light; but the words simply refer us by anticipation to the rotation of the earth round its own axis once in *twenty-three hours, fifty-six minutes, and four seconds*, which is the cause of the distinction between day and night, by bringing the different parts of the surface of the earth successively into and from under the solar rays; and it was probably at this moment that God gave this rotation to the earth, to produce this merciful provision of day and night. For the *manner* in which light is supposed to be produced, see ver. 16, under the word *sun*.

Verse 6. *And God said, Let there be a firmament*] Our translators, by following the *firmamentum* of the Vulgate, which is a translation of the στερεωμα of the Septuagint, have deprived this passage of all sense and meaning. The Hebrew word רקיע *rakia*, from רקע *raka*, to *spread out as the curtains of a tent or pavilion*, simply signifies an *expanse* or *space*, and consequently that circumambient space or expansion separating the clouds, which are in the higher regions of it, from the seas, &c., which are below it. This we call the *atmosphere, the orb of atoms* or inconceivably small particles; but the word appears to have been used by Moses in a more extensive sense, and to include the whole of the planetary vortex, or the space which is occupied by the whole *solar system*.

Verse 10. *And God called the dry* land *Earth; and the gathering together of the waters called he Seas*] These two constitute what is called the *terraqueous globe*, in which the earth and the water exist in a most judicious proportion to each other. Dr. Long took the papers which cover the surface of a seventeen inch terrestrial globe, and having carefully separated the land from the sea, he weighed the two collections of papers accurately, and found that the sea papers weighed three hundred and forty-nine grains, and the land papers only one hundred and twenty-four; by which experiment it appears that nearly *three-fourths* of the surface of our globe, from the arctic to the antarctic polar circles, are covered with water. The doctor did not weigh the parts within the polar circles, because

A. M. 1. B. C. 4004. after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, A. M. 1. B. C. 4004. [a] and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

[a] Luke, chap. vi. 44.

there is no certain measurement of the proportion of land and water which they contain. This proportion of *three-fourths* water may be considered as too great, if not useless; but Mr. Ray, by most accurate experiments made on evaporation, has proved that it requires so much aqueous *surface* to yield a sufficiency of vapours for the purpose of cooling the atmosphere, and watering the earth. See Ray's *Physico-theological Discourses*.

An eminent chemist and philosopher, Dr. *Priestley*, has very properly observed that it seems plain that Moses considered the whole terraqueous globe as being created in a *fluid* state, the earthy and other particles of matter being mingled with the water. The present form of the earth demonstrates the truth of the Mosaic account; for it is well known that if a soft or elastic globular body be rapidly whirled round on its axis, the parts at the poles will be flattened, and the parts on the equator, midway between the north and south poles, will be raised up. This is precisely the shape of our earth: it has the figure of an *oblate spheroid*, a figure pretty much resembling the shape of an *orange*. It has been demonstrated by admeasurement that the earth is flatted at the poles and raised at the equator. This was first conjectured by Sir Isaac Newton, and afterwards confirmed by M. Cassini and others, who measured several degrees of latitude at the equator and near the north pole, and found that the difference perfectly justified Sir Isaac Newton's conjecture, and consequently confirmed the Mosaic account. The result of the experiments instituted to determine this point, proved that the diameter of the earth at the equator is greater by more than *twenty-three* and *a half* miles than it is at the poles, allowing the *polar* diameter to be $\frac{1}{229}$th part shorter than the *equatorial*, according to the recent admeasurements of several degrees of latitude made by Messrs. Mechain and Delambre.—*L' Histoire des Mathem.* par M. de la Lande, tom. iv., part v., liv. 6.

And God saw that it was *good.*] This is the judgment which God pronounced on his own works. They were *beautiful* and *perfect* in their kind, for such is the import of the word טוב *tob*. They were in weight and measure perfect and entire, lacking nothing. But the reader will think it strange that this approbation should be expressed *once* on the *first*, *fourth*, *fifth*, and *sixth* days; *twice* on the *third*, and not at all on the *second!* I suppose that the words, *And God saw that it was good*, have been either lost from the conclusion of the eighth verse, or that the clause in the tenth verse originally belonged to the eighth. It appears, from the Septuagint translation, that the words in question existed originally at the close of the eighth verse, in the copies which they used; for in that version we still find, Και ειδεν ὁ Θεος ὁτι καλον· *And God saw that it was good.* This reading, however, is not acknowledged by any of Kennicott's or De Rossi's MSS., nor by any of the other versions. If the account of the second day stood originally as it does now, no satisfactory reason can be given for the omission of this expression of the Divine approbation of the work wrought by his wisdom and power on that day.

Verse 11. *Let the earth bring forth grass—herb—fruit-tree, &c.*] In these general expressions all kinds of vegetable productions are included. *Fruit-tree* is not to be understood here in the restricted sense in which the term is used among us; it signifies all trees, not only those which bear fruit, which may be applied to the use of men and cattle, but also those which had the power of propagating themselves by seeds, &c. Now as God delights to manifest himself in the *little* as well as in the *great*, he has shown his consummate wisdom in every part of the *vegetable* creation. Who can account for, or comprehend, the structure of a single tree or plant? The roots, the stem, the woody fibres, the bark, the rind, the air-vessels, the sap-vessels, the leaves, the flowers, and the fruits, are so many mysteries. All the skill, wisdom, and power of men and angels could not produce a single grain of *wheat!* A serious and reflecting mind can see the grandeur of God, not only in the immense *cedars* on Lebanon, but also in the endlessly varied *forests* that appear through the microscope in the mould of cheese, stale paste, &c., &c.

Verse 12. *Whose seed was in itself*] Which has the power of multiplying itself by seeds, slips, roots, &c., *ad infinitum*; which contains in itself all the rudiments of the future plant through its endless generations. This doctrine has been abundantly confirmed by the most accurate observations of the best modern philosophers. The astonishing power with which God has endued the vegetable creation to multiply its different species, may be instanced in the seed of the *elm*. This tree produces *one thousand five hundred* and *eighty-four millions* of seeds; and *each of these seeds* has the power of producing the *same number*. How astonishing is this produce! At first *one* seed is deposited in the earth; from this one a tree springs, which in the course of its vegetative life produces *one thousand five hundred* and *eighty-four millions of seeds*. This is the *first* generation. The *second* generation will amount to *two trillions, five hundred* and *nine thousand* and *fifty-six billions*. The *third* generation will amount to *three thousand nine hundred* and *seventy-four quadrillions, three hundred* and *forty-four thousand seven hundred* and *four trillions!* And the *fourth* generation from these would amount to *six sextillions, two hundred* and *ninety-five thousand three hundred* and *sixty-two quintillions, eleven thousand one hundred* and *thirty-six quadrillions!* Sums too immense for the human mind to conceive; and, when we allow the most confined space in which a tree can grow, it

A. M. 1. B. C. 4004.

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

14 And God said, Let there be [v] lights in the firmament of the heaven, to divide [w] the day from the night; and let them be for signs, and [x] for seasons, and for days, and years.

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

A. M. 1. B. C. 4004.

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

[v] Deut. iv. 19; Psa. lxxiv. 16; cxxxvi. 7.——[w] Heb. *between the day and between the night.*——[x] Psa. lxxiv. 17; civ. 19.

[y] Psa. cxxxvi. 7, 8, 9; cxlviii. 3, 5.——[z] Heb. *for the rule of the day.*——[a] Psa. viii. 3.——[b] Job xxxviii. 7.

appears that the seeds of the *third* generation from one elm would be many *myriads* of times more than sufficient to stock the whole superfices of all the planets in the solar system! But plants multiply themselves by *slips* as well as by *seeds*. Sir Kenelm Digby saw in 1660 a plant of barley, in the possession of the fathers of the Christian doctrine at Paris, which contained 249 stalks springing from one root or grain, and in which he counted upwards of 18,000 grains. See my experiments on *Tilling* in the Methodist Magazine.

Verse 14. *And God said, Let there be lights, &c.*] One principal office of these was to divide between day and night. When night is considered a state of comparative *darkness*, how can lights divide or distinguish it? The answer is easy: The sun is the monarch of the day, which is the state of light; the moon, of the night, the state of darkness. The rays of the sun, falling on the atmosphere, are refracted and diffused over the whole of that hemisphere of the earth immediately under his orb; while those rays of that vast luminary which, because of the earth's smallness in comparison of the sun, are diffused on all sides beyond the earth, falling on the opaque disc of the moon, are reflected back upon what may be called the lower hemisphere, or that part of the earth which is opposite to the part which is illuminated by the sun: and as the earth completes a revolution on its own axis in about twenty-four hours, consequently each hemisphere has alternate day and night. But as the solar light reflected from the face of the moon is computed to be 50,000 times less in intensity and effect than the light of the sun as it comes directly from himself to our earth, (for light *decreases* in its intensity as the distance it travels from the sun *increases*,) therefore a sufficient distinction is made between day and night, or light and darkness, notwithstanding each is ruled and determined by one of these *two great lights*; the moon ruling the night, i. e., reflecting from her own surface back on the earth the rays of light which she receives from the sun. Thus both hemispheres are to a certain degree illuminated: the one, on which the sun shines, completely so; this is *day*: the other, on which the sun's light is reflected by the moon, partially; this is *night*. It is true that both the planets and fixed stars afford a considerable portion of light during the night, yet they cannot be said to *rule* or to predominate by their light, because their rays are quite lost in the superior splendour of the moon's light.

And let them be for signs] לאתת *leothoth*. Let them ever be considered as continual tokens of God's tender care for man, and as standing proofs of his continual *miraculous* interference; for so the word אות *oth* is often used. And is it not the almighty energy of God that upholds them in being? The sun and moon also serve as *signs* of the different changes which take place in the atmosphere, and which are so essential for all purposes of agriculture, commerce, &c.

For seasons] מועדים *moadim*; For the determination of the times on which the *sacred festivals* should be held. In this sense the word frequently occurs; and it was right that at the very opening of his revelation God should inform man that there were certain festivals which should be annually celebrated to his glory. Some think we should understand the original word as signifying *months*, for which purpose we know the moon essentially serves through all the revolutions of time.

For days] Both the hours of the day and night, as well as the different lengths of the days and nights, are distinguished by the longer and shorter spaces of time the sun is above or below the horizon.

And years.] That is, those grand divisions of time by which all *succession* in the vast lapse of duration is distinguished. This refers principally to a complete revolution of the earth round the sun, which is accomplished in 365 days, 5 hours, 48 minutes, and 48 seconds; for though the revolution is that of the earth, yet it cannot be determined but by the heavenly bodies.

Verse 16. *And God made two great lights*] Moses speaks of the sun and moon here, not according to their *bulk* or *solid contents*, but according to the *proportion of light* they shed on the earth. The expression has been cavilled at by some who are as devoid of mental capacity as of candour. "The moon," say they, "is not a *great* body; on the contrary, it is the very smallest in our system." Well, and has Moses said the contrary! He has said it is a *great* LIGHT; had he said otherwise he had not spoken the truth. It is, in reference to the earth, next to the sun himself, the *greatest light* in the solar system; and so true is it that the moon is a *great light*, that it affords more light to the earth than all the planets in the solar system, and all the innumerable stars in the vault of heaven, put together. It is worthy of remark that on the *fourth* day of the creation the sun was formed, and then "first tried his beams athwart the gloom profound;" and that at the conclusion of the *fourth millenary* from the creation, according to the Hebrew, the Sun of righteousness shone upon the world, as deeply sunk in that mental darkness produced by sin as the ancient world was, while teeming darkness held the dominion, till the sun was created as the dispenser of light. What would the natural world be without the

A. M. 1. B. C. 4004.

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

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

A. M. 1. B. C. 4004.

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

20 And God said, Let the waters bring

[c] Jeremiah, chap. xxxi. 35.

sun! A howling waste, in which neither animal nor vegetable life could possibly be sustained. And what would the moral world be without Jesus Christ, and the light of his word and Spirit! Just what those parts of it now are where his light has not yet shone: "dark places of the earth, filled with the habitations of cruelty," where error prevails without end, and superstition, engendering false hopes and false fears, degrades and debases the mind of man.

Many have supposed that the *days* of the creation answer to so many thousands of years; and that as God created all in *six* days, and rested the *seventh*, so the world shall last *six thousand* years, and the *seventh* shall be the eternal rest that remains for the people of God. To this conclusion they have been led by these words of the apostle, 2 Pet. iii. 8: *One day is with the Lord as a thousand years; and a thousand years as one day.* Secret things belong to God; those that are revealed to us and our children.

He made *the stars also.*] Or rather, *He made the lesser light, with the stars, to rule the night.* See Claudian *de Raptu* PROSER., lib. ii., v. 44.

Hic Hyperionis solem de semine nasci
Fecerat, et pariter lunam, sed dispare forma,
Auroræ noctisque duces.

From famed Hyperion did he cause to rise
The sun, and placed the moon amid the skies,
With splendour robed, but far unequal light,
The radiant leaders of the day and night.

OF THE SUN.

On the nature of the sun there have been various conjectures. It was long thought that he was a vast *globe of fire* 1,384,462 times larger than the earth, and that he was continually emitting from his body innumerable millions of *fiery* particles, which, being extremely divided, answered for the purpose of *light* and *heat* without occasioning any *ignition* or *burning*, except when collected in the focus of a convex lens or burning glass. Against this opinion, however, many serious and weighty objections have been made; and it has been so pressed with difficulties that philosophers have been obliged to look for a theory less repugnant to nature and probability. Dr. Herschel's discoveries by means of his immensely magnifying telescopes, have, by the general consent of philosophers, added a *new habitable world* to our system, which is the SUN. Without stopping to enter into *detail*, which would be improper here, it is sufficient to say that these discoveries tend to prove that what we call the *sun* is only the *atmosphere* of that luminary; "that this atmosphere consists of various *elastic fluids* that are more or less lucid and transparent; that as the clouds belonging to our earth are probably decompositions of some of the elastic fluids belonging to the atmosphere itself, so we may suppose that in the vast atmosphere of the sun, similar decompositions may take place, but with this difference, that the decompositions of the elastic fluids of the sun are of a *phosphoric* nature, and are attended by lucid appearances, by giving out light." The body of the sun he considers as hidden generally from us by means of this luminous atmosphere, but what are called the *maculæ* or *spots* on the sun are real *openings* in this atmosphere, through which the *opaque body* of the sun becomes visible; that this atmosphere itself is not *fiery* nor *hot*, but is the instrument which God designed to act on the caloric or latent heat; and that heat is only produced by the solar light acting upon and combining with the caloric or matter of fire contained in the air, and other substances which are heated by it. This ingenious theory is supported by many plausible reasons and illustrations, which may be seen in the paper he read before the Royal Society. On this subject see the note on ver. 3.

OF THE MOON.

There is scarcely any doubt now remaining in the philosophical world that the moon is a *habitable globe*. The most accurate observations that have been made with the most powerful telescopes have confirmed the opinion. The *moon* seems, in almost every respect, to be a body similar to our earth; to have its surface diversified by hill and dale, mountains and valleys, rivers, lakes, and seas. And there is the fullest evidence that our earth serves as a moon to the moon herself, differing only in this, that as the earth's surface is *thirteen times* larger than the moon's, so the moon receives from the earth a light *thirteen times* greater in splendour than that which she imparts to us; and by a very correct analogy we are led to infer that all the *planets* and their *satellites*, or attendant moons, are *inhabited*, for matter seems only to exist for the sake of intelligent beings.

OF THE STARS.

The STARS in general are considered to be *suns*, similar to that in our system, each having an appropriate number of *planets* moving round it; and, as these stars are innumerable, consequently there are innumerable worlds, all dependent on the power, protection, and providence of God. Where the stars are in great abundance, Dr. Herschel supposes they form *primaries* and *secondaries*, i. e., suns revolving about *suns*, as planets revolve about the sun in our system. He considers that this must be the case in what is called the *milky way*, the stars being there in prodigious quantity. Of this he gives the following proof:

A. M. 1. B. C. 4004. forth abundantly the [d] moving creature that hath [e] life, and [f] fowl *that* may fly above the earth in the [g] open firmament of heaven.

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

22 And God blessed them, saying, [i] Be frutiful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. A. M. 1. B. C. 4004.

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

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

[d] Or, *creeping.*——[e] Heb. *soul.*——[f] Heb. *let fowl fly.*——[g] Heb. *face of the firmament of heaven.*

[h] Chapter vi. 20; vii. 14; viii. 19; Psalm civ. 26.——[i] Chapter viii. 17.

On August 22, 1792, he found that in forty-one minutes of time not less than 258,000 stars had passed through the field of view in his telescope. What must God be, who has made, governs, and supports so many worlds! For the *magnitudes, distances, revolutions,* &c., of the *sun, moon, planets,* and their *satellites,* see the preceding TABLES.

Verse 20. *Let the waters bring forth abundantly*] There is a meaning in these words which is seldom noticed. Innumerable millions of animalcula are found in water. Eminent naturalists have discovered not less than 30,000 in a single drop! How inconceivably small must each be, and yet each a perfect animal, furnished with the whole apparatus of bones, muscles, nerves, heart, arteries, veins, lungs, viscera in general, animal spirits, &c., &c. What a proof is this of the manifold wisdom of God! But the *fecundity* of fishes is another point intended in the text; no creatures are so prolific as these. A TENCH lay 1,000 eggs, a CARP 20,000, and Leuwenhoek counted in a middling sized cod 9,384,000! Thus, according to the purpose of God, the *waters bring forth abundantly.* And what a merciful provision is this for the necessities of man! Many hundreds of thousands of the earth's inhabitants live for a great part of the year on *fish* only. Fish afford, not only a wholesome, but a very nutritive diet; they are liable to few diseases, and generally come in vast quantities to our shores when in their greatest perfection. In this also we may see that the kind *providence* of God goes hand in hand with his creating energy. While he manifests his wisdom and his power, he is making a permanent provision for the sustenance of man through all his generations.

Verse 21. *And God created great whales*] התנינם הגדלים *hattanninim haggedolim.* Though this is generally understood by the different versions as signifying *whales,* yet the original must be understood rather as a *general* than a *particular* term, comprising all the great aquatic animals, such as the various species of whales, the porpoise, the dolphin, the monoceros or narwal, and the shark. God delights to show himself in *little* as well as in *great* things: hence he forms animals so minute that 30,000 can be contained in one drop of water; and others so *great* that they seem to require almost a whole *sea* to float in.

Verse 22. *Let fowl multiply in the earth.*] It is truly astonishing with what care, wisdom, and minute skill God has formed the different genera and species of birds, whether intended to live chiefly on land or in water. The structure of a single *feather* affords a world of wonders; and as God made the fowls *that they might fly in the firmament of heaven,* ver. 20, so he has adapted the *form* of their bodies, and the structure and disposition of their plumage, for that very purpose. The head and neck in flying are drawn principally within the breastbone, so that the whole under part exhibits the appearance of a ship's hull. The wings are made use of as sails, or rather oars, and the tail as a helm or rudder. By means of these the creature is not only able to preserve the centre of gravity, but also to go with vast speed through the air, either straight forward, circularly, or in any kind of angle, upwards or downwards. In these also God has shown his skill and his power in the *great* and in the *little*—in the vast *ostrich* and *cassowary,* and in the beautiful *humming-bird,* which in plumage excels the splendour of the peacock, and in size is almost on a level with the *bee.*

Verse 24. *Let the earth bring forth the living creature,* &c.] נפש חיה *nephesh chaiyah*; a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning *elephant* down to the stupid *polto,* or lower still, to the *polype,* which seems equally to share the vegetable and animal life. The word חיתו *chaitho,* in the latter part of the verse, seems to signify all *wild* animals, as lions, tigers, &c., and especially such as are *carnivorous,* or live on *flesh,* in contradistinction from *domestic* animals, such as are *graminivorous,* or live on grass and other vegetables, and are capable of being tamed, and applied to domestic purposes. See on ver. 29. These latter are probably meant by בהמה *behemah* in the text, which we translate *cattle,* such as *horses, kine, sheep, dogs,* &c. *Creeping thing,* רמש *remes,* all the different genera of *serpents, worms,* and such animals as have no feet. In *beasts* also God has shown his wondrous skill and power; in the vast *elephant,* or still more colossal *mammoth* or *mastodon,* the whole race of which appears to be extinct, a few skeletons only remaining. This animal, an astonishing effect of God's power, he seems to have produced merely to show what he could do, and after suffering a few of them to propagate, he extinguished the race by a merciful providence, that they might not destroy both man and beast. The mammoth appears to have been a *carnivorous* animal, as the structure of the

A. M. 1. B. C. 4004.

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

26 And God said, [k] Let us make man in our image, after our likeness: and [l] let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. A. M. 1. B. C. 4004

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

[k] Chap. v. 1; ix. 6; Psa. c. 3; Eccles. vii. 29; Acts xvii. 26, 28, 29; 1 Cor. xi. 7; Eph. iv. 24; Col. iii. 10; James iii. 9.

[l] Chap. ix. 2; Psa. viii. 6.——[m] 1 Cor. xi. 7.——[n] Chap. v. 2; Mal. ii. 15; Matt. xix. 4; Mark x. 6.

teeth proves, and of an immense size; from a considerable part of a skeleton which I have seen, it is computed that the animal to which it belonged must have been nearly *twenty-five* feet high, and *sixty* in length! The bones of one toe are entire; the toe upwards of three feet in length. But this skeleton might have belonged to the *megalonyx*, a kind of *sloth*, or *bradypus*, hitherto unknown. Few elephants have ever been found to exceed eleven feet in height. How wondrous are the works of God! But his skill and power are not less seen in the beautiful *chevrotin*, or *tragulus*, a creature of the antelope kind, the smallest of all *bifid* or cloven-footed animals, whose delicate limbs are scarcely so large as an ordinary goose quill; and also in the *shrew mouse*, perhaps the smallest of the many-toed quadrupeds. In the *reptile* kind we see also the same skill and power, not only in the immense snake called *boa constrictor*, the mortal foe and conqueror of the royal tiger, but also in the *cobra de manille*, a venomous serpent, only a little larger than a common sewing needle.

Verse 25. *And God made the beast of the earth after his kind, &c.*] Every thing both in the animal and vegetable world was made *so* according to its kind, both in *genus* and *species*, as to produce *its own kind* through endless generations. Thus the several races of animals and plants have been kept distinct from the foundation of the world to the present day. This is a proof that all future generations of plants and animals have been seminally included in those which God formed in the beginning.

Verse 26. *And God said, Let us make man*] It is evident that God intends to impress the mind of man with a sense of something extraordinary in the formation of his body and soul, when he introduces the account of his creation thus; Let US make man. The word אדם *Adam*, which we translate *man*, is intended to designate the *species* of animal, as חיתו *chaitho*, marks the *wild beasts* that live in general a solitary life; בהכה *behemah*, *domestic* or gregarious animals; and רכש *remes*, all kinds of *reptiles*, from the largest snake to the microscopic eel. Though the same kind of organization may be found in man as appears in the lower animals, yet there is a variety and complication in the parts, a delicacy of structure, a nice arrangement, a judicious adaptation of the different members to their great offices and functions, a dignity of mien, and a perfection of the whole, which are sought for in vain in all other creatures. See chap. iii. 22.

In our image, after our likeness] What is said above refers only to the *body* of man, what is here said refers to his *soul*. This was made in the *image* and *likeness* of God. Now, as the Divine Being is infinite, he is neither limited by parts, nor definable by passions; therefore he can have no *corporeal image* after which he made the body of man. The image and likeness must necessarily be intellectual; his mind, his soul, must have been formed after the nature and perfections of his God. The human mind is still endowed with most extraordinary capacities; it was more so when issuing out of the hands of its Creator. God was now producing a spirit, and a spirit, too, formed after the perfections of his own nature. God is the fountain whence this spirit issued, hence the stream must resemble the spring which produced it. God is holy, just, wise, good, and perfect; so must the soul be that sprang from him: there could be in it nothing impure, unjust, ignorant, evil, low, base, mean, or vile. It was created after the image of God; and that image, St. Paul tells us, consisted in *righteousness, true holiness*, and *knowledge*, Eph. iv. 24; Col. iii. 10. Hence man was *wise* in his *mind*, *holy* in his *heart*, and *righteous* in his *actions*. Were even the word of God silent on this subject, we could not infer less from the lights held out to us by reason and common sense. The text tells us he was the work of ELOHIM, the Divine Plurality, marked here more distinctly by the plural pronouns US and OUR; and to show that he was the masterpiece of God's creation, all the persons in the Godhead are represented as united in counsel and effort to produce this astonishing creature.

Gregory Nyssen has very properly observed that the superiority of man to all other parts of creation is seen in this, that all other creatures are represented as the effect of God's *word*, but man is represented as the *work* of God, according to plan and consideration: *Let* US *make* MAN *in our* IMAGE, *after our* LIKENESS. See his Works, vol. i., p. 52, c. 3.

And let them have dominion] Hence we see that the *dominion* was not the *image*. God created man capable of governing the world, and when fitted for the office, he fixed him in it. We see God's tender care and parental solicitude for the comfort and well-being of this masterpiece of his workmanship, in creating the world previously to the creation of man. He prepared every thing for his subsistence, convenience, and pleasure, before he brought him into being; so that, comparing little with great things, the house was built, furnished, and amply stored, by the time the destined tenant was ready to occupy it.

It has been supposed by some that God speaks here to the angels, when he says, Let *us* make man; but to make this a likely interpretation these persons must

A. M. 1. B. C. 4004. 28 And God blessed them, and God said unto them, [o] Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that [p] moveth upon the earth.

29 And God said, Behold, I have given you every herb [q] bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [r] to you it shall be for meat. A. M. 1. B. C. 4004.

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

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

[o] Chap. ix. 1, 7; Lev. xxvi. 9; Psa. cxxvii. 3; cxxviii. 3, 4. [p] Heb. *creepeth.*—[q] Heb. *seeding seed.*—[r] Chap. ix. 3; Job xxxvi. 31; Psa. civ. 14, 15; cxxxvi. 25; cxlvi. 7; Acts xiv. 17.—[s] Psa. cxlv. 15, 16; cxlvii. 9.—[t] Job xxxviii. 41.—[u] Heb. *a living soul.*—[v] Psa. civ. 24; Lam. iii. 38; 1 Tim. iv. 4.

prove, 1. That angels were then created. 2. That angels could assist in a work of creation. 3. That angels were themselves made in the image and likeness of God. If they were not, it could not be said, *in* OUR *image*, and it does not appear from any part in the sacred writings that any creature but *man* was made in the image of God. See the note on Psalm viii. 5.

Verse 28. *And God blessed them*] Marked them as being under his especial protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we *know* of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adapted with astonishing wisdom to their *residence* and *occupations*; and also the *place* of their residence, as well as the surrounding objects, in their diversity, colour, and mutual relations, to the mind and body of this lord of the creation. The contrivance, arrangement, action, and re-action of the different parts of the body, show the admirable skill of the wondrous Creator; while the various powers and faculties of the mind, acting on and by the different organs of this body, proclaim the *soul's* Divine origin, and demonstrate that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

Verse 29. *I have given you every herb—for meat.*] It seems from this, says an eminent philosopher, that man was originally intended to live upon *vegetables* only; and as no change was made in the structure of men's bodies after the flood, it is not probable that any change was made in the articles of their food. It may also be inferred from this passage that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth besides *green herbs*.—Dr. Priestley. Before sin entered into the world, there could be, at least, no *violent deaths*, if any death at all. But by the particular structure of the teeth of animals God prepared them for that kind of aliment which they were to subsist on after the FALL.

Verse 31. *And, behold, it was very good.*] טוב מאד *tob meod*, *Superlatively*, or *only good*; as good as they could be. The plan wise, the work well executed, the different parts properly arranged, their nature, limits, mode of existence, manner of propagation, habits, mode of sustenance, &c., &c., properly and permanently established and secured; for every thing was formed to the utmost perfection of its nature, so that nothing could be added or diminished without encumbering the operations of matter and spirit on the one hand, or rendering them inefficient to the end proposed on the other; and God has so done all these marvellous works as to be glorified *in* all, *by* all, and *through* all.

And the evening and the morning were the sixth day.] The word ערב *erb*, which we translate *evening*, comes from the root ערב *arab*, to *mingle*; and properly signifies that state in which neither *absolute darkness* nor *full light* prevails. It has nearly the same grammatical signification with our *twilight*, the time that elapses from the setting of the sun till he is eighteen degrees below the horizon, and the last eighteen degrees before he arises. Thus we have the morning and evening twilight, or *mixture* of light and darkness, in which neither prevails, because, while the sun is within eighteen degrees of the horizon, either after his setting or before his rising, the atmosphere has power to refract the rays of light, and send them back on the earth. The Hebrews extended the meaning of this term to the whole duration of night, because it was ever a *mingled* state, the moon, the planets, or the stars, tempering the darkness with some rays of light. From the *ereb* of Moses came the Ερεβος, *Erebus*, of Hesiod, Aristophanes, and other heathens, which they *deified* and made, with *Nox* or night, the parent of all things.

The morning—בקר *boker*; From בקר *bakar*, he *looked out*; a beautiful figure which represents the morning as *looking out* at the east, and illuminating the whole of the upper hemisphere.

The evening and the morning were the sixth day.—It is somewhat remarkable that through the whole of this chapter, whenever the division of days is made, the evening always precedes the morning. The reason of this may perhaps be, that darkness was pre-existent to light, (verse 2, *And darkness was upon the face of the deep,*) and therefore time is reckoned from the first act of God towards the creation of the world, which took place before light was called forth into existence. It is very likely, for this same reason, that the Jews began their day at six o'clock in the evening in imitation of Moses's division of time in this chapter. *Cæsa-*

in his Commentaries makes mention of the same peculiarity existing among the Gauls: *Galli se omnes ab Dite patre prognatos prædicant: idque ab Druidibus proditum dicunt: ob eam causam spatia omnis temporis, non numero dierum, sed noctium, finiunt; et dies natales, et mensium et annorum initia sic observant, ut noctem dies subsequatur;* De Bell. Gall. lib. vi. Tacitus likewise records the same of the Germans: *Nec dierum numerum, ut nos, sed noctium computant: sic constituant, sic condicunt, nox ducere diem videtur;* De Mor. Germ. sec. ii. And there are to this day some remains of the same custom in England, as for instance in the word *se'nnight* and *fortnight*. See also Æschyl. Agamem. ver. 273, 287.

Thus ends a chapter containing the most extensive, most profound, and most sublime truths that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his WILL and of his WORKS! Is it possible to know the mind of God but from himself? It is impossible. Can those things and services which are worthy of and pleasing to an infinitely pure, perfect, and holy Spirit, be ever found out by *reasoning* and *conjecture?* Never! for the Spirit of God alone can know the mind of God; and by this Spirit he has revealed himself to man; and in this revelation has taught him, not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest. Thus far it was essentially necessary that God should reveal his WILL; but if he had not given a revelation of his WORKS, the origin, constitution, and nature of the universe could never have been adequately known. *The world by wisdom knew not God;* this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigation of the most accurate philosophers. But *where* did he learn this? "In Egypt." That is impossible; for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses, are egregious for their contradictions and absurdity; and the most learned of the Greeks who borrowed from them have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding ages, because he was taught it *by the inspiration of the Almighty.*

READER, thou hast now before thee the most ancient and most authentic history in the world; a history that contains the first written discovery that God has made of himself to mankind; a discovery of his own *being*, in his *wisdom*, *power*, and *goodness*, in which *thou* and the whole human race are so intimately concerned. How much thou art indebted to him for this discovery he alone can teach thee, and cause thy heart to feel its obligations to his wisdom and mercy. *Read* so as to understand, for these things were written for thy learning; therefore *mark* what thou readest, and *inwardly digest*—deeply and seriously meditate on, what thou hast marked, and *pray* to the Father of lights that he may open thy understanding, that thou mayest know these holy Scriptures, which are able to make thee wise unto salvation.

God made thee and the universe, and governs all things according to the counsel of his will; that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and, after guiding thee *here* by his counsel, he will at last bring thee to his glory. Every object that meets thy eye should teach thee reverence, submission, and gratitude. The earth and its productions were made for *thee;* and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the sun, moon, planets, and stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring. What endless gratification has he designed thee in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connections, and of knowing himself, the source of all perfection, by having made thee in his own image, and in his own likeness! It is true thou *art* fallen; but he has found out a ransom. God so loved thee in conjunction with the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. Believe on HIM; through him *alone* cometh salvation; and the fair and holy image of God in which thou wast created shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation, as in thy first, will pronounce thee to be *very good*, and thou shalt show forth the virtues of him by whom thou art created anew in Christ Jesus. Amen.

CHAPTER II.

The seventh day is consecrated for a Sabbath, and the reasons assigned, 1–3. *A recapitulation of the six days' work of creation,* 4–7. *The garden of Eden planted,* 8. *Its trees,* 9. *Its rivers, and the countries watered by them,* 10–14. *Adam placed in the garden, and the command given not to eat of the tree of knowledge on pain of death,* 15–17. *God purposes to form a companion for the man,* 18. *The different animals brought to Adam that he might assign them their names,* 19, 20. *The creation of the woman,* 21, 22. *The institution of marriage,* 23, 24. *The purity and innocence of our first parents,* 25.

A. M. 1. B. C. 4004. THUS the heavens and the earth were finished, and [a] all the host of them.

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

3 And God [c] blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God [d] created and made. A. M. 1. B. C. 4004.

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

[a] Psa. xxxiii. 6.——[b] Exod. xx. 11; xxxi. 17; Deut. v. 14; Heb. iv. 4.

[c] Neh. ix. 14; Isa. lviii. 13.——[d] Heb. *created to make.*——[e] Chap. i. 1; Psa. xc. 1, 2.

NOTES ON CHAP. II.

Verse 1. *And all the host of them.*] The word *host* signifies literally an *army*, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the Divine wisdom under the influence of the *sun*. From the original word צבא *tsaba*, a host, some suppose the *Sabeans* had their name, because of their paying Divine honours to the heavenly bodies. From the Septuagint version of this place, πας ὁ κοσμος αυτων, *all their ornaments*, we learn the true meaning of the word κοσμος, commonly translated *world*, which signifies a *decorated* or *adorned* whole or system. And this refers to the beautiful order, harmony, and regularity which subsist among the various parts of creation. This translation must impress the reader with a very favourable opinion of these ancient Greek translators; had they not examined the works of God with a philosophic eye, they never could have given this turn to the original.

Verse 2. *On the* SEVENTH *day God ended, &c.*] It is the general voice of Scripture that God finished the whole of the creation in SIX days, and rested the *seventh!* giving us an example that we might labour *six* days, and rest the seventh from all manual exercises. It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read the *sixth* day instead of the *seventh*; and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text. How the word *sixth* became changed into *seventh* may be easily conceived from this circumstance. It is very likely that in ancient times all the numerals were signified by *letters*, and not by words at full length. This is the case in the most ancient Greek and Latin MSS., and in almost all the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar might be mistaken for each other; ו *vau* stands for *six*, ז *zain* for *seven*; how easy to mistake these letters for each other when writing the words at full length, and so give birth to the reading in question.

Verse 3. *And God blessed the seventh day*] The original word ברך *barach*, which is generally rendered *to bless*, has a very extensive meaning. It is frequently used in Scripture in the sense of *speaking good of* or *to* a person; and hence literally and properly rendered by the Septuagint ευλογησεν, from ευ, *good* or *well*, and λεγω, *I speak*. So God has spoken *well* of the Sabbath, and *good to them* who conscientiously observe it. *Blessing* is applied both to God and man: when God is said to bless, we generally understand by the expression that he *communicates* some good; but when man is said *to bless God*, we surely cannot imagine that he *bestows* any gifts or confers any benefit on his Maker. When God is said to *bless*, either in the Old or New Testament, it signifies his *speaking good* TO *man*; and this comprises the whole of his exceeding great and precious *promises*. And when man is said to *bless God*, it ever implies that he *speaks good* OF *him*, for the giving and fulfilment of his promises. This observation will be of general use in considering the various places where the word occurs in the sacred writings. Reader, God blesses thee when by his promises he *speaks good* TO *thee*; and thou dost bless him when, from a consciousness of his kindness to thy body and soul, thou art thankful to him, and *speakest good* OF his name.

Because that in it he had rested] שבת *shabath, he rested*; hence *Sabbath*, the name of the seventh day, signifying *a day of rest*—rest to the body from labour and toil, and rest to the soul from all worldly care and anxieties. He who labours with his *mind* by worldly schemes and plans on the Sabbath day is as culpable as he who labours with his *hands* in his accustomed calling. It is by the authority of God that the Sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labour. How wise is this provision! It is essentially necessary, not only to the body of man, but to all the animals employed in his service: take this away and the labour is too great, both man and beast would fail under it. Without this consecrated day religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end. Even as a *political* regulation, it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation are, to a man, not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably. See the notes on Exod. xx. 8; xxiii. 12; xxiv. 16; and xxxi. 13; to which the reader is particularly desired to refer.

As God formed both the mind and body of man on principles of *activity*, so he assigned him proper employment; and it is his decree that the *mind* shall improve by exercise, and the *body* find increase of vigour and health in honest *labour*. He who idles away his time in the *six* days is equally culpable in the sight of God as he who works on the *seventh*. The idle person is ordinarily clothed with rags, and the Sabbath-breakers frequently come to an ignominious death. Reader, beware.

Verse 4. *In the day that the Lord God made, &c.*] The word יהוה *Yehovah* is for the first time mentioned

A. M. 1. B. C. 4004.

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

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

A. M. 1. B. C. 4004.

7 And the LORD God formed man [k] *of* the [l] dust of the ground, and [m] breathed into his [n] nostrils the breath of life; and [o] man became a living soul.

8 And the LORD God planted [p] a garden

[f] Chap. i. 12; Psa. civ. 14.——[g] Job xxxviii. 26, 27, 28.——[h] Chap. iii. 23.——[i] Or, *a mist which went up from*, &c.——[k] Heb. *dust of the ground*.——[l] Chap. iii. 19, 23; Psa. ciii. 14; Eccles. xii. 7; Isa. lxiv. 8; 1 Cor. xv. 47.——[m] Job xxxiii. 4; Acts xvii. 25.——[n] Chap. vii. 22; Isa. ii. 22.——[o] 1 Cor. xv. 45.——[p] Chap. xiii. 10; Isa. li. 3; Ezek. xxviii. 13; Joel ii. 3.

here. What it signifies see on Exod. xxxiv. 5, 6. Wherever this word occurs in the sacred writings we translate it LORD, which word is, through respect and reverence, always printed in capitals. Though our English term *Lord* does not give the particular meaning of the original word, yet it conveys a strong and noble sense. *Lord* is a contraction of the Anglo-Saxon hlaford, *Hlaford*, afterwards written Loverd, *Loverd*, and lastly *Lord*, from hlaf, bread; hence our word *loaf*, and ford, *ford*, to supply, to give out. The word, therefore, implies the *giver of bread*, i. e., he who deals out all the necessaries of life. Our ancient English noblemen were accustomed to keep a continual open house, where all their vassals, and all strangers, had full liberty to enter and eat as much as they would; and hence those noblemen had the honourable name of *lords*, i. e., *the dispensers of bread*. There are about *three* of the ancient nobility who still keep up this honourable custom, from which the very name of their nobility is derived. We have already seen, chap. i. 1, with what judgment our Saxon ancestors expressed *Deus*, the Supreme Being, by the term *God*; and we see the same judgment consulted by their use of the term *Lord* to express the word *Dominus*, by which terms the Vulgate version, which they used, expresses *Elohim* and *Jehovah*, which we translate LORD GOD. GOD is the *good Being*, and LORD is *the dispenser of bread*, the giver of every good and perfect gift, who liberally *affords* the bread that perisheth to every man, and has amply provided the bread that endures unto eternal life for every human soul. With what propriety then does this word apply to the Lord Jesus, who is emphatically called *the bread of life*; *the bread of God which cometh down from heaven, and which is given for the life of the world!* John vi. 33, 48, 51. What a pity that this most impressive and instructive meaning of a word in such general use were not more extensively known, and more particularly regarded! See the postscript to the *general preface*. I know that Mr. H. *Tooke* has endeavoured to render this derivation contemptible; but this has little weight with me. I have traced it through the most accredited writers in *Saxony* and on *Saxon* affairs, and I am satisfied that *this* and *this only*, is its proper etymology and derivation.

Verse 5. *Every plant of the field before it was in the earth*] It appears that God created every thing, not only perfect as it respects its nature, but also in a state of *maturity*, so that every vegetable production appeared at once in full growth; and this was necessary that man, when he came into being, might find every thing ready for his use.

Verse 6. *There went up a mist*] This passage appears to have greatly embarrassed many commentators. The plain meaning seems to be this, that the aqueous vapours, ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of *dews*, and by this means an equal portion of moisture was distributed to the roots of plants, &c. As Moses had said, ver 5, that *the Lord had not caused it to rain upon the earth*, he probably designed to teach us, in verse 6, *how* rain is produced, viz., by the condensation of the aqueous vapours, which are generally through the heat of the sun and other causes raised to a considerable height in the atmosphere, where, meeting with cold air, the watery particles which were before so small and light that they could float in the air, becoming *condensed*, i. e., many drops being driven into one, become too heavy to be any longer suspended, and then, through their own gravity, fall down in the form which we term *rain*.

Verse 7. *God formed man of the dust*] In the most distinct manner God shows us that man is a *compound* being, having a body and soul distinctly, and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark that the soul and body are not the *same thing*? The body derives its origin from the *earth*, or as עָפָר *aphar* implies, the *dust*; hence because it is earthly it is decomposable and perishable. Of the soul it is said, *God breathed into his nostrils the breath of life*; נִשְׁמַת חַיִּים *nishmath chayyim*, the breath of LIVES, i. e., animal and intellectual. While this breath of God expanded the lungs and set them in play, his inspiration gave both spirit and understanding.

Verse 8. *A garden eastward in Eden*] Though the word עֵדֶן *Eden* signifies *pleasure* or *delight*, it is certainly the name of a place. See chap. iv. 16; 2 Kings xix. 12; Isa. xxxvii. 12; Ezek. xxvii. 23; Amos i. 5. And such places probably received their name from their *fertility*, *pleasant situation*, &c. In this light the Septuagint have viewed it, as they render the passage thus: Εφυτευσεν ὁ Θεος παραδεισον εν Εδεμ, *God planted a paradise in Eden*. Hence the word paradise has been introduced into the New Testament, and is generally used to signify a place of exquisite pleasure and delight. From this the ancient heathens borrowed their ideas of the *gardens of the Hesperides*, where the trees bore golden fruit; the gardens of *Adonis*, a word which is evidently derived from the Hebrew עֵדֶן *Eden*; and hence the origin of *sacred gardens*

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[q] eastward in [r] Eden; and there [s] he put the man whom he had formed.

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

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

[q] Chap. iii. 24.——[r] Chap. iv. 16; 2 Kings xix. 12; Ezek. xxvii. 23.——[s] Ver. 15.——[t] Ezek. xxxi. 8.

[u] Chap. iii. 22; Prov. iii. 18; xi. 30; Rev. ii. 7; xxii. 2, 14.
[v] Ver. 17.

or enclosures dedicated to purposes of devotion, some comparatively innocent, others impure. The word *paradise* is not *Greek*; in *Arabic* and *Persian* it signifies a garden, a vineyard, and also the place of the blessed. The Mohammedans say that God created the جنّت الفردوس *Jennet al Ferdoos*, the garden of paradise, from light, and the prophets and wise men ascend thither. Wilmet places it after the root فرد *farada*, to *separate*, especially a person or place, for the purposes of devotion, but supposes it to be originally a Persian word, *vox originis Persicæ quam in sua lingua conservarunt* Armeni. As it is a word of doubtful *origin*, its etymology is uncertain.

Verse 9. *Every tree that is pleasant to the sight, &c.*] If we take up these expressions literally, they may bear the following interpretation: the tree pleasant to the sight may mean every beautiful tree or plant which for *shape*, *colour*, or *fragrance*, delights the senses, such as flowering shrubs, &c.

And good for food] All fruit-bearing trees, whether of the pulpy fruits, as apples, &c., or of the kernel or nut kind, such as dates, and nuts of different sorts, together with all *esculent vegetables*.

The tree of life] חיים *chaiyim*; of *lives*, or life-giving tree, every *medicinal* tree, herb, and plant, whose healing virtues are of great consequence to man in his present state, when through sin diseases of various kinds have seized on the human frame, and have commenced that process of dissolution which is to reduce the body to its primitive *dust*. Yet by the use of these *trees of life*—those different vegetable medicines, the health of the body may be preserved for a time, and death kept at a distance. Though the exposition given here may be a general meaning for these general terms, yet it is likely that *this tree of life* which was placed *in the midst of the garden* was intended as an emblem of that life which man should ever live, provided he continued in obedience to his Maker. And probably the use of this tree was intended as the *means* of preserving the body of man in a state of continual vital energy, and an antidote against death. This seems strongly indicated from chap. iii. 22.

And the tree of knowledge of good and evil.] Considering this also in a merely literal point of view, it may mean any tree or plant which possessed the property of increasing the knowledge of what was in nature, as the esculent vegetables had of increasing bodily vigour; and that there are some aliments which from their physical influence have a tendency to strengthen the understanding and invigorate the rational faculty more than others, has been supposed by the wisest and best of men; yet here much more seems intended, but *what* is very difficult to be ascertained. Some very eminent men have contended that the passage should be understood *allegorically!* and that the tree of the knowledge of good and evil means simply that *prudence*, which is a mixture of knowledge, care, caution, and judgment, which was prescribed to regulate the whole of man's conduct. And it is certain that to *know good and evil*, in different parts of Scripture, means such knowledge and discretion as leads a man to understand what is *fit* and *unfit*, what is not proper to be done and what *should* be performed. But how could the acquisition of such a faculty be a sin? Or can we suppose that such a faculty could be wanting when man was in a state of perfection? To this it may be answered: The prohibition was intended to *exercise* this faculty in man that it should constantly teach him this moral lesson, that there were some things fit and others unfit to be done, and that in reference to this point the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty he already possessed. There is certainly nothing unreasonable in this explanation, and viewed in this light the passage loses much of its obscurity. Vitringa, in his dissertation *De arbore prudentiæ in Paradiso, ejusque mysterio*, strongly contends for this interpretation. See more on chap. iii. 6.

Verse 10. *A river went out of Eden, &c.*] It would astonish an ordinary reader, who should be obliged to consult different commentators and critics on the *situation of the terrestrial Paradise*, to see the vast variety of opinions by which they are divided. Some place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth; some have fixed it at the north pole, others at the south; some in Tartary, some in China; some on the borders of the Ganges, some in the island of Ceylon; some in Armenia, others in Africa, under the equator; some in Mesopotamia, others in Syria, Persia, Arabia, Babylon, Assyria, and in Palestine; some have condescended to place it in *Europe*, and others have contended it either exists not, or is invisible, or is merely of a spiritual nature, and that the whole account is to be spiritually understood! That there was such a *place* once there is no reason to doubt; the description given by Moses is too *particular* and *circumstantial* to be capable of being understood in any *spiritual* or *allegorical* way. As well might we contend that the *persons* of Adam and Eve were *allegorical*, as that the *place* of their residence was such.

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

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

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

14 And the name of the third river *is* [z] Hiddekel: that *is* it which goeth [a] toward the east of Assyria. And the fourth river *is* [b] Euphrates.

15 And the LORD God took [c] the man, and [d] put him into the garden of Eden to dress it, and to keep it. A. M. 1. B. C. 4004.

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

17 [f] But of the tree of the knowledge of good and evil, [g] thou shalt not eat of it: for in the day that thou eatest thereof [h] thou shalt surely [i] die.

18 And the LORD God said, *It is* not good that the man should be alone; [k] I will make him a help [l] meet for him.

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[w] Chap. xxv. 18; 1 Sam. xv. 17.——[x] Num. xi. 7; Exod. xvi. 31. [y] Heb. *Cush.*——[z] Dan. x. 4.——[a] Or, *eastward to Assyria*; chap. x. 22.——[b] Deut. i. 7; xi. 24; Rev. ix. 14.——[c] Or, *Adam.* [d] Ver. 8.——[e] Heb. *eating thou shalt eat.*——[f] Ver. 9.

[g] Chap. iii. 1, 3, 11, 17.——[h] Chap. iii. 3, 19; Rom. vi. 23; 1 Cor. xv. 56; James i. 15; 1 John v. 16.——[i] Heb. *dying thou shalt die.*——[k] Ch. iii. 12; 1 Cor. xi. 9; 1 Tim. ii. 13.——[l] Heb. *as before him.*

The most probable account of its situation is that given by Hadrian Reland. He supposes it to have been in Armenia, near the sources of the great rivers *Euphrates*, *Tigris*, *Phasis*, and *Araxes*. He thinks *Pison* was the *Phasis*, a river of Colchis, emptying itself into the Euxine Sea, where there is a city called *Chabala*, the pronunciation of which is nearly the same with that of Havilah, or חוילה *Chavilah*, according to the Hebrew, the *vau* ו being changed in Greek to *beta* β. This country was famous for *gold*, whence the fable of the *Golden Fleece*, attempted to be carried away from that country by the heroes of Greece. The *Gihon* he thinks to be the *Araxes*, which runs into the Caspian Sea, both the words having the same signification, viz., a *rapid motion*. The land of Cush, washed by the river, he supposes to be the country of the *Cussæi* of the ancients. The *Hiddekel* all agree to be the *Tigris*, and the other river *Phrat*, or פרת *Perath*, to be the *Euphrates*. All these rivers rise in the same tract of mountainous country, though they do not arise from one head.

Verse 12. *There is bdellium* (בדלח *bedolach*) *and the onyx stone*, אבן השהם *eben hashshoham*.] Bochart thinks that the bedolach or bdellium means the *pearl-oyster*; and *shoham* is generally understood to mean the *onyx*, or species of *agate*, a precious stone which has its name from ονυξ, a *man's nail*, to the colour of which it nearly approaches. It is impossible to say what is the precise meaning of the original words; and at this distance of time and place it is of little consequence.

Verse 15. *Put him into the garden—to dress it, and to keep it.*] Horticulture, or gardening, is the first kind of employment on record, and that in which man was engaged while in a state of perfection and innocence. Though the garden may be supposed to produce all things *spontaneously*, as the whole vegetable surface of the earth certainly did at the creation, yet dressing and tilling were afterwards necessary to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence we cannot conceive it possible that man could have been happy if *inactive*. God gave him work to do, and his employment contributed to his happiness; for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.

Verse 17. *Of the tree of the knowledge—thou shalt not eat*] This is the *first positive precept* God gave to man; and it was given as a test of obedience, and a proof of his being in a *dependent, probationary* state. It was necessary that, while constituted lord of this lower world, he should know that he was only God's *vicegerent*, and must be accountable to him for the use of his mental and corporeal powers, and for the use he made of the different creatures put under his care. The man from whose mind the strong impression of this dependence and responsibility is erased, necessarily loses sight of his origin and end, and is capable of any species of wickedness. As God is sovereign, he has a right to give to his creatures what commands he thinks proper. An intelligent creature, without a *law* to regulate his conduct, is an absurdity; this would destroy at once the idea of his dependency and accountableness. Man must ever feel God as his sovereign, and act under his authority, which he cannot do unless he have a *rule* of conduct. This rule God gives; and it is no matter of what kind it is, as long as obedience to it is not beyond the powers of the creature who is to obey. God says: There is a certain fruit-bearing tree; thou shalt not eat of *its* fruit; but of all the other fruits, and they are all that are necessary, for thee, thou mayest freely, liberally eat. Had he not an absolute right to say so? And was not man bound to obey?

Thou shalt surely die.] מות תמות *moth tamuth*; Literally, *a death thou shalt die*; or, *dying thou shalt die*. Thou shalt not only die spiritually, by losing the life of God, but from that moment thou shalt become mortal, and shalt continue in a *dying state* till thou *die*. This we find literally accomplished; every moment of man's life may be considered as an act of *dying*, till soul and body are separated. Other meanings have been given of this passage, but they are in general either fanciful or incorrect.

Verse 18. It is *not good that the man should be*

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

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

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

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

23 And Adam said, This *is* now [t] bone of my bones, and flesh of my flesh: she shall be called [u] Woman, because she was [v] taken out of [w] Man.

[m] Chap. i. 20, 24.——[n] Psa. viii. 6; see chap. vi. 20.——[o] Or, *the man.*——[p] Heb. *called.*——[q] Chap. xv. 12; 1 Sam. xxvi. 12.——[r] Heb. *builded.*

[s] Prov. xviii. 22; Heb. xiii. 4.——[t] Chap. xxix. 14; Judg. ix 2; 2 Sam. v. 1; xix. 13; Eph. v. 30.——[u] Heb. *Isha.*——[v] 1 Cor xi. 8.——[w] Heb. *Ish.*

alone] לבדו *lebaddo*; only himself. *I will make him a help meet for him*; עזר כנגדו *ezer kenegdo*, a help, a counterpart of himself, one formed from him, and a perfect resemblance of his person. If the word be rendered scrupulously literally, it signifies one *like*, or *as himself*, standing *opposite to* or *before him*. And this implies that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things *like* and *equal* to himself. As man was made a social creature, it was not proper that he should be alone; for to be alone, i. e. without a matrimonial companion, *was not good*. Hence we find that *celibacy* in general is a thing that *is not good*, whether it be on the side of the man or of the woman. Men may, in opposition to the declaration of God, call this a state of excellence and a state of perfection; but let them remember that the word of God says the *reverse*.

Verse 19. *Out of the ground, &c.*] Concerning the formation of the different kinds of animals, see the preceding chapter.

Verse 20. *And Adam gave names to all cattle*] Two things God appears to have had in view by causing man to name all the cattle, &c. 1. To show him with what comprehensive powers of mind his Maker had endued him; and 2. To show him that no creature yet formed could make him a suitable companion. And that this twofold purpose was answered we shall shortly see; for,

1. *Adam gave names*; but how? From an intimate knowledge of the nature and properties of each creature. Here we see the perfection of his knowledge; for it is well known that the names affixed to the different animals in Scripture always express some prominent feature and essential characteristic of the creatures to which they are applied. Had he not possessed an intuitive knowledge of the grand and distinguishing properties of those animals, he never could have given them such names. This one circumstance is a strong proof of the original perfection and excellence of man, while in a state of innocence; nor need we wonder at the account. Adam was the work of an infinitely wise and perfect Being, and the *effect* must resemble the *cause* that produced it.

2. Adam was convinced that none of these creatures could be a suitable companion for *him*, and that therefore he must continue in the state that *was not good*, or be a farther debtor to the bounty of his Maker; for among all the animals which he had named *there was not found a help meet for him*. Hence we read,

Verse 21. *The Lord God caused a deep sleep to fall upon Adam, &c.*] This was neither *swoon* nor *ecstasy*, but what our translation very properly terms *a deep sleep*.

And he took one of his ribs] It is immaterial whether we render צלע *tsela* a rib, or a part of his *side*, for it may mean *either*: some part of man was to be used on the occasion, whether *bone* or *flesh* it matters not; though it is likely, from verse 23, that a part of *both* was taken; for Adam, knowing how the woman was formed, said, This is *flesh* of my *flesh*, and *bone* of my *bone*. God could have formed the woman out of the dust of the earth, as he had formed the man; but had he done so, she must have appeared in his eyes as a distinct being, to whom he had no natural relation. But as God formed her out of *a part of the man himself*, he saw she was of the same nature, the same identical flesh and blood, and of the same constitution in all respects, and consequently having equal powers, faculties, and rights. This at once ensured his affection, and excited his esteem.

Verse 23. *Adam said, This is now bone of my bones, &c.*] There is a very delicate and expressive meaning in the original which does not appear in our version. When the different *genera* of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed in pairs before him, and as they passed received their names. To this circumstance the words in this place seem to refer. Instead of *this now is* זאת הפעם *zoth happaam*, we should render more literally *this turn*, this creature, which now passes or appears before me, is flesh of my flesh, &c. The creatures that had *passed* already before him were not suitable to him, and therefore it was said, *For Adam there was not a help meet found*, ver. 20; but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was in her person and in her mind every way suitable to be his companion. See *Parkhurst*, sub voce.

She shall be called Woman] A literal version of

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

25 [y] And they were both naked, the man and his wife, and were not [z] ashamed. A. M. 1. B. C. 4004.

[z] Chap. xxxi. 15; Psa. lxv. 10; Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Eph. v. 31.

[y] Chapter iii. 7, 10, 11.—[z] Exodus xxxii. 25; Isaiah xlvii. 3.

the Hebrew would appear strange, and yet a literal version is the only proper one. אישׁ *ish* signifies *man*, and the word used to express what we term *woman* is the same with a feminine termination, אשׁה *ishshah*, and literally means *she-man*. Most of the ancient versions have felt the force of the term, and have endeavoured to express it as literally as possible. The intelligent reader will not regret to see some of them here. The *Vulgate* Latin renders the Hebrew *virago*, which is a feminine form of *vir*, a man. Symmachus uses *ἀνδρις*, *andris*, a female form of *ανηρ*, *aner*, a man. Our own term is equally proper when understood. *Woman* has been defined by many as compounded of *wo* and *man*, as if called *man's wo* because she tempted him to eat the forbidden fruit; but this is *no* meaning of the original word, nor could it be intended, as the transgression was not then committed. The truth is, our term is a proper and literal translation of the original, and we may thank the discernment of our Anglo-Saxon ancestors for giving it. pombman, of which *woman* is a contraction, means the *man with the womb*. A very appropriate version of the Hebrew אשׁה *ishshah*, rendered by terms which signify *she-man*, in the versions already specified. Hence we see the propriety of Adam's observation: *This* creature *is flesh of my flesh, and bone of my bones; therefore shall she be called* WOMBMAN, or female man, *because she was taken out of man*. See *Verstegan*. Others derive it from pipman or pipman, man's wife or *she-man*. Either may be proper, the first seems the most likely.

Verse 24. *Therefore shall a man leave his father and his mother*] There shall be, by the order of God, a more intimate connection formed between the man and woman, than can subsist even between parents and children.

And they shall be one flesh.] These words may be understood in a twofold sense. 1. *These two shall be one flesh*, shall be considered as *one body*, having no separate or independent rights, privileges, cares, concerns, &c., each being equally interested in all things that concern the marriage state. 2. These two shall be *for the production* of one flesh; from their union a posterity shall spring, as exactly resembling themselves as they do each other. Our Lord quotes these words, Matt. xix. 5, with some variation from this text: *They* TWAIN *shall be one flesh*. So in Mark x. 8. St. Paul quotes in the same way, 1 Cor. vi. 16, and in Eph. v. 31. The Vulgate Latin, the Septuagint, the Syriac, the Arabic, and the Samaritan, all read the word TWO. That this is the genuine reading I have no doubt. The word שׁניהם *sheneyhem*, *they two* or *both of them*, was, I suppose, omitted at first from the Hebrew text, by mistake, because it occurs *three* words after in the following verse, or more probably it originally occurred in the 24th verse, and not in the 25th; and a copyist having found that he had written it twice, in correcting his copy, struck out the word in the 24th verse instead of the 25th. But of what consequence is it? In the controversy concerning polygamy, it has been made of very great consequence. *Without* the word, some have contended a man may have *as many wives as he chooses*, as the terms are indefinite, THEY *shall be*, &c., but *with* the word, marriage is restricted. A man can have in legal wedlock but ONE *wife* at the same time.

We have here the first institution of marriage, and we see in it several particulars worthy of our most serious regard. 1. God pronounces the state of celibacy to be a *bad state*, or, if the reader please, *not a good one*; and the Lord God said, *It is not good for man to be alone*. This is God's judgment. Councils, and fathers, and doctors, and synods, have given a different judgment; but on such a subject they are worthy of no attention. The word of God abideth for ever. 2. God made the woman *for* the man, and thus he has shown us that every son of Adam should be united to a daughter of Eve to the end of the world. See on 1 Cor. vii. 3. God made the woman *out* of the man, to intimate that the closest union, and the most affectionate attachment, should subsist in the matrimonial connection, so that the man should ever consider and treat the woman as a *part of himself*: and as no one ever hated his own flesh, but nourishes and supports it, so should a man deal with his wife; and on the other hand the woman should consider that the man was not made *for her*, but that she was made *for the man*, and derived, under God, her being from him; therefore the wife should see that she reverence her husband, Eph. v. 33. The 23d and 24th verses contain the *very words* of the marriage ceremony: *This is flesh of my flesh, and bone of my bone, therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh*. How happy must such a state be where God's institution is properly regarded, where the parties are married, as the apostle expresses it, *in the Lord*; where each, by acts of the tenderest kindness, lives only to prevent the wishes and contribute in every possible way to the comfort and happiness of the other! Marriage might still be what it *was* in its original institution, pure and suitable; and in its first exercise, affectionate and happy: but how few such marriages are there to be found! *Passion*, turbulent and irregular, not *religion*; *custom*, founded by those irregularities, not *reason*; *worldly prospects*, originating and ending in selfishness and earthly affections, not in *spiritual ends*, are the grand producing causes of the great majority of matrimonial alliances. How then can such turbid and bitter *fountains* send forth pure and sweet waters? See the ancient allegory of *Cupid* and *Psyche*, by which marriage is so happily illustrated, explained in the notes on Matt. xix. 4–6.

Verse 25. *They were both naked, &c.*] The weather

was perfectly temperate, and therefore they had no need of clothing, the circumambient air being of the same temperature with their bodies. And as sin had not yet entered into the world, and no part of the human body had been put to any improper use, therefore there was no *shame*, for shame can only arise from a consciousness of sinful or irregular conduct.

Even in a state of *innocence*, when all was perfection and excellence, when God was clearly discovered in all his works, every *place* being his *temple*, every *moment* a *time of worship*, and every *object* an *incitement* to religious reverence and adoration—even *then*, God chose to consecrate a *seventh part* of time to his more especial worship, and to hallow it unto his own service by a perpetual decree. Who then shall dare to reverse this order of God? Had the religious observance of the Sabbath been never proclaimed till the proclamation of the law on Mount Sinai, then it might have been conjectured that this, like several other ordinances, was a shadow which must pass away with that dispensation; neither extending to future ages, nor binding on any other people. But this was not so. God gave the Sabbath, *his first ordinance*, to man, (see the *first precept*, ver. 17,) while all the nations of the world were seminally included in him, and while he stood the father and representative of the whole human race; therefore the Sabbath is not for one nation, for one time, or for one place. It is the fair type of heaven's eternal day—of the state of endless blessedness and glory, where human souls, having fully regained the Divine image, and become united to the *Centre* and Source of all perfection and excellence, shall *rest* in God, unutterably happy through the immeasurable progress of duration! Of this consummation every returning Sabbath should at once be a type, a remembrancer, and a foretaste, to every pious mind; and these it must be to all who are taught of God.

Of this rest, *the garden of Eden*, that paradise of God formed for man, appears also to have been a type and pledge; and the institution of marriage, the cause, bond, and cement of the social state, was probably designed to prefigure that harmony, order, and blessedness which must reign in the kingdom of God, of which the condition of our first parents in the garden of paradise is justly supposed to have been an expressive emblem. What a pity that this heavenly institution should have ever been perverted! that, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions! Reader, every connection thou formest in life will have a strong and sovereign influence on thy future destiny. Beware! an unholy cause, which from its peculiar nature must be ceaselessly active in every muscle, nerve, and passion, cannot fail to produce incessant effects of sin, misery, death, and perdition. Remember that thy earthly connections, no matter of what kind, are not formed merely for *time*, whatsoever thou mayest intend, but also for *eternity*. With what caution therefore shouldst thou take every step in the path of life! On this ground, the observations made in the preceding notes are seriously recommended to thy consideration.

CHAPTER III.

Satan, by means of a creature here called the serpent, *deceives Eve*, 1–5. *Both she and Adam transgress the Divine command, and fall into sin and misery*, 6, 7. *They are summoned before God, and judged*, 8–13. *The creature called the serpent is degraded and punished*, 14. *The promise of redemption by the incarnation of Christ*, 15. *Eve sentenced*, 16. *Adam sentenced*, 17. *The ground cursed, and death threatened*, 18, 19. *Why the woman was called Eve*, 20. *Adam and Eve clothed with skins*, 21. *The wretched state of our first parents after their fall, and their expulsion from the garden of Paradise*, 22–24

A. M. 1. B. C. 4004. NOW [a] the serpent was [b] more subtle than any beast of the field which the Lord God had made. And he said unto the woman, [c] Yea, A. M. 1. B. C. 4004.

[a] Rev. xii. 9; xx. 2.—[b] Matt. x. 16; 2 Cor. xi. 3.

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

NOTES ON CHAP. III.

Verse 1. *Now the serpent was more subtle*] We have here one of the most difficult as well as the most important narratives in the whole book of God. The last chapter ended with a short but striking account of the perfection and felicity of the first human beings, and this opens with an account of their transgression, degradation, and ruin. That man is in a *fallen* state, the history of the world, with that of the life and miseries of every human being, establishes beyond successful contradiction. But *how*, and by what *agency*, was this brought about? Here is a great mystery; and I may appeal to all persons who have read the various comments that have been written on the Mosaic account, whether they have ever yet been satisfied on this part of the subject, though convinced of the fact itself. *Who* was the *serpent?* of what *kind?* In what *way* did he seduce the first happy pair? These are questions which *remain yet to be answered*. The whole account is either a *simple narrative* of *facts*, or it is an *allegory*. If it be a historical relation, its literal meaning should be sought out; if it be an *allegory*, no attempt should be made to explain it, as it would require a direct revelation to ascertain the sense in which it should be understood, for fanciful illustrations are endless. Believing it to be a *simple relation* of *facts* capable of a satisfactory explanation, I shall take it up on this ground; and, by a careful examination of the original text, endeavour to fix the meaning, and show the propriety and con-

A. M. 1. B. C. 4004. hath God said, Ye shall not eat of every tree of the garden?

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

A. M. 1. B. C. 4004.

3 [d] But of the fruit of the tree which *is* in

[d] Genesis, chap. ii. 17.

sistency of the Mosaic account of the fall of man. The chief difficulty in the account is found in the question, Who was the *agent* employed in the seduction of our first parents?

The word in the text which we, following the Septuagint, translate *serpent*, is נחש *nachash*; and, according to *Buxtorf* and others, has *three* meanings in Scripture. 1. It signifies to *view* or *observe attentively*, to *divine* or *use enchantments*, because in them the augurs *viewed attentively* the *flight of birds*, the *entrails* of *beasts*, the *course* of the *clouds*, &c.; and under this head it signifies to *acquire knowledge by experience*. 2. It signifies *brass*, *brazen*, and is translated in our Bible, not only *brass*, but *chains*, *fetters*, *fetters of brass*, and in several places *steel*; see 2 Sam. xxii. 35; Job xx. 24; Psa. xviii. 34; and in one place, at least, *filthiness* or *fornication*, Ezek. xvi. 36. 3. It signifies a *serpent*, but of what kind is not determined. In Job xxvi. 13, it seems to mean the *whale* or *hippopotamus*: *By his spirit he hath garnished the heavens, his hand hath formed the crooked serpent*, נחש ברח *nachash bariach*: as ברח *barach* signifies to *pass on* or *pass through*, and בריח *beriach* is used for a *bar* of a gate or door *that passed through rings*, &c., the idea of *straightness* rather than *crookedness* should be attached to it here; and it is likely that the *hippopotamus* or *sea-horse* is intended by it.

In Eccles. x. 11, the creature called *nachash*, of whatever sort, is compared to the *babbler*: *Surely the serpent* (נחש *nachash*) *will bite without enchantment; and a babbler is no better.*

In Isa. xxvii. 1, the *crocodile* or *alligator* seems particularly meant by the original: *In that day the Lord—shall punish leviathan the piercing serpent*, &c. And in Isa. lxv. 25, the same creature is meant as in Gen. iii. 1, for in the words, *And dust shall be the serpent's meat*, there is an evident allusion to the text of Moses. In Amos ix. 3, the *crocodile* is evidently intended: *Though they be hid in the bottom of the sea, thence will I command the serpent*, (הנחש *hannachash*,) *and he shall bite them.* No person can suppose that any of the *snake* or *serpent* kind can be intended here; and we see from the various acceptations of the word, and the different senses which it bears in various places in the sacred writings, that it appears to be a sort of *general term* confined to no one sense. Hence it will be necessary to examine the root accurately, to see if its ideal meaning will enable us to ascertain the animal intended in the text. We have already seen that נחש *nachash* signifies to *view attentively*, to *acquire knowledge* or *experience by attentive observation*; so נחשתי *nichashti*, Gen. xxx. 27: *I have learned by experience*; and this seems to be its most general meaning in the Bible. The original word is by the Septuagint translated ὄφις, *a serpent*, not because this was its *fixed* determinate meaning in the sacred writings, but because it was the best that occurred to the translators: and they do not seem to have given themselves much trouble to understand the meaning of the original, for they have rendered the word as variously as our translators have done, or rather our translators have followed *them*, as they give nearly the same significations found in the Septuagint: hence we find that ὄφις is as frequently used by them as *serpent*, its supposed literal meaning, is used in our version. And the New Testament writers, who seldom quote the Old Testament *but from the Septuagint translation*, and often do not *change* even a word in their quotations, copy this version in the use of this word. From the Septuagint therefore we can expect no light, nor indeed from any other of the ancient versions, which are all *subsequent* to the Septuagint, and some of them actually made from it. In all this uncertainty it is natural for a serious inquirer after truth to look *everywhere* for information. And in such an inquiry the Arabic may be expected to afford some help, from its great similarity to the Hebrew. A root in this language, very nearly similar to that in the text, seems to cast considerable light on the subject. خنس *chanas* or *khanasa* signifies *he departed, drew off, lay hid, seduced, slunk away*; from this root come اخنس *akhnas*, خنسا *khanasa*, and خنوس *khanoos*, which all signify an *ape*, or *satyrus*, or any creature of the *simia* or ape genus. It is very remarkable also that from the same root comes خناس *khanas*, the DEVIL, which appellative he bears from that meaning of خنس *khanasa*, he *drew off*, *seduced*, &c., because he *draws* men *off* from righteousness, *seduces* them from their obedience to God, &c., &c. See *Golius*, sub voce. Is it not strange that the *devil* and the *ape* should have the same name, derived from the same root, and that root so very similar to the word in the text? But let us return and consider what is said of the creature in question. *Now the nachash was more subtle*, ערום *arum*, more wise, cunning, or prudent, *than any beast of the field which the Lord God had made.* In this account we find, 1. That whatever this *nachash* was, he stood at the *head* of all inferior animals for wisdom and understanding. 2. That he *walked erect*, for this is necessarily implied in his punishment—*on thy belly* (i. e., on all fours) *shalt thou go.* 3. That he was *endued with the gift of speech*, for a conversation is here related between him and the woman. 4. That he was also endued with the *gift of reason*, for we find him reasoning and disputing with Eve. 5. That these things were *common to this creature*, the woman no doubt having often seen him walk erect, talk, and reason, and therefore she testifies *no kind of surprise* when he accosts her in the language related in the text; and indeed from the manner in which this is introduced it appears to be only a *part* of a conversation that had passed between them on the occasion: *Yea, hath God said*, &c.

Had this creature never been known to speak before

A. M. 1. B. C. 4004. the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

[e] Ver. 13; 2 Cor. xi. 3; 1 Tim. ii. 14.

4 [e] And the serpent said unto the woman, Ye shall not surely die: A. M. 1. B. C. 4004.

his addressing the woman at this time and on this subject, it could not have failed to excite her *surprise*, and to have filled her with *caution*, though from the purity and innocence of her nature she might have been incapable of being affected with *fear*. Now I apprehend that none of these things can be spoken of a *serpent* of any species. 1. None of them ever *did* or ever *can* walk erect. The tales we have had of two-footed and four-footed serpents are justly exploded by every judicious naturalist, and are utterly unworthy of credit. The very name *serpent* comes from *serpo*, to creep, and therefore to such it could be neither *curse* nor *punishment* to go on their bellies, i. e., *to creep on*, as they had done from their creation, and must do while their race endures. 2. They have no *organs* for *speech*, or any kind of articulate sound; they can only *hiss*. It is true that an *ass* by miraculous influence may speak; but it is not to be supposed that there was any miraculous interference here. God did not qualify this creature with speech for the occasion, and it is not intimated that there was any *other agent* that did it; on the contrary, the text intimates that *speech* and *reason* were natural to the *nachash:* and is it not in reference to this the inspired penman says, *The nachash was more subtle* or *intelligent than all the beasts of the field that the Lord God had made?* Nor can I find that the *serpentine genus* are remarkable for *intelligence*. It is true the *wisdom of the serpent* has passed into a proverb, but I cannot see on what it is founded, except in reference to the passage in question, where the *nachash*, which we translate *serpent*, following the Septuagint, shows so much intelligence and cunning: and it is very probable that our Lord alludes to this very place when he exhorts his disciples to be *wise*—prudent or intelligent, *as serpents*, φρονιμοι ὡς αἱ ὀφεις· and it is worthy of remark that he uses the same term employed by the Septuagint in the text in question: Ὀφις ην φρονιμωτατος, *the serpent was more prudent or intelligent* than all the beasts, &c. All these things considered, we are obliged to seek for some other word to designate the *nachash* in the text, than the word *serpent*, which on every view of the subject appears to me inefficient and inapplicable. We have seen above that *khanas*, *akhnas*, and *khanoos*, signify a creature of the *ape* or *satyrus* kind. We have seen that the meaning of the root is, he *lay hid*, *seduced*, *slunk away*, &c.; and that *khanas* means the *devil*, as the inspirer of evil, and seducer from God and truth. See *Golius* and *Wilmet*. It therefore appears to me that a creature of the *ape* or *ouran outang* kind is here intended; and that Satan made use of this creature as the *most proper* instrument for the accomplishment of his murderous purposes against the life and soul of man. Under this creature he *lay hid*, and by this creature he *seduced* our first parents, and *drew off* or *slunk away* from every eye but the eye of God. Such a creature answers to every part of the description in the text: it is evident from the structure of its limbs and their muscles that it might have been originally designed to walk *erect*, and that nothing less than a sovereign controlling power could induce them to put down *hands* in every respect formed like those of man, and walk like those creatures whose claw-armed paws prove them to have been designed to walk on all fours. Dr. *Tyson* has observed, in his anatomy of an *ouran outang*, that the seminal vessels passed between the two coats of the peritoneum to the scrotum, as in man; hence he argues that this creature was designed to walk erect, as it is otherwise in all quadrupeds. Philos. Trans., vol. xxi., p. 340 The subtlety, cunning, endlessly varied pranks and tricks of these creatures, show them, *even now*, to be more subtle and more *intelligent* than any other creature, man alone excepted. Being *obliged* now to walk on all fours, and gather their food from the ground, they are literally obliged to *eat the dust;* and though exceedingly cunning, and careful in a variety of instances to separate that part which is wholesome and proper for food from that which is not so, in the article of *cleanliness* they are lost to all sense of propriety; and though they have every means in their power of cleansing the aliments they gather off the ground, and from among the dust, yet they never in their savage state make use of any, except a slight rub against their side, or with one of their hands, more to see what the article is than to cleanse it. Add to this, their utter aversion to *walk upright;* it requires the utmost discipline to bring them to it, and scarcely any thing irritates them more than to be obliged to do it. Long observation on some of these animals enables me to state these facts.

Should any person who may read this note object against my conclusions, because apparently derived from an Arabic word which is not exactly similar to the Hebrew, though to those who understand both languages the similarity will be striking; yet, as I do not insist on the *identity* of the terms, though important consequences have been derived from less likely etymologies, he is welcome to throw the whole of this out of the account. He may then take up the Hebrew root only, which signifies to *gaze*, *to view attentively*, *pry into*, *inquire narrowly*, &c., and consider the passage that appears to compare the *nachash* to the *babbler*, Eccles. x. 11, and he will soon find, if he have any acquaintance with creatures of this genus, that for *earnest*, *attentive watching*, *looking*, &c., and for *chattering* or *babbling*, they have no fellows in the animal world. Indeed, the ability and propensity to chatter is all they have left, according to the above hypothesis, of their original gift of speech, of which I suppose them to have been deprived at the fall as a part of their punishment.

I have spent the longer time on this subject, 1. Because it is exceedingly obscure; 2. Because no interpretation hitherto given of it has afforded me the smallest satisfaction; 3. Because I think the above mode of accounting for every part of the whole trans

A. M. 1. B. C. 4004. 5 For God doth know that in the day ye eat thereof, then [f] your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* [g] pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the

[f] Ver. 7; Acts xxvi. 18.

[g] Heb. *a desire.*

action is consistent and satisfactory, and in my opinion removes many embarrassments, and solves the chief difficulties. I think it can be no solid objection to the above mode of solution that Satan, in different parts of the New Testament, is called the *serpent*, the *serpent that deceived Eve by his subtlety*, the *old serpent*, &c., for we have already seen that the New Testament writers have borrowed the word from the *Septuagint*, and the Septuagint themselves use it in a *vast variety* and *latitude* of *meaning*; and surely the *ouran outang* is as likely to be the animal in question as נחש *nachash* and οφις *ophis* are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *fornication*, a *chain*, a *pair of fetters*, a *piece of brass*, a *piece of steel*, and a *conjurer*; for we have seen above that all these are acceptations of the original word. Besides, the New Testament writers seem to lose sight of the animal or instrument used on the occasion, and speak only of Satan himself as the cause of the transgression, and the instrument of all evil. If, however, any person should choose to differ from the opinion stated above, he is at perfect liberty so to do; I make it no article of faith, nor of Christian communion; I crave the same liberty to judge for myself that I give to others, to which every man has an indisputable right; and I hope no man will call me a heretic for departing in this respect from the common opinion, which appears to me to be so embarrassed as to be altogether unintelligible. See farther on ver. 7–14, &c.

Yea, hath God said] This seems to be the continuation of a discourse of which the preceding part is not given, and a proof that the creature in question was endued with the gift of reason and speech, for no surprise is testified on the part of Eve.

Verse 3. *Neither shall ye touch it*] Did not the woman *add* this to what God had before spoken? Some of the Jewish writers, who are only serious on comparative trifles, state that as soon as the woman had asserted this, the serpent pushed her against the tree and said, "See, thou hast *touched* it, and art still alive; thou mayest therefore safely *eat* of the fruit, for surely thou shalt not die."

Verse 4. *Ye shall not surely die*] Here the *father of lies* at once appears; and appears too in flatly contradicting the assertion of God. The tempter, through the *nachash*, insinuates the impossibility of her dying, as if he had said, God has created thee immortal, thy death therefore is impossible; and God knows this, for as thou livest by the *tree of life*, so shalt thou get increase of wisdom by the *tree of knowledge*.

Verse 5. *Your eyes shall be opened*] Your understanding shall be greatly enlightened and improved; *and ye shall be as gods*, אלהים *kelohim*, like God, so the word should be translated; for what idea could our first parents have of *gods* before idolatry could have had any being, because sin had not yet entered into the world? The Syriac has the word in the *singular* number, and is the only one of all the versions which has hit on the true meaning. As the original word is the same which is used to point out the Supreme Being, chap. i. 1, so it has here the same signification; and the object of the tempter appears to have been this: to persuade our first parents that they should, by eating of this fruit, become wise and powerful as God, (for *knowledge is power*,) and be able to exist for ever, independently of him.

Verse 6. *The tree was good for food*] 1. The fruit appeared to be wholesome and nutritive. *And that it was pleasant to the eyes.* 2. The beauty of the fruit tended to whet and increase appetite. *And a tree to be desired to make one wise*, which was, 3. An additional motive to please the palate. From these three sources all natural and moral evil sprang: they are exactly what the apostle calls the *desire of the flesh*; the tree was good for food: *the desire of the eye*; it was pleasant to the sight: and *the pride of life*; it was a tree to be desired to make one wise. God had undoubtedly created our first parents not only very wise and intelligent, but also with a great capacity and suitable propensity to increase in knowledge. Those who think that Adam was created so perfect as to preclude the possibility of his increase in knowledge, have taken a very false view of the subject. We shall certainly be convinced that our first parents were in a state of sufficient perfection when we consider, 1. That they were endued with a vast capacity to obtain knowledge. 2. That all the means of information were within their reach. 3. That there was no hinderance to the most direct conception of occurring truth. 4. That all the objects of knowledge, whether natural or moral, were ever at hand. 5. That they had the strongest propensity to know; and, 6. The greatest pleasure in knowing. To have God and nature continually open to the view of the soul; and to have a soul capable of viewing both, and fathoming endlessly their unbounded glories and excellences, without hinderance or difficulty; what a state of perfection! what a consummation of bliss! This was undoubtedly the state and condition of our first parents; even the present ruins of the state are incontestable evidences of its primitive excellence. We see at once how transgression came; it was natural for them to desire to be increasingly wise. God had implanted this desire in their minds; but he showed them that this desire should be gratified in a *certain way*; that *prudence* and *judgment* should always regulate it; that they should carefully examine what God had opened to their view; and should not pry into what he chose to conceal. He alone who knows all things knows *how much* knowledge the soul needs to its perfection and increasing happiness, in *what* subjects this may be legitimately sought, and *where* the mind may make

A. M. 1. B. C. 4004. fruit thereof, [h] and did eat; and gave also unto her husband with her, [i] and he did eat.

7 And [k] the eyes of them both were opened, [l] and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves [m] aprons. A. M. 1. B. C. 4004.

Ecclus xxv. 24; 1 Tim. ii. 14; 1 John ii. 16.—[i] Ver. 12, 17; Hos. vi. 7; Rom. v. 12–19.

[k] Verse 5.—[l] Chapter ii. 25.—[m] Or, *things to gird about.*

excursions and discoveries to its prejudice and ruin. There are doubtless many subjects which angels are capable of knowing, and which God chooses to conceal even from them, because *that* knowledge would tend neither to their perfection nor happiness. Of every attainment and object of pursuit it may be said, in the words of an ancient poet, who conceived correctly on the subject, and expressed his thoughts with perspicuity and energy :—

Est modus in rebus: sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.
HOR. Sat., lib. i., Sat. 1., ver. 106.

"There is a rule for all things; there are in fine fixed and stated limits, on either side of which righteousness cannot be found." *On the line* of duty alone we must walk.

Such limits God certainly assigned from the beginning: Thou shalt *come up* to this; thou shalt not *pass* it. And as he assigned the *limits*, so he assigned the *means*. It is lawful for thee to acquire knowledge in *this way*; it is unlawful to seek it in *that*. And had he not a right to do so? And would his creation have been perfect without it?

Verse 7. *The eyes of them both were opened*] They now had a sufficient discovery of their sin and folly in disobeying the command of God; they could discern between good and evil; and what was the consequence? Confusion and shame were engendered, because innocence was lost and guilt contracted

Let us review the whole of this melancholy business, the *fall* and its *effects*.

1. From the New Testament we learn that Satan associated himself with the creature which we term the *serpent*, and the original the *nāchash*, in order to seduce and ruin mankind; 2 Cor. xi. 3; Rev. xii. 9; xx. 2. 2. That this creature was the most suitable to his purpose, as being the most subtle, the *most intelligent* and *cunning* of all beasts of the field, endued with the gift of speech and reason, and consequently one in which he could best conceal himself. 3. As he knew that while they *depended on God* they could not be ruined, he therefore endeavoured to seduce them from this dependence. 4. He does this by working on that propensity of the mind to desire an increase of knowledge, with which God, for the most gracious purposes, had endued it. 5. In order to succeed, he insinuates that God, through motives of envy, had given the prohibition—*God doth know that in the day ye eat of it, ye shall be like himself*, &c. 6. As their present state of blessedness must be inexpressibly dear to them, he endeavours to persuade them that they could not fall from this state: *Ye shall* not *surely die*—ye shall not only retain your present blessedness, but it shall be greatly increased; a temptation by which he has ever since fatally succeeded in the ruin of multitudes of souls, whom he persuaded that being once *right* they could never *finally* go wrong. 7. As he kept the unlawfulness of the means proposed out of sight, persuaded them that they could not fall from their steadfastness, assured them that they should resemble God himself, and consequently be self-sufficient, and totally independent of him; they listened, and fixing their eye only on the promised good, neglecting the positive command, and determining to become wise and independent at all events, *they took of the fruit and did eat*.

Let us now examine the *effects*.

1. *Their eyes were opened*, and they saw they were naked. They saw what they never saw before, that they were stripped of their excellence; that they had lost their innocence; and that they had fallen into a state of indigence and danger. 2. Though their eyes were opened to see their nakedness, yet their mind was clouded, and their judgment confused. They seem to have lost all just notions of honour and dishonour, of what was shameful and what was praiseworthy. It was dishonourable and shameful to break the commandment of God; but it was neither to go *naked*, when clothing was not necessary. 3. They seem in a moment, not only to have lost sound judgment, but also *reflection*: a short time before Adam was so wise that he could name all the creatures brought before him, according to their respective natures and qualities; *now* he does not know the first principle concerning the Divine nature, that *it knows all things*, and that it is omnipresent, therefore he endeavours to hide himself among the trees from the eye of the *all-seeing* God! How astonishing is this! When the creatures were brought to him he could *name* them, because he could discern their respective natures and properties; when Eve was brought to him he could immediately tell *what* she was, *who* she was, and for *what end* made, though he was in *a deep sleep* when God formed her; and this seems to be particularly noted, merely to show the depth of his wisdom, and the perfection of his discernment. But alas! how are the mighty fallen! Compare his present with his past state, his state *before* the transgression with his state *after* it; and say, is this the same creature? the creature of whom God said, as he said of all his works, *He is very good*—just what he should be, a living image of the living God; but now lower than the beasts of the field? 4. This account could never have been credited had not the indisputable proofs and evidences of it been continued by uninterrupted succession to the present time. All the descendants of this first guilty pair resemble their degenerate ancestors, and copy their conduct. The original *mode* of transgression is still continued, and the *original sin* in consequence. Here are the proofs. 1. Every human being is endeavouring to obtain knowledge by unlawful

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

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

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

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

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

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

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

[n] Job xxxviii. 1.——[o] Heb. *wind*; Job xxxiv. 21, 22; Psa. cxxxix. 1–12.——[p] Job xxxi. 33; Prov. v. 3; Jer. xxiii. 24; Amos ix. 3; Jonah i. 3, 10; Heb. iv. 13; chap. iv. 9; Josh. vii. 17–19; Rev. xx. 12, 13.——[q] Chap. ii. 25; Exod. iii. 6; Psa. cxix. 120; Isa. xxxiii. 14; lvii. 11; 1 John iii. 20.——[r] Chap. ii. 18, 20; Job xxxi. 33; Prov. xxviii. 13; Luke x. 29; James i. 13, 15.——[s] Ver. 4; 2 Cor. xi. 3; 1 Tim. ii. 14.——[t] Exod. xxi. 29, 32.——[u] Isa. lxv. 25; Mic. vii. 17.

means, even while the lawful means and every available help are at hand. 2. They are endeavouring to be *independent*, and to live without God in the world; hence *prayer*, the language of dependence on God's providence and grace, is neglected, I might say detested, by the great majority of men. Had I no other proof than this that man is a *fallen creature*, my soul would bow to this evidence. 3. Being destitute of the true knowledge of God they seek privacy for their crimes, not considering that the eye of God is upon them, being only solicitous to hide them from the eye of man. These are all proofs in point; but we shall soon meet with additional ones. See on ver. 10 and 12.

Verse 8. *The voice of the Lord*] The *voice* is properly used here, for as God is an infinite Spirit, and cannot be confined to any *form*, so he can have no *personal* appearance. It is very likely that God used to converse with them in the garden, and that the usual time was the *decline* of the day, לרוח היום *leruach haiyom*, in the *evening breeze*; and probably this was the time that our first parents employed in the more solemn acts of their religious worship, at which God was ever present. The time for this solemn worship is again come, and God is in his place; but Adam and Eve have sinned, and therefore, instead of being found in the place of worship, are hidden among the trees! Reader, how often has this been *thy* case!

Verse 10. *I was afraid, because I was naked*] See the immediate consequences of sin. 1. SHAME, because of the ingratitude marked in the rebellion, and because that in aiming to be like God they were now sunk into a state of the greatest wretchedness. 2. FEAR, because they saw they had been deceived by Satan, and were exposed to that death and punishment from which he had promised them an exemption. How worthy is it of remark that *this* cause continues to produce the very same effects! *Shame* and *fear* were the first fruits of sin, and fruits which it has *invariably* produced, from the first transgression to the present time.

Verse 12. *And the man said, &c.*] We have here some farther proofs of the fallen state of man, and that the consequences of that state extend to his remotest posterity. 1. On the question, *Hast thou eaten of the tree?* Adam is obliged to acknowledge his transgression; but he does this in such a way as to shift off the blame from himself, and lay it upon *God* and upon the *woman! This* woman whom THOU didst give to be with me, עמדי *immadi*, to be my companion, (for so the word is repeatedly used,) *she* gave me, and I did eat. *I* have no farther blame in this transgression; *I* did not *pluck* the fruit; *she* took it and gave it to me.

2. When the woman is questioned she lays the blame upon God and the serpent, (*nachash*,) *The serpent beguiled me, and I did eat.* Thou didst make him much wiser than thou didst make me, and therefore my simplicity and ignorance were overcome by his superior wisdom and subtlety; *I* can have no fault here, the fault is *his*, and his who made him *so wise* and me *so ignorant*. Thus we find that, while the eyes of their body were opened to see their degraded state, the eyes of their understanding were closed, so that they could not see the sinfulness of sin; and at the same time their hearts were hardened through its deceitfulness. In this also their posterity copy their example. How few ingenuously confess their own sin! They see not their guilt. They are continually making excuses for their crimes; the strength and subtlety of the tempter, the natural weakness of their own minds, the unfavourable circumstances in which they were placed, &c., &c., are all pleaded as excuses for their sins, and thus the possibility of repentance is precluded; for till a man *take his sin to himself*, till he acknowledge that *he alone* is guilty, he cannot be humbled, and consequently cannot be saved. Reader, till thou accuse thyself, and *thyself only*, and feel that *thou* alone art responsible for all thy iniquities, there is no hope of thy salvation.

Verse 14. *And the Lord God said unto the serpent*] The *tempter* is not asked *why he deceived the woman*; he cannot roll the blame on any other; *self-tempted he fell*, and it is natural for him, such is his enmity, to deceive and destroy all he can. His fault

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

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

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17 And unto Adam he said, [c] Because thou hast hearkened unto the voice of thy wife, [d] and hast eaten of the tree [e] of which I com

[v] Matt. iii. 7; xiii. 38; xxiii. 33; John viii. 44; Acts xiii. 10; 1 John iii. 8.——[w] Psa. cxxxii. 11; Isa. vii. 14; Mic. v. 3; Matt. i. 23, 25; Luke i. 31, 34, 35; Gal. iv. 4.——[x] Rom. xvi. 20; Col. ii. 15; Heb. ii. 14; 1 John v. 5; Rev. xii. 7, 17.

[y] Psa. xlviii. 6; Isa. xiii. 8; xxi. 3; John xvi. 21; 1 Tim. ii. 15
[z] Chap. iv. 7.——[a] Or, *subject to thy husband*.——[b] 1 Cor. xi. 3; xiv. 34; Eph. v. 22, 23, 24; 1 Tim. ii. 11, 12; Tit. ii. 5; 1 Pet. iii. 1, 5, 6.——[c] 1 Sam. xv. 23.——[d] Ver. 6.——[e] Chap. ii. 17.

admits of no excuse, and therefore God begins to pronounce sentence on *him* first. And here we must consider a twofold sentence, one on *Satan* and the other on the *agent* he employed. The *nachash*, whom I suppose to have been at the head of all the inferior animals, and in a sort of society and intimacy with man, is to be greatly degraded, entirely banished from human society, and deprived of the gift of speech. *Cursed art thou above all cattle, and above every beast of the field*—thou shalt be considered the most contemptible of animals; *upon thy belly shalt thou go*—thou shalt no longer walk erect, but mark the ground equally with thy hands and feet; *and dust shalt thou eat*—though formerly possessed of the faculty to distinguish, choose, and cleanse thy food, thou shalt feed henceforth like the most stupid and abject quadruped, *all the days of thy life*—through all the innumerable generations of thy species. God saw meet to manifest his displeasure against the agent employed in this melancholy business; and perhaps this is founded on the part which the intelligent and subtle *nachash* took in the seduction of our first parents. We see that he was capable of it, and have some reason to believe that he became a *willing* instrument.

Verse 15. *I will put enmity between thee and the woman*] This has been generally supposed to apply to a certain enmity subsisting between men and serpents; but this is rather a fancy than a reality. It is yet to be discovered that the serpentine race have any peculiar enmity against mankind, nor is there any proof that men hate serpents *more* than they do other noxious animals. Men have much more enmity to the common rat and magpie than they have to all the serpents in the land, because the former destroy the grain, &c., and serpents in general, far from seeking to do men mischief, flee his approach, and generally avoid his dwelling. If, however, we take the word *nachash* to mean any of the *simia* or *ape* species, we find a more consistent meaning, as there is scarcely an animal in the universe so detested by most *women* as these are; and indeed *men* look on them as continual caricatures of themselves. But we are not to look for merely *literal meanings* here: it is evident that Satan, who actuated this creature, is alone intended in this part of the prophetic declaration. God in his endless mercy has put enmity between men and him; so that, though all mankind love his *service*, yet all invariably hate *himself*. Were it otherwise, who could be saved? A great point gained towards the conversion of a sinner is to convince him that it is *Satan* he has been serving, that it is to *him* he has been giving up his soul, body, goods, &c.; he starts with horror when this conviction fastens on his mind, and shudders at the thought of being in league with the old murderer. But there is a deeper meaning in the text than even this, especially in these words, *it shall bruise thy head*, or rather, הוּא *hu*, HE; who? the seed of the *woman*; the person is to come by the *woman*, and by her *alone*, *without the concurrence of man*. Therefore the address is not to Adam and Eve, but to *Eve alone*; and it was in consequence of this purpose of God that Jesus Christ was born of a *virgin*; this, and this alone, is what is implied in the promise of the *seed of the woman* bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy *him* who had the power of death, that is, the devil. Thus he *bruises his head*—destroys his *power* and *lordship* over mankind, turning them from the *power* of Satan unto God; Acts xxvi. 18. And Satan *bruises his heel*—God so ordered it, that the salvation of man could only be brought about by the *death* of Christ; and even the spiritual seed of our blessed Lord have the heel often bruised, as they suffer persecution, temptation, &c., which may be all that is intended by this part of the prophecy.

Verse 16. *Unto the woman he said*] She being second in the transgression is brought up the *second* to receive her condemnation, and to hear her punishment: I will greatly multiply, or *multiplying I will multiply*; i. e., I will multiply thy sorrows, and multiply those sorrows by other sorrows, and this during conception and pregnancy, and particularly so in parturition or child-bearing. And this curse has fallen in a heavier degree on the *woman* than on any other *female*. Nothing is better attested than this, and yet there is certainly no *natural* reason why it should be so; it is a part of her punishment, and a part from which even God's mercy will not exempt her. It is added farther, *Thy desire shall be to thy husband*—thou shalt not be able to shun the great pain and peril of child-bearing, for thy desire, *thy appetite*, shall be to thy husband; *and he shall rule over thee*, though at their creation both were formed with equal rights, and the woman had probably as much right to *rule* as the man; but subjection to the will of her husband is one part of her curse; and so very capricious is this *will* often, that a sorer punishment no human being can well have, to be at all in a state of liberty, and under the protection of wise and equal laws.

Verse 17. *Unto Adam he said*] The man being the *last* in the transgression is brought up *last* to receive his sentence: *Because thou hast hearkened unto the voice of thy wife*—"thou wast not *deceived*, she only gave and counselled thee to eat; this thou shouldst

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manded thee, saying, Thou shalt not eat of it; [f] cursed *is* the ground for thy sake: [g] in sorrow shalt thou eat *of* it all the days of thy life;

[f] Eccles. i. 2, 3; Isa. xxiv. 5, 6; Rom. viii. 20.——[g] Job v. 7; Eccles. ii. 23.——[h] Job xxxi. 40.

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

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19 [l] In the sweat of thy face shalt thou eat

[i] Heb. *cause to bud.*——[k] Psa. civ. 14; Job i. 21; Psa. xc. 3; civ. 2.——[l] Eccles. i. 13; 2 Thess. iii. 10.

have resisted;" and that he did not is the reason of his condemnation. *Cursed* is *the ground for thy sake*—from henceforth its fertility shall be greatly impaired; *in sorrow shalt thou eat of it*—be in continual perplexity concerning the seed time and the harvest, the cold and the heat, the wet and the dry. How often are all the fruits of man's toil destroyed by blasting, by mildew, by insects, wet weather, land floods, &c.! Anxiety and carefulness are the labouring man's portion.

Verse 18. *Thorns also and thistles, &c.*] Instead of producing nourishing grain and useful vegetables, noxious weeds shall be peculiarly prolific, injure the ground, choke the good seed, and mock the hopes of the husbandman; *and thou shalt eat the herb of the field*—thou shalt no longer have the privilege of this garden of delights, but must go to the common champaign country, and feed on such herbs as thou canst find, till by labour and industry thou hast raised others more suitable to thee and more comfortable.

In the curse pronounced on the *ground* there is much more implied than generally appears. The amazing fertility of some of the most common *thistles* and *thorns* renders them the most proper instruments for the fulfilment of this sentence against man. *Thistles* multiply enormously; a species called the *Carolina sylvestris* bears ordinarily from 20 to 40 heads, each containing from 100 to 150 seeds.

Another species, called the *Acanthum vulgare*, produces above 100 heads, each containing from 3 to 400 seeds. Suppose we say that these *thistles* produce at a medium only 80 heads, and that each contains only 300 seeds; the first crop from these would amount to 24,000. Let *these* be sown, and their crop will amount to 576 *millions*. Sow these, and their produce will be 13,824,000,000,000, or *thirteen billions, eight hundred and twenty-four thousand millions*; and a single crop from these, which is only the *third* year's growth, would amount to 331,776,000,000,000,000, or *three hundred and thirty-one thousand seven hundred and seventy-six billions*; and the fourth year's growth will amount to 7,962,624,000,000,000,000,000, or *seven thousand nine hundred and sixty-two trillions, six hundred and twenty-four thousand billions*. A progeny more than sufficient to stock not only the surface of the whole world, but of all the planets of the solar system, so that no other plant or vegetable could possibly grow, allowing but the space of one square foot for each plant.

The *Carduus vulgatissimus viarum*, or common hedge thistle, besides the almost infinite swarms of winged seeds it sends forth, spreads its roots around many yards, and throws up suckers everywhere, which not only produce seeds in their turn, but extend their roots, propagate like the parent plant, and stifle and destroy all vegetation but their own.

As to THORNS, the bramble, which occurs so commonly, and is so mischievous, is a sufficient proof how well the *means* are calculated to secure the end. The *genista*, or *spinosa vulgaris*, called by some *furze*, by others *whins*, is allowed to be one of the most mischievous shrubs on the face of the earth. Scarcely any thing can grow near it, and it is so thick set with prickles that it is almost impossible to touch it without being wounded. It is very prolific; almost half the year it is covered with flowers which produce *pods* filled with seeds. Besides, it shoots out roots far and wide, from which suckers and young plants are continually springing up, which produce others in their turn. Where it is permitted to grow it soon overspreads whole tracts of ground, and it is extremely difficult to clear the ground of its roots where once it has got proper footing. Such provision has the just God made to fulfil the curse which he has pronounced on the earth, because of the crimes of its inhabitants. See *Hale's* Vegetable Statics.

Verse 19. *In the sweat of thy face*] Though the whole body may be thrown into a profuse sweat, if hard labour be long continued, yet the *face* or *forehead* is the first part whence this sweat begins to issue; this is occasioned by the blood being strongly propelled to the brain, partly through stooping, but principally by the strong action of the muscles; in consequence of this the blood vessels about the head become turgid through the great flux of blood, the fibres are relaxed, the pores enlarged, and the sweat or serum poured out. Thus then the very commencement of every man's labour may put him in mind of his sin and its consequences.

Dust thou art, *and unto dust shalt thou return.*] God had said that in the day they ate of the forbidden fruit, *dying they should die*—they should then become *mortal*, and continue under the influence of a great variety of unfriendly agencies in the atmosphere and in themselves, from heats, colds, drought, and damps in the one, and morbid *increased* and *decreased* action in the solids and fluids of the other, till the spirit, finding its earthly house no longer tenable, should return to God who gave it; and the body, being decomposed, should be reduced to its primitive dust. It is evident from this that man would have been immortal had he never transgressed, and that this state of continual life and health depended on his obedience to his Maker. The tree of life, as we have already seen, was intended to be the means of continual preservation. For as no being but God can exist independently of any supporting agency, so man could not have continued to live without a particular supporting agent; and this supporting agent under God appears to have been the *tree of life*.

Ολιγη δε κεισομεσθα
Κονις, οστεων λυθεντων. Anac. Od. 4., v. 9.

"We shall lie down as a small portion of dust our bones being dissolved"

A. M. 1. B. C. 4004. bread, till thou return unto the ground; for out of it wast thou taken: for [m] dust thou *art*, and [n] unto dust shalt thou return.

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

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. A. M. 1. B. C. 4004.

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

[m] Chap. ii. 7; Dan. xii. 2.——[n] Job xxi. 26; xxxiv. 15; Psa. civ. 29; Eccles. iii. 20; xii. 7; Dan. xii. 2; Rom. v. 12; Heb. ix. 27.

[o] Heb. *Chavah*; that is, *living*.——[p] Acts xvii. 26.——[q] Ver. 5; like Isa. xix. 12; xlvii. 12, 13; Jer. xxii. 23.——[r] Chap. ii. 9.

Verse 20. *And Adam called his wife's name Eve; because she was the mother of all living.*] A man who does not understand the original cannot possibly comprehend the reason of what is said here. What has the word *Eve* to do with being *the mother of all living?* Our translators often follow the *Septuagint*; it is a pity they had not done so here, as the Septuagint transation is literal and correct: Και εκαλεσεν Αδαμ το ονομα της γυναικος αυτου Ζωη, ὁτι μητηρ παντων των ζωντων· "And Adam called his wife's name *Life*, because she was the mother of all the *living*." This is a proper and faithful representation of the Hebrew text, for the חוה *Chavvah* of the original, which we have corrupted into *Eve*, a word destitute of all meaning, answers exactly to the Ζωη of the Septuagint, both signifying *life*; as does also the Hebrew חי *chai* to the Greek ζωντων, both of which signify *the living*. It is probable that God designed by this name to teach our first parents these two important truths: 1. That though they had merited immediate death, yet they should be respited, and the accomplishment of the sentence be long delayed; they should be spared to propagate a numerous progeny on the earth. 2. That though much misery would be entailed on his posterity, and death should have a long and universal empire, yet ONE should in the fulness of time spring from the woman, who should destroy *death*, and bring *life* and *immortality* to light, 2 Tim. i. 10. Therefore Adam called his wife's name *Life*, because she was to be the mother of all human beings, and because she was to be the mother of HIM who was to give *life* to a world dead in trespasses, and dead in sins, Eph. ii. 1, &c.

Verse 21. *God made coats of skins*] It is very likely that the *skins* out of which their *clothing* was made were taken off animals whose blood had been poured out as a *sin-offering* to God; for as we find Cain and Abel offering sacrifices to God, we may fairly presume that God had given them instructions on this head; nor is it likely that the notion of a sacrifice could have ever occurred to the mind of man without an express revelation from God. Hence we may safely infer, 1. That as Adam and Eve needed this clothing as soon as they fell, and death had not as yet made any ravages in the animal world, it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM who, in the fulness of time, was to make an atonement by his death. And it seems reasonable also that this matter should be brought about in such a way that Satan and death should have no triumph, when the very *first death* that took place in the world was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven.

Verse 22. *Behold, the man is become as one of us*] On all hands this text is allowed to be difficult, and the difficulty is increased by our translation, which is opposed to the original Hebrew and the most authentic versions. The Hebrew has היה *hayah*, which is the third person preterite tense, and signifies *was*, not *is*. The *Samaritan text*, the *Samaritan version*, the *Syriac*, and the *Septuagint*, have the same tense. These lead us to a very different sense, and indicate that there is an ellipsis of some words which must be supplied in order to make the sense complete. A very learned man has ventured the following paraphrase, which should not be lightly regarded: "*And the Lord God said, The man who* WAS *like one of us* in purity and wisdom, is now fallen and robbed of his excellence; he has added לרעת *ladaath, to the knowledge of the good*, by his transgression *the knowledge of the evil*; and *now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever* in this miserable state, I will remove him, and guard the place lest he should re-enter. *Therefore the Lord God sent him forth from the garden of Eden*," &c. This seems to be the most natural sense of the place. Some suppose that his removal from the tree of life was in mercy, to prevent a *second* temptation. He before imagined that he could gain an increase of wisdom by eating of the *tree of knowledge*, and Satan would be disposed to tempt him to endeavour to elude the sentence of *death*, by eating of the *tree of life*. Others imagine that the words are spoken *ironically*, and that the Most High intended by a cutting taunt, to upbraid the poor culprit for his offence, because he broke the Divine command in the expectation of being *like God* to know good from evil; and now that he had lost *all the good* that God had designed for him, and got nothing but *evil* in its place, therefore God taunts him for the total miscarriage of his project. But God is ever consistent with himself; and surely his infinite pity prohibited the use of either *sarcasm* or *irony*, in speaking of so dreadful a catastrophe, that was in the end to occasion the agony and bloody sweat, the cross and passion, the death and burial, of Him in whom dwelt all the fulness of the Godhead bodily, Col. ii. 9.

In chap. i. 26, 27, we have seen man in the perfection of his nature, the dignity of his office, and the plenitude of his happiness. Here we find the same creature, but stripped of his glories and happiness, so

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

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

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[a] Chapter ii. 5; iv. 2; ix. 20; Ecclesiastes v. 9.——[b] Chapter ii. 8.

[c] Exod. xxv. 2, 20; 1 Kings vi. 25–28; Josh. v. 13; Psa. civ. 4; Heb. i. 7.

that the word *man* no longer conveys the same ideas it did before. *Man* and *intellectual excellence* were before so intimately connected as to appear inseparable; *man* and *misery* are now equally so. In our nervous mother tongue, the Anglo-Saxon, we have found the word God *God* signifying, not only the Supreme Being, but also *good* or *goodness*; and it is worthy of especial note that the word man *man*, in the same language, is used to express, not only the *human being* so called, both male and female, but also *mischief*, *wickedness*, *fraud*, *deceit*, and *villany*. Thus a simple monosyllable, still in use among us in its *first sense*, conveyed at once to the minds of our ancestors the two following particulars: 1. *The human being* in his *excellence*, capable of knowing, loving, and glorifying his Maker. 2. The *human being* in his *fallen state*, capable of and committing all kinds of wickedness. "Obiter hic notandum," says old Mr. Somner in his Saxon Dictionary, "venit, God *Saxonibus* et Deum significasse et bonum: uti man et *hominem* et *nequitiam*. Here it is to be noted, that among the Saxons the term God signified both the *Divine Being* and *goodness*, as the word *man* signified both the *human being* and *wickedness*." This is an additional proof that our Saxon ancestors both *thought* and *spoke* at the *same time*, which, strange as it may appear, is not a common case: their words in general are not arbitrary signs; but as far as sounds can convey the ideal meaning of things, their words do it; and they are so formed and used as necessarily to bring to view the nature and properties of those things of which they are the signs. In this sense the *Anglo-Saxon* is inferior only to the *Hebrew*.

Verse 24. *So he drove out the man*] Three things are noted here: 1. God's *displeasure* against sinful man, evidenced by his expelling him from this place of blessedness; 2. Man's *unfitness* for the place, of which he had rendered himself unworthy by his ingratitude and transgression; and, 3. His *reluctance* to leave this place of happiness. He was, as we may naturally conclude, *unwilling* to depart, and God *drove* him out.

He placed at the east] קדם *mikkedem*, or before *the garden of Eden*, before what may be conceived its gate or entrance; *Cherubims*, הכרבים *hakkerubim*, the *cherubim*. Hebrew plurals in the masculine end in general in *im*: to add an *s* to this when we introduce such words into English, is very improper; therefore the word should be written *cherubim*, not *cherubims*. But what were these! They are utterly unknown. Conjectures and guesses relative to their nature and properties are endless. Several think them to have been emblematical representations of the sacred *Trinity*, and bring reasons and scriptures in support of their opinion; but as I am not satisfied that this opinion is correct, I will not trouble the reader with it. From the description in Exod. xxvi. 1, 31; 1 Kings vi. 29, 32; 2 Chron. iii. 14, it appears that the cherubs were sometimes represented with *two* faces, namely, those of a *lion* and of a *man*; but from Ezek. i. 5, &c.; x. 20, 21, we find that they had *four faces* and *four wings*; the faces were those of a *man*, a *lion*, an *ox*, and an *eagle*; but it seems there was but one *body* to these heads. The *two-faced* cherubs were such as were represented on the curtains and veil of the tabernacle, and on the wall, doors, and veil of the temple; those with *four* faces appeared only in the holy of holies.

The word כרב or כרוב *kerub* never appears as a *verb* in the Hebrew Bible, and therefore is justly supposed to be a word compounded of כ *ke* a particle of resemblance, *like to*, *like as*, and רב *rab*, he was *great*, *powerful*, *&c.* Hence it is very likely that the cherubs, to whatever order of beings they belonged, were emblems of the All-mighty, and were those creatures by whom he produced the great effects of his power. The word רב *rab* is a character of the Most High, Prov. xxvi. 10: *The great God who formed all*; and again in Psa. xlviii. 2, where he is called the *Great King*, כלך רב *melech rab*. But though this is rarely applied as a character of the Supreme Being in the Hebrew Bible, yet it is a common appellative of the Deity in the Arabic language. رب *rab*, and رب العالمين *rab'ulalameen* Lord of both worlds, or, Lord of the universe, are expressions repeatedly used to point out the *almighty energy* and *supremacy of God*. On this ground, I suppose, the cherubim were emblematical representations of the eternal power and Godhead of the Almighty. These angelic beings were for a time employed in guarding the entrance to Paradise, and keeping the way of or road to the tree of life. This, I say, *for a time*; for it is very probable that God soon removed the tree of life, and abolished the garden, so that its situation could never after be positively ascertained.

By *the flaming sword turning every way*, or flame folding back upon itself, we may understand the formidable appearances which these cherubim assumed, in order to render the passage to the tree of life inaccessible.

Thus terminates this most awful tragedy; a tragedy in which all the actors are slain, in which the most awful murders are committed, and the whole universe ruined! The *serpent*, so called, is degraded; the *woman* cursed with pains, miseries, and a subjection to the will of her husband, which was never *originally* designed; the *man*, the lord of this lower world, doomed to incessant labour and toil; and the *earth* itself cursed with comparative barrenness! To complete all, the *garden of pleasure* is interdicted, and this man, who was made after the image of God, and who *would be like him*, shamefully expelled from a

place where pure spirits alone could dwell. Yet in the midst of wrath God remembers mercy, and a promise of redemption from this degraded and cursed state is made to them through HIM who, in the fulness of time, is to be made flesh, and who, by dying for the sin of the world, shall destroy the power of Satan, and deliver all who trust in the merit of his sacrifice from the power, guilt, and nature of sin, and thus prepare them for the celestial Paradise at the right hand of God. Reader, hast thou repented of *thy* sin? for often hast thou sinned after the similitude of thy ancestor's transgression. Hast thou sought and found redemption in the blood of the Lamb? Art thou saved from a disposition which led thy first parents to transgress? Art thou living a life of *dependence* on thy Creator, and of faith and loving obedience to him who died for thee? *Wilt* thou live under the curse, and die eternally? God forbid! Return to him with all thy soul, and receive this exhortation as a call from his mercy.

To what has already been said on the awful contents of this chapter, I can add little that can either set it in a clearer light, or make its solemn subject more impressive. We see here that by the subtlety and envy of the devil sin entered into the world, and death by sin; and we find that death reigned, not only from Adam to Moses, but from Moses to the present day. How abominable must sin be in the sight of God, when it has not only defaced his own image from the soul of man, but has also become a source of natural and moral evil throughout every part of the globe! Disruption and violence appear in every part of nature; vice, profligacy, and misery, through all the tribes of men and orders of society. It is true that where sin hath abounded, there grace doth much more abound; but men shut their eyes against the light, and harden their hearts against the truth. Sin, which becomes propagated into the world by natural generation, growing with the growth and strengthening with the strength of man, would be as endless in its duration, as unlimited in its influence, did not God check and restrain it by his *grace*, and cut off its extending influence in the incorrigibly wicked by means of *death*. How wonderful is the economy of God! That which entered into the world as one of the prime fruits and effects of sin, is now an instrument in his hands to prevent the extension of its contagion. If men, now so greatly multiplied on the earth, and fertile in mischievous inventions, were permitted to live nearly a thousand years, as in the ancient world, to mature and perfect their infectious and destructive counsels, what a sum of iniquity and ruin would the face of the earth present! Even while they are laying plans to extend the empire of death, God, by the very means of *death* itself, prevents the completion of their pernicious and diabolic designs. Thus what man, by his wilful obstinacy does not permit *grace* to correct and restrain, God, by his sovereign power, brings in *death* to control. It is on this ground that wicked and blood-thirsty men live not out half their days; and what a mercy to the world that it is so! They who will not submit to the sceptre of mercy shall be broken in pieces by the rod of iron. Reader, provoke not the Lord to displeasure; thou art not stronger than he. Grieve not his Spirit, provoke him not to destroy thee; why shouldst thou die *before thy time?* Thou hast sinned much, and needest every moment of thy short life to make thy calling and election sure. Shouldst thou provoke God, by thy perseverance in iniquity, to cut thee off by death before this great work is done, better for thee thou hadst never been born!

How vain are all attempts to attain immortality here! For some thousands of years men have been labouring to find out means to prevent death; and some have even boasted that they had found out a medicine capable of preserving life for ever, by resisting all the attacks of disease, and incessantly repairing all the wastes of the human machine. That is, the alchymistic philosophers would have the world to believe that they had found out a private passage to the tree of immortality; but their *own deaths*, in the common order of nature, as well as the deaths of the millions which make no such pretensions, are not only a sufficient confutation of their baseless systems, but also a continual proof that *the cherubim, with their flaming swords, are turning every way to keep the passage of the tree of life*. Life and immortality are, however, brought to light by the Gospel; and he only who keepeth the sayings of the Son of God shall live for ever. Though the body is dead—consigned to death, because of sin, yet the spirit is life because of righteousness; and on those who are influenced by this Spirit of righteousness, the second death shall have no power.

CHAPTER IV.

The birth, trade, and religion of Cain and Abel, 1–7. *Cain murders his brother Abel*, 8. *God calls him into judgment for it*, 9, 10. *He is cursed*, 11, 12. *He despairs*, 13, 14. *A promise given him of preservation, and a mark set on him to prevent his being killed*, 15. *He departs from God's presence*, 16. *Has a son whom he calls Enoch; and builds a city, which he calls after his name*, 17. *Cain has several children, among whom are Lamech, the first bigamist*, 18, 19. *Jabal, who taught the use of tents and feeding cattle*, 20. *Jubal, the inventor of musical instruments*, 21. *Tubal-cain, the inventor of smith-work*, 22. *Strange speech of Lamech to his wives*, 23, 24. *Seth born to Adam and Eve in the place of Abel*, 25. *Enoch born, and the worship of God restored*, 26.

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

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

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

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4 And Abel, he also brought of [g] the firstlings of his [h] flock, and of the fat thereof. And the LORD had [i] respect unto Abel and to his offering;

[a] That is, *gotten* or *acquired*.——[b] Heb. *Hebel*.——[c] Heb. *a feeder*, ver. 25, 29; 1 John iii. 10, 12, 15; Psa. cxxvii. 3; John viii. 44.

[d] Chap. iii. 23; ix. 20.——[e] Heb. *at the end of days*.——[f] Num. xviii. 12.——[g] Num. xviii. 17; Prov. iii. 9.——[h] Heb. *sheep or goats*.——[i] Heb. xi. 4.

NOTES ON CHAP. IV.

Verse 1. *I have gotten a man from the Lord.*] Cain, קין, signifies *acquisition*; hence Eve says קנתי *kanithi*, I have gotten or *acquired* a man, את יהוה *eth Yehovah*, the Lord. It is extremely difficult to ascertain the sense in which Eve used these words, which have been as variously translated as understood. Most expositors think that Eve imagined Cain to be the *promised seed* that should bruise the head of the serpent. This exposition really seems too refined for that period. It is very likely that she meant no more than to acknowledge that it was through God's peculiar blessing that she was enabled to conceive and bring forth a son, and that she had now a well-grounded hope that the race of man should be continued on the earth. Unless she had been under Divine inspiration she could not have called her son (even supposing him to be the promised seed) *Jehovah*; and that she was not under such an influence her *mistake* sufficiently proves, *for Cain*, so far from being the Messiah, *was of the wicked one*; 1 John iii. 12. We may therefore suppose that את יהוה *eth Yehovah*, THE LORD, is an elliptical form of expression for מאת יהוה *meeth Yehovah*, FROM THE LORD, or *through the Divine blessing*.

Verse 2. *And she again bare his brother Abel.*] Literally, *She added to bear* (ותסף ללדת *vattoseph laledeth*) *his brother*. From the very face of this account it appears evident that Cain and Abel were *twins*. In most cases where a subject of this kind is introduced in the Holy Scriptures, and the successive births of children of the same parents are noted, the acts of conceiving and bringing forth are mentioned in reference to each child; here it is *not* said that she *conceived* and brought forth Abel, but simply *she added to bring forth Abel his brother*; that is, as I understand it, Cain was the first-born, Abel, his twin brother, came next.

Abel was a keeper of sheep] Adam was originally a *gardener*, Abel a *shepherd*, and Cain an *agriculturist* or *farmer*. These were the *three* primitive employments, and, I may add, the most rational, and consequently the best calculated to prevent strife and an immoderate love of the world.

Verse 3. *In process of time*] מקץ ימים *mikkets yamim*, at the end of days. Some think the anniversary of the creation to be here intended; it is more probable that it means the *Sabbath*, on which Adam and his family undoubtedly offered oblations to God, as the Divine worship was certainly instituted, and no doubt the Sabbath properly observed in that family. This worship was, in its original institution, very simple. It appears to have consisted of *two* parts: 1. *Thanksgiving* to God as the author and dispenser of all the bounties of nature, and *oblations* indicative of that gratitude. 2. *Piacular sacrifices* to his justice and holiness, implying a *conviction* of their own sinfulness, *confession* of transgression, and *faith* in the promised Deliverer. If we collate the passage here with the apostle's allusion to it, Heb. xi. 4, we shall see cause to form this conclusion.

Cain brought of the fruit of the ground an offering] מנחה *minchah*, unto the Lord. The word *minchah* is explained, Lev. ii. 1, &c., to be *an offering of fine flour, with oil and frankincense*. It was in general a eucharistic or gratitude offering, and is simply what is implied in the *fruits of the ground* brought by Cain to the Lord, by which he testified his belief in him as the Lord of the universe, and the dispenser of secular blessings.

Verse 4. *Abel, he also brought of the firstlings of his flock*] Dr. Kennicott contends that the words *he also brought*, הביא גם הוא *hebi gam hu*, should be translated, Abel *brought* IT *also*, i. e. a *minchah* or *gratitude offering*; and beside this he brought of the first-born (מבכרות *mibbechoroth*) of his flock, and it was by *this* alone that he acknowledged himself a *sinner*, and professed faith in the promised *Messiah*. To this circumstance the apostle seems evidently to allude, Heb. xi. 4: *By* FAITH *Abel offered* πλειονα θυσιαν, a MORE or GREATER *sacrifice*; not a more *excellent*, (for this is no meaning of the word πλειων,) which leads us to infer, according to Dr. Kennicott, that Abel, besides his *minchah* or gratitude offering, brought also θυσια, *a victim*, to be slain for his sins; and this he chose out of the *first-born* of his flock, which, in the order of God, was a representation of the Lamb of God that was to take away the sin of the world; and what confirms this exposition more is the observation of the apostle: *God testifying* τοις δωροις, *of his* GIFTS, which certainly shows he brought more than *one*. According to this interpretation, Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his *natural religion*, brought a *minchah* or *eucharistic* offering to the God of the universe. Abel, not less grateful for the produce of his fields and the increase of his flocks, brought a *similar* offering, and by adding a *sacrifice* to it paid a proper regard to the will of God as far as it had then been revealed, acknowledged himself a *sinner*, and thus, deprecating the Divine displeasure, showed forth the death of Christ till he came. Thus his offerings were accepted, while

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

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

7 If thou doest well, shalt thou A. M. cir. 129. B. C. cir. 3875. [l] not be accepted? and if thou doest not well, sin lieth at the door. And [m] unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother:

[k] Chap. xxxi. 2; Num. xvi. 15; Isa. iii. 10, 11; Psalm xx. 3.

[l] Or, have *the excellency*; Heb. xi. 4; Prov. xxi. 27; Job xxix. 4.
[m] Or, *subject unto thee*; chap. iii. 16.

those of Cain were rejected; for this, as the apostle says, was done by FAITH, and therefore he obtained witness that he was righteous, or a justified person, God testifying with his gifts, the *thank-offering* and the *sin-offering*, by accepting them, that faith in the promised seed was the only way in which he could accept the services and offerings of mankind. Dr. Magee, in his Discourses on the Atonement, criticises the opinion of Dr. Kennicott, and contends that there is no ground for the distinction made by the latter on the words *he also brought*; and shows that though the minchah in general signifies an unbloody offering, yet it is also used to express both kinds, and that the minchah in question is to be understood of the *sacrifice* then offered by Abel. I do not see that we gain much by this counter-criticism. See ver. 7.

Verse 5. *Unto Cain*] As being unconscious of his sinfulness, and consequently unhumbled, *and to his offering*, as not being accompanied, as Abel's was, with *faith* and a sacrifice for sin, *he had not respect*—He could not, consistently with his holiness and justice, approve of the one or receive the other. Of the manner in which God testified his *approbation* we are not informed; it was probably, as in the case of Elijah, by sending down fire from heaven, and consuming the sacrifice.

Cain was very wroth] That displeasure which should have been turned against his own unhumbled heart was turned against his innocent brother, who, though not more highly privileged than he, made a much better use of the advantages which he shared in common with his ungodly and unnatural brother.

Verse 6. *Why art thou wroth?*] This was designed as a gracious warning, and a preventive of the meditated crime.

Verse 7. *If thou doest well*] That which is right in the sight of God, *shalt thou not be accepted?* Does God reject any man who serves him in simplicity and godly sincerity? *But if thou doest not well*, can wrath and indignation against thy righteous brother save thee from the displeasure under which thou art fallen? On the contrary, have recourse to thy Maker for mercy; לפתח חטאת רבץ *lappethach chattath robets*, a *sin-offering* lieth at thy door; an animal proper to be offered as an atonement for sin is now *couching* at the door of thy fold.

The words חטאת *chattath*, and חטאה *chattaah*, frequently signify *sin*; but I have observed more than a hundred places in the Old Testament where they are used for *sin-offering*, and translated ἁμαρτια by the Septuagint, which is the term the apostle uses, 2 Cor. v. 21: *He hath made him to be sin* (ἁμαρτιαν, A SIN-OFFERING) *for us, who knew no sin.* Cain's fault now was his not bringing a sin-offering when his brother brought one, and his neglect and contempt caused his other offering to be rejected. However, God now graciously informs him that, though he had miscarried, his case was not yet desperate, as the means of faith, from the promise, &c., were in his power, and a victim proper for a sin-offering was lying (רבץ *robets*, a word used to express the lying down of a quadruped) at the door of his fold. How many sinners perish, not because there is not a Saviour able and willing to save them, but because they will not use that which is within their power! Of such how true is that word of our Lord, *Ye will not come unto me that ye might have life!*

Unto thee shall be *his desire*, &c.] That is, Thou shalt ever have the right of primogeniture, and in all things shall thy brother be subject unto thee. These words are not spoken of *sin*, as many have understood them, but of *Abel's* submission to Cain as his superior, and the words are spoken to remove Cain's envy.

Verse 8. *Cain talked with Abel his brother*] ויאמר קין vaiyomer Kayin, *and Cain said*, &c.; not *talked*, for this construction the word cannot bear without great violence to analogy and grammatical accuracy. But why should it be thus translated? Because our translators could not find that any thing was *spoken* on the occasion; and therefore they ventured to intimate that there was a conversation, indefinitely. In the most correct editions of the Hebrew Bible there is a small space left here in the text, and a circular mark which refers to a note in the margin, intimating that there is a hiatus or deficiency in the verse. Now this deficiency is supplied in the principal ancient versions, and in the Samaritan text. In this the supplied words are, LET US WALK OUT INTO THE FIELD. The Syriac has, Let us go to the desert. The Vulgate *Egrediamur foras*, Let us walk out. The Septuagint, Διελθωμεν εις το πεδιον, Let us go out into the field. The two *Chaldee Targums* have the same reading; so has the *Coptic* version. This addition is completely lost from every MS. of the Pentateuch now known; and yet it is sufficiently evident from the Samaritan text, the Samaritan version, the Syriac, Septuagint, and Vulgate, that it was in the most authentic copies of the Hebrew before and some time since the Christian era. The words may therefore be safely considered as a part of the sacred text, and with them the whole passage reads clear and consistently: "And Cain said unto Abel his brother, Let us go out into the field: and it came to pass, when they were in the field, that Cain rose up," &c. The Jerusalem Targum, and the Targum of Jonathan ben Uzziel, pretend to give us the subject of their conversation: as the

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and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [n] slew him.

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

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

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

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

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

14 [t] Behold, thou hast driven me out this day from the face of the earth; and [u] from thy

[n] Job xi. 15; Psa. xxiv. 3-6; lv. 21; cxxxix. 19; Wisd. x. 3; Matt. xxiii. 35; 1 John iii. 12; Jude 11.——[o] Chap. iii. 9, 11; Psa. ix. 12.——[p] Job xxii. 13, 14; Psa. x. 13, 14; John viii. 44. [q] Heb. *bloods*.

[r] Acts v. 3, 9; Heb. xii. 24; James v. 4; Rev. vi. 10.——[s] Or, *Mine iniquity is greater than* that it may *be forgiven*; Rev. xvi. 9. [t] Job xv. 20-24; Prov. xiv. 32; xxviii. 1; Psa. cxliii. 7; 2 Thess. i. 9.——[u] Psa. li. 11.

piece is curious, I shall insert the substance of it, for the sake of those who may not have access to the originals.

"And Cain said unto Hebel his brother, Let us go out into the field; and it came to pass that, when they were in the field, Cain answered and said to Hebel his brother, I thought that the world was created in mercy, but it is not governed according to the merit of good works, nor is there any judgment, nor a Judge, nor shall there be any future state in which good rewards shall be given to the righteous, or punishment executed on the wicked; and *now* there is respect of persons in judgment. On what account is it that thy sacrifice has been accepted, and mine not received with complacency? And Hebel answered and said, The world was created in mercy, and it is governed according to the fruit of good works; there is a Judge, a future world, and a coming judgment, where good rewards shall be given to the righteous, and the impious punished; and there is no respect of persons in judgment; but because my works were better and more precious than thine, my oblation was received with complacency. And because of these things they contended on the face of the field, and Cain rose up against Hebel his brother, and struck a stone into his forehead, and killed him."

It is here supposed that the first murder committed in the world was the consequence of a religious dispute; however *this* may have been, millions since have been sacrificed to prejudice, bigotry, and intolerance. Here, certainly, originated the many-headed monster, *religious persecution*; the spirit of the wicked one in his followers impels them to afflict and destroy all those who are partakers of the Spirit of God. Every persecutor is a legitimate son of the *old murderer*. This is the first triumph of Satan; it is not merely *a death* that he has introduced, but a *violent* one, as the first-fruits of sin. It is not the death of an *ordinary* person, but of the most *holy man* then in being; it is not brought about by the *providence* of God, or by a gradual failure and destruction of the earthly fabric, but by a violent separation of body and soul; it is not done by a *common enemy*, from whom nothing better could be expected, but by the hand of a *brother*, and for no other reason but because the object of his envy was more righteous than himself. Alas! how exceeding sinful does sin appear in its first manifestation!

Verse 10. *The voice of thy brother's blood*] It is probable that Cain, having killed his brother, dug a hole and buried him in the earth, hoping thereby to prevent the murder from being known; and that this is what is designed in the words, *Thy brother's blood crieth unto me* FROM THE GROUND—*which hath opened her mouth to receive it from thy hand.* Some think that by *the voice of thy brother's blood* the cries of Abel's widow and children are to be understood, as it is very probable that he was *father of a family*; indeed his occupation and sacrifices seem to render this probable, and probability is all we can expect on such a subject. God represents these as calling aloud for the punishment of the murderer; and it is evident that Cain expected to fall by the hands of some person who, from his *consanguinity*, had the right of the avenger of blood; for now that the murder is found out, he expects to suffer death for it. See ver. 14.

Verse 12. *A fugitive and a vagabond shalt thou be*] Thou shalt be expelled from the presence of God, and from thy family connections, and shalt have no fixed *secure* residence in any place. The Septuagint render this στενων και τρεμων εση, *thou shalt be groaning and trembling* upon the earth—the horror of thy crime shall ever haunt thee, and thou shalt never have any well-grounded hope that God will remit the punishment thou deservest. No state out of endless perdition can be considered more awful than this.

Verse 13. *My punishment is greater than I can bear.*] The margin reads, *Mine iniquity is greater than that it may be forgiven.* The original words, גדול עוני מנשוא *gadol avoni minneso*, may be translated, *Is my crime too great to be forgiven?* words which we may presume he uttered on the verge of black despair. It is most probable that עון *avon* signifies rather the *crime* than the *punishment*; in this sense it is used Lev. xxvi. 41, 43; 1 Sam. xxviii. 10; 2 Kings vii. 9; and נשא *nasa* signifies to remit or forgive. The *marginal* reading is, therefore, to be preferred to that in the text.

Verse 14. *Behold, thou hast driven me out*] In verses 11, 12, God states two parts of Cain's punishment: 1. The ground was cursed, so that it was not to yield any adequate recompense for his most careful tillage. 2. He was to be a fugitive and a vagabond, having no place in which he could dwell with comfort or security. To these Cain himself adds others.

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face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, [v] *that* every one that findeth me shall slay me.

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

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

[v] Chap. ix. 6; Num. xxxv. 19, 21, 27.—[w] Psa. lxxix. 12.

[x] Ezek. ix. 4, 6.—[y] 2 Kings xiii. 23; xxiv. 20; Jer. xxiii. 39; lii. 3.

1. His being hidden from the face of God; which appears to signify his being expelled from that *particular place* where God had manifested his presence, in or contiguous to Paradise, whither our first parents resorted as to an oracle, and where they offered their daily adorations. So in verse 16, it is said, *Cain went out from the presence of the Lord*, and was not permitted any more to associate with the family in acts of religious worship. 2. The continual apprehension of being slain, as all the inhabitants of the earth were at that time of the *same family*, the parents themselves still alive, and each having a right to kill this murderer of his relative. Add to all this, 3. The terrors of a guilty conscience; his awful apprehension of God's judgments, and of being everlastingly banished from the beatific vision. To this part of the punishment of Cain St. Paul probably alludes, 2 Thess. i. 9: *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* The words are so similar that we can scarcely doubt of the allusion.

Verse 15. *The Lord set a mark upon Cain*] What this mark was, has given rise to a number of frivolously curious conjectures. Dr. Shuckford collects the most remarkable. Some say he was *paralytic*; this seems to have arisen from the version of the Septuagint, Στενων και τρεμων εση, *Groaning and trembling shalt thou be.* The Targum of Jonathan ben Uzziel says the sign was from the great and precious name, probably one of the letters of the word יהוה *Yehovah.* The author of an Arabic Catena in the Bodleian Library says, "A sword could not pierce him; fire could not burn him; water could not drown him; the air could not blast him; nor could thunder or lightning strike him." The author of Bereshith Rabba, a comment on Genesis, says the mark was a circle of the sun rising upon him. Abravanel says the sign was Abel's dog, which constantly accompanied him. Some of the doctors in the Talmud say that it was the letter ת *tau* marked on his forehead, which signified his contrition, as it is the first letter in the word תשובה *teshubah*, repentance. Rabbi Joseph, wiser than all the rest, says it was a long horn growing out of his forehead!

Dr. Shuckford farther observes that the Hebrew word אות *oth*, which we translate *a mark*, signifies *a sign* or *token*. Thus, Gen. ix. 13, the bow was to be לאות *leoth*, *for a sign* or *token* that the world should not be destroyed; therefore the words, *And the Lord set a mark upon Cain*, should be translated, And the Lord appointed to Cain a *token* or *sign*, to convince him that no person should be permitted to slay him. To have *marked* him would have been the most likely way to have brought all the evils he dreaded upon him; therefore the Lord gave him some miraculous sign or token that he should not be slain, to the end that he should not despair, but, having time to repent, might return to a gracious God and find mercy. Notwithstanding the allusion which I suppose St. Paul to have made to the punishment of Cain, some think that he did repent and find mercy. I can only say *this was possible.* Most people who read this account wonder why Cain should dread being killed, when it does not appear to them that there were any inhabitants on the earth at that time besides himself and his parents. To correct this mistake, let it be observed that the death of Abel took place in the one hundred and twenty-eighth or one hundred and twenty-ninth year of the world. Now, "supposing Adam and Eve to have had no other sons than Cain and Abel in the year of the world one hundred and twenty-eight, yet as they had daughters married to these sons, their descendants would make a considerable figure on the earth. Supposing them to have been married in the *nineteenth* year of the world, they might easily have had each eight children, some males and some females, in the twenty-fifth year. In the fiftieth year there might proceed from them in a direct line sixty-four persons; in the seventy-fourth year there would be five hundred and twelve; in the ninety-eighth year, four thousand and ninety-six; in the one hundred and twenty-second they would amount to thirty-two thousand seven hundred and sixty-eight: if to these we add the other children descended from Cain and Abel, their children, and their children's children, we shall have, in the aforesaid one hundred and twenty-eight years *four hundred and twenty-one thousand one hundred and sixty-four* men capable of generation, without reckoning the women either old or young, or such as are under the age of seventeen." See Dodd.

But this calculation may be disputed, because there is no evidence that the antediluvian patriarchs began to have children before they were *sixty-five* years of age. Now, supposing that Adam at one hundred and thirty years of age had one hundred and thirty children, which is quite possible, and each of these a child at sixty-five years of age, and one in each successive year, the whole, in the *one hundred and thirtieth* year of the world, would amount to *one thousand two hundred and nineteen persons*; a number sufficient to found several villages, and to excite the apprehensions under which Cain appeared at this time to labour.

Verse 16. *The land of Nod*] As נוד *nod* signifies the same as נד *nad*, a *vagabond*, some think this verse should be rendered, *And Cain went out from the presence of the Lord, from the east of Eden, and dwelt a vagabond on the earth*; thus the curse pronounced on him, verse 12, was accomplished.

A. M. cir. 199. B. C. cir. 3875

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

A. M. cir. 194. B. C. cir. 3810.

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

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

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

A. M. cir. 194. B. C. cir. 3810.

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

A. M. cir. 500. B. C. cir. 3504.

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

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of

[z] Heb. *Chanoch*; chap. v. 18, 22.——[a] Psa. xlix. 11; 2 Sam. xviii. 18.——[b] Heb. *Lemech*; chap. v. 21; xxxvi. 2; ii. 18, 24.

[c] Jer. xxxv. 9, 10; Heb. xi. 9; Rom. iv. 11, 12.——[d] Heb *whetter*; Exod. xxv. 3; 2 Chron. ii. 17.

Verse 17. *She—bare Enoch*] As חנוך *Chanoch* signifies *instructed, dedicated*, or *initiated*, and especially in sacred things, it may be considered some proof of Cain's repentance, that he appears to have dedicated this son to God, who, in his father's stead, might minister in the sacerdotal office, from which Cain, by his crime, was for ever excluded.

Verse 19. *Lamech took—two wives*] He was the first who dared to reverse the order of God by introducing polygamy; and from him it has been *retained*, practised, and defended to the present day.

Verse 20. *Jabal—was the father*] The *inventor* or *teacher*, for so the word is understood, 1 Sam. x. 12. He was the first who invented tent-making, and the breeding and managing of cattle; or he was, in these respects, the most eminent in that time. Though Abel was a shepherd, it is not likely he was such on an extensive scale.

Verse 21. *Jubal—the father*] i. e. The *inventor* of musical instruments, such as the כנור *kinnor*, which we translate *harp*, and the עוגב *ugab*, which we render *organ*; it is very likely that both words are *generic*, the former including under it all *stringed* instruments, and the latter, all *wind* instruments.

Verse 22. *Tubal-cain*] The first *smith* on record, who taught how to make *warlike* instruments and *domestic* utensils out of brass and iron. Agricultural instruments must have been in use long before, for Cain was a *tiller of the ground*, and so was Adam, and they could not have cultivated the ground without *spades, hooks*, &c. Some of these arts were useless to man while innocent and upright, but after his fall they became necessary. Thus is the saying verified: *God made man upright, but they have sought out many inventions.* As the power to get wealth is from God, so also is the invention of useful arts.

M. De Lavaur, in his *Conference de la Fable avec l'Histoire Sainte*, supposes that the Greeks and Romans took their smith-god *Vulcan* from Tubal-cain, the son of Lamech. The probability of this will appear, 1. From the *name*, which, by the omission of the *Tu* and turning the *b* into *v*, a change frequently made among the Hebrews, Greeks, and Romans, makes *Vulcain* or *Vulcan*. 2. From his *occupation* he was an artificer, a master smith in brass and iron. 3. He thinks this farther probable from the *names* and *sounds* in this verse. The melting metals in the fire, and hammering them, bears a near resemblance to the *hissing* sound of צלה *tsillah*, the mother of Tubal-cain: and צלל *tsalal* signifies to *tinkle* or make a sound like a *bell*, 1 Sam. iii. 11; 2 Kings xxi. 12. 4. Vulcan is said to have been lame; M. De Lavaur thinks that this notion was taken from the noun צלע *tsela*, which signifies a *halting* or *lameness*. 5. Vulcan had to wife Venus, the goddess of *beauty*; *Naamah*, the sister of Tubal-cain, he thinks, may have given rise to this part of the fable, as her name in Hebrew signifies *beautiful* or *gracious*. 6. Vulcan is reported to have been jealous of his wife, and to have forged nets in which he took Mars and her, and exposed them to the view of the whole celestial court: this idea he thinks was derived from the literal import of the name *Tubal-cain*; תבל *tebel* signifies an incestuous mixture of relatives, Lev. xx. 12; and קנא *kana*, to burn with jealousy; from these and concomitant circumstances the case of the detected adultery of Mars and Venus might be easily deduced. He is of opinion that a tradition of this kind might have readily found its way from the Egyptians to the Greeks, as the former had frequent intercourse with the Hebrews.

Of *Naamah* nothing more is spoken in the Scriptures; but the Targum of Jonathan ben Uzziel makes her the inventress of funeral songs and lamentations. R. S. Jarchi says she was the wife of Noah, and quotes *Bereshith Rabba* in support of the opinion. Some of the Jewish doctors say her name is recorded in Scripture because she was an upright and chaste woman; but others affirm that the *whole world wandered after her*, and that of her evil spirits were born into the world. This latter opinion gives some countenance to that of M. De Lavaur.

Verse 23. *And Lamech said unto his wives*] The speech of Lamech to his wives is in hemistichs in the original, and consequently, as nothing of this kind occurs before this time, it is very probably the *oldest piece of poetry in the world*.

The following is, as nearly as possible, a literal translation:

"And Lamech said unto his wives,
Adah and Tsillah, hear ye my voice;
Wives of Lamech, hearken to my speech;
For I have slain a man for wounding me,
And a young man for having bruised me.
If Cain shall be avenged seven-fold,
Also Lamech seventy and seven."

A. M. cir. 500. B. C. cir. 3504. Lamech, hearken unto my speech: for [e] I have slain a man to my wounding, and a young man [f] to my hurt.

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

25 And Adam knew his wife again; and she bare a son, and [h] called his name [i] Seth [k]: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. A. M. 130. B. C. 3874.

26 And to Seth, [l] to him also there was born a son; and he called his name [m] Enos: then began men [n] to call upon the name of the [o] LORD. A. M. 235 B. C. 3769.

[e] Or, *I would slay a man in my wound*, &c.; chap. xlix. 6.——[f] Or, *in my hurt*.——[g] Ver. 15.——[h] Chap. v. 3.——[i] Heb. *Sheth*.——[k] That is, *appointed* or *put*.——[l] Chap. v. 6.——[m] Heb. *Enosh*.

[n] Or, *to call* themselves *by the name of the LORD*.——[o] 1 Kings xviii. 24; Psa. cxvi. 17; Isa. xliv. 5; xlviii. 1; lxiii. 19; Joel ii. 32; Zeph. iii. 9; Acts xi. 26; Rom. x. 13; 1 Cor. i. 2; Eph. iii. 14, 15.

It is supposed that Lamech had slain a man in his own defence, and that his wives being alarmed lest the kindred of the deceased should seek his life in return, to quiet their fears he makes this speech, in which he endeavours to prove that there was no room for fear on this account; for if the slayer of the wilful murderer, Cain, should suffer a seven-fold punishment, surely he, who should kill Lamech for having slain a man in self-defence, might expect a seventy seven-fold punishment.

This speech is very dark, and has given rise to a great variety of very strange conjectures. Dr. Shuckford supposes there is an ellipsis of some preceding speech or circumstance which, if known, would cast a light on the subject. In the antediluvian times, the nearest of kin to a murdered person had a right to revenge his death by taking away the life of the murderer. This, as we have already seen, appears to have contributed not a little to Cain's horror, verse 14. Now we may suppose that the descendants of Cain were in continual alarms, lest some of the other family should attempt to avenge the death of Abel on *them*, as they were not permitted to do it on Cain; and that in order to dismiss those fears, Lamech, the seventh descendant from Adam, spoke to this effect to his wives: "Why should you render yourselves miserable by such ill-founded fears! We have slain no person; we have not done the least wrong to our brethren of the other family; surely then reason should dictate to you that they have no right to injure us. It is true that Cain, one of our ancestors, killed his brother Abel; but God, willing to pardon his sin, and give him space to repent, threatened to punish those with a seven-fold punishment who should dare to kill him. If this be so, then those who should have the boldness to kill any of us who are innocent, may expect a punishment still more rigorous. For if Cain should be avenged seven-fold on the person who should slay him, surely Lamech or any of his innocent family should be avenged seventy-seven-fold on those who should injure them." The Targums give nearly the same meaning, and it makes a good sense; but who can say it is the true sense! If the words be read interrogatively, as they certainly may, the sense will be much clearer, and some of the difficulties will be removed:

"Have I slain a man, that I should be wounded!
Or a young man, that I should be bruised!"

But even this still supposes some previous reason or conversation. I shall not trouble my readers with a ridiculous Jewish fable, followed by St. Jerome, of Lamech having killed Cain by accident, &c.; and after what I have already said, I must leave the passage, I fear, among those which are inscrutable.

Verse 25. *God—hath appointed me another seed instead of Abel*] Eve must have received on this occasion some Divine communication, else how could she have known that this son was appointed in the *place* of Abel, to continue that holy line by which the Messiah was to come? From this we see that the line of the Messiah was determined from the beginning, and that it was not first fixed in the days of Abraham; for the promise was then only *renewed*, and *that* branch of his family designated by which the sacred line was to be continued. And it is worthy of remark, that Seth's posterity *alone* continued after the flood, when all the other families of the earth were destroyed, Noah being the tenth descendant from Adam through Seth.

Though all these persons are mentioned in the following chapter, I shall produce them here in the order of their succession: 1. Adam; 2. Seth; 3. Enos; 4. Cainan; 5. Mahalaleel; 6. Jared; 7. Enoch; 8. Methuselah; 9. Lamech, (the second;) 10. Noah. In order to keep this line distinct, we find particular care was taken that, where there were two or more sons in a family, the one through whom God particularly designed to bring his Son into the world was, by some especial providence, pointed out. Thus in the family of Adam, Seth was chosen; in the family of Noah, Shem; in the family of Abraham, Isaac; and in that of David, Solomon and Nathan. All these things God watched over by an especial providence from the beginning, that when Jesus Christ should come it might be clearly seen that he came by the promise, through *grace*, and not by *nature*.

Verse 26. *Then began men to call upon the name of the Lord.*] The marginal reading is, *Then began men to call* themselves *by the name of the Lord*; which words are supposed to signify that in the time of Enos the true followers of God began to distinguish themselves, and to be distinguished by others, by the appellation of *sons of God*; those of the other branch of Adam's family, among whom the Divine worship was not observed, being distinguished by the name, *children of men*. It must not be dissembled that many eminent men have contended that חוחל *huchal*, which we translate *began*, should be rendered *began profanely*, or *then profanation began*, and from this time they date the origin of idolatry. Most of the Jewish doctors were of this opinion, and Maimonides has discussed it

at some length in his Treatise on Idolatry; as this piece is curious, and gives the most probable account of the origin and progress of idolatry, I shall insert it here.

"In the days of Enos the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and Enos himself was (one) of them that erred; and their error was this: they said, Forasmuch as God hath created these stars and spheres to govern the world, and set them on high, and imparted honour unto them, and they are ministers that minister before him; it is meet that men should laud, and glorify, and give them honour. For this is the will of God, that we magnify and honour whomsoever he magnifieth and honoureth; even as a king would have them honoured that stand before him, and this is the honour of the king himself. When this thing was come up into their hearts they began to build temples unto the stars, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might in their evil opinion obtain favour of the Creator; and this was *the root of idolatry*, &c. And in process of time there stood up false prophets among the sons of Adam, which said that God had commanded and said unto them, Worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women, and children may worship it. And the false prophet showed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner to make images in temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people on the earth that knew aught, save images of wood and stone, and temples of stone, which they had been trained up from their childhood to worship and serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God save the stars and spheres, for whose sake and in whose likeness they had made these images; but as for the Rock everlasting, there was no man that acknowledged him or knew him save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber. And in this way did the world walk and converse till that pillar of the world, Abraham our father, was born." *Maim.* in Mishn. and *Ainsworth* in loco.

1. We see here the vast importance of worshipping God according to his own mind; no sincerity, no uprightness of intention, can atone for the neglect of positive commands delivered in Divine revelation, when this revelation is known. He who will bring a eucharistic offering instead of a sacrifice, while a sin-offering lieth at the door, as he copies Cain's conduct, may expect to be treated in the same manner. Reader, remember that thou hast an entrance unto the holiest through the veil, that is to say *his flesh*; and those who come in this way, God will in nowise cast out.

2. We see the horrible nature of envy: its eye is evil merely because God is good; it easily begets hatred; hatred, deep-settled malice; and malice, murder! Watch against the first appearance of this most destructive passion, the prime characteristic of which is to seek the destruction of the object of its malevolence, and finally to ruin its possessor.

3. Be thankful to God that, as weakness increased and wants became multiplied, God enabled man to find out useful inventions, so as to lessen excessive labour, and provide every thing indispensably necessary for the support of life. He who carefully attends to the dictates of honest, sober industry, is never likely to perish for lack of the necessaries of life.

4. As the followers of God at this early period found it indispensably necessary to separate themselves from all those who were irreligious and profane, and to make a public profession of their attachment to the truth, so it should be now. There are still men of profane minds, whose spirit and conduct are destructive to godliness; and in reference to such the permanent order of God is, *Come out from among them, touch not the unclean thing, and I will receive you.* He who is not determined to be a Christian at all events, is not far from being an infidel. Those only who confess Christ among men shall be acknowledged before his Father and the angels of God.

CHAPTER V

A recapitulation of the account of the creation of man, 1, 2; *and of the birth of Seth,* 3. *Genealogy of the ten antediluvian patriarchs,* 3–31. *Enoch's extraordinary piety,* 22; *his translation to heaven without seeing death,* 24. *The birth of Noah, and the reason of his name,* 29; *his age at the birth of Japheth,* 32.

A. M. 1. B. C. 4004. THIS *is* the [a] book of the generations of Adam. In the day that God created man, in [b] the likeness of God made he him; A. M. 1. B. C. 4004.

[a] 1 Chron. i. 1; Matt. i. 1; Luke iii. 36, 38.

[b] Chap. i. 26; Wisd. ii. 23; Eph. iv. 24; Col. iii. 10.

NOTES ON CHAP. V.

Verse 1. *The book of the generations*] ספר *sepher*, in Hebrew, which we generally translate *book*, signifies a *register*, an *account*, any kind of writing, even a *letter*, such as the bill of divorce. Here it means the *account* or *register* of the *generations of Adam* or his descendants to the five hundredth year of the life of Noah.

A. M. 1. B. C. 4004. 2 [c] Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

A. M. 130. B. C. 3874. 3 And Adam lived a hundred and thirty years, and begat *a son* in his own likeness, after his image; and [d] called his name Seth:

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

A. M. 930. B. C. 3074. 5 And all the days that Adam lived were nine hundred and thirty years: [g] and he died.

A. M. 235. B. C. 3769. 6 And Seth lived a hundred and five years, and [h] begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: A. M. 235. B. C. 3769.

8 And all the days of Seth were nine hundred and twelve years: and he died. A. M. 1042. B. C. 2962.

9 And Enos lived ninety years, and begat [i] Cainan: A. M. 325. B. C. 3679.

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

11 And all the days of Enos were nine hundred and five years: and he died. A. M. 1140. B. C. 2864.

12 And Cainan lived seventy years, and begat [k] Mahalaleel: A. M. 395. B. C. 3609.

[c] Chap. i. 27.——[d] Chap. iv. 25.——[e] 1 Chron. i. 1, &c. [f] Chap. i. 28.

[g] Chap. iii. 19; Heb. ix. 27.——[h] Chap. iv. 26.——[i] Heb. *Kenan*, [k] Gr. *Maleleel*.

In the likeness of God made he him] This account is again introduced to keep man in remembrance of the heights of glory whence he had fallen; and to prove to him that the miseries and death consequent on his present state were produced by his transgression, and did not flow from his original state. For, as he was created in the image of God, he was created free from natural and moral evil. As the *deaths* of the patriarchs are now to be mentioned, it was necessary to introduce them by this observation, in order to justify the ways of God to man.

Verse 3. *And Adam lived a hundred and thirty years, &c.*] The Scripture chronology, especially in the ages of some of the *antediluvian* and *postdiluvian* patriarchs, has exceedingly puzzled chronologists, critics, and divines. The printed Hebrew text, the Samaritan, the Septuagint, and Josephus, are all different, and have their respective vouchers and defenders. The following tables of the genealogies of the patriarchs *before* and *after* the flood, according to the Hebrew, Samaritan, and Septuagint, will at once exhibit the discordances.

ANTEDILUVIAN PATRIARCHS LIVED BEFORE THEIR SONS' BIRTH.

		Heb.	Samar.	Sept.
Adam,	Gen. v. 3.	130	130	230
Seth,	—— 6.	105	105	205
Enos,	—— 9.	90	90	190
Cainan,	—— 12.	70	70	170
Mahalaleel,	—— 15.	65	65	165
Jared,	—— 18.	162	62	162
Enoch,	—— 21.	65	65	165
Methuselah,	—— 25.	187	67	167
Lamech,	—— 28.	182	53	188
Noah, at the flood,	Gen. vii. 6.	600	600	600
Total before the flood,		1656	1307	2242*

In this first period the sum in Josephus is 2256, which is also adopted by Dr. Hales in his *New Analysis of Chronology*.

POSTDILUVIAN PATRIARCHS LIVED BEFORE THEIR SONS' BIRTH.

		Heb.	Samar.	Sept.
Shem begot Arphaxad after the flood, Gen. xi. 10.		2	2	2
Arphaxad, Gen. xi. 12.		35	135	135
Cainan (2d) mentioned only by the LXX. and Luke iii. 36.		0	0	130
Salah,	Gen. xi. 14.	30	130	130
Eber,	—— 16.	34	134	134
Peleg,	—— 18.	30	130	130
Reu,	—— 20.	32	132	132
Serug,	—— 22.	30	130	130
Nahor,	—— 24.	29	79	179
Terah,	—— 26.	70	70	70
Total to the 70th year of Terah,		292	942	1172*

In this second period the sum in Josephus is 1002.

* The Septuagint account of the ages of the *antediluvian* and *postdiluvian* patriarchs in the above tables, is taken from the VATICAN copy: but if we follow the ALEXANDRIAN MS., we shall have in the *first* period the whole sum of 2262 instead of 2242; and in the *second* period, 1072 instead of 1172. On this subject the different MSS. of the Septuagint abound with *various readings*.

For much satisfactory information on this subject I must refer to *A New Analysis of Chronology*, by the Rev. *William Hales*, D. D., 3 vols. 4to., London, 1809.

And begat a son *in his own likeness, after his image*] Words nearly the same with those chap. i. 26: *Let us make man in our image, after our likeness.* What

A. M. 395. B. C. 3609. 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

A. M. 1235. B. C. 2769. 14 And all the days of Cainan were nine hundred and ten years: and he died.

A. M. 460. B. C. 3544. 15 And Mahalaleel lived sixty and five years, and begat [l] Jared:

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

A. M. 1290. B. C. 2714. 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived a hundred sixty and two years, and he begat [m] Enoch: A. M. 622. B. C. 3382.

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

20 And all the days of Jared were nine hundred sixty and two years: and he died. A. M. 1422. B. C. 2582.

21 And Enoch lived sixty and five years, and begat [n] Methuselah: A. M. 687. B. C. 3317.

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

[l] Hebrew, *Jered.*——[m] Jude 14, 15.——[n] Gr. *Mathusala.*

[o] Chap. vi. 9; xvii. 1; xxiv. 40; 2 Kings xx. 3; Psa. xvi. 8; cxvi. 9; cxxviii. 1; Mic. vi. 8; Mal. ii. 6.

this *image* and *likeness* of God were, we have already seen, and we may rest assured that the *same* image and likeness are not meant here. The *body* of Adam was created provisionally immortal, i. e. while he continued obedient he could not die; but his obedience was voluntary, and his state a probationary one. The *soul* of Adam was created in the moral image of God, in *knowledge, righteousness*, and *true holiness*. He had now sinned, and consequently had *lost* this moral resemblance to his Maker; he had also become *mortal* through his breach of the law. His image and likeness were therefore widely different at *this time* from what they were *before*; and his begetting children in this image and likeness plainly implies that they were imperfect like himself, mortal like himself, sinful and corrupt like himself. For it is impossible that he, being impure, fallen from the Divine image, could beget a pure and holy offspring, unless we could suppose it possible that a *bitter* fountain could send forth *sweet* waters, or that a *cause* could produce *effects* totally dissimilar from itself. What is said here of Seth might have been said of all the other children of Adam, as they were all begotten after his fall; but the sacred writer has thought proper to mark it only in this instance.

Verse 22. *And Enoch walked with God—three hundred years*] There are several things worthy of our most particular notice in this account:

1. The *name* of this patriarch; *Enoch*, from חנך *chanack*, which signifies to *instruct*, to *initiate*, to *dedicate*. From his subsequent conduct we are authorized to believe he was early *instructed* in the things of God, *initiated* into the worship of his Maker, and *dedicated* to his service. By these means, under the influence of the Divine Spirit, which will ever attend pious parental instructions, his mind got that sacred bias which led him to act a part so distinguished through the course of a long life.

2. His religious conduct. *He walked with God*; יתהלך *yithhallech*, he *set himself to walk*, he was *fixedly purposed* and *determined* to live to God. Those who are acquainted with the original will at once see that it has this force. A verb in the conjugation called *hithpael* signifies a reciprocal act, that which a man does upon himself: here we may consider Enoch receiving a pious education, and the Divine influence through it; in consequence of which he determines to be a worker with God, and therefore takes up the resolution to walk with his Maker, that he might not receive the grace of God in vain.

3. The *circumstances* in which he was placed. He was a patriarch; the king, the priest, and the prophet of a numerous family, to whom he was to administer justice, among whom he was to perform all the rites and ceremonies of religion, and teach, both by precept and example, the way of truth and righteousness. Add to this, he was a *married man*, he had a numerous family of his own, independently of the collateral branches over which he was obliged, as *patriarch*, to preside; *he walked three hundred years with God, and begat sons and daughters*; therefore *marriage* is no hinderance even to the perfection of piety; much less inconsistent with it, as some have injudiciously taught.

4. The astonishing *height of piety* to which he had arrived; being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God, we find not only his soul but his body purified, so that, without being obliged to visit the empire of death, he was capable of immediate translation to the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive.

5. Enoch attained this state of religious and spiritual excellence in a time when, comparatively speaking, there were few helps, and no *written revelation*. Here then we cannot but see and admire how mighty the grace of God is, and what wonders it works in the behalf of those who are faithful, who *set themselves to walk with God*. It is not the want of grace nor of the means of grace that is the cause of the decay of this primitive piety, but the want of faithfulness in those who have the light, and yet will not walk as children of the light.

6. If the grace of God could work such a mighty change in those primitive times, when life and immortality were not brought to light by the Gospel, what

A. M. 987. B. C. 3017. 23 And all the days of Enoch were three hundred sixty and five years:

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

A. M. 874. B. C. 3130. 25 And Methuselah lived a hundred eighty and seven years, and begat [q] Lamech:

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

A. M. 1656. B. C. 2348. 27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived a hundred eighty and two years, and begat a son: A. M. 1056. B. C. 2948.

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

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

31 And all the days of Lamech were seven hundred seventy and seven years: and he died. A. M. 1651. B. C. 2353.

32 And Noah was five hundred years old: and Noah begat [u] Shem, Ham, [v] and Japheth. A. M. 1556. B. C. 2448.

[p] 2 Kings ii. 11; Ecclus. xliv. 16; xlix. 14; Heb. xi. 5; [q] Heb. *Lemech.*——[r] Gr. *Noe*; Luke iii. 36; Heb. xi. 7; 1 Pet. iii. 20.——[s] That is, *rest* or *comfort.*——[t] Chap. iii. 17; iv. 11 [u] Chap. vi. 10.——[v] Chap. x. 21.

may we not expect in *these* times, in which the Son of God tabernacles among men, in which God gives the Holy Spirit to them who ask him, in which all things are possible to him who believes? No man can prove that Enoch had greater spiritual advantages than any of the other patriarchs, though it seems pretty evident that he made a better use of those that were common to all than any of the rest did; and it would be absurd to say that *he* had greater spiritual helps and advantages than Christians can now expect, for he lived under a dispensation much less perfect than that of the LAW, and yet the law itself was only the *shadow* of the glorious *substance* of Gospel blessings and Gospel privileges.

7. It is said that Enoch not only *walked with God*, setting him always before his eyes, beginning, continuing, and ending every work to his glory, but also that *he pleased God*, and had the *testimony that he did please God*, Heb. xi. 5. Hence we learn that it was *then* possible to live so as not to offend God, consequently so as not to commit sin against him; and to have the continual evidence or testimony that all that a man did and purposed was pleasing in the sight of Him who searches the heart, and by whom devices are weighed: and if it was possible *then*, it is surely, through the same grace, possible *now*; for God, and Christ, and *faith*, are still the *same*.

Verse 27. *The days of Methuselah were nine hundred sixty and nine years.*] This is the longest life mentioned in Scripture, and probably the longest ever lived; but we have not authority to say positively that it was the longest. Before the flood, and before artificial refinements were much known and cultivated, the life of man was greatly protracted, and yet of him who lived within thirty-one years of a *thousand* it is said he *died*; and the longest life is but as a moment when it is past. Though life is uncertain, precarious, and full of natural evils, yet it is a blessing in all its periods if devoted to the glory of God and the interest of the soul; for while it lasts we may more and more acquaint ourselves with God and be at peace, and thereby good shall come unto us; Job xxii. 21.

Verse 29. *This* same *shall comfort us.*] This is an allusion, as some think, to the name of Noah, which they derive from נחם *nacham*, to comfort; but it is much more likely that it comes from נח *nach* or נוח *nuach*, to rest, to settle, &c. And what is more *comfortable* than *rest* after *toil* and *labour*? These words seem to have been spoken *prophetically* concerning Noah, who built the ark for the preservation of the human race, and who seems to have been a typical person; for when he offered his sacrifice after the drying up of the waters, it is said that God smelled a savour of REST, and said he would not curse the ground any more for man's sake, chap. viii. 21; and from that time the earth seems to have had upon an average the same degree of fertility; and the life of man, in a few generations after, was settled in the mean at threescore years and ten. See chap. ix. 3.

Verse 32. *Noah begat Shem, Ham, and Japheth.*] From chap. x. 21; 1 Chron. i. 5, &c., we learn that Japheth was the eldest son of Noah, but *Shem* is mentioned first, because it was from him, in a direct line, that the Messiah came. *Ham* was certainly the *youngest* of Noah's sons, and from what we read, chap. ix. 22, the *worst* of them; and how *he* comes to be mentioned out of his natural order is not easy to be accounted for. When the Scriptures design to mark *precedency*, though the subject be a younger son or brother, he is always mentioned *first*; so *Jacob* is named before *Esau*, his elder brother, and *Ephraim* before *Manasses*. See chap. xxviii. 5; xlviii. 20.

AMONG many important things presented to our view in this chapter, several of which have been already noticed, we may observe that, of all the antediluvian patriarchs, Enoch, who was probably the best man, was the shortest time upon earth; his years were exactly as the days in a solar revolution, viz., *three hundred and sixty-five*; and like the sun he fulfilled a glorious course, shining more and more unto the perfect day and was taken, when in his meridian splendour, to shine like the sun in the kingdom of his Father for ever.

From computation it appears, 1. That Adam lived

to see Lamech, the ninth generation, in the fifty-sixth year of whose life he died; and as he was the first who lived, and the first that sinned, so he was the first who tasted death in a natural way. Abel's was not a natural but a violent death. 2. That Enoch was taken away next after Adam, seven patriarchs remaining witness of his translation. 3. That all the *nine* first patriarchs were taken away before the flood came, which happened in the sixth hundredth year of Noah's life. 4. That Methuselah lived till the very year in which the flood came, of which his name is supposed to have been prophetical; מתו *methu*, "he dieth," and שלח *shalach*, "he *sendeth out*;" as if God had designed to teach men that as soon as Methuselah died the flood should be sent forth to drown an ungodly world. If this were then so understood, even the *name* of this patriarch contained in it a *gracious warning*. See the *genealogical plate* after chap. xi

CHAPTER VI.

The children of God, among whom the true religion was at first preserved, corrupt it by forming matrimonial connections with irreligious women, 1, 2. *God, displeased with these connections and their consequences, limits the continuance of the old world to one hundred and twenty years,* 3. *The issue of those improper connections termed giants,* 4. *An affecting description of the depravity of the world,* 5, 6. *God threatens the destruction of every living creature,* 7. *Noah and his family find grace in his sight,* 8. *The character and family of Noah,* 9, 10. *And a farther description of the corruption of man,* 11, 12. *Noah is forewarned of the approaching destruction of the human race,* 13; *and is ordered to build an ark for the safety of himself and household, the form and dimensions of which are particularly described,* 14–16. *The deluge threatened,* 17. *The covenant of God's mercy is to be established between him and the family of Noah,* 16. *A male and female of all kinds of animals that could not live in the waters to be brought into the ark,* 19, 20. *Noah is commanded to provide food for their sustenance,* 21; *and punctually follows all these directions,* 22.

A. M. 1536. B. C. 2468. AND it came to pass, [a] when men began to multiply on the face of the earth, and daughters were born unto them,

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

3 And the LORD said, [c] My Spirit shall not always strive with man, [d] for that he also *is* flesh: yet his days shall be a hundred and twenty years. A. M. 1536. B. C. 2468.

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

[a] Chap. i. 28; 2 Esdr. iii. 7.——[b] Deut. vii. 3, 4.

[c] Gal. v. 16, 17; 1 Pet. iii. 19, 20.——[d] Psa. lxxviii. 39.

NOTES ON CHAP. VI.

Verse 1. *When men began to multiply*] It was not at *this* time that men *began* to multiply, but the inspired penman speaks *now* of a fact which had taken place long before. As there is a distinction made here between *men* and those called the *sons of God*, it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were *mere men*, such as fallen nature may produce, degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were *sons of God*, not *angels*, as some have dreamed, but such as were, according to our Lord's doctrine, *born again, born from above*, John iii. 3, 5, 6, &c., and made children of God by the influence of the Holy Spirit, Gal. v. 6. The former were apostates from the true religion, the latter were those among whom it was preserved and cultivated.

Dr. Wall supposes the first verses of this chapter should be paraphrased thus: "When men began to multiply on the earth, the *chief men* took wives of all the handsome *poor women* they chose. There were tyrants in the earth in those days; and also after the antediluvian days *powerful* men had unlawful connections with the inferior women, and the children which sprang from this illicit commerce were the renowned heroes of antiquity, of whom the heathens made their gods."

Verse 3. *My spirit shall not always strive*] It is only by the influence of the Spirit of God that the carnal mind can be subdued and destroyed; but those who wilfully resist and grieve that Spirit must be ultimately left to the hardness and blindness of their own hearts, if they do not repent and turn to God. God delights in mercy, and therefore a gracious warning is given. Even at this time the earth was ripe for destruction; but God promised them one hundred and twenty years' respite: if they repented in that interim, well; if not, they should be destroyed by a flood. See on ver. 5.

Verse 4. *There were giants in the earth*] נפלים *nephilim*, from נפל *naphal*, "he fell." Those who had *apostatized* or *fallen* from the true religion. The Septuagint translate the original word by γιγαντες, which literally signifies *earth-born*, and which we, following them, term *giants*, without having any reference to the meaning of the word, which we generally conceive to signify persons of *enormous stature*. But the word

A. M. 1536. B. C. 2468.

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

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

7 And the LORD said, I will destroy man whom I have created from the face of the earth; [k] both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. A. M. 1536. B. C. 2468.

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

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

10 And Noah begat three sons, A. M. cir. 1556. B. C. cir. 2448. [p] Shem, Ham, and Japheth.

11 The earth also was corrupt [q] before God, and the earth was [r] filled with violence.

[e] Or, *the whole imagination.* The Hebrew word signifieth, not only *the imagination*, but also *the purposes and desires.*——[f] Chap. viii. 21; Deut. xxix. 19; Prov. vi. 18; 2 Esdr. iii. 8; Matt. xv. 19.——[g] Heb. *every day.*——[h] See Num. xxiii. 19; 1 Sam. xv. 11, 29; 2 Sam. xxiv. 16; Mal. iii. 6; James i. 17.——[i] Isa. lxiii. 10; Eph. iv. 30.——[k] Heb. *from man unto beast.*——[l] Chap. xix. 19; Exod. xxxiii. 12, 13, 16, 17; Luke i. 30; Acts vii. 46. [m] Chap. vii. 1; Ezek. xiv. 14, 20; Ecclus. xliv. 17; Rom. i. 17, Heb. xi. 7; 2 Pet. ii. 5.——[n] Or, *upright.*——[o] Chap. v. 22. [p] Chap. v. 32.——[q] Chap. vii. 1; x. 9; xiii. 13; 2 Chron. xxxiv 27; Luke i. 6; Rom. ii. 13; iii. 19.——[r] Ezek. viii. 17; xxviii 16; Hab. ii. 8, 17.

when properly understood makes a very just distinction between the sons of men and the sons of God; those were the nephilim, the *fallen earth-born* men, with the animal and devilish mind. These were the *sons of God*, who were born from above; children of the kingdom, because children of God. Hence we may suppose originated the different appellatives given to *sinners and saints*; the former were termed γηγενεις, earth-born, and the latter, ἁγιοι, i. e. saints, persons *not of the earth*, or *separated from the earth.*

The some became *mighty men—men of renown.*] גבֹרים *gibborim*, which we render *mighty men*, signifies properly *conquerors, heroes*, from גבר *gabar*, "he prevailed, was victorious," and אנשי השם *anshey hashshem*, "men of the name," ἀνθρωποι ονομαστοι, Septuagint; the same as we render *men of renown*, renominati, *twice named*, as the word implies, having one name which they derived from their fathers, and another which they acquired by their daring exploits and enterprises.

It may be necessary to remark here that our translators have rendered seven different Hebrew words by the one term *giants*, viz., *nephilim, gibborim, enachim, rephaim, emim*, and *zamzummim*; by which appellatives are probably meant in general persons of great knowledge, piety, courage, wickedness, &c., and not men of enormous stature, as is generally conjectured.

Verse 5. *The wickedness of man was great*] What an awful character does God give of the inhabitants of the antediluvian world! 1. They were *flesh*, (ver. 3,) wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated so as not to retain God in their knowledge, and they lived, seeking their portion in this life. 2. They were in a *state* of wickedness. All was corrupt within, and all unrighteous without; neither the science nor practice of religion existed. Piety was gone, and every form of sound words had disappeared. 3. This wickedness was *great* רבה *rabbah*, "was multiplied;" it was continually increasing, and multiplying increase by increase, so that the *whole earth* was corrupt before God, and was filled with violence, (ver. 11;) profligacy among the lower, and cruelty and oppression among the higher classes, being only predominant. 4. *All the imaginations of their thoughts were evil*—the very first *embryo* of every idea, the *figment* of every thought, the very *materials* out of which perception, conception, and ideas were formed, were all *evil;* the fountain which produced them, with every thought, purpose, wish, desire, and motive, was incurably poisoned. 5. All these were evil *without any mixture of good*—the Spirit of God which strove with them was continually resisted, so that evil had its sovereign sway. 6. They were evil *continually*—there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. What a finished picture of a fallen soul! Such a picture as God alone, who searches the heart and tries the spirit, could possibly give. 7. To complete the whole, God represents himself as *repenting* because he had made them, and as *grieved at the heart* because of their iniquities! Had not these been *voluntary* transgressions, crimes which they *might have avoided*, had they not grieved and quenched the Spirit of God, could he speak of them in the manner he does here? 8. So incensed is the most holy and the most merciful God, that he is determined to destroy the work of his hands: *And the Lord said, I will destroy man whom I have created;* ver. 7. How great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin, but none except *fools.*

Verse 8. *Noah found grace in the eyes of the Lord.*] Why? Because he was, 1. *A just man*, איש צדיק *ish tsaddik*, a man who *gave to all their due;* for this is the ideal meaning of the original word. 2. He was *perfect in his generation*—he was in all things a consistent character, never departing from the truth in principle or practice. 3. *He walked with God*—he was not only *righteous* in his conduct, but he was *pious*, and had continual communion with God. The same word is used here as before in the case of Enoch. See chap. v. 22.

Verse 11. *The earth also was corrupt*] See on verse 5.

A. M. cir. 1556. B. C. cir. 2448.

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

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

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

A. M. 1556. B. C. 2448.

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

[s] Chap. xviii. 21; Psa. xiv. 2; xxxiii. 13, 14; liii. 2, 3.—[t] Jer. li. 13; Ezek. vii. 2, 3, 6; Amos viii. 2; 1 Pet. iv. 7.

[u] Ver. 17.—[v] Or, *from the earth.*—[w] Heb. *nests.*—[x] Exod. ii. 3.—[y] Chap. vii. 20; Deut. iii. 11.

Verse 13. *I will destroy them with the earth.*] Not only the human race was to be destroyed, but all terrestrial animals, i. e. those which could not live in the waters. These must necessarily be destroyed when the whole surface of the earth was drowned. But destroying the earth may probably mean the alteration of its constitution. Dr. Woodward, in his natural history of the earth, has rendered it exceedingly probable that the whole terrestrial substance was amalgamated with the waters, after which the different materials of its composition settled in beds or strata according to their respective gravities. This theory, however, is disputed by others.

Verse 14. *Make thee an ark*] תבת *tebah*, a word which is used only to express *this vessel*, and that in which Moses was preserved, Exod. ii. 3, 5. It signifies no more than our word *vessel* in its common acceptation—a hollow place capable of containing persons, goods, &c., without any particular reference to *shape* or *form*.

Gopher wood] Some think the *cedar* is meant; others, the *cypress*. Bochart renders this probable, 1. From the appellation, supposing the Greek word κυπαρισσος, *cypress*, was formed from the Hebrew גפר *gopher*; for take away the termination ισσος, and then *gopher* and κυπαρ will have a near resemblance. 2. Because the cypress is not liable to rot, nor to be injured by worms. 3. The cypress was anciently used for ship-building. 4. This wood abounded in Assyria, where it is probable Noah built the ark. After all, the word is of doubtful signification, and occurs nowhere else in the Scriptures. The Septuagint render the place, εκ ξυλων τετραγωνων, "of *square timber*;" and the Vulgate, *de lignis lævigatis*, "of planed timber:" so it is evident that these translators knew not what kind of wood was intended by the original. The Syriac and Arabic trifle with the passage, rendering it *wicker* work, as if the ark had been a great *basket!* Both the Targums render it *cedar*; and the Persian, *pine* or *fir*.

Verse 15. *Thou shalt make—the length of the ark—three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits*] Allowing the cubit, which is the length from the elbow to the tip of the middle finger, to be *eighteen* inches, the ark must have been *four hundred and fifty* feet in length, *seventy-five* in breadth, and *forty-five* in height. But that the ancient cubit was more than *eighteen* inches has been demonstrated by Mr. Greaves, who travelled in Greece, Palestine, and Egypt, in order to be able to ascertain the *weights*, *moneys*, and *measures* of antiquity. He measured the pyramids in Egypt, and comparing the accounts which Herodotus, Strabo, and others, give of their size, he found the length of a cubit to be *twenty-one* inches and *eight hundred* and *eighty-eight* decimal parts out of a thousand, or nearly *twenty-two* inches. Hence the *cube* of a cubit is evidently *ten thousand four hundred* and *eighty-six* inches. And from this it will appear that the *three hundred* cubits of the ark's length make *five hundred* and *forty-seven* feet; the *fifty* for its breadth, *ninety-one* feet *two* inches; and the *thirty* for its height, *fifty-four* feet *eight* inches When these dimensions are examined, the ark will be found to be a vessel whose capacity was more than sufficient to contain all persons and animals said to have been in it, with sufficient food for each for more than *twelve* months. This vessel Dr. Arbuthnot computes to have been *eighty-one thousand* and *sixty-two* tons in burden.

As many have supposed the capacity of the ark to have been much *too small* for the things which were contained in it, it will be necessary to examine this subject thoroughly, that every difficulty may be removed. The things contained in the ark, besides the *eight persons* of Noah's family, were one pair of all *unclean* animals, and seven pairs of all *clean* animals, with provisions for all sufficient for *twelve* months.

At the first view the number of animals may appear so immense that no space but the forest could be thought sufficient to contain them. If, however, we come to a calculation, the number of the different *genera* or *kinds* of animals will be found much less than is generally imagined. It is a question whether in this account any but the different *genera* of animals necessary to be brought into the ark should be included. Naturalists have divided the whole system of zoology into CLASSES and ORDERS, containing *genera* and *species*. There are six classes thus denominated: 1. *Mammalia*; 2. *Aves*; 3. *Amphibia*; 4. *Pisces*; 5. *Insecta*; and 6. *Vermes*. With the three last of these, viz., *fishes*, *insects*, and *worms*, the question can have little to do.

The *first* CLASS, *Mammalia*, or animals with *teats* contains *seven* orders, and only *forty-three genera* if we except the *seventh* order, *cete*, i. e. all the *whale* kind, which certainly need not come into this account. The different *species* in this class amount, the *cete* excluded, to *five hundred* and *forty-three*.

The *second* CLASS, *Aves*, birds, contains *six* orders, and only *seventy-four* genera, if we exclude the *third* order, *anseres*, or *web-footed* fowls, all of which could very well live in the water. The different species in

A. M. 1536. B. C. 2468.

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

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

A. M. 1536. B. C. 2468

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

[z] Chap. viii. 6.——[a] Chap. vii. 16; Luke xiii. 25.——[b] Ver. 13; chap. vii. 4, 21, 22, 23; 2 Pet. ii. 5; Psa. xxix. 10; xciii. 3, 4; Amos ix. 6.——[c] Chap. ii. 7; chap. vii. 15.——[d] Chap. ix. 9.——[e] Chap. vii. 1, 7, 13; 1 Pet. iii. 20; 2 Pet. ii. 5.

this class, the *anseres* excepted, amount to *two thousand three hundred* and *seventy-two*.

The *third* CLASS, *Amphibia*, contains only *two* orders, *reptiles* and *serpents*; these comprehend *ten genera*, and *three hundred* and *sixty-six* species, but of the reptiles many could live in the water, such as the *tortoise*, *frog*, &c. Of the former there are *thirty-three* species, of the latter *seventeen*, which excluded reduce the number to *three hundred* and *sixteen*. The whole of these would occupy but little room in the ark, for a small portion of *earth*, &c., in the *hold* would be sufficient for *their* accommodation.

Bishop Wilkins, who has written largely and with his usual accuracy on this subject, supposes that quadrupeds do not amount to *one hundred* different kinds, nor *birds* which could not live in the water to *two hundred*. Of quadrupeds he shows that only *seventy-two* species needed a place in the ark, and the *birds* he divides into *nine* classes, including in the whole *one hundred* and *ninety-five* kinds, from which all the *web-footed* should be deducted, as these could live in the water.

He computes all the *carnivorous* animals equivalent, as to the bulk of their bodies and food, *to twenty-seven* wolves; and all the rest to *one hundred* and *eighty* oxen. For the former he allows *one thousand eight hundred* and *twenty-five* sheep for their annual consumption; and for the latter, *one hundred* and *nine thousand five hundred* cubits of *hay*: these animals and their food will be easily contained in the two *first stories*, and much room to spare; as to the *third story*, no person can doubt its being sufficient for the *fowls*, with *Noah* and his *family*.

One sheep each day he judges will be sufficient for *six* wolves; and a square cubit of hay, which contains *forty-one* pounds, as ordinarily pressed in our *ricks*, will be amply sufficient for *one ox* in the day. When the quantum of *room* which these animals and their provender required for one year, is compared with the *capacity* of the ark, we shall be lead to conclude, with the learned bishop, "that of the two it is more difficult to assign a number and bulk of necessary things to answer to the capacity of the ark, than to find sufficient room for the several species of animals and their food already known to have been there." This he attributes to the imperfection of our lists of animals, especially those of the unknown parts of the earth; and adds, "that the most expert mathematicians at this day," and he was one of the first in Europe, "could not assign the proportion of a vessel better accommodated to the purpose than is here done;" and concludes thus: "The capacity of the ark, which has been made an objection against Scripture, ought to be esteemed a confirmation of its Divine authority; since, in those ruder ages men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices than now, so that had it been a human invention it would have been contrived, according to those wild apprehensions which arise from a confused and general view of things, as much *too big* as it has been represented *too little*." See Bishop Wilkins's *Essay towards a Philosophical Character and Language*.

Verse 16. *A window shalt thou make*] What this was cannot be absolutely ascertained. The original word צהר *tsohar* signifies *clear* or *bright*; the Septuagint translate it by επισυναγων, "*collecting*, thou shalt make the ark," which plainly shows they did not understand the word as signifying any kind of *window* or *light*. Symmachus translates it διαφανες, *a transparency*; and Aquila, μεσημβριναν, *the noon*. Jonathan ben Uzziel supposes that it was a precious luminous stone which Noah, by Divine command, brought from the river Pison. It is probably a word which should be taken in a collective sense, signifying *apertures* for *air* and *light*.

In a cubit shalt thou finish it above] Probably meaning that the roof should be left a cubit broad at the apex or top, and that it should not terminate in a *sharp* ridge. But this place is variously understood.

Verse 17. *I—do bring a flood*] מבול; *mabbul*; a word used only to designate the *general deluge*, being never applied to signify any other kind of inundation; and does not the Holy Spirit intend to show by this that no other *flood* was ever like this, and that it should continue to be the sole one of the kind? There have been many partial inundations in various countries, but never more than ONE *general deluge*; and we have God's promise, chap. ix. 15, that there shall never be *another*.

Verse 18. *With thee will I establish my covenant*] The word ברית *berith*, from בר *bar*, to purify or cleanse, signifies properly a *purification* or *purifier*, (see on chap. xv.,) because in all covenants made between God and man, *sin* and *sinfulness* were ever supposed to be on man's side, and that God could not enter into any covenant or engagement with him without a *purifier*; hence, in all covenants, a sacrifice was offered for the removal of offences, and the reconciliation of God to the sinner; and hence the word ברית *berith* signifies not only a *covenant*, but also the *sacrifice* offered on the occasion, Exod. xxiv. 8; Psalm l. 5; and Jesus Christ, the great atonement and purifier, has the same word for his title, Isa. xlii. 6; xlix. 8; and Zech. ix. 11.

A. M. 1536. B. C. 2468. 19 And of every living thing of all flesh, [f] two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* [g] shall come unto thee, to keep *them* alive. A. M. 1536. B. C. 2468.

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

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

[f] Chap. vii. 8, 9, 15, 16.——[g] Chap. vii. 9, 15; see chap. ii. 19.

[h] Heb. xi. 7; see Exod. xl. 16.——[i] Chap. vii. 5, 9, 16.

Almost all nations, in forming alliances, &c., made their covenants or contracts in the same way. A sacrifice was provided, its throat was cut, and its blood poured out before God; then the whole carcass was divided through the spinal marrow from the head to the rump, so as to make exactly two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends met in the centre, and there took the covenant oath. This is particularly referred to by Jeremiah, chap. xxxiv. 18, 19, 20: "I will give the men (into the hands of their enemies, ver. 20) that have transgressed my covenant, which have not performed the words of the covenant which they made before me, *when they cut the calf in twain, and passed between the parts thereof*," &c. See also Deut. xxix. 12.

A covenant, says Mr. Ainsworth, is a disposition of good things faithfully declared, which God here calls *his*, as arising from his *grace* towards Noah (ver. 8) and all men; but implying also *conditions on man's part*, and therefore is called *our* covenant, Zech. ix. 11. The apostles call it διαθηκη, a *testament* or *disposition*; and it is mixed of the properties both of *covenant* and *testament*, as the apostle shows, Heb. ix. 16, &c., and of both may be named a *testamental covenant*, whereby the disposing of God's favours and good things to us is declared. The covenant made with Noah signified, on *God's* part, that he should save Noah and his family from death by the ark. On Noah's part, that he should in faith and obedience make and enter into the ark—*Thou shalt come into the ark*, &c., so committing himself to God's preservation, Heb. xi. 7. And under this the covenant or testament of eternal salvation by Christ was also implied, the apostle testifying, 1 Pet. iii. 21, that the antitype, baptism, doth also now save us; for baptism is a seal of our salvation, Mark xvi. 16. To *provide* a Saviour, and the means of salvation, is GOD'S *part*: to *accept* this Saviour, laying hold on the hope set before us, is *ours*. Those who refuse the way and means of salvation must perish; those who accept of the great Covenant Sacrifice cannot perish, but shall have eternal life. See on chap. xv. 10, &c.

Verse 19. *To keep* them *alive*] God might have destroyed all the animal creation, and created others to occupy the new world, but he chose rather to *preserve* those already created. The Creator and Preserver of the universe does nothing but what is essentially necessary to be done. Nothing should be wantonly wasted; nor should *power* or *skill* be lavished where no necessity exists; and yet it required more means and economy to preserve the old than to have created new ones. Such respect has God to the work of his hands, that nothing but what is essential to the credit of his justice and holiness shall ever induce him to destroy any thing he has made.

Verse 21. *Of all food that is eaten*] That is, of the food proper for every species of animals.

Verse 22. *Thus did Noah*] He prepared the ark; and during one hundred and twenty years preached righteousness to that sinful generation, 2 Pet. ii. 5. And this we are informed, 1 Pet. iii. 18, 19, &c., he did by the *Spirit of Christ*; for it was only through *him* that the doctrine of repentance could ever be successfully preached. The people in Noah's time are represented as *shut up in prison*—arrested and condemned by God's justice, but graciously allowed the space of one hundred and twenty years to repent in. This respite was an act of great mercy; and no doubt thousands who died in the interim availed themselves of it, and believed to the saving of their souls. But the great majority of the people did not, else the *flood* had never come.

CHAPTER VII.

God informs Noah that within seven days he shall send a rain upon the earth, that shall continue for forty days and nights; and therefore commands him to take his family, with the different clean and unclean animals, and enter the ark, 1–4. This command punctually obeyed, 5–9. In the seventeenth day of the second month, in the six hundredth year of Noah's life, the waters, from the opened windows of heaven, and the broken up fountains of the great deep, were poured out upon the earth, 10–12. The different quadrupeds, fowls, and reptiles come unto Noah, and the Lord shuts him and them in, 13–16. The waters increase, and the ark floats, 17. The whole earth is covered with water fifteen cubits above the highest mountains, 18–20. All terrestrial animals die, 21–23. And the waters prevail one hundred and fifty days, 24.

A. M. 1656. B. C. 2348. AND the LORD said unto Noah, [a] Come thou and all thy house into the ark: for [b] thee have I seen righteous before me in this generation.

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

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

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

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

6 And Noah *was* six hundred years old when the flood of waters was upon the earth. A. M. 1656. B. C. 2348.

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

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

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

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

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

[a] Ver. 7, 13; Matt. xxiv. 38; Luke xvii. 26; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.——[b] Chap. vi. 9; Psa. xxxiii. 18, 19; Prov. x. 9; 2 Pet. ii. 9.——[c] Ver. 8; Lev. xi.——[d] Heb. *seven seven.*——[e] Lev. x. 10; Ezek. xliv. 23.

[f] Ver. 12, 17.——[g] Heb. *blot out.*——[h] Chap. vi. 22.——[i] Ver. 1.——[k] Or, *on the seventh day.*——[l] Chap. viii. 2; Prov. viii. 28; Ezek. xxvi. 19.——[m] Or, *flood-gates.*——[n] Chap. i. 7; viii. 2; Psa. lxxviii. 23.

NOTES ON CHAP. VII.

Verse 1. *Thee have I seen righteous*] See on chap. vi. 9.

Verse 2. *Of every clean beast*] So we find the distinction between clean and unclean animals existed long before the Mosaic law. This distinction seems to have been originally designed to mark those animals which were proper for sacrifice and food, from those that were not. See Lev. xi.

Verse 4. *For yet seven days*] God spoke these words probably on the seventh or Sabbath day, and the days of the ensuing week were employed in entering the ark, in embarking the mighty troop, for whose reception ample provision had been already made.

Forty days] This period became afterwards sacred, and was considered a proper space for humiliation. *Moses* fasted forty days, Deut. ix. 9, 11; so did *Elijah*, 1 Kings xix. 8; so did our *Lord*, Matt. iv. 2. Forty days' respite were given to the Ninevites that they might repent, Jonah iii. 4; and *thrice forty* (one hundred and twenty) years were given to the old world for the same gracious purpose, Gen. vi. 3. The forty days of Lent, in commemoration of our Lord's fasting, have a reference to the same thing; as each of these seems to be deduced from this primitive judgment.

Verse 11. *In the six hundredth year, &c.*] This must have been in the beginning of the six hundredth year of his life; for he was a year in the ark, chap. viii. 13; and lived three hundred and fifty years after the flood, and died nine hundred and fifty years old, chap. ix. 29; so it is evident that, when the flood commenced, he had just entered on his six hundredth year.

Second month] The first month was *Tisri*, which answers to the latter half of *September*, and first half of *October*; and the second was *Marcheshvan*, which answers to part of *October* and part of *November*. After the deliverance from Egypt, the beginning of the year was changed from *Marcheshvan* to *Nisan*, which answers to a part of our *March* and *April*. But it is not likely that this reckoning obtained *before* the flood. Dr. Lightfoot very probably conjectures that Methuselah was alive in the first month of this year. And it appears, says he, how clearly the Spirit of prophecy foretold of things to come, when it directed his father Enoch almost a thousand years before to name him *Methuselah*, which signifies *they die by a dart*; or, *he dieth, and then is the dart*; or, *he dieth, and then it is sent*. And thus Adam and Methuselah had measured the whole time between the *creation* and the *flood*, and lived above two hundred and forty years together. See chap. v. at the end.

Were all the fountains of the great deep broken up, and the windows of heaven were opened.] It appears that an immense quantity of waters occupied the centre of the antediluvian earth; and as these burst forth, by the order of God, the circumambient strata must sink, in order to fill up the vacuum occasioned by the elevated waters. This is probably what is meant by *breaking up the fountains of the great deep*. These waters, with the seas on the earth's surface, might be deemed sufficient to drown the whole globe, as the waters now on its surface are nearly three-fourths of the whole, as has been accurately ascertained by Dr. Long. See note on chap. i. ver. 10.

By the *opening of the windows of heaven* is probably meant the precipitating all the aqueous vapours which were suspended in the whole atmosphere, so that, as Moses expresses it, chap. i. 7, the *waters that were above the firmament* were again united to the waters *which were below the firmament*, from which on the second day of creation they had been *separated*. A multitude of facts have proved that *water* itself is com-

A. M. 1656. B. C. 2348.

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

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

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

15 And they [s] went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. A. M. 1656 B. C. 2348.

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

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

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

[s] Ver. 4, 17.——[p] Ver. 1, 7; chap. vi. 18; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.——[q] Ver. 2, 3, 8, 9.

[r] Heb. *wing.*——[s] Chap. vi. 20.——[t] Ver. 2, 3.——[u] Ver. 4, 12

[v] Psa. civ. 26.

posed of two airs, *oxygen* and *hydrogen;* and that 85 parts of the first and 15 of the last, making 100 in the whole, will produce exactly 100 parts of water. And thus it is found that these two *airs* form the constituent parts of water in the above proportions. The electric spark, which is the same as lightning, passing through these airs, decomposes them and converts them to water. And to this cause we may probably attribute the *rain* which immediately follows the flash of lightning and peal of thunder. God therefore, by the means of lightning, might have converted the whole atmosphere into water, for the purpose of drowning the globe, had there not been a sufficiency of merely aqueous vapours suspended in the atmosphere on the second day of creation. And if the electric fluid were used on this occasion for the production of water, the incessant glare of lightning, and the continual peals of thunder, must have added indescribable horrors to the scene. See the note on chap. viii. 1. These two causes concurring were amply sufficient, not only to overflow the earth, but probably to *dissolve* the whole terrene fabric, as some judicious naturalists have supposed: indeed, this seems determined by the word מבול *mabbul*, translated *flood*, which is derived from בל *bal* or בלל *balal*, to *mix, mingle, confound, confuse*, because the *aqueous* and *terrene* parts of the globe were then mixed and confounded together; and when the supernatural cause that produced this mighty change suspended its operations, the different particles of matter would settle according to their specific gravities, and thus form the various *strata* or *beds* of which the earth appears to be internally constructed. Some naturalists have controverted this sentiment, because in some cases the internal structure of the earth does not appear to justify the opinion that the various portions of matter had settled according to their specific gravities: but these anomalies may easily be accounted for, from the great changes that have taken place in different parts of the earth *since* the *flood*, by volcanic eruptions, earthquakes, &c. Some very eminent philosophers are of the opinion "that, by the *breaking up of the fountains of the great deep*, we are to understand *an eruption of waters from the Southern Ocean.*" Mr. Kirwan supposes "that this is pretty evident from such animals as the elephant and rhinoceros being found in great masses in Siberia, mixed with different *marine substances;* whereas no animals or other substances belonging to the *northern regions* have been ever found in *southern* climates. Had these animals died natural deaths in their proper climate, their bodies would not have been found in such masses. But that they were carried no farther northward than Siberia, is evident from there being no remains of any animals besides those of whales found in the mountains of Greenland. That this great *rush of waters* was from the *south* or *south-east* is farther evident, he thinks, from the south and south-east sides of almost all great mountains being much steeper than their north or north-west sides, as they necessarily would be if the force of a great body of water fell upon them in that direction." On a subject like this men may innocently differ. Many think the first opinion accords best with the Hebrew text and with the phenomena of nature, for mountains do not always present the above appearance.

Verse 12. *The rain was upon the earth*] Dr. Lightfoot supposes that the rain began on the 18th day of the second month, or *Marcheshvan*, and that it ceased on the 28th of the third month, *Cisleu*.

Verse 15. *And they went in, &c.*] It was physically impossible for Noah to have collected such a vast number of tame and ferocious animals, nor could they have been retained in their wards by mere natural means. How then were they brought from various distances to the ark and preserved there? Only by the power of God. He who first miraculously brought them to Adam that he might give them their names, now brings them to Noah that he may preserve their lives. And now we may reasonably suppose that their natural enmity was so far removed or suspended that the lion might dwell with the lamb, and the wolf lie down with the kid, though each might still require his peculiar aliment. This can be no difficulty to the power of God, without the immediate interposition of which neither the deluge nor the concomitant circumstances could have taken place.

Verse 16. *The Lord shut him in.*] This seems to imply that God took him under his especial protection, and as he shut HIM *in*, so he shut the OTHERS *out*. God had waited one hundred and twenty years upon that generation; they did not repent; they filled up the measure of their iniquities, and then wrath came upon them to the uttermost.

A. M. 1656. B. C. 2348.

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

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

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

22 All in [y] whose nostrils *was* [z] the breath of life, of all that *was* in the dry *land*, died. A. M. 1656. B. C. 2348.

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

24 [b] And the waters prevailed upon the earth a hundred and fifty days.

[w] Psa. civ. 6; Jer. iii. 23.——[x] Chap. vi. 13, 17; ver. 4; Job xxii. 16; 2 Esdr. iii. 9, 10; Wisd. x. 4; Matt. xxiv. 39; Luke xvii. 27; 2 Pet. iii. 6.——[y] Chap. ii. 7.——[z] Heb. *the breath of the spirit of life*; chap. ii. 7; vii. 17.——[a] Ezra xiv. 14, 20; Mal. iii. 18; Wisd. x. 4; 1 Pet. iii. 20; 2 Pet. ii. 5; iii. 6. [b] Chap. viii. 3, 4, compared with ver. 11 of this chapter.

Verse 20. *Fifteen cubits upward*] Should any person object to the *universality* of the deluge because he may imagine there is not water sufficient to drown the whole globe in the manner here related, he may find a most satisfactory answer to all the objections he can raise on this ground in Mr. Ray's *Physico-theological Discourses*, 2d edit., 8vo., 1693.

Verse 22. *Of all that* was *in the dry* land] From this we may conclude that such animals only as *could not live in the water* were preserved in the ark.

Verse 24. *And the waters prevailed upon the earth a hundred and fifty days.*] The breaking up of the fountains of the great deep, and the raining forty days and nights, had raised the waters fifteen cubits above the highest mountains; after which forty days it appears to have continued at this height for one hundred and fifty days more. "So," says Dr. Lightfoot, "these two sums are to be reckoned distinct, and not the forty days included in the one hundred and fifty; so that when the one hundred and fifty days were ended, there were six months and ten days of the flood past." For an improvement of this awful judgment, see the conclusion of the following chapter.

CHAPTER VIII.

At the end of one hundred and fifty days the waters begin to subside, 1–3. *The ark rests on Mount Ararat*, 4. *On the first of the tenth month the tops of the hills appear*, 5. *The window opened and the raven sent out*, 6, 7. *The dove sent forth, and returns*, 8, 9. *The dove sent forth a second time, and returns with an olive leaf*, 10, 11. *The dove sent out the third time, and returns no more*, 12. *On the twentieth day of the second month the earth is completely dried*, 13, 14. *God orders Noah, his family, and all the creatures to come out of the ark*, 15–19. *Noah builds an altar, and offers sacrifices to the Lord*, 20. *They are accepted; and God promises that the earth shall not be cursed thus any more, notwithstanding the iniquity of man*, 21, 22.

A. M. 1656. B. C. 2348.

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

2 [c] The fountains also of the deep and the windows of heaven were stopped, A. M. 1656. B. C. 2348. and [d] the rain from heaven was restrained;

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

[a] Chap. xix. 29; Exod. ii. 24; 1 Sam. i. 19.——[b] Exod. xiv. 21.——[c] Chap. xi. 7; Prov. viii. 28. [d] Job xxxviii. 37.——[e] Heb. *in going and returning*.——[f] Chap. vii. 24.

NOTES ON CHAP. VIII.

Verse 1. *And God made a wind to pass over the earth*] Such a wind as produced a strong and sudden evaporation. The effects of these winds, which are frequent in the east, are truly astonishing. A friend of mine, who had been bathing in the Tigris, not far from the ancient city of *Ctesiphon*, and within five days' journey of *Bagdad*, having on a pair of Turkish drawers, one of these hot winds, called by the natives *somiel*, passing rapidly across the river just as he had got out of the water, so effectually dried him in *a moment*, that not one particle of moisture was left either on his body or in his bathing dress! With such an electrified wind as this, how soon could God dry the whole of the earth's surface! An operation something similar to the conversion of water into its two constituent *airs*, *oxygen* and *hydrogen*, by means of the *galvanic* fluid, as these airs themselves may be

A. M. 1656. B. C. 2348.

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

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

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

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

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

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

A. M. 1656. B. C. 2348

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

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

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

A. M. 1657. B. C. 2347.

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

[e] Heb. *were in going and decreasing.*——[h] Chap. vi. 16.——[i] Heb. *in going forth and returning.*

[k] Heb. *caused her to come.*——[l] Chap. vii. 11.

reconverted into water by means of the *electric* spark. See the note on chap. vii. 11. And probably this was the agent that restored to the atmosphere the quantity of water which *it* had contributed to this vast inundation. The other portion of waters, which had proceeded from the breaking up of the fountains of the great deep, would of course subside more slowly, as openings were made for them to run off from the higher lands, and form seas. By the first cause, the hot wind, the *waters were assuaged*, and the atmosphere having its due proportion of vapours restored, the quantity below must be greatly lessened. By the second, the earth was gradually dried, the waters, as they found passage, lessening by degrees till the seas and gulfs were formed, and the earth completely drained. This appears to be what is intended in the third and fifth verses by *the waters decreasing continually*, or, according to the margin, they *were in going and decreasing*, ver. 5.

Verse 4. *The mountains of Ararat.*] That Ararat was a mountain of *Armenia* is almost universally agreed. What is commonly thought to be the Ararat of the Scriptures, has been visited by many travellers, and on it there are several monasteries. For a long time the world has been amused with reports that the *remains* of the ark were still visible there; but Mr. *Tournefort*, a famous French naturalist, who was on the spot, assures us that nothing of the kind is there to be seen. As there is a great chain of mountains which are called by this name, it is impossible to determine on what part of them the ark rested; but the highest part, called by some the *finger mountain*, has been fixed on as the most likely place. These things we must leave, and they are certainly of very little consequence.

From the circumstance of the resting of the ark on the 17th of the seventh month, Dr. Lightfoot draws this curious conclusion: That the ark drew exactly *eleven cubits* of water. On the first day of the month *Ab* the mountain tops were first seen, and then the waters had fallen *fifteen cubits*; for so high had they prevailed above the tops of the mountains. This decrease in the waters took up *sixty* days, namely, from the first of *Sivan*; so that they appear to have abated in the proportion of *one cubit* in *four days*. On the 16th of *Sivan* they had abated but *four cubits*; and yet on the next day the ark rested on one of the hills, when the waters must have been as yet *eleven cubits* above it. Thus it appears that the ark drew *eleven cubits* of water.

Verse 7. *He sent forth a raven, which went forth to and fro*] It is generally supposed that the raven *flew off*, and was seen no more, but this meaning the Hebrew text will not bear; ויצא יצוא ושוב *vaiyetse yotsa vashob*, and it went forth, going forth and returning. From which it is evident that she did *return*, but *was not taken into the ark*. She made frequent excursions, and continued on the wing as long as she could, having picked up such aliment as she found floating on the waters; and then, to rest herself, regained the ark, where she might perch, though she was not admitted. Indeed this must be allowed, as it is impossible she could have continued *twenty-one* days upon the wing, which she must have done had she not returned. But the text itself is sufficiently determinate.

Verse 8. *He sent forth a dove*] The dove was sent forth *thrice*; the *first* time she *speedily* returned, having, in all probability, gone but a little way from the ark, as she must naturally be terrified at the appearance of the waters. After seven days, being sent out a *second time*, she returned with an *olive leaf pluckt off*, ver. 11, an emblem of the restoration of peace between God and the earth; and from this circumstance the *olive* has been the *emblem of peace* among all civilized

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

15 And God spake unto Noah, saying,

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

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

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

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

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

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

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[m] Chap. vii. 13.——[n] Chap. vii. 15.——[o] Chap. i. 22.——[p] Heb. *families.*——[q] Lev. xi.——[r] Lev. i. 9; Ezek. xx. 41; 2 Cor. ii. 15; Eph. v. 2.——[s] Heb. *a savour of rest.*——[t] Chap. iii. 17; vi. 17.——[u] Or, *though.*——[v] Chap. vi. 5; Job xiv. 4; xv. 14; Psa. li. 5; Jer. xvii. 9; Matt. xv. 19; Rom. i. 21; iii. 23.——[w] Chap. ix. 11, 15.

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nations. At the end of the other *seven* days the dove, being sent out the *third* time, returned no more, from which Noah conjectured that the earth was now sufficiently drained, and therefore removed the covering of the ark, which probably gave liberty to many of the fowls to fly off, which circumstance would afford him the greater facility in making arrangements for disembarking the beasts and reptiles, and heavy-bodied domestic fowls, which might yet remain. See verse 17.

Verse 14. *And in the second month, on the seven and twentieth day*] From this it appears that Noah was in the ark a *complete solar year*, or *three hundred and sixty-five* days; for he entered the ark the 17th day of the second month, in the *six hundredth* year of his life, chap. vii. 11, 13, and continued in it till the 27th day of the second month, in the *six hundredth and first* year of his life, as we see above. The months of the ancient Hebrews were lunar; the first *six* consisted of *thirty* days each, the latter *six* of *twenty-nine*; the whole twelve months making *three hundred and fifty-four* days: add to this *eleven days*, (for though he entered the ark the preceding year on the *seventeenth* day of the second month, he did not come out till the *twenty-seventh* of the same month in the following year,) which make exactly *three hundred and sixty-five days*, the period of a complete solar revolution; the odd hours and minutes, as being fractions of time, noncomputed, though very likely all included in the account. This year, according to the Hebrew computation, was the *one thousand six hundred and fifty-seventh* year from the creation; but according to the reckoning of the Septuagint it was the *two thousand two hundred and forty-second*, and according to Dr. Hales, the *two thousand two hundred and fifty-sixth*. See on chap. xi. 12.

Verse 20. *Noah builded an altar*] As we have already seen that Adam, Cain, and Abel, offered sacrifices, there can be no doubt that they had *altars* on which they offered them; but this, builded by Noah, is certainly the *first* on record. It is worthy of remark that, as the old world began with sacrifice, so also did the new. *Religion*, or the proper mode of worshipping the Divine Being, is the invention or institution of God himself; and *sacrifice*, in the *act* and *design*, is the *essence* of religion. Without sacrifice, actually offered or implied, there never was, there never can be, any religion. Even in the *heavens*, a lamb is represented before the throne of God as newly slain, Rev. v. 6, 12, 13. The design of sacrificing is two-fold: the *slaying* and *burning* of the victim point out, 1st, that the *life* of the sinner is forfeited to Divine justice; 2dly, that his *soul* deserves the *fire* of perdition.

The Jews have a tradition that the *place* where Noah built his altar was the same in which the altar stood which was built by Adam, and used by Cain and Abel, and the same spot on which Abraham afterwards offered up his son Isaac.

The word מזבח *mizbach*, which we render *altar*, signifies properly a *place for sacrifice*, as the root זבח *zabach* signifies simply to *slay*. *Altar* comes from the Latin *altus*, high or elevated, because places for sacrifice were generally either raised *very high* or built on the tops of *hills* and *mountains*; hence they are called *high places* in the Scriptures; but such were chiefly used for idolatrous purposes.

Burnt-offerings] See the meaning of every kind of offering and sacrifice largely explained on Lev. vii.

Verse 21. *The Lord smelled a sweet savour*] That is, he was well pleased with this religious act, performed in obedience to his own appointment, and in faith of the promised Saviour. That this sacrifice prefigured that which was offered by our blessed Redeemer in behalf of the world, is sufficiently evident from the words of St. Paul, Eph. v. 2: *Christ hath loved us, and given himself for us an offering and a sacrifice to God for a* SWEET-SMELLING SAVOUR; where the words οσμην ευωδιας of the apostle are the very words used by the Septuagint in this place.

I will not again curse the ground] לא אסף *lo osiph*, I *will not add* to curse the ground—there shall not be *another* deluge to destroy the whole earth; *for the imagination of man's heart*, כי *ki*, ALTHOUGH the imagination of man's heart *should be evil*, i. e. should they

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

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[x] Isa. liv. 8.——[y] Heb. *as yet all the days of the earth.*

[z] Jer. xxxiii. 20, 25.

become afterwards as evil as they have been before, I will not destroy the earth by a FLOOD. God has other means of destruction; and the next time he visits by a general judgment, FIRE is to be the agent. 2 Pet. iii. 7.

Verse 22. *While the earth remaineth, seed-time and harvest, &c.*] There is something very expressive in the original, עֹד כָּל יְמֵי הָאָרֶץ *od col yemey haarets*, until all the DAYS of the earth; for God does not reckon its duration by *centuries*, and the words themselves afford a strong presumption that the earth shall not have an *endless* duration.

Seed-time and harvest.—It is very probable that the *seasons*, which were distinctly marked immediately after the deluge, are mentioned in this place; but it is difficult to ascertain them. Most European nations divide the year into four distinct parts, called *quarters* or *seasons*; but there are *six* divisions in the text, and probably all intended to describe the seasons in one of these postdiluvian years, particularly in that part of the globe, *Armenia*, where Noah was when God gave him, and mankind through him, this gracious promise. From the *Targum* of Jonathan on this verse we learn that in *Palestine* their *seed-time* was in September, at the autumnal equinox; their *harvest* in March, at the vernal equinox; that their *winter* began in December, at the solstice; and their *summer* at the solstice in June.

The *Copts* begin their autumn on the 15th of September, and extend it to the 15th of December. Their *winter* on the 15th of December, and extend it to the 15th of March. Their *spring* on the 15th of March, and extend it to the 15th of June. Their *summer* on the 15th of June, and extend it to the 15th of September, assigning to each season three complete months. *Calmet.*

There are certainly regions of the earth to which neither this nor our own mode of division can apply: there are some where *summer* and *winter* appear to divide the whole year, and others where, besides *summer*, *winter*, *autumn*, and *spring*, there are distinct seasons that may be denominated the *hot season*, the *cold season*, the *rainy season*, &c., &c.

This is a very merciful promise to the inhabitants of the earth. There may be a variety *in* the seasons, but no season essentially necessary to vegetation shall utterly fail. The times which are of greatest consequence to the preservation of man are distinctly noted; there shall be both *seed-time* and *harvest*—a proper time to deposit the different grain in the earth, and a proper time to *reap* the produce of this seed.

Thus ends the account of the general deluge, its cause, circumstances, and consequences. An account that seems to say to us, Behold the goodness and severity of God! Both his *justice* and *long-suffering* are particularly marked in this astonishing event. His *justice*, in the punishment of the incorrigibly wicked; and his *mercy*, in giving them so fair and full a warning, and in waiting so long to extend his grace to all who might seek him. Such a convincing proof has the destruction of the world by water given of the Divine justice, such convincing testimony of the truth of the sacred writings, that not only every part of the earth gives testimony of this extraordinary revolution, but also every nation of the universe has preserved records or traditions of this awful display of the justice of God.

A multitude of testimonies, collected from the most authentic sources in the heathen world, I had intended for insertion in this place, but want of room obliges me to lay them aside. But the state of the earth itself is a sufficient proof. Every part of it bears unequivocal evidence of disruption and violence. From the hand of the God of order it never could have proceeded in its present state. In every part we see marks of the crimes of men, and of the justice of God. And shall not the living lay this to heart? Surely God is not mocked; that which a man soweth he shall reap. He who soweth to the flesh shall of it reap destruction; and though the plague of water shall no more destroy the earth, yet an equal if not sorer punishment awaits the world of the ungodly, in the threatened destruction by fire.

In ancient times almost every thing was typical, and no doubt the *ark* among the rest; but *of what* and in *what way* farther than revelation guides, it is both difficult and unsafe to say. It has been considered a type of our blessed Lord; and hence it has been observed, that "as all those who were *out of the ark* perished by the flood, so those who take not refuge in the meritorious atonement of Christ Jesus must perish everlastingly." Of all those who, having the opportunity of hearing the Gospel, refuse to accept of the sacrifice it offers them, this saying is true; but the parallel is not good. Myriads of those who perished during the flood probably repented, implored mercy, and found forgiveness; for God ever delights to save, and Jesus was the Lamb slain from the foundation of the world. And though, generally, the people continued in carnal security and sensual gratifications till the flood came, there is much reason to believe that those who during the *forty days'* rain would naturally flee to the high lands and tops of the highest mountains, would earnestly implore that mercy which has never been denied, even to the most profligate, when under deep humiliation of heart they have returned to God. And who can say that this was not done by multitudes while they beheld the increasing flood; or that God, in this last extremity, had rendered it impossible?

St. Peter, 1st Epist. iii. 21, makes the ark a figure of baptism, and intimates that we are saved by this, as the eight souls were saved by the ark. But let us not mistake the apostle by supposing that the mere *ceremony* itself saves any person; he tells us that the salvation conveyed through this sacred rite *is not the putting away the filth of the flesh, but the answer of a good conscience toward God*; i. e. remission of sins and regeneration by the Holy Spirit, which are signi-

fied by this baptism A *good conscience* never existed where remission of sins had not taken place; and every person knows that it is God's prerogative to forgive sins, and that no ordinance can confer it, though ordinances may be the *means* to convey it when piously and believingly used.

CHAPTER IX.

God blesses Noah and his sons, 1. *The brute creation to be subject to them through fear*, 2. *The first grant of animal food*, 3. *Eating of blood forbidden*, 4. *Cruelty to animals forbidden*, 5. *A man-slayer to forfeit his life*, 6. *The covenant of God established between him and Noah and the whole brute creation*, 8–11. *The rainbow given as the sign and pledge of this covenant*, 12–17. *The three sons of Noah people the whole earth*, 18, 19. *Noah plants a vineyard, drinks of the wine, is intoxicated, and lies exposed in his tent*, 20, 21. *The reprehensible conduct of Ham*, 22. *The laudable carriage of Shem and Japheth*, 23. *Noah prophetically declares the servitude of the posterity of Ham*, 24, 25; *and the dignity and increase of Shem and Japheth*, 26, 27. *The age and death of Noah*, 28, 29.

A. M. 1657. B. C. 2347. AND God blessed Noah and his sons, and said unto them, [a] Be fruitful, and multiply, and replenish the earth.

2 [b] And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. A. M. 1657. B. C. 2347.

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

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

[a] Chap. i. 28; ver. 7, 19; chap. x. 32.——[b] Chap. i. 28; Hos. ii. 18.——[c] Deut. xii. 15; xiv. 3, 9, 11; Acts x. 12, 13. [d] Chap. i. 29.

[e] Rom. xiv. 14, 20; 1 Cor. x. 23, 26; Col. ii. 16; 1 Tim. iv. 3, 4.——[f] Lev. xvii. 10, 11, 14; xix. 26; Deut. xii. 23; 1 Sam. xiv. 34; Acts xv. 20, 29.

NOTES ON CHAP. IX.

Verse 1. *God blessed Noah*] Even the increase of families, which appears to depend on merely natural means, and sometimes fortuitous circumstances, is all of God. It is by his power and wisdom that the human being is formed, and it is by his providence alone that man is supported and preserved.

Verse 2. *The fear of you and the dread, &c.*] Prior to the fall, man ruled the inferior animals by *love* and *kindness*, for then *gentleness* and *docility* were *their* principal characteristics. After the fall, untractableness, with savage ferocity, prevailed among almost all orders of the brute creation; enmity to man seems particularly to prevail; and had not God in his mercy impressed their minds with the *fear* and *terror* of man, so that some *submit* to his will while others *flee* from his residence, the human race would long ere this have been totally destroyed by the beasts of the field. Did the horse know his own strength, and the weakness of the miserable wretch who unmercifully *rides*, *drives*, *whips*, *goads*, and *oppresses* him, would he not with one stroke of his hoof destroy his tyrant possessor? But while God hides these things from him he impresses his mind with the *fear* of his owner, so that either by *cheerful* or *sullen submission* he is trained up for, and employed in, the most useful and important purposes; and even willingly submits, when tortured for the sport and amusement of his more bruitish oppressor. Tigers, wolves, lions, and hyænas, the determinate foes of man, incapable of being tamed or domesticated, flee, through the principle of *terror*, from the dwelling of man, and thus he is providentially safe. Hence, by *fear* and by *dread* man rules every beast of the earth, every fowl of the air, and every fish of the sea. How wise and gracious is this order of the Divine providence! and with what thankfulness should it be considered by every human being!

Verse 3. *Every moving thing—shall be meat*] There is no positive evidence that *animal* food was ever used *before* the flood. Noah had the first grant of this kind, and it has been continued to all his posterity ever since. It is not likely that this grant would have been now made if some extraordinary alteration had not taken place in the vegetable world, so as to render its productions less nutritive than they were before; and probably such a change in the constitution of man as to render a grosser and higher diet necessary. We may therefore safely infer that the earth was less productive *after* the flood than it was before, and that the human constitution was greatly impaired by the alterations which had taken place through the whole economy of nature. Morbid debility, induced by an often unfriendly state of the atmosphere, with sore and long-continued labour, would necessarily require a higher nutriment than vegetables could supply. That this was the case appears sufficiently clear from the grant of animal food, which, had it not been indispensably necessary, had not been made. That the constitution of man was then much altered appears in the greatly contracted lives of the postdiluvians; yet from the deluge to the days of Abraham the lives of several of the patriarchs amounted to some hundreds of years, but this was the effect of a *peculiar providence*, that the new world might be the more speedily repeopled.

Verse 4. *But flesh with the life thereof*, which is *the blood*] Though animal food was granted, yet the *blood* was most solemnly forbidden, because it was the *life of the beast*, and this *life* was to be offered to God

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

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

7 And you, [m] be ye fruitful, and multiply: bring forth abundantly in the earth, and multiply therein.

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

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

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

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

[e] Exod. xxi. 28.——[h] Chap. iv. 9, 10; Psa. ix. 12.——[i] Acts xvii. 26.——[k] Exod. xxi. 12, 14; Lev. xxiv. 17; Matt. xxvi. 52; Rev. xiii. 10.——[l] Chap. i. 27.——[m] Ver. 1, 19; chap. i. 28.——[n] Chap. vi. 18.——[o] Isa. liv. 9.——[p] Psa. cxlv. 9.——[q] Isa. liv. 9.

as an atonement for sin. Hence the blood was ever held sacred, because it was the grand instrument of expiation, and because it was typical of that blood by which we enter into the holiest. 1. *Before* the deluge it was not eaten, because animal food was not in use. 2 *After* the deluge it was prohibited, as we find above; and, being one of the *seven* Noahic precepts, it was not eaten previously to the publication of the Mosaic law. 3. At the giving of the law, and at several times during the ministry of Moses, the prohibition was most solemnly, and with awful penalties renewed. Hence we may rest assured that no blood was eaten previously to the Christian era, nor indeed ever since by the *Jewish* people. 4. That the prohibition has been renewed under the Christian dispensation, can admit of little doubt by any man who *dispassionately* reads Acts xv. 20, 29; xxi. 25, where even the *Gentile converts* are charged to abstain from it on the authority, not only of the *apostles*, but of the *Holy Ghost*, who gave them *there* and *then* especial direction concerning *this* point; see Acts xv. 28; not *for fear of stumbling the converted Jews*, the gloss of theologians, but because it was one των επαναγκες τουτων, of *those necessary points*, from the *burden* (βαρος) of obedience to which they could not be excused. 5. This command is still scrupulously obeyed by the oriental Christians, and by the whole Greek Church; and why? because the reasons still subsist. No blood was eaten *under the law*, because it pointed out the blood that *was to be shed* for the sin of the world; and *under the Gospel* it should not be eaten, because it should ever be considered as representing the blood *which has been shed* for the remission of sins. If the eaters of blood in general knew that it affords a very crude, almost indigestible, and unwholesome aliment, they certainly would not on these *physical* reasons, leaving *moral* considerations out of the question, be so much attached to the consumption of that from which they could expect no wholesome nutriment, and which, to render it even pleasing to the palate, requires all the skill of the cook. See Lev. xvii. 2.

Verse 5. *Surely your blood—will I require; at the hand of every beast*] This is very obscure, but if taken *literally* it seems to be an awful warning against *cruelty* to the brute creation; and from it we may conclude that *horse-racers*, *hare-hunters*, *bull-baiters*, and *cock-fighters* shall be obliged to give an account to God for every creature they have *wantonly* destroyed. Instead of חיה *chaiyah*, "beast," the Samaritan reads חי *chai*, "living," any "living creature or person;" this makes a very good sense, and equally forbids cruelty either to men or brutes.

Verse 6. *Whoso sheddeth man's blood, by man shall his blood*] Hence it appears that whoever kills a man, unless *unwittingly*, as the Scripture expresses it, shall forfeit his own life.

A man is accused of the crime of murder; of this crime he is guilty or he is not: if he be guilty of murder he should die; if not, let him be punished according to the demerit of his crime; but for no offence *but murder* should he lose his life. Taking away the life of another is the highest offence that can be committed against the individual, and against society; and the highest punishment that a man can suffer for such a crime is the loss of his own life. As punishment should be ever proportioned to crimes, so the *highest punishment* due to the *highest crime* should not be inflicted for a *minor offence*. The law of God and the eternal dictates of reason say, that if a man kill another, the loss of his own life is at once the highest penalty he can pay, and an equivalent for his offence as far as civil society is concerned. If the death of the murderer be the highest penalty he can pay for the murder he has committed, then the infliction of this punishment for *any minor offence* is *injustice* and *cruelty*; and serves only to *confound* the claims of justice, the different degrees of moral turpitude and vice, and to render the profligate desperate: hence the adage so frequent among almost every order of delinquents, "It is as good to be hanged for a *sheep* as a *lamb*;" which at once marks their desperation, and the injustice of those penal laws which inflict the highest punishment for almost every species of crime. When shall a wise and judicious legislature see the absurdity and injustice of inflicting the punishment of *death* for stealing a *sheep* or a *horse*, forging a *twenty shillings' note*, and MURDERING A MAN; when the latter, in its moral turpitude and ruinous consequences, infinitely exceeds the others!*

* On this head the doctor's pious wish has been realized since this paragraph was written.—PUBLISHERS.

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

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

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

15 And [u] I will remember my covenant which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. A. M. 1657 B. C. 2347

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

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

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[r] Chapter xvii. 11.——[s] Revelation iv. 3.——[t] Ecclus. xliii. 11, 12.

[u] Exod. xxviii. 12; Lev. xxvi. 42, 45; Ezek. xvi. 60.——[v] Chap. xvii. 13, 19.

Verse 13. *I do set my bow in the cloud*] On the origin and nature of the rainbow there had been a great variety of conjectures, till *Anthony de Dominis*, bishop of Spalatro, in a treatise of his published by *Bartholus* in 1611, partly suggested the true cause of this phenomenon, which was afterwards fully explained and demonstrated by *Sir Isaac Newton*. To enter into this subject here in detail would be improper; and therefore the less informed reader must have recourse to treatises on *Optics* for its full explanation. To readers in general it may be sufficient to say that the rainbow is a mere *natural effect of a natural cause*: 1. It is never seen but in showery weather. 2. Nor then unless the sun shines. 3. It never appears in any part of the heavens but in that *opposite* to the sun. 4. It never appears greater than a semicircle, but often much less. 5. It is always *double*, there being what is called the *superior* and *inferior*, or *primary* and *secondary* rainbow. 6. These bows exhibit the *seven* prismatic colours, *red*, *orange*, *yellow*, *green*, *blue*, *indigo*, and *violet*. 7. The whole of this phenomenon depends on the rays of the sun falling on spherical drops of water, and being in their passage through them, *refracted* and *reflected*.

The formation of the primary and secondary rainbow depends on the *two* following *propositions*; 1. When the sun shines on the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after ONE *reflection* and TWO *refractions*, produce the *primary* rainbow. 2. When the sun shines on the drops of rain as they are falling, the rays that come from those drops to the eye of the spectator, after TWO *reflections* and TWO *refractions*, produce the *secondary* rainbow. The illustration of these propositions must be sought in treatises on *Optics*, assisted by *plates*.

From the well-known cause of this phenomenon it cannot be rationally supposed that there was no rainbow in the heavens *before* the time mentioned in the text, for as the rainbow is the natural effect of the sun's rays falling on drops of water, and of their being refracted and reflected by them, it must have appeared at different times from the creation of the sun and the atmosphere. Nor does the text intimate that the bow was *now* created for a *sign* to Noah and his posterity; but that what was *formerly* created, or rather that which was the necessary effect, in certain cases, of the creation of the sun and atmosphere, should *now* be considered by them as an unfailing token of their continual preservation from the waters of a deluge; therefore the text speaks of what *had already been done*, and not of what was *now* done, קשתי נתתי *kashti nathatti*, "My bow I *have* given, or put in the cloud;" as if he said: As surely as the rainbow is a necessary effect of sunshine in rain, and must continue such as long as the sun and atmosphere endure, so surely shall this earth be preserved from destruction by water; and its preservation shall be as necessary an effect of my promise as the rainbow is of the shining of the sun during a shower of rain.

Verse 17. *This* is *the token*] אות *oth*, The Divine sign or portent: *The bow shall be in the cloud.* For the reasons above specified it *must* be there, when the circumstances already mentioned occur; if therefore it cannot fail because of the reasons before assigned, no more shall my promise; and the bow shall be the proof of its perpetuity.

Both the *Greeks* and *Latins*, as well as the *Hebrews*, have ever considered the rainbow as a Divine token or portent; and both of these nations have even deified it, and made it a messenger of the gods.

Homer, Il. xi., ver. 27, speaking of the figures on Agamemnon's breastplate, says there were three dragons, whose colours were

——τριασιν εοικοτες, ἀς τε Κρονων.
Εν νεφει στηριξε, τερας μεροπων ανθρωπων.

"like to the rainbow which the son of Saturn has placed in the cloud as a SIGN to mankind," or to *men of various languages*, for so the μεροπων ανθρωπων of the poet has been understood. Some have thought that the ancient Greek writers give this epithet to man from some tradition of the confusion and multiplication of tongues at Babel; hence in this place the words may be understood as implying mankind at large, the whole human race; God having given the rainbow for a sign to all the descendants of Noah, by whom the whole earth was peopled after the flood. Thus the celestial bow speaks a *universal language*, understood by all the sons and daughters of Adam. Virgil, from

A. M. 1657. B. C. 2347.

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

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

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

21 And he drank of the wine, A. M. 1657. B. C. 2347. [b] and was drunken; and he was uncovered within his tent.

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

23 [c] And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went

[w] Chap. x. 6.——[x] Heb. *Chenaan.*——[y] Chap. v. 32.——[z] Chap. viii. 17; x. 32; 1 Chron. i. 4, &c.——[a] Chap. iii. 19, 23; iv. 2; v. 29; Prov. x. 11; xii. 11; Eccles. v. 9.——[b] Prov. xx. 1; 1 Cor. x. 12.——[c] Exod. xx. 12; Gal. vi. 1.

some disguised traditionary figure of the truth, considers the rainbow as a messenger of the gods. Æn. v., ver. 606:—

IRIM *de cœlo misit Saturnia Juno.*

"Juno, the daughter of Saturn, sent down the rainbow from heaven;" and again, Æn. ix., ver. 803:—

——*aeriam cœla nam Jupiter* IRIM *Demisit.*

"For Jupiter sent down the ethereal rainbow from heaven."

It is worthy of remark that both these poets understood the rainbow to be a *sign*, *warning*, or *portent* from heaven.

As I believe the rainbow to have been intended solely for the purpose mentioned in the text, I forbear to make spiritual uses and illustrations of it. Many have done this, and their observations may be very edifying, but they certainly have no foundation in the text.

Verse 20. *Noah began* to be *a husbandman*] אִישׁ הָאֲדָמָה *ish haadamah*, A man of the ground, a farmer; by his *beginning* to be a husbandman we are to understand his recommencing his agricultural operations, which undoubtedly he had carried on for six hundred years before, but this had been interrupted by the flood. And the transaction here mentioned might have occurred many years posterior to the deluge, even after Canaan was born and grown up, for the date of it is not fixed in the text.

The word *husband* first occurs here, and scarcely appears proper, because it is always applied to man in his *married state*, as *wife* is to the woman. The etymology of the term will at once show its propriety when applied to the *head* of a family. *Husband*, hurband, is Anglo-Saxon, and simply signifies the *bond* of the *house* or *family*; as by him the family is formed, *united*, and *bound* together, which, on his death, is *disunited* and *scattered*. It is on this etymology of the word that we can account for the *farmers* and *petty landholders* being called so early as the twelfth century, *husbandi*, as appears in a statute of David II., king of Scotland: we may therefore safely derive the word from hur, *a house*, and bind, from binden, *to bind* or *tie*; and this etymology appears plainer in the orthography which prevailed in the thirteenth and fourteenth centuries, in which I have often found the word written *house-bond*; so it is in a MS. Bible before me, written in the fourteenth century. *Junius* disputes this etymology, but I think on no just ground.

Verse 21. *He drank of the wine, &c.*] It is very probable that this was the first time the vine was cultivated; and it is as probable that the strength or intoxicating power of the expressed juice was never before known. Noah, therefore, might have drunk it at this time without the least blame, as he knew not till this trial the effects it would produce. I once knew a case which I believe to be perfectly parallel. A person who had scarcely ever heard of *cider*, and whose beverage through his whole life had been only *milk* or *water*, coming wet and very much fatigued to a farmer's house in Somersetshire, begged for a little *water* or *milk*. The good woman of the house, seeing him very much exhausted, kindly said, "I will give you a little cider, which will do you more good." The honest man, understanding no more of cider than merely that it was the *simple juice of apples*, after some hesitation drank about a half a pint of it; the consequence was, that in less than half an hour he was perfectly intoxicated, and could neither speak plain nor walk! This case I myself witnessed. A stranger to the circumstances, seeing this person, would pronounce him *drunk*; and perhaps at a third hand he might be represented as a *drunkard*, and thus his character be blasted; while of the crime of drunkenness he was as innocent as an infant. This I presume to have been precisely the case with Noah; and no person without an absolute breach of every rule of charity and candour, can attach any blame to the character of Noah on this ground, unless from a *subsequent* account they were well assured that, knowing the power and effects of the liquor, he had repeated the act. Some expositors seem to be glad to fix on a fact like this, which by *their distortion* becomes a *crime*; and then, in a strain of sympathetic tenderness, affect to deplore "the failings and imperfections of the *best of men*;" when, from the interpretation that *should be* given of the place, neither *failing* nor *imperfection* can possibly appear.

Verse 22–24. *And Ham, the father of Canaan, &c.*] There is no occasion to enter into any detail here; the sacred text is circumstantial enough. Ham, and very probably his son Canaan, had treated their father on this occasion with contempt or reprehensible levity. Had Noah not been innocent, as my exposition supposes him, God would not have endued him with the spirit of prophecy on this occasion, and testified such marked disapprobation of *their* conduct. The conduct of Shem and Japheth was such as became pious and affectionate children, who appear to have been in the habit of treating their father with decency, reve-

A. M. cir. 1657. B. C. cir. 2347. backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

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

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

26 And he said, [f] Blessed *be* the LORD God of Shem; and Canaan shall be [g] his servant. A. M. cir. 1657. B. C. cir. 2347.

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

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

29 And all the days of Noah were nine hundred and fifty years: and he died. A. M. 2006. B. C. 1998.

[d] Deut. xxvii. 16.——[e] Josh. ix. 23; 1 Kings ix. 20, 21. [f] Psa. cxliv. 15; Heb. xi. 16.

[g] Or, *servant to them.*——[h] Or, *persuade.*——[i] Eph. ii. 13, 14; iii. 6.——[k] Ver. 25, 26.

rence, and obedient respect. On the one the spirit of prophecy (not the incensed father) pronounces a curse: on the others the same spirit (not parental tenderness) pronounces a blessing. These things had been just as they afterwards occurred had Noah never spoken. God had wise and powerful reasons to induce him to sentence the one to perpetual servitude, and to allot to the others prosperity and dominion. Besides, the curse pronounced on Canaan neither fell immediately upon himself nor on his worthless father, but upon the Canaanites; and from the history we have of this people, in Lev. xviii., xx.; and Deut. ix. 4; xii. 31, we may ask, Could the curse of God fall more deservedly on any people than on these? Their profligacy was great, but *it was not the effect of the curse;* but, being foreseen by the Lord, the curse was the effect of their conduct. But even this curse does not exclude them from the possibility of obtaining salvation; it extends not to the *soul* and to *eternity*, but merely to their bodies and to time; though, if they continued to abuse their liberty, resist the Holy Ghost, and refuse to be saved on God's terms, then the wrath of Divine justice must come upon them to the uttermost. How many, even of these, repented, we cannot tell.

Verse 25. *Cursed* be *Canaan*] See on the preceding verses. In the 25th, 26th, and 27th verses, instead of *Canaan* simply, the Arabic version has *Ham the father of Canaan;* but this is acknowledged by none of the other versions, and seems to be merely a gloss.

Verse 29. *The days of Noah were nine hundred and fifty years*] The oldest patriarch on record, Methuselah only excepted. This, according to the common reckoning, was A. M. 2006, but according to Dr. Hales, 3505.

"Ham," says Dr. Hales, "signifies *burnt* or *black*, and this name was peculiarly significant of the regions allotted to his family. To the *Cushites*, or children of his eldest son *Cush*, were allotted the hot southern regions of *Asia*, along the coasts of the *Persian* Gulf, *Susiana* or *Chusistan*, *Arabia*, *&c.*; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt and Libya, in Africa.

"The *Hamites* in general, like the Canaanites of old, were a seafaring race, and sooner arrived at civilization and the luxuries of life than their simpler pastoral and agricultural brethren of the other two families. The first great empires of *Assyria* and *Egypt* were founded by them, and the republics of *Sidon*, *Tyre*, and *Carthage* were early distinguished for their commerce, but they sooner also fell to decay; and Egypt, which was one of the first, became the last *and basest of the kingdoms*, Ezek. xxix. 15, and has been successively in subjection to the *Shemites* and *Japhethites*, as have also the settlements of the other branches of the *Hamites*.

"Shem signifies *name* or *renown;* and his indeed was great in a temporal and spiritual sense. The finest regions of Upper and Middle *Asia* were allotted to his family, Armenia, Mesopotamia, Assyria, Media, Persia, &c., to the *Indus* and *Ganges*, and perhaps to *China* eastward.

"The chief renown of Shem was of a spiritual nature: he was destined to be the lineal ancestor of the blessed seed of the woman; and to this glorious privilege Noah, to whom it was probably revealed, might have alluded in that devout ejaculation, Blessed be the LORD, the GOD of *Shem!* The pastoral life of the *Shemites* is strongly marked in the prophecy by *the tents of Shem;* and such it remains to the present day, throughout their midland settlements in *Asia*.

"Japheth signifies *enlargement;* and how wonderfully did Providence *enlarge the boundaries of Japheth!* His posterity diverged eastward and westward throughout the whole extent of *Asia*, north of the great range of Taurus, as far as the Eastern Ocean, whence they probably crossed over to *America* by *Behring's* Straits from *Kamtschatka*, and in the opposite direction throughout *Europe* to the *Mediterranean* Sea and the *Atlantic* Ocean; from whence also they might have crossed over to *America* by *Newfoundland*, where traces of early settlements remain in parts now desert. Thus did they gradually *enlarge* themselves till they literally encompassed the earth, within the precincts of the northern temperate zone, to which their roving *hunter's* life contributed not a little. Their progress northwards was checked by the much greater extent of the *Black Sea* in ancient times, and the increasing rigour of the climates: but their hardy race, and enterprising, warlike genius, made them frequently encroach southwards on the settlements of *Shem*, whose pastoral and agricultural occupations rendered them more inactive, peaceable, and unwarlike; and so *they dwelt in the tents of Shem* when the Scythians invaded *Media*, and subdued western *Asia* southwards as far as *Egypt*, in the days of *Cyaxares;* when the Greeks, and after

wards the Romans, overran and subdued the Assyrians, Medes, and Persians in the east, and the Syrians and Jews in the south; as foretold by the Syrian prophet Balaam, Num. xxiv. 24:—

Ships shall come from *Chittim*,
And shall afflict the *Assyrians*, and afflict the *Hebrews*;
But he (the invader) shall perish himself at last.

"And by Moses: And the Lord shall bring thee (the Jews) into *Egypt* (or bondage) again with ships, &c., Deut. xxviii. 68. And by Daniel: For the ships of *Chittim* shall come against him, viz., Antiochus, king of Syria, Dan. xi. 30. In these passages *Chittim* denotes the southern coasts of Europe, bounding the *Mediterranean*, called the *isles of the Gentiles* or *Nations*; see Gen. x. 5. And the *isles of Chittim* are mentioned Jer. ii. 10. And in after times the *Tartars* in the east have repeatedly invaded and subdued the *Hindoos* and the *Chinese*; while the warlike and enterprising genius of the greatest of the isles of the Gentiles, GREAT BRITAIN and IRELAND, have spread their colonies, their arms, their language, their arts, and in some measure their religion, from the rising to the setting sun." See Dr. Hales's *Analysis of Chronology*, vol. i., p. 352, &c.

Though what is left *undone* should not cause us to lose sight of what *is done*, yet we have reason to lament that the inhabitants of the British isles, who of all nations under heaven have the purest light of Divine revelation, and the best means of diffusing it, have been much more intent on spreading their conquests and extending their commerce, than in propagating the Gospel of the Son of God. But the nation, by getting the Bible translated into every *living language*, and sending it to *all parts* of the habitable globe, and, by its various *missionary societies*, sending men of God to explain and enforce the doctrines and precepts of this sacred book, is rapidly redeeming its character, and becoming great in goodness and benevolence over the whole earth!

CHAPTER X.

The generations of the sons of Noah, 1. JAPHETH *and his descendants*, 2–4. *The isles of the Gentiles, or Europe, peopled by the Japhethites*, 5. HAM *and his posterity*, 6–20. *Nimrod, one of his descendants, a mighty hunter*, 8, 9, *founds the first kingdom*, 10. *Nineveh and other cities founded*, 11, 12. *The Canaanites in their nine grand branches or families*, 15–18. *Their territories*, 19. SHEM *and his posterity* 21–31. *The earth divided in the days of Peleg*, 25. *The territories of the Shemites*, 30. *The whole earth peopled by the descendants of Noah's three sons*, 32.

A. M. 1556. B. C. 2448. NOW these *are* the generations of the sons of Noah; Shem, Ham, and Japheth: [a] and unto them were sons born after the flood. A. M. 1556. B. C. 2448.

[a] Genesis, chap. ix. 1, 7, 19.

NOTES ON CHAP. X.

Verse 1. *Now these* are *the generations*] It is extremely difficult to say what particular nations and people sprang from the three grand divisions of the family of Noah, because the names of many of those ancient people have become changed in the vast lapse of time from the deluge to the Christian era; yet some are so very distinctly marked that they can be easily ascertained, while a few still retain their original names.

Moses does not always give the name of the *first settler* in a country, but rather that of the *people* from whom the country *afterwards* derived its name. Thus *Mizraim* is the dual of *Mezer*, and could never be the name of an *individual*. The like may be said of *Kittim*, *Dodanim*, *Ludim*, *Ananim*, *Lehabim*, *Naphtuhim*, *Pathrusim*, *Casluhim*, *Philistim*, and *Caphtorim*, which are all *plurals*, and evidently not the names of *individuals*, but of *families* or *tribes*. See verses 4, 6, 13, 14.

In the posterity of Canaan we find whole nations reckoned in the genealogy, instead of the individuals from whom they sprang; thus the *Jebusite*, *Amorite*, *Girgasite*, *Hivite*, *Arkite*, *Sinite*, *Arvadite*, *Zemarite*, and *Hamathite*, ver. 16–18, were evidently whole nations or tribes which inhabited the promised land, and were called *Canaanites* from *Canaan*, the son of *Ham*, who settled there.

Moses also, in this genealogy, seems to have introduced even the name of some *places* that were remarkable in the sacred history, instead of the original *settlers*. Such as *Hazarmaveth*, ver. 26; and probably *Ophir* and *Havilah*, ver. 29. But this is not infrequent in the sacred writings, as may be seen 1 Chron. ii. 51, where *Salma* is called *the father of Bethlehem*, which certainly never was the name of a *man*, but of a *place* sufficiently celebrated in the sacred history; and in chap. iv. 14, where Joab is called *the father of the valley of Charashim*, which no person could ever suppose was intended to designate an *individual*, but the society of *craftsmen* or artificers who lived there.

Eusebius and others state (from what authority we know not) that Noah was commanded of God to *make a will* and bequeath the whole of the earth to his three sons and their descendants in the following manner:—To *Shem*, all the *East*; to *Ham*, all *Africa*; to *Japheth*, the *Continent of Europe* with its *isles*, and the *northern parts of Asia*. See the notes at the end of the preceding chapter.

A. M. 1556. B. C. 2448.

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

A. M. cir. 1666. B. C. cir. 2338.

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

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

A. M. 1757. B. C. 2247.

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

A. M. cir. 1676. B. C. cir. 2328.

6 [e] And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the Sons of Cush; Seba, and Ha-

[b] 1 Chron. i. 5, &c.—[c] Or, as some read it, *Rodanim*.—[d] Psa. lxxii. 10; Jer. ii. 10; xxv. 22; Zeph. ii. 11.—[e] 1 Chron. i. 8, &c.

Verse 2. *The sons of Japheth*] Japheth is supposed to be the same with the *Japetus* of the Greeks, from whom, in an extremely remote antiquity, that people were supposed to have derived their origin.

Gomer] Supposed by some to have peopled Galatia; so Josephus, who says that the *Galatians* were anciently named *Gomerites*. From him the *Cimmerians* or *Cimbrians* are supposed to have derived their origin. *Bochart* has no doubt that the *Phrygians* sprang from this person, and some of our principal commentators are of the same opinion.

Magog] Supposed by many to be the father of the *Scythians* and *Tartars*, or *Tatars*, as the word should be written; and in great Tartary many names are still found which bear such a striking resemblance to the *Gog* and *Magog* of the Scriptures, as to leave little doubt of their identity.

Madai] Generally supposed to be the progenitor of the *Medes*; but *Joseph Mede* makes it probable that he was rather the founder of a people in Macedonia called *Mædi*, and that Macedonia was formerly called *Emathia*, a name formed from *Ei*, an *island*, and *Madai*, because he and his descendants inhabited the maritime coast on the borders of the Ionian Sea. On this subject nothing certain can be advanced.

Javan] It is almost universally agreed that from him sprang the *Ionians*, of Asia Minor; but this name seems to have been anciently given to the *Macedonians*, *Achaians*, and *Bœotians*.

Tubal] Some think he was the father of the *Iberians*, and that a part at least of *Spain* was peopled by him and his descendants; and that *Meshech*, who is generally in Scripture joined with him, was the founder of the *Cappadocians*, from whom proceeded the *Muscovites*.

Tiras.] From this person, according to general consent, the *Thracians* derived their origin.

Verse 3. *Ashkenaz*] Probably gave his name to *Sacagena*, a very excellent province of Armenia. Pliny mentions a people called *Ascanitici*, who dwelt about the *Tanais* and the *Palus Mœotis*; and some suppose that from Ashkenaz the *Euxine Sea* derived its name, but others suppose that from him the Germans derived their origin.

Riphath] Or *Diphath*, the founder of the *Paphlagonians*, which were anciently called *Riphatæi*.

Togarmah.] The *Sauromates*, or inhabitants of Turcomania. See the reasons in *Calmet*.

Verse 4. *Elishah*] As *Javan* peopled a considerable part of *Greece*, it is in that region that we must seek for the settlements of his descendants; *Elishah* probably was the first who settled at *Elis*, in Peloponnesus.

Tarshish] He first inhabited *Cilicia*, whose capital anciently was the city of *Tarsus*, where the Apostle Paul was born.

Kittim] We have already seen that this name was rather the name of a *people* than of an *individual*: some think by *Kittim* Cyprus is meant: others, the isle of Chios; and others, the *Romans*; and others, the *Macedonians*.

Dodanim.] Or *Rodanim*, for the ד and ר may be easily mistaken for each other, because of their great similarity. Some suppose that this family settled at *Dodona* in Epirus; others at the isle of *Rhodes*; others, at the *Rhone* in France, the ancient name of which was *Rhodanus*, from the Scripture *Rodanim*.

Verse 5. *Isles of the Gentiles*] Europe, of which this is allowed to be a general epithet. Calmet supposes that it comprehends all those countries to which the Hebrews were obliged to go by sea, such as Spain, Gaul, Italy, Greece, and Asia Minor.

Every one after his tongue] This refers to the time posterior to the confusion of tongues and dispersion from *Babel*.

Verse 6. *Cush*] Who peopled the Arabic *nome* near the *Red Sea* in Lower Egypt. Some think the *Ethiopians* descended from him.

Mizraim] This family certainly peopled *Egypt*; and both in the East and in the West, Egypt is called *Mezr* and *Mezraim*.

Phut] Who first peopled an Egyptian *nome* or district, bordering on Libya.

Canaan.] He who first peopled the land so called, known also by the name of the *Promised Land*.

Verse 7. *Seba*] The founder of the Sabæans. There seem to be three different people of this name mentioned in this chapter, and a fourth in chap. xxv. 3.

Havilah] Supposed by some to mean the inhabitants of the country included within that branch of the river Pison which ran out of the Euphrates into the bay of Persia, and bounded Arabia Felix on the east.

Sabtah] Supposed by some to have first peopled an isle or peninsula called *Saphta*, in the Persian Gulf.

Raamah] Or *Ragmah*, for the word is pronounced both ways, because of the ע *ain*, which some make a vowel, and some a consonant. Ptolemy mentions a city called *Regma* near the Persian Gulf; it probably received its name from the person in the text.

Sabtechah] From the river called *Samidochus*, in Caramania; Bochart conjectures that the person in the text fixed his residence in that part.

A. M. cir. 1676. B. C. cir. 2328. vilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

A. M. cir. 1715. B. C. cir. 2289. 8 And Cush begat Nimrod; he began to be a mighty one in the earth.

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

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

A. M. cir. 1745. B. C. cir. 2259.

11 Out of that land [k] went forth Asshur, and builded Nineveh, and [l] the city Rehoboth, and Calah,

A. M. cir. 1760. B. C. cir. 2304.

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

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

14 And Pathrusim, and Casluhim, ([m] out of

[f] Jer. xvi. 16; Mic. vii. 2.——[g] Chap. vi. 11.——[h] Mic. v. 6. [i] Gr. *Babylon.*

[k] Or, *he went out* into *Assyria.*——[l] Or, *the streets of the city* [m] 1 Chron. i. 12.

Sheba] Supposed to have had his residence beyond the Euphrates, in the environs of Charran, Eden, &c.

Dedan.] Supposed to have peopled a part of Arabia, on the confines of Idumea.

Verse 8. *Nimrod*] Of this person little is known, as he is not mentioned except here and in 1 Chron. i. 10, which is evidently a copy of the text in Genesis. He is called a *mighty hunter before the Lord*; and from ver. 10, we learn that he founded a *kingdom* which included the cities *Babel, Erech, Accad, and Calneh, in the land of Shinar.* Though the words are not definite, it is very likely he was a very *bad man.* His name Nimrod comes from מרד *marad, he rebelled*; and the Targum, on 1 Chron. i. 10, says: *Nimrod began to be a mighty man in sin, a murderer of innocent men, and a rebel before the Lord.* The Jerusalem Targum says: "He was mighty in hunting (or in prey) and in sin before God, for he was a hunter of the children of men in their languages; and he said unto them, *Depart from the religion of Shem, and cleave to the institutes of Nimrad.*" The Targum of Jonathan ben Uzziel says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Syriac calls him *a warlike giant.* The word ציד *tsayid*, which we render *hunter*, signifies *prey*; and is applied in the Scriptures to the *hunting of men* by persecution, oppression, and tyranny. Hence it is likely that Nimrod, having acquired power, used it in tyranny and oppression; and by rapine and violence founded that domination which was the first distinguished by the name of a *kingdom* on the face of the earth. How many kingdoms have been founded in the same way, in various ages and nations from that time to the present! From the Nimrods of the earth, God deliver the world!

Mr. Bryant, in his Mythology, considers Nimrod as the principal instrument of the *idolatry* that afterwards prevailed in the family of Cush, and treats him as an *arch rebel and apostate.* Mr. Richardson, who was the determined foe of Mr. Bryant's whole system, asks, *Dissertation*, p. 405, "Where is the authority for these aspersions? They are nowhere to be discovered in the originals, in the *versions*, nor in the *paraphrases* of the sacred writings." If they are *not* to be found either in *versions* or *paraphrases* of the sacred writings, the above quotations are all *false.*

Verse 10. *The beginning of his kingdom was Babel*] בבל *babel* signifies *confusion*; and it seems to have been a very proper name for the commencement of a kingdom that appears to have been founded in *apostasy* from God, and to have been supported by *tyranny, rapine*, and *oppression.*

In the land of Shinar.] The same as mentioned chap. xi. 2. It appears that, as Babylon was built on the river Euphrates, and the tower of Babel was in the land of *Shinar*, consequently Shinar itself must have been in the southern part of Mesopotamia.

Verse 11. *Out of that land went forth Asshur*] The *marginal* reading is to be preferred here. *He*—Nimrod, *went out* into *Assyria and built Nineveh*; and hence Assyria is called the *land of Nimrod*, Mic. v. 6. Thus did this mighty hunter extend his dominions in every possible way. The city of Nineveh, the capital of Assyria, is supposed to have had its name from *Ninus*, the son of Nimrod; but probably Ninus and Nimrod are the same person. This city, which made so conspicuous a figure in the history of the world, is now called *Mossul*; it is an inconsiderable place, built out of the ruins of the ancient Nineveh.

Rehoboth, and Calah, &c.] Nothing certain is known concerning the situation of these places; conjecture is endless, and it has been amply indulged by learned men in seeking for *Rehoboth* in the *Birtha* of Ptolemy, *Calah* in *Calachine*, *Resen* in *Larissa*, *&c.*, *&c.*

Verse 13. *Mizraim begat Ludim*] Supposed to mean the inhabitants of the *Mareotis*, a canton in Egypt, for the name *Ludim* is evidently the name of a people.

Anamim] According to Bochart, the people who inhabited the district about the temple of Jupiter Ammon.

Lehabim] The *Libyans*, or a people who dwelt on the west of the Thebaid, and were called *Libyo-Egyptians.*

Naphtuhim] Even the conjecturers can scarcely fix a place for these people. Bochart seems inclined to place them in *Marmarica*, or among the Troglodytæ.

Verse 14. *Pathrusim*] The inhabitants of the *Delta*, in Egypt, according to the Chaldee paraphrase; but, according to Bochart, the people who inhabited the Thebaid, called *Pathros* in Scripture.

Casluhim] The inhabitants of *Colchis*: for almost all authors allow that Colchis was peopled from Egypt.

Philistim] The people called *Philistines*, the con-

A. M. cir. 1700. B. C. cir. 2304. whom came Philistim,) and Caphtorim.

15 And Canaan begat [n] Sidon his first-born, and Heth,

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

A. M. unknown. B. C. unknown. 17 And the Hivite, and the Arkite, and the Sinite,

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

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

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

21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born. A. M. unknown. B. C. unknown.

22 The [q] children of Shem; Elam, and Asshur, and [r] Arphaxad, and Lud, and Aram. A. M. cir. 1660. B. C. cir. 2344.

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

24 And Arphaxad begat [s] Salah [t]; and Salah begat Eber.

25 [u] And unto Eber were born two sons: the name of one *was* [v] Peleg, for in his days was the earth divided; and his brother's name *was* Joktan. A. M. 1757. B. C. 2247.

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

27 And Hadoram, and Uzal, and Diklah,

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[n] Heb. *Tzidon.*——[o] Chap. xiii. 12, 14, 15, 17; xv. 18–21; Num. xxxiv. 2–12; Josh. xii. 7, 8.——[p] Heb. *Azzah.*

[q] 1 Chron. i. 17, &c.——[r] Heb. *Arpachshad.*——[s] Heb. *Shelah.* [t] Chap. xi. 12.——[u] 1 Chron. i. 19.——[v] That is, *division.*

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stant plagues and frequent oppressors of the Israelites, whose history may be seen at large in the books of Samuel, Kings, &c.

Caphtorim.] Inhabitants of *Cyprus* according to Calmet.

Verse 15. *Sidon*] Who probably built the city of this name, and was the father of the *Sidonians.*

Heth] From whom came the Hittites, so remarkable among the Canaanitish nations.

Verse 16. *The Jebusite—Amorite, &c.*] Are well known as being the ancient inhabitants of Canaan, expelled by the children of Israel.

Verse 20. *These* are *the sons of Ham after their families*] No doubt all these were well known in the days of Moses, and for a long time after; but at this distance, when it is considered that the political state of the world has been undergoing almost incessant revolutions through all the intermediate portions of time, the impossibility of fixing their residences or marking their descendants must be evident, as both the *names* of the people and the *places* of their residences have been changed beyond the possibility of being recognized.

Verse 21. *Shem also, the father of all the children of Eber*] It is generally supposed that the *Hebrews* derived their name from *Eber* or *Heber*, son of Shem; but it appears much more likely that they had it from the circumstance of Abraham *passing over* (for so the word עבר *abar* signifies) the river Euphrates to come into the land of Canaan. See the history of Abraham, chap. xiv. 13.

Verse 22. *Elam*] From whom came the *Elamites*, near to the Medes, and whose chief city was *Elymais.*

Asshur] Who gave his name to a vast province (afterwards a mighty empire) called *Assyria.*

Arphaxad] From whom *Arrapachitis* in Assyria was named, according to some; or *Artaxata* in Armenia, on the frontiers of Media, according to others.

Lud] The founder of the *Lydians*, in Asia Minor; or of the *Ludim*, who dwelt at the confluence of the Euphrates and Tigris, according to *Arias Montanus.*

Aram.] The father of the *Arameans*, afterwards called *Syrians.*

Verse 23. *Uz*] Who peopled *Cœlosyria*, and is supposed to have been the founder of *Damascus.*

Hul] Who peopled a part of *Armenia.*

Gether] Supposed by Calmet to have been the founder of the *Itureans*, who dwelt beyond the Jordan, having Arabia Deserta on the east, and the Jordan on the west.

Mash.] Who inhabited mount *Masius* in Mesopotamia, and from whom the river *Mazeca*, which has its source in that mountain, takes its name.

Verse 24. *Salah*] The founder of the people of *Susiana.*

Eber.] See ver. 21. The Septuagint add *Cainan* here, with *one hundred and thirty* to the chronology.

Verse 25. *Peleg*] From פלג *palag*, to divide, because *in his days*, which is supposed to be about *one hundred* years after the flood, *the earth was divided* among the sons of Noah. Though some are of opinion that a *physical* division, and not a *political* one, is what is intended here, viz., a separation of continents and islands from the main land; the earthy parts having been united into one great continent previously to the days of Peleg. This opinion appears to me the most likely, for what is said, ver. 5, is spoken by way of *anticipation.*

Verses 26–30. *Joktan*] He had *thirteen* sons who *had their dwelling from Mesha unto Sephar, a mount of the east*, which places Calmet supposes to be mount *Masius*, on the west in *Mesopotamia*, and the mountains of the *Saphirs* on the east in Armenia, or of the *Tapyrs* farther on in Media.

In confirmation that all men have been derived from one family, let it be observed that there are many

A. M. cir. 1797. B. C. cir. 2207. 28 And Obal, and Abimael, and Sheba,

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

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

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations. A. M. cir. 1797. B. C. cir. 2207.

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

[w] Verse 1.

[x] Chap. ix. 19.

customs and usages, both sacred and civil, which have prevailed in all parts of the world; and that these could owe their origin to nothing but a general institution, which could never have existed, had not mankind been originally of the same blood, and instructed in the same common notions before they were dispersed. Among these usages may be reckoned, 1. The numbering by *tens*. 2. Their computing time by a cycle of *seven* days. 3. Their setting apart the *seventh* day for religious purposes. 4. Their use of *sacrifices, propitiatory* and *eucharistical*. 5. The consecration of *temples* and *altars*. 6. The institution of *sanctuaries* or places of refuge, and their privileges. 7. Their giving a *tenth* part of the produce of their fields, &c., for the use of the altar. 8. The custom of worshipping the Deity *bare-footed*. 9. Abstinence of the men from all sensual gratifications previously to their offering sacrifice. 10. The order of *priesthood* and its support. 11. The notion of legal pollutions, defilements, &c. 12. The universal tradition of a general deluge. 13. The universal opinion that the *rainbow* was a Divine *sign*, or *portent*, &c., &c. See *Dodd*.

The wisdom and goodness of God are particularly manifested in repeopling the earth by means of *three persons*, all of the same family, and who had witnessed that awful display of Divine justice in the destruction of the world by the flood, while themselves were preserved in the ark. By this very means the true religion was propagated over the earth; for the sons of Noah would certainly teach their children, not only the precepts delivered to their father by God himself, but also how in his justice he had brought the flood on the world of the ungodly, and by his merciful providence preserved *them* from the general ruin. It is on this ground alone that we can account for the uniformity and universality of the above traditions, and for the grand outlines of religious truth which are found in every quarter of the world. God has so done his marvellous works that they may be had in everlasting remembrance.

CHAPTER XI.

All the inhabitants of the earth, speaking one language and dwelling in one place, 1, 2, *purpose to build a city and a tower to prevent their dispersion,* 3, 4. *God confounds their language, and scatters them over the whole earth,* 5–9. *Account of the lives and families of the postdiluvian patriarchs. Shem,* 10, 11. *Arphaxad,* 12, 13. *Salah,* 14, 15. *Eber,* 16, 17. *Peleg,* 18, 19. *Ragau or Reu,* 20, 21. *Serug,* 22, 23. *Nahor,* 24, 25. *Terah and his three sons, Haran, Nahor, and Abram,* 26, 27. *The death of Haran,* 28. *Abram marries Sarai, and Nahor marries Milcah,* 29. *Sarai is barren,* 30. *Terah, Abram, Sarai, and Lot, leave Ur of the Chaldees, and go to Haran,* 31. *Terah dies in Haran, aged two hundred and five years,* 32.

A. M. cir. 1757. B. C. cir. 2247. AND the whole earth was of one [a] language, and of one [b] speech.

2 And it came to pass, as they journeyed [c] from the east, that they found a plain in the land of Shinar; and they dwelt there. A. M. cir. 1757. B. C. cir. 2247.

3 And [d] they said one to another, Go to, let

[a] Heb. *lip.*—[b] Heb. *words.*—[c] Or, *eastward*, as ch. xiii. 11; 2 Sam. vi. 2, with 1 Chron. xiii. 6.—[d] Heb. *a man said to his neighbour.*

NOTES ON CHAP. XI.

Verse 1. *The whole earth was of one language*] *The whole earth*—all mankind *was of one language*, in all likelihood the HEBREW; *and of one speech*—articulating the same words in the same way. It is generally supposed, that after the confusion mentioned in this chapter, the Hebrew language remained in the family of *Heber*. The proper names, and their significations given in the Scripture, seem incontestable evidences that the Hebrew language was the original language of the earth—the language in which God spake to man, and in which he gave the revelation of his will to Moses and the prophets. "It was used," says Mr. Ainsworth, "in all the world for *one thousand seven hundred and fifty-seven* years, till Phaleg, the son of Heber, was born, and the tower of Babel was in building *one hundred* years after the flood, Gen. x. 25; xi. 9. After this, it was used among the Hebrews or Jews, called therefore the *Jews' language*, Isa. xxxvi. 11, until they were carried captive into Baby-

A. M. cir. 1757. B. C. cir. 2247.

us make brick, and [e] burn them throughly. And they had brick for stone, and slime had they for mortar.

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

A. M. cir. 1757. B. C. cir. 2247.

[e] Heb. *burn them to a burning.*

[f] Deut. i. 28.

lon, where the holy tongue ceased from being commonly used, and the *mixed* Hebrew (or Chaldee) came in its place."

It cannot be reasonably imagined that the Jews lost the Hebrew tongue entirely in the seventy years of their captivity in Babylon; yet, as they were mixed with the Chaldeans, their children would of course learn that dialect, and to *them* the pure Hebrew would be unintelligible; and this probably gave rise to the necessity of explaining the *Hebrew* Scriptures in the *Chaldee* tongue, that the children might understand as well as their fathers. As we may safely presume the parents could not have forgotten the Hebrew, so we may conclude the children in general could not have learned it, as they did not live in an insulated state, but were mixed with the Babylonians. This conjecture removes the difficulty with which many have been embarrassed; one party supposing that the knowledge of the Hebrew language was lost during the Babylonish captivity, and hence the necessity of the Chaldee Targums to explain the Scriptures; another party insisting that this was impossible in so short a period as seventy years.

Verse 2. *As they journeyed from the east*] Assyria, Mesopotamia, and the country on the borders and beyond the Euphrates, are called the *east* in the sacred writings. Balaam said that the king of Moab had brought him *from the mountains of the east*, Num. xxiii. 7. Now it appears, from chap. xxii. 5, that Balaam dwelt at Pethor, on the river Euphrates. And it is very probable that it was from this country that the wise men came to adore Christ; for it is said they came *from the east* to Jerusalem, Matt. ii. 1. Abraham is said to have come *from the east* to Canaan, Isa. xli. 2; but it is well known that he came from *Mesopotamia* and *Chaldea*. Isaiah, xlvi. 11, represents Cyrus as coming *from the east* against Babylon. And the same prophet represents the Syrians as dwelling *eastward* of Jerusalem, chap. ix. 12: *The Syrians before*, מקדם *mikkedem, from the east*, the same word which Moses uses here. Daniel ix. 44, represents Antiochus as troubled at news received *from the east*; i. e. of a revolt in the eastern provinces, *beyond the Euphrates*.

Noah and his family, landing after the flood on one of the mountains of Armenia, would doubtless descend and cultivate the valleys: as they increased, they appear to have passed along the banks of the Euphrates, till, at the time specified here, they came to the plains of *Shinar*, allowed to be the most fertile country in the east. See *Calmet*. That *Babel* was built in the land of Shinar we have the authority of the sacred text to prove; and that *Babylon* was built in the same country we have the testimony of Eusebius, Præp. Evang. lib. ix., c. 15; and Josephus, Antiq., lib. i., c. 5.

Verse 3. *Let us make brick*] It appears they were obliged to make use of *brick*, as there was an utter scarcity of *stones* in that district; and on the same account they were obliged to use *slime*, that is, bitumen, (*Vulg.*) ασφαλτος, (*Septuagint*,) for *mortar*: so it appears they had neither common stone nor *lime-stone*; hence they had *brick* for stone, and *asphaltus* or *bitumen* instead of mortar.

Verse 4. *Let us build us a city and a tower*] On this subject there have been various conjectures. Mr. Hutchinson supposed that the design of the builders was to erect a *temple to the host of heaven*—the sun, moon, planets, &c.; and, to support this interpretation, he says וראשו בשמים *verosho bashshamayim* should be translated, not, *whose top* may reach *unto heaven*, for there is nothing for *may reach* in the Hebrew, but *its head* or summit *to the heavens*, i. e. to the heavenly bodies: and, to make this interpretation the more probable, he says that previously to this time the descendants of Noah were all agreed in *one form of religious worship*, (for so he understands ושפה אחת *vesaphah achath, and of one lip*,) i. e. according to him, they had *one litany*; and as God confounded their litany, they began to disagree in their religious opinions, and branched out into sects and parties, each associating with those of his own sentiment; and thus their tower or temple was left unfinished.

It is probable that their being *of one language and of one speech* implies, not only a *sameness* of language, but also a *unity* of sentiment and design, as seems pretty clearly intimated in ver. 6. Being therefore strictly united in all things, coming to the fertile plains of Shinar they proposed to settle themselves there, instead of spreading themselves over all the countries of the earth, according to the design of God; and in reference to this purpose they encouraged one another to build a *city* and a *tower*, probably a *temple*, to prevent their separation, "lest," say they, "we be scattered abroad upon the face of the whole earth:" but God, miraculously interposing, confounded or frustrated their rebellious design, which was inconsistent with his will; see Deut. xxxii. 8; Acts xvii. 26; and, partly by confounding their language, and disturbing their counsels, they could no longer keep in a united state; so that agreeing in nothing but the *necessity of separating*, they went off in different directions, and thus became scattered abroad upon the face of the earth. The Targums, both of *Jonathan ben Uzziel* and of *Jerusalem*, assert that the *tower* was for idolatrous worship; and that they intended to place an image on the top of the tower with a sword in its hand, probably to act as a talisman against their enemies. Whatever *their* design might have been, it is certain that this temple or tower was afterwards devoted to idolatrous purposes. Nebuchadnezzar repaired and beautified this tower, and it was dedicated to *Bel*, or the sun.

An account of this tower, and of the confusion of tongues, is given by several ancient authors. *Herodo-*

A. M. cir. 1757. B. C. cir. 2247.

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

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

A. M. cir. 1757 B. C. cir. 2247

[e] Chap. xviii. 21.——[h] Chap. ix. 19; Acts xvii. 26.

[i] Ver. 1.——[k] Psa. ii. 1.

tus saw the tower and described it. A *sybil*, whose oracle is yet extant, spoke both of it and of the confusion of tongues; so did *Eupolemus* and *Abydenus*. See *Bochart* Geogr. Sacr., lib. i., c. 13, edit. 1692. On this point Bochart observes that these things are taken from the Chaldeans, who preserve many remains of ancient facts; and though they often *add* circumstances, yet they are, in general, in some sort dependent on the text. 1. They say Babel was built by the *giants*, because Nimrod, one of the builders, is called in the Hebrew text גבור *gibbor*, a *mighty man*; or, as the Septuagint, γιγας, a *giant*. 2. These giants, they say, sprang from the earth, because, in Gen. x. 11, it is said, *He went*, מן הארץ ההיא *min haarets hahiv*, *out of that earth*; but this is rather spoken of *Asshur*, who was another of the Babel builders. 3. These giants are said to have waged war with the gods, because it is said of Nimrod, Gen. x. 9, *He was a mighty hunter before the Lord*; or, as others have rendered it, a *warrior and a rebel against the Lord*. See *Jarchi* in loco. 4. These giants are said to have raised a tower up to heaven, as if they had intended to have ascended thither. This appears to have been founded on "*whose top* may reach *to heaven*," which has been already explained. 5. It is said that the gods sent *strong winds* against them, which dispersed both them and their work. This appears to have been taken from the Chaldean history, in which it is said their dispersion was made *to the four winds of heaven*, בארבע רוחי שכיא *bearba ruchey shemaiya*, i. e. to the four quarters of the world. 6. And because the verb פוץ *phuts*, or נפץ *naphats*, used by Moses, signifies, not only to *scatter*, but also to *break to pieces*; whence *thunder*, Isa. xxx. 30, is called נפץ *nephets*, a breaking to pieces; hence they supposed the whole work was *broken to pieces* and overturned. It was probably from this disguised representation of the Hebrew text that the Greek and Roman poets took their fable of the giants waging war with the gods, and piling mountain upon mountain in order to scale heaven. See *Bochart* as above.

Verse 5. *And the Lord came down*] A lesson, says an ancient Jewish commentator, to magistrates to examine every evidence before they decree judgment and execute justice.

Verse 6. *The people is one, &c.*] From this, as before observed, we may infer, that as the people had the same language, so they had a unity of design and sentiment. It is very likely that the original language was composed of monosyllables, that each had a distinct *ideal* meaning, and only *one* meaning; as different acceptations of the same word would undoubtedly arise, either from compounding terms, or, when there were but few words in a language, using them by a different mode of pronunciation to express a variety of things. Where this simple monosyllabic language prevailed (and it must have prevailed in the first ages of the world) men would necessarily have *simple ideas*, and a corresponding *simplicity of manners*. The Chinese language is exactly such as this; and the Hebrew, if stripped of its vowel points, and its prefixes, suffixes, and postfixes separated from their combinations, so that they might stand by themselves, it would nearly answer to this character even in its present state. In order therefore to remove this unity of sentiment and design, which I suppose to be the necessary consequence of such a language, God confounded their language—caused them to articulate the same word differently, to affix different ideas to the same term, and perhaps, by transposing syllables and interchanging letters, form new terms and compounds, so that the mind of the speaker was apprehended by the hearer in a contrary sense to what was intended. This idea is not ill expressed by an ancient French poet, *Du Bartas*; and not badly, though rather *quaintly*, metaphrased by our countryman, Mr. Sylvester.

Some speak *between the teeth*, some in the *nose*,
Some in the *throat* their words do ill dispose.

"Bring me," quoth one, "a *trowel*, quickly, quick!"
One brings him up a *hammer*. "*Heave this brick*,"
Another bids; and then they *cleave a tree*;
"*Make fast this rope*," and then they *let it flee*.
One calls for *planks*, another *mortar* lacks;
They bear the first a *stone*, the last an *axe*.
One would have *spikes*, and him a *spade* they give;
Another asks a *saw*, and gets a *sieve*.
Thus crossly crost, they *prate* and *point* in vain;
What one hath *made* another *mars* again.

. . . . . .

These masons then, seeing the storm arrived
Of God's just wrath, all weak and heart-deprived,
Forsake their purpose, and, like frantic fools,
Scatter their stuff and tumble down their tools.

DU BARTAS.—*Babylon.*

I shall not examine how the different languages of the earth were formed. It certainly was not the work of a *moment*; different climates must have a considerable share in the formation of tongues, by their influence on the organs of speech. The invention of new arts and trades must give birth to a variety of terms and expressions. Merchandise, commerce, and the cultivation of the sciences, would produce their share; and different forms of government, modes of life, and means of instruction, also contribute their quota. The *Arabic*, *Chaldee*, *Syriac*, and *Æthiopic*, still bear the most striking resemblance to their parent, the Hebrew. Many others might be reduced to a common source, yet everywhere there is sufficient evidence of this confusion. The anomalies even in the most regular languages sufficiently prove this

T. follow the 11th chapter of Genesis



A. M. cir. 1757. B. C. cir. 2247.

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

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

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

A. M. 1658. B. C. 2346.

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

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. A. M. 2158. B. C. 1846.

12 And Arphaxad lived five and thirty years, [s] and begat Salah: A. M. 1693. B. C. 2311.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. A. M. 2096 B. C. 1908.

14 And Salah lived thirty years, and begat Eber: A. M. 1723. B. C. 2281.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. A. M. 2126. B. C. 1878.

16 [t] And Eber lived four and thirty years, and begat [u] Peleg: A. M. 1757. B. C. 2247.

17 And Eber lived after he begat Peleg four

[l] Chap. i. 26; Psa. ii. 4; Acts ii. 4, 5, 6.——[m] Chap. xlii. 23; Deut. xxviii. 49; Jer. v. 15; 1 Cor. xiv. 2, 11.——[n] Luke i. 51. [o] Chap. x. 25, 32.

[p] That is, *confusion*.——[q] Wisd. x. 5; 1 Cor. xiv. 23.——[r] Chap. x. 22; 1 Chron. i. 17.——[s] See Luke iii. 36.——[t] 1 Chron. i. 19. [u] Called, Luke iii. 35, *Phalec*.

Every language is confounded less or more but that of *eternal truth*. This is ever the same; in all countries, climates, and ages, the language of truth, like that God from whom it sprang, is unchangeable. It speaks in all tongues, to all nations, and in all hearts: "There is one GOD, the fountain of goodness, justice, and truth. MAN, thou art his creature, ignorant, weak, and dependent; but he is all-sufficient—hates nothing that he has made—loves *thee*—is able and willing to save *thee*; return to and depend on *him*, take his revealed will for thy law, submit to his authority, and accept eternal life on the terms proposed in his word, and thou shalt never perish nor be wretched." This language of truth all the ancient and modern Babel builders have not been able to confound, notwithstanding their repeated attempts. How have men toiled to make this language clothe their own ideas; and thus cause God to speak according to the pride, prejudice, and worst passions of men! But through a just judgment of God, the language of all those who have attempted to do this has been confounded, and the word of the Lord abideth for ever.

Verse 7. *Go to*] A form of speech which, whatever it might have signified formerly, now means nothing. The Hebrew הבה *habah* signifies *come, make preparation*, as it were for a journey, the execution of a purpose, &c. Almost all the versions understand the word in this way; the Septuagint have δευτε, the Vulgate *venite*, both signifying *come*, or *come ye*. This makes a very good sense, *Come, let us go down, &c.* For the meaning of these latter words see chap. i. 26, and xviii. 21.

Verse 9. *Therefore is the name of it called Babel*] בבל *babel*, from בל *bal*, to *mingle, confound, destroy*; hence *Babel*, from the mingling together and confounding of the projects and language of these descendants of Noah; and this confounding did not so much imply the producing new languages, as giving them a different method of pronouncing the same words, and leading them to affix different ideas to them.

Besides Mr. Hutchinson's opinion, (see on ver. 4,) there have been various conjectures concerning the purpose for which this tower was built. Some suppose it was intended to prevent the effects of another flood, by affording an asylum to the builders and their families in case of another general deluge. Others think that it was designed to be a grand city, the seat of government, in order to prevent a general dispersion. This God would not permit, as he had purposed that men should be dispersed over the earth, and therefore caused the means which they were using to prevent it to become the grand instrument of its accomplishment. Humanly speaking, the earth could not have been so speedily peopled, had it not been for this very circumstance which the counsel of man had devised to prevent it. Some say that these builders were divided into seventy-two nations, with seventy-two different languages; but this is an idle, unfounded tale.

Verse 10. *These* are *the generations of Shem*] This may be called the *holy family*, as from it sprang *Abraham, Isaac, Jacob*, the *twelve patriarchs, David, Solomon*, and all the great progenitors of the Messiah.

We have already seen that the Scripture chronology, as it exists in the Hebrew text, the Samaritan, the Septuagint, Josephus, and some of the fathers, is greatly embarrassed; and it is yet much more so in the various systems of learned and unlearned chronologists. For a full and rational view of this subject, into which the nature of these notes forbids me farther to enter, I must refer my reader to Dr. Hales's laborious work, "A New Analysis of Sacred Chronology," vol. ii., part 1, &c., in which he enters into the subject with a cautious but firm step; and, if he has not been able to remove all its difficulties, has thrown very considerable light upon most parts of it.

Verse 12. *And Arphaxad lived*] The Septuagint bring in here a second Cainan, with an addition of one hundred and thirty years. St. Luke follows the Septuagint, and brings in the same person in the same way,

A. M. 2187. B. C. 1817. hundred and thirty years, and begat sons and daughters.

A. M. 1787. B. C. 2217. 18 And Peleg lived thirty years, and begat Reu:

A. M. 1996. B. C. 2008. 19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

A. M. 1819. B. C. 2185. 20 And Reu lived two and thirty years, and begat [v] Serug:

A. M. 2026. B. C. 1978. 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

A. M. 1849. B. C. 2155. 22 And Serug lived thirty years, and begat Nahor:

A. M. 2049. B. C. 1955. 23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

A. M. 1878. B. C. 2126. 24 And Nahor lived nine and twenty years, and begat [w] Terah:

A. M. 1997. B. C. 2007. 25 And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and [x] begat Abram, Nahor, and Haran. A. M. 1948. B. C. 2056.

27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. A. M. 2008. B. C. 1996.

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

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [y] Sarai: and the name of Nahor's [z] wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

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

31 And Terah [b] took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from [c] Ur of the Chaldees, to go into [d] the land of Canaan; and they came unto Haran, and dwelt there. A. M. cir. 2078. B. C. cir. 1926.

32 And the days of Terah were two hundred and five years: and Terah died in Haran. A. M. 2083. B. C. 1921.

[v] Luke iii. 35, *Saruch.*——[w] Luke iii. 34, *Thara.*——[x] Josh. xxiv. 2; 1 Chron. i. 26.——[y] Chap. xvii. 15; xx. 12.——[z] Chap. xxii. 20.

[a] Chap. xvi. 1, 2; xviii. 11, 12.——[b] Chap. xii. 1.——[c] Neh. ix. 7; Judith v. 7; Acts vii. 4; Heb. xi. 8.——[d] Chap. x. 19; xxiv. 10; xxix. 4.

But the Hebrew text, both here and in 1 Chron. i., is perfectly silent on this subject, and the best chronologists have agreed in rejecting this as a spurious generation.

Verse 26. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.*] Haran was certainly the eldest son of Terah, and he appears to have been born when Terah was about seventy years of age, and his birth was followed in successive periods with those of *Nahor* his second, and *Abram* his *youngest* son. Many have been greatly puzzled with the account here, supposing because Abram is mentioned *first*, that therefore he was the *eldest* son of Terah: but he is only put first by way of *dignity*. An instance of this we have already seen, chap. v. 32, where Noah is represented as having *Shem*, *Ham*, and *Japheth* in this order of succession; whereas it is evident from other scriptures that *Shem* was the *youngest* son, who for dignity is named *first*, as Abram is here; and *Japheth* the *eldest*, named *last*, as *Haran* is here. Terah died two hundred and five years old, ver. 32; then Abram departed from Haran when seventy-five years old, chap. xii. 4; therefore Abram was born, not when his father Terah was seventy, but when he was one hundred and thirty.

When any case of dignity or pre-eminence is to be marked, then even the *youngest son* is set before all the rest, though contrary to the usage of the Scriptures in other cases. Hence we find *Shem*, the youngest son of Noah, always mentioned first; *Moses* is mentioned before his elder brother *Aaron*; and *Abram* before his two elder brethren *Haran* and *Nahor*. These observations are sufficient to remove all difficulty from this place.

Verse 29. *Milcah, the daughter of Haran*] Many suppose *Sarai* and *Iscah* are the same person under two different names; but this is improbable, as *Iscah* is expressly said to be the daughter of Haran, and *Sarai* was the daughter of Terah, and half sister of Abram.

Verse 31. *They went forth—from Ur of the Chaldees*] Chaldea is sometimes understood as comprising the whole of Babylonia; at other times, that province towards *Arabia Deserta*, called in Scripture *The land of the Chaldeans*. The capital of this place was *Babylon*, called in Scripture *The beauty of the Chaldees' excellency*, Isa. xiii. 19.

Ur appears to have been a city of some considerable consequence at that time in Chaldea; but *where* situated is not well known. It probably had its name *Ur* אוּר, which signifies *fire*, from the *worship* practised there. The learned are almost unanimously of opinion that the ancient inhabitants of this region were *ignicolists* or *worshippers of fire*, and in that place this sort of worship probably *originated*; and in honour of this element, the symbol of the Supreme Being, the whole *country*, or a particular *city* in it, might have had the name *Ur*. Bochart has observed that there is a place called *Ouri*, south of the Euphrates, in the way from Nisibis to the river Tigris. The Chaldees mentioned here had not this name in the time *of which* Moses *speaks*, but they were called so in the time *in which*

Moses *wrote*. *Chesed* was the son of Nahor, the son of Terah, chap. xxii. 22. From Chesed descended the *Chasdim*, whose language was the same as that of the *Amorites*, Dan. i. 4; ii. 4. These *Chasdim*, whence the Χαλδαῖοι, *Chaldeans*, of the *Septuagint*, *Vulgate*, and all later versions, afterwards settled on the south of the Euphrates. Those who dwelt in *Ur* were either priests or astronomers, Dan. ii. 10, and also idolaters, Josh. xxiv. 2, 3, 14, 15. And because they were much addicted to astronomy, and probably to judicial astrology, hence all astrologers were, in process of time, called *Chaldeans*, Dan. ii. 2–5.

The building of Babel, the confusion of tongues, and the first call of Abram, are *three* remarkable particulars in this chapter; and these led to the accomplishment of *three* grand and important *designs:* 1. The peopling of the whole earth; 2. The preservation of the true religion by the means of one family; and 3. The preservation of the line uncorrupted by which the Messiah should come. When God makes a discovery of himself by a particular revelation, it must begin in some particular *time*, and be given to some particular *person*, and in some particular *place*. *Where*, *when*, and to *whom*, are comparatively matters of small importance. It is God's gift; and his own wisdom must determine the *time*, the *person*, and the *place*. But if this be the case, have not others cause to complain because not thus favoured? Not at all, unless the favouring of the one *for a time* should necessarily cut off the others *for ever*. But this is not the case. Abram was first favoured; that *time*, that *country*, and that *person* were chosen by infinite wisdom, for *there* and *then* God chose to commence these mighty operations of Divine goodness. Isaac and Jacob also received the promises, the twelve patriarchs through their father, and the whole Jewish people through them. Afterwards the designs of God's endless mercy were more particularly unfolded; and the word, which seemed to be confined for two thousand years to the descendants of a single family, bursts forth on all hands, salvation is preached to the Gentiles, and thus in Abram's seed all the nations of the earth are blessed. Hence none can find fault, and none can have cause to complain; as the salvation which for a time *appeared* to be restricted to a few, is now on the authority of God, liberally offered to the whole human race!

CHAPTER XII.

God calls Abram to leave Haran and go into Canaan, 1; *promises to bless him, and through him all the families of the earth*, 2, 3. *Abram, Sarai, Lot, and all their household, depart for Canaan*, 4, 5; *pass through Sichem*, 6. *God appears to him, and renews the promise*, 7. *His journey described*, 8, 9. *On account of a famine in the land he is obliged to go into Egypt*, 10. *Fearing lest, on account of the beauty of his wife, the Egyptians should kill him, he desires her not to acknowledge that she is his wife, but* only *his sister*, 11–13. *Sarai, because of her beauty, is taken into the palace of Pharaoh, king of Egypt, who is very liberal to Abram on her account*, 14–16. *God afflicts Pharaoh and his household with grievous plagues on account of Sarai*, 17. *Pharaoh, on finding that Sarai was Abram's wife, restores her honourably, and dismisses the patriarch with his family and their property*, 18–20.

A. M. 2083. B. C. 1921. NOW the [a] LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: A. M. 2083. B. C. 1921.

2 [b] And I will make of thee a great nation,

[a] Chap. xv. 7; Neh. ix. 7; Isa. xli. 2; Acts vii. 3; Heb. xi. 8.

[b] Chapter xvii. 6; xviii. 18; Deut. xxvi. 5; 1 Kings iii. 8.

NOTES ON CHAP. XII.

Verse 1. *Get thee out of thy country*] There is great dissension between commentators concerning the *call* of Abram; some supposing he had *two* distinct calls, others that he had but *one*. At the conclusion of the preceding chapter, ver. 31, we find Terah and all his family leaving Ur of the Chaldees, in order to go to Canaan. This was, no doubt, in consequence of some Divine admonition. While resting at Haran, on their road to Canaan, Terah died, chap. xi. 32; and then God repeats his call to Abram, and orders him to proceed to Canaan, chap. xii. 1.

Dr. Hales, in his Chronology, contends for *two* calls: "The first," says he, "is omitted in the Old Testament, but is particularly recorded in the New, Acts vii. 2–4: *The God of glory appeared to our father Abraham while he was* (at Ur of the Chaldees) *in Mesopotamia*, BEFORE HE DWELT IN CHARRAN; *and said unto him, Depart from thy land, and from thy kindred, and come into the land* (γην, *a land*) *which I will show thee*. Hence it is evident that God *had* called Abram *before* he came to Haran or Charran." The SECOND CALL is recorded only in this chapter: "The Lord said (not HAD said) unto Abram, Depart from *thy land*, and from *thy kindred*, and from *thy father's house*, unto THE LAND, הארץ HA-*arets*, (Septuagint, ΤΗΝ γην,) which I will show thee." "The difference of the two calls," says Dr. Hales, "more carefully translated from the originals, is obvious: in the former the *land* is *indefinite*, which was designed only for a *temporary* residence; in the latter it is *definite*, intimating his abode. A third condition is also annexed to the latter, that Abram shall now separate himself from *his father's house*, or leave his brother Nahor's family behind at Charran. This call Abram obeyed, still *not knowing whither he was going*, but trusting implicitly to the Divine guidance."

Thy kindred] Nahor and the different branches

A. M. 2083. B. C. 1921.

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

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

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

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

A. M. 2083. B. C. 1921.

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

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

[c] Chap. xxiv. 35.——[d] Chap. xxviii. 4; Gal. iii. 14.——[e] Chap. xxvii. 29; Exod. xxiii. 22; Num. xxiv. 9.——[f] Chap. xviii. 18; xxii. 18; xxvi. 4; Psa. lxxii. 17; Acts iii. 25; Gal. iii. 8.

[g] Chap. xiv. 14.——[h] Chap. xi. 31.——[i] Heb. xi. 9.——[k] Deut. xi. 30; Judg. vii. 1.——[l] Chap. x. 18, 19; xiii. 7.——[m] Chap. xvii. 1.——[n] Chap. xiii. 15; xvii. 8; Psa. cv. 9, 11.——[o] Chap. xiii. 4.

of the family of Terah, Abram and Lot excepted. That Nahor went with Terah and Abram as far as Padan-Aram, in Mesopotamia, and settled there, so that it was afterwards called *Nahor's city*, is sufficiently evident from the ensuing history, see chap. xxv. 20; xxiv. 10, 15; and that the same land was *Haran*, see chap. xxviii. 2, 10, and *there* were Abram's *kindred* and *country* here spoken of, chap. xxiv. 4.

Thy father's house] Terah being now dead, it is very probable that the family were determined to go no farther, but to settle at Charran; and as Abram might have felt inclined to stop with them in this place, hence the ground and necessity of the *second call* recorded here, and which is introduced in a very remarkable manner; לך לך *lech lecha*, GO FOR THYSELF. If none of the family will accompany thee, yet go for thyself unto THAT LAND *which I will show thee*. God does not tell him *what* land it is, that he may still cause him to walk by faith and not by sight. This seems to be particularly alluded to by Isaiah, chap. xli. 2: *Who raised up the righteous man* (Abram) *from the east, and called him to his foot*; that is, to *follow implicitly* the Divine direction. The apostle assures us that in all this Abram had spiritual views; he looked for a better country, and considered the land of promise only as typical of the heavenly inheritance.

Verse 2. *I will make of thee a great nation*] i. e., The Jewish people; *and make thy name great*, alluding to the change of his name from *Abram*, a high father, to *Abraham*, the father of a multitude.

Verse 3. *In thee*] In thy posterity, in the *Messiah*, who shall spring from thee, shall all families of the earth be blessed; for as he shall take on him human nature from the posterity of Abraham, he shall taste death for every man, his Gospel shall be preached throughout the world, and innumerable blessings be derived on all mankind through his *death* and *intercession*.

Verse 4. *And Abram was seventy and five years old*] As Abram was now seventy-five years old, and his father Terah had just died, at the age of two hundred and five, consequently Terah must have been one hundred and thirty when Abram was born; and the seventieth year of his age mentioned Gen. xi. 26, was the period at which *Haran*, not *Abram*, was born. See on the preceding chapter.

Verse 5. *The souls that they had gotten in Haran*] This may apply either to the persons who were employed in the service of Abram, or to the persons he had been the instrument of converting to the knowledge of the true God; and in this latter sense the Chaldee paraphrasts understood the passage, translating it, *The souls of those whom they proselyted in Haran.*

They went forth to go into the land of Canaan] A good land, possessed by a bad people, who for their iniquities were to be expelled, see Lev. xviii. 25. And this land was made a type of the kingdom of God. Probably the whole of this transaction may have a farther meaning than that which appears in the letter. As Abram left his own country, father's house, and kindred, took at the command of God a journey to this promised land, nor ceased till he arrived in it; so should we cast aside every weight, come out from among the workers of iniquity, set out for the kingdom of God, nor ever rest till we reach the heavenly country. How many set out for the kingdom of heaven, make good progress for a time in their journey, but halt before the race is finished! Not so Abram; *he went forth to go into the land of Canaan, and into the land of Canaan he came.* Reader, go thou and do likewise.

Verse 6. *The plain of Moreh.*] אלון *elon* should be translated *oak*, not *plain*; the Septuagint translate την δρυν την ὑψηλην, *the lofty oak*; and it is likely the place was remarkable for a grove of those trees, or for one of a stupendous height and bulk.

The Canaanite was then in the land.] This is thought to be an interpolation, because it is supposed that these words must have been written *after* the Canaanites were expelled from the land by the Israelites under Joshua; but this by no means follows. All that Moses states is simply that, at the time in which Abram passed through Sichem, the land was inhabited by the descendants of Canaan, which was a perfectly possible case, and involves neither a contradiction nor absurdity. There is no rule of criticism by which these words can be produced as an evidence of interpolation or incorrectness in the statement of the sacred historian. See this mentioned again, chap. xiii. 7.

Verse 7. *The Lord appeared*] In what way this appearance was made we know not; it was probably by the great angel of the covenant, Jesus the Christ

A. M. 2083. B. C. 1921. 8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and [p] called upon the name of the LORD.

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

A. M. cir. 2084. B. C. cir. 1920. 10 And there was [s] a famine in the land; and Abram [t] went down into Egypt to sojourn there, for the famine *was* [u] grievous in the land.

11 And it came to pass, when A. M. cir. 2084. B. C. cir. 1920. he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* [v] a fair woman to look upon:

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

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

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[p] Chap. xiii. 4.——[q] Heb. *in going and journeying.*——[r] Chap. xiii. 3.——[s] Chap. xxvi. 1.——[t] Psa. cv. 13.

[u] Chap. xliii. 1.——[v] Ver. 14; chap. xxvi. 7.——[w] Chap. xx. 11; xxvi. 7.——[x] Chap. xx. 5, 13; see chap. xxvi. 7.

The appearance, whatsoever it was, perfectly satisfied Abram, and proved itself to be supernatural and Divine. It is worthy of remark that Abram is the *first* man to whom God is said to have *shown* himself or *appeared*: 1. In *Ur* of the *Chaldees*, Acts vii. 2; and 2. At the *oak of Moreh*, as in this verse. As מורה *Moreh* signifies a *teacher*, probably this was called the *oak of Moreh* or *the teacher*, because God manifested himself here, and *instructed* Abram concerning the future possession of that land by his posterity, and the dispensation of the mercy of God to all the families of the earth through the promised Messiah. See on chap. xv. 7.

Verse 8. *Beth-el*] The place which was afterwards called *Beth-el* by Jacob, for its first name was *Luz*. See chap. xxviii. 19. בית אל *beith El* literally signifies *the house of God.*

And pitched his tent—and—builded an altar unto the Lord] Where Abram has a *tent*, there God must have an ALTAR, as he well knows there is no safety but under the Divine protection. How few who build houses ever think on the propriety and necessity of building an altar to their Maker! The house in which the worship of God is not established cannot be considered as under the Divine protection.

And called upon the name of the Lord.] Dr. Shuckford strongly contends that קרא בשם *kara beshem* does not signify to *call* ON *the name*, but to *invoke* IN *the name*. So Abram *invoked Jehovah in* or *by the name of Jehovah*, who had appeared to him. He was taught even in these early times to approach God through a Mediator; and that Mediator, since manifested in the flesh, was known by the name Jehovah. Does not our Lord allude to such a discovery as this when he says, *Abraham rejoiced to see my day; and he saw it, and was glad?* John viii. 56. Hence it is evident that he was informed that the Christ should be born of his seed, that the nations of the world should be blessed through him; and is it then to be wondered at if he invoked God in the name of this great Mediator?

Verse 10. *There was a famine in the land*] Of Canaan. This is the first famine on record, and it prevailed in the most fertile land then under the sun; and why? God made it desolate for the wickedness of those who dwelt in it.

Went down into Egypt] He felt himself a stranger and a pilgrim, and by his unsettled state was kept in mind of the city that hath foundations that are permanent and stable, whose builder is the living God. See Heb. xi. 8, 9.

Verse 11. *Thou* art *a fair woman to look upon*] Widely differing in her *complexion* from the swarthy Egyptians, and consequently more likely to be coveted by them. It appears that Abram supposed they would not scruple to take away the life of the husband in order to have the undisturbed possession of the wife. The age of Sarai at this time is not well agreed on by commentators, some making her *ninety*, while others make her only *sixty-five*. From chap. xvii. 17, we learn that Sarai was ten years younger than Abram, for she was but *ninety* when he was *one hundred*. And from ver. 4 of chap. xii. we find that Abram was *seventy-five* when he was called to leave Haran and go to Canaan, at which time Sarai could be only *sixty five*; and if the transactions recorded in the preceding verses took place in the course of that year, which I think possible, consequently Sarai was but *sixty-five*; and as in those times people lived much longer, and *disease* seems to have had but a very contracted influence, women and men would necessarily arrive more slowly at a state of perfection, and retain their vigour and complexion much longer, than in later times. We may add to these considerations that *strangers* and *foreigners* are more coveted by the licentious than those who are *natives*. This has been amply illustrated in the West Indies and in America, where the *jetty, monkey-faced* African women are preferred to the elegant and beautiful Europeans! To this subject a learned British traveller elegantly applied those words of Virgil, Ecl. ii., ver. 18:—

Alba ligustra cadunt, vaccinia nigra leguntur.

White lilies lie *neglected* on the plain,
While *dusky hyacinths* for *use* remain. DRYDEN.

Verse 13. *Say, I pray thee, thou* art *my sister*] Abram did not wish his wife to tell a *falsehood*, but he wished her to suppress a part of the *truth*. From chap. xx. 12, it is evident she was his *step-sister*, i. e., his sister by his *father*, but by a different *mother*. Some suppose Sarai was the daughter of Haran, and

A. M. cir. 2084. B. C. cir. 1920.

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

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

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

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

A. M. cir. 2084. B. C. cir. 1920.

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

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

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

[y] Chap. xxxix. 7; Matt. v. 28.——[z] Chap. xx. 2.——[a] Chap. xx. 14.

[b] Chap. xx. 18; 1 Chron. xvi. 21; Psa. cv. 14; Heb. xiii.
[c] Chap. xx. 9; xxvi. 10.——[d] Prov. xxi. 1.

consequently the *grand-daughter* of *Terah:* this opinion seems to be founded on chap. xi. 29, where *Iscah* is thought to be the same with Sarai, but the supposition has not a sufficiency of probability to support it.

Verse 15. *The woman was taken into Pharaoh's house.*] *Pharaoh* appears to have been the common appellative of the Cuthite shepherd kings of Egypt, who had conquered this land, as is conjectured, about seventy-two years before this time. The word is supposed to signify *king* in the ancient Egyptian language. If the meaning be sought in the Hebrew, the root פרע *para* signifies *to be free* or *disengaged*, a name which such *freebooters* as the Cuthite shepherds might naturally assume. All the kings of Egypt bore this name till the commencement of the Grecian monarchy, after which they were called *Ptolemies*.

When a woman was brought into the seraglio or haram of the eastern princes, she underwent for a considerable time certain purifications before she was brought into the king's presence. It was in this *interim* that God *plagued Pharaoh and his house with plagues*, so that Sarai was restored before she could have been taken to the bed of the Egyptian king.

Verse 16. *He had sheep, and oxen, &c.*] As some of these terms are liable to be confounded, and as they frequently occur, especially in the Pentateuch, it may be necessary to consider and fix their meaning in this place.

SHEEP; צאן *tson*, from *tsaan*, to be *plentiful* or *abundant*; a proper term for the eastern sheep, which almost constantly bring forth *twins*, Cant. iv. 2, and sometimes *three* and even *four* at a birth. Hence their great fruitfulness is often alluded to in the Scripture. See Psa. lxv. 13; cxliv. 13. But under this same term, which almost invariably means a *flock*, both *sheep* and *goats* are included. So the Romans include *sheep*, *goats*, and *small cattle* in general, under the term PECUS *pecoris*; so likewise they do larger cattle under that of PECUS *pecudis*.

OXEN; בקר *bakar*, from the root, to *examine*, *look out*, because of the full, broad, steady, unmoved look of most animals of the *bovine* kind; and hence the *morning* is termed *boker*, because of the light springing out of the east, and *looking out* over the whole of the earth's surface.

HE-ASSES; חמרים *chamorim*, from חמר *chamar*, to be *disturbed*, *muddy*; probably from the dull, stupid appearance of this animal, as if it were always affected with melancholy. *Scheuchzer* thinks the *sandy-coloured* domestic Asiatic ass is particularly intended. The word is applied to *asses* in general, though most frequently restrained to those of the *male kind*.

SHE-ASSES; אתנת *athonoth*, from אתן *ethan*, strength, probably the *strong animal*, as being superior in muscular force to every other animal of its size. Under this term both the male and female are sometimes understood.

CAMELS; גמלים *gemallim*, from גמל *gamal*, to *recompense*, *return*, *repay*; so called from its resentment of injuries, and revengeful temper, for which it is proverbial in the countries of which it is a native. On the animals and natural history in general, of the Scriptures, I must refer to the *Hierozoicon* of BOCHART, and the *Physica Sacra* of SCHEUCHZER. The former is the most learned and accurate work, perhaps, ever produced by one man.

From this enumeration of the riches of Abram we may conclude that this patriarch led a pastoral and itinerant life; that his *meat* must have chiefly consisted in the flesh of clean animals, with a sufficiency of pulse for bread; that his chief *drink* was their *milk*; his clothing, their *skins*; and his beasts of burden, *asses* and *camels*; (for as yet we read of no *horses*;) and the ordinary employment of his servants, to take care of the flocks, and to serve their master. Where the patriarchs became resident for any considerable time, they undoubtedly cultivated the ground to produce grain.

Verse 17. *The Lord plagued Pharaoh*] What these plagues were we know not. In the parallel case, chap. xx. 18, all the females in the family of Abimelech, who had taken Sarah in nearly the same way, were made barren; possibly this might have been the case here; yet much more seems to be signified by the expression *great plagues*. Whatever these plagues were, it is evident they were understood by Pharaoh as proofs of the disapprobation of God; and, consequently, even at this time in Egypt there was some knowledge of the primitive and true religion.

Verse 20. *Commanded* his *men concerning him*] Gave particular and strict orders to afford Abram and his family every accommodation for their journey; for,

having received a great increase of cattle and servants, it was necessary that he should have the favour of the king, and his permission to remove from Egypt with so large a property; hence, a particular charge is given to the officers of Pharaoh to treat him with respect, and to assist him in his intended departure.

The weighty and important contents of this chapter demand our most attentive consideration. Abram is a *second time* called to leave his country, kindred, and father's house, and go to a place he knew not. Every thing was apparently against him but the voice of God. This to Abram was sufficient; he could trust his Maker, and knew he could not do wrong in following his command. He is therefore proposed to us in the Scriptures as a pattern of faith, patience, and loving obedience. When he received the call of God, he spent no time in useless reasonings about the call itself, his family circumstances, the difficulties in the way, &c., &c. He was *called*, and he *departed*, and this is all we hear on the subject. *Implicit faith* in the promise of God, and *prompt obedience* to his commands, become us, not only as his *creatures*, but as *sinners* called to separate from evil workers and wicked ways, and travel, by that faith which worketh by love, in the way that leads to the paradise of God.

How greatly must the faith of this blessed man have been tried, when, coming to the very land in which he is promised so much blessedness, he finds instead of plenty a *grievous famine!* Who in his circumstances would not have gone back to his own country, and kindred! Still he is not stumbled; prudence directs him to turn aside and go to Egypt, till God shall choose to remove this famine. Is it to be wondered at that, in this *tried* state, he should have serious apprehensions for the safety of his life! Sarai, his affectionate wife and faithful companion, he supposes he shall lose; her beauty, he suspects, will cause her to be desired by men of power, whose will he shall not be able to resist. If he appear to be her *husband*, his death he supposes to be certain; if she pass for his *sister*, he may be well used on her account; he will not *tell a lie*, but he is tempted to *prevaricate* by suppressing a *part* of the truth. Here is a weakness which, however we may be inclined to pity and excuse it, we should never imitate. It is recorded with its own condemnation. He should have risked all rather than have prevaricated. But how could he think of lightly giving up *such a wife?* Surely he who would not risk his life for the protection and safety of a good wife, is not worthy of one. Here his faith was deficient. He still credited the *general promise*, and acted on that faith in reference to *it*; but he did not use his faith in reference to *intervening circumstances*, to which it was equally applicable. Many trust God for their *souls* and *eternity*, who do not trust in him for their *bodies* and for *time*. To him who follows God fully in simplicity of heart, every thing must ultimately succeed. Had Abram and Sarai simply passed for *what they were*, they had incurred no danger; for God, who had obliged them to go to Egypt, had prepared the way before them. Neither Pharaoh nor his courtiers would have noticed the woman, had she appeared to be the *wife* of the *stranger* that came to sojourn in their land. The issue sufficiently proves this. Every ray of the light of truth is an emanation from the holiness of God, and awfully sacred in his eyes. Considering the subject thus, a pious ancient spoke the following words, which refiners in prevarication have deemed by much *too strong*: "I would not," said he, "tell a lie to save the souls of the whole world." Reader, be on thy guard; thou mayest fall by comparatively small matters, while resolutely and successfully resisting those which require a giant's strength to counteract them. In every concern God is necessary; seek him for the *body* and for the *soul*; and do not think that any thing is too small or insignificant to interest him that concerns thy present or eternal peace.

CHAPTER XIII.

Abram and his family return out of Egypt to Canaan, 1, 2. *He revisits Beth-el, and there invokes the Lord*, 3, 4. *In consequence of the great increase in the flocks of Abram and Lot, their herdmen disagree; which obliges the patriarch and his nephew to separate*, 5–9. *Lot being permitted to make his choice of the land, chooses the plains of Jordan*, 10, 11, *and pitches his tent near to Sodom, while Abram abides in Canaan*, 12 *Bad character of the people of Sodom*, 13. *The Lord renews his promise to Abram*, 14–17. *Abram removes to the plains of Mamre, near Hebron, and builds an altar to the Lord*, 18.

A. M. cir. 2086. B. C. cir. 1918. AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, [a] into the south.

2 [b] And Abram *was* very rich in cattle, in silver, and in gold. A. M. cir. 2086. B. C. cir. 1918.

[a] Chap. xii. 9.

[b] Chap. xxiv. 35; Psa. cxii. 3; Prov. x. 22.

NOTES ON CHAP. XIII.

Verse 1. *Abram went up out of Egypt—into the south.*] Probably the south of *Canaan*, as in leaving Egypt he is said to come *from the south*, ver. 3, for the southern part of the promised land lay north-east of Egypt.

Verse 2. *Abram* was *very rich*] The property of these patriarchal times did not consist in *flocks* only, but also in *silver* and *gold*; and in all these respects Abram was כבד מאד *cabed meod*, exceeding rich. Josephus says that a part of this property was acquired by teaching the Egyptians arts and sciences. Thus

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

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

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

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

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

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

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

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

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

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

13 But the men of Sodom [t] *were* wicked and [u] sinners before the LORD exceedingly.

[c] Chap. xii. 8, 9.——[d] Chap. xii. 7, 8.——[e] Psa. cxvi. 17. [f] Chap. xxxvi. 7.——[g] Chap. xxvi. 20.——[h] Chap. xii. 6. [i] 1 Cor. vi. 7.——[k] Heb, *men brethren*; see chap. xi. 27, 31; Exod. ii. 13; Psa. cxxxiii. 1; Acts vii. 26.——[l] Chap. xx. 15; xxxiv. 10.——[m] Rom. xii. 18; Heb. xii. 14; James iii. 17.

[n] Chap. xix. 17; Deut. xxxiv. 3; Psa. cvii. 34.——[o] Chapter xix. 24, 25.——[p] Chap. ii. 10; Isa. li. 3.——[q] Chap. xiv. 2, 8; xix. 22.——[r] Chap. xix. 29.——[s] Chap. xiv. 12; xix. 1; 2 Pet. ii. 7, 8.——[t] Chap. xviii. 20; Ezek. xvi. 49; 2 Pet. ii. 7, 8. [u] Chap. vi. 11.

did God fulfil his promises to him, by protecting and giving him a great profusion of temporal blessings, which were to him signs and pledges of spiritual things.

Verse 3. *Beth-el*] See chap. 8.

Verse 6. *Their substance was great*] As their families increased, it was necessary their flocks should increase also, as from those flocks they derived their clothing, food, and drink. Many also were offered in sacrifice to God.

They could not dwell together] 1. Because their flocks were great. 2. Because the Canaanites and the Perizzites had already occupied a considerable part of the land. 3. Because there appears to have been *envy* between the herdmen of Abram and Lot. To prevent disputes among them, that might have ultimately disturbed the peace of the two families, it was necessary that a separation should take place.

Verse 7. *The Canaanite and the Perizzite dwelled then in the land.*] That is, they were *there* at the time Abram and Lot came to fix their tents in the land. See on chap. xii. 6.

Verse 8. *For we be brethren.*] We are of the same family, worship the same God in the same way, have the same promises, and look for the same end. Why then should there be strife? If it appear to be unavoidable from our present situation, let that situation be instantly changed, for no secular advantages can counterbalance the loss of peace.

Verse 9. *Is not the whole land before thee?*] As the patriarch or head of the family, Abram, by prescriptive right, might have *chosen* his own portion first, and *appointed* Lot his; but intent upon peace, and feeling pure and parental affection for his nephew, he permitted him to make his choice first.

Verse 10. *Like the land of Egypt, as thou comest unto Zoar.*] There is an obscurity in this verse which *Houbigant* has removed by the following translation: *Ea autem, priusquam Sodomam Gomorrhamque Dominus delerit, erat, qua itur Segor, tota irrigua, quasi hortus Domini, et quasi terra Ægypti.* "But before the Lord had destroyed Sodom and Gomorrah, it was, as thou goest to Zoar, well watered, like the garden of the Lord, and like the land of Egypt." As paradise was watered by the four neighbouring streams and as Egypt was watered by the annual overflowing of the Nile; so were the plains of the Jordan, and all the land on the way to Zoar, well watered and fertilized by the overflowing of the Jordan.

Verse 11. *Then Lot chose him all the plain*] A little civility or good breeding is of great importance in the concerns of life. Lot either had none, or did not profit by it. He certainly should have left the choice to the patriarch, and should have been guided by his counsel; but he took his *own* way, trusting to his own judgment, and guided only by the sight of his eyes: *he beheld all the plain of Jordan, that it was well watered*, &c.; so he chose the *land*, without considering the character of the *inhabitants*, or what advantages or disadvantages it might afford him in spiritual things. This choice, as we shall see in the sequel, had nearly proved the ruin of his body, soul, and family.

Verse 13. *The men of Sodom were wicked*] רָעִים *raim*, from רָעַע *ra*, *to break in pieces*, *destroy*, and

A. M. cir. 2087
B. C. cir. 1917

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

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

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

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

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

[v] Ver. 11.——[w] Chap. xxviii. 14.——[x] Chap. xii. 7; xv. 18; xvii. 8; xxiv. 7; xxvi. 4; Num. xxxiv. 12; Deut. xxxiv. 4; Acts vii. 5.——[y] 2 Chron. xx. 7; Psa. xxxvii. 22, 29; cxii. 2. [z] Chap. xv. 5; xxii. 17; xxvi. 4; xxviii. 14; xxxii. 12; Exod. xxxii. 13; Num. xxiii. 10; Deut. i. 10; 1 Kings iv. 20; 1 Chron. xxvii. 23; Isa. xlviii. 19; Jer. xxxiii. 22; Rom. iv. 16, 17, 18; Heb. xi. 12.——[a] Chap. xiv. 13.——[b] Heb. *plains* ——[c] Chapter xxxv. 27; xxxvii. 14.

afflict; meaning persons who broke the established order of things, destroyed and confounded the distinctions between right and wrong, and who afflicted and tormented both themselves and others. *And sinners,* חטאים *chattaim,* from חטא *chata, to miss the mark, to step wrong, to miscarry;* the same as ἁμαρτανω in Greek, from *a, negative,* and μαρτω, *to hit a mark;* so a *sinner* is one who is ever aiming at happiness and constantly missing his mark; because, being *wicked*—radically evil within, every affection and passion depraved and out of order, he seeks for happiness where it never can be found, in worldly honours and possessions, and in sensual gratifications, the end of which is disappointment, affliction, vexation, and ruin. Such were the companions Lot must have in the *fruitful land he had chosen.* This, however, amounts to no more than the common character of sinful man; but the people of Sodom were *exceedingly sinful and wicked before,* or against, *the Lord*—they were sinners of no common character; they excelled in unrighteousness, and soon filled up the measure of their iniquities. See chap. xix.

Verse 14. *The Lord said unto Abram*] It is very likely that the angel of the covenant appeared to Abram in *open day,* when he could take a distinct view of the length and the breadth of this good land. The revelation made chap. xv. 5, was evidently made in the *night;* for then he was called to number the *stars,* which could not be seen but in the night season: here he is called on to *number the dust of the earth,* ver. 16, which could not be seen but in the *day-light.*

Verse 15. *To thee will I give it, and to thy seed for ever.*] This land was given to Abram, that it might lineally and legally descend to his posterity; and though Abram himself cannot be said to have possessed it, Acts vii. 5, yet it was the gift of God to him in behalf of his seed; and this was always the design of God, not that Abram *himself* should possess it, but that his posterity should, till the manifestation of Christ in the flesh. And this is chiefly what is to be understood by the words *for ever,* אד עולם *ad olam,* to the end of the present dispensation, and the commencement of the new. עולם *olam* means either ETERNITY, which implies the *termination* of all *time* or *duration,* such as is measured by the celestial luminaries; or a *hidden, unknown period,* such as includes a *completion* or *final termination* of a particular *era, dispensation,* &c.; therefore the first is its *proper* meaning, the latter its *accommodated* meaning. See the note on chap. xvii. 7; xxi. 33.

Verse 18. *Abram removed* his *tent*] Continued to travel and pitch in different places, till at last he fixed his tent in the *plain,* or *by the oak, of Mamre,* see chap. xii. 6, *which is in Hebron;* i. e., the district in which Mamre was situated *was called Hebron.* Mamre was an Amorite then living, with whom Abram made a league, chap. xiv. 13; and the oak probably went by his name, because he was the possessor of the ground. *Hebron* is called *Kirjath-arba,* chap. xxiii. 2; but it is very likely that *Hebron* was its primitive name, and that it had the above appellation from being the residence of *four* gigantic or powerful Anakim, for *Kirjath-arba* literally signifies the *city of the four;* see the note on chap. xxiii. 2

Built there an altar unto the Lord.] On which he offered sacrifice, as the word מזבח *mizbach,* from זבח *zabach, to slay,* imports.

THE increase of riches in the family of Abram must, in the opinion of many, be a source of felicity to them. If earthly possessions could produce happiness, it must be granted that they had now a considerable share of it in their power. But *happiness* must have its seat in the *mind,* and, like *that,* be of a *spiritual* nature; consequently earthly goods cannot give it; so far are they from either producing or procuring it, that they always engender care and anxiety, and often strifes and contentions. The peace of this amiable family had nearly been destroyed by the largeness of their possessions. To prevent the most serious misunderstandings, Abram and his nephew were obliged to separate. He who has much in general wishes to have more, for the eye is not satisfied with seeing. Lot, for the better accommodation of his flocks and family, chooses the most fertile district in that country, and even sacrifices reverence and filial affection at the shrine of worldly advantage; but the issue proved that a pleasant worldly prospect may not be the most advantageous, even to our secular affairs. Abram prospered greatly in the comparatively barren part of the land, while Lot lost all his possessions, and nearly the lives of himself and family, in that land which appeared to him *like the garden of the Lord,* like a second paradise. Rich and fertile countries have generally luxurious, effeminate, and profligate inhabit-

ants; so it was in this case. The inhabitants of *Sodom* were *sinners*, and *exceedingly wicked*, and their profligacy was of that kind which luxury produces; they fed themselves *without fear*, and they acted *without shame*. Lot however was, through the mercy of God, preserved from this contagion: he retained his religion; and this supported his soul and saved his life, when his *goods* and his *wife* perished. Let us learn from this to be jealous over our own wills and wishes; to distrust flattering prospects, and seek and secure a heavenly inheritance. "Man wants but little; nor *that little* long." A man's life—the comfort and happiness of it—does not consist in the multitude of the things he possesses. "One house, one day's food, and one suit of raiment," says the Arabic proverb, "are sufficient for thee; and if thou die before noon, thou hast one half too much." The example of Abram, in constantly erecting an altar wherever he settled, is worthy of serious regard; he knew the path of duty was the way of safety, and that, if he acknowledged God in all his ways, he might expect him to direct all his steps: he felt his dependence on God, he invoked him through a Mediator, and offered sacrifices in faith of the coming Saviour; he found blessedness in this work—it was not an empty service; he rejoiced to see the day of Christ—he saw it, and was glad. See on chap. xii. 8. Reader, has God an altar in *thy* house? Dost thou *sacrifice* to him? Dost thou offer up daily by faith, in behalf of thy soul and the souls of thy family, the Lamb of God who taketh away the sin of the world! *No man cometh unto the Father but by me*, said Christ: this was true, not only from the incarnation, but from the foundation of the world. And to this another truth, not less comfortable, may be added: *Whosoever cometh unto me I will in nowise cast out.*

CHAPTER XIV.

The war of four confederate kings against the five kings of Canaan, 1–3. *The confederate kings overrun and pillage the whole country*, 4–7. *Battle between them and the kings of Canaan*, 8, 9. *The latter are defeated, and the principal part of the armies of the kings of Sodom and Gomorrah slain*, 10; *on which these two cities are plundered*, 11. *Lot, his goods, and his family, are also taken and carried away*, 12. *Abram, being informed of the disaster of his nephew*, 13, *arms three hundred and eighteen of his servants, and pursues them*, 14; *overtakes and routs them, and recovers Lot, and his family, and their goods*, 15, 16; *is met on his return by the king of Sodom, and by Melchizedek, king of Salem, with refreshments for himself and men*, 17, 18. *Melchizedek blesses Abram, and receives from him, as priest of the most high God the* tenth *of all the spoils*, 19, 20. *The king of Sodom offers to Abram all the goods he has taken from the enemy*, 21; *which Abram positively refuses, having vowed to God to receive no recompense for a victory of which he knew God to be the sole author*, 22, 23; *but desires that a proportion of the spoils be given to* Aner, Eshcol, *and* Mamre, *who had accompanied him on this expedition*, 24.

A. M. cir. 2091. B. C. cir. 1913. AND it came to pass, in the days of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedorlaomer king of [b] Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [c] Admah, and Shemeber king of Zeboiim, and the king of Bela, which is [d] Zoar. A. M. cir. 2091. B. C. cir. 1913.

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

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

[a] Chap. x. 10; xi. 2.——[b] Isa. xi. 11.——[c] Deut. xxix. 23.
[d] Chap. xix. 22.

[e] Deut. iii. 17; Num. xxxiv. 12; Josh. iii. 16; Psa. cvii. 34.
[f] Chap. ix. 26.

NOTES ON CHAP. XIV.

Verse 1. *In the days of Amraphel*] Who this king was is not known; and yet, from the manner in which he is spoken of in the text, it would seem that he was a person well known, even when Moses wrote this account. But the *Vulgate* gives a different turn to the place, by rendering the passage thus: *Factum est in illo tempore, ut Amraphel*, &c. "It came to pass in that time that Amraphel, &c." The Chaldee Targum of Onkelos makes Amraphel king of Babylon, others make him king of Assyria; some make him the same as Nimrod, and others, one of his descendants.

Arioch king of Ellasar] Some think *Syria* is meant; but conjecture is endless where facts cannot be ascertained.

Chedorlaomer king of Elam] Dr. Shuckford thinks that this was the same as *Ninyas*, the son of *Ninus* and *Semiramis*; and some think him to be the same with *Kecumras*, son of Doolaved, son of Arphaxad, son of Shem, son of Noah; and that *Elam* means Persia; see chap. x. 22. The Persian historians unanimously allow that *Kecumras*, whose name bears some affinity to *Chedorlaomer*, was the first king of the *Peeshdadian* dynasty.

Tidal king of nations] גוים *goyim*, different peoples or clans. Probably some adventurous person, whose subjects were composed of *refugees* from different countries.

Verse 2. *These made war with Bera, &c.*] It appears, from ver. 4, that these five Canaanitish kings had been subdued by Chedorlaomer, and were obliged

A. M. cir. 2091. B. C. cir. 1913.

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

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

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

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

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

A. M. cir. 2091. B. C. cir. 1913.

10 And the vale of Siddim *was full of* [p] slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled [q] to the mountain.

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

12 And they took Lot, Abram's [s] brother's son, [t] who dwelt in Sodom, and his goods, and departed.

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

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[g] Chap. xv. 20; Deut. iii. 11.——[h] Josh. xii. 4; xiii. 12. [i] Deut. ii. 20.——[k] Deut. ii. 10, 11.——[l] Or, *the plain of Kiriathaim*.——[m] Deut. ii. 12, 22.——[n] Or, *the plain of Paran*; chap. xxi. 21; Num. xii. 16; xiii. 3.——[o] 2 Chron. xx. 2.——[p] Chap. xi. 3.——[q] Chap. xix. 17, 30.——[r] Ver. 16, 21.——[s] Chap. xii. 5. [t] Chap. xiii. 12.——[u] Chap. xiii. 18.——[v] Ver. 24.

to pay him tribute; and that, having been enslaved by him twelve years, wishing to recover their liberty, they revolted in the thirteenth; in consequence of which Chedorlaomer, the following year, summoned to his assistance three of his vassals, invaded Canaan, fought with and discomfited the kings of the *Pentapolis* or five cities—Sodom, Gomorrah, Zeboiim, Zoar, and Admah, which were situated in the fruitful plain of Siddim, having previously overrun the whole land.

Verse 5. *Rephaims*] A people of Canaan: chap. xv. 20.

Ashteroth] A city of Basan, where *Og* afterwards reigned; Josh. xiii. 31.

Zuzims] Nowhere else spoken of, unless they were the same with the *Zamzummims*, Deut. ii. 20, as some imagine.

Emims] *A people great and many* in the days of Moses, and *tall as the Anakim*. They dwelt among the Moabites, by whom they were reputed *giants*; Deut. ii. 10, 11.

Shaveh Kiriathaim] Rather, as the *margin*, the *plain of Kiriathaim*, which was a city afterwards belonging to *Sihon* king of Heshbon; Josh. xiii. 19.

Verse 6. *The Horites*] A people that dwelt in Mount Seir, till Esau and his sons drove them thence; Deut. ii. 22.

El-paran] The *plain* or *oak of Paran*, which was a city in the wilderness of Paran; chap. xxi. 21.

Verse 7. *En-mishpat*] The *well of judgment*; probably so called from the judgment pronounced by God on Moses and Aaron for their rebellion at that place; Num. xx. 1–10.

Amalekites] So called *afterwards*, from Amalek, son of Esau; chap. xxxvi. 12.

Hazezon-tamar.] Called, in the Chaldee, Engaddi; a city in the land of Canaan, which fell to the lot of Judah; Josh. xv. 62. See also 2 Chron. xx. 2. It appears, from Cant. i. 13, to have been a very fruitful place.

Verse 8. *Bela, the same* is *Zoar*] That is, it was called *Zoar* after the destruction of Sodom, &c., mentioned in chap. xix.

Verse 10. *Slime-pits*] Places where *asphaltus* or *bitumen* sprang out of the ground; this substance abounded in that country.

Fell there] It either signifies they were defeated on this spot, and many of them slain, or that multitudes of them had perished in the bitumen-pits which abounded there; that the place was *full of pits* we learn from the Hebrew, which reads here באר באר *beeroth beeroth*, pits, pits, i. e., multitudes of pits. A bad place to maintain a fight on, or to be obliged to run through in order to escape.

Verse 11. *They took all the goods, &c.*] This was a predatory war, such as the Arabs carry on to the present day; they pillage a city, town, or caravan; and then escape with the booty to the wilderness, where it would ever be unsafe, and often impossible, to pursue them.

Verse 12. *They took Lot, &c.*] The people, being exceedingly wicked, had provoked God to afflict them by means of those marauding kings; and Lot also suffered, being found in company with the workers of iniquity. Every child remembers the fable of the Geese and Cranes; the former, being found feeding where the latter were destroying the grain, were all taken in the same net. Let him that readeth understand.

Verse 13. *Abram the Hebrew*] See on chap. x. 21. It is very likely that Abram had this appellation from his coming *from beyond* the river Euphrates to enter Canaan; for העברי *haibri*, which we render *the Hebrew*, comes from עבר *abar*, to *pass over*, or come *from beyond*. It is supposed by many that he got this name

A. M. cir. 2091. B. C. cir. 1913.

14 And when Abram heard that [w] his brother was taken captive, he [x] armed his [y] trained *servants*, [z] born in his own house, three hundred and eighteen, and pursued *them* [a] unto Dan.

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

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

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

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

[w] Chap. xiii. 8.——[x] Or, *led forth.*——[y] Or, *instructed.*——[z] Ch. xv. 3; xvii. 12, 27; Eccles. ii. 7.——[a] Deut. xxxiv. 1; Judg. xviii. 29.——[b] Isa. xli. 2, 3.——[c] Ver. 11, 12.

[d] Judg. xi. 34; 1 Sam. xviii. 6.——[e] Heb. vii. 1.——[f] 2 Sam. xviii. 18.——[g] Heb. vii. 1.——[h] Psa. cx. 4; Heb. v. 6.——[i] Mic. vi. 6; Acts xvi. 17; Ruth iii. 10; 2 Sam. ii. 5.

from *Eber* or *Heber*, son of Salah; see chap. xi. 15. But why he should get a name from Heber, rather than from his own father, or some other of his progenitors, no person has yet been able to discover. We may, therefore, safely conclude that he bears the appellation of *Hebrew* or *Ibrite* from the above circumstance, and not from one of his progenitors, of whom we know nothing but the name, and who preceded Abram not less than six generations; and during the whole of that time till the time marked here, none of his descendants were ever called *Hebrews*; this is a demonstration that Abram was not called the *Hebrew* from *Heber*; see chap. xi. 15–27.

These were *confederate with Abram.*] It seems that a kind of convention was made between Abram and the three brothers, *Mamre*, *Eshcol*, and *Aner*, who were probably all chieftains in the vicinity of Abram's dwelling: all petty princes, similar to the nine kings before mentioned.

Verse 14. *He armed his trained* servants] These amounted to three hundred and eighteen in number: and how many were in the divisions of Mamre, Eshcol, and Aner, we know not; but they and their men certainly accompanied him in this expedition. See ver. 24.

Verse 15. *And he divided himself against them*] It required both considerable courage and address in Abram to lead him to attack the victorious armies of these four kings with so small a number of troops, and on this occasion both his skill and his courage are exercised. His affection for Lot appears to have been his chief motive; he cheerfully risks his life for that nephew who had lately chosen the best part of the land, and left his uncle to live as he might, on what he did not think worthy his own acceptance. But it is the property of a great and generous mind, not only to forgive, but to forget offences; and at all times to repay evil with good.

Verse 16. *And he brought back—the women also*] This is brought in by the sacred historian with peculiar interest and tenderness. All who read the account must be in pain for the fate of *wives* and *daughters* fallen into the hands of a ferocious, licentious, and victorious *soldiery*. Other spoils the routed confederates might have left behind; and yet on their swift asses, camels, and dromedaries, have carried off the female captives. However, Abram had disposed his attack so judiciously, and so promptly executed his measures, that not only all the baggage, but all the *females* also, were recovered.

Verse 17. *The king of Sodom went out to meet him*] This could not have been *Bera*, mentioned ver. 2, for it seems pretty evident, from ver. 10, that both he and *Birsha*, king of Gomorrah, were slain at the bitumen-pits in the vale of Siddim; but another person in the mean time might have succeeded to the government.

Verse 18. *And Melchizedek, king of Salem*] A thousand idle stories have been told about this man, and a thousand idle conjectures spent on the subject of his short history given here and in Heb. vii. At present it is only necessary to state that he appears to have been as real a personage as *Bera*, *Birsha*, or *Shinab*, though we have no more of *his* genealogy than we have of *theirs*.

Brought forth bread and wine] Certainly to *refresh* Abram and his men, exhausted with the late battle and fatigues of the journey; not in the way of *sacrifice*, &c.; this is an idle conjecture.

He was *the priest of the most high God.*] He had preserved in his family and among his subjects the worship of the true God, and the primitive patriarchal institutions; by these the father of every family was both *king* and *priest*; so Melchizedek, being a worshipper of the true God, was *priest* among the people, as well as *king* over them.

Melchizedek is called here *king of Salem*, and the most judicious interpreters allow that by Salem *Jerusalem* is meant. That it bore this name anciently is evident from Psa. lxxvi. 1, 2: "In *Judah* is God known; his name is great in *Israel*. In SALEM also is his *tabernacle*, and his dwelling place in *Zion*." From the use made of this part of the sacred history by David, Psa. cx. 4, and by St. Paul, Heb. vii. 1–10, we learn that there was something very mysterious, and at the same time typical, in the *person*, *name*, *office*, *residence*, and government of this Canaanitish prince. 1. In his *person* he was a representative and type of Christ; see the scriptures above referred to. 2. His *name* מלכי צדק *malki tsedek*, signifies *my righteous king*, or *king of righteousness*. This name he probably had from the pure and righteous administration of his government; and this is one of the characters of our blessed

A. M. cir. 2091. B. C. cir. 1913.

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

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

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

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

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

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

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[k] Ver. 22; Matt. xi. 25.——[l] Chap. xxiv. 27.——[m] Heb. vii. 4. [n] Heb. *souls.*

[o] Exod. vi. 8; Dan. xii. 7; Rev. x. 5, 6.——[p] Ver. 19; chap. xxi. 33.——[q] So Esther ix. 15, 16.——[r] Ver. 13.

Lord, a character which can be applied to him only, as he alone is *essentially righteous*, and the *only Potentate;* but a holy man, such as Melchizedek, might bear this name as his *type* or *representative*. 3. *Office;* he was a *priest of the most high God*. The word כהן *cohen*, which signifies both *prince* and *priest*, because the patriarchs sustained this double office, has both its root and proper signification in the Arabic; كهن *kahana* signifies *to approach, draw near, have intimate access to;* and from hence *to officiate as priest before* God, and thus have intimate access to the Divine presence: and by means of the sacrifices which he offered he received *counsel* and *information* relative to what was *yet to take place*, and hence another acceptation of the word, *to foretell, predict future events, unfold hidden things* or *mysteries;* so the lips of the priests preserved knowledge, and they were often the interpreters of the will of God to the people. Thus we find that Melchizedek, being a priest of the most high God, represented Christ in his *sacerdotal* character, the word *priest* being understood as before explained. 4. His *residence;* he was king of *Salem*. שלם *shalam* signifies *to make whole, complete*, or *perfect;* and hence it means *peace*, which implies the *making whole* the *breaches* made in the political and domestic union of kingdoms, states, families, &c., making an end of discord, and establishing friendship. Christ is called the *Prince of peace*, because, by his incarnation, sacrifice, and mediation, he procures and establishes peace between God and man; heals the breaches and dissensions between heaven and earth, reconciling both; and produces glory to God in the highest, and on earth peace and good will among men. His *residence* is *peace* and quietness and assurance for ever, in every believing upright heart. He governs as the Prince and Priest of the most high God, ruling in righteousness, mighty to save; and he ever lives to make intercession for, and save to the uttermost all who come unto the Father by him. See the notes on Heb. vii.

Verse 19. *And he blessed him*] This was a part of the priest's office, *to bless in the name of the Lord, for ever*. See the *form* of this blessing, Num. vi. 23–26; and for the meaning of the word *to bless*, see Gen. ii. 3.

Verse 20. *And he gave him tithes*] A tenth part *of all* the spoils he had taken from the confederate kings. These Abram gave as a *tribute* to the *most high God*, who, being *the possessor of heaven and earth*, dispenses all spiritual and temporal favours, and demands the gratitude, and submissive, loving obedience, of all his subjects. Almost all nations of the earth have agreed in giving a *tenth part* of their property to be employed in religious uses. The *tithes* were afterwards granted to the Levites for the use of the sanctuary, and the maintenance of themselves and their families, as they had no other inheritance in Israel.

Verse 22. *I have lift up mine hand*] The primitive mode of appealing to God, and calling him to witness a particular transaction; this no doubt generally obtained among the faithful till *circumcision*, the *sign* of the covenant, was established. After this, in swearing, the hand was often placed on the circumcised part; see chap. xxiv. 2 and 9.

Verse 23. *From a thread even to a shoe-latchet*] This was certainly a proverbial mode of expression, the full meaning of which is perhaps not known. Among the rabbinical writers חוט *chut*, or חוטי *chuti*, signifies a *fillet worn by young women to tie up their hair;* taken in this sense it will give a good meaning here. As Abram had rescued both the *men* and *women* carried off by the confederate kings, and the king of Sodom had offered him *all the goods*, claiming only the *persons*, he answers by protesting against the accepting any of their property: "I have vowed unto the Lord, the proprietor of heaven and earth, that I will not receive the smallest portion of the property either of the *women* or *men*, from a girl's fillet to a man's shoe-tie."

Verse 24. *Save only that which the young men have eaten*] His own servants had partaken of the *victuals* which the confederate kings had carried away; see ver. 11. This was unavoidable, and this is all he claims; but as he had no right to prescribe the same liberal conduct to his assistants, Aner, Eshcol, and Mamre, he left them to claim the *share* that by *right of conquest* belonged to them of the recaptured booty. Whether they were as generous as Abram we are not told.

THE great variety of striking incidents in this chapter the attentive reader has already carefully noted To *read* and *not understand* is the property of the *foolish* and the *inconsiderate*. 1. We have already

seen the danger to which Lot exposed himself in preferring a fertile region, though peopled with the workers of iniquity. His sorrows commence in the captivity of himself and family, and the loss of all his property, though by the good providence of God he and they were rescued. 2. Long observation has proved that the company a man keeps is not an indifferent thing; it will either be the means of his salvation or destruction. 3. A generous man cannot be contented with mere personal safety while others are in danger, nor with his own prosperity while others are in distress. Abram, hearing of the captivity of his nephew, determines to attempt his rescue; he puts himself at the head of his own servants, three hundred and eighteen in number, and the few assistants with which his neighbours, Mamre, Aner, and Eshcol, could furnish him; and, trusting in God and the goodness of his cause, marches off to attack four confederate kings! 4. Though it is not very likely that the armies of these petty kings could have amounted to *many thousands*, yet they were numerous enough to subdue almost the whole land of Canaan; and consequently, humanly speaking, Abram must know that by numbers *he* could not prevail, and that in this case particularly *the battle was the Lord's*. 5. While depending on the Divine blessing and succour he knew he must use the means he had in his power; he therefore divided his troops skilfully that he might attack the enemy at *different points* at the *same time*, and he chooses the *night season* to commence his attack, that the *smallness* of his force might not be discovered. God requires a man to use all the faculties he has given him in every lawful enterprise, and only in the conscientious use of them can he expect the Divine blessing; when this is done the event may be safely trusted in the hands of God. 6. Here is a war undertaken by Abram on motives the most honourable and conscientious; it was to repel aggression, and to rescue the innocent from the heaviest of sufferings and the worst of slavery, not for the purpose of plunder nor the extension of his territories; therefore he takes no spoils, and returns peaceably to *his own possessions*. How happy would the world be were every sovereign actuated by the same spirit! 7. We have already noticed the appearance, person, office, &c., of *Melchizedek*; and, without indulging in the wild theories of either ancient or modern visionaries, have considered him as the Scriptures do, *a type of Christ*. All that has been already spoken on this head may be recapitulated in a few words. 1. The Redeemer of the world is the *King of righteousness*; he creates it, maintains it, and rules by it. 2. His empire is the *empire of peace*; this he proclaims to them who are afar off, and to them that are nigh; to the Jew and to the Gentile. 3. He is *Priest* of the most high God, and has laid down his life for the sin of the world; and through this sacrifice the *blessing* of God is derived on them that believe. Reader, take him for thy *King* as well as thy *Priest*; he saves those only *who submit to his authority*, and take his *Spirit* for the *regulator* of their *heart*, and his *word* for the *director* of their *conduct*. How many do we find, among those who would be sorry to be rated so low as to rank only with *nominal* Christians, talking of Christ as their *Prophet*, *Priest*, and *King*, who are not *taught* by his word and Spirit, who apply not for *redemption in his blood*, and who *submit not* to his *authority!* Reader, learn this deep and important truth: "*Where I am* there also shall my *servant* be; and he that *serveth* me, him shall my Father honour."

CHAPTER XV.

God appears to Abram in a vision, and gives him great encouragement, 1. *Abram's request and complaint*, 2, 3. *God promises him a son*, 4; *and an exceedingly numerous posterity*, 5. *Abram credits the promise, and his faith is counted unto him for righteousness*, 6. *Jehovah proclaims himself, and renews the promise of Canaan to his posterity*, 7. *Abram requires a sign of its fulfilment*, 8. *Jehovah directs him to offer a sacrifice of five different animals*, 9; *which he accordingly does*, 10, 11. *God reveals to him the affliction of his posterity in Egypt, and the duration of that affliction*, 12, 13. *Promises to bring them back to the land of Canaan with great affluence*, 14–16. *Renews the covenant with Abram, and mentions the possessions which should be given to his posterity*, 18–21.

A. M. cir. 2093. B. C. cir. 1911. AFTER these things the word of the LORD came unto Abram [a] in a vision, saying, [b] Fear not, Abram; I *am* thy [c] shield, *and* thy exceeding [d] great reward. A. M. cir. 2093 B. C. cir. 1911.

2 And Abram said, Lord GOD, what wilt

[a] Dan. x. 1; Acts x. 10, 11.——[b] Chap. xxvi. 24; Dan. x. 12; Luke i. 13, 30.

[c] Psa. iii. 3; v. 12; lxxxiv. 11; xci. 4; cxix. 114.——[d] Psa. xvi. 5; lviii. 11; Prov. xi. 18.

NOTES ON CHAP. XV.

Verse 1. *The word of the Lord came unto Abram*] This is the *first* place where God is represented as revealing himself by his *word*. Some learned men suppose that the דבר יהוה *debar Yehovah*, translated here *word of the Lord*, means the same with the λογος του Θεου of St. John, chap. i. 1, and, by the Chaldee paraphrases in the next clause, called מימרי *meimeri*, "my word," and in other places מימרא דיי *meimera daiya*, the word of *Yeya*, a contraction for *Jehovah*, which they appear always to consider as a *person*; and which they distinguish from פתגמא *pithgama*, which signifies merely a *word* spoken, or any *part* of *speech*. There have been various conjectures concern-

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thou give me, [e] seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

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

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

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5 And he brought him forth abroad, and

[e] Acts vii. 5.—[f] Chap. xiv. 14.

[g] 2 Sam. vii. 12; xvi. 11; 2 Chron. xxxii. 21.

ing the manner in which God revealed his will, not only to the patriarchs, but also to the prophets, evangelists, and apostles. It seems to have been done in different ways. 1. By a *personal appearance* of him who was afterwards incarnated for the salvation of mankind. 2. By an *audible voice*, sometimes accompanied with emblematical appearances. 3. By *visions* which took place either in the night in ordinary sleep, or when the persons were cast into a temporary trance by daylight, or when about their ordinary business. 4. By the *ministry of angels* appearing in human bodies, and performing certain miracles to accredit their mission. 5. By the powerful agency of the *Spirit of God upon the mind*, giving it a strong conception and supernatural persuasion of the truth of the things perceived by the understanding. We shall see all these exemplified in the course of the work. It was probably in the third sense that the revelation in the text was given; for it is said, *God appeared to Abram in a vision*, מחזה *machazeh*, from חזה *chazah*, to *see*, or according to others, to *fix*, *fasten*, *settle*; hence *chozeh*, a SEER, the person who *sees Divine things*, to whom *alone* they are revealed, on whose mind they are *fastened*, and in whose memory and judgment they are *fixed* and *settled*. Hence the *vision* which was mentally perceived, and, by the evidence to the soul of its Divine origin, *fixed* and *settled* in the mind.

Fear not] The late Dr. Dodd has a good thought on this passage; "I would read," says he, "the second verse in a parenthesis, thus: *For Abram* HAD *said, Lord God, what wilt thou give me, seeing I go childless, &c. Abram had said this* in the *fear* of his heart, upon which the Lord vouchsafed to him this prophetical *view*, and this strong renovation of the covenant. In this light all follows very properly. Abram had said so and so in ver. 2, upon which God appears and says, *I am thy shield, and thy exceeding great reward.* The patriarch then, ver. 3, freely opens the anxious apprehension of his heart, *Behold, to me thou hast given no seed, &c.*, upon which God proceeds to assure him of posterity."

I am *thy shield, &c.*] Can it be supposed that Abram understood these words as promising him *temporal* advantages at all corresponding to the magnificence of these promises? If he did he was disappointed through the whole course of his life, for he never enjoyed *such* a state of worldly prosperity as could justify the strong language in the text. Shall we lose sight of Abram, and say that his posterity was intended, and Abram understood the promises as relating to them, and not to himself or immediately to his own family? Then the question recurs, Did the Israelites ever enjoy such a state of temporal affluence as seems to be intended by the above promise? To this every man acquainted with their history will, without hesitation, say, No. What then is intended? Just what the words state. GOD was *Abram's portion*, and he is the *portion* of every *righteous soul*; for to *Abram*, and the *children of his faith*, he gives not a *portion in this life*. Nothing, says Father Calmet, proves more invincibly the immortality of the soul, the truth of religion, and the eternity of another life, than to see that in this life the righteous seldom receive the reward of their virtue, and that in temporal things they are often less happy than the workers of iniquity.

I am, says the Almighty, *thy shield*—thy constant covering and protector, *and thy exceeding great reward*, שכרך הרבה מאד *sekarcha harbeh meod*, "THAT superlatively multiplied reward of thine." It is not the Canaan I promise, but the *salvation* that is to come through the promised seed. Hence it was that *Abram rejoiced to see his day.* And hence the Chaldee Targum translates this place, *My* WORD *shall be thy strength, &c.*

Verse 2. *What wilt thou give me, seeing I go child less*] The anxiety of the Asiatics to have offspring is intense and universal. Among the *Hindoos* the want of children renders all other blessings of no esteem. See *Ward*.

And the steward of my house] Abram, understanding the promise as relating to that person who was to spring from his family, in whom all the nations of the earth should be blessed, expresses his surprise that there should be such a promise, and yet he is about to die childless! How then can the promise be fulfilled, when, far from a *spiritual seed*, he has not even a person in his family that has a *natural* right to his property, and that a *stranger* is likely to be his heir! This seems to be the general sense of the passage; but who this *steward of his house*, this *Eliezer of Damascus*, was, commentators are not agreed. The translation of the Septuagint is at least curious: Ὁδε υἱος Μασεκ της οικογενους μου, οὑτος Δαμασκος Ελιεζερ' *The son of Masek my home-born maid, this Eliezer of Damascus*, is my heir; which intimates that they supposed משק *meshek*, which we translate *steward*, to have been the name of a *female slave, born* in the family of Abram, of whom was born this Eliezer, who on account of the country either of his father or mother, was called a *Damascene* or one of Damascus. It is extremely probable that our Lord has this passage in view in his parable of the rich man and Lazarus, Luke xvi. 19. From the name *Eliezer*, by leaving out the first letter, *Liezer* is formed, which makes *Lazarus* in the New Testament, the person who, from an abject and distressed state, was raised to lie in the bosom of Abraham in paradise.

Verse 5. *Look now toward heaven*] It appears that

A. M. cir. 2093. B. C. cir. 1911. said, Look now toward heaven, and [h] tell the [i] stars, if thou be able to number them: and he said unto him, [k] So shall thy seed be.

6 And he [l] believed in the LORD; and he [m] counted it to him for righteousness.

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

8 And he said, Lord GOD, A. M. cir. 2093. B. C. cir. 1911. [q] whereby shall I know that I shall inherit it?

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

10 And he took unto him all these, and [s] divided them in the midst, and laid each

[h] Psa. cxlvii. 4.——[i] Jer. xxxiii. 22.——[k] Chap. xxii. 17; Exod. xxxii. 13; Deut. i. 10; x. 22; 1 Chron. xxvii. 23; Rom. iv. 18; Heb. xi. 12; see chap. xiii. 16.——[l] Rom. iv. 3, 9, 22; Gal. iii. 6; James ii. 23.——[m] Psa. cvi. 31.——[n] Chap. xii. 1.

[o] Chap. xi. 28, 31.——[p] Psa. cv. 42, 44; Rom. iv. 13.——[q] See chap. xxiv. 13, 14; Judg. vi. 17, 37; 1 Sam. xiv. 9, 10; 2 Kings xx. 8; Luke i. 18.——[r] Lev. i. 3, 10, 14; xii. 8; xiv. 22, 30; Luke xi. 24; Isa. xv. 5.——[s] Jer. xxxiv. 18, 19.

this whole transaction took place in the *evening*; see on chap xiii. 14. Abram had either two visions, that recorded in ver. 1, and that in ver. 12, &c.; or what is mentioned in the beginning of this chapter is a part of the occurrences which took place after the sacrifice mentioned ver. 9, &c.: but it is more likely that there was a vision of that kind already described, and afterwards a *second*, in which he received the revelation mentioned ver. 13–16. After the first vision he is *brought forth abroad* to see if he can number the stars; and as he finds this impossible, he is assured that as they are to him innumerable, so shall his posterity be; and that all should spring from one who should proceed from his own bowels—*one* who should be his own legitimate child.

Verse 6. *And he believed in the Lord; and he counted it to him for righteousness.*] This I conceive to be one of the most important passages in the whole Old Testament. It properly contains and specifies that doctrine of *justification by faith* which engrosses so considerable a share of the epistles of St. Paul, and at the foundation of which is the *atonement* made by the Son of God: *And he* (Abram) *believed* (האמן *heemin*, he put faith) *in Jehovah*, ויחשבה לו *vaiyachshebcha lo*, and he counted *it*—the faith he put in Jehovah, to HIM for *righteousness*, צדקה *tsedakah*, or justification; though there was no *act* in the case but that of the mind and heart, no *work* of any kind. Hence the doctrine of *justification by faith, without any merit of works*; for in this case there could be none—no works of Abram which could *merit the salvation of the whole human race*. It was the *promise* of God which he credited, and in the blessedness of which he became a partaker through faith. See at the close of the chapter; see also on Rom. iv.

Verse 7. *Ur of the Chaldees*] See on chap. xi.

Verse 8. *And he said, Lord God*] אדני יהוה, *Adonai Yehovah, my Lord Jehovah*. Adonai is the word which the Jews in reading always substitute for *Jehovah*, as they count it impious to pronounce this name. *Adonai* signifies my *director, basis, supporter, prop*, or *stay*; and scarcely a more appropriate name can be given to that God who is the *framer* and *director* of every righteous word and action; the *basis* or *foundation* on which every rational hope rests; the *supporter* of the souls and bodies of men, as well as of the universe in general; the *prop* and *stay* of the weak and fainting, and the *buttress* that shores up the building, which otherwise must necessarily fall. This word often occurs in the Hebrew Bible, and is rendered in our translation *Lord*; the same term by which the word Jehovah is expressed: but to distinguish between the two, and to show the reader when the original is יהוה *Yehovah*, and when אדני *Adonai*, the first is always put in capitals, LORD, the latter in plain Roman *characters*, Lord. For the word Jehovah see on chap. ii. 4, and on Exod. xxxiv. 6.

Whereby shall I know] By what *sign* shall I be assured, that I shall inherit this land? It appears that he expected some sign, and that on such occasions one was ordinarily given.

Verse 9. *Take me a heifer*] עגלה *eglah*, a *she-calf*; a *she-goat*, עז *ez*, a goat, male or female, but distinguished here by the *feminine* adjective; משלשת *meshullesheth*, a *three-yearling*; a *ram*, איל *ayil*; a *turtle-dove*, תר *tor*, from which come *turtur* and *turtle*; *young pigeon*, גוזל *gozal*, a word signifying the young of *pigeons* and *eagles*. See Deut. xxxii. 11. It is worthy of remark, that every animal allowed or commanded to be sacrificed under the Mosaic law is to be found in this list. And is it not a proof that God was now giving to Abram an *epitome* of that law and its sacrifices which he intended more fully to reveal to Moses; the essence of which consisted in its *sacrifices*, which typified the Lamb of God that takes away the sin of the world?

On the several animals which God ordered Abram to take, Jarchi remarks: "The idolatrous nations are compared in the Scriptures to *bulls, rams*, and *goats*; for it is written, Psa. xxii. 13: *Many bulls have compassed me about*. Dan. viii. 20: *The ram which thou hast seen is the king of Persia*. Ver. 21: *The rough goat is the king of Greece*. But the Israelites are compared to *doves, &c.*; Cant. ii. 14: *O my dove, that art in the cleft of the rock*. The *division* of the above carcasses denotes the *division* and *extermination* of the idolatrous nations; but the birds not *being divided*, shows that the Israelites are to *abide for ever*." See Jarchi on the place.

Verse 10. *Divided them in the midst*] The ancient method of making covenants, as well as the original word, have been already alluded to, and in a general way explained. See chap. vi. 18. The word *covenant*, from *con*, together, and *venio*, I come, signifies an agreement, association, or meeting between two or more parties; for it is impossible that a covenant can

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piece one against another: but [t] the birds divided he not.

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

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

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

[t] Lev. i. 17.——[u] Chap. ii. 21; Job. iv. 13.——[v] Exod. xii. 40; Psa. cv. 23; Acts vii. 6.——[w] Exodus i. 11; Psalm cv. 25.

be made between an individual and himself, whether God or man. This is a theological absurdity into which many have run; there must be at least *two* parties to contract with each other. And often there was a *third* party to *mediate* the agreement, and to witness it when made. Rabbi Solomon Jarchi says, "It was a custom with those who entered into covenant with each other to take a heifer and cut it in two, and then the contracting parties passed between the pieces." See this and the scriptures to which it refers particularly explained, chap. vi. 18. A covenant always supposed one of these *four* things: 1. That the contracting parties had been hitherto *unknown* to each other, and were brought by the covenant into a state of *acquaintance*. 2. That they had been previously in a state of *hostility* or *enmity*, and were brought by the covenant into a state of *pacification* and *friendship*. 3. Or that, being known to each other, they now agree to unite their counsels, strength, property, &c., for the accomplishment of a particular purpose, mutually subservient to the interests of both. Or, 4. It implies an agreement to succour and defend a *third party* in cases of oppression and distress. For whatever purpose a covenant was made, it was ever ratified by a sacrifice offered to God; and the passing between the divided parts of the victim appears to have signified that each agreed, if they broke their engagements, to submit to the punishment of being *cut asunder;* which we find from Matt. xxiv. 51; Luke xii. 46, was an ancient mode of punishment. This is farther confirmed by Herodotus, who says that Sabacus, king of Ethiopia, had a vision, in which he was ordered *μεσους διατεμειν, to cut in two*, all the Egyptian priests; lib. ii. We find also from the same author, lib. vii., that Xerxes ordered one of the sons of Pythius *μεσον διατεμειν, to be cut in two*, and one half to be placed on each side of the way, that his army might pass through between them. That this kind of punishment was used among the Persians we have proof from Dan. ii. 5; iii. 29. Story of Susanna, verses 55, 59. See farther, 2 Sam. xii. 31, and 1 Chron. xx. 3. These authorities may be sufficient to show that the *passing between* the parts of the divided victims signified the punishment to which those exposed themselves who broke their covenant engagements. And that covenant sacrifices were thus *divided*, even from the remotest antiquity, we learn from Homer, Il. A., v. 460.

Μηρους τ' εξεταμον κατα τε κνισῃ εκαλυψαν,
Διπτυχα ποιησαντες, επ' αυτων δ' ωμοθετησαν.

"They cut the quarters, and cover them with the fat; *dividing them into two*, they place the raw flesh upon them."

But this place may be differently understood.

St. Cyril, in his work against Julian, shows that *passing between the divided parts of a victim* was used also among the Chaldeans and other people. As the *sacrifice* was required to make an atonement to God, so the *death of the animal* was necessary to signify to the contracting parties the punishment to which they exposed themselves, should they prove unfaithful.

Livy preserves the *form* of the imprecation used on such occasions, in the account he gives of the league made between the Romans and Albans. When the Romans were about to enter into some solemn league or covenant, they sacrificed a hog; and, on the above occasion, the *priest*, or *pater patratus*, before he slew the animal, stood, and thus invoked Jupiter: *Audi, Jupiter! Si prior defecerit publico consilio dolo malo, tum illo die, Diespiter, Populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam; tantoque magis ferito, quanto magis potes pollesque!* Livii *Hist.*, lib. i., chap. 24. "Hear, O Jupiter! Should the Romans in public counsel, through any evil device, first transgress these laws, in that same day, O Jupiter, thus smite the Roman people, as I shall at this time smite this hog; and smite them with a severity proportioned to the greatness of thy power and might!"

But the birds divided he not.] According to the law, Lev. i. 17, fowls were not to be divided asunder, but only cloven for the purpose of taking out the intestines.

Verse 11. *And when the fowls*] העיט *haayit*, birds of prey, *came down upon the carcasses* to devour them, *Abram*, who stood by his sacrifice waiting for the manifestation of God, who had ordered him to prepare for the ratification of the covenant, *drove them away*, that they might neither *pollute* nor *devour* what had been thus consecrated to God.

Verse 12. *A deep sleep*] תרדמה *tardemah*, the same word which is used to express the sleep into which Adam was cast, previous to the formation of Eve; chap. ii. 21.

A horror of great darkness] Which God designed to be expressive of the affliction and misery into which his posterity should be brought during the *four hundred* years of their bondage in Egypt; as the next verse particularly states.

Verse 13. *Four hundred years*] "Which began," says Mr. Ainsworth, "when Ishmael, son of Hagar, mocked and persecuted Isaac, Gen. xxi. 9; Gal. iv. 29; which fell out *thirty* years after the promise, Gen. xii. 3; which promise was *four hundred and thirty* years before the law, Gal. iii. 17; and *four hundred and thirty* years after that promise came Israel out of Egypt, Exod. xii. 41."

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

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

16 But [c] in the fourth generation they shall come hither again; for the iniquity [d] of the Amorites [e] *is* not yet full.

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

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

19 The [l] Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the [m] Rephaims,

21 And the [n] Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

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[x] Exod. vi. 6; Deut. vi. 22.——[y] Exod. xii. 36; Psa. cv. 37.——[z] Job v. 26.——[a] Acts xiii. 36.——[b] Chap. xxv. 8.——[c] Exod. xii. 40.——[d] 1 Kings xxi. 26.——[e] Dan. viii. 23; Matt. xxiii. 32; 1 Thess. ii. 16.——[f] Heb. *a lamp of fire.*——[g] Jer. xxxiv. 18, 19.——[h] Chap. xxiv. 7.——[i] Chap. xii. 7; xiii. 15; xxvi. 4; Exod. xxiii. 31; Num. xxxiv. 3; Deut. i. 7; xi. 24; xxxiv. 4; Josh. i. 4; 1 Kings iv. 21; 2 Chron. ix. 26; Neh. ix. 8; Psa. cv. 11; Isa. xxvii. 12.——[k] Chap. ii. 14; 2 Sam. viii. 3; 1 Chron. v. 9.——[l] Num. xxiv. 21, 22.——[m] Chap. xiv. 5; Isa. xvii. 5.——[n] Chap. x. 15–19; Exod. xxiii. 23–28; xxxiii. 2; xxxiv. 11.

Verse 14. *And also that nation, &c.*] How remarkably was this promise fulfilled, in the redemption of Israel from its bondage, in the plagues and destruction of the Egyptians, and in the immense wealth which the Israelites brought out of Egypt! Not a more circumstantial or literally fulfilled promise is to be found in the sacred writings.

Verse 15. *Thou shalt go to thy fathers in peace*] This verse strongly implies the immortality of the soul, and a state of separate existence. He was gathered to his fathers—introduced into the place where separate spirits are kept, waiting for the general resurrection. Two things seem to be distinctly marked here: 1. The soul of Abram should be introduced among the assembly of the first-born; *Thou shalt go to thy fathers in peace.* 2. His body should be buried after a long life, *one hundred and seventy-five* years, chap. xxv. 7. The body was buried; the soul went to the spiritual world, to dwell among the *fathers*—the patriarchs, who had lived and died in the Lord. See the note on chap. xxv. 8.

Verse 16. *In the fourth generation*] In former times most people counted by *generations*, to each of which was assigned a term of years amounting to 20, 25, 30, 33, 100, 108, or 110; for the *generation* was of various lengths among various people, at different times. It is probable that the *fourth generation* here means the *same as the four hundred years* in the preceding verse. Some think it refers to the time when *Eleazar*, the son of *Aaron*, the son of *Amram*, the son of *Kohath*, came out of Egypt, and divided the land of Canaan to Israel, Josh. xiv. 1. Others think the fourth generation of the Amorites is intended, because it is immediately added, *The iniquity of the Amorites is not yet full;* but in the fourth generation they should be expelled, and the descendants of Abram established in their place. From these words we learn that there is a certain pitch of iniquity to which nations may arrive before they are destroyed, and beyond which Divine justice does not permit them to pass.

Verse 17. *Smoking furnace and a burning lamp*] Probably the smoking furnace might be designed as an emblem of the sore afflictions of the Israelites in Egypt; but the *burning lamp* was certainly the *symbol of the Divine presence*, which, passing between the pieces, ratified the covenant with Abram, as the following verse immediately states.

Verse 18. *The Lord made a covenant*] כרת ברית *carath berith* signifies to *cut* a *covenant*, or rather the covenant *sacrifice;* for as no covenant was made without one, and the creature was *cut in two* that the contracting parties might pass between the pieces, hence *cutting the covenant* signified making the covenant. The same form of speech obtained among the Romans; and because, in making their covenants they always slew an animal, either by *cutting its throat*, or *knocking it down* with a stone or axe, after which they *divided* the parts as we have already seen, hence among the *percutere fœdus*, to *smite* a covenant, and *scindere fœdus*, to *cleave* a covenant, were terms which signified simply to *make* or *enter* into a covenant.

From the river of Egypt] Not the Nile, but the river called *Sichor*, which was *before* or on the *border* of Egypt, near to the isthmus of Suez; see Josh. xiii. 3; though some think that by this a branch of the Nile is meant. This promise was fully accomplished in the days of David and Solomon. See 2 Sam. viii. 3, &c., and 2 Chron. ix. 26.

Verse 19. *The Kenites, &c.*] Here are *ten* nations mentioned, though afterwards reckoned but *seven;* see Deut. vii. 1; Acts xiii. 19. Probably some of them which existed in Abram's time had been blended with others before the time of Moses, so that *seven* only out of the *ten* then remained; see part of these noticed Gen. x.

In this chapter there are *three* subjects which must be particularly interesting to the pious reader. 1. The *condescension of* God in revealing himself to mankind in a variety of ways, so as to render it absolutely evident that *he had spoken*, that he loved mankind, and that he had made every provision for their eternal welfare. So unequivocal were the discoveries which God made of himself, that on the minds of those to whom they were made not one doubt was left, relative either to the truth of the subject, or that it was God himself

who made the discovery. The subject of the discovery also was such as sufficiently attested its truth to all future generations, for it concerned matters yet in futurity, so distinctly marked, so positively promised, and so highly interesting, as to make them objects of *attention*, *memory*, and *desire*, till they did come; and of *gratitude*, because of the permanent blessedness they communicated through all generations *after* the facts had taken place.

2. *The way of salvation by faith* in the promised Saviour, which now began to be explicitly declared. God gives the promise of salvation, and by means in which it was impossible, humanly speaking, that it should take place; teaching us, 1. That the whole work was spiritual, supernatural, and Divine; and, 2. That no human power could suffice to produce it. This Abram believed while he was yet uncircumcised, and this faith was accounted to him for righteousness or justification; God thereby teaching that he would pardon, accept, and receive into favour all who should believe on the Lord Jesus Christ. And this very case has ever since been the *standard of justification by faith*; and the experience of millions of men, built on this foundation, has sufficiently attested the truth and solidity of the ground on which it was built.

3. The foundation of the doctrine itself is laid in the covenant made between God and Abram in behalf of all the families of the earth, and this covenant is ratified by a sacrifice. By this covenant man is bound to God, and God graciously binds himself to man. As this covenant referred to the incarnation of Christ; and Abram, both as to himself and posterity, was to partake of the benefits of it by *faith*; hence *faith*, not *works*, is the only condition on which God, through Christ, forgives sins, and brings to the promised spiritual inheritance. This covenant still stands open; all the successive generations of men are parties on the one side, and Jesus is at once the sacrifice and Mediator of it. As therefore the covenant still stands open, and Jesus is still the Lamb slain before the throne, every human soul must ratify the covenant for himself; and no man does so but he who, conscious of his guilt, accepts the sacrifice which God has provided for him. Reader, hast *thou* done so? And with a heart unto *righteousness* dost thou *continue* to believe on the Son of God? How merciful is God, who has found out such a way of salvation by providing a Saviour every way suitable to miserable, fallen, sinful man! One who is holy, harmless, undefiled, and separate from sinners; and who, being higher than the heavens, raises up his faithful followers to the throne of his own eternal glory! Reader, give God the praise, and avail thyself of the sin-offering which lieth at the door.

CHAPTER XVI.

Sarai, having no child, gives Hagar her maid to Abram for wife, 1–3. *She conceives and despises her mistress*, 4. *Sarai is offended and upbraids Abram*, 5. *Abram vindicates himself; and Hagar, being hardly used by her mistress, runs away*, 6. *She is met by an angel, and counselled to return to her mistress*, 7–9. *God promises greatly to multiply her seed*, 10. *Gives the name of Ishmael to the child that should be born of her*, 11. *Shows his disposition and character*, 12. *Hagar calls the name of the Lord who spoke to her*, Thou God seest me, 13. *She calls the name of the well at which the angel met her*, Beer-laharoi, 14. *Ishmael is born in the 86th year of Abram's age*, 15, 16.

A. M. 2092. B. C. 1912. NOW Sarai, Abram's wife, [a] bare him no children: and she had a handmaid, [b] an Egyptian, whose name *was* [c] Hagar.

2 [d] And Sarai said unto Abram, Behold now, the LORD [e] hath restrained me from bearing: I pray [f] thee, go in unto my maid; it may be that I may [g] obtain children by her. And Abram [h] hearkened to the voice of Sarai. A. M. 2092. B. C. 1912.

[a] Chap. xv. 2, 3.——[b] Chap. xxi. 9.——[c] Gal. iv. 24.——[d] Chap. xxx. 3.——[e] Chap. xx. 18; xxx. 2; 1 Sam. i. 5, 6.

[f] So chap. xxx. 3, 9.——[g] Heb. *be builded by her.*——[h] Chap iii. 17.

NOTES ON CHAP. XVI.

Verse 1. *She had a handmaid, an Egyptian*] As Hagar was an Egyptian, St. Chrysostom's conjecture is very probable, that she was one of those female slaves which Pharaoh gave to Abram when he sojourned in Egypt; see chap. xii. 16. Her name הגר *hagar* signifies a *stranger* or *sojourner*, and it is likely she got this name in the family of Abram, as the word is pure Hebrew.

Verse 2. *Go in unto my maid.*] It must not be forgotten that female slaves constituted a part of the private patrimony or possessions of a wife, and that she had a right, according to the usages of those times, to dispose of them as she pleased, the husband having no authority in the case.

I may obtain children by her.] The *slave* being the absolute property of the mistress, not only her person, but the fruits of her labour, with all her children, were her owner's property also. The children, therefore, which were born of the slave, were considered as the children of the mistress. It was on this ground that Sarai gave her slave to Abram; and we find, what must necessarily be the consequence in all cases of polygamy, that strifes and contentions took place.

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

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

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

6 [m] But Abram said unto Sarai, [n] Behold, thy maid *is* in thy hand; do to her [o] as it pleaseth thee. And when Sarai [p] dealt hardly with her, [q] she fled from her face. A. M. 2093. B. C. 1911.

7 And the angel of the LORD found her by a fountain of water in the wilderness, [r] by the fountain in the way to [s] Shur.

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

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

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

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt

[i] Chap. xii. 5.——[k] 2 Sam. vi. 16; Prov. xxx. 21, 23. [l] Chap. xxxi. 53; 1 Sam. xxiv. 12.——[m] Prov. xv. 1; 1 Pet. iii. 7.——[n] Job ii. 6; Psa. cvi. 41, 42; Jer. xxxviii. 5.

[o] Heb. that which is *good in thine eyes*.——[p] Heb. *afflicted her*. [q] Exod. ii. 15.——[r] Chap. xxv. 18.——[s] Exod. xv. 22.——[t] Tit. ii. 9; 1 Pet. ii. 18.——[u] Chap. xvii. 20; xxi. 18; xxv. 12.

Verse 3. *And Sarai, Abram's wife, took Hagar—and gave her to her husband—to be his wife.*] There are instances of Hindoo women, when barren, consenting to their husbands marrying a second wife for the sake of children; and second marriages on this account, without consent, are very common.—*Ward.*

Verse 5. *My wrong* be *upon thee*] This appears to be intended as a reproof to Abram, containing an insinuation that it was his fault that she herself had not been a mother, and that now he carried himself more affectionately towards Hagar than he did to her, in consequence of which conduct the slave became petulant. To remove all suspicion of this kind, Abram delivers up Hagar into her hand, who was certainly under his protection while his concubine or secondary wife; but this right *given to him by Sarai* he restores, to prevent her jealousy and uneasiness.

Verse 6. *Sarai dealt hardly with her*] תענה *teanneha, she afflicted her*; the term implying *stripes* and *hard usage*, to *bring down* the *body* and *humble* the *mind*. If the slave was to blame in this business the mistress is not less liable to censure. *She* alone had brought her into those circumstances, in which it was natural for her to value herself beyond her mistress.

Verse 7. *The angel of the Lord*] That Jesus Christ, in a body suited to the dignity of his nature, frequently appeared to the patriarchs, has been already intimated. That the person mentioned here was greater than any created being is sufficiently evident from the following particulars:—

1. From his promising to *perform* what God alone could *do*, and *foretelling* what God alone could *know*; "*I will multiply thy seed exceedingly*," &c., ver. 10; "*Thou* art *with child, and shalt bear a son*," &c., ver. 11; "*He will be a wild man*," &c., ver. 12. All this shows a *prescience* which is proper to God alone.

2. Hagar considers the person who spoke to her as *God*, calls him אל *El*, and addresses him in the way of *worship*, which, had he been a created angel, he would have refused. See Rev. xix. 10; xxii. 9.

3. Moses, who relates the transaction, calls this angel expressly JEHOVAH; for, says *he*, she called שם יהוה *shem Yehovah*, the NAME of the LORD that spake to her, ver. 13. Now this is a name never given to any created being.

4. This person, who is here called מלאך יהוה *malach Yehovah*, the Angel of the Lord, is the same who is called המלאך הגאל *hammalach haggoel*, the *redeeming Angel* or *the Angel the Redeemer*, Gen. xlviii. 16; מלאך פניו *malach panaiv*, the Angel of God's presence, Isa. lxiii. 9; and מלאך הברית *malach habberith*, the Angel of the Covenant, Mal. iii. 1: and is the same person which the Septuagint, Isa. ix. 6, term μεγαλης βουλης αγγελος, *the Angel of the Great Counsel* or *Design*, viz., of redeeming man, and filling the earth with righteousness.

5. These things cannot be spoken of any *human* or *created* being, for the *knowledge*, *works*, &c., attributed to this person are such as belong to God; and as in all these cases there is a most evident *personal appearance*, Jesus Christ alone can be meant; for of God the Father it has been ever true that *no man hath at any time seen his shape*, nor has he ever limited himself to any definable *personal* appearance.

In the way to Shur.] As this was the road from Hebron to Egypt, it is probable she was now returning to her own country.

Verse 8. *Hagar, Sarai's maid*] This mode of address is used to show her that she was *known*, and to remind her that she was the *property* of *another*.

Verse 10. *I will multiply thy seed exceedingly*] Who says this? The person who is called the Angel of the Lord; and he certainly speaks with all the authority which is proper to God.

Verse 11. *And shalt call his name Ishmael*] ישמעאל *Yishmael*, from שמע *shama*, he heard, and אל *El*, God;

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bear a son, [v] and shalt call his name [w] Ishmael; because the LORD hath heard thy affliction.

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

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

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

[v] Chap. xvii. 19; Matt. i. 21; Luke i. 13, 31.——[w] That is, *God shall hear.*——[x] Chap. xxi. 20.——[y] Chap. xxv. 18.

[z] Chap. xxxi. 42.——[a] Chap. xxiv. 62; xxv. 11.——[b] That is, *the well of him that liveth* and *seeth me.*——[c] Num. xiii. 26.

for, says the Angel, THE LORD HATH HEARD *thy affliction.* Thus the name of the child must ever keep the mother in remembrance of God's merciful interposition in her behalf, and remind the *child* and the *man* that he was an object of God's gracious and providential goodness. Afflictions and distresses have a voice in the ears of God, even when prayer is restrained; but how much more powerfully do they speak when endured in meekness of spirit, with confidence in and supplication to the Lord!

Verse 12. *He will be a wild man*] פרא אדם *pere adam.* As the root of this word does not appear in the Hebrew Bible, it is probably found in the Arabic فر *farra*, to *run away*, to *run wild*; and hence the *wild ass*, from its *fleetness* and its *untamable* nature. What is said of the wild ass, Job xxxix. 5–8, affords the very best description that can be given of the *Ishmaelites*, (*the Bedouins* and *wandering Arabs*,) the descendants of Ishmael: "Who hath sent out the wild ass (פרא *pere*) free? or who hath loosed the bands (ערוד *arod*, of the brayer? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing." Nothing can be more descriptive of the *wandering, lawless, freebooting* life of the Arabs than this.

God himself has *sent them out free*—he has *loosed* them from all political restraint. *The wilderness is their habitation*; and in the *parched land*, where no other human beings could live, they *have their dwellings. They scorn the city*, and therefore have no *fixed* habitations; for their *multitude*, they are not afraid; for when they make depredations on cities and towns, they retire into the desert with so much precipitancy that all pursuit is eluded. In this respect *the crying of the driver is disregarded.* They may be said to have no lands, and yet *the range of the mountains is their pasture*—they pitch their *tents* and feed their *flocks* wherever they please; and they *search after every green thing*—are continually looking after *prey*, and seize on every kind of property that comes in their way.

It is farther said, *His hand will be against every man, and every man's hand against him.*—Many potentates among the Abyssinians, Persians, Egyptians, and Turks, have endeavoured to subjugate the wandering or wild Arabs; but, though they have had temporary triumphs, they have been ultimately unsuccessful. *Sesostris*, *Cyrus*, *Pompey*, and *Trajan*, all endeavoured to conquer Arabia, but in vain. From the beginning to the present day they have maintained their independency, and God preserves them as a lasting monument of his providential care, and an incontestable argument of *the truth of Divine Revelation.* Had the Pentateuch no other argument to evince its Divine origin, the account of *Ishmael* and the prophecy concerning his *descendants*, collated with their history and manner of life during a period of nearly *four thousand years*, would be sufficient. Indeed the argument is so absolutely demonstrative, that the man who would attempt its refutation, in the sight of reason and common sense would stand convicted of the most ridiculous presumption and folly.

The country which these free descendants of Ishmael may be properly said to possess, stretches from Aleppo to the Arabian Sea, and from Egypt to the Persian Gulf; a tract of land not less than 1800 miles in length, by 900 in breadth; see chap. xvii. 20.

Verse 13. *And she called the name of the Lord*] She *invoked* (ותקרא *vattikra*) *the name of Jehovah who spake unto her*, thus: *Thou God seest me!* She found that the eye of a merciful God had been upon her in all her wanderings and afflictions; and her words seem to intimate that *she had been seeking* the Divine help and protection, for she says, *Have I also* (or *have I* not *also*) *looked after him that seeth me?*

This last clause of the verse is very obscure, and is rendered differently by all the versions. The general sense taken out of it is this, that Hagar was now convinced that God himself had appeared unto her, and was surprised to find that, notwithstanding this, she was still permitted to live; for it is generally supposed that if God appeared to any, they must be consumed by his glories. This is frequently alluded to in the sacred writings. As the word אחרי *acharey*, which we render simply *after*, in other places signifies the *last days* or *after times*, (see on Exod. xxxiii. 23,) it may probably have a similar meaning here; and indeed this makes a consistent sense: *Have I here also seen the* LATTER PURPOSES OR DESIGNS *of him who seeth me?* An exclamation which may be referred to that discovery which God made in the preceding verse of the *future state* of her descendants.

Verse 14. *Wherefore the well was called Beer-lahai-roi*] It appears, from ver. 7, that Hagar had sat down by a fountain or well of water in the wilderness of Shur, at which the Angel of the Lord found her; and, to commemorate the wonderful discovery which God had made of himself, she called the name of the well באר לחי ראי *beer-lachai-roi*, "A well to the Living One who seeth me." Two things seem implied here: 1. A dedication of the well to Him who had appeared to her; and, 2. Faith in the promise; for he who is the Living One, existing in all generations, must have

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15 And [d] Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, [e] Ishmael.

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

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[d] Gal. iv. 22.

[e] Ver. 11.

it ever in his power to accomplish promises which are to be fulfilled through the whole lapse of time.

Verse 15. *And Hagar bare Abram a son, &c.*] It appears, therefore, that Hagar returned at the command of the angel, believing the promise that God had made to her.

Called his son's name—Ishmael.] Finding by the account of Hagar, that God had designed that he should be so called. "Ishmael," says Ainsworth, "is the first man in the world whose name was given him of God before he was born."

In the preceding chapter we have a very detailed account of the covenant which God made with Abram, which stated that his seed should possess Canaan: and this promise, on the Divine authority, he steadfastly believed, and in simplicity of heart waited for its accomplishment. Sarai was not like minded. As she had no child herself, and was now getting old, she thought it necessary to secure the inheritance by such means as were in *her power*; she therefore, as we have seen, gave her slave to Abram, that she might have children by her. We do not find Abram remonstrating on the subject; and why is he blamed? God had not *as yet* told him *how* he was to have an heir; the promise simply stated, *He that shall come forth out of thine own bowels shall be thine heir*, chap. xv. 4. Concubinage, under that dispensation, was perfectly lawful; therefore he could, with equal justice and innocence, when it was lawful in itself, and now urged by the *express desire of Sarai*, take Hagar to wife. And it is very likely that he might think that *his* posterity, whether by *wife* or *concubine*, as both were lawful, might be *that* intended by the promise.

It is very difficult to believe that a promise which refers to some *natural event* can possibly be fulfilled but through some *natural means*. And yet, what is nature but an instrument in God's hands! What we call natural effects are all performed by supernatural agency; for nature, that is, the whole system of inanimate things, is as inert as any of the particles of matter of the aggregate of which it is composed, and can be a *cause* to no *effect* but as it is excited by a sovereign power. This is a doctrine of sound philosophy, and should be carefully considered by all, that men may see that without an overruling and universally energetic providence, no effect whatever can be brought about. But besides these general influences of God in nature, which are all exhibited by what men call *general laws*, he chooses often to act *supernaturally*, i. e., independently of or against these general laws, that we may see that there is a God who does not confine himself to *one way* of working, but *with* means, *without* means, and even *against natural* means, accomplishes the gracious purposes of his mercy in the behalf of man. Where God *has* promised let him be implicitly credited, because *he* cannot lie; and let not hasty nature intermeddle with his work.

The omniscience of God is a subject on which we should often reflect, and we can never do it unfruitfully while we connect it, as we ever should, with infinite goodness and mercy. Every thing, person, and circumstance, is under its notice; and doth not the eye of God affect his heart? The poor *slave*, the *stranger*, the *Egyptian*, suffering under the severity of her hasty, unbelieving mistress, is seen by the all-wise and merciful God. He permits her to go to the desert, provides the spring to quench her thirst, and sends the Angel of the covenant to instruct and comfort her. How gracious is God! He permits us to get into distressing circumstances that he may give us effectual relief; and in such a way, too, that the excellence of the power may appear to be of him, and that we may learn to trust in him in all our distresses. God *delights* to do his creatures good.

In all transactions between God and man, mentioned in the sacred writings, we see one uniform agency; the great *Mediator in* all, and *through* all; God ever coming to man by him, and man having access to God through him. This *was*, *is*, and ever *will be* the economy of grace. "The Father hath sent me:—and no man cometh unto the Father but by me." God forbid that he should have cause to complain of us, "Ye will not come unto me, that ye might have life."

CHAPTER XVII.

In the ninety-ninth year of Abram's life God again appears to him, announces his name as God Almighty, *and commands him to walk perfectly before him*, 1; *proposes to renew the covenant*, 2. *Abram's prostration*, 3. *The covenant specified*, 4. *Abram's name changed to* Abraham, *and the reason given*, 5. *The privileges of the covenant enumerated*, 6–8. *The conditions of the covenant to be observed, not only by Abraham but all his posterity*, 9. *Circumcision appointed as a sign or token of the covenant*, 10, 11. *The age at which and the persons on whom this was to be performed*, 12, 13. *The danger of neglecting this rite*, 14. *Sarai's name changed to* Sarah, *and a particular promise made to her*, 15, 16. *Abraham's joy at the prospect of the performance of a matter which, in the course of nature, was impossible*, 17. *His request for the preservation and prosperity of Ishmael*, 18. *The birth and blessedness of Isaac foretold*, 19. *Great prosperity promised to Ishmael*, 20. *But the covenant to be established not in his, but in Isaac's posterity*, 21. *Abraham, Ishmael, and all the males in the family circumcised*, 23–27.

A. M. 2107. B. C. 1897. AND when Abram was ninety years old and nine, the LORD [a] appeared to Abram, and said unto him, [b] I *am* the Almighty God, [c] walk before me, and be thou [d] perfect.

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

3 And Abram [g] fell on his face: A. M. 2107. B. C. 1897. and God talked with him, saying,

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

5 Neither shall thy name any more be called Abram, but [k] thy name shall be [l] Abraham;

[a] Chap. xii. 1.——[b] Chap. xxviii. 3; xxxv. 11; Exod. vi. 3; Deut. x. 17.——[c] Chap. v. 22; xlviii. 15; 1 Kings ii. 4; viii. 25; 2 Kings xx. 3.——[d] Or, *upright*; or, *sincere*.——[e] Ch. vi. 9; Deut. xviii. 13; Job i. 1; Matt. v. 48.——[f] Ch. xii. 2; xiii. 16; xxii. 17
[g] Ver. 17.——[h] Rom. iv. 11, 12, 16; Gal. iii. 29.——[i] Heb. *multitude of nations*.——[k] Neh. ix. 7.——[l] That is, *father of a great multitude*.

NOTES ON CHAP. XVII.

Verse 1. *The Lord appeared to Abram*] See on chap. xv. 1.

I am *the Almighty God*] אני אל שדי *ani El shaddai, I am God all-sufficient*; from שדה *shadah*, to *shed*, to *pour out*. I am that God who *pours* out *blessings*, who gives them *richly*, *abundantly*, *continually*.

Walk before me] התהלך לפני *hithhallech lephanai*, *set thyself to walk*—be firmly purposed, thoroughly determined to obey, *before me*; for my eye is ever on thee, therefore ever consider that God seeth thee. Who can imagine a stronger incitement to conscientious, persevering obedience?

Be thou perfect.] והיה תמים *vehyeh thamim, and thou shalt be perfections*, i. e., altogether perfect. Be just such as the *holy* God would have thee to be, as the *almighty* God can make thee; and live as the *all-sufficient* God shall support thee; for he alone who makes the soul holy can preserve it in holiness. Our blessed Lord appears to have had these words pointedly in view, Matt. v. 48: Εσεσθε ὑμεις τελειοι, ὡσπερ ὁ Πατηρ ὑμων ὁ εν τοις ουρανοις τελειος εστι· *Ye* SHALL BE *perfect, as your Father who is in heaven is perfect.* But what does this imply? Why, to be saved from all the power, the guilt, and the contamination of sin. This is only the *negative* part of salvation, but it has also a *positive* part; to be made *perfect*—to be perfect as our Father who is in heaven is perfect, to be filled with the fulness of God, to have Christ dwelling continually in the heart by faith, and to be rooted and grounded in love. This is the state *in* which man was created, for he was made in the image and likeness of God. This is the state *from* which man fell, for he broke the command of God. And this is the state *into* which every human soul must be raised, who would dwell with God in glory; for Christ was incarnated and died to put away sin by the sacrifice of himself. What a glorious privilege! And who can doubt the possibility of its attainment, who believes in the omnipotent love of God, the infinite merit of the blood of atonement, and the all-pervading and all-purifying energy of the Holy Ghost? How many miserable souls employ that time to dispute and cavil against the possibility of being saved *from* their sins, which they should devote to praying and believing that they might be saved out of the hands of their enemies! But some may say, "You overstrain the meaning of the term; it signifies only, *be sincere*; for as perfect obedience is impossible, God accepts of *sincere* obedience." If by *sincerity* the objection means *good desires*, and generally *good purposes*, with an *impure heart* and *spotted life*, then I assert that no such thing is implied in the text, nor in the original word; but if the word *sincerity* be taken in its proper and literal sense, I have no objection to it. *Sincere* is compounded of *sine cera*, "without wax;" and, applied to moral subjects, is a metaphor taken from clarified honey, from which every atom of the comb or wax is separated. Then let it be proclaimed from heaven, *Walk before me, and be* SINCERE! purge out the old leaven, that ye may be a new lump unto God; and thus ye shall be perfect, as your Father who is in heaven is perfect. This is *sincerity*. Reader, remember that the blood of Christ cleanseth from all sin. Ten thousand quibbles on insulated texts can never lessen, much less destroy, the merit and efficacy of the great Atonement.

Verse 3. *And Abram fell on his face*] The eastern method of prostration was thus: the person first went down on his knees, and then lowered his head to his knees, and touched the earth with his forehead. A very painful posture, but significative of great humiliation and reverence.

Verse 5. *Thy name shall be Abraham*] Abram אברם literally signifies a *high* or *exalted father*. Ab-ra-ham אברהם differs from the preceding only in one letter; it has ה *he* before the last radical. Though this may appear very simple and easy, yet the true etymology and meaning of the word are very difficult to be assigned. The reason given for the change made in the patriarch's name is this: *For a father of many nations have I made thee*, אב המון גוים *ab-hamon-goyim*, "a father of a multitude of nations." This has led some to suppose that אברהם *Abraham*, is a contraction for אב רב המון *ab-rab-hamon*, "the father of a great multitude."

Aben Ezra says the name is derived from אביר המון *abir-hamon*, "a powerful multitude."

Rabbi Solomon Jarchi defines the name *cabalistically*, and says that its *numeral letters* amount to *two hundred* and *forty-eight*, which, says he, is the exact number of the *bones in the human body*. But before the ה *he* was added, which stands for *five*, it was five short of this perfection.

Rabbi Lipman says the ה *he* being added as the *fourth letter*, signifies that the Messiah should come in the fourth millenary of the world.

Clarius and others think that the ה *he*, which is one of the letters of the Tetragrammaton, (or word of four letters, יהוה YeHoVaH,) was added for the sake of *dignity*, God associating the patriarch more nearly

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[m] for a father of many nations have I made thee.

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

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

8 And [s] I will give unto thee, and to thy seed after thee, the land [t] wherein [u] thou art a stranger, all the land of Canaan, for an everlasting possession: and [v] I will be their God.

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

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

[m] Rom. iv. 17.——[n] Chap. xxxv. 11.——[o] Ver. 16; chap. xxxv. 11; Matt. i. 6, &c.——[p] Gal. iii. 17.——[q] Chap. xxvi. 24; xxviii. 13; Heb. xi. 16.——[r] Rom. ix. 8.——[s] Chap. xii. 7; xiii. 15; Psa. cv. 9, 11.——[t] Heb. *of thy sojournings.*——[u] Chap. xxiii. 4; xxviii. 4.——[v] Exod. vi. 7; Lev. xxvi. 12; Deut. iv. 37; xiv. 2; xxvi. 18; xxix. 13.——[w] Acts vii. 8.

to himself, by thus imparting to him a portion of his own name.

Having enumerated so many opinions, that of *William Alabaster*, in his *Apparatus to the Revelation*, should not be passed by. He most wisely says that *ab-ram* or *ab-rom* signifies *father of the Romans*, and consequently the *pope*; therefore Abraham was *pope the first!* This is just as likely as some of the preceding etymologies.

From all these learned as well as puerile conjectures we may see the extreme difficulty of ascertaining the true meaning of the word, though the *concordance makers, and proper name explainers* find no difficulty at all in the case; and pronounce on it as readily and authoritatively as if they had been in the Divine council when it was first imposed.

Hottinger, in his *Smegma Orientale*, supposes the word to be derived from the Arabic root רחם *rahama*, which signifies *to be very numerous*. Hence אב רחם *ab raham* would signify a *copious father* or *father of a multitude*. This makes a very good sense, and agrees well with the context. Either this etymology or that which supposes the inserted ה *he* to be an abbreviation of the word המון *hamon, multitude*, is the most likely to be the true one. But this last would require the word to be written, when full, אב רם המון *ab-ram-hamon*.

The same difficulty occurs, verse 15, on the word *Sarai* שרי, which signifies *my prince* or *princess*, and *Sarah* שרה, where the whole change is made by the substitution of a ה *he* for a י *yod*. This latter might be translated *princess* in general; and while the former seems to point out her government in her *own family alone*, the latter appears to indicate her government over the *nations* of which her husband is termed the *father* or *lord*; and hence the promise states that *she shall be a mother of nations*, and that *kings of people should spring from her*. See ver. 15, 16.

Now as the only change in each name is made by the insertion of a single letter, and that letter the same in *both* names, I cannot help concluding that some *mystery* was designed by its insertion; and therefore the opinion of *Clarius* and some others is not to be disregarded, which supposes that God shows he had conferred a peculiar *dignity* on both, by adding to their names one of the letters of his own; a name by which his eternal power and Godhead are peculiarly pointed out.

From the difficulty of settling the etymology of these two names, on which so much stress seems to be laid in the text, the reader will see with what caution he should receive the *lists of explanations* of the *proper names* in the Old and New Testaments, which he so frequently meets with, and which I can pronounce to be in general *false* or *absurd*.

Verse 7. *An everlasting covenant*] ברית עולם *berith olam*. See on chap. xiii. 15. Here the word *olam* is taken in its own proper meaning, as the words immediately following prove—*to be a God unto thee, and thy seed after thee*; for as the soul is to endure for ever, so it shall eternally stand in need of the supporting power and energy of God; and as the reign of the Gospel dispensation shall be as long as sun and moon endure, and its consequences *eternal*, so must the covenant be on which these are founded.

Verse 8. *Everlasting possession*] Here עולם *olam* appears to be used in its *accommodated* meaning, and signifies the completion of the Divine counsel in reference to a particular period or dispensation. And it is literally true that the Israelites possessed the land of Canaan till the Mosaic dispensation was terminated in the complete introduction of that of the Gospel. But as the spiritual and temporal covenants are both blended together, and the former was pointed out and typified by the latter, hence the word even here may be taken in its own *proper* meaning, that of *ever-during*, or *eternal*; because the spiritual blessings pointed out by the temporal covenant *shall have no end*. And hence it is immediately added, *I will be their God*, not for a *time*, certainly, but *for ever* and *ever*. See the notes on chap. xxi. 33.

Verse 10. *Every man-child—shall be circumcised.*] Those who wish to invalidate the evidence of the Divine origin of the Mosaic law, roundly assert that the Israelites received the rite of circumcision from the Egyptians. Their apostle in this business is Herodotus, who, lib. ii., p. 116, Edit. Steph. 1592, says: "The Colchians, Egyptians, and Ethiopians, are the only nations in the world who have used circumcision απ' αρχης, from the remotest period; and the Phœnicians and Syrians who inhabit Palestine acknowledge they received this from the Egyptians." Herodotus cannot mean *Jews* by Phœnicians and Syrians; if he does he is incorrect, for no Jew ever did or ever could

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

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

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

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

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

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

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

[x] Acts vii. 8; Rom. iv. 11.——[y] Heb. *a son of eight days.* [z] Lev. xii. 3; Luke ii. 21; John vii. 22; Phil. iii. 5.——[a] Exod. iv. 24.——[b] That is, *princess.*

[c] Chap. xviii. 10.——[d] Heb. *she shall become nations.*——[e] Ch. xxxv. 11; Gal. iv. 31; 1 Pet. iii. 6.——[f] Chap. xviii. 12; xxi. 6.

acknowledge this, with the history of Abraham in his hand. If Herodotus had written before the days of Abraham, or at least before the sojourning of the children of Israel in Egypt, and informed us that circumcision had been practised among them *απ' αρχης, from the beginning*, there would then exist a possibility that the Israelites while sojourning among them had learned and adopted this rite. But when we know that Herodotus flourished only 484 years before the Christian era, and that Jacob and his family sojourned in Egypt more than 1800 years before Christ, and that all the descendants of Abraham most conscientiously observed circumcision, and do so to this day, then the presumption is that the Egyptians received it from the Israelites, but that it was impossible the latter could have received it from the former, as they had practised it so long before their ancestors had sojourned in Egypt.

Verse 11. *And it shall be a token*] אות *leoth*, for a sign of spiritual things; for the circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness, as God particularly showed in the law itself. See Deut. x. 16; see also Rom. ii. 25–29; Col. ii. 11. And it was *a seal of* that *righteousness* or justification that comes by *faith*, Rom. iv. 11. That some of the Jews had a just notion of its *spiritual* intention, is plain from many passages in the Chaldee paraphrases and in the Jewish writers. I borrow one passage from the book *Zohar*, quoted by Ainsworth: "At what time a man is sealed with this holy seal, (of circumcision,) thenceforth he seeth the holy blessed God properly, and the holy soul is united to him. If he be not worthy, and keepeth not this sign, what is written? *By the breath of God they perish*, (Job iv. 9,) because this seal of the holy blessed God was not kept. But if he be worthy, and keep it, the Holy Ghost is not separated from him."

Verse 12. *He that is eight days old*] Because previously to this they were considered unclean, Lev. xii. 2, 3, and circumcision was ever understood as a *consecration of the person to God*. Neither calf, lamb, nor kid, was offered to God till it was eight days old for the same reason, Lev. xxii. 27.

Verse 13. *He that is born in thy house*] The son of a servant; *he that is bought with thy money*—a slave on his coming into the family. According to the Jewish writers the father was to circumcise his son; and the master, the servant born in his house, or the slave bought with money. If the father or master neglected to do this, then the magistrates were obliged to see it performed; if the neglect of this ordinance was unknown to the magistrates, then the person himself, when he came of age, was obliged to do it.

Verse 14. *The uncircumcised—shall be cut off from his people*] By being cut off some have imagined that a sudden temporal death was implied; but the simple meaning seems to be that such should have no right to nor share in the blessings of the covenant, which we have already seen were both of a temporal and spiritual kind; and if so, then eternal death was implied, for it was impossible for a person who had not received the *spiritual purification* to enter into eternal glory. The *spirit* of this law extends to all ages, dispensations, and people; he whose heart is not purified from sin cannot enter into the kingdom of God. Reader, on *what* is thy hope of heaven founded?

Verse 15. *Thou shalt not call her name Sarai, but Sarah*] See on ver. 5.

Verse 16. *I will bless her, &c.*] Sarah certainly stands at the head of all the women of the Old Testament, on account of her extraordinary privileges. I am quite of Calmet's opinion that Sarah was a type of the blessed *Virgin*. St. Paul considers her a type of the *New Testament* and heavenly Jerusalem; and as all *true believers* are considered as the *children of Abraham*, so all *faithful holy women* are considered *the daughters of Sarah*, Gal. iv. 22, 24, 26. See also 1 Pet. iii. 6.

Verse 17. *Then Abraham—laughed*] I am astonished to find learned and pious men considering this as a token of Abraham's *weakness of faith* or *unbelief*, when they have the most positive assurance from

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

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

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

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

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

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

[g] Chap. xviii. 10; xxi. 2; Gal. iv. 28.——[h] Chap. xvi. 10. [i] Chap. xxv. 12–16.——[k] Chap. xxi. 18.——[l] Chapter xxi. 2.

[m] Chap. xviii. 33; xxxv. 13.——[n] Chap. xxiv. 21; Josh. v. 2–9; Acts xvi. 3; Rom. ii. 25–29; iv. 9–12; Gal. v. 6; vi. 15.

the Spirit of God himself that *Abraham was not weak but strong in* the *faith*; that *he staggered not at the promise through unbelief*, but gave *glory to God*, Rom. iv. 19, 20. It is true the same word is used, chap. xviii. 12, concerning Sarah, in whom it was certainly a sign of doubtfulness, though mixed with pleasure at the thought of the possibility of her becoming a mother; but we know how possible it is to express both *faith* and *unbelief* in the same way, and even pleasure and disdain have been expressed by a smile or laugh. By *laughing* Abraham undoubtedly expressed his *joy* at the prospect of the fulfilment of so glorious a promise; and from this very circumstance *Isaac* had his name. יצחק *yitschak*, which we change into *Isaac*, signifies *laughter*; and it is the same word which is used in the verse before us: *Abraham fell on his face*, ויצחק *vaiyitschak, and he laughed*; and to the *joy* which he felt on this occasion our Lord evidently alludes, John viii. 56: *Your father Abraham* REJOICED *to see my day; and he saw it, and was* GLAD. And to commemorate this joy he called his son's name *Isaac*. See the note on chap. xxi. 6.

Verse 18. *O that Ishmael might live before thee!*] Abraham, finding that the covenant was to be established in *another* branch of his family, felt solicitous for his son Ishmael, whom he considered as necessarily excluded; on which God delivers that most remarkable prophecy which follows in the 20th verse, and which contains an answer to the prayer and wish of Abraham: *And as for Ishmael I have heard thee*; so that the object of Abraham's prayer was, that his son Ishmael might be the head of a prosperous and potent people.

Verse 20. *Twelve princes shall he beget, &c.*] See the names of these *twelve princes*, chap. xxv. 12–16. From Ishmael proceeded the various tribes of the Arabs, called also *Saracens* by Christian writers. They were anciently, and still continue to be, a very numerous and powerful people. "It was somewhat wonderful, and not to be foreseen by human sagacity," says Bishop Newton, "that a man's whole posterity should so nearly resemble him, and retain the same inclinations, the same habits, and the same customs, throughout all ages! These are the only people besides the Jews who have subsisted as a distinct people from the beginning, and in some respects they very much resemble each other. 1. The Arabs, as well as the Jews, are descended from Abraham, and both boast of their descent from the father of the faithful. 2. The Arabs, as well as the Jews, are circumcised, and both profess to have derived this ceremony from Abraham. 3. The Arabs, as well as the Jews, had originally *twelve patriarchs*, who were their princes or governors. 4. The Arabs, as well as the Jews, marry among themselves, and in their own tribes. 5. The Arabs, as well as the Jews, are singular in several of their customs, and are standing monuments to all ages of the exactness of the Divine predictions, and of the veracity of Scripture history. We may with more confidence believe the particulars related of Abraham and Ishmael when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith." See Bp. Newton's *Second Dissertation on the Prophecies*, and see the notes on chap. xvi. 12.

Verse 21. *My covenant will I establish with Isaac*] All *temporal* good things are promised to Ishmael and his posterity, but the establishment of the Lord's covenant is to be with Isaac. Hence it is fully evident that this covenant referred chiefly to *spiritual* things—to the Messiah, and the salvation which should be brought to both Jews and Gentiles by his incarnation, death, and glorification.

Verse 22. *God went up from Abraham.*] Ascended evidently before him, so that he had the fullest proof that it was no human being, no earthly angel or messenger, that talked with him; and the promise of a son in the course of a single year, *at this set time in the next year*, ver. 21, which had every human probability against it, was to be the sure token of the truth of all that had hitherto taken place, and the proof that all that was farther promised should be fulfilled in its due time. Was it not in nearly the same way in which the Lord went up from Abraham, that Jesus Christ ascended to heaven in the presence of his disciples! Luke xxiv. 51.

Verse 23. *And Abraham took Ishmael, &c.*] Had not Abraham, his son, (who was of age to judge for himself,) and all the family, been fully convinced that this thing was of God, they could not have submitted

A. M. 2107. B. C. 1897. 24 And Abraham *was* ninety years old and nine, [o] when he was circumcised in the flesh of his foreskin.

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

26 In the selfsame day was Abraham circumcised, and Ishmael his son. A. M. 2107. B. C. 1897

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

[o] See ver. 1, 17; Rom. iv. 19.

[p] Chap. xviii. 19.

to it. A rite so painful, so repugnant to every feeling of delicacy, and every way revolting to nature, could never have sprung up in the imagination of man. To this day the Jews practise it as a Divine ordinance; and all the Arabians do the same. As a distinction between *them* and *other people* it never could have been designed, because it was a *sign* that was never to *appear*. The individual alone knew that he bore in his flesh this sign of the covenant, and he bore it by the order of God, and he knew it was a *sign* and *seal* of spiritual blessings, and not the blessings themselves, though a proof that these blessings were promised, and that he had a *right* to them. Those who did not consider it in this spiritual reference are by the apostle denominated the *concision*, Phil. iii. 2, i. e., persons whose flesh was cut, but whose hearts were not purified.

THE contents of this chapter may be summed up in a few propositions:—

1. God, in renewing his *covenant* with Abram, makes an important *change* in his and Sarai's name; a change which should ever act as a help to their faith, that the promises by which God had bound himself should be punctually fulfilled. However difficult it may be for us to ascertain the precise import of the change then made, we may rest assured that it was perfectly understood by both; and that, as they had received this name from God, they considered it as placing them in a new relation both to their *Maker* and to their posterity. From what we have already seen, the change made in Abram's name is *inscrutable* to us; there is something like this in Rev. ii. 17: *To him that overcometh will I give a white stone*, and a NEW NAME—*which no man knoweth, saving he that receiveth it*. The full import of the *change* made in a soul that enters into covenant with God through Christ, is only known to itself; a stranger intermeddleth not with its joy. Hence, even men of learning and the world at large have considered experimental religion as enthusiasm, merely because they have not understood its nature, and have permitted themselves to be carried away by prejudices which they have imbibed perhaps at first through the means of ignorant or hypocritical pretenders to deep piety; but while they have the sacred writings before them, their prejudices and opposition to that without which they cannot be saved are as unprincipled as they are absurd.

2. God gives Abraham a *precept*, which should be observed, not only by himself, but by all his posterity; for this was to be a permanent sign of that covenant which was to endure for ever. Though the sign is now changed from *circumcision* to *baptism*, each of them equally significant, yet the covenant is not changed in any part of its essential meaning. Faith in God through the great sacrifice, remission of sins, and sanctification of the heart, are required by the new covenant as well as by the old.

3. The rite of *circumcision* was *painful* and *humiliating*, to denote that *repentance, self-denial, &c.*, are absolutely necessary to all who wish for redemption in the blood of the covenant; and *the putting away this filth of the flesh* showed the necessity of a pure heart and a holy life.

4. As eternal life is the free gift of God, he has a right to give it in what way he pleases, and on what terms. He says to Abraham and his seed, *Ye shall circumcise the flesh of your foreskin*, and he that doth not so *shall be cut off from his people*. He says also to sinners in general, *Let the wicked forsake his way, and the unrighteous man his thoughts; Repent, and believe the Gospel*; and, *Except ye repent, ye shall perish*. These are the *terms* on which he will bestow the blessings of the old and new covenants. And let it be remembered that stretching out the hand to receive an alms can never be considered as *meriting* the *bounty* received, neither can repentance or faith *merit* salvation, although they are the conditions on which it is bestowed.

5. The *precepts* given under both covenants were accompanied with a *promise* of the *Messiah*. God well knows that no religious rite can be properly observed, and no precept obeyed, unless he impart strength from on high; and he teaches us that that strength must ever come through the promised seed. Hence, with the utmost propriety, we ask every blessing *through him*, in whom God is well pleased.

6. The *precept*, the *promise*, and the *rite*, were preface with, "I am God all-sufficient; walk before me, and be thou perfect." God, who is the sole object of religious worship, has the sole authority to prescribe that worship, and the rites and ceremonies which shall be used in it; hence he prescribed *circumcision* and *sacrifices* under the old law, and *baptism* and the *eucharist* under the Gospel; and to render both effectual to the end of their institution, *faith* in God was indispensably necessary.

7. Those who profess to believe in him must not live as *they* list, but as *he* pleases. Though redeemed from the curse of the law, and from the rites and ceremonies of the *Jewish Church*, they are *under the law to Christ*, and *must walk before him*—be in all things obedient to that *moral* law which is an emanation from the righteousness of God, and of eternal obligation; and let it ever be remembered that Christ is "the author of eternal salvation to all that obey him." Without faith and obedience there can be no holiness, and without holiness none can see the Lord. Be all that

God would have thee to be, and God will be to thee all that thou canst possibly require. He never gives a precept but he offers sufficient grace to enable thee to perform it. Believe as he would have thee, and act as he shall strengthen thee, and thou wilt believe all things *savingly*, and do all things *well*.

CHAPTER XVIII.

The Lord appears unto Abraham in Mamre, 1. *Three angels, in human appearance, come towards his tent,* 2. *He invites them in to wash and refresh themselves,* 3–5; *prepares a calf, bread, butter, and milk, for their entertainment; and himself serves them,* 6–8. *They promise that within a year Sarah shall have a son,* 9, 10. *Sarah, knowing herself and husband to be superannuated, smiles at the promise,* 11, 12. *One of the* three, *who is called the* LORD *or Jehovah, chides her, and asserts the sufficiency of the Divine power to accomplish the promise,* 13, 14. *Sarah, through fear, denies that she had laughed or showed signs of unbelief,* 15. *Abraham accompanies these Divine persons on their way to Sodom,* 16; *and that one who is called Jehovah informs him of his purpose to destroy Sodom and Gomorrah, because of their great wickedness,* 17–21. *The two former proceed toward Sodom, while the latter (Jehovah) remains with Abraham,* 22. *Abraham intercedes for the inhabitants of those cities, entreating the Lord to spare them provided* fifty *righteous persons should be found in them,* 23–25. *The Lord grants this request,* 26. *He pleads for the same mercy should only* forty-five *be found there; which is also granted,* 27, 28. *He pleads the same for* forty, *which is also granted,* 29; *for* thirty, *with the same success,* 30; *for* twenty, *and receives the same gracious answer,* 31; *for* ten, *and the Lord assures him that should* ten *righteous persons be found there, he will not destroy the place,* 32. *Jehovah then departs, and Abraham returns to his tent,* 33.

A. M. 2107. B. C. 1897. AND the LORD appeared unto him in the [a] plains of Mamre: and he sat in the tent door in the heat of the day:

2 [b] And he lift up his eyes and looked, and, lo, three men stood by him: [c] and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, A. M. 2107. B. C. 1897. I pray thee, from thy servant:

4 Let [d] a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And [e] I will fetch a morsel of bread, and [f] comfort ye your [g] hearts; after that ye shall pass on: [h] for therefore [i] are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto

[a] Chap. xiii. 18; xiv. 13.——[b] Heb. xiii. 2.——[c] Chap. xix. 1; Pet. iv. 9.——[d] Chap. xix. 2; xliii. 24.——[e] Judg. vi. 18; xiii. 15.

[f] Heb. *stay.*——[g] Judg. xix. 5; Psa. civ. 15.——[h] Chap. xix. 8; xxxiii. 10.——[i] Heb. *you have passed.*

NOTES ON CHAP. XVIII.

Verse 1. *And the Lord appeared*] See on chap. xv. 1.

Sat in the tent door] For the purpose of enjoying the refreshing air *in the heat of the day*, when the sun had most power. A custom still frequent among the Asiatics.

Verse 2. *Three men stood by him*] נצבים עליו *nitstsabim alaiv*, were *standing over against him*; for if they had been *standing by him*, as our translation says, he needed not to have "run from the tent door to meet them." To Abraham these appeared at first as *men*; but he *entertained angels unawares*, see Heb. xiii. 2.

Verse 3. *And said, My Lord, &c.*] The word is אדני *Adonai*, not יהוה *Yehovah*, for as yet Abraham did not know the quality of his guests. For an explanation of this word, see on chap. xv. 8.

Verse 4. *Let a little water—be fetched, and wash your feet, &c.*] In these verses we find a delightful picture of primitive hospitality. In those ancient times shoes such as ours were not in use; and the foot was protected only by *sandals* or *soles*, which fastened round the foot with straps. It was therefore a great refreshment in so hot a country to get the feet washed at the end of a day's journey; and this is the *first* thing that Abraham proposes.

Rest yourselves under the tree] We have already heard of the *oak grove* of Mamre, chap. xii. 6, and this was the *second* requisite for the refreshment of a weary traveller, viz., rest in the shade.

Verse 5. *I will fetch a morsel of bread*] This was the *third* requisite, and is introduced in its proper order; as eating immediately after exertion or fatigue is very unwholesome. The strong action of the lungs and heart should have time to diminish before any food is received into the stomach, as otherwise concoction is prevented, and fever in a less or greater degree produced.

For therefore are ye come] In those ancient days every traveller conceived he had a right to refreshment, when he needed it, at the first tent he met with on his journey.

So do as thou hast said.] How exceedingly simple was all this! On neither side is there any *compliment* but such as a generous heart and sound sense dictate.

Verse 6. *Three measures of fine meal*] The סאה *seah*, which is here translated *measure*, contained,

A. M. 2107. B. C. 1897. Sarah, and said, Make [k] ready quickly three measures of fine meal; knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf, tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And [l] he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where *is* Sarah thy wife? and he said, Behold, [m] in the tent.

10 And he said, I [n] will certainly return unto thee [o] according to the time of life; and, lo, [p] Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. A. M. 2107. B. C. 1897.

11 Now [q] Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah [r] after the manner of women.

12 Therefore [s] Sarah laughed within herself, saying, [t] After I am waxed old shall I have pleasure, my [u] lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

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[k] Heb. *hasten.*——[l] Chap. xix. 3.——[m] Ch. xxiv. 67.——[n] Ver. 14.——[o] 2 Kings iv. 16.——[p] Chap. xvii. 19, 21; xxi. 2; Rom. ix. 9.

[q] Chap. xvii. 17; Rom. iv. 19; Heb. xi. 11, 12, 19.——[r] Chap. xxxi. 35.——[s] Chap. xvii. 17.——[t] Luke i. 18.——[u] 1 Pet. iii. 6.

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according to Bishop Cumberland, about two gallons and a half; and Mr. Ainsworth translates the word *peck*. On this circumstance the following observations of the judicious and pious Abbé Fleury cannot fail to be acceptable to the reader. Speaking of the frugality of the patriarchs he says: "We have an instance of a splendid entertainment in that which Abraham made for the three angels. He set a whole *calf* before them, *new bread*, but baked on the hearth, together with *butter* and *milk*. *Three* measures of meal were baked into bread on this occasion, which come to more than two of our bushels, and nearly to fifty-six pounds of our weight; hence we may conclude that men were great eaters in those days, used much exercise, were probably of a much larger stature as well as longer lives than we. Homer (Odyss. lib. xiv., ver. 74, &c.) makes his heroes great eaters. When *Eumæus* entertained Ulysses, he dressed *two pigs* for himself and his guest.

'So saying, he girded quick his tunic close,
And issuing sought the styes; thence bringing *two*,
Of the imprisoned herd, he slaughtered *both*,
Singed them and slash'd and spitted them, and placed
The *whole* well roasted, banquets, spits, and all,
Reeking before Ulysses.' COWPER.

On another occasion a *hog* of *five* years old was slaughtered and served up for *five* persons:—

'——His wood for fuel he prepared,
And dragging thither a *well-fatted brawn*
Of the *fifth* year:—
Next piercing him, and scorching close his hair,
The joints they parted,' &c.
Ibid. ver. 419. COWPER.

Homer's heroes wait upon themselves and guests in the common occasions of life; the patriarchs do the same. Abraham, who had so many servants, and was nearly a hundred years old, brought the water himself to wash the feet of his guests, ordered his wife to make the bread quickly, went himself to choose the calf from the herd, and came again to serve them *standing*. I will allow that he was animated on this occasion with a desire of showing hospitality, but the lives of all the rest of the patriarchs were similar to this."

Make cakes upon the hearth.] Or under the ashes. This mode is used in the east to the present day. When the hearth is strongly heated with the fire that has been kindled on it, they remove the coals, sweep off the ashes, lay on the bread, and then cover it with the hot cinders.

Verse 8. *And he stood by them under the tree, and they did eat.*] Nothing is more common in *Hindostan* than to see travellers and guests *eating under the shade of trees*. Feasts are scarcely ever held in *houses*. The house of a Hindoo serves for *sleeping* and *cooking*, and for *shutting* up the *women*; but is never considered as a *sitting* or *dining* room.—*Ward.*

Verse 10. *I will certainly return*] Abraham was now *ninety-nine* years of age, and this promise was fulfilled when he was a *hundred*; so that the phrase *according to the time of life* must mean either a *complete year*, or *nine months* from the present time, the ordinary time of pregnancy. Taken in this latter sense, Abraham was now in the ninety-ninth year of his age, and Isaac was born when he was in his hundredth year.

Verse 11. *It ceased to be with Sarah after the manner of women.*] And consequently, naturally speaking, conception could not take place; therefore if she have a son it must be in a *supernatural* or *miraculous* way.

Verse 12. *Sarah laughed*] Partly through pleasure at the bare idea of the *possibility* of the thing, and partly from a conviction that it was extremely *improbable*. She appears to have been in the same spirit, and to have had the same feelings of those who, unexpectedly hearing of something of great consequence to themselves, *smile* and say, "The news is too good to be true;" see chap. xxi. 6. There is a case very similar to this mentioned Psa. cxxvi. 1, 2 On Abraham's laughing, see the note on chap. xvii. 17.

Verse 13. *And the* LORD (Jehovah) *said, &c.*] So it appears that one of those three persons was *Jehovah*, and as this name is never given to any created

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14 [v] Is any thing too hard for the Lord? [w] At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them [x] to bring them on the way.

17 And the LORD said, [y] Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [z] blessed in him?

19 For I know him, [a] that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

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20 And the LORD said, Because [b] the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 [c] I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, [d] I will know.

22 And the men turned their faces from thence, [e] and went toward Sodom; but Abraham [f] stood yet before the LORD.

23 And Abraham [g] drew near, and said, [h] Wilt thou also destroy the righteous with the wicked?

24 [i] Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

[v] Jer. xxxii. 17; Zech. viii. 6; Matt. iii. 9; xix. 26; Luke i. 37.——[w] Chap. xvii. 21; ver. 10; 2 Kings iv. 16.——[x] Rom. xv. 24; 3 John 6.——[y] Psa. xxv. 14; Amos iii. 7; John xv. 15.——[z] Chap. xii. 3; xxii. 18; Acts iii. 25; Gal. iii. 8.——[a] Deut. iv. 9, 10; vi. 7; Josh. xxiv. 15; Eph. vi. 4.

[b] Chap. iv. 10; xix. 13; James v. 4.——[c] Chap. xi. 5; Exodus iii. 8.——[d] Deut. viii. 2; xiii. 3; Josh. xxii. 22; Luke xvi. 15; 2 Cor. xi. 11.——[e] Chap. xix. 1.——[f] Ver. 1.——[g] Heb. x. 22.——[h] Numbers xvi. 22; 2 Sam. xxiv. 17——[i] Jer. v. 1.

being, consequently the ever-blessed God is intended; and as he was never seen in any bodily shape, consequently the great Angel of the covenant, Jesus Christ, must be meant. See on chap. xvi. 7.

Verse 14. *Is any thing too hard for the Lord?*] הייפלא מיהוה דבר *hayippale meihovah dabar*, shall a word (or thing) be wonderful from the Lord? i. e., Can any thing be too great a miracle for *him* to effect? The Septuagint translate the passage, Μη αδυνατησει παρα τω Θεω ῥημα; which St. Luke adopts almost literatim, only making it an *affirmative* position instead of a *question*: Ουκ αδυνατησει παρα τω Θεω παν ῥημα, which we translate, "With God nothing shall be impossible," Luke i. 37. Many copies of the Septuagint insert the word παν before ῥημα, as in St. Luke; but it makes little difference in the sense. It was to correct Sarah's unbelief, and to strengthen her faith, that God spoke these most important words; words which state that where human wisdom, prudence, and energy fail, and where nature herself ceases to be an agent, through lack of energy to act, or laws to direct and regulate energy, *there* also God has *full sway*, and by his own omnific power works all things after the counsel of his own will. Is there an effect to be produced? God can produce it as well *without* as *with* means. He produced nature, the whole system of causes and effects, when in the whole compass of his own eternity there was neither *means* nor *being*. He spake, and it was done; he commanded, and it stood fast. How great and wonderful is God!

Verse 16. *Abraham went with them to bring them on the way.*] This was another piece of primitive hospitality—to direct strangers in the way. Public roads did not then exist, and guides were essentially necessary in countries where villages were seldom to be met with, and where solitary dwellings did not exist.

Verse 17. *Shall I hide from Abraham*] That is, I will not hide. A common mode of speech in Scripture—a question asked when an affirmative is designed. *Do men gather grapes of thorns?* Men do not gather grapes of thorns, &c.

Verse 18. *Shall surely become a great and mighty nation*] The revelation that I make to him shall be preserved among his posterity; and the exact fulfilment of my promises, made so long before, shall lead them to believe in my name and trust in my goodness.

Verse 19. *And they shall keep the way of the Lord*] The true religion; God's way; that in which God walks himself, and in which, of course, his *followers* walk also; *to do justice and judgment*; not only to preserve the truth in their *creed*, but maintain it in their *practice*.

Verse 20. *Because the cry of Sodom and Gomorrah*] See the notes on chap. xiii. 13.

Verse 21. *I will go down now, &c.*] A lesson to magistrates, teaching them not to judge according to report, but accurately to inquire into the facts themselves.—*Jarchi*.

Verse 22. *And the men turned their faces*] That is, the two angels who accompanied Jehovah were now sent towards Sodom; while the third, who is called the Lord or *Jehovah*, remained with Abraham for the purpose of teaching him the great usefulness and importance of faith and prayer.

Verse 23. *Wilt thou also destroy the righteous with the wicked?*] A form of speech similar to that in verse 17, an invariable principle of justice, that the righteous shall not be punished for the crimes of the impious. And this Abraham lays down as the *foun-*

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25 That be far from thee to do after this manner, to slay the righteous with the wicked: and [k] that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, [m] If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, [n] Behold now, I have taken upon me to speak unto the LORD, which *am* [o] *but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. A. M. 2107. B. C. 1897

30 And he said *unto him*, O let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [p] O let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. [q] And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

[k] Job viii. 20; Isa. iii. 10, 11.—[l] Job viii. 3; xxxiv. 17; Psa. lviii. 11; xciv. 2; Rom. iii. 6.—[m] Jer. v. 1; Ezek. xxii. 30.

[n] Luke xviii. 1.—[o] Chap. iii. 19; Job iv. 19; Eccles. xii. 7; 1 Cor. xv. 47, 48; 2 Cor. v. 1.—[p] Judg. vi. 39.—[q] James v. 16.

dation of his supplications. Who can pray with any hope of success who cannot assign a *reason* to God and his *conscience* for the petitions he offers? The great sacrifice offered by Christ is an infinite reason why a penitent sinner should expect to find the mercy for which he pleads.

Verse 25. *Shall not the Judge of all the earth do right?*] God alone is the Judge of all men. Abraham, in thus addressing himself to the person in the text, considers him either as the Supreme Being or his representative.

Verse 27. *Which* am but *dust and ashes*] עָפָר וָאֵפֶר *aphar vaepher*, words very similar in sound, as they refer to matters which so much resemble each other. *Dust*—the lightest particles of earth. *Ashes*—the residuum of consumed substances. By these expressions he shows how deeply his soul was humbled in the presence of God. He who has *high* thoughts of himself must have *low* thoughts of the dignity of the Divine nature, of the majesty of God, and the sinfulness of sin.

Verse 32. *Peradventure ten shall be found there*] Knowing that in the family of his nephew the true religion was professed and practised, he could not suppose there could be less than ten righteous persons in the city, he did not think it necessary to urge his supplication farther; he therefore left off his entreaties, and the Lord departed from him. It is highly worthy of observation, that while he continued to pray the presence of God was continued; and when Abraham ended, "the glory of the Lord was lifted up," as the Targum expresses it.

THIS chapter, though containing only the preliminaries to the awful catastrophe detailed in the next, affords us several lessons of useful and important information.

1. The hospitality and humanity of Abraham are worthy, not only of our most serious regard, but also of our *imitation*. He sat in the door of his tent in the heat of the day, not only to enjoy the current of refreshing air, but that if he saw any weary and exhausted travellers he might invite them to rest and refresh themselves. Hospitality is ever becoming in one human being towards another; for every destitute man is a *brother* in distress, and demands our most prompt and affectionate assistance, according to that heavenly precept, "What ye would that men should do unto you, do even so unto them." From this conduct of Abraham a Divine precept is formed: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. xiii. 2.

2. Whatever is given on the ground of humanity and mercy is given unto God, and is sure to meet with his approbation and a suitable reward. While Abraham entertained his guests God discovers himself, and reveals to him the counsels of his will, and renews the promise of a numerous posterity. Sarah, though naturally speaking past child-bearing, shall have a son; natural obstacles cannot hinder the purpose of God: nature is his instrument; and as it works not only by general laws, but also by any particular will of God, so it may accomplish that will in any way he may choose to direct. It is always difficult to credit God's *promises* when they relate to *supernatural* things, and still more so when they have for their object events that are *contrary* to the course of nature; but *as nothing is too hard for God*, so "all things are possible to him that believeth." It is that faith alone which is of the operation of God's Spirit, that is capable of crediting supernatural things; he who does not pray to be enabled to believe, or, if he do, uses not the power when received, can never believe to the saving of the soul.

3. Abraham trusts much in God, and God reposes much confidence in Abraham. He knows that God is

faithful, and will fulfil his promises; and God knows that Abraham is faithful, and will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; ver. 19. No man lives unto himself; and God gives us neither *spiritual* nor *temporal* blessings for ourselves alone; our bread we are to divide with the hungry, and to help the stranger in distress. He who understands the *way of God* should carefully instruct his household in that way; and he who is the father of a family should pray to God to teach him, that he may teach his household. His ignorance of God and salvation can be no excuse for his neglecting his family: it is his indispensable duty to teach them; and God will teach him, if he earnestly seek it, that he may be able to discharge this duty to his family. Reader, if thy children or servants perish through thy neglect, God will judge thee for it in the great day.

4. The sin of Sodom and the cities of the plain was great and grievous; the measure of their iniquity was full, and God determined to destroy them. Judgment is God's *strange work*, but though rarely done it must be done sometimes, lest men should suppose that right and wrong, vice and virtue, are alike in the eye of God. And these judgments must be dispensed in such a way as to show they are not the results of natural causes, but come immediately from the incensed justice of the Most High.

5. Every man who loves God loves his neighbour also; and he who loves his neighbour will do all in his power to promote the well-being both of his soul and his body. Abraham cannot prevent the men of Sodom from sinning against God; but he can make prayer and intercession for their souls, and plead, if not in arrest, yet in mitigation, of judgment. He therefore intercedes for the transgressors, and God is well pleased with his intercessions. These are the offspring of God's own love in the heart of his servant.

6. How true is that word, The energetic faithful prayer of a righteous man availeth much! Abraham *draws near to God* by affection and faith, and in the most devout and humble manner makes prayer and supplication; and every petition is answered on the spot. Nor does God cease to promise to show mercy till Abraham ceases to intercede! What encouragement does this hold out to them that fear God, to make prayer and intercession for their sinful neighbours and ungodly relatives! Faith in the Lord Jesus endues prayer with a species of omnipotence; whatsoever a man asks of the Father in his name, he will do it. Prayer has been termed the *gate* of heaven, but without *faith* that gate cannot be *opened*. He who *prays* as he *should*, and *believes* as he *ought*, shall have the fulness of the blessings of the Gospel of peace.

CHAPTER XIX.

The two angels mentioned in the preceding chapter, come in the evening to Sodom, 1. Lot, who was sitting at the gate, invites them to enter his house, take some refreshment, and tarry all night; which they at first refuse, 2; but on being pressingly solicited, they at last comply, 3. The abominable conduct of the men of Sodom, 4, 5. Lot's deep concern for the honour and safety of his guests, which leads him to make a most exceptionable proposal to those wicked men, 6–8. The violent proceedings of the Sodomites, 9. Lot rescued from their barbarity by the angels, who smite them with blindness, 10, 11. The angels exhort Lot and his family to flee from that wicked place, as God was about to destroy it, 12, 13. Lot's fruitless exhortation to his sons-in-law, 14. The angels hasten Lot and his family to depart, 15, 16. Their exhortation, 17. Lot's request, 18–20. He is permitted to escape to Zoar, 21–23. Fire and brimstone are rained down from heaven upon all the cities of the plain, by which they are entirely destroyed, 24, 25. Lot's wife, looking behind, becomes a pillar of salt, 26. Abraham, early in the morning, discovers the desolation of those iniquitous cities, 27–29. Lot, fearing to continue in Zoar, went with his two daughters to the mountain, and dwelt in a cave, 30. The strange conduct of his daughters, and his unhappy deception, 31–36. Moab and Ammon born, from whom sprang the Moabites and Ammonites, 37, 38.

A. M. 2107. B. C. 1897. AND there [a] came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot [b] seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; A. M. 2107. B. C. 1897.

2 And he said, Behold now, my lords, [c] turn in, I pray you, into your servant's house, and

[a] Chap. xviii. 22.——[b] Chap. xviii. 1, &c.

[c] Heb. xiii. 2.

NOTES ON CHAP. XIX.

Verse 1. *Two angels*] The two referred to chap. xviii. 22.

Sat in the gate] Probably, in order to prevent unwary travellers from being entrapped by his wicked townsmen, he waited at the gate of the city to bring the strangers he might meet with to his own house, as well as to transact his own business. Or, as the gate was the place of judgment, he might have been sitting there as *magistrate* to hear and determine disputes.

Bowed himself] Not through religious reverence, for he did not know the quality of his guests; but through the customary form of civility. See on verses 3–5 of the preceding chapter.

Verse 2. *Nay; but we will abide in the street*] Instead of לֹא *lo*, nay, some MSS. have לוֹ *lo*, to him: "And they said *unto him*, for we lodge in the street;"

A. M. 2107. B. C. 1897. tarry all night, and [d] wash your feet, and ye shall rise up early, and go on your ways. And they said, [e] Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; [f] and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 [g] And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? [h] bring them out unto us that we [i] may know them.

6 And [k] Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly:

8 [l] Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; [m] for therefore came they under the shadow of my roof.

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9 And they said, Stand back. And they said *again*, This one *fellow* [n] came in to sojourn, [o] and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men [p] that *were* at the door of the house with blindness, both small and great; so that they wearied themselves to find the door.

12 And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, [q] bring *them* out of this place:

[d] Chap. xviii. 4.——[e] See Luke xxiv. 28.——[f] Chap. xviii. 8; [g] Isa. iii. 9.——[h] Judg. xix. 22.——[i] Chap. iv. 1; Rom. i. 24, 27; Jude 7.——[k] Judg. xix. 23.——[l] See Judg. xix. 24.

[m] See chap. xviii. 5.——[n] 2 Pet. ii. 7, 8.——[o] Exod. ii. 14 [p] Wisd. xix. 17; see 2 Kings vi. 18; Acts xiii. 11.——[q] Chap vii. 1; 2 Pet. ii. 7, 9.

where, nevertheless, the negation is understood. Knowing the disposition of the inhabitants, and appearing in the mere character of travellers, they preferred the open street to any house; but as Lot pressed them vehemently, and they knew him to be a righteous man, not yet willing to make themselves known, they consented to take shelter under his hospitable roof. Our Lord, willing for the time being to conceal his person from the knowledge of the disciples going to Emmaus, made as though he would go farther, Luke xxiv. 13; but at last, like the angels here, yielded to the importunity of his disciples, and went into their lodgings.

Verse 5. *Where* are *the men which came in to thee, &c.*] This account justifies the character given of this depraved people in the preceding chapter, ver. 20, and in chap. xiii. 13. As their crime was the deepest disgrace to human nature, so it is too bad to be described; in the sacred text it is sufficiently marked; and the iniquity which, from these most abominable wretches, has been called *Sodomy*, is punished in our country with death.

Verse 8. *Behold now, I have two daughters*] Nothing but that sacred light in which the rights of hospitality were regarded among the eastern nations, could either justify or palliate this proposal of Lot. A man who had taken a stranger under his care and protection, was bound to defend him even at the expense of his own life. In this light the rights of hospitality are still regarded in Asiatic countries; and on these high notions only, the influence of which an Asiatic mind alone can properly appreciate, Lot's conduct on this occasion can be at all excused: but even then, it was not only the language of anxious solicitude, but of unwarrantable haste.

Verse 9. *And he will needs be a judge*] So *his sitting in the gate* is perhaps a farther proof of his being there in a *magisterial* capacity, as some have supposed.

Verse 11. *And they smote the men—with blindness*] This has been understood two ways: 1. The angels, by the power which God had given them, deprived these wicked men of a proper and regular use of their sight, so as either totally to deprive them of it, or render it so confused that they could no longer distinguish objects; or, 2. They caused such a deep darkness to take place, that they could not find Lot's door. The author of the book of *Wisdom* was evidently of this latter opinion, for he says they *were compassed about with horrible great darkness*, chap. xix. 17. See a similar case of Elisha and the Syrians, 2 Kings vi. 18, &c.

Verse 12. *Hast thou here any besides? son-in-law*] Here there appears to be but *one* meant, as the word חתן *chathan* is in the *singular* number; but in ver. 14 the word is *plural*, חתנין *chathanaiv*, his sons-in-law. There were only *two* in number; as we do not hear that Lot had more than two daughters: and these seem not to have been *actually* married to those daughters, but only *betrothed*, as is evident from what Lot says, ver. 8; for they had *not known man*, but were the spouses *elect* of those who are here called his sons-in-law. But though these might be reputed as a part of Lot's family, and entitled on this account to God's protection, yet it is sufficiently plain that they did not

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13 For we will destroy this place, because the [r] cry of them is waxen great before the face of the LORD; and [s] the LORD hath sent us to destroy it.

14 And Lot went out and spake unto his sons-in-law, [t] which married his daughters, and said, [u] Up, get you out of this place; for the LORD will destroy this city. [v] But he seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, [w] Arise, take thy wife, and thy two daughters, which [x] are here; lest thou be consumed in the [y] iniquity of the city.

16 And [z] while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; [a] the LORD being merciful unto him: [b] and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, [c] Escape for thy life; [d] look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

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18 And Lot said unto them, O, [e] not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: O, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, [f] I have accepted [g] thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [h] I cannot do any thing till thou be come thither. Therefore [i] the name of the city was called [k] Zoar.

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[r] Chapter xviii. 20.——[s] 1 Chron. xxi. 15.——[t] Matt. i. 18.
[u] Num. xvi. 21, 45.——[v] Exod. ix. 21; Luke xvii. 28; xxiv. 11.
[w] Num. xvi. 24, 26; Rev. xviii. 4.——[x] Heb. *are found.*——[y] Or, *punishment.*——[z] Wisd. x. 6.——[a] Luke xviii. 13; Rom. ix. 15, 16.——[b] Psa. xxxiv. 22.

[c] 1 Kings xix. 3.——[d] Ver. 26; Matt. xxiv. 16, 17, 18; Luke ix. 62; Phil. iii. 13, 24.——[e] Acts x. 14.——[f] Job xlii. 8, 9; Psa. cxlv. 19.——[g] Heb. *thy face.*——[h] See chap. xxxii. 25, 26; Exod. xxxii. 10; Deut. ix. 14; Mark vi. 5.——[i] Chap. xiii. 10; xiv. 2.
[k] That is, *little;* ver. 20.

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escape the perdition of these wicked men; and the reason is given, ver. 14, they received the solemn warning as a ridiculous tale, the creature of Lot's invention, or the offspring of his fear. Therefore they made no provision for their escape, and doubtless perished, notwithstanding the sincerely offered grace, in the perdition that fell on this ungodly city.

Verse 16. *While he lingered*] Probably in affectionate though useless entreaties to prevail on the remaining parts of his family to escape from the destruction that was now descending; *laid hold upon his hand*—pulled them away by mere force, *the Lord being merciful;* else they had been left to perish in their *lingering*, as the others were in their *gainsaying*.

Verse 17. *When they had brought them forth, &c.*] Every word here is emphatic. *Escape for thy* LIFE; thou art in the most imminent danger of perishing; thy *life* and thy *soul* are both at stake. *Look not behind thee*—thou hast but barely time enough to escape from the judgment that is now descending; no lingering, or thou art lost! one *look back* may prove fatal to thee, and God commands thee to avoid it. *Neither stay thou in all the plain*, because God will destroy that as well as the city. *Escape to the mountain*, on which these judgments shall not light, and which God has appointed thee for a place of refuge; *lest thou be* CONSUMED. It is not an ordinary judgment that is coming; a fire from heaven shall burn up the cities, the plain, and all that remain in the cities and in the plain. Both the *beginning* and *end* of this exhortation are addressed to his *personal feelings*. "Skin for skin, yea, all that a man hath will he give for his life;" and *self-preservation is the first law of nature*, to which every other consideration is minor and unimportant.

Verse 19. *I cannot escape to the mountain*] He saw the destruction so near, that he imagined he should not have time sufficient to reach the mountain before it arrived. He did not consider that God could give no command to his creatures that it would be impossible for them to fulfil; but the hurry and perturbation of his mind will at once account for and excuse this gross oversight.

Verse 20. *It is a little one*] Probably Lot wished to have it for an inheritance, and therefore pleaded its being a *little one*, that his request might be the more readily granted. Or he might suppose, that being *a little city*, it was less depraved than Sodom and Gomorrah, and therefore not so ripe for punishment; which was probably the case.

Verse 21. *See, I have accepted thee*] How prevalent is prayer with God! Far from refusing to grant a reasonable petition, he shows himself as if under embarrassment to deny any.

Verse 22. *I cannot do any thing till thou be come thither.*] So these heavenly messengers had the strictest commission to take care of Lot and his family: and even the purposes of Divine justice could not be accomplished on the rebellious, till this righteous man and his family had escaped from the place. A proof

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23 The sun was [l] risen upon the earth when Lot entered into Zoar.

24 Then [m] the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

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25 And he overthrew those cities, and all

[l] Heb. *gone forth.*——[m] Deuteronomy xxix. 23; Isaiah xiii. 19; Jeremiah xx. 16; l. 40; Ezekiel xvi. 49, 50; Hos. xi. 8; Amos iv. 11; Zephaniah ii. 9; Luke xvii. 29; 2 Pet. ii. 6; Jude 7.

of Abraham's assertion, *The Judge of all the earth will do right.*

The name of the city was called Zoar.] צוער *Tsoar*, LITTLE, its former name being *Bela.*

Verse 24. *The Lord rained—brimstone and fire from the Lord*] As all judgment is committed to the Son of God, many of the primitive fathers and several modern divines have supposed that the words ויהוה *vaihovah* and מאת יהוה *meeth Yehovah* imply, *Jehovah the Son* raining brimstone and fire from *Jehovah the Father;* and that this place affords no mean proof of the proper Divinity of our blessed Redeemer. It may be so; but though the point is sufficiently established elsewhere, it does not appear to me to be *plainly* indicated here. And it is always better on a subject of this kind not to have recourse to *proofs* which require *proofs* to confirm them. It must however be granted that *two* persons mentioned as Jehovah in one verse, is both a strange and curious circumstance; and it will appear more remarkable when we consider that the person called Jehovah, who conversed with Abraham, (see chap. xviii.,) and sent those two angels to bring Lot and his family out of this devoted place, and seems himself after he left off talking with Abraham to have ascended to heaven, ver. 33, does not any more appear on this occasion till we hear that JEHOVAH *rained upon Sodom and Gomorrah brimstone and fire from* JEHOVAH *out of heaven.* This certainly gives much countenance to the opinion referred to above, though still it may fall short of positive proof.

Brimstone and fire.—The word גפרית *gophrith*, which we translate *brimstone*, is of very uncertain derivation. It is evidently used metaphorically, to point out the utmost degrees of punishment executed on the most flagitious criminals, in Deut. xxix. 23; Job xviii. 15; Psa. xi. 6; Isa. xxxiv. 9; Ezek. xxxviii. 22. And as *hell*, or an everlasting separation from God and the glory of his power, is the utmost punishment that can be inflicted on sinners, hence brimstone and fire are used in Scripture to signify the torments in that place of punishment. See Isa. xxx. 33; Rev. xiv. 10; xix. 20; xx. 10; xxi. 8. We may safely suppose that it was quite possible that a shower of *nitrous* particles might have been precipitated from the atmosphere, here, as in many other places, called *heaven*, which, by the action of *fire* or the *electric fluid*, would be immediately ignited, and so consume the cities; and, as we have already seen that the plains about Sodom and Gomorrah abounded with *asphaltus* or *bitumen* pits, (see chap. xiv. 10,) that what is particularly meant here in reference to the plain is the setting fire to this vast store of inflammable matter by the agency of lightning or the electric fluid; and this, in the most natural and literal manner, accounts for the whole plain being burnt up, as that plain abounded with this bituminous substance; and thus we find *three* agents employed in the total ruin of these cities, and all the circumjacent plain: 1. Innumerable *nitrous particles* precipitated from the atmosphere. 2. The vast quantity of *asphaltus* or *bitumen* which abounded in that country: and, 3. *Lightning* or the electric spark, which ignited the nitre and bitumen, and thus consumed both the cities and the plain or champaign country in which they were situated.

Verse 25. *And he overthrew those cities, and all the plain*] This forms what is called the lake *Asphaltites*, *Dead Sea*, or *Salt Sea*, which, according to the most authentic accounts, is about seventy miles in length, and eighteen in breadth.

The most strange and incredible tales are told by many of the ancients, and by many of the moderns, concerning the *place* where these cities stood. Common fame says that the waters of this sea are so *thick* that a stone will not sink in them, so tough and *clammy* that the most boisterous wind cannot ruffle them, so *deadly* that no fish can live in them, and that if a bird happen to fly over the lake, it is killed by the poisonous effluvia proceeding from the waters; that scarcely any verdure can grow near the place, and that in the vicinity where there are any trees they bear a most beautiful fruit, but when you come to open it you find nothing but *ashes!* and that the place was burning long after the apostles' times. These and all similar tales may be safely pronounced great exaggerations of facts, or fictions of ignorant, stupid, and superstitious monks, or impositions of unprincipled travellers, who, knowing that the common people are delighted with the *marvellous*, have stuffed their narratives with such accounts merely to procure a better sale for their books.

The truth is, the waters are exceedingly salt, far beyond the usual saltness of the sea, and hence it is called the *Salt Sea.* In consequence of this circumstance bodies will float in it that would sink in common salt water, and probably it is on this account that few fish can live in it. But the monks of St. Saba affirmed to Dr. Shaw, *that they had seen fish caught in it;* and as to the reports of any noxious quality in the air, or in the evaporations from its surface, the simple fact is, lumps of bitumen often rise from the bottom to its surface, and exhale a fœtid odour which does not appear to have any thing poisonous in it. Dr. Pococke swam in it for nearly a quarter of an hour, and felt no kind of inconvenience; the water, he says, is *very clear*, and having brought away a bottle of it, he "had it *analyzed*, and found it to contain no substances besides *salt* and a *little alum.*" As there are frequent eruptions of a bituminous matter from the bottom of this lake, which seem to argue a subterraneous fire, hence the accounts that this place was burning even after the days of the apostles. And this phenomenon still continues, for "masses of bitumen," says Dr. Shaw, "in large hemispheres, are raised at certain times from the bottom, which, as soon as they touch the surface, and are thereby acted upon by the

A. M. 2107. B. C. 1897. the plain, and all the inhabitants of the cities, and [a] that which grew upon the ground.

26 But his wife looked back from behind him, and she became [o] a pillar of salt. A. M. 2107. B. C. 1897.

[a] Chap. xiv. 3; Psa. cvii. 34.——[o] Ver. 17; Num. xvi. 38; Prov. xiv. 14; Wisd. x. 7; Luke xvii. 32; Heb. x. 38.

external air, burst at once, with *great smoke* and *noise*, like the *pulvis fulminans* of the chemists, and disperse themselves in a thousand pieces. But this only happens near the shore, for in greater depths the eruptions are supposed to discover themselves in such *columns of smoke* as are now and then observed to arise from the lake. And perhaps to such eruptions as these we may attribute that variety of *pits* and *hollows*, not unlike the traces of many of our ancient lime-kilns, which are found in the neighbourhood of this lake. The *bitumen* is in all probability accompanied from the bottom with *sulphur*, as both of them are found promiscuously upon the shore, and the latter is precisely the same with common native sulphur; the other is friable, yielding upon friction, or by being put into the fire, a fœtid smell." The bitumen, after having been some time exposed to the air, becomes indurated like a stone. I have some portions of it before me, brought by a friend of mine from the spot; it is very black, hard, and on friction yields a fœtid odour.

For several curious particulars on this subject, see Dr. Pococke's Travels, vol. ii., part 1, chap. 9, and Dr. Shaw's Travels, 4to. edit., p. 346, &c.

Verse 26. *She became a pillar of salt*] The vast variety of opinions, both ancient and modern, on the crime of Lot's wife, her change, and the manner in which that change was effected, are in many cases as unsatisfactory as they are ridiculous. On this point the sacred Scripture says little. God had commanded Lot and his family not to look behind them; the wife of Lot disobeyed this command; *she looked back from behind him*—Lot, her husband, *and she became a pillar of salt*. This is all the information the inspired historian has thought proper to give us on this subject; it is true the account is short, but commentators and critics have made it long enough by their laborious glosses. The opinions which are the most probable are the following: 1. "Lot's wife, by the miraculous power of God, was changed into a mass of rock salt, probably retaining the human figure." 2. "Tarrying too long in the plain, she was struck with lightning and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterwards to the action of the fire, resisted the air and the wet, and was thus rendered permanent." 3. "She was struck dead and consumed in the burning up of the plain; and this judgment on her disobedience being recorded, is an imperishable memorial of the fact itself, and an everlasting warning to sinners in general, and to backsliders or apostates in particular." On these opinions it may be only necessary to state that the two first understand the text *literally*, and that the last considers it *metaphorically*. That God might in a moment convert this disobedient woman into a *pillar* or *mass of salt*, or any *other substance*, there can be no doubt. Or that, by continuing in the plain till the brimstone and fire descended from heaven, she might be *struck dead with lightning*, and *indurated* or *petrified* on the spot, is as possible. And that the account of her becoming a *pillar of salt* may be designed to be understood *metaphorically*, is also highly probable. It is certain that *salt* is frequently used in the Scriptures as an emblem of *incorruption*, *durability*, &c. Hence a *covenant of salt*, Num. xviii. 19, is a *perpetual* covenant, one that is ever to be in full force, and never broken; on this ground a *pillar of salt* may signify no more *in this case* than an *everlasting* monument against criminal curiosity, unbelief, and disobedience.

Could we depend upon the various accounts given by different persons who pretend to have seen the wife of Lot standing in her complete human form, with all her *distinctive marks about her*, the difficulty would be at an end. But we cannot depend on these accounts; they are discordant, improbable, ridiculous, and often grossly absurd. Some profess to have seen her as a *heap of salt*; others, as a *rock of salt*; others, as a *complete human being* as to shape, proportion of parts, &c., &c., but only petrified. This human form, according to others, has still resident in it a miraculous continual energy; break off a finger, a toe, an arm, &c., it is immediately *reproduced*, so that though multitudes of curious persons have gone to see this woman, and every one has brought away a part of her, yet still she is found by the next comer a complete human form! To crown this absurd description, the author of the poem *De Sodoma*, usually attributed to Tertullian, and annexed to his works, represents her as yet *instinct with a portion of animal life, which is unequivocally designated by certain signs which every month produces*. I shall transcribe the whole passage and refer to my author; and as I have given above the *sense* of the whole, my readers must excuse me from giving a more literal translation:—

——————et simul illic
In *fragilem* mutata *salem*, stetit ipsa sepulchrum,
Ipsaque imago sibi, formam sine corpore servans.
Durat adhuc etenim nuda statione sub æthra,
Nec *pluviis dilapsa situ*, nec *diruta ventis*.
Quinetiam, si quis mutilaverit advena formam,
Protinus ex sese suggestu vulnera complet.
Dicitur et vivens alio sub corpore *sexus*
Munificos solito dispungere *sanguine menses.*

TERTULLIANI *Opera*, vol. ii., p. 731. Edit. OBERTHUR

The sentiment in the last lines is supported by Irenæus, who assures us that, though still remaining as a *pillar of salt*, the statue, in form and other *natural accidents*, exhibits decisive proofs of its original: *Jam non caro corruptibilis, sed statua salis semper manens*, et, per naturalia, ea *quæ sunt* consuetudinis hominis *ostendens*, lib. iv., c. 51. To complete this absurdity, this father makes her an emblem of the true Church, which, though she suffers much, and often loses whole

A. M. cir. 2107. B. C. cir. 1897.

27 And Abraham gat up [p] early in the morning to the place where [q] he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, [r] the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God [s] remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and [t] dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

A. M. cir. 2107. B. C. cir. 1897.

31 And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth [u] to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we [v] may preserve seed of our father.

[p] Psa. v. 3.——[q] Chap. xviii. 22; Ezek. xvi. 49, 50; Hab. ii. 1; Heb. ii. 1.——[r] 2 Pet. ii. 7; Rev. xviii. 9.——[s] Ch. viii. 1; xviii. 23; Hos. xi. 8.——[t] Ver. 17, 19.——[u] Ch. xvi. 2, 4; xxxviii. 8, 9; Deut. xxv. 5.——[v] Chap. ix. 21; Prov. xxiii. 31–33; Mark xii. 19.

members, yet preserves the *pillar of salt*, that is, *the foundation of the true faith, &c.* See *Calmet*.

Josephus says that this pillar was standing in his time, and that himself had seen it: Εις στηλην ἁλων μετεβαλεν, ἱστορηκα δ' αυτην· ετι γαρ και νυν διαμενει. Ant. lib. i., c. xi. 3, 4.

St. Clement, in his *First Epistle to the Corinthians*, chap. ii., follows Josephus, and asserts that Lot's wife was remaining even at that time as a pillar of salt.

Authors of respectability and credit who have since travelled into the Holy Land, and made it *their business* to inquire into this subject in the most particular and careful manner, have not been able to meet with *any remains of this pillar*; and all accounts begin now to be confounded in the pretty general concession, both of Jews and Gentiles, that either the statue does not now remain, or that some of the heaps of salt or blocks of salt rock which are to be met with in the vicinity of the Dead Sea, may be the remains of Lot's wife! All speculations on this subject are perfectly idle; and if the general prejudice in favour of the *continued existence* of this monument of God's justice had not been very strong, I should not have deemed myself justified in entering so much at length into the subject. Those who profess to have seen it, have in general sufficiently invalidated their own testimony by the monstrous absurdities with which they have encumbered their relations. Had Lot's wife been changed in the way that many have supposed, and had she been still preserved somewhere in the neighbourhood of the Dead Sea, surely we might expect some account of it in after parts of the Scripture history; but it is never more mentioned in the Bible, and occurs nowhere in the New Testament but in the simple reference of our Lord to the *judgment itself*, as a warning to the disobedient and backsliding, Luke xvii. 32: *Remember Lot's wife!*

Verse 27. *Abraham gat up early in the morning*] Anxious to know what was the effect of the prayers which he had offered to God the preceding day; what must have been his astonishment when he found that all these cities, with the plain which resembled the garden of the Lord, chap. xiii. 10, burnt up, and the smoke ascending like the *smoke of a furnace*, and was thereby assured that even God himself could not discover *ten righteous* persons in four whole cities!

Verse 29. *God remembered Abraham*] Though he did not descend lower than *ten* righteous persons, (see chap. xviii. 32,) yet the Lord had respect to the spirit of his petitions, and spared all those who could be called *righteous*, and for Abraham's sake offered salvation to all the family of Lot, though neither his sons-in-law elect nor his own wife ultimately profited by it. The former ridiculed the warning; and the latter, though led out by the hands of the angel, yet by breaking the command of God perished with the other gainsayers.

Verse 30. *Lot went up out of Zoar*] From seeing the universal desolation that had fallen upon the land, and that the fire was still continuing its depredations, *he feared to dwell in Zoar*, lest that also should be consumed, and then went to those very mountains to which God had ordered him at first to make his escape. Foolish man is ever preferring his own wisdom to that of his Maker. It was wrong at first not to betake himself to the mountain; it was wrong in the next place to go to it when God had given him the assurance that *Zoar* should be spared for his sake. Both these cases argue a strange want of faith, not only in the truth, but also in the providence, of God. Had he still dwelt at Zoar, the shameful transaction afterwards recorded had in all probability not taken place.

Verse 31. *Our father is old*] And consequently not likely to re-marry; *and* there is *not a man in the earth*—none left, according to their opinion in all *the land* of Canaan, of *their own family* and *kindred*; and they might think it unlawful to match with others, such as the inhabitants of Zoar, who they knew had been devoted to destruction as well as those of Sodom and Gomorrah, and were only saved at the earnest request of their father; and probably while they lived among them they found them ripe enough for punishment, and therefore would have thought it both dangerous and criminal to have formed any matrimonial connections with them.

Verse 32. *Come, let us make our father drink wine*] On their flight from Zoar it is probable they had brought with them certain provisions to serve them for the time being, and the *wine* here mentioned among the rest.

After considering all that has been said to criminate both Lot and his daughters in this business, I cannot help thinking that the transaction itself will bear a more favourable construction than that which has been

A. M. cir. 2107. B. C. cir. 1897.

33 [w] And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. A. M. cir. 2107. B. C. cir. 1897.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: A. M. cir. 2108. B. C. cir. 1896. [x] the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: [y] the same *is* the father of the children of Ammon unto this day.

[w] Lev. xviii. 6, 7; Hab. ii. 15, 16.——[x] Num. xxii. 36; Deut. ii. 9; 2 Sam. viii. 2; 2 Kings iii. 4–27.——[y] Deut. ii. 19; Judg. x. 6–18

generally put on it. 1. It does not appear that it was through any base or sensual desires that the daughters of Lot wished to deceive their father. 2. They might have thought that it would have been criminal to have married into any other family, and they knew that their husbands elect, who were probably of the same kindred, had perished in the overthrow of Sodom. 3. They might have supposed that there was no other way left to preserve the family, and consequently that righteousness for which it had been remarkable, but the way which they now took. 4. They appear to have supposed that their father would not come into the measure, because he would have considered it as profane; yet, judging the measure to be expedient and necessary, they endeavoured to *sanctify the improper means* used, by the *goodness of the end* at which they aimed; a doctrine which, though resorted to by many, should be reprobated by all. Acting on this bad principle they caused their father to drink wine. See on ver. 38.

Verse 33. *And he perceived not when she lay down, nor when, &c.*] That is, he did not perceive *the time* she came to his bed, nor *the time* she quitted it; consequently did not know *who it was* that had lain with him. In this transaction Lot appears to me to be in many respects excusable. 1. He had no accurate knowledge of what took place either on the first or second night, therefore he cannot be supposed to have been drawn away by his own lust, and enticed. That he must have been sensible that some person had been in his bed, it would be ridiculous to deny; but he might have judged it to have been some of his female domestics, which it is reasonable to suppose he might have brought from Zoar. 2. It is very likely that he was *deceived* in the wine, as well as in the consequences; either he knew not the strength of the wine, or wine of a superior power had been given to him on this occasion. As he had in general followed the simple pastoral life, it is not to be wondered at if he did not know the intoxicating power of wine, and being an old man, and unused to it, a small portion would be sufficient to overcome him; sound sleep would soon, at his time of life, be the effect of taking the liquor to which he was unaccustomed, and cause him to forget the effects of his intoxication. Except in this case, his *moral* conduct stands unblemished in the sacred writings; and as the whole transaction, especially as it relates to him, is capable of an interpretation not wholly injurious to his piety, both reason and religion conjoin to recommend that explanation. As to his daughters, let their *ignorance* of the real state of the case plead for them, as far as that *can* go; and let it be remembered that their sin was of that very peculiar nature as never to be capable of becoming a *precedent*. For it is scarcely possible that any should ever be able to plead similar circumstances in vindication of a similar line of conduct.

Verse 37. *Called his name Moab*] This name is generally interpreted *of the father*, or, according to Calmet, מואב *Moab, the waters of the father.*

Verse 38. *Ben-ammi*] בן עמי *Ben-ammi, the son of my people.* Both these names seem to justify the view taken of this subject above, *viz.*, that it was merely to *preserve the family* that the daughters of Lot made use of the above expedient; and hence we do not find that they ever attempted to *repeat* it, which, had it been done for any other purpose, they certainly would not have failed to do. On this subject Origen, in his fifth homily on Genesis, has these remarkable words: *Ubi hic libidinis culpa, ubi incesti criminis arguitur? Quomodo dabitur in* VITIO QUOD NON ITERATUR IN FACTO! *Vereor proloqui quod sentio, vereor, inquam, ne castior fuerit harum incestus, quam pudicitia multarum.* "Where, in all this transaction, can the crime of lust or of incest be proved! How can this be proved to be a *vice* when the *fact* was *never repeated!* I am afraid to speak my whole mind on the subject, lest the incest of *these* should appear more laudable than the chastity of multitudes." There is a distinction made here by Origen which is worthy of notice; a single *bad act*, though a *sin*, does not necessarily argue a *vicious* heart, as in order to be *vicious* a man must be *habituated* to sinful acts.

The generation which proceeded from this incestuous connection, whatever may be said in extenuation of the transaction, (its peculiar circumstances being considered,) was certainly a *bad* one. The *Moabites* soon fell from the faith of God, and became *idolaters*, the people of *Chemosh*, and of *Baal-peor*, Num. xxi 29; xxv. 1–3; and were enemies to the children of

Abraham. See Num. xxii.; Judg. iii. 14, &c. And the *Ammonites*, who dwelt near to the Moabites, united with them in idolatry, and were also enemies to Israel. See Judg. xi. 4, 24; Deut. xxiii. 3, 4. As both these people made afterwards a considerable figure in the sacred history, the impartial inspired writer takes care to introduce at this early period an account of their *origin*. See what has been said on the case of Noah's drunkenness, Gen. ix. 20, &c.

THIS is an awful history, and the circumstances detailed in it are as distressing to piety as to humanity. It may, however, be profitable to review the particulars.

1. From the commencement of the chapter we find that the example and precepts of Abraham had not been lost on his nephew Lot. He also, like his uncle, watches for opportunities to call in the weary traveller. *This* Abraham had taught his household, and we see the effect of his blessed teaching. Lot was both *hospitable* and *pious*, though living in the midst of a crooked and perverse race. It must be granted that from several circumstances in his history he appears to have been a *weak* man, but his weakness was such as was not inconsistent with general uprightness and sincerity. He and his family were not forgetful to entertain strangers, and they alone were free from the pollutions of this accursed people. How powerful are the effects of a religious education, enforced by pious example! It is one of God's especial means of grace. Let a man only do justice to his family, by bringing them up in the fear of God, and he *will* crown it with his blessing. How many excuse the profligacy of their family, which is often entirely owing to their own neglect, by saying, "O, we cannot give them grace!" No, *you* cannot; but you can afford them the *means* of grace. *This* is *your* work, *that* is the Lord's. If, through your neglect of *precept* and *example*, they perish, what an awful account must you give to the Judge of quick and dead! It was the sentiment of a great man, that should the worst of times arrive, and magistracy and ministry were both to fail, yet, if parents would but be faithful to their trust, pure religion would be handed down to posterity, both in its form and in its power.

2. We have already heard of the wickedness of the inhabitants of the cities of the plain; the cup of their iniquity was full; their sin was of no common magnitude, and what a terrible judgment fell upon them! Brimstone and fire are rained down from heaven upon these *traders in iniquity*; and what a *correspondence* between the *crime* and the *punishment*! They burned in lust towards each other, and God burned them up with fire and brimstone. Their sin was *unnatural*, and God punished it by *supernatural* means. Divine justice not only observes a proportion between the crime and the degree of punishment, but also between the *species* of crime and the *kind* of punishment inflicted.

3. Disobedience to the command of God must ever meet with severe reprehension, especially in those who have already partaken of his grace, because these know his salvation, and are justly supposed to possess, by his grace, the power of resisting all solicitations to sin. The servant who knew his lord's will and did it not, was to be beaten with many stripes; see Luke xii. 47. Lot's wife stands as an everlasting monument of admonition and caution to all *backsliders*. She ran well, she permitted Satan to hinder, and she died in her provocation! While we lament her fate, we should profit by her example. To *begin* in the good way is *well*; to *continue* in the path is *better*; and to *persevere* unto the end, *best* of all. The exhortation of our blessed Lord on this subject should awaken our caution, and strongly excite our diligence: *Remember Lot's wife!* On the conduct of Lot and his daughters, see the notes on ver. 31.

CHAPTER XX.

Abraham leaves Mamre, and, after having sojourned at Kadesh and Shur, settles in Gerar, 1. *Abimelech takes Sarah, Abraham having acknowledged her* only *as his* sister, 2. *Abimelech is warned by God in a dream to restore Sarah,* 3. *He asserts his innocence,* 4, 5. *He is further warned,* 6, 7. *Expostulates with Abraham,* 8–10. *Abraham vindicates his conduct,* 11–13. *Abimelech restores Sarah, makes Abraham a present of sheep, oxen, and male and female slaves,* 14; *offers him a residence in any part of the land,* 15; *and reproves Sarah,* 16. *At the intercession of Abraham, the curse of barrenness is removed from Abimelech and his household,* 17, 18.

A. M. cir. 2107. B. C. cir. 1897. AND Abraham journeyed from [a] thence toward the south country, and dwelled between [b] Kadesh and Shur, and [c] sojourned in Gerar.

2 And Abraham said of Sarah his wife, [d] She *is* my sister: and Abimelech king of Gerar sent, and [e] took Sarah. A. M. cir. 2107. B. C. cir. 1897.

[a] Chap. xviii. 1.—[b] Chap. xvi. 7.—[c] Chap. xxvi. 6.

[d] Chap. xii. 13; xxvi. 7.—[e] Chap. xii. 15.

NOTES ON CHAP. XX.

Verse 1. *And Abraham journeyed*] It is very likely that this holy man was so deeply affected with the melancholy prospect of the ruined cities, and not knowing what was become of his nephew Lot and his family, that he could no longer bear to dwell within sight of the place. Having, therefore, struck his tents, and sojourned for a short time at *Kadesh* and *Shur*, he fixed his habitation in Gerar, which was a city of Arabia Petræa, under a king of the Philistines

A. M. cir. 2107. B. C. cir. 1897.

3 But [f] God came to Abimelech [g] in a dream by night, and said to him, [h] Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* [i] a man's wife.

4 But Abimelech had not come near her: and he said, LORD, [k] wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: [l] in the [m] integrity of my heart and innocency of my hands have I done this.

A. M. cir. 2107. B. C. cir. 1897.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for [n] I also withheld thee from sinning [o] against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; [p] for he *is* a prophet, and he shall pray for

[f] Psa. cv. 14.——[g] Job xxxiii. 15.——[h] Ver. 7.——[i] Heb. *married to a husband.*——[k] Chap. xviii. 23; ver. 18.——[l] 2 Kings xx. 3; 2 Cor. i. 12.——[m] Or, *simplicity*; or, *sincerity.*——[n] Chap. xxxi. 7; xxxv. 5; Exod. xxxiv. 24; 1 Sam. xxv. 26, 34.——[o] Chap. xxxix. 9; Lev. vi. 2; Psa. li. 4.——[p] 1 Sam. vii. 5; 2 Kings v. 11; Job xlii. 8; James v. 14, 15; 1 John v. 16.

called Abimelech, *my father king*, who appears to have been not only the *father of his people*, but also a righteous man.

Verse 2. *She* is *my sister*] See the parallel account, chap. xii., and the notes there. Sarah was now about ninety years of age, and probably pregnant with Isaac. Her beauty, therefore, must have been considerably impaired since the time she was taken in a similar manner by Pharaoh, king of Egypt; but she was probably now chosen by Abimelech more on the account of forming an *alliance* with Abraham, who was very rich, than on account of any personal accomplishments. A petty king, such as Abimelech, would naturally be glad to form an alliance with such a powerful chief as Abraham was: we cannot but recollect his late defeat of the four confederate Canaanitish kings. See on chap. xiv. 14, &c. This circumstance was sufficient to establish his credit, and cause his friendship to be courted; and what more effectual means could Abimelech use in reference to this than the taking of Sarah, who he understood was Abraham's sister, to be his concubine or second wife, which in those times had no kind of disgrace attached to it?

Verse 3. *But God came to Abimelech*] Thus we find that persons who were not of the *family* of *Abraham* had the knowledge of the true God. Indeed, all the *Gerarites* are termed גוי צדיק *goi tsaddik*, a righteous nation, ver. 4.

Verse 5. *In the integrity of my heart, &c.*] Had Abimelech any other than honourable views in taking Sarah, he could not have justified himself thus to his Maker; and that these views were of the most honourable kind, God himself, to whom the appeal was made, asserts in the most direct manner, *Yea, I know that thou didst this in the integrity of thy heart.*

Verse 7. *He* is *a prophet, and he shall pray for thee*] The word prophet, which we have from the Greek προφητης, and which is compounded of προ, *before*, and φημι, *I speak*, means, in its general acceptation, one who *speaks of things before they happen*, i. e., one who *foretells* future events. But that this was not the *original* notion of the word, its use in this place sufficiently proves. Abraham certainly was not a prophet in the present general acceptation of the term, and for the Hebrew נביא *nabi*, we must seek some other meaning. I have, in a discourse entitled "The Christian Prophet and his Work," proved that the proper ideal meaning of the original word is to *pray, entreat, make supplication, &c.*, and this meaning of it I have justified at large both from its application in this place, and from its pointed use in the case of Saul, mentioned 1 Sam. x., and from the case of the priests of Baal, 1 Kings xviii., where *prophesying* most undoubtedly means *making prayer* and *supplication*. As those who were in habits of intimacy with God by *prayer* and *faith* were found the most proper persons to communicate his mind to man, both with respect to the *present* and the *future*, hence, נביא *nabi*, the *intercessor*, became in process of time the public *instructer* or *preacher*, and also the predicter of future events, because to such faithful praying men God revealed the secret of his will. Hence St. Paul, 1 Cor. xiv. 3, seems to restrain the word wholly to the interpreting the mind of God to the people, and their instruction in Divine things, for, says he, *he that prophesieth speaketh unto men to edification and exhortation and comfort.* See the discourse on this text referred to above. The title was also given to men eminent for eloquence and for literary abilities; hence Aaron, because he was the spokesman of Moses to the Egyptian king, was termed נביא *nabi*, prophet; Exod. iv. 16; vii. 1. And Epimenides, a heathen poet, is expressly styled προφητης, a *prophet*, by St. Paul, Tit. i. 12, just as poets in general were termed *vates* among the Romans, which properly signifies the persons who professed to *interpret the will of the gods* to their votaries, after *prayers* and *sacrifices* duly performed. In Arabic the word نبا *naba* has nearly the same meaning as in Hebrew, but in the first conjugation it has a meaning which may cast light upon the subject in general. It signifies to *itinerate, move from one place or country to another*, compelled thereto either by persecution or the command of God; *exivit de una regione in aliam.*— نبي *migrans de loco in locum.*—GOLIUS. Hence Mohammed was called النبي *an nabi*, because of his *sudden removal from Mecca to Medina*, when, pretending to a Divine commission, *his townsmen sought to take away his life: e Mecca exiens Medinam, unde Muhammed suis* نبي الله *Nabi Allah dictus fuit.*—GOLIUS. If this meaning belonged originally to the Hebrew word, it will apply with great force to the case of Abraham, whose migratory, itinerant kind of life, generally under the immediate direction of God, might have given him the title *nabi*. However this may be, the term was a title of the high-

A. M. cir. 2107. B. C. cir. 1897.

thee, and thou shalt live: and if thou restore *her* not, [q] know thou that thou shalt surely die, thou, [r] and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, [s] that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me [t] that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely, [u] the fear of God *is* not in this place; and [v] they will slay me for my wife's sake.

12 And yet indeed [w] *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

A. M. cir. 2107. B. C. cir. 1897.

13 And it came to pass, when [x] God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, [y] say of me, He *is* my brother.

14 And Abimelech [z] took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, [a] my land *is* before thee: dwell [b] where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given [c] thy brother a thousand *pieces* of silver. [d] behold, he *is* to thee [e] a covering of the eyes, unto all that *are* with thee, and with all *other:* [f] thus she was reproved.

[q] Chap. ii. 17.——[r] Num. xvi. 32, 33.——[s] Chap. xxvi. 10; Exod. xxxii. 21; Josh. vii. 25.——[t] Chap. xxxiv. 7.——[u] Chap. xlii. 18; Psa. xxxvi. 1; Prov. xvi. 6.——[v] Chap. xii. 12; xxvi. 7. [w] See chap. xi. 29.

[x] Chap. xii. 1, 9, 11, &c.; Heb. xi. 8.——[y] Chap. xii. 13. [z] Chap. xii. 16.——[a] Chap. xiii. 9.——[b] Heb. *as* is *good in thine eyes.*——[c] Ver. 5.——[d] Chap. xxvi. 11.——[e] Chapter xxiv. 65. [f] Prov. ix. 8, 9; xxv. 12; xxvii. 5; Matt. vii. 7.

est respectability and honour, both among the Hebrews and Arabs, and continues so to this day. And from the *Hebrews* the word, in all the importance and dignity of its meaning, was introduced among the *heathens* in the προφητης and *vates* of the Greeks and Romans. See on the word *seer*, Gen. xv. 1.

Verse 8. *Abimelech rose early, &c.*] God came to Abimelech in a dream by night, and we find as the day broke he arose, assembled his servants, (what we would call his *courtiers,*) and communicated to them what he had received from God. They were all struck with astonishment, and discerned the hand of God in this business. Abraham is then called, and in a most respectful and pious manner the king expostulates with him for bringing him and his people under the Divine displeasure, by withholding from him the information that Sarah was his wife; when, by taking her, he sought only an honourable alliance with his family.

Verse 11. *And Abraham said*] The best excuse he could make for his conduct, which in *this* instance is far from defensible.

Verse 12. She is *my sister*] I have not told a lie; I have suppressed only a part of the truth. In this place it may be proper to ask, *What is a lie?* It is any action done or word spoken, whether true or false in itself, which the doer or speaker wishes the observer or hearer to take in a *contrary* sense to that which he knows to be true. It is, in a word, any action done or speech delivered with *the intention to deceive*, though both may be absolutely true and right in themselves. See the note on chap. xii. 13.

The daughter of my father, but not—of my mother] *Elin Batrick*, in his annals, among other ancient traditions has preserved the following: "Terah first married *Yona*, by whom he had Abraham; afterwards he married *Tehevita*, by whom he had Sarah." Thus she was the sister of Abraham, being the daughter of the same father by a different mother.

Verse 13. *When God caused me to wander*] Here the word אלהים *Elohim* is used with a plural verb, (התעו *hithu*, caused me to wander,) which is not very usual in the Hebrew language, as this *plural noun* is generally joined with *verbs* in the *singular* number. Because there is a departure from the general mode in this instance, some have contended that the word *Elohim* signifies *princes* in this place, and suppose it to refer to those in Chaldea, who expelled Abraham because he would not worship the *fire*; but the best critics, and with them the *Jews*, allow that *Elohim* here signifies the *true God*. Abraham probably refers to his *first call*.

Verse 16. *And unto Sarah he said*] But *what* did he say? Here there is scarcely any agreement among interpreters: the Hebrew is exceedingly obscure, and every interpreter takes it in his own sense.

A thousand pieces *of silver*] Shekels are very probably meant here, and so the Targum understands it. The Septuagint has χιλια διδραχμα, a thousand didrachma, no doubt meaning *shekels*; for in chap. xxiii. 15, 16, this translation uses διδραχμα for the Hebrew שקל *shekel*. As *shakal* signifies literally *to weigh*, and the shekel was a coin of such a weight, Mr. Ainsworth and others think this to be the origin of our word *scale*, the instrument to *weigh* with.

The shekel of the sanctuary weighed *twenty* gerahs, Exod. xxx. 13. And according to the Jews, the

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17 So Abraham [g] prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children.*

18 For the LORD [h] had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

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[g] Chap. xxix. 31; 1 Sam. v. 11, 12; Job xlii. 8, 9, 10.

[h] Chap. xii. 17; xvi. 2.

gerah weighed *sixteen* grains of barley. *R. Maimon* observes, that after the captivity the *shekel* was increased to *three hundred and eighty-four* grains or barley-corns. On the subject of ancient weights and measures, very little that is satisfactory is known.

Behold, he is *to thee a covering of the eyes*] *It*—the *one thousand shekels*, (not *he*—Abraham,) is *to thee for a covering*—to procure thee a veil to conceal thy beauty (*unto all that* are *with thee, and with all* other) from all thy own kindred and *acquaintance*, and from all *strangers*, that none, seeing thou art another man's wife, may covet thee on account of thy comeliness.

Thus she was reproved] The original is ונכחח *venochachath*, but the word is probably the second person preterite, used for the imperative mood, from the root נכח *nachach*, to make *straight, direct, right*; or to *speak rightly, correctly*; and may, in connection with the rest of the text, be thus paraphrased: *Behold, I have given thy* BROTHER (Abraham, gently alluding to the equivocation, ver. 2, 5) *a thousand* shekels *of silver; behold,* IT *is* (that is, the silver is, or *may be*, or *let it be*) *to thee a covering of the eyes* (to procure a veil; see above) *with regard to all those who are with thee, and to all* (or *and in all*) *speak thou the truth.* Correctly translated by the Septuagint, και παντα αληθευσον, *and in all things speak the truth*—not only tell a *part* of the truth, but tell the *whole*; say not merely *he is my brother*, but say also, *he is my husband too.* Thus *in* ALL *things speak the truth.* I believe the above to be the *sense* of this difficult passage, and shall not puzzle my readers with criticisms. See *Kennicott.*

Verse 17. *So Abraham prayed*] This was the prime office of the נביא *nabi*; see ver. 7.

Verse 18. *For the Lord had fast closed up all the wombs*] Probably by means of some *disease* with which he had smitten them, hence it is said *they were healed* at Abraham's intercession; and this seems necessarily to imply that they had been afflicted by some disease that rendered it impossible for them to have children till it was removed. And possibly this disease, as Dr. Dodd conjectures, had afflicted Abimelech, and by this he was withheld, ver. 6, from defiling Abraham's bed.

1. ON the *prevarication* of Abraham and Sarah, see the notes and concluding observations on chap. xii.; and while we pity this *weakness*, let us take it as a *warning.*

2. The *cause* why the patriarch did not acknowledge Sarah as his wife, was a fear lest he should lose his life on her account, for he said, *Surely the fear*, i. e., the true worship, *of* the true *God is not in this place.* Such is the natural bigotry and narrowness of the human heart, that we can scarcely allow that any besides ourselves possess the true religion. To indulge a disposition of this kind is highly blamable. The true religion is neither confined to *one spot* nor to *one people*; it is spread in various forms over the whole earth. He who fills immensity has left a record of himself in every nation and among every people under heaven. Beware of the spirit of intolerance! for bigotry produces uncharitableness; and uncharitableness, harsh judging; and in such a spirit a man may think he does God service when he tortures, or makes a burnt-offering of the person whom his narrow mind and hard heart have dishonoured with the name of *heretic.* Such a spirit is not *confined* to any *one community*, though it has predominated in some more than in others. But these things are highly displeasing in the sight of God. HE, as the Father of the spirits of all flesh, loves every branch of his vastly extended family; and as far as we love one another, no matter of what sect or party, so far we resemble HIM. Had Abraham possessed more charity for man and confidence in God at this time, he had not fallen into that snare from which he barely escaped. A hasty judgment is generally both erroneous and harsh; and those who are the most apt to form it are generally the most difficult to be convinced of the truth.

CHAPTER XXI.

Isaac is born according to the promise, 1–3; *and is circumcised when eight days old,* 4. *Abraham's age, and Sarah's exultation at the birth of their son,* 5–7. *Isaac is weaned,* 8. *Ishmael mocking on the occasion, Sarah requires that both he and his mother Hagar shall be dismissed,* 9, 10. *Abraham, distressed on the account, is ordered by the Lord to comply,* 11, 12. *The promise renewed to Ishmael,* 13. *Abraham dismisses Hagar and her son, who go to the wilderness of Beer-sheba,* 14. *They are greatly distressed for want of water,* 15, 16. *An angel of God appears to and relieves them,* 17–19. *Ishmael prospers and is married,* 20, 21. *Abimelech, and Phichol his chief captain, make a covenant with Abraham, and surrender the well of Beer-sheba for seven ewe lambs,* 22–32. *Abraham plants a grove, and invokes the name of the everlasting God,* 33.

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AND the LORD [a] visited Sarah as he had said, and the LORD did unto Sarah [b] as he had spoken.

2 For Sarah [c] conceived, and bare Abraham a son in his old age, [d] at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [e] Isaac.

4 And Abraham [f] circumcised his son Isaac being eight days old, [g] as God had commanded him.

5 And [h] Abraham was a hundred years old, when his son Isaac was born unto him.

6 And Sarah said, [i] God hath made me to laugh, *so that* all that hear [k] will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? [l] for I have borne *him* a son in his old age.

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8 And the child grew and was weaned; and Abraham made a great feast the *same* day that Isaac was weaned.

9 And Sarah saw the son of Hagar [m] the Egyptian, [n] which she had borne unto Abraham, [o] mocking.

A. M. cir. 2110. B. C. cir. 1894.

10 Wherefore she said unto Abraham, [p] Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight, [q] because of his son.

[a] 1 Sam. ii. 21.——[b] Chap. xvii. 19; xviii. 10, 14; Gal. iv. 23, 28.——[c] Acts vii. 8; Gal. iv. 22; Heb. xi. 11.——[d] Chap. xvii. 21.——[e] Chap. xvii. 19.——[f] Acts vii. 8.——[g] Chap. xvii. 10, 12.——[h] Chap. xvii. 1, 17.

[i] Psa. cxxvi. 2; Isa. liv. 1; Gal. iv. 27.——[k] Luke i. 58. [l] Chap. xviii. 11, 12.——[m] Chap. xvi. 1.——[n] Chap. xvi. 15. [o] Gal. iv. 22.——[p] Gal. iv. 30; see chap. xxv. 6; xxxvi. 6, 7 [q] Chap. xvii. 18.

NOTES ON CHAP. XXI.

Verse 1. *The Lord visited Sarah*] That is, God fulfilled his promise to Sarah by giving her, at the advanced age of *ninety*, power to conceive and bring forth a son.

Verse 3. *Isaac.*] See the reason and interpretation of this name in the note on chap. xvii. 7.

Verse 4. *And Abraham circumcised his son*] See on chap. xvii. 10, &c.

Verse 6. *God hath made me to laugh*] Sarah alludes here to the circumstance mentioned chap. xviii. 12; and as she seems to use the word *to laugh* in this place, not in the sense of being *incredulous*, but to express such *pleasure* or *happiness* as almost *suspends* the reasoning faculty for a time, it justifies the observation on the above-named verse. See a similar case in Luke xxiv. 41, where the disciples were so overcome with the good news of our Lord's resurrection, that it is said, *They believed not for joy.*

Verse 8. *The child grew and was weaned*] Dæc cild ꝼoplice peox ⁊ peaꝼp ȝepened.—*Anglo-Saxon* VERSION. *Now the child waxed and became weaned.* We have the verb *to wean* from the Anglo-Saxon apendan *awendan*, to *convert*, *transfer*, *turn from one thing to another*, which is the exact import of the Hebrew word גמל *gamal* in the text. Hence penan *wenan*, to *wean*, to turn the child from the breast to receive another kind of aliment. And hence, probably, the word WEAN, *a young child*, which is still in use in the northern parts of Great Britain and Ireland, and which from its etymology seems to signify *a child taken from the breast*; surely not from the Scotch *wee-ane*, *a little one*, much less from the German *wenig*, *little*, as Dr. Johnson and others would derive it. At what time children were weaned among the ancients, is a disputed point. St. Jerome says there were two opinions on this subject. Some hold that children were always weaned at *five* years of age; others, that they were not weaned till they were *twelve*. From the speech of the mother to her son, 2 Mac. vii. 27, it seems likely that among the Jews they were weaned when *three* years old: *O my son, have pity upon me that bare thee nine months in my womb, and gave thee* SUCK THREE YEARS, *and nourished thee and brought thee up.* And this is farther strengthened by 2 Chron. xxxi. 16, where Hezekiah, in making provision for the Levites and priests, includes the children from *three* years old and upwards; which is a presumptive proof that previously to this age they were wholly dependent on the *mother* for their nourishment. Samuel appears to have been brought to the sanctuary when he was just *weaned*, and then he was capable of ministering before the Lord, 1 Sam. i. 22–28; and this certainly could not be before he was *three* years of age. The term among the Mohammedans is fixed by the Koran, chap. xxxi. 14, at *two* years of age.

Verse 9. *Mocking.*] What was implied in this mocking is not known. St. Paul, Gal. iv. 29, calls it *persecuting*; but it is likely he meant no more than some species of *ridicule* used by Ishmael on the occasion, and probably with respect to the age of Sarah at Isaac's birth, and her previous barrenness. *Jonathan ben Uzziel* and the *Jerusalem Targum* represent Ishmael as performing some idolatrous rite on the occasion, and that this had given the offence to Sarah. Conjectures are as useless as they are endless. Whatever it was, it became the occasion of the expulsion of himself and mother. Several authors are of opinion that the Egyptian bondage of *four hundred* years, mentioned chap. xv. 13, commenced with this persecution of the righteous seed by the son of an *Egyptian* woman.

Verse 10. *Cast out this bond-woman and her son*] Both Sarah and Abraham have been accused of cruelty in this transaction, because every word reads harsh to us. *Cast out*; גרש *garash* signifies not only to *thrust out*, *drive away*, and *expel*, but also to *divorce*; (see Lev. xxi. 7;) and it is in this latter sense the

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12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for [r] in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will I make [s] a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and [t] sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

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17 And [u] God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for [v] I will make him a great nation.

19 And [w] God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God [x] was with the lad; and he

[r] Rom. ix. 7, 8; Heb. xi. 18.—[s] Ver. 18; chap. xvi. 10; xvii. 20.—[t] John viii. 35.—[u] Exod. iii. 7.—[v] Ver. 13.

[w] Num. xxii. 31; see 2 Kings vi. 17, 18, 20; Luke xxiv. 16, 31.
[x] Chap. xxviii. 15; xxxix. 2, 3, 21.

word should be understood here. The child of Abraham by Hagar might be considered as having a right at least to a part of the inheritance; and as it was sufficiently known to Sarah that God had designed that the succession should be established in the line of Isaac, she wished Abraham to *divorce* Hagar, or to perform some sort of *legal act* by which Ishmael might be excluded from all claim on the inheritance.

Verse 12. *In Isaac shall thy seed be called.*] Here God shows the propriety of attending to the counsel of Sarah; and lest Abraham, in whose eyes the thing was grievous, should feel distressed on the occasion, God renews his promises to Ishmael and his posterity.

Verse 14. *Took bread, and a bottle*] By the word *bread* we are to understand the food or provisions which were necessary for her and Ishmael, till they should come to the place of their destination; which, no doubt, Abraham particularly pointed out. The *bottle*, which was made of skin, ordinarily a goat's skin, contained water sufficient to last them till they should come to the next well; which, it is likely, Abraham particularly specified also. This well, it appears, Hagar missed, and therefore *wandered about in the wilderness* seeking more water, till all she had brought with her was expended. We may therefore safely presume that she and her son were sufficiently provided for their journey, had they not missed their way. Travellers in those countries take only, to the present day, provisions sufficient to carry them to the next village or encampment; and water to supply them till they shall meet with the next well. What adds to the *appearance* of cruelty in this case is, that our translation seems to represent Ishmael as being a *young child*; and that Hagar was obliged to carry him, the bread, and the bottle of water on her back or shoulder at the same time. But that Ishmael could not be carried on his mother's shoulder will be sufficiently evident when his *age* is considered; Ishmael was born when Abraham was eighty-six years of age, chap. xvi. 16; Isaac was born when he was one hundred years of age, chap. xxi. 5; hence Ishmael was fourteen years old at the birth of Isaac. Add to this the age of Isaac when he was *weaned*, which, from ver. 8 of this chapter, (see the note,) was probably *three*, and we shall find that Ishmael was at the time of his leaving Abraham not less than seventeen years old; an age at which, in those primitive times, a young man was able to gain his livelihood, either by his bow in the wilderness, or by keeping flocks as Jacob did.

Verse 15. *And she cast the child*] והשלך את הילד *vattashlech eth haiyeled*, and she sent the lad under one of the shrubs, viz., to screen him from the intensity of the heat. Here Ishmael appears to be utterly helpless, and this circumstance seems farther to confirm the opinion that he was now in a state of *infancy*; but the preceding observations do this supposition entirely away, and his present helplessness will be easily accounted for on this ground: 1. Young persons can bear much less fatigue than those who are arrived at mature age. 2. They require much more fluid from the greater quantum of heat in their bodies, strongly marked by the impetuosity of the blood; because from them a much larger quantity of the fluids is thrown off by sweat and insensible perspiration, than from grown up or aged persons. 3. Their digestion is much more rapid, and hence they cannot bear hunger and thirst as well as the others. On these grounds Ishmael must be much more exhausted with fatigue than his mother.

Verse 19. *God opened her eyes*] These words appear to me to mean no more than that God directed her to a well, which probably was at no great distance from the place in which she then was; and therefore she is commanded, ver. 18, to *support the lad*, literally, to *make her hand strong in his behalf*—namely, that he might reach the well and quench his thirst.

Verse 20. *Became an archer.*] And by his skill in this art, under the continual superintendence of the

A. M. cir. 2110. B. C. cir. 1894. grew, and dwelt in the wilderness, [y] and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother [z] took him a wife out of the land of Egypt.

A. M. cir. 2118. B. C. cir. 1886. 22 And it came to pass at that time, that [a] Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, [b] God *is* with thee in all that thou doest:

23 Now therefore [c] swear unto me here by God [d] that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants [e] had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me; neither yet heard I *of it*, but to-day.

A. M. cir. 2118. B. C. cir. 1886.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them [f] made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, [g] What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that [h] they may be a witness unto me, that I have digged this well.

31 Wherefore he [i] called that place [k] Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And *Abraham* planted a [l] grove in Beer-

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[y] Chap. xvi. 12.——[z] Chap. xxiv. 4.——[a] Chap. xx. 2; xxvi. 26.——[b] Chap. xxvi. 28.——[c] Josh. ii. 12; 1 Sam. xxiv. 21. [d] Heb. *if thou shalt lie unto me.*

[e] See chap. xxvi. 15, 18, 20, 21, 22.——[f] Chap. xxvi. 31. [g] Chap. xxxiii. 8.——[h] Chap. xxxi. 48, 52.——[i] Chap. xxvi. 33. [k] That is, *the well of the oath.*——[l] Or, *tree*; Amos viii. 14.

Divine Providence, (for *God was with the lad*,) he was undoubtedly enabled to procure a sufficient supply for his own wants and those of his parent.

Verse 21. *He dwelt in the wilderness of Paran*] This is generally allowed to have been a part of the desert belonging to Arabia Petræa, in the vicinity of Mount Sinai; and this seems to be its uniform meaning in the sacred writings.

Verse 22. *At that time*] This may either refer to the transactions recorded in the preceding chapter, or to the time of Ishmael's marriage, but most probably to the former.

God is *with thee*] מימרא דיי *meimera daiya*, *the* WORD of Jehovah; see before, chap. xv. 1. That the Chaldee paraphrasts use this term, not for a *word spoken*, but in the same sense in which St. John uses the λογος του Θεου, the WORD of God, chap. i., must be evident to every unprejudiced reader. See on chap. xv 1.

Verse 23. *Now therefore swear unto me*] The oath on such occasions probably meant no more than the mutual promise of both the parties, when they slew an animal, poured out the blood as a sacrifice to God, and then passed between the pieces. See this ceremony, chap. v. 18, and on chap. xv.

According to the kindness that I have done] The simple claims of justice were alone set up among virtuous people in those ancient times, which constitute the basis of the famous *lex talionis*, or law of *like for like, kind office for kind office*, and *breach for breach*.

Verse 25. *Abraham reproved Abimelech*] Wells were of great consequence in those hot countries, and especially where the flocks were numerous, because the water was scarce, and digging to find it was accompanied with much expense of time and labour.

Verse 26. *I wot not who hath done this thing*] The servants of Abimelech had committed these depredations on Abraham without any authority from their master, who appears to have been a very amiable man, possessing the fear of God, and ever regulating the whole of his conduct by the principles of righteousness and strict justice.

Verse 27. *Took sheep and oxen*] Some think that these were the sacrifices which were offered on the occasion, and which Abraham furnished at his own cost, and, in order to do Abimelech the greater honour, gave them to him to offer before the Lord.

Verse 28. *Seven ewe lambs*] These were either given as a *present*, or they were intended as the *price* of the well; and being accepted by Abimelech, they served as a *witness* that he had acknowledged Abraham's right to the *well* in question.

Verse 31. *He called that place Beer-sheba*] באר שבע *Beer-shaba*, literally, the *well of swearing* or *of the oath*, because *they both sware there*—mutually confirmed the covenant.

Verse 33. Abraham *planted a grove*] The original word אשל *eshel* has been variously translated a *grove*, a *plantation*, an *orchard*, a *cultivated field*, and an *oak*. From this word, says Mr. Parkhurst, may be derived the name of the famous *asylum*, opened by Romulus, *between two groves of oaks* at Rome; (μεθοριον δυοιν δρυμων, *Dionys. Hal.*, lib. ii. c. 16;) and as Abraham, Gen. xxi. 33, agreeably, no doubt, to the institutes of the patriarchal religion, planted an oak in Beer-sheba,

A. M. cir. 2118. B. C. cir. 1886.

sheba, and [m] called there on the name of the LORD, [n] the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

A. M. cir. 2118. B. C. cir. 1886.

[m] Chap. iv. 26; xxvi. 23, 25, 33.——[n] Deut. xxxiii. 27; Isa. xl. 28; Rom. i. 20; xvi. 26; 1 Tim. i. 17; Jer. x. 10.

and called on the name of Jehovah, the everlasting God, (compare Gen. xii. 8; xviii. 1,) so we find that *oaks* were sacred among the idolaters also. *Ye shall be ashamed of the* OAKS *ye have chosen*, says Isaiah, chap. i. 29, to the idolatrous Israelites. And in *Greece* we meet in very early times with the oracle of Jupiter at the oaks of Dodona. Among the Greeks and *Romans* we have *sacra Jovi quercus*, the *oak* sacred to Jupiter, even to a proverb. And in *Gaul* and *Britain* we find the highest religious regard paid to the same tree and to its *misletoe*, under the direction of the *Druids*, that is, the *oak prophets* or *priests*, from the Celtic *deru*, and Greek δρυς, an oak. Few are ignorant that the *misletoe* is indeed a very extraordinary plant, not to *be cultivated in the earth*, but always growing on some other tree. "The druids," says *Pliny*, Nat. Hist., lib. xvii., c. 44, "hold nothing more sacred than the *misletoe*, and the tree on which it is produced, provided it be the *oak*. They make choice of *groves of oak* on this account, nor do they perform any of their sacred rites without the leaves of those trees; so that one may suppose that they are for this reason called, by a Greek etymology, *Druids*. And whatever *misletoe* grows on the oak they think is sent from heaven, and is a sign that God himself has chosen that tree. This however is very rarely found, but when discovered is treated with great ceremony. They call it by a name which signifies in their language *the curer of all ills;* and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied; the priest, dressed in a white robe, ascends the tree, and with a *golden pruning hook* cuts off the *misletoe*, which is received into a white *sagum* or sheet. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it." It is impossible for a *Christian* to read this account without thinking of HIM who was *the desire of all nations*, of the man whose name was *the* BRANCH, who had indeed no *father upon earth*, but came down from heaven, was given *to heal all our ills*, and, after being *cut off* through the Divine counsel, was wrapped in *fine linen* and laid in the sepulchre for our sakes. I cannot forbear adding that the *misletoe* was a *sacred emblem* to other *Celtic* nations, as, for instance, to the ancient inhabitants of *Italy*. The *golden branch*, of which Virgil speaks so largely in the sixth book of the *Æneis*, and without which, he says, none could *return from the infernal regions*, (see line 126,) seems an allusion to the *misletoe*, as he himself plainly intimates by comparing it to that plant, line 205, &c. See *Parkhurst*, under the word אשל *eshel*.

In the first ages of the world the worship of God was exceedingly simple; there were no *temples* nor covered edifices of any kind; an *altar*, sometimes a *single stone*, sometimes consisting of several, and at other times merely of *turf*, was all that was necessary; on this the fire was lighted and the sacrifice offered. Any *place* was equally proper, as they knew that the object of their worship filled the heavens and the earth. In process of time when families increased, and many sacrifices were to be offered, *groves* or shady places were chosen, where the worshippers might enjoy the protection of the *shade*, as a considerable time must be employed in offering *many* sacrifices. These groves became afterwards abused to *impure* and *idolatrous* purposes, and were therefore strictly forbidden. See Exod. xxxiv. 13; Deut. xii. 3; xvi. 21.

And called there on the name of the Lord] On this important passage Dr. Shuckford speaks thus: "Our English translation very erroneously renders this place, *he called upon the name of Jehovah;* but the expression קרא בשם *kara beshem* never signifies *to call* upon *the name;* קרא שם *kara shem* would signify *to invoke* or *call* upon *the name*, or קרא אל שם *kara el shem* would signify *to cry unto the name;* but קרא בשם *kara beshem* signifies *to invoke* IN *the name*, and seems to be used where the true worshippers of God offered their prayers in the name of the true Mediator, or where the idolaters offered their prayers in the name of false ones, 1 Kings xviii. 26; for as the true worshippers had but *one God* and *one Lord*, so the false worshippers had *gods many* and *lords many*, 1 Cor. viii. 5. We have several instances of קרא *kara*, and a noun after it, sometimes *with* and sometimes *without* the particle אל *el*, and then it signifies *to call* upon the person there mentioned; thus, קרא יהוה *kara Yehovah* is *to call upon the Lord*, Psa. xiv. 4; xvii. 6; xxxi. 17; liii. 4; cxviii. 5, &c.; and קרא אל יהוה *kara el Yehovah* imports the same, 1 Sam. xii. 17; Jonah i. 6, &c.; but קרא בשם *kara beshem* is either *to name* BY *the name*, Gen. iv. 17; Num. xxxii. 42; Psa. xlix. 11; Isa. xliii. 7; or *to invoke* IN *the name*, when it is used as an expression of religious worship." CONNEX. vol. i., p. 293. I believe this to be a just view of the subject, and therefore I admit it without scruple.

The everlasting God.] יהוה אל עולם *Yehovah el olam*, JEHOVAH, *the* STRONG GOD, *the* ETERNAL ONE. This is the first place in Scripture in which עולם *olam* occurs as an *attribute* of God, and here it is evidently designed to point out his eternal duration; that it can mean no *limited time* is self-evident, because nothing of this kind can be attributed to God. The Septuagint render the words Θεος αιωνιος, *the ever-existing God;* and the Vulgate has *Invocavit ibi nomen Domini, Dei æterni*, There he invoked the name of the Lord, the eternal God. The Arabic is nearly the same. From this application of both the Hebrew and Greek words we learn that עולם *olam* and αιων *aion* originally signified ETERNAL, or *duration without end.* עלם *alam* signifies *he was hidden, concealed*, or *kept secret;* and αιων, according to Aristotle, (*De Cælo*, lib. i., chap. 9, and a higher authority need not be sought,) is compounded of αει, *always*, and ων, *being*, αιων εστιν, ὃστε

του αει ειναι. The same author informs us that God was termed *Aisa*, because he was always existing, λεγεσθαι—Αισαν δε, αει ουσαν. *De Mundo*, chap. xi., *in fine*. Hence we see that no words can more forcibly express the grand characteristics of eternity than these. It is that duration which is *concealed*, *hidden*, or *kept secret* from all created beings; which is *always existing*, still *running* ON but never *running* OUT; an *interminable*, *incessant*, and *immeasurable duration*; it is THAT, in the *whole of which* God alone can be said to *exist*, and *that* which the *eternal mind* can alone comprehend.

In all languages words have, in process of time, deviated from their original acceptations, and have become accommodated to particular purposes, and limited to particular meanings. This has happened both to the Hebrew עלם *alam*, and the Greek *αων*; they have been both used to express a *limited* time, but in general a time the limits of which are *unknown*; and thus a pointed reference to the *original ideal meaning* is still kept up. Those who bring any of these terms in an *accommodated* sense to favour a particular doctrine, &c., must depend on the good graces of their opponents for permission to use them in this way. For as the real grammatical meaning of both words is *eternal*, and all other meanings are only *accommodated* ones, sound criticism, in all matters of dispute concerning the import of a word or term, must have recourse to the grammatical meaning, and its use among the earliest and most correct writers in the language, and will determine all *accommodated* meanings by this alone. Now the first and best writers in both these languages apply *olam* and *αων* to express *eternal*, in the proper meaning of that word; and this is their proper meaning in the Old and New Testaments when applied to God, his attributes, his operations taken in connection with the *ends* for which he performs them, for *whatsoever he doth, it shall be for ever*—יהיה לעולם *yihyeh leolam*, *it shall be for eternity*, Eccl. iii. 14; *forms* and *appearances* of created things may change, but the *counsels* and *purposes* of God relative to them are permanent and eternal, and none of them can be frustrated; hence the words, when applied to things which from their nature must have a *limited* duration, are properly to be understood in this sense, because those things, though *temporal* in themselves, *shadow forth* things that are *eternal*. Thus the Jewish dispensation, which in the whole and in its parts is frequently said to be לעולם *leolam*, for ever, and which has terminated in the Christian dispensation, has the word properly applied to it, because it typified and introduced that dispensation which is to *continue* not only *while time shall last*, but is to have its incessant accumulating consummation throughout *eternity*. The word is, with the same strict propriety, applied to the duration of the rewards and punishments in a future state. And the argument that pretends to prove (and it is only pretension) that in the future punishment of the wicked "the worm *shall die*," and "the fire *shall be quenched*," will apply as forcibly to the state of happy spirits, and as fully prove that a point in eternity shall arrive when the repose of the righteous shall be interrupted, and the glorification of the children of God have an eternal end! See the notes on chap. xvii. 7, 8.

1. FAITHFULNESS is one of the attributes of God, and none of his promises can fail. According to the promise to Abraham, Isaac is born; but according to the course of nature it fully appears that both Abraham and Sarah had passed that term of life in which it was possible for them to have children. Isaac is the child of the *promise*, and the promise is *supernatural*. Ishmael is born according to the ordinary course of *nature*, and cannot inherit, because the inheritance is *spiritual*, and cannot come by *natural birth*; hence we see that no man can expect to enter into the kingdom of God by birth, education, profession of the true faith, &c., &c. Those alone who are *born from above*, and are made *partakers of the Divine nature*, can be admitted into the family of God in heaven, and everlastingly enjoy that glorious inheritance. Reader, art *thou* born again? Hath God changed thy heart and thy life? If not, canst thou suppose that in thy present state thou canst possibly enter into the paradise of God? I leave thy conscience to answer.

2. The actions of good men may be misrepresented, and their motives suspected, because those motives are not known; and those who are prone to think evil are the last to take any trouble to inform their minds, so that they may judge righteous judgment. Abraham, in the dismissal of Hagar and Ishmael, has been accused of *cruelty*. Though objections of this kind have been answered already, yet it may not be amiss farther to observe that what he did he did in conformity to a Divine command, and a command so unequivocally given that he could not doubt its Divine origin; and this very command was accompanied with a promise that *both the child and his mother should be taken under the Divine protection*. And it was so; nor does it appear that they lacked any thing but *water*, and that only for a *short time*, after which it was miraculously supplied. God will work a miracle when necessary, and never till then; and at such a time the Divine interposition can be easily ascertained, and man is under no temptation to attribute to *second causes* what has so evidently flowed from the *first*. Thus, while he is promoting his creatures' good, he is securing his own glory; and he brings men into straits and difficulties, that he may have the fuller opportunity to convince his followers of his providential care, and to prove how much he loves them.

3. Did we acknowledge God in all our ways, he would direct our steps. Abimelech, king of Gerar, and Phichol, captain of his host, seeing Abraham a worshipper of the true God, made him swear by the object of his worship that there should be a lasting peace between them and him; for as they saw that God was with Abraham, they well knew that he could not expect the Divine blessing any longer than he walked in *integrity* before God; they therefore require him to swear by God that he would not *deal falsely* with *them* or their posterity. From this very circumstance we may see the original purpose, design, and spirit of an oath, viz., *Let God prosper or curse me in all that I do, as I prove true or false to my engagements!* This is still the *spirit* of all oaths where God is called to witness, whether the *form* be by the *water of the Ganges*, the *sign of the cross*, *kissing the Bible*, or *lifting up the hand to heaven*. Hence we

may learn that he who falsifies an *oath* or *promise*, made in the presence and name of God, thereby forfeits all right and title to the approbation and blessing of his Maker.

But it is highly criminal to make such appeals to God upon *trivial* occasions. Only the *most solemn* matters should be thus determined. Legislators who regard the morals of the people should take heed not to multiply oaths in matters of *commerce* and *revenue*, if they even use them at all. Who can take the oaths presented by the custom house or excise, and be guiltless? I have seen a person kiss his pen or thumb nail instead of the book, thinking that he avoided the condemnation thereby of the false oath he was then taking!

CHAPTER XXII.

The faith and obedience of Abraham put to a most extraordinary test, 1. *He is commanded to offer his beloved son Isaac for a burnt-offering*, 2. *He prepares, with the utmost promptitude, to accomplish the will of God*, 3–6. *Affecting speech of Isaac*, 7; *and Abraham's answer*, 8. *Having arrived at mount Moriah he prepares to sacrifice his son*, 9, 10; *and is prevented by an angel of the Lord*, 11, 12. *A ram is offered in the stead of Isaac*, 13; *and the place is named* Jehovah-jireh, 14. *The angel of the Lord calls to Abraham a second time*, 15; *and, in the most solemn manner, he is assured of innumerable blessings in the multiplication and prosperity of his seed*, 16–18. *Abraham returns and dwells at Beer-sheba*, 19; *hears that his brother Nahor has eight children by his wife Milcah*, 20; *their names*, 21–23; *and four by his concubine Reumah*, 24.

A. M. 2132. B. C. 1872. *Jos. Ant.* AND it came to pass after these things, that [a] God did tempt Abraham, and said unto him, Abraham: and he said, [b] Behold, *here* I *am*. 2 And he said, Take now thy son, [c] thine only *son* Isaac, whom thou lovest, and get thee [d] into the land of Moriah; and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of. A. M. cir. 2132. B. C. cir. 1872.

[a] 1 Cor. x. 13; Heb. xi. 17; James i. 12; 1 Pet. i. 7.

[b] Heb. *Behold me.*—[c] Heb xi. 17.—[d] 2 Chron. iii. 1.

NOTES ON CHAP. XXII.

Verse 1. *God did tempt Abraham*] The original here is very emphatic: והאלהים נסה את אברהם *vehaelohim nissah eth Abraham*, "And the Elohim he tried this Abraham;" God brought him into such circumstances as *exercised* and *discovered* his faith, love, and obedience. Though the word *tempt*, from *tento*, signifies no more than to *prove* or *try*, yet as it is now generally used to imply a solicitation to evil, in which way God never tempts any man, it would be well to avoid it here. The Septuagint used the word *επειρασε*, which signifies *tried*, *pierced through*; and Symmachus translates the Hebrew נסה *nissah* by *εδοξασεν*, God *glorified* Abraham, or rendered him *illustrious*, supposing the word to be the same with נס *nas*, which signifies to *glister with light*, whence נס *nes*, an *ensign* or *banner displayed*. Thus then, according to him, the words should be understood: "God put great honour on Abraham by giving him this opportunity of showing to all successive ages the nature and efficacy of an unshaken faith in the power, goodness, and truth of God." The *Targum* of *Jonathan ben Uzziel* paraphrases the place thus: "And it happened that Isaac and Ishmael contended, and Ishmael said, I ought to be my father's heir, because I am his first-born; but Isaac said, It is more proper that I should be my father's heir, because I am the son of Sarah his wife, and thou art only the son of Hagar, my mother's slave. Then Ishmael answered, I am more righteous than thou, because I was circumcised when I was *thirteen* years of age, and if I had chosen, I could have prevented my circumcision; but thou wert circumcised when thou wert but *eight days* old, and if thou hadst had knowledge, thou wouldst probably not have suffered thyself to be circumcised. Then Isaac answered and said, Behold, I am now thirty-six years old, and if the holy and blessed God should require all my members, I would freely surrender them. These words were immediately heard before the Lord of the universe, and מימרא דיי *meimera daiya*, the WORD of the LORD, did try Abraham." I wish once for all to remark, though the subject has been referred to before, that the Chaldee term מימרא *meimera*, which we translate *word*, is taken *personally* in some hundreds of places in the *Targums*. When the author, Jonathan, speaks of the Divine Being as doing or saying any thing, he generally represents him as performing the whole by his *meimera*, which he appears to consider, not as a *speech* or *word spoken*, but as a *person* quite distinct from the Most High. St. John uses the word λογος in precisely the same sense with the Targumists, chap. i. 1; see the notes there, and see before on chap. xxi. 22, and xv. 1.

Verse 2. *Take now thy son*] Bishop Warburton's observations on this passage are weighty and important. "The order in which the words are placed in the original gradually increases the sense, and raises the passions higher and higher: *Take now thy son*, (rather, take I *beseech* thee נא *na*,) *thine only son whom thou lovest, even Isaac*. Jarchi imagines this minuteness was to preclude any doubt in Abraham. Abraham desired earnestly to be let into the mystery of *redemption*; and God, to instruct him in the infinite extent of the Divine goodness to mankind, *who spared not his own Son, but delivered him up for us all*, let Abraham feel by experience what it was to lose a be-

A. M. cir. 2132. B. C. cir. 1872.

3 And Abraham rose up [a] early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

A. M. cir. 2132. B. C. cir. 1872.

6 And Abraham took the wood of the burnt-offering, and [f] laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, [g] Here *am*

[a] Psa. cxix. 60; Eccles. ix. 10; Isa. xxvi. 3, 4; Luke xiv. 26; Heb. xi. 17–19.

[f] Isa. liii. 6; Matt. viii. 17; John xix. 17; 1 Pet. ii. 24.

[g] Heb. *Behold me.*

loved son, the son born miraculously when Sarah was past child-bearing, as Jesus was miraculously born of a virgin. The *duration*, too, of the action, ver 4. was the same as that between Christ's death and resurrection, both which are designed to be represented in it; and still farther not only the final archetypical sacrifice of the Son of God was figured in the command to offer Isaac, but the *intermediate typical* sacrifice in the Mosaic economy was represented by the *permitted* sacrifice of the ram offered up, ver. 13, instead of Isaac." See *Dodd.*

Only son] All that he had by Sarah his legal wife.

The land of Moriah] This is supposed to mean all the mountains of Jerusalem, comprehending Mount Gihon or Calvary, the mount of Sion and of Acra. As Mount Calvary is the highest ground to the west, and the mount of the temple is the lowest of the mounts, Mr. Mann conjectures that it was upon this mount Abraham offered up Isaac, which is well known to be the same mount on which our blessed Lord was crucified. Beer-sheba, where Abraham dwelt, is about forty-two miles distant from Jerusalem, and it is not to be wondered at that Abraham, Isaac, the two servants, and the ass laden with wood for the burnt offering, did not reach this place till the *third* day; see ver. 4.

Verse 3. *Two of his young men*] Eliezer and Ishmael, according to the Targum.

Clave the wood] Small wood, *fig* and *palm*, proper for a burnt-offering.—*Targum.*

Verse 4. *The third day*] "As the number SEVEN," says Mr. Ainsworth, "is of especial use in Scripture because of the *Sabbath* day, Gen. ii. 2, so THREE is a mystical number because of Christ's rising from the dead the *third* day, Matt. xvii. 23; 1 Cor. xv. 4; as he was crucified the *third* hour after noon, Mark xv. 25: and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared but offered for a sacrifice, Rom. viii. 32, so in sundry particulars he resembled our Lord: the *third* day Isaac was to be offered up, so it was the *third* day in which Christ also was to be *perfected*, Luke xiii. 32; Isaac carried the wood for the burnt-offering, ver. 6, so Christ carried the tree whereon he died, John xix. 17; the binding of Isaac, ver. 9, was also typical, so Christ was bound, Matt. xxvii. 2.

"In the following remarkable cases this number also occurs. Moses desired to go *three* days' journey in the wilderness to sacrifice, Exod. v. 3; and they travelled *three* days in it before they found water, Exod. xv. 22; and *three* days' journey the ark of the covenant went before them, to search out a resting place, Num. x. 33; by the *third* day the people were to be ready to receive God's law, Exod. xix. 11; and after *three* days to pass over Jordan into Canaan, Josh. i. 14; the *third* day Esther put on the apparel of the kingdom, Esth. v. 1; on the *third* day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings xx. 5; on the *third* day, the prophet said, God will raise us up and we shall live before him, Hos. vi. 2; and on the *third* day, as well as on the *seventh*, the unclean person was to purify himself, Num. xix. 12: with many other memorable things which the Scripture speaks concerning the *third* day, and not without mystery. See Gen. xl. 12, 13; xlii. 17, 18; Jonah i. 17; Josh. ii. 16; unto which we may add a Jew's testimony in *Bereshith Rabba*, in a comment on this place: *There are many* THREE DAYS *mentioned in the Holy Scripture, of which one is the resurrection of the Messiah.*"—*Ainsworth.*

Saw the place afar off.] He knew the place by seeing the cloud of glory smoking on the top of the mountain.—*Targum.*

Verse 5. *I and the lad will go—and come again*] How could Abraham consistently with truth say this, when he knew he was going to make his son a *burnt-offering?* The apostle answers for him: *By faith Abraham, when he was tried, offered up Isaac—accounting that God was able to raise him up even from the dead, from whence also he received him in a figure,* Heb. xi. 17, 19. He knew that previously to the birth of Isaac both he and his wife were *dead* to all the purposes of procreation; that his birth was a kind of life from the dead; that the promise of God was most positive, *In Isaac shall thy seed be called*, chap. xxi. 12; that this promise could not fail; that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him restored to life again. *We will go yonder and worship*—perform a solemn act of devotion which God requires, *and come again to you.*

Verse 6. *Took the wood—and laid* it *upon Isaac*] Probably the mountain-top to which they were going was too difficult to be ascended by the ass; therefore either the father or the son must carry the wood, and it was most becoming in the latter.

A. M. cir. 2132. B. C. cir. 1872.

I, my son. And he said, Behold the fire and the wood: but where *is* the [h] lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb [i] for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and [k] laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

A. M. cir. 2132. B. C. cir. 1872.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham! and he said, Here *am* I.

12 And he said, [l] Lay not thine hand upon the lad, neither do thou any thing unto him: for [m] now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

[h] Or, *kid.*——[i] John i. 29, 36; Rev. v. 6, 12; xiii. 8.——[k] Heb. xi. 17; James ii. 21.

[l] 1 Sam. xv. 22; Mic. vi. 7, 8.——[m] Chap. xxvi. 5; Rom. viii. 32; James ii. 22; 1 John iv. 9, 10.

Verse 7. *Behold the fire and the wood: but where is the lamb*] Nothing can be conceived more tender, affectionate, and affecting, than the question of the son and the reply of the father on this occasion. A paraphrase would spoil it; nothing can be added without injuring those expressions of affectionate submission on the one hand, and dignified tenderness and simplicity on the other.

Verse 8. *My son, God will provide himself a lamb*] Here we find the same obedient unshaken faith for which this pattern of practical piety was ever remarkable. But we must not suppose that this was the language merely of faith and obedience; the patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who in the fulness of time should take away the sin of the world, and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world had been such as MEN *chose* and MEN *offered*; but THIS was the Lamb which GOD *had provided*—emphatically, THE LAMB OF GOD.

Verse 9. *And bound Isaac his son*] If the patriarch had not been upheld by the conviction that he was doing the *will* of God, and had he not felt the most perfect confidence that his son should be *restored* even *from the dead*, what agony must his heart have felt at every step of the journey, and through all the circumstances of this extraordinary business? What must his affectionate heart have felt at the questions asked by his innocent and amiable son? What must he have suffered while building the altar, laying on the wood, binding his lovely son, placing him on the wood, taking the knife, and stretching out his hand to slay the child of his hopes! Every view we take of the subject interests the heart, and exalts the character of this father of the faithful. But has the character of Isaac been duly considered? Is not the consideration of *his* excellence lost in the supposition that he was *too young* to enter particularly into a sense of his danger, and *too feeble* to have made any resistance, had he been unwilling to submit! Josephus supposes that Isaac was now *twenty-five*, (see the chronology on ver. 1;) some rabbins that he was *thirty-six*; but it is more probable that he was now about *thirty-three*, the age at which his great Antitype was offered up; and on this *medium* I have ventured to construct the chronology, of which I think it necessary to give this notice to the reader. Allowing him to be only *twenty-five*, he might have easily resisted; for can it be supposed that an old man of at least one hundred and twenty-five years of age could have bound, without his consent, a young man in the very prime and vigour of life! In this case we cannot say that the *superior strength* of the father *prevailed*, but the *piety, filial affection*, and *obedience* of the son *yielded*. All this was most illustriously typical of Christ. In both cases the father himself offers up his only-begotten son, and the father himself binds him on the wood or to the cross; in neither case is the son *forced* to yield, but yields of his own accord; in neither case is the life taken away by the hand of *violence*; Isaac *yields* himself to the knife, Jesus *lays down* his life for the sheep.

Verse 11. *The angel of the Lord*] The very person who was represented by this offering; the Lord Jesus, who calls himself Jehovah, ver. 16, and on his own authority renews the promises of the covenant. HE was ever the great Mediator between God and man. See this point proved, chap. xv. 7.

Verse 12. *Lay not thine hand upon the lad*] As Isaac was to be the *representative* of Jesus Christ's *real* sacrifice, it was sufficient for this purpose that in his *own will*, and the *will* of his *father*, the *purpose* of the immolation was complete. Isaac was now fully offered both by his father and by himself. The father yields up the son, the son gives up his life; on both sides, as far as *will* and *purpose* could go, the sacrifice was complete. God simply spares the father the torture of putting the knife to his son's throat. Now was the time when it might properly be said, "Sacrifice, and offering, and burnt-offering, and sacrifice for sin thou wouldest not, neither hadst pleasure in them: then said *the Angel of the Covenant*, Lo! I come to do thy will, O God." Lay not thy hand upon the *lad*; an *irrational* creature will serve for the purpose of a *representative* sacrifice, from this till the fulness of time But without this most expressive representation of *the father offering his beloved, only-begotten son*, what reference can such sacrifices be considered to have to the great event of the incarnation and crucifixion of Christ! Abraham, the most dignified, the most immaculate of all the patriarchs; Isaac, the true pattern of piety to God and filial obedience, may well represent God *the Father* so loving the world as to give *his only-begotten Son*, JESUS CHRIST, to die for the sin of man. But

A. M. cir. 2132. B. C. cir. 1872.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place [n] Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, [o] By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son;*

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed [p] as the stars of the heaven, [q] and as the sand which *is* upon the sea-shore; [r] and [s] thy seed shall possess [t] the gate of his enemies;

A. M. cir. 2132. B. C. cir. 1872.

18 [u] And in thy seed shall all the nations of the earth be blessed; [v] because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to [w] Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, [x] Milcah, she hath also borne children unto thy brother Nahor;

A. M. cir. 2142. B. C. cir. 1862.

21 [y] Huz his first-born, and Buz his brother, and Kemuel the father [z] of Aram,

[n] That is, *the* LORD *will see*, or, *provide*.——[o] Psa. cv. 9; Ecclus. xliv. 21; Luke i. 73; Heb. vi. 13, 14.——[p] Chap. xv. 5; Jer. xxxiii. 22.——[q] Ch. xiii. 16.——[r] Heb. *lip*.——[s] Chap. xxiv. 60.——[t] Mic. i. 9.

[u] Chap. xii. 3; xviii. 18; xxvi. 4; Ecclus. xliv. 22; Acts iii. 25; Gal. iii. 8, 9, 16, 18.——[v] Ver. 3, 10; chap. xxvi. 5.——[w] Chap. xxi. 31.——[x] Chap. xi. 29.——[y] Job i. 1.——[z] Job xxxii. 2.

the grand *circumstances* necessary to prefigure these important points could not be exhibited through the means of *any* or of the *whole brute* creation. The whole sacrificial system of the Mosaic economy had a *retrospective* and *prospective* view, referring FROM *the sacrifice of Isaac* TO *the sacrifice of Christ*; in the *first* the *dawning* of the Sun of righteousness was seen; in the *latter*, his *meridian splendour* and *glory*. Taken in this light (and this is the only light in which it should be viewed) Abraham offering his son Isaac is one of the most important facts and most instructive histories in the whole Old Testament. See farther on this subject, chap. xxiii. 2.

Verse 14. *Jehovah-jireh*] יהוה יראה *Yehovah-yireh*, literally interpreted in the margin, *The Lord will see*; that is, God will take care that every thing shall be done that is necessary for the comfort and support of them who trust in him: hence the words are usually translated, *The Lord will provide*; so our translators, ver. 8, אלהים יראה *Elohim yireh*, God will provide; because his *eye* ever affects his *heart*, and the wants he *sees* his hand is ever ready to *supply*. But all this seems to have been done under a Divine impulse, and the words to have been spoken *propheticolly*; hence Houbigant and some others render the words thus: *Dominus videbitur*, the Lord shall be seen; and this translation the following clause seems to require, *As it is said to this day*, בהר יהוה יראה *behar Yehovah yeraeh*, ON THIS MOUNT THE LORD SHALL BE SEEN. From this it appears that the sacrifice offered by Abraham was understood to be a *representative* one, and a tradition was kept up that Jehovah should be seen in a sacrificial way on this mount. And this renders the opinion stated on ver. 1 more than probable, viz., that Abraham offered Isaac on that *very mountain* on which, in the fulness of time, Jesus suffered. See Bishop Warburton.

Verse 16. *By myself have I sworn*] So we find that the person who was called the *angel of the Lord* is here called *Jehovah*; see on ver. 2. An oath or an appeal to God is, among men, an end to strife; *as God could swear by no greater, he sware by himself*: being *willing more abundantly*, says the apostle, *to show unto the heirs of promise the immutability of his counsel*, he *confirmed it by an oath, that by two immutable things*, (his PROMISE and his OATH,) *in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us*. See Heb. vi. 13–18.

Verse 17. *Shall possess the gate of his enemies*] Instead of *gate* the Septuagint have πολεις, *cities*; but as there is a very near resemblance between πολεις, *cities*, and πυλας, *gates*, the latter might have been the original reading in the Septuagint, though none of the MSS. now acknowledge it. By the gates may be meant all the strength, whether troops, counsels, or fortified cities of their enemies. So Matt. xvi. 18: *On this rock I will build my Church, and the gates of hell shall not prevail against it*—the counsels, stratagems, and powers of darkness shall not be able to prevail against or overthrow the true Church of Christ; and possibly our Lord had this promise to Abraham and his spiritual posterity in view, when he spoke these words.

Verse 18. *And in thy seed, &c.*] We have the authority of St. Paul, Gal. iii. 8, 16, 18, to restrain this to our blessed Lord, who was THE SEED through whom alone all God's blessings of providence, mercy, grace, and glory, should be conveyed to the nations of the earth.

Verse 20. *Behold, Milcah, she hath also borne children unto thy brother*] This short history seems introduced solely for the purpose of preparing the reader for the transactions related chap. xxiv., and to show that the providence of God was preparing, in one of the branches of the family of Abraham, a suitable spouse for his son Isaac.

Verse 21. *Huz*] He is supposed to have peopled

A. M. cir. 2142. B. C. cir. 1862.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And [a] Bethuel begat [b] Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, [c] whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

A. M. cir. 2142. B. C. cir. 1862.

[a] Chap. xxiv. 15, 24, 47; xxv. 20; xxviii. 2–5.

[b] Called, Rom. ix. 10, *Rebecca.*—[c] Chap. xvi. 3; xxv. 6.

the land of *Uz* or *Ausitis*, in Arabia Deserta, the country of Job.

Buz his brother] From this person *Elihu* the *Buzite*, one of the friends of Job, is thought to have descended.

Kemuel the father of Aram] *Kamouel, πατερα Συρων, the father of the Syrians*, according to the Septuagint. Probably the *Kamiletes*, a Syrian tribe to the westward of the Euphrates are meant; they are mentioned by *Strabo*.

Verse 23. *Bethuel begat Rebekah*] Who afterward became the wife of Isaac.

Verse 24. *His concubine*] We borrow this word from the Latin compound *concubina*, from *con*, together, and *cubo*, to lie, and apply it solely to a woman cohabiting with a man without being *legally* married. The Hebrew word is פִּלֶגֶשׁ *pilegesh*, which is also a compound term, contracted, according to Parkhurst, from פָּלַג *palag*, to divide or share, and נָגַשׁ *nagash*, to approach; because the husband, in the delicate phrase of the Hebrew tongue, *approaches* the concubine, and *shares* the bed, &c., of the real wife with her. The pilegesh or concubine, (from which comes the Greek παλλακη *palloke*, and also the Latin *pellex*,) in Scripture, is a kind of *secondary* wife, not unlawful in the patriarchal times; though the progeny of such could not inherit. The word is not used in the Scriptures in that disagreeable sense in which we commonly understand it. Hagar was properly the concubine or *pilegesh* of Abraham, and this *annuente Deo*, and with his wife's consent. Keturah, his second wife, is called a concubine, chap. xxvi. 15; 1 Chron. i. 32; and Bilhah and Zilhah were concubines to Jacob, chap. xxxv. 22. After the patriarchal times many eminent men had *concubines*, viz., *Caleb*, 1 Chron. ii. 46, 48; *Manasses*, 1 Chron. vii. 14; *Gideon*, Judg. viii. 31; *Saul*, 2 Sam. iii. 7; *David*, 2 Sam. v. 13; *Solomon*, 2 Kings xi. 3; and *Rehoboam*, 2 Chron. xi. 21. The pilegesh, therefore, differed widely from a prostitute; and however unlawful under the New Testament, was not so under the Old.

From this chapter a pious mind may collect much useful instruction. From the trial of Abraham we again see, 1. That God may bring his followers into severe straits and difficulties, that they may have the better opportunity of both knowing and showing their own faith and obedience; and that he may seize on those occasions to show them the abundance of his mercy, and thus confirm them in righteousness all their days. There is a foolish saying among some religious people, which cannot be too severely reprobated: *Untried grace is no grace.* On the contrary, there may be much grace, though God, for good reasons, does not think proper for a time to put it to any severe trial or proof. But grace is certainly not fully *known* but in being called to trials of severe and painful obedience. But as all the gifts of God should be *used*, (and they are increased and strengthened by exercise,) it would be unjust to deny trials and exercises to *grace*, as this would be to preclude it from the opportunities of being strengthened and increased. 2. The offering up of Isaac is used by several religious people in a sort of metaphorical way, to signify their *easily-besetting sins*, *beloved idols*, &c. But this is a most reprehensible abuse of the Scripture. It is both insolent and wicked to compare some abominable lust or unholy affection to the amiable and pious youth who, for his purity and excellence, was deemed worthy to prefigure the sacrifice of the Son of God. To call our vile passions and unlawful attachments by the name of *our Isaacs* is unpardonable; and to talk of *sacrificing* such to God is downright blasphemy. Such sayings as these appear to be legitimated by long use; but we should be deeply and scrupulously careful not to use any of the words of God in any sense in which he has not spoken them. If, in the course of God's providence, a parent is called to give up to death an amiable, *only son*, then there is a parallel in the case; and it may be justly said, if pious resignation fill the parent's mind, such a person, like Abraham, has been called *to give his Isaac back to God.*

Independently of the *typical* reference to this transaction, there are two points which seem to be recommended particularly to our notice. 1. The astonishing faith and prompt obedience of the father. 2. The innocence, filial respect, and passive submission of the son. Such a father and such a son were alone worthy of each other.

CHAPTER XXIII.

The age and death of Sarah, 1, 2. *Abraham mourns for her, and requests a burial-place from the sons of Heth*, 3–4. *They freely offer him the choice of all their sepulchres*, 5, 6. *Abraham refuses to receive any as a* free gift, *and requests to* buy *the cave of Machpelah from Ephron*, 7–9. *Ephron proffers the cave and the field in which it was situated as a free gift unto Abraham*, 10, 11. *Abraham insists on giving its value in money*, 12, 13. *Ephron at last consents, and names the sum of four hundred shekels*, 14, 15. *Abraham weighs him the money in the presence of the people; in consequence of which the cave, the whole field, trees, &c., are made sure to him and his family for a possession*, 16–18. *The transaction being completed, Sarah is buried in the cave*, 19. *The sons of Heth ratify the bargain*, 20.

A. M. 2145. B. C. 1859. AND Sarah was a hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in [a] Kirjath-arba; the same *is* [b] Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, A. M. 2145. B. C. 1859.

4 [c] I *am* a stranger and a sojourner with you: [d] give me a possession of a burying place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

[a] Joshua xiv. 15; Judges i. 10.——[b] Chapter xiii. 18; ver. 19.

[c] Chap. xvii. 8; 1 Chron. xxix. 15; Psa. cv. 12; Hebrews xi. 9, 13.——[d] Acts vii. 5.

NOTES ON CHAP. XXIII.

Verse 1. *And Sarah was a hundred and seven and twenty years old*] It is worthy of remark that Sarah is the only woman in the sacred writings whose *age*, *death*, and *burial* are distinctly noted. And she has been deemed worthy of *higher* honour, for St. Paul, Gal. iv. 22, 23, makes her a type of the *Church of Christ*; and her faith in the accomplishment of God's promise, that she should have a son, when all natural probabilities were against it, is particularly celebrated in the Epistle to the Hebrews, chap. xi. 11. Sarah was about ninety-one years old when Isaac was born, and she lived thirty-six years after, and saw him grown up to man's estate. With SARAH the promise of the incarnation of Christ *commenced*, though a comparatively obscure prophecy of it had been delivered to Eve, chap. iii. 15; and with MARY it terminated, having had its exact completion. Thus God put more honour upon these two women than upon all the daughters of Eve besides. Sarah's conception of Isaac was *supernatural*; she had passed the age and circumstances in which it was possible, naturally speaking, to have a child; therefore she laughed when the promise was given, knowing that the thing was impossible, because it had ceased to be with her after the manner of women. God allows this natural impossibility, and grants that the thing must be the effect of Divine interposition; and therefore asks, *Is any thing too hard for God?* The physical impossibility was increased in the case of *Mary*, she having no connection with man; but the same power interposed as in the case of Sarah: and we find that when all aptitude for natural procreation was gone, *Sarah received strength to conceive seed*, and bore a son, from whom, in a direct line, the Messiah, the Saviour of the world, was to descend; and through this same power we find a *virgin* conceiving and bearing a son against all natural impossibilities. Every thing is *supernatural* in the births both of the type and antitype; can it be wondered at then, if the spiritual offspring of the Messiah must have a supernatural birth likewise? hence the propriety of that saying, *Unless a man be born again—born from above—born*, not only *of water*, but of the *Holy Ghost*, *he cannot see the kingdom of God*. These may appear hard sayings, and those who are little in the habit of considering spiritual things may exclaim, "*It is enthusiasm!* Who can bear it? Such things cannot possibly be." To such persons I have only to say, God hath spoken. This is sufficient for those who credit his being and his Bible; nor is there any thing *too hard* for him. He, by whose almighty power, Sarah had strength to conceive and bear a son in her old age, and by whose miraculous interference a virgin conceived, and the man Christ Jesus was born of her, can by the same power transform the sinful soul, and cause it to bear the image of the heavenly as it has borne the image of the earthly.

Verse 2. *Sarah died in Kirjath-arba*] Literally *in the city of the four*. Some suppose this place was called the *city of the four* because it was the burial place of *Adam*, *Abraham*, *Isaac*, and *Jacob*; others, because according to the opinion of the rabbins, *Eve* was buried there, with *Sarah*, *Rebekah*, and *Leah*. But it seems evidently to have had its name from a Canaanite, one of the Anakim, probably called *Arba*, (for the text, Josh. xiv. 14, does not actually say this was his name,) who was the chief of the *four* brothers who dwelt there; the names of the others being *Sheshai*, *Ahiman*, and *Talmai*. See Judges i. 10. These three were destroyed by the tribe of Judah; probably the other had been previously dead.

Abraham came to mourn for Sarah] From verse 19 of the preceding chapter it appears that Abraham had settled at *Beer-sheba*; and here we find that Sarah died at Hebron, which was about twenty-four miles distant from Beer-sheba. For the convenience of feeding his numerous flocks, Abraham had probably several places of temporary residence, and particularly one at Beer-sheba, and another at Hebron; and it is likely that while he sojourned at Beer-sheba, Sarah died at Hebron; and his *coming* to *mourn* and *weep for her* signifies his coming from the former to the latter place on the news of her death.

Verse 3. *Abraham stood up from before his dead*] He had probably sat on the ground some days in token of sorrow, as the custom then was, (see Tobit ii. 12, 13; Isa. xlvii. 1; and Gen. xxxvii. 35;) and when this time was finished he arose and began to treat about a burying place.

Verse 4. *I am a stranger and a sojourner*] It appears from Heb. xi. 13–16; 1 Pet. ii. 11, that these words refer more to the *state of his mind* than of his body. He felt that he had no certain dwelling place, and was seeking by faith a city that had foundations.

Give me a possession of a burying place] It has been remarked that in different nations it was deemed ignominious to be buried in another's ground; probably this prevailed in early times in the east, and it may be in reference to a sentiment of this kind that Abraham refuses to accept the offer of the children of Heth to bury in any of their sepulchres, and earnestly requests them to sell him one, that he might bury his wife in a place that he could claim as *his own*.

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6 Hear us, my lord: thou *art* [c] a mighty prince among us: [f] in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for [g] as much money as it is worth he shall give it me for a possession of a burying place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the [h] audience of the children of Heth, *even* of all that [i] went in at the gate of his city, saying,

11 [k] Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there

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14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred [l] shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham [m] weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 And [n] the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

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[c] Heb. *a prince of God.*——[f] Chap. xiii. 2; xiv. 14; xxiv. 35.
[g] Heb. *full money.*——[h] Heb. *ears.*——[i] Chap. xxxiv. 20, 24; Ruth iv. 4.

[k] See 2 Sam. xxiv. 21–24.——[l] Exod. xxx. 13; Ezek. xlv. 12
[m] Jer. xxxii. 9.——[n] Chap. xxv. 9; xlix. 30, 31, 32; l. 13; Acts vii. 16.

Verse 6. *Thou* art *a mighty prince*] נשיא אלהים *nesi Elohim, a prince of God*—a person whom we know to be Divinely favoured, and whom, in consequence, we deeply respect and reverence.

Verse 8. *Entreat for me to Ephron*] Abraham had already seen the cave and field, and finding to whom they belonged, and that they would answer his purpose, came to the gate of Hebron, where the elders of the people sat to administer justice, &c., and where bargains and sales were made and witnessed, and having addressed himself to the elders, among whom *Ephron* was, though it appears he was not personally known to Abraham, he begged them to use their influence with the owner of the cave and field to sell it to him, that it might serve him and his family for a place of sepulture.

Verse 10. *And Ephron dwelt among the children of Heth*] And Ephron יושב *yosheb*, was sitting among the children of Heth, but, as was before conjectured, was personally unknown to Abraham; he therefore answered for himself, making a free tender of the field, &c., to Abraham, in the presence of all the people, which amounted to a *legal conveyance* of the whole property to the patriarch.

Verse 13. *If thou* wilt give it] Instead of, If thou *wilt give it*, we should read, But if thou *wilt sell it*. *I will give thee money for the field*; כסף *keseph*, silver, not *coined* money, for it is not probable that any such was then in use.

Verse 15. *The land* is worth *four hundred shekels of silver*] Though the words *is worth* are not in the text, yet they are necessarily expressed here to adapt the Hebrew to the idiom of our tongue. A shekel, according to the general opinion, was equal to two shillings and sixpence; but according to Dr. Prideaux, whose estimate I shall follow, three shillings English, four hundred of which are equal to sixty pounds sterling; but it is evident that a certain *weight* is intended, and not a *coin*, for in verse 16 it is said, And Abraham *weighed* וישקל *vaiyishkol*, the silver, and hence it appears that this *weight* itself passed *afterwards* as a current coin, for the word שקל is not only used to express a coin or piece of silver, but also to *weigh*; see the note on chap. xx. 16.

Verse 16. *Current with the merchant.*] עבר לכנען *ober lossocher, passing to* or *with the traveller*—such as was commonly used by those who *travelled about* with merchandise of any sort. The word signifies the same as *hawker* or *pedlar* among us.

Verse 17. *All the trees that* were *in the field*] It is possible that all these were specified in the agreement

A. M. 2145. B. C. 1859. 20 And the field, and the cave that *is* therein, [o] were made sure unto Abraham for a possession of a burying place [p] by the sons of Heth. A. M. 2145. B. C. 1859.

[o] See Ruth iv. 7, 8, 9, 10; Jer. xxxii. 10, 11.

[p] Chap. l. 13; 2 Kings xxi. 18.

Verse 20. *And the field, &c. were made sure*] ויקם *vaiyakom*, were *established, caused to stand*; the whole transaction having been regulated according to all the forms of law then in use.

1. In this transaction between Abraham and the sons of Heth concerning the cave and field of Machpelah, we have the earliest account on record of the *purchase of land*. The simplicity, openness, and candour on both sides cannot be too much admired.

2. Sarah being dead, Abraham being only a *sojourner* in that land, shifting from place to place for the mere purpose of pasturing his flocks, and having no *right* to any part of the land, wished to *purchase* a place in which he might have the continual right of sepulture. For this purpose, 1. He goes to the gate of the city, the place where, in all ancient times, justice was administered, and bargains and sales concluded, and where for these purposes the elders of the people sat. 2. He there proposes to buy the cave known by the name of the *Cave of Machpelah*, the cave of the *turning* or the *double cave*, for a burying place for his family. 3. To prevent him from going to any unnecessary expense, the people with one voice offer him the privilege of burying his wife in any of their sepulchres; this appearing to them to be no more than the common rights of hospitality and humanity required. 4. Abraham, intent on making a purchase, Ephron, the owner of the field and cave, values them at four hundred shekels, but at the same time wishes Abraham to receive the whole as a *gift*. 5. Abraham refuses the gift and weighs down the silver specified. 6. The people who enter in at the gate, i. e., the inhabitants coming from or going to their ordinary occupations in the country, witness the transaction, and thus the conveyance to Abraham is made sure without the intervention of those puzzlers of civil affairs by whose tricks and chicanery property often becomes insecure, and right and succession precarious and uncertain. But this censure does not fall on *lawyers* properly so called, who are men of honour, and whose office, in every well-regulated state, is as useful as it is respectable. But the accumulation and complex nature of almost all modern systems of law puzzle even justice herself, and often induce decisions by which truth falls in the streets and equity goes backwards In the first ages of mankind, suspicion, deceit, and guile seem to have had a very limited influence. Happy days of primitive simplicity! When shall they return!

3. We often hear of the *rudeness* and *barbarity* of the primitive ages, but on what evidence! Every rule of politeness that could be acted upon in such a case as that mentioned here, is brought into full practice. Is it possible to read the simple narration in this place without admiring the amiable, decent, and polite conduct displayed on both sides! Had even Lord Chesterfield read this account, his good sense would have led him to propose it as a model in all transactions between man and his fellows. There is neither awkward, stiff formality on the one hand, nor frippery or affectation on the other. Decent respect, good sense, good nature, and good breeding, are all prominently displayed. And how highly laudable and useful is all this! A *pedant* or a *boor* on either side might have destroyed the simplicity of the whole transaction; the one by engendering *caution* and *suspicion*, and the other by *exciting disgust*. In all such transactions the *beau* and the *boor* are equally to be avoided. From the *first* no *sincerity* can be expected, and the manners of the *latter* render him intolerable. The religion of the Bible recommends and inculcates orderly behaviour, as well as purity of heart and life. They who, under the sanction of religion, trample under foot the decent forms of civil respect, supposing that because they are religious they have a right to be rude, totally mistake the spirit of Christianity, for *love* or *charity* (the soul and essence of that religion) *beha veth not itself unseemly*. Every attentive reader of the thirteenth chapter of St. Paul's first epistle to the Corinthians, will clearly discern that the description of true religion given in that place applies as forcibly to *good breeding* as to inward and outward holiness. What lessons of honesty, decent respect, and good manners could a sensible man derive from *Abraham* treating with the sons of Heth for the cave of Machpelah, and *William Penn* treating with the American Indians for the tract of land now called Pennsylvania! I leave others to draw the parallel, and to show how exactly the conduct and spirit of patriarch the *first* were exemplified in the conduct and spirit of patriarch the *second*. Let the righteous be had in everlasting remembrance!

CHAPTER XXIV.

Abraham, being solicitous to get his son Isaac properly married, calls his confidential servant, probably Eliezer, and makes him swear that he will not take a wife for Isaac from among the Canaanites, 1–3, but from among his own kindred, 4. The servant proposes certain difficulties, 5, which Abraham removes by giving him the strongest assurances of God's direction in the business, 6, 7, and then specifies the conditions of the oath, 8. The form of the oath itself, 9. The servant makes preparations for his journey, and sets out for Mesopotamia, the residence of Abraham's kindred, 10. Arrives at a well near to the place, 11. His prayer to God, 12–14. Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, comes to the well to draw water, 15. She is described, 16. Conversation between her and Abraham's servant, in

which every thing took place according to his prayer to God, 17–21. *He makes her presents, and learns whose daughter she is*, 22–24. *She invites him to her father's house*, 25. *He returns thanks to God for having thus far given him a prosperous journey*, 26, 27. *Rebekah runs home and informs her family*, 28; *on which her brother Laban comes out, and invites the servant home*, 29–31. *His reception*, 32, 33. *Tells his errand*, 34, *and how he had proceeded in executing the trust reposed in him*, 35–48. *Requests an answer*, 49. *The family of Rebekah consent that she should become the wife of Isaac*, 50, 51. *The servant worships God*, 52, *and gives presents to Milcah, Laban, and Rebekah*, 53. *He requests to be dismissed*, 54–56. *Rebekah, being consulted, consents to go*, 57, 58. *She is accompanied by her nurse*, 59, *and having received the blessing of her parents and relatives*, 60, *she departs with the servant of Abraham*, 61. *They are met by Isaac, who was on an evening walk for the purpose of meditation*, 62–65. *The servant relates to Isaac all that he had done*, 66. *Isaac and Rebekah are married*, 67.

A. M. 2148. B. C. 1856. AND Abraham [a] was old *and* [b] well stricken in age: and the LORD [c] had blessed Abraham in all things.

2 And Abraham said [d] unto his eldest servant of his house, that [e] ruled over all that he had, [f] Put, I pray thee, thy hand under my thigh:

3 And I will make thee [g] swear by the LORD, the God of heaven, and the God of the earth, that [h] thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 [i] But thou shalt go [k] unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? A. M. 2148. B. C. 1856.

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which [l] took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [m] Unto thy seed will I give this land; [n] he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then [o] thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the

[a] Chap. xviii. 11; xxi. 5.——[b] Heb. *gone into days.*——[c] Chap. xiii. 2; ver. 35; Psa. cxii. 3; Prov. x. 22.——[d] Chap. xv. 2. [e] Ver. 10; chap. xxxix. 4, 5, 6.——[f] Chap. xlvii. 29; 1 Chron. xxix. 24; Lam. v. 6.——[g] Chap. xiv. 22; Deut. vi. 13; Josh. ii. 12.——[h] Chap. xxvi. 35; xxvii. 46; xxviii. 2; Exod. xxxiv. 16; Deut. vii. 3.——[i] Chap. xxviii. 2.——[k] Chapter xii. 1. [l] Chap. xii. 1, 7.——[m] Chap. xii. 7; xiii. 15; xv. 18; xvii. 8; Exod. xxxii. 13; Deut. i. 8; xxxiv. 4; Acts vii. 5. [n] Exodus xxiii. 20, 23; xxxiii. 2; Hebrews i. 14.——[o] Josh. ii. 17, 20.

NOTES ON CHAP. XXIV.

Verse 1. *And Abraham was old*] He was now about one hundred and forty years of age, and consequently Isaac was forty, being born when his father was one hundred years old. See chap. xxi. 5; xxv. 20.

Verse 2. *Eldest servant*] As this eldest servant is stated to have been the *ruler over all that he had*, it is very likely that Eliezer is meant. See chap. xv. 2, 3.

Put, I pray thee, thy hand] See on ver. 9.

Verse 3. *I will make thee swear*] See on ver. 9.

Of the Canaanites] Because these had already been devoted to *slavery*, &c., and it would have been utterly inconsistent as well with prudence as with the design of God to have united the child and *heir* of the *promise* with one who was under a *curse*, though that curse might be considered to be only of a political nature. See the curse of Canaan, chap. ix. 25.

Verse 4. *My country*] Mesopotamia, called here Abraham's country, because it was the place where the family of Haran, his brother, had settled; and where himself had remained a considerable time with his father Terah. In this family, as well as in that of Nahor, the true religion had been in some sort preserved, though afterwards considerably corrupted; see chap. xxxi. 19.

And take a wife unto my son] A young man in Bengal is precisely in the same circumstances as Isaac; he has nothing to do in the choice of a wife; parents employ *others* to seek wives for their sons. Those who leave their homes in search of employment always marry their children in their own country, and among their acquaintance at home; never among the people with whom they *reside*. In Asiatic countries this custom has prevailed from the infancy of the human race. See Ward's *Hindoo Customs*.

Verse 5. *Peradventure the woman will not be willing*] We may see, says Calmet, by this and other passages of Scripture, Josh. ix. 18, what the sentiments of the ancients were relative to an *oath*. They believed they were bound precisely by *what was spoken*, and had no liberty to interpret the intentions of those to whom the oath was made.

Verse 7. *The Lord God, &c.*] He expresses the strongest confidence in God, that the great designs for which he had brought him from his own kindred to propagate the true religion in the earth would be accomplished; and that therefore, when earthly instruments failed, heavenly ones should be employed. *He shall send his angel*, probably meaning the Angel of the Covenant, of whom see chap. xv. 7.

Verse 9. *Put his hand under the thigh of Abraham*] This *form* of swearing has greatly puzzled the commentators; but it is useless to detail opinions which

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10 And the servant took ten camels, of the camels of his master, and departed; ([p] for [q] all the goods of his master *were* in his hand:) and he arose, and went to Mesopotamia, unto [r] the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time [s] that women go out to draw *water*.

12 And he said, [t] O LORD God of my master Abraham, I pray thee, [u] send me good speed this day, and show kindness unto my master Abraham.

[p] Ver. 2.——[q] Or, *and*.——[r] Chap. xxvii. 43.——[s] Heb. *that women which draw water go forth*.——[t] Exod. ii. 16; 1 Sam. ix. 11.——[u] Ver. 27; chap. xxvi. 24; xxviii. 13; xxxii. 9; Exod. iii. 6, 15.——[v] Neh. i. 11; Psa. xxxvii. 5.

I neither believe myself, nor would wish my readers to credit. I believe the true sense is given in the *Targum* of *Jonathan ben Uzziel*, and that called the *Jerusalem Targum*. In the former it is said, *Put now thy hand* בגזירת כהולתי *bigzirath mehulathi, in sectione circumcisionis meæ*; in the latter תחות ירך קימי *techoth yerech keyami, sub femore fœderis mei*. When we put the circumstances mentioned in this and the third verse together, we shall find that they fully express the ancient method of binding by oath in such transactions as had a religious tendency. 1. The *rite* or *ceremony* used on the occasion: the person binding himself put his hand under the thigh of the person to whom he was to be bound; *i. e.*, he put his hand on the *part* that bore the mark of *circumcision*, the sign of God's covenant, which is tantamount to our *kissing the book*, or laying the hand upon the *New Testament* or *covenant* of our Lord Jesus Christ. 2. The *form* of the *oath* itself: the person swore *by Jehovah, the God of heaven* and the *God of the earth*. Three essential attributes of God are here mentioned: 1. His *self-existence* and *eternity* in the name *Jehovah*. 2. His *dominion* of *glory* and blessedness in the kingdom of *heaven*. 3. His *providence* and *bounty* in the *earth*. The meaning of the oath seems to be this: "As God is unchangeable in his nature and purposes, so shall I be in this engagement, under the penalty of forfeiting all expectation of temporal prosperity, the benefits of the mystical covenant, and future glory." An oath of this kind, taken at such a time, and on such an occasion, can never be deemed irreligious or profane. *Thou shalt swear by his name*—shalt acknowledge and bind thyself unto the *true God*, as the just Judge of thy motives and actions, is a command of the Most High; and such an oath as the above is at once (on such an occasion) both proper and rational. The person binding himself proposes for a *pattern* the *unchangeable* and *just* God; and as He is the avenger of wrong, and the punisher of falsehood, and has all power in the heavens and in the earth, so he can punish perjury by privation of spiritual and temporal blessings, by the loss of life, and by inflicting the perdition due to ungodly men, among whom liars and perjured persons occupy the most distinguished rank. Our ideas of delicacy may revolt from the *rite* used on this occasion; but when the nature of the covenant is considered, of which *circumcision* was the *sign*, we shall at once perceive that this rite could not be used without producing sentiments of reverence and godly fear, as the contracting party must know that the God of this covenant was a consuming fire.

Verse 10. *Took ten camels*] It appears that Abraham had left the whole management of this business to the discretion of his servant, to take with him what *retinue* and what *dowry* he pleased; for it is added, *All the goods of his master were in his hand*; and in those times it was customary to *give* a dowry *for* a wife, and not to receive one *with* her.

Verse 11. *He made his camels to kneel down*] To rest themselves, or lie down, as the Septuagint has very properly expressed it, Και εκοιμισε τας καμηλους.

The time that women go out to draw water.] In Bengal it is the universal practice for the women to go to *pools* and *rivers* to fetch water. Companies of four, six, ten, or more, may be seen in every town daily going to fetch water, with the pitchers resting upon their sides; and, on their return from bathing, women frequently bring water home.—WARD.

Verse 12. *And he said, O Lord God, &c.*] "The conduct of this servant," says Dr. Dodd, "appears no less pious than rational. By supplicating for a sign, he acknowledges God to be the great superintendent and director of the universe, and of that event in particular; and at the same time, by asking a *natural* sign, such as betokened humanity, condescension, and other qualities which promised a discreet and virtuous wife, he puts his prayer upon such a discreet, rational footing, as to be a proper example for all to imitate who would not tempt the providence of God, by expecting extraordinary signs to be given them for the determination of cases which they are capable of deciding by a proper use of their rational faculties." This is all very good; but certainly the case referred to here is such a one as required especial direction from God; a case which no use of the rational faculties, without Divine influence, could be sufficient to determine. It is easy to run into extremes, and it is very natural so to do. In all things the assistance and blessing of God are necessary, even where human strength and wisdom have the fullest and freest sphere of action; but there are numberless cases, of infinite consequence to man, where his strength and prudence can be of little or no avail, and where the God of all grace must work all things according to the counsel of his own will. To expect the accomplishment of any good end, without a proper use of the means, is the most reprehensible enthusiasm; and to suppose that any good can be done or procured without the blessing and mercy of God, merely because proper means are used, is not less reprehensible. Plan, scheme, and labour like Eliezer, and then, by earnest faith and prayer, commit the whole to the direction and blessing of God.

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13 Behold, [w] I stand *here* by the well of water; and [x] the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; *let the same be* she *that* thou hast appointed for thy servant Isaac: and [y] thereby shall I know that thou hast showed kindness unto my master.

15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of [z] Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel [a] *was* [b] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 [c] And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

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20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit, whether [d] the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden [e] ear-ring [f] of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, [g] I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [h] bowed down his head, and worshipped the LORD.

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[w] Ver. 43.——[x] Chap. xxix. 9; Exod. ii. 16.——[y] See Judg. vi. 17, 37; 1 Sam. vi. 7; xiv. 8; xx. 7; 1 Mic. v. 40.——[z] Ch. xi. 29; xxii. 23.——[a] Chap. xxvi. 7.——[b] Heb. *good of countenance.*

[c] 1 Pet. iii. 8; iv. 9.——[d] Ver. 12, 56.——[e] Exod. xxxii. 2, 3; Isa. iii. 19, 20, 21; Ezek. xvi. 11, 12; 1 Pet. iii. 3.——[f] Or, *jewel for the forehead.*——[g] Chap. xxii. 23.——[h] Ver. 52; Exod. iv. 31.

Verse 15. *Behold, Rebekah came out*] How admirably had the providence of God adapted every circumstance to the necessity of the case, and so as in the most punctual manner to answer the prayer which his servant had offered up!

Verse 19. *I will draw* water *for thy camels also*] Had Rebekah done *no more* than Eliezer had prayed for, we might have supposed that she acted not as a free agent, but was *impelled* to it by the absolutely controlling power of God; but as she exceeds all that was requested, we see that it sprang from her native benevolence, and sets her conduct in the most amiable point of view.

Verse 21. *The man, wondering at her*] And he was so lost in wonder and astonishment at her simplicity, innocence, and benevolence, that he permitted this delicate female to draw water for *ten camels*, without ever attempting to afford her any kind of assistance! I know not which to admire most, the benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham. Surely they are both of an uncommon cast.

Verse 22. *The man took a golden ear-ring*] נזם זהב *nezem zahab.* That this could not be an *ear-ring* is very probable from its being in the *singular* number. The margin calls it a *jewel for the forehead*; but it most likely means a *jewel for the nose*, or *nose-ring*, which is in universal use through all parts of Arabia and Persia, particularly among young women. They are generally worn in the left nostril. The word is very properly translated *ενῴπιον*, an *ornament for the nose*, by Symmachus.

Half a shekel] For the weight of a shekel, see chap. xx. 16.

And two bracelets] ושני צמידים *ushney tsemidim.* As *tsemidim* comes from צמד *tsamad*, to *join* or *couple together*, it may very properly mean *bracelets*, or whatever may clasp round the arms or legs; for rings and ornaments are worn round both by females in India and Persia. The small part of the leg is generally decorated in this way, and so is the whole arm from the shoulder to the wrist. As these *tsemidim* were given to Rebekah *for her hands*, it sufficiently distinguishes them from a similar ornament used for the *ankles*.

In different parts of the sacred writings there are allusions to ornaments of various kinds still in use in different Asiatic countries. They are of seven different sorts: 1. for the *forehead*; 2. for the *nose*; 3. for the *ears*; 4. for the *arms*; 5. for the *fingers*; 6. for the *neck* and *breast*; 7. for the *ankles*. See ver. 22, 47; also Ezek. xvi. 12; Prov. xi. 22; Isa. iii. 21; Gen. xxxv. 4; Exod. xxxii. 2, 3; Job xlii. 11; Judg. viii. 24. The principal female ornaments are enumerated in the third chapter of Isaiah, which are very nearly

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27 And he said, [i] Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of [k] his mercy and his truth: I *being* in the way, the LORD [l] led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 And Rebekah had a brother, and his name *was* [m] Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, [n] thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and [o] gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [p] I will not eat until I have told mine errand. And he said, Speak on.

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34 And he said, I *am* Abraham's servant.

35 And the LORD [q] hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife [r] bare a son to my master when she was old, and [s] unto him hath he given all that he hath.

37 And my master [t] made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 [u] But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 [v] And I said unto my master, Peradventure the woman will not follow me.

40 [w] And he said unto me, The LORD, [x] before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

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[i] Exod. xviii. 10; Ruth iv. 14; 1 Sam. xxv. 32, 39; 2 Sam. xviii. 28; Luke i. 68.——[k] Chapter xxxii. 10; Psa. xcviii. 3.——[l] Ver. 48.——[m] Chap. xxix. 5.——[n] Chap. xxvi. 29; Judg. xvii. 2; Ruth iii. 10; Psa. cxv. 15.

[o] Chap. xliii. 24; Judg. xix. 21.——[p] Job xxiii. 12; John iv. 34; Eph. vi. 5, 6, 7.——[q] Ver. 1; chap. xiii. 2.——[r] Chap. xxi. 2.——[s] Ch. xxi. 10; xxv. 5.——[t] Ver. 3.——[u] Ver. 4.——[v] Ver. 5.——[w] Ver. 7.——[x] Chap. xvii. 1.

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the same that are in use in Persia and India to the present time.

Verse 26. *Bowed down his head, and worshipped*] Two acts of adoration are mentioned here; 1. Bowing the head, יקד *yikkod*; and, 2. *Prostration* upon the earth, וישתחו *vaiyishtachu*. The *bowing of the head* was to *Rebekah*, to return her thanks for her kind invitation. The *prostration* was to *Jehovah*, in gratitude for the success with which he had favoured him.

Verse 27. *The Lord led me*] By desire of his master he went out on this journey; and as he acknowledged God in all his ways, the Lord directed all his steps.

Verse 28. *Her mother's house*] Some have conjectured from this that her father *Bethuel* was dead; and the person called *Bethuel*, verse 50, was a younger *brother*. This is possible, but the mother's house might be mentioned were even the father alive; for in Asiatic countries the women have apartments entirely separate from those of the men, in which their little children and grown-up daughters reside with them. This was probably the case here, though it is very likely that Bethuel was dead, as the whole business appears to be conducted by Rebekah's brothers.

Verse 31. *Thou blessed of the Lord*] Probably a usual mode of wishing prosperity, as he that is blessed of the Lord is worthy of all respect; for, enjoying the Divine favour, he is in possession of the sum of happiness.

Verse 32. *Provender for the camels*] These were the first objects of his care; for a good man is merciful to his beast.

Water to wash his feet] Thus it thus appears that he had servants with him; and as the fatigues of the journey must have fallen as heavily upon them as upon himself, so we find no distinction made, but water is provided to wash their feet also.

Verse 33. *I will not eat until I have told*] In Hindoostan it is not unusual for a Brahmin to enter a house and sit down, and when meat is offered, refuse to eat till he has obtained the object of his errand. Here is a servant who had his master's interest more at heart than his own. He refuses to take even necessary refreshment till he knows whether he is likely to accomplish the object of his journey. Did not our blessed Lord allude to the conduct of Abraham's servant, John iv. 34: *My meat is to do the will of him that sent me, and to finish his work?*

Verse 36. *Unto him hath he given all that he hath.*] He has made Isaac his sole heir. These things appear to be spoken to show the relatives of Rebekah that his master's son was a proper match for her; for even in those primitive times there was regard had to the suitableness of station and rank in life, as well as of education, in order to render a match

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41 [y] Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, [z] O LORD God of my master Abraham, if now thou do prosper my way which I go;

43 [a] Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels; *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 [b] And before I had done [c] speaking in mine heart, behold, Rebekah came forth, with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I [d] put the earring upon her face, and the bracelets upon her hands.

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48 [e] And I bowed down my head, and worshipped the LORD; and blessed the LORD God of my master Abraham, which had led me in the right way, to take [f] my master's brother's daughter unto his son.

49 And now if ye will [g] deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, [h] The thing proceedeth from the LORD: we cannot [i] speak unto thee bad or good.

51 Behold, Rebekah [k] *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he [l] worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [m] jewels of silver, [n] and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [o] precious things.

[y] Ver. 8.——[z] Ver. 12.——[a] Ver. 13.——[b] Ver. 15, &c. [c] 1 Sam. i. 13.——[d] Ezek. xvi. 11, 12.——[e] Ver. 26.——[f] Chap. xxii. 23.——[g] Chap. xlvii. 29; Josh. ii. 14.——[h] Psa. cxviii. 23; Matt. xxi. 42; Mark xii. 11.——[i] Chap. xxxi. 24.——[k] Chap. xx. 15.——[l] Ver. 26.——[m] Heb. *vessels*.——[n] Exod. iii. 22; xi. 2; xii. 35.——[o] 2 Chron. xxi. 3; Ezra i. 6.

comfortable. Persons of dissimilar habits, as well as of dissimilar religious principles, are never likely to be very happy in a married life. Even the *poor* and the *rich* may better meet together in matrimonial alliances than the *religious* and the *profane*, the *well-bred* and the *vulgar*. A person may be unequally yoked in a great variety of ways: *Bear ye one another's burdens* is the command of God; but where there is unsuitableness in the dispositions, education, mental capacity, &c., of the persons, then *one side* is obliged to bear the whole burden, and endless dissatisfaction is the result. See at the end.

Verse 42. *O Lord God of my master*] As Abraham was the friend of God, Eliezer makes use of this to give weight and consequence to his petitions.

Verse 43. *When the virgin*] העלמה *haalmah*, from עלם *alam*, to hide, cover, or conceal; a pure virgin, a woman not *uncovered*, and in this respect still concealed from man. The same as בתולה *bethulah*, ver. 16, which, from the explanation there given, incontestably means a *virgin* in the proper sense of the word—a young woman, not that is *covered* or *kept at home*, the common gloss, but who was not *uncovered* in the *delicate sense* in which the Scripture uses this word. See this interpretation vindicated on Isa. vii. 14.

Verse 45. *Before I had done speaking in mine heart*] So we find that the whole of this prayer, so circumstantially related verses 12–14, and again 42–44, was mental, and heard only by that God to whom it was directed. It would have been improper to have used *public* prayer on the occasion, as his servants could have felt no particular interest in the accomplishment of his petitions, because they were not concerned in them, having none of the responsibility of this mission.

Verse 49. *That I may turn to the right hand or to the left.*] That is, That I may go elsewhere and seek a proper match for the son of my master. Some have imagined that Eliezer intimated by these expressions that if he did not succeed in obtaining Rebekah, he would go and seek for a wife either among the descendants of Ishmael or the descendants of Lot. This interpretation is fanciful.

Verse 50. *Laban and Bethuel*] These seem both to be *brothers*, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be very correct, viz., that Bethuel, the father, had been some time dead. See ver. 28.

Bad or good.] We can neither speak *for* nor *against*; it seems to be entirely the work of God, and we cordially submit: consult Rebekah; if she be willing, take her and go. See ver. 58.

Verse 53. *Jewels of silver, and jewels of gold*] The word כלי *keley*, which we here translate *jewels*

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54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, [p] Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [q] *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and [r] her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou [s] *the mother* of thousands of millions, and [t] let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the [u] well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out [v] to meditate in the field at the [w] eventide: and he lifted up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, [x] she lighted off the camel.

[p] Ver. 56, 59.——[q] Or, *a full year*, or, *ten* months; Judg. xiv. 8. [r] Chap. xxxv. 8.——[s] Chap. xvii. 16.——[t] Chap. xxii. 17.

[u] Chap. xvi. 14; xxv. 11.——[v] Or, *to pray*.——[w] Josh. i. 8; Psa. i. 2; lxxvii. 12; cxix. 15; cxliii. 5.——[x] Josh. xv. 18.

signifies properly *vessels* or *instruments*; and those presented by Eliezer might have been of various kinds. What he had given before, ver. 22, was in token of *respect*, what he gave now appears to have been in the way of *dowry*.

Precious things.] מגדנות *migdanoth*. This word is used to express *exquisite fruits* or *delicacies*, Deut. xxxiii. 13–16; *precious plants* or *flowers*, Cant. iv. 16; vii. 13. But it may mean *gifts* in general, though rather of an *inferior* kind to those mentioned above.

Verse 54. *And they did eat and drink*] When Eliezer had got a favourable answer, then he and his servants sat down to meat; this he had refused to do till he had told his message, ver. 33.

Verse 55. *Let the damsel abide with us* a few *days, at the least ten*] The original is very abrupt and obscure, because we are not acquainted with the precise meaning of the *form of speech* which is here used; ימים או עשור *yamim or asor* DAYS or TEN, probably meaning a *year* or *ten months*, as the margin reads it, or a *week* or *ten days*. This latter is the most likely sense, as there would be no propriety after having given their consent that she should go, in detaining her for a *year* or *ten months*. In matters of simple phraseology, or in those which concern peculiar customs, the *Septuagint* translation, especially in the Pentateuch, where it is most accurate and pure, may be considered a legitimate judge; this translation renders the words *ἡμερας ὡσει δεκα, about ten days*. Houbigant contends strongly that instead of the words ימים או עשור *yamim o asor*, days or ten, we should read חדש ימים *chodesh yamim*, a month of days, i. e., a full month; without which emendation he asserts, *locus explicari non possit*, "the passage cannot be explained." This emendation is supported by the *Syriac* version, which reads here ܝܪܚ ܝܡܝܢ *yerach yomin*, a month of days, or a full month. The reader may adopt the *Syriac* or the *Septuagint*, as he judges best.

Verse 58. *Wilt thou go with this man?*] So it appears it was left *ultimately* to the choice of Rebekah whether she would accept the proposals now made to her, unless we suppose that the question meant, *Wilt thou go immediately*, or *stay with us a month longer?*

She said, I will go.] It fully appears to be the will of God that it should be so, and I consent. This at once determined the whole business.

Verse 59. *And her nurse*] Whose name, we learn from chap. xxxv. 8, was *Deborah*, and who, as a second mother, was deemed proper to accompany Rebekah. This was a measure dictated by good sense and prudence. Rebekah had other female attendants. See ver. 61.

Verse 60. *Be thou* the mother *of thousands of millions*] לאלפי רבבה *lealphey rebabah*, for thousands ten thousand, or *for myriads of thousands*, a large family being ever considered, in ancient times, as a proof of the peculiar blessing and favour of God. Similar addresses to a daughter, when she is going from her father's house to live with her husband, are very common among the *Hindoos*; such as, "Be thou the mother of a son," "Be thou the wife of a king," &c. See *Ward*.

Verse 62. *And Isaac came*] Concerning this *well* see chap. xvi. 13, &c. As it appears from chap. xxv. 11, that Isaac dwelt at the well *Lahai-roi*, it has been conjectured that he had now come on a visit to his aged father at Beer-sheba, where he waited in expectation of his bride.

For he dwelt in the south country.] The southern part of the land of Canaan. See chap. xii. 9.

Verse 63. *Isaac went out to meditate*] לשוח *lasuach*, to bend down the body, or the mind, or both. He was probably in deep thought, with his eyes fixed upon

A. M. 2148. B. C. 1856.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took [y] a veil, and covered herself.

66 And the servant told Isaac all things that he had done. A. M. 2148. B. C. 1856

67 And Isaac brought her into his mother [z] Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac [a] was comforted after his mother's *death*.

[y] Chap. xx. 16; 1 Cor. xi. 1, 6, 10.

[z] Chap. xviii. 6, 9, 10.——[a] Chap. xxxviii. 12; 1 Thess. iv. 15.

the ground. What the subject of his meditation was it is useless to inquire; he was a pious man, and could not be *triflingly* employed.

Verse 65. *She took a veil*] הצעיף *hatstsaaif*. This is the first time this word occurs, and it is of doubtful signification; but most agree to render it a *veil* or a *cloak*. The former is the most likely, as it was generally used by women in the east as a sign of *chastity*, *modesty*, and *subjection*.

Verse 67. *Sarah's tent*] Sarah being dead, her tent became now appropriated to the use of Rebekah.

And took Rebekah, &c.] After what *form* this was done we are not told; or whether there was any form used on the occasion, more than solemnly receiving her as the person whom God had chosen to be his wife; for it appears from ver. 66 that the servant told him all the especial providential circumstances which had marked his journey. The primitive *form* of marriage we have already seen, chap. ii. 23, 24, which, it is likely, as far as *form* was attended to, was that which was commonly used in all the patriarchal times.

In this chapter we have an affecting and edifying display of that *providence* by which God disposes and governs the affairs of the universe, descending to the minutest particulars, and managing the great *whole* by directing and influencing all its *parts*. This *particular* or *especial* providence we see is not confined to work by *general laws*; it is wise and intelligent, for it is the mind, the will, and energy of God; it steps out of common ways, and takes particular directions, as endlessly varied human necessities may need, or the establishment and maintenance of godliness in the earth may require. What a history of providential occurrences, coming all in answer to the prayer and faith of a simple, humble individual, does this chapter exhibit!

As Abraham's servant has God's glory only in view in the errand on which he is going, he may well expect the Divine direction. See with what simplicity and confidence he prays to God! He even prescribes the way in which the Divine choice and approbation shall be made known; and God honours the purity of his motives and his pious faith, by giving him precisely the answer he wished. How honourable in the sight of God is *simplicity* of heart! It has nothing to fear, and all good to hope for; whereas a spirit warped by *self-interest* and *worldly views* is always *uncertain* and *agitated*, as it is ever seeking that from its *own counsels*, *projects*, and *schemes*, which should be sought in God alone. In every place the upright man meets with his God; his heart acknowledges his Maker, and his Maker acknowledges him; for such a one the whole economy of providence and grace is ever at work.

Abraham's solicitude to get a suitable wife for his son is worthy of the most serious regard. He was well aware that if Isaac formed a matrimonial alliance with the *Canaanites* it might be ruinous to his piety, and prevent the dissemination of the true religion; therefore he binds his most trusty servant by a solemn oath not to take a wife for his son from the daughters of Canaan, but from his own kindred, among whom the knowledge of the true God was best preserved. Others had different rays of the light of truth, but Abraham's family alone had THE *truth*; and to the descendants of this family were the promises made.

How careful should parents be to procure alliances for their children with those who fear God, as so much of the peace and comfort of the children, and the happiness of *their* posterity, depend on this circumstance! But alas! how many sacrifice the comfort and salvation of their offspring at the shrine of Mammon! If they can procure *rich husbands* and *wives* for their daughters and sons, then all, in their apprehension, is well. Marriages of this kind may be considered as mere *bargain* and *sale*; for there is scarcely ever any reference to God or eternity in them. The Divine institution of marriage is left out of sight; and the persons are united, not properly to *each other*, in the love, fear, and according to the ordinance of God, but they are wedded to so many *thousand pounds* sterling, and to so many *houses*, *fields*, &c. Thus like goes to like, *metal* to *metal*, *earth* to *earth*. Marriages formed on such principles are mere *licensed adulteries*. Let such *contractors* hear these awful words of God "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God!" James iv. 4. See on ver. 36.

Although under the patriarchal dispensation parents had a kind of absolute authority over their children, and might dispose of them as they pleased in general cases, yet it appears that in matrimonial connections they were under no compulsion. The suitable person was pointed out and recommended; but it does not appear that children were *forced*, against the whole tide of their affections, to take those persons who were the objects of the parent's choice. *Wilt thou go with this man?* was, in all likelihood, deemed essential to the completion of the contract; and by the answer, *I will go*, was the contract fully ratified. Thus the persons were ultimately left to their own choice, though the most prudent and proper means were no doubt used in order to direct and fix it. Whether this was precisely the plan followed in primitive times we cannot *absolutely* say: they were times of great *simplicity*; and probably connections on the mere principle

of *affection*, independently of all other considerations, seldom existed. And it must be allowed that matches formed on the sole principle of *conveniency* might as well be formed by the parents as by any others; and in Asiatic countries it was generally so, for *there* the female seldom presumes to have a choice of her own.

In all cases of this kind the child should invariably consult the *experience* and *wisdom* of the parents; and the parents should ever pay much respect to the *feelings* of the child, nor oppose an alliance which may be in all other respects suitable, because there may be a lack of *property* on *one side* of the intended match. If parents would proceed in this way, God would pour his blessing on their seed, and his Spirit upon their offspring.

CHAPTER XXV.

Abraham marries Keturah, 1. *Their issue*, 2–4. *Makes Isaac his heir*, 5; *but gives portions to the sons of his concubines, and sends them eastward from Isaac, to find settlements*, 6. *Abraham's age*, 7, *and death*, 8. *Is buried by his sons Isaac and Ishmael in the cave of Machpelah*, 9, 10. *God's blessing upon Isaac*, 11. *The generations of Ishmael*, 12–16. *His age*, 17, *and death*, 18. *Of the generations of Isaac*, 19, *who was married in his* fortieth *year*, 20. *Rebekah his wife being barren, on his prayer to God she conceives*, 21. *She inquires of the Lord concerning her state*, 22. *The Lord's answer*, 23. *She is delivered of twins*, 24. *Peculiarities in the birth of her sons Esau and Jacob, from which they had their names*, 25, 26. *Their different manner of life*, 27, 28. *Esau, returning from the field faint, begs pottage from his brother*, 29, 30. *Jacob refuses to grant him any but on condition of his selling him his birthright*, 31. *Esau, ready to die, parts with his birthright to save his life*, 32. *Jacob causes him to confirm the sale with an oath*, 33. *He receives bread and pottage of lentiles, and departs*, 34.

A. M. cir. 2154. B. C. cir. 1850. THEN again [a] Abraham took a wife, and her name *was* Keturah.

2 And [b] she bare him Zimran, and Jokshan, and Medan, and [c] Midian, and Ishbak, and Shuah. A. M. cir. 2155 B. C. cir. 1849

[a] Chap. xxiii. 1, 2.——[b] 1 Chron. i. 32, 33.——[c] Chap. xxxvii. 28; Exod. ii. 15, 16; xviii. 1–4; Num. xxii. 4; Judg. vi., vii., viii

NOTES ON CHAP. XXV.

Verse 1. *Then again Abraham took a wife*] When Abraham took Keturah we are not informed; it might have been in the lifetime of Sarah; and the original ויסף *vaiyoseph, and he added, &c.*, seems to give some countenance to this opinion. Indeed it is not very likely that he had the children mentioned here *after* the death of Sarah; and from the circumstances of his age, feebleness, &c., at the birth of Isaac, it is still more improbable. Even at that age, forty years before the marriage of Isaac, the birth of his son is considered as not less miraculous on his part than on the part of Sarah; for the apostle expressly says, Rom. iv. 19, that Abraham *considered not his own body* NOW DEAD, *when he was about a hundred years old, nor the* DEADNESS *of Sarah's womb*; hence we learn that they were both past the procreation of children, insomuch that the birth of Isaac is ever represented as *supernatural*. It is therefore very improbable that he had any child after the birth of Isaac; and therefore we may well suppose that Moses had related this transaction out of its *chronological* order, which is not unfrequent in the sacred writings, when a variety of important facts relative to the accomplishment of some grand design are thought necessary to be produced in a connected series. On this account *intervening* matters of a different complexion are referred to a future time. Perhaps we may be justified in reading the verse: "And Abraham *had* added, and *had taken* a wife (besides Hagar) whose name was Keturah," &c. The chronology in the margin dates this marriage with Keturah A. M. 2154, nine years after the death of Sarah, A. M. 2145. *Jonathan ben Uzziel* and the *Jerusalem Targum* both assert that Keturah was the same as *Hagar*. Some rabbins, and with them Dr. Hammond, are of the same opinion; but both Hagar and Keturah are so distinguished in the Scriptures, that the opinion seems destitute of probability.

Verse 2. *Zimran*] Stephanus Byzantinus mentions a city in *Arabia Felix* called *Zadram*, which some suppose to have been named from this son of Keturah; but it is more likely, as Calmet observes, that all these sons of Abraham resided in *Arabia Deserta*; and Pliny, Hist. Nat., lib. vi., c. 28, mentions a people in that country called *Zamarenians*, who were probably the descendants of this person.

Jokshan] Several learned men have been of opinion that this Jokshan was the same as *Kachtan*, the father of the Arabs. The testimonies in favour of this opinion see in Dr. Hunt's Oration, *De Antiquitate*, &c., *Linguæ Arabicæ*, p. 4. Calmet supposes that the Cataneans, who inhabited a part of Arabia Deserta, sprang from this Jokshan.

Medan, and Midian] Probably those who peopled that part of Arabia Petræa contiguous to the land of Moab eastward of the Dead Sea. St. Jerome terms the people of this country *Madinæans*; and Ptolemy mentions a people called *Madianites*, who dwelt in the same place.

Ishbak] From this person Calmet supposes the brook *Jabbok*, which has its source in the mountains of *Gilead*, and falls into the sea of Tiberias, took its name.

Shuah.] Or *Shuach*. From this man the *Sacceans*, near to Batania, at the extremity of Arabia Deserta,

A. M. cir. 2180. B. C. cir. 1824. 3 And Jokshan begat Sheba, and Dedan. And the sons of
A. M. cir. 2200. B. C. cir. 1804. Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

A. M. cir. 2175. B. C. cir. 1829. 5 And [d] Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and [e] sent them away from
A. M. cir. 2175. B. C. cir. 1829. Isaac his son, while he yet lived, eastward, unto [f] the east country.

7 And these *are* the days of
A. M. cir. 2183. B. C. cir. 1821. the years of Abraham's life which he lived, a hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and [g] died in a good old age, an old man, and full

[d] Chap. xxiv. 36.——[e] Chap. xxi. 14.

[f] Judg. vi. 3.——[g] Chap. xv. 15; xlix. 29.

towards Syria, are supposed to have sprung. *Bildad* the *Shuhite*, one of Job's friends, is supposed to have descended from this son of Abraham.

Verse 3. *Sheba*] From whom sprang the Sabeans, who robbed Job of his cattle. See *Bochart* and *Calmet*.

Asshurim, and Letushim, and Leummim.] We know not who these were, but as each name is *plural* they must have been *tribes* or *families*, and not *individuals*. Onkelos interprets these words of persons dwelling in *camps*, *tents*, and *islands*; and Jonathan ben Uzziel calls them *merchants*, *artificers*, and *heads* or *chiefs of people*.

Verse 4. *Ephah, and Epher, &c.*] Of these we know no more than of the preceding; an abundance of conjectures is already furnished by the commentators.

Verse 5. *Gave all that he had unto Isaac.*] His principal flocks, and especially his right to the land of Canaan, including a confirmation to him and his posterity of whatever was contained in the promises of God.

Verse 6. *Unto the sons of the concubines*] Viz., Hagar and Keturah, Abraham gave gifts. Cattle for breed, seed to sow the land, and implements for husbandry, may be what is here intended.

And sent them away—while he yet lived] Lest after his death they should dispute a settlement in the Land of Promise with Isaac; therefore he very prudently sent them to procure settlements during his lifetime, that they might be under no temptation to dispute the settlement with Isaac in Canaan. From this circumstance arose that law which has prevailed in almost all countries, of *giving the estates to the eldest son* by a lawful wife; for though concubines, or wives of the second rank, were perfectly legitimate in those ancient times, yet their children did not inherit, except in case of the failure of *legal* issue, and with the consent of the lawful wife; and it is very properly observed by Calmet, that it was in consequence of the consent of Leah and Rachel that the children of their slaves by Jacob had a common and equal lot with the rest. By a law of Solon all natural children were excluded from the paternal inheritance, but their fathers were permitted to give them any sum not beyond a thousand drachma by way of *present*.

Eastward, unto the east country.] Arabia Deserta, which was eastward of Beer-sheba, where Abraham lived.

Verse 7. *The days of the years, &c.*] There is a beauty in this expression which is not sufficiently regarded. Good men do not live by *centuries*, though many such have lived several hundred years, nor do they count their lives even by *years*, but by *days*, living as if they were the creatures only of A DAY; having no more time than they can with any propriety call their own, and living that day in reference to *eternity*.

Verse 8. *Then Abraham gave up the ghost*] Highly as I value our translation for general accuracy, fidelity, and elegance, I must beg leave to dissent from this version. The original word גְּוִיעָה *yigva*, from the root גָּוַע *gava*, signifies *to pant for breath, to expire, to cease from breathing*, or *to breathe one's last*; and here, and wherever the original word is used, the simple term *expired* would be the proper expression. In our translation this expression occurs Gen. xxv. 8, 17; xxxv. 29; xlix. 33; Job iii. 11; x. 18; xi. 20; xiii. 19; xiv. 10; Lam. i. 19; in all of which places the original is גָּוַע *gava*. It occurs also in our translation, Jer. xv. 9, but there the original is נָפְחָה נַפְשָׁהּ *naphecah naphshah, she breathed out her soul*; the verb גָּוַע *gava* not being used. Now as our English word *ghost*, from the Anglo-Saxon gast, an *inmate, inhabitant, guest*, (a casual visitant,) also a *spirit*, is now restricted among us to the latter meaning, always signifying the *immortal spirit* or *soul* of man, the *guest* of the body; and as *giving up the spirit, ghost*, or *soul*, is an act not proper to man, though *commending it to God*, in our last moments, is both an act of faith and piety; and as *giving up the ghost*, i. e., *dismissing his spirit* from his body, is attributed to Jesus Christ, to whom alone it is proper, I therefore object against its use in *every other case*.

Every man since the fall has not only been *liable* to death, but has *deserved* it, as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not *forfeited* his life, and therefore may be considered as naturally and properly immortal. *No man*, says he, *taketh it*—my life, *from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again: therefore doth the Father love me, because I lay down my life that I might take it again*, John x. 17, 18. Hence we rightly translate Matt. xxvii. 50, αφηκε το πνευμα, *he gave up the ghost*; i. e., he *dismissed his spirit* that he *might die for the sin of the world*. The Evangelist St. John, xix. 30, makes use of an expression to the same import, which we translate in the same way, παρεδωκε το πνευμα, *he delivered up his spirit*. We translate Mark xv. 37, and Luke xxiii. 46, *he gave up the ghost*, but not correctly, because the word in both these places is very different, εξεπνευσε, *he*

A. M. cir. 2183. B. C. cir. 1821.

of years; and [h] was gathered to his people.

9 And [i] his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

A. M. cir. 2183. B. C. cir. 1821.

[h] Chap. xxv. 29; xlix. 33.

[i] Chap. xxv. 29; l. 13.

breathed his last, or *expired*, though in the latter place (Luke xxiii. 46) there is an equivalent expression, *O Father, into thy hands παρατιθεμαι το πνευμα μου, I commit my spirit*, i. e., I place my soul in thy hand; proving that the act was *his own*, that no man could take his life away from him, that he did not die by the *perfidy* of his disciple, or the *malice* of the Jews, but by his *own free act*. Thus HE LAID DOWN *his life for the sheep*. Of Ananias and Sapphira, Acts v. 5, 10, and of Herod, Acts xii. 23, our translation says they *gave up the ghost;* but the word in both places is εξεψυξε, which simply means to *breathe out*, to *expire*, or *die;* but in no case, either by the *Septuagint* in the *Old* or any of the sacred writers in the *New Testament*, is αφηκε το πνευμα or παρεδωκε το πνευμα, *he dismissed his spirit* or *delivered up his spirit*, spoken of any person but Christ. Abraham, Isaac, Ishmael, Jacob, &c., *breathed their last;* Ananias, Sapphira, and Herod *expired;* but none, Jesus Christ excepted, *gave up the ghost, dismissed*, or *delivered up his own spirit*, and was consequently *free among the dead*. Of the patriarchs, &c., the *Septuagint* uses the word εκλειπων, *failing*, or κατεπαυσε, he *ceased* or *rested*.

An old man] Viz., one hundred and seventy-five, the youngest of all the patriarchs; *and full* of years. The word *years* is not in the text; but as our translators saw that some word was necessary to fill up the text, they added this in *Italics*. It is probable that the true word is ימים *yamim, days*, as in Gen. xxxv. 29; and this reading is found in several of *Kennicott's* and *De Rossi's* MSS., in the *Samaritan* text, *Septuagint*, *Vulgate*, *Syriac*, *Arabic*, *Persic*, and *Chaldee*. On these authorities it might be safely admitted into the text.

Being full of days, or *full of years*.—To be *satiated* with days or life, has been in use among different nations to express the termination of life, and especially life ended *without reluctance*. It seems to be a metaphor taken from a guest regaled by a plentiful banquet, and is thus used by the Roman poets.

Lucretius, lib. iii., ver. 947, ridiculing those who were unreasonably attached to life, and grievously afflicted at the prospect of death, addresses them in the following manner:—

————Quid mortem congemis, ac fles?
Nam si grata fuit tibi vita anteacta, priorque,
Et non omnia pertusum congesta quasi in vas
Commoda perfluxere, atque ingrata interiere:
Cur non, ut PLENUS VITÆ CONVIVA, RECEDIS?

Fond mortal, what 's the matter, thou dost sigh?
Why all these fears because thou once must die?
For if the race thou hast already run
Was pleasant, if with joy thou saw'st the sun,
If all thy pleasures did not pass thy mind
As through a sieve, but left some sweets behind,
Why dost thou not then, like a THANKFUL GUEST,
Rise cheerfully from life's ABUNDANT FEAST?
CREECH.

Et nec opinanti mors ad caput astitit ante,
Quam SATUR, ac PLENUS possis discedere rerum.
Ib. ver. 972.

And unexpected hasty death destroys,
Before thy *greedy* mind is FULL of JOYS. *Idem.*

Horace makes use of the same figure:—

Inde fit, ut raro, qui se vixisse beatum
Dicat, et exacto CONTENTUS tempore vitæ
Cedat, ut CONVIVA SATUR, reperire queamus.
Sat. l. i. *Sat.* i. ver. 117.

From hence how few, like SATED GUESTS, depart
From life's FULL BANQUET with a cheerful heart?
FRANCIS.

The same image is expressed with strong ridicule in his last EPISTLE—

Lusisti satis, edisti satis, atque bibisti;
Tempus ABIRE tibi est. Epist. l. ii., ver. 216.

Thou hast eaten, drunk, and play'd ENOUGH; then why
So stark reluctant to leave off, and DIE?

The poet Statius uses *abire paratum*, PLENUM *vita*, "prepared to depart, being FULL of LIFE," in exactly the same sense:—

————Dubio quem non in turbine rerum
Deprendet suprema dies; sed *abire* paratum,
Ac PLENUM VITA.
Sylv. l. ii., *Villa Surrentina*, ver. 128.

The man whose mighty soul is not immersed
In dubious whirl of secular concerns,
His final hour ne'er takes him by surprise,
But, FULL of LIFE, he stands PREPARED to DIE.

It was the opinion of Aristotle that *a man should depart from life as he should rise from a banquet*. Thus Abraham died FULL *of days*, and SATISFIED *with life*, but in a widely different spirit from that recommended by the above writers—HE left life with a hope *full of immortality*, which they could never boast; for HE *saw the day of Christ, and was glad;* and his hope was crowned, for here it is expressly said, *He was gathered to his fathers;* surely not to the *bodies* of his sleeping ancestors, who were buried in Chaldea and not in Canaan, nor with his *fathers* in any sense, for he was deposited in the cave where his WIFE *alone* slept; but he was gathered to the *spirits of just men made perfect*, and *to the Church of the first-born, whose names are written in heaven;* Heb. xii. 23.

Verse 9. *His sons Isaac and Ishmael buried him*] Though Ishmael and his mother had been expelled from Abraham's family on the account of Isaac, yet, as he was under the same obligation to a most loving affectionate father as his brother Isaac, if any personal feuds remained, they agreed to bury them on this occasion, that both might dutifully join in doing the last offices to a parent who was an honour to them and to human nature: and, considering the rejection of Ishmael from

A. M. cir. 2183. B. C. cir. 1821.

10 [k] The field which Abraham purchased of the sons of Heth: [l] there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the [m] well Lahai-roi.

12 Now these *are* the generations of Ishmael, Abraham's son, [n] whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And [o] these *are* the names of the sons of Ishmael, by their names, according to their generations; the first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Duma, and Massa,

15 [p] Hadar, and Tema, Jetur, Naphish, and Kedemah:

A. M. cir. 2183. B. C. cir. 1821.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; [q] twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, a hundred and thirty and seven years: and [r] he gave up the ghost and died; and was gathered unto his people.

A. M. 2231 B. C. 1773.

18 [s] And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he [t] died [u] in the presence of all his brethren.

[k] Chap. xxiii. 16.——[l] Chap. xlix. 31.——[m] Chap. xvi. 14; xxiv. 62.——[n] Ch. xvi. 15.——[o] 1 Chron. i. 29.——[p] Or, *Hadad*; 1 Chron. i. 30.——[q] Chap. xvii. 20.——[r] Ver. 8.——[s] 1 Sam. xv. 7.——[t] Heb. *fell*; Psa. lxxviii. 64.——[u] Chap. xv. 12.

the inheritance, this transaction shows his character in an amiable point of view; for though he was *a wild man*, (see chap. xvi. 12,) yet this appellation appears to be more characteristic of his *habits of life* than of his *disposition*.

For the character of Abraham see the conclusion of this chapter.

Verse 11. *God blessed his son Isaac*] The peculiar blessings and influences by which Abraham had been distinguished now rested upon Isaac; but how little do we hear in him of the work of faith, the patience of hope, and the labour of love! Only one Abraham and one Christ ever appeared among men; there have been some successful *imitators*, there should have been many.

Verse 12. *These are the generations of Ishmael*] The object of the inspired writer seems to be to show how the promises of God were fulfilled to both the branches of Abraham's family. *Isaac* has been already referred to; God blessed him according to the promise. He had also promised to multiply *Ishmael*, and an account of his generation is introduced to show how exactly the promise had also been fulfilled to him.

Verse 13. *Nebajoth*] From whom came the Nabatheans, whose capital was *Petra*, or, according to Strabo, *Nabathea*. They dwelt in Arabia Petræa, and extended themselves on the east towards Arabia Deserta.

Kedar] The founder of the *Cedreans*, who dwelt near to the *Nabatheans*. The descendants of Kedar form a part of the Saracens.

Adbeel, and Mibsam] Where these were situated is not known.

Verse 14. *Mishma, and Dumah, and Massa*] Where the first and last of these settled is not known; but it is probable that *Dumah* gave his name to a place called *Dumah* in Arabia. See a prophecy concerning this place, Isa. xxi. 11, from which we find that it was in the vicinity of *Mount Seir*.

These three names have passed into a proverb among the Hebrews, because of their signification. משמע *mishma* signifies HEARING; דומה *dumah*, SILENCE; and משא *massa*, PATIENCE. Hence, "Hear much, say little, and bear much," tantamount to the famous maxim of the Stoics, Ανεχου και απεχου, "*Sustain* and *abstain*," is supposed to be the spirit of the original words.

Verse 15. *Hadar*] This name should be read *Hadad* as in 1 Chron. i. 30. This reading is supported by more than three hundred MSS., versions, and printed editions. See ver. 18.

Tema] Supposed to be a place in Arabia Deserta, the same of which Job speaks, chap. vi. 19.

Jetur] From whom came the *Ituræans*, who occupied a small tract of country beyond Jordan, which was afterwards possessed by the half-tribe of Manasseh.

Naphish] These are evidently the same people mentioned 1 Chron. v. 19, who, with the Itureans and the people of Nadab, assisted the Hagarenes against the Israelites, but were overcome by the two tribes of Reuben and Gad, and the half-tribe of Manasseh.

Kedemah] Probably the descendants of this person dwelt at *Kedemoth*, a place mentioned Deut. ii. 26. I wish the reader to observe, that concerning those ancient tribes mentioned here or elsewhere in the Pentateuch little is known; nor of their *places* of settlement have we more certain information. On this subject many learned men have toiled hard with but little fruit of their labour. Those who wish to enter into discussions of this nature must consult *Bochart's* Geographia Sacra, *Calmet*, &c.

Verse 16. *These are their names*] By which their *descendants* were called. *Their towns*—places of encampment in the wilderness, such as have been used by the Arabs from the remotest times. *Their castles*, טירתם *tirotham*, *their towers*, probably mountain tops, fortified rocks, and fastnesses of various kinds in woods and hilly countries.

Verse 18. *They dwelt from Havilah unto Shur*] The descendants of Ishmael possessed all that country which extends from east to west, from *Havilah* on the Euphrates, near its junction with the Tigris, to the desert of *Shur* eastward of Egypt; and which extends along the isthmus of Suez, which separates the *Red Sea* from the *Mediterranean*.

As thou goest toward Assyria] "These words," says Calmet, "may refer either to *Egypt*, to *Shur*, or to

A. M. 2108. B. C. 1896. 19 And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac;

A. M. 2148. B. C. 1856. 20 And Isaac was forty years old when he took Rebekah to wife, [w] the daughter of Bethuel the Syrian, of Padan-aram, [x] the sister to Laban the Syrian.

A. M. cir. 2167. B. C. cir. 1837. 21 And Isaac entreated the LORD for his wife, because she *was* barren: [y] and the LORD was entreated of him, and [z] Rebekah his wife conceived.

A. M. cir. 2167. B. C. cir. 1837.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? [a] And she went to inquire of the LORD.

A. M. 2168. B. C. 1836.

23 And the LORD said unto her, [b] Two nations *are* in thy womb, and two manner of

[w] Matt. i. 2.——[x] Chapter xxii. 23.——[y] Chapter xxiv. 29. 1 Chron. v. 20; 2 Chron. xxxiii. 13; Ezra. viii. 23.

[z] Rom. ix. 10.——[a] 1 Samuel ix. 9; x. 22.——[b] Chap. xvii. 16; xxiv. 60.

Havilah. The desert of Shur is on the road from Egypt to Assyria in traversing Arabia Petræa, and in passing by the country of Havilah. I know not," adds he, "whether *Ashshurah* in the text may not mark out rather the *Asshurim* descended from *Keturah*, than the *Assyrians*, who were the descendants of *Asshur* the son of *Shem*."

He died in the presence of all his brethren.] The original will not well bear this translation. In ver. 17 it is said, *He gave up the ghost and died, and was gathered to his people.* Then follows the account of the *district* occupied by the Ishmaelites, at the conclusion of which it is added, על פני כל אחיו נפל *al peney col echaiv naphal*, "IT (the lot or district) FELL (or was divided to him) in the presence of all his brethren:" and this was exactly agreeable to the promise of God, chap. xvi. 12, *He shall dwell in the presence of all his brethren*; and to show that this promise had been strictly fulfilled, it is here remarked that his lot or inheritance was assigned him by Divine Providence, contiguous to that of the other branches of the family. The same word, נפל *naphal*, is used Josh. xxiii. 4, for *to divide by lot.*

On the subject of writing the same proper *name variously* in our common Bibles, the following observations and tables will not be unacceptable to the reader.

"Men who have read their Bible with care," says Dr. Kennicott, "must have remarked that the name of the same person is often expressed differently in different places. Indeed the variation is sometimes so great that we can scarcely persuade ourselves that *one and the same* person is really meant. A uniform expression of proper names is diligently attended to in other books: perhaps in every other book, except the Old Testament. But here we find strange variety in the expression, and consequently great confusion: and indeed there is scarcely any one general source of error which calls for more careful correction than the same proper names now wrongly expressed. I shall add here, from the *Pentateuch*, some proper names which are strangely varied: first, *twenty-three* names expressed differently in the *Hebrew* text itself, and *seventeen* of them in our English translation; and then *thirty-one* names expressed uniformly in the *Hebrew* yet differently in the *English.*

SAME NAMES DIFFERING IN THE *HEBREW.*

1	Gen. iv. 18.	Mehujael	Mehijael	in the same verse.
2	—— x. 3.	Riphath	Diphath	1 Chron. i. 6.
3	—— x. 4.	Tarshish	Tarshishah	—— i. 7.
4	—— x. 4.	Dodanim	Rodanim	—— i. 7.
5	—— x. 23.	Mash	Meshech	—— i. 17.
6	—— x. 28.	Obal	Ebal	—— i. 22.
7	—— xxxii. 30, 31.	Peniel	Penuel	in the next verse.
8	—— xxxvi. 11.	Zepho	Zephi	1 Chron. i. 36.
9	—— xxxvi. 23.	Shepho	Shephi	—— i. 40.
10	—— xxxvi. 39.	Pau	Pai	—— i. 50.
11	—— xxxvi. 40.	Alvah	Aliah	—— i. 51.
12	—— xlvi. 10.	Jemuel	Nemuel	Num. xxvi. 12.
13	—— xlvi. 10.	Jachin	Jarib	1 Chron. iv. 24.
14	—— xlvi. 10.	Zohar	Zerah	Num. xxvi. 13, and 1 Chron. iv. 24.
15	—— xlvi. 11.	Gershon	Gershom	1 Chron. vi. 1, 16.
16	—— xlvi. 13.	Job	Jashub	Num. xxvi. 24.
17	—— xlvi. 16.	Ezbon	Ozni	—— xxvi. 16.
18	—— xlvi. 21.	Huppim	Huram	1 Chron. viii. 5.
19	—— xlvi. 21.	Ard	Addar	—— viii. 3.
20	—— xlvi. 23.	Hushim	Shuham	Num. xxvi. 42.
21	Exod. iv. 18.	Jether	Jethro	in the same verse.
22	Num. i. 14.	Deuel	Reuel	Num. ii. 14.
23	Deut. xxxii. 41.	Hoshea	Joshua	Deut. xxxiv. 9.

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people shall be separated from thy bowels; and [c] *the one* people shall be stronger than *the other* people; and [d] the elder shall serve the younger.

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[c] 2 Sam. viii. 14.

[d] Chap. xxvii. 29; Mal. i. 3; Rom. ix. 12.

NAMES SAME IN *HEBREW* YET DIFFERENT IN *ENGLISH*.

1	Gen. v. 3.	Seth	Sheth	1 Chron. i. 1.
2	—— v. 6.	Enos	Enosh	—— i. 1.
3	—— v. 9.	Cainan	Kenan	—— i. 2.
4	—— v. 15.	Jared	Jered	—— i. 2.
5	—— v. 18.	Enoch	Henoch	—— i. 3.
6	—— v. 21.	Methuselah	Mathushelah	—— i. 3.
7	—— x. 6.	Phut	Put	—— i. 8.
8	—— x. 14.	Philistim	The Philistines	—— i. 12.
9	—— x. 14.	Caphtorim	Caphthorim	—— i. 12.
10	—— x. 16.	Emorite	Amorites	Gen. xv. 16, 21.
11	—— x. 16.	Girgasite	Girgashites	—— xv. 21.
12	—— x. 19, and Jer. xlvii. 5.	Gaza	Azzah	Deut. ii. 23, and Jer. xxv. 20.
13	Gen. x. 22.	Ashur	Asshur	1 Chron. i. 17.
14	—— x. 24.	Salah	Shelah	—— i. 18.
15	—— xiv. 2, 8.	Zeboiim	Zeboim	Deut. xxix. 23.
16	—— xiv. 5; xv. 20.	Rephaims	Giants	—— ii. 20; iii. 11, 13.
17	—— xxv. 15.	Naphish	Nephish	1 Chron. v. 19.
18	—— xxix. 6.	Rachel	Rahel	Jer. xxxi. 15.
19	—— xxxvi. 34.	Temani	The Temanites	1 Chron. i. 45.
20	—— xxxvi. 37.	Saul	Shaul	—— i. 48.
21	—— xxxvii. 25, 28.	Ishmeelites	Ishmaelites	Judg. viii. 24.
22	Exod. i. 11.	Raamses	Rameses	Exod. xii. 37.
23	—— vi. 18.	Izhar	Izehar	Num. iii. 19.
24	—— vi. 19.	Mahali	Mahli	1 Chron. vi. 19.
25	Lev. xviii. 21.	Molech	Moloch	Amos v. 26.
26	Num. xiii. 8, 16.	Oshea	Hoshea	Deut. xxxii. 44.
27	—— xiii. 16.	Jehoshua	Joshua	Num. xiv. 6.
28	—— xxi. 12.	Zared	Zered	Deut. ii. 13.
29	—— xxxii. 3.	Jazer	Jaazar	Num. xxxii. 35.
30	—— xxxiii. 31.	Bene-Jaakan	Children of Jaakan	Deut. x. 6.
31	Deut. iii. 17.	Ashdoth-pisgah	Springs of Pisgah	—— iv. 49.

"Nothing can be more clear than that these *fifty-four* proper names (at least the far greater part of them) should be expressed with the very same letters, in the places where they are now different. In the second list, instances 6, 10, and 13, have been corrected and expressed uniformly in the English Bible printed at Oxford in 1769. And surely the same justice in the translation should be done to the rest of these proper names, and to all others through the Bible; at least, where the original words are now properly the same. Who would not wonder at seeing the same persons named both *Simon* and *Shimon*, *Richard* and *Ricard*? And can we then admit here both *Seth* and *Sheth*, *Rachel* and *Rahel*? Again: whoever could admit (as above) both *Gaza* and *Azzah*, with *Rameses* and *Raamses*, should not object to *London* and *Ondon*, with *Amsterdam* and *Amstradam*. In short, in a history far more interesting than any other, the names of *persons* and *places* should be distinguished accurately, and defined with exact uniformity. And no true critic will think lightly of this advice of Origen, *Contemnenda non est accurata circa* NOMINA *diligentia ei, qui coluerit probe intelligere sanctas literas?* No person who desires thoroughly to understand the sacred writings, should undervalue a scrupulous attention to the proper names."—*Kennicott's* Remarks.

Verse 19. *These* are *the generations of Isaac*] This is the history of Isaac and his family. Here the *sixth* section of the law begins, called תולדת יצחק *toledath yitschak*; as the *fifth*, called חיי שרה *chaiye Sarah*, which begins with chap. xxiii., ends at the preceding verse.

Verse 21. *Isaac entreated the Lord for his wife*] Isaac and Rebekah had now lived *nineteen* years together without having a child; for he was *forty* years old when he married Rebekah, ver. 20, and he was *threescore* years of age when Jacob and Esau were born, ver. 26. Hence it is evident they had lived *nineteen* years together without having a child.

The form of the original in this place is worthy of notice: Isaac entreated Jehovah, לנכח אשתו *lenochach ishto*, directly, purposely, especially, for his wife. Ainsworth thinks the words imply their *praying together* for this thing; and the rabbins say that "Isaac and Rebekah went on purpose to Mount Moriah, where he had been bound, and prayed together there that they

A. M. 2168. B. C. 1836.

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

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might have a son." God was pleased to exercise the faith of Isaac previous to the birth of Jacob, as he had exercised that of Abraham previous to his own birth.

Verse 22. *The children struggled together*] ויתרצצו *yithrotsatsu, they dashed against* or *bruised each other*, there was a violent agitation, so that the mother was apprehensive both of her own and her children's safety; and, supposing this was an uncommon case, she went to inquire of the Lord, as the good women in the present day would go to consult a surgeon or physician; for intercourse with God is not so common *now*, as it was in those times of great primitive simplicity. There are different opinions concerning the *manner* in which Rebekah *inquired of the Lord*. Some think it was by *faith* and *prayer* simply; others, that she went to *Shem* or *Melchizedek*; but Shem is supposed to have been dead ten years before this time; but as Abraham was yet alive, she might have gone to him, and consulted the Lord through his means. It is most likely that a *prophet* or *priest* was applied to on this occasion. It appears she was in considerable perplexity, hence that imperfect speech, *If so, why am I thus?* the simple meaning of which is probably this; If I must suffer such things, why did I ever wish to have a child? A speech not uncommon to mothers in their first pregnancy.

Verse 23. *Two nations* are *in thy womb*] "We have," says Bishop Newton, "in the prophecies delivered respecting the sons of Isaac, ample proof that these prophecies were not meant so much of *single persons* as of *whole nations* descended from them; for what was predicted concerning *Esau* and *Jacob* was not verified in *themselves*, but in their *posterity*. The *Edomites* were the offspring of *Esau*, the *Israelites* were of *Jacob*; and who but the Author and Giver of life could foresee that *two children in the womb* would multiply into *two nations*? Jacob had *twelve* sons, and their descendants were all united and incorporated into one nation; and what an overruling providence was it that two nations should arise from the two sons only of Isaac! and that they should be two such *different* nations! The *Edomites* and *Israelites* have been from the beginning two such *different people* in their manners, customs, and religion, as to be at perpetual variance among themselves. The *children struggled together in the womb*, which was an omen of their future disagreement; and when they grew up to manhood, they manifested very different inclinations. Esau was *a cunning hunter*, and delighted in the sports of the field; Jacob was *a plain man, dwelling in tents*—minding his sheep and his cattle. The religion of the Jews is well known; but whatever the Edomites were at first, in process of time they became *idolaters*. When Amaziah king of Judah overthrew them, he brought their gods, and set them up to be his gods. The king of Edom having refused a passage to the Israelites through his territories on their return from Egypt, the history of the Edomites afterwards is little more than the history of their wars with the Jews.

The one *people shall be stronger than* the other *people*] The same author continues to observe, that "for some time the family of Esau was the more powerful of the two, there having been *dukes* and *kings* in Edom before there was any king in Israel; but David and his captains made an entire conquest of the *Edomites*, slew several thousands of them, and compelled the rest to become tributaries, and planted garrisons among them to secure their obedience. In this state of *servitude* they continued about *one hundred and fifty* years, without a king of their own, being governed by deputies or viceroys appointed by the kings of Judah; but in the days of Jehoram they revolted, recovered their liberties, and set up a king of their own. Afterwards Amaziah, king of Judah, gave them a total overthrow in the valley of Salt; and Azariah took *Elath*, a commodious harbour on the Red Sea, from them. Judas Maccabeus also attacked and defeated them with a loss of more than *twenty thousand* at two different times, and took their chief city *Hebron*. At last *Hyrcanus* his nephew took other cities from them, and reduced them to the necessity of leaving their country or embracing the Jewish religion; on which they submitted to be *circumcised*, and become proselytes to the Jewish religion, and were ever afterwards incorporated into the Jewish Church and nation."

The elder shall serve the younger.] "This passage," says Dr. Dodd, "serves for a key to explain the *ninth* chapter of the Epistle to the Romans, where the words are quoted; for it proves to a demonstration that this cannot be meant of God's arbitrary predestination of particular persons to eternal happiness or misery, without any regard to their merit or demerit—a doctrine which some have most impiously fathered on God, who is the best of beings, and who cannot possibly hate, far less absolutely doom to misery, any creature that he has made: but that it means only his bestowing greater external favours, or, if you please, higher opportunities for knowing and doing their duty, upon some men, than he does upon others; and that merely according to his own wise purpose, without any regard to their merits or demerits, as having a right to confer greater or smaller degrees or perfection on whom he pleases."

The doctrine of *unconditional* predestination to eternal life and eternal death cannot be supported by the example of God's dealings with *Esau* and *Jacob*, or with the *Edomites* and *Israelites*. After long reprobation the *Edomites* were incorporated among the Jews, and have ever since been undistinguishable members in the Jewish Church. The *Jews*, on the contrary, the *elect of God*, have been cut off and reprobated, and continue so to this day. If a time should ever come when the *Jews* shall *all* believe in Christ Jesus, which is a general opinion, then the *Edomites*, which are now absorbed among them, shall also become the *elect*. And even now Isaac finds *both his children* within the pale of the Jewish Church, equally entitled to the promises of salvation by Christ Jesus, of whom he was the most expressive and the most illustrious *type*. See the account of Abraham's offering, chap. xxii.

Verse 24. There were *twins*] תומם *thomim*, from which comes *Thomas*, properly interpreted by the word

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25 And the first came out red, [e] all over like a hairy garment; and they called his name Esau.

26 And after that came his brother out, and [f] his hand took hold on Esau's heel; and [g] his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was [h] a cunning hunter, a man of the field; and Jacob *was* [i] a plain man, [k] dwelling in tents.

28 And Isaac loved Esau, because [l] he did [m] eat of *his* venison: [n] but Rebekah loved Jacob.

29 And Jacob sod pottage: and Esau came from the field, and he *was* faint. A. M. cir. 2199. B. C. cir. 1805.

30 And Esau said to Jacob, Feed me, I pray thee, [o] with that same red *pottage*; for I *am* faint: therefore was his name called [p] Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* [q] at the point to die; and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day;

[e] Chap. xxvii. 11, 16, 23.——[f] Hos. xii. 3.——[g] Chap. xxvii. 36.——[h] Chap. xxvii. 3, 5.——[i] Job i. 1, 8; ii. 3; Psa. xxxvii. 37.
[k] Heb. xi. 9.

[l] Heb. *venison was in his mouth.*——[m] Chap. xxvii. 19, 25, 31.
[n] Chap. xxvii. 6.——[o] Heb. *with that red*, with that *red* pottage.
[p] That is, *red.*——[q] Heb. *going to die.*

Διδυμος, *Didymus*, which signifies a *twin;* so the first person who was called Thomas or Didymus, we may take for granted, had this name from the circumstance of his being a *twin*.

Verse 25. *Red, all over like a hairy garment*] This simply means that he was covered all over with red hair or down; and that this must be intended here is sufficiently evident from another part of his history, where Rebekah, in order to make her favourite son Jacob pass for his brother Esau, was obliged to take the skins of kids, and put them upon his hands and on the smooth part of his neck.

They called his name Esau.] It is difficult to assign the proper meaning of the original עֵשָׂו *esau* or *esav;* if we derive it from עשה *asah* it must signify *made, performed*, and, according to some, *perfected;* عسا *esa* in Arabic signifies to *make firm* or *hard*, and also to *come to man's estate*, to *grow old*. Probably he had this name from his appearing to be more *perfect, robust*, &c., than his brother.

Verse 26. *His name was called Jacob*] יַעֲקֹב *Yaacob*, from עָקַב *akab*, to *defraud, deceive*, to *supplant*, i. e., to overthrow a person by *tripping up his heels*. Hence this name was given to Jacob, because it was found he had laid hold on his brother's heel, which was emblematical of his supplanting Esau, and defrauding him of his birthright.

Verse 27. *A man of the field*] אִישׁ שָׂדֶה *ish sadeh*, one who supported himself and family by *hunting* and by *agriculture*.

Jacob was *a plain man*] אִישׁ תָּם *ish tam*, a perfect or upright man; *dwelling in tents*—subsisting by breeding and tending cattle, which was considered in those early times the most *perfect* employment; and in this sense the word תם *tam*, should be here understood, as in its *moral* meaning it certainly could not be applied to Jacob till after his name was changed, after which time only his character stands fair and unblemished. See chap. xxxii. 26–30.

Verse 28. *Isaac loved Esau—but Rebekah loved Jacob.*] This is an early proof of unwarrantable parental attachment to one child in preference to another. *Isaac loved Esau*, and *Rebekah loved Jacob;* and in consequence of this the interests of the family were divided, and the house set in opposition to itself. The fruits of this unreasonable and foolish attachment were afterwards seen in a long catalogue of both *natural* and *moral* evils among the descendants of both families.

Verse 29. *Sod pottage*] נָזִד נָזַד *yazed nazid*, he boiled a boiling; and this we are informed, ver. 34, was of עֲדָשִׁים *adashim*, what the Septuagint render φακος, and we, following them and the Vulgate *lens*, translate *lentiles*, a sort of pulse. Dr. Shaw casts some light on this passage, speaking of the inhabitants of Barbary. "Beans, lentiles, kidney beans, and *garvanços*," says he, "are the chiefest of their pulse kind: beans, when boiled and stewed with oil and garlic, are the principal food of persons of all distinctions; lentiles are dressed in the same manner with beans, dissolving easily into a mass, and making a pottage of a *chocolate colour*. This we find was the *red pottage* which Esau, from thence called *Edom*, exchanged for his *birthright*." *Shaw's* Travels, p. 140, 4to. edit.

Verse 30. *I* am *faint*] It appears from the whole of this transaction, that Esau was so completely exhausted by fatigue that he must have perished had he not obtained some immediate refreshment. He had been either hunting or labouring in the field, and was now returning for the purpose of getting some food, but had been so exhausted that his strength utterly failed before he had time to make the necessary preparations.

Verse 31. *Sell me this day thy birthright.*] What the בְּכֹרָה *bechorah* or birthright was, has greatly divided both ancient and modern commentators. It is generally supposed that the following rights were attached to the primogeniture: 1. Authority and superiority over the rest of the family. 2. A double portion of the paternal inheritance. 3. The peculiar benediction of the father. 4. The priesthood, previous to its establishment in the family of Aaron. *Calmet* controverts most of these rights, and with apparent reason, and seems to think that the double portion of the paternal inheritance was the only incontestable right which the first-born possessed; the others were such as were rather *conceded* to the first-born, than fixed by any law in the family. However this may be, it appears, 1. That the first-born were peculiarly consecrated to God, Exod. xxii. 29. 2. Were next in

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and he sware unto him: and [r] he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and [s] he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

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[r] Heb. xii. 16.

[s] Eccles. viii. 15; Isa. xxii. 13; 1 Cor. xv. 32.

honour to their parents, Gen. xlix. 3. 3. Had a double portion of their father's goods, Deut. xxi. 17. 4. Succeeded him in the government of the family or kingdom, 2 Chron. xxi. 3. 5. Had the sole right of conducting the service of God, both at the tabernacle and temple; and hence the tribe of Levi, which was taken in lieu of the *first-born*, had the sole right of administration in the service of God, Num. viii. 14–18; and hence we may presume, had originally a right to the *priesthood* previous to the giving of the law; but however this might have been, afterwards the priesthood is never reckoned among the privileges of the first-born.

That the birthright was a matter of very great importance, there can be no room to doubt; and that it was a *transferable* property, the transaction here sufficiently proves.

Verse 34. *Pottage of lentiles*] See on ver. 29.

Thus Esau despised his *birthright.*] On this account the apostle, Heb. xii. 16, calls Esau a *profane person*, because he had, by this act, alienated from himself and family those spiritual offices connected with the rights of primogeniture. While we condemn Esau for this bad action, (for he should rather have perished than have alienated this right,) and while we consider it as a proof that his mind was little affected with Divine or spiritual things, what shall we say of his most unnatural brother Jacob, who refused to let him have a morsel of food to preserve him from death, unless he gave him up his birthright? Surely he who *bought* it, in such circumstances, was as *bad* as he who *sold* it. Thus Jacob verified his right to the name of *supplanter*, a name which in its first imposition appears to have had no other object in view than the circumstance of his *catching his brother by the heel*; but all his subsequent conduct proved that it was truly descriptive of the qualities of his mind, as his whole life, till the time his name was changed, (and then he had a *change of nature*,) was a tissue of cunning and deception, the principles of which had been very early instilled into him by a mother whose regard for truth and righteousness appears to have been very superficial. See on chap. xxvii.

The death of Abraham, recorded in this chapter, naturally calls to mind the virtues and excellences of this extraordinary man. His *obedience* to the call of God, and *faith* in his promises, stand supereminent. No *wonders, signs*, or *miraculous displays* of the great and terrible God, as Israel required in Egypt, were used or were necessary to cause Abraham to believe and obey. He left his own land, not knowing *where* he was going, or for what purpose God had called him to remove. Exposed to various hardships, in danger of losing his life, and of witnessing the violation of his wife, he still obeyed and went on; courageous, humane, and disinterested, he cheerfully risked his life for the welfare of others; and, contented with having rescued the captives and avenged the oppressed, he refused to accept even the spoils he had taken from the enemy whom his skill and valour had vanquished. At the same time he considers the excellency of the power to be of God, and acknowledges this by giving to *him* the tenth of those spoils of which he would reserve nothing for his private use. His *obedience* to God, *in offering up his son Isaac*, we have already seen and admired; together with the *generosity* of his temper, and that *respectful decency* of *conduct* towards superiors and inferiors for which he was so peculiarly remarkable; see on chap. xxiii. Without *disputing* with his Maker, or *doubting* in his heart, he credited every thing that God had spoken; *hence he always walked in a plain way*. The *authority of God* was always sufficient for Abraham; he did not weary himself to find reasons for any line of conduct which he knew God had prescribed; it was his duty to obey; the success and the event he left with God. His obedience was as *prompt* as it was *complete*. As soon as he hears the voice of God, he girds himself to his work! *Not a moment is lost!* How rare is such conduct! But should not *we* do likewise? The present moment and its duties are ours; every past moment was once present; every future will be present; and, while we are thinking on the subject, the present is *past*, for life is made up of the *past* and the *present*. Are our past moments the cause of deep regret and humiliation? Then let us use the present so as *not* to increase this lamentable cause of our distresses. In other words, let us now *believe—love—obey*. Regardless of all consequences, let us, like Abraham, follow the *directions* of God's *word*, and the *openings* of his *providence*, and leave all events to Him who *doth all things well.*

See to what a state of moral excellence the grace of God can exalt a character, when there is simple, implicit faith, and prompt obedience! Abraham *walked before God*, and *Abraham was perfect*. Perhaps no human being ever exhibited a fairer, fuller portrait of the *perfect man* than Abraham. The more I consider the character of this most amiable patriarch, the more I think the saying of Calmet justifiable: "In the life of Abraham," says he, "we find an epitome of the whole *law of nature*, of the *written law*, and of the *Gospel of Christ*. He has manifested in his own person those virtues, for which reason and philosophy could scarcely find out names, when striving to sketch the character of their *sophist*—wise or perfect man. St. Ambrose very properly observes that 'philosophy itself could not equal, in its descriptions and wishes, what was exemplified by this great man in the whole of his conduct.' *Magnus plane vir, quem votis suis philosophia non potuit æquare; denique minus est quod illa finxit quam quod ille gessit.* The law which God gave to Moses, and in which he has proposed the great duties of the law of nature, seems to be a copy of the life of Abraham. This patriarch, without being under the law, has performed the most essential duties it

requires; and as to the GOSPEL, its grand *object* was that on which he had fixed his eye—that JESUS whose day he rejoiced to see; and as to its *spirit* and *design*, they were wondrously exemplified in that faith which was imputed to him for righteousness, receiving that grace which conformed his whole heart and life to the will of his Maker, and enabled him to persevere unto death. 'Abraham,' says the writer of Ecclesiasticus, xliv. 20, &c., 'was a great father of many people: in glory was there none like unto him, who kept the law of the Most High, and was in covenant with him. He established the covenant in his flesh, and when he was tried he was found faithful.'" See *Calmet*.

As a son, as a husband, as a father, as a neighbour, as a sovereign, and above all as a *man of God*, he stands unrivalled; so that under the most exalted and perfect of all dispensations, the Gospel of Jesus Christ, he is proposed and recommended as the *model* and *pattern* according to which the faith, obedience, and perseverance of the followers of the Messiah are to be formed. Reader, while you admire the *man*, do not forget the *God* that made him so great, so good, and so useful. Even Abraham had nothing but what he had received; from the free unmerited mercy of God proceeded all *his* excellences; but he was a *worker together with God*, and therefore *did not receive the grace of God in vain*. Go thou, believe, love, obey, and persevere in like manner.

CHAPTER XXVI.

A famine in the land obliges Isaac to leave Beer-sheba and go to Gerar, 1. *God appears to him, and warns him not to go to Egypt*, 2. *Renews the promises to him which he had made to his father Abraham*, 3–5. *Isaac dwells at Gerar*, 6. *Being questioned concerning Rebekah, and fearing to lose his life on her account, he calls her his* sister, 7. *Abimelech the king, discovers by certain familiarities which he had noticed between Isaac and Rebekah, that she was his wife*, 8. *Calls Isaac and reproaches him for his insincerity*, 9, 10. *He gives a strict command to all his people not to molest either Isaac or his wife*, 11. *Isaac applies himself to husbandry and breeding of cattle, and has a great increase*, 12–14. *Is envied by the Philistines, who stop up the wells he had digged*, 15. *Is desired by Abimelech to remove*, 16. *He obeys, and fixes his tent in the valley of Gerar*, 17. *Opens the wells dug in the days of Abraham, which the Philistines had stopped up*, 18. *Digs the well*, Ezek. 19, 20; *and the well* Sitnah, 21; *and the well* Rehoboth, 22. *Returns to Beer-sheba*, 23. *God appears to him, and renews his promises*, 24. *He builds an altar there, pitches his tent, and digs a well*, 25. *Abimelech, Ahuzzath, and Phichol, visit him*, 26. *Isaac accuses them of unkindness*, 27. *They beg him to make a covenant with them*, 28, 29. *He makes them a feast, and they bind themselves to each other by an oath*, 30, 31. *The well dug by Isaac's servants* (ver. 25) *called* Shebah, 33. *Esau, at forty years of age, marries two wives of the Hittites*, 34; *at which Isaac and Rebekah are grieved*, 35.

A. M. cir. 2200. B. C. cir. 1804. AND there was a famine in the land, beside [a] the first famine that was in the days of Abraham. And Isaac went unto [b] Abimelech, king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in [c] the land which I shall tell thee of:

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3 [d] Sojourn in this land, and [e] I will be with thee, and [f] will bless thee; for unto thee, and unto thy seed, [g] I will give all these countries; and I will perform [h] the oath which I sware unto Abraham thy father:

[a] Chap. xii. 10.—[b] Chap. xx. 2.—[c] Chap. xii. 1.—[d] Chap. xx. 1; Psa. xxxix. 12; Heb. xi. 9.

[e] Chap. xxviii. 15.—[f] Chap. xii. 1.—[g] Chap. xiii. 15; xv. 18.
[h] Chap. xxii. 16; Psa. cv. 9.

NOTES ON CHAP. XXVI.

Verse 1. *There was a famine*] *When* this happened we cannot tell; it appears to have been after the death of Abraham. Concerning the *first famine*, see chap. xii. 10.

Abimelech] As we know not the time when the famine happened, so we cannot tell whether this was the same Abimelech, Phichol, &c., which are mentioned chap. xx. 1, &c., or the sons or other descendants of these persons.

Verse 2. *Go not down into Egypt*] As Abraham had taken refuge in that country, it is probable that Isaac was preparing to go thither also; and God, foreseeing that he would there meet with trials, &c., which might prove fatal to his peace or to his piety, warns him not to fulfil his intention.

Verse 3. *Sojourn in this land*] In Gerar, whither he had gone, ver. 1, and where we find he settled, ver. 6, though the *land of Canaan* in general might be here intended. That there were serious and important reasons why Isaac should not go to Egypt, we may be fully assured, though they be not assigned here; it is probable that even Isaac himself was not informed why he should not go down to Egypt. I have already supposed that God saw trials in his way which he might not have been able to bear. While a man acknowledges God in all his ways, he will direct all his steps, though he may not choose to give him the reasons of the workings of his providence. Abraham might go safely to Egypt, Isaac might not; in firmness and decision of character there was a wide difference between the two men.

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4 And [i] I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; [k] and in thy seed shall all the nations of the earth be blessed;

5 [l] Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and [m] he said, She *is* my sister: for [n] he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she [o] *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

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9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife; and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and [p] thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [q] toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and [r] received in the same year [s] a hundred-fold: and the LORD [t] blessed him:

[i] Chap. xv. 5; xxii. 17.——[k] Chap. xii. 3; xxii. 18.——[l] Chap. xxii. 16, 18.——[m] Chap. xii. 13; xx. 2, 13.——[n] Proverbs xxix. 25.

[o] Chap. xxiv. 16.——[p] Chap. xx. 9.——[q] Psa. cv. 15.——[r] Heb. *found*.——[s] Matt. xiii. 8; Mark iv. 8.——[t] Ver. 3; chap. xxiv. 1, 35; Job xlii. 12.

Verse 4. *I will make thy seed—as the stars of heaven*] A promise often repeated to Abraham, and which has been most amply fulfilled both in its *literal* and *spiritual* sense.

Verse 5. *Abraham obeyed my voice*] מימרי *meimeri*, my WORD. See chap. xv. 1.

My charge] משמרתי *mishmarti*, from שמר *shamar*, he kept, observed, &c., the *ordinances* or *appointments* of God. These were always of two kinds: 1. Such as tended to promote *moral improvement*, the increase of piety, the improvement of the age, &c. And 2. Such as were *typical* of the promised seed, and the salvation which was to come by him. For *commandments*, *statutes*, &c., the reader is particularly desired to refer to Lev. xvi. 15, &c., where these things are all explained in the alphabetical order of the Hebrew words.

Verse 7. *He said, She* is *my sister*] It is very strange that in the same place, and in similar circumstances, Isaac should have denied *his wife*, precisely as his father had done before him! It is natural to ask, Did Abraham never mention this circumstance to his son? Probably he did *not*, as he was justly ashamed of his weakness on the occasion—the only blot in his character; the son, therefore, not being forewarned, was not armed against the temptation. It may not be well in general for parents to tell their children of their former failings or vices, as this might lessen their authority or respect, and the children might make a bad use of it in extenuation of their own sins. But there are certain cases, which, from the nature of their circumstances, may often occur, where a candid acknowledgment, with suitable advice, may prevent those children from repeating the evil; but this should be done with great delicacy and caution, lest even the advice itself should serve as an incentive to the evil. I had not known lust, says St. Paul, if the law had not said, *Thou shalt not covet*. Isaac could not say of Rebekah, as Abraham had done of Sarah, *She is my sister*; in the case of Abraham this was *literally true*; it was not so in the case of Isaac, for Rebekah was only his *cousin*. Besides, though relatives, in the Jewish forms of speaking, are often called *brothers* and *sisters*, and the thing may be perfectly proper when this use of the terms is generally known and allowed, yet nothing of this kind can be pleaded *here* in behalf of Isaac; for he intended that the *Gerarites* should understand him in the proper sense of the term, and consequently have no suspicion that she was his *wife*. We have already seen that the proper definition of a lie is *any word spoken with the intention to deceive*. See chap. xx. 12.

Verse 8. *Isaac* was *sporting with Rebekah his wife.*] Whatever may be the precise meaning of the word, it evidently implies that there were liberties taken and freedoms used on the occasion, which were not lawful but between man and wife.

Verse 10. *Thou shouldest have brought guiltiness upon us.*] It is likely that Abimelech might have had some knowledge of God's intentions concerning the family of Abraham, and that it must be kept free from all impure and alien mixtures; and that consequently, had he or any of his people taken Rebekah, the Divine judgments might have fallen upon the land. Abimelech was a good and holy man; and he appears to have considered adultery as a grievous and destructive crime.

Verse 11. *He that toucheth*] He who injures Isaac or defiles Rebekah shall certainly die for it. Death was the punishment for adultery among the Canaanites, Philistines, and Hebrews. See chap. xxxviii. 24.

Verse 12. *Isaac sowed in that land*] Being now perfectly free from the fear of evil, he betakes himself to agricultural and pastoral pursuits, in which he has the especial blessing of God, so that his property becomes greatly increased.

A hundred-fold] מאה שערים *meah shearim*, literally, "A hundred-fold of barley;" and so the Septuagint, *εκατοστευσαν κριθην*. Perhaps such a crop of this grain was a *rare* occurrence in Gerar. The words,

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13 And the man [u] waxed great, and [v] went forward, and grew until he became very great;

14 For he had possession of flocks, and possession of herds, and great store of [w] servants: and the Philistines [x] envied him.

15 For all the wells [y] which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for [z] thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: [a] and he called their names after the names by which his father had called them.

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19 And Isaac's servants digged in the valley, and found there a well of [b] springing water.

20 And the herdmen of Gerar [c] did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well [d] Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it [e] Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [f] Rehoboth; and he said, For now the LORD hath made room for us, and we shall [g] be fruitful in the land.

23 And he went up from thence to Beer-sheba.

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[u] Chap. xxiv. 35; Psa. cxii. 3; Prov. x. 22.——[v] Heb. *went going.*——[w] Or, *husbandry.*——[x] Chap. xxxvii. 11; Eccles. iv. 4.
[y] Chap. xxi. 30.——[z] Exod. i. 9.——[a] Chap. xxi. 31.

[b] Heb. *living.*——[c] Chap. xxi. 25.——[d] That *is, Contention.*
[e] That is, *Hatred.*——[f] That is, *Room.*——[g] Chap. xvii. 6; xxviii. 3; xli. 52; Exod. i. 7.

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however, may be taken in a general way, as signifying *a very great increase*; so they are used by our Lord in the parable of the sower.

Verse 13. *The man waxed great*] There is a strange and observable recurrence of the *same term* in the original: ויגדל האיש וילך הלוך וגדל עד כי גדל מאד *vaiyigdal haish vaiyelech haloch vegadel ad ki gadal meod, And the man was* GREAT; *and he went, going on, and was* GREAT, *until that he was exceeding* GREAT. How *simple* is this language, and yet how forcible!

Verse 14. *He had possession of flocks*] He who blessed him in the increase of his *fields* blessed him also in the increase of his *flocks*; and as he had extensive possessions, so he must have many *hands* to manage such concerns: therefore it is added, *he had great store of servants*—he had many domestics, some born in his house, and others purchased by his money.

Verse 15. *For all the wells—the Philistines had stopped them*] In such countries a good well was a great acquisition; and hence in predatory wars it was usual for either party to fill the wells with earth or sand, in order to distress the enemy. The filling up the wells in this case was a most unprincipled transaction, as they had pledged themselves to Abraham, by a solemn oath, not to injure each other in this or any other respect. See chap. xxi. 25–31.

Verse 16. *Go from us; for thou art much mightier than we.*] This is the first instance on record of what was termed among the Greeks *ostracism*; i. e., the banishment of a person from the state, of whose power, influence, or riches, the people were jealous. There is a remarkable saying of Bacon on this subject, which seems to intimate that he had this very circumstance under his eye: "Public *envy* is an *ostracism* that eclipseth men when they grow *too great.*" On this same principle Pharaoh oppressed the Israelites. The Philistines appear to have been jealous of Isaac's growing prosperity, and to have considered it, not as a due reward of his industry and holiness, but as their individual loss, as though his gain was at their expense; therefore they resolved to drive him out, and take his well-cultivated ground, &c., to themselves, and compelled Abimelech to dismiss him, who gave this reason for it, עצמת ממנו *atsamta mimmennu, Thou hast obtained much wealth among us*, and my people are envious of thee. Is not this the better translation? for it can hardly be supposed that Isaac was "*mightier*" than the king of whole tribes.

Verse 18. *In the days of Abraham*] Instead of בימי *bimey*, in the days, Houbigant contends we should read עבדי *abdey*, servants. Isaac digged again the wells which the *servants* of Abraham his father had digged. This reading is supported by the *Samaritan*, *Septuagint*, *Syriac*, and *Vulgate*; and it is probably the true one.

Verse 19. *A well of springing water.*] באר מים חיים *beer mayim chaiyim, A well of living waters.* This is the oriental phrase for a *spring*, and this is its meaning both in the Old and New Testaments: Lev. xiv. 5, 50; xv. 30; Num. xix. 17; Cant. iv. 15. See also John iv. 10–14; vii. 38; Rev. xxi. 6; xxii. 1. And by these scriptures we find that an *unfailing spring* was an emblem of the *graces* and *influences* of the *Spirit of God.*

Verse 21. *They digged another well*] Never did any man more implicitly follow the Divine command, *Resist not evil*, than Isaac; whenever he found that his work was likely to be a subject of strife and contention, he gave place, and rather chose to suffer wrong than to have his own peace of mind disturbed. Thus he overcame *evil* with *good.*

A. M. cir. 2200. B. C. cir. 1804.

24 And the LORD appeared unto him the same night, and said, [h] I *am* the God of Abraham thy father: [i] fear not, for [k] I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he [l] builded an altar there, and [m] called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, [n] and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing [o] ye hate me, and have [p] sent me away from you?

28 And they said, [q] We saw certainly that the LORD [r] was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 [s] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: [t] thou *art* now the blessed of the LORD.

A. M. cir. 2200. B. C. cir. 1804.

30 [u] And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and [v] sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it [w] Shebah: [x] therefore the name of the city *is* [y] Beer-sheba unto this day.

34 [z] And Esau was forty years old when he took to wife Judith the daughter of Beeri the

[h] Chap. xvii. 7; xxiv. 12; xxviii. 13; Exod. iii. 6; Acts vii. 32.——[i] Chap. xv. 1.——[k] Ver. 3, 4.——[l] Chap. xii. 7; xiii. 18.——[m] Psa. cxvi. 17.——[n] Chap. xxi. 22.——[o] Judg. xi. 7.——[p] Ver. 16.——[q] Heb. *seeing we saw.*

[r] Chap. xxi. 22, 23.——[s] Heb. *if thou shalt*, &c.——[t] Chapter xxiv. 31; Psa. cxv. 15.——[u] Chap. xix. 3.——[v] Chap. xxi. 31 [w] That is, *an oath.*——[x] Chap. xxi. 31.——[y] That is, *the well of the oath.*——[z] Chap. xxxvi. 2.

Verse 24. *The Lord appeared unto him*] He needed especial encouragement when insulted and outraged by the Philistines; for having returned to the place where his noble father had lately died, the remembrance of his *wrongs*, and the remembrance of his *loss*, could not fail to afflict his mind; and God immediately appears to comfort and support him in his trials, by a renewal of all his promises.

Verse 25. *Builded an altar there*] That he might have a *place* for God's worship, as well as a *place* for himself and family to dwell in.

And called upon the name of the Lord] And invoked in the name of Jehovah. See on chap. xii. 8; xiii. 15.

Verse 26. *Abimelech went to him*] When a man's ways please God, he makes even his enemies to be at peace with him; so Isaac experienced on this occasion. Whether this was the same Abimelech and Phichol mentioned chap. xxi. 22, we cannot tell; it is possible both might have been now alive, provided we suppose them *young* in the days of Abraham; but it is more likely that *Abimelech* was a general name of the Gerarite kings, and that *Phichol* was a name of *office*.

Ahuzzath] The *Targum* translates this word *a company*, not considering it as a proper name: "Abimelech and Phichol came with a *company* of their friends." The *Septuagint* calls him Οχοζαθ ὁ νυμφαγωγος, *Ochozath, the paranymph*, he who conducts the bride to the bridegroom's house. Could we depend on the correctness of this version, we might draw the following curious conclusions from it: 1. That this was the *son* of that Abimelech the friend of Abraham. 2. That he had been *lately married*, and on this journey brings with him his confidential friend, to whom he had lately intrusted the care of his spouse.

Verse 27. *Seeing ye hate me*] He was justified in thinking thus, because if *they* did not injure him, they had connived at their servants doing it.

Verse 28. *Let there be now an oath betwixt us*] Let us make a covenant by which we shall be mutually bound, and let it be ratified in the most solemn manner.

Verse 30. *He made them a feast*] Probably on the *sacrifice* that was offered on the occasion of making this covenant. This was a common custom.

Verse 31. *They rose up betimes*] Early rising was general among the primitive inhabitants of the world, and this was one cause which contributed greatly to their *health* and *longevity*.

Verse 33. *He called it Shebah*] This was probably the *same well* which was called *Beer-sheba* in the time of Abraham, which the Philistines had filled up, and which the servants of Isaac had reopened. The same name is therefore given to it which it had before, with the addition of the *emphatic* letter ה *he*, by which its signification became *extended*, so that now it signified not merely an *oath* or *full*, but *satisfaction* and *abundance*.

The name of the city is *Beer-sheba*] This name was given to it a hundred years before this time; but as the *well* from which it had this name originally was closed up by the Philistines, probably the name of the place was *abolished* with the well; when therefore Isaac reopened the well, he restored the ancient name of the place.

Verse 34. *He took to wife—the daughter* &c.] It

A. M. cir. 2200. B. C. cir. 1804.

Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which [a] were [b] a grief of mind unto Isaac and to Rebekah.

A. M. cir. 2269. B. C. cir. 1804.

[a] Chap. xxvii. 46; xxviii. 1, 8.

[b] Heb. *bitterness of spirit.*

is very likely that the wives taken by Esau were daughters of *chiefs* among the Hittites, and by this union he sought to increase and strengthen his secular power and influence.

Verse 35. *Which were a grief of mind*] Not the *marriage*, though that was improper, but the *persons*; they, by their perverse and evil ways, brought bitterness into the hearts of Isaac and Rebekah. The Targum of *Jonathan ben Uzziel*, and that of *Jerusalem*, say they were addicted to idol worship, and rebelled against and would not hearken to the instructions either of Isaac or Rebekah. From *Canaanites* a different conduct could not be reasonably expected. Esau was far from being *spiritual*, and his wives were wholly *carnal*.

THE same reflections which were suggested by Abraham's conduct in denying his wife in Egypt and Gerar, will apply to that of Isaac; but the case of Isaac was much less excusable than that of Abraham. The latter told no *falsity*; he only through fear *suppressed a part of the truth*.

1. A good man has a right to expect God's blessing on his honest industry. Isaac sowed, and received a hundred-fold, and he had possession of flocks, &c., for the Lord blessed him. *Worldly men*, if they pray at all, ask for *temporal* things: "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" Most of the truly religious people go into another extreme; they forget the *body*, and ask only for the *soul!* and yet there are "things requisite and necessary as well for the body as the soul," and things which are only at God's disposal. The body lives for the soul's sake; its life and comfort are in many respects essentially requisite to the salvation of the soul: and therefore the things necessary for its support should be earnestly asked from the God of all grace, the Father of bounty and providence. *Ye have not because ye ask not*, may be said to many poor, afflicted religious people; and they are afraid to ask lest it should appear mercenary, or that they sought their portion in this life. They should be better taught. Surely to none of these will God give a *stone* if they ask *bread*: he who is so liberal of his heavenly blessings will not withhold earthly ones, which are of infinitely less consequence. Reader, expect God's blessing on thy honest industry; pray for it, and believe that God does not love *thee* less, who hast taken refuge in the same hope, than he loved Isaac. Plead not only his promises, but plead on the precedents he has set before thee. "Lord, thou didst so and so to Abraham, to Isaac, to Jacob, and to others who trusted in thee; bless *my* field, bless *my* flocks, prosper *my* labour, that I may be able to provide *things honest* in the sight of all men, and have something to dispense to those who are in want." And will not God hear such prayers? Yea, and answer them too, for he does not willingly afflict the children of men. And we may rest assured that there is more affliction and poverty in the world than either the justice or providence of God requires. There are, however, many who owe their poverty to their want of diligence and economy; they sink down into indolence, and forget that word, *Whatsoever thy hand findeth to do, do it with thy might*; nor do they consider that by idleness a man is clothed with rags. Be diligent in business and fervent in spirit, and God will withhold from thee no manner of thing that is good.

2. From many examples we find that the wealth of the primitive inhabitants of the world did not consist in *gold*, *silver*, or *precious stones*, but principally in *flocks* of useful cattle, and the produce of the field. With *precious metals* and *precious stones* they were not *unacquainted*, and the former were sometimes used in purchases, as we have already seen in the case of Abraham buying a field from the children of Heth. But the blessings which God promises are such as spring from the soil. *Isaac sowed in the land, and had possessions of flocks and herds, and great store of servants*, ver. 12–14. *Commerce*, by which nations and individuals so *suddenly* rise and as suddenly fall, had not been then invented; every man was obliged to acquire property by honest and persevering labour, or be destitute. *Lucky hits*, fortunate *speculations*, and adventurous *risks*, could then have no place; the *field* must be *tilled*, the *herds watched* and *fed*, and the proper *seasons* for *ploughing*, *sowing*, *reaping*, and *laying up*, be carefully *regarded* and *improved*. No man, therefore, could grow rich by *accident*. *Isaac waxed great, and went forward, and grew until he became very great*, ver. 13. *Speculation* was of no use, for it could have no object; and consequently many incitements to *knavery* and to *idleness*, that bane of the physical and moral health of the body and soul of man, could not show themselves. Happy times! when every man wrought with his hands, and God particularly blessed his honest industry. As he had no *luxuries*, he had no *unnatural* and *factitious wants*, few diseases, and a *long life*.

O fortunatos nimium, sua si bona norint,
Agricolas!——

O thrice happy husbandmen! did they but know their own mercies.

But has not what is termed *commerce* produced the reverse of all this? A *few* are *speculators*, and the *many* are comparatively *slaves*; and slaves, not to enrich themselves, (this is impossible,) but to enrich the speculators and adventurers by whom they are employed. Even the *farmers* become, at least partially, *commercial* men; and the *soil*, the fruitful parent of natural wealth, is comparatively disregarded: the consequence is, that the *misery* of the *many*, and the *luxury* of the *few*, increase; and from both these spring, on the one hand, pride, insolence, contempt of the poor, contempt of God's holy word and commandments, with the long catalogue of crimes which proceed from pampered appetites and unsubdued passions: and on the other, murmuring, repining, discon-

tent, and often *insubordination* and *revolt*, the most fell and most destructive of all the evils that can degrade and curse civil society. Hence wars, fightings, and revolutions of states, and public calamities of all kinds. Bad as the world and the times are, men have made them much worse by their unnatural methods of providing for the support of life. When shall men learn that even this is but a subordinate pursuit; and that the cultivation of the soul in the knowledge, love, and obedience of God, is essentially necessary, not only to future glory, but to present happiness?

CHAPTER XXVII.

Isaac, grown old and feeble, and apprehending the approach of death, desires his son Esau to provide some savoury meat for him, that having eaten of it he might convey to him the blessing *connected with the right of* primogeniture, 1–4. *Rebekah hearing of it, relates the matter to Jacob, and directs him how to personate his brother, and by deceiving his father, obtain the blessing*, 5–10. *Jacob hesitates*, 11, 12; *but being counselled and encouraged by his mother, he at last consents to use the means she prescribes*, 13, 14. *Rebekah disguises Jacob, and sends him to personate his brother*, 15–17. *Jacob comes to his father, and professes himself to be Esau*, 18, 19. *Isaac doubts, questions, and examines him closely, but does not discover the deception*, 20–24. *He eats of the savoury meat, and confers the blessing upon Jacob*, 25–27. *In what the blessing consisted*, 28, 29. *Esau arrives from the field with the meat he had gone to provide, and presents himself before his father*, 30, 31. *Isaac discovers the fraud of Jacob, and is much affected*, 32, 33. *Esau is greatly distressed on hearing that the blessing had been received by another*, 34. *Isaac accuses Jacob of deceit*, 35. *Esau expostulates, and prays for a blessing*, 36. *Isaac describes the blessing which he has already conveyed*, 37. *Esau weeps, and earnestly implores a blessing*, 38. *Isaac pronounces a blessing on Esau, and prophecies that his posterity should, in process of time, cease to be tributary to the posterity of Jacob*, 39, 40. *Esau purposes to kill his brother*, 41. *Rebekah hears of it, and counsels Jacob to take refuge with her brother Laban in Padan-aram*, 42–45. *She professes to be greatly alarmed, lest Jacob should take any of the Canaanites to wife*, 46.

A. M. cir. 2225. B. C. cir. 1779. *Kennicott.*

AND it came to pass, that when Isaac was old, and [a] his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I [b] know not the day of my death: A. M. cir. 2225. B. C. cir. 1779.

3 [c] Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [d] take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that

[a] Chap. xlviii. 10; 1 Sam. iii. 2.——[b] Prov. xxvii. 1; James iv. 14.——[c] Chap. xxv. 27, 28.——[d] Heb. *hunt.*

NOTES ON CHAP. XXVII.

Verse 1. *Isaac was old*] It is conjectured, on good grounds, that Isaac was now about one hundred and seventeen years of age, and Jacob about fifty-seven; though the commonly received opinion makes Isaac one hundred and thirty-seven, and Jacob seventy-seven; but see the notes on chap. xxxi. 38, &c.

And his eyes were dim] This was probably the effect of *that* affliction, of what kind we know not, under which Isaac now laboured; and from which, as well as from the affliction, he probably recovered, as it is certain he lived forty if not forty-three years after this time, for he lived till the return of Jacob from Padan-aram; chap. xxxv. 27–29.

Verse 2. *I know not the day of my death*] From his present weakness he had reason to suppose that his death could not be at any great distance, and therefore would leave no act undone which he believed it his duty to perform. He who lives not in reference to eternity, lives not at all.

Verse 3. *Thy weapons*] The original word כלי *keley* signifies *vessels* and *instruments* of any kind; and is probably used here for a *hunting spear, javelin, sword, &c.*

Quiver] תלי *teli*, from תלה *talah*, to *hang* or *suspend*. Had not the *Septuagint* translated the word φαρετραν, and the *Vulgate pharetram*, a quiver, I should rather have supposed some kind of *shield* was meant; but either can be *suspended* on the arm or from the shoulder. Some think a *sword* is meant; and because the original signifies to *hang* or *suspend*, hence they think is derived our word *hanger*, so called because it is generally worn in a *pendent* posture; but the word *hanger* did not exist in our language previously to the Crusades, and we have evidently derived it from the Persian خنجر *khanjar*, a poniard or dagger, the use of which, not only in battles, but in private assassinations, was well known.

Verse 4. *Savoury meat*] מטעמים *matammim*, from טעם *taam*, to *taste* or *relish*; how dressed we know not, but its name declares its nature.

That I may eat] The blessing which Isaac was to confer on his son was a species of Divine right, and must be communicated with appropriate ceremonies. As eating and drinking were used among the Asiatics on almost all religious occasions, and especially in making and confirming covenants, it is reasonable to suppose that something of this kind was essentially necessary on this occasion, and that Isaac could not

A. M. cir. 2225. B. C. cir. 1779. my soul [e] may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death.

8 Now therefore, my son, [f] obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them [g] savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he [h] may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, [i] Esau my brother *is* a hairy man, and I *am* a smooth man.

12 My father peradventure will [k] feel me, and I shall seem to him as a deceiver; and I shall bring [l] a curse upon me, and not a blessing. A. M. cir. 2225. B. C. cir. 1779.

13 And his mother said unto him, [m] Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother [n] made savoury meat, such as his father loved.

15 And Rebekah took [o] goodly raiment of her eldest son Esau, [p] which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

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[e] Ver. 27; chapter xlviii. 9, 15; xlix. 28; Deut. xxxiii. 1. [f] Ver. 13.——[g] Verse 4.——[h] Verse 4.——[i] Chapter xxv. 25. [k] Ver. 22.

[l] Chap. ix. 25; Deut. xxvii. 18.——[m] Chap. xliii. 9; 1 Sam. xxv. 24; 2 Sam. xiv. 9; Matt. xxvii. 25.——[n] Verse 4, 9. [o] Heb. *desirable*.——[p] Ver. 27.

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convey the *right* till he had eaten of the meat provided for the purpose by *him* who was to receive the blessing. As Isaac was now old, and in a feeble and languishing condition, it was necessary that the flesh used on this occasion should be prepared so as to invite the appetite, that a *sufficiency* of it might be taken to revive and recruit his drooping strength, that he might be the better able to go through the whole of this ceremony.

This seems to be the sole reason why *savoury* meat is so particularly mentioned in the text. When we consider, 1. That no covenant was deemed *binding* unless the parties had *eaten* together; 2. That to convey this blessing some rite of this kind was necessary; and, 3. That Isaac's strength was now greatly exhausted, insomuch that he supposed himself to be dying; we shall at once see why *meat* was required on this occasion, and why that meat was to be prepared so as to deserve the epithet of *savoury*. As I believe this to be the true sense of the place, I do not trouble my readers with interpretations which I suppose to be either exceptionable or false.

Verse 5. *And Rebekah heard*] And was determined, if possible, to frustrate the design of Isaac, and procure the blessing for her favourite son. Some pretend that she received a *Divine inspiration* to the purpose; but if she had she needed not to have recourse to *deceit*, to help forward the accomplishment. Isaac, on being informed, would have had too much piety not to prefer the will of his Maker to his own partiality for his eldest son; but Rebekah had nothing of the kind to plead, and therefore had recourse to the most exceptionable means to accomplish her ends.

Verse 12. *I shall bring a curse upon me*] For even in these early times the *spirit* of that law was understood, Deut. xxvii. 18: *Cursed is he that maketh the blind to wander out of the way*; and Jacob seems to have possessed at this time a more tender conscience than his mother.

Verse 13. *Upon me* be *thy curse, my son*] Onkelos gives this a curious turn: *It has been revealed to me by prophecy that the curses will not come upon thee, my son.* What a dreadful responsibility did this woman take upon her at this time! The sacred writer states the facts as they were, and we may depend on the truth of the statement; but he nowhere says that God would have any man to copy this conduct. He often relates facts and sayings which he never recommends.

Verse 15. *Goodly raiment*] Mr. Ainsworth has a sensible note on this place. "The priest in the law had *holy garments* to minister in, Exod. xxviii. 2–4, which the Septuagint there and in this place term την στολην, THE *robe*, and στολην ἁγιαν, *the holy robe*. Whether the first-born, before the law, had such to minister in is not certain, but it is probable by this example; for had they been *common* garments, why did not Esau himself, or his wives, keep them? But being, in all likelihood, holy robes, received from their ancestors, the mother of the family kept them in sweet chests from moths and the like, whereupon it is said, ver. 27, *Isaac smelled the smell of his garments*." The opinion of Ainsworth is followed by many critics.

A. M. cir. 2225. B. C. cir. 1779.

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, [q] that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* [r] to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I [s] may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because [t] his hands were hairy, as his brother Esau's hands: so he blessed him. A. M. cir. 2225 B. C. cir. 1779.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, [u] that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, [v] the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore [w] God give thee of [x] the dew

[q] Verse 4.——[r] Heb. *before me.*——[s] Verse 12.——[t] Verse 16. [u] Verse 4.

[v] Hosea xiv. 6.——[w] Hebrews xi. 20.——[x] Deut. xxxiii. 13, 28. 2 Sam. i. 21.

Verse 19. *I* am *Esau thy first-born*] Here are many palpable falsehoods, and such as should neither be imitated nor excused. "Jacob," says Calmet, "imposes on his father in three different ways. 1. By his *words: I* am *thy first-born Esau.* 2. By his *actions*; he gives him *kids' flesh* for *venison*, and says he had executed his orders, and *got it by hunting.* 3. By his *clothing*; he puts on Esau's garments, and the kids' skins upon his hands and the smooth of his neck. In short, he made use of every species of deception that could be practised on the occasion, in order to accomplish his ends." To attempt to palliate or find excuses for such conduct, instead of *serving*, *disserves* the cause of religion and truth. Men have laboured, not only to excuse all this conduct of Rebekah and Jacob, but even to show that it was *consistent*, and that the whole was according to the *mind* and *will of God!*

Non tali auxilio, non defensoribus istis—

The cause of God and truth is under no obligation to such defenders; their hands are more unhallowed than those of Uzzah; and however the bearers may stumble, the ark of God requires not *their* support. It was the design of God that *the elder should serve the younger*, and he would have brought it about in the way of his own wise and just providence; but means such as here used he could neither sanction nor recommend.

Verse 23. *And he discerned him not, because his hands were hairy*] From this circumstance we may learn that Isaac's *sense of feeling* was much impaired by his present malady. When he could not discern the *skin of a kid* from the *flesh of his son*, we see that he was, through his infirmity, in a fit state to be imposed on by the deceit of his wife, and the cunning of his younger son.

Verse 27. *The smell of my son* is *as the smell of a field*] The smell of these garments, the *goodly raiment which had been laid up in the house*, was probably occasioned by some aromatic herbs, which we may naturally suppose were laid up with the clothes; a custom which prevails in many countries to the present day. *Thyme*, *lavender*, &c., are often deposited in wardrobes, to communicate an agreeable scent, and under the supposition that the moths are thereby prevented from fretting the garments. I have often seen the leaves of aromatic plants, and sometimes whole sprigs, put in eastern MSS., to communicate a pleasant smell, and to prevent the worms from destroying them. Persons going from Europe to the East Indies put pieces of Russia leather among their clothes for the same purpose. Such a smell would lead Isaac's recollection to the fields where aromatic plants grew in abundance, and where he had often been regaled by the scent.

Verse 28. *God give thee of the dew of heaven*] Bp. Newton's view of these predictions is so correct and appropriate, as to leave no wish for any thing farther on the subject.

"It is here foretold, and in ver. 39, of these two brethren, that as to situation, and other temporal advantages, they should be much alike. It was said to Jacob: *God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine*; and much the same is said to Esau, ver. 39: *Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.* The spiritual blessing, or the promise of the blessed seed, could be given only to ONE; but temporal good things might be imparted to *both*. Mount Seir, and the adjacent country, was at first in the possession of the Edomites; they afterwards extended themselves farther into Arabia, and into the southern parts of Judea. But wherever they were situated, we find in fact that the Edomites, in temporal advantages, were little inferior to the Israelites. Esau had *cattle* and *beasts* and *substance* in abundance, and he went to dwell in Seir of his own accord; but he would hardly have removed thither with so many cattle, had it been such a barren and desolate country as some would represent it. The Edom-

A. M. cir. 2225. B. C. cir. 1779.

of heaven, and [y] the fatness of the earth, and [z] plenty of corn and wine:

29 [a] Let people serve thee, and nations bow down to thee; be lord over thy brethren, and [b] let thy mother's sons bow down to thee: [c] cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and [d] eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac [e] trembled very exceedingly, and said, Who? where *is* he that hath [f] taken

[y] Chap. xlv. 18.——[z] Deut. xxxiii. 28.——[a] Chap. ix. 25; xxv. 23.——[b] Chap. xlix. 8.

[c] Chap. xii. 3.——[d] Ver. 4.——[e] Heb. *trembled with a great trembling greatly.*——[f] Heb. *hunted.*

ites had *dukes* and *kings* reigning over them, while the Israelites were *slaves* in Egypt. When the Israelites, on their return, desired leave to pass through the territories of Edom, it appears that the country abounded with FRUITFUL FIELDS and VINEYARDS: *Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells;* Num. xx. 17. And the prophecy of Malachi, which is generally alleged as a proof of the *barrenness* of the country, is rather a proof of the contrary: *I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness,* Mal. i. 3; for this implies that the country was fruitful before, and that its present unfruitfulness was rather an effect of war, than any natural defect in the soil. If the country is unfruitful now, neither is *Judea* what it was formerly." As there was but little rain in Judea, except what was termed the *early rain*, which fell about the beginning of spring, and the *latter rain*, which fell about September, the lack of this was supplied by the *copious dews* which fell both morning and evening, or rather through the whole of the night. And we may judge, says Calmet, of the *abundance* of these dews by what fell on Gideon's fleece, Judges vi. 38, which being wrung *filled a bowl.* And Hushai compares an army ready to fall upon its enemies to *a dew falling on the ground,* 2 Sam. xvii. 12, which gives us the idea that this fluid fell in great profusion, so as to saturate every thing. Travellers in these countries assure us that the *dews* fall there in an extraordinary abundance.

The fatness of the earth] What Homer calls *ουθαρ αρουρης*, Ilias ix., 141, and Virgil *uber glebæ*, Æneis i., 531, both signifying a soil *naturally fertile.* Under this, therefore, and the former expressions, Isaac wishes his son all the blessings which a plentiful country can produce; for, as *Le Clerc* rightly observes, if the dews and seasonable rains of heaven fall upon a fruitful soil, nothing but human industry is wanting to the plentiful enjoyment of all temporal good things. Hence they are represented in the Scripture as emblems of prosperity, of plenty, and of the blessing of God, Deut. xxxiii. 13, 28; Micah v. 7; Zech. viii. 12; and, on the other hand, the withholding of these denotes *barrenness, distress,* and the *curse of God*; 2 Sam. i. 21. See *Dodd.*

Verse 29. *Let people serve thee*] "However alike their temporal advantages were to each other," says Bp. Newton, "in all spiritual gifts and graces the younger brother was to have the superiority, was to be the happy instrument of conveying the blessing to all nations: *In thee and in thy seed shall all the families of the earth be blessed;* and to this are to be referred, in their full force, those expressions: *Let people serve thee, and nations bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee.* The same promise was made to Abraham in the name of God: *I will bless them that bless thee, and curse him that curseth thee,* chap. xii. 3; and it is here repeated to Jacob, and thus paraphrased in the Jerusalem Targum: 'He who curseth thee shall be cursed as Balaam the son of Beor; and he who blesseth thee shall be blessed as Moses the prophet, the lawgiver of Israel.' It appears that Jacob was, on the whole, a man of more religion, and believed the Divine promises more, than Esau. The posterity of Jacob likewise preserved the true religion, and the worship of one God, while the Edomites were sunk in idolatry; and of the seed of Jacob was born at last the Saviour of the world. This was the peculiar privilege and advantage of Jacob, to be the happy instrument of conveying these blessings to all nations. This was his greatest superiority over Esau; and in this sense St. Paul understood and applied the prophecy: *The elder shall serve the younger,* Rom. ix. 12. The Christ, the Saviour of the world, was to be born of *some one family;* and Jacob's was preferred to Esau's, out of the good pleasure of Almighty God, who is certainly the best judge of fitness and expedience, and has undoubted right to dispense his favours as he shall see proper; for he says to Moses, as the apostle proceeds to argue, ver. 15: 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' And when the Gentiles were converted to Christianity, the prophecy was fulfilled literally: *Let people serve thee, and let nations bow down to thee;* and will be more amply fulfilled when *the fulness of the Gentiles shall come in, and all Israel shall be saved.*"

Verse 33. *And Isaac trembled*] The marginal reading is very literal and proper, *And Isaac trembled with a great trembling greatly.* And this shows the deep concern he felt for his own deception, and the iniquity of the means by which it had been brought about.

A. M. cir. 2225
B. C. cir. 1779.

venison, and b ought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [g] *and* he shall be blessed.

34 And when Esau heard the words of his father, [h] he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, [i] Is not he rightly named [k] Jacob? for he hath supplanted me these two times: [l] he took away my birthright; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, [m] Behold, I have made him thy lord, and all his brethren have I given to him for servants; and [n] with corn and wine have I [o] sustained him: and what shall I do now unto thee, my son?

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38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, [p] and wept.

39 And Isaac his father answered and said unto him, Behold, [q] thy dwelling shall be [r] the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and [s] shalt serve thy brother; and [t] it shall come

[g] Chap. xxviii. 3, 4; Rom. xi. 29.——[h] Heb. xii. 17.——[i] Chap. xxv. 26.——[k] That is, *a supplanter.*——[l] Chap. xxv. 33.——[m] Fulfilled, 2 Sam. viii. 14; ver. 29.——[n] Ver. 28.

[o] Or, *supported.*——[p] Heb. xii. 17.——[q] Ver. 28; Heb. xi. 20
[r] Or, *of the fatness.*——[s] Ch. xxv. 23; Obad. 18, 19, 20; 2 Sam. viii. 14.——[t] 2 Kings viii. 20.

Though Isaac must have heard of that which God had spoken to Rebekah, *The elder shall serve the younger*, and could never have wished to reverse this Divine purpose; yet he might certainly think that the spiritual blessing might be conveyed to Esau, and by him to all the nations of the earth, notwithstanding the superiority of secular dominion on the other side.

Yea, and he shall be blessed.] From what is said in this verse, collated with Heb. xii. 17, we see how *binding* the conveyance of the birthright was when communicated with the *rites* already mentioned. When Isaac found that he had been deceived by Jacob, he certainly would have reversed the blessing if he could; but as it had been conveyed in the *sacramental* way this was impossible. *I have blessed him*, says he, *yea, and he must*, or *will, be blessed.* Hence it is said by the apostle, Esau *found no place for repentance*, μετανοιας γαρ τοπον ουχ ευρε, *no place* for *change of mind* or *purpose* in his father, *though he sought it carefully with tears.* The father could not reverse it because the *grant* had already been made and confirmed. But this had nothing to do with the final salvation of poor outwitted Esau, nor indeed with that of his unnatural brother.

Verse 35. *Hath taken away thy blessing.*] This blessing, which was a different thing from the birthright, seems to consist of *two parts*: 1. The dominion, generally and finally, over the other part of the family; and, 2. Being the progenitor of the Messiah. But the former is more explicitly declared than the latter. See the notes on chap. xxv. 31.

Verse 36. *Is not he rightly named Jacob?*] See on chap. xxv. 26.

He took away my birthright] So he might say with considerable propriety; for though he *sold* it to Jacob, yet as Jacob had taken advantage of his perishing situation, he considered the act as a species of robbery.

Verse 37. *I have made him thy lord*] See on ver. 28.

Verse 40. *By thy sword shalt thou live*] This does not absolutely mean that the Edomites should have constant wars; but that they should be of a fierce and warlike disposition, gaining their sustenance by *hunting*, and by predatory excursions upon the possessions of others. Bishop Newton speaks on this subject with his usual good sense and judgment: "The elder branch, it is here foretold, should delight more in war and violence, but yet should be subdued by the younger. *By thy sword shalt thou live, and shalt serve thy brother* Esau might be said to live much by the sword; for he was a cunning hunter, a man of the field. He and his children got possession of Mount Seir by force and violence, expelling from thence the *Horites*, the former inhabitants. By what means they spread themselves farther among the Arabians is not known; but it appears that upon a sedition and separation several of the Edomites came and siezed upon the south-west parts of Judea, during the Babylonish captivity, and settled there ever after. Before and after this they were almost continually at war with the Jews; upon every occasion they were ready to join with their enemies; and when Nebuchadnezzar besieged Jerusalem, they encouraged him utterly to destroy the city, saying, *Rase it, rase it, even to the foundations thereof.* Psa. cxxxvii. 7. And even long after they were subdued by the Jews, they retained the same martial spirit; for Josephus in his time gives them the character of 'a turbulent and disorderly nation, always erect to commotions, and rejoicing in changes; at the least adulation of those who beseech them, beginning war, and hasting to battles as to a feast.' And a little before the last siege of Jerusalem they came, at the entreaty of the *Zealots*, to assist them against the priests and people; and there, together with the Zealots, committed unheard-of cruelties, and barbarously murdered *Annas*, the high priest, from whose death Josephus dates the destruction of the city." See Dr. Dodd.

And—when thou shalt have the dominion] It is here foretold that there was to be a time when the elder was to have dominion and shake off the yoke of the younger. The word תריד *tarid*, which we translate

A. M. cir. 2225. B. C. cir. 1779. to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 And Esau [u] hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, [v] The days of mourning for my father are at hand; [w] then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [x] comfort himself, *purposing* to kill thee. A. M. cir. 2225 B. C. cir. 1779

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother [y] to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from

[u] Chap. iv. 2–8; xxxvii. 4, 8; Ezek. xxv. 12–15; 1 John iii. 12–15.——[v] Chap. xxv. 29; l. 3, 4, 10.

[w] Eccles. vii. 9; Obad. 10; Eph. iv. 26, 27.——[x] Psa. lxiv 5. Prov. ii 14; iv. 16, 17.——[y] Chap. xi. 31.

have dominion, is rather of doubtful meaning, as it may be deduced from three different roots, ירד *yarad*, to *descend*, to *be brought down* or *brought low*; רדה *radah*, to *obtain rule* or *have dominion*; and רוד *rud*, to *complain*; meaning either that when reduced *very low* God would magnify his power in their behalf, and deliver them from the yoke of their brethren; or when they should be increased so as to venture to *set up a king over them*, or when they *mourned* for their transgressions, God would turn their captivity. The Jerusalem Targum gives the words the following turn: "When the sons of Jacob attend to the law and observe the precepts, they shall impose the yoke of servitude upon thy neck; but when they shall turn away themselves from studying the law and neglect the precepts, thou shalt break off the yoke of servitude from thy neck."

"It was David who imposed the yoke, and at that time the Jewish people observed the law; but the yoke was very galling to the Edomites from the first; and towards the end of Solomon's reign Hadad, the Edomite, of the blood royal, who had been carried into Egypt from his childhood, returned into his own country, and raised some disturbances, but was not able to recover his throne, his subjects being overawed by the garrisons which David had placed among them; but in the reign of Jehoram, the son of Jehoshaphat king of Judah, *the Edomites revolted from under the dominion of Judah, and made themselves a king*. Jehoram made some attempts to subdue them again, but could not prevail; *so the Edomites revolted from under the hand of Judah unto this day*, 2 Chron. xxi. 8, 10, and hereby this part of the prophecy was fulfilled about nine hundred years after it was delivered." See Bishop Newton.

"Thus," says Bishop Newton, "have we traced, in our notes on this and the xxvth chapter, the accomplishment of this prophecy from the beginning; and we find that the nation of the Edomites has at several times been conquered by and made tributary to the Jews, but never the nation of the Jews to the Edomites; and the Jews have been the more considerable people, more known in the world, and more famous in history. We know indeed little more of the history of the Edomites than as it is connected with that of the Jews; and where is the *name* or *nation* now? They were swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews; and the very name, as Dr. Prideaux has observed, was abolished and disused about the end of the first century of the Christian era. Thus were they rewarded for insulting and oppressing their brethren the Jews; and hereby other prophecies were fulfilled, viz., Jer. xlix. 7, &c.; Ezek. xxv. 12, &c.; Joel iii. 19; Amos i. 11, &c.; and particularly Obadiah; for at this day we see the Jews subsisting as a distinct people, while Edom is no more, agreeably to the words of Obadiah, ver. 10: *For thy violence against thy brother Jacob*, in the return of his posterity from Egypt, *shame shall cover thee, and thou shalt be cut off for ever*. And again, ver. 18: *There shall not be any remaining of the house of Esau, for the Lord hath spoken it*. In what a most extensive and circumstantial manner has God fulfilled all these predictions! and what a proof is this of the Divine inspiration of the Pentateuch, and the omniscience of God!"

Verse 41. *The days of mourning for my father are at hand*] Such was the state of Isaac's health at that time, though he lived more than forty years afterwards, that his death was expected by all; and Esau thought that would be a favourable time for him to avenge himself on his brother Jacob, as, according to the custom of the times, the sons were always present at the burial of the father. Ishmael came from his own country to assist Isaac to bury Abraham; and both Jacob and Esau assisted in burying their father Isaac, but the enmity between them had happily subsided long before that time.

Verse 42. *Doth comfort himself*, purposing *to kill thee.*] מתנחם לך *mithnachem lecha*, which Houbigant renders *cogitat super te*, he thinks or meditates to kill thee. This sense is natural enough here, but it does not appear to be the meaning of the original; nor does Houbigant himself give it this sense, in his *Racines Hebraiques*. There is no doubt that Esau, in his hatred to his brother, felt himself pleased with the thought that he should soon have the opportunity of avenging his wrongs.

Verse 44. *Tarry with him a few days*] It was probably *forty* years before he returned, and it is likely Rebekah saw him no more; for it is the general opinion of the Jewish rabbins that she died before Jacob's return from Padan-aram, whether the period of his stay be considered *twenty* or *forty* years. See on chap. xxxi. 38, &c.

Verse 45. *Why should I be deprived also of you both*] If Esau should kill Jacob, then the nearest akin

A. M. cir. 2225. B. C. cir. 1779. thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, [z] I am weary of my life because of the daughters of Heth: [a] if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

A. M. cir. 2225. B. C. cir. 1779.

[z] Chap. xxvi. 35; xxviii. 8; Num. xi. 15; 1 Kings xix. 4; Job iii. 20–22.—[a] Chap. xxiv. 3.

to Jacob, who was by the patriarchial law, Gen. ix. 6, the avenger of blood, would kill Esau; and both these deaths might possibly take place in the same day. This appears to be the meaning of Rebekah. Those who are ever endeavouring to sanctify the *means* by the *end*, are full of perplexity and distress. God will not give his blessing to even a Divine service, if not done in his own way, on principles of truth and righteousness. Rebekah and her son would take the means out of God's hands; they compassed themselves with their own sparks, and warmed themselves with their own fire; and this had they at the hand of God, they lay down in sorrow. God would have brought about his designs in a way consistent with his own perfections; for he had fully determined that *the elder should serve the younger*, and that the Messiah should spring not from the family of Esau, but from that of Jacob; and needed not the cunning craftiness or deceits of men to accomplish his purposes. Yet in his mercy he overruled all these circumstances, and produced good, where things, if left to their own operations and issues, would have produced nothing but evil. However, after this reprehensible transaction, we hear no more of Rebekah. The Holy Spirit mentions her *no more*, her burial excepted, chap. xlix. 31. See on chap. xxxv. 8.

Verse 46. *I am weary of my life*] It is very likely that Rebekah kept many of the circumstances related above from the knowledge of Isaac; but as Jacob could not go to Padan-aram without his knowledge, she appears here quite *in her own character*, framing an *excuse* for his departure, and *concealing* the true cause. Abraham had been solicitous to get a wife for his son Isaac from a branch of his own family; hence *she* was brought from Syria. She is now afraid, or pretends to be afraid, that her son Jacob will marry among the *Hittites*, as Esau had done; and therefore makes this to Isaac the *ostensible reason* why Jacob should immediately go to Padan-aram, that he might get a wife there. Isaac, not knowing the true cause of sending him away, readily falls in with Rebekah's proposal, and immediately calls Jacob, gives him suitable directions and his blessing, and sends him away. This view of the subject makes all consistent and natural; and we see at once the reason of the abrupt speech contained in this verse, which should be placed at the beginning of the following chapter.

1. In the preceding notes I have endeavoured to represent things simply as they were. I have not copied the manner of many commentators, who have laboured to vindicate the character of Jacob and his mother in the transactions here recorded. As I fear God, and wish to follow him, I dare not bless what he hath not blessed, nor curse what he hath not cursed. I consider the whole of the conduct both of Rebekah and Jacob in some respects deeply criminal, and in all highly exceptionable. And the impartial relation of the facts contained in this and the xxvth chapter, gives me the fullest evidence of the truth and authenticity of the sacred original. How *impartial* is the history that God writes! We may see, from several commentators, what *man* would have done, had *he* had the same facts to relate. The history given by God details as well the *vices* as the *virtues* of those who are its subjects. How widely different from that in the Bible is the *biography* of the present day! Virtuous acts that were never performed, voluntary privations which were never borne, piety which was never felt, and in a word *lives* which were never *lived*, are the principal subjects of *our* biographical relations. These may be well termed the *Lives of the Saints*, for to these are attributed all the virtues which can adorn the human character, with scarcely a failing or a blemish; while on the other hand, those in general mentioned in the sacred writings stand marked with deep shades. What is the inference which a reflecting mind, acquainted with human nature, draws from a comparison of the biography of the *Scriptures* with that of *uninspired* writers? The inference is this—the Scripture history is natural, is probable, bears all the characteristics of veracity, narrates circumstances which seem to make against its own honour, yet *dwells* on them, and often seeks occasion to REPEAT them. It is true! infallibly true! In this conclusion common sense, reason, and criticism join. On the other hand, of biography in general we must say that it is often unnatural, improbable; is destitute of many of the essential characteristics of truth; studiously avoids mentioning those circumstances which are dishonourable to its subject; ardently endeavours either to cast those which it cannnot wholly hide into deep shades, or sublime them into virtues. This is notorious, and we need not go far for numerous examples. From these facts a reflecting mind will draw this general conclusion—an *impartial* history, in every respect true, can be expected only from God himself.

2. These should be only preliminary observations to an extended examination of the characters and conduct of Rebekah and her two sons; but this in detail would be an ungracious task, and I wish only to draw the reader's attention to what may, under the blessing of God, promote his moral good. No pious man can read the chapter before him without emotions of grief and pain. A mother teaches her favourite son to cheat and defraud his brother, deceive his father, and tell the most execrable lies! And God, the just, the impartial God relates all the circumstances in the most ample and minute detail! I have already hinted that this is a strong proof of the authenticity of the sacred

book. Had the Bible been the work of an impostor, a single trait of this history had never appeared. God, it is true, had purposed that *the elder should serve the younger*; but never designed that the supremacy should be brought about in this way. Had Jacob's unprincipled mother left the matter in the hands of God's providence, her favourite son would have had the precedency in such a way as would not only have manifested the justice and holiness of God, but would have been both *honourable* and *lasting* to HIMSELF. He got the *birthright*, and he got the *blessing*; and how little benefit did he personally derive from either! What was his life from this time till his return from Padan-aram! A mere tissue of vexations, disappointments, and calamities. Men may endeavour to palliate the iniquity of these transactions; but this must proceed either from weakness or mistaken zeal. God has sufficiently marked the whole with his disapprobation.

3. The enmity which Esau felt against his brother Jacob seems to have been transmitted to all his posterity; and doubtless the matters of the *birthright* and the *blessing* were the grounds on which that perpetual enmity was kept up between the descendants of both families, the *Edomites* and the *Israelites*. So unfortunate is an ancient family grudge, founded on the opinion that an injury has been done by one of the branches of the family, in a period no matter how remote, provided its operation still continues, and certain secular privations to one side be the result. How possible it is to keep feuds of this kind alive to any assignable period, the state of a neighbouring island sufficiently proves; and on the subject in question, the bloody contentions of the two *houses* of YORK and LANCASTER in this nation are no contemptible comment. The facts, however, relative to this point, may be summed up in a few words. 1. The descendants of Jacob were peculiarly favoured by God. 2. They generally had the dominion, and were ever reputed superior in every respect to the Edomites. 3. The Edomites were generally tributary to the Israelites. 4. They often revolted, and sometimes succeeded so far in their revolts as to become an *independent* people. 5. The Jews were never subjected to the Edomites. 6. As in the case between Esau and Jacob, who after long enmity were reconciled, so were the Edomites and the Jews, and at length they became one people. 7. The Edomites, as a nation, are now totally extinct; and the Jews still continue as a distinct people from all the inhabitants of the earth! So exactly have all the words of God, which he has spoken by his prophets, been fulfilled!

4. On the blessings pronounced on Jacob and Esau, these questions may naturally be asked. 1. Was there any thing in these blessings of such a spiritual nature as to affect the *eternal interests* of either? Certainly there was not, at least as far as might *absolutely* involve the salvation of the one, or the perdition of the other. 2. Was not the blessing pronounced on Esau as good as that pronounced on Jacob, the *mere temporary lordship*, and being the *progenitor* of the *Messiah*, excepted? So it evidently appears. 3. If the blessings had referred to their eternal states, had not Esau as fair a prospect for endless glory as his unfeeling brother! Justice and mercy both say—*Yes*. The truth is, it was their *posterity*, and not themselves, that were the objects of these blessings. Jacob, personally, gained no benefit; Esau, personally, sustained no loss.

CHAPTER XXVIII.

Isaac directs Jacob to take a wife from the family of Laban, 1, 2; *blesses and sends him away*, 3, 4. *Jacob begins his journey*, 5. *Esau, perceiving that the daughters of Canaan were not pleasing to his parents, and that Jacob obeyed them in going to get a wife of his own kindred*, 6–8, *went and took to wife* Mahalath, *the daughter of Ishmael his father's brother*, 9. *Jacob, in his journey towards Haran, came to a certain place*, (Luz, ver. 19,) *where he lodged all night*, 10, 11. *He sees in a dream a ladder reaching from earth to heaven, on which he beholds the angels of God ascending and descending*, 12. *God appears above this ladder, and renews those promises which he had made to Abraham and to Isaac*, 13, 14; *promises Jacob personal protection and a safe return to his own country*, 15. *Jacob awakes, and makes reflections upon his dream*, 16, 17. *Sets up one of the stones he had for his pillow, and pours oil on it, and calls the place* Beth-el, 18, 19. *Makes a vow that if God will preserve him in his journey, and bring him back in safety, the stone should be God's house, and that he would give him the tenths of all that he should have*, 20—22.

A. M. cir. 2225. B. C. cir. 1779. AND Isaac called Jacob, and [a] blessed him, and charged him, and said unto him, [b] Thou shalt not take a wife of the daughters of Canaan. A. M. cir. 2225. B. C. cir. 1779.

2 [c] Arise, go to [d] Padan-aram, to the house

[a] Chap. xxvii. 33.——[b] Chap. xxiv. 3.

[c] Hos. xii. 11.——[d] Chap. xxv. 20.

NOTES ON CHAP. XXVIII.

Verse 1. *And Isaac called Jacob*] See the note on ver. 46 of the preceding chapter.

And blessed him] Now voluntarily and cheerfully confirmed to him the blessing, which he had before obtained through subtlety. It was necessary that he should have this confirmation previously to his departure; else, considering the way in which he had obtained both the *birthright* and the *blessing*, he might be doubtful, according to his own words, whether he might not

A. M. cir. 2225. B. C. cir. 1779.

of [e] Bethuel thy mother's father; and take thee a wife from thence of the daughters of [f] Laban thy mother's brother.

3 [g] And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [h] a multitude of people:

4 And give thee [i] the blessing of Abraham, to thee, and to thy seed with thee: that thou mayest inherit the land [k] wherein [l] thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

A. M. cir. 2225. B. C. cir. 1779

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing [m] that the daughters of Canaan [n] pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, [o] Mahalath the daughter of Ishmael, Abraham's son, [p] the sister of Nebajoth, to be his wife.

10 And Jacob [q] went out from Beer-sheba, and went toward [r] Haran.

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[e] Chap. xxii. 23.——[f] Chap. xxiv. 29.——[g] Chap. xvii. 1, 6. [h] Heb. *an assembly of people.*——[i] Chap. xii. 2.——[k] Heb. *of thy sojournings.*——[l] Chap. xvii. 8.

[m] Chap. xxiv. 3; xxvi. 35.——[n] Heb. *were evil in the eyes*, &c. [o] Chap. xxxvi. 3, she is called *Bashemath.*——[p] Chap. xxv. 13. [q] Hos. xii. 12.——[r] Called, Acts vii. 2, *Charran.*

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have got a curse instead of a blessing. As the blessing now pronounced on Jacob was obtained without any deception on his part, it is likely that it produced a salutary effect upon his mind, might have led him to confession of his sin, and prepared his heart for those discoveries of God's goodness with which he was favoured at Luz.

Verse 2. *Go to Padan-aram*] This mission, in its spirit and design, is nearly the same as that in chap. xxiv., which see. There have been several ingenious conjectures concerning the *retinue* which Jacob had, or might have had, for his journey; and by some he has been supposed to have been *well attended*. Of this nothing is mentioned here, and the reverse seems to be intimated elsewhere. It appears, from ver. 11, that he lodged in the open air, with a stone for his pillow; and from chap. xxxii. 10, that he went *on foot* with his staff in his hand; nor is there even the most indirect mention of any attendants, nor is it probable there were any. He no doubt took *provisions* with him sufficient to carry him to the nearest encampment or village on the way, where he would naturally recruit his bread and water to carry him to the next stage, and so on. The *oil* that he poured on the pillar might be a little of that which he had brought for his own use, and can be no rational argument of his having a stock of provisions, servants, camels, &c., for which it has been gravely brought. He had God alone with him.

Verse 3. *That thou mayest be a multitude of people*] לקהל עמים *likhal ammim*. There is something very remarkable in the original words: they signify literally *for an assembly, congregation*, or *church of peoples*; referring no doubt to the Jewish Church in the wilderness, but more particularly to the *Christian Church*, composed of every kindred, and nation, and people, and tongue. This is one essential part of the blessing of Abraham. See ver. 4.

Verse 4. *Give thee the blessing of Abraham*] May he confirm the inheritance with all its attendant blessings to thee, to the exclusion of Esau; as he did to *me*, to the exclusion of Ishmael. But, according to St. Paul, much more than this is certainly intended here, for it appears, from Gal. iii. 6–14, that *the blessing of Abraham*, which is *to come upon the Gentiles through Jesus Christ*, comprises the whole doctrine of justification by faith, and its attendant privileges, viz., redemption from the curse of the law, remission of sins, and the promise of the Holy Spirit, including the constitution and establishment of the Christian Church.

Verse 5. *Bethuel the Syrian*] Literally the *Aramean*, so called, not because he was of the race of *Aram* the son of Shem, but because he dwelt in that country which had been formerly possessed by the descendants of Aram.

Verse 9. *Then went Esau unto Ishmael*] Those who are apt to take every thing by the wrong handle, and who think it was utterly impossible for Esau to do any right action, have classed his taking a daughter of Ishmael among his crimes; whereas there is nothing more plain than that he did this with a sincere desire to *obey and please his parents*. Having heard the pious advice which Isaac gave to Jacob, he therefore went and took a wife from the family of his grandfather Abraham, as Jacob was desired to do out of the family of his maternal uncle Laban. *Mahalath*, whom he took to wife, stood in the same degree of relationship to Isaac his father as *Rachel* did to his mother Rebekah. Esau married his father's niece; Jacob married his mother's niece. It was therefore most obviously to please his parents that Esau took this additional wife. It is supposed that Ishmael must have been dead thirteen or fourteen years before this time, and that *going to Ishmael* signifies only going to the *family* of Ishmael. If we follow the common computation, and allow that Isaac was now about one hundred and thirty-six or one hundred and thirty-seven years of age, and Jacob seventy-seven, and as Ishmael died in the one hundred and thirty-seventh year of his age, which according to the common computation was the one hundred and twenty-third of Isaac, then Ish-

A. M. cir. 2225. B. C. cir. 1779.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he [a] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold [b] the angels of God ascending and descending on it.

13 [c] And, behold, the LORD stood above it, and said, [d] I *am* the LORD God of Abraham thy father, and the God of Isaac: [e] the land whereon thou liest, to thee will I give it, and to thy seed;

A. M. cir. 2225. B. C. cir. 1779.

14 And [f] thy seed shall be as the dust of the earth, and thou shalt [g] spread abroad [z] to the west, and to the east, and to the north, and to the south: and in thee and [h] in thy seed shall all the families of the earth be blessed.

15 And, behold, [i] I *am* with thee, and will [k] keep thee in all *places* whither thou goest, and will [l] bring thee again into this land; for [m] I will not leave thee, [n] until I have done *that* which I have spoken to thee of.

[a] Chapter xli. 1; Job xxxiii. 15. — [b] John i. 51; Heb. i. 14. [c] Chap. xxxv. 1; xlviii. 3. — [d] Chap. xxvi. 24. — [e] Chap. xiii. 15; xxxv. 12. — [f] Chapter xiii. 16. — [g] Heb. *break forth.* [h] Chap. xiii. 14; Deut. xii. 20.

[i] Chap. xii. 3; xviii. 18; xxii. 18; xxvi. 4. — [k] See ver. 20, 21; chap. xxvi. 24; xxxi. 3. — [l] Chap. xlviii. 16; Psa. cxxi. 5, 7, 8. — [m] Chap. xxxv. 6. — [n] Deut. xxxviii. 6; Josh. i. 5; 1 Kings viii. 57; Heb. xiii. 5. — [o] Num. xxiii. 19.

mael must have been dead about *fourteen* years. But if we allow the ingenious reasoning of Mr. *Skinner* and Dr. *Kennicott*, that Jacob was at this time only *fifty-seven* years of age, and Isaac consequently only *one hundred and seventeen*, it will appear that Ishmael did not die till *six* years after this period; and hence with propriety it might be said, Esau went unto *Ishmael*, and took Mahalath the daughter of Ishmael to be his wife. See the notes on chap. xxxi. 38, &c.

Verse 11. *A certain place, and tarried there*] From ver. 19 we find this *certain place* was *Luz*, or some part of its vicinity. Jacob had probably intended to reach Luz; but the sun being set, and night coming on, he either could not reach the city, or he might suspect the inhabitants, and rather prefer the open field, as he must have heard of the character and conduct of the men of Sodom and Gomorrah. Or the gates might be shut by the time he reached it, which would prevent his admission; for it frequently happens, to the present day, that travellers not reaching a city in the eastern countries previously to the shutting of the gates, are obliged to lodge under the walls all night, as when once shut they refuse to open them till the next day. This was probably Jacob's case.

He took of the stones] He took one of the stones that were in that place: from ver. 18 we find it was *one stone* only which he had for his pillow. Luz was about forty-eight miles distant from Beer-sheba; too great a journey for one day, through what we may conceive very unready roads.

Verse 12. *He dreamed, and behold a ladder*] A multitude of fanciful things have been spoken of Jacob's vision of the ladder, and its signification. It might have several designs, as God chooses to accomplish the greatest number of ends by the fewest and simplest means possible. 1. It is very likely that its primary design was to point out the *providence* of God, by which he watches over and regulates all terrestrial things; for nothing is left to merely natural causes; a heavenly agency pervades, actuates, and directs all. In his present circumstances it was highly necessary that Jacob should have a clear and distinct view of this subject, that he might be the better prepared to meet all occurrences with the conviction that all was working together for his good. 2. It might be intended also to point out the *intercourse between heaven and earth*, and the connection of both worlds by the means of *angelic ministry*. That this is fact we learn from many histories in the Old Testament; and it is a doctrine that is unequivocally taught in the New: *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* 3. It was probably a *type* of CHRIST, in whom both worlds meet, and in whom the Divine and human nature are conjoined. The LADDER *was set up on the* EARTH, *and the* TOP *of it reached to* HEAVEN; for GOD was manifested in the FLESH, and in him dwelt all the fulness of the Godhead bodily. Nothing could be a more expressive emblem of the incarnation and its effects; Jesus Christ is the grand connecting medium between heaven and earth, and between God and man. *By* him God comes down to man; *through* him man ascends to God. It appears that our Lord applies the vision in this way *himself*, 1st, In that remarkable speech to Nathanael, *Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man*, John i. 51. 2dly, In his speech to Thomas, John xiv. 6: *I am the* WAY, *and the truth, and the life; no man cometh unto the Father but by me.*

Verse 13. *I* am *the Lord God of Abraham*] Here God confirms to him the blessing of Abraham, for which Isaac had prayed, ver. 3, 4.

Verse 14. *Thy seed shall be as the dust*] The people that shall descend from thee shall be extremely numerous, *and in thee and thy seed*—the *Lord* JESUS descending from thee, according to the *flesh*, *shall all the families of the earth*—not only all of *thy race*, but all the other *families* or *tribes* of mankind which have not proceeded from any branch of the Abrahamic family, *be blessed*; for *Jesus Christ by the grace of God tasted death* FOR EVERY MAN, Heb. ii. 9.

Verse 15. *And, behold, I* am *with thee*] For I fill the heavens and the earth. "My WORD *shall be thy help.*"—Targum. *And will keep thee in all* places, ἐν τῇ ὁδῷ ταύτῃ, *in all this way.*—*Septuagint.* I shall direct, help, and support thee in a peculiar manner, in thy

A. M. cir. 2225. B. C. cir. 1779.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in [e] this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

A. M. cir. 2225. B. C. cir. 1779.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [h] set it up *for* a pillar, [i] and poured oil upon the top of it.

[e] Exod. iii. 5; Josh. v. 15.——[h] Chap. xxxi. 13, 45; xxxv. 14.

[i] Lev. viii. 10, 11, 12; Num. vii. 1.

present journey, be with thee while thou sojournest with thy uncle, *and will bring thee again into this land*; so that in all thy concerns thou mayest consider thyself under my especial providence, *for I will not leave thee*. Thy descendants also shall be my peculiar people, whom I shall continue to preserve as such *until I have done* that *which I have spoken to thee of*—until the Messiah shall be born of thy race, and *all the families of the earth*—the Gentiles, *be blessed through thee*; the Gospel being preached to them, and they, with the believing Jews, made ONE FOLD under ONE SHEPHERD, and one *Bishop* or *Overseer* of *souls*. And this circumstantial promise has been literally and punctually fulfilled.

Verse 16. *The Lord is in this place; and I knew it not.*] That is, God has made this place his peculiar residence; it is a place in which he meets with and reveals himself to his followers. Jacob might have supposed that this place had been consecrated to God. And it has already been supposed that, his mind having been brought into a humble frame, he was prepared to hold communion with his Maker.

Verse 17. *How dreadful is this place!*] The appearance of the *ladder*, the *angels*, and the *Divine glory* at the top of the ladder, must have left deep, solemn, and even awful impressions on the mind of Jacob; and hence the exclamation in the text, *How dreadful is this place!*

This is none other but the house of God] The *Chaldee* gives this place a curious turn: "This is not a common place, but a place in which God delights; and opposite to this place is the gate of heaven." *Onkelos* seems to suppose that the gate or entrance into heaven was actually *above* this spot, and that when the angels of God descended to earth, they came through that opening into this place, and returned by the same way. And it really appears that Jacob himself had a similar notion.

Verse 18. *And Jacob—took the stone—and set it up for a pillar*] He placed the stone in an erect posture, that it might stand as a monument of the extraordinary vision which he had in this place; *and he poured oil upon it*, thereby consecrating it to God, so that it might be considered an *altar* on which libations might be poured, and sacrifices offered unto God. See chap. xxxv. 14. The Brahmins anoint their *stone images* with *oil* before bathing; and some anoint them with sweet-scented oil. This is a practice which arises more from the *customs* of the Hindoos than from their *idolatry*. Anointing *persons* as an act of homage has been transferred to their *idols*.

There is a foolish tradition that the stone set up by Jacob was afterwards brought to Jerusalem, from which, after a long lapse of time, it was brought to Spain, from Spain to Ireland, from Ireland to Scotland, and on it the kings of Scotland sat to be crowned; and concerning which the following leonine verses were made:—

Ni fallat fatum,—Scoti quocunque locatum
Invenient lapidem,—regnare tenentur ibidem.

Or fate is blind—or Scots shall find
Where'er this stone—the royal throne.
Camden's Perthshire.

Edward I. had it brought to Westminster; and there this stone, called *Jacob's pillar*, and *Jacob's pillow*, is now placed under the chair on which the king sits when crowned! It would be as ridiculous to attempt to disprove the truth of this tradition, as to prove that the stone under the old chair in Westminster was the identical stone which served the patriarch for a bolster.

And poured oil upon the top of it.] Stones, images, and altars, dedicated to Divine worship, were always anointed with oil. This appears to have been considered as a consecration of them to the object of the worship, and a means of inducing the god or goddess to take up their residence there, and answer the petitions of their votaries. Anointing stones, images, &c., is used in idolatrous countries to the present day, and the whole idol is generally smeared over with oil. Sometimes, besides the anointing, a crown or garland was placed on the stone or altar to honour the divinity, who was supposed, in consequence of the *anointing*, to have set up his residence in that place. It appears to have been on this ground that the seats of polished stone, on which the kings sat in the front of their palaces to administer justice, were *anointed*, merely to invite the deity to reside there, that true judgment might be given, and a righteous sentence always be pronounced. Of this we have an instance in HOMER, *Odyss.* lib. v., ver. 406–410:—

Εκ δ' ελθων, κατ' αρ' ἑζετ' επι ξεστοισι λιθοισιν,
Οἱ οἱ εσαν προπαροιθε θυραων ὑψηλαων,
Λευκοι, απαστιλβοντες αλειφατος· οἱς επι μεν πριν
Νηλευς ἱζεσκεν, θεοφιν μητιαω αταλαντος.

The old man early rose, walk'd forth, and sate
On *polish'd stone* before his palace gate;
With *unguent smooth* the lucid marble shone,
Where ancient Neleus sate, a rustic throne. POPE.

This gives a *part* of the sense of the passage; but the last line, on which much stress should be laid, is very inadequately rendered by the English poet. It should be translated,—

Where Neleus sat, equal *in counsel to the gods*;

because inspired by their wisdom, and which inspiration he and his successor took pains to secure by consecrating with the *anointing oil* the seat of judgment

A. M. cir. 2225. B. C. cir. 1779.

19 And he called the name of [k] that place [l] Beth-el: but the name of that city *was called* Luz at the first.

20 [m] And Jacob vowed a vow, saying, If [n] God will be with me, and will keep me in this way that I go, and will give me [o] bread to eat, and raiment to put on,

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[k] Judges i. 23, 26; Hosea iv. 15.—[l] That is, *the house of God.*

[m] Chap. xxxi. 13; Judg. xi. 30; 2 Sam. xv. 8.—[n] Ver. 15. [o] 1 Tim. vi. 8.

on which they were accustomed to sit. Some of the ancient commentators on Homer mistook the meaning of this place by not understanding the nature of the custom; and these *Cowper* unfortunately follows, translating "resplendent *as* with oil;" which *as* destroys the whole sense, and obliterates the allusion. This sort of anointing was a common custom in all antiquity, and was probably derived from this circumstance. *Arnobius* tells us that it was customary with himself while a heathen, "when he saw a smooth polished stone that had been smeared with oils, to kiss and adore it, as if possessing a Divine virtue." *Si quando conspexeram lubricatum lapidem, et ex olivi unguine sordidatum (ordinatum?) tanquam inesset vis præsens, adulabar, affabar.* And *Theodoret*, in his eighty-fourth question on Genesis, asserts that many pious women in his time were accustomed to *anoint* the coffins of the martyrs, &c. And in Catholic countries when a church is consecrated they *anoint* the door-posts, pillars, altars, &c. So under the law there was a *holy anointing oil* to sanctify the tabernacle, laver, and all other things used in God's service, Exod. xl. 9, &c.

Verse 19. *He called the name of that place Beth-el*] That is, the *house of God*; for in consequence of his having *anointed* the stone, and thus *consecrated* it to God, he considered it as becoming henceforth his peculiar residence; see on the preceding verse. This word should be always pronounced as two distinct syllables, each strongly accented, Beth-El.

Was called *Luz at the first.*] The Hebrew has אולם לוז *Ulam Luz*, which the Roman edition of the Septuagint translates Ουλαμλουζ *Oulamlouz*; the Alexandrian MS., Ουλαμμαους *Oulammaus*; the Aldine, Ουλαμμαους *Oulammaous*; Symmachus, Λαμμαους *Lammaous*; and some others, Ουλαμ *Oulam*. The Hebrew אולם *ulam* is sometimes a particle signifying *as, just as*; hence it may signify that the place was called Beth-El, *as it was* formerly called Luz. As Luz signifies an *almond*, *almond* or *hazel tree*, this place probably had its name from a number of such trees growing in that region. Many of the ancients confounded this city with *Jerusalem*, to which they attribute the *eight* following names, which are all expressed in this verse:—

Solyma, Luza, Bethel, Hierosolyma, Jebus, Ælia.
Urbs sacra, *Hierusalem* dicitur atque *Salem.*

Solyma, Luz, Beth-El, Hierosolyma, Jebus, Ælia,
The holy city is call'd, as also Jerusalem and Salem.

From Beth-El came the *Baetylia*, *Bethyllia*, Βαιτυλια, or *animated stones*, so celebrated in antiquity, and to which Divine honours were paid. The tradition of Jacob anointing this stone, and calling the place *Beth-El*, gave rise to all the superstitious accounts of the *Baetylia* or *consecrated stones*, which we find in *Sanchoniathon* and others. These became abused to idolatrous purposes, and hence God strongly prohibits them, Lev. xxvi. 1; and it is very likely that stones of this kind were the most ancient objects of idolatrous worship: these were afterwards formed into beautiful human figures, male and female, when the art of *sculpture* became tolerably perfected, and hence the *origin of idolatry* as far as it refers to the worshipping of *images*, for these, being consecrated by anointing, &c., were supposed immediately to become *instinct* with the power and energy of some divinity. Hence, then, the *Baetylia* or *living stones* of the ancient Phœnicians, &c. As *oil* is an emblem of the gifts and graces of the Holy Spirit, so those who receive this anointing are considered as being *alive* unto God, and are expressly called by St. Peter *living stones*, 1 Pet ii. 4, 5. May not the apostle have reference to those living stones or *Baetyllia* of antiquity, and thus correct the notion by shewing that these rather represented the true worshippers of God, who were consecrated to his service and made partakers of the Holy Ghost, and that these alone could be properly called the *living stones* out of which the true spiritual temple is composed?

Verse 20. *Vowed a vow*] A vow is a solemn, holy promise, by which a man bound himself to do certain things in a particular way, time, &c., and for power to accomplish which he depended on God; hence all vows were made with prayer.

If God will be with me, &c.] Jacob seems to make this vow rather for his *posterity* than for *himself*, as we may learn from ver. 13–15; for he particularly refers to the promises which God had made to him, which concerned the *multiplication of his offspring*, and *their establishment* in *that* land. If, then, God shall fulfil these promises, he binds his *posterity* to build God a house, and to devote for the maintenance of his worship the *tenth* of all their earthly goods. This mode of interpretation removes that appearance of *self-interest* which almost any other view of the subject presents. Jacob had certainly, long ere this, taken Jehovah for his God; and so thoroughly had he been instructed in the knowledge of Jehovah, that we may rest satisfied no reverses of fortune could have induced him to apostatize: but as his taking refuge with Laban was probably typical of the sojourning of his descendants in Egypt, his persecution, so as to be obliged to depart from Laban, the bad treatment of his posterity by the Egyptians, his rescue from death, preservation on his journey, re-establishment in his own country, &c., were all typical of the exodus of his descendants, their travels in the desert, and establishment in the promised land, where they built a house to God, and where, for the support and maintenance of the pure worship of God, they gave to the priests and Levites the *tenth of all their worldly produce.* If all this be understood as referring to Jacob *only*, the Scripture gives us no information how he performed his vow.

A. M. cir. 2225. B. C. cir. 1779.

21 So that [p] I come again to my father's house in peace; [q] then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, [r] shall be God's house: [s] and of all that thou shalt give me I will surely give the tenth unto thee.

[p] Judg. xi. 31; 2 Samuel xix. 24, 30.——[q] Exodus xv. 2; Deut. xxvi. 17; 2 Sam. xv. 8; 2 Kings v. 17.

[r] Ver. 17; chap. xiv. 20; xxxv. 7, 14.——[s] Lev. xxvii. 30–33; Deut. xiv. 22, 23.

Verse 22. *This stone—shall be God's house*] That is, (as far as this matter refers to Jacob alone,) should I be preserved to return in safety, I shall worship God in this place. And this purpose he fulfilled, for there he built an altar, anointed it with oil, and *poured a drink-offering thereon.*

For a practical use of Jacob's vision, see note on verse 12.

On the doctrine of *tithes*, or an adequate support for the ministers of the Gospel, I shall here register my opinion. Perhaps a word may be borne from one who never received any, and has none in prospect. *Tithes* in their origin appear to have been a sort of *eucharistic offering* made unto God, and probably were something similar to the *minchah*, which we learn from Gen. iv. was in use almost from the foundation of the world. When God established a regular, and we may add an expensive worship, it was necessary that proper provision should be made for the support of those who were obliged to devote their whole time to it, and consequently were deprived of the opportunity of providing for themselves in any secular way. It was soon found that a *tenth* part of the produce of the whole land was necessary for this purpose, as a whole *tribe*, that of *Levi*, was devoted to the public service of God; and when the land was divided, this tribe received no inheritance among their brethren. Hence, for their support, the *law of tithes* was enacted; and by these the priests and Levites were not only supported as the ministers of God, but as the *teachers* and *intercessors* of the people, performing a great variety of religious duties *for them* which otherwise they themselves were bound to perform. As this mode of supporting the ministers of God was instituted by himself, so we may rest assured it was rational and just. Nothing can be more reasonable than to devote a portion of the earthly good which we receive from the free mercy of God, to his own service; especially when by doing it we are essentially serving ourselves. If the ministers of God give up their whole time, talents, and strength, to watch over, labour for, and instruct the people in spiritual things, justice requires that they shall receive their support from the work. How worthless and wicked must that man be, who is continually receiving good from the Lord's hands without restoring any part for the support of true religion, and for charitable purposes! To such God says, *Their table shall become a snare to them*, and that he *will curse their blessings.* God expects returns of gratitude in this way from every man; he that has much should give plenteously, he that has little should do his diligence to give of that little.

It is not the business of these notes to dispute on the article of *tithes*; certainly it would be well could a proper *substitute* be found for them, and the clergy paid by some other method, as this appears in the present state of things to be very objectionable; and the mode of *levying* them is vexatious in the extreme, and serves to sow dissensions between the clergyman and his parishioners, by which *many* are not only alienated from the Church, but also from the *power* as well as the *form* of godliness. But still the *labourer* is worthy of his hire; and the maintenance of the *public ministry* of the word of God should not be left to the caprices of men. He who is only supported *for his work*, will be probably abandoned when he is no longer capable of public service. I have seen many aged and worn-out ministers reduced to great necessity, and almost literally obliged to beg their bread among those whose opulence and salvation were, under God, the fruits of their ministry! Such persons may think they do God service by disputing against "*tithes*, as legal institutions long since abrogated," while they permit their worn-out ministers to starve:—but how shall they appear in that day when Jesus shall say, *I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not?* It is true, that where a provision is *established* on a certain order of priesthood by the law, it may be sometimes claimed and consumed by the worthless and the profane; but this is no necessary consequence of such establishment, as there are laws which, if put in action, have sufficient energy to expel every wicked and slothful servant from the vineyard of Christ. This however is seldom done. At all events, this is no reason why those who have served God and their generation should not be comfortably supported during that service; and when incapable of it, be furnished at least with the *necessaries* of life. Though many ministers have reason to complain of this neglect, who have no claims on a legal ecclesiastical establishment, yet none have cause for louder complaint than the generality of those called *curates*, or unbeneficed ministers, in the Church of England: their employers clothe themselves with the wool, and feed themselves with the fat; they tend not the flock, and their substitutes that perform the labour and do the drudgery of the office, are permitted at least to *half starve* on an inadequate remuneration. Let a national worship be supported, but let the support be derived from a less objectionable source than *tithes*; for as the law now stands relative to them, no one purpose of moral instruction or piety can be promoted by the *system*. On their present plan tithes are oppressive and unjust; the clergyman has a right by law to the *tenth* of the produce of the *soil*, and to the *tenth* of all that is *supported by it*. He claims even the *tenth egg*, as well as the *tenth apple*; the *tenth* of all *grain*, of all *hay*, and even of all the produce of the *kitchen garden*; but he contributes nothing to the cultivation of the soil. A comparatively poor man rents a farm; it is entirely *out of heart*, for it

has been exhausted; it yields very little, and the *tenth* is not much; at the expense of all he has, he dresses and manures this ungrateful soil; to repay him and *keep up the cultivation* would require three years' produce. It begins to yield well, and the clergyman takes the *tenth* which is now in *quantity* and *quality* more in value than a *pound*, where before it was not a *shilling*. But the whole crop would not repay the farmer's expenses. In proportion to the farmer's improvement is the clergyman's tithe, who has never contributed one shilling to aid in this extra produce! Here then not only the *soil* pays *tithes*, but the man's *property* brought *upon the soil* pays *tithes*: his *skill* and *industry* also are *tithed*; or if he have been obliged to *borrow cash*, he not only has to pay *tithes* on the produce of this borrowed money, but five per cent. interest for the money itself. All this is oppressive and cruelly unjust. I say again, let there be a national religion, and a national clergy supported by the state; but let them be supported by a *tax*, not by *tithes*, or rather let them be paid out of the general taxation; or, if the *tithe* system must be continued, let the *poor-rates* be abolished, and the clergy, out of the tithes, support the poor in their respective parishes, as was the original custom

CHAPTER XXIX.

Jacob proceeds on his journey, 1. *Comes to a well where the flocks of his uncle Laban, as well as those of several others, were usually watered,* 2, 3. *Inquires from the shepherds concerning Laban and his family,* 4–6. *While they are conversing about watering the sheep,* 7, 8, *Rachel arrives,* 9. *He assists her to water her flock,* 10; *makes himself known unto her,* 11, 12. *She hastens home and communicates the tidings of Jacob's arrival to her father,* 12. *Laban hastens to the well, embraces Jacob, and brings him home,* 13. *After a month's stay, Laban proposes to give Jacob wages,* 14, 15. *Leah and Rachel described,* 16, 17. *Jacob proposes to serve seven years for Rachel,* 18. *Laban consents,* 19. *When the seven years were fulfilled, Jacob demands his wife,* 20, 21. *Laban makes a marriage feast,* 22; *and in the evening substitutes Leah for Rachel, to whom he gives Zilpah for handmaid,* 23, 24. *Jacob discovers the fraud, and upbraids Laban,* 25. *He excuses himself,* 26; *and promises to give him Rachel for another seven years of service,* 27. *After abiding a week with Leah, he receives Rachel for wife, to whom Laban gives Bilhah for handmaid,* 28, 29. *Jacob loves Rachel more than Leah, and serves seven years for her,* 30. *Leah being despised, the Lord makes her fruitful, while Rachel continues barren,* 31. *Leah bears* Reuben, 32, *and* Simeon, 33, *and* Levi, 34, *and* Judah; *after which she leaves off bearing,* 35.

A. M. cir. 2225. B. C. cir. 1779. THEN Jacob [a] went on his journey, [b] and came into the land of the [c] people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

A. M. cir. 2225. B. C. cir. 1779.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, [d] Of Haran *are* we.

[a] Heb. *lift up his feet.*——[b] Chap. xxviii. 5–7; Num. xxiii. 7; Judg. vi. 3, 33; Hos. xii. 12.

[c] Hebrews, *children.*——[d] Chapter xxvii. 43; xxviii. 10.

NOTES ON CHAP. XXIX.

Verse 1. *Then Jacob went on his journey*] The original is very remarkable: *And Jacob lifted up his feet, and he travelled unto the land of the children of the east.* There is a certain *cheerfulness* marked in the original which comports well with the state of mind into which he had been brought by the vision of the ladder and the promises of God. He now saw that having God for his protector he had nothing to fear, and therefore he went on his way rejoicing.

People of the east.] The inhabitants of Mesopotamia and the whole country beyond the Euphrates are called קדם *kedem*, or *easterns*, in the sacred writings.

Verse 2. *Three flocks of sheep*] צאן *tson*, small cattle, such as *sheep, goats*, &c.; see on chap. xii. 16. Sheep, in a healthy state, seldom drink in cold and comparatively cold countries: but it was probably different in hot climates. The *three flocks*, if *flocks* and not *shepherds* be meant, which were lying now at the well, did not belong to *Laban*, but to three other chiefs; for Laban's flock was yet to come, under the care of Rachel, ver. 6.

Verse 3. *All the flocks*] Instead of הרעדים *hadarim, flocks*, the Samaritan reads הרעים *haroim, shepherds*; for which reading *Houbigant* strongly contends, as well in this verse as in verse 8. It certainly cannot be said that *all the flocks rolled the stone from the well's mouth, and watered the sheep:* and yet so it appears to read if we prefer the common Hebrew text to the Samaritan. It is probable that the same reading was originally that of the second verse also.

And put the stone again upon the well's mouth] It is very likely that the stone was a *large one*, which was necessary to prevent ill-minded individuals from either disturbing the water, or filling up the well; hence a great stone was provided, which required the joint exertions of several shepherds to remove it; and hence those who arrived first waited till all the others were come up, that they might water their respective flocks in concert.

Verse 4. *My brethren, whence be ye?*] The lan-

A. M. cir. 2225. B. C. cir. 1779.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, [e] *Is he* well? [f] And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, [g] *it is* yet high day: neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, [h] Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled [i] the stone from the well's mouth, and watered the flock of Laban his mother's brother.

A. M. cir. 2225. B. C. cir. 1779

11 And Jacob [k] kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* [l] her father's brother, and that he *was* Rebekah's son: [m] and she ran and told her father.

13 And it came to pass, when Laban heard the [n] tidings of Jacob his sister's son, that [o] he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, [p] Surely thou

[e] Heb. Is there *peace to him?*——[f] Chap. xliii. 27.——[g] Heb. *yet the day* is *great*.——[h] Exod. ii. 16.——[i] Exod. ii. 17.——[k] Ch. xxxiii. 4; xlv. 14, 15.

[l] Chap. xiii. 8; xiv. 14, 16.——[m] Chapter xxiv. 28.——[n] Heb. *hearing*.——[o] Chap. xxiv. 29.——[p] Chapter ii. 23; Judg. ix. 2; 2 Sam. v. 1; xix. 12, 13.

guage of Laban and his family was *Chaldee* and not Hebrew; (see chap. xxxi. 47;) but from the *names* which Leah gave to her children we see that the two languages had many words in common, and therefore Jacob and the shepherds might understand each other with little difficulty. It is possible also that Jacob might have learned the Chaldee or Aramitish language from his mother, as this was his *mother's tongue*.

Verse 5. *Laban the son of Nahor*] *Son* is here put for *grandson*, for Laban was the son of Bethuel the son of Nahor.

Verse 6. *Is he well?*] השלום לו *hashalom lo?* Is there peace to him? *Peace* among the Hebrews signified *all kinds of prosperity*. Is he a prosperous man in his family and in his property? And they said, He is *well*, שלום *shalom*, he prospers.

Rachel—cometh with the sheep.] רחל *rachel* (the *ch* sounded strongly guttural) signifies a *sheep* or *ewe*; and she probably had her name from her fondness for these animals.

Verse 7. It is *yet high day*] The day is but about half run; *neither* is it *time that the cattle should be gathered together*—it is surely not time yet to put them into the folds; give them therefore water, and take them again to pasture.

Verse 8. *We cannot, until all the flocks be gathered together*] It is a rule that the stone shall not be removed till all the shepherds and the flocks which have a right to this well be gathered together; then, and not before, we may water the sheep. See on ver. 3.

Verse 9. *Rachel came with her father's sheep*] So we find that young women were not *kept concealed in the house* till the time they were married, which is the common gloss put on עלמה *almah*, *a virgin, one concealed*. Nor was it beneath the dignity of the daughters of the most opulent chiefs to carry water from the well, as in the case of Rebekah; or tend sheep, as in the case of Rachel. The chief *property* in those times consisted in *flocks*: and who so proper to take care of them as those who were interested in their safety and increase? Honest labour, far from being a discredit, is an honour both to *high* and *low*. The *king* himself is served by the field; and without it, and the labour necessary for its cultivation, all ranks must perish. Let every son, let every daughter, learn that it is no discredit to be employed, whenever it may be necessary, in the meanest offices, by which the interests of the family may be *honestly* promoted.

Verse 10. *Jacob went near, and rolled the stone*] Probably the flock of Laban was the last of those which had a right to the well; that flock being now come, Jacob assisted the shepherds to roll off the stone, (for it is not likely he did it by himself,) and so assisted his cousin, to whom he was as yet unknown, to water her flock.

Verse 11. *Jacob kissed Rachel*] A simple and pure method by which the primitive inhabitants of the earth testified their friendship to each other, first abused by *hypocrites*, who pretended affection while their vile hearts meditated terror, (see the case of Joab,) and afterwards disgraced by refiners on morals, who, while they pretended to stumble at those innocent expressions of affection and friendship, were capable of committing the grossest acts of impurity.

And lifted up his voice] It may be, in thanksgiving to God for the favour he had shown him, in conducting him thus far in peace and safety.

And wept.] From a sense of the goodness of his heavenly Father, and his own unworthiness of the success with which he had been favoured. The same expressions of kindness and pure affection are repeated on the part of Laban, ver. 13.

Verse 14. *My bone and my flesh.*] One of my nearest relatives.

A. M. cir. 2225. B. C. cir. 1779.

art my bone and my flesh. And he abode with him [q] the space of a month.

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for naught? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but Rachel was [r] beautiful and well favoured. A. M. cir. 2225. B. C. cir. 1779

18 And Jacob loved Rachel; and said, [s] I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, [t] *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob [u] served seven years for

[q] Heb. *a month of days.*—[r] Chap. xii. 11; xxiv. 16; xxxix. 6; Prov. xxxi. 30.—[s] Chap. xxxi. 41; xxxiv. 12.

[t] Psa. xii. 2.—[u] Chap. xxx. 26; Hos. xii. 12; Cant. viii. 6, 7; 1 Cor. xiii. 7.

Verse 15. *Because thou* art *my brother, &c.*] Though thou art my nearest relative, yet I have no right to thy services without giving thee an adequate recompense. Jacob had passed a whole month in the family of Laban, in which he had undoubtedly rendered himself of considerable service. As Laban, who was of a very *saving* if not *covetous* disposition, saw that he was likely to be of great use to him in his secular concerns, he wished to secure his services, and therefore asks him what wages he wished to have.

Verse 17. *Leah* was *tender-eyed*] רכות *raccoth, soft, delicate, lovely.* I believe the word means just the *reverse* of the signification generally given to it. The design of the inspired writer is to *compare* both the sisters together, that the balance may appear to be greatly in favour of Rachel. The chief recommendation of Leah was her *soft* and *beautiful eyes*; but Rachel was יפת תאר *yephath toar*, beautiful in her *shape, person, mien*, and *gait*, and יפת מראה *yephath mareh*, beautiful in her *countenance*. The words plainly signify *a fine shape* and *fine features*, all that can be considered as essential to personal beauty. Therefore Jacob loved her, and was willing to become a *bond servant* for seven years, that he might get her to wife; for in his destitute state he could produce no dowry, and it was the custom of those times for the father to receive a portion *for* his daughter, and not to give one *with* her. One of the Hindoo lawgivers says, "A person may become a *slave* on account of love, or to obtain a wife." The bad system of education by which women are spoiled and rendered in general good for nothing, makes it necessary for the husband to get a dowry with his wife to enable him to maintain her; whereas in former times they were well educated and extremely useful, hence he who got a *wife* almost invariably got a *prize*, or as Solomon says, got a good thing.

Verse 20. *And Jacob served seven years for Rachel*] In ancient times it appears to have been a custom among all nations that men should give *dowries* for their wives; and in many countries this custom still prevails. When Shechem asked Dinah for wife, he said, *Ask me never so much dowry and gift, and I will give according as ye shall say unto me.* When Eliezer went to get Rebekah for Isaac, he took a profusion of riches with him, in *silver, gold, jewels*, and *raiment*, with other *costly things*, which, when the contract was made, he gave to Rebekah, her mother, and her brothers. David, in order to be Saul's son-in-law, must, instead of a *dowry*, kill Goliath; and when this was done, he was not permitted to espouse Michal till he had killed one hundred Philistines. The Prophet Hosea bought his wife for *fifteen pieces of silver, and a homer and a half of barley.* The same custom prevailed among the ancient *Greeks, Indians*, and *Germans*. The *Romans* also had a sort of marriage entitled *per coemptionem*, "by purchase." The *Tartars* and *Turks* still buy their wives; but among the latter they are bought as a sort of *slaves*.

Herodotus mentions a very singular custom among the *Babylonians*, which may serve to throw light on Laban's conduct towards Jacob. "In every district they annually assemble all the marriageable virgins on a certain day; and when the men are come together and stand round the place, the crier rising up sells one after another, always bringing forward the *most beautiful* first; and having sold her for a great sum of gold, he puts up her who is esteemed second in beauty. On this occasion the richest of the Babylonians used to contend for the fairest wife, and to outbid one another. But the vulgar are content to take the ugly and lame *with* money; for when all the beautiful virgins are sold, the crier orders the *most deformed* to stand up; and after he has openly demanded who will marry her *with a small sum*, she is at length given to the man that is contented to marry her with the *least*. And in this manner the money arising from the sale of the *handsome* served for a portion to those whose look was disagreeable, or who had any bodily imperfection. A father was not permitted to indulge his own fancy in the choice of a husband for his daughter; neither might the purchaser carry off the woman which he had bought without giving sufficient security that he would live with her as his own wife. Those also who received a sum of money with such as could bring no price in this market, were obliged also to give sufficient security that they would live with them, and if they did not they were obliged to refund the money." Thus Laban made use of the *beauty of Rachel* to dispose of his daughter *Leah*, in the *spirit* of the Babylonian custom, though not in the letter.

And they seemed unto him but *a few days*] If Jacob had been obliged to wait *seven years* before he married Rachel, could it possibly be said that they could appear to him *as a few days?* Though the *letter* of the text seems to say the contrary, yet there are emi

A. M. cir. 2225. B. C. cir. 1779. Rachel; and they seemed unto him *but* a few days, for the love he had to her.

A. M. cir. 2232. B. C. cir. 1772. 21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may [v] go in unto her.

22 And Laban gathered together all the men of the place, and [w] made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* a handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

A. M. cir. 2232. B. C. cir. 1772.

26 And Laban said, It must not be so done in our country, [x] to give the younger before the first-born.

27 [y] Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me, yet seven other years.

28 And Jacob did so, and fulfilled her week:

[v] Judges xv. 1.——[w] Judges xiv. 10; Matthew xxii. 2-10; John ii. 1, 2.

[x] Heb. *place*.——[y] Judg. xiv. 12; Lev. xviii. 18; Mal. ii. 15; chap. xxix. 20.

nent men who strongly contend that he received Rachel soon after the month was finished, (see ver. 14,) and then served seven years for her, which might really appear but a few days to him, because of his increasing love to her; but others think this quite incompatible with all the circumstances marked down in the text, and on the supposition that Jacob was not now seventy-seven years of age, as most chronologers make him, but only fifty-seven, (see on chap. xxxi.,) there will be time sufficient to allow for all the transactions which are recorded in his history, during his stay with Laban. As to the incredibility of a *passionate lover*, as some have termed him, waiting patiently for *seven years* before he could possess the object of his wishes, and those seven years appearing to him as only a few days, it may be satisfactorily accounted for, they think, two ways: 1. He had the continual company of his elect spouse, and this certainly would take away all tedium in the case. 2. Love affairs were not carried to such a pitch of insanity among the patriarchs as they have been in modern times; *they* were much more sober and sedate, and scarcely ever married before they were forty years of age, and then more for *convenience*, and the desire of having an *offspring*, than for any other purpose. At the very lowest computation Jacob was now fifty-seven, and consequently must have passed those days in which *passion* runs away with *reason*. Still, however, the obvious construction of the text shows that he got Rachel the week after he had married Leah.

Verse 21. *My days are fulfilled*] My seven years are now completed, let me have my wife, for whom I have given this service as a *dowry*.

Verse 22. *Laban—made a feast.*] משתה *mishteh* signifies a feast of *drinking*. As marriage was a very solemn contract, there is much reason to believe that *sacrifices* were offered on the occasion, and *libations* poured out; and we know that on festival occasions a cup of *wine* was offered to every guest; and as this was drunk with particular ceremonies, the feast might derive its name from this circumstance, which was the most prominent and observable on such occasions.

Verse 23. *In the evening—he took Leah his daughter*] As the bride was always *veiled*, and the bride chamber generally *dark*, or nearly so, and as Leah was brought to Jacob in the *evening*, the imposition here practised might easily pass undetected by Jacob, till the ensuing day discovered the fraud.

Verse 24. *And Laban gave—Zilpah his maid*] Slaves given in this way to a daughter on her marriage, were the peculiar property of the daughter; and over them the husband had neither right nor power.

Verse 26. *It must not be so done in our country*] It was an early custom to give daughters in marriage according to their *seniority*; and it is worthy of remark that the oldest people now existing, next to the Jews, I mean the *Hindoos*, have this not merely as a *custom*, but as a *positive law*; and they deem it criminal to give a *younger* daughter in marriage while an elder daughter remains unmarried." Among them it is a high offence, equal to adultery, "for a man to marry while his *elder brother* remains *unmarried*, or for a man to give his daughter to such a person, or to give his youngest daughter in marriage while the eldest sister remains unmarried."—Code of Gentoo Laws, chap. xv., sec. 1, p. 204. This was a custom at Mesopotamia; but Laban took care to conceal it from Jacob till after he had given him Leah. The words of Laban are literally what a Hindoo would say on such a subject.

Verse 27. *Fulfil her week*] The marriage feast, it appears, lasted *seven days*; it would not therefore have been proper to break off the solemnities to which all the men of the place had been invited, ver. 22, and probably Laban wished to keep his *fraud* from the public eye; therefore he informs Jacob that if he will fulfil the marriage *week* for Leah, he will give him Rachel at the end of it, on condition of his serving seven other years. To this the necessity of the case caused Jacob to agree; and thus Laban had *fourteen* years' service instead of *seven*; for it is not likely that Jacob would have served even seven *days* for Leah, as his affection was wholly set on Rachel, the wife of his own choice. By this stratagem Laban gained a settlement for both his daughters. What a man soweth, that shall he reap. Jacob had before practised deceit, and is now deceived; and Laban, the instrument of it, was afterwards deceived himself.

Verse 28. *And Jacob did so—and he gave him Rachel*] It is perfectly plain that Jacob did not serve

A. M. cir. 2232. B. C. cir. 1772. and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter [e] Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he [a] loved also Rachel more than Leah, and served with him [b] yet seven other years.

31 And when the LORD [c] saw that Leah *was* hated, he [d] opened her womb: but Rachel *was* barren.

A. M. cir. 2233. B. C. cir. 1771. 32 And Leah conceived, and bare a son, and she called his name [e] Reuben: for she said, Surely the LORD hath [f] looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, A. M. cir. 2234. B. C. cir. 1770. and bare a son; and said, Because the LORD hath heard that I *was* hated he hath therefore given me this *son* also: and she called his name [g] Simeon.

34 And she conceived again, A. M. cir. 2235. B. C. cir. 1769. and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called [h] Levi.

35 And she conceived again, A. M. cir. 2236. B. C. cir. 1768. and bare a son; and she said, Now will I praise the LORD: therefore she called his name [i] Judah; [k] and [l] left bearing.

[a] Verse 24; chapter xxx. 3-8.——[b] Verse 20; Deut. xxi. 15.
[c] Chap. xxx. 26; xxxi. 41; Hosea xii. 12.——[d] Psa. cxxvii. 3.
[e] Chap. xxx. 1.——[f] That is, *see a son.*

[f] Exod. iii. 7; iv. 31; Deut. xxvi. 7; Psa. xxv. 18; cvi. 44.
[g] That is, *hearing.*——[h] That is, *joined*; see Num. xviii. 2, 4.
[i] Matt. i. 2.——[k] That is, *praise.*——[l] Heb. *stood from bearing.*

seven years more *before* he got Rachel to wife; but having spent a week with Leah, and in keeping the marriage feast, he then got Rachel, and served afterwards seven years for *her*. Connections of this kind are now called *incestuous*; but it appears they were allowable in those ancient times. In taking both sisters, it does not appear that any blame attached to Jacob, though in consequence of it he was vexed by their jealousies. It was probably because of this that the law was made, *Thou shalt not take a wife to her sister, to vex her, besides the other in her life-time.* After this, all such marriages were strictly forbidden.

Verse 31. *The Lord saw that Leah* was *hated*] From this and the preceding verse we get the genuine meaning of the word שנא *sane, to hate*, in certain disputed places in the Scriptures. The word simply signifies *a less degree of love*; so it is said, ver. 30: "Jacob loved Rachel *more* than Leah," *i. e.*, he loved Leah *less* than Rachel; and *this* is called *hating* in ver. 31: *When the Lord saw that Leah was hated*—that she had *less affection* shown to her than was her due, as one of the legitimate wives of Jacob, *he opened her womb*—he blessed her with children. Now the frequent intercourse of Jacob with Leah (see the following verses) sufficiently proves that he did not *hate* her in the sense in which this term is used among us; but he felt and showed *less affection* for her than for her sister. So *Jacob have I loved, but Esau have I hated*, simply means, I have shown a greater degree of affection for Jacob and his posterity than I have done for Esau and his descendants, by giving the former a better earthly portion than I have given to the latter, and by choosing the family of Jacob to be the progenitors of the Messiah. But not one word of all this relates to the *eternal* states of either of the two nations. Those who endeavour to support certain peculiarities of their creed by such scriptures as these, do greatly err, not knowing the Scripture, and not properly considering either the *sovereignty* or the *mercy* of God.

Verse 32. *She called his name Reuben*] ראובן *reuben*, literally, *see ye* or *behold a son*; *for Jehovah hath looked upon*, ראה *raah, beheld*, my affliction; *behold* then the consequence, I have got a son!

Verse 33. *She called his name Simeon.*] שמעון *shimon, hearing*; i. e., God had blessed her with another son, *because* he had *heard that she was hated*—loved less than Rachel was.

Verse 34. *Therefore was his name called Levi.*] לוי *levi, joined*; because she supposed that, in consequence of all these children, Jacob would become *joined* to her in as strong affection, at least, as he was to Rachel. From Levi sprang the tribe of *Levites*, who instead of the *first-born*, were *joined* unto the priests in the service of the sanctuary. See Num. xviii. 2, 4.

Verse 35. *She called his name Judah*] יהודה *yehudah*, a *confessor*; one who *acknowledges* God, and acknowledges that all good comes from his hands, and gives him the praise due to his grace and mercy. From this patriarch the *Jews* have their name, and could it be now rightly applied to them, it would intimate that they were a people that *confess* God, *acknowledge* his bounty, and *praise* him for his grace.

Left bearing.] That is, *for a time*; for she had several children afterwards. Literally translated, the original תעמד מלדת *taamod milledeth—she stood still from bearing*, certainly does not convey the same meaning as that in our translation; the one appearing to signify that she *ceased entirely* from having children; the other, that she only *desisted for a time*, which was probably occasioned by a temporary suspension of Jacob's company, who appears to have deserted the tent of Leah through the jealous management of Rachel.

The intelligent and pious care of the original inhabitants of the world to call their children by those names which were descriptive of some *remarkable event* in *providence*, *circumstance* of their *birth*, or *domestic occurrence*, is worthy, not only of *respect*, but of *imitation*. As the *name* itself continually called to the mind, both of the parents and the child, the circumstance from which it originated, it could not fail to

be a lasting blessing to both. How widely different is our custom! Unthinking and ungodly, we impose names upon our offspring as we do upon our cattle; and often the dog, the horse, the monkey, and the parrot, share in common with our children the names which are called *Christian!* Some of our Christian names, so called, are *absurd*, others are *ridiculous*, and a third class *impious*; these last being taken from the demon gods and goddesses of heathenism. May we hope that the rational and pious custom recommended in the Scriptures shall ever be restored, even among those who profess to *believe* in, *fear*, and *love* God!

CHAPTER XXX.

Rachel *envies her sister, and chides Jacob*, 1. *He reproves her and vindicates himself*, 2. *She gives him her maid* Bilhah, 3, 4. *She conceives, and bears* Dan, 5, 6; *and afterwards* Naphtali, 7, 8. Leah *gives* Zilpah *her maid to Jacob*, 9. *She conceives and bears* Gad, 10, 11, *and also* Asher, 12, 13. Reuben *finds mandrakes, of which* Rachel *requests a part*, 14. *The bargain made between her and Leah*, 15. *Jacob in consequence lodges with Leah instead of Rachel*, 16. *She conceives, and bears* Issachar, 17, 18, *and* Zebulun, 19, 20, *and* Dinah, 21. *Rachel conceives, and bears* Joseph, 22–24. *Jacob requests permission from Laban to go to his own country*, 25, 26. *Laban entreats him to tarry, and offers to give him what wages he shall choose to name*, 27, 28. *Jacob details the importance of his services to Laban*, 29, 30, *and offers to continue those services for the* speckled *and* spotted *among the goats, and the* brown *among the sheep*, 31–33. *Laban consents*, 34, *and divides all the* ring-streaked *and* spotted *among the* he-goats, *the* speckled *and* spotted *among the* she-goats, *and the* brown *among the* sheep, *and puts them under the care of his sons, and sets three days' journey between himself and Jacob*, 35, 36. *Jacob's stratagem of the* pilled rods, *to cause the cattle to bring forth the* ring-streaked, speckled, *and* spotted, 37–39. *In consequence of which he increased his flock greatly, getting all that was strong and healthy in the flock of Laban*, 40–43.

A. M. cir. 2236. B. C. cir. 1768. AND when Rachel saw that [a] she bare Jacob no children, Rachel [b] envied her sister; and said unto Jacob, Give me children, [c] or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, [d] *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold, [e] my maid Bilhah, go in unto her; [f] and she shall bear upon my knees, [g] that I may also [h] have children by her.

4 And she gave him Bilhah her handmaid [i] to wife: and Jacob went in unto her.

5 And Bilhah conceived, and A. M. cir. 2237. B. C. cir. 1767. bare Jacob a son.

6 And Rachel said, God hath [k] judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [l] Dan.

7 And Bilhah Rachel's maid A. M. cir. 2239. B. C. cir. 1765. conceived again, and bare Jacob a second son.

8 And Rachel said, With [m] great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name [n] Naphtali.[o]

[a] Chapter xxix. 31.——[b] Chapter xxxvii. 11.——[c] Job v. 2. [d] Chap. xvi. 2; 1 Sam. i. 5.——[e] Chap. xvi. 2.——[f] Chap. l. 23; Job iii. 12.——[g] Chap. xvi. 2.——[h] Heb. *be built by her.*——[i] Ch. xvi. 3; xxxv. 22.——[k] Psalm xxxv. 24; xliii. 1; Lam. iii. 59. [l] That is, *judging.*——[m] Heb. *wrestlings of God*; chap. xxiii. 6. [n] That is, *my wrestling.*——[o] Called, Matt. iv. 13, *Nephthalim.*

NOTES ON CHAP. XXX.

Verse 1. *Give me children, or else I die.*] This is a most reprehensible speech, and argues not only *envy* and *jealousy*, but also a total want of dependence on God. She had the greatest share of her husband's affection, and yet was not satisfied unless she could engross all the privileges which her sister enjoyed! How true are those sayings, *Envy is as rottenness of the bones!* and, *Jealousy is as cruel as the grave!*

Verse 2. *Am I in God's stead*] Am I greater than God, to give thee what *he* has refused?

Verse 3. *She shall bear upon my knees*] The handmaid was the sole property of the mistress, as has already been remarked in the case of Hagar; and therefore not only all her labour, but even the children borne by her, were the property of the mistress. These female slaves, therefore, bore children *vicariously* for their mistresses; and this appears to be the import of the term, *she shall bear upon my knees.*

That I may also have children by her.] ואבנה ממנה *veibbaneh mimmennah, and I shall be built up by her.* Hence בן *ben, a son* or *child*, from בנה *banah, to build*; because, as a house is formed of the stones, &c., that enter into its composition, so is a family by children.

Verse 6. *Called she his name Dan.*] Because she found God had *judged* for her, and *decided* she should have a son by her handmaid; hence she called his name דן *dan, judging.*

Verse 8. *She called his name Naphtali.*] נפתלי *naphtali, my wrestling*, according to the common mode of interpretation; but it is more likely that the root פתל *pathal* signifies to *twist* or *entwine*. Hence Mr. Parkhurst translates the verse, "*By the twistings*—agency or operation, *of God, I am entwisted with my*

A. M. cir. 2239. B. C. cir. 1765. 9 When Leah saw that she had left bearing, she took Zilpah her maid, and [p] gave her Jacob to wife.

A. M. cir. 2240. B. C. cir. 1764. 10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [q] Gad.

A. M. cir. 2242. B. C. cir. 1762. 12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, [r] Happy am I, for the daughters [s] will call me blessed: and she called his name [t] Asher.

A. M. cir. 2246. B. C. cir. 1758. 14 And Reuben went in the days of wheat harvest, and found [u] mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, [v] Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, A. M. cir. 2246. B. C. cir. 1758. [w] *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto A. M. cir. 2247. B. C. cir. 1757. Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name [x] Issachar.

[p] Ver. 4.——[q] That is, *a troop* or *company*; chap. xlix. 19; Deut. xxxiii. 20, 21; Isa. lxv. 11.——[r] Heb. *in my happiness.* [s] Prov. xxxi. 28; Cant. vi. 9; Luke i. 48.

[t] That is, *happy*; chapter xlix. 20; Deut. xxxiii. 24, 25. [u] Cant. vii. 13.——[v] Chapter xxv. 30.——[w] Num. xvi. 9, 13. [x] That is, *a hire.*

sister; that is, my family is now *entwined* or *interwoven* with my sister's family, and has a chance of producing the promised Seed." The *Septuagint*, *Aquila*, and the *Vulgate*, have nearly the same meaning. It is, however, difficult to fix the true meaning of the original.

Verse 11. *She called his name Gad.*] This has been variously translated. גד *gad*, may signify a *troop*, an *army*, a *soldier*, a *false god*, supposed to be the same as *Jupiter* or *Mars*; for as Laban appears to have been, if not an idolater, yet a dealer in a sort of judicial astrology, (see chap xxxi. 19,) Leah, in saying בגד *bagad*, which we translate *a troop cometh*, might mean, *By* or *with the assistance of Gad*—a particular *planet* or *star*, *Jupiter* possibly, I have gotten this son; therefore she called him after the name of that planet or star from which she supposed the succour came. See the note on chap. xxxi. 19. The Septuagint translate it *ev τυχῃ*, *with good fortune*; the Vulgate, *feliciter*, happily; but in all this diversity our own translation may appear as probable as any, if not the genuine one, בא גד *ba gad*, for the *keri*, or marginal reading, has it in *two* words, *a troop cometh*; whereas the *textual* reading has it only in one, בגד *bagad*, *with a troop*. In the Bible published by *Becke*, 1549, the word is translated as an exclamation, *Good luck!*

Verse 13. *And Leah said, Happy am I.*] באשרי *beoshri*, *in my happiness*, therefore she called his name אשר *asher*, that is, *blessedness* or *happiness*.

Verse 14. *Reuben—found mandrakes*] דודאים *dudaim*. What these were is utterly unknown, and learned men have wasted much time and pains in endeavouring to guess out a probable meaning. Some translate the word *lilies*, others *jessamine*, others *citrons*, others *mushrooms*, others *figs*, and some think the word means *flowers*, or *fine flowers* in general. *Hasselquist*, the intimate friend and pupil of *Linné*, who travelled into the Holy Land to make discoveries in natural history, imagines that the plant commonly called *mandrake* is intended; speaking of Nazareth in Galilee he says: "What I found most remarkable at this village was a great number of *mandrakes* which grew in a vale below it. I had not the pleasure to see this plant in blossom, the *fruit now* (May 5th, O. S.) *hanging ripe to the stem*, which lay withered on the ground. From the season in which *this mandrake* blossoms and ripens fruit, one might form a conjecture that it was Rachel's *dudaim*. These were brought her in *the wheat harvest*, which in Galilee is in *the month of May*, about this time, and the mandrake was now in fruit." Both among the Greeks and orientals this plant was held in high repute, as being of a prolific virtue, and helping conception; and from it *philtres* were made, and this is favoured by the meaning of the original, *loves*, i. e., incentives to matrimonial connections: and it was probably on this account that Rachel desired them. The whole account however is very obscure.

Verse 15. *Thou hast taken my husband*] It appears probable that Rachel had found means to engross the whole of Jacob's affection and company, and that she now agreed to let him visit the tent of Leah, on account of receiving some of the fruits or plants which Reuben had found.

Verse 16. *I have hired thee*] We may remark among the Jewish women an intense desire of having children; and it seems to have been produced, not from any peculiar affection for children, but through the hope of having a share in the blessing of Abraham, by bringing forth *Him* in whom all the nations of the earth were to be blessed.

Verse 18. *God hath given me my hire*] שכרי *sechari*. *And she called his name Issachar*, יששכר. This word is compounded of יש *yesh*, is, and שכר *sachar*, WAGES, from שכר *sachar*, to *content*, *satisfy*, *saturate*; hence a satisfaction or compensation for work done, &c.

A. M. cir. 2249. B. C. cir. 1755. 19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name [y] Zebulun.[z]

A. M. cir. 2250. B. C. cir. 1754. 21 And afterwards she bare a daughter, and called her name [a] Dinah.

A. M. cir. 2258. B. C. cir. 1746. 22 And God [b] remembered Rachel, and God hearkened to her, and [c] opened her womb.

A. M. 2259. B. C. 1745. 23 And she conceived, and bare a son; and said, God hath taken away [d] my reproach:

24 And she called his name [e] Joseph; and said, [f] The LORD shall add to me another son.

25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, [g] Send me away, that I may go unto [h] mine own place, and to my country.

26 Give *me* my wives and my children, [i] for whom I have served thee, and let me go: for thou knowest my service which I have done thee. A. M. 2259. B. C. 1745.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: *for* [k] I have learned by experience that the LORD hath blessed me [l] for thy sake.

28 And he said, [m] Appoint me thy wages, and I will give *it*.

29 And he said unto him, [n] Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [o] increased unto a multitude; and the LORD hath blessed thee [p] since my coming: and now, when shall I [q] provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to-day removing from thence all the speckled and spotted cattle, and all the brown cattle among

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[y] That is, *dwelling*.——[z] Called, Matthew iv. 13, *Zabulon*. [a] That is, *judgment*.——[b] Chap. viii. 1; 1 Sam. i. 19.——[c] Chap. xxix. 31.——[d] 1 Sam. i. 6; Isa. iv. 1; Luke i. 25.——[e] That is, *adding*.——[f] Chap. xxxv. 17.——[g] Chap. xxiv. 54, 56.——[h] Chap. xviii. 33; xxxi. 55.——[i] Chap. xxix. 20, 30.——[k] Chapter xxxix. 3, 5.——[l] See chap. xxvi. 24.——[m] Chap. xxix. 15.——[n] Chapter xxxi. 6, 38, 39, 40; Matt. xxiv. 45; Tit. ii. 10.——[o] Heb. *broken forth*; ver. 43.——[p] Heb. *at my foot*.——[q] 1 Tim. v. 8.

Verse 20. *Now will my husband dwell with me*] יזבלני *yizbeleni*; and she called his name *Zebulun*, זבלון, *a dwelling* or *cohabitation*, as she now expected that Jacob would *dwell* with *her*, as he had before dwelt with *Rachel*.

Verse 21. *And called her name Dinah.*] דינה *dinah*, *judgment*. As Rachel had called her son by Bilhah DAN, ver. 6, so Leah calls her daughter DINAH, God having *judged* and determined for her, as well as for her sister in the preceding instance.

Verse 22. *And God hearkened to her*] After the severe reproof which Rachel had received from her husband, ver. 2, it appears that she sought God by prayer, and that he heard her; so that her prayer and faith obtained what her impatience and unbelief had prevented.

Verse 24. *She called his name Joseph*] יוסף *Yoseph*, *adding*, or *he who adds*; thereby prophetically declaring that God would *add unto her another son*, which was accomplished in the birth of *Benjamin*, chap. xxxv. 18.

Verse 25. *Jacob said unto Laban, Send me away*] Having now, as is generally conjectured, fulfilled the *fourteen* years which he had engaged to serve for Leah and Rachel. See ver. 26, and conclusion of chap. xxxi.

Verse 27. *I have learned by experience*] נחשתי *nichashti*, from נחש *nachash*, to *view attentively*, to *observe*, to *pry into*. I have diligently considered the whole of thy conduct, and marked the increase of my property, and find that the Lord hath blessed me for thy sake. For the meaning of the word נחש *nachash*, see on chap. iii. 1, &c.

Verse 30. *For* it was *little which thou hadst before I* came] Jacob takes advantage of the concession made by his father-in-law, and asserts that it was for his sake that the Lord had blessed him: *Since my coming*, לרגלי *leragli*, *according to my footsteps*—every step I took in thy service, God prospered to the multiplication of thy flocks and property.

When shall I provide for mine own house] Jacob had already laid his plan; and, from what is afterwards mentioned, we find him using all his *skill* and *experience* to provide for his family by a rapid increase of his flocks.

Verse 32. *I will pass through all thy flock*] צאן *tson*, implying, as we have before seen, all *smaller cattle*, such as *sheep*, *goats*, &c.

All the speckled and spotted cattle] שה *seh*, which we translate *cattle*, signifies the *young* either of *sheep* or *goats*, what we call a *lamb* or a *kid*. *Speckled*, נקד *nakod*, signifies interspersed with *variously coloured spots*.

Spotted] טלוא *talu*, spotted with large spots, either of the same or different colours, from טלא *tala*, to *patch*, to *make party-coloured* or *patch-work*; see Ezek. xvi. 16. I have never seen such sheep as are here described but in the islands of Zetland. There I have seen the most beautiful *brown*, or fine *chocolate* colour among the sheep; and several of the *ring-streaked*, *spotted*, *speckled*, and *piebald* among the same; and some of the latter description I have brought over, and can exhibit a specimen of Jacob's flock brought from the North Seas, feeding in Middlesex.

And all the brown] חום *chum*. I should rather suppose this to signify a lively *brown*, as the root signifies to be *warm* or *hot*.

A. M. 2259. B. C. 1745. the sheep, and the spotted and speckled among the goats: and [r]*of such* shall be my hire.

33 So shall my [s]righteousness answer for me [t]in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the [u]hand of his sons. A. M. 2259. B. C. 1745.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And [v]Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which *was* in the rods.

[r] Chap. xxxi. 8.——[s] Psa. xxxvii. 6.——[t] Heb. *to-morrow;* Exod. xiii. 14.——[u] Chap. xxxi. 9.——[v] See chap. xxxi. 9–12.

Verse 35. *The he-goats that were ring-streaked*] התישׁים העקדים *hatteyashim haakuddim*, the *he-goats* that had *rings* of *black* or *other coloured hair* around their *feet* or *legs*.

It is extremely difficult to find out, from the 32d and 35th verses, in *what* the bargain of Jacob with his father-in-law properly consisted. It appears from verse 32, that Jacob was to have for his wages all the *speckled, spotted*, and *brown* among the sheep and the goats; and of course that all those which were not party-coloured should be considered as the property of Laban. But in verse 35 it appears that Laban separated all the *party-coloured* cattle, and delivered them into the hands of *his own sons;* which seems as if he had taken these for his own property, and left the others to Jacob. It has been conjectured that Laban, for the greater security, when he had separated the party-coloured, which by the agreement belonged to Jacob, see verse 32, put them under the care of his own sons, while Jacob fed the flock of Laban, verse 36, three days' journey being between the two flocks. If therefore the flocks under the care of Laban's sons brought forth young that were all of *one colour*, these were put to the flocks of Laban under the care of Jacob; and if any of the flocks under Jacob's care brought forth *party-coloured* young, they were put to the flocks belonging to Jacob under the care of Laban's sons. This conjecture is not satisfactory, and the true meaning appears to be this: Jacob had agreed to take all the party-coloured for his wages. As he was now only *beginning* to act upon this agreement, consequently none of the cattle as yet belonged to him; therefore Laban separated from the flock, verse 35, all such cattle as Jacob might afterwards claim in consequence of his bargain, (for as yet he had no right;) therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled; and the others were sent away under the care of Laban's sons, three days' journey from those of which Jacob had the care. The bargain, therefore, seemed to be wholly in favour of Laban; and to turn it to his own advantage, Jacob made use of the stratagems afterwards mentioned. This mode of interpretation removes all the apparent contradiction between the 32d and 35th verses, with which commentators in general have been grievously perplexed. From the whole account we learn that Laban acted with great *prudence* and *caution*, and Jacob with great *judgment*. Jacob had already served fourteen years; and had got no patrimony whatever, though he had now a family of *twelve* children, *eleven sons* and *one daughter*, besides his two wives, and their two maids, and several servants. See ver. 43. It was high time that he should get some property for these; and as his father-in-law was excessively parsimonious, and would scarcely allow him to live, he was in some sort obliged to make use of stratagem to get an equivalent for his services. But did he not push this so far as to ruin his father-in-law's flocks, leaving him nothing but the refuse? See ver. 42.

Verse 37. *Rods of green poplar*] לבנה לח *libneh lach*. The *libneh* is generally understood to mean the *white poplar;* and the word *lach*, which is here joined to it, does not so much imply *greenness* of *colour* as being *fresh*, in opposition to *withcredness*. Had they not been *fresh*—just cut off, he could not have pilled the bark from them.

And of the hazel] לוז *luz*, the *nut* or *filbert tree*, translated by others the *almond tree;* which of the two is here intended is not known.

And chestnut tree] ערמון *armon*, the *plane tree*, from ערם *aram*, he was *naked*. The plane tree is properly called by this name, because of the outer bark *naturally peeling off*, and leaving the tree *bare* in various places, having *smooth* places where it has fallen off. A portion of this bark the *plane tree* loses every year. The Septuagint translate it in the same way, πλατανος· and its name is supposed to be derived from πλατυς, *broad*, on account of its *broad spreading branches*, for which the *plane tree* is remarkable. So we find the Grecian army in Homer, *Il.* ii., ver. 307, sacrificing καλῃ ὑπο πλατανιστῳ, under a beautiful plane tree.

Virgil, *Geor.* iv. 146, mentions,

——*ministrantem platanum potantibus umbras.*
The *plane tree* yielding the convivial shade.

And Petronius Arbiter in *Satyr.*:—

Nobilis æstivas platanus *diffuderat umbras.*
"The noble *plane* had spread its summer shade."

See more in *Parkhurst*. Such a tree would be peculiarly acceptable in *hot* countries, because of its *shade*.

A. M. 2259. B. C. 1745. 38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought [w] forth cattle ring-streaked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. A. M. 2259. B. C. 1745

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [x] increased exceedingly, and [y] had much cattle, and maid-servants, and men-servants, and camels, and asses.

[w] Jer. xxvii. 5.—[x] Ver. 30.

[y] Chap. xiii. 2; xxiv. 35; xxvi. 13, 14.

Pilled white streaks in them] Probably cutting the bark through in a *spiral line*, and taking it off in a certain breadth all round the rods, so that the rods would appear party-coloured, the *white* of the wood showing itself where the bark was stripped off.

Verse 38. *And he set the rods which he had pilled before the flocks*] It has long been an opinion that whatever makes a strong impression on the mind of a female in the time of conception and gestation, will have a corresponding influence on the mind or body of the fetus. This opinion is not yet rationally accounted for. It is not necessary to look for a miracle here; for though the fact has not been accounted for, it is nevertheless sufficiently plain that the effect does not exceed the powers of nature; and I have no doubt that the same modes of trial used by Jacob would produce the same results in similar cases. The finger of God works in nature myriads of ways unknown to us; we see effects without end, of which no rational cause can be assigned: it has pleased God to work thus and thus, and this is all that we know; and God mercifully hides the operations of his power from man in a variety of cases, that he may hide pride from him. Even with the little we know, how apt are we to be puffed up! We must adore God in a reverential silence on such subjects as these, confess our ignorance, and acknowledge that *nature* is the *instrument* by which he chooses to work, and that he performs all things according to the counsel of his own will, which is always infinitely *wise* and infinitely *good*.

Verse 40. *Jacob did separate the lambs, &c.*] When Jacob undertook the care of Laban's flock, according to the agreement already mentioned, there were no party-coloured sheep or goats among them, therefore the *ring-streaked*, &c., mentioned in this verse, must have been born *since* the agreement was made; and Jacob makes use of them precisely as he used the *pilled rods*, that, having these *before their eyes* during conception, the impression might be made upon their imagination which would lead to the results already mentioned.

Verse 41. *Whensoever the stronger cattle did conceive*] The word עקשרות *mekushsharoth*, which we translate *stronger*, is understood by several of the ancient interpreters as signifying the *early*, *first-born*, or *early spring* cattle; and hence it is opposed to עטפים *atuphim*, which we translate *feeble*, and which *Symmachus* properly renders *δευτεροτοκοι*, cattle of the *second birth*, as he renders the word *mekushsharoth* by *πρωτοτοκοι*, cattle of the *first* or *earliest birth*. Now this does not apply merely to *two births* from the same female in one year, which actually did take place according to the rabbins, the first in *Nisan*, about our *March*, and the second in *Tisri*, about our *September*; but it more particularly refers to *early* and *late lambs*, &c., in the *same year*; as those that are born just at the termination of winter, and in the very commencement of spring, are every way more valuable than those which were born later in the same spring. Jacob therefore took good heed not to try his experiments with those *late produced cattle*, because he knew these would produce a degenerate breed, but with the early cattle, which were *strong* and *vigorous*, by which his breed must be improved. Hence the whole flock of Laban must be necessarily injured, while Jacob's flock was preserved in a state of increasing perfection. All this proves a consummate knowledge in Jacob of his pastoral office. If extensive breeders in this country were to attend to the same plan, our breed would be improved in a most eminent degree. What a fund of instruction upon almost every subject is to be found in the sacred writings!

Verse 43. *And the man increased exceedingly*] No wonder, when he used such means as the above. And had *maid-servants*, and *men-servants*—he was obliged to increase *these* as his cattle multiplied. And *camels* and *asses*, to transport his tents, baggage, and family, from place to place, being obliged often to *remove* for the benefit of pasturage.

We have already seen many difficulties in this chapter, and strange incidents, for which we are not able to account. 1. The vicarious bearing of children; 2. The nature and properties of the mandrakes; 3. The bargain of Jacob and Laban; and 4. The business of the party-coloured flocks produced by means of the females looking at the variegated rods. These, especially the *three* last, may be ranked among the most difficult things in this book. Without encumbering the page with quotations and opinions, I have given the best sense I could; and think it much better and safer to confess *ignorance*, than, under the semblance of *wisdom* and *learning*, to multiply conjectures. Jacob certainly manifested much address in the whole of his conduct with Laban, but though nothing can excuse

overreaching or *insincerity*, yet no doubt Jacob supposed himself justified in taking these advantages of a man who had greatly injured and defrauded him. Had Jacob got Rachel at first, for whom he had honestly and faithfully served seven years, there is no evidence whatever that he would have taken a second wife. Laban, by having imposed his eldest daughter upon him, and by obliging him to serve seven years for her who never was an object of his affection, acted a part wholly foreign to every dictate of justice and honesty; (for though it was a custom in that country not to give the younger daughter in marriage before the elder, yet, as he did not mention this to Jacob, it cannot plead in his excuse;) therefore, speaking after the manner of men, he had reason to expect that Jacob should repay him in his own coin, and right himself by whatever means came into his power; and many think that he did not transgress the bounds of justice, even in the business of the party-coloured cattle.

The *talent* possessed by Jacob was a most dangerous one: he was what may be truly called *a scheming* man; his wits were still at work, and as he *devised so* he executed, being as fruitful in *expedients* as he was in *plans*. This was the principal and the most prominent characteristic of his life; and whatever was excessive here was owing to his mother's tuition; she was evidently a woman who paid little respect to what is called *moral principle*, and sanctified *all kinds of means* by the goodness of the *end* at which she aimed; which in social, civil, and religious life, is the most dangerous principle on which a person can possibly act. In this art she appears to have instructed her son; and, unfortunately for himself, he was in some instances but too apt a proficient. Early habits are not easily rooted out, especially those of a bad kind. Next to the influence and grace of the Spirit of God is a good and religious education. Parents should teach their children to despise and abhor low cunning, to fear a lie, and tremble at an oath; and in order to be successful, they should illustrate their *precepts* by their own regular and conscientious *example*. How far God approved of the whole of Jacob's conduct I shall not inquire; it is certain that he attributes his success to Divine interposition, and God himself censures Laban's conduct towards him; see chap. xxxi. 7–12. But still he appears to have proceeded *farther* than this interposition authorized him to go, especially in the means he used to improve his own breed, which necessarily led to the deterioration of Laban's cattle; for, after the transactions referred to above, these cattle could be of but little worth. The whole account, with all its *lights* and *shades*, I consider as another proof of the impartiality of the Divine historian, and a strong evidence of the authenticity of the Pentateuch. Neither the spirit of *deceit*, nor the *partiality* of *friendship*, could ever pen such an account.

CHAPTER XXXI.

Laban and his sons envy Jacob, 1, 2; *on which he is commanded by the Lord to return to his own country*, 3. *Having called his wives together, he lays before them a detailed statement of his situation in reference to their father*, 4–5; *the services he had rendered him*, 6; *the various attempts made by Laban to defraud him of his hire*, 7; *how, by God's providence, his evil designs had been counteracted*, 8–12; *and then informs them that he is now called to return to his own country*, 13. *To the proposal of an immediate departure, Leah and Rachel agree; and strengthen the propriety of the measure by additional reasons*, 14–16; *on which Jacob collects all his family, his flocks and his goods, and prepares for his departure*, 17, 18. *Laban having gone to shear his sheep, Rachel secretes his images*, 19. *Jacob and his family, unknown to Laban, take their departure*, 20, 21. *On the third day Laban is informed of their flight*, 22; *and pursues them to Mount Gilead*, 23. *God appears to Laban in a dream, and warns him not to molest Jacob*, 24. *He comes up with Jacob at Mount Gilead*, 25; *reproaches him with his clandestine departure*, 26–29; *and charges him with having stolen his gods*, 30. *Jacob vindicates himself, and protests his innocence in the matter of the theft*, 31, 32. *Laban makes a general search for his images in Jacob's, Leah's, Bilhah's, and Zilpah's tents; and not finding them, proceeds to examine Rachel's*, 33. *Rachel, having hidden them among the camel's furniture, sat upon them*, 34; *and making a delicate excuse for not rising up, Laban desists from farther search*, 35. *Jacob, ignorant of Rachel's theft, reproaches Laban for his suspicions*, 36, 37; *enumerates his long and faithful services, his fatigues, and Laban's injustice*, 38–41; *and shows that it was owing to God's goodness alone that he had any property*, 42. *Laban is moderated, and proposes a covenant*, 43, 44. *Jacob sets up a stone, and the rest bring stones and make a heap, which Laban calls* Jegar-Sahadutha, *and Jacob* Galeed, 45–47. *They make a covenant, and confirm it by an oath*, 48–53. *Jacob offers a sacrifice; they eat together; and Laban and his companions, having lodged in the mount all night, take a friendly leave of Jacob and his family next morning, and depart*, 54, 55.

A. M. 2265. B. C. 1739. AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [a] glory. A. M. 2265. B. C. 1739.

2 And Jacob beheld [b] the countenance of

[a] Psa. xlix. 16.

[b] Chap. iv. 5.

NOTES ON CHAP. XXXI.

Verse 1. *And he heard the words of Laban's sons*] The multiplication of Jacob's cattle, and the decrease and degeneracy of those of Laban, were sufficient to rouse the jealousy of Laban's sons. This, with Laban's unfair treatment, and the direction he re-

A. M. 2265. B. C. 1739. Laban, and, behold, it *was* not [c] toward him [d] as before.

3 And the LORD said unto Jacob, [e] Return unto the land of thy fathers, and to thy kindred and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, [f] I see your father's countenance, that it *is* not toward me as before; but the God of my father [g] hath been with me.

6 And [h] ye know that with all my power I have served your father.

7 And your father hath deceived me, and [i] changed my wages [k] ten times; but A. M. 2265. B. C. 1739. God [l] suffered him not to hurt me.

8 If he said thus, [m] The speckled shall be thy wages; then all the cattle bare speckled and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked.

9 Thus God hath [n] taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the [o] rams which leaped upon the cattle *were* ring-streaked, speckled, and grisled.

11 And [p] the angel of God spake unto me

[c] Deut. xxviii. 54.——[d] Heb. *as yesterday and the day before*; 1 Sam. xix. 7.——[e] Chap. xxviii. 15, 20, 21; xxxii. 9.——[f] Ver. 2.——[g] Ver. 3.——[h] Ver. 38, 39, 40, 41; chap. xxx. 29.

[i] Ver. 41.——[k] Num. xiv. 22; Neh. iv. 12; Job xix. 3; Zech. viii. 23.——[l] Chap. xx. 6; Psa. cv. 14.——[m] Chapter xxx. 32. [n] Ver. 1, 16.——[o] Or, *he-goats*.——[p] Chap. xlviii. 16.

ceived from God, determined him to return to his own country.

Hath he gotten all this glory.] All these riches, this wealth, or property. The original word כבד signifies both to be *rich* and to be *heavy*; and perhaps for this simple reason, that riches ever bring with them *heavy weight* and *burden* of *cares* and *anxieties*.

Verse 3. *And the Lord said unto Jacob, Return—and I will be with thee.*] I will take the same care of thee in thy *return*, as I took of thee on thy way to this place. The Targum reads, *My* WORD *shall be for thy help*, see chap. xv. 1. A promise of this kind was essentially necessary for the encouragement of Jacob, especially at this time; and no doubt it was a powerful means of support to him through the whole journey; and it was particularly so when he heard that his brother was coming to meet him, with four hundred men in his retinue, chap. xxxii. 6. At that time he went and pleaded the very words of this promise with God, chap. xxxii. 9.

Verse 4. *Jacob sent and called Rachel and Leah*] He had probably been at some considerable distance with the flocks; and for the greater secrecy, he rather sends for them to the field, to consult them on this most momentous affair, than visit them in their tents, where probably some of the family of Laban might overhear their conversation, though Laban himself was at the time three days' journey off. It is possible that Jacob shore his sheep at the same time; and that he sent for his wives and household furniture to erect tents on the spot, that they might partake of the festivities usual on such occasions. Thus they might all depart without being suspected.

Verse 7. *Changed my wages ten times*] There is a strange diversity among the ancient versions, and ancient and modern interpreters, on the meaning of these words. The Hebrew is עשרת מנים *asereth monim*, which Aquila translates δεκα αριθμους, *ten numbers*; Symmachus, δεκακις αριθμῳ, *ten times in number*; the Septuagint δεκα αμνων, *ten lambs*, with which Origen appears to agree. St. Augustine thinks that by *ten lambs* five years' wages is meant: that Laban had withheld from him all the party-coloured lambs which had been brought forth for *five* years, and because the ewes brought forth lambs *twice* in the year, *bis gravidæ pecudes*, therefore the number *ten* is used, Jacob having been defrauded of his part of the produce of *ten* births. It is supposed that the Septuagint use *lambs* for *years*, as Virgil does *aristas*.

> *En unquam patrios longo post tempore fines,*
> *Pauperis et tuguri congestum cespite culmen,*
> *Post* aliquot *mea regna videns mirabor* aristas?
> VIRG. *Ec.* i., ver. 68.

Thus inadequately translated by DRYDEN:—

> O must the wretched exiles ever mourn;
> Nor, after length of rolling years, return?
> Are we condemn'd by Fate's unjust decree,
> No more our *harvests* and our homes to see?
> Or shall we mount again the rural throng,
> And rule the country, kingdoms once our own?

Here *aristas*, which signifies *ears of corn*, is put for *harvest*, harvest for *autumn*, and autumn for *years*. After all, it is most natural to suppose that Jacob uses the word *ten times* for an indefinite number, which we might safely translate *frequently*; and that it means an indefinite number in other parts of the sacred writings, is evident from Lev. xxvi. 26: TEN *women shall bake your bread in one oven*. Eccles. vii. 19: *Wisdom strengtheneth the wise more than* TEN *mighty men the city*. Num. xiv. 22: *Because all these men have tempted me now these* TEN *times*. Job xix. 3: *These* TEN *times have ye reproached me*. Zech. viii. 23: *In those days*—TEN *men shall take hold of the skirt of him that is a Jew*. Rev. ii. 10: *Ye shall have tribulation* TEN *days*.

Verse 11. *The angel of God spake unto me in a dream*] It is strange that we had not heard of this dream *before*; and yet it seems to have taken place before the cattle brought forth, immediately after the bargain between him and Laban. If we follow the *Samaritan* the difficulty is at once removed, for it gives us the whole of this dream after verse 36 of the preceding chapter.

A. M. 2265. B. C. 1739. in a dream, *saying*, Jacob: and I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ring-streaked, speckled, and grisled: for [q] I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, [r] where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now [s] arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, [t] *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for [u] he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, what soever God hath said unto thee, do. A. M. 2265. B. C. 1739.

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, (the cattle of his getting, which he had gotten in Padan aram,) for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [v] images [w] that *were* her father's.

20 And Jacob stole away, [x] unawares to Laban the Syrian, in that he told him not that he fled.

[q] Exod. iii. 7.——[r] Chap. xxviii. 18, 19, 20.——[s] Ver. 3; chap. xxxii. 9.——[t] Chap. ii. 24.——[u] Chap. xxix. 15, 27.

[v] Heb. *teraphim*; Judg. xvii. 5; 1 Sam. xix. 13; Hosea iii. 4. [w] Chap. xxxv. 2.——[x] Heb. *the heart of Laban.*

Verse 12. *Grisled*] ברדים *beruddim*; ברד *barad* signifies *hail*, and the meaning must be, they had white spots on them similar to *hail*. Our word *grisled* comes from the old French, *greslé*, *hail*, now written *grêle*; hence *greslé*, grisled, spotted with white upon a dark ground.

Verse 15. *Are we not counted of him strangers?*] Rachel and Leah, who well knew the disposition of their father, gave him here his true character. He has treated us as *strangers*—as *slaves* whom he had a right to dispose of as he pleased; in consequence, he hath *sold us*—disposed of us on the mere principle of gaining by the sale.

And hath quite devoured also our money.] Has applied to his own use the profits of the sale, and has allowed us neither portion nor inheritance.

Verse 19. *Laban went to shear his sheep*] Laban *had gone*; and this was a favourable time not only to take his images, but to return to Canaan without being perceived.

Rachel had stolen the images] תרפים *teraphim*. What the teraphim were is utterly unknown. In ver. 30 they are termed אלהי *elohai*, *gods*; and to some it appears very likely that they were a sort of images devoted to superstitious purposes, not considered as gods, but as representatives of certain Divine attributes. Dr. Shuckford supposes them to be a sort of *tiles*, on which the names or figures of their ancestors were engraven. *Theodoret*, in his 89th question, calls them *idols*; and says that Rachel, who was a *type* of the true Church, stole them from her father that he might be delivered from idolatry. *R. S. Jarchi* gives nearly the same reason.

The *Targum* of Jonathan ben Uzziel gives a strange turn to the whole passage. "And Rachel stole the images of her father: for they had murdered a man, who was a first-born *son*; and having cut off his head, they embalmed it with salt and spices, and they wrote divinations upon a plate of gold, and put it under his tongue; and placed it against the wall, and it conversed with them, and Laban worshipped it. And Jacob stole the science of Laban the Syrian, that it might not discover his departure."

If the word be derived from רפא *rapha*, to *heal* or *restore*, then the teraphim may be considered as a sort of *talismans*, kept for the purpose of averting and curing diseases; and probably were kept by Laban for the same purpose that the Romans kept their *lares and penates*. It is however possible that תרפים *teraphim* is the same as שרפים *seraphim*, the ת *tau* and ש *sin* being changed, which is very frequent in the *Syrian* or *Chaldee* language; and we know that Laban was an *Aramean* or *Syrian*. Fire has been considered from the earliest ages as a symbol of the Deity; and as the word *seraphim* comes from שרף *saraph*, *to burn*, it has been conjectured that the teraphim of Laban were luminous forms, prepared of burnished brass, &c., which he might imagine a proper medium of communication between God and his worshippers. Mr. *Parkhurst* has observed that the teraphim were in use among believers and unbelievers. Among the *former*, see this chapter; for he denies that Laban was an idolater. See also Judg. xvii. 5; xviii. 14, 18, 20; 1 Sam. xix. 13, 16. Among the latter, see 2 Kings xxiii. 24; Ezek. xxi. 21; Zech. x. 2. Compare 1 Sam. xv. 23, and Hos. iii. 4. These are all the places in which the original word is found.

The Persian translator seems to have considered these *teraphim* as *tables* or *instruments* that served for purposes of judicial astrology, and hence translates the word استرلابيا *asterlabia*, *astrolabes*. As the astrolabe was an instrument with which they took the altitude of the pole-star, the sun, &c., it might, in the notion of the Persian translator, imply *tables*, &c., by which the culminating of particular stars might be determined, and the whole serve for purposes of *judicial astrology*. Now as many who have professed themselves to be believers in Christianity, have nevertheless addicted themselves to judicial astrology, we might suppose such a thing in this case, and still con-

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21 So he fled with all that he had; and [x] he rose up, and passed over the river, and [y] set his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took [z] his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God [a] came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou [b] speak not to Jacob [c] either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and [d] carried away my daughters, as captives *taken* with the sword?

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27 Wherefore didst thou flee away secretly, and [e] steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me [f] to kiss my sons and my daughters? [g] thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the [h] God of your father spake unto me [i] yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou [k] stolen my gods?

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[x] Chap. xlvi. 28; 2 Kings xii. 17; Luke ix. 51, 53.——[y] Chap. xiii. 8.——[z] Chap. xx. 3; Job xxxiii. 15; Matt. i. 20.——[a] Ch. xxiv. 50.——[b] Heb. *from good to bad.*——[c] 1 Sam. xxx. 2.

[d] Heb. *hast stolen me.*——[e] Ver. 55; Ruth i. 9, 14; 1 Kings xix. 20; Acts xx. 37.——[f] 1 Sam. xiii. 13; 2 Chron. xvi. 9.——[g] Ver. 53; chap. xxviii. 13.——[h] Ver. 24.——[i] Ver. 19; Judg. xviii. 24.

sider Laban as no idolater. If the Persian translator has not hit on the true meaning, he has formed the most likely conjecture.

Verse 21. *Passed over the river*] The *Euphrates*, as the Targum properly notices. But how could he pass such a *river* with his flocks, &c.! This difficulty does not seem to have struck critics in general. The rabbins felt it, and assert that God wrought a miracle for Jacob on this occasion, and that he passed over dry shod. As we know not in what other way he could pass, it is prudent to refer it to the power of God, which accompanied him through the whole of his journey. There might, however, have been *fords* well known to both Jacob and Laban, by which they might readily pass.

The mount Gilead.] What the ancient name of this mountain was, we know not; but it is likely that it had not the name of *Gilead* till after the transaction mentioned ver. 47. The mountains of Gilead were eastward of the country possessed by the tribes of Reuben and Gad; and extended from Mount Hermon to the mountains of Moab.—*Calmet.* It is joined to Mount Libanus, and includes the mountainous region called in the New Testament Trachonitis.—*Dodd.*

Verse 24. *And God came to Laban*] God's caution to Laban was of high importance to Jacob—*Take heed that thou speak not to Jacob either good or bad*; or rather, as is the literal meaning of the Hebrew, מטוב עד רע *mittob ad ra*, from *good* to *evil*; for had he neither spoken *good nor evil* to Jacob, they could have had no intercourse at all. The original is, therefore, peculiarly appropriate; for when people meet, the language at first is the language of *friendship*; the command therefore implies, "Do not begin with *Peace be unto thee*, and then proceed to *injurious language* and *acts of violence*." If this Divine direction were attended to, how many of those *affairs of honour*, so termed, which commence with, "I hope you are well"—"I am infinitely glad to see you"—"I am happy to see you well," &c., and end with *small swords* and *pistol bullets*, would be prevented! Where God and true religion act, all is fair, kind, honest, and upright; but where *these* are not consulted, all is hollow, deceitful, or malicious. Beware of *unmeaning* compliments, and particularly of saying what thy heart feels not. God hates a hypocrite and a deceiver.

Verse 27. *I might have sent thee away with mirth*] בשמחה *besimchah*, with *rejoicing*, making a *feast* or *entertainment* on the occasion; *and with songs*, בשירים *beshirim*, odes either in the praise of God, or to commemorate the splendid acts of their ancestors; *with tabret*, בתף *bethoph*, the *tympanum* used in the east to the present day, and there called دف *diff*, a thin broad wooden hoop, with parchment extended over one end of it, to which are attached small pieces of brass, tin, &c., which make a jingling noise; it is held in the air with one hand, and beat on with the fingers of the other. It appears to have been precisely the same with that which is called the *tambourine*, and which is frequently to be met with in our streets. *And with harp*, בכנור *bekinnor*, a sort of stringed instrument, a lute or harp; probably the same as the Greek κινυρα *kinura*, a harp; the name being evidently borrowed from the Hebrew. These four things seem to include all that was used in those primitive times, as expressive of gladness and satisfaction on the most joyous occasions.

Verse 29. *It is in the power of my hand to do you hurt*] Literally, *My hand is unto God to do you evil*, i. e., I have vowed to God that I will punish thee for thy flight, and the stealing of my teraphim; but the *God of* your *father* has prevented me from doing it.

A. M. 2265. B. C. 1739. 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, [l] let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban [m] searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot [n] rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images. A. M. 2265. B. C. 1739.

36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

39 [o] That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of [p] my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought

[l] See chap. xliv. 9.—[m] Heb. *felt*.—[n] Exod. xx. 12; Lev. xix. 32.—[o] Exod. xxii. 10, &c.—[p] Exod. xxii. 12.

It is a singular instance that the *plural* pronoun, when addressing an *individual*, should be twice used in this place—the God of *your* father, אֲבִיכֶם *abichem*, for אָבִיךָ *abicha*, *thy* father.

Verse 32. *Let him not live*] It appears that anciently *theft* was punished by death; and we know that the patriarchs had the power of life and death in their hands. But previously to the law, the punishment of death was scarcely ever inflicted but for murder. The rabbins consider that this was an *imprecation* used by Jacob, as if he had said, Let God take away the life of the person who has stolen them! And that this was answered shortly after in the death of Rachel, chap. xxxv.

Verse 35. *The custom of women is upon me.*] This she knew must be a satisfactory reason to her father; for if the teraphim were used to any religious purpose, and they seem to have been used in this way, as Laban calls them his *gods*, he therefore could not suspect that a woman in such a situation, whose touch was considered as defiling, would have sat upon articles that were either the objects of his adoration, or used for any sacred purpose. The stratagem succeeded to her wish, and Laban departed without suspicion. It seems very natural to suppose that Rachel did believe that by the use of these teraphim Laban could find out their flight, and the direction they took, and therefore she stole them; and having stolen them she was afraid to acknowledge the theft, and probably might think that they might be of some use to herself. Therefore, for these reasons, she brought them away.

Verse 36. *And Jacob was wroth, and chode with Laban*] The expostulation of Jacob with Laban, and their consequent agreement, are told in this place with great spirit and dignity. Jacob was conscious that though he had made use of cunning to increase his flocks, yet Laban had been on the whole a great gainer by his services. He had served him at least twenty years, *fourteen* for Rachel and Leah, and *six* for the cattle; and some suppose he had served him twenty years besides the above, which is not unlikely: see the *remarks* at the conclusion of this chapter. *Forty* or even *twenty* years of a man's life, devoted to incessant labour and constantly exposed to all the inclemencies of the weather, (see ver. 40,) deserve more than an ordinary reward. Laban's constitutional sin was *covetousness*, and it was an *easily besetting sin*; for it appears to have governed all his conduct, and to have rendered him regardless of the interests of his children, so long as he could secure his own. That he had frequently falsified his agreement with Jacob, though the particulars are not specified, we have already had reason to conjecture from ver. 7, and with this Jacob charges his father-in-law, in the most positive manner, ver. 41. Perhaps some previous unfair transactions of this kind were the cause why Jacob was led to adopt the expedient of *outwitting* Laban in the case of the *spotted, spangled, ring-streaked*, and *grisled cattle*. This if it did take place, though it cannot justify the measure, is some palliation of it; and almost the whole of Jacob's conduct, as far as relates to Laban, can be better excused than his injuring Laban's breed, by leaving him none but the weak, unhealthy, and degenerated cattle.

Verse 39. *That which was torn—of my hand didst thou require it*] This more particularly marks the covetous and rigorous disposition of Laban; for the law of God required that what had been torn by beasts the shepherd should not be obliged to make good, Exod. xxii. 10, 13. And it is very likely that this law was in force from the earliest times.

Verse 40. *In the day the drought consumed me, and the frost by night*] The being exposed to the *heat* by *day*, and *frost* by *night*, is made part of the heaviest punishment of Prometheus by *Æschylus*.

A. M. 2265. B. C. 1739. consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I [q] served thee fourteen years for thy two daughters, and six years for thy cattle: and [r] thou hast changed my wages ten times.

42 [s] Except the God of my father, the God of Abraham, and [t] the fear of Isaac, had been with me, surely thou hadst sent me away now empty. [u] God hath seen mine affliction and the labour of my hands, and [v] rebuked *thee* yesternight.

43 And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore, come thou, [w] let us make a covenant, I and thou; [x] and let it be for a witness between me and thee

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45 And Jacob [y] took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they did eat there upon the heap.

47 And Laban called it [z] Jegar-sahadutha: but Jacob called it [a] Galeed.

48 And Laban said, [b] This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed,

49 And [c] Mizpah; [d] for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, (no man *is* with us;) see, God *is* witness betwixt me and thee.

[q] Chap. xxix. 27, 28.——[r] Ver. 7.——[s] Psa. cxxiv. 1, 2. [t] Verse 53; Isa. viii. 13.——[u] Chap. xxix. 32; Exodus iii. 7. [v] 1 Chron. xii. 17; Jude 9.——[w] Chapter xxvi. 28.——[x] Josh. xxiv. 27.

[y] Chap. xxviii. 18.——[z] That is, *the heap of witness*; Chald. [a] That is, *the heap of witness*; Heb.——[b] Josh. xxiv. 27. [c] Judges xi. 29; 1 Sam. vii. 5.——[d] That is, *a beacon* or *watch tower*.

——Σταθεντος δ' ἡλιου φοιβῃ φλογι,
Χροιας αμειψεις ανθος· ασμενῳ δε σοι
Ἡ ποικιλειμων νυξ απακρυψει φαος·
Παχνην θ' ἑῳαν ἡλιος σκεδα παλιν.
Æschyl. Prom. Vinc., v. 22.

Opposed to the sun's most fervid beam,
The hue of beauty changed; till parch'd by heat
The night with spangled stole shall hide its light
From thee rejoicing, but again the sun
Chases the hoar frost from thy harass'd form.
J. B. B. C.

Verse 41. *Twenty years*] See the remarks at the end.

Verse 42. *The fear of Isaac*] It is strange that Jacob should say, the God *of Abraham* and the FEAR *of Isaac*, when both words are meant of the same *Being*. The reason perhaps was this; Abraham was long since dead, and God was *his unalienable* portion for ever. Isaac was yet alive in a state of *probation*, living in the fear of God, not exempt from the danger of *falling*; therefore God is said to be his *fear*—not only the object of his religious worship in a general way, but that holy and just God before whom he was still working out his salvation with fear and trembling—fear lest he should fall, and trembling lest he should offend.

Verse 46. *Made a heap*] גל *gal*, translated *heap*, signifies properly a *round* heap; and this heap was probably made for the double purpose of an *altar* and a *table*, and Jacob's stone or pillar was set on it for the purpose of a *memorial*.

Verse 47. *Laban called it Jegar-sahadutha*] יגר שהדותא *yegar sahadutha*, the *heap* or *round heap of witness*; *but Jacob called it* גלעד *galed*, which signifies the same thing. The first is pure *Chaldee*, the second pure *Hebrew*. אגר *agar* signifies to *collect*, hence יגר *yegar* and אוגר *ogar*, a *collection* or *heap* made up of gathered stones; and hence also אגורא *egora*, an *altar*, used frequently by the *Chaldee* paraphrast. See 1 Kings xii. 33; Judg. vi. 31; 2 Kings xxi. 3; Jer. xvii. 1. See *Castel's* Lexicon. From this example we may infer that the Chaldee language was nearly coeval with the Hebrew. A gloss made by St. Jerome, and which was probably only entered by him in his margin as a note, has crept into the text of the *Vulgate*. It is found in every copy of this version, and is as follows: *Uterque juxta proprietatem linguæ suæ*, Each according to the idiom of his own tongue.

Verses 48, 49. I think these two verses are badly divided, and should be read thus:—

Verse 48. *And Laban said, This heap is a witness between me and thee this day.*

Verse 49. *Therefore was the name of it called Galeed and Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.*

Mizpah] מצפה *mitspah* signifies a *watch-tower*; and Laban supposes that in consequence of the consecration of the place, and the covenant now solemnly made and ratified, that God would take possession of this heap, and stand on it as on a watch-tower, to prevent either of them from trenching on the conditions of their covenant.

Verse 50. *No man is with us*] Though all were present at the sacrifice offered, yet it appears that in making the contract Jacob and Laban withdrew, and transacted the business in private, calling on God to witness it.

Jacob had already four wives; but Laban feared that

A. M. 2265. B. C. 1739. 51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, [c] judge betwixt us. And Jacob [f] sware by [g] the fear of his father Isaac. A. M. 2265. B. C. 1739.

54 Then Jacob [h] offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and [i] blessed them: and Laban departed, and [k] returned unto his place.

[c] Chap. xvi. 5.—[f] Chap. xxi. 23.—[g] Ver. 42.—[h] Or, *killed beasts*.—[i] Chap. xxviii. 1.—[k] Chap. xviii. 33; xxx. 25.

he might take others, whose children would naturally come in for a share of the inheritance to the prejudice of his daughters and grandchildren. Though the Koran allows a man to have *four wives* if he can maintain them, yet we learn that in many cases where a man takes a wife, the parents or relatives of the woman stipulate that the man is not to take another during the lifetime of that one whom he now espouses; and notwithstanding the permission of the Koran, he is obliged to fulfil this agreement.

Verse 51. *And Laban said to Jacob—behold* this *pillar, which I have cast betwixt me and thee*] But this pillar, not *cast* but *set up*, was certainly *set up by Jacob*; for in ver. 45 we read, *And Jacob took a stone, and set it up for a pillar*: it is therefore for the honour of one Hebrew and one Samaritan MS. that they have preserved the true reading in ver. 51, ירית *yaritha*, THOU *hast set up*.—*Kennicott*. Instead of either of the above readings the Samaritan text has אתפלת *narata*, *The pillar which thou* SEEST *betwixt me and thee*.

Verse 53. *The God of their father*] As Laban certainly speaks of the *true God* here, with what propriety can he say that this God was the God of *Terah*, the father of Abraham and Nahor? It is certain that Terah was an idolater; of this we have the most positive proof, Josh. xxiv. 2. Because the clause is not in the Septuagint, and is besides wanting in some MSS., Dr. Kennicott considers it an interpolation. But there is no need of having recourse to this expedient if we adopt the reading אביכם *abichem*, YOUR *father*, for אביהם *abihem*, THEIR *father*, which is supported by several of Kennicott's and De Rossi's MSS., and is precisely the same form made use of by Laban, ver. 29, when addressing Jacob, and appears to me to be used here in the same way; for he there most manifestly uses the *plural pronoun*, when speaking only to Jacob himself. It is therefore to be considered as a *form of speech* peculiar to Laban; at least we have *two* instances of his use of it in this chapter.

Jacob sware by the fear of his father Isaac.] See on ver. 42.

Verse 54. *Offered sacrifice upon the mount*] It is very likely that Laban joined in this solemn religious rite, and that, having offered the blood and fat to God, they feasted upon the sacrifice.

Verse 55. *Kissed his sons and his daughters*] That is, his *grandchildren*, Jacob's *eleven* sons with Dinah their sister, and their mothers *Leah* and *Rachel*. All these he calls his *children*, ver. 43. *And blessed them*—prayed heartily for their prosperity, though we find from ver. 29 that he came having bound himself by a vow to God to do them some *injury*. Thus God turned his intended curse into a blessing.

THE most important topics in this chapter have already been considered in the notes, and to those the reader is referred. Jacob's character we have already seen, and hitherto have met in it little to admire; but we shall soon find a blessed change both in his mind and in his conduct. Laban's character appears in almost every instance to disadvantage; he does not seem to be what we commonly term a *wicked* man, but he was certainly both *weak* and *covetous*; and covetousness extinguished in him, as it does in all its votaries, the principles of righteousness and benevolence, and the very *charities of human life*. Provided he could get an increase of property, he regarded not who was wronged or who suffered. In this case he hid himself even from his own bowels, and cared not that his own children should lack even the necessaries of life, provided he could increase his own store! How watchful should we be against this destructive, *unnatural*, and degrading vice! It is impossible for a man who *loves money* to love either God or man; and consequently he must be in the broad way that leads to destruction.

For the difficulties in the chronology of Jacob's sojourning in Padan-aram, I beg leave to refer to the following remarks.

Remarks upon Gen. xxxi. 38, &c., relative to the time spent by Jacob in the service of his father-in-law Laban, in Mesopotamia; from Dr. Kennicott.

"If every reading which introduces but a single difficulty demands our attention, much greater must that demand be when several difficulties are caused by any one mistake, or any one mistranslation. Of this nature is the passage before us, which therefore shall be here considered more fully, especially as I have not already submitted to the learned any remarks upon this subject. Jacob's age, at the time of his going to Laban, has (till very lately) been fixed, perhaps universally, at *seventy-seven* years. But I think it has been shown by the learned Mr. *Skinner*, in an excellent dissertation, (4to. 1765,) that the number *seventy-seven* cannot here be right.

"Jacob was *one hundred and thirty* when he went down (with *sixty-six* persons) into Egypt. Joseph

had then been governor *ten* years; and when made governor was *thirty*; therefore Jacob could not be more than *ninety* at the birth of Joseph. Now, upon supposition that Jacob was *seventy-seven* at going to Laban, and that he had no son till he was *eighty-five*, and that he, with *eleven* sons, left Laban at *ninety-seven*, there will follow these amongst other strange consequences which are enumerated by Mr. *Skinner*, page 11, &c.: 1. Though Isaac and Esau married at *forty*, Jacob goes at *seventy-seven* to look for a wife, and agrees to marry her *seven* years after. 2. Issachar is born after the affair of the mandrakes, which Reuben finds and brings home when he (Reuben) was about *four* years old; that is, if Issachar was born before Joseph, agreeably to Gen. xxx. 18, 25. 3. Judah begets Er at *thirteen*; for in the first of the following tables Judah is born in Jacob's year *eighty-eight*, and Er in *one hundred and two*. 4. Er marries at *nine*, and is destroyed for profligacy. Er, born *one hundred and two*, marries in *one hundred and eleven*. See also Gen. xxxviii. 7. 5. Onan marries at *eight*; for Onan, born in *one hundred and three*, marries in *one hundred and eleven*. 6. Shelah, being grown at *ten*, ought to be married; for Shelah, born in *one hundred and four*, is marriageable, but not married to Tamar in *one hundred and fourteen*. See Gen. xxxviii. 14. 7. Pharez kept from marrying while young, yet has a son at *thirteen*; for Pharez, born in *one hundred and fifteen*, had two sons at going to Egypt in *one hundred and thirty*. 8. Esau goes to Ishmael and marries his daughter, after Jacob went to Laban at *seventy-seven*; though Ishmael died when Jacob was *sixty-three*. 9. If Jacob had no son till he was *eighty-five*, and if Joseph was born when his father was *ninety*, then the *eleven* sons and Dinah were born in *five* years. Lastly, if Jacob had no son till *eighty-five*, and he went to *Egypt* at *one hundred and thirty*, with sixty-six persons, only *forty-five* years are allowed for his family; whereas the larger sum of *sixty-five* years seems necessary for the births of so many children and grandchildren. On this subject Le Clerc has pronounced, Hisce in rebus occurrunt nodi, quos nemo hactenus solvit; neque porro, ut opinor, solvet. *There are difficulties here which have never been explained, and in my opinion never can be explained.* But upon the single principle of Mr. Skinner, that Jacob went to Laban at *fifty-seven*, (instead of *seventy-seven*,) these difficulties are solved. And it only remains to wish that some authority may be found to support this conjecture, thus strongly founded on the *exigentia loci*. The common opinion is formed by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth, and from the *twenty* years which Jacob was with Laban. This number, Mr. Skinner thinks, was originally *forty*; and I think that the Hebrew text as it now stands confirms the conjecture, and furnishes the very authority which is so much wanted.

"After Jacob had served Laban *fourteen* years for his two wives, where was Jacob to reside? Esau was still living; and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment; and had the death of Esau happened, Jacob would then have been secure. But let us also remember that Isaac was still alive, and that Esau had determined to kill Jacob whenever their father should die. It would therefore be no wonder if Jacob should have desired to continue longer in Haran. And to carry this point more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood, upon such terms of advantage to Laban as could not easily be withstood. Lastly, when the good effects to Laban from this connection had been experienced, without profit, nay with some losses, to Jacob, for *twenty* years, Jacob might naturally grow tired of thus assisting Laban without providing for his own growing family. Accordingly we find that Jacob covenants with Laban for *six* years of more close attendance and service in Laban's own house, for which the wages were expressly settled. Agreeable to the preceding possibilities seems to have been the fact, Jacob living in Haran *forty* years, and in this manner:—

14 years in Laban's house, a *covenant servant* for his wives.
20 —— in Laban's neighbourhood, as a *friend*.
6 —— in Laban's house, a *covenant servant* for cattle.
—
40

"Now the *twenty* concurrent years of *neighbourly assistance*, and the disjointed *twenty* of *covenant service*, seem both of them distinguished in the history itself. For upon Laban's pursuit of Jacob he mentions *twenty* years twice; which two sets of *twenty*, if really different, make *forty*. Each mention of the *twenty* years is introduced with the word זה *zeh*, which word, when repeated, is used by way of distinction; as when we say, this and that, the one or the other. Thus, Exod. xiv. 20: *So that the one came not near the other*. Eccles. vi. 5: *This hath more rest than the other*. And with the two words at a great distance, Job xxi. 23: *One* dieth; ver. 25; and *another* dieth, &c. So here, in Gen. xxxi. 38, Jacob says to Laban, זה עשרים שנה אנכי עמך *zeh esrim shanah anochi immach, during the* ONE *set of twenty years I was with thee, &c.*; meaning the time in which he lived, not in Laban's house, but in *his neighbourhood*; not as a *servant*, but a *friend*; after he had served in Laban's house *fourteen* years for his daughters, and before he served *six* years for his cattle. But then, as to the other *twenty*, he tells Laban, at verse 41, varying the phrase very remarkably, זה לי עשרים שנה בביתך עבדתיך *zeh li esrim shanah bebeithecha abadticha, during the other twenty years* (לי *li*) FOR MYSELF (for my own benefit) IN THY HOUSE; *I served thee fourteen years* and *six years*, &c. And during this last period, though only *six* years, he charges Laban with changing his wages *ten* times. So that Jacob insists upon having well earned his wages through the *twenty* years when he served for hire; but he makes a far greater merit of having, for *another twenty years*, assisted him without wages, and even with some losses; and therefore, with particular propriety, he reminds Laban of *that set of twenty years* in the first place.

The following Tables, taken chiefly from Mr. Skinner, will greatly elucidate the true chronology of Jacob.

TABLE I.—On Jacob's being at Haran only *twenty* years.

0	Jacob (and Esau) born.	
40	Esau marries two wives, Hittites	Gen. xxvi. 34.
63	Ishmael dies, aged 137	Gen. xxv. 17.
77	Jacob goes to Haran.	
84	—— marries Leah and Rachel	Gen. xxix. 20, 21, 27, 28.
85	Reuben born of Leah	
86	Simeon do.	
87	Levi do.	Gen. xxix. 32–35
88	Judah do.	
89	*Dan* born of Bilhah	
	Naphtali do.	
	Gad born of Zilpah	
	Asher do.	Gen. xxx. 6–24
	Issachar born of Leah	
	Zebulun and Dinah do.	
91	Joseph born of Rachel	
97	Jacob returns from Haran.	
98	—— dwells in Succoth.	
99	—— comes to Shalem, and continues there eight years.	
101	Judah marries Shuah's daughter.	
102	Er born,—103 Onan,—104 Shelah.	
106	Shechemites destroyed by Simeon and Levi.	
107	Benjamin is born, and Rachel dies.	
108	Joseph sold when seventeen	Gen. xxxvii. 2.
111	Tamar married to Er, and immediately afterwards to Onan.	
114	Tamar's incest with Judah.	
115	Pharez and Zarah born to Judah.	
120	Isaac dies, aged 180	Gen. xxxv. 28.
121	Joseph is made governor of Egypt	Gen. xli. 46.
130	Jacob goes into Egypt	Gen. xlvii. 9.
147	—— and dies	do. 28; and xlix. 33.

TABLE II.—On Jacob's being at Haran *forty* years.

	0	Jacob (and Esau) born.	
	40	Esau marries two wives, Hittites	Gen. xxvi. 34.
14 years' service	57	Jacob goes to Haran.	
	58	Esau goes to Ishmael, and marries his daughter . .	Gen. xxviii. 9.
	63	Ishmael dies, aged 137	Gen. xxv. 17.
	64	Jacob marries Leah and Rachel	Gen. xxix. 20, 21, 27, 28.
	65	Reuben born of Leah	
	66	Simeon do.	
	67	Levi do.	Gen. xxix. 32–35.
	68	Judah do.	
		Rachel, not bearing, gives Bilhah	
	69	Dan born of Bilhah	
	71	Naphtali do.	
		Leah, not bearing, gives Zilpah	
20 years' assist.	72	Gad born of Zilpah	Gen. xxx. 6–24.
	74	Asher do.	
	78	Reuben at 13 finds the mandrakes	
	79	Issachar born of Leah	
	81	Zebulun do. 82 Dinah	
	86	Judah at 18 marries Shuah's daughter.*	
	87	Er born,—88 Onan,—89 Shelah.	
	91	Joseph born of Rachel.	
6	- - -	years' service for cattle.	
	97	Jacob comes from Haran to Succoth and Shalem.	
		Dinah defiled, and the Shechemites destroyed.	
	98	Benjamin is born, and Rachel dies.	
	103	Beriah, fourth son of Asher, born.	

* Not placed in order of time, Gen. xxxviii.

105	Tamar married to Er—106 to Onan.	
108	Joseph, at seventeen, is carried into Egypt . . .	Gen. xxxvii. 2.
109	Shelah, at twenty, not given to Tamar.	
110	Pharez and Zarah born of Tamar, by Judah.	
120	Isaac dies, aged 180	Gen. xxxv. 28.
121	Joseph, at thirty, governor of Egypt	Gen. xli. 46.
123	Beriah, at twenty, marries.	
125	Heber—127 Malchiel—born to Beriah.	
128	Pharez, at eighteen, marries.	
129	Hezron—130 Hamul—born to Pharez.	
130	Benjamin, at thirty-two, has ten sons.	
	Jacob goes to Egypt	Gen. xlvii. 9.
147	—— and dies	do. 28; and xlix. 33.

"Our translation now is, xxxi. 38: THIS TWENTY YEARS HAVE I BEEN WITH THEE; *thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.* 39. *That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night.* 40. *Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.* 41. THUS HAVE I BEEN TWENTY YEARS IN THY HOUSE: *I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.*

"The alteration here recommended is this, chap. xxxi. 38: DURING THE ONE TWENTY YEARS I WAS WITH THEE; *thy ewes and thy she-goats have not cast their young, and the rams, &c., &c.* 41. DURING THE OTHER TWENTY YEARS FOR MYSELF, IN THY HOUSE, *I served, &c.* The same distinction is expressed in chap. xxx. 29: *Thou knowest how I have served thee, and how thy cattle was with me;* i. e., how I behaved during the time I was with thee as thy servant, and how thy cattle fared during the time they were with me as thy friend.

"It must not be omitted that Archbishop Usher and Bishop Lloyd ascribe sons to Jacob very soon after his coming to Laban; nay, assert that he was married almost as soon as he came to Haran, instead of waiting seven years, as he most evidently did. And Mr. Jackson allows that some of the sons of Benjamin, who are expressly numbered as going into Egypt with Jacob, might be born in Egypt! From such distresses, and such contradictions, does the distinction of two sets of *twenty* years happily deliver us."

Hoc temporis intervallo nemo concipere poterit tot res contingere potuisse. SPINOSA.

In such a short space of time, it is impossible that so many transactions could have taken place.

I shall leave this subject with chronologers and critics, and shall not attempt to decide on either opinion. That of Dr. Kennicott I think the most likely, and to it I have adapted the chronology in those cases to which it relates; but there are difficulties in both cases. See the note on chap. xxxviii. 1.

CHAPTER XXXII.

Jacob, proceeding on his journey, is met by the angels of God, 1, 2. *Sends messengers before him to his brother Esau, requesting to be favourably received,* 3–5. *The messengers return without an answer, but with the intelligence that Esau, with four hundred men, was coming to meet Jacob,* 6. *He is greatly alarmed, and adopts prudent means for the safety of himself and family,* 7, 8. *His affecting prayer to God,* 9–12. *Prepares a present of five droves of different cattle for his brother,* 13–15. *Sends them forward before him, at a certain distance from each other, and instructs the drivers what to say when met by Esau,* 15–20. *Sends his wives, servants, children and baggage, over the brook Jabbok, by night,* 21–23. *Himself stays behind, and wrestles with an angel until the break of day,* 24. *He prevails and gets a* new name, 25–29. *Calls the name of the place* Peniel, 30. *Is lame in his thigh in consequence of his wrestling with the angel,* 31, 32.

A. M. 2265. B. C. 1739. AND Jacob went on his way, and [a] the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's [b] host: and he called the name of that place [c] Mahanaim. A. M. 2265. B. C. 1739.

[a] Psa. xci. 11; Heb. i. 14.——[b] Josh. v. 14; Psa. ciii. 21; cxlviii. 2; Luke ii. 13.——[c] That is, *two hosts* or *camps*.

NOTES ON CHAP. XXXII.

Verse 1. *The angels of God met him.*] Our word *angel* comes from the Greek ἄγγελος, *angelos*, which literally signifies a messenger; or, as translated in some of our old Bibles, a *tidings-bringer*. The Hebrew word מלאך *malach*, from לאך *laach*, to *send*, *minister to*, *employ*, is nearly of the same import; and hence we may see the propriety of St. Augustine's remark: *Nomen non naturæ sed officii*, "It is a name, not of nature, but of office;" and hence it is applied indifferently to a *human agent* or *messenger*, 2 Sam. ii. 5; to a *prophet*, Hag. i. 13; to a *priest*, Mal.

A. M. 2265. B. C. 1739. 3 And Jacob sent messengers before him to Esau his brother, [d] unto the land of Seir, [e] the [f] country of Edom.

4 And he commanded them, saying, [g] Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus: I have sojourned with Laban, and stayed there until now:

5 And [h] I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that [i] I may find grace in thy sight.

A. M. 2265. B. C. 1739.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also [k] he cometh to meet thee, and four hundred men with him.

[d] Chap. xxxiii. 14, 16.—[e] Chapter xxxvi. 6, 7, 8; Deut. ii. 5. Josh. xxiv. 4.—[f] Heb. *field.*

[g] Prov. xv. 1.—[h] Chapter xxx. 43.—[i] Chapter xxxiii. 8, 15. [k] Chap. xxxiii. 1.

ii. 7; to *celestial spirits*, Psa. ciii. 19, 20, 22; civ. 4.

"We often," says Mr. Parkhurst, "read of the מלאך יהוה *malach Yehovah*, or מלאכי אלהים *malakey Elohim*, the angel of Jehovah, or the angels of God, that is, his *agent, personator, mean of visibility* or *action*, what was employed by God to render himself visible and approachable by flesh and blood." This *angel* was evidently a human form, surrounded or accompanied by *light* or *glory*, with or in which Jehovah was present; see Gen. xix 1, 12, 16; Judg. xiii. 6, 21; Exod. iii. 2, 6. "By this vision," says Mr. Ainsworth, "God confirmed Jacob's faith in him who commanded his angels to keep his people in all their ways, Psa. xci. 11. Angels are here called *God's host, camp*, or *army*, as in wars; for angels are God's *soldiers*, Luke ii. 13; *horses* and *chariots of fire*, 2 Kings ii. 11; fighting for God's people against their enemies, Dan. x. 20; of them there are *thousand thousands*, and *ten thousand times ten thousand*, Dan. vii. 10; and they are all sent forth to minister for them that shall be heirs of salvation, Heb. i. 14; and they pitch a camp about them that fear God, Psa. xxxiv. 7." One of the oldest of the Greek poets had a tolerably correct notion of the angelic ministry:—

Αυταρ επεικεν τουτο γενος κατα γαια καλυψεν
Τοι μεν Δαιμονες εισι, Διος μεγαλου δια βουλας,
Εσθλοι, επιχθονιοι, φυλακες θνητων ανθρωπων· κ. τ. λ.
Hesiod. *Op. & Dies*, l. i., ver. 120.

When in the grave this race of men was laid,
Soon was a world of holy demons made,
Aerial spirits, by great Jove design'd
To be on earth the *guardians of mankind.*
Invisible to mortal eyes they go,
And mark our actions good or bad below;
The immortal spies *with watchful care preside*,
And *thrice ten thousand* round their charges glide:
They can reward with glory or with gold,
A power they by *Divine permission* hold. Cooke.

Verse 2. *Mahanaim.*] The *two hosts*, if read by the *points*, the angels forming one, and Jacob and his company forming another; or simply *hosts* or *camps* in the plural. There was a city built afterwards here, and inhabited by the priests of God, Josh. xxi. 38. For what purpose the angels of God met Jacob, does not appear from the text; probably it was intended to show him that he and his company were under the care of an especial providence, and consequently to confirm his trust and confidence in God.

The doctrine of the ministration of angels has been much abused, not only among the *heathens*, but also among *Jews* and *Christians*, and perhaps most among the latter. Angels with feigned *names, titles*, and *influences*, have been and still are invoked and worshipped by a certain class of men; because they have found that God has been pleased to employ them to minister to mankind; and hence they have made supplications to them to extend their protection, to shield, defend, instruct, &c. This is perfectly absurd. 1. They are God's *instruments*, not *self-determining* agents. 2. They can only do what they are *appointed* to perform, for there is no evidence that they have any *discretionary* power. 3. God helps man by *ten thousand means* and *instruments*; some *intellectual*, as angels; some *rational*, as men; some *irrational*, as brutes; and some merely *material*, as the sun, wind, rain, food, raiment, and the various productions of the earth. He therefore helps by whom he will help, and to *him* alone belongs all the glory; for should he be determined to destroy, all these instruments collectively could not save. Instead therefore of worshipping *them*, we should take their own advice: *See* thou do it *not*—*Worship God.*

Verse 3. *Jacob sent messengers*] מלאכים *malachim*, the same word which is before translated *angels*. It is very likely that these messengers had been sent some time before he had this vision at Mahanaim, for they appear to have returned while Jacob encamped at the brook Jabbok, where he had the vision of angels; see verses 6 and 23.

The land of Seir, the country of Edom.] This land, which was, according to Dr. Wells, situated on the south of the Dead Sea, extending from thence to the Arabian Gulf, 1 Kings ix. 26, was formerly possessed by the *Horites*, Gen. xiv. 6; but Esau with his children drove them out, destroyed them, and dwelt in their stead, Deut. ii. 22; and thither Esau went from the face of his brother Jacob, chap. xxxvi. 6, 7. Thus we find he verified the prediction, *By thy sword shalt thou live*, chap. xxvii. 40.

Verse 4. *Thus shall ye speak unto my lord Esau*] Jacob acknowledges the *superiority* of his brother, for the time was not yet come in which it could be said, *The elder shall serve the younger.*

Verse 6. *Esau—cometh—and four hundred men with him.*] Jacob, conscious that he had injured his brother, was now apprehensive that he was coming with *hostile* intentions, and that he had every evil to fear from his displeasure. *Conscience* is a terrible accuser. It was a fine saying of a heathen,—

—— *Hic murus aheneus esto,*
Nil conscire sibi, nulla pallescere culpa.
Hor. *Ep.*, l. i., E. i., v 60.

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7 Then Jacob was greatly afraid and [l] distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 [m] And Jacob said, [n] O God of my father Abraham, and God of my father Isaac, the LORD [o] which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 [p] I am not worthy of the least of all the [q] mercies, and of all the truth, which thou hast showed unto thy servant; for with [r] my staff I passed over this Jordan; and now I am become two bands.

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11 [s] Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* [t] the mother [u] with the children.

12 And [v] thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night; and took of that which came to his hand [w] a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

[l] Chap. xxxv. 3.——[m] Psalm l. 15.——[n] Chapter xxviii. 13.——[o] Chap. xxxi. 3, 13.——[p] Heb. *I am less than all*, &c.——[q] Chap. xxiv. 27.

[r] Job viii. 7.——[s] Psalm lix. 1, 2.——[t] Hos. x. 14.——[u] Heb. *upon*.——[v] Chapter xxviii. 13, 14, 15.——[w] Chapter xliii. 11; Prov. xviii. 16.

Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocence,
Nor e'er turn pale with guilt. FRANCIS.

In other words, *He that has a good conscience has a brazen wall for his defence*; for a *guilty conscience needs no accuser*; sooner or later it will tell the truth, and not only make the man *turn pale* who has it, but also cause him to tremble even while his guilt is known only to himself and God.

It does not appear that Esau in this meeting had any *hostile* intention, but was really coming with a part of his servants or tribe to do his brother *honour*. If he had had any contrary intention, God had removed it; and the angelic host which Jacob met with before might have inspired him with sufficient confidence in God's protection. But we find that when he needed faith most, he appears to have derived but little benefit from its influence, partly from the sense he had of the injury he had done to his brother, and partly from not attending sufficiently to the assurance which God had given him of his gracious protection.

Verse 7. *He divided the people, &c.*] His prudence and cunning were now turned into a right channel, for he took the most effectual method to appease his brother, had he been irritated, and save at least a part of his family. This dividing and arranging of his flocks, family, and domestics, has something in it highly *characteristic*. To such a man as Jacob such expedients would naturally present themselves.

Verse 9. *O God of my father Abrahom, &c.*] This prayer is remarkable for its simplicity and energy; and it is a model too for prayer, of which it contains the essential constituents: 1. Deep self-abasement. 2. Magnification of God's mercy. 3. Deprecation of the evil to which he was exposed. 4. Pleading the promises that God had made to him. And, 5. Taking encouragement from what God had already wrought.

Verse 10. *I am not worthy of the least of all the mercies*] The marginal reading is more consistent with the original: קטנתי מכל החסדים וּמִכֹּל האמת *katonti miccol hachasadim umiccol hæmeth, I am less than all the compassions, and than all the faithfulness, which thou hast showed unto thy servant.* Probably St. Paul had his eye on this passage when he wrote, *Unto me, who am less than the least of all saints.* A man who sees himself in the light of God will ever feel that he has no good but what he has received, and that he deserves nothing of all that he has. The archangels of God cannot use a different language, and even the spirits of just men consummated in their plenitude of bliss, cannot make a higher boast.

For with my staff] i. e., *myself alone*, without any attendants, as the *Chaldee* has properly rendered it.

Verse 11. And *the mother with the children.*] He must have had an awful opinion of his brother when he used this expression, which implies the *utmost cruelty*, proceeding in the work of slaughter to total extermination. See Hos. x. 14.

Verse 12. *Make thy seed as the sand*] Having come to the *promise* by which the *covenant* was ratified both to *Abraham* and *Isaac*, he ceased, his faith having gained strong confirmation in a promise which he knew could not fail, and which he found was made over to *him*, as it had been to his father and grandfather.

Verse 13. *And took of that which came to his hand*] הבא בידו *habba beyado*, which came under his hand, i. e., what, in the course of God's providence, came under *his power*.

Verse 14. *Two hundred she-goats, &c.*] This was a princely present, and such as was sufficient to have compensated Esau for any kind of *temporal loss* he might have sustained in being deprived of his birthright and blessing. The thirty *milch camels* were particularly valuable, for *milch camels* among the Arabs constitute a principal part of their riches, the creature being every way so serviceable that the providence of God appears peculiarly kind and wise in providing such a beast for those countries where no other animal could be of equal service. "The she-camel gives milk continually, not ceasing till great with young; the milk of which," as Pliny has remarked, "when mixed with three parts of water, affords the most pleasant and

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15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will [x] appease him with the present that goeth before me, and afterward I will see his face: peradventure he will accept [y] of me.

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21 So went the present over before him: and himself lodged that night in the company

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, [z] and passed over the ford Jabbok.

23 And he took them, and [a] sent them over the brook, and sent over that he had.

24 And Jacob was left alone, and there [b] wrestled a man with him until the [c] breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh: and [d] the hollow of Jacob's thigh was out of joint, as he wrestled with him.

[x] Proverbs xxi. 14.——[y] Heb. *my face*; Job xlii. 8, 9.——[z] Deut. iii. 16.——[a] Heb. *caused to pass.*

[b] Hos. xii. 3, 4; Eph. vi. 12.——[c] Heb. *ascending of the morning.*
[d] See Matt. xxvi. 44; 2 Cor. xii. 7.

wholesome beverage." *Cameli* lac habent, donec iterum gravescant, suavissimumque *hoc existimatur, ad unam mensuram tribus aquæ additis.*—Hist. Nat., lib. xi., chap. 41.

Verse 15. *Ten bulls*] The Syriac and Vulgate have *twenty*; but *ten* is a sufficient proportion to the *forty kine*. By all this we see that Jacob was led to make *restitution* for the injury he had done to his brother. Restitution for injuries done to man is essentially requisite if in our power. He who can and will not make restitution for the wrongs he has done, can have no claim even on the *mercy* of God.

Verse 22. *Passed over the ford Jabbok.*] This brook or rivulet rises in the mountains of Galaad, and falls into the Jordan at the south extremity of the lake of Gennesaret.

Verse 24. *And there wrestled a man with him*] This was doubtless the Lord Jesus Christ, who, among the patriarchs, assumed that human form, which in the fulness of time he really took of a woman, and in which he dwelt thirty-three years among men. He is here styled an angel, because he was μεγαλης βουλης Αγγελος, (see the *Septuagint*, Isa. ix. 7,) *the Messenger of the great counsel* or *design* to redeem fallen man from death, and bring him to eternal glory; see chap. xvi. 7.

But it may be asked, Had he here a real human body, or only its *form?* The latter, doubtless. How then could he wrestle with Jacob? It need not be supposed that this angel must have assumed a human body, or something analagous to it, in order to render himself *tangible* by Jacob; for as the soul operates on the body by the order of God, so could an angel operate on the body of Jacob during a whole night, and produce in his *imagination*, by the effect of his power, every requisite idea of *corporeity*, and in his *nerves* every sensation of *substance*, and yet no substantiality be in the case.

If angels, in appearing to men, *borrow* human bodies as is thought, how can it be supposed that with such gross substances they can disappear in a *moment?* Certainly they do not take these bodies into the invisible world with them, and the established laws of *matter* and *motion* require a *gradual* disappearing, however swiftly it may be effected. But this is not allowed to be the case, and yet they are reported to vanish *instantaneously*. Then they must render themselves invisible by a *cloud*, and this must be of a very *dense* nature in order to hide a human body. But this very expedient would make their departure still more *evident*, as the cloud must be more *dense* and *apparent* than the *body* in order to hide it. This does not remove the difficulty. But if they assume a quantity of *air* or *vapour* so condensed as to become visible, and modified into the appearance of a human body, they can in a moment *dilate* and *rarefy* it, and so disappear; for when the vehicle is rarefied beyond the power of natural vision, as their own substance is invisible they can instantly vanish.

From Hos. xii. 4, we may learn that the wrestling of Jacob, mentioned in this place, was not merely a corporeal exercise, but also a spiritual one; *He wept and made supplication unto him.* See the notes there.

Verse 25. *The hollow of Jacob's thigh was out of joint*] What this implies is difficult to find out: it is not likely that it was a complete luxation of the thigh bone. It may mean no more than he received *a stroke* on the groin, not a *touch*; for the Hebrew word נגע *naga* often signifies to *smite with violence*, which stroke, even if comparatively slight, would effectually disable him for a time, and cause him to halt for many hours, if not for several days. I might add that in this place

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26 And [a] he said, Let me go, for the day breaketh: And he said, [f] I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [g] Thy name shall be called no more Jacob, but [h] Israel: for as a prince hast thou [i] power with God and [k] with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, [l] Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

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30 And Jacob called the name of the place [m] Peniel: for [n] I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun [o] rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, [p] unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

[a] See Luke xxiv. 28.——[f] Hos. xii. 4.——[g] Chapter xxxv. 10; 2 Kings xvii. 34.——[h] That is, *a prince of God.*——[i] Hos. xii. 3, 4.——[k] Chap. xxv. 31; xxvii. 33.——[l] Judg. xiii. 18.

[m] That is, *the face of God.*——[n] Ch. xvi. 13; Exod. xxiv. 11; xxxiii. 20; Deut. v. 25; Judg. vi. 22; xiii. 22; Isaiah vi. 5.
[o] Mal. iv. 2.——[p] 1 Sam. v. 5.

—the groin, a blow might be of fatal consequence; but as the angel gave it only as a proof of his power, and to show that he *could not* prevail because he *would not*, hence the blow was only *disabling*, without being *dangerous*; and he was probably cured by the time the sun rose.

Verse 26. *Let me go, for the day breaketh*] Probably meaning, that as it was now morning, Jacob must rejoin his wives and children, and proceed on their journey. Though *phantoms* are supposed to disappear *when the sun rises*, that could be no reason in this case. Most of the angelic appearances mentioned in the Old and New Testaments took place in *open day*, which put their reality out of question.

Verse 28. *Thy name shall be called no more Jacob, but Israel*] ישראל *Yisrael*, from שר *sar*, a prince, or שרה *sarah*, he ruled as a prince, and אל *el*, God; or rather from איש *ish*, a man, (the א aleph being dropped,) and ראה *raah*, he saw, אל *el*, God; and this corresponds with the name which Jacob imposed on the place, calling it פניאל *peniel*, the *faces* of God, or of *Elohim*, which faces being manifested to him caused him to say, verse 30, ראיתי אלהים פנים אל פנים *raithi Elohim panim el panim*, i. e., "*I have seen the Elohim faces to faces*, (*i. e.*, fully and completely, without any medium,) ותנצל נפשי *vattinnatsel napshi*, and my soul is redeemed."

We may learn from this that *the redemption of the soul* will be the blessed consequence of wrestling by prayer and supplication with God: "The kingdom of heaven suffereth violence, and the violent *take* it by force." From this time Jacob became a *new* man; but it was not till after a severe struggle that he got his *name*, his *heart*, and his *character* changed. After this he was no more *Jacob* the *supplanter*, but *Israel*—the *man who prevails with God*, and *sees him face to face*.

And hast prevailed.] More literally, *Thou hast had power with God, and with man thou shalt also prevail.* עם אלהים *im Elohim*, with the strong God; עם אנשים *im anoshim*, with *weak, feeble man*. There is a beautiful opposition here between the two words: Seeing thou hast been powerful with the *Almighty*, surely thou shalt prevail over perishing *mortals*; as thou hast prevailed with God, thou *shalt* also prevail with men: God calling the things that were not as though they had already taken place, because the prevalency of this people, the Israelites, by means of the *Messiah*, who should proceed from them, was already determined in the Divine counsel. He has never said to the seed of Jacob, Seek ye my face in vain. He who *wrestles* must *prevail*.

Verse 29. *Tell* me, *I pray thee, thy name.*] It is very likely that Jacob wished to know the name of this angel, that he might invoke him in his necessities: but this might have led him into idolatry, for the doctrine of the incarnation could be but little understood at this time; hence, he refuses to give himself any name, yet shows himself to be the true God, and so Jacob understood him; (see verse 28;) but he wished to have heard from his own lips that name by which he desired to be invoked and worshipped.

Wherefore is *it* that *thou dost ask after my name?*] Canst thou be ignorant *who* I am? *And he blessed him there*—gave him the *new heart* and the *new nature* which God alone can give to fallen man, and by the change he wrought in him, sufficiently showed *who* he was. After this clause the *Aldine* edition of the Septuagint, and several MSS., add ὁ εστι θαυμαστον, or και τουτο εστι θαυμαστον, *which is wonderful*; but this addition seems to have been taken from Judges xiii. 18.

Verse 31. *The sun rose upon him*] Did the Prophet Malachi refer to this, chap. iv. 2: *Unto you that fear my name shall the Sun of righteousness arise with healing in his wings?* Possibly with the rising of the sun, which may here be understood as emblematical of the *Sun of righteousness*—the *Lord Jesus*, the pain and weakness of his thigh passed away, and he felt both in soul and body that he was healed of his plagues.

Verse 32. *Therefore the children of Israel eat not of the sinew*] What this sinew was neither *Jew* nor *Christian* can tell; and it can add nothing either to science, or to a true understanding of the text, to multiply conjectures. I have already supposed that the part which the angel touched or *struck* was the groin; and if this be right, the *sinew*, *nerve*, or *muscle* that *shrank*, must be sought for in that place.

The serious reader must meet with much instruction in this chapter.

1. After his reconciliation with Laban, Jacob proceeds on his way to Canaan; and as God, who was continually watching for his welfare, saw the trials to which he would shortly be exposed, therefore he provided for him the instructive vision of angels, that he might see that those who were for him were more than those who could be against him. A proper consideration of God's omniscience is of the utmost advantage to every genuine Christian. He knows whereof we are made, he remembers that we are but dust, he sees our trials and difficulties, and his eye affects his heart. Hence he is ever devising means that his banished be not expelled from him.

2. Jacob's recollection of his *unkindness* and *injustice* to his brother, when he hears that he is coming to meet him, fills his soul with fear, and obliges him to betake himself to God by prayer and supplication. How important is the office of *conscience!* And how necessary are times of *trial* and *difficulty* when its voice is loudest, and the heart is best prepared to receive its reproofs! In how many cases has conscience *slumbered* till it pleased God to send some *trial* by which it has been powerfully awakened, and the salvation of the sinner was the result! *Before I was afflicted I went astray.*

3. Though salvation be the free gift of God, yet he gives it not to any who do not earnestly seek it. The deeper the conviction of guilt and helplessness is, the more earnest the application to God for mercy is likely to be. They whose salvation costs them strong crying and tears, are not likely (humanly speaking) to part with it lightly; they remember the vinegar and the gall, and they watch and pray that they *enter not* into temptation.

4. In the strife and agony requisite to enter in at the strait gate, it is highly necessary that we should know that the grace and salvation of God are not *purchased* by our tears, &c.; for those things which are only proofs and arguments that we have sinned, can never remove the iniquity of our transgressions. A sensible and pious man observes on this subject, "That prayer and wrestling with God should be made as though no other means were to be practised, and then the best means be adopted as though no prayer or wrestling had been used." God marks even this strife, though highly pleasing in his sight, with such proofs of its own utter insufficiency, that we may carry about with us the memorial of our own weakness, worthlessness, and slowness of heart to believe. God smote the thigh of Jacob, 1. That he might know he had not prevailed by his *own strength*, but by the power and mercy of his God. 2. That he might have the most sensible evidence of the reality of the Divine interposition in his behalf. 3. That he might see God's displeasure against his unbelief. And 4. That men in general might be taught that those who will be the disciples of Christ must deny themselves, take up their cross daily, and mortify their members which are upon the earth. Those who have not cut off a right hand or foot, or plucked out a right eye, for the kingdom of heaven's sake, are never likely to see God. The religion that *costs* us *nothing*, is to us *worth nothing*.

CHAPTER XXXIII.

Esau, with four hundred men, meets Jacob, 1. *He places his children under their respective mothers, passes over before them, and bows himself to his brother*, 2, 3. *Esau receives him with great affection*, 4. *Receives the homage of the handmaids*, Leah, Rachel, *and their children*, 5–7. *Jacob offers him the present of cattle, which he at first refuses, but after much entreaty accepts*, 8–11. *Invites Jacob to accompany him to Mount* Seir, 12. *Jacob excuses himself because of his flocks and his children, but promises to follow him*, 13, 14. *Esau offers to leave him some of his attendants, which Jacob declines*, 15. *Esau returns to Seir*, 16, *and Jacob journeys to* Succoth, 17, *and to* Shalem, *in the land of Canaan*, 18. *Buys a parcel of ground from the children of* Hamor, 19, *and erects an altar which he calls* El-elohe-Israel, 20.

A. M. 2265. B. C. 1739. AND Jacob lifted up his eyes, and looked, and, behold, [a] Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. A. M. 2265. B. C. 1739.

2 And he put the handmaids and their children foremost, and Leah and her children after,

[a] Genesis, chap. xxxii. 6.

NOTES ON CHAP. XXXIII.

Verse 1. *Behold, Esau came, and with him four hundred men.*] It has been generally supposed that Esau came with an intention to destroy his brother, and for that purpose brought with him four hundred *armed* men. But, 1. There is no kind of evidence of this pretended hostility. 2. There is no proof that the four hundred men that Esau brought with him were at all *armed*. 3. But there is every proof that he acted towards his brother Jacob with all openness and candour, and with such a forgetfulness of past injuries as none but a great mind could have been capable of. Why then should the character of this man be perpetually vilified? Here is the secret. With some people, on the most ungrounded assumption, Esau is a *reprobate*, and the type and figure of all reprobates, and therefore he *must be* every thing that is *bad*. This serves a *system*; but, whether true or false in itself, it has neither countenance nor support from the character or conduct of Esau.

Verse 2. *He put the handmaids and their children foremost*] There is something so *artificial* in this arrangement of Jacob's family, that it must have had some peculiar *design*. Was Jacob still apprehensive

A. M. 2265. B. C. 1739. and Rachel and Joseph hindermost.

3 And he passed over before them, and [b] bowed himself to the ground seven times, until he came near to his brother.

4 [c] And Esau ran to meet him, and embraced him, [d] and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those [e] with thee? And he said, The children [f] which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, [g] What *meanest* thou by [h] all this drove which I met? And he said, *These are* [i] to find grace in the sight of my lord.

9 And Esau said, I have enough, my brother; [k] keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand; for therefore I [l] have seen thy face, as A. M. 2265. B. C. 1739. though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, [m] my blessing that is brought to thee; because God hath dealt graciously with me, and because I have [n] enough. [o] And he urged him; and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according [p] as the cattle that goeth before me and the children be able to endure, until I come unto my lord [q] unto Seir.

15 And Esau said, Let me now [r] leave with thee *some* of the folk that *are* with me: and he said, [s] What needeth it? [t] let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [u] Succoth, and

[b] Chap. xviii. 2; xlii. 6; xliii. 26.——[c] Chap. xxxii. 28. [d] Chap. xlv. 14, 15.——[e] Heb. *to thee*.——[f] Chap. xlviii. 9; Psa. cxxvii. 3; Isa. viii. 18.——[g] Heb. *What* is *all this band to thee?* [h] Chap. xxxii. 16.——[i] Chap. xxxii. 5.——[k] Heb. *be that to thee that is thine*.——[l] Chap. xlii. 3; 2 Sam. iii. 13; xiv. 24, 28, 32; Matt. xviii. 10.

[m] Judges i. 15; 1 Sam. xxv. 27; xxx. 26; 2 Kings v. 15. [n] Heb. *all things;* Phil. iv. 18.——[o] 2 Kings v. 23.——[p] Heb. *according to the foot of the work*, &c., *and according to the foot of the children*.——[q] Ch. xxxii. 3.——[r] Heb. *set* or *place*.——[s] Heb. *Wherefore* is *this?*——[t] Chap. xxxiv. 11; xlvii. 25; Ruth ii. 13. [u] Josh. xiii. 27; Judg. viii. 5; Psa. lx. 6.

of danger, and put those foremost whom he least esteemed, that if the foremost met with any evil, those who were behind might escape on their swift beasts? chap. xxxii. 7, 8. Or did he intend to keep his choicest treasure to the last, and exhibit his beautiful *Rachel* and favourite *Joseph* after Esau had seen all the rest, in order to make the deeper impression on his mind?

Verse 4. *Esau ran to meet him*] How sincere and genuine is this conduct of Esau, and at the same time how magnanimous! He had buried all his resentment, and forgotten all his injuries; and receives his brother with the strongest demonstrations, not only of forgiveness, but of fraternal affection.

And kissed him] וישקהו *vaiyishshakehu*. In the Masoretic Bibles each letter of this word is noted with a *point* over it to make it *emphatic*. And by this kind of notation the rabbins wished to draw the attention of the reader to the *change* that had taken place in Esau, and the *sincerity* with which he received his brother Jacob. A *Hindoo* when he meets a friend after absence throws his arms round him, and his head across his shoulders, twice over the right shoulder and once over the left, with other ceremonies according to the rank of the parties.

Verse 10. *Receive my present at my hand*] Jacob could not be certain that he had found favour with Esau, unless the present had been received; for in accepting it Esau necessarily became his *friend*, according to the custom of those times, and in that country. In the eastern countries, if your present be received by your superior, you may rely on his friendship; if it be not received, you have every thing to fear. It is on this ground that Jacob was so urgent with Esau to receive his present, because he knew that after this he must treat him as a friend.

Verse 14. *Until I come unto my lord unto Seir.*] It is very likely that Jacob was perfectly sincere in his expressed purpose of visiting Esau at Seir, but it is as likely that circumstances afterwards occurred that rendered it either improper or impracticable; and we find that Esau afterwards removed to Canaan, and he and Jacob dwelt there together for several years. See chap. xxxvi. 6.

Verse 17. *Journeyed to Succoth*] So called from סכת *succoth*, the *booths* or *tents* which Jacob erected

A. M. 2265. B. C. 1739. built him a house, and made booths for his cattle: therefore the name of the place is called [v] Succoth.

18 And Jacob came to [w] Shalem, a city of [x] Shechem, [y] which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And [z] he bought a parcel of a field, where he had spread his tent, at the hand of the children of [a] Hamor, Shechem's father, for a hundred [b] pieces of money.

20 And he erected there an altar; and [c] called it [d] El-elohe-Israel.

[v] That is, *booths.*——[w] John iii. 23.——[x] Called, Acts vii. 16, *Sychem.*——[y] Josh. xxiv. 1; Judges ix. 1.——[z] Josh. xxiv. 32; John iv. 5.——[a] Called, Acts vii. 16, *Emmor.*——[b] Or, *lambs.* [c] Chap. xxxv. 7.——[d] That is, *God, the God of Israel.*

there for the resting and convenience of his family, who in all probability continued there for some considerable time.

Verse 18. *And Jacob came to Shalem, a city of Shechem*] The word שלם *shalem*, in the Samaritan שלום *shalom*, should be translated here *in peace*, or *in safety*. After resting some time at Succoth, which was necessary for the safety of his flocks and the comfort of his family, he got safely to a city of Shechem, in health of body, without any loss of his cattle or servants, his wives and children being also in safety. *Coverdale* and *Matthews* translate this word as above, and with them agree the *Chaldee* and the *Arabic:* it is not likely to have been the name of a city, as it is nowhere else to be found. Shechem is called in Acts vii. 16, *Sychem*, and in John iv. 5, *Sychar;* in the Arabic it is called *Nablous*, and to the present day *Neapolis*. It was near to Samaria; and the place where the wretched remains of the sect of the Samaritans were lately found, from whom Dr. Huntington received a perfect copy of the Samaritan Pentateuch.

Verse 19. *For a hundred pieces of money.*] The original, בכאה קשיטה *beneah kesitah*, has been a matter of long and learned discussion among critics. As *kesitah* signifies a *lamb*, it may imply that Jacob gave the Hamorites *one hundred lambs* for the field; but if it be the same transaction that St. Stephen refers to in Acts vii. 16, it was *money*, τιμης αργυριου, a *sum* or *price of silver*, which was given on the occasion. It has been conjectured that the money had the figure of a lamb stamped on it, because it was on an average the value of a lamb; and hence it might be called a *kesitah* or *lamb* from the impression it bore. It is certain that in many countries the coin has had its name from the *image* it bore; so among our ancestors a coin was called an *angel* because it bore the image of an angel; hence also a *Jacobus*, a *Carolus*, a *Lewis*, (*Louis d' Or,*) a *Joe*, because certain coins in England, Spain, France, and Portugal, bore on one side the image of the kings of those countries, *James*, *Charles*, *Lewis*, *Joseph*, or *Johannes*. The Athenians had a coin called βους, an *ox*, because it was stamped with the figure of an ox. Hence the saying in *Æschylus:*—

Τα δ' αλλα σιγω, βους επι γλωττης μεγας
Βεβηκεν Agam. v. 36.

"I must be silent concerning other matters, a great ox has come upon my tongue;" to signify a person who had received *a bribe* for secrecy, i. e., a sum of money, on each piece of which an ox was stamped, and hence called βους, an *ox*. The word *opes*, riches, is a corruption of the word *oves*, sheep, because these animals in ancient times constituted the principal riches of their owners; but when other cattle were added, the word *pecunia*, (from *pecus*, cattle,) which we translate *money*, and from which we still have our English term *pecuniary*, appears to have been substituted for *oves*, because *pecus*, *pecoris*, and *pecus*, *pecudis*, were used to signify *all kinds* of cattle *large* and *small*. Among our *British* and *Saxon* ancestors we find coins stamped with the figure of an *ox*, *horse*, *hog*, *goat*, &c., and this custom arose in all probability, both among them and other nations, from this circumstance, that in primitive times the coin was the ordinary value of the animal whose image it bore. It is, all circumstances weighed, most likely that a piece of *money* is here intended, and *possibly* marked with the image of a *lamb;* but as the original word קשיטה *kesitah* occurs only *here*, and in Josh. xxiv. 32, and Job xlii. 11, this is not sufficiently evident, the word itself being of very doubtful signification. Mr. Parkhurst is of opinion that the *kesitah* bore the image of a *lamb;* and that these *lamb coins* of the ancient Hebrews typified the Lamb of God, who in the Divine purpose was considered as slain from the foundation of the world, and who *purchased* us unto God with his own blood. The conjecture is at least *pious*, and should lead to useful reflections. Those who wish to see more on this subject may consult the writers in the *Critici Sacri*, and *Calmet*.

Verse 20. *And he erected there an altar*] It appears that Jacob had a very correct notion of the *providence* and *mercy* of God; hence he says, ver. 5: *The children which God hath* GRACIOUSLY *given thy servant;* and in ver. 11 he attributes all his *substance* to the bounty of his Maker: *Take, I pray thee, my blessing—because God hath dealt* GRACIOUSLY *with me, and because I have enough.* Hence he viewed God as the *God of all grace*, and to him he erects an altar, dedicating it to *God, the God of Israel*, referring particularly to the *change* of his own name, and the *mercies* which he then received; and hence perhaps it would be best to translate the words, *The strong God* (is) *the God of Israel;* as by the power of his grace and goodness he had rescued, defended, blessed, and supported him from his youth up until now. The erecting altars with particular names appears in other places; so, Exod. xvii. 15, Moses calls his altar *Jehovah-nissi*, "the Lord is my banner."

1. When a man's ways please God, he maketh even his enemies to be at peace with him. When Jacob had got reconciled to God, God reconciled his brother to him. The hearts of all men are in the hands of God, and he turns them howsoever he will.

2. Since the time in which Jacob wrestled with the Angel of the covenant, we see in him much dependence on God, accompanied with a spirit of deep humility and gratitude. God's grace alone can change the heart of man, and it is by that grace only that we get a sense of our obligations; this lays us in the dust, and the more we receive the lower we shall lie.

3. "The first thing," says good Bishop Wilson, "that pious men do, is to provide for the honour and worship of God." Jacob buys a piece of ground, and erects an altar on it in the land of a heathen, that he might acknowledge God among his enemies, and turn them to the true faith; and there is every reason to believe that this expedient would have been successful, had it not been for the base conduct of his sons. How true is the saying, One sinner spoileth much good! Reader, beware, lest thy conduct should be come a stumbling block to any.

CHAPTER XXXIV.

Dinah, *the daughter of Jacob and Leah, going out to see the daughters of the land, is ravished by Shechem, the son of Hamor,* 1, 2. *He entreats his father to get her for him to wife,* 3. *Jacob and his sons hear of the indignity offered to Dinah,* 5–7. *Hamor proposes the suit of Shechem to Jacob and his sons, and offers them a variety of advantages,* 8–10. *Shechem himself comes forward, begs to have Dinah to wife, and offers dowry to any extent,* 11, 12. *The sons of Jacob pretend scruples of conscience to give their sister to one who was uncircumcised; and require, as a condition of this marriage, and of intermarriages in general, that all the Shechemites should be circumcised,* 13–17. *Hamor and Shechem consent,* 18, 19. *They lay the business before the elders of their city, dwell on the advantages of a connection with Jacob and his family, and propose to them the condition required by the sons of Jacob,* 20–23. *The elders consent, and all the males are circumcised,* 24. *While the Shechemites are incapable of defending themselves, on the third day after their circumcision,* Simeon *and* Levi, *the brothers of Dinah, came upon the city, slew all the males, sacked the city, took the women and children captives, and seized on all the cattle belonging to the Shechemites,* 25–29. *Jacob is greatly displeased and alarmed at this treachery and cruelty of his sons, and lays before them the probable consequences,* 30. *They endeavour to vindicate their conduct,* 31.

A. M. cir. 2266. B. C. cir. 1738. AND [a] Dinah the daughter of Leah, which she bare unto Jacob, [b] went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, [c] saw her, he [d] took her, and lay with her, and [e] defiled her.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake [f] kindly unto the damsel.

4 And Shechem [g] spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob [h] held his peace until they were come. A. M. cir. 2266. B. C. cir. 1738.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they [i] were very wroth, because he [k] had wrought folly in Israel, in lying with Jacob's daughter; [l] which thing ought not to be done.

[a] Chap. xxx. 21.——[b] Tit. ii. 5.——[c] Chap. vi. 2; Judg. xiv. 1. [d] Chap. xx. 2.——[e] Heb. *humbled her;* Deut. xxii. 29.——[f] Heb. *to the heart of the damsel;* see Isa. xl. 2; Hos. ii. 14.

[g] Judg. xiv. 2.——[h] 1 Sam. x. 27; 2 Sam. xiii. 22.——[i] Chap. xlix. 7; 2 Sam. xiii. 21.——[k] Josh. vii. 15; Judg. xx. 6.——[l] Deut. xxiii. 17; 2 Sam. xiii. 12.

NOTES ON CHAP. XXXIV.

Verse 1. *And Dinah—went out to see the daughters of the land.*] It is supposed that Jacob had been now about seven or eight years in the land, and that Dinah, who was about seven years of age when Jacob came to Canaan, was now about fourteen or fifteen. Why or on what occasion she went out we know not, but the reason given by Josephus is very probable, *viz.*, that it was on one of their *festivals.*

Verse 2. *Prince of the country*] i. e., Hamor was prince; Shechem was the son of the prince or chief. Our version appears to represent Shechem as *prince*, but his father was the chief of the country. See verses 6, 8, &c.

Verse 3. *Spake kindly unto the damsel.*] Literally, *he spake to the heart of the damsel*—endeavoured to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse that there had been no *consent* on the part of Dinah, that the whole was an act of *violence*, and that she was now detained *by force* in the house of *Shechem*. Here she was found when Simeon and Levi sacked the city, verse 26.

Verse 7. *He had wrought folly in Israel*] The land, afterwards generally called *Israel*, was not as yet so named; and the sons of Jacob were neither called *Israel*, *Israelites* nor *Jews*, till long after this. How then can it be said that Shechem had *wrought folly in Israel?* The words are capable of a more literal translation: בישראל *beyisrael*, may be translated, *against Israel.* The angel had said, *Thy name shall be called no more Jacob*—not *only* Jacob, *but Israel.* It was this that aggravated the offence of Shechem; he wrought folly against *Israel*, the prince of God,

A. M. cir. 2266. B. C. cir. 1738.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and [m] the land shall be before you; dwell and [n] trade ye therein, and [o] get you possession therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much [p] dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father [q] deceitfully, (and said, Because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for [r] that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

A. M. cir. 2266. B. C. cir. 1738.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* [s] more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that [t] went out of the gate

[m] Chapter xiii. 9; xx. 15.——[n] Chap. xlii. 34.——[o] Chapter xlvii. 27.——[p] Exodus xxii. 16, 17; Deut. xxii. 29; 1 Samuel xviii. 25.

[q] See 2 Sam. xiii. 24, &c.——[r] Josh. v. 9.——[s] Num. xxii 15; 2 Chron. iv. 9; Isa. iii. 3–5.——[t] Chap. xxiii. 10; Matt. vii. 6; Rom. ii. 28, 29.

in lying with the daughter of Jacob. Here both the names are given; *Jacob*, whose daughter was defiled, and *Israel*, the *prince of God*, against whom the offence was committed.

Verse 12. *Ask me never so much dowry*] See on chap. xxix. 20, &c. See the law relative to this, Exod. xxii. 16, 17.

Verse 13. *Answered—deceitfully*] Which nothing could excuse; yet, to show that they had had much provocation, it is immediately subjoined וידברו *vaidabberu*, *they spoke* thus *because he had defiled Dinah their sister*; for so this parenthesis should be read.

Verse 14. *That* were *a reproach unto us*] Because the uncircumcised were not in the covenant of God; and to have given an heiress of the promise to one who had no kind of right to its spiritual blessings, from whom might spring children who would naturally walk in the way of their father, would have been *absurd*, *reproachful*, and *wicked*. Thus far they were perfectly right; but to make this holy principle a cloak for their deceitful and murderous purposes, was the full sum of all wickedness.

Verse 17. *Then will we take our daughter, and we will be gone.*] It is natural to suppose that the tribe of Hamor was very inconsiderable, else they would not have sought an alliance with the family of Jacob, and have come so readily into a painful, disgraceful measure, without having either the sanction of *Divine authority* or *reason*; for it does not appear that the sons of Jacob urged either. And they are *threatened* here that if they do not agree to be circumcised, Dinah shall be taken from them, and restored to her family; and this is probably what the Shechemites saw they had not power at present to prevent.

Verse 23. Shall *not their cattle and their substance* —be *ours?*] This was a bait held out for the poor unsuspecting people of Hamor by their prince and his son, who were not much less deceived than the people themselves.

Verse 24. *Every male was circumcised*] These simple people must have had very great affection for their chief and his son, or have been under the influence of the most *passive obedience*, to have come so readily into this measure, and to have submitted to this rite. But the *petty* princes in Asiatic countries have ever been *absolute* and *despotic*, their subjects paying them the most prompt and blind obedience. I shall give a few examples from Mr. Richardson's Dissertations.—

A. M. cir. 2266. B. C. cir. 1738. of his city: and every male was circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, [u] Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the [v] edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

A. M. cir. 2266. B. C. cir. 1738.

29 And all their wealth, and all their little ones, and their wives took they captive; and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, [w] Ye have [x] troubled me [y] to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: [z] and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

[u] Chapter xlix. 5, 6, 7.——[v] Hebrew, *mouth*; Deut. xxxii. 42; 2 Sam. ii. 26; Isa. xxxi. 8.

[w] Chap. xlix. 6.——[x] Josh. vii. 25.——[y] Exod. v. 21; 1 Samuel xiii. 4.——[z] Deut. iv. 27; Psa. cv. 12.

"*Abu Thaher*, chief of the *Carmathians*, about the year nine hundred and thirty, ravaged the territory of *Mecca*, defiled the temple, and destroyed nearly 40,000 people. With only 500 horse he went to lay siege to Bagdad: the caliph's general, at the head of 30,000 men, marched out to seize him, but before he attacked him he sent an officer to summon him to surrender. 'How many men has the caliph's general!' said Abu Thaher. 'Thirty thousand,' replied the officer 'Among them all,' says the Carmathian chief, 'has he got three like mine!' Then, ordering his followers to approach, he commanded one to stab himself, another to throw himself from a precipice, and a third to plunge into the Tigris; all three instantly obeyed, and perished. Then turning to the officer, he said, 'He who has such troops needs not value the *number* of his enemies!'

"*Hassan Sabat*, one of those petty princes formerly known in Asia and Europe by the title *Sheekh-ul-jibel*, or *old man of the mountain*, being required by an ambassador to do homage to his master, the Sultan *Malekshah Jelaleddin*, without giving any answer, ordered one of his attendants to poniard himself, and another to leap from the battlements of the tower; and he was instantly obeyed! Then turning to the ambassador, he said, 'Seventy thousand are thus attentive to my commands. Let this be my answer.'" On a principle of this kind we may account for the *prompt obedience* of the people of Hamor.

Verse 25. *On the third day, when they were sore*] When the inflammation was at the height, and a fever ensued which rendered the person utterly helpless, and his state critical, *Simeon and Levi*, the half brothers of Dinah, *took each man his sword*, probably assisted by that portion of the servants which helped *them* to take care of the flock, *came on the city boldly*, בטח *betach*, *securely*—without being *suspected*, and being in no danger of meeting with resistance, *and slew all the males*. Great as the provocation was, and it certainly was very great, this was an act of unparalleled treachery and cruelty.

Verse 27. *The sons of Jacob*] The rest of Jacob's sons, the remaining brothers of Simeon and Levi, *spoiled the city*. Though the others could slay the defenceless males, it was not likely that they could have carried away all the booty, with the women, children, and cattle; it is therefore most natural to suppose that the rest of the sons of Jacob assisted at last in the business.

Verse 30. *Ye have troubled me*] Brought my mind into great distress, and endangered my personal safety; *to make me to stink*—to render me odious to the surrounding tribes, so that there is every reason to suspect that when this deed is come abroad they will join in a confederacy against me, and extirpate my whole family. And had he not been under the peculiar protection of God, this in all human probability would have been the case: but he had prevailed with God, and he was also to prevail with men. That Jacob's resentment was not dissembled we have the fullest proof in his depriving these two sons of the birthright, which otherwise they had doubtless enjoyed. See chap. xlix. 5, 7, where some additional circumstances are related.

Verse 31. *Should he deal with our sister as with a harlot?*] On this outrage alone they vindicated their flagitious conduct. The word *harlot* first occurs here: the original is not פִּילֶגֶשׁ *pilegesh*, which we render *concubine*, (see its explanation chap. xxii. 24,) but זוֹנָה *zonah*, which ordinarily signifies *one who prostitutes herself to any person for hire*. Our word *harlot* is said to have been derived from a very odd circumstance: Robert, duke of Normandy, seeing a fine-looking country girl dancing with her companions on the green, took her to his bed. She was the daughter of a *skinner*, and her name was *Arlotta*; and of her *William*, surnamed *The Conqueror*, was born. Hence it is said all such women were from her called *harlots*, as William himself was usually termed *the Bastard*. But *horelet*, the diminutive of *whore*, is not a less likely derivation.

SOLOMON has very properly said, *My son, enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away*, Prov. iv. 14, 15. Had not Dinah gone

out to see the daughters of the land, and very possibly at one of their idolatrous festivals, she had not suffered the foul disgrace mentioned in this chapter. Not only prudence dictates that young women should keep at *home*, but God expressly commands it, Tit. ii. 5. Dinah got among idolaters, and thus partook of their iniquities; and this led to the most base and cruel transaction upon record. How true is the saying, *Those who wander out of the way of understanding shall abide in the congregation of the dead!* In the case before us blame seems to attach to all parties.

1. It was wrong in *Jacob* to suffer his daughter, alone and unprotected, to visit the daughters of the land.

2. It was excessively wicked in *Shechem* to take this advantage of the daughter of a respectable stranger, who had sought his friendship, and came to sojourn among his people, and whose righteous dealing they must have witnessed for at least *seven years* past. In his behalf we may say, and it would be unjust not to say it, that having done the mischief, and sinned deeply against the laws of hospitality, he wished to make all the reparation in his power; and therefore in the most frank and liberal manner he not only offered, but most pressingly entreated, permission to take Dinah *to wife*. This was the utmost he could do in such a case. And in this he is a saint of the first order when compared with the noble and ignoble profligates who, while blaspheming the *Christian* name by continuing to assume it, commit all kinds of breaches on the virtue of simple females, and the peace of respectable families, and not only make no reparation, but glory in their shame.

3. It was *diabolical* in *Jacob's sons* to slay a whole tribe for the offence of one man, and especially as that one had offered to make all the restitution in his power. They required that Hamor, Shechem, and all their subjects should be circumcised before they could conscientiously consent to give their sister to Shechem in marriage. This *required conformity* was made the cloak of the most base and infamous designs. The simple unsuspecting Shechemites agreed to the proposal; and when rendered by this religious rite incapable of defending themselves, they were basely murdered by Simeon and Levi, and their city destroyed. Jacob, to his great honour, remonstrated against this barbarous and bloody act, committed apparently under the sanction of religion; and God showed his abhorrence of it by directing the patriarch, in his dying moments, to *proscribe* them from the blessings of the covenant, so that they barely retained a name among the tribes of Israel, being in general small, and ever disreputable, except merely in the service of the sanctuary, in which Levi was employed. How often since, notwithstanding this solemn warning, has the pure and benevolent religion of God been made, by wicked and designing men, a political stalking-horse to serve the basest purposes, and a covert to the worst of crimes! But shall we find fault with the holy religion of the blessed God because wicked men have abused it? God forbid! Were it not so good as it really is, it would be incapable of such abuse. An *evil* cannot be *abused*, a *good* may; and the greater and the more acknowledged the good, the more liable to abuse. As every good is so capable of being abused, does he act wisely who argues against the *use* of the thing on this account! Shall we say that various kinds of grain, fruits, and aliments are a *curse*, because wicked men abuse them to the purposes of *drunkenness* and *gluttony*? This would argue an utter perversion of all reason: and is it not on such a pretext as this that many persons have ventured to call in question even the *truths* of Christianity?

Whatever *such* men may be *determined* to think on the subject of this chapter, with the unprejudiced reader the ample and detailed relation which we have here of this barbarous transaction will appear an additional proof of the veracity and impartiality of the sacred historian

CHAPTER XXXV.

Jacob is commanded of God to go to Beth-el, *and to build an altar there*, 1. *His exhortation to his family to put away all strange gods, &c.*, 2, 3. *They deliver them all up, and Jacob hides them in the earth*, 4. *They commence their journey*, 5; *come to* Luz, 6; *build there the altar* El-beth-el, 7. *Burial place of* Deborah, *Rebekah's nurse*, 8. *God appears again unto Jacob*, 9. *Blesses him and renews the promises*, 10–13. *To commemorate this manifestation of God, Jacob sets up a pillar, and calls the place* Beth-el. 14, 15. *They journey to* Ephrath, *where* Rachel, *after hard labour, is delivered of* Benjamin, *and dies*, 16–19. *Jacob sets up a pillar on her grave*, 20. *They journey to* Edar, 21. *While at this place,* Reuben *defiles his father's bed*, 22. *Account of the children of Jacob, according to the mothers*, 23–26. *Jacob comes to* Mamre *to his father Isaac, who was probably then in the one hundred and fifty-eighth year of his age*, 27. *Isaac dies, and is buried by his sons Esau and Jacob*, 29.

A. M. cir. 2266. B. C. cir. 1738. AND God said unto Jacob, Arise, go up to [a] Beth-el, and dwell there: and make there an altar unto God, [b] that appeared unto thee [c] when thou fleddest from the face of Esau thy brother. A. M. cir. 2266. B. C. cir. 1738.

[a] Chap. xxviii. 19 —— [b] Chap. xxviii. 13.

[c] Chap. xxvii. 43.

NOTES ON CHAP. XXXV.

Verse 1. *Arise, go up to Beth-el*] The transaction that had lately taken place rendered it unsafe for Jacob to dwell any longer at the city of Shechem; and it seems that while he was reflecting on the horrible act of Simeon and Levi, and not knowing what to do, God graciously appeared to him, and commanded him to go up to Beth-el, build an altar there, and

A. M. cir. 2266. B. C. cir. 1738.

2 Then Jacob said unto his [d] household, and to all that *were* with him, Put away [e] the strange gods that *are* among you, and [f] be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [g] who answered me in the day of my distress, [h] and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [i] ear-rings which *were* in their ears; and Jacob hid them under [k] the oak which *was* by Shechem.

A. M. cir. 2266. B. C. cir. 1738.

5 And they journeyed: and [l] the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to [m] Luz, which *is* in the land of Canaan, (that *is*, Beth-el,) he and all the people that *were* with him.

7 And he [n] built there an altar, and called the place [o] El-beth-el: because [p] there God appeared unto him, when he fled from the face of his brother.

8 But [q] Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak: and the name of it was called [r] Allon-bachuth.

[d] Chap. xviii. 19; Josh. xxiv. 15.——[e] Chap. xxxi. 19, 34; Josh. xxiv. 2, 23; 1 Sam. vii. 3.——[f] Exod. xix. 10.——[g] Chap. xxxii. 7, 24; Psa. cvii. 6.——[h] Chap. xxviii. 20; xxxi. 3, 42. [i] Hos. ii. 13.——[k] Josh. xxiv. 26; Judg. ix. 6.——[l] Exod. xv. 16; xxiii. 27; xxxiv. 24; Deut. xi. 25; Josh. ii. 9; v. 1; 1 Sam. xiv 15; 2 Chron. xiv. 14.——[m] Chap. xxviii. 19, 22.——[n] Eccles v. 4.——[o] That is, *the God of Beth-el.*——[p] Chap. xxviii. 13 [q] Chap. xxiv. 59.——[r] That is, *the oak of weeping.*

thus perform the vow he had made, chap. xxviii. 20, 22.

Verse 2. *Put away the strange gods*] אלהי הנכר *elohey hannechar*, *the gods of the foreigners*, which were among them. Jacob's servants were all *Syrians*, and no doubt were addicted less or more to idolatry and superstition. These gods might belong to *them*, or, as some have conjectured, they were the *teraphim* which Rachel stole; but these have already been supposed to be *astrological tables*, or something of this kind, called by Laban his *gods*, because by them he supposed he could predict future events, and that they referred to certain astral and planetary intelligences, by whose influences sublunary things were regulated. But it is more natural to suppose that these gods found now in Jacob's family were images of silver, gold, or curious workmanship, which were found among the spoils of the city of Shechem. Lest these should become incitements to idolatry, Jacob orders them to be put away.

Be clean, and change your garments] Personal or outward purification, as emblematical of the sanctification of the soul, has been in use among all the true worshippers of God from the beginning of the world. In many cases the law of Moses *more solemnly* enjoined rites and ceremonies which had been in use from the earliest ages. "A *Hindoo* considers those clothes defiled in which he has been employed in business, and always changes them before eating and worship."—Ward.

Verse 3. *Answered me in the day of my distress*] Not only when he fled from the face of his brother, but more particularly when he was in his greatest strait at the brook of Jabbok.

Verse 4. *And—ear-rings which* were *in their ears*] Whether these rings were in the ears of the gods, or in those of Jacob's family, we may rest assured that they were not mere ornaments, but served for superstitious purposes. *Ear-rings* were certainly worn as *amulets* and *charms*, first consecrated to some god, or formed under some constellation, on which magical characters and images were drawn. A very ancient and beautiful one of this kind brought from Egypt, cut out of a solid piece of cornelian, now lies before me. It was evidently intended for the *ear*, as the opening is too small for any human finger; and it is engraved all over with strange characters and images, which prove that it was intended for a *talisman* or *amulet*. It seems to be such a one as St. Augustine describes *Epist.* 73, which was suspended from the tip of the ears both of men and women, not for the purpose of ornament, but through an execrable superstition, for the service of demons. "Execranda superstitio ligaturarum, in quibus etiam inaures virorum in summis ex una parte auriculis suspensæ deputantur, non ad placendum hominibus, sed ad serviendum dæmonibus." See the notes on chap. xxiv. 22.

Verse 5. *The terror of God*] A supernatural awe sent by the Almighty, *was upon the cities that* were *round about*, so that they were not molested in their departure. This could be owing to nothing less than the especial providence of God.

Verse 7. *El-beth-el*] אל בית אל, *the strong God, the house of the strong God.* But the first אל *el* is wanting in one of De Rossi's MSS., as it is also in the Septuagint, Vulgate, Syriac, and some copies of the Arabic. The sentence reads much better without it, and much more consistent with the parallel passages.

Verse 8. *But Deborah, Rebekah's nurse, died*] She was sent with Rebekah when taken by Abraham's servant to be wife to Isaac, chap. xxiv. 59. How she came to be in Jacob's family, expositors are greatly puzzled to find out; but the text does not state that *she was in Jacob's family*. Her death is mentioned merely because Jacob and his family had now arrived at the place where she was buried, and the name of that place was called *Allon-bachuth*, "the oak of weeping," as it is likely her death had been greatly regretted, and a general and extraordinary mourning had taken place on the occasion. Of *Rebekah's* death we know nothing. After her counsel to her son, chap. xxvii., we hear no more of her history from the sacred writings, except of her burial in chap. xlix. 31. Her name is written in the dust. And is not this designed as a mark of the disapprobation of God? It

A. M. cir. 2266. B. C. cir. 1738.

9 And [s] God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: [t] thy name shall not be called any more Jacob, [u] but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, [v] I *am* God Almighty: be fruitful and multiply; [w] a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land [x] which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God [y] went up from him in the place where he talked with him.

14 And Jacob [z] set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

A. M. cir. 2266. B. C. cir. 1738.

15 And Jacob called the name of the place where God spake with him, [a] Beth-el.

16 And they journeyed from Beth-el; and there was but [b] a little way to come to Ephrath and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; [c] thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name [d] Ben-oni: but his father called him [e] Benjamin.

19 And [f] Rachel died, and was buried in the way to [g] Ephrath, which *is* Beth-lehem.

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[s] Hos. xii. 4.——[t] Chap. xvii. 5.——[u] Chapter xxxii. 28.——[v] Chap. xvii. 1; xlviii. 3, 4; Exod. vi. 3.——[w] Chap. xvii. 5, 6, 16; xxviii. 3; xlviii. 4.——[x] Chap. xii. 7; xiii. 15; xxvi. 3, 4; xxviii. 13.——[y] Chap. xvii. 22.——[z] Chap. xxviii. 18.

[a] Chap. xxviii. 19.——[b] Heb. *a little piece of ground*; 2 Kings v. 19.——[c] Chap. xxx. 24; 1 Sam. iv. 20.——[d] That is, *the son of my sorrow*.——[e] That is, *the son of the right hand*.——[f] Chap. xlviii. 7.——[g] Ruth i. 2; iv. 11; Mic. v. 2; Matt. ii. 6.

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seems strange that such an inconsiderable person as a *nurse* should be mentioned, when even the person she brought up is passed by unnoticed! It has been observed that the nurse of Æneas is mentioned nearly in the same way by the poet Virgil; and in the circumstances, in both cases, there is a striking resemblance.

"Tu quoque littoribus nostris, Æneia nutrix,
Æternam moriens famam, Caieta, dedisti:
Et nunc servat honos sedem tunus; ossaque nomen,
Hesperia in magna, (si qua est ea gloria,) signat.
At pius exequiis Æneas rite solutis,
Aggere composito tumuli, postquam alta quierunt
Æquora, tendit iter velis, portumque relinquit."
Æn., lib. vii., ver. 1, &c.

"Thou too, Cajeta, whose indulgent cares
Nursed the great chief, and form'd his tender years,
Expiring here (an ever-honour'd name!)
Adorn Hesperia with immortal fame:
Thy name survives, to please thy pensive ghost;
Thy sacred relics grace the Latian coast.
Soon as her funeral rites the prince had paid,
And *raised a tomb* in honour of the dead;
The sea subsiding, and the tempests o'er,
He spreads the flying sails, and leaves the shore."
Pitt.

Verse 9. *God appeared unto Jacob again*] He appeared to him first at Shechem, when he commanded him to go to Beth-el, and now that he is arrived at the place, God appears to him the *second* time, and reconfirms to him the Abrahamic blessing. To Isaac and Jacob these frequent appearances of God were necessary, but they were not so to Abraham; for to *him* one word was sufficient—*Abraham believed God*.

Verse 13. *And God went up from him*] This was not a vision, nor a strong mental impression, but a real manifestation of God. Jacob *saw* and *heard* him speak, and before his eyes *he went up*—ascended to heaven. This was no doubt the future Saviour, the Angel of the covenant. See chap. xvi. 7.

Verse 14. *A drink-offering*] נסך *nesech*, a *libation* These were afterwards very common in all countries. At first they consisted probably of *water* only, afterwards *wine* was used; see on Lev. vii. 1, &c. The *pillar* which Jacob set up was to commemorate the appearance of God to him; the *drink-offering* and the *oil* were intended to express his *gratitude* and *devotion* to his preserver. It was probably the same pillar which he had set up before, which had since been thrown down, and which he had consecrated afresh to God.

Verse 16. *There was but a little way to come to Ephrath*] The word כברת *kibrath*, translated here *a little way*, has greatly perplexed commentators. It occurs only here, in chap. xlviii. 7, and 2 Kings v. 19; and it seems to have been some sort of *measure* applied to land, as we say a *mile*, an *acre*, a *rood*, a *perch*; but what the exact quantity of the *kibrath* was cannot be ascertained. *Ephrath*, called also *Bethlehem*, and *Bethlehem Ephrata*, was the birthplace of our blessed Redeemer. See its meaning Matt. ii. 6.

Verse 18. *As her soul was in departing*] Is not this a proof that there is an immortal spirit in man, which can exist *separate* from and independent of the body? Of Rachel's death it is said, בצאת נפשה *betseth naphshah, in the going away of her soul*; her *body* did not go away, therefore her soul and body must have been distinct. If her *breath* only had been intended, נשמה *neshamah* or רוח *ruach* would have rather been used, as the first means *breath*, the latter *breath* or *spirit* indifferently.

She called his name Ben-oni] בן אוני *the son of my sorrow* or *affliction*, because of the *hard labour* she had in bringing him into the world; *but his father called him Benjamin*, בנימין, *the son of my right hand*, i. e., the son peculiarly dear to me. So *man of the right*

A. M. cir. 2266. B. C. cir. 1738.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave [h] unto this day.

21 And Israel journeyed, and spread his tent beyond [i] the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [k] lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

23 The sons of Leah; [l] Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin. A. M. cir. 2266. B. C. cir. 1738.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid, Gad, and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Isaac his father unto [m] Mamre, unto the [n] city of Arbah, (which *is* Hebron,) where Abraham and Isaac sojourned.

[h] 1 Sam. x. 2; 2 Sam. xviii. 18.——[i] Mic. iv. 8.——[k] Chap. xlix. 4; 1 Chron. v. 1; see 2 Sam. xvi. 22; xx. 3; 1 Cor. v. 1.

[l] Chap. xlvi. 8; Exod. i. 2.——[m] Chapter xiii. 18; xxiii. 2, 19 [n] Josh. xiv. 15; xv. 13.

hand, Psa. lxxx. 17, signifies one much loved and regarded of God. The Samaritan has *Benyamin*, the *son of days*; *i. e.*, the son of *his old age*, as Judah calls him, chap. xliv. 20; and Houbigant contends that this is the true reading, and that the Chaldee termination *in* for *im* is a corruption. If it be a corruption, it is as old as the days of St. Jerome, who translates the place *Benjamin, id est, filius dextræ; Benjamin, that is, the son of the right hand.*

Verse 20. *Jacob set a pillar upon her grave*] Was not this the origin of funeral monuments? In ancient times, and among rude nations, a heap of stones designated the burial place of the chief; many of these still remain in different countries. Afterwards a rude stone, with a simple inscription, was used, containing only the name of the deceased, and that of his father. But where arts and sciences flourished, superb monuments were erected highly decorated, and pompously inscribed. It is very likely from the circumstances of Jacob that a single stone constituted the *pillar* in this case, on which, if writing did then exist, the name, or rather some hieroglyphical device, was probably inscribed. That which is now called *Rachel's pillar* is allowed, by those who have examined it, to be a comparatively *modern* structure.

Verse 21. *Tower of Edar.*] Literally, *the tower of the flock*, and so translated Mic. iv. 8. It is supposed that this tower was about a mile from Bethlehem, and to have been the place where the angels appeared to the shepherds. The Targum of Jonathan expressly says: "It is the place in which the King Messiah shall be manifested in the end of days." By the *tower of the flock* we may understand a place built by the shepherds near to some *well*, for the convenience of watering their flocks, and keeping watch over them by night.

Verse 22. *Reuben went and lay with Bilhah his father's concubine*] Jonathan, in his Targum, says that Reuben only overthrew the bed of Bilhah, which was set up opposite to the bed of his mother Leah, and that this was reputed to him as if he had lain with her. The colouring given to the passage by the Targumist is, that Reuben was incensed, because he found Bilhah preferred after the death of Rachel to his own mother Leah; and therefore in his anger he overthrew her couch. The same sentiment is repeated by Jonathan, and glanced at by the Jerusalem Targum, chap. xlix. 4. Could this view of the subject be proved to be correct, both piety and candour would rejoice.

And Israel heard it.] Not one word is added farther in the Hebrew text; but a break is left in the verse, opposite to which there is a Masoretic note, which simply states that *there is a hiatus in the verse.* This hiatus the Septuagint has thus supplied: και πονηρον εφανη εναντιον αυτου, *and it appeared evil in his sight.*

Now the sons of Jacob were twelve] Called afterwards the *twelve patriarchs*, because they became heads or *chiefs* of numerous *families* or tribes, Acts vii. 8; and the people that descended from them are called the *twelve tribes*, Acts xxvi. 7; James i. 1. *Twelve princes* came from Ishmael, chap. xxv. 16, who were heads of families and tribes. And in reference to the *twelve patriarchs*, our Lord chose *twelve apostles.* Strictly speaking, there were *thirteen* tribes among the Hebrews, as *Ephraim* and *Manasses* were counted for tribes, chap. xlviii. 5, 6; but the Scripture in naming them, says Mr. Ainsworth, usually sets down but twelve, omitting the name now of one, then of another, as may in sundry places be observed, Deut. xxxiii.; Ezek. xlviii.; Rev. vii., &c.

Verse 23. *The sons of Leah*] The children are arranged under their respective mothers, and not in order of their birth.

Verse 26. *Born to him in Padan-aram.*] *i. e.*, all but Benjamin was born in Canaan, ver. 16, 17.

It is well known that Padan-aram is the same as *Mesopotamia*, and hence the Septuagint translate Μεσοποταμια της Συριας, *Mesopotamia of Syria.* The word signifies *between the two rivers*, from μεσος, *the midst*, and ποταμος, *a river.* It is situated between the *Euphrates* and *Tigris*, having Assyria on the *east*, Arabia Deserta, with Babylonia, on the *south*, Syria on the *west*, and Armenia on the *north.* It is now the province of *Diarbek*, in Asiatic Turkey, and is sometimes called *Mavcrannahar*, the country beyond the river; and *Aram Naharaim*, Aram or Syria of the two rivers.

Verse 27. *The city of Arbah, (which is Hebron)*] See chap. xxiii. 2. It has been conjectured that Jacob must have paid a visit to his father before this time, as previously to this he had been some years in

A. M. 2288. B. C. 1716. 28 And the days of Isaac were a hundred and fourscore years.

29 And Isaac gave up the ghost and died, and [o] was gathered unto his people, [p] being old and full of days: and his sons Esau and Jacob buried him. A. M. 2288. B. C. 1716.

[o] Chap. xv. 15; xxv. 8.

[p] So chap. xxv. 9; xlix. 31.

Canaan; but now, as he was approaching to his end, Jacob is supposed to have gone to live with and comfort him in his declining days.

Verse 29. *Isaac gave up the ghost—and was gathered unto his people*] See on chap. xxv. 8.

Esau and Jacob buried him.] See chap. xxv. 9. Esau, as we have seen chap. xxxiii., was thoroughly reconciled to his brother Jacob, and now they both join in fraternal and filial affection to do the last kind office to their amiable father. It is generally allowed that the death of Isaac is mentioned here out of its chronological order, as several of the transactions mentioned in the succeeding chapters, especially xxxvii. and xxxviii., must have happened during his life; but that the *history of Joseph* might not be disturbed, his death is anticipated in this place. It is supposed that he lived at least twelve years after Joseph was sold into Egypt.

This chapter contains several subjects which are well worthy of the reader's most serious attention.

1. That such a family as that of Jacob should have had false gods in it, is a matter not less astonishing than real: and suppose that we allow, as is very probable, that their *images* and *rings* were got from strangers, the Syrians and the Shechemites; yet their being tolerated in the family, though it is probable this was for a very short time, cannot be easily accounted for. It is true the LAW was not then given, and the unity of God not so particularly taught as it was afterwards. Besides, we have already seen that certain superstitions were compatible in those early times with general sincerity and attachment to the truth; those times and acts of ignorance were winked at, till superior light shone upon the world. Between many of the practices of Laban's family and those of the surrounding heathenish tribes, there might have been but little difference; and this was probably the reason why Dinah could so readily mix with the daughters of the land, chap. xxxiv. 1, which led to the fatal consequences already reviewed. Sin is like the letting out of water—when once a breach is made in the dyke, the stream becomes determined to a wrong course, and its progress is soon irresistible. Had not Jacob put away these strange gods, the whole family might have been infected with idolatry. This saying of one of the ancients is good, *Vitia transmittit ad posteros, qui præsentibus culpis ignoscit.*—SENECA. "He who is indulgent to present offences, transmits sin to *posterity*." The first motions of it should be firmly resisted; after struggles are too often fruitless.

2. The doctrine of a *particular* and *especial providence* has another proof in this chapter. After the sanguinary conduct of Jacob's sons, is it not surprising that the neighbouring tribes did not join together and extirpate the whole family! And so they certainly would, had not the terror of God fallen upon them, ver. 5. Jacob and the major part of his family were innocent of this great transgression; and on the preservation of their lives, the accomplishment of great events depended: therefore God watches over them, and shields them from the hands of their enemies.

3. The *impatience* and *fate* of the amiable Rachel, who can read of without deploring! *Give me children*, said she, *or else I die*, chap. xxx. 1. Her desire was granted, and her *death* was the consequence! God's way is ever best. We know not what we ask, nor what we ought to ask, and therefore often ask amiss when we petition for such secular things as belong to the *dispensations* of God's *providence*. For things of this kind we have no revealed directory; and when we ask for them, it should be with the deepest submission to the Divine will, as God alone knows what is *best* for us. With respect to the *soul*, every thing is clearly revealed, so that we may ask and receive, and have a fulness of joy; but as to our *bodies*, there is much reason to fear that the *answer of our petitions* would be, in numerous cases, our inevitable destruction. How many prayers does God in mercy shut out!

4. The transgression of Reuben, of whatsoever kind, was marked, not only by the displeasure of his father, but by that of God also; see chap. xlix. 4. It brought a curse upon him, and he forfeited thereby the right of primogeniture and the priesthood: the first was given to Judah, the second to Levi. Is it not in reference to this that our Lord addresses these solemn words to the angel of the Church of Philadelphia: *Behold, I come quickly; hold that fast which thou hast, that* NO MAN TAKE THY CROWN! A man, by sowing a *grain* of forbidden sweets, may reap an abundant harvest of eternal wretchedness. Reader, let not *sin* rob *thee* of the kingdom of God.

5. Here we have the death of *Isaac* recorded: most that can can be said of his character has been already anticipated, see chap. xxii., &c. He appears to have been generally pious, deeply submissive and obedient. He was rather an *amiable* and *good*, than a *great* and *useful*, man. If compared with his son Jacob, in the early part of their lives, he appears to great advantage, as possessing more sincerity and more personal piety. But if compared with his father Abraham, O, what a falling off is here! Abraham is the most perfect character under the Old Testament, and even under the *New* he has no parallel but St. Paul. Isaac, though falling far short of his father's excellences, will ever remain a pattern of piety and filial obedience

CHAPTER XXXVI.

The genealogy of Esau, i. e., *his* sons, *by his Canaanitish wives* Adah, Aholibamah, *and* Bashemath, 1–3. *The children of* Adah *and* Bashemath, 4. *Of* Aholibamah, 5. *Esau departs from Canaan and goes to Mount* Seir, 6–8. *The generations of Esau*, i. e., *his* grandchildren, *while in Seir*, 9–19. *The generations of* Seir, *the Horite*, 20–30. Anah *finds mules* (Yemim) *in the wilderness*, 24. *The kings which reigned in Edom*, 31–39. *The dukes that succeeded them*, 40–43.

A. M. cir. 2225. B. C. cir. 1779. NOW these *are* the generations of Esau, [a] who *is* Edom.

A. M. cir. 2288. B. C. cir. 1716. 2 [b] Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and [c] Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

A. M. cir. 2225. B. C. cir. 1779. 3 And [d] Bashemath Ishmael's daughter, sister of Nebajoth.

A. M. cir. 2230. B. C. cir. 1774. 4 And [e] Adah bare to Esau Eliphaz; and Bashemath bare Reuel.

A. M. cir. 2292. B. C. cir. 1712. 5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

A. M. cir. 2266. B. C. cir. 1738. 6 And Esau took his wives, and his sons, and his daughters, and all the [f] persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. A. M. cir. 2266. B. C. cir. 1738.

7 [g] For their riches were more than that they might dwell together; and [h] the land wherein they were strangers could not bear them, because of their cattle.

8 Thus dwelt Esau in [i] mount Seir: [k] Esau *is* Edom.

9 And these *are* the generations of Esau the father of [l] the Edomites in mount Seir.

10 These *are* the names of Esau's sons; [m] Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. A. M. cir. 2230. B. C. cir. 1774.

11 And the sons of Eliphaz were Teman, Omar, [n] Zepho, and Gatam, and Kenaz. A. M. cir. 2270. B. C. cir. 1734.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz [o] Amalek: these *were* the sons of Adah Esau's wife.

[a] Chap. xxv. 30.——[b] Chap. xxvi. 34.——[c] Ver. 25.——[d] Chap. xxviii. 9.——[e] 1 Chron. i. 35.——[f] Heb. *souls*.——[g] Chap. xiii. 6, 11.——[h] Chap. xvii. 8; xxviii. 4.——[i] Chap. xxxii. 3; Deut. ii. 5; Josh. xxiv. 4.——[k] Ver. 1.——[l] Heb. *Edom*.——[m] 1 Chron. i. 35, &c.——[n] Or, *Zephi*; 1 Chron. i. 36.——[o] Exodus xvii. 8, 14; Num. xxiv. 20; 1 Sam. xv. 2, 3, &c.

NOTES ON CHAP. XXXVI.

Verse 1. *These* are *the generations of Esau*] We have here the genealogy of Esau in his sons and grandsons, and also the genealogy of *Seir* the Horite. The genealogy of the *sons of* Esau, born in Canaan, is related ver. 1–8; those of his grandchildren born in Seir, 9–19; those of *Seir* the Horite, 20–30. The generations of Esau are particularly marked, to show how exactly God fulfilled the promises he made to him, chap. xxv. and xxvii.; and those of *Seir* the *Horite* are added, because his family became in some measure blended with that of Esau.

Verse 2. *His wives*] It appears that Esau's wives went by very different names. *Aholibamah* is named *Judith*, chap. xxvi. 34; *Adah* is called *Bashemath* in the same place; and she who is here called *Bashemath* is called *Mahalath*, chap. xxviii. 9. These are variations which cannot be easily accounted for; and they are not of sufficient importance to engross much time. It is well known that the same persons in Scripture are often called by different names. See the Table of variations, chap. xxv., where there are some slight examples.

Anah the daughter of Zibeon] But this same *Anah* is said to be the *son* of Zibeon, ver. 24, though in this and the fourteenth verse he is said to be the *daughter* of Zibeon. But the *Samaritan*, the *Septuagint*, (and the *Syriac*, in ver. 2,) read *son* instead of *daughter*, which *Houbigant* and *Kennicott* contend to be the true reading. Others say that *daughter* should be referred to Aholibamah, who was the daughter of Anah, and *granddaughter* of Zibeon. I should rather prefer the reading of the Samaritan, Septuagint, and Syriac, and read, both here and in ver. 14, "Aholibamah, the daughter of Anah the son of Zibeon," and then the whole will agree with verse 24.

Verse 6. *Esau took his wives, &c.*] So it appears that Esau and Jacob dwelt together in Canaan, whither the former removed from Seir, probably soon after the return of Jacob. That they were on the most friendly footing this sufficiently proves; and Esau shows the same dignified conduct as on other occasions, in leaving Canaan to Jacob, and returning again to Mount Seir; certainly a much less fruitful region than that which he now in behalf of his brother voluntarily abandoned.

Verse 12. *Timna was concubine to Eliphaz*] As Timna was sister to *Lotan* the Horite, ver. 22, we see how the family of Esau and the Horites got intermixed. This might give the sons of Esau a pre-

A. M. cir. 2270. B. C. cir. 1734.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

A. M. cir. 2292. B. C. cir. 1712.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

First aristocracy of dukes. From A. M. cir. 2129 to A. M. cir. 2471. From B. C. cir. 1575 to B. C. cir. 1533.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz the first-born *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath Esau's wife.

18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife. From B. C. cir. 1575 to B. C. cir. 1533.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 [p] These *are* the sons of Seir [q] the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah. A. M. cir. 2198. B. C. cir. 1806.

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom. A. M. cir. 2204. B. C. cir. 1800.

22 And the children of Lotan were Hori, and [r] Hemam; and Lotan's sister *was* Timna. A. M. cir. 2248. B. C. cir. 1756.

23 And the children of Shobal *were* these; [s] Alvan, and Manahath, and Ebal, [t] Shepho, and Onam.

24 And these *are* the children of Zibeon, both Ajah, and Anah: this *was that* Anah that found [u] the mules in the wilderness, as he fed the asses of Zibeon his father.

[p] 1 Chron. i. 38.——[q] Chapter xiv. 6; Deut. ii. 12, 22.——[r] Or, *Homam*; 1 Chron. i. 39.

[s] Or, *Alian*; 1 Chron. i. 40.——[t] Or, *Shephi*; 1 Chron. i. 40. [u] See Lev. xix. 19.

text to seize the land, and expel the ancient inhabitants, as we find they did, Deut. ii. 12.

Amalek] The father of the Amalekites, afterwards bitter enemies to the Jews, and whom God commanded to be entirely exterminated, Deut. xxv. 17, 19.

Verse 15. *Dukes of the sons of Esau*] The word *duke* comes from the Latin *dux*, a *captain* or *leader*. The Hebrew אלוף *alluph* has the same signification; and as it is also the term for a *thousand*, which is a grand *capital* or *leading* number, probably the אלופי *alluphey* or *dukes* had this name from being *leaders* of or *captains* over a company of one *thousand* men; just as those among the Greeks called *chiliarchs*, which signifies the same; and as the Romans called those *centurions* who were captains over one hundred men, from the Latin word *centum*, which signifies a hundred. The ducal government was that which prevailed first among the *Idumeans*, or descendants of Esau. Here *fourteen* dukes are reckoned to Esau, *seven* that came of his wife Adah, *four* of Bashemath, and *three* of Aholibamah.

Verse 16. *Duke Korah*] This Dr. Kennicott pronounces to be an interpolation. "It is certain, from verse 4, that Eliphaz was Esau's son by Adah; and from verses 11, 12, that *Eliphaz* had but *six* sons, *Teman, Omar, Zepho, Gatam, Kenaz*, and *Amalek*. It is also certain, from verses 5 and 14, that *Korah* was the son of *Esau* (not of Eliphaz) by *Aholibamah*; and as such he is properly mentioned in ver. 18: These are the sons of Aholibamah, Esau's wife: duke Jeush, duke Jaalam, DUKE KORAH. It is clear, therefore, that some transcriber has improperly inserted *duke Korah* in the 16th verse; from which interpolation both the *Samaritan text* and the *Samaritan version* are free."—KENNICOTT's *Remarks*. Every thing considered, I incline to the opinion that these words were not originally in the text.

Verse 20. *These are the sons of Seir the Horite*] These Horites were the original inhabitants of the country of *Seir*, called the land of the Horites, and afterwards the land of the Idumeans, when the descendants of Esau had driven them out. These people are first mentioned chap. xiv. 6.

Verse 21. *These* are *the dukes of the Horites*] It appears pretty evident that the Horites and the descendants of Esau were mixed together in the same land, as before observed; and Calmet has very properly remarked, that if we compare this verse with verse 30, there were princes of Seir in the country of Seir, and in that of Edom; and in comparing the generations of Seir and Esau, we are obliged to consider these princes as *contemporary*.

Verse 24. *This* was that *Anah that found the mules in the wilderness*] The words את הימם *eth haiyemim*, here translated *mules*, has given rise to a great variety of conjectures and discordant opinions. *St. Jerome*, who renders it *aquas calidas, warm springs*, or *hot baths*, says there are as many opinions concerning it as there are commentators.

The *Septuagint* has *τον Ιαμειν*, which seems to be the name of a *man*; but this is expressed in a great variety of ways in different MSS. of that version

A. M. cir. 2248. B. C. cir. 1756. 25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; [v] Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and [w] Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir. A. M cir. 2248. B. C. cir. 1756.

31 And [x] these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. [From] A. M. cir. 2093, B. C. cir. 1911, to A. M. cir. 2429, B. C. cir. 1575.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah. A. M. cir. 2093. B. C. cir. 1911.

[v] Or, *Amram*; 1 Chron. i. 41.

[w] Or, *Jakan*; 1 Chron. i. 42.—[x] 1 Chron. i. 43.

The *Syriac* renders it ܡܝ *mayé, waters*; the author of this version having read in the Hebrew copy from which he translated, מים *mayim, waters*, for ימים *yemim*, the two first letters being *transposed*.

Onkelos translates the word גבריא *gibbaraiya, giants*, or *strong* or *powerful men*.

The *Samaritan text* has הגימים *haaimim*, and the *Samaritan version* עם אימא *am aimai*, the *Emim*, a warlike people, bordering upon the *Horites*.

The *Targum* of *Jonathan ben Uzziel* paraphrases the place thus: "This is the Anah who united the *onager* with the tame *ass*, and in process of time he found *mules* produced by them." *R. D. Kimchi* says, that "Zibeon was both the father and brother of Anah; and this Anah, intent on heterogeneous mixtures, caused asses and horses to copulate, and so produced mules." *R. S. Jarchi* is of the same opinion. See his comment on this place.

Bochart believes the *Emim* are meant; and argues forcibly, 1. That מצא *matsa, he found*, never signifies to *invent*, but rather the *meeting with* or *happening on* a thing which already exists. 2. That mules are never called ימים *yemim* in the Scriptures, but פרדים *peradim*. 3. That Anah fed ASSES *only*, not *horses*. And, 4. That there is no mention of *mules* in Palestine till the days of David. From the whole he concludes that the *Emim* are meant, with whom Anah *fought*; and he brings many places of Scripture where the same form of expression, *he* or *they found*, signifies the *onset to battle*, Judg. i. 5; 1 Sam. xxxi. 3; 1 Kings xiii. 24; 2 Chron. xxii. 8; Num. xxxv. 27; Gen. iv. 14; with many others. See the Hierozoicon, vol. i., cap. 21, p. 238., edit. 1692.

Gussel, in Comment. Heb. Ling., examines what Bochart has asserted, and supposes that *mules*, not the *Emim*, were found by Anah.

Wagenseil would credit what Bochart has asserted, did not stronger reasons lead him to believe that the word means a sort of *plant!*

From the above *opinions* and *versions* the reader may choose which he likes best, or invent one for himself. My own opinion is, that *mules* were not known before the time of Anah; and that he was probably the first who coupled the *mare* and *ass* together to produce this mongrel, or was the first who met with creatures of this race in some very secluded part of the wilderness. Is it not probable that from this Anah, or ענה *enah*, the *Enetæ* derived at least their fabulous origin, whom Homer mentions as famous for their race of *wild* mules!

Παφλαγονων δ' ηγειτο Πυλαιμενεος λασιον κηρ,
Εξ Ενετων, ὁθεν ἡμιονων γενος αγροτεραων.
IL., lib. ii., v. 852.

The Paphlagonians Pylæmenes rules,
Where rich HENETIA *breeds her* SAVAGE MULES. POPE.

The *Enetæ* or *Henetæ*, who were a people contiguous to Paphlagonia, Cappadocia, and Galatia, might have derived their origin from this *Anah*, or *Henah*, out of which the *Ενετοι* of the ancient Greek writers might have been formed; and according to Theophrastus, Strabo, and Plutarch, the *first mules* were seen among these people. See *Ludov. De Dieu and Scheuchzer.*

Verse 31. *Before there reigned any king over—Israel.*] I suppose all the verses, from this to the 39th inclusive, have been transferred to this place from 1 Chron. i. 43–50, as it is not likely they could have been written by Moses; and it is quite possible they might have been, at a very early period, written in the margin of an authentic copy, to make out the regal succession in Edom, prior to the consecration of Saul; which words being afterwards found in the margin of a valuable copy, from which others were transcribed, were supposed by the copyist to be a part of the text, which having been omitted by the mistake of the original writer, had been since added to make up the deficiency; on this conviction he would not hesitate to transcribe them consecutively in his copy. In most MSS. sentences and paragraphs have been left out by the copyists, which, when perceived, have been added in the margin, either by the original writer, or by some later hand. Now, as the *margin* was the ordinary place where glosses or explanatory notes were written, it is easy to conceive how the *notes*, as well as the parts of the original text found in the margin, might be all incorporated with the text by a future transcriber; and his MSS., being often copied, would of course multiply the copies with such *additions*, as we have much reason to believe has been the case. This appears very frequently in the Vulgate and Septuagint; and an English Bible now before me, written some time in the fourteenth century, exhibits several proofs of this principle. See the *preface* to this work.

A. M. cir. 2135. B. C. cir. 1869. 33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

A. M. cir. 2177. B. C. cir. 1827. 34 And Jobab died, and Husham of the land of Temani reigned in his stead.

A. M. cir. 2219. B. C. cir. 1785. 35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

A. M. cir. 2261. B. C. cir. 1743. 36 And Hadad died, and Samlah of Masrekah reigned in his stead.

A. M. cir. 2303. B. C. cir. 1701. 37 And Samlah died, and Saul of Rehoboth, *by* the river, reigned in his stead.

A. M. cir. 2345. B. C. cir. 1659. 38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

A. M. cir. 2387. B. C. cir. 1617. 39 And Baal-hanan the son of Achbor died, and [y] Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

Second aristocracy of dukes. From A. M. cir. 2471, B. C. cir. 1533, to A. M. cir. 2513, B. C. cir. 1491.

40 And these *are* the names of [z] the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke [a] Alvah, duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: [b] these *be* the dukes of Edom, according to their habitations in the land of their [c] possession: he *is* Esau the [d] father of the Edomites.

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[y] 1 Chron. i. 50; *Hadad Pai*; after his death was an aristocracy; Exodus xv. 15.——[z] 1 Chron. i. 51.——[a] Or, *Aliah.*

[b] Ver. 31; Exod. xv. 15; Num. xx. 14.——[c] Ver. 7, 8; Deut. ii. 5

[d] Chap. xxv. 30; xlv. 8; xxxvi. 43; 1 Chron. iv. 14; Heb. *Edom.*

I know there is another way of accounting for those words on the ground of their being written originally by Moses; but to me it is not satisfactory. It is simply this: the word *king* should be considered as implying any kind of *regular government*, whether by *chiefs, dukes, judges, &c.*, and therefore when Moses says these are the *kings* which reigned in Edom, before there was any king in Israel, he may be only understood as saying that these kings reigned among the Edomites before the family of Jacob had acquired any considerable power, or before the time in which his twelve sons had become the fathers of those numerous tribes, at the head of which, as *king* himself *in Jeshurun*, he now stood.

Esau, after his *dukes*, had *eight kings*, who reigned successively over their people, while Israel were in affliction in Egypt.

Verse 33. *Jobab the son of Zerah*] Many have supposed that *Jobab* is the same as *Job*, so remarkable for his afflictions and patience; and that *Eliphaz*, mentioned verse 10, &c., was the same who in the book of Job is called one of his friends: but there is no proper proof of this, and there are many reasons against it.

Verse 35. *Smote Midian in the field of Moab*] Bishop Cumberland supposes that this was Midian, the son of Abraham by Keturah, and that he was killed by Hadad some time before he was one hundred and nine years of age; and that Moses recorded this, probably, because it was a calamity to the ancestor of Jethro, his father-in-law.—*Orig. of Nat.*, p. 14.

Verse 40. *These* are *the names of the dukes* that came *of Esau*] These dukes did not govern the whole nation of the Idumeans, but they were chiefs in their respective *families*, in *their places*—the districts they governed, and to which they gave *their names*. Calmet thinks that those mentioned above were dukes in Edom or Idumea at the time of the exodus of Israel from Egypt.

Verse 43. *He* is *Esau the father of the Edomites.*] That is, The preceding list contains an account of the posterity of Esau, who was the father of Edom. *Thus ends Esau's history*; for after this there is no farther account of his life, actions, or death, in the Pentateuch.

1. As Esau is so considerable a person in polemic divinity, it may be necessary, in this place especially, to say something farther of his conduct and character. I have already, in several places, endeavoured, and I hope successfully, to wipe off the odium that has been thrown upon this man, (see the notes on chap. xxvii. and chap. xxxiii.,) without attempting to lessen his faults; and the unprejudiced reader must see that, previously to this last account we have of him, his character stands without a blot, except in the case of selling his birthright, and his purpose to destroy his brother. To the first he was led by his famishing situation and the unkindness of his brother, who refused to save his life *but on this condition*; and the latter, made in the heat of vexation and passion, he never attempted to execute, even when he had the most ample means and the fairest opportunity to do it.

Dr. Shuckford has drawn an impartial character of Esau, from which I extract the following particulars: "Esau was a plain, generous, and honest man, for we have no reason, from any thing that appears in his life or actions, to think him *wicked* beyond other men of his age or times; and his generous and good temper appears from all his behaviour towards his brother. When they first met he was all humanity and affection, and he had no uneasiness when he found that Jacob followed him not to Seir, but went to live near his father. And at Isaac's death we do not find that he made any difficulty of quitting Canaan, which was the very

point which, if he had harboured any latent (evil) intentions, would have revived all his resentments. He is indeed called in Scripture the profane Esau; and it is written, *Jacob have I loved, and Esau have I hated;* but there is, I think, no reason to infer, from any of those expressions, that Esau was a *very wicked man*, or that God hated or punished him for an immoral life. For, 1. The sentence here against him is said expressly to be founded, not upon his actions, for it was determined *before the children had done good or evil.* 2. God's hatred of Esau was not a hatred which induced him to punish him with any evil, for he was as happy in all the blessings of this life as either Abraham, Isaac, or Jacob; and his posterity had a land designed by God to be their possession, as well as the children of Jacob, and they were put in possession of it *much sooner* than the Israelites; and God was pleased to *protect them* in the enjoyment of it, and to caution the Israelites against invading them with a remarkable strictness, Deut. ii. 4, 5. And as God was pleased thus to bless Esau and his children in the blessings of this life, even as much as he blessed Abraham, Isaac, or Jacob, if not more, why may we not hope to find him with them at the last day, as well as *Lot* or *Job* or any other good and virtuous man, who was not designed to be a partaker of the *blessing* given to *Abraham?* 3. All the punishment inflicted on Esau was an exclusion from being heir to the blessing promised to *Abraham* and to *his seed*, which was a favour not granted to *Lot*, to *Job*, to several other very *virtuous* and *good men.* 4. St. Paul, in the passage before cited, only intends to show the Jews that God had all along given the favours that led to the Messiah where he pleased; to *Abraham*, not to *Lot;* to *Jacob*, not to *Esau;* as at the time St. Paul wrote the *Gentiles* were made the people of God, not the *Jews.* 5. Esau is indeed called *profane*, (βεβηλος,) but I think that word does not mean *wicked* or *immoral*, ασεβης or αμαρτωλος: he was called profane for not having that due value for the priest's office which he should have had; and therefore, though I think it does not appear that he was cut off from being the heir of the promises by any particular action in his life, yet his turn of mind and thoughts do appear to have been such as to evidence that God's purpose towards Jacob was founded on the truest wisdom."—SHUCKFORD'S *Connections*, vol. ii., p. 174, &c.

The truth is, the Messiah must spring from *some* ONE *family*, and God chose *Abraham's* through *Isaac*, *Jacob*, &c., rather than the same through *Ishmael*, *Esau*, and the others in that line; but from this choice it does not follow that the first were all *necessarily saved*, and the others *necessarily lost.*

2. To some the *genealogical lists* in this chapter will doubtless appear uninteresting, especially those which concern *Esau* and his descendants; but it was as necessary to register the generations of *Esau* as to register those of *Jacob*, in order to show that the Messiah *did not* spring from the *former*, but that he *did* spring from the *latter.* The genealogical tables, so frequently met with in the sacred writings, and so little regarded by Christians in general, are extremely useful. 1. As they are standing proofs of the truth of the prophecies, which stated that the Messiah should come from a particular family, which prophecies were clearly fulfilled in the birth of Christ. 2. As they testify, to the conviction of the Jews, that the Messiah thus promised is found in the person of Jesus of Nazareth, who incontestably sprang from the last, the only remaining branch of the family of David. These registers were religiously preserved among the Jews till the destruction of Jerusalem, after which they were all destroyed, insomuch that there is not a Jew in the universe who can trace himself to the family of David; consequently, all expectation of a Messiah *to come* is, even on their own principles, nugatory and absurd, as nothing remains to legitimate his birth. When Christ came all these registers were in existence. When St. Matthew and St. Luke wrote, all these registers were still in existence; and had *they* pretended what could not have been supported, an appeal to the registers would have convicted them of a falsehood. But no Jew attempted to do this, notwithstanding the excess of their malice against Christ and his followers; and because they did not do it, we may safely assert no Jew *could* do it. Thus the *foundation* standeth sure

CHAPTER XXXVII.

acob continues to sojourn in Canaan, 1. *Joseph, being seventeen years of age, is employed in feeding the flocks of his father*, 2. *Is loved by his father more than the rest of his brethren*, 3. *His brethren envy him*, 4. *His* dream *of the* sheaves, 5–7. *His brethren interpret it, and hate him on the account*, 8. *His* dream *of the* sun, moon, *and* eleven stars, 9–11. *Jacob sends him to visit his brethren, who were with the flock in* Shechem, 13, 14. *He wanders in the field, and is directed to go to* Dothan, *whither his brethren had removed the flocks*, 15–17. *Seeing him coming they conspire to destroy him*, 18–20. *Reuben, secretly intending to deliver him, counsels his brethren not to kill, but to put him into a pit*, 21, 22. *They strip Joseph of his coat of many colours, and put him into a pit*, 23, 24. *They afterwards draw him out, and sell him to a company of* Ishmaelite *merchants for twenty pieces of silver, who carry him into* Egypt, 25–28. *Reuben returns to the pit, and not finding Joseph, is greatly affected*, 29, 30. *Joseph's brethren dip his coat in goat's blood to persuade his father that he had been devoured by a wild beast*, 31–33. *Jacob is greatly distressed*, 34, 35. *Joseph is sold in Egypt to Potiphar, captain of Pharaoh's guard*, 36.

AND Jacob dwelt in the land [a] wherein [b] his father was a stranger, in the land of Canaan.

A. M. 2276. B. C. 1728. 2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father [c] their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* [d] the son of his old age: and he made him a coat of *many* [e] colours.

4 And when his brethren saw that their father loved him more than all his brethren, they [f] hated him, and could not speak peaceably unto him. A. M. 2276. B. C. 1728.

5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, [g] behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him

[a] Heb. *of his father's sojournings.*——[b] Chap. xvii. 8; xxiii. 4; xxviii. 4; xxxvi. 7; Heb. xi. 9.——[c] 1 Sam. ii. 22–24.——[d] Ch. xliv. 20.——[e] Or, *pieces*; Judg. v. 30; 2 Sam. xiii. 18.——[f] Ch. xxvii. 41; xlix. 23.——[g] Chap. xlii. 6, 9; xliii. 26; xliv. 14.

NOTES ON CHAP. XXXVII.

Verse 1. *Wherein his father was a stranger*] מגורי אביו *megurey abiv*, Jacob dwelt in the land *of his father's sojournings*, as the margin very properly reads it. The place was probably the *vale of Hebron*, see ver. 14.

Verse 2. *These* are *the generations*] תולדות *toledoth*, *the history of the lives and actions of Jacob and his sons*; for in this general sense the original must be taken, as in the whole of the ensuing history there is no particular account of any *genealogical* succession. Yet the words may be understood as referring to the tables or genealogical lists in the preceding chapter; and if so, the original must be understood in its common acceptation.

The lad was *with the sons of Bilhah*] It is supposed that our word *lad* comes from the Hebrew ילד *yeled*, a *child*, a *son*; and that *lass* is a contraction of *ladess*, the female of *lad*, a *girl*, *a young woman*. Some have supposed that *King James* desired the translators to insert this word; but this must be a mistake, as the word occurs in this place in *Edmund Becke's* Bible, printed in 1549; and still earlier in that of *Coverdale*, printed in 1535.

Brought unto his father their evil report.] *Conjecture* has been busily employed to find out what this evil report might be; but it is needless to inquire what it was, as on this head the sacred text is perfectly silent. All the use we can make of this information is, that it was one cause of increasing his brothers' hatred to him, which was first excited by his father's *partiality*, and secondly by his own *dreams*.

Verse 3. *A coat of* many *colours.*] כתנת פסים *kethoneth passim*, a coat made up of stripes of differently coloured cloth. Similar to this was the *toga praetexta* of the Roman youth, which was *white*, striped or fringed with *purple*; this they wore till they were *seventeen* years of age, when they changed it for the *toga virilis*, or *toga pura*, which was all *white*. Such vestures as clothing of *distinction* are worn all over Persia, India, and China to the present day. It is no wonder that his brethren should envy him, when his father had thus made him such a distinguished object of his partial love. We have already seen some of the evils produced by this unwarrantable conduct of parents in preferring one child to all the rest. The old fable of *the ape and her favourite cub*, which she *hugged to death through kindness*, was directed against such foolish parental fondnesses as these.

Verse 4. *And could not speak peaceably unto him.*] Does not this imply, in our use of the term, that they were continually *quarrelling* with him? but this is no meaning of the original: ולא יכלו דברו לשלם *ve-lo yachelu dabbero leshalom*, *they could not speak peace to him*, i. e., they would not accost him in a *friendly* manner. They would not even *wish him well*. The eastern method of salutation is, *Peace be to thee!* שלום לך *shalom lecha*, among the Hebrews, and سلام *salam*, *peace*, or سلام حبيبي *salam hebibi*, *peace to thee my friend*, among the Arabs. Now as *peace* among those nations comprehends all kinds of blessings spiritual and temporal, so they are careful not to say it to those whom they do not cordially wish well. It is not an unusual thing for an Arab or a Turk to hesitate to return the *salam*, if given by a Christian, or by one of whom he has not a favourable opinion: and this, in their own country, may be ever considered as a mark of *hostility*; not only as a proof that they do not wish you well, but that if they have an opportunity they will do you an injury. This was precisely the case with respect to Joseph's brethren: they would not give him the *salam*, and therefore felt themselves at liberty to take the first opportunity to injure him.

Verse 7. *We* were *binding sheaves in the field*] Though in these early times we read little of *tillage*, yet it is evident from this circumstance that it was practised by Jacob and his sons. The whole of this dream is so very plain as to require no comment, unless we could suppose that the *sheaves of grain* might have some reference to the *plenty* in Egypt under Joseph's superintendence, and the scarcity in Canaan, which obliged the brethren to go down to Egypt for corn, where the dream was most literally fulfilled

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9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, [h] the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And [k] his brethren envied him; but his father [l] observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am* I.

14 And he said to him, Go, I pray thee, [m] see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of [n] Hebron, and he came to Shechem. A. M. 2276. B. C. 1728.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: [o] tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in [p] Dothan.

18 And when they saw him afar off, even before he came near unto them, [q] they conspired against him to slay him.

19 And they said one to another, Behold, this [r] dreamer cometh.

20 [s] Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And [t] Reuben heard *it*, and he delivered

[h] Ch. xlvi. 29.——[i] Ch. xxvii. 29.——[k] Acts vii. 9.——[l] Dan. vii. 28; Luke ii. 19, 51.——[m] Heb. *see the peace of thy brethren*, &c.; chapter xxix. 6.——[n] Chapter xxxv. 27.——[o] Cant. i. 7. [p] 2 Kings vi. 13.

[q] 1 Sam. xix. 1; Psa. xxxi. 13; xxxvii. 12, 32; xciv. 21; Matt. xxvii. 1; Mark xiv. 1; John xi. 53; Acts xxiii. 12. [r] Heb. *master of dreams.*——[s] Proverbs i. 11, 16; vi. 17; xxvii. 4. [t] Chap. xlii. 22.

his brethren there *bowing* in the most abject manner before him.

Verse 9. *He dreamed yet another dream*] This is as clear as the preceding. But how could Jacob say, *Shall I and thy mother, &c.*, when Rachel his mother was *dead* some time before this? Perhaps Jacob might hint, by this explanation, the *impossibility* of such a dream being fulfilled, because one of the persons who should be a *chief actor in it* was already dead. But any one wife or concubine of Jacob was quite sufficient to fulfil this part of the dream. It is possible, some think, that Joseph may have had these dreams before his mother Rachel died; but were even this the case, she certainly did not live to fulfil the part which appears to refer to herself.

The sun and the moon and the eleven stars] Why *eleven* stars? Was it merely to signify that his brothers might be represented by stars? Or does he not rather there allude to the *Zodiac*, his eleven brethren answering to *eleven* of the celestial signs, and himself to the *twelfth?* This is certainly not an unnatural thought, as it is very likely that the heavens were thus measured in the days of Joseph; for the zodiacal constellations have been distinguished among the eastern nations from time immemorial. See the notes at the end of chap. xlix.

Verse 14. *Go—see whether it be well with thy brethren*] Literally, Go, I beseech thee, and see the peace of thy brethren, and the peace of the flock. Go and see whether they are all in *prosperity*. See on ver. 4. As Jacob's sons were now gone to feed the flock on the parcel of ground they had bought from the Shechemites, (see chap. xxxiii. 19,) and where they had committed such a horrible slaughter, their father might feel more solicitous about their welfare, lest the neighbouring tribes should rise against them, and revenge the murder of the Shechemites.

As Jacob appears to have been at this time in the *vale of Hebron*, it is supposed that Shechem was about *sixty* English miles distant from it, and that *Dothan* was about *eight* miles farther. But I must again advertise my readers that all these calculations are very dubious; for we do not even know that the *same place* is intended, as there are many proofs that different places went by the same names.

Verse 19. *Behold, this dreamer cometh.*] בעל החלכות *baal hachalomoth*, this *master of dreams*, this *master dreamer*. A form of speech which conveys great contempt.

Verse 20. *Come now—and let us slay him*] What unprincipled savages these must have been to talk thus coolly about imbruing their hands in an innocent brother's blood! How necessary is a Divine revelation, to show man what God *hates* and what he *loves!* Ferocious cruelty is the principal characteristic of the nations and tribes who receive not the law at his mouth.

Verse 21. *Reuben heard it*] Though Reuben appears to have been a transgressor of no ordinary magnitude, if we take chap. xxxv. 22 according to the letter, yet his bosom was not the habitation of *cruelty*

A. M. 2276. B. C. 1728. him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* [a] colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 [v] And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of [w] Ishmaelites came from Gilead, with their camels bearing spicery, and [x] balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and [y] conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and [z] let not our hand be upon him; for he *is* [a] our brother *and* [b] our flesh. And his brethren [c] were content.

28 Then there passed by [d] Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, [e] and sold Joseph to the Ishmaelites for [f] twenty *pieces* of silver; and they brought Joseph into Egypt.

29 And Reuben returned unto the pit: and behold, Joseph *was* not in the pit; and he [g] rent his clothes.

30 And he returned unto his brethren, and said, The child [h] *is* not; and I, whither shall I go?

31 And they took [i] Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is* my son's

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[a] Or, *pieces.*——[v] Prov. xxx. 20; Amos vi. 6.——[w] See verse 28, 36.——[x] Jer. viii. 22.——[y] Chap. iv. 10; ver. 20; Job xvi. 18. [z] 1 Sam. xviii. 17.——[a] Chap. xlii. 21.——[b] Chap. xxix. 14.

[c] Heb. *hearkened.*——[d] Judg. vi. 3; ch. xlv. 4, 5.——[e] Psa. cv. 17; Wisd. x. 13; Acts vii. 9.——[f] See Matt. xxvii. 9.——[g] Job i. 20.——[h] Chap. xlii. 13, 36; Jer. xxxi. 15.——[i] Ver. 23.

He determined, if possible, to save his brother from death, and deliver him safely to his father, with whose fondness for him he was sufficiently acquainted. *Josephus*, in his usual way, puts a long flourishing speech in the mouth of Reuben on the occasion, spoken in order to dissuade his brethren from their barbarous purpose; but as it is *totally unfounded*, it is worthy of no regard.

Verse 23. *They stripped Joseph out of his coat*] This probably was done that, if ever found, he might not be discerned to be a *person of distinction*, and consequently, no inquiry made concerning him.

Verse 25. *They sat down to eat bread*] Every act is perfectly in character, and describes forcibly the *brutish* and *diabolic* nature of their ruthless souls.

A company of Ishmaelites] We may naturally suppose that this was a *caravan*, composed of different tribes that, for their greater safety, were travelling *together*, and of which *Ishmaelites* and *Midianites* made the chief. In the Chaldee they are called *Arabians*, which, from ערב *arab*, to *mingle*, was in all probability used by the *Targumist* as the word *Arabians* is used among us, which comprehends a vast number of *clans*, or *tribes* of people. The *Jerusalem* Targum calls them סרקין *Sarkin*, what we term *Saracens*. In the *Persian*, the clause stands thus: كاروانى اشمعاليم عربان ايا *karavance ishmaaleem araban aya.* "A caravan of Ishmaelite Arabs came." This seems to give the true sense.

Verse 28. *For twenty* pieces *of silver*] In the *Anglo-Saxon* it is pneizum penegum, *thirty pence.* This, I think, is the first instance on record of selling a man for a slave; but the practice certainly did not commence now, it had doubtless been in use long before. Instead of *pieces*, which our translators supply, the Persian has مثقال *miskal*, which was probably intended to signify a *shekel*; and if *shekels* be intended, taking them at *three shillings* each, Joseph was sold for about *three pounds* sterling. I have known a whole cargo of slaves, amounting to *eight hundred and thirteen*, bought by a slave captain in Bonny river, in Africa, on an average, for *six pounds* each; and this payment was made in *guns, gunpowder*, and *trinkets!* As there were only *nine* of the brethren present, and they sold Joseph for *twenty* shekels, each had more than *two* shekels as *his* share in this most infamous transaction.

Verse 29. *Reuben returned unto the pit*] It appears he was absent when the caravan passed by, to whom the other brethren had sold Joseph.

Verse 30. *The child is not; and I, whither shall I go?*] The words in the original are very plaintive, הילד איננו ואני אנה אני בא *haiyeled einennu, vaani anah, ani ba!*

Verse 32. *Sent the coat of* many *colours—to their father*] What *deliberate cruelty* to torture the feelings of their aged father, and thus harrow up his soul!

Verse 33. *Joseph is without doubt rent in pieces!*] It is likely he inferred this from the *lacerated* state of the coat, which, in order the better to cover their wickedness, they had not only besmeared with the blood of the goat, but it is probable reduced to *tatters.* And what must a father's heart have felt in such a case! As this coat is rent, so is the body of my beloved son rent in pieces! and *Jacob rent his clothes.*

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coat; [k] an evil beast hath devoured him; Joseph is without doubt rent in pieces [l].

34 And Jacob [l] rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters [m] rose up to comfort him; but he refused to be comforted: and he said, For [n] I will go down into the grave unto my son mourning. Thus his father wept for him.

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36 And [o] the Midianites sold him into Egypt, unto Potiphar, an [p] officer of Pharaoh's, *and* [q] captain of the guard.[r]

[k] Ver. 20; chap. xliv. 28.——[l] Ver. 29; 2 Sam. iii. 31.——[m] 2 Sam. xii. 17.——[n] Chap. xlii. 38; xliv. 29, 31.——[o] Chapter xxxix. 1.——[p] Heb. *eunuch.* But the word doth signify not only *eunuchs*, but also *chamberlains, courtiers*, and *officers*; Esth. i. 10.——[q] Heb. *chief of the slaughtermen* or *executioners.*——[r] Or, *chief marshal.*

Verse 35. *All his sons and all his daughters*] He had only one daughter, *Dinah*; but his *sons' wives* may be here included. But what hypocrisy in his sons to attempt to comfort him concerning the death of a son who they knew was alive; and what cruelty to put their aged father to such torture, when, properly speaking, there was no ground for it!

Verse 36. *Potiphar, an officer of Pharaoh's*] The word סרים *saris*, translated *officer*, signifies a *eunuch*; and lest any person should imagine that because this Potiphar *had a wife*, therefore it is absurd to suppose him to have been a *eunuch*, let such persons know that it is not uncommon in the east for eunuchs to have *wives*, nay, some of them have even a *harem* or *seraglio*, where they keep many women, though it does not appear that they have any *progeny*; and probably discontent on *this ground* might have contributed as much to the unfaithfulness of Potiphar's wife, as that less principled motive through which it is commonly believed she acted.

Captain of the guard.] שר הטבחים *sar hattabbachim*, *chief of the butchers*; a most appropriate name for the guards of an eastern despot. If a person offend one of the despotic eastern princes, the order to one of the life-guards is, *Go and bring me his head*; and this command is instantly obeyed, without judge, jury, or any form of law. Potiphar, we may therefore suppose, was captain of those *guards* whose business it was to take care of the royal person, and execute his sovereign will on all the objects of his displeasure. Reader, if thou hast the happiness to live under the British constitution, be thankful to God. *Here*, the will, the power, and utmost influence of the king, were he even so disposed, cannot deprive the meanest subject of his property, his liberty, or his life. All the solemn legal forms of justice must be consulted; the culprit, however accused, be heard by himself and his *counsel*; and in the end twelve honest, impartial men, chosen from among his fellows, shall decide on the validity of the evidence produced by the accuser. For the *trial by jury*, as well as for innumerable political blessings, may God make the inhabitants of Great Britain thankful!

1. With this chapter the history of Joseph commences, and sets before our eyes such a scene of wonders wrought by Divine Providence in such a variety of surprising instances, as cannot fail to confirm our faith in God, show the propriety of resignation to his will, and confidence in his dispensations, and prove that all things work together for good to them that love him. Joseph has often been considered as a type of Christ, and this subject in the hands of different persons has assumed a great variety of colouring. The following parallels appear the most probable; but I shall not pledge myself for the propriety of any of them: "Jesus Christ, prefigured by Joseph, the beloved of his father, and by him sent to visit his brethren, is the innocent person whom his brethren sold for a few pieces of silver, the bargain proposed by his brother *Judah*, (Greek *Judas*,) the very namesake of that disciple and *brother* (for so Christ vouchsafes to call him) who sold his Lord and Master; and who by this means became their Lord and Saviour; nay, the Saviour of *strangers*, and of the whole world; which had not happened but for this plot of destroying him, the act of rejecting, and exposing him to sale. In both examples we find the same fortune and the same innocence: Joseph in the prison between two criminals; Jesus on the cross between two thieves. Joseph foretells deliverance to one of his companions and death to the other, from the same omens: of the two thieves, one reviles Christ, and perishes in his crimes; the other believes, and is assured of a speedy entrance into paradise. Joseph requests the person that should be delivered to be mindful of him in his glory; the person saved by Jesus Christ entreats his deliverer to remember him when he came into his kingdom."—See *Pascal's Thoughts*. Parallels and coincidences of this kind should always be received cautiously, for where the Spirit of God has not marked a direct resemblance, and obviously referred to it as such in some other part of his word, it is bold, if not dangerous, to say "such and such *things* and *persons* are types of Christ." We have instances sufficiently numerous, legitimately attested, without having recourse to those which are of dubious import and precarious application. See the observation on chap. xl.

2. Envy has been defined, "pain felt, and malignity conceived, at the sight of excellence or happiness in another." Under this detestable passion did the brethren of Joseph labour; and had not God particularly interposed, it would have destroyed both its subjects and its object. Perhaps there is no vice which so directly filiates itself on Satan, as this does. In opposition to the assertion that *we cannot envy that by which we profit*, it may be safely replied that we may envy our neighbour's *wisdom*, though he gives us good counsel; his *riches*, though he supplies our wants; and his *greatness*, though he employs it for our protection.

3. How ruinous are family distractions! A house

divided against itself cannot stand. Parents should take good heed that their own conduct be not the first and most powerful cause of such dissensions, by exciting *envy* in some of their children through undue *partiality* to others; but it is in vain to speak to most parents on the subject; they will give way to foolish predilections, till, in the prevailing distractions of their families, they meet with the punishment of their imprudence, when regrets are vain, and the evil past remedy.

CHAPTER XXXVIII.

Judah marries the daughter of a Canaanite, 1, 2; *and begets of her* Er, 3, Onan, 4, *and* Shelah, 5. *Er marries* Tamar, 6; *is slain for his wickedness,* 7. *Onan, required to raise up seed to his brother, refuses,* 8, 9. *He also is slain,* 10. *Judah promises his son* Shelah *to Tamar, when he should be of age; but performs not his promise,* 11. *Judah's wife dies,* 12. *Tamar in disguise receives her father-in-law, he leaves his signet, bracelets, and staff in her hand, and she conceives by him,* 13–23. *Judah is informed that his daughter in-law is with child; and, not knowing that himself was the father, condemns her to be burnt,* 24. *She produces the signet, bracelets, and staff, and convicts Judah,* 25, 26. *She is delivered of twins, who are called* Pharez *and* Zarah, 27–30.

A. M. cir. 2251. B. C. cir. 1753. AND it came to pass at that time, that Judah went down from his brethren, and [a] turned in to a certain [b] Adullamite, whose name *was* Hirah.

2 And Judah [c] saw there a daughter of a certain Canaanite, whose name *was* [d] Shuah; and he took her, and went in unto her.

A. M. cir. 2252. B. C. cir. 1752. 3 And she conceived, and bare a son; and he called his name [e] Er.

4 And she conceived again, and bare a son; and she called his name [f] Onan. A. M. cir. 2253. B. C. cir. 1751.

5 And she yet again conceived, and bare a son; and called his name [g] Shelah: and he was at Chezib, when she bare him. A. M. cir. 2256. B. C. cir. 1748.

6 And Judah [h] took a wife for Er, his first-born, whose name *was* Tamar. A. M. cir. 2273. B. C. cir. 1731.

[a] Chap. xix. 2, 3; Judg. iv. 18; 2 Kings iv. 8; Prov. xiii. 20. [b] Josh. xv. 35; 1 Sam. xxii. 1; 2 Sam. xxiii. 13; Mic. i. 15. [c] Chap. xxxiv. 2.

[d] 1 Chron. ii. 3.——[e] Chap. xlvi. 12; Num. xxvi. 19.——[f] Ch. xlvi. 12; Num. xxvi. 19.——[g] Chapter xlvi. 12; Num. xxvi. 20. [h] Chap. xxi. 21.

NOTES ON CHAP. XXXVIII.

Verse 1. *And it came to pass at that time*] The facts mentioned here could not have happened at the times mentioned in the preceding chapter, as those times are all unquestionably too recent, for the very earliest of the transactions here recorded must have occurred long before the selling of Joseph. Mr. Ainsworth remarks "that Judah and his sons must have married when very young, else the chronology will not agree. For Joseph was born *six* years before Jacob left Laban and came into Canaan; chap. xxx. 25, and xxxi. 41. Joseph was *seventeen* years old when he was sold into Egypt, chap. xxxvii. 2, 25; he was *thirty* years old when he interpreted Pharaoh's dream, chap. xli. 46. And *nine* years after, when there had been *seven* years of plenty and *two* years of famine, did Jacob with his family go down into Egypt, chap. xli. 53, 54, and xlv. 6, 11. And at their going down thither, Pharez, the son of Judah, whose birth is set down at the end of this chapter, had two sons, Hezron and Hamul, chap. xlvi. 8, 12. Seeing then from the selling of Joseph unto Israel's going down into Egypt there cannot be above *twenty-three* years, how is it possible that Judah should take a wife, and have by her three sons successively, and Shelah the youngest of the three be marriageable when Judah begat Pharez of Tamar, chap. xxxviii. 14, 21, and Pharez be grown up, married, and have *two* sons, all within so short a space? The *time* therefore here spoken of seems to have been soon after Jacob's coming to Shechem, chap. xxxiii. 18, before the history of Dinah, chap. xxxiv., though Moses for special cause relates it in this place." I should rather suppose that this chapter originally stood after chap. xxxiii., and that it got by accident into this place. Dr. Hales, observing that some of Jacob's sons must have married remarkably young, says that "Judah was about *forty-seven* years old when Jacob's family settled in Egypt. He could not therefore have been above *fifteen* at the birth of his eldest son *Er*; nor *Er* more than *fifteen* at his marriage with Tamar; nor could it have been more than *two* years after *Er's* death till the birth of Judah's twin sons by his daughter-in-law Tamar; nor could *Pharez*, one of them, be more than *fifteen* at the birth of his twin sons *Hezron* and *Hamul*, supposing they were twins, just born before the departure from Canaan. For the aggregate of these numbers, 15, 15, 2, 15, or 47 years, gives the age of Judah; compare chap. xxxviii. with chap. xlvi. 12." See the remarks of Dr. Kennicott, at the end of chap. xxxi.

Adullamite] An inhabitant of Adullam, a city of Canaan, afterwards given for a possession to the sons of Judah, Josh. xv. 1, 35. It appears as if this Adullamite had kept a kind of *lodging house*, for *Shuah* the Canaanite and his family lodged with him; and *there* Judah lodged also. As the woman was a Canaanitess, Judah had the example of his fathers to prove at least the impropriety of such a connection.

Verse 5. *And he was at Chezib when she bare him.*] This town is supposed to be the same with *Achzib*,

A. M. cir. 2273. B. C. cir. 1731. 7 And [i] Er, Judah's first-born, was wicked in the sight of the LORD; [k] and the LORD slew him.

A. M. cir. 2274. B. C. cir. 1730. 8 And Judah said unto Onan, Go in unto [l] thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be [m] his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did [n] displeased the LORD: wherefore he slew [o] him also.

11 Then said Judah to Tamar his daughter-in-law, [p] Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt [q] in her father's house.

A. M. cir. 2277. B. C. cir. 1727. 12 And [r] in process of time the daughter of Shuah Judah's wife died, and Judah [s] was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up [t] to Timnath to shear his sheep.

14 And she [u] put her widow's garments off from her, and covered her with a veil, and wrapped herself, and [v] sat in [w] an open place, which *is* by the way to Timnath; for she saw [x] that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* a harlot: because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, [y] I will send *thee* [z] a kid from the flock. And she said, [a] Wilt thou give *me* a pledge till thou send *it*?

[i] Chap. xlv. 12; Num. xxvi. 19. — [k] 1 Chron. ii. 3. — [l] Deut. xxv. 5; Matt. xxii. 24. — [m] Deut. xxv. 6. — [n] Heb. *was evil in the eyes of the LORD.* — [o] Chap. xlvi. 12; Num. xxvi. 19. [p] Ruth i. 13. — [q] Lev. xxii. 13. — [r] Heb. *the days were multiplied.*

[s] 2 Samuel xiii. 39. — [t] Joshua xv. 10, 57; Judges xiv. 1. [u] Judith x. 3. — [v] Prov. vii. 12. — [w] Heb. *the door of eyes* or *of Enajim.* — [x] Verse 11, 26. — [y] Ezek. xvi. 33. — [z] Heb. *a kid of the goats.* — [a] Ver. 20.

which fell to the tribe of Judah, Josh. xv. 44. "The name," says Ainsworth, "has in Hebrew the signification of *lying*; and to it the prophet alludes, saying *the houses of Achzib shall be* (*Achzab*) *a lie to the kings of Israel*, Mic. i. 14."

Verse 7. *Er—was wicked in the sight of the Lord*] What this wickedness consisted in we are not told; but the phrase *sight of the Lord* being added, proves that it was some very great evil. It is worthy of remark that the Hebrew word used to express *Er's* wickedness is *his own name*, the letters *reversed*. *Er* ער; wicked, רע *ra*. As if the inspired writer had said, "Er was altogether wicked, a completely abandoned character."

Verse 9. *Onan knew that the seed should not be his*] That is, that the child begotten of his brother's widow should be reckoned as the child of his deceased brother, and *his* name, though the real father of it, should not appear in the genealogical tables.

Verse 10. *Wherefore he slew him also.*] The sin of Onan has generally been supposed to be *self-pollution*; but this is certainly a mistake; his crime was *his refusal to raise up seed to his brother*, and rather than do it, by the act mentioned above, he rendered himself incapable of it. We find from this history that long before the Mosaic law it was an established custom, probably founded on a Divine precept, that if a man died childless his brother was to take his wife, and the children produced by this second marriage were considered as the children of the first husband, and in consequence inherited his possessions.

Verse 12. *In process of time*] This phrase, which is in general use in the Bible, needs explanation; the original is וירבו הימים *vaiyirbu haiyamim, and the days were multiplied*. Though it implies an indefinite time, yet it generally embraces a pretty long period, and in this place may mean *several years*.

Verse 15. *Thought her to be a harlot*] See the original of this term, chap. xxxiv. 31. The Hebrew is זונה *zonah*, and signifies generally a person who prostitutes herself to the public for hire, or one who lives by the public; and hence very likely applied to a *publican*, a *tavern-keeper*, or *hostess*, Josh. ii. 1; translated by the Septuagint, and in the New Testament, πορνη, from περναω, *to sell*, which certainly may as well apply to her *goods* as to her *person*.

It appears that in very ancient times there were public persons of this description; and they generally veiled themselves, sat in public places by the highway side, and received certain *hire*. Though *adultery* was reputed a very flagrant crime, yet this public prostitution was not; for persons whose characters were on the whole morally good had connections with them But what could be expected from an age in which there was no *written* Divine revelation, and consequently the bounds of right and wrong were not sufficiently ascertained? This defect was supplied in a considerable measure by the *law* and the *prophets*, and now completely by the *Gospel of Christ*.

Verse 17. *Will thou give me a pledge till thou send it?*] The word ערבון *erabon* signifies an *earnest* of something promised, a *part of the price* agreed for

A. M. cir. 2277. B. C. cir. 1727.

18 And he said, What pledge shall I give thee? And she said, [b] Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and [c] laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* [d] openly by the wayside? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. A. M. cir. 2277. B. C. cir. 1727.

23 And Judah said, Let her take *it* to her, lest we [e] be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath [f] played the harlot and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, [g] and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man, whose these *are*, *am* I with child: and she said, [h] Discern, I pray thee, whose *are* these, [i] the signet, and bracelets, and staff.

26 And Judah [k] acknowledged *them*, and said, [l] She hath been more righteous than I;

[b] Ver. 25.——[c] Ver. 14.——[d] Or, *in Enajim*.——[e] Heb. *become a contempt*.——[f] Judg. xix. 2.——[g] Lev. xxi. 9; Deut. xxii. 21.

[h] Chapter xxxvii. 32.——[i] Verse 18.——[k] Chapter xxxvii. 33. [l] 1 Sam. xxiv. 17.

between a buyer and seller, by *giving* and *receiving* of which the bargain was ratified; or a *deposit*, which was to be restored when the thing promised should be given. St. Paul uses the same word in Greek letters, *αρραβων*, 2 Cor. i. 22; Eph. i. 14. From the use of the term in this history we may at once see what the apostle means by the *Holy Spirit being the* EARNEST, *αρραβων*, *of the promised inheritance*; viz., *a security given in hand* for the fulfilment of all God's *promises* relative to grace and eternal life. We may learn from this that eternal life will be given in the great day to all who can produce this *erabon* or *pledge*. He who has the *earnest of the Spirit* then in his heart shall not only be saved from *death*, but have that *eternal life* of which it is the *pledge* and the evidence. What the pledge given by Judah was, see on ver. 25.

Verse 21. *Where is the harlot that was openly by the wayside?*] Our translators often render different *Hebrew* words by the same term in *English*, and thus many important shades of meaning, which involve *traits* of character, are lost. In ver. 15, Tamar is called a *harlot*, זונה *zonah*, which, as we have already seen, signifies a person who prostitutes herself for *money*. In this verse she is called a *harlot* in our version; but the original is not זונה but קדשה *kedeshah*, a holy or *consecrated person*, from קדש *kadash*, to *make holy*, or to *consecrate to religious purposes*. And the word here must necessarily signify a person consecrated by prostitution to the worship of some impure goddess.

The public prostitutes in the temple of Venus are called *ἱεροδουλοι γυναικες*, *holy* or *consecrated female servants*, by *Strabo*; and it appears from the words *zonah* and *kedeshah* above, that impure rites and public prostitution prevailed in the worship of the Canaanites in the time of Judah. And among these people we have much reason to believe that *Astarte* and *Asteroth* occupied the same place in their theology as *Venus* did among the Greeks and Romans, and were worshipped with the same impure rites.

Verse 23. *Lest we be ashamed*] Not of the *act*, for this he does not appear to have thought criminal; but lest he should fall under the raillery of his companions and neighbours, for having been tricked out of his signet, bracelets, and staff, by a prostitute.

Verse 24. *Bring her forth, and let her be burnt.*] As he had ordered Tamar to live as a widow in her own father's house till his son Shelah should be marriageable, he considers her therefore as the wife of his son; and as Shelah was not yet given to her, and she is found with child, she is reputed by him as an *adulteress*, and *burning*, it seems, was anciently the punishment of this crime. *Judah*, being a patriarch or head of a family, had, according to the custom of those times, the supreme magisterial authority over all the branches of his own family; therefore he only acts here in his juridical capacity. How strange that in the very place where *adultery* was punished by the most violent death, *prostitution* for *money* and for religious purposes should be considered as no crime!

Verse 25. *The signet*] חתמת *chothemeth*, properly a *seal*, or instrument with which *impressions* were made to ascertain property, &c. These exist in all countries.

Bracelets] פתילים *pethilim*, from פתל *pathal*, to twist, wreathe, twine, may signify a girdle or a collar by which precedency, &c., might be indicated; not the muslin, silk, or linen wreath of his turban, as Mr. Harmer has conjectured.

Staff.] מטה *matteh*, either what we would call a common walking stick, or the staff which was the ensign of his tribe.

Verse 26. *She hath been more righteous than I*] It is probable that Tamar was influenced by no other motive than that which was common to all the Israelitish women, *the desire to have children who might be heirs of the promise made to Abraham*, &c. And as Judah had obliged her to continue in her widowhood under the promise of giving her his son Shelah when he should be of age, consequently his refusing or delaying

A. M. cir. 2277. B. C. cir. 1727.

because that [m] I gave her not to Shelah my son. And he knew her again [n] no more.

27 And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, [o] How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called [p] Pharez.[q]

A. M. cir. 2277. B. C. cir. 1727.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

[m] Ver. 14.——[n] Job xxxiv. 31, 32.——[o] Or, *Wherefore hast thou made this breach against thee?*

[p] That is, *a breach.*——[q] Chap. xlvi. 12; Num. xxvi. 20; 1 Chron. ii. 4; Matt. i. 3.

to accomplish this promise was a breach of truth, and an injury done to Tamar.

Verse 28. *The midwife—bound upon his hand a scarlet thread*] The binding of the scarlet thread about the wrist of the child whose arm appeared first in the birth, serves to show us how *solicitously* the privileges of the *birthright* were preserved. Had not this caution been taken by the midwife, *Pharez* would have had the right of *primogeniture* to the prejudice of his elder brother *Zarah*. And yet Pharez is usually reckoned in the genealogical tables before Zarah; and from him, not Zarah, does the line of our Lord proceed. See Matt. i. 3. Probably the two brothers, as being twins, were conjoined in the privileges belonging to the *birthright*.

Verse 29. *How hast thou broken forth?*] מַה פָּרַצְתָּ *mah paratsta*, this *breach* be *upon thee*, עָלֶיךָ פָּרֶץ *aleycha parets*; thou shalt bear the name of the *breach* thou hast made, *i. e.*, in coming first into the world. Therefore his name was called פֶּרֶץ *Parets*, i. e., the person who made the *breach*. The *breach* here mentioned refers to a certain circumstance in parturition which it is unnecessary to explain.

Verse 30. *His name was called Zarah.*] זֶרַח *Zarach*, risen or sprung up, applied to the sun, rising and diffusing his light. "He had this name," says Ainsworth, "because he should have risen, *i. e.*, have been born first, but for the breach which his brother made."

THERE are several subjects in this chapter on which it may not be unprofitable to spend a few additional moments.

1. The insertion of this chapter is a farther proof of the *impartiality* of the sacred writer. The facts detailed, considered in *themselves*, can reflect no credit on the patriarchal history; but *Judah*, *Tamar*, *Zarah*, and *Pharez*, were progenitors of the Messiah, and therefore their birth must be recorded; and as the *birth*, so also the *circumstances* of that birth, which, even had they not a higher end in view, would be valuable as casting light upon some very ancient *customs*, which it is interesting to understand. These are not forgotten in the preceding notes.

2. On what is generally reputed to be the *sin of Onan*, something very pointed should be spoken. But *who* dares and will do it, and in *such language* that it may neither pollute the ear by describing the evil *as it is*, nor fail of its effect by a language so refined and so laboriously delicate as to *cover the sin* which it professes to disclose? *Elaborate treatises* on the subject will never be read by those who need them most, and *anonymous pamphlets* are not likely to be regarded.

The sin of *self-pollution*, which is generally considered to be that of Onan, is one of the most destructive evils ever practised by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences, though practised by numbers who would shudder at the thought of criminal connections with a prostitute. It excites the powers of nature to *undue action*, and produces *violent secretions*, which necessarily and speedily *exhaust the vital principle* and *energy*; hence the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded, the understanding confused, the memory oblivious, the judgment perverted, the will indeterminate and wholly without energy to resist; the eyes appear languishing and without expression, and the countenance vacant; the *appetite ceases*, for the stomach is incapable of performing its proper office; *nutrition fails*, tremors, fears, and terrors are generated; and thus the wretched victim drags out a most miserable existence, till, *superannuated* even before he had time to arrive at *man's estate*, with a mind often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge! Reader, this is no caricature, nor are the colourings overcharged in this shocking picture. Worse woes than my pen can relate I have witnessed in those addicted to this fascinating, unnatural, and most destructive of crimes. If *thou* hast entered into this snare, flee from the destruction both of body and soul that awaits thee! God alone can save thee. Advice, warnings, threatenings, increasing debility of body, mental decay, checks of conscience, expostulations of judgment and medical assistance, will all be lost on thee: God, and God *alone*, can save thee from an evil which has in its issue the destruction of thy body, and the final perdition of thy soul! Whether this may have been the sin of *Onan* or not, is a matter at present of small moment; it may be *thy sin*; therefore take heed lest *God slay thee for it*. The intelligent reader will see that prudence forbids me to enter any farther into this business. See the remarks at the end of chap. xxxix.

CHAPTER XXXIX.

Joseph, being brought to Potiphar's house, prospers in all his undertakings, 1–3. *Potiphar makes him his overseer,* 4. *Is prospered in all his concerns for Joseph's sake, in whom he puts unlimited confidence,* 5, 6. *The wife of Potiphar solicits him to criminal correspondence,* 7. *He refuses, and makes a fine apology for his conduct,* 8, 9. *She continues her solicitations, and he his refusals,* 10. *She uses violence, and he escapes from her hand,* 11–13. *She accuses him to the domestics,* 14, 15, *and afterward to Potiphar,* 16–18. *Potiphar is enraged, and Joseph is cast into prison,* 19, 20. *The Lord prospers him, and gives him great favour in the sight of the keeper of the prison,* 21, *who intrusts him with the care of the house and all the prisoners,* 22, 23.

A. M. 2276. B. C. 1728. AND Joseph was brought down to Egypt; and [a] Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, [b] bought him of the hands of the Ishmaelites, which had brought him down thither.

2 And [c] the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD [d] made all that he did to prosper in his hand.

4 And Joseph [e] found grace in his sight, and he served him: and he made him [f] overseer over his house, and all *that* he had he put into his hand. A. M. 2276. B. C. 1728.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that [g] the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house and in the field.

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph [h] was *a* goodly *person*, and well-favoured.

[a] Ch. xxxvii. 36; Psa. cv. 17.—[b] Ch. xxxvii. 28.—[c] Ver. 21; chap. xxi. 22; xxvi. 24, 28; xxviii. 15; 1 Sam. xvi. 18; xviii. 14, 28; Acts vii. 9.—[d] Psa. i. 3.—[e] Chap. xviii. 3; xix. 19; ver. 21.—[f] Gen. xxiv. 2.—[g] Ch. xxx. 27.—[h] 1 Sam. xvi. 12.

NOTES ON CHAP. XXXIX.

Verse 1. *An officer of Pharaoh, captain of the guard*] Mr. Ainsworth, supposing that his office merely consisted in having charge of the king's prisoners, calls Potiphar *provost marshal!* See on chap. xxxvii. 36, and xl. 3.

Verse 4. *He made him overseer*] הפקיד *hiphkid*, from פקד *pakad*, to *visit, take care of, superintend*; the same as επισκοπος, *overseer* or *bishop*, among the Greeks. This is the term by which the Septuagint often express the meaning of the original.

Verse 6. *Joseph was a goodly* person, *and well favoured.*] יפה תאר ויפה מראה *yepheh thoar, vipheh mareh, beautiful in his person*, and *beautiful in his countenance*. The same expressions are used relative to Rachel; see them explained chap. xxix. 17. The beauty of Joseph is celebrated over all the East, and the Persian poets vie with each other in descriptions of his comeliness. Mohammed spends the twelfth chapter of the Koran entirely on Joseph, and represents him as a perfect beauty, and the most accomplished of mortals. From his account, the passion of *Zuleekha* (for so the Asiatics call Potiphar's wife) being known to the ladies of the court, they cast the severest reflections upon her: in order to excuse herself, she invited forty of them to dine with her, put knives in their hands, and gave them oranges to cut, and caused Joseph to attend. When they saw him they were struck with admiration, and so confounded, that instead of cutting their oranges they cut and hacked their own hands, crying out,

حاش لله ما هذا بشرا ان هذا الا ملک کریم

hasha lillahi ma hadha bashara in hadha illa malakun kareemun. "O God! this is not a human being; this is none other than a glorious angel!"—Surat xii., verse 32.

Two of the finest poems in the Persian language were written by the poets *Jamy* and *Nizamy* on the subject of Joseph and his mistress; they are both entitled *Yusuf we Zuleekha*. These poems represent Joseph as the most beautiful and pious of men: and Zuleekha the most chaste, virtuous, and excellent of women, previous to her having seen Joseph; but they state that when she saw him she was so deeply affected by his beauty that she lost all self-government, and became a slave to her passion. Hafiz expresses this, and apologizes for her conduct in the following elegant couplet:—

می از آن حسن روز افزون که یوسف داشت دانستم

که عشق از پرده عصمت برون آرد زلیخارا

Men az an husn-i roz afzoon keh Yusuf dasht danistam
Keh ishk az pardah-i ismat beroon arad Zuleekhara.

"I understand, from the daily increasing beauty which Joseph possessed,
How love tore away the veil of chastity from Zuleekha."

The Persian poets and eastern historians, however, contrive to carry on a sort of guiltless passion between them till the death of *Potiphar*, when Zuleekha, grown old, is restored to youth and beauty by the power of God, and becomes the wife of Joseph. What *traditions* they had beside the Mosaic text for what they say on this subject, are now unknown: but the whole story, with innumerable embellishments, is so generally current in the East that I thought it not amiss to take

A. M. cir. 2285. B. C. cir. 1719.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, [j] Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [k] how then can I do this great wickedness, and [l] sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And [m] she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a [n] loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, A. M. cir. 2285. B. C. cir. 1719. that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she [o] spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his [p] wrath was kindled.

20 And Joseph's master took him, and [q] put him into the [r] prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 But the LORD was with Joseph, and [s] showed him mercy, and [t] gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [u] committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because [v] the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

[j] 2 Sam. xiii. 11.——[k] Prov. vi. 29, 32.——[l] Chap. xx. 6; Lev. vi. 2; 2 Sam. xii. 13; Psalm li. 4.——[m] Prov. vii. 13, &c. [n] Heb. *great*.——[o] Exod. xxiii. 1; Psa. cxx. 3.——[p] Prov. vi. 34, 35.——[q] Psa. cv. 18; 1 Pet. ii. 19.

[r] Chap. xl. 3, 15; xli. 14.——[s] Heb. *extended kindness unto him*.——[t] Exod. iii. 21; xi. 3; xii. 36; Psa. cvi. 46; Proverbs xvi. 7; Daniel i. 9; Acts vii. 9, 10.——[u] Chapter xl. 3, 4. [v] Ver. 2, 3.

this notice of it. The twelfth chapter of the Koran, which celebrates the beauty, piety, and acts of this patriarch, is allowed to be one of the finest specimens of Arabic composition ever formed; and the history itself, as told by Moses, is one of the most simple, natural, affecting, and well-told narratives ever published. It is a master-piece of composition, and never fails of producing its intended effect on the mind of a careful reader. The Arab lawgiver saw and felt the beauties and excellences of his model; and he certainly put forth all the strength of his own language, and all the energy of his mind, in order to rival it.

Verse 8. *My master wotteth not*] Knoweth not, from the old Anglo-Saxon witan, *witan, to know*; hence wit, *wit, intellect, understanding, wisdom, prudence*.

Verse 9. *How then*] איך *veeik, and how?* Joseph gives two most powerful reasons for his noncompliance with the wishes of his mistress: 1. *Gratitude* to his master, to whom he owed all that he had. 2. His *fear of God*, in whose sight it would be a heinous offence, and who would not fail to punish him for it. With the kindness of his master and the displeasure of God before his eyes, how could he be capable of committing an act of transgression, which would at once have distinguished him as the most *ungrateful* and the most *worthless* of men?

Verse 14. *He hath brought in a Hebrew unto us*] Potiphar's wife affects to throw great blame on her *husband*, whom we may reasonably suppose she did not greatly love. He *hath brought in*—he hath raised this person to all his dignity and eminence, to give him the greater opportunity to mock us. לצחק *letsachek*, here translated *to mock*, is the same word used in chap. xxvi. 8, relative to Isaac and Rebekah; and is certainly used by Potiphar's wife in ver. 17, to signify some kind of familiar intercourse not allowable but between man and wife.

Verse 20. *Put him into the prison*] בית כהר *beith sohar*, literally the *round house*; in such a *form* the prison was probably built.

Verse 21. *The Lord was with Joseph*] It is but of little consequence where the lot of a servant of God may be cast; like Joseph he is ever employed for his master, and God honours him and prospers his work.

1. He who acknowledges God in all his ways, has the promise that God shall direct all his steps. Joseph's captivity shall promote God's glory; and to this end God works *in* him, *for* him, and *by* him. Even the irreligious can see when the Most High distinguishes his followers. Joseph's master saw *that Jehovah was with him*; and from this we may learn that the knowledge of the *true God* was in Egypt, even before the time of Joseph, though his worship was neither established nor even tolerated there. Both *Abraham* and *Isaac* had been in Egypt, and they had left a savour of true godliness behind them.

2. Joseph's virtue in resisting the solicitations of his mistress was truly exemplary. Had he reasoned after the manner of men, he might have soon found that the proposed intrigue might be carried on with the utmost secrecy and greatly to his secular advantage. But he chose to risk all rather than injure a kind benefactor, defile his conscience, and sin against God. Such conduct is so exceedingly rare that his example has stood on the records of time as almost without a parallel, admired by all, applauded by most, and in similar circumstances, I am afraid, imitated by few. The fable of the brave and virtuous Bellerophon and Sthenoboea, wife of Prœtus, king of the Argives, was probably founded on this history.

3. *Joseph fled and got him out.* To know *when* to *fight* and *when* to *fly* are of great importance in the Christian life. Some temptations must be manfully met, resisted, and thus overcome; from others we must *fly*. He who stands to contend or reason, especially in such a case as that mentioned here, is infallibly ruined. *Principiis obsta*, "resist the first overtures of sin," is a good maxim. After-remedies come too late.

4. A woman of the spirit of Potiphar's wife is capable of any species of evil. When she could not get her wicked ends answered, she began to *accuse*. This is precisely Satan's custom: he first tempts men to sin, and then accuses them *as having committed it*, even where the temptation has been faithfully and perseveringly resisted! By this means he can trouble a tender conscience, and weaken faith by bringing confusion into the mind. Thus the inexperienced especially are often distracted and cast down; hence Satan is properly called *the accuser of the brethren*, Rev. xii. 10.

Very useful lessons may be drawn from every part of the relation in this chapter, but detailing the facts and reasoning upon them would be more likely to produce than prevent the evil. An account of this kind cannot be touched with *too gentle* a hand. Others have been *profuse* here; I chose to be *parsimonious*, for reasons which the intelligent reader will feel as well as myself. Let this remark be applied to what has been said on the sin of Onan, chap. xxxviii.

CHAPTER XL.

Pharaoh's chief butler *and his chief* baker, *having offended their lord, are put in prison*, 1–3. *The captain of the guard gives them into the care of Joseph*, 4. *Each of them has a dream*, 5. *Joseph, seeing them sad, questions them on the subject*, 6, 7. *Their answer*, 8. *The chief butler tells his dream*, 9–11. *Joseph interprets it*, 12, 13. *Gives a slight sketch of his history to the chief butler, and begs him to think upon him when restored to his office*, 14, 15. *The chief baker tells his dream*, 16, 17. *Joseph interprets this also*, 18, 19. *Both dreams are fulfilled according to the interpretation, the chief butler being restored to his office, and the chief baker hanged*, 20–22. *The chief butler makes no interest for Joseph*, 23.

A. M. cir. 2286. B. C. cir. 1718. AND it came to pass after these things, *that* the [a] butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was [b] wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 [c] And he put them in ward A. M. cir. 2286. B. C. cir. 1718. in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

[a] Neh. i. 11 —— [b] Prov. xvi. 14

[c] Chap. xxxix. 20, 23.

NOTES ON CHAP. XL.

Verse 1. *The butler*] משקה *mashkeh*, the same as ساقي *saky* among the Arabians and Persians, and signifying a *cup-bearer*.

Baker] אפה *opheh*; rather *cook*, *confectioner*, or the like.

Had offended] They had probably been accused of attempting to take away the king's life, one by poisoning his drink, the other by poisoning his *bread* or *confectionaries*.

Verse 3. *Where Joseph was bound.*] The place in which Joseph was now *confined*; this is what is implied in being *bound*; for, without doubt, he had his *personal* liberty. As the butler and the baker were state criminals they were put in the same prison with Joseph, which we learn from the preceding chapter, verse 20, was the *king's prison*. All the officers in the employment of the ancient kings of Egypt were, according to *Diodorus Siculus*, taken from the most illustrious families of the priesthood in the country; no slave or common person being ever permitted to serve in the presence of the king. As these persons, therefore, were of the most noble families, it is natural to expect they would be put, when accused, into the *state prison*.

Verse 4. *They continued a season*] ימים *yamim*, literally *days*; *how long* we cannot tell. But many

A. M. cir. 2287. B. C. cir. 1717.

5 And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore [d] look ye *so* sadly to-day?

8 And they said unto him, [e] We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [f] *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, [g] This *is* the interpretation of it: The three branches [h] *are* three days:

13 Yet within three days shall Pharaoh [i] lift [k] up thine head, and restore thee unto thy place and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [l] think [m] on me when it shall be well with thee, and [n] show kindness, I pray thee unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: [o] and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three [p] white baskets on my head:

17 And in the uppermost basket *there was* of all manner of [q] bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, [r] This *is* the interpretation thereof: The three baskets *are* three days:

19 [s] Yet within three days shall Pharaoh

A. M. cir. 2287. B. C. cir. 1717.

[d] Heb. are *your faces evil?* Neh. ii. 2.——[e] Chap. xli. 15.——[f] See chap. xli. 16; Dan. ii. 11, 28, 47.——[g] Ver. 18; chap. xli. 12, 25; Judg. vii. 14; Dan. ii. 36; iv. 19.——[h] Chap. xli. 26.——[i] 2 Kings xxv. 27; Psa. iii. 3; Jer. lii. 31.——[k] Or, *reckon.*

[l] Heb. *remember me with thee.*——[m] Luke xxiii. 42.——[n] Josh. ii. 12; 1 Sam. xx. 14, 15; 2 Sam. ix. 1; 1 Kings ii. 7.——[o] Chap. xxxix. 20.——[p] Or, *full of holes.*——[q] Heb. *meat of Pharaoh, the work of a baker* or *cook.*——[r] Ver. 12.——[s] Ver. 13.

suppose the word signifies a *complete year;* and as Pharaoh called them to an account on his *birthday*, verse 20, Calmet supposes they had offended on the preceding *birthday*, and thus had been one whole year in prison.

Verse 5. *Each man according to the interpretation*] Not like dreams in general, the disordered workings of the mind, the consequence of disease or repletion; these were dreams that had an interpretation, that is, that were *prophetic.*

Verse 6. *They* were *sad.*] They concluded that their dreams portended something of great importance, but they could not tell *what.*

Verse 8. There is *no interpreter*] They either had access to none, or those to whom they applied could give them no consistent, satisfactory meaning.

Do *not interpretations* belong *to God?*] God alone, the Supreme Being, knows what is in futurity; and if he have sent a significant dream, he alone can give the solution.

Verse 11. *And I took the gropes and pressed them into Pharaoh's cup*] From this we find that *wine* anciently was the *mere expressed juice of the grape*, without *fermentation.* The *saky*, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the יין *yayin* of the *Hebrews*, the οἶνος of the *Greeks*, and the *mustum* of the ancient *Latins.*

Verse 12. *The three branches* are *three days*] That is, The three branches signify three days; so, *this* is *my body*, that is, this bread *signifies* or *represents* my body; *this cup* is *my blood*, REPRESENTS my blood; a form of speech frequently used in the sacred writings, for the Hebrew has no proper word by which our terms *signifies, represents*, &c., are expressed; therefore it says such a thing is, for *represents, points out*, &c. And because several of our ancestors would understand such words in their *true, genuine, critical*, and *sole meaning*, Queen Mary, Bishops Gardiner, Bonner, and the rest of that demoniacal crew, reduced them to ashes in Smithfield and elsewhere!

Verse 14. *Make mention of me unto Pharaoh*] One would have supposed that the very circumstance of his restoration, according to the prediction of Joseph, would have almost necessarily prevented him from forgetting so extraordinary a person. But what have mere *courtiers* to do either with *gratitude* or *kindness?*

Verse 15. *For indeed I was stolen*] גנב נגנבתי *gunnob*

A. M. cir. 2287. B. C. cir. 1717.

[t] lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 And it came to pass the third day, *which was* Pharaoh's [u] birthday, that he [v] made a feast unto all his servants: and he [w] lifted [x] up the head of the chief butler and of the chief baker among his servants.

21 And he [y] restored the chief butler unto his butlership again; and [z] he gave the cup into Pharaoh's hand:

A. M. cir. 2287. B. C. cir. 1717.

22 But he [a] hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but [b] forgat him.

[t] Or, *reckon thee*, and take thy office *from thee*.——[u] Matt. xiv. 6. [v] Mark vi. 21.——[w] Ver. 13, 19; Matt. xxv. 19.——[x] Or, *reckoned*.

[y] Ver. 13.——[z] Neh. ii. 1.——[a] Ver. 19.——[b] Job xix. 14; Psa. xxxi. 12; Eccles. ix. 15, 16; Amos vi. 6.

gunnabti, stolen, I have been stolen—most assuredly I was stolen; *and here also have I done nothing*. These were simple assertions, into the proof of which he was ready to enter if called on.

Verse 19. *Lift up thy head from off thee*] Thus we find that *beheading, hanging*, and *gibbeting*, were modes of punishment among the ancient Egyptians; but the criminal was beheaded before he was hanged, and then either hanged on hooks, or by the hands. See Lam. v. 12.

Verse 20. *Pharaoh's birthday*] The distinguishing a birthday by a feast appears from this place to have been a very ancient custom. It probably had its origin from a correct notion of the immortality of the soul, as the *commencement* of life must appear of great consequence to that person who believed he was to live for ever. St. Matthew, xiv. 6, mentions Herod's keeping his birthday; and examples of this kind are frequent to the present time in most nations.

Lifted up the head of the chief butler, &c.] By lifting up the head, probably no more is meant than bringing them to trial, tantamount to what was done by Jezebel and the nobles of Israel to Naboth: *Set Naboth on high among the people; and set two men, sons of Belial, to bear witness against him, &c.*; 1 Kings xxi. 9, &c. The issue of the trial was, the baker alone was found *guilty* and hanged; and the butler, being *acquitted*, was restored to his office.

Verse 23. *Yet did not the chief butler remember Joseph*] Had he mentioned the circumstance to Pharaoh, there is no doubt that Joseph's case would have been examined into, and he would in consequence have been restored to his liberty; but, owing to the ingratitude of the chief butler, he was left *two years* longer in prison.

Many commentators have seen in *every circumstance* in the history of Joseph a parallel between him and our blessed Lord. So, "Joseph in prison represents Christ in the custody of the Jews; the chief butler and the chief baker represent the two thieves which were crucified with our Lord; and as one thief was pardoned, and the other left to perish, so the chief butler was restored to his office, and the chief baker hanged." I believe God never designed such parallels; and I am astonished to find comparatively grave and judicious men trifling in this way, and forcing the features of *truth* into the most distorted anamorphosis, so that even her friends blush to acknowledge her. This is not a light matter; we should beware how we attribute designs to God that he never had, and employ the Holy Spirit in forming trifling and unimportant similitudes. Of plain, direct truth we shall find as much in the sacred writings as we can receive and comprehend; let us not therefore hew out unto ourselves broken cisterns that can hold no water. Interpretations of this kind only tend to render the sacred writings uncertain; to expose to ridicule all the solemn types and figures which it *really* contains; and to furnish pretexts to infidels and irreligious people to scoff at all spirituality, and lead them to reject the word of God entirely, as incapable of being interpreted on any fixed or rational plan. The mischief done by this system is really incalculable. See the observations on chap. xxxvii

CHAPTER XLI.

Pharaoh's dream of the seven well-favoured and seven ill-favoured kine, 1–4. *His dream of the seven full and seven thin ears of corn*, 5–7. *The magicians and wise men applied to for the interpretation of them, but could give no solution*, 8. *The chief butler recollects and recommends Joseph*, 9–13. *Pharaoh commands him to be brought out of prison*, 14. *Joseph appears before Pharaoh*, 15, 16. *Pharaoh repeats his dreams*, 17–24. *Joseph interprets them*, 25–32, *and gives Pharaoh directions how to provide against the approaching scarcity*, 33–36. *Pharaoh, pleased with the counsel, appoints Joseph to be superintendent of all his affairs*, 37–41. *Joseph receives the badges of his new office*, 42, 43, *and has his powers defined*, 44; *receives a new name, and marries* Asenath, *daughter of* Poti-pherah, *priest of On*, 45. *Joseph's age when brought before Pharaoh*, 46. *Great fertility of Egypt in the seven plenteous years*. 47. *Joseph hoards up the grain*, 48, 49. *Ephraim and Manasseh born*, 50–52. *The seven years of famine commence with great rigour*, 53–55. *Joseph opens the storehouses to the Egyptians*, 56. *People from the neighbouring countries come to Egypt to buy corn, the famine being in all those lands*, 57.

A. M. 2289. B. C. 1715. AND it came to pass at the end of two full years, that Pharaoh [a] dreamed: and, behold, he stood by [b] the river.

2 And, behold, there came up out of the river seven well-favoured [c] kine and fat-fleshed; and they fed in a meadow

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time; and, behold, seven ears of corn came up upon one stalk, [d] rank and good. A. M. 2289. B. C. 1715

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, [e] that his spirit was troubled; and he sent and called for all [f] the magicians of Egypt, and all the [g] wise men thereof: and Pharaoh told them his dreams; but *there was* none that could interpret them unto Pharaoh.

9 Then spake the chief butler unto Pharaoh,

[a] Chap. xxxvii. 5–10; xl. 5; Esth. vi. 1; Dan. ii. 1–3; iv. 5; Matt. xxvii. 19.——[b] Ezek. xxix. 3, 9.——[c] See ver. 17–27.

[d] Heb. *fat*.——[e] Dan. ii. 1; iv. 5, 19.——[f] Exodus vii. 11, 22; Isa. xxix. 14; Dan. i. 20; ii. 2; iv. 7.——[g] Matt. ii. 1.

NOTES ON CHAP. XLI.

Verse 1. *Two full years*] שנתים ימים *shenathayim yamim*, two years of days, two complete solar revolutions, after the events mentioned in the preceding chapter.

The river.] The Nile, the cause of the fertility of Egypt.

Verse 2. *There came up out of the river seven well-favoured kine*] This must certainly refer to the *hippopotamus* or river horse, as the circumstances of *coming up out of the river and feeding in the field* characterize that animal *alone*. The hippopotamus is the well-known inhabitant of the Nile, and frequently by night comes out of the river to feed in the fields, or in the sedge by the river side.

Verse 6. *Blasted with the east wind*] It has been very properly observed that all the mischief done to corn or fruit, by blasting, smutting, mildews, locusts, &c., is attributed to the *east wind*. See Exod. x. 13; xiv. 21; Psa. lxxviii. 26; Ezek. xvii. 10; Jonah iv. 8 In Egypt it is peculiarly destructive, because it comes through the parched deserts of Arabia, often destroying vast numbers of men and women. The destructive nature of the *simoom* or *smoom* is mentioned by almost all travellers. Mr. Bruce speaks of it in his Travels in Egypt. On their way to Syene, *Idris* their guide, seeing one of these destroying blasts coming, cried out with a loud voice to the company, "Fall upon your faces, for here is the *simoom*!" "I saw," says Mr. B., "from the *S. E.* a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy *twenty* yards in breadth, and was about *twelve* feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground, with my head northward, when I felt the heat of its current plainly upon my face. We all lay flat upon the ground, as if dead, till *Idris* told us it was blown over. The meteor or purple haze which I saw, was indeed passed, but the light air that still blew was of a heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it; nor was I free from an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, near two years afterwards."—Travels, vol. vi. p. 462. On another occasion the whole company were made ill by one of these pestilential blasts, so that they had scarcely strength to load their camels.—Ibid. p. 484. The action of this destructive wind is referred to by the Prophet Hosea, chap. xiii. 15: *Though he be fruitful among his brethren, an* EAST WIND *shall come, the wind of the Lord shall come up* FROM THE WILDERNESS, *and his spring shall* BECOME DRY, *and his fountain shall be* DRIED *up: he shall spoil the treasure of all pleasant vessels.*

Verse 8. *Called for all the magicians*] חרטמים *chartummim*. The word here used may probably mean no more than *interpreters of abstruse and difficult subjects*; and especially of the Egyptian *hieroglyphics*, an art which is now entirely lost. It is most likely that the term is Egyptian, and consequently its etymology must remain unknown to us. If Hebrew, Mr. Parkhurst's definition may be as good as any: "חרט *chret*, a *pen* or *instrument* to *write* or *draw* with, and תם *tam*, to *perfect* or *accomplish*; those who were perfect in drawing their sacred, astrological, and hieroglyphical figures or characters, and who, by means of them, pretended to extraordinary feats, among which was the interpretation of dreams. They seem to have been such persons as Josephus (Ant., lib. ii., c. 9, s. 2) calls Ἱερογραμματεις, *sacred scribes*, or professors of sacred learning."

Wise men] חכמיה *chacameyha*, the persons who, according to Porphyry, "addicted themselves to the worship of God and the study of wisdom, passing their whole life in the contemplation of Divine things. Contemplation of the stars, self-purification, arithmetic, and geometry, and singing hymns in honour of their gods, was their continual employment."—See *Dodd*. It was probably among these that Pythagoras conversed, and from whom he borrowed that modest name by which he wished his countrymen to distinguish him, *viz.*, φιλοσοφος, a *philosopher*, simply, a *lover of wisdom*.

Verse 9. *I do remember my faults*] It is not pos-

A. M. 2289. B. C. 1715. saying, I do remember my faults this day:

10 Pharaoh was [h] wroth with his servants, [i] and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And [k] we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, a Hebrew, [l] servant to the captain of the guard; and we told him, and he [m] interpreted to us our dreams; to each man, according to his dream, he did interpret.

13 And it came to pass, [n] as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 [o] Then Pharaoh sent and called Joseph, and they [p] brought [q] him hastily [r] out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: [s] and I have heard say of thee, *that* [t] thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, [u] *It is* not in me: [v] God shall give Pharaoh an answer of peace. A. M. 2289. B. C. 1715.

17 And Pharaoh said unto Joseph, [w] In my dream, behold, I stood upon the bank of the river.

18 And, behold, there came up out of the river seven kine, fat-fleshed, and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine;

21 And when they had [x] eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, [y] withered, thin, *and* blasted with the east wind, sprung up after them:

[h] Chapter xl. 2, 3.——[i] Chapter xxxix. 20.——[k] Chapter xl. 5. [l] Chap. xxxvii. 36.——[m] Chap. xl. 12, &c.——[n] Chapter xl. 22. [o] Psa. cv. 20.——[p] Dan. ii. 25.——[q] Heb. *made him run*.——[r] 1 Sam. ii. 8; Psa. cxiii. 7, 8.——[s] Ver. 12; Psa. xxv. 14; Dan. v. 16.

[t] Or, when *thou hearest a dream, thou canst interpret it.* [u] Dan. ii. 30; Acts iii. 12; 2 Cor. iii. 5.——[v] Chap. xl. 8; Dan. ii. 22, 28, 47; iv. 2.——[w] Ver. 1.——[x] Heb. *come to the inward parts of them*.——[y] Or, *small*.

sible he could have *forgotten* the circumstance to which he here alludes; it was too intimately connected with all that was dear to him, to permit him ever to forget it. But it was not *convenient* for him to remember this before; and probably he would not have remembered it now, had he not seen, that giving this information in such a case was likely to serve his own interest. We are justified in thinking evil of this man because of his scandalous neglect of a person who foretold the rescue of his life from imminent destruction, and who, being unjustly confined, prayed to have his case fairly represented to the king that justice might be done him; but this *courtier*, though then in the same circumstances himself, found it convenient to forget the *poor, friendless Hebrew slave!*

Verse 14. *They brought him hastily out of the dungeon*] Pharaoh was in perplexity on account of his dreams; and when he heard of Joseph, he sent *immediately* to get him brought before him. He *shaved* himself—having let his beard grow all the time he was in prison, he now *trimmed* it, for it is not likely that either the Egyptians or Hebrews *shaved themselves* in our sense of the word: the change of raiment was, no doubt, furnished out of the king's wardrobe; as Joseph, in his present circumstances, could not be supposed to have any changes of raiment.

Verse 16. It is *not in me*, &c.] בלעדי *biladai, without* or *independently of me*—I am not essential to thy comfort, God himself has thee under his care. And *he will send thee*, or answer thee, *peace;* thou shalt have *prosperity* (שלום *shelom*) howsoever ominous thy dreams may appear. By this answer he not only conciliated the mind of the king, but led him to expect his help from that God from whom alone all comfort, protection, and prosperity, must proceed.

Verse 18. *Seven kine, fat-fleshed*] See on ver. 2. And observe farther, that the seven fat and the seven lean kine coming out of the same river plainly show, at once, the *cause* both of the *plenty* and the *dearth*. It is well known that there is scarcely any *rain* in Egypt; and that the country depends for its fertility on the overflowing of the Nile; and that the fertility is in proportion to the *duration* and *quantity* of the overflow. We may therefore safely conclude that the seven years of plenty were owing to an *extraordinary overflowing* of the Nile; and that the seven years of dearth were occasioned by a very partial, or total want of this essentially necessary inundation. Thus then the *two sorts of cattle*, signifying years of *plenty* and *want*, might be said to *come out of the* same *river*, as the inundation was either complete, partial, or wholly restrained. See on ver. 31.

Verse 21. *And when they had eaten them up*, &c.] Nothing can more powerfully mark the excess and severity of the famine than creatures of the bovine or of the hippopotamus kind eating each other, and yet without any effect; remaining as lean and as wretched as they were before. A sense of want increases the

A. M. 2289. B. C. 1715.

24 And the thin ears devoured the seven good ears: and [z] I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: [a] God hath showed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them, *are* seven years; and the seven empty ears, blasted with the east wind, shall be [b] seven years of famine.

28 [c] This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do, he showeth unto Pharaoh.

29 Behold, there come [d] seven years of great plenty throughout all the land of Egypt:

30 And there shall [e] arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine [f] shall consume the land;

A. M. 2289. B. C. 1715.

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very [g] grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the [h] thing *is* [i] established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [k] officers over the land, and [l] take up the fifth part of the land of Egypt in the seven plenteous years:

35 And [m] let them gather all the food of those good years that come, and lay up corn

[z] Ver. 8; Daniel iv. 7.——[a] Dan. ii. 28, 29, 45; Rev. iv. 1.
[b] 2 Kings viii. 1.——[c] Ver. 25.——[d] Verse 47.——[e] Ver. 54.
[f] Chap. xlvii. 13.

[g] Heb. *heavy*.——[h] Num. xxiii. 19; Isa. xlvi. 10, 11.——[i] Or, *prepared of God*.——[k] Or, *overseers*.——[l] Proverbs vi. 6, 7, 8
[m] Ver. 48.

appetite, and stimulates the digestive powers to unusual action; hence the concoction of the food becomes very rapid, and it is hurried through the intestines before its nutritive particles can be sufficiently absorbed; and thus, though much is eaten, very little nourishment is derived from it. *And when they had eaten them up, it could not be known that they had eaten them; but they* were *still ill-favoured, as at the beginning.* A most nervous and physically correct description.

Verse 25. *God hath showed Pharaoh what he* is *about to do.*] Joseph thus shows the Egyptian king that though the ordinary cause of plenty or want is the river Nile, yet its inundations are under the direction of God: the dreams are sent by him, not only to signify beforehand the *plenty* and *want*, but to show also that all these circumstances, however fortuitous they may appear to man, are under the direction of an overruling Providence.

Verse 31. *The plenty shall not be known in the land by reason of that famine following*] As Egypt depends for its fertility on the flowing of the Nile, and this flowing is not always equal, there must be a point to which it must rise to saturate the land sufficiently, in order to produce grain sufficient for the support of its inhabitants. Pliny, Hist. Nat., lib. v., cap. 9, has given us a *scale* by which the plenty and dearth may be ascertained; and, from what I have been able to collect from modern travellers, this scale may be yet considered as perfectly correct. *Justum incrementum est cubitorum* xvi. *Minores aquæ non omnia rigant, ampliores detinent, tardius recedendo.* Hæ *serendi tempora absumunt, solo madente,* illæ *non dant, sitiente. Utrumque reputat provincia. In* xii. *cubitis famem sentit. In* xiii. *etiamnum esurit;* xiv. *cubita hilaritatem afferunt;* xv. *securitatem;* xvi. *delicias.* "The ordinary height of the inundations is *sixteen* cubits. When the waters are lower than this standard they do not overflow the whole ground; when above this standard, they are too long in running off. In the first case the ground is not saturated; by the second, the waters are detained so long on the ground that seed-time is lost. The province marks both. If it rise only *twelve* cubits, a *famine* is the consequence. Even at *thirteen* cubits *hunger* prevails; *fourteen* cubits produces *general rejoicing; fifteen, perfect security;* and *sixteen*, all the *luxuries of life.*"

When the Nile rises to *eighteen* cubits it prevents the sowing of the land in due season, and as necessarily produces a famine as when it does not overflow its banks.

Verse 33. *A man discreet and wise*] As it is impossible that Joseph could have foreseen his own elevation, consequently he gave this advice without any reference to himself. The counsel therefore was either immediately inspired by God, or was dictated by policy, prudence, and sound sense.

Verse 34. *Let him appoint officers*] פקדים *pekidim*, visiters, overseers: translated by Ainsworth, *bishops*; see chap. xxxix. 1.

Take up the fifth part of the land] What is still called the *meery*, or that part of the *produce* which is claimed by the king *by way of tax.* It is probable that in Joseph's time it was not so much as a *fifth* part, most likely a *tenth;* but as this was an extraordinary occasion, and the earth brought forth by handfuls, ver. 47, the king would be justified in requiring a *fifth;* and from the great *abundance*, the people could pay this increased tax without feeling it to be oppressive.

Verse 35. *Under the hand of Pharaoh*] To be completely at the disposal of the king.

A. M. 2289. B. C. 1715. under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land [n] perish [o] not through the famine.

37 And [p] the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [q] in whom the Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou *art:*

40 [r] Thou shalt be over my house, and according unto thy word shall all my people [s] be ruled: only in the throne will I be greater than thou. A. M. 2289. B. C. 1715.

41 And Pharaoh said unto Joseph, See, I have [t] set thee over all the land of Egypt.

42 And Pharaoh [u] took off his ring from his hand, and put it upon Joseph's hand, and [v] arrayed him in vestures of [w] fine linen, [x] and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; [y] and they cried before him, [z] Bow the knee: [a] and he made him *ruler* [b] over all the land of Egypt.

[n] Heb. *be not cut off.*——[o] Chap. xlvii. 15, 19.——[p] Psalm cv. 19; Acts vii. 10.——[q] Num. xxvii. 18; Job xxxii. 8; Prov. ii. 6; Dan. iv. 8, 18; v. 11, 14; vi. 3.——[r] Psa. cv. 21, 22; 1 Mac. ii. 53; Acts vii. 10.

[s] Heb. *be armed*, or, *kiss.*——[t] Dan. vi. 3.——[u] Esth. iii. 10; viii. 2, 8.——[v] Esth. viii. 15.——[w] Or, *silk.*——[x] Dan. v. 7, 29.——[y] Esth. vi. 9.——[z] Or, *tender father*; chap. xlv. 8.——[a] Heb. *Abrech.*——[b] Chap. xlii. 6; xlv. 8, 26; Acts vii. 10.

Verse 37. *The thing was good*] Pharaoh and his courtiers saw that the counsel was prudent, and should be carefully followed.

Verse 38. *In whom the Spirit of God* is!] רוח אלהים *ruach Elohim*, the identical words used chap. i. 2; and certainly to be understood *here* as in the preceding place. If the Egyptians were idolaters, they acknowledged Joseph's God; and it is not to be supposed that they only became acquainted with him on this occasion. The knowledge of the true God was in Egypt long before; but it is very likely that though they acknowledged his influence with respect to Joseph, as they saw most clearly that he acted under an influence far beyond that of their magicians, for *he* interpreted dreams which *they* could not; yet they might, notwithstanding, have their gods many and their lords many at this time, for we know that in religious matters they were exceedingly corrupt afterwards.

Verse 40. *According unto thy word shall all my people be ruled*] Literally, *At thy mouth shall all my people kiss.* In the eastern countries it is customary to kiss any thing that comes from a superior, and this is done by way of testifying respect and submission. In this sense the words in the text are to be understood: All the people shall pay the profoundest respect and obedience to all thy orders and commands.

Only in the throne will I be greater than thou.] This, in one word, is a perfect description of a *prime minister.* Thou shalt have the sole management, *under me*, of all state affairs.

Verse 42. *And Pharaoh took off his ring—and put it upon Joseph's hand*] In this ring was probably set the *king's signet*, by which the royal instruments were sealed; and thus Joseph was constituted what we would call Lord Chancellor, or Lord Keeper of the Privy Seal.

Vestures of fine linen] שש *shesh.* Whether this mean *linen* or *cotton* is not known. It seems to have been a term by which both were denominated; or it may be some other substance or cloth with which we are unacquainted. If the fine linen of Egypt was such as that which invests the bodies of the mummies, and these in general were persons of the first distinction, and consequently were enveloped in cloth of the finest quality, it was only *fine* comparatively speaking, Egypt being the only place at that time where such cloth was manufactured. I have often examined the cloth about the bodies of the most splendidly ornamented mummies, and found it sackcloth when compared with the fine *Irish* linens. As this *shesh* appears to have been a part of the royal clothing, it was probably both *scarce* and *costly.* "By comparing," says Parkhurst, "Exod. xxv. 4, xxvi. 1, with 2 Chron. ii. 14, and Exod. xxvi. 31, with 2 Chron. iii. 14, it appears that בוץ *buts*, cotton, is called שש *shesh*; and by comparing Exod. xxviii. 42, with Exod. xxxix. 28, that בד *bad*, linen, is also called שש *shesh*; so that *shesh* seems a name expressive of either of these, from their *cheerful vivid whiteness.*"

Put a gold chain about his neck] This was not merely a *badge* of office. The *chain* might be intended to point out the *union* which should subsist between all parts of the government—the king, his ministers, and the people; as also that *necessary dependence* which they had reciprocally on each other, as well as the *connection* which must be preserved between the different members of the body politic, and the laws and institutions by which they were to be governed. Its being of *gold* might be intended to show the excellence, utility, and permanence of a government constituted on wise, just, and equal laws. We are justified in drawing such inferences as these, because in ancient times, in all nations, every thing was made an *emblem* or *representation* of some spiritual or moral subject. It is strange that, probably without adverting to the reasons, the *chain of gold* worn about the neck is in different nations an emblem of *civil authority.*

Verse 43. *He made him to ride in the second chariot*] That which usually followed the king's chariot in public ceremonies.

Bow the knee] אברך *abrech*, which we translate *bow the knee*, and which we might as well translate any thing else, is probably an *Egyptian* word, the signification of which is utterly unknown. If we could suppose it to be a *Hebrew* word, it might be considered

A. M. 2289. B. C. 1715. 44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name [c] Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah [d] priest of On. And Joseph went out over *all* the land of Egypt.

46 And Joseph *was* thirty years old when he [e] stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

From A. M. 2289. B. C. 1715. to A. M. 2296. B. C. 1708. 47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

A. M. cir. 2289. B. C. cir. 1715.

49 And Joseph gathered [f] corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 [g] And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah [h] priest of On bare unto him.

51 And Joseph called the name of the first-born [i] Manasseh: for God, *said he*, hath made me forget all my toil, and all my father's house.

A. M. cir. 2292. B. C. cir. 1712.

52 And the name of the second called he [k] Ephraim: for God

A. M. cir. 2293. B. C. cir. 1711.

[c] Which in the Coptic signifies *a revealer of secrets*, or, *the man to whom secrets are revealed*.——[d] Or, *prince*; Exod. ii. 16; 2 Sam. viii. 18; xx. 26.——[e] 1 Sam. xvi. 21; 1 Kings xii. 6, 8; Dan. i. 19.——[f] Chap. xxii. 17; Judg. vii. 12; 1 Sam. xiii. 5; Psa. lxxviii. 27.——[g] Ch. xlvi. 20; xlviii. 5.——[h] Or, *prince*; ver. 45; 2 Sam. viii. 18.——[i] That is, *forgetting*.——[k] That is, *fruitful*.

as compounded of אב *ab*, *father*, and רך *rach*, *tender*; for Joseph might be denominated a *father*, because of his *care* over the people, and the *provision* he was making for their preservation; and *tender* because of his *youth*. Or it may be compounded of אב *ab*, *father*, and ברך *barech*, *blessing*, the latter ב *beth* being easily lost in the preceding one; and Joseph might have this epithet as well as the other, on account of the care he was taking to turn aside the heavy curse of the seven years of famine, by accumulating the *blessings* of the seven years of plenty. Besides, *father* seems to have been a name of office, and probably *father of the king* or *father of Pharaoh* might signify the same as the *king's minister* among us; see on chap. xlv. 8. But if it be an Egyptian word, it is vain to look for its signification in Hebrew.

Verse 44. *I* am *Pharaoh*] The same as if he had said, *I am the king*; for *Pharaoh* was the common title of the sovereigns of Egypt.

Verse 45. *Zaphnath-paaneah*] The meaning of this title is as little known as that of *abrech* in the preceding verse. Some translate it, *The revealer of secrets*; others, *The treasury of glorious comfort*. St. *Jerome* translates the whole verse in the most arbitrary manner. *Vertitque nomen ejus, et vocavit eum, lingua Ægyptiaca, Salvatorem mundi*. "And he changed his name, and called him in the Egyptian language, *The saviour of the world*." None of the Asiatic versions acknowledge this extraordinary gloss, and it is certainly worthy of no regard. The Anglo-Saxon nearly copies the Vulgate: ⁊ nemde hine on Egiptiscre piddaneapdor pælend. And named him in Egyptian, *The healer of the world*. All the etymologies hitherto given of this word are, to say the least of them, *doubtful*. *I* believe *it* also to be an Egyptian epithet, designating the office to which he was now raised; and similar to our compound terms, *Prime-Minister*, *Lord-Chancellor*, *High-Treasurer*, *Chief-Justice*, &c.

Asenath, the daughter of Poti-pherah] There is no likelihood that the *Poti-pherah* mentioned here is the same as the *Potiphar* who had purchased Joseph, and, on the false accusations of his wife, cast him into prison. 1. The Scripture gives no intimation that they were one and the same person. 2. *Poti-pherah* had children, and *Potiphar* was an *eunuch*; see on chap. xxxvii. 36; for though eunuchs often kept women, there is no proof that they had any issue by them.

Priest of On.] For the signification of the word כהן *cohen* or *priest*, see on chap. xiv. 18. On is rendered *Heliopolis* (the city of the sun, Sunnan burh) by the Septuagint and *Anglo-Saxon*; and it is very likely that this *Poti-pherah* was *intendant* of that *nome* or *province*, under Pharaoh.

Joseph went out over all *the land*] No doubt for the building of granaries, and appointing proper officers to receive the corn in every place, as Dr. *Dodd* has very properly conjectured.

Verse 46. *Joseph* was *thirty years old*] As he was *seventeen* years old when he was sold into Egypt, chap. xxxvii. 2, and was now *thirty*, he must have been *thirteen* years in slavery.

Stood before Pharaoh] This phrase always means admission to the immediate presence of the sovereign, and having the honour of his most unlimited confidence. Among the Asiatic princes, the privilege of *coming even to their seat*, of *standing before them*, &c., was granted only to the highest *favourites*.

Verse 47. *The earth brought forth by handfuls.*] This probably refers principally to *rice*, as it grows in tufts, a great number of stalks proceeding from the same seed. In those years the Nile probably rose *sixteen* cubits; see on ver. 31.

Verse 50. *Two sons*] Whom he called by names expressive of God's particular and bountiful providence towards him. MANASSEH, מנשה *menashsheh*, signifies *forgetfulness*, from נשה *nashah*, to *forget* and

A. M. cir. 2293. B. C. cir. 1711. hath caused me to be [l] fruitful in the land of my affliction.

A. M. 2296. B. C. 1708. 53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 [m] And the seven years of dearth began to come, [n] according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. A. M. 2296. B. C. 1708.

56 And the famine was over all the face of the earth. And Joseph opened [o] all the store-houses, and [p] sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 [q] And all countries came into Egypt, to Joseph, for to buy *corn;* because that the famine was *so* sore in all lands.

[l] Chapter xlix. 22.——[m] Psalm cv. 16; Acts vii. 11. [n] Ver. 30.

[o] Heb. *all wherein* was.——[p] Chap. xlii. 6; xlvii. 14, 24. [q] Deut. ix. 28.

Ephraim, אפרים *ephrayim, fruitfulness*, from פרה *parah*, to be *fruitful;* and he called his sons by these names, because God had enabled him to *forget* all his toil, disgrace, and affliction, and had made him *fruitful* in the very land in which he had suffered the greatest misfortune and indignities.

Verse 54. *The seven years of dearth began to come*] Owing in Egypt to the Nile not rising more than *twelve* or *thirteen* cubits; (see on ver. 31;) but there must have been other causes which affected other countries, not immediately dependent on the Nile, though remotely connected with Egypt and Canaan.

The dearth was in all lands] All the countries dependent on the Nile. And it appears that a general *drought* had taken place, at least through all Egypt and Canaan; for it is said, ver. 57, *that the famine was sore in all lands*—Egypt and Canaan, and their respective dependencies.

Verse 55. *When all the land of Egypt was famished*] As Pharaoh, by the advice of Joseph, had exacted a *fifth part* of all the grain during the seven years of plenty, it is very likely that no more was left than what was merely necessary to supply the ordinary demand both in the way of home consumption, and for the purpose of *barter* or *sale* to neighbouring countries.

Verse 56. *Over all the face of the earth*] The original, כל פני הארץ *col peney haarets*, should be translated, *all the face of* that land, viz., *Egypt*, as it is explained at the end of the verse.

Verse 57. *All countries came into Egypt—to buy*] As there had not been a sufficiency of rains, vapours, &c., to swell the Nile, to effect a proper inundation in Egypt, the same cause would produce drought, and consequently scarcity, in all the *neighbouring* countries; and this may be all that is intended in the text.

1. As the providence of God evidently led the *butler* and *baker* of Pharaoh, as well as the *king* himself, to dream the prophetic dreams mentioned in this and the preceding chapter, so his Spirit in Joseph led to the true interpretation of them. What a proof do all these things give us of a providence that is so *general* as to extend its influence to every part, and so *particular* as to notice, influence, and direct the most minute circumstances! Surely God "has way every where, and all things serve *his will*."

2. *Dreams* have been on one hand superstitiously regarded, and on the other skeptically disregarded. That some are *prophetic* there can be no doubt; that others are *idle* none can hesitate to believe. Dreams may be divided into the *six* following kinds: 1. Those which are the mere nightly result of the mind's reflections and perplexities during the business of the day. 2. Those which spring from a diseased state of the body, occasioning startings, terrors, &c. 3. Those which spring from an impure state of the heart, mental repetitions of those acts or images of illicit pleasure, riot, and excess, which form the business of a profligate life. 4. Those which proceed from a diseased *mind*, occupied with schemes of pride, ambition, grandeur, &c. These, as forming the characteristic conduct of the life, are repeatedly reacted in the deep watches of the night, and strongly agitate the soul with illusive enjoyments and disappointments. 5. Those which come immediately from Satan, which instil thoughts and principles opposed to *truth* and *righteousness*, leaving strong impressions on the mind suited to its natural bent and turn, which, in the course of the day, by favouring circumstances, may be called into action. 6. Those which come from God, and which necessarily lead to him, whether prophetic of future good or evil, or impressing holy purposes and heavenly resolutions. Whatever leads away from God, truth, and righteousness, must be from the source of evil; whatever leads to obedience to God, and to acts of benevolence to man, must be from the source of goodness and truth. Reader, there is often as much *superstition* in *disregarding* as in *attending to dreams;* and he who fears God will escape it in both.

CHAPTER XLII.

Jacob sends his ten sons to Egypt to buy corn, 1–3; *but refuses to permit Benjamin to go*, 4. *They arrive in Egypt, and bow themselves before Joseph*, 5, 6. *He treats them roughly and calls them spies*, 7–10. *They defend themselves and give an account of their family*, 11–13. *He appears unmoved, and puts them all in prison for three days*, 14–17. *On the third day he releases them on condition of their bringing Benjamin*, 18–20. *Being convicted by their consciences, they reproach themselves with their cruelty to their brother Joseph, and consider themselves under the displeasure of God*, 21–23. *Joseph is greatly affected, detains Simeon as a pledge for Benjamin, orders their sacks to be filled with corn, and the purchase money to be put in each man's sack*, 24, 25. *When one of them is going to give his ass provender he discovers his money in the mouth of his sack, at which they are greatly alarmed*, 26–28. *They come to their father in Canaan, and relate what happened to them in their journey*, 29–34. *On emptying their sacks, each man's money is found in his sack's mouth, which causes alarm both to them and their father*, 35. *Jacob deplores the loss of Joseph and Simeon, and refuses to let Benjamin go, though Reuben offers his two sons as pledges for his safety*, 36–38.

A. M. 2297. B. C. 1707. NOW when [a] Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may [b] live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, [c] Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was [d] in the land of Canaan.

6 And Joseph *was* the governor [e] over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren A. M. 2297. B. C. 1707. came, and [f] bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [g] roughly unto them; and said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 (And Joseph knew his brethren, but they knew not him.)

9 And Joseph [h] remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

[a] Acts vii. 12.——[b] Chap. xliii. 8; Psa. cxviii. 17; Isa. xxxviii. 1.
[c] Ver. 38.——[d] Acts vii. 11.
[e] Chap. xli. 41.——[f] Chap. xxxvii. 7.——[g] Heb. *hard things with them.*——[h] Chap. xxxvii. 5, 9.

NOTES ON CHAP. XLII.

Verse 1. *Jacob saw that there was corn*] That is, Jacob *heard* from the report of others that there was plenty in Egypt. The operations of one *sense*, in Hebrew, are often put for those of another. Before agriculture was properly known and practised, famines were frequent; Canaan seems to have been peculiarly vexed by them. There was one in this land in the time of Abraham, chap. xii. 10; another in the days of Isaac, chap. xxvi. 1; and now a third in the time of Jacob. To this St. Stephen alludes, Acts vii. 11: there was *great affliction, and our* fathers *found no sustenance.*

Verse 6. *Joseph* was *the governor*] שליט *shallit*, an *intendant*, a *protector*, from שלט *shalat*, to be *over as a protector*. hence שלטים *shelatim*, *shields*, or *arms for protection* and *defence*, 2 Sam. viii. 7; and שלטן *shilton*, *power* and *authority*, Eccles. viii. 4, 8; and hence the Arabic سلطان *sultan*, a *lord*, *prince*, or *king*, from سلط *salata*, he *obtained* and *exercised dominion*, he *ruled*. Was it not from this very circumstance, Joseph being *shallit*, that all the Mohammedan governors of Egypt, &c., took the title of *sultan*?

Bowed down themselves before him] Thus fulfilling the prophetic dream, chap. xxxvii. 7, 8, which they had taken every precaution to render null and void. But there is neither might nor counsel against the Lord.

Verse 9. *Ye* are *spies*] מרגלים אתם *meraggelim attem*, *ye* are *footmen*, *trampers about*, *footpads*, *vagabonds*, lying in wait for the property of others; persons who, under the pretence of wishing to buy corn, desire only to find out whether the land be so defenceless that the *tribes* to which ye belong (see ver. 11) may attack it successfully, drive out the inhabitants, and settle in it themselves; or, having plundered it, retire to their deserts. This is a frequent custom among the Arabs to the present day. Thus Joseph spake *roughly* to them merely to cover that warmth of affection which he felt towards them; and that being thus brought, apparently, into straits and dangerous circumstances, their consciences might be awakened to reflect on and abhor their own wickedness.

Verse 11. *We* are *all one man's sons*] We do not

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12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one [i] *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: [k] By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be [l] kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he [m] put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; [n] *for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

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20 But [o] bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, [p] We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; [q] therefore is this distress come upon us.

22 And Reuben answered them, saying, [r] Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is [s] required.

23 And they knew not that Joseph understood *them*; for [t] he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

[i] Chap. xxxvii. 30; Lam. v. 7; see chap. xliv. 20.——[k] See 1 Sam. i. 26; xvii. 55; Judith xi. 7.——[l] Heb. *bound*.——[m] Heb. *gathered*.——[n] Lev. xxv. 43; Neh. v. 15.——[o] Ver. 24; chapter xliii. 5; xliv. 23.

[p] Job xxxvi. 8, 9; Hos. v. 15.——[q] Prov. xxi. 13; Matt. vii. 2.——[r] Chap. xxxvii. 21.——[s] Chap. ix. 5; 1 Kings ii. 32; 2 Chron. xxiv. 22; Psa. ix. 12; Luke xi. 50, 51.——[t] Heb. *an interpreter was between them*.

belong to *different tribes*, and it is not likely that *one family* would make a hostile attempt upon a whole kingdom. This seems to be the very ground that Joseph took, *viz.*, that they were persons belonging to different tribes. Against this particularly they set up their defence, asserting that they all belonged to one family; and it is on the *proof* of this that Joseph puts them, ver. 15, in obliging them to leave one as a hostage, and insisting on their bringing their remaining brother; so that he took exactly the same precautions to detect them as if he had had no acquaintance with them, and had every reason to be suspicious.

Verse 13. *One is not.*] An elliptical sentence, *One* is *not* alive.

Verse 15. *By the life of Pharaoh*] חי פרעה *chey Pharoh. Pharaoh liveth.* As if he had said, As surely as the king of Egypt lives, so surely shall ye not go hence unless your brother come hither. Here therefore is no *oath*: it is just what they themselves make it in their report to their father, chap. xliii. 3: *the man did solemnly protest unto us*; and our translators should not have put it in the *form* of an oath, especially as the original not only will bear another version, but is absolutely repugnant to this in our sense of the word.

Verse 18. *I fear God*] את האלהים אני ירא *eth haelohim ani yare*, literally translated the passage runs thus, *I also fear the gods*; but the emphatic ה *ha* is probably added by Joseph, both here and in his conversation with Pharaoh, the more particularly to point out the eminence and perfection of the Supreme Being as contradistinguished from the gods of Egypt. He seems to say to his brethren, *I am* a worshipper of the true God, and ye have nothing to fear.

Verse 21. *We are verily guilty*] How finely are the office and influence of conscience exemplified in these words! It was about *twenty-two* years since they had sold their brother, and probably their conscience had been lulled asleep to the present hour. God combines and brings about those favorable circumstances which produce *attention* and *reflection*, and give weight to the expostulations of conscience. How necessary to hear its voice in time, for *here* it may be the instrument of salvation; but if not heard in this world, it must be heard in the next; and *there*, in association with the *unquenchable fire*, it will be the *never-dying worm*. Reader, has not *thy* sin as yet found *thee* out? Pray to God to take away the *veil* from thy heart, and to give thee that deep sense of guilt which shall oblige thee to flee for refuge to the hope which is set before thee in the Gospel of Christ.

Verse 23. *For he spake unto them by an interpreter.*] Either there was a very great difference between the two languages as *then* spoken, or Joseph, to prevent all suspicion, might affect to be ignorant of both. We have many evidences in this book that the Egyptians, Hebrews, Canaanites, and Syrians, could understand each other in a general way, though there are also proofs that there was a considerable difference between their dialects.

Verse 24. *Took—Simeon and bound him before their eyes.*] This was *retaliation*, if, as the rabbins suppose, it was Simeon who bound Joseph, and put him

A. M. 2297. B. C. 1707. 25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and [u] thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as [v] one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart [w] failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake [x] roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. A. M. 2297. B. C. 1707.

33 And the man, the lord of the country, said unto us, [y] Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: *so* will I deliver you your brother, and ye shall [z] traffic in the land.

35 And it came to pass as they emptied their sacks, that, behold, [a] every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye [b] bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

[u] Matt. v. 44; Rom. xii. 17, 20, 21.——[v] See chap. xliii. 21. [w] Heb. *went forth.*

[x] Heb. *with us hard things.*——[y] Ver. 15, 19, 20.——[z] Ch. xxxiv. 10.——[a] See chap. xliii. 21.——[b] Chap. xliii. 14.

into the pit. A recollection of this circumstance must exceedingly deepen the sense he had of his guilt.

Verse 25. *Commanded to fill their sacks*] כליהם *keleyhem, their vessels*; probably large woollen bags, or baskets lined with leather, which, as Sir John Chardin says, are still in use through all Asia, and are called *tambellet*; they are covered with leather, the better to resist the wet, and to prevent dirt and sand from mixing with the grain. These *vessels*, of whatever sort, must have been different from those called שׂק *sak* in the *twenty-seventh* and following verses, which was probably only a small *sack* or bag, in which each had reserved a sufficiency of corn for his ass during the journey; the larger vessels or bags serving to hold the *wheat* or *rice* they had brought, and their own packages. The reader will at once see that the English word *sack* is plainly derived from the Hebrew.

Verse 26. *They laded their asses*] Amounting, no doubt, to several *scores*, if not *hundreds*, else they could not have brought a sufficiency of corn for the support of so large a family as that of Jacob.

Verse 27. *One of them opened his sack*] From ver. 35 we learn that each of the ten brethren on emptying his sack when he returned found his money in it; can we suppose that this was not discovered by them all before? It seems not; and the reason was probably this: the money was put in the *mouth* of the sack of *one* only, in the sacks of the others it was placed *at* or *near to the bottom*; hence only one discovered it on the road, the rest found it when they came to empty their sacks at their father's house.

In the inn] במלון *bammalon*, from לן *lan*, to *lodge, stay, remain, &c.* The place at which they stopped to bait or rest themselves and their asses. Our word *inn* gives us a false idea here: there were no such places of entertainment at that time in the desert over which they had to pass, nor are there any to the present day. Travellers generally endeavour to reach a *well*, where they fill their *girbahs*, or leathern bottles, with fresh water, and having clogged their camels, asses, &c., permit them to crop any little verdure there may be in the place, keeping watch over them by turns. This is all we are to understand by the *malon* or *inn* in the text, for even *caravanseries* were not then in use, which are generally no more than *four walls* perfectly exposed, the place being open at the top.

Verse 28. *Their heart failed them*] ויצא לבם *vaiyetse libbam, their heart went out.* This refers to that spasmodic affection which is felt in the breast at any sudden alarm or fright. Among the common people in our own country we find an expression exactly similar, "My heart was ready to leap out at my mouth," used on similar occasions.

What is this that God hath done unto us?] Their guilty consciences, now thoroughly awakened, were in continual alarms; they felt that they deserved God's curse, and every occurrence served to confirm and increase their suspicions.

Verse 35. *As they emptied their sacks*] See on ver. 27.

Verse 36. *All these things are against me.*] עלי היו כלנה *alai hayu cullanah*; literally, *All these things are*

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37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for [c] his brother is dead, and he is left alone: [d] if mischief befall him by the way in the which ye go, then shall ye [e] bring down my gray hairs with sorrow to the grave.

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[c] Ver. 13; chap. xxxvii. 33; xliv. 28.

[d] Ver. 4; chap. xliv. 29.——[e] Chap. xxxvii. 35; xliv. 31.

upon me. Not badly translated by the Vulgate, *In me hæc omnia mala recciderunt*, "All these evils fall back upon me." They lie upon me as heavy loads, hastening my death; they are more than I can bear.

Verse 37. *Slay my two sons, if I bring him not to thee*] What a strange proposal made by a *son* to his *father*, concerning his *grandchildren!* But they show the honesty and affection of Reuben's heart; he felt deeply for his father's distress, and was determined to risk and hazard every thing in order to relieve and comfort him. There is scarcely a transaction in which Reuben is concerned that does not serve to set his character in an amiable point of view, except the single instance mentioned chap. xxxv. 22, and which for the sake of decency and piety we should wish to understand as the Targumists have explained it. See the notes.

Verse 38. *He is left alone*] That is, *Benjamin* is the only remaining son of Rachel; for he supposed *Joseph*, who was the other son, to be dead.

Shall ye bring down my gray hairs with sorrow] Here he keeps up the idea of the oppressive *burden* mentioned ver. 36, to which every occurrence was adding an additional weight, so that he felt it impossible to support it any longer.

The following observations of Dr. Dodd on this verse are very appropriate and judicious: "Nothing can be more tender and picturesque than the words of the venerable patriarch. Full of affection for his beloved Rachel, he cannot think of parting with Benjamin, the only remaining pledge of that love, now Joseph, as he supposes, is no more. We seem to behold the gray-headed, venerable father pleading with his sons, the beloved Benjamin standing by his side, impatient sorrow in *their* countenances, and in *his* all the bleeding anxiety of paternal love. It will be difficult to find in any author, ancient or modern, a more exquisite picture."

1. There is one doctrine relative to the economy of Divine Providence little heeded among men; I mean the doctrine of *restitution*. When a man has done wrong to his neighbour, though, on his repentance, and faith in our Lord Jesus, God forgives him his sin, yet he requires him to make *restitution* to the person injured, *if it lie in the compass of his power*. If he do not, God will take care to exact it in the course of his providence. Such respect has he for the dictates of infinite justice that nothing of this kind shall pass unnoticed. Several instances of this have already occurred in this history, and we shall see several more. No man should expect mercy at the hand of God who, having wronged his neighbour, refuses, when he has it in his power, to make *restitution*. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayer, if he made not his neighbour amends for the injury he may have done him. The mercy of God, through the blood of the cross, can *alone* pardon his guilt; but no dishonest man can expect this; and he is a dishonest man who illegally holds the property of another in his hand. The unnatural brethren who sold their brother are now about to be captivated themselves; and the *binder* himself is *bound* in his turn: and though a kind Providence permits not the evil to fall upon them, yet, while apprehending it, they feel all its reality, conscience supplying the lack of *prison*, *jailer*, and *bonds*.

2. The ways of Providence are often to us dark and perplexed, so that we are ready to imagine that good can never result from what appears to us to be directly contrary to our interest; and we are often tempted to think that those very providential dealings of God, which have for their object our present and eternal welfare, are rather proofs of his displeasure, or evidences of his vindictive judgment. *All these things are against me*, said poor desponding Jacob; whereas, instead of being *against* him, all these things were *for* him; and by all these means was the merciful God working for the preservation of himself and his family, and the fulfilment of his ancient promise, that the posterity of Abraham *should be as the stars of heaven for multitude*. How strange is it that our faith, after so many evidences of his goodness, should still be so weak; and that our opinion of him should be so imperfect, that we can never trust in him but while he is under our own eye! If we see him producing good, we can believe that he is doing so, and this is all. If we believe not, he abides faithful; but our unbelief must make our own way extremely perplexing and difficult.

CHAPTER XLIII.

The famine continuing, Jacob desires his sons to go again to Egypt and buy some food, 1, 2. Judah shows the necessity of Benjamin's accompanying them, without whom it would be useless to return to Egypt, 3–5. Jacob expostulates with him, 6. Judah replies, and offers to become surety for Benjamin, 7–10. Jacob at last consents, and desires them to take a present with them for the governor of Egypt; and double money, that which they had brought back in their sacks' mouth, and the price of the load they were now to bring; and, having prayed for them, sends them away, 11–15. They arrive in Egypt, and are brought

to Joseph's house to dine with him, at which they are greatly alarmed, 16–18. *They speak to the steward of Joseph's house concerning the money returned in their sacks,* 19–22. *He gives them encouragement,* 23, 24. *Having made ready the present, they bring it to Joseph when he came home to dine,* 25, 26. *He speaks kindly to them, and inquires concerning their health, and that of their father,* 27, 28. *Joseph is greatly affected at seeing his brother* Benjamin, 29–31. *They dine with him, and are distinguished according to their seniority; but Benjamin receives marks of peculiar favour,* 32–34.

A. M. 2297. B. C. 1707. AND the famine *was* [a] sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man [b] did solemnly protest unto us, saying, Ye shall not see my face, except your [c] brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man [d] asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the [e] tenor of these words: [f] could we certainly know that he would say, Bring your brother down? A. M. 2297. B. C. 1707.

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: [g] if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned [h] this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and [i] carry down the man a present, a little [k] balm, and a little honey, spices and myrrh, nuts and almonds:

[a] Chap. xli. 54, 57.——[b] Heb. *protesting protested.*——[c] Chap. xlii. 20; xliv. 23.——[d] Heb. *asking asked us.*——[e] Heb. *mouth.* [f] Heb. *knowing could we know.*

[g] Chap. xliv. 32; Philem. 18, 19.——[h] Or, *twice by this.* [i] Chap. xxxii. 20; Prov. xviii. 16.——[k] Chap. xxxvii. 25; Jer. viii. 22.

NOTES ON CHAP. XLIII.

Verse 8. *Send the lad with me*] As the original is not ילד *yeled*, from which we have derived our word *lad*, but נער *naar*, it would have been better had our translators rendered it by some other term, such as *the youth*, or *the young man*, and thus the distinction in the Hebrew would have been better kept up. Benjamin was at this time at least twenty-four years of age, some think *thirty*, and had a family of his own. See chap. xlvi. 21.

That we may live, and not die] An argument drawn from self-preservation, what some have termed *the first law of nature*. By your keeping Benjamin we are prevented from going to Egypt; if we go not to Egypt we shall get no corn; if we get no corn we shall all perish by famine; and Benjamin himself, who otherwise might live, must, with thee and the whole family, infallibly die.

Verse 9. *Let me bear the blame for ever*] וחטאתי לך כל הימים *vechatathi lecha col haiyamim, then shall I sin against thee all* my *days*, and consequently be liable to punishment for violating my faith.

Verse 11. *Carry down the man a present*] From the very earliest times *presents* were used as means of introduction to great men. This is particularly noticed by Solomon: *A man's gift maketh room for him, and bringeth him before great men*, Prov. xviii. 16. But what was the present brought to Joseph on this occasion? After all the labour of commentators, we are obliged to be contented with probabilities and conjecture. According to our translation, the gifts were *balm, honey, spices, myrrh, nuts*, and *almonds*.

Balm] צרי *tsori* is supposed to signify *resin* in general, or some kind of gum issuing from trees.

Honey] דבש *debash* has been supposed to be the same as the *rob* of *grapes*, called in Egypt *dibs*. Others think that *honey*, in the common sense of the term, is to be understood here: we know that honey was plentiful in Palestine.

Spices] נכאת *nechoth* is supposed to mean gum *storax*, which might be very valuable on account of its qualities *as a perfume*.

Myrrh] לט *lot*, supposed by some to mean *stacte*; by others to signify *an ointment made of myrrh*.

Nuts] בטנים *botnim*, by some rendered *pistachio nuts*, those produced in Syria being the finest in the world; by others, *dates*; others, *walnuts*; others, *pine apples*; others, the nuts of the *terebinth tree*.

Almonds] שקדים *shekedim*, correctly enough translated, and perhaps the only article in the collection of which we know any thing with certainty. It is generally allowed that the land of Canaan produces the best almonds in the east; and on this account they might be deemed a very acceptable present to the

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12 And take double money in your hand; and the money [t] that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [m] If [n] I be bereaved *of my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [o] ruler of his house, Bring *these* men home, and [p] slay, and make ready; for *these* men shall [q] dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in: that he may [r] seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

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19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [s] we [t] came indeed down at the first time to buy food:

21 And [u] it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not your God, and the God of your father, hath given you treasure in your sacks: [v] I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [w] gave *them* water, and

[t] Chap. xlii. 25, 35.——[m] Esth. iv. 16.——[n] Or, *and I, as I have been*, &c.——[o] Chap. xxiv. 2; xxxix. 4; xliv. 1.——[p] Heb. *kill a killing*; 1 Sam. xxv. 11.——[q] Heb. *eat*.

[r] Heb. *roll himself upon us*; Job xxx. 14.——[s] Ch. xlii. 3, 10
[t] Heb. *coming down we came down*.——[u] Chap. xlii. 27, 35
[v] Heb. *your money came to me*.——[w] Chap. xviii. 4: xxiv. 32.

governor of Egypt. Those who wish to see this subject exhausted must have recourse to the *Physica Sacra* of *Scheuchzer*.

Verse 12. *Double money*] What was returned in their sacks, and what was farther necessary to buy another load.

Verse 14. This verse may be literally translated thus: "And God, the all-sufficient, shall give you tender mercies before the man, and send to you your other brother, and Benjamin; and I, as I shall be childless, so I shall be childless." That is, I will submit to this privation, till God shall restore my children. It appears that this verse is spoken *prophetically*; and that God at this time gave Jacob a supernatural evidence that his children should be restored.

Verse 16. *Slay, and make ready*] טבח טבח *teboach tebach, slay a slaying*, or make a *great slaughter*—let preparations be made for a great feast or entertainment. See a similar form of speech, Prov. ix. 2; 1 Sam. xxv. 11; and Gen. xxxi. 54.

Verse 18. *And the men were afraid*] *A guilty conscience needs no accuser.* Every thing alarms them; they now feel that God is exacting *retribution*, and they know not what the degrees shall be, nor where it shall stop.

Fall upon us] ההגלל עלינו *hithgolel alainu*, roll himself upon us. A metaphor taken from *wrestlers*; when a man has overthrown his antagonist, he rolls himself upon him, in order to keep him down.

And our asses.] Which they probably had in *great number* with them; and which, if captured, would have been a great loss to the family of Jacob, as such cattle must have constituted a principal part of its riches.

Verse 20. *O sir, we came indeed—to buy food*] There is a frankness now in the conduct of Joseph's brethren that did not exist before; they simply and honestly relate the whole circumstance of the money being found in their sacks on their return from their last journey. *Afflictions* from the hand of God, and under his direction, have a wonderful tendency to humble the soul. Did men know how gracious his designs are in sending such, no murmur would ever be heard against the dispensations of Divine Providence.

Verse 23. *And he said*] The address of the steward in this verse plainly proves that the knowledge of the true God was in Egypt. It is probable that the steward himself was a *Hebrew*, and that Joseph had given him intimation of the whole affair; and though he was not at liberty to reveal it, yet he gives them assurances that the whole business would issue happily.

I had your money.] כספכם בא אלי *caspechem ba elai, your money comes to me.* As I am the steward, the cash for the corn belongs to me. Ye have no reason to be apprehensive of any evil; the whole transaction is between myself and you: receive therefore the money as a present from *the God of your father*, no matter whose hands he makes use of to convey it. The *conduct* of the steward, as well as his *words*, had a great tendency to relieve their burdened minds.

Verse 24. *Brought the men into Joseph's house, &c.*]

A. M. 2297. B. C. 1707. they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and [x] bowed themselves to him to the earth.

27 And he asked them of *their* [y] welfare, and said, [z] *Is* your father well, the old man [a] of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. [b] And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, [c] his mother's son, and said, *Is* this your younger brother, [d] of whom ye spake unto me? And he said, God be gracious unto thee, my son!

30 And Joseph made haste; for [e] his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and [f] wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on [g] bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* [h] an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was [i] five times so much as any of theirs. And they drank and [k] were merry with him.

[x] Chap. xxxvii. 7, 10.——[y] Heb. *peace*; chap. xxxvii. 14. [a] Heb. Is there *peace to your father?*——[z] Chap. xlii. 11, 13. [b] Chap. xxxvii. 7, 10.——[c] Chap. xxxv. 17, 18.

[d] Chap. xlii. 13.——[e] 1 Kings iii. 26.——[f] Chap. xlii. 24. [g] Ver. 25.——[h] Chap. xlvi. 34; Exod. viii. 26.——[i] Chap. xlv. 22. [k] Heb. *drank largely*; see Hag. i. 6; John ii. 10.

This is exactly the way in which a *Hindoo* receives a guest. As soon as he enters, one of the first civilities is the presenting of water to wash his feet. So indispensable is this, that water to wash the feet makes a part of the offerings to an image.

Verse 27. *And he asked them of* their *welfare*] This verse may be thus translated: "And he asked them concerning their prosperity; and he said, Is your father prosperous, the old man who ye told me was alive? And they said, Thy servant our father prospers; he is yet alive."

Verse 29. *He lifted up his eyes, and saw his brother Benjamin*] They were probably introduced to him *successively*; and as Benjamin was the youngest, he would of course be introduced last.

God be gracious unto thee, my son!] A usual salutation in the east from the aged and *superiors* to the *younger* and *inferiors*, which, though very emphatic and expressive in ancient times, in the present day means no more than "I am your humble servant," or "I am exceedingly glad to see you;" words which among us mean—just nothing. Even in David's time they seem to have been, not only devoid of meaning, but to be used as a *cloak* for the basest and most treacherous designs: *They bless with their mouths, but they curse inwardly.* Hence *Joab* salutes *Amasa*, kisses him with apparent affection, and stabs him in the same moment! The case of *Judas*, betraying the Son of man with a *kiss*, will not be forgotten.

Verse 32. *They set on for him by himself, &c.*] From the text it appears evident that there were *three tables*, one for Joseph, one for the Egyptians, and one for the eleven brethren.

The Egyptians might not eat bread with the Hebrews] There might have been some *political* reason for this, with which we are unacquainted; but independently of this, two may be assigned. 1. The Hebrews were *shepherds*; and Egypt had been almost ruined by hordes of lawless wandering banditti, under the name of *Hyesos*, or *King-shepherds*, who had but a short time before this been expelled from the land by *Amasis*, after they had held it in subjection for 259 years, according to *Manetho*, committing the most wanton cruelties. 2. The Hebrews sacrificed those animals which the Egyptians held sacred, and fed on their flesh. The Egyptians were in general very superstitious, and would have no social intercourse with people of any other nation; hence we are informed that they would not even use the *knife* of a Greek, because they might have reason to suspect it had *cut the flesh of some of those animals which they held sacred.* Among the *Hindoos* different castes will not eat food cooked in the same vessel. If a person of another caste touch a cooking vessel, it is thrown away. Some are of opinion that the Egyptian idolatry, especially their worship of *Apis* under the figure of an *ox*, was *posterior* to the time of Joseph; ancient monuments are rather against this opinion, but it is impossible to decide either way. The clause in the Alexandrian Septuagint stands thus, Βδέλυγμα γαρ εστιν τοις Αιγυπτιοις [πας ποιμην προβατων,] "For [every shepherd] is an abomination to the Egyptians;" but this clause is probably borrowed from chap. xlvi. 34, where it stands in the Hebrew as well as in the Greek. See the note on chap. xlvi. 34.

Verse 33. *The first-born according to his birthright*] This must greatly astonish these brethren, to find themselves treated with so much *ceremony*, and

at the same time with so much *discernment* of their respective ages.

Verse 34. *Benjamin's mess was five times so much as any of theirs.*] Sir John Chardin observes that "in Persia, Arabia, and the Indies, there are several houses where they place several plates in large salvers, and set one of these before each person, or before two or three, according to the magnificence of each house. This is the method among the Hindoos; the dishes are not placed on the table, but messes are sent to each individual by the master of the feast or by his substitute. The great men of the state are always served by themselves, in the feasts that are made for them; and with *greater profusion, their part of each kind of provision being always* DOUBLE, TREBLE, *or a* LARGER *proportion of each kind of meat.*" The circumstance of Benjamin's having a mess FIVE times as large as any of his brethren, shows the peculiar honour which Joseph designed to confer upon him. See several useful observations on this subject in *Harmer's Observ.*, vol. ii., p. 101, &c., Edit. 1808.

1. THE scarcity in Canaan was not *absolute*; though they had no *corn*, they had *honey, nuts, almonds*, &c. In the midst of *judgment*, God remembers *mercy*. If there was *scarcity* in *Canaan*, there was *plenty* in *Egypt*; and though his providence had denied one country *corn*, and accumulated it in the *other*, his bounty had placed in the former *money* enough to procure it from the latter. How true is the saying, "It is never *ill* with any but it might be *worse!*" Let us be deeply thankful to God that we have *any thing*, seeing we deserve *no good* at his hands.

2. If we examine our circumstances closely, and call to remembrance the dealings of God's providence towards us, we shall find that we can sing much both of *mercy* and of *judgment*. For one day of absolute unavoidable want, we shall find we had three hundred and sixty-four, if not of *fulness*, yet of a *competency*. *Famines*, though rarely happening, are everywhere *recorded*; *innumerable years of abundance* are scarcely ever *registered!* Such is the perverseness and ingratitude of man!

CHAPTER XLIV.

Joseph commands his steward to put his cup *secretly into Benjamin's sack*, 1, 2. *The sons of Jacob depart with the corn they had purchased*, 3. *Joseph commands his steward to pursue them, and charge them with having stolen his cup*, 4–6. *The brethren excuse themselves, protest their innocence, and offer to submit to be* slaves *should the cup be found with any of them*, 7–9. *Search is made, and the cup is found in Benjamin's sack*, 10–12. *They are brought back and submit themselves to Joseph*, 13–16. *He determines that Benjamin* alone, *with whom the cup is found, shall remain in captivity*, 17. *Judah, in a most affecting speech, pleads for Benjamin's enlargement, and offers himself to be a bondman in his stead*, 18–34.

A. M. 2297. B. C. 1707. AND he commanded [a] the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth;

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he [b] divineth? ye have done evil in so doing.

6 And he overtook them, and he spake unto them these same words.

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[a] Heb. him *that* was *over his house.*

[b] Or, *maketh trial.*

NOTES ON CHAP. XLIV.

Verse 2. *Put my cup—in the sack's mouth of the youngest*] The stratagem of the cup seems to have been designed to bring Joseph's brethren into the *highest state of perplexity and distress*, that their deliverance by the discovery that Joseph was their brother might have its *highest effect*.

Verse 5. *Whereby—he divineth?*] Divination by cups has been from time immemorial prevalent among the Asiatics; and for want of knowing this, commentators have spent a profusion of learned labour upon these words, in order to reduce them to that kind of meaning which would at once be consistent with the scope and design of the history, and save Joseph from the impeachment of *sorcery* and *divination*. I take the word נחש *nachash* here in its general acceptation of *to view attentively, to inquire*. Now there has been in the east a tradition, the commencement of which is lost in immemorial time, that there was a CUP, which had passed successively into the hands of different potentates, which possessed the strange property of representing in it the *whole world* and all the *things which were then doing in it*. The cup is called جام جمشيد *jami Jemsheed*, the cup of Jemsheed, a very ancient king of Persia, whom late historians and poets have confounded with *Bacchus, Solomon, Alexander the Great*, &c. This CUP, filled with the *elixir of immortality*, they say was discovered

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7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, [c] the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, [d] both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let* it *be* according unto your words: he, with whom it is found, shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

13 Then they [e] rent their clothes, and laded every man his ass, and returned to the city. A. M. 2297. B. C. 1707.

14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they [f] fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly [g] divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, [h] we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [i] God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 Then Judah came near unto him, and said, O, my lord, let thy servant, I pray thee,

[c] Chap. xliii. 21.——[d] Chap. xxxi. 32.——[e] Chap. xxxvii. 29, 34; Num. xiv. 6; 2 Sam. i. 11.

[f] Chap. xxxvii. 7.——[g] Or, *make trial*; verse 5.——[h] Verse 9.

[i] Prov. xvii. 15.

when digging to lay the foundations of *Persepolis*. The Persian poets are full of allusions to this cup, which, from its property of representing the whole world and its transactions, is styled by them جام جهان نما *jam jehan nima*, "the cup showing the universe;" and to the intelligence received by means of it they attribute the great prosperity of their ancient monarchs, as by it they understood all events, past, present, and to come. Many of the Mohammedan princes and governors affect still to have information of futurity by means of a *cup*. When Mr. Norden was at *Derri* in the farthest part of Egypt, in a very dangerous situation, an ill-natured and powerful Arab, in a threatening way, told one of their people whom they sent to him that "he knew what sort of people they were, for he had *consulted his cup*, and found by it that they were those of whom one of their prophets had said, that *Frunks* (Europeans) would come in disguise; and, passing everywhere, examine the state of the country; and afterwards bring over a great number of other Franks, conquer the country, and exterminate all." By this we see that the tradition of the *divining cup* still exists, and in the *very same country* too in which Joseph formerly ruled. Now though it is not at all likely that Joseph practised any kind of *divination*, yet probably, according to the superstition of those times, (for I suppose the tradition to be even older than the time of Joseph,) supernatural influence might be attributed to *his cup*; and as the whole transaction related here was merely intended to deceive his brethren for a *short time*, he might as well affect *divination by his cup*, as he affected to believe they had *stolen* it. The steward therefore uses the word נחש *nachash* in its proper meaning: *Is not this it out of which my lord drinketh, and in which he inspecteth accurately?* ver. 5. And hence Joseph says, ver. 15: *Wot ye not*—did ye not know, *that such a person as I* (having such a cup) *would accurately and attentively look into it?* As I consider this to be the true meaning, I shall not trouble the reader with other modes of interpretation.

Verse 16. *What shall we say, &c.*] No words can more strongly mark *confusion* and *perturbation* of mind. They, no doubt, all thought that Benjamin had actually stolen the cup; and the probability of this guilt might be heightened by the circumstance of his having that very cup to drink out of at dinner; for as he had the most honourable mess, so it is likely he had the most honourable cup to drink out of at the entertainment.

Verse 18. *Thou* art *even as Pharaoh.*] As wise, as powerful, and as much to be dreaded as he. In the Asiatic countries, the reigning monarch is always considered to be the *pattern of all perfection*; and the highest honour that can be conferred on any person, is to resemble him to the monarch; as the monarch himself is likened, in the same complimentary way, to *an angel of God*. See 2 Sam. xiv. 17, 18. Judah is the chief speaker here, because it was in consequence of his becoming surety for Benjamin that Jacob permitted him to accompany them to Egypt. See chap. xliii. 9.

"Every man who reads," says Dr. Dodd, "to the close of this chapter, must confess that Judah acts here the part both of the affectionate brother and of the dutiful son, who, rather than behold his father's misery in case of Benjamin's being left behind, submits to become a bondman in his stead: and indeed there is such an air of candour and generosity running through the whole strain of this speech, the sentiments are so tender and affecting, the expressions so passionate, and flow so much from artless nature, that it is no wonder if they

A. M. 2297. B. C. 1707. speak a word in my lord's ears, and [k] let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and [l] a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, [m] Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [n] Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And [o] our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that [p] my wife bare me two *sons:* A. M. 2297. B. C. 1707.

28 And the one went out from me, and I said, [q] Surely he is torn in pieces: and I saw him not since:

29 And if ye [r] take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore, when I come to thy servant my father, and the lad *be* not with us; (seeing that [s] his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die; and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [t] If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, [u] let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall [v] come on my father.

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[k] Chap. xviii. 30, 32; Exod. xxxii. 22.——[l] Chap. xxxvii. 3. [m] Chap. xlii. 15, 20.——[n] Chapter xliii. 3, 5.——[o] Chap. xliii. 2. [p] Chap. xlvi. 19.——[q] Chap. xxxvii. 33.

[r] Chap. xlii. 36, 38.——[s] 1 Sam. xviii. 1.——[t] Chap. xliii. 9. [u] Exod. xxxii. 32.——[v] Heb. *find my father;* Exod. xviii. 8; Job xxxi. 29; Psa. cxvi. 3; cxix. 143.

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came home to Joseph's heart, and forced him to throw off the mask." "When one sees," says Dr. Jackson, "such passages related by men who affect no art, and who lived long *after* the parties who first uttered them, we cannot conceive how all particulars could be so naturally and fully recorded, unless they had been suggested by *His* Spirit who gives mouths and speech unto men; who, being alike present to all successions, is able to communicate the secret thoughts of forefathers to their children, and put the very words of the deceased, never registered before, into the mouths or pens of their successors born many ages after; and that as exactly and distinctly as if they had been caught, in characters of *steel* or *brass*, as they issued out of their mouths. For it is plain that every circumstance is here related with such natural *specifications*, as if Moses had heard them talk; and therefore could not have been thus represented to us, unless they had been written by *His* direction who knows all things, fore-past, present, or to come."

To two such able and accurate testimonies I may be permitted to add my own. No paraphrase can heighten the effect of Judah's address to Joseph. To *add* would be to diminish its excellence; to attempt to *explain* would be to obscure its beauties; to clothe the ideas in other language than that of Judah, and his translators in our Bible, would ruin its energy, and destroy its influence. It is perhaps one of the most tender, affecting pieces of natural oratory ever spoken or penned; and we need not wonder to find that when Joseph heard it he could not refrain himself, but wept aloud. His soul must have been insensible beyond what is common to human nature, had he not immediately yielded to a speech so delicately tender, and so powerfully impressive. We cannot but deplore the unnatural and unscientific *division* of the narrative in our common Bibles, which obliges us to have recourse to *another chapter* in order to witness the effects which this speech produced on the heart of Joseph.

CHAPTER XLV.

Joseph, deeply affected with the speech of Judah, could no longer conceal himself, but discovers himself to his brethren, 1–4. Excuses their conduct towards him, and attributes the whole to the providence of God, 5–8. Orders them to hasten to Canaan, and bring up their father and their own families, cattle, &c., because there were five years of the famine yet to come, 9–13. He embraces and converses with all his brethren, 14, 15. Pharaoh, hearing that Joseph's brethren were come to Egypt, and that Joseph had desired them to return to Canaan and bring back their families, not only confirms the order, but promises them the best part of the land of Egypt to dwell in; and provides them carriages to transport themselves and their households, 16–20. Joseph provides them with wagons according to the commandment of Pharaoh; and having given them various presents, sends them away with suitable advice, 21–24. They depart, arrive in Canaan, and announce the glad tidings to their father, who for a time believes not, but being assured of the truth of their relation, is greatly comforted, and resolves to visit Egypt, 25–28.

A. M. 2297. B. C. 1707. THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he [a] wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [b] I *am* Joseph; doth my father yet live? And his brethren could not answer him; A. M. 2297. B. C. 1707 for they were [c] troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, [d] whom ye sold into Egypt.

5 Now therefore [e] be not grieved, [f] nor angry with yourselves, that ye sold me hither: [g] for God did send me before you to preserve life.

[a] Heb. *gave forth his voice in weeping*; Num. xiv. 1.——[b] Acts vii. 13.——[c] Or, *terrified*; Job iv. 5; xxiii. 15; Matt. xiv. 26; Mark vi. 50.——[d] Chap. xxxvii. 28.

[e] Isa. xl. 2; 2 Cor. ii. 7.——[f] Heb. *neither let there be anger in your eyes.*——[g] Chap. l. 20; Psa. cv. 16, 17; see 2 Sam. xvi. 10, 11; Acts iv. 24.

NOTES ON CHAP. XLV.

Verse 1. *Joseph could not refrain himself*] The word התאפק *hithappek* is very emphatic; it signifies to *force one's self, to do something against nature, to do violence to one's self.* Joseph could no longer constrain himself to act a feigned part—all the *brother* and the *son* rose up in him at once, and overpowered all his resolutions; he felt for his *father*, he realized his disappointment and agony; and he felt for his *brethren*, "now at his feet submissive in distress;" and, that he might give free and full scope to his feelings, and the most ample play to the workings of his affectionate heart, he ordered all his attendants to go out, *while he made himself known to his brethren.* "The beauties of this chapter," says Dr. Dodd, "are so striking, that it would be an indignity to the reader's judgment to point them out; all who can read and feel must be sensible of them, as there is perhaps nothing in sacred or profane history more highly wrought up, more interesting or affecting."

Verse 2. *The Egyptians and the house of Pharaoh heard.*] It seems strange that Joseph should have wept so loud that his *cries* should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! "But this," says Sir John Chardin, "is exactly the genius of the people of Asia—their sentiments of joy or grief are properly *transports*, and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst *into cries that may be heard twenty doors off*; and this is renewed at different times, and continues many days, according to the vigour of the passion. Sometimes they cease all at once, and then begin as suddenly, with a greater shrillness and loudness than one could easily imagine." This circumstance Sir John brings to illustrate the verse in question. See Harmer, vol. iii. p. 17. But *the house of Pharaoh* may certainly signify *Pharaoh's servants*, or any of the members of his household, such as those whom Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean that the *report* was brought to Pharaoh's house. See ver. 16.

Verse 3. *I* am *Joseph*] Mr. Pope supposed that the discovery of Ulysses to his son Telemachus bears some resemblance to Joseph's discovery of himself to his brethren. The passage may be seen in Homer, Odyss. l. xvi., ver. 186–218.

A few lines from *Cowper's* translation will show much of the spirit of the original, and also a considerable analogy between the two scenes:—

"I am thy father, for whose sake thou lead'st
A life of wo by violence oppress'd.
So saying, he kiss'd his son; while from his cheeks
Tears trickled, tears till then *perforce restrain'd.*
———Then threw Telemachus
His arms around his father's neck, and wept.
Pangs of soft sorrow, *not to be suppress'd,*
Seized both.———
So they, their cheeks with *big round drops* of wo
Bedewing, stood."

Verse 5. *Be not grieved, nor angry with yourselves*] This discovers a truly *noble mind:* he not only *forgives* and *forgets*, but he wishes even those who had wronged him to forget the injury they had done, that

A. M. 2297. B. C. 1707. 6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you [h] to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me [i] a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not.

10 And [k] thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, A. M. 2297. B. C. 1707. and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* [l] my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and [m] bring down my father hither.

14 And he fell upon his brother Benjamin's

[h] Heb. *to put for you a remnant.*——[i] Ch. xli. 43; Judg. xvii. 10; Job xxix. 16.——[k] Ch. xlvii. 1.——[l] Ch. xlii. 23.——[m] Acts vii. 14.

they might not suffer distress on the account; and with deep piety he attributes the whole to the providence of God; for, says he, God did *send* me *before* you to *preserve life*. On every word here a strong emphasis may be laid. It is not *you*, but *God*; it is not you that *sold* me, but God who *sent* me; Egypt and Canaan must both have perished, had not a merciful provision been made; *you* were to come down hither, and God sent me *before* you: death must have been the consequence of this famine, had not God sent me here to *preserve life*.

Verse 6. There shall *neither* be *earing nor harvest*.] EARING has been supposed to mean collecting the *ears* of corn, which would confound it with *harvest*: the word, however, means *ploughing* or *seed-time*, from the Anglo-Saxon eglan *erian*, probably borrowed from the Latin *aro*, to *plough*, and plainly means that there should be no *seed-time*, and consequently no *harvest*; and why? Because there should be a total want of *rain* in other countries, and the *Nile* should not rise above *twelve cubits* in Egypt; see on chap. xli. 31. But the expressions here must be qualified a little, as we find from chap. xlvii. 19, that the Egyptians came to Joseph to buy *seed*; and it is probable that even during this famine they sowed some of the ground, particularly on the borders of the river, from which a crop, though not an abundant one, might be produced. The passage, however, in the above chapter may refer to the *last year* of the famine, when they came to procure seed for the *ensuing* year.

Verse 8. *He hath made me a father to Pharaoh*] It has already been conjectured that *father* was a name of *office* in Egypt, and that *father of Pharaoh* might among them signify the same as *prime minister* or the *king's minister* does among us. Calmet has remarked that among the Phœnicians, Persians, Arabians, and Romans, the title of *father* was given to certain officers of state. The Roman emperors gave the name of *father* to the prefects of the Prætorium, as appears by the letters of Constantine to Ablavius. The caliphs gave the same name to their *prime ministers*. In Judges xvii. 10, Micah says to the young Levite, *Dwell with me, and be unto me a* FATHER *and a priest*. And Diodorus Siculus remarks that the *teachers* and *counsellors* of the kings of Egypt were chosen out of the *priesthood*.

Verse 10. *Thou shalt dwell in the land of Goshen*] Probably this district had been allotted to Joseph by the king of Egypt, else we can scarcely think he could have promised it so positively, without first obtaining Pharaoh's consent. Goshen was the most easterly province of *Lower Egypt*, not far from the *Arabian Gulf*, lying next to Canaan, (for Jacob went directly thither when he came into Egypt,) from whence it is supposed to have been about fourscore miles distant, though *Hebron* was distant from the *Egyptian capital* about three hundred miles. At Goshen Jacob stayed till Joseph visited him, chap. xlvi. 28. It is also called the *land of Rameses*, chap. xlvii. 11, from a city of that name, which was the metropolis of the country. Josephus, Antiq., l. ii., c. 4, makes *Heliopolis*, the city of Joseph's father-in-law, the place of the Israelites' residence. As גשם *geshem* signifies *rain* in Hebrew, St. Jerome and some others have supposed that גשן *Goshen* comes from the same root, and that the land in question was called thus because it had *rain*, which was not the case with Egypt in general; and as it was on the confines of the Arabian Gulf, it is very probable that it was *watered from heaven*, and it might be owing to this circumstance that it was peculiarly fertile, for it is stated to be the *best* of the land of Egypt. See chap. xlvii. 6, 11. See also *Calmet* and *Dodd*.

Verse 12. *That* it is *my mouth that speaketh unto you*.] The Targum of *Jonathan ben Uzziel* renders the place thus:—"Your eyes see, and the eyes of my brother Benjamin, that it is my own mouth that speaketh with you, in the language of the house of the sanctuary." Undoubtedly Joseph laid considerable stress on his speaking with them in the *Hebrew tongue*, without the assistance of an *interpreter*, as in the case mentioned chap. xlii. 23.

Verse 14. *He fell upon his brother Benjamin's neck*] Among the Asiatics *kissing* the *beard*, the *neck*, and the *shoulders*, is in use to the present day; and probably

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neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it [n] pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat [o] the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [p] regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the [q] commandment of Pharaoh, and gave them provision for the way.

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22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and [r] five changes of raiment.

23 And to his father he sent after this *manner;* ten asses [s] laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. [t] And [u] Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and

[n] Heb. *was good in the eyes of Pharaoh;* chap. xli. 37. [o] Chap. xxvii. 28; Num. xviii. 12, 29.——[p] Heb. *let not your eyes spare,* &c.

[q] Heb. *mouth;* Num. iii. 16.——[r] Chap. xliii. 34.——[s] Heb. *carrying.*——[t] Job xxix. 24; Psa. cxxvi. 1; Luke xxiv. 11, 41. [u] Heb. *his.*

falling on the neck signifies no more than *kissing the neck* or *shoulders*, with the arms around.

Verse 20. *Regard not your stuff*] Literally, *Let not your eye spare your instruments* or *vessels.* כלים *keleychem*, a *general term*, in which may be included household furniture, agricultural utensils, or implements of any description. They were not to delay nor encumber themselves with articles which could be readily found in Egypt, and were not worth so long a carriage.

Verse 21. *Joseph gave them wagons*] עגלות *agaloth*, from עגל *agal*, which, though not used as a *verb* in the Hebrew Bible, evidently means to *turn round, roll round*, be *circular*, &c., and hence very properly applied to *wheel carriages*. It appears from this that such vehicles were very early in use, and that the road from Egypt to Canaan must have been very *open* and much *frequented*, else such carriages could not have passed by it.

Verse 22. *Changes of raiment*] It is a common custom with all the Asiatic sovereigns to give both *garments* and *money* to ambassadors and persons of distinction, whom they particularly wish to honour. Hence they keep in their wardrobes several hundred changes of raiment, ready made up for presents of this kind. That such were given by way of reward and honour, see Judges xiv. 12, 19; Rev. vi. 11. At the close of a feast the *Hindoos*, among other presents to the guests, commonly give *new garments*. A *Hindoo garment* is merely a piece of cloth, requiring no work of the tailor.—*Ward.*

Verse 23. *Meat for his father by the way.*] מזון *mazon*, from זון *zan*, to *prepare, provide*, &c. Hence *prepared meat*, some made-up dish, *delicacies, confectionaries*, &c. As the word is used, 2 Chron. xvi. 14, for *aromatic* preparations, it may be restrained in its meaning to something of that kind here. In Asiatic countries they have several curious methods of preserving flesh by *potting*, by which it may be kept for any reasonable length of time sweet and wholesome. Some delicacy, similar to the savoury food which Isaac loved, may be here intended; and this was sent to Jacob in consideration of his age, and to testify the respect of his son. Of other kinds of meat he could need none, as he had large herds, and could kill a *lamb, kid, sheep*, or *goat*, whenever he pleased.

Verse 24. *See that ye fall not out by the way.*] This prudent caution was given by Joseph, to prevent his brethren from accusing each other for having *sold* him; and to prevent them from envying Benjamin, for the superior favour shown him by his brother. It is strange, but so it is, that children of the same parents are apt to envy each other, fall out, and contend; and therefore the exhortation in this verse must be always seasonable in a large family. But a rational, religious education will, under God, prevent every thing of this sort.

Verse 26. *Jacob's heart fainted*] Probably the good news so overpowered him as to cast him into a swoon. *He believed them not*—he thought it was *too good news to be true;* and though it occasioned his swooning, yet on his recovery he could not fully credit it. See a similar case, Luke xxiv. 41.

Verse 27. *When he saw the wagons—the spirit of Jacob—revived*] The wagons were additional evi-

A. M. 2297. B. C. 1707. when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die. A. M. 2297. B. C. 1707.

dences of the truth of what he had heard from his sons; and the consequence was, that he was restored to fresh vigour, he seemed as if he had gained *new life*, ותחי *vattechi*, *and he lived; revirit*, says the Vulgate, *he lived afresh*. The Septuagint translate the original word by *ανεζωπυρησε*, which signifies the *blowing* and *stirring up* of *almost extinguished embers* that had been buried under the ashes, which word St. Paul uses, 2 Tim. i. 6, for *stirring up the gift of God*. The passage at once shows the debilitated state of the venerable patriarch, and the wonderful effect the news of Joseph's preservation and glory had upon his mind.

Verse 28. It is *enough; Joseph my son* is *yet alive*] It was not the state of *dignity* to which Joseph had arisen that particularly affected Jacob, it was the consideration that he was *still alive*. It was *this* that caused him to exclaim רב *rab*; "*much! multiplied!* my son is yet alive! I will go and see him before I die." None can realize this scene; the words, the circumstances, all refer to indescribable feelings.

1. In Joseph's conduct to his brethren there are several things for which it is difficult to account. It is strange, knowing how much his father loved him, that he never took an opportunity, many of which must have offered, to acquaint him that he was alive; and that self-interest did not dictate the propriety of this to him is at first view surprising, as his father would undoubtedly have paid his ransom, and restored him to liberty: but a little reflection will show that prudence dictated *secrecy*. His brethren, jealous and envious in the extreme, would soon have found out other methods of destroying his life, had they again got him into their power. Therefore for his personal safety, he chose rather to be a *bond-slave* in Egypt than to *risk his life* by returning home. On this ground it is evident that he could not with any safety have discovered the place of his residence.

2. His carriage to his brethren, previously to his making himself known, appears inexcusably *harsh*, if not *vindictive*; but when the *men* are considered, it will appear sufficiently evident that no other means would have been adequate to awaken their torpid consciences, and bring them to a due sense of their guilt. A desperate disease requires a desperate remedy. The event justified all that he did, and God appears to have been the director of the whole.

3. His conduct in requiring Benjamin to be as it were torn away from the bleeding heart of an aged, desolate father, in whose affection he himself had long lived, is the most difficult to be satisfactorily accounted for. Unless the Spirit of prophecy had assured him that this experiment would terminate in the most *favourable manner*, his conduct in making it cannot well be vindicated. To such prophetic intimation this conduct has been attributed by learned men; and we may say that this consideration, if it does not *untie* the *knot*, at least *cuts* it. Perhaps it is best to say that in all these things Joseph acted as he was directed by a providence, under the influence of which he might have been led to do many things which he had not previously designed. The issue proves that the hand of God's wisdom and goodness directed, regulated, and governed every circumstance, and the result was glory to God in the highest, and on earth, peace and good will among men.

4. This chapter, which contains the unravelling of the plot, and wonderfully illustrates the mysteries of these particular providences, is one of the most interesting in the whole account: the speech of Joseph to his brethren, ver. 1–13, is inferior only to that of *Judah* in the preceding chapter. He saw that his brethren were confounded at his presence, that they were struck with his present power, and that they keenly remembered and deeply deplored their own guilt. It was necessary to comfort them, lest their hearts should have been overwhelmed with overmuch sorrow. How delicate and finely wrought is the apology he makes for them! the whole heart of the affectionate brother is at once seen in it—*art* is confounded and swallowed up by nature—"Be not grieved, nor angry with yourselves—it was not *you* that sent me hither, but *God*." What he says also concerning his *father* shows the warmest feelings of a benevolent and filial heart. Indeed, the whole chapter is a master-piece of composition; and it is the more impressive because it is evidently *a simple relation of facts just as they occurred*; for no attempt is made to heighten the effect by rhetorical colouring or philosophical reflections; it is all simple, sheer nature, from beginning to end. It is a history that has no fellow, crowded with incidents as probable as they are true; where every passion is called into action, where every one acts up to his own character, and where nothing is *outre* in time, or extravagant in degree. Had not the history of Joseph formed a part of the sacred Scriptures, it would have been published in all the living languages of man, and read throughout the universe! But it contains *the things of God*, and to all such the *carnal mind* is *enmity*.

CHAPTER XLVI.

Jacob begins his journey to Egypt, comes to Beer-sheba, and offers sacrifices to God, 1. *God appears to him in a vision, gives him gracious promises, and assures him of his protection*, 2–4. *He proceeds, with his family and their cattle, on his journey towards Egypt*, 5–7. *A genealogical enumeration of the* seventy *persons who went down to Egypt*, 8, *&c. The posterity of* Jacob *by* Leah. Reuben *and his sons*, 9. Simeon *and his sons*, 10. Levi *and his sons*, 11. Judah *and his sons*, 12. Issachar *and his sons*, 13.

And Zebulun *and his sons*, 14. *All the posterity of* Jacob *by* LEAH, thirty and three, 15. *The posterity of* Jacob *by* ZILPAH. Gad *and his sons*, 16. Asher *and his sons*, 17. *All the posterity of* Jacob *by* ZILPAH, sixteen, 18. *The posterity of* Jacob *by* RACHEL. Joseph *and his sons*, 19, 20. Benjamin *and his sons*, 21. *All the posterity of* Jacob *by* RACHEL, fourteen, 22. *The posterity of* Jacob *by* BILHAH. Dan *and his sons*, 23. Naphtali *and his sons*, 24. *All the posterity of* Jacob *by* BILHAH, seven, 25. *All the* immediate *descendants of Jacob by his* four *wives*, threescore and six, 26; *and all the descendants of the house of Jacob*, seventy *souls*, 27. *Judah is sent before to inform Joseph of his father's coming*, 28. *Joseph goes to* Goshen *to meet Jacob*, 29. *Their affecting interview*, 30. *Joseph proposes to return to Pharaoh, and inform him of the arrival of his family*, 31, *and of their occupation, as keepers of cattle*, 32. *Instructs them what to say when called before Pharaoh, and questioned by him, that they might be permitted to dwell unmolested in the land of Goshen*, 33, 34.

A. M. 2298. B. C. 1706. AND Israel took his journey with all that he had, and came to [a] Beer-sheba, and offered sacrifices [b] unto the God of his father Isaac.

2 And God spake unto Israel [c] in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, [d] the God of thy father: fear not to go down into Egypt; for I will there [e] make of thee a great nation:

4 [f] I will go down with thee into Egypt, and I will also surely [g] bring thee up *again*: and [h] Joseph shall put his hand upon thine eyes.

5 And [i] Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, A. M. 2298. B. C. 1706. in the wagons [k] which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, [l] Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 And [m] these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [n] Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

[a] Chap. xxi. 31, 33; xxviii. 10.——[b] Chap. xxvi. 24, 25; xxviii. 13; xxxi. 42.——[c] Chap. xv. 1; Job xxxiii. 14, 15.——[d] Chap. xxviii. 13.——[e] Chap. xii. 2; Deut. xxvi. 5.——[f] Chap. xxviii. 15; xlviii. 21.

[g] Chap. xv. 16; l. 13, 24, 25; Exod. iii. 8.——[h] Chap. l. 1.
[i] Acts vii. 15.——[k] Chap. xlv. 19, 21.——[l] Deut. xxvi. 5; Josh. xxiv. 4; Psa. cv. 23; Isa. lii. 4.——[m] Exod. i. 1; vi. 14.
[n] Num. xxvi. 5; 1 Chron. v. 1.

NOTES ON CHAP. XLVI.

Verse 1. *And came to Beer-sheba*] This place appears to be mentioned, not only because it was the way from *Hebron*, where Jacob resided, to Egypt, whither he was going, but because it was a *consecrated* place, a place where God had appeared to Abraham, chap. xxi. 33, and to Isaac, chap. xxvi. 23, and where Jacob is encouraged to expect a manifestation of the same goodness: he chooses therefore to begin his journey with a visit to *God's house*; and as he was going into a strange land, he feels it right to *renew his covenant* with God by *sacrifice*. There is an old proverb which applies strongly to this case: "Prayers and provender never hinder any man's journey." He who would travel safely must take God with him.

Verse 3. *Fear not to go down into Egypt*] It appears that there had been some doubts in the patriarch's mind relative to the propriety of this journey; he found, from the confession of his own sons, how little they were to be trusted. But every doubt is dispelled by this Divine manifestation. 1. He may go down confidently, no evil shall befall him. 2. Even in Egypt the covenant shall be fulfilled, God will make of him *there a great nation*. 3. God himself will accompany him on his journey, be with him in the strange land, and even bring back his bones to rest with those of his fathers. 4. He shall see Joseph, and this same beloved son shall be with him in his last hours, and do the last kind office for him. *Joseph shall put his hand upon thine eyes*. It is not likely that Jacob would have at all attempted to go down to Egypt, had he not received these assurances from God; and it is very likely that he offered his sacrifice merely to obtain this information. It was now a time of famine in Egypt, and God had forbidden his father Isaac to go down to Egypt when there was a famine there, chap. xxvi. 1–3; besides, he may have had some general intimation of the prophecy delivered to his grandfather Abraham, that his seed should be *afflicted* in Egypt, chap. xv. 13, 14; and he also knew that Canaan, not Egypt, was to be the inheritance of his family, chap. xii., &c. On all these accounts it was necessary to have the most explicit directions from God, before he should take such a journey.

Verse 7. *All his seed brought he with him into Egypt.*] When Jacob went down into Egypt he was in the *one hundred and thirtieth* year of his age, *two hundred and fifteen* years after the promise was made to Abraham, chap. xii. 1–4, in the year of the world 2298, and before Christ 1706.

Verse 8. *These* are *the names of the children of Israel*] It may be necessary to observe here, *First*, that several of these names are expressed differently elsewhere, *Jemuel* for *Nemuel*, *Jachin* for *Jarib*, *Gershon* for *Gershom*, &c.; compare Num. xxvi. 12; 1 Chron. iv. 24. But it is no uncommon case for the same person to have different names, or the same name to be differently pronounced; see chap. xxv. 15.

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10 And [o] the sons of Simeon; [p] Jemuel, and Jamin, and Ohad, and [q] Jachin, and [r] Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of [s] Levi; [t] Gershon, Kohath, and Merari.

12 And the sons of [u] Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but [v] Er and Onan died in the land of Canaan. And [w] the sons of Pharez were Hezron and Hamul.

13 [x] And the sons of Issachar; Tola, and [y] Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three. A. M. 2298. B. C. 1706.

16 And the sons of Gad; [z] Ziphion, and Haggi, Shuni, and [a] Ezbon, Eri, and [b] Arodi, and Areli.

17 [c] And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 [d] These *are* the sons of Zilpah, [e] whom Laban gave to Leah, his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel [f] Jacob's wife; Joseph and Benjamin.

20 [g] And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah [h] priest of On bare unto him.

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[o] Exod. vi. 15; 1 Chron. iv. 24.——[p] Or, *Nemuel.*——[q] Or, *Jarib.*——[r] Or, *Zerah*; 1 Chron. ix. 24.——[s] 1 Chron. vi. 1, 16. [t] Or, *Gershom.*——[u] 1 Chron. ii. 3; iv. 21.——[v] Chap. xxxviii. 3, 7, 10.——[w] Chap. xxxviii. 29; 1 Chron. ii. 5.

[x] 1 Chron. vii. 1.——[y] Or, *Puah*, and *Jashub.*——[z] Num. xxvi. 15, &c., *Zephon.*——[a] Or, *Ozni.*——[b] Or, *Arod.*——[c] 1 Chron. vii 30.——[d] Chap. xxx. 10.——[e] Chap. xxix. 24.——[f] Chap. xliv. 27. [g] Chap. xli. 50.——[h] Or, *prince.*

Secondly, that it is probable that some names in this list are brought in by *prolepsis* or *anticipation*, as the persons were born (probably) during the *seventeen* years which Jacob sojourned in Egypt, see ver. 12. *Thirdly*, that the families of some are entered more at large than others because of their peculiar respectability, as in the case of *Judah*, *Joseph*, and *Benjamin*; but see the tables under verse 20.

Verse 12. *The sons of Pharez were Hezron and Hamul.*] It is not likely that Pharez was more than *ten* years of age when he came into Egypt, and if so he could not have had children; therefore it is necessary to consider *Hezron* and *Hamul* as being born during the *seventeen* years that Jacob sojourned in Egypt, see on ver. 8: and it appears necessary, for several reasons, to take these *seventeen* years into the account, as it is very probable that what is called *the going down into Egypt* includes the *seventeen* years which Jacob spent there.

Verse 20. *Unto Joseph—were born Manasseh and Ephraim*] There is a remarkable addition here in the Septuagint, which must be noticed: Εγενοντο δε υἱοι Μανασσῃ, οὑς ετεκεν αυτῳ ἡ παλλακη ἡ Συρα, τον Μαχιρ· Μαχιρ δε εγεννησε τον Γαλααδ. Υἱοι δε Εφραιμ αδελφου Μανασσῃ, Σουταλααμ και Τααμ. Υἱοι δε Σουταλααμ, Εδεμ· *These were the sons of Manasseh whom his Syrian concubine bore unto him: Machir; and Machir begat Galaad. The sons of Ephraim, Manasseh's brother, were Sutalaam and Taam; and the sons of Sutalaam, Edem.* These add *five* persons to the list, and make out the number given by *Stephen*, Acts vii. 14, which it seems he had taken from the text of the *Septuagint*, unless we could suppose that the text of Stephen had been *altered* to make it correspond to the Septuagint, of which there is not the slightest evidence from ancient MSS. or versions. The addition in the Septuagint is not found in either the Hebrew or the Samaritan at present; and some suppose that it was taken either from Num. xxvi. 29, 35, or 1 Chron. vii. 14–20, but in none of these places does the addition appear *as it stands* in the Septuagint, though some of the names are found interspersed. Various means have been proposed to find the *seventy* persons in the text, and to reconcile the Hebrew with the Septuagint and the New Testament.

A table given by *Scheuchzer*, extracted from the *Memoires de Trevoux*, gives the following general view:

The *twelve* sons of Jacob with their *children* and *grandchildren*.

Reuben and his *four* sons	5	
Simeon and his *six* sons	7	
Levi and his *three* sons	4	
Judah and his *seven* sons and grandsons	8	
Issachar and his *four* sons	5	
Zebulun and his *three* sons	4	
Total sons of Jacob and Leah . .	——	33
Gad and his *seven* sons	8	
Asher and his *seven* sons and grandsons	8	
Total sons of Jacob and Zilpah . .	——	16
Joseph and his *two* sons	3	
Benjamin and his *ten* sons	11	
Total sons of Jacob and Rachel .	——	14
Dan and his son	2	
Naphtali and his *four* sons	5	
Total sons of Jacob and Bilhah .	——	7
Total sons of *Jacob* and his *four wives*	——	70

"To harmonize this with the *Septuagint* and St. *Stephen*, Acts vii. 14, to the number *sixty-six* (all the souls that came out of Jacob's loins, ver. 26) add *nine* of the patriarchs' wives, Judah's wife being already dead in Canaan, (chap. xxxviii. 12,) Benjamin being

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21 [i] And the sons of Benjamin *were* Bela, and Becher, and Ashbel, Gera, and Naaman, [k] Ehi, and Rosh, [l] Muppim, and [m] Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 [n] And the sons of Dan; [o] Hushim.

24 [p] And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 [q] These *are* the sons of Bilhah, [r] which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 [s] All the souls that came with Jacob into Egypt, which came out of his [t] loins, besides Jacob's sons' wives, all the souls *were* threescore and six; A. M. 2298. B. C. 1706.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [u] all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 And he sent Judah before him unto Joseph, [v] to direct his face unto Goshen; and they came [w] into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen,

[i] 1 Chron. vii. 6; viii. 1.——[k] Num. xxvi. 38; *Ahiram.* [l] Numbers xxvi. 39; *Shupham*; 1 Chron. vii. 12; *Shuppim.* [m] *Hupham*, Num. xxvi. 39.——[n] 1 Chron. vii. 12.——[o] Or, *Shu-*

[p] 1 Chron. vii. 13.——[q] Chap. xxx. 5, 7. [r] Ch. xxix. 29.——[s] Exod. i. 5.——[t] Heb. *thigh*; chap. xxxv. 11. [u] Deut. x. 22; see Acts vii. 14.——[v] Ch. xxxi. 21.——[w] Ch. xlvii. 1.

supposed to be as yet unmarried, and the wife of Joseph being already in Egypt, and therefore out of the case: the number will amount to *seventy-five*, which is that found in the Acts."—*Universal History.*

Dr. Hales' method is more simple, and I think more satisfactory: "Moses states that all the souls that came with Jacob into Egypt, *which issued from his loins*, (except his sons' wives,) were *sixty-six* souls, Gen. xlvi. 26; and this number is thus collected:—

Jacob's children, eleven sons and one daughter	12
Reuben's sons	4
Simeon's sons	6
Levi's sons	3
Judah's three sons and two *grandsons*	5
Issachar's sons	4
Zebulun's sons	3
Gad's sons	7
Asher's four sons, one daughter, and two grandsons	7
Dan's son	1
Naphtali's sons	4
Benjamin's sons	10
	66

"If to these *sixty-six* children, and grandchildren, and great grandchildren, we add *Jacob* himself, *Joseph* and his *two sons*, the amount is *seventy*, the whole amount of Jacob's family which settled in Egypt.

"In this statement the wives of Jacob's sons, who formed part of the household, are omitted; but they amounted to *nine*, for of the *twelve* wives of the *twelve* sons of Jacob, Judah's wife was dead, chap. xxxviii. 12, and Simeon's also, as we may collect from his youngest son *Shaul* by a Canaanitess, ver. 10, and Joseph's wife was already in Egypt. These *nine* wives, therefore, added to the *sixty-six*, give *seventy-five* souls, the whole amount of Jacob's household that went down with him to Egypt; critically corresponding with the statement in the New Testament, that 'Joseph sent for his father *Jacob and all his kindred*, amounting to *seventy-five* souls.' The expression *all his kindred*, including the wives which were Joseph's kindred, not only by *affinity*, but also by consanguinity, being probably of the families of *Esau*, *Ishmael*, or *Ketturah*. Thus does the New Testament furnish an admirable comment on the Old."—*Analysis*, vol., ii. p. 159.

It is necessary to observe that this statement, which appears on the whole the most consistent, supposes that *Judah* was married when about *fourteen* years of age, his son *Er* at the *same* age, *Pharez* at the *same*, *Asher* and his fourth son *Beriah* under *twenty*, *Benjamin* about *fifteen*, and *Joseph's* sons and grandsons about *twenty*. But this is not improbable, as the children of Israel must all have married at a very early age, to have produced in about *two hundred and fifteen* years no less than *six hundred thousand* persons above *twenty* years old, besides women and children.

Verse 28. *He sent Judah before him unto Joseph*] Judah was certainly a man of sense, and also an eloquent man; and of him Joseph must have had a very favourable opinion from the speech he delivered before him, chap. xliv. 18, &c.; he was therefore chosen as the most proper person to go before and announce Jacob's arrival to his son Joseph.

To direct his face unto Goshen] The land of Goshen is the same, according to the Septuagint, as the land of Rameses, and Goshen itself the same as Heroopolis, Ηρωων πολις *Heroon-polis*, the *city of heroes*, a name by which it went in the days of the *Septuagint*, and which it still retained in the time of Josephus, for he makes use of the same term in speaking of this place. See on ver. 34.

Verse 29. *And Joseph made ready his chariot*] מרכבתו *mercabto*. In chap. xli. 43, we have the first mention of a chariot, and if the translation be correct, it is a proof that the arts were not in a rude state in Egypt even at this early time. When we find *wagons* used to transport *goods* from place to place, we need not wonder that these suggested the idea of forming *chariots* for carrying *persons*, and especially those of high rank and authority. *Necessity* produces arts, and *arts* and *science* produce not only an increase of the *conveniences* but also of the *refinements* and *luxuries* of life. It has been supposed that a *chariot* is not intended here; for as the word מרכבה *mercabah*, which we and most of the ancient versions translate *chariot*, comes from רכב *rachab*, *he rode*, saddling his horse may be all that is intended. But it is more

A. M. 2298. B. C. 1706. and presented himself unto him; and he [x] fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, [y] Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, [z] I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me.

32 And the men *are* shepherds, for [a] their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. A. M. 2298 B. C. 1706

33 And it shall come to pass, when Pharaoh shall call you, and shall say, [b] What *is* your occupation?

34 That ye shall say, Thy servants' [c] trade hath been about cattle [d] from our youth even until now, both we, *and* also our fathers; that ye may dwell in the land of Goshen; for every shepherd *is* [e] an abomination unto the Egyptians.

[x] So chap. xlv. 14.——[y] So Luke ii. 29, 30.——[z] Chap. xlvii. 1.
[a] Heb. *they are men of cattle.*——[b] Chap. xlvii. 2, 3.

[c] Ver. 32.——[d] Chap. xxx. 35; xxxiv. 5; xxxvii. 12.——[e] Chap. xliii. 32; Exod. viii. 26.

likely to signify a chariot, as the verb אסר *asar*, which signifies to *bind*, *tie*, or *yoke*, is used; and not חבש *chabash*, which signifies to *saddle*.

Fell on his neck] See chap. xlv. 14.

Verse 30. *Now let me die, since I have seen thy face*] Perhaps old *Simeon* had this place in view when, seeing the salvation of Israel, he said, *Lord, now lettest thou thy servant depart in peace*, &c., Luke ii. 29.

Verse 34. *Thy servants' trade hath been about cattle*] "The land of Goshen, called also the land of *Rameses*, lay east of the Nile, by which it was never overflowed, and was bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north, and by the Red Sea and desert of Arabia on the east. It was the Heliopolitan nome or district, and its capital was called ON. Its proper name was *Geshen*, the country of *grass* or *pasturage*, or of the *shepherds*, in opposition to the rest of the land which was *sown* after having been overflowed by the Nile." —*Bruce*. As this land was both fruitful and pleasant, Joseph wished to fix his family in that part of Egypt; hence he advises them to tell Pharaoh that their trade had been in *cattle* from their youth: and because every shepherd is an abomination to the Egyptians, hence he concluded that there would be less difficulty to get them quiet settlement in *Goshen*, as they would then be separated from the Egyptians, and consequently have the free use of all their religious customs. This scheme succeeded, and the consequence was the preservation both of their religion and their lives, though some of their posterity did afterwards corrupt themselves; see Ezek. xx. 8; Amos v. 26. As it is well known that the Egyptians had *cattle* and *flocks* themselves, and that Pharaoh even requested that some of Joseph's brethren should *be made rulers over his cattle*, how could it be said, as in ver. 34, *Every shepherd is an abomination unto the Egyptians?* Three reasons may be assigned for this: 1. Shepherds and feeders of cattle were usually a sort of lawless, freebooting banditti, frequently making inroads on villages, &c., carrying off cattle, and whatever spoils they could find. This might probably have been the case formerly, for it is well known it has often been the case since. On this account such persons must have been universally detested. 2. They must have abhorred *shepherds* if *Manetho's* account of the *hycsos* or *king-shepherds* can be credited. Hordes of marauders under this name, from Arabia, Syria, and Ethiopia, (whose chief occupation, like the *Bedouin Arabs* of the present day, was to keep flocks,) made a powerful irruption into Egypt, which they subdued and ruled with great tyranny for 259 years. Now, though they had been expelled from that land some considerable time before this, yet their name, and all persons of a similar occupation, were execrated by the Egyptians, on account of the depredations and long-continued ravages they had committed in the country. 3. The last and probably the best reason why the Egyptians abhorred such shepherds as the Israelites were, was, they sacrificed *those very animals*, the ox particularly, and the SHEEP, which the Egyptians held sacred. Hence the Roman historian *Tacitus*, speaking of the Jews, says: "Cæso ARIETE velut in contumelia AMMONIS; Bos quoque immolatur, quem Ægyptii APIM colunt." "They sacrifice the *ram* in order to insult *Jupiter Ammon*, and they sacrifice the *ox*, which the Egyptians worship under the name of *Apis*." Though some contend that this idolatry was not as yet established in Egypt, and that the *king-shepherds* were either after the time of Joseph, or that *Manetho* by them intends the *Israelites* themselves; yet, as the arguments by which these conjectures are supported are not sufficient to overthrow those which are brought for the support of the contrary opinions, and as there was evidently an *established religion* and *priesthood* in Egypt before Joseph's time, (for we find the priests had a certain portion of the land of Egypt which was held so sacred that Joseph did not attempt to buy it in the time of the famine, when he bought all the land which belonged to the people, chap. xlvii. 20–22,) and as that established priesthood was in all likelihood idolatrous, and as the worship of *Apis* under the form of an *ox* was one of the most ancient forms of worship in Egypt, we may rest tolerably certain that it was chiefly on this account that the shepherds, or those who fed on and sacrificed these objects of their worship, were an abomination to the Egyptians. *Calmet* has entered into this subject at large, and to his notes I must refer those readers who wish for farther information. See on chap. xliii. 32.

On the principal subject of this chapter, the going down of Jacob and his family into Egypt, Bishop War-

burton, in his Divine Legation of Moses, makes the following judicious reflections: "The promise God made to Abraham, to give his posterity the land of Canaan, could not be performed till that family was grown strong enough to take and keep possession of it. In the meantime, therefore, they were necessitated to reside among idolaters, and to reside unmixed; but whoever examines their history will see that the Israelites had ever a violent propensity to join themselves to Gentile nations, and practise their manners. God therefore, in his infinite wisdom, brought them into Egypt, and kept them there during this period, the only place where they could remain for so long a time safe and unconfounded with the natives, the ancient Egyptians being by numerous institutions forbidden all fellowship with strangers, and bearing besides a particular aversion to the profession of the Israelites, who were shepherds. Thus the natural dispositions of the Israelites, which in Egypt occasioned their superstitions, and in consequence the necessity of a burdensome ritual, would in any other country have absorbed them into *Gentilism*, and confounded them with idolaters. From the Israelites going into Egypt arises a new occasion to adore the footsteps of Eternal Wisdom in his dispensations to his chosen people."

CHAPTER XLVII.

Joseph informs Pharaoh that his father and brethren are arrived in Goshen, 1. *He presents five of his brethren before the king*, 2, *who questions them concerning their occupation; they inform him that they are* shepherds, *and request permission to dwell in the land of* Goshen, 3, 4. *Pharaoh consents, and desires that some of the most active of them should be made rulers over his cattle*, 5, 6. *Joseph presents his father to Pharaoh*, 7, *who questions him concerning his age*, 8, *to which Jacob returns an affecting answer, and blesses Pharaoh*, 9, 10. *Joseph places his father and family in the land of* Rameses, (*Goshen,*) *and furnishes them with provisions*, 11, 12. *The famine prevailing in the land, the Egyptians deliver up all their* money *to Joseph to get food*, 13–15. *The next year they bring their* cattle, 16, 17. *The third, their* lands *and their* persons, 18–21. *The land of the priests Joseph does not buy, as it was a royal grant to them from Pharaoh*, 22. *The people receive seed to sow the land on condition that they shall give a* fifth *part of the produce to the king*, 23, 24. *The people agree, and Joseph makes it a law all over Egypt*, 25, 26. *The Israelites multiply exceedingly*, 27. *Jacob, having lived seventeen years in Goshen, and being one hundred and forty-seven years old*, 28, *makes Joseph promise not to bury him in Egypt, but in Canaan*, 29, 30. *Joseph promises and confirms it with an oath*, 31.

A. M. 2298. B. C. 1706. THEN Joseph [a] came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in [b] the land of Goshen.

2 And he took some of his brethren, *even* five men, and [c] presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [d] What *is* your occupation? And they said unto Pharaoh, [e] Thy servants *are* shepherds, both we, *and* also our fathers. A. M. 2298. B. C. 1706.

4 (They said moreover unto Pharaoh,) [f] For to sojourn in the land are we come; for thy servants have no pasture for their flocks; [g] for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants [h] dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying,

[a] Chap. xlvi. 31.——[b] Chap. xlv. 10; xlvi. 28.——[c] Acts vii. 13.
[d] Chap. xlvi. 33.——[e] Chap. xlvi. 34.

[f] Chap. xv. 13; Deut. xxvi. 5.——[g] Chap. xli. 27, 30, 31, 50, 56; xliii. 1; Acts vii. 11.——[h] Chap. xlvi. 34.

NOTES ON CHAP. XLVII.

Verse 2. *He took some of his brethren*] There is something very strange in the original; literally translated it signifies "from the end or extremity (מִקְצֵה *miktseh*) of his brethren he took five men." This has been understood *six* different ways. 1. Joseph took five of his brethren that came *first to hand*—at *random, without design or choice*. 2. Joseph took five of the *meanest-looking* of his brethren to present before Pharaoh, fearing if he had taken the *sightliest* that Pharaoh would detain them for his service, whereby their religion and morals might be corrupted. 3. Joseph took five of the *best made* and *finest-looking* of his brethren, and presented them before Pharaoh, wishing to impress his mind with a favourable opinion of the family which he had just now brought into Egypt, and to do himself honour. 4. Joseph took five of the *youngest* of his brethren. 5. He took five of the *eldest* of his brethren. 6. He took five from the *extremity* or *end* of his brethren, i. e., *some* of the *eldest* and *some* of the *youngest*, viz., Reuben, Simeon, Levi, Issachar, and Benjamin.—*Rab. Salomon*. It is certain that in Judges xviii. 2, the word may be understood as implying *dignity, valour, excellence*, and *pre-eminence: And the children of Dan sent of their family* FIVE *men* מִקְצוֹתָם *miktsotham*, not *from their coasts*, but of the *most eminent* or *excellent* they had; and it is probable they might have had their eye on what Joseph did here when they made their choice, choosing the same number, *five*, and of their *principal* men, as

A. M. 2298. B. C. 1706. Thy father and thy brethren are come unto thee:

6 [i] The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; [k] in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, [l] How old *art* thou?

9 And Jacob said unto Pharaoh, [m] The days of the years of my pilgrimage *are* a hundred and thirty years: [n] few and evil have the days of the years of my life been, and [o] have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.

10 And Jacob [p] blessed Pharaoh, and went out from before Pharaoh. A. M. 2298. B. C. 1706.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of [q] Rameses, [r] as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, [s] according to *their* families.[t]

13 And *there was* no bread in all the land; for the famine *was* very sore, [u] so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 [v] And Joseph gathered up all the money that was found in A. M. cir. 2300 B. C. cir. 1704. the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

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[i] Chap. xx. 15.——[k] Ver. 4.——[l] Heb. *how many* are *the days of the years of thy life?*——[m] Heb. xi. 9, 13; Psa. xxxix. 12. [n] Job xiv. 1.——[o] Chap. xxv. 7; xxxv. 28.——[p] Ver. 7.

[q] Exod. i. 11; xii. 37.——[r] Ver. 6.——[s] Or, *as a little child is nourished.*——[t] Heb. *according to the little ones*; chap. l. 21. [u] Chap. xli. 30; Acts vii. 11.——[v] Chap. xli. 56.

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did Joseph, because the mission was important, *to go and search out the land.* But the word may be understood simply as signifying *some*; out of the *whole* of his brethren he took *only* five men, &c.

Verse 6. *In the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell*] So it appears that the land of Goshen was the *best of the land of Egypt.*

Men of activity] אנשי חיל *anshey chayil, stout* or *robust men*—such as were capable of bearing fatigue, and of rendering their authority respectable.

Rulers over my cattle.] מקנה *mikneh* signifies not only *cattle*, but *possessions* or *property* of any kind; though most usually *cattle* are intended, because in ancient times they constituted the principal part of a man's property. The word may be taken here in a more extensive sense, and the circumstances of the case seem obviously to require it. If every *shepherd* was an abomination to the Egyptians, however we may understand or qualify the expression, is it to be supposed that Pharaoh should desire that the *brethren* of his *prime minister*, of his *chief favourite*, should be employed in some of the very meanest offices in the land! We may therefore safely understand Pharaoh as expressing his will, that the brethren of Joseph should be appointed as *overseers* or *superintendents* of his *domestic* concerns, while Joseph superintended those of the *state*.

Verse 7. *Jacob blessed Pharaoh.*] Saluted him on his entrance with *Peace be unto thee*, or some such expression of respect and good will. For the meaning of the term *to bless*, as applied to God and man, see on chap. ii. 3.

Verse 9. *The days of the years of my pilgrimage*] מגורי *megurai*, of my *sojourning* or *wandering*. Jacob had always lived a migratory or wandering life, in different parts of Canaan, Mesopotamia, and Egypt, scarcely ever at rest; and in the places where he lived longest, always exposed to the fatigues of the field and the desert. Our word *pilgrim* comes from the French *pelerin* and *pelegrin*, which are corrupted from the Latin *peregrinus*, an *alien, stranger*, or *foreigner*, from the adverb *peregre, abroad, not at home.* The pilgrim was a person who took a journey, long or short, on some *religious account*, submitting during the time to many hardships and privations. A more appropriate term could not be conceived to express the *life of Jacob*, and the *motive* which induced him to live such a life. His journey to Padan-aram or Mesopotamia excepted, the principal part of his journeys were properly *pilgrimages*, undertaken in the course of God's providence *on a religious account.*

Have not attained unto the—life of my fathers] Jacob lived in the whole *one hundred and forty-seven* years; Isaac his father lived *one hundred and eighty*; and Abraham his grandfather, *one hundred and seventy-five.* These were *days of years* in comparison of the lives of the preceding patriarchs, some of whom lived nearly *ten centuries!*

Verse 14. *Gathered up all the money*] *i. e.*, by selling corn out of the public stores to the people; and this he did till the money failed, ver. 15, till all the money was exchanged for corn, and brought into Pharaoh's treasury. Besides the *fifth* part of the produce of the seven plentiful years, Joseph had bought additional corn with *Pharaoh's money* to lay up against the famine that was to prevail in the seven years of *dearth*: and it is very likely that this was sold out at the price for which it was bought, and the *fifth part*, which belonged to Pharaoh, sold out at the same price. And as money

A. M. 2301. B. C. 1703. 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for [w] why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he [x] fed them with bread for all their cattle, for that year.

A. M. 2302. B. C. 1702. 18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

A. M. 2302. B. C. 1702.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 (And as for the people, he removed them to cities, from *one* end of the borders of Egypt even to the *other* end thereof.)

22 [y] Only the land of the [z] priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

A. M. 2303. B. C. 1701.

[w] Ver. 19.——[x] Heb. *led them.*——[y] Ezra vii. 24.

[z] Or, *princes*; chap. xli. 45; 2 Sam. viii. 18.

at that time could not be plentiful, the cash of the whole nation was thus exhausted, as far as that had circulated among the common people.

Verse 16. *Give your cattle*] This was the wisest measure that could be adopted, both for the preservation of the *people* and of the *cattle* also. As the people had not grain for their own sustenance, consequently they could have none for their cattle; hence the cattle were in the most imminent danger of starving; and the people also were in equal danger, as they must have divided a portion of that bought for themselves with the cattle, which for the sake of tillage, &c., they wished of course to preserve till the seven years of famine should end. The cattle being bought by Joseph were supported at the royal expense, and very likely returned to the people at the end of the famine; for how else could they cultivate their ground, transport their merchandise, &c., &c.? For this part of Joseph's conduct he certainly deserves high praise and no censure.

Verse 18. *When that year was ended*] The sixth year of the famine, *they came unto him the second year*, which was the *last* or *seventh* year of the famine, in which it was necessary to sow the land that there might be a crop the succeeding year; for Joseph, on whose prediction they *relied*, had foretold that the famine should continue only *seven years*, and consequently they expected the *eighth* year to be a fruitful year provided the land was *sowed*, without which, though the inundation of the land by the Nile might amount to the sixteen requisite cubits, there could be no crop.

Verse 19. *Buy us and our land for bread*] In times of famine in *Hindostan*, thousands of children have been sold to prevent their perishing. In the Burman empire the sale of *whole families* to discharge debts is very common.—*Ward's Customs.*

Verse 21. *And as for the people, he removed them to cities*] It is very likely that Joseph was influenced by no *political* motive in removing the people to the cities, but merely by a motive of *humanity* and *prudence*. As the corn was laid up in the cities he found it more convenient to bring them to the place where they might be conveniently fed; each being within the reach of an easy distribution. Thus then the *country* which could afford no sustenance was abandoned for the time being, that the people might be fed in those places where the provision was deposited.

Verse 22. *The land of the priests bought he not*] From this verse it is natural to infer that whatever the religion of Egypt was, it *was established by law* and supported by the *state*. Hence when Joseph bought all the lands of the Egyptians for Pharaoh, he bought not the land of the priests, for that was a *portion* assigned *them by Pharaoh; and they did eat*—did live on, that *portion*. This is the earliest account we have of an *established religion supported by the state*.

Verse 23. *I have bought you this day and your land for Pharaoh*] It fully appears that the kingdom of Egypt was previously to the time of Joseph a very limited monarchy. The king had his estates; the priests had their lands; and the common people their patrimony independently of both. The land of Rameses or Goshen appears to have been the king's land, ver. 11. The priests had their lands, which they did not sell to Joseph, ver. 22, 26; and that the people had lands independent of the crown, is evident from the purchases Joseph made, ver. 19, 20; and we may conclude from those purchases that Pharaoh had no power to levy taxes upon his subjects to increase his own revenue until he had bought the original right which each individual had in his possessions. And when Joseph bought this for the king he raised the

A. M. 2303. B. C. 1701.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: [a] let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; [b] except the land of the [c] priests only, *which* became not Pharaoh's.

27 And Israel [d] dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and [e] grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so [f] the whole age of Jacob was a hundred forty and seven years.

A. M. 2315. B. C. 1689.

29 And the time [g] drew nigh that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [h] put, I pray thee, thy hand under my thigh, and [i] deal kindly and truly with me, [k] bury me not, I pray thee, in Egypt.

30 But [l] I will lie with my fathers, and thou shalt carry me out of Egypt, and [m] bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me; and he sware unto him. And [n] Israel bowed himself upon the bed's head.

[a] Chap. xxxiii. 15.——[b] Verse 22.——[c] Or, *princes*; verse 22.
[d] Ver. 11.——[e] Chap. xlvi. 3.——[f] Heb. *the days of the years of his life*; see ver. 9.——[g] So Deut. xxxi. 14; 1 Kings ii. 1.
[h] Chap. xxiv. 2——[i] Chap. xxiv. 49.——[k] So chap. l. 25 12 Sam. xix. 37.——[m] Ch. xlix. 29; l. 5, 13.——[n] Chap. xlviii 2; 1 Kings i. 47; Heb. xi. 21.

crown an ample revenue, though he restored the lands, by obliging each to pay *one fifth* of the product to the king, ver. 24. And it is worthy of remark that the people of Egypt well understood the distinction between *subjects* and *servants*; for when they came to sell their land, they offered to sell *themselves* also, and said: *Buy us and our land, and we and our land will be servants unto Pharaoh*, ver. 19.

Diodorus Siculus, lib. i., gives the same account of the ancient constitution of Egypt. "The land," says he, "was divided into *three* parts: 1. *One* belonged to the PRIESTS, with which they provided all sacrifices, and maintained all the ministers of religion. 2. A *second* part was the KING's, to support his court and family, and to supply expenses for wars if they should happen. Hence there were no *taxes*, the king having so ample an estate. 3. The *remainder* of the land belonged to the SUBJECTS, who appear (from the account of Diodorus) to have been all soldiers, a kind of standing militia, liable, at the king's expense, to serve in all wars for the preservation of the state." This was a constitution something like the *British*; the government appears to have been *mixed*, and the monarchy properly *limited*, till Joseph, by buying the land of the people, made the king in some sort despotic. But it does not appear that any improper use was made of this, as in much later times we find it still a comparatively limited monarchy.

Verse 24. *Ye shall give the fifth* part *unto Pharaoh*] This is precisely the case in *Hindostan*; the king has the *fifth part* of all the crops.

Verse 26. *And Joseph made it a law*] That the people should hold their land from the king, and give him the *fifth* part of the produce as a yearly tax. Beyond this it appears the king had no farther demands. The whole of this conduct of Joseph has been as strongly *censured* by some as *applauded* by others. It is natural for men to run into extremes in attacking or defending any position. Sober and judicious men will consider *what* Joseph did by *Divine appointment* as a prophet of God, and what he did merely as a *statesman* from the circumstances of the case, the complexion of the times, and the character of the people over whom he presided. When this is dispassionately done, we shall see much reason to adore *God*, applaud the *man*, and perhaps in some cases censure the *minister*. Joseph is never held up to our view as *an unerring* prophet of God. He was an honoured instrument in the hands of God of saving two nations from utter ruin, and especially of preserving that family from which the *Messiah* was to spring, and of perpetuating the true religion among them. In this character he is represented in the sacred pages. His conduct as the *prime minister* of Pharaoh was powerfully indicative of a deep and consummate politician, who had high notions of prerogative, which led him to use every prudent means to aggrandize his master, and at the same time to do what he judged *best on the whole* for the people he governed. See the conclusion of the 50th chapter.

Verse 29. *Put—thy hand under my thigh*] See on chap. xxiv. 2.

Verse 30. *I will lie with my fathers*] As God had promised the land of Canaan to Abraham and his posterity, Jacob considered it as a consecrated place, under the particular superintendence and blessing of God: and as Sarah, Abraham, and Isaac were interred near to Hebron, he in all probability wished to lie, not only in the same place, but in the same grave: and it is not likely that he would have been solicitous about this, had he not considered that promised land as being a *type of the rest that remains for the people of God*, and a *pledge* of the *inheritance* among the saints in light.

Verse 31. *And Israel bowed himself upon the bed's head.*] Jacob was now both old and feeble, and we may suppose him reclined on his couch when Joseph came; that he afterwards sat up erect (see chap.

xlviii. 2) while conversing with his son, and receiving his oath and promise; and that when this was finished he *bowed himself upon the bed's head*—exhausted with the conversation, he again reclined himself on his bed as before. This seems to be the simple meaning, which the text, unconnected with any religious system or prejudice, naturally proposes. But because שחה *shachah*, signifies not only to *bow* but to *worship*, because acts of religious worship were performed by *bowing* or *prostration*, and because מטה *mittah*, *a bed*, by the change of the *points*, only becomes *matteh*, a staff, in which sense the Septuagint took it, translating the original words thus: Και προσεκυνησεν Ισραηλ επι το ακρον της ραβδου αυτου, *and Israel worshipped upon the top of his staff*, which the writer of the Epistle to the Hebrews, chap. xi. 21, quotes *literatim*; therefore some have supposed that Jacob certainly had a *carved image* on the head or top of his staff, to which he paid a species of adoration; or that he bowed himself to the staff or sceptre of Joseph, thus fulfilling the prophetic import of his son's dreams! The sense of the *Hebrew text* is given above. If the reader prefers the sense of the *Septuagint* and the Epistle to the Hebrews, the meaning is, that Jacob, through feebleness, supported himself with a staff, and that, when he got the requisite assurance from Joseph that his dead body should be carried to Canaan, leaning on his staff he bowed his head in adoration to God, who had supported him all his life long, and hitherto fulfilled all his promises.

CHAPTER XLVIII.

Joseph, hearing that his father was near death, took his two sons Ephraim *and* Manasseh, *and went to* Goshen *to visit him*, 1. *Jacob strengthens himself to receive them*, 2. *Gives Joseph an account of God's appearing to him at Luz, and repeating the promise*, 3, 4. *Adopts* Ephraim *and* Manasseh *as his own sons*, 5, 6. *Mentions the death of Rachel at Ephrath*, 7. *He blesses Ephraim and Manasseh, preferring the former, who was the younger, to his elder brother*, 8–17. *Joseph, supposing his father had mistaken in giving the right of primogeniture to the youngest, endeavours to correct him*, 18. *Jacob shows that he did it* designedly, *prophecies much good concerning both; but sets Ephraim the youngest* before *Manasseh*, 19, 20. *Jacob speaks of his death, and predicts the return of his posterity from Egypt*, 21. *And gives Joseph a portion above his brethren, which he had taken from the Amorites*, 22.

A. M. 2315. B. C. 1689. AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God almighty appeared unto me at [a] Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, [b] *for* an everlasting possession. A. M. 2315. B. C. 1689.

5 And now thy [c] two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [d] Rachel died by me in the land of Canaan

[a] Ch. xxviii. 13, 19; xxxv. 6, 9, &c.——[b] Ch. xvii. 8.——[c] Ch. xli. 50; xlvi. 20; Josh. xiii. 7; xiv. 4.——[d] Ch. xxxv. 9, 16, 19.

NOTES ON CHAP. XLVIII.

Verse 1. *One told Joseph, Behold, thy father is sick*] He was ill before, and Joseph knew it; but it appears that a messenger had been now despatched to inform Joseph that his father was apparently at the point of death.

Verse 2. *Israel strengthened himself, and sat upon the bed.*] He had been confined to his bed before, (see chap. xlvii. 31,) and now, hearing that Joseph was come to see him, he made what efforts his little remaining strength would admit, to sit up in bed to receive his son. This verse proves that a *bed*, not a *staff*, is intended in the preceding chapter, ver. 31.

Verse 3. *God Almighty*] אל שדי *El Shaddai, the all-sufficient God*, the *Outpourer and Dispenser of mercies*, (see chap. xvii. 1,) *appeared to me at Luz*, afterwards called *Beth-El*; see chap. xxviii. 13; xxxv. 6, 9.

Verse 5. *And now thy two sons, Ephraim and Manasseh*—are *mine*] I now adopt them into my own family, and they shall have their place among my twelve sons, and be treated in every respect as those, and have an equal interest in all the spiritual and temporal blessings of the covenant.

Verse 7. *Rachel died by me, &c.*] Rachel was the wife of Jacob's choice, and the object of his unvarying affection; he loved her in life—he loves her in death: many waters cannot quench love, neither can the floods drown it. A match of a man's own making, when guided by reason and religion, will necessarily be a happy one. When fathers and mothers make

A. M. 2315. B. C. 1689. in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, [e] They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and [f] I will bless them.

10 (Now [g] the eyes of Israel were [h] dim for age, *so that* he could not see.) And he brought them near unto him; and he [i] kissed them, and embraced them. A. M. 2315. B. C. 1689.

11 And Israel said unto Joseph, [k] I had not thought to see thy face: and lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

[e] So chapter xxxiii. 5.——[f] Chapter xxvii. 4.——[g] Chapter xxvii. 1.

[h] Heb. *heavy*; Isaiah vi. 10; lix. 1.——[i] Chap. xxvii. 27.
[k] Chap. xlv. 26.

matches for their children, which are dictated by motives, not of affection, but merely of convenience, worldly gain, &c., &c., such matches are generally wretched; it is *Leah* in the place of *Rachel* to the end of life's pilgrimage.

Verse 8. *Who* are *these?*] At verse 10 it is said, that Jacob's eyes were dim for age, that he *could not see*—could not discern any object unless it were near him; therefore, though he saw Ephraim and Manasseh, yet he could not *distinguish* them till they were brought nigh unto him.

Verse 11. *I had not thought to see thy face*] There is much delicacy and much tenderness in these expressions. He feels himself now amply recompensed for his long grief and trouble on account of the supposed death of Joseph, in seeing not only himself but his two sons, whom God, by an especial act of favour, is about to add to the number of his own. Thus we find that as Reuben and Simeon were heads of two distinct tribes in Israel, so were Ephraim and Manasseh; because Jacob, in a sort of sacramental way, had adopted them with equal privileges to those of his own sons.

Verse 12. *Joseph—bowed himself with his face to the earth.*] This act of Joseph has been extravagantly extolled by Dr. *Delaney* and others. "When I consider him on his knees to God," says Dr. Delaney, "I regard him as a poor *mortal* in the discharge of his *duty* to his CREATOR. When I behold him bowing before *Pharaoh*, I consider him in the *dutiful posture of a subject to his prince*. But when I see him *bending to the earth* before a *poor, old, blind, decrepit father*, I behold him with admiration and delight. How doth that humiliation exalt him!" This is insufferable! for it in effect says that it is a wondrous condescension in a young man, who, in the course of God's providence, with scarcely any efforts of his own, was raised to affluence and worldly grandeur, to show respect to his *father!* And that respect was the more *gratuitous* and *condescending*, because that father was *poor, old, blind*, and *decrepit!* The maxim of this most exceptionable flight of admiration is, that "children who have risen to affluence are not *obliged* to reverence their parents when reduced in their circumstances, and brought down by the weight of years and infirmities to the sides of the grave; and should they acknowledge and reverence them, it would be a mark of singular goodness, and be highly meritorious." Should positions of this kind pass without *reprehension?* I trow not. By the law of God and nature Joseph was as much bound to pay his dying father this *filial respect*, as he was to *reverence* his *king*, or to *worship* his *God*. As to myself, I must freely confess that I see nothing *peculiarly amiable* in this part of Joseph's conduct; he simply acquitted himself of a *duty* which God, nature, decency, and common sense, imperiously demanded of him, and all such in his circumstances, to discharge. To the present day children in the east, next to *God*, pay the deepest reverence to their *parents*. Besides, before *whom* was Joseph bowing? Not merely his *father*, but a most eminent PATRIARCH; one highly distinguished by the Lord, and one of the *three* of whom the Supreme Being speaks in the most favourable and affectionate manner; the *three* who received and transmitted the *true faith*, and kept unbroken the Divine covenant; I AM *the* GOD *of* ABRAHAM, *the* GOD *of* ISAAC, *and the* GOD *of* JACOB. He has never said, I am the GOD of JOSEPH. And if we compare the *father* and the *son* as *men*, we shall find that the latter was exceeded by the former in almost endless degrees. Joseph owed his advancement and his eminence to what some would call *good fortune*, and what *we* know to have been the *especial providence of God* working in his behalf, wholly *independent* of his own industry, &c., every event of that providence issuing in his favour. Jacob owed his own support and preservation, and the support and preservation of his numerous family, under God, to the continual exercise of the vast powers of a strong and vigorous mind, to which the providence of God seemed *ever in opposition*; because God chose to try to the uttermost the great gifts which he had bestowed. If therefore the most humble and abject *inferior* should reverence dignity and eminence raised to no common height, so should *Joseph* bow down his face to the earth before JACOB.

Besides, Joseph, in thus reverencing his father, only followed the customs of the Egyptians among whom he lived, who, according to Herodotus, (*Euterpe*, c. 80,) were particularly remarkable for the reverence they paid to old age. "For if a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always

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14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, [l] guiding his hands wittingly; for Manasseh *was* the first-born.

15 And [m] he blessed Joseph, and said, God, [n] before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

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16 The Angel [o] which redeemed me from all evil, bless the lads; and let [p] my name be named on them, and the name of my fathers Abraham and Isaac; and let them [q] grow into a multitude in the midst of the earth.

[l] Ver. 19.——[m] Heb. xi. 21.——[n] Chap. xvii. 1; xxiv. 40.
[o] Chap. xxviii. 15; xxxi. 11, 13, 24; Psa xxxiv. 22; cxxi. 7.

[p] Amos ix. 12; Acts xv. 17.——[q] Heb. *as fishes do increase*; see Num. i. 46; xxvi. 34, 37.

rise from their seats;" and Mr. *Savary* observes that the reverence mentioned by Herodotus is yet paid to old age on every occasion in Egypt. In Mohammedan countries the children sit as if dumb in the presence of their parents, never attempting to speak unless spoken to. Among the ancient Romans it was considered a crime worthy of death not to rise up in the presence of an aged person, and acting a contrary part was deemed an awful mark of the deep degeneracy of the times. Thus the satirist:—

Credebant hoc grande nefas, et morte piandum,
Si Juvenis VETULO *non* assurrexerat; et si
Barbato *cuicumque* puer. Juv. Sat. xiii., v. 54.

And had not men the *hoary heads revered*,
Or *boys* paid reverence when a *man* appear'd,
Both must have died. DRYDEN.

Indeed, though Dr. Delaney is much struck with what he thinks to be great and meritorious condescension and humility on the part of Joseph; yet we find the thing itself, the deepest reverence to parents and old age, practised by all the civilized nations in the world, not as a matter of meritorious courtesy, but as a point of rational and absolute duty.

Verse 14. *Israel stretched out his right hand, &c.*] Laying hands on the head was always used among the Jews in giving blessings, designating men to any office, and in the consecration of solemn sacrifices. This is the first time we find it mentioned; but we often read of it afterwards. See Num. xxvii. 18, 23; Deut. xxxiv. 9; Matt. xix. 13, 15; Acts vi. 6; 1 Tim. iv. 14. Jacob laid his right hand on the head of the younger, which we are told he did *wittingly*—well knowing what he was about, *for* (or *although*) *Manasseh was the first-born*, knowing by the Spirit of prophecy that Ephraim's posterity would be more powerful than that of Manasseh. It is observable how God from the beginning has preferred the younger to the elder, as *Abel* before *Cain*; *Shem* before *Japheth*; *Isaac* before *Ishmael*; *Jacob* before *Esau*; *Judah* and *Joseph* before *Reuben*; *Ephraim* before *Manasseh*; *Moses* before *Aaron*; and *David* before his *brethren*. "This is to be resolved entirely into the wise and secret counsel of God, so far as it regards temporal blessings and national privileges, as the apostle tells us, Rom. ix. 11; see the notes on chap. xxv. 23. But this preference has no concern with God's conferring a greater measure of his love and approbation on one person more than another; compare Gen. iv. 7, with Heb xi. 4, and you will see that a difference in moral character was the sole cause why God preferred Abel to Cain."—*Dodd.* The grace that converts the soul certainly comes from the mere mercy of God, without any merit on man's part; and a sufficiency of this is offered to *every man*, Tit. ii. 11, 12. But it is not less certain that God *loves those best* who are *most faithful* to this grace.

Verse 15. *He blessed Joseph*] The father first, and then the sons afterwards. And this is an additional proof to what has been adduced under ver. 12, of Jacob's *superiority*; for the *less* is always blessed of the *greater*.

The God which fed me all my life long] Jacob is now standing on the verge of eternity, with his faith strong in God. He sees his life to be a series of mercies; and as he had been affectionately attentive, provident, and kind to his most helpless child, so has God been unto him; he has fed him all his life long; he plainly perceives that he owes every morsel of food which he has received to the mere mercy and kindness of God.

Verse 16. *The Angel which redeemed me from all evil*] המלאך הגאל *hammalac haggoel*. The Messenger, the Redeemer or *Kinsman*; for so גאל *goel* signifies; for this term, in the law of Moses, is applied to that person whose right it is, from his being nearest *akin*, to redeem or purchase back a forfeited inheritance. But of whom does Jacob speak? We have often seen, in the preceding chapters, an angel of God appearing to the patriarchs; (see particularly chap. xvi. 7, and the note there;) and we have full proof that this was no *created* angel, but the Messenger of the Divine Council, the Lord Jesus Christ. Who then was the angel that *redeemed* Jacob, and whom he invoked to bless *Ephraim* and *Manasseh*? Is it not JESUS! He alone can be called *Goel*, the *redeeming Kinsman*; for he alone took part of our flesh and blood that the *right of redemption* might be *his*; and that the forfeited possession of the favour and image of God might be *redeemed*, *brought back*, and *restored* to all those who believe in his name. To have invoked any *other angel* or *messenger* in such a business would have been *impiety*. Angels bless not; to GOD *alone* this prerogative belongs. With what confidence may a truly religious father use these words in behalf of his children: "JESUS, the CHRIST, who hath *redeemed* me, bless the lads, redeem them also, and save them unto eternal life!"

Let my name be named on them] "Let them be ever accounted as a part of my own family; let them be true *Israelites*—persons who shall prevail with God as I have done; and *the name of Abraham*—being partakers of his faith; and the *name of Isaac*—let them be as remarkable for submissive obedience as he

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17 And when Joseph saw that his father [r] laid his right hand upon the head of Ephraim, it [s] displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, [t] I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly [u] his younger brother shall be greater than he, and his seed shall become a [v] multitude of nations.

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20 And he blessed them that day, saying, [w] In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but [x] God shall be with you, and bring you again unto the land of your fathers.

22 Moreover [y] I have given to thee one portion above thy brethren, which I took out of the hand [z] of the Amorite, with my sword and with my bow.

[r] Ver. 14.——[s] *Was evil in his eyes*; chap. xxviii. 8.——[t] Ver. 14.——[u] Num. i. 33, 35; ii. 19, 21; Deut. xxxiii. 17; Rev. vii. 6, 8.——[v] Heb. *fulness*.

[w] So Ruth iv. 11, 12.——[x] Chap. xlvi. 4; l. 24.——[y] Josh. xxiv. 32; 1 Chron. v. 2; John iv. 5.——[z] Chap. xv. 16; xxxiv. 28; Josh. xvii. 14, &c.

was. Let the virtues of Abraham, Isaac, and Jacob be accumulated in them, and invariably displayed by them!" These are the very words of adoption; and by the *imposition of hands*, the *invocation* of the *Redeemer*, and the solemn *blessing* pronounced, the adoption was completed. From this moment Ephraim and Manasseh had the same rights and privileges as Jacob's sons, which as the sons of *Joseph* they could never have possessed.

And let them grow into a multitude] ויִדְגוּ לָרֹב *veyidgu larob*; *Let them increase like fishes into a multitude.* Fish are the most prolific of all animals; see the instances produced on chap. i. 20. This prophetic blessing was verified in a most remarkable manner; see Num. xxvi. 34, 37; Deut. xxxiii. 17; Josh. xvii. 17. At one time the tribe of Ephraim amounted to 40,500 effective men, and that of Manasseh to 52,700, amounting in the whole to 93,200.

Verse 18. *Joseph said—Not so, my father*] Joseph supposed that his father had made a mistake in laying his right hand on the head of the youngest, because the *right hand* was considered as the most *noble*, and the instrument of conveying the highest dignities, and thus it has ever been considered among all nations, though the reason of it is not particularly obvious. Even in the heavens the *right hand of God* is the place of the *most exalted dignity*. It has been observed that Joseph spoke here as he was moved by *natural* affection, and that Jacob acted as he was influenced by the *Holy Spirit*.

Verse 20. *In thee shall Israel bless*] That is, In future generations the Israelites shall take their form of wishing prosperity to any nation or family from the circumstance of the good which it shall be known that God has done to Ephraim and Manasseh: *May God make thee as fruitful as Ephraim, and multiply thee as Manasseh!* So, to their daughters when married, the Jewish women are accustomed to say, *God make thee as Sarah and Rebekah!* The forms are still in use.

Verse 21. *Behold, I die*] With what composure is this most awful word expressed! Surely of Jacob it might be now said, "He turns his sight undaunted on the tomb;" for though it is not said that he *was full of days*, as were Abraham and Isaac, yet he is perfectly willing to bid adieu to earthly things, and lay his body in the grave. Could any person act as the patriarchs did in their last moments, who had no hopes of *eternal life*, no belief in the *immortality of the soul*? Impossible! With such a conviction of the being of God, with such proofs of his tenderness and regard, with such experience of his providential and miraculous interference in their behalf, could they suppose that they were only *creatures of a day*, and that God had wasted so much care, attention, providence, grace, and goodness, on creatures who were to be ultimately like the beasts that perish? The supposition that they could have no correct notion of the immortality of the soul is as dishonourable to God as to themselves. But what shall we think of Christians who have formed this hypothesis into a *system* to prove—what? Why, that the patriarchs lived and died in the dark! That either the soul has no immortality, or that God has not thought proper to reveal it. Away with such an opinion! It cannot be said to merit serious refutation.

Verse 22. *Moreover I have given to thee one portion*] שְׁכֶם אַחַד *shechem achad*, one shechem or one *shoulder*. We have already seen the transactions between Jacob and his family on one part, and *Shechem* and the sons of *Hamor* on the other. See chap. xxxiii. 18, 19, and chap. xxxiv. As he uses the word *shechem* here, I think it likely that he alludes to the purchase of the field or parcel of ground mentioned chap. xxxiii. 18, 19. It has been supposed that this parcel of ground, which Jacob bought from *Shechem*, had been taken from him by the Amorites, and that he afterwards had recovered it *by his sword and by his bow*, i. e., *by force of arms*. Shechem appears to have fallen to the lot of Joseph's sons; (see Josh. xvii. 1, and xx. 7;) and in our Lord's time there was a parcel of ground near to *Sychar* or *Shechem* which was still considered as that portion which Jacob gave to his son Joseph, John iv. 5; and on the whole it was probably the *same* that Jacob bought for a *hundred pieces of money*, chap. xxxiii. 18, 19. But how it could be said that he *took this out of the hand of the Amorite with his sword and his bow*, we cannot tell. Many attempts have been made to explain this abstruse verse, but they have all hitherto been fruitless. Jacob's words were

no doubt perfectly well understood by Joseph, and probably alluded to some transaction that is not now on record; and it is much safer for us to confess our ignorance, than to hazard conjecture after conjecture on a subject of which we can know nothing certainly.

1. On filial respect to aged and destitute parents we have already had occasion to speak; see ver. 11. The duty of children to their parents only ceases when the parents are laid in their graves, and this duty is the next in order and importance to the duty we owe to God. No circumstances can alter its nature or lessen its importance; *Honour thy father and thy mother* is the sovereign, everlasting command of God. While the relations of *parent* and *child* exist, this commandment will be in full force.

2. The *Redeeming Angel*, the *Messenger of the covenant*, in his preserving and saving influence, is invoked by dying Jacob to be the protector and Saviour of Ephraim and Manasseh, ver. 16. With what advantage and effect can a dying parent recommend the Lord Jesus to his children, who can testify with his last breath that this Jesus has redeemed *him* from *all evil!* Reader, canst thou call Christ *thy Redeemer?* Hast thou, through him, recovered the forfeited inheritance? Or dost thou expect redemption *from all evil* by any other means? Through *him*, and him *alone*, God will redeem thee from all thy sins; and as thou knowest not what a *moment* may bring forth, thou hast not a moment to lose. Thou hast sinned, and there is no name given under heaven among men whereby thou canst be saved but *Jesus Christ*. Acquaint thyself now with him, and be at peace, and thereby good shall come unto thee.

3. We find that the patriarchs ever held the promised land in the most sacred point of view. It was *God's gift* to them; it was confirmed by a *covenant* that spoke of and referred to better things. We believe that this land typified the *rest* which remains for the people of God, and can we be indifferent to the excellence of this *rest!* A patriarch could not die in peace, however distant from this land, without an assurance that his bones should be laid in it. How can *we* live, how can we *die* comfortably, without the assurance that our lives are hid with Christ in God, and that we shall dwell in his presence for ever? There remains a rest for the people of God, and only for the people of God; for those alone who love, serve, reverence, and obey him, in his Son Jesus Christ, shall ever enjoy it.

CHAPTER XLIX.

Jacob, about to die, calls his sons together that he may bless them, or give prophetic declarations concerning their posterity, 1, 2. *Prophetic declaration concerning*, Reuben, 3, 4. *Concerning* Simeon *and* Levi, 5–7; *concerning* Judah, 8–12; *concerning* Zebulun, 13; *concerning* Issachar, 14, 15; *concerning* Dan, 16–18; *concerning* Gad, 19; *concerning* Asher, 20; *concerning* Naphtali, 21; *concerning* Joseph, 22–26; *concerning* Benjamin, 27. *Summary concerning the twelve tribes*, 28. *Jacob gives directions concerning his being buried in the cave of Machpelah*, 29–32. *Jacob dies*, 33.

A. M. 2315. B. C. 1689. AND Jacob called unto his sons, and said, Gather yourselves together, that I may [a] tell you *that* which shall befall you [b] in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and [c] hearken unto Israel your father. A. M. 2315. B. C. 1689.

3 Reuben, thou *art* [d] my first-born, my might,

[a] Deut. xxxiii. 1; Amos iii. 7.——[b] Deut. iv. 30; Numbers xxiv. 14; Isa. ii. 2; xxxix. 6; Jer. xxiii. 20; Dan. ii. 28, 29; Acts ii. 17; Heb. i. 2.——[c] Psa. xxxiv. 11.——[d] Chap. xxix. 32.

NOTES ON CHAP. XLIX.

Verse 1. That *which shall befall you in the last days.*] It is evident from this, and indeed from the whole complexion of these important prophecies, that the twelve sons of Jacob had very little concern in them, *personally* considered, as they were to be fulfilled in the last days, i. e., in times remote from that period, and consequently to their *posterity*, and not to *themselves*, or to their *immediate families*. The whole of these prophetic declarations, from ver. 2 to ver. 27 inclusive, is delivered in strongly *figurative* language, and in the poetic form, which, in every translation, should be preserved as nearly as possible, rendering the version line for line with the original. This order I shall pursue in the succeeding notes, always proposing the verse first, in as literal a translation as possible, line for line with the Hebrew after the *hemistich* form, from which the sense will more readily appear; but to the Hebrew text and the common version the reader is ultimately referred.

2. Come together and hear, O sons of Jacob!
And hearken unto Israel your father.

Bishop Newton has justly observed that Jacob had received a double blessing, *spiritual* and *temporal*; the promise of being *progenitor of the Messiah*, and the promise of the *land of Canaan*. The promised land he might *divide* among his children as he pleased, but the other must be confined to one of his sons; he therefore assigns to each son a portion in the land of Canaan, but limits the descent of the blessed seed to the tribe of *Judah*. Some have put themselves to a great deal of trouble and learned labour to show that it was a general opinion of the ancients that the soul, a short time previous to its departure from the body, becomes endued with a certain measure of the

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[e] and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, [f] thou [g] shalt not excel; because thou [h] wentest up to thy father's bed; then defiledst thou *it:* [i] he went up to my couch.

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5 [k] Simeon and Levi *are* [l] brethren; [m] instruments [n] of cruelty *are in* their habitations.

6 O my soul, [o] come not thou into their

[e] Deut. xxi. 17; Psa. lxxviii. 51.——[f] Heb. *do not thou excel.* [g] 1 Chron. v. 1.——[h] Chap. xxxv. 22; 1 Chron. v. 1; Deut. xxvii. 20.

[i] Or, *my couch is gone.*——[k] Chap. xxix. 33, 34.——[l] Prov. xviii. 9.——[m] Or, *their swords* are *weapons of violence.*——[n] Ch. xxxiv. 25.——[o] Prov. i. 15, 16.

prophetic gift or *foresight;* and that this was probably the case with Jacob. But it would be derogatory to the dignity of the prophecies delivered in this chapter, to suppose that they came by any other means than *direct inspiration*, as to their main matter, though certain circumstances appear to be left to the patriarch himself, in which he might express his own feelings both as a *father* and as a judge. This is strikingly evident, 1. In the case of *Reuben*, from whom he had received the grossest insult, however the passage relative to him may be understood; and, 2. In the case of *Joseph*, the tenderly *beloved son* of his most *beloved wife Rachel*, in the prophecy concerning whom he gives full vent to all those tender and affectionate emotions which, as a *father* and a *husband*, do him endless credit.

3. Reuben, my first-born art thou!
   My might, and the prime of my strength,
   Excelling in eminence, and excelling in power:
4. Pouring out like the waters:—thou shalt not excel,
   For thou wentest up to the bed of thy father,—
   Then thou didst defile: to my couch he went up!

Verse 3. Reuben as the *first-born* had a right to a double portion of all that the father had; see Deut. xxi. 17.

The *eminence* or dignity mentioned here may refer to the *priesthood;* the *power*, to the *regal government* or *kingdom*. In this sense it has been understood by all the ancient Targumists. The Targum of Onkelos paraphrases it thus: "*Thou shouldst have received* three *portions*, *the* birthright, *the* priesthood, *and the* kingdom:" and to this the Targums of *Jonathan ben Uzziel* and *Jerusalem* add: "*But because thou hast sinned, the* birthright *is given to* Joseph, *the* kingdom *to* Judah, *and the* priesthood *to* Levi." That the birthright was given to the sons of *Joseph* we have the fullest proof from 1 Chron. v. 1.

Verse 4. *Pouring out like the waters*] This is an obscure sentence because *unfinished*. It evidently relates to the defilement of his father's couch; and the word פחז *pachaz*, here translated *pouring out*, and in our Version *unstable*, has a *bad* meaning in other places of the Scripture, being applied to *dissolute, debauched*, and *licentious* conduct. See Judg. ix. 4; Zeph. iii. 4; Jer. xxiii. 14, 32; xxix. 23.

Thou shalt not excel] This tribe never rose to any eminence in Israel; was not so numerous by one third as either Judah, Joseph, or Dan, when Moses took the sum of them in the wilderness, Num. i. 21; and was among the *first* that were carried into captivity, 1 Chron. v. 26.

Then thou didst defile] Another unfinished sentence, similar to the former, and upon the same subject, passing over a transaction covertly, which delicacy forbade Jacob to enlarge on. For the crime of Reuben, see the notes on chap. xxxv. 22.

5. Simeon and Levi, brethren:
   They have accomplished their fraudulent purposes.
6. Into their secret council my soul did not come;
   In their confederacy my honour was not united:
   For in their anger they slew a man, (איש ish, *a noble,*)
   And in their pleasure they murdered a prince.
7. Cursed was their anger, for it was fierce!
   And their excessive wrath, for it was inflexible!
   I will divide them out in Jacob,
   And I will disperse them in Israel.

Verse 5. *Simeon and Levi* are *brethren*] Not only springing from the same parents, but they have the same kind of disposition, *headstrong, deceitful, vindictive*, and *cruel*.

They have accomplished, &c.] Our margin has it, *Their swords* are *weapons of violence*, i. e. Their swords, which they should have used in defence of their persons or the honourable protection of their families, they have employed in the base and dastardly murder of an innocent people.

The *Septuagint* gives a different turn to this line from our translation, and confirms the translation given above: Συνετελεσαν αδικιαν εξαιρετους αυτων· *They have accomplished the iniquity of their purpose;* with which the *Samaritan Version* agrees. In the *Samaritan text* we read עשׂו *calu, they have accomplished*, instead of the Hebrew כלי *keley, weapons* or *instruments*, which reading most critics prefer: and as to מכרתיהם *mecherotheyhem*, translated above *their fraudulent purposes*, and which our translation on almost no authority renders *their habitations*, it must either come from the *Æthiopic* מכר *macar*, he *counselled, devised stratagems, &c.*, (see *Castel*,) or from the *Arabic* مكر *macara*, he *deceived, practised deceit, plotted*, &c., which is nearly of the same import. This gives not only a *consistent* but evidently the *true* sense.

Verse 6. *Into their secret council*, &c.] Jacob here exculpates himself from all participation in the guilt of Simeon and Levi in the murder of the Shechemites. He most solemnly declares that he knew nothing of the *confederacy* by which it was *executed*, nor of the *secret council* in which it was *plotted*.

If it should be said that the words תבא *tabo* and תחר *techad* should be translated in the *future tense* or in the *imperative*, as in our translation, I shall not contend; though it is well known that the *preterite* is often used for the *future* in Hebrew, and vice versa. Taken thus, the words mark the strong detestation which this holy man's soul felt for the villany of his sons: "My soul *shall not come* into their secret

A. M. 2315. B. C. 1689. secret; [p] unto their assembly, [q] mine honour, be not thou united: for [r] in their anger they slew a man, and in their self-will they [s] digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: [t] I will divide them in Jacob, and scatter them in Israel.

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8 [u] Judah, thou *art he* whom thy brethren shall praise; [v] thy hand *shall be* in the neck

[p] Psa. xxvi. 9; Eph. v. 11.——[q] Psa. xvi. 9; xxx. 12; lvii. 8.
[r] Chap. xxxiv. 26.——[s] Or, *houghed oxen.*——[t] Josh. xix. 1; xxi. 5, 6, 7; 1 Chron. iv. 24, 39.——[u] Chap. xxix. 35; Deut. xxxiii. 7.
[v] Psa. xviii. 40.

council. My honour *shall not be united* to their confederacy."

For in their anger they slew a man] איש *ish*, a noble, an *honourable* man, viz., *Shechem*.

And in their pleasure] This marks the highest degree of wickedness and *settled malice*, they were *delighted* with their deed. A similar spirit Saul of Tarsus possessed previously to his conversion; speaking of the martyrdom of St. Stephen, St. Luke says, Acts viii. 1: Σαυλος δε ην συνευδοκων τη αναιρεσει αυτου· *And Saul was gladly consenting to his death.* He was with the others *highly delighted* with it; and thus the prediction of our Lord was fulfilled, John xvi. 2: *Yea, the time cometh, that whosoever killeth you will think that he doeth God service.* And it is represented as the highest pitch of profligacy and wickedness, not only to sin, but to *delight in it*; see Rom. i. 32. As the original word רצון *ratson* signifies, in general, *pleasure, benevolence, delight*, &c., it should neither be translated *self-will* nor *wilfulness*, as some have done, but simply as above; and the reasons appear sufficiently obvious. *They murdered a prince—Hamor*, the father of *Shechem*. Instead of שור *shor*, which *we* have translated *a wall*, and others an *ox*, I read שר *sar*, a prince, which makes a consistent sense; (see Kennicott's first Dissertation, p. 56, &c.;) as there is no evidence whatever that Simeon and Levi either *dug down a wall* or *houghed the oxen*, as some have translated the passage; (see the *margin*;) on the contrary, the text, chap. xxxv. 28, 29, proves that they had taken for their own use the *sheep, oxen, asses*, all *their wealth*, their *wives*, and *their little ones*.

Verse 7. *Cursed was their anger*]. The first motions of their violence *were savage; and their excessive* or *overflowing wrath*, עברה *ebrah*, *for it was inflexible*—neither the supplications of the males, nor the entreaties, tears, cries, and shrieks of the helpless females, could deter them from their *murderous purpose*; for this, ver. 5, they are said to have *accomplished*.

I will divide them out, אחלקם *achallekem*, *I will make them into lots*, giving a portion of them to one tribe, and a portion to another; but they shall never attain to any *political* consequence. This appears to have been literally fulfilled. *Levi* had no inheritance except forty-eight cities, scattered through different parts of the land of Canaan: and as to the tribe of Simeon, it is generally believed among the Jews that they became *schoolmasters* to the other tribes; and when they entered Canaan they had only a small portion, a few towns and villages in the worst part of Judah's lot, Josh. xix. 1, which afterwards finding too little, they formed different colonies in districts which they conquered from the *Idumeans* and *Amalekites*, 1 Chron. iv. 39, &c. Thus these two tribes were not only *separated from each other*, but even *divided from themselves*, according to this prediction of Jacob.

8. Judah! thou! Thy brethren shall praise thee.
Thy hand, in the neck of thine enemies:
The sons of thy father shall bow themselves to thee.
9. A lion's whelp is Judah:
From the prey, my son, thou hast ascended.
He couched, lying down like a strong lion,
And like a lioness; who shall arouse him?
10. From Judah the sceptre shall not depart,
Nor a teacher from his offspring,
Until that SHILOH shall come,
And to him shall be assembled the peoples.
11. Binding his colt to the vine,
And to the choice vine the foals of his ass,
He washed his garments in wine,
His clothes in the blood of the grape.
12. With wine shall his eyes be red,
And his teeth shall be white with milk.

Verse 8. *Thy brethren shall praise thee.*] As the name *Judah* signifies *praise*, Jacob takes occasion from its meaning to show that this tribe should be so eminent and glorious, that the rest of the tribes should *praise* it; that is, they should acknowledge its superior dignity, as in its privileges it should be distinguished beyond all the others. On the prophecy relative to Judah, Dr. *Hales* has several judicious remarks, and has left very little to be farther desired on the subject. Every reader will be glad to meet with them here.

"The prophecy begins with his name JUDAH, signifying the *praise of the Lord*, which was given to him at his birth by his mother *Leah*, chap. xxix. 35. It then describes the warlike character of this tribe, to which, by the Divine appointment, was assigned the *first lot* of the promised land, which was conquered accordingly by the pious and heroic *Caleb*; the first who *laid hands on the necks of his enemies*, and routed and subdued them, Josh. xiv. 11; xv. 1; Judg. i. 1, 2; and led the way for their total subjugation under *David*; who, in allusion to this prediction, *praises God*, and says: Thou hast given me the *necks* of mine enemies, that I might destroy them that hate me, Psa. xviii. 40. In the different stages of its strength, this tribe is compared to a *lion's whelp*, to a *full grown lion*, and to a *nursing lioness*, the fiercest of all. Hence a *lion* was the standard of Judah; compare Num. ii. 3, Ezek. i. 10. The city of David, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17, was called *Ariel*, the *lion of God*, Isa. xxix. 1; and our Lord himself, his most illustrious descendant, *the Lion of the tribe of Judah*, Rev. v. 5.

A. M. 2315. B. C. 1689. of thine enemies; [w] thy father's children shall bow down before thee.

9 Judah *is* [x] a lion's whelp: from the prey, my son, thou art gone up: [y] he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

[w] Chap. xxvii. 29; 1 Chron. v. 2.

[x] Hos. v. 4; Rev. v. 5.——[y] Num. xxiii. 24; xxiv. 9.

"The duration of the power of this famous tribe is next determined: 'the sceptre of dominion,' as it is understood Esth. viii. 4; Isa. xiv. 5, &c., or its *civil government*, was not to cease or depart from Judah until the birth or coming of SHILOH, signifying the *Apostle*, as Christ is styled, Heb. iii. 1: nor was the native lawgiver, or *expounder of the law*, *teacher*, or *scribe*, intimating their ecclesiastical polity, to cease, until Shiloh should have a congregation of peoples, or religious followers, attached to him. And how accurately was this fulfilled in both these respects!

"1. Shortly before the birth of Christ a decree was issued by Augustus Cæsar that all the land of Judea and Galilee should be *enrolled*, or a registry of persons taken, in which Christ was included, Luke ii. 1–7; whence Julian the apostate unwittingly objected to his *title* of CHRIST or KING, that 'he was born a subject of Cæsar!' About eleven years after Judea was made a Roman province, attached to Syria on the deposal and banishment of *Archelaus*, the son of *Herod the Great*, for maladministration; and an assessment of properties or *taxing* was carried into effect by *Cyrenius*, then governor of Syria, the same who before, as the emperor's procurator, had made the enrolment, Luke ii. 2; Acts v. 37; and thenceforth Judea was governed by a Roman deputy, and the judicial power of life and death taken away from the Jews, John xviii. 31.

"2. Their ecclesiastical polity ceased with the destruction of their city and temple by the Romans, A. D. 70; at which time the Gospel had been preached through the known world by the apostles, 'his witnesses in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the *uttermost parts* of the earth;' Acts ii. 8; Rom. x. 18.

"Our Lord's triumphant entry into Jerusalem, before his crucifixion, 'riding on an *ass*, even a *colt* the *foal* of an ass,' which by his direction his disciples brought to him for this purpose,—'Go into the village over against you, and presently ye shall find an *ass tied*, and a *colt* with her; *loose* them, and bring them to me,' Matt. xxi. 2–5, remarkably fulfilling the prophecy of Zechariah, ix. 9, is no less a fulfilment of this prophecy of *Shiloh*, 'binding or tying his *foal* to the *vine*, even his *ass's colt* to the *choice vine*.' In ancient times to ride upon *white asses* or *ass-colts* was the privilege of persons of high rank, *princes*, *judges*, and *prophets*, Judg. v. 10; x. 4; Num. xxii. 22. And as the children of Israel were symbolized by the *vine*, Psa. lxxx. 8, Hos. x. 1, and the men of Judah by 'a (choice) *vine* of *Sorek*,' in the original, both here and in the beautiful allegory of Isaiah, v. 1–7, adopted by Jeremiah, ii. 21, and by our Lord, Matt. xxi. 31, who styled himself the *true vine*, John xv. 1; so the union of both these images signified our Lord's assumption, as the promised Shiloh, of the dignity of *the king of the Jews*, not in a temporal but in a spiritual sense, as he declared to Pilate, John xviii. 36, as a prelude to his second coming in glory 'to restore again the kingdom to *Israel*.'

"The *vengeance* to be then inflicted on all the enemies of his Church, or congregation of faithful *Christians*, is expressed by the symbolical imagery of 'washing his garments in *wine*, and his clothes in the *blood of grapes*;' which to understand literally, would be incongruous and unusual any where, while it aptly represents his garments *crimsoned* in the blood of his foes, and their immense slaughter; an imagery frequently adopted in the *prophetic* scriptures.

"The strength and wholesomeness of Shiloh's doctrine are next represented by having 'his eyes red with *wine*, and his teeth white with *milk*.' And thus the evangelical prophet, in similar strains, invites the world to embrace the GOSPEL:—

> *Ho*, every one that thirsteth, *come to the waters*,
> *And he that hath no money; come, buy and eat:*
> *Yea, come, buy* wine *and* milk,
> *Without money and without price.* Isa. lv. 1.

"On the last day of the feast of *tabernacles* it was customary among the Jews for the people to bring water from the fountain of *Siloah* or *Siloam*, which they poured on the altar, singing the words of Isaiah, xii. 3: *With joy shall ye draw water from the fountain of salvation*; which the Targum interprets, 'With joy shall ye receive a new doctrine from the ELECT of the JUST ONE;' and the feast itself was also called Hosannah, *Save, we beseech thee*. And Isaiah has also described the apostasy of the Jews from their tutelar God IMMANUEL, under the corresponding imagery of their 'rejecting the gently-flowing *waters* of *Siloah*,' Isa. viii. 6–8.

"Hence our Lord, on the last day of the feast, significantly invited the Jews to come unto him as the true and living Fountain of waters, Jer. ii. 13. 'If any man thirst, let him come to ME and drink;' John vii. 37. He also compared his doctrine to *new wine*, which required to be put into *new bottles*, made of skins strong enough to contain it, Matt. ix. 17; while the Gospel is repeatedly represented as affording *milk for babes*, or the first principles of the oracles of God for *novices* in the faith, as well as strong meat [and strong wine] for *masters in Christ* or *adepts*, Matt. xiii. 11; Heb. v. 12–14.

"And our Lord's most significant miracle was wrought at this fountain, when he gave sight to a man forty years old, who had been blind from his birth, by sending him, after he had anointed his eyes with moistened clay, to wash in the pool of *Siloam*, which is the Greek pronunciation of the Hebrew שלח *Siloah* or *Siloh*, Isa. viii. 6, where the *Septuagint* version reads Σιλωαμ, signifying, according to the evangelist, *ἀπεσταλμενος*, *sent forth*, and consequently derived from שלח *shalach*, *to send*, John ix. 7. Our Lord thus assuming to himself his two leading titles of MESSIAH, signifying *anointed*, and SHILOH, *sent forth*

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10 [z] The sceptre shall not depart from Judah, nor [a] a lawgiver [b] from between his feet, [c] until Shiloh come; [d] and unto him *shall* the gathering of the people *be*.

11 [e] Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His [f] eyes *shall be* red with wine, and his teeth white with milk. A. M. 2315. B. C. 1689.

13 [g] Zebulun shall dwell at the haven of the sea; and he *shall be* for a haven of ships; and his border *shall be* unto Zidon.

14 Issachar *is* a strong ass couching down between two burdens:

[z] Num. xxiv. 17; Jer. xxx. 21; Zech. x. 11.——[a] Psa. lx. 7; cviii. 8, or Num. xxi. 18.——[b] Deut. xxviii. 57.——[c] Isa. xi. 1; lxii. 11; Ezek. xxi. 27; Dan. ix. 25; Matt. xxi. 9; Luke i. 32, 33.——[d] Isa. ii. 2; xi. 10; xlii. 1, 4; xlix. 6, 7, 22, 23; lv. 4, 5; lx. 1, 3, 4, 5; Hag. ii. 7; Luke ii. 30, 31, 32.——[e] 2 Kings xviii. 32.——[f] Prov. xxiii. 29.——[g] Deut. xxxiii. 18, 19; Josh. xix. 10, 11.

or *delegated* from God; as he had done before at the opening of his mission: 'The Spirit of the Lord is upon me, because he hath *anointed* me to preach the Gospel to the poor; he hath *sent me forth* (*απεσταλκε*) to heal the broken-hearted,' &c.; Luke iv. 18.

"And in the course of it he declared, I was *not sent forth* (*απεσταλην*) but unto the *lost sheep* of the house of *Israel*, Matt. xv. 24, by a twofold reference to his character in *Jacob's* prophecy of SHILOH and SHEPHERD OF ISRAEL, Gen. xlix. 10–24. 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou *sentest forth*,' (*απεστειλας*,) to instruct and save mankind, John xvii. 3; and he thus distinguishes his own superior *mission* from his *commission* to his apostles: 'As THE FATHER hath sent ME, (*απεσταλκε με*,) so I send you,' *πεμπω υμας*, John xx. 21. Whence St. Paul expressly styles Jesus Christ 'the *Apostle* ('Ο Αποστολος) and *High Priest* of our profession,' Heb. iii. 1; and by an elaborate argument shows the superiority of his *mission* above that of Moses, and of his priesthood above that of Aaron, in the sequel of the epistle. His priesthood was foretold by David to be a *royal priesthood*, after the order of *Melchizedek*, Psa. cx. 4. But where shall we find his mission or apostleship foretold, except in Jacob's prophecy of Shiloh? which was evidently so understood by Moses when God offered to *send* him as his ambassador to Pharaoh, and he declined at first the arduous mission: 'O my Lord, send I pray thee by the hand of *Him whom thou wilt send*,' or by the promised *Shiloh*, Exod. iii. 10; iv. 13; by whom in his last blessing to the Israelites, parallel to that of Jacob, he prayed that 'God would bring back Judah to his people' from captivity, Deut. xxxiii. 7.

"Here then we find the true meaning and derivation of the much disputed term *Shiloh* in this prophecy of Jacob, which is fortunately preserved by the *Vulgate*, rendering *qui mittendus est, he that is to be sent*, and also by a rabbinical comment on Deut. xxii. 7: 'If you keep this precept, you hasten the coming of the *Messiah*, who is called SENT.'

"This important prophecy concerning Judah intimates, 1. The warlike character and conquests of this tribe; 2. The cessation of their civil and religious polity at the first coming of *Shiloh*; 3. His meek and lowly inauguration at that time, as spiritual *King of the Jews*, riding on an *ass* like the ancient *judges* and *prophets*; 4. His second coming as a warrior to trample on all his foes; and, 5. To save and instruct his faithful people."—*Hales' Anal.*, vol. ii., p. 167, &c.

Verse 10. *From Judah the sceptre shall not depart*] The Jews have a quibble on the word שבט *shebet*, which we translate *sceptre*; they say it signifies a *staff* or *rod*, and that the meaning of it is, that "*afflictions* shall not depart from the Jews till the Messiah comes;" that they are still under affliction, and therefore the Messiah is not come. This is a miserable *shift* to save a *lost cause*. Their chief Targumist, *Onkelos*, understood and translated the word nearly as we do; and the same meaning is adopted by the *Jerusalem* Targum, and by all the ancient versions, the Arabic excepted, which has قضيب *kazeeb*, a rod; but in a very ancient MS. of the Pentateuch in my own possession the word سبط *sebet* is used, which signifies a *tribe*. Judah shall continue a distinct *tribe* till the Messiah shall come; and it did so; and after his coming it was confounded with the others, so that all *distinction* has been ever since lost.

Nor a teacher from his offspring] I am sufficiently aware that the *literal* meaning of the original מבין רגליו *mibbeyn raglaiv* is *from between his feet*, and I am as fully satisfied that it should never be *so translated*; *from between the feet* and *out of the thigh* simply mean *progeny*, *natural offspring*, for reasons which surely need not be mentioned. The Targum of *Jonathan ben Uzziel*, and the *Jerusalem* Targum, apply the whole of this prophecy, in a variety of very minute particulars, to the *Messiah*, and give no kind of countenance to the fictions of the modern Jews.

13. At the haven of the seas shall Zebulun dwell,
And he *shall be* a haven for ships.
And his border shall extend unto Sidon.

Verse 13. Zebulun's lot or portion in the division of the Promised Land extended from the Mediterranean Sea on the west, to the lake of Gennesareth on the east; see his division, Josh. xix. 10, &c. The *Targum* of *Jonathan ben Uzziel* paraphrases the passage thus: "Zebulun shall be on the coasts of the sea, and he shall rule over the *havens*; he shall subdue the provinces of the sea with his ships, and his border shall extend unto Sidon."

14. Issachar is a strong ass
Couching between two burdens.
15. And he saw the resting place that *it was* good,
And the land that it was pleasant;
And he inclined his shoulder to the load,
And became a servant unto tribute.

Verse 14. *Issachar is a strong ass*] חמר גרם *chamor garem* is properly a *strong-limbed ass*; *couching be-*

A. M. 2315. B. C. 1689. 15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed [h] his shoulder to bear, and became a servant unto tribute.

16 [i] Dan shall judge his people, A. M. 2315. B. C. 1689. as one of the tribes of Israel.

17 [k] Dan shall be a serpent by the way, [l] an adder in the path, that biteth the horse

[h] 1 Sam. x. 9.——[i] Deut. xxxiii. 22; Judg. xviii. 1, 2.

[k] Judg. xviii. 27.——[l] Heb. *an arrow-snake.*

tween two burdens—bearing patiently, as most understand it, the fatigues of *agriculture*, and submitting to *exorbitant taxes* rather that exert themselves to drive out the old inhabitants.

The *two burdens* literally mean the *two sacks* or *panniers*, one on each side of the animal's body; and *couching down between* these refers to the well-known propensity of the ass, whenever wearied or overloaded, to lie down even with its burden on its back.

Verse 15. *He saw that rest*] The *inland portion* that was assigned to him between the other tribes. *He inclined his shoulder to the load*; the Chaldee paraphrast gives this a widely different turn to that given it by most commentators: "He saw his portion that it was good, and the land that it was fruitful; and he shall subdue the provinces of the people, and drive out their inhabitants, and those who are left shall be his servants, and his tributaries." Grotius understands it nearly in the same way. The *pusillanimity* which is generally attributed to this tribe certainly does not agree with the view in which they are exhibited in Scripture. In the song of Deborah this tribe is praised for the *powerful assistance* which it then afforded, Judg. v. 15. And in 1 Chron. vii. 1–5, they are expressly said to have been *valiant men of might in all their families, and in all their generations*; i. e., through every period of their history. It appears they were a laborious, hardy, valiant tribe, patient in *labour*, and invincible in *war*; bearing both these burdens with great constancy whenever it was necessary. When *Tola* of this tribe judged Israel, the land had rest twenty-three years, Judg. x. 1.

16. Dan shall judge his people,
As one of the tribes of Israel.
17. Dan shall be a serpent on the way,
A cerastes upon the track,
Biting the heels of the horse,
And his rider shall fall backwards.

Verse 16. *Dan shall judge*] Dan, whose name signifies *judgment*, was the eldest of Jacob's sons by Bilhah, Rachel's maid, and he is here promised an equal rule with those tribes that sprang from either *Leah* or *Rachel*, the *legal* wives of Jacob.

Some Jewish and some Christian writers understand this prophecy of *Samson*, who sprang from this tribe, and *judged*, or as the word might be translated *avenged*, the people of Israel twenty years. See Judg. xiii. 2; xv. 20.

Verse 17. *Dan shall be a serpent*] The original word is נחש *nachash*, and we have seen on chap. iii. that this has a great variety of significations. It is probable that a *serpent* is here intended, but of what kind we know not; yet as the principal reference in the text is to *guile, cunning*, &c., the same creature may be intended as in chap. iii.

A cerastes upon the track] The word שפיפן *shephiphon*, which is nowhere else to be found in the Bible, is thus translated by the *Vulgate*, and *Bochart* approves of the translation. The *cerastes* has its name from two little *horns* upon its head, and is remarkable for the property here ascribed to the *shephiphon*. The word ארח *orach*, which we translate *path*, signifies the *track* or *rut* made in the ground by the wheel of a *cart, wagon*, &c. And the description that *Nicander* gives of this serpent in his *Theriaca* perfectly agrees with what is here said of the *shephiphon*

εν δ' αμαθοισιν
Η και αμαιροχιγαι παρα ατιβον ενδυκες αυει. v. 262.
It lies under the sand, or in some cart rut by the way.

It is intimated that this tribe should gain the principal part of its conquests more by *cunning* and *stratagem*, than by *valour*; and this is seen particularly in their conquest of *Laish*, Judges xviii., and even in some of the transactions of *Samson*, such as burning the corn of the *Philistines*, and at last pulling down their temple, and destroying three thousand at one time, see Judg. xvi. 26–30.

18. For thy salvation have I waited, O Lord!

This is a remarkable ejaculation, and seems to stand perfectly unconnected with all that went before and all that follows; though it is probable that certain prophetic views which Jacob now had, and which he does not explain, gave rise to it; and by this he at once expressed both his *faith* and *hope* in God. Both Jewish and Christian commentators have endeavoured to find out the connection in which these words existed in the mind of the patriarch. The Targum of Jonathan expresses the whole thus: "When Jacob saw Gideon the son of Joash, and Samson the son of Manoah, which were to be saviours in a future age, he said: I do not wait for the salvation of Gideon, I do not expect the salvation of Samson, because their salvation is a temporal salvation; but I wait for and expect thy salvation, O Lord, because thy salvation is eternal." And the Jerusalem Targum much to the same purpose: "Our father Jacob said: Wait not, my soul, for the redemption of Gideon the son of Joash which is *temporal*, nor the redemption of Samson which is a created salvation; but for the salvation which thou hast said by THY WORD should come to thy people the children of Israel: my soul waits for this thy salvation." Indeed these Targums understand almost the whole of these prophecies of the Messiah, and especially what is said about *Judah*, every word of which they refer to him. Thus the *ancient Jews* convict the *moderns* of both false interpretations and vain expectations. As the tribe of Dan was the first that appears to have been seduced from the true worship of God, (see Judg. xviii. 30,) some have thought that Jacob refers particularly to this, and sees the end of the general apostasy only in the redemption by Jesus

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heels, so that his rider shall fall backward.

18 [m] I have waited for thy salvation, O LORD!

19 [n] Gad, a troop shall overcome him: but he shall overcome at the last.

20 [o] Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 [p] Naphtali *is* a hind let loose: he giveth goodly words.

22 Joseph *is* a fruitful bough, *even* a fruit-

[m] Psa. xxv. 6; cxix. 166, 174; Isa. xxv. 9.—[n] Deut. xxxiii. 20; 1 Chron. v. 18.

[o] Deuteronomy xxxiii. 24; Joshua xix. 24.—[p] Deuteronomy xxxiii. 23.

Christ, considering the *nachash* above as the *seducer*, and the *Messiah* the promised *seed*.

19. Gad, an army shall attack him,
And he shall attack in return.

This is one of the most obscure prophecies in the whole chapter; and no two interpreters agree in the translation of the original words, which exhibit a most singular *alliteration*:—

גד גדוד יגודנו *gad gedud yegudennu*;
והוא יגד עקב *vehu yagud akeb*.

The prophecy seems to refer generally to the frequent disturbances to which this tribe should be exposed, and their hostile, warlike disposition, that would always lead them to repel every aggression. It is likely that the prophecy had an especial fulfilment when this tribe, in conjunction with that of Reuben and the half tribe of Manasseh, got a great victory over the Hagarites, taking captive *one hundred thousand* men, *two thousand* asses, *fifty thousand* camels, and *two hundred and fifty thousand* sheep; see 1 Chron. v. 18–22. Dr. Durell and others translate the last word עקב *akeb*, *rear*—"He shall invade their *rear*;" which contains *almost no meaning*, as it only seems to state that though the army that invaded Gad should be successful, yet the *Gadites* would harass their rear as they returned: but this could never be a subject of sufficient consequence for a *prophecy*. The word עקב *ckeb* is frequently used as a *particle*, signifying *in consequence, because of, on account of*. After the *Gadites* had obtained the victory above mentioned, they continued to possess the land of their enemies till they were carried away captive. The Chaldee paraphrasts apply this to the *Gadites* going armed over Jordan before their brethren, discomfiting their enemies, and *returning back* with much *spoil*. See Josh. iv. 12, 13, and xxii. 1, 2, 8.

20. From Asher his bread *shall be* fat,
And he shall produce royal dainties.

This refers to the great fertility of the lot that fell to Asher, and which appears to have corresponded with the *name*, which signifies *happy* or *blessed*. His great *prosperity* is described by Moses in this figurative way: "Let Asher be *blessed* with children, let him be *acceptable* to his brethren, and let him *dip his foot in oil*;" Deut. xxxiii. 24.

21. Naphtali is a spreading oak,
Producing beautiful branches.

This is *Bochart's* translation; and perhaps no man who understands the genius of the Hebrew language will attempt to dispute its propriety; it is as *literal* as it is *correct*. Our own translation scarcely gives any sense. The fruitfulness of this tribe in children may be here intended. From his four sons *Jahzeel*, *Guni*, *Jezer*, and *Shillem*, which he took down into Egypt, chap. xlvi. 24, in the course of two hundred and fifteen years there sprang of effective men 53,400: but as great increase in this way was not an *uncommon* case in the descendants of Jacob, this may refer particularly to the *fruitfulness of their soil*, and the especial providential care and blessing of the Almighty; to which indeed Moses seems particularly to refer, Deut. xxxiii. 23: *O Naphtali, satisfied with favour, and full with the blessing of the Lord*. So that he may be represented under the notion of a *tree planted in a rich soil*, growing to a prodigious size, extending its branches in all directions, and becoming a *shade* for *men* and *cattle*, and a *harbour* for the *fowls of heaven*

22. The son of a fruitful (vine) is Joseph;
The son of a fruitful (vine) by the fountain:
The daughters (branches) shoot over the wall.
23. They sorely afflicted him and contended with him;
The chief archers had him in hatred.
24. But his bow remained in strength,
And the arms of his hands were made strong
By the hand of the Mighty One of Jacob:
By the name of the Shepherd, the Rock of Israel;
25. By the God of thy father, for he helped thee;
And God All-sufficient, he blessed thee.
The blessing of the heavens from above,
And the blessings lying in the deep beneath,
The blessings of the breasts and of the womb.
26. The blessings of thy father have prevailed
Over the blessings of the eternal mountains,
And the desirable things of the everlasting hills.
These shall be on the head of Joseph,
And on his crown who was separated from his brethren.

Verse 22. *The son of a fruitful* vine] This appears to me to refer to Jacob himself, who was blessed with such a numerous posterity that in two hundred and fifteen years after this his own descendants amounted to upwards of 600,000 effective men; and the figures here are intended to point out the continual growth and increase of his posterity. *Jacob was a fruitful tree* planted by a fountain, which because it was *good* would yield *good fruit*; and because it was planted near a *fountain*, from being continually watered, would be *perpetually fruitful*. The same is used and applied to Jacob, Deut. xxxiii. 28: *The* FOUNTAIN *of* JACOB *shall be upon a land of corn, and wine, &c.*

The daughters, בנות *banoth*, put here for *branches shoot over* or *run upon the wall*.] Alluding probably to the case of the *vine*, which requires to be supported by a wall, trees, &c. Some commentators have understood this literally, and have applied it to the Egyptian women, who were so struck with the beauty of

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ful bough by a well; *whose* [q] branches run over the wall:

23 The archers have [r] sorely grieved him, and shot *at him*, and hated him:

24 But his [s] bow abode in strength, and the arms of his hands were made strong by the hands of [t] the mighty *God* of Jacob; [u] (from thence [v] *is* the shepherd, [w] the stone of Israel:)

25 [x] *Even* by the God of thy father, who shall help thee: [y] and by the Almighty, [z] who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb:

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26 The blessings of thy father have prevailed above the blessings of thy progenitors, [a] unto the utmost bound of the everlasting hills: [b] they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

[q] Heb. *daughters*.——[r] Chap. xxxvii. 4, 24, 28; xxxix. 20; xlii. 21; Psa. cxviii. 13.——[s] Job xxix. 20; Psa. xxxvii. 15.——[t] Psa. cxxxii. 2, 5.——[u] Chap. xlv. 11; xlvii. 12; l. 21.

[v] Psa. lxxx. 1.——[w] Isa. xxviii. 16.——[x] Chap. xxviii. 13, 21; xxxv. 3; xliii. 23.——[y] Chap. xvii. 1; xxxv. 11.——[z] Deut. xxxiii. 13.——[a] Deut. xxxiii. 15; Hab. iii. 6.——[b] Deut. xxxiii. 16.

Joseph as to get upon walls, the tops of houses, &c., to see him as he passed by. This is agreeable to the view taken of the subject by the *Koran*. See the notes on chap. xxxix. 7.

Verse 23. *The chief archers*] בעלי חצים *baaley chitstsim*, the *masters of arrows*—Joseph's brethren, who either used such weapons, while feeding their flocks in the deserts, for the protection of themselves and cattle, or for the purpose of *hunting*; and who probably excelled in archery. It may however refer to the *bitter speeches* and *harsh words* that they spoke to and of him, for *they hated him, and could not speak peaceably to him*, chap. xxxvii. 4. Thus they sorely afflicted him, and were incessantly scolding or finding fault.

Verse 24. *But his bow remained in strength*] The more he was persecuted, either by his brethren or in Egypt, the more resplendent his uprightness and virtues shone: and *the arms*—his *extended power* and *influence, of his hands—plans, designs*, and *particular operations* of his *prudence, judgment, discretion, &c.*, were all rendered successful by the *hand*—the powerful succour and protection, *of the Mighty One of Jacob*—that God who blessed and prospered all the counsels and plans of Jacob, and protected and increased him also when he was in a strange land, and often under the power of those who sought opportunities to oppress and defraud him.

By the name of the Shepherd; the Rock of Israel] *Jehovah*, and *El-Elohey Israel*; see chap. xxxiii. 20. This appears to me to refer to the subject of the *thirty-second* chapter, where Jacob wrestled with God, had God's *name* revealed to him, and his own name *changed* from *Jacob* to *Israel*, in consequence of which he built an altar, and dedicated it to God, who had appeared to him under the name of *Elohey-Israel*, the *strong God of Israel*; which circumstance led him to use the term *Rock*, which, as an emblem of *power*, is frequently given to God in the sacred writings, and may here refer to the *stone* which Jacob set up. It is very probable that the word *shepherd* is intended to apply to our *blessed Lord*, who is the Shepherd of Israel, the good Shepherd, John x. 11–17; and who, beyond all controversy, was the person with whom Jacob wrestled. See the notes on chap. xvi. 7, and xxxii. 24.

Verse 25. *The God of thy father*] How frequently God is called the *God of Jacob* none needs be told who reads the Bible.

God All-sufficient] Instead of את שרי וגו *Shaddai*, the *Almighty* or *All-sufficient*; I read אל שרי El *Shaddai*, God *All-sufficient*; which is the reading of the *Samaritan, Septuagint, Syriac*, and *Coptic*, and of three reputable MSS. in the collections of *Kennicott* and *De Rossi*. The copies used by those ancient versions had evidently אל El, *God*, and not את *eth*, the, a mistake produced in later times. On the word אל שרי *El Shaddai*, see the note on chap. xvii. 1.

The blessing of the heavens from above] A generally pure, clear, serene sky, frequently dropping down fertilizing showers and dews, so as to make a very fruitful soil and salubrious atmosphere.

Blessings lying in the deep beneath] Whatever riches could be gained from the sea or rivers, from *mines* and *minerals* in the bowels of the earth, and from abundant *springs* in different parts of his inheritance. Our translation of this line is excessively obscure: *Blessings of the deep that lieth under.* What is it that lies *under the deep?* By connecting ברכת *bircoth, blessings*, with רבצת *rabetseth, lying*, all ambiguity is avoided, and the text speaks a plain and consistent sense.

The blessings of the breasts and of the womb.] A numerous offspring, and an abundance of cattle. The progeny of Joseph, by Ephraim and Manasseh, amounted at the first *census* or enumeration (Num. i.) to 75,900 men, which exceeded the sum of any one tribe; *Judah*, the greatest of the others, amounting to no more than 74,600. Indeed, Ephraim and Manasseh had multiplied so greatly in the days of Joshua, that a common *lot* was not sufficient for them. See their complaint, Josh. xvii. 14.

Verse 26. *The blessing of thy father, &c.*] The blessings which thy father now prays for and pronounces are neither *temporal* nor *transitory*; they shall exceed in their *duration* the *eternal mountains*, and in their *value* and *spiritual* nature all the *conveniences, comforts*, and *delicacies* which the *everlasting hills* can produce. They shall last when the heavens and the earth are no more, and shall extend throughout eternity. They are the blessings which shall be communicated to the world by means of the Messiah.

The Jerusalem Targum paraphrases the place thus: "The blessing of this father shall be added unto the blessings wherewith thy fathers Abraham and Isaac, who are likened to *mountains*, have blessed thee; and they shall exceed the blessings of the *four mothers*, Sarah, Rebekah, Rachel, and Leah, who are likened to the *hills*: all these blessings shall be a crown of

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27 Benjamin shall [c] raven *as a* wolf: in the morning he shall devour the prey, [d] and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I [e] am to be gathered unto my people: [f] bury me with my fathers [g] in the cave that *is* in the field of Ephron the Hittite.

30 In the cave that *is* in the field of Machpelah, (which *is* before Mamre in the land of Canaan,) [h] which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

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31 ([i] There they buried Abraham and Sarah his wife; [k] there they buried Isaac and Rebekah his wife; and there I buried Leah.)

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and [l] was gathered unto his people.

[c] Judg. xx. 21, 25; Ezek. xxii. 25, 27.——[d] Num. xxiii. 24; Esth. viii. 11; Ezek. xxxix. 10; Zech. xiv. 1, 7.——[e] Ch. xv. 15; xxv. 8.

[f] Ch. xlvii. 30; 2 Sam. xix. 37.——[g] Ch. l. 13.——[h] Ch. xxiii. 16

[i] Chap. xxiii. 19; xxv. 9.——[k] Chap. xxxv. 29.——[l] Ver. 29.

magnificence on the head of Joseph, and on the crown of the head of him who was a prince and governor in the land of Egypt."

27. Benjamin is a ravenous wolf:
In the morning he shall devour the prey,
And in the evening he shall divide the spoil.

This tribe is very fitly compared to a ravenous *wolf*, because of the rude courage and ferocity which they have invariably displayed, particularly in their war with the other tribes, in which they killed more men than the whole of their own numbers amounted to.

"This last tribe," says Dr. Hales, "is compared to a *wolf* for its ferocious and martial disposition, such as was evinced by their contests with the other tribes, in which, after two victories, they were almost exterminated, Judg. xix., xx." Its union with the tribe of Judah seems to be intimated in their joint conquests, expressed nearly in the same terms: "Judah went up from the prey;" "Benjamin devoured the prey." Moses in his parallel prophecy, Deut. xxxiii. 12, confirms this by signifying that the *sanctuary* should be fixed in his lot, and that he should continue as long as the existence of the temple itself:—

THE BELOVED OF THE LORD shall dwell with him in safety,
And shall cover him *all the day long*,
And shall dwell between his shoulders.
Deut. xxxiii. 12.

In the morning, &c.] These expressions have been variously understood. The sense given above is that in which the principal interpreters agree; but *Houbigant* protests against the prophecy signifying the *continuance* of this tribe, as the words, "in the *morning* devouring the prey," and "in the *evening* dividing the spoil," are supposed to imply; "because," he observes, "after the return from the Babylonish captivity, this tribe is no more mentioned." But this may be accounted for from the circumstance of its being *associated* with that of *Judah*, (see 1 Kings xii. 21–24,) after which it is scarcely ever mentioned but in that union. Being thus absorbed in the tribe of Judah, it continued from the *morning* till the *evening* of the Jewish dispensation, and consequently till the Lion of the tribe of Judah was seen in the wilderness of Israel.

In the morning, according to Mr. Ainsworth, "signifies the *first times*; for Ehud of Benjamin was the *second* judge that saved the Israelites from the hands of the Moabites, Judg. iii. 15, &c. Saul of Benjamin was the *first king* of Israel; he and his son were great warriors, making a prey of many enemies 1 Sam. xi. 6, 7, 11; xiv. 13. 15, 47, 48. And *the evening*, the *latter times*; for Mordecai and Esther of Benjamin delivered the Jews from a great destruction, and slew their enemies, Esth. viii. 7, 9, 11; ix 5, 6, 15, 16."

Verse 28. *Every one according to his blessing*] That is, guided by the unerring Spirit of prophecy Jacob now foretold to each of his sons all the important events which should take place during their successive generations, and the predominant characteristic of each tribe; and, at the same time, made some comparatively obscure references to the advent of the Messiah, and the redemption of the world by him.

Verse 29. *Bury me with my fathers, &c.*] From this it appears that the cave at Machpelah was a *common burying-place for Hebrews of distinction*; and indeed the first *public burying-place* mentioned in history. From ver. 31 we find that Abraham, Sarah, Isaac, Rebekah, and Leah, had been already deposited there, and among them Jacob wished to have his bones laid; and he left his dying charge with his children to bury him in this place, and this they conscientiously performed. See chap. l. 13.

Verse 33. *He gathered up his feet into the bed*] It is very probable that while delivering these prophetic blessings Jacob sat upon the side of his bed, leaning upon his staff; and having finished, he lifted up his feet into the bed, stretched himself upon it, and *expired!*

And was gathered unto his people.] The testimony that this place bears to the immortality of the soul, and to its existence *separate* from the body, should not be lightly regarded. In the same moment in which Jacob is said to have *gathered up his feet into the bed*, and to have expired, it is added, *and was gathered unto his people*. It is certain that his body was not *then gathered to his people*, nor till *seven* weeks after; and it is not likely that a circumstance, so distant in point both of time and place, would

have been thus *anticipated*, and associated with facts that took place in *that moment*. I cannot help therefore considering this an additional evidence for the *immateriality of the soul*, and that it was intended by the Holy Spirit to convey this grand and consolatory sentiment, that when a holy man ceases to live among his fellows, his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect.

1. It has been conjectured (see the note, chap. xxxvii. 9) that the eleven stars that bowed down to Joseph might probably refer to the *signs of the Zodiac*, which were very anciently known in Egypt, and are supposed to have had their origin in *Chaldea*. On this supposition Joseph's eleven brethren answered to *eleven* of these signs, and himself to the *twelfth*. General *Vallancy* has endeavoured, in his *Collectanea de Rebus Hibernicis*, vol. vi., part ii., p. 343, to trace out the analogy between the twelve sons of Jacob and the twelve signs of the Zodiac, which Dr. Hales (*Analysis*, vol. ii., p. 165) has altered a little, and placed in a form in which it becomes more generally applicable. As this scheme is curious, many readers who may not have the opportunity of consulting the above works will be pleased to find it here. That there is an allusion to the *twelve signs* of the Zodiac, and probably to their ancient *asterisms*, may be readily credited; but how far the peculiar characteristics of the sons of Jacob were expressed by the *animals* in the Zodiac, is a widely different question.

1. Reuben—"Unstable (rather *pouring out*) as *waters*"—the sign Aquarius, represented as a *man pouring out waters from an urn*.
2. Simeon and Levi—"The *united brethren*"—the sign Gemini or the *Twins*.
3. Judah—"The strong *lion*"—the sign Leo.
4. Asher—"*His bread shall be fat*"—the sign Virgo or the *Virgin*, generally represented as holding a *full ear of corn*.
5. Issachar—"A strong *ass*" or *ox*, both used in husbandry—the sign Taurus or the *Bull*.
6. and 7. Dan—"A serpent biting the horse's heels"—Scorpio, the *Scorpion*. On the celestial sphere the Scorpion is actually represented as *biting the heel of the horse* of the archer *Sagittarius*; and *Chelæ*, "his claws," originally occupied the space of *Libra*.
8. Joseph—"His *bow* remained in strength"—the sign Sagittarius, the *archer* or *bow-man*; commonly represented, even on the *Asiatic Zodiacs*, with his *bow bent*, and the *arrow drawn up to the head*—the bow in *full strength*.
9. Naphtali—by a play on his name, טלה *taleh*, the *ram*—the sign Aries, according to the rabbins.
10. Zebulun—"A haven for ships"—denoted by Cancer, the *crab*.
11. Gad—"A troop or army"—reversed, *dag*, a *fish*—the sign Pisces.
12. Benjamin—"A ravening wolf"—Capricorn, which on the Egyptian sphere was represented by a *goat* led by *Pan*, with a *wolf's* head.

What likelihood the reader may see in all this, I cannot pretend to say; but that the *twelve signs* were at that time known in Egypt and Chaldea, there can be little doubt.

2. We have now seen the life of Jacob brought to a close; and have carefully traced it through all its various fortunes, as the facts presented themselves in the preceding chapters. Isaac his father was what might properly be called a *good man*; but in strength of mind he appears to have fallen far short of his father Abraham, and his son Jacob. Having left the management of his domestic concerns to Rebekah his wife, who was an artful and comparatively irreligious woman, the education of his sons was either neglected or perverted. The unhappy influence which the precepts and example of his mother had on the mind of her son we have seen and deplored. Through the mercy of God Jacob outlived the *shady* part of his own character, and his last days were his brightest and his best. He had many troubles and difficulties in life, under which an inferior mind must have necessarily sunk; but being a worker together with the providence of God, his difficulties only served in general to whet his invention, and draw out the immense resources of his own mind. He had to do with an avaricious, procrastinating relative, as destitute of *humanity* as he was of *justice*. Let this plead something in his excuse. He certainly did *outwit* his father-in-law; and yet, probably, had no more than the just recompense of his faithful services in the successful issue of all his devices. From the time in which God favoured him with that wonderful manifestation of grace at *Peniel*, chap. xxxii., he became a *new man*. He had frequent discoveries of God *before*, to encourage him in journeys, secular affairs, &c.; but none in which the *heart-changing* power of Divine grace was so abundantly revealed. Happy he whose last days are his best! We can scarcely conceive a scene more noble or dignified than that exhibited at the deathbed of Jacob. This great man was now *one hundred and forty-seven* years of age; though his body, by the waste of time, was greatly enfeebled, yet with a mind in perfect vigour, and a hope full of immortality, he calls his numerous family together, all of them in their utmost state of prosperity, and gives them his last counsels, and his dying blessing. His declarations show that the secret of the Lord was with him, and that his candle shone bright upon his tabernacle. Having finished his work, with perfect possession of all his faculties, and being determined that while he was able to *help himself* none should be called in to assist, (which was one of the grand characteristics of his life,) he, with that dignity which became a great man and a man of God, stretched himself upon his bed, and rather appears to have *conquered* death than to have *suffered* it. Who, seeing the end of this illustrious patriarch, can help exclaiming, There is none like the God of Jeshurun! Let Jacob's God be my God! Let *me* die the death of the righteous, and let my last end be like his! Reader, God is still the *same*: and though he may not make thee as *great* as was Jacob, yet he is ready to make thee as *good*: and, whatever thy past life may have been, to crown thee with loving-kindness and tender mercies, that thy end also may be *peace*.

CHAPTER L.

Joseph bewails the death of his father, and commands the physicians to embalm him, 1, 2. *The Egyptians mourn for him* seventy days, 3. *Joseph begs permission from Pharaoh to accompany his father's corpse to Canaan*, 4, 5. *Pharaoh consents*, 6. *Pharaoh's domestics and elders, the elders of Egypt, Joseph and his brethren, with chariots, horsemen, &c., form the funeral procession*, 7–9. *They come to the* threshing-floor *of* Atad, *and mourn there* seven days, 10. *The Canaanites call the place* Abel-Mizraim, 11. *They bury Jacob in the cave of* Machpelah, 12, 13. *Joseph returns to Egypt*, 14. *His brethren, fearing his displeasure, send messengers to him to entreat his forgiveness of past wrongs*, 15–17. *They follow, and prostrate themselves before him, and offer to be his servants*, 18. *Joseph receives them affectionately, and assures them and theirs of his care and protection*, 19–21. *Joseph and his brethren dwell in Egypt, and he sees the third generation of his children*, 22, 23. *Being about to die, he prophecies the return of the children of Israel from Egypt*, 24, *and causes them to swear that they will carry his bones to Canaan*, 25. *Joseph dies, aged* one hundred and ten years; *is embalmed, and put in a coffin in Egypt*, 26.

A. M. 2315. B. C. 1689. AND Joseph [a] fell upon his father's face, and [b] wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to [c] embalm his father; and the physicians embalmed Israel A. M. 2315. B. C. 1689.

[a] Chapter xlvi. 4.——[b] 2 Kings xiii. 14.——[c] Ver. 26; 2 Chron. xvi. 14; Matt. xxvi. 12; Mark xiv. 8; xvi. 1; Luke xxiv. 1.

NOTES ON CHAP. L.

Verse 1. *Joseph fell upon his father's face*] Though this act appears to be suspended by the unnatural division of this verse from the preceding chapter, yet we may rest assured it was the *immediate* consequence of Jacob's death.

Verse 2. *The physicians*] רפאים *ropheim*, the *healers*, those whose business it was to *heal* or restore the body from sickness by the administration of proper *medicines*; and when death took place, to *heal* or preserve it from dissolution by *embalming*, and thus give it a sort of *immortality* or *everlasting duration*. The original word חנט *chanat*, which we translate *to embalm*, has undoubtedly the same meaning with the Arabic حنط *hanata*, which also signifies *to embalm*, or to preserve from putrefaction by the application of spices, &c., and hence حنطات *hantat*, an *embalmer*. The word is used to express the *reddening* of leather; and probably the ideal meaning may be something analogous to our *tanning*, which consists in *removing* the *moisture*, and *closing up the pores* so as to render them impervious to wet. This probably is the grand *principle* in embalming; and whatever effects this, will preserve *flesh* as perfectly as *skin*. Who can doubt that a human *muscle*, undergoing the same process of *tanning* as the *hide* of an *ox*, would not become equally *incorruptible*? I have seen a part of the muscle of a human thigh, that, having come into contact with some *tanning matter*, either in the coffin or in the grave, was in a state of perfect *soundness*, when the rest of the body had been long reduced to earth; and it exhibited the appearance of a thick piece of *well tanned leather*.

In the art of embalming, the Egyptians excelled all nations in the world; with them it was a *common practice*. Instances of the perfection to which they carried this art may be seen in the numerous *mummies*, as they are called, which are found in different European cabinets, and which have been all brought from *Egypt*. This people not only embalmed *men* and *women*, and thus kept the bodies of their beloved relatives from the empire of corruption, but they embalmed useful *animals* also. I have seen the body of the *Ibris* thus preserved; and though the work had been done for *some thousands of years*, the very *feathers* were in complete preservation, and the *colour* of the plumage discernible. The account of this curious process, the articles used, and the manner of applying them, I subjoin from *Herodotus* and *Diodorus Siculus*, as also the manner of their mournings and funeral solemnities, which are highly illustrative of the subjects in this chapter.

"When any man of quality dies," says Herodotus, "all the *women* of that family besmear their heads and faces with dirt; then, leaving the body at home, they go lamenting up and down the city with all their relations; their apparel being girt about them, and their breasts left naked. On the other hand the *men*, having likewise their clothes girt about them, beat themselves. These things being done, they carry the dead body to be *embalmed*; for which there are certain persons appointed who profess this *art*. These, when the body is brought to them, show to those that bring it certain models of dead persons in wood, according to any of which the deceased may be painted. *One* of these they say is accurately made like to one whom, in such a matter, I do not think lawful to name; *τον ουκ οσιον ποιουμαι το ονομα επι τοιουτῳ πραγματι ονομαζειν*; (probably *Osiris*, one of the principal gods of Egypt, is here intended;) then they show a *second* inferior to it, and of an easier price; and next a *third*, cheaper than the former, and of a very small value; which being seen, they ask them after which model the deceased shall be represented. When they have agreed upon the *price* they depart; and those with whom the dead corpse is left proceed to *embalm* it after the following manner: First of all, they with a crooked iron draw the brain out of the head through the nostrils; next, with a sharp *Æthiopic stone* they cut up that part of the *abdomen* called the *ilia*, and that way draw out all the bowels, which, having cleansed and washed with palm wine, they again rinse and wash with wine perfumed with pounded odours: then filling up the belly with pure *myrrh* and *cassia* grossly powdered, and all other odours except *frankincense*, they sew it up again.

A. M. 2315. B. C. 1689. 3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed:) and the Egyptians [d] mourned [e] for him threescore and ten days. A. M. 2315. B. C. 1689.

4 And when the days of his mourning were

[d] Heb. *wept.*

[e] Num. xx. 29; Deut. xxxiv. 8.

Having so done, they *salt* it up close with *nitre seventy days*, for longer they may not salt it. After this number of days are over they wash the corpse again, and then roll it up with fine linen, all besmeared with a sort of *gum*, commonly used by the *Egyptians* instead of glue. Then is the body restored to its relations, who prepare a wooden coffin for it in the shape and likeness of a man, and then put the *embalmed* body into it, and thus enclosed, place it in a repository in the house, setting it upright against the wall. After this manner they, with great expense, preserve their dead; whereas those who to avoid too great a charge desire a *mediocrity*, thus *embalm* them: they neither cut the belly nor pluck out the entrails, but fill it with clysters of oil of *cedar* injected up the *anus*, and then salt it the aforesaid number of days. On the last of these they press out the *cedar* clyster by the same way they had injected it, which has such virtue and efficacy that it brings out along with it the bowels wasted, and the nitre consumes the flesh, leaving only the skin and bones: having thus done, they restore the dead body to the relations, doing nothing more. The *third* way of *embalming* is for those of yet meaner circumstances; they with lotions wash the belly, then dry it up with salt for *seventy* days, and afterwards deliver it to be carried away. Nevertheless, beautiful women and ladies of quality were not delivered to be *embalmed* till three or four days after they had been dead;" for which Herodotus assigns a sufficient reason, however degrading to human nature: Τουτο δε ποιεουσι ουτω τουδε εινεκα, ινα μη σφι οι ταριχευται μισγωνται τηι γυναιξι· λαμβανει γαρ τινα φασι μισγομενον νεκρω προσφατω γυναικος· κατειπαι δε τον ὁμοτεχνον. [The original should not be put into a plainer language; the abomination to which it refers being too gross.] "But if any stranger or *Egyptian* was either killed by a crocodile or drowned in the river, the city where he was cast up was to *embalm* and bury him honourably in the sacred monuments, whom no one, no, not a relation or friend, but the priests of the *Nile* only, might touch; because they buried one who was something more than a dead man."—Herod. Euterpe, p. 120, ed. *Gale*.

Diodorus Siculus relates the funeral ceremonies of the *Egyptians* more distinctly and clearly, and with some very remarkable additional circumstances. "When any one among the *Egyptians* dies," says he, "all his relations and friends, putting dirt upon their heads, go lamenting about the city, till such time as the body shall be buried: in the meantime, they abstain from baths and wine, and all kinds of delicate meats; neither do they, during that time, wear any costly apparel. The manner of their burials is *threefold:* one very costly, a second sort less chargeable, and a third very mean. In the first, *they say*, there is spent a talent of silver; in the second, twenty *minæ*; but in the last there is very little expense. Those who have the care of ordering the body are such as have been taught that art by their ancestors. These, showing each kind of burial, ask them after what manner they will have the body prepared. When they have agreed upon the manner, they deliver the body to such as are usually appointed for this office. First, he who has the name of *scribe*, laying it upon the ground, marks about the flank on the left side how much is to be cut away; then he who is called παραχιστης, *parachistes*, the *cutter* or *dissector*, with an *Æthiopic stone*, cuts away as much of the flesh as the law commands, and presently runs away as fast as he can; those who are present, pursuing him, cast stones at him, and curse him, hereby turning all the execrations which they imagine due to his office upon him. For whosoever offers violence, wounds, or does any kind of injury to a body of the same nature with himself, they think him worthy of hatred: but those who are ταριχευται, *tarichevtæ*, the *embalmers*, they esteem worthy of honour and respect; for they are familiar with their priests, and go into the temples as holy men, without any prohibition. As soon as they come to embalm the dissected body, one of them thrusts his hand through the wound into the *abdomen*, and draws forth all the bowels but the heart and kidneys, which another washes and cleanses with wine made of palms and aromatic odours. Lastly, having washed the body, they anoint it with oil of cedar and other things for about thirty days, and afterwards with myrrh, cinnamon, and other such like matters, which have not only a power to preserve it a long time, but also give it a sweet smell; after which they deliver it to the kindred in such manner that every member remains whole and entire, and no part of it changed, but the beauty and shape of the face seem just as they were before; and the person may be known, even the eyebrows and eyelids remaining as they were at first. By this means many of the *Egyptians*, keeping the dead bodies of their ancestors in magnificent houses, so perfectly see the true visage and countenance of those that died many ages before they themselves were born, that in viewing the proportions of every one of them, and the lineaments of their faces, they take as much delight as if they were still living among them. Moreover, the friends and nearest relations of the deceased, for the greater pomp of the solemnity, acquaint the judges and the rest of their friends with the time prefixed for the funeral or day of sepulture, declaring that such a one (calling the dead by his name) is such a day to pass the lake; at which time above forty judges appear, and sit together in a semicircle, in a place prepared on the hither side of the lake, where a ship, provided beforehand by such as have the care of the business, is haled up to the shore, and steered by a pilot whom the *Egyptians* in their language called *Charon*. Hence they say *Orpheus*, upon seeing this ceremony while he was in *Egypt*, invented the fable of hell, partly imitating therein the people of *Egypt*, and partly adding somewhat of his own. The ship being thus brought to the

A. M. 2315. B. C. 1689. past, Joseph spake unto [f] the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 [g] My father made me swear, saying, Lo, I die: in my grave [h] which I have digged for me, in the land of Canaan, there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father; and with him went up all A. M. 2315. B. C. 1689. the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of

[f] Esth. iv. 2.——[g] Chap. xlvii. 29.

[h] 2 Chron. xvi. 14; Isa. xxii. 16; Matt. xxvii. 60.

lake side, before the coffin is put on board every one is at liberty by the law to accuse the dead of what he thinks him guilty. If any one proves he was a bad man, the judges give sentence that the body shall be deprived of sepulture; but in case the informer be convicted of false accusation, then he is severely punished. If no accuser appear, or the information prove false, then all the kindred of the deceased leave off mourning, and begin to set forth his praises, yet say nothing of his birth, (as the custom is among the *Greeks*,) because the Egyptians all think themselves equally noble; but they recount how the deceased was educated from his youth and brought up to man's estate, exalting his *piety* towards the *gods*, and *justice* towards *men*, his *chastity*, and other virtues wherein he excelled; and lastly pray and call upon the infernal deities (τους κατω θεους, *the gods below*) to receive him into the societies of the *just*. The common people take this from the others, and consequently all is said in his praise by a loud shout, setting forth likewise his virtues in the highest strains of commendation, as one that is to live for ever with the infernal gods. Then those that have tombs of their own inter the corpse in places appointed for that purpose; and they that have none rear up the body in its coffin against some strong wall of their house. But such as are denied sepulture on account of some crime or debt, are laid up at home *without coffins*; yet when it shall afterwards happen that any of their posterity grows rich, he commonly pays off the deceased person's debts, and gets his crimes absolved, and so buries him honourably; for the *Egyptians* are wont to boast of their parents and ancestors that were honourably buried. It is a custom likewise among them to *pawn* the dead bodies of their parents to their creditors; but then those that do not redeem them fall under the greatest disgrace imaginable, and are denied burial themselves at their deaths." —*Diod. Sic.* Biblioth., lib. i., cap. 91–93., edit. Bipont. See also the *Necrokedia*, or *Art of Embalming*, by *Greenhill*, 4to., p. 241, who endeavoured in vain to recommend and restore the art. But he could not give his countrymen *Egyptian manners*; for a dead carcass is to the British an object of horror, and scarcely any, except a *surgeon* or an *undertaker*, cares to touch it.

Verse 3. *Forty days*] The body it appears required this number of days to complete the process of embalming; afterwards it lay in *natron* thirty days more, making in the whole seventy days, according to the preceding accounts, during which the mourning was continued.

Verse 4. *Speak, I pray you, in the ears of Pharaoh*] But why did not Joseph apply himself? Because he was now in his *mourning habits*, and in such none must appear in the presence of the eastern monarchs. See Esth. iv. 2.

Verse 7. *The elders of his house*] Persons who, by reason of their age, had acquired *much experience*; and who on this account were deemed the best qualified to conduct the affairs of the king's household. Similar to these were the Ealdonmen, *Eldermen*, or *Aldermen*, among our Saxon ancestors, who were *senators* and *peers* of the realm.

The funeral procession of Jacob must have been truly grand. *Joseph, his brethren* and their *descendants*, the *servants of Pharaoh*, the *elders of his house*, and *all the elders*—all the principal men, *of the land of Egypt*, *with chariots* and *horsemen*, must have appeared a *very great company* indeed. We have seen LORDS, for their *greater honour*, buried at *the public expense*; and all the male branches of the *royal family*, as well as the most eminent *men* of the nation, join in the funeral procession, as in the case of the late *Lord Nelson*; but what was all this in comparison of the funeral solemnity now before us! *Here* was no *conqueror*, no *mighty man of valour*, no person of *proud descent*; here was only a *plain man*, who had dwelt almost *all his life long in tents*, without any other *subjects* than his *cattle*, and whose kingdom was *not of this world*. Behold this man honoured by a *national mourning*, and by a *national funeral*! It may be said indeed that "all this was done out of respect to Joseph." Be it so; *why* was *Joseph thus* respected! Was it because he had *conquered nations*, had made his sword drunk with blood, had triumphed over the enemies of Egypt? NO! But because he had *saved men alive*; because he was the *king's faithful servant*, the *rich man's counsellor*, and the *poor man's friend*. *He* was a national blessing; and the nation mourns in his affliction, and unites to do *him* honour.

Verse 10. *The threshing-floor of Atad*] As אטד *atad* signifies a *bramble* or *thorn*, it has been understood by the Arabic, not as a *man's* name, but as the name of a *place*; but all the other *versions* and the

A. M. 2315. B. C. 1689. Atad, which *is* beyond Jordan, and there they [j] mourned with a great and very sore lamentation: [k] and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [l] Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For [m] his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, A. M. 2315. B. C. 1689. (which Abraham [n] bought with the field, for a possession of a burying-place, of Ephron the Hittite,) before Mamre.

14 And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, [o] they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

[j] 2 Sam. i. 17; Acts viii. 2.——[k] 1 Sam. xxxi. 13; Job ii. 13.
[l] That is, *the mourning of the Egyptians.*

[m] Chapter xlix. 29, 30; Acts vii. 16.——[n] Chapter xxiii. 16.
[o] Job xv. 21, 22.

Targums consider it as the name of a *man*. Threshing-floors were always in a field, in the open air; and *Atad* was probably what we would call a *great farmer* or *chief* of some *clan* or *tribe* in that place. Jerome supposed the place to have been about *two leagues from Jericho*; but we have no certain information on this point. The funeral procession stopped here, probably as affording *pasturage* to their cattle while they observed the *seven days' mourning* which terminated the funeral solemnities, after which nothing remained but the interment of the corpse. The mourning of the ancient Hebrews was usually of *seven* days' continuance, Num. xix. 19; 1 Sam. xxxi. 13; though on certain occasions it was extended to *thirty* days, Num. xx. 29; Deut. xxi. 13; xxxiv. 8, but *never longer*. The seventy days' mourning mentioned above was that of the Egyptians, and was rendered necessary by the long process of *embalming*, which obliged them to keep the body out of the grave for *seventy days*' as we learn both from *Herodotus* and *Diodorus*. *Seven days* by the order of God a man was to mourn for his dead, because during that time he was considered as *unclean*; but when those were finished he was to purify himself, and consider the morning as *ended*; Num. xix. 11, 19. Thus God gave *seven days*, in some cases *thirty*, to mourn in: man, ever in his own estimation wiser than the word of God, has *added eleven whole months* to the term, which nature itself pronounces to be absurd, because it is incapable of supporting grief for such a time; and thus mourning is now, except in the first seven or thirty days, a mere solemn *ill-conducted* FARCE, a *grave mimicry*, a *vain show*, that convicts itself of its own *hypocrisy*. Who will rise up on the side of God and common sense, and restore becoming sorrow on the death of a relative to decency of garb and moderation in its continuance? Suppose the near relatives of the deceased were to be allowed seven days of seclusion from society, for the purpose of meditating on death and eternity, and after this to appear in a mourning habit for thirty days: every important end would be accomplished, and hypocrisy, the too common attendant of man, be banished, especially from that part of his life in which deep sincerity is not less becoming than in the most solemn act of his religious intercourse with God

In a kind of politico-religious institution formed by his late majesty Ferdinand IV., king of Naples and the Sicilies, I find the following rational institute relative to this point: "There shall be no mourning among you but only on the death of a *father, mother, husband*, or *wife*. To render to these the last duties of affection, *children, wives*, and *husbands* only shall be permitted to wear a *sign* or *emblem* of grief: a man may wear a *crape* tied round his *right arm*; a *woman*, a *black handkerchief* around her *neck*; and this in both cases for only two months at the most." Is there a purpose which religion, reason, or decency can demand that would not be answered by such *external mourning* as this! Only such relatives as the above, brothers and sisters being included, can mourn; all others make only a part of the dumb hypocritical *show*.

Verse 12. *And his sons did unto him*] This and the thirteenth verse have been supposed by Mr. *Locke* and others to belong to the conclusion of the preceding chapter, in which connection they certainly read more consistently than they do here.

Verse 15. *Saw that their father was dead*] This at once argues both a *sense of guilt* in their own consciences, and a *want* of *confidence* in their brother. They might have supposed that hitherto he had forborne to punish them merely on their father's account; but now that he was dead, and Joseph having them completely in his power, they imagined that he would take vengeance on them for their former conduct towards him.

Thus conscience records criminality; and, by giving birth to continual fears and doubtfulness, destroys all peace of mind, security, and confidence. On this subject an elegant poet has spoken with his usual point and discernment:—

Exemplo quodcunque malo committitur, ipsi
Displicet auctori. *Prima est hæc ultio, quod* se
Judice nemo nocens absolvitur, *improba quamvis*
Gratia fallaci Prætoris vicerit urna.
Juv. Sat. xiii. 1, &c.

Happily metaphrased by Mr. *Dryden*:—

He that commits a fault shall quickly find
The pressing guilt lie heavy on his mind.

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16 And they [p] sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; [q] for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of [r] the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and [s] fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [t] Fear not: [u] for *am* I in the place of God?

20 [v] But as for you, ye thought evil against me; *but* [w] God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [x] I will nourish you, and your little ones. And he comforted them, and spake [y] kindly unto them.

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22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived a hundred and ten years.

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23 And Joseph saw Ephraim's children [z] of the third *generation*: [a] the children also of Machir, the son of Manasseh, [b] were [c] brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and [d] God will surely visit you, and bring you out of this land, unto the land [e] which he sware to Abraham, to Isaac, and to Jacob.

25 And [f] Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

[p] Heb. *charged.*——[q] Prov. xxviii. 13.——[r] Chap. xlix. 25.——[s] Chap. xxxvii. 7, 10.——[t] Chap. xlv. 5.——[u] Deut. xxxii. 35; Job xxxiv. 29; Rom. xii. 19; Heb. x. 30; 2 Kings v. 7.——[v] Psa. lvi. 5; Isaiah x. 7.——[w] Chapter xlv. 5, 7; Acts iii. 13, 14, 15.——[x] Chap. xlvii. 12; Matt. v. 44.

[y] Heb. *to their hearts*; chap. xxxiv. 3.——[z] Job xlii. 16.——[a] Num. xxxii. 39.——[b] Chap. xxx. 3.——[c] Heb. *borne.*——[d] Ch. xv. 14; xlvi. 4; xlviii. 21; Exod. iii. 16, 17; Heb. xi. 22.——[e] Chap. xv. 14; xxvi. 3; xxxv. 12; xlvi. 4.——[f] Exod. xiii. 19; Josh. xxiv. 32; Acts vii. 16.

Though *bribes* or *favour* shall assert his cause,
Pronounce him *guiltless*, and elude the laws,
None quits himself; his own impartial thought
Will damn, and conscience will record the fault.
This, first, the wicked feels.

We have seen this in the preceding history often exemplified in the case of Joseph's brethren.

Verse 16. *Thy father did command*] Whether he did or not we cannot tell. Some think they had feigned this story, but that is not so likely. Jacob might have had suspicions too, and might have thought that the best way to prevent evil was to humble themselves before their brother, and get a fresh assurance of his forgiveness.

Verse 17. *The servants of the God of thy father.*] These words were wonderfully well chosen, and spoken in the most forcible manner to Joseph's *piety* and *filial affection*. No wonder then that *he wept when they spake to him.*

Verse 19. Am *I in the place of God?*] These words may be understood either as a *question*, or an *affirmative proposition*. How should I take any farther notice of your transgression? I have passed it by, the matter lies now between God and you. Or, In the order of Divine providence I am now in God's place; he has furnished me with means, and made me a distributor of his bounty; I will therefore not only nourish you, but also your little ones, ver. 21: and therefore he spake comfortably unto them, as in chap. xlv. 8, telling them that he attributed the whole business to the *particular providence of God* rather than to any *ill will* or *malice* in them, and that, in permitting him to be brought into Egypt, God had graciously saved their lives, the life of their father, the lives of the people of Canaan, and of the Egyptians: as therefore God had honoured him by making him vicegerent in the dispensations of his especial bounty towards so many people, it was impossible he should be displeased with the *means* by which this was brought about.

Verse 22. *Joseph dwelt in Egypt*] Continued in Egypt after his return from Canaan till his death; *he, and his father's house*—all the *descendants* of Israel, till the *exodus* or departure under the direction of Moses and Aaron, which was one hundred and forty-four years after.

Verse 23. *Were brought up upon Joseph's knees.*] They were educated by him, or under his direction; his sons and their children continuing to acknowledge him as *patriarch*, or head of the family, as long as he lived.

Verse 24. *Joseph said—I die*] That is, I am dying; *and God will surely visit you*—he will yet again give you, in the time when it shall be essentially necessary, the most signal proof of his unbounded love towards the seed of Jacob.

And bring you out of this land] Though ye have here every thing that can render life comfortable, yet this is not the *typical land*, the *land given by covenant*, the land which represents the *rest* that remains for the people of God.

Verse 25. *Ye shall carry up my bones*] That I may finally rest with my ancestors in the land which God gave to Abraham, to Isaac, and to Jacob; and which is a *pledge* as it is a *type* of the *kingdom of heaven*. Thus says the author of the Epistle to the *Hebrews*, chap. xi. 22: "*By* FAITH Joseph, when he died, (*τελευτων*, when *dying*,) made mention of the departure (*εξοδου*, of the EXODUS) of the children of Israel; and gave commandment concerning his bones." From this it is evident that Joseph considered all these

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26 So Joseph died, *being* a hundred and ten years old: and they

[s] embalmed him, and he was put in a coffin in Egypt. A. M. 2369. B. C. 1635.

[s] Genesis, chap. l. 2.

things as *typical*, and by this very commandment expressed his faith in the immortality of the soul, and the general resurrection of the dead. This oath, by which Joseph then bound his brethren, their posterity considered as binding on themselves; and Moses took care, when he departed from Egypt, to carry up Joseph's body with him, Exod. xiii. 19; which was afterwards buried in *Shechem*, Josh. xxiv. 32, the very *portion* which Jacob had purchased from the Amorites, and which he gave to his son Joseph, Gen. xlviii. 22; Acts vii. 16. See the reason for this command as given by Chrysostom, vol. ii., p. 695, sec. D. E.

Verse 26. *Joseph died*, being *a hundred and ten years old*] בן מאה ועשר שנים *ben meah vaeser shanim*; literally, *the son of a hundred and ten years*. Here the *period* of time he lived is *personified*, all the years of which it was composed being represented as a *nurse* or *father*, feeding, nourishing, and supporting him to the end. This figure, which is termed by rhetoricians *prosopopœia*, is very frequent in Scripture; and by this *virtues*, *vices*, *forms*, *attributes*, and *qualities*, with every part of *inanimate nature*, are represented as endued with *reason* and *speech*, and performing all the actions of *intelligent* beings.

They embalmed him] See on ver. 2. The same precautions were taken to preserve his body as to preserve that of his father Jacob; and this was particularly necessary in his case, because his body was to be carried to Canaan a hundred and forty-four years after; which was the duration of the Israelites' bondage after the death of Joseph.

And he was put in a coffin in Egypt.] On this subject I shall subjoin some useful remarks from *Harmer's Observations*, which several have borrowed without acknowledgment. I quote my own edition of this Work, vol. iii., p. 69, &c. Lond. 1808.

"There were some methods of *honouring the dead* which demand our attention; the being put into a *coffin* has been in particular considered as a mark of distinction.

"With *us* the poorest people have their *coffins*; if the *relations* cannot afford them, the *parish* is at the expense. In the east, on the contrary, they are *not* always used, even in our times. The ancient Jews probably buried their dead in the same manner: neither was the body of our Lord put in a *coffin*, nor that of *Elisha*, whose bones were *touched* by the corpse that was let down a little after into his sepulchre, 2 Kings xiii. 21. That *coffins* were anciently used in Egypt, all agree; and antique coffins of *stone* and of *sycamore* wood are still to be seen in that country, not to mention those said to be made of a sort of *pasteboard*, formed by folding and gluing cloth together a great number of times, curiously plastered, and then painted with hieroglyphics.

"As it was an ancient Egyptian custom, and was not used in the neighbouring countries, on these accounts the sacred historian was doubtless led to observe of Joseph that he was not only *embalmed*, but was also put in a *coffin*, both being practices almost peculiar to the Egyptians.

"Mr. *Maillet* conjectures that *all* were not inclosed in *coffins* which were laid in the Egyptian reposi tories of the dead, but that it was an honour appro priated to persons of distinction; for after having given an account of several *niches* which are found in those chambers of death, he adds: 'But it must not be imagined that the bodies deposited in these gloomy apartments were all inclosed in *chests*, and placed in niches. The greater part were simply *embalmed* and swathed, after which they laid them one by the side of the other, without any ceremony. Some were even put into these tombs *without any embalming* at all, or with such a slight one that there remains nothing of them in the linen in which they were wrapped but the bones, and these half rotten. It is probable that each considerable family had one of these burial-places to themselves; that the *niches* were designed for the bodies of the heads of the family; and that those of their domestics and slaves had no other care taken of them than merely laying them in the ground after being slighty embalmed, and sometimes even without that; which was probably all that was done to heads of families of less distinction.'—*Lett.* 7, p. 281. The same author gives an account of a mode of burial anciently practised in that country, which has been but recently discovered: it consisted in placing the bodies, after they were swathed up, on a layer of charcoal, and covering them with a mat, under a bed of sand seven or eight feet deep.

"Hence it seems evident that *coffins* were not *universally* used in Egypt, and were only used for persons of eminence and distinction. It is also reasonable to believe that in times so remote as those of Joseph they might have been much less common than afterwards, and that consequently Joseph's being put in a coffin in Egypt might be mentioned with a design to express the *great honours* the Egyptians did him in death, as well as in life; being treated after the most sumptuous manner, *embalmed*, and put *into a coffin*."

It is no objection to this account that the widow of Nain's son is represented as carried forth to be buried in a *σορος* or *bier*; for the present inhabitants of the Levant, who are well known to lay their dead in the earth *uninclosed*, carry them frequently out to burial in a kind of *coffin*, which is not deposited in the grave, the body being *taken out of it*, and placed in the grave in a reclining posture. It is probable that the coffins used at Nain were of the same kind, being intended for no other purpose but to carry the body to the place of interment, the body itself being buried without them.

It is very probable that the chief difference was not in being *with* or *without* a coffin, but in the *expensiveness* of the coffin itself; some of the Egyptian coffins being made of granite, and covered all over

with hieroglyphics, the cutting of which must have been done at a prodigious expense, both of time and money; the stone being so hard that we have no tools by which we can make any impression on it. Two of these are now in the British Museum, that appear to have belonged to some of the *nobles* of Egypt. They are dug out of the solid stone, and adorned with almost innumerable hieroglyphics. One of these, vulgarly called Alexander's tomb, is ten feet three inches and a quarter long, ten inches thick in the sides, in breadth at top five feet three inches and a half, in breadth at bottom four feet two inches and a half, and three feet ten in depth, and weighs about ten tons. In such a coffin I suppose the body of Joseph was deposited; and such a one could not have been made and transported to Canaan at an expense that any private individual could bear. It was with incredible labour and at an extraordinary expense that the coffin in question was removed the distance of but a few miles, from the ship that brought it from Egypt, to its present residence in the British Museum. Judge, then, at what an expense such a coffin must have been digged, engraved, and transported over the desert from Egypt to Canaan, a distance of three hundred miles! We need not be surprised to hear of carriages and horsemen, a very great company, when such a coffin was to be carried so far, with a suitable company to attend it.

Joseph's life was the *shortest* of all the patriarchs, for which Bishop Patrick gives a sound *physical* reason—he was the son of his father's *old age*. It appears from Archbishop Usher's Chronology that Joseph governed Egypt under four kings, *Mephramuthosis*, *Thmosis*, *Amenophis*, and *Orus*. His government, we know, lasted *eighty* years; for when he stood before Pharaoh he was *thirty* years of age, chap. xli. 46, and he died when he was *one hundred* and *ten*.

On the *character* and *conduct* of Joseph many remarks have already been made in the preceding notes. On the subject of his *piety* there can be but one opinion. It was truly exemplary, and certainly was tried in cases in which few instances occur of *persevering fidelity*. His high sense of the holiness of God, the strong claims of justice, and the rights of hospitality and gratitude, led him, in the instance of the solicitations of his master's wife, to act a part which, though absolutely just and proper, can never be sufficiently praised. Heathen authors boast of some persons of such singular constancy; but the intelligent reader will recollect that these relations stand in general in their *fabulous histories*, and are destitute of those characteristics which truth essentially requires; such, I mean, as the story of *Hippolytus* and *Phædra*, *Bellerophon* and *Antea* or *Sthenobœa*, *Peleus* and *Astydamia*, and others of this complexion, which appear to be marred pictures, taken from this highly finished original which the inspired writer has fairly drawn from life.

His *fidelity* to his master is not less evident, and God's approbation of his conduct is strongly marked; for he caused whatsoever he did to prosper, whether a slave in the house of his master, a prisoner in the dungeon, or a prime minister by the throne, which is a full proof that his ways pleased him; and this is more clearly seen in the providential deliverances by which he was favoured.

On the *political conduct* of Joseph there are conflicting opinions. On the one hand it is asserted that "he found the Egyptians a *free people*, and that he availed himself of a most afflicting providence of God to reduce them all to a *state of slavery*, destroyed their political consequence, and made their king despotic." In all these respects his political measures have been strongly vindicated, not only as being directed by God, but as being *obviously* the best, every thing considered, for the safety, honour, and welfare of his sovereign and the kingdom. It is true he bought the lands of the people for the king, but he *farmed them* to the original occupiers again, at the moderate and fixed crown rent of *one-fifth part* of the produce. "Thus did he provide for the *liberty and independence of the people*, while he strengthened the *authority* of the *king* by making him sole proprietor of the lands. And to secure the people from farther exaction, Joseph made it a law over all the land of Egypt, that Pharaoh (i. e. the king) should have only the fifth part; which law subsisted to the time of Moses, chap. xlvii. 21–26. By this wise regulation,' continues Dr. Hales, "the people had four-fifths of the produce of the lands for their own use, and were exempted from any farther taxes, the king being bound to support his civil and military establishment out of the crown rents." By the original constitution of Egypt established by *Menes*, and *Thoth* or *Hermes* his prime minister, the lands were divided into *three portions*, between the *king*, the *priests*, and the *military*, each party being bound to support its respective establishment by the *produce*. See the quotations from Diodorus Siculus, in the note on chap. xlvii. 23. It is certain, therefore, that the constitution of Egypt was considerably altered by Joseph, and there can be no doubt that much additional power was, by this alteration, vested in the hands of the king; but as we do not find that any improper use was made of this power, we may rest assured that it was so *qualified* and *restricted* by wholesome *regulations*, though they are not here particularized, as completely to prevent all *abuse* of the regal power, and all tyrannical usurpation of popular rights. That the people were nothing but slaves to the *king*, the *military*, and the *priests* before, appears from the account given by Diodorus; each of the three estates probably allowing them a certain portion of land for their own use, while cultivating the rest for the use and emolument of their masters. Matters, however, became more *regular* under the administration of Joseph; and it is perhaps not too much to say, that, previously to this, Egypt was without a fixed regular constitution, and that it was not the least of the blessings that it owed to the wisdom and prudence of Joseph, that he reduced it to a *regular form of government*, giving the people such an interest in the safety of the state as was well calculated to insure their exertions to defend the nation, and render the *constitution* fixed and permanent.

It is well known that *Justin*, one of the Roman historians, has made particular and indeed honourable mention of *Joseph's* administration in Egypt, in the account he gives of Jewish affairs, lib. xxxvi. cap. 2.

How the relation may have stood in *Trogus Pompeius*, from whose voluminous works in forty-four books or volumes Justin abridged his history, we cannot tell, as the work of Trogus is irrecoverably lost; but it is evident that the account was taken in the main from the Mosaic history, and it is written with as much candour as can be expected from a *prejudiced* and *unprincipled heathen*.

Minimus ætate inter fratres Joseph fuit, &c. "Joseph was the youngest of his brethren, who, being envious of his excellent endowments, stole him and privately sold him to a company of foreign merchants, by whom he was carried into Egypt; where, having diligently cultivated *magic arts*, he became, in a short time, a prime favourite with the king himself. For he was the most sagacious of men in explaining prodigies; and he was the first who constructed the science of *interpreting dreams*. Nor was there any thing relative to laws human or Divine with which he seemed unacquainted; for he predicted a failure of the crops many years before it took place; and the inhabitants of Egypt must have been famished had not the king, through his counsel, made an edict to preserve the fruits for several years. And his experiments were so powerful, that the responses appear to have been given, not by man, but by God." *Tantaque* experimenta *ejus fuerunt, ut non ab homine, sed a Deo, responsa dari viderentur.* I believe Justin refers here, in the word *experimenta*, to his figment of *magical incantations* eliciting *oracular answers*. Others have translated the words: "So *excellent were his regulations* that they seemed rather to be *oracular responses*, not given by *man*, but by God."

I have already compared Joseph with his father Jacob, see chap. xlviii. 12, and shall make no apology for having given the latter a most decided superiority. Joseph was great; but his greatness came through the interposition of especial providences. Jacob was great, *mentally* and *practically* great, under the *ordinary* workings of Providence; and, towards the close of his life, not less distinguished for piety towards God than his son Joseph was in the holiest period of his life.

Thus terminates the Book of GENESIS, the most ancient record in the world; including the history of two grand subjects, CREATION and PROVIDENCE, of each of which it gives a summary, but astonishingly minute, and detailed account. From *this book* almost all the ancient philosophers, astronomers, chronologists, and historians have taken their respective *data*; and all the modern improvements and accurate discoveries in different arts and sciences have only served to confirm the facts detailed by Moses; and to show that all the ancient writers on these subjects have *approached* to or *receded* from TRUTH and the *phenomena* of *nature*, in proportion as they have *followed* the *Mosaic history*.

In this book the CREATIVE POWER and ENERGY of GOD are first introduced to the reader's notice, and the mind is overwhelmed with those grand creative acts by which the *universe* was brought into being. When this account is completed, and the introduction of SIN, and its awful consequences in the destruction of the earth by a *flood*, noticed, then the Almighty Creator is next introduced as the RESTORER and PRESERVER of the world; and thus the history of *Providence* commences: a history in which the mind of man is alternately delighted and confounded with the infinitely varied plans of *wisdom* and *mercy* in preserving the human species, counteracting the evil propensities of men and devils by means of *gracious influences* conveyed through *religious institutions*, planting and watering the seeds of righteousness which himself had sowed in the hearts of men, and leading forward and maturing the grand purposes of his *grace* in the final salvation of the *human race*.

After giving a minutely detailed account of the *peopling of the earth*, ascertaining and settling the bounds of the different nations of mankind, the sacred writer proceeds with the history of *one family* only; but he chooses that one through which, as from an ever-during fountain, the streams of justice, grace, goodness, wisdom, and truth, should emanate. Here we see a pure well of living water, springing up unto eternal life, restrained in its *particular* influence to one people till, in the fulness of time, the fountain should be opened in the house of David for sin and for uncleanness in *general*, and the earth filled with the knowledge and salvation of God; thus by means of one family, as extensive a view of the economy of providence and grace is afforded as it is possible for the human mind to comprehend.

In this *epitome* how wonderful do the workings of Providence appear! An astonishing concatenated train of *stupendous* and *minute* events is laid before us; and every transaction is so distinctly marked as everywhere to exhibit the *finger*, the *hand*, or the *arm* of GOD! But did God lavish his providential cares and attention on this one family, exclusive of the rest of his intelligent offspring? No: for the same superintendence, providential direction, and influence, would be equally seen in all the concerns of human life, in the preservation of individuals, the rise and fall of kingdoms and states, and in all the mighty REVOLUTIONS, *natural*, *moral*, and *political*, in the universe, were God, as in the preceding instances, to give us the *detailed* history; but what was done in the family of Abraham, was done in behalf of the whole human race. This specimen is intended to show us that God *does work*, and that against him and the operations of his hand, no *might*, no *counsel*, no *cunning* of men or devils, can prevail: that he who walks uprightly walks securely; and that all things work together for good to them who love God; that none is so *ignorant*, *low*, or *lost*, that God cannot *instruct*, *raise up*, and *save*. In a word, he shows himself by this history to be the invariable *friend of mankind*, embracing every opportunity to do them good, and, to speak after the manner of men, rejoicing in the frequent recurrence of such opportunities; that every man, considering the subject, may be led to exclaim in behalf of all his fellows, BEHOLD HOW HE LOVETH THEM!

On the character of Moses as a HISTORIAN and PHILOSOPHER (for in his *legislative* character he does not yet appear) much might be said, did the nature of this work admit. But as *brevity* has been everywhere studied, and minute details rarely admitted, and only

where absolutely necessary, the candid reader will excuse any deficiencies of this kind which he may have already noticed.

Of the *accuracy* and *impartiality* of Moses as a *historian*, many examples are given in the course of the notes, with such observations and reflections as the subjects themselves suggested; and the succeeding books will afford many opportunities for farther remarks on these topics.

The character of Moses as a *philosopher* and *chronologist*, has undergone the severest scrutiny. A class of philosophers, professedly infidels, have assailed the Mosaic account of the formation of the universe, and that of the general deluge, with such repeated attacks as sufficiently prove that, in their apprehension, the pillars of their system must be shaken into ruin if those accounts could not be proved to be false. *Traditions*, supporting accounts different from those in the sacred history, have been borrowed from the most barbarous as well as the most civilized nations, in order to bear on this argument. These, backed by various geologic observations made in extensive travels, experiments on the formation of different *strata* or beds of earth, either by inundations or volcanic eruption, have been all condensed into one apparently strong but strange argument, intended to overthrow the Mosaic account of the creation. The argument may be stated thus: "The account given by Moses of the time when God commenced his creative acts is *too recent*; for, according to his Genesis, *six thousand* years have not yet elapsed since the formation of the universe; whereas a variety of phenomena prove that the earth itself must have existed, if not from eternity, yet at least *fourteen* if not *twenty thousand* years." This I call a *strange* argument, because it is well known that all the ancient nations in the world, the *Jews* excepted, have, to secure their honour and respectability, assigned to themselves a *duration* of the most improbable *length;* and have multiplied *months*, *weeks*, and even *days*, into *years*, in order to support their pretensions to the most remote antiquity. The *millions* of years which have been assumed by the *Chinese* and the *Hindoos* have been ridiculed for their manifest absurdity, even by those philosophers who have brought the *contrary charge* against the Mosaic account! So notorious are the pretensions to remote ancestry and remote eras, in every *false* and *fabricated system* of family pedigree and national antiquity, as to produce doubt at the very first view of their subjects, and to cause the impartial inquirer after truth to take every step with the extreme of caution, knowing that in going over such accounts he everywhere treads on a kind of enchanted ground.

When in the midst of these a writer is found who, without saying a word of the systems of other nations, professes to give a simple account of the creation and peopling of the earth, and to show the very conspicuous part that his own people acted among the various nations of the world, and who assigns to the earth and to its inhabitants a duration comparatively but as of *yesterday*, he comes forward with such a variety of claims to be heard, read, and considered, as no other writer can pretend to. And as he departs from the universal custom of all writers on similar subjects, in assigning a comparatively recent date, not only to his own nation, but to the universe itself, he must have been actuated by motives essentially *different* from those which have governed all other ancient historians and chronologists.

The generally acknowledged extravagance and absurdity of all the chronological systems of ancient times, the great simplicity and harmony of that of Moses, its facts evidently borrowed by others, though disgraced by the fables they have intermixed with them, and the very late invention of arts and sciences, all tend to prove, at the very first view, that the Mosaic account, which assigns the shortest duration to the earth, is the most ancient and the most likely to be true. But all this reasoning has been supposed to be annihilated by an argument brought against the Mosaic account of the creation by Mr. Patrick Brydone, F. R. S., drawn from the evidence of different eruptions of Mount Ætna. The reader may find this in his "Tour through Sicily and Malta," letter vii., where, speaking of his acquaintance with the *Canonico Recupero* at Catania, who was then employed on writing a natural history of Mount Ætna, he says: "Near to a vault which is now *thirty* feet below ground, and has probably been a burying-place, there is a draw-well where there are several strata of *lavas*, (i. e., the liquid matter formed of stones, &c., which is discharged from the mountain in its eruptions,) with earth to a considerable thickness over each stratum. *Recupero* has made use of this as an argument to prove the great antiquity of the eruptions of this mountain. For if it requires *two thousand* years and upwards to form but a scanty soil on the surface of a *lava*, there must have been more than that space of time between each of the eruptions which have formed these strata. But what shall we say of a pit they sunk near to *Jaci*, of a great depth? They pierced through *seven* distinct *lavas*, one under the other, the surfaces of which were parallel, and most of them covered *with a thick bed of rich earth*. Now, says he, the eruption which formed the lowest of these lavas, if we may be allowed to reason from analogy, must have flowed from the mountain at least *fourteen thousand* years ago! *Recupero* tells me, he is exceedingly embarrassed by these discoveries, in writing the history of the mountain; that Moses hangs like a dead weight upon him, and blunts all his zeal for inquiry, for that he *really has not the conscience to make his mountain so young as that prophet makes the world*.

"The bishop, who is strenuously orthodox, (for it is an excellent see,) has already warned him to be upon his guard; and not to pretend to be a better natural historian than Moses, nor to presume to urge any thing that may in the smallest degree be deemed contradictory to *his* sacred authority."

Though Mr. Brydone produces this as a sneer against revelation, bishops, and orthodoxy, yet the sequel will prove that it was good advice, and that the bishop was much better instructed than either *Recupero* or *Brydone*, and that it would have been much to their credit had they taken his advice.

I have given, however, this argument at length; and even in the insidious dress of Mr. Brydone, whose

faith in Divine revelation appears to have been upon a par with that of *Signior Recupero*, both being built nearly on the same foundation; to show from the answer how slight the strongest arguments are, produced from insulated facts by prejudice and partiality, when brought to the test of sober, candid, philosophical investigation, aided by an increased knowledge of the phenomena of nature. "In answer to this argument," says Bishop Watson, (Letters to Gibbon,) "it might be urged that the time necessary for converting *lavas* into fertile fields must be very different, according to the different consistencies of the *lavas*, and their different situations with respect to *elevation* and *depression*, or their being exposed to *winds*, *rains*, and other circumstances; as for instance, the *quantity of ashes* deposited over them, after they had cooled, &c., &c., just as the time in which heaps of *iron slag*, which resembles lava, are covered with verdure, is different at different furnaces, according to the nature of the *slag* and situation of the furnace; and something of this kind is deducible from the account of the Canon (Recupero) himself, since the *crevices* in the strata are often full of rich good soil, and have pretty large trees growing upon them. But should not all this be thought sufficient to remove the objection, I will produce the canon an *analogy* in opposition to his analogy, and which is grounded on more certain facts.

"Ætna and Vesuvius resemble each other in the causes which produce their eruptions, in the nature of their *lavas*, and in the time necessary to mellow them into soil fit for vegetation; or, if there be any slight difference in this respect, it is probably not greater than what subsists between different lavas of the same mountain. This being admitted, which no philosopher will deny, the canon's (Recupero's) analogy will prove just nothing at all if we can produce an instance of *seven* different *lavas*, with *interjacent strata of vegetable earth*, which have flowed from Mount Vesuvius within the space, not of *fourteen thousand*, but of somewhat less than *one thousand seven hundred* years; for then, according to our analogy, *a stratum of lava may be covered with vegetable soil in about two hundred and fifty years*, instead of requiring *two thousand* for that purpose.

"The eruption of Vesuvius, which destroyed *Herculaneum* and *Pompeii*, is rendered still more famous by the death of *Pliny*, recorded by his nephew in his letter to *Tacitus*. This event happened A. D. 79; but we are informed by unquestionable authority, (*Remarks on the nature of the soil of Naples and its vicinity*, by Sir William Hamilton, *Philos. Transact.*, vol. lxi., p. 7,) that the matter which covers the ancient town of *Herculaneum* is not the produce of *one* eruption only, for there are evident marks that the matter of *six* eruptions has taken its course over that which lies immediately over the town, and was the cause of its destruction. The strata are either of *lava* or burnt matter with *veins of good soil between them*. You perceive," says the bishop, "with what ease a *little attention* and *increase of knowledge* may remove a great difficulty; but had we been able to say nothing in explanation of this phenomenon, we should not have acted a very rational part in making our *ignorance* the *foundation of our infidelity*, or suffering a minute philosopher to rob us of our religion." In this, as well as in all other cases, the foundation stands sure, being deeply and legibly impressed with God's seal See also Dr. *Greaves's* Lectures on the Pentateuch.

There is a very sensible paper written by *Don Joseph Gioeni** on the eruption of Ætna in 1781; in which, among many other valuable observations, I find the following note: "I was obliged to traverse the current of lava made by the eruption of 1766, the most *ancient* of any that took this direction, viz., *Bronte*. I saw several streams of lava which had *crossed others*, and which afforded me evident proofs of the fallacy of the conclusions of those who seek to estimate the period of the formation of the beds of lava from the *change* they have undergone. Some *lava* of *earlier* date than others *still resist the weather*, and present a *vitreous* and *unaltered surface*, while the *lava* of *later date* already begin to be covered with vegetation."—See Pinkerton on Rock, vol. ii., p. 395.

On the *geology* and *astronomy* of the book of Genesis, much has been written, both by the enemies and friends of revelation; but as Moses has said but very little on these subjects, and nothing in a *systematic* way, it is unfair to invent a system pretendedly collected out of his words, and thus make him accountable for what he never wrote. There are systems of this kind, the preconceived fictions of their authors, for which they have sought support and credit by tortured meanings extracted from a few *Hebrew roots*, and then dignified them with the title of *The Mosaic System of the Universe*. This has afforded infidelity a handle which it has been careful to turn to its own advantage. On the first chapter of Genesis, I have given a general view of the solar system, without pretending that I had found it there. I have also ventured to apply the comparatively recent doctrine of *caloric* to the Mosaic account of the creation of *light* previous to the formation of the *sun*, and have supported it with such arguments as appeared to me to render it at least probable: but I have not pledged Moses to any of my explanations, being fully convinced that it was necessarily foreign from his design to enter into philosophic *details* of any kind, as it was his grand object, as has been already remarked, to give a history of CREATION and PROVIDENCE in the most *abridged* form of which it was capable. And who, in so few words, ever spoke so much! By *Creation* I mean the production of every being, animate and inanimate, material and intellectual. And by *Providence*, not only the preservation and government of all being, but also the various and extraordinary provisions made by Divine justice and mercy for the comfort and final salvation of man. These subjects I have endeavoured to trace out through every chapter of this book, and to exhibit them in such a manner as appeared to me the best calculated to promote *glory to* GOD *in the highest, and upon earth* PEACE AND GOOD WILL AMONG MEN.

Observations on the Jewish manner of DIVIDING *and* READING *the* LAW *and the* PROPHETS.

The ancient Jews divided the whole law of Moses into *fifty-four* sections, which they read in their syna-

* The *Chevalier Gioeni* was an inhabitant of the first region of Ætna.

gogues in the course of the *fifty-two* Sabbaths in the year, joining *two* of the shortest twice together, that the whole might be finished in one year's space; but in their *intercalated* years, in which they added a *month*, they had *fifty-four* Sabbaths, and then they had a section for each Sabbath: and it was to meet the exigency of the *intercalated* years that they divided the law into fifty-four sections at first. When Antiochus Epiphanes forbade the Jews on pain of death to read their law, they divided the *prophets* into the same number of sections, and read *them* in their synagogues in place of the *law*; and when, under the Asmoneans, they recovered their liberty, and with it the free exercise of their religion, though the reading of the law was resumed, they continued the use of the *prophetic sections*, reading them conjointly with those in the law. To this *first division* and mode of reading the law there is a reference, Acts xv. 21: *For Moses of old time hath in every city them that preach him*, being READ IN THE SYNAGOGUES EVERY SABBATH DAY. To the second division and *conjoint* reading of the law and the prophets we also find a reference, Acts xiii. 15: *And after the reading of the* LAW AND THE PROPHETS, *the rulers of the synagogue sent unto them, saying*, &c. And that the *prophets* were read in this way in our *Lord's time*, we have a proof, Luke iv. 16, &c., where, *going into the synagogue to read on the Sabbath day, as was his custom, there was delivered unto him the book of the Prophet Isaiah:* and it appears that the *prophetical section* for that Sabbath was taken from the sixty-first chapter of his prophecies.

Of these *sections* the book of Genesis contains twelve:

The FIRST, called בראשית *bereshith*, begins chap. i. ver. 1, and ends chap. vi. ver. 8.

The SECOND, called נח *Noach*, begins chap. vi. ver. 9, and ends chap. xi.

The THIRD, called לך לך *lech lecha*, begins chap. xii., and ends chap. xviii.

The FOURTH, called וירא *vaiyera*, begins chap. xviii., and ends chap. xxii.

The FIFTH, called חיי שרה *chaiyey Sarah*, begins chap. xxiii., and ends chap. xxv. ver. 18.

The SIXTH, called תולדת *toledoth*, begins chap. xxv. ver. 19, and ends chap. xxviii. ver. 9.

The SEVENTH, called ויצא *vaiyetse*, begins chap. xxviii. ver. 10, and ends chap. xxxii. ver. 3.

The EIGHTH, called וישלח *vaiyishlach*, begins chap. xxxii. ver. 4, and ends chap. xxxvi.

The NINTH, called וישב *vaiyesheb*, begins chap. xxxvii., and ends chap. xl.

The TENTH, called מקץ *mikkets*, begins chap. xli., and ends chap. xliv. ver. 17.

The ELEVENTH, called ויגש *vaiyiggash*, begins chap. xliv. ver. 18, and ends chap. xlvii. ver. 27.

The TWELFTH, called ויחי *vayechi*, begins chap. xlvii. ver. 28, and ends chap. l.

These sections have their *technical* names, from the words with which they commence; and are marked in the Hebrew Bibles with three פפפ *pe's*, which are an abbreviation for פרשה *parashah*, a *section* or *division*; and sometimes with three ססס *samech's*, which are an abbreviation for the word סדר *seder*, or סדרא *sidra*, an *order*, a full and absolute division. The former are generally called פרשיות *parashioth*, *distinctions*, *divisions*, *sections*; the latter סדרים *sedarim*, *orders*, *arrangements*; as it is supposed that the sense is more full and complete in *these* than in the *parashioth*. See the Tables, &c., at the end of the Book of Deuteronomy, where all these matters, and others connected with them, are considered in great detail.

MASORETIC *Notes* on the Book of GENESIS.

At the end of all the books in the Hebrew Bible, the *Masoretes* have affixed certain *notes*, ascertaining the *number* of *greater* and *smaller sections*, *chapters*, *verses*, and *letters*. These they deemed of the greatest importance, in order to preserve the integrity of their law, and the purity of their prophets. And to this end they not only numbered every verse, word, and letter, but even went so far as to ascertain how often *each letter* of the *alphabet* occurred in the *whole Bible!* Thus sacredly did they watch over their records in order to prevent every species of corruption.

The *sum* of all the VERSES in *Bereshith* (Genesis) is 1534. And the memorial sign of this sum is אך לר—*aleph* א signifying 1000; *final caph* ך 500; *lamed* ל 30, and *daleth* ר 4.=1534.

The *middle* verse of Genesis is the fortieth of chap. xxvii.: *By thy sword shalt thou live.*

The PARASHIOTH, or greater sections, are twelve. The symbol of which is the word זה *zeh*, THIS, Exod. iii. 15: *And* THIS *is my memorial to all generations.* Where *zain* ז stands for 7, and *he* ה for 5.=12.

The SEDARIM, or *orders*, (see above) are forty-three. The symbol of which is the word גם *gam*. Gen. xxvii. 33: YEA (גם *gam*) *and he shall be blessed.* Where *gimel* ג stands for 3, and *mem* מ for 40.=43.

The PERAKIM, or modern division of chapters, are fifty; the symbol of which is לך *lecha*, Isa. xxxiii. 2: *We have waited* FOR THEE. Where *lamed* ל stands for 30, and *caph* ך for 20.=50.

The *open sections* are 43, the *close sections* 48, total 91: the numerical sign of which is צא *tse*, GET THEE OUT, Exod. xi. 8, where *tsaddi* צ stands for 90, and *aleph* א for 1.=91.

The *number* of letters is about 52,710; but this last is more a matter of conjecture and *computation* than of *certainty*, and on it no dependence can safely be placed, it being a mere multiplication by *twelve*, the number of sections, of 4395, the known number of letters in the last or *twelfth* section of the book. On this subject see Buxtorf's *Tiberias*, p. 181.

A CHRONOLOGICAL TABLE

OF THE PRINCIPAL TRANSACTIONS RELATED IN THE BOOK OF GENESIS, ACCORDING TO THE COMPUTATION OF ARCHBISHOP USHER, WHICH IS CHIEFLY FOLLOWED IN THE PRECEDING NOTES; SHOWING IN WHAT YEAR OF THE WORLD, AND WHAT YEAR BEFORE CHRIST, EACH EVENT HAPPENED.

The reader will observe, from the chronological notes in the *margin* of the preceding work, that in a few instances I have departed from the Usherian computation, for which he will find my reasons in the notes.

This table I have considerably enlarged by inserting the *Edomitish kings* and *dukes*, and a few other transactions of profane history contemporary with the facts mentioned by Moses, by which the reader will have a synopsis or general view of all the transactions of the first two thousand four hundred years of the world, which stand upon any authentic records.

The *first* year of the world, answering to the 710th year of the Julian period, and supposed to be 4004 before the vulgar era of the birth of Christ.

A. M.		B. C.
1	First day's work: Creation of the heavens and earth; of light, with the distinction of day and night, Gen. i. 1–5.	4004
	Second day: Creation of the firmament, and separation of the superior and inferior waters, i. 6–8.	
	Third day: The earth drained, the seas, lakes, &c., formed; trees, plants, and vegetables produced, i. 9–13.	
	Fourth day: The sun, moon, planets, and stars produced, i. 14–19.	
	Fifth day: All kinds of fowls and fishes created, i. 20–23.	
	Sixth day: Beasts wild and tame, reptiles, insects, and man, i. 24–28.	
	Seventh day: Set apart and hallowed to be a Sabbath, or day of rest for ever, ii. 2, 3.	
	Tenth day: The first woman sins, leads her husband into the transgression, is called Eve, iii. 1–20. They are both expelled from Paradise, iii. 22–24.	
	N. B. This opinion, though rendered respectable by great names, is very doubtful, and should be received with very great caution. I think it wholly inadmissible; and though I insert it as the generally received opinion, yet judge it best to form no guesses and indulge no conjectures on such an obscure point.	
2	Cain and Abel born, iv. 1, 2.	4002
129	Abel killed by his brother Cain, iv. 8.	3875
130	Birth of Seth, iv. 25.	3874
235	Enos son of Seth born, iv. 26. Hence followed the distinction between the descendants of Cain and those of Seth; the former being called *sons of men*, the latter *sons of God*, vi. 1–4.	3769
325	Birth of Cainan, son of Enos, v. 9.	3679
395	—— of Mahalaleel, son of Cainan, v. 12.	3609
460	—— of Jared, son of Mahalaleel, v. 15.	3544
622	—— of Enoch, son of Jared, v. 18.	3382
687	Birth of Methuselah, son of Enoch, v. 21.	3317
874	—— of Lamech, son of Methuselah, v. 25.	3130
930	Death of Adam, aged 930 years, v. 5.	3074
987	Enoch is translated in the 365th year of his age, v. 24.	3017
1042	Seth dies, aged 912 years, v. 8.	2962
1056	Birth of Noah, son of Lamech, v. 29.	2948
1140	Enos dies, aged 905 years, v. 11.	2864
1235	Cainan dies, aged 910 years, v. 14.	2769
1290	Mahalaleel dies, aged 895 years, v. 17.	2714
1422	Jared dies, aged 962 years, v. 20.	2582
1536	God commissions Noah to preach repentance to the guilty world, and to announce the deluge. He commands him also to build an ark for the safety of himself and his family. This commission was given 120 years before the flood came, 1 Pet. iii. 20; 2 Pet. ii. 5; Gen. vi. 17.	2468
1556	Birth of Japheth, son of Noah, v. 32, compared with x. 21.	2448
1558	—— of Shem.	2446
1560	—— of Ham.	2444
1651	Death of Lamech, aged 777 years, v. 31.	2353
1656	—— of Methuselah, aged 969 years, v. 27.	2348
——	The *general* DELUGE, vii.	——
——	Noah, his family, and the animals to be preserved, enter the ark the 17th day of the 2d month of this year, vii. 11. The rain commences, and continues 40 days and nights, and the waters continue without decreasing 150 days; they afterwards begin to abate, and the ark rests on Mount Ararat, viii. 4.	——
——	Noah sends out a raven, viii. 7.	——
——	Seven days after he sends out a dove, which returns the same day; after seven days he sends out the dove a second time, which returns no more, viii. 8–12.	——
1657	Noah, his family, &c., leave the ark. He offers sacrifices to God, viii. and ix.	2347

A. M.		B. C.
1658	Birth of Arphaxad, son of Shem, xi. 10, 11.	2346
1693	—— of Salah, son of Arphaxad, xi. 12.	2311
1723	—— of Eber, son of Salah, xi. 14.	2281
1757	—— of Peleg, son of Eber, xi. 16.	2247
——	Building of the Tower of Babel, xi. 1–9.	——
1771	About this time Babylon was built by the command of Nimrod.	2233
1787	Birth of Reu, son of Peleg, xi. 18.	2217
1816	Commencement of the regal government of Egypt, from Mizraim, son of Ham. Egypt continued an independent kingdom from this time to the reign of Cambyses, king of Persia, which was a period of 1663 years, according to Constantinus Manasses.	2188
1819	Birth of Serug, son of Reu xi. 20.	2185
1849	—— of Nahor, son of Serug, xi. 22.	2155
1878	—— of Terah, son of Nahor, xi. 24.	2126
1915	About this time, Ægialeus founds the kingdom of Sicyon, according to Eusebius.	2089
1948	Birth of Nahor and Haran, sons of Terah, xi. 26.	2056
1996	Peleg dies, aged 239 years, xi. 19.	2008
1997	Nahor dies, aged 148 years, xi. 25.	2007
2006	Noah dies, aged 950 years, 350 years after the flood, ix. 29	1998
2008	Birth of Abram, son of Terah, xi. 26.	1996
2018	—— of Sarai, wife of Abram.	1986
2026	Reu dies, xi. 21.	1978
2049	Serug dies, xi. 23.	1955
2079	Chedorlaomer, king of Elam, subdues the kings of the *Pentapolis*, Sodom, Gomorrah, &c., to whom they continued in subjection 12 years, xiv. 4.	1925
2083	The calling of Abram out of UR of the Chaldees, where the family had been addicted to idolatry, Josh. xxiv. 2. He comes to Haran in Mesopotamia, with Lot his nephew, Sarai his wife, and his father Terah, who dies at Haran, aged 205 years, xi. 31, 32.	1921
——	Abram comes to Canaan, when 75 years of age, Gen. xii. 4. From this period the 430 years of the sojourning of the Israelites, mentioned Exod. xii. 40, 41, is generally dated.	——
2084	Abram goes into Egypt because of the famine, xii. 10; causes Sarai to pass for his sister. Pharaoh (*Apophis*) takes her to his house; but soon restores her, finding her to be Abram's wife, ver. 14–20.	1920
2086	Abram and Lot, having returned to the land of Canaan, separate; Lot goes to Sodom, and Abram to the valley of Mamre, near to Hebron, xiii.	1918
2090	The kings of the *Pentapolis* revolt from Chedorlaomer, xiv. 4.	1914
2091	Chedorlaomer and his allies make war with the kings of the *Pentapolis*; Lot is taken captive; Abram with his allies pursues Chedorlaomer, defeats him and the confederate kings delivers Lot and the other captives, and is blessed by Melchizedek, king of Salem, xiv.	1913
2093	God promises Abram a numerous posterity, xv. 1.	1911
——	About this time Bela, the first king of the Edomites, began to reign, xxxvi. 32.	——
2094	Sarai gives Hagar to Abram, xvi. 2.	1910
——	Of her Ishmael is born, xvi. 15, Abram being then 86 years old.	——
2096	Arphaxad dies, 403 years after the birth of Salah, xi. 13.	1908
2107	God makes a covenant with Abram; gives him the promise of a son; changes his name into *Abraham*, and Sarai's into *Sarah*, and enjoins circumcision, xvii. 1, 5, 6, &c. Abraham entertains three angels on their way to destroy Sodom, &c., xviii. He intercedes for the inhabitants; but as *ten* righteous persons could not be found in those cities, they are destroyed, xix. 23. Lot is delivered, and for his sake Zoar is preserved, ver. 19, &c.	1897
——	Abraham retires to Beer-sheba, afterwards sojourns at Gerar. Abimelech, king of Gerar, takes Sarah, in order to make her his wife, but is obliged to restore her, xx.	——
2108	Isaac is born, xxi. 2, 3.	1896
——	Moab and Ben-ammi, the sons of Lot, born, xix. 37, 38.	——
2110	Abraham sends away Ishmael, xxi. 13, 14.	1894
2118	Abimelech and Phichol his chief captain make an agreement with Abraham, and surrender the well of Beer-sheba for seven ewe lambs, xxi. 22, &c.	1886
2126	Salah dies 403 years after the birth of Eber, xi. 15.	1878
2135	About this time Jobab, the second king of the Edomites, began to reign, xxxvi. 33.	1869
2141	Abraham is called to sacrifice his son Isaac, xxii.	1863
2145	Sarah dies, aged 127 years, xxiii. 1.	1859
2148	Abraham sends Eliezer to Mesopotamia to get a wife for his son Isaac, xxxiv.	1856
2154	About this time Abraham marries Keturah, xxv. 1.	1850
2158	Shem, son of Noah, dies 500 years after the birth of Arphaxad, xi. 11.	1846
2168	Birth of Jacob and Esau, Isaac their father being 60 years old, xv. 22, &c.	1836
2177	About this time Husham, the third king of the Edomites, began to reign, xxxvi. 34.	1827
2183	Abraham dies, aged 175 years, xxv. 7, 8.	1821

A. M.		B. C.
2187	Eber dies, 430 years after the birth of Peleg, xi. 17.	1817
2200	God appears to Isaac, and gives him glorious promises, xxvi. 4. He stays at Gerar during the famine, xxvi. 6.	1804
2208	Esau marries two Canaanitish women, xxvi. 34.	1796
2219	About this time Hadad, the fourth king of the Edomites, began to reign, xxxvi. 35.	1785
——	*Deluge of Ogyges in Greece, 1020 years before the first Olympiad.*	——
2225	Jacob by subtlety obtains Esau's blessing, xxvii. He goes to Haran, and engages to serve Laban seven years for Rachel, xxviii., xxix.	1779
——	Esau marries Mahalath, the daughter of Ishmael, xxviii. 9.	——
2231	Ishmael dies, aged 137 years, xxv. 17.	1773
2232	Jacob espouses Rachel seven years after his engagement with Laban: Leah is put in the place of her sister; but seven days after he receives Rachel, xxix.	1772
2233	Reuben is born, xxix. 32.	1771
2234	Simeon is born, xxix. 33.	1770
2235	Levi is born, xxix. 34.	1769
2236	Judah is born, xxix. 35.	1768
2237	Dan is born, xxx. 5, 6.	1767
2239	Naphtali is born, xxx. 7, 8.	1765
2240	Gad is born, xxx. 10, 11.	1764
2242	Asher is born, xxx. 12, 13.	1762
—	*Evechous begins to reign over the Chaldeans 224 years before the Arabs reigned in that country* (Julius Africanus.) *Usher supposes him to have been the same with* Belus, *who was afterwards worshipped by the Chaldeans.*	——
2247	Issachar is born, xxx. 17, 18.	1757
2249	Zebulun is born, xxx. 19, 20.	1755
2250	Dinah is born, xxx. 21.	1754
2259	Joseph is born, xxx. 23, 24.	1745
2261	About this time Samlah, the fifth king of the Edomites, began to reign, xxxvi. 36.	1743
2265	Jacob and his family, unknown to Laban, set out for Canaan. Laban, hearing of his departure, pursues him; after seven days he comes up with him at the mountains of Gilead; they make a covenant, and gather a heap of stones, and set up a pillar as a memorial of the transaction, xxxi.	1739
——	Jacob wrestles with an Angel, and has his name changed to that of Israel, xxxii. 24–29.	——
——	Esau meets Jacob, xxxiii. 4.	——
——	Jacob arrives in Canaan, and settles among the Shechemites, xxxiii. 18.	——
2266	Benjamin born, and Rachel dies immediately after his birth, xxxv. 18.	1738
2266	Dinah defiled by Shechem, and the subsequent murder of the Shechemites by Simeon and Levi, xxxiv.	1738
2276	Joseph, aged seventeen years, falling under the displeasure of his brothers, they conspire to take away his life, but afterwards change their minds, and sell him for a slave to some Ishmaelite merchants, who bring him to Egypt and sell him to Potiphar, xxxvii.	1728
2278	Pharez and Zarah, the twin-sons of Judah, born about this time, xxxviii 27–30.	1726
2285	Joseph, through the false accusation of his mistress, is cast into prison, where, about two years after, he interprets the dreams of the chief butler and the chief baker, xxxix., xl.	1719
2288	Isaac dies, aged 180 years, xxxv. 28.	1716
2289	Joseph interprets the two prophetic dreams of Pharaoh, xli.	1715
——	Commencement of the seven years of plenty.	——
2290	About this time was born Manasseh, Joseph's first-born.	1714
2292	About this time was born Ephraim, Joseph's second son.	1712
2296	*Commencement of the seven years of famine.*	1708
2297	Jacob sends his sons to Egypt to buy corn, xlii. 1, &c.	1707
2298	He sends them a second time, and with them his son Benjamin, xliii. 11.	1706
——	Joseph makes himself known to his brethren, sends for his father, and allots him and his household the land of Goshen to dwell in; Jacob being then 130 years old, xlv., xlvi.	——
2300	Joseph sells corn to the Egyptians, and brings all the money in Egypt into the king's treasury, xlvii. 14.	1704
2301	He buys all the cattle, xlvii. 16.	1703
2302	All the Egyptians give themselves up to be Pharaoh's servants, in order to get corn to preserve their lives and sow their ground, xlvii. 18, &c.	1702
2303	*The seven years of famine ended.*	1701
——	About this time Saul, the sixth king of the Edomites, began to reign, xxxvi. 37.	——
2315	Jacob, having blessed his sons and the sons of Joseph, Ephraim, and Manasseh, dies, aged 147 years. He is embalmed and carried into Canaan, and buried in the cave of Machpelah, xlix. 1.	1689
2345	About this time Baal-hanan, the seventh king of the Edomites, began to reign, xxxvi. 38.	1659
2369	Joseph dies, aged 110, having governed Egypt fourscore years.	1635
2387	About this time Hadar or Hadad, the	1617

A. M.		B. C.
	eighth and last king of the Edomites, began to reign, xxxvi. 39.	
2429	About this time the regal government of the Edomites is abolished, and the first aristocracy of dukes begins, xxxvi. 15, 16.	1575
2471	About this time the second aristocracy of Edomitish dukes begins, xxxvi. 40–43.	1533
2474	Caleb, the son of Jephunneh, born forty years before he was sent by Moses to spy out the land of Canaan.	1530
2494	*Ramasses Miamun* died in the 67th year of his reign, under whom, and his son *Amenophis*, who succeeded him, the children of Israel endured the cruel bondage and oppression mentioned in Exodus i.	1510

Finished the correction of this Part, April 6th, 1827.—A. CLARKE.

PREFACE TO THE BOOK

OF

EXODUS.

THE *name* by which this book is generally distinguished is borrowed from the *Septuagint*, in which it is called Εξοδος, Exodus, the *going out* or *departure;* and by the Codex Alexandrinus, Εξοδος Αιγυπτου, *the departure from Egypt*, because the departure of the Israelites from Egypt is the most remarkable fact mentioned in the whole book. In the Hebrew Bibles it is called ואלה שמות VE-ELLEH SHEMOTH, *these are the names*, which are the words with which it commences. It contains a history of the transactions of 145 years, beginning at the death of Joseph, where the book of Genesis ends, and coming down to the erection of the tabernacle in the wilderness at the foot of Mount Sinai.

In this book Moses details the causes and motives of the persecution raised up against the Israelites in Egypt, the orders given by Pharaoh to destroy all the Hebrew *male* children, and the prevention of the execution of those orders through the *humanity* and *piety* of the midwives appointed to deliver the Hebrew women. The marriage of Amram and Jochebed is next related; the birth of Moses; the manner in which he was exposed on the river Nile, and in which he was discovered by the daughter of Pharaoh; his being providentially put under the care of his own mother to be nursed, and educated as the son of the Egyptian princess; how, when forty years of age, he left the court, visited and defended his brethren; the danger to which he was in consequence exposed; his flight to Arabia; his contract with Jethro, priest or prince of Midian, whose daughter Zipporah he afterwards espoused. While employed in keeping the flocks of his father-in-law, God appeared to him in a burning bush, and commissioned him to go and deliver his countrymen from the oppression under which they groaned. Having given him the most positive assurances of protection and power to work miracles, and having associated with him his brother Aaron, he sent them first to the Israelites to declare the purpose of Jehovah, and afterwards to Pharaoh to require him, in the name of the Most High, to set the Israelites at liberty. Pharaoh, far from submitting made their yoke more grievous; and Moses, on a second interview with him, to convince him by whose authority he made the demand, wrought a miracle before him and his courtiers. This being in a certain way *imitated* by Pharaoh's magicians, he hardened his heart, and refused to let the people go, till God, by ten extraordinary plagues, convinced him of his omnipotence, and obliged him to consent to dismiss a people over whose persons and properties he had claimed and exercised a right founded only on the most tyrannical principles. The plagues by which God afflicted the whole land of Egypt, Goshen excepted, where the Israelites dwelt, were the following:—

1. He turned all the waters of Egypt into *blood*. 2. He caused immumerable *frogs* to come over the whole land. 3. He afflicted both man and beast with immense *swarms of vermin*. 4. Afterwards with a multitude of *different* kinds of *insects*. 5. He sent a grievous *pestilence* among their cattle. 6. Smote both man and beast with *boils*. 7. Destroyed their

crops with grievous storms of *hail*, accompanied with the most terrible *thunder* and *lightning*. 8. Desolated the whole land by innumerable swarms of *locusts*. 9. He spread a *palpable darkness* all over Egypt; and, 10. In one night *slew* all the *first-born*, both of man and beast, through the whole of the Egyptian territories. What proved the miraculous nature of all these plagues most particularly was, 1st, Their coming exactly according to the prediction and at the command of Moses and Aaron. 2dly, Their extending only to the Egyptians, and leaving the land of Goshen, the Israelites, their cattle and substance, entirely untouched.

After relating all these things in detail, with their attendant circumstances, Moses describes the institution, reason, and celebration of the *passover*; the preparation of the Israelites for their departure; their leaving Goshen and beginning their journey to the promised land, by the way of *Rameses*, *Succoth*, and *Etham*. How Pharaoh, repenting of the permission he had given them to depart, began to pursue them with an immense army of horse and foot, and overtook them at their encampment at *Baal-zephon*, on the borders of the Red Sea. Their destruction appearing then to be inevitable, Moses farther relates that having called earnestly upon God, and stretched his rod over the waters, they became divided, and the Israelites entered into the bed of the sea, and passed over to the opposite shore. Pharaoh and his host madly pursuing in the same track, the rear of their army being fairly entered by the time the last of the Israelites had made good their landing on the opposite coast, Moses stretching his rod again over the waters, they returned to their former channel and overwhelmed the Egyptian army, so that every soul perished.

Moses next gives a circumstantial account of the different encampments of the Israelites in the wilderness, during the space of nearly forty years: the *miracles* wrought in their behalf; the chief of which were the pillar of cloud by day, and the pillar of fire by night, to direct and protect them in the wilderness; the bringing water out of a rock for them and their cattle; feeding them with manna from heaven; bringing innumerable flocks of quails to their camp; giving them a complete victory over the Amalekites at the intercession of Moses; and particularly God's astonishing manifestation of himself on Mount Sinai, when he delivered to Moses an epitome of his whole law, in what was called the TEN WORDS or TEN COMMANDMENTS.

Moses proceeds to give a circumstantial detail of the different *laws*, *statutes*, and *ordinances* which he received from God, and particularly the giving of the *Ten Commandments* on Mount Sinai, and the awful display of the Divine Majesty on that solemn occasion; the formation of the ARK, holy *Table* and *Candlestick*; the TABERNACLE, with its furniture, covering, courts, &c., the *brazen Altar*, *golden Altar*, *brazen Laver*, *anointing oil*, *perfume*, *sacerdotal garments* for Aaron and his sons, and the artificers employed on the work of the Tabernacle, &c. He then gives an account of Israel's idolatry in the matter of the *golden calf*, made under the direction of Aaron; God's displeasure, and the death of the principal idolaters; the erection and consecration of the Tabernacle, and its being filled and encompassed with the Divine glory, with the order and manner of their marches by direction of the miraculous pillar; with which the book concludes.

THE SECOND BOOK OF MOSES,

CALLED

E X O D U S.

Year before the common Year of Christ, 1706.—Julian Period, 3009.—Cycle of the Sun, 7.—Dominical Letter, F.—Cycle of the Moon, 2.—Indiction, 15.—Creation from Tisri or September, 2298

CHAPTER I.

The names and number of the children of Israel that went down into Egypt, 1–5. Joseph and all his brethren of that generation die, 6. The great increase of their posterity, 7. The cruel policy of the king of Egypt to destroy them, 8–11. They increase greatly, notwithstanding their affliction, 12. Account of their hard bondage, 13, 14. Pharaoh's command to the Hebrew midwives to kill all the male children, 15, 16. The midwives disobey the king's commandment, and, on being questioned, vindicate themselves, 17–19. God is pleased with their conduct, blesses them, and increases the people, 20, 21. Pharaoh gives a general command to the Egyptians to drown all the male children of the Hebrews, 22.

A. M. 2298. B. C. 1706. NOW [a] these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the [b] loins of Jacob were [c] seventy souls: for Joseph was in Egypt *already*. A. M. 2298. B. C. 1706.

6 And [d] Joseph died, and all his brethren, and all that generation. A. M. 2369. B. C. 1635.

7 [e] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

[a] Gen. xlvi. 8; chap. vi. 14.—[b] Heb. *thigh*.—[c] Gen. xlvi. 26, 27; ver. 20; Deut. x. 22.

[d] Gen. l. 26; Acts vii. 15.—[e] Gen. xlvi. 3; Deut. xxvi. 5; Psa. cv. 24; Acts vii. 17.

NOTES ON CHAP. I.

Verse 1. *These* are *the names*] Though this book is a continuation of the book of Genesis, with which probably it was in former times conjoined, Moses thought it necessary to introduce it with an account of the names and number of the family of Jacob when they came to Egypt, to show that though they were then very few, yet in a short time, under the especial blessing of God, they had multiplied exceedingly; and thus the promise to Abraham had been literally fulfilled. See the notes on Gen. xlvi.

Verse 6. *Joseph died, and all his brethren*] That is, Joseph had now been some time dead, as also all his brethren, and all the Egyptians who had known Jacob and his twelve sons; and this is a sort of reason why the important services performed by Joseph were forgotten

Verse 7. *The children of Israel were fruitful*] פרו *paru*, a general term, signifying that they were like *healthy trees*, bringing forth an *abundance of fruit*.

And increased] שרצ *yishretsu*, they increased *like fishes*, as the original word implies. See Gen. i. 20, and the note there.

Abundantly] רבו *yirbu*, they *multiplied*; this is a separate term, and should not have been used as an adverb by our translators.

And waxed exceeding mighty] ויעצמו בכאר מאד *vaiyaatsmu bimod meod*, and they became strong beyond measure—*superlatively, superlatively*—so that *the land* (Goshen) *was filled with them*. This astonishing increase was, under the providence of God, chiefly owing to two causes: 1. The Hebrew women were exceedingly fruitful, suffered very little in parturition, and probably often brought forth *twins*. 2. There appear to have been no *premature* deaths among them. Thus in about two hundred and fifteen years they were

A. M. cir. 2400. B. C. cir. 1604.

8 Now there [f] arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, [g] the people of the children of Israel *are* more and mightier than we:

10 [h] Come on, let us [i] deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

A. M. cir. 2400. B. C. cir. 1604.

11 Therefore they did set over them task-masters [k] to afflict them with their [l] burdens. And they built for Pharaoh treasure cities, Pithom [m] and Raamses.

12 [n] But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

[f] Acts vii. 18.——[g] Psa. cv. 24.——[h] Psa. x. 2; lxxxiii. 3, 4.——[i] Job v. 13; Psa. cv. 25; Prov. xvi. 25; xxi. 30; Acts vii. 19.

[k] Gen. xv. 13; chap. iii. 7; Deut. xxvi. 6.——[l] Chap. ii. 11; v. 4, 5; Psa. lxxxi. 6.——[m] Gen. xlvii. 11.——[n] Heb. *and as they afflicted them, so they multiplied*, &c.

multiplied to upwards of 600,000, independently of *old men, women*, and *children*.

Verse 8. *There arose up a new king*] Who this was it is difficult to say. It was probably *Ramesses Miamun*, or his son *Amenophis*, who succeeded him in the government of Egypt about A. M. 2400, before Christ 1604.

Which knew not Joseph.] The verb ידע *yada*, which we translate *to know*, often signifies to *acknowledge* or *approve*. See Judges ii. 10; Psa. i. 6; xxxi. 7; Hos. ii. 8; Amos iii. 2. The Greek verbs *ειδω* and *γινωσκω* are used precisely in the same sense in the New Testament. See Matt. xxv. 12, and 1 John iii. 1. We may therefore understand by the *new king*'s not *knowing Joseph*, his *disapproving* of that system of government which Joseph had established, as well as his haughtily refusing to *acknowledge* the obligations under which the whole land of Egypt was laid to this eminent prime minister of one of his predecessors.

Verse 9. *He said unto his people*] He probably summoned a council of his nobles and elders to consider the subject; and the result was to persecute and destroy them, as is afterwards stated.

Verse 10. *They join also unto our enemies*] It has been conjectured that Pharaoh had probably his eye on the oppressions which Egypt had suffered under the *shepherd-kings*, who for a long series of years had, according to Manetho, governed the land with extreme cruelty. As the Israelites were of the same occupation, (viz., *shepherds*,) the jealous, cruel king found it easy to attribute to them the same motives; taking it for granted that they were only waiting for a favourable opportunity to join the enemies of Egypt, and so overrun the whole land.

Verse 11. *Set over them task-masters*] שרי מסים *sarey missim*, *chiefs* or *princes* of *burdens, works*, or *tribute*; *επιστατας των εργων*, Sept. *overseers of the works*. The persons who appointed them their work, and exacted the performance of it. The *work* itself being oppressive, and the *manner* in which it was exacted still more so, there is some room to think that they not only worked them unmercifully, but also obliged them to pay an exorbitant tribute at the same time.

Treasure cities] ערי מסכנות *arey miscenoth*, *store cities—public granaries*. Calmet supposes this to be the name of a city, and translates the verse thus: "They built cities, viz., Miscenoth, Pithom, and Rameses." *Pithom* is supposed to be that which Herodotus calls *Patumos*. *Raamses*, or rather *Rameses*, (for it is the same Hebrew word as in Gen. xlvii. 11, and should be written the same way here as there,) is supposed to have been the capital of the land of Goshen, mentioned in the book of Genesis by *anticipation*; for it was probably not erected till after the days of Joseph, when the Israelites were brought under that severe oppression described in the book of Exodus. The Septuagint add here, *και Ων, ἡ εστιν Ἡλιουπολις· and* ON, *which is Heliopolis*; i. e., the city of the Sun. The same reading is found also in the *Coptic* version.

Some writers suppose that beside these cities the Israelites built the *pyramids*. If this conjecture be well founded, perhaps they are intended in the word מסכנות *miscenoth*, which, from סכן *sachan*, to *lay up in store*, might be intended to signify places where Pharaoh laid up his treasures; and from their structure they appear to have been designed for something of this kind. If the history of the pyramids be not found in the book of Exodus, it is nowhere else extant; their origin, if not alluded to here, being lost in their very remote antiquity. Diodorus Siculus, who has given the best traditions he could find relative to them, says that there was no agreement either among the inhabitants or the historians concerning the building of the pyramids.—Bib. Hist., lib. i., cap. lxiv

Josephus expressly says that one part of the oppression suffered by the Israelites in Egypt was occasioned by *building pyramids*. See on ver. 14.

In the book of Genesis, and in this book, the word *Pharaoh* frequently occurs, which, though many suppose it to be a *proper name* peculiar to one person, and by this supposition confound the acts of several Egyptian kings, yet is to be understood only as a name of *office*.

It may be necessary to observe that all the Egyptian kings, whatever their *own* name was, took the surname of *Pharaoh* when they came to the throne; a name which, in its general acceptation signified the same as *king* or *monarch*, but in its *literal* meaning, as Bochart has amply proved, it signifies a *crocodile*, which being a *sacred animal* among the Egyptians, the word might be added to their *kings* in order to procure them the greater reverence and respect.

Verse 12. *But the more they afflicted them*] The margin has pretty nearly preserved the import of the original: *And as they afflicted them, so they multiplied*

A. M. cir. 2400. B. C. cir. 1604. 13 And the Egyptians made the children of Israel to serve with rigour:

14 And they [o] made their lives bitter with hard bondage, [p] in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; A. M. cir. 2400. B. C. cir. 1604. if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives [q] feared God, and did not [r] as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And [s] the midwives said unto Pharaoh, Because the Hebrew women *are* not as the

[o] Chapter ii. 23; vi. 9; Num. xx. 15; Acts vii. 19, 34. [p] Psa. lxxxi. 6.

[q] Prov. xvi. 6.—[r] Dan. iii. 16, 18; vi. 13; Acts v. 29. [s] See Josh. ii. 4, &c.; 2 Sam. xvii. 19, 20.

and so they grew. That is, in proportion to their afflictions was their prosperity; and had their sufferings been greater, their increase would have been still more abundant.

Verse 13. *To serve with rigour*] בפרך *beparech*, with *cruelty, great oppression*; being *ferocious* with them. The word *fierce* is supposed by some to be derived from the Hebrew, as well as the Latin *ferox*, from which we more immediately bring our English term. This kind of cruelty to slaves, and ferociousness, unfeelingness, and hard-heartedness, were particularly forbidden to the children of Israel. See Lev. xxv. 43, 46, where the same word is used: *Thou shalt not rule over him with* RIGOUR, *but shalt fear thy God.*

Verse 14. *They made their lives bitter*] So that they became weary of life, through the severity of their servitude.

With hard bondage] בעבדה קשה *baabodah kashah*, *with grievous servitude.* This was the general character of their life in Egypt, it was a life of the most painful servitude, oppressive enough in itself, but made much more so by the cruel manner of their treatment while performing their tasks.

In mortar, and in brick] First, in digging the clay, kneading, and preparing it, and secondly, forming it into *bricks*, drying them in the sun, &c.

Service in the field] Carrying these materials to the places where they were to be formed into buildings, and serving the builders while employed in those public works. Josephus says "The Egyptians contrived a variety of ways to afflict the Israelites; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating upon its overrunning its own banks; they set them also to build pyramids, (πυραμιδας τε αναικοδομουντες,) and wore them out, and forced them to learn all sorts of mechanic arts, and to accustom themselves to hard labour."—Antiq., lib. ii., cap. ix., sec. 1. Philo bears nearly the same testimony, p. 86, Edit. Mangey.

Verse 15. *Hebrew midwives*] *Shiphrah* and *Puah*, who are here mentioned, were probably certain *chiefs*, under whom all the rest acted, and by whom they were instructed in the *obstetric* art. *Aben Ezra* supposes there could not have been fewer than five hundred midwives among the Hebrew women at this time; but that very few were requisite see proved on verse 19.

Verse 16. *Upon the stools*] על האבנים *al haobnayim.* This is a difficult word, and occurs nowhere else in the Hebrew Bible but in Jer. xviii. 3, where we translate it the *potter's wheels.* As אבן signifies a *stone*, the *obnayim* has been supposed to signify a *stone trough*, in which they received and washed the infant as soon as born. *Jarchi*, in his book of *Hebrew roots*, gives a very different interpretation of it; he derives it from בן *ben*, a *son*, or בנים *banim*, *children*; his words must not be literally translated, but this is the sense: "When ye do the office of a midwife to the Hebrew women, and ye see that the birth is broken forth, if it be a son, then ye shall kill him." Jonathan ben Uzziel gives us a curious reason for the command given by Pharaoh to the Egyptian women: "Pharaoh slept, and saw in his sleep a balance, and behold the whole land of Egypt stood in one scale, and a lamb in the other; and the scale in which the lamb was outweighed that in which was the land of Egypt. Immediately he sent and called all the chief magicians, and told them his dream. And *Janes* and *Jimbres*, (see 2 Tim. iii. 8,) who were chief of the magicians, opened their mouths and said to Pharaoh, 'A child is shortly to be born in the congregation of the Israelites, whose hand shall destroy the whole land of Egypt.' *Therefore Pharaoh spake to the midwives, &c.*"

Verse 17. *The midwives feared God*] Because they knew that God had forbidden murder of every kind; for though the law was not yet given, Exod. xx. 13, being Hebrews they must have known that God had from the beginning declared, *Whosoever sheddeth man's blood, by man shall his blood be shed*, Gen. ix. 6. Therefore they saved the male children of all to whose assistance they were called. See ver. 19.

Verse 19. *The Hebrew women* are *not as the Egyptian women*] This is a simple statement of what general experience shows to be a fact, viz., that women, who during the whole of their pregnancy are accustomed to hard labour, especially in the open air, have comparatively little pain in *parturition.* At this time the whole Hebrew nation, *men* and *women*, were

A. M. cir. 2400. B. C. cir. 1604. Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 [t] Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. A. M. cir. 2400. B. C. cir. 1604.

21 And it came to pass, because the midwives feared God, [u] that he made them houses.

[t] Proverbs xi. 18; Eccles. viii. 12; Isaiah iii. 10; Heb. vi. 10.

[u] 1 Samuel ii. 35; 2 Samuel vii. 11, 13, 27, 29; 1 Kings ii. 24; xi. 38; Psa. cxxvii. 1.

in a state of *slavery*, and were obliged to work *in mortar and brick, and all manner of service* IN THE FIELD, ver. 14, and this at once accounts for the ease and speediness of their travail. With the strictest truth the midwives might say, *The Hebrew women are not as the Egyptian women:* the *latter* fare delicately, are not inured to labour, and are kept shut up at home, therefore they have hard, difficult, and dangerous labours; but the Hebrew women are *lively*, חיות *chayoth*, are *strong*, *hale*, and *vigorous*, and therefore *are delivered ere the midwives come in unto them.* In such cases we may naturally conclude that the midwives were very *seldom even sent for.* And this is probably the reason why we find but *two* mentioned; as in such a state of society there could be but very little employment for persons of that profession, as a *mother*, an *aunt*, or any female acquaintance or neighbour, could readily afford all the assistance necessary in such cases. Commentators, pressed with imaginary difficulties, have sought for examples of easy parturition in Æthiopia, Persia, and India, as parallels to the case before us; but they might have spared themselves the trouble, because the case is *common in all parts of the globe* where the women labour hard, and especially *in the open air.* I have known several instances of the kind myself among the labouring poor. I shall mention one: I saw a poor woman in the open field at hard labour; she stayed away in the afternoon, but she returned the next morning to her work with her infant child, having in the interim been safely delivered! She *continued* at her daily work, having apparently suffered no inconvenience!

I have entered more particularly into this subject because, through want of proper information, (perhaps from a worse motive,) certain persons have spoken very unguardedly against this inspired record: "The Hebrew midwives told palpable lies, and God commends them for it; thus we may do evil that good may come of it, and sanctify the *means* by the *end.*" Now I contend that there was neither *lie direct* nor even *prevarication* in the case. The midwives *boldly* state to Pharaoh a *fact*, (had it not been so, he had a thousand means of ascertaining the truth,) and they tate it in such a way as to bring conviction to his mind on the subject of his oppressive cruelty on the one hand, and the mercy of Jehovah on the other. As if they had said, "The very oppression under which, through thy cruelty, the Israelites groan, their God has turned to their advantage; they are not only *fruitful*, but they bring forth with comparatively *no trouble*; *we* have scarcely any employment among them." Here then is a *fact*, boldly announced in the face of danger; and we see that God was pleased with this frankness of the midwives, and he blessed them for it.

Verse 20. *Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.*] This shows an especial providence and blessing of God; for though in all cases where females are kept to hard labour they have comparatively easy and safe travail, yet in a state of slavery the increase is generally very small, as the children die for want of proper nursing, the women, through their labour, being obliged to neglect their offspring; so that in the slave countries the *stock* is obliged to be recruited by foreign imports: yet in the case above it was not so; there was not one barren among their tribes, and even their women, though constantly obliged to perform their *daily tasks*, were neither rendered unfruitful by it, nor taken off by premature death through the violence and continuance of their labour, when even in the delicate situation mentioned above.

Verse 21. *He made them houses.*] Dr. Shuckford thinks that there is something wrong both in the punctuation and translation of this place, and reads the passage thus, adding the 21st to the 20th verse: "And they multiplied and waxed mighty; and this happened (ויהי *vayehi*) because the midwives feared God; and he (*Pharaoh*) made (להם *lahem*, masc.) them (*the Israelites*) houses; and commanded all his people, saying, Every son that is born, &c." The doctor supposes that previously to this time the Israelites had no fixed dwellings, but lived in tents, and therefore had a better opportunity of concealing their children; but now Pharaoh built them houses, and obliged them to dwell in them, and caused the Egyptians to watch over them, that all the male children might be destroyed, which could not have been easily effected had the Israelites continued to live in their usual scattered manner in tents. That the *houses* in question were not made for the *midwives*, but for the *Israelites* in general, the Hebrew text seems pretty plainly to indicate, for the pronoun להם *lahem*, *to them*, is the *masculine* gender; had the *midwives* been meant, the feminine pronoun להן *lahen* would have been used. Others contend that by *making them houses*, not only the *midwives* are intended, but also that the words mark an increase of their families, and that the objection taken from the masculine pronoun is of no weight, because these pronouns are often interchanged; see 1 Kings xxii. 17, where להם *lahem* is written, and in the parallel place, 2 Chron. xviii. 6, להן *lahen* is used. So בהם *bahem*, in 1 Chron. x. 7, is written בהן *bahen*, 1 Sam. xxxi. 7, and in several other places. There is no doubt that God did bless the midwives, his approbation of their conduct is strictly marked; and there can be no doubt of his prospering the Israelites, for it is particularly said that the people multiplied and waxed very mighty. But the words most probably refer to the Israelites, whose *houses* or *families* were built up by an extraordinary increase of children, notwithstanding the cruel policy of the Egyptian king Vain is the counsel of man when opposed to the de

A. M. cir. 2431. B. C. cir. 1573.

22 And Pharaoh charged all his people, saying, [*] Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

A. M. cir. 2431. B. C. cir. 1573.

[*] Acts vii. 19; chap. vii. 19-21; Rev. xvi. 4-6.

terminations of God! All the means used for the destruction of this people became in his hand instruments of their prosperity and increase. How true is the saying, If God be *for* us, who can be *against* us!

Verse 22. *Ye shall cast into the river*] As the *Nile*, which is here intended, was a sacred river among the Egyptians, it is not unlikely that Pharaoh intended the young Hebrews as an offering to his god, having two objects in view: 1. To increase the fertility of the country by thus procuring, as he might suppose, a proper and sufficient annual inundation; and 2. To prevent an increase of population among the Israelites, and in process of time procure their entire extermination.

It is conjectured, with a great show of probability, that the edict mentioned in this verse was not made till after the birth of Aaron, and that it was revoked soon after the birth of Moses; as, if it had subsisted in its rigour during the *eighty-six* years which elapsed between this and the deliverance of the Israelites, it is not at all likely that their males would have amounted to *six hundred thousand*, and those all *effective* men.

In the general preface to this work reference has been made to Origen's *method of interpreting the Scriptures*, and some specimens promised. On the plain account of a simple matter of fact, related in the preceding chapter, this very eminent man, in his 2d Homily on Exodus, imposes an interpretation of which the following is the *substance*.

"*Pharaoh, king of Egypt*, represents the *devil*; the *male* and *female* children of the Hebrews represent the *animal* and *rational* faculties of the soul. *Pharaoh*, the *devil*, wishes to destroy all the *males*, i. e., the seeds of *rationality* and *spiritual science* through which the soul *tends to* and seeks *heavenly things*; but he wishes to preserve the *females* alive, i. e., all those *animal propensities* of man, through which he becomes *carnal* and *devilish*. Hence," says he, "when you see a man living in luxury, banquetings, pleasures, and sensual gratifications, know that there the *king of Egypt* has slain all the males, and preserved all the *females* alive. The *midwives* represent the *Old* and *New Testaments*: the one is called *Sephora*, which signifies a *sparrow*, and means that sort of *instruction* by which the soul is led to *soar aloft*, and contemplate heavenly things; the other is called *Phua*, which signifies *ruddy* or *bashful*, and points out the *Gospel*, which is ruddy with the blood of Christ, spreading the doctrine of his passion over the earth. By these, as midwives, the souls that are born into the Church are *healed*, for the *reading of the Scriptures corrects* and *heals* what is amiss in the mind. *Pharaoh*, the *devil*, wishes to *corrupt* those *midwives*, that all the *males*—the *spiritual propensities*, may be destroyed; and this he endeavours to do by bringing in *heresies* and *corrupt opinions*. But the foundation of God standeth sure. *The midwives feared God, therefore he builded them houses*. If this be taken *literally*, it has little or no meaning, and is of no importance; but it points out that the *midwives*—the *law* and the *Gospel*, by *teaching the fear of God*, build the *houses of the Church*, and fill the whole earth with *houses of prayer*. Therefore these midwives, because they *feared God*, and taught the fear of God, did not fulfil the command of the king of Egypt—they did *not kill the males*, and I dare confidently affirm that they did not preserve the *females alive*; for they do not teach vicious doctrines in the Church, nor preach up luxury, nor foster sin, which are what *Pharaoh* wishes in keeping the *females alive*; for by these *virtue* alone is cultivated and nourished. By *Pharaoh's daughter* I suppose the Church to be intended, which is gathered from among the Gentiles; and although she has an impious and iniquitous father, yet the prophet says unto her, *Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house, so shall the king greatly desire thy beauty*, Psa. xlv. 10, 11. This therefore is she who is come to the *waters to bathe*, i. e., to the *baptismal font*, that she may be washed from the sins which she has contracted in her *father's house*. Immediately she receives bowels of commiseration, and pities the infant; that is, the *Church*, coming from among the Gentiles, finds *Moses*—the *law*, lying in the *pool*, *cast out*, and *exposed by his own people* in an *ark of bulrushes, daubed over with pitch*—deformed and obscured by the carnal and absurd glosses of the Jews, who are ignorant of its spiritual sense; and while it continues with them is as a helpless and destitute infant; but as soon as it enters the doors of the Christian Church it becomes strong and vigorous; and thus *Moses*—the *law*, *grows up*, and becomes, through means of the Christian Church, more respectable even in the eyes of the Jews themselves, according to his own prophecy: *I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation*, Deut. xxxii. 21. Thus taught by the Christian Church, the *synagogue* forsakes *idolatry*; for when it sees the *Gentiles* worshipping the true God, it is ashamed of its *idols*, and worships them no more. In like manner, though we have had *Pharaoh for our father*—though the prince of this world has begotten us by wicked works, yet when we come unto the *waters of baptism* we take unto us *Moses*—the *law of God*, in its true and spiritual meaning; what is low or weak in it we leave, what is strong and perfect we take and place in the *royal palace* of our *heart*. Then we have Moses *grown up*—we no longer consider the law as *little* or *mean*; all is magnificent, excellent, elegant, for all is spiritually understood. Let us beseech the Lord Jesus Christ that he may reveal himself to us more and more, and show us how great and sublime Moses is; for he by his Holy Spirit reveals these things to whomsoever he will. To him be glory and dominion for ever and ever! Amen."

Neither the praise of piety nor the merit of *ingenuity* can be denied to this eminent man in such interpretations as these. But who at the same time does not see that if such a mode of exposition were to be

allowed, the trumpet could no longer give a *certain* sound? Every passage and fact might then be obliged to say *something*, *any thing*, *every thing*, or *nothing*, according to the *fancy*, peculiar *creed*, or *caprice* of the interpreter.

I have given this large specimen from one of the *ancients*, merely to save the *moderns*, from whose works on the sacred writings I could produce many specimens *equally singular* and *more absurd*. Reader, it is possible to *trifle* with the testimonies of God, and all the while speak *serious things*; but if all be not done according to the pattern shown in the mount, much evil may be produced, and many stumbling blocks thrown in the way of others, which may turn them totally out of the way of understanding; and then what a dreadful account must such interpreters have to give to that God who has pronounced a curse, not only on those who *take away* from his word, but also on those who *add* to it.

CHAPTER II.

Amram and Jochebed marry, 1. *Moses is born, and is hidden by his mother three months*, 2. *Is exposed in an ark of bulrushes on the river Nile, and watched by his sister*, 3, 4. *He is found by the daughter of Pharaoh, who commits him to the care of his own mother, and has him educated as her own son*, 5–9. *When grown up, he is brought to Pharaoh's daughter, who receives him as her own child, and calls him* Moses, 10. *Finding an Egyptian smiting a Hebrew, he kills the Egyptian, and hides him in the sand*, 11, 12. *Reproves two Hebrews that were contending together, one of whom charges him with killing the Egyptian*, 13, 14. *Pharaoh, hearing of the death of the Egyptian, sought to slay Moses, who, being alarmed, escapes to the land of Midian*, 15. *Meets with the seven daughters of Reuel, priest or prince of Midian, who came to water their flocks, and assists them*, 16, 17. *On their return they inform their father* Reuel, *who invites Moses to his house*, 18–20. *Moses dwells with him, and receives Zipporah his daughter to wife*, 21. *She bears him a son whom he calls* Gershom, 22. *The children of Israel, grievously oppressed in Egypt, cry for deliverance*, 23. *God remembers his covenant with Abraham, Isaac, and Jacob, and hears their prayer*, 24, 25.

A. M. cir. 2432. B. C. cir. 1572. AND there went [a] a man of the house of Levi, and took *to wife* a daughter of Levi.

A. M. 2433. B. C. 1571. 2 And the woman conceived, and bare a son: and [b] when she saw him that he *was a* goodly *child*, she hid him three months.

A. M. 2433. B. C. 1571. 3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 [c] And his sister stood afar off, to wit what would be done to him.

[a] Chap. vi. 20; Num. xxvi. 59; 1 Chron. xxiii. 14.

[b] Acts vii. 20; Heb. xi. 23.——[c] Ch. xv. 20; Num. xxvi. 59.

NOTES ON CHAP. II.

Verse 1. *There went a man*] *Amram*, son of Kohath, son of Levi, chap. vi. 16–20. *A daughter of Levi, Jochebed*, sister to Kohath, and consequently both the wife and aunt of her husband Amram, chap. vi. 20; Num. xxvi. 59. Such marriages were at this time lawful, though they were afterwards forbidden, Lev. xviii. 12. But it is possible that *daughter of Levi* means no more than a descendant of that family, and that probably Amram and Jochebed were only *cousin germans*. As a *new law* was to be given and a *new priesthood* formed, God chose a *religious family* out of which the *lawgiver* and the *high priest* were both to spring.

Verse 2. *Bare a son*] This certainly was not her first child, for Aaron was *fourscore and three* years old when Moses was but *fourscore*, see chap. vii. 7: and there was a sister, probably Miriam, who was older than either; see below, ver. 4, and see Num. xxvi. 59. Miriam and Aaron had no doubt been both born before the decree was passed for the destruction of the Hebrew male children, mentioned in the preceding chapter.

Goodly child] The text simply says כי טוב הוא *ki tob hu, that he was good*, which signifies that he was not only a perfect, well-formed child, but that he was very *beautiful*; hence the Septuagint translate the place, Ιδοντες δε αυτο ασειον, *Seeing him to be beautiful*, which St. Stephen interprets, Ην ασειος τω Θεω, *He was comely to God*, or *divinely beautiful*. This very circumstance was wisely ordained by the kind providence of God to be one means of his preservation. Scarcely any thing interests the heart more than the sight of a lovely babe in distress. His beauty would induce even his parents to double their exertions to save him, and was probably the sole motive which led the Egyptian princess to take such particular care of him, and to educate him as her own son, which in all likelihood she would not have done had he been only an ordinary child.

Verse 3. *An ark of bulrushes*] תבת גמא *tebath gome*, a small boat or basket made of the Egyptian reed called *papyrus*, so famous in all antiquity. This plant grows on the banks of the Nile, and in marshy grounds; the stalk rises to the height of *six* or *seven cubits* above the water, is triangular, and terminates in a crown of small filaments resembling hair, which the ancients used to compare to a thyrsus. This reed was of the greatest use to the inhabitants of Egypt, the pith contained in the stalk serving them for food, and the woody part to build vessels with; which ves-

A. M. 2433. B. C. 1571. 5 And the [d] daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. A. M. 2433. B. C. 1571.

[d] Acts, chap. vii. 21.

sels frequently appear on engraved stones and other monuments of Egyptian antiquity. For this purpose they made it up like rushes into bundles, and by tying them together gave their vessels the necessary figure and solidity. "The vessels of bulrushes or papyrus," says Dr. Shaw, "were no other than large fabrics of the same kind with that of Moses, Exod. ii. 3, which from the late introduction of planks and stronger materials are now laid aside." Thus *Pliny*, lib. vi., cap. 16, takes notice of the *naves papyraceas armamentaque Nili*, "ships made of papyrus and the equipments of the Nile:" and lib. xiii., cap. 11, he observes, *Ex ipsa quidem papyro navigia texunt:* "Of the papyrus itself they construct sailing vessels." *Herodotus* and *Diodorus* have recorded the same fact; and among the poets, *Lucan*, lib. iv., ver. 136: *Conseritur bibula Memphitis cymba papyro*, "The Memphian or Egyptian boat is constructed from the soaking papyrus." The epithet *bibula* is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to its Hebrew name גמא *gome*, which signifies to *soak*, to *drink up*. See *Parkhurst* sub voce.

She laid it in the flags] Not willing to trust it in the *stream* for fear of a disaster; and probably choosing the place to which the Egyptian princess was accustomed to come for the purposes specified in the note on the following verse.

Verse 5. *And the daughter of Pharaoh*] Josephus calls her *Thermuthis*, and says that "the ark was borne along by the current, and that she sent one that could swim after it; that she was struck with the figure and uncommen beauty of the child; that she inquired for a nurse, but that he having refused the breasts of several, and his sister proposing to bring a Hebrew nurse, his own mother was procured." But all this is in Josephus's *manner*, as well as the long circumstantial *dream* that he gives to Amram concerning the future greatness of Moses, which cannot be considered in any other light than that of a *fable*, and not even a cunningly *devised* one.

To wash herself *at the river*] Whether the daughter of Pharaoh went to bathe in the river through motives of pleasure, health, or religion, or whether she bathed at all, the text does not specify. It is merely stated by the sacred writer that she *went down to the river to* WASH; for the word *herself* is not in the original. Mr. Harmer, Observat., vol. iii., p. 529, is of opinion that the time referred to above was that in which the Nile begins to *rise*; and as the dancing girls in Egypt are accustomed now to plunge themselves into the river at its rising, by which act they testify their gratitude for the inestimable blessing of its inundations, so it might have been formerly; and that Pharaoh's daughter was now coming down to the river on a similar account. I see no likelihood in all this. If she washed herself at all, it *might* have been a religious ablution, and yet extended no farther than to the *hands* and *face*; for the word רחץ *rachats*, to *wash*, is repeatedly used in the Pentateuch to signify *religious ablutions* of different kinds. Jonathan in his Targum says that God had smitten all Egypt with *ulcers*, and that the daughter of Pharaoh came to wash in the river in order to find relief; and that as soon as she touched the ark where Moses was, her ulcers were healed. This is all fable. I believe there was no *bathing* in the case, but simply what the text states, *washing*, not of her *person*, but of her *clothes*, which was an employment that even kings' daughters did not think beneath them in those primitive times. Homer, Odyss. vi., represents *Nausicaa, daughter* of *Alcinous, king of the Phæacians*, in company with her maidens, employed at the seaside in washing her own clothes and those of her *five* brothers! While thus employed they find Ulysses just driven ashore after having been shipwrecked, utterly helpless, naked, and destitute of every necessary of life. The whole scene is so perfectly like that before us that they appear to me to be almost parallels. I shall subjoin a few lines. The princess, having piled her clothes on a carriage drawn by several mules, and driven to the place of washing, commences her work, which the poet describes thus:—

Ται δ' απ' απηνης
Ειματα χεραιν ἑλοντο, και εσφορεον μελαν ὑδωρ.
Στειβον δ' εν βοθροισι θοως, εριδα προφερουσαι.
Αυταρ επει πλυναν τε, καθηραν τε ῥυπα παντα,
Εξεης πετασαν παρα θιν' ἁλος, ῃχι μαλιστα
Λαϊγγας ποτι χερσον αποπλυνεσκε θαλασσα.
Odyss., lib. vi., ver. 90.

"Light'ning the carriage, next they bore in hand
The *garments down to the unsullied wave*,
And *thrust them heap'd into the pools*; their task
Despatching brisk, and with an emulous haste.
When *all were purified*, and neither *spot*
Could be perceived or *blemish* more, they *spread*
The raiment orderly along the beach,
Where dashing tides had cleansed the pebbles most."
Cowper.

When this task was finished we find the Phæacian princess and her ladies (Κουρη δ' εκ θαλαμοιο—αμφιπολοι αλλαι) employed in *amusing* themselves upon the beach, till the garments they had washed should *be dry* and fit to be folded up, that they might reload their carriage and return.

In the text of Moses the Egyptian princess, accompanied by *her maids*, נערותיה *naarotheyha*, comes down to the river, not to bathe *herself*, for this is not intimated, but merely to *wash*, לרחץ *lirchots*; at the time in which the ark is perceived we may suppose that she and her companions had finished their task, and, like the daughter of Alcinous and her maidens, were amusing themselves *walking along by the river's side*, as the others did by *tossing a ball*, σφαιρη τ' αρ επαιζον, when they as suddenly and as unexpectedly discovered *Moses adrift* on the flood, as *Nausicaa*

A. M. 2433. B. C. 1571. 6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went, and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became [e] her son. And she called his name [f] Moses: and she said, Because I drew him out of the water. A. M. 2433. B. C. 1571.

11 And it came to pass in those days, [g] when Moses was grown, that he went out unto his brethren, and looked on their [h] burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. A. M. 2473. B. C. 1531.

12 And he looked this way and that way, and when he saw that *there was* no man, he [i] slew the Egyptian, and hid him in the sand.

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[e] Acts vii. 21.——[f] That is, *drawn out*.——[g] Acts vii. 23, 24; Heb. xi. 24, 25, 26.——[h] Chapter i. 11.——[i] Acts vii. 24

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and her companions discovered Ulysses just escaped naked from shipwreck. In both the histories, that of the *poet* and this of the *prophet*, both the strangers, the shipwrecked Greek and the almost drowned Hebrew, were rescued by the princesses, nourished and preserved alive! Were it lawful to suppose that Homer had ever seen the Hebrew story, it would be reasonable to conclude that he had made it the basis of the 6th book of the Odyssey.

Verse 6. *She had compassion on him*] The sight of a beautiful babe in distress could not fail to make the impression here mentioned; see on ver. 2. It has already been conjectured that the cruel edict of the Egyptian king did not continue long in force; see chap. i. 22. And it will not appear unreasonable to suppose that the circumstance related here might have brought about its abolition. The daughter of Pharaoh, struck with the distressed state of the Hebrew children from what she had seen in the case of Moses, would probably implore her father to abolish this sanguinary edict.

Verse 7. *Shall I go and call—a nurse*] Had not the different circumstances marked here been placed under the superintendence of an especial providence, there is no human probability that they could have had such a happy issue. The parents had done every thing to save their child that piety, affection, and prudence could dictate, and having done so, they left the event to God. *By faith*, says the apostle, Heb. xi. 23, *Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.* Because of the king's commandment they were obliged to make use of the most prudent caution to save the child's life; and their faith in God enabled them to risk *their own safety*, for *they* were not afraid of the king's commandment—they feared God, and they had no other fear.

Verse 10. *And he became her son.*] From this time of his being brought home by his nurse his education commenced, and *he was learned in all the wisdom of the Egyptians*, Acts vii. 22, who in the knowledge of nature probably exceeded all the nations then on the face of the earth.

And she called his name] משה *mosheh*, because מן המים *min hammayim, out of the waters* משיתהו *meshithihu, have I drawn him.* משה *mashah* signifies *to draw out*; and *mosheh* is the person *drawn out*; the word is used in the same sense Psa. xviii. 17, and 2 Sam. xxii. 17. What name he had from his parents we know not; but whatever it might be it was ever after lost in the name given to him by the princess of Egypt. Abul Farajius says that Thermuthis delivered him to the wise men *Janecs* and *Jimbrees* to be instructed in wisdom.

Verse 11. *When Moses was grown*] Being full *forty* years of age, as St. Stephen says, Acts vii. 23, *it came into his heart to visit his brethren*, i. e., he was excited to it by a Divine inspiration; *and seeing one of them suffer wrong*, by an Egyptian smiting him, probably one of the *task-masters*, *he avenged him and smote* slew, *the Egyptian, supposing that God* who had given him commission, had given also *his brethren* to understand that they were to be delivered *by his hand*; see Acts vii. 23–25. Probably the Egyptian *killed* the Hebrew, and therefore on the *Noahic precept* Moses was justified in killing him; and he was authorized so to do by the commission which he had received from God, as all succeeding events amply prove. Previously to the mission of Moses to deliver the Israelites, Josephus says, "The Æthiopians having made an irruption into Egypt, and subdued a great part of it, a Divine oracle advised them to employ Moses the Hebrew. On this the king of Egypt made him general of the Egyptian forces; with these he attacked the Æthiopians, defeated and drove them back into their own land, and forced them to take refuge in the city of *Saba*, where he besieged them. Tharbis, daughter of the Æthiopian king, seeing him, fell desperately in love with him, and promised to give up the city to him on condition that he would take her to wife, to which Moses agreed, and the city was put into the hands of the Egyptians."—Jos. Ant. lib. ii., chap. 9. St. Stephen probably alluded to something

A. M. 2473. B. C. 1531.

13 And [k] when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, [l] Who made thee [m] a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But [n] Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by [o] a well.

16 [p] Now [q] the priest of Midian had seven daughters: and [r] they came and drew *water*, and filled the troughs to water their father's flock.

A. M. 2473. B. C. 1531.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and [s] watered their flock.

18 And when they came to [t] Reuel, their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

[k] Acts vii. 26.——[l] Acts vii. 27, 28.——[m] Heb. *a man, a prince*; Gen. xiii. 8.——[n] Acts vii. 29; Heb. xi. 27.——[o] Gen. xxiv. 11; xxix. 2.——[p] Chap. iii. 1.

[q] Or, *prince*, as Gen. xli. 45.——[r] Genesis xxiv. 11; xxix. 10; 1 Sam. ix. 11.——[s] Gen. xxix. 10.——[t] Num. x. 29; called also *Jethro* or *Jether*; chap. iii. 1; iv. 18; xviii. 1, &c.

of this kind when he said Moses was *mighty in deeds* as well as *words*.

Verse 13. *Two men of the Hebrews strove together*] How strange that in the very place where they were suffering a heavy persecution because they were *Hebrews*, the very persons themselves who suffered it should be found persecuting each other! It has been often seen that in those times in which the ungodly oppressed the Church of Christ, its own members have been separated from each other by disputes concerning comparatively unessential points of doctrine and discipline, in consequence of which both they and the truth have become an easy prey to those whose desire was to waste the heritage of the Lord. The Targum of Jonathan says that the two persons who strove were *Dathan* and *Abiram*.

Verse 14. *And Moses feared*] He saw that the Israelites were not as yet prepared to leave their bondage; and that though God had called him to be their leader, yet his providence had not yet sufficiently opened the way; and had he stayed in Egypt he must have endangered his life. Prudence therefore dictated an escape for the present to the land of Midian.

Verse 15. *Pharaoh—sought to slay Moses. But Moses fled from the face of Pharaoh*] How can this be reconciled with Heb. xi. 27: *By faith he* (Moses) *forsook Egypt, not fearing the wrath of the king?* Very easily. The apostle speaks not of *this* forsaking of Egypt, but of his and the Israelites' final departure from it, and of the bold and courageous manner in which Moses treated Pharaoh and the Egyptians, disregarding his threatenings and the multitudes of them that pursued after the people whom, in the name and strength of God, he led in the face of their enemies out of Egypt.

Dwelt in the land of Midian] A country generally supposed to have been in Arabia Petræa, on the eastern coast of the Red Sea, not far from Mount Sinai. This place is still called by the Arabs the *land of Midian* or the *land of Jethro*. *Abul Farajius* calls it the *land of the Arabs*. It is supposed that the Midianites derived their origin from Midian, the fourth son of Abraham by Keturah, thus:—Abraham, Zimran, Jokshan, Medan and Midian, Raguel, Jethro; see Gen. xxv. 1. But Calmet contends that if Jethro had been of the family of Abraham, either by *Jokshan*, or *Midian*, Aaron and Miriam could not have reproached Moses with marrying a *Cushite*, Zipporah, the daughter of Reuel. He thinks therefore that the Midianites were of the progeny of *Cush*, the son of *Ham*; see Gen. x. 6.

Verse 16. *The priest of Midian*] Or *prince*, or both; for the original כהן *cohen* has both meanings. See it explained at large, Gen. xv. 18. The transaction here very nearly resembles that mentioned Gen. xxix. concerning Jacob and Rachel; see the notes there.

Verse 17. *The shepherds—drove them*] The verb ויגרשום *yegareshum*, being in the *masculine* gender, seems to imply that the shepherds drove away the *flocks* of Reuel's daughters, and not the *daughters* themselves. The fact seems to be, that, as the daughters of Reuel filled the troughs and brought their flocks to drink, the shepherds drove those away, and, profiting by the young women's labour, watered their own cattle. Moses resisted this insolence, and assisted them to water their flocks, in consequence of which they were enabled to return much sooner than they were wont to do, ver. 18.

Verse 18. *Reuel, their father*] In Num. x. 29 this person is called *Raguel*, but the Hebrew is the same in both places. The reason of this difference is that the ע *ain* in רעואל is sometimes used merely as *vowel*, sometimes as *g*, *ng*, and *gn*, and this is occasioned by the difficulty of the sound, which scarcely any European organs can enunciate. As pronounced by the Arabs it strongly resembles the first effort made by the throat in *gargling*, or as Meninski says, *Est vox vituli matrem vocantis*, "It is like the sound made by a calf in seeking its dam." *Raguel* is the worst method of pronouncing it; Re-u-el, the first syllable strongly accented, is nearer to the true sound. A proper uniformity in pronouncing the same word wherever it may occur, either in the Old or New Testament, is greatly to be desired. The person in question appears to have several names. Here he is called *Reuel*; in Num. x. 29, *Raguel*; in Exod. iii. 1, *Jethro*;

A. M. 2473. B. C. 1531.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may [u] eat bread.

21 And Moses was content to dwell with the man: and he gave Moses [v] Zipporah his daughter.

22 And she bare *him* a son, and he called his name [w] Gershom: [x] for he said, I have been [y] a stranger in a strange land.

23 And it came to pass [z] in process of time, that the king of Egypt died: and the children of Israel [a] sighed by reason of the bondage, and they cried, and [b] their cry came up unto God by reason of the bondage.

A. M. cir. 2504. B. C. cir. 1500

24 And God [c] heard their groaning, and God [d] remembered his [e] covenant with Abraham, with Isaac, and with Jacob.

25 And God [f] looked upon the children of Israel, and God [g] had respect unto *them*.[h]

[u] Gen. xxxi. 54; xliii. 25.——[v] Chapter iv. 25; xviii. 2.
[w] That is, *a stranger here*.——[x] Chap. xviii. 3.——[y] Acts vii. 29; Heb. xi. 13, 14.——[z] Chap. vii. 7; Acts vii. 30.——[a] Num. xx. 16; Deut. xxvi. 7; Psa. xii. 5.

[b] Gen. xviii. 20; chap. iii. 9; xxii. 23, 27; Deut. xxiv. 15; James v. 4.——[c] Chap. vi. 5.——[d] Chap. vi. 5; Psa. cv. 8, 42; cvi. 45.——[e] Gen. xv. 14; xlvi. 4.——[f] Ch. iv. 31; 1 Sam. i. 11; 2 Sam. xvi. 12; Luke i. 25.——[g] Heb. *knew*.——[h] Chap. iii. 7.

in Judges iv. 11, *Hobab;* and in Judges i. 16 he is called קֵינִי *Keyni*, which in chap. iv. we translate *Kenite*. Some suppose that *Re-u-el* was father to *Hobab*, who was also called *Jethro*. This is the most likely; see the note on chap. iii. 1.

Verse 20. *That he may eat bread.*] That he may be entertained, and receive refreshment to proceed on his journey. *Bread*, among the Hebrews, was used to signify *all kinds of food* commonly used for the support of man's life.

Verse 21. *Zipporah his daughter.*] Abul Farajius calls her "*Saphura the black*, daughter of *Rewel* the Midianite, the son of Dedan, the son of Abraham by his wife Keturah." The Targum calls her the *granddaughter* of Reuel. It appears that Moses obtained Zipporah something in the same way that Jacob obtained Rachel; namely, for the performance of certain services, probably keeping of sheep; see chap. iii. 1.

Verse 22. *Called his name Gershom*] Literally, *a stranger;* the reason of which Moses immediately adds, *for I have been an* ALIEN *in a strange land.*

The *Vulgate*, the *Septuagint*, as it stands in the *Complutensian Polyglot*, and in several MSS., the *Syriac*, the *Coptic*, and the *Arabic*, add the following words to this verse: *And the name of the second he called Eliezer, for the God of my father has been my help, and delivered me from the hand of Pharaoh.* These words are found in chap. xviii. 4, but they are certainly necessary here, for it is very likely that these two sons were born within a short space of each other; for in chap. iv. 20 it is said, Moses took his wife and his sons, by which it is plain that he had both *Gershom* and *Eliezer* at that time. *Houbigant* introduces this addition in his Latin version, and contends that this is its most proper place. Notwithstanding the authority of the above versions, the clause is found in no copy, printed or MS., of the *Hebrew* text.

Verse 23. *In process of time—the king of Egypt died*] According to St. Stephen, (Acts vii. 30, compared with Exod. vii. 7,) the death of the Egyptian king happened about *forty* years after the escape of Moses to Midian. The words וַיְהִי בַיָּמִים הָרַבִּים הָהֵם *vayehi bayamim harabbim hahem*, which we translate *And it came to pass in process of time*, signify, *And it was in many days from these* that the king, &c. It has already been remarked that Archbishop Usher supposes this king to have been *Rameses Miamun*, who was succeeded by his son Amenophis, who was drowned in the Red Sea when pursuing the Israelites, but *Abul Farajius* says it was *Amunfathis*, (Amenophis,) he who made the cruel edict against the Hebrew children.

Some suppose that Moses wrote the book of Job during the time he sojourned in Midian, and also the book of Genesis. See the preface to the book of Job, where this subject is considered.

Sighed by reason of the bondage] For the nature of their bondage, see on chap. i. 14.

Verse 24. *God remembered his covenant*] God's covenant is God's engagement; he had promised to Abraham, to Isaac, and to Jacob, to give their posterity a land flowing with milk and honey, &c. They are now under the most oppressive bondage, and this was the most proper time for God to show them his mercy and power in fulfilling his promise. This is all that is meant by God's *remembering* his covenant, for it was *now* that he began to give it its effect.

Verse 25. *And God had respect unto* them.] וַיֵּדַע אֱלֹהִים *vayeda Elohim*, God *knew* them, i. e., he *approved* of them, and therefore it is said that *their cry came up before God, and he heard their groaning.* The word יָדַע *yada, to know*, in the Hebrew Bible, as well as γινωσκω in the Greek Testament, is frequently used in the sense of *approving;* and because God *knew*—had *respect* for and *approved* of, them, therefore he was determined to deliver them. For אֱלֹהִים *Elohim*, GOD, in the last clause of this verse, Houbigant reads אֲלֵיהֶם *aleyhem*, UPON THEM, which is countenanced by the *Vulgate*, *Septuagint*, *Chaldee*, *Coptic*, and *Arabic*, and appears to have been the original reading. The difference in the original consists in the interchange of two letters, the י *yod* and ה *he*. Our translators insert *unto them*, in order to make up that sense which this various reading gives without trouble.

THE farther we proceed in the sacred writings, the more the history both of the *grace* and *providence* of God opens to our view. He ever cares for his creatures, and is mindful of his promise. The very means

made use of to destroy his work are, in his hands, the instruments of its accomplishment. Pharaoh orders the male children of the Hebrews to be thrown into the river; Moses, who was thus exposed, is found by his own daughter, brought up as her own son, and from his Egyptian education becomes much better qualified for the great work to which God had called him; and his being obliged to leave Egypt was undoubtedly a powerful means to wean his heart from a land in which he had at his command all the advantages and luxuries of life. His sojourning also in a strange land, where he was obliged to earn his bread by a very painful employment, fitted him for the perilous journey he was obliged to take in the wilderness, and enabled him to bear the better the privations to which he was in consequence exposed.

The *bondage* of the Israelites was also wisely permitted, that they might with less reluctance leave a country where they had suffered the greatest oppression and indignities. Had they not suffered severely previously to their departure, there is much reason to believe that no inducements could have been sufficient to have prevailed on them to leave it. And yet their leaving it was of infinite consequence, in the order both of grace and providence, as it was indispensably necessary that they should be a people separated from all the rest of the world, that they might see the promises of God fulfilled under their own eyes, and thus have the fullest persuasion that their law was Divine, their prophets inspired by the Most High, and that the Messiah came according to the prophecies before delivered concerning him.

From the example of Pharaoh's daughter, (see note ver. 4,) and the seven daughters of Jethro, (ver. 16,) we learn that in the days of primitive simplicity, and in this respect the best days, the children, particularly the daughters of persons in the highest ranks in life, were employed in the most laborious offices. Kings' daughters performed the office of the *laundress* to their own families; and the daughters of princes tended and watered the flocks. We have seen similar instances in the case of *Rebekah* and *Rachel*; and we cannot be too pointed in calling the attention of modern delicate females, who are not only above serving their own parents and family, but even their own selves: the consequence of which is, they have neither vigour nor health; their growth, for want of healthy exercise, is generally cramped; their natural powers are prematurely developed, and their whole course is rather an apology for living, than a state of effective life. Many of these live not out half their days, and their offspring, when they have any, is more feeble than themselves; so that the race of man where such preposterous conduct is followed (and where is it not followed?) is in a state of gradual deterioration. Parents who wish to fulfil the intention of God and nature, will doubtless see it their duty to bring up their children on a different plan. A worse than the present can scarcely be found out.

Afflictions, under the direction of God's providence and the influence of his grace, are often the means of leading men to pray to and acknowledge God, who in the time of their prosperity hardened their necks from his fear. When the Israelites were sorely oppressed, they began to pray. If the cry of oppression had not been among them, probably the cry for mercy had not been heard. Though afflictions, considered in themselves, can neither atone for sin nor improve the moral state of the soul, yet God often uses them as means to bring sinners to himself, and to quicken those who, having already escaped the pollutions of the world, were falling again under the influence of an earthly mind. Of many millions besides David it may truly be said, Before they were afflicted they went astray.

CHAPTER III.

Moses *keeping the flock of* Jethro *at* Mount Horeb, *the angel of the Lord appears to him in a burning bush*, 1, 2. *Astonished at the sight, he turns aside to examine it*, 3, *when God speaks to him out of the fire, and declares himself to be the God of Abraham, Isaac, and Jacob*, 4–6; *announces his purpose of delivering the Israelites from their oppression, and of bringing them into the promised land*, 7–9; *commissions him to go to Pharaoh, and to be leader of the children of Israel from Egypt*, 10. *Moses excuses himself*, 11; *and God, to encourage him, promises him his protection*, 12. *Moses doubts whether the Israelites will credit him*, 13, *and God reveals to him his* NAME, *and informs him what he is to say to the people*, 14–17, *and instructs him and the elders of Israel to apply unto Pharaoh for permission to go three days' journey into the wilderness, to sacrifice unto the Lord*, 18; *foretells the obstinacy of the Egyptian king, and the miracles which he himself should work in the sight of the Egyptians*, 19, 20; *and promises that, on the departure of the Israelites, the Egyptians should be induced to furnish them with all necessaries for their journey*, 21, 22.

A. M. 2513. B. C. 1491. NOW Moses kept the flock of Jethro his father-in-law, [a] the priest of Midian: and he led the flock to the backside of the desert, and came to [b] the mountain of God, *even* to Horeb. A. M. 2513. B. C. 1491.

[a] Chap. ii. 16.

[b] Chap. xviii. 5; 1 Kings xix. 8.

NOTES ON CHAP. III.

Verse 1. *Jethro his father-in-law*] Concerning *Jethro*, see the note on chap. ii. 18. Learned men are not agreed on the signification of the word חתן *chothen*, which we translate *father-in-law*, and which in Gen. xix. 14, we translate *son-in-law*. It seems to

A. M. 2513. B. C. 1491.

2 And [c] the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this [d] great sight, why the bush is not burned.

A. M. 2513. B. C. 1491.

4 And when the LORD saw that he turned aside to see, God called [e] unto him out of the midst of the bush, and said, Moses, Moses And he said, Here *am* I.

[c] Deut. xxxiii. 16; Isa. lxiii. 9; Acts vii. 30.

[d] Psa. xci. 2; Acts vii. 31.——[e] Deut. xxxiii. 16.

be a general term for a *relative by marriage*, and the connection only in which it stands can determine its precise meaning. It is very possible that *Reuel* was now dead, it being forty years since Moses came to Midian; that Jethro was his son, and had succeeded him in his office of prince and priest of Midian; that Zipporah was the sister of Jethro; and that consequently the word חתן *chothen* should be translated *brother-in-law* in this place: as we learn from Gen. xxxiv. 9, Deut. vii. 3, Josh. xxiii. 12, and other places, that it simply signifies *to contract affinity by marriage*. If this conjecture be right, we may well suppose that, Reuel being dead, Moses was continued by his brother-in-law Jethro in the same employment he had under his father.

Mountain of God] Sometimes named *Horeb*, at other times *Sinai*. The mountain itself had two *peaks*; one was called *Horeb*, the other *Sinai*. Horeb was probably the primitive name of the mountain, which was afterwards called the *mountain of God*, because God appeared upon it to Moses; and Mount Sinai, סִינַי, from סנה *seneh*, a *bush*, because it was in a *bush* or *bramble*, in a flame of fire, that this appearance was made.

Verse 2. *The angel of the Lord*] Not a created angel certainly; for he is called יהוה *Jehovah*, ver. 4, &c., and has the most expressive attributes of the Godhead applied to him, ver. 14, &c. Yet he is an *angel*, מלאך *malach*, a *messenger*, in whom was the name of God, chap. xxiii. 21; and in whom dwelt all the fulness of the Godhead bodily, Col. ii. 9; and who, in all these primitive times, was the Messenger of the covenant, Mal. iii. 1. And who was this but JESUS, the Leader, Redeemer, and Saviour of mankind? See the note on Gen. xvi. 7.

A flame of fire, out of the midst of a bush] Fire was, not only among the Hebrews but also among many other ancient nations, a very significant emblem of the Deity. God accompanied the Israelites in all their journeyings through the wilderness as a pillar of fire by night; and probably a fire or flame in the holy of holies, between the cherubim, was the general symbol of his presence; and traditions of these things, which must have been current in the east, have probably given birth, not only to the pretty general opinion that God appears in the likeness of fire, but to the whole of the *Zoroastrian system of fire-worship*. It has been reported of Zoroaster, or *Zeradusht*, that having retired to a mountain for the study of wisdom, and the benefit of solitude, the whole mountain was one day enveloped with flame, out of the midst of which he came without receiving any injury; on which he offered sacrifices to God, who, he was persuaded, had then appeared to him. M. Anquetil du Perron gives much curious information on this subject in his *Zend Avesta*. The modern Parsees call fire the offspring of Ormusd, and worship it with a vast variety of ceremonies.

Among the fragments attributed to Æschylus, and collected by Stanley in his invaluable edition of this poet, p. 647, col. 1, we find the following beautiful verses:—

Χωριζε θνητων τον Θεον, και μη δοκει
Ὁμοιον αυτῳ σαρκινον καθεσταναι.
Ουκ οισθα δ' αυτον· ποτε μεν ὡς πυρ φαινεται
Απλαστον ὁρμη· ποτε δ' ὑδωρ, ποτε δε γνοφος.

"Distinguish God from mortal men; and do not suppose that any thing fleshly is like unto him. Thou knowest him not: sometimes indeed he appears as a *formless* and *impetuous* FIRE, sometimes as *water*, sometimes as *thick darkness*." The poet proceeds:—

Τρεμει δ' ορη, και γαια, και πελωριος
Βυθος θαλασσης, κωρεων ὑψος μεγα,
Ὁταν επιβλεψῃ γοργον ομμα δεσποτου.

"The mountains, the earth, the deep and extensive sea, and the summits of the highest mountains tremble whenever the terrible eye of the Supreme Lord looks down upon them."

These are very remarkable fragments, and seem all to be collected from traditions relative to the different manifestations of God to the Israelites in Egypt, and in the wilderness. Moses wished to see God, but he could behold nothing but an *indescribable glory*: nothing like *mortals*, nothing like a *human body*, appeared at any time to his eye, or to those of the Israelites. "Ye saw no manner of similitude," said Moses, "on the day that the Lord spake unto you in Horeb, out of the midst of the FIRE," Deut. iv. 15. But sometimes the Divine power and justice were manifested by the *indescribable*, *formless*, *impetuous*, *consuming flame*; at other times he appeared by the *water* which he brought out of the flinty rock; and in the *thick darkness* on Horeb, when the *fiery law* proceeded from his right hand, then the *earth quaked* and the *mountain trembled*: and when his *terrible eye* looked out upon the Egyptians through the pillar of cloud and fire, their chariot wheels were struck off, and confusion and dismay were spread through all the hosts of Pharaoh; Exod. xiv. 24, 25.

And the bush was not consumed.] 1. An emblem of the state of Israel in its various distresses and persecutions: it was in the fire of adversity, but was not consumed. 2. An emblem also of the state of the Church of God in the wilderness, in persecutions often, in the midst of its enemies, in the region of the shadow of death—yet not consumed. 3. An emblem also of the state of every follower of Christ: cast down, but not forsaken; grievously tempted, but not destroyed;

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5 And he said, Draw not nigh hither: [f] put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, [g] I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for [h] he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and [i] have heard their cry [k] by reason of their task-masters; for [l] I know their sorrows;

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8 And [m] I am come down to [n] deliver them out of the hand of the Egyptians, and to bring them up out of that land [o] unto a good land and a large, unto a land [p] flowing with milk and honey; unto the place of [q] the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

[f] Chap. xix. 12; Josh. v. 15; Acts vii. 33.——[g] Gen. xxviii. 13; ver. 15; chap. iv. 5; Matt. xxii. 32; Mark xii. 26; Luke xx. 37; Acts vii. 32.——[h] So 1 Kings xix. 13; Isa. vi. 1, 5; Neh. ix. 9; Psa. cvi. 44; Acts vii. 31.——[i] Ch. ii. 23, 24.——[k] Chap. i. 11.

[l] Gen. xviii. 21; ch. ii. 25.——[m] Gen. xi. 5, 7; xviii. 21; l. 24.——[n] Ch. vi. 6, 8; xii. 51.——[o] Deut. i. 25; viii. 7, 8, 9.——[p] Ver. 17; chap. xiii. 5; xxxiii. 3; Num. xiii. 27; Deut. xxvi. 9, 15; Jer. xi. 5; xxxii. 22; Ezek. xx. 6.——[q] Gen. xv. 18.

walking through the fire, but still unconsumed! Why are all these preserved in the midst of those things which have a natural tendency to destroy them? Because God IS IN THE MIDST OF THEM; it was this that preserved the bush from destruction; and it was this that preserved the Israelites; and it is this, and this alone, that preserves the Church, and holds the soul of every genuine believer in the spiritual life. He in whose heart Christ dwells not by faith, will soon be consumed by the world, the flesh, and the devil.

Verse 5. *Put off thy shoes*] It is likely that from this circumstance all the eastern nations have agreed to perform all the acts of their religious worship *barefooted*. All the Mohammedans, Brahmins, and Parsees do so still. The Jews were remarked for this in the time of Juvenal; hence he speaks of their performing their sacred rites *barefooted*; *Sat.* vi., ver. 158:

Observant ubi festa *mero pede* sabbata reges.

The ancient Greeks did the same. Jamblichus, in the life of Pythagoras, tells us that this was one of his maxims, Αυτοδητος θυε και προσκυνει, *Offer sacrifice and worship with your shoes off*. And Solinus asserts that no person was permitted to enter into the temple of Diana, in Crete, till he had taken off his shoes. "*Ædem Numinis* (*Dianæ*) *præterquam* nudus vestigio *nullus licito ingreditur*." Tertullian observes, *de jejunio*, that in a time of drought the worshippers of Jupiter deprecated his wrath, and prayed for rain, walking barefooted. "Cum stupet cœlum, et aret annus, *nudipedalia*, denunciantur." It is probable that נעלים *nealim*, in the text, signifies *sandals*, translated by the Chaldee כנדל *sandal*, and כנדלא *sandala*, (see Gen. xiv. 23,) which was the same as the Roman *solea*, a *sole* alone, strapped about the foot. As this sole must let in dust, gravel, and sand about the foot in travelling, and render it very uneasy, hence the custom of frequently *washing* the feet in those countries where these sandals were worn. *Pulling off the shoes* was, therefore, an emblem of laying aside the *pollutions* contracted by *walking* in the *way of sin*. Let those who name the Lord Jesus Christ depart from iniquity. In our western countries reverence is expressed by pulling off the hat; but how much more significant is the eastern custom! "The natives of Bengal never go into their own houses with their shoes on, nor into the houses of others, but always leave their shoes at the door. It would be a great affront not to attend to this mark of respect when visiting; and to enter a temple without pulling off the shoes would be an unpardonable offence."—*Ward*.

The place whereon thou standest is *holy ground*.] It was now particularly sanctified by the Divine presence; but if we may credit Josephus, a general opinion had prevailed that *God dwelt on that mountain*; and hence the shepherds, considering it as sacred ground, did not dare to feed their flocks there. Moses, however, finding the soil to be rich and the pasturage good, boldly drove his flock thither to feed on it.—Antiq., b. ii., c. xii., s. 1.

Verse 6. *I* am *the God of thy father*] Though the word אב *abi*, *father*, is here used in the singular, St. Stephen, quoting this place, Acts vii. 32, uses the plural, Ὁ Θεος των πατερων σου, *The God of thy* FATHERS; and that this is the meaning the following words prove: The God of Abraham, the God of Isaac, and the God of Jacob. These were the fathers of Moses in a direct line. This reading is confirmed by the *Samaritan* and by the *Coptic*. ABRAHAM was the father of the *Ishmaelites*, and with him was the covenant first *made*. ISAAC was the father of the *Edomites* as well as the *Israelites*, and with him was the covenant *renewed*. JACOB was the father of the twelve patriarchs, who were founders of the *Jewish* nation, and to him were the promises *particularly confirmed*. Hence we see that the *Arabs* and *Turks* in general, who are descendants of *Ishmael*; the *Edomites*, now absorbed among the Jews, (see the note on Gen. xxv. 23,) who are the descendants of *Esau*; and the *Jewish people*, wheresoever scattered, who are the descendants of *Jacob*, are all heirs of the promises included in this primitive covenant; and their gathering in with the fulness of the Gentiles may be confidently expected.

And Moses hid his face] For similar acts, see the passages referred to in the margin. *He was afraid to look*—he was overawed by God's presence, and dazzled with the splendour of the appearance.

Verse 7. *I have surely seen*] ראה ראיתי *raoh raithi*, *seeing*, *I have seen*—I have not only seen the afflictions of this people because I am omniscient, but I have considered their sorrows, and my eye affects my heart.

Verse 8. *And I am come down to deliver them*] This is the very purpose for which I am now come

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9 Now therefore, behold, [r] the cry of the children of Israel is come unto me: and I have also seen the [s] oppression wherewith the Egyptians oppress them.

10 [t] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, [u] Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

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12 And he said, [v] Certainly I will be with thee; and this *shall be* a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me,

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[r] Chap. ii. 23.——[s] Chap. i. 11, 13, 14, 22.——[t] Psa. cv. 26; Mic. vi. 4.——[u] See chap. vi. 12; 1 Sam. xviii. 18; Isa. vi. 5, 8; Jer. i. 6.——[v] Genesis xxxi. 3; Deut. xxxi. 23; Josh. i. 5; Rom. viii. 31.

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down upon this mountain, and for which I manifest myself to thee.

Large—land] Canaan, when compared with the small tract of Goshen, in which they were now situated, and where, we learn, from chap. i. 7, they were straitened for room, might be well called a *large land*. See a fine description of this land Deut. viii. 7.

A land flowing with milk and honey] Excellent for pasturage, because abounding in the most wholesome herbage and flowers; and from the latter an abundance of wild honey was collected by the bees. Though cultivation is now almost entirely neglected in this land, because of the badness of the government and the scantiness of the inhabitants, yet it is still good for *pasturage*, and yields an abundance of *honey*. The terms used in the text to express the fertility of this land, are commonly used by ancient authors on similar subjects. It is a metaphor taken from a *breast* producing copious streams of milk. Homer calls Argos *ουθαρ αρουρης*, the *breast of the country*, as affording *streams* of milk and honey, Il. ix., ver. 141. So Virgil:—

Prima tulit tellus, eadem vos *ubere* læto
Accipiet. *Æn.*, lib. iii., ver. 95.

"The land that first produced you shall receive you again into its joyous *bosom*."

The poets feign that Bacchus, the fable of whom they have taken from the history of Moses, produced rivers of milk and honey, of water and wine:—

Ῥει δε γαλακτι πεδον,
Ῥει δ' οινῳ, ῥει δε μελισσαν
Νεκταρι. EURIP. *Bacch.*, Εποδ., ver. 8.

"The land flows with milk; it flows also with wine; it flows also with the nectar of bees, (honey.)" This seems to be a mere poetical copy from the Pentateuch, where the sameness of the metaphor and the correspondence of the descriptions are obvious.

Place of the Canaanites, &c.] See Gen. xv. 18, &c.

Verse 11. *Who* am *I—that I should bring*] He was so satisfied that this was beyond *his* power, and all the means that he possessed, that he is astonished that even God himself should appoint him to this work! Such indeed was the bondage of the children of Israel, and the power of the people by whom they were enslaved, that had not their deliverance come through supernatural means, their escape had been utterly impossible.

Verse 12. *Certainly I will be with thee*] This great event shall not be left to thy wisdom and to thy power; my counsel shall direct thee, and my power shall bring all these mighty things to pass.

And this shall be *a token*] Literally, *And* THIS *to thee for a sign*, i. e., this miraculous manifestation of the *burning bush* shall be a proof that I have sent thee; or, My being *with thee*, to encourage thy heart, strengthen thy hands, and enable thee to work miracles, shall be to thyself and to others the evidence of thy Divine mission.

Ye shall serve God upon this mountain.] This was not the *sign*; but God shows him, that in their return from Egypt they should take this mountain in their way, and should worship him in this place. There may be a prophetic allusion here to the giving of the law on Mount Sinai. As Moses received his commands *here*, so likewise should the Israelites receive theirs in the same place. After all, the Divine Being seems to testify a partial predilection for this mountain, for reasons that are not expressed. See the note on ver. 5.

Verse 13. *They shall say—What* is *his name?*] Does not this suppose that the Israelites had an idolatrous notion even of the Supreme Being? They had probably drank deep into the Egyptian superstitions, and had gods many and lords many; and Moses conjectured that, hearing of a supernatural deliverance, they would inquire who that God was by whom it was to be effected. The reasons given here by the rabbins are too refined for the Israelites at this time. "When God," say they, "*judgeth* his creatures, he is called אלהים *Elohim*; when he *warreth* against the wicked, he is called צבאות *Tsebaoth*; but when he showeth *mercy* unto the world, he is called יהוה *Yehovah*." It is not likely that the Israelites had much knowledge of God or of his ways at the time to which the sacred text refers; it is certain they had no *written* word. The book of Genesis, if even written, (for some suppose it had been composed by Moses during his residence in Midian,) had not yet been communicated to the people; and being so long without any revelation, and perhaps without even the *form* of Divine worship, their minds being degraded by the state of bondage in which they had been so long held, and seeing and hearing little in religion but the superstitions of those among whom they sojourned, they could

A. M. 2513. B. C. 1491. What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, [w] I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* [x] my name for ever, and this *is* my memorial unto all generations.

16 Go, and [y] gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, [z] I have surely visited you, and *seen* that which is done to you in Egypt: A. M. 2513. B. C. 1491.

17 And I have said, [a] I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And [b] they shall hearken to thy voice: and [c] thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [d] met

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[w] Chap. vi. 3; John viii. 58; 2 Cor. i. 20; Heb. xiii. 8; Rev. i. 4.——[x] Psa. cxxxv. 13; Hos. xii. 5.——[y] Ch. iv. 29.——[z] Gen. l. 24; ch. ii. 25; iv. 31; Luke i. 68.——[a] Gen. xv. 14, 16; ver 8.
[b] Ch. iv. 31.——[c] Ch. v. 1, 3.——[d] Num. xxiii. 3, 4, 15, 16.

have no distinct notion of the Divine Being. Moses himself might have been in doubt at first on this subject, and he seems to have been greatly on his guard against illusion; hence he asks a variety of questions, and endeavours, by all prudent means, to assure himself of the truth and certainty of the present appearance and commission. He well knew the power of the Egyptian magicians, and he could not tell from these first views whether there might not have been some delusion in this case. God therefore gives him the fullest proof, not only for the satisfaction of the people to whom he was to be sent, but for his own full conviction, that it was the supreme God who now spoke to him.

Verse 14. I AM THAT I AM] אהיה אשר אהיה EHEYEH *asher* EHEYEH. These words have been variously understood. The *Vulgate* translates EGO SUM QUI SUM, *I am who am.* The *Septuagint*, Εγω ειμι ὁ Ων, *I am he who exists.* The *Syriac*, the *Persic*, and the *Chaldee* preserve the original words without any gloss. The *Arabic* paraphrases them, *The Eternal, who passes not away;* which is the same interpretation given by *Abul Farajius*, who also preserves the original words, and gives the above as their interpretation. The *Targum* of *Jonathan*, and the *Jerusalem Targum* paraphrase the words thus: "He who spake, and the world was; who spake, and all things existed." As the original words literally signify, *I will be what I will be*, some have supposed that God simply designed to inform Moses, that what he *had been* to his fathers Abraham, Isaac, and Jacob, he *would be* to him and the Israelites; and that he would perform the promises he had made to his fathers, by giving their descendants the promised land. It is difficult to put a meaning on the words; they seem intended to point out the *eternity* and *self-existence* of God. Plato, in his *Parmenides*, where he treats sublimely of the nature of God, says, Ουδ' αρα ονομα εστιν αυτω, nothing can express his nature; *therefore no name can be attributed to him.* See the conclusion of this chapter, and on the word *Jehovah*, chap. xxxiv. 6, 7.

Verse 15. *This is my name for ever*] The name here referred to is that which immediately precedes, יהוה אלהים *Yehovah Elohim*, which we translate the LORD GOD, the name by which God *had* been known from the creation of the world, (see Gen. ii. 4,) and the name by which he is known among the same people to the present day. Even the heathens knew this name of the true God; and hence out of our יהוה *Yehovah* they formed their *Jao*, *Jeve*, and *Jove;* so that the word has been literally fulfilled, *This is my memorial unto all generations.* See the note on the word *Elohim*, Gen. i. 1. As to be self-existent and eternal must be attributes of God for ever, does it not follow that the לעלם *leolam*, *for ever*, in the text signifies *eternity?* "This is my name to eternity—and my memorial," לרר דר *ledor dor*, "to all succeeding generations." While human generations continue he shall be called the God of Abraham, the God of Isaac, and the God of Jacob; but when time shall be no more, he shall be Jehovah Elohim. Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time should last. See Gen. xxi. 33. Diodorus Siculus says, that "among the Jews, Moses is reported to have received his laws from the God named *Jao*," Ιαω, i. e., *Jeue*, *Jove*, or *Jeve;* for in all these ways the word יהוה *Yehovah* may be pronounced; and in this way I have seen it on Egyptian monuments. See Diod., lib. I., c. xciv.

Verse 16. *Elders of Israel*] Though it is not likely the Hebrews were permitted to have any regular government at this time, yet there can be no doubt of their having such a government in the time of Joseph, and for some considerable time after; the elders of each tribe forming a kind of court of magistrates, by which all actions were tried, and legal decisions made, in the Israelitish community.

I have surely visited you] An exact fulfilment of the prediction of Joseph, Gen. l. 24, *God will surely visit you*, and in the same words too.

Verse 18. *They shall hearken to thy voice*] This assurance was necessary to encourage him in an enterprise so dangerous and important.

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with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt [e] will not let you go, [f] no, not by a mighty hand.

20 And I will [g] stretch out my hand, and smite Egypt with [h] all my wonders which I will do in the midst thereof: and [i] after that he will let you go.

21 And [k] I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

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22 [l] But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and [m] ye shall spoil [n] the Egyptians.

[e] Chap. v. 2; vii. 4.——[f] Or, *but by strong hand.*——[g] Ch. vi. 6; vii. 5; ix. 15.——[h] Chap. vii. 3; xi. 9; Deut. vi. 22; Neh. ix. 10; Psa. cv. 27; cxxxv. 9; Jer. xxxii. 20; Acts vii. 36; see chap. vii. to xiii.——[i] Chap. xii. 31.——[k] Chap. xi. 3; xii. 36; Psa. cvi. 46; Prov. xvi. 7.——[l] Gen. xv. 14; ch. xi. 2; xii. 35, 36.——[m] Job xxvii. 17; Prov. xiii. 22; Ezek. xxxix. 10.——[n] Or, *Egypt.*

Three days' journey into the wilderness] Evidently intending *Mount Sinai*, which is reputed to be about three days' journey, the shortest way, from the land of Goshen. In ancient times, distances were computed by the *time* required to pass over them. Thus, instead of *miles*, *furlongs*, &c., it was said, the distance from one place to another was so many *days'*, so many *hours'* journey; and it continues the same in all countries where there are no regular roads or highways.

Verse 19. *I am sure that the king of Egypt will not let you go, no, not by a mighty hand*] When the facts detailed in this history have been considered in connection with the assertion as it stands in our Bibles, the most palpable contradiction has appeared. That the king of Egypt *did* let them go, and that *by a mighty hand*, the book itself amply declares. We should therefore seek for another meaning of the original word. לֹא *velo*, which generally means *and not*, has sometimes the meaning of *if not*, *unless*, *except*, &c.; and in *Becke's* Bible, 1549, it is thus translated: *I am sure that the kyng of Egypt wyl not let you go,* EXCEPT *wyth a myghty hand.* This import of the negative particle, which is noticed by Noldius, *Heb. Part.*, p. 328, was perfectly understood by the *Vulgate*, where it is translated *nisi*, *unless*; and the *Septuagint* in their εαν μη, which is of the same import; and so also the *Coptic*. The meaning therefore is very plain: The king of Egypt, who now profits much by your servitude, will not let you go till he sees my hand stretched out, and he and his nation be smitten with *ten* plagues. Hence God immediately adds, ver. 20: *I will stretch out my hand, and smite Egypt with all my wonders—and after that, he will let you go.*

Verse 22. *Every woman shall borrow*] This is certainly not a very correct translation: the original word שׁאל *shaal* signifies simply to *ask*, *request*, *demand*, *require*, *inquire*, &c.; but it does not signify to *borrow* in the proper sense of that word, though in a very few places of Scripture it is thus used. In this and the parallel place, chap. xii. 35, the word signifies to *ask* or *demand*, and not to *borrow*, which is a *gross mistake* into which scarcely any of the *versions*, ancient or modern, have fallen, except our own. The SEPTUAGINT has αιτησει, *she shall ask*; the VULGATE, *postulabit*, *she shall demand*; the SYRIAC, CHALDEE, SAMARITAN, SAMARITAN *Version*, COPTIC, and PERSIAN, are the same as the *Hebrew*. The *European* versions are generally correct on this point; and our *common* English version is almost the sole transgressor: I say, the *common* version, which, copying the Bible published by Becke in 1549, gives us the exceptionable term *borrow*, for the original שׁאל *shaal*, which in the *Geneva* Bible, and *Barker's* Bible of 1615, and some others, is rightly translated *aske*. God commanded the Israelites to *ask* or *demand* a certain recompense for their past services, and he inclined the hearts of the Egyptians to *give* liberally; and this, far from being a matter of *oppression*, *wrong*, or even *charity*, was no more than a very *partial recompense* for the long and painful services which we may say *six hundred thousand* Israelites had rendered to Egypt, during a considerable number of years. And there can be no doubt that while their heaviest oppression lasted, they were permitted to accumulate no kind of property, as all their gains went to their oppressors.

Our exceptionable *translation* of the original has given some countenance to the desperate cause of infidelity; its abettors have exultingly said: "Moses represents the *just* God as ordering the Israelites to *borrow* the goods of the Egyptians under the pretence of *returning* them, whereas he intended that they should march off with the booty." Let these men know that there was no *borrowing* in the case; and that if accounts were fairly balanced, *Egypt* would be found still in considerable arrears to *Israel*. Let it also be considered that the Egyptians had never *any right* to the services of the Hebrews. Egypt owed its policy, its opulence, and even its political existence, to the Israelites. What had *Joseph* for his important services? NOTHING! He had neither district, nor city, nor lordship in Egypt; *nor did he reserve any to his children*. All his services were *gratuitous*; and being animated with a better hope than any earthly possession could inspire, he desired that even his *bones* should be carried up out of Egypt. Jacob and his family, it is true, were permitted to sojourn in Goshen, but they were not provided for in that place; for they brought their *cattle*, their *goods*, *and all that they had into Egypt*, Gen. xlvi. 1, 6; so that they had nothing but the bare land to feed on; and had built *treasure cities* or *fortresses*, we know not how many; and two whole cities, *Pithom* and *Raamses*, besides; and for all these services *they had no compensation whatever*, but were

besides cruelly abused, and obliged to witness, as the sum of their calamities, the daily murder of their male infants. These particulars considered, will infidelity ever dare to produce this case again in support of its worthless pretensions?

Jewels of silver, &c.] The word כלי *keley* we have already seen signifies *vessels, instruments, weapons*, &c., and may be very well translated by our English term, *articles* or *goods*. The Israelites got both gold and silver, probably both in *coin* and in *plate* of different kinds; and such *raiment* as was necessary for the journey which they were about to undertake.

Ye shall spoil the Egyptians.] The verb נצל *natsal* signifies, not only to *spoil, snatch away*, but also to *get away*, to *escape*, to *deliver*, to *regain*, or *recover*. Spoil signifies what is *taken* by *rapine* or *violence*; but this cannot be the meaning of the original word here, as the Israelites only *asked*, and the Egyptians without *fear, terror*, or *constraint*, freely gave. It is worthy of remark that the original word is used, 1 Sam. xxx. 22, to signify the *recovery of property that had been taken away by violence*: "Then answered all the wicked men, and men of Belial, of those that went with David, Because they went not with us we will not give them aught of the spoil (מהשלל *mehashshalal*) that we have recovered, אשר הצלנו *asher hitstsalnu*. In this sense we should understand the word here. The Israelites *recovered* a part of *their property*—their wages, of which they had been most unjustly deprived by the Egyptians.

In this chapter we have much curious and important information: but what is most interesting is the *name* by which God was pleased to make himself known to Moses and to the Israelites, a name by which the Supreme Being was afterwards known among the wisest inhabitants of the earth. He who IS and who WILL BE what he IS. This is a proper characteristic of the Divine Being, who is, properly speaking, the only Being, because he is *independent* and *eternal*; whereas all other beings, in whatsoever forms they may appear, are derived, finite, changeable, and liable to destruction, decay, and even to *annihilation*. When God, therefore, announced himself to Moses by this name, he proclaimed his own *eternity* and *immateriality*; and the very name itself precludes the possibility of *idolatry*, because it was impossible for the mind, in considering it, to represent the Divine Being in any assignable shape; for who could represent Being or *Existence* by any *limited form*? And who can have any idea of a form that is *unlimited*? Thus, then, we find that the first discovery which God made of himself was intended to show the people the *simplicity* and *spirituality* of his nature; that while they considered him as Being, and the Cause of all Being, they might be preserved from all *idolatry* for ever. The very name itself is a proof of a Divine revelation; for it is not possible that such an idea could have ever entered into the mind of man, unless it had been communicated from above. It could not have been produced by *reasoning*, for there were no *premises* on which it could be built, nor any *analogies* by which it could have been formed. We can as easily comprehend *eternity* as we can *being*, simply considered in and of itself, when nothing of assignable forms, colours, or qualities existed, besides its infinite and illimitable self.

To this Divine discovery the ancient Greeks owed the inscription which they placed above the door of the temple of *Apollo* at *Delphi*: the whole of the inscription consisted in the simple monosyllable EI, THOU ART, the second person of the Greek substantive verb *ειμι, I am*. On this inscription Plutarch, one of the most intelligent of all the Gentile philosophers, made an express treatise, *περι του* EI *εν Δελφοις*, having received the true interpretation in his travels in Egypt, whither he had gone for the express purpose of inquiring into their ancient learning, and where he had doubtless seen these words of God to Moses in the Greek version of the Septuagint, which had been current among the Egyptians (*for whose sake it was first made*) about four hundred years previously to the death of Plutarch. This philosopher observes that "this title is not only *proper*, but *peculiar to God*, because He alone is *being*; for mortals have no participation of *true being*, because that which *begins* and *ends*, and is continually *changing*, is never *one* nor the *same*, nor in the *same state*. The deity on whose temple this word was inscribed was called *Apollo*, Απολλων, from *a, negative*, and *πολυς, many*, because God is ONE, his nature *simple*, his essence *uncompounded*." Hence he informs us the ancient mode of addressing God was, "EI 'EN, *Thou art One, ου γαρ πολλα το θειον εστιν*, for *many* cannot be attributed to the Divine nature: *και ουτ' προτερον ουδεν εστιν, ουδ' υστερον, ουδε μελλον, ουδε παρωχημενον, ουδε πρεσβυτερον, ουδε νεωτερον*, in which there is neither *first* nor *last, future* nor *past, old* nor *young*; *αλλ' εις ων εστι τω οντι το αει πεπληρωκε*, but as being one, fills up in one NOW an eternal duration." And he concludes with observing that "this word corresponds to certain others on the same temple, viz., ΓΝΩΘΙ ΣΕΑΥΤΟΝ, *Know thyself*; as if, under the name EI, Thou Art, the Deity designed to excite men to venerate Him as *eternally existing*, *ὡς οντα διαπαντος*, and to put them in mind of the frailty and mortality of their own nature."

What beautiful things have the ancient Greek philosophers stolen from the testimonies of God to enrich their own works, without any kind of acknowledgment! And, strange perversity of man! these are the very things which we so highly applaud in the *heathen copies*, while we neglect or pass them by in the *Divine originals!*

CHAPTER IV.

Moses continuing to express his fear that the Israelites would not credit his Divine mission, 1, *God, to strengthen his faith, and to assure him that his countrymen would believe him, changed his rod into a* serpent, *and the serpent into a rod,* 2–5; *made his hand* leprous, *and afterwards restored it,* 6, 7; *intimating that he had now endued him with power to work such miracles, and that the Israelites would believe,* 8; *and farther assures him that he should have power to turn the water into blood,* 9. *Moses excuses himself on the ground of his not being eloquent,* 10, *and God reproves him for his unbelief, and promises to give him supernatural assistance,* 11, 12. *Moses expressing his utter unwillingness to go on any account, God is angry, and then promises to give him his brother Aaron to be his spokesman,* 13–16, *and appoints his* rod *to be the instrument of working miracles,* 17. *Moses returns to his relative* Jethro, *and requests liberty to visit his brethren in Egypt, and is permitted,* 18. *God appears to him in Midian, and assures him that the Egyptians who sought his life were dead,* 19. *Moses, with his wife and children, set out on their journey to Egypt,* 20. *God instructs him what he shall say to Pharaoh,* 21–23. *He is in danger of losing his life, because he had not circumcised his son,* 24. *Zipporah immediately circumcising the child, Moses escapes unhurt,* 25, 26. *Aaron is commanded to go and meet his brother Moses; he goes and meets him at Horeb,* 27. *Moses informs him of the commission he had received from God,* 28. *They both go to their brethren, deliver their message, and work miracles,* 29, 30. *The people believe and adore God,* 31.

A. M. 2513. B. C. 1491. AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, [a] A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: A. M. 2513. B. C. 1491.

5 That they may [b] believe that [c] the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous [d] as snow.

[a] Ver. 17, 20.——[b] Chap. xix. 9.——[c] Chap. iii. 15.

[d] Num. xii. 10; 2 Kings v. 27.

NOTES ON CHAP. IV.

Verse 1. *They will not believe me*] As if he had said, Unless I be enabled to work miracles, and give them proofs by extraordinary *works* as well as by *words*, they will not believe that thou hast sent me.

Verse 2. *A rod.*] מטה *matteh*, a *staff*, probably his shepherd's crook; see Lev. xxvii. 32. As it was made the instrument of working many miracles, it was afterwards called the *rod of God*; see ver. 20.

Verse 3. *A serpent*] Of what sort we know not, as the word נחש *nachash* is a general name for serpents, and also means several other things, see Gen. iii. 1: but it was either of a kind that he had not seen before, or one that he knew to be dangerous; for it is said, *he fled from before it* Some suppose the staff was changed into a *crocodile*; see on chap. vii. 7.

Verse 4. *He put forth his hand, and caught it*] Considering the light in which Moses had viewed this serpent, it required considerable faith to induce him thus implicitly to obey the command of God; but he obeyed, and the noxious serpent became instantly the miraculous rod in his hand! Implicit faith and obedience conquer all difficulties; and he who believes in God, and obeys him in all things, has really nothing to fear.

Verse 5. *That they may believe*] This is an example of what is called an imperfect or unfinished speech, several of which occur in the sacred writings. It may be thus supplied: *Do this before them*, that they may believe that the Lord—hath appeared unto thee.

Verse 6. *His hand was leprous as snow.*] That is, the leprosy spread itself over the whole body in thin *white scales*; and from this appearance it has its Greek name λεπρα, from λεπις, *a scale*. Dr. Mead says, "I have seen a remarkable case of this in a countryman, whose whole body was so miserably seized with it, that his skin *was shining as if covered with snow*; and as the furfuraceous scales were daily rubbed off, the flesh appeared *quick* or *raw* underneath." The leprosy, at least among the Jews, was a most inveterate and contagious disorder, and deemed by them incurable. Among the heathens it was considered as inflicted by their gods, and it was supposed that they alone could remove it. It is certain that a similar belief prevailed among the Israelites; hence, when the king of Syria sent his general, Naaman, to the king of Israel to cure him of his leprosy, he rent his clothes, saying, *Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?* 2 Kings v. 7. This appears, therefore, to be the reason why God chose this sign, as the instantaneous infliction and removal of this disease were demonstrations which all would allow of

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7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, [e] it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and [f] the water which thou takest out of the river [g] shall become blood upon the dry *land*.

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10 And Moses said unto the LORD, O my Lord, I *am* not [h] eloquent, neither [i] heretofore nor since thou hast spoken unto thy servant; but [k] I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, [l] Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be [m] with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [n] send, I pray thee, by the hand *of him whom* thou [o] wilt send.

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[e] Deut. xxxii. 39; Num. xii. 13, 14; 2 Kings v. 14; Matt. viii. 3. [f] Chap. vii. 19.——[g] Heb. *shall be and shall be.*——[h] Heb. *a man of words.*——[i] Heb. *since yesterday, nor since the third day.*

[k] Chap. vi. 12; Jer. i. 6.——[l] Psa. xciv. 9.——[m] Isa. l. 4; Jer. i. 9; Matt. x. 19; Mark xiii. 11; Luke xii. 11, 12; xxi. 14, 15 [n] See Jonah i. 3.——[o] Or, *shouldest.*

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the sovereign power of God. We need, therefore, seek for no other reasons for this miracle: the *sole* reason is sufficiently obvious.

Verse 8. *If they will not believe—the voice of the first sign, &c.*] Probably intimating that some would be more difficult to be persuaded than others: some would yield to the evidence of the *first* miracle; others would hesitate till they had seen the *second*; and others would not believe till they had seen the water of the Nile turned into blood, when poured upon the dry land; ver. 9.

Verse 10. *I am not eloquent*] לא איש דברים *lo ish debarim, I am not a man of words*; a periphrasis common in the Scriptures. So Job xi. 2, איש שפתים *ish sephathayim, a man of lips*, signifies one that is *talkative*. Psa. cxl. 12, איש לשון *ish lashon*, a *man of tongue*, signifies a *prattler*. But how could it be said that Moses was *not eloquent*, when St. Stephen asserts, Acts vii. 22, that he was *mighty in words* as well as in *deeds*? There are *three* ways of solving this difficulty: 1. Moses might have had some natural infirmity, of a late standing, which at that time rendered it impossible for him to speak readily, and which he afterwards overcame; so that though he was not *then* a *man of words*, yet he might afterwards have been *mighty in words* as well as *deeds*. 2. It is possible he was not intimately acquainted with the Hebrew tongue, so as to speak *clearly* and *distinctly* in it. The first *forty* years of his life he had spent in Egypt, chiefly at *court*; and though it is very probable there was an affinity between the two languages, yet they certainly were not the same. The last *forty* he had spent in Midian, and it is not likely that the pure Hebrew tongue prevailed there, though it is probable that a dialect of it was there spoken. On these accounts Moses might find it difficult to express himself with that readiness and persuasive flow of language, which he might deem essentially necessary on such a momentous occasion; as he would frequently be obliged to consult his memory for proper expressions, which would necessarily produce frequent hesitation, and general slowness of utterance, which he might think would ill suit an ambassador of God. 3. Though Moses was slow of speech, yet when acting as the messenger of God *his word was with power*, for at his command the plagues came and the plagues were stayed; thus was he *mighty in words* as well as in *deeds*: and this is probably the meaning of St. Stephen.

By the expression, *neither heretofore, nor since thou hast spoken unto thy servant*, he might possibly mean, that the natural inaptitude to speak readily, which he *had* felt, he *continued* to feel, even since God had begun to discover himself; for though he had wrought several miracles for him, yet he had not healed this infirmity. See on chap. vi. 12.

Verse 11. *Who hath made man's mouth? &c.*] Cannot he who formed the mouth, the whole organs of speech, and hath given the gift of speech also, cannot he give utterance? God can take away those gifts and restore them again. Do not provoke him: he who created the *eye*, the *ear*, and the *mouth*, hath also made the *blind*, the *deaf*, and the *dumb*.

Verse 12. *I will be with thy mouth*] The Chaldee translates, *My* WORD, *meimri, shall be with thy mouth*. And Jonathan ben Uzziel paraphrases, *I and my* WORD *will be with the speech of thy mouth*. See on Gen. xv. 1, and Lev. xxv. 10.

Verse 13. *Send—by the hand* of him whom *thou wilt send.*] Many commentators, both ancient and modern, have thought that Moses prays here for the *immediate* mission of the *Messiah*; as if he had said: "Lord, thou hast purposed to send this glorious person at some time or other, I beseech thee send him *now*, for who can be sufficient to deliver and rule this people but himself alone?" The Hebrew שלח נא ביד תשלח *shelach na beyad tishlach* literally translated is, Send now (or, *I beseech thee*) by the hand thou wilt send; which seems to intimate, Send a person more fit for the work than I am. So the Septuagint: Προχειρισαι ὃνπερεν αλλον, ὃν αποστελεις· *Elect another powerful person, whom thou wilt send.* It is right to find out the Messiah wherever he is mentioned in the Old Testament; but to press scriptures into this service which have not an obvious tendency that way, is both impro-

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14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, [p] he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.

15 And [q] thou shalt speak unto him, and [r] put words in his mouth: and I will be with thy mouth, and with his mouth, and [s] will teach you what ye shall do. A. M. 2513. B. C. 1491.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and [t] thou shalt be to him instead of God.

17 And thou shalt take [u] this rod in thine hand, wherewith thou shalt do signs.

[p] Ver. 27; 1 Sam. x. 2, 3, 5.——[q] Chapter vii. 1, 2.——[r] Num. xxii. 38; xxiii. 5, 12, 16; Deut. xviii. 18; Isa. li. 16; Jer. i. 9.——[s] Deuteronomy v. 31.——[t] Chap. vii. 1; xviii. 19. [u] Ver. 2.

per and dangerous. I am firmly of opinion that Moses had no reference to the Messiah when he spoke these words.

Verse 14. *And the anger of the Lord was kindled against Moses*] Surely this would not have been the case had he only in *modesty*, and from a deep sense of his own unfitness, desired that the *Messiah* should be preferred before him. But the whole connection shows that this interpretation is unfounded.

Is *not Aaron the Levite thy brother?*] Houbigant endeavours to prove from this that Moses, in ver. 13, did pray for the immediate mission of the Messiah, and that God gives him here a reason why this could not be, because the *Levitical* priesthood was to precede the priesthood of our Lord. Is *not Aaron the Levite*, &c. Must not the ministry of Aaron be first established, before the other can take place? Why then ask for that which is contrary to the Divine counsel? From the opinion of so great a critic as Houbigant no man would wish to dissent, except through necessity: however, I must say that it does appear to me that his view of these verses is fanciful, and the arguments by which he supports it are insufficient to establish his point.

I know that he can speak well.] ידעתי כי דבר ידבר הוא *yadati ki dabber yedabber hu, I know that in speaking he will speak.* That is, he is *apt to talk*, and has a ready utterance.

He cometh forth to meet thee] He shall meet thee at my mount, (ver. 27,) shall rejoice in thy mission, and most heartily co-operate with thee in all things. A necessary assurance, to prevent Moses from suspecting that Aaron, who was his elder brother, would *envy* his superior call and office.

Verse 15. *I will be with thy mouth, and with his mouth*] Ye shall be both, in all things which I appoint you to do in this business, under the continual *inspiration* of the Most High.

Verse 16. *He shall be thy spokesman*] Literally, *He shall speak for thee* (or in thy stead) *to the people.*

He shall be to thee instead of a mouth] He shall convey every message to the people; *and thou shalt be to him instead of God*—thou shalt deliver to him what I communicate to thee.

Verse 17. *Thou shalt take this rod*] From the story of Moses's rod the heathens have invented the fables of the *thyrsus* of Bacchus, and the *caduceus* of Mercury. Cicero reckons five *Bacchuses*, one of which, according to Orpheus, was born of the river *Nile*; but, according to the common opinion, he was born on the banks of that river. Bacchus is expressly said to have been *exposed on the river Nile*, hence he is called Nilus, both by *Diodorus* and *Macrobius*; and in the hymns of Orpheus he is named *Myses*, because he was *drawn out of the water*. He is represented by the poets as being *very beautiful*, and an *illustrious warrior*; they report him to have overrun *all Arabia* with a *numerous army both of men and women*. He is said also to have been an eminent *lawgiver*, and to have written his laws on *two tables*. He always carried in his hand the *thyrsus*, a *rod* wreathed with *serpents*, and by which he is reported to have wrought *many miracles*. Any person acquainted with the birth and exploits of the poetic Bacchus will at once perceive them to be all borrowed from the life and acts of Moses, as recorded in the Pentateuch; and it would be losing time to show the parallel, by quoting passages from the book of Exodus.

The *caduceus* or *rod* of Mercury is well known in poetic fables. It is another copy of the rod of Moses. *He* also is reported to have wrought a multitude of *miracles by this rod*; and particularly he is said to *kill* and *make alive*, to send souls to the invisible world and bring them back from thence. *Homer* represents Mercury taking his rod to work miracles precisely in the same way as God commands Moses to take his.

Ἑρμῆς δε ψυχας Κυλληνιος εξεκαλειτο
Ανδρων μνηστηρων· εχε δε ῥΑΒΔΟΝ μετα χερσιν
Καλην, χρυσειην, τῃ τ' ανδρων ομματα θελγει,
Ὡν εθελει, τους δ' αυτε και ὑπνωοντας εγειρει.
Odyss., lib. xxiv., ver. 1.

Cyllenian Hermes now call'd forth the souls
Of all the suitors; with his golden WAND
Of *power, to seal in balmy sleep whose eyes*
Soe'er he will, and open them again. COWPER.

Virgil copies Homer, but carries the parallel farther, tradition having probably furnished him with more particulars; but in both we may see a disguised copy of the sacred history, from which indeed the Greek and Roman poets borrowed most of their beauties.

Tum VIRGAM CAPIT: hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit;
Dat somnos, adimitque, et lumina morte resignat.
ILLA *fretus agit ventos*, et turbida tranat.
Æneid., lib. iv., ver. 242.

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18 And Moses went and returned to [v] Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for [w] all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took [x] the rod of God in his hand.

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21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those [y] wonders before Pharaoh which I have put in thine hand: but [z] I will harden his heart, that he shall not let the people go.

[v] Heb. *Jether.*——[w] Chap. ii. 15, 23; Matt. ii. 20.——[x] Chapter xvii. 9; Num. xx. 8, 9.——[y] Chap. iii. 20.

[z] Chap. vii. 3, 13; ix. 12, 35; x. 1; xiv. 8; Deut. ii. 30; Josh. xi. 20; Isa. lxiii. 17; John xii. 40; Rom. ix. 18.

But first he grasps within his awful hand
The *mark of sovereign power*, the *magic wand*;
With this he draws the ghosts from hollow graves,
With this he *drives them down the Stygian waves*;
With this he *seals in sleep* the wakeful sight,
And eyes, though *closed in death*, *restores to light*.
Thus arm'd, the god begins his airy race,
And *drives the racking clouds* along the liquid space.
DRYDEN.

Many other resemblances between the *rod* of the *poets* and that of Moses, the learned reader will readily recollect. These specimens may be deemed sufficient.

Verse 18. *Let me go, I pray thee, and return unto my brethren*] Moses, having received his commission from God, and directions how to execute it, returned to his father-in-law, and asked permission to visit his family and brethren in Egypt, without giving him any intimation of the great errand on which he was going. His keeping this secret has been attributed to his *singular modesty:* but however true it might be that Moses was a truly humble and modest man, yet his *prudence* alone was sufficient to have induced him to observe silence on this subject; for, if once imparted to the family of his father-in-law, the news might have reached Egypt before he could get thither, and a general alarm among the Egyptians would in all probability have been the consequence; as *fame* would not fail to represent Moses as coming to stir up sedition and rebellion, and the whole nation would have been armed against them. It was therefore essentially necessary that the business should be kept secret.

In the Septuagint and Coptic the following addition is made to this verse: Μετα δε τας ἡμερας τας πολλας ἐκεινας ἐτελευτησεν ὁ βασιλευς Αιγυπτου· *After these many days, the king of Egypt died.* This was probably an ancient gloss or side note, which in process of time crept into the text, as it appeared to throw light on the following verse.

Verse 19. *In Midian*] This was a new revelation, and appears to have taken place *after* Moses returned to his father-in-law previous to his departure for Egypt.

Verse 20. *His wife and his sons*] Both Gershom and Eliezer, though the birth of the latter has not yet been mentioned in the Hebrew text. See the note on chap. ii. 22.

Set them upon an ass] The Septuagint reads the word in the plural, ἐπι τα ὑποζυγια, *upon asses*, as it certainly required more than one to carry Zipporah, Gershom, and Eliezer.

The rod of God] The sign of sovereign power, by which he was to perform all his miracles; once the badge of his *shepherd's office*, and now that by which he is to *feed*, *rule*, and *protect* his *people Israel*.

Verse 21. *But I will harden his heart*] The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a *theological* point of view, all sober Christians will allow the truth of this proposition of St. Augustine, when the subject in question is a person who has hardened his own heart by frequently resisting the grace and Spirit of God: *Non obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam;* Epist. 194, ad Sixtum, "God does not harden men by infusing malice into them, but by not imparting mercy to them." And this other will be as readily credited: *Non operatur Deus in homine ipsam duritiam cordis; sed indurare eum dicitur quem mollire noluerit, sic etiam excæcare quem illuminare noluerit, et repellere eum quem noluerit vocare.* "God does not work this hardness of heart in man; but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call." It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle. The verb חזק *chazak*, which we translate *harden*, literally signifies to *strengthen*, *confirm*, *make bold* or *courageous;* and is often used in the sacred writings to excite *to duty*, *perseverance*, &c., and is placed by the Jews at the end of most books in the Bible as an exhortation to the reader to *take courage*, and *proceed* with his *reading* and with the *obedience* it requires. It constitutes an essential part of the exhortation of God to Joshua, chap. i. 7: *Only be thou* STRONG, רק חזק *rak chazak*. And of Joshua's dying exhortation to the people, chap. xxiii. 6: *Be ye therefore* VERY COURAGEOUS, ומאד חזקתם *vechazaktem*, *to keep and to do all that is written in the book of the law.* Now it would be very strange in these places to translate the word *harden: Only be thou hard, Be ye therefore very hard;* and yet if we use the word *hardy*, it would suit the sense and context perfectly

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22 And thou shalt say unto Pharaoh, Thus saith the LORD, [a] Israel *is* my son, [b] *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [c] I will slay thy son, *even* thy first-born.

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24 And it came to pass by the way in the inn, that the LORD [d] met him, and sought to [e] kill him.

25 Then Zipporah took [f] a sharp [g] stone, and cut off the foreskin of her son, and [h] cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

[a] Hos. xi. 1; Rom. ix. 4; 2 Cor. vi. 18.—[b] Jer. xxxi. 9; James i. 18.—[c] Chap. xi. 5; xii. 29.

[d] Num. xxii. 22.—[e] Gen. xvii. 14.—[f] Josh. v. 2, 3.—[g] Or, *knife*.—[h] Heb. *made* it *touch*.

well: *Only be thou* HARDY; *Be ye therefore very* HARDY. Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. I will make his heart hardy, bold, daring, presumptuous; for the same principle acting *against* God's order is *presumption*, which when acting *according* to it is *undaunted courage*. It is true that the verb קשה *kashah* is used, chap. vii. 3, which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

All those who have read the Scriptures with care and attention, know well that God is frequently represented in them as *doing* what he only *permits* to be done. So because a man has grieved his Spirit and resisted his grace he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, chap. ix. 34; and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn that he was *bold, haughty*, and *cruel*; and God chose to *permit* these dispositions to have their full sway in his heart without check or restraint from Divine influence: the consequence was what God intended, he did not *immediately* comply with the requisition to let the people go; and this was done that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The *Israelites* must be satisfied that they had the true God for their protector; and thus their *faith* was strengthened. The *Egyptians* must see that *their gods* could do nothing against the God of *Israel*; and thus their dependence on *them* was necessarily shaken. These great ends could not have been answered had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains every thing. Let it be observed that there is nothing spoken here of the *eternal state* of the Egyptian king; nor does any thing in the whole of the subsequent account authorize us to believe that God *hardened his heart against the influences of his own grace*, that he might occasion him so to sin that his justice might consign him to hell. This would be such an act of flagrant injustice as we could scarcely attribute to the worst of men. He who leads another into an offence that he may have a fairer pretence to punish him for it, or brings him into such circumstances that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of *justice*, consign them to endless perdition? Whatever may be pretended in behalf of such *unqualified* opinions, it must be evident to all who are not deeply prejudiced, that neither the *justice* nor the *sovereignty* of God can be magnified by them. See farther on chap. ix. 16.

Verse 22. *Israel* is *my son*, even *my first-born*] That is, The Hebrew people are unutterably dear to me.

Verse 23. *Let my son go, that he may serve me*] Which they could not do in Goshen, consistently with the policy and religious worship of the Egyptians, because the most essential part of an Israelite's worship consisted in *sacrifice*, and the animals which they offered to God were sacred among the Egyptians. Moses gives Pharaoh this reason chap. viii. 26.

I will slay thy son, even *thy first-born*.] Which, on Pharaoh's utter refusal to let the people go, was accordingly done; see chap. xii. 29.

Verse 24. *By the way in the inn*] See the note on Gen. xlii. 27. The account in this and the following verse is very obscure. Some suppose that the 23d verse is not a part of the message to Pharaoh, but was spoken by the Lord to Moses; and that the whole may be thus paraphrased: "*And I have said unto thee*, (Moses,) *Send forth* (שלח *shallach*) *my son*, (Gershom, by circumcising him,) *that he may serve me*, (which he cannot do till entered into the covenant by circumcision,) but thou hast refused to send him forth; *behold*, (therefore,) *I will slay thy son, thy first-born. And it came to pass by the way in the inn*, (when he was on his journey to Egypt,) *that Jehovah met him, and sought* (threatened) *to kill him* (Gershom.) *Then Zipporah took a sharp stone, and cut away the foreskin of her son, and caused it to touch his feet*, (Jehovah's, who probably appeared in a bodily shape; the Septuagint call him the *Angel of the Lord*,) *and said unto him, A spouse by blood* art *thou unto me. Then he* (Jehovah) *ceased from him* (Gershom.) *Then she said, A spouse by blood* art *thou unto me, because of this circumcision.*" That is, I who am an *alien* have entered as fully into covenant with thee by *doing* this act, as my son has *on whom* this act has been *performed*.

The meaning of the whole passage seems to be this:—

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26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 And the LORD said to Aaron, Go into the wilderness [i] to meet Moses. And he went, and met him in [k] the mount of God, and kissed him.

28 And Moses [l] told Aaron all the words of the LORD who had sent him, and all the [m] signs which he had commanded him.

29 And Moses and Aaron [n] went and gathered together all the elders of the children of Israel:

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30 [o] And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people [p] believed: and when they heard that the LORD had [q] visited the children of Israel, and that he [r] had looked upon their affliction, then [s] they bowed their heads and worshipped.

Ver. 14.——[k] Chap. iii. 1.——[l] Verses 15, 16.——[m] Verses 8, 9. [n] Chap. iii. 16.——[o] Ver. 16.——[p] Chap. iii. 18; ver. 8, 9.

[q] Chapter iii. 16.——[r] Chap. ii. 25; iii. 7.——[s] Gen. xxiv. 26; chap. xii. 27; 1 Chron. xxix. 20.

The son of Moses, *Gershom* or *Eliezer*, (for it does not appear which,) had not been circumcised, though it would seem that God had ordered the father to do it; but as he had neglected this, therefore Jehovah was about to have slain the child, because not in covenant with him by circumcision, and thus he intended to have punished the disobedience of the father by the natural death of his son. Zipporah, getting acquainted with the nature of the case and the danger to which her first-born was exposed, took a sharp stone and cut off the foreskin of her son. By this act the displeasure of the Lord was turned aside, and Zipporah considered herself as now allied to God because of this circumcision. According to the law, (Gen. xvii. 14,) *the uncircumcised child was to be cut off from his people*, so that there should be no inheritance for that branch of the family in Israel. Moses therefore, for neglecting to circumcise the child, exposed him to this *cutting off*, and it was but barely prevented by the prompt obedience of Zipporah. As *circumcision* was the *seal* of that justification by faith which comes through Christ, Moses by neglecting it gave a very bad example, and God was about to proceed against him with that severity which the law required.

The sharp stone mentioned ver. 25 was probably a knife made of *flint*, for such were anciently used, even where knives of metal might be had, for every kind of operation about the human body, such as embowelling for the purpose of embalming, circumcision, &c. Ancient authors are full of proofs of these facts. See the note on Gen. l. 2.

It is probable that Zipporah, being alarmed by this circumstance, and fearing worse evils, took the resolution to return to her father's house with her two sons. See chap. xviii. 1, &c.

Verse 27. *The Lord said to Aaron*] See ver. 14. By some secret but powerful movement on Aaron's mind, or by some voice or angelic ministry, he was now directed to go and meet his brother Moses; and so correctly was the information given to both, that they arrived at the *same time* on the sacred mountain.

Verse 30. *Aaron spake all the words*] It is likely that Aaron was better acquainted with the Hebrew tongue than his brother, and on this account he became the spokesman. See on ver. 8.

Did the signs] Turned the *rod into a serpent*, made the *hand leprous*, and *changed* the *water into blood*. See on ver. 8 and 9.

Verse 31. *The people believed*] They credited the account given of the Divine appointment of Moses and Aaron to be their deliverers out of their bondage, the miracles wrought on the occasion confirming the testimony delivered by Aaron.

They bowed their heads and worshipped.] See a similar act mentioned, and in the same words, Gen. xxiv. 26. The bowing the head, &c., here, may probably refer to the eastern custom of bowing the head down to the knees, then kneeling down and touching the earth with the forehead. This was a very painful posture and the most humble in which the body could possibly be placed. Those who pretend to worship God, either by prayer or thanksgiving, and keep themselves during the performance of those solemn acts in a state of perfect ease, either *carelessly standing* or *stupidly sitting*, surely cannot have a due sense of the majesty of God, and their own sinfulness and unworthiness. Let the *feelings* of the body put the soul in remembrance of its sin against God. Let a man put himself in such a position (*kneeling* for instance) as it is generally acknowledged a criminal should assume, when coming to his sovereign and judge to bewail his sins, and solicit forgiveness.

The Jewish custom, as we learn from Rabbi Maymon, was to bend the body so that every joint of the backbone became incurvated, and the head was bent towards the knees, so that the body resembled a *bow*; and *prostration* implied laying the body flat upon the earth, the arms and legs extended to the uttermost, the mouth and forehead touching the ground. In Matt. viii. 2 the leper is said to *worship* our Lord, προσεκυνει αυτῳ· but in Luke v. 12 he is said to have *fallen on his face*, πεσων επι προσωπον. These two accounts show that he first kneeled down, probably putting his face down to his knees, and touching the earth with his forehead; and then prostrated himself, his legs and arms being both extended. See on Gen. xvii. 3.

THE *backwardness* of Moses to receive and execute the commission to deliver the children of Israel, has something very instructive in it. He felt the importance of the charge, his own insufficiency, and the awful responsibility under which he should be laid if he received it. Who then can blame him for *hesitating*? If he miscarried (and how difficult in such a case not to miscarry!) he must account to a jealous

God, whose justice required him to punish every delinquency. What should ministers of the Gospel feel on such subjects? Is not their charge more important and more awful than that of Moses? How few consider this! It is *respectable*, it is *honourable*, to be in the Gospel ministry, but who is sufficient to *guide* and *feed* the flock of God? If through the pastor's *unfitness* or *neglect* any soul should go *astray*, or perish through want of proper spiritual nourishment, or through not getting his portion in *due season*, in what a dreadful state is the pastor! That soul, says God, shall die in his iniquities, but his blood will I require at the watchman's hands! Were these things duly considered by those who are candidates for the Gospel ministry, who could be found to undertake it? We should then indeed have the utmost occasion to *pray the Lord of the harvest*, εκβαλλειν, *to* THRUST OUT *labourers into the harvest*, as no one, duly considering those things would *go*, unless *thrust out* by God himself. O ye ministers of the sanctuary! tremble for your own souls, and the souls of those committed to your care, and go not into this work unless God go with you. Without his presence, unction, and approbation, ye can do nothing.

CHAPTER V.

Moses and Aaron open their commission to Pharaoh, 1. *He insultingly asks who* Jehovah *is, in whose name they require him to dismiss the people*, 2. *They explain*, 3. *He charges them with making the people disaffected*, 4, 5; *and commands the task-masters to increase their work, and lessen their means of performing it*, 6–9. *The task-masters do as commanded, and refuse to give the people* straw *to assist them in making brick, and yet require the fulfilment of their daily tasks as formerly, when furnished with all the necessary means*, 10–13. *The Israelites failing to produce the ordinary quantity of brick, their own officers, set over them by the task-masters, are cruelly insulted and beaten*, 14. *The officers complain to Pharaoh*, 15, 16; *but find no redress*, 17, 18. *The officers, finding their case desperate, bitterly reproach Moses and Aaron for bringing them into their present circumstances*, 19–21. *Moses retires, and lays the matter before the Lord, and pleads with him*, 22, 23.

A. M. 2513. B. C. 1491. AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [a] a feast unto me in the wilderness.

2 And Pharaoh said, [b] Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, [c] neither will I let Israel go. A. M. 2513. B. C. 1491.

3 And they said, [d] The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

[a] Chap. x. 9.——[b] 2 Kings xviii. 35; Job xxi. 15.

[c] Chap. iii. 19.——[d] Chap. iii. 18.

NOTES ON CHAP. V.

Verse 1. *And afterward Moses and Aaron went*] This chapter is properly a continuation of the preceding, as the succeeding is a continuation of this; and to preserve the connection of the facts they should be read together.

How *simply*, and yet with what *authority*, does Moses deliver his message to the Egyptian king! *Thus saith* JEHOVAH, GOD *of* ISRAEL, *Let my people go.* It is well in this, as in almost every other case where יהוה *Jehovah* occurs, to preserve the original word: our using the word LORD is not sufficiently expressive, and often leaves the sense indistinct.

Verse 2. *Who is the Lord*] Who is *Jehovah*, that I should obey his voice? What claims has *he* on *me?* I am under no obligation to *him*. Pharaoh spoke here under the common persuasion that every *place* and *people* had a tutelary deity, and he supposed that this Jehovah might be the tutelary deity of the Israelites, to whom he, as an Egyptian, could be under no kind of obligation. It is not judicious to bring this question as a proof that Pharaoh was an *atheist:* of this the text affords no evidence.

Verse 3. *Three days' journey*] The distance from Goshen to Sinai; see chap. iii. 18.

And sacrifice unto the Lord] Great stress is laid on this circumstance. God required *sacrifice;* no religious acts which they performed could be acceptable to him without this. He had now showed them that it was their indispensable duty thus to worship him, and that if they did not they might expect him to send the *pestilence*—some plague or death proceeding immediately from himself, or the *sword*—extermination by the hands of an enemy. The original word דבר *deber*, from דבר *dabar*, to *drive off, draw under, &c.*, which we translate *pestilence* from the Latin *pestis, the plague*, signifies any kind of disease by which an extraordinary mortality is occasioned, and which appears from the circumstances of the case to come immediately from God. The Israelites could not sacrifice in the land of Egypt, because the animals they were to offer to God were held sacred by the Egyptians; and they could not omit this duty, because it was essential to religion even before the giving of the law. Thus we find that Divine justice required the life of the animal for the life of the transgressor, and the people were conscious, if this were not done, that God would consume them with the pestilence or the sword. From the foundation of the world the true religion required *sacrifice. Before, under,* and *after* the law, this was

A.M. 2513. B. C. 1491. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your [e] burdens.

5 And Pharaoh said, Behold, the people of the land now *are* [f] many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the [g] task-masters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. A. M. 2513. B. C. 1491.

9 [h] Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not aught of your work shall be diminished.

[e] Chap. i. 11.—[f] Chap. i. 7, 9.—[g] Chap. i. 11.

[h] Heb. *Let the work be heavy upon the men.*

deemed essential to salvation. Under the Christian dispensation Jesus is the lamb of God that taketh away the sin of the world; and being still the Lamb newly slain before the throne, no man cometh unto the Father but by him.

"In this first application to Pharaoh, we observe," says Dr. Dodd, "that proper respectful submission which is due from subjects to their sovereign. They represent to him the danger they should be in by disobeying their God, but do not so much as hint at any punishment that would follow to Pharaoh."

Verse 4. *Wherefore do ye, Moses and Aaron*] He hints that the Hebrews are in a state of *revolt*, and charges Moses and Aaron as being ringleaders of the sedition. This unprincipled charge has been, in nearly similar circumstances, often repeated since. Men who have laboured to bring the mass of the common people from ignorance, irreligion, and general profligacy of manners, to an acquaintance with themselves and God, and to a proper knowledge of their duty to him and to each other, have been often branded as being disaffected to the state, and as movers of sedition among the people! See on ver. 17.

Let the people] הפריעו *taphriu*, from פרע *para*, to *loose* or *disengage*, which we translate to *let*, from the Anglo-Saxon lettan *lettan*, to *hinder*. Ye hinder the people from working. *Get ye to your burdens.* "Let religion alone, and mind your work." The language not only of tyranny, but of the basest irreligion also.

Verse 5. *The people of the land now* are *many*] The sanguinary edict had no doubt been long before repealed, or they could not have multiplied so greatly.

Verse 6. *The task-masters of the people and their officers*] The task-masters were Egyptians, (see on chap. i. 11,) the *officers* were Hebrews; see below, ver. 14. But it is probable that the task-masters, chap. i. 11, who are called שרי מסים *sarey missim*, *princes of the burdens* or *taxes*, were different from those termed *task-masters* here, as the words are different; נגשים *nogesim* signifies *exactors* or *oppressors* —persons who exacted from them an unreasonable proportion either of labour or money.

Officers.—שטרים *shoterim*; those seem to have been an inferior sort of officers, who attended on superior officers or magistrates to execute their orders. They are supposed to have been something like our *sheriffs*.

Verse 7. *Straw to make brick*] There have been many conjectures concerning the use of straw in making bricks. Some suppose it was used merely for burning them, but this is unfounded. The eastern bricks are often made of *clay* and *straw* kneaded together, and then not burned, but thoroughly dried in the sun. This is expressly mentioned by Philo in his life of Moses, who says, describing the oppression of the Israelites in Egypt, that some were obliged to work in clay for the formation of bricks, and others to gather straw for the same purpose, *because straw is the bond by which the brick is held together*, πλινθου γαρ αχυρα δεσμος.—Phil. *Oper., edit.* Mang., vol. ii., p. 86. And Philo's account is confirmed by the most intelligent travellers. Dr. Shaw says that the straw in the bricks still preserves its original colour, which is a proof that the bricks were never *burned*. Some of these are still to be seen in the cabinets of the curious; and there are several from ancient Babylon now before me, where the straw which was amalgamated with the clay is still perfectly visible. From this we may see the reason of the complaint made to Pharaoh, ver. 16: the Egyptians refused to give the necessary portion of straw for kneading the bricks, and yet they required that the full tale or number of bricks should be produced each day as they did when all the necessary materials were brought to hand; so the people were obliged to go over all the cornfields, and pluck up the stubble, which they were obliged to substitute for *straw*. See ver. 12.

Verse 8. *And the tale of the bricks*] *Tale* signifies the *number*, from the Anglo-Saxon talian, to *number*, to *count*, &c.

For they be *idle*; *therefore they cry—Let us go* and *sacrifice*] Thus their desire to worship the true God in a proper manner was attributed to their unwillingness to work; a reflection which the Egyptians (in principle) of the present day cast on those who, while they are fervent in spirit serving the Lord, are not slothful in business. See below, ver. 17.

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12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hasted *them*, saying, Fulfil your works, *your* [i] daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task, in making brick both yesterday and to-day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

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19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not diminish *aught* from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 [k] And they said unto them, The LORD look upon you, and judge; because ye have made our savour [l] to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; [m] neither hast thou delivered thy people at all.

[i] Heb. *a matter of a day in his day.*——[k] Chap. vi. 9.——[l] Heb. *to stink*; Gen. xxxiv. 30; 1 Sam. xiii. 4, xxvii. 12; 2 Samuel x. 6; 1 Chron. xix. 6.——[m] Hebrew, *delivering thou hast not delivered.*

Verse 14. *And the officers—were beaten*] Probably *bastinadoed*; for this is the common punishment in Egypt to the present day for minor offences. The manner of it is this: the culprit lies on his belly, his legs being turned up behind erect, and the executioner gives him so many blows on the soles of the feet with a stick. This is a very severe punishment, the sufferer not being able to walk for many weeks after, and some are lamed by it through the whole of their lives.

Verse 16. *The fault is in thine own people.*] חטאת *chatath*, the SIN, is in thy own people. 1st. Because they require impossibilities; and, 2dly, because they punish us for not doing what cannot be performed.

Verse 17. *Ye are idle—therefore ye say, Let us go and do sacrifice*] It is common for those who feel unconcerned about their own souls to attribute the religious earnestness of others, who feel the importance of eternal things, to idleness or a disregard of their secular concerns. Strange that they cannot see there is a medium! He who has commanded them to be *diligent in business*, has also commanded them to be *fervent in spirit, serving the Lord*. He whose diligence in business is not connected with a true religious fervour of spirit, is a lover of the world; and whatever *form* he may have he has not the *power* of godliness, and therefore is completely out of the road to salvation.

Verse 19. *Did see that they were in evil case*] They saw that they could neither expect justice nor mercy: that their deliverance was very doubtful, and their case almost hopeless.

Verse 21. *The Lord look upon you, and judge*] These were hasty and unkind expressions; but the afflicted must be allowed the privilege of complaining; it is all the solace that such sorrow can find; and if in such distress words are spoken which should not be justified, yet the considerate and benevolent will hear them with indulgence. God is merciful; and the stroke of this people was heavier even than their groaning.

Put a sword in their hand] Given them a pretence which they had not before, to oppress us even unto death.

Verse 22. *And Moses returned unto the Lord*] This may imply, either that there was a particular *place* into which Moses ordinarily went to commune with Jehovah; or it may mean that kind of turning of heart and affection to God, which every pious mind feels itself disposed to practise in any time or place. The old adage will apply here: "A praying *heart* never lacks a praying *place*."

Lord, wherefore hast thou so evil entreated this people?] It is certain that in this address Moses uses *great plainness of speech*. Whether the offspring of a testy impatience and undue familiarity, or of strong faith which gave him more than ordinary access to the throne of his gracious Sovereign, it would be difficult to say. The latter appears to be the most probable, as we do not find, from the succeeding chapter, that God was displeased with his freedom; we may therefore suppose that it was kept within due bounds, and that the principles and motives were all pure and good. However, it should be noted, that such freedom of speech with the Most High should never be used but on very special occasions, and then only by his *extraordinary* messengers.

Verse 23. *He hath done evil to this people*] Their misery is increased instead of being diminished.

Neither hast thou delivered thy people at all.] The marginal reading is both literal and correct: *And delivering thou hast not delivered.* Thou hast *begun* the work by giving us counsels and a commission, but thou hast not brought the people from under their bondage. Thou hast signified thy pleasure relative to their deliverance, but thou hast not brought them out of the hands of their enemies.

1. It is no certain proof of the displeasure of God that a whole people, or an individual, may be found in a state of great oppression and distress; nor are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity. Luther once observed, that if secular prosperity were to be considered as a criterion of the Divine approbation, then the grand Turk must be the highest in the favour of God, as he was at that time the most prosperous sovereign on the earth. An observation of this kind, on a case so obvious, was really well calculated to repress hasty conclusions drawn from these external states, and to lay down a correct rule of judgment for all such occasions.

2. In all our addresses to God we should ever remember that we have *sinned* against him, and deserve nothing but punishment from his hand. We should therefore bow before him with the deepest humiliation of soul, and take that caution of the wise man, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few," Eccles. v. 2. There is the more need to attend to this caution, because many ignorant though well-meaning people use very improper, not to say indecent, freedoms in their addresses to the throne of grace. With such proceedings God cannot be well pleased; and he who has not a proper impression of the dignity and excellence of the Divine Nature, is not in such a disposition as it is essentially necessary to feel, in order to receive help from God. He who knows he has sinned, and feels that he is less than the least of all God's mercies, will pray with the deepest humility, and even rejoice before God with trembling. A *solemn* awe of the Divine Majesty is not less requisite to successful praying, than *faith* in our Lord Jesus Christ. When *we* have such a commission as that of Moses, we may make use of his freedom of speech; but till then, the publican's prayer will best suit the generality of those who are even dignified by the name of Christian—Lord, be *merciful* to me, a sinner!

CHAPTER VI.

God encourages Moses, and promises to show wonders upon Pharaoh, and to bring out his people with a strong hand, 1. *He confirms this promise by his essential name JEHOVAH,* 2, 3; *by the covenant he had made with their fathers,* 4, 5. *Sends Moses with a fresh message to the Hebrews, full of the most gracious promises, and confirms the whole by appealing to the name in which his unchangeable existence is implied,* 6–8. *Moses delivers the message to the Israelites, but through anguish of spirit they do not believe,* 9. *He receives a new commission to go to Pharaoh,* 10, 11. *He excuses himself on account of his unreadiness of speech,* 12. *The Lord gives him and Aaron a charge both to Pharaoh and to the children of Israel,* 13. *The genealogy of* Reuben, 14; *of* Simeon, 15; *of* Levi, *from whom descended* Gershon, Kohath, *and* Merari, 16. *The sons of* Gershon, 17; *of* Kohath, 18; *of* Merari, 19. *The marriage of* Amram *and* Jochebed, 20. *The sons of* Izhar *and* Uzziel, *the brothers of Amram,* 21, 22. *Marriage of* Aaron *and* Elisheba, *and the birth of their sons,* Nadab, Abihu, Eleazar, *and* Ithamar, 23. *The sons of* Korah, *the nephew of Aaron,* 24. *The marriage of* Eleazar *to one of the daughters of* Putiel, *and the birth of* Phinehas, 25. *These genealogical accounts introduced for the sake of showing the line of descent of Moses and Aaron,* 26, 27. *A recapitulation of the commission delivered to Moses and Aaron,* 29, *and a repetition of the excuse formerly made by Moses,* 30.

A. M. 2513. B. C. 1491. THEN the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a] with a strong hand shall he let them go, and with a strong hand [b] shall he drive them out of his land.

2 And God spake unto Moses, A. M. 2513. B. C. 1491. and said unto him, I *am* the [c] Lord:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [d] God Almighty,

[a] Chap. iii. 19.——[b] Chap. xi. 1; xii. 31, 33, 39.

[c] Or, *JEHOVAH.*——[d] Gen. xvii. 1; xxxv. 11; xlviii. 3.

NOTES ON CHAP. VI.

Verse 1. *With a strong hand*] יד חזקה *yad chazakah*, the same verb which we translate *to harden*; see on chap. iv. 21. The *strong hand* here means sovereign power, suddenly and forcibly applied. God purposed to manifest his sovereign power in the sight of Pharaoh and the Egyptians; in consequence of which Pharaoh would manifest his power and authority as sovereign of Egypt, in dismissing and *thrusting out* the people. See chap. xii. 31–33.

Verse 2. *I am the* Lord] It should be, *I am* JEHOVAH, and without this the reason of what is said in the 3d verse is not sufficiently obvious.

Verse 3. *By* the name of *God Almighty*] אל שדי El-Shaddai, God All-sufficient; God the dispenser or pourer-out of gifts. See on Gen xvii. 1.

A. M. 2513. B. C. 1491. but by my name [e] JEHOVAH was I not known to them.

4 [f] And I have also established my covenant with them, [g] to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And [h] I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. A. M. 2513. B. C. 1491.

6 Wherefore say unto the children of Israel, [i] I *am* the LORD, and [k] I will bring you out from under the burdens of the Egyptians, and I will [l] redeem you with a stretched-out arm, and with great judgments:

[e] Chap. iii. 14; Psa. lxviii. 4; lxxxiii. 18; John viii. 58; Rev. i. 4.——[f] Gen. xv. 18; xvii. 4, 7.——[g] Gen. xvii. 8; xxviii. 4. [h] Chap. ii. 24.

[i] Ver. 2, 8, 29.——[k] Chap. iii. 17; vii. 4; Deut. xxvi. 8; Psa. lxxxi. 6; cxxxvi. 11, 12.——[l] Chap. xv. 13; Deut. vii. 8; 1 Chron. xvii. 21; Neh. i. 10.

But by my name JEHOVAH *was I not known to them.*] This passage has been a sort of *crux criticorum*, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Gen. ii. 4, where the words יהוה אלהים *Jehovah Elohim* occur, as they do frequently afterwards; and see Gen. xv. 2, where Abraham expressly addresses him by the name *Adonai* JEHOVAH; and see the 7th verse, where God reveals himself to Abraham by this very name: *And he said unto him, I am* JEHOVAH, *that brought thee out of Ur of the Chaldees.* How then can it be said that by his name JEHOVAH *he was not known unto them?* Several answers have been given to this question; the following are the chief:—1. The words should be read *interrogatively*, for the negative particle לא *lo, not*, has this power often in Hebrew. "I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name Jehovah was I not also made known unto them?" 2. The name JEHOVAH was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written *long after* the name had come into common use, as a principal characteristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears *previously* to this, it is by the figure called *prolepsis* or anticipation. 3. As the name יהוה JEHOVAH signifies *existence*, it may be understood in the text in question thus: "I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God *All-sufficient*, i. e., having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their *posterity*, they could not be fulfilled to those fathers: but now, as JEHOVAH, I am about to give *existence* to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land." 4. The words may be considered as used *comparatively*: though God did appear to those patriarchs *as* JEHOVAH, and they acknowledged him by this name, yet it was but *comparatively known* unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

I believe the simple meaning is this, that though from the beginning the name JEHOVAH was known as one of the names of the Supreme Being, yet what it really *implied* they did not know. אל שדי *El-Shaddai, God All-sufficient*, they knew well by the *continual provision* he made for them, and the *constant protection* he afforded them: but the name יהוה JEHOVAH is particularly to be referred to the *accomplishment* of promises already made; to the giving them a *being*, and thus bringing them into *existence*, which could not have been done in the order of his providence sooner than here specified: this name therefore in its *power* and significancy *was not* known unto *them*; nor fully known unto their *descendants* till the *deliverance* from *Egypt* and the *settlement* in the *promised land*. It is surely possible for a man to bear the *name* of a certain *office* or *dignity* before he *fulfils* any of its functions. *King, mayor, alderman, magistrate, constable*, may be borne by the several persons to whom they legally belong, *before* any of the acts peculiar to those offices are performed. The KING, *acknowledged* as such on his coronation, is *known* to be such by his *legislative acts*; the *civil magistrate*, by his distribution of justice, and issuing warrants for the apprehending of culprits; and the *constable*, by *executing* those warrants. All these were *known* to have their respective *names*, but the *exercise of their powers* alone shows what is implied in being *king, magistrate*, and *constable*. The following is a case in point, which fell within my own knowledge.

A case of dispute between certain litigious neighbours being heard in court before a weekly sitting of the magistrates, a woman who came as an *evidence* in behalf of her *bad neighbour*, finding the magistrates inclining to give judgment against her mischievous companion, took her by the arm and said, "Come away! I told you you would get neither law nor justice in this place." A magistrate, who was as much an honour to his function as he was to human nature, immediately said, "Here, constable! take that woman and lodge her in Bridewell, that she may know there is some law and justice in this place."

Thus the worthy magistrate *proved* he had the *power* implied in the *name* by *executing* the duties of his office. And God who *was known as* JEHOVAH, the being who *makes* and *gives effect* to *promises*, was known to the descendants of the twelve tribes to be THAT JEHOVAH, by giving *effect* and *being* to the *promises* which he *had made* to their *fathers*.

Verse 4. *I have also established my covenant*] I have now fully purposed to give present effect to all my engagements with your fathers, in behalf of their posterity.

Verse 6. *Say unto the children of Israel, I* am *the* LORD, *and I will bring you out, &c.*] This confirms the explanation given of ver. 3, which see.

A. M. 2513. B. C. 1491.

7 And I will [m] take you to me for a people, and [n] I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out [o] from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [p] swear [q] to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel: [r] but they hearkened not unto Moses for [s] anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have [t] not hearkened unto me; how then shall Pharaoh hear me, [u] who *am* of uncircumcised lips? A. M. 2513. B. C. 1491.

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 These *be* the heads of their fathers' houses: [v] The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 [w] And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 And these *are* the names of [x] the sons of Levi according to their generations; Gershon, and Kohath, and Merari; and the years of the life of Levi *were* a hundred thirty and seven years.

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[m] Deut. iv. 20; vii. 6; xiv. 2; xxvi. 18; 2 Sam. vii. 24. [n] Gen. xvii. 7, 8; chap. xxix. 45, 46; Deut. xxix. 13; Rev. xxi. 7.——[o] Chap. v. 4, 5; Psa. lxxxi. 6.——[p] Heb. *lift up my hand*; see Gen. xiv. 22; Deut. xxxii. 40.——[q] Gen. xv. 18; xxvi. 3; xxviii. 13; xxxv. 12.——[r] Chapter v. 21.——[s] Heb. *shortness*, or, *straitness*.——[t] Ver. 9.——[u] Ver. 30; chap. iv. 10; Jer. i. 6. [v] Gen. xlvi. 9; 1 Chron. v. 3.——[w] 1 Chron. iv. 24; Gen. xlvi. 10.——[x] Gen. xlvi. 11; Num. iii. 17; 1 Chron. vi. 1, 16.

Verse 7. *I will take you to me for a people, &c.*] This was precisely the covenant that he had made with Abraham. See Gen. xvii. 7, and the notes there.

And ye shall know that I am the LORD *your God*] By thus fulfilling my promises ye shall know what is implied in my name. See on ver. 3.

But why should God take such a most stupid, refractory, and totally worthless people for his people? 1. Because he had promised to do so to their noble ancestors Abraham, Isaac, Jacob, Joseph, Judah, &c., men worthy of all praise, because in general friends of God, devoted to his will and to the good of mankind.

2. "That (as Bishop Warburton properly observes) the extraordinary providence by which they were protected, might become the more visible and illustrious; for had they been endowed with the shining qualities of the more polished nations, the effects of that providence might have been ascribed to their own wisdom."

3. That God might show to all succeeding generations that he delights to instruct the ignorant, help the weak, and save the lost; for if he bore long with Israel, showed them especial mercy, and graciously received them whenever they implored his protection, none need despair. God seems to have chosen the worst people in the universe, to give by them unto mankind the highest and most expressive proofs, that he wills not the death of a sinner, but rather that he may turn from his iniquity and live.

Verse 8. *Which I did swear*] נשאתי את ידי *nasathi eth yadi, I have lifted up my hand.* The usual mode of making an appeal to God, and hence considered to be a *form of swearing.* It is thus that Isa. lxii. 8 is to be understood: *The Lord hath sworn by his right hand, and by the arm of his strength.*

Verse 9. *But they hearkened not*] Their bondage was become so extremely oppressive that they had lost all hope of ever being redeemed from it. After this verse the Samaritan adds, *Let us alone, that we may serve the Egyptians: for it is better for us to serve the Egyptians than that we should die in the wilderness.* This appears to be borrowed from chap. xiv. 12.

Anguish of spirit] קצר רוח *kotzer ruach, shortness of spirit* or *breath.* The words signify that their labour was so continual, and their bondage so cruel and oppressive, that they had scarcely time to breathe.

Verse 12. *Uncircumcised lips?*] The word ערל *aral*, which we translate *uncircumcised*, seems to signify any thing exuberant or superfluous. Had not Moses been remarkable for his excellent beauty, I should have thought the passage might be rendered *protuberant lips*; but as this sense cannot be admitted for the above reason, the word must refer to some natural impediment in his speech; and probably means a want of distinct and ready utterance, either occasioned by some defect in the organs of speech, or impaired knowledge of the Egyptian language after an absence of *forty* years. See the note on chap. iv. 10.

Verse 14. *These be the heads*] ראשי *rashey*, the *chiefs* or *captains.* The following genealogy was simply intended to show that Moses and Aaron came in a direct line from Abraham, and to ascertain the *time* of Israel's deliverance. The whole account from this verse to ver. 26 is a sort of parenthesis, and does not belong to the narration; and what follows from ver. 28 is a recapitulation of what was spoken in the preceding chapters.

Verse 16. *The years of the life of Levi*] "Bishop Patrick observes that Levi is thought to have lived the longest of all Jacob's sons, none of whose ages are recorded in Scripture but his and Joseph's, whom Levi

A. M. 2513. B. C. 1491.

17 [f] The sons of Gershon; Libni, and Shimi, according to their families.

18 And [g] the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* a hundred thirty and three years.

19 And [a] the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And [b] Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* a hundred and thirty and seven years.

21 And [c] the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And [d] the sons of Uzziel; Mishael, and Elzaphan, and Sithri.

23 And Aaron took him Elisheba, daughter of [e] Amminadab, sister of Naashon, to wife; and she bare him [f] Nadab, and Abihu, Eleazar, and Ithamar. A. M. 2513. B. C. 1491.

24 And the [g] sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and [h] she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, [i] to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their [k] armies.

27 These *are* they which [l] spake to Pharaoh, king of Egypt, [m] to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

[f] 1 Chron. vi. 17; xxiii. 7.——[g] Num. xxvi. 57; 1 Chron. vi. 2, 18.——[a] 1 Chron. vi. 19; xxiii. 21.——[b] Chap. ii. 1, 2; Num. xxvi. 59.——[c] Num. xvi. 1; 1 Chron. vi. 37, 38.——[d] Lev. x. 4; Num. iii. 30.——[e] Ruth iv. 19, 20; 1 Chron. ii. 10; Matt. i. 4.

[f] Lev. x. 1; Num. iii. 2; xxvi. 60; 1 Chron. vi. 3; xxiv. 1.——[g] Num. xxvi. 11.——[h] Num. xxv. 7, 11; Josh. xxiv. 33.——[i] Ver. 13.——[k] Chap. vii. 4; xii. 17, 51; Num. xxxiii. 1.——[l] Chap. v. 1, 3; vii. 10.——[m] Ver. 13; ch. xxxii. 7; xxxiii. 1; Psa. lxxvii. 20.

survived *twenty-seven* years, though he was much the elder brother. By the common computation this would be twenty-three years: by Kennicott's computation at the end of Gen. xxxi., Levi's birth is placed twenty-four years before that of Joseph; his death, therefore, would be only three years later. But this is not the only difficulty in ancient chronologies. Kohath, the *second* son of Levi, according to Archbishop Usher was *thirty* years old when Jacob came into Egypt, and lived there *one hundred and three* years. He attained to nearly the same age with Levi, to *one hundred and thirty-three* years; and his son Amram, the father of Moses, lived to the same age with Levi. We may observe here how the Divine promise, Gen. xv. 16, of delivering the Israelites out of Egypt in the *fourth* generation was verified; for Moses was the son of *Amram*, the son of *Kohath*, the son of *Levi*, the son of *Jacob*."—DODD.

Verse 20. *His father's sister*] דדתו *dodatho*. The true meaning of this word is uncertain. Parkhurst observes that דוד *dod* signifies an *uncle* in 1 Sam. x. 14; Lev. x. 4, and frequently elsewhere. It signifies also an *uncle's son*, a *cousin-german*: compare Jer. xxxii. 8 with ver. 12, where the Vulgate renders דדי *dodi* by *patruelis mei, my paternal cousin*; and in Amos vi. 10, for דודו *dodo*, the Targum has קריביה *karibiah, his near relation*. So the Vulgate, *propinquus ejus, his relative*, and the Septuagint, *οἱ οἰκειοι αὐτων, those of their household*. The best critics suppose that Jochebed was the *cousin-german* of Amram, and not his *aunt*. See chap. ii. 1.

Bare him Aaron and Moses] The Samaritan, Septuagint, Syriac, and one Hebrew MS. add, *And Miriam their sister*. Some of the best critics suppose these words to have been originally in the Hebrew text.

Verse 21. *Korah*] Though he became a rebel against God and Moses, (see Num. xvi. 1, &c.,) yet Moses, in his great impartiality, inserts his name among those of his other progenitors.

Verse 22. *Uzziel*] He is called Aaron's *uncle*, Lev. x. 4.

Verse 23. *Elisheba*] The oath of the Lord. It is the same name as *Elizabeth*, so very common among Christians. She was of the royal tribe of Judah, and was sister to Nahshon, one of the princes; see Num. ii. 3.

Eleazar] He succeeded to the high priesthood on the death of his father Aaron, Num. xx. 25, &c.

Verse 25. *Phinehas*] Of the celebrated act of this person, and the most honourable grant made to him and his posterity, see Num. xxv. 7–13.

Verse 26. *According to their armies.*] צבאתם *tsibotham*, their *battalions—regularly arranged troops*. As God had these particularly under his care and direction, he had the name of יהוה צבאות *Yehovah tsebaoth, Lord of hosts* or *armies*.

"The plain and disinterested manner," says Dr. Dodd, "in which Moses speaks here of his relations, and the impartiality wherewith he inserts in the list of them such as were afterwards severely punished by the Lord, are striking proofs of his modesty and sincerity. He inserts the genealogy of Reuben and Simeon, because they were of the same mother with Levi; and though he says nothing of himself, yet he relates particularly what concerns Aaron, ver. 23, who married into an honourable family, the sister of a prince of the tribe of Judah."

Verse 28. *And it came to pass*] Here the *seventh* chapter should commence, as there is a complete ending of the *sixth* with ver. 27, and the 30th verse of

A. M. 2513. B. C. 1491. 29 That the LORD spake unto Moses, saying, [n] I *am* the LORD: [o] speak thou unto Pharaoh, king of Egypt, all that I say unto thee.

[n] Ver. 2.——[o] Ver. 11; chap. vii. 2.

30 And Moses said before the LORD, Behold, [p] I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

A. M. 2513. B. C. 1491.

[p] Ver. 12; chap. iv. 10.

this chapter is intimately connected with the 1st verse of the succeeding.

THE principal subjects in this chapter have been so amply considered in the notes, that little of importance remains to be done. On the nature of a *covenant* (see ver. 4) ample information may be obtained by referring to Gen. vi. 18, and xv. 9–18, which places the reader will do well to consult.

Supposing Moses to have really laboured under some defect in speech, we may consider it as wisely designed to be a sort of counterbalance to his other excellences: at least this is an ordinary procedure of Divine Providence; personal accomplishments are counterbalanced by mental defects, and mental imperfections often by personal accomplishments. Thus the head cannot say to the foot, I have no need of thee. And God does all this in great wisdom, to hide pride from man, and that no flesh may glory in his presence. To be contented with our formation, endowments, and external circumstances, requires not only much submission to the providence of God, but also much of the mind of Christ. On the other hand, should we feel vanity because of some personal or mental accomplishment, we have only to take a view of *our whole* to find sufficient cause of humiliation; and after all, the meek and gentle spirit only is, in the sight of God, of great price.

CHAPTER VII.

The dignified mission of Moses and Aaron to Pharaoh—the one to be as God, the other as a prophet of the Most High, 1, 2. *The prediction that Pharaoh's heart should be hardened, that God might multiply his signs and wonders in Egypt, that the inhabitants might know he alone was the true God*, 3–6. *The age of Moses and Aaron*, 7. *God gives them directions how they should act before Pharaoh*, 8, 9. *Moses turns his rod into a serpent*, 10. *The magicians imitate this miracle, and Pharaoh's heart is hardened*, 11–13. *Moses is commanded to wait upon Pharaoh next morning when he should come to the river, and threaten to turn the waters into blood if he did not let the people go*, 14–18. *The waters in all the land of Egypt are turned into blood*, 19, 20. *The fish die*, 21. *The magicians imitate this, and Pharaoh's heart is again hardened*, 22, 23. *The Egyptians sorely distressed because of the bloody waters*, 24. *This plague endures seven days*, 25.

A. M. 2513. B. C. 1491. AND the LORD said unto Moses, See, I have made thee [a] a god to Pharaoh: and Aaron thy brother shall be [b] thy prophet.

2 Thou [c] shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [d] I will harden Pharaoh's heart, and [e] multiply my [f] signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, [g] that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, [h] by great judgments.

A. M. 2513. B. C. 1491.

5 And the Egyptians [i] shall know that I *am* the LORD, when I [k] stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron [l] did as the LORD commanded them, so did they.

[a] Chap. iv. 16; Jer. i. 10.——[b] Chap. iv. 16.——[c] Chap. iv. 15.
[d] Chap. iv. 21.——[e] Chap. xi. 9.——[f] Chap. iv. 7.

[g] Chap. x. 1; xi. 9.——[h] Chap. vi. 6.——[i] Ver. 17; chap. viii. 22; xiv. 4, 18; Psa. ix. 16.——[k] Chap. iii. 20.——[l] Ver. 2.

NOTES ON CHAP. VII.

Verse 1. *I have made thee a god*] At thy word every plague shall come, and at thy command each shall be removed. Thus Moses must have appeared as a god to Pharaoh.

Shall be thy prophet.] Shall receive the word from thy mouth, and communicate it to the Egyptian king, ver. 2.

Verse 3. *I will harden Pharaoh's heart*] I will permit his stubbornness and obstinacy still to remain, that I may have the greater opportunity to multiply my wonders in the land, that the Egyptians may know that I only am Jehovah, the self-existent God. See on chap. iv. 21.

Verse 5. *And bring out the children of Israel*] Pharaoh's obstinacy was either caused or permitted in mercy to the Egyptians, that he and his magicians being suffered to oppose Moses and Aaron to the uttermost of their power, the Israelites might be brought out of Egypt in so signal a manner, in spite of al.

A. M. 2513. B. C. 1491.

7 And Moses *was* [m] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, [n] Show a miracle for you: then thou shalt say unto Aaron, [o] Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so [p] as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it [q] became a serpent.

A. M. 2513. B. C. 1491.

11 Then Pharaoh also [r] called the wise men and [s] the sorcerers: now the magicians of Egypt, they also [t] did in like manner with their enchantments.

[m] Deut. xxix. 5; xxxi. 2; xxxiv. 7; Acts vii. 23, 30.——[n] Isa. vii. 11; John ii. 18; vi. 30.——[o] Chap. iv. 2, 17.

[p] Verse 9.——[q] Chap. iv. 3.——[r] Gen. xli. 8.——[s] 2 Tim. iii. 8. [t] Ver. 22; chap. viii. 7, 18.

the opposition of the Egyptians, their king, and their gods, that Jehovah might appear to be *All-mighty* and *All-sufficient*.

Verse 7. *Moses* was *fourscore years old*] He was *forty* years old when he went to Midian, and he had tarried *forty* years in Midian; (see chap. ii. 11, and Acts vii. 30;) and from this verse it appears that Aaron was three years older than Moses. We have already seen that Miriam their sister was older than either, chap. ii. 4.

Verse 9. *Show a miracle for you*] A miracle, מופת *mopheth*, signifies an effect produced in nature which is opposed to its laws, or such as its powers are inadequate to produce. As Moses and Aaron professed to have a Divine mission, and to come to Pharaoh on the most extraordinary occasion, making a most singular and unprecedented demand, it was natural to suppose, if Pharaoh should even give them an audience, that he would require them to give him some proof by an extraordinary sign that their pretensions to such a Divine mission were well founded and incontestable. For it appears to have ever been the sense of mankind, that he who has a Divine mission to effect some extraordinary purpose can give a supernatural proof that he has got this extraordinary commission.

Take thy rod] This rod, whether a common staff, an ensign of office, or a shepherd's crook, was now consecrated for the purpose of working miracles; and is indifferently called the rod of God, the rod of Moses, and the rod of Aaron. God gave it the miraculous power, and Moses and Aaron used it indifferently.

Verse 10. *It became a serpent.*] תנין *tannin*. What kind of a serpent is here intended, learned men are not agreed. From the manner in which the original word is used in Psa. lxxiv. 13; Isa. xxvii. 1; li. 9; Job vii. 12; some very large creature, either aquatic or amphibious, is probably meant; some have thought that the *crocodile*, a well-known Egyptian animal, is here intended. In chap. iv. 3 it is said that this rod was changed into a *serpent*, but the original word there is נחש *nachash*, and here תנין *tannin*, the same word which we translate *whale*, Gen. i. 21.

As נחש *nachash* seems to be a term restricted to no one particular meaning, as has already been shown on Gen. iii.; so the words תנין *tannin*, תנינים *tanninim*, התנים *tannim*, and תנות *tannoth*, are used to signify different kinds of animals in the Scriptures. The word is supposed to signify the *jackal* in Job xxx. 29; Psa. xliv. 19; Isa. xiii. 22; xxxiv. 13; xxxv. 7; xliii. 20; Jer. ix. 11, &c., &c.; and also a *dragon*, *serpent*, or *whale*, Job vii. 12; Psa. xci. 13; Isa. xxvii. 1; li. 9; Jer. li. 34; Ezek. xxix. 3; xxxii. 2; and is termed, in our translation, a *sea-monster*, Lam. iv. 3. As it was a *rod* or *staff* that was changed into the *tannim* in the cases mentioned here, it has been supposed that an ordinary *serpent* is what is intended by the word, because the size of both might be then pretty nearly equal: but as a miracle was wrought on the occasion, this circumstance is of no weight; it was as easy for God to change the rod into a crocodile, or any other creature, as to change it into an adder or common snake.

Verse 11. *Pharaoh—called the wise men*] חכמים *chacamim*, the men of learning. *Sorcerers*, כשפים *cashshephim*, those who *reveal* hidden things; probably from the Arabic root كشف *kashafa*, *to reveal*, *uncover*, &c., signifying *diviners*, or those who pretended to *reveal* what was in futurity, to *discover* things lost, to *find* hidden treasures, &c. *Magicians*, חרטמי *chartummey*, *decypherers* of abstruse writings. See the note on Gen. xli. 8.

They also did in like manner with their enchantments.] The word להטים *lahatim*, comes from להט *lahat*, to *burn*, to *set on fire*; and probably signifies such incantations as required *lustral fires*, *sacrifices*, *fumigations*, *burning of incense*, *aromatic* and *odoriferous drugs*, &c., as the means of evoking departed spirits or assistant demons, by whose ministry, it is probable, the magicians in question wrought some of their deceptive miracles: for as the term *miracle* signifies properly something which exceeds the powers of nature or art to produce, (see ver. 9,) here there could be no miracle in this case but those wrought, through the power of God, by the ministry of Moses and Aaron. There can be no doubt that real serpents were produced by the magicians. On this subject there are two opinions: 1st, That the serpents were such as they, either by juggling or sleight of hand, had brought to the place, and had secreted till the time of exhibition, as our common conjurers do in the public fairs, &c. 2dly, That the serpents were brought by the ministry of a familiar spirit, which, by the magic flames already referred to, they had evoked for the purpose. Both these opinions admit the serpents to be *real*, and no illusion of the sight, as some have supposed.

The first opinion appears to me insufficient to ac-

A. M. 2513. B. C. 1491.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; [a] as the LORD had said.

14 And the LORD said unto Moses, [b] Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and [c] the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, A. M. 2513. B. C. 1491. [d] The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, [e] that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this [f] thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and [g] they shall be turned [h] to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall [i] loathe to drink of the water of the river.

[a] Chap. iv. 21; ver. 4.——[b] Chap. viii. 15; x. 1, 20, 27.——[c] Ch. iv. 2, 3; ver. 10.——[d] Chap. iii. 18.

[e] Chap. iii. 12, 18; v. 1, 3.——[f] Chap. v. 2; ver. 5.——[g] Chap. iv. 9.——[h] Rev. xvi. 4, 6.——[i] Ver. 24.

count for the phenomena of the case referred to. If the magicians *threw down their rods, and they became serpents* after they were thrown down, as the text expressly says, ver. 12, *juggling* or *sleight of hand* had nothing farther to do in the business, as the rods were then *out* of their hands. If Aaron's rod *swallowed up their rods*, their sleight of hand was no longer concerned. A man, by dexterity of hand, may so far impose on his spectators as to *appear* to eat a rod; but for rods lying on the ground to become serpents, and one of these to devour all the rest so that it alone remained, required something more than *juggling*. How much more rational at once to allow that these magicians had familiar spirits who could assume all shapes, change the appearances of the subjects on which they operated, or suddenly convey one thing away and substitute another in its place! Nature has no such power, and art no such influence as to produce the effects attributed here and in the succeeding chapters to the Egyptian magicians.

Verse 12. *Aaron's rod swallowed up their rods.*] As Egypt was remarkably addicted to magic, sorcery, &c., it was necessary that God should permit Pharaoh's wise men to act to the utmost of their skill in order to imitate the work of God, that his superiority might be clearly seen, and his powerful working incontestably ascertained; and this was fully done when *Aaron's rod swallowed up their rods*. We have already seen that the names of two of the chief of these magicians were *Jannes* and *Jambres*; see chap. ii. 10, and 2 Tim. iii. 8. Many traditions and fables concerning these may be seen in the eastern writers.

Verse 13. *And he hardened Pharaoh's heart*] ויחזק לב פרעה *vaiyechezak leb Paroh*, "And the heart of Pharaoh was hardened," the identical words which in ver. 22 are thus translated, and which should have been rendered in the same way here, lest the *hardening*, which was evidently the effect of his own obstinate shutting of his eyes against the truth, should be attributed to God. See on chap. iv. 21.

Verse 14. *Pharaoh's heart is hardened*] כבד *cabed*, is become *heavy* or *stupid*; he receives no conviction, notwithstanding the clearness of the light which shines upon him. We well know the power of *prejudice*: where persons are determined to think and act after a predetermined plan, arguments, demonstrations, and even miracles themselves, are lost on them, as in the case of Pharaoh here, and that of the obstinate Jews in the days of our Lord and his apostles.

Verse 15. *Lo, he goeth out unto the water*] Probably for the purpose of bathing, or of performing some religious ablution. Some suppose he went out to pay adoration to the river Nile, which was an object of religious worship among the ancient Egyptians. "For," says Plutarch, De Iside., οὐδεν οὕτω τιμη Αιγυπτιοις ὡς ὁ Νειλος· "nothing is in greater honour among the Egyptians than the river Nile." Some of the ancient Jews supposed that Pharaoh himself was a magician, and that he walked by the river early each morning for the purpose of preparing magical rites, &c.

Verse 17. *Behold, I will smite*] Here commences the account of the TEN *plagues* which were inflicted on the Egyptians by Moses and Aaron, by the command and through the power of God. According to Archbishop Usher these ten plagues took place in the course of one month, and in the following order:—

The *first*, the WATERS *turned into* BLOOD, took place, he supposes, the 18th day of the sixth month; ver. 20.

The *second*, the plague of FROGS, on the 25th day of the sixth month; chap. viii. 1.

The *third*, the plague of LICE, on the 27th day of the sixth month; chap. viii. 16.

The *fourth*, grievous SWARMS of FLIES, on the 29th day of the sixth month; chap. viii. 24.

The *fifth*, the grievous MURRAIN, on the 2d day of the seventh month; chap. ix. 3.

The *sixth*, the plague of BOILS *and* BLAINS, on the 3d day of the seventh month; chap. ix. 10.

The *seventh*, the grievous HAIL, on the 5th day of the seventh month; chap. ix. 18.

The *eighth*, the plague of LOCUSTS, on the 8th day of the seventh month; chap. x. 12.

The *ninth*, the THICK DARKNESS, on the 10th day of Abib, (April 30,) now become the first month of the Jewish year; chap. x. 22. But see the note on chap. xii. 2.

The *tenth*, the SLAYING the FIRST-BORN, on the 15th of Abib; chap. xii. 29. But most of these dates are destitute of proof.

A. M. 2513. B. C. 1491. 19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and [d] stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [e] pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he [f] lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the [g] waters that *were* in the river were turned to blood. A. M. 2513. B. C. 1491.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians [h] could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 [i] And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; [k] as the LORD had said.

[d] Chap. viii. 5, 6, 16; ix. 22; x. 12, 21; xiv. 21, 26.——[e] Heb. *gathering of their waters.*——[f] Chap. xvii. 5.——[g] Psa. lxxviii. 44; cv. 29; Rev. viii. 9.——[h] Ver. 18.——[i] Ver. 11; chap. viii. 7, 8; Wisd. xvii. 7.——[k] Prov. xxix. 1; Isa. xxvi. 11; Jer. v. 3; xxxvi. 24.

Verse 18. *The Egyptians shall loathe to drink of the water*] The force of this expression cannot be well felt without taking into consideration the peculiar pleasantness and great salubrity of the waters of the Nile. "The water of Egypt," says the Abbe Mascrier, "is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite that they excite themselves to drink of it by eating *salt*. It is a common saying among them, that if Mohammed had drank of it he would have besought God that he might never die, in order to have had this continual gratification. When the Egyptians undertake the pilgrimage of Mecca, or go out of their country on any other account, they speak of nothing but the pleasure they shall have at their return in drinking of the waters of the Nile. There is no gratification to be compared to this; it surpasses, in their esteem, that of seeing their relations and families. All those who have tasted of this water allow that they never met with the like in any other place. When a person drinks of it for the first time he can scarcely be persuaded that it is not a water prepared by art; for it has something in it inexpressibly agreeable and pleasing to the taste; and it should have the same rank among *waters* that *champaign* has among *wines*. But its most valuable quality is, that it is exceedingly salutary. It never incommodes, let it be drank in what quantity it may: this is so true that it is no uncommon thing to see some persons drink three buckets of it in a day without the least inconvenience! When I pass such encomiums on the water of Egypt it is right to observe that I speak only of that of the *Nile*, which indeed is the only water drinkable, for their *well water* is detestable and unwholesome. *Fountains* are so rare that they are a kind of prodigy in that country; and as to *rain water*, that is out of the question, as scarcely any falls in Egypt."

"A person," says Mr. Harmer, "who never before heard of the deliciousness of the Nile water, and of the large quantities which on that account are drank of it, will, I am sure, find an energy in those words of Moses to Pharaoh, *The Egyptians shall loathe to drink of the water of the river*, which he never observed before. They will loathe to drink of that water which they used to prefer to all the waters of the universe; loathe to drink of that for which they had been accustomed to long, and will rather choose to drink of well water, which in their country is detestable!"—*Observations*, vol. iii., p. 564.

Verse 19. That *there may be blood—both in* vessels of *wood, and in* vessels of *stone.*] Not only the Nile itself was to be thus changed into blood in all its branches, and the canals issuing from it, but all the water of *lakes*, *ponds*, and *reservoirs*, was to undergo a similar change. And this was to extend even to *the water already brought into their houses for culinary and other domestic purposes.* As the water of the Nile is known to be very thick and muddy, and the Egyptians are obliged to filter it through pots of a kind of white earth, and sometimes through a paste made of almonds, Mr. Harmer supposes that the *vessels* of *wood* and *stone* mentioned above may refer to the process of filtration, which no doubt has been practised among them from the remotest period. The meaning given above I think to be more natural.

The FIRST *plague. The* WATERS *turned into* BLOOD.

Verse 20. *All the waters—were turned to blood.*] Not merely in appearance, but in reality; for these changed waters became corrupt and insalubrious, so that even the fish that were in the river died; and the smell became highly offensive, so that the waters could not be drank; ver. 21.

Verse 22. *And the magicians—did so*] But if all the water in Egypt was turned into blood by Moses, where did the magicians get the water which *they* changed into blood? This question is answered in verse 24. The Egyptians digged round about the river for water to drink, and it seems that the water obtained by this means was not bloody like that in the river: on *this* water therefore the magicians might operate. Again, though a general commission was given to Moses, not only to turn the waters of the river (Nile) into blood, but also those of their streams, rivers, ponds, and pools; yet it seems pretty clear from verse 20 that he did not proceed thus far, at least in the first instance; for it is there stated that only the waters of the river were turned into blood. Afterwards the plague doubtless became general. At the commencement therefore of this plague, the magicians might obtain other water to imitate the miracle; and it would not

A. M. 2513. B. C. 1491. 23 And Pharaoh turned and went into his house, [l] neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; [m] for they could not drink of the water of the river.

A. M. 2513. B. C. 1491.

25 And [n] seven days were fulfilled, after that the LORD had smitten the river.

[l] Ver. 3.—[m] Ver. 18, 21.

[n] 2 Sam. xxiv. 13.

he difficult for them, by *juggling tricks* or the *assistance of a familiar spirit*, (for we must not abandon the possibility of this use,) to give it a bloody appearance, a fetid smell, and a bad taste. On either of these grounds there is no contradiction in the Mosaic account, though some have been very studious to find one.

The plague of the bloody waters may be considered as a display of retributive justice against the Egyptians, for the murderous decree which enacted that all the male children of the Israelites should be drowned in *that* river, the waters of which, so necessary to their support and life, were now rendered not only insalubrious but *deadly*, by being turned into blood. As it is well known that the Nile was a chief object of Egyptian idolatry, (see on ver. 15,) and that annually they sacrificed a *girl*, or as others say, both a *boy* and a *girl*, to this river, in gratitude for the benefits received from it, (*Universal Hist.*, vol. i., p. 178, fol. edit.,) God might have designed this plague as a punishment for such cruelty: and the contempt poured upon this object of their adoration, by turning its waters into blood, and rendering them fetid and corrupt, must have had a direct tendency to correct their idolatrous notions, and lead them to acknowledge the power and authority of the true God.

Verse 25. *And seven days were fulfilled*] So we learn that this plague continued at least a whole week.

THE contention between Moses and Aaron and the magicians of Egypt has become famous throughout the world. Tradition in various countries has preserved, not only the account, but also the names of the chief persons concerned in the opposition made by the Egyptians to these messengers of God. Though their names are not mentioned in the sacred *text*, yet tradition had preserved them in the *Jewish records*, from which St. Paul undoubtedly quotes 2 Tim. iii. 8, where, speaking of the enemies of the Gospel, he compares them to *Jannes and Jambres, who withstood Moses*. That these names existed in the ancient Jewish records, their own writings show. In the *Targum* of Jonathan ben Uzziel on this place they are called יניס ויכבריס *Janis* and *Jambris*; and in the Babylonian *Talmud* they are named *Joanne* and *Mambre*, and are represented as chiefs of the sorcerers of Egypt, and as having ridiculed Moses and Aaron for pretending to equal them in magical arts. And Rab. *Tanchum*, in his Commentary, names them *Jonos* and *Jombrus*. If we allow the readings of the ancient editions of Pliny to be correct, he refers, in *Hist. Nat.*, l. xxx., c. 2, to the same persons, the names being a little changed: *Est et alia magices factio, a Mose et Jamne et Jotape Judæis pendens, sed multis millibus annorum post Zoroastrem*; "There is also another faction of magicians which took its origin from the Jews, Moses, Jannes, and Jotapes, many thousands of years after Zoroaster;" where he confounds Moses with the Egyptian magicians; for the heathens, having no just notion of the power of God, attributed all miracles to the influence of *magic*. *Pliny* also calls the Egyptian magicians *Jews*; but this is not the only mistake in his history; and as he adds, *sed multis millibus annorum post Zoroastrem*, he is supposed by some to refer to the *Christians*, and particularly the *apostles* who wrought many miracles, and whom he considers to be a magical sect derived from Moses and the Jews, because they were Jews by nation, and quoted Moses and the prophets in proof of the truth of the doctrines of Christianity, and of the Divine mission of Christ.

Numenius, a Pythagorean philosopher, mentioned by Eusebius, names these magicians, *Jamnes* and *Jambres*, and mentions their opposition to Moses; and we have already seen that there was a tradition among the Asiatics that Pharaoh's daughter had Moses instructed by the wise men *Jannes* and *Jambres*; see *Abul Faraje*, edit. Pococ., p. 26. Here then is a very remarkable fact, the principal circumstances of which, and the chief actors in them, have been preserved by a sort of universal tradition. See *Ainsworth*.

When all the circumstances of the preceding case are considered, it seems strange that God should enter into any contest with such persons as the Egyptian magicians; but a little reflection will show the absolute necessity of this. Mr. *Psalmanazar*, who wrote the *Account of the Jews* in the first volume of the *Universal History*, gives the following judicious reasons for this: "If it be asked," says he, "why God did suffer the Egyptian magicians to borrow power from the devil to invalidate, if possible, those miracles which his servant wrought by his Divine power, the following reasons may be given for it: 1. It was necessary that these magicians should be suffered to exert the utmost of their power against Moses, in order to clear him from the imputation of *magic* or *sorcery*; for as the notion of such an extraordinary art was very rife, not only among the Egyptians, but all other nations, if they had not entered into this strenuous competition with him, and been at length overcome by him, both the Hebrews and the Egyptians would have been apter to have attributed all his miracles to his skill in magic, than to the Divine power.

"2. It was necessary, in order to confirm the faith of the wavering and desponding Israelites, by making them see the difference between Moses acting by the power of God, and the sorcerers by that of Satan.

"3. It was necessary, in order to preserve them afterwards from being seduced by any false miracles from the true worship of God."

To these a *fourth* reason may be added: God permitted this in mercy to the Egyptians, that they might see that the gods in whom they trusted were utterly incapable of saving them; that they could not *undo* or *counteract* one of the plagues sent on them by the power of Jehovah; the whole of their influence ex-

tending only to some superficial imitations of the genuine miracles wrought by Moses in the name of the true God. By these means it is natural to conclude that many of the Egyptians, and perhaps several of the servants of Pharaoh, were cured of their idolatry; though the king himself hardened his heart against the evidences which God brought before his eyes. Thus God is *known* by his judgments: for in every operation of his hand his design is to enlighten the minds of men, to bring them from false dependences to trust in himself alone; that, being saved from error and sin, they may become wise, holy, and happy. When his judgments are abroad in the earth, the inhabitants learn righteousness. See the note on chap. iv. 21.

CHAPTER VIII.

The plague of frogs *threatened*, 1, 2. *The extent of this plague*, 3, 4. *Aaron commanded to stretch out his hand, with the rod, over the river and waters of Egypt, in consequence of which the frogs came*, 5, 6. *The magicians imitate this miracle*, 7. *Pharaoh entreats Moses to remove the frogs, and promises to let the people go*, 8. *Moses promises that they shall be removed from every part of Egypt, the river excepted*, 9–11. *Moses prays to God, and the frogs die throughout the land of Egypt*, 12–14. *Pharaoh, finding himself respited, hardens his heart*, 15. *The plague of* lice *on man and beast*, 16, 17. *The magicians attempt to imitate this miracle, but in vain*, 18. *They confess it to be the* finger of God, *and yet Pharaoh continues obstinate*, 19. *Moses is sent again to him to command him to let the people go, and in case of disobedience he is threatened with* swarms of flies, 20, 21. *A promise made that the land of Goshen, where the Israelites dwelt, should be exempted from this plague*, 22, 23. *The* flies *are sent*, 24. *Pharaoh sends for Moses and Aaron, and offers to permit them to sacrifice in the land*, 25. *They refuse, and desire to go three days' journey into the wilderness*, 26, 27. *Pharaoh consents to let them go a* little way, *provided they would entreat the Lord to remove the flies*, 28. *Moses consents, prays to God, and the flies are removed*, 29–31. *After which Pharaoh yet hardened his heart, and refused to let the people go*, 32.

A. M. 2513. B. C. 1491. AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, [a] that they may serve me.

2 And if thou [b] refuse to let *them* go, behold, I will smite all thy borders with [c] frogs: A. M. 2513. B. C. 1491

3 And the river shall bring forth frogs

[a] Chap. iii. 12, 18.

[b] Chap. vii. 14; ix. 2.—[c] Rev. xvi. 13.

NOTES ON CHAP. VIII.

The SECOND *plague*—FROGS.

Verse 1. *Let my people go*] God, in great mercy to Pharaoh and the Egyptians, gives them notice of the evils he intended to bring upon them if they continued in their obstinacy. Having had therefore such warning, the evil might have been prevented by a timely humiliation and return to God.

Verse 2. *If thou refuse*] Nothing can be plainer than that Pharaoh had it still in his power to have dismissed the people, and that his refusal was the mere effect of his own wilful obstinacy.

With frogs] צפרדעים *tsepardeim*. This word is of doubtful etymology: almost all interpreters, both ancient and modern, agree to render it as we do, though some mentioned by Aben Ezra think the *crocodile* is meant; but these can never weigh against the conjoint testimony of the ancient versions. Parkhurst derives the word from צפר *tsaphar*, denoting the *brisk action*, or *motion of the light*, and ידע *yada*, to *feel*, as they seem to *feel* or *rejoice* in the *light*, croaking all the summer months, yet hiding themselves in the winter. The Arabic name for this animal is very nearly the same with the Hebrew ضفدع *zafda*, where the letters are the same, the ר *resch* being omitted. It is used as a quadriliteral root in the Arabic language, to signify *froggy*, or *containing frogs*: see *Golius*. But the true etymology seems to be given by Bochart, who says the word is compounded of ضفه *zifa*, a *bank*, and ردع *reda*, *mud*, because the frog delights in muddy or marshy places; and that from these two words the noun ضفدع *zafda* is formed, the ر *re* being dropped. In the *Batrochomyomachia* of Homer, the frog has many of its epithets from this very circumstance. Hence Λιμνοχαρις, *delighting in the lake*; Βορβοροκοιτης, *lying or engendering in the mud*; Πηλευς and Πηλοβατης, *belonging to the mud, walking in the mud*, &c., &c.

A *frog* is in itself a very harmless animal; but to most people who use it not as an article of food, exceedingly loathsome. God, with equal ease, could have brought *crocodiles*, *bears*, *lions*, or *tigers* to have punished these people and their impious king, instead of *frogs*, *lice*, *flies*, &c. But had he used any of those formidable animals, the effect would have appeared so commensurate to the cause, that the hand of God might have been forgotten in the punishment; and the people would have been exasperated without being humbled. In the present instance he shows the greatness of his power by making an animal, devoid of every evil quality, the means of a terrible affliction to his enemies. How easy is it, both to the justice and mercy of God, to destroy or save by means of the most despicable and insignificant of instruments! Though he is the Lord of hosts he has no need of powerful armies, the ministry of angels, or the thunderbolts of justice, to punish a sinner or a sinful nation; the *frog* or the

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abundantly, which shall go up and come into thine house, and into [d] thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [e] kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the LORD spake unto Moses, Say unto Aaron, [f] Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and [g] the frogs came up, and covered the land of Egypt. A. M. 2513. B. C. 1491.

7 [h] And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, [i] Entreat the LORD that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [k] Glory over me: [l] when shall I entreat for thee, and for thy servants, and for thy people, [m] to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

[d] Psa. cv. 30.——[e] Or, *dough*.——[f] Ch. vii. 19.——[g] Psa. lxxviii. 45; cv. 30.——[h] Ch. vii. 11; Wisd. xvii. 7.——[i] Ch. ix. 28; x. 17; Num. xxi. 7; 1 Kings xiii. 6; Acts viii. 24.——[k] Or, *have* this *honour over me*, &c.——[l] Or, *against when*.——[m] Heb. *to cut off*.

fly in his hands is a sufficient instrument of vengeance.

Verse 3. *The river shall bring forth frogs abundantly*] The river Nile, which was an object of their adoration, was here one of the instruments of their punishment. The expression, *bring forth abundantly*, not only shows the *vast numbers* of those animals, which should now infest the land, but it seems also to imply that all the *spawn* or *ova* of those animals which were already in the river and marshes, should be brought miraculously to a state of perfection. We may suppose that the animals were already in an embryo existence, but multitudes of them would not have come to a state of perfection had it not been for this miraculous interference. This supposition will appear the more natural when it is considered that the Nile was remarkable for breeding frogs, and such other animals as are principally engendered in such marshy places as must be left in the vicinity of the Nile after its annual inundations.

Into thine ovens] In various parts of the east, instead of what we call *ovens* they dig a hole in the ground, in which they insert a kind of earthen pot, which having sufficiently heated, they stick their cakes to the inside, and when baked remove them and supply their places with others, and so on. To find such places *full of frogs* when they came to heat them, in order to make their bread, must be both disgusting and distressing in the extreme.

Verse 5. *Stretch forth thine hand—over the streams, over the rivers*] The streams and rivers here may refer to the *grand divisions* of the Nile in the Lower Egypt, which were at least *seven*, and to the *canals* by which these were connected; as there were no other streams, &c., but what proceeded from this great river.

Verse 6. *The frogs came up, and covered the land of Egypt.*] In some ancient writers we have examples of a similar plague. The Abderites, according to *Orosius*, and the inhabitants of Paeonia and Dardania, according to *Athenæus*, were obliged to abandon their country on account of the great numbers of frogs by which their land was infested.

Verse 7. *The magicians did so*] A little juggling or dexterity of hand might have been quite sufficient for the imitation of this miracle, because frogs in abundance had already been produced; and some of these kept in readiness might have been brought forward by the magicians, as proofs of their pretended power and equality in influence to Moses and Aaron.

Verse 9. *Glory over me*] התפאר עלי *hithpaer alai*. These words have greatly puzzled commentators in general; and it is not easy to assign their true meaning. The *Septuagint* render the words thus: Ταξαι προς με ποτε, &c., *Appoint unto me when I shall pray*, &c. The *constitue mihi quando* of the *Vulgate* is exactly the same; and in this sense almost all the *versions* understood this place. This countenances the conjectural emendation of *Le Clerc*, who, by the change of a single letter, reading התבאר *hithbaer* for התפאר *hithpaer*, gives the same sense as that in the ancient versions. *Houbigant*, supposing a corruption in the original, amends the reading thus: אתה באר עלי *attah baar 'alai—Dic mihi quo tempore*, &c., "*Tell me* when thou wishest me to pray for thee," &c., which amounts to the same in sense with that proposed by *Le Clerc*. Several of our English versions preserve the same meaning; so in the Saxon Heptateuch, Tereteee me anne an dagan; so in Becke's Bible, 1549, "*And Moses sayed unto Pharaoh*, Appoint thou the time unto me." This appears to be the genuine import of the words, and the sense taken in this way is strong and good. We may conceive Moses addressing Pharaoh in this way: "That thou mayest be persuaded that Jehovah alone is the inflicter of these plagues, appoint the time when thou wouldst have the present calamity removed, and I will pray unto God, and thou shalt plainly see from his answer that this is no *casual* affliction, and that in continuing to harden thy heart and resist thou art sinning against God." Nothing could be a fuller proof that this plague was supernatural than the circumstance of Pharaoh's being permitted to assign *himself* the time of its being removed, and its removal at the intercession of Moses according to that appointment. And this is the very

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10 And he said, [a] To-morrow. And he said, *Be it* according to thy word: that thou mayest know that [a] *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh, and Moses [b] cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank. A. M. 2513. B. C. 1491.

15 But when Pharaoh saw that there was [q] respite, [r] he hardened his heart, and hearkened not unto them; as the LORD had said.

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and [s] it became lice in man, and in beast; all the dust of the land became lice, throughout all the land of Egypt.

[a] Or, *against to-morrow.*——[b] Chap. ix. 14; Deut. xxxiii. 26; 2 Sam. vii. 22; 1 Chron. xvii. 20; Psa. lxxxvi. 8; Isa. xlvi. 9; Jer. x. 6, 7.——[p] Ver. 10; ch. ix. 33; x. 18; xxxii. 11; James v. 16, 17, 18.——[q] Eccles. viii. 11.——[r] Chap. vii. 14.——[s] Psa. cv. 31.

use made of it by Moses himself, ver. 10, when he says, Be it *according to thy word: that thou mayest know that* there is *none like unto the Lord our God;* and that, consequently, he might no longer trust in his magicians, or in his false gods.

Verse 14. *They gathered them together upon heaps*] The killing of the frogs was a mitigation of the punishment; but the leaving them to rot in the land was a continual proof that such a plague *had* taken place, and that the displeasure of the Lord still continued.

The conjecture of *Calmet* is at least rational: he supposes that the plague of *flies* originated from the plague of *frogs*; that the former deposited their *ova* in the putrid masses, and that from these the innumerable swarms afterwards mentioned were hatched. In vindication of this supposition it may be observed, that God never works a miracle when the end can be accomplished by merely natural means; and in the operations of Divine providence we always find that the *greatest number* of *effects* possible are accomplished by the *fewest causes*. As therefore the natural means for this fourth *plague* had been miraculously provided by the second, the Divine Being had a right to use the instruments which he had already prepared.

The THIRD *plague*—LICE.

Verse 16. *Smite the dust of the land, that it may become lice*] If the vermin commonly designed by this name be intended, it must have been a very dreadful and afflicting plague to the Egyptians, and especially to their priests, who were obliged to shave the hair off every part of their bodies, and to wear a single tunic, that no vermin of this kind might be permitted to harbour about them. See *Herod. in Euterp.*, c. xxxvii., p. 104, edit. *Gale*. Of the nature of these insects it is not necessary to say much. The common louse is very prolific. In the space of twelve days a full-grown female lays one hundred eggs, from which, in the space of six days, about fifty males and as many females are produced. In eighteen days these young females are at their full growth, each of which may lay one hundred eggs, which will be all hatched in six days more. Thus, in the course of six weeks, the parent female may see 5,000 of its own descendants! So mightily does this scourge of *indolence* and *filthiness* increase!

But learned men are not agreed on the signification of the original word כנים *kinnim*, which different copies of the Septuagint render σκνιφες, σκνιπες, and σκνηπες, *gnats*; and the Vulgate renders *sciniphes*, which signifies the same.

Mr. Harmer supposes he has found out the true meaning in the word *tarrentes*, mentioned by *Vinisauf*, one of our ancient English writers; who, speaking of the expedition of King Richard I. to the Holy Land, says, that "while the army were marching from Cayphas to Cæsarea, they were greatly distressed every night by certain worms called *tarrentes*, which crept on the ground, and occasioned a very burning heat by most painful punctures; for, being armed with stings, they conveyed a poison which quickly occasioned those who were wounded by them to swell, and was attended with the most acute pain." All this is far fetched. Bochart has endeavoured to prove that the כנים *kinnim* of the text may mean *lice* in the common acceptation of the term, and not *gnats*. 1. Because those in question sprang from the *dust* of the earth, and not from the *waters*. 2. Because they were both on men and cattle, which cannot be spoken of *gnats*. 3. Because their name comes from the radix כון *kun*, which signifies to make *firm, fix, establish*, which can never agree to *gnats, flies, &c.*, which are ever *changing their place*, and are almost constantly *on the wing*. 4. Because כנה *kinnah* is the term by which the Talmudists express the *louse*, &c. See his *Hierozoicon*, vol. ii., c. xviii., col. 571. The circumstance of their being *in* man and *in* beast agrees so well with the nature of the *acarus sanguisugus*, commonly called the *tick*, belonging to the seventh order of insects called APTERA, that I am ready to conclude this is the insect meant. This animal buries both its sucker and head equally in man or beast; and can with very great difficulty be extracted before it is grown to its proper size, and filled with the blood and juices of the animal on which

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18 And [t] the magicians did so with their enchantments, to bring forth lice, but they [u] could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This *is* [v] the finger of God: and Pharaoh's [w] heart was hardened, and he hearkened not unto them; as the LORD had said.

20 And the LORD said unto Moses, [x] Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the LORD, [y] Let my people go, that they may serve me. A. M. 2513. B. C. 1491.

21 Else, if thou wilt not let my people go, behold, I will send [z] swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And [a] I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am*

[t] Ch. vii. 11.——[u] Luke x. 18; Wisd. xvii. 7; 2 Tim. iii. 8, 9. [v] 1 Sam. vi. 3, 9; Psa. viii. 3; Matt. xii. 28; Luke xi. 20.——[w] Ver. 15.——[x] Chap. vii. 15.——[y] Ver. 1.——[z] Or, *a mixture of* noisome beasts, &c.——[a] Chap. ix. 4, 6, 26; x. 23; xi. 6, 7; xii. 13.

it preys. When fully grown, it has a glossy black oval body: not only horses, cows, and sheep, are infested with it in certain countries, but even the *common people*, especially those who labour in the field, in woods, &c. I know no insect to which the Hebrew term so properly applies. This is the *fixed, established* insect, which will permit itself to be pulled in pieces rather than let go its hold; and this is literally באדם ובבהמה *baadam ubabbehemah*, IN *man and* IN *beast*, burying its trunk and head in the flesh of both. In woodland countries I have seen many *persons* as well as *cattle* grievously infested with these insects.

Verse 18. *The magicians did so*] That is, They tried the utmost of their skill, either to *produce* these insects or to *remove* this plague; *but they could not*, no *juggling* could avail here, because insects must be produced which would *stick to* and *infix* themselves in man and beast, which no kind of *trick* could possibly imitate; and to *remove* them, as some would translate the passage, was to their power equally impossible. If the magicians even acted by spiritual agents, we find from this case that these agents had assigned limits, beyond which they could not go; for every agent in the universe is acting under the *direction* or *control* of the Almighty.

Verse 19. *This* is *the finger of God*] That is, The power and skill of God are here evident. Probably before this the magicians supposed Moses and Aaron to be *conjurers*, like themselves; but now they are convinced that no man could do these miracles which these holy men did, unless God were with him. God permits evil spirits to manifest themselves in a certain way, that men may see that there is a spiritual world, and be on their guard against seduction. He at the same time shows that all these agents are under his control, that men may have confidence in his goodness and power.

The FOURTH *plague*—FLIES.

Verse 21. *Swarms* of flies *upon thee*] It is not easy to ascertain the precise meaning of the original word הערב *hearob*; as the word comes from ערב *arab*, he *mingled*, it may be supposed to express a multitude of various sorts of insects. And if the conjecture be admitted that the putrid frogs became the occasion of this plague, (*different insects* laying their eggs in the bodies of those dead animals, which would soon be hatched, see on verse 14,) then the supposition that a multitude of *different kinds of insects* is meant, will seem the more probable. Though the plague of the locusts was miraculous, yet God both brought it and removed it by natural means; see chap. x. 13–19.

Bochart, who has treated this subject with his usual learning and ability, follows the Septuagint, explaining the original by κυνομυια, the *dog-fly*; which must be particularly hateful to the Egyptians, because they held *dogs* in the highest veneration, and worshipped *Anubis* under the form of a dog. In a case of this kind the authority of the Septuagint is very high, as they translated the Pentateuch in the very place where these plagues happened. But as the Egyptians are well known to have paid religious veneration to all kinds of animals and monsters, whence the poet:—

Omnigenumque deum monstra, et latrator Anubis,

I am inclined to favour the literal construction of the word: for as ערב *ereb*, chap. xii. 38, expresses that *mixed multitude* of different kinds of people who accompanied the Israelites in their departure from Egypt; so here the same term being used, it may have been designed to express a *multitude* of *different kinds of insects*, such as *flies, wasps, hornets*, &c., &c. The ancient Jewish interpreters suppose that all kinds of *beasts* and *reptiles* are intended, such as *wolves, lions, bears, serpents*, &c. Mr. Bate thinks the *raven* is meant, because the original is so understood in other places; and thus he translates it in his literal version of the Pentateuch: but the meaning already given is the most likely. As to the objection against this opinion drawn from ver. 31, *there remained not one*, it can have very little weight, when it is considered that this may as well be spoken of *one* of any of the *different* kinds, as of an *individual* of *one species*.

Verse 22. *I will sever in that day*] הפליתי *hiphleythi*, has been translated by some good critics, *I will miraculously separate*; so the Vulgate: *Faciam mirabilem*, "I will do a marvellous thing." And the Septuagint, παραδοξασω, *I will render illustrious* the land of Goshen in that day; and this he did, by exempting that land, and its inhabitants the Israelites, from the plagues by which he afflicted the land of Egypt

A. M. 2513. B. C. 1491. the LORD in the midst of the earth.

23 And I will put [b] a division between my people and thy people: [c] to-morrow shall this sign be.

24 And the LORD did so: and [d] there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was [e] corrupted by reason of the swarm *of flies*.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. A. M. 2513. B. C. 1491.

26 And Moses said, It is not meet so to do, for we shall sacrifice [f] the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go [g] three days' journey into the wilderness, and sacrifice to the LORD our God, as [h] he shall command us.

28 And Pharaoh said, I will let you go,

[b] Heb. *a redemption.*——[c] Or, *by to-morrow.*——[d] Psa. lxxviii. 45; cv. 31; Wisd. xvi. 9.——[e] Or, *destroyed.*

[f] Gen. xliii. 32; xlvi. 34; Deut. vii. 25, 26; xii. 31.——[g] Chap. iii. 18.——[h] Chap. iii. 12.

Verse 23. *And I will put a division*] פרת *peduth, a redemption*, between my people and thy people; God hereby showing that he had redeemed them from those plagues to which he had abandoned the others.

Verse 24. *The land was corrupted*] Every thing was spoiled, and many of the inhabitants destroyed, being probably stung to death by these venomous insects. This seems to be intimated by the psalmist, "He sent divers sorts of flies among them, which DEVOURED them," Psa. lxxviii. 45.

In ancient times, when political, domestic, and personal cleanliness was but little attended to, and offal of different kinds permitted to corrupt in the streets and breed vermin, flies multiplied exceedingly, so that we read in ancient authors of whole districts being laid waste by them; hence different people had deities, whose office it was to defend them against flies. Among these we may reckon *Baalzebub*, the *fly-god* of Ekron; *Hercules, muscarum abactor*, Hercules, the expeller of flies, of the Romans; the *Muagrus* of the *Eleans*, whom they invoked against pestilential swarms of flies; and hence *Jupiter*, the supreme god of the heathens, had the epithets of Απομυιος and Μυωδης, because he was supposed to *expel flies*, and *defend* his worshippers against them. See *Dodd*.

Verse 25. *Sacrifice to your God in the land.*] That is, Ye shall not leave Egypt, but I shall cause your worship to be tolerated here.

Verse 26. *We shall sacrifice the abomination of the Egyptians*] That is, The animals which they held sacred, and will not permit to be slain, are those which our customs require us to sacrifice to our God; and should we do this in Egypt the people would rise in a mass, and stone us to death. Perhaps few people were more superstitious than the Egyptians. Almost every production of nature was an object of their religious worship: the sun, moon, planets, stars, the river Nile, animals of all sorts, from the human being to the monkey, dog, cat, and ibis, and even the onions and leeks which grew in their gardens. Jupiter was adored by them under the form of a *ram*, Apollo under the form of a *crow*, Bacchus under that of a *goat*, and Juno under that of a *heifer*. The reason why the Egyptians worshipped those animals is given by Eusebius, viz., that when the giants made war on the gods, they were obliged to take refuge in Egypt, and assume the shapes or disguise themselves under different kinds of animals in order to escape. Jupiter hid himself in the body of a ram, Apollo in that of a crow, Bacchus in a goat, Diana in a cat, Juno in a white heifer, Venus in a fish, and Mercury in the bird ibis; all which are summed up by Ovid in the following lines:—

Duxque gregis fit Jupiter ————
Delius in corvo, proles Semeleïa capro,
Fele soror Phœbi, nivea Saturnia vacca,
Pisce Venus latuit, Cyllenius ibidis alis.
METAM., l. v., fab. v., l. 326.

How the gods fled to Egypt's slimy soil,
And hid their heads beneath the banks of Nile;
How *Typhon* from the conquer'd skies pursued
Their routed godheads to the seven-mouth'd flood;
Forced every god, his fury to escape,
Some beastly form to take, or earthly shape.
Jove, so she sung, was changed into a *ram*,
From whence the horns of Libyan *Ammon* came;
Bacchus a *goat*, *Apollo* was a *crow*,
Phœbe a *cat*, the wife of *Jove* a *cow*,
Whose hue was whiter than the falling snow;
Mercury, to a nasty *ibis* turn'd,
The change obscene, afraid of *Typhon* mourn'd
While *Venus* from a *fish* protection craves,
And once more plunges in her native waves
MAYNWARING.

These animals therefore became sacred to them on account of the deities, who, as the fable reports, had taken refuge in them. Others suppose that the reason why the Egyptians would not sacrifice or kill those creatures was their belief in the doctrine of the metempsychosis, or transmigration of souls; for they feared lest in killing an animal they should kill a relative or a friend. This doctrine is still held by the Hindoos.

Verse 27. *And sacrifice to the Lord—as he shall command us.*] It is very likely that neither Moses nor Aaron knew as yet in what manner God would be worshipped; and they expected to receive a direct revelation from him relative to this subject, when they should come into the wilderness.

Verse 28. *I will let you go—only ye shall not go very far away*] Pharaoh relented because the hand of God was heavy upon him; but he was not willing to give up his *gain*. The Israelites were very *profit-*

A. M. 2513. B. C. 1491. that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [i] entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh [k] deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and [l] entreated the LORD. A. M. 2513. B. C. 1491

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh [m] hardened his heart at this time also, neither would he let the people go.

[i] Ver. 8; chap. ix. 28; 1 Kings xiii. 6.

[k] Ver. 15.—[l] Ver. 12.—[m] Ver. 15; chap. iv. 21.

able to him; they were *slaves* of the state, and their hard labour was very productive: hence he professed a willingness, first to *tolerate* their religion in the land, (ver. 25;) or to permit them to go into the wilderness, so that they went not far away, and would soon return. How ready is foolish man, when the hand of God presses him sore, to compound with his Maker! He will consent to give up some sins, provided God will permit him to keep others.

Entreat for me.] Exactly similar to the case of Simon Magus, who, like Pharaoh, fearing the Divine judgments, begged an interest in the prayers of Peter, Acts viii. 24.

Verse 31. *The Lord did according to the word of Moses*] How powerful is prayer! God permits his servant to prescribe even the manner and time in which he shall work.

He removed the swarms] Probably by means of a strong wind, which swept them into the sea.

Verse 32. *Pharaoh hardened his heart at this time also*] See ver. 15. This hardening was the mere effect of his self-determining obstinacy. He preferred his *gain* to the will and command of Jehovah, and God made his obstinacy the means of showing forth his own power and providence in a supereminent degree.

1. As every false religion proves there is a true one, as a *copy*, however marred or imperfect, shows there was an *original* from which it was taken, so false miracles prove that there were genuine miracles, and that God chooses at particular times, for the most important purposes, to invert the established order of nature, and thus prove his omnipotence and universal agency. That the miracles wrought at this time were *real* we have the fullest proof. The waters, for instance, were not *turned into blood* in appearance merely, but were really thus changed. Hence the people could not drink of them; and as blood in a very short time, when exposed to the air, becomes putrid, so did the bloody waters; therefore all the fish that were in the river died.

2. No human power or ingenuity could produce such *frogs* as annoyed the land of Egypt. This also was a real, not an imaginary, plague. Innumerable multitudes of these animals were produced for the purpose; and the heaps of their dead carcasses, which putrefied and infected the land, at once demonstrated the reality of the miracle.

3. The *lice* both on man and beast through the whole land, and the innumerable *swarms of flies*, gave such proofs of their reality as to put the truth of these miracles out of question for ever. It was necessary that this point should be fully proved, that both the Egyptians and Israelites might see the finger of God in these awful works.

4. To superficial observers only do "Moses and the magicians appear to be nearly matched." The power of God was shown in producing and removing the plagues. In certain cases the magicians imitated the production of a plague, but they had no power to remove any. They could not seem to *remove* the bloody colour, nor the putrescency from the waters through which the fish were destroyed, though they could imitate the colour itself; they could not *remove* the frogs, the lice, or swarms of flies, though they could imitate the former and latter; they could by dexterity of hand or diabolic influence produce serpents, but they could not bring one forward that could swallow up the rod of Aaron. In every respect they fall infinitely short of the power and wonderful energy evidenced in the miracles of Moses and Aaron. The opposition therefore of those men served only as a foil to set off the excellence of that power by which these messengers of God acted.

5. The courage, constancy, and faith of Moses, are worthy of the most serious consideration. Had he not been fully satisfied of the truth and certainty of his Divine mission, he could not have encountered such a host of difficulties; had he not been certain of the issue, he could not have persevered amidst so many discouraging circumstances; and had he not had a deep acquaintance with God, his faith in every trial must have necessarily failed. So strong was this grace in him that he could even pledge his Maker to the performance of works concerning which he had not as yet consulted him! He therefore let Pharaoh fix the very time on which he would wish to have the plague removed; and when this was done, he went to God by faith and prayer to obtain this new miracle; and God in the most exact and circumstantial manner fulfilled the word of his servant.

6. From all this let us learn that there is a God who worketh in the earth; that universal nature is under his control; that he can alter, suspend, counteract, or invert its general laws whensoever he pleases; and that he can save or destroy by the most feeble and most contemptible instruments. We should therefore

deeply reverence his eternal power and Godhead, and look with respect on every creature he has made, as the meanest of them may, in his hand, become the instrument of our salvation or our ruin.

7. Let us not imagine that God has so bound himself to work by general laws, that those destructions cannot take place which designate a particular providence. Pharaoh and the Egyptians are confounded, afflicted, routed, and ruined, while the land of Goshen and the Israelites are free from every plague! No blood appears in their streams; no frogs, lice, nor flies, in all their borders! They trusted in the true God, and could not be confounded. Reader, how secure mayest thou rest if thou hast this God for thy friend! He was the Protector and Friend of the Israelites through the blood of *that covenant* which is the very charter of *thy* salvation: trust in and pray to him as Moses did, and then Satan and his angels shall be bruised under thy feet, and thou shalt not only be preserved from every plague, but be crowned with his loving kindness and tender mercy. He is the same to-day that he was yesterday, and shall continue the same for ever. Hallelujah, the Lord God omnipotent reigneth!

CHAPTER IX.

The Lord sends Moses to Pharaoh to inform him that, if he did not let the Israelites depart, a destructive pestilence *should be sent among his cattle*, 1–3; *while the cattle of the Israelites should be preserved*, 4. *The next day this pestilence, which was the* fifth *plague, is sent, and all the cattle of the Egyptians die*, 5, 6. *Though Pharaoh finds that not one of the cattle of the Israelites had died, yet, through hardness of heart, he refuses to let the people go*, 7. *Moses and Aaron are commanded to sprinkle handfuls of ashes from the furnace, that the* sixth *plague, that of* boils *and* blains, *might come on man and beast*, 8, 9; *which having done, the plague takes place*, 10. *The magicians cannot stand before this plague, which they can neither imitate nor remove*, 11. *Pharaoh's heart is again hardened*, 12. *God's awful message to Pharaoh, with the threat of more severe plagues than before*, 13–17. *The* seventh *plague of* rain, hail, *and* fire *threatened*, 18. *The Egyptians commanded to house their cattle that they might not be destroyed*, 19. *Those who feared the word of the Lord brought home their servants and cattle, and those who did not regard that word left their cattle and servants in the fields*, 20, 21. *The storm of hail, thunder, and lightning takes place*, 22–24. *It nearly desolates the whole land of Egypt*, 25, *while the land of Goshen escapes*, 26. *Pharaoh confesses his sin, and begs an interest in the prayers of Moses and Aaron*, 27, 28. *Moses promises to intercede for him, and while he promises that the storm shall cease, he foretells the continuing obstinacy of both himself and his servants*, 29, 30. *The flax and barley, being in a state of maturity, are destroyed by the tempest*, 31; *while the wheat and the rye, not being grown up, are preserved*, 32. *Moses obtains a cessation of the storm*, 33. *Pharaoh and his servants, seeing this, harden their hearts, and refuse to let the people go*, 34, 35.

A. M. 2513. B. C. 1491. THEN the LORD said unto Moses, [a] Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou [b] refuse to let *them* go, and wilt hold them still, A. M. 2513. B. C. 1491.

3 Behold, the [c] hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon

[a] Chap. viii. 1.—[b] Chap. viii. 2.

[c] Chap. vii. 4.

NOTES ON CHAP. IX.

Verse 1. *The* LORD *God of the Hebrews*] It is very likely that the term Lord, יהוה *Yehovah*, is used here to point out particularly his eternal power and Godhead; and that the term God, אלהי *Elohey*, is intended to be understood in the sense of Supporter, Defender, Protector, &c. Thus saith the self-existent, omnipotent, and eternal Being, the Supporter and Defender of the Hebrews, "Let my people go, that they may worship me."

The FIFTH *plague—the* MURRAIN.

Verse 3. *The hand of the Lord*] The power of God manifested in judgment.

Upon the horses] סוּסִים *susim*. This is the first place the *horse* is mentioned; a creature for which Egypt and Arabia were always famous. כס *sus* is supposed to have the same meaning with שׂשׂ *sas*, which signifies to be *active, brisk*, or *lively*, all which are proper appellatives of the horse, especially in Arabia and Egypt. Because of their activity and swiftness they were sacrificed and dedicated to the sun, and perhaps it was principally on this account that God prohibited the use of them among the Israelites.

A very grievous murrain.] The murrain is a very contagious disease among cattle, the symptoms of which are a hanging down and swelling of the head, abundance of gum in the eyes, rattling in the throat, difficulty of breathing, palpitation of the heart, staggering, a hot breath, and a shining tongue; which symptoms prove that a general inflammation has taken place. The original word דבר *deber* is variously translated. The *Septuagint* have θανατος, *death*; the *Vulgate* has *pestis*, a *plague* or *pestilence*; the old Saxon version, cpealme, from cpealan, to *die*, any *fatal disease*. Our English word *murrain* comes either from the French

A. M. 2513. B. C. 1491. the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And [d] the LORD shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [e] all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [f] the heart of Pharaoh was hardened, and he did not let the people go.

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. A. M. 2513. B. C. 1491.

9 And it shall become small dust in all the land of Egypt, and shall be [g] a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became [h] a boil breaking forth *with* blains upon man and upon beast.

11 And the [i] magicians could not stand before Moses, because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

[d] Chapter viii. 22.——[e] Psa. lxxviii. 50.——[f] Chapter vii. 14; viii. 32.——[g] Rev. xvi. 2.

[h] Deuteronomy xxviii. 27.——[i] Chapter viii. 18, 19; 2 Tim. iii. 9.

mourir, to *die*, or from the Greek μαραινω *maraino*, to *grow lean, waste away*. The term *mortality* would be the nearest in sense to the original, as no particular disorder is specified by the Hebrew word.

Verse 4. *The Lord shall sever*] See on chap. viii. 22.

Verse 5. *To-morrow the Lord shall do this*] By thus foretelling the evil, he showed his prescience and power; and from this both the Egyptians and Hebrews must see that the mortality that ensued was no casualty, but the effect of a predetermined purpose in the Divine justice.

Verse 6. *All the cattle of Egypt died*] That is, All the cattle that did die belonged to the Egyptians, but not one died that belonged to the Israelites, ver. 4 and 6. That the whole stock of cattle belonging to the Egyptians did not die we have the fullest proof, because there were cattle both to be killed and saved alive in the ensuing plague, ver. 19–25. By this judgment the Egyptians must see the vanity of the whole of their national worship, when they found the animals which they not only held sacred but deified, slain without distinction among the common herd, by a pestilence sent from the hand of Jehovah. One might naturally suppose that after this the animal worship of the Egyptians could never more maintain its ground.

Verse 7. *And Pharaoh sent, &c.*] Finding so many of his own cattle and those of his subjects slain, he sent to see whether the mortality had reached to the cattle of the Israelites, that he might know whether this were a judgment inflicted by their God, and probably designing to replace the lost cattle of the Egyptians with those of the Israelites.

The SIXTH *plague—the* BOILS *and* BLAINS.

Verse 8. *Handfuls of ashes of the furnace*] As one part of the oppression of the Israelites consisted in their labour in the brick-kilns, some have observed a congruity between the *crime* and the *punishment*. The *furnaces*, in the labour of which they oppressed the Hebrews, now yielded the instruments of their punishment; for every particle of those *ashes*, formed by unjust and oppressive labour, seemed to be a boil or a blain on the tyrannic king and his cruel and hard-hearted people.

Verse 9. *Shall be a boil*] שחין *shechin*. This word is generally expounded, *an inflammatory swelling*, a *burning boil*; one of the most poignant afflictions, not immediately mortal, that can well affect the surface of the human body. If a single boil on any part of the body throws the whole system into a fever, what anguish must a multitude of them on the body at the same time occasion!

Breaking forth with *blains*] אבעבעת *ababuoth*, supposed to come from בעה *baah*, to *swell, bulge out*; any *inflammatory swelling*, *node*, or *pustule*, in any part of the body, but more especially in the more glandular parts, the neck, arm-pits, groin, &c. The Septuagint translate it thus: Και εσται ἑλκη φλυκτιδες αναζεουσαι· *And it shall be an ulcer with burning pustules*. It seems to have been a disorder of an *uncommon* kind, and hence it is called by way of distinction, *the botch of Egypt*, Deut. xxviii. 27, perhaps never known before in that or any other country. *Orosius* says that in the sixth plague "all the people were blistered, that the blisters burst with tormenting pain, and that worms issued out of them." Dæt eall folc pær on blædpan, ⁊ ða pænon pyðe hreoplice benȝtende, and ða pojmȝ utprondе.—*Alfred's Oros.*, lib. i., c. vii.

Verse 11. *The boil was upon the magicians*] They could not produce a similar malady by throwing ashes in the air; and they could neither remove the plague from the people, nor from their own tormented flesh. Whether they perished in this plague we know not but they are no more mentioned. If they were not destroyed by this awful judgment, they at least left the field, and no longer contended with these messengers of God. The triumph of God's power was now complete, and both the Hebrews and Egyptians must see

A. M. 2513. B. C. 1491.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; [k] as the LORD had spoken unto Moses.

13 And the LORD said unto Moses, [l] Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; [m] that thou mayest know that *there is* none like me in all the earth.

15 For now I will [n] stretch out my hand, that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth. A. M. 2513. B. C. 1491.

16 And in very deed for [o] this *cause* have I [p] raised thee up, for to show *in* thee my power, and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

[k] Chap. iv. 21.—[l] Chapter viii. 20.—[m] Chapter viii. 10. [n] Chap. iii. 20.

[o] Rom. ix. 17; see chap. xiv. 17; Prov. xvi. 4; 1 Peter ii. 9. [p] Heb. *made thee stand.*

that there was neither might, nor wisdom, nor counsel against the Lord; and that, as universal nature acknowledged his power, devils and men must fail before him.

Verse 15. *For now I will stretch out my hand*] In the Hebrew the verbs are in the *past* tense, and not in the *future*, as our translation improperly expresses them, by which means a contradiction appears in the text; for neither Pharaoh nor his people *were smitten by a pestilence*, nor was he by any kind of mortality *cut off from the earth*. It is true the *first-born* were slain by a destroying angel, and Pharaoh himself was drowned in the Red Sea; but these judgments do not appear to be referred to in *this* place. If the words be translated, as they ought, in the subjunctive mood, or in the *past* instead of the *future*, this seeming contradiction to facts, as well as all ambiguity, will be avoided: *For if now* I HAD STRETCHED OUT (שלחתי *shalachti, had set forth*) *my hand, and had smitten thee* (ואך אותך *vaach otheca*) *and thy people with the pestilence, thou* SHOULDST HAVE BEEN *cut off* (תכחד *ticcached*) *from the earth.* 16. *But truly, on this very account, have I caused thee to* SUBSIST, (העמדתיך *heemadticha,*) *that I* MIGHT *cause thee to see my power,* (הראתך את כחי *harotheca eth cochi,*) *and that my name* MIGHT *be declared throughout all the earth,* (or, בכל הארץ *becol haarets, in all* THIS LAND.) See *Ainsworth* and *Houbigant.*

Thus God gave this impious king to know that it was in consequence of his especial providence that both he and his people had not been already destroyed by means of the *past* plagues; but God had preserved him for this very purpose, that he might have a farther opportunity of manifesting that he, Jehovah, was the only true God, for the full conviction both of the Hebrews and Egyptians, that the former might follow and the latter fear before him. Judicious critics of almost all creeds have agreed to translate the original as above, a translation which it not only can bear but requires, and which is in strict conformity to both the Septuagint and Targum. Neither the Hebrew העמדתיך *heemadticha, I have caused thee to stand*; nor the apostle's translation of it, Rom. ix. 17, εξηγειρα σε, *I have raised thee*; nor that of the Septuagint, ἑνεκεν τουτου διετηρηθης, *on this account art thou preserved*, viz., in the past plagues; can countenance that most exceptionable meaning put on the words by certain commentators, viz., "That God ordained or appointed Pharaoh *from all eternity*, by certain means, to *this end*; that he made him to exist in time; that he raised him to the throne; promoted him to that high honour and dignity; that he preserved him, and did not cut him off *as yet*; that he *strengthened* and *hardened* his heart; *irritated, provoked*, and *stirred him up against his people* Israel, and suffered him to go all the lengths he did go in his obstinacy and rebellion; all which was done *to show in him his power* in destroying him in the Red Sea. The sum of which is, that this man was raised up by God *in every sense* for God to show his power in his destruction." So *man* speaks; thus GOD hath not spoken. See *Henry* on the place.

Verse 17. *As yet exaltest thou thyself against my people*] So it appears that at this time he might have submitted, and thus prevented his own destruction.

The SEVENTH *plague—the* HAIL.

Verse 18. *To-morrow about this time*] The time of this plague is marked thus circumstantially to show Pharaoh that Jehovah was Lord of heaven and earth, and that the *water*, the *fire*, the *earth*, and the *air*, which were all objects of Egyptian idolatry, were the creatures of his power; and subservient to his will; and that, far from being able to help them, they were now, in the hands of God, instruments of their destruction.

To rain a very grievous hail] *To rain hail* may appear to some superficial observers as an unphilosophical mode of expression, but nothing can be more correct. "Drops of rain falling through a cold region of the atmosphere are frozen and converted into hail;" and thus the *hail* is produced by *rain*. When it begins to fall it is *rain*; when it is falling it is converted into *hail*; thus it is literally true that *it rains hail*. The farther a hail-stone falls the larger it generally is, because in its descent it meets with innumerable particles of water, which, becoming attached to it, are

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19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [q] regarded not the word of the LORD left his servants and his cattle in the field.

22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be [r] hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and [s] the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

A. M. 2513. B. C. 1491.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail [t] smote every herb of the field, and brake every tree of the field.

26 [u] Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 And Pharaoh sent and called for Moses and Aaron, and said unto them, [v] I have sinned this time: [w] the LORD *is* righteous, and I and my people *are* wicked.

28 [x] Entreat the LORD (for *it is* enough) that there be no *more* [y] mighty thunderings

[q] Heb. *set not his heart unto*; chap. vii. 23.—[r] Rev. xvi. 21. [s] Josh. x. 11; Psa. xviii. 13; lxxviii. 47; cv. 32; cxlviii. 8; Isa. xxx. 30; Ezek. xxxviii. 22; Rev. viii. 7.—[t] Psa. cv. 33. [u] Chap. viii. 22; ix. 4, 6; x. 23; xi. 7; xii. 13; Isa. xxxii. 18, 19.—[v] Chap. x. 16.—[w] 2 Chron. xii. 6; Psa. cxxix. 4; cxlv. 17; Lam. i. 18; Dan. ix. 14.—[x] Ch. viii. 8, 28; x. 17; Acts viii. 24.—[y] Heb. *voices of God*; Psa. xxix. 3, 4.

also frozen, and thus its bulk is continually increasing till it reaches the earth. In the case in question, if natural means were at all used, we may suppose a highly electrified state of an atmosphere loaded with vapours, which, becoming condensed and frozen, and having a considerable space to fall through, were of an unusually large size. Though this was a supernatural storm, there have been many of a natural kind, that have been exceedingly dreadful. A storm of hail fell near Liverpool, in Lancashire, in the year 1795, which greatly damaged the vegetation, broke windows, &c., &c. Many of the stones measured five inches in circumference. Dr. Halley mentions a similar storm of hail in Lancashire, Cheshire, &c., in 1697, April 29, that for *sixty* miles in length and *two* miles in breadth did immense damage, by splitting trees, killing fowls and all small animals, knocking down men and horses, &c., &c. Mezeray, in his History of France, says "that in Italy, in 1510, there was for some time a horrible darkness, thicker than that of night, after which the clouds broke into thunder and lightning, and there fell a shower of hail-stones which destroyed all the beasts, birds, and even fish of the country. It was attended with a strong smell of sulphur, and the stones were of a bluish colour, some of them weighing one hundred pounds' weight." The Almighty says to Job: "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job, chap. xxxviii. 22, 23. While God has such artillery at his command, how soon may he desolate a country or a world! See the account of a remarkable hail-storm in Josh. x. 11.

Verse 19. *Send—now, and gather thy cattle*] So in the midst of judgment, God remembered mercy. The miracle should be wrought that they might know he was the Lord; but all the lives both of men and beasts might have been saved, had Pharaoh and his servants taken the warning so mercifully given them. While some regarded not the word of the Lord, others feared it, and their cattle and their servants were saved. See ver. 20, 21.

Verse 23. *The Lord sent thunder*] קלת *koloth*, *voices*; but loud, repeated peals of thunder are meant.

And the fire ran along upon the ground] והלך אש ארצה *vattihalac esh aretsah, and the fire walked upon the earth.* It was not a sudden flash of lightning, but a devouring fire, *walking* through every part, destroying both animals and vegetables; and its progress was irresistible.

Verse 24. *Hail, and fire mingled with the hail*] It is generally allowed that the electric fluid is essential to the formation of hail. On this occasion it was supplied in a supernatural abundance; for streams of fire seem to have accompanied the descending hail, so that herbs and trees, beasts and men, were all destroyed by them.

Verse 26. *Only in the land of Goshen—was there no hail.*] What a signal proof of a most particular providence! Surely both the Hebrews and Egyptians profited by this display of the *goodness* and *severity* of God.

Verse 27. *The Lord is righteous, and I and my people are wicked.*] The original is very emphatic: *The Lord is* THE RIGHTEOUS ONE, (הצדיק *hatstsaddik,*) *and I and my people are* THE SINNERS, (הרשעים *hareshaim*;) i. e., He is *alone* righteous, and we *alone* are transgressors. Who could have imagined that after such an acknowledgment and confession, Pharaoh should have again hardened his heart!

Verse 28. It is *enough*] There is no need of any farther plague; I submit to the authority of Jehovah, and will rebel no more.

A. M. 2513. B. C. 1491. and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will [z] spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the [a] earth *is* the LORD's. A. M. 2513. B. C. 1491

[z] 1 Kings viii. 22, 38; Psa. cxliii. 6; Isa. i. 15.

[a] Psa. xxiv. 1; 1 Cor. x. 26, 28.

Mighty thunderings] קלת אלהים *koloth Elohim*, *voices of God*;—that is, superlatively loud thunder. So *mountains of God* (Psa. xxxvi. 6) means exceeding high mountains. So *a prince of God* (Gen. xxiii. 6) means a mighty prince. See a description of *thunder*, Psa. xxix. 3–8: "The VOICE OF THE LORD is upon the waters: the God of glory *thundereth*; the Lord is upon many waters. The *voice of the Lord* is powerful; the *voice of the Lord* is full of majesty. The *voice of the Lord* breaketh the cedars. The *voice of the Lord* divideth the flames of fire. The *voice of the Lord* shaketh the wilderness," &c. The production of rain by the electric spark is alluded to in a very beautiful manner, Jer. x. 13: *When he uttereth his voice, there is a multitude of waters in the heavens.* See the note on Gen. vii. 11, and viii. 1.

Verse 29. *I will spread abroad my hands*] That is, I will make *supplication* to God that he may remove this plague. This may not be an improper place to make some observations on the ancient manner of approaching the Divine Being in prayer. *Kneeling down*, *stretching out of the hands*, and *lifting them up* to heaven, were in frequent use among the Hebrews in their religious worship. SOLOMON *kneeled down* on his knees, and *spread forth his hands to heaven*; 2 Chron. vi. 13. So DAVID, Psa. cxliii. 6: *I stretch forth my hands unto thee.* So EZRA: *I fell upon my knees, and spread out my hands unto the Lord my God*; chap. ix. 5. See also JOB xi. 13: *If thou prepare thine heart, and stretch out thy hands towards him.* Most nations who pretended to any kind of worship made use of the same means in approaching the objects of their adoration, viz., *kneeling down* and *stretching out their hands*; which custom it is very likely they borrowed from the people of God. *Kneeling* was ever considered to be the proper posture of supplication, as it expresses *humility*, *contrition*, and *subjection*. If the person to whom the supplication was addressed was within reach, the supplicant caught him by the knees; for as among the ancients the *forehead* was consecrated to *genius*, the *ear* to *memory*, and the *right hand* to *faith*, so the *knees* were consecrated to *mercy*. Hence those who entreated favour fell at and caught hold of the knees of the person whose kindness they supplicated. This mode of supplication is particularly referred to in the following passages in Homer:—

Των νυν μιν μνησασα παρεζετο, και λαβε γουνων.
Iliad i., ver. 407.

Now therefore, of these things reminding Jove,
Embrace his knees. COWPER.

To which the following answer is made:—

Και τοτ' επειτα τοι ειμι Διος ποτι χαλκοβατες δω,
Και μιν γουνασομαι, και μιν πεισεσθαι οιω.
Iliad i., ver. 426.

Then will I to Jove's brazen-floor'd abode,
That I may *clasp his knees*; and much misdeem
Of my endeavour, or my prayer shall speed. Id.

See the issue of thus addressing Jove, Ibid., ver. 500–502, and ver. 511, &c.

In the same manner we find our Lord accosted, Matt. xvii. 14: *There came to him a certain man, kneeling down to him*, γονυπετων αυτον, *falling down at his knees.*

As to the *lifting up* or *stretching out of the hands*, (often joined to kneeling,) of which we have seen already several instances, and of which we have a very remarkable one in this book, chap. xvii. 11, where the *lifting up* or *stretching out* of the hands of Moses was the means of Israel's prevailing over Amalek; we find many examples of both in ancient authors Thus HOMER:—

Εσθλον γαρ Δι χειρας αναασχεμεν, αι κ' ελεηαι.
Iliad xxiv., ver. 301.

For right it is to *spread abroad* the hands
To Jove for mercy.

Also VIRGIL:—

Corripio e stratis corpus, TENDOQUE SUPINAS
AD CŒLUM *cum voce* MANUS, *et munera libo.*
Æneid iii., ver. 176.

I started from my bed, and *raised on high*
My hands and voice in rapture to the sky;
And pour libations. PITT.

Dixerat: *et* GENUA AMPLEXUS, *genibusque volutans*
Hærebat. Ibid., ver. 607.

Then *kneel'd* the wretch, and *suppliant clung around*
My knees with tears, and grovell'd on the ground. Id.

——— *media inter numina divum*
Multa Jovem MANIBUS SUPPLEX *orasse* SUPINIS.
Ibid. iv., ver. 204.

Amidst the statues of the gods he stands,
And spreading forth to Jove *his lifted hands.* Id.

Et DUPLICES *cum voce* MANUS *ad sidera* TENDIT.
Ibid. x., ver. 667.

And *lifted both his hands* and voice *to heaven.*

In some cases the person petitioning came forward, and either sat in the dust or kneeled on the ground, placing his *left hand on the knee* of him from whom he expected the favour, while he *touched the person's chin* with his *right*. We have an instance of this also in HOMER:—

Και ρα παροιθ' αυτοιο καθεζετο, και λαβε γουνων
Σκαιη· δεξιτερη δ' αρ' υπ' ανθερεωνος ελουσα.
Iliad i., ver. 500.

Suppliant the goddess stood: *one hand she placed*
Beneath his chin, and *one his knee embraced.* POPE.

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30 But as for thee and thy servants, [b] I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: [c] for the barley *was* in the ear, and the flax *was* boiled.

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32 But the wheat and the rye were not smitten: for they *were* [d] not grown up.

[b] Isa. xxvi. 10.—[c] Ruth i. 22; ii. 23.

[d] Heb. *hidden*, or *dark*.

When the supplicant could not approach the person to whom he prayed, as where a *deity* was the object of the prayer, he washed his hands, made an offering, and kneeling down, either *stretched out both his hands to heaven*, or *laid them upon the offering* or *sacrifice*, or *upon the altar*. Thus *Homer* represents the priest of Apollo praying:—

Χερνιψαντο δ' επειτα, και ουλοχυτας ανελοντο.
Τοισιν δε Χρυσης μεγαλ' ευχετο, χειρας ανασχων.
Iliad i., ver. 449.

With *water purify their hands*, and take
The *sacred offering* of the salted cake,
While thus, with *arms* devoutly *raised in air*,
And solemn voice, the priest *directs his prayer*.
POPE.

How necessary ablutions of the whole body, and of the hands particularly, accompanied with offerings and sacrifices were, under the law, every reader of the Bible knows: see especially chap. xxix. 1–4, where Aaron and his sons were commanded to be washed, previously to their performing the priest's office; and chap. xxx. 19–21, where it is said: "Aaron and his sons shall *wash their hands*—that they die not." See also Lev. xvii. 15. When the high priest among the Jews blessed the people, *he lifted up his hands*, Lev. ix. 22. And the Israelites, when they presented a sacrifice to God, *lifted up their hands* and *placed them on the head of the victim*: "If any man of you bring an offering unto the Lord—of the cattle of the herd, and of the flock—he shall *put his hand upon the head of the burnt-offering*, and it shall be accepted for him, to make atonement for him;" Lev. i. 2–4. To these circumstances the apostle alludes, 1 Tim. ii. 8: "I will therefore that men pray everywhere, *lifting up holy hands*, without wrath and doubting." In the apostle's word επαιροντας, *lifting up*, there is a manifest reference to *stretching out the hands* to *place them* either *on* the *altar* or *on* the *head of the victim*. Four things were signified by this lifting up of the hands. 1. It was the posture of supplication, and expressed a strong invitation—*Come to my help*; 2. It expressed the earnest desire of the person to lay hold on the help he required, by bringing him who was the object of his prayer to his assistance; 3. It showed the ardour of the person to receive the blessings he expected; and 4. By this act he *designated* and *consecrated* his offering or sacrifice to his God.

From a great number of evidences and coincidences it is not unreasonable to conclude that the heathens borrowed all that was pure and rational, even in their *mode of worship*, from the ancient people of God; and that the preceding quotations are proofs of this.

Verse 31. *The flax and the barley was smitten*] The word פשתה *pishtah*, *flax*, Mr. Parkhurst thinks, is derived from the root פשט *pashat*, *to strip*, because the substance which we term *flax* is properly the *bark* or *rind* of the vegetable, pilled or stripped off the stalks. From time immemorial Egypt was celebrated for the production and manufacture of flax: hence the linen and fine linen of Egypt, so often spoken of in ancient authors.

Barley] שערה *seorah*, from שער *saar*, *to stand on end*, *to be rough*, *bristly*, &c.; hence שער *sear*, *the hair of the head*, *and* שעיר *sair*, *a he-goat*, because of its *shaggy hair*; and hence also *barley*, because of the *rough* and *prickly beard* with which the ears are covered and defended.

Dr. Pocock has observed that there is a double seed-time and harvest in Egypt: *Rice*, *India wheat*, and a grain called the *corn of Damascus*, and in Italian *surgo rosso*, are sown and reaped at a very different time from *wheat*, *barley* and *flax*. The first are sown in *March*, before the overflowing of the Nile, and reaped about *October*; whereas the *wheat* and *barley* are sown in *November* and *December*, as soon as the Nile is gone off, and are reaped before *May*.

Pliny observes, *Hist. Nat.*, lib. xviii., cap. 10, that in Egypt the barley is ready for reaping in *six* months after it is sown, and *wheat* in *seven*. *In Ægypto* HORDEUM *sexto a satu mense*, FRUMENTA *septimo, metuntur*.

The flax was *bolled*.] Meaning, I suppose, was grown up into a stalk: the original is גבעל *gibol*, *podded* or was *in the pod*. The word well expresses that globous pod on the top of the stalk of flax which succeeds the flower and contains the seed, very properly expressed by the Septuagint, το δε λινον σπερματιζον, *but the flax was in seed* or *was seeding*.

Verse 32. *But the wheat and the rye were not smitten*] *Wheat*, חטה *chittah*, which Mr. Parkhurst thinks should be derived from the Chaldee and Samaritan חטי *chati*, which signifies *tender*, *delicious*, *delicate*, because of the superiority of its *flavour*, &c., to every other kind of grain. But this term in Scripture appears to mean any kind of *bread-corn*. *Rye*, כסמת *cussemeth*, from כסם *casam*, *to have long hair* and hence, though the particular species is not known, the word must mean some *bearded* grain. The Septuagint call it ολυρα, the Vulgate *far*, and Aquila ζεα, which signify the grain called *spelt*; and some suppose that *rice* is meant.

Mr. Harmer, referring to the double harvest in Egypt mentioned by Dr. Pocock, says that the circumstance of the wheat and the rye being אפילת *aphiloth*, *dark* or *hidden*, as the margin renders it, (i. e., they were sown, but not grown up,) shows that it was the *Indian wheat* or *surgo rosso* mentioned ver. 31, which, with the *rye*, escaped, while the *barley* and *flax* were smitten because they were at or nearly at a state of maturity. See Harmer's Obs vol. iv., p. 11, edit. 1808. But what is intended by the words in the Hebrew text we cannot positively say, as there is a great variety of opinions on this

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33 And Moses went out of the city from Pharaoh, and [e] spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

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35 And [f] the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [g] by Moses.

[e] Ver. 29; chap. viii. 12.——[f] Chap. iv. 21.

[g] Heb. *by the hand of Moses*; chap. iv. 13.

subject, both among the *versions* and the commentators. The *Anglo-Saxon* translator, probably from not knowing the meaning of the words, omits the whole verse.

Verse 33. *Spread abroad his hands*] Probably with the rod of God in them. See what has been said on the *spreading out of the hands* in prayer, ver. 29.

Verse 34. *He sinned yet more, and hardened his heart*] These were merely acts of his own; "for who can deny," says Mr. Psalmanazar, "that what God did on Pharaoh was much more proper to *soften* than to *harden* his heart; especially when it is observable that it was not till after seeing each miracle, and after the ceasing of each plague, that his heart is said to have been hardened! The verbs here used are in the conjugations *pihel* and *hiphil*, and often signify a bare *permission*, from which it is plain that the words should have been read, *God suffered the heart of Pharaoh to be hardened.*"—Universal Hist., vol. i., p. 494. Note D.

Verse 35. *And the heart of Pharaoh was hardened*] In consequence of his *sinning yet more, and hardening his* own *heart* against both the judgments and mercies of God, we need not be surprised that, after God had given him the means of softening and repentance, and he had in every instance resisted and abused them, he should at last have been left to the hardness and darkness of his own obstinate heart, so as to fill up the measure of his iniquity, and rush headlong to his own destruction.

IN the *fifth*, *sixth*, and *seventh* plagues described in this chapter, we have additional proofs of the *justice* and *mercy* of God, as well as of the *stupidity*, *rebellion*, and *wickedness* of Pharaoh and his courtiers. As these continued to contradict and resist, it was just that God should continue to inflict those punishments which their iniquities deserved. Yet in the midst of judgment he remembers mercy; and therefore Moses and Aaron are sent to inform the Egyptians that such plagues would come if they continued obstinate. Here is mercy; the cattle only are destroyed, and the people saved! Is it not evident from all these messages, and the repeated expostulations of Moses and Aaron in the name and on the authority of God, that Pharaoh was bound by no fatal necessity to continue his obstinacy; that he might have humbled himself before God, and thus prevented the disasters that fell on the land, and saved himself and his people from destruction! But he *would* sin, and therefore he must be punished.

In the *sixth* plague Pharaoh had advantages which he had not before. The magicians, by their successful imitations of the miracles wrought by Moses, made it doubtful to the Egyptians whether Moses himself was not a *magician* acting without any Divine authority; but the plague of the boils, which they could not imitate, by which they were themselves afflicted, and which they confessed to be the *finger of God*, decided the business. Pharaoh had no longer any excuse, and must know that he had now to contend, not with Moses and Aaron, mortals like himself, but with the living God. How strange, then, that he should continue to resist! Many affect to be astonished at this, and think it must be attributed only to a sovereign controlling influence of God, which rendered it impossible for him to repent or take warning. But the whole conduct of God shows the improbability of this opinion: and is not the conduct of Pharaoh and his courtiers copied and reacted by thousands who are never suspected to be under any such necessitating decree! Every sinner under heaven, who has the Bible in his hand, is acting the same part. God says to the swearer and the profane, *Thou shalt not take the name of the Lord thy God in vain*; and yet common swearing and profaneness are most scandalously common among multitudes who bear the *Christian* name, and who presume on the mercy of God to get at last to the kingdom of heaven! He says also, *Remember the Sabbath day to keep it holy; thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet*; and sanctions all these commandments with the most awful penalties: and yet, with all these things before them, and the professed belief that they came from God, Sabbath-breakers, men-slayers, adulterers, fornicators, thieves, dishonest men, false witnesses, liars, slanderers, backbiters, covetous men, lovers of the world more than lovers of God, are found by hundreds and thousands! What were the crimes of the poor half-blind Egyptian king when compared with these! He sinned against a comparatively *unknown* God; these sin against the God of their fathers—against the God and Father of Him whom they call their Lord and Saviour, Jesus Christ! They sin with the Bible in their hand, and a conviction of its Divine authority in their hearts. They sin against light and knowledge; against the checks of their consciences, the reproofs of their friends, the admonitions of the messengers of God; against Moses and Aaron in the law; against the testimony of all the prophets; against the evangelists, the apostles, the Maker of heaven and earth, the Judge of all men, and the Saviour of the world! What were Pharaoh's crimes to the crimes of these! On comparison, his atom of moral turpitude is lost in their world of iniquity. And yet who supposes these to be under any *necessitating* decree to sin on, and go to perdition! Nor are they

nor was Pharaoh. In all things God has proved both his justice and mercy to be clear in this point. Pharaoh, through a principle of *covetousness*, refused to dismiss the Israelites, whose services he found profitable to the state: *these* are absorbed in the love of the world, the love of pleasure, and the love of gain; nor will they let one lust go, even in the presence of the thunders of Sinai, or in sight of the agony, bloody sweat, crucifixion, and death of Jesus Christ! Alas! how many are in the habit of considering Pharaoh the worst of human beings, inevitably cut off from the possibility of being saved because of his iniquities, who outdo him so far in the viciousness of their lives, that Pharaoh, hardening his heart against ten plagues, appears a saint when compared with those who are hardening their hearts against ten millions of mercies. Reader, art *thou* of this number? Proceed no farther! God's judgments linger not. Desperate as thy state is, thou mayest return; and thou, even *thou*, find mercy through the blood of the Lamb.

See the observations at the conclusion of the next chapter.

CHAPTER X.

Moses is again sent to Pharaoh, and expostulates with him on his refusal to let the Hebrews go, 1–3. *The eighth plague, viz., of* locusts, *is threatened*, 4. *The extent and oppressive nature of this plague*, 5, 6. *Pharaoh's servants counsel him to dismiss the Hebrews*, 7. *He calls for Moses and Aaron, and inquires who they are of the Hebrews who wish to go*, 8. *Moses having answered that the whole people, with their flocks and herds must go and hold a feast to the Lord*, 9, *Pharaoh is enraged, and having granted permission only to the* men, *drives Moses and Aaron from his presence*, 10, 11. *Moses is commanded to stretch out his hand and bring the locusts*, 12. *He does so, and an east wind is sent, which, blowing all that day and night, brings the locusts the next morning*, 13. *The devastation occasioned by these insects*, 14, 15. *Pharaoh is humbled, acknowledges his sin, and begs Moses to intercede with Jehovah for him*, 16, 17. *Moses does so, and at his request a strong west wind is sent, which carries all the locusts to the Red Sea*, 18, 19. *Pharaoh's heart is again hardened*, 20. *Moses is commanded to bring the* ninth *plague—an extraordinary* darkness *over all the land of Egypt*, 21. *The nature, duration, and effects of this*, 22, 23. *Pharaoh, again humbled, consents to let the people go, provided they leave their cattle behind*, 24. *Moses insists on having all their cattle, because of the sacrifices which they must make to the Lord*, 25, 26. *Pharaoh, again hardened, refuses*, 27. *Orders Moses from his presence, and threatens him with death should he ever return*, 28. *Moses departs with the promise of returning no more*, 29.

A. M. 2513. B. C. 1491. AND the LORD said unto Moses, Go in unto Pharaoh: [a] for I have hardened his heart, and the heart of his servants, [b] that I might show these my signs before him:

2 And that [c] thou mayest tell in the ears of thy son, and of thy son's son, A. M. 2513. B. C. 1491. what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pha-

[a] Chap. iv. 21; vii. 14.——[b] Chap. vii. 4.

[c] Deut. iv. 9; Psa. xliv. 1; lxxi. 18; lxxviii. 5, &c.; Joel i. 3.

NOTES ON CHAP. X.

Verse 1. *Hardened his heart*] God suffered his natural obstinacy to prevail, that he might have farther opportunities of showing forth his eternal power and Godhead.

Verse 2. *That thou mayest tell in the ears of thy son*] That the miracles wrought at this time might be a record for the instruction of the latest posterity, that Jehovah alone, the God of the Hebrews, was the sole Maker, Governor, and Supporter of the heavens and the earth. Thus we find God *so did his marvellous works, that they might be had in everlasting remembrance*. It was not to crush the poor worm, Pharaoh, that he wrought such mighty wonders, but to convince his enemies, to the end of the world, that no cunning or power can prevail against him; and to show his followers that whosoever trusted in him should never be confounded.

Verse 3. *How long wilt thou refuse to humble thyself*] Had it been *impossible* for Pharaoh, in all the preceding plagues, to have humbled himself and repented, can we suppose that God could have addressed him in such language as the preceding? We may rest assured that there was always a time in which he might have relented, and that it was because he hardened his heart at such times that God is said to harden him, i. e., to give him up to his own stubborn and obstinate heart; in consequence of which he refused to let the people go, so that God had a fresh opportunity to work another miracle, for the very gracious purposes mentioned in ver. 2. Had Pharaoh relented *before*, the same gracious ends would have been accomplished by other means.

The EIGHTH *plague—the* LOCUSTS.

Verse 4. *To-morrow will I bring the locusts*] The word ארבה *arbeh*, a *locust*, is probably from the root רבה *rabah*, he *multiplied, became great, mighty*, &c., because of the immense swarms of these animals by which different countries, especially the east, are infested. The locust, in *entomology*, belongs to a genus of insects known among naturalists by the term GRYLLI;

A. M. 2513. B. C. 1491. raoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to [d] humble thyself before me? let my people go, that they may serve me;

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the [e] locusts into thy coast:

5 And they shall cover the [f] face of the earth, that one cannot be able to see the earth: and [g] they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: A. M. 2513. B. C. 1491.

6 And they [h] shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be [i] a snare unto us?

[d] 1 Kings xxi. 29; 2 Chron. vii. 14; xxxiv. 27; Job xlii. 6; Jer. xiii. 18; James iv. 10; 1 Pet. v. 6.——[e] Proverbs xxx. 27; Wisd. xvi. 9; Rev. ix. 3.

[f] Heb. *eye*; ver. 15.——[g] Chapter ix. 32; Joel i. 4; ii. 25.——[h] Chap. viii. 3, 21.——[i] Chap. xxiii. 33; Josh. xxiii. 13; 1 Sam. xviii. 21; Eccles. vii. 26; 1 Cor. vii. 35.

and includes three species, crickets, grasshoppers, and those commonly called locusts; and as they multiply faster than any other animal in creation, they are properly entitled to the name ארבה *arbeh*, which might be translated the *numerous* or *multiplied insect*. See this circumstance referred to, Judg. vi. 5; vii. 12; Psa. cv. 34; Jer. xlvi. 23; li. 14; Joel i. 6; Nahum iii. 15; Judith ii. 19, 20; where the most numerous armies are compared to the *arbeh* or *locust*. The locust has a large open mouth; and in its two jaws it has four incisive teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. Mr. Volney, in his Travels in Syria, gives a striking account of this most awful *scourge* of God:—

"Syria partakes together with Egypt and Persia, and almost all the whole middle part of Asia, in that *terrible scourge*, I mean those clouds of locusts of which travellers have spoken; the quantity of which is incredible to any person who has not himself seen them, the earth being covered by them for several leagues round. The noise they make in browsing the plants and trees may be heard at a distance, like an army plundering in secret. Fire seems to follow their tracks. Wherever their legions march the verdure disappears from the country, like a curtain drawn aside; the trees and plants, despoiled of their leaves, make the hideous appearance of winter instantly succeed to the bright scenes of spring. When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say that *the sun is darkened by them*."

Baron de Tott gives a similar account: "Clouds of locusts frequently alight on the plains of the Noguais, (the Tartars,) and giving preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is their multitude, *it hides the light of the sun*. They alight on the fields, and there form a bed of *six or seven inches thick*. To the noise of their flight succeeds that of their devouring actively, which resembles the *rattling of hail-stones*; but its consequences are infinitely more destructive. Fire itself eats not so fast; nor is there any appearance of vegetation to be found when they again take their flight, and go elsewhere to produce new disasters."

Dr. Shaw, who witnessed most formidable swarms of these in Barbary in the years 1724 and 1725, gives the following account of them: "They were much larger than our grasshoppers, and had brown-spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March. In the middle of April their numerous swarms, like a succession of clouds, *darkened the sun*. In the month of May they retired to the adjacent plains to deposit their eggs: these were no sooner hatched in June than the young brood first produced, while in their caterpillar or worm-like state, formed themselves into a compact body of more than a furlong square, and, marching directly forward, climbed over trees, walls, and houses, devouring every plant in their way. Within a day or two another brood was hatched, and advancing in the same manner, gnawed off the young branches and bark of the trees left by the former, making a complete desolation. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else heaped up therein heath, stubble, &c., which they set on fire; but to no purpose: for the trenches were quickly filled up and the fires extinguished, by infinite swarms succeeding one another; while the front seemed regardless of danger, and the rear pressed on so close that a retreat was altogether impossible. In a month's time they threw off their worm-like state; and in a new form, with wings and legs, and additional powers, returned to their former voracity."—*Shaw's Travels*, 187, 188, 4to edition.

The descriptions given by these travellers show that *God's army*, described by the Prophet Joel, chap. ii., was innumerable swarms of locusts, to which the accounts given by Dr. Shaw and others exactly agree.

Verse 5. *They shall cover the face of the earth*] They sometimes cover the whole ground to the depth of *six* or *eight inches*. See the preceding accounts.

Verse 6. *They shall fill thy houses*] Dr. Shaw mentions this circumstance; "they entered," says he, "into our very houses and bed-chambers, like so many thieves."—Ibid. p. 187.

Verse 7. *How long shall this man be a snare unto us?*] As there is no noun in the text, the pronoun זה *zeh* may either refer to the Israelites, to the plague by

A. M. 2513. B. C. 1491. let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh; and he said unto them, Go, serve the LORD your God: *but* [k] who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for [l] we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you. A. M. 2513. B. C. 1491.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, [m] Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and [n] eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an

[k] Heb. *who, and who,* &c.——[l] Chap. v. 1.

[m] Chap. vii. 19.——[n] Ver. 4, 5.

which they were then afflicted, or to Moses and Aaron, the instruments used by the Most High in their chastisement. The Vulgate translates, *Usquequo patiemur hoc scandolum?* "How long shall we suffer this scandal or reproach!"

Let the men go, that they may serve the Lord their God] Much of the energy of several passages is lost in translating יהוה *Yehovah* by the term *Lord*. The Egyptians had their gods, and they supposed that the Hebrews had *a god* like unto their own; that this Jehovah required their services, and would continue to afflict Egypt till his people were permitted to worship him in his own way.

Egypt is destroyed?] This last plague had nearly ruined the whole land

Verse 8. *Who* are *they that shall go?*] Though the Egyptians, about fourscore years before, wished to destroy the Hebrews, yet they found them now so profitable to the *state* that they were unwilling to part with them.

Verse 9. *We will go with our young and with our old, &c.*] As a feast was to be celebrated to the honour of Jehovah, all who were partakers of his bounty and providential kindness must go and perform their part in the solemnity. The *men* and the *women* must make the feast, the *children* must witness it, and the *cattle* must be taken along with them to furnish the sacrifices necessary on this occasion This must have appeared reasonable to the Egyptians, because it was their *own custom* in their religious assemblies. Men, women, and children attended them, often to the amount of several hundred thousand. *Herodotus* informs us, in speaking of the six annual feasts celebrated by the Egyptians in honour of their deities, that they hold their chief one at the city of *Bubastis* in honour of *Neith* or Diana; that they go thither by water in boats —men, women, and children; that during their voyage some of the women play on castanets, and some of the men upon flutes, while the rest are employed in singing and clapping their hands; and that, when they arrive at Bubastis, they sacrifice a vast number of victims, and drink much wine; and that at one such festival, the inhabitants assured him, that there were not assembled fewer than 700,000 men and women, without reckoning the children.—*Euterpe*, chap. lix., lx.

I find that the ancient Egyptians called Diana *Neith*; this comes as near as possible to the *Gaile* of the Isle of Man. The moon is called *yn neith* or *neath*; and also *ke-sollus*, from *ke*, *smooth* or *even*, and *sollus*, *light*, the SMOOTH LIGHT; perhaps to distinguish her from the sun, *grian*, from *gri-tien* or *cri-tien*, i. e., TREMBLING FIRE; *yn neith—easga*, as *Macpherson* has it, signifies *wan complexion*. I should rather incline to think it may come from *aise*. The Celtic nations thought that the heavenly luminaries were the residences of spirits which they distinguished by the name of *aise*, thus *grian-ais* signifies the spirit of the sun.

Moses and Aaron, requesting liberty for the Hebrews to go three days' journey into the wilderness, and with them all their wives, little ones, and cattle, in order to hold a feast unto Jehovah their God, must have at least appeared as reasonable to the Egyptians as their going to the city of Bubastis with their wives, little ones, and cattle, to hold a feast to *Neith* or Diana, who was there worshipped. The *parallel* in these two cases is too striking to pass unnoticed.

Verse 10. *Let the Lord be so with you*] This is an obscure sentence. Some suppose that Pharaoh meant it as a curse, as if he had said, "May your God be as surely with you, as I shall let you go!" For as he purposed not to permit them to go, so he wished them as much of the Divine help as they should have of his permission.

Look—for evil is before you.] ראו כי רעה נגד פניכם *reu ki rnah neged peneychem, See ye that evil is before your faces*—if you attempt to go, ye shall meet with the punishment ye deserve. Probably Pharaoh intended to insinuate that they had some sinister designs, and that they wished to go in a body that they might the better accomplish their purpose; but if they had no such designs they would be contented for the males to go, and leave their wives and children behind: for he well knew if the *men* went and left their *families* they would infallibly return, but that if he permitted them to take their families with them, they would undoubtedly make their escape; therefore he says, ver. 11, *Go now ye* that are *men, and serve the Lord.*

Verse 13. *The Lord brought an east wind*] As locusts abounded in those countries, and particularly in Æthiopia, and more especially at this time of the year,

A. M. 2513. B. C. 1491. east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And [o] the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [p] before them there were no such locusts as they, neither after them shall be such.

15 For they [q] covered the face of the whole earth, so that the land was darkened; and they [r] did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh [s] called for Moses and Aaron in haste: and he said, [t] I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and [u] entreat the LORD your God, that he may take away from me this death only. A. M. 2513. B. C. 1491.

18 And he [v] went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and [w] cast them [x] into the Red Sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD [y] hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 And the LORD said unto Moses, [z] Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [a] even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a [b] thick darkness in all the land of Egypt three days:

[o] Psa. lxxviii. 46; cv. 34.——[p] Joel ii. 2.——[q] Ver. 5.——[r] Psa. cv. 35.——[s] Heb. *hastened to call.*——[t] Chap. ix. 27.——[u] Chap. ix. 28; 1 Kings xiii. 6.——[v] Chap. viii. 30.

[w] Heb. *fastened.*——[x] Joel ii. 20.——[y] Chapter iv. 21; xi. 10.
[z] Ch. ix. 22.——[a] Heb. *that one may feel darkness.*——[b] Psa. cv. 28; Wisd. xvii. 2, &c.

God had no need to create new swarms for this purpose; all that was requisite was to cause such a wind to blow as would bring those which already existed over the land of Egypt. The miracle in this business was he bringing the locusts at the appointed time, and causing the proper wind to blow for that purpose; and then taking them away after a similar manner.

Verse 14. *Before them there were no such locusts, &c.*] They exceeded all that went before, or were since, in *number*, and in the *devastations* they produced. Probably both these things are intended in the passage. See ver. 15.

Ver. 15. *There remained not any green thing*] See the note on ver. 4.

Verse 17. *Forgive, I pray thee, my sin only this once*] What a strange case! And what a series of softening and hardening, of sinning and repenting! Had he not now another opportunity of returning to God? But the love of gain, and the gratification of his own self-will and obstinacy, finally prevailed.

Verse 19. *A mighty strong west wind*] רוח ים *ruach yam*, literally the *wind of the sea;* the wind that blew from the Mediterranean Sea, which lay north-west of Egypt, which had the Red Sea on the east. Here again God works by natural means; he brought the locusts by the east wind, and took them away by the west or *north-west* wind, which carried them to the Red Sea where they were drowned.

The Red Sea] ים כוף *yam suph*, the *weedy sea;* so called, as some suppose, from the great quantity of *alga* or sea-weed which grows in it and about its shores. But Mr. Bruce, who has sailed the whole extent of it, declares that he never saw in it a weed of any kind; and supposes it has its name *suph* from the vast quantity of coral which grows in it, as trees and plants do on land. "One of these," he observes, "from a root nearly central, threw out ramifications in a nearly circular form measuring *twenty-six* feet diameter every way."—Travels, vol. ii., p. 138. In the Septuagint it is called *θαλασσα ερυθρα*, the *Red Sea*, from which version we have borrowed the name; and Mr. Bruce supposes that it had this name from *Edom* or Esau, whose territories extended to its coasts; for it is well known that the word אדם *Edom* in Hebrew signifies *red* or *ruddy*. The *Red Sea*, called also the *Arabic Gulf*, separates Arabia from Upper Æthiopia and part of Egypt. It is computed to be *three hundred and fifty* leagues in length from Suez to the Straits of Babelmandel, and is about *forty* leagues in breadth. It is not very tempestuous, and the winds usually blow from *north to south*, and from *south to north*, six months in the year; and, like the monsoons of India, invariably determine the seasons of sailing into or out of this sea It is divided into two gulfs: that to the east called the *Elanitic Gulf*, from the city of Elana to the north end of it; and that to the west called the *Heroopolitan Gulf*, from the city of *Heroopolis;* the former of which belongs to Arabia, the latter to Egypt. The Heroopolitan Gulf is called by the Arabians *Bahr el Kolzum*, the *sea of destruction*, or of *Clysmæ*, an ancient town in that quarter; and the Elanitic Gulf *Bahr el Akaba*, the *sea of Akaba*, a town situated on its most inland point.

The NINTH *plague*—THICK DARKNESS.

Verse 21. *Darkness* which *may be felt.*] Probably this was occasioned by a superabundance of aqueous vapours floating in the atmosphere, which were so thick as to prevent the rays of the sun from penetrating through them; an extraordinarily thick mist supernaturally, i. e., miraculously, brought on. An awful emblem of the darkened state of the Egyptians and their king.

A. M. 2513. B. C. 1491.

23 They saw not one another, neither rose any from his place for three days: [c] but all the children of Israel had light in their dwellings.

24 And Pharaoh called unto Moses, and [d] said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your [e] little ones also go with you.

25 And Moses said, Thou must give [f] us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD until we come thither.

A. M. 2513. B. C. 1491.

27 But the LORD [g] hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, [h] I will see thy face again no more.

[c] Chapter viii. 22; Wisdom xviii. 1.——[d] Verse 8.
[e] Ver. 10.

[f] Heb. *into our hands.*——[g] Ver. 20; chapter iv. 21; xiv. 4, 8.
[h] Heb. xi. 27.

Verse 23. *They saw not one another*] So deep was the obscurity, and probably such was its nature, that no artificial light could be procured; as the thick clammy vapours would prevent lamps, &c., from burning, or if they even could be ignited, the light through the palpable obscurity, could diffuse itself to no distance from the burning body. The author of the book of Wisdom, chap. xvii. 2–19, gives a fearful description of this plague. He says, "The Egyptians were shut up in their houses, the prisoners of darkness: and *were* fettered with the bonds of a long night. They were scattered under a dark veil of forgetfulness, being horribly astonished and troubled with *strange* apparitions; for neither might the corner that held them keep them from fear; but noises as *of waters* falling down sounded about them; and sad visions appeared unto them with heavy countenances. No power of the fire could give them light—only there appeared unto them a fire kindled of itself very dreadful; for being much terrified, they thought the things which they saw to be worse than the sight they saw not. For though no terrible thing did scare them, yet being scared with beasts that passed by, and hissing of serpents, they died for fear: for whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken; for they were all bound with one chain of darkness. Whether it were a whistling wind, or a terrible sound of stones cast down, or a running that could not be seen of tripping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains, these things made them to swoon for fear." See Psalm lxxviii. 49.

To this description nothing need be added except this circumstance, that the darkness, with its attendant horrors, lasted for *three days*.

All the children of Israel had light] By thus distinguishing the Israelites, God showed the Egyptians that the darkness was produced by his power; that he sent it in judgment against them for their cruelty to his people; that because they trusted in him they were exempted from these plagues; that in the displeasure of such a Being his enemies had every thing to fear, and in his approbation his followers had every thing to hope.

Verse 24. *Only let your flocks and your herds be stayed*] Pharaoh cannot get all he wishes: and as he sees it impossible to contend with Jehovah, he now consents to give up the Israelites, their wives and their children, provided he may keep their *flocks* and their *herds*. The *cruelty* of this demand is not more evident than its *avarice*. Had *six hundred thousand* men, besides women and children, gone three days' journey into the *wilderness* without their cattle, they must have inevitably perished, being without milk for their little ones, and animal food for their own sustenance, in a place where little as a substitute could possibly be found. It is evident from this that Pharaoh intended the total destruction of the whole Israelitish host.

Verse 26. *We know not with what we must serve the Lord, &c.*] The *law* was not yet given; the ordinances concerning the different kinds of sacrifices and offerings not known. What *kind* and what *number* of animals God should require to be sacrificed, even Moses himself could not as yet tell. He therefore very properly insists on taking the whole of their herds with them, and not leaving even *one hoof behind*.

Verse 27. *The Lord hardened Pharaoh's heart*] He had yet another miracle to work for the complete conviction of the Egyptians and triumph of his people; and till that was wrought he permitted the natural obstinacy of Pharaoh's haughty heart to have its full sway, after each resistance of the gracious influence which was intended to soften and bring him to repentance.

Verse 28. *See my face no more*] Hitherto Pharaoh had left the way open for negotiation; but now, in wrath against Jehovah, he dismisses his ambassador, and threatens him with death if he should attempt any more to come into his presence.

Verse 29. *I will see thy face again no more.*] It is very likely that this was the last interview that Moses had with Pharaoh, for what is related, chap. xi. 4–8, might have been spoken on this very occasion, as it is very possible that God gave Moses to understand his purpose to slay the first-born, while before Pharaoh at this time; so, in all probability, the interview mentioned here was the last which Moses had with the Egyptian king. It is true that in ver. 31 of chap. xii. it is stated that Pharaoh *called for Moses and Aaron by night*, and ordered them to leave Egypt, and to take all their substance with them, which seems to imply that there was another interview, but the words may imply no more than that Moses and Aaron *received such a message* from Pharaoh. If, however, this mode

of interpreting these passages should not seem satisfactory to any, he may understand the words of Moses thus: *I will see thy face*—seek thy favour, *no more* in behalf of my people, which was literally true; for if Moses did appear any more before Pharaoh, it was not as a *supplicant*, but merely as the ambassador of God, to denounce his judgments by giving him the final determination of Jehovah relative to the destruction of the first-born.

1. To the observations at the conclusion of the preceding chapter, we may add that at first view it seems exceedingly strange that, after all the proofs Pharaoh had of the power of God, he should have acted in the manner related in this and the preceding chapters, alternately sinning and repenting; but it is really a *common* case, and multitudes who condemn the conduct of this miserable Egyptian king, act in a similar manner. They relent when smarting under God's judgments, but harden their hearts when these judgments are removed. Of this kind I have witnessed numerous cases. To such God says by his prophet, *Why should ye be stricken any more? ye will revolt more and more.* Reader, are not the vows of God upon *thee?* Often when afflicted in thyself or family hast thou not said like Pharaoh, (ver. 17,) *Now therefore forgive, I pray thee, my sin only* THIS ONCE, and *take away from me this death* ONLY! And yet when thou hadst respite, didst thou not harden thy heart, and with returning health and strength didst thou not return unto iniquity! And art thou not still in the broad road of transgression! Be not deceived; God is not mocked; he warns thee, but he will not be mocked by thee. *What* thou *sowest*, that thou must *reap*. Think then what a most dreadful harvest thou mayest expect from the seeds of vice which thou hast already sown!

2. Even in the face of God's judgments the spirit of avarice will make its requisitions. *Only let your flocks and your herds be stayed*, says Pharaoh. The *love of gain* was the ruling principle of this man's soul, and he chooses desperately to contend with the justice of his Maker, rather than give up his bosom sin! Reader, is this not thy own case! And art thou not ready, with Pharaoh, to say to the messenger of God, who rebukes thee for thy worldly mindedness, &c., *Get thee gone from me. Take heed to thyself, and see my face no more.* Esau and Pharaoh have both got a very bad name, and many persons who are repeating their crimes are the foremost to cover them with obloquy! When shall we learn to look *at home?* to take warning by the miscarriages of others, and thus shun the pit into which we have seen so many fall! If God were to give the history of every man who hardens himself from his fear, how many Pharaoh-like cases should we have on record! But a day is coming in which the secrets of every heart shall be revealed, and the history of every man's life laid open to an assembled world.

CHAPTER XI.

God purposes to bring another plague upon Pharaoh, after which he should let the Israelites go, 1. *They are commanded to ask gold and silver from the Egyptians,* 2. *The estimation in which Moses was held among the Egyptians,* 3. *Moses predicts the destruction of the first-born of the Egyptians,* 4–6, *and Israel's protection,* 7. *On seeing which, Pharaoh and his servants should entreat the Hebrews to depart,* 8. *The prediction of his previous obstinacy,* 9, 10.

A. M. 2513. B. C. 1491. AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: [a] when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, [b] jewels of silver, and jewels of gold. A. M. 2513. B. C. 1491.

3 [c] And the LORD gave the people favour in the sight of the Egyptians. Moreover the man [d] Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD,

[a] Ch. xii. 31, 33, 39.—[b] Ch. iii. 22; xii. 35.—[c] Ch. iii. 21; xii. 36; Psa. cvi. 46.—[d] 2 Sam. vii. 9; Esth. ix. 4; Eccles. xlv. 1.

NOTES ON CHAP. XI.

Verse 1. *The Lord said unto Moses*] Calmet contends that this should be read in the *preterpluperfect* tense, *for the Lord* HAD *said to Moses*, as the fourth, fifth, sixth, seventh, and eighth verses appear to have been spoken when Moses had the interview with Pharaoh mentioned in the preceding chapter; see the note there on verse 29. If therefore this chapter be connected with the preceding, as it should be, and the first three verses not only read in the *past* tense but also in a parenthesis, the sense will be much more distinct and clear than it now appears.

Verse 2. *Let every man borrow*] For a proper correction of the strange mistranslation of the word שְׁאַל *shaal* in this verse, see the note on chap. iii. 22.

Verse 3. *The man Moses was very great*] The miracles which Pharaoh and his servants had already seen him work had doubtless impressed them with a high opinion of his wisdom and power. Had he not appeared in their sight as a very extraordinary person, whom it would have been very dangerous to molest, we may naturally conclude that some violence would long ere this have been offered to his person.

Verse 4. *About midnight will I go out*] Whether

A. M. 2513. B. C. 1491. [e] About midnight will I go out into the midst of Egypt:

5 And [f] all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts.

6 [g] And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. A. M. 2513. B. C. 1491.

7 [h] But against any of the children of Israel [i] shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

[e] Chapter xii. 12, 23, 29; Amos v. 17.—[f] Chapter xii. 12, 29; Amos iv. 10.

[g] Chap. xii. 30; Amos v. 17; Wisd. xviii. 10.—[h] Chap. viii. 22.—[i] Josh. x. 21.

God did this by the ministry of a *good* or of an *evil* angel is a matter of little importance, though some commentators have greatly magnified it. Both kinds of angels are under his power and jurisdiction, and he may employ them as he pleases. Such a work of destruction as the slaying of the first-born is supposed to be more proper for a bad than for a good angel. But the works of God's justice are not less holy and pure than the works of his mercy; and the highest archangel may, with the utmost propriety, be employed in either.

Verse 5. *The first-born of Pharaoh, &c.*] From the heir to the Egyptian throne to the son of the most abject slave, or the principal person in each family. See the note on chap. xii. 29.

The maid-servant that is *behind the mill*] The meanest slaves were employed in this work. In many parts of the east they still grind all their corn with a kind of portable mill-stones, the upper one of which is turned round by a sort of *lever* fixed in the rim. A drawing of one of these machines as used in China is now before me, and the person who grinds is represented as pushing the *lever before* him, and thus running round with the stone. Perhaps something like this is intended by the expression BEHIND *the mill* in the text. On this passage Dr. Shaw has the following observation:—"Most families grind their wheat and barley at home, having *two portable mill-stones* for that purpose, the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition required, a second person is called in to assist; and as it is usual for *women* alone to be concerned in this employment, who seat themselves over against each other with the mill-stone between them, we may see, not only the propriety of the expression (Exod. xi. 5) of *sitting behind the mill*, but the force of another, (Matt. xxiv. 40,) that *two women shall be grinding at the mill; the one shall be taken, and the other left.*"—Travels, p. 231, 4to edit. These portable mills, under the name of *querns*, were used among our ancestors in this and the sister kingdoms, and some of them are in use to the present day. Both the instrument and its name our forefathers seem to have borrowed from the continent. They have long existed among the inhabitants of Shetland, Iceland, Norway, Denmark, &c.

Verse 6. *There shall be a great cry*] Of the dying and for the dead. See more on this subject, chap. xii. 30.

Verse 7. *Not a dog move his tongue*] This passage has been generally understood as a *proverbial expression*, intimating that the Israelites should not only be free from this death, but that they should depart without any kind of molestation. For though there must be much bustle and comparative confusion in the sudden removal of *six hundred thousand* persons with their wives, children, goods, cattle, &c., yet this should produce so little alarm that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.

After giving this general explanation from others, I may be permitted to hazard a conjecture of my own. And, 1. Is it not probable that the allusion is here made to a well-known custom of dogs howling when any mortality is in a village, street, or even house, where such animals are? There are innumerable instances of the faithful house-dog howling when a death happens in a family, as if distressed on the account, feeling for the loss of his benefactor; but their apparent *presaging* such an event by their cries, as some will have it, may be attributed, not to any prescience, but to the exquisite keenness of their scent. If the words may be understood in this way, then the *great cry* through the whole land of Egypt may refer to this very circumstance: as dogs were sacred among them, and consequently religiously preserved, they must have existed in great multitudes. 2. We know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog's head, was called *Anubis latrator*, the *barking Anubis*. May he not be represented as deploring a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at naught? Hence while there was a great cry, צעקה גדלה *tseakah gedolah*, throughout all the land of Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to howl for their calamity; nor could the object of the Egyptians' worship inflict any similar punishment on the worshippers of Jehovah.

In honour of this dog-god there was a city called Anubis in Egypt, by the Greeks called *Cynopolis*, the city of the dog, the same that is now called *Menieh*; in this he had a temple, and dogs, which were sacred to him, were here fed with consecrated victuals.

Thus, as in the first plagues their *magicians* were confounded, so in this last their *gods* were put to flight. And may not this be referred to in chap. xii. 12, when Jehovah says: *Against all the gods of Egypt I will execute judgment?* Should it be objected, that to consider the passage in this light would be to acknowledge the *being* and *deity* of the fictitious Anubis, it may be answered, that in the sacred writings it is not an un-

A. M. 2513. B. C. 1491. 8 And [k] all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people [l] that follow thee: and after that I will go out. And he went out from Pharaoh in [m] a great anger.

9 And the LORD said unto Moses, [n] Pharaoh shall not hearken unto you; that [o] my wonders may be multiplied in the land of Egypt. A. M. 2513. B. C. 1491.

10 And Moses and Aaron did all these wonders before Pharaoh: [p] and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

[k] Chap. xii. 33.——[l] Heb. *that is at thy feet*; so Judg. iv. 10; viii. 5; 1 Kings xx. 10; 2 Kings iii. 9.

[m] Heb. *heat of anger*.——[n] Chap. iii. 19; vii. 4; x. 1.——[o] Ch. vii. 3.——[p] Chap. x. 20, 27; Rom. ii. 5; ix. 22.

common thing to see the idol acknowledged in order to show its nullity, and the more forcibly to express contempt for it, for its worshippers, and for its worship. Thus Isaiah represents the Babylonish idols as being endued with sense, bowing down under the judgments of God, utterly unable to help themselves or their worshippers, and being a burden to the beasts that carried them: BEL *boweth down*, NEBO *stoopeth*; *their idols were upon the beasts and upon the cattle: your carriages were heavy laden*; they are *a burden to the weary* beast. THEY *stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity*; chap. xlvi. 1, 2. The case of Elijah and the prophets of Baal should not be forgotten here; this prophet, by seeming to acknowledge the reality of *Baal's* being, though by a strong *irony*, poured the most sovereign contempt upon him, his worshippers, and his worship: *And Elijah mocked them, and said, Cry aloud*; FOR HE IS A GOD: *either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked*; 1 Kings xviii. 27. See the observations at the end of chap. xii.

The Lord doth put a difference] See on chap. viii. 22. And for the variations between the Hebrew and Samaritan Pentateuch in this place, see at the end of the chapter.

Verse 8. *And all these thy servants shall come*] A prediction of what actually took place. See chap. xii. 31–33.

Verse 9. *Pharaoh shall not hearken unto you*] Though *shall* and *will* are both reputed signs of the future tense, and by many indiscriminately used, yet they make a most essential difference in composition in a variety of cases. For instance, if we translate לא ישמע *lo yishma*, Pharaoh SHALL *not hearken*, as in our text, the word *shall* strongly intimates that it was *impossible* for Pharaoh to hearken, and that *God had placed him under that impossibility*: but if we translate as we should do, Pharaoh WILL *not* hearken, it alters the case most essentially, and agrees with the many passages in the preceding chapters, where he is said to *have hardened his own heart*; as this proves that he, without any impulsive necessity, obstinately refused to attend to what Moses said or threatened; and that God took the advantage of this obstinacy to work another miracle, and thus multiply his wonders in the land.

Pharaoh WILL *not hearken unto you*; and because he *would* not God hardened his heart—left him to his own obstinacy.

To most critics it is well known that there are in several parts of the Pentateuch considerable differences between the Hebrew and Samaritan copies of this work. In this chapter the variations are of considerable importance, and competent critics have allowed that the Samaritan text, especially in this chapter, is fuller and better connected than that of the Hebrew. 1. It is evident that the eighth verse in the present Hebrew text has no natural connection with the seventh. For in the seventh verse Moses delivers to the Israelites what God had commanded him to say: and in the eighth he appears to *continue* a direct discourse unto Pharaoh, though it does not appear when this discourse was *begun*. This is quite contrary to the custom of Moses, who always particularly notes the commencement of his discourses.

2. It is not likely that the Samaritans have *added* these portions, as they could have no private interest to serve by so doing; and therefore it is likely that these additions were originally parts of the sacred text, and might have been omitted, because an ancient copyist found the substance of them in other places. It must however be granted, that the principal additions in the Samaritan are repetitions of speeches which exist in the Hebrew text.

3. The principal part of these additions do not appear to have been borrowed from any other quarter. Interpolations in general are easily discerned from the confusion they introduce; but instead of deranging the sense, the additions *here* make it much more apparent; for should these not be admitted it is evident that something is wanting, without which the connection is incomplete.—See *Calmet*. But the reader is still requested to observe, that the supplementary matter in the Samaritan is collected from other parts of the Hebrew text; and that the principal merit of the Samaritan is, that it preserves the words in a better arrangement.

Dr. *Kennicott* has entered into this subject at large, and by printing the two texts in parallel columns, the supplementary matter in the Samaritan and the hiatus in the Hebrew text will be at once perceived. It is well known that he preferred the Samaritan to the Hebrew Pentateuch; and his reasons for that preference *in this case* I shall subjoin. As the work is extremely scarce from which I select them, one class of readers especially will be glad to meet with them in this place.

"Within these *five* chapters, vii., viii., ix., x., and xi., are *seven* very great differences between the *Hebrew* and *Samaritan* Pentateuchs, relating to the *speeches* which denounced *seven* out of the *ten* judgments upon the Egyptians, viz., *waters* into *blood*, *frogs*, *flies*, *murrain*, *hail*, *locusts*, and *destruction of the first-born*. The *Hebrew* text gives the speeches concerning these judgments *only once* at each; but the *Samaritan* gives

each speech TWICE. In the Hebrew we have the speeches concerning the *five* first as in command from God to Moses, *without reading that Moses delivered them*; and concerning the two last, as delivered by Moses to Pharaoh, *without reading that* God *had commanded them*. Whereas in the *Samaritan* we find every speech TWICE: God *commands Moses to go and speak thus or thus before Pharaoh; Moses goes and denounces the judgment; Pharaoh disobeys, and the judgment takes place*. All this is perfectly regular, and exactly agreeable to the *double* speeches of *Homer* in very ancient times. I have not the least doubt that the Hebrew text now wants many words in each of the seven following places: chap. vii., between verses 18 and 19; end of chap. vii.; chap. viii., between 19 and 20; chap. x., between 2 and 3; chap. xi., at verses 3 and 4. The reader will permit me to refer him (for all the words thus omitted) to *my own edition of the Hebrew Bible*, (Oxford 1780, 2 vols. fol.,) where the whole differences are most clearly described. As this is a matter of very extensive consequence, I cannot but observe here, that the present Hebrew text of Exod. xi. did formerly, and does still appear to me to furnish a *demonstration* against itself, in proof of the *double* speech being formerly recorded there, as it is now in the *Samaritan*. And some very learned men have confessed the impossibility of explaining this chapter without the assistance of the *Samaritan Pentateuch*. I shall now give this important chapter as I presume it stood originally, distinguishing by *italics* all such words as are added to or differ from our present translation. And before this chapter must be placed the two last verses of the chapter preceding, Exod. x. 28: *And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.* 29: *And Moses said, Thou hast well spoken, I will see thy face again no more.*

EXODUS XI.

HEBREW TEXT AND PRESENT VERSION.	SAMARITAN TEXT AND NEW VERSION.
1. And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.	1. Then Jehovah said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt, *and* afterwards he will send you out hence: when he will send you away, he will surely drive you hence altogether.
2. Speak now in the ears of the people; and let every man BORROW of his neighbour, and every woman of her neighbour, *jewels* of silver, and *jewels* of gold.	2. Speak now in the ears of the people; and let every man ASK of his neighbour, and every woman of her neighbour, *vessels* of silver, and *vessels* of gold *and raiment*.
3. *And* the LORD GAVE *the* people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.	3. *And* I will give *this* people favour in the sight of the Egyptians, *so that they shall give them what they ask*.
4. And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt.	4. *For about midnight I will go forth into the midst of the land of Egypt.*
5. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.	5. *And every first-born in the land of Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill, and even unto the first-born of every beast.*
6. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.	6. *And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.*
7. But against any of	7. *But against any of the children of Israel shall not a dog move his tongue, against man or even against beast; that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.*
	8. And thou also shalt be greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.
	9. THEN *Moses said unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born; and I said unto thee, Let my son go that he may serve me.*
	10. *But thou hast refused to let him go; behold, Jehovah slayeth thy son, thy first-born.*
	11. And Moses said, Thus saith Jehovah, About midnight will I go forth into the midst *of the land* of Egypt.
	12. And every first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, unto the first born of the maid-servant that is behind the mill; and even unto the first-born of every beast.
	13. And there shall be a great cry through all the land of Egypt, such as there was none like it, nor shall be like it any more.
	14. But against any of

EXODUS XI.

HEBREW.	SAMARITAN.
the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.	the children of Israel shall not a dog move his tongue, against man or *even against* beast: that thou mayest know that the Lord doth put a difference between the Egyptians and Israel.
8. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in great anger.	15. And all these thy servants shall come down to me, and bow down themselves to me, saying, Go forth, thou and all the people that follow thee; and then I will go forth.
	16. Then went he forth from before Pharaoh in great indignation.
9. And the Lord said unto Moses, Pharaoh *shall* not hearken unto you, that my wonders may be multiplied in the land of Egypt.	17. And Jehovah said unto Moses, Pharaoh *doth* not hearken unto you, that my wonders may be multiplied in the land of Egypt.

EXODUS XI.

HEBREW.	SAMARITAN.
10. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.	18. And Moses and Aaron performed all these wonders before Pharaoh: but Jehovah hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

"The reader has now the whole of this chapter before him. When, therefore, he has first read the 28th and 29th verses of the preceding chapter, and has then observed with due surprise the confusion of the *Hebrew* text in chap. xi., he will be prepared to acknowledge with due gratitude the regularity and truth of the *Samaritan* text, through these many and very considerable differences."—REMARKS *on select passages in the Old Testament*, 8vo., Oxford, 1787.

The reader will pass his own judgment on the weight of this reasoning, and the importance of the additions preserved in the Samaritan text; a conviction of their utility has induced me to insert them

CHAPTER XII.

The month Abib *is to be considered as the commencement of the year*, 1, 2. *The* PASSOVER *instituted; the* lamb *or* kid *to be used on the occasion to be taken from the flock the* tenth *day of the month, and each family to provide one*, 3, 4. *The lamb or kid to be a male of the first year without blemish*, 5. *To be killed on the* fourteenth *day*, 6, *and the blood to be sprinkled on the side posts and lintels of the doors*, 7. *The flesh to be prepared by* roasting, *and not to be eaten either* sodden *or* raw, 8, 9; *and no part of it to be left till the morning*, 10. *The people to eat it with their loins girded, &c., as persons prepared for a journey*, 11. *Why called the* PASSOVER, 12. *The blood sprinkled on the door posts, &c., to be a token to them of preservation from the destroying angel*, 13. *The* fourteenth *day of the month* Abib *to be a feast for ever*, 14. *Unleavened bread to be eaten seven days*, 15. *This also to be observed in all their generations for ever*, 17–20. *Moses instructs the elders of Israel how they are to offer the lamb and sprinkle his blood, and for what purpose*, 21–23. *He binds them to instruct their children in the nature of this rite*, 24–27. *The children of Israel act as commanded*, 28. *All the first-born of Egypt slain*, 29, 30. *Pharaoh and the Egyptians urge Moses, Aaron, and the Israelites to depart*, 31–33. *They prepare for their departure, and get* gold, silver, *and* raiment *from the Egyptians*, 34–36. *They journey from* Rameses *to* Succoth, *in number* six hundred thousand *men, besides women and children, and a mixed multitude*, 37, 38. *They bake unleavened cakes of the dough they brought with them out of Egypt*, 39. *The time in which they sojourned in Egypt*, 40–42. *Different ordinances concerning the* PASSOVER, 43–49; *which are all punctually observed by the people, who are brought out of Egypt the same day*, 50, 51.

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AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 [a] This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

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3 Speak ye unto all the congregation of

[a] Chap. xiii. 4; Deut. xvi. 1; xxiii. 15; xxxiv. 18; Lev. xiii. 5; Num. xxviii. 16; Esth. iii. 7.

NOTES ON CHAP. XII.

Verse 2. *This month* shall be *unto you the beginning of months*] It is supposed that God now changed the commencement of the Jewish year. The month to which this verse refers, the month *Abib*, answers to a part of our *March* and *April*; whereas it is supposed that previously to this the year began with *Tisri*, which answers to a part of our *September*; for in this month the Jews suppose God created the world, when the earth appeared at once with all its fruits in perfection. From this circumstance the Jews have formed a twofold commencement of the year, which has given rise to a twofold denomination of the year itself, to which they afterwards attended in all their reckonings: that which began with *Tisri* or *September* was called their *civil* year; that which began with *Abib* or *March* was called the *sacred* or *ecclesiastical* year.

As the *exodus of the Israelites* formed a particular

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Israel, saying, In the tenth *day* of this month they shall take to them every man a [b] lamb, according to the house of *their* fathers, a lamb for a house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man, according to his eating, shall make your count for the lamb.

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5 Your lamb shall be [c] without blemish, a male [d] of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the [e] fourteenth day of the same month: and the whole

[b] Or, *kid*.——[c] Lev. xxii. 19, 20, 21; Mal. i. 8, 14; Heb. ix. 14; 1 Pet. i. 19.

[d] Heb. *son of a year*; Lev. xxiii. 12.——[e] Lev. xxiii. 5; Num. ix. 3; xxviii. 16; Deut. xvi. 1, 6.

era, which is referred to in Jewish reckonings down to the building of the temple, I have marked it as such in the chronology in the margin; and shall carry it down to the time in which it ceased to be acknowledged.

Some very eminently learned men dispute this; and especially Houbigant, who contends with great plausibility of argument that no new commencement of the year is noted in this place; for that the year had always begun in this month, and that the words *shall be*, which are inserted by different versions, have nothing answering to them in the Hebrew, which he renders literally thus: *Hic mensis vobis est caput mensium; hic vobis primus est anni mensis.* "This month is to you the head or chief of the months; it is to you the first month of the year." And he observes farther that God only marks it thus, as is evident from the context, to show the people that this month, which was the beginning of their year, should be so designated as to point out to their posterity on *what* month and on what day of the month they were to celebrate the passover and the feast of unleavened bread. His words are these: "Ergo superest, et Hebr. ipso ex contextu efficitur, non hic novi ordinis annum constitui, sed eum anni mensem, qui esset primus, ideo commemorari, ut posteris constaret, quo mense, et quo die mensis pascha et azyma celebranda essent."

Verse 3. *In the tenth* day *of this month*] In after times they began their preparation on the *thirteenth* day or day before the PASSOVER, which was not celebrated till the *fourteenth* day, see ver. 6: but on the present occasion, as this was their first *passover*, they probably required more time to get ready in; as a state of very great confusion must have prevailed at this time. Mr. Ainsworth remarks that on this day the Israelites did afterwards go through Jordan into the land of Canaan; Josh. iv. 19. And Christ, our Paschal Lamb, on this day entered Jerusalem, riding on an ass; the people bearing palm branches, and crying, Hosanna, John xii. 1, 12, 13, &c.: and in him this type was truly fulfilled.

A lamb] The original word שה *seh* signifies the young of sheep and of goats, and may be indifferently translated either *lamb* or *kid*. See ver. 5.

A lamb for a house] The whole *host* of Israel was divided into *twelve tribes*, these tribes into *families*, the families into *houses*, and the houses into *particular persons*; Num. i., Josh. vii. 14.—*Ainsworth*.

Verse 4. *If the household be too little*] That is, If there be not persons enough in one family to eat a whole lamb, then two families must join together. The rabbins allow that there should be at least *ten* persons to one paschal lamb, and not more than *twenty*.

Take it, according to the number of the souls] The persons who were to eat of it were to be first ascertained, and then the lamb was to be slain and dressed for *that number*.

Verse 5. *Without blemish*] Having no natural imperfection, no disease, no *deficiency* or *redundancy* of parts. On this point the rabbins have trifled most egregiously, reckoning *fifty* blemishes that render a lamb or a kid, or any animal, improper to be sacrificed: *five* in the *ear*, *three* in the *eyelid*, *eight* in the *eye*, *three* in the *nose*, *six* in the *mouth*, &c., &c.

A male of the first year] That is, any age in the *first* year between *eight days* and *twelve months*.

From the sheep, or from the goats] The שה *seh* means either; and either was equally proper if without blemish. The Hebrews however in general preferred the *lamb* to the *kid*.

Verse 6. *Ye shall keep it up until the fourteenth day*] The lamb or kid was to be taken from the flock on the *tenth* day, and kept up and fed by itself till the *fourteenth* day, when it was to be sacrificed. This was never commanded nor practised afterwards. The rabbins mark *four* things that were required in the first passover that were never required afterwards: 1. The eating of the lamb in their houses dispersed through Goshen. 2. The taking the lamb on the tenth day. 3. The striking of its blood on the door posts and lintels of their houses. And, 4. Their eating it in haste. These things were not required of the succeeding generations.

The whole assembly—shall kill it] *Any* person might kill it, the sacrificial act in this case not being confined to the *priests*.

In the evening.] בין הערבים *beyn haarbayim*, "between the two evenings." The Jews divided the day into *morning* and *evening*: till the sun passed the *meridian* all was *morning* or *forenoon*; after that, all was *afternoon* or *evening*. Their *first evening* began just after *twelve o'clock*, and continued till *sunset*; their *second evening* began at *sunset* and continued till *night*, i. e., during the whole time of *twilight*; between twelve o'clock, therefore, and the termination of *twilight*, the passover was to be offered.

"The day among the Jews had *twelve* hours, John xi. 9. Their *first* hour was about six o'clock in the morning with us. Their *sixth* hour was our noon. Their *ninth* hour answered to our three o'clock in the afternoon. By this we may understand that the time

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assembly of the congregation of Israel shall kill it [f] in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts, and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and [g] unleavened bread; *and* with bitter *herbs* they shall eat it.

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9 Eat not of it raw, nor sodden at all with water, but [h] roast *with* fire; his head with his legs, and with the purtenance thereof.

10 [i] And ye shall let nothing of it remain until the morning; and that which remaineth

[f] Heb. *between the two evenings*; chap. xvi. 12.——[g] Ch. xxxiv. 25; Deut. xvi. 3; Num. ix. 11; 1 Cor. v. 8.

[h] Deuteronomy xvi. 7.——[i] Chapter xxiii. 18; xxxiv. 25.

n which Christ was crucified began at the *third* hour, hat is, at nine o'clock in the morning, the ordinary ime for the *daily morning sacrifice*, and ended at the *ninth* hour, that is, three o'clock in the afternoon, the ime of the evening sacrifice, Mark xv. 25, 33, 34, 37. Wherefore their *ninth* hour was their *hour of prayer*, when they used to go into the temple at the laily evening sacrifice, Acts iii. 1; and this was the ordinary time for the passover. It is worthy of remark that God sets no particular *hour* for the killing of the passover: any time between the two evenings, i. e., between twelve o'clock in the day and the termination of twilight, was lawful. The daily sacrifice (see Exod. xxix. 38, 39) was killed at *half past the eighth hour*, that is, *half an hour* BEFORE *three* in the afternoon; and it was offered up at *half past the ninth hour*, that is, *half an hour* AFTER *three*. In the evening of the passover it was killed at *half past the seventh hour*, and offered at *half past the eighth*, that is, *half an hour* BEFORE *three*: and if the evening of the passover fell on the evening of the Sabbath, it was killed at *half past the* SIXTH *hour*, and offered at *half past the* SEVENTH, that is, *half an hour* BEFORE *two* in the afternoon. The reason of this was, they were first obliged to kill the daily sacrifice, and then to kill and roast the paschal lamb, and also to rest the evening before the passover. Agreeably to this *Maimonides* says 'the killing of the passover is after mid-day, and if they kill it before it is not lawful; and they do not kill it till after the daily evening sacrifice, and burning of incense: and after they have trimmed the lamps they begin to kill the paschal lambs until the end of the day.' By this time of the day God foreshowed the sufferings of Christ in the evening of times or in the last days, Heb. i. 2; 1 Pet. i. 19, 20: and about the same time of the day, when the paschal lamb ordinarily died, HE died also, viz., at the *ninth* hour; Matt. xxvii. 46–50." See *Ainsworth*.

Verse 7. *Take of the blood, and strike* it *on the two side posts*] This was to be done by dipping a bunch of hyssop into the blood, and thus sprinkling it upon the posts, &c.; see ver. 22. That this sprinkling of the blood of the paschal lamb was an emblem of the sacrifice and atonement made by the death of Jesus Christ, is most clearly intimated in the sacred writings, 1 Pet. i. 2; Heb. ix. 13, 14; viii. 10. It is remarkable that no blood was to be sprinkled on the *threshold*, to teach, as Mr. Ainsworth properly observes, a reverent regard for the blood of Christ, that men should not *tread under foot the Son of GOD*, nor *count the blood of the covenant* wherewith they were sanctified *an unholy thing*; Heb. x. 29.

Verse 8. *They shall eat the flesh—roast with fire*] As it was the ordinary custom of the Jews to *boil* their flesh, some think that the command given here was in opposition to the custom of the Egyptians, who ate *raw* flesh in honour of Osiris. The Æthiopians are to this day remarkable for eating *raw flesh*, as is the case with most savage nations.

Unleavened bread] מצות *matstsoth*, from מצה *matsah*, to *squeeze* or *compress*, because the bread prepared without *leaven* or *yeast* was generally compressed, *sad* or *heavy*, as we term it. The word here properly signifies unleavened *cakes*; the word for leaven in Hebrew is חמץ *chamets*, which simply signifies to *ferment*. It is supposed that *leaven* was forbidden on this and other occasions, that the bread being less agreeable to the taste, it might be emblematical of their bondage and *bitter* servitude, as this seems to have been one design of the *bitter* herbs which were commanded to be used on this occasion; but this certainly was not the sole design of the prohibition: *leaven* itself is a species of *corruption*, being produced by *fermentation*, which in such cases tends to *putrefaction*. In this very light St. Paul considers the subject in this place; hence, alluding to the passover as a type of Christ, he says: *Purge out therefore the old leaven—for Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened* bread *of sincerity and truth*; 1 Cor. v. 6–8.

Bitter herbs] What kind of herbs or salad is intended by the word מררים *merorim*, which literally signifies *bitters*, is not well known. The Jews think *cichory*, *wild lettuce*, *horehound*, and the like are intended. Whatever may be implied under the term, whether *bitter herbs* or *bitter ingredients* in general, it was designed to put them in mind of their bitter and severe bondage in the land of Egypt, from which God was now about to deliver them.

Verse 9. *With the purtenance thereof.*] All the intestines, for these were abused by the heathens to purposes of divination; and when roasted in the manner here directed they could not be thus used. The command also implies that the lamb was to be roasted whole; neither the *head* or *legs* were to be separated, nor the intestines removed. I suppose that these last simply included the *heart*, *lungs*, *liver*, *kidneys*, &c., and not the intestinal canal.

Verse 10. *Ye shall let nothing of it remain until the*

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of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: [k] it *is* the LORD'S passover.

12 For I [l] will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and [m] against all the [n] gods of Egypt I will execute judgment: [o] I *am* the LORD.

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[k] Deut. xvi. 5.——[l] Chap. xi. 4, 5; Amos v. 17.——[m] Numbers xxxiii. 4.

[n] Or, *princes*; chap. xxi. 6; xxii. 28; Psa. lxxxii. 1, 6; John x. 34, 35.——[o] Chap. vi. 2.

morning] Merely to prevent *putrefaction*; for it was not meet that a thing offered to God should be subjected to corruption, which in such hot countries it must speedily undergo. Thus the body of our blessed Lord *saw no corruption*, Psalm xvi. 10; Acts ii. 27, because, like the paschal lamb, it was a *sacrifice* offered to God.

It appears that from the Jewish passover the heathens borrowed their sacrifice termed PROPTER VIAM. It was their custom previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the *whole* if possible, but if any part was left they burned it with fire; and this was called *propter viam*, because it was made to procure a *prosperous journey*. It was in reference to this that Cato is said to have rallied a person called Q. *Albidius*, who, having eaten up all his goods, set fire to his house, his only remaining property. "He has offered his sacrifice *propter viam*," says Cato, "because he has burned what he could not eat." This account is given by *Macrobius*, Saturn., lib. ii., 2, edit. Bipont., vol. i., p. 333; and is a remarkable instance how closely some of the religious observances of the people of God have been copied by the heathen nations.

Verse 11. *And thus shall ye eat it*; with *your loins girded*] As in the eastern countries they wear long loose garments, whenever they travel they tuck up the fore parts of their garments in the girdle which they wear round their loins.

Your shoes on your feet] This seems particularly mentioned because not customary. "The easterns throw off their shoes when they eat, because it would be troublesome," says Sir J. Chardin, "to keep their shoes upon their feet, they sitting cross-legged on the floor, and having no hinder quarters to their shoes, which are made like *slippers*; and as they do not use *tables* and *chairs* as we do in Europe, but have their floors covered with carpets, they throw off their shoes when they enter their apartments, lest they should soil those beautiful pieces of furniture." On the contrary the Israelites were to have their *shoes on*, because now about to commence their journey. It was customary among the Romans to lay aside their shoes when they went to a banquet. The servants took them off them when they entered the house, and returned them when they departed to their own habitations.

Your staff in your hand] The same writer observes that the eastern people universally make use of a *staff* when they travel on foot.

Ye shall eat it in haste] Because they were suddenly to take their departure: the destroying angel was at hand, their enemies were coming against them, and they had not a moment to lose.

It is *the Lord's passover.*] That is, Jehovah is now about to *pass over* the land, and the houses only where the blood is sprinkled shall be safe from the stroke of death. The Hebrew word פסח *pesach*, which we very properly translate PASSOVER, and which should always be pronounced as *two words*, has its name from the angel of God *passing by* or *over* the houses of the Israelites, on the posts and lintels of which the blood of the lamb was sprinkled, while he *stopped* at the houses of the Egyptians to slay their first-born.

Verse 12. *Against all the gods of Egypt, &c.*] As different animals were sacred among the Egyptians, the slaying of the *first-born* of all the beasts might be called executing judgment upon the *gods* of Egypt. As this however does not appear very clear and satisfactory, some have imagined that the word אלהי *elohey* should be translated *princes*, which is the rendering in our *margin*; for as these princes, who were rulers of the kingdom under Pharaoh, were equally hostile to the Hebrews with Pharaoh himself, therefore these judgments fell equally heavy on them also. But we may ask, Did not these judgments fall equally on all the families of Egypt, though multitudes of them had no particular part either in the evil counsel against the Israelites or in their oppression? Why then distinguish those in calamities in which all equally shared? None of these interpretations therefore appear satisfactory. *Houbigant*, by a very simple and natural emendation, has, he thinks, restored the whole passage to sense and reason. He supposes that אלהי *elohey*, GODS, is a mistake for אהלי *ahley*, TENTS or *habitations*, the ה *he* and the ל *lamed* being merely *interchanged*. This certainly gives a very consistent sense, and points out the universality of the desolation to which the whole context continually refers. He therefore contends that the text should be read thus: *And on all the* TENTS (OR HABITATIONS) *of Egypt I will execute judgment*; by which words the Lord signified that not *one dwelling* in the whole land of Egypt should be exempted from the judgment here threatened. It is but justice to say that however probable this criticism may appear, it is not supported by any of the ancient versions, nor by any of the MSS. collated by *Kennicott* and *De Rossi*. The parallel place also Num. xxxiii. 4, is rather against Houbigant's interpretation: *For the Egyptians buried all their first-born, which the Lord had smitten among them: upon their gods also* [ובאלהיהם *ubelohcyhem*] *the Lord executed judgments.* But Houbigant amends the word in this place in the same way as he does that in Exodus. There appears also to be an allusion to this former judgment in Isa. xix. 1: *Behold, the Lord—shall come into Egypt, and the idols* [אל־לי *eliley*] *of*

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13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you [p] to destroy *you,* when I smite the land of Egypt.

14 And this day shall be unto you [q] for a memorial, and ye shall keep it a [r] feast to the LORD throughout your generations; ye shall keep it a feast [s] by an ordinance for ever.

15 [t] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, [u] that soul shall be cut off from Israel

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16 And in the first day *there shall be* [v] a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save *that* which every [w] man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for [x] in this self-same day have

[p] Heb. *for a destruction.*——[q] Chap. xiii. 9.——[r] Lev. xxiii. 4, 5; 2 Kings xxiii. 21.——[s] Ver. 24, 43; chap. xiii. 10.——[t] Chap. xiii. 6, 7; xxiii. 15; xxxiv. 18, 25; Lev. xxiii. 5, 6; Num. xxviii. 17; Deut. xvi. 3, 8; 1 Cor. v. 7.——[u] Gen. xvii. 14; Num. ix. 13.——[v] Lev. xxiii. 7, 8; Num. xxviii. 18, 25.——[w] Heb. *soul.* [x] Chap. xiii. 3.

Egypt shall be moved at his presence. And in Jer. xliii. 13: *The houses of the gods* [בתי אלהין *bottey elohey*] *of the Egyptians shall he burn with fire.* The rabbins say that "when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces." When a nation was conquered, it was always supposed that their gods had either abandoned them or were overcome. Thus Egypt was ruined, and their gods confounded and destroyed by Jehovah. See the note on chap. xi. 7.

Verse 13. *The blood shall be to you for a token*] It shall be the *sign* to the destroying angel, that the house on which he sees this blood sprinkled is under the protection of God, and that no person in it is to be injured. See on ver. 11.

Verse 14. *A memorial*] To keep up a remembrance of the severity and goodness, or justice and mercy, of God. *Ye shall keep it a feast*—it shall be annually observed, and shall be celebrated with solemn religious joy, *throughout your generations*—as long as ye continue to be a distinct people; an *ordinance*—a Divine appointment, an institution of God himself, neither to be altered nor set aside by any human authority.

For ever] חקת עולם *chukkath olam*, an everlasting or endless statute, because representative of the Lamb of God who taketh away the sin of the world; whose mediation, in consequence of his sacrifice, shall endure while *time itself lasts;* and to whose merits and efficacy the salvation of the soul shall be ascribable throughout *eternity.* This, therefore, is a statute and ordinance that can have no end, either in this world or in the world to come. It is remarkable that though the Jews have ceased from the whole of their sacrificial system, so that sacrifices are no longer offered by them in any part of the world, yet they all, in all their generations and in all countries, keep up the remembrance of the passover, and observe the feast of unleavened bread. But no lamb is sacrificed. Their sacrifices have all totally ceased, ever since the destruction of Jerusalem by the Romans. Even the flesh that is used on this occasion is partly *roasted* and partly *boiled*, that it may not even resemble the primitive sacrifice; for they deem it *unlawful* to sacrifice out of Jerusalem. The truth is, the true Lamb of God that taketh away the sin of the world *has been* offered, and they have no power to restore the ancient type. See on ver. 27.

Verse 15. *Seven days shall ye eat unleavened bread*] This has been considered as a distinct ordinance, and not essentially connected with the passover. The passover was to be observed on the fourteenth day of the first month; the feast of unleavened bread began on the *fifteenth* and lasted seven days, the first and last of which were holy convocations.

That soul shall be cut off] There are *thirty-six* places in which this *excision* or *cutting off* is threatened against the Jews for neglect of some particular duty; and what is implied in the thing itself is not well known. Some think it means a violent death, some a premature death, and some an eternal death. It is very likely that it means no more than a separation from the rights and privileges of an Israelite; so that after this excision the person was considered as a mere stranger, who had neither lot nor part in Israel, nor any right to the blessings of the covenant. This is probably what St. Paul means, Rom. ix. 3. But we naturally suppose this punishment was not inflicted but on those who had showed a *marked* and *obstinate* contempt for the Divine authority. This punishment appears to have been nearly the same with *excommunication* among the Christians; and from this general notion of the *cutting off*, the Christian excommunication seems to have been borrowed.

Verse 16. *In the first day—and in the seventh day there shall be a holy convocation*] This is the first place where we meet with the account of an *assembly* collected for the mere purpose of religious worship. Such assemblies are called *holy convocations*, which is a very appropriate appellation for a religious assembly; they were *called* together by the express command of God, and were to be employed in a work of *holiness.* מקרא *mikra, convocation*, is a word of similar import with the Greek εκκλησια, which we commonly translate *Church*, and which properly signifies an assembly convened by public *call.*

Verse 17. *Self-same day*] בעצם *beetsem*, in the body of this day, or in the strength of this day; probably they began their march about day-break, called here

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I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 [y] In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 [z] Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, [a] even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, [b] Draw out and take you a [c] lamb according to your families, and kill the passover.

22 [d] And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the basin, and [e] strike the lintel and the two side posts with the blood that *is* in the basin; and none of you shall go out at the door of his house until the morning.

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23 [f] For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and [g] will not suffer [h] the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, [i] according as he hath promised, that ye shall keep this service.

26 [k] And it shall come to pass, when your children shall say unto you, What mean ye by this service?

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[y] Lev. xxiii. 5; Num. xxviii. 16.——[z] Exod. xxiii. 15; xxxiv. 18; Deut. xvi. 3; 1 Cor. v. 7, 8.——[a] Num. ix. 13.——[b] Ver. 3; Num. ix. 4; Josh. v. 10; 2 Kings xxiii. 21; Ezra vi. 20; Matt. xxvi. 18, 19; Mark xiv. 12–16; Luke xxii. 7, &c.

[c] Or, *kid*.——[d] Heb. xi. 28.——[e] Verse 7.——[f] Verse 12, 13. [g] Ezek. ix. 6; Rev. vii. 3; ix. 4.——[h] 2 Sam. xxiv. 16; 1 Cor. x. 10; Heb. xi. 28.——[i] Chap. iii. 8, 17.——[k] Chap. xiii. 8, 14 Deut. xxxii. 7; Josh. iv. 6; Psa. lxxviii. 6.

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the *body* or *strength* of the day, and in Deut. xvi. 1, *by night*—some time before the sun rose.

Verse 19. *No leaven found in your houses*] To meet the letter of this precept in the fullest manner possible, the Jews, on the eve of this festival, institute the most rigorous search through every part of their houses, not only removing all leavened bread, but sweeping every part clean, that no crumb of bread shall be left that had any leaven in it. And so strict were they in the observance of the letter of this law, that if even a mouse was seen to run across the floor with a crumb of bread in its mouth, they considered the whole house as polluted, and began their purification afresh. We have already seen that *leaven* was an emblem of sin, because it proceeded from corruption; and the putting away of this implied the turning to God with simplicity and uprightness of heart. See on ver. 8, and the note on ver. 27.

Verse 21. *Kill the passover.*] That is, the *lamb*, which was called the *paschal* or *passover* lamb. The *animal* that was to be sacrificed on this occasion got the name of the *institution* itself: thus the word *covenant* is often put for the sacrifice offered in making the covenant; so the *rock* was *Christ*, 1 Cor. x. 4; *bread* and *wine* the *body* and *blood* of *Christ*, Mark xiv. 22, 24. St. Paul copies the expression, 1 Cor. v. 7: *Christ our passover* (that is, our paschal lamb) *is sacrificed for us*.

Verse 22. *A bunch of hyssop*] The original word אזוב *ezob* has been variously translated *musk*, *rosemary*, *polypody of the wall*, *mint*, *origanum*, *marjoram*, and HYSSOP: the latter seems to be the most proper. Parkhurst says it is named from its detersive and cleansing qualities, whence it was used in sprinkling the blood of the paschal lamb, in cleansing the leprosy, Lev. xiv 4, 6, 51, 52; in composing the water of purification, Num. xix. 6, and sprinkling it, ver. 18. It was a type of the *purifying* virtue of the bitter sufferings of Christ. And it is plain, from Psa. li. 7, that the psalmist understood its meaning. Among botanists hyssop is described as "a genus of the *gymnospermia* (naked-seeded) order, belonging to the *didynamia* class of plants. It has under-shrubby, low, bushy stalks, growing a foot and a half high, small, spear-shaped, close-sitting, opposite leaves, with several smaller ones rising from the same joint; and all the stalks and branches terminated by erect whorled spikes of flowers of different colours, in the varieties of the plant. The leaves have an aromatic smell, and a warm pungent taste. The leaves of this plant are particularly recommended in humoral asthmas, and other disorders of the breast and lungs, and greatly promote expectoration." Its medicinal qualities were probably the reason why this plant was so particularly recommended in the Scriptures.

Verse 26. *What mean ye by this service?*] The establishment of this service annually was a very wise provision to keep up in remembrance this wonderful deliverance. From the remotest antiquity the institution of feasts, games, &c., has been used to keep up the memory of past grand events. Hence God instituted the *Sabbath*, to keep up the remembrance of the *creation*; and the *passover*, to keep up the remembrance of the *deliverance from Egypt*. All the other feasts were instituted on similar reasons. The Jews never took their sons to the tabernacle or temple till they

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27 That ye shall say, [l] It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people [m] bowed the head and worshipped.

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28 And the children of Israel went away, and [n] did as the LORD had commanded Moses and Aaron, so did they.

[l] Ver. 11.——[m] Chap. iv. 31.

[n] Heb. xi. 28.

were *twelve years of age*, nor suffered them to eat of the flesh of any victim till they had themselves offered a sacrifice at the temple, which they were not permitted to do before the twelfth year of their age. It was at this age that Joseph and Mary took our blessed Lord to the temple, probably for the first time, to offer his sacrifice. See *Calmet*.

Verse 27. *It is the sacrifice of the Lord's passover*] We have already intimated that the paschal lamb was an illustrious type of Christ; and we shall find that every thing in this account is *typical* or representative. The bondage and affliction of the people of Israel may be considered as emblems of the hard slavery and wretchedness consequent on a state of sinfulness. Satan reigns over both body and soul, bringing the whole into subjection to the law of sin and death; while various evil tempers, passions, lusts, and irregular appetites, act as subordinate tormentors, making the lives of the vassals of sin bitter, because of the rigour by which they are obliged to serve. Reader, is this thy case? The mercy of God projects the redemption of man from this cruel bondage and oppression; and a *sacrifice* is appointed for the occasion by God himself, to be offered with particular and significant rites and ceremonies, all of which represent the *passion* and *death* of our blessed Lord, and the great *end* for which he became a *sacrifice*, viz., the redemption of a lost world from the power, the guilt, and the pollution of sin, &c. And it is worthy of remark, 1. That the *anniversary* or annual commemoration of the passover was strictly and religiously kept by the Jews on the *day*, and *hour* of the day, on which the original transaction took place, throughout all their succeeding generations. 2. That on one of these anniversaries, and, as many suppose, on the very day and hour on which the paschal lamb was originally offered, our blessed Lord expired on the cross for the salvation of the world. 3. That after the destruction of Jerusalem the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the passover, but *without any sacrifice*, notwithstanding their deep-rooted, inveterate antipathy against the author and grace of the Gospel. 4. That the *sacrament* of the Lord's Supper was instituted to keep this true paschal sacrifice in commemoration, and that this has been religiously observed by the whole Christian world (one very small class of Christians excepted) from the foundation of Christianity to the present day! 5. That the Jews were commanded to eat the paschal lamb; and our Lord, commemorating the passover, commanded his disciples, saying, Take, eat, THIS is my body, which is given for *you*; do this in *remembrance* of ME. In the communion service of the Church of England, the spirit and design both of the type and antitype are most expressly condensed into one point of view, in the address to the communicant: "Take and eat this in remembrance that Christ died for THEE; and FEED upon HIM, in thy *heart*, by FAITH with THANKSGIVING." Thus God continues the memorial of that grand transaction which he has said should be an ordinance *for ever*; evidently meaning thereby, that the *paschal lamb* should be the significator *till* the passion and death of Christ; and that afterwards *bread* and *wine* taken sacramentally, in commemoration of his crucifixion, should be the *continual representatives* of that sacrifice till the end of the world. Thus the passover in *itself*, and in its *reference*, is an *ordinance for ever*; and thus the words of the Lord are literally fulfilled. Reader, learn from this, 1. That if thou art not rescued from the thraldom of sin, thou must perish for ever. 2. That nothing less than the power and mercy of God can set thee free. 3. That God will save thee in no other way than by bringing thee out of thy sinful state, and from thy wicked practices and companions. 4. That in order to thy redemption it was absolutely necessary that the Son of God should take thy nature upon him, and *die in thy stead*. 5. That unless the blood of this sacrifice be sprinkled, in its atoning efficacy and merits, on thy heart and conscience, the guilt and power of thy sin cannot be taken away. 6. That as the blood of the paschal lamb must be sprinkled on *every house*, in order to the preservation of its inhabitants, so there must be a *personal* application of the blood of the cross to thy conscience, to take away thy sins. 7. As it was not enough that the passover was *instituted*, but the blood must be *sprinkled* on the lintels and door posts of every house to make the rite effectual to the salvation of each individual, so it is not enough that Christ should have taken human nature upon him, and died for the sin of the world; for no man who has the opportunity of hearing the Gospel is saved by that death, who does not, by faith, get a personal application of it to his own heart. 8. That those who wish for an application of the atoning blood, must receive this spiritual passover with a perfect readiness to depart from the land of their captivity, and travel to the rest that remains for the people of God; it being impossible, not only to a *gross sinner*, continuing such, to be finally saved, (however he may presume upon the *mercy* of God,) but also to a *worldly-minded* man, to get to the kingdom of God; for Christ died to save us *from the present evil world, according to the will of God*. 9. That in order to commemorate aright, in the sacrament of the Lord's Supper, the great atonement made for the sin of the world, *all leaven* of malice, bitterness, and insincerity, must be put away; as God will have no man to partake of this mystery who does not fully enter into its spirit and meaning. See 1 Cor v. 7, 8.

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29 [o] And it came to pass, that at midnight [p] the LORD smote all the first-born in the land of Egypt, [q] from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the [r] dungeon; and all the first-born of cattle.

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30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [s] great cry

[o] Chap. xi. 4.——[p] Num. viii. 17; xxxiii. 4; Psa. lxxviii. 51; cv. 36; cxxxv. 8; cxxxvi. 10.——[q] Chap. iv. 23; xi. 5; Wisd. xviii. 11.——[r] Heb. *house of the pit.*——[s] Chap. xi. 6; Prov. xxi. 13; Amos v. 17; James ii. 13.

Verse 29. *Smote all the first-born*] If we take the term *first-born* in its literal sense *only*, we shall be led to conclude that in a vast number of the houses of the Egyptians there could have been no death, as it is not at all likely that every first-born child of every Egyptian family was still alive, and that all the first-born of their cattle still remained. And yet it is said, ver. 30, that there was *not a house where* there was *not one dead*. The word therefore must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures it is evident that it means the *chief, most excellent, best beloved, most distinguished*, &c. In this sense our blessed Lord is called *the* FIRST-BORN *of every creature*, Col. i. 15, and *the* FIRST-BORN *among many brethren*, Rom. viii. 29; that is, he is *more excellent* than all creatures, and *greater* than all the children of men. In the same sense we may understand Rev. i. 5, where CHRIST is called *the* FIRST-BEGOTTEN *from the dead*, i. e., the *chief* of all that have ever visited the empire of death, and on whom death has had any power; and the *only one* who by his own might quickened himself. In the same sense *wisdom* is represented as being *brought forth before all the creatures*, and being *possessed by the Lord in the beginning of his ways*, Prov. viii. 22–30; that is, the *wisdom* of God is *peculiarly conspicuous* in the production, arrangement, and government of every part of the creation. So *Ephraim* is called the Lord's FIRST-BORN, Jer. xxxi. 9. And the people of Israel are often called by the same name, see Exod. iv. 22: *Israel is my son, my* FIRST-BORN; that is, the people in whom I particularly delight, and whom I will especially support and defend. And because the *first-born* are in general peculiarly dear to their parents, and because among the Jews they had especial and peculiar privileges, whatever was most dear, most valuable, and most prized, was thus denominated. So Micah vi. 7: *Shall I give my* FIRST-BORN *for my transgression, the fruit of my body for the sin of my soul?* Shall I give up the *most beloved* child I have, he that is *most dear* and *most necessary* to me, in order to make an atonement for my sins! In like manner the Prophet Zechariah, speaking of the conversion of the Jews to the Gospel of Christ, represents them as looking on him *whom they have pierced*, and being as one that is *in bitterness for his* FIRST-BORN; that is, they shall feel distress and anguish as those who had lost their *most beloved* child. So the Church triumphant in the kingdom of God are called, Heb. xii. 23, *the general assembly and Church of the* FIRST-BORN, i. e., the *most noble* and *excellent* of all *human* if not *created* beings. So Homer, Il. iv., ver. 102: Ἀρνων πρωτογονων ῥεξειν κλειτην ἑκατομβην· "A hecatomb of lambs all *firstlings* of the flock." That is, the *most excellent* of their kind.

In a *contrary* sense, when the word *first-born* is joined to another that signifies any kind of *misery* or *disgrace*, it then signifies the *depth* of misery, the *utmost* disgrace. So the FIRST-BORN *of the poor*, Isa. xiv. 30, signifies the most abject, destitute, and impoverished. *The* FIRST-BORN *of death*, Job. xviii. 13, means the *most horrible* kind of death. So in the threatening against Pharaoh, chap. xi. 5, where he informs him that he will slay all the first-born, *from the first-born of Pharaoh that sitteth upon the throne, to the first-born of the maid-servant that is behind the mill*, he takes in the very highest and lowest conditions of life. As there was no state in Egypt superior to the *throne*, so there was none inferior to that of the *female slave* that ground at the mill. The Prophet Habakkuk seems to fix this as the sense in which the word is used here; for speaking of the plagues of Egypt in general, and the salvation which God afforded his people, he says, chap. iii. 13: *Thou wentest forth for the salvation of thy people—thou woundedst the* HEAD (ראש *rosh*, the *chief*, the *most excellent*) *of the house of the wicked*—of Pharaoh and the Egyptians. And the author of the book of *Wisdom* understood it in the same way: *The master and the servant were punished after one manner; and like as the king, so suffered the common people—for in one moment the* NOBLEST OFFSPRING *of them was destroyed*; chap. xviii. 11, 12. And in no other sense can we understand the word in Psa. lxxxix. 27, where, among the promises of God to David, we find the following: *Also I will make him my* FIRST-BORN, *higher than the kings of the earth*; in which passage the latter clause explains the former; David, as *king*, should be the FIRST-BORN of God, i. e., he should be *higher than the kings of the earth*—the MOST EMINENT potentate in the universe. In this sense, therefore, we should understand the passage in question; the most eminent person in every family in Egypt, as well as those who were literally the *first-born*, being slain in this plague. Calmet and some other critics particularly contend for this sense.

Verse 30. *There was a great cry*] No people in the universe were more remarkable for their mournings than the Egyptians, especially in matters of religion; they whipped, beat, tore themselves, and howled in all the excess of grief. When a relative died, the people left the house, ran into the streets, and howled in the most lamentable and frantic manner. See Diod. Sicul., lib. i., and Herod., lib. ii., c. 85, 86. And this latter author happening to be in Egypt on one of their solemnities, saw myriads of people whipping and beating themselves in this manner, lib. ii., c. 60; and see Mr. Bryant on the Plagues of Egypt, where many examples are given, p. 162, &c. How dreadful then must the scene of horror and distress appear, when there was not one house or *family* in Egypt

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in Egypt; for *there was* not a house where *there was* not one dead.

31 And [t] he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, [u] both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 [v] Also take your flocks and your herds, as ye have said, and be gone; and [w] bless me also.

33 [x] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, [y] We *be* all dead *men*.

34 And the people took their dough before it was leavened, their [z] kneading-troughs being bound up in their clothes upon their shoulders.

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35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians [a] jewels of silver, and jewels of gold, and raiment:

36 [b] And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And [d] they spoiled the Egyptians.

37 And [d] the children of Israel journeyed from [e] Rameses to Succoth, about [f] six hun-

[t] Chap. xi. 1; Psa. cv. 38.——[u] Chap. x. 9.——[v] Chap. x. 26. [w] Gen. xxvii. 34.——[x] Chap. xi. 8; Psa. cv. 38.——[y] Gen. xx. 3. [z] Or, *dough*; chap. viii. 3.——[a] Chap. iii. 22; xi. 2.

[b] Chap. iii. 21; xi. 3.——[c] Gen. xv. 14; chap. iii. 22; Psa. cv. 37.——[d] Num. xxxiii. 3, 5.——[e] Gen. xlvii. 11.——[f] Gen. xii. 2; xlvi. 3; chap. xxxviii. 26; Num. i. 46; xi. 21.

where there was not one dead; and according to their custom, all the family running out into the streets bewailing this calamity!

Verse 31. *Called for Moses and Aaron*] That is, he sent the message here mentioned to them; for it does not appear that he had any farther interview with Moses and Aaron, after what is mentioned chap. x. 28, 29, and xi. 8. See the notes there.

Verse 33. *The Egyptians were urgent upon the people*] They felt much, they feared more; and therefore wished to get immediately rid of a people on whose account they found they were smitten with so many and such dreadful plagues.

Verse 34. *The people took their dough before it was leavened, &c.*] There was no time now to make any regular preparation for their departure, such was the universal hurry and confusion. The Israelites could carry but little of their household utensils with them; but some, such as they kneaded their bread and kept their meal in, they were obliged to carry with them. The *kneading troughs* of the Arabs are comparatively small wooden bowls, which, after kneading their bread in, serve them as dishes out of which they eat their victuals. And as to these being bound up in their clothes, no more may be intended than their wrapping them up in their long, loose garments, or in what is still used among the Arabs, and called *hykes*, which is a long kind of blanket, something resembling a highland plaid, in which they often carry their provision, wrap themselves by day, and sleep at night. Dr. Shaw has been particular in his description of this almost entire wardrobe of an Arab. He says they are of different sizes and of different qualities, but generally about six yards in length, and five or six feet broad. He supposes that what we call Ruth's veil, Ruth iii. 15, was a *hyke*, and that the same is to be understood of the clothes of the Israelites mentioned in this verse. See his Travels, p. 224, 4to edition.

Verse 35. *They borrowed of the Egyptians*] See the note on chap. iii. 22, where the very exceptionable term *borrow* is largely explained.

Verse 37. *From Rameses to Succoth*] Rameses appears to have been another name for *Goshen*, though it is probable that there might have been a chief city or village in that land, where the children of Israel rendezvoused previously to their departure, called Rameses. As the term Succoth signifies *booths* or *tents*, it is probable that this place was so named from its being the place of the first *encampment* of the Israelites.

Six hundred thousand] That is, There was this number of effective men, twenty years old and upwards, who were able to go out to war. But this was not the whole number, and therefore the sacred writer says they were *about* 600,000; for when the numbers were taken about thirteen months after this they were found to be *six hundred and three thousand five hundred and fifty*, without reckoning those under *twenty* years of age, or any of the tribe of Levi; see Num. i. 45, 46. But besides those *on foot*, or footmen, there were no doubt many *old* and comparatively *infirm persons*, who rode on camels, horses, or asses, besides the immense number of women and children, which must have been at least three to one of the others; and the mixed multitude, ver. 38, probably of refugees in Egypt, who came to sojourn there, because of the dearth which had obliged them to emigrate from their own countries; and who now, seeing that the hand of Jehovah was *against* the Egyptians and *with* the Israelites, availed themselves of the general consternation, and took their leave of Egypt, choosing Israel's God for their portion, and his people for their companions. Such a company moving at once, and emigrating from their own country, the world never before nor since witnessed; no doubt upwards of two millions of souls, besides their *flocks and herds*, even *very much cattle*; and what but the mere providence of God could support such a multitude, and in the wilderness, too, where to this day the necessaries of life are not to be found!

Suppose we take them at a rough calculation thus, two millions will be found too small a number.

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dred thousand on foot *that were* men, besides children.

38 And [e] a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because [h] they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

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40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* [i] four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all [k] the hosts of the LORD went out from the land of Egypt.

[e] Heb. *a great mixture;* Numbers xi. 4.——[h] Chapter vi. 1; xi. 1; ver. 33.

[i] Gen. xv. 13; Acts vii. 6; Gal. iii. 17.——[k] Chapter vii. 4; ver. 51.

Effective men, 20 years old and upward	600,000
Two-thirds of whom we may suppose were married, in which case their wives would amount to	400,000
These, on an average, might have 5 children under 20 years of age, an estimate which falls considerably short of the number of children each family must have averaged in order to produce from 75 persons, in A. M. 2298, upwards of 600,000 effective men in A. M. 2494, a period of only 196 years	2,000,000
The Levites, who probably were not included among the effective men . .	45,000
Their wives	33,000
Their children	165,000
The mixed multitude probably not less than	20,000
Total . .	3,263,000

Besides a multitude of *old* and *infirm* persons who would be obliged to ride on camels and asses, &c., and who must, from the proportion that such bear to the young and healthy, amount to many thousands more! Exclude even the Levites and their families, and upwards of three millions will be left.

"In Num. iii. 39 the male Levites, aged one month and upwards, are reckoned 22,000, perhaps the females did not much exceed this number, say 23,000, and 500 children, under one month, will make 45,500."—Anon.

Had not Moses the fullest proof of his Divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective providence, must all have perished for lack of food. This single circumstance, unconnected with all others, is an ample demonstration of the Divine mission of Moses, and of the authenticity and Divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a Divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations whom they must expel before they could possess the country, would have implied such an extreme of madness and folly as has never been witnessed in an individual, and such a blind credulity in the multitude as is unparalleled in the annals of mankind! The succeeding stupendous events proved that Moses had the authority of God to do what he did; and the people had at least such a *general* conviction that he had this authority, that they implicitly followed his directions, and received their law from his mouth.

Verse 40. *Now the sojourning of the children of Israel, &c.*] The statement in this verse is allowed on all hands to be extremely difficult, and therefore the passage stands in especial need of illustration. "That the descendants of Israel did not dwell 430 years in *Egypt*," says Dr. Kennicott, "may be easily proved, and has often been demonstrated. Some therefore imagine that by *Egypt* here both *it* and *Canaan* are to be understood. But this greater latitude of place will not solve the difficulty, since the Israelites, including Israel their father, did not sojourn 430 years in both countries previous to their departure from Egypt. Others, sensible of the still remaining deficiency, would not only have Egypt in the text to signify *it* and *Canaan*, but by a figure more comprehensive would have the *children of Israel* to mean *Israel's children*, and *Israel* their father, and *Isaac* the father of Israel, and *part of the life of Abraham*, the father of Isaac.

"Thus indeed," says Dr. Kennicott, "we arrive at the exact sum, and by this method of reckoning we might arrive at any thing but *truth*, which we may presume was never thus conveyed by an inspired writer." But can the difficulty be removed without having recourse to such absurd shifts? Certainly it can. The *Samaritan* Pentateuch, in all its manuscripts and printed copies, reads the place thus:—

ומושב בני ישראל אשר ישבו בארץ כנען ובארץ מצרים שלשים שנה וארבע מאות שנה

Umoshab beney Yishrael asher yashebu baarets Cenaan, ubaarets mitsraim sheloshim shanah vearba meoth shanah.

"*Now the sojourning of the children of Israel*, and of their fathers, *which they sojourned* in the land of Canaan and *in the land of Egypt, was* 430 *years.*" This same sum is given by St. Paul, Gal. iii. 17, who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, *they and their fathers*, and *in the land of Canaan*, which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be

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42 It *is* [l] a night [m] to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, This *is* [n] the ordinance of the passover: there shall no stranger eat thereof:

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44 But every man's servant that is bought for money, when thou hast [o] circumcised him, then shall he eat thereof.

45 [p] A foreigner and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou

[l] Heb. *a night of observation.*——[m] See Deut. xvi. 6.

[n] Num. ix. 14.——[o] Gen. xvii. 12, 13.——[p] Lev. xxii. 10.

necessary to observe that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic as well as most ancient copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves: for from Abraham's entry into Canaan to the birth of Isaac was 25 years, Gen. xii. 4, xvii. 1–21; Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26; and Jacob was 130 at his going down into Egypt, Gen. xlvii. 9; which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed. See *Kennicott's* Dissertation on the Hebrew Text.

Verse 42. *A night to be much observed*] A night to be held in everlasting remembrance, because of the peculiar display of the power and goodness of God, the observance of which annually was to be considered a religious precept while the Jewish nation should continue.

Verse 43. *This is the ordinance of the passover*] From the last verse of this chapter it appears pretty evident that this, to the 50th verse inclusive, constituted a part of the directions given to Moses relative to the proper observance of the first passover, and should be read conjointly with the preceding account beginning at verse 21. It may be supposed that these latter parts contain such particular directions as God gave to Moses after he had given those general ones mentioned in the preceding verses, but they seem all to belong to this first passover.

There shall no stranger eat thereof] בן נכר *ben nechar*, the *son of a stranger* or *foreigner*, i. e., one who was not of the genuine Hebrew stock, or one who had not received circumcision; for any *circumcised* person might eat the passover, as the total exclusion extends only to the *uncircumcised*, see ver. 48. As there are two sorts of *strangers* mentioned in the sacred writings; one who was admitted to all the Jewish ordinances, and another who, though he dwelt among the Jews, was not permitted to eat the passover or partake of any of their solemn feasts; it may be necessary to show what was the essential point of distinction through which the one was admitted and the other excluded.

In treatises on the religious customs of the Jews we frequently meet with the term *proselyte*, from the Greek προσηλυτος, a *stranger* or *foreigner*; one who *is come from his own people* and country to sojourn *with another*. All who were not descendants of some one of the twelve sons of Jacob, or of Ephraim and Manasseh, the two sons of Joseph, were reputed *strangers* or *proselytes* among the Jews. But of those strangers or proselytes there were two kinds, called among them *proselytes of the gate*, and *proselytes of justice* or of *the covenant*. The *former* were such as wished to dwell among the Jews, but would not submit to be circumcised; they, however, acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah, but were not obliged to observe any of the Mosaic institutions. The *latter* submitted to be circumcised, obliged themselves to observe all the rites and ceremonies of the law, and were in nothing different from the Jews but merely in their having once been *heathens*. The former, or *proselytes of the gate*, might not eat the passover or partake of any of the sacred festivals; but the latter, the *proselytes of the covenant*, had the same rights, spiritual and secular, as the Jews themselves. See ver. 48.

Verse 45. *A foreigner*] תושב *toshab*, from ישב *yashab*, to *sit down* or *dwell*; one who is a mere *sojourner*, for the purpose of traffic, merchandise, &c., but who is neither a proselyte of the *gate* nor of the *covenant*.

And a hired servant] Who, though he be bought with money, or has indented himself for a certain term to serve a Jew, yet has not become either a *proselyte of the gate* or of the *covenant*. None of these shall eat of it, because *not circumcised*—not brought under the *bond* of the covenant; and not being under obligation to observe the Mosaic law, had no right to its privileges and blessings. Even under the Gospel of our Lord Jesus Christ, he is *the author of eternal salvation* only *to them who* OBEY *him*, Heb. v. 9; and those who become Christians are *chosen to salvation through* SANCTIFICATION *of the Spirit, and belief of the truth*, 2 Thess. ii. 13; *for the grace of God, that bringeth salvation to all men, hath appeared, teaching us that*, DENYING UNGODLINESS *and* WORLDLY LUSTS, *we should live* SOBERLY, RIGHTEOUSLY, *and* GODLY, *in this present world*; Tit. ii. 11, 12. Such persons only walk worthy of the vocation wherewith they are called.

Verse 46. *In one house shall it be eaten*] In one family, if that be large enough; if not, a neighbouring family might be invited, ver. 4.

Thou shalt not carry forth aught of the flesh] Every family must abide *within doors* because of the destroy-

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shalt not carry forth aught of the flesh abroad out of the house; [q] neither shall ye break a bone thereof.

47 [r] All the congregation of Israel shall [s] keep it.

48 And [t] when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

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49 [u] One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

[q] Num. ix. 12; John xix. 33, 36.——[r] Ver. 6; Num. ix. 13. [s] Heb. *do it.*

[t] Numbers ix. 14.——[u] Numbers ix. 14; xv. 15, 16; Gal. iii. 28.

ing angel, none being permitted to go out of his house till the next day, ver. 22.

Neither shall ye break a bone thereof.] As it was to be *eaten in haste*, (ver. 11,) there was no time either to separate the bones, or to break them in order to extract the marrow; and lest they should be tempted to consume time in this way, therefore this ordinance was given. It is very likely that, when the whole lamb was brought to table, they cut off the flesh without even separating any of the large joints, leaving the skeleton, with whatever flesh they could not eat, to be *consumed with fire*, ver. 10. This precept was also given to point out a most remarkable circumstance which 1500 years after was to take place in the crucifixion of the Saviour of mankind, who was the true Paschal Lamb, that Lamb of God that takes away the sin of the world; who, though he was crucified as a common malefactor, and it was a universal custom to break the legs of such on the cross, yet so did the providence of God order it that a bone of HIM was not broken. See the fulfilment of this wondrously expressive type, John xix. 33, 36.

Verse 48. *And when a stranger—will keep the passover, &c.*] Let all who sojourn among you, and who desire to partake of this sacred ordinance, not only be circumcised themselves, but all the males of their families likewise, that they may all have an equal right to the blessings of the covenant.

Verse 49. *One law shall be to him that is home-born, &c.*] As this is the first place that the term תורה *torah* or LAW occurs, a term of the greatest importance in Divine revelation, and on the proper understanding of which much depends, I judge it best to give its genuine explanation once for all.

The word תורה *torah* comes from the root ירה *yarah*, which signifies to *aim at, teach, point out, direct, lead, guide, make straight*, or *even*; and from these significations of the word (and in all these senses it is used in the Bible) we may see at once the nature, properties, and design of the law of God. It is a system of INSTRUCTION *in righteousness*; it *teaches* the difference between moral good and evil; ascertains what is *right* and *fit* to be *done*, and what should be left *undone*, because *improper* to be performed. It continually *aims* at the glory of God, and the happiness of his creatures; *teaches* the true knowledge of the true God, and the destructive nature of sin: *points* out the absolute necessity of an atonement as the only means by which God can be reconciled to transgressors; and in its very significant rites and ceremonies *points* out the Son of God, till he should come to put away iniquity by the sacrifice of himself. It is a revelation of God's wisdom and goodness, wonderfully well calculated to *direct* the hearts of men into the truth, to *guide* their feet into the path of life, and to *make straight, even*, and *plain* that way which leads to God, and in which the soul must walk in order to arrive at eternal life. It is the fountain whence every correct notion relative to God—his perfections, providence, grace, justice, holiness, omniscience, and omnipotence, has been derived. And it has been the origin whence all the true principles of *law* and *justice* have been deduced. The pious study of it was the grand means of producing the greatest kings, the most enlightened statesmen, the most accomplished poets, and the most holy and useful men, that ever adorned the world. It is exceeded only by the Gospel of Jesus Christ, which is at once the accomplishment of its rites and predictions, and the fulfilment of its grand plan and outline. As a system of teaching or instruction, it is the most sovereign and most effectual; as by it is the knowledge of sin, and it alone is the schoolmaster, παιδαγωγος, that *leads* men to Christ, that they may be justified through faith, Gal. iii. 24. Who can absolutely ascertain the exact quantum of *obliquity* in a *crooked line*, without the application of a *straight* one? And could *sin*, in all its twistings, windings, and varied involutions, have ever been truly ascertained, had not God given to man this *perfect rule* to judge by? The nations who acknowledge this revelation of God have, as far as they attained to its dictates, the wisest, purest, most equal, and most beneficial laws. The nations that do not receive it have laws at once extravagantly severe and extravagantly indulgent. The proper distinctions between moral good and evil, in such states, are not known: hence the penal sanctions are not founded on the principles of justice, weighing the exact proportion of moral turpitude; but on the most arbitrary caprices, which in many cases show the utmost indulgence to first-rate crimes, while they punish minor offences with rigour and cruelty. What is the consequence? Just what might be reasonably expected: the will and caprice of a man being put in the place of the wisdom of God, the government is oppressive, and the people, frequently goaded to distraction, rise up in a mass and overturn it; so that the monarch, however powerful for a time, seldom lives out half his days. This *was* the case in *Greece*, in *Rome*, in the major part of the *Asiatic governments*, and *is* the case in all nations of the world to the present day, where the governor is *despotic*, and the laws not formed according to the *revelation of God*.

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50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 [v] And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt [w] by their armies.

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[v] Ver. 41.

[w] Chap. vi. 26.

The word *lex*, *law*, among the Romans, has been derived from *lego*, *I read*; because when a law or statute was made, it was hung up in the most public places, that it might be *seen*, *read*, and *known* by all men, that those who were to obey the laws might not break them through ignorance, and thus incur the penalty. This was called *promulgatio legis*, q. *promulgatio*, *the promulgation of the law*, i. e., the laying it *before the common people*. Or from *ligo*, *I bind*, because the law *binds* men to the strict observance of its precepts. The Greeks call a law *νομος nomos*, from *νεμω*, to *divide*, *distribute*, *minister to*, or *serve*, because the law *divides* to all their just rights, *appoints* or *distributes* to each his proper duty, and thus *serves* or *ministers* to the welfare of the *individual* and the support of *society*. Hence where there are either no laws, or unequal and unjust ones, all is distraction, violence, rapine, oppression, anarchy, and ruin.

Verse 51. *By their armies.*] צבאתם *tsibotham*, from צבא *tsaba*, to *assemble*, *meet together*, in an *orderly* or *regulated* manner, and hence to *war*, to act together as troops in battle; whence צבאות *tsebaoth*, *troops*, *armies*, *hosts*. It is from this that the Divine Being calls himself יהוה צבאות *Yehovah tsebaoth*, *the* LORD *of* HOSTS or *armies*, because the Israelites were brought out of Egypt under his direction, marshalled and ordered by himself, guided by his wisdom, supported by his providence, and protected by his might. This is the true and simple reason why God is so frequently styled in Scripture the *Lord of hosts*; for *the* LORD *did bring the children of Israel out of the land of Egypt by their* ARMIES.

On this chapter the notes have been so full and so explicit, that little can be added to set the subject before the reader in a clearer light. On the ordinance of the PASSOVER, the reader is requested to consult the notes on verses 7, 14, and 27. For the display of God's power and providence in *supporting* so great a multitude where, humanly speaking, there was no provision, and the *proof* that the exodus of the Israelites gives of the *truth* of the Mosaic history, he is referred to ver. 37. And for the meaning of the term LAW, to ver. 49.

On the ten plagues it may be but just necessary, after what has been said in the notes, to make a few general reflections. When the nature of the Egyptian idolatry is considered, and the plagues which were sent upon them, we may see at once the peculiarity of the judgment, and the great propriety of its being inflicted in the way related by Moses. The plagues were either inflicted on the *objects* of their idolatry, or by their *means*.

1. That the river *Nile* was an object of their worship, and one of their greatest gods, we have already seen. As the FIRST *plague*, its *waters* were therefore turned into *blood*; and the *fish*, many of which were objects also of their adoration, died. *Blood* was particularly offensive to them, and the touch of any dead animal rendered them unclean. When then their great god, the river, was turned into blood, and its waters became putrid, so that all the fish, minor objects of their devotion, died, we see a judgment at once calculated to punish, correct, and reform them. Could they ever more trust in gods who could neither save themselves nor their deluded worshippers?

2. Mr. Bryant has endeavoured to prove that *frogs*, the SECOND *plague*, were *sacred animals* in Egypt, and were dedicated to Osiris: they certainly appear on many ancient Egyptian monuments, and in such *circumstances* and *connections* as to show that they were held in religious veneration. *These* therefore became an awful scourge; first, by their *numbers*, and their intrusion into every place; and, secondly, by their *death*, and the infection of the atmosphere which took place in consequence.

3. We have seen also that the Egyptians, especially the priests, affected great *cleanliness*, and would not wear woollen garments lest any kind of vermin should harbour about them. The THIRD *plague*, by means of *lice* or such like vermin, was wisely calculated both to humble and confound them. In this they immediately saw a power superior to any that could be exerted by their gods or their magicians; and the latter were obliged to confess, *This is the finger of God!*

4. That *flies* were held sacred among the Egyptians and among various other nations, admits of the strongest proof. It is very probable that *Baal-zebub* himself was worshipped under the form of a *fly* or great *cantharid*. These, therefore, or some kind of winged noxious insects, became the prime agents in the FOURTH *plague*; and if the *cynomyia* or *dog-fly* be intended, we have already seen in the notes with what propriety and effect this judgment was inflicted.

5. The *murrain* or mortality among the cattle was the FIFTH *plague*, and the most decisive mark of the power and indignation of Jehovah. That *dogs*, *cats*, *monkeys*, *rams*, *heifers*, and *bulls*, were all objects of their most religious veneration, all the world knows. *These* were smitten in a most singular manner by the hand of God; and the Egyptians saw themselves deprived at once of all their imaginary helpers. Even *Apis*, their ox-god, in whom they particularly trusted, now suffers, groans, and dies under the hand of Jehovah. Thus does he execute judgment against all the gods of Egypt. See ver. 12.

6. The SIXTH *plague*, viz., of *boils* and *blains*, was as appropriate as any of the preceding; and the *sprinkling of the ashes*, the means by which it was produced, peculiarly significant. Pharmacy, Mr. Bryant has observed, was in high repute among the Egyptians; and *Isis*, their most celebrated goddess, was considered as the preventer or healer of all diseases. "For this

goddess," says Diodorus, Hist., lib. i., "used to reveal herself to people in their sleep when they laboured under any disorder, and afford them relief. Many who placed their confidence in her influence παραδοξως ὑγιανεσθαι, were miraculously restored. Many likewise who had been despaired of and given over by the physicians on account of the obstinacy of the distemper, were saved by this goddess. Numbers who had been deprived of their eyes, and of other parts of their bodies, were all restored on their application to Isis." By this disorder, therefore, which no application to their gods could cure, and which was upon the *magicians* also, who were supposed to possess most power and influence, God confounded their pride, showed the folly of their worship, and the vanity of their dependence. The *means* by which these boils and blains were inflicted, viz., the *sprinkling of ashes from the furnace*, was peculiarly appropriate. Plutarch assures us, De Iside et Osiride, that in several cities of Egypt they were accustomed to sacrifice human beings to Typhon, which they burned alive upon a high altar; and at the close of the sacrifice the priests gathered the ashes of these victims, and scattered them in the air: "I presume," says Mr. Bryant, "with this view, that where an atom of their dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the furnace, that wherever any, the smallest portion, alighted, it might prove a plague and a curse to this cruel, ungrateful, and infatuated people. Thus there was a designed contrast in these workings of Providence, an apparent opposition to the superstition of the times."

7. The *grievous hail*, the SEVENTH *plague*, attended with *rain*, *thunder*, and *lightning*, in a country where these scarcely ever occur, and according to an express *prediction* of Moses, must in the most signal manner point out the power and justice of God. *Fire* and *water* were some of the principal objects of Egyptian idolatry; and fire, as Porphyry says, they considered μεγαν ειναι θεον, *to be a great god*. To find, therefore, that these very elements, the objects of their adoration, were, at the command of a *servant* of Jehovah, brought as a curse and scourge on the whole land, and upon men also and cattle, must have shaken their belief in these imaginary deities, while it proved to the Israelites that *there was none like the God of Jeshurun*.

8. In the EIGHTH *plague* we see by what insignificant creatures God can bring about a general destruction. A *caterpillar* is beyond all animals the most contemptible, and, taken singly, the least to be dreaded in the whole empire of nature; but in the hand of Divine justice it becomes one of the most formidable foes of the human race. From the examples in the notes we see how little human power, industry, or art, can avail against this most awful scourge. Not even the most contemptible animal should be considered with disrespect, as in the hand of God it may become the most terrible instrument for the punishment of a criminal individual or a guilty land.

9. The NINTH *plague*, the total and horrible *darkness* that lasted for *three days*, afforded both Israelites and Egyptians the most illustrious proof of the power and universal dominion of God; and was particularly to the latter a most awful yet instructive lesson against a species of idolatry which had been long prevalent in that and other countries, viz., the worship of the celestial *luminaries*. The *sun* and *moon* were both adored as supreme deities, as the sole dispensers of light and life; and the sun was invoked as the giver of immortality and eternal blessedness. *Porphyry*, De Abstin., l. 4, preserves the very *form* used by the Egyptian priests in addressing the sun on behalf of a deceased person, that he might be admitted into the society of the gods: Ω δεσποτα Ἡλιε, και Θεοι παντες, οι την ζωην τοις ανθρωποις δοντες, προσδεξασθε με, και παραδοτε τοις αἰδιοις Θεοις συνοικον. "O sovereign lord the sun, and all ye other deities who bestow life on mankind! receive me, and grant that I may be admitted as a companion with the immortal gods!" These objects of their superstitious worship Jehovah showed by this plague to be his *creatures*, dispensing or withholding their light merely at his will and pleasure; and that the people might be convinced that all this came by his appointment alone, he *predicted* this awful darkness; and that their *astronomers* might have the fullest proof that this was no natural occurrence, and could not be the effect of any kind of eclipse, which even when *total* could endure only about *four minutes*, (and this case could happen only once in a thousand years,) he caused this palpable darkness to continue for *three days!*

10. The TENTH and last *plague*, the slaying of the *first-born* or *chief* person in each family, may be considered in the light of a Divine *retribution*: for after that their nation had been preserved by one of the Israelitish family, "they had," says Mr. Bryant, "contrary to all right, and in defiance of original stipulation, enslaved the people to whom they had been so much indebted; and not contented with this, they had proceeded to murder their offspring, and to render the people's bondage intolerable by a wanton exertion of power. It had been told them that the family of the Israelites were esteemed as God's *first-born*, chap. iv. 22; therefore God said: Let my son go, that he may serve me; and if thou refuse—behold, I will slay thy son, even thy FIRST-BORN, ver. 23. But they heeded not this admonition, and hence those judgments came upon them that terminated in the death of the eldest in each family; a just retaliation for their disobedience and cruelty." See several curious and important remarks on this subject in a work entitled, *Observations upon the Plagues inflicted on the Egyptians*, by Jacob Bryant, 8vo., 1810.

On the whole we may say, Behold the goodness and severity of God! *Severity* mixed with *goodness* even to the same people. He *punished* and *corrected* them at the same time; for there was not one of these judgments that had not, from its peculiar nature and circumstances, some emendatory influence. Nor could a more effectual mode be adopted to demonstrate to that people the absurdity of their idolatry, and the inefficacy of their dependence, than that made use of on this occasion by the wise, just, and merciful God. At the same time the Israelites themselves must have received a lesson of the most impressive instruction on the vanity and wickedness of idolatry, to which they were at all times most deplorably prone, and of which they would no doubt have given many more examples,

had they not had the Egyptian plagues continually before their eyes. It was probably these signal displays of God's power and justice, and *these alone*, that induced them to leave Egypt at his command by Moses and Aaron; otherwise, with the dreadful wilderness before them, totally unprovided for such a journey, in which humanly speaking it was impossible for them and their households to subsist, they would have rather preferred the ills they then suffered, than have run the risk of greater by an attempt to escape from their present bondage. This is proved by their murmurings, chap. xvi., from which it is evident that they preferred Egypt with all its curses to their situation in the wilderness, and never could have been induced to leave it had they not had the fullest evidence that it was the will of God; which will they were obliged, on pain of utter destruction, to obey.

CHAPTER XIII.

God establishes the law concerning the first-born, *and commands that all such, both of man and beast, should be sanctified unto him,* 1, 2. *Orders them to remember the day in which they were brought out of Egypt, when they should be brought to the land of Canaan; and to keep this service in the month Abib,* 3–5. *Repeats the command concerning the* leavened bread, 6, 7, *and orders them to teach their children the cause of it,* 8, *and to keep strictly in remembrance that it was by the might of God alone they had been delivered from Egypt,* 9. *Shows that the consecration of the first-born, both of man and beast, should take place when they should be settled in Canaan,* 10–12. *The first-born of man and beast to be redeemed,* 13. *The reason of this also to be shown to their children,* 14, 15. Frontlets *or* phylacteries *for the hands and forehead commanded,* 16. *And the people are not led* directly *to the promised land, but* about *through the wilderness; and the reason assigned,* 17, 18. *Moses takes the bones of Joseph with him,* 19. *They journey from* Succoth *and come to* Etham, 20. *And the Lord goes before them by day in a* pillar of cloud, *and by night in a* pillar of fire, 21, *which miracle is regularly continued both by day and night,* 22.

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AND the LORD spake unto Moses, saying,

2 [a] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 And Moses said unto the people, [b] Remember this day, in which ye came out from Egypt, out of the house of [c] bondage; for [d] by strength of hand the LORD brought you out from this *place:* [e] there shall no leavened bread be eaten.

4 [f] This day came ye out, in the month Abib. A. M. 2513. B. C. 1491. An. Exod. Isr. 1. Abib or Nisan.

5 And it shall be, when the LORD shall [g] bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [h] sware unto thy fathers to give thee, a land flowing with milk and honey, [i] that thou shalt keep this service in this month.

6 [k] Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

[a] Ver. 12, 13, 15; chap. xxii. 29, 30; xxxiv. 19; Lev. xxvii. 26; Num. iii. 13; viii. 16, 17; xviii. 15; Deut. xv. 19; Luke ii. 23.——[b] Chap. xii. 42; Deut. xvi. 3.

[c] Heb. *servants.*——[d] Chap. vi. 1.——[e] Chap. xii. 8.——[f] Chap. xxiii. 15; xxxiv. 18; Deut. xvi. 1.——[g] Chap. iii. 8.——[h] Chap. vi. 8.——[i] Chap. xii. 25, 26.——[k] Chap. xii. 15, 16.

NOTES ON CHAP. XIII.

Verse 1. *The Lord spake unto Moses*] The commands in this chapter appear to have been given at Succoth, on the same day in which they left Egypt.

Verse 2. *Sanctify unto me all the first-born*] To sanctify, קדש *kadash*, signifies to *consecrate, separate,* and *set apart* a thing or person from all secular purposes to some religious use; and exactly answers to the import of the Greek ἁγιαζω, from *a, privative,* and γη, *the earth,* because every thing offered or consecrated to God was *separated from all earthly uses.* Hence a *holy person* or *saint* is termed ἁγιος, i. e., a person separated from the earth; one who lives a holy life, entirely devoted to the service of God. Thus the persons and animals sanctified to God were employed in the *service of the tabernacle* and *temple*; and the animals, such as were proper, were offered in sacrifice.

The Hindoos frequenly make a vow, and devote to an idol the first-born of a *goat* and of a *man.* The *goat* is permitted to run wild, as a consecrated animal. A child thus devoted has a lock of hair separated, which at the time appointed is cut off and placed near the idol. Hindoo women sometimes pray to *Gunga* (the Ganges) for children, and promise to devote the first-born to *her.* Children thus devoted are cast into the Ganges, but are generally saved by the friendly hand of some stranger.—*Ward's Customs.*

Whatsoever openeth the womb] That is, the *first-born,* if a male; for females were not offered, nor the first male, if a female had been born previously. Again, if a man had several wives, the first-born of each, if a male, was to be offered to God. And all this was done to commemorate the preservation of the first-born of the Israelites, when those of the Egyptians were destroyed.

Verse 5. *When the Lord shall bring thee into the land*] Hence it is pretty evident that the Israelites were not obliged to celebrate the passover, or keep

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7 Unleavened bread shall be eaten seven days; and there shall [l] no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt [m] show thy son in that day, saying, *This is done*, because of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it shall be for [n] a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

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10 [o] Thou shalt therefore keep this ordinance in his season, from year to year.

11 And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 [p] That thou shalt [q] set apart unto the LORD

[l] Chap. xii. 19.——[m] Ver. 14; chap. xii. 26.——[n] See ver. 16; chap. xii. 14; Num. xv. 39; Deut. vi. 8; xi. 18; Prov. i. 9; Isa. xlix. 16; Jer. xxii. 24; Matt. xxiii. 5.——[o] Chap. xii. 14, 24.

[p] Ver. 2; chapter xxii. 29; xxxiv. 19; Lev. xxvii. 26; Num. viii. 17; xviii. 15; Deut. xv. 19; Ezek. xliv. 30.——[q] Hebrew *cause to pass over.*

the feast of unleavened bread, till they were brought into the promised land.

Verse 6. *Unleavened bread*] See on chap. xii. 15, 16.

Verse 9. *And it shall be for a sign—upon thine hand*] This direction, repeated and enlarged ver. 16, gave rise to *phylacteries* or *tephillin*, and this is one of the passages which the Jews write upon them to the present day. The manner in which the Jews understood and kept these commands may appear in their practice. They wrote the following four portions of the law upon slips of parchment or vellum: *Sanctify unto me the first-born*, Exod. xiii., from verse 2 to 10 inclusive. *And it shall be, when the Lord shall bring thee into the land*, Exod. xiii., from verse 11 to 16 inclusive. *Hear, O Israel, the Lord our God is one Lord*, Deut. vi., from verse 4 to 9 inclusive. *And it shall come to pass, if ye shall hearken diligently*, Deut. xi., from verse 13 to 21 inclusive. These four portions, making in all 30 verses, written as mentioned above, and covered with leather, they tied to the *forehead* and to the *hand* or *arm*.

Those which were for the HEAD (the *frontlets*) they wrote on four slips of parchment, and rolled up each by itself, and placed them in four compartments, joined together in one piece of skin or leather. Those which were designed for the *hand* were formed of one piece of parchment, the four portions being written upon it in four columns, and rolled up from one end to the other. These were all correct transcripts from the Masaic text, without one redundant or deficient letter, otherwise they were not lawful to be worn. Those for the *head* were tied on so as to rest on the forehead. Those for the hand or arm were usually tied on the left arm, a little above the elbow, on the inside, that they might be near the heart, according to the command, Deut. vi. 6: *And these words which I command thee this day shall be in thine heart.* These phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence they did not wear them on feast days nor on the Sabbath, because these things were in themselves *signs*; but they wore them always when they read the law, or when they prayed, and hence they called them תפלין *tephillin*, *prayer*, *ornaments*, *oratories*, or *incitements to prayer*. In process of time the spirit of this law was lost in the letter, and when the word was not in their *mouth*, nor the law in their *heart*, they had their phylacteries on their *heads* and on their *hands*. And the Pharisees, who in our Lord's time affected extraordinary piety, made their phylacteries very broad, that they might have many sentences written upon them, or the ordinary portions in very large and observable letters.

It appears that the Jews wore these for *three* different purposes:—

1. As signs or *remembrancers*. This was the original design, as the institution itself sufficiently proves.

2. To *procure reverence* and *respect* in the sight of the heathen. This reason is given in the *Gemara*, Berachoth, chap. i.: "Whence is it proved that the phylacteries or tephillin are the strength of Israel? *Ans.* From what is written, Deut. xxviii. 10: All the people of the earth shall see that thou art called by the name of the LORD (יהוה *Yehovah*) and they shall be afraid of thee."

3. They used them as *amulets* or *charms*, to drive away evil spirits. This appears from the Targum on Canticles viii. 3: *His left hand is under my head, &c.* "The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that demons may not be permitted to injure me."

One of the original phylacteries or תפלין *tephillin* now lies before me; it is a piece of fine vellum, about *eighteen inches* long, and an *inch* and *quarter* broad. It is divided into four unequal compartments; the letters are very well formed, but written with many *apices*, after the manner of the German Jews. In the first compartment is written the portion taken from Exod. xiii. 2–10; in the second, Exod. xiii. 11–16; in the third, Deut. vi. 4–9; in the fourth, Deut. xi. 13–21, as before related. This had originally served for the hand or arm.

These passages seem to be chosen in vindication of the use of the phylactery itself, as the reader may see on consulting them at large. Bind them for a SIGN upon thy HAND; and for FRONTLETS between thy EYES; write them upon the POSTS of thy HOUSE and upon thy GATES; all which commands the Jews take in the most literal sense. To acquire the reputation of extraordinary sanctity they wore the *fringes* of their garments of an uncommon length. Moses had com-

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all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And [r] every firstling of an ass thou shalt redeem with a [s] lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children [t] shalt thou redeem.

14 [u] And it shall be when thy son asketh thee [v] in time to come, saying, What *is* this? that thou shalt say unto him, [w] By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that [x] the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beasts: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

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16 And it shall be for [y] a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people [z] repent when they see war, and [a] they return to Egypt:

18 But God [b] led the people about, *through* the way of the wilderness of the Red Sea:

[r] Chap. xxxiv. 20; Num. xviii. 15, 16.——[s] Or, *kid*.——[t] Num. iii. 46, 47; xviii. 15, 16.——[u] Chap. xii. 26; Deut. vi. 20; Josh. iv. 6, 21.——[v] Heb. *to-morrow*.

[w] Ver. 3.——[x] Chap. xii. 29.——[y] Ver. 9.——[z] Chap. xiv. 11, 12; Num. xiv. 1–4.——[a] Deut. xvii. 16.——[b] Ch. xiv. 2; Num. xxxiii. 6, &c.

manded them, Num. xv. 38, 39, to put fringes to the borders of their garments, that when they looked upon even these distinct threads they might remember, not only the law in general but also the very minutiæ or smaller parts of all the *precepts*, *rites*, and *ceremonies* belonging to it. As those hypocrites (for such our Lord proves them to be) were destitute of all the life and power of religion *within*, they endeavoured to supply its place with phylacteries and fringes *without*. The same principles distinguish hypocrites every where, and multitudes of them may be found among those termed *Christians* as well as among the *Jews*. It is probably to this institution relative to the phylactery that the words, Rev. xiv. 1, allude: And I looked, and, lo, a hundred and forty-four thousand having his Father's name *written on their foreheads*. "That is," says Mr. Ainsworth, "as a *sign* of the profession of God's law; for that which in the Gospel is called his NAME, (Matt. xii. 21,) in the prophets is called his LAW, (Isa. xlii. 4)." So again antichrist exacts the obedience to his precepts by a mark on men's *right hands* or on their *foreheads*, Rev. xiii. 16.

Verse 13. *Every firstling of an ass thou shalt redeem with a lamb*] Or a *kid*, as in the margin. In Num. xviii. 15, it is said: "The first-born of man shalt thou surely redeem; and the firstling of an unclean beast shalt thou redeem." Hence we may infer that *ass* is put here for any *unclean beast*, or for unclean beasts in general. The *lamb* was to be given to the Lord, that is, to his priest, Num. xviii. 8, 15. And then the owner of the ass might use it for his own service, which without this redemption he could not do; see Deut. xv. 19.

The first-born of man—shalt thou redeem.] This was done by giving to the priests *five standard shekels*, or shekels of the sanctuary, every shekel weighing *twenty gerahs*. What the gerah was, see on Gen. xx. 16. And for the shekel, see Gen. xxiii. 15.

It may be necessary to observe here that the Hebrew doctors teach, that if a father had neglected or refused thus to redeem his first-born, the son himself was obliged to do it when he came of age. As this redeeming of the first-born was instituted in consequence of sparing the first-born of the Israelites, when the first-born both of man and beast among the Egyptians was destroyed, on this ground all the first-born were the Lord's, and should have been employed in his service; but he permitted the first-born of a useful unclean animal to be *redeemed* by a *clean animal* of much less value. And he chose the tribe of Levi in place of all the first-born of the tribes in general; and the five shekels were ordered to be paid in lieu of such first-born sons as were liable to serve in the sanctuary, and the money was applied to the support of the priests and Levites. See this subject at large in Num. iii. 12, 13, 41, 43, 45, 47–51.

Verse 16. *It shall be for a token, &c.*] See the note on ver. 9.

Verse 17. *God led them not* through *the way of the land of the Philistines, &c.*] Had the Israelites been obliged to commence their journey to the promised land by a *military campaign*, there is little room to doubt that they would have been discouraged, have rebelled against Moses and Aaron, and have returned back to Egypt. Their long slavery had so degraded their minds that they were incapable of any great or noble exertions; and it is only on the ground of this mental degradation, the infallible consequence of *slavery*, that we can account for their many dastardly acts, murmurings, and repinings after their escape from Egypt. The reader is requested to bear this in mind, as it will serve to elucidate several circumstances in the ensuing history. Besides, the Israelites were in all probability *unarmed*, and totally unequipped for battle, encumbered with their flocks, and certain culinary utensils, which they were obliged to carry with them in the wilderness to provide them with bread, &c.

Verse 18. *But God led the people about*] Dr. Shaw

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and the children of Israel went up [c] harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [d] God will surely visit you; and ye shall carry up my bones away hence with you.

20 And [e] they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

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21 And [f] the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give

[c] Or, *by five in a rank.*——[d] Gen. l. 25; Josh. xxiv. 32; Acts vii. 16.——[e] Num. xxxiii. 6.——[f] Chap. xiv. 19, 24; xl. 38; Num. ix. 15; x. 31; xiv. 14; Deut. i. 33; Neh. ix. 12, 19; Psa lxxviii. 14; xcix. 7; cv. 39; Isa. iv. 5; 1 Cor. x. 1.

has shown that there were two roads from Egypt to Canaan, one through the valleys of Jendilly, Rumeleah, and Baideah, bounded on each side by the mountains of the lower *Thebais*; the other lies higher, having the northern range of the mountains of Mocatee running parallel with it on the right hand, and the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines, to the left. See his account of these encampments at the end of Exodus.

Went up harnessed] חמשים *chamushim*. It is truly astonishing what a great variety of opinions are entertained relative to the meaning of this word. After having maturely considered all that I have met with on the subject, I think it probable that the word refers simply to that *orderly* or *well arranged* manner in which the Israelites commenced their journey from Egypt. For to *arrange*, *array*, or *set in order*, seems to be the ideal meaning of the word חמש *chamash*. As it was natural to expect that in such circumstances there must have been much hurry and confusion, the inspired writer particularly marks the contrary, to show that God had so disposed matters that the utmost regularity and order prevailed; and had it been otherwise, thousands of men, women, and children must have been trodden to death. Our margin has it *by five in a rank*; but had they marched only five abreast, supposing only one yard for each rank to move in, it would have required not less than sixty-eight miles for even the 600,000 to proceed on regularly in this way; for 600,000 divided by *five* gives 120,000 ranks of five each; and there being only 1760 yards in a mile, the dividing 120,000 by 1760 will give the number of miles such a column of people would take up, which by such an operation will be found to be something more than sixty-eight miles. But this the circumstances of the history will by no means admit.—*Harmer*. The simple meaning therefore appears to be that given above; and if the note on the concluding verse of the preceding chapter be considered, it may serve to place this explanation in a still clearer point of view.

Verse 19. *Moses took the bones of Joseph*] See the note on Gen. l. 25. It is supposed that the Israelites carried with them the bones or remains of *all the twelve sons of Jacob*, each tribe taking care of the bones of its own patriarch, while Moses took care of the bones of Joseph. St. Stephen expressly says, Acts vii. 15, 16, that not only Jacob, but the *fathers* were carried from Egypt into Sychem; and this, as Calmet remarks, was the only opportunity that seems to have presented itself for doing this: and certainly the reason that rendered it proper to remove the bones of Joseph to the promised land, had equal weight in reference to those of the other patriarchs. See the notes on Gen. xlix. 29.

Verse 20. *Encamped in Etham*] As for the reasons assigned on ver. 17, God would not lead the Israelites by the way of the Philistines' country, he directed them towards the wilderness of *Shur*, chap. xv. 22, upon the edge or extremity of which, next to Egypt, at the bottom of the Arabian Gulf, lay *Etham*, which is the second place of encampment mentioned. See the extracts from Dr. Shaw at the end of Exodus.

Verse 21. *The Lord went before them*] That by *the* LORD here is meant the Lord Jesus, we have the authority of St. Paul to believe, 1 Cor. x. 9: it was he whose Spirit they tempted in the wilderness, for it was he who led them through the desert to the promised rest.

Pillar of a cloud] This *pillar* or *column*, which appeared as a *cloud* by day, and a *fire* by night, was the symbol of the Divine presence. This was the *Shechinah* or Divine dwelling place, and was the continual proof of the presence and protection of GOD. It was necessary that they should have a guide to direct them through the wilderness, even had they taken the most direct road; and how much more so when they took a *circuitous* route not usually travelled, and of which they knew nothing but just as the luminous pillar pointed out the way! Besides, it is very likely that even Moses himself did not know the route which God had determined on, nor the places of encampment, till the pillar that went before them became stationary, and thus pointed out, not only the road, but the different places of rest. Whether there was more than *one* pillar is not clearly determined by the text. If there was but *one* it certainly assumed *three different appearances*, for the performance of THREE very important offices. 1. In the *day-time*, for the purpose of *pointing out the way*, a *column* or *pillar of a cloud* was all that was requisite. 2. At *night*, to prevent that confusion which must otherwise have taken place, the pillar of *cloud* became a *pillar of fire*, not to direct their journeyings, for they seldom travelled by night, but to *give light* to every part of the Israelitish camp. 3. In such a scorching, barren, thirsty desert, something farther was necessary than a *light* and a *guide*. Women, children, and comparatively infirm persons, exposed to the rays of such a burning sun, must have been destroyed if without a *covering*; hence we find that a *cloud overshadowed them*: and from what St. Paul observes, 1 Cor. x. 1, 2, we are led to conclude that this covering cloud was composed of *aqueous particles* for the cooling of the atmosphere and refreshment of themselves and their cattle; for he represents

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them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

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the whole camp as being *sprinkled* or *immersed* in the humidity of its vapours, and expressly calls it a being *under the cloud* and being *baptized in the cloud*. To the circumstance of the cloud *covering* them, there are several references in Scripture. Thus: *He spread a* CLOUD *for their* COVERING; Psa. cv. 39. *And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies,* A CLOUD *and* SMOKE BY DAY, *and the shining of a* FLAMING FIRE *by night; for upon all the glory shall be a* DEFENCE, (or COVERING,) Isa. iv. 5; which words contain the most manifest allusion to the *threefold* office of the cloud in the wilderness. See Num. ix. 16, 17, 18, &c.

Verse 22. *He took not away the pillar of the cloud*] Neither Jews nor Gentiles are agreed how long the cloud continued with the Israelites. It is very probable that it first visited them at *Succoth*, if it did not accompany them from Rameses; and that it continued with them till they came to the river Jordan, to pass over opposite to Jericho, for after that it appears that the *ark alone was their guide*, as it always marched at their head. See Josh. iii. 10, &c. But others think that it went no farther with them than Mount Hor, and never appeared after the death of Aaron. We may safely assert that while it was indispensably necessary it continued with them, when it was not so it was removed. But it is worthy of remark that the ark of the covenant became its substitute. While a miracle was necessary, a miracle was granted; when that was no longer necessary, then the *testimony* of the Lord deposited in the ark was deemed sufficient by Him who cannot err. So, under the Gospel dispensation, miracles were necessary at its first promulgation; but after that the canon of Scripture was completed, the new covenant having been made, ratified by the blood of the Lamb, and published by the Holy Spirit, then God withdrew generally those outward signs, leaving his *word* for a continual *testimony*, and sealing it on the souls of believers by the Spirit of truth.

It is also worthy of remark that the ancient heathen writers represent their gods, in their pretended manifestations to men, as always *encompassed with a cloud*; Homer and Virgil abound with examples of this kind: and is it not very probable that they borrowed this, as they did many other things in their mythologic theology, from the tradition of Jehovah guiding his people through the desert by means of the cloud, in and by which he repeatedly manifested himself!

1. EXTRAORDINARY manifestations and interpositions of providence and grace should be held in continual remembrance. We are liable to forget the hole of the pit whence we were digged, and the rock whence we were hewn. *Prudence* and *piety* will institute their *anniversaries*, that the merciful dealings of the Lord may never be forgotten. The *passover* and the *feast of unleavened bread*, by an annual commemoration, became standing proofs to the children of Israel of the Divine origin of their religion; and are supporting pillars of it to the present day. For when a fact is reported to have taken place, and certain rites or ceremonies have been instituted in order to commemorate it, which rites or ceremonies continue to be observed through succeeding ages, then the fact itself, no matter how remote the period of its occurrence may have been, has the utmost proofs of authenticity that it is possible for any fact to have; and such as every person pretending to reason and judgment is obliged to receive. On this ground the Mosaic religion, and the facts recorded in it, are indubitably proved; and the Christian religion and its facts, being commemorated in the same way, particularly by *baptism* and the *Lord's Supper*, stand on such a foundation of moral certainty as no other records in the universe can possibly boast. Reader, praise God for his *ordinances*; they are not only means of grace to thy soul, but standing irrefragable proofs of the truth of that religion which thou hast received as from HIM.

2. A serious *public profession* of the religion of Christ has in all ages of the Church been considered not only highly becoming, but indispensably necessary to salvation. He who consistently confesses Christ before men shall be confessed by him before God and his angels. A *Jew* wore his phylacteries on his *forehead*, on his *hands*, and round his *garments*, that he might have reverence in the sight of the heathen; he gloried in his law, and he exulted that Abraham was his father. *Christian!* with a zeal not less becoming, and more consistently supported, let the words of thy mouth, the acts of thy hands, and all thy goings, show that thou belongest unto God; that thou hast taken his Spirit for the guide of thy heart, his word for the rule of thy life, his people for thy companions, his heaven for thy inheritance, and himself for the portion of thy soul. And see that thou hold fast the truth, and that thou hold it in righteousness.

3. How merciful is God in the dispensations of his providence! He permits none to be tried above what he is able to bear, and he proportions the burden to the back that is to bear it. He led not the Israelites by the way of the Philistines, lest, *seeing war*, they should repent and be discouraged. Young converts are generally saved from severe spiritual conflicts and heavy temptations till they have acquired a habit of believing, are disciplined in the school of Christ, and instructed in the nature of the path in which they go, and the difficulties they may expect to find in it. They are informed that such things may take place, they are thus armed for the battle, and when trials do come they are not taken by surprise. God, the most merciful and kind God, "tempers even the blast to the shorn lamb." Trust in him therefore with all thy heart, and never lean to thy own understanding.

4. The *providence* and *goodness of God* are equally observable in the pillar of cloud and the pillar of fire The former was the proof of his providential kindness by *day*; the latter, by *night*. Thus he adjusts the assistances of his grace and Spirit to the exigencies

of his creatures, giving at some times, when peculiar trials require it, more particular manifestations of his mercy and goodness; but at *all* times, such evidences of his approbation as are sufficient to satisfy a pious faithful heart. It is true the *pillar of fire* was more observable in the *night*, because of the general darkness, than the *pillar of cloud* was by *day*; yet the latter was as convincing and as evident a proof of his presence, approbation, and protection as the former. It is the duty and interest of every sound believer in Christ to have the witness of God's Spirit in his soul at all times, that his spirit and ways please his Maker; but in seasons of peculiar difficulty he may expect the more sensible manifestations of God's goodness. A good man is a temple of the Holy Spirit; but he who has an unholy heart, and who lives an unrighteous life, though he may have an orthodox creed, is a *hold* of unclean spirits, and an abomination in the sight of the Lord. Reader, let not these observations be fruitless to thee. God gives thee his word and his Spirit, obey this word that thou grieve not this Spirit. The following figurative saying of a Jewish rabbin is worthy of regard: "God addresses Israel and says, My son, I give thee my lamp, give me thy lamp. If thou keep my lamp, I will keep thy lamp; but if thou quench my lamp, I will extinguish thy lamp:" i. e., I give thee my *word* and *Spirit*, give me thy *heart* and *soul*. If thou carefully attend to my word, and grieve not my Spirit, I will preserve thy soul alive; but if thou rebel against my word, and quench my Spirit, then thy light shall be put out, and thy soul's blessedness extinguished in everlasting darkness.

CHAPTER XIV.

The Israelites are commanded to encamp before Pi-hahiroth, 1, 2. *God predicts the pursuit of Pharaoh*, 3, 4. *Pharaoh is informed that the Israelites are fled, and regrets that he suffered them to depart*, 5. *He musters his troops and pursues them*, 6–8. *Overtakes them in their encampment by the* Red Sea, 9. *The Israelites are terrified at his approach*, 10. *They murmur against Moses for leading them out*, 11, 12. *Moses encourages them, and assures them of deliverance*, 13, 14. *God commands the Israelites to advance, and Moses to stretch out his rod over the sea that it might be divided*, 15, 16; *and promises utterly to discomfit the Egyptians*, 17, 18. *The angel of God places himself between the Israelites and the Egyptians*, 19. *The* pillar *of the* cloud *becomes darkness to the Egyptians, while it gives light to the Israelites*, 20. *Moses stretches out his rod, and a strong* east wind *blows, and the waters are divided*, 21. *The Israelites enter and walk on dry ground*, 22. *The Egyptians enter also in pursuit of the Israelites*, 23. *The Lord looks out of the pillar of cloud on the Egyptians, terrifies them, and disjoints their chariots*, 24, 25. *Moses is commanded to stretch forth his rod over the waters, that they may return to their former bed*, 26. *He does so, and the whole Egyptian army is overwhelmed*, 27, 28, *while every Israelite escapes*, 29. *Being thus saved from the hand of their adversaries, they acknowledge the power of God, and credit the mission of Moses*, 30, 31.

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, [a] that they turn and encamp before [b] Pi-hahiroth, between [c] Migdol and the sea, over against Baal-zephon; before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, [d] They *are* entangled in the land, the wilderness hath shut them in.

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4 And [e] I will harden Pharaoh's heart, that he shall follow after them; and I [f] will be honoured upon Pharaoh, and upon all his host;

[a] Chapter xiii. 18.——[b] Numbers xxxiii. 7.——[c] Jer. xliv. 1. [d] Psa. lxxi. 11.

[e] Chap. iv. 21; vii. 3.——[f] Chap. ix. 16; ver. 17, 18; Romans ix. 17, 22, 23.

NOTES ON CHAP. XIV.

Verse 2. *Encamp before Pi-hahiroth*] פי החירת *pi hachiroth*, the *mouth*, *strait*, or *bay of Chiroth*. *Between Migdol*, מגדל *migdol*, the *tower*, probably a fortress that served to defend the bay. *Over against Baal-zephon*, בעל צפן *baal tsephon*, the *lord* or *master of the watch*, probably an idol temple, where a continual guard, watch, or light was kept up for the defence of one part of the haven, or as a guide to ships. Dr. Shaw thinks that *chiroth* may denote the valley which extended itself from the wilderness of Etham to the Red Sea, and that the part in which the Israelites encamped was called *Pi-hachiroth*, i. e., the *mouth* or *bay of Chiroth*. See his Travels, p. 310, and his account at the end of Exodus.

Verse 3. *They* are *entangled in the land*] God himself brought them into straits from which no human power or art could extricate them. Consider their situation when once brought out of the open country, where alone they had room either to fight or fly. Now they had the Red Sea before them, Pharaoh and his host behind them, and on their right and left hand *fortresses* of the Egyptians to prevent their escape; nor had they one boat or transport prepared for their passage! If they be now saved, the arm of the Lord *must* be seen, and the vanity and nullity of the Egyptian idols be demonstrated. By bringing them into such a situation he took from them all hope of human help, and gave their adversaries every advantage against them, so that they themselves said, *They are entangled in the land, the wilderness hath shut them in.*

Verse 4. *I will harden Pharaoh's heart*] After re-

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[e] that the Egyptians may know that I *am* the LORD. And they did so.

5 And it was told the king of Egypt that the people fled: and [h] the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took [i] six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD [k] hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and [l] the children of Israel went out with a high hand.

9 But the [m] Egyptians pursued after them, (all the horses *and* chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

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10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel [n] cried out unto the LORD.

11 [o] And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 [p] *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to-day: [r] for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 [s] The LORD shall fight for you, and ye shall [t] hold your peace.

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[e] Chap. vii. 5.——[h] Psa. cv. 25.——[i] Chap. xv. 4.——[k] Ver. 4. Chap. vi. 1; xiii. 9; Num. xxxiii. 3.——[l] Chap. xv. 9; Josh xxiv. 6; 1 Mac. iv. 9.——[m] Josh. xxiv. 7; Neh. ix. 9; Psa. xxxiv. 17; cvii. 6.——[n] Psa. cvi. 7, 8.——[o] Chap. v. 21; vi. 9.

[q] 2 Chron. xx. 15, 17; Isa. xli. 10, 13, 14.——[r] Or, *for whereas ye have seen the Egyptians to-day*, &c.——[s] Ver. 25; Deut. i. 30; iii. 22; xx. 4; Josh. x. 14, 42; xxiii. 3; 2 Chron. xx. 29; Neh. iv. 20; Isa. xxxi. 4.——[t] Isa. xxx. 15.

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lenting and giving them permission to depart, he now changes his mind and determines to prevent them; and without any farther restraining grace, God permits him to rush on to his final ruin, for the *cup* of his iniquity was now *full*.

Verse 5. *And it was told the king—that the people fled*] Of their departure he could not be ignorant, because himself had given them liberty to depart: but the word *fled* here may be understood as implying that they had utterly left Egypt without any intention to return, which is probably what he did not expect, for he had only given them permission to go three days' journey into the wilderness, in order to sacrifice to Jehovah; but from the circumstances of their departure, and the property they had got from the Egyptians, it was taken for granted that they had no design to return; and this was in all likelihood the consideration that weighed most with this *avaricious* king, and determined him to pursue, and either recover the spoil or bring them back, or both. Thus *the heart of Pharaoh and his servants was turned against the people, and they said, Why have we let Israel go from serving us?* Here was the grand incentive to pursuit; their *service* was profitable to the state, and they were determined not to give it up.

Verse 7. *Six hundred chosen chariots, &c.*] According to the most authentic accounts we have of *war-chariots*, they were frequently drawn by *two* or by *four* horses, and carried three persons: one was charioteer, whose business it was to guide the horses, but he seldom fought; the second chiefly defended the charioteer; and the third alone was properly the combatant. It appears that in this case Pharaoh had collected all the cavalry of Egypt; (see ver. 17;) and though these might not have been very numerous, yet, humanly speaking, they might easily overcome the unarmed and encumbered Israelites, who could not be supposed to be able to make any resistance against *cavalry* and *war-chariots*.

Verse 10. *The children of Israel cried out unto the Lord.*] Had their prayer been accompanied with faith, we should not have found them in the next verses murmuring against Moses, or rather against the Lord, through whose goodness they were now brought from under that bondage from which they had often cried for deliverance. Calmet thinks that the most pious and judicious cried unto God, while the unthinking and irreligious murmured against Moses.

Verse 13. *Moses said—Fear ye not*] This exhortation was not given to excite them to resist, for of that there was no hope; they were unarmed, they had no courage, and their minds were deplorably degraded.

Stand still] Ye shall not be even workers together with God; only be quiet, and do not render yourselves wretched by your fears and your confusion.

See the salvation of the Lord] Behold the deliverance which God will work, independently of all human help and means.

Ye shall see them again no more] Here was strong faith, but this was accompanied by the spirit of pro

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15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But [u] lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will [v] harden the hearts of the Egyptians, and they shall follow them: and I will [w] get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians [x] shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

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19 And the angel of God, [y] which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians, and the camp of Israel; and [z] it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses [a] stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and

[u] Verse 21, 26; chapter vii. 19.——[v] Verse 8; chapter vii. 3.
[w] Ver. 4.——[x] Ver. 4.

[y] Ch. xiii. 21; xxiii. 20; xxxii. 34; Num. xx. 16; Isa. lxiii. 9.
[z] See Isa. viii. 14; 2 Cor. iv. 3.——[a] Ver. 16.

phecy. God showed Moses what he would do, he believed, and therefore he spoke in the encouraging manner related above.

Verse 14. *The Lord shall fight for you*] Ye shall have no part in the honour of the day; God alone shall bring you off, and defeat your foes.

Ye shall hold your peace.] Your unbelieving fears and clamours shall be confounded, and ye shall see that by *might* none shall be able to prevail against the Lord, and that the feeblest shall take the prey when the power of Jehovah is exerted.

Verse 15. *Wherefore criest thou unto me?*] We hear not one word of Moses' praying, and yet here the Lord asks him why he cries unto him? From which we may learn that the *heart* of Moses was deeply engaged with God, though it is probable he did not *articulate* one word; but the language of *sighs*, *tears*, and *desires* is equally intelligible to God with that of *words*. This consideration should be a strong encouragement to every feeble, discouraged mind: *Thou* canst not *pray*, but thou canst *weep*; if even *tears* are denied thee, (for there may be deep and genuine repentance, where the distress is so great as to stop up those channels of relief,) then thou canst *sigh*; and God, whose Spirit has thus convinced thee of sin, righteousness, and judgment, knows thy unutterable groanings, and reads the inexpressible wish of thy burdened soul, a wish of which himself is the author, and which he has breathed into thy heart with the purpose to satisfy it.

Verse 16. *Lift thou up thy rod*] Neither Moses nor his rod could be any effective instrument in a work which could be accomplished only by the omnipotence of God; but it was necessary that he should appear in it, in order that he might have credit in the sight of the Israelites, and that they might see that God had chosen him to be the instrument of their deliverance.

Verse 18. *Shall know that I am the Lord*] Pharaoh had just recovered from the consternation and confusion with which the late plagues had overwhelmed him, and now he is *emboldened* to pursue after Israel; and God is determined to make his overthrow so signal by such an exertion of omnipotence, that he shall get himself honour by this miraculous act, and that the Egyptians shall know, i. e., *acknowledge*, that he is Jehovah, the omnipotent, self-existing, eternal God.

Verse 19. *The angel of God*] It has been thought by some that the *angel*, i. e., *messenger*, of the Lord, and the pillar of cloud, mean here the same thing. An angel might assume the appearance of a cloud; and even a material cloud thus particularly appointed might be called an *angel* or *messenger* of the Lord, for such is the literal import of the word מלאך *malach*, *an angel*. It is however most probable that the Angel of the covenant, the Lord Jesus, appeared on this occasion in behalf of the people; for as this deliverance was to be an illustrious type of the deliverance of man from the power and guilt of sin by his incarnation and death, it might have been deemed necessary, in the judgment of Divine wisdom, that *he* should appear *chief agent* in this most important and momentous crisis. On the word angel, and Angel of the covenant, see the notes on Gen. xvi. 7; xviii. 13; and Exod. iii. 2.

Verse 20. *It was a cloud and darkness* to them, &c.] That the Israelites might not be dismayed at the *appearance* of their enemies, and that these might not be able to discern the object of their pursuit, the pillar of cloud moved from the front to the rear of the Israelitish camp, so as perfectly to separate between them and the Egyptians. It appears also that this cloud had *two sides*, one *dark* and the other *luminous*: the luminous side gave light to the whole camp of Israel during the night of passage; and the dark side, turned towards the pursuing Egyptians, prevented them from receiving any benefit from that light. How easily can God make the *same* thing an instrument of destruction or salvation, as seems best to his godly wisdom! He alone can work by all agents, and produce any kind of effect even by the same instrument; for all things serve the purposes of his will.

Verse 21. *The Lord caused the sea to go* back] That part of the sea over which the Israelites passed was, according to Mr. Bruce and other travellers, about *four leagues* across, and therefore might easily be crossed in one night. In the dividing of the sea *two* agents

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[b] made the sea dry *land*, and the waters were [c] divided.

22 And [d] the children of Israel went into the midst of the sea, upon the dry *ground:* and the waters *were* [e] a wall unto them on their right hand and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

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24 And it came to pass, that in the morning watch [f] the LORD looked unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, [g] that

[b] Psalm lxvi. 6.——[c] Chap. xv. 8; Josh. iii. 16; iv. 23; Neh. ix. 11; Psa. lxxiv. 13; cvi. 9; cxiv. 3; Isa. lxiii. 12.——[d] Ver. 29; chap. xv. 19; Numbers xxxiii. 8; Psa. lxvi. 6; lxxviii. 13; Isaiah lxiii. 13; 1 Cor. x. 1; Hebrews xi. 29.——[e] Hab. iii. 10. [f] See Psalm lxxvii. 17, &c.——[g] Or, *and made them to go heavily.*

appear to be employed, though the effect produced can be attributed to neither. By stretching out the rod the waters were *divided;* by the blowing of the vehement, ardent, east wind, the *bed* of the sea was dried. It has been observed, that in the place where the Israelites are supposed to have passed, the water is about *fourteen fathoms* or *twenty-eight yards* deep: had the wind mentioned here been strong enough, naturally speaking, to have divided the waters, it must have blown in one narrow track, and continued blowing in the direction in which the Israelites passed; and a wind sufficient to have raised a mass of water *twenty-eight* yards deep and *twelve* miles in length, out of its bed, would necessarily have blown the whole *six hundred thousand* men away, and utterly destroyed them and their cattle. I therefore conclude that the east wind, which was ever remarked as a *parching*, burning wind, was used *after* the division of the waters, merely to *dry the bottom*, and render it passable. For an account of the hot drying winds in the east, see the note on Gen. viii. 1. God ever puts the highest honour on his instrument, *Nature;* and where *it* can act, he ever employs it. No natural agent could divide these waters, and cause them to stand as a *wall* upon the right hand and upon the left; therefore God did it by his own sovereign power. When the waters were thus divided, there was no need of a miracle to dry the bed of the sea and make it passable; therefore the strong desiccating east wind was brought, which soon accomplished this object. In this light I suppose the text should be understood.

Verse 22. *And the waters* were *a wall unto them on their right hand and on their left.*] This verse demonstrates that the passage was miraculous. Some have supposed that the Israelites had passed through, favoured by an extraordinary *ebb*, which *happened* at that time to be produced by a strong wind, which *happened* just then to blow! Had this been the case, there could not have been waters *standing on the right hand and on the left;* much less could those waters, contrary to every law of fluids, have stood as *a wall* on either side while the Israelites passed through, and then *happen* to become obedient to the laws of gravitation when the Egyptians entered in! An infidel may deny the revelation in toto, and from such we expect nothing better; but to hear those who profess to believe this to be a Divine revelation endeavouring to prove that the passage of the Red Sea *had nothing miraculous in it*, is really intolerable. Such a mode of interpretation requires a miracle to make itself credible. Poor infidelity! how miserable and despicable are thy *shifts!*

Verse 24. *The morning watch*] A *watch* was the fourth part of the time from sun-setting to sun-rising; so called from soldiers keeping guard by night, who being changed four times during the night, the periods came to be called *watches.*—*Dodd.*

As here and in 1 Sam. xi. 11 is mentioned the *morning watch;* so in Lam. ii. 19, the *beginning of the watches;* and in Judg. vii. 19, the *middle watch* is spoken of; in Luke xii. 38, the *second* and *third watch;* and in Matt. xiv 25, the *fourth watch of the night;* which in Mark xiii. 35 are named *evening, midnight, cock-crowing*, and *day-dawning.*—*Ainsworth.*

As the Israelites went out of Egypt at the vernal equinox, the morning watch, or, according to the Hebrew, אשמרת הבקר *beashmoreth habboker*, the *watch of day-break*, would answer to our *four o'clock* in the morning.—*Calmet.*

The Lord looked unto] This probably means that the cloud suddenly assumed a fiery appearance where it had been dark before; or they were appalled by violent *thunders* and *lightning*, which we are assured by the psalmist did actually take place, together with great *inundations of rain*, &c.: *The clouds* POURED OUT WATER; *the skies sent out a* SOUND: *thine* ARROWS *also went abroad. The* VOICE *of thy* THUNDER *was in the heaven; the* LIGHTNINGS LIGHTENED *the world; the earth* TREMBLED *and* SHOOK. *Thy way is in the sea, and thy path in the great waters. Thou leddest thy people like a flock, by the hand of Moses and Aaron;* Psa. lxxvii. 17–20. Such tempests as these would necessarily terrify the Egyptian horses, and produce general confusion. By their dashing hither and thither the wheels must be destroyed, and the chariots broken; and foot and horse must be mingled together in one universal ruin; see ver. 25. During the time that this state of horror and confusion was at its summit the Israelites had safely passed over; and then Moses, at the command of God, (ver. 26,) having stretched out his rod over the waters, the *sea returned to its strength;* (ver. 27;) i. e., the waters by their natural gravity resumed their *level*, and the whole Egyptian host were completely overwhelmed, ver. 28. But as to the Israelites, the waters had been a wall unto them on the *right* hand and on the *left*, ver. 29. This the waters could not have been, unless they had been supernaturally supported; as their own gravity would necessarily have occasioned them to have kept their level, or, if raised beyond it, to have regained it if left to their natural

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they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [h] fighteth for them against the Egyptians.

26 And the LORD said unto Moses, [i] Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea [k] returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [l] overthrew [m] the Egyptians in the midst of the sea.

28 And [n] the waters returned, and [o] covered the chariots, and the horsemen, *and* all the host of Pharaoh, that came into the sea after them; there remained not so much as one of them.

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29 But [p] the children of Israel walked upon dry *land*, in the midst of the sea; and the waters *were* a wall unto them, on their right hand, and on their left.

30 Thus the LORD [q] saved Israel that day out of the hand of the Egyptians; and Israel [r] saw the Egyptians dead upon the seashore.

31 And Israel saw that great [s] work which the LORD did upon the Egyptians: and the people feared the LORD, and [t] believed the LORD, and his servant Moses.

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[h] Ver. 14.——[i] Ver. 16.——[k] Josh. iv. 18.——[l] Chap. xv. 1, 7.
[m] Heb. *shook off*; Deut. xi. 4; Psa. lxxviii. 53; Neh. ix. 11; Heb. xi. 29.——[n] Hab. iii. 8, 13.——[o] Psa. cvi. 11.

[p] Ver. 22; Psa. lxxvii. 20; lxxviii. 52, 53.——[q] Psalm cvi. 8, 10.——[r] Psa. lviii. 10; lix. 10.——[s] Heb. *hand*.——[t] Chap. iv. 31; xix. 9; Psa. cvi. 12; John ii. 11; xi. 45.

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law, to which they are ever subject, unless in cases of miraculous interference. Thus the enemies of the Lord perished; and that people who decreed that the male children of the Hebrews should be *drowned*, were themselves destroyed in the pit which they had destined for others. God's ways are all equal; and he renders to every man *according to his works*.

Verse 28. *There remained not so much as one of them.*] Josephus says that the army of Pharaoh consisted of *fifty thousand* horse, and *two hundred thousand* foot, of whom not one remained to carry tidings of this most extraordinary catastrophe.

Verse 30. *Israel saw the Egyptians dead upon the seashore.*] By the extraordinary agitation of the waters, no doubt multitudes of the dead Egyptians were cast on the shore, and by their spoils the Israelites were probably furnished with *considerable riches*, and especially *clothing* and *arms*; which latter were essentially necessary to them in their wars with the *Amalekites*, *Basanites*, and *Amorites*, &c., on their way to the promised land. If they did not get their arms in this way, we know not how they got them, as there is not the slightest reason to believe that they brought any with them out of Egypt.

Verse 31. *The people feared the Lord*] They were convinced by the interference of Jehovah that his power was unlimited, and that he could do whatsoever he pleased, both in the way of *judgment* and in the way of *mercy*.

And believed the Lord, and his servant Moses.] They now clearly discerned that God had fulfilled all his promises; and that not one thing had failed of all the good which he had spoken concerning Israel. And *they believed his servant Moses*—they had now the fullest proof that he was Divinely appointed to work all these miracles, and to bring them out of Egypt into the promised land.

Thus God got himself honour upon Pharaoh and the Egyptians, and credit in the sight of Israel. After this overthrow of their king and his host, the Egyptians interrupted them no more in their journeyings, convinced of the omnipotence of their Protector: and how strange, that after such displays of the justice and mercy of Jehovah, the Israelites should ever have been deficient in faith, or have given place to murmuring!

1. THE events recorded in this chapter are truly astonishing; and they strongly mark what God *can* do, and what he *will* do, both against his enemies and in behalf of his followers. In vain are all the forces of Egypt united to destroy the Israelites: at the breath of God's mouth they perish; and his feeble, discouraged, unarmed followers take the prey! With such a history before their eyes, is it not strange that sinners should run on frowardly in the path of transgression; and that those who are redeemed from the world, should ever doubt of the all-sufficiency and goodness of their God! Had we not already known the sequel of the Israelitish history, we should have been led to conclude that this people would have gone on their way rejoicing, trusting in God with their whole heart, and never leaning to their own understanding; but alas! we find that as soon as any new difficulty occurred, they murmured against God and their leaders, despised the pleasant land, and gave no credence to his word.

2. Their case is not a solitary one: most of those who are called *Christians* are not more remarkable for faith and patience. Every reverse will necessarily pain and discompose the people who are seeking their portion in this life. And it is a sure mark of a worldly mind, when we trust the God of Providence and grace no farther than we see the operations of his hand in our immediate supply; and murmur and repine when the hand of his bounty seems closed, and the influences of his Spirit restrained, though our unthankful and unholy carriage has been the *cause* of this change. Those alone who humble themselves under the mighty hand of God, shall be lifted up in due season. Reader, thou canst never be deceived in trusting thy all, the concerns of thy body and soul, to Him who divided the sea, saved the Hebrews, and destroyed the Egyptians.

CHAPTER XV.

Moses and the Israelites sing a song of praise to God for their late deliverance, in which they celebrate the power of God, gloriously manifested in the destruction of Pharaoh and his host, 1; *express their confidence in him as their strength and protector*, 2, 3; *detail the chief circumstances in the overthrow of the Egyptians*, 4–8; *and relate the purposes they had formed for the destruction of God's people*, 9, *and how he destroyed them in the imaginations of their hearts*, 10. *Jehovah is celebrated for the perfections of his nature and his wondrous works*, 11–13. *A prediction of the effect which the account of the destruction of the Egyptians should have on the Edomites, Moabites, and Canaanites*, 14–16. *A prediction of the establishment of Israel in the promised land*, 17. *The full chorus of praise*, 18. *Recapitulation of the destruction of the Egyptians, and the deliverance of Israel*, 19. Miriam *and the* women *join in and prolong the chorus*, 20, 21. *The people travel three days in the wilderness of* Shur, *and find no water*, 22. *Coming to* Marah, *and finding* bitter waters, *they murmur against Moses*, 23, 24. *In answer to the prayer of Moses, God shows him a tree by which the waters are sweetened*, 25. *God gives them statutes and gracious promises*, 26. *They come to* Elim, *where they find* twelve wells *of water and* seventy palm trees, *and there they encamp*, 27.

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THEN sang [a] Moses and the children of Israel this song unto the LORD; and spake, saying, I will [b] sing unto the LORD, for he hath triumphed gloriously: the horse and his

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[a] Judg. v. 1; 2 Sam. xxii. 1; Psa. cvi. 12; Wisd. x. 20.——[b] Ver. 21.

NOTES ON CHAP. XV.

Verse 1. *Then sang Moses and the children of Israel this song*] POETRY has been cultivated in all ages and among all people, from the most refined to the most barbarous; and to it principally, under the kind providence of God, we are indebted for most of the *original accounts* we have of the ancient nations of the universe. Equally measured lines, with a harmonious collocation of expressive, sonorous, and sometimes highly metaphorical terms, the alternate lines either answering to each other in *sense*, or ending with similar *sounds*, were easily committed to *memory*, and easily *retained*. As these were often accompanied with a pleasing *air* or *tune*, the subject being a concatenation of striking and interesting events, histories formed thus became the amusement of youth, the softeners of the tedium of labour, and even the solace of age. In such a way the histories of most nations have been preserved. The interesting *events* celebrated, the *rhythm* or *metre*, and the accompanying *tune* or *recitative air*, rendered them easily transmissible to posterity; and by means of *tradition* they passed safely from father to son through the times of comparative *darkness*, till they arrived at those ages in which the *pen* and the *press* have given them a sort of deathless duration and permanent stability, by multiplying the copies. Many of the ancient historic and heroic British tales are continued by tradition among the aboriginal inhabitants of Ireland to the present day; and the repetition of them constitutes the chief amusement of the winter evenings. Even the *prose* histories, which were written on the ground of the *poetic*, copied closely their exemplars, and the historians themselves were obliged to study all the *beauties* and *ornaments of style*, that their works might become *popular*; and to this circumstance we owe not a small measure of what is termed *refinement of language*. How observable is this in the history of *Herodotus*, who appears to have closely copied the ancient *poetic records* in his inimitable and harmonious prose; and, that his books might bear as near a resemblance as possible to the ancient and popular originals, he divided them into *nine*, and dedicated each to one of the *muses!* His work therefore seems to occupy the same place between the ancient *poetic compositions* and mere *prosaic histories*, as the *polype* does between *plants* and *animals*. Much even of our *sacred records* is written in *poetry*, which God has thus consecrated to be the faithful transmitter of remote and important events; and of this the *song* before the reader is a proof in point. Though this is not the first specimen of poetry we have met with in the Pentateuch, (see Lamech's speech to his wives, Gen. iv. 23, 24; Noah's prophecy concerning his sons, chap. ix. 25–27; and Jacob's blessing to the twelve patriarchs, chap. xlix. 2–27, and the notes there,) yet it is the first regular ode of any considerable length, having but *one* subject; and it is all written in *hemistichs*, or half lines, the usual form in Hebrew poetry; and though this form frequently occurs, it is not attended to in our common printed Hebrew Bibles, except in *this* and *three* other places, (Deut. xxxii., Judg. v., and 2 Sam. xxii.,) all of which shall be noticed as they occur. But in Dr. Kennicott's edition of the Hebrew Bible, all the poetry, wheresoever it occurs, is printed in its own *hemistich* form.

After what has been said it is perhaps scarcely necessary to observe, that as such ancient poetic histories commemorated great and extraordinary displays of *providence*, *courage*, *strength*, *fidelity*, *heroism*, and *piety*; hence the origin of EPIC *poems*, of which the song in this chapter is the *earliest* specimen. And on the principle of preserving the memory of such events, most nations have had their *epic poets*, who have *generally* taken for their subject the most splendid or most remote events of their country's history, which either referred to the *formation* or *extension* of their *empire*, the *exploits* of their *ancestors*, or the *establishment* of their *religion*. Hence the ancient HEBREWS had their *Shir Mosheh*, the piece in question; the GREEKS, their

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rider hath he thrown into the sea.

2 The LORD *is* my strength and [c] song, and he is become my salvation: he *is* my God, and I will prepare him [d] a habitation; my [e] father's God, and I [f] will exalt him.

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[c] Deut. x. 21; Psa. xviii. 2; xxii. 3; lix. 17; lxii. 6; cix. 1; cxviii. 14; cxl. 7; Isa. xii. 2; Hab. iii. 18, 19.——[d] Gen. xxviii. 21, 22; 2 Sam. vii. 5; Psa. cxxxii. 5.——[e] Chap. iii. 15, 16. [f] 2 Sam. xxii. 47; Psa. xcix. 5; cxviii. 28; Isa. xxv. 1.

Ilias; the HINDOOS, their *Mahabarat*; the ROMANS, their *Æneis*; the NORWEGIANS, their *Edda*; the IRISH and SCOTCH, their *Fingal* and *Chronological poems*; the WELSH, their *Taliessin* and his *Triads*; the ARABS, their *Nebium-Nameh* (exploits of Mohammed) and *Hamleh Heedry*, (exploits of Aly;) the PERSIANS, their SHAH *Nameh*, (book of kings;) the ITALIANS, their *Gerusalemme Liberata*; the PORTUGUESE, their *Lusiad*; the ENGLISH, their *Paradise Lost*; and, in humble imitation of all the rest, (*etsi non passibus æquis*,) the FRENCH, their *Henriade*.

The song of Moses has been in the highest repute in the Church of God from the beginning; the author of the *Book of Wisdom* attributes it in a particular manner to the wisdom of God, and says that on this occasion *God opened the mouth of the dumb, and made the tongues of infants eloquent*; chap. x. 21. As if he had said, Every person felt an interest in the great events which had taken place, and all laboured to give Jehovah that praise which was due to his name. "With this song of victory over Pharaoh," says Mr. Ainsworth, "the Holy Ghost compares the song of those who have gotten the victory over the spiritual Pharaoh, the *beast*, (Antichrist,) when they stand by the *sea of glass mingled with fire*, (as Israel stood here by the Red Sea,) *having the harps of God*, (as the women here had timbrels, ver. 20,) *and they sing the song of Moses the servant of God, and the song of the Lamb*, the Son of God;" Rev. xv. 2–4.

I will sing unto the Lord] Moses begins the song, and in the two first hemistichs states the *subject* of it; and these two first lines became the *grand chorus* of the piece, as we may learn from ver. 21. See Dr. Kennicott's arrangement and translation of this piece at the end of this chapter.

Triumphed gloriously] כי גאה גאה *ki gaoh gaah*, *he is exceedingly exalted*, rendered by the Septuagint, Ενδοξως γαρ δεδοξασται, *He is gloriously glorified*; and surely this was one of the most signal displays of the glorious majesty of God ever exhibited since the *creation* of the world. And when it is considered that the whole of this transaction shadowed out the *redemption of the human race* from the *thraldom* and *power* of *sin* and *iniquity* by the *Lord Jesus*, and the *final triumph* of the *Church* of God over all its *enemies*, we may also join in the song, and celebrate Him who has triumphed so gloriously, having conquered death, and opened the kingdom of heaven to all believers.

Verse 2. *The Lord is my strength and song*] How judiciously are the members of this sentence arranged! He who has God for his *strength*, will have him for his *song*; and he to whom Jehovah is become *salvation*, will *exalt his name*. Miserably and untunably, in the ears of God, does that man sing praises, who is not *saved* by the grace of Christ, nor *strengthened* by the *power* of his *might*.

It is worthy of observation that the word which we translate LORD here, is not יהוה JEHOVAH in the original, but יה JAH; "as if by abbreviation," says Mr. Parkhurst, "for יהיה *yeheieh* or יהי *yehi*. It signifies the Essence 'O ΩN, He who IS, simply, absolutely, and independently. The relation between יה *Jah* and the verb היה, to *subsist*, *exist*, *be*, is intimated to us the first time יה *Jah* is used in Scripture, (Exod. xv. 2:) 'My strength and my song *is* יה JAH, *and he is become* (ויהי *vajehi*) to me salvation.'" See Psa. lxviii. 5; lxxxix. 6; xciv. 7; cxv. 17, 18; cxviii. 17.

JAH יה is several times joined with the name Jehovah יהוה, so that we may be sure that it is not, as some have supposed, a mere abbreviation of that word. See Isa. xii. 2; xxvi. 4. Our blessed Lord solemnly claims to himself what is intended in this Divine name יה JAH, John viii. 58: "Before Abraham was, (γενεσθαι, *was born*,) εγω ειμι, I AM," not *I was*, but *I am*, plainly intimating his *Divine eternal existence*. Compare Isa. xliii. 13. And the Jews appear to have well understood him, *for then took they up stones to cast at him* as a blasphemer. Compare Col. i. 16, 17, where the Apostle Paul, after asserting that all things that are in heaven and that are in earth, visible and invisible, were created, εκτισται, by and for Christ, adds, *And* HE IS (αυτος εστι, not ην, *was*) *before all things, and by him all things* συνεστηκε, *have subsisted, and still subsist*. See *Parkhurst*.

From this Divine name יה *Jah* the ancient Greeks had their Ιη, Ιη, in their invocations of the gods, particularly of *Apollo* (the *uncompounded* ONE) the light, and hence EI, written after the oriental manner from right to left, afterwards IE, was inscribed over the great door of the temple at Delphi! See the note on chap. iii. 14, and the concluding observations there.

I will prepare him a habitation] ואנוהו *veanvehu*. It has been supposed that Moses, by this expression, intended the *building of the tabernacle*; but it seems to come in very strangely in this place. Most of the ancient versions understood the original in a very different sense. The *Vulgate* has *et glorificabo eum*; the *Septuagint* δοξασω αυτον, *I will* GLORIFY *him*; with which the *Syriac*, *Coptic*, the *Targum* of *Jonathan*, and the *Jerusalem Targum*, agree. From the *Targum* of *Onkelos* the present translation seems to have been originally derived; he has translated the place ואכני לה מקדש *veebnei leh makdash*, "And I will build him a sanctuary," which not one of the other versions, the *Persian* excepted, acknowledges. Our own old translations are generally different from the present: *Coverdale*, "This my God, I will magnify him;" *Matthew's*, *Cranmer's*, and the *Bishops' Bible*, render it *glorify*, and the sense of the place seems to require it. Calmet, Houbigant, Kennicott, and other critics, contend for this translation.

My father's God] I believe *Houbigant* to be right,

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3 The LORD *is* a man of [e] war: the LORD *is* his [h] name.

4 [i] Pharaoh's chariots and his host hath he cast into the sea: [k] his chosen captains also are drowned in the Red Sea.

5 [l] The depths have covered them: [m] they sank into the bottom as a stone.

6 [n] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine [o] excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* [p] consumed them [q] as stubble.

8 And [r] with the blast of thy nostrils the waters were gathered together, [s] the floods stood upright as a heap, *and* the depths were congealed in the heart of the sea.

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9 [t] The enemy said, I will pursue, I will overtake, I will [u] divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall [v] destroy them.

10 Thou didst [w] blow with thy wind, [x] the sea covered them: they sank as lead in the mighty waters.

11 [y] Who *is* like unto thee, O LORD, among the [z] gods? who *is* like thee, [a] glorious in

[e] Psa. xxiv. 8; Rev. xix. 11.——[h] Chap. vi. 3; Psa. lxxxiii. 18.——[i] Chap. xiv. 28.——[k] Chapter xiv. 7.——[l] Chap. xiv. 28. [m] Neh. ix. 11.——[n] Psalm cxviii. 15, 26.——[o] Deut. xxxiii. 26. [p] Psa. lix. 13.——[q] Isaiah v. 24; xlvii. 14.——[r] Chapter xiv. 21; 2 Sam. xxii. 16; Job iv. 9; 2 Thess. ii. 8.

[s] Psa. lxxviii. 13; Hab. iii. 10.——[t] Judg. v. 30.——[u] Gen. xlix. 27; Isa. liii. 12; Luke xi. 22.——[v] Or, *repossess*.——[w] Chap. xiv 21; Psa. cxlvii. 18.——[x] Ver. 5; chap. xiv. 28.——[y] 2 Sam. vii. 22; 1 Kings viii. 23; Psa. lxxi. 19; lxxxvi. 8; lxxxix. 6, 8; Jer. x. 6; xlix. 19.——[z] Or, *mighty ones*.——[a] Isa. vi. 3.

who translates the original, אלהי אבי *Elohey abi, Deus meus, pater meus est*, "My God is my Father." Every man may call the Divine Being *his* GOD; but only those who are his *children* by adoption through grace can call him their FATHER. This is a privilege which God has given to none but his *children*. See Gal. iv. 6.

Verse 3. *The Lord is a man of war*] Perhaps it would be better to translate the words, *Jehovah is the man* or *hero of the battle*. As we scarcely ever apply the term to any thing but first-rate armed vessels, the change of the translation seems indispensable, though the common rendering is literal enough. Besides, the object of Moses was to show that *man* had no part in this victory, but that the whole was wrought by the miraculous power of God, and that therefore *he* alone should have all the glory.

The LORD is *his name*.] That is, JEHOVAH. He has now, as the name implies, given complete *existence* to all his promises. See the notes on Gen. ii. 4, and Exod. vi. 3.

Verse 4. *Pharaoh's chariots—his host—his chosen captains*] On such an expedition it is likely that the principal Egyptian nobility accompanied their king, and that the overthrow they met with here had reduced Egypt to the lowest extremity. Had the Israelites been intent on plunder, or had Moses been influenced by a spirit of ambition, how easily might both have gratified themselves, as, had they returned, they might have soon overrun and subjugated the whole land.

Verse 6. *Thy right hand*] Thy omnipotence, manifested in a most extraordinary way.

Verse 7. *In the greatness of thine excellency*] To this wonderful deliverance the Prophet Isaiah refers, chap. lxiii. 11–14: "Then he remembered the days of old, Moses *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? Where *is* he that put his Holy Spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as a horse in the wilderness, *that* they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious name."

Verse 8. *The depths were congealed*] The strong east wind (chap. xiv. 21) employed to dry the bottom of the sea, is here represented as the blast of God's nostrils that had *congealed* or *frozen* the waters, so that they stood in heaps like a wall on the right hand and on the left.

Verse 9. *The enemy said*] As this song was composed by Divine inspiration, we may rest assured that these words were spoken by Pharaoh and his captains, and the passions they describe felt, in their utmost sway, in their hearts; but how soon was their boasting confounded? "Thou didst blow with thy wind, and the sea covered them: they sank as lead in the mighty waters!"

Verse 11. *Who is like unto thee, O Lord, among the gods?*] We have already seen that all the Egyptian gods, or the objects of the Egyptians' idolatry, were confounded, and rendered completely despicable, by the *ten plagues*, which appear to have been directed principally against *them*. Here the people of God exult over them afresh: Who among *these gods* is like unto THEE? *They* can neither *save* nor *destroy*; THOU dost both in the most signal manner.

As the original words מי כמכה באלם יהוה *mi chamochah baelim Yehovah* are supposed to have constituted the *motto* on the ensign of the *Asmoneans*, and to have furnished the name of *Maccabeus* to *Judas*, their grand captain, from whom they were afterwards called *Maccabeans*, it may be necessary to say a few words on this subject. It is possible that Judas Maccabeus might have had this motto on his ensign, or at least the *initial* letters of it, for such a practice was not uncommon. For instance, on the Roman standard the letters S. P. Q. R. stood for *Senatus Populus Que Romanus*, i. e. the Senate and Roman People; and מ כ ב י M. C. B. I. might have stood for *Mi Chamochah Baelim Jehovah*, "Who among the gods (or *strong*

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holiness, fearful *in* praises, [b] doing wonders?

12 Thou stretchedst out [c] thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [d] led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto [e] thy holy habitation.

14 [f] The people shall hear, *and* be afraid: [g] sorrow shall take hold on the inhabitants of Palestina.

15 [h] Then [i] the dukes of Edom shall be amazed; [k] the mighty men of Moab, trembling shall take hold upon them; [l] all the inhabitants of Canaan shall melt away.

16 [m] Fear and dread shall fall upon them; by the greatness of thine arm, they shall be *as* still [n] as a stone; till thy people pass over, O LORD, till the people pass over, [o] *which* thou hast purchased.

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17 Thou shalt bring them in; and [p] plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the [q] sanctuary, O LORD, *which* thy hands have established.

18 [r] The LORD shall reign for ever and ever.

19 For the [s] horse of Pharaoh went in with his chariots and with his horsemen into the

[b] Psa. lxxvii. 14.——[c] Ver. 6.——[d] Psa. lxxvii. 15, 20; lxxviii. 52; lxxx. 1; cvi. 9; Isa. lxiii. 12, 13; Jer. ii. 6.——[e] Psa. lxxviii. 54.——[f] Num. xiv. 14; Deut. ii. 25; Josh. ii. 9, 10.——[g] Psalm xlviii. 6.——[h] Gen. xxxvi. 40.——[i] Deut. ii. 4.——[k] Num. xxii. 3; Hab. iii. 7.——[l] Josh. v. 1.——[m] Deut. ii. 25; xi. 25; Josh. ii. 9.

[n] 1 Sam. xxv. 37.——[o] Chap. xix. 5; Deut. xxxii. 9; 2 Sam. vii. 23; Psalm lxxiv. 2; Isaiah xliii. 1, 3; li. 10; Jer. xxxi. 11; Tit. ii. 14; 1 Pet. ii. 9; 2 Pet. ii. 1.——[p] Psa. xliv. 2; lxxx. 8. [q] Psa. lxxviii. 54.——[r] Psa. x. 16; xxix. 10; cxlvi. 10; Isa. lvii. 15.——[s] Chap. xiv. 23; Prov. xxi. 31.

ones) is like unto thee, O Jehovah!" But it appears from the Greek Μακκαβαιος, and also the Syriac ܡܟܒܝ *makabi*, that the name was written originally with ק *koph*, not כ *caph*. It is most likely, as Michaelis has observed, that the name must have been derived from מקב *makkub*, a *hammer* or *mallet*; hence Judas, because of his bravery and success, might have been denominated the *hammer* or *mallet* by which the enemies of God had been *beaten*, *pounded*, and *broken* to *pieces*. Judas, the hammer of the Lord.

Glorious in holiness] Infinitely resplendent in this attribute, essential to the perfection of the Divine nature.

Fearful in praises] Such glorious holiness cannot be approached without the deepest reverence and fear, even by angels, who veil their faces before the majesty of God. How then should *man*, who is only *sin* and *dust*, approach the presence of his Maker!

Doing wonders?] Every part of the work of God is wonderful; not only *miracles*, which imply an inversion or suspension of the laws of nature, but every part of nature itself. Who can conceive how a single blade of grass is formed; or how earth, air, and water become consolidated in the body of the oak? And who can comprehend how the different tribes of plants and animals are preserved, in all the distinctive characteristics of their respective natures? And who can conceive how the human being is formed, nourished, and its different parts developed? What is the true cause of the circulation of the blood? or, how different aliments produce the solids and fluids of the animal machine? What is life, sleep, death? And how an impure and unholy soul is *regenerated*, *purified*, *refined*, and made like unto its great Creator? These are wonders which God alone works, and to himself only are they fully known.

Verse 12. *The earth swallowed them.*] It is very likely there was also an earthquake on this occasion, and that chasms were made in the bottom of the sea, by which many of them were swallowed up, though multitudes were overwhelmed by the waters, whose dead bodies were afterward thrown ashore. The psalmist strongly intimates that there was an *earthquake* on this occasion: *The voice of thy thunder was in the heaven; the lightnings lightened the world; the* EARTH TREMBLED *and* SHOOK; Psa. lxxvii. 18.

Verse 13. *Thou hast guided* them *in thy strength unto thy holy habitation.*] As this ode was dictated by the Spirit of God, it is most natural to understand this and the following verses, to the end of the 18th, as containing a prediction of what God would do for this people which he had so miraculously redeemed. On this mode of interpretation it would be better to read several of the verbs in the *future* tense.

Verse 15. *The dukes of Edom*] Idumea was governed at this time by those called אלופים *alluphim*, *heads*, *chiefs*, or *captains*. See the note on Gen. xxxvi. 15.

Verse 16. *Till thy people pass over*] Not over the Red Sea, for that event had been already celebrated; but over the desert and Jordan, in order to be brought into the promised land.

Verse 17. *Thou shalt bring them in*] By thy strength and mercy alone shall they get the promised inheritance.

And plant them] Give them a *fixed* habitation in Canaan, after their unsettled wandering life in the wilderness.

In the mountain] Meaning Canaan, which was a very *mountainous* country, Deut. xi. 11; or probably Mount Zion, on which the temple was built. Where the pure worship of God was *established*, there the people might expect both *rest* and *safety*. Wherever the purity of religion is established and preserved, and the high and the low endeavour to regulate their lives according to its precepts, the government of that country is likely to be permanent.

Verse 18. *The Lord shall reign for ever and ever.*] This is properly the grand chorus in which all the people joined. The words are expressive of God's

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sea, and [t] the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land*, in the midst of the sea.

20 And Miriam [u] the prophetess, [v] the sister of Aaron, [w] took a timbrel in her hand; and all the women went out after her [x] with timbrels and with dances.

21 And Miriam [y] answered them, [z] Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

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22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of [a] Shur; and they went three days in the wilderness, and found no water.

[t] Chap. xiv. 28, 29.——[u] Judg. iv. 4; 1 Sam. x. 5.——[v] Num. xxvi. 59.——[w] 1 Sam. xviii. 6.——[x] Judg. xi. 34; xxi. 21; 2 Sam. vi. 16; Psa. lxviii. 11, 25; cxlix. 3; cl. 4.——[y] 1 Sam. xviii. 7. [z] Ver. 1.——[a] Gen. xvi. 7; xxv. 18.

everlasting dominion, not only in the *world*, but in the *Church*; not only under the *law*, but also under the *Gospel*; not only in *time*, but through *eternity*. The original לְעֹלָם וָעֶד *leolam vaed* may be translated, *for ever and onward*; or, by our very expressive compound term, *for* EVERMORE, i. e. *for ever and more*—not only through *time*, but also through all duration. His dominion shall be ever the same, active and infinitely extending. With this verse the song seems to end, as with it the hemistichs or poetic lines terminate. The 20th and beginning of the 21st are in plain prose, but the latter part of the 21st is in hemistichs, as it contains the *response* made by Miriam and the Israelitish women at different intervals during the song. See Dr. Kennicott's arrangement of the parts at the end of this chapter.

Verse 20. *And Miriam the prophetess*] We have already seen that Miriam was *older* than either Moses or Aaron: for when Moses was exposed on the Nile, she was a young girl capable of managing the stratagem used for the preservation of his life; and then Aaron was only three years and three months old, for he was *fourscore and three* years old when Moses was but *fourscore*, (see chap. vii. 7;) so that Aaron was older than Moses, and Miriam considerably older than either, not less probably than *nine* or *ten* years of age. See on chap. ii. 2.

There is great diversity of opinion on the origin of the name of *Miriam*, which is the same with the Greek Μαριαμ, the Latin *Maria*, and the English *Mary*. Some suppose it to be compounded of מר *mar*, a *drop*, (Isa. xl. 15,) and ים *yam*, the *sea*, and that from this etymology the heathens formed their Venus, whom they feign to have sprung from the sea. St. Jerome gives several etymologies for the name, which at once show how difficult it is to ascertain it: *she who enlightens me*, or *she who enlightens them*, or *the star of the sea*. Others, *the lady of the sea*, *the bitterness of the sea*, &c. It is probable that the first or the last is the true one, but it is a matter of little importance, as we have not the circumstance marked, as in the case of Moses and many others, that gave rise to the name.

The prophetess] הַנְּבִיאָה *hannebiah*. For the meaning of the word prophet, נביא *nabi*, see the note on Gen. xx. 7. It is very likely that Miriam was inspired by the Spirit of God to instruct the Hebrew women, as Moses and Aaron were to instruct the men; and when she and her brother Aaron sought to share in the government of the people with Moses, we find her laying claim to the prophetic influence, Num. xii. 2: *Hath the Lord indeed spoken only by Moses? Hath he not* SPOKEN ALSO BY US! And that she was constituted joint leader of the people with her two brothers, we have the express word of God by the Prophet Micah, chap. vi. 4: *For I brought thee up out of the land of Egypt—and I sent before thee Moses, Aaron, and Miriam.* Hence it is very likely that she was the instructress of the women, and regulated the times, places, &c., of their devotional acts; for it appears that from the beginning to the present day the Jewish women all worshipped *apart*.

A timbrel] תֹּף *toph*, the same word which is translated *tabret*, Gen. xxxi. 27, on which the reader is desired to consult the note.

And with dances.] מְחֹלֹת *mecholoth*. Many learned men suppose that this word means some instruments of wind music, because the word comes from the root חלל *chalal*, the ideal meaning of which is to *perforate*, *penetrate*, *pierce*, *stab*, and hence *to wound*. *Pipes* or *hollow tubes*, such as *flutes*, *hautboys*, and the like, may be intended. Both the Arabic and Persian understand it as meaning instruments of music of the pipe, drum, or sistrum kind; and this seems to comport better with the scope and design of the place than the term *dances*. It must however be allowed that religious dances have been in use from the remotest times; and yet in most of the places where the term occurs in our translation, an *instrument of music* bids as fair to be its meaning as a *dance* of any kind. Miriam is the first *prophetess* on record, and by this we find that God not only poured out his Spirit upon *men*, but upon *women* also; and we learn also that Miriam was not only a *prophetess*, but a *poetess* also, and must have had considerable skill in *music* to have been able to conduct her part of these solemnities. It may appear strange that during so long an oppression in Egypt, the Israelites were able to cultivate the fine arts; but that they did so there is the utmost evidence from the Pentateuch. Not only architecture, weaving, and such necessary arts, were well known among them, but also the arts that are called *ornamental*, such as those of the goldsmith, lapidary, embroiderer, furrier, &c., of which we have ample proof in the construction of the tabernacle and its utensils. However ungrateful, rebellious, &c., the Jews may have been, the praise of industry and economy can never be denied them. In former ages, and in all places even of their dispersions, they appear to have been frugal and industrious, and capable of great proficiency in the most elegant and curious arts; but they are now greatly degenerated.

Verse 22. *The wilderness of Shur*] This was on

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23 And when they came to [b] Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called [c] Marah.

24 And the people [d] murmured against Moses, saying, What shall we drink?

25 And he [e] cried unto the LORD; and the LORD showed him a [f] tree, [g] *which* when he had cast into the waters, the waters were made sweet. There he [h] made for them a statute and an ordinance, and there [i] he proved them

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26 And said, [k] If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all

[b] Numbers xxxiii. 8.——[c] That is, *bitterness*; Ruth i. 20. [d] Chap. xvi. 2; xvii. 3.——[e] Chap. xiv. 10; xvii. 4; Psa. l. 15. [f] Eccles. xxxviii. 5.

[g] See 2 Kings ii. 21; iv. 41.——[h] See Josh. xxiv. 25.——[i] Ch. xvi. 4; Deut. viii. 2, 16; Judg. ii. 22; iii. 1, 4; Psa. lxvi. 10; lxxxi. 7.——[k] Deut. vii. 12, 15.

the coast of the Red Sea on their road to Mount Sinai. See the map.

Verse 23. *Marah*] So called from the *bitter waters* found there. Dr. Shaw conjectures that this place is the same as that now called *Corondel*, where there is still a small rill which, if not diluted with dews or rain, continues brackish. See his account at the end of Exodus.

Verse 24. *The people murmured*] They were in a state of great mental degradation, owing to their long and oppressive vassalage, and had no firmness of character. See the note on chap. xiii. 17.

Verse 25. *He cried unto the Lord*] Moses was not only their leader, but also their *mediator*. Of prayer and dependence on the Almighty, the great mass of the Israelites appear to have had little knowledge at this time. Moses, therefore, had much to bear from their weakness, and the merciful Lord was long-suffering.

The Lord showed him a tree] What this tree was we know not: some think that the tree was extremely bitter itself, such as the *quassia*; and that God acted in this as he generally does, correcting contraries by contraries, which, among the ancient physicians, was a favourite maxim, *Clavus clavo expellitur*. The Targums of Jonathan and Jerusalem say that, when Moses prayed, "the WORD of the Lord showed him the tree אדרפנך *ardiphney*, on which he wrote the great and precious name of (JEHOVAH,) and then threw it into the waters, and the waters thereby became sweet." But what the tree *ardiphney* was we are not informed.

Many suppose that this tree which healed the bitter waters was symbolical of the cross of our blessed Redeemer, that has been the means of healing infected nature, and through the virtue of which the *evils* and *bitters* of life are sweetened, and rendered subservient to the best interests of God's followers. Whatever may be in the metaphor, this is true in fact; and hence the greatest of apostles gloried in the *cross* of our Lord Jesus Christ, by which the world was crucified to him and he unto the world.

It appears that these waters were sweetened only for that occasion, as Dr. Shaw reports them to be still *brackish*, which appears to be occasioned by the abundance of *natron* which prevails in the surrounding soil. Thus we may infer that the natural cause of their bitterness or brackishness was permitted to resume its operations, when the occasion that rendered the change necessary had ceased to exist. Thus Christ simply changed that water into wine which was to be *drawn out* to be carried to the master of the feast; the rest of the water in the pots remaining as before. As the water of the Nile was so peculiarly excellent, to which they had been long accustomed, they could not easily put up with what was indifferent. See the note on chap. vii. 18.

There he made for them] Though it is probable that the Israelites are here intended, yet the word לו *lo* should not be translated *for them*, but *to him*, for these statutes were given to Moses that he might deliver them to the people.

There he proved them.] נסהו *nissahu, he proved* him. By this murmuring of the people he proved Moses, to see, speaking after the manner of men, whether he would be faithful, and, in the midst of the trials to which he was likely to be exposed, whether he would continue to trust in the Lord, and seek all his help from him.

Verse 26. *If thou wilt diligently hearken*] What is contained in this verse appears to be what is intended by the *statute* and *ordinance* mentioned in the preceding: *If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, &c.* This statute and ordinance implied the three following particulars: 1. That they should acknowledge Jehovah for their God, and thus avoid all idolatry. 2. That they should receive his word and testimony as a Divine revelation, binding on their hearts and lives, and thus be saved from profligacy of every kind, and from acknowledging the maxims or adopting the customs of the neighbouring nations. 3. That they should continue to do so, and adorn their profession with a holy life. These things being attended to, then the promise of God was, that they should have none of the diseases of the Egyptians put on them; that they should be kept in a state of health of body and peace of mind; and if at any time they should be afflicted, on application to God the evil should be removed, because he was their *healer* or *physician—I am the Lord that healeth thee*. That the Israelites had in general a very good state of health, their history warrants us to believe; and when they were afflicted, as in the case of the fiery serpents, on application to God they were all healed. The Targum of Jonathan ben Uzziel states that the statutes which Moses received at this time were commandments con-

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his statutes, I will put none of these [l]diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD [m] that healeth thee.

27 [n] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

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[l] Deut. xxviii. 27, 60.——[m] Chap. xxiii. 25; Psa. xli. 3, 4; ciii. 3; cxlvii. 3.——[n] Num. xxxiii. 9.

cerning the observance of the Sabbath, duty to parents, the ordinances concerning wounds and bruises, and the penalties which sinners should incur by transgressing them. But it appears that the *general* ordinances already mentioned are those which are intended here, and this seems to be proved beyond dispute by Jer. vii. 22, 23: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you."

Verse 27. *They came to Elim*] This was in the desert of *Sin*, and, according to Dr. Shaw, about two leagues from *Tor*, and thirty from *Marah* or *Corondel*.

Twelve wells of water] One for each of the tribes of Israel, say the Targums of *Jonathan* and *Jerusalem*.

And threescore and ten palm trees] One for each of the seventy elders.—*Ibid.*

Dr. Shaw found *nine* of the twelve wells, the other *three* having been choked up with sand; and the seventy palm trees multiplied into more than 2000, the dates of which bring a considerable revenue to the Greek monks at Tor. See his account at the end of this book, and see also the map. Thus sufficient evidence of the authenticity of this part of the sacred history remains, after the lapse of more than 3000 years.

IN the preceding notes the reader has been referred to Dr. Kennicott's translation and arrangement of the song of Moses. To this translation he prefixes the following observations:—

"This triumphant ode was sung by Moses and the sons of Israel: and the women, headed by Miriam, answered the men by repeating the two first lines of the song, altering only the first word, which two lines were probably sung more than once *as a chorus*.

"*The conclusion* of this ode seems very manifest; and yet, though the ancient Jews had sense enough to write this song differently from prose; and though their authority has prevailed even to this day in *this* and three other poems in the Old Testament, (Deut. xxii.; Judg. v.; and 2 Sam. xxii.,) still expressed by them as poetry; yet have these critics carried their ideas of the song here to the end of verse 19. The reason why the same has been done by others probably is, they thought that the particle כ *for*, which begins verse 19, necessarily connected it with the preceding poetry. But this difficulty is removed by translating כ *when*, especially if we take verses 19–21 as being a *prose* explanation of the *manner* in which this song of triumph was performed. For these three verses say that the *men singers* were *answered* in the chorus by *Miriam and the women*, accompanying their words with musical instruments. '*When* the horse of Pharaoh *had gone* into the sea, and the Lord *had brought* the sea upon them; *and* Israel *had passed*, on dry land, in the midst of the sea; *then* Miriam took a timbrel, and all the women went out after her with timbrels and dances; and Miriam (with the women) *answered them* (להם *lahem*, the *men*, by way of chorus) in the words, *O sing ye*, &c.' That this chorus was sung *more than once* is thus stated by Bishop Lowth: *Maria, cum mulieribus, virorum choro* IDENTIDEM *succinebat*.—Prælect. 19.

"I shall now give what appears to me to be an exact translaton of this whole song:—

MOSES. *Part* I.

1. I will sing to JEHOVAH, for he hath triumphed gloriously;
   The horse and his rider hath he thrown into the sea.
2. My strength and my song is JEHOVAH;
   And he is become to me for salvation:
   This is my God, and I will celebrate him;
   The God of my father, and I will exalt him.
3. Jehovah is mighty in battle!
   Jehovah is his name! } Perhaps a chorus sung by *the men*

Chorus, by *Miriam and the women*.
Perhaps sung first in this place.

O sing ye to Jehovah, for he hath triumphed gloriously!
The horse and his rider hath he thrown into the sea

MOSES. *Part* II.

4. Pharaoh's chariots and his host hath he cast into the sea;
   And his chosen captains are drowned in the Red Sea.
5. The depths have covered them, they went down;
   (They sank) to the bottom as a stone.
6. Thy right hand, *Jehovah*, is become glorious in power;
   Thy right hand, *Jehovah*, dasheth in pieces the enemy.
7. And in the greatness of thine excellence thou overthrowest them that rise against thee.
   Thou sendest forth thy wrath, which consumeth them as stubble.
8. Even at the blast of thy displeasure the waters are gathered together;
   The floods stand upright as a heap,
   Congealed are the depths in the very heart of the sea.

O sing ye to JEHOVAH, &c. Chorus by *the women*.

MOSES. *Part* III.

9. The enemy said: '*I will pursue, I shall overtake; I shall divide the spoil, my soul shall be satiated with them; I will draw my sword, my hand shall destroy them.*'
10. Thou didst blow with thy wind, the sea covered them;
    They sank as lead in the mighty waters.
11. Who is like thee among the gods, O JEHOVAH?
    Who is like thee, glorious in holiness!

12. Fearful in praises; performing wonders!
Thou stretchest out thy right hand, the earth swalloweth them!
13. Thou in thy mercy leadest the people whom thou hast redeemed;
Thou in thy strength guidest to the habitation of thy holiness!

O sing ye to JEHOVAH, &c. Chorus by *the women.*

MOSES. *Part* IV.

14. The nations have heard, and are afraid;
Sorrow hath seized the inhabitants of Palestine.
15. Already are the dukes of Edom in consternation,
And the mighty men of Moab, trembling hath seized them;
All the inhabitants of Canaan do faint.
16. Fear and dread shall fall upon them;
Through the greatness of thine arm they shall be still as a stone:
17. Till thy people, JEHOVAH, pass over [Jordan;]
Till the people pass over whom thou hast redeemed.
18. Thou shalt bring them and plant them in the mount of thine inheritance:
The place for thy rest which thou, JEHOVAH, hast made;
The sanctuary, JEHOVAH, which thy hands have established.

Grand chorus by ALL.

JEHOVAH FOR EVER AND EVER SHALL REIGN."

1. When poetry is consecrated to the service of God, and employed as above to commemorate his marvellous acts, it then becomes a very useful handmaid to piety, and God is honoured by his gifts. God inspired the song of Moses, and perhaps from this very circumstance it has passed for current among the most polished of the heathen nations, that a poet is a person *Divinely inspired*; and hence the epithet of προφήτης, *prophet*, and *vates*, of the same import, was given them among the Greeks and Romans.

2. The song of Moses is a proof of the miraculous passage of the Israelites through the Red Sea. There has been no period since the Hebrew nation left Egypt in which this song was not found among them, *as composed on that occasion, and to commemorate that event.* It may be therefore considered as completely authentic as any living witness could be who had himself passed through the Red Sea, and whose life had been protracted through all the intervening ages to the present day

3. We have already seen that it is a song of triumph for the deliverance of the people of God, and that it was intended to point out the final salvation and triumph of the whole Church of Christ; so that in the heaven of heavens the redeemed of the Lord, both among the Jews and the Gentiles, shall unite together to sing the *song of Moses* and the *song of the Lamb.* See Rev. xv. 2–4. Reader, implore the mercy of God to enable thee to make thy calling and election sure, that thou mayest bear thy part in this glorious and eternal triumph.

CHAPTER XVI.

The Israelites journey from Elim, *and come to the wilderness of* Sin, 1. *They murmur for lack of bread,* 2, 3. *God promises to rain bread from heaven for them,* 4, *of which they were to collect a double portion on the sixth day,* 5. *A miraculous supply of* flesh *in the* evening *and* bread *in the* morning, *promised,* 6–9. *The glory of the Lord appears in the cloud,* 10. *Flesh and bread promised as a proof of God's care over them,* 11, 12. Quails *come and cover the whole camp,* 13. *And a* dew *fell which left a small round substance on the ground, which Moses tells them was the bread which God had sent,* 14, 15. *Directions for gathering it,* 16. *The Israelites gather each an* omer, 17, 18. *They are directed to leave none of it till the next day,* 19; *which some neglecting, it became putrid,* 20. *They gather it every morning, because it melted when the sun waxed hot,* 21. *Each person gathers two omers on the* sixth *day,* 22. *Moses commands them to keep the* seventh *as a Sabbath to the Lord,* 23. *What was laid up for the Sabbath did not putrefy,* 24. *Nothing of it fell on that day, hence the strict observance of the Sabbath was enjoined,* 25–30. *The Israelites name the substance that fell with the dew* manna; *its appearance and taste described,* 31. *An omer of the manna is commanded to be laid up for a memorial of Jehovah's kindness,* 32–34. *The manna now sent continued daily for the space of* forty *years,* 35. *How much an omer contained,* 36.

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AND they [a] took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of [b] Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

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[a] Num. xxxiii. 10, 11.

[b] Ezek. xxx. 15.

NOTES ON CHAP. XVI.

Verse 1. *The wilderness of Sin*] This desert lies between Elim and Sinai, and from Elim, Dr. Shaw says, Mount Sinai can be seen distinctly. Mr. Ainsworth supposes that this wilderness had its name from a strong city of Egypt called *Sin*, near which it lay. See Ezek. xxx. 15, 16. Before they came to the wilderness of *Sin*, they had a previous encampment by the

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2 And the whole congregation of the children of Israel [c] murmured against Moses and Aaron, in the wilderness:

3 And the children of Israel said unto them, [d] Would to God we had died by the hand of the LORD, in the land of Egypt, [e] when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the LORD unto Moses, Behold, I will rain [f] bread from heaven for you; and the people shall go out, and gather [g] a certain rate every day, that I may [h] prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and [i] it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, [k] At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

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7 And in the morning, then ye shall see [l] the glory of the LORD; for that he heareth your murmurings against the LORD: and [m] what *are* we, that ye murmur against us?

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmuring which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [n] against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [o] Come near before the LORD: for he hath heard your murmurings.

[c] Chap. xv. 24; Psa. cvi. 25; 1 Cor. x. 10.——[d] Lam. iv. 9. [e] Num. xi. 4, 5.——[f] Psa. lxxviii. 24, 25; cv. 40; John vi. 31, 32. 1 Cor. x. 3.——[g] Heb. *the portion of a day in his day;* Prov. xxx. 8; Matt. vi. 11.——[h] Chap. xv. 25; Deut. viii. 2, 16.

[i] See ver. 22; Lev. xxv. 21.——[k] See ver. 12, 13; chapter vi. 7; Num. xvi. 28, 29, 30.——[l] See ver. 10; Isa. xxxv. 2; xl. 15; John xi. 4, 40.——[m] Numbers xvi. 11.——[n] See 1 Sam. viii. 7; Luke x. 16; Rom. xiii. 2.——[o] Num. xvi. 16.

Red Sea after they left Elim, of which Moses makes distinct mention Num. xxxiii. 10, 11.

The fifteenth day of the second month] This was afterwards called *Ijar*, and they had now left Egypt *one month*, during which it is probable they lived on the provisions they brought with them from Rameses, though it is possible they might have had a supply from the sea-coast. Concerning Mount Sinai, see the note on chap. xix. 1.

Verse 2. *The whole congregation—murmured*] This is an additional proof of the degraded state of the minds of this people; see the note on chap. xiii. 17. And this very circumstance affords a convincing argument that a people so stupidly carnal could not have been induced to leave Egypt had they not been persuaded so to do by the most evident and striking miracles. Human nature can never be reduced to a more abject state in this world than that in which the body is enthralled by *political slavery*, and the soul debased by the influence of *sin*. These poor Hebrews were both *slaves* and *sinners*, and were therefore capable of the meanest and most disgraceful acts.

Verse 3. *The flesh pots*] As the Hebrews were in a state of slavery in Egypt, they were doubtless fed in various companies by their task masters in particular places, where large *pots* or *boilers* were fixed for the purpose of cooking their victuals. To these there may be a reference in this place, and the whole speech only goes to prove that they preferred their bondage in Egypt to their present state in the wilderness; for they could not have been in a state of *absolute want*, as they had brought an abundance of flocks and herds with them out of Egypt.

Verse 4. *I will rain bread*] Therefore this substance was not a production of the desert: nor was the dew that was the instrument of producing it *common* there, else they must have had this bread for a month before.

Verse 6. *Ye shall know that the Lord hath brought you out*] After all the miracles they had seen they appear still to suppose that their being brought out of Egypt was the work of Moses and Aaron; for though the miracles they had already seen were convincing for the time, yet as soon as they had passed by they relapsed into their former infidelity. God therefore saw it necessary to give them a daily miracle in the fall of the manna, that they might have the proof of his Divine interposition constantly before their eyes. Thus they knew that *Jehovah* had brought them out, and that it was not the act of Moses and Aaron.

Verse 7. *Ye shall see the glory of the Lord*] Does it not appear that the *glory of the Lord* is here spoken of as something distinct from the Lord? for it is said HE (the glory) *heareth your murmurings against the Lord;* though *the Lord* may be here put for *himself*, the *antecedent* instead of the *relative*. This passage may receive some light from Heb. i. 3: *Who being the brightness of his glory, and the express image of his person*, &c. And as St. Paul's words are spoken of the Lord Jesus, is it not likely that the words of Moses refer to *him* also? "No man hath seen God at any time;" hence we may infer that Christ was the *visible* agent in all the extraordinary and miraculous interferences which took place both in the patriarchal times and under the law.

Verse 8. *In the evening flesh to eat*] Viz., the *quails; and in the morning bread to the full*, viz., the *manna*.

And what are we?] Only his servants, obeying his commands.

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10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD [p] appeared in the cloud.

11 And the LORD spake unto Moses, saying,

12 [q] I have heard the murmurings of the children of Israel: speak unto them, saying, [r] At even ye shall eat flesh, and [s] in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

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13 And it came to pass, that at even [t] the quails came up, and covered the camp: and in the morning [u] the dew lay round about the host.

[p] Ver. 7; chapter xiii. 21; Num. xvi. 19; 1 Kings viii. 10, 11. [q] Ver. 8.——[r] Ver. 6.

[s] Verse 7.——[t] Numbers xi. 31; Psalm lxxviii. 27, 28; cv. 40. [u] Num. xi. 9.

Your murmurings are *not against us*] For *we* have not brought you up from Egypt; *but against the Lord*, who, by his own miraculous power and goodness, has brought you out of your slavery.

Verse 9. *Come near before the Lord*] This has been supposed to refer to some particular *place*, where the Lord manifested his presence. The great tabernacle was not yet built, but there appears to have been a small *tabernacle* or *tent* called the *Tabernacle of the Congregation*, which, after the sin of the golden calf, was always placed without the camp; see chap. xxxiii. 7: *And Moses took the Tabernacle and pitched it without the camp, afar off from the camp, and called it The Tabernacle of the Congregation; and it came to pass that every one that sought the Lord went out unto the Tabernacle of the Congregation, which was without the camp.* This could not be that portable temple which is described chap. xxvi., &c., and which was not set up till the first day of the first month of the second year, after their departure from Egypt, (chap. xl.,) which was upwards of *ten* months after the time mentioned in this chapter; and notwithstanding this, the Israelites are commanded (ver. 34) to lay up an *omer* of the manna *before the testimony*, which certainly refers to an ark, tabernacle, or some such portable shrine, already in existence. If the great tabernacle be intended, the whole account of laying up the manna must be introduced here by *anticipation*, Moses finishing the account of what was afterwards done, because the commencement of those circumstances which comprehended the reasons of the fact itself took place now. See the note on ver. 34.

But from the reasonings in the preceding verses it appears that much infidelity still reigned in the hearts of the people; and in order to convince them that it was God and not Moses that had brought them out of Egypt, he (Moses) desired them to *come near*, or pay particular attention to some extraordinary manifestation of the Lord. And we are told in the *tenth* verse, that "as Aaron spake unto them, *they looked toward the wilderness, and behold the glory of the Lord appeared*, and the Lord spake unto Moses," &c. Is not this passage explained by chap. xix. 9, "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, *that the people may hear*, when I speak with thee, and *believe thee for ever*?" May we not conclude that Moses invited them to *come near before the Lord*, and so witness his *glory*, that they might be convinced it was *God* and not *he* that led them out of Egypt, and that they ought to submit to *him*, and cease from their murmurings! It is said, chap. xix. 17, that Moses brought forth the people out of the camp *to meet with God*. And in this instance there might have been a similar though less awful manifestation of the Divine presence.

Verse 10. *As Aaron spake*] So he now became the spokesman or minister of Moses to the Hebrews, as he had been before unto Pharaoh; according to what is written, chap. vii. 1, &c.

Verse 13. *At even the quails came*] שלו *selav*, from שלה *salah*, to be *quiet*, *easy*, or *secure*; and hence the *quail*, from their remarkably living at *ease* and *plenty* among the corn. "An amazing number of these birds," says Hasselquist, Travels, p. 209, "come to Egypt at this time, (March,) for in this month the wheat ripens. They conceal themselves among the corn, but the Egyptians know that they are thieves, and when they imagine the field to be full of them they spread a net over the corn and make a noise, by which the birds, being frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish." The *Abbé Pluche* tells us, in his *Histoire du Ciel*, that the quail was among the ancient Egyptians the emblem of *safety* and *security*.

"Several learned men, particularly the famous *Ludolf*, Bishop *Patrick*, and *Scheuchzer*, have supposed that the שלוים *selavim* eaten by the Israelites were *locusts*. But not to insist on other arguments against this interpretation, they are expressly called שאר *sheer*, *flesh*, Psalm lxxviii. 27, which surely locusts are not; and the Hebrew word is constantly rendered by the Septuagint ορτυγομητρα, *a large kind of quail*, and by the Vulgate *coturnices*, *quails*. Compare Wisd. xvi. 2, xix. 12; Num. xi. 31, 32; Psa. cv. 40; and on Num. xi. observe that כאמתים *keamathayim* should be rendered, not *two cubits high*, but as Mr. Bate translates it, '*two cubits distant*, (i. e., one from the other,) for *quails* do not settle like the *locusts* one upon another, but at small distances.' And had the quails lain for a day's journey round the camp, to the great height of *two cubits*, upwards of three feet, the people could not have been employed two days and a night in gathering them. The spreading them round the camp was in order to dry them in the burning sands for use, which is still practised in Egypt." See *Parkhurst*, sub voce שלה *salah*.

The difficulties which encumber the text, supposing these to be *quails*, led Bishop *Patrick* to imagine them to be *locusts*. The difficulties are *three*: "1. Their coming by a wind. 2. Their immense quantities, covering a circle of thirty or forty miles, two cubits

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14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* [v] a small round thing, *as* small as the hoar frost on the ground.

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[v] Num. xi. 7; Deut. viii. 3; Neh. ix. 15; Psa. lxxviii. 24; cv. 40; Wisd. xvi. 20.

thick. 3. Their being spread in the sun for drying, which would have been preposterous had they been *quails*, for it would have made them corrupt the sooner; but this is the principal way of preparing *locusts* to keep for a month or more, when they are boiled or otherwise dressed." This difficulty he thinks interpreters pass over, who suppose *quails* to be intended in the text. Mr. Harmer takes up the subject, removes the bishop's difficulties, and vindicates the common version.

"These difficulties appear pressing, or at least the two last; nevertheless, I have met with several passages in books of travels, which I shall here give an account of, that they may soften them; perhaps my reader may think they do more.

"No interpreters, the bishop complains, supposing they were quails, account for the spreading them out in the sun. Perhaps they have not. Let me then translate a passage of Maillet, which relates to a little island which covers one of the ports of Alexandria: 'It is on this island, which lies farther into the sea than the main land of Egypt, that the birds annually alight which come hither for refuge in autumn, in order to avoid the severity of the cold of our winters in Europe. There is so large a quantity of all sorts taken there, that after these little birds have been stripped of their feathers, and buried in the burning sands for about half a quarter of an hour, they are worth but two sols the pound. The crews of those vessels which in that season lie in the harbour of Alexandria, have no other meat allowed them.' Among other refugees of that time, Maillet elsewhere expressly mentions quails, which are, therefore, I suppose, treated after this manner. This passage then does what, according to the bishop, no commentator has done; it explains the design of spreading these creatures, supposing they were quails, round about the camp; it was to dry them in the burning sands in order to preserve them for use. So Maillet tells us of their drying fish in the sun of Egypt, as well as of their preserving others by means of pickle. Other authors speak of the Arabs drying camel's flesh in the sun and wind, which, though it be not at all salted, will if kept dry remain good a long while, and which oftentimes, to save themselves the trouble of dressing, they will eat raw. This is what St. Jerome may be supposed to refer to, when he calls the food of the Arabs *carnes semicrudæ*. This drying then of flesh in the sun is not so preposterous as the bishop imagined. On the other hand, none of the authors that speak of their way of preserving locusts in the east, so far as I at present recollect, give any account of drying them in the sun. They are, according to Pellow, first purged with water and salt, boiled in new pickle, and then laid up in dry salt. So, Dr. Russel says, the Arabs eat these insects when fresh, and also salt them up as a delicacy. Their immense quantities also forbid the bishop's believing they were quails; and in truth he represents this difficulty in all its force, perhaps too forcibly. A circle of forty miles in diameter, all covered with quails to the depth of more than forty-three inches, without doubt is a startling representation of this matter: and I would beg leave to add that the like quantity of locusts would have been very extraordinary: but then this is not the representation of Scripture; it does not even agree with it; for such a quantity of either quails or locusts would have made the clearing of places for spreading them out, and the passing of Israel up and down in the neighbourhood of the camp, very fatiguing, which is not supposed.

"Josephus supposed they were quails, which he says are in greater numbers thereabouts than any other kinds of birds; and that, having crossed the sea to the camp of Israel, they who in common fly nearer the ground than most other birds, flew so low through the fatigue of their passage as to be within reach of the Israelites. This explains what he thought was meant by *the two cubits from the face of the earth*—their flying within three or four feet of the ground.

"And when I read Dr. Shaw's account of the way in which the Arabs frequently catch birds that they have tired, that is, by running in upon them and knocking them down with their *zerwattys*, or bludgeons, as we should call them, I think I almost see the Israelites before me pursuing the poor, fatigued, and languid quails.

"This is indeed a laborious method of catching these birds, and not that which is now used in Egypt; for Egmont and Heyman tell us, that in a walk on the shore of Egypt they saw a sandy plain several leagues in extent, and covered with reeds without the least verdure; between which reeds they saw many nets laid for catching quails, which come over in large flights from Europe during the month of September. If the ancient Egyptians made use of the same method of catching quails that they now practise on those shores, yet Israel in the wilderness, without these conveniences, must of course make use of that more inartificial and laborious way of catching them. The Arabs of Barbary, who have not many conveniences, do the same thing still.

"Bishop Patrick supposes a day's journey to be sixteen or twenty miles, and thence draws his circle with a radius of that length; but Dr. Shaw, on another occasion, makes a day's journey but ten miles, which would make a circle but of twenty miles in diameter, and as the text evidently designs to express it very indeterminately, *as it were a day's journey*, it might be much less.

"But it does not appear to me at all necessary to suppose the text intended their covering a circular or nearly a circular spot of ground, but only that these creatures appeared on both sides of the camp of Israel, about a day's journey. The same word is used Exod. vii. 24, where *round about* can mean only on each side of the Nile. And so it may be a little illustrated by

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15 And when the children of Israel saw *it*, they said one to another, [w] It *is* manna: for they wist not what it *was*. And Moses said unto them, [x] This *is* the bread which the

[w] Or, *What is this?* or, *it is a portion.*

[x] John vi. 31, 49, 58; 1 Cor. x. 3.

what Dr. Shaw tells us of the three flights of storks which he saw, when at anchor under the Mount Carmel, some of which were more scattered, others more compact and close, each of which took up more than three hours in passing, and extended itself more than half a mile in breadth. Had this flight of quails been no greater than these, it might have been thought, like them, to have been accidental; but so unusual a flock as to extend fifteen or twenty miles in breadth, and to be two days and one night in passing, and this, in consequence of the declaration of Moses, plainly determined that the finger of God was there.

"A third thing which was a difficulty with the bishop was their being brought with the wind. A hot southerly wind, it is supposed, brings the locusts; and why quails might not be brought by the instrumentality of a like wind, or what difficulty there is in that supposition, I cannot imagine. As soon as the cold is felt in Europe, Maillet tells us, turtles, quails, and other birds come to Egypt in great numbers; but he observed that their numbers were not so large in those years in which the winters were favourable in Europe; from whence he conjectured that it is rather necessity than habit which causes them to change their climate: if so, it appears that it is the increasing heat that causes their return, and consequently that the hot sultry winds from the south must have a great effect upon them, to direct their flight northwards.

"It is certain that it is about the time that the south wind begins to blow in Egypt, which is in April, that many of these migratory birds return. Maillet, who joins quails and turtles together, and says that they appear in Egypt when the cold begins to be felt in Europe, does not indeed tell us when they return: but Thevenot may be said to do it; for after he had told his reader that they catch snipes in Egypt from January to March, he adds that in May they catch turtles, and that the turtles return again in September; now as they go together southward in September, we may believe they return again northward much about the same time. Agreeably to which, Russel tells us that quails appear in abundance about Aleppo in spring and autumn.

"If natural history were more perfect we might speak to this point with great distinctness; at present, however, it is so far from being an objection to their being quails that their coming was caused by a wind, that nothing is more natural. The same wind would in course occasion sickness and mortality among the Israelites, at least it does so in Egypt. The miraculousness then in this story does not lie in their dying, but the prophet's foretelling with exactness the coming of that wind, and in the prodigious numbers of the quails that came with it, together with the unusualness of the place, perhaps, where they alighted.

"Nothing more remains to be considered but the gathering so large a quantity as ten omers by those that gathered fewest. But till that quantity is more precisely ascertained, it is sufficient to remark that this is only affirmed of those expert sportsmen among the people, who pursued the game two whole days and a whole night without intermission; and of them, and of them only, I presume it is to be understood that he that gathered fewest gathered ten omers. Hasselquist, who frequently expresses himself in the most dubious manner in relation to these animals, at other times is very positive that, if they were birds at all, they were a species of the quail different from ours, which he describes as very much resembling the 'red partridge, but as not being larger than the tortle-dove.' To this he adds, that 'the Arabians carry thousands of them to Jerusalem about Whitsuntide, to sell there,' p. 442. In another place he tells us 'it is found in Judea as well as in Arabia Petræa, and that he found it between Jordan and Jericho,' p. 203. One would imagine that Hasselquist means the *scata*, which is described by Dr. Russel, vol. ii., p. 194, and which he represents as brought to market at Aleppo in great numbers in May and June, though they are to be met with in all seasons.

"A whole ass-load of them, he informs us, has often been taken at once shutting a clasping net, in the above-mentioned months, they are in such plenty."—*Harmer*, vol iv., p. 367.

Verse 14. *Behold, upon the face of the wilderness* there lay *a small round thing*] It appears that this small round thing fell with the dew, or rather the dew fell first, and this substance fell *on it*. The dew might have been intended to cool the ground, that the manna on its fall might not be dissolved; for we find from ver. 21, that the heat of the sun melted it. The ground therefore being sufficiently cooled by the dew, the manna lay unmelted long enough for the Israelites to collect a sufficient quantity for their daily use.

Verse 15. *They said one to another, It is manna: for they wist not what it* was.] This is a most unfortunate translation, because it not only gives no sense, but it contradicts itself. The Hebrew מָן הוּא כִּי *man hu*, literally signifies, *What is this? for*, says the text, *they wist not what it was*, and therefore they could not give it a name. Moses immediately answers the question, and says, *This is the bread which the Lord hath given you to eat*. From ver. 31 we learn that this substance was afterwards called מָן *man*, probably in commemoration of the question they had asked on its first appearance. Almost all our own ancient versions translate the words, *What is this?*

What this substance was we know not. It was nothing that was common to the wilderness. It is evident the Israelites never saw it before, for Moses says, Deut. viii. 3, 16: *He fed thee with manna which thou knewest not, neither did thy fathers know*; and it is very likely that nothing of the kind had ever been seen *before*; and by a pot of it being laid up in the ark, it is as likely that nothing of the kind ever appeared more, after the miraculous supply in the wilderness had ceased. It seems to have been *created* for the present occasion, and, like Him whom it typified,

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LORD hath given you to eat.

16 This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, [y] an omer [z] for every man, *according to* the number of your [a] persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [b] he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

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19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them

[y] Ver. 36.——[z] Heb. *by the poll*, or *head*.

[a] Heb. *souls*.——[b] 2 Cor. viii. 15.

to have been the *only thing of the kind*, the only bread from heaven, which God ever gave to preserve the life of man, as Christ is the true bread that came down from heaven, and was given for the life of the world. See John vi. 31–58.

Verse 16. *An omer for every man*] I shall here once for all give a short account of the measures of capacity among the Hebrews.

OMER, עֹמֶר, from the root *amar*, to *press*, *squeeze*, *collect*, *and bind together*; hence a *sheaf of corn*—a multitude of stalks *pressed together*. It is supposed that the *omer*, which contained about *three quarts* English, had its name from this circumstance; that it was the most *contracted* or the *smallest* measure of things *dry* known to the *ancient* Hebrews; for the קַב *kab*, which was less, was not known till the reign of Jehoram, king of Israel, 2 Kings vi. 25.—*Parkhurst.*

The EPHAH, אֵפָה or אֵיפָה *eiphah*, from אָפָה *aphah*, *to bake*, because this was probably the quantity which was baked at one time. According to Bishop Cumberland the *ephah* contained *seven gallons*, *two quarts*, *and about half a pint*, wine measure; and as the *omer* was the *tenth part of the ephah*, ver. 36, it must have contained about *six pints* English.

The KAB, קַב, is said to have contained about the *sixth* part of a *seah*, or *three pints and one third* English.

The HOMER, חֹמֶר *chomer*, mentioned Lev. xxvii. 16, was quite a different measure from that above, and is a different word in the Hebrew. The *chomer* was the *largest* measure of capacity among the Hebrews, being equal to *ten baths* or *ephahs*, amounting to about *seventy-five gallons*, *three pints*, English. See Ezek. xlv. 11, 13, 14. Goodwin supposes that this measure derived its name from חֲמוֹר *chamor*, an *ass*, being the ordinary load of that animal.

The BATH, בַּת, was the largest measure of capacity next to the *homer*, of which it was the *tenth part*. It was the same as the *ephah*, and consequently contained about *seven gallons*, *two quarts*, *and half a pint*, and is always used in Scripture as a measure of *liquids*.

The SEAH, סְאָה, was a measure of capacity for things dry, equal to about *two gallons and a half* English. See 2 Kings vii. 1, 16, 18.

The HIN, הִין, according to Bishop Cumberland, was the one-sixth part of an *ephah*, and contained a little more than *one gallon and two pints*. See Exod. xxix. 40.

The LOG, לֹג, was the smallest measure of capacity for *liquids* among the Hebrews: it contained about *three quarters of a pint*. See Lev. xiv. 10, 12.

Take ye—for them *which* are *in his tents.*] Some might have been confined in their tents through sickness or infirmity, and charity required that those who were in health should gather a portion for them. For though the psalmist says, Psa. cv. 37, *There was not one feeble* person *among their tribes*, this must refer principally to their healthy state when brought out of Egypt; for it appears that there were many infirm among them when attacked by the Amalekites. See the note on chap. xvii. 8.

Verse 17. *Some more, some less.*] According to their respective families, an *omer* for a man; and according to the number of infirm persons, whose wants they undertook to supply.

Verse 18. *He that gathered much had nothing over*] Because his gathering was in proportion to the number of persons for whom he had to provide. And some having fewer, others more in family, and the gathering being in proportion to the persons who were to eat of it, therefore *he that gathered much had nothing over, and he that gathered little had no lack.* Probably every man gathered as much as he could; and then when brought home and measured by an omer, if he had a surplus, it went to supply the wants of some other family, that had not been able to collect a sufficiency, the family being large, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect enough for so numerous a household, several of whom might be so confined as not to be able to collect for themselves. Thus there was an *equality*, and in this light the words of St. Paul, 2 Cor. viii. 15, lead us to view the passage. Here the 36th verse should come in: *Now an omer* is *the tenth* part *of an ephah.*

Verse 19. *Let no man leave of it till the morning.*] For God would have them to take no thought for the morrow, and constantly to depend on him for their daily bread. And is not that petition in our Lord's prayer founded on this very circumstance, *Give us day by day our daily bread?*

Verse 20. *It bred worms*] Their sinful curiosity and covetousness led them to make the trial; and they had a mass of the most loathsome putrefaction for their pains. How gracious is God! He is continually rendering disobedience and sin irksome to the transgressor; that finding his evil ways to be unprofitable, he may return to his Maker, and trust in God alone

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21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* [c] the rest of the holy Sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade; and it did not [d] stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a Sabbath unto the LORD: to-day ye shall not find it in the field.

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26 [c] Six days ye shall gather it; but on the seventh day, *which is* the Sabbath, in it there shall be none.

27 And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long [f] refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day.

[c] Gen. ii. 3; chapter xx. 8; xxxi. 15; xxxv. 3; Lev. xxiii. 3. [d] Ver. 20.

[c] Chapter xx. 9, 10.—[f] 2 Kings xvii. 14; Psalm lxxviii. 10, 22; cvi. 13.

Verse 22. *On the sixth day they gathered twice as much*] This they did that they might have a provision for the Sabbath, for on that day no manna fell, ver. 26, 27. What a convincing miracle was this! No manna fell on the Sabbath! Had it been a *natural* production it would have fallen on the *Sabbath* as at other times; and had there not been a supernatural influence to keep it sweet and pure, it would have been corrupted on the Sabbath as well as on other days. By this series of miracles God showed his own power, presence, and goodness, 1. In sending the *manna* on each of the six days; 2. In sending *none* on the seventh, or Sabbath; 3. In preserving it from putrefaction when laid up for the use of *that day*, though it infallibly corrupted if kept over night on any other day.

Verse 23. *To-morrow is the rest of the holy Sabbath*] There is nothing either in the text or context that seems to intimate that the Sabbath was now *first* given to the Israelites, as some have supposed: on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. The commandment, it is true, may be considered as being now *renewed;* because they might have supposed that in their unsettled state in the wilderness they might have been exempted from the observance of it. Thus we find, 1. That when God finished his creation, he instituted the Sabbath; 2. When he brought the people out of Egypt, he insisted on the strict observance of it; 3. When he gave the LAW, he made it a *tenth* part of the whole, such importance has this institution in the eyes of the Supreme Being! On the supposed *change* of the Sabbath from what we call *Sunday* to *Saturday*, effected on this occasion, see the note on Deut. v. 15.

Verse 29. *Abide ye every man in his place*] Neither go out to seek manna nor for any other purpose; rest at home and devote your time to religious exercises. Several of the Jews understood by *place* in the text, the *camp*, and have generally supposed that no man should go out of the place, i. e., the city, town, or village in which he resides, any farther than one thousand cubits, about an English mile, which also is called a *Sabbath day's journey*, Acts i. 12; and so many cubits they consider the space round the city that constitutes its *suburbs*, which they draw from Num. xxxv. 3, 4. Some of the Jews have carried the rigorous observance of the letter of this law to such a length, that in whatever posture they find themselves on the Sabbath morning when they awake, they continue in the same during the day; or should they be up and happen to fall, they refuse even to rise till the Sabbath be ended! Mr. Stapleton tells a story of one Rabbi Solomon, who fell into a slough on the Jewish Sabbath, Saturday, and refused to be pulled out, giving his reason in the following Leonine couplet:—

Sabbatha sancta colo, De stercore surgere nolo.

"Out of this slough I will not rise,
For holy Sabbath day I prize."

The Christians, finding him thus disposed, determined he should honour their Sabbath in the same place, and actually kept the poor man in the slough all *Sunday*, giving their reasons in nearly the same way:—

Sabbatha nostra quidem, Solomon, celebrabis ibidem.

"In the same slough, thou stubborn Jew,
Our Sabbath day thou shalt spend too."

This might have served to convince him of his folly, but certainly was not the likeliest way to convert him to Christianity.

FABYAN, in his *Chronicles*, tells the following story of a case of this kind. "In this yere also (1259) fell that happe of the Iewe of Tewkysbury, which fell into a gonge upon the Satyrday, and wolde not for reverence of his sabbot day be pluckyd out; whereof heryng the Erle of Glouecetyr, that the Iewe

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30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and [g] it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [h] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

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34 As the LORD commanded Moses, so Aaron laid it up [i] before the testimony, to be kept.

35 And the children of Israel did eat manna [k] forty years, [l] until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

[g] Num. xi. 7, 8.——[h] Heb. ix. 4.——[i] Chap. xxv. 16, 21; xl. 20; Num. xvii. 10; Deut. x. 5; 1 Kings viii. 9.

[k] Num. xxxiii. 38; Deut. viii. 2, 3; Neh. ix. 20, 21; John vi. 31, 49.——[l] Josh. v. 12; Neh. ix. 15.

dyd so great reverence to his sabbot daye, thought he wolde doo as moche unto his holy day, which was Sonday, and so kepte hym there tyll Monday, at whiche season he was foundyn dede." Then the earl of Gloucester *murdered* the poor man.

Verse 31. *Called the name thereof Manna*] See note on ver. 15.

Verse 32. *To be kept for your generations*] See note on ver. 9.

Verse 34. *Laid it up before the testimony*] The עדות *eduth* or *testimony* belonged properly to the tabernacle, but that was not yet built. Some are of opinion that the tabernacle, built under the direction of Moses, was only a renewal of one that had existed in the patriarchal times. See the note on ver. 9. The word signifies *reference to something beyond itself*; thus the tabernacle, the manna, the tables of stone, Aaron's rod, &c., all bore reference and testimony to that spiritual good which was yet to come, viz., JESUS CHRIST and *his salvation*.

Verse 35. *The children of Israel did eat manna forty years*] From this verse it has been supposed that the book of Exodus was not written till *after* the miracle of the manna had ceased. But these words might have been added by Ezra, who under the direction of the Divine Spirit collected and digested the different inspired books, adding such *supplementary*, *explanatory*, and *connecting* sentences, as were deemed proper to complete and arrange the whole of the sacred canon. For previously to his time, according to the universal testimony of the Jews, all the books of the Old Testament were found in an unconnected and dispersed state.

Verse 36. *Now an omer* is *the tenth* part *of an ephah.*] About *six pints*, English. See the note on ver. 16. The true place of this verse seems to be immediately after ver. 18, for *here* it has no connection.

1 ON the miracle of the manna, which is the chief subject in this chapter, a good deal has already been said in the preceding notes. The sacred historian has given us the most circumstantial proofs that it was a supernatural and miraculous supply; that nothing of the kind had ever been seen before, and probably nothing like it had ever afterwards appeared. That it was a type of our blessed Redeemer, and of the salvation which he has provided for man, there can be no doubt, for in this way it is applied by Christ himself; and from it we may gather this general conclusion, that *salvation is of the Lord*. The Israelites must have perished in the wilderness, had not God fed them with bread from heaven; and every human soul must have perished, had not Jesus Christ come down from heaven, and given himself for the life of the world.

2. God would have the Israelites continually dependent on himself for all their supplies; but he would make them, in a certain way, workers with him. He provided the manna; they gathered and ate it. The first was God's work; the latter, their own. They could not *produce* the manna, and God would not *gather* it for them. Thus the providence of God appears in such a way as to secure the *co-operation* of man. Though man should *plant* and *water*, yet it is God who giveth the *increase*. But if man neither plant nor water, God will give *no* increase. We cannot do God's work, and he will not do ours. Let us, therefore, both in things spiritual and temporal, be *workers together with* HIM.

3. This *daily* supply of the manna probably gave rise to that petition, *Give us to-day our daily bread*. It is worthy of remark, 1. That what was left over night contrary to the command of God bred worms and stank; 2. That a *double* portion was gathered on the day preceding the Sabbath; 3. That this alone continued wholesome on the following day; and, 4. That none fell on the Sabbath! Hence we find that the Sabbath was considered a Divine institution previously to the giving of the Mosaic law; and that God continued to honour that day by permitting no manna to fall during its course. Whatever is earned on the Sabbath is a curse in a man's property. *They who* WILL *be rich, fall into temptation and into a snare, &c.*; for, using illicit means to acquire lawful things, they bring God's curse upon themselves, and are drowned in destruction and perdition. Reader, dost thou work on the Sabbath to increase thy property? See thou do it not! Property acquired in this way will be a curse both to thee and to thy posterity.

4. To show their children and children's children what God had done for their fathers, a pot of manna was laid up before the testimony. We should remember our providential and gracious deliverances in such

a way as to give God the praise of his own grace. An *ungrateful* heart is always associated with an unbelieving mind and an unholy life. Like Israel, we should consider with what bread God has fed our fathers, and see that we have the *same*; the same Christ —the bread of life, the same doctrines, the same ordinances, and the same religious experience. How little are we benefitted by being *Protestants*, if we be not partakers of the Protestant faith! And how useless will even that faith be to us, if we hold the truth in unrighteousness! Our fathers had religion enough to enable them to burn gloriously for the truth of God! Reader, hast thou so much of the life of God in thy soul, that thou couldst burn to ashes at the stake rather than lose it? In a word, couldst thou be a *martyr*? Or hast thou so little grace to lose, that thy life would be more than an equivalent for thy loss? Where is the manna on which thy fathers fed?

CHAPTER XVII.

The Israelites journey from the wilderness of Sin *to* Rephidim, 1, *where they murmur for lack of water*, 2, 3. *Moses asks counsel of God*, 4, *who commands him to take his rod and smite the rock*, 5, *and promises that water should proceed from it for the people to drink*, 6. *The place is called* Massah *and* Meribah, 7. *The* Amalekites *attack Israel in* Rephidim, 8. Joshua *is commanded to fight with them*, 9. Moses, Aaron, *and* Hur, *go to the top of a hill, and while Moses holds up his hands, the Israelites prevail; when he lets them down, Amalek prevails*, 10, 11. *Moses, being weary, sits down, and Aaron and Hur hold up his hands*, 12. *The Amalekites are totally routed*, 13, *and the event commanded to be recorded*, 14. *Moses builds an altar, and calls it* JEHOVAH-NISSI, 15. *Amalek is threatened with continual wars*, 16.

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AND [a] all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 [b] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [c] tempt the LORD?

3 And the people thirsted there for water; and the people [d] murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

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4 And Moses [e] cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [f] stone me.

5 And the LORD said unto Moses, [g] Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith [h] thou smotest the river, take in thine hand, and go.

6 [i] Behold, I will stand before thee there, upon the rock in Horeb; and thou shalt smite

[a] Chapter xvi. 1; Num. xxxiii. 12, 14.——[b] Numbers xx. 3, 4. Deut. vi. 16; Psa. lxxviii. 18, 41; Isa. vii. 12; Matt. iv. 7; 1 Cor. x. 9.——[c] Chap. xvi. 2.——[d] Chap. xiv. 15.

[e] 1 Samuel xxx. 6; John viii. 59; x. 31.——[f] Ezekiel ii. 6.
[g] Chap. vii. 20; Num. xx. 8.——[h] Num. xx. 10, 11; Psa. lxxviii. 15, 20; cv. 41; cxiv. 8; Wisd. xi. 4; 1 Cor. x. 4.

NOTES ON CHAP. XVII.

Verse 1. *Pitched in Rephidim*] In Num. xxxiii. 12–14 it is said, that when the Israelites came from *Sin* they encamped in *Dophkah*, and next in *Alush*, after which they came to *Rephidim*. Here, therefore, *two stations* are omitted, probably because nothing of moment took place at either. See the notes on Num. xxxiii.

Verse 2. *Why chide ye with me?*] God is your leader, complain to him; *Wherefore do ye tempt the Lord?* As he is your leader, all your murmurings against *me* he considers as directed against *himself*; why therefore do ye tempt *him*? Has he not given you sufficient proofs that he can destroy his enemies and support his friends? And is he not among you to do you good! ver. 7. Why therefore do ye doubt his power and goodness, and thus provoke him to treat you as his enemies!

Verse 3. *And the people murmured*] The reader must not forget what has so often been noted relating to the degraded state of the minds of the Israelites. A strong argument however may be drawn from this in favour of their supernatural escape from Egypt. Had it been a scheme concerted by the *heads* of the people, provision would necessarily have been made for such exigencies as these. But as God chose to keep them constantly dependent upon himself for every necessary of life, and as they had Moses alone as their mediator to look to, they murmured against him when brought into straits and difficulties, regretted their having left Egypt, and expressed the strongest desire to return. This shows that they had left Egypt reluctantly: and as Moses and Aaron never appear to have any *resources* but those which came most evidently in a *supernatural* way, therefore the whole exodus or departure from Egypt proves itself to have been no human contrivance, but a measure concerted by God himself.

Verse 6. *I will stand before thee there, upon the rock in Horeb*] THE *rock*, הצור *hatstsur*. It seems as if God had directed the attention of Moses to a *particular* rock, with which he was well acquainted; for every part of the mount and its vicinity must have been well

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the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [k] Massah,[l] and [m] Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

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8 [n] Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto [o] Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill,

[k] Num. xx. 13; Psa. lxxxi. 7; xcv. 8; Heb. iii. 8.——[l] That is, *temptation*.——[m] That is, *chiding* or *strife*.

[n] Gen. xxxvi. 12; Num. xxiv. 20; Deut. xxv. 17; 1 Sam. xv. 2; Wisd. xi. 3.——[o] Called *Jesus*, Acts vii. 45; Heb. iv. 8.

known to Moses during the time he kept Jethro's flocks in those quarters. Dr. Priestley has left the following sensible observations upon this miracle:—

"The luminous cloud, the symbol of the Divine presence, would appear on the rock, and Horeb was probably a part of the same mountain with Sinai. This supply of water, on Moses only striking the rock, where no water had been before nor has been since, was a most wonderful display of the Divine power. The water must have been in great abundance to supply *two millions* of persons, which excluded all possibility of artifice or imposture in the case. The miracle must also have been of some *continuance*, no doubt so long as they continued in that neighbourhood, which was more than a year. There are sufficient traces of this extraordinary miracle remaining at this day. This rock has been visited, drawn, and described by Dr. Shaw, Dr. Pocock, and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of the water. No *art* of man could have done it, if any motive could be supposed for the undertaking in such a place as this."

This miracle has not escaped the notice of the ancient Greek poets. *Callimachus* represents *Rhea* bringing forth water from a rock in the same way, after the birth of *Jupiter*.

Πληξεν ορος σκηπτρῳ, τε δε οἱ διχα πουλυ διεσχη.
Εκ δ' εχεεν μεγα χευμα. Hymn *ad* Jov., ver. 31.

With her sceptre struck
The yawning cliff; from its disparted height
Adown the mount the gushing torrent ran. PRIOR.

The rock mentioned above has been seen and described by *Norden*, p. 144, 8vo.; Dr. *Shaw*, p. 314, 4to., where there is an accurate drawing of it; Dr. *Pocock*, vol. i., p. 143, &c., where the reader may find some fine plates of Mount Horeb and Sinai, and four different views of the wonderful rock of Meribah. It is a vast block of red granite, fifteen feet long, ten broad, and twelve high. See Dr. Shaw's account at the end of Exodus. My nephew, who visited this rock in 1823, confirms the account of the preceding travellers, and has brought a piece of this wonderful stone. The *granite* is fine, and the *quartz*, *mica*, and *feldspar* equally mixed in it. This rock or block of *granite* is the only type of Christ now existing.

Verse 7. *He called the name of the place Massah, and Meribah*] מסה *Massah* signifies *temptation* or *trial*; and מריבה *Meribah*, *contention* or *litigation*. From 1 Cor. x. 4, we learn that this rock was a type of Christ, and their drinking of it is represented as their being made partakers of the grace and mercy of God through Christ Jesus; and yet many who drank fell and perished in the wilderness in the very act of disobedience! Reader, be not high minded, but fear!

On the *smiting* of the rock by the *rod* of *Moses*, Mr. Ainsworth has the following pious note: "This rock signified *Christ*, and is therefore called a *spiritual Rock*, 1 Cor. x. 4. He being *smitten* with *Moses's rod*, and bearing the *curse* of the *law* for our sins, and by the preaching of the Gospel crucified among his people, Gal. iii. 1, from him floweth the spiritual drink wherewith all believing hearts are refreshed." John vii. 37, and Isa. liii. 1–3.

Verse 8. *Then came Amalek, and fought with Israel*] The Amalekites seem to have attacked the Israelites in the same way and through the same motives that the wandering Arabs attack the caravans which annually pass through the same desert. It does not appear that the Israelites gave them any kind of provocation, they seem to have attacked them merely through the hopes of plunder. The Amalekites were the posterity of Amalek, one of the dukes of Eliphaz, the son of Esau, and consequently Israel's brother, Gen. xxxvi. 15, 16.

Fought with Israel] In the most treacherous and dastardly manner; for they came at the rear of the camp, *smote the hindmost of the people, even all that were feeble behind, when they were faint and weary*; see Deut. xxv. 18. The baggage, no doubt, was the object of their avarice; but finding the women, children, aged and infirm persons, behind with the baggage, they smote them and took away their spoils.

Verse 9. *Moses said unto Joshua*] This is the first place in which Joshua the son of Nun is mentioned: the illustrious part which he took in Jewish affairs, till the settlement of his countrymen in the promised land, is well known. He was captain-general of the Hebrews under Moses; and on this great man's death he became his successor in the government. Joshua was at first called *Hoshea*, Num. xiii. 16, and afterwards called *Joshua* by Moses. Both in the Septuagint and Greek Testament he is called *Jesus*: the name signifies *Saviour*; and he is allowed to have been a very expressive type of our blessed Lord. He fought with and conquered the enemies of his people, brought them into the promised land, and divided it to them by lot. The parallel between him and the Saviour of the world is too evident to require pointing out.

Top of the hill] Probably some part of Horeb or Sinai, to which they were then near.

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with [p] the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses [q] held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* [r] heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

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13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, [s] Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua; for [t] I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called

[p] Chap. iv. 20.——[q] James v. 16.——[r] Psa. xxxv. 3; James i. 6; Heb. xii. 12.——[s] Chap. xxxiv. 27.

[t] Num. xxiv. 20; Deut. xxv. 19; 1 Sam. xv. 3, 7; xxx. 1, 17; 2 Sam. viii. 12; Ezra ix. 14.

Verse 10. *Moses, Aaron, and Hur went up*] It is very likely that the *Hur* mentioned here is the same with that *Hur* mentioned 1 Chron. ii. 19, who appears from the chronology in that chapter to have been the son of Caleb, the son of *Ezron*, the son of *Pharez*, the son of *Judah*. The rabbins and Josephus say he was the *brother-in-law* of Moses, having married his sister *Miriam*. He was a person in whom Moses put much confidence; for he left him conjoint governor of the people with Aaron, when he went to confer with God on the mount, chap. xxiv. 14. His grandson *Bezaleel* was the chief director in the work of the tabernacle; see chap. xxxi. 2–5.

Verse 11. *When Moses held up his hand*] We cannot understand this transaction in any *literal* way; for the lifting up or letting down the hands of Moses could not, humanly speaking, influence the battle. It is likely that he held up the rod of God in his hand, ver. 9, as an ensign to the people. We have already seen that in prayer the hands were generally *lifted up* and *spread out*, (see the note on chap. ix. 29,) and therefore it is likely that by this act *prayer* and *supplication* are intended. The Jerusalem Targum says, "When Moses held up his hands *in prayer*, the house of Israel prevailed; and when he let down his hands *from prayer*, the house of Amalek prevailed." We may therefore conclude, that by holding up the hands in this case these two things were intended: 1. That hereby a reference was made to God, as the source whence all help and protection must come, and that on him alone they must depend. 2. That prayer and supplication to God are essentially necessary to their prevalence over all their enemies. It is indisputably true that, while the hands are stretched out, that is, while the soul exerts itself in prayer and supplication to God, we are sure to conquer our spiritual adversaries; but if our hands become heavy—if we restrain prayer before God, Amalek will prevail—every spiritual foe, every internal corruption, will gain ground. Several of the fathers consider Moses, with his stretched-out hands, as a figure of Christ on the cross, suffering for mankind, and getting a complete victory over sin and Satan.

Verse 13. *Joshua discomfited Amalek and his people*] *Amalek* might have been the name of the ruler of this people continued down from their ancestor, (see on ver. 8,) as *Pharaoh* was the name of all succeeding kings in Egypt. If this were the case, then *Amalek and his people* mean the *prince* and the *army* that fought under him. But if *Amalek* stand here for the *Amalekites*, then *his people* must mean the confederates he had employed on this occasion.

Verse 14. *Write this for a memorial in a book*] This is the first mention of *writing* on record: what it signified, or how it was done, we cannot tell. But it is evident that either this passage is introduced here instead of Deut. xxv. 17, by way of *anticipation*, or that by the words כתב כפר *kethob* and *sepher* was intended only a *monumental declaration* of the defeat of *Amalek* by *Joshua*, by some *action* or *symbolical* representation; for it is immediately subjoined, "And Moses built an altar, and called the name of it *Jehovah-nissi*." See Dr. *A. Bayley*, and see the note on chap. xxx. It is very likely that the first *regular alphabetical* writing in the world was that written by the finger of God himself on the two tables of stone. What is said here was probably by way of *anticipation*, or means some other method of registering events than by *alphabetical* characters, if we allow that God gave the first specimen of regular writing on the tables of stone, which did not take place till some time after this.

Rehearse it *in the ears of Joshua*] Thus showing that Joshua was to succeed Moses, and that this charge should be given to every succeeding governor.

I will utterly put out the remembrance of Amalek] This threatening was accomplished by SAUL, 1 Sam. xv. 3, &c., four hundred and twelve years after. Judgment is God's *strange* work; but it must take place when the sins which incensed it are neither repented of nor forsaken. This people, by their continued transgressions, proved themselves totally unworthy of a political existence; and therefore said God to Saul, *Go, and utterly destroy the* SINNERS *the Amalekites*; 1 Sam. xv. 18. So their *continuance* in *sin* was the cause of their final destruction.

Verse 15. *Jehovah-nissi*] *Jehovah is my ensign* or *banner*. The hands and rod of Moses were held up as soldiers are wont to hold up their *standards* in the time of battle; and as these standards bear the arms of the country, the soldiers are said *to fight under that banner*, i. e., under the direction and in the defence of that government. Thus the Israelites fought under

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the name of it [a] JEHOVAH-nissi:

16 For he said, [v] Because [w] the LORD hath sworn *that* the LORD *will have* war with Amalek, from generation to generation.

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[a] That is, *the LORD my banner*; see Judg. vi. 24.——[v] Or, *because the hand* of Amalek is *against the throne of the LORD*, therefore, &c.——[w] Heb. *the hand upon the throne of the LORD.*

the direction of God, and in the defence of his truth; and therefore the name of JEHOVAH became the *armorial bearing* of the whole congregation. By his direction they fought, and in his name and strength they conquered; each one feeling himself, not his own, but the Lord's soldier.

Verse 16. *The Lord hath sworn* that *the Lord* will have *war with Amalek, &c.*] This is no translation of the words כי יד על כס יה מלחמה *ki yad al kes yah milchamah*, which have been variously rendered by different translators and critics; the most rational version of which is the following: *Because the hand of Amalek is against the throne of God, therefore will I have war with Amalek from generation to generation.* This gives a tolerably consistent sense, yet still there is considerable obscurity in the passage. *Houbigant*, a most judicious though bold critic, supposes that, as יהוה נסי *Jehovah-nissi, Jehovah my ensign*, was spoken of immediately before, כס *kes, a throne*, in this verse, is an error of some transcriber for נס *nes, an ensign*, which might be readily occasioned by the great similarity between the כ *caph* and the נ *nun*. He thinks farther that the two letters יה *yah*, which are supposed to be here a contraction of the word יהוה *Yehovah*, are separated, the י *yod* from the נס *nes*, which should be written נסי *nissi*, and the ה *he*, from מלחמה *milchamah*, which should be written המלחמה *hammilchamah*, and then the whole verse will run thus: *For the hand shall be upon the ensigns of war unto the Lord, against Amalek for ever*, i. e., God makes now a declaration of war against the Amalekites, which shall continue till their final destruction. The conjecture of Mr. *Julius Bate*, in his *Literal Translation of the Pentateuch*, deserves attention. He supposes that, as כס *cos* signifies a *cup*, and a *cup* is emblematically used for *wrath*, on one of the stones of the altar, mentioned in the preceding verse, a *hand holding a cup* was sculptured, this being a memorial, according to the custom of hieroglyphical writing, that the Lord would continue the cup of wrath, portending continual war, against Amalek for ever. I prefer *Houbigant's* exposition.

1. This first victory of Israel must have inspired them with a considerable measure of confidence in God, and in his servant Moses. Though God alone could give them the victory, yet it was necessary to show them that it was by the influence of Moses they got it. Moses could not deliver Amalek into their hands; yet if Moses did not continue to hold up his hands, i. e., to pray, Amalek must prevail. God, therefore, wrought this work in such a way as to instruct the people, promote his own glory, and secure the true honour of his servant. The Divine Being always performs the *greatest number* possible of ends, by the *fewest* and *simplest means*. In every work of God there is as much of *wisdom* and *economy*, as there is of *sovereign* uncontrolled power.

2. It is not probable that the people whom Joshua chose out to lead against Amalek were *unarmed*; and we have already seen that it is not at all likely that they came armed out of Egypt. And as the whole circumstances of this case show that those who *fought* against the Amalekites were properly equipped for the fight, we may then safely presume that they got their arms from the Egyptians, whose bodies were thrown on the shore after having been overwhelmed in the Red Sea. Thus, what was a judgment in the one case, was a most gracious providence in the other. *Judgment* on God's *foes* is *mercy* to his *friends*.

3. Of the efficacy of prayer we have already had the most striking examples. He who has the spirit of prayer, has the highest interest in the court of heaven; and the only way to retain it, is to keep it in constant employment. *Apostasy begins in the closet:* no man ever backslid from the life and power of Christianity who continued constant and fervent, especially in private prayer. He who *prays without ceasing* is likely to *rejoice evermore*.

CHAPTER XVIII.

Jethro, *called the father-in-law of Moses, hearing of the deliverance which God had granted to Israel*, 1, *took Zipporah and her two sons, Gershom and Eliezer, and brought them to Moses, when the Israelites were encamped near Horeb*, 2–5. *He sends to Moses, announcing his arrival*, 6. *Moses goes out to meet him*, 7, *and gives him a history of God's dealings with the Israelites*, 8. *Jethro greatly rejoices, and makes striking observations on the power and goodness of God*, 9–11. *He offers burnt-offerings and sacrifices to Jehovah, and Aaron and all the elders of Israel feast with him*, 12. *The next day Jethro, observing how much Moses was fatigued by being obliged to sit as judge and hear causes from morning to evening*, 13, *inquires why he did so*, 14. *Moses answers, and shows that he is obliged to determine causes between man and man, and to teach them the statutes and laws of God*, 15, 16. *Jethro finds fault, and counsels him to appoint men who fear God, love truth, and hate covetousness, to be judges over* thousands, hundreds, fifties, *and* tens, *to judge and determine in all smaller matters, and refer only the greater and most important to himself*, 17–22; *and shows that this plan will be advantageous both to himself and to the people*, 23. *Moses hearkens to the counsel of Jethro, and appoints proper officers over the people, who enter upon their functions, determine all minor causes, and refer only the most difficult to Moses*, 24–26. *Moses dismisses Jethro, who returns to his own country*, 27.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

WHEN [a] Jethro, the priest of Midian, Moses' father-in-law, heard of all that [b] God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, [c] after he had sent her back,

3 And her [d] two sons; of which the [e] name of the one *was* [f] Gershom; for he said, I have been an alien in a strange land:

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4 And the name of the other *was* [g] Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at [h] the mount of God:

[a] Chap. ii. 16; iii. 1.——[b] Psa. xliv. 1; lxxvii. 14, 15; lxxviii. 4; cv. 5, 43; cvi. 2, 8.——[c] Chap. iv. 26.——[d] Acts vii. 29.

[e] Chap. ii. 22.——[f] That is, *a stranger there.*——[g] That is, *my God is a help.*——[h] Chap. iii. 1, 12.

NOTES ON CHAP. XVIII.

Verse 1. *When Jethro, the priest of Midian, &c.*] Concerning this person and his several names, see the notes on chap. ii. 15, 16, 18; iii. 1; and iv. 20, 24. Jethro was probably the son of Reuel, the father-in-law of Moses, and consequently the brother-in-law of Moses; for the word חתן *chothen*, which we translate *father-in-law*, in this chapter means simply a *relative by marriage*. See the note on chap. iii. 1.

Verse 2. *After he had sent her back*] Why Zipporah and her two sons returned to Midian, is not certainly known. From the transaction recorded chap. iv. 20, 24, it seems as if she had been alarmed at the danger to which the life of one of her sons had been exposed, and fearing worse evils, left her husband and returned to her father. It is however possible that Moses, foreseeing the troubles to which his wife and children were likely to be exposed had he taken them down to Egypt, sent them back to his father-in-law till it should please God to deliver his people. Jethro, now finding that God had delivered them, and totally discomfited the Egyptians, their enemies, thought it proper to bring Zipporah and her sons to Moses, while he was in the vicinity of Horeb.

Verse 3. *The name of the one* was *Gersham*] See the note on chap. ii. 22.

Verse 5. *Jethro—came with his sons*] There are several reasons to induce us to believe that the fact related here is out of its due chronological order, and that Jethro did not come to Moses till the beginning of the second year of the exodus, (see Num. x. 11,) some time after the tabernacle had been erected, and the Hebrew commonwealth established, both in things *civil* and *ecclesiastical*. This opinion is founded on the following reasons:—

1. On this verse, where it is said that Jethro came to Moses *while he was encamped at the mount of God*. Now it appears, from chap. xix. 1, 2, that they were not yet come to Horeb, the mount of God, and that they did not arrive there till the *third* month after their departure from Egypt; and the transactions with which this account is connected certainly took place in the *second* month; see chap. xvi. 1.

2. Moses, in Deut. i. 6, 9, 10, 12–15, relates that when they were about to *depart from Horeb*, which was on the 20th day of the second month of the second year from their leaving Egypt, that he then complained that he was not able to bear the burden alone of the government of a people so numerous; and that it was at that time that he established judges and captains over *thousands* and *hundreds* and *fifties* and *tens*, which appears to be the very transaction recorded in *this place*; the measure itself being recommended by Jethro, and done in consequence of his advice.

3. From Num. x. 11, 29, &c., we find that when the cloud was taken up, and the Israelites were about to depart from Horeb, that Moses addressed *Hobab*, who is supposed to have been the same as *Jethro*, and who then was about to return to Midian, his own country, entreating him to stay with them as a guide while they travelled through the wilderness. It therefore seems necessary that the transaction recorded in this chapter should be inserted Num. x., between the 10th and 11th verses.

4. It has been remarked, that shortly after they had departed from Sinai the dispute took place between Miriam, Aaron, and Moses, concerning the Æthiopian woman Zipporah whom he had married, (see Num. xii. 1, &c.;) and this is supposed to have taken place shortly after she had been brought back by Jethro.

5. In the discourse between Moses and Jethro, mentioned in this chapter, we find that Moses speaks of *the statutes and laws of the Lord* as things already revealed and acknowledged, which necessarily implies that these laws had already been given, (ver. 16,) which we know did not take place till several months after the transactions mentioned in the preceding chapters.

6. Jethro offers *burnt-offerings* and *sacrifices to God* apparently in that way in which they were commanded in the law. Now the *law* respecting *burnt-offerings* was not given till *after* the transactions mentioned here, unless we refer this chapter to a time *posterior* to that in which it appears in this place. See the note on ver. 12.

From all these reasons, but particularly from the *two first* and the *two last*, it seems most likely that this chapter stands out of its due chronological order, and therefore I have adjusted the chronology in the margin to the time in which, from the reasons above alleged, I suppose these transactions to have taken place; but the matter is not of much importance, and the reader is at liberty to follow the common opinion. As Moses had in the preceding chapter related the war with Amalek and the curse under which they were

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6 And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses [i] went out to meet his father-in-law, and did obeisance, and [k] kissed him; and they asked each other of *their* [l] welfare; and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had [m] come upon them by the way, and *how* the LORD [n] delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

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10 And Jethro said, [o] Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* [p] greater than all gods: [q] for in the thing wherein they dealt [r] proudly *he was* above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law, [s] before God.

[i] Gen. xiv. 17; xviii. 2; xix. 1; 1 Kings ii. 19.——[k] Gen. xxix. 13; xxxiii. 4.——[l] Heb. *peace*; Gen. xliii. 27; 2 Samuel xi. 7. [m] Heb. *found them*; Gen. xliv. 34; Numbers xx. 14.——[n] Psalm lxxviii. 42; lxxxi. 7; cvi. 10; cvii. 2.——[o] Gen. xiv. 20; 2 Sam. xviii. 28; Luke i. 68.——[p] 2 Chron. ii. 5; Psa. xcv. 3; xcvii. 9; cxxxv. 5.——[q] Ch. i. 10, 16, 22; v. 2, 7; xiv. 8, 18.——[r] 1 Sam. ii. 3; Neh. ix. 10, 16, 29; Job xl. 11, 12; Psa. xxxi. 23; cxix. 21; Luke i. 51.——[s] Deut. xii. 7; 1 Chron. xxix. 22; 1 Cor. x. 18, 21, 31.

laid, he may be supposed to have introduced here the account concerning Jethro the Midianite, to show that he was free from that curse, although the Midianites and the Kenites, the family of Jethro, were as one people, dwelling with the Amalekites. See Judg. i. 16; 1 Chron. ii. 55; 1 Sam. xv. 6. For although the *Kenites* were some of those people whose lands God had promised to the descendants of Abraham, (see Gen. xv. 18, 19,) yet, in consideration of Jethro, the relative of Moses, all of them who submitted to the Hebrews were suffered to live in their own country; the rest are supposed to have taken refuge among the *Edomites* and *Amalekites*. See *Calmet*, *Locke*, *&c.*

Verse 6. *And he said unto Moses*] That is, by a messenger; in consequence of which Moses went out to meet him, as is stated in the next verse, for an interview had not yet taken place. This is supported by reading הנה *hinneh*, *behold*, for אני *ani*, *I*, which is the reading of the Septuagint and Syriac, and several Samaritan MSS.; instead therefore of *I, thy father*, we should read, *Behold thy father*, &c.—*Kennicott's* Remarks.

Verse 7. *And did obeisance*] וישתחו *vaiyishtachu*, *he bowed himself down*, (see on Gen. xvii. 3, and Exod. iv. 31;) this was the general token of respect. *And kissed him*; the token of friendship. *And they asked each other of* their *welfare*; literally, *and they inquired, each man of his neighbour, concerning peace* or *prosperity*; the proof of affectionate intercourse. These three things constitute *good breeding* and *politeness*, accompanied with *sincerity*.

And they came into the tent.] Some think that the *tabernacle* is meant, which it is likely had been erected before this time; see the note on ver. 5. Moses might have thought proper to take his relative first to the house of God, before he brought him to his own tent.

Verse 9. *And Jethro rejoiced for all the goodness*] Every part of Jethro's conduct proves him to have been a religious man and a true believer. His thanksgiving to Jehovah (ver. 10) is a striking proof of it; he first blesses God for the preservation of Moses, and next for the deliverance of the people from their bondage.

Verse 11. *Now I know that the Lord is greater than all gods*] Some think that Jethro was *now* converted to the true God; but it is very probable that he enjoyed this blessing before he knew any thing of Moses, for it is not likely that Moses would have entered into an alliance with this family had they been heathens. Jethro no doubt had the true patriarchal religion.

Wherein they dealt proudly] Acting as tyrants over the people of God; enslaving them in the most unprincipled manner, and still purposing more tyrannical acts. He was *above them*—he showed himself to be infinitely superior to all their gods, by the miracles which he wrought. Various translations have been given of this clause; the above I believe to be the sense.

Verse 12. *Jethro—took a burnt-offering*] עלה *olah*. Though it be true that in the patriarchal times we read of a *burnt-offering*, (see Gen. xxii. 2, &c.,) yet we only read of one in the case of *Isaac*, and therefore, though this offering made by Jethro is not a decisive proof that the law relative to burnt-offerings, &c., had already been given, yet, taken with other *circumstances* in this account, it is a presumptive evidence that the meeting between Moses and Jethro took place *after* the erection of the tabernacle. See the note on ver. 5.

Sacrifices for God] זבחים *zebachim*, *slain beasts*, as the word generally signifies. We have already seen that sacrifices were instituted by God himself as soon as sin entered into our world; and we see that they were continued and regularly practised among all the people who had the knowledge of the only true God, from that time until they became a legal establishment. Jethro, who was a *priest*, (chap. ii. 16,) had a right to offer these sacrifices; nor can there be a doubt of his being a worshipper of the true God, for those *Kenites*, from whom the *Rechabites* came, were descended from him; 1 Chron. ii. 55. See also Jer. xxxv.

And Aaron came, and all the elders of Israel, to eat bread] The *burnt-offering* was wholly consumed; every part was considered as the Lord's portion, and

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13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee, from morning unto even?

15 And Moses said unto his father-in-law, Because [t] the people come unto me to inquire of God:

16 When they have [u] a matter, they come unto me; and I judge between [v] one and another; and I do [w] make *them* know the statutes of God, and his laws.

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17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 [x] Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [y] thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [z] God shall be with thee: Be thou [a] for the people to God-ward, that thou mayest [b] bring the cause unto God:

20 And thou shalt [c] teach them ordinances and laws, and shalt show them [d] the way

[t] Lev. xxiv. 12; Num. xv. 34.——[u] Chap. xxiii. 7; xxiv. 14; Deut. xvii. 8; 2 Sam. xv. 3; Job xxxi. 13; Acts xviii. 15; 1 Cor. vi. 1.——[v] Heb. *a man and his fellow.*——[w] Lev. xxiv. 15; Num. xv. 35; xxvii. 6, &c.; xxxvi. 6, 7, 8, 9.

[x] Heb. *fading thou wilt fade.*——[y] Num. xi. 14, 17; Deut. i. 9, 12.——[z] Chap. iii. 12.——[a] Chap. iv. 16; xx. 19; Deut. v. 5.——[b] Num. xxvii. 5.——[c] Deut. iv. 1, 5; v. 1; vi. 1, 2; vii. 11.——[d] Psa. cxliii. 8.

therefore it was entirely burnt up. The other sacrifices mentioned here were such that, after the blood had been poured out before God, the officers and assistants might feed on the flesh. Thus, in ancient times, contracts were made and covenants sealed; see the notes on Gen. xv. 13, &c. It is very likely, therefore, that the sacrifices offered on this occasion, were those on the flesh of which Aaron and the elders of Israel feasted with Jethro.

Before God.] Before the *tabernacle*, where God dwelt; for it is supposed that the tabernacle was now erected. See on ver. 5; and see Deut. xii. 5–7, and 1 Chron. xxix. 21, 22, where the same form of speech, *before the Lord*, is used, and plainly refers to his manifested presence in the tabernacle.

Verse 13. *To judge the people*] To hear and determine controversies between man and man, and to give them instruction in things appertaining to God.

From the morning unto the evening.] Moses was obliged to sit all day, and the people were continually coming and going.

Verse 15. *The people come unto me to inquire of God*] To know the mind and will of God on the subject of their inquiries. Moses was the *mediator* between God and the people; and as they believed that all justice and judgment must come from him, therefore they came to Moses to know what God had spoken.

Verse 16. *I do make* them *know the statutes of God, and his laws.*] These words are so very particular that they leave little room for doubt that the law had been given. Such words would scarcely have been used had not the *statutes* and *laws* been then in existence. And this is one of the proofs that the transaction mentioned here stands out of its due chronological order; see on ver. 5.

Verse 18. *Thou wilt surely wear away*] נבל תבל *nabol tibbol, in wearing away, thou wilt wear away*—by being thus *continually* employed, thou wilt soon become *finally exhausted. And this people that is with thee*; as if he had said, "Many of them are obliged to wait so long for the determination of their suit that their patience must be soon necessarily worn out, as there is no one to hear every cause but thyself."

Verse 19. *I will give thee counsel, and God shall be with thee*] Jethro seems to have been a man of great *understanding* and prudence. His advice to Moses was most appropriate and excellent; and it was probably given under the immediate inspiration of God, for after such sacrificial rites, and public acknowledgment of God, the prophetic spirit might be well expected to descend and rest upon him. God could have showed Moses the propriety and necessity of adopting such measures before, but he chose in this case to help man by man, and in the present instance a permanent basis was laid to consolidate the union of the two families, and prevent all future misunderstandings.

Verse 20. *Thou shalt teach them ordinances*] חקים *chukkim*, all such *precepts* as relate to the *ceremonies of religion* and *political economy*. *And laws*, התורת, *hattoroth*, the instructions relative to the whole system of *morality*.

And shalt show them the way] את הדרך *eth hadderech*, THAT *very* WAY, that *only* way, which God himself has revealed, and in which they should walk in order to please him, and get their souls everlastingly saved.

And the work that they must do.] For it was not sufficient that they should *know* their duty both to God and man, but they must do it too; יעשון *yaasun*, they must do it *diligently, fervently, effectually*; for the *paragogic* ן *nun deepens* and *extends* the meaning of the verb.

What a very comprehensive form of a preacher's duty does this verse exhibit! 1. He must *instruct* the people in the nature, use, and importance of the *ordinances* of religion. 2. He must lay before them the whole *moral law*, and their obligations to fulfil all its precepts. 3. He must point out to each his particular duty, and what is expected of him in his situation, connections, &c. And, 4. He must set them all *their work*, and see that they do it. On such a plan as this he will have full opportunity to show the people, 1. Their *sin*, *ignorance*, and *folly*; 2. The

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wherein they must walk, and [e] the work that they must do.

21 Moreover thou shalt provide out of all the people [f] able men, such as [g] fear God, [h] men of truth, [i] hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people [k] at all seasons: [l] and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and [m] they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be [n] able to endure, and all this people shall also go to [o] their place in peace.

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24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And [p] Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they [q] judged the people at all seasons: the [r] hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father-in-law depart; and [s] he went his way into his own land.

[e] Deut. i. 18.——[f] Ver. 25; Deut. i. 15, 16; xvi. 18; 2 Chron. xix. 5–10; Acts vi. 3.——[g] Genesis xlii. 18; 2 Sam. xxiii. 3; 2 Chron. xix. 9.——[h] Ezek. xviii. 8.——[i] Deut. xvi. 19.——[k] Ver. 26.——[l] Ver. 26; Lev. xxiv. 11; Num. xv. 33; xxvii. 2; xxxvi. 1; Deut. i. 17; xvii. 8.——[m] Numbers xi. 17.——[n] Verse 18. [o] Gen. xviii. 33; xxx. 25; chapter xvi. 29; 2 Samuel xix. 39. [p] Deut. i. 15; Acts vi. 5.——[q] Verse 22.——[r] Job xxix. 16. [s] Num. x. 29, 30.

pure and *holy law* which they have broken, and by which they are condemned; 3. The *grace of God* that bringeth salvation, by which they are to be *justified* and finally saved; and, 4. The necessity of showing their *faith* by their *works;* not only denying ungodliness and worldly lusts, but living soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ.

Verse 21. *Able men*] Persons of wisdom, discernment, judgment, prudence, and fortitude; for who can be a *ruler* without these qualifications?

Such as fear God] Who are truly religious, without which they will feel little concerned either for the bodies or souls of the people.

Men of truth] Honest and true in their own hearts and lives; speaking the truth, and judging according to the truth.

Hating covetousness] Doing all for God's sake, and love to man; labouring to promote the general good; never perverting judgment, or suppressing the testimonies of God, for the love of money or through a base, man-pleasing spirit, but expecting their reward from the *mercy* of God in the resurrection of the just.

Rulers of thousands, &c.] *Millenaries, centurions, quinquagenaries,* and *decurions;* each of these, in all probability, dependent on that officer immediately above himself. So the *decurion,* or ruler over *ten,* if he found a matter too hard for him, brought it to the *quinquagenary,* or ruler of *fifty;* if, in the course of the exercise of *his* functions, *he* found a cause too complicated for him to decide on, he brought it to the *centurion,* or ruler over a *hundred.* In like manner the *centurion* brought his difficult case to the *millenary,* or ruler over a *thousand;* the case that was too hard for *him* to judge, he brought to *Moses;* and the case that was too hard for *Moses,* he brought immediately to God. It is likely that each of these classes had a court composed of its own members, in which causes were heard and tried. Some of the rabbins have supposed that there were 600 rulers of *thousands,* 6000 rulers of *hundreds,* 12,000 rulers of *fifties* and 60,000 rulers of *tens;* making in the whole 78,600 officers. But Josephus says (Antiq., lib. iii., chap. 4) that Moses, by the advice of Jethro, appointed rulers over *myriads,* and then over *thousands;* these he divided into *five hundreds,* and again into *hundreds,* and into *fifties;* and appointed rulers over each of these, who divided them into *thirties,* and at last into *twenties* and *tens;* that each of these companies had a chief, who took his name from the number of persons who were under his direction and government. Allowing what Josephus states to be correct, some have supposed that there could not have been less than 129,860 officers in the Israelitish camp. But such computations are either fanciful or absurd. That the people were divided into *thousands, hundreds, fifties* and *tens,* we know, for the text states it; but we cannot tell precisely how many of such divisions there were, nor, consequently, the number of officers.

Verse 23. *If thou shalt do this thing, and God command thee*] Though the measure was obviously of the utmost importance, and plainly recommended itself by its expediency and necessity; yet Jethro very modestly leaves it to the wisdom of Moses to choose or reject it; and, knowing that in all things his relative was now acting under the immediate direction of God, intimates that no measure can be safely adopted without a positive injunction from God himself. As the counsel was doubtless inspired by the Divine Spirit, we find that it was sanctioned by the same, for Moses acted in every respect according to the advice he had received.

Verse 27. *And Moses let his father-in-law depart*] But if this be the same transaction with that mentioned Num. x. 29, &c., we find that it was with *great reluctance* that Moses permitted so able a counsellor to leave him; for, having the highest opinion of his judgment, experience, and discretion, he pressed him to stay with them, that he might be *instead of eyes to*

them in the desert. But Jethro chose rather to return to his own country, where probably his family were so settled and circumstanced that they could not be conveniently removed, and it was more his duty to stay with *them*, to assist them with his counsel and advice, than to travel with the Israelites. Many others might be found that could be eyes to the Hebrews in the desert, but no man could be found capable of being a father to his family, but himself. It is well to labour for the public good, but our own families are the first claimants on our care, attention, and time. He who neglects his own household on pretence of labouring even for the good of the public, has surely denied the faith, and is worse than an infidel.

It is strange that after this we hear no more of Zipporah! Why is she forgotten? Merely because she was the *wife of Moses*; for he chose to conduct himself so that to the remotest ages there should be the utmost proofs of his *disinterestedness*. While multitudes of the families of Israel are *celebrated* and *dignified*, his own he writes in the dust. He had no interest but that of God and his people; to promote this, he employed his whole time and his uncommon talents. His body, his soul, his whole life, were a continual offering to God. They were always on the Divine altar; and God had from his creature all the praise, glory, and honour that a creature could possibly give. Like his great antitype, he went about doing good; and God was with him. The zeal of God's house consumed him, for in that *house*, *in all* its concerns, we have the testimony of God himself that *he was faithful*, Heb. iii. 2; and a higher character was never given, nor can be given of any governor, sacred or civil. He made no provision even for his own sons, Gershom and Eliezer; they and their families were incorporated with the Levites, 1 Chron. xxiii. 14, and had no higher employment than that of taking care of the tabernacle and the tent, Num. iii. 21–26, and merely to *serve* at the tabernacle and to *carry burdens*, Num. iv. 24–28. No history, sacred or profane, has been able to produce a complete parallel to the disinterestedness of Moses. This one consideration is sufficient to refute every charge of imposture brought against him and his laws. There never was an imposture in the world (says Dr. Prideaux, *Letter to the Deists*) that had not the following characters:—

1. It must always have for its end some *carnal interest*.

2. It can have none but *wicked men* for its authors.

3. Both of these must necessarily *appear* in the very *contexture* of the *imposture* itself.

4. That it can never be so framed, that it will not contain some *palpable falsities*, which will discover the falsity of all the rest.

5. That wherever it is first propagated, it must be done by *craft* and *fraud*.

6. That when intrusted to *many persons*, it cannot be *long concealed*.

1. The keenest-eyed adversary of Moses has never been able to fix on him any *carnal* interest. No gratification of sensual passions, no accumulation of wealth, no aggrandizement of his family or relatives, no pursuit of worldly honour, has ever been laid to his charge.

2. His life was *unspotted*, and all his actions the offspring of the purest benevolence.

3. As his own hands were pure, so were the *hands of those* whom he *associated* with himself in the work.

4. No *palpable falsity* has ever been detected in his writings, though they have for their subject the most complicate, abstruse, and difficult topics that ever came under the pen of man.

5. No *craft*, no *fraud*, not even what one of his own countrymen thought he might lawfully use, *innocent guile*, because he had to do with a people greatly degraded and grossly stupid, can be laid to his charge. His conduct was as open as the day; and though continually watched by a people who were ever ready to murmur and rebel, and industrious to find an excuse for their repeated seditious conduct, yet none could be found either in his spirit, private life, or public conduct.

6. None ever came after to say, "We have joined with Moses in a *plot*, we have feigned a Divine authority and mission, we have succeeded in our innocent imposture, and now the mask may be laid aside." The whole work proved itself so fully to be of God, that even the person who might wish to discredit Moses and his mission, could find no ground of this kind to stand on. The ten plagues of Egypt, the passage of the Red Sea, the destruction of the king of Egypt and his immense host, the quails, the rock of Horeb, the supernatural supply by the forty years' manna, the continual miracle of the Sabbath, on which the preceding day's manna kept good, though, if thus kept, it became putrid on any other day, together with the constantly attending supernatural cloud, in its threefold office of a *guide* by day, a *light* by night, and a *covering* from the ardours of the sun, all, all invincibly proclaim that God brought out this people from Egypt; that Moses was *the man of God*, chosen by him, and fully accredited in his mission; and that the laws and statutes which he gave were the offspring of the wisdom and goodness of Him who is the Father of Lights, the fountain of truth and justice, and the continual and unbounded benefactor of the human race.

CHAPTER XIX.

The children of Israel, having departed from Rephidim, *come to the wilderness of* Sinai *in the third month,* 1, 2. *Moses goes up into the mount to God, and receives a message which he is to deliver to the people,* 3–6. *He returns and delivers it to the people before the elders,* 7. *The people promise obedience,* 8. *The Lord proposes to meet Moses in the cloud,* 9. *He commands him to sanctify the people, and promises to come down visibly on Mount Sinai on the third day,* 10, 11. *He commands him also to set bounds, to prevent the people or any of the cattle from touching the mount, on pain of being stoned or shot through*

with a dart, 12, 13. *Moses goes down and delivers this message*, 14, 15. *The third day is ushered in with the appearance of the* thick cloud *upon the mount, and with* thunders, lightning, *and the sound of a* trumpet; *at which the people are greatly terrified*, 16. *Moses brings forth the people out of the camp to meet with God*, 17. *Mount Sinai is enveloped with smoke and fire*, 18. *After the trumpet had sounded long and loud, Moses spoke, and God answered him by a voice*, 19. *God calls Moses up to the mount*, 20, *and gives him a charge to the people and to the priests, that they do not attempt to come near to the mount*, 21, 22. *Moses, alleging that it was impossible for them to touch it because of the bounds*, 23, *is sent down to bring up Aaron, and to warn the people again not to break through the bounds*, 24. *Moses goes down and delivers this message*, 25; *after which we may suppose that he and Aaron went up to meet God in the mount.*

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IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [a] came they *into* the wilderness of Sinai.

2 For they were departed from [b] Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel encamped before [c] the mount.

3 And [d] Moses went up unto God, and the LORD [e] called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob and tell the children of Israel;

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4 [f] Ye have seen what I did unto the Egyptians, and *how* [g] I bare you on eagles' wings, and brought you unto myself.

5 Now [h] therefore, if ye will obey my voice

[a] Num. xxxiii. 15.——[b] Chap. xvii. 1, 8.——[c] Chapter iii. 1, 12. [d] Chap. xx. 21; Acts vii. 38.——[e] Chap. iii. 4.

[f] Deut. xxix. 2.——[g] Deut. xxxii. 11; Isa. lxiii. 9; Rev. xii. 14. [h] Deut. v. 2.

NOTES ON CHAP. XIX.

Verse 1. *In the third month*] This was called *Sivan*, and answers to our *May*. For the Jewish months, years, &c., see the tables at the end of Deuteronomy.

The same day] There are *three* opinions concerning the meaning of this place, which are supported by respectable arguments. 1. The *same day* means the same day of the third month with that, viz., the 15th, on which the Israelites had left Egypt. 2. The *same day* signifies here a day of the same number with the month to which it is applied, viz., the *third* day of the *third* month. 3. By the *same day*, the *first* day of the month is intended. The Jews celebrate the feast of pentecost *fifty* days after the *passover*: from the departure out of Egypt to the coming to Sinai were *forty-five* days; for they came out the *fifteenth* day of the first month, from which day to the *first* of the third month *forty-five* days are numbered. On the 2d day of this third month Moses went up into the mountain, when *three* days were given to the people to purify themselves; this gives the *fourth* day of the *third* month, or the *forty-ninth* from the departure out of Egypt. On the *next day*, which was the *fiftieth* from the celebration of the passover, the glory of God appeared on the mount; in commemoration of which the Jews celebrate the feast of *pentecost*. This is the opinion of St. Augustine and of several moderns, and is defended at large by Houbigant. As the word חדש *chodesh*, *month*, is put for new moon, which is with the Jews the *first* day of the month, this may be considered an additional confirmation of the above opinion.

The wilderness of Sinai.] Mount Sinai is called by the Arabs *Jibel Mousa* or the Mount of Moses, or, by way of eminence, *El Tor*, THE *Mount*. It is one hill, with two peaks or summits; one is called *Horeb*, the other *Sinai*. Horeb was probably its most ancient name, and might designate the whole mountain; but as the Lord had appeared to Moses on this mountain in a *bush*, סנה *seneh*, chap. iii. 2, from this circumstance it might have received the name of *Sinai* or הר סיני *har Sinai*, the *mount of the bush* or the mount of *bushes*; for it is possible that it was not in a *single bush*, but in a *thicket of bushes*, that the Angel of God made his appearance. The word *bush* is often used for *woods* or *forests*.

Verse 3. *Moses went up unto God*] It is likely that the cloud which had conducted the Israelitish camp had now removed to the top of Sinai; and as this was the symbol of the Divine presence, Moses went up to the place, there to meet the Lord.

The Lord called unto him] This, according to St. Stephen, was the *Angel of the Lord*, Acts vii. 38. And from several scriptures we have seen that the *Lord Jesus* was the person intended; see the notes on Gen. xvi. 7; xviii. 13; Exod. iii. 2.

Verse 4. *How I bare you on eagles' wings*] Mr. Bruce contends that the word נשר *nesher* does not mean the bird we term *eagle*; but a bird which the Arabs, from its *kind* and *merciful* disposition, call *rachama*, which is noted for its care of its young, and its carrying them upon its back. See his Travels, vol. vii., pl. 33. It is not unlikely that from this part of the sacred history the heathens borrowed their fable of the *eagle being a bird sacred to Jupiter*, and which was employed to carry the souls of departed heroes, kings, &c., into the celestial regions. The Romans have struck several medals with this device, which may be seen in different cabinets, among which are the following: one of *Faustina*, daughter of *Antoninus Pius*, on the reverse of which she is represented ascending to heaven on the *back of an eagle*; and another of *Salonia*, daughter of the Emperor *Gallienus*, on the reverse of which she is represented on the *back of an eagle*, with a sceptre in her hand, ascending to heaven. *Jupiter* himself is sometimes represented on the *back of an eagle* also, with his *thunder* in his hand, as on a medal of *Licinus*. This brings us nearer to the letter of the text, where it appears that the heathens con-

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indeed, and keep my covenant, then [i] ye shall be a peculiar treasure unto me above all people: for [k] all the earth *is* mine:

6 And ye shall be unto me a [l] kingdom of priests, and a [m] holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And [n] all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

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9 And the LORD said unto Moses, Lo, I come unto thee [o] in a thick cloud, [p] that the people may hear when I speak with thee, and [q] believe thee for ever. And Moses told the words of the people unto the LORD.

[i] Deut. iv. 20; vii. 6; xiv. 2, 21; xxvi. 18; xxxii. 8, 9; 1 Kings viii. 53; Psa. cxxxv. 4; Cant. viii. 12; Isa. xli. 8; xliii. 1; Jer. x. 16; Mal. iii. 17; Tit. ii. 14.——[k] Chap. ix. 29; Deut. x. 14; Job xli. 11; Psa. xxiv. 1; l. 12; 1 Cor. x. 26, 28. [l] Deut. xxxiii. 2, 3, 4; 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; xx. 6.

[m] Lev. xx. 24, 26; Deut. vii. 6; xxvi. 19; xxviii. 9; Isaiah lxii. 12; 1 Cor. iii. 17; 1 Thess. v. 27.——[n] Chap. xxiv. 3, 7; Deut. v. 27; xxvi. 17.——[o] Ver. 16; chap. xx. 21; xxiv. 15, 16; Deut iv. 11; Psa. xviii. 11, 12; xcvii. 2; Matt. xvii. 5.——[p] Deut. ix. 12, 36; John xii. 29, 30.——[q] Chap. xiv. 31.

founded the figure made use of by the sacred penman, *I bare you on eagles' wings*, with the manifestation of God in *thunder* and *lightning* on Mount Sinai. And it might be in reference to all this that the Romans took the *eagle* for their ensign. See *Scheuchzer*, *Musellius*, &c.

Brought you unto myself.] In this and the two following verses, we see the design of God in selecting a people for himself. 1. They were *to obey his voice*, ver. 5, to receive a *revelation* from him, and to act according to that revelation, and not according to their reason or fancy, in opposition to his declarations. 2. They were to obey his voice *indeed*, שמוע תשמעו *shamou tishmeu, in hearing they should hear*; they should consult his testimonies, *hear* them whenever read or proclaimed, and obey them as soon as heard, affectionately and steadily. 3. They must *keep his covenant*—not only copy in their lives the *ten commandments*, but they must receive and preserve the grand *agreement* made between God and man by *sacrifice*, in reference to the incarnation and death of Christ; for from the foundation of the world the covenant of God ratified by sacrifices referred to this, and now the sacrificial system was to be more fully opened by the giving of the law. 4. They should then be God's peculiar treasure, סגלה *segullah*, his own *patrimony*, a people in whom he should have all right, and over whom he should have exclusive authority above all the people of the earth; for though all the inhabitants of the world were his by his right of creation and providence, yet these should be peculiarly his, as receiving his revelation and entering into his covenant. 5. They should be a *kingdom of priests*, ver. 6. Their *state* should be a *theocracy*; and as God should be the sole governor, being *king in Jeshurun*, so all his subjects should be *priests*, all *worshippers*, all *sacrificers*, every individual offering up *the victim for himself*. A beautiful representation of the Gospel dispensation, to which the Apostles Peter and John apply it, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10, and xx. 6; under which dispensation every believing soul offers up for himself that Lamb of God which was slain for and which takes away the sin of the world, and through which alone a man can have access to God.

Verse 6. *And a holy nation.*] They should be a *nation*, one people; firmly united among themselves, living under their own laws; and powerful, because united, and acting under the direction and blessing of God. They should be a *holy* nation, saved from their sins, righteous in their conduct, holy in their hearts; every external rite being not only a significant ceremony, but also a means of conveying light and life, grace and peace, to every person who conscientiously used it. Thus they should be both a *kingdom*, having God for their governor; and a *nation*, a multitude of peoples connected together; not a scattered, disordered, and disorganized people, but a *royal nation*, using their own rites, living under their own laws, subject in *religious* matters only to God, and in things *civil*, to every ordinance of man for God's sake.

This was the spirit and design of this wonderful institution, which could not receive its perfection but under the Gospel, and has its full accomplishment in every member of the mystical body of Christ.

Verse 7. *The elders of the people*] The head of each tribe, and the chief of each family, by whose ministry this gracious purpose of God was speedily communicated to the whole camp.

Verse 8. *And all the people answered, &c.*] The people, having such gracious advantages laid before them, most cheerfully consented to take God for their *portion*; as he had graciously promised to take them for his *people*. Thus a covenant was made, the parties being mutually bound to each other.

Moses returned the words] When the people had on their part consented to the covenant, Moses appears to have gone immediately up to the mountain and related to God the success of his mission; for he was now on the mount, as appears from ver. 14.

Verse 9. *A thick cloud*] This is interpreted by ver. 18: *And Mount Sinai was altogether on a* SMOKE *—and the* SMOKE *thereof ascended as the* SMOKE *of a furnace*; his usual appearance was in the cloudy pillar, which we may suppose was generally *clear* and *luminous*.

That the people may hear] See the note on chap. xv. 9. The Jews consider this as the fullest evidence their fathers had of the Divine mission of Moses: themselves were permitted to see this awfully glorious sight, and to hear God himself speak out of the thick dark-

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10 And the LORD said unto Moses, Go unto the people, and [r] sanctify them to-day and to-morrow, and let them [s] wash their clothes,

11 And be ready against the third day: for the third day the LORD [t] will come down in the sight of all the people, upon Mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: [u] whosoever toucheth the mount shall be surely put to death;

13 There shall not a hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the [v] trumpet [w] soundeth long, they shall come up to the mount.

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14 And Moses went down from the mount unto the people, and [x] sanctified the people; and they washed their clothes.

15 And he said unto the people, [y] Be ready against the third day: [z] come not at *your* wives.

16 And it came to pass on the third day in the morning, that there were [a] thunders and lightnings, and a [b] thick cloud upon the mount, and the [c] voice of the trumpet exceeding loud; so that all the people that *was* in the camp [d] trembled.

17 And [e] Moses brought forth the people

[r] Lev. xi. 44, 45; Heb. x. 22.——[s] Ver. 14; Genesis xxxv. 2; Lev. xv. 5.——[t] Ver. 16, 18; chap. xxxiv. 5; Deut. xxxiii. 2.
[u] Heb. xii. 20.——[v] Or, *cornet*.——[w] Ver. 16, 19.——[x] Ver. 10.
[y] Ver. 11.

[z] 1 Sam. xxi. 4, 5; Zech. vii. 3; 1 Cor. vii. 5.——[a] Psa. lxxvii. 18; Heb. xii. 18, 19; Rev. iv. 5; viii. 5; xi. 19.——[b] Ver. 9; chap. xl. 34; 2 Chron. v. 14.——[c] Rev. i. 10; iv. 1.——[d] Heb. xii. 21.——[e] Deut. iv. 10.

ness: for before this, as Rabbi *Maymon* remarks, they might have thought that Moses wrought his miracles by *sorcery* or *enchantment*; but now, hearing the voice of God himself, they could no longer disbelieve nor even doubt.

Verse 10. *Sanctify them*] See the meaning of this term, chap. xiii. 2.

Let them wash their clothes] And consequently bathe their bodies; for, according to the testimony of the Jews, these always went together. It was necessary that, as they were about to appear in the presence of God, every thing should be clean and pure about them; that they might be admonished by this of the necessity of inward purity, of which the outward washing was the emblem.

From these institutions the heathens appear to have borrowed their precepts relative to *washings* and *purifications* previously to their offering sacrifice to their gods, examples of which abound in the Greek and Latin writers. They washed their hands and clothes, and bathed their bodies in pure water, before they performed any act of religious worship; and in a variety of cases, abstinence from all matrimonial connections was positively required, before a person was permitted to perform any religious rite, or assist at the performance.

Verse 12. *Thou shalt set bounds*] Whether this was a *line* marked out on the ground, beyond which they were not to go, or whether a *fence* was actually made to keep them off, we cannot tell; or whether this fence was made all round the mountain, or only at that part to which one wing of the camp extended, is not evident.

This verse strictly forbids the people from coming near and touching Mount Sinai, which was burning with FIRE. The words therefore in ver. 15, אל תגשו אל אשה *al tiggeshu el ishshah*, come not at your wives, seem rather to mean, *come not near unto the* FIRE; especially as the other phrase is not at all probable: but the *fire* is, on this occasion, spoken of so emphatically (see Deut. v. 4, 5, 22–25) that we are naturally led to consider אשה *ishshah* here as האש *ha-esh* transposed, or to say, with Simon in his Lexicon, אשה *fem.* idem quod *masc.* אש *ignis*. So, among other instances, we have אבר and אברה a *wing*; אור and אורה *light*; אכץ and אכצה *strength*; and אמר and אמרה a *speech*. —*Buxt.* See KENNICOTT's *Remarks*.

Whosoever toucheth the mount shall be surely put to death] The place was awfully sacred, because the dreadful majesty of God was displayed on it. And this taught them that God is a consuming fire, and that it is a fearful thing to fall into the hands of the living God.

Verse 13. *There shall not a hand touch it*] בו *bo*, HIM, not the *mountain*, but the *man* who had presumed to touch the mountain. He should be considered altogether as an unclean and accursed thing, not to be touched for fear of conveying defilement; but should be immediately stoned or pierced through with a dart, Heb. xii. 20.

Verse 16. *Thunders and lightnings, and a thick cloud—and the voice of the trumpet*] The *thunders, lightnings*, &c., announced the coming, as they proclaimed the majesty, of God. Of the thunders and lightnings, and the *deep, dark, dismal, electric cloud*, from which the thunders and lightnings proceeded, we can form a tolerable apprehension; but of the *loud, long-sounding trumpet*, we can scarcely form a conjecture. Such were the appearances and the noise that all the people in the camp trembled, and Moses himself was constrained to say, "I exceedingly fear and quake," Heb. xii. 21. Probably the sound of the *trumpet* was something similar to that which shall be blown by the angel when he sweareth, by Him that liveth for ever, *There shall be time no longer!*

Verse 17. *And Moses brought forth the people—to meet with God*] For though they might not touch the mount till they had permission, yet when the trumpet sounded long, it appears they might come up to *the nether part of the mount*, (see ver. 13, and Deut. iv. 11;) and when the trumpet had ceased to sound, they

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out of the camp to meet with God; and they stood at the nether part of the mount.

18 And [f] Mount Sinai was altogether on a smoke, because the LORD descended upon it [g] in fire: [h] and the smoke thereof ascended as the smoke of a furnace, and [i] the whole mount quaked greatly.

19 And [k] when the voice of the trumpet sounded long, and waxed louder and louder, [l] Moses spake, and [m] God answered him by a voice.

20 And the LORD came down upon Mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, [n] charge the people, lest they break through unto the LORD [o] to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, [p] sanctify themselves, lest the LORD [q] break forth upon them.

[f] Deut. iv. 11; xxxiii. 2; Judg. v. 5; Psa. lxviii. 7, 8; Isa. vi. 4; Hab. iii. 3.——[g] Chap. iii. 2; xxiv. 17; 2 Chron. vii. 1, 2, 3. [h] Gen. xv. 17; Psa. cxliv. 5; Rev. xv. 8.——[i] Psa. lxviii. 8; lxxvii. 18; cxiv. 7; Jer. iv. 24; Heb. xii. 26.——[k] Ver. 13.——[l] Heb. xii. 21.——[m] Neh. ix. 13; Psa. lxxxi. 7.——[n] Heb. *contest.*——[o] See chap. iii. 5; 1 Sam. vi. 19.——[p] Lev. x. 3.——[q] 2 Sam. vi. 7, 8.

might then go up unto the mountain, as to any other place.

It was absolutely necessary that God should give the people at large some particular evidence of his *being* and *power*, that they might be saved from idolatry, to which they were most deplorably prone; and that they might the more readily credit Moses, who was to be the constant mediator between God and them. God, therefore, in his indescribable majesty, descended on the mount: and, by the *thick dark cloud*, the *violent thunders*, the *vivid lightnings*, the *long and loud blasts of the trumpet*, the *smoke* encompassing the whole mountain, and the excessive *earthquake*, proclaimed his *power*, his *glory*, and his *holiness*; so that the people, however unfaithful and disobedient afterwards, never once doubted the Divine interference, or suspected Moses of any cheat or imposture. Indeed, so absolute and unequivocal were the proofs of supernatural agency, that it was impossible these appearances could be attributed to any cause but the unlimited power of the author of Nature.

It is worthy of remark that the people were informed *three days* before, ver. 9–11, that such an appearance was to take place; and this answered two excellent purposes: 1. They had time to *sanctify* and prepare themselves for this solemn transaction; and, 2. Those who might be *skeptical* had sufficient opportunity to make use of every precaution to prevent and detect an *imposture*; so this previous warning strongly serves the cause of Divine revelation.

Their being at first prohibited from touching the mount on the most awful penalties, and secondly, being permitted to see manifestations of the Divine majesty, and hear the words of God, subserved the same great purposes. Their being prohibited in the first instance would naturally whet their curiosity, make them cautious of being deceived, and ultimately impress them with a due sense of God's justice and their own sinfulness; and their being permitted afterwards to go up to the mount, must have deepened the conviction that all was fair and real, that there could be no imposture in the case, and that though the justice and purity of God forbade them to draw nigh for a time, yet his mercy, which had prescribed the means of purification, had permitted an access to his presence. The directions given from ver. 10 to 15 inclusive show, not only the *holiness* of God, but the *purity* he requires in his worshippers.

Besides, the whole scope and design of the chapter prove that no soul can possibly approach this holy and terrible Being but through a *mediator*; and this is the use made of this whole transaction by the author of the Epistle to the Hebrews, chap. xii. 18–24.

Verse 20. *The Lord came down*] This was undoubtedly done in a *visible* manner, that the people might witness the awful appearance. We may suppose that every thing was arranged thus: the *glory of the Lord* occupied the *top* of the mountain, and near to this *Moses* was permitted to approach. *Aaron* and the *seventy elders* were permitted to advance *some way up the mountain*, while the *people* were only permitted to come up to its *base*. Moses, as the lawgiver, was to receive the statutes and judgments from God's mouth; Aaron and the elders were to receive them from Moses, and deliver them to the people; and the people were to act according to the direction received. Nothing can be imagined more glorious, terrible, majestic, and impressive, than the whole of this transaction; but it was chiefly calculated to impress *deep reverence, religious fear*, and *sacred awe*; and he who attempts to worship God uninfluenced by these, has neither a proper sense of the Divine majesty, nor of the sinfulness of sin. It seems in reference to this that the apostle says, *Let us have grace whereby we may serve God acceptably with* REVERENCE *and* GODLY FEAR: *for our God is a* CONSUMING FIRE: Heb. xii. 28, 29. Who then shall dare to approach him in his *own* name, and without a *mediator*?

Verse 22. *Let the priests also—sanctify themselves*] That there were *priests* among the Hebrews *before* the consecration of Aaron and his sons, cannot be doubted; though their functions might be in a considerable measure suspended while under persecution in Egypt, yet the persons existed whose right and duty it was to offer sacrifices to God. Moses requested liberty from Pharaoh to go into the wilderness to *sacrifice*; and had there not been among the people both *sacrifices* and *priests*, the request itself must have appeared nugatory and absurd. *Sacrifices* from the *beginning* had constituted an essential part of the

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23 And Moses said unto the LORD, The people cannot come up to Mount Sinai: for thou chargedst us, saying, [r] Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

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25 So Moses went down unto the people, and spake unto them.

[r] Ver. 12; Josh. iii. 4.

worship of God, and there certainly were *priests* whose business it was to offer them to God before the giving of the law; though this, for especial reasons, was restricted to Aaron and his sons after the law had been given. As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity; and therefore God requires that they also should be purified for the purpose of approaching the mountain, and hearing their Maker promulgate his laws. See the note on chap. xxviii. 1.

Verse 23. *The people cannot come up*] Either because they had been so solemnly forbidden that they would not dare, with the penalty of instant death before their eyes, to transgress the Divine command; or the *bounds* which were set about the mount were such as rendered their passing them physically impossible.

And sanctify it.] וקדשתו *vekiddashto*. Here the word קדש *kadash* is taken in its proper literal sense, signifying the *separating* of a *thing*, *person*, or *place*, from all profane or common uses, and devoting it to sacred purposes.

Verse 24. *Let not the priests and the people break through*] God knew that they were heedless, criminally curious, and stupidly obstinate; and therefore his mercy saw it right to give them line upon line, that they might not transgress to their own destruction.

FROM the very solemn and awful manner in which the LAW was introduced, we may behold it as the ministration of terror and death, 2 Cor. iii. 7, appearing rather to exclude men from God than to bring them nigh; and from this we may learn that an approach to God would have been for ever impossible, had not infinite mercy found out the Gospel scheme of salvation. By this, and this alone, we draw nigh to God; *for we have an entrance into the holiest by the blood of Jesus*, Heb. x. 19. "For," says the apostle, "ye are not come unto the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and to the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more, (for they could not endure that which was commanded, And if so much as a beast touch the mountain it shall be stoned, or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake:) but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus the MEDIATOR of the NEW COVENANT; and to the blood of sprinkling, that speaketh better things than that of Abel;" Heb. xii. 18–24.

Reader, art thou still under the influence and condemning power of that fiery law which proceeded from his right hand? Art thou yet *afar off*? Remember, thou canst only *come nigh* by the blood of sprinkling; and till justified by his blood, thou art under the *curse*. Consider the terrible majesty of God. If thou have his *favour* thou hast *life*; if his *frown*, *death*. Be instantly reconciled to God, for though thou hast deeply *sinned*, and he is *just*, yet he is the justifier of him that believeth in Christ Jesus. Believe on him, receive his salvation, OBEY *his voice indeed*, and KEEP his *covenant*, and THEN *shalt thou be a king and a priest unto God and the Lamb*, and be finally saved with all the power of an endless life. *Amen*

CHAPTER XX.

The preface to the ten commandments, 1, 2. *The* FIRST *commandment, against* mental *or* theoretic idolatry, 3. *The* SECOND, *against* making *and* worshipping images, *or* practical idolatry, 4–6. *The* THIRD, *against* false swearing, blasphemy, *and* irreverent use *of the* name *of* God, 7. *The* FOURTH, *against* profanation *of the* Sabbath, *and* idleness *on the* other days *of the* week, 8–11. *The* FIFTH, *against* disrespect *and* disobedience *to* parents, 12. *The* SIXTH, *against* murder *and* cruelty, 13. *The* SEVENTH, *against* adultery *and* uncleanness, 14. *The* EIGHTH, *against* stealing *and* dishonesty, 15. *The* NINTH, *against* false testimony, perjury, &c., 16. *The* TENTH, *against* covetousness, 17. *The people are alarmed at the awful appearance of God on the mount, and stand afar off*, 18. *They pray that Moses may be mediator between God and them*, 19. *Moses encourages them*, 20. *He draws near to the thick darkness, and God communes with him*, 21, 22. *Farther directions against idolatry*, 23. *Directions concerning making an altar of* earth 24; *and an altar of hewn stone*, 25. *None of these to be ascended by steps, and the reason given*, 26

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AND God spake [a] all these words, saying,

2 [b] I *am* the LORD thy God, which have brought thee out of the land of Egypt, [c] out of the house of [d] bondage.

3 [e] Thou shalt have no other gods before me.

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[a] Deut. v. 22.——[b] Lev. xxvi. 1, 13; Deut. v. 6; Psa. lxxxi. 10; Hos. xiii. 4.——[c] Chap. xiii. 3.

[d] Heb. *servants.*——[e] Deut. v. 7; vi. 14; 2 Kings xvii. 35; Jer. xxv. 6; xxxv. 15.

NOTES ON CHAP. XX.

Verse 1. *All these words*] Houbigant supposes, and with great plausibility of reason, that the clause את כל הדברים האלה *eth col haddebarim haelleh*, "all these words," belong to the latter part of the concluding verse of chap. xix., which he thinks should be read thus: *And Moses went down unto the people, and spake unto them* ALL THESE WORDS; i. e., delivered the solemn charge relative to their not attempting to come up to that part of the mountain on which God manifested himself in his glorious majesty, lest he should break forth upon them and consume them. For how could Divine justice and purity suffer a people so defiled to stand in his immediate presence? When Moses, therefore, had gone down and spoken *all these words*, and he and Aaron had reascended the mount, then the Divine Being, as supreme legislator, is majestically introduced thus: *And God spake, saying.* This gives a dignity to the commencement of this chapter of which the clause above mentioned, if not referred to the speech of Moses, deprives it. The *Anglo-Saxon* favours this emendation: God ꝼꝼꝼæc ðuꝼ, *God spoke* THUS, which is the whole of the first verse as it stands in that version.

Some learned men are of opinion that the TEN COMMANDMENTS were delivered on May 30, being then the day of *pentecost.*

THE TEN COMMANDMENTS.

The laws delivered on Mount Sinai have been variously named. In Deut. iv. 13, they are called עשרת הדברים *asereth haddebarim*, THE TEN WORDS. In the preceding chapter, ver. 5, God calls them את בריתי *eth berithi, my* COVENANT, i. e., the agreement he entered into with the people of Israel to take them for his peculiar people, if they took him for their God and portion. IF *ye will obey my voice indeed*, and KEEP my COVENANT, THEN *shall ye be a peculiar treasure unto me.* And the word *covenant* here evidently refers to the *laws* given in this chapter, as is evident from Deut. iv. 13: *And he declared unto you his* COVENANT, *which he commanded you to perform*, even TEN COMMANDMENTS. They have been also termed the *moral law*, because they contain and lay down rules for the regulation of the *manners* or *conduct* of men. Sometimes they have been termed *the* LAW, התורה *hattorah*, by way of eminence, as containing the grand system of spiritual *instruction, direction, guidance*, &c. See on the word LAW, chap. xii. 49. And frequently the DECALOGUE, Δεκαλογος, which is a literal translation into Greek of the עשרת הדברים *asereth haddebarim*, or TEN WORDS, of Moses.

Among divines they are generally divided into what they term the *first* and *second* tables. The FIRST *table* containing the *first, second, third*, and *fourth* commandments, and comprehending the whole system of *theology*, the true notions we should form of the Divine nature, the reverence we owe and the religious service we should render to him. The SECOND, containing the *six* last commandments, and comprehending a complete system of *ethics*, or *moral duties* which man owes to his fellows, and on the due performance of which the order, peace, and happiness of society depend. By this division, the FIRST table contains our *duty* to GOD; the SECOND our *duty* to our NEIGHBOUR. This division, which is natural enough, refers us to the grand principle, love to God and love to man, through which both tables are observed. 1. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. 2. Thou shalt love thy neighbour as thyself. On these two hang all the law and the prophets. See Matt. xxii. 37–40.

THE FIRST COMMANDMENT.

Against *mental* or *theoretic idolatry.*

Verse 2. *I am the* LORD *thy God*] יהוה אלהיך *Yehovah eloheycha.* On the word JEHOVAH, which we here translate LORD, see the notes on Gen. ii. 4, and Exod. vi. 3. And on the word *Elohim*, here translated GOD, see on Gen. i. 1. It is worthy of remark that each *individual* is addressed here, and not the *people collectively*, though they are all necessarily included; that each might feel that he was bound for *himself* to hear and do all these words. Moses laboured to impress this *personal interest* on the people's minds, when he said, Deut. v. 3, 4: "The Lord made this covenant with *us*, even *us*, who are all of *us* here alive this day."

Brought thee out of the land of Egypt, &c.] And by this very thing have proved myself to be superior to all gods, unlimited in power, and most gracious as well as fearful in operation. This is the preface or introduction, but should not be separated from the commandment. Therefore,—

Verse 3. *Thou shalt have no other gods before me.*] אלהים אחרים *elohim acherim*, no *strange* gods—none that thou art not *acquainted* with, none who has not *given thee* such *proofs* of his power and godhead as I have done in delivering thee from the Egyptians, dividing the Red Sea, bringing water out of the rock, quails into the desert, manna from heaven to feed thee, and the pillar of cloud to direct, enlighten, and shield thee. By these miracles God had rendered himself *familiar* to them, they were intimately *acquainted* with the operation of his hands; and therefore with great propriety he says, Thou shalt have no *strange gods* before me; על פני *al panai, before* or in *the place* of those *manifestations* which I have made of myself.

This commandment prohibits every species of *mental* idolatry, and all inordinate attachment to *earthly* and *sensible* things. As God is the *fountain of happiness*, and no intelligent creature can be happy but through him, whoever seeks happiness in the *creature*

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4 [f] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 [g] Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* [h] a jealous God, [i] visiting the iniquity of the fathers upon the children, unto the third and

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[f] Lev. xxvi. 1; Deut. iv. 16; v. 8; xxvii. 15; Psa. xcvii. 7. [g] Chap. xxiii. 24; Josh. xxiii. 7; 2 Kings xvii. 35; Isa. xliv. 15, 19.——[h] Chap. xxxiv. 14; Deut. iv. 24; vi. 15; Josh. xxiv. 19; Nah. i. 2.——[i] Chap. xxxiv. 7; Lev. xx. 5; xxvi. 39, 40; Num. xiv. 18, 33; 1 Kings xxi. 29; Job v. 4; xxi. 19; Psa. lxxix. 8; cix. 4; Isa. xiv. 20, 21; lxv. 6, 7; Jer. ii. 9; xxxii. 18.

is necessarily an *idolater*; as he puts the *creature* in the place of the *Creator*, expecting that from the gratification of his passions, in the use or abuse of earthly things, which is to be found in God alone. The very first commandment of the whole series is divinely calculated to prevent man's misery and promote his happiness, by taking him off from all false dependence, and leading him to God himself, the *fountain of all good*.

THE SECOND COMMANDMENT.

Against *making* and *worshipping images*.

Verse 4. *Thou shalt not make unto thee any graven image*] As the word פסל *pasal* signifies to *hew, carve, grave*, &c., פסל *pesel* may here signify any kind of image, either of *wood, stone*, or *metal*, on which the *axe*, the *chisel*, or the *graving tool* has been employed. This commandment includes in its prohibitions *every species of idolatry* known to have been practised among the Egyptians. The reader will see this the more plainly by consulting the notes on the *ten plagues*, particularly those on chap. xii.

Or any likeness, &c.] To know the full spirit and extent of this commandment, this place must be collated with Deut. iv. 15, &c.: *Take ye therefore good heed unto yourselves—lest ye corrupt yourselves—and make you a graven image, the similitude of any figure, the likeness of* MALE *or* FEMALE. All who have even the slightest acquaintance with the ancient history of Egypt, know that *Osiris* and his wife *Isis* were supreme divinities among that people.

The likeness of any beast.—בהמה *behemah*, such as the *ox* and the *heifer*. Among the Egyptians the ox was not only sacred but *adored*, because they supposed that in one of these animals *Osiris* took up his residence: hence they always had a *living ox*, which they supposed to be the habitation of this deity; and they imagined that on the death of one he entered into the body of another, and so on successively. This famous *ox-god* they called *Apis* and *Mnevis*.

The likeness of any winged fowl.—The *ibis*, or *stork*, or *crane*, and *hawk*, may be here intended, for all these were objects of Egyptian idolatry.

The likeness of any thing that CREEPETH.—The *crocodile, serpents*, the *scarabeus* or *beetle*, were all objects of their adoration; and Mr. Bryant has rendered it very probable that even the *frog* itself was a sacred animal, as from its *inflation* it was emblematic of the prophetic influence, for they supposed that the god *inflated* or *distended* the body of the person by whom he gave oracular answers.

The likeness of any FISH.—All *fish* were esteemed sacred animals among the Egyptians. One called *Oxyrunchus* had, according to Strabo, lib. xvii., a temple, and divine honours paid to it. Another fish, called *Phagrus*, was worshipped at *Syene*, according to *Clemens Alexandrinus* in his *Cohortatio*. And the *Lepidotus* and *eel* were objects of their adoration, as we find from *Herodotus*, lib. ii., cap. 72. In short, *oxen, heifers, sheep, goats, lions, dogs, monkeys*, and *cats*; the *ibis*, the *crane*, and the *hawk*; the *crocodile, serpents, frogs, flies*, and the *scarabeus* or *beetle*; the *Nile* and its *fish*; the *sun, moon, planets*, and *stars*; *fire, light, air, darkness*, and *night*, were all objects of Egyptian idolatry, and all included in this very *circumstantial* prohibition as detailed in Deuteronomy, and very forcibly in the *general* terms of the text: *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the* HEAVENS *above, or that is in the* EARTH *beneath, or that is in the* WATER *under the earth*. And the reason of this becomes self evident, when the various objects of Egyptian idolatry are considered.

To countenance its *image worship*, the *Roman Catholic Church* has left the whole of this second commandment out of the decalogue, and thus lost one whole commandment out of the *ten*; but to keep up the *number* they have divided the *tenth* into *two*. This is totally contrary to the faith of God's elect and to the acknowledgment of that truth which is according to godliness. The verse is found in every MS. of the *Hebrew Pentateuch* that has ever yet been discovered. It is in all the *ancient versions*, Samaritan, Chaldee, Syriac, Septuagint, Vulgate, Coptic, and Arabic; also in the Persian, and in all modern versions. There is not one word of the whole verse wanting in the many hundreds of MSS. collected by *Kennicott* and *De Rossi*. This corruption of the word of God by the Roman Catholic Church stamps it, as a *false* and *heretical Church*, with the deepest brand of ever-during infamy!

This commandment also prohibits every species of *external* idolatry, as the *first* does all idolatry that may be called *internal* or *mental*. All *false worship* may be considered of this kind, together with all *image worship*, and all other superstitious rites and ceremonies. See the note on ver. 23.

Verse 5. *Jealous God*] This shows in a most expressive manner the love of God to this people. He felt for them as the most affectionate husband could do for his spouse; and was *jealous* for their fidelity, because he willed their invariable happiness.

Visiting the iniquity of the fathers upon the children] This necessarily implies—IF *the children walk in the steps of their fathers*; for NO man can be condemned by Divine justice for a crime of which he was never guilty; see Ezek. xviii. *Idolatry* is however particularly intended, and *visiting* sins of this kind refers principally to *national judgments*. By withdrawing

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fourth *generation* of them that hate me;

6 And [k] showing mercy unto thousands of them that love me, and keep my commandments.

7 [l] Thou shalt not take the name of the LORD thy God in vain; for the LORD [m] will not hold him guiltless that taketh his name in vain.

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8 [n] Remember the Sabbath day, to keep it holy.

[k] Chap. xxxiv. 7; Deut. vii. 9; Psa. lxxxix. 31; Rom. xi. 28. [l] Chap. xxiii. 1; Lev. xix. 12; Deut. v. 11; Psa. xv. 4; Matt. v. 33.——[m] Mic. vi. 11.——[n] Chap. xxxi. 13, 14; Lev. xix. 3, 30; xxvi. 2; Deut. v. 12.

the Divine protection the idolatrous Israelites were delivered up into the hands of their enemies, from whom the gods in whom they had trusted could not deliver them. This God did to the *third and fourth generations*, i. e., *successively*; as may be seen in every part of the Jewish history, and particularly in the book of *Judges*. And this, at last, became the grand and the only effectual and lasting means in his hand of their final deliverance from idolatry; for it is well known that after the Babylonish captivity the Israelites were so completely saved from idolatry, as never more to have disgraced themselves by it as they had formerly done. These national judgments, thus continued from generation to generation, appear to be what are designed by the words in the text, *Visiting the sins of the fathers upon the children*, &c.

Verse 6. *And showing mercy unto thousands*] Mark; even those who love God and keep his commandments *merit* nothing from him, and therefore the salvation and blessedness which these enjoy come from the *mercy* of God: *Showing mercy*, &c. What a disproportion between the works of *justice* and *mercy*! *Justice* works to the *third* or *fourth*, *mercy* to *thousands* of generations!

The heathen had maxims like these. Theocritus also teaches that the children of the good shall be blessed because of their parents' piety, and that evil shall come upon the offspring of the wicked:—

Ευσεβεων παιδεσσι τα λωια, δυσσεβεων δ' ου.
Idyll. 26, v. 32.

Upon the children of the righteous fall
The choicest blessings; on the wicked, wo.

That love me, and keep my commandments.] It was this that caused Christ to comprise the fulfilment of the whole law in *love* to God and man; see the note on ver. 1. And as love is the grand principle of obedience, and the only incentive to it, so there can be no *obedience* without it. It would be more easy even in Egyptian bondage to make brick without straw, than to do the will of God unless his love be shed abroad in the heart by the Holy Spirit. *Love*, says the apostle, *is the fulfilling of the law*; Rom. xiii. 10.

THE THIRD COMMANDMENT.

Against *false swearing*, *blasphemy*, and *irreverent use of the name of God*.

Verse 7. *Thou shalt not take the name of the Lord thy God in vain*] This precept not only forbids all *false oaths*, but all *common swearing* where the name of God is used, or where he is appealed to as a witness of the truth. It also necessarily forbids all *light* and *irreverent* mention of God, or any of his attributes; and this the original word לשוא *lashshav* particularly imports: and we may safely add to all these, that every *prayer*, *ejaculation*, &c., that is not accompanied with *deep reverence* and the *genuine spirit of piety*, is here condemned also. In how many thousands of instances is this commandment broken in the *prayers*, whether *read* or *extempore*, of inconsiderate, bold, and presumptuous worshippers! And how few are there who do not break it, both in their public and private devotions! How low is piety when we are obliged, in order to escape damnation, to pray to God to "pardon the *sins* of our *holy things*!"

Even heathens thought that the names of their gods should be treated with reverence.

Παντως μεν δη καλον επιτηδευμα, θεων ονοματα μη χραιειν ραδιως, εχοντα ὡς εχουσιν ἡμων ἑκαστοτε τα πολλα οἱ πλειστοι καθαροτητος τε και ἁγνειας τα περι τους θεους.

"It is most undoubtedly right not easily to pollute the names of the gods, using them as we do common names; but to watch with purity and holiness all things belonging to the gods."

The Lord will not hold him guiltless, &c.] Whatever the person himself may think or hope, however he may plead in his own behalf, and say he intends no evil, &c.; if he in any of the above ways, or in any other way, *takes the name of God in vain*, God will *not hold him guiltless*—he will account him *guilty* and punish him for it. Is it necessary to say to any truly spiritual mind, that all such interjections as *O God! my God! good God! good Heavens!* &c., &c., are formal positive breaches of this law! How many who pass for *Christians* are highly criminal here!

THE FOURTH COMMANDMENT.

Against *profanation* of the *Sabbath*, and *idleness* on the *other days* of the *week*.

Verse 8. *Remember the Sabbath day, to keep it holy.*] See what has been already said on this precept, Gen. ii. 2, and elsewhere. As this was the most ancient institution, God calls them to *remember* it; as if he had said, Do not *forget* that when I had finished my creation I instituted the Sabbath, and *remember* why I did so, and for what purposes. The word שבת *shabbath* signifies *rest* or *cessation* from *labour*; and the sanctification of the seventh day is commanded, as having something *representative* in it; and so indeed it has, for it typifies the *rest which remains for the people of God*, and in this light it evidently appears to have been understood by the apostle, Heb. iv. Because this commandment has not been particularly mentioned in the New Testament as a moral precept binding on all, therefore some have presumptuously

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9 [o] Six days shalt thou labour, and do all thy work:

10 But the [p] seventh day *is* the Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, [q] nor thy stranger that *is* within thy gates:

11 For [r] *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.

12 [s] Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 [t] Thou shalt not kill.

[o] Chap. xxiii. 12; xxxi. 15; xxxiv. 21; Lev. xxiii. 3; Ezek. xx. 12; Luke xiii. 14.——[p] Gen. ii. 2, 3; chap. xvi. 26; xxxi. 15.——[q] Neh. xiii. 16, 17, 18, 19.——[r] Gen. ii. 2.

[s] Chap. xxiii. 26; Lev. xix. 3; Deut. v. 16; Jer. xxxv. 7, 18, 19; Matt. xv. 4; xix. 19; Mark vii. 10; x. 19; Luke xviii. 20; Eph. vi. 2.——[t] Deut. v. 17; Matt. v. 21; Rom. xiii. 9.

inferred that there is *no Sabbath* under the Christian dispensation. The truth is, the Sabbath is considered as a *type*: all types are of full force till the thing signified by them takes place; but the thing signified by the Sabbath is that *rest in glory* which *remains* for the people of God, therefore the moral obligation of the Sabbath must continue till *time* be swallowed up in eternity.

Verse 9. *Six days shalt thou labour*] Therefore he who idles away time on any of the six days, is as guilty before God as he who works on the Sabbath. No work should be done on the Sabbath that can be done on the preceding days, or can be deferred to the succeeding ones. Works of absolute *necessity* and *mercy* are alone excepted. He who works by his *servants* or *cattle* is equally guilty as if he worked himself. *Hiring out horses*, &c., for *pleasure* or *business*, *going on journeys*, *paying worldly visits*, or *taking jaunts* on the Lord's day, are breaches of this law. The whole of it should be devoted to the *rest of the body* and the improvement of the mind. God says *he has hallowed it*—he has made it *sacred* and set it apart for the above purposes. It is therefore the most proper day for public religious worship.

THE FIFTH COMMANDMENT.

Against *disrespect* and *disobedience* to *parents*.

Verse 12. *Honour thy father and thy mother*] There is a degree of affectionate respect which is owing to parents, that no person else can properly claim. For a considerable time parents stand as it were in the place of God to their children, and therefore rebellion against their lawful commands has been considered as rebellion against God. This precept therefore prohibits, not only all injurious acts, irreverent and unkind speeches to parents, but enjoins all necessary acts of kindness, filial respect, and obedience. We can scarcely suppose that a man *honours* his parents who, when they fall weak, blind, or sick, does not exert himself to the uttermost in their support. In such cases God as truly requires the children to *provide* for their parents, as he required the parents to feed, nourish, support, instruct, and defend the children when they were in the lowest state of helpless infancy. See the note on Gen. xlviii. 12. The rabbins say, *Honour the Lord with thy substance*, Prov. iii. 9; and, *Honour thy father and mother*. The LORD is to be honoured thus if thou have it; thy father and mother, whether thou have it or not; for if thou have nothing, thou art bound to *beg* for them. See *Ainsworth*.

That thy days may be long] This, as the apostle observes, Eph. vi. 2, is the *first commandment to which* God has annexed a promise; and therefore we may learn in some measure how important the duty is in the sight of God. In Deut. v. 16 it is said, *And that it may go well with thee*; we may therefore conclude that it will go *ill* with the disobedient; and there is no doubt that the untimely deaths of many young persons are the judicial consequence of their disobedience to their parents. Most who come to an untimely end are obliged to confess that *this*, with the *breach of the Sabbath*, was the principal cause of their ruin. Reader, art thou guilty? Humble thyself therefore before God, and repent. 1. As *children* are bound to succour their parents, so *parents* are bound to educate and instruct their children in all useful and necessary knowledge, and not to bring them up either in *ignorance* or *idleness*. 2. They should teach their children the fear and knowledge of God, for how can they expect affection or dutiful respect from those who have not the fear of God before their eyes? Those who are *best educated* are generally the *most dutiful*. Heathens also inculcated respect to parents.

Ουδεν προς θεων τιμιωτερον αγαλμα αν κτησαιμεθα πατρος και προπατορος παρειμενων γηρᾳ, και μητερων την αυτην δυναμιν εχουσων· οὑς ὁταν αγαλλῃ τις, τιμαις γεγηθεν ὁ θεος.——Πας δη νουν εχων φοβειται και τιμᾳ, γονεων ευχας ειδως πολλοις και πολλακις επιτελεις γενομενας. Plato de Leg., lib. xi., vol. ix, p. 160. Ed. Bipont.

"We can obtain no more honourable possession from the gods than fathers and forefathers worn down with age, and mothers who have undergone the same change, whom when we delight, God is pleased with the honour; and every one that is governed by right understanding fears and reverences them, well knowing that the prayers of parents oftentimes, and in many particulars, have received full accomplishment."

THE SIXTH COMMANDMENT.

Against *murder* and *cruelty*.

Verse 13. *Thou shalt not kill.*] This commandment, which is general, prohibits *murder* of every kind. 1. All *actions* by which the lives of our fellow creatures may be *abridged*. 2. All *wars* for extending empire, commerce, &c. 3. All *sanguinary laws*, by the operation of which the lives of men may be taken away for offences of comparatively trifling demerit

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14 [u] Thou shalt not commit adultery.

15 [v] Thou shalt not steal.

16 [w] Thou shalt not bear false witness against thy neighbour.

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17 [x] Thou shalt not covet thy neighbour's house, [y] thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

[u] Deut. v. 18; Matt. v. 27.——[v] Lev. xix. 11; Deut. v. 19; Matt. xix. 18; Rom. xiii. 9; 1 Thess. iv. 6.——[w] Chap. xxiii. 1; Deut. v. 20; xix. 16; Matt. xix. 18.

[x] Deut. v. 21; Mic. ii. 2; Hab. ii. 9; Luke xii. 15; Acts xx. 33; Rom. vii. 7; xiii. 9; Eph. v. 3, 5; Heb. xiii. 5.——[y] Job xxxi. 9; Prov. vi. 29; Jer. v. 8; Matt. v. 28.

4. All *bad dispositions* which lead men to wish evil to, or meditate mischief against, one another; for, says the Scripture, *He that hateth his brother* in his heart *is a murderer*. 5. All *want of charity* to the helpless and distressed; for he who has it in his power to save the life of another by a timely application of succour, food, raiment, &c., and does not do it, and the life of the person either *falls* or is *abridged* on this account, is in the sight of God *a murderer*. He who neglects to save life is, according to an incontrovertible maxim in *law*, the SAME as he who takes it away. 6. All *riot* and *excess*, all *drunkenness* and *gluttony*, all *inactivity* and *slothfulness*, and all *superstitious mortifications* and *self-denials*, by which life may be destroyed or shortened; all these are point-blank sins against the *sixth* commandment.

THE SEVENTH COMMANDMENT.

Against *adultery* and *uncleanness*.

Verse 14. *Thou shalt not commit adultery.*] Adultery, as defined by our laws, is of *two* kinds; *double*, when between two married persons; *single*, when *one* of the parties is married, the other single. One principal part of the *criminality* of adultery consists in its *injustice*. 1. It robs a man of his *right* by taking from him the *affection* of his wife. 2. It does him a *wrong* by fathering on him and obliging him to maintain *as his own* a spurious offspring—a child which is *not* his. The *act* itself, and every thing leading to the act, is prohibited by this commandment; for our Lord says, Even *he who looks on a woman to lust after her, has already committed adultery with her in his heart*. And not only *adultery* (the unlawful commerce between two married persons) is forbidden here, but also *fornication* and all kinds of mental and sensual uncleanness. All impure *books, songs, pointings*, &c., which tend to inflame and debauch the mind, are against this law, as well as another species of impurity, for the account of which the reader is referred to the notes on Gen. xxxviii. at the *end*. That *fornication* was included under this command we may gather from St. Matthew, xv. 19, where our Saviour expresses the sense of the different commandments by a *word for each*, and mentions them *in the order* in which they stand; but when he comes to the seventh he uses two words, μοιχειαι, πορνειαι, to express its meaning, and then goes on to the eighth, &c.; thus evidently showing that fornication was understood to be comprehended under the command, "Thou shalt not commit adultery." As to the word adultery, *adulterium*, it has probably been derived from the words *ad alterius torum, to another's bed*; for it is *going to the bed of another man* that constitutes the *act* and the *crime*. *Adultery* often means idolatry in the worship of God.

THE EIGHTH COMMANDMENT.

Against *stealing* and *dishonesty*.

Verse 15. *Thou shalt not steal.*] All *rapine* and *theft* are forbidden by this precept; as well *national* and *commercial* wrongs as petty larceny, highway robberies, and private stealing: even the taking advantage of a seller's or buyer's ignorance, to give the one *less* and make the other pay *more* for a commodity than its worth, is a breach of this sacred law. All *withholding of rights* and *doing of wrongs* are against the spirit of it. But the word is principally applicable to *clandestine stealing*, though it may undoubtedly include all *political injustice* and *private wrongs*. And consequently all *kidnapping, crimping*, and *slave-dealing* are prohibited here, whether practised by *individuals* or by the *state*. Crimes are not lessened in their demerit by the *number*, or *political importance* of those who commit them. A *state* that enacts *bad laws* is as criminal before God as the *individual* who breaks *good* ones.

It has been supposed that under the *eighth* commandment, injuries done to *character*, the depriving a man of his *reputation* or *good name*, are included; hence those words of one of our poets:—

> *Good name* in man or woman
> Is the immediate jewel of their souls.
> Who *steals* my purse steals trash;—
> But he that *filches from* me my good name,
> Robs me of that which not enriches him,
> And makes me *poor* indeed.

THE NINTH COMMANDMENT.

Against *false testimony, perjury*, &c.

Verse 16. *Thou shalt not bear false witness*, &c.] Not only false oaths, to deprive a man of his *life* or of his *right*, are here prohibited, but all *whispering, tale-bearing, slander*, and *calumny*; in a word, whatever is deposed as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the *spirit* and *letter* of this law. *Suppressing the truth* when known, by which a person may be defrauded of his *property* or his *good name*, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a *false* testimony against or belies even the devil himself, comes under the curse of this law, because his testimony is *false*. By the term *neighbour* any *human* being is intended, whether he rank among our *enemies* or *friends*.

THE TENTH COMMANDMENT.

Against *covetousness*.

Verse 17. *Thou shalt not covet thy neighbour's house—wife*, &c.] *Covet* signifies to desire or long after, in order to enjoy as a *property* the person or

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18 And [x] all the people [a] saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain [b] smoking: and when the people saw *it*, they removed, and stood afar off:

19 And they said unto Moses, [c] Speak thou with us, and we will hear: but [d] let not God speak with us, lest we die.

20 And Moses said unto the people, [e] Fear not: [f] for God is come to prove you, and [g] that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto [h] the thick darkness, where God *was*.

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22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you [i] from heaven.

23 Ye shall not make [k] with me gods of silver, neither shall ye make unto you gods of gold.

24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace-offerings, [l] thy sheep and

[x] Heb. xii. 18.——[a] Rev. i. 10, 12.——[b] Ch. xix. 18.——[c] Deut. v. 27; xviii. 16; Gal. iii. 19, 20; Heb. xii. 19.——[d] Deut. v. 25. [e] 1 Sam. xii. 20; Isa. xli. 10, 13.——[f] Gen. xxii. 1; Deut. xiii. 3.——[g] Deut. iv. 10; vi. 2; x. 12; xvii. 13, 19; xix. 20; xxviii. 58; Prov. iii. 7; xvi. 6; Isa. viii. 13.——[h] Chap. xix. 16; Deut. v. 5; 1 Kings viii. 12.——[i] Deut. iv. 36; Neh. ix. 13.——[k] Chap. xxxii. 1, 2, 4; 1 Sam. v. 4, 5; 2 Kings xvii. 33; Ezek. xx. 39, xliii. 8; Dan. v. 4, 23; Zeph. i. 5; 2 Cor. vi. 14, 15, 16.——[l] Lev. i. 2.

thing coveted. He breaks this command who by any means endeavours to deprive a man of his *house* or *farm* by taking them *over his head*, as it is expressed in some countries; who lusts after his neighbour's wife, and endeavours to ingratiate himself into her affections, and to lessen her husband in her esteem; and who endeavours to possess himself of the *servants*, *cattle*, &c., of another in any clandestine or unjustifiable manner. "This is a most excellent moral precept, the observance of which will prevent all public crimes; for he who feels the force of the law that prohibits the inordinate desire of any thing that is the property of another, can never make a breach in the peace of society by an act of wrong to any of even its feeblest members."

Verse 18. *And all the people saw the thunderings, &c.*] They had witnessed all these awful things before, (see chap. xix. 16,) but *here* they seem to have been repeated; probably at the end of each command, there was a peal of thunder, a blast of the trumpet, and a gleam of lightning, to impress their hearts the more deeply with a due sense of the Divine Majesty, of the holiness of the law which was now delivered, and of the fearful consequences of disobedience. This had the desired effect; the people were impressed with a deep religious fear and a terror of God's judgments; acknowledged themselves perfectly satisfied with the discoveries God had made of himself; and requested that Moses might be constituted the *mediator* between God and them, as they were not able to bear these tremendous discoveries of the *Divine Majesty*. "*Speak thou with us, and we will hear; but let not God speak with us, lest we die;*" ver. 19. This teaches us the absolute necessity of that great Mediator between God and man, Christ Jesus, as no man can come unto the Father but *by him*.

Verse 20. *And Moses said—Fear not: for God is come to prove you, and that his fear may be before your faces*] The maxim contained in this verse is, *Fear not, that ye may fear*—do not fear with such a fear as brings *consternation* into the soul, and produces nothing but terror and confusion; but fear with that *fear* which *reverence* and *filial affection* inspire, *that ye sin not*—that, through the love and reverence ye feel to your Maker and Sovereign, ye may abstain from every appearance of evil, lest you should forfeit that love which is to you better than life. He who fears in the *first* sense can neither *love* nor *obey*; he who *fears not* in the *latter* sense is sure to fall under the first temptation that may occur. *Blessed is the man who* thus *feareth always.*

Verse 22. *I have talked with you from heaven.*] Though God manifested himself by the *fire*, the *lightning*, the *earthquake*, the *thick darkness*, &c., yet the *ten words*, or *commandments* were probably uttered from the *higher regions of the air*, which would be an additional proof to the people that there was no *imposture* in this case; for though strange appearances and voices might be counterfeited on earth, as was often, no doubt, done by the magicians of Egypt; yet it would be utterly impossible to represent a voice, in a long continued series of instruction, as proceeding from heaven itself, or the higher regions of the atmosphere. This, with the earthquake and repeated thunders, (see on verse 18,) would put the *reality* of this whole procedure beyond all doubt; and this enabled Moses, Deut. v. 26, to make such an appeal to the people on a fact incontrovertible and of infinite importance, that God had indeed talked with them face to face.

Verse 23. *Ye shall not make with me gods of silver*] The expressions here are very remarkable. Before it was said, Ye shall have no other gods BEFORE *me*, עַל פָּנַי *al panai*, ver. 3. Here they are commanded, ye shall not make gods of *silver* or *gold* אִתִּי *itti* WITH *me*, as *emblems* or *representatives* of God, in order, as might be pretended, to keep these displays of his magnificence in memory; on the contrary, he would have only an *altar of earth*—of *plain turf*, on which they should offer those sacrifices by which they should commemorate their own guilt and the necessity of an atonement to reconcile themselves to God. See the note on verse 4.

Verse 24. *Thy burnt-offerings, and thy peace-offerings*] The *law* concerning which was shortly to be given, though sacrifices of this kind were in use from the days of Abel.

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thine oxen: in all [m] places, where I record my name, I will come unto thee, and I will [n] bless thee.

25 And [o] if thou wilt make me an altar of stone, thou shalt not [p] build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

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26 Neither shalt thou go up by steps unto mine altar, [q] that thy nakedness be not discovered thereon.

[m] Deut. xii. 5, 11, 21; xiv. 23; xvi. 6, 11; xxvi. 2; 1 Kings viii. 43; ix. 3; 2 Chron. vi. 6; vii. 16; xii. 13; Ezra vi. 12; Neh. i. 9; Psa. lxxiv. 7; Jer. vii. 10, 12.

[n] Gen. xii. 2; Deut. vii. 13.——[o] Deut. xxvii. 5; Josh. viii. 31; 1 Mac. iv. 47.——[p] Heb. *build them with hewing*; Deut. xxvii. 5, 6.——[q] Lev. x. 3; Psa. lxxxix. 7; Heb. xii. 28, 29.

In all places where I record my name] Wherever I am worshipped, whether in the open wilderness, at the tabernacle, in the temple, the synagogues, or elsewhere, *I will come unto thee and bless thee.* These words are precisely the same in signification with those of our Lord, Matt. xviii. 20: *For where two or three are gathered together in my name, there am I in the midst of them.* And as it was JESUS who was the angel that spoke to them in the wilderness, Acts vii. 38, from the same mouth *this* promise in the *law* and *that* in the *Gospel* proceeded.

Verse 25. *Thou shalt not build it of hewn stone*] Because they were now in a wandering state, and had as yet no fixed residence; and therefore no time should be wasted to rear costly altars, which could not be transported with them, and which they must soon leave. Besides, they must not lavish skill or expense on the construction of an altar; the altar of itself, whether costly or mean, was nothing in the worship; it was only the *place* on which the victim should be laid, and their mind must be attentively fixed on that God to whom the sacrifice was offered, and on the sacrifice itself, as that appointed by the Lord to make an atonement for their sins.

Verse 26. *Neither shalt thou go up by steps unto mine altar*] The word *altar* comes from *altus, high* or *elevated*, though the Hebrew word מזבח *mizbach*, from זבח *zabach*, to *slay, kill*, &c., signifies merely a *place for sacrifice*; see Gen. viii. 20. But the heathens, who imitated the rites of the true God in their idolatrous worship, made their altars very high; whence they derived their name *altaria, altars*, i. e., very high or elevated places; which they built thus, partly through pride and vain glory, and partly that their gods might the better hear them. Hence also the *high places* or idolatrous altars so often and so severely condemned in the Holy Scriptures. The heathens made some of their altars excessively high; and some imagine that the pyramids were *altars* of this kind, and that the inspired writer refers to those in these prohibitions. God therefore ordered *his* altars to be made, 1. either of simple turf, that there might be no unnecessary expense, which, in their present circumstances, the people could not well afford; and that they might be no incentives to idolatry from their costly or curious structure; or 2. of *unhewn* stone, that no images of animals or of the celestial bodies might be sculptured on them, as was the case among the idolaters, and especially among the Egyptians, as several of their ancient altars which remain to the present day amply testify; which altars themselves, and the images carved on them, became in process of time incentives to idolatry, and even objects of worship. In short, God formed every part of his worship so that every thing belonging to it might be as dissimilar as possible from that of the surrounding heathenish nations, and especially the Egyptians, from whose land they had just now departed. This seems to have been the whole design of those statutes on which many commentators have written so largely and learnedly, imagining difficulties where probably there are none. The *altars* of the tabernacle were of a different kind.

In this and the preceding chapter we have met with some of the most awful displays of the Divine Majesty; manifestations of justice and holiness which have no parallel, and can have none till that day arrive in which he shall appear in his glory, to judge the quick and the dead. The glory was truly terrible, and to the children of Israel insufferable; and yet how highly privileged to have God himself speaking to them from the midst of the fire, giving them statutes and judgments so righteous, so pure, so holy, and so truly excellent in their operation and their end, that they have been the admiration of all the wise and upright in all countries and ages of the world, where their voice has been heard! Mohammed defied all the poets and literati of Arabia to match the *language* of the *Koran*; and for purity, elegance, and dignity it bore away the palm, and remained unrivalled. This indeed was the only advantage which the work derived from its author; for its other excellences it was indebted to *Moses* and the *prophets*, to *Christ* and the *apostles*; as there is scarcely a pure, consistent, theologic notion in it, that has not been borrowed from our sacred books. Moses calls the attention of the people, not to the *language* in which these Divine laws were given, though that is all that it should be, and every way worthy of its author; compressed yet perspicuous; simple yet dignified; in short, such as God should speak if he wished his creatures to comprehend; but he calls their attention to the purity, righteousness, and usefulness of the grand revelation which they had just received. *For what nation*, says he, *is there so great, who hath God so nigh unto them, as Jehovah our God is, in all things that we call upon him for? And what nation hath statutes and judgments so righteous as all this law which I set before you this day?* And that which was the sum of all excellence in the present case was this, that the God who gave these laws dwelt among his people; to him they had continual access, and from him received that power without which obedience so extensive and so holy would have been impossible; and yet not one of these laws exacted more than eternal reason, the nature and fitness of things, the prosperity of the community, and the peace and happiness of the individual, required. *The* LAW *is holy, and the* COMMANDMENT *is* HOLY, JUST, *and* GOOD.

To show still more clearly the excellence and great utility of the ten commandments, and to correct some mistaken notions concerning them, it may be necessary to make a few additional observations. And 1. It is worthy of remark that there is none of these commandments, nor any part of one, which can fairly be considered as merely *ceremonial*. All are *moral*, and consequently of everlasting obligation. 2. When considered merely as to the *letter*, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he is under a *fatal* and *uncontrollable necessity* to break? 3. Though by the incarnation and death of Christ all the *ceremonial* law which referred to him and his sacrifice is necessarily abrogated, yet, as none of these ten commandments refer to any thing properly *ceremonial*, therefore *they* are not abrogated. 4. Though Christ came into the world to redeem them who believe from the curse of the law, he did not redeem them from the necessity of *walking in that newness of life* which these commandments so strongly inculcate. 5. Though Christ is *said* to have *fulfilled the law* for us, yet it is nowhere intimated in the *Scripture* that he has so fulfilled these TEN LAWS, as to exempt us from the necessity and *privilege* of being *no* idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all these he writes on the heart of every soul redeemed by his blood. 6. Do not those who scruple not to insinuate that the proper observation of these laws is *impossible in this life*, and that *every man since the fall does daily break them in thought, word*, and *deed*, bear false witness against God and his truth? and do they not greatly err, *not knowing the Scripture*, which teaches the necessity of such obedience, nor the *power of God*, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the *regenerate* man, as some have unwarily asserted, does *daily* break *these commands*, these ten words, in *thought, word*, and *deed*, he may be as bad as *Satan* for aught we know; for Satan himself cannot transgress in more *forms* than these, for sin can be committed in no other way, either by bodied or disembodied spirits, than by *thought*, or *word*, or *deed*. Such sayings as these tend to destroy the distinction between good and evil, and leave the infidel and the believer on a par as to their moral state. The people of God should be careful how they use them. 7. It must be granted, and indeed has sufficiently appeared from the preceding exposition of these commandments, that they are not only to be understood in the *letter* but also in the *spirit*, and that therefore they may be *broken* in the *heart* while *outwardly* kept *inviolate*; yet this does not prove that a soul influenced by the grace and spirit of Christ cannot most conscientiously observe them; for the grace of the Gospel not only saves a man from *outward* but also from *inward* sin; for, says the heavenly messenger, *his name shall be called* JESUS, (i. e., *Saviour,*) *because he shall save*, (i. e., DELIVER) *his people* FROM *their sins*. Therefore the weakness or corruption of human nature forms no argument here, because the blood of Christ cleanses from all unrighteousness; and *he* saves to the uttermost all who come unto the Father through him. It is therefore readily granted that no man *unassisted* and *uninfluenced* by the *grace* of Christ can keep these commandments, either in the *letter* or in the *spirit*; but he who is truly converted to God, and has Christ dwelling in his heart by faith, can, in the *letter* and in the *spirit*, do all these things, BECAUSE CHRIST STRENGTHENS *him*.—Reader, the following is a good prayer, and oftentimes thou hast *said* it; now learn to *pray* it: "Lord, have mercy upon us, and *incline* our hearts to keep these laws! Lord, have mercy upon us, and write all these thy laws *in our hearts*, we beseech thee!"—*Com. Service*

CHAPTER XXI.

Laws concerning servants. *They shall serve for only seven years*, 1, 2. *If a servant brought a wife to servitude with him, both should go out free on the* seventh *year*, 3. *If his master had given him a wife, and she bore him children, he might go out free on the seventh year, but his wife and children must remain, as the property of the master*, 4. *If, through love to his master, wife, and children, he did not choose to avail himself of the privilege granted by the law, of going out free on the seventh year, his ear was to be bored to the door post with an awl, as an emblem of his being attached to the family for ever*, 5, 6. *Laws concerning* maid-servants, *betrothed to their masters or to the sons of their masters*, 7–11. *Laws concerning* battery *and* murder, 12–15. *Concerning* men-stealing, 16. *Concerning him that* curses his parents, 17. *Of* strife *between man and man*, 18, 19; *between a* master *and his* servants, 20, 21. *Of* injuries *done to women in pregnancy*, 22. *The* LEX TALIONIS, *or law of* like for like, 23–25. *Of injuries done to servants, by which they gain the right of freedom*, 26, 27. *Laws concerning the* ox *which has gored men*, 28–32. *Of the* pit *left uncovered, into which a man or a beast has fallen*, 33, 34. *Laws concerning the* ox *that kills another*, 35, 36.

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NOW these *are* the judgments which thou shalt [a] set before them.

2 [b] If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in [c] by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

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5 [d] And if the servant [e] shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the [f] judges; he shall also bring him to the door, or unto the door post; and his master shall [g] bore his ear through with an awl; and he shall serve him for ever.

[a] Chap. xxiv. 3, 4; Deut. iv. 14; vi. 1.——[b] Lev. xxv. 39, 40, 41; Deut. xv. 12; Jer. xxxiv. 14.——[c] Heb. *with his body.*

[d] Deut. xv. 16, 17.——[e] Heb. *saying shall say.*——[f] Chap. xii. 12; xxii. 8, 28.——[g] Psa. xl. 6.

NOTES ON CHAP. XXI.

Verse 1. *Now these* are *the judgments*] There is so much good sense, feeling, humanity, equity, and justice in the following laws, that they cannot but be admired by every intelligent reader; and they are so very plain as to require very little comment. The laws in this chapter are termed *political*, those in the succeeding chapter *judicial*, laws; and are supposed to have been delivered to Moses *alone*, in consequence of the request of the people, chap. xx. 19, that God should communicate his will to Moses, and that Moses should, as mediator, convey it to them.

Verse 2. *If thou buy a Hebrew servant*] Calmet enumerates *six* different ways in which a Hebrew might lose his liberty: 1. In extreme *poverty* they might sell their liberty Lev. xxv. 39: *If thy brother be waxen poor, and be sold unto thee*, &c. 2. A *father* might *sell his children*. *If a man sell his daughter to be a maid-servant*; see ver. 7. 3. *Insolvent debtors* became the slaves of their creditors. *My husband is dead—and the creditor is come to take unto him my two sons to be bondmen*, 2 Kings iv. 1. 4. A *thief*, if he had not money to pay the fine laid on him by the law, was to be sold for his profit whom he had robbed. *If he have nothing, then he shall be sold for his theft*; chap. xxii. 3, 4. 5. A *Hebrew* was liable to be taken *prisoner* in war, and so sold for a slave. 6. A Hebrew slave who had been ransomed from a Gentile by a Hebrew might be *sold* by him who ransomed him, to one of his *own nation*.

Six years he shall serve] It was an excellent provision in these laws, that no man could finally injure himself by any rash, foolish, or precipitate act. No man could make himself a servant or slave for more than *seven* years; and if he mortgaged the family inheritance, it must return to the family at the *jubilee*, which returned every *fiftieth* year.

It is supposed that the term *six years* is to be understood as referring to the *sabbatical* years; for let a man come into servitude at whatever part of the interim between two sabbatical years, he could not be detained in bondage beyond a sabbatical year; so that if he fell into bondage the *third* year after a sabbatical year, he had but *three* years to serve; if the *fifth*, but *one*. See on chap. xxiii. 11, &c. Others suppose that this privilege belonged only to the year of *jubilee*, beyond which no man could be detained in bondage, though he had been sold only one year before.

Verse 3. *If he came in by himself*] If he and his wife came in together, they were to go out together: in all respects as he entered, so should he go out. This consideration seems to have induced St. Jerome to translate the passage thus: *Cum quali veste intraverat, cum tali exeat.* "He shall have the same coat in going out, as he had when he came in;" i. e., if he came in with a new one, he shall go out with a new one, which was perfectly just, as the former coat must have been worn out in his master's service, and not his own.

Verse 4. *The wife and her children shall be her master's*] It was a law among the Hebrews, that if a Hebrew had children by a Canaanitish woman, those children must be considered as Canaanitish only, and might be sold and bought, and serve for ever. The law here refers to such a case only.

Verse 6. *Shall bring him unto the judges*] אל האלהים *el haelohim*, literally, *to God*; or, as the Septuagint have it, προς το κριτηριον Θεου, *to the judgment of God*; who condescended to dwell among his people; who determined all their differences till he had given them laws for all cases, and who, by his omniscience, brought to light the hidden things of dishonesty. See chap. xxii. 8.

Bore his ear through with an awl] This was a ceremony sufficiently significant, as it implied, 1. That he was closely *attached* to that house and family. 2. That he was bound to *hear* all his master's orders, and to *obey* them punctually. Boring of the ear was an ancient custom in the east. It is referred to by *Juvenal*:—

Prior, inquit, ego adsum.
Cur timeam, dubitemve locum defendere? quamvis
Natus ad Euphraten, MOLLES *quod in* AURE FENESTRÆ
Arguerint, *licet ipse negem.* *Sat.* i. 102.

"First come, first served, he cries; and I, in spite
Of your great lordships, will maintain my right:
Though *born a slave*, though my *torn* EARS are BORED,
'Tis not the birth, 'tis money makes the lord." DRYDEN.

Calmet quotes a saying from *Petronius* as attesting the same thing; and one from Cicero, in which he rallies a Libyan who pretended he did not hear him: "It is not," said he, "because your *ears* are not *sufficiently bored*;" alluding to his having been a *slave*

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7 And if a man [h] sell his daughter to be a maid-servant, she shall not go out [i] as the men-servants do.

8 If she [k] please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, [l] and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free, without money.

12 [m] He that smiteth a man, so that he die, shall be surely put to death.

13 And [n] if a man lie not in wait, but God [o] deliver *him* into his hand; then [p] I will appoint thee a place whither he shall flee.

14 But if a man come [q] presumptuously upon his neighbour, to slay him with guile; [r] thou shalt take him from mine altar, that he may die.

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15 And he that smiteth his father, or his mother, shall be surely put to death.

16 And [s] he that stealeth a man, and [t] selleth him, or if he be [u] found in his hand, he shall surely be put to death.

17 And [v] he that [w] curseth his father, or his mother, shall surely be put to death.

18 And if men strive together, and one smite [x] another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad [y] upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [z] the loss of his time, and shall cause *him* to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely [a] punished.

21 Notwithstanding, if he continue a day or

[h] Neh. v. 5.——[i] Ver. 2, 3.——[k] Heb. *be evil in the eyes of*, &c. [l] 1 Cor. vii. 3.——[m] Gen. ix. 6; Lev. xxiv. 17; Num. xxxv. 30, 31; Matthew xxvi. 52.——[n] Numbers xxxv. 22; Deut. xix. 4, 5. [o] 1 Sam. xxiv. 4, 10, 18.——[p] Num. xxxv. 11; Deut. xix. 3; Josh. xx. 2.——[q] Num. xv. 30; xxxv. 20; Deut. xix. 11, 12; Heb. x. 26.——[r] 1 Kings ii. 28–34; 2 Kings xi. 15.——[s] Deut. xxiv. 7. [t] Gen. xxxvii. 28.——[u] Chap. xxii. 4.——[v] Lev. xx. 9; Prov. xx. 20; Matt. xv. 4; Mark vii. 10.——[w] Or, *revileth*.——[x] Or, *his neighbour*.——[y] 2 Sam. iii. 29.——[z] Heb. *his ceasing*.——[a] Heb. *avenged*; Gen. iv. 15, 24; Rom. xiii. 4.

Verse 7. *If a man sell his daughter*] This the Jews allowed no man to do but in extreme distress—when he had no goods, either movable or immovable left, even to the clothes on his back; and he had this permission only while she was *unmarriageable*. It may appear at first view strange that such a law should have been given; but let it be remembered, that this servitude could extend, at the utmost, only to *six* years; and that it was nearly the same as in some cases of *apprenticeship* among us, where the parents *bind* the child for *seven years*, and have from the master so much per week during that period.

Verse 9. *Betrothed her unto his son, he shall deal with her*] He shall give her the same dowry he would give to one of his own daughters. From these laws we learn, that if a man's son married his servant, by his father's consent, the father was obliged to treat her in every respect as a *daughter;* and if the son married another woman, as it appears he might do, ver. 10, he was obliged to make no abatement in the privileges of the *first* wife, either in her *food, raiment*, or *duty of marriage*. The word עׂנתה *onathah*, here, is the same with St. Paul's ὀφειλομενην ευνοιαν, *the marriage debt*, and with the ὁμιλιαν of the Septuagint, which signifies the *cohabitation of man and wife*.

Verse 11. *These three*] 1. Her *food*, שׁארה *sheerah*, her *flesh*, for she must not, like a common slave, be fed merely on *vegetables*. 2. Her *raiment*—her private wardrobe, with all occasional necessary additions. And, 3. The *marriage debt*—a due proportion of the husband's time and company.

Verse 13. *I will appoint thee a place whither he shall flee.*] From the earliest times the nearest akin had a right to revenge the murder of his relation, and as this right was universally acknowledged, no law was ever made on the subject; but as this might be abused, and a person who had killed another *accidentally*, having had no previous malice against him, might be put to death by the *avenger of blood*, as the nearest kinsman was termed, therefore God provided the cities of refuge to which the accidental manslayer might flee till the affair was inquired into, and settled by the civil magistrate.

Verse 14. *Thou shalt take him from mine altar*] Before the cities of refuge were assigned, the altar of God was the common *asylum*.

Verse 15. *That smiteth his father, or his mother*] As such a case argued peculiar depravity, therefore no mercy was to be shown to the culprit.

Verse 16. *He that stealeth a man*] By this law every man-stealer, and every receiver of the stolen person, should lose his life; no matter whether the latter stole the man himself, or gave money to a *slave captain* or *negro-dealer* to steal him for him.

Verse 19. *Shall pay* for *the loss of his time, and shall cause* him *to be thoroughly healed.*] This was a wise and excellent institution, and most courts of justice still regulate their decisions on such cases by this Mosaic precept.

Verse 21. If the slave who had been beaten by his master died under his hand, the master was punished with death; see Gen. ix. 5, 6. But if he survived

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two, he shall not be punished: for [b] he *is* his money.

22 If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall [c] pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 [d] Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 If an ox gore a man or a woman, that they die: then [e] the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

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29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then shall he give for [f] the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or a maid-servant; he shall give unto their master [g] thirty shekels of silver, and the [h] ox shall be stoned.

[b] Lev. xxv. 45, 46.——[c] Ver. 30; Deut. xxii. 18, 19.——[d] Lev. xxiv. 20; Deut. xix. 21; Matt. v. 38.

[e] Gen. ix. 5.——[f] Ver. 22; Num. xxxv. 31.——[g] See Zech. xi 12, 13; Matt. xxvi. 15; Phil. ii. 7.——[h] Ver. 28.

the beating a *day* or *two* the master was not punished, because it might be presumed that the man died through some other cause. And all penal laws should be construed as favourably as possible to the accused.

Verse 22. *And hurt a woman with child*] As a *posterity* among the Jews was among the peculiar promises of their covenant, and as every man had some reason to think that the Messiah should spring from *his* family, therefore any injury done to a woman with child, by which the fruit of her womb might be destroyed, was considered a very heavy offence; and as the crime was committed principally against the husband, the degree of punishment was left to *his* discretion. But *if mischief followed*, that is, if the child had been fully formed, and was killed by this means, or the woman lost her life in consequence, then the punishment was as in other cases of murder—the person was put to death; ver. 23.

Verse 24. *Eye for eye*] This is the earliest account we have of the *lex talionis*, or law of *like for like*, which afterwards prevailed among the Greeks and Romans. Among the latter, it constituted a part of the *twelve tables*, so famous in antiquity; but the punishment was afterwards changed to a *pecuniary* fine, to be levied at the discretion of the prætor. It prevails less or more in most civilized countries, and is fully acted upon in the *canon law*, in reference to all calumniators: *Calumniator, si in accusatione defecerit, talionem recipiat.* "If the calumniator fail in the proof of his accusation, let him suffer the same punishment which he wished to have inflicted upon the man whom he falsely accused." Nothing, however, of this kind was left to *private revenge*; the magistrate awarded the punishment when the fact was proved, otherwise the *lex talionis* would have utterly destroyed the peace of society, and have sown the seeds of hatred, revenge, and all uncharitableness.

Verse 26. *If a man smite the eye, &c.*] See the following verse.

Verse 27. *If he smite out his—tooth*] It was a noble law that obliged the unmerciful slave-holder to set the slave at liberty whose eye or tooth he had knocked out. If this did not teach them *humanity*, it taught them *caution*, as one rash blow might have deprived them of all right to the future services of the slave; and thus self-interest obliged them to be cautious and circumspect.

Verse 28. *If an ox gore a man*] It is more likely that a *bull* is here intended, as the word signifies *both*, see chap. xxii. 1; and the Septuagint translate the שור *shor* of the original by ταυρος, *a bull*. Mischief of this kind was provided against by most nations. It appears that the Romans *twisted hay about the horns* of their dangerous cattle, that people seeing it might shun them; hence that saying of Horace, Sat., lib. i., sat. 4, ver. 34: *Fœnum habet in cornu, longe fuge.* "He has hay on his horns; fly for life!" The laws of the *twelve tables* ordered, *That the owner of the beast should pay for what damages he committed, or deliver him to the person injured.* See on chap. xxii. 1.

His flesh shall not be eaten] This served to keep up a due detestation of murder, whether committed by man or beast; and at the same time punished the man as far as possible, by the total loss of the beast.

Verse 30. *If there be laid on him a sum of money—the ransom of his life*] So it appears that, though by the law he forfeited his *life*, yet this might be commuted for a *pecuniary* mulct, at which the life of the deceased might be valued by the magistrates.

Verse 32. *Thirty shekels*] Each worth about three shillings English; see Gen. xx. 16; xxiii. 15. So, counting the shekel at its *utmost* value, the life of a slave was valued at *four pounds ten shillings*. And at this price these same vile people valued the life of our blessed

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33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

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36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

Lord; see Zech. xi. 12, 13; Matt. xxvi. 15. And in return, the justice of God has ordered it so, that *they have been sold for slaves* into every country of the universe. And yet, strange to tell, they see not the hand of God in so visible a retribution!

Verse 33. *And if a man shall open a pit, or—dig a pit*] That is, if a man shall open a *well* or *cistern* that had been before closed up, or dig a new one; for these two cases are plainly intimated: and if he did this in some public place where there was danger that men or cattle might fall into it; for a man might do as he pleased in his *own grounds*, as those were his private right. In the above case, if he had neglected to cover the pit, and his neighbour's ox or ass was killed by falling into it, he was to pay its value in money. The 33d and 34th verses seem to be out of their places. They probably should conclude the chapter, as, where they are, they interrupt the statutes concerning the *goring ox*, which begin at verse 28.

These different regulations are as remarkable for their justice and prudence as for their humanity. Their great tendency is to show the valuableness of human life, and the necessity of having peace and good understanding in every neighbourhood; and they possess that quality which should be the object of all good and wholesome laws—the *prevention of crimes*. Most criminal codes of jurisprudence seem more intent on the punishment of crimes than on *preventing* the commission of them. The law of God always *teaches* and *warns*, that his creatures may not fall into condemnation; for judgment is his strange work, i. e., one reluctantly and seldom executed, as this text is frequently understood.

CHAPTER XXII.

Laws concerning theft, 1–4; *concerning* trespass, 5; *concerning* casualties, 6. *Laws concerning* deposits, *or goods left in custody of others, which may have been* lost, stolen, *or* damaged, 7–13. *Laws concerning things* borrowed *or let out on* hire, 14, 15. *Laws concerning* seduction, 16, 17. *Laws concerning* witchcraft, 18; bestiality, 19; idolatry, 20. *Laws concerning* strangers, 21; *concerning* widows, 22–24; lending *money to the* poor, 25; *concerning* pledges, 26; *concerning* respect *to* magistrates, 28; *concerning the* first ripe fruits, *and the* first-born *of* man *and* beast, 29, 30. *Directions concerning* carcasses *found* torn *in the field*, 31.

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IF a man shall steal an ox, or a [a] sheep, and kill it, or sell it; he shall restore five oxen for an ox, and [b] four sheep for a sheep.

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2 If a thief be found [c] break-

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[a] Or, *goat.*——[b] 2 Sam. xii. 6. Luke xix. 8; see Prov. vi. 31.

[c] Matt. xxiv. 43.

NOTES ON CHAP. XXII.

Verse 1. *If a man shall steal*] This chapter consists chiefly of *judicial* laws, as the preceding chapter does of *political*; and in it the same good sense, and well-marked attention to the welfare of the community and the moral improvement of each individual, are equally evident.

In our translation of this verse, by rendering different Hebrew words by the same term in English, we have greatly obscured the sense. I shall produce the verse with the original words which I think improperly translated, because *one English* term is used for *two Hebrew* words, which in this place certainly do not mean the same thing. *If a man shall steal an ox* (שור *shor*) *or a sheep,* (שה *seh,*) *and kill it, or sell it; he shall restore five oxen* (בקר *bakar*) *for an ox,* (שור *shor,*) *and four sheep* (צאן *tson*) *for a sheep* (שה *seh.*) I think it must appear evident that the sacred writer did not intend that these words should be understood as above. A *shor* certainly is different from a *bakar*, and a *seh* from a *tson*. Where the difference in every case lies, wherever these words occur, it is difficult to say. The *shor* and the *bakar* are doubtless creatures of the *beeve* kind, and are used in different parts of the sacred writings to signify the *bull*, the *ox*, the *heifer*, the *steer*, and the *calf*. The *seh* and the *tson* are used to signify the *ram*, the *wether*, the *ewe*, the *lamb*, the *he-goat*, the *she-goat*, and the *kid*. And the latter word צאן *tson* seems frequently to signify the *flock*, composed of either of these lesser cattle, or both sorts conjoined.

As שור *shor* is used, Job xxi. 10, for a *bull*, probably it may mean so here. *If a man steal a* BULL *he shall give five* OXEN *for him*, which we may presume was

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ing up, and be smitten that he die, *there shall* [d] no blood *be shed* for him.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be [e] sold for his theft.

4 If the theft be certainly [f] found in his hand alive, whether it be ox, or ass, or sheep; he shall [g] restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

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7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; [h] if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the [i] judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for

[d] Num. xxxv. 27.——[e] Ch. xxi. 2.——[f] Chap. xxi. 16.——[g] See ver. 1, 7; Prov. vi. 31.——[h] Ver. 4.——[i] Chap. xxi. 6; ver. 28.

no more than his real value, as very few *bulls* could be kept in a country destitute of *horses*, where *oxen* were so necessary to till the ground. For though some have imagined that there were no castrated cattle among the Jews, yet this cannot be admitted on the above reason; for as they had no horses, and bulls would have been unmanageable and dangerous, they must have had *oxen* for the purposes of agriculture. *Tson* צאן is used for a flock either of *sheep* or *goats*, and *seh* שה for an individual of either species. For every *seh*, four, taken indifferently from the *tson* or flock, must be given; i. e., a sheep stolen might be recompensed with four out of the *flock*, whether of sheep or goats: so that a *goat* might be compensated with four *sheep*, or a *sheep* with four *goats*.

Verse 2. *If a thief be found*] If a thief was found breaking into a house in the night season, he might be killed; but not if the sun had risen, for then he might be known and taken, and the restitution made which is mentioned in the succeeding verse. So by the law of England it is a burglary to break and enter a house by night; and "anciently the *day* was accounted to begin only from sunrising, and to end immediately upon sunset: but it is now generally agreed that if there be daylight enough begun or left, either by the *light of the sun* or *twilight*, whereby the countenance of a person may reasonably be discerned, it is no burglary; but that this does not extend to *moonlight*, for then many *midnight* burglaries would go unpunished. And besides, the *malignity* of the offence does not so properly arise, as Mr. Justice *Blackstone* observes, from its being done in the dark, as at the *dead of night*, when all the creation except beasts of prey are at rest; when sleep has disarmed the owner, and rendered his castle defenceless."—*East's Pleas of the Crown*, vol. ii., p. 500.

Verse 4. *He shall restore double.*] In no case of theft was the life of the offender taken away; the utmost that the law says on this point is, that, if when *found breaking into a house, he should be smitten so as to die, no blood should be shed for him*; ver. 2. If he had *stolen* and *sold* the property, then he was to restore *four* or *fivefold*, ver. 1; but if the animal was found *alive* in his possession, he was to restore *double*.

Verse 6. *If fire break out*] Mr. Harmer observes that it is a common custom in the east to set the dry herbage on fire before the autumnal rains, which fires, for want of care, often do great damage: and in countries where great drought prevails, and the herbage is generally parched, great caution was peculiarly necessary; and a law to guard against such evils, and to punish inattention and neglect, was highly expedient. See *Harmer's* Observat., vol. iii., p. 310, &c.

Verse 7. *Deliver unto his neighbour*] This is called *pledging* in the law of *bailments*; it is a deposit of goods by a debtor to his creditor, to be kept till the debt be discharged. Whatever goods were thus left in the hands of another person, that person, according to the Mosaic law, became responsible for them; if they were stolen, and the thief was found, *he* was to pay double; if he could not be found, the *oath* of the person who had them in keeping, made before the magistrates, that he knew nothing of them, was considered a full acquittance. Among the Romans, if goods were lost which a man had intrusted to his neighbour, the depositary was obliged to pay their full value. But if a man had been driven by necessity, as in case of fire, to lodge his goods with one of his neighbours, and the goods were lost, the depositary was obliged to pay double their value, because of his unfaithfulness in a case of such distress, where his dishonesty, connected with the destruction by the *fire*, had completed the ruin of the sufferer. To this case the following law is applicable: *Cum quis fidem elegit, nec depositum redditur, contentus esse debet simplo: cum vero extante necessitate deponat, crescit perfidiæ crimen, &c.*—Digest., lib. xvi., tit. 3, l. 1.

Verse 8. *Unto the judges*] See the note on chap. xxi. 6.

Verse 9. *Challengeth to be his*] It was necessary that such a matter should come before the judges, because the person in whose possession the goods were found might have had them by a fair and honest purchase; and, by sifting the business, the thief might be

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any manner of lost thing, which *another* challengeth to be his, the [k] cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an [l] oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And [m] if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

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14 And if a man borrow *aught* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* a hired *thing,* it came for his hire.

16 And [n] if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall [o] pay money, according to the [p] dowry of virgins.

18 [q] Thou shalt not suffer a witch to live.

[k] Deut. xxv. 1; 2 Chron. xix. 10. — [l] Heb. vi. 16. — [m] Gen. xxxi. 39. — [n] Deut. xxii. 28, 29. — [o] Heb. *weigh;* Gen. xxiii. 16. — [p] Gen. xxxiv. 12; Deut. xxii. 29; 1 Sam. xviii. 25. — [q] Lev. xix. 26, 31; xx. 27; Deut. xviii. 10, 11; 1 Sam. xxviii. 3, 9.

found out, and if found, be obliged to pay *double* to his neighbour.

Verse 11. *An oath of the Lord be between them*] So solemn and awful were all appeals to God considered in those ancient times, that it was taken for granted that the man was innocent who could by an oath appeal to the omniscient God that he had not put his hand to his neighbour's goods. Since oaths have become *multiplied,* and since they have been administered on the most *trifling occasions,* their solemnity is gone, and their importance little regarded. Should the oath ever reacquire its weight and importance, it must be when administered only in cases of peculiar delicacy and difficulty, and as sparingly as in the days of Moses.

Verse 13. *If it be torn in pieces—let him bring it* for *witness*] Rather, *Let him bring* עד הטרפה *ed hatterephah, a testimony* or *evidence of the torn thing,* such as the *horns, hoofs,* &c. This is still a law in some countries among graziers: if a horse, cow, sheep, or goat, intrusted to them, be lost, and the keeper asserts it was devoured by dogs, &c., the law obliges him to produce the *horns* and *hoofs,* because on these the owner's mark is generally found. If these can be produced, the keeper is acquitted by the law. The *ear* is often the place marked, but this is not absolutely required, because a ravenous beast may eat the *ear* as well as any other part, but he cannot eat the *horns* or the *hoofs.* It seems however that in after times *two* of the *legs* and the *ear* were required as evidences to acquit the shepherd of all guilt. See Amos iii. 12.

Verse 16. *If a man entice a maid*] This was an exceedingly wise and humane law, and must have operated powerfully against seduction and fornication; because the person who might feel inclined to take the advantage of a young woman knew that he must marry her, and give her a dowry, if her parents consented; and if they did not consent that their daughter should wed her seducer, in this case he was obliged to give her the full dowry which could have been demanded had she been still a virgin. According to the *Targumist* here, and to Deut. xxii. 29, the dowry was *fifty shekels* of silver, which the seducer was to pay to her father, and he was obliged to take her to wife; nor had he authority, according to the Jewish canons, *ever to put her away by a bill of divorce.* This one consideration was a powerful curb on disorderly passions, and must tend greatly to render marriages respectable, and prevent all crimes of this nature.

Verse 18. *Thou shalt not suffer a witch to live.*] If there had been no *witches,* such a law as this had never been made. The existence of the *law,* given under the direction of the Spirit of God, proves the existence of the *thing.* It has been doubted whether מכשפה *mecashshephah,* which we translate *witch,* really means a person who practised divination or sorcery by spiritual or infernal agency. Whether the persons thus denominated only *pretended* to have an art which had no existence, or whether they *really* possessed the power commonly attributed to them, are questions which it would be improper to discuss at length in a work of this kind; but that *witches, wizards,* those *who dealt with familiar spirits,* &c., are represented in the sacred writings as actually possessing a power to evoke the dead, to perform supernatural operations, and to discover hidden or secret things by spells, charms, incantations, &c., is evident to every unprejudiced reader of the Bible. Of Manasseh it is said: *He caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times* [ויענן *veonen, he used divination by clouds*] *and used enchantments, and used witchcraft,* [וכשף *vechishsheph,*] *and dealt with a familiar spirit,* [ועשה אוב *veasah ob,* performed a variety of operations by means of what was afterwards called the πνευμα πυθωνος, the *spirit of Python,*] *and with wizards,* [וידעוני *yiddeoni,* the *wise* or *knowing ones;*] *and he wrought much evil in the sight of the Lord;* 2 Chron. xxxiii. 6. It is very likely that the Hebrew כשף *cashaph,* and the Arabic كشف *cashafa,* had originally the same meaning, to

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19 [r] Whosoever lieth with a beast shall surely be put to death.

20 [s] He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 [t] Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 [u] Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they [v] cry at all unto me, I will surely [w] hear their cry;

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24 And my [x] wrath shall wax hot, and I will kill you with the sword; and [y] your wives shall be widows, and your children fatherless.

25 [z] If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.

[r] Lev. xviii. 23; xx. 15.——[s] Num. xxv. 2, 7, 8; Deut. xiii. 1, 2, 5, 6, 9, 13, 14, 15; xvii. 2, 3, 5; 1 Mac. ii. 24.——[t] Chapter xxiii. 9; Lev. xix. 33; xxv. 35; Deut. x. 19; Jer. vii. 6; Zech. vii. 10; Mal. iii. 5.——[u] Deut. x. 18; xxiv. 17; xxvii. 19; Psa. xciv. 6; Isa. i. 17, 23; x. 2; Ezek. xxii. 7; Zech. vii. 10; James i. 27.——[v] Deut. xv. 9; xxiv. 15; Job xxxv. 9; Luke xviii. 7. [w] Ver. 23; Job xxxiv. 28; Psa. xviii. 6; cxlv. 19; James v. 4. [x] Job xxxi. 23; Psa. lxix. 24.——[y] Psalm cix. 9; Lam. v. 3 [z] Lev. xxv. 35, 36, 37; Deut. xxiii. 19, 20; Neh. v. 7; Psa. xv 5; Ezek. xviii. 8, 17.

uncover, to *remove a veil*, to *manifest*, *reveal*, *make bare* or *naked*; and מכאשפות *mecashefat* is used to signify *commerce with God*. See *Wilmet* and *Giggeius*. The *mecashshephah* or *witch*, therefore, was probably a person who professed to *reveal hidden mysteries*, by *commerce with God*, or the *invisible world*.

From the severity of this law against witches, &c., we may see in what light these were viewed by Divine justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, *the foretelling of future events*, which implied in itself the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God and the revelation he had made of himself. Many of the Israelites had, no doubt, learned these curious arts from their long residence with the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them, and various practices of this kind prevailed through the whole of the Jewish history, notwithstanding the offence was capital, and in all cases punished with *death*.

Verse 19. *Lieth with a beast*] If this most abominable crime had not been common, it never would have been mentioned in a sacred code of laws. It is very likely that it was an *Egyptian* practice; and it is certain, from an account in Sonnini's Travels, that it is practised in Egypt to the present day.

Verse 20. *Utterly destroyed.*] The word חרם *cherem* denotes a thing utterly and finally separated from God and devoted to destruction, without the possibility of redemption.

Verse 21. *Thou shalt neither vex a stranger, nor oppress him*] This was not only a very *humane* law, but it was also the offspring of a sound policy: "*Do not vex a stranger*; remember ye were strangers. Do not *oppress* a stranger; remember ye were *oppressed*. Therefore do unto all men as ye would they should do to you." It was the produce of a sound policy: "Let strangers be well treated among you, and many will come to take refuge among you, and thus the strength of your country will be increased. If refugees of this kind be treated well, they will become proselytes to your religion, and thus their souls may be saved." In every point of view, therefore, justice, humanity, sound policy, and religion, say, *Neither vex nor oppress a stranger.*

Verse 22. *Ye shall not afflict any widow, or fatherless child.*] It is remarkable that offences against this law are not left to the discretion of the *judges* to be punished; God reserves the punishment to himself, and by this he strongly shows his abhorrence of the crime. It is no common crime, and shall not be punished in a common way; the *wrath of God shall wax hot* against him who *in any wise* afflicts or wrongs a *widow* or a *fatherless child*: and we may rest assured that he who *helps* either does a service highly acceptable in the sight of God.

Verse 25. *Neither shalt thou lay upon him usury.*] נשך *neshech*, from *nashach*, to *bite*, *cut*, or *pierce* with the *teeth*; *biting usury*. So the Latins call it *usura vorax*, *devouring usury*. "The increase of usury is called נשך *neshech*, because it resembles the biting of a serpent; for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself till it reaches the vitals, so the *increase of usury*, which at first is not perceived nor felt, at length grows so much as by degrees to devour another's substance."—*Leigh*.

It is evident that what is here said must be understood of accumulated usury, or what we call *compound interest* only; and accordingly נשך *neshech* is mentioned with and distinguished from תרבית *tarbith* and מרבית *marbith*, *interest* or *simple interest*, Lev. xxv. 36, 37; Prov. xxviii. 8; Ezek. xviii. 8, 13, 17, and xxii. 12.—*Parkhurst*.

Perhaps *usury* may be more properly defined *unlawful interest*, receiving more for the loan of money than it is really worth, and more than the law allows. It *is* a wise regulation in the laws of England, that if a man be convicted of *usury*—taking unlawful interest, the *bond* or *security* is rendered void, and he forfeits *treble the sum* borrowed. Against such an oppressive practice the wisdom of God saw it essentially necessary to make a law to prevent a people, who were naturally what our Lord calls the Pharisees, φιλαργυροι, *lovers of money*, (Luke xvi. 14,) from oppressing each other; and who, notwithstanding the

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26 [a] If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he [b] crieth unto me, that I will hear; for I *am* [c] gracious.

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28 [d] Thou shalt not revile the [e] gods, nor curse the ruler of thy people.

29 Thou shalt not delay *to offer* [f] the [g] first of thy ripe fruits, and of thy [h] liquors: [i] the first-born of thy sons shalt thou give unto me

[a] Deut. xxiv. 6, 10, 13, 17; Job xxii. 6; xxiv. 3, 9; Proverbs xx. 16; xxii. 27; Ezek. xviii. 7, 16; Amos ii. 8.——[b] Verse 23. [c] Chap. xxxiv. 6; 2 Chron. xxx. 9; Psa. lxxxvi. 15.

[d] Eccles. x. 20; Acts xxiii. 5; Jude 8.——[e] Or, *Judges*; ver. 8, 9; Psa. lxxxii. 6.——[f] Heb. *thy fulness*.——[g] Chap. xxiii. 16 19; Prov. iii. 9.——[h] Heb. *tear*.——[i] Ch. xiii. 2, 12; xxxiv. 19.

law in the text, practise usury in all places of their dispersion to the present day.

Verse 26. *If thou—take thy neighbour's raiment to pledge*] It seems strange that any pledge should be taken which must be so *speedily* restored; but it is very likely that the pledge was restored by *night* only, and that he who pledged it brought it back to his creditor next morning. The opinion of the rabbins is, that whatever a man needed for the support of life, he had the use of it when absolutely necessary, though it was pledged. Thus he had the use of his working tools by day, but he brought them to his creditor in the evening. His *hyke*, which serves an Arab as a *plaid* does a Highlander, (see it described chap. xii. 34,) was probably the *raiment* here referred to: it is a sort of coarse blanket, about six yards long, and five or six feet broad, which an Arab always carries with him, and on which he sleeps at night, it being his only substitute for a bed. As the fashions in the east scarcely ever change, it is very likely that the raiment of the Israelites was precisely the same with that of the modern Arabs, who live in the very same desert in which the Hebrews were when this law was given. How necessary it was to restore the *hyke* to a poor man before the going down of the sun, that he might have something to repose on, will appear evident from the above considerations. At the same time, the returning it *daily* to the creditor was a continual acknowledgment of the debt, and served instead of a written acknowledgment or *bond*; as we may rest assured that writing, if practised at all before the giving of the law, was not common: but it is most likely that it did not exist.

Verse 28. *Thou shalt not revile the gods*] Most commentators believe that the word *gods* here means *magistrates*. The original is אלהים *Elohim*, and should be understood of the true God only: *Thou shalt not blaspheme* or *make light of* [תקלל *tekallel*] *God*, the fountain of justice and power, *nor curse the ruler of thy people*, who derives his authority from God. We shall ever find that he who despises a good civil government, and is disaffected to that under which he lives, is one who has little fear of God before his eyes. The spirit of disaffection and sedition is ever opposed to the religion of the Bible. When those who have been pious get under the spirit of misrule, they infallibly get shorn of their spiritual strength, and become like salt that has lost its savour. He who can indulge himself in speaking evil of the civil ruler, will soon learn to blaspheme God. The highest authority says, *Fear God: honour the king*.

Verse 29. *The first of thy ripe fruits*] This offering was a public acknowledgment of the bounty and goodness of God, who had given them their proper *seed time*, the *first* and the *latter rain*, and the *appointed weeks of harvest*.

From the practice of the people of God the heathens borrowed a similar one, founded on the same reason. The following passage from *Censorinus, De Die Natali*, is beautiful, and worthy of the deepest attention:—

Illi enim (majores nostri) qui alimenta, patriam, lucem, se denique ipsos deorum dono habebant, ex omnibus aliquid diis sacrubant, magis adeo, ut se gratos approbarent, quam quod deos arbitrarentur hoc indigere. Itaque cum perceperant fruges, antequam vescerentur, Diis libare instituerunt: et cum agros atque urbes, deorum munera, possiderent, partem quandam templis sacellisque, ubi eos colerent, dicavere.

"Our ancestors, who held their food, their country the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property, rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore as soon as the harvest was got in, *before they had tasted of the fruits*, they appointed libations to be made to the gods. And as they held their fields and cities as gifts from their gods, they consecrated a certain part for temples and shrines, where they migh worship them."

Pliny is express on the same point, who attests that the Romans never tasted either their new corn or wine, till the priests had offered the FIRST-FRUITS to the gods. *Ac ne degustabant quidem*, novas fruges aut vina, *antequam sacerdotes* PRIMITIAS LIBASSENT.—Hist. Nat., lib. xviii., c. 2.

Horace bears the same testimony, and shows that his countrymen offered, not only their *first-fruits*, but the *choicest* of all their fruits, to the Lares or household gods; and he shows also the wickedness of those who sent these as presents to the *rich*, before the gods had been thus honoured:—

Dulcia poma,
Et quoscumque feret cultus tibi fundus honores
Ante Larem gustet venerabilior Lare dives.
Sat., lib. ii., s. v., ver. 12

"What your garden yields,
The choicest honours of your cultured fields,
To him be sacrificed, and let him taste,
Before your gods, the vegetable feast." DUNKIN.

And to the same purpose Tibullus, in one of the most beautiful of his elegies:—

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30 [k] Likewise shalt thou do with thine oxen, *and* with thy sheep: [l] seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be [m] holy men unto me: [n] neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

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[k] Deut. xv. 19.——[l] Lev. xxii. 27.——[m] Chap. xix. 6; Lev. xix. 2; Deut. xiv. 21.——[n] Lev. xxii. 8; Ezek. iv. 14; xliv. 31.

Et quodcumque mihi pomum novus educat annus,
Libatum agricolæ ponitur ante deo.
Flava Ceres, tibi sit nostro de rure corona
Spicea, quæ templi pendeat ante fores.
Eleg., lib. i., eleg. i. ver. 13.

"My grateful *fruits*, the *earliest* of the year,
Before the *rural god* shall daily wait.
From Ceres' gifts I 'll cull each *browner ear*,
And hang a *wheaten wreath* before her gate."
GRAINGER.

The same subject he touches again in the fifth elegy of the same book, where he specifies the different offerings made for the produce of the *fields*, of the *flocks*, and of the *vine*, ver. 27 :—

Illa deo sciet agricolæ pro vitibus uvam,
Pro segete spicas, pro grege ferre dapem.

"With pious care will load each rural shrine,
For *ripen'd crops* a *golden sheaf* assign,
Cates for my *fold*, *rich clusters* for my *wine*."
Id.—See *Calmet*.

These quotations will naturally recall to our memory the offerings of Cain and Abel, mentioned Gen. iv. 3, 4.

The rejoicings at our *harvest-home* are distorted remains of that gratitude which our ancestors, with all the primitive inhabitants of the earth, expressed to God with appropriate signs and ceremonies. Is it not possible to restore, in some goodly form, a custom so pure, so edifying, and so becoming? There is a laudable custom, observed by some pious people, of dedicating a new house to God by prayer, &c., which cannot be too highly commended.

Verse 30. *Seven days it shall be with his dam*] For the *mother's health* it was necessary that the young one should suck so long; and prior to this time the process of nutrition in a young animal can scarcely be considered as completely formed. Among the Romans *lambs* were not considered as pure or clean before the *eighth day*; nor *calves* before the *thirtieth*: Pecoris *fœtus die octavo purus est*, bovis *trigesimo*. —Plin. Hist. Nat., lib. viii.

Verse 31. *Neither shall ye eat—flesh—torn of beasts in the field*] This has been supposed to be an ordinance against eating flesh cut off the animal while alive, and so the Syriac seems to have understood it. If we can credit Mr. Bruce, this is a frequent custom in Abyssinia; but human nature revolts from it. The *reason* of the prohibition against eating the flesh of animals that had been *torn*, or as we term it *worried in the field*, appears to have been simply this: That the people might not eat the *blood*, which in this case must be coagulated in the flesh; and the *blood*, being *the life of the beast*, and emblematical of the *blood of the covenant*, was ever to be held sacred, and was prohibited from the days of Noah. See on Gen. ix. 4.

In the conclusion of this chapter we see the grand reason of all the ordinances and laws which it contains. No command was issued merely from the *sovereignty* of God. He gave them to the people as restraints on disorderly passions, and incentives to holiness; and hence he says, *Ye shall be holy men unto me*. Mere outward services could neither *please him* nor *profit them*; for from the very beginning of the world the end of the commandment was love out of a pure heart and good conscience, and faith unfeigned, 1 Tim. i. 5. And without these accompaniments no set of religious duties, however punctually performed, could be pleasing in the sight of that God who seeks truth in the inward parts, and in whose eyes the faith that worketh by love is alone valuable. A *holy heart* and a *holy, useful life* God invariably requires in all his worshippers. Reader, how standest *thou* in his sight?

CHAPTER XXIII.

Laws against evil-speaking, 1. *Against* bad company, 2. *Against* partiality, 3. *Laws commanding acts of* kindness *and* humanity, 4, 5. *Against* oppression, 6. *Against* unrighteous decisions, 7. *Against* bribery *and* corruption, 8. *Against* unkindness to strangers, 9. *The ordinance concerning the* Sabbatical year, 10, 11. *The* Sabbath *a day of rest*, 12. *General directions concerning circumcision, &c.*, 13. *The three annual festivals*, 14. *The feast of* unleavened bread, 15. *The feast of* harvest, *and the feast of* ingathering, 16. *All the males to appear before God thrice in a year*, 17. *Different ordinances—no* blood *to be offered with leavened bread—no* fat *to be left till the next day—the* first fruits *to be brought to the house of God—and a kid not to be seethed in its mother's milk*, 18, 19. *Description of the Angel of God, who was to lead the people into the promised land, and drive out the Amorites, &c.*, 20–23. Idolatry *to be avoided, and the images of idols destroyed*, 24. *Different promises to* obedience, 25–27. Hornets *shall be sent to drive out the Canaanites, &c.*, 28. *The ancient inhabitants to be driven out by little and little, and the reason why*, 29, 30. *The boundaries of the promised land*, 31. *No league or covenant to be made with the ancient inhabitants, who are all to be utterly expelled*, 32, 33.

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THOU [a] shalt not [b] raise a false report: put not thine hand with the wicked to be an [c] unrighteous witness.

2 [d] Thou shalt not follow a multitude to *do* evil; [e] neither shalt thou [f] speak in a cause to decline after many to wrest *judgment:*

3 Neither shalt thou countenance a poor man in his cause.

4 [g] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 [h] If thou see the ass of him that hateth thee lying under his burden, [i] and wouldest forbear to help him, thou shalt surely help with him.

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6 [k] Thou shalt not wrest the judgment of thy poor in his cause.

7 [l] Keep thee far from a false matter; [m] and the innocent and righteous slay thou not: for [n] I will not justify the wicked.

8 And [o] thou shalt take no gift: for the gift blindeth [p] the wise, and perverteth the words of the righteous.

9 Also [q] thou shalt not oppress a stranger: for ye know the [r] heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And [s] six years thou shalt sow thy land,

[a] Verse 7; Lev. xix. 16; Psalm. xv. 3; ci. 5; Prov. x. 18; see 2 Sam. xix. 27, with xvi. 3.——[b] Or, *receive.*——[c] Chap. xx. 16; Deut. xix. 16, 17, 18; Psa. xxxv. 11; Prov. xix. 5, 9, 28; xxiv. 28; see 1 Kings xxi. 10, 13; Matt. xxvi. 59, 60, 61; Acts vi. 11, 13.——[d] Genesis vii. 1; xix. 4, 7; chapter xxxii. 1, 2; Josh. xxiv. 15; 1 Samuel xv. 9; 1 Kings xix. 10; Job xxxi. 34; Prov. i. 10, 11, 15; iv. 14; Matt. xxvii. 24, 26; Mark. xv. 15; Luke xxiii. 23; Acts xxiv. 27; xxv. 9.——[e] Ver. 6, 7; Lev. xix. 15; Deut. i. 17; Psa. lxxii. 2.——[f] Heb. *answer.*——[g] Deut. xxii. 1; Job xxxi. 29; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Rom. xii. 20; 1 Thessalonians v. 15.——[h] Deut. xxii. 4.——[i] Or, *wilt thou cease to help him?* or, *and wouldest cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.*—— [k] Verse 2; Deut. xxvii. 19; Job xxxi. 13, 21; Eccles. v. 8; Isaiah x. 1, 2; Jer. v. 28; vii. 6; Amos v. 12; Mal. iii. 5.——[l] Verse 1; Lev. xix. 11; Luke iii. 14; Eph. iv. 25.——[m] Deut. xxvii. 25; Psa. xciv. 21; Prov. xvii. 15, 26; Jer. vii. 6; Matt. xxvii. 4.——[n] Ch. xxxiv. 7; Rom. i. 18.——[o] Deut. xvi. 19; 1 Sam. viii. 3; xii. 3; 2 Chron. xix. 7; Psalm xxvi. 10; Prov. xv. 27; xvii. 8, 23; xxix. 4; Isaiah i. 23; v. 23; xxxiii. 15; Ezek. xxii. 12; Amos v. 12; Eccles. xx. 29; Acts xxiv. 26.——[p] Hebrew, *the seeing.* [q] Chapter xxii. 21; Deuteronomy x. 19; xxiv. 14, 17; xxvii. 19; Psa. xciv. 6; Ezek. xxii. 7; Mal. iii. 5.——[r] Hebrew, *soul.* [s] Lev. xxv. 3, 4.

NOTES ON CHAP. XXIII.

Verse 1. *Thou shalt not raise a false report*] Acting contrary to this precept is a sin against the *ninth* commandment. And the *inventor* and *receiver* of false and slanderous reports, are almost equally criminal. The word seems to refer to *either*, and our translators have very properly retained both senses, putting *raise* in the *text*, and *receive* in the margin. The original לא תשא *lo tissa* has been translated, thou shalt not *publish*. Were there no *publishers* of slander and calumny, there would be no *receivers;* and were there none to receive them, there would be none to raise them; and were there no *raisers*, *receivers*, nor *propagators* of calumny, lies, &c., society would be in *peace*.

Verse 2. *Thou shalt not follow a multitude to* do *evil*] Be *singular*. Singularity, if in the right, can never be criminal. So completely disgraceful is the way of sin, that if there were not a multitude walking in that way, who help to keep each other in countenance, every *solitary* sinner would be obliged to hide his head. But רבים *rabbim*, which we translate *multitude*, sometimes signifies the *great*, *chiefs*, or *mighty ones;* and is so understood by some eminent critics in this place: "Thou shalt not follow the example of the great or rich, who may so far disgrace their own character as to live without God in the world, and trample under foot his laws." It is supposed that these directions refer principally to matters which come under the eye of the civil magistrate; as if he had said, "Do not join with great men in condemning an innocent or righteous person, against whom they have conceived a prejudice on the account of his religion," &c.

Verse 3. *Neither shalt thou countenance a poor man in his cause.*] The word דל *dal*, which we translate *poor man*, is probably put here in opposition to רבים *rabbim*, the great, or noblemen, in the preceding verse: if so, the meaning is, Thou shalt neither be influenced by the *great* to make an unrighteous decision, nor by the poverty or distress of the poor to give thy voice against the dictates of justice and truth. Hence the ancient maxim, FIAT JUSTITIA, RUAT CŒLUM. "Let justice be done, though the heavens should be dissolved."

Verse 4. *If thou meet thine enemy's ox—going astray*] From the humane and heavenly maxim in this and the following verse, our blessed Lord has formed the following precept: "*Love* your *enemies*, *bless* them that *curse* you, do *good* to them that *hate* you, and *pray* for them which *despitefully* use you and *persecute* you;" Matt. v. 44. A precept so plain, wise, benevolent, and useful, can receive no other comment than that which its influence on the heart of a kind and merciful man produces in his life.

Verse 6. *Thou shalt not wrest the judgment of thy poor*] Thou shalt neither countenance him in his crimes, nor condemn him in his righteousness. See verses 5 and 7.

Verse 8. *Thou shalt take no gift*] A strong ordinance against *selling* justice, which has been the disgrace and ruin of every state where it has been practised. In the excellent charter of British liberties called *Magna Charta*, there is one article expressly on this head: *Nulli vendemus, nulli negabimus aut differemus, rectum aut justitiam.*—Art. xxxiii. "To none will we sell, to none will we deny or defer, right or justice." This was the more necessary in those early and corrupt times, as he who had *most money*, and gave the largest presents (called then *oblata*) to the king or queen, was sure to gain his cause in the king's court, whether he had right and justice on his side or not.

Verse 9. *Ye know the heart of a stranger*] Having

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and shall gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [1] olive-yard.

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12 [a] Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

[1] Or, *olive-trees.*

[a] Chap. xx. 8, 9; Deut. v. 13; Luke xiii. 14.

been strangers yourselves, under severe, long continued, and cruel oppression, ye know the fears, cares, anxieties, and dismal forebodings which the heart of a stranger feels. What a forcible appeal to humanity and compassion!

Verse 11. *The seventh* year *thou shalt let it rest*] As every *seventh day* was a *Sabbath day*, so every *seventh year* was to be a *Sabbath year*. The reasons for this ordinance Calmet gives thus:—

"1. To maintain as far as possible an equality of condition among the people, in setting the slaves at liberty, and in permitting all, as children of one family, to have the free and indiscriminate use of whatever the earth produced.

"2. To inspire the people with sentiments of humanity, by making it their duty to give rest, and proper and sufficient nourishment, to the *poor*, the *slave*, and the *stranger*, and even to the *cattle*.

"3. To accustom the people to submit to and depend on the Divine providence, and expect their support from that in the *seventh* year, by an extraordinary provision on the *sixth*.

"4. To detach their affections from earthly and perishable things, and to make them disinterested and heavenly-minded.

"5. To show them God's dominion over the country, and that *us*, not *they*, was lord of the soil; and that they held it merely from his bounty." See this ordinance at length, Lev. xxv.

That God intended to teach them the doctrine of *providence* by this ordinance, there can be no doubt; and this is marked very distinctly, Lev. xxv. 20, 21: "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years." That is, There shall be, not *three* crops in *one* year, but *one* crop equal in its abundance to *three*, because it must supply the wants of three years. 1. For the *sixth* year, supplying fruit for its own consumption; 2. For the *seventh* year, in which they were neither to sow nor reap; and 3. For the *eighth* year, for though they ploughed, sowed, &c., that year, yet a whole course of its seasons was requisite to bring all these fruits to perfection, so that they could not have the fruits of the *eighth* year till the *ninth*, (see ver. 22,) till which time God promised that they should *eat of the old store*. What an astonishing proof did this give of the being, power, providence, mercy, and goodness of God! Could there be an infidel in such a land, or a sinner against God and his own soul, with such proofs before his eyes of God and his attributes as one sabbatical year afforded!

It is very remarkable that the observance of this ordinance is nowhere expressly mentioned in the sacred writings; though some suppose, but without sufficient reason, that there is a reference to it in Jer. xxxiv. 8, 9. Perhaps the major part of the people could not trust God, and therefore continued to sow and reap on the seventh year, as on the preceding. This greatly displeased the Lord, and therefore he sent them into captivity; so that the land enjoyed those *Sabbaths*, through lack of inhabitants, of which their ungodliness had deprived it. See Lev. xviii. 24, 25, 28; xxvi. 34, 35, 43; 2 Chron. xxxvi. 20, 21. Commentators have been much puzzled to ascertain the *time* in which the sabbatical year *began*; because, if it began in *Abib* or March, they must have lost two harvests; for they could neither reap nor plant that year, and of course they could have no crop the year following; but if it began with what was called the civil year, or in *Tisri* or *Marcheshvan*, which answers to the beginning of our *autumn*, they would then have had that year's produce reaped and gathered in.

Verse 12. *Six days thou shalt do thy work*] Though they were thus bound to keep the sabbatical year, yet they must not neglect the seventh day's rest or weekly Sabbath; for that was of perpetual obligation, and was paramount to all others. That the sanctification of the Sabbath was of great consequence in the sight of God, we may learn from the various repetitions of this law; and we may observe that it has still for its object, not only the benefit of the soul, but the health and comfort of the body also. *Doth God care for oxen?* Yes; and he mentions them with tenderness, *that thine ox and thine ass may rest*. How criminal to employ the labouring cattle on the Sabbath, as well as upon the other days of the week! More cattle are destroyed in England than in any other part of the world, in proportion, by excessive and continued labour. The noble horse in general has no Sabbath! Does God look on this with an indifferent eye? Surely he does not. "England," said a foreigner, "is the *paradise* of *women*, the *purgatory* of *servants*, and the *hell* of *horses*."

The son of thy handmaid, and the stranger—be refreshed.] נפש *yinnaphesh* may be *re-spirited* or *new-souled*; have a complete renewal both of bodily and spiritual strength. The expression used by Moses here is very like that used by St. Paul, Acts iii. 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (καιροι αναψυξεως, the times of *re-souling*) shall come from the presence of the Lord;" alluding, probably, to those times of refreshing and rest for body and soul originally instituted under the law.

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13 And in all *things* that I have said unto you, [r] be circumspect: and [w] make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 [x] Three times thou shalt keep a feast unto me in the year.

15 [y] Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: [z] and none shall appear before me empty:)

16 [a] And the feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and [b] the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

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17 [c] Three times in the year all thy males shall appear before the LORD God.

18 [d] Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my [e] sacrifice remain until the morning.

19 [f] The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. [g] Thou shalt not seethe a kid in his mother's milk.

[r] Deut. iv. 9; Josh. xxii. 5; Psa. xxxix. 1; Eph. v. 15; 1 Tim. iv. 16.——[w] Num. xxxii. 38; Deut. xii. 3; Josh. xxiii. 7; Psa. xvi. 4; Hos. ii. 17; Zech. xiii. 2.——[x] Chap. xxxiv. 23; Lev. xxiii. 4; Deut. xvi. 16.——[y] Chap. xii. 15; xiii. 6; xxxiv. 18; Lev. xxiii. 6; Deut. xvi. 8.——[z] Chap. xxxiv. 20; Deut. xvi. 16; Eccles. xxxv. 4.——[a] Ch. xxxiv. 22; Lev. xxiii. 10.——[b] Deut. xvi. 13.——[c] Chap. xxxiv. 23; Deut. xvi. 16.——[d] Chap. xii. 8; xxxiv. 25; Lev. ii. 11; Deut. xvi. 4.——[e] Or, *feast*.——[f] Chap. xxii. 29; xxxiv. 26; Lev. xxiii. 10. 17; Numbers xviii. 12, 13; Deut. xxvi. 10; Neh. x. 35.——[g] Ch. xxxiv. 26; Deut. xiv. 21.

Verse 14. *Three times thou shalt keep a feast unto me in the year.*] The three feasts here referred to were, 1. The feast of the PASSOVER; 2. The feast of PENTECOST; 3. The feast of TABERNACLES.

1. The feast of the *Passover* was celebrated to keep in remembrance the wonderful deliverance of the Hebrews from Egypt. 2. The feast of *Pentecost*, called also the *feast of harvest* and the *feast of weeks*, chap. xxxiv. 22, was celebrated *fifty* days after the Passover to commemorate the giving of the law on Mount Sinai, which took place fifty days after, and hence called by the Greeks *Pentecost*. 3. The feast of *Tabernacles*, called also *the feast of the ingathering*, was celebrated about the 15th of the month *Tisri* to commemorate the Israelites' dwelling in tents for forty years, during their stay in the wilderness. See on Lev. xxiii.

"God, out of his great wisdom," says Calmet, "appointed several festivals among the Jews for many reasons: 1. To perpetuate the memory of those great events, and the wonders he had wrought for the people; for example, the *Sabbath* brought to remembrance the *creation* of the world; the *Passover*, the departure out of Egypt; the *Pentecost*, the giving of the law; the feast of *Tabernacles*, the sojourning of their fathers in the wilderness, &c. 2. To keep them faithful to their religion by appropriate ceremonies, and the splendour of Divine service. 3. To procure them lawful pleasures, and necessary rest. 4. To give them instruction; for in their religious assemblies the law of God was always read and explained. 5. To consolidate their social union, by renewing the acquaintance of their tribes and families; for on these occasions they come together from different parts of the land to the holy city."

Besides the feasts mentioned above, the Jews had,

1. The feast of the *Sabbath*, which was a *weekly* feast.

2. The feast of the *Sabbatical Year*, which was a *septennial* feast.

3. The feast of *Trumpets*, which was celebrated on the first day of what was called their civil year, which was ushered in by the blowing of a trumpet; Lev. xxiii. 23, &c.

4. The feast of the *New Moon*, which was celebrated on the first day the moon appeared after her change.

5. The feast of *Expiation*, which was celebrated annually on the tenth day of Tisri or September, on which a general atonement was made for all the sins, negligences, and ignorances, throughout the year.

6. The feast of *Lots* or *Purim*, to commemorate the preservation of the Jews from the general massacre projected by Haman. See the book of *Esther*.

7. The feast of the *Dedication*, or rather the *Restoration* of the temple, which had been profaned by *Antiochus Epiphanes*. This was also called the feast of *Lights*.

Besides these, the Jews have had several other feasts, such as the feast of *Branches*, to commemorate the taking of Jericho.

The feast of *Collections*, on the 10th of September, on which they make contributions for the service of the temple and synagogue.

The feast for the death of *Nicanor*, 1 Mac. vii. 48, &c.

The feast for the *discovery of the sacred fire*, 2 Mac. i. 18, &c.

The feast of the *carrying of wood* to the temple, called *Xylophoria*, mentioned by Josephus.—WAR, b. ii. c. 17.

Verse 17. *All thy males*] *Old* men, *sick* men, *male idiots*, and *male children* under *thirteen* years of age, excepted; for so the Jewish doctors understand this command.

Verse 18. *The blood of my sacrifice with leavened bread*] The sacrifice here mentioned is undoubtedly the *Passover*; (see chap. xxxiv. 25;) this is called by way of eminence MY *sacrifice*, because God had instituted it for that especial purpose, the redemption of Israel from the Egyptian bondage, and because it typified THE LAMB of GOD, who taketh away the sin of the world. We have already seen how strict the prohibition against *leaven* was during this festival, and what was signified by it. See on chap. xii.

Verse 19. *Thou shalt not seethe a kid in his mother's milk.*] This passage has greatly perplexed commen-

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20 [h] Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, [i] provoke him not; for he will [k] not pardon your transgressions: for [l] my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then [m] I will be an enemy unto thine enemies, and [n] an adversary unto thine adversaries.

23 [o] For mine Angel shall go before thee, and [p] bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

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24 Thou shalt not [q] bow down to their gods, nor serve them, [r] nor do after their works: [s] but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall [t] serve the LORD your God,

[h] Chap. xiv. 19; xxxii. 34; xxxiii. 2, 14; Num. xx. 16; Josh. v. 13; vi. 2; Psa. xci. 11; Isa. lxiii. 9.——[i] Num. xiv. 11; Psa. lxxviii. 40, 56; Eph. iv. 30; Heb. iii. 10, 16.——[k] Chap. xxxiii. 31; Num. xiv. 35; Deut. xviii. 19; Josh. xxiv. 19; Jer. v. 7; Heb. iii. 11; 1 John v. 16.——[l] Isa. ix. 6; Jer. xxiii. 6; John x. 30, 38.

[m] Gen. xii. 3; Deut. xxx. 7; Jer. xxx. 20.——[n] Or, *I will afflict them that afflict thee.*——[o] Ver. 20; chap. xxxiii. 2.——[p] Josh. xxiv. 8, 11.——[q] Ch. xx. 5.——[r] Lev. xviii. 3; Deut. xii. 30, 31——[s] Chap. xxxiv. 13; Numbers xxxiii. 52; Deut. vii. 5, 25; xii. 3——[t] Deut. vi. 13; x. 12, 20; xi. 13, 14; xiii. 4; Joshua xxii. 5, xxiv. 14, 15, 21, 24; 1 Sam. vii. 3; xii. 20, 24; Matt. iv. 10.

tators; but Dr. Cudworth is supposed to have given it its true meaning by quoting a MS. comment of a *Karaite* Jew, which he met with, on this passage. "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking by these means to make them fruitful, that they might bring forth more abundantly in the following year."—*Cudworth on the Lord's Supper*, 4to.

I give this comment as I find it, and add that *Spencer* has shown that the *Zabii* used this kind of magical milk to sprinkle their trees and fields, in order to make them fruitful. Others understand it of eating flesh and milk together; others of a lamb or a kid *while it is sucking its mother*, and that the paschal lamb is here intended, which it was not lawful to offer while sucking.

After all the learned labour which critics have bestowed on this passage, and by which the obscurity in some cases is become more intense, the simple object of the precept seems to be this: "Thou shalt do nothing that may have any tendency to blunt thy moral feelings, or teach thee hardness of heart." Even *human* nature shudders at the thought of causing the mother to lend her milk to seethe the flesh of her young one! We need go no farther for the delicate, tender, humane, and impressive meaning of this precept.

Verse 20. *Behold, I send an Angel before thee*] Some have thought that this was *Moses*, others *Joshua*, because the word מלאך *malach* signifies an *angel* or *messenger*; but as it is said, ver. 21, *My name is in him*, (בקרבו *bekirbo, intimately, essentially in him,*) it is more likely that the great Angel of the Covenant, the Lord Jesus Christ, is meant, in whom *dwelt* all the fulness of the Godhead bodily. We have had already much reason to believe that this glorious personage often appeared in a human form to the patriarchs, &c.; and of him Joshua was a very expressive type, the names *Joshua* and *Jesus*, in Hebrew and Greek, being of exactly the same signification, because radically the same, from יָשַׁע *yasha*, he *saved, delivered, preserved*, or *kept safe*. Nor does it appear that the description given of the Angel in the text can belong to any other person.

Calmet has referred to a very wonderful comment on these words given by Philo Judæus *De Agricultura*, which I shall produce here at full length as it stands in Dr. *Mangey's* edition, vol. i., p. 308: Ὡς ποιμην και βασιλευς ὁ Θεος αγει κατα δικην και νομον, προστησαμενος τον ορθον αυτου λογον πρωτογονον υἱον, ὃς την επιμελειαν της ἱερας ταυτης αγελης, ὁια τις μεγαλου βασιλεως ὑπαρχος, διαδεξεται. Και γαρ ειρηται που· Ἰδου εγω ειμι, αποστελω αγγελον μου εις προσωπον σον, του φυλαξαι σε εν τῃ ὁδῳ. "God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his *right* WORD, his ONLY-BEGOTTEN SON, who, as the Viceroy of the Great King, takes care of and ministers to this sacred flock. For it is somewhere said, (chap. xxiii. 20,) *Behold*, I AM, *and I will send my* ANGEL *before thy face, to keep thee in the way.*"

This is a testimony liable to no suspicion, coming from a person who cannot be supposed to be even friendly to Christianity, nor at all acquainted with that *particular doctrine* to which his words seem so pointedly to refer.

Verse 21. *He will not pardon your transgressions*] He is not like a man, with whom ye may think that ye may trifle; were he either man or *angel*, in the common acceptation of the term, it need not be said, *He will not pardon your transgressions*, for neither man nor angel could do it.

My name is *in him.*] The *Jehovah* dwells in him; in him dwelt all the fulness of the Godhead bodily; and because of this he could either pardon or punish. *All power is given unto me in heaven and earth*, Matt. xxviii. 18.

Verse 23. *Unto the Amorites*] There are only *six* of the *seven* nations mentioned here, but the Septuagint, Samaritan, Coptic, and one Hebrew MS., add *Girgashite*, thus making the *seven* nations.

Verse 24. *Break down their images.*] מצבתיהם *matstsebotheyhem*, from נצב *natsab*, to *stand up*; *pillars, anointed stones*, &c., such as the *baitulia*. See on Gen. xxviii. 18.

Verse 25. *Shall bless thy bread and thy water*] That is, all thy provisions, no matter of what sort; the meanest fare shall be sufficiently nutritive when God's blessing is in it.

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and [u] he shall bless thy bread and thy water; and [v] I will take sickness away from the midst of thee.

26 [w] There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will [x] fulfil.

27 I will send [y] my fear before thee, and will [z] destroy all the people to whom thou shalt come, and I will make all thine enemies turn their [a] backs unto thee.

28 And [b] I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 [c] I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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31 And [d] I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river: for I will [e] deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 [f] Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [g] it will surely be a snare unto thee.

[u] Deut. vii. 13; xxviii. 5, 8.——[v] Chap. xv. 26; Deut. vii. 15. [w] Deut. vii. 14; xxviii. 4; Job xxi. 10; Mal. iii. 10, 11. [x] Gen. xxv. 8; xxxv. 29; 1 Chron. xxiii. 1; Job v. 26; xlii. 17; Psa. lv. 23; xc. 10.——[y] Gen. xxxv. 5; chap. xv. 14, 16; Deut. ii. 25; xi. 25; Josh. ii. 9, 11; 1 Sam. xiv. 15; 2 Chron. xiv. 14. [z] Deut. vii. 23.——[a] Heb. *neck*; Psa. xviii. 40.

[b] Deut. vii. 20; Josh. xxiv. 12; Wisd. xii. 8.——[c] Deut. vii. 22.——[d] Gen. xv. 18; Num. xxxiv. 3; Deut. xi. 24; Josh. i. 4; 1 Kings iv. 21, 24; Psa. lxxii. 8.——[e] Josh. xxi. 44; Judg. i. 4 xi. 21.——[f] Chap. xxxiv. 12, 15; Deut. vii. 2.——[g] Chap. xxxiv. 12; Deut. vii. 16; xii. 30; Josh. xxiii. 13; Judg. ii. 3; 1 Sam. xviii. 21; Psa. cvi. 36.

Verse 26. *There shall nothing cast their young, nor be barren*] Hence there must be a very great increase both of *men* and *cattle*.

The number of thy days I will fulfil.] Ye shall all live to a good old age, and none die *before his time*. This is the blessing of the righteous, for wicked men *live not out half their days*; Psa. lv. 23.

Verse 28. *I will send hornets before thee*] הצרעה *hatstsirah*. The root is not found in Hebrew, but it may be the same with the Arabic صرع *saraa*, to *lay prostrate*, to *strike down*; the *hornet*, probably so called from the destruction occasioned by the violence of its sting. The *hornet*, in natural history, belongs to the species *crabro*, of the genus *vespa* or *wasp*; it is a most voracious insect, and is exceedingly strong for its size, which is generally an inch in length, though I have seen some an inch and a half long, and so strong that, having caught one in a small pair of forceps, it repeatedly escaped by using violent contortions, so that at last I was obliged to abandon all hopes of securing it alive, which I wished to have done. How distressing and destructive a multitude of these might be, any person may conjecture; even the bees of one hive would be sufficient to sting a thousand men to madness, but how much worse must wasps and hornets be! No armour, no weapons, could avail against these. A few thousands of them would be quite sufficient to throw the best disciplined army into confusion and rout. From Josh. xxiv. 12, we find that two kings of the Amorites were actually driven out of the land by these hornets, so that the Israelites were not obliged to use either sword or bow in the conquest.

Verse 31. *I will set thy bounds from the Red Sea*] On the south-east, *even unto the sea of the Philistines*—the Mediterranean, on the north-west; *and from the desert*—of Arabia, or the wilderness of Shur, on the west, *to the river*—the Euphrates, on the north-east. Or in general terms, from the Euphrates on the east, to the Mediterranean Sea on the west; and from Mount Libanus on the north, to the Red Sea and the Nile on the south. This promise was not completely fulfilled till the days of David and Solomon. The general disobedience of the people *before* this time prevented a more speedy accomplishment; and their disobedience *afterwards* caused them to lose the possession. So, though *all the promises of God are* YEA *and* AMEN, yet they are fulfilled but to a few, because men are *slow of heart to believe*; and the blessings of providence and grace are taken away from several because of their *unfaithfulness*.

Verse 32. *Thou shalt make no covenant with them*] They were incurable idolaters, and the cup of their iniquity was full. And had the Israelites contracted any alliance with them, either sacred or civil, they would have enticed them into their idolatries, to which the Jews were at all times most unhappily prone; and as God intended that they should be the preservers of the true religion till the coming of the Messiah, hence he strictly forbade them to tolerate idolatry.

Verse 33. *They shall not dwell in thy land*] They must be utterly expelled. The land was the Lord's, and he had given it to the progenitors of this people, to Abraham, Isaac, and Jacob. The latter being obliged to leave it because of a famine, God is now conducting back his posterity, who alone had a *Divine* and *natural right* to it, and therefore their seeking to possess the inheritance of their fathers can be only criminal in the sight of those who are systematically opposed to the thing, because it is a part of *Divine revelation*.

WHAT a pity that the Mosaic Law should be so little studied! What a number of just and equal laws, pious and humane institutions, useful and instructive ordinances, does it contain! Everywhere we see the purity and benevolence of God always working to prevent crimes and make the people happy! But what

else can be expected from that God who is love, whose tender mercies are over all his works, and who hateth nothing that he has made! Reader, thou art not straitened in him, be not straitened in thy own bowels. Learn from him to be just, humane, kind, and merciful. Love thy enemy, and do good to him that hates thee. Jesus is with thee; hear and obey his voice; provoke him not, and he will be an enemy to thine enemies, and an adversary to thine adversaries. *Believe, love, obey*; and the road to the kingdom of God is plain before thee. Thou shalt inherit the good land, and be established in it for ever and ever.

CHAPTER XXIV.

Moses and Aaron, Nadab and Abihu, and the seventy elders, are commanded to go to the mount to meet the Lord, 1. *Moses alone to come near to the Divine presence,* 2. *He informs the people, and they promise obedience,* 3. *He writes the words of the Lord, erects an altar at the foot of the hill, and sets up twelve pillars for the twelve tribes,* 4. *The young priests offer burnt-offerings and peace-offerings,* 5. *Moses reads the book of the covenant, sprinkles the people with the blood, and they promise obedience,* 6–8. *Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel, go up to the mount, and get a striking display of the majesty of God,* 9–11. *Moses alone is called up into the mount, in order to receive the tables of stone, written by the hand of God,* 12. *Moses and his servant Joshua go up, and Aaron and Hur are left regents of the people during his absence,* 13, 14. *The glory of the Lord rests on the mount, and the cloud covers it for six days, and on the seventh God speaks to Moses out of the cloud,* 15, 16. *The terrible appearance of God's glory on the mount,* 17. *Moses continues with God on the mount forty days,* 18.

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AND he said unto Moses, Come up unto the LORD, thou, and Aaron, [a] Nadab, and Abihu, [b] and seventy of the elders of Israel; and worship ye afar off.

2 And Moses [c] alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [d] All the words which the LORD hath said will we do.

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4 And Moses [e] wrote all the words of the LORD, and rose up early in the morning, and

[a] Chap. xxviii. 1; Lev. x. 1, 2.——[b] Chapter i. 5; Num. xi. 16.
[c] Ver. 13, 15, 18.

[d] Verse 7; chapter xix. 8; Deut. v. 27; Galatians iii. 19, 20.
[e] Deut. xxxi. 9.

NOTES ON CHAP. XXIV.

Verse 1. *Come up unto the Lord*] Moses and Aaron were already on the mount, or at least some way up, (chap. xix. 24,) where they had heard the voice of the Lord distinctly speaking to them: and the people also saw and heard, but in a less distinct manner, probably like the hoarse grumbling sound of distant thunder; see chap. xx. 18. Calmet, who complains of the apparent want of order in the facts laid down here, thinks the whole should be understood thus:—"After God had laid before Moses and Aaron all the laws mentioned from the beginning of the 20th chapter to the end of the 23d, before they went down from the mount to lay them before the people, he told them that, when they had proposed the conditions of the covenant to the Israelites, and they had ratified them, they were to come up again unto the mountain accompanied with Nadab and Abihu the sons of Aaron, and seventy of the principal elders of Israel. Moses accordingly went down, spoke to the people, ratified the covenant, and then, according to the command of God mentioned here, he and the others reascended the mountain. *Tout cela est raconté ici avec assez peu d'ordre.*"

Verse 2. *Moses alone shall come near*] The people stood at the foot of the mountain. Aaron and his two sons and the seventy elders went up, probably about half way, and Moses alone went to the summit.

Verse 3. *Moses—told the people all the words of the Lord*] That is, the *ten commandments*, and the various *laws* and *ordinances* mentioned from the beginning of the 20th to the end of the 23d chapter.

Verse 4. *Moses wrote all the words of the Lord*] After the people had promised obedience, (ver. 3,) and so entered into the bonds of the covenant, "it was necessary," says Calmet, "to draw up an *act* by which the memory of these transactions might be preserved, and confirm the covenant by authentic and solemn ceremonies." And this Moses does. 1. As *legislator*, he reduces to writing all the articles and conditions of the agreement, with the people's act of consent. 2. As their *mediator* and the *deputy* of the Lord, he accepts on his part the resolution of the people; and Jehovah on his part engages himself to Israel, to be their God, their King, and Protector, and to fulfil to them all the promises he had made to their fathers. 3. To make this the more solemn and affecting, and to ratify the covenant, which could not be done without sacrifice, shedding and sprinkling of blood, Moses builds an *altar*, probably of turf, as was commanded, chap. xx. 24, and erects twelve pillars, no doubt of unhewn stone, and probably set round about the altar. The *altar* itself represented the *throne of God*; the *twelve stones*, the *twelve tribes of Israel*. These were the *two parties*, who were to contract, or enter into covenant, on this occasion.

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builded an altar under the hill, and twelve [f] pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses [g] took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar.

7 And he [h] took the book of the covenant, and read in the audience of the people: and they said, [i] All that the LORD hath said will we do, and be obedient.

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8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [k] the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then [l] went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they [m] saw the God of Israel: and

[f] Gen. xxviii. 18; xxxi. 45.——[g] Heb. ix. 18.——[h] Heb. ix. 19.
[i] Ver. 3.——[k] Heb. ix. 20; xiii. 20; 1 Pet. i. 2.——[l] Ver. 1.

[m] See Gen. xxxii. 30; ch. iii. 6; Judg. xiii. 22; Isa. vi. 1, 5, with ch. xxxiii. 20, 23; John i. 18; 1 Tim. vi. 16; 1 John iv. 12.

Verse 5. *He sent young men*] Stout, able, reputable young men, chosen out of the different tribes, for the purpose of killing, flaying, and offering the oxen mentioned here.

Burnt-offerings] They generally consisted of sheep and goats, Lev. i. 10. These were wholly consumed by fire.

Peace-offerings] Bullocks or goats; see Heb. ix. 19. The blood of these was poured out before the Lord, and then the priests and people might feast on the flesh.

Verse 7. *The book of the covenant*] The writing containing the laws mentioned in the three preceding chapters. As this writing contained the agreement made between God and them, it was called the *book of the covenant;* but as no covenant was considered to be ratified and *binding* till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here.

Half of the blood being sprinkled on the ALTAR, and *half of it sprinkled on the* PEOPLE, showed that both GOD and THEY were mutually bound by this covenant. GOD was bound to the PEOPLE to support, defend, and save them; the PEOPLE were bound to GOD to fear, love, and serve him. On the ancient method of making covenants, see on Gen. vi. 18; xv. 18. Thus the blood of the *new* covenant was necessary to propitiate the throne of justice on the one hand, and to reconcile men to God on the other. On the nature and various kinds of the Jewish offerings, see the note on Lev. vii. 1, &c.

Verse 10. *They saw the God of Israel*] The seventy elders, who were representatives of the whole congregation, were chosen to witness the manifestation of God, that they might be satisfied of the truth of the revelation which he had made of *himself* and of his *will;* and on this occasion it was necessary that the people also should be favoured with a sight of the glory of God; see chap. xx. 18. Thus the certainty of the revelation was established by many witnesses, and by those especially of the most *competent* kind.

A paved work of a sapphire stone] Or *sapphire brick-work.* I suppose that something of the *Musive* or *Mosaic pavement* is here intended; floors most curiously inlaid with variously coloured stones or small square tiles, disposed in a great variety of ornamental forms. Many of these remain in different countries to the present day. The Romans were particularly fond of them, and left monuments of their taste and ingenuity in pavements of this kind, in most countries where they established their dominion. Some very fine specimens are found in different parts of Britain.

Sapphire is a precious stone of a fine *blue* colour, next in hardness to the diamond. The *ruby* is considered by most mineralogists of the same genus; so is also the *topaz:* hence we cannot say that the sapphire is only of a *blue* colour; it is *blue, red,* or *yellow,* as it may be called *sapphire, ruby,* or *topaz;* and some of them are *blue* or *green,* according to the light in which they are held; and some *white.* A very large specimen of such a one is now before me. The ancient oriental sapphire is supposed to have been the same with the *lapis lazuli.* Supposing that these different kinds of sapphires are here intended, how glorious must a pavement be, constituted of polished stones of this sort, perfectly transparent, with an effulgence of heavenly splendour poured out upon them! The *red,* the *blue,* the *green,* and the *yellow,* arranged by the wisdom of God, into the most beautiful emblematic representations, and the whole *body of heaven in its clearness* shining upon them, must have made a most glorious appearance. As the Divine glory appeared *above* the mount, it is reasonable to suppose that the Israelites saw the sapphire pavement over their heads, as it might have occupied a space in the atmosphere equal in extent to the base of the mountain; and being *transparent,* the intense brightness shining upon it must have greatly heightened the effect.

It is necessary farther to observe that all this must have been only an appearance, unconnected with any *personal* similitude; for this Moses expressly asserts, Deut. iv. 15. And though the *feet* are here mentioned, this can only be understood of the sapphirine *basis* or pavement, on which this celestial and indescribable glory of the Lord appeared. There is a similar description of the glory of the Lord in the Book of Revelation, chap. iv. 3: "And he who sat [upon the throne] was to look upon like a *jasper* and a *sardine* stone; and there was a rainbow round about the throne, in sight like unto an *emerald.*" In neither of these appearances was there any similitude or likeness of any thing in heaven, earth, or sea. Thus God took care to preserve them from all incentives to *idolatry,* while he gave them the fullest proofs of his *being.*

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there was under his feet as it were a paved work of a [n] sapphire stone, and as it were the [o] body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he [p] laid not his hand: also [q] they saw God, and did [r] eat and drink.

12 And the LORD said unto Moses, [s] Come up to me into the mount, and be there: and I will give thee [t] tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and [u] his minister Joshua: and Moses [v] went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

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15 And Moses went up into the mount, and [w] a cloud covered the mount.

16 And [x] the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses, out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [y] devouring fire, on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [z] Moses was in the mount forty days and forty nights.

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[n] Ezek. i. 26; x. 1; Rev. iv. 3.——[o] Matt. xvii. 2.——[p] Chap. xix. 21.——[q] Ver. 10; chap. xxxiii. 20; Gen. xvi. 13; xxxii. 30; Deut. iv. 33; Judg. xiii. 22.——[r] Gen. xxxi. 54; chap. xviii. 12; 1 Cor. x. 18.——[s] Ver. 2, 15, 18.——[t] Chap. xxxi. 18; xxxii. 15, 16; Deut. v. 22.——[u] Chap. xxxii. 17; xxxiii. 11.——[v] Ver. 2.——[w] Chap. xix. 9, 16; Matt. xvii. 5.——[x] Chap. xvi. 10; Num. xiv. 10.——[y] Chapter iii. 2; xix. 18; Deut. iv. 36; Heb. xii. 18, 29.——[z] Chap. xxxiv. 28; Deut. ix. 9.

In Scheuchzer's *Physica Sacra*, among his numerous fine engravings, there is one of this glorious manifestation, which cannot be too severely reprehended. The Supreme Being is represented as an old man, sitting on a throne, encompassed with glory, having a crown on his head, and a sceptre in his hand, the people prostrate in adoration at the foot of the piece. A print of this kind should be considered as utterly improper, if not *blasphemous*.

Verse 11. *Upon the nobles of—Israel he laid not his hand*] This laying on of the hand has been variously explained. 1. He did not conceal himself from the nobles of Israel by covering them with his hand, as he did Moses, chap. xxxiii. 22. 2. He did not endue any of the nobles, i. e., the *seventy elders*, with the gift of prophecy; for so laying on of the hand has been understood. 3. He did not slay any of them; none of them received any injury; which is certainly one meaning of the phrase: see Neh. xiii. 21; Psa. lv. 20. *Also they saw God*, i. e., although they had this discovery of his majesty, yet they *did eat and drink*, i. e., were preserved alive and unhurt. Perhaps the *eating and drinking* here may refer to the peace-offerings on which they feasted, and the libations that were then offered on the ratification of the covenant. But they rejoiced the more because they had been so highly favoured, and were still permitted to live; for it was generally apprehended that God never showed his glory in this signal manner but for the purpose of manifesting his *justice*; and therefore it appeared a strange thing that these should have seen God as it were face to face, and yet live. See Gen. xvi. 13; xxxiii. 30; and Judg. xiii. 22, 23.

Verse 12. *Come up to me into the mount, and be there*] We may suppose Moses to have been, with Aaron, Nadab, Abihu, and the seventy elders, about midway up the mount; for it plainly appears that there were several *stations* on it.

Verse 13. *Moses rose up*] In verse 16 it is said that *the glory of the Lord abode on the mount, and the cloud covered it*. The glory was probably above the cloud, and it was to the cloud that Moses and his servant Joshua ascended at this time, leaving Aaron and the elders below. After they had been in this region, viz., where the cloud encompassed the mountain, for six days, God appears to have called Moses up higher: compare the 16th and 18th verses. Moses then ascended to the *glory*, leaving Joshua in the cloud, with whom he had, no doubt, frequent conferences during the forty days he continued with God on the mount.

Verse 14. *Tarry ye here for us*] Probably Moses did not know that he was to continue so long on the mount, nor is it likely that the elders tarried the whole forty days where they were: they doubtless, after waiting some considerable time, returned to the camp; and their return is supposed to have been the grand cause why the Israelites made the golden calf, as they probably reported that Moses was lost.

Aaron and Hur are *with you*] Not knowing how long he might be detained on the mount, and knowing that many cases might occur which would require the interference of the chief magistrate, Moses constituted them regents of the people during the time he should be absent.

Verse 16. *And the seventh day he called*] It is very likely that Moses went up into the mount on the *first* day of the week; and having with Joshua remained in the *region of the cloud* during *six days*, on the *seventh*, which was the Sabbath, God spake to him, and delivered successively to him, during forty days and forty nights, the different statutes and ordinances which are afterwards mentioned.

Verse 17. *The glory of the Lord* was *like devouring fire*] This appearance was well calculated to inspire the people with the deepest reverence and godly fear; and this is the use the apostle makes of it, Heb. xii.

28, 29, where he evidently refers to this place, saying, *Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a* CONSUMING FIRE. Seeing the glory of the Lord upon the mount like a devouring fire, Moses having tarried long, the Israelites probably supposed that he had been devoured or consumed by it, and therefore the more easily fell into idolatry. But how could they do this, with this tremendous sight of God's glory before their eyes!

Verse 18. *Forty days and forty nights.*] During the whole of this time he neither ate bread nor drank water; see chap. xxxiv. 28; Deut. ix. 9. Both his body and soul were so sustained by the invigorating presence of God, that he needed no earthly support, and this may be the simple reason why he took none. Elijah fasted *forty* days and *forty* nights, sustained by the same influence, 1 Kings xix. 8; as did likewise our blessed Lord, when he was about to commence the public ministry of his own Gospel, Matt. iv. 2.

1. MOSES, who was the mediator of the Old Covenant, is alone permitted to draw nigh to God; none of the people are suffered to come up to the Divine glory, not even Aaron, nor his sons, nor the nobles of Israel. Moses was a type of Christ, who is the mediator of the *New Covenant*; and he alone has access to God in behalf of the human race, as Moses had in behalf of Israel.

2. The law can inspire nothing but terror, when viewed unconnected with its sacrifices, and those sacrifices are nothing but as they refer to Jesus Christ, the Lamb of God, who alone by the sacrifice of himself, bears away the sin of the world.

3. The blood of the victims was sprinkled both on the *altar* and on the *people*, to show that the death of Christ gave to Divine *justice* what it demanded, and to *men* what they needed. The people were sanctified by it unto God, and God was propitiated by it unto the people. By this sacrifice the law was magnified and made honourable, so Divine justice received its due; and those who believe are justified from all guilt, and sanctified from all sin, so they receive all that they need. Thus God is well pleased, and believers eternally saved. This is a glorious economy, highly worthy of God its author.

CHAPTER XXV.

The Lord addresses Moses out of the Divine glory, and commands him to speak unto the Israelites, that they may give him free-will *offerings*, 1, 2. *The different kinds of offerings*, gold, silver, *and* brass, 3. Purple, scarlet, fine linen, *and* goats' hair, 4. Rams' skins, badgers' skins, (*rather* violet-*coloured skins*,) *and* shittim wood, 5. Oil *and* spices, 6. Onyx stones, *and* stones *for the* ephod *and* breastplate, 7. *A* sanctuary *is to be made after the pattern of the tabernacle*, 8, 9. *The* ark *and its dimensions*, 10. *Its* crown *of* gold, 11. *Its* rings, 12. *Its* staves, *and their use*, 13–15. *The* testimony *to be laid up in the ark*, 16. *The* mercy-seat *and its dimensions*, 17. *The* cherubim, *how made and placed*, 18–20. *The mercy seat to be placed on the ark, and the testimony to be put within it*, 21. *The Lord promises to commune with the people from the mercy-seat*, 22. *The* table *of* shew-bread, *and its dimensions*, 23. *Its crown and border of gold*, 24, 25. *Its rings*, 26, 27. *Staves*, 28. *Dishes, spoons, and bowls*, 29. *Its use*, 30. *The* golden candlestick; *its branches, bowls, knops, and flowers*, 31–36. *Its* seven lamps, 37. *Tongs and snuffers*, 38. *The weight of the candlestick and its utensils, one talent of gold*, 39. *All to be made according to the pattern showed to Moses on the mount*, 40.

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they [a] bring me an [b] offering: [c] of every man that giveth it willingly with his heart, ye shall take my offering.

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3 And this *is* the offering which ye shall

[a] Hebrew, *take for me.*——[b] Or, *heave-offering.*

[c] Chap. xxxv. 5, 21; 1 Chron. xxix. 3, 5, 9, 14; Ezra ii. 68; iii. 5; vii. 16; Neh. xi. 2; 2 Cor. viii. 12; ix. 7.

NOTES ON CHAP. XXV.

Verse 2. *That they bring me an offering*] The offering here mentioned is the תרומה *terumah*, a kind of free-will offering, consisting of any thing that was necessary for the occasion. It signifies properly any thing that was *lifted up*, the *heave-offering*, because in presenting it to God it was *lifted up* to be laid on his altar; but see on chap. xxix. 26. God requires that they should build him a tent, suited in some sort to his dignity and eminence, because he was to act as their king, and to dwell among them; and they were to consider themselves as his subjects, and in this character to bring him presents, which was considered to be the duty of every subject appearing before his prince. See chap. xxiii. 15.

Verse 3. *This is the offering*] There were three kinds of metals: 1. GOLD, זהב *zahab*, which may properly signify *wrought gold*; what was *bright* and *resplendent*, as the word implies. In Job xxviii. 15, 16, 17, 19, gold is mentioned *five* times, and *four* of the words are different in the original. 1. סגור SEGOR, from סגר *sagar*, to *shut up*; *gold* in the *mine*, or *shut up* in its *ore*. 2. כתם KETHEM, from כתם *catham*, to *sign, seal*, or *stamp*; gold made current by being coined; standard or sterling gold, exhibiting the stamp expressive of its value. 3. זהב ZAHAB, *wrought gold, pure, highly polished gold*; probably what was used for *overlaying* or *gilding*. 4. פז PAZ, denoting *solidity, compactness*, and *strength*; probably *gold* formed into different kinds of *plate*, as it is joined in ver. 17 of

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take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and [a] fine linen, and goats' *hair*;

5 And rams' skins dyed red,

[a] Or, *silk*;

the above chapter with כלי *keley*, *vessels*. The *zahab*, or *pure gold*, is here mentioned, because it was in a state that rendered it capable of being variously manufactured for the service of the sanctuary.

2. Silver, כסף *keseph*, from *casaph*, to be *pale*, *wan*, or *white*; so called from its well-known colour.

3. Brass, נחשת *nechosheth*, *copper*; unless we suppose that the factitious metal commonly called brass is intended: this is formed by a combination of the oxide or ore of zinc, called *lapis calaminaris*, with copper. Brass seems to have been very anciently in use, as we find it mentioned Gen. iv. 22; and the preparation of copper, to transform it into this factitious metal, seems to be very pointedly referred to Job xxviii. 2: *Iron is taken out of the earth, and brass* is *molten* out of *the stone*; אבן יצוק נחושה *eben yatsuk nechushah*, translated by the Vulgate, *Lapis, solutus calore, in æs vertitur*, "The stone, liquefied by heat, is turned into brass." Is it going too far to say that the stone here may refer to the *lapis calaminaris*, which was used to turn the copper into brass? Because brass was capable of so fine a polish as to become exceedingly bright, and keep its lustre a considerable time, hence it was used for all weapons of war and defensive armour among ancient nations; and *copper* seems to have been in no repute, but for its use in making *brass*.

Verse 4. *Blue*] תכלת *techeleth*, generally supposed to mean an *azure* or *sky colour*; rendered by the Septuagint ὑακινθον, and by the Vulgate *hyacinthum*, a *sky-blue* or *deep violet*.

Purple] ארגמן *argaman*, a very precious colour, extracted from the *purpura* or *murex*, a species of shell-fish, from which it is supposed the famous *Tyrian purple* came, so costly, and so much celebrated in antiquity. See this largely described, and the manner of dying it, in Pliny, Hist. Nat., lib. ix., c. 60–65, edit. Bipont.

Scarlet] תולעת *tolaath*, signifies a *worm*, of which this colouring matter was made; and, joined with שני *shani*, which signifies to *repeat* or *double*, implies that to strike this colour the wool or cloth was twice dipped: hence the Vulgate renders the original *coccum bis tinctum*, "scarlet twice dyed;" and to this Horace refers, *Odar.*, lib. ii., od. 16, v. 35:—

———*Te nis Afro*
Murice TINCTÆ
Vestiunt LANÆ.——

"Thy robes the *twice dyed* purple stains."

It is the same colour which the Arabs call *al kermez*, whence the French *cromoisi*, and the English *crimson*. On this subject much may be seen in *Bochart*, *Calmet*, and *Scheuchzer*.

Fine linen] שש *shesh*; whether this means *linen*, *cotton*, or *silk*, is not agreed on among interpreters. Because שש *shesh* signifies *six*, the rabbins suppose that it always signifies the fine linen of Egypt, in which *six folds* constituted one thread; and that when a *single fold* was meant, כר *bad* is the term used. See the note on Gen. xli. 42.

Goats' hair] עזים *izzim*, *goats*, but used here elliptically for goats' hair. In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, in some cases almost as fine as silk, which they shear at proper times, and manufacture into garments. From Virgil, Georg. iii., v. 305–311, we learn that goats' hair manufactured into cloth was nearly of equal value with that formed from *wool*.

Hæ quoque non cura nobis *leviore* tuendæ;
Nec minor usus erit: quamvis Milesia magno
Vellera mutentur, Tyrios incocta rubores.—
Nec minus interea barbas incanaque menta
Cinyphii tondent hirci, setasque comantes,
Usum in castrorum, et miseris velamina nautis.

"For hairy goats of equal profit are
With woolly sheep, and ask an equal care.
'Tis true the *fleece* when drunk with Tyrian juice
Is dearly sold, but not for needful use:
Meanwhile the pastor shears their *hoary beards*
And eases of their *hair* the loaden herds.
Their camelots, warm in tents, the soldier hold,
And shield the shivering mariner from the cold."
DRYDEN.

Verse 5. *Rams' skins dyed red*] ערת אילם מאדמים *oroth eylim meoddamim*, literally, *the skins of red rams*. It is a fact attested by many respectable travellers, that in the Levant sheep are often to be met with that have *red* or *violet*-coloured fleeces. And almost all ancient writers speak of the same thing. Homer describes the rams of Polyphemus as having a violet-coloured fleece.

Αρσενες οιες ησαν ευτρεφεες, δασυμαλλοι,
Καλοι τε, μεγαλοι τε, ιοδνεφες ειρος εχοντες.
Odyss., lib. ix., ver. 425.

"Strong were the rams, with native *purple* fair,
Well fed, and largest of the fleecy care." POPE.

Pliny, *Aristotle*, and others mention the same. And from facts of this kind it is very probable that the fable of the *golden fleece* had its origin. In the Zetland Isles I have seen sheep with variously coloured fleeces, some *white*, some *black*, some *black* and *white*, some of a very fine *chocolate colour*. Beholding those animals brought to my recollection those words of Virgil:—

Ipse sed in pratis Aries jam suave rubenti
Murice, jam croceo mutabit vellera luto.
Eclog. iv., ver. 43.

"No wool shall in *dissembled colours* shine;
But the luxurious father of the fold,
With native *purple* or unborrow'd *gold*,
Beneath his pompous fleece shall proudly sweat,
And under *Tyrian* robes the lamb shall bleat."
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and badgers' skins, and shittim wood;

6 [e] Oil for the light, [f] spices for anointing oil, and for [g] sweet incense;

7 Onyx stones, and stones to be set in the [h] ephod, and in the [i] breastplate.

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8 And let them make me a [k] sanctuary;

[e] Chapter xxvii. 20.—[f] Chapter xxx. 23.—[g] Chapter xxx. 34. [h] Chap. xxviii. 4, 6.

[i] Chap. xxviii. 15.—[k] Chap. xxxvi. 1, 3, 4; Lev. iv. 6; x. 4; xxi. 12; Heb. ix. 1, 2.

Badgers' skins] עֹרֹת תחשׁים *oroth techashim*. Few terms have afforded greater perplexity to critics and commentators than this. Bochart has exhausted the subject, and seems to have proved that no kind of *animal* is here intended, but a *colour*. None of the ancient versions acknowledge an animal of any kind except the Chaldee, which seems to think the *badger* is intended, and from it we have borrowed our translation of the word. The Septuagint and Vulgate have skins dyed a *violet* colour; the Syriac, *azure*; the Arabic, *black*; the Coptic, *violet*; the modern Persic, *ram-skins*, &c. The colour contended for by Bochart is the *hysginus*, which is a very deep blue. So Pliny, *Coccoque tinctum Tyrio tingere, ut fieret hysginum*. "They dip crimson in purple to make the colour called *hysginus*."—Hist. Nat., lib. ix., c. 65, edit. Bipont.

Shittim wood] By some supposed to be the finest species of the cedar; by others, the *acacia Nilotica*, a species of *thorn*, solid, light, and very beautiful. This acacia is known to have been plentiful in Egypt, and it abounds in Arabia Deserta, the very place in which Moses was when he built the tabernacle; and hence it is reasonable to suppose that he built it of that wood, which was every way proper for his purpose.

Verse 6. *Oil for the light*] This they must have brought with them from Egypt, for they could not get any in the wilderness where there were no olives; but it is likely that this and some other directions refer more to what was to be done when in their fixed and settled residence, than while wandering in the wilderness.

Spices] To make a confection for *sweet* incense, abounded in different parts of these countries.

Verse 7. *Onyx stones*] We have already met with the stone called שֹׁהַם *shoham*, Gen. ii. 12, and acknowledged the difficulty of ascertaining what is meant by it. Some think the *onyx*, some the *sardine*, and some the *emerald*, is meant. We cannot say precisely what it was; possibly it might have been that fine pale pebble, called the *Egyptian pebble*, several specimens of which now lie before me, which were brought from the coast of the *Red Sea*, and other parts in Egypt, by a particular friend of mine, on purpose to add to my collection of minerals.

Stones to be set in the ephod] אבני מלאים *abney milluim, stones of filling up*. Stones so cut as to be proper to be set in the gold work of the breastplate.

The אפד *ephod*.—It is very difficult to tell what this was, or in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of Divine worship, for without it no person attempted to inquire of God. As the word itself comes from the root אפד *aphad*, he *tied* or *bound close*, Calmet supposes that it was a kind of *girdle*, which, brought from behind the neck and over the shoulders, and so hanging down before, was put cross upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast there was a square ornament called חשן *choshen*, the *breastplate*, in which twelve precious stones were set, each bearing one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods, one of plain linen for the priests, the other very much embroidered for the high priest. As there was nothing singular in this common sort, no particular description is given; but that of the high priest is described very much in detail chap. xxviii. 6–8. It was distinguished from the common ephod by being composed of *gold*, *blue*, *purple*, *scarlet*, *fine twisted linen*, and *cunning work*, i. e., superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the twelve names of the twelve tribes of Israel were engraved, six names on each stone. These two stones, thus engraved, were different from those on the breastplate, with which they have been confounded. From Calmet's description the ephod seems to have been a series of belts, fastened to a collar, which were intended to keep the garments of the priest closely attached to his body: but there is some reason to believe that it was a sort of garment like that worn by our heralds; it covered the back, breast, and belly, and was open at the sides. A piece of the same kind of stuff with itself united it on the shoulders, where the two stones, already mentioned, were placed, and it was probably without sleeves. See on chap. xxviii. 2, &c.

Verse 8. *Let them make me a sanctuary*] מקדש *mikdash*, a *holy place*, such as God might dwell in; this was that part of the tabernacle that was called the most holy place, into which the high priest entered only once a year, on the great day of atonement.

That I may dwell among them.] "This," says Mr. Ainsworth, "was the main end of all; and to this all the particulars are to be referred, and by this they are to be opened. For this sanctuary, as Solomon's temple afterwards, was the place of prayer, and of the public service of God, Lev. xvii. 4–6; Matt. xxi. 13; and it signified the *Church* which is the habitation of God through the Spirit, 2 Cor. vi. 16; Eph. ii. 19–22; Rev. xxi. 2, 3; and was a visible sign of God's *presence* and *protection*, Lev. xxvi. 11, 12; Ezek. xxxvii. 27, 28; 1 Kings vi. 12, 13; and of his leading them to his heavenly glory. For as the high priest entered into the tabernacle, and through the veil into the most holy place where God dwelt; so Christ entered into the holy of holies, and we also enter through the veil, that is to say his flesh. See the use made of this by the apostle, Heb. ix. and x. Thus the *sanctuary* is to be applied as a type, 1. To *Christ's* person, Heb. viii. 2; ix. 11, 12; John ii. 19–21. 2. To every *Christian*, 1 Cor. vi. 19. 3. To the

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that [l] I may dwell among them.

9 [m] According to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 [n] And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

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13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [o] The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark [p] the testimony which I shall give thee.

[l] Chap. xxix. 45; 1 Kings vi. 13; 2 Cor. vi. 16; Heb. iii. 6; Rev. xxi. 3.——[m] Ver. 40.——[n] Chapter xxxvii. 1; Deut. x. 3; Heb. ix. 4.

[o] 1 Kings viii. 8.——[p] Chapter xvi. 34; xxxi. 18; Deut. x. 2, 5; xxxi. 26; 1 Kings viii. 9; 2 Kings xi. 12; Hebrews ix. 4.

Church; both *particular*, Heb. iii. 6; 1 Tim. iii. 15; and *universal*, Heb. x. 21; and it was because of the very extensive signification of this building, that the different things concerning this sanctuary are particularly set down by Moses, and so variously applied by the prophets and by the apostles."—*See Ainsworth.* As the *dwelling* in this tabernacle was the highest proof of God's grace and mercy towards the Israelites, so it typified Christ's dwelling by faith in the hearts of believers, and thus giving them the highest and surest proof of their reconciliation to God, and of his love and favour to them; see Eph. i. 22, iii. 17.

Verse 9. *After the pattern of the tabernacle*] It has been supposed that there had been a tabernacle before that erected by Moses, though it probably did not now exist; but the tabernacle which Moses is ordered to make was to be formed exactly on the model of this ancient one, the pattern of which God showed him in the mount, ver. 40. The word משכן *mishcan* signifies literally the *dwelling* or *habitation*; and this was so called because it was the dwelling place of God; and the *only* place on the earth in which he made himself manifest. See the note on ver. 40, and on chapter xxxiii. 7–10.

Verse 10. *They shall make an ark*] ארון *aron* signifies an *ark*, *chest*, *coffer*, or *coffin*. It is used particularly to designate that chest or coffer in which the *testimony* or two *tables of the covenant* was laid up, on the top of which was the *propitiatory* or *mercy-seat*, (see on ver. 17,) and at the end of which were the *cherubim* of gold, (ver. 18–20,) between whom the visible sign of the presence of the supreme God appeared as seated upon his throne. The ark was the most excellent of all the holy things which belonged to the Mosaic economy, and for its sake the tabernacle and the temple were built, chap. xxvi. 33; xl. 18, 21. It was considered as conferring a sanctity wherever it was fixed, 2 Chron. viii. 11; 2 Sam. vi. 12.

Two cubits and a half shall be *the length*, &c.] About *four* feet *five* inches in length, taking the cubit at *twenty-one* inches, and *two* feet *six* inches in breadth and in depth. As this ark was chiefly intended to deposit the two tables of stone in, which had been written by the finger of God, we may very reasonably conjecture that the length of those tables was not less than *four feet* and their breadth not less than *two*. As to their thickness we can say nothing, as the depth of the ark was intended for other matters besides the two tables, such as Aaron's rod, the pot of manna, &c., &c., though probably these were laid up *beside*, not *in*, the ark.

Verse 11. *A crown of gold round about.*] A border, or, as the Septuagint have it, κυματια χρυσα στρεπτα κυκλω, *waves of gold wreathed round about.*

Verse 15. *The staves—shall not be taken from it.*] Because it should ever be considered as in readiness to be removed, God not having told them at what hour he should command them to strike their tents. If the staves were never to be taken out, how can it be said, as in Num. iv. 6, that when the camp should set forward, they should *put in the staves thereof*, which intimates that when they encamped they *took out the staves*, which appears to be contrary to what is here said! To reconcile these two places, it has been supposed, with great show of probability, that besides the staves which passed through the rings of the ark, and by which it was carried, there were two other staves or poles in the form of a *bier* or *hand-barrow*, on which the ark was laid in order to be transported in their journeyings, when it and its own staves, still in their rings, had been wrapped up in the covering of what is called *badgers' skins* and *blue cloth*. The staves of the ark itself, which might be considered as its *handles* simply to lift it by, were never taken out of their rings; but the staves or poles which served as a bier were taken from under it when they encamped.

Verse 16. *The testimony*] The two tables of stone, which were not yet given; these tables were called עדת *eduth*, from ער *forward, onward, to bear witness to or of a person or thing.* Not only the tables of stone, but all the contents of the ark, Aaron's rod, the pot of manna, the holy anointing oil, &c., bore *testimony* to the Messiah in his *prophetic*, *sacerdotal*, and *regal* offices.

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17 And [q] thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* [r] of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And [s] the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

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21 [t] And thou shalt put the mercy-seat above upon the ark; and [u] in the ark thou shalt put the testimony that I shall give thee.

22 And [v] there I will meet with thee, and I will commune with thee from above the mercy-seat, from [w] between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 [x] Thou shalt also make a table *of* shittim

[q] Chap. xxxvii. 6; Rom. iii. 25; Heb. ix. 5.——[r] Or, *of the matter of the mercy-seat.*——[s] 1 Kings viii. 7; 1 Chron. xxviii. 18; Heb. ix. 5.——[t] Chap. xxvi. 34.——[u] Ver. 16.——[v] Chapter xxix. 42, 43; xxx. 6, 36; Lev. xvi. 2; Num. xvii. 4.——[w] Num. vii. 89; 1 Samuel iv. 4; 2 Samuel vi. 2; 2 Kings xix. 15; Psalm lxxx. 1; xc. 1; Isaiah xxxvii. 16.——[x] Chap. xxxvii. 10; 1 Kings vii. 48; 2 Chron. iv. 8; Hebrews ix. 2.

Verse 17. *A mercy-seat*] כפרת *capporeth*, from כפר *caphar*, to *cover* or *overspread*; because by an act of pardon sins are represented as being *covered*, so that they no longer appear in the eye of Divine justice to displease, irritate, and call for punishment; and the person of the offender is *covered* or protected from the stroke of the broken law. In the Greek version of the Septuagint the word *Ιλαστηριον*, *hilasterion*, is used, which signifies a *propitiatory*, and is the name used by the apostle, Heb. ix. 5. This *mercy-seat* or *propitiatory* was made of pure gold; it was properly the lid or covering of that vessel so well known by the name of the *ark* and *ark of the covenant*. On and before this, the high priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*: and it was in this place that God promised to meet the people, (see ver. 22;) for *there* he dwelt, and *there* was the symbol of the Divine presence. At each end of this propitiatory was a cherub, between whom this glory was manifested; hence in Scripture it is so often said that *he dwelleth between the cherubim*. As the word *Ιλαστηριον*, *propitiatory* or *mercy-seat*, is applied to Christ, Rom. iii. 25, *whom God hath set forth to be a* PROPITIATION (*Ιλαστηριον*) *through faith in his blood—for the remission of sins that are past*; hence we learn that Christ was the true mercy-seat, the thing signified by the *capporeth*, to the ancient believers. And we learn farther that it was by *his blood* that an atonement was to be made for the sins of the world. And as God showed himself between the cherubim over this propitiatory or mercy-seat, so it is said, *God was in Christ reconciling the world unto himself*; 2 Cor. v. 19, &c. See on Lev. vii.

Verse 18. *Thou shalt make two cherubims*] What these were we cannot distinctly say. It is generally supposed that a cherub was a creature with four heads and one body: and the animals, of which these emblematical forms consisted, were the noblest of their kinds; the *lion* among the *wild beasts*, the *bull* among the *tame* ones, the *eagle* among the *birds*, and *man* at the head of all; so that they might be, says Dr. Priestley, the representatives of *all nature*. Concerning their *forms* and design there is much difference of opinion among divines. It is probable that the term often means a *figure* of any kind, such as was ordinarily *sculptured* on *stone*, *engraved* on *metal*, *carved* on *wood*, or *embroidered* on *cloth*. See on chap. xxxv. 8. It may be only necessary to add, that cherub is the singular number; *cherubim*, not cherubims, the plural. See what has been said on this subject in the note on Gen. iii. 24.

Verse 22. *And there I will meet with thee*] That is, over the mercy-seat, between the cherubim. In this place God chose to give the most especial manifestations of himself; here the Divine glory was to be seen; and here Moses was to come in order to consult Jehovah, relative to the management of the people.

Ainsworth has remarked that the rabbins say, "The heart of man may be likened to God's sanctuary; for as, in the sanctuary, the *shechinah* or *Divine glory* dwelt, because *there* were the ark, the tables, and the cherubim; so, in the heart of man, it is meet that a place be made for the Divine Majesty to dwell in, and that it be the holy of holies." This is a doctrine most implicitly taught by the apostles; and the absolute necessity of having the heart made a habitation of God through the Spirit, is strongly and frequently insisted on through the whole of the New Testament. See the note on the following verse.

Verse 23. *Thou shalt also make a table of shittim wood*] The same wood, the *acacia*, of which the ark-staves, &c., were made. On the subject of the ark, table of shew-bread, &c., Dr. *Cudworth*, in his very learned and excellent treatise on the Lord's Supper, has the following remarks:—

"When God had brought the children of Israel out of Egypt, resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built to sojourn with them also. This mystery of the tabernacle was fully understood by the learned Nachmanides, who, in few words, but pregnant, expresseth

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wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of a hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

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28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make [y] the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, [z] to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [a] shew-bread before me alway.

[y] Chap. xxxvii. 16; Num. iv. 7.

[z] Or, *to pour out withal.*—[a] Lev. xxiv. 5, 6.

himself to this purpose: 'The mystery of the tabernacle was this, that it was to be a place for the shechinah, or habitation of Divinity, to be fixed in;' and this, no doubt, as a special type of God's future dwelling in Christ's human nature, which was the TRUE SHECHINAH: but when the Jews were come into their land, and had there built them houses, God intended to have a fixed dwelling-house also; and therefore his movable tabernacle was to be turned into a standing temple. Now the tabernacle or temple, being thus as a house for God to dwell in visibly, to make up the notion of dwelling or habitation complete there must be all things suitable to a house belonging to it; hence, in the holy place, there must be a table, and a candlestick, because this was the ordinary furniture of a room, as the fore-commended Nachmanides observes. The table must have its dishes, and spoons, and bowls, and covers belonging to it, though they were never used; and always be furnished with bread upon it. The candlestick must have its lamps continually burning. Hence also there must be a continual fire kept in this house of God upon the altar, as the *focus* of it; to which notion I conceive the Prophet Isaiah doth allude, chap. xxxi. 9: *Whose fire is in Zion, and his furnace in Jerusalem*; and besides all this, to carry the notion still farther, there must be some constant meat and provision brought into this house; which was done in the sacrifices that were partly consumed by fire upon God's own altar, and partly eaten by the priests, who were God's family, and therefore to be maintained by him. That which was consumed upon God's altar was accounted *God's mess*, as appeareth from Mal. i. 12, where the altar is called *God's table*, and the sacrifice upon it, *God's meat: Ye say, The table of the* LORD *is polluted; and the fruit thereof, even* HIS MEAT, *is contemptible.* And often, in the law, the sacrifice is called God's לחם *lechem*, i. e., his *bread* or *food*. Wherefore it is farther observable, that besides the flesh of the beast offered up in sacrifice, there was a *minchah*, i. e., a *meat-offering*, or rather *bread-offering*, made of flour and oil; and a *libamen* or *drink-offering*, which was always joined with the daily sacrifice, as the *bread* and *drink* which was to go along with God's meat. It was also strictly commanded that there should be salt in every sacrifice and oblation, because all meat is unsavoury without salt, as Nachmanides hath here also well observed; 'because it was not honourable that God's meat should be unsavoury, without salt.' Lastly, all these things were to be consumed on the altar only by the holy fire which came down from heaven, because they were God's portion, and therefore to be eaten or consumed by himself in an extraordinary manner." See on ver. 22.

Verse 29. *The dishes thereof*] קערתיו *kearothaiv*, probably the deep bowls in which they kneaded the mass out of which they made the *shew-bread*.

And spoons thereof] כפתיו *cappothaiv*, probably *censers*, on which they put up the incense; as seems pretty evident from Num. vii. 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86, where the same word is used, and the instrument, whatever it was, is always represented as being filled with incense.

Covers thereof] קשותיו *kesothaiv*, supposed to be a *large cup* or *tankard*, in which pure wine was kept on the table along with the shew-bread for *libations*, which were poured out before the Lord every Sabbath, when the old bread was removed, and the new bread laid on the table.

Bowls thereof] מנקיתיו *menakkiyothaiv*, from נקה *nakah*, to *clear away*, *remove*, *empty*, &c.; supposed by Calmet to mean, either the *sieves* by which the Levites cleansed the wheat they made into bread, (for it is asserted that the grain, out of which the shew-bread was made, was sowed, reaped, ground, sifted, kneaded, baked, &c., by the Levites themselves,) or the *ovens* in which the bread was baked. Others suppose they were vessels which they dipped into the *kesoth*, to take out the wine for libations.

Verse 30. *Shew-bread*] לחם פנים *lechem panim*, literally, *bread of faces*; so called, either because they were placed *before the presence* or *face of God* in the sanctuary, or because they were made *square*, as the Jews will have it. It is probable that they were in the form of *cubes* or *hexaedrons*, each side presenting the same appearance; and hence the Jews might suppose they were called the *bread* or *loaves of faces*: but the Hebrew text seems to intimate that they were called the *bread of faces*, פנים *panim*, because, as the Lord says, they were set לפני *lephanai*, *before my* FACE. These loaves or cakes were *twelve*, representing, as is

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31 [b] And thou shalt make a candlestick *of* pure gold; *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

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34 And in the candlestick *shall be* four bowls, made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps

[b] Chap. xxxvii. 17; 1 Kings vii. 49; Zech. iv. 2; Heb. ix. 2; Rev. i. 12; iv. 5.

generally supposed, the twelve tribes of Israel. They were in two rows of six each. On the top of each row there was a golden dish with frankincense, which was burned before the Lord, as a memorial, at the end of the week, when the old loaves were removed and replaced by new ones, the priests taking the former for their domestic use.

It is more difficult to ascertain the use of these, or what they represented, than almost any other emblem in the whole Jewish economy. Many have *conjectured* their meaning, and I feel no disposition to increase their number by any addition of my own. The note on ver. 23, from Dr. Cudworth, appears to me more rational than any thing else I have met with. The tabernacle was God's house, and in it he had his *table*, his *bread*, his *wine*, *candlestick*, &c., to show them that he had *taken up his dwelling* among them. See the note on ver. 23.

Verse 31. *A candlestick* of *pure gold*] This *candlestick* or *chandelier* is generally described as having one *shaft* or *stock*, with *six branches* proceeding from it, adorned at equal distances with six flowers like lilies, with as many *bowls* and *knops* placed alternately. On each of the branches there was a lamp, and one on the top of the shaft which occupied the centre; thus there were *seven* lamps in all, ver. 37. These *seven lamps* were lighted every evening and extinguished every morning.

We are not so certain of the precise *form* of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table, and the two silver trumpets.

Titus, after the overthrow of Jerusalem, A. D. 70, had the golden *candlestick* and the golden *table* of the shew-bread, the *silver trumpets*, and the book of the *law*, taken out of the temple and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of *Peace*. Some plants also of the balm of *Jericho* are said to have been carried in the procession. At the foot of Mount Palatine there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews is represented, and on which the several monuments which were carried in the procession are sculptured, and particularly the *golden candlestick*, the *table* of the *shew-bread* and the two *silver trumpets*. A *correct* MODEL of this arch, taken on the spot, now stands before me; and the spoils of the temple, the *candlestick*, the *golden table*, and the two *trumpets*, are represented on the panel on the left hand, in the inside of the arch, in *basso-relievo*. The *candlestick* is not so ornamented as it appears in many prints; at the same time it looks much better than it does in the engraving of this arch given by Montfaucon, *Antiq. Expliq.*, vol. iv., pl. 32. It is likely that on the real arch this candlestick is less in size than the *original*, as it scarcely measures three feet in height. See the *Diarium Italicum*, p. 129. To see these sacred articles given up by that God who ordered them to be made according to a pattern exhibited by himself, gracing the triumph of a *heathen* emperor, and at last consecrated to an *idol*, affords melancholy reflections to a pious mind. But these things had accomplished the end for which they were instituted, and were now of *no farther use*. The glorious personage typified by all this ancient apparatus, had about *seventy* years before this made his appearance. The true *light* was come, and the *Holy Spirit* poured out from on high; and therefore the *golden candlestick*, by which they were typified, was given up. The ever-during bread had been sent from heaven; and therefore the *golden table*, which bore its *representative*, the *shew-bread*, was now no longer needful. The *joyful sound* of the *everlasting Gospel* was then published in the world; and therefore the *silver trumpets* that typified this were carried into captivity, and their sound was no more to be heard. Strange providence but unutterable mercy of God! The Jews lost both the *sign* and the *thing signified*; and that very *people*, who destroyed the holy city, carried away the spoils of the temple, and dedicated them to the objects of their idolatry, were the first in the universe to receive the *preaching* of the Gospel, the *light* of salvation, and the *bread of life!* There is a sort of *coincidence* or *association* here, which is worthy of the most serious observation. The Jews had these significant *emblems* to lead them to, and prepare them for, the things *signified*. They trusted in the *former*, and rejected the *latter!* God therefore deprived them of *both*, and gave up their temple to the spoilers, their land to desolation,

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thereof: and [c] they shall [d] light the lamps thereof, that they may [e] give light over against [f] it.

38 And the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

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40 And [g] look that thou make *them* after their pattern, [h] which was showed thee in the mount.

[c] Chap. xxvii. 21; xxx. 8, Lev. xxiv. 3, 4, 2 Chron. xiii. 11. [d] Or, *cause to ascend.*——[e] Num. viii. 2.——[f] Heb. *the face of it.*

[g] Chap. xxvi. 30; Num. viii. 4; 1 Chron. xxviii. 11, 19; Acts vii. 44; Heb. viii. 5.——[h] Heb. *which thou wast caused to see.*

and themselves to captivity and to the sword. The *heathens* then carried away the *emblems of their salvation*, and God shortly gave unto those heathens that very salvation of which these things were the emblems! Thus, because of their unbelief and rebellion, *the kingdom of heaven*, according to the prediction of our blessed Lord, *was taken from the Jews, and given to a nation* (the Gentiles) *that brought forth the fruits thereof*; Matt. xxi. 43. Behold the GOODNESS and SEVERITY of God!

Verse 39. *Of a talent of pure gold shall he make it, with all these vessels.*] That is, a talent of gold in weight was used in making the candlestick, and the different vessels and instruments which belonged to it. According to Bishop Cumberland, a talent was *three thousand* shekels. As the Israelites brought each *half a shekel*, chap. xxxviii. 26, so that *one hundred talents, one thousand seven hundred and seventy-five shekels*, were contributed by *six hundred and three thousand five hundred and fifty* persons; by halving the number of the Israelites, he finds they contributed *three hundred and one thousand seven hundred and seventy-five* shekels in all. Now, as we find that this number of shekels made *one hundred* talents, and *one thousand seven hundred and seventy-five* shekels over, if we subtract *one thousand seven hundred and seventy-five*, the odd shekels, from *three hundred and one thousand seven hundred and seventy-five*, we shall have for a remainder *three hundred thousand*, the number of shekels in *one hundred* talents: and if this remainder be divided by *one hundred*, the number of talents, it quotes *three thousand*, the number of shekels in each talent. A silver shekel of the sanctuary, being equal, according to Dr. Prideaux, to *three shillings* English, *three thousand* such shekels will amount to *four hundred and fifty pounds* sterling; and, reckoning gold to silver as fifteen to one, a talent of gold will amount to *six thousand seven hundred and fifty pounds* sterling: to which add *two hundred and sixty-three pounds* for the *one thousand seven hundred and seventy-five* shekels, at *three shillings* each, and it makes a total of *seven thousand and thirteen pounds*, which immense sum was expended on the *candlestick* and its *furniture*. It is no wonder, then, (if the candlestick in the second temple was equal in value to that in the ancient tabernacle,) that *Titus* should think it of sufficient consequence to be one of the articles, with the *golden table*, and *silver trumpets*, that should be employed to grace his triumph. Their *intrinsic* worth was a matter of no consequence to Him whose are the silver and gold, the earth and its fulness; they had accomplished their design, and were of no farther use, either in the kingdom of providence, or the kingdom of grace. See the note on ver. 31, and see that on chap. xxxviii. 24.

Verse 40. *And look that thou make, &c.*] This verse should be understood as an order to Moses after the tabernacle, &c., had been described to him; as if he had said: "When thou comest to make all the things that I have already described to thee, with the other matters of which I shall afterwards treat, see that thou make every thing according to the pattern which thou didst see in the mount." The Septuagint have it, κατα τον τυπον τον δεδειγμενον σοι· *according to the* TYPE—*form* or *fashion, which was shown thee.* It appears to me that St. Paul had this command particularly in view when he gave that to his son Timothy which we find in the second epistle, chap. i. 13: Ὑποτυπωσιν εχε υγιαινοντων λογων, ὡν παρ' εμου ηκουσας. "*Hold fast* the FORM of *sound words* which thou hast heard *of me.*" The tabernacle was a *type* of the Church of God; that Church is built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner-stone, Eph. ii. 20–22: the *doctrines*, therefore, delivered by the prophets, Jesus Christ, and his apostles, are essential to the constitution of this Church. As God, therefore, gave the *plan* or *form* according to which the tabernacle must be constructed, so he gives the *doctrines* according to which the Christian Church is to be modelled; and apostles, and subordinate builders, are to have and hold fast that FORM of sound words, and construct this heavenly building according to that *form* or *pattern* which has come through the express revelation of God.

IN different parts of this work we have had occasion to remark that the heathens borrowed their best things from Divine revelation, both as it refers to what was *pure* in their *doctrines*, and *significant* in their *religious rites*. Indeed, they seem in many cases to have studied the closest imitation possible, consistent with the adaptation of all to their preposterous and idolatrous worship. They had their IAO or JOVE, in imitation of the true JEHOVAH; and from different *attributes* of the Divine Nature they formed an innumerable group of gods and goddesses. They had also their temples in imitation of the temple of God; and in these they had their holy and more holy places, in imitation of the courts of the Lord's house. The heathen temples consisted of several parts or divisions: 1. The *area* or porch; 2. The ναος or *temple*, similar to the *nave* of our churches; 3. The *adytum* or holy place, called also *penetrale* and *sacrarium*; and, 4. The οπισθοδομος or the *inner temple*, the most secret recess, where they had their *mysteria*, and which answered to the *holy of holies* in the tabernacle. And as there is no evidence whatever that there was any temple among the heathens prior to the tabernacle, it is reasonable to conclude that it served as a model for all that they afterwards built. They had even their *portable*

temples, to imitate the tabernacle; and the shrines for Diana, mentioned Acts xix. 24, were of this kind. They had even their *arks* or sacred *coffers*, where they kept their most holy things, and the mysterious emblems of their religion; together with *candlesticks* or *lamps*, to illuminate their temples, which had few windows, to imitate the golden candlestick in the Mosaic tabernacle. They had even their *processions*, in imitation of the carrying about of the ark in the wilderness; accompanied by such ceremonies as sufficiently show, to an unprejudiced mind, that they borrowed them from this sacred original. Dr. Dodd has a good note on this subject, which I shall take the liberty to extract.

Speaking of the ark, he says, "We meet with imitations of this Divinely instituted emblem among several heathen nations. Thus *Tacitus*, *De Moribus Germanorum*, cap. 40, informs us that the inhabitants of the north of Germany, our Saxon ancestors, in general worshipped *Herthum* or *Hertham*, i. e. the *mother earth: Hertham* being plainly derived from ארץ *arets*, *earth*, and אם *am*, *mother:* and they believed her to interpose in the affairs of men, and to visit nations: that to her, in a sacred grove in a certain island of the ocean, a *vehicle* covered with a *vestment* was consecrated, and allowed to be touched by the *priests only*, (compare 2 Sam. vi. 6, 7; 1 Chron. xiii. 9, 10,) who perceived when the goddess entered into her secret place, *penetrale*, and with profound veneration attended her *vehicle*, which was drawn by *cows;* see 1 Sam. vi. 7–10. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit; they engaged in no war, they handled no weapons; peace and quietness were then only known, only relished, till the same priest reconducted the goddess to her temple. Then the *vehicle* and *vestment*, and, if you can believe it, the *goddess herself*, were washed in a sacred lake."

Apuleius, *De Aur. Asin.*, lib. ii., describing a solemn idolatrous procession, after the Egyptian mode, says, "A *chest*, or *ark*, was carried by another, containing their secret things, entirely concealing the mysteries of religion."

And *Plutarch*, in his treatise *De Iside*, &c., describing the rites of *Osiris*, says, "On the tenth day of the month, at night, they go down to the sea; and the stolists, together with the priest, carry forth the sacred *chest*, in which is a small boat or *vessel* of gold."

Pausanius likewise testifies, lib. vii., c. 19, that the ancient Trojans had a *sacred ark*, wherein was the image of Bacchus, made by Vulcan, which had been given to Dardanus by Jupiter. As the ark was deposited in the *holy* of *holies*, so the heathens had in the utmost part of their temples an *adytum* or *penetrale*, to which *none had access but the priests*. And it is remarkable that, among the Mexicans, *Vitziliputzli*, their supreme god, was represented under a human shape, sitting on a throne, supported by an *azure globe* which they called heaven; *four poles* or *sticks came out* from two sides of this globe, at the end of which serpents' heads were carved, the whole making a *litter* which the priests carried on their shoulders whenever the idol was shown in public.—*Religious Ceremonies*, vol. iii., p. 146.

Calmet remarks that the ancients used to dedicate candlesticks in the temples of their gods, bearing a great number of lamps.

Pliny, *Hist. Nat.*, lib. xxxiv, c. 3, mentions one made in the form of a tree, with lamps in the likeness of apples, which Alexander the Great consecrated in the temple of Apollo.

And *Athenæus*, lib. xv., c. 19, 20, mentions one that supported *three hundred and sixty-five* lamps, which *Dionysius* the younger, king of Syracuse, dedicated in the *Prytaneum* at Athens. As the Egyptians, according to the testimony of *Clemens Alexandrinus*, *Strom.*, lib. i., were the first who used lamps in their temples, they probably borrowed the use from the golden candlestick in the tabernacle and temple.

From the solemn and very particular charge, *Look that thou make* them *after their pattern, which was showed thee in the mount*, it appears plainly that God showed Moses a *model* of the tabernacle and all its furniture; and to receive instructions relative to this was one part of his employment while on the mount forty days with God. As God designed that this building, and all that belonged to it, should be patterns or representations of good things to come, it was indispensably necessary that Moses should receive a model and specification of the whole, according to which he might direct the different artificers in their constructing the work. 1. We may observe that the whole tabernacle and its furniture resembled a dwelling-house and its furniture. 2. That this tabernacle was the house of God, not merely for the performance of his worship, but for his residence. 3. That God had promised to dwell among this people, and this was the habitation which he appointed for his glory. 4. That the tabernacle, as well as the temple, was a type of the incarnation of Jesus Christ. See John i. 14, and ii. 19, 21. 5. That as the glory of God was manifested between the cherubim, above the mercy-seat, in this tabernacle, so *God was in Christ, and in him dwelt all the fulness of the Godhead bodily*. 6. As in the tabernacle were found bread, light, &c., probably all these were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Of these, and many other things in the law and the prophets, we shall know more when mortality is swallowed up of life.

CHAPTER XXVI.

The ten curtains *of the tabernacle, and of what composed,* 1. *Their* length, 2, 3; *their* loops, 4, 5; *their* taches, 6. *The* curtains *of* goats' hair *for a covering,* 7; *their* length *and* breadth, 8. *Coupled with* loops, 9, 10, *and* taches, 11. *The remnant of the curtains, how to be employed,* 12, 13. *The* covering *of* rams' skins, 14. *The* boards *of the tabernacle for the south side,* 15; *their length,* 16, *tenons,* 17, *number,* 18, *sockets,* 19. *Boards, &c., for the north side,* 20, 21. *Boards, &c., for the west side,* 22; *for the corners,* 23; *their rings and sockets,* 24, 25. *The* bars *of the tabernacle,* 26–30. *The* veil, *its pillars, hooks, and taches,* 31–33. *How to place the* mercy-seat, 34. *The* table *and the* candlestick, 35. *The* hanging *for the door of the tent,* 36; *and the* hangings *for the pillars,* 37.

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MOREOVER [a] thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims [b] of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue, upon the edge of the one curtain, from the selvage in the coupling; and likewise shalt thou make in the utternost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

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6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.

7 And [c] thou shalt make curtains *of* goats' *hair*, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

[a] Chap. xxxvi. 8.——[b] Heb. *the work of a cunning workman* or *embroiderer*.——[c] Chap. xxxvi. 14.

NOTES ON CHAP. XXVI.

Verse 1. *Thou shalt make the tabernacle*] משכן *mischan*, from שכן *shachan*, to *dwell*, means simply a dwelling place or habitation of any kind, but here it means the dwelling place of Jehovah, who, as a king in his camp, had his *dwelling* or pavilion among his people, his *table* always spread, his *lamps* lighted, and the *priests*, &c., *his attendants*, always in waiting. From the minute and accurate description here given, a good workman, had he the same materials, might make a perfect *fac simile* of the ancient Jewish tabernacle. It was a movable building, and so constructed that it might be easily taken to pieces, for the greater convenience of carriage, as they were often obliged to transport it from place to place, in their various journeyings. For the *twined linen*, *blue*, *purple*, and *scarlet*, see the notes on chap. xxv. 4, &c.

Cherubims] See the note on chap. xxv. 18.

Cunning work] חשב *chosheb* probably means a sort of *diaper*, in which the figures appear equally perfect on both sides; this was probably formed in the loom. Another kind of curious work is mentioned, ver. 36, רקם *rokem*, which we term *needle-work*; this was probably similar to our *embroidery*, *tapestry*, or *cloth of arras*. It has been thought unlikely that these curious works were *all* manufactured in the wilderness: what was done in the loom, they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles, during their stay in the wilderness. But still it seems probable that they brought even their looms with them. The whole of this account shows that not only *necessary* but *ornamental* arts had been carried to a considerable pitch of perfection, both among the Israelites and Egyptians.

The inner curtains of the tabernacle were *ten* in number, and each in length *twenty-eight cubits*, and *four* in breadth; about *sixteen* yards *twelve* inches long, and *two* yards *twelve* inches broad. The curtains were to be coupled together, five and five of a side, by fifty loops, ver. 5, and as many golden clasps, ver. 6, so that each might look like one curtain, and the whole make one entire covering, which was the *first*.

Verse 7. *Curtains of goats' hair*] Stuff made of goats' hair. See the note on chap. xxv. 4. This was the *second* covering.

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11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the [d] tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, [e] of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 And [f] thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [g] tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards:

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21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [h] coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar, in the midst of the boards, shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, [i] according to the fashion thereof, which was showed thee in the mount.

[d] Or, *covering.*——[e] Hebrew, *in the remainder or surplusage.*
[f] Chap. xxxvi. 19.——[g] Heb. *hands.*

[h] Hebrew, *twined.*——[i] Chapter xxv. 9, 40; xxvii. 8; Acts vii. 44; Heb. viii. 5.

Verse 14. *Rams' skins dyed red*] See on chap. xxv. 5. This was the *third* covering; and what is called the *badgers' skins* was the *fourth*. See the note on chap. xxv. 5. Why there should have been *four* coverings does not appear. They might have been designed partly for respect; and partly to keep off dust and dirt, and the extremely fine sand which in that desert rises as it were on every breeze; and partly to keep off the intense *heat* of the sun, which would otherwise have destroyed the poles, bars, boards, and the whole of the wood work. As to the conjecture of some that "the four coverings were intended the better to keep off the *rain*," it must appear unfounded to those who know that in that desert rain was rarely ever seen.

Verse 15. *Thou shalt make boards*] These formed what might be called the walls of the tabernacle, and were made of shittim wood, the *acacia Nilotica*, which Dr. Shaw says grows here in abundance. To have worked the acacia into these *boards* or *planks*, the Israelites must have had *sawyers*, *joiners*, &c., among them; but how they got the tools is a question. But as the Israelites were the *general workmen* of Egypt, and were brought up to every kind of trade for the service of their oppressors, we may naturally suppose that every artificer brought off some of his tools with him. For though it is not at all likely that they had any armour or defensive weapons in their power, yet for the reason above assigned they must have had the implements which were requisite for their respective trades.

Verse 16. *Ten cubits* shall be *the length of a board*] Each of these boards or planks was about *five* yards and *two* feet and a half long, and *thirty-two* inches broad; and as they are said to be *standing up*, this was the HEIGHT of the tabernacle. The length being *thirty* cubits, *twenty* boards, *one* cubit and a *half* broad each, make about *seventeen* yards and a *half*, and the BREADTH was about *five* yards.

Verse 29. *Thou shalt overlay the boards with gold*] It is not said how thick the gold was by which these boards, &c., were overlaid; it was no doubt done with *gold plates*, but these must have been very *thin*, else the boards, &c., must have been insupportably heavy. The gold was probably something like our *gold leaf*, but not brought to so great a degree of tenuity.

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31 And [k] thou shalt make a veil *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim *wood*, overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil [l] the ark of the testimony: and the veil shall divide unto you between [m] the holy *place* and the most holy.

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34 And [n] thou shalt put the mercy-seat upon the ark of the testimony, in the most holy *place*.

35 And [o] thou shalt set the table without the veil, and [p] the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And [q] thou shalt make a hanging for the

[k] Chap. xxxvi. 35; Lev. xvi. 2; 2 Chron. iii. 14; Matt. xxvii. 51; Heb. ix. 3.—[l] Chapter xxv. 16; xl. 21.—[m] Lev. xvi. 2; Heb. ix. 2, 3.—[n] Chap. xxv. 21; xl. 20; Heb. ix. 5.—[o] Chap. xl. 22; Heb. ix. 2.—[p] Chap. xl. 24.—[q] Chap. xxxvi. 37.

Verse 31. *Thou shalt make a veil.*] פרכת *parocheth*, from פרך *parach*, to *break* or *rend*; the *inner veil* of the tabernacle or temple, (2 Chron. iii. 14,) which *broke*, *interrupted*, or *divided* between the *holy place* and the *most holy*; *the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing.* Compare Heb. ix. 8. The Septuagint constantly render it by καταπετασμα. Does not the Hebrew name פרכת *parocheth* moreover intimate the *typical* correspondence of this *veil* to the *body* or *flesh* of Christ? For this καταπετασμα or *veil* was his *flesh*, (Heb. x. 20,) which, being *rent*, affords us *a new and living way into the holiest of all*, i. e., into heaven itself. Compare Heb. x. 19, 20; ix. 24. And accordingly when his blessed body was *rent* upon the cross, this *veil* also (το καταπετασμα του ιερου) εσχισθη, *was* RENT *in twain from the top to the bottom*; Matt. xxvii. 51.—See *Parkhurst*, under the word פרך.

The veil in the tabernacle was exceedingly costly; it was made of the same materials with the inner covering, blue, purple, scarlet, fine twined linen, embroidered with cherubim, &c. It served to divide the tabernacle into two parts: one, the outermost, called the *holy place*; the other, or innermost, called the *holy of holies*, or the most holy place. In this was deposited the ark of the covenant, and the other things that were laid up by way of memorial. Into this the high priest alone was permitted to enter, and that only once in the year, on the great day of atonement. It was in this inner place that Jehovah manifested himself between the cherubim. The Jews say that this veil was four fingers' breadth in thickness, in order to prevent any person from *seeing through it*; but for this, as Calmet observes, there was no necessity, as there was no window or place for light in the tabernacle, and consequently the most simple veil would have been sufficient to obstruct the discovery of any thing behind it, which could only be discerned by the light that came in at the door, or by that afforded by the golden candlestick which stood on the outside of this veil.

Verse 32. *Their hooks* shall be of *gold*] ויהם *vaveyhem*, which we translate *their hooks*, is rendered κεφαλιδες, *capitals*, by the *Septuagint*, and *capita* by the *Vulgate*. As the word ו *vav* or *vau*, plural וים *vavim*, occurs only in this book, chap. xxvi. 32, 37; xxvii. 10, 11, 17; xxxvi. 36, 38; xxxviii. 10, 11, 12, 17, 19, 28; and is used in these places in reference to the same subject, it is very difficult to ascertain its precise meaning. Most commentators and lexicographers think that the ideal meaning of the word is to *connect*, *attach*, *join to*, *hook*; and that the letter ו *vau* has its name from its *hook-like* form, and its *use* as a particle in the Hebrew language, because it serves to *connect* the words and members of a sentence, and the sentences of a discourse *together*, and that therefore *hook* must be the obvious meaning of the word in all the above texts. Calmet thinks this reason of no weight, because the ו *vau* of the present Hebrew alphabet is widely dissimilar from the *vau* of the primitive Hebrew alphabet, as may be seen on the ancient shekels; on these the characters appear as in the word JEHOVAH, chap. xxviii. 36. This form bears no resemblance to a hook; nor does the Samaritan ⋎ *vau*, which appears to have been copied from this ancient character.

Calmet therefore contends, 1. That if Moses does not mean the *capitals* of the pillars by the וים *vavim* of the text, he mentions *them nowhere*; and it would be strange that while he describes the pillars, their *sockets*, *bases*, *fillets*, &c., &c., with so much exactness, as will appear on consulting the preceding places, that he should make no mention of the *capitals*; or that pillars, every way so correctly formed, should have been destitute of this very necessary *ornament*.

2. As Moses was commanded to make the *hooks*, וים *vavim*, of the pillars and their *fillets* of silver, chap. xxvii. 10, 11, and the hooks, *vavim*, of the pillars of the veil of gold, chap. xxxvi. 36; and as *one thousand seven hundred and seventy-five* shekels were employed in making these hooks, *vavim*, overlaying their chapiters, ראשיהם *rasheyhem*, their *heads*, and filleting them, chap. xxxviii. 28; it is more reasonable to suppose that all this is spoken of the *capitals* of the *pillars* than of any kind of *hooks*, especially as hooks are mentioned under the word *taches* or *clasps* in other places. On the whole it appears much more reasonable to translate the original by *capitals* than by *hooks*.

After this verse the Samaritan Pentateuch introduces the ten first verses of chap. xxx., and this appears to be their proper place. Those ten verses are not repeated in the thirtieth chapter in the Samaritan, the chapter beginning with the 11th verse.

Verse 36. *A hanging for the door of the tent*] This

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door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging [r] five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

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[r] Exodus, chap. xxxvi. 38.

may be called the *first* veil, as it occupied the door or entrance to the tabernacle; the veil that separated the holy place from the holy of holies is called the *second* veil, Heb. ix. 3. These two veils and the inner covering of the tabernacle were all of the same materials, and of the same workmanship. See chap. xxvii. 16.

1. For the meaning and design of the tabernacle see the note on chap. xxv. 40: and while the reader is struck with the curious and costly nature of this building, as described by Moses, let him consider how pure and holy that Church should be of which it was a very expressive type; and what manner of person *he* should be in all holy conversation and godliness, who professes to be a member of that Church for which, it is written, Christ has given himself, that he might sanctify and cleanse it; that he might present it unto himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. See Eph. v. 25–27.

2. In the Jewish tabernacle almost every thing was placed *out of the sight of the people.* The holy of holies was *inaccessible*, the testimony was comparatively *hidden*, as were also the *mercy-seat* and the *Divine glory*. Under the Gospel all these things are laid open, the way to the holiest is made manifest, the *veil* is *rent*, and *we have an entrance to the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;* Heb. x. 19, 20. How abundantly has God brought life and immortality to light by the Gospel! The awful distance is abolished, the ministry of reconciliation is proclaimed, the kingdom of heaven is opened to all believers, and the Lord is in his holy temple. Sinner, weary of thyself and thy transgressions, fainting under the load of thy iniquities, look to Jesus; he died for thee, and will save thee. Believer, stand fast in the liberty wherewith God has made thee free, and be not entangled again in the yoke of bondage.

CHAPTER XXVII.

The altar *of* burnt-offerings, *and its dimensions*, 1; *its* horns, 2; pans, shovels, *&c.*, 3; *its* grate *and* net work, 4, 5; *its* staves, 6, 7. Court *of the tabernacle, with its* pillars *and* hangings, 9–15. Gate *of the court, its pillars, hangings, length, breadth, and height*, 16–18. *All the vessels used in the court of the tabernacle to be of* brass, 19. *The Israelites to provide* pure olive oil *for the light*, 20. *Every thing to be ordered by Aaron and his sons*, 21.

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AND thou shalt make [a] an altar *of* shittim wood, five cubits long, and five cubits broad: the altar shall be four-square; and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof.

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[a] Chap. xxxviii. 1; Ezek. xliii. 13.

NOTES ON CHAP. XXVII.

Verse 1. *Thou shalt make an altar*] מזבח *mizbeach*, from זבח *zabach*, to *slay:* Septuagint, θυσιαστηριον, from θυσιαζω, to *sacrifice*, or from θυω, to *kill*, &c. See the note on Gen viii. 20.

Four-square] As this altar was five cubits long and five broad, and the cubit is reckoned to be *twenty-one* inches, hence it must have been *eight feet nine inches* square, and about *five feet three inches* in height, the amount of *three cubits*, taken at the same ratio.

Verse 2. *Thou shalt make the horns of it*] The horns might have three uses: 1. For ornament. 2. To prevent carcasses, &c., from falling off. 3. To tie the victim to, previously to its being sacrificed. So David: *Bind the sacrifice with cords to the horns of the altar;* Psa. cxviii. 27. *Horns* were much used in all ancient altars among the heathen, and some of them were entirely constructed of the horns of the beasts that had been offered in sacrifice; but such altars appear to be erected rather as *trophies* in honour of their gods. On the *reverses* of several medals we find *altars* represented with *horns* at the corners. There is a medal of *Antoninus* on the reverse of which is an altar, on which a fire burns, consecrated *Divo Pio*, where the *horns* appear on each of the corners.

There is one of *Faustina*, on which the *altar* and its *horns* are very distinct, the legend *Pietas Augusta.* All the following have *altars* with *horns.* One of *Valerian*, legend *Consecratio;* one of *Claudius Gothicus*, same legend; one of *Quintillus*, same legend; one of *Crispina*, with the legend *Diis Genitalibus;* and several others. See *Numismatica Antiq.*, a Musellio, under *Consecratio*, in the index.

Callimachus, in his Hymn to Apollo, line 60, introduces him constructing an altar of the *horns* of the animals slain by Diana:—

——πηξε δε βωμον
Εκ κεραων κ. τ. λ.

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his horns shall be of the same; and [b] thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shall thou make it: [c] as [d] it was showed thee in the mount, so shall they make *it*.

9 And [e] thou shalt make the court of the tabernacle: for the south side southward, *there shall be* hangings for the court *of* fine twined linen of a hundred cubits long for one side:

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10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side, in length *there shall be* hangings of a hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits; their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

16 And for the gate of the court *shall be* a hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought

[b] See Num. xvi. 38.——[c] Chap. xxv. 40; xxvi. 30.

[d] Heb. *be showed.*——[e] Chap. xxxviii. 9.

Martial has these words: *Cornibus ara frequens.*

Verse 3. *Thou shalt make his pans*] סירתיו *sirothaiv*, a sort of large brazen dishes, which stood under the altar to receive the ashes that fell through the grating.

His shovels] יעיו *yaaiv*. Some render this *besoms;* but as these were brazen instruments, it is more natural to suppose that some kind of fire-shovels are intended, or scuttles, which were used to carry off the ashes that fell through the grating into the large pan or *siroth*.

His basins] מזרקתיו *mizrekothaiv*, from זרק *zarak*, to *sprinkle* or *disperse;* bowls or basins to receive the blood of the sacrifices, in order that it might be sprinkled on the people before the altar, &c.

His flesh-hooks] מזלגתיו *mizlegothaiv*. That this word is rightly translated *flesh-hooks* is fully evident from 1 Sam. ii. 13, where the same word is used in such a connection as demonstrates its meaning: *And the priest's custom with the people* was, that *when any man offered sacrifice, the priest's servant came, while the flesh was in the seething, with* a FLESH-HOOK (מזלג *mazleg*) *of three teeth* (prongs) *in his hand, and he struck it into the pan,* &c.; *all that the* FLESH-HOOK (מזלג *mazleg*) *brought up, the priest took for himself.* It was probably a kind of *trident*, or *fork* with *three* prongs, and these bent to a right angle at the middle, as the ideal meaning of the Hebrew seems to imply *crookedness* or *curvature* in general.

His fire-pans] מחתתיו *machtothaiv*. Bishop Patrick and others suppose that "this was a larger sort of vessel, wherein, probably, the *sacred fire* which came down from heaven (Lev. ix. 24) was kept burning, whilst they cleansed the altar and the grate from the coals and the ashes; and while the altar was carried from one place to another, as it often was in the wilderness."

Verse 4. *Thou shalt make for it a grate*] Calmet supposes this altar to have been a sort of box, covered with brass plates, on the top of which was a grating to supply the fire with air, and permit the ashes to fall through into the *siroth* or pan that was placed below. At the four corners of the grating were four rings and four chains, by which it was attached to the four horns; and at the sides were rings for the poles of shittim wood with which it was carried. Even on this there is a great variety of opinions.

Verse 8. *Hollow with boards*] It seems to have been a kind of *frame-work*, and to have had nothing solid in the inside, and only covered with the grating at the top. This rendered it more light and portable.

Verse 9. *The court of the tabernacle*] The tabernacle stood in an enclosure or court, open at the top. This court was made with pillars or posts, and hangings. It was *one hundred cubits*, or about *fifty-eight* yards and a half, in length; the breadth we learn from verses 12 and 18; and *five cubits*, or nearly *three yards*, high, ver. 18. And as this was but half the height of the tabernacle, chap. xxvi. 16, that sacred building might easily be seen by the people from without.

Verse 16. *And for the gate of the court*] It appears

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with needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

18 The length of the court *shall be* a hundred cubits, and the breadth [f] fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

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20 And [g] thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp [h] to burn always,

21 In the tabernacle of the congregation, [i] without the veil, which *is* before the testimony: [k] Aaron and his sons shall order it from evening to morning before the LORD: [l] *it shall be* a statute for ever unto their generations, on the behalf of the children of Israel.

[f] Heb. *fifty by fifty.*——[g] Lev. xxiv. 2.——[h] Heb. *to ascend up.* [i] Chap. xxvi. 31, 33.——[k] Chap. xxx. 8; 1 Sam. iii. 3; 2 Chron. xiii. 11.——[l] Chapter xxviii. 43, xxix. 9, 28; Lev. iii. 17; xvi. 34; xxiv. 9; Num. xviii. 23; xix. 21; 1 Sam. xxx. 25.

that the hangings of this gate were of the same materials and workmanship with that of the inner covering of the tabernacle, and the outer and inner veil. See chap. xxvi. 36.

Verse 19. *All the vessels*—shall be of *brass.*] It would have been improper to have used instruments made of the more precious metals about this altar, as they must have been soon worn out by the severity of the service.

Verse 20. *Pure oil olive beaten*] That is, such oil as could easily be expressed from the olives after they had been bruised in a mortar; the *mother drop*, as it is called, which drops out of itself as soon as the olives are a little broken, and which is much purer than that which is obtained after the olives are put under the *press.*

Columella, who is a legitimate evidence in all such matters, says that the oil which flowed out of the fruit either spontaneously, or with little application of the force of the press, was of a much finer flavour than that which was obtained otherwise. *Quoniam longe melioris saporis est, quod minore vi preli, quasi luxurians, defluxerit.*—COLUM., lib. xii., c. 50.

To cause the lamp to burn always] They were to be kept burning through the whole of the night, and some think all the day besides; but there is a difference of sentiment upon this subject. See the note on the following verse.

This oil and continual flame were not only emblematical of the unction and influences of the Holy Ghost, but also of that pure spirit of devotion which ever animates the hearts and minds of the genuine worshippers of the true God. The temple of VESTA, where a fire was kept perpetually burning, seems to have been formed on the model of the tabernacle; and from this the followers of Zeratusht, commonly called *Zoroaster*, appear to have derived their doctrine of the *perpetual fire*, which they still worship as an emblem of the Deity.

Verse 21. *The tabernacle of the congregation*] The place where all the assembly of the people were to worship, where the God of that assembly was pleased to reside, and to which, as the habitation of their king and protector, they were ever to turn their faces in all their adorations.

Before the testimony] That is, the ark where the tables of the covenant were deposited. See chap. xxv. 16.

Aaron and his sons] These and their descendants being the only legitimate priests, God having established the priesthood in this family.

Shall order it from evening to morning] Josephus says the whole of the seven lamps burned all the night; in the morning *four* were extinguished, and *three* kept burning through the whole day. Others assert that the whole seven were kept lighted both day and night continually; but it appears sufficiently evident, from 1 Sam. iii. 3, that these lamps were extinguished in the morning: *And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep,* &c. See also chap. xxx. 8: *And when Aaron* LIGHTETH THE LAMPS AT EVEN. It appears therefore that the business of the priests was to light the lamps in the evening; and either to extinguish them in the morning, or permit them to burn out, having put in the night before as much oil as was necessary to last till day-light.

A statute for ever] This ordering of the lamps night and morning, and attendance on the service of the tabernacle, was a statute that was to be in full force while the tabernacle and temple stood, and should have its spiritual accomplishment in the Christian Church to the end of time. Reader, the tabernacle and temple are both destroyed; the Church of Christ is established in their place. The *seven golden candlesticks* were typical of this Church and the glorious light it possesses, Rev. i. 12–20; and Jesus Christ, the Fountain and Dispenser of this true light, walks in the midst of them. Reader, hast thou that celestial flame to enlighten and animate thy heart in all those acts of devotion which thou professest to pay to him as thy Maker, Redeemer, and Preserver? What is thy profession, and what thy religious acts and services, without this? A sounding brass, a tinkling cymbal.

TERTULLIAN asserts that all the ancient heathens borrowed their best notions from the sacred writings: "Which," says he, "of your poets, which of your sophists, have not drunk from the fountain of the prophets? It is from those sacred springs that your philosophers have refreshed their thirsty spirits; and if they found any thing in the Holy Scriptures which hit

their fancy, or which served their hypothesis, they took and turned it to a compliance with their own curiosity, not considering those writings to be sacred and unalterable, nor understanding their true sense, every one altering them according to his own fancy."—*Apologet.*

The reader's attention has already been called to this point several times in the preceding parts of this work, and the subject will frequently recur. At the conclusion of chap. xxv. we had occasion to observe that the heathens had imitated many things in that Divine worship prescribed by Moses; but in application to their own corrupt system every thing was in a certain measure falsified and distorted, yet not so far as to prevent the grand *outlines* of primitive truth from being discerned One of the most complete imitations of the tabernacle and its whole service is found in the very ancient temple of Hercules, founded probably by the Phœnicians, at *Gades*, now Cadiz, in Spain, so minutely described by Silius Italicus from actual observation. He observes that though the temple was at that time very ancient, yet the *beams* were the same that had been placed there by the founders, and that they were generally supposed to be *incorruptible*; a quality ascribed to the shittim wood, termed ξυλον ασηπτον, *incorruptible wood*, by the Septuagint. That *women were not permitted to enter this temple*, and that *no swine* were ever suffered to come near it. That the priests did not wear *party-coloured* vestments, but were always clothed in *fine linen*, and their *bonnets* made of the *same*. That they *offered incense* to their god, their clothes being *ungirded*; for the same reason doubtless given chap. xx. 26, that in going up to the altar nothing unseemly might appear, and therefore they permitted their long robes to fall down to their feet. He adds, that by the *laws of their forefathers* they bore on their *sacerdotal vestments* the *latus clavus*, which was a round knob or stud of *purple* with which the robes of the Roman knights and senaters were adorned, which these priests seem to have copied from the *breastplate of judgment* made of cunning work, embroidered with *purple, blue*, &c. See chap. xxviii. 15. They also ministered *barefooted*, their hair was trimmed or cut off, and they observed the *strictest continency*, and kept a *perpetual fire* burning on their *altars*. And he farther adds that there was no *image* or *similitude* of the gods to be seen in that sacred place. This is the substance of his description; but as some of my readers may wish to see the original, I shall here subjoin it.

Vulgatum (nec cassa fides) ab origine fani
Impositas durare trabes, solasque per ævum
Condentum *novisse manus: hic credere gaudent*
Consedisse Deum, seniumque repellere templis.
Tum, queis fas et honos adyti penetralia nosse,
Fœmineos prohibent gressus, *ac limine curant*
Setigeros arcere sues: *nec* discolor ulli
Ante aras cultus: velantur *corpora* lino,
Et Pelusiaco *præfulget* stamine vertex.
Discinctis *mos* thura dare, *atque e lege parentum*
Sacrificam LATO vestem *distinguere* CLAVO.
Pes nudus, tonsæque comæ, castumque cubile,
Irrestincta *focis servant altaria* flammæ.
Sed nulla effigies, simulacrave *nota Deorum*
Majestate locum, et sacro implevere timore.
Punicor., lib. iii., ver. 17–31.

This is such a remarkable case that I think myself justified in quoting it at length, as an extraordinary monument, though corrupted, of the tabernacle and its service. It is probable that the original founders had consecrated this temple to the *true God*, under the name of אל EL, the *strong God*, or אל גבור EL GIBBOR, the *strong, prevailing*, and *victorious God*, Isa. ix. 6, out of whom the Greeks and Romans made their *Hercules*, or *god of strength*; and, to make it agree with this appropriation, the *labours of Hercules* were sculptured on the doors of this temple at Gades.

In foribus labor Alcidæ Lernæa recisis
Anguibus Hydra jacet, &c., &c.

CHAPTER XXVIII.

Aaron *and his* sons *are set apart for the priest's office*, 1. Garments *to be provided for them*, 2, 3. *What these garments were*, 4, *and of what made*, 5. *The* ephod, *its shoulder-pieces and girdle*, 6–8. *The two* onyx stones, *on which the names of the twelve tribes were to be engraven*, 9–14. *The* breastplate *of judgment; its twelve precious stones, engraving, rings, chains, and its use*, 15–29. *The* Urim *and* Thummim, 30. *The* robe *of the* ephod, *its border, bells, pomegranates, &c., and their use*, 31–35. *The* plate *of pure gold and its* motto, 36, *to be placed on Aaron's mitre*, 37, 38. *The* embroidered coat *for Aaron*, 39. *Coats, girdles, and bonnets*, 40. *Aaron and his sons to be anointed for the priest's office*, 41. *Other articles of clothing and their use*, 42, 43.

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AND take thou unto thee [a] Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons. A. M. 2513. B. C. 1491. An. Exod. Isr. 1. Sivan.

[a] Num. xviii. 7; Ecclus. xlv. 6; Heb. v. 1, 4.

NOTES ON CHAP. XXVIII.

Verse 1. *Aaron—and his sons*] The priesthood was to be restrained to this family because the public worship was to be confined to *one* place; and previously to this the eldest in every family officiated as priest, there being no settled place of worship. It has been

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2 And [b] thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And [c] thou shalt speak unto all *that are* wise-hearted, [d] whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may

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[b] Chap. xxix. 5, 29; xxxi. 10; xxxix. 1, 2; Lev. viii. 7, 30; Num. xx. 26, 28; Ecclus. xlv. 7, 8.——[c] Chap. xxxi. 6; xxxv. 31–35; xxxvi. 1, 2; Isa. xxviii. 24–29.——[d] Chap. xxxi. 3 xxxv. 30, 31; Deut. xxxiv. 9; James i. 17.

very properly observed that, if Moses had not acted by the Divine appointment, he would not have passed by his own family, which continued in the condition of ordinary Levites, and established the *priesthood*, the only dignity in the nation, in the family of his brother Aaron. "The priests, however, had no power of a *secular* nature, nor does it appear from history that they ever arrived at any till the time of the Asmoneans or Maccabees." See the note on chap. xix. 22.

Verse 2. *For glory and for beauty.*] Four articles of dress were prescribed for the priests in ordinary, and four more for the high-priest. Those for the priests in general were a *coat*, *drawers*, a *girdle*, and a *bonnet*. Besides these the high-priest had a *robe*, an *ephod*, a *breastplate*, and a *plate* or *diadem of gold on his forehead*. The garments, says the sacred historian, were for *honour* and for *beauty*. They were emblematical of the office in which they ministered. 1. It was *honourable*. They were the ministers of the Most High, and employed by him in transacting the most important concerns between God and his people, concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures. 2. They were for *beauty*. They were emblematical of that holiness and purity which ever characterize the Divine nature and the worship which is worthy of him, and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below, and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister? Should they not be for *glory* and *beauty*, expressive of the dignity of the Gospel ministry, and that beauty of holiness without which none can see the Lord? As the high-priest's vestments, under the law, were emblematical of what *was to come*, should not the vestments of the ministers of the Gospel bear some resemblance of what *is come*? Is then the dismal *black*, now worn by almost all kinds of priests and ministers, *for glory and for beauty*? Is it emblematical of any thing that is good, glorious, or excellent? How unbecoming the *glad tidings* announced by Christian ministers is a colour emblematical of nothing but *mourning* and *woe*, *sin*, *desolation*, and *death*! How inconsistent the *habit* and *office* of these men! Should it be said, "These are only *shadows*, and are useless because the *substance* is come." I ask, Why then is *black* almost universally worn? why is *a* particular colour preferred, if there be no signification in *any*? Is there not a danger that in our zeal against *shadows*, we shall destroy or essentially change the *substance* itself? Would not the same sort of argumentation exclude *water* in baptism, and *bread* and *wine* in the sacrament of the Lord's Supper? The *white surplice* in the service of the Church is almost the only thing that remains of those ancient and *becoming* vestments which God commanded to be made for *glory* and *beauty*. Clothing, emblematical of *office*, is of more consequence than is generally imagined. Were the great officers of the crown, and the great officers of justice, to clothe themselves like the common people when they appear in their public capacity, both their *persons* and their *decisions* would be soon held in little estimation.

Verse 3. *Whom I have filled with the spirit of wisdom*] So we find that *ingenuity* in arts and sciences, even those of the *ornamental* kind, comes from God. It is not intimated here that these persons were filled with the spirit of wisdom for *this purpose only*; for the direction to Moses is, to select those whom he found to be *expert artists*, and those who were such, God shows by these words, had derived their knowledge from himself. Every man should be permitted as far as possible to follow the *bent* or *direction* of his own genius, when it evidently leads him to *new inventions*, and *improvements on old plans*. How much has both the labour of men and cattle been lessened by improvements in machinery! And can we say that the *wisdom* which found out these improvements did not come from God? No man, by course of *reading* or *study*, ever acquired a *genius* of this kind: *we* call it *natural*, and say it was *born with the man*. Moses teaches us to consider it as *Divine*. Who taught NEWTON to ascertain the laws by which God governs the universe, through which discovery a new source of profit and pleasure has been opened to mankind through every part of the civilized world? No reading, no study, no example, formed his *genius*. God, who made him, gave him that compass and bent of mind by which he made those discoveries, and for which his name is celebrated in the earth. When I see NAPIER inventing the logarithms; COPERNICUS, DES CARTES, and KEPLER contributing to pull down the false systems of the universe, and NEWTON *demonstrating the true one*; and when I see the long list of PATENTEES of *useful* inventions, by whose industry and skill long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see, with Moses, men who are *wise-hearted*, *whom God has filled with the spirit of wisdom* for these very purposes; that he might help man by man, and that, as time rolls on, he might give to his intelligent creatures such proofs of his *Being*, *infinitely varied wisdom*, and *gracious providence*; as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the Prophet *Isaiah* refer to this sort of teaching as coming from God, even in the most common and less difficult arts of life! The whole passage is worthy of the reader's most serious attention.

"Doth the ploughman plough all day to sow? doth he

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minister unto me in the priest's office.

4 And these *are* the garments which they shall make; [e] a breastplate, and [f] an ephod, and [g] a robe, and [h] a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his

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[e] Ver. 15.—[f] Ver. 6.—[g] Ver. 31.

[h] Ver. 39; Exod. xxxix. 2-21.

open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place? For HIS GOD DOTH INSTRUCT HIM to discretion, *and* doth teach him. For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen. This also cometh forth from the LORD of hosts, *who* is wonderful in counsel, *and* excellent in working," Isa. xxviii. 24–29.

But let us take heed not to run into extremes here; *machinery* is to *help* man, not to render him *useless*. The *human hand* is the great and most perfect machine, let it not be laid aside. In our zeal for machinery we are rendering all the lower classes useless; filling the land with beggary and vice, and the workhouses with paupers; and ruining the husbandman with oppressive poor-rates. Keep machinery as a *help* to the human hand, and to lighten the labour, but never let it supersede either.

This principle, that *God is the author of all arts and sciences*, is too little regarded: *Every good gift, and every perfect gift*, says St. James, *comes from above, from the* FATHER *of* LIGHTS. Why has God constructed every part of nature with such a profusion of economy and skill, if he intended this skill should never be discovered by man, or that man should not attempt to examine his works in order to find them out! From the *works of* CREATION what proofs, astonishing and overwhelming proofs, both to believers and infidels, have been drawn both of the nature, being, attributes, and providence of God! What *demonstrations* of all these have the Archbishop of Cambray, Dr. Nieuwentyt, Dr. Derham, and Mr. Charles Bonnet, given in their philosophical works! And who gave those men this wisdom! GOD, from whom alone MIND, and all its attributes, proceed. While we see Count de *Buffon* and *Swammerdam* examining and tracing out all the curious relations, connections, and laws of the ANIMAL kingdom;—*Tournefort*, *Ray*, and *Linne*, those of the VEGETABLE;—*Theophrastus*, *Werner*, *Klaproth*, *Cronstedt*, *Morveau*, *Reaumur*, *Kirwan*, and a host of philosophical chemists, *Boerhaave*, *Boyle*, *Stahl*, *Priestley*, *Lavoisier*, *Fourcroy*, *Black*, and *Davy*, those of the MINERAL; the discoveries they have made, the latent and important properties of vegetables and minerals which they have developed, the powerful machines which, through their discoveries, have been constructed, by the operations of which the *human slave* is restored to his own place in society, the *brute* saved from his destructive toil in our manufactories, and *inanimate, unfeeling* NATURE caused to perform the work of all these better, more expeditiously, and to much more profit; shall we not say that the *hand of GOD* is in all this! Only I again say, let *machinery* aid man, and not render him useless. The nations of Europe are pushing mechanical power to a destructive extreme. He alone *girded* those eminent men, though many of them *knew him not*; he inspired them with wisdom and understanding; by his all-pervading and all-informing spirit he opened to them the entrance of the paths of the depths of science, guided them in their researches, opened to them *successively* more and more of his astonishing treasures, crowned their persevering industry with his blessing, and made them his ministers for good to mankind. The *antiquary* and the *medalist* are also his agents; their discernment and penetration come from *him* alone. By them, how many dark ages of the world have been brought to light; how many names of men and places, how many customs and arts, that were lost, restored! And by their means a few *busts*, *images*, *stones*, *bricks*, *coins*, *rings*, and *culinary utensils*, the remaining wrecks of long-past numerous centuries, have supplied the place of *written documents*, and cast a profusion of light on the history of man, and the history of providence. And let me add, that the providence which preserved these materials, and raised up men to decipher and explain them, is itself gloriously illustrated by them.

Of all those men (and the noble list might be greatly swelled) we may say the same that Moses said of *Bezaleel* and *Aholiab*: "*GOD* hath filled them with the Spirit of God, in wisdom, and in understanding, and in knowledge; and in all manner of workmanship, to devise cunning works; to work in *gold* and in *silver*, and in *brass*, in *cutting* of *stones*, *carving* of *timber*, and in *all manner* of *workmanship*;" chap. xxxi. 3–6. "The *works* of the Lord are great, sought out of all them that have pleasure therein;" Psa. cxi. 2.

Verse 4. *Breastplate*] חשן *choshen*. See on chap. xxv. 7.

Ephod] אפד. See the note on chap. xxv. 7.

Robe] מעיל *meil*, from עלה *alah*, *to go up, go upon*; hence the *meil* may be considered as an upper coat, a *surtout*. It is described by Josephus as a garment that reaches down to the feet, not made of two distinct pieces, but was one entire long garment, woven throughout. This was immediately under the ephod. See on ver. 31, &c.

Broidered coat] כתנת תשבץ *kethoneth, tashbets*, what Parkhurst translates *a close, strait coat* or *garment*; according to Josephus, "a tunic circumscribing or *closely encompassing* the body, and having tight sleeves for the arms." This was immediately under the *meil* or robe, and answered the same purpose to the priests that our *shirts* do to us. See on ver. 13.

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sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen:

6 [i] And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the [k] curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

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11 [l] With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and [m] Aaron shall bear their names before the LORD, upon his two shoulders, [n] for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 And [o] thou shalt make the breastplate

[i] Chap. xxxix. 2, 4, 27, 29.——[k] Or, *embroidered*; ch. xxxix. 20; Isa. xi. 5; Rev. i. 13.

[l] Wisd. xviii. 24.——[m] Ver. 29; chap. xxxix. 7.——[n] See Josh. iv. 7; Zech. vi. 14.——[o] Chap. xxxix. 8.

Mitre] מצנפת *mitsnepheth*. As this word comes from the root צנף *tsanaph*, *to roll* or *wrap round*, it evidently means that covering of the head so universal in the eastern countries which we call *turban* or *turband*, corrupted from the Persian دولبند *doolbend*, which signifies what *encompasses* and *binds* the head or body; and hence is applied, not only to this *covering of the head*, but to a *sash* in general. As the Persian word is compounded of دول *dool* or *dawal*, *a revolution, vicissitude, wheel*, &c., and بند *binden*, *to bind*; it is very likely that the Hebrew words דור *dur*, *to go round*, and בנט *benet*, *a band*, may have been the original of *doolbend* and *turband*. It is sometimes called سربند *serbend*, from سر *ser*, *the head*, and بند *binden*, *to bind*. The turban consists generally of two parts: the *cap*, which goes on the head; and the long *sash* of muslin, linen, or silk, that is wrapped round the head. These sashes are generally several yards in length.

A girdle] אבנט *abnet*, *a belt* or *girdle*; see before. This seems to have been the same kind of *sash* or *girdle*, so common in the eastern countries, that confined the loose garments about the waist; and in which their long skirts were tucked up when they were employed in work, or on a journey. After being tied round the waist, the two ends of it fell down before, to the skirts of their robes.

Verse 8. *The curious girdle of the ephod*] The word חשב *chesheb*, rendered here *curious girdle*, signifies merely a kind of *diaper*, or *embroidered* work; (see the note on chap. xxvi. 1;) and it is widely different from אבנט *abnet*, which is properly translated *girdle* ver. 4. The meaning therefore of the text, according to some, is this, that the two pieces, ver. 7, which connected the parts of the ephod at the shoulders where the onyx stones were set, should be of the same texture with the ephod itself, i. e., of *gold, blue, purple, scarlet*, and *fine twined linen*, embroidered together. But others suppose that some kind of a girdle is meant, different from the *abnet*, ver. 39, being only of *plain* workmanship.

Verse 9. *Two onyx stones*] See on chap. xxv. 7.

Verse 11. Like *the engravings of a signet*] So *signets* or *seals* were in use at this time, and *engraving on precious stones* was then an art, and this art, which was one of the most elegant and ornamental, was carried in ancient times to a very high pitch of perfection, and particularly among the ancient Greeks; such a pitch of perfection as has never been *rivalled*, and cannot now be even well *imitated*. And it is very likely that the Greeks themselves borrowed this art from the ancient *Hebrews*, as we know it flourished in Egypt and Palestine long before it was known in Greece.

Verse 12. *Aaron shall bear their names before the Lord*] He was to consider that he was the *representative* of the children of Israel; and the stones on the ephod and the stones on the breastplate were for a memorial to put Aaron in remembrance that he was the priest and mediator of the twelve tribes; and, speaking after the manner of men, God was to be put in mind of the children of Israel, their wants, &c., as frequently as the high priest appeared before him with the breastplate and the ephod. See ver. 29.

Verse 13. *Ouches of gold*] משבצת *mishbetsoth*, *strait places*, sockets to insert the stones in, from שבץ *shabats*, *to close, inclose, straiten*. *Socket*, in this place, would be a more proper translation, as *ouch* cannot be traced up to any legitimate authority. It appears sometimes to signify a *hook*, or some mode of *attaching* things together.

Verse 15. *The breastplate of judgment*] חשן משפט *choshen mishpat*, the same as the חשן *choshen*, see chap. xxv. 7, but here called the *breastplate of judgment*, because the high priest wore it upon his breast when he went to ask counsel of the Lord, to give judg-

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of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 [p] And thou shalt [q] set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a [r] sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

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20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their [s] enclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breast plate chains at the ends *of* wreathen work, *of* pure gold.

23 And thou shalt make upon the breast-

[p] Chap. xxxix. 10, &c.—[q] Heb. *fill it in fillings of stone.*

[r] Or, *ruby.*—[s] Heb. *fillings.*

ment in any particular case; as also when he sat as judge to teach the law, and to determine controversies. See Lev. x. 11; Deut. xvii. 8, 9.

Verse 16. *Four-square it shall be*] Here we have the exact dimensions of this breastplate, or more properly *breast-piece* or *stomacher*. It was a *span* in length and breadth when *doubled*, and consequently two spans long one way before it was doubled. Between these doublings, it is supposed, the *Urim* and *Thummim* were placed. See on ver. 30.

Verse 17. *Four rows of stones*] With a name on each stone, making in all the twelve names of the twelve tribes. And as these were disposed according to their birth, ver. 10, we may suppose they stood in this order, the stones being placed also in the order in which they are produced, ver. 17–20:—

		FIRST ROW.			
Upon a	Sardius or *Ruby*	was engraven	Reuben	ראובן	Sons of Leah.
——	Topaz	——	Simeon	שמעון	
——	Carbuncle	——	Levi	לוי	
		SECOND ROW.			
Upon an	Emerald	was engraven	Judah	יהודה	
—— a	Sapphire	——	Issachar	יששכר	
——	Diamond	——	Zebulun	זבולן	
		THIRD ROW.			
Upon a	Ligure or *Jacinth*	was engraven	Dan	דן	Sons of Bilhah, Rachel's maid.
——	Agate	——	Naphtali	נפתלי	
——	Amethyst	——	Gad	גד	Sons of Zilpah, Leah's maid
		FOURTH ROW.			
Upon a	Beryl, or *Chrysolite*	was engraven	Asher	אשר	
——	Onyx, or *Sardonyx*	——	Joseph	יוסף	Sons of Rachel.
——	Jasper	——	Benjamin	בניכין	

In this order the Jews in general agree to place them. See the *Jerusalem Targum* on this place, and the *Targum* upon Canticles v. 14; and see also *Ainsworth*. The *Targum* of *Jonathan* says, "These four rows were placed opposite to the four quarters of the world; but this could only be when laid down horizontally, for when it hung on the breast of the high priest it could have had no such position. As it is difficult to ascertain in every case what these precious stones were, it may be necessary to consider this subject more at large.

1. A Sardius, אדם *odem*, from the root *adam*, he was *ruddy*; the *ruby*, a beautiful gem of a fine deep *red* colour. The *sardius*, or *sardie* stone, is defined to be a precious stone of a *blood-red colour*, the best of which come from Babylon.

2. A Topaz, פטדה *pitdah*, a precious stone of a *pale dead green*, with a mixture of *yellow*, sometimes of a fine yellow; and hence it was called *chrysolite* by the ancients, from its *gold* colour. It is now considered by mineralogists as a *variety* of the *sapphire*.

3. Carbuncle, ברקת *bareketh*, from ברק *barak*, to *lighten, glitter*, or *glister*; a very elegant gem of a *deep red* colour, with an admixture of *scarlet*. From its bright lively colour it had the name *carbunculus*, which signifies a *little coal*; and among the Greeks *ἄνθραξ anthrax*, a *coal*, because when held before the sun it appears like a piece of bright burning charcoal. It is found only in the East Indies, and there but rarely.

4. Emerald, נפך *nophech*, the same with the ancient *smaragdus*; it is one of the most beautiful of all the gems, and is of a bright green colour, without any other mixture. The true oriental *emerald* is very scarce, and is only found at present in the kingdom of *Canbay*.

5. Sapphire, כפיר *sappir*. See this described, chap. xxiv. 10.

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plate [t] two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings, *which are* on the ends of the breastplate.

25 And *the other* two ends of the two [u] wreathen *chains*, thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces[v] of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

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28 And they shall bind the breastplate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, [w] for a memorial before the LORD continually.

[t] Chap. xxv. 11–15.——[u] Chap. xxviii. 14; xxxix. 15.

[v] Chap. xxviii. 7, 25; xxxix. 4.——[w] Ver. 12.

6. DIAMOND, יהלם *yahalom*, from הלם *halam*, to *beat* or *smite upon*. The diamond is supposed to have this name from its *resistance to a blow*, for the ancients have assured us that if it be struck with a hammer, upon an anvil, *it will not break*, but either *break them* or *sink* into the surface of that which is *softest*. This is a complete *fable*, as it is well known that the diamond can be easily broken, and is capable of being *entirely* volatilized or consumed by the action of fire. It is, however, the hardest, as it is the most valuable, of all the precious stones hitherto discovered, and one of the most combustible substances in nature.

7. LIGURE, לשם *leshem*, the same as the *jacinth* or *hyacinth*; a precious stone of a *dead red* or *cinnamon* colour, with a considerable mixture of *yellow*.

8. AGATE, שבו *shebo*. This is a stone that assumes such a variety of hues and appearances, that Mr. Parkhurst thinks it derives its name from the root שב *shab*, to *turn*, to *change*, "as from the circumstance of the agate changing its appearance without end, it might be called the *varier*." Agates are met with so variously figured in their substance, that they seem to represent the sky, the stars, clouds, earth, water, rocks, villages, fortifications, birds, trees, flowers, men, and animals of different kinds. Agates have a *white*, *reddish*, *yellowish*, or *greenish* ground. They are only varieties of the *flint*, and the lowest in value of all the precious stones.

9. AMETHYST, אחלמה *achlamah*, a gem generally of a *purple* colour, composed of a strong *blue* and *deep red*. The oriental *amethyst* is sometimes of a *dove* colour, though some are *purple*, and others *white* like *diamonds*. The name *amethyst* is Greek, αμεθυστος, and it was so called because it was supposed that it prevented *inebriation*.

10. The BERYL, תרשיש *tarshish*. Mr. Parkhurst derives this name from תר *tar*, to *go round*, and שש *shash*, to be *vivid* or *bright* in colour. If the *beryl* be intended, it is a pellucid gem of a *bluish green* colour, found in the East Indies, and about the gold mines of Peru. But some of the most learned mineralogists and critics suppose the *chrysolite* to be meant. This is a gem of a *yellowish green* colour, and ranks at present among the *topazes*. Its name in Greek, *chrysolite*, χρυσολιθος, literally signifies the *golden stone*.

11. The ONYX, שהם *shoham*. See the notes on Gen. ii. 12; Exod. xxv. 7. There are a great number of different sentiments on the meaning of the original; it has been translated *beryl*, *emerald*, *prasius*, *sapphire*, *sardius*, *ruby*, *cornelian*, *onyx*, and *sardonyx*. It is likely that the name may signify both the *onyx* and *sardonyx*. This latter stone is a mixture of the *chalcedony* and *cornelian*, sometimes in strata, at other times blended together, and is found striped with *white* and *red* strata or layers. It is generally allowed that there is no real difference, except in the degree of *hardness*, between the *onyx*, *cornelian*, *chalcedony*, *sardonyx*, and *agate*. It is well known that the *onyx* is of a *darkish horny* colour, resembling the *hoof* or *nail*, from which circumstance it has its name. It has often a plate of a *bluish white* or *red* in it, and when on one or both sides of this white there appears a plate of a *reddish* colour, the jewellers, says *Woodward*, call the stone a *sardonyx*.

12. JASPER, ישפה *yashepheh*. The similarity of the Hebrew name has determined most critics and mineralogists to adopt the *jasper* as intended by the original word. The *jasper* is usually defined a hard stone, of a beautiful *bright green* colour, sometimes *clouded* with *white*, and *spotted* with *red* or *yellow*. Mineralogists reckon not less than *fifteen* varieties of this stone: 1. *green*; 2. *red*; 3. *yellow*; 4. *brown*; 5. *violet*; 6. *black*; 7. *bluish grey*; 8. *milky white*; 9. *variegated* with *green*, *red*, and *yellow clouds*; 10. *green* with *red specks*; 11. *veined* with *various colours*, apparently in the form of *letters*; 12. with *variously coloured zones*; 13. with *various colours* mixed *without any order*; 14. with *many colours together*; 15. mixed with particles of *agate*. It can scarcely be called a precious stone; it is rather a dull opaque rock.

In examining what has been said on these different precious stones by the best critics, I have adopted such explanations as appeared to me to be best justified by the meaning and use of the original words; but I cannot say that the *stones* which I have described are

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30 And [x] thou shall put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: [y] and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

[x] Lev. viii. 8; Num. xxvii. 21; Deut. xxxiii. 8; 1 Sam. xxviii. 6; Ezra ii. 63; Neh. vii. 65; Ecclus. xlv. 10.

[y] Zech. vi. 13; 2 Cor. vii. 3; Heb. ii. 17.

precisely those intended by the terms in the Hebrew text, nor can I take upon me to assert that the *tribes* are arranged exactly in the manner intended by Moses; for as these things are not *laid down* in the *text* in such a way as to preclude all mistake, some things must be left to *conjecture*. Of several of these stones many fabulous accounts are given by the ancients, and indeed by the moderns also: these I have in general omitted because they are *fabulous*; as also all *spiritual* meanings which others have found so plentifully in each stone, because I consider some of them *puerile*, all *futile*, and not a few *dangerous*.

Verse 30. *Thou shalt put in the breastplate—the Urim and the Thummim*] What these were has, I believe, never yet been discovered. 1. They are nowhere described. 2. There is no direction given to Moses or any other *how to make them*. 3. Whatever they were, they do not appear to have been *made* on *this* occasion. 4. If they were the work of man at all, they must have been the articles in the *ancient* tabernacle, matters used by the *patriarchs*, and not here particularly described, because well known. 5. It is probable that nothing *material* is designed. This is the opinion of some of the Jewish doctors. Rabbi Menachem on this chapter says, "The *Urim* and *Thummim* were not the work of the artificer; neither had the artificers or the congregation of Israel in them any work or any voluntary offering; but they were a *mystery* delivered to Moses from the mouth of God, or they were the work of God himself, or a measure of the Holy Spirit." 6. That God was often consulted by *Urim* and *Thummim*, is sufficiently evident from *several* scriptures; but *how* or in *what manner* he was thus consulted appears in *none*. 7. This mode of consultation, whatever it was, does not appear to have been in use from the consecration of Solomon's temple to the time of its destruction; and after its destruction it is never once mentioned. Hence the Jews say that the *five* following things, which were in the first temple, were wanting in the second: "1. The *ark* with the *mercy-seat* and *cherubim*; 2. The *fire* which came down from heaven; 3. The *sheehinah* or Divine presence; 4. The *Holy Spirit*, i. e., the gift of prophecy; and, 5. The *Urim* and *Thummim*."

8. As the word אורים *urim* signifies LIGHTS, and the word תמים *tummim*, PERFECTIONS, they were probably designed to point out the *light*—the *abundant information*, in spiritual things, afforded by the wonderful revelation which God made of himself by and under the LAW; and the *perfection—entire holiness* and *strict conformity to himself*, which this dispensation required, and which are *introduced* and *accomplished* by that dispensation of *light* and *truth*, the GOSPEL, which was prefigured and pointed out by the *law* and its *sacrifices*, &c.; and in this light the subject has been viewed by the Vulgate, where the words are translated *doctrina et veritas*, *doctrine and truth*—a system of teaching proceeding from *truth* itself. The Septuagint translate the original by δηλωσις και αληθεια, *the manifestation and the truth*; meaning probably the *manifestation* which God made of himself to Moses and the Israelites, and the *truth* which he had revealed to them, of which this breastplate should be a continual memorial.

All the other *versions* express nearly the same things, and all refer to intellectual and spiritual subjects, such as *light*, *truth*, *manifestation*, *doctrine*, *perfection*, &c., &c., not one of them supposing that any thing *material* is intended. The Samaritan text is however different; it adds here a whole clause not found in the Hebrew: [illegible] *veusitha eth haurim veeth hattummim*, *Thou shalt make the Urim and the Thummim*. If this reading be admitted, the Urim and Thummim were manufactured on this occasion as well as the other articles. However it be, they are indescribable and unknown.

The *manner* in which the Jews suppose that the inquiry was made by *Urim* and *Thummim* is the following: "When they inquired the priest stood with his face before the ark, and he that inquired stood behind him with his face to the back of the priest; and the inquirer said, *Shall I go up?* or, *Shall I not go up?* And forthwith the Holy Ghost came upon the priest, and he beheld the breastplate, and saw therein by the vision of prophecy, *Go up*, or, *Go not up*, in the *letters* which showed forth themselves upon the breastplate before his face." See Num. xxvii. 18, 21; Judg. i. 1; xx. 18, 28; 1 Sam. xxiii. 9–12; xxviii. 6; and see *Ainsworth*.

It was the letters that formed the names of the *twelve* tribes upon the breastplate, which the Jews suppose were used in a miraculous way to give answers to the inquirers. Thus when David consulted the Lord whether he should go into a city of Judea, three letters which constituted the word עלה *aloh*, GO, rose up or became prominent in the names on the breastplate; ע *ain*, from the name of *Simeon*, ל *lamed* from the name of *Levi*, and ה *he* from the name of *Judah*. But this supposition is without proof.

Among the Egyptians, a breastplate something like that of the Jewish high-priest was worn by the president of the courts of justice. *Diodorus Siculus* has these words: Εφορει δ' ούτος περι τον τραχηλον εκ χρυσης άλυσεως ηρτημενον ζωδιον των πολυτελων λιθων, ὁ προσηγορευον ΑΛΗΘΕΙΑΝ. "He bore about his neck a golden chain, at which hung an image set about with or composed of precious stones, which was called TRUTH."—Bib. Hist., lib. i., chap. lxxv., p. 225. And he farther adds, "that as soon as the president put this gold chain about his neck, the legal proceedings commenced, but not before. And that when the

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31 And [z] thou shalt make the robe of the ephod all *of* blue.

32 And there shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a [a] habergeon, that it be not rent.

33 And *beneath*, upon the [b] hem of it, thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

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35 [c] And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD and when he cometh out, that he die not.

36 And [d] thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the fore front of the mitre it shall be.

[z] Chap. xxxix. 22; Lev. viii. 7.——[a] Chap. xxxix. 23.——[b] Or, *skirts*; chap. xxxix. 24–26.

[c] Ecclus. xlv. 9.——[d] Chapter xxxix. 30; Zech. xiv. 20, Ecclus. xlv. 12.

case of the plaintiff and defendant had been fully and fairly heard, the president turned the *image of truth*, which was hung to the golden chain round his neck, toward the person whose cause was found to be just," by which he seemed to intimate that truth was on *his* side.

Ælian, in his *Hist. Var.*, lib. xxxiv., gives the same account. "The chief justice or president," he says, "was always a priest, of a venerable age and acknowledged probity. Ειχε δε και αγαλμα περι τον αυχενα εκ σαπφειρου λιθου, και εκαλειτο αγαλμα ΑΛΗΘΕΙΑ. And he had an image which was called TRUTH engraved on a *sapphire*, and hung about his neck with a gold chain."

Peter du Val mentions a *mummy* which he saw at Cairo, in Egypt, round the neck of which was a chain, having a *golden plate* suspended, which lay on the breast of the person, and on which was engraved the figure of a *bird*. This person was supposed to have been one of the supreme judges; and in all likelihood the bird, of what kind he does not mention, was the emblem of *truth*, *justice*, or *innocence*.

I have now before me paintings, taken on the spot by a native Chinese, of the *different courts* in China where criminal causes were tried. In these the judge always appears with a piece of embroidery on his breast, on which a *white bird* of the *ardea* or *heron* kind is represented, with expanded wings. All these seem to have been derived from the same source, both among the *Hebrews*, the *Egyptians*, and the *Chinese*. And it is certainly not impossible that the two latter might have borrowed the notion and use of the *breast-plate* of *judgment* from the Hebrews, as it was in use among *them* long before we have any account of its use either among the *Egyptians* or *Chinese*. The different *mandarins* have a *breast-piece* of this kind.

Verse 31. *The robe of the ephod*] See on ver. 4. From this description, and from what Josephus says, who must have been well acquainted with its form, we find that this *meil*, or robe, was one long straight piece of blue cloth, with a hole or opening in the centre for the head to pass through; which hole or opening was bound about, that it might not be rent in putting it on or taking it off, ver. 32.

Verse 35. *His sound shall be heard*] The bells were doubtless intended to keep up the people's attention to the very solemn and important office which the priest was then performing, that they might all have their hearts engaged in the work; and at the same time to keep Aaron himself in remembrance that he ministered *before Jehovah*, and should not come into his presence without due reverence.

That he die not.] This seems an allusion to certain ceremonies which still prevail in the eastern countries. Jehovah appeared among his people in the tabernacle as an *emperor in his tent* among his troops. At the doors of the tents or palaces of grandees was generally placed some sonorous body, either of metal or wood, which was struck to advertise those within that a person prayed for admittance to the presence of the king, &c. As the tabernacle had no door, but a *veil*, and consequently nothing to prevent any person from going in, Aaron was commanded to put the bells on his robe, *that his sound might be heard when he went into the holy place before the Lord*

Verse 36. *Thou shalt make a plate of pure gold*] The word ציץ *tsits*, which we render *plate*, means a *flower*, or any appearance of this kind. The Septuagint translate it by πεταλον, a *leaf*; hence we might be led to infer that this plate resembled a wreath of *flowers* or *leaves*; and as it is called, chap. xxix. 6, נזר *nezer*, a *crown*, and the author of the book of *Wisdom*, chap. xviii. 24, who was a Jew, and may be supposed to know well what it was, calls it διαδημα, it was probably of the form, not of the ancient diadem, but rather of the *radiated* crown worn by the ancient Roman emperors, which was a gold band that went round the head from the vertex to the occiput; but the position of the Jewish sacerdotal crown was different, as that went round the *forehead*, under which there was a *blue lace* or *fillet*, ver. 37, which was probably attached to the *mitre* or *turban*, and formed its lowest part or border.

HOLINESS TO THE LORD.] This we may consider as the grand *badge* of the sacerdotal office. 1. The priest was to minister in *holy things*. 2. He was the representative of a *holy God*. 3. He was to offer *sacrifices* to make an *atonement* for and to *put away* SIN. 4. He was to *teach* the people the way of *righteousness* and *true holiness*. 5. As mediator, he was to obtain for them those Divine influences by which

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38 And it shall be upon Aaron's forehead, that Aaron may [c] bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [d] accepted before the LORD.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needle-work.

40 [e] And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [h] anoint them, and [i] consecrate [k] them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them [l] linen breeches to cover [m] their nakedness; from the loins even unto the thighs they shall [n] reach:

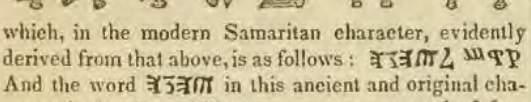
43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [o] unto the altar, to minister in the holy *place*; that they [p] bear not iniquity, and die: [q] *it shall be* a statute for ever unto him, and his seed after him.

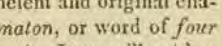
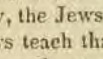
[c] Ver. 43; Lev. x. 17; xxii. 9; Num. xviii. 1; Isa. liii. 11; Ezek. iv. 4, 5, 6; John i. 29; Heb. ix. 28; 1 Pet. ii. 24.——[d] Lev. i. 4; xxii. 27; xxiii. 11; Isa. lvi. 7.——[e] Ver. 4; ch. xxxix. 27, 28, 29, 41; Ezek. xliv. 17, 18.——[h] Chap. xxix. 7; xxx. 30; xl. 15; Lev. x. 7.——[i] Heb. *fill their hand.*

[k] Chap. xxix. 9, &c.; Lev. viii.; Heb. vii. 28.——[l] Ch. xxxix. 28; Lev. vi. 10; xvi. 4; Ezek. xliv. 18.——[m] Heb. *flesh of their nakedness.*——[n] Heb. *be.*——[o] Chap. xx. 26.——[p] Lev. v. 1, 17; xx. 19, 20; xxii. 9; Num. ix. 13; xviii. 22.——[q] Chapter xxvii. 21; Lev. xvii. 7.

they should be made *holy*, and be prepared to *dwell* with *holy spirits* in the kingdom of glory. 6. In the sacerdotal office he was the type of that *holy* and *just* ONE who, in the fulness of time, was to come and *put away sin* by the *sacrifice* of *himself*.

It is allowed on all hands that this inscription was, in the primitive *Hebrew* character, such as appears upon ancient *shekels*, and such as was used before the Babylonish captivity, and probably from the giving of the law on Mount Sinai. The קדש ליהוה *Kodesh Laihovah*, of the present Hebrew text, would in those ancient characters appear thus:—



which, in the modern Samaritan character, evidently derived from that above, is as follows:  And the word  in this ancient and original character is the famous *Tetragrammaton*, or word of *four letters*, which, to the present day, the Jews will neither *write* nor *pronounce*. The Jews teach that these letters were *embossed* on the gold, and not *engraven* in it, and that the plate on which they were embossed was about two fingers broad, and that it occupied a space on the forehead between the *hair* and the *eyebrows*. But it is most likely that it was attached to the lower part of the *mitre*.

Verse 38. *May bear the iniquity of the holy things*] ונשא אהרן את עון הקדשים *venasa Aharon eth avon hakkodashim*. *And Aaron shall bear* (in a vicarious and typical manner) *the sin of the holy* or *separated things* —*offerings* or *sacrifices*. Aaron was, as the high priest of the Jews, the type or representative of our blessed Redeemer; and as he offered the sacrifices prescribed by the law to make an atonement for sin, and was thereby represented as *bearing their sins* because he was *bound* to make an atonement for them; so Christ is represented as *bearing their sins*, i. e., the *punishment* due to the sins of the world, in his becoming a sacrifice for the human race. See Isa. liii. 4, 12, where the same *verb*, נשא *nasa*, is used; and see 1. Pet. ii. 24. By the inscription on the plate on his forehead Aaron was acknowledged as the holy minister of the holy God. To the people's services and their offerings much imperfection was attached, and therefore Aaron was represented, not only as *making an atonement* in general for the sins of the people by the sacrifices they brought, but also as making an atonement for the *imperfection* of the *atonement* itself, and the *manner* in which it was brought.

It shall be always upon his forehead] The plate inscribed with *Holiness to the Lord* should be always on his forehead, to teach that the law required *holiness*; that this was its aim, design, and end: and the same is required by the Gospel; for under this dispensation it is expressly said, *Without holiness no man shall see the Lord*; Heb. xii. 14.

Verse 40. *For glory and for beauty.*] See the note on ver. 2.

Verse 42. *Linen breeches*] This command had in view the necessity of *purity* and *decency* in every part of the Divine worship, in opposition to the shocking indecency of the pagan worship in general, in which the priests often ministered *naked*, as in the sacrifices to Bacchus, &c.

ON the garments of the high priest some general reflections have already been made; see ver. 2: and to what is there said it may be just necessary to add, that there can be no doubt of their being all emblematical of spiritual things; but of which, and in what way, no man can positively say. Many commentators have entered largely into this subject, and have made many edifying and useful remarks; but where no clue is given to guide us through a labyrinth in which the possibility of mistake is every moment occurring, it is much better not to attempt to be wise above what is written; for however edifying the reflections may be which are made on these subjects, yet, as they are not

clearly deducible from the text itself, they can give little satisfaction to a sincere inquirer after truth. These garments were all made for *glory* and for *beauty*, and this is the general account that it has pleased God to give of their nature and design: in a general sense, they represented, 1. The necessity of purity in every part of the Divine worship; 2. The necessity of an atonement for sin; 3. The purity and justice of the Divine Majesty; and, 4. The absolute necessity of that holiness without which none can see the Lord. And these subjects should be diligently kept in view by all those who wish to profit by the curious and interesting details given in this chapter. In the notes these topics are frequently introduced.

CHAPTER XXIX.

Ceremonies to be used in consecrating Aaron and his sons, 1–3. *They are to be washed*, 4. *Aaron is to be* clothed *with the holy vestments*, 5, 6; *to be* anointed, 7. *His sons to be clothed and girded*, 8, 9. *They are to offer a* bullock *for a* sin-offering, 10–14; *and a* ram *for a* burnt-offering, 15–18; *and a second* ram *for a* consecration-offering, 19–22. *A* loaf, *a* cake, *and a* wafer *or thin* cake, *for a* wave-offering, 23–25. *The* breast *of the wave-offering and the* shoulder *of the heave-offering to be sanctified*, 26–28. *Aaron's vestments to descend to his son, who shall succeed him*, 29, 30. *Aaron and his sons to eat the flesh of the ram of consecration*, 31, 32. *No* stranger *to eat of it*, 33. *Nothing of it to be left till the morning, but to be burnt with fire*, 34. Seven days *to be employed in consecrating Aaron and his sons*, 35–37. Two lambs, *one for the* morning *and the other for the* evening *sacrifice, to be offered continually*, 38–42. *God promises to sanctify Israel with his glory, and to dwell among them*, 43–46.

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AND this *is* the thing that thou shalt do unto them, to hallow them, to minister unto me in the priest's office: [a] Take one young bullock, and two rams without blemish,

2 And [b] unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, [c] and shalt wash them with water.

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5 [d] And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with [e] the curious girdle of the ephod:

6 [f] And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing [g] oil, and pour *it* upon his head, and anoint him.

[a] Lev. viii. 2.——[b] Lev. ii. 4; vi. 20, 21, 22.——[c] Chapter xl. 12; Lev. viii. 6; Heb. x. 22.——[d] Chap. xxviii. 2; Lev. viii. 7.

[e] Chap. xxviii. 8.——[f] Lev. viii. 9.——[g] Chap. xxviii. 41; xxx. 25; Lev. viii. 12; x. 7; xxi. 10; Num. xxxv. 25.

NOTES ON CHAP. XXIX.

Verse 1. *Take one young bullock*] This consecration did not take place till after the erection of the tabernacle. See Lev. viii. 9, 10.

Verse 2. *Unleavened bread*] *Three* kinds of bread as to its *form* are mentioned here, but all unleavened: 1. מצות *matstsoth*, *unleavened bread*, no matter in what shape. See chap. xii. 9. 2. חלת *challoth*, *cakes*, *pricked* or *perforated*, as the root implies. 3. רקיקי *rekikey*, an exceeding thin *cake*, from רק *rak*, to be *attenuated*, properly enough translated *wafer*. The manner in which these were prepared is sufficiently plain from the text, and probably these were the principal *forms* in which flour was prepared for household use during their stay in the wilderness. These were all *waved* before the Lord, ver. 24, as an acknowledgment that the bread that sustains the body, as well as the mercy which saves the soul, comes from God alone.

Verse 4. *Thou—shalt wash them*] This was done emblematically, to signify that they were to put away all filthiness of the flesh and spirit, and perfect holiness in the fear of God; 2 Cor. vii. 1.

Verse 5. *Thou shalt take the garments*] As most offices of spiritual and secular dignity had appropriate habits and *insignia*, hence, when a person was appointed to an office and habited for the purpose, he was said to be *invested* with that office, from *in*, used intensively, and *vestio*, *I clothe*, because he was then *clothed* with the vestments peculiar to that office.

Verse 7. *Then shalt thou take the anointing oil*] It appears, from Isa. lxi. 1, that *anointing with oil*, in consecrating a person to any important office, whether *civil* or *religious*, was considered as an emblem of the communication of the gifts and graces of the *Holy Spirit*. This ceremony was used on *three* occasions, viz., the installation of *prophets*, *priests*, and *kings*, into their respective offices. But why should such an anointing be deemed necessary! Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could *foretell events* unless inspired by the Spirit of God. And therefore the *prophet* was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable *sacrifice* to God for the sins of men, or profitably minister in holy things, unless enlightened,

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8 And [h] thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and [i] put the bonnets on them: and [k] the priest's office shall be theirs for a perpetual statute: and thou shalt [l] consecrate [m] Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [n] Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou [o] shalt take of the blood of the bullock, and put *it* upon [p] the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And [q] thou shalt take all the fat that covereth the inwards, and [r] the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

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14 But [s] the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering.

15 [t] Thou shalt also take one ram; and Aaron and his sons shall [u] put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and [v] unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a [w] sweet savour, an offering made by fire unto the LORD.

19 [x] And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram:

[h] Lev. viii. 13.——[i] Heb. *bind.*——[k] Num. xviii. 7.——[l] Heb. *fill the hand of.*——[m] Chap. xxviii. 41; Lev. viii. 22; Heb. vii. 28.——[n] Lev. i. 4; viii. 14.——[o] Lev. viii. 15.——[p] Chap. xxvii. 2; xxx. 2.——[q] Lev. iii. 3.

[r] It seemeth by anatomy and the Hebrew doctors, to be *the midriff.*——[s] Lev. iv. 11, 12, 21; Heb. xiii. 11.——[t] Lev. viii. 18.——[u] Lev. i. 4-9.——[v] Or, *upon.*——[w] Gen. viii. 21.——[x] Ver. 3; Lev. viii. 22.

influenced, and directed by the Spirit of grace and holiness. Hence the *priest* was anointed, to signify his being Divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence *kings* were inaugurated by anointing with oil. *Two* of these offices only exist in all civilized nations, the *sacerdotal* and *regal*; and in some countries the *priest* and *king* are still consecrated by *anointing*. In the Hebrew language משח *mashach* signifies *to anoint*, and משיח *mashiach*, the *anointed person*. But as no man was ever dignified by holding the *three offices*, so no person ever had the title *mashiach*, the *anointed one*, but Jesus the Christ. He alone is *King* of kings and Lord of lords: the king who *governs* the universe, and *rules* in the hearts of his followers; the *prophet*, to instruct men in the way wherein they should go; and the great *high priest*, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word המשיח *hammashiach*, THE *anointed* ONE, in Hebrew; which gave birth to ὁ Χριστος, *ho Christos*, which has precisely the same signification in Greek. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious types. But none of these had the title of THE MESSIAH, or THE ANOINTED of GOD. This does, and ever will, belong exclusively to JESUS *the* CHRIST.

Verse 10. *Shall put their hands upon the head of the bullock.*] By this rite the animal was *consecrated to God*, and was then proper to be offered in sacrifice. *Imposition of hands* also signified that they offered the life of this animal as an atonement for their sins, and to redeem their lives from that death which, through their sinfulness, they had deserved. In the case of the sin-offering and trespass-offering, the person who brought the sacrifice placed his hands on the head of the animal between the horns, and confessed his sin over the sin-offering, and his trespass over the trespass-offering, saying, "I have sinned, I have done iniquity; I have trespassed, and have done thus and thus; and do return by repentance before thee, and with *this* I make atonement." Then the animal was considered as vicariously bearing the sins of the person who brought it.

Verse 14. *It is a sin-offering.*] See the notes on Gen. iv. 7; xiii. 13; Lev. vii. 1, &c.

Verse 18. *It is a burnt-offering*] See the note on Lev. vii. 1, &c.

Verse 19. *The other ram*] There were two rams brought on this occasion: one was for a *burnt-offering*, and was to be entirely consumed; the other was the *ram of consecration*, ver. 22, איל מלאים *eil milluim*, the *ram* of *filling up*, because when a person was dedicated or consecrated to God, his hands were filled with some particular offering proper for the occasion, which he presented to God. Hence the word *consecration* signifies the *filling up* or *filling the hands*, some part of the sacrifice being put into the hands of such persons, denoting thereby that they had now a right to offer sacrifices and oblations to God. It seems in reference to this ancient mode of consecration, that in the Church of England, when a person is ordained priest, a Bible is put into his hands with these words,

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20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [y] the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and [z] he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

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23 [a] And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread, that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons: and shalt [b] wave [c] them *for* a wave-offering before the LORD.

25 [d] And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take [e] the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and [f] it shall be thy part.

27 And thou shalt sanctify [g] the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved

[y] Chap. xxx. 25, 31; Lev. viii. 30.——[z] Ver. 1; Heb. ix. 22.
[a] Lev. viii. 26.——[b] Heb. *shake to and fro.*——[c] Lev. vii. 30.

[d] Lev. viii. 28.——[e] Lev. viii. 29.——[f] Psa. xcix. 6.——[g] Lev. vii. 31, 34; Num. xviii. 11, 18; Deut. xviii. 3.

"Take thou authority to preach the word of God," &c. The *filling the hands* refers also to the *presents* which, in the eastern countries, every inferior was obliged to bring when brought into the presence of a superior. Thus the sacrifice was considered, not only as an atonement for sin, but also as a means of approach and as a *present* to Jehovah.

Verse 20. *Take of his blood*] The putting the blood of the sacrifice on the *tip* of the *right ear*, the *thumb* of the *right hand*, and the *great toe* of the *right foot*, was doubtless intended to signify that they should *dedicate all their faculties and powers to the service of God*; their *ears* to the *hearing* and *study* of his *law*, their *hands* to *diligence* in the *sacred ministry* and to all *acts of obedience*, and their *feet* to *walking* in the *way of God's precepts*. And this *sprinkling* appears to have been used to teach them that they could neither *hear*, *work*, nor *walk* profitably, uprightly, and well-pleasing in the sight of God, without this application of the blood of the sacrifice. And as the blood of *rams*, *bulls*, and *goats*, could never take away sin, does not this prove to us that something infinitely *better* is shadowed out, and that *we* can do nothing holy and pure in the sight of a just and holy God, but through the blood of *atonement*? See on chap. xxx. 20.

Verse 22. *The fat and the rump*] The *rump* or *tail* of some of the eastern sheep is the best part of the animal, and is counted a great delicacy. They are also very large, some of them weighing from *twelve* to *forty pounds'* weight; "so that the owners," says Mr. *Ludolf*, in his *History of Ethiopia*, "are obliged to tie a little cart behind them, whereon they put the tail of the sheep, as well for the convenience of carriage, and to ease the poor creature, as to preserve the wool from dirt, and the tail from being torn among the bushes and stones." An engraving of this kind of sheep, his tail, cart, &c., may be seen at p. 53 of the above work.

Verse 23. *And one loaf of bread*] The bread of different kinds, (see on ver. 2,) in this offering, seems to have been intended as a *minchah*, or offering of *grateful* acknowledgment for providential blessings. The essence of worship consisted in acknowledging God, 1. As the Creator, Governor, and Preserver of all things, and the Dispenser of every good and perfect gift. 2. As the Judge of men, the Punisher of sin, and he who alone could pardon it. The minchahs, heave-offerings, wave-offerings, and thank-offerings, referred to the *first* point. The burnt-offerings, sin-offerings, and sacrifices in general, referred to the *second*.

Verse 24. *For a wave-offering*] See the notes on Lev. vii., where an ample account of *all the offerings*, *sacrifices*, &c., under the Mosaic dispensation, and the reference they bore to the great sacrifice offered by Christ, is given in detail.

Verse 25. *Thou shalt receive them of their hands*] Aaron and his sons are here considered merely as any common persons bringing an offering to God, and not having, as yet, any authority to present it themselves, but through the *medium* of a *priest*. Moses, therefore, was now to Aaron and his sons what they were afterwards to the children of Israel; and as the minister of God he now *consecrates* them to the sacred office, and presents their offerings to Jehovah.

Verse 27. *The breast of the wave-offering, and the shoulder of the heave-offering*] As the *wave-offering* was agitated *to* and *fro*, and the *heave-offering up* and *down*, some have conceived that this twofold action represented the *figure of the cross*, on which the great *Peace-offering* between God and man was offered in the personal sacrifice of our blessed Redeemer. Had we authority for this conjecture, it would certainly

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up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron's and his sons' [h] by a statute for ever, from the children of Israel: for it *is* a heave-offering: and [i] it shall be a heave-offering from the children of Israel, of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of Aaron [k] shall be his sons' after him, [l] to be anointed therein, and to be consecrated in them.

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30 *And* [m] that [n] son that is priest in his stead shall put them on [o] seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 And thou shalt take the ram of the consecration, and [p] seethe his flesh in the holy place.

[h] Lev. x. 15.——[i] Lev. vii. 34.——[k] Num. xx. 26, 28.——[l] Num. xviii. 8; xxxv. 25.

[m] Heb. he *of his sons*.——[n] Num. xx. 28.——[o] Lev. viii. 35; ix 1, 8.——[p] Lev. viii. 31.

cast much light on the meaning and intention of these offerings; and when the intelligent reader is informed that one of the most judicious critics in the whole republic of letters is the author of this conjecture, viz., *Houbigant*, he will treat it with respect. I shall here produce his own words on this verse: Hic distinguuntur, תנופה et תרומה, ut ejusdem oblationis cæremoniæ duæ. In תנופה significatur, moveri oblatam victimam *huc* et *illuc*, ad *dextram* et ad *sinistram*. In תרומה *sursum* tolli, et *sublatam* rursus *deprimi*; nam pluribus vicibus id fiebat. Rem sic interpretantur Judæi; et Christianos docent, quanquam id non agentes, sic *adumbrari eam cruem, in quam generis humani victima illa pacifica sublata est*, quam veteres victimæ omnes prænunciabant. "The *heave-offering* and *wave-offering*, as two ceremonies in the same oblation, are here distinguished. The *wave-offering* implies that the victim was moved hither and thither, to the right hand and to the left; the *heave-offering* was lifted *up* and *down*, and this was done several times. In this way the Jews explain these things, and teach the Christians, that by these acts the *cross* was adumbrated, upon which that Peace-offering of the human race was lifted up which was prefigured by all the ancient victims."

The breast and the shoulder, thus *waved* and *heaved*, were by this consecration appointed to be the priests' portion for ever; and this, as Mr. Ainsworth piously remarks, "taught the priests how, with all their *heart* and all their *strength*, they should give themselves unto the service of the Lord in his Church." Moses, as *priest*, received on this occasion the *breast* and the *shoulder*, which became afterwards the portion of the priests; see ver. 28, and Lev. vii. 34. It is worthy of remark, that although Moses himself had no consecration to the sacerdotal office, yet he acts here as high priest, consecrates a high priest, and receives the *breast* and the *shoulder*, which were the priests' portion! But Moses was an *extraordinary* messenger, and derived his authority, without the medium of rites or ceremonies, immediately from God himself. It does not appear that Christ either baptized the *twelve apostles*, or ordained them by imposition of hands; yet, from his own infinite sufficiency, he gave them authority both to baptize, and to lay on hands, in appointing others to the work of the sacred ministry.

Verse 29. *The holy garments—shall be his sons' after him*] These garments were to descend from father to son, and no *new* garments were to be made.

Verse 30. *Seven days*] The priest in his consecration was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. See Lev. viii. 33, &c. The number *seven* is what is called among the Hebrews a number of *perfection*; and it is often used to denote the *completion*, *accomplishment*, *fulness*, or *perfection* of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a *perfect* consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people.

The number *seven*, which was a sacred number among the *Hebrews*, was conveyed from them down to the Greeks by means of the Egyptian philosophy, from which they borrowed most of their mysteries; and it is most likely that the opinion which the Greeks give is the same that the original framers of the idea had. That there was some *mystical idea* attached to it, is evident from its being made the number of *perfection* among the Hebrews. *Philo* and *Josephus* say that the *Essenes*, an ancient sect of the Jews, held it sacred "because it results from the side of a *square* added to those of a *triangle*." But what meaning does this convey? A *triangle*, or *triad*, according to the *Pythagoreans*, who borrowed their systems from the *Egyptians*, who borrowed from the *Jews*, was the emblem of *wisdom*, as consisting of *beginning* (Monad,) *middle* (Duad,) and *end* (Triad itself;) so *wisdom* consists of *three* parts—*experience* of the *past*, *attention* to the *present*, and *judgment* of the *future*. It is also the most penetrating of all forms, as being the shape of the *wedge*; and indestructibility is essential to it, as a *triangle* can never be destroyed. From those *three properties* it was the emblem of *spirit*. The *square*, *solid*, and *tetrad*, by the same system were interchangeable signs. Now a *square* is the representation of a *solid* or *matter*, and thus the number *seven* contains within itself the properties of both the *triangle* or *solid*, and the *square* or *tetrad*, i. e., is an emblem of body and spirit; comprehends both the *intellectual* and *natural* world; embraces the idea of God, the chief of spirits or essences; and all *nature*, the result of his power; thus a very fit emblem of perfection. It is perhaps in this way that we must explain what CICERO, Tusc. Quest., lib. i., cap. 10, says of the number *seven*, where he calls it the *knot and cement of all things; as being that by which the natural and spiritual world are comprehended in one*

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32 And Aaron and his sons shall eat the flesh of the ram, and the [q] bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And [r] they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: [s] but a stranger shall not eat *thereof*, because they *are* holy.

34 And if aught of the flesh of the consecrations, or of the bread, remain unto the morning, then [t] thou shalt burn the remainder with fire. it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [u] seven days shalt thou consecrate them.

36 And thou shalt [v] offer every day a bullock *for* a sin-offering, for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, [w] and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; [x] and it shall be an altar most holy: [y] whatsoever toucheth the altar shall be holy.

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38 Now this *is that* which thou shalt offer upon the altar; [z] two lambs of the first year [a] day by day continually.

39 The one lamb thou shalt offer [b] in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour, mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine *for* a drink-offering.

41 And the other lamb thou shalt [c] offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* [d] a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD: [e] where I will meet you, to speak there unto thee.

43 And there I will meet with the children

[q] Matthew xii. 4.——[r] Lev. x. 14, 15, 17.——[s] Lev. xxii. 10.
[t] Lev. viii. 32.——[u] Exod. xl. 12; Lev. viii. 33, 34, 35.——[v] Heb. x. 11.——[w] Chap. xxx. 26, 28, 29; xl. 10.——[x] Chapter xl. 10.
[y] Chap. xxx. 29; Matt. xxiii. 19.——[z] Num. xxviii. 3; 1 Chron. xvi. 40; 2 Chron. ii. 4; xiii. 11; xxxi. 3; Ezra iii. 3.

[a] See Dan. ix. 27; xii. 11.——[b] 2 Kings xvi. 15; Ezek. xlvi. 13, 14, 15.——[c] 1 Kings xviii. 29, 36; 2 Kings xvi. 15; Ezra ix. 4, 5; Psa. cxli. 2; Dan. ix. 21.——[d] Ver. 38; chap. xxx. 8; Num. xxviii. 6; Dan. viii. 11, 12, 13.——[e] Chap. xxv. 22; xxx. 6, 36; Num. xvii. 4.

idea. Thus the ancient philosophers spoke of *numbers*, themselves being the best judges of their own meaning.

Verse 33. *But a stranger shall not eat* thereof] That is, no person who was not of the *family* of *Aaron*—no *Israelite*, and not even a *Levite*.

Verse 34. *Burn the remainder with fire*] Common, voluntary, and peace-offerings, might be eaten even on the second day; see Lev. vii. 16; xix. 5, 6. But this being a *peculiar* consecration, in order to qualify a person to offer sacrifices for sin, like that great sacrifice, the paschal lamb, that typified the atonement made by Christ, none of *it* was to be left till the morning lest *putrefaction* should commence, which would be utterly improper in a sacrifice that was to make expiation for sin, and bring the soul into a state of *holiness* and *perfection* with God. See the note on Exod. xii. 10.

Verse 36. *Thou shalt cleanse the altar*] The altar was to be sanctified for seven days; and it is likely that on each day, previously to the consecration service, the altar was wiped clean, and the former day's ashes, &c., removed.

Verse 37. *Whatsoever touches the altar shall be holy.*] To this our Lord refers Matt. xxiii. 19, where he says the altar sanctifies the gift; and this may be understood as implying that whatever was laid on the altar became the *Lord's property*, and must be wholly devoted to sacred uses, for in no other sense could such things be *sanctified* by *touching the altar*.

Verse 39. *One lamb thou shalt offer in the morning*] These two lambs, one in the morning, and the other in the evening, were generally termed the *morning* and *evening daily sacrifices*, and were offered from the time of their settlement in the promised land to the destruction of Jerusalem by the Romans. The use of these sacrifices according to the Jews was this: "The morning sacrifice made atonement for the sins committed in the night, and the evening sacrifice expiated the sins committed during the day."

Verse 40. *A tenth deal of flour*] *Deal* signifies a *part*, from the Anglo-Saxon dælan, to *divide*; hence dæl, a *part*, a *portion* taken from the whole. From Num. xxviii. 5 we learn that this *tenth deal* was the *tenth part* of an *ephah*, which constituted what is called an *omer*. See chap. xvi. 36; and see the note on ver. 16 of the same chapter, where an account is given of different measures of capacity among the Hebrews. The *omer* contained about *three quarts* English.

The fourth part of a hin] The *hin* contained *one gallon* and *two pints*. The *fourth* part of this was about *one quart* and a *half of a pint*.

Drink-offering.] A libation poured out before the Lord. See its meaning, Lev. vii. 1, &c.

Verse 43. *There I will meet with the children of Israel*] See the note on chap. xxv. 22.

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of Israel, and [f] *the tabernacle* [g] shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will [h] sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And [i] I will dwell among the children of Israel, and will be their God.

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46 And they shall know that [k] I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

[f] Or, Israel.——[g] Chap. xl. 34; 1 Kings viii. 11; 2 Chron. v. 14; vii. 1, 2, 3; Ezek. xliii. 5; Hag. ii. 7, 9; Mal. iii. 1.

[h] Lev. xxi. 15; xxii. 9, 16.——[i] Exod. xxv. 8; Lev. xxvi. 12; Zech. ii. 10; John xiv. 17, 23; 2 Cor. vi. 16; Rev. xxi. 3.——[k] Chap. xx. 2

Verse 44. *I will sanctify—both Aaron and his sons*] So we find the sanctification by Moses according to the Divine institution was only *symbolical*; and that Aaron and his sons must be sanctified, i. e., made holy, by God himself before they could officiate in holy things. From this, as well as from many other things mentioned in the sacred writings, we may safely infer that no designation by *man* only is sufficient to qualify any person to fill the office of a minister of the sanctuary. The approbation and consecration of man have both their propriety and use, but must never be made *substitutes* for the *unction* and *inspiration* of the Almighty. Let holy men *ordain*, but let God *sanctify*; then we may expect that his Church shall be built up on its most holy faith.

Verse 45. *I will dwell among the children of Israel*] This is the *great charter* of the people of God, both under the Old and New Testaments; see chap. xxv. 8; Lev. xxvi. 11, 12; 2 Cor. vi. 16; Rev. xxi. 3. God dwells AMONG them: he is ever to be found in his Church to enlighten, quicken, comfort, and support it; to dispense the light of life by the preaching of his word, and the influences of his Spirit for the conviction and conversion of sinners. And he dwells IN those who believe; and this is the very tenor of the New Covenant which God promised to make with the house of Israel; see Jer. xxxi. 31–34; Ezek. xxxvii. 24–28; Heb. viii. 7–12; and 2 Cor. vi. 16. And because God had promised to *dwell in all* his genuine followers, hence the frequent reference to this covenant and its privileges in the New Testament. And hence it is so frequently and strongly asserted that every believer is a habitation of God through the Spirit, Eph. ii. 22. That the Spirit of God witnesses with their spirits that they are the children of God, Rom. viii. 16. That the Spirit of Christ in their hearts enables them to call God their Father, Gal. iv. 6. And that if any man have not this Spirit, he is none of his, Rom. viii. 9, &c. And hence St. Paul states this to be the sum and substance of apostolical preaching, and the *riches of the glory of the mystery* of the Gospel *among the Gentiles*, viz., *Christ* IN *you the hope of glory; whom*, says he, *we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect* IN *Christ Jesus*: Col. i. 27, 28.

Verse 46. *And they shall know that I am the Lord their God*] That is, They shall *acknowledge* God, and their infinite obligations to him. In a multitude of places in Scripture the word *know* should be thus understood.

That I may dwell among them] For without this *acknowledgment* and consequent dependence on and gratitude and obedience to God, they could not expect him to *dwell* among them.

BY *dwelling among the people* God shows that he would be a continual resident in their *houses* and in their *hearts; that he would be their God*—the sole object of their religious worship, to whom they should turn and on whom they should trust in all difficulties and distresses; and that he would be to them all that the *Creator* could be to his *creatures*. That in consequence they should have a *full conviction* of his presence and blessing, and a *consciousness* that HE was *their* God, and that they were *his* people. Thus then God dwells among men that they may *know* him; and they must know him that he may continue to dwell among them. He who does not experimentally know God, cannot have him as an indwelling *Saviour*; and he who does not *continue* to know—to acknowledge, love, and obey him, cannot retain him as his *Preserver* and *Sanctifier*. From the beginning of the world, the salvation of the souls of men necessarily implied the *indwelling* influences of God. Reader, hast thou *this* salvation? This alone will support thee in all thy travels in this wilderness, comfort thee in death, and give thee boldness in the day of judgment. "He," says an old writer, "who has pardon may look his judge in the face."

CHAPTER XXX.

The altar *of* burnt incense, 1. *Dimensions*, 2. *Golden crown*, 3. *Rings and staves*, 4, 5. *Where placed*, 6, 7. *Use*, 8–10. *The* ransom price *of half a shekel*, 11–13. *Who were to pay it*, 14. *The rich and the poor to pay alike*, 15. *The use to which it was applied*, 16. *The* brazen laver, *and its use*, 17–21. *The* holy anointing oil, *and its component parts*, 22–25. *To be applied to the tabernacle, ark, golden table, candlestick, altar of burnt-offerings, and the laver*, 26–29. *And to Aaron and his sons*, 30. *Never to be applied to any other uses, and none like it ever to be made*, 31–33. *The* perfume, *and how made*, 34, 35. *Its use*, 36. *Nothing similar to it ever to be made*, 37, 38

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AND thou shalt make [a] an altar [b] to burn incense upon; *of* shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the [c] top thereof, and the [d] sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two [e] corners thereof; upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the veil that *is* by the ark of the testimony, before the [f] mercy-seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon [g] sweet [h] incense every morning: when [i] he dresseth the lamps, he shall burn incense upon it.

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8 And when Aaron [k] lighteth [l] the lamps [m] at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no [n] strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon

10 And [o] Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 And the LORD spake unto Moses, saying,

12 [p] When thou takest the sum of the children of Israel after [q] their number, then shall they give every man [r] a ransom for his soul unto the LORD, when thou numberest them; that there be no [s] plague among them when *thou* numberest them.

13 [t] This they shall give, every one that passeth among them that are numbered, half

[a] Chap. xxxvii. 25; xl. 5.——[b] See ver. 7, 8, 10; Lev. iv. 7, 18, Rev. viii. 3.——[c] Heb. *roof.*——[d] Heb. *walls.*——[e] Heb. *ribs.*——[f] Chap. xxv. 21, 22.——[g] Heb. *incense of spices.*——[h] Verse 34; 1 Sam. ii. 28; 1 Chron. xxiii. 13; Luke i. 9.——[i] Chap. xxvii. 21.——[k] Or, *setteth up.*——[l] Heb. *causeth to ascend.*——[m] Heb. *between the two evens;* chap. xii. 6.

[n] Lev. x. 1.——[o] Lev. xvi. 18; xxiii. 27.——[p] Chap. xxxviii. 25; Num. i. 2, 5; xxvi. 2; 2 Sam. xxiv. 2.——[q] Heb. *them that are to be numbered;* see Numbers xxxi. 50.——[r] Job xxxiii. 24; xxxvi. 18; Psa. xlix. 7; Matt. xx. 28; Mark x. 45; 1 Timothy ii. 6; 1 Peter i. 18, 19.——[s] 2 Samuel xxiv. 15.——[t] Matthew xvii. 24.

NOTES ON CHAP. XXX.

Verse 1. *Altar to burn incense*] The Samaritan omits the ten first verses of this chapter, because it inserts them after the 32d verse of chap. xxvi. See the note there.

Shittim wood] The same of which the preceding articles were made, because it was *abundant* in those parts, and because it was very *durable;* hence everywhere the Septuagint translation, which was made in Egypt, renders the original by *ξυλον ασηπτον, incorruptible wood.*

Verse 2. *Four-square*] That is, on the upper or under surface, as it showed four equal sides; but it was twice as *high* as it was *broad*, being *twenty-one* inches broad, and *three feet six inches* high. It was called, not only the *altar of incense*, but also the *golden altar*, Num. iv. 11. For the *crown, horns, staves*, &c., see on the altar of burnt-offering, chap. xxvi.

Verse 6. *Before the mercy-seat that* is *over the testimony*] These words in the original are supposed to be a repetition, by mistake, of the preceding clause; the word הפרכת *happarocheth*, the *veil*, being corrupted by interchanging two letters into הכפרת *haccapporeth*, the *mercy-seat;* and this, as Dr. Kennicott observes, places the altar of incense *before the mercy-seat*, and consequently IN the *holy of holies!* Now this could not be, as the altar of incense was attended *every day*, and the *holy of holies* entered only *once in the year.* The five words which appear to be a repetition are wanting in *twenty-six* of Kennicott's and De Rossi's MSS., and in the *Samaritan.* The verse reads better without them, and is more consistent with the rest of the account.

Verse 7. *When he dresseth the lamps*] Prepares the *wicks*, and puts in *fresh oil* for the evening.

Shall burn incense upon it.] Where so many sacrifices were offered it was essentially necessary to have some pleasing perfume to counteract the disagreeable smells that must have arisen from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh, &c. The *perfume* that was to be burnt on this altar is described ver. 34. No blood was ever sprinkled on *this* altar, except on the day of general expiation, which happened only once in the year, ver. 10. But the *perfume* was necessary in every part of the tabernacle and its environs.

Verse 9. *No strange incense*] None made in any other way.

Nor burnt-sacrifice] It should be an altar for *incense*, and for no other use.

Verse 10. *An atonement—once in a year*] On the *tenth* day of the *seventh* month. See Lev. xvi. 18, &c., and the notes there.

Verse 12. *Then shall they give every man a ransom for his soul*] This was a very important ordinance, and should be seriously considered. See the following verse.

Verse 13. *Half a shekel*] Each of the Israelites

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a shekel after the shekel of the sanctuary: ([u] a shekel *is* twenty gerahs:) [v] a half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The [w] rich shall not [x] give more, and the poor shall not [y] give less than half a shekel, when *they* give an offering unto the LORD, to make an [z] atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and [a] shalt appoint it for the service of the tabernacle of the congregation; that it may be [b] a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 And the LORD spake unto Moses, saying,

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18 [c] Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt [d] put it between the tabernacle of the congregation and the altar and thou shalt put water therein.

19 For Aaron and his sons [e] shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and [f] it shall be a statute for ever to them, *even* to him and to

[u] Lev. xxvii. 25; Num. iii. 47; Ezekiel xlv. 12.——[v] Chapter xxxviii. 26.——[w] Job xxxiv. 19; Prov. xxii. 2; Eph. vi. 9; Col. iii. 25.——[x] Heb. *multiply.*——[y] Heb. *diminish.*——[z] Ver. 12.

[a] Chap. xxxviii. 25.——[b] Num. xvi. 40.——[c] Chap. xxxviii. 8; 1 Kings vii. 38.——[d] Chap. xl. 7, 30.——[e] Chap. xl. 31, 32; Psa. xxvi. 6; Isa. lii. 11; John xiii. 10; Heb. x. 22.——[f] Ch. xxviii. 43.

was ordered to give as a ransom for his soul (i. e., for his life) half a shekel, according to the shekel of the sanctuary. From this we may learn, 1. That the life of every man was considered as being forfeited to Divine justice. 2. That the redemption money given, which was doubtless used in the service of the sanctuary, was ultimately devoted to the use and profit of those who gave it. 3. That the *standard* by which the value of coin was ascertained, was kept in the sanctuary; for this appears to be the meaning of the words, *after the shekel of the sanctuary*. 4. The shekel is here said to be *twenty gerahs*. A gerah, according to Maimonides, weighed *sixteen* barleycorns, a shekel *three hundred and twenty* of *pure silver*. The shekel is generally considered to be equal in value to *three shillings* English; the redemption money, therefore, must be about *one shilling and sixpence*. 5. The *rich* were not to give *more*, the *poor* not to give *less*; to signify that all souls were equally precious in the sight of God, and that no difference of *outward* circumstances could affect the state of the soul; all had sinned, and all must be redeemed by the same price. 6. This atonement must be made that *there might be no plague among them*, intimating that a plague or curse from God must light on these souls for whom the atonement was *not* made. 7. This was to be a *memorial unto the children of Israel*, ver. 16, to bring to their remembrance their *past deliverance*, and to keep in view their *future redemption*. 8. St. Peter seems to allude to this, and to intimate that this mode of atonement was ineffectual in itself, and only pointed out the great sacrifice which, in the fulness of time, should be made for the sin of the world. "Ye know," says he, "that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world," &c.; 1 Pet. i. 18, 19, 20. 9. Therefore all these things seem to refer to Christ alone, and to the atonement made by his blood; and upon him who is not interested in this atonement, God's plagues must be expected to fall. Reader, acquaint now thyself with God and be at peace, and thereby good shall come unto *thee*.

Verse 18. *A laver of brass*] כיור *kiyor* sometimes signifies a *caldron*, 1 Sam. ii. 14; but it seems to signify any large round vessel or basin used for washing the hands and feet. There were doubtless *cocks* or *spigots* in it to draw off the water, as it is not likely the feet were put into it in order to be washed. The *foot* of the laver must mean the *pedestal* on which it stood.

Verse 20. *They shall wash with water, that they die not*] This was certainly an emblematical washing; and as the *hands* and the *feet* are particularly mentioned, it must refer to the purity of their whole conduct. Their *hands*—all their works, their *feet*—all their goings, must be *washed*—must be holiness unto the Lord. And this washing must be *repeated* every time they entered *into the tabernacle*, or when they *came near to the altar to minister*. This washing was needful because the priests all ministered *barefoot*; but it was equally so because of the *guilt* they might have contracted, for the washing was emblematical of the putting away of sin, or what St. Paul calls the *laver* of *regeneration* and the *renewing* of the Holy Ghost, (Tit. iii. 5,) as the influences of the Spirit must be *repeated* for the purification of the soul, as frequently as any moral defilement has been contracted.

Verse 21. *And it shall be a statute for ever*] To continue, in its literal meaning, as long as the Jewish economy lasted, and, in its spiritual meaning, to the end of time. What an important lesson does this teach the ministers of the Gospel of Christ! Each time they minister in public, whether in *dispensing* the WORD or the SACRAMENTS, they should take heed that they have a fresh application of the grace and spirit of

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his seed throughout their generations.

22 Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee [e] principal spices, of pure [h] myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet [i] calamus two hundred and fifty *shekels*.

24 And of [k] cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive a [l] hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [m] apothecary: it shall be [n] a holy anointing oil.

26 [o] And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

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29 And thou shalt sanctify them, that they may be most holy: [p] whatsoever toucheth them shall be holy.

30 [q] And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: [r] it *is* holy, *and* it shall be holy unto you.

33 [s] Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, [t] shall even be cut off from his people.

34 And the LORD said unto Moses, [u] Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frank-

[e] Cant. iv. 14; Ezek. xxvii. 22.——[h] Psa. xlv. 8; Prov. vii. 17. [i] Cant. iv. 14; Jer. vi. 20.——[k] Psa. xlv. 8.——[l] Chap. xxix. 40. [m] Or, *perfumer*.——[n] Chap. xxxvii. 29; Num. xxxv. 25; Psalm lxxxix. 20; cxxxiii. 2.

[o] Chap. xl. 9; Lev. viii. 10; Num. vii. 1.——[p] Chapter xxix. 37.——[q] Chap. xxix. 7, &c.; Lev. viii. 12, 30.——[r] Ver. 25, 37. [s] Ver. 38.——[t] Gen. xvii. 14; chapter xii. 15; Lev. vii. 20, 21. [u] Chap. xxv. 6; xxxvii. 29.

Christ, to do away past transgressions or unfaithfulness, and to enable them to minister with the greater effect, as being in the Divine favour, and consequently entitled to expect all the necessary assistances of the Divine unction, to make their ministrations spirit and life to the people. See on chap. xxix. 20.

Verse 23. *Take—unto thee principal spices*] From this and the following verse we learn that the holy anointing oil was compounded of the following ingredients:—

Pure myrrh, מר דרור *mar deror* . . .	500 shekels.	Myrrh is the produce of an oriental tree not well known, and is collected by making an incision in the tree. What is now called by this name is precisely the same with that of the ancients.
Sweet cinnamon, קנמן בשם *kinnemon besem*, (probably from Arabia) . . .	250 shekels.	
Sweet calamus, קנה בשם *keneh bosem*, or sweet cane, Jer. vi. 20.—*Calamus aromaticus* . . .	250 shekels.	
Cassia, קרה *kiddah*, (*cassia lignea*,) brought also from Arabia	500 shekels.	
Olive oil, שמן זית *shemen zayith*, one hin, about	5 quarts.	

	lbs.	oz.	dwts.	grs.
500 shekels of the first and last, make	48	4	12	$21\frac{21}{31}$
250 of the cinnanon and calamus . .	24	2	6	$10\frac{25}{31}$

Olive oil is supposed to be the best preservative of *odours*. As the gifts and graces of the Holy Spirit are termed the *anointing* of the Holy Ghost, therefore this holy ointment appears to have been designed as emblematical of those gifts and graces. See Acts i. 5; x. 38; 2 Cor. i. 21; 1 John ii. 20, 27.

Verse 25. *After the art of the apothecary*] The original, רקח *rokeach*, signifies a *compounder* or *confectioner*; any person who compounds *drugs*, *aromatics*, &c.

Verse 30. *Thou shalt anoint Aaron and his sons*] For the reason of this anointing, see the note on chap. xxix. 7. It seems that this anointing oil was an emblem of Divine teaching, and especially of those influences by which the Church of Christ was, in the beginning, guided into all truth; as is evident from the allusion to it by St. John: "*Ye have an* unction *from the* HOLY ONE, *and ye know all things. The* anointing *which ye have received from him abideth in you, and ye need not that any man teach you; but as the same* anointing *teacheth you of all things, and is* truth, *and is no lie, and even as it hath taught you, ye shall abide in* HIM; 1 John ii. 20, 27.

Verse 34. *Take unto thee sweet spices*] The holy *perfume* was compounded of the following ingredients:

Stacte] נטף *nataph*, supposed to be the same with what was afterwards called the *balm of Jericho*. *Stacte* is the gum which spontaneously flows from the tree which produces *myrrh*. See the note on ver. 23

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incense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection [v] after the art of the apothecary, [w] tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, [x] where I will meet with thee: [y] it shall be unto you most holy.

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37 And *as for* the perfume which thou shalt make, [z] ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 [a] Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

[v] Ver. 25.——[w] Heb. *salted*; Lev. ii. 13.——[x] Chapter xxix. 42; Lev. xvi. 2.

[y] Verse 32; chapter xxix. 37; Lev. ii. 3.——[z] Verse 32. [a] Ver. 33.

Onycha] שחלת *shecheleth*, allowed by the best critics to be the *unguis odoriferans* described by *Rumph*, which is the external crust of the shell-fish *purpura* or *murex*, and is the basis of the principal perfumes made in the East Indies.

Galbanum] חלבנה *chelbenah*, the *bubon gummiferum* or African *ferula*; it rises with a ligneous stalk from *eight* to *ten* feet, and is garnished with leaves at each joint. The top of the stock is terminated by an umbel of *yellow flowers*, which are succeeded by oblong channelled seeds, which have a thin membrane or wing on their border. When any part of the plant is broken, there issues out a little thin milk of a cream colour. The gummy resinous juice which proceeds from this plant is what is commonly called *galbanum*, from the *chelbenah* of the Hebrews.

Pure frankincense] לבנה זקה *lebonah zaccah*. *Frankincense* is supposed to derive its name from *frank*, *free*, because of its *liberal* or ready distribution of its odours. It is a dry resinous substance, in pieces or drops of a pale yellowish white colour, has a strong smell, and bitter acrid taste. The tree which produces it is not well known. *Dioscorides* mentions it as gotten in India. What is called here *pure frankincense* is no doubt the same with the *masculo thura* of Virgil, and signifies what is *first obtained* from the tree—that which is strongest and most free from all adventitious mixtures. See the note on ver. 7.

THE Israelites were most strictly prohibited, on the most awful penalties, from making *any anointing oil* or *perfume* similar to those described in this chapter. He that should compound such, or apply any of this to any common purpose, even *to smell to*, verse 38, should *be cut off*, that is, excommunicated from his people, and so lose all right, title, and interest in the promises of God and the redemption of Israel. From all this we may learn how careful the Divine Being is to preserve his own worship and his own truth, so as to prevent them from being adulterated by human inventions; for he will save men in *his own way*, and upon *his own terms*. What are called *human inventions* in matters of religion, are not only of no worth, but are in general deceptive and ruinous. Arts and sciences in a certain way may be called inventions of men, for the *spirit of a man knoweth the things of a man*—can comprehend, plan, and execute, under the general influence of God, every thing in which human life is immediately concerned; but *religion*, as it is the *gift*, so it is the invention, of God: its doctrines and its ceremonies proceed from his wisdom and goodness, for he alone could devise the plan by which the human race may be restored to his favour and image, and taught to worship him in spirit and in truth. And that worship which himself has prescribed, we may rest assured, will be most pleasing in his sight. Nadab and Abihu offered *strange fire* before the Lord; and their destruction by the fire of Jehovah is recorded as a lasting warning to all presumptuous worshippers, and to all who attempt to model his religion, according to their own caprice, and to minister in sacred things without that authority which proceeds from himself alone. The imposition of hands whether of pope, cardinal, or bishop, can avail nothing here. The call and unction of God alone can qualify the minister of the Gospel of Jesus Christ

CHAPTER XXXI.

Bezaleel *appointed for the work of the tabernacle*, 1–5. Aholiab *appointed for the same*, 6. *The particular things on which they were to be employed, the* ark and mercy-seat, 7. Table, candlestick, *and* altar *of* incense, 8. Altar *of* burnt-offering *and the* laver, 9. Priest's garments, 10. Anointing oil *and* sweet incense, 11. *God renews the command relative to the sanctification of the Sabbath*, 12–17. *Delivers to Moses the two tables of stone*, 18.

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AND the LORD spake unto Moses, saying,

2 [a] See, I have called by name Bezaleel the [b] son of Uri, the son of Hur, of the tribe of Judah:

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[a] Chap. xxxv. 30; xxxvi. 1.

[b] 1 Chron. ii. 20.

NOTES ON CHAP. XXXI.

Verse 2. *I have called by name Bezaleel*] That is, I have particularly appointed this person to be the chief superintendent of the whole work. His name is significant, בצלאל *betsal-el*, *in* or *under the shadow of God*, meaning, under the especial protection of the

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3 And I have [c] filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him [d] Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are [e] wise-hearted I have put wisdom, that they may make all that I have commanded thee;

7 [f] The tabernacle of the congregation, and [g] the ark of the testimony, and [h] the mercy-seat that *is* thereupon, and all the [i] furniture of the tabernacle,

8 And [k] the table and his furniture, and [l] the pure candlestick with all his furniture, and the altar of incense;

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9 And [m] the altar of burnt-offering with all his furniture, and [n] the laver and his foot,

10 And [o] the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 [p] And the anointing oil, and [q] sweet incense for the holy *place*: according to all that I have commanded thee, shall they do.

12 And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [r] Verily my Sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may

[c] Chapter xxxv. 31; 1 Kings vii. 14.——[d] Chapter xxxv. 34. [e] Chap. xxviii. 3; xxxv. 10, 35; xxxvi. 1.——[f] Chapter xxxvi. 8. [g] Chap. xxxvii. 1.——[h] Chapter xxxvii. 6.——[i] Hebrew, *vessels*. [k] Chap. xxxvii. 10.——[l] Chap. xxxvii. 17.

[m] Chap. xxxviii. 1.——[n] Chap. xxxviii. 8.——[o] Chap. xxxix. 1, 41; Num. iv. 5, 6, &c.——[p] Chap. xxx. 25, 31; xxxvii. 29. [q] Chap. xxx. 34; xxxvii. 29.——[r] Lev. xix. 3, 30; xxvi. 2; Ezek. xx. 12, 20; xliv. 24.

Most High. He was the son of *Uri*, the son of *Hur*, the son of *Caleb* or *Chelubai*, the son of *Esron*, the son of *Pharez*, the son of *Judah*. See 1 Chron. ii. 5, 9, 18, 19, 20, and the note on chap. xvii. 10.

Verse 3. *I have filled him with the spirit of God*] See the note on chap. xxviii. 3.

In wisdom] חכמה *chochmah*, from חכם *chacham*, to be *wise*, *skilful*, or *prudent*, denoting the compass of mind and strength of capacity necessary to form a *wise man*: hence our word *wisdom*, the power of *judging* what is *wise* or best to be done; from the Saxon, witan, *to teach*, *to advise*, and deman, *to judge*; hence witedom, the *doom* or *judgment* of the *well taught*, *wise*, or *prudent man*.

Understanding] תבונה *tebunah*, from בן *ban* or *bun*, to *separate*, *distinguish*, *discern*; capacity to comprehend the different parts of a work, how to connect, arrange, &c., in order to make a complete *whole*.

Knowledge] דעת *daath*, denoting particular *acquaintance* with a person or thing; *practical*, *experimental* knowledge.

Verse 4. *Cunning works*] מחשבת *machashaboth*, works of *invention* or *genius*, in the goldsmith and silversmith line.

Verse 5. *In cutting of stones, &c.*] Every thing that concerned the *lapidary's*, *jeweller's*, and *carver's* art.

Verse 6. *In the hearts of all that are wise-hearted I have put wisdom*] So every man that had a *natural genius*, as we term it, had an increase of wisdom by immediate inspiration from God, so that he knew how to execute the different works which Divine wisdom designed for the tabernacle and its furniture. Dark as were the heathens, yet they acknowledged that all talents, and the seeds of all arts, came from God. Hence Seneca: *Insita nobis omnium artium semina, magisterque ex occulto Deus producit ingenia.*

In the same way Homer attributes such curious arts to *Minerva*, the *goddess* of *wisdom*, and *Vulcan*, the *god* of *handicrafts*.

Ὡς δ' ὁτε τις χρυσον περιχευεται αργυρῳ ανηρ
Ιδρις, ὁν Ἡφαιστυς δεδαεν και Παλλας Αθηνη
Τεχνην παντοιην, χαριεντα δε εργα τελειει.
Odyss., l. vi., ver. 232.

As by some artist, to whom VULCAN gives
His *skill divine*, a breathing statue lives;
By PALLAS *taught*, he frames the wondrous mould,
And o'er the silver pours the fusile gold.—POPE.

And all this the wisest of men long before them declared; when speaking of the wisdom of God he says, *I, Wisdom, dwell with Prudence, and find out knowledge of witty inventions;* Prov. viii. 12. See the note on chap. xxviii. 3, to which the reader is particularly desired to refer. There is something remarkable in the name of this second superintendent, אהליאב *Aholiab*, *the tabernacle of the father*, or, *the father is my tabernacle*; a name nearly similar in its meaning to that of *Bezaleel*, see the note on ver. 1.

Verse 8. *The pure candlestick*] Called so either because of the *pure gold* of which it was made, or the *brightness* and *splendour* of its *workmanship*, or of the *light* which it imparted in the tabernacle, as the *purest*, *finest* oil was always burnt in it.

Verse 9. *The altar of burnt-offering*] See on chap. xxvii. 1.

The laver and his foot] The pedestal on which it stood.

Verse 10. *Clothes of service*] Vestments for the ordinary work of their ministry; *the holy garments*—those which were peculiar to the high priest.

Verse 11. *The anointing oil*] See on chap. xxx. 23.

Sweet incense] See on chap. xxx. 34.

Verse 13. *My Sabbaths ye shall keep*] See the notes on Gen. ii. 3; Exod. xx. 8.

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know that I *am* the LORD that doth sanctify you.

14 [s]Ye shall keep the Sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for [t]whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 [u]Six days may work be done; but in the [v]seventh *is* the Sabbath of rest, [w]holy to the LORD: whosoever doeth *any* work in the Sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual covenant.

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17 It *is* a [x]sign between me and the children of Israel for ever: for [y]*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, [z]two tables of testimony, tables of stone, written with the finger of God.

[s] Chap. xx. 8; Deut. v. 12; Ezek. xx. 12.——[t] Chapter xxxv. 2; Num. xv. 35.——[u] Chap. xx. 9.——[v] Gen. ii. 2; chapter xvi. 23; xx. 10.——[w] Heb. *holiness*.

[x] Ver. 13; Ezek. xx. 12, 20.——[y] Gen. i. 31; ii. 2.——[z] Ch. xxiv. 12; xxxii. 15, 16; xxxiv. 28, 29; Deut. iv. 13; v. 22; ix. 10, 11; 2 Cor. iii. 3.

Verse 14. *Every one that defileth it*] By any kind of idolatrous or profane worship.

Shall surely be put to death] The magistrates shall examine into the business, and if the accused be found guilty, he shall be stoned to death.

Shall be cut off] Because that person who could so far contemn the Sabbath, which was a *sign* to them of the *rest* which remained for the people of God, was of course an *infidel*, and should be cut off from all the privileges and expectations of an Israelite.

Verse 16. *A perpetual covenant.*] Because it is a sign of this *future* rest and blessedness, therefore the religious observance of it must be perpetually kept up. The type must continue in force till the antitype come.

Verse 17. *Rested, and was refreshed.*] God, in condescension to human weakness, applies to himself here what belongs to man. If a man *religiously* rests on the Sabbath, both his body and soul shall be refreshed; he shall acquire new *light* and *life*.

Verse 18. *When he had made an end of communing*] When the forty days and forty nights were ended.

Two tables of testimony] See on chap. xxxiv. 1.

Tables of stone] That the record might be *lasting*, because it was a testimony that referred to *future* generations, and therefore the materials should be durable.

Written with the finger of God.] All the letters cut by God himself. Dr. Winder, in his History of Knowledge, thinks it probable that this was the first writing in *alphabetical* characters ever exhibited to the world, though there might have been *marks* or *hieroglyphics* cut on wood, stone, &c., before this time; see chap. xvii. 14. That these tables were written, not by the *commandment* but by the power of God himself, the following passages seem to prove: "And the Lord said unto Moses, Come up to me into the mountain, and be thou there; and I will give thee tables of stone which I HAVE WRITTEN, that thou mayest teach them;" Exod. xxiv. 12. "And he gave unto Moses, upon Mount Sinai, two tables of testimony, tables of stone, WRITTEN WITH THE FINGER OF GOD;" chap. xxxi. 18. "And Moses went down from the mount, and the two tables of testimony were in his hand; the tables were written on both their sides. And the tables were THE WORK OF GOD, and the WRITING WAS THE WRITING OF GOD, graven upon the tables;" chap. xxxii. 15, 16. "These words [the ten commandments] the Lord spake in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more, BUT HE WROTE THEM on two tables of stone;" Deut. v. 22. It is evident therefore that this writing was properly and literally the writing of God himself. God wrote now on tables of *stone* what he had originally written on the *heart* of man, and in mercy he placed that before his eyes which by sin had been obliterated from his soul; and by this he shows us what, by the Spirit of Christ, must be rewritten in the mind, 2 Cor. iii. 3; and this is according to the covenant which God long before promised to make with mankind, Jer. xxxi. 33. See also what is said on this subject, chap. xx. 1, and see chap. xxxiv. 1. See the note on chap. xvii. 14.

"No time," says Dr. A. Bayley, "seems so proper from whence to date the introduction of *letters* among the Hebrews as this, for *after* this period we find continual mention of *letters*, *reading*, and *writing*, in the now proper sense of those words. See Deut. xxvii. 8; xxxi. 9. Moses, it is said, *επαιδευθη, was educated in all the wisdom of the Egyptians*—in all the learning they possessed; but it is manifest that he had not learned of *them* any method of writing, otherwise there had been no want of God's act and assistance in writing the two tables of the law, no need of a miraculous writing. Had Moses known this art, the Lord might have said to him, as he does often afterwards, *Write thou these words*; Exod. xxxiv. 27. *Write on the stones the words of this law*; Deut. xxvii. 3. *Write you this song for you*; xxxi. 19. Perhaps it may be said, God's writing the law gave it a *sanction*. True; but why might it not also teach the first use of letters, unless it can be proved that they were in use prior to this transaction? It might be thought too much to *assert* that *letters* no more than *language* were a *natural discovery*; that it was impossible for man to have invented *writing*, and that he did not invent it: yet this may appear *really the case* from the following reflections:—1. *Reason* may show us how near to an impossibility it was that a *just* and *proper number* of *convenient characters* for the *sounds in language* should

naturally be hit upon by any man, for whom it was easy to *imitate* and *vary*, but not to *invent*. 2. From *evidence* of the Mosaic history, it appears that the introduction of writing among the Hebrews was not from *man*, but God. 3. There are no evident vestiges of letters subsisting among other nations till after the delivery of the law at Mount Sinai; nor then, among some, till very late."

CHAPTER XXXII.

The Israelites, finding that Moses delayed his return, desire Aaron to make them gods to go before them, 1 *Aaron consents, and requires their ornaments,* 2. *They deliver them to him, and he makes a* molten calf, 3, 4. *He builds an altar before it,* 5; *and the people offer burnt-offerings and peace-offerings,* 6. *The Lord commands Moses to go down, telling him that the people had corrupted themselves,* 7, 8. *The Lord is angry, and threatens to destroy them,* 9, 10. *Moses intercedes for them,* 11–13; *and the Lord promises to spare them,* 14. *Moses goes down with the tables in his hands,* 15, 16. *Joshua, hearing the noise they made at their festival, makes some remarks on it,* 17, 18. *Moses, coming to the camp, and seeing their idolatrous worship, is greatly distressed, throws down and breaks the two tables,* 19. *Takes the calf, reduces it to powder, strews it upon the water, and causes them to drink it,* 20. *Moses expostulates with Aaron,* 21. *Aaron vindicates himself,* 22–24. *Moses orders the Levites to slay the transgressors,* 25–27. *They do so, and* 3000 *fall,* 28, 29. *Moses returns to the Lord on the mount, and makes supplication for the people,* 30–32. *God threatens and yet spares,* 33. *Commands Moses to lead the people, and promises him the direction of an angel,* 34. *The people are plagued because of their sin,* 35.

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AND when the people saw that Moses [a] delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b] Up, make us gods, which shall [c] go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the [d] golden ear-rings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

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3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 [e] And he received *them* at their hand, and fashioned it with a graving tool, after he had

[a] Chap. xxiv. 18; Deut. ix. 9.——[b] Acts vii. 40.——[c] Chap. xiii. 21.——[d] Judg. viii. 24, 25, 26, 27.——[e] Chap. xx. 23; Deut. ix. 16; Judg. xvii. 3, 4; 1 Kings xii. 28; Neh. ix. 18; Psa. cvi. 19; Isa. xlvi. 6; Acts vii. 41; Rom. i. 23.

NOTES ON CHAP. XXXII.

Verse 1. *When the people saw that Moses delayed*] How long this was before the expiration of the *forty* days, we cannot tell; but it certainly must have been some considerable time, as the ornaments must be collected, and the calf or ox, after having been *founded*, must require a considerable time to fashion it with the graving tool; and certainly not more than two or three persons could work on it at once. This work, therefore, must have required several days.

The people gathered themselves together] They came in a tumultuous and seditious manner, insisting on having an object of religious worship made for them, as they intended under its direction to return to Egypt. See Acts vii. 39, 40.

As for *this Moses, the man that brought us up*] This seems to be the language of great contempt, and by it we may see the truth of the character given them by Aaron, verse 22, *they were set on mischief*. It is likely they might have supposed that Moses had perished in the fire, which they saw had invested the top of the mountain into which he went.

Verse 2. *Golden ear-rings*] Both men and women wore these ornaments, and we may suppose that these were a part of the spoils which they brought out of Egypt. How strange, that the very things which were granted them by an especial influence and providence of God, should be now abused to the basest idolatrous purposes! But it is frequently the case that the gifts of God become desecrated by being employed in the service of sin; *I will curse your blessings, saith the Lord*, Mal. ii. 2.

Verse 3. *And all the people brake off the golden ear-rings*] The human being is naturally *fond of dress*, though this has been improperly attributed to the female sex alone, and those are most fond of it who have the shallowest capacities; but on this occasion the *bent* of the people to idolatry was greater than even their love of dress, so that they readily stripped themselves of their ornaments in order to get a molten god. They made some compensation for this afterwards; see chap. xxxv., and the note on chap. xxxviii. 9.

Verse 4. *Fashioned it with a graving tool*] There has been much controversy about the meaning of the word חרט *cherct* in the text: some make it a *mould*, others a *garment, cloth*, or *apron*; some a *purse* or *bag*, and others a *graver*. It is likely that some *mould* was made on this occasion, that the gold when fused was cast into it, and that afterwards it was brought into form and symmetry by the action of the *chisel* and *graver*.

These be *thy gods, O Israel*] The whole of this is a most strange and unaccountable transaction. Was it possible that the people could have so soon lost sight of the wonderful manifestations of God upon the mount?

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made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made [f] proclamation and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the [g] people sat down to eat and to drink, and rose up to play.

7 And the LORD said unto Moses, [h] Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, [i] have corrupted *themselves*:

8 They have turned aside quickly out of the way which [k] I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, [l] These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

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9 And the LORD said unto Moses, [m] I have seen this people, and, behold, it is a stiff-necked people:

10 Now therefore [n] let me alone that [o] my wrath may wax hot against them, and that I may consume them: and [p] I will make of thee a great nation.

11 [q] And Moses besought [r] the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 [s] Wherefore should the Egyptians speak, and say, For mischief did he bring them out,

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[f] Lev. xxiii. 2, 4, 21, 37; 2 Kings x. 20; 2 Chron. xxx. 5. [g] 1 Cor. x. 7.——[h] Deut. ix. 12; ver. 1; chap. xxxiii. 1; Dan. ix. 24.——[i] Gen. vi. 11, 12; Deut. iv. 16; xxxii. 5; Judg. ii. 19; Hos. ix. 9.——[k] Chap. xx. 3, 4, 23; Deut. ix. 16.——[l] 1 Kings xii. 28.

[m] Chapter xxxiii. 3, 5; xxxiv. 9; Deut. ix. 6, 13; xxxi. 27; 2 Chron. xxx. 8; Isa. xlviii. 4; Acts vii. 51.——[n] Deut. ix. 14, 19.——[o] Chap. xxii. 24.——[p] Num. xiv. 12.——[q] Deut. ix. 18, 26, 27, 28, 29; Psa. lxxiv. 1, 2; cvi. 23.——[r] Heb. *the face of the LORD.*——[s] Num. xiv. 13; Deut. ix. 28; xxxii. 27.

Was it possible that Aaron could have imagined that he could make any god that could help them? And yet it does not appear that he ever remonstrated with the people! Possibly he only intended to make them some *symbolical* representation of the Divine power and energy, that might be as evident to them as the pillar of cloud and fire had been, and to which God might attach an always present energy and influence; or in requiring them to sacrifice their *ornaments*, he might have supposed they would have desisted from urging their request: but all this is mere conjecture, with very little probability to support it. It must however be granted that Aaron does not appear to have even designed a worship that should *supersede* the worship of the Most High; hence we find him making proclamation, *To-morrow* is *a feast to the* LORD, (יהוה;) and we find farther that some of the proper rites of the true worship were observed on this occasion, for they brought *burnt-offerings* and *peace-offerings*, ver. 6, 7: hence it is evident he intended that the true God should be the *object* of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium, *the molten calf*. It has been supposed that this was an exact resemblance of the famous Egyptian god *Apis* who was worshipped under the form of an *ox*, which worship the Israelites no doubt saw often practised in Egypt. Some however think that this worship of *Apis* was not then established; but we have already had sufficient proof that different animals were sacred among the Egyptians, nor have we any account of any worship in Egypt earlier than that offered to *Apis*, under the figure of an OX.

Verse 5. *To-morrow is a feast to the Lord*] In Bengal the officiating *Brahmin*, or an appointed person proclaims, "To-morrow, or on —— day of ——, such a ceremony will be performed!"

Verse 6. *The people sat down to eat and to drink*] The burnt-offerings were wholly consumed; the peace-offerings, when the blood had been poured out, became the food of the priests, &c. When therefore the strictly religious part of these ceremonies was finished, the *people sat down to eat* of the *peace-offerings*, and this they did merely as the *idolaters*, eating and drinking to excess. And it appears they went much farther, for it is said *they rose up to play*, לצחק *letsachek*, a word of ominous import, which seems to imply here fornicating and adulterous intercourse; and in some countries the verb *to play* is still used precisely in this sense. In this sense the original is evidently used, Gen. xxxix. 14.

Verse 7. *Thy people—have corrupted* themselves] They had not only got into the spirit of idolatry, but they had become abominable in their conduct, so that God *disowns* them to be his: Thy *people* have broken the covenant, and are no longer entitled to *my* protection and love.

This is one pretence that the Roman Catholics have for the idolatry in their image worship. Their high priest, the pope, collects the ornaments of the people, and makes an image, a crucifix, a madona, &c. The people worship it; but the pope says it is only to keep God in remembrance. But of the whole God says, *Thy people have corrupted themselves*; and thus, as they continue in their idolatry, they have forfeited the blessings of the Lord's covenant. They are not God's people, they are the pope's people, and he is called "our holy father the pope."

Verse 9. *A stiff-necked people*] Probably an allusion to the stiff-necked ox, the object of their worship.

Verse 10. *Now therefore let me alone*] Moses had already begun to plead with God in the behalf of this rebellious and ungrateful people; and so powerful was

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to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and [t] repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou [u] swarest by thine own self, and saidst unto them, [v] I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [w] repented of the evil which he thought to do unto his people.

15 And [x] Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

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16 And the [y] tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for [z] being overcome: *but* the noise of *them that* sing do I hear.

19 And it came to pass, as soon as he came nigh unto the camp, that [a] he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands,

[t] Ver. 14.——[u] Gen. xxii. 16; Heb. vi. 13.——[v] Gen. xii. 7; xiii. 15; xv. 7, 18; xxvi. 4; xxviii. 13; xxxv. 11, 12.——[w] Deut. xxxii. 26; 2 Sam. xxiv. 16; 1 Chron. xxi. 15; Psa. cvi. 45; Jeremiah xviii. 8; xxvi. 13, 19; Joel ii. 13; Jonah iii. 10; iv. 2.
[x] Deut. ix. 15.——[y] Chapter xxxi. 18.——[z] Hebrew, *weakness*
[a] Deut. ix. 16, 17.

his intercession that even the Omnipotent represents himself as incapable of doing any thing in the way of judgment, unless his creature desisted from praying for mercy! See an instance of the prevalence of fervent intercession in the case of Abraham, Gen. xviii. 23–33, from the model of which the intercession of Moses seems to have been formed.

Verse 14. *And the Lord repented of the evil*] This is spoken merely after the manner of men who, having formed a purpose, permit themselves to be diverted from it by strong and forcible reasons, and so change their minds relative to their former intentions.

Verse 15. *The tables* were *written on both their sides*] If we take this literally, it was certainly a very unusual thing; for in ancient times the two sides of the same substance were never written over. However, some rabbins suppose that by the *writing on both sides* is meant the letters were *cut through* the tables, so that they might be read on both sides, though on one side they would appear reversed. Supposing this to be correct, if the letters were the same with those called *Hebrew* now in common use, the ס *samech*, which occurs twice, and the final ם *mem* which occurs *twenty-three* times in the ten commandments, both of these being *close* letters, could not be cut through on both sides without falling out, unless, as some of the Jews have imagined, they were held in by miracle; but if this ancient character were the same with the Samaritan, this *thorough cutting* might have been quite practicable, as there is not one *close* letter in the whole Samaritan alphabet. On this transaction there are the three following opinions: 1. We may conceive the tables of stone to have been *thin slabs* or a kind of *slate*, and the writing on the back side to have been a *continuation* of that on the front, the first not being sufficient to contain the whole. 2. Or the writing on the back side was probably the *precepts* that *accompanied* the ten commandments; the latter were written by the Lord, the former by Moses; see the note on chap. xxxiv. 1, 27. 3. Or the same words were written on *both sides*, so that when held up, two parties might read at the same time.

Verse 16. *The tables* were *the work of God*] Because *such* a law could proceed from none but himself; God alone is the fountain and author of LAW, of what is *right*, *just*, *holy*, and *good*. See the meaning of the word LAW, Exod. xii. 49.

The writing was *the writing of God*] For as he is the sole author of *law* and *justice*, so he alone can write them on the heart of man. This is agreeable to the spirit of the *new* covenant which God had promised to make with men in the latter days: *I will make a new covenant with the house of Israel—I will* PUT MY LAWS IN THEIR MINDS, AND WRITE THEM IN THEIR HEARTS, Jer. xxxi. 33; Heb. viii. 10; 2 Cor. iii. 3. That the writing of these tables was the *writing* of God, see proved at the conclusion of the last chapter.

Verse 17. *Joshua—said*—There is *a noise of war in the camp.*] How natural was this thought to the mind of a military man! Hearing a confused noise he supposed that the Israelitish camp had been attacked by some of the neighbouring tribes.

Verse 18. *And he said*] That is, Moses returned this answer to the observations of Joshua.

Verse 19. *He saw the calf, and the dancing*] Dancing before the idol takes place in almost every Hindoo idolatrous feast.—*Ward.*

He cast the tables out of his hands, and brake them] He might have done this through distress and anguish of spirit, on beholding their abominable idolatry and dissolute conduct; or he probably did it *emblematically*, intimating thereby that, as by this act of his the tables were broken in pieces, on which the law of God was written; so they, by their present conduct, had made a *breach* in the covenant, and broken the laws of their Maker. But we must not excuse this act; it

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and brake them beneath the mount.

20 [b] And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, [c] What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: [d] thou knowest the people, that they *are set* on mischief.

23 For they said unto me, [e] Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there [f] came out this calf.

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25 And when Moses saw that the people *were* [g] naked, (for Aaron [h] had made them naked, unto *their* shame, among [i] their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [k] slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the

[b] Deut. ix. 21.——[c] Gen. xx. 9; xxvi. 10.——[d] Chap. xiv. 11; xv. 24; xvi. 2, 20, 28; xvii. 2, 4.——[e] Ver. 1.——[f] Ver. 4.

[g] Chap. xxxiii. 4, 5.——[h] 2 Chron. xxviii. 19.——[i] Heb. *those that rose up against them.*——[k] Num. xxv. 5; Deut. xxxiii. 9.

was rash and irreverent; God's writing should not have been treated in this way.

Verse 20. *He took the calf—and burnt—and ground it to powder, &c.*] How truly contemptible must the object of their idolatry appear when they were obliged to drink their god, reduced to powder and strewed on the water! "But," says an objector, "how could *gold*, the most *ductile* of all metals, and the most *ponderous*, be *stamped* into *dust*, and *strewed* on *water*?" In Deut. ix. 21 this matter is fully explained: *I took*, says Moses, *your sin, the calf which ye had made, and burnt it with fire*, that is, melted it down, probably into ingots, or gross plates, *and stamped it*, that is, beat into *thin laminæ*, something like our gold leaf, *and ground* it *very small*, even *until it was as small as dust*, which might be very easily done by the action of the hands, when *beat* into *thin plates* or *leaves*, as the original words אבת *eccoth* and דק *dak* imply. *And I cast the dust thereof into the brook*, and being thus *lighter* than the water, it would readily *float*, so that they could easily see, in this reduced and useless state, the idol to which they had been lately offering Divine honours, and from which they were vainly expecting *protection* and *defence*. No mode of *argumentation* could have served so forcibly to demonstrate the folly of their conduct, as this method pursued by Moses.

Verse 21. *What did this people unto thee.*] It seems if Aaron had been *firm*, this evil might have been prevented.

Verse 22. *Thou knowest the people*] He excuses himself by the *wicked* and *seditious* spirit of the people, intimating that he was *obliged* to accede to their desires.

Verse 24. *I cast it into the fire and there came out this calf.*] What a silly and ridiculous subterfuge! He seems to insinuate that he only threw the metal into the fire, and that the calf came unexpectedly out by mere accident. The Targum of Jonathan ben Uzziel makes a similar excuse for him: "And I said unto them, Whosoever hath gold, let him break it off and give it to me; and I cast it into the fire, and *Satan entered into it*, and it came out in the form of this calf!" Just like the popish legend of the *falling* of the *shrine of our Lady of Loretta out of heaven!* These legends come from the same quarter. Satan can provide more when necessary for his purpose.

Verse 25. *Moses saw that the people* were *naked*] They were stripped, says the Targum, of the holy crown that was upon their heads, on which the great and precious name יהוה JEHOVAH was engraved. But it is more likely that the word פרוע *parua* implies that they were reduced to the most *helpless and wretched* state, being abandoned by God in the midst of their enemies. This is exactly similar to that expression, 2 Chron. xxviii. 19: *For the Lord brought Judah low, because of Ahaz king of Israel: for he made Judah* NAKED, הפריע *hiphria, and transgressed sore against the Lord.* Their *nakedness*, therefore, though in the *first* sense it may imply that several of them were despoiled of their ornaments, yet it may also express their defenceless and abandoned state, in consequence of their sin. That they could not *literally* have *all* been despoiled of their ornaments, appears evident from their offerings. See chap. xxxv. 21, &c.

Verse 26. *Who is on the Lord's side?*] That is, Who among you is free from this transgression?

And all the sons of Levi, &c.] It seems they had no part in this idolatrous business.

Verse 27. *From gate to gate*] It is probable that there was an enclosed or intrenched camp, in which the chief rulers and heads of the people were, and that this camp had *two gates* or *outlets*; and the Levites were commanded to pass from one to the other, slaying as many of the transgressors as they could find.

Verse 28. *There fell—about three thousand men.*] These were no doubt the chief transgressors; having

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people that day, about three thousand men.

29 [1]For [m]Moses had said, [n]Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, [o]Ye have sinned a great sin: and now I will go up unto the LORD; [p]peradventure I shall [q]make an atonement for your sin.

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31 And Moses [r]returned unto the LORD, and said, O, this people have sinned a great sin, and have [s]made them gods of gold;

32 Yet now, if thou wilt, forgive their sin ——; and if not, [t]blot me, I pray thee,

[1] Num. xxv. 11, 12, 13; Deut. xiii. 6–11; xxxiii. 9, 10; 1 Sam. xv. 18, 22; Prov. xxi. 3; Zech. xiii. 3; Matt. x. 37.——[m] Or, *And Moses said, Consecrate yourselves to-day to the LORD, because every man* hath been *against his son, and against his brother,* &c.——[n] Heb. *fill your hands.*——[o] 1 Samuel xii. 20, 23; Luke xv. 18.——[p] 2 Samuel xvi. 12; Amos v. 15.——[q] Numbers xxv. 13.——[r] Deut. ix. 18.——[s] Chap. xx. 23.——[t] Psa. lxix. 28; Rom. ix. 3.

broken the covenant by having *other gods besides Jehovah*, they lost the Divine protection, and then the justice of God laid hold on and slew them. Moses doubtless had positive orders from God for this act of justice, (see ver. 27;) for though, through his intercession, the people were spared so as not to be exterminated as a nation, yet the principal transgressors, those who were *set on mischief*, ver. 22, were to be put to death.

Verse 29. *For Moses had said, Consecrate yourselves*] *Fill your hands* to the Lord. See the reason of this form of speech in the note on chap. xxix. 19.

Verse 31. *Moses returned unto the Lord*] Before he went down from the mountain God had acquainted him with the general defection of the people, whereupon he immediately, without knowing the extent of their crime, began to make intercession for them; and God, having given him a *general* assurance that they should not be cut off, hastened him to go down, and bring them off from their idolatry. Having descended, he finds matters much worse than he expected, and ordered three thousand of the principal delinquents to be slain; but knowing that an evil so extensive must be highly provoking in the sight of the just and holy God, he finds it highly expedient that an *atonement* be made for the sin: for although he had the promise of God that as a *nation* they should not be *exterminated*, yet he had reason to believe that Divine justice must continue to contend with them, and prevent them from ever entering the promised land. That he was apprehensive that this would be the case, we may see plainly from the following verse.

Verse 32. *Forgive their sin ——; and if not, blot me—out of thy book*] It is probable that one part of Moses' work during the forty days of his residence on the mount with God, was his regulating the *muster-roll* of all the tribes and families of Israel, in reference to the parts they were respectively to act in the different transactions in the wilderness, promised land, &c.; and this, being done under the immediate direction of God, is termed *God's book which he had written*, (such muster-rolls or registers, called also genealogies, the Jews have had from the remotest period of their history;) and it is probable that God had told him, that those who should break the covenant which he had then made with them should be *blotted out of that list*, and never enter into the promised land. All this Moses appears to have particularly in view, and, without entering into any detail, immediately comes to the point which he knew was fixed when this *list* or *muster-roll* was made, namely, that those who should break the covenant should be *blotted out*, and never have any inheritance in the promised land: therefore he says, *This people have sinned a great sin, and have made them gods of gold*; thus they had *broken the covenant*, (see the first and second commandments,) and by this had forfeited their right to Canaan. *Yet now*, he adds, *if thou wilt forgive their sin*, that they may yet attain the promised inheritance ——; *and if not, blot me, I pray thee, out of thy book which thou hast written*—if thou wilt blot out their names from this register, and never suffer them to enter Canaan, blot me out also; for I cannot bear the thought of enjoying that blessedness, while my people and their posterity shall be for ever excluded. And God, in kindness to Moses, spared him the mortification of going into Canaan without taking the people with him. They had forfeited their lives, and were sentenced to die in the wilderness; and Moses' prayer was answered in mercy to him, while the people suffered under the hand of justice. But the promise of God did not fail; for, although those who sinned were blotted out of the book, yet their posterity enjoyed the inheritance.

This seems to be the simple and pure light in which this place should be viewed; and in this sense St. Paul is to be understood, Rom. ix. 3, where he says: *For I could wish that myself were* ACCURSED *from Christ for my brethren, my kinsmen according to the flesh; who are* ISRAELITES, *to whom pertaineth the* ADOPTION, *and the* GLORY, *and the* COVENANTS. Moses could not survive the destruction of his people by the neighbouring nations, nor their exclusion from the promised land; and St. Paul, seeing the Jews about to be cut off by the Roman sword for their rejection of the Gospel, was willing to be deprived of every earthly blessing, and even to become a *sacrifice* for them, if this might contribute to the preservation and salvation of the Jewish state. Both those eminent men, engaged in the same work, influenced by a spirit of unparalleled patriotism, were willing to forfeit every blessing of a secular kind, and even die for the welfare of the people. But certainly, neither of them could wish to go to eternal perdition, to save their countrymen from being cut off, the one by the sword of the *Philistines*, the other by that of the *Romans*. Even the supposition is monstrous.

On this mode of interpretation we may at once see

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[u] out of thy book which thou hast written.

33 And the LORD said unto Moses, [v] Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: [w] behold, mine angel shall go before thee: nevertheless, [x] in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because [y] they made the calf, which Aaron made.

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[u] Psa. lvi. 8; cxxxix. 16; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xiii. 8; xvii. 8; xx. 12, 15; xxi. 27; xxii. 19.——[v] Lev. xxiii. 30; Ezek. xviii. 4.

[w] Chapter xxxiii. 2, 14, &c.; Numbers xx. 16.——[x] Deut. xxxii. 35; Amos iii. 14; Romans ii. 5, 6.——[y] 2 Samuel xii. 9; Acts vii. 41.

what is implied in the *book of life*, and being *written in* or *blotted out* of such a book. In the public registers, all that were born of a particular tribe were entered in the list of their respective families under that tribe. This was the *book of life*; but when any of those died, his name might be considered as blotted out from this list. Our *baptismal registers*, which record the *births* of all the inhabitants of a particular *parish* or *district*, and which are properly our *books of life*; and our *bills of mortality*, which are properly our *books of death*, or the lists of those who are thus *blotted out* from our *baptismal registers* or *books of life*; are very significant and illustrative remains of the ancient registers, or *books of life* and *death* among the *Jews*, the *Greeks*, the *Romans*, and most ancient nations. It is worthy of remark, that in China the names of the persons who have been tried on criminal processes are written in *two distinct books*, which are called the *book of life* and the *book of death*: those who have been *acquitted*, or who have not been *capitally* convicted, are written in the *former*; those who have been found *guilty*, in the *latter*. These two books are presented to the emperor by his ministers, who, as sovereign, has a right to *erase* any name from either: to place the *living* among the *dead*, that he may die; or the *dead*, that is, the person condemned to death, among the *living*, that he may be preserved. Thus he *blots out* of the *book of life* or the *book of death* according to his sovereign pleasure, on the representation of his ministers, or the intercession of friends, &c. An ancient and extremely rich picture, in my own possession, representing this circumstance, painted in China, was thus interpreted to me by a native Chinese.

Verse 33. *Whosoever hath sinned against me, him will I blot out*] As if the Divine Being had said: "All my conduct is regulated by infinite justice and righteousness: in no case shall the *innocent* ever suffer for the guilty. That no man may transgress through ignorance, I have given you my law, and thus published my covenant; the people themselves have acknowledged its justice and equity, and have voluntarily ratified it. He then that sins against me, (for sin is the tranrgression of the law, 1 John iii. 4, and the law must be published and known that it may be binding,) him will I blot out of my book." And is it not remarkable that to these conditions of the covenant God strictly adhered, so that not one soul of these transgressors ever entered into the promised rest! Here was *justice*. And yet, though they deserved death, they were spared! Here was *mercy*. Thus, as far as *justice* would permit, *mercy* extended; and as far as *mercy* would permit, *justice* proceeded. Behold, O reader, the GOODNESS and SEVERITY of GOD! MERCY saves all that JUSTICE *can* spare; and JUSTICE destroys all that MERCY *should not* save.

Verse 34. *Lead the people unto* the place] The word *place* is not in the text, and is with great propriety omitted. For Moses never led this people into that place, they all died in the wilderness except Joshua and Caleb; but Moses led them *towards* the place, and thus the particle אל *el* here should be understood, unless we suppose that God designed to lead them *to* the borders of the land, but not to take them *into* it.

I will visit their sin] I will not destroy them, but they shall not enter into the promised land. They shall wander in the wilderness till the present generation become extinct.

Verse 35. *The Lord plagued the people*] Every time they transgressed afterwards Divine justice seems to have remembered this transgression against them. The Jews have a metaphorical saying, apparently founded on this text: "No affliction has ever happened to Israel in which there was not some particle of the dust of the golden calf."

1. THE attentive reader has seen enough in this chapter to induce him to exclaim, How soon a clear sky may be overcast! How soon may the brightest prospects be obscured! Israel had just ratified its covenant with Jehovah, and had received the most encouraging and unequivocal pledges of his protection and love. But they sinned, and provoked the Lord to depart from them, and to destroy the work of his hands. A little more faith, patience, and perseverance, and they should have been safely brought into the promised land. For want of a little more dependence upon God, how often does an excellent beginning come to an unhappy conclusion! Many who were just on the borders of the promised land, and about to cross Jordan, have, through an act of unfaithfulness, been turned back to wander many a dreary year in the wilderness. Reader, be on thy guard. Trust in Christ, and watch unto prayer.

2. Many people have been greatly distressed on losing their *baptismal register*, and have been reduced in consequence to great *political* inconvenience. But still they had their *lives*, and should a living man complain! But a man may so sin as to provoke God to cut him off; or, like a fruitless tree, be cut down, because he encumbers the ground. Or he may have sinned a *sin unto death*, 1 John v. 16, 17, that is, a sin which God will punish with *temporal* death, while he extends mercy to the soul.

3. With respect to the *blotting out of God's book*, on which there has been so much controversy, is it not evident that a soul could not be *blotted out of a book* in which it had *never been written?* And is it not farther evident from ver. 32, 33, that, although a man *be written in* God's book, if he *sins* he may be *blotted out?* Let him that readeth understand; and let him that standeth take heed lest he fall. Reader, be not high-minded, but fear. See the notes on verses 32 and 33.

CHAPTER XXXIII.

Moses is commanded to depart from the mount, and lead up the people towards the promised land, 1. *An angel is promised to be their guide,* 2. *The land is described, and the Lord refuses to go with them,* 3. *The people mourn, and strip themselves of their ornaments,* 4–6. *The tabernacle or tent is pitched without the camp,* 7. *Moses goes to it to consult the Lord, and the cloudy pillar descends on it,* 8, 9. *The people, standing at their tent doors witness this,* 10. *The Lord speaks familiarly with Moses; he returns to the camp, and leaves Joshua in the tabernacle,* 11. *Moses pleads with God, and desires to know whom he will send to be their guide, and to be informed of the way of the Lord,* 12, 13. *The Lord promises that his* presence *shall go with them,* 14. *Moses pleads that the people may be taken under the Divine protection,* 15, 16. *The Lord promises to do so,* 17. *Moses requests to see the Divine glory,* 18. *And God promises to make his goodness pass before him, and to proclaim his name,* 19. *Shows that no man can see his glory and live,* 20; *but promises to put him in the cleft of a rock, and to cover him with his hand while his glory passed by, and then to remove his hand and let him see his back parts,* 21–23.

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AND the LORD said unto Moses, Depart, *and* go up hence, thou [a] and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [b] Unto thy seed will I give it:

2 [c] And I will send an angel before thee; [d] and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 [e] Unto a land flowing with milk and honey: [f] for I will not go up in the midst of thee, for thou *art* a [g] stiff-necked people, lest [h] I consume thee in the way.

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4 And when the people heard these evil tidings, [i] they mourned; [k] and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, [l] Ye *are* a stiff-necked people: I will come up [m] into the

[a] Chap. xxxii. 7.——[b] Gen. xii. 7; chap. xxxii. 13.——[c] Chap. xxxii. 34; xxxiv. 11.——[d] Deut. vii. 22; Joshua xxiv. 11. [e] Chap. iii. 8.——[f] Ver. 15, 17.——[g] Chap. xxxii. 9; xxxiv. 9. Deut. ix. 6, 13.——[h] Chap. xxiii. 21; xxxii. 10; Numbers xvi. 21, 45.——[i] Num. xiv. 1, 39.——[k] Lev. x. 6; 2 Sam. xix. 24; 1 Kings xxi. 27; 2 Kings xix. 1; Esther iv. 1, 4; Ezra ix. 3; Job i. 20; ii. 12; Isa. xxxii. 11; Ezek. xxiv. 17, 23; xxvi. 16. [l] Ver. 3.——[m] See Num. xvi. 45, 46.

NOTES ON CHAP. XXXIII.

Verse 1. *Unto the land*] That is, towards it, or to the *borders* of it. See chap. xxxii. 34.

Verse 2. *I will send an angel*] In chap. xxiii. 20 God promises to send an angel to conduct them into the good land, in whom the name of God should be; that is, in whom God should dwell. See the note there. Here he promises that an angel shall be their conductor; but as there is nothing particularly specified of him, it has been thought that an ordinary angel is intended, and not that Angel of the Covenant promised before. And this sentiment seems to be confirmed by the following verse.

Verse 3. *I will not go up in the midst of thee*] Consequently, the angel here promised to be their guide was not that angel in whom Jehovah's name was: and so the people understood it; hence the mourning which is afterwards mentioned.

Verse 5. *Now put off thy ornaments from thee*] "The Septuagint, in their translation, suppose that the children of Israel not only laid aside their ear-rings, and such like ornaments, in a time of professed deep humiliation before God, but their upper or more beautiful garments too. Moses says nothing of this last circumstance; but as it is a modern practice, so it appears by their version to have been as ancient as their time, and probably took place long before that. The Septuagint gives us this as the translation of the passage: 'The people, having heard this sad declaration, mourned with lamentations. And the Lord said unto the children of Israel, Now, therefore, put off your robes of glory, and your ornaments, and I will show you the things I will do unto you. And the children of Israel put off their *ornaments* and robes by the mount, by Horeb.'

"If it had not been the custom to put off their upper garments in times of deep mourning, in the days that the Septuagint translation was made, they would not have inserted this circumstance in the account Moses gives of their mourning, and concerning which he was silent. They must have supposed too that this practice might be in use in those elder times.

"That it is now practised in the east, appears from the account Pitts gives of the ceremonies of the Mohammedan pilgrimage to Mecca. 'A few days after this we came to a place called Rabbock, about four

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midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may [n] know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, [o] and called it the tabernacle of the congregation. And it came to pass, *that* every one which [p] sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

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8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man [q] *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* [r] talked with Moses.

[n] Deut. viii. 2; Psalm cxxxix. 23.—[o] Chapter xxix. 42, 43. [p] Deut. iv. 29; 2 Sam. xxi. 1.

[q] Numbers xvi. 27.—[r] Chapter xxv. 22; xxxi. 18; Psalm xcix. 7.

days' sail on this side of Mecca, where all the hagges or pilgrims, (excepting those of the female sex) do enter into *hirrawem* or *ihram*, i. e., they take off all their clothes, covering themselves with two hirrawems, or large white cotton wrappers; one they put about their middle, which reaches down to their ancles; with the other they cover the upper part of their body, except the head; and they wear no other thing on their bodies but these wrappers, only a pair of grimgameca, that is *thin-soled shoes* like sandals, the over-leather of which covers only the toes, the insteps being all naked. In this manner, like humble penitents, they go from Rabbock until they come to Mecca, to approach the temple, many times enduring the scorching heat of the sun until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree.' —pp. 115, 116. Presently after he informs us 'that the time of their wearing this mortifying habit is about the space of seven days.' Again, (p 138:) 'It was a sight, indeed, able to pierce one's heart, to behold so many thousands in their garments of humility and mortification, with their naked heads, and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expressions, and thus continuing for the space of four or five hours.'

"The Septuagint suppose the Israelites made much the same appearance as these Mohammedan pilgrims, when Israel stood in anguish of soul at the foot of Mount Horeb, though Moses says nothing of putting off any of their vestments.

"Some passages of the Jewish prophets seem to confirm the notion of their stripping themselves of some of their clothes in times of deep humiliation, particularly Micah i. 8: *Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls.*

"Saul's stripping himself, mentioned 1 Sam. xix. 24, is perhaps to be understood of his assuming the appearance of those that were deeply engaged in devotional exercises, into which he was unintentionally brought by the prophetic influences that came upon him, and in which he saw others engaged."—*Harmer's Observat.*, vol. iv., p. 172.

The ancient Jewish commentators were of opinion that the Israelites had the name יהוה *Jehovah* inscribed on them in such a way as to ensure them the Divine protection; and that this, inscribed probably on a plate of gold, was considered their choicest ornament; and that when they gave their ornaments to make the golden calf, *this* was given by many, in consequence of which they were considered as *naked* and *defenceless*. All the *remaining* parts of their ornaments, which it is likely were all *emblematical* of spiritual things, God commands them here to lay off; for they could not with propriety bear the symbols of the Divine protection, who had forfeited that protection for their transgression.

That I may know what to do unto thee.] For it seems that while they had these emblematic ornaments on them, they were still considered as under the Divine protection. These were a *shield* to them, which God commands them to throw aside. Though many had parted with their choicest ornaments, yet not all, only a few comparatively, of the wives, daughters, and sons of 600,000 men, could have been thus stripped to make *one* golden calf. The major part still had these ornaments, and *they* are now commanded to lay them aside.

Verse 7. *Moses took the tabernacle*] את האהל *eth haohel, the* TENT; not את המשכן *eth hammishcan, the tabernacle*, the dwelling-place of Jehovah, see chap. xxxv. 11, for this was not as yet erected; but probably the *tent* of Moses, which was before in the midst of the camp, and to which the congregation came for judgment, and where, no doubt, God frequently met with his servant. This is now removed to a considerable distance from the camp, (*two thousand* cubits, according to the Talmudists,) as God refuses to dwell any longer *among* this rebellious people. And as this was the place to which all the people came for justice and judgment, hence it was probably called the *tabernacle*, more properly the *tent, of the congregation*.

Verse 9. *The cloudy pillar descended*] This very circumstance precluded the possibility of deception. The cloud descending at these times, and at none others, was a full proof that it was *miraculous*, and a pledge of the Divine presence. It was beyond the power of human art to counterfeit such an appearance; and let it be observed that all the people *saw* this, ver. 10. How many indubitable and irrefragable proofs of its own authenticity and Divine origin does the Pentateuch contain!

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10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and [s] worshipped, every man *in* his tent door.

11 And [t] the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but [u] his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the LORD, See, [v] thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [w] I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee [x] if I have found grace in thy sight, [y] show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* [z] thy people.

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14 And he said, [a] My presence shall go *with thee*, and I will give thee [b] rest.

15 And he said unto him, [c] If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? [d] *is it* not in that thou goest with us? so [e] shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, [f] I will do this thing also that thou hast spoken: for

[s] Chap. iv. 31.——[t] Gen. xxxii. 30; Num. xii. 8; Deut. xxxiv. 10.——[u] Chap. xxiv. 13.——[v] Chap. xxxii. 34.——[w] Verse 17; Gen. xviii. 19; Psa. i. 6; Jer. i. 5 John x. 14, 15; 2 Tim. ii. 19.——[x] Ch. xxxiv. 9.——[y] Psa. xxv. 4; xxvii. 11; lxxxvi. 11; cxix. 33.——[z] Deut. ix. 26, 29; Joel ii. 17.

[a] Chapter xiii. 21; xl. 34–38; Isa. lxiii. 9.——[b] Deut. iii. 20; Josh. xxi. 44; xxii. 4; xxiii. 1; Psa. xcv. 11.——[c] Ver. 3; chap. xxxiv. 9.——[d] Num. xiv. 14.——[e] Chap. xxxiv. 10; Deut. iv. 7, 31; 2 Sam. vii. 23; 1 Kings viii. 53; Psa. cxlvii. 20.——[f] Gen. xix. 21; James v. 16.

Verse 11. *The Lord spake unto Moses face to face*] That there was no personal appearance here we may readily conceive; and that the communications made by God to Moses were not by *visions*, *ecstacies*, *dreams*, *inward inspirations*, or the *mediation of angels*, is sufficiently evident: we may therefore consider the passage as implying that *familiarity* and *confidence* with which the Divine Being treated his servant, and that he spake with him by articulate sounds in his own language, though no *shape* or *similitude* was then to be seen.

Joshua, the son of Nun, a young man] There is a difficulty here. Joshua certainly was not a young man in the *literal* sense of the word; "but he was called so," says Mr. Ainsworth, "in respect of his *service*, not of his *years*; for he was now above *fifty* years old, as may be gathered from Josh. xxiv. 29. But because *ministry* and *service* are usually by the younger sort, all *servants* are called *young men*, Gen. xiv. 24." See also Gen. xxii. 3, and xli. 12. Perhaps the word נער *naar*, here translated *young man*, means a *single person*, one *unmarried*.

Verse 12. *Moses said unto the Lord*] We may suppose that after Moses had quitted the tabernacle he went to the camp, and gave the people some general information relative to the conversation he lately had with the Lord; after which he returned to the tabernacle or tent, and began to plead with God, as we find in this and the following verses.

Thou hast not let me know, &c.] As God had said *he* would not go up with this people, Moses wished to know *whom* he would send with him, as he had only said, in general terms, that he would send an angel.

Verse 13. *Show me now thy way*] Let me know the manner in which thou wouldst have this people led up and governed, because this nation is *thy people*, and should be governed and guided *in thy own way*.

Verse 14. *My presence shall go* with thee] פני ילכו *panai yelechu, my faces shall go.* I shall give thee *manifestations* of my grace and goodness through the whole of thy journey. I shall vary my *appearances* for thee, as thy necessities shall require.

Verse 15. *If thy presence go not*] אם אין פניך הלכים *im ein paneycha holechim, if thy faces do not go*—if we have not *manifestations* of thy peculiar providence and grace, *carry us not up hence.* Without *supernatural* assistance, and a most *particular* providence, he knew that it would be impossible either to *govern* such a people, or *support* them in the desert; and therefore he wishes to be well assured on this head, that he may lead them up with confidence, and be able to give them the most explicit assurances of support and protection. But by what means should these manifestations take place? This question seems to be answered by the Prophet Isaiah, chap. lxiii. 9: *In all their affliction he was afflicted, and the Angel of his presence* (פניו *paniv, of his faces*) *saved them.* So we find that the goodness and mercy of God were to be manifested by the *Angel of the Covenant*, the Lord Jesus, the Messiah; and this is the interpretation which the Jews themselves give of this place. Can any person lead men to the typical Canaan, who is not himself influenced and directed by the Lord? And of what use are all the means of grace, if not crowned with the *presence* and *blessing* of the God of Israel? It is on this ground that Jesus Christ hath said, *Where two or three are gathered together in my name, I am in the midst of them*, Matt. xviii. 20; without which, what would *preachings*, *prayers*, and even SACRAMENTS avail?

Verse 16. *So shall we be separated*] By having this Divine protection we shall be saved from idolatry, and be preserved in thy truth and in the true worshipping of thee; and thus shall we be separated from all the people that are upon the face of the earth: as all the nations of the world, the Jews only excepted, were at this time *idolaters*.

Verse 17. *I will do this thing also*] My presence

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[g] thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, show me [h] thy glory.

19 And he said, [i] I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee, [k] and will be [l] gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

20 And he said, Thou canst not see my face: for [m] there shall no man see me, and live.

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21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [n] in a cleft of the rock, and will [o] cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall [p] not be seen.

[g] Ver. 12.——[h] Ver. 20; 1 Timothy vi. 16.——[i] Chap. xxxiv. 5, 6, 7; Jer. xxxi. 14.——[k] Romans ix. 15, 16, 18.——[l] Romans iv. 4, 16.

[m] Gen. xxxii. 30; Deut. v. 24; Judg. vi. 22; xiii. 22; Isa. vi. 5; Rev. i. 16, 17; see chap. xxiv. 10.——[n] Isa. ii. 21.——[o] Psa. xci. 1, 4.——[p] Ver. 20; John i. 18.

shall go with thee, and I will keep thee *separate* from all the people of the earth. Both these promises have been remarkably fulfilled. God continued miraculously with them till he brought them into the promised land; and from the day in which he brought them out of Egypt to the present day, he has kept them a *distinct, unmixed* people! Who can account for this on any principle but that of a continual especial providence, and a constant Divine interference? The Jews have ever been a people *fond of money*; had they been mingled with the people of the earth among whom they have been scattered, their secular interests would have been greatly promoted by it; and they who have *sacrificed* every thing besides to their *love of money*, on this point have been incorruptible! They chose in every part of their dispersions rather to be a poor, despised, persecuted people, and continue *separate from all the people of the earth*, than to enjoy ease and affluence by becoming mixed with the nations. For what great purposes must God be preserving this people! for it does not appear that any moral principle binds them together—they seem lost to this; and yet in opposition to their interests, for which in other respects they would sacrifice every thing, they are still kept distinct from all the people of the earth: for this an especial providence alone can account.

Verse 18. *Show me thy glory.*] Moses probably desired to see that which constitutes the peculiar glory or excellence of the Divine nature as it stands in reference to man. By many this is thought to signify his eternal mercy in sending Christ Jesus into the world. Moses perceived that what God was *now* doing had the most important and gracious designs which at present he could not distinctly discover; therefore he desires God to show him his glory. God graciously promises to indulge him in this request as far as possible, by *proclaiming his name, and making all his goodness pass before him*, ver. 19. But at the same time he assures him that he *could not see his face*—the fulness of his perfections and the grandeur of his designs, *and live*, as no human being could bear, in the present state, this full discovery. But he adds, *Thou shalt see my back parts*, את אחרי *eth acharai*, probably meaning *that appearance which he should assume* in *after times*, when it should be said, *God is manifest in the flesh*. This appearance *did* take place, for we find God putting him into a cleft of the rock, covering him with his hand, and passing by in such a way as to exhibit a *human similitude*. John may have had this in view when he said, *The Word was made flesh, and dwelt* AMONG US, *full of grace and truth, and* WE BEHELD HIS GLORY. What this glory was, and what was implied by this grace and truth, we shall see in the succeeding chapter.

Verse 19. *I will make all my goodness pass before thee.*] Thou shalt not have a sight of my *justice*, for thou couldst not bear the infinite splendour of my purity: but I shall show myself to thee as the fountain of inexhaustible *compassion*, the sovereign *Dispenser* of my own mercy in my own way, being gracious to whom I will be gracious, and showing mercy on whom I will show mercy.

I will proclaim the name of the Lord.] See the note, chap. xxxiv. 6.

Verse 20. *No man see me, and live.*] The splendour would be insufferable to *man*; he only, whose mortality is swallowed up of life, can see God *as he is*. See 1 John iii. 2. From some disguised relation of the circumstances mentioned here, the fable of *Jupiter* and *Semele* was formed: she is reported to have entreated Jupiter to *show her his glory*, who was at first very reluctant, knowing that it would be fatal to her; but at last, yielding to her importunity, he discovered his divine majesty, and she was consumed by his presence. This story is told by Ovid in his Metamorphoses, book iii., fable iii., 5.

Verse 21. *Behold, there is a place by me.*] There seems to be a reference here to a well-known place on the mount where God was accustomed to meet with Moses. This was a *rock*; and it appears there was a cleft or cave in it, in which Moses was to stand while the Divine Majesty was pleased to show him all that human nature was capable of hearing: but this appears to have referred more to the counsels of his mercy and goodness, relative to his purpose of redeeming the human race, than to any visible appearance of the Divine Majesty itself. See on ver. 18.

1. THE conclusion of this chapter is very obscure: we can scarcely pretend to say, in any precise man-

ner, what it means; and it is very probable that the whole concerned Moses *alone*. He was in great perplexity and doubt; he was afraid that God was about to abandon this people; and he well knew that if he did so, their destruction must be the consequence. He had received general directions to decamp, and lead the people towards the promised land; but this was accompanied with a threat that Jehovah would not go with them. The prospect that was before him was exceedingly gloomy and discouraging; and it was rendered the more so because God predicted their persevering stiff-neckedness, and gave this as one reason why he would not go up among them, for their provocations would be so great and so frequent that his justice would be so provoked as to break through in a moment and consume them. Moses, well knowing that God must have some great and important designs in delivering them and bringing them thus far, earnestly entreated him to give him some discovery of it, that his own mind might be satisfied. God mercifully condescends to meet his wishes in such a way as no doubt gave him full satisfaction; but as this referred to *himself alone*, the *circumstances* are not related, as probably they could be of no farther use to us than the mere gratifying of a principle of curiosity.

2. On some occasions to be kept in the dark is as instructive as to be brought into the light. In many cases those words of the prophet are strictly applicable. *Verily, thou art a God who* HIDEST THYSELF, *O God of Israel, the Saviour!* One point we see here very plainly, that while the people continued obstinate and rebellious, that presence of God by which his *approbation* was signified could not be manifested among them; and yet, without his presence to guide, protect, and provide for them, they could neither go up nor be saved. This presence is promised, and on the fulfilment of the promise the safety of Israel depended. The Church of God is often now in such a state that the approbation of God cannot be manifested in it; and yet if his presence were wholly withdrawn, truth would fall in the streets, equity go backward, and the Church must become extinct. How have the seeds of *light* and *life* been *preserved* during the long, dark, and cold periods when error was triumphant, and the pure worship of God adulterated by the impurities of idolatry and the thick darkness of superstition, by the presence of his endless mercy, preserving his own truth in circumstances in which he could not show his *approbation!* He was with the Church in the wilderness, and preserved the living oracles, kept alive the heavenly seeds, and is now showing forth the glory of those designs which before he concealed from mankind. He cannot *err* because he is infinitely *wise*; he can do nothing that is *unkind*, because he delighteth in mercy. We, as yet, see only through a glass darkly; by and by we shall see face to face. The Lord's presence is with his people; and those who trust in him have confident rest in his mercy.

CHAPTER XXXIV.

Moses is commanded to hew two tables similar to the first, and bring them up to the mount, to get the covenant renewed, 1–3. *He prepares the tables and goes up to meet the Lord*, 4. *The Lord descends, and proclaims his name JEHOVAH*, 5. *What this name signifies*, 6, 7. *Moses worships and intercedes*, 8, 9. *The Lord promises to renew the covenant, work miracles among the people, and drive out the Canaanites, &c.*, 10, 11. *No covenant to be made with the idolatrous nations, but their altars and images to be destroyed*, 12–15. *No matrimonial alliances to be contracted with them*, 16. *The Israelites must have no molten gods*, 17. *The commandment of the feast of unleavened bread, and of the sanctification of the first-born, renewed*, 18–20; *as also that of the Sabbath, and the three great annual feasts*, 21–23. *The promise that the surrounding nations shall not invade their territories, while all the males were at Jerusalem celebrating the annual feasts*, 24. *Directions concerning the passover*, 25; *and the first-fruits*, 26. *Moses is commanded to write all these words, as containing the covenant which God had now* renewed *with the Israelites*, 27. *Moses, being forty days with God without eating or drinking, writes the words of the covenant; and the Lord writes the ten commandments upon the tables of stone*, 28. *Moses descends with the tables; his face shines*, 29. *Aaron and the people are afraid to approach him, because of his glorious appearance*, 30. *Moses delivers to them the covenant and commandments of the Lord; and puts a veil over his face while he is speaking*, 31–33, *but takes it off when he goes to minister before the Lord*, 34, 35.

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AND the LORD said unto Moses, [a] Hew thee two tables of stone like unto the first: [b] and I will write upon *these* tables the words that were in the first tables, which thou brakest. A. M. 2513. B. C. 1491. An. Exod. Isr. 1. Ab.

[a] Chap. xxxii. 16, 19; Deut. x. 1.

[b] Ver. 28; Deut. x. 2, 4.

NOTES ON CHAP. XXXIV.

Verse 1. *Hew thee two tables of stone like unto the first*] In chap. xxxii. 16 we are told that the two first *tables were the work of God, and the writing was the writing of God*; but here Moses is commanded to provide tables of his own workmanship, and God promises to write on them the words which were on the first. That God wrote the first tables himself, see proved by different passages of Scripture at the end of chap. xxxii. But here, in ver. 27, it seems as if *Moses* was commanded *to write these words*, and in ver. 28 it is said, *And he wrote upon the tables*; but in Deut. x. 1–4 it is expressly said that God wrote the *second* tables as well as the *first*.

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2 And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me [c] in the top of the mount.

3 And no man shall [d] come up with thee, neither let any man be seen throughout all the mount, neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto Mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

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5 And the LORD descended in the cloud, and stood with him there, and [e] proclaimed the name of the LORD.

6 And the LORD passed by before him, and

[c] Chap. xix. 20; xxiv. 12.——[d] Chap. xix. 12, 13, 21.

[e] Chap. xxxiii. 19; Num. xiv. 17.

In order to reconcile these accounts let us suppose that the *ten words*, or ten commandments, were written on both tables by the hand of God himself, and that what Moses wrote, ver. 27, was a *copy* of these to be delivered to the people, while the tables themselves were laid up in the ark before the testimony, whither the people could not go to consult them, and therefore a copy was necessary for the use of the congregation; this copy, being taken off under the direction of God, was authenticated equally with the original, and the original itself was laid up as a record to which all succeeding copies might be continually referred, in order to prevent corruption. This supposition removes the apparent contradiction; and thus both God and Moses may be said to have written the covenant and the ten commandments: the former, the original; the latter, the copy. This supposition is rendered still more probable by the 27th verse itself: "And the Lord said unto Moses, *Write thou these words* (that is, as I understand it, a *copy* of the words which God had already written;) *for* AFTER THE TENOR (עַל פִּי *al pi*, ACCORDING TO THE MOUTH) *of these words I have made a covenant with thee and with Israel.*" Here the original writing is represented by an elegant prosopopœia, or personification, as *speaking* and giving out *from its own mouth* a copy of itself. It may be supposed that this mode of interpretation is contradicted by the 28th verse: AND HE *wrote upon the tables the words of the covenant*; but that the pronoun HE refers to the Lord, and not to Moses, is sufficiently proved by the *parallel* place, Deut. x. 1–4: *At that time the Lord said unto me, Hew thee two tables of stone like unto the first—and I will write on the tables the words that were in the first tables—and I hewed two tables of stone as at the first—And* HE *wrote on the tables according to the first writing.* This determines the business, and *proves* that God wrote the second as well as the first tables, and that the pronoun in the 28th verse of this chapter refers to the LORD, and not to *Moses*. By this mode of interpretation all contradiction is removed. Houbigant imagines that the difficulty may be removed by supposing that God wrote the ten commandments, and that Moses wrote the other parts of the covenant from ver. 11 to ver. 26, and thus it might be said that both God and Moses wrote on the same tables. This is not an improbable case, and is left to the reader's consideration. See on ver. 27.

There still remains a controversy whether what are called the *ten commandments* were at all written on the *first tables*, those tables containing, according to some, only the terms of the covenant without the *ten words*, which are supposed to be added here for the first time. "The following is a general view of this subject. In chap. xx. the ten commandments are given; and at the same time various *political* and *ecclesiastical statutes*, which are detailed in chapters xxi., xxii., and xxiii. To receive these, Moses had *drawn near unto the thick darkness where God was*, chap. xx. 21, and having received them he came again with them to the people, according to their request before expressed, ver. 19: *Speak thou with us—but let not the Lord speak with us, lest we die*, for they had been terrified by the manner in which God had uttered the ten commandments; see ver. 18. After this Moses, with Aaron, Nadab, and Abihu, and the seventy elders, went up to the mountain; and on his return he announced all these laws unto the people, chap. xxiv. 1, &c., and they promised obedience. Still there is no word of the *tables of stone*. Then he wrote all in a book, chap. xxiv. 4, which was called the book of the covenant, ver. 7. After this there was a second going up of Moses, Aaron, Nadab, Abihu, and the seventy elders, chap. xxiv. 9, when that glorious discovery of God mentioned in verses 10 and 11 of the same chapter took place. After *their* coming down Moses is again commanded to go up, and God promises to give him tables of stone, containing a *law* and *precepts*, ver. 12. This is the first place these tables of stone are mentioned; and thus it appears that the *ten commandments*, and several other precepts, were given to and accepted by the people, and the covenant sacrifice offered, chap. xxiv. 5, before the *tables of stone* were either written or mentioned." It is very likely that the commandments, laws, &c., were first published by the Lord in the hearing of the people; repeated afterwards by Moses; and the *ten words* or *commandments*, containing the sum and substance of the whole, afterwards written on the first tables of stone, to be kept for a record in the ark. These being broken, as is related chap. xxxii. 19, Moses is commanded to hew out two tables like to the first, and bring them up to the mountain, that God might write upon them what he had written on the former, chap. xxxiv. 1. And that this was accordingly done, see the preceding part of this note.

Verse 6. *And the Lord passed by—and proclaimed, The Lord, &c.*] It would be much better to read this verse thus: "And the LORD passed by before him, and proclaimed JEHOVAH," that is, showed Moses fully what was implied in this august name. Moses had requested God *to show him his glory*, (see the preced

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proclaimed, The LORD, The LORD [f] God, merciful and gracious, long-suffering, and abundant in [g] goodness and [h] truth,

7 [i] Keeping mercy for thousands, [k] forgiving iniquity and transgression and sin, and [l] that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

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8 And Moses made haste, and [m] bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, [n] let my Lord, I pray thee, go among us; for [o] it *is* a stiff-necked people; and pardon our iniquity and our

[f] Num. xiv. 18; 2 Chron. xxx. 9; Neh. ix. 17; Psa. lxxxvi. 15; ciii. 8; cxi. 4; cxii. 4; cxvi. 5; cxlv. 8; Joel ii. 13. [g] Psalm xxxi. 19; Romans ii. 4.——[h] Psalm lvii. 10; cviii. 4. [i] Chapter xx. 6; Deut. v. 10; Psalm lxxxvi. 15; Jer. xxxii. 18; Dan. ix. 4.——[k] Psa. ciii. 3; cxxx. 4; Dan. ix. 9; Eph. iv. 32; 1 John i. 9.——[l] Chap. xxiii. 7, 21; Josh. xxiv. 19; Job x. 14; Mic. vi. 11; Neh. i. 3.——[m] Chap. iv. 31.——[n] Chap. xxxiii. 15, 16.——[o] Chap. xxxiii. 3.

ing chapter, 18th verse,) and God promised to proclaim or fully declare the *name* JEHOVAH, (verse 19;) by which proclamation or interpretation Moses should see *how* God would "be gracious to whom he would be gracious," and *how* he would "be merciful to those to whom he would show mercy." Here therefore God fulfils that promise by proclaiming this name. It has long been a question, what is the meaning of the word יהוה JEHOVAH, *Yehovah, Yehue, Yehveh,* or *Yeve, Jeue, Jao, Iao, Jhueh,* and *Jove;* for it has been as variously pronounced as it has been differently interpreted. Some have maintained that it is utterly inexplicable; these of course have offered no mode of interpretation. Others say that it implies the essence of the Divine nature. Others, that it expresses the doctrine of the Trinity connected with the incarnation; the letter י *yod* standing for the Father, ה *he* for the Son, and ו *vau* (the connecting particle) for the Holy Spirit: and they add that the ה *he* being *repeated* in the word, signifies the *human* nature united to the *Divine* in the incarnation. These speculations are calculated to give very little satisfaction. How strange is it that none of these learned men have discovered that God himself interprets this name in verses 6 and 7 of this chapter! "*And the Lord passed by before him, and proclaimed* יהוה YEHOVAH *the* LORD GOD, *merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.*" *These words* contain the proper interpretation of the venerable and glorious name JEHOVAH. But it will be necessary to consider them in detail.

The different names in this and the following verse have been considered as so many attributes of the Divine nature. Commentators divide them into *eleven,* thus:—1. יהוה JEHOVAH. 2. אל EL, the *strong* or *mighty* God. 3. רחום RACHUM, *the merciful Being,* who is full of tenderness and compassion. 4. חנון CHANNUN, the *gracious One;* he whose nature is *goodness* itself; the *loving God.* 5. ארך אפים ERECH APPAYIM, *long-suffering;* the Being who, because of his goodness and tenderness, is not easily irritated, but suffers long and is kind. 6. רב RAB, the *great* or *mighty One.* 7. חסד CHESED, the *bountiful Being;* he who is *exuberant* in his beneficence. 8. אמת EMETH, the *truth* or *true One;* he alone who can neither *deceive* nor be *deceived,* who is the *fountain of truth,* and from whom all *wisdom* and *knowledge* must be derived. 9. נצר חסד NOTSER CHESED, the *preserver of bountifulness;* he whose beneficence never ends, *keeping mercy for thousands* of generations, showing compassion and mercy while the world endures. 10. נשא עון ופשע וחטאה NOSE *avon vaphesha vechattaah,* he who *bears away iniquity* and *transgression* and *sin:* properly, the REDEEMER, the *Pardoner,* the *Forgiver;* the Being whose prerogative alone it is to forgive sin and save the soul. נקה לא (לו) ינקה NAKKEH *lo yenakkeh,* the *righteous Judge,* who distributes justice with an impartial hand, with whom no *innocent* person can ever be condemned. And, 11. פקד עון POKED *avon,* &c.; he who *visits* iniquity, who punishes transgressors, and from whose justice no sinner can escape. The God of *retributive* and *vindictive justice.*

These eleven attributes, as they have been termed, are all included in the name JEHOVAH, and are, as we have before seen, the proper interpretation of it; but the meaning of several of these words has been variously understood.

Verse 7. *That will by no means clear* the guilty] This last clause is rather difficult; literally translated it signifies, *in clearing he will not clear.* But the Samaritan, reading לו *lo, to him,* instead of the negative לא *lo, not,* renders the clause thus: *With whom the innocent shall be innocent;* i. e., an innocent or holy person shall never be treated as if he were a transgressor, by this just and holy God. The Arabic version has it, *He justifies and is not justified;* and the Septuagint is nearly as our *English* text, *και ου καθαριει τον ενοχον, and he doth not purify the guilty.* The Alexandrian copy of the Septuagint, edited by Dr. Grabe, has *και τον ενοχον καθαρισμω ου καθαριει, and the guilty he will not cleanse with a purification-offering.* The *Coptic* is to the same purpose. The *Vulgate* is a paraphrase: *nullusque apud te per se innocens est,* "and no person is innocent *by* or *of himself* before thee." This gives a *sound* theologic sense, stating a great truth, *That no man can make an atonement for his own sins, or purify his own heart; and that all have sinned and come short of the glory of God.*

Verse 9. *O Lord, let my Lord, I pray thee, go among us*] The original is not יהוה *Jehovah,* but אדני *Adonai* in both these places, and seems to refer particularly to the Angel of the Covenant, the Messiah See the note on Gen. xv. 8.

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sin, and take us for [p] thine inheritance.

10 And he said, Behold, [q] I make a covenant: before all thy people I will [r] do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD; for it *is* [s] a terrible thing that I will do with thee.

11 [t] Observe thou that which I command thee this day; behold, [u] I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [v] Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for [w] a snare in the midst of thee:

13 But ye shall [x] destroy their altars, break their [y] images, and [z] cut down their groves:

14 For thou shalt worship [a] no other god: for the LORD, whose [b] name *is* Jealous, *is* a [c] jealous God:

15 [d] Lest thou make a covenant with the inhabitants of the land, and they [e] go a whoring after their gods, and do sacrifice unto their gods, and *one* [f] call thee, and thou [g] eat of his sacrifice;

16 And thou take of [h] their daughters unto thy sons, and their daughters [i] go a whoring after their gods, and make thy sons go a whoring after their gods.

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17 [k] Thou shalt make thee no molten gods.

18 The feast of [l] unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the [m] month Abib thou camest out from Egypt.

19 [n] All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But [o] the firstling of an ass thou shalt redeem with a [p] lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me [q] empty.

21 [r] Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 [s] And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the [t] year's end.

23 [u] Thrice in the year shall all your men children appear before the LORD God, the God of Israel.

24 For I will [v] cast out the nations before thee, and [w] enlarge thy borders: [x] neither shall

[p] Deut. xxxii. 9; Psa. xxviii. 9; xxxiii. 12; lxxviii. 62; xciv. 14; Jer. x. 16; Zech. ii. 12.——[q] Deut. v. 2; xxix. 12, 14. [r] Deut. iv. 32; 2 Sam. vii. 23; Psa. lxxvii. 14; lxxviii. 12; cxlvii. 20.——[s] Deut. x. 21; Psa. cxlv. 6; Isa. lxiv. 3.——[t] Deut. v. 32; vi. 3, 25; xii. 28, 32; xxviii. 1.——[u] Chap. xxxiii. 2. [v] Chap. xxiii. 32; Deut. vii. 2; Judg. ii. 2.——[w] Chap. xxiii. 33. [x] Chap. xxiii. 24; Deut. xii. 3; Judg. ii. 2.——[y] Heb. *statues*. [z] Deut. vii. 5; xii. 2; Judg. vi. 25; 2 Kings xviii. 4; xxiii. 14; 2 Chron. xxxi. 1; xxxiv. 3, 4.——[a] Chap. xx. 3, 5.——[b] So Isa. ix. 6; lvii. 15.——[c] Chap. xx. 5.——[d] Ver. 12.——[e] Deut. xxxi. 16; Judg. ii. 17; Jer. iii. 9; Ezek. vi. 9.——[f] Num. xxv. 2; 1 Cor. x. 27.——[g] Psa. cvi. 28; 1 Cor. viii. 4, 7, 10.

[h] Deut. vii. 3; 1 Kings xi. 2; Ezra ix. 2; Neh. xiii. 25. [i] Num. xxv. 1, 2; 1 Kings xi. 4.——[k] Chap. xxxii. 8; Lev. xix. 4.——[l] Chap. xii. 15; xxiii. 15.——[m] Chap. xiii. 4.——[n] Chap. xiii. 2, 12; xxii. 29; Ezek. xliv. 30; Luke ii. 23.——[o] Chap. xiii. 13; Num. xviii. 15.——[p] Or, *kid*.——[q] Chap. xxiii. 15, Deut. xvi. 16; 1 Sam. ix. 7, 8; 2 Sam. xxiv. 24.——[r] Chap. xx. 9; xxiii. 12; xxxv. 2; Deut. v. 12, 13; Luke xiii. 14.——[s] Ch. xxiii. 16; Deut. xvi. 10, 13.——[t] Heb. *revolution of the year*. [u] Chap. xxiii. 14, 17; Deut. xvi. 16.——[v] Chap. xxxiii. 2; Lev. xviii. 24; Deut. vii. 1; Psa. lxxviii. 55; lxxx. 8.——[w] Deut. xii. 20; xix. 8.——[x] See Gen. xxxv. 5; 2 Chron. xvii. 10; Prov. xvi. 7; Acts xviii. 10.

Verse 10. *I will do marvels*] This seems to refer to what God did in putting them in possession of the land of Canaan, causing the walls of Jericho to fall down; making the sun and moon to stand still, &c. And thus God made his covenant with them; binding *himself* to put them in possession of the promised land, and binding *them* to observe the precepts laid down in the following verses, from the 11th to the 26th inclusive.

Verse 13. *Ye shall destroy their—images*] See the subjects of this and all the following verses, to the 28th, treated at large in the notes on chap. xxiii.

Verse 21. *In earing time and in harvest thou shalt rest.*] This commandment is worthy of especial note; many break the Sabbath on the pretence of absolute necessity, because, if in harvest time the weather happens to be what is called *bad*, and the Sabbath day be *fair* and *fine*, they judge it perfectly lawful to employ that day in endeavouring to save the fruits of the field, and think that the goodness of the day beyond the preceding, is an indication from Providence that it should be thus employed. But is not the above command pointed directly against this? I have known this law often broken on this pretence, and have never been able to discover a single instance where the persons who acted thus succeeded one whit better than their more conscientious neighbours, who availed themselves of no such favourable circumstances, being determined to keep God's law, even to the prejudice of their secular interests; but no man ever yet ultimately suffered loss by a conscientious attachment to his duty to God. He who is willing and obedient, shall eat the good of the land; but God will ever distinguish those in his providence who respect his commandments.

Verse 24. *Neither shall any man desire thy land*]

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any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 [y] Thou shalt not offer the blood of my sacrifice with leaven; [z] neither shall the sacrifice of the feast of the passover be left unto the morning.

26 [a] The feast of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. [b] Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou [c] these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 [d] And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And [e] he wrote upon the tables the words of the covenant, the ten [f] commandments.

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29 And it came to pass, when Moses came down from Mount Sinai with the [g] two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that [h] the skin of his face shone while he talked with him.

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30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: [i] and he gave them in command-

[y] Chapter xxiii. 18.——[z] Chap. xii. 10.——[a] Chap. xxiii. 19; Deut. xxvi. 2, 10.——[b] Chap. xxiii. 19; Deut. xiv. 21.——[c] Ver. 10; Deut. iv. 13; xxxi. 9.

[d] Chap. xxiv. 18; Deut. ix. 9, 18.——[e] Ver. 1; chap. xxxi. 18; xxxii. 16; Deut. iv. 13; x. 2, 4.——[f] Heb. *words*.——[g] Ch. xxxii. 15.——[h] Matt. xvii. 2; 2 Cor. iii. 7, 13.——[i] Chap. xxiv. 3.

What a manifest proof was this of the power and particular providence of God! How easy would it have been for the surrounding nations to have taken possession of the whole Israelitish land, with all their fenced cities, when there were none left to protect them but women and children! Was not this a standing proof of the Divine origin of their religion, and *a barrier* which no deistical mind could possibly surmount? Thrice every year did God work an especial miracle for the protection of his people; controlling even the very *desires* of their enemies, that they might not so much as meditate evil against them. They who have God for their protector have a sure refuge; and how true is the proverb, *The path of duty is the way of safety!* While these people went up to Jerusalem to keep the Lord's ordinances, he kept their families in peace, and their land in safety.

Verse 25. *The blood of my sacrifice*] That is, the paschal lamb. See on chap. xxiii. 18.

Verse 26. *Thou shalt not seethe a kid in his mother's milk.*] See this amply considered chap. xxiii. 19.

Verse 27. *Write thou these words*] Either a *transcript* of the whole law now delivered, or the words included from verse 11 to 26. God certainly wrote the *ten words* on both sets of tables. Moses either wrote a *transcript* of these and the accompanying precepts for the use of the people, or he wrote the precepts themselves in *addition* to the ten commandments which were written by the finger of God. See on ver. 1. Allowing this mode of interpretation, the accompanying precepts were, probably, what was written on the *back side* of the tables by Moses; the *ten commandments*, what were written on the *front* by the finger of Jehovah: for we must pay but little attention to the supposition of the rabbins, that the letters on each table were cut through the stone, so as to be legible on each side. See chap. xxxii. 15.

Verse 28. *Forty days and forty nights*] See the note on chap. xxiv. 18.

Verse 29. *The skin of his face shone*] קרן *karan*, *was horned*: having been long in familiar intercourse with his Maker, his *flesh*, as well as his *soul*, was penetrated with the effulgence of the Divine glory, and his looks expressed the light and life which dwelt within. Probably Moses appeared now as he did when, in our Lord's transfiguration, he was seen with Elijah on the mount, Matt. xvii. As the original word קרן *karan* signifies to *shine out*, to *dart forth*, as *horns* on the head of an animal, or *rays of light* reflected from a polished surface, we may suppose that the heavenly glory which filled the soul of this holy man darted out from his face in coruscations, in that manner in which light is generally represented. The *Vulgate* renders the passage, *et ignorabat quod cornuta esset facies sua*, "and he did not know that his face was horned;" which version, *misunderstood*, has induced painters in general to represent Moses with *two very large horns*, one proceeding from each temple! But we might naturally ask, while they were indulging themselves in such fancies, why only *two* horns? for it is very likely that there were *hundreds* of these radiations, proceeding at once from the face of Moses. It was no doubt from this very circumstance that almost all the nations of the world who have heard of this transaction, have agreed in representing those men to whom they attributed extraordinary *sanctity*, and whom they supposed to have had familiar intercourse with the Deity, with a *lucid nimbus* or *glory* round their heads. This has prevailed both in the east and in the west; not only the *Greek* and *Roman* saints, or eminent persons, are thus represented, but those also among the *Mohammedans*, *Hindoos*, and *Chinese*.

Verse 30. *They were afraid to come nigh him.*] A sight of his face alarmed them; their consciences were

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ment all that the LORD had spoken with him in Mount Sinai.

33 And *till* Moses had done speaking with them, he put [k] a veil on his face.

34 But [l] when Moses went in before the LORD to speak with him, he took the veil off until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

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35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

[k] 2 Cor. iii. 13.

[l] 2 Cor. iii. 16.

still guilty from their late transgression, and they had not yet received the atonement. The very appearance of superior sanctity often awes the guilty into respect.

Verse 33. *And* till *Moses had done speaking*] The meaning of the verse appears to be this: As often as Moses spoke in public to the people, he put the veil on his face, because they could not bear to look on the brightness of his countenance; but when he entered into the tabernacle to converse with the Lord, he removed this veil, ver. 34. St. Paul, 2 Cor. iii. 7, &c., makes a very important use of the transactions recorded in this place. He represents the brightness of the face of Moses as emblematical of the *glory* or *excellence* of that *dispensation*; but he shows that however glorious or excellent that was, it had no glory when compared with the *superior excellence of the Gospel*. As Moses was glorious in the eyes of the Israelites, but that glory was absorbed and lost in the splendour of God when he entered into the tabernacle, or went to meet the Lord upon the mount; so the brightness and excellence of the Mosaic dispensation are eclipsed and absorbed in the transcendent brightness or excellence of the Gospel of Christ. One was the *shadow*, the other is the *substance*. One showed SIN in its exceeding sinfulness, together with the *justice* and *immaculate purity* of God; but, in and of itself, made no provision for pardon or sanctification. The other exhibits Jesus, the Lamb of God, typified by all the sacrifices under the law, putting away sin by the sacrifice of himself, reconciling God to man and man to God, diffusing his Spirit through the souls of believers, and cleansing the very thoughts of their hearts by his inspiration, and causing them to perfect holiness in the fear of God. The *one* seems to shut heaven against mankind, because by the law was the *knowledge*, not the *cure*, of SIN; the *other* opens the kingdom of heaven to all believers. The former was a ministration of *death*, the latter a dispensation of *life*. The former ministered *terror*, so that even the high priest was afraid to approach, the people withdrew and stood afar off, and even Moses, the mediator of it, exceedingly feared and trembled; by the latter we have *boldness* to enter into the holiest through the blood of Jesus, who is the end of the law for righteousness—justification, to every one that believeth. The former gives a partial view of the Divine nature; the latter shows God as he is,

"Full orbed, in his whole round of rays complete."

The apostle farther considers the veil on the face of Moses, as being emblematical of the metaphorical nature of the different rites and ceremonies of the Mosaic dispensation, each *covering* some spiritual meaning or a spiritual subject; and that the Jews did not lift the veil to penetrate the spiritual sense, and did not look to *the end of the commandment*, which was to be *abolished*, but rested in the *letter* or literal meaning, which conferred neither light nor life.

He considers the veil also as being emblematical of that state of intellectual darkness into which the Jewish people, by their rejection of the Gospel, were plunged, and from which they have never yet been recovered. When a Jew, even at the present day, reads the law in the synagogue, he puts over his head an oblong woollen veil, with four tassels at the four corners, which is called the *taled* or *thaled*. This is a very remarkable circumstance, as it appears to be an emblem of the intellectual veil referred to by the apostle, which is still upon their hearts when Moses is read, and which prevents them from looking to the end of that which God designed should be abrogated, and which has been abolished by the introduction of the Gospel. The veil is upon their hearts, and prevents the light of the glory of God from shining into them; *but we all*, says the apostle, speaking of believers in Christ, *with open face*, without any veil, *beholding as in a glass the glory of God, are changed into the same image, from glory to glory, as by the Spirit of the Lord*; 2 Cor. iii. 18. Reader, dost thou know this excellence of the religion of Christ! Once thou wert darkness; art thou now light in the Lord! Art thou still under the letter that killeth, or under the Spirit that giveth life! Art thou a slave to sin or a servant of Christ! Is the veil on thy heart, or hast thou found redemption in his blood, the remission of sins! Knowest thou not these things! Then may God pity, enlighten, and save thee!

CHAPTER XXXV.

Moses assembles the congregation to deliver to them the commandments of God, 1. *Directions concerning the Sabbath*, 2, 3. Free-will offerings *of* gold, silver, brass, *&c., for the tabernacle*, 4–7. *Of* oil *and* spices, 8. *Of* precious stones, 9. *Proper* artists *to be employed*, 10. *The* tabernacle *and its* tent, 11. *The* ark, 12. Table *of the* shew-bread, 13. Candlestick, 14. Altar of incense, 15. Altar of burnt-offering, 16. Hangings, pins, *&c.*, 17, 18. Clothes *of* service, *and* holy vestments, 19. *The people cheer-*

fully bring their ornaments *as offerings to the Lord*, 20–22; *together with blue, purple, scarlet, &c., &c.*, 23, 24. *The* women *spin, and bring the produce of their skill and industry*, 25, 26. *The* rulers *bring precious stones, &c.*, 27, 28. *All the people offer willingly*, 29. Bezaleel *and* Aholiab *appointed to conduct and superintend all the work of the tabernacle, for which they are qualified by the spirit of wisdom*, 30–35.

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AND Moses gathered all the congregation of the children of Israel together, and said unto them, [a] These *are* the words which the LORD hath commanded, that *ye* should do them.

2 [b] Six days shall work be done, but on the seventh day there shall be to you [c] a holy day, a Sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 [d] Ye shall kindle no fire throughout your habitations upon the Sabbath day.

4 And Moses spake unto all the congregation of the children of Israel, saying, [e] This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: [f] whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, [g] and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And [h] every wise-hearted man among you shall come, and make all that the LORD hath commanded;

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11 [i] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 [k] The ark, and the staves thereof, *with* the mercy-seat, and the veil of the covering;

13 The [l] table, and his staves, and all his vessels, [m] and the shew-bread;

14 [n] The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 [o] And the incense altar and his staves, [p] and the anointing oil, and [q] the sweet incense, and the hanging for the door at the entering in of the tabernacle;

16 [r] The altar of burnt-offering, with his brazen gate, his staves, and all his vessels, the laver, and his foot;

17 [s] The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 [t] The clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.

[a] Chap. xxxiv. 32.——[b] Chap. xx. 9; xxxi. 14, 15; Lev. xxiii. 3; Num. xv. 32, &c.; Deut. v. 12; Luke xiii. 14.——[c] Heb. *holiness*.——[d] Chap. xvi. 23.——[e] Chap. xxv. 1, 2.——[f] Chapter xxv. 2.——[g] Chapter xxv. 6.——[h] Chap. xxxi. 6.——[i] Chapter xxvi. 1, 2, &c.

[k] Chapter xxv. 10, &c.——[l] Chapter xxv. 23.——[m] Chap. xxv. 30; Lev. xxiv. 5, 6.——[n] Chapter xxv. 31, &c.——[o] Chap. xxx. 1.——[p] Chap. xxx. 23.——[q] Chap. xxx. 34.——[r] Chap. xxvii. 1.——[s] Chap. xxvii. 9.——[t] Chap. xxxi. 10; xxxix. 1, 41; Numbers iv. 5, 6, &c.

NOTES ON CHAP. XXXV.

Verse 1. *And Moses gathered*] The principal subjects in this chapter have been already largely considered in the notes on chapters xxv., xxvi., xxvii., xxviii., xxix., xxx., and xxxi., and to those the reader is particularly desired to refer, together with the parallel texts in the margin.

Verse 3. *Ye shall kindle no fire*] The Jews understand this precept as forbidding the kindling of fire *only* for the purpose of *doing work* or *dressing victuals*; but to give them *light* and *heat*, they judge it lawful to light a fire on the Sabbath day, though themselves rarely kindle it—they get *Christians* to do this work for them.

Verse 5. *An offering*] A *terumah* or heave-offering; see Lev. vii. 1, &c.

Verses 5 and 6. See, on these *metals* and *colours*, chap. xxv. 3, 4, &c.

Verse 7. *Rams' skins, &c.*] See chap. xxv. 5.

Verse 8. *Oil for the light*] See chap. xxv. 6.

Verse 9. *Onyx stones*] See chap. xxv. 7.

Verse 11. *The tabernacle*] See chap. xxv. 8.

Verse 12. *The ark*] See chap. xxv. 10–17.

Verse 13. *The table*] See chap. xxv. 23–28.

Verse 14. *The candlestick*] See chap. xxv. 31–39.

Verse 15. *The incense altar*] The golden altar, see chap. xxx. 1–10.

Verse 16. *The altar of burnt-offering*] The brazen altar, see chap. xxvii. 1–8.

Verse 17. *The hangings of the court*] See chap. xxvii. 9.

Verse 19. *The clothes of service*] Probably *aprons*,

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21 And they came, every one [u] whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And [v] every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were [w] wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom, spun goats' *hair*.

27 And [x] the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And [y] spice, and oil for the light, and for the anointing oil, and for the sweet incense.

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29 The children of Israel brought a [z] willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 And Moses said unto the children of Israel, See, [a] The LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and [b] Aholiab, the son of Ahisamach, of the tribe of Dan:

35 Them hath he [c] filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

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[u] Ver. 5, 22, 26, 29; chap. xxv. 2; xxxvi. 2; 1 Chron. xxviii. 2, 9; xxix. 9; Ezra vii. 27; 2 Cor. viii. 12; ix. 7.——[v] 1 Chron. xxix. 8.——[w] Chap. xxviii. 3; xxxi. 6; xxxvi. 1; 2 Kings xxiii. 7; Prov. xxxi. 19, 22, 24.

[x] 1 Chron. xxix. 6; Ezra ii. 68.——[y] Chap. xxx. 23.——[z] Ver. 21; 1 Chron. xxix. 9.——[a] Chap. xxxi. 2, &c.——[b] Chap. xxxi. 6; Isa. xxviii. 24–29.——[c] Ver. 31; chap. xxxi. 3, 6; 1 Kings vii. 14; 2 Chron. ii. 14; Isa. xxviii. 26.

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towels, and such like, used in the common service, and different from the *vestments* for Aaron and his sons. See these latter described chap. xxviii. 1, &c.

Verse 21. *Every one whose heart stirred him up*] Literally, *whose heart was lifted up*—whose affections were set on the work, being cordially engaged in the service of God.

Verse 22. *As many as were willing-hearted*] For no one was *forced* to lend his help in this sacred work; all was a *free-will* offering to the Lord.

Bracelets] חח *chach*, whatever *hooks together*; ornaments for the wrists, arms, legs, or neck.

Ear-rings] נזם *nezem*, see this explained Gen. xxiv. 22.

Rings] טבעת *tabbaath*, from טבע *taba*, to *penetrate*, *enter into*; probably rings for the fingers.

Tablets] כומז *cumaz*, a word only used here and in Num. xxxi. 50, supposed to be a *girdle* to *support the breasts*.

Verse 25. *All the women that were wise-hearted did spin*] They had before learned this art, they were wise-hearted; and now they practise it, and God condescends to require and accept their services. In building this house of God, all were ambitious to do something by which they might testify their piety to God, and their love for his worship. The spinning practised at this time was simple, and required little *apparatus*. It was the plain *distaff* or twirling pin, which might be easily made out of any wood they met with in the wilderness.

Verse 27. *The rulers brought onyx stones*] These, being persons of consequence, might be naturally expected to furnish the more scarce and costly articles. See how all join in this service! The men *worked* and brought offerings, the women spun and brought their ornaments, the rulers united with them and delivered up their jewels! and all the children of Israel brought a willing offering unto the Lord, ver. 29.

Verse 30. *The Lord hath called by name Bezaleel*] See this subject discussed at large in the note on chap. xxxi. 3, where the subject of superseding the work of the hand by the extra use of machinery is particularly considered.

1. From the nature of the offerings made for the service of the tabernacle, we see of what sort the spoils were which the Israelites brought out of Egypt: *gold, silver, brass, blue, purple, scarlet, fine linen, rams' skins dyed red,* what we call *badgers' skins, oil, spices, incense, onyx stones,* and other stones, the names of which are not here mentioned. They must also have brought *looms, spinning wheels,* instruments for *cutting precious stones, anvils, hammers, furnaces, melting-pots* with a vast variety of *tools* for the different artists employed on the work of the tabernacle, viz., smiths, joiners, carvers, gilders, &c.

2. God could have erected his tabernacle without the help or skill of man; but he condescended to employ him. As all are interested in the worship of God, so all should bear a part in it; here God employs the whole *congregation:* every male and female, with even their *sons* and their *daughters,* and the very ornaments of their persons, are given to raise and adorn the house of God. The women who had not ornaments, and could neither give gold nor silver, could spin goat's hair, and the Lord graciously employs them in this work, and accepts what they can give and what they can do, for they did it with a willing mind; they were *wise of heart*—had learned a useful business, their hearts were *lifted up* in the work, ver. 21, and all felt it a high privilege to be able to put only a nail in the holy place. By the free-will offerings of the people the tabernacle was erected, and all the costly utensils belonging to it provided. This was the primitive mode of providing proper places for Divine worship; and as it was the primitive, so it is the most *rational* mode. Taxes levied by law for building or repairing churches were not known in the ancient times of religious simplicity. It is an honour to be permitted to do any thing for the support of public worship; and he must have a strange, unfeeling, and ungodly heart, who does not esteem it a high privilege to have a stone of his own laying or procuring in the house of God. How easily might all the buildings necessary for the purpose of public worship be raised, if the money that is spent in needless self-indulgence by ourselves, our sons, and our daughters, were devoted to this purpose! By sacrifices of this kind the house of the Lord would be soon built, and the top-stone brought on with shouting, Grace, grace unto it!

CHAPTER XXXVI.

Moses appoints Bezaleel, Aholiab, and their associates, to the work, and delivers to them the free-will offerings of the people, 1–3. *The people bring offerings more than are needed for the work, and are only restrained by the proclamation of Moses,* 4–7. *The curtains, their loops, taches, &c., for the tabernacle,* 8–18. *The covering for the tent,* 19. *The boards,* 20–30. *The bars,* 31–34. *The veil and its pillars,* 35, 36. *The hangings and their pillars,* 37, 38.

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THEN wrought Bezaleel and Aholiab, and every [a] wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of the [b] sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one [c] whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering which the children of Israel [d] had brought for the work of the service of the sanctuary, to make it *withal.* And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, [e] The people bring much more than enough for the

[a] Chapter xxviii. 3; xxxi. 6; xxxv. 10, 35.——[b] Chapter xxv. 8.

[c] Chapter xxxv. 2, 26; 1 Chron. xxix. 5.——[d] Chapter xxxv. 27. [e] 2 Cor. viii. 2, 3.

NOTES ON CHAP. XXXVI.

Verse 1. *Then wrought, &c.*] The *first* verse of this chapter should end the preceding chapter, and this should begin with verse the *second;* as it now stands, it does not make a very consistent sense. By reading the first word ועשה *veasah, then wrought,* in the *future ense* instead of the *past,* the proper connection will be preserved: for all grammarians know that the conjunction ו *vau* is often *conversive,* i. e., it turns the *preterite* tense of those verbs to which it is prefixed into the *future,* and the *future* into the *preterite:* this power it evidently has here; and joined with the last verse of the preceding chapter the connection will appear thus, chap. xxxv. ver. 30, &c.: *The Lord hath called by name Bezaleel and Aholiab;* them hath *he filled with wisdom of heart to* work all manner of work. Chap. xxxvi. 1.: *And Bezaleel and Aholiab* SHALL WORK, *and every wise-hearted man, in whom the Lord put wisdom.*

Verse 5. *The people bring much more than enough*] With what a liberal spirit do these people bring their free-will offerings unto the Lord! Moses is obliged to make a proclamation to prevent them from bringing any more, as there was at present more than enough!

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service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 [f] And every wise-hearted man among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvage in the coupling: likewise he made in the uttermost side of *another* curtain in the coupling of the second.

12 [g] Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 [h] And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

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16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass, to couple the tent together, that it might be one.

19 [i] And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that.*

20 [k] And he made boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

[f] Chap. xxvi. 1.——[g] Chap. xxvi. 5.——[h] Chap. xxvi. 7.

[i] Chap. xxvi. 14.——[k] Chap. xxvi. 15.

Had Moses been intent upon gain, and had he not been perfectly disinterested, he would have encouraged them to continue their contributions, as thereby he might have multiplied to himself gold, silver, and precious stones. But he was doing the Lord's work, under the inspiration of the Divine Spirit, and therefore he sought no secular gain. Indeed, this one circumstance is an ample proof of it. Every thing necessary for the worship of God will be cheerfully provided by a people whose hearts are in that worship. In a state where all forms of religion and modes of worship are tolerated by the laws, it would be well to find out some less exceptionable way of providing for the national clergy than by *tithes*. Let them by all means have the provision allowed them by the law; but let them not be needlessly exposed to the resentment of the people by the *mode* in which this provision is made, as this often alienates the affections of their flocks from them, and exceedingly injures their usefulness. See the note on Gen. xxviii. *in fine*, where the subject is viewed on all sides.

Verse 8. *Cherubims of cunning work*] See on chap. xxvi. 18. Probably the word means no more than *figures* of any kind wrought in the *diaper* fashion in the *loom*, or by the *needle* in *embroidery*, or by the *chisel* or *graving tool* in *wood*, *stone*, or *metal*; see on chap. xxv. 18. This meaning Houbigant and other excellent critics contend for. In some places the word seems to be restricted to express a particular figure then well known; but in many other places it seems to imply any kind of figure commonly formed by sculpture on stone, by carving on wood, by engraving upon brass, and by weaving in the loom, &c.

Verse 9. *The length of one curtain*] Concerning these curtains, see chap. xxvi. 1, &c.

Verse 20. *And he made boards*] See the notes on chap. xxvi. 15, &c.

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27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [l] coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them, in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, [m] under every board two sockets.

31 And he made [n] bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

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34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 And he made [o] a veil *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 And he made a [p] hanging for the tabernacle door, *of* blue, and purple, and scarlet, and fine twined linen, [q] of needle-work;

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold; but their five sockets *were of* brass.

Heb. *twined.*——[m] Heb. *two sockets, two sockets under one board.* [n] Chap. xxvi. 26.

[o] Chap. xxvi. 31.——[p] Chap. xxvi. 36.——[q] Heb. *the work of a needle-worker* or *embroiderer.*

Verse 31. *He made bars*] See on chap. xxvi. 26, &c.
Verse 35. *He made a veil*] See on chap. xxvi. 31, &c.
Verse 37. *Hanging for the—door*] See on ch. xxvi. 36.
Verse 38. *The five pillars of it with their hooks*] Their capitals. See the note on chap. xxvi. 32.

THERE is scarcely any thing particular in this chapter that has not been touched on before; both it and the following to the end of the book being in general a repetition of what we have already met in detail in the preceding chapters from chap. xxv. to xxxi. inclusive, and to those the reader is requested to refer. God had before commanded this work to be done, and it was necessary to record the execution of it to show that all was done according to the pattern shown to Moses; without this detailed account we should not have known whether the work had ever been *executed* according to the directions given.

At the commencement of this chapter the reader will observe that I have *advanced* the dates A. M. and B. C. one year, without altering the year of the exodus, which at first view may appear an error; the reason is, that the above dates commence at *Tisri*, but the years of the exodus are dated from *Abib*.

CHAPTER XXXVII.

Bezaleel and Aholiab make the ark, 1–5. *The mercy-seat,* 6. *The two cherubim,* 7–9. *The table of the shew-bread, and its vessels,* 10–16. *The candlestick,* 17–24. *The golden altar of incense,* 25–28. *The holy anointing oil and perfume,* 29.

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AND Bezaleel made [a] the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

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4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 And he made the [b] mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

[a] Chap. xxv. 10.

[b] Chap. xxv. 17.

NOTES ON CHAP. XXXVII.

Verse 1. *And Bezaleel made the ark, &c.*] For a description of the ark, see chap. xxv. 10, &c.

Verse 6. *He made the mercy-seat*] See this described chap. xxv. 17.

Verse 10. *He made the table*] See chap. xxv. 23

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7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat.

8 One cherub [c] on the end on this side, and another cherub [d] on the *other* end on that side: out of the mercy-seat made he the cherubims, on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seatward were the faces of the cherubims.

10 And he made [e] the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of a hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [f] dishes, and his spoons, and his bowls, and his covers [g] to cover withal, *of* pure gold.

17 And he made the [h] candlestick *of* pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

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19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 [i] And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it; also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 And he made [k] the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

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[c] Or, *out of*, &c.——[d] Or, *out of*, &c.——[e] Chap. xxv. 23.
[f] Chap. xxv. 29.——[g] Or, *to pour out withal.*

[h] Chap. xxv. 31.——[i] Chap. xxx. 1.——[k] Chap. xxx. 23, 34; Isa. lxi. 1; 1 John ii. 20, 27; Psa. cxli. 2.

Verse 16. *He made the vessels*] See all these particularly described in the notes on chap. xxv. 29.

Verse 17. *He made the candlestick*] See this described in the note on chap. xxv. 31.

Verse 25. *He made the incense altar*] See this described chap. xxx. 1.

Verse 29. *He made the holy anointing oil*] See this and the *perfume*, and the materials out of which they were made, described at large in the notes on chap. xxx. 23–25 and 34–38. As this chapter also is a repetition of what has been mentioned in preceding chapters, the reader is desired to refer to them

CHAPTER XXXVIII.

Bezaleel makes the altar of burnt-offering, 1–7. *He makes the laver and its foot out of the mirrors given by the women*, 8. *The court, its pillars, hangings, &c.*, 9–20. *The whole tabernacle and its work finished by Bezaleel, Aholiab, and their assistants*, 21–23. *The amount of the* gold *contributed*, 24. *The amount of the* silver, *and how it was expended*, 25–28. *The amount of the* brass, *and how this was used*, 29–31.

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AND [a] he made the altar of burnt-offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* four-square; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, *and* the flesh hooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of network, under the compass thereof beneath, unto the midst of it.

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5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 And he made [b] the laver *of* brass, and the foot of it *of* brass, of the [c] looking-glasses of *the women* [d] assembling, which assembled *at* the door of the tabernacle of the congregation.

[a] Chap. xxvii. 1–8; chap. xl. 6, 20.——[b] Chap. xxx. 18.——[c] Or, *brazen glasses*.——[d] Heb. *assembling by troops*, as 1 Sam. ii. 22.

NOTES ON CHAP. XXXVIII.

Verse 1. *The altar of burnt-offering*] See the notes on chap. xxvii. 1; and for its horns, pots, shovels, basins, &c., see the meaning of the Hebrew terms explained, chap. xxvii. 3–5.

Verse 8. *He made the laver*] See the notes on chap. xxx. 18, &c.

The looking-glasses] The word מראת *maroth*, from ראה *raah*, *he saw*, signifies *reflectors* or *mirrors* of any kind. Here *metal*, highly polished, must certainly be meant, as glass was not yet in use; and had it even been in use, we are sure that *looking*-GLASSES could not make a BRAZEN *laver*. The word therefore should be rendered *mirrors*, not *looking-glasses*, which in the above verse is perfectly absurd, because from those *maroth* the *brazen laver* was made.. The first *mirrors* known among men were the clear, still *fountain*, and unruffled *lake*; and probably the mineral called *mica*, which is a very general substance through all parts of the *earth*. Plates of it have been found of three feet square, and it is so extremely divisible into laminæ, that it has been divided into plates so thin as to be only the *three hundred thousandth part of an inch*. A plate of this forms an excellent mirror when any thing *black* is attached to the opposite side. A plate of this mineral, nine inches by eight, now lies before me; a piece of *black cloth*, or any other *black* substance, at the back, converts it into a *good mirror*; or it would serve as it is for a *square of glass*, as every object is clearly perceivable through it. It is used in Russian ships of war, instead of glass, for windows. The first artificial mirrors were apparently made of *brass*, afterwards of polished *steel*, and when luxury increased they were made of *silver*; but they were made at a very early period of mixed metal, particularly of *tin* and *copper*, the best of which, as Pliny tells us, were formerly manufactured at Brundusium: *Optima apud majores fuerant Brundisina*, stanno *et* ære *mixtis*.—Hist. Nat. lib. xxxiii., cap. 9. But, according to him, the most esteemed were those made of *tin*; and he says that *silver mirrors* became so common that even the *servant girls* used them: *Specula* (ex stanno) *laudatissima Brundisii temperabantur; donec argenteis uti capere et ancillæ*; lib. xxxiv., cap. 17. When the Egyptian women went to the temples, they always carried their mirrors with them. The Israelitish women probably did the same, and Dr. Shaw states that the Arabian women carry them constantly hung at their breasts. It is worthy of remark, that at *first* these women freely gave up their ornaments for this important service, and now give their very *mirrors*, probably as being of little farther service, seeing they had already given up the principal decorations of their persons. Woman has been invidiously defined by Aristotle, *an animal fond of dress*, (though this belongs to the whole *human race*, and not exclusively to woman.) Had this been true of the Israelitish women, in the present case we must say they nobly sacrificed their incentives to pride to the service of their God. Woman, go *thou* and do likewise.

Of the women—*which assembled* at *the door*] What the employment of these women was at the door of the tabernacle, is not easily known. Some think they assembled there for purposes of devotion. Others, that they kept watch there during the night; and this is the most probable opinion, for they appear to have been in the same employment as those who assembled at the door of the tabernacle of the congregation in the days of Samuel, who were abused by the sons of the high priest Eli, 1 Sam. ii. 22. Among the ancients women were generally employed in the office of *porters* or *doorkeepers*. Such were employed about the house of the high priest in our Lord's time; for a woman is actually represented as keeping the door of

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9 And he made [e] the court: on the south side southward the hangings of the court *were of* fine twined linen, a hundred cubits:

10 Their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* a hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

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18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [f] pins of the tabernacle, and of the court round about, *were of* brass.

21 This is the sum of the tabernacle, *even* of [g] the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [h] by the hand of Ithamar, son to Aaron the priest.

22 And [i] Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen

24 All the gold that was occupied for the

[e] Chap. xxvii. 9.——[f] Chap. xxvii. 19.——[g] Num. i. 50, 53; ix. 15; x. 11; xvii. 7, 8; xviii. 2; 2 Chron. xxiv. 6; Acts vii. 44.

[h] Num. iv. 28, 33.——[i] Chap. xxxi. 2, 6.

the palace of the high priest, John xviii. 17: *Then saith the* DAMSEL *that* KEPT THE DOOR *unto Peter;* see also Matt. xxvi. 69. In 2 Sam. iv. 6, both the *Septuagint* and *Vulgate* make a woman *porter* or *doorkeeper* to Ishbosheth. *Aristophanes* mentions them in the same office, and calls them Σηκις, *Sekis*, which seems to signify a common maid-servant. *Aristoph.* in Vespis, ver. 768:—

Ὁτι την θυραν ανεωξεν ἡ Σηκις λαθρα.

Homer, Odyss., Φ, ver. 225–229, mentions Actoris, Penelope's maid, whose office it was to keep the door of her chamber:—

Ακτορις——
Ἡ νωϊν ειρυτο θυρας πυκινον θαλαμοιο.

And *Euripides, in Troad.*, ver. 197, brings in *Hecuba*, complaining that she who was wont to sit upon a throne is now reduced to the miserable necessity of becoming a *doorkeeper* or a *nurse*, in order to get a morsel of bread.

——η ταν
Παρα προθυροις φυλακαν κατεχουσα,
Η παιδων θρεπτειρα.

Sir *John Chardin* observes, that women are employed to keep the gate of the palace of the Persian kings. *Plautus, Curcul.*, act i., scene 1, mentions an *old woman* who was keeper of the gate.

Anus hic solet cubitare, custos janitrix.

Many other examples might be produced. It is therefore very likely that the persons mentioned here, and in 1 Sam. ii. 22, were the women who guarded the tabernacle; and that they regularly relieved each other, a *troop* or *company* regularly keeping watch: and indeed this seems to be implied in the original, צבאו *tsabeu*, they *came by troops*; and these troops successively consecrated their mirrors to the service of the tabernacle. See *Calmet* on John xviii. 16.

Verse 9. *The court*] See on chap. xxvii. 9.

Verse 17. *The hooks—and their fillets*] The capitals; and the silver bands that went round them; see the note on chap. xxvi. 32.

Verse 21. *This is the sum of the tabernacle.*] That is, The foregoing account contains a detail of all the articles which Bezaleel and Aholiab were commanded to make; and which were reckoned up by the Levites, over whom *Ithamar*, the son of Aaron, presided.

Verse 24. *All the gold that was occupied for the work, &c.*] To be able to ascertain the quantum and value of the gold, silver, and brass, which were employed in the tabernacle, and its different utensils,

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work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after [k] the shekel of the sanctuary.

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[k] Chap. xxx. 13, 24; Lev. v. 15; xxvii. 3, 25; Num. iii. 47; xviii. 16.

altars, &c., it will be necessary to enter into the subject in considerable detail.

In the course of my notes on this and the preceding book, I have had frequent occasion to speak of the *shekel* in use among the ancient Hebrews, which, following Dean Prideaux, I have always computed at 3*s.* English. As some value it at 2*s.* 6*d.*, and others at 2*s.* 4*d.*, I think it necessary to lay before the reader the learned dean's mode of computation as a proper introduction to the calculations which immediately follow.

"Among the ancients, the way of reckoning their money was by *talents*. So the *Hebrews*, so the *Babylonians*, and so the *Romans* did reckon. And of these talents they had subdivisions which were usually in *minas* and *drachms*; i. e., of their *talents* into *minas*, and their *minas* into *drachms*. The *Hebrews* had, besides these, their *shekels* and *half-shekels* or *bekas*; and the *Romans* their *denarii*, which last were very nearly of the same value with the *drachms* of the *Greeks*. What was the value of a *Hebrew talent* appears from Exod. xxxviii. 25, 26, for there 603,550 persons being taxed at half a shekel a head, they must have paid in the whole 301,775 *shekels*; and that sum is there said to amount to *one hundred talents*, and 1775 *shekels* over: if therefore we deduct the 1775 *shekels* from the number 301,775, and divide the remaining sum, i. e., 300,000, by *a hundred*, this will prove each of those *talents* to contain *three thousand shekels*. Each of these *shekels* weighed about *three shillings* of our money; and sixty of them, Ezekiel tells us, chap. xlv. 12, made a mina; and therefore *fifty* of those *minas* made a *talent*. And as to their *drachms*, it appears by the Gospel of St. Matthew that it was the *fouth part of a shekel*, that is, nine-pence of our money. For there (chap. xvii. 24) the tribute money annually paid to the temple, by every *Jew*, (*Talmud* in shekalim,) which was *half a shekel*, is called Δίδραχμον, (i. e., the *two drachm piece*;) and therefore, if *half a shekel* contained *two drachms*, a *drachm* must have been the *quarter part of a shekel*, and every *shekel* must have contained *four* of them: and so *Josephus* tells us it did; for he says, Antiq., lib. iii., c. 9, that a *shekel* contained *four Attic drachms*, which is not exactly to be understood according to the *weight*, but according to the *valuation* in the currency of common payments. For according to the *weight*, the heaviest *Attic* drachms did not exceed *eight-pence farthing half-farthing*, of our money; and a *Hebrew* drachm, as I have said, was *nine-pence*; but what the *Attic* drachm fell short of the *Hebrew* in *weight* might be made up in the *fineness*, and its ready currency in all countries, (which last the Hebrew drachm could not have,) and so might be made equivalent in common estimation among the *Jews*. Allowing therefore a *drachm*, as well *Attic* as *Jewish*, as valued in *Judea*, to be equivalent to *nine-pence* of our money, a BEKA or *half-shekel* will be *one shilling and six-pence*; a SHEKEL, *three shillings*; a MINA, *nine pounds*; and a TALENT, *four hundred and fifty pounds*. So it was in the time of *Moses* and *Ezekiel*; and so was it in the time of *Josephus* among that people, for he tells us, Antiq., lib. xiv., c. 12, that a *Hebrew* mina contained *two* LITRAS and a *half*, which comes exactly to *nine pounds* of our money: for a *litra*, being the same with a *Roman libra*, contained *twelve ounces* troy weight, that is, *ninety-six drachms*; and therefore *two litras* and a *half* must contain *two hundred and forty drachms*, which being estimated at *nine-pence* a *drachm*, according to the *Jewish* valuation, comes exactly to *sixty shekels*, or *nine pounds* of our money. And this account agrees exactly with that of *Alexandria*. For the *Alexandrian* talent contained 12,000 *Attic* drachms; and 12,000 *Attic* drachms, according to the *Jewish* valuation, being 12,000 of our *nine-pences*, they amount to 450 *pounds* of sterling money which is the same in value as the *Mosaic* talent. But here it is to be observed, that though the *Alexandrian* talent amounted to 12,000 *Attic* drachms, yet they themselves reckoned it but at 6000 drachms, because every *Alexandrian* drachm contained two *Attic* drachms; and therefore the *Septuagint* version being made by the *Alexandrian* Jews, they there render the *Hebrew* word shekel, by the *Greek* δίδραχμον, which signifies *two drachms*, because two *Alexandrian* drachms make a *shekel*, two of them amounting to as much as four *Attic* drachms. And therefore, computing the *Alexandrian* money according to the same method in which we have computed the *Jewish*, it will be as follows: *One drachm* of *Alexandria* will be of our money *eighteen pence*; one *didrachm* or shekel, consisting of two drachms of *Alexandria*, or four of *Attica*, will be *three shillings*; one *mina*, consisting of *sixty didrachms* or *shekels*, will be *nine pounds*; and one *talent*, consisting of *fifty minas*, will be *four hundred and fifty pounds*, which is the talent of *Moses*, Exod. xxxviii. 25, 26: and so also is it the talent of *Josephus*, Antiq., lib. iii., c. 7; for he tells us that a *Hebrew talent* contained one hundred *Greek* (i. e., Attic) minas. For those *fifty minas*, which here make an *Alexandrian* talent, would be one hundred *Attic* minas in the like method of valuation; the *Alexandrian* talent containing double as much as the *Attic* talent, both in the *whole*, and also in all its *parts*, in whatever method both shall be equally distributed. Among the Greeks the established rule was, *Jul. Polluc.* Onomast., lib. x., c. 6, that one *hundred drachms* made a *mina*, and *sixty minas* a *talent*. But in some different states their drachms being different, accordingly their minas and talents were within the same proportion different also. But the money of *Attica* was the *standard* by which all the rest were valued, according as they more or less differed from it. And therefore, it being of most note, wherever any *Greek* historian speaks of talents, minas, or drachms, if they be simply mentioned, it is to be always understood of

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25 And the silver of them that were numbered of the congregation *was* a hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

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talents, minas, or drachms of *Attica*, and never of the talents, minas, or drachms of any other place, unless it be expressed. Mr. *Brerewood*, going by the goldsmith's weights, reckons an *Attic drachm* to be the same with a *drachm* now in use in their shops, that is, the *eighth part* of an *ounce*; and therefore lays it at the value of *seven-pence halfpenny* of our money, or the eighth part of a *crown*, which is or ought to be an *ounce* weight. But Dr. *Bernard*, going more accurately to work, lays the middle sort of *Attic* drachms at *eight-pence farthing* of our money, and the *minas* and *talents* accordingly, in the proportions above mentioned. The *Babylonish* talent, according to *Pollux*, Onomast., lib. x., c. 6, contained *seven thousand* of those drachms. The *Roman* talent (see *Festus Pompeius*) contained seventy-two *Italic* minas, which were the same with the *Roman libras*; and ninety-six Roman *denariuses*, each being of the value of *seven-pence halfpenny* of our money, made a Roman *libra*. But all the valuations I have hitherto mentioned must be understood only of *silver money*, and not of *gold*; for that was much higher. The proportion of gold to silver was among the ancients commonly as *ten* to *one*; sometimes it was raised to be as *eleven* to *one*, sometimes as *twelve*, and sometimes as *thirteen* to *one*. In the time of King *Edward* the *First* it was here, in England, at the value of *ten* to *one*; but it is now gotten at *sixteen* to *one*, and so I value it in all the reductions which I make in this history of ancient sums to the present value. But to make the whole of this matter the easier to the reader, I will lay all of it before him for his clear view in this following table of valuations:—

Hebrew *money*.	£	s.	d.
A Hebrew *drachm*			9
Two *drachms* made a *beka* or *half-shekel*, which was the tribute money paid by every *Jew* to the temple		1	6
Two *bekas* made a *shekel*		3	0
Sixty *shekels* made a *mina*	9	0	0
Fifty *minas* made a *talent*	450	0	0
A *talent of gold*, sixteen to one	7200	0	0

Attic *money*, according to Mr. Brerewood.			
An Attic *drachm*			7½
A hundred *drachms* made a *mina*	3	2	6
Sixty *minas* made a *talent*	187	10	0
A *talent of gold*, sixteen to one	3000	0	0

Attic *money*, according to Dr. Bernard.			
An Attic *drachm*			8¼
A hundred *drachms* made a *mina*	3	8	9
Sixty *minas* made a *talent*	206	5	0
A *talent of gold*, sixteen to one	3300	0	0

Babylonish *money*, according to Mr. Brerewood.			
A Babylonish talent of silver containing seven thousand Attic *drachms*	218	15	0
A Babylonish *talent* in gold, sixteen to one	3500	0	0

Babylonish *money*, according to Dr. Bernard.			
A Babylonish *talent* in silver	£240	12	6
A Babylonish talent in gold, sixteen to one	3850	0	0
Alexandrian *money*.			
A *drachm* of Alexandria, containing two Attic *drachms*, as valued by the Jews		1	6
A *didrachm* of Alexandria, containing two Alexandrian *drachms*, which was a *Hebrew shekel*		3	0
Sixty *didrachms* or *Hebrew shekels* made a *mina*	9	0	0
Fifty *minas* made a *talent*	450	0	0
A *talent of gold*, sixteen to one	7200	0	0
Roman *money*.			
Four *sesterciuses* made a Roman *denarius*			7¼
Ninety-six *Roman denariuses* made an *Italic mina*, which was the same with a Roman *libra*	3	0	0
Seventy-two Roman *libras* made a *talent*	216	0	0

See the *Old and New Testament* connected, &c. Vol. i., preface, pp. xx–xxvii.

There were *twenty-nine* talents *seven hundred and thirty* shekels of GOLD; *one hundred* talents *one thousand seven hundred and seventy-five* shekels of SILVER; and *seventy* talents *two thousand four hundred* shekels of BRASS.

If with Dean Prideaux we estimate the value of the *silver* shekel at *three shillings* English, we shall obtain the weight of the shekel by making use of the following proportion. As *sixty-two shillings*, the value of a pound weight of silver as settled by the British laws, is to *two hundred and forty*, the number of *pennyweights* in a pound *troy*, so is *three shillings*, the value of a *shekel* of silver, to 11 dwts. $14\frac{23}{31}$ grains, the *weight* of the *shekel* required.

In the next place, to find the value of a shekel of *gold* we must make use of the proportion following: As *one ounce* troy is to *3l. 17s. 10½d.*, the legal value of an ounce of gold, so is 11 dwts. $14\frac{23}{31}$ grains, the weight of the shekel as found by the last proportion, to *2l. 5s. 2½ $\frac{43}{62}$d.*, the value of the *shekel of gold* required. From this *datum* we shall soon be able to ascertain the value of all the gold employed in the work of this holy place, by the following arithmetical process: Reduce *2l. 5s. 2½ $\frac{43}{62}$d.* to the lowest term mentioned, which is 201,852 ninety-third parts of a *farthing*. Multiply this last number by 3000, the number of shekels in a talent, and the product by 29, the number of talents; and add in 730 times 201,852, on account of the 730 shekels which were above the 29 talents employed in the work, and we shall have for the last product 17,708,175,960, which, divided successively by 93, 4, 12, and 20, will give *198,347l. 12s. 6d.* for the *total value of the gold* employed in the tabernacle, &c.

The value of the silver contributed by 603,550 Israelites, at half a shekel or *eighteen pence* per man,

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26 [l] A bekah for [m] every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [n] six hundred thousand, and three thousand, and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast [o] the sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

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29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar.

31 And the [p] sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

[l] Chap. xxx. 13, 15.——[m] Heb. *a poll*.——[n] Num. i. 46.——[o] Chap. xxvi. 19, 21, 25, 32.——[p] Chap. xxvi. 37; chap. xxvii. 10, 17.

may be found by an easy arithmetical calculation to amount to 45,266*l*. 5*s*.

The value of the brass at 1*s*. per pound will amount to 513*l*. 17*s*.

The GOLD of the holy place weighed 4215 pounds.

The SILVER of the tabernacle 14,602 pounds.

The BRASS 10,277 pounds troy weight.

The total value of all the *gold*, *silver*, and *brass* of the tabernacle will consequently amount to 244,127*l*. 14*s*. 6*d*. And the total *weight* of all these three metals amounts to 29,124 pounds *troy*, which, reduced to *avoirdupois* weight, is nearly *ten tons and a half*. When all this is considered, besides the quantity of gold which was employed in the golden calf, and which was all destroyed, it is no wonder that the sacred text should say the Hebrews spoiled the Egyptians, particularly as in those early times the precious metals were probably not very plentiful in Egypt.

Verse 26. *A bekah for every man*] The Hebrew word בקע *beka*, from בקע *baka*, to *divide*, *separate into two*, seems to signify, not a particular coin, but a shekel *broken* or *cut in two*; so, anciently, our *farthing* was a penny divided in the midst and then subdivided, so that each division contained the *fourth part* of the *penny*; hence its name *fourthing* or *fourthling*, since corrupted into *farthing*.

THERE appear to be *three* particular reasons why much riches should be employed in the construction of the tabernacle, &c. 1. To impress the people's minds with the glory and dignity of the Divine Majesty, and the importance of his service. 2. To take out of their hands the occasion of covetousness; for as they brought much spoils out of Egypt, and could have little if any use for gold and silver in the wilderness, where it does not appear that they had much intercourse with any other people, and were miraculously supported, so that they did not need their riches, it was right to employ that in the worship of God which otherwise might have engendered that love which is the root of all evil. 3. To prevent pride and vain-glory, by leading them to give up to the Divine service even the ornaments of their persons, which would have had too direct a tendency to divert their minds from better things. Thus God's worship was rendered august and respectable, incitements to sin and low desires removed, and the people instructed to consider nothing valuable, but as far as it might be employed to the glory and in the service of God.

CHAPTER XXXIX.

Bezaleel makes the clothes of service *for the holy place, and the* holy garments, 1. *The* ephod, 2. Gold *is beaten into* plates, *and cut into* wires *for embroidery*, 3. *He makes the* shoulder-pieces *of the ephod*, 4. *The* curious girdle, 5. *Cuts the* onyx stones *for the shoulder-pieces*, 6. *Makes the* breastplate, *its chains, ouches, rings, &c.*, 7–21. *The* robe *of the* ephod, 22–26. Coats *of fine linen*, 27. *The* mitre, 28. *The* girdle, 29. *The* plate *of the* holy crown, 30, 31. *The completion of the work of the tabernacle*, 32. *All the work is brought unto Moses*, 33–41. *Moses, having examined the whole, finds every thing done as the Lord had commanded, in consequence of which he blesses the people*, 42, 43.

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AND of [a] the blue, and purple, and scarlet, they made [b] clothes of service, to do service in the holy *place*, and made the holy garments for Aaron; [c] as the LORD commanded Moses.

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[a] Chap. xxxv. 23.——[b] Chap. xxxi. 10; xxxv. 19.——[c] Chap. xxviii. 4.

NOTES ON CHAP. XXXIX.

Verse 1. *Blue, and purple, and scarlet*] See this subject largely explained in the notes on chap. xxv. 4.

Verse 2. *Ephod*] See this described, chap. xxv. 7.

Verse 3. *They did beat the gold into thin plates*] For the purpose, as it is supposed, of cutting it into

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2 [d] And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 [e] And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [f] memorial to the children of Israel; as the LORD commanded Moses.

8 [g] And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 [h] And they set in it four rows of stones; *the first* row *was* a [i] sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

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15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 [k] And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midst of the robe, as the hole of a habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made [l] bells *of* pure gold, and

[d] Chap. xxviii. 6.——[e] Chap. xxviii. 9.——[f] Chap. xxviii. 12. [g] Chap. xxviii. 15.

[h] Chap. xxviii. 17, &c.——[i] Or, *ruby*.—— [k] Chap. xxviii. 31. [l] Chap. xxviii. 33.

wires (פתילם) or *threads*; for to *twist* or *twine* is the common acceptation of the root פתל *pathal*. I cannot suppose that the Israelites had not then the art of making *gold thread*, as they possessed several ornamental arts much more difficult: but in the present instance, figures made in a more solid form than that which could have been effected by *gold thread*, might have been required.

Verse 6. *Onyx stones*] Possibly the *Egyptian pebble*. See chap. xxv. 7, and xxviii. 17, &c.

Verse 8. *Breastplate*] See on chap. xxviii. 18.

Verse 10. *And they set in it four rows of stones*] See all these precious stones particularly explained in the notes on chap. xxviii. 17, &c.

Verse 23. *As the hole of a habergeon*] The *habergeon* or *hauberk* was a small coat of mail, something in form of a half shirt, made of small iron rings curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the

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put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*, as the LORD commanded Moses.

27 [m] And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,

28 [n] And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and [o] linen breeches *of* fine twined linen,

29 [p] And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 [q] And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [r] according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering,

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35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, *and* all the vessels thereof, and the shew-bread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the [s] sweet incense, and the hanging for the tabernacle door,

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The clothes of service, to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel [t] made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses [u] blessed them.

[m] Chap. xxviii. 39, 40.——[n] Chap. xxviii. 4, 39; Ezek. xliv. 18.——[o] Chapter xxviii. 42.——[p] Chap. xxviii. 39.——[q] Chapter xxviii. 36, 37.——[r] Ver. 42, 43; chap. xxv. 40.

[s] Heb. *the incense of sweet spices.*——[t] Chap. xxxv. 10.——[u] Lev. ix. 22, 23; Num. vi. 23; Josh. xxii. 6; 2 Sam. vi. 18; 1 Kings viii. 14; 2 Chron. xxx. 27.

ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders.

Verse 30. *The holy crown of pure gold*] On Asiatic monuments, particularly those that appear in the ruins of Persepolis and on many Egyptian monuments, the priests are represented as wearing *crowns* or *tiaras*, and sometimes their heads are crowned with laurel. *Cuper* observes, that the priests and priestesses, among the ancient Greeks, were styled στεφανοφοροι, or *crown-bearers*, because they officiated having sometimes *crowns of gold*, at others, *crowns of laurel*, upon their heads.

Verse 32. *Did according to all that the Lord commanded Moses*] This refers to the command given chap. xxv. 40; and Moses has taken care to *repeat* every thing in the most circumstantial detail, to show that he had conscientiously observed all the directions he had received.

Verse 37. *The pure candlestick*] See the note on chap. xxv. 31.

The lamps to be set in order] To be trimmed and fresh oiled every day, for the purpose of being lighted in the evening. See the note on chap. xxvii. 21.

Verse 43. *And Moses did look upon all the work*] As being the general superintendent of the whole, under whom Bezaleel and Aholiab were employed, as the other workmen were under them.

They had done it as the Lord had commanded] Exactly according to the pattern which Moses received from the Lord, and which he laid before the workmen to work by.

And Moses blessed them.] Gave them that praise which was due to their skill, diligence, and fidelity. See this meaning of the original word in the note on Gen. ii. 3. See also a fine instance of ancient courtesy between masters and their servants, in the case of Boaz and his reapers, Ruth ii. 4. Boaz came from Bethlehem, and said to the reapers, *The Lord be with* you! And they answered him, *The Lord bless* THEE! It is, however, very probable that Moses prayed to God in their behalf, that they might be prospered in all their undertakings, saved from every evil, and be brought at last to the inheritance that fadeth not away. This

blessing seems to have been given, not only to the workmen, but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon ALL.

THE promptitude, cordiality, and despatch used in this business cannot be too highly commended, and are worthy of the imitation of all who are employed in any way in the service of God. The prospect of having God to *dwell among them* inflamed every heart, because they well knew that on this depended their prosperity and salvation. They therefore hastened to build him a house, and they spared no expense or skill to make it, as far as a house made with hands could be, worthy of that Divine Majesty who had promised to take up his residence in it. This tabernacle, like the temple, was a type of the human nature of the Lord Jesus; that was a shrine not made with hands, formed by God himself, and worthy of that fulness of the Deity that dwelt in it.

It is scarcely possible to form an adequate opinion of the riches, costly workmanship, and splendour of the tabernacle; and who can adequately conceive the glory and excellence of that human nature in which the fulness of the Godhead bodily dwelt! That this *tabernacle* typified the *human nature* of Christ, and the *Divine shechinah* that dwelt in it the *Deity* that dwelt in the man Christ Jesus, these words of St. John sufficiently prove: *In the beginning was the* WORD, *and the* WORD *was with God, and the* WORD *was* GOD. *And the* WORD *was made flesh, and dwelt among us,* (*εσκηνωσεν εν ημιν, made his* TABERNACLE *among us,*) *full of grace and truth*—possessing the true *Urim* and *Thummim*; all the *lights* and *perfections*, the *truth* and the *grace*, typified by the Mosaic economy. John i. 1, 14. And hence the evangelist adds, *And we beheld his glory*; as the Israelites beheld the glory of God resting on the tabernacle, so did the disciples of Christ see the Divine glory resting on him, and showing itself forth in all his *words, spirit*, and *works*. And for what purpose was the tabernacle erected? That God might dwell in it among the children of Israel. And for what purpose was the human nature of Christ so miraculously produced? That the Godhead might dwell in *it*; and that God and man might be reconciled through this wonderful economy of Divine grace, God being in Christ reconciling the world unto himself, 2 Cor. v. 19. And what was implied by this reconciliation? The union of the soul with God, and the indwelling of God in the soul. Reader, has God yet filled *thy tabernacle* with his glory? Does Christ dwell in thy heart by faith; and dost thou abide in him, bringing forth fruit unto holiness? Then thy end shall be eternal life. Why shouldst thou not go on thy way rejoicing with Christ in thy heart, heaven in thine eye, and the world, the devil, and the flesh, under thy feet?

CHAPTER XL.

Moses is commanded to set up the tabernacle, the first day of the first month of the second year of their departure from Egypt, 1, 2. *The ark to be put into it*, 3. *The table and candlestick to be brought in also with the golden altar*, 4, 5. *The altar of burnt-offering to be set up before the door, and the laver between the tent and the altar*, 6, 7. *The court to be set up*, 8. *The tabernacle and its utensils to be anointed*, 9–11. *Aaron and his sons to be washed, clothed, and anointed*, 12–15. *All these things are done accordingly*, 16. *The tabernacle is erected; and all its utensils, &c., placed in it on the first of the first month of the second year*, 17–33. *The cloud covers the tent, and the glory of the Lord fills the tabernacle, so that even Moses is not able to enter*, 34, 35. *When they were to journey, the cloud was taken up; when to encamp, the cloud rested on the tabernacle*, 36, 37. *A cloud by day and a fire by night was upon the tabernacle, in the sight of all the Israelites, through the whole course of the journeyings*, 38.

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AND the LORD spake unto Moses, saying,

2 On the first day of the [a] first month shalt thou set up [b] the tabernacle of the tent of the congregation.

3 And [c] thou shalt put therein the ark of the testimony, and cover the ark with the veil.

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4 And [d] thou shalt bring in the table, and [e] set in order [f] the things that are to be set in order upon it; [g] and thou shalt bring in the candlestick, and light the lamps thereof.

[a] Chap. xii. 2; xiii. 4.——[b] Ver. 17; ch. xxvi. 1, 30.——[c] Ver. 21; chap. xxvi. 33; Num. iv. 5.——[d] Ver. 22; ch. xxvi. 35.

[e] Ver. 23; chapter xxv. 30; Lev. xxiv. 5, 6.——[f] Heb. *the order thereof.*——[g] Ver. 24, 25.

NOTES ON CHAP. XL.

Verse 2. *The first day of the first month*] It is generally supposed that the Israelites began the work of the tabernacle about the *sixth month* after they had left Egypt; and as the work was finished about the end of the first year of their exodus, (for it was set up the *first day* of the *second year*,) that therefore they had spent about *six* months in making it: so that the tabernacle was erected one year all but *fifteen* days after they had left Egypt. Such a building, with such a profusion of *curious* and *costly* workmanship, was never got up in so short a time. But it was the work of the Lord, and the people did service as unto the Lord; for the people had a mind to work.

Verse 4. *Thou shalt bring in the table, and set in order the things, &c.*] That is, Thou shalt place the twelve loaves upon the table in the order before mentioned. See the note on chap. xxv. 30.

A. M. 2514. B. C. 1490. An. Exod. Isr. 1. Tisri to Adar.

5 [h] And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And [i] thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt shut up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and [k] anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and [l] it shall be an altar [m] most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 [n] And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, [o] and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be [p] an everlasting priesthood throughout their generations.

A. M. 2514. B. C. 1490. An. Exod. Isr. 1. Tisri to Adar.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first *day* of the month, *that* the [q] tabernacle was reared up.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 And he took and put [r] the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and [s] set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 [t] And he put the table in the tent of the congregation, upon the side of the tabernacle northward without the veil.

23 [u] And he set the bread in order upon it

[h] Verse 26.——[i] Ver. 30; chap. xxx. 18.——[k] Chap. xxx. 26. [l] Chap. xxix. 36, 37.——[m] Heb. *holiness of holinesses.*——[n] Lev. viii. 1–13.

[o] Chap. xxviii. 41.——[p] Num. xxv. 13.——[q] Ver. 1; Num. vii. 1.——[r] Chap. xxv. 16.——[s] Chap. xxvi. 33; xxxv. 12.——[t] Chap. xxvi. 35.——[u] Ver. 4.

Verse 15. *For their anointing shall surely be an everlasting priesthood*] By this anointing a right was given to Aaron and his family to be high priests among the Jews for ever; so that all who should be born of this family should have a *right* to the priesthood without the repetition of this unction, as they should enjoy this honour in their father's right, who had it by a particular grant from God. But it appears that the high priest, on his consecration, did receive the *holy unction;* see Lev. iv. 3; vi. 22; xxi. 10. And this continued till the destruction of the first temple, and the Babylonish captivity; and according to Eusebius, Cyril of Jerusalem, and others, this custom continued among the Jews to the advent of our Lord, after which there is no evidence it was ever practised. See Calmet's note on chap. xxix. 7. The Jewish high priest was a type of Him who is called *the high priest over the house of God*, Heb. x. 21; and when he came, the functions of the *other* necessarily ceased. This case is worthy of observation. The Jewish sacrifices were never resumed after the destruction of their city and temple, *for they hold it unlawful to sacrifice any where out of Jerusalem;* and the unction of their high priests ceased from that period also: and why? Because the true priest and the true sacrifice were come, and the *types* of course were no longer necessary after the manifestation of the *antitype*.

Verse 19. *He spread abroad the tent over the tabernacle*] By the *tent*, in this and several other places, we are to understand the *coverings* made of rams' skins, goats' hair, &c., which were thrown over the building; for the tabernacle had no other kind of *roof*.

Verse 20. *And put the testimony into the ark*] That is, the two tables on which the ten commandments had been written. See chap. xxv. 16. The ark, the golden table with the shew-bread, the golden candlestick, and the golden altar of incense, were all *in* the tabernacle, *within the veil* or curtains, which served as a *door*, ver. 22, 24, 26. And the altar of burnt-offering was *by the door*, ver. 29. And the brazen laver, *between* the tent of the congregation and the brazen altar, ver. 30; still farther *outward*, that it might be the *first thing* the priests met with when entering into the court to minister, as their hands and feet must be washed before they could perform any part of the holy service, ver. 31, 32. When all these things were thus placed,

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

before the LORD; as the LORD had commanded Moses.

24 [v] And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And [w] he lighted the lamps before the LORD; as the LORD commanded Moses.

26 [x] And he put the golden altar in the tent of the congregation before the veil:

27 [y] And he burnt sweet incense thereon; as the LORD commanded Moses.

28 [z] And he set up the hanging *at* the door of the tabernacle.

29 [a] And he put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and [b] offered upon it the burnt-offering and the meat-offering; as the LORD commanded Moses.

30 [c] And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; [d] as the LORD commanded Moses.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

33 [e] And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 [f] Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses [g] was not able to enter into the tent of the congregation, because the cloud abode thereon; and the glory of the LORD filled the tabernacle.

36 [h] And when the cloud was taken up from over the tabernacle, the children of Israel [i] went onward in all their journeys:

37 But [k] if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For [l] the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

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[v] Chap. xxvi. 35.——[w] Ver. 4; chap. xxv. 37.——[x] Verse 5; chap. xxx. 6.——[y] Chap. xxx. 7.——[z] Ver. 5; chapter xxvi. 36. [a] Ver. 6.——[b] Chap. xxix. 38, &c.——[c] Ver. 7; chapter xxx. 18. [d] Chap. xxx. 19, 20.——[e] Ver. 8; chap. xxvii. 9, 16.——[f] Chap. xxix. 43; Lev. xvi. 2; Numbers ix. 15; 1 Kings viii. 10, 11; 2 Chron. v. 13; vii. 2; Isa. vi. 4; Hag. ii. 7, 9; Rev. xv. 8. [g] Lev. xvi. 2; 1 Kings viii. 11; 2 Chron. v. 14.——[h] Num. ix. 17; x. 11; Neh. ix. 19.——[i] Heb. *journeyed*.——[k] Num. ix. 19–22. [l] Chap. xiii. 21; Num. ix. 15.

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then the *court* that surrounded the tabernacle, which consisted of posts and hangings, was set up, ver. 33.

Verse 34. *Then a cloud covered the tent*] Thus God gave his approbation of the work; and as this was visible, so it was a sign to all the people that Jehovah was among them.

And the glory of the Lord filled the tabernacle.] How this was manifested we cannot tell; it was probably by some light or brightness which was insufferable to the sight, for Moses himself could not enter in because of the cloud and the glory, ver. 35. Precisely the same happened when Solomon had dedicated his temple; for it is said that *the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord*; 1 Kings viii. 10, 11. Previously to this the cloud of the Divine glory had rested upon that *tent* or tabernacle which Moses had *pitched without the camp*, after the transgression in the matter of the molten calf; but now the cloud removed from that tabernacle and rested upon this one, which was made by the command and under the direction of God himself. And there is reason to believe that *this* tabernacle was pitched in the centre of the camp, all the twelve tribes pitching their different tents in a certain order around it.

Verse 36. *When the cloud was taken up*] The subject of these three last verses has been very largely explained in the notes on chap. xiii. 21, to which, as well as to the general remarks on that chapter, the reader is requested immediately to refer.

Verse 38. *For the cloud of the Lord was upon the tabernacle by day*] This daily and nightly appearance was at once both a merciful providence, and a demonstrative proof of the Divinity of their religion: and these tokens continued with them *throughout all their journeys*; for, notwithstanding their frequently repeated disobedience and rebellion, God never withdrew these tokens of his presence from them, till they were brought into the promised land. When, therefore, the tabernacle became *fired*, because the Israelites had obtained their inheritance, this mark of the Divine presence was no longer visible in the sight of all Israel, but appears to have been confined to the holy of holies, where it had its fixed residence upon the mercy-seat between the cherubim; and in this place continued till the first temple was destroyed, after which it was no more seen in Israel till God was manifested in the flesh.

As in the book of GENESIS we have God's own account of the *commencement* of the WORLD, the origin of nations, and the peopling of the earth; so in the book of EXODUS we have an account, from the same source of infallible truth, of the *commencement* of the *Jewish* CHURCH, and the means used by

the endless mercy of God to propagate and continue his pure and undefiled religion in the earth, against which neither human nor diabolic power or policy have ever been able to prevail! The preservation of this religion, which has ever been opposed by the great mass of mankind, is a standing proof of its Divinity. As it has ever been in hostility against the corrupt passions of men, testifying against the world that its deeds were evil, these passions have ever been in hostility to it. Cunning and learned men have argued to render its authority dubious, and its tendency suspicious; whole states and empires have exerted themselves to the uttermost to oppress and destroy it; and its professed friends, by their conduct, have often betrayed it: yet *librata ponderibus suis*, supported by the arm of God and its own intrinsic excellence, it lives and flourishes; and the *river* that makes glad the city of God has run down with the tide of time 5800 years, and is running on with a more copious and diffusive current.

Labitur, et labetur in omne volubilis ævum.

"Still glides the river, and will ever glide."

We have seen how, by the miraculous cloud, all the movements of the Israelites were directed. They struck or pitched their tents, as it removed or became stationary. Every thing that concerned them was under the direction and management of God. But these things happened unto them for ensamples; and it is evident, from Isa. iv. 5, that all these things typified the presence and influence of God in his Church, and in the souls of his followers. His Church can possess no sanctifying knowledge, no quickening power but from the presence and influence of his Spirit. By this influence all his followers are taught, enlightened, led, quickened, purified, and built up on their most holy faith; and without the *indwelling* of his Spirit, light, life, and salvation are impossible. These Divine influences are necessary, not only for a time, but through *all our journeys*, ver. 38; through every changing scene of providence, and through every step in life. And these the followers of Christ are to possess, not by inference or inductive reasoning, but *consciously*. The influence is to be *felt*, and the fruits of it to appear as fully as the *cloud of the Lord by day*, and the *fire by night*, appeared in *the sight of all the house of Israel*. Reader, hast thou this Spirit? Are all thy goings and comings ordered by its continual guidance? Does Christ, who was *represented* by this tabernacle, and *in whom dwelt all the fulness of the Godhead bodily*, dwell in thy heart by faith? If not, call upon God for that blessing which, for the sake of his Son, he is ever disposed to impart; then shalt thou be glorious, *and on all thy glory there shall be a defence*. Amen, Amen.

On the ancient division of the law into *fifty-four* sections, see the notes at the end of Genesis. Of these *fifty-four* sections Genesis contains *twelve*; and the commencement and ending of each has been marked in the note already referred to. Of these sections Exodus contains *eleven*, all denominated, as in the former case, by the words in the original with which they commence. I shall point these out as in the former, carrying the enumeration from Genesis.

The THIRTEENTH section, called שמות *shemoth*, begins Exod. i. 1, and ends chap. vi. 1.

The FOURTEENH, called וארא *vaera*, begins chap. vi. 2, and ends chap. ix. 35.

The FIFTEENTH, called בא *bo*, begins chap. x. 1, and ends chap. xiii. 16.

The SIXTEENTH, called בשלח *beshallach*, begins chap. xiii. 17, and ends chap. xvii. 16.

The SEVENTEENTH, called יתרו *yithro*, begins chap. xviii. 1, and ends chap. xx. 26.

The EIGHTEENTH, called משפטים *mishpatim*, begins chap. xxi. 1, and ends chap. xxiv. 18.

The NINETEENTH, called תרומה *terumah*, begins chap. xxv. 2, and ends chap. xxvii. 19.

The TWENTIETH, called תצוה *tetsavveh*, begins chap. xxvii. 20, and ends chap. xxx. 10.

The TWENTY-FIRST, called תשא *tissa*, begins chap. xxx. 11, and ends chap. xxxiv. 35.

The TWENTY-SECOND, called ויקהל *vaiyakhel*, begins chap. xxxv. 1, and ends chap. xxxviii. 20.

The TWENTY-THIRD, called פקודי *pekudey*, begins chap. xxxviii. 21, and ends chap. xl. 38.

It will at once appear to the reader that these sections have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC *Notes* on EXODUS.

Number of VERSES in *Veelleh shemoth*, (Exodus,) 1209.

The symbol of this number is א״ר; א *aleph* denoting 1000, ר *resh* 200, and ט *teth* 9.

The *middle* verse is ver. 28 of chap. xxii.: *Thou shalt not revile God, nor curse the ruler of thy people.*

Its *parashioth*, or larger sections, are 11. The symbol of this is the word אי *ei*, Isa. lxvi. 1: WHERE *is the house that ye will build unto me?* In which א *aleph* stands for 1, and י *yod* for 10.

Its *sedarim* are 29. The symbol of which is taken from Psa. xix. 3, יחוה *yechavveh: Night unto night* SHOWETH FORTH *knowledge*. In which word, י *yod* stands for 10, ח *cheth* for 8, ו *vau* for 6, and ה *he* for 5; amounting to 29.

Its *pirkey*, *perakim*, or present chapters, 40. The symbol of which is בלבו *belibbo*, taken from Psa. xxxvii. 31: *The law of God is* IN HIS HEART. In this word, ב *beth* stands for 2, ל *lamed* for 30, ב *beth* for 2, and ו *vau* for 6; amounting to 40.

The *open sections* are 69. The *close sections* are 95. Total 164. The symbol of which is יכעך *yisadecha*, from Psa. xx. 2: STRENGTHEN THEE *out of Zion*. In which numerical word ע *ain* stands for 70, ס *somech* for 60, ך *caph* for 20, י *yod* for 10, and ד *daleth* for 4; making together 164.

Number of words, 16513; of letters, 63467.

But on these subjects, important to some, and trifling to others, see what is said in the concluding note on GENESIS.

ADDITIONAL OBSERVATIONS ON THE TRAVELS OF THE ISRAELITES THROUGH THE WILDERNESS.

In the preceding notes I have had frequent occasion to refer to Dr. Shaw's account of the different stations of the Israelites, of which I promised an abstract in this place. This will doubtless be acceptable to every reader who knows that Dr. Shaw travelled over the same ground, and carefully, in person, noted every spot to which reference is made in the preceding chapters.

After having endeavoured to prove that Goshen was that part of the Heliopolitan Nomos, or of the land of Rameses, which lay in the neighbourhood of *Kairo*, *Matta-reah*, and *Bishbesh*, and that Cairo might be Rameses, the capital of the district of that name, where the Israelites had their rendezvous before they departed out of Egypt, he takes up the text and proceeds thus :—

"*Now, lest peradventure* (chap. xiii. 17) *when the Hebrews saw war they should repent and return to Egypt, God did not lead them through the way of the land of the Philistines*, (viz., either by *Heroopolis* in the midland road, or by *Bishbesh*, *Tineh*, and so along the *seacoast* towards *Gaza* and *Ascalon*,) although that was the nearest, but he *led them* ABOUT *through the way of the wilderness of the Red Sea.* There are accordingly two roads through which the Israelites might have been conducted from *Kairo* to *Pihahhiroth*, on the banks of the Red Sea. One of them lies through the valleys, as they are now called, of Jendily, Rumeleah, and Baideah, bounded on each side by the mountains of the lower Thebais. The other lies higher, having the northern range of these mountains (the mountains of *Mocattee*) running parallel with it on the right hand, and the desert of the *Egyptian Arabia*, which lies all the way open to the *land of the Philistines*, on the left. About the middle of this range we may turn short upon our right hand into the valley of *Baideah* through a remarkable breach or discontinuation, in which we afterwards continued to the very bank of the *Red Sea*. *Suez*, a small city upon the northern point of it, at the distance of thirty hours or *ninety* Roman miles from Kairo, lies a little to the northward of the promontory that is formed by this same range of mountains, called at present *Attackah*, as that which bounds the valley of *Baideah* to the southward is called *Gewoubee*.

"This road then through the valley of Baideah, which is some hours longer than the other open road which leads us directly from *Kairo* to *Suez*, was, in all probability, the very road which the *Israelites* took to *Pihahhiroth*, on the banks of the Red Sea. Josephus then, and other authors who copy after him, seem to be too hasty in making the Israelites perform this journey of *ninety* or *one hundred Roman* miles in three days, by reckoning each of the stations that are recorded for one day. Whereas the Scriptures are altogether silent with regard to the time or distance, recording the stations only. The fatigue, likewise, would have been abundantly too great for a nation on foot, encumbered with their *dough*, their *kneading-troughs*, their *little children and cattle*, to walk at the rate of *thirty Roman* miles a day. Another instance of the same kind occurs chap. xxxiii. 9, where *Elim* is mentioned as the next station after *Marah*, though *Elim* and *Marah* are farther distant from each other than *Kairo* is from the *Red Sea*. Several intermediate stations, therefore, as well here as in other places, were omitted, the *holy penman* contenting himself with laying down such only as were the most remarkable, or attended with some notable transaction. *Succoth*, then, the first station from Rameses, signifying only *a place of tents*, may have no fixed situation, being probably nothing more than some considerable *Dou-war* of the *Ishmaelites* or *Arabs*, such as we still meet with at *fifteen* or *twenty* miles' distance from *Kairo*, in the road to the *Red Sea*. The *rendezvous* of the *caravan* which conducted us to *Suez* was at one of these *Douwars*; at the same time we saw another at about *six* miles' distance, under the mountains of *Mocattee*, or in the very same direction which the Israelites may be supposed to have taken in their marches from *Goshen* towards the *Red Sea*.

"That the *Israelites*, before they turned towards *Pihahhiroth*, had travelled in an open country, (the same way, perhaps, which their forefathers had taken in coming into Egypt,) appears to be farther illustrated from the following circumstance : that upon their being ordered to remove from the edge of the wilderness, and to *encamp* before *Pihahhiroth*, it immediately follows that *Pharaoh* should then say, *they are entangled in the land, the wilderness* (betwixt the mountains we may suppose of *Gewoubee* and *Attackah*) *hath shut them in*, chap. xiv. 3, or, as it is in the original, (סגר *sagar*,) *viam illis clausit*, as that word is explained by *Pagninus*; for in these circumstances the *Egyptians* might well imagine that the *Israelites* could have no possible way to escape, inasmuch as the mountains of *Gewoubee* would stop their flight or progress to the southward, as the mountains of *Attackah* would do the same towards the land of the *Philistines*; the *Red Sea* likewise lay before them to the east, whilst *Pharaoh* closed up the valley behind them with his *chariots* and *horsemen*. This valley ends at the sea, in a small bay made by the eastern extremities of the mountains which I have been describing, and is called *Tiah Beni Israel*, i. e., the road of the Israelites, by a tradition that is still kept up by the Arabs, of their having passed through it ; so it is also called *Baideah*, from the *new* and unheard-of *miracle* that was wrought near it, by dividing the *Red Sea*, and destroying therein *Pharaoh, his chariots, and his horsemen*. The third notable encampment then of the Israelites was at this bay. It was to be *before* Pihahhiroth, *betwixt* Migdol and the sea, over against Baal-tsephon, chap. xiv. 2 ; and in Num. xxxiii. 7 it was to be *before* Migdol, where the word לפני *liphney*, (*before*, as we render it,) being applied to *Pihahhiroth* and *Migdol*, may signify no more than that they pitched within sight of, or at a small distance from, the one and the other of those places. Whether *Baal-tsephon* then may have relation to the northern situation of the place itself, or to some

watch tower or *idol temple* that was erected upon it, we may probably take it for the eastern extremity of the mountains of *Suez* or *Attackah*, the most conspicuous of these deserts, inasmuch as it overlooks a great part of the lower *Thebais*, as well as the wilderness that reaches towards, or which rather makes part of, the *land of the Philistines*. *Migdol* then might lie to the south, as Baal-tsephon did to the north, of *Pihahhiroth*; for the marches of the *Israelites* from the edge of the wilderness being to the seaward, that is, towards the south-east, their encampments *betwixt* Migdol *and the sea*, or *before* Migdol, as it is otherwise noted, could not well have another situation.

"*Pihahhiroth*, or *Ihiroth* rather, without regarding the *prefixed* part of it, may have a more general signification, and denote the valley or that whole space of ground which extended itself from the edge of the wilderness of *Etham* to the *Red Sea*: for that particular part only, where the Israelites were ordered to encamp, appears to have been called Pihahhiroth, i. e., *mouth of Ihiroth*; for when Pharaoh overtook them, it was in respect to his coming down upon them, chap. xiv. 9, יַעַל פִּי הַחִירֹת i. e., *beside* or *at the mouth*, or the most advanced part, of *Ihiroth* to the eastward. Likewise in Num. xxxiii. 7, where the Israelites are related to have encamped before Migdol, it follows, ver. 8, that *they departed* מִפְּנֵי הַחִירֹת *from before Ihiroth*, and not *from before Pihahhiroth*, as it is rendered in our translation.

"There are likewise other circumstances to prove that the *Israelites* took their departure from this valley in their passage through the *Red Sea*, for it could not have been to the northward of the mountains of Attackah, or in the higher road, which I have taken notice of; because as this lies for the most part upon a level, the *Israelites* could not have been here, as we find they were, shut in and entangled. Neither could it have been on the other side, viz., to the south of the mountains of Gewoubee, for then (besides the insuperable difficulties which the *Israelites* would have met with in climbing over them, the same likewise that the *Egyptians* would have had in pursuing them) the opposite shore could not have been the desert of *Shur* where the *Israelites* landed, chap. xv. 22, but it would have been the desert of *Marah*, that lay a great way beyond it. What is now called *Corondel* might probably be the southern portion of the desert of *Marah*, the shore of the *Red Sea*, from *Suez*, hitherto having continued to be low and sandy; but from *Corondel* to the port of *Tor*, the shore is for the most part rocky and mountainous, in the same manner with the *Egyptian* coast that lies opposite to it; neither the one nor the other of them affording any convenient place, either for the departure of a multitude from the one shore, or the reception of it upon the other. And besides, from *Corondel* to *Tor*, the channel of the Red Sea, which from *Suez* to *Sdur* is not above nine or ten miles broad, begins here to be so many leagues, too great a space certainly for the *Israelites*, in the manner they were encumbered, to pass over in one night. At *Tor* the *Arabian* shore begins to wind itself round about *Ptolemy's* promontory of *Paran*, towards the gulf of *Eloth*, whilst the *Egyptian* shore retires so far to the south-west that it can scarce be perceived. As the *Israelites* then, for these reasons, could not, according to the opinion of some authors, have landed either at *Corondel* or *Tor*, so neither could they have landed at *Ain Mousa*, according to the conjectures of others. For if the passage of the *Israelites* had been so near the extremity of the Red Sea, it may be presumed that the very encampments of six hundred thousand men, besides children and a mixed multitude, which would amount to as many more, would have spread themselves even to the farther or the Arabian side of this narrow *isthmus*, whereby the interposition of Providence would not have been at all necessary; because, in this case and in this situation, there could not have been room enough for *the waters*, after they were divided, to have *stood on a heap*, or to have *been a wall unto them*, particularly *on the left hand*. This, moreover, would not have been a division, but a *recess* only of the water to the southward. *Pharaoh* likewise, by overtaking them as they were encamped in this open situation by the sea, would have easily surrounded them on all sides. Whereas the contrary seems to be implied by the *pillar of the cloud*, chap. xiv. 19, 20, which (divided or) *came between the camp of the Egyptians and the camp of Israel*, and thereby left the *Israelites* (provided this cloud should have been removed) in a situation only of being molested in the rear. For the narrow valley which I have described, and which we may presume was already occupied and filled up *behind* by the host of *Egypt*, and *before* by the encampments of the *Israelites*, would not permit or leave room for the *Egyptians* to approach them, either on the right hand or on the left. Besides, if this passage was at *Ain Mousa*, how can we account for that remarkable circumstance, chap. xv. 22, where it is said that, *when Moses brought Israel from the Red Sea, they went out into* (or landed in) *the wilderness of Shur?* For *Shur*, a particular district of the wilderness of Etham, lies directly fronting the valley from which I suppose they departed, but a great many miles to the southward of *Ain Mousa*. If they landed likewise at *Ain Mousa*, where there are several fountains, there would have been no occasion for the sacred historian to have observed, at the same time, that the *Israelites* after *they went out* from the sea *into the wilderness of Shur, went three days in the wilderness*, always directing their marches toward *Mount Sinai, and found no water*; for which reason Marah is recorded, ver. 23, to be the first place where they found water, as their wandering so far before they found it seems to make Marah also their first station, after their passage through the *Red Sea*. Moreover, the channel over against Ain Mousa is not above three miles over, whereas that betwixt Shur or Sedur and Jibbel Gewoubee and Attackah, is nine or ten, and therefore capacious enough, as the other would have been too small, for *covering* or drowning therein, chap. xv. 28, *the chariots and horsemen, and all the host of Pharaoh*. And therefore, by impartially weighing all these arguments together, this important point in the *sacred geography* may with more authority be fixed at *Sedur*, over against the valley of *Baideah*, than at *Tor*, *Corondel*, *Ain Mousa*, or any other place.

"Over against *Jibbel Attackah* and the valley of *Baideah* is the desert, as it is called, of *Sdur*, (the same with *Shur*, chap. xv. 22,) where the *Israelites*

landed after they had passed through the interjacent gulf of the *Red Sea*. The situation of this gulf, which is the ים סוף *Jam suph, the weedy sea* or *the tongue of the Egyptian sea* in the Scripture language; the gulf of *Heroopolis* in the *Greek* and *Latin* geography; and the *Western arm*, as the *Arabian* geographers call it, of the sea of *Kolzum*; stretches itself nearly north and south, and therefore lies very properly situated to be traversed by that strong *east wind* which was sent to divide it, chap. xiv. 21. The division that was thus made in the channel, the *making the waters of it to stand on a heap*, (Psa. lxxviii. 13,) *their being a wall to the Israelites on the right hand and on the left*, (chap. xiv. 22,) besides the twenty miles' distance, at least, of this passage from the extremity of the gulf, are circumstances which sufficiently vouch for the *miraculousness* of it, and no less contradict all such idle suppositions as pretend to account for it from the nature and quality of tides, or from any such extraordinary recess of the sea as it seems to have been too rashly compared to by Josephus.

"In travelling from *Sdur* towards *Mount Sinai* we come into the desert, as it is still called, of *Marah*, here the *Israelites* met with those *bitter waters* or *waters of Marah*, chap. xv. 23. And as this circumstance did not happen till after they had wandered *three days in the wilderness*, we may probably fix these waters at *Corondel*, where there is still a small rill which, unless it be diluted by the dews and rain, still continues to be brackish. Near this place the sea forms itself into a large bay called *Berk el Corondel*, i. e., the lake of Corondel, which is remarkable from a strong current that sets into it from the northward, particularly at the recess of the tide. The *Arabs*, agreeably to the interpretation of Kolzum, (the name for this sea,) preserve a tradition, that a numerous host was formerly drowned at this place, occasioned no doubt by what is related chap. xiv. 30, that the Israelites saw the *Egyptians* dead upon the seashore, i. e., all along, as we may presume, from *Sdur* to *Corondel*, and at *Corondel* especially, from the assistance and termination of the current as it has been already mentioned.

"There is nothing farther remarkable till we see the *Israelites* encamped at *Elim*, chap. xv. 27, Num. xxxiii. 9, upon the northern skirts of the desert of *Sin*, two leagues from *Tor*, and near thirty from *Corondel*. I saw no more than nine of the *twelve wells* that are mentioned by Moses, the other three being filled up by those drifts of sand which are common in Arabia. Yet this loss is amply made up by the great increase of the *palm-trees*, the *seventy* having propagated themselves into more than two thousand. Under the shade of these trees is *the Hammam Mousa* or *bath of Moses*, particularly so called, which the inhabitants of *Tor* have in great esteem and veneration, acquainting us that it was here where the household of Moses was encamped.

"We have a distinct view of *Mount Sinai* from *Elim*, the wilderness, as it is still called, of סין *Sin* lying betwixt them. We traversed these plains in nine hours, being all the way diverted with the sight of a variety of *lizards* and *vipers* that are here in great numbers. We were afterwards near twelve hours in passing the many windings and difficult ways which lie betwixt these deserts and those of *Sinai*. The latter consists of a beautiful plain, more than a league in breadth, and nearly three in length, lying open towards the north-east, where we enter it, but is closed up to the southward by some of the lower eminences of *Mount Sinai*. In this direction likewise the higher parts of this mountain make such encroachments upon the plain that they divide it into two, each of them capacious enough to receive the whole encampment of the *Israelites*. That which lies to the eastward may be the desert of *Sinai*, properly so called, where *Moses saw the angel of the Lord in the burning bush, when he was guarding the flocks of Jethro*, chap. iii. 2. *The convent of St. Catharine* is built over the place of this *Divine appearance*. It is near *three hundred* feet square, and more than *forty* in height, being built partly with stone, partly with mud and mortar mixed together. The more immediate place of the shechinah is honoured with a little chapel which this old fraternity of *St. Basil* has in such esteem and veneration that, in imitation of *Moses, they put off their shoes from off their feet* whenever they enter it. This, with several other chapels dedicated to particular *saints*, is included within the *church*, as they call it, of the *transfiguration*, which is a large beautiful structure covered with lead, and supported by two rows of marble columns. The floor is very elegantly laid out in a variety of devices in *Mosaic* work. Of the same tessellated workmanship likewise are both the floor and the walls of the *presbyterium*, upon the latter whereof are represented the *effigies* of the *Emperor Justinian*, together with the history of the *transfiguration*. Upon the partition which separates the *presbyterium* from the body of the *church*, there is placed a small *marble shrine*, wherein are preserved the skull and one of the hands of St. Catharine, the rest of the sacred body having been bestowed at different times upon such *Christian princes* as have contributed to the support of this convent.

"Mount *Sinai*, which hangs over this convent, is called by the *Arabs Jibbel Mousa*, i. e., *the mountain of Moses*, and sometimes only, by way of eminence, *El Tor*, i. e., *the mountain*. The summit of *Mount Sinai* is not very spacious, where the *Mohammedans*, the *Latins*, and the *Greeks*, have each of them a small chapel.

"After we had descended, with no small difficulty, down the other or western side of this *mount*, we come into the plain or wilderness of *Rephidim*, chap. xvii. 1, where we see that extraordinary antiquity, the *rock of Meribah*, chap. xvii. 6, which has continued down to this day without the least injury from time or accidents. This is rightly called, (Deut. viii. 15,) from its hardness, a *rock of flint*, צור החלמיש; though, from the purple or reddish colour of it, it may be rather rendered the rock of חלם or אחלמה *amethyst*, or the amethystine or granite rock. It is about six yards square, lying tottering as it were, and loose, near the middle of the valley; and seems to have been formerly a part or cliff of *Mount Sinai*, which hangs in a variety of precipices all over this plain. *The waters* which *gushed out and the stream* which *flowed withal*, Psa. lxxviii. 20, have hollowed, across one corner of this rock, a channel about two inches deep and twenty wide, all over incrustated like the inside of a tea-kettle

that has been long used. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. Neither could art or chance be concerned in the contrivance, inasmuch as every circumstance points out to us a miracle; and in the same manner, with the rent in the rock of *Mount Calvary* in *Jerusalem*, never fails to produce the greatest seriousness and devotion in all who see it.

"From *Mount Sinai* the *Israelites* directed their marches northward, toward the land of *Canaan*. The next remarkable encampments therefore were in the desert of *Paran*, which seems to have commenced immediately upon their departing from *Hazaroth*, three stations' or days' journey, i. e., *thirty* miles, as we will only compute them from *Sinai*, Num. x. 33, and xii. 16. And as tradition has continued down to us the names of *Shur*, *Marah*, and *Sin*, so it has also that of *Paran*; the ruins of the late convent of Paran, built upon the ruins of an ancient city *of that name*, (which might give denomination to the whole of that desert,) being about the half way betwixt *Sinai* and *Corondel*, which lie at forty leagues' distance. This situation of *Paran*, so far to the south of *Kadesh*, will illustrate Gen. xiv. 5, 6, where *Chedorlaomer, and the kings that were with him, are said to have smote the Horites in their Mount Seir unto El Paran*, (i. e., unto the city, as I take it, of that name,) *which is* in or *by the wilderness*. From the more advanced part of the wilderness of *Paran*, (the same that lay in the road betwixt *Midian* and *Egypt*, 1 Kings xi. 18,) *Moses sent a man out of every tribe to spy out the land of Canaan*, Num. xxiii. 3, *who returned to him after forty days, unto the same wilderness, to Kadesh Barnea*, Num. xxxii. 8; Deut. i. 10; ix. 23; Josh. xiv. 7. This place or city, which in Gen. xiv. 7 is called *Enmishpat*, (i. e., the fountain of *Mishpat*,) is in Num. xx. 1; xxvii. 14; xxxiii. 36, called *Tzin Kadesh*, or simply *Kadesh*, as in Gen. xvi. 14; xx. 1; and being equally ascribed to the desert of *Tzin*, (צִן,) and to the desert of *Paran*, we may presume that the desert of *Tzin* and *Paran* were one and the same; צִן or צִנִּים may be so called from the plants of divers palm grounds upon it.

"A late ingenious author has situated *Kadesh Barnea*, a place of no small consequence in Scripture history, which we are now inquiring after, at eight hours' or twenty miles' distance only from *Mount Sinai*, which I presume cannot be admitted for various reasons, because several texts of Scripture insinuate that *Kadesh* lay at a much greater distance. Thus in Deut. i. 19, it is said, they *departed from Horeb through that great and terrible wilderness*, (which supposes by far a much greater extent both of time and space,) *and came to Kadesh Barnea*; and in ix. 23, *when the Lord sent you from Kadesh Barnea to possess the land*; which, Num. xx. 16, is described to be *a city in the uttermost parts of the border of Edom*; the border of the land of *Edom* and that of the *land of promise* being contiguous, and in fact the very same. And farther, Deut. i. 2, it is expressly said, *There are eleven days' journey from Horeb, by the way of Mount Seir, to Kadesh Barnea*; which, from the context, cannot be otherwise understood than of marching along the *direct road*. For Moses hereby intimates how soon the *Israelites* might have entered upon the borders of the *land of promise*, if they had not been a stubborn and rebellious people. Whereas the number of their stations betwixt *Sinai* and *Kadesh*, as they are particularly enumerated Num. xxxiii. (each of which must have been at least one day's journey,) appear to be near twice as many, or *twenty-one*, in which they are said with great truth and propriety, Psa. cvii. 4, *to have wandered in the wilderness out of the way*; and in Deut. ii. 1, *to have compassed Mount Seir*, rather than to have travelled directly through it. If then we allow *ten* miles for each of these eleven days' journey, (and fewer I presume cannot well be insisted upon,) the distance of *Kadesh* from *Mount Sinai* will be about *one hundred and ten* miles. That *ten* miles (I mean in a direct line, as laid down in the map, without considering the deviations which are everywhere, more or less) were equivalent to one day's journey, may be farther proved from the history of the *spies*, who searched the land (Num. xiii. 21) *from Kadesh to Rehob, as men come to Hamath*, and returned in forty days. *Rehob*, then, the farthest point of this expedition to the northward, may well be conceived to have been *twenty* days' journey from *Kadesh*; and therefore to know the true position of *Rehob* will be a material point in this disquisition. Now it appears from Josh. xix. 29, 30, and Judg. i. 31, that *Rehob* was one of the maritime cities of the tribe of Asher, and lay (in travelling, as we may suppose, by the common or nearest way along the seacoast) לְבֹא חֲמָת, Num. xiii. 21, (not as we render it, *as men come to Hamath*, but,) *as men go towards Hamath, in going to Hamath*, or *in the way* or *road to Hamath*. For to have searched the land as far as *Hamath*, and to have returned to *Kadesh* in forty days, would have been altogether impossible. Moreover, as the tribe of *Asher* did not reach beyond *Sidon*, (for that was its northern boundary, Josh. xix. 28,) Rehob must have been situated to the southward of *Sidon*, upon or (being a derivative perhaps from רָחַב, *latum esse*) below in the plain, under a long chain of mountains that runs east and west through the midst of that tribe. And as these mountains, called by some the mountains of *Saran*, are all along, except in the narrow road which I have mentioned, near the sea, very rugged and difficult to pass over, the *spies*, who could not well take another way, might imagine they would run too great a risk of being discovered in attempting to pass through it. For in these eastern countries a watchful eye was always, as it is still, kept upon strangers, as we may collect from the history of the two angels at *Sodom*, Gen. xix. 5, and of the spies at *Jericho*, Josh. ii. 2, and from other instances. If then we fix *Rehob* upon the skirts of the plains of *Acre*, a little to the south of this narrow road (the *Scala Tyriorum* as it was afterwards named) somewhere near *Egdippa*, the distance betwixt *Kadesh* and *Rehob* will be about *two hundred and ten* miles, whereas, by placing *Kadesh twenty* miles only from *Sinai* or *Horeb*, the distance will be *three hundred and thirty* miles. And instead of *ten* miles a day,

according to the former computation, the *spies* must have travelled near *seventeen*, which for *forty* days successively seems to have been too difficult an expedition in this hot and consequently fatiguing climate, especially as they were on foot or *footpads*, as כרגלים (their appellation in the original) may probably import. These geographical circumstances therefore, thus corresponding with what is actually known of those countries at this time, should induce us to situate *Kadesh*, as I have already done, *one hundred and ten* miles to the northward of *Mount Sinai*, and *forty-two* miles to the westward of *Eloth*, near *Callah Nahur*, i. e., the castle of the river or fountain, (probably the Ain Mishpat,) a noted station of the *Mohammedans* in their pilgrimage to *Mecca*.

"From *Kadesh* the *Israelites* were ordered to turn into the *wilderness by the way of the Red Sea*, (Num. xiv. 25; Deut. i. 40,) i. e., they were at this time, in punishment of their murmurings, infidelity, and disobedience, to advance no farther northward towards the land of *Canaan*. Now, these marches are called *the compassing of Mount Seir*, Deut. ii. 1, and *the passing by from the children of Esau, which dwelt in Seir, through the way of the plain of Eloth and Ezion-gaber*, ver. 8. The wandering, therefore, of the children of *Israel*, during the space of thirty-eight years, (Deut. ii. 14,) was confined, in all probability to that neck of land only which lies bounded by the gulfs of *Eloth* and *Heroopolis*. If then we could adjust the true position of *Eloth*, we should gain one considerable point towards the better laying down and circumscribing this mountainous tract, where the *Israelites* wandered for so many years. Now, there is a universal consent among geographers that אילת *Eloth*, *Ailah*, or *Aelana*, as it is differently named, was situated upon the northern extremity of the gulf of that name. *Ptolemy*, indeed, places it *forty-five minutes* to the south of *Heroopolis*, and nearly *three degrees* to the east; whereas *Abulfeda*, whose later authority, and perhaps greater experience, should be more regarded, makes the extremities of the two gulfs to lie nearly in the same parallel, though without recording the distance between them. I have been often informed by the Mohammedan pilgrims, who, in their way to *Mecca*, pass by them both, that they direct their marches from Kairo eastward, till they arrive at *Callah Accaba*, or the castle (situated below the mountains) of *Accaba*, upon the *Elanitic* point of the *Red Sea*. Here they begin to travel betwixt the south and south-east, with their faces directly towards *Mecca*, which lay hitherto upon their right hand; having made in all, from *Adjeroute*, *ten* miles to the north north-west of *Suez*, to this castle, a journey of *seventy* hours. But as this whole tract is very mountainous, the road must consequently be attended with great variety of windings and turnings, which would hinder them from making any greater progress than at the rate, we will suppose, of about half a league an hour. *Eloth*, then, (which is the place of a *Turkish* garrison at present, as it was a *præsidium* of the *Romans* in former times,) will lie, according to this calculation, about *one hundred* and *forty* miles from *Adjeroute*, in an east by south direction; a position which will likewise *receive* farther confirmation from the distance that is assigned to it from *Gaza*, in the old geography. For, as this distance was *one hundred* and *fifty Roman* miles according to *Pliny*, or *one hundred* and *fifty-seven* according to other authors, *Eloth* could not have had a more southern situation than latitude *twenty-nine degrees, forty minutes*; neither could it have had a more northern latitude, insomuch as this would have so far invalidated a just observation of *Strabo's*, who makes *Heroopolis* and *Pelusium* to be much nearer each other than *Eloth* and *Gaza*. And, besides, as *Gaza* is well known to lie in latitude *thirty-one degrees, forty minutes*, (as we have placed *Eloth* in latitude *twenty-nine degrees, forty minutes*,) the difference of latitude betwixt them will be *two degrees* or one hundred and twenty geographical miles; which converted into Roman miles, (*seventy-five* and a *half* of which make one *degree*,) we have the very distance (especially as they lie nearly under the same meridian) that is ascribed to them above by *Strabo* and *Pliny*. Yet, notwithstanding this point may be gained, it would be too daring an attempt, even to pretend to trace out above two or three of the encampments mentioned Num. xxxiii., though the greatest part of them was in all probability confined to this tract of Arabia Petræa, which I have bounded to the east by the meridian of *Eloth*, and to the west by that of *Heroopolis*, Kadesh lying near or upon the skirts of it to the northward.

"However, one of their more southern stations, after they had left *Mount Sinai* and *Paran*, seems to have been at *Ezion-gaber*; which being the place from whence *Solomon's navy went for gold to Ophir* 1 Kings ix. 26, 2 Chron. viii. 17, we may be induced to take it for the present *Meenah el Dsahab*, i. e., *the port of gold*. According to the account I had of this place from the *monks of St. Catharine*, it lies in the gulf of *Eloth*, betwixt two and three days' journey from them,—enjoying a spacious harbour; from whence they are sometimes supplied, as I have already mentioned, with plenty of lobsters and shell fish. *Meenah el Dsahab* therefore, from this circumstance, may be nearly at the same distance from *Sinai* with *Tor*; from whence they are likewise furnished with the same provisions, which, unless they are brought with the utmost expedition, frequently corrupt and putrefy. I have already given the distance between the north-west part of the desert of *Sin* and *Mount Sinai*, to be *twenty-one* hours; and if we farther add *three* hours, (the distance betwixt the desert of *Sin* and the port of *Tor*, from whence these fish are obtained,) we shall have in all *twenty-four* hours; i. e., in round numbers, about *sixty* miles. *Ezion-gaber* consequently may lie a little more or less at that distance from *Sinai*; because the days' journeys which the monks speak of are not, perhaps, to be considered as ordinary and common ones; but such as are made in haste, that the fish may arrive in good condition.

"In the *description of the East*, p. 157, *Ezion-gaber* is placed to the south-east of *Eloth*, and at two or three miles only from it; which, I presume, cannot be admitted. For, as *Eloth* itself is situated upon the very point of the gulf, *Ezion-gaber*, by lying to the south-east of it would belong to the *land of Midian*; whereas *Ezion-gaber* was undoubtedly a sea-port in the *land of Edom*, as we learn from the authorities

above related, viz., where *King Solomon* is said to have *made a navy of ships in Ezion-gaber, which is* אצ אילות, *beside Eloth, on the shore of the Red Sea, in the land of Edom.* Here it may be observed that the word אצ which we render *beside Eloth*, should be rendered, *together with Eloth*; not denoting any vicinity between them, but that they were both of them *ports of the Red Sea, in the land of Edom.*

"From *Ezion-gaber* the *Israelites* turned back again to *Kadesh*, with an intent to direct their marches that way into the *land of Canaan.* But upon *Edom's* refusing to give *Israel passage through his border*, (Num. xx. 18,) *they turned away from him* to the right hand, as I suppose, toward *Mount Hor*, (Num. xx. 21,) which might lie to the eastward of *Kadesh*, in the road from thence to the *Red Sea*; and as *the soul of the children of Israel* is said to have been here *much discouraged because of the way*, it is very probable that *Mount Hor* was the same chain of mountains that are now called *Accaba* by the *Arabs*, and were the easternmost range, as we may take them to be, of Ptolemy's *μελανα ορη* above described. Here, from the badness of the road, and the many rugged passes that are to be surmounted, the *Mohammedan pilgrims* lose a number of camels, and are no less fatigued than the Israelites were formerly in getting over them. I have already hinted, that this chain of mountains, the *μελανα ορη* of Ptolemy, reached from *Paran* to *Judea. Petra*, therefore, according to its later name, the *metropolis* of this part of *Arabia*, may well be supposed to lie among them, and to have been left by the *Israelites* on their left hand, in journeying toward *Moab.* Yet it will be difficult to determine the situation of this city, for want of a sufficient number of geographical *data* to proceed upon. In the old geography, Petra is placed *one hundred and thirty-five miles* to the eastward of *Gaza*, and four days' journey from *Jericho*, to the southward. But neither of these distances can be any ways accounted for; the first being too great, the other too deficient. For, as we may well suppose Petra to lie near, or upon the borders of *Moab, seven days' journey* would be the least: the same that the three kings took hither, 2 Kings iii. 9, (by fetching a compass, as we may imagine,) from *Jerusalem*, which was nearer to that border than *Jericho.* However, at a *medium*, *Petra* lay in all probability about the half way between the south extremity of the *Asphaltic* lake, and the gulf of *Eloth*, and may be therefore fixed near the confines of the country of the *Midianites* and *Moabites* at *seventy* miles distance from *Kadesh*, towards the north-east; and *eighty-five* from *Gaza*, to the south. According to *Josephus*, it was formerly called *Arce*, which *Bochart* supposes to be a corruption of *Rekem*, the true and ancient name. The *Amalekites*, so frequently mentioned in Scripture, were once seated in the neighbourhood of this place, who were succeeded by the *Nabathæans*, a people no less famous in profane history. From Mount *Hor*, the direction of their marches through *Zalmona*, *Punon*, &c., seems to have been between the north and north-east. For it does not appear that they *wandered* any more *in the wilderness out of the direct way* that was to conduct them through the country of *Moab*, (Num. xxxiii. 35–49,) into the *land of promise.*"—SHAW's *Travels*, chap. v., p. 304, &c.

A CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED IN THE BOOK OF EXODUS,

SHOWING IN WHAT YEAR OF THE WORLD, IN WHAT YEAR BEFORE CHRIST, IN WHAT YEAR FROM THE DELUGE, AND IN WHAT YEAR FROM THEIR DEPARTURE FROM EGYPT, EACH EVENT HAPPENED; INTERSPERSED WITH A FEW CONNECTING CIRCUMSTANCES FROM PROFANE HISTORY, ACCORDING TO THE PLAN OF ARCHBISHOP USHER.

A. M.	B. C.		An. Dil.
2365	1639	Levi, the third son of Jacob, dies in the 137th year of his age, chap. vi, 16.—N. B. *This event is placed twenty years later by most chronologists, but I have followed the computation of* Mr. Skinner *and* Dr. Kennicott. *See the note on* Gen. xxxi. 41.	709
2375	1629	*About this time* Acenchres, *son of* Orus, *began to reign in Egypt, and reigned* twelve years *and* one month.	719
2385	1619	*The* Ethiopians, *from the other side of the* Indus, *first settle in the middle of Egypt.*	729
2387	1617	Rathotis, *the brother of Acenchres, began about this time to reign over the Egyptians, and reigned* nine years.	731
2396	1608	Acencheres, *the son of* Rathotis, *succeeds his father and reigns* twelve years *and* six months.	740
2400	1604	About this time it is supposed the Egyptians began to be jealous of the Hebrews, on account of their prodigious multiplication.	744
2409	1595	Ancencheres *succeeds* Acencheres, *and reigns* twelve years *and* three months.	753
2421	1583	Armais *succeeds* Ancencheres, *and reigns* four years *and* one month.	765
——	——	About this time Kohath, the son of Levi, and grandfather of Moses, died in the 133d year of his age; chap. vi. 18.—N. B. *There are several years of uncertainty in the date of this event.*	——
2425	1579	Rameses *succeeds* Armais *in the government, and reigns* one year *and* four months.	769
2427	1577	Rameses Miamun *succeeds* Rameses, *and reigns* sixty-seven years.	771
2430	1574	Aaron, son of Amram, brother of Moses, born eighty-three years before the exodus of the Israelites; chap. vi. 20; vii. 7.	774
2431	1573	About this time Pharaoh (supposed to be the same with Rameses Miamun) published an ediet, ordering all the male children of the Hebrews to be drowned in the Nile, chap. i. 22.	775
2433	1571	Moses, the Jewish lawgiver, born; chap. ii. 2.	777
2448	1556	*The kingdom of the Athenians founded about this time by Cecrops.*	792
2465	1539	*In this year, which was the eighteenth of Cecrops, the Chaldeans waged war with the Phœnicians.*	809
2466	1538	*About this time the Arabians subdued the Chaldeans, and took possession of their country.*	810
2473	1531	Moses, being forty years of age, kills an Egyptian, whom he found smiting a Hebrew; in consequence of which, being obliged to fly for his life, he escapes to the land of Midian, where becoming acquainted with the family of Jethro, he marries Zipporah; chap. ii. 11–22.	817
2474	1530	The birth of Caleb, the son of Jephunneh.	818
2494	1510	*Rameses Miamun, king of Egypt, dies about this time in the sixty-seventh year of his reign, and is succeeded by his son Amenophis, who reigns nineteen years and six months.*	838
2495	1509	The death of Amram, the father of Moses, is supposed to have taken place about this time.	839
2513	1491	While Moses keeps the flock of Jethro at Mount Horeb, the Angel of God appears to him in a burning bush, promises to deliver the Hebrews from their oppression in Egypt, and sends him to Pharaoh to command him to let Israel go; chap. iii.	857
		Aaron and Moses assemble the elders of Israel, inform them of the Divine purpose, and then go to Pharaoh and desire him, in the name of the God of the Hebrews, to let the people go three days' journey into the wilderness to hold a feast unto the Lord. Pharaoh is enraged, and increases the oppression of the Israelites; chap. v.	
		Aaron throws down his rod, which becomes a serpent. The Egyptian magicians imitate this miracle; chap. vii.	
		Pharaoh refusing to let the Israelites go, God sends his FIRST *plague* upon the Egyptians, and the *waters are turned into blood*; chap. vii. 19–25.	

A. M.	B. C.		An. Dil.
2513	1491	Pharaoh remaining impenitent, God sends immense numbers of *frogs*, which infest the whole land of Egypt. This was the SECOND *plague*; chap. viii. 1–7.	857
		This plague not producing the desired effect, God sends the THIRD *plague*, the dust of the ground becoming *lice* on man and beast; chap. viii. 16–20.	
		Pharaoh's heart still remaining obdurate, God sends the FOURTH *plague* upon the nation, by causing great swarms of flies to cover the whole land; chap. viii. 20–32.	
		The Egyptian king still refusing to dismiss the Hebrews, God sends his FIFTH *plague*, which is a universal murrain or mortality among the cattle; chap. ix. 1–7.	
		This producing no good effect, the SIXTH *plague* of boils and blains is sent; chap. ix. 8–12.	
		Pharaoh still hardening his heart, God sends the SEVENTH *plague*, viz., a grievous hail which destroyed the whole produce of the field; chap. ix. 22–26.	
		This, through Pharaoh's obstinacy, proving ineffectual, the EIGHTH *plague* is sent, immense swarms of locusts, which devour the land; chap. x. 1–20.	
		Pharaoh refusing to submit to the Divine authority, the NINTH *plague*, a total darkness of three days' continuance, is spread over the whole land of Egypt; chap. x. 21–24.	
		Pharaoh continuing to refuse to let the people go, God institutes the rite of the passover, and sends the TENTH *plague* upon the Egyptians, and the first-born of man and beast died throughout the whole land. This was in the fourteenth night of the month *Abib*. The Israelites are driven out of Egypt, chap. xii. 1–36; and carry Joseph's bones with them; chap. xiii. 19.	

			An. Dil.	An. Ex. Isr.
2513	1491	The Israelites march from Succoth to Etham; thence to Pi-hahiroth, the Lord guiding them by a miraculous pillar; chap. xiii. 20–22; xiv. 1, 2.	857	1.
		Towards the close of this month, Pharaoh and the Egyptians pursue the Israelites; God opens a passage for these through the Red Sea, and they pass over as on dry land, which the Egyptians essaying to do, are all drowned; chap. xiv; Heb. ix. 29.		Abib.
		The Israelites come to *Marah*, and murmur because of the bitter waters; Moses is directed to throw a certain tree into them, by which they are rendered sweet; chap. xv. 23–25.		
		About the beginning of this month the Israelites come to Elim; chap. xv. 27.		Ijar or Zif.
		On the fifteenth day of this month the Israelites come to the desert of *Sin*, where, murmuring for want of bread, quails are sent, and manna from heaven; chap. xvi.		
		Coming to Rephidim they murmur for want of water, and God supplies this want by miraculously bringing water out of a rock in Horeb, chap. xvii. 1–7.		
		The Amalekites attack the Israelites in Rephidim, and are discomfited; chap. xvii. 8–16.		
		The Israelites come to the wilderness of Sinai. God calls Moses up to the mount, where he receives the ten commandments and other precepts; chap. xix.–xxiv.: is instructed how to make the tabernacle; xxv.–xxviii Aaron and his sons are dedicated to the priest's office; chap. xxviii.		Sivan.
		Moses delaying to come down from the mount, the people make a molten calf, and worship it. Moses, coming down, sees their idolatry, is distressed, and breaks the tables; three thousand of the idolaters are slain; and, at the intercession of Moses, the rest of the people are saved from destruction; chap. xxxii.		Ab.
		Moses is again called up into the mount, where God renews the covenant, and writes the two tables afresh. Moses desires to see the Divine glory; his request is partially granted; chap. xxxiii. 18–23; xxxiv. 1–27.		
		Moses, after having been in the mount forty days and forty nights, during which time he ate nothing, comes down with the two tables of stone: his face shines so that he is obliged to cover it with a veil; chap. xxiv. 29–35.		Elul.
2514	1490	From this time to the month *Adar*, including *Marcheshvan*, *Cisleu*, *Thebet*, and *Sebat*, Bezaleel, Aholiab, and their assistants are employed in constructing the tabernacle, &c., according to the pattern delivered to Moses on the mount; chap. xxxvi.–xxxix.	858	Tisri
		On the first of this month, being the first month of the second year after their		

A. M.	B. C.		An. Dil.	An. Ex. Isr.
		departure from Egypt, the tabernacle is reared up, and Aaron and his sons set apart for the priest's office; chap. xl. 17–32.—N. B. *The ceremonies attending this consecration form the chief part of the following book*, LEVITICUS.		2. Abib or
2514	1490	Jethro brings Zipporah and her two sons to Moses in the wilderness, and gives him wholesome directions concerning the best mode of governing the people, which Moses thankfully accepts, and God approves; chap. xviii., and see the notes there.	858	Nisan Ijar or Zif

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A TABLE of the THREE GREAT EPOCHS, A. M., B. C., and the JULIAN PERIOD, synchronized with the reigns of the sovereigns of the four principal monarchies; viz., Egypt, Sicyon, the Argivi, and the Athenians, from the death of Jacob, A. M. 2315, to the erection of the tabernacle, A. M. 2514, by which any event in the preceding *Chronological Table* may be referred to its corresponding year of the reign of any of the above sovereigns.

E. G. To find out the year of the birth of Moses, inspect the preceding table, by which it appears he was born A. M. 2433, B. C. 1571, and from the DELUGE 777. Then look in the following table for A. M. 2433, where it appears that this event took place in the year of the *Julian Period* 3143—the 7th of *Rameses Miamun*, king of *Egypt*—the 46th of *Orthopolis*, king of *Sicyon*—the 17th of *Phorbas*, king of the *Argivi*—and the 15th *before* the reign of *Cecrops*, king of the *Athenians*.

A. M.	B. C.	Julian Period.	Kings of Egypt.	Kings of Sicyon.	Kings of the Argivi.	Kingdom of the Athenians.	A. M.	B. C.	Julian Period.	Kings of Egypt	Kings of Sicyon.	Kings of the Argivi.	Kingdom of the Athenians.
2315	1689	3025	6	22	23	133	2356	1648	3066	17	17	64	92
2316	1688	3026	7	23	24	132	2357	1647	3067	18	18	65	91
2317	1687	3027	8	24	25	131	2358	1646	3068	19	19	66	90
2318	1686	3028	9	25	26	130	2359	1645	3069	20	20	67	89
2319	1685	3029	10	26	27	129	2360	1644	3070	21	21	68	88
2320	1684	3030	11	27	28	128	2361	1643	3071	22	22	69	87
2321	1683	3031	12	28	29	127	2362	1642	3072	23	23	70	86
2322	1682	3032	13	29	30	126	2363	1641	3073	24	24	1	85
2323	1681	3033	14	30	31	125	2364	1640	3074	25	25	2	84
2324	1680	3034	15	31	32	124	2365	1639	3075	26	26	3	83
2325	1679	3035	16	32	33	123	2366	1638	3076	27	27	4	82
2326	1678	3036	17	33	34	122	2367	1637	3077	28	28	5	81
2327	1677	3037	18	34	35	121	2368	1636	3078	29	29	6	80
2328	1676	3038	19	35	36	120	2369	1635	3079	30	30	7	79
2329	1675	3039	20	36	37	119	2370	1634	3080	31	31	8	78
2330	1674	3040	21	37	38	118	2371	1633	3081	32	32	9	77
2331	1673	3041	22	38	39	117	2372	1632	3082	33	33	10	76
2332	1672	3042	23	39	40	116	2373	1631	3083	34	34	11	75
2333	1671	3043	24	40	41	115	2374	1630	3084	35	35	12	74
2334	1670	3044	25	41	42	114	2375	1629	3085	36	36	13	73
2335	1669	3045	26	42	43	113	2376	1628	3086	1	37	14	72
2336	1668	3046	27	43	44	112	2377	1627	3087	2	38	15	71
2337	1667	3047	28	44	45	111	2378	1626	3088	3	39	16	70
2338	1666	3048	29	45	46	110	2379	1625	3089	4	40	17	69
2339	1665	3049	30	46	47	109	2380	1624	3090	5	41	18	68
2340	1664	3050	1	1	48	108	2381	1623	3091	6	42	19	67
2341	1663	3051	2	2	49	107	2382	1622	3092	7	43	20	66
2342	1662	3052	3	3	50	106	2383	1621	3093	8	44	21	65
2343	1661	3053	4	4	51	105	2384	1620	3094	9	45	22	64
2344	1660	3054	5	5	52	104	2385	1619	3095	10	46	23	63
2345	1659	3055	6	6	53	103	2386	1618	3096	11	47	24	62
2346	1658	3056	7	7	54	102	2387	1617	3097	12	48	25	61
2347	1657	3057	8	8	55	101	2388	1616	3098	1	1	26	60
2348	1656	3058	9	9	56	100	2389	1615	3099	2	2	27	59
2349	1655	3059	10	10	57	99	2390	1614	3100	3	3	28	58
2350	1654	3060	11	11	58	98	2391	1613	3101	4	4	29	57
2351	1653	3061	12	12	59	97	2392	1612	3102	5	5	30	56
2352	1652	3062	13	13	60	96	2393	1611	3103	6	6	31	55
2353	1651	3063	14	14	61	95	2394	1610	3104	7	7	32	54
2354	1650	3064	15	15	62	94	2395	1609	3105	8	8	33	53
2355	1649	3065	16	16	63	93	2396	1608	3106	9	9	34	52

A. M.	B. C.	Julian Period.	Kings of Egypt.	Kings of Sicyon.	Kings of the Argivi.	Kingdom of the Athenians.
2397	1607	3107	1 Acencheres.	10 Orthopolis.	35 Crisaus.	51 Before the foundation of this kingdom.
2398	1606	3108	2	11	36	50
2399	1605	3109	3	12	37	49
2400	1604	3110	4	13	38	48
2401	1603	3111	5	14	39	47
2402	1602	3112	6	15	40	46
2403	1601	3113	7	16	41	45
2404	1600	3114	8	17	42	44
2405	1599	3115	9	18	43	43
2406	1598	3116	10	19	44	42
2407	1597	3117	11	20	45	41
2408	1596	3118	12	21	46	40
2409	1595	3119	1 Acencheres.	22	47	39
2410	1594	3120	2	23	48	38
2411	1593	3121	3	24	49	37
2412	1592	3122	4	25	50	36
2413	1591	3123	5	26	51	35
2414	1590	3124	6	27	52	34
2415	1589	3125	7	28	53	33
2416	1588	3126	8	29	54	32
2417	1587	3127	9	30	1 Phorbas.	31
2418	1586	3128	10	31	2	30
2419	1585	3129	11	32	3	29
2420	1584	3130	12	33	4	28
2421	1583	3131	1 Armais.	34	5	27
2422	1582	3132	2	35	6	26
2423	1581	3133	3	36	7	25
2424	1580	3134	4	37	8	24
2425	1579	3135	5	38	9	23
2426	1578	3136	1 Rameses.	39	10	22
2427	1577	3137	1	40	11	21
2428	1576	3138	2	41	12	20
2429	1575	3139	3	42	13	19
2430	1574	3140	4	43	14	18
2431	1573	3141	5	44	15	17
2432	1572	3142	6	45	16	16
2433	1571	3143	7	46	17	15
2434	1570	3144	8	47	18	14
2435	1569	3145	9	48	19	13
2436	1568	3146	10	49	20	12
2437	1567	3147	11	50	21	11
2438	1566	3148	12	51	22	10
2439	1565	3149	13	52	23	9
2440	1564	3150	14	53	24	8
2441	1563	3151	15	54	25	7
2442	1562	3152	16	55	26	6
2443	1561	3153	17	56	27	5
2444	1560	3154	18	57	28	4 Cecrops, the first monarch.
2445	1559	3155	19	58	29	3
2446	1558	3156	20	59	30	2
2447	1557	3157	21	60	31	1
2448	1556	3158	22	61	32	1
2449	1555	3159	23	62	33	2
2450	1554	3160	24	1 Marathon.	34	3
2451	1553	3161	25	2	35	4
2452	1552	3162	26	3	1 Triopas.	5
2453	1551	3163	27	4	2	6
2454	1550	3164	28	5	3	7
2455	1549	3165	29	6	4	8

A. M.	B. C.	Julian Period.	Kings of Egypt.	Kings of Sicyon.	Kings of the Argivi.	Kingdom of the Athenians.
2456	1548	3166	30 Rameses Miamun.	7 Marathon.	5 Triopas.	9 Cecrops, the first monarch.
2457	1547	3167	31	8	6	10
2458	1546	3168	32	9	7	11
2459	1545	3169	33	10	8	12
2460	1544	3170	34	11	9	13
2461	1543	3171	35	12	10	14
2462	1542	3172	36	13	11	15
2463	1541	3173	37	14	12	16
2464	1540	3174	38	15	13	17
2465	1539	3175	39	16	14	18
2466	1538	3176	40	17	15	19
2467	1537	3177	41	18	16	20
2468	1536	3178	42	19	17	21
2469	1535	3179	43	20	18	22
2470	1534	3180	44	21	19	23
2471	1533	3181	45	22	20	24
2472	1532	3182	46	23	21	25
2473	1531	3183	47	24	22	26
2474	1530	3184	48	25	23	27
2475	1529	3185	49	26	24	28
2476	1528	3186	50	27	25	29
2477	1527	3187	51	28	26	30
2478	1526	3188	52	29	27	31
2479	1525	3189	53	30	28	32
2480	1524	3190	54	1 Marathus.	29	33
2481	1523	3191	55	2	30	34
2482	1522	3192	56	3	31	35
2483	1521	3193	57	4	32	36
2484	1520	3194	58	5	33	37
2485	1519	3195	59	6	34	38
2486	1518	3196	60	7	35	39
2487	1517	3197	61	8	36	40
2488	1516	3198	62	9	37	41
2489	1515	3199	63	10	38	42
2490	1514	3200	64	11	39	43
2491	1513	3201	65	12	40	44
2492	1512	3202	66	13	41	45
2493	1511	3203	67	14	42	46
2494	1510	3204	1 Amenophis II.	15	43	47
2495	1509	3205	2	16	44	48
2496	1508	3206	3	17	45	49
2497	1507	3207	4	18	46	50
2498	1506	3208	5	19	1 Crotopas.	1 Cranaus.
2499	1505	3209	6	20	2	2
2500	1504	3210	7	1 Eclyieus.	3	3
2501	1503	3211	8	2	4	4
2502	1502	3212	9	3	5	5
2503	1501	3213	10	4	6	6
2504	1500	3214	11	5	7	7
2505	1499	3215	12	6	8	8
2506	1498	3216	13	7	9	9
2507	1497	3217	14	8	10	10 Amphyction.
2508	1496	3218	15	9	11	1
2509	1495	3219	16	10	12	2
2510	1494	3220	17	11	13	3
2511	1493	3221	18	12	14	4
2512	1492	3222	19	13	15	5
2513	1491	3223	20	14	16	6
2514	1490	3224		15	17	7

PREFACE TO THE BOOK

OF THE

LEVITICUS.

THE Greek version of the SEPTUAGINT, and the VULGATE *Latin*, have given the title of LEVITICUS to the third book of the Pentateuch, and the name has been retained in almost all the modern versions. The book was thus called because it treats principally of the laws and regulations of the *Levites* and priests in general. In Hebrew it is termed ויקרא *Vaiyikra*, "And he called," which is the *first* word in the book, and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt-sacrifices; meat, peace, and sin-offerings; the consecration of priests, together with the institution of the three grand national festivals of the Jews, the PASSOVER, PENTECOST, and TABERNACLES, with a great variety of other ecclesiastical matters. It seems to contain little more than the history of what passed during the *eight days* of the consecration of Aaron and his sons, though Archbishop Usher supposes that it comprises the history of the transactions of a whole month, viz., from *April* 21 to *May* 21, of the year of the world 2514, which answers to the *first* month of the *second* year after the departure from Egypt. As there are no *data* by which any chronological arrangement of the facts mentioned in it can be made, it would be useless to encumber the page with conjectures which, because *uncertain*, can answer no end to the serious reader for doctrine, reproof, or edification in righteousness. As the *law was our schoolmaster unto Christ*, the whole sacrificial system was intended to point out that *Lamb of God*, Christ Jesus, *who takes away the sin of the world*. In reading over *this* book, *this* point should be kept particularly in view, as without *this* spiritual reference no interest can be excited by a perusal of the work.

The principal events recorded in this book may be thus deduced in the order of the chapters:

Moses having set up the tabernacle, as has been related in the conclusion of the preceding book; and the cloud of the Divine glory, the symbol of the presence of God, having rested upon it; God called to him out of this tabernacle, and delivered the laws and precepts contained in the seven first chapters.

In chap. i. he prescribes every thing relative to the nature and quality of *burnt offerings*, and the ceremonies which should be observed, as well by the person who brought the sacrifice as by the priest who offered it.

In chap. ii. he treats of *meat-offerings* of fine flour with oil and frankincense; of cakes, and the oblations of first-fruits.

Chap. iii. treats of *peace-offerings*, prescribes the ceremonies to be used in such offerings, and the parts which should be consumed by fire.

Chap. iv. treats of the offerings made for *sins of ignorance*; for the sins of the *priests*, *rulers*, and of the *common people*.

Chap. v. treats of the sin of him who, being adjured as a *witness*, conceals his knowledge of a fact; the case of him who touches an *unclean thing*; of him who binds himself by a *vow* or an *oath*; and of *trespass-offerings* in cases of *sacrilege*, and in *sins of ignorance*.

Chap. vi. treats of the *trespass-offerings* for sins *knowingly* committed; and of the offerings for the priests, the parts which should be consumed, and the parts which should be considered as the priests' portion. And in

Chap. vii. the same subject is continued.

Chap. viii. treats of the *consecration* of *Aaron and his sons;* their sin-offering; burnt-offering; ram of consecration; and the time during which these solemn rites should continue.

Chap. ix. After Aaron and his sons were consecrated, on the *eighth* day they were commanded to offer sin-offerings and burnt-offerings for *themselves* and for the *people*, which they accordingly did, and Aaron and Moses having blessed the people, a fire came forth from before the Lord, and consumed the offering that was laid upon the altar.

Chap. x. Nadab and Abihu, the sons of Aaron, having offered *strange fire* before the Lord, are consumed; and the priests are forbidden the use of wine and all inebriating liquors.

Chap. xi. treats of *clean* and *unclean* beasts, fishes, birds, and reptiles.

Chap. xii. treats of the purification of women after child-birth, and the offerings they should present before the Lord.

Chap. xiii. prescribes the manner of discerning the infection of the *leprosy* in persons, garments, and houses.

Chap. xiv. prescribes the sacrifices and ceremonies which should be offered by those who were cleansed from the leprosy.

Chap. xv. treats of certain uncleannesses in man and woman; and of their purifications.

Chap. xvi. treats of the solemn yearly expiation to be made for the sins of the priest and of the people, of the goat and bullock for a sacrifice, and of the *scape-goat;* all which should be offered annually on the *tenth* day of the *seventh* month.

Chap. xvii. The Israelites are commanded to offer all their sacrifices at the tabernacle; the eating of *blood* is prohibited, as also the flesh of those animals which die of themselves, and of those that are torn by dogs.

Chap. xviii. shows the different degrees within which *marriages* were not to be contracted, and prohibits various acts of impurity.

Chap. xix. recapitulates a variety of laws which had been mentioned in the preceding book, (Exodus,) and adds several new ones.

Chap. xx. prohibits the consecration of their children to *Molech*, forbids their consulting *wizards* and those which had *familiar spirits*, and also a variety of incestuous and unnatural mixtures.

Chap. xxi. gives different ordinances concerning the *mourning* and *marriages* of *priests*, and prohibits those from the sacerdotal office who have certain *personal defects*.

Chap. xxii. treats of those infirmities and uncleannesses which rendered the priests unfit to officiate in sacred things, and lays down directions for the perfection of the sacrifices which should be offered to the Lord.

Chap. xxiii. treats of the *Sabbath* and the great *annual festivals*—the *passover*, *pentecost*, *feast of trumpets*, *day of atonement*, and *feast of tabernacles*.

Chap. xxiv. treats of the *oil* for the *lamps*, and the *shew-bread;* the law concerning which had already been given, see Exod. xxv., &c.; mentions the case of the person who *blasphemed* God, and his punishment; lays down the law in cases of *blasphemy* and *murder;* and recapitulates the *lex talionis*, or law of *like for like*, prescribed Exod. xxi.

Chap. xxv. recapitulates the law, given Exod. xxiii., relative to the *Sabbatical year;* prescribes the year of *jubilee;* and lays down a variety of statutes relative to *mercy*, *kindness*, *benevolence*, *charity*, &c.

Chap. xxvi. prohibits idolatry, promises a great variety of blessings to the obedient, and threatens the disobedient with many and grievous curses.

Chap. xxvii. treats of *vows*, of things *devoted*, and of the *tithes* which should be given for the service of the tabernacle.

No *Chronological Table* can be affixed to this book, as the transactions of it seem to have been included within the space of *eight days*, or of a month at the utmost, as we have already seen. And even some of the facts related here seem to have taken place previously to the erection of the tabernacle; nor is the order in which the others occurred so distinguished as to enable us to lay down the *precise days* in which they took place.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

Year before the common Year of Christ, 1490.—Julian Period, 3224.—Cycle of the Sun, 27.—Dominical Letter, D.—Cycle of the Moon, 9.—Indiction, 6.—Creation from Tisri or September, 2514.

CHAPTER I.

The Lord calls to Moses out of the tabernacle, and gives him directions concerning burnt-offerings *of the* beeve *kind*, 1, 2. *The burnt-offering to be a* male *without blemish*, 3. *The person bringing it to lay his hands upon its head, that it might be accepted for him*, 4. *He is to kill, flay, and cut it in pieces, and bring the blood to the priests, that they might sprinkle it round about the altar*, 5, 6. *All the pieces to be laid upon the altar and burnt*, 7–9. *Directions concerning offerings of the* SMALLER CATTLE, *such as* sheep *and* goats, 10–13. *Directions concerning offerings of* FOWLS, *such as* doves *and* pigeons, 14–17.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

AND the LORD [a] called unto Moses, and spake unto him [b] out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, [c] If any man of you bring an offering unto the LORD, ye shall bring your offer-

[a] Exod. xix. 3.—[b] Exod. xl. 34, 35; Num. xii. 4, 5.

[c] Chap. xxii. 18, 19.

NOTES ON CHAP. I.

Verse 1. *And the Lord called unto Moses*] From the manner in which this book commences, it appears plainly to be a continuation of the preceding; and indeed the whole is but *one law*, though divided into *five* portions, and why thus divided is not easy to be conjectured.

Previously to the erection of the tabernacle God had given no particular directions concerning the manner of offering the different kinds of sacrifices; but as soon as this Divine structure was established and consecrated, Jehovah took it as his dwelling place; described the rites and ceremonies which he would have observed in his worship, that his people might know what was best pleasing in his sight; and that, when thus worshipping him, they might have confidence that they pleased him, every thing being done according to his own directions. A consciousness of acting according to the revealed will of God gives strong confidence to an upright mind.

Verse 2. *Bring an offering*] The word קרבן *korban*, from קרב *karab*, to *approach* or *draw near*, signifies an *offering* or *gift* by which a person had access unto God: and this receives light from the universal custom that prevails in the east, no man being permitted to approach the presence of a superior without a *present* or *gift*; and the offering thus brought was called *korban*, which properly means the *introduction-offering*, or *offering* of *access*. This custom has been often referred to in the preceding books. See also chap. vii.

Of the cattle] הבהמה *habbehemah*, animals of the *beeve* kind, such as the *bull*, *heifer*, *bullock*, and *calf*; and restrained to these alone by the term *herd*, בקר *bakar*, which, from its general use in the Levitical writings, is known to refer to the *ox*, *heifer*, &c. And therefore other animals of the *beeve* kind were excluded.

Of the flock] צאן *tson*, SHEEP and GOATS; for we have already seen that this term implies both kinds; and we know, from its use, that no other animal of the *smaller* clean domestic quadrupeds is intended, as no other animal of this class, besides the *sheep* and *goat*, was ever offered in sacrifice to God. The animals mentioned in this chapter as proper for sacrifice are the very same which God commanded Abraham to offer; see Gen. xv. 9. And thus it is evident that God delivered to the patriarchs an epitome of that law which was afterwards given in detail to Moses, the essence of which consisted in its *sacrifices*; and those sacrifices were of clean animals, the most perfect, useful, and healthy, of all that are brought under the immediate government and influence of man. Gross-feeding and ferocious animals were all excluded, as were also all birds of *prey*. In the pagan worship it was widely different; for although the ox was esteemed among them, according to *Livy*, as the *major hostia*; and according to *Pliny*, the *victima optima, et laudatis-*

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ing of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male [d] without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 [e] And he shall put his hand upon the head of the burnt-offering; and it shall be [f] accepted for him [g] to make atonement for him.

5 And he shall kill the [h] bullock before the LORD: [i] and the priests, Aaron's sons, shall bring the blood, [k] and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

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6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and [l] lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay

[d] Exod. xii. 5; chap. iii. 1; xxii. 20, 21; Deut. xv. 21; Mal. i. 14; Eph. v. 27; Heb. ix. 14; 1 Pet. i. 19.——[e] Chap. iv. 15; iii. 2, 8, 13; viii. 14, 22; xvi. 21; Exodus xxix. 10, 15, 19. [f] Chap. xxii. 21, 27; Isa. lvi. 7; Rom. xii. 1; Phil. iv. 18.

[g] Chap. iv. 20, 26, 31, 35; ix. 7; xvi. 24; Num. xv. 25, 2 Chron. xxix. 23, 24; Rom. v. 11.——[h] Mic. vi. 6.——[i] 2 Chron xxxv. 11; Heb. x. 11.——[k] Chap. iii. 8; Heb. xii. 24; 1 Pet i. 2.——[l] Gen. xxii. 9.

sima deorum placatio, Plin. Hist. Nat., lib. viii., c. 45, "the chief sacrifice and the most availing offering which could be made to the gods;" yet obscene fowls and ravenous beasts, according to the nature of their deities, were frequently offered in sacrifice. Thus they sacrificed *horses* to the SUN, *wolves* to MARS, *asses* to PRIAPUS, *swine* to CERES, *dogs* to HECATE, &c., &c. But in the worship of God all these were declared *unclean*, and only the three following kinds of QUADRUPEDS were commanded to be sacrificed: 1. The *bull* or *ox*, the *cow* or *heifer*, and the *calf*. 2. The *he-goat*, *she-goat*, and the *kid*. 3. The *ram*, the *ewe*, and the *lamb*. Among FOWLS, only *pigeons* and *turtle-doves* were commanded to be offered, except in the case of cleansing the leper, mentioned chap. xiv. 4, where two clean birds, generally supposed to be *sparrows* or other small birds, though of what species is not well known, are specified. *Fish* were not offered, because they could not be readily brought to the tabernacle *alive*.

Verse 3. *Burnt-sacrifice*] The most important of all the sacrifices offered to God; called by the Septuagint ὁλοκαυτωμα, because it was *wholly consumed*, which was not the case in any other offering. See on chap. vii.

His own voluntary will] לרצנו *lirtsono*, *to gain himself acceptance* before the Lord: in this way all the versions appear to have understood the original words, and the connection in which they stand obviously requires this meaning.

Verse 4. *He shall put his hand upon the head of the burnt-offering*] By the imposition of hands the person bringing the victim acknowledged, 1. The sacrifice as his own. 2. That he offered it as an atonement for his sins. 3. That he was worthy of death because he *had* sinned, having forfeited his life by breaking the law. 4. That he entreated God to accept the *life* of the innocent animal in place of his own. 5. And all this, to be done profitably, must have respect to HIM whose life, in the fulness of time, should be made a sacrifice for sin. 6. The *blood* was to be *sprinkled round about upon the altar*, ver. 5, as by the sprinkling of blood the atonement was made; for the blood was the *life* of the beast, and it was always supposed that *life* went to redeem *life*. See note on Exod. xxix. 10. On the required perfection of the sacrifice see he note on Exod. xii. 5.

It has been sufficiently remarked by learned men that almost all the people of the earth had their *burnt-offerings*, on which also they placed the greatest dependence. It was a general maxim through the heathen world, that there was no other way to appease the incensed gods; and they sometimes even offered human sacrifices, from the supposition, as Cæsar expresses it, that life was necessary to redeem life, and that the gods would be satisfied with nothing less. "Quod pro vita hominis nisi vita hominis redditur, non posse aliter deorum immortalium numen placari arbitrantur."—Com. de Bell. Gal., lib. vi. But this was not the case only with the Gauls, for we see, by Ovid, *Fast.*, lib. vi., that it was a commonly received maxim among more polished people:—

"———Pro parvo victima parva cadit.
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus."

See the whole of this passage in the above work, from ver. 135 to 163.

Verse 6. *He shall flay*] Probably meaning the *person who brought the sacrifice*, who, according to some of the rabbins, killed, flayed, cut up, and washed the sacrifice, and then presented the parts and the blood to the priest, that he might burn the one, and sprinkle the other upon the altar. But it is certain that the priests also, and the Levites, flayed the victims, and the priest had the skin to himself; see chap. vii. 8, and 2 Chron. xxix. 34. The red heifer alone was not flayed, but the whole body, with the skin, &c., consumed with fire. See Num. xix. 5.

Verse 7. *Put fire*] The fire that came out of the tabernacle from before the Lord, and which was kept perpetually burning; see chap. ix. 24. Nor was it lawful to use any other fire in the service of God. See the case of Nadab and Abihu, chap. x.

Verse 8. *The priests—shall lay the parts*] The sacrifice was divided according to its larger joints. 1. After its blood was poured out, and the skin removed, the head was cut off. 2. They then opened it and took out the omentum, or caul, that invests the intestines. 3. They took out the intestines with the mesentery, and washed them well, as also the fat. 4. They then placed the four quarters upon the altar, covered them with the fat, laid the remains of the in-

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the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a [m] sweet savour unto the LORD.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male [n] without blemish.

11 [o] And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

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14 And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of [p] turtle-doves, or of young pigeons.

15 And the priests shall bring it unto the altar, and [q] wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with [r] his feathers, and cast it [s] beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, *but* [t] shall not divide *it* asunder: and the priests shall burn it upon the altar, upon the wood that *is* upon the fire: [u] it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

[m] Gen. viii. 21; Ezek. xx. 28, 41; 2 Cor. ii. 15; Eph. v. 2; Phil. iv. 18.——[n] Ver. 3.——[o] Ver. 5.——[p] Chap. v. 7; xii. 8; Luke ii. 24.——[q] Or, *pinch off the head with the nail.*——[r] Or, the *filth thereof.*——[s] Chap. vi. 10.——[t] Gen. xv. 10.——[u] Ver. 9, 13.

testines upon them, and then laid the head above all. 5. The sacred fire was then applied, and the whole mass was consumed. This was the *holocaust*, or complete burnt-offering.

Verse 9. *An offering—of a sweet savour*] אשה ריח ניחוח *ishshch reiach nichoach*, a *fire-offering*, an *odour of rest*, or, as the Septuagint express it, *θυσια οσμη ευωδιας*, "a sacrifice for a sweet-smelling savour;" which place St. Paul had evidently in view when he wrote Eph. v. 2: "Christ hath loved us, and hath given himself for us an *offering*, *και θυσιαν—εις οσμην ευωδιας*, *and a sacrifice*, *for a sweet-smelling savour*;" where he uses the same terms as the Septuagint. Hence we find that the *holocaust*, or *burnt-offering*, typified the sacrifice and death of Christ for the sins of the world.

Verse 10. *His offering* be *of the flocks*] See on ver. 2.

Verse 12. *Cut it into his pieces*] See the notes on Gen. xv.

Verse 16. *Pluck away his crop with his feathers*] In this sacrifice of fowls the head was violently wrung off, then the blood was poured out, then the feathers were plucked off, the breast was cut open, and the crop, stomach, and intestines taken out, and then the body was burnt. Though the bird was split up, yet it was not divided asunder. This circumstance is particularly remarked in Abram's sacrifice, Gen. xv. 10. See the notes there.—See *Ainsworth*.

We have already seen, on ver. 2, that *four* kinds of animals might be made burnt-offerings to the Lord. 1. *Neat cattle*, such as bulls, oxen, cows, and calves. 2. He-goats, she-goats, and kids. 3. Rams, ewes, and lambs. 4. Pigeons and turtle-doves; and in one case, viz., the cleansing of the leper, *sparrows* or some small bird. All these must be without spot or blemish—the most perfect of their respective kinds, and be wholly consumed by fire. The RICH were to bring the most *costly*; the POOR, those of *least price*. Even in this requisition of *justice* how much *mercy* was mingled! If a man could not bring a *bullock* or a *heifer*, a *goat* or a *sheep*, let him bring a *calf*, a *kid*, or a *lamb*. If he could not bring any of these because of his *poverty*, let him bring a *turtle-dove*, or a *young pigeon*, (see chap. v. 7;) and it appears that in cases of extreme poverty, even a *little meal* or *fine flour* was accepted by the bountiful Lord as a sufficient oblation; see chap. v. 11. This brought down the benefits of the sacrificial service within the reach of the poorest of the poor; as we may take for granted that every person, however low in his circumstances, might be able to provide the tenth part of an ephah, about three quarts of meal, to make an offering for his soul unto the Lord. But every man must bring *something*; the law stooped to the lowest circumstances of the poorest of the people, but every man must *sacrifice*, because every man had *sinned*. Reader, what sort of a sacrifice dost thou bring to God? To Him thou owest thy whole body, soul, and substance; are all these consecrated to his service? Or has he the refuse of thy time, and the offal of thy estate? God requires thee to sacrifice as his providence has blessed thee. If thou have much, thou shouldst give *liberally* to God and the poor; if thou have but little, *do thy diligence to give of that little*. God's *justice* requires a measure of that which his *mercy* has bestowed. But remember that as thou hast *sinned*, thou needest a *Saviour*. Jesus is that lamb without spot which has been offered to God for the sin of the world, and which thou must offer to him for thy sin; and it is only

through Him that thou canst be accepted, even when thou dedicatest thy whole body, soul, and substance to thy Maker. Even when we present ourselves a living sacrifice to God, we are accepted for *his sake* who carried our sins, and bore our sorrows. Thanks be to God, the rich and the poor have equal access unto him through the Son of his love, and equal right to claim the benefits of the great sacrifice!

CHAPTER II.

The meat-offering *of* flour *with* oil *and* incense, 1–3. *The* oblation *of the meat-offering baked in the* oven *and in the* pan, 4–6. *The meat-offering baked in the* frying-pan, 7–10. *No* leaven *nor* honey *to be offered with the meat-offering*, 11. *The oblation of the* first-fruits, 12. Salt *to be offered with the meat-offering*, 13. Green ears *dried by the fire, and corn to be beaten out of full ears, with oil and frankincense, to be offered as a meat-offering of first-fruits*, 14–16.

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AND when any will offer [a] a meat-offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

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[a] Chap. vi. 14; ix. 17; Num. xv. 4.

NOTES ON CHAP. II.

Verse 1. *Meat-offering*] מנחה *minchah*. For an explanation of this word see the note on Gen. iv. 3, and Lev. vii. Calmet has remarked that there are *five* kinds of the *minchah* mentioned in this chapter. 1. סלת *soleth*, simple *flour* or *meal*, ver. 1. 2. *Cakes* and *wafers*, or whatever was baked in the *oven*, ver. 4. 3. *Cakes* baked in the *pan*, ver. 5. 4. *Cakes* baked on the *frying-pan*, or probably a *gridiron*, verse 7. 5. *Green ears* of corn parched, ver. 14. All these were offered without *honey* or *leaven*, but accompanied with *wine*, *oil*, and *frankincense*. It is very likely that the *minchah*, in some or all of the above forms, was the earliest oblation offered to the Supreme Being, and probably was in use *before* sin entered into the world, and consequently before *bloody sacrifices*, or *piacular victims*, had been ordained. The *minchah* of *green ears* of corn dried by the fire, &c., was properly the *gratitude-offering* for a good *seed time*, and the prospect of a plentiful *harvest*. This appears to have been the offering brought by Cain, Gen. iv. 3; see the note there. The *flour*, whether of wheat, rice, barley, rye, or any other grain used for aliment, was in all likelihood equally proper; for in Num. v. 15, we find the *flour of barley*, or *barley meal*, is called *minchah*. It is plain that in the institution of the *minchah* no *animal* was here included, though in other places it seems to include both kinds; but in general the *minchah* was not a *bloody offering*, nor used by way of *atonement* or *expiation*, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. It is such an offering as what is called *natural religion* might be reasonably expected to suggest: but alas! so far lost is man, that even *thankfulness* to God for the fruits of the earth must be taught by a Divine revelation; for in the heart of man even the *seeds of gratitude* are not found, till sown there by the hand of Divine *grace*.

Offerings of different kinds of *grain*, *flour*, *bread*, *fruits*, &c., are the most ancient among the heathen nations; and even the people of God have had them from the beginning of the world. See this subject largely discussed on Exod. xxiii. 29, where several examples are given. *Ovid* intimates that these gratitude-offerings originated with agriculture. "In the most ancient times men lived by rapine, hunting, &c., for the *sword* was considered to be more honourable than the *plough*; but when they sowed their fields, they dedicated the first-fruits of their harvest to *Ceres*, to whom the ancients attributed the art of agriculture, and to whom burnt-offerings of corn were made, according to immemorial usages." The passage to which I refer, and of which I have given the substance, is the following:—

"Non habuit tellus doctos antiqua colonos:
Lassabant agiles aspera bella viros.
Plus erat in *gladio* quam *curvo* laudis *aratro*.
Neglectus domino *pauca* ferebat *ager*.
Farra tamen veteres jaciebant, *farra* metebant:
Primitias Cereri farra resecta dabant.
Usibus admoniti *flammis torrenda* dedere:
Multaque peccato damna tulere suo."
FASTOR., lib. ii., ver. 515.

Pliny observes that "*Numa* taught the Romans to offer fruits to the gods, and to make supplications before them, bringing salt cakes and parched corn; as grain in this state was deemed most wholesome." *Numa instituit deos* FRUGE *colere, et* MOLA SALSA *supplicare*, atque (ut auctor est Hemina) *far torrere*, quoniam *tostum cibo salubrius esset*.—HIST. NAT., lib. xviii., c. 2. And it is worthy of remark, that the ancient Romans considered "no grain as pure or proper for divine service that had not been previously parched." *Id uno modo consecutum, statuendo non esse purum ad rem divinam nisi tostum*.—Ibid.

God, says *Calmet*, requires nothing here which was not in common use for nourishment; but he commands that these things should be offered with such articles as might give them the most exquisite relish, such as *salt*, *oil*, and *wine*, and that the flour should be of the finest and purest kind. The ancients, according to Suidas, seem to have made much use of meal formed into a paste with milk, and sometimes with water. (See Suidas in Μαζα.) The priests kept in the temples a certain mixture of flour mingled with oil and

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2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [b] the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And [c] the remnant of the meat-offering *shall be* Aaron's and his sons': [d] *it is* a thing most holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat-offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers [e] anointed with oil.

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5 And if thy oblation *be* a meat-offering *baken* [f] in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 And if thy oblation *be* a meat-offering

[b] Ver. 9; chap. v. 12; vi. 15; xxiv. 7; Isa. lxvi. 3; Ecclus. xlv. 16; Acts x. 4.——[c] Chap. vii. 9; x. 12, 13; Ecclus. vii. 31.

[d] Exod. xxix. 37; Num. xviii. 9.——[e] Exod. xxix. 2.——[f] Or, *on a flat plate* or *slice*.

wine, which they called Υγιεια *Hugieia* or *health*, and which they used as a kind of *amulet* or charm against sickness; after they had finished their sacrifices, they generally threw some *flour* upon the fire, mingled with *oil* and *wine*, which they called *θυλημαρα thulemata*, and which, according to Theophrastus, was the ordinary sacrifice of the poor.

Verse 2. *His handful of the flour*] This was for a *memorial*, to put God in mind of his covenant with their fathers, and to recall to *their* mind his gracious conduct towards them and their ancestors. Mr. *Ainsworth* properly remarks, "that there was neither *oil* nor *incense* offered with the *sin* and *jealousy* offerings; because they were no offerings of *memorial*, but such as brought *iniquities* to remembrance, which were neither gracious nor sweet-smelling before the Lord." Num. v. 15; Lev. v. 11.

In this case a handful only was burnt, the rest was reserved for the priest's use; but *all* the *frankincense* was burnt, because from it the priest could derive no advantage.

Verse 4. *Baken in the oven*] תנור *tannur*, from נר *nar*, to *split*, *divide*, says Mr. Parkhurst; and hence the *oven*, because of its burning, dissolving, and melting heat.

Verse 5. Baken *in a pan*] מחבת *machabath*, supposed to be a *flat iron plate*, placed over the fire; such as is called a *griddle* in some countries.

Verse 7. *The frying-pan*] מרחשת *marchesheth*, supposed to be the same with that called by the Arabs a *ta-jen*, a shallow earthen vessel like a *frying-pan*, used not only to fry in, but for other purposes. On the different instruments, as well as the manner of *baking* in the east, Mr. Harmer, in his observations on select passages of Scripture, has collected the following curious information.

"Dr. Shaw informs us that in the cities and villages of Barbary, there are *public ovens*, but that among the *Bedouins*, who live in tents, and the *Kabyles*, who live in miserable hovels in the mountains, their bread, made into thin cakes, is baked either immediately upon the coals, or else in a *ta-jen*, which he tells us is a *shallow earthen vessel like a frying-pan*: and then cites the *Septuagint* to show that the supposed pan, mentioned chap. ii. 5, was the same thing as a *ta-jen*. The *ta-jen*, according to Dr. Russel, is exactly the same among the Bedouins as the τηγανον, a word of the same sound as well as meaning, was among the Greeks. So the Septuagint, chap. ii. 5: *If thy oblation be a meat-offering*, baken *in a pan*, (απο τηγανου,) *it shall be of fine flour unleavened, mingled with oil.*

"This account given by the doctor is curious; but as it does not give us all the eastern ways of baking, so neither does it furnish us, I am afraid, with a complete comment on that variety of methods of preparing the meat-offerings which is mentioned by Moses in chap. ii. So long ago as Queen Elizabeth's time, *Rauwolff* observed that travellers frequently baked bread in the deserts of Arabia on the ground, heated for that purpose by fire, covering their cakes of bread with *ashes* and *coals*, and turning them several times until they were baked enough; but that some of the Arabians had in their tents, *stones*, or *copper plates*, made on purpose for baking. Dr. *Pococke* very lately made a like observation, speaking of *iron hearths* used for baking their bread.

"Sir *John Chardin*, mentioning the several ways of baking their bread in the east, describes these *iron plates* as small and *convex*. These plates are most commonly used, he tells us, in Persia, and among the wandering people that dwell in tents, as being the easiest way of baking, and done with the least expense; the bread being as thin as a *skin*, and soon prepared. *Another* way (for he mentions four) is by baking on the *hearth*. That bread is about an inch thick; they make no other all along the Black Sea from the Palus Mæotis to the Caspian Sea, in Chaldea, and in Mesopotamia, except in towns. This, he supposes, is owing to their being *woody* countries. These people make a fire in the middle of a room, when the bread is ready for baking they sweep a corner of the hearth, lay the bread there, and cover it with *hot ashes and embers*; in a quarter of an hour they turn it: this bread is very good. The *third* way is that which is common among us. The *last* way, and that which is common through all Asia, is thus: they make an oven in the ground, four or five feet deep and three in diameter, well plastered with mortar. When it is hot, they place the bread (which is commonly long, and not thicker than a finger) against the sides, and it is baked in a moment.

"*D'Arvieux* mentions another way used by the Arabs about Mount Carmel, who sometimes bake in an oven, and at other time on the hearth; but have a third method, which is, to make a fire in a great *stone pitcher*,

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baken in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto

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and when it is heated, they mix meal and water, as we do to make *paste* to glue things together, which they apply with the hollow of their hands to the outside of the pitcher, and this extremely soft paste spreading itself upon it is baked in an instant. The heat of the pitcher having dried up all the moisture, the bread comes off as thin as our *wafers*; and the operation is so speedily performed that in a very little time a sufficient quantity is made.

"*Maimonides* and the *Septuagint* differ in their explanation of ver. 5; for that Egyptian rabbi supposes this verse speaks of a flat plate, and these more ancient interpreters, of a *ta-jen*. But they both seem to agree that these were two of the methods of preparing the meat-offering; for Maimonides supposes the *seventh* verse speaks of a *frying-pan* or *ta-jen*; whereas the *Septuagint*, on the contrary, thought the word *there* meant a *hearth*, which term takes in an iron or copper plate, though it extends farther.

"The *meat-offerings* of the *fourth* verse answer as well to the Arab bread, baked by means of their *stone pitchers*, which are used by them for the baking of *wafers*, as to their cakes of bread mentioned by *D'Arvieux*, who, describing the way of baking among the modern Arabs, after mentioning some of their methods, says they bake their best sort of bread, either by heating an oven, or a large pitcher, half full of certain little smooth shining flints, upon which they lay the dough, spread out in form of a thin broad cake. The mention of *wafers* seems to fix the meaning of Moses to these *oven pitchers*, though perhaps it may be thought an objection that this meat-offering is said to have been baked in an oven; but it will be sufficient to observe that the Hebrew words only signify a meat-offering of the oven, and consequently may be understood as well of wafers baked on the *outside* of these oven pitchers, as of cakes of bread baked *in* them. *And if thou bring an oblation, a baked thing, of the oven, it shall be an unleavened cake of fine flour mingled with oil, or unleavened wafers anointed with oil.* Whoever then attends to these accounts of the stone pitcher, the ta-jen, and the copper plate or iron hearth, will enter into this second of Leviticus, I believe, much more perfectly than any commentator has done, and will find in these accounts what answers perfectly well to the description Moses gives us of the different ways of preparing the meat-offerings. A *ta-jen* indeed, according to Dr. Shaw, serves for a *frying-pan* as well as for a baking vessel; for he says, the *bagreah* of the people of Barbary differs not much from our pancakes, only that, instead of rubbing the ta-jen or pan in which they fry them with butter, they rub it with soap, to make them like a honeycomb.

"Moses possibly intended a meat-offering of that kind might be presented to the Lord; and our translators seem to prefer that supposition, since, though the margin mentions the opinion of Maimonides, the reading of the text in the sixth verse opposes a pan for baking to a pan for frying in the seventeenth verse. The thought, however, of Maimonides seems to be most just, as Moses appears to be speaking of different kinds of bread only, not of other farinaceous preparations.

"These oven pitchers mentioned by *D'Arvieux*, and used by the modern Arabs for baking cakes of bread in them, and wafers on their outsides, are not the only portable ovens of the east. St. Jerome, in his commentary on Lam. v. 10, describes an eastern oven as a round vessel of brass, blackened on the outside by the surrounding fire which heats it within. Such an oven I have seen used in England. Which of these the Mishnah refers to when it speaks of the women lending their ovens to one another, as well as their mills and their sieves, I do not know; but the foregoing observations may serve to remove a surprise that this circumstance may otherwise occasion in the reader of the Mishnah. Almost every body knows that little portable handmills are extremely common in the Levant; movable ovens are not so well known. Whether ovens of the kind which St. Jerome mentions be as ancient as the days of Moses, does not appear, unless the ta-jen be used after this manner; but the pitcher ovens of the Arabs are, without doubt, of that remote antiquity.

"Travellers agree that the eastern bread is made in small thin moist cakes, must be eaten new, and is good for nothing when kept longer than a day. This however, admits of exceptions. Dr. Russel of late and Rauwolff formerly, assure us that they have several sorts of bread and cakes: some, Rauwolff tells us, done with yolk of eggs; some mixed with several sorts of seed, as of *sesamum*, Romish *coriander*, and wild *garden saffron*, which are also strewed upon it; and he elsewhere supposes that they prepare biscuits for travelling. Russel, who mentions this strewing of seeds on their cakes says, they have a variety of *rusks* and *biscuits*. To these authors let me add Pitts, who tells us the biscuits they carry with them from Egypt will last them to Mecca and back again.

"The Scriptures suppose their loaves of bread were very small, *three* of them being requisite for the entertainment of a single person, Luke xi. 5. That they were generally eaten new, and baked as they wanted them, as appears from the case of Abraham. That sometimes, however, they were made so as to keep several days; so the *shew-bread* was fit food, after lying before the Lord a week. And that bread for travellers was wont to be made to keep some time, as appears from the pretences of the Gibeonites, Josh. ix. 12, and the preparations made for Jacob's journey into Egypt, Gen. xlv. 23. The bread or *rusks* for travelling is often made in the form of large rings, and is moistened or soaked in water before it is used. In like manner, too, they seem to have had there a variety of eatables of this kind as the Aleppines now have. In particular, some made like those on which seeds are strewed, as we may collect from that part of the presents of Jeroboam's wife to the Prophet Ahi-

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the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering [g] a memorial thereof, and shall burn *it* upon the altar: *it is* an [h] offering made by fire, of a sweet savour unto the LORD.

10 And [i] that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

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11 No meat-offering, which ye shall bring unto the LORD, shall be made with [k] leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 [l] As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they

[g] Verse 2.—[h] Exodus xxix. 18.—[i] Verse 3.—[k] Chapter vi. 17; see Matthew xvi. 12; Mark viii. 15; Luke xii. 1; 1 Corinthians v. 8; Gal. v. 9.—[l] Exod. xxii. 29; chap. xxiii. 10, 11.

jah, which our translators have rendered *cracknels*, 1 Kings xiv. 3. Buxtorf indeed supposes the original word נקרים *nikkuddim* signifies biscuits, called by this name, either because they were formed into little buttons like some of our gingerbread, or because they were pricked full of holes after a particular manner. The last of these two conjectures, I imagine, was embraced by our translators of this passage; for *cracknels*, if they are all over England of the same form, are full of holes, being formed into a kind of flourish of lattice-work. I have seen some of the unleavened bread of the English Jews made in like manner in a net form. Nevertheless I should think it more natural to understand the word of biscuit spotted with seeds; for it is used elsewhere to signify works of gold spotted with studs of silver; and, as it should seem, bread spotted with mould, Josh. ix. 5–12; how much more natural is it then to understand the word of cakes *spotted with seeds*, which are so common in the east! Is not לבבות *lebiboth*, in particular, the word that in general means rich *cakes!* a sort of which Tamar used to prepare that was not common, and furnished Amnon with a pretence for desiring her being sent to his house, that she might make some of that kind for him in the time of his indisposition, his fancy running upon them; see 2 Sam. xiii. 2–8. Parkhurst supposes the original word to signify *pancakes*, and translates the root לבב *labab* to *move* or *toss up and down:* 'And she took the dough, (והלוש *vattalosh*,) and *kneaded* (והלבב *vattelabbeb*, and *tossed*) it in his sight, ותבשל *vattebashshel*, and *dressed* the cakes.' In this passage, says Mr. Parkhurst, it is to be observed that לבב is distinguished from לש to *knead*, and from בשל to *dress*, which agrees with the interpretation here given.

"The account which Mr. Jackson gives of an Arab baking apparatus, and the manner of *kneading* and *tossing their cakes*, will at once, if I mistake not, fix the meaning of this passage, and cast much light on chap. xi. 35. 'I was much amused by observing the dexterity of the Arab women in baking their bread. They have a small place built with clay, between two and three feet high, having a hole in the bottom for the convenience of drawing out the ashes, somewhat similar to that of a lime-kiln. The oven, which I think is the most proper name for this place, is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from smoke, having nothing but clear embers at the bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, *then toss it about* with great dexterity in one hand till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms; but they perform it with such amazing dexterity that one woman will continue keeping three or four cakes in the oven at once, till she has done baking. This mode, let me add, does not require half the fuel that is made use of in Europe.'" See more in HARMER's *Observat.*, vol. i., p. 414, &c., Edit. 1808.

Verse 8. *Thou shalt bring the meal offering*] It is likely that the person himself who offered the sacrifice brought it to the priest, and then the priest presented it before the Lord.

Verse 11. *No meat-offering—shall be made with leaven*] See the reason of this prohibition in the note on Exod. xii. 8.

Nor any honey] Because it was apt to produce *acidity*, as some think, when wrought up with flour paste; or rather because it was apt to *gripe* and prove *purgative*. On this latter account the College of Physicians have totally left it out of all medicinal preparations. This effect which it has in most constitutions was a sufficient reason why it should be prohibited here, as a principal part of all these offerings was used by the priests as a part of their ordinary diet; and these offerings, being those of the poorer sort, were in greater abundance than most others. On this account, the griping, and purgative quality of the honey must render it extremely improper. As *leaven* was forbidden because producing *fermentation*, it was considered a species of *corruption*, and was therefore used to signify *hypocrisy*, *malice*, &c., which corrupt the soul; it is possible that *honey* might have had a moral reference, also, and have signified, as St. Jerome thought, *carnal pleasures* and *sensual gratifications*. Some suppose that the honey mentioned here was a sort of saccharine matter extracted from *dates*. Leaven and honey might be offered with the *first-fruits*, as we learn from the next verse; but they were forbidden to be burnt on the altar.

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shall not [m] be burnt on the altar for a sweet savour.

13 And every oblation of thy meat-offering [n] shalt thou season with salt: neither shalt thou suffer [o] the salt of the covenant of thy God to be lacking from thy meat-offering: [p] with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, [q] thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of [r] full ears.

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15 And [s] thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn [t] the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD

[m] Heb. *ascend.*——[n] Mark ix. 49; Col. iv. 6.——[o] Num. xviii. 19.——[p] Ezek. xliii. 24.

[q] Chapter xxiii. 10, 14.——[r] 2 Kings iv. 42.——[s] Verse 1. [t] Ver. 2.

Verse 13. *With all thine offerings thou shalt offer salt.*] SALT was the opposite to *leaven*, for it preserved from *putrefaction* and *corruption*, and signified the *purity* and *persevering fidelity* that were necessary in the worship of God. Every thing was seasoned with it, to signify the purity and perfection that should be extended through every part of the Divine service, and through the hearts and lives of God's worshippers. It was called the *salt of the covenant of God*, because as salt is incorruptible, so was the covenant made with Abram, Isaac, Jacob, and the patriarchs, relative to the redemption of the world by the incarnation and death of Jesus Christ. Among the heathens *salt* was a common ingredient in all their sacrificial offerings; and as it was considered essential to the comfort and preservation of life, and an emblem of the most perfect corporeal and mental endowments, so it was supposed to be one of the most acceptable presents they could make unto their gods, from whose sacrifices it was never absent. That inimitable and invaluable writer, Pliny, has left a long chapter on this subject, the *seventh* of the *thirty-first* book of his *Natural History*, a few extracts from which will not displease the intelligent reader. Ergo, hercule, vita humanior sine Sale nequit degere: adeoque necessarium elementum est, ut transierit intellectus ad voluptates animi quoque. Nam ita SALES appellantur omnisque vitæ lepos et summa hilaritas, laborumque requies non alio magis vocabulo constat. Honoribus etiam militiæque interponitur, SALARIUS inde dictis—Maxime tamen in sacris intelligitur auctoritas, quando nulla conficiuntur sine *mola salsa*. "So essentially necessary is salt that without it human life cannot be preserved: and even the pleasures and endowments of the mind are expressed by it; the delights of life, repose, and the highest mental serenity, are expressed by no other term than *sales* among the Latins. It has also been applied to designate the honourable rewards given to soldiers, which are called *salarii* or *salaries*. But its importance may be farther understood by its use in *sacred things*, as no sacrifice was offered to the gods without the *salt cake*."

So Virgil, Eclog. viii., ver. 82: *Sparge molam.*

"Crumble the sacred *mole* of *salt* and *corn*."

And again, Æneid., lib. iv., ver. 517:—

Ipsa mola, manibusque piis, altaria juxta.

"Now with the sacred *cake*, and lifted hands,
All bent on death, before her altar stands."
PITT.

In like manner Homer:—

Πασαι δ' ἁλος θειοιο, κρατευταων επαειρας.
Iliad, lib. ix., ver. 214

"And taking sacred *salt* from the hearth side,
Where it was treasured, pour'd it o'er the feast."
COWPER.

Quotations of this kind might be easily multiplied, but the above may be deemed sufficient.

Verse 14. *Green ears of corn dried by the fire*] Green or half-ripe ears of wheat parched with fire is a species of food in use among the poor people of Palestine and Egypt to the present day. As God is represented as *keeping a table* among his people, (for the tabernacle was his *house*, where he had the golden table, shew-bread, &c.,) so he represents himself as *partaking* with them of all the aliments that were in use, and even sitting down with the *poor* to a repast on *parched corn!* We have already seen that these green ears were presented as a sort of eucharistical offering for the blessings of seed time, and the prospect of a plentiful harvest. See the note on ver. 1; several other examples might be added here, but they are not necessary.

The command to offer salt with every oblation, and which was punctually observed by the Jews, will afford the pious reader some profitable reflections. It is well known that salt has two grand properties. 1. It seasons and renders palatable the principal aliments used for the support of life. 2. It prevents putrefaction and decay. The covenant of God, that is, his agreement with his people, is called a *covenant of salt*, to denote as we have seen above, its stable undecaying nature, as well as to point out its importance and utility in the preservation of the life of the soul. The *grace* of God by Christ Jesus is represented under the emblem of *salt*, (see Mark ix. 49; Eph. iv. 29; Col. iv. 6,) because of its relishing, nourishing, and preserving quality. Without it no offering, no sacrifice, no religious service, no work even of charity and mercy, can be acceptable in the sight of God. In all things we must come unto the Father THROUGH HIM. And from none of our sacrifices or services must this salt of the covenant of our God be lacking.

CHAPTER III.

The law of the peace-offering in general, 1–5. *That of the peace-offering taken from the flock,* 6–11; *and the same when the offering is a goat,* 12–17.

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AND if his oblation *be* a [a] sacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female, he shall offer it [b] without blemish before the LORD.

2 And [c] he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; [d] the [e] fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the [f] caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons [g] shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 And if his offering for a sacrifice of peace-offering unto the LORD *be* of the flock, male or female, [h] he shall offer it without blemish.

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7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar *it is* [i] the food of the offering made by fire unto the LORD.

[a] Chap. vii. 11, 29; xxii. 21.——[b] Chap. i. 3.——[c] Chap. i. 4, 5; Exodus xxix. 10.——[d] Exod. xxix. 13, 22; chapter iv. 8, 9. [e] Or, *suet.*

[f] Or, *midriff over the liver* and *over the kidneys.*——[g] Chap. vi. 12; Exod. xxix. 13.——[h] Ver. 1, &c.——[i] See chapter xxi. 6, 8, 17, 21, 22; xxii. 25; Ezek. xliv. 7; Mal. i. 7, 12.

NOTES ON CHAP. III.

Verse 1. *Peace-offering*] שלמים *shelomim*, an offering to make peace between God and man; see on chap. vii., and Gen. xiv. 18.

Verse 2. *Lay his hand upon the head of his offering*] See this rite explained on Exod. xxix. 10, and chap. i. 4. "As the *burnt-offering*, (chap. i.,)" says Mr. Ainsworth, "figured our reconciliation to God by the death of Christ, and the *meat-offering*, (chap ii.,) our sanctification in him before God, so this *peace-offering* signified both Christ's oblation of himself whereby he became our *peace* and salvation, (Eph. ii. 14–16; Acts xiii. 47; Heb. v. 9; ix. 28,) and our oblation of praise, thanksgiving, and prayer unto God."

Verse 3. *The fat that covereth the inwards*] The *omentum*, caul or *web*, as some term it. *The fat that is upon the inwards*; probably the *mesentery* or fatty part of the substance which connects the convolutions of the alimentary canal or small intestines.

Verse 5. *Aaron's sons shall burn it*] As the *fat* was deemed the most *valuable* part of the animal, it was offered in preference to all other parts; and the heathens probably borrowed this custom from the Jews, for they burnt the *omentum* or *caul* in honour of their gods.

Verse 9. *The whole rump, it shall he take off hard by the backbone*] To what has already been said on the *tails* of the eastern sheep, in the note on Exod. xxix. 22, we may add the following observation from Dr. Russel concerning the sheep at Aleppo. "Their *tails*," says he, "are of a substance between *fat* and *marrow*, and are not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter." He states also that a common sheep of this kind, without the head, fat, skin, and entrails, weighs from *sixty* to *seventy* English pounds, of which the tail usually weighs *fifteen* pounds and upwards; but that those of the largest breed, when fattened, will weigh *one hundred and fifty* pounds, and their tails *fifty*, which corresponds with the account given by *Ludolf* in the note referred to above. The sheep about *Jerusalem* are the same with those in *Abyssinia* mentioned by *Ludolf*, and those of *Syria* mentioned by Dr. *Russel*.

Verse 11. It is *the food of the offering*] We have already remarked that God is frequently represented as *feasting with his people* on the sacrifices they offered; and because these sacrifices were consumed by that fire which was kindled from heaven, therefore they were considered as *the food of that fire*, or rather of the Divine Being who was represented by it. "In the same idiom of speech," says Dodd, "the gods of the heathens are said, Deut. xxxii. 38, to eat

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12 And if his offering *be* a goat, then [k] he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away. A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [l] all the fat *is* the LORD's.

17 *It shall be* a [m] perpetual statute for your generations throughout all your dwellings, that ye eat neither [n] fat nor [o] blood

[k] Verses 1, 7, &c.——[l] Chapter vii. 23, 25; 1 Sam. ii. 15; 2 Chron. vii. 7.——[m] Chapter vi. 18; vii. 36; xvii. 7; xxiii. 14. [n] Verse 16; compare with Deuteronomy xxxii. 14; Nehemiah viii. 10.——[o] Gen. ix. 4; chap. vii. 23, 26; xvii. 10, 14; Deuteronomy xii. 16; 1 Samuel xiv. 33; Ezekiel xliv. 7, 15.

the fat and drink the wine which were consumed on their altars."

Verse 12. *A goat*] Implying the whole species, *he-goat*, *she-goat*, and *kid*, as we have already seen.

Verse 17. *That ye eat neither fat nor blood.*] It is not likely that the *fat* should be forbidden in the same manner and in the same latitude as the *blood*. The blood was the *life* of the beast, and that was offered to make an atonement for their souls; consequently, this was never eaten in all their generations: but it was impossible to separate the fat from the flesh, which in many parts is so intimately intermixed with the muscular fibres; but the blood, being contained in separate vessels, the *arteries* and *veins*, might with great ease be entirely removed by cutting the throat of the animal, which was the Jewish method. By the *fat* therefore mentioned here and in the preceding verse, we may understand any fat that exists in a *separate* or *unmixed* state, such as the *omentum* or *caul*, the fat of the *mesentery*, the fat on the *kidneys*, and whatever else of the internal fat was easily separable, together with the whole of the *tail* already described. And probably it was the fat of such animals only as were offered to God in sacrifice, that was unlawful to be eaten.

As all temporal as well as spiritual blessings come from God, he has a right to require that such of them should be dedicated to his service as he may think proper to demand. He required the most perfect of all the animals, and the best parts of these perfect animals. This he did, not that he needed any thing, but to show the perfection of his nature and the purity of his service. Had he condescended to receive the *meanest animals* and the *meanest parts* of animals as his offerings, what opinion could his worshippers have entertained of the perfection of his nature! If such imperfect offerings were worthy of this God, then his nature must be only worthy of such offerings. It is necessary that every thing employed in the worship of God should be the most perfect of its kind that the time and circumstances can afford. As sensible things are generally the medium through which spiritual impressions are made, and the impression usually partakes of the nature of the medium through which these impressions are communicated; hence every thing should not only be *decent*, but as far as circumstances will admit *dignified*, in the worship of God: the *object* of religious worship, the *place* in which he is worshipped, and the worship itself, should have the strongest and most impressive correspondence possible.

CHAPTER IV.

The law concerning the sin-offering for transgressions committed through ignorance, 1, 2. *For the* priest *thus sinning*, 3–12. *For the sins of ignorance of the whole* congregation, 13–21. *For the sins of ignorance of a* ruler, 22–26. *For the sins of ignorance of any of the* common people, 27–35.

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a] If a soul shall sin through ignorance against any of the commandments of the A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

[a] Chap. v. 15, 17; Num. xv. 22, &c.; 1 Sam. xiv. 27; Psa. xix. 12.

NOTES ON CHAP. IV.

Verse 2. *If a soul shall sin through ignorance*] That is, If any man shall do what God has forbidden, or leave undone what God has commanded, through ignorance of the law relative to these points; as soon as the transgression or omission comes to his knowledge, he shall offer the sacrifice here prescribed, and shall not suppose that his *ignorance* is an excuse for his sin. He who, when his iniquity comes to his knowledge, refuses to offer such a sacrifice, sins obstinately

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LORD, *concerning things* which ought not to be done, and shall do against any of them:

3 [b] If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, [c] a young bullock without blemish, unto the LORD, for a sin-offering.

4 And he shall bring the bullock [d] unto the door of the tabernacle of the congregation, before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed [e] shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.

7 And the priest shall [f] put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [g] all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

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9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 [h] As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt offering.

11 [i] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth [k] without the camp unto a clean place, [l] where the ashes are poured out, and [m] burn him on the wood with fire: [n] where the ashes are poured out shall he be burnt.

13 And [o] if the whole congregation of Israel sin through ignorance, [p] and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty;

[b] Chap. viii. 12.——[c] Chap. ix. 2.——[d] Chap. i. 3, 4.——[e] Ch. xvi. 14; Numbers xix. 4.——[f] Chapter viii. 15; ix. 9; xvi. 18. [g] Ch. v. 9.——[h] Ch. iii. 3, 4, 5.——[i] Exod. xxix. 14; Num. xix. 5.

[k] Heb. *to without the camp.*——[l] Chap. vi. 11.——[m] Heb. xiii. 11.——[n] Heb. *at the pouring out of the ashes.*——[o] Num. xv. 24; Josh. vii. 11.——[p] Chap. v. 2, 3, 4, 17.

and *wilfully*, and to him there *remains no* other *sacrifice for sin*—no other mode by which he can be reconciled to God, *but he has a certain fearful looking for of judgment—which shall devour* such *adversaries*; and this seems the case to which the apostle alludes, Heb. x. 26, &c., in the words above quoted. There have been a great number of subtle questions started on this subject, both by Jews and Christians, but the above I believe to be the sense and spirit of the law.

Verse 3. *If the priest that is anointed*] Meaning, most probably, the high priest. *According to the sin of the people*; for although he had greater advantages than the people could have, in being more conversant with the law of God, and his lips should understand and preserve knowledge, yet it was possible even for him, in that time in which the word of God had not been fully revealed, to transgress through ignorance; and his transgression might have the very worst tendency, because the people might be thereby led into sin. Hence several critics understand this passage in this way, and translate it thus: *If the anointed priest shall lead the people to sin*; or, literally, *if the anointed priest shall sin to the sin of the people*; that is, so as to cause the people to transgress, the shepherd going astray, and the sheep following after him.

Verse 4. *Lay his hand upon the bullock's head*] See on chap. i. 4.

Verse 6. *Seven times*] See the note on Exod. xxix. 36. The blood of this sacrifice was applied in three different ways: 1. The priest put his finger in it, and sprinkled it seven times before the veil, ver. 6. 2. He put some of it on the horns of the altar of incense. 3. He poured the remaining part at the bottom of the altar of burnt-offerings, ver. 7.

Verse 12. *Without the camp*] This was intended figuratively to express the sinfulness of this sin, and the availableness of the atonement. The sacrifice, as having the sin of the priest transferred from himself to it by his confession and imposition of hands, was become unclean and abominable, and was carried, as it were, out of the Lord's sight; from the tabernacle and congregation it must be carried without the camp, and thus its own offensiveness was removed, and the sin of the person in whose behalf it was offered. The apostle (Heb. xiii. 11–13) applies this in the most pointed manner to Christ: "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned *without the camp*. Wherefore JESUS also, that he might sanctify the people with his own blood, suffered *without the gate*. Let us go forth therefore unto him *without the camp*, bearing his reproach."

Verse 13. *If the whole congregation of Israel sin*] This probably refers to some oversight in acts of re-

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14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation [q] shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 [r] And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did [s] with the bullock for a sin-offering, so shall he do with this: [t] and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-offering for the congregation.

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22 When a ruler hath sinned, and [u] done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or [v] if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And [w] he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it *is* a sin-offering.

25 [x] And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as [y] the fat of the sacrifice of peace-offerings: [z] and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And [a] if [b] any one of the [c] common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the

[q] Chap. i. 4.——[r] Ver. 5; Heb. ix. 12, 13, 14.——[s] Ver. 3. [t] Num. xv. 25; Dan. ix. 24; Rom. v. 11; Heb. ii. 17; x. 10, 11, 12; 1 John i. 7; ii. 2.——[u] Ver. 2, 13.

[v] Ver. 14.——[w] Ver. 4, &c.——[x] Ver. 30.——[y] Chap. iii. 5. [z] Ver. 20; Num. xv. 28.——[a] Ver. 2; Num. xv. 27.——[b] Heb. *any soul.*——[c] Heb. *people of the land.*

ligious worship, or to some transgression of the letter of the law, which arose out of the peculiar circumstances in which they were then found, such as the case mentioned 1 Sam. xiv. 32, &c., where the people, through their long and excessive fatigue in their combat with the Philistines, being faint, *flew on the spoil*, and *took sheep, oxen*, and *calves, and slew them on the ground, and did eat with the blood*; and this was partly occasioned by the rash adjuration of Saul, mentioned ver. 24: *Cursed be the man that eateth* any *food until evening.*

The sacrifices and rites in this case were the same as those prescribed in the preceding, only here the elders of the congregation, i. e., *three of the sanhedrim*, according to *Maimonides*, laid their hands on the head of the victim in the name of all the congregation.

Verse 22. *When a ruler hath sinned*] Under the term נשׂיא *nasi*, it is probable that any person is meant who held any kind of political dignity among the people, though the rabbins generally understand it of the *king.*

A kid of the goats was the sacrifice in this case, the rites nearly the same as in the preceding cases, only the *fat* was burnt as that of the *peace-offering.* See ver. 26, and chap. iii. 5.

Verse 27. *The common people*] עם הארץ *am haarets*, *the people of the land*, that is, any individual who was not a *priest*, *king*, or *ruler* among the people; any of the poor or ordinary sort. Any of these, having transgressed through ignorance, was obliged to bring a lamb or a kid, the ceremonies being nearly the same as in the preceding cases. The original may denote the very lowest of the people, the labouring or agricultural classes.

The law relative to the general cases of sins committed through ignorance, and the sacrifices to be offered on such occasions, so amply detailed in this chapter, may be thus recapitulated. For all sins and transgressions of this kind committed by the *people*, the *prince*, and the *priest*, they must offer expiatory offerings. The person so sinning must bring the sacrifice to the door of the tabernacle, and lay his hands upon its head, as in a case already referred to, acknowledging the sacrifice to be his, that he needed it for his transgression; and thus he was considered as confessing his sin, and the sin was considered as transferred to the animal, whose blood was then spilt

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LORD, *concerning things* which ought not to be done, and be guilty;

28 Or [d] if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 [e] And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [f] he shall take away all the fat thereof, [g] as the fat is taken away from off the sacrifice of peace-offering; and the priest shall burn *it* upon the altar for a [h] sweet savour unto the LORD; [i] and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, [k] he shall bring it a female without blemish.

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33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [l] according to the offerings made by fire unto the LORD: [m] and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

[d] Verse 23.—[e] Ver. 4, 24.—[f] Chap. iii. 14.—[g] Chap. iii. 3. [h] Exod. xxix. 18; chap. i. 9.

[i] Verse 26.—[k] Verse 28.—[l] Chapter iii. 5.—[m] Verse 26, 31.

to make an atonement. See on chap. i. 4. Such institutions as these could not be considered as terminating in themselves, they necessarily had reference to something of infinitely higher moment; in a word, they typified Him whose soul was made an offering for sin, Isa. liii. 10. And taken out of this reference they seem both absurd and irrational. It is obviously in reference to these innocent creatures being brought as sin-offerings to God for the guilty that St. Paul alludes 2 Cor. v. 21, where he says, *He* (God) *made him to be sin* (ἁμαρτίαν, a sin-offering) *for us* who KNEW NO SIN, *that we might be made the righteousness of God*—holy and pure by the power and grace of God, *in* or *through him*. And it is worthy of remark, that the Greek word used by the apostle is the same by which the Septuagint, in more than fourscore places in the Pentateuch, translate the Hebrew word חטאה *chattaah*, *sin*, which in all those places our translation renders *sin-offering*. Even sins of *ignorance* cannot be unnoticed by a strict and holy law; these also need the great atonement: on which account we should often pray with David, *Cleanse thou me from secret faults!* Psa. xix. 12. How little attention is paid to this solemn subject! Sins of this kind—sins committed sometimes ignorantly, and more frequently *heedlessly*, are permitted to accumulate in their number, and consequently in their guilt; and from this very circumstance we may often account for those painful *desertions*, as they are called, under which many comparatively good people labour. They have committed sins of *ignorance* or *heedlessness*, and have not offered the sacrifice which can alone avail in their behalf. How necessary in ten thousand cases is the following excellent prayer! "That it may please thee to give us *true repentance*; to forgive us all our *sins*, *negligences*, and *ignorances*; and to endue us with the grace of thy Holy Spirit, to *amend our lives* according to thy HOLY WORD."—*Litany*.

CHAPTER V.

Concerning witnesses who, being adjured, refuse to tell the truth, 1. *Of those who contract defilement by touching unclean things or persons*, 2, 3. *Of those who bind themselves by vows or oaths, and do not fulfil them*, 4, 5. *The trespass-offering prescribed in such cases, a lamb or a kid*, 6; *a turtle-dove or two young pigeons*, 7–10; *or an ephah of fine flour with oil and frankincense*, 11–13. *Other laws relative to trespasses, through ignorance in holy things*, 14–16. *Of trespasses in things unknown*, 17–19.

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AND if a soul sin, [a] and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall [b] bear his iniquity.

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[a] 1 Kings viii. 31; Matt. xxvi. 63.

[b] Ver. 17; chap. vii. 18; xvii. 16; xix. 8; xx. 17; Num. ix. 13.

NOTES ON CHAP. V.

Verse 1. *If a soul sin*] It is generally supposed that the case referred to here is that of a person who, being demanded by the civil magistrate to answer upon oath, refuses to tell what he knows concerning the subject; such a *one shall bear his iniquity*—shall

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2 Or [c] if a soul touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and [d] guilty.

3 Or if he touch [e] the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips [f] to do evil, or [g] to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [h] confess that he hath sinned in that *thing:*

6 And he shall bring his trespass-offering unto the LORD, for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And [i] if [k] he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two [l] turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [m] wring off his head from his neck, but shall not divide *it* asunder:

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9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and [n] the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering

10 And he shall offer the second *for* a burnt-offering, according to the [o] manner: [p] [q] and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; [r] he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [s] *even* a memorial thereof, and burn *it* on the altar, [t] according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 [u] And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [v] *the remnant* shall be the priest's, as a meat-offering.

14 And the LORD spake unto Moses, saying,

[c] Chap. xi. 24, 28, 31, 39; Num. xix. 11, 13, 16.——[d] Ver. 17. [e] Chap. xii., xiii., xv.——[f] See 1 Sam. xxv. 22; Acts xxiii. 12. [g] See Mark vi. 23.——[h] Chap. xvi. 21; xxvi. 40; Num. v. 7; Ezra x. 11, 12.——[i] Chap. xii. 8; xiv. 21.

[k] Heb. *his hand cannot reach to the sufficiency of a lamb.*——[l] Chap. i. 14.——[m] Chap. i. 15.——[n] Chap. iv. 7, 18, 30, 34.——[o] Or, *ordinance.*——[p] Chap. i. 14.——[q] Chap. iv. 26.——[r] Num. v. 15. [s] Chap. ii. 2.——[t] Chap. iv. 35.——[u] Chap. iv. 26.——[v] Chap. ii. 3.

be considered as guilty in the sight of God, of the transgression which he has endeavoured to conceal, and must expect to be punished by him for hiding the iniquity to which he was privy, or suppressing the truth which, being discovered, would have led to the exculpation of the innocent, and the punishment of the guilty.

Verse 2. *Any unclean thing*] Either the *dead* body of a *clean* animal, or the *living* or *dead carcass* of any *unclean* creature. All such persons were to wash their clothes and themselves in clean water, and were considered as unclean till the evening, chap. xi. 24–31. But if this had been neglected, they were obliged to bring a *trespass-offering*. What this meant, see in the notes on chap. vii.

Verse 4. *To do evil, or to do good*] It is very likely that rash promises are here intended; for if a man vow to do an act that is evil, though it would be criminal to keep such an oath or vow, yet he is guilty because he made it, and therefore must offer the *trespass-offering*. If he neglect to do the *good* he has vowed, he is guilty, and must in both cases confess his iniquity, and bring his trespass-offering.

Verse 5. *He shall confess that he hath sinned*] Even *restitution* was not sufficient without this *confession*, because a man might make restitution without being much *humbled*; but the confession of sin has a direct tendency to humble the soul, and hence it is so frequently required in the Holy Scriptures, as without *humiliation* there can be no salvation.

Verse 7. *If he be not able to bring a lamb*] See the conclusion of chap. i.

Verse 8. *But shall not divide* it] See the note on chap. i. 16.

Verse 10. *He shall offer the second for a burnt-offering*] The pigeon for the burnt-offering was wholly consumed, it was the Lord's property; that for the sin-offering was the priest's property, and was to be eaten by him after its blood had been partly sprinkled on the side of the altar, and the rest poured out at the bottom of the altar. See also chap. vi. 26.

Verse 11. *Tenth part of an ephah*] About *three*

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15 [w] If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then [x] he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [y] the shekel of the sanctuary, for a trespass-offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and [z] shall add the fifth part thereto, and give it unto the priest: [a] and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

[w] Chap. xxii. 14.——[x] Ezra x. 19.——[y] Exod. xxx. 13; chap. xxvii. 25.——[z] Chap. vi. 5; xxii. 14; xxvii. 13, 15, 27, 31; Num. v. 7.——[a] Chap. iv. 26.

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17 And if a [b] soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [c] though he wist *it* not, yet is he [d] guilty, and shall bear his iniquity.

18 [e] And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: [f] and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass-offering: [g] he hath certainly trespassed against the LORD.

[b] Chap. iv. 2.——[c] Ver. 15; chap. iv. 2, 13, 22, 27; Psa. xix. 12; Luke xii. 48.——[d] Ver. 1, 2.——[e] Ver. 15.——[f] Ver. 16. [g] Ezra x. 2.

quarts. The ephah contained a little more than *seven* gallons and a *half*.

Verse 15. *In the holy things of the Lord*] This law seems to relate particularly to *sacrilege*, and *defrauds* in spiritual matters; such as the neglect to consecrate or redeem the first-born, the withholding of the first-fruits, tithes, and such like; and, according to the rabbins, making any secular gain of Divine things, keeping back any part of the price of things dedicated to God, or withholding what man had vowed to pay. See a long list of these things in *Ainsworth*.

With thy estimation] The wrong done or the defraud committed should be estimated at the number of shekels it was worth, or for which it would sell. These the defrauder was to pay down, to which he was to add a *fifth* part more, and bring a ram without blemish for a sin-offering besides. There is an obscurity in the text, but this seems to be its meaning.

Verse 16. *Shall make amends*] Make restitution for the wrong he had done according to what is laid down in the preceding verse.

Verse 19. *He hath certainly trespassed*] And because he hath sinned, therefore he must bring a sacrifice. On no other *ground* shall he be accepted by the Lord. Reader, how dost thou stand in the sight of thy Maker?

On the subject of this chapter it may be proper to make the following reflections.

When the infinite purity and strict justice of God are considered, the exceeding breadth of his commandment, our slowness of heart to believe, and our comparatively cold performance of sacred duties, no wonder that there is sinfulness found in our *holy things*; and at what a low ebb must the Christian life be found when this is the case! This is a sore and degrading evil in the Church of God; but there is one even worse than this, that is, the strenuous endeavour of many religious people to reconcile their minds to this state of inexcusable imperfection, and *defend* it zealously, on the supposition that it is at once both *unavoidable* and *useful*—unavoidable, for they think they cannot live without it; and useful, because they suppose it tends to humble them! The more inward sin a man has, the more *pride* he will feel; the less, the more *humility*. A sense of God's infinite kindness to us, and our constant dependence on him, will ever keep the soul in the dust. Sin can never be necessary to the maintenance or extension of the Christian life, it is the thing which Jesus Christ came into the world to *destroy*; and his name is called JESUS or *Saviour* because he *saves his people from their sins*. But how little of the spirit and influence of his Gospel is known in the world! He saves, unto the uttermost, them who come unto the Father through him. But alas! how few are *thus* saved! for they will not come unto him that they might have life. Should any Christian refuse to offer up the following prayer to God! "Almighty God, unto whom all hearts be open, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may *perfectly love* thee, and *worthily magnify* thy holy name, through Christ our Lord. Amen."—*The Liturgy*.

CHAPTER VI.

Laws relative to detention of property intrusted to the care of another, to robbery, and deceit, 1, 2; finding of goods lost, keeping them from their owner, and swearing falsely, 3. Such a person shall not only restore what he has thus unlawfully gotten, but shall add a fifth part *of the value of the property besides, 4, 5; and bring a ram without blemish, for a trespass-offering to the Lord, 6, 7. Laws relative to the* burnt-offering *and the* perpetual fire, 8–13. *Law of the* meat-offering, *and who may lawfully eat of it, 14–18. Laws relative to the offerings of* Aaron *and his sons and their successors, on the day of their anointing, 19–23. Laws relative to the* sin-offering, *and those who might eat of it, 24–30.*

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and [d] commit a trespass against the LORD, and [b] lie unto his neighbour in that [e] which was delivered him to keep, or in [d] fellowship, [e] or in a thing taken away by violence, or hath [f] deceived his neighbour;

3 Or [g] have found that which was lost, and lieth concerning it, and [h] sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [i] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, [k] in [l] the day of his trespass-offering.

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6 And he shall bring his trespass-offering unto the LORD, [m] a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest:

7 [n] And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt-offering: It *is* the burnt-offering, [o] because of the burning

[a] Num. v. 6. — [b] Chap. xix. 11; Acts v. 4; Col. iii. 9. [c] Exod. xxii. 7, 10. — [d] Or, *in dealing.* — [e] Heb. *putting of the hand.* — [f] Prov. xxiv. 28; xxvi. 19. — [g] Deut. xxii. 1, 2, 3. [h] Exod. xxii. 11; chap. xix. 12; Jer. vii. 9; Zech. v. 4.

[i] Chap. v. 16; Num. v. 7; 2 Sam. xii. 6; Luke xix. 8. [k] Or, *in the day of his being found guilty.* — [l] Heb. *in the day of his trespass.* — [m] Chap. v. 15. — [n] Chap. iv. 26. — [o] Or, *for the burning.*

NOTES ON CHAP. VI.

Verse 2. *Lie unto his neighbour, &c.*] This must refer to a case in which a person delivered his property to his neighbour to be preserved for him, and took no witness to attest the delivery of the goods; such a person therefore might deny that he had ever received such goods, for he who had deposited them with him could bring no proof of the delivery. On the other hand, a man might accuse his neighbour of detaining property which had never been confided to him, or, after having been confided, had been restored again; hence the law here is very cautious on these points: and because in many cases it was impossible to come at the whole truth without a direct revelation from God, which should in no *common* case be expected, the penalties are very moderate; for in such cases, even when guilt was discovered, the man might not be so criminal as appearances might intimate. See the law concerning this laid down and explained on Exod. xxii. 7, &c.

Verse 3. *Have found that which was lost*] The Roman lawyers laid it down as a sound maxim of jurisprudence, "that he who found any property and applied it to his own use, should be considered as a thief whether he knew the owner or not; for in their view the crime was not lessened, supposing the finder was totally ignorant of the right owner." *Qui alienum quid jacens lucri faciendi causa sustulit, furti obstringitur, sive scit, cujus sit, sive ignoravit; nihil enim ad furtum minuendum facit, quod, cujus sit, ignoret.*—DIGESTOR, lib. xlvii., TIT. ii., *de furtis, Leg.* xliii., sec. 4. On this subject every honest man must say, that the man who finds any lost property, and does not make all due inquiry to find out the owner, should, in sound policy, be treated as a *thief*. It is said of the Dyrbæans, a people who inhabited the tract between Bactria and India, that if they met with any lost property, even on the public road, they never even touched it. This was actually the case in *this* kingdom in the time of Alfred the Great, about A. D. 888; so that golden bracelets hung up on the public roads were untouched by the finger of rapine. One of Solon's laws was, *Take not up what you laid not down.* How easy to act by this principle in case of finding lost property: "This is not mine, and it would be criminal to convert it to my use unless the owner be dead and his family extinct." When all due inquiry is made, if no owner can be found, the lost property may be legally considered to be the property of the finder.

Verse 5. *All that about which he hath sworn falsely*] This supposes the case of a man who, being convicted by his own conscience, comes forward and confesses his sin.

Restore it in the principal] The property itself if still remaining, or the full value of it, to which a *fifth* part more was to be added.

Verse 6. *With thy estimation*] See the note on chapter v. 15.

Verse 8. *And the Lord spake unto Moses*] At this verse the Jews begin the 25th section of the law; and here, undoubtedly, the 6th chapter should commence, as the writer enters upon a new subject, and the preceding verses belong to the *fifth* chapter. The best edited Hebrew Bibles begin the 6th chapter at this verse.

Verse 9. *This* is *the law of the burnt-offering*] This law properly refers to that burnt-offering which was daily made in what was termed the *morning* and *evening* sacrifice; and as he had explained the nature of this burnt-offering in general, with its necessary ceremonies, as far as the persons who brought them were concerned, he now takes up the same in relation to the priests who were to receive them from the hands of the offerer, and present them to the Lord on the altar of burnt-offerings.

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upon the altar all night unto the morning; and the fire of the altar shall be burning in it.

10 [p] And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them [q] beside the altar.

11 And [r] he shall put off his garments, and put on other garments, and carry forth the ashes without the camp [s] unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon [t] the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar, it shall never go out.

14 [u] And this *is* the law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [v] memorial of it, unto the LORD.

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16 And [w] the remainder thereof shall Aaron and his sons eat: [x] with unleavened bread shall it be eaten in the holy place: in the court of the tabernacle of the congregation they shall eat it.

17 [y] It shall not be baken with leaven. [z] I have given it *unto them for* their portion of my offerings made by fire; [a] it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

18 [b] All the males among the children of Aaron shall eat of it. [c] *It shall be* a statute for ever in your generations, concerning the offerings of the LORD made by fire: [d] every one that toucheth them shall be holy.

19 And the LORD spake unto Moses, saying,

20 [e] This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed: the tenth part of an [f] ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

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[p] Chap. xvi. 4; Exod. xxviii. 39, 40, 41, 43; Ezek. xliv. 17, 18. [q] Chap. i. 16.——[r] Ezek. xlii. 19.——[s] Chap. iv. 12.——[t] Chap. iii. 3, 9, 14.——[u] Chap. ii. 1; Num. xv. 4.——[v] Chap. ii. 2, 9. [w] Chap. ii. 3; Ezek. xliv. 29.——[x] Ver. 26; chap. x. 12, 13; Numbers xviii. 10.——[y] Chap. ii. 11.——[z] Numbers xviii. 9, 10. [a] Ver. 25; chap. ii. 3; vii. 1; Exod. xxix. 37.——[b] Ver. 29; Num. xviii. 10.——[c] Chap. iii. 17.——[d] Chap. xxii. 3, 4, 5, 6, 7; Exod. xxix. 37.——[e] Exod. xxix. 2.——[f] Exod. xvi. 36.

Because of the burning upon the altar all night] If the burnt-offering were put *all* upon the fire at once, it could not be burning *all night*. We may therefore reasonably conclude that the priests sat up by turns the whole night, and fed the fire with *portions* of this offering till the whole was consumed, which they would take care to lengthen out till the time of the morning sacrifice. The same we may suppose was done with the morning sacrifice; it was also consumed by *piecemeal* through the whole day, till the time of offering the evening sacrifice. Thus there was a *continual* offering by fire unto the Lord; and hence in ver. 13 it is said: *The fire shall ever be burning upon the altar, it shall never go out.* If at any time any extraordinary offerings were to be made, the daily sacrifice was consumed more speedily, in order to make room for such extra offerings. See more on this subject in the note on ver. 23.

The Hebrew doctors teach that no sacrifice was ever offered in the morning before the morning sacrifice; and none, the passover excepted, ever offered in the evening after the evening sacrifice; for all sacrifices were made by *day-light*. The fat seems to have been chiefly burned in the night season, for the greater light and conveniency of keeping the fire alive, which could not be so easily done in the night as in the day time.

Verse 11. *And put on other garments*] The priests approached the altar in their holiest garments; when carrying the ashes, &c., from the altar, they put on *other garments*, the holy garments being only used in the holy place.

Clean place.] A place where no dead carcasses, dung, or filth of any kind was laid; for the ashes were *holy*, as being the remains of the offerings made by fire unto the Lord.

Verse 13. *The fire shall ever be burning*] See on ver. 9 and ver. 20. In imitation of this perpetual fire, the ancient Persian Magi, and their descendants the *Parsees*, kept up a perpetual fire; the latter continue it to the present day. This is strictly enjoined in the *Zend Avesta*, which is a code of laws as sacred among them as the *Pentateuch* is among the Jews. A Sagnika Brahmin preserves the fire that was kindled at his investiture with the poita, and never suffers it to go out, using the same fire at his wedding and in all his burnt-offerings, till at length his body is burnt with it.—WARD'S *Customs*.

Verse 14. *The meat-offering*] See on chap. ii. 1, &c.

Verse 15. *His handful of the flour*] An *omer* of flour, which was the *tenth part of an ephah*, and equal to about *three quarts* of our measure, was the least quantity that could be offered even by the poorest sort, and this was generally accompanied with a *log* of oil, which was a little more than *half a pint*. This quantity both of flour and oil might be *increased* at pleasure, but *no less* could be offered.

Verse 20. *In the day when he is anointed*] Not only *in* that day, but *from* that day forward, for this

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21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons [g] that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; [h] it shall be wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

24 And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, [i] This *is* the law of the sin-offering: [k] In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [l] it *is* most holy.

26 [m] The priest that offereth it for sin shall eat it: [n] in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

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27 [o] Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden [p] shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

29 [q] All the males among the priests shall eat thereof: [r] it *is* most holy.

30 [s] And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place,* shall be eaten: it shall be burnt in the fire.

[g] Chap. iv. 3.—[h] Exod. xxix. 25.—[i] Chap. iv. 2.—[k] Chap. i. 3, 5, 11, iv. 24, 29, 33.—[l] Ver. 17; chap. xxi. 22.—[m] Chap. x. 17, 18; Num. xviii. 9, 10; Ezek. xliv. 28, 29.

[n] Ver. 16.—[o] Exod. xxix. 37; xxx. 29.—[p] Chap. xi. 33; xv. 12.—[q] Ver. 18; Num. xviii. 10.—[r] Ver. 25.—[s] Chap. iv. 7, 11, 12, 18, 21; x. 18; xvi. 27; Heb. xiii. 11.

was to them and their successors a *statute for ever.* See verse 22.

Verse 23. *For every meat-offering for the priest shall be wholly burnt*] Whatever the priest offered was *wholly* the Lord's, and therefore must be entirely consumed: the sacrifices of the common people were offered to the Lord, but the priests partook of them; and thus they who ministered at the altar were fed by the altar. Had the priests been permitted to live on their own offerings as they did on those of the people, it would have been as if they had offered *nothing*, as they would have taken again to themselves what they appeared to give unto the Lord. Theodoret says that this marked "the high perfection which God required in the ministers of his sanctuary," as his not eating of his own sin-offering supposes him to stand free from all sin; but a better reason is given by Mr. Ainsworth: "The people's meat-offering was eaten by the priests that made atonement for them, ver. 15, 16, chap. vii. 7; but because no priest, being a sinner, could make atonement for himself, therefore his meat-offering might not be eaten, but all burnt on the altar, to teach him to expect salvation, not by his legal service or works, but by Christ; for the eating of the sin-offering figured the bearing of the sinner's iniquity;" chap. x. 17.

Verse 25. *In the place where the burnt-offering is killed, &c.*] The place here referred to was the north side of the altar. See chap. i. 11.

Verse 26. *The priest—shall eat it*] From the expostulation of Moses with Aaron, chap. x. 17, we learn that the priest, by eating the sin-offering of the people, was considered as bearing their sin, and typically removing it from them: and besides, this was a part of their maintenance, or what the Scripture calls their *inheritance*; see Ezek. xliv. 27–30. This was afterwards greatly abused; for improper persons endeavoured to get into the priest's office *merely* that they might get a *secular* provision, which is a horrible profanity in the sight of God. See 1 Sam. ii. 36; Jer. xxiii. 1, 2; Ezek. xxxiv. 2–4; and Hos. iv. 8.

Verse 27. *Whatsoever shall touch the flesh thereof shall be holy*] The following note of Mr. Ainsworth is not less judicious than it is pious:—

"All this rite was peculiar to the sin-offering, (whether it were that which was to be eaten, or that which was to be burnt,) above all the other most holy things. As the sin-offering in special sort figured Christ, who was made sin for us, (2 Cor. v. 21,) so this ordinance—for all that touched the flesh of the sin-offering to be holy, the garments sprinkled with the blood to be washed, the vessels wherein the flesh was boiled to be broken, or scoured and rinsed—taught a holy use of this mystery of our redemption, whereof they that are made partakers ought to be washed, cleansed, and sanctified by the Spirit of God; that we possess our vessels in holiness and honour, and yield not our members as instruments of unrighteousness unto sin," 1 Thess. iv. 4; Rom. vi. 13.

Verse 28. *The earthen vessel—shall be broken*] Calmet states that this should be considered as implying the vessels brought by individuals to the court of the temple or tabernacle, and not of the vessels that belonged to the priests for the ordinary service. That the people dressed their sacrifices sometimes in the court of the tabernacle, he gathers from 1 Sam. ii. 13, 14, to which the reader is desired to refer.

In addition to what has been already said on the different subjects in this chapter, it may be necessary to notice a few more particulars. The *perpetual meat-offering,* מנחה תמיד *minchah tamid,* ver. 20, the *perpetual fire,* אש תמיד *esh tamid,* ver. 13, and the *perpetual burnt-offering,* עלת תמיד *olath tamid,* Exod. xxix. 42, translated by the Septuagint *θυσια διαπαντος, πυρ διαπαντος,* and *ὁλοκαυτωσις* and *ὁλοκαυτωμα διαπαντος,* all cast much light on Heb. vii. 25, where it is said, Christ *is able to save them to the uttermost* (εις το

παντελες, perpetually, to all intents and purposes) *that come unto God by him; seeing he ever liveth* (παντοτε ζων, he is perpetually living) *to make intercession for them;* in which words there is a manifest allusion to the *perpetual minchah*, the *perpetual fire*, and the *perpetual burnt-offering*, mentioned here by Moses. As the *minchah*, or gratitude-offering should be perpetual, so our gratitude for the innumerable mercies of God should be perpetual. As the burnt-offering must be perpetual, so should the sacrifice of our blessed Lord be considered as a perpetual offering, that all men, *in all ages*, should come unto God through him who is ever living, in his sacrificial character, to make intercession for men; and who is therefore represented even in the heavens as the Lamb just slain, standing before the throne, Rev. v. 6; Heb. x. 19–22. And as the fire on the altar must be perpetual, so should the influences of the Holy Spirit in every member of the Church, and the flame of pure devotion in the hearts of believers, be ever energetic and permanent. A continual sacrifice for continual successive generations of sinners was essentially necessary. Continual influences of the Holy Spirit on the souls of men were essentially necessary to apply and render effectual this atonement, to the salvation of the soul. And incessant gratitude for the ineffable love of God, manifested by his unspeakable gift, is surely required of all those who have tasted that the Lord is gracious. Reader, dost thou feel thy obligations to thy Maker? Does the perpetual fire burn on the altar of *thy* heart? Art *thou* ever looking unto Jesus, and beholding, by faith, the Lamb of God which taketh away the sin of the world? And dost thou feel the influences of his Spirit, at all times witnessing with thy spirit that thou art his child, and exciting thee to acts of *gratitude* and *obedience?* If not, of what benefit has the religion of Christ been to thee to the present day? Of a contrary state to that referred to above, it may be well said, This is not the way to heaven, for the way of life is above to the wise, that they may depart from the snares of death beneath. Arise, therefore, and shake thyself from the dust; and earnestly call upon the Lord thy God, that he may save thy soul, and that thou fall not into the bitter pains of an eternal death.

CHAPTER VII.

The law of the trespass-offering, and the priest's portion in it, 1–7. *As also in the sin-offerings and meat-offerings,* 8–10. *The law of the sacrifice of peace-offering,* 11, *whether it was a* thanksgiving-*offering,* 12–15; *or a* vow *or* voluntary *offering,* 16–18. *Concerning the flesh that touched any unclean thing,* 19. 20, *and the person who touched any thing unclean,* 21. *Laws concerning eating of* fat, 22–25, *and concerning eating of* blood, 26, 27. *Farther ordinances concerning the peace-offerings and the priest's portion in them,* 28–36. *Conclusion of the laws and ordinances relative to burnt-offerings, meat-offerings, sin-offerings, and peace-offerings, delivered in this and the preceding chapters,* 37, 38.

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LIKEWISE [a] this *is* the law of the trespass-offering: [b] it *is* most holy.

2 [c] In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [d] all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering. A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

6 [e] Every male among the priests shall eat thereof: it shall be eaten in the holy place: [f] it *is* most holy.

7 As the sin-offering *is*, so *is* [g] the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to

[a] Chap. v., vi. 1–7.——[b] Chap. vi. 17, 25; xxi. 22.——[c] Chap. i. 3, 5, 11; iv. 24, 29, 33.——[d] Chap. iii. 4, 9, 10, 14, 15, 16; iv. 8, 9; Exod. xxix. 13.——[e] Chap. vi. 16, 17, 18; Num. xviii. 9, 10.——[f] Chap. ii. 3.——[g] Chap. vi. 25, 26; xiv. 13.

NOTES ON CHAP. VII.

Verse 1. *Trespass-offering*] See end of the chapter.

Verse 2. *In the place where they kill the burnt-offering*] Viz., on the *north side of the altar*, chap. i. 11.

Verse 3. *The rump*] See the notes on chap. iii. 9, where the principal subjects in this chapter are explained, being nearly the same in both.

Verse 4. *The fat that is on them*] Chiefly the fat that was found in a *detached state*, not mixed with the muscles; such as the *omentum* or *caul*, the fat of the *mesentery*, the fat about the *kidneys*, &c. See the notes on chap. iii. 9, &c.

Verse 8. *The priest shall have to himself the skin*] Bishop Patrick supposes that this right of the priest to the *skin* commenced with the offering of Adam, "for it is probable," says he, "that Adam himself offered the first sacrifice, and had the skin given him by God to make garments for him and his wife; in conformity to which the priests ever after had the skin of the whole burnt-offerings for their portion, which was a

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himself the skin of the burnt-offering which he hath offered.

9 And [h] all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and [i] in the pan, shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And [k] this *is* the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers [l] anointed with oil, and cakes mingled with oil, of fine flour, fried.

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13 Besides the cakes, he shall offer *for* his offering [m] leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* a heave-offering unto the LORD, [n] *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.

15 [o] And the flesh of the sacrifice of his

[h] Chap. ii. 3, 10; Num. xviii. 9; Ezek. xliv. 29.——[i] Or, *on the flat plate* or *slice*.——[k] Chap. iii. 1; xxii. 18, 21.

[l] Chap. ii. 4; Num. vi. 15.——[m] Amos iv. 5.——[n] Num. xviii. 8, 11, 19.——[o] Chap. xxii. 30.

custom among the Gentiles as well as the Jews, who gave the skins of their sacrifices to their priests, when they were not burnt with the sacrifices, as in some sin-offerings they were among the Jews, see chap. iv. 11. And they employed them to a superstitious use, by lying upon them in their temples, in hopes to have future things revealed to them in their dreams. Of this we have a proof in Virgil, Æn. lib. vii., ver. 86–95.

"——————huc dona sacerdos
Cum tulit, et *cæsarum ovium* sub nocte silenti
Pellibus incubuit stratis, somnosque petivit;
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hic et tum pater ipse petens responsa Latinus
Centum lanigeras mactabat rite bidentes,
Atque harum effultus tergo *stratisque jacebat*
Velleribus. Subita ex alto vox reddita luco est."

First, *on the fleeces* of the *slaughter'd sheep*
By night the *sacred priest dissolves in sleep*,
When in a train, before his slumbering eye,
Thin airy forms and wondrous visions fly.
He calls the powers who guard the infernal floods,
And talks, inspired, familiar with the gods.
To this dread oracle the prince withdrew,
And first a *hundred sheep the monarch slew*;
Then *on their fleeces lay*; and from the wood
He heard, distinct, these accents of the god.—PITT.

The same superstition, practised precisely in the same way and for the same purposes, prevails to the present day in the Highlands of Scotland, as the reader may see from the following note of Sir Walter Scott, in his *Lady of the Lake*:—

"The Highlanders of Scotland, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *togharm*. A person was wrapped up in the *skin of a newly-slain bullock*, and deposited beside a water-fall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination, passed for the inspiration of the disembodied spirits who haunt these desolate recesses. One way of consulting this oracle was by a party of men, who first retired to solitary places, remote from any house, and there they singled out one of their number, and *wrapt him in a big cow's hide*, which they folded about him; his whole body was covered with it except his head, and so left in this posture all night, until his invisible friends relieved him by giving a proper answer to the question in hand; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at day-break; and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable inquiries.

"Mr. Alexander Cooper, present minister of North Virt, told me that one *John Erach*, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night *within the hide above mentioned*, during which time he felt and heard such terrible things that he could not express them: the impression made on him was such as could never go off; and he said, for a thousand worlds he would never again be concerned in the like performance, for it had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse, and seemed to be very penitent under a just sense of so great a crime: he declared this about five years since, and is still living in the Isle of Lewis for any thing I know."—*Description of the Western Isles*, p. 110. See also Pennant's *Scottish Tour*, vol. ii., p. 301; and Sir W. Scott's *Lady of the Lake*.

Verse 9. *Baken in the oven*] See the notes on chap. ii. 5, &c.

Verse 12. *If he offer it for a thanksgiving*] See the notes at the end of this chapter.

Verse 15. *He shall not leave any of it until the morning.*] Because in such a hot country it was apt to putrefy, and as it was considered to be *holy*, it would have been very improper to expose that to putrefaction which had been consecrated to the Divine Being. Mr. Harmer supposes that the law here refers rather to the custom of *drying flesh* which had been devoted to religious purposes, which is practised among the Mohammedans to the present time. This,

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peace-offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But [p] if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be [q] imputed unto him that offereth it: it shall be an [r] abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, [s] having his uncleanness upon him, even that soul [t] shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, *as* [u] the uncleanness of man, or *any* [v] unclean beast, or any [w] abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the LORD, even that soul [x] shall be cut off from his people.

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22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [y] Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the [z] beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in nowise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 [a] Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, [b] He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD, of the sacrifice of his peace-offerings.

30 [c] His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that [d] the breast may be waved *for* a wave-offering before the LORD.

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[p] Chap. xix. 6, 7. 8.——[q] Num. xviii. 27.——[r] Chap. xi. 10, 11, 41; xix. 7.——[s] Chap. xv. 3.——[t] Gen. xvii. 14.——[u] Chap. xii., xiii., xv.——[v] Chap. xi. 24, 28.——[w] Ezek. iv. 14.——[x] Ver. 20. [y] Chap. iii. 17.

[z] Heb. *carcass*; chap. xvii. 15; Deut. xiv. 21; Ezek. iv. 14; xliv. 31.——[a] Gen. ix. 4; chap. iii. 17; xvii. 10–14.——[b] Chap. iii. 1.——[c] Chap. iii. 3, 4, 9, 14.——[d] Exod. xxix. 24, 27; chap viii. 27; ix. 21; Num. vi. 20.

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he thinks, might have given rise to the prohibition, as the sacred flesh thus preserved might have been abused to superstitious purposes. Therefore God says, ver. 18, "If any of the flesh of the sacrifice—be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it; it is an abomination, and the soul that eateth of it shall bear his iniquity." That is, on Mr. Harmer's hypothesis, This sacred flesh shall avail nothing to him that eats it after the first or second day on which it is offered; however consecrated *before*, it shall not be considered sacred *after* that time. See *Harmer's Obs.*, vol. i., p. 394, edit. 1808.

Verse 20. *Having his uncleanness upon him*] Having touched any unclean thing by which he became legally defiled, and had not washed his clothes, and bathed his flesh.

Verse 21. *The uncleanness of man*] Any ulcer, sore, or leprosy; or any sort of cutaneous disorder, either *loathsome* or *infectious*.

Verse 23. *Fat, of ox, or of sheep, or of goat.*] Any *other* fat they might eat, but the fat of these was sacred, because they were the only animals which were offered in sacrifice, though many others ranked among the *clean* animals as well as these. But it is likely that this prohibition is to be understood of these animals *when* offered in sacrifice, and *then only* in reference to the *inward fat*, as mentioned on ver. 4. Of the fat in any other circumstances it cannot be intended, as it was one of the especial blessings which God gave to the people. *Butter of kine, and milk of sheep, with* FAT *of* LAMBS, *and* RAMS *of the breed of Bashan, and* GOATS, were the provision that he gave to his followers. See Deut. xxxii. 12–14.

Verse 27. *Whatsoever soul—that eateth any manner of blood*] See the note on Gen. ix. 4. *Shall be cut off*—excommunicated from the people of God, and so deprived of any part in their inheritance, and in their blessings. See the note on Gen. xvii. 14.

Verse 29. *Shall bring his oblation*] Meaning those things which were given out of the peace-offerings to the Lord and to the priest.—*Ainsworth.*

Verse 30. *Wave-offering*] See on Exod. xxix. 27.

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31 [e]And the priest shall burn the fat upon the altar: [f]but the breast shall be Aaron's and his sons'.

32 And [g]the right shoulder shall ye give unto the priest *for* a heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For [h]the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office,

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36 Which the LORD commanded to be given them of the children of Israel, [i]in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law [k] of the burnt-offering, [l] of the meat-offering, [m] and of the sin-offering, [n] and of the trespass-offering, [o] and of the consecrations, and [p] of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in Mount Sinai, in the day that he commanded the children of Israel [q] to offer their oblations unto the LORD, in the wilderness of Sinai.

[e] Chap. iii. 5, 11, 16.——[f] Ver. 34.——[g] Ver. 34; chap. ix. 21; Num. vi. 20.——[h] Exod. xxix. 28; chap. x. 14, 15; Num. xviii. 18, 19; Deut. xviii. 3.

[i] Chap. viii. 12, 30; Exod. xl. 13, 15.——[k] Chap. vi. 9. [l] Chap. vi. 14.——[m] Chap. vi. 25.——[n] Ver. 1.——[o] Chap. vi. 20; Exod. xxix. 1.——[p] Ver. 11.——[q] Chap. i. 2.

Verse 32. *The right shoulder*] See on Exod. xxix. 27.

Verse 36. *In the day that he anointed them*] See the note on Exod. xl. 15.

Verse 38. *In the wilderness of Sinai.*] These laws were probably given to Moses while he was on the mount with God; the time was quite sufficient, as he was there with God not less than fourscore days in all; forty days at the *giving*, and forty days at the *renewing*, of the law.

As in the course of this book the different kinds of sacrifices commanded to be offered are repeatedly occurring, I think it best, once for all, to give a general account of them, and a definition of the original terms, as well as of all others *relative* to this subject which are used in the Old Testament, and the reference in which they all stood to the great sacrifice offered by Christ.

1. אשם ASHAM, TRESPASS-*offering*, from אשם *asham*, to be *guilty*, or *liable to punishment*; for in this sacrifice the guilt was considered as being transferred to the animal offered up to God, and the offerer redeemed from the penalty of his sin, ver. 37. Christ is said to have made his soul an offering for sin, (אשם,) Isa. liii. 10.

2. אשה ISHSHEH, FIRE-*offering*, probably from אשש *ashash*, to be *grieved, angered, inflamed*; either pointing out the distressing nature of sin, or its property of incensing Divine justice against the offender, who, in consequence, deserving burning for his offence, made use of this sacrifice to be freed from the punishment due to his transgression. It occurs Exod. xxix. 18, and in many places of this book.

3. הנחבים HARHABIM, ITERATED or REPEATED *offerings*, from יהב *yahab*, to *supply*. The word occurs only in Hos. viii. 13, and probably means no more than the continual *repetition* of the accustomed offerings, or continuation of each part of the sacred service.

4. זבח ZEBACH, a SACRIFICE, (in Chaldee, דבח *debach*, the ז *zain* being changed into ד *daleth*,) a creature slain in sacrifice, from זבח *zabach*, to *slay*; hence the altar on which such sacrifices were offered was termed מזבח *mizbeach*, the place of sacrifice. See the note on Gen. viii. 2. *Zebach* is a common name for sacrifices in general.

5. חג CHAG, a *festival*, especially such as had a periodical return, from חגג *chagag*, to *celebrate a festival*, to *dance round and round in circles*. See Exod. v. 1; xii. 24. The circular dance was probably intended to point out the revolution of the heavenly bodies, and the exact return of the different seasons. See *Parkhurst*.

6. חטאת CHATTATH and חטאה CHATTAAH, SIN-*offering*, from חטא *chata*, to *miss the mark*; it also signifies *sin* in general, and is a very apt term to express its nature by. A sinner is continually aiming at and seeking happiness; but as he does not seek it in God, hence the Scripture represents him as *missing his aim*, or *missing the mark*. This is precisely the meaning of the Greek word ἁμαρτια, translated *sin* and *sin-offering* in our version; and this is the term by which the Hebrew word is translated both by the Septuagint and the inspired writers of the New Testament. The sin-offering was at once an acknowledgment of guilt, in having forsaken the fountain of living waters, and hewed out cisterns that could hold none; and also of the firm purpose of the offerer to return to God, the true and pure fountain of blessedness. This word often occurs. See the note on Gen. iv. 7; xiii. 13.

7. כפר COPHER, the EXPIATION or ATONEMENT, from כפר *caphar*, to *cover*, to *smear over*, or *obliterate*, or annul a contract. Used often to signify the atonement or expiation made for the pardon or cancelling of iniquity. See more in the note on Exod. xxv. 17.

8. מועד MOED, an APPOINTED *annual festival*, from יעד *yaad*, to *appoint* or *constitute*, signifying such feasts as were instituted in commemoration of some great event or deliverance, such as the deliverance from Egypt.

See Exod. xiii. 10, and thus differing from the *chag* mentioned above. See the note on Gen. i. 14.

9. מלאים MILLUIM, CONSECRATIONS or *consecration-offerings*, from מלא *mala*, to *fill*; those offerings made in consecrations, of which the priests *partook*, or, in the Hebrew phrase, had their *hands filled*, or which had filled the hands of them that offered them. See the note on Exod. xxix. 19; and see 2 Chron. xiii. 9.

10. מנחה MINCHAH, MEAT-*offering*, from נח *nach*, to *rest*, *settle* after toil. It generally consisted of things without life, such as green ears of corn, full ears of corn, flour, oil, and frankincense; (see on chap. ii. 1, &c.;) and may be considered as having its name from that *rest* from labour and toil which a man had when the fruits of the autumn were brought in, or when, in consequence of obtaining any *rest*, *ease*, &c., a significant offering or sacrifice was made to God. It often occurs. See the note on Gen. iv. 3. The jealousy-offering (Num. v. 15) was a simple *minchah*, consisting of *barley-meal* only.

11. מסך MESECH and מסכך MIMSACH, a MIXTURE-*offering*, or MIXED LIBATION, called a DRINK-*offering*, Isa. lv. 11, from מסך *masach*, to *mingle*; it seems in general to mean *old wine mixed with the lees*, which made it extremely intoxicating. This offering does not appear to have had any place in the worship of the *true* God; but from Isa. lxv. 11, and Prov. xxiii. 30, it seems to have been used for idolatrous purposes, such as the Bacchanalia among the Greeks and Romans, "when all got drunk in honour of the god."

12. משאת MASSEETH, an OBLATION, things *carried* to the temple to be presented to God, from נשא *nasa*, to *bear* or *carry*, to bear sin; *typically*, Exod. xxviii. 38; chap. x. 17; xvi. 21; *really*, Isa. liii. 4, 12. The sufferings and death of Christ were the true *masseeth* or *vicarious bearing* of the sins of mankind, as the passage in Isaiah above referred to sufficiently proves. See this alluded to by the Evangelist John, chap. i. 29; and see the root in *Parkhurst*.

13. נדבה NEDABAH, FREE-WILL or *voluntary offering*; from נדב *nadab*, to be *free*, *liberal*, *princely*. An offering not commanded, but given as a particular proof of extraordinary gratitude to God for especial mercies, or on account of some vow or engagement *voluntarily* taken, ver. 16.

14. נסך NESECH, LIBATION, or DRINK-*offering*, from נסך *nasach*, to *diffuse* or *pour out*. Water or wine poured out at the conclusion or confirmation of a treaty or covenant. To this kind of offering there is frequent allusion and reference in the New Testament, as it typified the blood of Christ poured out for the sin of the world: and to this our Lord himself alludes in the institution of the holy eucharist. The whole Gospel economy is represented as a covenant or treaty between God and man, Jesus Christ being not only the *mediator*, but the *covenant sacrifice*, whose blood was poured out for the ratification and confirmation of this covenant or agreement between God and man.

15. עלה and עולה OLAH, BURNT-*offering*, from עלה *alah*, to *ascend*, because this offering, as being wholly consumed, *ascended* as it were to God in *smoke* and *vapour*. It was a very expressive type of the sacrifice of Christ, as nothing less than his complete and full sacrifice could make atonement for the sin of the world. In most other offerings the priest, and often the offerer, had a *share*, but in the whole burnt-offering *all* was given to God.

16. קטרת KETORETH, INCENSE or PERFUME-*offering*, from קטר *katar*, to *burn*, i. e. the *frankincense*, and other aromatics used as a perfume in different parts of the Divine service. To this St. Paul compares the agreeableness of the sacrifice of Christ to God, Eph. v. 2: *Christ hath given himself for us, an offering—to God for a* SWEET-SMELLING *savour*. From Rev. v. 8 we learn that it was intended also to represent the *prayers of the saints*, which, offered up on that altar, Christ Jesus, that sanctifies every gift, are highly pleasing in the sight of God.

17. קרבן KORBAN, the GIFT-*offering*, from קרב *karab*, to *draw nigh* or *approach*. See this explained on chap. i. 2. *Korban* was a general name for *any kind of offering*, because through these it was supposed a man had *access* to his Maker.

18. שלמים SHELAMIM, PEACE-*offering*, from שלם *shalam*, to *complete*, *make whole*; for by these offerings that which was *lacking* was considered as being now *made up*, and that which was *broken*, viz., the covenant of God, by his creatures' transgression, was supposed to be *made whole*; so that after such an offering, the sincere and conscientious mind had a right to consider that the breach was made up between God and it, and that it might lay confident hold on this covenant of peace. To this the apostle evidently alludes, Eph. ii. 14–19: *He is our peace*, (i. e. our *shalam* or peace-offering,) *who has made both one, and broken down the middle wall; having abolished in his flesh the enmity*, &c. See the whole passage, and see the note on Gen. xiv. 18.

19. תודה TODAH, THANK-*offering*, from ידה *yadah*, to *confess*; offerings made to God with public confession of his power, goodness, mercy, &c.

20. תנופה TENUPHAH, WAVE-*offering*, from נף *naph*, to *stretch out*; an offering of the first-fruits *stretched out before God*, in acknowledgment of his providential goodness. This offering was moved from the right hand to the left. See the note on Exod. xxix. 27.

21. תרומה TERUMAH, HEAVE-*offering*, from רם *ram*, to *lift up*, because the offering was *lifted up* towards heaven, as the *wave*-offering, in token of the kindness of God in granting rain and fruitful seasons, and filling the heart with food and gladness. As the wave offering was moved from *right* to *left*, so the heave offering was moved *up* and *down*; and in both cases this was done several times. These offerings had a blessed tendency to keep alive in the breasts of the people a due sense of their dependence on the Divine providence and bounty, and of their obligation to God for his continual and liberal supply of all their wants. See the note on Exod. xxix. 27.

In the above collection are comprised, as far as I can recollect, an explanation of all the terms used in the Hebrew Scriptures which signify sacrifice, oblation, atonement, offering, &c., &c., as well as the reference they bear to the great and only sufficient atonement, sacrifice, oblation, and satisfaction made by Christ Jesus for the sins of mankind. Larger accounts must be sought in authors who treat professedly on these subjects.

CHAPTER VIII.

Moses is commanded to consecrate Aaron and his sons, 1–3. *Moses convenes the congregation; washes, clothes, and anoints Aaron*, 4–12. *He also clothes Aaron's sons*, 13. *Offers a bullock for them as a sin-offering*, 14–17. *And a ram for a burnt-offering*, 18–21. *And another ram for a consecration-offering*, 22–24. *The fat, with cakes of unleavened bread, and the right shoulder of the ram, he offers as a wave-offering, and afterwards burns*, 25–28. *The breast, which was the part of Moses, he also waves*, 29. *And sprinkles oil and blood upon Aaron and his sons*, 30. *The flesh of the consecration ram is to be boiled and eaten at the door of the tabernacle*, 31, 32. *Moses commands Aaron and his sons to abide seven days at the door of the tabernacle of the congregation, which they do accordingly*, 33–36.

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AND the LORD spake unto Moses, saying,

2 [a] Take Aaron, and his sons with him, and [b] the garments, and [c] the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [d] This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, [e] and washed them with water.

7 [f] And he put upon him the [g] coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he [h] put in the breastplate the Urim and the Thummim.

9 [i] And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [k] commanded Moses.

10 [l] And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

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11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [m] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 [n] And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and [o] put bonnets upon them; as the LORD commanded Moses.

14 [p] And he brought the bullock for the sin-offering: and Aaron and his sons [q] laid their hands upon the head of the bullock for the sin-offering.

15 And he slew *it;* [r] and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified *it*, to make reconciliation upon it.

16 [s] And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD [t] commanded Moses.

[a] Exod. xxix. 1, 2, 3.——[b] Exod. xxviii. 2, 4.——[c] Exod. xxx. 24, 25.——[d] Exod. xxix. 4.——[e] Exod. xxix. 4.——[f] Exod. xxix. 5.——[g] Exod. xxviii. 4.——[h] Exod. xxviii. 30.——[i] Exod. xxix. 6.——[k] Exod. xxviii. 37, &c.——[l] Exod. xxx. 26, 27, 28, 29. [m] Chap. xxi. 10, 12; Exod. xxix. 7; xxx. 30; Psa. cxxxiii. 2; Eccles. xlv. 15.——[n] Exod. xxix. 8, 9.——[o] Heb. *bound.* [p] Exod. xxix. 10; Ezek. xliii. 19.——[q] Chap. iv. 4.——[r] Exod. xxix. 12, 36; chap. iv. 7; Ezek. xliii. 20, 26; Heb. ix. 22. [s] Exod. xxix. 13; chap. iv. 8.——[t] Chap. iv. 11, 12; Exod. xxix. 14.

NOTES ON CHAP. VIII.

Verse 2. *Take Aaron and his sons*] The whole subject of this chapter has been anticipated in the notes on Exod. xxviii. 1, &c., and xxix. 1, &c., in which all the sacrifices, rites, and ceremonies have been explained in considerable detail; and to those notes the reader is referred. It is only necessary to observe that Aaron and his sons were not anointed until *now*. *Before*, the thing was *commanded; now*, first *performed*.

Verse 8. *He put in the breastplate the Urim and the Thummim.*] The Urim and Thummim are here supposed to be something different from the breastplate itself. See the notes on Exod. xxviii. 15, 16, 30.

Verse 9. *And he put the mitre*] See the note on Exod. xxviii. 37.

Verse 14. *The bullock for the sin-offering*] This was offered each day during the seven days of consecration. See Exod. xxix. 36.

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18 [u] And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; [v] as the LORD commanded Moses.

22 And [w] he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 [x] And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 [y] And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

[u] Exod. xxix. 15.——[v] Exod. xxix. 18.——[w] Exod. xxix. 19, 31.

[x] Exod. xxix. 22.——[y] Exod. xxix. 23.

Verse 23. *Put it upon the tip of Aaron's right ear, &c.*] See this significant ceremony explained in the note on Exod. xxix. 20. Calmet remarks that the consecration of the high priest among the Romans bore a considerable resemblance to the consecration of the Jewish high priest. "The Roman priest, clothed with a garment of silk, his head covered with a crown of gold adorned with sacred ribbons, was conducted into a subterranean place, over which there was a floor of planks pierced through with many holes. On this floor they sacrificed a bullock, whose blood was freely poured out on the planks or floor, which running through the holes fell upon the priest, who stood under to receive this sacred aspersion, and who, in order to be completely covered with the blood, took care to present the whole of his body, his clothes, face, eyes, nose, lips, and even his tongue, to receive the drops of blood falling through the pierced floor above. Being completely covered with this sanguineous shower, he ascended from his subterranean place, and was acknowledged and adored by the people as *Pontifex Maximus*, or supreme high priest." These rites, which bear a striking allusion to those used in the consecration of Aaron, and from which they were probably borrowed, and disguised by the introduction of their own superstitions, are particularly described by *Aurelius Prudentius*, in his poem entitled *Romani Martyris Supplicium*, from which I shall select those verses, the subject of which is given above, as the passage is curious, and the work not common.

"Summus sacerdos nempe sub terram scrobe
Acta in profundum consecrandus mergitur,
Mire infulatus, *festa vittis tempora*
Nectens, *corona* tum repexus *aurea*,
Cinctu Gabino *sericam* fultus *togam*.
Tabulis superne strata texunt pulpita,
Rimosa rari pegmatis compagibus,
Scindunt subinde vel terebrant aream,
Crebroque lignum *perforant* acumine,
Pateat *minutis* ut frequens *hiatibus*.—
Hic ut statuta est *immolanda bellua*,
Pectus sacrata dividunt venabulo,
Eructat amplum vulnus undam sanguinis—&c.
Tum per *frequentes mille rimarum vias*
Illapsus imber, tabidum rorem pluit,
Defossus intus quem sacerdos excipit,
Guttas ad omnes turpe subjectans *caput*,
Et *veste* et *omni* putrefactus *corpore*:
Quin *os* supinat, obvias offert *genas*
Supponit *aures*, *labra*, *nares* objicit,
Oculos et ipsos perluit liquoribus,
Nec jam *palato* parcit, et *linguam* rigat,
Donec cruorem totus atrum combibat.—
Procedit inde pontifex visu horridus—&c.
Omnes *salutant* atque *adorant* eminus,
Vilis quod illum sanguis, et *bos mortuus*
Fœdis latentem sub cavernis laverint."

Of these lines the reader will not be displeased to find the following poetical version:—

"For when, with sacred pomp and solemn state,
Their great high priest the Romans consecrate,
His silken vest in Gabine cincture bound,
A festal fillet twines his temples round:
And, while aloft the gorgeous mitre shines,
His awful brow a golden crown confines.
In a deep dyke, for mystic ritual made,
He stands, surrounded with terrific shade.
High o'er his holy head a stage they place,
Adorn with paintings, and with statues grace;
Then with keen piercers perforate the floor,
Till thronging apertures admit no more.
Thither the victim ox is now convey'd,
To glut the vengeance of the thirsty blade.
The sacred spear his sturdy throat divides,
Down, instant streaming, gush the gory tides.
Through countless crevices the gaping wood
Distils corrupted dew and smoking blood;

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27 And he put all [z] upon Aarons' hands, and upon his son's hands, and waved them *for* a wave-offering before the LORD.

28 [a] And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' [b] part; as the LORD commanded Moses.

30 And [c] Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 And Moses said unto Aaron and to his sons, [d] Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

32 [e] And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [f] seven days shall he consecrate you.

34 [g] As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [h] keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

[z] Exod. xxix. 24, &c.——[a] Exod. xxix. 25.——[b] Exod. xxix. 26.——[c] Exod. xxix. 21; xxx. 30; Num. iii. 3.——[d] Exod. xxix. 31, 32.

[e] Exod. xxix. 34.——[f] Exod. xxix. 30, 35; Ezek. xliii. 25 26.——[g] Heb. vii. 16.——[h] Num. iii. 7; ix. 19; Deut. xi. 1, 1 Kings ii. 3.

Drop after drop, in swift succession shed,
Falls on the holy pontiff's mitred head;
While, to imbibe the sanctifying power,
His outspread garments drink the crimson shower;
Then on his back in reeking streams he lies,
And laves in livid blood his lips and eyes;
Bares every limb, exposes every pore,
To catch the virtue of the streaming gore;
With open mouth expects the falling flood,
Moistens his palate and his tongue with blood;
Extends his ears to meet the sanguine rain,
Nor lets a single drop descend in vain.
Then from the gloomy cave comes forth to light,
Bathed in black blood, and horrible to sight!—
By the vile torrent, and the victim slain,
In the dark cavern cleansed from mortal stain,
Their priest, enveloped in atoning gore,
With trembling awe surrounding throngs adore."

Prudentius was born about the middle of the fourth century, and was no doubt intimately acquainted with the circumstances he describes.

Verse 27. *And waved them* for *a wave-offering*] See the nature of this and the *heave-offering* in the note on Exod. xxix. 27.

Verse 30. *And Moses took—the blood—and sprinkled* it *upon Aaron, &c.*] Thus we find that the high priest himself must be sprinkled with the blood of the sacrifice; and our blessed Lord, of whom Aaron was a type, was sprinkled with his own blood. 1. In his agony in the garden. 2. In his being crowned with thorns. 3. In the piercing of his hands and his feet. And, 4. In his side being pierced with the spear. All these were so many acts of atonement performed by the high priest.

Verse 33. *For seven days shall he consecrate you.*] This number was the number of *perfection* among the Hebrews; and the seven days' consecration implied a *perfect* and *full consecration* to the sacerdotal office. See the note on Exod. xxix. 30.

Verse 36. *So Aaron and his sons did*] This chapter shows the exact fulfilment of the commands delivered to Moses, Exod. xxix.; and consequently the complete preparation of Aaron and his sons to fill the awfully important office of priests and mediators between God and Israel, to offer sacrifices and make atonement for the sins of the people.

"Thus," says Mr. Ainsworth, "the covenant of the priesthood was confirmed unto the tribe of Levi in Aaron and his sons, which covenant was *life and peace*, Mal. ii. 5. But these are made priests *without an oath*; also, there were *many priests*, because they were not suffered to continue by reason of death; and they served unto the example and shadow of heavenly things, offering gifts and sacrifices which could not make him who did the service perfect as pertaining to the conscience; for they were carnal ordinances imposed upon them till the time of reformation, that is, until the time of Christ, who was made a priest of God *with an oath*, and made surety of a better covenant, established on better promises. And because he continueth for ever, he hath a priesthood which passeth not from one to another, and is a minister of the true tabernacle, which God pitched and not man. Not by the blood of bulls and of goats, but by his own blood, he entered once into the holy place, having found ever-

lasting redemption for us; and is therefore able to save to the uttermost them who come unto God through him, as he ever liveth to make intercession for them." Taken in reference to his priesthood and sacrifice, all these rites and ceremonies are significant and edifying; but taken out of this relation, they would be as absurd and nugatory as the consecration of the Roman Pontifex Maximus, mentioned above by Prudentius.

CHAPTER IX.

Aaron is commanded to offer, on the eighth day, a sin-offering and a burnt-offering, 1, 2. *The people are commanded also to offer a sin-offering, a burnt-offering, peace-offerings, and a meat-offering,* 3, 4. *They do as they were commanded; and Moses promises that God shall appear among them,* 5, 6. *Aaron is commanded to make an atonement for the people,* 7. *He and his sons prepare and offer the different sacrifices* 8–21. *Aaron and Moses bless the congregation,* 22, 23. *And the fire of the Lord consumes the sacrifice,* 24.

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AND [a] it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [b] Take thee a young calf for a sin-offering, [c] and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [d] Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and [e] a meat-offering mingled with oil: for [f] to-day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

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6 And Moses said, This *is* the thing which the LORD commanded that ye should do; and [g] the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and [h] offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and [i] offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 [k] And the sons of Aaron brought the blood unto him: and he dipped his finger in the

[a] Ezek. xliii. 27.——[b] Chap. iv. 3; viii. 14; Exod. xxix. 1.
[c] Chap. viii. 18.——[d] Chap. iv. 23; Ezra vi. 17; x. 19.——[e] Chap. ii. 4.——[f] Ver. 6, 23; Exod. xxix. 43.

[g] Ver. 23; Exod. xxiv. 16.——[h] Chap. iv. 3; 1 Sam. iii. 14; Heb. v. 3; vii. 27; ix. 7.——[i] Chap. iv. 16. 20; Heb. v. 1.
[k] Chap. viii. 15.

NOTES ON CHAP. IX.

Verse 1. *On the eighth day*] This was the first day after their consecration, before which they were deemed unfit to minister in holy things, being considered as in a state of imperfection. "All creatures," says Ainsworth, "for the most part were in their uncleanness and imperfection *seven days*, and perfected on the *eighth*; as *children* by circumcision, Lev. xii. 2, 3; young beasts for sacrifice, chap. xxii. 27; persons that were unclean by leprosies, issues, and the like, chap. xiv. 8–10; xv. 13, 14; Num. vi. 9, 10. So here, the priests, until the *eighth day*, were not admitted to minister in their office."

Verse 2. *Take thee a young calf, &c.*] As these sacrifices were for Aaron himself, they are furnished by himself and not by the people, for they were designed to make atonement for his own sin. See chap. iv. 3. And this is supposed by the Jews to have been intended to make an atonement for his sin in the matter of the *golden calf*. This is very probable, as no formal atonement for that transgression had yet been made.

Verse 3. *Take ye a kid*] In chap. iv. 14 a young bullock is commanded to be offered for the sin of the people; but here the offering is a *kid*, which was the sacrifice appointed for the sin of the *ruler*, chap. iv. 22, 23, and hence some think that the reading of the *Samaritan* and the *Septuagint* is to be preferred. *Speak unto the* ELDERS *of Israel*, these being the only *princes* or *rulers* of Israel at that time; and for them it is possible this sacrifice was designed. It is however supposed that the sacrifice appointed chap. iv. 14 was for a *particular* sin, but *this* for sin in *general*; and that it is on this account that the sacrifices differ.

Verse 6. *And the glory of the Lord shall appear*] God shall give the most sensible signs of his presence among you; this he did in general by the cloud on the tabernacle, but in this case the *particular* proof was the fire that came out from before the Lord, and consumed the burnt-offering; see ver. 23, 24.

Verse 7. *Make an atonement for thyself*] This showed the imperfection of the Levitical law; the high priest was obliged to make an expiation for his own sins before he could make one for the sins of the

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blood, and [l] put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 [m] But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt upon the altar; [n] as the LORD commanded Moses.

11 [o] And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, [p] which he sprinkled round about upon the altar.

13 [q] And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 [r] And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 [s] And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it [t] according to the [u] manner.

17 And he brought [v] the meat-offering, and [w] took a handful thereof and burnt *it* upon the altar, [x] beside the burnt-sacrifice of the morning.

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18 He slew also the bullock and the ram *for* [y] a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about;

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, [z] and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved [a] *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and [b] blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: [c] and the glory of

[l] See chap. iv. 7.——[m] Chap. viii. 16.——[n] Chap. iv. 8. [o] Chap. iv. 11; viii. 17.——[p] Chap. i. 5; viii. 19.——[q] Chap. viii. 20.——[r] Chap. viii. 21.——[s] Ver. 3; Isa. liii. 10; Heb. ii. 17; v. 3.——[t] Chap. i. 3, 10.——[u] Or, *ordinance*.——[v] Ver. 4; chap. ii. 1, 2.——[w] Heb. *filled his hand out of it*.——[x] Exod. xxix. 38. [y] Chap. iii. 1, &c.——[z] Chap. iii. 5, 16.——[a] Exod. xxix. 24, 26; chap. vii. 30, 31, 32, 33, 34.——[b] Num. vi. 23; Deut. xxi. 5; Luke xxiv. 50.——[c] Ver. 6; Num. xiv. 10; xvi. 19, 42.

people. See the use made of this by the apostle, Heb. v. 3; vii. 27; ix. 7.

Verse 22. *And Aaron lifted up his hand toward the people, and blessed them*] On lifting up the hands in prayer, see Exod. ix. 29. The *form* of the blessing we have in Num. vi. 23, &c.: "The LORD bless thee and keep thee! The LORD make his face shine upon thee, and be gracious unto thee! The LORD lift up his countenance upon thee, and give thee peace!" See the notes on these passages.

And came down from offering of the sin-offering, &c.] A sin-offering, a burnt-offering, a meat-offering, and peace-offerings, were made to God that his glory might appear to the whole congregation. This was the *end* of all sacrifice and religious service; not to confer any *obligation* on God, but to make an atonement for sin, and to engage him to dwell among and influence his worshippers.

Verse 23. *Moses and Aaron went into the tabernacle*] It is supposed that Moses accompanied Aaron into the tabernacle to show him how to offer the incense, prepare the lamps and the perfume, adjust the shew-bread, &c., &c.

And the glory of the Lord appeared] To show that every thing was done according to the Divine mind, 1. The glory of Jehovah appears unto all the people; 2. A fire came out from before the Lord, and consumed the burnt-offering. This was the proof which God gave upon extraordinary occasions of his acceptance of the sacrifice. This was done probably, 1. In the case of Abel, Gen. iv. 4. 2. In the case of Aaron; see above, ver. 24. 3. In the case of Gideon, Judg. vi. 21. 4. In the case of Manoah and his wife. Compare Judg. xiii. 19–23. 5. In the case of David dedicating the threshing-floor of Ornan, 1 Chron. xxi. 28. 6. In the case of Solomon dedicating the temple, 2 Chron. vii. 1. 7. In the case of Elijah, 1 Kings xviii. 38. Hence to express the *accepting* of an offering, sacrifice, &c., the verb דשן *dishshen* is used, which signifies *to reduce to ashes*, i. e., by fire from heaven. See Psa. xx. 3. In such a case as this, it was necessary that the fire should appear to be *divinely* sent, and should come in such a way as to preclude the supposition that any art or deceit had been practised on the occasion. Hence it is not intimated that Moses and Aaron brought it out of the tabernacle, professing that God had kindled it *there* for them, but the *fire* CAME OUT *from* BEFORE *the Lord*, and ALL *the* PEOPLE SAW *it*. The victims were consumed by a fire evidently of no *human kindling*. Josephus says that "a fire proceeded from the victims themselves of its own accord, which had the appearance of a flash of lightning;" εξ αυτων πυρ αυηφθη αυτοματον, και ὁμοιον αστραπης λαμπηδονι ὁρωμενον τη φλογι· "and consumed all that was upon the altar."—Antiq., lib. iii., c. 8, s. 6, edit. Havere. And it is very likely that by the agency of the *ethereal* or *electric* spark, sent immediately from the Divine presence, the victims

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the LORD appeared unto all the people.

24 And [d] there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat; *which* when all the people saw, [e] they shouted, and fell on their faces.

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[d] Gen. iv. 4; Judg. vi. 21; 1 Kings xviii. 38; 2 Chron. vii. 1; Psa. xx. 3; 2 Mac. ii. 10, 11.

[e] Exod. xxxii. 17; 1 Kings xviii. 39; 2 Chron. vii. 3; Ezra iii. 11.

were consumed. The heathens, in order to give credit to their worship, imitated this miracle, and pretended that Jupiter testified his approbation of the sacrifices offered to him by thunder and lightning: to this VIRGIL seems to allude, though the words have been understood differently.

Audiat hæc genitor, qui fœdera fulmine sancit.
Æn. xii., ver. 200.

"Let Jupiter hear, who sanctions covenants by his thunder."

On which words Servius makes this remarkable comment: Quia cum fiunt fœdera, si coruscatio fuerit, confirmantur. Vel certe quia apud majores aræ non incendebantur, sed ignem divinum precibus eliciebant qui incendebant altaria. "To sanction the covenant signifies to confirm it; for when a covenant was made, if there were a flash of lightning, it was considered to be thereby confirmed: or rather because our ANCESTORS lighted no fire upon the altars, but obtained by their supplications divine fire," &c. The expression *apud majores*, "among our *ancestors*," shows that they could boast of no such divine fire *then*; nor could they ever *before*, as the whole account was borrowed from the Jews. *Solinus Polyhistor* gives us an account to the same effect; for, speaking of the hill of Vulcan in Sicily, he says: In quo, qui divinæ rei operantur, ligna vitea super aras struunt, nec ignis apponitur in hanc congeriem: cum prosicias intulerunt, si adest deus, si sacrum probatur, sarmenta licet viridia sponte concipiunt, et nullo inflagrante halitu, ab ipso numine fit accendium, cap. v. *in fine*. "They who perform sacred rites in this place, put a bundle of vine-tree wood upon the altar, but put no fire to it; for when they lay the pieces of the victim upon it, if the deity be present, and he approve the sacrifice, the bundle, although of green wood, *takes fire of itself*, and without any other means the deity himself kindles the flame." These are remarkable instances, and show how exactly the heathen writers have borrowed from the sacred records. And in farther imitation of this miracle, they had their *perpetual fire* in the temple of *Vesta*, which they feigned to *have descended* at first *from heaven*, and which they kept with the most religious veneration.

Verse 24. *When all the people saw, they shouted, and fell on their faces.*] 1. The miracle was done in such a way as gave the fullest conviction to the people of its reality. 2. They exulted in the thought that the God of almighty power and energy had taken up his abode among them. 3. They prostrated themselves in his presence, thereby intimating the deep sense they had of his goodness, of *their* unworthiness, and of the obligation they were under to live in subjection to his authority, and obedience to his will.—This celestial fire was carefully preserved among the Israelites till the time of Solomon, when it was *renewed*, and continued among them till the Babylonish captivity. This Divine fire was the emblem of the Holy Spirit. And as no sacrifice could be acceptable to God which was not *salted*, i. e., seasoned and rendered pleasing, *by this fire*, as our Lord says, Mark ix. 49, so no soul can offer acceptable sacrifices to God, but through the influences of the Divine Spirit. Hence the *promise* of the Spirit under the emblem of fire, Matt. iii. 11, and its actual descent in this similitude on the day of pentecost, Acts ii. 3, 4.

THE most remarkable circumstance in this chapter is the manifestation of the presence of God, and the consuming of the victims by the miraculous fire. We have already seen that the chief design of these sacrificial rites was to obtain *reconciliation to God*, that the Divine Presence might dwell and be manifested among them. To encourage the people to make the necessary preparations, to offer the sacrifices in a proper spirit, and to expect especial mercies from the hand of God, Moses promises, ver. 4, that the *Lord would appear unto them on the morrow*, and that *his glory should appear*, ver. 6. In hope or expectation of this, the *priest*, the *elders*, and the *people* purified themselves by offering the different sacrifices which God had appointed; and when this was done God did appear, and gave the fullest proofs of his approbation, by miraculously consuming the sacrifices which were prepared on the occasion. Does not St. John evidently refer to these circumstances, 1st Epist., chap. iii. 2, 3: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall *appear*, we shall be like him, for we shall see him *as he is*; and every man that hath this *hope* in him, *purifieth* himself, even as he is pure." This manifestation of God in the tabernacle was a type of his presence, first, in the Church militant on earth; and secondly, in the Church triumphant in heaven. They who expect to have the presence of God here, must propitiate his throne of justice by the only available *sacrifice*; they who wish to enjoy everlasting felicity, must be purified from all unrighteousness, for without holiness none can see the Lord. If we *hope* to see him *as he is*, we must resemble him. How vain is the expectation of *glory*, where there is *no meetness for the place!* And how can we enter into the holiest but by the blood of Jesus? Heb. x. 19. And of what use can this sacrifice be to those who do not properly believe in it? And can any faith, even in that sacrifice, be effectual to salvation, that does not purify the heart? Reader! earnestly pray to God that thou hold not the *truth* in *unrighteousness*.

CHAPTER X.

Nadab *and* Abihu *offer strange fire before the Lord, and are destroyed*, 1–5. *Aaron and his family forbidden to mourn for them*, 6, 7. *He and his family are forbidden the use of wine*, 8–11. *Directions to Aaron and his sons concerning the eating of the meat-offerings, &c.*, 12–15. *Moses chides Aaron for not having eaten the sin-offering*, 16–18. *Aaron excuses himself, and Moses is satisfied*, 19, 20.

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AND [a] Nadab and Abihu, the sons of Aaron, [b] took either of them his censer, and put fire therein, and put incense thereon, and offered [c] strange fire before the LORD, which he commanded them not.

2 And there [d] went out fire from the LORD, and devoured them, and they died before the LORD.

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3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sancti-

[a] Chap. xvi. 1; xxii. 9; Num. iii. 3, 4; xxvi. 61; 1 Chron. xxiv. 2.
[b] Chap. xvi. 12; Num. xvi. 18.
[c] Exod. xxx. 9.—[d] Chap. ix. 24; Num. xvi. 35; 2 Samuel vi. 7.

NOTES ON CHAP. X.

Verse 1. *And Nadab and Abihu—took either of them his censer*] The manner of burning incense in the temple service was, according to the Jews, as follows:—"One went and gathered the ashes from off the altar into a golden vessel, a second brought a vessel full of incense, and a third brought a censer with fire, and put coals on the altar, and he whose office it was to burn the incense strewed it on the fire at the command of the governor. At the same time all the people went out of the temple from between the porch and the altar. Each day they burned the weight of a hundred denaries of incense, *fifty* in the morning, and *fifty* in the evening. The hundred denaries weighed *fifty* shekels of the sanctuary, each shekel weighing *three hundred and twenty* barleycorns; and when the priest had burned the incense, he bowed himself down and went his way out. See *Maimonides'* Treatise of the *Daily Service*, chap. iii. So when Zacharias, as his lot fell, burned incense in the temple, the whole multitude of the people were without at prayer while the incense was burning, Luke i. 9, 10. By this service God taught them that the prayers of his faithful people are pleasing to him, whilst our High Priest, Christ Jesus, by his mediation puts incense to their prayers; (see Psa. cxli. 2; Rom. viii. 34; Heb. viii. 1, 2; ix. 24; Rev. viii. 3, 4;) for the priests under the law served unto the example and shadow of heavenly things; Heb. viii. 5." See *Ainsworth* in loco.

In the preceding chapter we have seen how God intended that every part of his service should be conducted; and that every sacrifice might be acceptable to him, he sent his *own fire* as the emblem of his presence, and the means of consuming the sacrifice.—Here we find Aaron's sons neglecting the Divine ordinance, and offering incense with *strange*, that is, *common* fire,—fire not of a celestial origin; and therefore the fire of God consumed *them*. So that very fire which, if properly applied, would have sanctified and consumed their gift, become now the very instrument of their destruction! How true is the saying, *The Lord is a consuming fire!* He will either *hallow* or *destroy* us: he will purify our souls by the influence of his Spirit, or consume them with the breath of his mouth! The tree which is properly planted in a good soil is nourished by the genial influences of the sun; pluck it up from its roots, and the sun which was the cause of its vegetative life and perfection now dries up its juices, decomposes its parts, and causes it to moulder into dust. Thus must it be done to those who grieve and do despite to the Spirit of God. Reader, hast *thou* this heavenly fire? Hear then the voice of God, QUENCH *not the* SPIRIT.

Some critics are of opinion that the fire used by the sons of Aaron was the *sacred* fire, and that it is only called *strange* from the manner of placing the incense on it. I cannot see the force of this opinion.

Which he commanded them not.] Every part of the religion of God is Divine. He alone knew what he designed by its rites and ceremonies, for that which they prefigured—the whole economy of redemption by Christ—was conceived in his own mind, and was out of the reach of human wisdom and conjecture. He therefore who *altered* any part of this representative system, who *omitted* or *added* any thing, assumed a prerogative which belonged to God alone, and was certainly guilty of a very high offence against the wisdom, justice, and righteousness of his Maker. This appears to have been the sin of Nadab and Abihu, and this at once shows the reason why they were so severely punished. The most awful judgments are threatened against those who either add too, or take away from, the declarations of God. See Deut. iv. 2; Prov. xxx. 6; and Rev. xxii. 18, 19.

Verse 3. *And Aaron held his peace.*] וידם אהרן *vaiyiddom Aharon, and Aaron was dumb.* How elegantly expressive is this of his parental affection, his deep sense of the presumption of his sons, and his own submission to the justice of God! The flower and hope of his family was nipped in the bud and blasted; and while he exquisitely feels as a father, he submits without murmuring to this awful dispensation of Divine justice. It is an awful thing to introduce innovations either into the *rites* and *ceremonies*, or into the *truths*, of the religion of Christ: he who acts thus cannot stand guiltless before his God.

It has often been remarked that excessive grief stupifies the mind, so that amazement and deep anguish prevent at once both *tears* and *complaints*; hence that saying of Seneca, *Curæ leves loquantur; graviores silent.* "Slight sorrows are loquacious; deep anguish has no voice." See on ver. 19.

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fied in them [e] that come nigh me, and before all the people I will be [f] glorified. [g] And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of [h] Uzziel the uncle of Aaron, and said unto them, Come near, [i] carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [k] Uncover not your heads, neither rend your clothes; lest ye die, and lest [l] wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 [m] And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: [n] for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 And the LORD spake unto Aaron, saying,

9 [o] Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

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10 And that ye may [p] put difference between holy and unholy, and between unclean and clean;

11 [q] And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them, by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take [r] the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for [s] it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for [t] so I am commanded.

14 And [u] the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they*

[e] Exod. xix. 22; xxix. 43; chap. xxi. 6, 17, 21; Isa. lii. 11; Ezek. xx. 41; xlii. 13.——[f] Isa. xlix. 3; Ezek. xxviii. 22; John xiii. 31, 32; xiv. 13; 2 Thess. i. 10.——[g] Psalm xxxix. 9.——[h] Exod. vi. 18, 22; Num. iii. 19, 30.——[i] Luke vii. 12; Acts v. 6, 9, 10; viii. 2.——[k] Exod. xxxiii. 5; chap. xiii. 45; xxi. 1, 10; Num. vi. 6, 7; Deut. xxxiii. 9; Ezek. xxiv. 16, 17.——[l] Num. xvi. 22, 46; Josh. vii. 1; xxii. 18, 20; 2 Sam. xxiv. 1.

[m] Chap. xxi. 12.——[n] Exod. xxviii. 41; chap. viii. 30.——[o] Ezek. xliv. 21; Luke i. 15; 1 Tim. iii. 3; Tit. i. 7.——[p] Chap. xi. 47; xx. 25; Jer. xv. 19; Ezek. xxii. 26; xliv. 23.——[q] Deut. xxiv. 8; Neh. viii. 2, 8, 9, 13; Jer. xviii. 18; Mal. ii. 7.——[r] Exod. xxix. 2; chap. vi. 16; Num. xviii. 9, 10.——[s] Chap. xxi. 22.——[t] Chap. ii. 3; vi. 16.——[u] Exod. xxix. 24, 26, 27; chap. vii. 31, 34; Num. xviii. 11.

Verse 4. *Uzziel the uncle of Aaron*] He was brother to Amram the father of Aaron; see Exod. vi. 18–22.

Verse 5. *Carried them in their coats out of the camp*] The modern impropriety of burying the dead within towns, cities, or places inhabited, had not yet been introduced; much less that *abomination*, at which both piety and common sense shudder, burying the dead *about* and even *within* places dedicated to the worship of God!

Verse 6. *Uncover not your heads, &c.*] They were to use no sign of *grief* or *mourning*, 1. Because those who were employed in the service of the sanctuary should avoid every thing that might incapacitate them for that service; and, 2. Because the crime of their brethren was so highly provoking to God, and so fully merited the punishment which *he* had inflicted, that their mourning might be considered as accusing the Divine justice of undue severity.

Verse 7. *The anointing oil of the Lord* is *upon you.*] They were consecrated to the Divine service, and this required their constant attendance, and most willing and cheerful service.

Verse 9. *Do not drink wine nor strong drink*] The cabalistical commentator, *Baal Hatturim*, and others, have supposed, from the introduction of this command here, that Aaron's sons had sinned through excess of wine, and that they had attempted to celebrate the Divine service in a state of inebriation.

Strong drink.—The word שכר *shechar*, from *shachar*, to *inebriate*, signifies any kind of *fermented* liquors This is exactly the same prohibition that was given in the case of *John Baptist*, Luke i. 15: Οινον και σικερα ου μη πιη· *Wine and sikera he shall not drink.* Any inebriating liquor, says St. Jerome, (*Epist. ad nepot.*,) is called *sicera*, whether made of *corn*, *apples*, *honey*, *dates*, or other *fruit*. One of the four prohibited drinks among the Mohammedans in India is called سكر *sakar*, (see the *Hedaya*, vol. iv., p. 158,) which signifies *inebriating drink* in general, but especially *date wine* or *arrack*. From the original word probably we have borrowed our term *cider* or *sider*, which among us exclusively signifies the fermented juice of apples. See on Luke i. 15.

Verse 10. *That ye may put difference between holy and unholy*] This is a strong reason why they should drink no inebriating liquor, that their understanding being clear, and their judgment correct, they might be always able to discern between the clean and the unclean, and ever pronounce righteous judgment. Injunctions similar to this were found among the Egyptians, Carthaginians, and Greeks. Indeed, common sense itself shows that neither a *drunkard* nor a *sot* should ever be suffered to minister in holy things.

Verse 14. *Wave-breast and heave-shoulder*] See chap. vii., and on Exod. xxix. 27.

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be thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 [v] The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 And Moses diligently sought [w] the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 [x] Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

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18 Behold, [y] the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, [z] as I commanded.

19 And Aaron said unto Moses, Behold, [a] this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, [b] should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

[v] Chap. vii. 29, 30, 34.——[w] Chap. ix. 3, 15.——[x] Chap. vi. 26, 29.——[y] Chap. vi. 30.

[z] Chap. vi. 26.——[a] Chap. ix. 8, 12.——[b] Jer. vi. 20; xiv. 13; Hos. ix. 4; Mal. i. 10, 13.

Verse 16. *Moses diligently sought the goat*] The goat which was offered the same day for the sins of the priests and the people, (see chap. ix. 15, 16,) and which, through the confusion that happened on account of the death of Nadab and Abihu, was *burnt* instead of being *eaten*. See ver. 18.

Verse 17. *To bear the iniquity of the congregation*] See on chap. vi. 26, &c.

Verse 19. *And such things have befallen me, &c.*] The excuse which Aaron makes for not feasting on the sin-offering according to the law is at once appropriate and dignified; as if he had said: "God certainly has commanded me to eat of the sin-offering; but when such things as these have happened unto me, could it be good in the sight of the Lord? Does he not expect that I should feel as a *father* under such afflicting circumstances?" With this spirited answer Moses was satisfied; and God, who knew his situation, took no notice of the *irregularity* which had taken place in the solemn service. To human nature God has given the privilege to weep in times of affliction and distress. In his infinite kindness he has ordained that *tears*, which are only external evidences of our grief, shall be the *outlets* to our sorrows, and tend to exhaust the cause from which they flow. See on ver. 3.

Verse 20. *When Moses heard* that, *he was content.*] The argument used by Aaron had in it both good sense and strong reason, and Moses, as a reasonable man, felt its force; and as God evidenced no kind of displeasure at this irregularity, which was, in a measure at least, justified by the present necessity, he thought proper to urge the matter no farther.

THOUGH the punishment of Nadab and Abihu may appear *severe*, because the sacred text does not specify clearly the nature and extent of their crime, we may rest assured that it was of such a nature as not only to justify but to demand such a punishment. God has here given us a full proof that he will not suffer *human institutions* to take the place of his own prescribed worship. It is true this is frequently done, for by many what is called *natural religion* is put in the place of *Divine revelation;* and God seems not to regard it: but though vengeance is not speedily executed on an evil work, and therefore the hearts of the children of men are set to do wickedness, yet God ceases not to be just; and those who have *taken from* or *added to* his words, or put their own inventions in their place, shall be reproved and found liars in the great day. His long-suffering leads to repentance; but if men *will harden* their hearts, and put their *own* ceremonies, rites, and creeds, in the place of Divine ordinances and eternal truths, they must expect to give an awful account to him who is shortly to judge the quick and the dead.

Were the religion of Christ stripped of all that state policy, fleshly interest, and grass superstition have added to it, how plain and simple, and may we not add, how amiable and glorious, would it appear! Well may we say of human inventions in Divine worship what one said of the *paintings* on old cathedral windows, *Their principal tendency is to prevent the light from coming in.* Nadab and Abihu would perform the worship of God, not according to *his command*, but in *their own way;* and God not only would not receive the sacrifice from their hands, but, while encompassing themselves with their own sparks, and warming themselves with their own fire, this had they from the hand of the Lord—they lay down in sorrow, for *there went out a fire from the Lord, and devoured them.* What is written above is to be understood of persons who make a religion for themselves, leaving Divine revelation; for, being wilfully ignorant of God's righteousness, they go about to establish their own. This is a high offence in the sight of God. Reader, God is a Spirit, and they who worship him must worship him in spirit and truth. Such worshippers the Father seeketh.

CHAPTER XI.

Laws concerning clean *and* unclean *animals*, 1, 2. *Of* QUADRUPEDS, *those are* clean *which* divide the hoof *and* chew the cud, 3. *Those to be reputed* unclean *which do not divide the hoof, though they chew the cud* 4–6. *Those to be reputed unclean also which, though they divide the hoof, do not chew the cud*, 7. *Whosoever eats their flesh, or touches their carcasses, shall be reputed unclean*, 8. *Of* FISH, *those are clean, and may be eaten which have* fins *and* scales, 9. *Those which have not fins and scales to be reputed unclean*, 10–12. *Of* FOWLS, *those which are unclean*, 13–21. *Of* INSECTS, *the following may be eaten: the* bald locust, beetle, *and* grasshopper, 22. *All others are unclean and abominable, their flesh not to be eaten, nor their bodies touched*, 23–25. *Farther directions relative to unclean beasts*, 26–28. *Of* REPTILES, *and some small* quadrupeds, *those which are unclean*, 29, 30. *All that touch them shall be unclean*, 31; *and the things touched by their dead carcasses are unclean also*, 32–35. *Large* fountains, *or* pits *of water, are not defiled by their carcasses, provided a part of the water be drawn out*, 36. *Nor do they defile* seed *by accidentally touching it, provided the water which has touched their flesh do not touch or moisten the seed* 37, 38. *A beast that dieth of itself is unclean, and may not be touched or eaten*, 39, 40. *All creeping things are abominable*, 41–44. *The reason given for these laws*, 45–47.

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AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a] These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

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3 Whatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

[a] Deut. xiv. 4; Acts x. 12, 14.

NOTES ON CHAP. XI.

Verse 1. *And the Lord spake unto Moses*] In the preceding chapter the priests are expressly forbidden to drink wine; and the reason for this law is given also, that they might be able at all times to *distinguish between clean and unclean*, and be qualified to teach the children of Israel all the statutes which the Lord had spoken, chap. x. 10, 11; for as inebriation unfits a person for the regular performance of every function of life, it must be especially sinful in those who minister in holy things, and to whom the teaching of the ignorant, and the cure of souls in general, are intrusted.

Scheuchzer has remarked that no Christian state has made any civil law against drunkenness, (he must only mean the *German* states, for we have several acts of parliament against it in England,) and that it is only punished by contempt. "Custom," says he, "that tyrant of the human race, not only permits it, but in some sort authorizes the practice, insomuch that we see *priests* and *ministers* of the Church ascend the pulpit in a state of intoxication, *judges* seat themselves upon the benches, *physicians* attend their patients, and others attempt to perform the different avocations of life, in the same disgraceful state."—*Physic. Sacr.*, vol. iii., p. 61.

This is a horrible picture of German manners; and while we deplore the extensive ravages made by this vice, and the disgrace with which its votaries are overwhelmed, we have reason to thank God that it very rarely has ever appeared in the *pulpit*, and perhaps was never once seen upon the *bench*, in our own country.

Having delivered the law against drinking wine, Moses proceeds to deliver a series of ordinances, all well calculated to prevent the Israelites from mixing with the surrounding nations, and consequently from being contaminated by their idolatry. In chap. xi. he treats of *unclean* MEATS. In chap. xii., xiii., xiv., and xv., he treats of *unclean* PERSONS, GARMENTS, and DWELLINGS. In chap. xvi. he treats of the *uncleanness* of the PRIESTS and the PEOPLE, and prescribes the proper *expiations* and *sacrifices* for *both*. In chap. xvii. he continues the subject, and gives particular directions concerning the *mode of offering*, &c. In chap. xviii. he treats of unclean *matrimonial connections*. In chap xix. he repeats sundry laws relative to these subjects, and introduces some new ones. In chap. xx. he mentions certain *uncleannesses* practised among the idolatrous nations, and prohibits them on pain of death. In chap. xxi. he treats of the *mourning*, *marriages*, and *personal defects* of the *priests*, which rendered them unclean. And in chap. xxii. he speaks of *unclean sacrifices*, or such as should not be offered to the Lord. After this, to the close of the book, many important and excellent political and domestic regulations are enjoined, the whole forming an ecclesiastico-political system superior to any thing the world ever saw.

Bishop *Wilson* very properly observes that, "by these laws of clean and unclean animals, &c., God did keep this people separated from the idolatrous world: and this is a standing proof, even to the present day, of the Divine authority of these Scriptures; for no power or art of man could have obliged so great and turbulent a nation to submit to such troublesome precepts as the Jews always have submitted to, had they not been fully convinced, from the very first, that the command was from God, and that it was to be obeyed at the peril of their souls."

Verse 3. *Whatsoever parteth the hoof, and is cloven-footed*] These two words mean the same thing—a *divided hoof*, such as that of the ox, where the hoof is divided into two toes, and each toe is *cased* with *horn*.

Cheweth the cud] Ruminates; casts up the grass, &c., which had been taken into the stomach for the purpose of mastication. Animals which chew the cud, or ruminate, are provided with *two*, *three*, or *four stomachs*. The ox has four: in the *first* or largest, called the *ventriculus* or *paunch*, the food is collected without

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4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And [b] the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; [c] he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; [d] they *are* unclean to you.

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9 [e] These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an [f] abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 [g] And these *are they which* ye shall have

[b] 2 Mac. vi. 18; vii. 1.——[c] Isa. lxv. 4; lxvi. 3, 17.——[d] Isa. lii. 11; see Matt. xv. 11, 20; Mark vii. 2, 15, 18; Acts x. 14, 15; xv. 29; Rom. xiv. 14, 17; 1 Cor. viii. 8; Col. ii. 16, 21; Heb. ix. 10.——[e] Deut. xiv. 9.——[f] Chap. vii. 18; Deut. xiv. 3. [g] Deut. xiv. 12; Job xxxix. 27–30.

being masticated, the grass, &c., being received into it as the beast crops it from the earth. The food, by the force of the muscular coats of this stomach, and the liquors poured in, is sufficiently macerated; after which, formed into small balls, it is thrown up by the œsophagus into the mouth, where it is made very small by mastication or chewing, and then sent down into the second stomach, into which the œsophagus or gullet opens, as well as into the first, ending exactly where the two stomachs meet. This is what is termed *chewing the cud*. The second stomach, which is called the *reticulum*, *honey-comb*, *bonnet*, or *king's hood*, has a great number of small shallow cells on its inward surface, of a pentagonal or *five-sided* form, exactly like the cells in a honey-comb; in this the food is farther macerated, and then pushed onward into the *third stomach*, called the *omasum* or *manyplies*, because its inward surface is covered with a great number of thin membraneous partitions. From this the food passes into the *fourth stomach*, called the *abomasum*, or *reed*. In this stomach it is *digested*, and from the digested mass the *chyle* is formed, which, being absorbed by the *lacteal* vessels, is afterwards thrown into the mass of blood, and becomes the principle of nutrition to all the solids and fluids of the body. The intention of rumination, or *chewing the cud*, seems to be, that the food may be sufficiently comminuted, that, being more fully acted on by the stomachs, it may afford the greatest possible portion of nutritive juices.

The word *cud* is probably not originally *Saxon*, though found in that language in the same signification in which it is still used. *Junius*, with great show of probability, derives it from the Cambro-British *chwyd*, a *vomit*, as it is the ball of food *vomited*, or thrown up, from the *first stomach* or *paunch* through the œsophagus into the mouth, which is called by this name. Those who prefer a Saxon derivation may have it in the verb ceopan, whence our word *chew*; and so *cud* might be considered a contraction of *chewed*, but this is not so likely as the preceding.

Verse 5. *The coney*] שפן *shaphan*, not the *rabbit*, but rather a creature nearly resembling it, which abounds in Judea, Palestine, and Arabia, and is called by Dr. Shaw *daman Israel*, and by Mr. Bruce *ashkoko*. As this creature nearly resembles the *rabbit*, with which *Spain* anciently abounded, Bochart supposes that the Phœnicians might have given it the name of ספניה *spaniah*, from the multitude of שפנים *shephanim* (or *spanim*, as others pronounce it) which were found there. Hence the emblem of Spain is a woman sitting with a *rabbit* at her feet. See a coin of Hadrian in Scheuchzer.

Verse 6. *The hare*] ארנבת *arnebeth*, as Bochart and others suppose, from ארה *arah*, to *crop*, and ניב *nib*, the *produce of the ground*, these animals being remarkable for destroying the fruits of the earth. That they are notorious for destroying the tender blade of the young corn, is well known. It is very likely that different species of these animals are included under the general terms שפן *shaphan*, and ארנבת *arnebeth*, for some travellers have observed that there are *four* or *five* sorts of these animals, which are used for food in the present day in those countries. See *Harmer*, vol. iii., p. 331, edit. 1808. Some think the *mountain rat*, *marmot*, *squirrel*, and *hedgehog*, may be intended under the word *shaphan*.

Verse 7. *And the swine*] חזיר *chazir*, one of the most gluttonous, libidinous, and filthy quadrupeds in the universe; and, because of these qualities, sacred to the *Venus* of the Greeks and Romans, and the *Friga* of our Saxon ancestors; and perhaps on these accounts forbidden, as well as on account of its flesh being strong and difficult to digest, affording a very gross kind of aliment, apt to produce cutaneous, scorbutic, and scrofulous disorders, especially in hot climates.

Verse 9. *Whatsoever hath fins and scales*] Because these, of all the fish tribe, are the most nourishing; the others which are without *scales*, or whose bodies are covered with a thick glutinous matter, being in general very difficult of digestion.

Verse 13. *And these—among the fowls—the eagle*] נשר *nesher*, from *nashar*, to *lacerate*, *cut*, or *tear to*

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in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

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16 And the owl, and the night hawk, and the cuckoo, and the hawk after his kind,

17 And the little [h] owl, and the cormorant, and the great owl,

[h] Isaiah, chap. xxxiv. 11.

pieces; hence the *eagle*, a most rapacious bird of prey, from its tearing the flesh of the animals it feeds on; and for this purpose birds of prey have, in general, strong, crooked talons and a hooked beak. The eagle is a cruel bird, exceedingly ravenous, and almost insatiable.

The ossifrage] Or bone-breaker, from *os*, a *bone*, and *frango*, *I break*, because it not only strips off the flesh, but *breaks* the *bone* in order to extract the *marrow*. In Hebrew it is called פרס *peres*, from *paras*, to *break* or *divide in two*, and probably signifies that species of the eagle anciently known by the name of *ossifraga*, and which we render *ossifrage*.

Ospray] עזניה *azniyah*, from עזן *azan*, to be *strong*, *vigorous*; generally supposed to mean the *black eagle*, such as that described by *Homer*, Iliad. lib. xxi., ver 252.

Αιετου οιμαΤ' εχων μελανος, του θηρητηρος,
Ος θ' αμα καρτιστος τε και ωκιστος πετεηνων.

"Having the rapidity of the *black eagle*, that bird of prey, at once the swiftest and the strongest of the feathered race."

Among the Greeks and Romans the eagle was held sacred, and is represented as carrying the thunderbolts of Jupiter. This occurs so frequently, and is so well known, that references are almost needless. See *Scheuchzer*.

Verse 14. *The vulture*] ראה *daah*, from the root *to fly*, and therefore more probably the *kite* or *glede*, from its remarkable property of *gliding* or sailing with expanded wings through the air. The ראה *daah* is a different bird from the דיה *daiyah*, which signifies the vulture. See *Bochart*, vol. iii., col. 195.

The kite] איה *aiyah*, thought by some to be the *vulture*, by others the *merlin*. Parkhurst thinks it has its name from the root אוה *avah*, to *covet*, because of its rapaciousness; some contend that the *kite* is meant. That it is a species of the *hawk*, most learned men allow. See *Bochart*, vol. iii., col. 192.

Verse 15. *Every raven*] ערב *oreb*, a general term comprehending the raven, crow, rook, jackdaw, and magpie.

Verse 16. *The owl*] בת היענה *bath haiyaanah*, the *daughter of vociferation*, the *female ostrich*, probably so called from the noise they make. "In the lonesome part of the night," says Dr. Shaw, "the ostriches frequently make a very doleful and hideous noise, sometimes resembling the *roar* of the *lion*; at other times, the hoarser voice of the *bull* or *ox*." He adds, "I have heard them *groan* as if in the deepest agonies."—Travels, 4to edition, p. 455. The ostrich is a very unclean animal, and eats its own ordure as soon as it voids it, and of this Dr. Shaw observes, (see above,) it is remarkably fond! This is a sufficient reason, were others wanting, why such a fowl should be reputed to be unclean, and its use as an article of diet prohibited.

The night hawk] תחמס *tachmas*, from חמס *chamas*, to *force away*, *act violently* and *unjustly*; supposed by *Bochart* and *Scheuchzer* to signify the *male ostrich*, from its cruelty towards its young; (see Job xxxix. 17–19;) but others, with more reason, suppose it to be the bird described by Hasselquist, which he calls the *strix Orientalis*, or Oriental owl. "It is of the size of the common owl, living in the ruins and old deserted houses of Egypt and Syria; and sometimes in inhabited houses. The Arabs in Egypt call it *Massasa*, the Syrians *Bana*. It is very ravenous in Syria, and in the evenings, if the windows be left open, it flies into the house *and kills infants*, unless they are carefully watched; wherefore the women are much afraid of it."—Travels, p. 196.

If this be the fowl intended, this is a sufficient reason why *it* should be considered an *abomination*.

The cuckoo] שחף *shachaph*, supposed rather to mean the *sea mew*; called *shachaph*, from שחפת *shachepheth*, a *wasting distemper*, or *atrophy*, (mentioned chap. xxvi. 16; Deut. xxviii. 22,) because its body is the *leanest*, in proportion to its bones and feathers, of most other birds, always appearing as if under the influence of a *wasting distemper*. A fowl which, from its natural constitution or manner of life, is incapable of becoming *plump* or *fleshy*, must always be unwholesome; and this is reason sufficient why such should be prohibited.

And the hawk] נץ *nets*, from the root נצה *natsah*, to *shoot forth* or *spring forward*, because of the rapidity and length of its flight, the hawk being remarkable for both. As this is a bird of *prey*, it is forbidden, and all others of its kind.

Verse 17. *The little owl*] כוס *cos*, the *bittern*, *night-raven*, or *night-owl*, according to most interpreters. Some think the *onocrotalus* or *pelican* may be intended; for as the word כוס *cos* signifies a *cup* in Hebrew, and the *pelican* is remarkable for a *pouch* or *bag* under the lower jaw, it might have had its Hebrew name from this circumstance; but the *kaath* in the following verse is rather supposed to mean this fowl, and the *cos* some species of the *bubo* or *owl*. See Bochart, vol. iii., col. 272.

The cormorant] שלך *shalach*, from the root which signifies to *cast down*; hence the Septuagint καταπακτης, the *cataract*, or bird which falls *precipitately down* upon its prey. It probably signifies the *plungeon* or *diver*, a sea fowl, which I have seen at sea *dart down* as swift as an arrow into the water, and seize the fish which it had discovered while even flying, or rather soaring, at a very great height.

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18 And the [i] swan, and the [k] pelican, and the gier eagle,

19 And the [l] stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

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22 *Even* these of them ye may eat; [m] the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

[i] Deut. xiv. 16.——[k] Psa. cii. 6; Deut. xiv. 17.——[l] Deut. xiv. 18.

Psa. civ. 17; Jer. viii. 7; Zech. v. 9.——[m] Matt. iii. 4; Mark i. 6

The great owl] ינשוף *yanshuph*, according to the *Septuagint* and the *Vulgate*, signifies the *ibis*, a bird well known and held sacred in Egypt. Some critics, with our translation, think it means a species of *owl* or *night* bird, because the word may be derived from נשף *nesheph*, which signifies the *twilight*, the time in which *owls* chiefly fly about. See *Bochart*, vol. iii., col. 281.

Verse 18. *The swan*] תנשמת *tinshemeth*. The Septuagint translate the word by πορφυριων, the *porphyrion*, *purple* or *scarlet* bird. Could we depend on this translation, we might suppose the *flamingo* or some such bird to be intended. Some suppose the *goose* to be meant, but this is by no means likely, as it cannot be classed either among *ravenous* or *unclean* fowls. *Bochart* thinks the *owl* is meant. See on ver. 30.

The pelican] קאת *kaath*. As קאה *kaah* signifies to *vomit up*, the name is supposed to be very descriptive of the *pelican*, who receives its food into the *pouch* under its lower jaw, and, by pressing it on its breast with its bill, *throws* it up for the nourishment of its young. Hence the fable which represents the pelican wounding her breast with her bill, that she might feed her young with her own blood; a fiction which has no foundation but in the above circumstance. *Bochart* thinks the *bittern* is meant, vol iii. col. 292.

The gier eagle] רחם *racham*. As the root of this word signifies *tenderness* and *affection*, it is supposed to refer to some bird remarkable for its *attachment to its young*; hence some have thought that the *pelican* is to be understood. *Bochart* endeavours to prove that it means the *vulture*, probably that species called the *golden vulture.—Bochart*, vol. iii., col. 303.

Verse 19. *The stork*] חסידה *chasidah*, from חסד *chasad*, which signifies *to be abundant in kindness*, or *exuberant in acts of beneficence*; hence applied to the *stork*, because of its *affection to its young*, and its kindness in tending and feeding its parents when old; facts attested by the best informed and most judicious of the Greek and Latin natural historians. See *Bochart*, *Scheuchzer*, and *Parkhurst*, under the word חסד *chasad*. It is remarkable for destroying and eating serpents, and on this account might be reckoned by Moses among *unclean* birds.

The heron] אנפה *anaphah*. This word has been variously understood: some have rendered it the *kite*, others the *woodcock*, others the *curlew*, some the *peacock*, others the *parrot*, and others the *crane*. The root אנף *anaph*, signifies to *breathe short* through the nostrils, to *snuff*, as in *anger*; hence to be *angry*: and it is supposed that the word is sufficiently descriptive of the *heron*, from its very *irritable* disposition. It will attack even a man in defence of its nest; and I have known a case where a man was in danger of losing his life by the stroke of a heron's bill, near the eye, who had climbed up into a high tree to take its nest. Bochart supposes a species of the *eagle* to be meant, vol. iii., col. 335.

The lapwing] דוכיפה *duchiphath*, the *upupa*, *hoopoe*, or *hoop*, a crested bird, with beautiful plumage, but very unclean. See *Bochart* and *Scheuchzer*. Concerning the genuine meaning of the original, there is little agreement among interpreters.

The bat] עטלף *atalleph*, so called, according to Parkhurst, from עט *at*, to *fly*, and עלף *alaph*, *darkness* or *obscurity*, because it flies about in the *dusk of the evening*, and in the *night*: so the Septuagint νυκτερις, from νυξ, the *night*; and the Vulgate *vespertilio*, from *vesper*, the *evening*. This being a sort of monster partaking of the nature of both a *bird* and *beast*, it might well be classed among *unclean* animals, or animals the use of which in food should be avoided.

Verse 20. *All fowls that creep*] Such as the *bat*, already mentioned, which has claws attached to its leathern wings, and which serve in place of feet to crawl by, the feet and legs not being distinct; but this may also include all the different kinds of *insects*, with the exceptions in the following verse.

Going upon all four] May signify no more than walking regularly or progressively, *foot after foot* as *quadrupeds* do; for it cannot be applied to *insects* literally, as they have in general *six feet*, many of them *more*, some reputed to have a *hundred*, hence called *centipedes*; and some a *thousand*, hence called *millipedes*; words which often signify no more than that such insects have a *great number of feet*.

Verse 21. *Which have legs above their feet*] This appears to refer to the different kinds of locusts and grasshoppers, which have very remarkable hind legs, long, and with high joints, projecting above their backs, by which they are enabled to spring up from the ground, and leap high and far.

Verse 22. *The locust*] ארבה *arbeh*, either from ארב *arab*, to *lie in wait* or in *ambush*, because often immense flights of them *suddenly alight* upon the fields, vineyards, &c., and destroy all the produce of the earth; or from רכה *rabah*, he *multiplied*, because of their prodigious swarms. See a particular account of these insects in the notes on Exod. x. 4.

The bald locust] כלעם *solam*, compounded, says Mr. Parkhurst, from כלע *sala*, to *cut*, *break*, and עם *am*, *contiguity*; a kind of locust, probably so called from its *rugged*, *craggy* form. See the first of *Scheuchzer's* plates, vol. iii., p. 100.

The beetle] חרגל *chargol*. "The Hebrew name seems a derivative from חרג *charag*, to *shake*, and רגל *regel*, the *foot*; and so to denote the nimbleness of its

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23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth *aught* of the carcass of them, [n] shall wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

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28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and [o] the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the [p] snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean

[n] Chap. xiv. 8; xv. 5; Num. xix. 10. 22; xxxi. 24.

[o] Isa. lvi. 17.——[p] Psa. lviii. 8.

motions. Thus in English we call an animal of the locust kind a *grasshopper*; the French name of which is *sauterelle*, from the verb *sauter*, to leap."—*Parkhurst*. This word occurs only in this place. The *beetle* never can be intended here, as that insect never was eaten by man, perhaps, in any country of the universe.

The grasshopper] חגב *chagab*. Bochart supposes that this species of locust has its name from the Arabic verb حجب *hajaba* to *veil*; because when they fly, as they often do, in great swarms, they *eclipse even the light of the sun*. See the notes on Exod. x. 4, and the description of *ten* kinds of locusts in *Bochart*, vol. iii., col. 441. And see the figures in *Scheuchzer*, in whose plates 20 different species are represented, vol. iii., p. 100. And see Dr. Shaw on the animals mentioned in this chapter, Travels, p. 419, &c., 4to. edition; and when all these are consulted, the reader will see how little dependence can be placed on the most learned conjectures relative to these and the other animals mentioned in Scripture. One thing however is fully evident, viz., that the *locust* was eaten, not only in those ancient times, in the time of John Baptist, Matt. iii. 4, but also in the present day. Dr. Shaw ate of them in Barbary "fried and salted," and tells us that "they tasted very like crayfish." They have been eaten in Africa, Greece, Syria, Persia, and throughout Asia; and whole tribes seem to have lived on them, and were hence called *acridophagoi*, or locust-eaters, by the Greeks. See *Strabo*, lib. xvi., and *Pliny*, Hist. Nat., l. xvii., c. 30.

Verse 27. *Whatsoever goeth upon his paws*] כפיו *coppaw*, his *palms* or *hands*, probably referring to those animals whose feet resemble the hands and feet of the human being, such as *apes*, *monkeys*, and all creatures of that genus; together with *bears*, *frogs*, &c.

Verse 29. *The weasel*] הלד *choled*, from *chalad*, Syr., to *creep in*. Bochart conjectures, with great propriety, that the *mole*, not the *weasel*, is intended by the Hebrew word: its property of *digging into* the earth, and *creeping* or *burrowing under the surface*, is well known

The mouse] עכבר *achbar*. Probably the large field *rat*, or what is called by the Germans the *hamster*, though every species of the *mus* genus may be here prohibited.

The tortoise] צב *tsob*. Most critics allow that the tortoise is not intended here, but rather the *crocodile*, the *frog*, or the *toad*. The *frog* is most probably the animal meant, and all other creatures of its kind.

Verse 30. *The ferret*] אנקה *anakah*, from אנק *anak*, to *groan*, to *cry out*: a species of lizard, which derives its name from its piercing, doleful cry. See *Bochart*, vol. ii., col. 1066.

The chameleon] כח *coach*. Bochart contends that this is the ورل *waril* or *guaril*, another species of *lizard*, which derives its name from its remarkable *strength* and *vigour* in destroying serpents, the Hebrew כח *cach* signifying to be *strong*, *firm*, *vigorous*; it is probably the same with the *mongoose*, a creature still well known in India, where it is often domesticated in order to keep the houses free from snakes, rats, mice, &c.

The lizard] לטאה *letaah*. Bochart contends that this also is a species of *lizard*, called by the Arabs وحرة *wahara*, which *creeps close to the ground*, and is poisonous.

The snail] חמט *chomet*, another species of *lizard*, according to Bochart, called حلكا *huluka* by the Arabians, which lives chiefly in the *sand*.—Vol. ii., col. 1075.

The mole.] הישמת *tinshameth*, from נשם *nasham*, to *breathe*. Bochart seems to have proved that this is the *chameleon*, which has its Hebrew name from its wide gaping mouth, very large lungs, and its deriving its nourishment from small animals which float in the *air*, so that it has been conjectured by some to feed on the air itself.—Vol. iii., col. 1078. A *bird* of the same name is mentioned ver. 13, which Bochart supposes to be the *night-owl*.—Vol. iii., col. 286.

Verse 32. *Any vessel of wood*] Such as the *wooden bowls* still in use among the Arabs. *Or raiment, or skin*—any *trunks* or *baskets* covered with *skins*, another part of the furniture of an Arab tent; the *goat-skins*

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whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, [q] it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [r] ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, [s] *wherein there is* plenty of water, shall be clean: but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any sowing seed, which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.

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40 And [t] he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes and be unclean until the even.

41 And every creeping thing, that creepeth upon the earth, *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever [u] hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 [v] Ye shall not make [w] yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [x] ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 [y] For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [z] ye shall therefore be holy; for I *am* holy.

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[q] Chap. xv. 12.——[r] Chap. vi. 28; xv. 12.——[s] Heb. *a gathering together of waters.*——[t] Chap. xvii. 15; xxii. 8; Deut. xiv. 21; Ezek. iv. 14; xliv. 31.

[u] Heb. *doth multiply feet.*——[v] Chap. xx. 25.——[w] Heb. *souls.*——[x] Exod. xix. 6; chap. xix. 2; xx. 7, 26; 1 Thess. iv. 7; 1 Pet. i. 15, 16.——[y] Exod. vi. 7.——[z] Ver. 44.

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in which they churn their milk, may be also intended. *Or sack*—any *hair-cloth* used for the purpose of transporting goods from place to place.

Verse 33. *And every earthen vessel*] Such *pitchers* as are commonly used for drinking out of, and for holding liquids. M. *De la Roque* observes that *hair-sacks*, *trunks*, and *baskets*, covered with skin, are used among the travelling Arabs to carry their household utensils in, which are *kettles* or *pots*, great *wooden bowls*, *hand-mills*, and *pitchers*. It is very likely that these are nearly the same with those used by the Israelites in their journeyings in the wilderness, for the customs of these people do not change.

Verse 35. *Ranges for pots*] To understand this, we must observe that the Arabs dig a hole in their tent, about a foot and a half deep; three-fourths of this, says *Rauwolff*, they lay about with stones, and the fourth part is left open for the purpose of throwing in their fuel. This little temporary building is probably what is here designed by *ranges for pots*; and *this* was to be *broken down* when any unclean thing had fallen upon it. See *Harmer*, vol. i., p. 464.

Verse 36. *A fountain or pit, &c.*] This must either refer to running water, the stream of which soon carries off all impurities, or to large reservoirs where the water soon purifies itself; the water in either which touched the unclean thing, being considered as impure, the rest of the water being clean.

Verse 37. *Any sowing seed*] If any part of an impure carcass fall *accidentally* on seed about to be sown, it shall not on that account be deemed unclean; but if the water put to the seed to prepare it for being sown, shall be touched by such impure carcass, the seed shall be considered as unclean, ver. 38. Probably this may be the meaning of these passages.

Verse 42. *Whatsoever goeth upon the belly*] In the word גחון *gahOn*, the *vau holem*, in most Hebrew Bibles, is much larger than the other letters; and a *Masoretic* note is added in the margin, which states that this is the *middle letter* of the law: and consequently this verse is the *middle verse* of the Pentateuch.

Whatsoever hath more feet] Than *four*; that is, all many-footed reptiles, as well as those which *go upon the belly* having no feet, such as *serpents*; besides the *four-footed* smaller animals mentioned above.

Verse 44. *Ye shall—sanctify yourselves*] Ye shall keep yourselves *separate* from all the people of the earth, that *ye may be holy*; *for I am holy*. And this was the grand design of God in all these prohibitions and commands; for these external sanctifications were only the emblems of that internal purity which the holiness of God requires here, and without which none

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46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 [a] To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

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[a] Leviticus, chap. x. 10.

can dwell with him in glory hereafter. See at the conclusion of this chapter.

The contents of this chapter must furnish many profitable reflections to a pious mind.

1. From the great difficulty of ascertaining what animals are meant in this part of the law, we may at once see that the law itself must be considered as abrogated; for there is not a Jew in the universe who knows what the animals are, a very few excepted, which are intended by these Hebrew words; and therefore he may be repeatedly breaking this law by touching and being touched either by the animals themselves or their produce, such as hair, wool, fur, skin, intestines, differently manufactured, &c., &c. It therefore appears that this people have as little *law* as they have *gospel*.

2. While God keeps the *eternal interests* of man steadily in view, he does not forget his *earthly comfort*; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments because he is a *Sovereign*, but because he knew they would be injurious to the health and morals of his people. The close connection that subsists between the body and the soul we cannot fully comprehend; and as little can we comprehend the influence they have on each other. Many moral alterations take place in the mind in consequence of the influence of the bodily organs; and these latter are greatly influenced by the kind of aliment which the body receives. God knows what is in man, and he knows what is in all creatures; he has therefore graciously forbidden what would injure both body and mind, and commanded what is best calculated to be useful to both. *Solid-footed* animals, such as the *horse*, and *many-toed* animals, such as the *cat*, &c., are here prohibited. Beasts which have *bifid* or cloven hoofs, such as the *ox* and *sheep*, are considered as proper for food, and therefore commanded. The former are *unclean*, i. e., unwholesome, affording a gross nutriment, often the parent of scorbutic and scrofulous disorders; the latter *clean*, i. e., affording a copious and wholesome nutriment, and not laying the foundation of any disease. *Ruminating* animals, i. e., those which *chew the cud*, concoct their food better than the others which swallow it with little mastication, and therefore their flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body; on this account they are termed *clean*, i. e., peculiarly wholesome, and fit for food. The animals which do not *ruminate* do not concoct their food *so well*, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have *bifid* hoofs but do not chew the cud, such as the *swine*, and those which chew the cud but are not *bifid*, such as the *hare* and *rabbit*, are by Him who knows all things forbidden, because he knew them to be comparatively innutritive. In all this God shows himself as the tender Father of a numerous family, pointing out to his inexperienced, froward, and ignorant children, those kinds of aliments which he knows will be injurious to their health and domestic happiness, and prohibiting them on pain of his highest displeasure. On the same ground he forbade all *fish* that have not both *fins* and *scales*, such as the *conger*, *eel*, &c., which abound in gross juices and fat which very few stomachs are able to digest. Who, for instance, that lives solely on *swine's* flesh, has pure blood and healthy juices? And is it not evident, in many cases, that the *man* partakes considerably of the nature of the *brute* on which he *exclusively* feeds? I could pursue this inquiry much farther, and bring many proofs founded on indisputable facts, but I forbear; for he who might stand most in need of *caution*, would be the first to take *offence*.

3. As the *body* exists only for the sake of the *soul*, and God feeds and nourishes it through the day of probation, that the soul may here be prepared for the kingdom of heaven; therefore he shows in the conclusion of these ordinances, that the grand scope and design of all was that they *might be a holy people*, and that they might resemble him who is a holy God.—God is holy; and this is the eternal reason why all his people should be holy—should be purified from all *filthiness* of the *flesh* and *spirit*, perfecting holiness in the fear of God. No faith in any particular *creed*, no religious *observance*, no *acts of benevolence and charity*, no *mortification*, *attrition*, or *contrition*, can be a *substitute* for this. We must be made partakers of the Divine nature. We must be saved from our sins—from the corruption that is in the world, and be made holy *within* and righteous *without*, or never see God. For this very purpose Jesus Christ lived, died, and revived, that he might purify us unto himself; that through faith in his blood our sins might be blotted out, and our souls restored to the image of God.—Reader, art thou hungering and thirsting after righteousness? Then blessed art thou, for thou shalt be filled.

CHAPTER XII

Ordinances concerning the purification of women after child-birth, 1; *after the birth of a* son, *who is to be circumcised the eighth day,* 2, 3. *The mother to be considered unclean for forty days,* 4. *After the birth of a* daughter, *fourscore days,* 5. *When the days of her purifying were ended, she was to bring a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering,* 6, 7. *If poor, and not able to bring a lamb, she was to bring either two turtle-doves or two young pigeons,* 8.

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a] woman have conceived seed, and borne a man child: then [b] she shall be unclean seven days; [c] according to the days of the separation for her infirmity, shall she be unclean.

3 And in the [d] eighth day, the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

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5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And [e] when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb [f] of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

[a] Chap. xv. 19.——[b] Luke ii. 22.——[c] Chap. xv. 19.——[d] Gen. xvii. 12; Luke i. 59; ii. 21; John vii. 22, 23.

[e] Luke ii. 22.——[f] Heb. *a son of his year.*

NOTES ON CHAP. XII.

Verse 2. *If a woman have conceived*] In the extent mentioned here the ordinances of this chapter have little relation to us; and to inquire into their physical reasons, as far as they related to the Jews, could afford but little edification; and to make such a subject sufficiently plain would require such minute examination and circumstantial detail as could scarcely be proper for general readers. All that is *necessary* to be said the reader will find on ver. 4.

Verse 3. *And in the eighth day*] Before this time the child could scarcely be considered as having strength sufficient to bear the operation; after this time it was not necessary to delay it, as the child was not considered to be in covenant with God, and consequently not under the especial protection of the Divine providence and grace, till this rite had been performed. On *circumcision* see the note on Gen. xvii. 10. Circumcision was to every man a *constant, evident* sign of the covenant into which he had entered with God, and of the moral obligations under which he was thereby laid. It was also a means of *purity*, and was especially necessary among a people naturally incontinent, and in a climate not peculiarly favourable to chastity. This is a light in which this subject should ever be viewed, and in which we see the reasonableness, propriety, expediency, and moral tendency of the ceremony.

Verse 4. *The blood of her purifying*] A few words will make this subject sufficiently plain. 1. God designs that the human female should bring forth children. 2. That children should derive, under his providence, their being, all their solids and all their fluids, in a word, the whole mass of their bodies, from the substance of the mother. 3. For this purpose he has given to the body of the female an extra quantity of blood and nutritious juices. 4. Before pregnancy this superabundance is evacuated at periodical times. 5. In pregnancy, that which was formerly evacuated is retained for the formation and growth of the fetus, or the general strengthening of the system during the time of pregnancy. 6. After the birth of the child, for *seven* or *fourteen* days, more or less according to certain circumstances, that superabundance, no longer necessary for the growth of the child as before, continues to be evacuated: this was called the time of the female's *purification* among the Jews. 7. When the lacerated vessels are rejoined, this superfluity of blood is returned into the general circulation, and, by a wise law of the Creator, becomes principally useful to the *breasts*, and helps in the production of *milk* for the nourishment of the new-born infant. 8. And thus it continues till the *weaning of the child*, or renewed pregnancy takes place. Here is a series of mercies and wise providential regulations which cannot be known without being admired, and which *should be known* that the great Creator and Preserver may have that praise from his creatures which his wonderful working demands.

The term *purifying* here does not imply that there is any thing *impure* in the blood at this or the other times referred to above; on the contrary, the blood is pure, perfectly so, as to its *quality*, but is excessive in *quantity* for the reasons above assigned. The idle tales found in certain works relative to the infectious nature of this fluid, and of the female in such times are as impious as they are irrational and absurd.

Verse 6. *When the days of her purifying*] It is not easy to account for the difference in the times of purification, after the birth of a male and female child. After the birth of a *boy* the mother was considered unclean for forty days; after the birth of a *girl*, fourscore days. There is probably no *physical* reason for this difference, and it is difficult to assign a *political* one. Some of the ancient physicians assert that a woman is in the order of nature much longer in com-

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7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath borne a male or a female.

8 [c] And if [b] she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: [i] and the priest shall make an atonement for her, and she shall be clean.

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[c] Chap. v. 7; Luke ii. 24.

[b] Heb. *her hand find not sufficiency of.*—[i] Chap. iv. 26.

pletely recovering after the birth of a female than after the birth of a male child. This assertion is not justified either by observation or matter of fact. Others think that the difference in the time of purification after the birth of a male and female is intended to mark the *inferiority* of the *female* sex. This is a miserable reason, and pitifully supported.

She shall bring—a burnt-offering, and—a sin-offering] It is likely that all these ordinances were intended to show man's *natural* impurity and *original* defilement by sin, and the necessity of an *atonement* to cleanse the soul from unrighteousness.

Verse 8. *And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons*] As the Virgin Mary brought only the latter, hence it is evident that she *was not able*, i. e., she was not *rich* enough to provide the former; for such a holy woman would not have brought the *less offering* had she been capable of bringing the *greater*. How astonishing is this! The only heir to the throne of David was not able to bring a *lamb* to offer in sacrifice to God! How abominable must SIN be when it required him who was in the form of God thus to empty and to humble himself, yea, even to the death of the cross, in order to make an atonement for it, and to purify the soul from all defilement!

The priest shall make an atonement for her] Every act of man is sinful, but such as proceed from the influence of the grace and mercy of God. Her sorrow in conception, and her pain in bringing forth children, reminded the woman of her original offence; an offence which deserved *death*, an offence which she could not expiate, and for which a sacrifice must be offered: and in reference to better things the life of an animal must be offered as a ransom for her life. And being saved in childbed, though she deserved to die, she is required, as soon as the days of her separation were ended, to bring a sacrifice according to her ability to the priest, that he might offer it to God as an atonement for her. Thus, wherever God keeps up the remembrance of *sin*, he keeps up also the memorial of *sacrifice*, to show that the state of a sinner, howsoever *deplorable*, is not *hopeless*, for that he himself has found out a ransom. Every where, in the *law* and in the *Gospel*, in every *ordinance* and in every *ceremony*, we may see both the *justice* and the *mercy* of God. Hence, while we have the knowledge of our *sin* we have also the knowledge of our *cure*.

Reader, whilst thou art confessing thy own *misery* do not forget the Lord's *mercy*; and remember, he saves to the uttermost all that come through Christ unto him.

CHAPTER XIII.

Laws relative to the leprosy. *It is to be known by a* rising in the flesh, *a* scab, *or a* bright spot, 1, 2. *When the priest sees these signs he shall pronounce the man unclean, infected with the leprosy, and unfit for society*, 3. *Dubious or equivocal signs of this disorder, and how the person is to be treated in whom they appear*, 4–8. *In what state of this disorder the priest may pronounce a man clean or unclean*, 9–13. *Of the* raw flesh, *the sign of the unclean leprosy*, 14, 15. *Of the* white flesh, *the sign of the leprosy called clean*, 16, 17. *Of the leprosy which succeeds a* boil, 18–20. *Equivocal marks relative to this kind of leprosy*, 21, 22. *Of the* burning boil, 23. *Of the leprosy arising out of the burning boil*, 24, 25. *Equivocal marks relative to this kind of leprosy*, 26–28. *Of the plague on the* head *or in the* beard, 29. *Of the* scall, *and how it is to be treated*, 30–37. *Of the plague of the* bright white spots, 38, 39. *Of the* bald head, 40, 41. *Of the* white reddish sore *in the bald head*, 42–44. *The leper shall rend his clothes, put a patch on his upper lip, and cry unclean*, 45. *He shall be obliged to avoid society, and live by himself without the camp*, 46. *Of the garments infected by the leprosy, and the signs of this infection*, 47–52. *Equivocal marks relative to this infection, and how the garment is to be treated, by* washing *or by* burning, 53–58. *Conclusion relative to the foregoing particulars*, 59.

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AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a [a] rising, [b] a scab, or bright spot, and it be in the skin of his flesh *like*

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[a] Or, *swelling.*

[b] Deut. xxviii. 27; Isa. iii. 17.

NOTES ON CHAP. XIII.

Verse 2. *The plague of leprosy*] This dreadful disorder has its name *leprosy*, from the Greek λεπρα, from λεπις, a *scale*, because in this disease the body was often covered with *thin white scales*, so as to give it the appearance of *snow*. Hence it is said of the

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the plague of leprosy; [c] then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

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6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he [d] shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

[c] Deut. xvii. 8, 9; xxiv. 8; Luke xvii. 14.

[d] Chap. xi. 25; xiv. 8.

hand of Moses, Exod. iv. 6, that it was *leprous as snow*; and of Miriam, Num. xii. 10, that she became *leprous*, as white *as snow*; and of Gehazi, 2 Kings v. 27, that, being judicially struck with the disease of Naaman, *he went out* from Elisha's *presence a leper* as white *as snow*. See the note on Exod. iv. 6.

In Hebrew this disease is termed צרעת *tsaraath*, from צרע *tsara*, to *smite* or *strike*; but the root in Arabic signifies to *cast down* or *prostrate*, and in Æthiopic, to *cause to cease*, because, says *Stockius*, "it *prostrates* the *strength* of man, and obliges him to *cease from all work* and *labour*."

There were *three* signs by which the leprosy was known. 1. A *bright spot*. 2. A *rising* (enamelling) of the surface. 3. A *scab*; the enamelled place producing a variety of layers, or stratum super stratum, of these scales. The account given by Mr. Maundrell of the appearance of several persons whom he saw infected with this disorder in Palestine, will serve to show, in the clearest light, its horrible nature and tendency.

"When I was in the Holy Land," says he, in his letter to the Rev. Mr. Osborn, Fellow of Exeter College, "I saw several that laboured under Gehazi's distemper; particularly at *Sichem*, (now *Naplosu*,) there were no less than *ten* that came begging to us at one time. Their manner is to come with small buckets in their hands, to receive the alms of the charitable: their *touch* being still held infectious, or at least *unclean*. The distemper, as I saw it on *them*, was quite different from what I have seen it in England; for it not only defiles the whole surface of the body with a foul *scurf*, but also deforms the *joints* of the body, particularly those of the wrists and ankles, making them swell with a *gouty scrofulous substance*, very loathsome to look on. I thought their legs like those of old *battered horses*, such as are often seen in drays in England. The whole distemper, indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penman could not have found out a fitter emblem, whereby to express the uncleanness and odiousness of vice."—*Maundrell's Travels*. Letters at the end. The reader will do well to collate this account with that given from Dr. *Mead* in the note on Exod. iv. 6.

Verse 3. *The priest shall—pronounce him unclean.*] וטמא אתו *vetimme otho*; literally, *shall pollute him*, i. e., in the Hebrew idiom, shall *declare* or *pronounce* him *polluted*; and in ver. 23 it is said, *the priest shall pronounce him clean*, וטהרו הכהן *vetiharo haccohen*, the *priest shall cleanse him*, i. e., *declare* him *clean*. In this phrase we have the proper meaning of Matt. xvi. 19: *Whatsoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven*. By which our Lord intimates that the disciples, from having the *keys*, i. e., the *true knowledge* of the doctrine, of the kingdom of heaven, should, from particular evidences, be at all times able to distinguish between the clean and the unclean, the sincere and the hypocrite; and pronounce a judgment as infallible as the priest did in the case of the leprosy, from the tokens already specified. And as this *binding* and *loosing*, or pronouncing *fit* or *unfit* for fellowship with the members of Christ, must in the case of the disciples be always according to the doctrine of the kingdom of heaven, the sentence should be considered as proceeding immediately from thence, and consequently as Divinely ratified. The priest *polluted* or *cleansed*, i. e., declared the man clean or unclean, according to signs well known and infallible. The disciples or ministers of Christ *bind* or *loose*, declare to be *fit* or *unfit* for Church fellowship, according to unequivocal evidences of *innocence* or *guilt*. In the former case, the priest declared the person fit or unfit for civil society; in the latter, the ministers of Christ declare the person against whom the suspicion of guilt is laid, *fit* or *unfit* for continued association with the Church of God. The office was the same in both, a *declaration of the truth*, not from any power that they possessed of *cleansing* or *polluting*, of *binding* or of *loosing*, but by the knowledge they gained from the infallible signs and evidences produced on the respective cases.

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9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 [c] And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [f] quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed into white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 The flesh also, in which, *even* in the skin thereof, was a [g] boil, and is healed;

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest;

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20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean; it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil: and the priest shall pronounce him clean.

24 Or if there be *any* flesh, in the skin, whereof *there is* [h] a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the

[c] Numbers xii. 10, 12; 2 Kings v. 27; 2 Chronicles xxvi. 20.

[f] Hebrew, *the quickening of living flesh.*——[g] Exodus ix. 9.
[h] Heb. *a burning of fire.*

Verse 13. If *the leprosy have covered all his flesh, he shall pronounce* him *clean*] Why is it that the *partial* leper was pronounced *unclean*, and the person *totally* covered with the disease *clean?* This was probably owing to a different *species* or *stage* of the disease: the *partial* disease was contagious, the *total* not contagious. That there are two different species or degrees of the same disease described here, is sufficiently evident. In one, the body was *all covered with a white enamelled scurf*; in the other, there was *a quick raw flesh in the risings.* On this account the one might be deemed unclean, i. e., *contagious*, the other not; for contact with the *quick raw flesh* would be more likely to communicate the disease than the touch of the *hard dry scurf.* The ichor proceeding from the former, when brought into *contact* with the flesh of another, would soon be taken into the constitution by means of the *absorbent vessels*; but where the whole surface was perfectly dry, the absorbent vessels of another person coming in contact with the diseased man could imbibe nothing, and therefore there was comparatively no danger of infection. Hence that *species* or *stage* of the disease that exhibited the *quick raw rising* was capable of conveying the infection for the reasons already assigned, when the other was not. Dr. Mead thus accounts for the circumstance mentioned in the text. See on ver. 18. As the leprosy infected *bodies, clothes*, and even the *walls* of houses, is it not rational to suppose that it was occasioned by a species of *animalcula* or *vermin* burrowing under the skin! Of this opinion there are some learned supporters.

Verse 18. *In the skin thereof, was a boil*] *Scheuchzer* supposes this and the following verse to speak of phlegmonic, erysipelatous, gangrenous, and phagedenic ulcers, all of which were subjected to the examination of the priest, to see whether they were infectious, or whether the leprosy might not take its origin from

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seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it is *an* inflammation of the burning.

29 If a man or a woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it: then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more;

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

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37 But if the scall be in his sight, at a stay, and *that* there is black hair grown up therein; the scall his healed, he *is* clean: and the priest shall pronounce him clean.

38 If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose [i] hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald; *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall [k] put a covering upon his upper lip, and shall cry, [l] Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he

[i] Heb. *head is pilled.*——[k] Ezek. xxiv. 17, 22; Mic. iii. 7.

[l] Lam. iv. 15.

them. A person with any *sore* or disposition to contagion was more likely to catch the infection by contact with the diseased person, than he was whose *skin* was *whole* and *sound*, and his *habit good*.

Verse 29. *A plague upon the head or the beard*] This refers to a disease in which, according to the Jews, the hair either on the head or the chin dropped out by the roots.

Verse 33. *The scall shall he not shave*] Lest the place should be irritated and inflamed, and assume in consequence other appearances besides those of a leprous infection; in which case the priest might not be able to form an accurate judgment.

Verse 45. *His clothes shall be rent, &c.*] The leprous person is required to be as one that mourned for the dead, or for some great and public calamity. He was to have his clothes rent in token of extreme sorrow; his head was to be made bare, the ordinary bonnet or turban being omitted; and he was to have a *covering upon his upper lip*, his jaws being tied up with a linen cloth, after the same manner in which the Jews bind up the dead, which custom is still observed among the Jews in Barbary on funeral occasions: a custom which, from Ezek. xxiv. 17, we learn had prevailed very anciently among the Jews in Palestine. He was also to cry, *Unclean, unclean*, in order to prevent any person from coming near him, lest the contagion might be thus communicated and diffused through

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shall dwell alone; [m] without the camp *shall* his habitation *be*.

47 The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any [n] thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any [o] thing of skin; it *is* a plague of leprosy, and shall be showed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* [p] a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

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55 And the priest shall look on the plague, after that it is washed; and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, [q] *whether* it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, [r] then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

[m] Num. v. 2; xii. 14; 2 Kings vii. 3; xv. 5; 2 Chron. xxvi. 21; Luke xvii. 12.——[n] Heb. *work of.*——[o] Heb. *vessel*, or, *instrument.*

[p] Chap. xiv. 44.——[q] Heb. whether *it be bald in the head there of*, or, *in the forehead thereof.*——[r] 2 Kings v. 10, 14; Psa. li. 2; 2 Cor. vii. 1; Rev. i. 5; vii. 14.

society; and hence the Targumist render it, *Be not ye made unclean! Be not ye made unclean!* A caution to others not to come near him.

Verse 47. *The garment also*] The whole account here seems to intimate that the garment was *fretted* by this contagion; and hence it is likely that it was occasioned by a species of small *animals*, which we know to be the cause of the *itch*; these, by breeding in the garments, must necessarily multiply their kind, and *fret* the garments, i. e., corrode a portion of the finer parts, after the manner of *moths*, for their nourishment. See ver. 52.

Verse 52. *He shall therefore burn that garment*] There being scarcely any means of *radically* curing the infection. It is well known that the garments infected by the *psora*, or itch animal, have been known to communicate the disease even six or seven years after the first infection. This has been also experienced by the sorters of *rags* at some paper mills.

Verse 54. *He shall shut it up seven days more*] To give time for the spreading of the contagion, if it did exist there; that there might be the most unequivocal marks and proofs that the garment *was* or was *not* infected.

Verse 58. *It shall be washed the second time*] According to the Jews the *first* washing was to put away the *plague*, the *second* to *cleanse* it.

Born among Jews and Gentiles the leprosy has been considered as a most expressive emblem of sin, the properties and circumstances of the one pointing out those of the other. The similitude or parallel has been usually run in the following manner:—

1. The leprosy began with a *spot*, a simple hidden infection being the cause.

2. This spot was very *conspicuous*, and argued the source whence it proceeded.

3. It was of a *diffusive* nature, soon spreading over the whole body.

4. It *communicated* its infectious nature, not only to the whole of the person's body, but also to his *clothes* and *habitation*.

5. It rendered the infected person *loathsome*, *unfit* for and *dangerous* to society, because of its infectious nature.

6. The person infected was obliged to be *separated from society*, both religious and civil; to dwell *by himself* without the camp or city, and hold commerce with none.

7. He was obliged to *proclaim his own uncleanness*, publicly acknowledge his defilement, and, sensible of his plague, continue humbled and abased before God and man.

How expressive all these are of the nature of sin and the state of a sinner, a spiritual mind will at once perceive.

1. The *original infection* or corruption of nature is the grand *hidden cause*, source, and spring of all transgression.

2. Iniquity is a *seed* that has its growth, gradual increase, and perfection. As the various powers of the mind are developed, so it diffuses itself, infecting every passion and appetite through their whole extent and operation.

3. As it *spreads* in the *mind*, so it *diffuses itself through the life*; every action partaking of its influence, till the whole conduct becomes a tissue of transgression, because every imagination of the thoughts of a sinner's heart is only evil continually, Gen. vi. This is the natural state of man.

4. As a sinner is *infected*, so is he *infectious*; by his precept and example he spreads the infernal contagion wherever he goes; joining with the multitude to do evil, strengthening and being strengthened in the ways of sin and death, and becoming especially a *snare* and a *curse* to his own *household*.

5. That a sinner is *abominable* in the sight of God and of all good men, that he is unfit for the society of the righteous, and that he cannot, as such, be admitted into the kingdom of God, needs no proof.

6. It is owing to the *universality* of the evil that sinners are not expelled from society as the most dangerous of all monsters, and obliged to live without having any commerce with their fellow creatures. *Ten lepers* could associate together, because partaking of the same infection: and civil society is generally maintained, because composed of a leprous community.

7. He that wishes to be saved from his sins must humble himself before God and man, sensible of his own sore and the plague of his heart; confess his transgressions; look to God for a cure, from whom alone it can be received; and bring that Sacrifice by which alone the guilt can be taken away, and his soul be purified from all unrighteousness. See the conclusion of the following chapter.

CHAPTER XIV.

Introduction to the sacrifices and ceremonies to be used in cleansing the leper, 1–3. *Two* living birds, cedar-wood, scarlet, *and* hyssop, *to be brought for him who was to be cleansed*, 4. *One of the birds to be killed*, 5; *and the living bird, with the cedar-wood, scarlet, and hyssop, to be dipped in the blood, and to be sprinkled on him who had been infected with the leprosy*, 6, 7; *after which he must wash his clothes, shave his head, eyebrows, beard, &c., bathe himself, tarry abroad* seven days, 8, 9; *on the* eighth day *he must bring two* he-lambs, *one* ewe-lamb, *a* tenth deal *of* flour, *and a* log *of* oil, 10; *which the priest was to present as a* trespass-offering, wave-offering, *and* sin-offering *before the Lord*, 11–13. *Afterwards he was to sprinkle both the blood and oil on the person to be cleansed*, 14–18. *The atonement made by these offerings*, 19, 20. *If the person were poor*, one lamb, *with the* flour *and* oil, two turtle-doves, *or* two young pigeons, *were only required*, 21, 22. *These to be presented, and the blood and oil applied as before*, 23–32. *Laws and ordinances relative to* houses *infected by the leprosy*, 33–48. *An atonement to be made in order to cleanse the house, similar to that made for the healed leper*, 49–53. *A summary of this and the preceding chapter, relative to leprous* persons, garments, *and* houses, 54–56. *The end for which these different laws were given*, 57.

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AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He [a] shall be brought unto the priest;

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

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4 Then shall the priest command to take for

[a] Matt. viii. 2–4; Mark i. 40, 44; Luke v. 12, 14; xvii. 14.

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Verse 3. *The priest shall go forth out of the camp*] As the leper was separated from the people, and obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he was clean; hence it was necessary that the priest should go out and inspect him, and, if healed, offer for him the sacrifices required, in order to his re-admission to the camp. As the priest alone had authority to declare a person *clean* or *unclean*, it was necessary that the healed person should show himself to the *priest*, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case, could he be admitted; hence, when Christ cleansed the lepers, Matt. viii. 2–4, he commanded them to *go and show themselves to the priest*, &c.

Verse 4. *Two birds alive* and *clean, &c.*] Whether these birds were *sparrows*, or *turtle-doves*, or *pigeons*, we know not; probably any kind of *clean* bird, or bird proper to be eaten, might be used on this occasion, though it is more likely that *turtle-doves* or *pigeons* were employed, because these appear to have been the only birds offered in sacrifice. Of the *cedar-wood, hyssop, clean bird*, and *scarlet wool* or *fillet*, were made an *aspergillum*, or instrument to *sprinkle* with. The *cedar-wood* served for the *handle*, the *hyssop* and *living bird* were attached to it by means of the *scarlet wool* or *crimson fillet*. The bird was so bound to this handle as that its tail should be downwards, in

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him that is to be cleansed two [b] birds alive *and* clean, and [c] cedar-wood, and [d] scarlet, and [e] hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water;

7 And he shall [f] sprinkle upon him that is to be cleansed from the leprosy [g] seven times, and shall pronounce him clean; and shall let the living bird loose [h] into the open field.

8 And he that is to be cleansed [i] shall wash his clothes, and shave off all his hair, [k] and wash himself in water, that he may be clean: and after that he shall come into the camp, and [l] shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean.

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10 And on the eighth day [m] he shall take two he-lambs without blemish, and one ewe-lamb [n] of the first year without blemish, and three tenth deals of fine flour *for* [o] a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and [p] offer him for a trespass-offering, and the log of oil, and [q] wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [r] in the place

[b] Or, *sparrows.*——[c] Numbers xix. 6.——[d] Hebrews ix. 19.——[e] Psa. li. 7.——[f] Heb. ix. 13.——[g] 2 Kings v. 10, 14.——[h] Heb. *upon the face of the field.*——[i] Chap. xiii. 6.——[k] Chap. xi. 25. Num. xii. 15.

[m] Matt. viii. 4; Mark i. 44; Luke v. 14.——[n] Heb. *the daughter of her year.*——[o] Chap. ii. 1; Num. xv. 4, 15.——[p] Chap. v. 2, 18; vi. 6, 7.——[q] Exod. xxix. 24.——[r] Exod. xxix. 11; chap. i. 5, 11; iv. 4, 24.

order to be dipped into the blood of the bird that had been killed. The whole of this made an instrument for the sprinkling of this blood, and when this business was done, the living bird was let loose, and permitted to go whithersoever it would. In this ceremony, according to some rabbins, "the *living bird* signified that the *dead flesh* of the leper was restored to soundness; the *cedar-wood*, which is not easily corrupted, that he was healed of his *putrefaction*; the *scarlet thread*, *wool*, or *fillet*, that he was restored to his good complexion; and the *hyssop*, which was purgative and odoriferous, that the disease was completely removed, and the bad scent that accompanied it entirely gone." *Ainsworth*, *Dodd*, and others, have given many of these rabbinical conceits. Of all these purifications, and their accompanying circumstances, we may safely say, because authorized by the New Testament so to do, that they pointed out the purification of the soul through the atonement and Spirit of Christ; but to run analogies between the *type* and the *thing typified* is difficult and precarious. The *general meaning* and *design* we sufficiently understand; the particulars are not readily ascertainable, and consequently of little importance; had they been otherwise, they would have been pointed out.

Verse 5. *Over running water.*] Literally, *living*, that is, *spring* water. The meaning appears to be this: Some water (about a quarter of a log, an egg-shell and a half full, according to the rabbins) was taken from a *spring*, and put into a clean *earthen vessel*, and they killed the bird over this water, that the blood might drop into it; and in this blood and water mixed they dipped the instrument before described, and sprinkled it seven times upon the person who was to be cleansed. The *living* or *spring water* was chosen because it was *purer* than what was taken from pits or wells, the latter being often in a putrid or corrupt state; for in a ceremony of purifying or cleansing, every thing must be as pure and perfect as possible.

Verse 7. *Shall let the living bird loose*] The Jews teach that *wild* birds were employed on this occasion, no *tame* or *domestic* animal was used. Mr. Ainsworth piously conjectures that the *living* and *dead* birds were intended to represent the *death* and *resurrection* of Christ, by which an atonement was made to purify the soul from its spiritual leprosy. The bird let loose bears a near analogy to the *scape-goat*. See chap. xvi

Verse 8. *And shave off all his hair*] That the water by which he was to be washed should reach every part of his body, that he might be cleansed from whatever defilement might remain on any part of the surface of his body. The Egyptian priests shaved the whole body every third day, to prevent all manner of defilement.

Verse 10. *Two he-lambs*] One for a *trespass-offering*, ver. 12, the other for a *burnt-offering*, ver. 19, 20.

One ewe-lamb] This was for a *sin-offering*, ver. 19.

Three tenth deals] Three parts of an *ephah*, or three *omers*; see all these measures explained, Exod. xvi. 16. The three tenth deals of flour were for a *minchah*, *meat* or *gratitude-offering*, ver. 20. The *sin-offering* was for his *impurity*; the *trespass-offering* for his *transgression*; and the *gratitude-offering* for his gracious *cleansing*. These constituted the offering which each was ordered to bring to the priest; see Matt. viii. 4.

Verse 12. *Wave-offering*] See Exod. xxix. 27, and chap. vii., where the reader will find an ample

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where he shall kill the sin-offering and the burnt-offering, in the holy place: for [s] as the sin-offering *is* the priest's, *so is* the trespass-offering; [t] it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [u] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: [v] and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer [w] the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.

21 And [x] if he *be* poor, and [y] cannot get so much, then he shall take one lamb *for* a trespass-offering [z] to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 [a] And two turtle-doves, or two young pigeons, such as he is able to get: and the one shall be a sin-offering, and the other a burnt-offering.

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23 [b] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 [c] And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD:

25 And he shall kill the lamb of the trespass-offering, [d] and the priest shall take *some* of the blood of the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand;

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand, seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of [e] the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to

[s] Chap. vii. 7. — [t] Chap. ii. 3; vii. 6; xxi. 22. — [u] Exod. xxix. 20; chap. viii. 23. — [v] Chap. iv. 26. — [w] Chap. v. 1, 6; xii. 7. — [x] Chap. v. 7; xii. 8.

[y] Heb. *his hand reach not.* — [z] Heb. *for a waving.* — [a] Chap. xii. 8; xv. 14, 15. — [b] Ver. 11. — [c] Ver. 12. — [d] Ver. 14. [e] Ver. 22; chap. xv. 15.

account of all the various offerings and sacrifices used among the Jews.

Verse 14. *Upon the tip of the right ear, &c.*] See the note on Exod. xxix. 20.

Verse 21. *And if he be poor—he shall take one lamb*] There could be no cleansing without a sacrifice. On this ground the apostle has properly observed that *all things under the law are purged with blood*; and that *without shedding of blood there is no remission*. Even if the person be poor, he must provide *one lamb*; this could not be dispensed with:—so every soul to whom the word of Divine revelation comes,

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get [f] *that which pertaineth* to his cleansing.

33 And the LORD spake unto Moses and unto Aaron, saying,

34 [g] When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [h] a plague in the house:

36 Then the priest shall command that they [i] empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow streaks, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within, round about, and they shall pour out the dust that they scrape off, without the city, into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar and shall plaster the house.

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43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered:

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* [k] a fretting leprosy in the house: it *is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest [l] shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And [m] he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

50 And he shall kill the one of the birds in an earthen vessel, over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain

[f] Ver. 10.——[g] Gen. xvii. 8; Num. xxxii. 22; Deut. vii. 1; xxxii. 49.——[h] Psa. xci. 10; Prov. iii. 33; Zech. v. 4.

[i] Or, *prepare*.——[k] Chap. xiii. 51; Zech. v. 4.——[l] Heb. *in coming in shall come in*, &c.——[m] Ver. 4.

must bring that Lamb of God which takes away the sin of the world. There is no redemption but in his blood.

Verse 34. *When ye be come into the land—and I put the plague of leprosy*] It was probably from this text that the leprosy has been generally considered to be a disease inflicted immediately by God himself; but it is well known that in Scripture God is frequently represented as *doing* what, in the course of his providence, he only *permits* or suffers to be done. It is supposed that the infection of the house, as well as of the person and the garments, proceeded from *animalcula*. See the notes on chap. xiii. 47, 52.

Verse 45. *He shall break down the house*] "On the suspicion of a house being infected, the priest examined it, and ordered it to be shut up seven days; if he found the plague, or signs of the plague, (hollow streaks, greenish or reddish,) were not spread, he commanded it to be shut up seven days more. On the *thirteenth* day he revisited it; and if he found the infected place *dim*, or gone away, he took out that part of the wall, carried it out to an unclean place, mended the wall, and caused the whole house to be new plastered. It was then shut up a third seven days, and he came on the *nineteenth*, and if he found that the plague was broken out anew, he ordered the house to be pulled down." See *Ainsworth*. From all this may we not learn a lesson of instruction! If the means made use of by God and his ministers for the conversion of a sinner be, through his wilful obstinacy, rendered of no avail; if by his evil practices he trample under foot the blood of the covenant wherewith he might have been sanctified, and do despite to the Spirit of God; then God will pull down his house—dislodge his soul from its earthly tabernacle, consign the house, the body, to corruption, and the spirit to the perdition of ungodly

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bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and [n] make an atonement for the house: and it shall be clean.

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54 This *is* the law for all manner of plague of leprosy, and [o] scall,

55 And for the [p] leprosy of a garment, [q] and of a house.

56 And [r] for a rising, and for a scab, and for a bright spot:

57 To [s] teach [t] when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

[n] Ver. 20.——[o] Chap. xiii. 30.——[p] Chap. xiii. 47.——[q] Ver. 34. [r] Chap. xiii. 2.

[s] Deut. xxiv. 8; Ezek. xliv. 23.——[t] Heb. *in the day of the unclean, and in the day of the clean.*

men. Reader, see well how it stands with *thy* soul. God is not mocked: what a man soweth, that shall he reap.

Verse 53. *He shall let go the living bird*] This might as well be called the *scape-bird*; as the *goat*, in chap. xvi., is called the *scape-goat*. The rites are similar in both cases, and probably had nearly the same meaning.

We have already taken occasion to observe (see the end of the preceding chapter) that the *leprosy* was strongly emblematical of *sin*; to which we may add here,—

1. That the leprosy was a disease generally acknowledged to be incurable by any human means; and therefore the Jews did not attempt to cure it. What is directed to be done here was not in order to cure the leper, but to declare him cured and fit for society. In like manner the contagion of sin, its guilt and its power, can only be removed by the hand of God; all means, without his especial influence, can be of no avail.

2. The body must be sprinkled and washed, and a sacrifice offered for the sin of the soul, before the leper could be declared to be clean. To cleanse the spiritual leper, the Lamb of God must be slain, and the sprinkling of his blood be applied. Without the shedding of this blood there is no remission.

3. When the leper was cleansed, he was obliged to show himself to the priest, whose province it was to pronounce him clean, and declare him fit for intercourse with civil and religious society. When a sinner is converted from the error of his ways, it is the business, as it is the prerogative, of the *ministers* of Christ, after having duly acquainted themselves with every circumstance, to declare the person *converted* from sin to holiness, to unite him with the people of God, and admit him to all the ordinances which belong to the faithful.

4. When the leper was cleansed, he was obliged by the law to offer a *gift* unto the Lord for his healing, as a proof of his *gratitude*, and an evidence of his *obedience*. When a sinner is restored to the Divine favour, he should offer continually the sacrifice of a grateful heart, and, in willing obedience, show forth the virtues of Him who has called him from darkness and wretchedness to marvellous light and happiness.

Reader, such was the leprosy, its destructive nature and consequences, and the means of removing it; such is the spiritual evil represented by it, such *its* consequences, and such the means by which alone *it* can be removed. The disease of sin, inflicted by the devil, can only be cured by the power of God. 1. Art *thou* a leper? Do the *spots* of this spiritual infection begin to appear on *thee?* 2. Art thou *young*, and only entering into the ways of the world and sin? Stop! bad habits are more easily conquered to-day than they will be to-morrow. 3. Art thou *stricken in years*, and rooted in transgression? How kind is thy Maker to have preserved thee *alive* so long! Turn from thy transgressions, humble thy soul before Him, confess thine iniquity and implore forgiveness. Seek, and thou shalt find. Behold the Lamb of God, who taketh away the sin of the world! 4. Hast thou been *cleansed*, and hast not returned to give glory to God? hast not continued in the truth, serving thy Maker and Saviour with a loving and obedient heart? How cutting is that word, *Were there not* TEN *cleansed? but where are the* NINE? *Thou* art probably *one* of them. Be confounded at thy ingratitude, and distressed for thy backsliding; and apply a second time for the healing efficacy of the great Atonement. Turn, thou backslider; *for he is married unto thee, and will heal thy backslidings, and will love thee freely.* Amen. So be it, Lord Jesus!

CHAPTER XV.

Laws concerning uncleanness of men, 1–12. *Mode of cleansing*, 13–15. *Of uncleanness, accidental and casual*, 16–18. *Laws concerning the uncleanness of women*, 19–27. *Mode of cleansing*, 28–30. *Recapitulation of the ordinances relative to the preceding cases*, 31–33.

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AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, [a] When any man hath a [b] running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every [c] thing whereon he sitteth shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, [d] and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

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8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

[a] Chapter xxii. 4; Num. v. 2; 2 Samuel iii. 29; Matt. ix. 20; Mark v. 25; Luke viii. 43.

[b] Or, *running of the reins.*——[c] Heb. *vessel.*——[d] Chap. xi. 25; xvii. 15.

NOTES ON CHAP. XV.

Verse 2. *When any man hath a running issue*] The cases of natural uncleanness, both of men and women, mentioned in this chapter, taken in a theological point of view, are not of such importance to us as to render a particular description necessary, the letter of the text being, in general, plain enough. The disease mentioned in the former part of this chapter appears to *some* to have been either the consequence of a very bad infection, or of some criminal indulgence; for they find that it might be *communicated* in a variety of ways, which they imagine are here distinctly specified. On this ground the person was declared *unclean*, and all commerce and connection with him strictly forbidden. The Septuagint version renders זב *hazzab*, the man with the *issue*, by ὁ γονορρυης, the man with a *gonorrhœa*, no less than nine times in this chapter; and that it means what in the present day is commonly understood by that disorder, taken not only in its mild but in its worst sense, they think there is little room to doubt. Hence they infer that a disease which is supposed to be comparatively *recent* in Europe, has existed almost from time immemorial in the Asiatic countries; that it ever has been, in certain measures, what it is now; and that it ever must be the effect of sensual indulgence, and illicit and extravagant intercourse between the sexes. The disgraceful disorder referred to here is a foul blot which the justice of God in the course of providence has made in general the inseparable consequent of these criminal indulgences, and serves in some measure to correct and restrain the vice itself. In countries where public prostitution was permitted, where it was even a religious ceremony among those who were idolaters, this disease must necessarily have been frequent and prevalent. When the pollutions and libertinism of former times are considered, it seems rather strange that medical men should have adopted the opinion, and consumed so much time in endeavouring to prove it, viz., that the disease is *modern*. It must have existed, in certain measures, ever since prostitution prevailed in the world; and this has been in every nation of the earth from its earliest era. That the Israelites might have received it from the Egyptians, and that it must, through the *Baal-peor* and *Ashteroth* abominations which they learned and practised, have prevailed among the Moabites, &c., there can be little reason to doubt. Supposing this disease to be at all hinted at *here*, the laws and ordinances enjoined were at once wisely and graciously calculated to remove and prevent it. By contact, contagion of every kind is readily communicated; and to keep the *whole* from the *diseased* must be essential to the check and eradication of a contagious disorder. This was the wise and grand object of this most enlightened Legislator in the ordinances which he lays down in this chapter. I grant, however, that it was probably of a milder kind in ancient times; that it has gained strength and virulence by continuance; and that, associated with some foreign causes, it became greatly exacerbated in Europe about 1493, the time in which some have supposed it first began to exist, though there are strong evidences of it in *this* country ever since the eleventh century.

Verse 11. *And whomsoever he toucheth*] Here we find that the saliva, sitting on the same seat, lying on the same bed, riding on the same saddle, or simple contact, was sufficient to render the person *unclean*, meaning, *possibly*, in certain cases, to communicate the disorder; and it is well known that in all these ways the contagion of this disorder may be communicated. Is it not even possible that the effluvia from

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12 And the [e] vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then [f] he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [g] two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, [h] the one *for* a sin-offering, and the other *for* a burnt-offering; [i] and the priest shall make an atonement for him before the LORD, for his issue.

16 And [k] if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and [l] be unclean until the even.

19 And [m] if a woman have an issue, *and* her issue in her flesh be blood, she shall be [n] put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

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21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And [o] if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if [p] a woman have an issue of her blood many days, out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth, all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But [q] if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

[e] Chap. vi. 28; xi. 32, 33.——[f] Ver. 28; chap. xiv. 8.——[g] Chap. xiv. 22, 23.——[h] Chap. xiv. 30, 31.——[i] Chap. xiv. 19, 31. [k] Chap. xxii. 4; Deut. xxiii. 10.

[l] 1 Sam. xxi. 4.——[m] Chap. xii. 2.——[n] Heb. *in her separation.* [o] See chap. xx. 18.——[p] Matt. ix. 20; Mark v. 25; Luke viii. 43.——[q] Ver. 13.

the body of an infected person may be the means of communicating the disease? Sydenham expressly says that it may be communicated by lactation, handling, the saliva, sweat, and by the breath itself, as well as by those grosser means of which there is no question. But the term *unclean*, in this and the following cases, is generally understood in a mere *legal* sense, the rendering a person *unfit for sacred ordinances*. And as there was a mild kind of gonorrhœa that was brought on by excessive fatigue and the like, it may be that kind only which the law has in view in the above ordinances.

Verse 18. *They shall* both *bathe* themselves] What a wonderful tendency had these ordinances to prevent all excesses! The *pains* which such persons must take, the *separations* which they must observe, and the *privations* which, in consequence, they must be exposed to in the way of commerce, traffic, &c., would prevent them from making an unlawful use of lawful things.

Verse 24. The common sense of all mankind has led them to avoid the gross impropriety referred to in this verse; and it has been a general opinion, that offspring obtained in this way has been infected with leprous, scrofulous, and other deeply radicated diseases, from which they and their posterity have been scarcely ever freed. In chap. xx. 18, persons guilty of this are condemned to death; *here* only to a *seven days' separation*; because, in the former case, Moses speaks of the act when both the man and woman were *acquainted* with the situation: in the latter, he speaks of a case where the circumstance was *not known* till afterwards; at least, so it appears these two places should be understood, so as to be reconciled.

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29 And on the eighth day, she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye [r] separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they [s] defile my tabernacle that *is* among them.

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32 [t] This *is* the law of him that hath an issue, [u] and *of him* whose seed goeth from him, and is defiled therewith;

33 [v] And of her that is sick of her flowers, and of him that hath an issue, of the man, [w] and of the woman; [x] and of him that lieth with her that is unclean.

[r] Chap. xi. 47; Deut. xxiv. 8; Ezek. xliv. 23.——[s] Num. v. 3; xix. 13, 20; Ezek. v. 11; xxiii. 38.

[t] Verse 2.——[u] Verse 16.——[v] Verse 19.——[w] Verse 25. [x] Ver. 24.

Verse 29. *Two turtles, or two young pigeons*] In all these cases moral pollution was ever considered as being less or more present, as even such infirmities sprang from the original defection of man. On these accounts *sacrifices* must be offered; and in the case of the woman, one of the birds above mentioned must be sacrificed as a *sin-offering*, the other as a *burnt-offering*, ver. 30.

Verse 31. *Thus shall ye separate the children of Israel from their uncleanness*] By this *separation* the *cause* became less frequent, and the *contagion*, if it did exist, was prevented from spreading. So *pest-houses* and *fever-wards* are constructed for the purpose of separating the infected from the sound; and thus contagion is lessened, and its diffusion prevented.

That they die not] That life may be prolonged by these prudential cares; and that he who is morally and legally unclean, may not presume to enter into the tabernacle of God till purified, lest he provoke Divine justice to consume him, while attempting to worship with a polluted mind and impure hands.

1. How unpromising and how forbidding, at the first view, is this chapter! and yet how full of wise, humane, and moral regulations, manifesting at once the wisdom and kindness of the great Legislator! Every word of God is *pure* in itself, and of great importance to us. He who cannot derive instruction from the chapter before him, and be led by a proper consideration of its contents to adore the wisdom and goodness of God, must have either a very stupid or a very vitiated mind.

2. In all these ordinances we may plainly see that God has *purity of heart* continually in view—that the soul may be holy, he cuts off the *occasions* of sin; and that men may be obliged to keep within due bounds, and possess their vessels in sanctification and honour, he hedges up their way with briars and thorns, and renders transgression *painful*, *shameful*, and *expensive*.

3. *Preventing* grace is not less necessary than that which *saves* and which *preserves*. These three chapters, avoided and neglected by *most*, contain lessons of instruction for *all*; and though many things contained in them belong exclusively to the Jewish people as to the letter, yet in their spirit and gracious design they form a part of those *revealed* things which are for us and for our children; and although they cannot be made the subject of public oral instruction, yet they are highly necessary to be known, and hence the advantage of reading the Scriptures in regular order in private. May we *read* so as to *understand*, and *practise* what we *know*, that, being wise unto salvation, we may walk as children of the light and of the day, in whom there shall be no *occasion of stumbling!*

CHAPTER XVI.

The solemn yearly expiation for the high priest, who must not come at all times into the holy place, 1, 2. *He must take a bullock for a sin-offering, and a ram for a burnt-offering, bathe himself, and be dressed in his sacerdotal robes*, 3, 4. *He shall take two goats, one of which is to be determined by lot to be a sacrifice; the other to be a* scape-goat, 5–10. *He shall offer a bullock for himself and for his family*, 11–14. *And shall kill the goat as a sin-offering for the people, and sprinkle its blood upon the mercy-seat, and hallow the altar of burnt-offerings*, 15–19. *The* scape-goat *shall be then brought, on the head of which he shall lay his hands, and confess the iniquities of the children of Israel; after which the goat shall be permitted to escape to the wilderness*, 20–22. *After this Aaron shall bathe himself, and make a burnt offering for himself and for the people*, 23–28. *This is to be an everlasting statute, and the day on which the atonement is to be made shall be a* Sabbath, *or day of rest, through all their generations*, 29–34.

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AND the LORD spake unto Moses after [a] the death of the two sons of Aaron, when they offered before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [b] come not at all times into the holy *place* within the veil before the mercy-seat, which *is* upon the ark; that he die not: for [c] I will appear in the cloud upon the mercy-seat.

3 Thus shall Aaron [d] come into the holy *place:* [e] with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on [f] the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore [g] shall he wash his flesh in water, and *so* put them on.

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5 And he shall take of [h] the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and [i] make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

[a] Chap. x. 1, 2.——[b] Exod. xxx. 10; chap. xxiii. 27; Heb. ix. 7; x. 19.——[c] Exod. xxv. 22; xl. 34; 1 Kings viii. 10, 11, 12. [d] Heb. ix. 7, 12, 24, 25.——[e] Chap. iv. 3.——[f] Exod. xxviii. 39, 42, 43; chap. vi. 10; Ezek. xliv. 17, 18.

[g] Exodus xxx. 20; chapter viii. 6, 7.——[h] See chapter iv 14; Numbers xxix. 11; 2 Chronicles xxix. 21; Ezra vi. 17; Ezek. xlv. 22, 23.——[i] Chap. ix. 7; Hebrews v. 2; vii. 27, 28; ix. 7.

NOTES ON CHAP. XVI.

Verse 1. *After the death of the two sons of Aaron*] It appears from this verse that the natural place of this chapter is immediately after the *tenth*, where probably it originally stood; but the transposition, if it did take place, must be very *ancient*, as all the versions acknowledge this chapter in the place in which it now stands.

Verse 2. *That he come not at all times into the holy place*] By the holy place we are to understand here what is ordinarily called the *Holy of Holies*, or *most holy place*; that place within the veil where the ark of the covenant, &c., were laid up; and where God manifested his presence between the cherubim. In ordinary cases the high priest could enter this place only *once in the year*, that is, on the day of annual atonement; but in extraordinary cases he might enter more frequently, viz., while in the wilderness, in decamping and encamping, he must enter to take down or adjust the things; and on solemn pressing public occasions, he was obliged to enter in order to consult the Lord: but he never entered without the deepest reverence and due preparation.

That it may appear that the grand subject of this chapter, the ordinance of the *scape-goat*, typified the death and resurrection of Christ, and the atonement thereby made, I beg leave to refer to Heb. ix. 7–12, and 24–26, which I shall here transcribe, because it is a key to the whole of this chapter. "Into the second [tabernacle] *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; *which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the BLOOD OF GOATS and CALVES, but by his OWN BLOOD; he entered into the holy place, having obtained eternal redemption *for us*. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world, hath he appeared TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF."

Verse 3. *With a young bullock for a sin-offering*] The *bullock* was presented as a *sin-offering* for *himself*, his *family*, the whole *priesthood*, and probably the *Levites*. The *ram* was for a *burnt-offering*, to signify that he and his associates were *wholly consecrated*, and to be *wholly employed* in this work of the ministry. The ceremonies with which these two sacrifices were accompanied are detailed in the following verses.

Verse 4. *He shall put on the holy linen coat*] He was not to dress in his *pontifical* garments, but in the simple sacerdotal vestments, or those of the Levites, because it was a day of *humiliation*; and as he was to offer sacrifices for his *own sins*, it was necessary that he should appear in habits suited to the occasion. Hence he has neither the *robe*, the *ephod*, the *breast-plate*, the *mitre*, &c.; these constituted his dress of *dignity* as the high priest of God, ministering for others and the representative of Christ: but now he appears, before God as a *sinner*, offering an atonement for his transgressions, and his garments are those of humiliation.

Verse 7. *And he shall take the two goats*] It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus *dying* for our sins and *rising again* for our justification; being put to death in the flesh, but quickened by the Spirit. *Two goats* are brought, one to be *slain* as a *sacrifice*

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8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the [k] scape-goat.

9 And Aaron shall bring the goat upon which the LORD's lot [l] fell, and offer him *for* a sin-offering.

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10 But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an [m] atonement

[k] Heb. *azazel.*—[l] Heb. *went up.*

[m] 1 John ii. 2.

for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. The animal by this act was represented as bearing away or carrying off the sins of the people. The two goats made only *one sacrifice*, yet only one of them was slain. *One* animal could not point out both the *Divine* and *human* nature of Christ, nor show both his *death* and *resurrection*, for the goat that was *killed* could not be made *alive*. The *Divine* and *human* natures in Christ were essential to the grand expiation: yet the *human* nature alone *suffered*, for the *Divine nature* could not *suffer*; but its *presence* in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite *merit*. The goat therefore that was *slain* prefigured his human nature and its *death*; the goat that *escaped* pointed out his *resurrection*. The one shows the atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin in the sanctification of the soul. Concerning these ceremonies we shall see farther particulars as we proceed.

According to Maimonides *fifteen* beasts were offered on this day. "The *daily*, or *morning* and *evening* sacrifice, was offered as usual: besides a *bullock*, a *ram*, and seven *lambs*, all burnt-offerings; and a *goat* for a sin-offering, which was eaten in the evening. Then a *bullock* for a sin-offering, and this they burnt; and a *ram* for a burnt-offering: these both for the high priest. Then the *ram* for the consecration, (see ver. 5,) which is called the *people's ram*. They brought also for the congregation *two he-goats*; the one for a sin-offering, the other for a *scape-goat*. Thus all the beasts offered on this great and solemn day were FIFTEEN: the *two* daily sacrifices, *one* bullock, *two* rams, and *seven* lambs: all of these burnt-offerings. *Two* goats for sin-offerings; one offered *without* and eaten on the evening, the other offered *within* and burnt; and *one* bullock for a sin-offering for the high priest. The service of all these *fifteen* beasts is performed on this day by the high priest only." See Maimonides and Ainsworth on the place.

Verse 8. *Aaron shall cast lots upon the two goats*] The Jews inform us that there were two *lots* made either of *wood*, *stone*, or any kind of *metal*. On one was written לשם LASHSHEM, *for the* NAME, *i. e.*, יהוה JEHOVAH, which the Jews will neither write nor pronounce; on the other was written לעזאזל LAAZAZEL, for the SCAPE-GOAT: then they put the two lots into a vessel which was called קלפי *kalpey*, the goats standing with their faces towards the west. Then the priest came, and the goats stood before him, one on the right hand and the other on the left; the *kalpey* was then shaken, and the priest put in both his hands and brought out a lot in each: that which was in his right hand he laid on the goat that was on his right, and that in his left hand he laid on the goat that was on his left; and according to what was written on the lots, the *scape-goat* and the *goat for sacrifice* were ascertained. See the Mishna, in Tract. *Yoma*.

The determining this solemn business by *lot*, the disposal of which is with the Lord, Prov. xvi. 33, shows that God alone was to select and point out the person by whom this great atonement was to be made; hence he says: *Behold I lay in Zion a stone, elect* (that is, *chosen* by himself) *and precious*—of infinite value.

Verse 10. *To be the scape-goat*] עזאזל *azazel*, from עז *az*, a *goat*, and אזל *azal*, to *dismiss*; the *dismissed* or *sent away* goat, to distinguish it from the *goat* that was to be offered in *sacrifice*. Most ancient nations had *vicarious* sacrifices, to which they transferred by certain rites and ceremonies the guilt of the community at large, in the same manner in which the scape-goat was used by the Jews. The *white bull* that was sacrificed by the Egyptians to their god *Apis* was of this kind; they cut off the head of the victim which they had sacrificed, and after having loaded it with execrations, "that if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head," they either sold it to the Greeks or threw it into the Nile.—See HEROD. *Euterp.*, p. 104, edit. *Gale*.

Petronius Arbiter says that it was a custom among the ancient inhabitants of *Marseilles*, whenever they were afflicted by any pestilence, to take one of the poorer citizens who offered himself for the purpose, and having fed him a whole year with the purest and best food, they adorned him with vervain, and clothed him with sacred vestments: they then led him round their city, loading him with execrations: and having prayed that all the evils to which the city was exposed might fall upon *him*, they then precipitated him from the top of a rock.—*Satiricon*, in *fine*.

Suidas, under the word περιψημα, observes that it was a custom to devote a man annually to death for the safety of the people, with these words, Περιψημα ἡμων γενου, *Be thou our purifier*; and, having said so, to throw him into the sea as a sacrifice to Neptune. It was probably to this custom that *Virgil* alludes when speaking of the pilot *Palinurus*, who fell into the sea and was drowned, he says:—

Unum pro multis dabitur caput.—*Æn.*, lib. v., ver. 815.

"One life is given for the preservation of many."

But the nearest resemblance to the *scape-goat* of the *Hebrews* is found in the *Ashummeed Jugg* of the *Hindoos*, where a *horse* is used instead of a *goat*, the description of which I shall here introduce from Mr Halhed's Code of Gentoo Laws; Introduction, p. xix.

"That the curious," says he, "may form some idea of this Gentoo sacrifice when reduced to a symbol, as well as from the subsequent plain account given of it in a chapter of the Code, sec. ix., p. 127, an expla-

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with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself and for his house, and shall kill the bullock of the sin-offering which is for himself:

12 And he shall take [n] a censer full of burning coals of fire, from off the altar before the LORD, and his hands full of [o] sweet incense beaten small, and bring *it* within the veil:

13 [p] And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the [q] mercy-seat that *is* upon the testimony, that he die not:

14 And [r] he shall take of the blood of the bullock, and [s] sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 [t] Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood [u] within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:

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16 And he shall [v] make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that [w] remaineth among them in the midst of their uncleanness.

17 [x] And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and [y] make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

[n] Chap. x. 1; Num. xvi. 18, 46; Rev. viii. 5.——[o] Exod. xxx. 34.——[p] Exod. xxx. 1, 7, 8; Num. xvi. 7, 18, 46; Rev. viii. 3, 4. [q] Exod. xxv. 21.——[r] Chapter iv. 5; Hebrews ix. 13, 25; x. 4. [s] Chap. iv. 6.——[t] Heb. ii. 17; v. 2; ix. 7, 28.

[u] Ver. 2; Heb. vi. 19; ix. 3, 7, 12.——[v] See Exod. xxix. 36; Ezek. xlv. 18; Heb. ix. 22, 23.——[w] Heb. *dwelleth*.——[x] See Exod. xxxiv. 3; Luke i. 10.——[y] Exod. xxx. 10; chapter iv. 7, 18; Heb. ix. 22, 23.

nation of it is here inserted from *Darul Shekûh's* famous Persian translation of some commentaries upon the four Beids, or original Scriptures of Hindostan. The work itself is extremely scarce, and it was by mere accident that this little specimen was procured:—

"The *Ashummeed Jugg* does not merely consist in the performance of that ceremony which is open to the inspection of the world, namely, in bringing a *horse* and sacrificing him; but *Ashummeed* is to be taken in a mystic signification, as implying, that the sacrificer must *look upon himself to be typified in that horse*, such as he shall be described; because the religious duty of the *Ashummeed Jugg* comprehends all those other religious duties to the performance of which the wise and holy direct all their actions, and by which all the sincere professors of every different faith aim at perfection. The mystic signification thereof is as follows: The *head* of that unblemished horse is the symbol of the *morning*; his *eyes* are the *sun*; his *breath*, the *wind*; his *wide-opening mouth* is the *lish-waner*, or that *innate warmth* which invigorates all the world; his *body* typifies one *entire year*; his *back*, *paradise*; his *belly*, the *plains*; his *hoof*, this *earth*; his *sides*, the *four quarters of the heavens*; the *bones* thereof, the *intermediate spaces between the four quarters*; the rest of his *limbs* represent all *distinct matter*; the *places* where those limbs meet, or his *joints*, imply the *months*, and *halves* of the *months*, which are called *peche*, (or fortnights;) his *feet* signify *night* and *day*; and night and day are of four kinds: 1. The night and day of *Brihma*; 2. The night and day of *angels*; 3. The night and day of the *world of the spirits of deceased ancestors*; 4. The night and day of *mortals*. These four kinds are typified in his four feet. The rest of his *bones* are the *constellations* of the fixed stars, which are the *twenty-eight stages* of the moon's course, called the *lunar year*; his *flesh* is the *clouds*; his *food*, the *sand*; his *tendons*, the *rivers*; his *spleen* and *liver*, the *mountains*; the *hair* of his body, the *vegetables*; and his *long hair*, the *trees*; the *forepart of his body* typifies the *first half of the day*, and the *hinder part*, the *latter half*; his *yawning* is the *flash* of the *lightning*, and his *turning* himself is the *thunder* of the *cloud*; his *urine* represents the *rain*, and his *mental reflection* is his only *speech*. The *golden vessels* which are prepared before the horse is let loose are the *light of the day*, and the *place* where those vessels are *kept* is a type of the *ocean* of the *east*; the *silver vessels* which are prepared after the horse is let loose are the *light of the night*, and the *place* where those vessels are *kept* is a type of the *ocean of the west*. These two sorts of vessels are always before and after the horse. The *Arabian* horse, which on account of his swiftness is called *Hy*, is the performer of the journeys of angels; the *Tajee*, which is of the race of *Persian* horses, is the performer of the journeys of the *Kundherps*. (or good spirits;) the *Wuzha*, which is of the race of the deformed *Tazee* horses, is the performer of the journeys of the *Jins*, (or demons;) and the *Ashoe*, which is of the race of *Turkish* horses, is the performer of the journeys of *mankind*: this one horse which performs these several services

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19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [a] hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of [b] reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [b] putting them upon the head of the goat, and shall send *him* away by the hand of [c] a fit man into the wilderness:

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22 And the goat shall [d] bear upon him all their iniquities, unto a land [e] not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, [f] and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, [g] and offer his burnt-offering, and the burnt-offering of the people, and make

[a] Ezek. xliii. 20.——[b] Ver. 16; Ezek. xlv. 20.——[b] Isa. liii. 6.——[c] Heb. *a man of opportunity.*——[d] Isa. liii. 11, 12; John i. 29; Hebrews ix. 28; 1 Pet. ii. 24.——[e] Heb. *of separation.* [f] Ezek. xlii. 14; xliv. 19.——[g] Ver. 3, 5.

on account of his four different sorts of riders, obtains the four different appellations. The *place* where this horse remains is the great *ocean*, which signifies the great *spirit of Perm-Atma*, or the universal soul, which proceeds also from that *Perm-Atma*, and is comprehended in the same *Perm-Atma*. The intent of this sacrifice is, that a *man should consider himself to be in the place of that horse*, and look upon all these articles as typified in himself; and conceiving the *Atma* (or Divine soul) to be an ocean, should let all thought of self be absorbed in that Atma."

This sacrifice is explained, in sec. ix., p. 127, of the Code of Hindoo Laws, thus:—

"An *Ashummeed Jugg* is when a person, having commenced a *Jugg*, (i. e., religious ceremony,) writes various articles upon a scroll of paper on a horse's neck, and dismisses the horse, sending along with the horse a stout and valiant person, equipped with the best necessaries and accoutrements to accompany the horse day and night whithersoever he shall choose to go; and if any creature, either man, genius, or dragon, should seize the horse, that man opposes such attempt, and having gained the victory upon a battle, again gives the horse his freedom. If any one in this world, or in heaven, or beneath the earth, would seize this horse, and the horse of himself comes to the house of the celebrator of the *Jugg*, upon killing that horse he must throw the flesh of him upon the fire of the *Juk*, and utter the prayers of his deity: such a *Jugg* is called a *Jugg Ashummeed*, and the merit of it as a religious work is infinite."

This is a most curious circumstance; and the coincidence between the religious rites of two people who probably never had any intercourse with each other, is very remarkable. I would not however say that the Hindoo ceremony could not have been borrowed from the Jews; (though it is very unlikely;) no more than I should say, as some have done, that the Jewish rite was borrowed from the Egyptian sacrifice to Apis mentioned above, which is still more unlikely. See particularly the note on chap. i. 4.

Verse 21. *Aaron shall lay both his hands upon the head, &c.*] What this imposition of hands meant see in the notes on Exod. xxix. 10, and on chap. i. 4.

And confess over him all the iniquities—transgressions—sins] The three terms used here, INIQUITIES, עונת *avonoth*, from עוה *avah*, to *pervert*, *distort*, or *turn aside*; TRANSGRESSIONS, פשעיכם *peshaim*, from פשע *pasha*, to *transgress*, to *rebel*; and SINS, חטאת *chattaoth*, from חטא *chata*, to *miss the mark*, are supposed by the Jews to comprise every thing that implies a breach of the Divine law, or an offence against God. See the note on Gen. xii. 13. Maimonides gives us the confession in the following words:—

"O Lord, thy people, the house of Israel, have sinned and done iniquity, and trespassed before thee. O Lord, make atonement now for the iniquities and transgressions and sins that thy people, the house of Israel, have sinned and transgressed against thee; as it is written in the law of Moses thy servant, saying: That *in this day he shall make atonement for you, to cleanse you from all your sins before the Lord, and ye shall be clean.*"—See the *Mishna*, vol. ii., p. 239.

When this confession was finished, the goat was sent by a proper hand to the wilderness, and there let loose; and nothing farther was ever heard of it. Did not all this signify that Christ has so carried and borne away our sins, that against them who receive him as the only true atoning sacrifice they should never more be brought to remembrance?

On the head of the *scape-goat* a piece of scarlet cloth was tied, and the tradition of the Jews states that if God accepted the sacrifice, the scarlet cloth turned *white* while the goat was led to the desert; but if God had not accepted this expiation, the *redness* continued, and the rest of the year was spent in mourning.

From the foundation of the Church of God it was ever believed by his followers, that there were certain infallible tokens by which he discovered to genuine believers his acceptance of them and their services. This was sometimes done by a fire from heaven consuming the sacrifice; sometimes by an oracular communication to the priest or prophet; and at other times, according to the Jewish account, by changing the fillet or cloth on the head of the *scape-goat* from *scarlet* to *white*: but most commonly, and especially under the Gospel dispensation, he gives this assurance

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an atonement for himself, and for the people.

25 And [h] the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall wash his clothes, [i] and bathe his flesh in water, and afterward come into the camp.

27 [k] And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever unto you: *that* [l] in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on that day shall *the priest* make an atonement for you, to [m] cleanse you, *that* ye may be clean from all your sins before the LORD.

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31 [n] It *shall be* a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 [o] And the priest, whom he shall anoint, and whom he shall [p] consecrate [q] to minister in the priest's office in his father's stead, shall make the atonement, and [r] shall put on the linen clothes, *even* the holy garments:

33 And [s] he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 [t] And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins [u] once a year. And he did as the LORD commanded Moses.

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[h] Chap. iv. 10.——[i] Chap. xv. 5.——[k] Chap. iv. 12, 21; vi. 30; Heb. xiii. 11.——[l] Exod. xxx. 10; chap. xxiii. 27; Num. xxix. 7; Isa. lviii. 3–5; Daniel x. 3–12.——[m] Psa. li. 2; Jer. xxxiii. 8; Eph. v. 26; Hebrews ix. 13, 14; x. 1, 2; 1 John. i. 7–9

[n] Chap. xxiii. 32.——[o] Chap. iv. 3, 5, 16.——[p] Heb. *fill his hand.*——[q] Exod. xxix. 29, 30; Num. xx. 26–28.——[r] Ver. 4.
[s] Ver. 6, 16, 18, 19, 24.——[t] Chap. xxiii. 31; Numbers xxix. 7.
[u] Exod. xxx. 10; Heb. ix. 7–25.

to true believers by the testimony of his Spirit in their consciences, that he has forgiven their iniquities, transgressions, and sins, for *his* sake who has carried their griefs, and borne their sorrows.

Verse 26. *He that let go the goat—shall wash, &c.*] Not only the person who led him away, but the priest who consecrated him, was reputed unclean, because the goat himself was unclean, being considered as bearing the sins of the whole congregation. On this account both the priest and the person who led him to the wilderness were obliged to wash their clothes and bathe themselves, before they could come into the camp.

Verse 29. *The seventh month, on the tenth* day *of the month*] The commandment of fasting, and sanctifying this *tenth* day, is again repeated chapter xxiii. 27–32; but in the last verse it is called the *ninth day at even*, because the Jewish day began with the evening. The sacrifices which the day of atonement should have *more* than other days, are mentioned Num. xxix. 7–11; and the jubilee which was celebrated every fiftieth year was solemnly proclaimed by sound of trumpet on *this tenth day*, chap. xxv. 8, 9. A shadow, says Mr. Ainsworth, of that acceptable year of the Lord, the year of freedom, which Christ has proclaimed by the trumpet of his Gospel, Luke iv. 18–21; 2 Cor. vi. 2. This seventh month was *Tisri*, and answers to a part of our *September* and *October*. It was the *seventh* of the *sacred* and the *first* month of the *civil* year.

THE great day of atonement, and the sacrifices, rites, and ceremonies prescribed for it, were commanded to be solemnized by the Jews through the whole of their dispensation, and as long as God should acknowledge them for his people: yet in the present day scarcely a shadow of these things remains; there is no longer a *scape-goat*, nor a *goat for sacrifice*, provided by them in any place. They are *sinners*, and they are without an *atonement*. How strange it is that they do not see that the *essence* of their religion is *gone*, and that consequently God has thrown them entirely out of covenant with himself! The true expiation, the Christ crucified, they refuse to receive, and are consequently without temple, altar, scape-goat, atonement, or any *means* of salvation! The state of the Gentile world is bad, but that of the Jews is doubly deplorable. Their total excision excepted, wrath is come upon them to the uttermost. What a proof is this of the truth of the predictions in their own law, and of those in the Gospel of Christ! Who, with the *Jews* and the *Bible* before his eyes, can doubt the truth of that Bible as a Divine revelation! Had this people been extinct, we might have doubted whether there were ever a people on the earth that acknowledged such a law, or observed such ordinances; but the people, their law, and their prophets are still in being, and all proclaim what God *has* wrought, and that he has now ceased to work among *them*, because they have refused to receive and profit by the great atonement; and yet he preserves them alive, and in a state of complete separation from all the people of the earth in all places of their dispersion! How power-

fully does the preservation of the Jews as a distinct people bear testimony at once to the truth of their own *law* which they *acknowledge*, and the *Gospel of Christ* which they *reject!*

2. But while the Jews sit in thick darkness, because of the veil that is on their hearts, though the light of the glory of God is shining all *around* them, but not *into* them because of their unbelief; in what state are those who profess to see *their unbelief* and obstinacy, acknowledge the truth of the New Testament, and yet are living without an atonement applied to their souls for the removal of *their* iniquities, transgressions, and sins! These are also in the gall of bitterness, and bond of iniquity. An *all-sufficient Saviour* held out in the *New Testament* can do *them* no more good than a *scape-goat* and day of *atonement* described in the *law* can do the *Jews*. As well may a man imagine that the word *bread* can nourish his body, as that the *name* Christ can save his soul. Both must be *received* and *applied* in order that the man may live.

3. The Jews prepared themselves to get benefit from this most solemn ordinance by the deepest humiliations. According to their canons, they were obliged to abstain from all *meat* and *drink*—from the *bath*—from *anointing* themselves—to go *barefoot*—and to be in a state of perfect *continency*. He who is likely to get benefit for his soul through the redemption that is in Christ, must humble himself under the mighty hand of God, confess his iniquity, abstain from every appearance of evil, and believe on him who died for his offences, and rose again for his justification. The soul that *seeks not* shall not *find*, even under the Gospel of Christ.

CHAPTER XVII.

The people are commanded to bring all the cattle they intend to kill to the door of the tabernacle, where they are to be made an offering to the Lord; and those who disobey are to be cut off, 1–5. *The priest is to sprinkle the blood*, 6. *They are forbidden to offer sacrifices to devils*, 7. *The injunction to bring their offerings to the door of the tabernacle is repeated*, 8, 9. *The eating of blood is solemnly forbidden*, 10. *It is the life of the beast, and is given to make an atonement for their souls*, 11, 12. *If a bird or beast be taken in hunting, its blood must be poured out and covered with dust, for the reasons before assigned*, 13, 14. *None shall eat an animal that dies of itself, or is torn by beasts; if any act otherwise he must bathe his clothes and his flesh, or bear his iniquity*, 15, 16.

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AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, [a] that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 [b] And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood shall be [c] imputed unto that man; he hath shed blood; and that man [d] shall be cut off from among his people:

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5 To the end that the children of Israel may bring their sacrifices, [e] which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

[a] See Deut. xii. 5, 15, 21.——[b] Deut. xii. 5, 6, 13, 14.——[c] Rom. v. 13.——[d] Gen. xvii. 14.——[e] Gen. xxi. 33; xxii. 2; xxxi. 54; Deut. xii. 2; 1 Kings xiv. 23; 2 Kings xvi. 4; xvii. 10; 2 Chron. xxviii. 4; Ezek. xx. 28; xxiii. 9.

NOTES ON CHAP. XVII.

Verse 4. *And bringeth it not unto the door*] As *sacrifice* was ever deemed essential to true religion, it was necessary that it should be performed in such a way as to secure the great purpose of its institution. God alone could show how this should be done so as to be pleasing in his sight, and therefore he has given the most plain and particular directions concerning it. The Israelites, from their long residence in Egypt, an idolatrous country, had doubtless adopted many of their usages; and many portions of the Pentateuch seem to have been written merely to correct and bring them back to the purity of the Divine worship.

That no blood should be offered to idols, God commands every animal used for food or sacrifice to be slain at the door of the tabernacle. While every animal was slain in this sacrificial way, even the daily food of the people must put them in mind of the necessity of a sacrifice for sin. Perhaps St. Paul had this circumstance in view when he said, *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God*, 1 Cor. x. 31; and, *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

While the Israelites were encamped in the wilderness, it was comparatively easy to prevent all abuses of this Divine institution; and therefore they were all commanded to bring the *oxen*, *sheep*, and *goats* to the door of the tabernacle of the congregation, that they might be slain there, and *their blood sprinkled upon the altar of the Lord*. But when they became settled in the promised land, and the distance, in many cases, rendered it impossible for them to bring the animals to be slain for domestic uses to the temple, they were

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6 And the priest [f] shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [g] burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices [h] unto devils, after whom they [i] have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [k] that offereth a burnt-offering or sacrifice,

9 And [l] bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

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10 [m] And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; [n] I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 [o] For the life of the flesh *is* in the blood: and I have given it to you upon the altar, [p] to make an atonement for your souls; for [q] it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither

[f] Chap. iii. 2.——[g] Exod. xxix. 18; chap. iii. 5, 11, 16; iv. 31; Num. xviii. 17.——[h] Deut. xxxii. 17; 2 Chron. xi. 15; Psa. cvi. 37; 1 Cor. x. 20; Rev. ix. 20.——[i] Exod. xxxiv. 15; chap. xx. 5; Deut. xxxi. 16; Ezek. xxiii. 8.——[k] Chap. i. 2, 3.——[l] Ver. 4.——[m] Gen. ix. 4; chap. iii. 17; vii. 26, 27; xviii. 26; Deut. xii. 16, 23; xv. 23; 1 Sam. xiv. 33; Ezek. xliv. 7.——[n] Chap. xx. 3, 5, 6; xxvi. 17; Jer. xliv. 11; Ezek. xiv. 8; xv. 7. [o] Ver. 14.——[p] Matt. xxvi. 28; Mark xiv. 24; Rom. iii. 25; v. 9; Eph. i. 7; Col. i. 14, 20; Heb. xiii. 12; 1 Pet. i. 2; 1 John i. 7; Rev. i. 5.——[q] Heb. ix. 22.

permitted to pour out the blood in a sacrificial way unto God at their respective dwellings, and to cover it with the dust; see ver. 13, and Deut. xii. 20, 21.

Blood shall be imputed unto that man] Having poured out the blood improperly, he shall be considered as guilty of *murder*, because that blood, had it been properly and *sacrificially* employed, might have made atonement for the *life* of a man.

Verse 7. *They shall no more offer their sacrifices unto devils*] They shall not sacrifice לשעירים *lasseirim*, to the *hairy ones*, to *goats*. The famous heathen god, *Pan*, was represented as having the posteriors, horns, and ears of a goat; and the *Mendesians*, a people of Egypt, had a deity which they worshipped under this form. Herodotus says that all goats were worshipped in Egypt, but the *he-goat* particularly. It appears also that the different ape and monkey species were objects of superstitious worship; and from these sprang, not only *Mendes* and *Jupiter Ammon*, who was worshipped under the figure of a *ram*, but also *Pan* and the *Sileni*, with the innumerable herd of those imaginary beings, *satyrs*, *dryads*, *hamadryads*, &c., &c., all *woodland* gods, and held in veneration among the Egyptians, Greeks, and Romans.

After whom they have gone a whoring.] Though this term is frequently used to express *idolatry*, yet we are not to suppose that it is not to be taken in a *literal* sense in many places in Scripture, even where it is used in connection with idolatrous acts of worship. It is well known that *Baal Peor* and *Ashtaroth* were worshipped with unclean rites; and that public prostitution formed a grand part of the worship of many deities among the Egyptians, Moabites, Canaanites, Greeks, and Romans. The great god of the two latter nations, *Jupiter*, was represented as the general corrupter of women; and of *Venus*, *Flora*, *Priapus*, and others, it is needless to speak. That there was public prostitution in the patriarchal times, see the note on Gen. xxxviii. 21. And that there was public prostitution of women to goats in Egypt, see Herodotus, lib. ii., c. 46, p. 108, edit. Gale, who gives a case of this abominable kind that took place in Egypt while he was in that country. See also many examples in *Bochart*, vol. ii., col. 641; and see the note on chap. xx. 16.

Verse 11. *For the life of the flesh is in the blood*] This sentence, which contains a most important truth, had existed in the Mosaic writings for 3600 years before the attention of any philosopher was drawn to the subject. This is the more surprising, as the nations in which philosophy flourished were those which especially enjoyed the Divine oracles in their respective languages. That the blood actually possesses a *living principle*, and that the life of the whole body is derived from it, is a doctrine of Divine revelation, and a doctrine which the observations and experiments of the most accurate anatomists have served strongly to confirm. The proper *circulation* of this important fluid through the *whole* human system was first taught by Solomon in figurative language, Eccles. xii. 6; and discovered, as it is called, and demonstrated by Dr. Harvey in 1628; though some Italian philosophers had the same notion a little before. This accurate anatomist was the first who fully revived the Mosaic notion of the *vitality* of the blood; which notion was afterward adopted by the justly celebrated Dr. John Hunter, professor of anatomy in London, and fully established by him by a great variety of strong reasoning and accurate experiments. To support this opinion Dr. Hunter proves,—

1. That the blood unites living parts in some circumstances as certainly as the yet recent juices of the branch of one tree unite with that of another; and he thinks that if either of these fluids were dead matter, they would act as *stimuli*, and no union would take place in the animal or vegetable kingdom; and he shows that in the nature of things there is not a more intimate connection between *life* and a *solid* than between *life* and a *fluid*.

2. He shows that the blood becomes *vascular*, like other living parts of the body; and he demonstrated

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shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, [r] which [s] hunteth and catcheth this by a preparation in which *vessels* were clearly seen to arise from what had been a *coagulum* of blood; for those vessels opened into the stream of the circulating blood, which was in contiguity with this coagulated mass.

3. He proved that if blood be taken from the arm in the most intense cold that the human body can suffer, it will raise the thermometer to the same height as blood taken in the most sultry heat. This is a very powerful argument for the *vitality* of the blood, as it is well known that living bodies alone have the power of resisting great degrees of heat and cold, and of maintaining in almost every situation while in health that temperature which we distinguish by the name of *animal heat*.

4. He proves that blood is capable of being acted upon by a stimulus, as it coagulates on exposure to the air, as certainly as the cavities of the abdomen and thorax become inflamed from the same cause. The more the blood is alive, i. e., the more the animal is in health, the sooner the blood coagulates on exposure; and the more it has lost of the living principle, as in cases of violent inflammation, the less sensible it is to the stimulus produced by being exposed, and coagulates more slowly.

5. He proves that the blood preserves life in different parts of the body. When the *nerves* going to any part are *tied* or *cut*, the part becomes paralytic, and loses all power of motion, but it does not mortify. But let the *artery* be cut, and then the part dies and *mortification* ensues. It must therefore be the *vital* principle of the *blood* that keeps the part *alive*; nor does it appear that this fact can be accounted for on any other principle.

6. He thinks this *vitality* farther proved from the case of a person who was brought to St. George's hospital for a simple fracture of the *os humeri*, and who died about a month after. As the bones had not united, he injected the arm, and thus found that the coagulated blood which filled the cavity between the extremities of the fractured bones was become *vascular*, and in some places very much so, which *vessels*, had it been dead matter, it never could have produced.

This system has been opposed, and arguments have been adduced to prove that the principle of *vitality* exists not in the *blood* but in the *nervous system*. But every argument on this ground appears to be done away by the simple consideration that the whole nervous system, as well as every other part of the body, is originally derived from the blood; for is it not from the blood of the mother that the fetus has its being and nourishment in the womb! Do not all the nerves, as well as the brain, &c., originate from that *alone*? And if it be not *vital* can it give the principle of *vitality* to something else, which then exclusively (though the effect of a cause) becomes the principle of vitality to all the solids and fluids of the body? This seems absurd. That the human being proceeded originally from the blood admits of no doubt; and it is natural and reasonable to suppose that as it was the cause under God which generated all the other parts of the body, so it still continues to be the principle of life, and by it alone all the wastes of the system are repaired. Two points relative to this subject are strongly asserted in Divine revelation, one by MOSES, the other by St. PAUL.

1. *Moses* says, *The* LIFE *of the flesh is in the* BLOOD, ver. 11. This has been proved by the most indisputable facts.

2. *St. Paul* says, *God hath made of* ONE BLOOD *all nations of men*, Acts xvii. 26. And this is demonstrated, not only from there being only one pair from whom all the nations of men have been derived, but also from the fact that every human being, from the first-born of Eve to the present hour, has been formed out of and supported by the mother's blood; and that from the agency of this fluid the human body, after being born into the world, has its increment and support. The reason given by God for the law against eating blood is perfectly conclusive: *I will set my face against that soul that eateth blood—for the* LIFE (נפש *nephesh*) *of the flesh is in the* BLOOD, *and I have given it to you upon the altar, to make an atonement for your souls* (נפשתיכם *naphshotheychem*, *your* LIVES:) *for it is the blood* (because it is the LIFE, נפש *nephesh*) *that maketh an atonement for the soul* (בנפש *bannephesh*, for the *life*; for the word is the same in all these cases.) By transgression a man forfeits his LIFE to Divine *justice*, and he must *die* did not *mercy* provide him a *substitute*. The *life* of a *beast* is appointed and accepted by God as a *substitute* for the sinner's *life* (in reference to the *life* of *Christ*, which was to be given for the *life* of the *world*;) but as this *life* is in the BLOOD, and as the *blood* is the grand principle of *vitality*, therefore the *blood* is to be poured out upon the altar: and thus the *life* of the *beast* becomes a substitute for the *life* of the *man*.

And it is well worthy of being remarked, that Christ not only *died* for sinners, but our redemption is every where attributed to his BLOOD, and the *shedding of that blood*; and that on the altar of the cross, this might make an atonement for the *lives* and *souls* of men, he not only *bowed his head, and gave up the ghost*, but his side was opened, the pericardium and the heart evidently pierced, that the *vital fluid* might be poured out from the *very seat of life*, and that thus the *blood*, which is the *life*, should be poured out to make an atonement for the *life* of the *soul*.

The doctrine of *Moses* and *Paul* proves the truth of the doctrine of *Harvey* and *Hunter*; and the reasonings and experiments of *Harvey* and *Hunter* illustrate and confirm the doctrine of *Moses* and *Paul*.—Here then is a farther proof of the truth and authority of Divine revelation. See the note on Gen. ix. 4. Dr. J. Corrie's *Essay on the Vitality of the Blood*; and the article *Blood*, in the *Encyclopædias*.

[r] Heb. *that hunteth any hunting.*

[s] Chap. vii. 26.

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eth any beast or fowl that may be eaten; he shall even [t] pour out the blood thereof, and [u] cover it with dust.

14 [v] For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 [w] And every soul that eateth [x] that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, [y] he shall both wash his clothes, [z] and bathe *himself* in water, and be unclean until the even: then shall he be clean.

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16 But if he wash *them* not, nor bathe his flesh; then [a] he shall bear his iniquity.

[t] Deut. xii. 16, 24; xv. 23.—[u] Ezek. xxiv. 7.—[v] Ver. 11, 12; Gen. ix. 4; Deut. xii. 23.—[w] Exod. xxii. 31; ch. xxii. 8; Deut. xiv. 21; Ezek. iv. 14; xliv. 31.—[x] Heb. *a carcass.*—[y] Ch. xi. 25.—[z] Chap. xv. 5.—[a] Ch. v. 1; vii. 18; xix. 8; Num. xix. 20.

Verse 14. *Ye shall eat the blood of no manner of flesh*] Independently of the moral reasons given above, we may add, 1. That blood, being highly *alkalescent*, especially in hot climates, is subject to speedy putrefaction. 2. That it affords a gross nutriment, being very difficult of digestion, so much so that *bull's blood* was used in ancient times as poison, "its extreme viscidity rendering it totally indigestible by the powers of the human stomach." 3. It is allowed that when blood was used in this country in great quantities, the *scurvy* was more frequent than at other times. 4. It appears from history that those nations who lived most on it were very fierce, savage, and barbarous, such as the *Scythians, Tartars, Arabs* of the desert, the *Scandinavians*, &c., &c., some of whom drank the blood of their enemies, making cups of their sculls!

Verse 15. *That which died* of itself, *or that which was torn*] Because, in both cases, the blood was retained in the body; hence the council at Jerusalem forbade *things strangled* as well as *blood*, because in such beasts the blood was coagulated in the veins and arteries. See Acts xv. 28.

Every thing considered, surely there is as little *propriety* in eating of blood as there is *necessity* to do it. They who will do otherwise must bear their iniquity. If blood eating be no offence, then they have no sin to answer for. The principal subjects of this chapter have been already so amply handled in the notes, that there is no need to add any thing by way of reflection or improvement.

CHAPTER XVIII.

The people are commanded to avoid the doings of the Egyptians and Canaanites, 1–3. *They are to do God's judgments, and to keep his ordinances, that they may live*, 4, 5. Marriages *with those who are* near of kin *are prohibited*, 6. *None to marry with his* mother *or* step-mother, 7, 8; *with his* sister *or* step-sister, 9; *with his* grand-daughter, 10; *nor with the* daughter *of his* step-mother, 11; *nor with his* aunt, *by father or mother*, 12, 13; *nor with his* uncle's wife, 14; *nor with his* daughter-in-law, 15; *nor* sister-in-law, 16; *nor with a* woman *and her* daughter, son's daughter, *or* daughter's daughter, 17; *nor with* two sisters *at the same time*, 18. *Several abominations prohibited*, 19–23, *of which the Canaanites, &c., were guilty, and for which they were cast out of the land*, 24, 25. *The people are exhorted to avoid these abominations, lest they be treated as the ancient inhabitants of the land were treated, and so cast out*, 26–28 *Threatenings against the disobedient*, 29, *and promises to the obedient*, 30.

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AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [b] I *am* the Lord your God.

3 [c] After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and [d] after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

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4 [e] Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God.

5 Ye shall therefore keep my statutes, and my judgments: [f] which if a man do, he

[b] Verse 4; Exodus vi. 7; chapter xi. 44; xix. 4, 10, 31; xx. 7; Ezekiel xx. 5, 7, 19, 20.—[c] Ezekiel xx. 7, 8; xxiii. 8.—[d] Exod. xxiii. 24; chap. xx. 23; Deut. xii. 4, 30, 31.—[e] Deut. iv. 1, 2; vi. 1; Ezek. xx. 19.—[f] Ezek. xx. 11, 13, 21; Luke x. 28; Rom. x. 5; Gal. iii. 12.

NOTES ON CHAP. XVIII.

Verse 3. *The doings of the land of Egypt—the land of Canaan*] The worshipping of demons, beasts, &c., as mentioned in the preceding chapter, verse 7, and the abominations mentioned in this chapter from verse 21 to 23.

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shall live in them: [f] I *am* the LORD.

6 None of you shall approach to any that is [g] near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 [h] The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 [i] The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 [k] The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 [l] Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

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14 [m] Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 [n] Thou shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 [o] Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 [p] Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take [q] a wife to her sister, [r] to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 [s] Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover [t] thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [u] pass through *the fire* to [v] Molech, neither

[f] Exod. vi. 2, 6, 29; Mal. iii. 6.——[g] Heb. *remainder of his flesh.*——[h] Chap. xx. 11.——[i] Gen. xlix. 4; chap. xx. 11; Deut. xxii. 30; xxvii. 20; Ezek. xxii. 10; Amos ii. 7; 1 Cor. v. 1.——[k] Chap. xx. 17; 2 Sam. xiii. 12; Ezek. xxii. 11.——[l] Chap. xx. 19.——[m] Chap. xx. 20.——[n] Gen. xxxviii. 18, 26; chap. xx. 12; Ezek. xxii. 11.——[o] Chap. xx. 21; Matt. xiv. 4; see Deut. xxv. 5; Matt. xxii. 24; Mark xii. 19.——[p] Chap. xx. 14.

[q] Or, one *wife to another*; Exod. xxvi. 3.——[r] 1 Sam. i. 6, 8——[s] Chap. xx. 18; Ezek. xviii. 6; xxii. 10.——[t] Chap. xx. 10; Exod. xx. 14; Deut. v. 18; xxii. 22; Prov. vi. 29, 32; Mal. iii. 5; Matt. v. 27; Romans ii. 22; 1 Cor. vi. 9; Heb. xiii. 4.——[u] Chap. xx. 2; 2 Kings xvi. 3; xxi. 6; xxiii. 10; Jer. xix. 5; Ezek. xx. 31; xxiii. 37, 39.——[v] 1 Kings xi. 7, 33; called, Acts vii. 43, *Moloch.*

Verse 6. *Any that is near of kin*] כל שאר בשרו *col shear besaro, any remnant of his flesh*, i. e., to any particularly allied to his own family, the prohibited degrees in which are specified from the 7th to the 17th verse inclusive. Notwithstanding the prohibitions here, it must be evident that in the infancy of the world, persons very near of kin must have been joined in matrimonial alliances; and that even brothers must have matched with their own sisters. This must have been the case in the family of Adam. In these first instances necessity required this; when this necessity no longer existed, the thing became inexpedient and improper for two reasons: 1. That the duties owing by nature to *relatives* might not be *confounded* with those of a *social* or *political* kind; for could a man be a brother and a husband, a son and a husband, at the same time, and fulfil the duties of both? Impossible. 2. That by intermarrying with other families, the bonds of social compact might be strengthened and extended, so that the love of our neighbour, &c., might at once be felt to be not only a maxim of sound policy, but also a very practicable and easy duty; and thus feuds, divisions, and wars be prevented.

Verse 16. *Thy brother's wife*] This was an illegal marriage, unless the brother died *childless*. In that case it was not only lawful for her to marry her brother-in-law, but *he* was *obliged* by the law, Deut. xxv. 5, to take her to wife.

Verse 18. *A wife to her sister*] Thou shalt not marry two sisters at the same time, as Jacob did Rachel and Leah; but there is nothing in this law that rendered it illegal to marry a sister-in-law when her sister was dead; therefore the text says, *Thou shalt not take her in her life* time, *to vex her*, alluding probably to the case of the jealousies and vexations which subsisted between Leah and Rachel, and by which the family peace was so often disturbed. Some think that the text may be so understood as also to forbid *polygamy*.

Verse 19. *As long as she is put apart*] See the note on chap. xv. 24.

Verse 20. *Thy neighbour's wife*] See the note on Exod. xx. 14.

Verse 21. *Pass through* the fire *to Molech*] The name of this idol is mentioned for the first time in this place. As the word מלך *molech* or *melech* signifies *king* or *governor*, it is very likely that this idol represented the *sun*: and more particularly as the *fire* appears to have been so much employed in his wor-

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shalt thou [w] profane the name of thy God: I *am* the LORD.

22 [x] Thou shalt not lie with mankind as with womankind: it *is* abomination.

23 [y] Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* [z] confusion.

24 [a] Defile not ye yourselves in any of these things: [b] for in all these the nations are defiled which I cast out before you:

25 And [c] the land is defiled: therefore I do [d] visit the iniquity thereof upon it, and the land itself [e] vomiteth out her inhabitants.

26 [f] Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations: *neither* any of your own nation, nor any stranger that sojourneth among you:

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27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled:)

28 That [g] the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, [h] that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye [i] defile not yourselves therein: [k] I *am* the LORD your God.

[w] Chap. xix. 12; xx. 3; xxi. 6; xxii. 2, 32; Ezek. xxxvi. 20, &c.; Mal. i. 12.——[x] Chap. xx. 13; Rom. i. 27; 1 Cor. vi. 9; 1 Tim. i. 10.——[y] Chap. xx. 15, 16; Exod. xxii. 19.——[z] Chap. xx. 12.——[a] Ver. 30; Matt. xv. 18, 19, 20; Mark vii. 21, 22, 23; 1 Cor. iii. 17.——[b] Chap. xx. 23; Deut. xviii. 12.——[c] Num. xxxv. 34; Jer. ii. 7; xvi. 18; Ezek. xxxvi. 17.——[d] Psa. lxxxix. 32; Isa. xxvi. 21; Jer. v. 9, 29; ix. 9; xiv. 10; xxiii. 2; Hos ii. 13; viii. 13; ix. 9.——[e] Ver. 28.——[f] Ver. 5, 30; chap. xx. 22 23.——[g] Chap. xx. 22; Jer. ix. 19; Ezek. xxxvi. 13, 17.——[h] Ver 3, 26; chap. xx. 23; Deut. xviii. 9.——[i] Ver. 24.——[k] Ver. 2, 4

ship. There are several opinions concerning the meaning of *passing through the fire* to Moloch. 1. Some think that the *semen humanum* was offered on the fire to this idol. 2. Others think that the children were actually made a *burnt-offering* to him. 3. But others suppose the children were not *burnt*, but only passed through the fire, or *between two fires*, by way of consecration to him. That some were *actually burnt alive* to this idol several scriptures, according to the opinion of commentators, seem strongly to intimate; see among others, Psa. cvi. 38; Jer. vii. 31, and Ezek. xxiii. 37–39. That others were only *consecrated* to his service by *passing between two fires* the rabbins strongly assert; and if Ahaz had but one son, *Hezekiah*, (though it is probable he had others, see 2 Chron. xxviii. 3,) he is said to have *passed through the fire to Moloch*, 2 Kings xvi. 3, yet he succeeded his father in the kingdom, chapter xviii. 1, therefore this could only be a *consecration*, his idolatrous father intending thereby to initiate him early into the service of this demon. See the note on chapter xx. 2.

Verse 22. *With mankind*] This abominable crime, frequent among the Greeks and Romans as well as the Canaanites, may be punished with *death* in this country.

Verse 23. *With any beast*] This abomination is also punishable with *death* by the laws of this country.

Any woman stand before a beast] That this was often done in Egypt there can be no doubt; and we have already seen, from the testimony of *Herodotus*, that a fact of this kind actually took place while he was in Egypt. See the note on chap. xvii. 7, and xx. 16.

Verse 25. *The land itself vomiteth out her inhabitants.*] This is a very nervous *prosopopœia* or *personification*; a figure by which any part of inanimate nature may be represented as possessing the passions and reason of man. Here the *land* is represented as an intelligent being, with a deep and refined sense of moral good and evil: information concerning the abominations of the people is brought to this personified land, with which it is so deeply affected that a *nausea* is produced, and it vomits out its abominable and accursed inhabitants. It was natural for the inspired penman to make use of such a figure, as the description he was obliged to give of so many and enormous abominations must have affected him nearly in the same way in which he represents the land to be affected.

Verse 30. *Shall ye keep mine ordinance*] The only way to be preserved from all false worship is seriously to consider and devoutly to observe the ordinances of the true religion. He who in the things of God goes no farther than he can say, *Thus it is written, and thus it behoves me to do*, is never likely to receive a false creed, nor perform a superstitious act of worship.

1. How true is that word, *The law of the Lord is* PERFECT! In a small compass, and in a most minute detail, it comprises every thing that is calculated to *instruct, direct, convince, correct*, and *fortify* the mind of man. Whatever has a tendency to corrupt or injure man, that it *forbids*; whatever is calculated to comfort him, promote and secure his best interests, that it *commands*. It takes him in all possible *states*, views him in all *connections*, and provides for his present and eternal happiness.

2. As the human soul is polluted and tends to pollution, the great doctrine of the law is *holiness to the Lord:* this it keeps invariably in view in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself!* This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in all them who *believe*, for *Christ is*

the end of the law for righteousness to them that believe. Reader, magnify God for his *law*, for by it is the *knowledge* of sin; and magnify him for his *Gospel*, for by this is the *cure* of sin. Let the *law* be thy schoolmaster to bring thee to Christ, that thou mayest be justified by faith; and that the righteousness of the law may be fulfilled in thee, and that thou mayest walk, not after the flesh, but after the Spirit.

CHAPTER XIX.

Exhortations to holiness, *and a repetition of various laws*, 1, 2. *Duty to* parents, *and observance of the* Sabbath, 3. *Against* idolatry, 4. *Concerning* peace-offerings, 5–8. *The* gleanings *of the* harvest *and* vintage *to be left for the poor*, 9, 10. *Against* stealing *and* lying, 11; false swearing, 12; defrauding *the* hireling, 13. *Laws in behalf of the* deaf *and the* blind, 14. *Against* respect of persons *in judgment*, 15; tale-bearing, 16; hatred *and* uncharitableness, 17; revenge, 18; unlawful mixtures *in* cattle, seed, *and* garments, 19. *Laws relative to the* bondmaid *that is betrothed*, 20–22. *The fruit of the trees of the land not to be eaten for the first three years*, 23; *but this is lawful in the* fourth *and* fifth *years*, 24, 25. *Against* eating *of* blood, *and using* incantations, 26; superstitious cutting *of the* hair, 27; *and* cutting *of the* flesh *in the times of mourning*, 28; prostitution, 29. Sabbaths *to be reverenced*, 30. *Against consulting those who are* wizards, *and have* familiar spirits, 31. *Respect must be shown to the* aged, 32. *The* stranger *shall not be oppressed*, 33, 34. *They shall keep just* measures, weights, *and* balances, 35, 36. *Conclusion*, 37.

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AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a] Ye shall be holy: for I the LORD your God *am* holy.

3 [b] Ye shall fear every man his mother, and his father, and [c] keep my Sabbaths: I *am* the LORD your God.

4 [d] Turn ye not unto idols, [e] nor make to yourselves molten gods: I *am* the LORD your God.

5 And [f] if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

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9 And [g] when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of the harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 [h] Ye shall not steal, neither deal falsely, [i] neither lie one to another.

12 And ye shall not [k] swear by my name falsely, [l] neither shalt thou profane the name of thy God: I *am* the LORD.

13 [m] Thou shalt not defraud thy neighbour,

[a] Chap. xi. 44; xx. 7, 26; 1 Pet. i. 16.——[b] Exod. xx. 12. [c] Exod. xx. 8; xxxi. 13.——[d] Exod. xx. 4; chap. xxvi. 1; 1 Cor. x. 14; 1 John v. 21.——[e] Exod. xxxiv. 17; Deut. xxvii. 15. [f] Chap. vii. 16.——[g] Chap. xxiii. 22; Deut. xxiv. 19, 20, 21; Ruth ii. 15, 16.——[h] Exod. xx. 15; xxii. 1, 7, 10; Deut. v. 19. [i] Chap. vi. 2; Eph. iv. 25; Col. iii. 9.——[k] Exod. xx. 7; chap. vi. 3; Deut. v. 11; Matt. v. 33; James v. 12.——[l] Chap. xviii. 21.——[m] Eccles. x. 6; Mark x. 19; 1 Thess. iv. 6.

NOTES ON CHAP. XIX.

Verse 3. *Ye shall fear every man his mother, &c.*] Ye shall have the profoundest reverence and respect for them. See the notes on Gen. xlviii. 12, and on Exod. xx. 8, 12.

Verse 4. *Turn ye not unto idols*] אלילם *elilim*, literally *nothings*; and to this St. Paul seems to allude 1 Cor. viii. 4, where he says, *We know that an idol is* NOTHING *in the world.*

Verse 5. *Peace-offerings*] See the notes at the conclusion of chap. vii.

Verse 7. *If it be eaten—on the third day*] See the note on chap. vii. 15.

Verse 9. *When ye reap the harvest*] Liberty for the poor to glean both the corn-fields and vineyards was a Divine institution among the Jews; for the whole of the Mosaic dispensation, like the Christian, breathed love to God and benevolence to man. The poor in Judea were to live by gleanings from the corn-fields and vineyards. To the honour of the public and charitable spirit of the English, this merciful law is in general as much attended to as if it had been incorporated with the Gospel.

Verse 11. *Ye shall not steal, &c.*] See the notes on Exod. xx.

Verse 13. *The wages—shall not abide with thee all*

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neither rob *him*: [n] the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, [o] nor put a stumbling-block before the blind, but shalt [p] fear thy God: I *am* the LORD.

15 [q] Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; *but* in righteousness shalt thou judge thy neighbour.

16 [r] Thou shalt not go up and down *as* a tale-bearer among thy people; neither shalt thou [s] stand against the blood of thy neighbour: I *am* the LORD.

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17 [t] Thou shalt not hate thy brother in thine heart: [u] thou shalt in any wise rebuke thy neighbour, [v] and not suffer sin upon him.

18 [w] Thou shalt not avenge, nor bear any grudge against the children of thy people, [x] but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: [y] thou shalt not sow thy field with mingled seed: [z] neither shall a garment mingled of

[n] Deut. xxiv. 14, 15; Mal. iii. 5; Tob. iv. 14; James v. 4. [o] Deut. xxvii. 18; Rom. xiv. 13.——[p] Ver. 32; chap. xxv. 17; Gen. xlii. 18; Eccles. v. 7; 1 Pet. ii. 17.——[q] Exod. xxiii. 2, 3; Deut. i. 17; xvi. 19; xxvii. 19; Psa. lxxxii. 2; Prov. xxiv. 23; James ii. 9.——[r] Exod. xxiii. 1; Psa. xv. 3; l. 20; Prov. xi. 13; xx. 19; Ezek. xxii. 9.——[s] Exod. xxiii. 1, 7; 1 Kings xxi. 13; Matt. xxvi. 60, 61; xxvii. 4.——[t] 1 John ii. 9, 11; iii. 15.

[u] Eccles. xix. 13; Matt. xviii. 15; Luke. xvii. 3; Gal. vi. 1; Eph. v. 11; 1 Tim. v. 20; 2 Tim. iv. 2; Tit. i. 13; ii. 15. [v] Or, *that thou bear not sin for him*; see Rom. i. 32; 1 Cor. v. 2; 1 Tim. v. 22; 2 John 11.——[w] 2 Sam. xiii. 22; Prov. xx. 22; Rom. xii. 17, 19; Gal. v. 20; Eph. iv. 31; 1 Pet. ii. 1; James v. 9.——[x] Matt. v. 43; xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8.——[y] Deut. xxii. 9, 10.——[z] Deut. xxii. 11.

night] For this plain reason, it is the support of the man's life and family, and they need to expend it as fast as it is earned.

Verse 14. *Thou shalt not curse the deaf*] Or *speak evil* of him, because he cannot *hear*, and so cannot vindicate his own character.

Nor put a stumbling-block before the blind] He who is capable of doing this, must have a heart cased with cruelty. The spirit and design of these precepts are, that no man shall in any case take advantage of the ignorance, simplicity, or inexperience of his neighbour, but in all things do to his neighbour as he would, on a change of circumstances, that his neighbour should do to him.

Verse 16. *Thou shalt not go up and down as a tale-bearer*] רכיל *rachil* signifies a *trader*, a *pedlar*, and is here applied to the person who travels about dealing in scandal and calumny, getting the secrets of every person and family, and *retailing* them wherever he goes. A more despicable character exists not: such a person is a pest to society, and should be exiled from the habitations of men.

Neither shalt thou stand against the blood, &c.] Thou shalt not be a false witness, because by such testimony the *blood*—the *life* of an innocent man may be endangered.

Verse 17. *Thou shalt not hate thy brother*] Thou shalt not only not do him any kind of evil, but thou shalt harbour no hatred in thy heart towards him. On the contrary, *thou shalt love him as thyself*, ver. 18. Many persons suppose, from misunderstanding our Lord's words, John xiii. 34, *A new commandment give I unto you, that ye love one another*, &c., that loving our neighbour as ourselves was first instituted under the Gospel. This verse shows the opinion to be unfounded: but to love another *as* Christ has loved us, i. e., *to lay down our lives* for each other, is certainly a *new* commandment; we have it simply on the authority of Jesus Christ alone.

And not suffer sin upon him.] If thou see him sin, or know him to be addicted to any thing by which the safety of his soul is endangered, thou shalt mildly and affectionately reprove him, and by no means permit him to go on without counsel and advice in a way that is leading him to perdition. In a multitude of cases timely reproof has been the means of saving the soul. Speak to him *privately* if possible; if not, write to him in such a way that himself *alone* shall see it.

Verse 19. *Gender with a diverse kind*] These precepts taken literally seem to imply that they should not permit the *horse* and the *she-ass*, nor the *he-ass* and the *cow*, (as they do in the East,) to couple together; nor sow different kinds of *seeds* in the same *field* or *garden*; nor have *garments* of *silk* and *woollen*, *cottan* and *silk*, *linen* and *wool*, &c. And if all these were forbidden, there must have been some moral reason for the prohibitions, because domestic economy *required* several of these mixtures, especially those which relate to *seeds* and *clothing*. With respect to heterogeneous mixtures among *cattle*, there is something very unnatural in it, and it was probably forbidden to prevent excitements to such unnatural lusts as those condemned in the preceding chapter, ver. 22, 23. As to *seeds*, in many cases it would be very improper to sow different kinds in the same plot of ground. It would be improvident to sow *oats* and *wheat* together: the latter would be *injured*, the former *ruined*. The *turnip* and *carrot* would not succeed conjointly, where either of them separately would prosper and yield a good crop; so we may say of many other kinds of *seeds*; and if this be all that is intended, the counsels are prudential agricultural maxims. As to different kinds of *garments*, such as the *linsey woolsey*, the prohibition here might be intended as much against *pride* and *vanity* as any thing else; for it is certain that both these articles may be so manufactured in conjunction as to minister to pride, though in general the *linsey woolsey* or *drugget* is the clothing of the *poor*. But we really do not know what the original word שעטנז *shaatnez*, which we translate *linen* and *woollen*, means.

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linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that *is* a bondmaid, [a] betrothed to a husband, [b] and not at all redeemed, nor freedom given her; [c] she shall be [d] scourged: they shall not be put to death, because she was not free.

21 And [e] he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD, for his sin which he hath done; and the sin which he hath done shall be forgiven him.

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23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of:

24 But in the fourth year all the fruit thereof shall be [f] holy, [g] to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God

26 [h] Ye shall not eat *any thing* with the blood; [i] neither shall ye use enchantment, nor observe times.

[a] Or, *abused by any*.——[b] Heb. *reproached by* or *for man*. [c] Or, *they*.——[d] Heb. *there shall be a scourging*.——[e] Chap. v. 15; vi. 6.——[f] Heb. *holiness of praises to the LORD*.

[g] Deut. xii. 17, 18; Prov. iii. 9.——[h] Chap. xvii. 10, &c.; Deut. xii. 23.——[i] Deut. xviii. 10, 11, 14; 1 Sam. xv. 23; 2 Kings xvii. 17; xxi. 6; 2 Chron. xxxiii. 6; Mal. iii. 5.

it is true that in Deut. xxii. 11, where it is again used, it seems to be explained by the words immediately following, *Thou shalt not wear a garment of divers sorts, as of linen and woollen together*; but this may as well refer to a garment *made up of a sort of patch-work differently coloured* and *arranged* for pride and for show. A folly of this kind prevailed anciently in this very land, and I shall give a proof of it, taken from a sermon *against luxury in dress*, composed in the *fourteenth* century.

"As to the first sinne in superfluitie of clothing, soche that maketh it so dere, to the harme of the peple, nat only the cost of enbraudering, the disguised endenting, or barring, ounding paling, winding or bending and semblable wast of clothe in vanite. But there is also the costlewe furring in their gounes, so moche pounsing of chesel, to make holes; so moche dagging with sheres foorth; with the superfluitie in length of the forsaied gounes,—to grete dammage of pore folke.—And more ouer—they shewe throughe disguising, in departing of ther hosen in *white and red*, semeth that halfe ther members were slain.—They departe ther hosen into other colours, as is *white and blewe*, or *white and blacke*, or *blacke and red*, and so forth; than semeth it as by variaunce of colour, that the halfe part of ther members ben corrupt by the fire of Saint Anthony, or by eanker, or other suche mischaunce." The *Parson's Tale*, in Chaucer, p. 198. *Urry's* edit. The reader will pardon the antiquated spelling.

"What could exhibit," says Dr. Henry, "a more fantastical appearance than an English beau of the 14th century! He wore long pointed shoes, fastened to his knees by gold or silver chains; *hose of one colour* on the *one leg*, and of *another colour* on the *other*; short breeches which did reach to the middle of his thighs; a coat the *one half white*, the *other half black* or *blue*; a long beard; a silk hood buttoned under his chin, embroidered with grotesque figures of animals, dancing men, &c., and sometimes ornamented with gold and precious stones." This dress was the height of the mode in the reign of King Edward III.

Something of the same kind seems to have existed in the *patriarchal times*; witness the *coat of many colours* made by Jacob for his son Joseph. See the note on Gen. xxxvii. 3. Concerning these different mixtures much may be seen in the *Mishna*, Tract. *Kilaim*, and in *Ainsworth*, and *Calmet* on this place.

Verse 20. *A woman that is a bondmaid*] Had she been *free*, the law required that she should be put to death; (see Deut. xxii. 24;) but as she was a *slave*, she is supposed to have less self-command, and therefore less guilt: but as it is taken for granted she did not make resistance, or did consent, she is to be *scourged*, and the man is to bring a ram for a *trespass-offering*.

Verse 23. *Three years shall it be as uncircumcised*] I see no great reason to seek for mystical meanings in this prohibition. The fruit of a young tree cannot be good; for not having arrived at a state of maturity the juices cannot be sufficiently elaborated to produce fruit excellent in its kind. The Israelites are commanded not to eat of the fruit of a tree till the fifth year after its planting: in the three first years the fruit is unwholesome; in the *fourth* year the fruit is holy, it belongs to God, and should be consecrated to him, ver. 24; and in the *fifth* year and afterward the fruit may be employed for common use, ver. 25.

Verse 26. *Neither shall ye use enchantment*] לא תנחשו *lo thenachashu*. Conjecture itself can do little towards a proper explanation of the terms used in this verse. נחש *nachash* in Gen. iii. 1 we translate *serpent*, and with very little propriety; but though the word may not signify a serpent in that place, it has that signification in others. Possibly, therefore, the superstition here prohibited may be what the Greeks called *Ophiomantcia*, or *divination by serpents*.

Nor observe times.] ולא תעוננו *velo teonenu*, ye shall *not divine by clouds*, which was also a superstition much in practice among the heathens, as well as divination by the *flight of birds*. What these prohibitions may particularly refer to, we know not. See the notes on Gen. xli. 8.

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27 [k] Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not [l] make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

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[k] Chap. xxi. 5; Jer. ix. 26; xlviii. 37; Isa. xv. 2.

[l] Chap. xxi. 5; Deut. xiv. 1; Jer. xvi. 6; xlviii. 37.

Verse 27. *Ye shall not round the corners of your heads*] This and the following verse evidently refer to customs which must have existed among the Egyptians when the Israelites sojourned in Egypt; and what they were it is now difficult, even with any probability, to conjecture. *Herodotus* observes that the Arabs *shave* or *cut their hair round*, in honour of Bacchus, who, they say, had his hair cut in this way, lib. iii., cap. 8. He says also that the *Macians*, a people of Libya, *cut their hair round*, so as to leave a *tuft* on the top of the head, lib. iv., cap. 175. In this manner the Chinese cut their hair to the present day. This might have been in honour of some idol, and therefore forbidden to the Israelites.

The *hair* was much used in divination among the ancients, and for purposes of religious superstition among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the era of the Trojan war. We learn from *Homer* that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. *Achilles*, at the funeral of Patroclus, cut off his golden locks which his father had dedicated to the river god *Sperchius*, and threw them into the flood:—

Στας απανευθε πυρης ξανθην απεκειρατο χαιτην,
Την ῥα Σπερχειῳ ποταμῳ τρεφε τηλεθοωσαν·
Οχθησας δ' αρα ειπεν, ιδων επι οινοπα ποντον·
Σπερχει', αλλως σοι γε πατηρ ηπηατο Πηλευς. κ. τ. λ.
Iliad, l. xxiii., ver. 142, &c.

But great Achilles stands apart in prayer,
And from *his head* divides the *yellow hair*,
Those curling locks *which from his youth he vowed*,
And sacred threw to Sperchius' honoured flood.
Then sighing, to the deep his looks he cast,
And rolled his eyes around the watery waste.
Sperchius! whose waves, in mazy errors lost,
Delightful roll along my native coast!
To whom we vainly *vowed*, at our return,
These locks to fall, and hecatombs to burn——
So *vowed* my *father*, but he *vowed* in vain,
No more Achilles sees his native plain;
In that vain hope *these hairs no longer grow*;
Patroclus *bears them to the shades below*. POPE.

From *Virgil* we learn that the *topmost lock* of hair was dedicated to the *infernal gods*; see his account of the death of Dido:—

"Nondum illi *flavum* Proserpina *vertice crinem*
Abstulerat, Stygioque caput damnaverat orco——
——Hunc ego Diti
Sacrum jussa fero; teque isto corpore solvo.
Sic ait, et dextra *crinem secat*." Æn., l. iv., ver. 698.

The sisters had not *cut the topmost hair*,
Which Proserpine and they can only know,
Nor made her *sacred to the shades below*—
This offering to the *infernal gods* I bear;
Thus while she spoke, *she cut the fatal hair*.
DRYDEN.

If the hair was *rounded*, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse.

The corners of thy beard.] Probably meaning the hair of the cheek that connects the hair of the head with the beard. This was no doubt cut in some peculiar manner for the superstitious purposes mentioned above. Several of our own countrymen wear this said hair in a curious form; for what purposes they know best: we cannot say precisely that it is the ancient Egyptian custom revived. From the images and paintings which remain of the ancient Egyptians, we find that they were accustomed to shave the whole hair off their face, except merely that upon the chin, which last they cut off only in times of *mourning*.

Verse 28. *Any cuttings in your flesh for the dead*] That the ancients were very violent in their grief, tearing the hair and face, beating the breast, &c., is well known. Virgil represents the sister of Dido "tearing her face with her nails, and beating her breast with her fists."

"Unguibus ora *soror* fœdans, *et* pectora pugnis."
Æn., l. iv., ver. 672.

Nor print any marks upon you] It was a very ancient and a very general custom to carry marks on the body in honour of the object of their worship. All the castes of the Hindoos bear on their foreheads or elsewhere what are called the *sectarian marks*, which distinguish them, not only in a civil but also in a religious point of view, from each other.

Most of the barbarous nations lately discovered have their faces, arms, breasts, &c., curiously carved or *tatooed*, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c., in honour of different idols; and to this the inspired penman alludes, Rev. xiii. 16, 17; xiv. 9, 11; xv. 2; xvi. 2; xix. 20; xx. 4, where false worshippers are represented as receiving in their hands and in their forehead the marks of the beast. These were called στιγματα *stigmata* among the Greeks, and to these St. Paul refers when he says, *I bear about in my body the* MARKS (*stigmata*) *of the Lord Jesus*; Gal vi. 17. I have seen several cases where persons have got the figure of the cross, the Virgin Mary, &c., made on their arms, breasts, &c., the skin being first punctured, and then a blue colouring matter rubbed in, which is never afterward effaced. All these were done for superstitious purposes, and to such things probably the prohibition in this verse refers. Calmet, on this verse, gives several examples. See also *Mariner's Tonga Islands*, vol. i., p. 311–313.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

29 [m] Do not [n] prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 [o] Ye shall keep my Sabbaths, and [p] reverence my sanctuary: I *am* the LORD.

31 [q] Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 [r] Thou shalt rise up before the hoary head, and honour the face of the old man, and [s] fear thy God: I *am* the LORD.

33 And [t] if a stranger sojourn with thee in your land, ye shall not [u] vex him.

34 [v] *But* the stranger that dwelleth with you shall be unto you as one born among you, and [w] thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

35 [x] Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 [y] Just balances, just [z] weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 [a] Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

[m] Deut. xxiii. 17.——[n] Heb. *profane.*——[o] Ver. 3; chap. xxvi. 2.——[p] Eccles. v. 1.——[q] Exod. xxii. 18; chap. xx. 6, 27; Deut. xviii. 10; 1 Sam. xxviii. 7; 1 Chron. x. 13; Isa. viii. 19; Acts xvi. 16.——[r] Prov. xx. 29; 1 Tim. v. 1.——[s] Ver. 11.

[t] Exod. xxii. 21; xxiii. 9.——[u] Or, *oppress.*——[v] Exod. xii. 48, 49.——[w] Deut. x. 19.——[x] Ver. 15.——[y] Deut. xxv. 13, 15; Prov. xi. 1; xvi. 11; xx. 10.——[z] Heb. *stones.*——[a] Chap. xviii. 4, 5; Deut. iv. 5, 6; v. 1; vi. 25.

Verse 29. *Do not prostitute thy daughter*] This was a very frequent custom, and with examples of it writers of antiquity abound. The Cyprian women, according to Justin, gained that portion which their husbands received with them at marriage by previous public prostitution. And the *Phœnicians*, according to *Augustine*, made a gift to Venus of the gain acquired by the public prostitution of their daughters, previously to their marriage. "Veneri donum dabant, et prostitutiones filiarum, antequam jungerent eas viris."—De Civit. Dei, lib. xviii., c. 5; and see *Calmet*.

Verse 31. *Regard not them that have familiar spirits*] The Hebrew word אבות *oboth* probably signifies a kind of *engastromuthoi* or *ventriloquists*, or such as the Pythoness mentioned Acts xvi. 16, 18; persons who, while under the *influence of their demon*, became greatly *inflated*, as the Hebrew word implies, and gave answers in a sort of phrensy. See a case of this kind in Virgil, Æneid, l. vi., ver. 46, &c.:—

"——Deus ecce, Deus! cui talia fanti
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ; sed *pectus anhelum*,
Et rabie fera *corda tument; majorque videri*,
Nec mortale sonans, *afflata* est *numine* quando
Jam *propiare Dei*."

——————Invoke the skies,
I feel the god, the rushing god, she cries.
While yet she spoke, enlarged her features grew,
Her colour changed, her locks dishevelled flew.
The *heavenly tumult* reigns in every part,
Pants in her breast, and *swells* her *rising heart*:
Still *swelling to the sight*, the priestess glowed,
And *heaved* impatient of the *incumbent* god. PITT.

Neither seek after wizards] ידענים *yiddeonim*, the *wise* or *knowing ones*, from ידע *yada*, to *know* or *understand*; called *wizard* in Scotland, *wise* or *cunning man* in England; and hence also the *wise woman*, the *white witch*. Not only all real dealers with familiar spirits, or necromantic or magical superstitions, are here forbidden, but also all *pretenders* to the knowledge of futurity, fortune-tellers, astrologers, &c., &c. To attempt to know what God has not thought proper to reveal, is a sin against his wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him *hope*—the *expectation of future good*, in its place. See the note on Exod. xxii. 18.

Verse 32. *Before the hoary head*] See the note on Gen. xlviii. 12.

Verse 33. *If a stranger sojourn*] This law to protect and comfort the stranger was at once humane and politic. None is so desolate as the stranger, and none needs the offices of benevolence and charity more: and we may add that he who is not affected by the desolate state of the stranger has neither benevolence nor charity. It was politic to encourage strangers, as in consequence many came, not only to sojourn, but to settle among the Jews, and thus their political strength became increased; and many of these settlers became at least *proselytes of the gate* if not *proselytes of the covenant*, and thus got their souls saved. Hence humanity, sound policy, and religion said, *Vex not the stranger; thou shalt love him as thyself*. The apostle makes use of a strong argument to induce men to hospitality towards strangers: *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares*. Heb. xiii. 2. Moses also uses a powerful motive: *Ye were strangers in the land of Egypt*. The spirit of the precept here laid down, may be well expressed in our Lord's words: *Do unto all men as ye would they should do unto you*.

Verse 35. *Ye shall do no unrighteousness*] Ye shall not act contrary to the strictest justice in any case, and especially in the *four* following, which properly understood, comprise all that can occur between a man and his fellow. 1. JUDGMENT in all cases that come before the civil magistrate; he is to judge and decide according to the *law*. 2. METE-YARD, מדה *mammiddah*, in measures of *length* and *surface*, such as the *reed*, *cubit*, *foot*, *span*, *hand's breadth*, among the *Jews*; or *ell*, *yard*, *foot*, and *inch*, among us. 3. WEIGHT,

במשקל *bammishkal*, in any thing that is *weighed*, the weights being all according to the *standards* kept for the purpose of trying the rest in the sanctuary, as appears from Exod. xxx. 13; 1 Chron. xxiii. 29; these weights were the *talent, shekel, barleycorn*, &c. 4. Measure, במשורה *bammesurah*, from which we derive our term. This refers to all measures of *capacity*, such as the *homer, ephah, seah, hin, omer, kab*, and *log*. See all these explained Exod. xvi. 16.

Verse 36. *Just balances*] *Scales, steel-yard*, &c. *Weights*, אבנים *abanim, stones*, as the weights appear to have been originally formed out of stones. *Ephah, hin*, &c., see before.

Verse 37. *Shall ye observe all my statutes*] חקתי *chukkothi*, from חק *chak*, to *describe, mark*, or *trace out*; the righteousness which I have described, and the path of duty which I have traced out. *Judgments*, משפטי *mishpatai*, from שפט *shaphat*, to *discern, determine, direct*, &c.; that which Divine Wisdom has *discerned* to be best for man, has *determined* shall promote his best interest, and has *directed* him conscientiously to use. See the note on chap. xxvi. 15.

1 Many difficulties occur in this very important chapter, but they are such only to *us*; for there can be no doubt of their having been perfectly well known to the Israelites, to whom the precepts contained in this chapter were given. Considerable pains however have been taken to make them plain, and no serious mind can read them without profit.

2. The precepts against injustice, fraud, slander, enmity, &c., &c., are well worth the notice of every Christian; and those against *superstitious* usages are not less so; and by these last we learn, that having recourse to *astrologers, fortune-tellers*, &c., to get intelligence of lost or stolen goods, or to know the future events of our own lives, or those of others, is highly criminal in the sight of God. Those who have recourse to such persons renounce their baptism, and in effect renounce the *providence* as well as the *word* of God.

3. The precepts of humanity and mercy relative to the *poor*, the *hireling*, and the *stranger*, are worthy of our most serious regard. Nor are those which concern *weights* and *measures*, traffic, and the whole system of commutative justice, less necessary to be observed for the benefit and comfort of the *individual*, and the safety and prosperity of the *state*

CHAPTER XX.

Of giving seed to Molech, *and the punishment of this crime*, 1–5. *Of consulting* wizards, *&c.*, 6–8. *Of* disrespect *to* parents, 9. *Of* adultery, 10. *Of* incestuous *mixtures*, 11, 12. Bestiality, 13–16. *Different cases of* incest *and* uncleanness, 17–21. *Exhortations and promises*, 22–24. *The difference between* clean *and* unclean *animals to be carefully observed*, 25. *The Israelites are separated from other nations, that they may be holy*, 26. *A repetition of the law against* wizards *and them that have* familiar spirits, 27.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

AND the Lord spake unto Moses, saying,

2 [a] Again thou shalt say to the children of Israel, [b] Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And [c] I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to [d] defile my sanctuary, and [e] to profane my holy name.

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4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and [f] kill him not;

[a] Chap. xviii. 21.——[b] Chap. xviii. 21; Deut. xii. 31; xviii. 10; 2 Kings xvii. 17; xxiii. 10; 2 Chron. xxxiii. 6; Jer. vii. 31; xxxii. 35; Ezek. xx. 26, 31.——[c] Chap. xvii. 10.——[d] Ezek. v. 11; xxiii. 38, 39.——[e] Chap. xviii. 21.——[f] Deut. xvii. 2, 3, 5.

NOTES ON CHAP. XX.

Verse 2. *That giveth* any *of his seed unto Molech*] To what has been said in the note on chap. xviii. 21, we may add, that the rabbins describe this idol, who was probably a representative or emblematical personification of the solar influence, as made of brass, in the form of a man, with the head of an ox; that a fire was kindled in the inside, and the child to be sacrificed to him was put in his arms, and roasted to death. Others say that the idol, which was hollow, was divided into *seven compartments* within; in one of which they put *flour*, in the second *turtle-doves*, in the third a *ewe*, in the fourth a *ram*, in the fifth a *calf*, in the sixth an *ox*, and in the seventh a *child*, which, by heating the statue on the outside, were all *burnt alive together*. I question the whole truth of these statements, whether from Jewish or Christian rabbins. There is no evidence of all this in the sacred writings. And there is but presumptive proof, and that not very strong, that *human* sacrifices were at all offered to Molech by the Jews. The *passing through the fire*, so frequently spoken of, might mean no more than a simple rite of *consecration* to the service of this idol. Probably a kind of *ordeal* was meant, the persons passing *suddenly* through the flame of a large fire, by which, though they might be *burnt* or *scorched*, yet they were neither *killed* nor *consumed*. Or they might have passed *between two large fires*, as a sort of purification. See the notes on ver. 14; and chap. xviii. 21.

Cæsar, in his history of the Gallic war, lib. vi., c. 16,

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5 Then [g] I will set my face against that man, and [h] against his family, and will cut him off, and all that [i] go a whoring after him, to commit whoredom with Molech, from among their people.

6 And [k] the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among *his* people.

7 [l] Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 [m] And ye shall keep my statutes, and do them: [n] I *am* the LORD which sanctify you.

9 [o] For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; [p] his blood *shall be* upon him.

10 And [q] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

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11 [r] And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 [s] And if a man lie with his daughter-in-law, both of them shall surely be put to death: [t] they have wrought confusion; their blood *shall be* upon them.

13 [u] If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 [v] And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 [w] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast,

[g] Chap. xvii. 10.——[h] Exod. xx. 5.——[i] Chap. xvii. 7. [k] Chap. xix. 31.——[l] Chap. xi. 44; xix. 2; 1 Pet. i. 16.——[m] Chap. xix. 37.——[n] Exod. xxxi. 13; chap. xxi. 8; Ezek. xxxvii. 28. [o] Exod. xxi. 17; Deut. xxvii. 16; Prov. xx. 20; Matt. xv. 4. [p] Ver. 11, 12, 13, 16, 27; 2 Sam. i. 16.

[q] Chap. xviii. 20; Deut. xxii. 22; John viii. 4, 5.——[r] Chap. xviii. 8; Deut. xxvii. 23.——[s] Chap. xviii. 15.——[t] Chap. xviii. 23.——[u] Chap. xviii. 22; Deut. xxiii. 17; see Gen. xix. 5; Judg. xix. 22.——[v] Chap. xviii. 17; Deut. xxvii. 23.——[w] chap. xviii. 23; Deut. xxvii. 21.

mentions a custom of the Druids similar to this. They made an image of *wicker*-work, inclosed those in it whom they had adjudged to death, and, setting the whole on fire, all were consumed together.

Verse 6. *Familiar spirits*] See the notes on chap. xix. 31; and Exod. xxii. 18.

Verse 9. *Curseth his father or his mother*] See the notes on Gen. xlviii. 12, and Exod. xx. 12. He who conscientiously keeps the *fifth* commandment can be in no danger of this judgment. The term יקלל *yekallel* signifies, not only to *curse*, but to speak of a person *contemptuously* and *disrespectfully*, to *make light of*; so that all speeches which have a tendency to lessen our parents in the eyes of others, or to render their judgment, piety, &c., suspected and contemptible, may be here included; though the act of *cursing*, or of treating the parent with injurious and opprobrious language, is that which is particularly intended.

Verse 10. *Committeth adultery*] To what has been said in the note on Exod. xx. 14, we may add, that the word *adultery* comes from the Latin *adulterium*, which is compounded of *ad*, *to* or *with*, and *alter*, *another*, or, according to Minshieu, of *ad alterius torum*, he that approaches to *another man's bed*.

Verse 12. *They have wrought confusion*] See chap. xviii., and especially the note on ver. 6.

Verse 14. *They shall be burnt with fire*] As there are worse crimes mentioned here, (see verses 11 and 17,) where the delinquent is ordered simply to be *put to death*, or to be *cut off*, it is very likely that the crime mentioned in this verse was not punished by *burning alive*, but by some kind of *branding*, by which they were ever after rendered infamous. I need not add that the original, באש ישרפו *baesh yishrephu*, may, without violence to its grammatical meaning, be understood as above, though in other places it is certainly used to signify a consuming by fire. But the case in question requires some explanation; it is this: a man marries a wife, and afterward takes his mother-in-law or wife's mother to wife also; now for this offence the text says all three shall be *burnt with fire*, and this is understood as signifying that they shall be *burnt alive*. Now the first wife, we may safely presume, was completely *innocent*, and was legally married; for a man may take to wife the daughter if *single*, or the mother if a *widow*, and in neither of these cases can any blame attach to the man or the party he marries; the crime therefore lies in taking *both*. Either, therefore, they were all branded as *infamous* persons, and this certainly was severe enough in the case of the first wife; or the man and the woman taken last were *burnt*: but the text says, both *he* and *they*; therefore we should seek for another interpretation of *they shall be burnt with fire*, than that which is commonly given. *Branding* with a hot iron would certainly accomplish every desirable end both for punishment and prevention of the crime; and because the Mosaic laws are so generally distinguished by *humanity*, it seems to be necessary to limit the meaning of the words as above.

Verse 16. *If a woman approach unto any beast*] We have the authority of one of the most eminent

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and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 [x] And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 [y] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath [z] discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 [a] And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: [b] for he uncovereth his near kin: they shall bear their iniquity.

20 [c] And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 [d] And if a man shall take his brother's wife, it *is* [e] an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my [f] statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, [g] spue you not out.

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23 [h] And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and [i] therefore I abhorred them.

24 But [k] I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, [l] which have separated you from *other* people.

25 [m] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: [n] and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that [o] creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: [p] for I the LORD *am* holy, and [q] have severed you from *other* people, that ye should be mine.

27 [r] A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: [s] their blood *shall be* upon them.

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[x] Chap. xviii. 9; Deut. xxvii. 22; see Gen. xx. 12.——[y] Chap. xviii. 19; see chap. xv. 24.——[z] Heb. *made naked.*——[a] Chap. xviii. 12, 13.——[b] Chap. xviii. 6.——[c] Chap. xviii. 14.——[d] Chap. xviii. 16.——[e] Heb. *a separation.*——[f] Chap. xviii. 26; xix. 37. [g] Chap. xviii. 25, 28.——[h] Chap. xviii. 3, 21, 30.——[i] Chap. xviii. 27; Deut. ix. 5.

[k] Exod. iii. 17; vi. 8.——[l] Ver. 26; Exod. xix. 5; xxxiii. 16; Deut. vii. 6; xiv. 2; 1 Kings viii. 53.——[m] Chap. xi. 47; Deut. xiv. 4——[n] Chap. xi. 43.——[o] Or, *moveth.*——[p] Ver. 7; chap. xix. 2; 1 Pet. i. 16.——[q] Ver. 24; Tit. ii. 14.——[r] Chap. xix. 31; Exod. xxii. 18; Deut. xviii. 10, 11; 1 Sam. xxviii. 7, 8. [s] Ver. 9.

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historians in the world, Herodotus, to say that this was a crime not unknown in Egypt; yea, that a case of this nature actually took place while he was there. Εγενετο δ' εν τῳ νομῳ τουτῳ επ' εμευ τουτο το τερας, Γυναικι Τραγος εμισγετο αναφανδον. Τουτο ες επιδειξιν ανθρωπων απικετο.—Herod. in Euterp., p. 108. Edit. Gale, Lond. 1679. "In this district, within my own recollection, this portentous business took place: a goat coupled so publicly with a woman that every person knew it, &c." After this, need we wonder that God should have made laws of this nature, when it appears these abominations were not only practised among the Egyptians, but were parts of a superstitious religious system! This one observation will account for many of those strange prohibitions which we find in the Mosaic law; others, the reasons of which are not so plain, we should see the propriety of equally, had we ampler historic records of the customs that existed in that country.

Verse 22. *The land, whither I bring you to dwell therein, spue you not out.*] See this energetic prosopopœia explained in the note on chap. xviii. 25. From this we learn that the cup of the iniquities of the Canaanitish nations was full; and that, consistently with Divine justice, they could be no longer spared.

Verse 24. *A land that floweth with milk and honey*] See this explained Exod. iii. 8.

Verse 25. *Between clean beasts and unclean*] See the notes on chap. xi.

Verse 27. *A familiar spirit*] A spirit or demon, which, by magical rites, is supposed to be bound to appear at the call of his employer. See the notes on Gen. xli. 8; Exod. vii. 11, 22, 25; and chap xix. 31.

FROM the accounts we have of the abominations both of Egypt and Canaan, we may blush for human nature: for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in *principle* and detestable in *practice*. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed LAW of God, and had not *life* and *immortality* been brought to light by the GOSPEL among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a Divine revelation, without which man, even in his best estate, differs little from the *brute*.

CHAPTER XXI.

The priests shall not mourn for the dead, except for near relatives, such as mother, father, son, daughter, *and* sister *if a virgin,* 1–4. *They shall not shave their heads nor beards, nor make any cuttings in the flesh, because they are holy unto God,* 5, 6. *A priest shall not marry a woman who is a whore, profane, or divorced from her husband,* 7, 8. *Of the priest's daughter who profanes herself,* 9. *The high priest shall not uncover his head, or rend his clothes,* 10; *nor go in unto a dead body,* 11; *nor go out of the sanctuary,* 12. *Of his marriage and offspring,* 13–15. *No person shall be made a priest that has any blemish, nor shall any person with any of the blemishes mentioned here be permitted to officiate in the worship of God,* 16–24.

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AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, [a] There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* [b] he shall not defile himself, *being* a chief man among his people, to profane himself.

5 [c] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 They shall be holy unto their God, and [d] not profane the name of their God: for the offerings of the LORD made by fire, *and* [e] the bread of their God, they do offer; therefore they shall be holy.

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7 [f] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman [g] put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: [h] for I the LORD, which sanctify you, *am* holy.

9 [i] And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 [k] And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and [l] that is consecrated to

[a] Chap. x. 6, 7; Ezek. xliv. 25; 1 Thess. iv. 13, 14, 15. [b] Or, *being a husband among his people, he shall not defile himself* for his wife, &c.; see Ezek. xxiv. 16, 17. [c] Chap. xix. 27, 28; Deut. xiv. 1; Ezek. xliv. 20. [d] Chap. xviii. 21; xix. 12. [e] See chap. iii. 11. [f] Ezek. xliv. 22. [g] See Deut. xxiv. 1, 2. [h] Chap. xx. 7, 8. [i] Gen. xxxviii. 24. [k] Exod. xxix. 29, 30; chap. viii. 12; xvi. 32; Num. xxxv. 25. [l] Exod. xxviii. 2; chap. xvi. 32.

NOTES ON CHAP. XXI.

Verse 1. *There shall none be defiled for the dead*] No priest shall assist in laying out a dead body, or preparing it for interment. Any contact with the dead was supposed to be of a defiling nature, probably because putrefaction had then taken place; and animal putrefaction was ever held in detestation by all men.

Verse 4. *A chief man among his people*] The word בעל *baal* signifies a *master, chief, husband,* &c., and is as variously translated here. 1. He being a *chief* among the people, it would be improper to see him in such a state of humiliation as mourning for the dead necessarily implies. 2. Though a *husband* he shall not defile himself even for the death of a wife, because the anointing of his God is upon him. But the first sense appears to be the best.

Verse 5. *They shall not make baldness*] See the note on chap. xix. 27. It is supposed that these things were particularly prohibited, because used superstitiously by the Egyptian priests, who, according to *Herodotus,* shaved the whole body every third day, that there might be no uncleanness about them when they ministered in their temples. This appears to have been a general custom among the heathen. In the book of Baruch, chap. vi. 31, the priests of Babylon are represented *sitting in their temples, with their clothes rent, and their heads and beards shaven, and having nothing upon their heads.* Every person knows the *tonsure* of the Catholic priests. Should not this be avoided as an approach to a heathenish custom?

Verse 7. *That is a whore*] A prostitute, though even reclaimed.

Profane] A heathen, or one who is not a cordial believer in the true God.

Put away from her husband] Because this very circumstance might lead to suspicion that the priest and the divorced woman might have been improperly connected before.

Verse 9. *She shall be burnt with fire.*] Probably not burnt alive, but strangled first, and then burnt afterward. Though it is barely possible that some kind of *branding* may be intended.

Verse 10. *He that is the high priest*] This is the first place where this title is introduced; the title is very emphatic, הכהן הגדול *hacohen haggadol, that priest, the great one.* For the meaning of כהן *cohen,*

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put on the garments, [m] shall not uncover his head, nor rend his clothes;

11 Neither shall he [n] go in to any dead body, nor defile himself for his father, or for his mother;

12 [o] Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for [p] the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And [q] he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* a harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for [r] I the LORD do sanctify him.

16 And the LORD spake unto Moses, saying,

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17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not [s] approach to offer the [t] bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing [u] superfluous;

19 Or a man that is broken-footed, or broken-handed;

20 Or crook-backed, or [v] a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [w] hath his stones broken:

21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to [x] offer

[m] Chap. x. 6.——[o] Num. xix. 14; see ver. 1, 2.——[o] Chap. x. 7.——[p] Exod. xxviii. 36; chap. viii. 9, 12, 30.——[q] Ver. 7; Ezek. xliv. 22.——[r] Ver. 8.

[s] Chap. x. 3; Num. xvi. 5; Psa. lxiv. 4.——[t] Or, *food*; chap. iii. 11.——[u] Chap. xxii. 23.——[v] Or, *too slender*.——[w] Deut. xxiii. 1.——[x] Ver. 6.

see the note on Gen. xiv. 18. As the chief or high priest was a representative of our blessed Lord, therefore *he* was required to be especially holy; and he is represented as God's *king* among the people.

Verse 12. *The crown of the anointing oil*—is *upon him*] By his *office* the priest represented Christ in his *sacrificial* character; by his *anointing*, the *prophetic* influence; and by the crown, the *regal dignity* of our Lord.

Verse 13. *He shall take a wife in her virginity.*] בתוליה *bethuleyha*. This is a full proof that בתולה *bethulah* is the proper Hebrew term for a *virgin*; from the emphatic root בתל *bathal*, to *separate*; because such a person was in her *separate* state, and had never been in any way *united* to man.

Verse 17. *Whosoever—hath* any *blemish, let him not approach to offer the bread of his God.*] Never was a wiser, a more rational, and a more expedient law enacted relative to sacred matters. The man who ministers in holy things, who professes to be the interpreter of the will of God, should have nothing in his *person* nor in his *manner* which cannot contribute to render him respectable in the eyes of those to whom he ministers. If, on the contrary, he has any *personal defect*, any thing that may render him contemptible or despicable, his usefulness will be greatly injured, if not entirely prevented. If however a man have received any damage in the work of God, by persecution or otherwise, his scars are honourable, and will add to his respectability. But if he be received into the ministry with any of the blemishes specified here, he never will and never can have that respect which is essentially necessary to secure his usefulness. Let no man say this is a part of the *Mosaic law*, and we are not bound by it. It is an eternal law, founded on *reason, propriety, common sense*, and *absolute necessity*. The priest, the prophet, the Christian minister, is the representative of *Jesus Christ*; let nothing in his *person, carriage*, or *doctrine*, be unworthy of the personage he represents. A *deformed person*, though consummate in diplomatic wisdom, would never be employed as an ambassador by any enlightened court, if any fit person, unblemished, could possibly be procured.

Verse 18. *A blind man*] That is, in *one* eye; for he that was utterly blind could not possibly be employed in such a service. A *flat nose*, like that of an *ape*; so the best versions. *Any thing superfluous*, such as six fingers, six toes, &c.

Verse 19. *Broken-footed, or broken-handed*] Club-footed, bandy-legged, &c.; or having the ankle, wrist, or fingers dislocated.

Verse 20. *Crook-backed*] Hunch-backed or gibbous. A *dwarf*, דק *dak*, a person too *short* or too *thin*, so as to be either particularly observable, or ridiculous in his appearance.

A blemish in his eye] A protuberance on the eye, observable spots or suffusions.

Scurvy, or scabbed] A bad habit of body, evidenced by scorbutic or scrofulous affections.

Stones broken] Is ruptured; an infirmity which would render him incapable of fulfilling the duties of his office, which might be often very fatiguing.

In the above list of blemishes we meet with some that might render the priest *contemptible* in the eyes of men, and be the means of leading them, not only to despise the man, but to despise the *ministry* itself; and we meet with others that would be a very great *impediment* in the discharge of his ministerial duties, and therefore any person thus blemished is by this law precluded from the ministry.

The blemishes here enumerated have been considered by some in an allegorical point of view, as if only referring to the necessity of moral purity; but although *holiness of heart* and *righteousness of life* be essentially necessary in a minister of God, yet an absence of the defects mentioned above is, I fully believe, what God intends here, and for the reasons too which have been already advanced. It must however be

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the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the [y] most holy, and of the [z] holy.

23 Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that [a] he profane not my sanctuaries: for I the LORD do sanctify them.

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24 [b] And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

[y] Chap. ii. 3, 10; vi. 17, 29; vii. 1; xxiv. 9; Num. xviii. 9. [z] Chap. xxii. 10, 11, 12; Num. xviii. 19.

[a] Ver. 12; chap. xv. 21; Ezek. xliv. 9-14. — [b] Mal. ii. 1-7; Col. iv. 17; 2 Tim. ii. 2.

granted, that there have been some eminent divines who have been deformed; and some with certain blemishes have been employed in the Christian ministry, and have been useful. The Mosaic rule, however, will admit of but few exceptions, when even examined according to the more extended interpretation of the Christian system.

"The Hebrews say there are in all 120 blemishes which disable the priest—eight in the *head*, two in the *neck*, nine in the *ears*, five in the *brows*, seven in the *eyelids*, nineteen in the *eyes*, nine in the *nose*, nine in the *mouth*, three in the *belly*, three in the *back*, seven in the *hands*, sixteen in the *secrets*, eight in *any part* of the *body*, eight in the *skin*, and seven in the *strength* and in the *breath*."—Ainsworth. In ancient times, even among heathens, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the ancient Greeks and Romans, was both *king* and *priest*. It is reported of *Metellus*, that, having lost an eye in endeavouring to save the *Palladium* from the flames, when the temple of Vesta was on fire, he was denied the priesthood, though he had rendered such an excellent piece of service to the public; yet the public opinion was that a priest who was defective in any member was to be avoided as *ominous*.—See Dodd. "At Elis, in Greece, the judges chose the finest looking man to carry the sacred *vessels* of the deity; he that was next to him in beauty and elegance led the *ox*; and the third in personal beauty, &c., carried the *garlands*, *ribbons*, *wine*, and the other matters used for the sacrifice."—*Athen.* Deipnosoph., l. xiii., c. 2.

Formerly the Church of England was very cautious in admitting to her ministry those who had gross personal defects; but now we find the *hump-backed*, the *jolt-headed*, *bandy-legged*, *club-footed*, *one-eyed*, &c., priests even of her *high* places. Why do our prelates ordain such?

Verse 23. *He shall not go in unto the veil*] The priest with a blemish was not permitted to enter into the holy of holies, nor to burn incense, nor to offer the shew-bread, nor to light the golden candlestick, &c. In short, he was not permitted to perform any essential function of the priesthood.

1. THE great perfection required in the Jewish high priest was intended principally to point out the perfection of that priesthood of which the Jewish was only the type. And yet, as the apostle assures us, that law made nothing perfect, but pointed out that most perfect priesthood and sacrifice by which we draw near to God.

2. As none who had a blemish could enter into the holy of holies, and this holy of holies was a type of the kingdom of God, so nothing that is defiled can enter into heaven; for he gave himself for his Church that he might purify it to himself, and present it at last before the presence of the Divine glory *having neither spot nor wrinkle, nor any such thing*, Eph. v. 27; a passage which evidently refers to the directions in the preceding verse. Reader, art thou become a *king* and *priest* unto God and the Lamb? and hast thou obtained, or art thou earnestly seeking, that holiness without which thou canst not see the kingdom of heaven?

CHAPTER XXII.

Of the uncleanness of the priests, by which they were prevented from ministering in holy things, 1–5. How they should be cleansed, 6, 7. The priest must not eat of any animal that had died of itself, or was torn by wild beasts, but must keep God's ordinances, 8, 9. No stranger, sojourner, nor hired servant shall eat of the holy things, 10. A servant bought with money may eat of them, 11. Who of the priest's family may not eat of them, 12, 13. Of improper persons who partake of the holy things unknowingly, 14–16. Freewill-offerings, and sacrifices in general, must be without blemish, 17–25. The age at which different animals were to be offered to God, 26, 27. No animal and its young shall be offered on the same day, 28. How the sacrifice of thanksgiving was to be offered, 29, 30. All God's testimonies to be observed, and the reason, 31–33.

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AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they [a] separate themselves from the holy things of the children of Israel, and that they [b] profane not my holy name *in those things* which they [c] hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things which the children of Israel hallow unto the LORD, [d] having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron *is* a leper, or hath [e] a [f] running issue; he shall not eat of the holy things [g] until he be clean. And [h] whoso toucheth any thing *that is* unclean *by* the dead, or [i] a man whose seed goeth from him;

5 Or [k] whosoever toucheth any creeping thing, whereby he may be made unclean, or [l] a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he [m] wash his flesh with water.

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7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because [n] it *is* his food.

8 [o] That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, [p] lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 [q] There shall no stranger eat *of* the holy thing: a sojourner of the priest, or a hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul [r] with his money, he shall eat of it, and he that is born in his house; [s] they shall eat of his meat.

12 If the priest's daughter also be *married* unto [t] a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [u] returned unto her father's house, [v] as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

[a] Num. vi. 3.——[b] Chap. xviii. 21.——[c] Exod. xxviii. 38; Num. xviii. 32; Deut. xv. 19.——[d] Chap. vii. 20.——[e] Chap. xv. 2.——[f] Heb. *running of the reins.*——[g] Chap. xiv. 2; xv. 13. [h] Num. xix. 11, 22.——[i] Chap. xv. 16.——[k] Chap. xi. 24, 43, 44. [l] Chap. xv. 7, 19.——[m] Chap. xv. 5; Heb. x. 22.——[n] Chap. xxi. 22; Num. xviii. 11, 13.——[o] Exod. xxii. 31; chap. xvii. 15; Ezek. xliv. 31.——[p] Exod. xxviii. 43; Num. xviii. 22, 32. [q] See 1 Sam. xxi. 6.——[r] Heb. *with the purchase of his money.* [s] Num. xviii. 11, 13.——[t] Heb. *a man a stranger.*——[u] Gen. xxxviii. 11.——[v] Chap. x. 14; Num. xviii. 11, 19.

NOTES ON CHAP. XXII.

Verse 2. *Speak unto Aaron and to his sons, that they separate themselves*] The same subject is continued in this chapter as in the preceding, with this addition, that besides the perfection of the priests, it was indispensably necessary that the sacrifices also should be *perfect*. In the service of God, according to the law, neither an imperfect *offering* nor an imperfect *offerer* could be admitted. What need then of a *mediator* between a *holy* God and *sinful* men! And can we expect that any of our services, however *sincere* and *well-intentioned*, can be accepted, unless offered on that living Altar that sanctifies the gift!

Verse 4. *Is a leper, or hath a running issue*] See the case of the leper treated at large in the notes on chapters xiii. and xiv.; and for other *uncleannesses*, see the notes on chap. xv.

Verse 10. *There shall no stranger eat of the holy thing*] For the meaning of the word *stranger*, see the note on Exod. xii. 43. The Jews suppose that *stranger* here means one who has had his ear pierced, (see the note on Exod. xxi. 6,) and that *sojourner* means a servant who is to go free on the Sabbatical year. Neither of these was permitted to eat of the holy things, because they were not properly members of the priest's family, and might go out and defile themselves even with the abominations of the heathen; but the servant or slave that was bought with money, ver. 10, might eat of these things, because he was the property of the master for ever.

We see that it was lawful, under the Mosaic economy, to have *slaves* under certain restrictions; but these were taken from among the heathen, and instructed in the true religion: hence we find, as in the above case, that they were reckoned as a *part of the priest's own family*, and *treated as such*. They certainly had privileges which did not extend either to *sojourners* or to *hired* servants; therefore their situation was incomparably better than the situation of the slaves under different European governments, of whose souls their pitiless possessors in general take no care, while they themselves venture to profess the Christian religion, and quote the Mosaic law in vindication of their system of slavery. How preposterous is such conduct! and how intolerable!

Verse 13. *But if the priest's daughter be a widow—and is returned unto her father's house*] A widow in Bengal not unfrequently returns to her father's house on the death of her husband: the union betwixt her and her own family is never so dissolved as among European nations. Thousands of widows in Bengal, whose husbands die before the consummation of marriage, never leave their parents.—WARD.

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14 [w] And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And [x] they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or [y] suffer them [z] to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [a] Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill-offerings, which they will offer unto the LORD for a burnt-offering;

19 [b] *Ye shall offer*, at your own will, a male without blemish of the beeves, of the sheep, or of the goats.

20 [c] *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And [d] whosoever offereth a sacrifice of peace-offerings unto the LORD [e] to accomplish *his* vow, or a freewill-offering in beeves or [f] sheep, it shall be perfect to be accepted; there shall be no blemish therein.

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22 [g] Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make [h] an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a [i] lamb that hath any thing [k] superfluous or lacking in his parts, that mayest thou offer *for* a freewill-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither [l] from a stranger's hand shall ye offer [m] the bread of your God of any of these; because their [n] corruption *is* in them, *and* blemishes *be* in them; they shall not be accepted for you.

26 And the LORD spake unto Moses, saying,

27 [o] When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

[w] Chap. v. 15, 16. — [x] Num. xviii. 32. — [y] Or, *lade themselves with the iniquity of trespass in their eating.* — [z] Ver. 9. — [a] Chap. i. 2, 3, 10; Num. xv. 14. — [b] Chap. i. 3. — [c] Deut. xv. 21; xvii. 1; Mal. i. 8, 14; Eph. v. 27; Heb. ix. 14; 1 Pet. i. 19. [d] Chap. iii. 1, 6. [e] Chap. vii. 16; Num. xv. 3, 8; Deut. xxiii. 21, 23; Psa. lxi. 8; lxv. 1; Eccles. v. 4, 5. — [f] Or, *goats.* — [g] Ver. 20; Mal. i. 8. — [h] Chap. i. 9, 13; iii. 3, 5. — [i] Or, *kid.* — [k] Chap. xxi. 18. [l] Num. xv. 15, 16. — [m] Chap. xxi. 6, 17. — [n] Mal. i. 14. [o] Exod. xxii. 30.

Verse 14. *Then he shall put the fifth* part *thereof unto it*] The holy thing of which he has unknowingly eaten shall be fairly valued, and to this value he shall add one *fifth* more, and give the whole to the priest.

Verse 20. *Whatsoever hath a blemish*] The same perfection is required in the sacrifice that was required in the priest; see on ver. 2, and the notes on the preceding chapter.

Verse 23. *That hath any thing superfluous or lacking*] The term שרוע *sarua* signifies any thing *extended* beyond the usual size, and the term קלוט *kalut* signifies any thing unusually *contracted*; and both mean any monstrosity, whether in *redundance* or *defect*. Such things, it seems, might be offered for a *freewill-offering*, because that was *not* prescribed by the law; God left it to a man's piety and gratitude to offer such additional gifts as he *could*: what the law required was indispensably necessary, because it pointed out the Gospel economy; but he that made a *vow* to offer such a sacrifice as the law had not required, could of course bring an *imperfect* offering. Some contend that the last clause of this verse should be thus read: *If thou offer it either for a freewill-offering, or for a vow, it shall not be accepted.* It was the opinion of the Jews, and it appears to be correct, that none of these imperfect animals were ever offered on the altar; but the person who made the freewill-offering of *such things as he had*, sold the animal, and gave its *price* for the support of the sanctuary.

Verse 24. *Bruised, or crushed, or broken, or cut*] That is, no bullock or lamb that is injured in any of the above ways, shall be offered unto the Lord.

Verse 25. *Their corruption is in them*] Viz., they are *bruised, crushed, broken*, &c.

Verse 27. *When a bullock—is brought forth*] This is a most unfortunate as well as absurd translation. The creature called an *ox* is a bull *castrated*; surely then a *bullock* was never yet *brought forth!* The original word שור *shor* signifies a bull, a bullock, or indeed any thing of the *neat* kind: here, even common sense required that it should be translated *calf*; and did I not hold myself sacredly bound to print the text of the *common version* with scrupulous exactness, I should translate the former clause of this verse thus, and so enter it into the text: *When a* CALF, *or a* LAMB, *or a* KID *is brought forth*, instead of, *When a bullock, a sheep, or a goat is brought forth*, the absurdity of which is glaring.

Seven days under the dam] In vindication of the

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28 And *whether it be* cow or [p] ewe, ye shall not kill it [q] and her young both in one day.

29 And when ye will [r] offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [s] none of it until the morrow: I *am* the LORD.

31 [t] Therefore shall ye keep my commandments, and do them: I *am* the LORD. A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

32 [u] Neither shall ye profane my holy name; but [v] I will be hallowed among the children of Israel: I *am* the LORD which [w] hallow you,

33 [x] That brought you out of the land of Egypt, to be your God: I *am* the LORD.

[p] Or, *she-goat.*——[q] Deut. xxii. 6.——[r] Chap. vii. 12; Psalm cvii. 22; cxvi. 17; Amos iv. 5.——[s] Chap. vii. 15.——[t] Chapter xix. 37; Num. xv. 40; Deut. iv. 40.

[u] Chap. xviii. 21.——[v] Chap. x. 3; Matt. vi. 9; Luke xi. 2. [w] Chap. xx. 8.——[x] Exod. vi. 7; chap. xi. 45; xix. 36; xxv. 38; Num. xv. 41.

propriety of this precept it may be justly asserted, that the flesh of *very young* animals is comparatively innutritive, and that animal food is not sufficiently nourishing and wholesome till the animal has arrived at a certain growth, or acquired the perfection of its nature. There is something *brutish* in eating the young of *beast* or *fowl* before the *hair* and *hoofs* are perfect in the one, and the *feathers* and *claws* in the other. Before this period their flesh is not good for food. See the note on chap. ix. 1.

Verse 28. *Ye shall not kill it and her young—in one day.*] This precept was certainly intended to inculcate *mercy* and *tenderness* of heart; and so the Jews understood it. When it is necessary to take away the lives of innocent animals for the support of our own, we should do it in such a way as not to blunt our moral feelings; and deplore the necessity, while we feel an express gratitude to God for permission, to do it.

Verse 30. *Leave none of it until the morrow*] See the note on chap. vii. 18.

Verse 32. *Neither shall ye profane my holy name*] God's name is profaned or rendered common when we treat his commands as we often do those of our fellows, when they do not appear to have *self-interest* to recommend them. He therefore profanes God's holy name who does not both *implicitly believe* and *conscientiously obey* all his *words* and all his *precepts*.

I will be hallowed among the children of Israel] The words *children of Israel*, בני ישראל *beney Yishrael*, which so frequently occur, should be translated either *the descendants* or *posterity of Israel*, or *the people of Israel*. The word *children* has a tendency to beget a false notion, especially in the minds of young people, and lead them to think that *children*, in the proper sense of the word, i. e., *little ones*, are meant.

Verse 33. *Brought you out of the land of Egypt*] By such a series of miraculous interferences, *to be your God*—to save you from all *idolatry*, *false* and *superstitious worship*, teach you the right way, lead and support you in it, and preserve you to my eternal kingdom and glory. God, infinite in his own perfections, has no need of his creatures; but they need him; and, as a source of endless felicity, he opens himself to all his intelligent offspring.

CHAPTER XXIII.

The feasts of the Lord, 1, 2. *The* Sabbath, 3. *The* passover *and unleavened bread*, 4–8. *The feast of* first-fruits, 9–14. *The feast of* pentecost, 15–21. *Gleanings to be left for the poor*, 22. *The feast of* trumpets, 23–25. *The great day of* atonement, 26–32. *The feast of* tabernacles, 33–44.

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [a] the feasts of the LORD, which ye shall [b] proclaim *to be* holy convocations, *even* these *are* my feasts. A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

3 [c] Six days shall work be done: but the seventh day *is* the Sabbath of rest, a holy convocation; ye shall do no

[a] Verse 4, 37.——[b] Exodus xxxii. 5; 2 Kings x. 20; Psa. lxxxi. 3.

[c] Exod. xx. 9; xxiii. 12; xxxi. 15; xxxiv. 21; chap. xix. 3; Deut. v. 13; Luke xiii. 14.

NOTES ON CHAP. XXIII.

Verse 2. *These* are *my feasts.*] The original word מועד *moad* is properly applied to any solemn anniversary, by which great and important ecclesiastical, political, or providential facts were recorded; see on Gen. i. 14. Anniversaries of this kind were observed in all nations; and some of them, in consequence of scrupulously regular observation, became *chronological epochs* of the greatest importance in history; the *Olympiads*, for example.

Verse 3. *The seventh day is the Sabbath*] This, because the first and greatest solemnity, is first mentioned. He who kept not this, in the most religious manner, was not capable of keeping any of the others. The religious observance of the Sabbath stands at the very threshold of all religion. See the note on Gen. ii. 3.

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work *therein:* it *is* the Sabbath of the LORD in all your dwellings.

4 [d] These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [e] In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 [f] In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* a holy convocation: ye shall do no servile work *therein*.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g] When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a [h] sheaf [i] of [k] the first-fruits of your harvest unto the priest:

11 And he shall [l] wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, a he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 [m] And the meat-offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings.

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15 And [n] ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete:

16 Even unto the morrow after the seventh Sabbath shall ye number [o] fifty days; and ye shall offer [p] a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* [q] the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice [r] one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of [s] peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: [t] they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.

22 And [u] when ye reap the harvest of your

[d] Ver. 2, 37, Exod. xxiii. 14.——[e] Exod. xii. 6, 14, 18; xiii. 3, 10; xxiii. 15; xxxiv. 18; Num. ix. 2, 3; xxviii. 16, 17; Deut. xvi. 1–8; Josh. v. 10.——[f] Exod. xii. 16; Num. xxviii. 18, 25.
[g] Exod. xxiii. 16, 19; xxxiv. 22, 26; Num. xv. 2, 18; xxviii. 26; Deut. xvi. 9; Josh. iii. 15.——[h] Or, *handful.*——[i] Heb. *omer.*
[k] Rom. xi. 16; 1 Cor. xv. 20, James i. 18; Rev. xiv. 4.

[l] Exod. xxix. 24.——[m] Chap. ii. 14, 15, 16.——[n] Chap. xxv. 8; Exod. xxxiv. 22; Deut. xvi. 9.——[o] Acts ii. 1.——[p] Num. xxviii. 26.——[q] Exod. xxiii. 16, 19; xxii. 29; xxxiv. 22, 26; Num. xv. 17; xxviii. 26; Deut. xxvi. 1.——[r] Ch. iv. 23, 28; Num. xxviii. 30.——[s] Chapter iii. 1.——[t] Numbers xviii. 12; Deut. xviii. 4.
[u] Chap. xix. 9.

Verse 5. *The Lord's passover.*] See this largely explained in the notes on Exod. xii. 21–27.

Verse 11. *He shall wave the sheaf*] He shall move it to and fro before the people, and thereby call their attention to the work of Divine Providence, and excite their gratitude to God for *preserving to them the kindly fruits of the earth.* See the notes on Exod. xxix. 27, and chap. vii. at the end.

Verse 14. *Ye shall eat neither bread, nor parched corn, nor green ears*] It is right that God, the dispenser of every blessing, should be acknowledged as such, and the *first-fruits* of the field, &c., dedicated to him. Concerning the dedication of the *first-fruits*, see the note on Exod. xxii. 29. *Parched ears* of corn and *green ears, fried*, still constitute a part, and not a disagreeable one, of the food of the Arabs now resident in the Holy Land. See *Hasselquist.*

Verse 15. *Ye shall count unto you—seven Sabbaths*] That is, from the *sixteenth* of the *first* month to the *sixth* of the *third* month. These *seven weeks*, called here *Sabbaths*, were to be complete, i. e., the forty-nine days must be finished, and the next day, the fiftieth, is what, from the Septuagint, we call *pentecost.* See the note on Luke vi. 1.

Verse 22. *Neither shalt thou gather any gleaning*] See the note on chap. xix. 9.

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land, thou shalt not make clean riddance of the corners of thy field when thou reapest, [v] neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [w] seventh month, in the first *day* of the month, shall ye have a Sabbath, [x] a memorial of blowing of trumpets, a holy convocation.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.

26 And the LORD spake unto Moses, saying,

27 [y] Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, [z] he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, [a] the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 It *shall be* unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye [b] celebrate your Sabbath.

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33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [c] The fifteenth day of this seventh month *shall be* the feast of tabernacles, *for* seven days unto the LORD.

35 On the first day *shall be* a holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD: [d] on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* [e] a solemn assembly; [f] *and* ye shall do no servile work *therein.*

37 [g] These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 [h] Beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have [i] gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a Sabbath, and on the eighth day *shall be* a Sabbath.

[v] Deut. xxiv. 19.——[w] Num. xxix. 1.——[x] Chap. xxv. 9.——[y] Chap. xvi. 30; Num. xxix. 7.——[z] Gen. xvii. 14.——[a] Chap. xx. 3, 5, 6.——[b] Heb. *rest.*——[c] Exod. xxiii. 16; Num. xxix. 12; Deut. xvi. 13; Ezra iii. 4; Neh. viii. 14; Zech. xiv. 16; 1 Esd. v. 51; John vii. 2.——[d] Num. xxix. 35; Neh. viii. 18; John vii. 37.——[e] Heb. day of *restraint.*——[f] Deut. xvi. 8; 2 Chron. vii. 9; Neh. viii. 18; Joel i. 14; ii. 15.——[g] Ver. 2, 4.——[h] Num. xxix. 39.——[i] Exod. xxiii. 16; Deut. xvi. 13.

Verse 24. *A memorial of blowing of trumpets*] This is generally called *the feast of trumpets*; and as it took place on the *first day* of the *seventh month, Tisri*, which answers to *September*, which month was the *commencement* of what was called the *civil year*, the feast probably had no other design than to celebrate the commencement of that year, if indeed such a distinction obtained among the *ancient* Jews. See the note on Exod. xii. 2. Some think *creation* began at this time.

Verse 28. *A day of atonement*] See the note on chapter xvi. 3, &c., where this subject is largely explained.

Verse 34. *The feast of tabernacles*] In this solemnity the people left their houses, and dwelt in *booths* or tents made of the branches of *goodly trees* and *thick trees*, (of what kind the text does not specify,) together with *palm-trees* and *willows of the brook*, ver. 40. And in these they dwelt *seven days*, in commemoration of their forty years' sojourning and dwelling in *tents* in the wilderness while destitute of any fixed habitations. In imitation of this feast among the people of God, the Gentiles had their *feasts of tents*. Plutarch speaks particularly of feasts of this kind in honour of Bacchus, and thinks from the custom of the Jews in celebrating the feast of tabernacles, that they worshipped the god Bacchus, "because he had a feast exactly of the same kind called the *feast of tabernacles*, Σκηνη, which they celebrated in the time of vintage, bringing tables out into the open air furnished with all kinds of fruit, and sitting under tents made of vine branches and ivy."—PLUT. *Symp.*, lib. iv., Q. 6. According to Ovid the feast of *Anna Perenna* was celebrated much in the same way. Some remained in the open air, others formed to themselves *tents* and *booths made of branches of trees*, over which they spread garments, and kept the festival with great rejoicings.

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40 And [k] ye shall take you on the first day the [l] boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; [m] and ye shall rejoice before the LORD your God seven days.

41 [n] And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 [o] Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

43 [p] That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [q] declared unto the children of Israel the feasts of the LORD.

[k] Neh. viii. 15.——[l] Heb. *fruit*.——[m] Deut. xvi. 14, 15. [n] Num. xxix. 12; Neh. viii. 18.

[o] Neh. viii. 14, 15, 16.——[p] Deut. xxxi. 13; Psa. lxxviii. 5, 6. [q] Ver. 2.

"Sub Jove pars durat; pauci tentoria ponunt;
Sunt, quibus e ramis frondea facta casa est.
Pars sibi pro rigidis calamos statuere columnis;
Desuper extentas imposuere togas."
Ovid, Fast., lib. iii.

Concerning this feast of tabernacles, see the note on John vii. 37, 38; and for the various feasts among the Jews, see the note on Exod. xxiii. 14.

Verse 40. *Boughs of goodly trees*] The Jews and many critics imagine the *citron-tree* to be intended, and by *boughs of thick trees* the *myrtle*.

Verse 43. *That your generations may know, &c.*] By the institution of this feast God had two great objects in view: 1. To perpetuate the wonderful display of his providence and grace in bringing them out of Egypt, and in preserving them in the wilderness. 2. To excite and maintain in them a spirit of gratitude and obedience, by leading them to consider deeply the greatness of the favours which they had received from his most merciful hands.

SIGNAL displays of the mercy, kindness, and providential care of God should be particularly remembered. When we recollect that we deserve nothing at his hands, and that the debt of gratitude is all the debt we can pay, in it we should be cheerful, fervent, and frequent. An ungrateful heart is an unfeeling, unloving, unbelieving, and disobedient heart. Reader, pray to God that he may deliver thee from its influence and its curse.

CHAPTER XXIV.

Pure olive oil must be provided for the lamps, 1, 2. *Aaron is to take care that the lamps be lighted from evening to morning continually*, 3, 4. *How the shew-bread is to be made and ordered*, 5–8. *Aaron and his sons shall eat this bread in the holy place*, 9. *Of the son of Shelomith, an Israelitish woman, who blasphemed the* name, 10, 11. *He is imprisoned till the mind of the Lord should be known*, 12. *He is commanded to be stoned to death*, 13, 14. *The ordinance concerning cursing and blaspheming the Lord*, 15, 16. *The law against murder*, 17. *The* lex talionis, *or law of* like for like, *repeated*, 18–21. *This law to be equally binding both on themselves and on strangers*, 22. *The blasphemer is stoned*, 23.

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AND the LORD spake unto Moses, saying,

2 [a] Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, [b] to cause the lamps to burn continually.

3 Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [c] the pure candlestick, before the LORD continually. A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

5 And thou shalt take fine flour, and bake twelve [d] cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, [e] upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a

[a] Exod. xxvii. 20, 21.——[b] Heb. *to cause to ascend*.——[c] Exod. xxxi. 8; xxxix. 37.

[d] Exod. xxv. 30.——[e] 1 Kings vii. 48; 2 Chron. iv. 19; xiii. 11; Heb. ix. 2.

NOTES ON CHAP. XXIV.

Verse 2. *Pure oil olive*] See every thing relative to this ordinance explained on Exod. xxvii 20, 21.

Verse 5. *Bake twelve cakes*] See the whole account of the *shew-bread* in the notes on Exod. xxv. 30; and relative to the *table* on which they stood, the *golden candlestick* and *silver trumpets* carried in triumph to Rome, see the note on Exod. xxv. 31.

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memorial, *even* an offering made by fire unto the LORD.

8 [f] Every Sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And [g] it shall be Aaron's and his sons'; [h] and they shall eat it in the holy place: for it *is* most holy unto him, of the offerings of the LORD made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son [i] blasphemed the name *of the LORD*, and [k] cursed. And they [l] brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

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12 And they [m] put him in ward, [n] that [o] the mind of the LORD might be showed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [p] lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children

[f] Num. iv. 7; 1 Chron. ix. 32; 2 Chron. ii. 4.——[g] 1 Samuel xxi. 6; Matt. xii. 4; Mark ii. 26; Luke vi. 4.——[h] Exod. xxix. 33; chap. viii. 3; xxi. 22.——[i] Ver. 16.——[k] Job i. 5, 11, 22; ii. 5, 9, 10; Isa. viii. 21.

[l] Exod. xviii. 22, 26.——[m] Num. xv. 34.——[n] Heb. *to expound unto them according to the mouth of the LORD.*——[o] Exodus xviii. 15, 16; Numbers xxvii. 5; xxxvi. 5, 6.——[p] Deut. xiii. 9; xvii. 7.

Verse 10. *The son of an Israelitish woman, whose father* was *an Egyptian, &c.*] This is a very obscure account, and is encumbered with many difficulties. 1. It seems strange that a person proceeding from such an illegal mixture should have been *incorporated* with the Israelites. 2. What the *cause* of the strife between this mongrel person and the Israelitish man was is not even hinted at. The rabbins, it is true, supply in their way this deficiency; they say he was the son of the Egyptian whom Moses slew, and that attempting to pitch his tent among those of the *tribe of Dan*, to which he belonged by his mother's side, ver. 11, he was prevented by a person of that tribe as having no right to a station among them who were true Israelites both by father and mother. In consequence of this they say he blasphemed the name of the Lord. But, 3 The sacred text does not tell us *what name* he blasphemed; it is simply said ויקב את השם *vaiyikkob eth hashshem, he pierced through*, distinguished, explained, or *expressed the name*. (See below, article 10.) As the Jews hold it *impious* to pronounce the name יהוה *Yehovah*, they always put either אדני *Adonai, Lord*, or השם *hashshem*, THE NAME, in the place of it; but in this sense *hashshem* was never used prior to the days of rabbinical superstition, and therefore it cannot be put here for the word *Jehovah*. 4. Blaspheming the name of the Lord is mentioned in ver. 16, and there the proper Hebrew term is used שם יהוה *shem Yehovah*, and not the rabbinical השם *hashshem*, as in ver. 11. 5. Of all the manuscripts collated both by Kennicott and De Rossi, not one, either of the *Hebrew* or *Samaritan*, has the word *Jehovah* in this place. 6. Not one of the ancient VERSIONS, Targum of *Onkelos*, *Hebrao-Samaritan*, *Samaritan version*, *Syriac*, *Arabic*, *Septuagint*, or *Vulgate* Latin, has even attempted to supply the sacred name. 7. *Houbigant* supposes that the Egypto-Israelitish man did not use the name of the true God at all, but had been swearing by one of his country gods; and if this was the case the mention of the name of a *strange god* in the camp of Israel would constitute a very high crime, and certainly expose to the punishment mentioned in ver. 14. 8. Probably the word השם *hashshem* was the proper name of some Egyptian deity. 9. The fifteenth verse seems to countenance the supposition that the god whose name was produced on this occasion was not the true God, for it is there said, *whosoever curseth his god*, אלהיו *elohaiv, shall bear his sin*—shall have the punishment due to him as an *idolater*; but *he that blasphemeth the name* of the LORD, שם יהוה *shem Yehovah, shall surely be put to death—when he blasphemeth the name* (שם *shem*) *he shall die*, ver. 16. 10. The verb נקב *nakab*, which we translate *blaspheme*, signifies to pierce, bore, make hollow; also to EXPRESS or DISTINGUISH by NAME; see Isa. lxii. 2; Num. i. 17; 1 Chron. xii. 31; xvi. 41; xxviii. 15; or, as the Persian translator has it, شرح كرد مر ان نام *sherah kerd, mir an nam, he expounded or interpreted the name*. Hence all that we term *blasphemy* here may only signify the *particularizing some false god*, i. e., *naming* him by his name, or imploring his aid as a helper, and when spoken of the true God it may signify using that sacred name as the idolaters did the names of their idols. On *blaspheming God*, and the nature of *blasphemy*, see the notes on Matt. ix. 3.

In whatever point of view we consider the relation which has been the subject of this long note, one thing is sufficiently plain, that he who speaks irreverently of God, of his *works*, his *perfections*, his *providence*, &c., is destitute of every moral feeling and of every religious principle, and consequently so dangerous to society that it would be criminal to suffer him to be at large, though the longsuffering of God may lead him to repentance, and therefore it may be consistent with mercy to preserve his life.

Verse 14. *Lay their hands upon his head*] It was by this ceremony that the people who heard him curse bore their public testimony in order to his being fully convicted, for without this his punishment would not have been lawful. By this ceremony also they in effect said to the man, *Thy blood be upon thy own head*.

Verse 15. *Whosoever curseth his God*] יקלל אלהיו

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of Israel, saying, Whosoever curseth his God [q] shall bear his sin.

16 And he that [r] blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

17 [s] And he that [t] killeth any man shall surely be put to death.

18 [u] And he that killeth a beast shall make it good; [v] beast for beast.

19 And if a man cause a blemish in his neighbour: as [w] he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

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21 [x] And he that killeth a beast, he shall restore it: [y] and he that killeth a man, he shall be put to death.

22 Ye shall have [z] one manner of law, as well for the stranger as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, [a] that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

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[q] Chap. v. 1; xx. 17; Num. ix. 13.——[r] 1 Kings xxi. 10, 13; Psa. lxxiv. 10, 18; Matt. xii. 31; Mark iii. 28; James ii. 7.——[s] Exod. xxi. 12; Num. xxxv. 31; Deut. xix. 11, 12.——[t] Heb. *smiteth the life of a man.*

[u] Ver. 21.——[v] Heb. *life for life.*——[w] Exod. xxi. 24; Deut. xix. 21; Matt. v. 38; vii. 2.——[x] Exod. xxi. 33; ver. 18.——[y] Ver. 17.——[z] Exod. xii. 49; chap. xix. 34; Num. xv. 16.——[a] Ver. 14.

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yekallel Elohaiv, he who *makes light* of him, who does not treat him and sacred things with due reverence, *shall bear his sin*—shall have the guilt of this transgression imputed to him, and may expect the punishment.

Verse 16. *Blasphemeth the name of the Lord*] נקב שם יהוה *venokeb shem Yehovah*, he who *pierces, transfixes*, or, as some translate it, *expounds*, the name of Jehovah; see the note on the tenth verse. This being the name by which especially the Divine Essence was pointed out, it should be held peculiarly sacred. We have already seen that the Jews never pronounce this name, and so long has it been disused among them that the true pronunciation is now totally lost; see on the word JEHOVAH, Exod. vi. 3.

Verse 17. *He that killeth any man*] Blasphemy against God, i. e., speaking *injuriously* of his name, his attributes, his government, and his revelation, together with murder, is to be punished with death: he that blasphemes God is a curse in society, and he who takes away, wilfully and by malicious intent, the life of any man, should certainly be put to death. In this respect God has absolutely required that life shall go for life.

Verse 20. *Breach for breach*] This is a repetition of the *lex talionis*, which see explained Exod. xxi. 24.

Verse 22. *Ye shall have one manner of law, as well for the stranger as for one of your own country*] Equal laws, where each individual receives the same protection and the same privileges, are the boast only of a *sound political constitution*. He who *respects* and *obeys* the laws has a *right* to *protection* and *support*, and his person and property are as sacred in the sight of justice as the person and property of the prince. He who *does not obey* the laws of his country forfeits all right and title to protection and privilege; his own actions condemn him, and justice takes him up on the evidence of his own transgressions. He who does what is right need not *fear the power* of the civil magistrate, for he holds the sword only to punish *transgressors*. Universal obedience to the laws is the duty of every citizen; none can do more, none should do less: therefore each individual in a well regulated state must have *equal rights* and *privileges* in every thing that relates to the safety of his person, and the security of his property. Reader, such *was* the *Mosaic code*; such IS the BRITISH CONSTITUTION.

Verse 23. *And stone him with stones.*] We are not to suppose that the culprit was exposed to the unbridled fury of the thousands of Israel; this would be *brutality*, not *justice*, for the very worst of tempers and passions might be produced and fostered by such a procedure. The Jews themselves tell us that their manner of stoning was this: they brought the condemned person without the camp, because his crime had rendered him *unclean*, and whatever was unclean must be put *without the camp*. When they came within four cubits of the place of execution, they stripped the criminal, if a man, leaving him nothing but a cloth about the waist. The place on which he was to be executed was elevated, and the witnesses went up with him to it, and laid their hands upon him, for the purposes mentioned ver. 14. Then one of the witnesses struck him with a stone upon the loins; if he was not killed with that blow, then the witnesses took up a great stone, as much as two men could lift, and threw it upon his breast. This was the *coup de grace*, and finished the tragedy. When a man was stoned by the *mob*, then brutal rage armed every man, justice was set aside, and the *will* and *fury* of the people were law, judge, jury, and executioner. Such disgraceful stonings as these were, no doubt, frequent among the Jews. See *Calmet's* Dict., article STONING, and *Ainsworth* on this place.

WHAT the crime of Shelomith's son was, we cannot distinctly say; doubtless it was some species of blasphemy: however, we find it was a new and unprecedented case; and as there was no law by which the quantum of guilt could be ascertained, nor consequently the degree of punishment, it was necessary to consult

the great Lawgiver on the occasion; the man was therefore secured till the mind of the Lord should be known. Moses, no doubt, had recourse to the tabernacle, and received the directions afterward mentioned from Him who dwelt between the cherubim. In what way the answer of the Lord was communicated we know not, (probably by *Urim* and *Thummim*,) but it came in such a manner as to preclude all doubt upon the subject: the man was declared to be guilty, and was sentenced to be stoned to death; and on this occasion a law is made relative to blasphemy in general. However sinful the *Jews* might have been at this time, we have reason to believe they did not take the name of the Lord in vain, and blasphemy was not known among them. But what shall we say of *Christians*, so called, whose mouths are full of cursing and bitterness? Were every blasphemer among us to be stoned to death, how many of the people would fall in every corner of the land! God is longsuffering; may this lead them to repentance! We have excellent laws against all profaneness, but, alas for our country! they are not enforced; and he who attempts to put the laws in force against profane swearers, Sabbath breakers, &c., is considered a litigious man, and a disturber of the peace of society. Will not God visit for these things! This is not only *contempt of God's holy word and commandments*, but rebellion against the *laws*.

CHAPTER XXV.

The law concerning the Sabbatical or seventh year repeated, 1–7. *The law relative to the jubilee, or fiftieth year, and the hallowing of the fiftieth*, 8–12. *In the year of jubilee every one to return unto his possessions*, 13. *None to oppress another in buying and selling*, 14. *Purchases to be rated from jubilee to jubilee, according to the number of years unexpired*, 15–17. *Promises to obedience*, 18, 19. *Promises relative to the Sabbatical year*, 20–22. *No inheritance must be finally alienated*, 23, 24. *No advantage to be taken of a man's poverty in buying his land*, 25–28. *Ordinances relative to the selling of a house in a walled city*, 29, 30; *in a village*, 31. *Houses of the Levites may be redeemed at any time*, 32, 33. *The fields of the Levites in the suburbs must not be sold*, 34. *No* usury *to be taken from a poor brother*, 35–38. *If an Israelite be sold to an Israelite, he must not be obliged to serve as a* slave, 39, *but be as a* hired servant *or as a* sojourner, *till the year of jubilee*, 40, *when he and his family shall have liberty to depart*, 41; *because God claims all* Israelites as his servants, *having redeemed them from bondage in Egypt*, 42, 43. *The Israelites are permitted to have* bond-men *and* bond-women *of the* heathens, *who, being bought with their money, shall be considered as their property*, 44–46. *If an Israelite, grown poor, be sold to a sojourner who has waxed rich, he may be redeemed by one of his relatives, an* uncle *or* uncle's son, 47–49. *In the interim between the jubilees, he may be redeemed; but if not redeemed, he shall go free in the jubilee*, 50–54. *Obedience enforced by God's right over them as his servants*, 55.

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AND the LORD spake unto Moses in Mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land [a] keep [b] a Sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

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5 [c] That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes [d] of thy vine undressed: *for* it is a year of rest unto the land.

6 And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that

[a] Heb. *rest.*——[b] Exod. xxiii. 10; see ch. xxvi. 34, 35; 2 Chron. xxxvi. 21.——[c] 2 Kings xix. 29.——[d] Heb. *of thy separation.*

NOTES ON CHAP. XXV.

Verse 2. *The land keep a Sabbath*] See this ordinance explained in the note on Exod. xxiii. 11. It may be asked here: If it required all the annual produce of the field to support the inhabitants, how could the people be nourished the seventh year, when no produce was received from the fields? To this it may be answered, that God sent his blessing in an especial manner on the *sixth* year, (see verses 21, 22,) and it brought forth fruit for *three* years. How astonishing and convincing was this miracle! Could there possibly be any deception here? NO! The miracle speaks for itself, proves the Divine authenticity of the law, and takes every prop and stay from the system that wishes to convict the Mosaic ordinances of imposture. See Exod. xxiii. 11. It is evident from this that the Mosaic law must have had a Divine origin, as no man in his senses, without God's authority, could have made such an ordinance as this; for the *sixth* year, from its promulgation, would have amply refuted his pretensions to a Divine mission.

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are in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet [c] of the jubilee to sound, on the tenth *day* of the seventh month, [f] in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and [g] proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; [h] and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: [i] ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

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12 For it *is* the jubilee; it shall be holy unto you: [k] ye shall eat the increase thereof out of the field.

13 [l] In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell aught unto thy neighbour, or buyest *aught* of thy neighbour's hand, [m] ye shall not oppress one another:

15 [n] According to the number of years after the jubilee, thou shalt buy of thy neighbour; *and* according unto the number of years of the fruits, he shall sell unto thee:

[c] Heb. *loud of sound.*——[f] Chap. xxiii. 24, 27.——[g] Isa. lxi. 2; lxiii. 4; Jer. xxxiv. 8, 15, 17; Luke iv. 19.——[h] Ver. 13; Num. xxxvi. 4.——[i] Ver. 5.

[k] Ver. 6, 7.——[l] Ver. 10; chap. xxvii. 24; Num. xxxvi. 4.
[m] Ver. 17; chap. xix. 13; 1 Sam. xii. 3, 4; Mic. ii. 2; 1 Cor vi. 8.——[n] Chap. xxvii. 18, 23.

Verse 8. *Thou shalt number seven Sabbaths of years*] This seems to state that the jubilee was to be celebrated on the *forty-ninth* year; but in ver. 10 and 11 it is said, *Ye shall hallow the fiftieth year*, and, *A jubilee shall this fiftieth year be*. Probably in this verse Moses either includes the preceding jubilee, and thus with the *forty-ninth* makes up the number *fifty*; or he speaks of *proclaiming* the jubilee on the *forty-ninth*, and celebrating it on the *fiftieth* year current. Some think it was celebrated on the *forty-ninth* year, as is stated in ver. 8; and this prevented the *Sabbatical* year, or seventh year of rest, from being confounded with the jubilee, which it must otherwise have been, had the celebration of this great solemnity taken place on the *fiftieth* year; but it is most likely that the *fiftieth* was the real jubilee.

Verse 11. *A jubilee shall that fiftieth year be*] The literal meaning of the word *jubilee*, יובל *yobel* in *Hebrew*, and יובל *yobil* in the *Samaritan*, has not been well ascertained. *Josephus* and the *rabbins* have caused many to err; the former says the word signifies *liberty*; Ελευθεριαν δε σημαινει τουνομα, Antiq., l. 3, cap. 12, edit. Havere., vol. i., p. 184; but the word *liberty* signifies rather the *intention* of the *institution*, than the *meaning* of the *Hebrew term*. The rabbins say it signifies a *ram's horn*, because the trumpets which were used in proclaiming this solemnity were made out of ram's horns. This meaning is adopted in a few places in our *translation*, but none of the ancient versions acknowledge this sense of the term, the *Chaldee* excepted. Some derive it from יבל *yabal*, *to bring*, *carry away*, because the Israelites at this time *carried away* the right of repossessing their inheritances which had been forfeited or alienated. The most natural derivation is from הוביל *hobil*, to *cause to bring back*, or *recall*, because estates, &c., which had been alienated, were then *brought back* to their primitive owners. This was a wise and excellent institution, but appears to have been little regarded by the Jews after the Babylonish captivity. Indeed, it is not mentioned under the second temple, and the observance must have ceased among the Jews when they were brought under a foreign yoke.

The jubilee seems to have been typical, 1. Of the great time of release, the Gospel dispensation, when all who believe in Christ Jesus are redeemed from the bondage of sin—repossess the favour and image of God, the only inheritance of the human soul, having all debts cancelled, and the *right* of inheritance restored. To this the prophet Isaiah seems to allude, chap. xxvi. 13, and particularly lxi. 1–3. 2. Of the general resurrection. "It is," says Mr. Parkhurst, "a lively prefiguration of the grand consummation of time, which will be introduced in like manner by the *trump of God*, 1 Cor. xv. 52, when the children and heirs of God shall be delivered from all their forfeitures, and restored to the eternal *inheritance* allotted to them by their Father; and thenceforth rest from their labours, and be supported in life and happiness by what the field of God shall supply."

It is worthy of remark that the jubilee was not proclaimed till the tenth day of the seventh month, *on the very day* when the great *annual atonement* was made for the sins of the people; and does not this prove that the great *liberty* or *redemption* from thraldom, published under the Gospel, could not take place till the great *Atonement*, the sacrifice of the Lord Jesus, had been offered up? See ver. 9.

Verse 14. *Ye shall not oppress one another*] Ye shall take no advantage of each other's *ignorance* either in *buying* or *selling*; for he that buys an article at *less* than it is worth, or sells one for *more* than it is worth, taking advantage in both cases of the *ignorance* of the *vender* or *buyer*, is no better than a *thief*, as he actually robs his neighbour of as much property as he has *bought* the article at *below* or *sold* it *above* its current value.

Verse 15. *According to the number of years*] The

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16 According to the multitude of years, thou shalt increase the price thereof; and according to the fewness of years, thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits, doth he sell unto thee.

17 [o] Ye shall not therefore oppress one another; [p] but thou shalt fear thy God: for I *am* the LORD your God.

18 [q] Wherefore ye shall do my statutes, and keep my judgments, and do them; [r] and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and [s] ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [t] What shall we eat the seventh year? behold, [u] we shall not sow, nor gather in our increase:

21 Then I will [v] command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 [w] And ye shall sow the eighth year, and eat *yet* of [x] old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 The land shall not be sold [y] for [z] ever: for [a] the land *is* mine; for ye *are* [b] strangers and sojourners with me.

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24 And in all the land of your possession ye shall grant a redemption for the land.

25 [c] If thy brother be waxen poor, and hath sold away *some* of his possession, and if [d] any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it and [e] himself be able to redeem it;

27 Then [f] let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of jubilee: [g] and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

[o] Ver. 14.——[p] Ver. 43; chap. xix. 14, 32.——[q] Chap. xix. 37.——[r] Chap. xxvi. 5; Deut. xii. 10; Psa. iv. 8; Prov. i. 33; Jer. xxiii. 6.——[s] Chap. xxvi. 5; Ezek. xxxiv. 25, 27, 28.——[t] Matt. vi. 25, 31.——[u] Ver. 4, 5.——[v] Deut. xxviii. 8; see Exod. xvi. 29.——[w] 2 Kings xix. 29.——[x] Josh. v. 11, 12.——[y] Or, *to be quite cut off*.

[z] Heb. *for cutting off*.——[a] Deut. xxxii. 43; 2 Chron. vii. 20; Psa. lxxxv. 1; Joel ii. 18; iii. 2.——[b] 1 Chron. xxix. 15; Psa. xxxix. 12; cxix. 19; 1 Peter ii. 11.——[c] Ruth ii. 20; iv. 4, 6.——[d] See Ruth iii. 2, 9, 12; Jer. xxxii. 7, 8.——[e] Heb. *his hand hath attained, and found sufficiency*; chap. v. 7.——[f] Ver. 50, 51, 52.——[g] Ver. 13.

purchases that were to be made of lands were to be regulated by the number of years unelapsed of the current jubilee. This was something like buying the unexpired term of a lease among us; the purchase is always regulated by the *number of years* between the time of purchase and the expiration of the term.

Verse 20. *What shall we eat the seventh year?*] A very natural question, which could only be laid at rest by the sovereign promise in the next verse: *I will* COMMAND *my* BLESSING *upon you in the sixth year, and it shall bring forth fruit for* THREE YEARS. See on verse 2.

Verse 23. *The land shall not be sold for ever—the land is mine*] As God in a miraculous manner gave them possession of this land, they were therefore to consider themselves merely as *tenants* to him; and on this ground *he*, as the great landholder or lord of the soil, prescribes to them all the conditions on which they shall hold it. This one circumstance was peculiarly favourable to their advancement in religion, in righteousness, and true holiness; for feeling that they had nothing which they could call their *own* upon earth, they must frequently, by this, be put in mind of the necessity of having a permanent dwelling in the heavenly inheritance, and of that preparation without which it could not be possessed.

Verse 25. *Any of his kin come to redeem it*] The land that was sold might be redeemed, in the interim between jubilee and jubilee, by the *former owner* or by one of his *kinsmen* or *relatives*. This *kinsman* is called in the text גֹּאֵל *goel* or *redeemer*; and was not this a lively emblem of the redemption of man by Christ Jesus? That *he* might have a *right* to redeem *man*, he took upon him *human nature*, and thus became a *kinsman* of the great family of the human race, and thereby *possessed the right of redeeming* that fallen nature of which he took part, and of *buying back* to man that *inheritance* which had been *forfeited* by transgression.

Verse 29. *Sell a dwelling house in a walled city*] A very proper difference is put between houses in a *city* and houses in the *country*. If a man sold his house in the *city*, he might redeem it any time in the course of a *year*; but if it were not redeemed within that time, it could no more be redeemed, nor did it go out even in the jubilee. It was not so with a house in the *country*; such a house might be redeemed during any part of the interim; and if not redeemed, must go out at the jubilee. The reason in both cases is sufficiently evident; the house in the city might be built for purposes of *trade* or *traffic* merely, the house in the country was built on or attached to the *inheritance* which God had divided to the respective families, and it was therefore absolutely necessary that the same law should apply to the *house* as to the *inheritance*. But the same necessity did not hold good with respect to

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30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country: [h] they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding [i] the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if [k] a man purchase of the Levites, then the house that was sold, and the city of his possession, [l] shall go out in *the year of* jubilee; for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But [m] the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 And if thy brother be waxen poor, and [n] fallen in decay with thee; then thou shalt [o] relieve him: [p] *yea, though he be* a stranger, or a sojourner; that he may live with thee.

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36 [q] Take thou no usury of him, or increase: but [r] fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 [s] I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And [t] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not [u] compel him to serve as a bondservant:

40 *But* as a hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* shall he depart from thee, *both* he and his children [v] with him, and shall return unto his own family, and [w] unto the possession of his fathers shall he return.

42 For they *are* [x] my servants, which I brought forth out of the land of Egypt: they shall not be sold [y] as bondmen.

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[h] Heb. *redemption belongeth unto it.*——[i] See Num. xxxv. 2; Josh. xxi. 2, &c.——[k] Or, one *of the Levites redeem* them. [l] Ver. 28.——[m] See Acts iv. 36, 37.——[n] Heb. *his hand faileth.* [o] Heb. *strengthen.*——[p] Deut. xv. 7, 8; Psa. xxxvii. 26; xli. 1; cxii. 5, 9; Prov. xiv. 31; Luke vi. 35; Acts xi. 29; Rom. xii. 18; 1 John iii. 17.——[q] Exod. xxii. 25; Deut. xxiii. 19; Neh. v. 7; Psa. xv. 5; Prov. xxviii. 8; Ezek. xviii. 8, 13, 17; xxii. 12.——[r] Ver. 17; Neh. v. 9.——[s] Chap. xxii. 32, 33.——[t] Exod. xxi. 2; Deut. xv. 12; 1 Kings ix. 22; 2 Kings iv. 1; Neh. v. 5; Jer. xxxiv. 14.——[u] Heb. *serve thyself with him with the service,* &c.; ver. 46; Exod. i. 14; Jer. xxv. 14; xxvii. 7; xxx. 8.——[v] Exod. xxi. 3.——[w] Ver. 28.——[x] Ver. 55; Rom. vi. 22; 1 Cor. vii. 23.——[y] Heb. *with the sale of a bondman.*

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the house in the city: and as we may presume the house in the city was merely for the purpose of *trade*, when a man bought such a house, and got his business *established* there, it would have been very inconvenient for him to have removed; but as it was possible that the former owner might have sold the house *rashly*, or through the *pressure of some very urgent necessity*, a *year* was allowed him, that during that time he might have leisure to reconsider his rash act, or so to get through his pressing necessity as to be able to get back his dwelling. This time was sufficiently *long* in either of the above cases; and as such occurrences might have been the cause of his selling his house, it was necessary that he might have the opportunity of redeeming his pledge. Again, as the purchaser, having bought the house merely for the purpose of *trade*, *manufacture*, &c., must have been at great pains and expense to fit the place for his work, and establish his business, in which himself, his children, and his children's children, were to labour and get their bread; hence it was necessary that he should have some *certainty* of permanent possession, without which, we may naturally conjecture, no such purchases ever would be made. This seems to be the simple reason of the law in both cases.

Verse 32. *The cities of the Levites*] The law in this and the following verses was also a very wise one. A *Levite* could not ultimately sell his house: if sold he could redeem it at any time in the interim between the two jubilees; but if not redeemed, it must go out at the following jubilee. And why? "Because Moses framed his laws so much in favour of the *priesthood*, that they had *peculiar* privileges!" &c. Just the reverse: they were so far from being peculiarly favoured that they had no *inheritance* in Israel, only their *cities*, to dwell in: and because their *houses* in these cities were the whole that they could call their own, therefore these houses could not be ultimately alienated. All that they had to live on besides was from that most precarious source of support, the freewill-offerings of the people, which depended on the prevalence of pure religion in the land.

Verse 36. *Take thou no usury of him*] Usury, at present, signifies unlawful interest for money. Properly, it means the *reward* or *compensation* given for the use of a thing, but is principally spoken of *money*. See the definition of the original term in the note on Exod. xxii. 25.

Verse 42. *For they* are *my servants*] As God redeemed every Israelite out of Egyptian bondage, they were therefore to consider themselves as his property, and that consequently they should not alienate themselves from him. It was in being his *servants*, and devoted to his work, that both their religious and po-

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43 [z] Thou shalt not rule over him [a] with rigour; but [b] shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of [c] the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And [d] ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; [e] they shall be your bondmen for ever: but over your brethren the children of Israel, [f] ye shall not rule one over another with rigour.

47 And if a sojourner or stranger [g] wax rich by thee, and [h] thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may [i] redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if [k] he be able, he may redeem himself.

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50 And he shall reckon with him that bought him, from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, [l] according to the time of a hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed [m] in these *years*, then [n] he shall go out in the year of jubilee, *both* he, and his children with him.

55 For [o] unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

[z] Eph. vi. 9; Col. iv. 1.——[a] Ver. 46; Exod. i. 13.——[b] Ver. 17; Exod. i. 17, 21; Deut. xxv. 18; Mal. iii. 5.——[c] Isa. lvi. 3, 6. [d] Isa. xiv. 2.——[e] Heb. *ye shall serve yourselves with them*: ver 39.

[f] Ver. 43.——[g] Heb. *his hand obtain*, &c.; ver. 26.——[h] Ver. 25, 35. [i] Neh. v. 5.——[k] Ver. 26.——[l] Job vii. 1; Isa. xvi. 14; xxi. 16. [m] Or, *by these* means.——[n] Ver. 41; Exod. xxi. 2, 3.——[o] Ver. 42.

litical service consisted. And although their *political* liberty might be lost, they knew that their spiritual liberty never could be forfeited except by an utter alienation from God. God therefore claims the same right to their persons which he does to their lands; see the note on ver. 23.

Verse 43. *Thou shalt not rule over him with rigour*] What is rigorous service? "Service which is not *determined*, and service whereof *there is no need*." This is the definition given by the Jews; but much more is implied in this command than is expressed here. Labour beyond the person's strength, or labour too long continued, or in unhealthy or uncomfortable places and circumstances, or without sufficient food, &c., is *labour exacted with rigour*, and consequently inhuman; and this law is made, not for the Mosaic dispensation and the Jewish people, but for every dispensation and for every people under heaven.

Verse 50. *The price of his sale shall be, &c.*] This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of his master, the sojourner. They were therefore to reckon the years he must have served from that time till the jubilee; and then, taking the current wages of a servant per year at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen; and we find, from Neh. v. 8, that this was done by the Jews on their return from the Babylonish captivity: *We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.*

Verse 55. *For unto me the children of Israel are servants*] The *reason* of this law we have already seen, (see on ver. 42,) but we must look farther to see the great *end* of it. The Israelites were a *typical* people; they represented those under the Gospel dispensation who are children of God by faith in Christ Jesus. But these last have a peculiarity of blessing: they are not merely *servants*, but they are SONS; though they also *serve God*, yet it is in the *newness of the spirit*, and not in the *oldness of the letter*. And to this difference of state the apostle seems evidently to allude, Gal. iv. 6, &c.: *And because ye are* SONS, *God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a* SERVANT, *but a* SON; *and if a* SON, *then an* HEIR *of God through Christ*; genuine believers in Christ not being heirs of an *earthly* inheritance, nor merely of a *heavenly* one, for they are heirs of God.

God himself therefore is *their* portion, without whom even *heaven* itself would not be a state of consummate blessedness to an immortal spirit.

The jubilee was a wonderful institution, and was of very great service to the *religion*, *freedom*, and *independence* of the Jewish people. "The motive of this law," says Calmet, "was to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and that they should not get possession of all the lands by way of purchase, mortgage, or, lastly, usurpation. That *debts* should not be multiplied too much, lest thereby the poor should be entirely ruined; and that *slaves* should not continue always, they, their wives and children, in *servitude*. Besides, Moses intended to preserve, as much as possible, personal liberty, an equality of property, and the regular order of families, among the Hebrews. Lastly, he designed that the people should be strongly attached to their country, lands, and inheritances; that they should have an affection for them, and consider them as estates which descended to them from their ancestors which they were to leave to their posterity, without any fear of their going ultimately out of their families."

But this institution especially pointed out the redemption of man by Christ Jesus: 1. Through him he who was in debt to God's justice had his debt discharged, and his sin forgiven. 2. He who sold himself for naught, who was a bond-slave of sin and Satan, regains his liberty and becomes a son of God through faith in his blood. 3. He who by transgression had forfeited all right and title to the kingdom of God, becomes an heir of God, and a joint heir with Christ. Heaven, his forfeited inheritance, is restored, for the kingdom of heaven is *opened to all believers*; and thus, redeemed from his debt, restored to his liberty, united to the heavenly family, and re-entitled to his inheritance, he goes on his way rejoicing, till he enters the paradise of his Maker, and is for ever with the Lord. Reader, hast thou applied for this redemption? Does not the trumpet of the jubilee, the glad tidings of salvation by Christ Jesus, sound in the land? Surely it does. Why then continue a *bond-slave of sin*, a child of wrath, and an heir of hell, when such a salvation is offered unto thee without money and without price? O suffer not this provision to be made ultimately in vain for *thee!* For what art thou advantaged if thou gain the whole *world* and lose thy *soul?*

CHAPTER XXVI.

Idolatry forbidden, 1. *The Sabbath to be sanctified*, 2, 3. Promises *to obedience, of fruitful fields, plentiful harvests, and vintage*, 4, 5. *Of peace and security*, 6. *Discomfiture of their enemies*, 7–9. *Of abundance*, 10. *Of the Divine presence*, 11–13. Threatenings *against the disobedient*, 14, 15. *Of terror and dismay*, 16. *Their enemies shall prevail against them*, 17, 18. *Of barrenness*, 19, 20. *Of desolation by wild beasts*, 21, 22. *And if not humbled and reformed, worse evils shall be inflicted upon them*, 23, 24. *Their enemies shall prevail, and they shall be wasted by the pestilence*, 25, 26. *If they should still continue refractory, they shall be yet more sorely punished*, 27, 28. *The famine shall so increase that they shall be obliged to* eat their own children, 29. *Their carcasses shall be cast upon the carcasses of their idols*, 30. *Their cities shall be wasted, and the sanctuary desolated*, 31; *the land destroyed*, 32, *themselves scattered among their enemies, and pursued with utter confusion and distress*, 33–39. *If under these judgments they confess their sin and return to God, he will remember them in mercy*, 40–43; *visit them even in the land of their enemies*, 44; *and remember his covenant with their fathers*, 45. *The conclusion, stating these to be the judgments and laws which the Lord made between himself and the children of Israel in Mount* Sinai, 46.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

YE shall make you [a] no idols, nor graven image, neither rear you up a [b] standing image, neither shall ye set up *any* [c] image [d] of stone in your land, to bow down unto it: for I *am* the Lord your God.

2 [e] Ye shall keep my Sabbaths, and reverence my sanctuary: I *am* the Lord. A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

3 [f] If ye walk in my statutes, and keep my commandments, and do them;

4 [g] Then I will give you rain in due season, [h] and the land shall yield her increase, and the trees of the field shall yield their fruit.

[a] Exod. xx. 4, 5. Deut. v. 8; xvi. 22; xxvii. 15; Psa. xcvii. 7. —[b] Or, *pillar*. —[c] Or, *figured stone*. —[d] Heb. *a stone of picture*. —[e] Chap. xix. 30.

[f] Deut. xi. 13, 14, 15; xxviii. 1–14. —[g] Isa. xxx. 23; Ezek. xxxiv. 26; Joel ii. 23, 24. —[h] Psa. lxvii. 6; lxxxv. 12; Ezek. xxxiv. 27; xxxvi. 30; Zech. viii. 12.

NOTES ON CHAP. XXVI.

Verse 1. *Ye shall make you no idols*] See the note on Exod. xx. 4, and see the note on Gen. xxviii. 18, 19, concerning *consecrated stones*. Not only *idolatry* in general is forbidden here, but also the *superstitious use* of *innocent* and *lawful things*. Probably the *stones* or *pillars* which were first set up, and *anointed* by holy men in commemoration of signal interpositions of God in their behalf, were afterward abused to idolatrous and superstitious purposes, and therefore prohibited. This we know was the case with the brazen serpent, 2 Kings xviii. 4.

Verse 3. *If ye walk in my statutes*] For the meaning of this and similar words used in the law, see the note on ver. 15.

Verse 4. *Rain in due season*] What in Scripture

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

5 And [i] your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and [k] ye shall eat your bread to the full, and [l] dwell in your land safely.

6 And [m] I will give peace in the land, and [n] ye shall lie down, and none shall make *you* afraid: and I will [o] rid [p] evil beasts out of the land, neither shall [q] the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [r] five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will [s] have respect unto you, and [t] make you fruitful, and multiply you, and establish my covenant with you.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

10 And ye shall eat [u] old store, and bring forth the old because of the new.

11 [v] And I will set my tabernacle among you: and my soul shall not [w] abhor you.

12 [x] And I will walk among you, and [y] will be your God, and ye shall be my people.

13 [z] I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; [a] and I have broken the bands of your yoke, and made you go upright.

14 [b] But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall [c] despise my statutes, or

[i] Amos ix. 13.——[k] Chap. xxv. 19; Deut. xi. 15; Joel ii. 19, 26.——[l] Chap. xxv. 18; Job xi. 18; Ezekiel xxxiv. 25, 27, 28. [m] 1 Chron. xxii. 9; Psa. xxix. 11; cxlvii. 14; Isa. xlv. 7; Hag. ii. 9.——[n] Job xi. 19; Psa. iii. 5; iv. 8; Isa. xxxv. 9; Jer. xxx. 10; Ezek. xxxiv. 25; Hos. ii. 18; Zeph. iii. 13.——[o] Heb. *cause to cease.*——[p] 2 Kings xvii. 25; Ezek. v. 17; xiv. 15.——[q] Ezek. xiv. 17.——[r] Deut. xxxii. 30; Josh. xxiii. 10.——[s] Exod. ii. 25; 2 Kings xiii. 23.——[t] Gen. xvii. 6, 7; Neh. ix. 23; Psa. cvii. 38.——[u] Chap. xxv. 22.——[v] Exod. xxv. 8; xxix. 45; Josh. xxii. 19; Psa. lxxvi. 2; Ezek. xxxvii. 26, 27, 28; Rev. xxi. 3.——[w] Ch. xx. 23; Deut. xxxii. 19.——[x] 2 Cor. vi. 16.——[y] Exodus vi. 7; Jer. vii. 23; xi. 4; xxx. 22; Ezek. xi. 20; xxxvi. 28.——[z] Chap. xxv. 38, 42, 55.——[a] Jeremiah ii. 20; Ezek. xxxiv. 27.——[b] Deut. xxviii. 15; Lam. ii. 17; Mal. ii. 2.——[c] Ver. 43; 2 Kings xvii. 15.

is called the *early* and the *latter* rain. The first fell in Palestine at the commencement of *spring*, and the latter in *autumn*.—*Calmet.*

Verse 5. *Your threshing shall reach unto the vintage*] According to Pliny, *Hist. Nat.*, l. xviii., c. 18, the Egyptians reaped their barley six months, and their oats seven months, after seed time; for they sowed all their grain about the end of summer, when the overflowings of the Nile had ceased. It was nearly the same in Judea: they sowed their corn and barley towards the end of autumn, and about the month of October; and they began their barley-harvest after the *passover*, about the middle of March; and in one month or six weeks after, about *pentecost*, they began that of their wheat. After their wheat-harvest their vintage commenced. Moses here leads the Hebrews to hope, if they continued faithful to God, that between their harvest and vintage, and between their vintage and seed-time, there should be no interval, so great should the abundance be; and these promises would appear to them the more impressive, as they had just now come out of a country where the inhabitants were obliged to remain for nearly three months shut up within their cities, because the Nile had then inundated the whole country. See *Calmet.*

"This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have *reaped* and *threshed* out their *corn* the *vintage* should be ready, and before they could have *pressed out their wine* it would be time *to sow again*. The Prophet Amos, chap. ix. 13, expresses the same blessing in the same manner: *The ploughman shall overtake the reaper, and the treader of grapes him who soweth seed.*"—Dodd.

Verse 11. *I will set my tabernacle among you*] This and the following verse contain the grand promise of the *Gospel dispensation*, viz. the *presence*, *manifestation*, and *indwelling of God* in human nature, and his constant indwelling in the souls of his followers. So John i. 14: the WORD *was made flesh*, και εσκηνωσεν εν ἡμιν, *and* MADE HIS TABERNACLE *among us*. And to this promise of the law St. Paul evidently refers, 2 Cor. vi. 16–18, and vii. 1.

Verse 15. *If ye shall despise my statutes—abhor my judgments*] As these words, and others of a similar import, which point out different properties of the revelation of God, are frequently occurring, I judge it best to take a general view of them, once for all, in this place, and show how they differ among themselves, and what property of the Divine law each points out.

1. STATUTES. חקת *chukkoth*, from חק *chak*, to *mark out*, *define*, &c. This term seems to signify the things which God has *defined*, *marked*, and *traced out*, that men might have a perfect copy of pure conduct always before their eyes, to teach them how they might walk *so* as to please him in all things, which they could not do without such instruction as God gives in his word, and the help which he affords by his Spirit.

2. JUDGMENTS. שפטים *shephatim*, from שפט *shaphat*, to *distinguish*, *regulate*, and *determine*; meaning those things which God has *determined* that men shall pursue, by which their whole conduct shall be *regulated*, making the proper *distinction* between virtue and vice, good and evil, right and wrong, justice and injustice; in a word, between what is proper to be *done*, and what is proper to be left *undone*.

3. COMMANDMENTS. מצות *mitsvoth*, from צוה *tsavoh*, to *command*, *ordain*, and *appoint*, *as a legislator*. This term is properly applied to those parts of the law which contain the *obligation* the people are under to

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if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint [d] over you [e] terror, [f] consumption, and the burning ague, that shall [g] consume the eyes, and cause sorrow of heart; and [h] ye shall sow your seed in vain, for your enemies shall eat it.

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17 And [i] I will set my face against you, and [k] ye shall be slain before your enemies: [l] they that hate you shall reign over you; and [m] ye shall flee when none pursueth you.

[d] Heb. *upon you.*——[e] Deut. xxviii. 65, 66, 67; xxxii. 25; Jer. xv. 8.——[f] Deut. xxviii. 22.——[g] 1 Sam. ii. 33.——[h] Deut. xxviii. 33, 51; Job. xxxi. 8; Jer. v. 17; xii. 13; Mic. vi. 15.

[i] Chap. xvii. 10.——[k] Deut. xxviii. 25; Judg. ii. 14; Jer. xix. 7.——[l] Psa. cvi. 41.——[m] Ver. 36; Psa. liii. 5; Prov. xxviii. 1.

act according to the *statutes, judgments,* &c., already established, and which prohibit them by penal sanctions from acting contrary to the laws.

4. Covenant. ברית *berith*, from בר *bar*, to *clear, cleanse,* or *purify*; because the *covenant*, the whole system of revelation given to the Jews, was intended to *separate* them from all the people of the earth, and to make them *holy*. *Berith* also signifies the *covenant-sacrifice*, which *prefigured* the atonement made by Christ for the sin of the world, by which he *purifies* believers unto himself, and makes them a *peculiar people, zealous of good works*. Besides these *four*, we may add the following, from other places of Scripture.

5. Testimonies. עדות *edoth*, from עד *ad, beyond, farther, besides*; because the whole ritual law referred to something *farther on* or *beyond* the Jewish dispensation, even to that sacrifice which in the fulness of time was to be offered for the sins of men. Thus all the sacrifices, &c., of the Mosaic law *referred to Christ*, and bore *testimony* to him *who was to come*.

6. Ordinances. משמרות *mishmaroth*, from שמר *shamar*, to *guard, keep safe, watch over*; those parts of Divine revelation which exhorted men to *watch their ways, keep their hearts*, and promised them, in consequence, the continual *protection* and blessing of God their Maker.

7. Precepts. פקודים *pikkudim*, from פקד *pakad*, to *overlook, take care* or *notice of, to visit*; a very expressive character of the Divine testimonies, the *overseers* of a man's conduct, those who *stand by* and *look on* to see whether he acts according to the commands of his Master; also the *visiters*, because God's precepts are suited to all the circumstances of human life; some are applicable in adversity, others in prosperity; some in times of temptation and sadness, others in seasons of spiritual joy and exultation, &c., &c. Thus they may be said to *overlook* and *visit* man in all times, places, and circumstances.

8. Truth. אמה *emeth*, from אם *am*, to *support, sustain, confirm*; because God is *immutable* who has promised, threatened, commanded, and therefore all his promises, threatenings, commandments, &c., are *unalterable* and *eternal*. Error and falsity promise to *direct* and *sustain*, but they *fail*. God's word is *supported* by his own *faithfulness*, and it *supports* and *confirms* them who conscientiously believe it.

9. Righteousness. צדקה *tsedakah*, from צדק, which, though not used as a *verb* in the Hebrew Bible, seems to convey, from its use as a *noun*, the idea of *giving just weight* or *good measure*, see chap. xix. 36. This is one of the characters which is attributed to the revelation God makes of himself; (see Psa. cxix;) and by this the *impartiality* of the Divine testimonies is pointed out. God gives to all their *due*, and his word *distributes* to every man according to his state, circumstances, talents, graces, &c.; to none *too much*, to none *too little*, to all *enough*.

10. Word of Jehovah. דבר יהוה *debar Yehovah*, from דבר *dabar*, to *drive, lead, bring forward*, hence to *bring forward*, or *utter one's sentiments*; so the word of God is what God has *brought forth to man* from his own mind and counsel; it is a perfect *similitude* of his own *righteousness, holiness, goodness*, and *truth*. This Divine law is sometimes expressed by

11. אמרה *imrah*, *speech* or *word*, variously modified from אמר *amar*, to *branch out*, because of the interesting *details* into which the word of God enters in order to instruct man and make him wise unto salvation, or, as the apostle expresses it, "God, who at sundry times, and in divers manners, spake unto the fathers by the prophets," πολυμερως και πολυτροπως, in *many distinct parcels*, and by *various tropes* or *figures*; a curious and elegant description of Divine revelation; Heb. i. 1.

12. All these collectively are termed the law, תורה *torah*, or תורת יהוה *torath Yehovah*, the *law of the Lord*, from ירה *yarah*, to *direct, set straight and true, as stones in a building*, to *teach* and *instruct*, because this whole system of Divine revelation is calculated to *direct* men to the attainment of present and eternal felicity, to *set them right* in their notions concerning the supreme God, to *order* and *adjust them* in the several departments of civil and religious society, and thus to *teach* and *instruct* them in the knowledge of themselves, and in the true knowledge of God. Thus those who receive the truth become the *city* of the living God—the temple of the Most High, *built together* for a habitation of God through the Spirit. To complete this description of the word *law*, see the note on Exod. xii. 49, where other properties of the law of God are specified.

Verse 16. *I will even appoint over you terror, &c.*] How dreadful is this curse! A whole train of evils are here *personified* and appointed to be the governors of a disobedient people. *Terror* is to be one of their keepers. How awful a state! to be continually under the influence of dismay, feeling indescribable evils, and fearing worse! *Consumption*, שחפת *shachepheth*, generally allowed to be some kind of *atrophy* or *marasmus*, by which the flesh was consumed, and the whole body dried up by *raging fever* through lack of sustenance. See the note on chap. xi. 16. How ex-

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18 And if ye will not yet for all this hearken unto me, then I will punish you [n] seven times more for your sins.

19 And I will [o] break the pride of your power; and I [p] will make your heaven as iron, and your earth as brass:

20 And your [q] strength shall be spent in vain: for [r] your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk [s] contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 [t] I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and [u] your *high* ways shall be desolate.

23 And if ye [v] will not be reformed by me by these things, but will walk contrary unto me;

24 [w] Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And [x] I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, [y] I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

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26 [z] *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and [a] ye shall eat, and not be satisfied.

27 And [b] if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also [c] in fury; and I, even I, will chastise you seven times for your sins.

29 [d] And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And [e] I will destroy your high places, and cut down your images, and [f] cast your carcasses upon the carcasses of your idols, and my soul shall [g] abhor you.

31 [h] And I will make your cities waste, and [i] bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 [k] And I will bring the land into desolation: and your enemies which dwell therein shall be [l] astonished at it.

33 And [m] I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

[n] 1 Sam. ii. 5; Psa. cxix. 164; Prov. xxiv. 16.——[o] Isa. xxv. 11; xxvi. 5; Ezek. vii. 24; xxx. 6.——[p] Deut. xxviii. 23. [q] Psa. cxxvii. 1; Isa. xlix. 4.——[r] Deut. xi. 17; xxviii. 18; Hag. i. 10.——[s] Or, *at all adventures with me*; and so ver. 24. [t] Deut. xxxii. 24; 2 Kings xvii. 25; Ezek. v. 17; xiv. 15. [u] Judg. v. 6; 2 Chron. xv. 5; Isa. xxxiii. 8; Lam. i. 4; Zech. vii. 14.——[v] Jer. ii. 30; v. 3; Amos iv. 6–12.——[w] 2 Sam. xxii. 27; Psa. xviii. 26.——[x] Ezek. v. 17; vi. 3; xiv. 17; xxix. 8; xxxiii. 2.——[y] Num. xiv. 12; Deut. xxviii. 21; Jer. xiv. 12; xxiv. 10; xxix. 17, 18; Amos iv. 10.——[z] Psa. cv. 16; Isa. iii. 1; Ezek. iv. 16; v. 16; xiv. 13.

[a] Isa. ix. 20; Mic. vi. 14; Hag. i. 6.——[b] Ver. 21, 24.——[c] Isa. lix. 18; lxiii. 3; lxvi. 15; Jer. xxi. 5; Ezek. v. 13, 15; viii. 18. [d] Deut. xxviii. 53; 2 Kings vi. 29; Ezek. v. 10; Lam. iv. 10; Bar. ii. 3.——[e] 2 Chron. xxxiv. 3, 4, 7; Isa. xxvii. 9; Ezek. vi. 3, 4, 5, 6, 13.——[f] 2 Kings xxiii. 20; 2 Chron. xxxiv. 5.——[g] Lev. xx. 23; Psa. lxxviii. 59; lxxxix. 38; Jer. xiv. 19.——[h] Neh. ii. 3; Jer. iv. 7; Ezek. vi. 6.——[i] Psa. lxxiv. 7; Lam. i. 10; Ezek. ix. 6; xxi. 7.——[k] Jer. ix. 11; xxv. 11, 18.——[l] Deut. xxviii. 37; 1 Kings. ix. 8; Jer. xviii. 16; xix. 8; Ezek. v. 15.——[m] Deut. iv. 27; xxviii. 64; Psa. xliv. 11; Jer. ix. 16; Ezek. xii. 15; xx. 23; xxii. 15; Zech. vii. 14.

cumstantially were all these threatenings fulfilled in this disobedient and rebellious people! Let a *deist* read over this chapter and compare it with the state of the Jews since the days of Vespasian, and then let him doubt the authenticity of this word if he can.

Verse 22. *I will also send wild beasts among you*] God fulfilled these threatenings at different times. He sent *fiery* SERPENTS among them, Num. xxi. 6; LIONS, 2 Kings xvii. 25; BEARS, 2 Kings ii. 24, and threatened them with total desolation, so that their land should be overrun with *wild beasts*, &c., see Ezek. v. 17. "Spiritually," says Mr. *Ainsworth*, "these are *wicked rulers* and *tyrants* that kill and spoil, Prov. xxviii. 15; Dan. vii. 3–6; Psa. lxxx. 13; and *false prophets* that devour souls, Matt. vii. 15; Rev. xiii. 1, &c. So the prophet, speaking of their punishment by *tyrants*, says: *A* LION *out of the forest shall slay them; a* WOLF *of the evening shall spoil them; a* LEOPARD *shall watch over their cities; every one that goeth out thence shall be torn to pieces, because their transgressions be many.* And of their *prophets* it is said: *O Israel, thy prophets are like* FOXES *in the deserts*, Ezek. xiii. 4; Jer. viii. 17; xv. 3."

Verse 26. *Ten women shall bake your bread in one oven*] Though in general every family in the East bakes its own bread, yet there are some *public bake-houses* where the bread of several families is baked at a certain price. Moses here foretells that the desolation should be so great and the want so pressing that there should be many *idle hands* to be employed, many mouths to be fed, and very little for each: *Ten women shall bake your bread in one oven*, &c.

Verse 29. *Ye shall eat the flesh of your sons, &c.*] This was literally fulfilled at the siege of Jerusalem. Josephus, WARS of the Jews, book vii., chap. ii., gives us a particular instance in dreadful detail of a woman named *Mary*, who, in the extremity of the famine during the siege, killed her sucking child, roasted, and had eaten part of it when discovered by the soldiers! See this threatened, Jer. xix. 9.

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34 [n] Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her Sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your [o] Sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, [p] I will send a faintness into their hearts in the lands of their enemies; and [q] the sound of a [r] shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And [s] they shall fall one upon another, as it were before a sword, when none pursueth: and [t] ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you [u] shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 [v] If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their [w] uncircumcised hearts be [x] humbled, and they then accept of the punishment of their iniquity;

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42 Then will I [y] remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will [z] remember the land.

43 [a] The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they [b] despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [c] I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will [d] for their sakes remember the covenant of their ancestors, [e] whom I brought forth out of the land of Egypt, in the sight of [f] the heathen, that I might be their God: I *am* the LORD.

46 [g] These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel [h] in Mount Sinai, by the hand of Moses.

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[n] 2 Chron. xxxvi. 21.——[o] Ch. xxv. 2.——[p] Ezek. xxi. 7, 12, 15.——[q] Ver. 17; Job xv. 21; Prov. xxviii. 1.——[r] Heb. *driven.* [s] Isa. x. 4; see Judg. vii. 22; 1 Sam. xiv. 15, 16.——[t] Josh. vii. 12, 13; Judg. ii. 14.——[u] Deut. iv. 27; xxviii. 64; Neh. i. 9; Jer. iii. 25; xxix. 12, 13; Ezek. iv. 17; vi. 9; xx. 43; xxiv. 23; xxxiii. 10; xxxvi. 31; Hos. v. 15; Zech. x. 9.——[v] Num. v. 7; 1 Kings viii. 33, 35, 47; Neh. ix. 2; Dan. ix. 3, 4; Prov. xxviii. 13; Luke xv. 18; 1 John i. 9.

[w] See Jer. vi. 10; ix. 25, 26; Ezek. xliv. 7; Acts vii. 51; Rom. ii. 29; Col. ii. 11.——[x] 1 Kings xxi. 29; 2 Chron. xii. 6, 7, 12; xxxii. 26; xxxiii. 12, 13.——[y] Exod. ii. 24; vi. 5; Psa. cvi. 45; Ezek. xvi. 60.——[z] Psa. cxxxvi. 23.——[a] Ver. 34, 35 [b] Verse 15.——[c] Deut. iv. 31; 2 Kings xiii. 23; Rom. xi. 2 [d] Rom. xi. 28.——[e] Chap. xxii. 33; xxv. 38.——[f] Psa. xcviii. 2; Ezek. xx. 9, 14, 22.——[g] Chapter xxvii. 34; Deut. vi. 1; xii. 1; xxxiii. 4; John i. 17.——[h] Chap. xxv. 1.

Verse 34. *Then shall the land enjoy her Sabbaths*] This Houbigant observes to be a historical truth.—"From Saul to the Babylonish captivity are numbered about *four hundred and ninety years*, during which period there were *seventy Sabbaths* of years; for 7, multiplied by 70, make 490. Now the Babylonish captivity lasted *seventy years*, and during that time the land of Israel *rested*. Therefore the land rested just *as many years* in the Babylonish captivity, as it *should have rested Sabbaths* if the Jews had observed the law relative to the Sabbaths of the land." This is a most remarkable fact, and deserves to be particularly noticed, as a most literal fulfilment of the prophetic declaration in this verse: *Then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land.*

May it not be argued from this that the law concerning the Sabbatical year *was observed till Saul's time*, as it is only *after* this period the land enjoyed its rest in the seventy years' captivity! And if that breach of the law was thus punished, may it not be presumed it had been fulfilled till then, or else the captivity would have lasted longer, i. e., till the land had enjoyed *all* its rests, of which it had ever been thus deprived?

Verse 38. *The land of your enemies shall eat you up.*] Does this refer to the total loss of the *ten tribes?* These are so completely swallowed up in *some enemies'* land, that nothing concerning their existence or place of residence remains but mere conjecture.

Verse 44. *Neither will I abhor them to destroy them utterly*] Though God has literally fulfilled all his threatenings upon this people, in dispossessing them of their land, destroying their polity, overturning their city, demolishing their temple, and scattering themselves over the face of the whole earth; yet he has, in his providence, strangely preserved them as a *distinct* people, and in very considerable numbers also. He still remembers the *covenant of their ancestors*, and in his providence and grace he has some very important design in their favour. All Israel shall yet be saved, and, with the Gentiles, they shall all be re-

stored to his favour; and under Christ Jesus, the great Shepherd, become, with them, one grand everlasting fold.

Verse 46. *These* are *the statutes, and judgments, &c.*] See on ver. 15. This verse appears to be the proper concluding verse of the whole book; and I rather think that the 27th chapter originally followed the 25th. As the law was anciently written upon skins of parchment, sheep or goat skins, pasted or stitched together, and all rolled up in one roll, the matter being written in columns, one of those columns might have been very easily displaced, and thus whole chapters might have been readily interchanged.—It is likely that this might have been the case in the present instance. Others endeavour to solve this difficulty, by supposing that the 27th chapter was *added* after the book had been finished; and therefore there is apparently a double conclusion, one at the end of the 26th and the other at the end of the 27th chapter. However the above may have been, all the ancient versions agree in concluding both the chapters in nearly the same way; yet the 26th chapter must be allowed to be by far the most natural conclusion of the book.

The most important points in this chapter have already been particularly noticed in the notes; and to those on the 15th, 34th, and 44th verses, the reader is especially referred. How unwilling is God to cast off his people! and yet how sure is their rejection if they refuse to obey and live to him! No nation has ever been so signally *elected* as the Jews; and yet no nation has ever been so signally and so awfully *reprobated*. O Britain, be not high-minded, but fear! Behold here the goodness and severity of God!

CHAPTER XXVII.

Laws concerning vows, 1, 2. *Of males and females from twenty to sixty years of age, and their valuation,* 3, 4. *Of the same from five to twenty years,* 5. *Of the same from a* month *to five years of age,* 6. *Of males and females from sixty years old and upwards, and their valuation,* 7. *The priest shall value the poor according to his ability,* 8. *Concerning* beasts *that are vowed, and their valuation,* 9–13. *Concerning the sanctification of a* house, 14, 15. *Concerning the field that is sanctified or consecrated to the Lord, to the year of jubilee,* 16–24. *Every estimation shall be made in* shekels, *according to the shekel of the sanctuary,* 25. *The firstlings of clean beasts, being already the Lord's, cannot be vowed,* 26. *That of an unclean beast may be redeemed,* 27. *Every thing* devoted *to God shall be unalienable and unredeemable, and continue the Lord's property till death,* 28, 29. *All the tithe of the land is the Lord's,* 30; *but it may be redeemed by adding a fifth part,* 31. *The tithe of the* herd *and the* flock *is also his,* 32. *The tenth that passes under the rod shall not be changed,* 33. *The conclusion of the book,* 34.

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AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a] When a man shall make a singular vow, the persons *shall be* for the LORD, by thy estimation.

3 And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation [b] shall be fifty shekels of silver, [c] after the shekel of the sanctuary.

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4 And if it *be* a female, then thy

[a] Num. vi. 2; see Judg. xi. 30, 31, 39; 1 Sam. i. 11, 28; Gen. xxviii. 20–22; Deut. xxiii. 21–23.——[b] Num. xviii. 16.——[c] Exod. xxx. 13.

NOTES ON CHAP. XXVII.

Verse 2. *When a man shall make a singular vow*] The verse is short and obscure, and may be translated thus: *A man who shall have separated a vow, according to thy estimation, of souls unto the Lord*; which may be paraphrased thus: He who shall have vowed or consecrated a soul, i. e., a living creature, whether *man* or *beast*, if he wish to redeem what he has thus vowed or consecrated, he shall ransom or redeem it according to the priest's estimation; for the priest shall judge of the properties, qualifications, and age of the person or beast, and the circumstances of the person who has vowed it, and shall regulate the value accordingly; and the money shall be put into his hands for the service of the sanctuary. A vow (says Mr. Ainsworth) is a religious promise made unto the Lord, and for the most part with prayer, and paid with thanksgiving, Num. xxi. 2, 3; Psa. lxvi. 13, 14. Vows were either of abstinence, such as are spoken of Num. xxx., and the vow of the Nazarite, Num. vi.; or they were to give something to the Lord, as sacrifices, Lev. vii. 16, or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote *himself*, his *children*, (ver. 5, 6,) his *domestics*, his *cattle*, his *goods*, &c. And in this chapter rules are laid down for the redemption of all these things. But if, after consecrating these things, he refused to redeem them, then they became the Lord's property for ever. The *persons* continued all their lives devoted to the service of the sanctuary; the *goods* were sold for the profit of the temple or the priests; the *animals*, if clean, were offered in sacrifice; if not proper for sacrifice, were sold, and the price devoted to sacred uses. This is a general view of the different laws relative to *vows*, mentioned in this chapter.

Verse 3. *From twenty years old even unto sixty—fifty shekels*] A man from *twenty* to *sixty* years of age, if consecrated to the Lord by a vow, might be redeemed for *fifty shekels*, which, at 3*s.* each, amounted to 7*l.* 10*s.* sterling.

Verse 4. *And if it be a female*] The *woman*, at

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estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old, and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD, shall be holy.

10 He [d] shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

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11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: [e] as thou valuest it, *who art* the priest, so shall it be.

13 [f] But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 [g] And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession,

[d] James i. 8.——[e] Heb. *according to thy estimation, O priest.*

[f] Ver. 15, 19.——[g] Ver. 13.

the same age, vowed unto the Lord, might be redeemed for *thirty shekels*, 4*l.* 10*s.* sterling, a little more than one half of the value of the man; for this obvious reason, that a *woman*, if employed, could not be of so much use in the service of the sanctuary as the *man*, and was therefore of much less value.

Verse 5. *From five years old*] The *boy* that was vowed might be redeemed for *twenty* shekels, 3*l.* sterling; the *girl*, for *ten* shekels, just one half, 1*l.* 10*s.*

Verse 6. *A month old*] The *male child*, *five* shekels, 15*s.*, the *female*, *three* shekels, 9*s.* Being both in comparative infancy, they were nearly of an equal value. None were vowed under a *month* old: the firstborn being always considered as the Lord's property, could not be vowed, see ver. 26.

Verse 7. *Sixty years old*] The *old man* and the *old woman*, being nearly past labour, were nearly of an *equal value*; hence the one was estimated at *fifteen* shekels, 2*l.* 5*s.*, the other at *ten* shekels, 1*l.* 10*s.* This was about the same ratio as that of the children, ver. 5, and for the same reason.

Verse 10. *He shall not alter it, nor change it, a good for a bad, &c.*] Whatever was consecrated to God by a *vow*, or purpose of heart, was considered from that moment as the Lord's property; to *change* which was *impiety*; to *withhold* it, *sacrilege*. Reader, hast thou ever dedicated thyself, or any part of thy property, to the service of thy Maker? If so, hast thou paid thy vows? Or hast thou *altered* thy *purpose*, or *changed* thy *offering*? Has he received from thy hands a *bad* for a *good*? Wast *thou* not vowed and consecrated to God in thy baptism? Are his vows still upon thee? Hast thou "renounced the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh!" Dost thou feel thyself bound "to keep God's holy will and commandments, and walk in the same all the days of thy life?" Was not this thy baptismal covenant? And hast thou renounced IT? Take heed! God is not mocked: that which thou sowest, thou shalt also reap. If thou rob God of thy *heart*, he will deprive thee of his *heaven*.

Verse 11. *Any unclean beast*] See on ver. 2.

Verse 13. *Shall add a fifth* part] This was probably intended to prevent *rash* vows and covetous redemptions. The priest alone was to value the thing; and to whatever his valuation was, a *fifth part* must be added by him who wished to redeem the consecrated thing. Thus, if the priest valued it at *forty shekels*, if the former owner redeemed it he was obliged to give *forty-eight*.

Verse 14. *Shall sanctify his house*] The yearly rent of which, when thus consecrated, went towards the repairs of the tabernacle, which was the house of the Lord.

Verse 16. Some part *of a field*] Though the preceding words are not in the text, yet it is generally allowed they should be supplied here, as it was not lawful for a man to vow his *whole estate*, and thus make his family beggars, in order to enrich the Lord's sanctuary: this God would not permit. The rabbins teach that the land or field, whether good or bad, was valued at *forty-eight* shekels, for all the years of the jubilee, provided the field was large enough to sow a *homer* of barley. The חמר *chomer* was different from the עמר *omer*: the latter held about *three quarts*, the former, *seventy-five gallons three pints*; see the note on Exod. xvi. 16. Some suppose that the land was rated, not at *fifty shekels* for the whole of the years of the jubilee, for this would be but about 3*s.* per annum

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then thy estimation shall be according to the seed thereof: [h] a homer of barley seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall [i] reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 [k] And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, [l] when it goeth out in the jubilee, shall be holy unto the LORD, as a field [m] devoted; [n] the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [o] his possession;

23 [p] Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

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24 [q] In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimation shall be according to the shekel of the sanctuary: [r] twenty gerahs shall be the shekel.

26 Only the [s] firstling [t] of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, [u] and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 [v] Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 [w] None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

[h] Or, the land of *a homer*, &c.——[i] Chap. xxv. 15, 16. [k] Ver. 13.——[l] Chap. xxv. 10, 28, 31.——[m] Ver. 28.——[n] Num. xviii. 14; Ezek. xliv. 29.——[o] Chap. xxv. 10, 25.——[p] Ver. 18. [q] Chap. xxv. 28.

[r] Exod. xxx. 13; Num. iii. 47; xviii. 16; Ezek. xlv. 12. [s] Heb. *first-born*, &c.——[t] Exod. xiii. 2, 12; xxii. 30; Num. xviii. 17; Deut. xv. 19.——[u] Ver. 11, 12, 13.——[v] Ver. 21; Josh. vi. 17, 18, 19.——[w] Num. xxi. 2, 3.

but that it was rated *according to its produce*, *fifty* shekels for every *homer* of barley it produced.

Verse 21. *As a field devoted*] It is חרם *cherem*, a thing *so devoted to God* as never more to be capable of being redeemed. See on ver. 29.

Verse 25. *Shekel of the sanctuary*] A standard shekel; the standard being kept in the sanctuary to try and regulate all the weights in the land by. See Gen. xx. 16; xxiii. 15.

Verse 28. *No devoted thing—shall be sold or redeemed*] This is the חרם *cherem*, which always meant an absolute unredeemable grant to God.

Verse 29. *Which shall be devoted of men*] Every man who is devoted shall surely be put to death; or, as some understand it, be the Lord's property, or be employed in his service, till death. The law mentioned in these two verses has been appealed to by the enemies of Divine revelation as a proof, that under the Mosaic dispensation *human sacrifices* were offered to God; but this can never be conceded. Had there been such a law, it certainly would have been more explicitly revealed, and not left in the compass of a few words only, where the meaning is very difficult to be ascertained; and the words themselves differently translated by most interpreters. That there were *persons* devoted to destruction under the Mosaic dispensation, is sufficiently evident, for the whole Canaanitish nations were thus devoted by the Supreme Being himself, because the cup of their iniquity was full; but that they were not *sacrificed to God*, the whole history sufficiently declares. *Houbigant* understands the passage as speaking of these alone; and says, *Non alios licebat anathemate voveri, quam Chananæos, quos jusserat Deus ad internecionem deleri.* "It was not lawful to devote any persons to death but the Canaanites, whom God had commanded to be entirely extirpated." This is perfectly correct; but he might have added that it was because they were the most impure idolaters, and because the cup of their iniquity was full. These God commanded to be put to death; and who can doubt *his* right to do so, who is the Maker of man, and the Fountain of justice? But what has this to do with *human sacrifices?* Just nothing. No more than the execution of an ordinary criminal, or a *traitor*, in the common course of justice, has to do with a sacrifice to God. In the destruction of such idolaters, no religious formality whatever was observed; nor any thing that could give the transaction even the most distant semblance of a sacrifice. In this way Jericho was commanded to be destroyed, Josh. vi. 17;

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30 And [z] all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 [y] And if a man will at all redeem *aught* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [z] passeth under the rod, the tenth shall be holy unto the LORD.

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33 He shall not search whether it be good or bad, [a] neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 [b] These *are* the commandments which the LORD commanded Moses for the children of Israel, in Mount Sinai.

[z] Gen. xxviii. 22; Num. xviii. 21, 24; 2 Chron. xxxi. 5, 6, 12; Neh. xiii. 12; Mal. iii. 8, 10.

[y] Ver. 13.—[z] See Jer. xxxiii. 13; Ezek. xx. 37; Mic. vii. 14.
[a] Ver. 10.—[b] Chap. xxvi. 46.

and the Amalekites, Deut. xxv. 19; 1 Sam. xv. 3: but in all these cases the people commanded to be destroyed were such *sinners* as God's justice did not think proper to spare longer. And has not every system of law the same power? And do we not concede such power to the civil magistrate, for the welfare of the state? God, who is the sovereign arbiter of life and death, acts here in his juridical and legislative capacity; but these are victims to *justice*, not *religious sacrifices*.

It may be necessary just farther to note that two kinds of vows are mentioned in this chapter:—1. The נדר *neder*, (see on chap. vii.,) which comprehends all those things which, when once devoted, might be redeemed at a certain price, according to the valuation of the priest. 2. The חרם *cherem*, those things vowed to God of which there remained no power of redemption; they were *most holy*, i. e., so absolutely devoted to God that they could neither be changed, alienated, nor redeemed: probably because no mental reservation had been made, as in the above case may be supposed. On this ground the word was afterward applied to the most solemn and awful kind of *excommunication*, meaning a person so entirely devoted to the stroke of vindictive justice, as never to be capable of receiving pardon; and hence the word may be well applied in this sense to the *Canaanites*, the cup of whose iniquity was full, and who were consigned, without reprieve, to final *extermination*.

Verse 30. *All the tithe of the land*] This God claims as his own; and it is spoken of here as being a point perfectly settled, and concerning which there was neither doubt nor difficulty. See my view of this subject Gen. xxviii., after ver. 22, to which I do not see the necessity of adding any thing.

Verse 32. *Whatsoever passeth under the rod*] The signification of this verse is well given by the rabbins: "When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those lambs or calves stood without: the door being opened, the young ones ran out to join themselves to their dams; and as they passed out the owner stood with his rod over them, and counted one, two, three, four, five, &c., and when the *tenth* came, he touched it with the coloured rod, by which it was distinguished to be the tithe calf, sheep, &c., and whether poor or lean, perfect or blemished, that was received as the legitimate tithe." It seems to be in reference to this custom that the Prophet Ezekiel, speaking to Israel, says: *I will cause you to pass under the rod, and will bring you into the bond of the covenant*—you shall be once more claimed as the *Lord's property*, and be in all things devoted to his service, being *marked* or *ascertained*, by especial providences and manifestations of his kindness, to be his *peculiar people*.

Verse 34. *These* are *the commandments*] This conclusion is very similar to that at the end of the preceding chapter. I have already supposed that this chapter should have followed the 25th, and that the 26th originally terminated the book.

Mr. *Ainsworth*, the whole of whose writings are animated with the spirit of piety, concludes this book with the following excellent remarks:—

"The *tithes* in Israel being thus sanctified by the commandment of God to his *honour*, the maintenance of his *ministers*, and the relief of the *poor*, it taught them and teaches us to *honour the Lord with our substance*, (Prov. iii. 9,) acknowledging him to be the author of all our *increase and store*; (Deut. viii. 13–18; Hos. ii. 8;) to honour his MINISTERS, and *to communicate unto them in all good things*, (1 Tim. v. 17, 18; Gal. vi. 6,) that *they who sow unto us spiritual things should reap our carnal things*, (1 Cor. ix. 11,) and *to give* ALMS *of such things as we have, that all things may be clear unto us*, (Luke xi. 41,) yea, even *to sell that we have, and give alms; to provide ourselves bags that wax not old, a treasure in the heavens that faileth not*, Luke xii. 33." They who forget their *Maker*, his *ministers*, and the *poor*, are never likely to hear that blessed word in the great day: "Come, ye blessed of my Father, inherit the kingdom prepared for *you*; for I was hungry, and *ye* gave me meat; thirsty, and *ye* gave me drink; naked, and *ye* clothed me; sick and in prison, and *ye* came unto me."

READER, thou hast now gone through the whole of this most interesting book; a book whose subject is too little regarded by Christians in general. Here thou mayest discover the rigid requisitions of Divine justice, the sinfulness of sin, the exceeding breadth of the commandment, and the end of all human perfec-

tion. And now what thinkest thou of that word, "Whatsoever the law saith, it saith to them who are under the law?" Rom. iii. 19. But who are under the law—the condemning power of the pure, rigid, moral law of God? Not the *Jews* only, but every soul of man: all to whom it is sent, and who acknowledge it as a Divine revelation, and have not been redeemed from the guilt of sin by the grace of our Lord Jesus Christ; for "cursed is every one that continueth not in all things that are written in the book of the law to do them." By this law then is the *knowledge*, but not the *cure*, of sin. Hear then what God saith unto thee: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what farther need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law; Heb. vii. 11, 12. Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man; ibid. viii. 1, 2. For it is not possible that the blood of bulls and of goats should take away sins; ibid. x. 4. But Christ being come a high priest of good things to come,—neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. And for this cause he is the Mediator of the New Testament, that, by means of death, they which are called might receive the promise of eternal inheritance. And without shedding of blood is no remission. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation;" Heb. ix. 11, 12, 15, 22, 28. We see then that Christ was the END of the law for *righteousness* (for *justification*) to every one that believeth. "Unto him, therefore, who hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

SECTIONS in the Book of Leviticus, carried on from Exodus, which ends with the TWENTY-THIRD.

The TWENTY-FOURTH, called ויקרא *vaiyikra*, begins chap. i. 6, and ends chap. vi. 7.

The TWENTY-FIFTH, called צו *tsav*, begins chap. vi. 8, and ends chap. viii. 36.

The TWENTY-SIXTH, called שמיני *shemini*, begins chap. ix. 1, and ends chap. xi. 47.

The TWENTY-SEVENTH, called תזריע *tazria*, begins chap. xii. 1, and ends chap. xiii. 59.

The TWENTY-EIGHTH, called מצרע *metsora*, begins chap. xiv. 1, and ends chap. xv. 33.

The TWENTY-NINTH, called אחרי מות *acharey moth*, begins chap. xvi. 1, and ends chap. xviii. 30.

The THIRTIETH, called קדשים *kedoshim*, begins chap. xix. 1, and ends chap. xx. 27.

The THIRTY-FIRST, called אמר *emor*, begins chap. xxi. 1, and ends chap. xxiv. 23.

The THIRTY-SECOND, called בהר סיני *behar Sinai*, begins chap. xxv. 1, and ends chap. xxvi. 2.

The THIRTY-THIRD, called בחקתי *bechukkothai*, begins chap. xxvi. 3, and ends chap. xxvii. 34.

These sections, as was observed on Exodus, have their technical names from some remarkable word, either in the first or second verse of their commencement.

MASORETIC *Notes* on LEVITICUS.

The *number* of *verses* in *vaiyikra*, i. e., Leviticus, is 859. The symbol of which is נט"ף. ף *pe* final stands for 800, נ *nun* for 50, and ט *teth* for 9.

The *middle verse* is the 11th of chap. xv.: *And he that toucheth the flesh, &c.*

Its *pareshioth*, or larger sections, are 10, the memorial symbol of which is taken from Gen. xxx. 11; בא גד *ba gad, a troop cometh:* in which ב *beth* stands for 2, א *aleph* for 1, ג *gimel* for 3, and ד *daleth* for 4.

Its *sedarim*, or Masoretic sections, are 23. The symbol of which is taken from Psa. i, 2, יהגה *yehgeh: In thy law shall he* MEDITATE *day and night.*

Its *perakim*, or modern chapters, are 27. The memorial sign of which is ואהיה *veeyeheh*, Gen. xxvi. 3: AND I WILL BE *with thee, and will bless thee.*

The number of its *open divisions* is 52; of its *close divisions*, 46: total 98. The memorial sign of which is צח *tsoch*, Cant. v. 10; *My beloved is* WHITE *and ruddy.* In this word צ *tsaddi* stands for 90, and ח *cheth* for 8.

VERSES 859. WORDS 11,902. LETTERS computed to be 44,989.

See the concluding note on GENESIS.

Finished the correction of Exodus and Leviticus, April 2, 1827.—A. CLARKE.

PREFACE TO THE BOOK

OF

NUMBERS.

THIS, which is the fourth book in order of the Pentateuch, has been called NUMBERS, from its containing an account of the *numbering* and *marshalling* the Israelites in ther journey through the wilderness to the promised land. Its ENGLISH name is derived from the title it bears in the VULGATE Latin, *Numeri*, which is a literal translation of the Greek word Αριθμοι, its title in the SEPTUAGINT; and from both, our SAXON ancestors called it Iɪeɪel, *numeration*, "because in this the children of Israel were numbered," ꝼoꝼ ꝼam ꝼe Iꝼꝼahela beaꝼn ꝼæꝼon on ꝼæꝼe ʒeɪealde. This title, however, does not properly apply to more than the *three* first chapters, and the 26th. This book, like the preceding, takes its name among the HEBREWS from a distinguishing word in the commencement. It is frequently called וידבר VAIDABBER, *and he spoke*, from its initial word; but in most Hebrew Bibles its running title is במדבר BEMIDBAR, *in the wilderness*, which is the *fifth* word in the *first* verse.

The contents of the book of Numbers are briefly the following: On the *first day* of the *first month* of the *second year* after the departure from Egypt, the tabernacle being erected, and it and the priests consecrated, Moses is commanded to make a *census* or enumeration of the people, the Levites excepted, who were appointed to watch over, guard, pitch, and carry the tabernacle and its holy furniture; chap. i.

To form the vast mass of the people into a regular camp, each tribe by itself under its own captain or chief, known by his proper standard, and occupying an assigned place in reference to the tabernacle; chap. ii.

Moses is commanded to separate the Levites to the service of the tabernacle, whom God chooses to take, instead of the first-born of every family, which he claimed as his own. When these were selected in their families, &c., the sum amounted to 22,273; chap. iii.

All this tribe is appointed to serve the tabernacle in a variety of offices, each person from the age of thirty till fifty, after which he was excused from farther service; chap. iv.

When these points were settled, God commands them to purify the camp by the expulsion of every unclean person, and establishes the trial of the suspected adulteress by the *waters of jealousy;* chap. v.

He next institutes the laws relative to *Nazarites;* and lays down the *form* according to which the people shall be blessed; chap. vi.

Then follows a particular account of the offerings made to the tabernacle by the princes, or chiefs of the twelve tribes, and the amount of those offerings; chap. vii.

When this work was finished, the Levites were consecrated to their respective services and the duration of the service of each ascertained; chap. viii.

The passover is commanded to be kept, and the first one is celebrated in the wilderness on the 14th of the first month of the second year after their departure from Egypt chap. ix.

Moses is commanded to make two silver trumpets; he is informed of their use, in what order the different tribes shall march, with the ceremonies at fixing and removing the tabernacle and the departure of the people from the wilderness of Sinai on the twentieth day of the second month of the second year of their exodus from Egypt; chap. x.

The people murmuring, the fire of the Lord consumes many of them; it ceases on the intercession of Moses: they murmur again, *quails* are sent, and they are smitten with a great plague; chap. xi.

Miriam and her brother Aaron rise up seditiously against Moses, having conceived some dislike against his *Cushite* wife, and supposing that he assumed too great an authority over the people: at this sedition the Lord is displeased, and smites Miriam with the leprosy; chap. xii.

Twelve spies are sent to examine the promised land; they pass through the whole, return at the end of forty days, and by bringing an evil report, dishearten the people; chap. xiii.

In consequence of this the whole congregation meditate a return to Egypt: God is displeased, and pronounces that all of them, from twenty years old and upwards, shall die in the wilderness. They repent, attack the Amalekites contrary to the commandment of God, and are discomfited; chap. xiv.

A number of ordinances and directions are given relative to the manner of conducting the worship of God in the promised land: different laws are repeated, and a Sabbath-breaker stoned to death; chap. xv.

Korah, Dathan, Abiram, and their associates, form an insurrection against Moses: they are swallowed up by an earthquake; the congregation murmur, and 14,700 of them are cut off; chap. xvi.

As a proof that God had called Aaron and his family to the priesthood, his *rod*, or *staff*, *buds*, and miraculously brings forth *blossoms* and *fruit*, and is commanded to be laid up before the testimony; chap. xvii.

The charges of the priests and Levites, and the portions they were to have of the Lord's offerings, for their support in the work; chap. xviii.

The ordinances of the *red heifer;* the *water of purification*, and its uses; chap. xix.

The death of Miriam; the waters of Meribah. The Lord tells Moses that, because he did not sanctify him in the eyes of the congregation, he shall not bring the people into the promised land. The king of *Edom* refuses the Israelites a passage through his territories. Aaron is stripped of his sacerdotal vestments on Mount Hor, and they are put on Eleazar, his son, who is to be a high priest in his stead. Aaron dies, and the people mourn for him thirty days; chap. xx.

Arad, one of the Canaanitish kings, attacks Israel, and he and his people are utterly destroyed. The people murmur for lack of bread and water; *fiery serpents* are sent among them, they repent; are healed by looking at a *brazen serpent*. They journey and come to *Beer*, where they find water; *Sihon*, king of the Amorites, attacks them, and is defeated; so is likewise *Og*, king of Bashan, and the people possess the lands of both; chap. xxi.

Balak, king of Moab, sends for *Balaam* to curse Israel; he departs, is opposed by an angel, and reproved by his ass, whom God, for the purpose, miraculously endued with the gift of speech. He comes to Balak, king of Moab, and shows him that Jehovah had limited his power; chap. xxii.

Balak offers sacrifices, and Balaam, under the influence of God, prophesies good concerning Israel; chap. xxiii.

Continuing to foretell the prosperity of Israel, and the destruction of their enemies, the king of Moab dismisses Balaam in great wrath; chap. xxiv.

The Israelites, seduced by the women of *Moab* and *Midian*, commit fornication and idolatry: the chiefs are hanged—bold act of Phinehas; chap. xxv.

A second *census* or enumeration of the people takes place, and the amount is 601,730, among whom not one of those of the first *census* was now found except *Joshua* and *Caleb;* chap. xxvi.

From the case of the daughters of *Zelophehad* a law is made to enable *daughters* to inherit. Moses ascends Mount Abarim, sees the promised land, and constitutes Joshua his successor; chap. xxvii.

A repetition of the laws relative to *burnt-offerings*, the *Sabbath*, the *passover*, *first-fruits*, &c.; chap. xxviii

The three solemnities of the seventh month are commanded to be held on the *first*, *tenth*, and *fourteenth* days of the month; chap. xxix.

Several laws and ordinances concerning *vows* of different kinds, made by various persons; when they should be confirmed, and in what cases annulled; chap. xxx.

Twelve thousand Israelites go against the people of Midian and slay them, their five kings, and Balaam their prophet; and the Israelites take immense booty in *persons*, *cattle*, *gold*, *silver*, and *precious stones*, of which they make a great offering to the Lord, because in this contest they lost not one man; chap. xxxi.

The children of *Reuben* and *Gad*, and the *half tribe* of *Manasseh*, request to receive for their inheritance the territories of *Sihon* and *Og* on the east side of Jordan; their desire is granted on the condition of their going over armed with their brethren, to assist them in conquering the land; chap. xxxii.

A circumstantial account of the forty-two journeys of the Israelites from their departure from *Rameses* till their arrival at *Jordan*. They are commanded to expel all the ancient inhabitants; chap. xxxiii.

The borders of the land are described, and the persons appointed by God, who should assist Joshua in dividing the land among the nine tribes and half; chap. xxxiv.

Forty-eight cities are to be assigned to the *Levites*, out of the twelve tribes, for their goods and for their cattle: and out of these they were to appoint six cities of refuge for the person who had unawares slain his neighbour; to one of which cities the manslayer was to escape, and tarry there till the death of the high priest; chap. xxxv.

A law established that the daughters to whom the paternal inheritance descends, shall not marry out of their own tribes, lest their inheritances should become alienated and lost by being blended with those of other tribes; chap. xxxvi. See the case of Zelophehad's daughters, chap. xxvii.

In this book, which comprehends the history of between thirty-eight and thirty-nine years, we have in one word a distinct account of the several stages of the Israelites' journey in the wilderness, the various occurrences on the way, their trials, rebellions, punishments, deliverances, conquests, &c., with several laws and ordinances not mentioned in the preceding books, together with a repetition and explanation of some others which had been previously delivered; the whole forming a most interesting history of the justice, mercy, and providence of God.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

Year before the common Year of Christ, 1490.—Julian Period, 3224.—Cycle of the Sun, 27.—Dominical Letter, D.—Cycle of the Moon, 9.—Indiction, 6.—Creation from Tisri or September, 2514.

CHAPTER I.

On the first day *of the* second month *of the* second year *after Israel came out of Egypt, God commands Moses to number all the males of the people from* twenty years *and upward, who were effective men and able to go to war,* 1–3. *A chief of each tribe is associated with Moses and Aaron in this business,* 4; *the names of whom are given,* 5–16. *Moses assembles the people, who declare their pedigrees according to their families,* 17–19. *The descendants of* Reuben *are numbered, and amount to* 46,500, *ver.* 20, 21. *Those of* Simeon, 59,300, *ver.* 22, 23. *Those of* Gad, 45,650, *ver.* 24, 25. *Those of* Judah, 74,600, *ver.* 26, 27. *Those of* Issachar, 54,400, *ver.* 28, 29. *Those of* Zebulun, 57,400, *ver.* 30, 31, *Those of* Ephraim, 40,500, *ver.* 32, 33. *Those of* Manasseh, 32,200, *ver.* 34, 35. *Those of* Benjamin, 35,400, *ver.* 36, 37. *Those of* Dan, 62,700, *ver.* 38, 39. *Those of* Asher, 41,500, *ver.* 40, 41. *Those of* Naphtali, 53,400, *ver.* 42, 43. *The amount of all the effective men in Israel, from* twenty *years old and upward, was* 603,550, *ver.* 44–46. *The* Levites *are not numbered with the tribes, because they were dedicated to the service of God. Their particular work is specified,* 47–54.

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AND the Lord spake unto Moses [a] in the wilderness of Sinai, [b] in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 [c] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

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3 From [d] twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their [e] armies.

[a] Exod. xix. 1; chap. x. 11, 12.—[b] Exod. xxv. 22. [c] Exod. xxx. 12; xxxviii. 26; chap. xxvi. 2, 63, 64; 2 Sam. xxiv. 2; 1 Chron. xxi. 2.—[d] Exod. xxx. 14; Deut. iii. 18. [e] Exod. xii. 17.

NOTES ON CHAP. I.

Verse 1. *The Lord spake unto Moses—on the first* day *of the second month*] As the tabernacle was erected upon the first day of the first month, in the second year after their coming out of Egypt, Exod. xl. 17; and this muster of the people was made on the first day of the second month, in the same year; it is evident that the transactions related in the preceding book must all have taken place in the space of *one month*, and during the time the Israelites were encamped at Mount Sinai, before they had begun their journey to the promised land.

Verse 2. *Take ye the sum, &c.*] God, having established the commonwealth of Israel by just and equitable laws, ordained every thing relative to the due performance of his own worship, erected his tabernacle, which was his throne, and the place of his residence among the people, and consecrated his priests who were to minister before him; he now orders his subjects to be mustered, 1. That they might see he had not forgotten his promise to Abraham, but was multiplying his posterity. 2. That they might observe due order in their march toward the promised land. 3. That the tribes and families might be properly distinguished; that all litigations concerning property, inheritance, &c., might, in all future times, be prevented. 4. That the promise concerning the Messiah might be known to have its due accomplishment, when in the fulness of time God should send him from the seed of Abraham through the house of David. And, 5. That they might know their strength for war; for although they should ever consider God as their protector and defence, yet it was necessary that they should be assured of their own fitness, naturally speaking, to cope with any ordinary enemy, or to surmount any common difficulties.

Verse 3. *From twenty years old and upward*] In this census no *women* were reckoned, nor *children*,

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4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [f] Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 [g] These *were* the renowned of the congregation, princes of the tribes of their fathers, [h] heads of thousands in Israel.

17 And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

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20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of [i] Reuben, *were* forty and six thousand and five hundred.

22 Of the children of [k] Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of [l] Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

[f] Chap. vii. 48; chap. x. 22; chap. ii. 14, he is called *Reuel*. [g] Chap. vii. 2; 1 Chron. xxvii. 16.——[h] Exod. xviii. 21, 25.

[i] Chap. ii. 10, 11; chap. xxvi. 7.——[k] Gen. xxix. 33; chap. xxxiv. 25–30.——[l] Gen. xxx. 10, 11.

nor *strangers*, nor the *Levites*, nor *old men*, which, collectively, must have formed an immense multitude; the Levites alone amounted to 22,300. True-born Israelites only are reckoned; such as were able to carry arms, and were expert for war.

Verse 14. *Eliasaph, the son of Deuel.*] This person is called *Reuel*, chap. ii. 14. As the ד *daleth* is very like the ר *resh*, it was easy to mistake the one for the other. The *Septuagint* and the *Syriac* have *Reuel* in this chapter; and in chap. ii. 14, the *Vulgate*, the *Samaritan*, and the *Arabic* have *Deuel* instead of *Reuel*, with which reading a vast number of MSS. concur; and this reading is supported by chap. x. 20; we may safely conclude therefore that דְּעוּאֵל *Deuel*, not רְעוּאֵל *Reuel*, was the original reading. See *Kennicott*.

An ancient Jewish rabbin pretends to solve every difficulty by saying that "*Eliasaph* was a proselyte; that before he embraced the true faith he was called the son of *Reuel*, but that after his conversion he was called the son of *Deuel*." As *Reuel* may be translated the *breach of God*, and *Deuel* the *knowledge of God*, I suppose the rabbin grounded his supposition on the different meanings of the two words.

Verse 16. *These* were *the renowned*] Literally, *the called, of the congregation*—those who were summoned by *name* to attend. The order of the tribes in the above enumeration may be viewed thus:—

1. Reuben		
2. Simeon		
3. Judah	}	Sons of Leah.
4. Issachar		
5. Zebulun		
6. Ephraim		
7. Manasseh	}	Sons of Rachel.
8. Benjamin		
9. Dan . .		1st son of Bilhah, Rachel's maid.
10. Asher . .		2d son of Zilpah, Leah's maid.
11. Gad . .		1st son of Zilpah.
12. Naphtali .		2d son of Bilhah.

Verse 25. *Forty and five thousand six hundred and fifty.*] Mr. Ainsworth has remarked that Gad, the *handmaid's* son, is the only one of all the tribes whose number ends with *fifty*, all the others are by *thousands*, and end with *hundreds*; which shows God's admirable providence and blessing in multiplying them so, that no *odd* or *broken* number was among all the tribes. But see on ver. 46.

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26 Of the children of [m] Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 Of the children of [n] Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of [o] Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of [p] Joseph, *namely*, of the children of [q] Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 Of the children of [r] Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 Of the children of [s] Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

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37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 Of the children of [t] Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 [u] These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were

[m] Gen. xxix. 35.——[n] Gen. xxx. 18.——[o] Gen. xxx. 20.——[p] Gen. xxx. 24.——[q] Gen. xlviii. 5, 6.

[r] Gen. xlviii. 12–20.——[s] Gen. xxxv. 16–18.——[t] Gen. xxx. 5, 6.
[u] Chap. xxvi. 64.

Verse 33. *The tribe of Ephraim—forty thousand and five hundred.*] Ephraim, as he was blessed beyond his eldest brother Manasseh, Gen. xlviii. 20, so here he is increased by thousands more than Manasseh, and more than the whole tribe of Benjamin, and his blessing continued above his brother, Deut. xxxiii. 17. And thus the prophecy, Gen. xlviii. 19, was fulfilled: *His younger brother* (Ephraim) *shall be greater than he*, (Manasseh.) No word of God can possibly fall to the ground: he alone sees the end from the beginning; his infinite wisdom embraces all occurrences, and it is his province alone to determine what is right, and to predict what himself has purposed to accomplish.

Verse 46. *All they that were numbered were six hundred thousand and three thousand and five hundred and fifty.*] What an astonishing increase from *seventy* souls that went down into Egypt, Gen. xlvi. 27, about 215 years before, where latterly they had endured the greatest hardships! But God's promise cannot fail,

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[v] six hundred thousand and three thousand and five hundred and fifty.

47 But [w] the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 [x] Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 [y] But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, [z] and shall encamp round about the tabernacle.

51 [a] And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: [b] and the stranger that cometh nigh shall be put to death.

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52 And the children of Israel shall pitch their tents, [c] every man by his own camp, and every man by his own standard, throughout their hosts.

53 [d] But the Levites shall pitch round about the tabernacle of testimony, that there be no [e] wrath upon the congregation of the children of Israel: [f] and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

[v] Exod. xxxviii. 26; see Exod. xii. 37; chap. ii. 32; xxvi. 51. [w] Chap. ii. 33; see chap. iii., iv., xxvi. 57; 1 Chron. vi., xxi. 6. [x] Chap. ii. 33; xxvi. 62.——[y] Exod. xxxviii. 21; chap. iii. 7, 8; iv. 15, 25, 26, 27, 33.——[z] Chap. iii. 23, 29, 35, 38.

[a] Chap. x. 17, 21.——[b] Chap. iii. 10, 38; xviii. 22.——[c] Chap. ii. 2, 34.——[d] Ver. 50.——[e] Lev. x. 6; chap. viii. 19; xvi. 46; xviii. 5; 1 Sam. vi. 19.——[f] Chap. iii. 7, 8; viii. 24, 25, 26; xviii 3, 4, 5; xxxi. 30, 47; 1 Chron. xxiii. 32; 2 Chron. xiii. 10.

(Gen. xvi. 5;) and who can resist his will, and bring to naught his counsel? That a comparative view may be easily taken of the state of the tribes, I shall produce them here from the first census mentioned in the first chapter of this book, in their *decreasing* proportion, beginning with the *greatest* and proceeding to the *least*; and in the second census, mentioned chap. xxvi., where the *increase* of some and the *decrease* of others may be seen in one point of view. It may be just remarked, that except in the case of *Gad* in this chapter, and *Reuben* in chap. xxvi., all the numbers are what may be called *whole* or *round* numbers, beginning with *thousands*, and ending with *hundreds*, *Gad* and *Reuben* alone ending with *tens*; but the Scripture generally uses *round* numbers, *units* and *fractions* being almost constantly disregarded.

	1st census, ch. i.	2d census, ch. xxvi.
1. Judah	74,600	76,500
2. Dan	62,700	64,400
3. Simeon	59,300	22,200
4. Zebulun	57,400	60,500
5. Issachar	54,400	64,300
6. Naphtali	53,400	45,400
7. Reuben	46,500	43,730
8. Gad	45,650	40,500
9. Asher	41,500	53,400
10. Ephraim	40,500	32,500
11. Benjamin	35,400	45,600
12. Manasseh	32,200	52,700
	Total 603,550	Total 601,730

Thus we find *Judah* the *most populous* tribe, and *Manasseh* the *least* so; the difference between them being so great as 42,400, for which no very satisfactory reason can be assigned.

In the second census, mentioned chap. xxvi. 34, *Judah* still has the pre-eminency; and *Simeon*, the third in number before, is become the least. Now we see also that the little tribe of *Manasseh* occupies the *seventh* place for number. *Seven* of the tribes had an *increase*; *five* a *decrease*. *Manasseh* had an increase of 20,500; *Judah*, 1,900; *Issachar*, 9,900; *Zebulun*, 3,100; *Benjamin*, 10,200; *Dan*, 1,700; *Asher*, 11,900.

On the contrary there was a *decrease* in *Reuben* of 2,770; in *Simeon*, 37,100; *Gad*, 5,150; *Ephraim*, 8,000; *Naphtali*, 8,000. Decrease in the whole, 61,020 effective men. See on chap. xxvi.; but balanced with the *increase*, the decrease was upon the whole only 1,820.

On the subject of these enumerations, and the manner in which this vast multitude sprang in about *four* generations from *seventy-five* persons, Scheuchzer has some valuable calculations, though liable to some objections, which I shall take the liberty to insert, as they tend to throw considerable light upon the subject.

"We find in the writings of Moses *three* enumerations of the Jewish people, that follow each other pretty closely:—

The first, which was made at their departure from Egypt, Exod. xii. 37, amounted to	600,000
One year after, to	603,550
On entering the land of Canaan, to .	601,730
If we add to the number . . .	603,550
that of the *Levites* given us in chap. iii. 39, and which amounted to . .	22,000
We shall have for the sum total . .	625,550

"We find the same number, on adding that of each tribe given us in detail, which is the best proof of the exactness of the calculation.

"I think I shall afford the reader some degree of pleasure by presenting him, in this place, the number of each tribe *separately*, beginning at their earliest ancestors. We shall see, by this means, how faithfully God fulfilled the promise he had made to Abraham, as well as the great utility of the mathematics for the right understanding of the Holy Scriptures.

I shall begin with a Genealogical Table of that *family* which God so wonderfully blessed; and to it I shall afterward add each separate tribe, following the calculation of *Reyher*, (Math. Mos., p. 222.) And we shall see that the *fourth* generation, taken with the *third*, produces the very number mentioned in the text.

Children of Jacob by Leah. Gen. xlvi. 15.

Reuben	Hanoch, Phallu, Hezron, Carmi	- -	46,500. Num. i. 21.
Simeon	Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul	- -	59,300. Num. i. 23.
Levi -	Gershon: Libni, Shimei		7,500. Num. iii. 22.
Levi -	Kohath: Amram, Izehar, Hebron, Uzziel		8,600. Num. iii. 26.
Levi -	Merari: Mahli, Mushi		6,200. Num. iii. 34.
Judah	Shelah, Pharez, Zerah; Hezron, Hamul		74,600. Num. i. 27.
Issachar	Tola, Phuvah, Job, Shimron	- -	54,400. Num. i. 29.
Zebulun	Sered, Elon, Jahleel	- -	57,400. Num. i. 31.
Dinah			

Children of Jacob by Zilpah. Gen. xlvi. 18.

Gad -	Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi, Areli	- -	45,650. Num. i. 25.
Asher	Jimnah, Ishuab, Isui, Beriah: Heber, Malchiel		41,500. Num. i. 41.

Children of Jacob by Rachel. Gen. xlvi. 22.

Joseph	Manasseh - - -	32,200.
	Ephraim - - -	40,500.
Benjamin	Belah, Becher, Ashbel, Gerah, Naaman, Ehi, Rosh, Muppim, Huppim, Ard	- - 35,400. Num. i. 37.

Children of Jacob by Bilhah. Gen. xlvi. 25.

Dan -	Hushim - -	62,700. Num. i. 39.
Naphtali	Jahzeel, Guni, Jezer, Shillem	53,400. Num. i. 43.

I.—Reuben 46,500.

"Let us now descend to the particular enumeration of each tribe. Reuben had *four* sons: now if we suppose that one of these *four* sons had *seven*, and that each of the other *three* had *eight*, we shall find the number 31 for the *first* Egyptian generation. If we afterward suppose that each of these 31 sons had *five* sons, the *second* generation will amount to 155, which, multiplied by 15, will produce 2,325 for the *third* generation; and these, multiplied by 19, will make 44,175 for the *fourth*; so that the *third*, together with the *fourth*, will make 46,500. We shall have the same product if the given sum, 46,500, be divided by the most probable number of children, for example, by the number 19; we shall then have 2,447 for the *third* generation; which sum being deducted from the sum total, there will remain 44,053 for the *fourth* generation, which is exactly the number that is produced in multiplying 2,440 of the *third* generation by 18, and the other 7 by 19. If we wish to make the same calculation with respect to the preceding generations, i. e., divide them by the most probable number of children, we shall have the following sums:—

Sons of Reuben - - -	4
I. Generation - - -	31
II. Ditto - - - -	215
III. Ditto - - - -	2,583
IV. Ditto - - - -	43,917
Amount of generations III. and IV.	46,500

II.—Simeon 59,300.

"Simeon had *six* sons. Let us suppose that each of the three first had *six* children, and each of the three others *seven*, we shall have *thirty-nine* for the first generation. If we multiply 31 of this number by 9, and 8 by 10, we shall have for the second generation 359; of which number, if we multiply 355 by 11, and 4 by 12, the third generation will give us 3,953. Let us then multiply 3,948 of these by 14, and 5 of them by 15, and we shall have for the fourth 55,347. The *third* and *fourth*, added together, will make 59,300.

III.—Levi 22,300.

"*Gershon*, Levi's eldest son, had *two* children: let us give to one of these 16 children, and to the other 17, and we shall have 33 for the *second* generation; 28 of which, multiplied by 15, and 5 by 16, will produce 500 for the *third*. Multiply each by 14, and these will produce 7,000; and the *third* and *fourth* together, 7,500.

"*Kohath*, Levi's second son, had *four* sons, which form the first line. Give to one of them 10 sons, and 11 to each of the other three, for the *second* generation there will be 43. Multiply them by 10, there will be 430 for the *third*; these, multiplied by 19 for the *fourth*, will produce the number of 8,170. The *third* and *fourth* added together make 8,600.

"*Merari*, the *third* son of Levi, had *two* sons. Give

10 children to each of them, there will then be 20 for the *second* generation. Now if we say that 10 of these 20 had each 15 sons, and each of the others 16, we shall have 310, which, multiplied by 19, will give us 5,890 for the *fourth*; and the *two* last together, 6,200. This may be seen by the following example:—

	Gershonites.	Kohathites.	Merarites.
I. Generation	2	4	2
II. Ditto	33	43	20
III. Ditto	500	430	310
IV. Ditto	7000	8170	5890

"Amount of generations III. and IV.: Gershonites, 7,500; Kohathites, 8,600; and Merarites, 6,200—total number of Levites, 22,300.

IV.—Judah 74,600.

"The sons of *Judah* were *Shelah*, *Pharez*, and *Zerah*. His grandsons by *Pharez* were *Hezron* and *Hamul*. *Hezron* had two sons. Suppose each of them had *six* children, which will make 12 for the first generation; to *eight* of whom allow *eight* children, and *nine* to each of the others, and there will be 100 for the *second* generation. To 92 of these then give 18 children, and 19 to the *eight* others; this will produce for the *third* generation 1,808. If we then suppose that 1,800 of these had each 18 children, and that each of the other *eight* had 19, the *fourth* generation will be 32,552, which, added to the product of the *third*, will make the descendants of *Hezron* amount to 34,360.

"*Hamul* had *two* sons, who, multiplied by 10, produce the number of 20 for the *second* generation: these, multiplied by 20, will make 400 for the *third*, and these again by 25 will produce 10,000 for the *fourth*. And thus the two last generations will amount together to the number of 10,400.

"If we allow *five* sons to Shelah, and *six* to Zerah, we shall have 11 for the first generation. To *three* of whom allow 10 children and 11 to the other *eight*, this will give us 118 for the second. To 113 of these give 14, and 15 to the other *five*, and 1657 will be produced for the *third*. Give 17 to 1643, and 18 to the 14 remaining, and for the *fourth* there will be 28,183. The *third* and *fourth* added together will produce the number of 29,840.

"According to this calculation, all these generations will amount to the following numbers:—

Hezronites - - -	34,360
Hamulites - - - -	10,400
Shelanites and Zarhites -	29,840
	74,600

V.—Issachar 54,400.

Issachar had *five* sons. Suppose that *three* of them had each *five* children, and the other *two*, *six*, we shall have 27 for the first generation. If we then imagine that of these 19 had each *nine* sons, and each of the other *eight* 10, the second generation will be 251. Now 241 of these, multiplied by 12, will produce 2,892, and the 10 others, multiplied by 13, will make 130; consequently the *third* generation will amount to 3,022. If 3,018 of these had each 17 sons, and each of the other *four* had 18, the *fourth* generation will be 51,378; the *third* and *fourth* generations, then, will produce a number of 54,409

VI.—Zebulun 57,400.

"*Zebulun* had *three* sons. If we suppose that *two* of them had in all fourteen children, and the *third*, six, here will be 20 for the *first* generation. The *second* will produce 143, on multiplying 17 by 7, and 3 by 8. If we multiply 135 by 16, and 8 by 17, the *third* will amount to 2,296. By multiplying the *third* by 24, the *fourth* will give us 55,104. The two last will produce, together, 57,400.

VII.—Gad 45,650.

"Gad had *seven* sons.

I. Generation: multiply 3 by 9, and 4 by 10, there will be - - - -	67
II. Ditto multiply 61 by 7, and 6 by 8 -	475
III. Ditto multiply 471 by 8, and 4 by 9 -	3,804
IV. Ditto multiply 3,802 by 11, and 2 by 12	41,846
Amount of generations III. and IV.	45,650

VIII.—Asher 41,500.

"The sons of Asher, *Jimnah*, *Ishua*, and *Isui*, multiplied by 8, produce for the

I. Generation - - - - -	24
II. Ditto multiply 24 by 8 - - -	192
III. Ditto multiply 182 by 11, and 10 by 12	2,122
IV. Ditto multiply 2,118 by 12, and 4 by 13	25,468
Amount of generations III. and IV.	27,590

"*Heber* and *Malchiel* were sons of *Beriah*. Now these *two* sons multiplied by 5, give us for

I. Generation - - - - -	10
II. Ditto multiply 10 by 11 - - -	110
III. Ditto multiply by 9 - - - -	990
IV. Ditto multiply by 12 - - -	11,880
Amount of generations III. and IV.	12,870

"Another son of *Beriah* had in the

I. Generation - - - - -	1
II. Ditto multiply by 8 - - - -	8
III. Ditto multiply by 10 - - -	80
IV. Ditto multiply by 12 - - -	960
Amount of generations III. and IV.	1,040
All these generations added together, amount to	41,500

IX.—Joseph.

Manasseh 32,200.

"I. Generation - - - - -	10
II. Ditto multiply 6 by 13, and 4 by 14 -	134
III. Ditto multiply 132 by 12, and 2 by 13	1,610
IV. Ditto multiply by 19 - - -	30,590
Amount of generations III. and IV.	32,200

Ephraim 40,500.

"I. Generation - - - - -	16
II. Ditto multiply by 10 - - -	160
III. Ditto multiply 152 by 12, and 8 by 13	1,928
IV. Ditto multiply 1,916 by 20, and 12 by 21	38,572
Amount of generations III. and IV.	40,500

X.—Benjamin 35,400.

"He had 10 sons; two of whom, multiplied by 9, and the other 8 by 10, will give for the

I.	Generation	98
II.	Ditto multiply 95 by 9, and 3 by 10	885
III.	Ditto multiply by 5	4,425
IV.	Ditto multiply by 7	30,975
	Amount of generations III. and IV.	35,400

XI.—Dan 62,700.

"I.	Generation	11
II.	Ditto multiply by 12	132
III.	Ditto multiply by 19	2,508
IV.	Ditto multiply by 24	60,192
	Amount of generations III. and IV.	62,700

XII.—Naphtali 53,400.

"He had 4 sons, the half of whom, multiplied by 7, and the other half by 6, give us for the

I.	Generation	26
II.	Ditto multiply 16 by 11, and 10 by 12	296
III.	Ditto multiply 288 by 12, and 8 by 13	3,560
IV.	Ditto multiply by 14	49,840
	Amount of generations III. and IV.	53,400

Total number of all the tribes.

I.	Reuben	46,500
II.	Simeon	59,300
III.	Levi	22,300
IV.	Judah	74,600
V.	Issachar	54,400
VI.	Zebulun	57,400
VII.	Gad	45,650
VIII.	Asher	41,500
IX.	Manasseh	32,200
	Ephraim	40,500
X.	Benjamin	35,400
XI.	Dan	62,700
XII.	Naphtali	53,400
	Total	625,850

"And indeed, without counting the Levites, the number of the Israelites (chap. i. 46) amounts to 603,550
The Levites (chap. iii. 39) amount to 22,300
The whole number together, as above 625,850"

In the above calculations, *Scheuchzer* and *Reyher* take for granted, 1. That from the going down to Egypt to the exodus there were *four* generations. 2. That the first two generations had died in Egypt. 3. That the promise of God in multiplying them as the stars of heaven, had taken place particularly in the two last generations. 4. That these two last generations alone form the aggregate sums given in the sacred text. 5. That their method of accounting for this aggregate through the four generations, is not only perfectly natural and mathematical, but strictly accordant with the promises made by God to them, as the sum of each tribe sufficiently proves. 6. That the whole account shows the truth of the Divine promise, the great accuracy of the Jewish lawgiver, and a proof of the inspiration of the sacred writings. But even to these calculations and deductions there may be objections, e. g., "Scheuchzer gives to 2,508 families of Dan, 24 male children, each above the age of 20: we may fairly allow an equal number of females, and add 5 more under 20, as in the note under Exod. xii. 37, and we have 53 children on the average through all the families of a tribe; whilst to 4,425 families of Benjamin are allotted 7 males aged 20, and adding 7 females at 5 children, we have 19 children in each family; a tolerable number; but apparently more reasonable than the other."—Anon.

CHAPTER II.

Moses commanded to teach the Israelites how they are to pitch their tents, and erect the ensigns of their fathers' houses, 1, 2. Judah, Issachar, *and* Zebulun, *on the* East, *amounting to* 186,400 *men,* 3–9. Reuben, Simeon, *and* Gad, *on the* South, *with* 151,450 *men,* 10–16. *The* Levites *to be in the midst of the camp,* 17. Ephraim, Manasseh, *and* Benjamin, *on the* West, *with* 108,100 *men,* 18–24. Dan, Asher, *and* Naphtali, *on the* North, *with* 157,600 *men,* 25–31. *The sum total of the whole,* 603,550 *men,* 32. *But the* Levites *are not included,* 33. *The people do as the Lord commands them,* 34.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

AND the Lord spake unto Moses and unto Aaron, saying,

2 [a] Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: [b] far off about [c] the tabernacle of the congregation shall they pitch.

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[a] Chap. i. 52.—[b] Heb. *over against.*

[c] Josh. iii. 4.

NOTES ON CHAP. II.

Verse 2. *Every man—shall pitch by his own standard*] Commentators, critics, philosophers, and professional men, have taken a great deal of pains to illustrate this chapter by showing the best method of encampment for such a vast number of men, and the manner in which they conceive the Israelites formed their camp in the wilderness. As God gave them the plan, it was doubtless in every respect perfect; and fully answered the double purpose of convenience and security. *Scheuchzer* has entered into this subject with his usual ability, and in very considerable detail. Following the plan of *Reyher*, as in the preceding chapter, he endeavours to ascertain the precise order

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3 And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies: and [d] Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. [e] These shall first set forth.

10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

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14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of [f] Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies [g] And they shall set forth in the second rank.

17 [h] Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 On the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captains of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were num-

[d] Chap. x. 14; Ruth iv. 20; 1 Chron. ii. 10; Matt. i. 4; Luke iii. 32, 33.——[e] Chap. x. 14.

[f] *Deuel*; chapter i. 14; vii. 42, 47; x. 20.——[g] Chap. x. 18.
[h] Chap. x. 17, 21.

in which the several tribes were disposed; and as his work is both scarce and dear, the reader will not be displeased to meet here with a translation of all that refers to the subject.

SCHEUCHZER'S DESCRIPTION AND PLAN OF THE ENCAMPMENTS OF THE ISRAELITES IN THE WILDERNESS.

"If we form a proper idea of God, of his essence and his attributes, we shall easily perceive that this infinite and supreme Being wills and executes what his Divine *wisdom* appoints; in a word, we shall see that he is the God of *order*. This order displays itself in the perfection, arrangement, and assemblage of all created beings; in the construction of the earth which we inhabit, where every thing is formed in order, number, weight, and measure; and in all bodies, great and small. It is certain that *Noah's ark* is a perfect model of *naval architecture*. The *temple of Solomon*, and that of *Ezekiel* were likewise masterpieces in their kind. But at present we are to consider the Divine arrangement of the Israelitish camp, and the manner in which it was formed.

"The Israelitish army was divided into three principal divisions. The *first*, which was the least in extent, but the strongest and the most powerful, occupied the centre of the army: this was the *throne of God*, i. e., the TABERNACLE. The *second*, which was composed of the *priests* and *Levites*, surrounded the

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bered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* a hundred thousand and eight thousand and a hundred, throughout their armies. [i] And they shall go forward in the third rank.

25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

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31 All they that were numbered in the camp of Dan *were* a hundred thousand and fifty and seven thousand and six hundred. [k] They shall go hindmost with their standards.

32 These *are* those which were numbered of the children of Israel by the house of their fathers: [l] all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But [m] the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: [n] so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

[i] Chap. x. 22.——[k] Chap. x. 25.——[l] Exod. xxxviii. 26; chap. i. 46; xi. 21.——[m] Chap. i. 47.——[n] Chap. xxiv. 2, 5, 6.

first. The *third*, and the farthest from the centre, took in all the other tribes of Israel, who were at least about a mile from the tabernacle. For it appears from Josephus, iii. 4, that the nearest approach they dared make to the ark, except during the time of worship, was a distance of 2,000 cubits. The reverence due to the Divine Majesty, the numerous army of the Israelites, composed of 600,000 soldiers, with their families, which made about 3,000,000 souls, naturally demanded a considerable extent of ground. We are not to imagine that all these families pitched their tents pellmell, without order, like beasts, or as the troops of Tartary, and the eastern armies; on the contrary, their camp was divided according to the most exact rules. And we cannot even doubt that their camp was laid out, and the place of every division and tribe exactly assigned by some engineers, or geometricians, before the army stopped to encamp, in order that every person might at once find his own quarter, and the road he ought to take to reach the other tents.

"Four divisions, which faced the four quarters of the heavens, each with his own ensign, formed the centre of the army. JUDAH was placed on the east, and under him he had *Issachar* and *Zebulun*; on the south was REUBEN, and under him *Simeon* and *Gad*: on the west was EPHRAIM, and under him *Manasseh* and *Benjamin*; finally, DAN was on the north, and he had under him *Asher* and *Naphtali*. It has been pretended by some that these four principal divisions were not alone distinguished by their ensigns, but that each particular tribe had likewise its standard or ensign. On this subject we might refer to the Talmudists, who have gone so far as to define the *colours*, and the *figures* or *arms*, of the very ensigns. They pretend that on that of JUDAH a *lion* was painted, with this inscription: '*Rise, Lord, let thine enemies be dispersed, and let those that hate thee flee before thee*;' and they found this description of Judah's ensign in Gen. xlix. 9. They give to ISSACHAR an *ass*, Gen. xlix. 14; to ZEBULUN a *ship*, Gen. xlix. 13; to REUBEN a *river*, Gen. xlix. 4, (others give Reuben the *figure of a man*;) to SIMEON a *sword*, Gen. xlix. 5; to GAD a *lion*, Deut. xxxiii. 20; to EPHRAIM a *unicorn*, Deut. xxxiii. 17; an *ox* to MANASSEH, Deut. xxxiii. 17; a *wolf* to BENJAMIN, Gen. xlix. 27; and a *serpent* to DAN, Gen. xlix. 17, though others give him an *eagle*. In short, they pretend that the ensign of ASHER was a *handful of corn*, Gen. xlix. 20, and that of NAPHTALI a *stag*, Gen. xlix. 21.

"To prove that the sums here are correctly added, we have but to join together the detached numbers, and see if they agree with the total. The text will furnish us with an example of this: there was in the quarter of

Judah	186,400	ver. 9.
Reuben	151,450	ver. 16.
Ephraim	108,100	ver. 24.
Dan	157,600	ver. 31.

"Among other things we must remark that rule of military tactics which requires that the *advanced* and *rear guards* should be stronger than the centre.

"In a well-regulated camp, cleanliness is considered indispensably necessary; this is particularly remarkable in the Israelitish army, where the most exact order was maintained. Hence every person who had

any kind of disease, and those who were reputed *unclean*, were forbidden to enter it; Num. v. 2, 3; Deut. xxiii. 10.

"Those who have the health of men, and of a whole army confided to them, are not ignorant that diseases may be easily produced by putrid exhalations from excrementitious matter; and that such matter will produce in camps pestilential fevers and dysenteries. For this reason, care should be always taken that offices, at a distance from the camp, be provided for the soldiers, and also that those who are sick should be separated from the others, and sent to hospitals to be properly treated.

"In military tactics we find two distinct wings spoken of; the right and the left. The Israelitish army not only had them on one side, as is customary, but on all their four sides. On the *eastern* side, the tribe of Issachar formed the *right*, that of Zebulun the *left*, and that of Judah the *centre*. On the *south*, Simeon formed the *right wing*, Gad the *left*, and Reuben the *centre*. Towards the *west*, Manasseh composed the *right*, Benjamin the *left*, and Ephraim the *centre*. And on the *north*, Asher was on the *right wing*, Naphtali on the *left wing*, and Dan in the *centre*. Notwithstanding this, however, the army was not in danger of being easily broken; for every tribe being numerous, they were supported by several ranks, in such a manner that the first being broken, the second was capable of making resistance; and if the second gave way, or shared the same fate as the first, it found itself supported by the third, and so on with the rest. The square form in which the Jewish army was ordinarily placed, was the very best for security and defence. The use and importance of the *hollow square* in military tactics is well known.

"For so large a multitude of people, and for so numerous an army, it was needful that all the necessary articles of life should be prepared beforehand, or be found ready to purchase. In these respects nothing was wanting to the Israelites. Their bread came down to them from heaven, and they had besides an abundance of every thing that could contribute to magnificence. If we may credit Josephus, they had amongst them *public markets*, and a *variety of shops*. Ant., l. iii. c. 12, sec. 5. The tabernacle being erected, it was placed in the midst of the camp, each of the three tribes stretching themselves on the wings, and leaving between them a sufficient space to pass.

"It was, says Josephus, like a well appointed market where every thing was ready for sale in due order, and all sorts of artificers kept their shops; so that this camp might be considered a movable city.

"In Exod. xxxii. 27 we likewise find that mention is made of the *gates* of the camp: 'Put every man his sword by his side, and go in and out from gate to gate throughout the camp.' From whence we may certainly conclude that if the camp had *gates*, the Israelites had also *sentinels* to guard them. If this be true, we may also believe that they were *surrounded with entrenchments*, or that at least their gates were defended by some fortifications. *Sagittarius* (de Jan. Vet., c. 18. § 10) pretends that the tabernacle was not only guarded by the Levites, but that there were likewise sentinels at the gates, and at the entrance of the Israelitish camps. See the note on Exod. xxxii. 27.

"If we examine and compare the camp of Israel with that of our most numerous armies, which in these days are composed of 100,000 or of 150,000 men, we cannot but consider it of vast extent. The Jews say it was twelve miles in circumference; this is not at all improbable, and consequently the front of each wing must be three miles in extent. But taking in the tents, the soldiers and their numerous families, the beasts of burden, the cattle, and the goods, it certainly must have formed a very considerable inclosure, much more than twelve miles. See the notes on Exod. xii. 37, and xiii. 18. *Reyher* (Math. Mos., p. 568) assigns to the

Tribe of Judah,		
A space of	$298\frac{2}{3}$	cubits in breadth
and	250	in length
Which makes	74,600	square cubits.

"We must observe that we are here merely speaking of the ground which the soldiers of this tribe occupied whilst remaining *close to each other* in their ranks, and that in this computation there is but one cubit square allowed for each man; wherefore, if we take in the arrangement of the soldiers, the tents, the necessary spaces, the families, the beasts of burden, and the movables, a much larger extent of ground is requisite. All those circumstances do not come into *Reyher's* calculation. He continues thus:—

For the tribe of Issachar,		
	$217\frac{3}{5}$	cubits in breadth
	250	in length
Total	54,400	
For the tribe of Gad,		
	$140\frac{5}{11}$	cubits in breadth
	325	in length
Total	45,650	
For the tribe of Zebulun,		
	$229\frac{4}{7}$	cubits in breadth
	250	in length
Total	57,400	
For the tribe of Ephraim,		
	$202\frac{1}{2}$	cubits in breadth
	200	in length
Total	40,500	
For the tribe of Reuben,		
	$143\frac{1}{5}$	cubits in breadth
	325	in length
Total	46,500	
For the tribe of Manasseh,		
	161	cubits in breadth
	200	in length
Total	32,200	

For the tribe of SIMEON,

$182\frac{5}{13}$	cubits in breadth
325	in length
Total 59,300	

For the tribe of BENJAMIN,

177	cubits in breadth
200	in length
Total 35,400	

For the tribe of DAN,

$156\frac{3}{4}$	cubits in breadth
400	in length
Total 62,700	

For the tribe of ASHER,

$103\frac{3}{4}$	cubits in breadth
400	in length
Total 41,500	

For the tribe of NAPHTALI,

$133\frac{1}{2}$	cubits in breadth
400	in length
Total 53,400	

"If we make the ichnography, or even the scenography, of the camp on this plan, in following it we must first, in the *centre*, form a *parallelogram* of 100 cubits long and 50 broad for the *court* of the tabernacle with an empty space all round of 50 cubits broad. We must then place the camp of the Levites in the following order :—

To the west, the *Gershonites*, chap. iii. 22, 23.

Breadth	30	cubits
Length	250	cubits
Total	7500	

To the south, the *Kohathites*, chap. iii. 28, 29.

Breadth	86	cubits
Length	100	cubits
Total	8600	

To the north, the *Merarites*, chap. iii. 34, 35.

Breadth	62	cubits
Length	100	cubits
Total	6200	

"On the east we must place tents for Moses, Aaron, and his sons, chap. iii. 38.

"At the place where the camp of the Levites ends, a space must be left of 2,000 square cubits, after which we must take the dimensions of the camp of the twelve tribes.

"This plan is in the main well imagined, but it does not afford an ichnography of sufficient extent. To come more accurately to a proper understanding of this subject, I shall examine the rules that are now in use for encampments, and compare them afterward with what is laid down in the Holy Scriptures, in order that we may hereby form to ourselves an idea of the camp of God. the grandeur and perfection of which surpassed every thing of the kind ever seen. I shall now mention what I am about to propose as the foundation upon which I shall proceed.

"In Exod. xviii. 21, Deut. i. 15, we find the advice given by Jethro to Moses respecting political government and military discipline: 'Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.' [See the note on Exod. xviii. 21.] We may very well compare these *tribunes*, or rather these *chiliarchs*, to our *colonels*, the *centurions* or *hecatontarchs* to *commanders* or *captains*, the *quinquagenaries* or *pentecontarchs* to *lieutenants*, and the *decurions* or *decarchs* to our *sergeants*. These chiefs, whether they were named *magistrates* or *officers*, were each drawn from his own particular tribe, so that it was not permitted to place over one tribe an officer taken from another. Whatever matter the *decarchs* could not decide upon or terminate, went to the *pentecontarchs*, and from thence by degrees to the *hecatontarchs*, to the *chiliarchs*, to *Moses*, and at length to GOD himself, the sovereign head of the army. If we divide the whole army (such as it was at its departure from Egypt) by the numbers already laid down, we shall find 600 chiliarchs, 6,000 hecatontarchs, 12,000 pentecontarchs, 60,000 decarchs, which in all make 78,600 officers. Josephus regulates the number of them still more exactly by saying that there were chiefs set over 10,000, 1,000, 500, 50, 30, 20, and 10. We find this regulation in *Ant. Jud.*, b. iii., c. 4: 'Take a review of the army, and appoint chosen rulers over tens of thousands, and then over thousands, then divide them into five hundreds, and again into hundreds, and into fifties, and set rulers over each of them who may distinguish them into thirties, and keep them in order; and at last number them by twenties and by tens, and let there be one commander over each number, to be denominated from the number of those over whom they are rulers.'

"We ought not to pass over in silence this division by *tens*, for twice 10 make 20, three times 10, 30, five times 10, 50, ten times 10, 100, ten times 50, 500, ten times 1,000, 10,000. It was in this manner, as is pretended, that *Cangu*, the first of the great Khams, (as he is called,) and after him *Tomerlane*, drew out an army, i. e., by 10, 100, 1,000, 10,000, mentioned in *Alhazen*, c. v. Probably these Tartars borrowed from the very Hebrews themselves this manner of laying out a camp. At all events it is certain that nothing more ancient of the kind can be found than that mentioned in the books of Moses. To distinguish it from that of the Greeks and Romans we may with justice call it the Hebrew castrametation, or, if we judge it more proper, the Divine castrametation, and consequently the most perfect of all. For although Moses places the *pentecontarchs* in the middle, between the *hecatontarchs* and the *decarchs*, i. e., 50 between 100 and 10; and although Josephus afterward places 1,000 between 500 and 10,000, and 30 and 20 between 10 and 50, this does not at all derange the progression by *tens*, which is the foundation of arithmetic. These subaltern officers were equally useful and necessary, as we now see that their

number, far from creating confusion, helps to maintain order, and that the more there are of them the better is order preserved. According to the modern method of carrying on war, the next in rank to the generals of the army (who have the supreme command) are *field marshals* and *brigadiers*, who command 5,000 men.

"There are then between the *chiliarchs* or *colonels* and the *hecatontarchs* or *captains*, *lieutenant-colonels*; and between the *hecatontarchs* and the *decarchs*, *lieutenant-captains*; and these have under them *lieutenants* and *ensigns*.

"It is certain that this method of distributing an army by *tens*, and of encamping, which is very concise, has far greater advantages even with respect to expense than the very best plans of the *Greeks*, *Romans*, or any other ancient nation. On this subject we have the testimony of *Simon Steven*, Castrametat. c. 1, art. 1, and c. 4, art. 3, *Oper. Math.*, p. 574 and 596, &c. According to this arrangement each soldier, or if more proper, each *father of a family*, being thus placed by *ten* and *ten* in a straight line one after the other, might very easily name themselves *first*, *second*, &c. Each troop in like manner might be distinguished by its *ensigns*, that of 100 might have them small, that of 1,000 larger, and that of 10,000 still larger. Every officer, from the lowest subaltern to the general officers of the camp, and even to the generalissimos themselves, had only an easy inspection of ten men each; the *decarch* had the inspection of 10 soldiers, the *hecatontarch* of 10 *decarchs*, and the *chiliarch* of 10 *hecatontarchs*. After the *chiliarchs*, which in no troop can amount to ten, there is the chief or head of each tribe. Each then exactly fulfilling the duty assigned him, we may suppose every thing to be in good order, even were the camp larger and more numerous. The same may be said respecting the contentions that might arise among the soldiers, as well as every thing relative to the general duty of the officers, as to the labours they were to undertake, whether for striking their tents for works of fortification or for making entrenchments. This arrangement might be easily retained in the memory, or a general list be kept of the names of both officers and soldiers to distribute to them their pay, and to keep exact accounts.

"It was possible in one moment to know the number of those who were either wanting or were out of their ranks, and to avoid this disorder in future by obliging each man to attend to his duty and keep in his rank. If by chance it happened that any one man wished to desert or had escaped, it was easy to notice him and inflict on him the punishment he merited. The *ensigns* being distinguished by their *marks*, and the *company* being known, it was easy to find any soldier whatever.

"The armies themselves might have certain marks to distinguish them, and by that means they might at once ascertain the person in question; for example: 8. 2. 7. 3. might signify the *eighth* soldier or *father* of a family, of the *second rank*, of the *seventh* company, in the third *chiliad*; 7. 3. 5. the *halberdier* of the *decurion* or *sergeant* of the *seventh* line, in the *third* company, of the *fifth chiliad* or thousand; 5. 8. the *hecatontarchs* or captains of the *fifth* company, in the eighth *chiliad*; 7. the *chiliarchs* or *colonels* of the *seventh* rank; 0. finally, the general of the whole army. Farther, by the same means the loss or misplacing of their arms might be prevented. Again, the soldiers might in a very short time be instructed and formed to the exercise of arms, each *decad* having its *sergeant* for its master; and the chariots or other carriages might easily be divided amongst several, 10 under the *decurion*, 100 under the *hecatontarch*; and by thus following the above method, every thing might be kept in good order.

A PLAN OF THE WHOLE ISRAELITISH CAMP.

"We shall finally, in one plate, represent the whole camp of the Israelites, in that order which appears the most proper. For this purpose we must extract the square roots of the preceding spaces, in order that we may be able to assign to each tribe square areas, or rectangular parallelograms. I therefore find for

Reuben	3049 square cubits.
Simeon	3443
The Gershonites	1224
The Kohathites	1311
The Merarites	1113
Judah	3862
Issachar	3298
Zebulun	3388
Gad	3019
Asher	2880
Manasseh	2537
Ephraim	2846
Benjamin	2660
Dan	3541
Naphtali	3268

"The tabernacle, which was 100 cubits long and 50 broad, I place in the centre of the camp, at the distance of 840 feet from the camp of the Levites, which is placed exactly in the same manner as described in the sacred writings. I find therefore that the whole space of the camp is 259,600,000 feet. Now, according to the manner we have just divided the camp for each tribe, the sum total being 125,210,000, it follows that the space between the tents contained 134,390,000. If, with *Eisenschmid*, we estimate the Roman mile at 766 French fathoms and two feet, (consequently 21,141,604 square feet to a Roman square mile,) the Israelitish camp will contain a little more than 12 such square miles."

The reader will have the goodness to observe that the preceding observations, as well as the following plate or diagram, which was made by Scheuchzer on the exactest *proportions*, could not be accurately copied here without an *engraved* plate; and after all, the common reader could have profited no more by the *plate* than he can by the diagram. It is not even hoped that disquisitions of this kind can give any thing more than a *general idea* how the thing probably was; for to pretend to minute exactness, in such cases, would be absurd. The sacred text informs us that such and such tribes occupied the *east*, such the *west*, &c., &c.; but how they were arranged individually we cannot pretend absolutely to say. Scheuchzer's plan is such as we may suppose judgment and skill would lay down; but still it is very probable that

the plan of the Israelites' castrametation was more perfect than any thing we can well imagine; for as it was the plan which probably God himself laid down, it must be in every respect what it ought to be, for the comfort and safety of this numerous multitude.

As there are some differences between the mode of distributing the command of a large army among the British, and that used on the continent, which is followed by Scheuchzer, I shall lay down the *descending* scale of British commanders, which some may think applies better to the preceding arrangement of the Israelitish army than the other.

The command of a large army in the British service is thus divided:—

1. The commander-in-chief.
2. Lieutenant-generals, who command divisions of the army: (these divisions consist of 2 or 3 brigades each, which, on an average, amount to 5,000 men.)
3. Major-generals, who command brigades: (these brigades consist of from 2 to 3,000 men [2,500 is perhaps the average] according to the strength of the respective regiments of which the brigade is composed.)
4. Colonels in the army, or lieutenant-colonels, who command single regiments; they are assisted in the command of these regiments by the *majors* of the regiments. [I mention the *major*, that there may be no break in the descending scale of gradation of ranks, as in the event of the absence of the above two officers, he is the next in command.]
5. Captains who command companies: these companies (on the war establishment) consist of 100 men each, and there are 10 companies in every regiment, consequently a colonel, or lieutenant-colonel, commands 1,000 men.
6. Lieutenants, of which there are 2 to every company. } Subaltern officers, having no command, but assisting the captain.
7. Ensign; 1 to each company. }

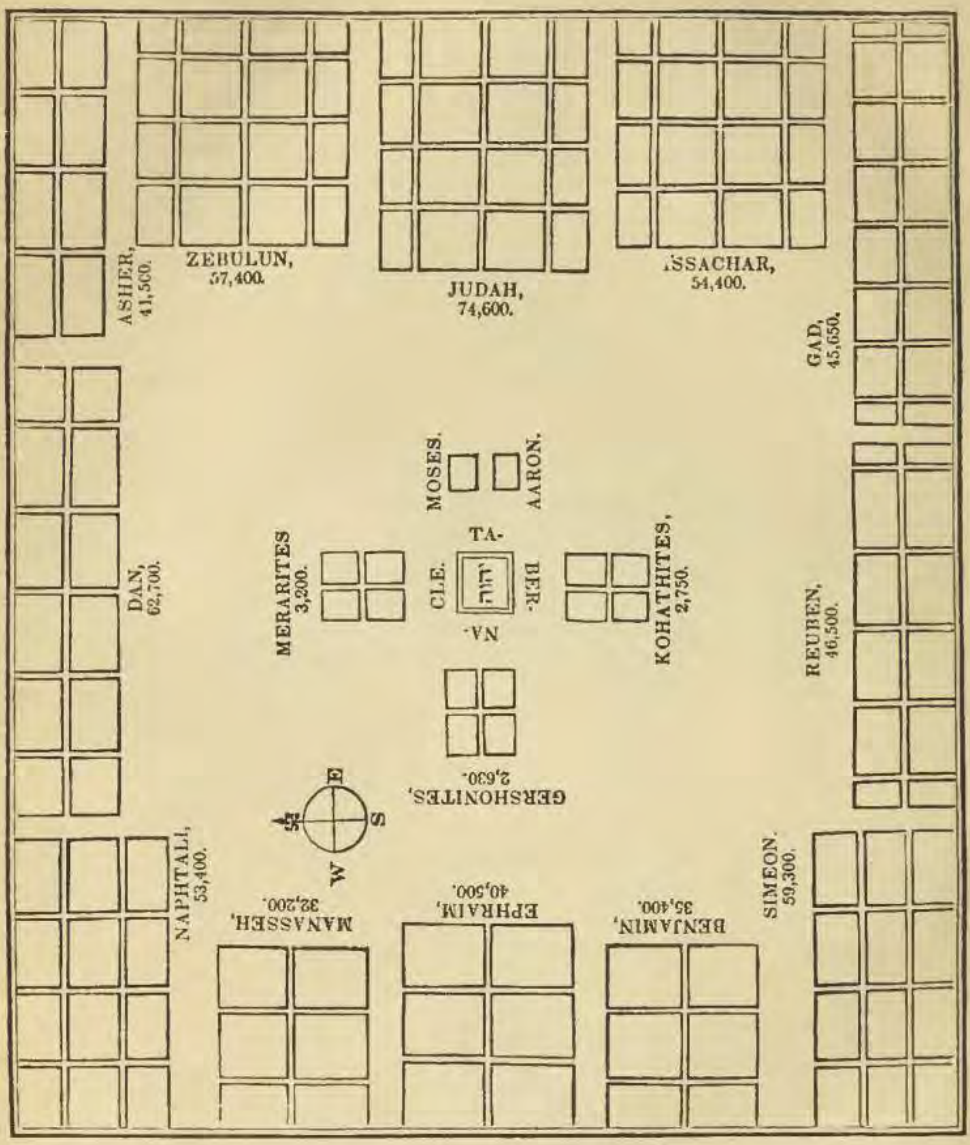
1. Commander-in-chief. }
2. Lieutenant-generals commanding divisions 5,000 each. } These are called general officers.
3. Major-generals, brigades 2,500. }
4. Colonels, lieutenant-colonels, and majors; 3 officers belonging to each regiment in the service, and are solely employed in the disciplining and commanding the men; these are mounted on horseback, and termed field-officers.

5. 1 Captain }
6. 2 Lieutenants } to each company.
7. 1 Ensign }

Ascending scale of ranks which every officer must pass through.

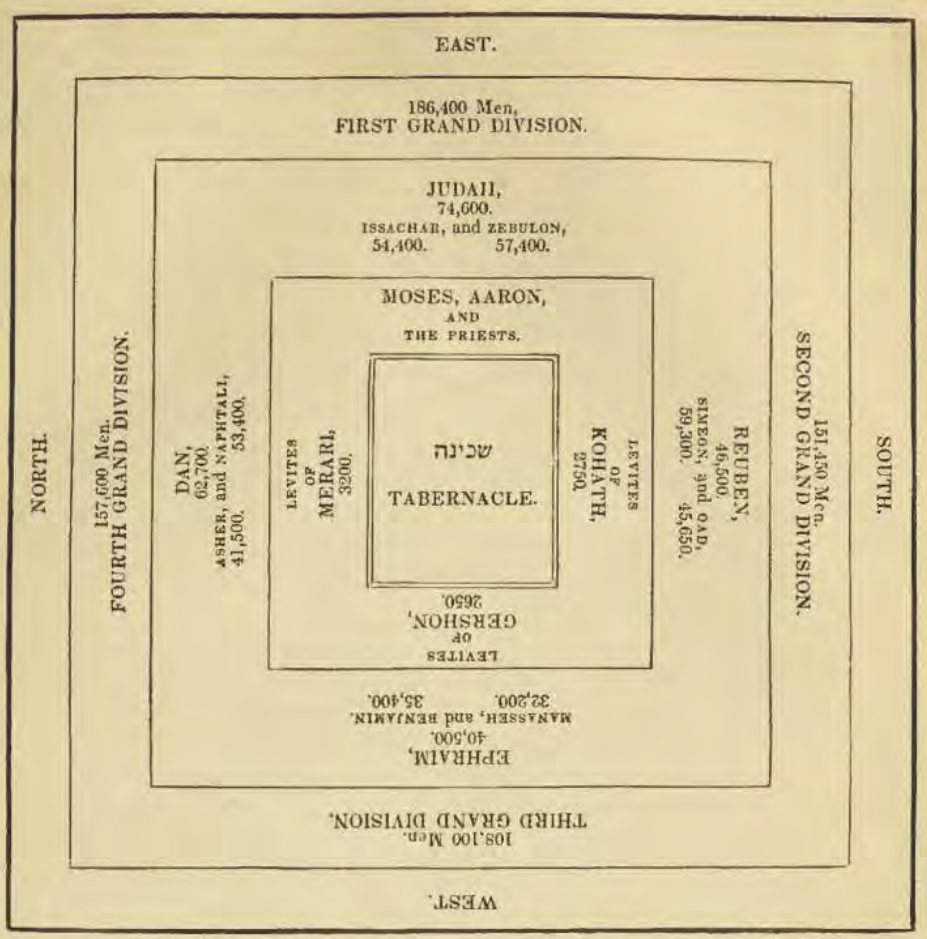
Ensign, }
Lieutenant, }
Captain, } to every regiment.
Major, }
Lieutenant-colonel, }
Colonel, }
Major-general, brigade-commander.
Lieutenant-general, division-commander.
General-in-chief, who commands the whole army.

DIAGRAM OF THE ISRAELITISH CAMP.



Though I particularly refer the reader to the above diagram of the Israelitish camp, taken from Scheuchzer's plate, which I have thought neecssary to be subjoined to his description, yet I think it also proper to introduce that on the following page, as it gives a general and tolerably correct idea of this immense camp, in the description of which the inspired writer has been so very particular; but still I must say these things are to be considered as PROBABLE, not as *absolutely certain*; as comprising a *general view* of what may be supposed probable, likely, and practicable.

The whole may be said to consist of three camps, *viz.*, 1. The camp of the *Lord*; 2. The camp of the *Levites*; and, 3. The camp of the *people*. These in the grand camp in the wilderness, corresponded with the *holy of holies*, the *holy place*, and the *outward court* of the Temple at Jerusalem. See *Ainsworth*.



CHAPTER III.

The generations of Aaron and Moses, 1–4. *The tribe of Levi to minister to the Lord under Aaron and his sons*, 5–10. *They are taken in the place of the first-born*, 11–13. *Moses is commanded to number them*, 14–16. Gershon, Kohath, *and* Merari, *the names of the three heads of families of the Levites*, 17. *Of* Gershon *and his family*, 18–21. *Their* number, 7,500, *ver.* 22. *Their* place *behind the tabernacle*, westward, 23. *Their chief*, Eliasaph, 24. *Their* charge, 25, 26. *Of* Kohath *and his family*, 27. *Their* number, 8,600, *ver.* 28. *Their* place, *beside the tabernacle*, southward, 29. *Their chief*, Elizaphan, 30. *Their* charge, 31. *The chief of the Levites*, Eleazar, *son of* Aaron, 32. *Of* Merari *and his family*, 33. *Their* number, 6,200, *ver.* 34. *Their chief*, Zuriel, *they shall pitch beside the tabernacle*, northward, 35. *Their* charge, 35–37. Moses *and* Aaron *to encamp before the tabernacle*, eastward, 38. *The amount of all the males among the Levites from a month old and upwards*, 22,000, *ver.* 39. *Moses is commanded to number the* first-born, 40; *and to take the* Levites *and their* cattle, *instead of the first-born of man and beast among the Israelites*, 41. *Moses numbers the first-born, who amount to* 22,273, *ver.* 43. *As the* first-born *were* 273 *more than the Levites, Moses is commanded to take from the people* five shekels *apiece for them*, 44–47, *which is to be given to Aaron and his sons*, 48. *Moses does accordingly, and finds the amount of the money to be* 1,365 *shekels*, 49, 50, *which is given to Aaron and his sons*, 51.

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THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in Mount Sinai. A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

2 And these *are* the names of

NOTES ON CHAP. III.

Verse 1. *The generations of Aaron and Moses*] Though Aaron and Moses are both mentioned here, yet the family of Aaron alone appears in the list; hence some have thought that the word *Moses* was not originally in the text. Others think that the words ואלה תלדות *veelleh toledoth, these are the generations*, should be rendered *these are the acts*, or *transactions*,

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the sons of Aaron; Nadab the [a] first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [b] the priests which were anointed, [c] whom he consecrated to minister in the priest's office.

4 [d] And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 And the LORD spake unto Moses, saying,

6 [e] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do [f] the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

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9 And [g] thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, [h] and they shall wait on their priest's office: [i] and the stranger that cometh nigh shall be put to death.

11 And the LORD spake unto Moses, saying,

12 And I, behold, [k] I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine:

13 Because [l] all the first-born *are* mine: [m] *for* on the day that I smote all the first-born

[a] Exod. vi. 23.——[b] Exod. xxviii. 41; Lev. viii.——[c] Hebrew *whose hand he filled.*——[d] Lev. x. 1; chap. xxvi. 61; 1 Chron. xxiv. 2.——[e] Chap. viii. 6; xviii. 2.——[f] See chap. i. 50; viii. 11, 15, 21, 26.

[g] Chap. viii. 19; xviii. 6.——[h] Chap. xviii. 7.——[i] Verse 38; chap. i. 51; xvi. 40.——[k] Verse 41; chapter viii. 16; xviii. 6. [l] Exod. xiii. 2; Lev. xxvii. 26; chapter viii. 16; Luke ii. 23. [m] Exod. xiii. 12, 15; chap. viii. 17.

or the *history of the lives*, as the same phrase may be understood in Gen. ii. 4; vi. 9. However this may be, it is evident that in this genealogy the family of Aaron are alone mentioned, probably because these belonged to the priesthood. Moses passes by his own family, or immediate descendants; he gave no rank or privilege to them during his life, and left nothing to them at his death. They became incorporated with the Levites, from or amongst whom they are never distinguished. What a strong proof is this of the celestial origin of his religion! Had it been of *man*, it must have had the gratification of some impure passion for its object; lust, ambition, or avarice: but none of these ever appear during the whole of his administration amongst the Israelites, though he had it constantly in his power to have gratified each. What an essential difference between the religion of the *Pentateuch* and that of the *Koran!* The former is God's workmanship; the latter is a motley mixture of all bad crafts, with here and there a portion of heavenly fire, stolen from the Divine altar in the Old and New Testaments, to give some vitality to the otherwise inert mass.

Verse 4. *Nadab and Abihu died*] See the notes on Lev. chap. x.

Verse 6. *Bring the tribe of Levi near*] The original word הקרב *hakreb* is properly a sacrificial word, and signifies the presenting of a sacrifice or offering to the Lord. As an offering, the tribe of *Levi* was given up entirely to the service of the sanctuary, to be no longer their own, but the Lord's property.

Verse 7. *The charge of the whole congregation*] They shall work *for* the whole congregation; and *instead* of the *first-born*.

Verse 8. *All the instruments*] The tabernacle itself and all its contents: see all described, ver. 25, 26, 31, 36, 37. The *Levites* were to perform the most common and laborious offices. It was their business to take down, put up, and carry the tabernacle and its utensils; for it was the object of their peculiar care. In a word, *they* were the servants of the *priests*.

Verse 10. *Aaron and his sons—shall wait on their priest's office*] It was the business of the *priests* to offer the different sacrifices to God; to consecrate the shew-bread, pour out the libations, burn the incense, sprinkle the blood of the victims, and bless the people. In a word, *they* were the servants of God alone.

Verse 12. *I have taken the Levites—instead of all the first-born*] The Levites are taken for the service of the sanctuary in place of the first-born. The *first-born* were dedicated to God in commemoration of his slaying the *first-born* of the Egyptians, and preserving those of the Israelites. Even the *cattle* of the Levites were taken in place of the *first-born of the cattle* of the rest of the tribes. See ver. 45.

Several reasons have been assigned why God should give this honour to the tribe of Levi in preference to all the others, but they do not seem to me to be conclusive. Their zeal in destroying those who had corrupted the worship of God in the business of the golden calf, Exod. xxxii. 28, has been thought a sufficient reason. A better reason is, that this was the *smallest* tribe, and they were quite enough for the service. To have had a more *numerous* tribe at this time would have been very inconvenient.

Aaron, says Mr. Ainsworth, being in his priesthood a type of Christ, all these rites are fulfilled in him. For unto Christ God gave *children*, Heb. ii. 13. And they are *a congregation of first-born, whose names*

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in the land of Egypt, 1 hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I *am* the LORD.

14 And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: [a] every male, from a month old and upward, shalt thou number them.

16 And Moses numbered them according to the [o] word of the LORD, as he was commanded.

17 [p] And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; [q] Libni, and Shimei.

19 And the sons of Kohath by their families; [r] Amram, and Izehar, Hebron, and Uzziel.

20 [s] And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 [t] The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

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25 And [u] the charge of the sons of Gershon in the tabernacle of the congregation *shall be* [v] the tabernacle, and [w] the tent, [x] the covering thereof, and [y] the hanging for the door of the tabernacle of the congregation,

26 And [z] the hangings of the court, and [a] the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [b] the cords of it for all the service thereof

27 [c] And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 [d] The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And [e] their charge *shall be* [f] the ark, and [g] the table, and [h] the candlestick, and [i] the altars, and the vessels of the sanctuary wherewith they minister, and [k] the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites,

[a] Ver. 39; chap. xxvi. 62.——[o] Heb. *mouth*.——[p] Gen. xlvi. 11; Exod. vi. 16; chap. xxvi. 57; 1 Chron. vi. 1, 16; xxiii. 6.
[q] Exod. vi. 17.——[r] Exod. vi. 18.——[s] Exod. vi. 19.——[t] Chap. i. 53.——[u] Chap. iv. 24, 25, 26.——[v] Exod. xxv. 9.——[w] Exod. xxvi. 1.

[x] Exod. xxvi. 7, 14.——[y] Exod. xxvi. 36.——[z] Exod. xxvii. 9
[a] Exod. xxvii. 16.——[b] Exod. xxxv. 18.——[c] 1 Chron. xxvi. 23.
[d] Chap. i. 53.——[e] Chap. iv. 15.——[f] Exod. xxv. 10.——[g] Exod. xxv. 23.——[h] Exod. xxv. 31.——[i] Exod. xxvii. 1; xxx. 1.
[k] Exod. xxvi. 32.

are written in heaven, Heb. xii. 23, being of God's own will *begotten by the word of truth*, that they should be *a kind of first-fruits of his creatures*, James i. 18, to whom he also gives the first-fruits of his Spirit, Rom. viii. 23. These *wait on* and *follow the Lamb*, being *first-fruits unto God and to the Lamb*, Rev. xiv. 4; and Christ *hath made us kings and priests unto God and his Father*, that we *may serve him day and night in his temple*, Rev. i. 6; vii. 15.

Verse 15. *A month old and upward*] The males of all the other tribes were numbered, from *twenty years and upward*; had the *Levites* been numbered in this way, they would not have been nearly equal in number to the first-born of the twelve tribes. Add to this, that as there must have been *first-born* of *all ages* in the other tribes, it was necessary that the *Levites*, who were to be their *substitutes*, should be also of *all ages*; and it appears to have been on this ground, at least partly, that the Levites were numbered from *four weeks* old and upward.

Verse 16. *Moses numbered them*] Though Moses and Aaron conjointly numbered the *twelve tribes*, yet Moses alone numbered the Levites; "as the money with which the first-born of Israel, who exceeded the number of Levites, were redeemed, was to be paid to Aaron and his sons, ver. 48, it was decent that he, whose advantage it was that the number of the first-born of Israel should *exceed*, should not be authorized to take that number himself."—*Dodd*, from Bishop *Kidder*.

Verse 22. *Seven thousand and five hundred*] Perhaps originally ר *resh*, 200, instead of כ *caph*, 500: see the following note.

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and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: [l] *these* shall pitch on the side of the tabernacle northward.

36 And [m] *under* [n] the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 [o] But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [p] keeping the charge of the sanctuary [q] for the charge of the children of Israel; and [r] the stranger that cometh nigh shall be put to death.

39 [s] All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 And the LORD said unto Moses, [t] Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

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41 [u] And thou shalt take the Levites for me (I *am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

45 [v] Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be [w] redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, [x] which are more than the Levites:

47 Thou shalt even take [y] five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* ([z] the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

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[l] Chap. i. 53.——[m] Heb. *the office of the charge.*——[n] Chap. iv. 31, 32.——[o] Chap. i. 53.——[p] Chap. xviii. 5.——[q] Ver. 7, 8.——[r] Ver. 10.——[s] See chap. xxvi. 62.——[t] Ver. 15.——[u] Ver. 12, 45.

[v] Ver. 12, 41.——[w] Exod. xiii. 13; chap. xviii. 15.——[x] Ver. 39, 43.——[y] Lev. xxvii. 6; chap. xviii. 16.——[z] Exod. xxx. 13; Lev. xxvii. 25; chap. xviii. 16; Ezek. xlv. 12.

Verse 39. *Which Moses and Aaron numbered*] The word ואהרן *veaharon*, "*and Aaron*," has a point over each of its letters, probably designed as a mark of *spuriousness*. The word is wanting in the *Samaritan*, *Syriac*, and *Coptic*; it is wanting also in *eight* of Dr. *Kennicott's* MSS., and in *four* of De *Rossi's*. Moses alone, as *Houbigant* observes, is commanded to take the number of the *Levites*; see ver. 5, 11, 40, 44, and 51.

All the males—were twenty and two thousand.] This total does not agree with the particulars; for the Gershonites were 7,500, the Kohathites 8,600, the Merarites 6,200, total 22,300. Several methods of solving this difficulty have been proposed by learned men; Dr. *Kennicott's* is the most simple. Formerly the numbers in the Hebrew Bible were expressed by *letters*, and not by *words at full length*; and if two nearly similar letters were mistaken for each other, many errors in the numbers must be the consequence. Now it is probable that an error has crept into the number of the *Gershonites*, ver. 22, where, instead of 7,500, we should read 7,200, as ך *caph*, 500, might have been easily mistaken for ר *resh*, 200, especially if the down stroke of the *caph* had been a little shorter than ordinary, which is often the case in MSS. The extra 300 being taken off, the total is just 22,000, as mentioned in the 39th verse.

Verse 43. *All the first-born males—were twenty and two thousand two hundred and threescore and thirteen*] Thus we find there were 273 *first-born*

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50 Of the first-born of the children of Israel took he the money; [a] a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

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51 And Moses [b] gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

[a] Ver. 46, 47.

[b] Ver. 48.

beyond the number of the *Levites*. These are ordered, ver. 46, to be *redeemed;* and the redemption price is to be *five shekels* each, ver. 47, about 15*s*. And this money, amounting to 1,365 shekels, equal to £204. 15*s*. English, he took of the first-born of Israel, verse 50. But how was this collected among 22,273 persons? *Rabbi Solomon Jarchi* says, "to prevent contention, Moses took 22,000 slips of parchment, and wrote on each *a son of Levi*, and 273 others, on which he wrote *five shekels;* then he mixed them in a basket, and each man took out one; those who drew the slips on which *five shekels* were written, paid the money; the others went free." This is a most stupid and silly tale, for such a mode of settlement never could have been resorted to by an intelligent people. It would have been much more simple to have paid it out of a general fund; and it is very likely that in this way the expense was defrayed.

This species of redeeming of men is referred to by St. Peter, 1 Epist. i. 18, 19: "Ye know that ye were not redeemed with corruptible things, as silver *and* gold, from your vain conversation, received by tradition from your fathers; but with the precious (τιμιῳ αἱματι, *valuable*) blood of Christ, as of a lamb without blemish and without spot," &c. And it is not the *first-born* only which are thus redeemed, for he, by the grace of God, tasted death for EVERY man; Heb. ii. 9. Reader, give glory to God that such a ransom has been paid for thy soul, and see that, redeemed from thy vain conversation, thy empty, fruitless, and graceless observances, on which thou hast built thy hopes of salvation, thou walk in newness of life, giving thy whole soul with thankfulness unto the Father who hath translated thee from darkness, and placed thee in the kingdom of his beloved Son. To Him be glory and dominion for ever and ever! Amen.

CHAPTER IV.

Moses is commanded to take the sum of the sons of Kohath *from thirty years old and upward*, 1–4. *The service which they had to perform*, 5–15. *The office of* Eleazar, 16. *The family of* Kohath *to be continued among the Levites*, 17–19. *They are not to go into the holy of holies*, 20. *The sum of the sons of* Gershon, 21–23. *The service they had to perform*, 24–27. *They are to be under* Ithamar, 28. *The sum of the sons of* Merari, 29, 30. *The service they had to perform*, 31–33. *The sum of all the families of* Kohath, 2,750, *ver.* 34–37. *The sum of the families of* Gershon, 2,630, *ver.* 38–41. *The sum of the families of* Merari, 3,200, *ver.* 42–45. *The sum total of the families of* Gershon, Kohath, *and* Merari, 8,580, *ver.* 46–49.

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AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

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3 [a] From thirty years old and upward even

[a] See chap. viii. 24; 1 Chron. xxiii. 3, 24, 27.

NOTES ON CHAP. IV.

Verse 3. *From thirty years old*] In chap. viii. 24, the Levites are ordered to enter on the service of the tabernacle at the age of *twenty-five* years; and in 1 Chron. xxiii. 24, they were ordered to commence that work at *twenty* years of age. How can these different times be reconciled? 1. At the time of which Moses speaks here, the Levitical service was exceedingly *severe*, and consequently required men *full grown*, *strong*, and *stout*, to perform it; the age therefore of *thirty* years was appointed as the period for commencing this service, the *weightier* part of which is probably here intended. 2. In chap. viii. 24, Moses seems to speak of the service in a *general* way; the *severe*, which was to be performed by the full-grown Levites, and the less laborious work which younger men might assist in; hence the age of *twenty-five* is fixed. 3. In David's time and afterwards, in the *fixed* tabernacle and temple, the *laboriousness* of the service no longer existed, and hence *twenty* years was the age fixed on for all Levites to enter into the work of the sanctuary. The rabbins say that the Levites began to learn to do the service at *twenty-five*, and that having been instructed *five* years, they began the public service at *thirty*, and thus they reconcile the two periods referred to above. We may well suppose that the *sons of the prophets* continued a considerable time under instructions before they were called fully to exercise themselves in the prophetic office.

Until fifty years old] This was allowing *twenty* years for public severe service; a very considerate

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until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 [b] This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* [c] the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down [d] the covering veil, and cover the [e] ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in [f] the staves thereof.

7 And upon the [g] table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [h] cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [i] candlestick of the light, [k] and his lamps, and his tongs, and his snuff dishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

11 And upon [l] the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

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13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh hooks, and the shovels, and the [m] basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, [n] the sons of Kohath shall come to bear *it*: [o] but they shall not touch *any* holy thing, lest they die. [p] These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 And to the office of Eleazar the son of Aaron the priest, *pertaineth* [q] the oil for the light, and the [r] sweet incense, and [s] the daily meat-offering, and the [t] anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto [u] the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 [v] But they shall not go in to see when

[b] Ver. 15. —[c] Ver. 19. —[d] Exod. xxvi. 31. —[e] Exod. xxv. 10, 16. —[f] Exod. xxv. 13. —[g] Exod. xxv. 23, 29, 30; Lev. xxiv. 6, 8. —[h] Or, *pour out withal*. —[i] Exod. xxv. 31. —[k] Exod. xxv. 37, 38. —[l] Exod. xxx. 1, 3. —[m] Or, *bowls*.

[n] Chap. vii. 9; x. 21; Deut. xxxi. 9; 2 Sam. vi. 13; 1 Chron. xv. 2, 15. —[o] 2 Sam. vi. 6, 7; 1 Chron. xiii. 9, 10. —[p] Chap. iii. 31. —[q] Exod. xxv. 6; Lev. xxiv. 2. —[r] Exod. xxx. 34. [s] Exod. xxix. 40. —[t] Exod. xxx. 23. —[u] Ver. 4. —[v] See Exod. xix. 21; 1 Sam. vi. 19.

and merciful ordinance. A preacher who devotes his whole time and strength to the service of the Church of God from twenty to fifty or sixty years of age, should be then excused from his *severer labour*, and maintained at the charge of the sanctuary. This would not only be a great comfort to a worn-out servant of God but also of great use to the work of the ministry, which, to be faithfully and effectually performed, requires all the powers of the body and mind of man. *Old faithful ministers* are to be highly respected for their work's sake, and to be supplied with all the necessaries and comforts of life; but how little can they do in the public ministry of the word, however willing to work, when their eye waxes dim and their bodily strength fails! See on chap. viii. 25. Both for their own sakes, and for the good of the Church, they should be excused from a labour to which they must be almost every way inadequate. But notwithstanding this comparative inactivity, their counsels, advice, and experience will always be considered as a treasure to the Church of Christ.

Verse 20. *When the holy things are covered*] Literally, בכלע *keballa*, when they are *swallowed down*; which shows the promptitude with which every thing belonging to the holy of holies was put out of sight, for these mysteries must ever be treated with the deep-

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the holy things are covered, lest they die.

21 And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 [w] From thirty years old and upward until fifty years old shalt thou number them; all that enter in [x] to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for [y] burdens:

25 And [z] they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the [a] appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

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29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 [b] From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the [c] service, to do the work of the tabernacle of the congregation.

31 And [d] this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [e] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall [f] reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 [g] And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them

[w] Ver. 3.—[x] Heb. *to war the warfare.*—[y] Or, *carriage.*—[z] Chap. iii. 25, 26.—[a] Heb. *mouth.*

[b] Ver. 3.—[c] Heb. *warfare.*—[d] Chap. iii. 36, 37.—[e] Exod. xxvi. 15.—[f] Exod. xxxviii. 21.—[g] Ver. 2.

est reverence; and indeed without this they could not have been to them the representatives of heavenly realities. See the concluding note.

Verse 36. *Those that were numbered*] In chapter iii. 27, &c., we have an account of the whole number of the Levites, and here of those only who were *able to serve the Lord in the sanctuary.* By comparing the two places we find the numbers to stand thus:—

KOHATHITES	Able men	2750
	Unable	5850
	Total	8600
GERSHONITES	Able men	2630
	Unable	4870
	Total	7500
MERARITES	Able men	3200
	Unable	3000
	Total	6200

Thus we find that the whole number of the Levites amounted to 22,300, of whom 8,580 were fit for service, and 13,720 unfit, being either too old or too young. What an astonishing number of men, all properly ecclesiastics; all performing some service by which God was glorified, and the congregation at large benefited! See *Ainsworth.*

FROM this and the preceding chapter we see the very severe labour which the Levites were obliged to perform while the journeyings of the Israelites lasted. When we consider that there was not less than 10 *tons* 13 *cwt.* 24 *lb.* 14 *oz.*, i. e., almost *ten tons* and fourteen hundred pounds' weight of *metal* employed in the tabernacle, (see the notes on Exod. xxxviii.,) besides the immense weight of the *skins*, *hangings*, *cords*, *boards*, and *posts*, we shall find it was no very easy matter to transport this movable temple from place to place.

The *Gershonites*, who were 7,500 men in the ser-

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by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 [h] These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

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44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered [i] according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 [k] From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, [l] every one according to his service, and according to his burden: thus were they numbered of him, [m] as the LORD commanded Moses.

[h] Ver. 22.—[i] Ver. 29.—[k] Ver. 3, 23, 30.

[l] Ver. 15, 21, 31.—[m] Ver. 1, 21.

vice, had to carry the *tent, coverings, veils, hangings of the court, &c., &c.*, chap. iii. 25, 26.

The *Kohathites*, who were 8,600 men, had to carry the *ark, table, candlestick, altars*, and *instruments* of the *sanctuary*, chap. iii. 31.

The *Merarites*, who were 6,200 men, had to carry the *boards, bars, pillars, sockets*, and all *matters* connected with these belonging to the *tabernacle*, with the *pillars* of the *court*, their *sockets, pins*, and *cords*, chap. iii. 36, 37.

The tabernacle was an epitome of the temple: the *temple* and *tabernacle* were representatives of the Church of the living God, and of the *humanity* of our blessed Lord. As God dwelt in the tabernacle and temple, so his fulness dwelt in the *man* Christ Jesus. These again were types of the Christian Church, which is termed the body of Christ, Eph. i. 23, where he dwells in the plenitude of the graces of his Spirit.

Mr. Ainsworth has a very useful note on the 20th verse of this chapter, the most edifying part of which I shall here lay before the reader. He considers the *tabernacle* and *temple*, not only as pointing out the *old dispensation*, the *annulling* of which was typified by their *destruction*, but he considers also the former as emblematical of the *body* of man.

"The apostle," says he, "treating of the death of the saints, uses this similitude: 'If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we that are in THIS TABERNACLE do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life;' 2 Cor. v. 1–4. So Peter calls his death the *putting off* of his TABERNACLE, 2 Pet. i. 14. And this similitude is very fit; for, as here, in the tabernacle of Moses, the holy things were first covered and taken away, (see ver. 20,) so the soul and its powers are first withdrawn from the body by death. 2. As the curtains and coverings were taken off and folded up, so the skin and flesh of our bodies are pulled off and consumed. 3. As the boards of the tabernacle were disjointed and pulled asunder, so shall our bones and sinews: compare Job's description of the formation of man, chap. x. 8–12; and Solomon's account of his dissolution, Eccles. xii. 3, 4. 4. As the disjointed and dissolved tabernacle was afterwards set up again, Num. x. 21, so shall our *bodies* in the day of the resurrection; see 1 Cor. xv. 51–54."

CHAPTER V.

The Israelites are commanded to purify the camp by excluding all lepers, and all diseased and unclean persons, 1–3. *They do so,* 4. *Law concerning him who has defrauded another—he shall confess his sin, restore the principal, and add besides one* fifth *of its value,* 5–7. *If he have no* kinsman *to whom the recompense can be made, it shall be given unto the Lord,* 8. *All the holy things offered to the Lord shall be the priest's portion,* 9, 10. *The law concerning jealousy,* 11–14. *The suspected woman's offering,* 15. *She is to be brought before the Lord,* 16. *The priest shall take holy water, and put it in dust from the floor of the tabernacle,* 17. *Shall put the offering in her hand, and adjure her,* 18–20. *The form of the oath,* 21, 22; *which is to be written on a book, blotted out in the bitter waters, and these the suspected person shall be obliged to drink,* 23, 24. *The jealousy-offering shall be waved before the Lord,* 25, 26. *The effect which shall be produced if the suspected person be* guilty, 27. *The effect if* not guilty, 28. *Recapitulation, with the purpose and design of the law,* 29, 30.

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AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every [a] leper, and every one that hath an [b] issue, and whosoever is defiled by the [c] dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, [d] in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

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5 And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [e] When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 [f] Then they shall confess their sin which

[a] Lev. xiii. 3, 46; chap. xii. 14.——[b] Lev. xv. 2.——[c] Lev. xxi. 1; chap. ix. 6, 10; xix. 11, 13; xxxi. 19.

[d] Lev. xxvi. 11, 12; 2 Cor. vi. 16.——[e] Lev. vi. 2, 3.——[f] Lev. v. 5; xxvi. 40; Josh. vii. 19.

NOTES ON CHAP. V.

Verse 2. *Put out of the camp every leper*] According to the preceding plan, it is sufficiently evident that each camp had a space behind it, and on one side, whither the infected might be removed, and where probably convenient places were erected for the accommodation of the infected; for we cannot suppose that they were driven out into the naked wilderness. But the expulsion mentioned here was founded, 1. On a purely *physical* reason, *viz.*, the diseases were *contagious*, and therefore there was a necessity of putting those afflicted by them apart, that the infection might not be communicated. 2. There was also a *spiritual* reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt. 3. The camp was an emblem of the Church, where nothing that is defiled should enter, and in which nothing that is unholy should be tolerated. All *lepers*—all persevering impenitent sinners, should be driven from the sacred pale, nor should any such ever be permitted to enter.

Verse 4. *And the children of Israel—put them out*] This is the earliest account we have of such separations; and probably this ordinance gave the first idea of a *hospital*, where all those who are afflicted with contagious disorders are put into particular wards, under medical treatment. Though no mention be made of the situation, circumstances, &c., of those expelled persons, we may certainly infer that they were treated with that humanity which their distressed state required. Though sinners must be separated from the Church of God, yet they should be treated with affectionate regard, because *they may be reclaimed*. It is too often the case when a man backslides from the way of truth, he is abandoned by all; finding his case desperate, he plunges yet deeper into the mire of sin, and the man who, with tender treatment, might have been reclaimed, becomes incurably hardened. One class says, he cannot finally fall, and shall in due time be restored; another class says, he may finally fall and *utterly perish*. If the unfortunate person be restored, his recovery is taken as a proof of the first doctrine; if he be not, his wretched end is considered a proof of the second. In the first case the person himself may presume on his restoration as a point infallibly determined in the Divine counsel; or in the second, he may consider his case *hopeless*, and so abandon himself to profligacy and desperation. Thus both parties leave him, and both opinions (misunderstood certainly) render him *secure* or *desperate*; and in either case totally *inactive* in behalf of his own soul. Who is he that properly estimates the worth of one immortal spirit? He who does will at once feel that, in a state of *probation*, any man *may fall* through sin, and any sinner may be renewed again unto repentance, through the infinitely meritorious sacrifice, and all powerfully efficacious grace, of Christ. This truth properly felt equally precludes both presumption and despair, and will induce the followers of God to be active in *preserving* those who have escaped from the corruption that is in the world, and make them diligent to *recover* those who have turned back to earth and sin.

Verse 7. *Shall confess their sin*] Without *confession* or *acknowledgment* of sin, there was no hope of mercy held out.

He shall recompense] For without *restitution*, in every possible case, God will not forgive the iniquity

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they have done: and he shall recompense his trespass [g] with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside [h] the ram of the atonement, whereby an atonement shall be made for him.

9 And every [i] offering [k] of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be [l] his.

11 And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man [m] lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, [n] bringing iniquity to remembrance.

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16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [o] *with another* [p] instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall [q] charge the woman with an oath of cursing, and the priest shall say unto the woman, [r] The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to [s] rot, and thy belly to swell;

22 And this water that causeth the curse

[g] Lev. vi. 5.——[h] Lev. vi. 6, 7; vii. 7.——[i] Or, *heave-offering.* [k] Exod. xxix. 28; Lev. vi. 17, 18, 26; vii. 6, 7, 9, 10, 14; chap. xviii. 8, 9, 19; Deut. xviii. 3, 4; Ezek. xliv. 29, 30.——[l] Lev. x. 13.——[m] Lev. xviii. 20.

[n] 1 Kings xvii. 18; Ezek. xxix. 16.——[o] Or, *being in the power of thy husband*; Rom. vii. 2.——[p] Heb. *under thy husband.* [q] Josh. vi. 26; 1 Sam. xiv. 24; Neh. x. 29.——[r] Jer. xxix. 22. [s] Heb. *fall.*

of a man's sin. How can any person in a case of defraud, with his neighbour's property in his possession, expect to receive mercy from the hand of a just and holy God? See this subject considered in the notes on Gen. xlii. at the close.

Verse 8. *If the man have no kinsman*] The Jews think that this law respects the *stranger* and the *sojourner* only, because every Israelite is in a state of affinity to all the rest; but there might be a *stranger* in the camp who has no relative in any of the tribes of Israel.

Verse 14. *The spirit of jealousy*] רוח קנאה *ruach kinah*, either a supernatural diabolic influence, exciting him to jealousy, or the *passion* or *affection* of jealousy, for so the words may be understood.

Verse 17. *Holy water*] Water out of the laver, called *holy* because consecrated to sacred uses. This is the most ancient case of the trial by *ordeal*. See at the end of the chapter.

In an earthen vessel] Supposed by the Jews to be such as had never been previously used.

Dust that is in the floor] Probably intended to point out the baseness of the crime of which she was accused.

Verse 18. *Uncover the woman's head*] To take off a woman's veil, and expose her to the sight of men, would be considered a very great degradation in the East. To this St. Paul appears to allude, 1 Cor. xi. 5, 6, 10.

Verse 21. *The Lord make thee a curse and an oath*] Let thy name and punishment be remembered and mentioned as an example and terror to all others. Like that mentioned Jer. xxix. 22, 23: "The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire, because they have committed villany in Israel, and have committed adultery with their neighbours' wives."—*Ainsworth.*

Verse 22. Thy *belly to swell, and* thy *thigh to rot*[

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[t] shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: [u] And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall [v] wave the offering before the LORD, and offer it upon the altar:

26 [w] And the priest shall take a handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman [x] shall be a curse among her people.

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28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* [y] instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman [z] shall bear her iniquity

[t] Psa. cix. 18.——[u] Deut. xxvii. 15.——[v] Lev. viii. 27. [w] Lev. ii. 2, 9.——[x] Deut. xxviii. 37; Psa. lxxxiii. 9, 11; Jer. xxiv. 9; xxix. 18, 22; xlii. 18; Zech. viii. 13.——[y] Ver. 19 [z] Lev. xx. 17, 19, 20.

What is meant by these expressions cannot be easily ascertained. לנפל ירך *lanpel yarech* signifies literally thy *thigh to fall*. As the *thigh*, *feet*, &c., were used among the Hebrews delicately to express the parts which nature conceals, (see Gen. xlvi. 26,) the expression here is probably to be understood in this sense; and the *falling down of the thigh* here must mean something similar to the *prolapsus uteri*, or falling down of the womb, which might be a natural effect of the preternatural distension of the abdomen. In 1 Cor. xi. 29, St. Paul seems to allude to the case of the guilty woman drinking the bitter cursed waters that caused her destruction: *He who eateth and drinketh unworthily, eateth and drinketh damnation* (κριμα, *condemnation* or *judgment*) *to himself;* and there is probably a reference to the same thing in Psalm cix. 18, and in Dan. ix. 11.

And the woman shall say, Amen, amen.] This is the first place where this word occurs in the common form of a concluding wish in prayer. The root אמן *aman* signifies to be *steady, true, permanent.* And in prayer it signifies *let it be so—make it steady—let it be ratified.* Some have supposed that it is composed of the initial letters of אדני כלך נאמן *Adonai Melech Neeman, My Lord the faithful King*, but this derivation is both far-fetched and unnecessary.

Verse 23. *The priest shall write these curses—and he shall blot* them *out*] It appears that the curses which were written down with a kind of ink prepared for the purpose, as some of the rabbins think, without any calx of iron or other material that could make a permanent dye, were washed off the parchment into the water which the woman was obliged to drink, so that she drank the very *words* of the execration. The ink used in the East is almost all of this kind—a wet sponge will completely efface the finest of their writings. The rabbins say that the trial by the waters of jealousy was omitted after the Babylonish captivity because adulteries were so frequent amongst them that they were afraid of having the name of the Lord profaned by being so frequently appealed to! This is a most humiliating confession. "Though," says pious Bishop Wilson, "this judgment is not executed now on adulteresses, yet they have reason from this to conclude that a more terrible vengeance will await them hereafter without a bitter repentance; these being only a shadow of heavenly things, i. e., of what the Gospel requires of its professors, *viz.*, a strict purity, or a severe repentance." The pious bishop would not preclude the necessity of pardon through the blood of the cross, for without this the *severest repentance* would be of no avail.

Verse 24. *The bitter water that causeth the curse*] Though the rabbins think that the priest put some bitter substance in the water, yet, as nothing of the kind is intimated by Moses, we may consider the word as used here metaphorically for *affliction, death*, &c. These waters were *afflicting* and *deadly* to her who drank them, being guilty. In this sense *afflictions* are said to be *bitter*, Isa. xxxviii. 17; so also is *death*, 1 Sam. xv. 32; Eccles. vii. 26.

Verse 29. *This* is *the law of jealousies*] And this is the most singular law in the whole Pentateuch: a law that seems to have been copied by almost all the nations of the earth, whether civilized or barbarian, as we find that similar modes of trial for suspected offences were used when complete evidence was wanting to convict; and where it was expected that the object of their worship would interfere for the sake of justice, in order that the *guilty* should be brought to punishment, and the *innocent* be cleared. For general information on this head see at the end of this chapter.

Verse 31. *This woman shall bear her iniquity*]

That is, her belly shall swell, and her thigh shall rot; see on ver. 22. But if not guilty after such a trial, she had great honour, and, according to the rabbins, became *strong*, *healthy*, and *fruitful*; for if she was before *barren*, she now began to *bear children*; if before she had only *daughters*, she now began to have *sons*; if before she had *hard travail*, she now had *easy*; in a word, she was blessed in her body, her soul, and her substance: so shall it be done unto the *holy* and *faithful* woman, for such the Lord delighteth to honour; see 1 Tim. ii. 15.

On the principal subject of this chapter, I shall here introduce a short account of the trial by *ordeal*, as practised in different parts of the world, and which is supposed to have taken its origin from the *waters of jealousy*.

The trial by what was afterwards called ORDEAL is certainly of very remote antiquity, and was evidently of Divine appointment. In this place we have an institution relative to a mode of *trial* precisely of that kind which among our ancestors was called *ordeal*; and from this all similar trials in *Asia*, *Africa*, and *Europe*, have very probably derived their origin.

Ordeal, Latin, *ordalium*, is, according to *Verstegan*, from the Saxon ordæl, *ordal* and *ordel*, and is derived by some from or, great, and dæl, judgment, signifying the *greatest*, most *solemn*, and *decisive* mode of *judgment*.—*Hickes*. Others derive it from the *Francic* or *Teutonic Urdela*, which signifies simply to *judge*. But *Lye*, in his Anglo-Saxon Dictionary, derives the term from or, which is often in Anglo-Saxon, a *privative* particle, and dæl, *distinction* or *difference*; and hence applied to that kind of judgment in which there was *no respect of persons*, but every one had absolute justice done him, as the decision of the business was supposed to belong to God alone. It always signified an appeal to the *immediate interposition* of God, and was therefore called *Judicium Dei*, *God's Judgment*; and we may naturally suppose was never resorted to but in very important cases, where persons accused of great crimes protested their innocence, and there was no sufficient *evidence* by which they could be cleared from the accusation, or proved to be guilty of the crime laid to their charge. Such were the cases of jealousy referred to in this chapter.

The rabbins who have commented on this text give us the following information: When any man, prompted by the spirit of jealousy, suspected his wife to have committed adultery, he brought her first before the judges, and accused her of the crime; but as she asserted her innocency, and refused to acknowledge herself guilty, and as he had no witnesses to produce, he required that she should be sentenced to *drink the waters of bitterness* which the law had appointed; that God, by this means, might discover what she wished to conceal. After the judges had heard the *accusation* and the *denial*, the man and his wife were both sent to Jerusalem, to appear before the Sanhedrin, who were the sole judges in such matters. The rabbins say that the judges of the Sanhedrin, at first endeavoured with threatenings to confound the woman, and cause her to confess her crime; when she still persisted in her innocence, she was led to the eastern gate of the court of Israel, where she was stripped of the clothes she wore, and dressed in black before a number of persons of her own sex. The priest then told her that if she knew herself to be innocent she had no evil to apprehend; but if she were guilty, she might expect to suffer all that the law threatened; to which she answered, *Amen*, *amen*.

The priest then wrote the words of the law upon a piece of vellum, with ink that had no vitriol in it, tha it might be the more easily blotted out. The words written on the vellum were, according to the rabbins, the following:—

"If a strange man have not come near thee, and thou art not polluted by forsaking the bed of thy husband, these bitter waters which I have cursed will not hurt thee: but if thou have gone astray from thy husband, and have polluted thyself by coming near to another man, may thou be accursed of the Lord, and become an example for all his people; may thy thigh rot, and thy belly swell till it burst! may these cursed waters enter into thy belly, and, being swelled therewith, may thy thigh putrefy!"

After this the priest took a new pitcher, filled it with water out of the brazen bason that was near the altar of burnt-offering, cast some dust into it taken from the pavement of the temple, mingled something bitter, as *wormwood*, with it, and having read the curses above mentioned to the woman, and received her answer of *Amen*, he scraped off the curses from the vellum into the pitcher of water. During this time another priest tore her clothes as low as her bosom, made her head bare, untied the tresses of her hair, fastened her torn clothes with a girdle below her breasts, and presented her with the tenth part of an ephah, or about three pints of *barley-meal*, which was in a frying pan, without oil or incense.

The other priest, who had prepared the waters of jealousy, then gave them to be drank by the accused person, and as soon as she had swallowed them, he put the pan with the meal in it into her hand. This was waved before the Lord, and a part of it thrown into the fire of the altar. If the woman was innocent, she returned with her husband; and the waters, instead of incommoding her, made her more healthy and fruitful than ever: if on the contrary she were guilty, she was seen immediately to grow pale, her eyes started out of her head, and, lest the temple should be defiled with her death, she was carried out, and died instantly with all the ignominious circumstances related in the curses, which the rabbins say had the same effect on him with whom she had been criminal, though he were absent and at a distance. They add, however, that if the husband himself had been guilty with another woman, then the waters had no bad effect even on his criminal wife; as in that case the transgression on the one part was, in a certain sense, balanced by the transgression on the other.

There is no instance in the Scriptures of this kind of *ordeal* having ever been resorted to; and probably it never was during the purer times of the Hebrew republic. God had rendered himself so terrible by his judgments, that no person would dare to appeal to this mode of trial who was conscious of her guilt; and in case of simple adultery, where the matter was either

detected or confessed, the parties were ordered by the law to be put to death.

But other ancient nations have also had their trials by *ordeal.*

We learn from *Ferdusi*, a Persian poet, whose authority we have no reason to suspect, that the *fire ordeal* was in use at a very early period among the ancient Persians. In the famous epic poem called the *Shah Nameh* of this author, who is not improperly styled the *Homer* of *Persia*, under the title *Dastan Seeavesh ve Soodabeh*, *The account of* Seeavesh *and* Soodabeh, he gives a very remarkable and circumstantial account of a trial of this kind.

It is very probable that the *fire ordeal* originated among the ancient Persians, for by them *fire* was not only held sacred, but considered as a *god*, or rather as the *visible emblem* of the supreme Deity; and indeed this kind of trial continues in extensive use among the Hindoos to the present day. In the code of Gentoo laws it is several times referred to under the title of *Purrah Reh*, but in the *Shah Nameh*, the word سوڭند *Soogend* is used, which signifies literally an *oath*, as the persons were obliged to declare their innocence by an *oath*, and then put their veracity to test by passing through the كوه اتش *kohi atesh*, or *fire pile*; see the *Shah Nameh* in the title *Dastan Seeavesh ve Soodabeh*, and Halhed's code of Gentoo laws; Preliminary Discourse, p. lviii., and chap. v., sec. iii., pp. 117, &c.

A circumstantial account of the different kinds of ordeal practised among the Hindoos, communicated by Warren Hastings, Esq., who received it from Ali Ibrahim Khan, chief magistrate at Benares, may be found in the Asiatic Researches, vol. i., p. 389.

This trial was conducted among this people *nine* different ways: first, by the *balance*; secondly, by *fire*; thirdly, by *water*; fourthly, by *poison*; fifthly, by the *cosha*, or water in which an idol has been washed; sixthly, by *rice*; seventhly, by *boiling oil*; eighthly, by *red hot iron*; ninthly, by *images*.

There is, perhaps, no mode of judiciary decision that has been in more common use in ancient times, than that of ordeal, in some form or other. We find that it was also used by the ancient *Greeks* 500 years before the Christian era; for in the *Antigone* of Sophocles, a person suspected by Creon of a misdemeanor, declares himself ready "to handle hot iron, and to walk over fire," in proof of his innocence, which the scholiast tells us was then a very usual purgation.

> Ημεν δ' ἑτοιμοι και μυδρους αιρειν χεροιν,
> Και πυρ διερπειν, και θεους ὁρκωμοτειν. Ver. 270.

The *scholiast* on this line informs us that the custom in binding themselves by the most solemn oath, was this: they took *red hot iron* in their hands, and throwing it into the sea, swore that the oath should be inviolate till that iron made its appearance again.

Virgil informs us that the priests of Apollo at *Soracte* were *accustomed to walk over burning coals unhurt.*

> ————*Et* medium. *freti pietate, per* ignem
> *Cultores* multa premimus vestigia pruna.
> Æn. xi. 787.

Grotius gives many instances of water ordeal in Bithynia, Sardinia, and other places. Different species of fire and water ordeal are said to have prevailed among the *Indians* on the coast of Malabar; the *negroes* of Loango, Mosambique, &c., &c., and the Calmuc *Tartars.*

The first formal mention I find of this trial in Europe is in the laws of King *Ina*, composed about A. D. 700. See L. 77, entitled, Dom be haten irene and paten, *Decision by hot iron and water.* I find it also mentioned in the council of *Mentz*, A. D. 847; but *Agobard*, archbishop of Lyons, wrote against it sixty years before this time. It is afterwards mentioned in the council of *Trevers*, A. D. 895. It did not exist in Normandy till after the *Conquest*, and was probably first introduced into England in the time of *Ina*, in whose laws and those of *Athelstan* and *Ethelred*, it was afterwards inserted. The ordeal by *fire* was for noblemen and women, and such as were *free* born: the *water* ordeal was for *husbandmen*, and the *meaner classes* of the people, and was of two sorts; by *cold* water and by *hot.* See the proceedings in these trials declared particularly in the law of King *Ina*; Wilkins, *Leges Anglo-Saxonicæ*, p. 27.

Several popes published edicts against this species of trial. Henry III. abolished trials by ordeal in the third year of his reign, 1219. See the act in *Rymer*, vol. i., p. 228; and see *Dugdale's* Origines Juridicales, fol. 87; *Spelman's* Glossary, *Wilkins*, *Hickes*, *Lombard*, *Somner*, and *Du Cange*, art. *Ferrum.*

The ordeal or trial by *battle* or *combat* is supposed to have come to us from the *Lombards*, who, leaving Scandinavia, overran Europe: it is thought that this mode of trial was instituted by Frotha III., king of Denmark, about the time of the birth of Christ; for he ordained that every controversy should be determined by the *sword.* It continued in *Holsatia* till the time of Christian III., king of Denmark, who began his reign in 1535. From these northern nations the practice of duels was introduced into Great Britain.

I need scarcely add, that this detestable form of trial was the foundation of the no less detestable crime of duelling, which so much disgraces our age and nation, a practice that is defended only by ignorance, false honour, and injustice: it is a relic of barbarous superstition, and was absolutely unknown to those brave and generous nations, the Greeks and Romans, whom it is so much the fashion to admire; and who, in this particular, so well merit our admiration!

The *general* practice of duelling is supposed to have taken its rise in 1527, at the breaking up of a treaty between the Emperor Charles V. and Francis I. The former having sent a herald with an insulting message to Francis, the king of France sent back the herald with a cartel of defiance, in which he gave the emperor the lie, and challenged him to single combat: Charles accepted it; but after several messages concerning the arrangement of all the circumstances relative to the combat, the thoughts of it were entirely laid aside. The example of two personages so illustrious drew such general attention, and carried with it so much authority, that it had considerable influence in introducing an important change in manners all over Europe.

It was so much the custom in the middle ages of Christianity to respect the *cross*, even to superstition, that it would have been indeed wonderful if the same ignorant bigotry had not converted *it* into an *ordeal*: accordingly we find it used for this purpose in so many different ways as almost to preclude description.

Another trial of this kind was the *Corsned*, or the consecrated *bread* and *cheese*: this was the ordeal to which the clergy commonly appealed when they were accused of any crime. A few concluding observations from Dr. Henry may not be unacceptable to the reader:—

"If we suppose that few or none escaped conviction who exposed themselves to these fiery trials, we shall be very much mistaken. For the histories of those times contain innumerable examples of persons plunging their naked arms into boiling water, handling red hot balls of iron, and walking upon burning ploughshares, without receiving the least injury. Many learned men have been much puzzled to account for this, and disposed to think that Providence graciously interposed in a miraculous manner for the preservation of injured innocence.

"But if we examine every circumstance of these fiery ordeals with due attention, we shall see sufficient reason to suspect that the whole was a gross imposition on the credulity of mankind. The accused person was committed wholly to the priest who was to perform the ceremony three days before the trial, in which he had time enough to bargain with him for his deliverance, and give him instructions how to act his part. On the day of trial no person was permitted to enter the church but the priest and the accused till after the iron was heated, when twelve friends of the accuser, and twelve of the accused, and no more, were admitted and ranged along the wall on each side of the church, at a respectful distance. After the iron was taken out of the fire several prayers were said: the accused drank a cup of holy water, and sprinkled his hand with it, which might take a considerable time if the priest were indulgent. The space of nine feet was measured by the accused himself, with his own feet, and he would probably give but scanty measure. He was obliged only to touch one of the marks with the toe of his right foot, and allowed to stretch the other foot as far towards the other mark as he could, so that the conveyance was almost instantaneous. His hand was not immediately examined, but wrapped in a cloth prepared for that purpose three days. May we not then, from all these precautions, suspect that these priests were in possession of some secret that secured the hand from the impression of such a momentary touch of hot iron, or removed all appearances of these impressions in three days; and that they made use of this secret when they saw reason? Such readers as are curious in matters of this kind may find two different directions for making ointments that will have this effect, in the work here quoted. What greatly strengthens these suspicions is, that we meet with no example of any champion of the *Church* who suffered the least injury from the touch of hot iron in this ordeal: but where any one was so foolhardy as to appeal to *it*, or to that of *hot water*, with a view to deprive the Church of any of her possessions, he never failed to burn his fingers, and lose his cause." I have made the scanty extract above from a very extensive history of the trial by *ordeal*, which I wrote several years ago, but never published.

All the forms of adjuration for the various ordeals of hot water, cold water, red hot iron, bread and cheese, &c., may be seen in the *Codex Legum Antiquarum*, Lindenbrogii, fol. Franc. 1613, p. 1299, &c.

CHAPTER VI.

The vow of the Nazarite, 1, 2. *In what it consisted*, 3–8. *When accidentally defiled, how he is to be purified*, 9–12. *The sacrifices he is to bring, and the rites he is to perform, when the vow of his separation is fulfilled*, 13–21. *The manner in which the priests are to bless the people*, 22–26. *The name of the* Lord *is to be put on the children of Israel, whom He promises to bless*, 27.

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AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall [a] separate [b] *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the Lord:

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[a] Or, *make* themselves *Nazarites*.

[b] Lev. xxvii. 2; Judg. xiii. 5; Acts xxi. 23; Rom. i. 1.

NOTES ON CHAP. VI.

Verse 2. *When either man or woman shall separate, &c.*] The word נזיר *nazir*, from נזר *nazar*, to *separate*, signifies merely a *separated* person, i. e., one peculiarly devoted to the service of God by being separated from all servile employments. From the *Nazarites* sprang the *Rechabites*, from the *Rechabites* the *Essenes*, from the *Essenes* the *Anchorites* or *Hermits*, and in imitation of those, the different *monastic* orders. Some contend strongly that the Nazarite was a type of our Lord; but neither analogy nor proof can be produced. Our blessed Lord both drank wine and touched the dead, which no Nazarite would do; as to his either shaving his hair or letting it grow, we know nothing. His being called a Nazarene, Matt. ii. 23, is nothing to the purpose, as it can mean no more than either that he was an inhabitant of *Nazareth*, which was a place of no credit, and therefore used as a term of *reproach*; or that he was in a general sense *consecrated to the service of God*—so were *Samson*, *Samuel*, *Jeremiah*, and *John Baptist*; or rather, that he was the נצר *netser* or BRANCH, Isa. xi. 1, and צמח

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3 [c] He shall separate *himself* from wine and strong drink; and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his [d] separation shall he eat nothing that is made of the [e] vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [f] razor come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, [g] he shall come at no dead body.

7 [h] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the [i] consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

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9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [k] shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [l] on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year [m] for a trespass-offering: but the days that were before shall [n] be lost, because his separation was defiled.

[c] Amos ii. 12; Luke i. 15.——[d] Or, *Nazariteship.*——[e] Heb. *vine of the wine.*——[f] Judg. xiii. 5; xvi. 17; I Sam. i. 11.——[g] Lev. xxi. 11; chap. xix. 11, 16.

[h] Lev. xxi. 1, 2, 11; ch. ix. 6.——[i] Heb. *separation.*——[k] Acts xviii. 18; xxi. 24.——[l] Lev. v. 7; xiv. 22; xv. 14, 29.——[m] Lev. v. 6.——[n] Heb. *fall.*

tsemach, Zech. iii. 8; vi. 12, which is quite a different word; but this title is expressly applied to our blessed Lord by the above prophets; but in no place do they or any other prophets call him a *Nazarite*, in the sense in which נזיר *nazir* is used. Indeed it could not in truth be applied to him, as the distinguishing marks of a Nazarite never belonged to him. He was, it is true, the נצר *netser* or *branch* out of the root of Jesse, the genuine heir to the throne of David, whose dominion should extend over the universe, who should be King of kings, and Lord of lords; but the word Ναζωραιος, Matt. ii. 23, signifies merely a *Nazorœan*, or inhabitant of Nazareth.

Verse 3. *No vinegar of wine, &c.*] חמץ *chomets* signifies *fermented* wine, and is probably used here to signify wine of a strong body, or any highly intoxicating liquor. Dr. Lightfoot supposes that the LEPER being the most defiled and loathsome of creatures, was an emblem of the wretched, miserable state of man *by the fall*; and that the NAZARITE was the emblem of man in his *state of innocence*. Wine and grapes are here particularly forbidden to the Nazarite because, as the doctor thinks, being an emblem of man in his paradisaical state, he was forbidden that *tree* and its fruits by eating of which Adam fell; for the doctor, as well as the Jewish rabbins, believed the tree of knowledge to have been none other than the *vine*.

Vinegar of strong drink] See the note on Lev. x. 9.

Verse 5. *There shall no razor come upon his head*] The vow of the Nazarite consisted in the following particulars:—1. He consecrated himself in a very especial and extraordinary manner to God. 2. This was to continue for a certain season, probably never less than a whole year, that he might have a full growth of hair to *burn in the fire which is under the sacrifice of the peace-offering*, ver. 18. 3. During the time of his separation, or *nazarate*, he drank no *wine* nor *strong drink*; nor used any *vinegar* formed from any inebriating liquor, nor ate flesh or dried *grapes*, nor tasted even the *kernels* or *husks* of any thing that had grown upon the vine. 4. He never *shaved his head*, but let his *hair grow*, as the proof of his being in this separated state, and under vows of peculiar austerity. 5. He never touched any dead body, nor did any of the last offices, even to his nearest kin; but was considered as the *priests*, who were wholly taken up with the service of God, and regarded nothing else. 6. *All the days of his separation he was holy*, ver. 8. During the whole time he was to be incessantly employed in religious acts.

Verse 7. *The consecration of his God* is *upon his head.*] Literally, *The separation of his God* is *upon his head*; meaning his *hair*, which was the proof and emblem of his separation. Now as the *hair* of the Nazarite was a token of his *subjection* to God through all the peculiarities of his nazarate, a woman, *who is married*, is considered as a Nazarite for life, i. e., *separated* from all others, and joined to one husband who is her lord; hence St. Paul, probably alluding to this circumstance, says, 1 Cor. xi. 10: *The woman ought to have power upon her head*, i. e., wear her hair and veil; for this hair is a proof of her nazarate, and of her being in subjection to her *husband*, as the Nazarite was under subjection to the LORD by the rule of his *order*.

Verse 10. *Two turtles, or two young pigeons*] The same kind of offering made by him who had an issue, Lev. xv. 14, &c.

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13 And this *is* the law of the Nazarite, [o] when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish [p] for a sin-offering, and one ram without blemish [q] for peace-offerings;

15 And a basket of unleavened bread, [r] cakes of fine flour mingled with oil, and wafers of unleavened bread [s] anointed with oil, and their meat-offering, and their [t] drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering:

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 [u] And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

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19 And the priest shall take the [v] sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and [w] shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave-offering before the LORD: [x] this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise [y] ye shall bless the children of Israel, saying unto them,

[o] Acts xxi. 26.——[p] Lev. iv. 2, 27, 32.——[q] Lev. iii. 6. [r] Lev. ii. 4.——[s] Exod. xxix. 2.——[t] Chap. xv. 5, 7, 10.——[u] Acts xxi. 24.——[v] 1 Sam. ii. 15.——[w] Exod. xxix. 23, 24.——[x] Exod. xxix. 27, 28.——[y] Lev. ix. 22; 1 Chron. xxiii. 13.

Verse 18. *Shall take the hair—and put* it *in the fire*] The hair was permitted to grow for this purpose; and as the Nazarite was a kind of sacrifice, offered to God through the whole term of his *nazarate* or *separation*, and no human flesh or blood could be offered on the altar of the Lord, he offered his *hair* at the conclusion of his separation, as a sacrifice—that hair which was the token of his complete subjection to the Lord, and which was now considered as the Lord's *property*.

The Hindoos, after a vow, do not cut their hair during the term of their vow; but at the expiration of it they shave it off at the place where the vow was made.

That the *hair of the head* was superstitiously used among different nations, we have already had occasion to remark; (see the notes on Lev. xix. 27;) and that the Gentiles might have learned this from the Jews is possible, though some learned men think that this consecration of the hair to a deity was in use among the heathens before the time of Moses, and in nations who had no intercourse or connection with the Jews.

Verse 21. *This* is *the law of the Nazarite*] We learn from Maimonides, in his Treatise of the Nazarite, that a man might become a Nazarite in *behalf of another*; that is, might assist him in bearing the expenses of the sacrifices, &c. "A son may fulfil the vow his deceased father hath made, but did not live to accomplish:—He that saith, upon me be the shaving of a Nazarite, he is bound to bring the offerings of shaving for cleanness, and may offer them by the hand of what Nazarite he will. If he say, Upon me be half the oblations of a Nazarite, then he bringeth half the offerings by what Nazarite he will, and that Nazarite payeth his offerings out of that which is his."

"By this," says Mr. Ainsworth, "we may see the reason of that which *James* said to *Paul*, though he had no Nazarite's vow upon him: 'We have four men who have a vow on them; them take and sanctify thyself with them, and BE AT CHARGES WITH THEM, that they may shave their heads, &c. Then Paul took the men, and the next day, sanctifying himself with them, entered into the temple to signify the accomplishment of the days of sanctification, (or Nazariteship,) until that an offering should be offered for every one of them;' see Acts xxi. 23–26. For though Paul had not vowed or fulfilled a Nazariteship himself, yet might he *contribute* with them, and partake of their *charges* about the sacrifices."

Verse 23. *On this wise ye shall bless the children of Israel*] The prayer which God makes for his followers, and puts into their mouth, we are sure must be right; and to it, when sincerely, faithfully, and fervently offered, we may confidently expect an answer. If he condescended to give us a *form of blessings* or a *form of prayer*, we may rest assured that he will accept what he himself has made. This consideration may produce great confidence in them who come with either prayer or praise to the throne of grace, both of which should be, as far as circumstances will admit,

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24 The LORD bless thee, and [z] keep thee:

25 The LORD [a] make his face shine upon thee, and [b] be gracious unto thee:

26 [c] The LORD lift up his countenance upon thee, and [d] give thee peace.

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27 [e] And they shall put my name upon the children of Israel; and [f] I will bless them.

[z] Psa. cxxi. 7; John xvii. 11.——[a] Psa. xxxi. 16; lxvii. 1; lxxx. 3, 7, 19; cxix. 135; Dan. ix. 17.——[b] Gen. xliii. 29.——[c] Psa. iv. 6.——[d] John xiv. 27; 2 Thess. iii. 16.——[e] Deut. xxviii. 10; 2 Chron. vii. 14; Isa. xliii. 7; Dan. ix. 18, 19.——[f] Psa. cxv. 12.

in the very words of Scripture; for we can readily attach a consequence to the *words of God*, which we shall find difficult to attach to the best ordered words of men. *Take with you words, and turn unto the Lord.* What *words?* Why *those* which God immediately puts into their mouths. *Take away all iniquity, and receive us graciously; so will we render the calves of our lips;* we shall then give the *sacrifices* of which our *lips* have spoken, when we made our *vows* unto thee. See Hos. xiv. 2.

Verse 24. *The Lord bless thee*] There are *three* forms of blessing here, *any* or *all* of which the priests might use on any occasion. The following is a verbal translation:—

1. May Jehovah bless thee and preserve thee!
2. May Jehovah cause his faces to shine upon thee, and be gracious unto thee!
3. May Jehovah lift up his faces upon thee, and may he put prosperity unto thee!

This is a very comprehensive and excellent prayer, and may be paraphrased thus:—

1. May God *speak good unto thee*, by giving thee his excellent *promises!* (See the note on Gen. ii. 3.) May he *preserve* thee in the possession of all the *good* thou hast, and *from* all the *evil* with which thou art threatened!

2. May the Holy Trinity *illuminate thy heart*, giving thee the true knowledge of thyself and of thy Maker; and may he show thee his *graciousness* in pardoning thy sins, and supporting thy soul!

3. May God give thee communion with the Father, Son, and Spirit, with a constant sense of his *approbation;* and grant thee *prosperity* in thy *soul*, and in all thy *secular affairs!*

This I suppose to be the spirit and design of this form of benediction. Others will doubtless interpret it after their manner. Several wise and learned men believe that the mystery of the Holy Trinity is not obscurely hinted at in it. God the FATHER blesses and keeps his followers. God the SON is gracious unto sinners in remitting their offences, which he died to blot out. God the HOLY SPIRIT takes of the things which are Christ's, and shows them unto genuine Christians, and diffuses the *peace of God* in their hearts. In a word, Christ, the gift of the Father by the energy of the Holy Spirit, came to *bless* every one of us by turning us away from our iniquities.

1. EVERY genuine Christian is a true *Nazarite*. He is *separated* from the world, and dedicated solely to the service of God. 2. His life is a life of self-denial; he mortifies and keeps the flesh in obedience to the Spirit. 3. All this enters into the spirit of his baptismal *vow;* for in that he promises to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—to keep God's holy word and commandments, and to walk in the same all the days of his life. 4. The person who is faithful has the *blessing of God* entailed upon him. *Thus shall ye bless the children of Israel*, &c., &c. See the notes on ver. 5 and 7.

CHAPTER VII.

When the tabernacle was fully set up, it appeared that the princes of the twelve tribes had prepared six covered wagons, drawn by two oxen each, one wagon for two tribes, for the service of the tabernacle, 1–3. *Moses is commanded to receive this offering, and distribute the whole to the Levites according to their service,* 4, 5. *Moses does so, and gives two wagons and four oxen to the sons of* Gershon, 6, 7; *and four wagons and eight oxen to the sons of* Merari, 8. *The sons of* Kohath *have none, because they were to bear the ark, &c., on their* shoulders, 9. *Each prince is to take a day for presenting his offerings,* 10, 11. *On the* first *day* Nahshon, *of the tribe of* JUDAH, *offers a* silver charger, *a* silver bowl, *a* golden spoon, *a* young bullock, *a* ram, *a* lamb, *and a* kid, *for a* SIN-OFFERING; two oxen, five rams, five he-goats, *and* five lambs, *for a* PEACE-OFFERING, 12–17. *On the* second *day* Nethaneel, *of the tribe of* ISSACHAR, *offers the like,* 18–23. *On the* third *day* Eliab, *of the tribe of* ZEBULUN, *offers the like,* 24–29. *On the* fourth *day* Elizur, *of the tribe of* REUBEN, *offers the like,* 30–35. *On the* fifth *day* Shelumiel, *of the tribe of* SIMEON, *made a similar offering,* 36–41. *On the* sixth *day* Eliasaph, *of the tribe of* GAD, *made his offering,* 42–47. *On the* seventh *day* Elishama, *of the tribe of* EPHRAIM, *made his offering,* 48–53. *On the* eighth *day* Gamaliel, *of the tribe of* MANASSEH, *made his offering,* 54–59. *On the* ninth *day* Abidan, *of the tribe of* BENJAMIN, *made his offering,* 60–65. *On the* tenth *day* Ahiezer, *of the tribe of* DAN, *made his offering,* 66–71. *On the* eleventh *day* Pagiel, *of the tribe of* ASHER, *made his offering,* 72–77. *On the* twelfth *day* Ahira, *of the tribe of* NAPHTALI, *made the same kind of offering,* 78–83. *The sum total of all vessels and cattle which were offered was* twelve *silver* chargers, *and* twelve *silver* bowls; twelve *golden* spoons; twelve bullocks, twelve rams, *and* twelve kids; twenty-four bullocks, sixty rams, sixty he-goats, *and* sixty lambs, 84–88. *The offerings being ended, Moses goes into the tabernacle, and hears the voice of the Lord from the mercy-seat,* 89.

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AND it came to pass on the day that Moses had fully [a] set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That [b] the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, [c] and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 [d] Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen [e] he gave unto the sons of Gershon, according to their service:

8 [f] And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, [g] under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because [h] the service of the sanctuary belonging unto them [i] *was that* they should bear upon their shoulders.

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10 And the princes offered for [k] dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 And he that offered his offering the first day was [l] Nahshon, the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after [m] the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a [n] meat-offering:

14 One spoon of ten *shekels* of gold, full of [o] incense:

15 [p] One young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a [q] sin-offering:

17 And for [r] a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 On the second day Nethaneel, the son of

[a] Exod. xl. 18; Lev. viii. 10, 11.—[b] Chap. i. 4, &c.—[c] Heb. *who stood.*—[d] Exod. xxv. 2, xxxv. 5.—[e] Chap. iv. 25.—[f] Chap. iv. 31.—[g] Chap. iv. 28, 33.—[h] Chap. iv. 15.—[i] Chap. iv. 6, 8, 10, 12, 14; 2 Sam. vi. 13.

[k] See Deut. xx. 5; 1 Kings viii. 63; 2 Chron. vii. 5, 9; Ezra vi. 16; Neh. xii. 27; Psa. xxx. title.—[l] Chap. ii. 3.—[m] Exod. xxx. 13.—[n] Lev. ii. 1.—[o] Exod. xxx. 34.—[p] Lev. i. 2.—[q] Lev. iv. 23.—[r] Lev. iii. 1.

NOTES ON CHAP. VII.

Verse 1. *On the day that Moses had fully set up the tabernacle*] The transactions mentioned in this chapter took place on the *second day* of the *second month* of the *second year* after their departure from Egypt; and the proper place of this account is immediately after the *tenth* chapter of *Leviticus*.

Verse 3. *Six covered wagons*] שש עגלת צב *shesh egloth tsab, six tilted wagons*, the Septuagint translate ἐξ ἁμαξας λαμπηνικας, with which the *Coptic* agrees; but what *lampenic chariots* were, no person pretends to know. *Covered* or *tilted* is probably the meaning of the original. The wagons were given for the more convenient exporting of the heavier parts of the tabernacle, which could not be conveniently carried on men's shoulders.

Verse 5. *According to his service.*] That is, distribute them among the Levites *as they may need them*, giving most to those who have the *heaviest burdens* to bear.

Verse 7. *Two wagons—unto the sons of Gershon*] The Gershonites carried only the *curtains, coverings, and hangings*, chap. iv. 25. And although this was a *cumbersome* carriage, and they needed the wagons, yet it was not a *heavy* one.

Verse 8. *Four wagons—unto the sons of Merari*] Because they had the *boards, bars, pillars*, and *sockets* of the tabernacle to carry, chap. iv. 31, 32, therefore they had as many more wagons as the *Gershonites*.

Verse 9. *Unto the sons of Kohath he gave none*] Because they had the charge of the *ark, table, candlestick, altars*, &c., chap. iv. 5–15, which were to be carried *upon their shoulders*; for those sacred things must not be drawn by *beasts*.

Verse 10. *And the princes offered*] Every *prince* or *chief* offered in the *behalf*, and doubtless at the *expense*, of his whole tribe.

Verse 13. *One silver charger*] קערה *kaarath*, a *dish*, or *deep bowl*, in which they kneaded the paste. See Exod. xxv. 29.

One silver bowl] מזרק *mizrak*, a *bason*, to receive the blood of the sacrifice in. See on Exod. xxvii. 3.

Verse 14. *One spoon*] כף *caph*, a *censer*, on which they put the incense. See Exod. xxv. 29.

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Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of [s] peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Nethanel the son of Zuar.

24 On the third day [t] Eliab, the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 On the fourth day [u] Elizur, the son of Shedeur, prince of the children of Reuben, *did offer:* A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

31 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 On the fifth day [v] Shelumiel, the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs

[s] Lev. vii. 11–18; 1 Kings viii. 63.—[t] Chap. i. 9; ii. 7.

[u] Chap. i. 5; ii. 10.—[v] Chap. i. 16; ii. 12.

It is worthy of remark that the different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle. See chap. ii. and chap. x.

1.	Judah	the chief	*Nahshon*, ver. 12.	East.
2.	Issachar	. . .	*Nethaneel*, 18.	East.
3.	Zebulun	. . .	*Eliab*, 24.	East.
4.	Reuben	. . .	*Elizur*, 30.	South.
5.	Simeon	. . .	*Shelumiel*, 36.	South.
6.	Gad	. . .	*Eliasaph*, 42.	South.
7.	Ephraim	. . .	*Elishama*, 48.	West.
8.	Manasseh	. . .	*Gamaliel*, 54.	West.
9.	Benjamin	. . .	*Abidan*, 60.	West.
10.	Dan	. . .	*Ahiezer*, 66.	North.
11.	Asher	. . .	*Pagiel*, 72.	North.
12.	Naphtali	. . .	*Ahira*, 78.	North.

It is worthy of remark also, that every tribe offers the *same kind of offering*, and in the *same quantity*, to show, that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore every thing was intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them; hence there were *fine flour* and *oil*, for a *meat-offering*, ver. 13. A *bullock*, a *ram*, and a *lamb*, for a *burnt-offering*, ver. 15, 16. *Five oxen*, *five rams*, *five he-goats*, and *five lambs*, for a *peace-offering*, ver. 17. Thus, as the priests, altar, &c., were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was religious act.

"Thus," says Mr. Ainsworth, "by sacrifices of all sorts, figuring the death of Christ, and the benefits that were to be received thereby, they reconciled and made themselves and theirs acceptable to God, and were made partakers of his grace, to remission of sins,

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of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day [w] Eliasaph, the son of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 On the seventh day [x] Elishama, the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 On the eighth day *offered* [y] Gamaliel, the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

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56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering.

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 On the ninth day [z] Abidan, the son of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 On the tenth day [a] Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

[w] Chap. i. 14; ii. 14.—[x] Chap. i. 10; ii. 18.—[y] Chap. i. 10; ii. 20.—[z] Chap. i. 11; ii. 22.—[a] Chap. i. 12; ii. 25.

and sanctification through faith, and in the work of the Holy Ghost, in the communion and feeling whereof they rejoiced before God."

Verse 48. *On the seventh day*] Both Jewish and Christian writers have been surprised that this work of offering went forward on the *seventh day*, which they suppose to have been a *Sabbath*, as well as on the other days. But 1. There is no absolute proof that this *seventh day* of offering was a *Sabbath*. 2. Were it even so, could the people be better employed than in thus consecrating themselves and their services to the Lord? We have already seen that every

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72 On the eleventh day [b] Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 On the twelfth day [c] Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger, the weight whereof *was* a hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

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84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* a hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* a hundred and twenty *shekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering twelve.

88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was [d] anointed.

89 And when Moses was gone into the tabernacle of the congregation [e] to speak with [f] him, then he heard [g] the voice of one speaking unto him from off the mercy-seat, that *was* upon the ark of testimony, from [h] between the two cherubims: and he spake unto him.

[b] Chap. i. 18; ii. 27.—[c] Chap. i. 15; ii. 29.—[d] Ver. 1, 10–84.
[e] Chap. xii. 8; Exod. xxxiii. 9, 11.

[f] That is, *God*.—[g] Exod. xxv. 22.—[h] Exod. xxv. 18–21 1 Sam. iv. 4.

act was a religious act; and we may rest assured that no day was *too holy* for the performance of such acts as are recorded here.

Verse 72. *On the eleventh day*] The Hebrew form of expression, here and in the 78th verse, has something curious in it. ביום עשתי עשר יום *beyom ashtey asar yom*, *In the day, the first and tenth day*; ביום שנים עשר יום *beyom sheneym asar yom*, *In the day, two and tenth day*. But this is the idiom of the language, and to an original Hebrew our almost anomalous words *eleventh* and *twelfth*, by which we translate the original, would appear as strange as his, literally translated, would appear to us. In reckoning after *twelve*, it is easy to find out the composition of the words *thirteen*, as *three* and *ten*, *fourteen*, *four* and *ten*, and so on; but *eleven* and *twelve* bear scarcely any analogy to *ten* and *one*, and *ten* and *two*, which nevertheless they intend. But this is a subject of philology rather than of Biblical criticism.

Verse 84. *This* was *the dedication of the altar, in the day*, &c.] Meaning here the *time* in which it was dedicated; for as each tribe had a whole day for its representative or prince to present the offerings it had provided, consequently the dedication, in which each had his day, must have lasted *twelve* days: the words therefore, in this text, refer to the last day or *twelfth*, in which this dedication was completed.

Verse 88. *After that it was anointed.*] By the anointing the altar was consecrated to God; by this dedication it was solemnly appointed to that service for which it had been erected.

Verse 89. *To speak with him*] To confer with God, and to receive farther discoveries of his will.

He heard the voice of one speaking unto him] Though Moses saw no similitude, but *only heard a voice*, yet he had the fullest proof of the *presence* as well as of the *being* of the Almighty. In this way God chose to manifest himself during that dispensation, till the fulness of the time came, in which the WORD *was made flesh, and* DWELT AMONG US. No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him.

The mercy-seat] See the note on Exod. xxv. 17. As God gave oracular answers from this place, and *spoke* to Moses as it were *face to face*, hence the place was called the ORACLE, דביר *debir*, or *speaking place*,

from דבר *dabar*, he *spoke*, 1 Kings vi. 23. And as this *mercy-seat* represented our blessed Redeemer, so the apostle says that *God, who* had *at sundry times, and in divers manners,* SPOKEN *in time past to the fathers by the prophets, hath, in these last days,* SPOKEN *unto us by his Son*, Heb. i. 1, 2. Hence the *incarnated* Christ is the true דביר *debir* or *oracle*, in and by whom God *speaks* unto man.

On this occasion we find there were offered

12 silver *chargers* each weighing	130 shekels.
12 silver *bowls*, each	70 shekels.
Total amount of silver vessels	2,400 shekels.
12 golden *spoons*, each weighing	10 shekels.
Total amount of golden vessels	120 shekels.

	oz.	dwts.	gr.
A silver charger at 130 shekels, reduced to troy weight, makes -	75	9	$16\frac{8}{31}$
A silver bowl, at 70 shekels, amounts to	40	12	$21\frac{23}{31}$
Total weight of the 12 chargers	905	16	$3\frac{3}{31}$
Total weight of the 12 bowls	487	14	$20\frac{4}{31}$
Total	1393	10	$23\frac{7}{31}$
Which, at 5*s.* per oz., is equal to	£348	7*s.*	9*d.*

	oz.	dwts.	gr.
The 12 golden spoons, allowing each to be	5	16	$3\frac{5}{31}$
amount to	69	13	$13\frac{5}{31}$

Which, at £4 per ounce, is equal to	£278	14*s.* $2\frac{1}{4}$*d*
And added to the amount of the silver,	£348	7*s.* 9*d.*
make a total of	£627	1*s.* 11*d.*

Besides the above there were

Bullocks -	12
Rams -	12
Lambs -	12
Goats -	24
Rams -	60
He-goats -	60
Lambs -	60
Total	240 clean beasts for sacrifice.

By which we may at once see that though the *place* in which they now sojourned was a *wilderness*, as to *cities, villages*, and *regular inhabitants*, yet there was plenty of pasturage, else the Israelites could not have furnished these cattle, with all the sacrifices necessary for different occasions, and especially for the passover, which was celebrated during their sojourning in the desert, and which itself must have required an immense number of lambs, (see chap. ix.,) when each family of the 600,000 males was obliged to provide one for itself.

CHAPTER VIII.

Directions how the lamps are to be lighted, 1–3. *How the candlestick was formed*, 4. *The Levites to be consecrated to their service by being cleansed, sprinkled, shaved, purified, and their clothes washed*, 5–7. *To offer a meat-offering and a sin-offering*, 8. *The people to put their hands upon them*, 9, 10. *Aaron is to offer them before the Lord*, 11. *The Levites to lay their hands on the heads of the bullocks, &c.*, 12. *The Levites are taken to assist Aaron and his sons in the place of all the* first-born *of Israel*, 13–19. *Moses and Aaron do as they were commanded, the Levites are presented, purified, and commence their service*, 20–22. *They are to begin their service at twenty-five years of age, and leave off at fifty*, 23–25. *After this they shall have the general inspection of the service*, 26.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a] lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 [b] And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* [c] beaten work: [d] according unto the pattern which the LORD had showed Moses, so he made the candlestick.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

5 And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

[a] Exod. xxv. 37; xl. 25.—[b] Exod. xxv. 31.

[c] Exod. xxv. 18.—[d] Exod. xxv. 40.

NOTES ON CHAP. VIII.

Verse 2. *The seven lamps shall give light*] The whole seven shall be lighted at one time, that seven may be ever burning.

Verse 4. *This work of the candlestick, &c.*] See many curious particulars relative to this candlestick in the notes on Exod. xxv. 31 and 39. The *candlestick* itself was an emblem of the *Church* of Christ; the *oil*, of the graces and gifts of the Spirit of God; and the *light*, of those gifts and graces in *action* among men. See Rev. i. 12–20. God builds his Church and sends forth his Spirit to dwell in it, to sanctify and cleanse it, that it may be shown unto the world as his *own* workmanship. The *seven* lights in the candlesticks point out the *seven Spirits of God*, the Holy Ghost being thus termed, Rev. iii. 1, from the *variety* and *abundance* of his gifts and influences; *seven* being used among the Hebrews to denote any thing *full, complete*, and *perfect*. A *candlestick* or *lamp* without *oil* is of no use; *oil* not burning is of no use. So a *Church* or *society of religious people* without the *influence* of the *Holy Ghost* are dead while they have a name to

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle [e] water of purifying upon them, and [f] let [g] them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with [h] his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 [i] And thou shalt bring the Levites before the tabernacle of the congregation: [k] and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel [l] shall put their hands upon the Levites:

11 And Aaron shall [m] offer the Levites before the LORD *for* an [n] offering of the children of Israel, that [o] they may execute the service of the LORD.

12 [p] And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an atonement for the Levites.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be [q] mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and [r] offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; [s] instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 [t] For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

[e] Chap. xix. 9, 17, 18.——[f] Heb. *let them cause a razor to pass over*, &c.——[g] Lev. xiv. 8, 9.——[h] Lev. ii. 1.——[i] See Exod. xxix. 4; xl. 12.——[k] Lev. viii. 3.——[l] Lev. i. 4.——[m] Heb. *wave*.

[n] Heb. *wave-offering*.——[o] Heb. *they may be to execute*, &c. [p] Exod. xxix. 10.——[q] Chap. iii. 45; xvi. 9.——[r] Ver. 11, 13. [s] Chap. iii. 12, 45.——[t] Exod. xiii. 2, 12, 13, 15; chap. iii. 13; Luke ii. 23.

live; and if they have a measure of this light, and do not let it *shine* by purity of living and holy zeal before men, their religion is neither useful to *themselves* nor to *others*. Reader, it is possible to be *in* the Church of God and not be *of* that Church; it is possible to have a measure of the Spirit and neither profit nor be profited. Feel this dreadful possibility, and pray to God that thou be not a proof of it.

Verse 7. *Sprinkle water of purifying*] מי חטאת *mey chattath*, *water* of *sin*, or *water* of the *sin-offering*. As this purifying water was made by the *ashes of the red heifer*, *cedar-wood*, *hyssop*, and *scarlet*; and the heifer herself was sacrificed, and her blood sprinkled seven times before the tabernacle, Num. xix. 3–6; she may be considered as a proper *sacrifice for sin*, and consequently the water thus prepared be termed the *water of the sin-offering*. As the *ashes* were kept ready at hand for purifying from all legal pollutions, the preparation might be considered as a *concentration* of the essential properties of the sin-offering, and might be resorted to at all times with comparatively little expense or trouble, and no loss of time. As there were so many things by which legal pollution might be contracted, it was necessary to have always at hand, in all their dwellings, a mode of purifying at once convenient and unexpensive. As the *water* by which the Levites were here purified must have been the water prepared from the ashes of the red heifer, this ordinance was undoubtedly instituted *before* this time, though not described till chap. xix. 1–10 of this book; but that chapter might be in connection with any of the preceding ordinances, as well as where it is now found. We see from Heb. ix. 13, 14, that these ashes mingled with water, and sprinkled on the unclean, and which sanctified to the purification of the flesh, were intended to typify the *blood of Christ*, which purges the conscience from dead works to serve the living God, ver. 15; for as without this sprinkling with the *water* of the *sin-offering* the Levites were not fit to *serve God* in the wilderness, so without this sprinkling of the blood of Christ no *conscience can be purged from dead works to serve the living God*. See the notes on chap. xix. 1–10.

Verse 10. *Shall put their hands upon the Levites*] It has been argued from this that the congregation had a part in the appointment of their own ministers, and that this was done by the *imposition of hands*. However that may be, it appears that what was done on *this occasion* meant no more than that the people gave up this whole tribe to God in place of their *first-born*; and that by this act they bound themselves to *provide for them* who, because of their sacred service, could follow no *secular* work. And surely it was right, that they who served the altar should live by the altar. The ministers of God perform offices for the people which the people cannot perform for themselves; and nothing can be more reasonable than that the people should give them the necessaries and comforts of life while they are thus employed in their behalf.

Verse 17. *For all the first-born*—are *mine*] See

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Iyar or Zif.

19 And [u] I have given the Levites *as* [v] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: [w] that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 [x] And the Levites were purified, and they washed their clothes; [y] and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 [z] And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: [a] as the LORD had commanded Moses concerning the Levites, so did they unto them.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Iyar or Zif.

23 And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: [b] from twenty and five years old and upward, they shall go in [c] to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall [d] cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, [e] to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

[u] Chap. iii. 9.——[v] Heb. *given.*——[w] Chap. i. 53; xvi. 46; xviii. 5.——2 Chron. xxvi. 16.——[x] Ver. 7.——[y] Ver. 11, 12. [z] Ver. 15.——[a] Ver. 5, &c.

[b] See. chap. iv. 3; 1 Chron. xxiii. 3, 24, 27.——[c] Heb. *to war the warfare of*, &c.; 1 Tim i. 18.——[d] Heb. *return from the warfare of the service.*——[e] Chap. i. 53.

the manner of redeeming the first-born, chap. xviii. 6.

Verse 21. *And Aaron made an atonement for them*] Though the Levites had been most solemnly consecrated to the Lord's service, and though all legal washings and purifications were duly performed on the occasion, yet they could not approach God till an *atonement* had been made for them. How strange is it, after all these significations, of the will and purpose of God relative to man, that any priest or any people will attempt to draw nigh to God without an atonement! As sure as God hath spoken it, there is no entrance into the holiest but through the blood of Jesus, Heb. x. 19, 20.

Verse 24. *From twenty and five years old*] See the note on chap. iv. 47, where the two terms of twenty-five and thirty years are reconciled.

Verse 26. *To keep the charge, and shall do no service.*] They shall no longer be obliged to perform any laborious service, but act as general directors and counsellors; therefore they were to be near the camp, sing praises to God, and see that no stranger or unclean person was permitted to enter. So the Jews and many other persons have understood this place.

1. If it required so much legal purity to fit the Levites for their work in the tabernacle, can we suppose that it requires less spiritual purity to fit ministers of the Gospel to proclaim the righteousness of the Most High, and administer the sacred ordinances of Christianity to the flock of Christ? If these must be without *spot*, as the priests before without *blemish*, and these were only typical men, we may rest assured that a Christian minister requires no ordinary measures of holiness to prepare him for an acceptable and profitable discharge of his office.

2. If the Christian ministry be established to prepare men for the kingdom of God, of the holiness of which the purity of the camp was but a faint emblem, how can any man expect to enter that place of blessedness, who has not his heart sprinkled from an evil conscience, and his body washed with pure water; his life and conversation agreeable to the sacred precepts laid down in the Gospel of Christ? If the law of Moses were more read in reference to the Gospel, the Gospel itself and its requisitions would be much better understood. Reader, however it may be with thee, *Antinomianism* is more general among religious people than is usually imagined. What multitudes of all denominations are expecting to enter into the kingdom of God without any proper preparation for the place! Without holiness none shall see the Lord; and from this decision of the Divine justice there shall never be any appeal.

CHAPTER IX.

The Israelites are reminded of the law that required them to keep the passover *at its proper time, and with all its rites,* 1–3. *They kept the* passover *on the fourteenth day of the* first *month,* 4, 5. *The case of the men who, being unclean through touching a dead body, could not keep the* passover, 6, 7. *Moses inquires at the Lord concerning them,* 8; *and the Lord appoints the fourteenth day of the* second *month for all those who through any accidental uncleanness, or by being absent on a journey, could not keep it at the usual time,* 9–12. *Those who neglect to keep this solemn feast to be cut off from among his people,* 13.

The stranger who wishes to keep the passover is at liberty to do it, 14. *The cloud covers the tabernacle both by day and night, from the time of its dedication,* 15, 16. *This cloud regulates all the encampments and marchings of the Israelites through the wilderness,* 17–22. *Their journeyings and restings were all directed by the commandment of the Lord,* 23.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep [a] the passover at his appointed season.

3 In the fourteenth day of this month, [b] at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And [c] they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.

6 And there were certain men who were [d] defiled by the dead body of a man, that they could not keep the passover on that day: [e] and they came before Moses and before Aaron on that day:

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Abib or Nisan.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season, among the children of Israel?

8 And Moses said unto them, Stand still, and [f] I will hear what the LORD will command concerning you.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a

[a] Exod. xii. 1, &c.; Lev. xxiii. 5; chap. xxviii. 16; Deut. xvi. 1, 2.——[b] Heb. *between the two evenings*; Exod. xii. 6.——[c] Josh. v. 10.——[d] Ch. v. 2; xix. 11, 16; see John xviii. 28.——[e] Exod. xviii. 15, 19, 26; chap. xxvii. 2.——[f] Chap. xxvii. 5.

NOTES ON CHAP. IX.

Verse 1. *The Lord spake unto Moses*] The fourteen first verses of this chapter certainly refer to transactions that took place at the time of those mentioned in the commencement of this book, before the numbering of the people, and several learned men are of opinion that these fourteen verses should be referred back to that place. We have already met with instances where *transpositions* have very probably taken place, and it is not difficult to account for them. As in very early times writing was generally on leaves of the Egyptian flag *papyrus*, or on thin *laminæ* of different substances, facts and transactions thus entered were very liable to be deranged; so that when afterwards a series was made up into a book, many transactions might be inserted in wrong places, and thus the exact *chronology* of the facts be greatly disturbed. MSS. written on leaves of trees, having a *hole* in each, through which a cord is passed to keep them all in their places, are frequently to be met with in the cabinets of the curious, and many such are now before me, especially in *Singalese*, *Pali*, and *Burman*. Should the cord break, or be accidentally unloosed, it would be exceedingly difficult to string them all in their proper places; accidents of this kind I have often met with to my very great perplexity, and in some cases found it almost impossible to restore each individual leaf to its own place; for it should be observed that these separate pieces of oriental writing are not always *paged* like the leaves of our printed books; nor are there frequently any catch-words or signatures at the bottom to connect the series. This one consideration will account for several *transpositions*, especially in the Pentateuch, where they occur more frequently than in any other part of the sacred writings. *Houbigant*, who grants the existence of such transpositions, thinks that this is no sufficient reason why the present order of narration should be changed: "It is enough," says he, *non ignorare libros eos Mosis esse acta rerum suo tempore gestarum, non historiam filo perpetuo elaboratam*, "to know that these books contain an account of things transacted in the days of Moses, though not in their regular or chronological order."

Verse 3. *According to all the rites of it*] See all those rites and ceremonies largely explained in the notes on Exod. xii.

Verse 7. *We* are *defiled by the dead body of a man*] It is probable that the defilement mentioned here was occasioned by assisting at the burial of some person—a work both of necessity and mercy. This circumstance however gave rise to the ordinance delivered in verses 10–14, so that on particular occasions the passover might be *twice* celebrated: 1. At its regular time, the 14th of the *first* month; 2. An extra time, the 14th of the *second* month. But the man who had no legal hinderance, and did not celebrate it on one or other of these times, was to be cut off from the people of God; and the reason given for this cutting off is, that *he brought not the offering of God in his appointed season*—therefore *that man shall bear his sin*, ver. 13. We have already seen, from the authority of St. Paul, that Christ, our Passover, is sacrificed for us; and that it was his sacrifice that was pointed out by the paschal lamb: on this, therefore, we may observe, that those who do not sooner or later eat the true Passover, and get the salvation procured by the sprinkling of his blood, shall be cut off from among those that shall enter into the rest prepared for the people of God;

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journey afar off, yet he shall keep the passover unto the LORD.

11 [e] The fourteenth day of the second month at even they shall keep it, *and* [h] eat it with unleavened bread and bitter *herbs*.

12 [i] They shall leave none of it unto the morning, [k] nor break any bone of it: [l] according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul [m] shall be cut off from among his people: because he [n] brought not the offering of the LORD in his appointed season, that man shall [o] bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [p] ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 And [q] on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and [r] at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud [s] was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

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18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud [t] tarried long upon the tabernacle many days, then the children of Israel [v] kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud [w] abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [x] abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they [y] kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

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[e] 2 Chron. xxx. 2, 15.——[h] Exod. xii. 8.——[i] Exod. xii. 10. [k] Exod. xii. 46; John xix. 36.——[l] Exod. xii. 43.——[m] Gen. xvii. 14; Exod. xii. 15.——[n] Ver. 7.——[o] Chap. v. 31.——[p] Exod. xii. 49.

[q] Exod. xl. 34; Neh. ix. 12, 19; Psa. lxxviii. 14.——[r] Exod. xiii. 21; xl. 38.——[s] Exod. xl. 36; chap. x. 11, 33, 34; Psa. lxxx. 1.——[t] 1 Cor. x. 1.——[u] Heb. *prolonged*.——[v] Chap. i. 53; iii. 8.——[w] Heb. *was*.——[x] Exod. xl. 36, 37.——[y] Ver. 19.

and for the same reason too; *they bring not the offering of God in its appointed season*, and therefore *they shall bear their sin*.

Verse 15. *The cloud covered the tabernacle*] See the whole account of this supernatural cloud largely explained, Exod. xiii. 21; and xl. 34–38.

Calmet observes that the 15th verse, beginning a new subject, should begin a new chapter, as it has no connection with what goes before; and he thinks this chapter, begun with the 15th verse, should end with the 28th verse of the following.

Verse 21. *Whether—by day or by night*] As the heat of the day is very severe in that same desert, the *night season* is sometimes chosen for the performance of a journey; though it is very likely that in the case of the Israelites this was seldom resorted to.

Verse 22. *Two days—a month—a year*] It was by the Divine counsel alone that they were directed in all their peregrinations; and from the above words we see that their *times* of *tarrying* at different stations were very unequal.

Verse 23. *Kept the charge of the Lord*] When we consider the strong disposition which this people ever testified to follow their own will in all things, we may be well surprised to find them, in these journeyings, so implicitly following the direction of God. There could be no trick or imposture here. Moses, had he been the most cunning of men, never could have imitated the *appearances* referred to in this chapter. The cloud, and every thing in its motion, was so evidently *supernatural*, that the people had no doubt of its being the symbol of the Divine presence.

God chose to keep this people so dependent upon himself, and so submissive to the decisions of his own will, that he would not even give them regular times of marching or resting; they were to do both when and where God saw best. Thus they were ever kept ready for their march, though perfectly ignorant of the

time when they should commence it. But this was all well; they had the presence of God with them; the cloud by day and the fire by night demonstrated that God was amongst them. Reader, thou art here a tenant at will to God Almighty. How soon, in what place, or in what circumstances, he may call thee to march into the eternal world, thou knowest not. But this uncertainty cannot perplex *thee*, if thou be properly subject to the *will* of God, ever willing to lose thy own in it. But thou canst not be thus subject, unless thou have the testimony of the presence and approbation of God. How awful to be obliged to walk into the valley of the shadow of death without this! Reader, prepare to meet thy God.

CHAPTER X.

Moses is commanded to make two silver trumpets *for calling the assembly*, 1, 2. *On what occasions these trumpets should be sounded.* First, *for calling the assembly to the door of the tabernacle*, 3. Secondly, *to summon the princes and captains of the thousands of Israel*, 4. Thirdly, *to make the* eastern *camps strike their tents*, 5. Fourthly, *to make those on the* south *do the like*, 6. *No alarm to be sounded when the* congregation *only is to be assembled*, 7. *The sons of Aaron alone shall sound these trumpets, it shall be a perpetual ordinance*, 8. Fifthly, *the trumpets are to be sounded in the time of war*, 9. Sixthly, *on* festival *occasions*, 10. *On the* twentieth *day of the* second *month, in the* second *year, the Israelites began their journey from the wilderness of* Sinai, *and came to the wilderness of* Paran, 11, 12. *By the commandment of God to Moses the first division, at the head of which was the standard of* JUDAH, *marched*, first, 13, 14. *Under him followed the tribe of* ISSACHAR, 15; *and after them the tribe of* ZEBULUN, 16. *Then the* Gershonites *and* Merarites *followed with the tabernacle*, 17. *At the head of the second division was the standard and camp of* REUBEN, 18; *and under him were that of* SIMEON, 19; *and that of* GAD, 20. *Next followed the* Kohathites, *bearing the sanctuary*, 21. *Then followed the* third division, *at the head of which was the standard of the camp of* EPHRAIM, 22; *and under him* MANASSEH, 23; *and* BENJAMIN, 24. *At the head of the* fourth division *was the standard of the camp of* DAN, 25; *and under him* ASHER, 26; *and* NAPHTALI, 27. *This was their ordinary method of marching in the wilderness*, 28. *Moses entreats* Hobab *the Midianite to accompany them through the wilderness*, 29. *He refuses*, 30. *Moses continues and strengthens his entreaties with reasonings and promises*, 31, 32. *They depart from Sinai three days' journey*, 33. *The cloud accompanies them by day and night*, 34. *The words used by Moses when the ark set forward*, 35, *and when it rested*, 36.

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AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the [a] calling of the assembly, and for the journeying of the camps.

3 And when [b] they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

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4 And if they blow *but* with one *trumpet*, then the princes, *which are* [c] heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then [d] the camps that lie on the east parts shall go forward.

[a] Isa. i. 13.——[b] Jer. iv. 5; Joel ii. 15.

[c] Exod. xviii. 21; chap. i. 16; vii. 2.——[d] Chap. ii. 3.

NOTES ON CHAP. X.

Verse 2. *Make thee two trumpets of silver*] The necessity of such instruments will at once appear, when the amazing extent of this numerous army is considered; and how even the sound of two trumpets could reach them all is difficult to conceive; but we may suppose that, when they were sounded, the motion of those that were within reach of that sound taught the others in *succession* what they should do.

As the trumpets were to be blown by the *priests* only, the sons of Aaron, there were only *two*, because there were only two such persons to use them at this time, *Eleazar* and *Ithamar*. In the time of Joshua there were *seven* trumpets used by the priests, but these were made, according to our text, of *rams' horns*, Josh. vi. 4. In the time of Solomon, when the priests had greatly increased, there were 120 priests sounding with trumpets, 2 Chron. v. 12.

Josephus intimates that one of these trumpets was always used to call the *nobles* together, the other to assemble the *people*; see ver. 4. It is possible that these trumpets were made of different *lengths* and *wideness*, and consequently they would emit different tones. Thus the *sound* itself would at once show which was the summons for the *congregation*, and which for the *princes* only. These trumpets were allowed to be emblematical of the sound of the Gospel, and in this reference they appear to be frequently used. Of the *fate* of the trumpets of the sanctuary, see the note on Exod. xxv. 31.

Verse 5. *When ye blow an alarm*] תרועה *teruah*, probably meaning *short, broken, sharp* tones, terminating with *long* ones, blown with both the trumpets at once. From the similarity in the words some suppose that the Hebrew *teruah* was similar to the Roman *tara tantara*, or sound of their *clarion*.

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6 When ye blow an alarm the second time, then the camps that lie on [e] the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, [f] ye shall blow, but ye shall not [g] sound an alarm.

8 [h] And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And [i] if ye go to war in your land against the enemy that [k] oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [l] remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [m] in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you [n] for a memorial before your God: I *am* the LORD your God.

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11 And it came to pass, on the twentieth *day* of the second month, in the second year, that the cloud [o] was taken up from off the tabernacle of the testimony.

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12 And the children of Israel took [p] their journeys out of the [q] wilderness of Sinai; and the cloud rested in the [r] wilderness of Paran.

13 And they first took their journey [s] according to the commandment of the LORD by the hand of Moses.

14 [t] In the first *place* went the standard of the camp of the children of Judah, according

[e] Chap. ii. 10.——[f] Ver. 3.——[g] Joel ii. 1.——[h] Chap. xxxi. 6; Josh. vi. 4; 1 Chron xv. 24; 2 Chron. xiii. 12; 1 Mac. xvi. 8. [i] Chap. xxxi. 6; Josh. vi. 5; 2 Chron. xiii. 14.——[k] Judg. ii. 18; iv. 3; vi. 9; x. 8, 12; 1 Sam. x. 18; Psa. cvi. 42.——[l] Gen. viii. 1; Psa. cvi. 4.——[m] Chap. xxix. 1; Lev. xxiii. 24; 1 Chron. xv. 24; 2 Chron. v. 12; vii. 6; xxix. 26; Ezra iii. 10, Neh. xii. 35; Psa. lxxxi. 3.——[n] Ver. 9.——[o] Chap. ix. 17.——[p] Exod. xl. 36; chap. ii. 9, 16, 24, 31.——[q] Exod. xix. 1; chap. i. 1; ix. 5. [r] Gen. xxi. 21; chap. xii. 16; xiii. 3, 26; Deut. i. 1.——[s] Ver. 5, 6; chap. ii. 34.——[t] Chap. ii. 3, 9.

Verse 6. *When ye blow an alarm the second time*] A *single* alarm, as above stated, was a signal for the *eastward* division to march; *two* such alarms, the signal for the *south* division; and probably *three* for the *west* division, and *four* for the *north*. It is more likely that this was the case, than that a single alarm served for each, with a small interval between them.

The camps, or grand divisions of this great army, always lay, as we have already seen, to the east, south, west, and north: and here the east and south camps alone are mentioned; the *first* containing *Judah*, *Issachar*, and *Zebulun*; the *second*, *Reuben*, *Simeon*, and *Gad*. The *west* and *north* divisions are not named, and yet we are sure they marched in consequence of express orders or signals, as well as the other two. There appears therefore a deficiency here in the Hebrew text, which is thus supplied by the Septuagint: *Και σαλπιειτε σημασιαν τριτην, και εξαρουσιν αι παρεμβολαι αι παρεμβαλλουσαι παρα θαλασσαν· και σαλπιειτε σημασιαν τεταρτην, και εξαρουσιν αι παρεμβολαι αι παρεμβαλλουσαι προς βορραν.* "And when ye blow a *third* alarm or signal, the camps on the *west* shall march: and when ye blow a *fourth* alarm or signal, the camps on the *north* shall march." This addition, however, is not acknowledged by the *Samaritan*, nor by any of the other versions but the *Coptic*. Nor are there any various readings in the collections of *Kennicott* and *De Rossi*, which countenance the *addition* in the above versions. Houbigant thinks this addition so evidently necessary, that he has inserted the Latin in his text, and in a note supplied the Hebrew words, and thinks that these words were originally in the Hebrew text, but happened to be omitted in consequence of so many *similar words* occurring so often in the same verse, which might dazzle and deceive the eye of a transcriber.

Verse 9. *If ye go to war*] These trumpets shall be sounded for the purpose of collecting the people together, to deliberate about the war, and to implore the protection of God against their enemies.

Ye shall be remembered before the Lord] When ye *decamp*, *encamp*, *make war*, and hold *religious festivals*, according to his appointment, which appointment shall be signified to you by the priests, who at the command of God, for such purposes, shall blow the trumpets, then ye may expect both the presence and blessing of Jehovah in all that ye undertake.

Verse 10. *In the day of your gladness*] On every festival the people shall be collected by the same means.

Verse 11. *The twentieth* day *of the second month*] The Israelites had lain encamped in the wilderness of Sinai about *eleven months* and *twenty days*; compare Exod. xix. 1 with this verse. They now received the order of God to decamp, and proceed towards the promised land; and therefore the Samaritan introduces at this place the words which we find in Deut. i. 6–8: "The Lord our God spake unto us *in Horeb*, saying: Ye have dwelt long enough in this mount, turn and take your journey," &c.

Verse 12. *The cloud rested in the wilderness of Paran.*] This was three days' journey from the wilderness of Sinai, (see ver. 33.) and the people had three stations; the first at *Kibroth-hattaavah*, the second at *Hazeroth*, chap. xi. 35, and the third in the wilderness of *Paran*, see chap. xii. 16. But it is extremely difficult to determine these journeyings with any degree of exactness; and we are often at a loss to know whether the place in question was in a *direct* or *retrograde* position from the place previously mentioned.

Verse 14. *The standard—of Judah*] See this order

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to their armies: and over his host *was* [u] Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And [v] the tabernacle was taken down; and the sons of Gershon, and the sons of Merari, set forward, [w] bearing the tabernacle.

18 And [x] the standard of the camp of Reuben set forward, according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [y] sanctuary: and [z] *the other* did set up the tabernacle against they came.

22 And [a] the standard of the camp of the children of Ephraim set forward, according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

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24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 And [b] the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Ashur *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 [c] Thus [d] *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 And Moses said unto Hobab, the son of [e] Raguel, the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, [f] I will give it you: come thou with us, and [g] we will do thee good: for [h] the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go;

[u] Chap. i. 7.——[v] Chap. i. 51.——[w] Chap. iv. 24, 31; vii. 6, 7, 8.——[x] Chap. ii. 10, 16.——[y] Chap. iv. 4, 15; vii. 9.——[z] That is, *the Gershonites and the Merarites*; see ver. 17; chap. i. 51.

[a] Chap. ii. 18, 24.——[b] Chap. ii. 25, 31; Josh. vi. 9.——[c] Heb. *these*.——[d] Chap. ii. 34.——[e] Exod. ii. 18.——[f] Gen. xii. 7. [g] Judg. i. 16; iv. 11.——[h] Gen. xxxii. 12; Exod. iii. 8; vi. 7, 8.

of marching explained at large on chap. ii. The following is the order in which this vast company proceeded in their march:—

JUDAH
Issachar
Zebulun
Gershonites, and
Merarites carrying the tabernacle.
REUBEN
Simeon
Gad
The Kohathites with the sanctuary.
EPHRAIM
Manasseh
Benjamin
DAN
Asher
Naphtali.

Verse 29. *Moses said unto Hobab*] For a circumstantial account of this person see the notes on Exod. ii. 15, 16, 18; iii. 1; iv. 20, 24; and for the transaction recorded here, and which is probably out of its place, see Exod. xviii. 5, where the subject is discussed at large.

We are journeying] God has brought us out of thraldom, and we are thus far on our way through the wilderness, travelling towards the place of rest which he has appointed us, trusting in his promise, guided by his presence, and supported by his power. *Come thou with us, and we will do thee good.* Those who wish to enjoy the heavenly inheritance must walk in the way towards it, and associate with the people who are going in that way. True religion is ever benevolent. They who know most of the goodness of God are the most forward to invite others to partake of that goodness. That religion which excludes all others from salvation, unless they believe a particular creed, and worship in a particular way, is not of God. Even *Hobab*, the Arab, according to the opinion of Moses, might receive the same blessings which God had promised to Israel, provided he accompanied them in the same way.

The Lord hath spoken good concerning Israel.] The name *Israel* is taken in a general sense to signify the *followers of God*, and to them all the promises in the Bible are made. God has spoken good *of* them, and he has spoken good *to* them; and not one word that he hath spoken shall fail. Reader, hast thou left thy unhallowed connections in life? Hast thou got into the camp of the Most High? Then continue to follow God with Israel, and thou shalt be incorporated in the heavenly family, and share in Israel's benedictions.

Verse 30. *I will not go; but I will depart to mine own land, and to my kindred.*] From the strong expostulations in verses 31 and 32, and from Judg. i. 16,

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but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [i] instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that [k] what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from [l] the mount of the LORD three days' journey: and the ark of the covenant of the LORD [m] went before them in the three days' journey, to search out a resting place for them.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2. Ijar or Zif.

34 And [n] the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [o] Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the [p] many thousands of Israel.

[i] Job xxix. 15.——[k] Judg. i. 16.——[l] See Exod. iii. 1. [m] Deut. i. 33; Josh. iii. 3, 4, 6; Psa. cxxxii. 8; Jer. xxxi. 2; Ezek. xx. 6.——[n] Exod. xiii. 21; Neh. ix. 12, 19.——[o] Psa. lxviii. 1, 2; cxxxii. 8.——[p] Heb. *ten thousand thousands.*

iv. 11, and 1 Sam. xv. 6, it is likely that Hobab changed his mind; or that, if he did go back to Midian, he returned again to Israel, as the above scriptures show that his *posterity* dwelt among the Israelites in Canaan. Reader, after having been almost persuaded to become a Christian, to take Christ, his cross, his reproach, and his crown, for thy portion, art thou again purposing to go back to thy own land, and to thy kindred? Knowest thou not that this land is the place of destruction—that the children of this world, who are not taking God for their portion, are going to perdition? Up, get thee hence, for the Lord will destroy this place by fire; and all who are not of the kindred and family of Christ shall perish at the brightness of his appearing!

Verse 31. *Thou mayest be to us instead of eyes.*] But what need had they of Hobab, when they had the pillar and fire continually to point out their way? Answer: The cloud directed their *general* journeys, but not their *particular* excursions. Parties took several journeys while the grand army lay still. (See chap. xiii., xx., xxxi., xxxii., &c.) They therefore needed such a person as Hobab, who was well acquainted with the desert, to direct these particular excursions; to point them out watering places, and places where they might meet with fuel, &c., &c. What man cannot, under the direction of God's providence, do for himself, God will do in the way of especial mercy. He could have directed them to the fountains and to the places of fuel, but *Hobab* can do this, therefore let Hobab be employed; and let Hobab know for his encouragement that, while he is serving others in the way of God's providence, he is securing his own best interests. On these grounds Hobab should be invited, and for this reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform. Thus then the Lord is ever seen, even while he is helping man by man. See some valuable observations on this subject in *Harmer*, vol. ii., 286. Instead of, *And thou mayest be to us instead of eyes*, the Septuagint translate the passage thus: Και εση εν ημιν πρεσβυτης, *And thou shalt be an elder among us.* But Moses probably refers to Hobab's accurate knowledge of the wilderness, and to the assistance he could give them as a *guide.*

Verse 33. *The ark—went before them.*] We find from ver. 21 that the ark was carried by the *Kohathites* in the centre of the army; but as the army never moved till the cloud was taken up, it is said to *go before them*, i. e., to be the first to move, as without this motion the Israelites continued in their encampments.

Verse 35. *Rise up, Lord, and let thine enemies be scattered.*] If God did not arise in this way and scatter his enemies, there could be no hope that Israel could get safely through the wilderness. God must go first, if Israel would wish to follow in safety.

Verse 36. *Return, O Lord, unto the many thousands of Israel.*] These were the words spoken by Moses, at the moment the divisions halted in order to pitch their tents. In reference to this subject, and the history with which it is connected, the 68th Psalm seems to have been composed, though applied by David to the bringing the ark from Kirjath-jearim to Jerusalem. See the notes on Psa. lxviii. *Many thousands*, literally *the ten thousand thousands.* Unless the ark *went* with *them*, and the cloud of the Divine glory with *it*, they could have neither *direction* nor *safety*; unless the ark *rested* with them, and the cloud of glory with *it*, they could have neither *rest* nor *comfort.* How necessary are the *word of God* and the *Spirit of God* for the direction, comfort, and defence of every genuine follower of Christ! Reader, pray to God that thou mayest have both with thee through all the wilderness, through all the changes and chances of this mortal life: if thou be guided by *his* counsel, thou shalt be at last received into his glory.

CHAPTER XI.

The people complain, the Lord is displeased, and many of them are consumed by fire, 1. *Moses intercedes for them, and the fire is quenched,* 2. *The place is called* Taberah, 3. *The* mixed multitude *long for flesh, and murmur,* 4–6. *The manna described,* 7–9. *The people weep in their tents, and the Lord is displeased,* 10. *Moses deplores his lot in being obliged to lead and bear with all their murmurings,* 11–15.

He is commanded to bring seventy of the elders to God that he may endue them with the same spirit, and cause them to divide the burden with him, 16, 17. *He is also commanded to inform the people that they shall have flesh for a whole month,* 18–20. *Moses expresses his doubt of the possibility of this,* 21, 22. *The Lord confirms his promise,* 23. *The seventy men are brought to the tabernacle,* 24; *and the spirit of prophecy rests upon them,* 25. Eldad *and* Medad *stay in the camp and prophesy,* 26, 27. *Joshua beseeches Moses to forbid them,* 28. *Moses refuses,* 29, 30. *A wind from the Lord brings* quails *to the camp,* 31, 32. *While feeding on the flesh, a plague from the Lord falls upon them, and many of them die,* 33. *The place is called* Kibroth-hattaavah, *or the graves of lust,* 34. *They journey to* Hazeroth, 35

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AND [a] *when* the people [b] complained, [c] it displeased the LORD: and the LORD heard *it;* [d] and his anger was kindled; and the [e] fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses [f] prayed unto the LORD, the fire [g] was quenched.

3 And he called the name of the place [h] Taberah: because the fire of the LORD burnt among them.

4 And the [i] mixed multitude that *was* among them [k] fell a lusting: and the children of Israel also [l] wept again, and said, [m] Who shall give us flesh to eat?

5 [n] We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

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6 But now [o] our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And [p] the manna *was* as coriander seed, and the [q] colour thereof as the colour of [r] bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and [s] the taste of it was as the taste of fresh oil.

9 And [t] when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the people weep throughout their families, every man in the

[a] Deut. ix. 22.——[b] Or, *were as it were complainers.*——[c] Heb. *it was evil in the ears of*, &c.——[d] Psa. lxxviii. 21.——[e] Lev. x. 2; chap. xvi. 35; 2 Kings i. 12; Psa. cvi. 18.——[f] James v. 16. [g] Heb. *sunk.*——[h] That is, *a burning*; Deut. ix. 22.——[i] As Exod. xii. 38.——[k] Heb. *lusted a lust.*——[l] Heb. *returned and wept.* [m] Psa. lxxviii. 18; cvi. 14; 1 Cor. x. 6.——[n] Exod. xvi. 3. [o] Chap. xxi. 5.——[p] Exod. xvi. 14, 31.——[q] Heb. *eye of it as the eye of.*——[r] Gen. ii. 12.——[s] Exod. xvi. 31.——[t] Exod. xvi. 13, 14.

NOTES ON CHAP. XI.

Verse 1. *And* when *the people complained*] What the cause of this complaining was, we know not. The conjecture of St. Jerome is probable; they complained because of the *length of the way*. But surely no people had ever less cause for murmuring; they had God among them, and miracles of goodness were continually wrought in their behalf.

It displeased the Lord] For his extraordinary kindness was lost on such an ungrateful and rebellious people. *And his anger was kindled*—Divine justice was necessarily incensed against such inexcusable conduct.

And the fire of the Lord burnt among them] Either a supernatural fire was sent for this occasion, or the lightning was commissioned against them, or God smote them with one of those hot suffocating winds which are very common in those countries.

And consumed—in the uttermost parts of the camp.] It pervaded the whole camp, from the centre to the circumference, carrying death with it to all the murmurers; for we are not to suppose that it was confined to the uttermost parts of the camp, unless we could imagine that there were none culpable any where else. If this were the same with the case mentioned ver. 4, then, as it is possible that the mixed multitude occupied the outermost parts of the camp, consequently the burning might have been confined to them.

Verse 2. *The fire was quenched.*] Was *sunk*, or swallowed up, as in the margin. The plague, of whatever sort, ceased to act, and the people had respite.

Verse 4. *The mixed multitude*] האספסף *hasaphsuph*, the *collected* or *gathered people*. Such as came out of Egypt with the Israelites; and are mentioned Exod. xii. 38. This *mongrel* people, who had comparatively little of the knowledge of God, feeling the difficulties and fatigues of the journey, were the first to complain; and then we find the children of Israel joined them in their complainings, and made a common cause with these demi-infidels.

Verse 5. *We remember*, &c.] The choice aliments which those murmurers complained of having lost by their leaving Egypt, were the following: *fish, cucumbers, melons, leeks, onions*, and *garlic*. A European may smile at such *delicacies*; but *delicacies* they were in that country. Their *fish* is excellent; their *cucumbers* and *water melons* highly salubrious and refreshing; and their *onions, garlic*, &c., exquisitely flavoured, differing as much from vegetables of the same species in these northern climes as a *bad turnip* does from a *good apple*. In short, this enumeration takes in almost all the commonly attainable delicacies in those countries.

Verse 7. *The manna* was *as coriander seed*] Probably this short description is added to show the iniquity of the people in murmuring, while they had so adequate a provision. But the baseness of their minds appears in every part of their conduct.

About the *bdellium* of the ancients the learned are

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door of his tent; and [o] the anger of the LORD was kindled greatly; Moses also was displeased.

11 [v] And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [w] Carry them in thy bosom, as a [x] nursing father beareth the sucking child, unto the land which thou [y] swarest unto their fathers?

13 [z] Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 [a] I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [b] kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not [c] see my wretchedness.

16 And the LORD said unto Moses, Gather unto me [d] seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and [e] officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will [f] come down and talk with thee there: and [g] I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

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18 And say thou unto the people, [h] Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept [i] in the ears of the LORD, saying, Who shall give us flesh to eat? [k] for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 [l] *But* even a [m] whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, [n] Why came we forth out of Egypt?

21 And Moses said, [o] The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 [p] Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

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[a] Psa. lxxviii. 21.——[v] Deut. i. 12.——[w] Isa. xl. 11.——[x] Isa. xlix. 23; 1 Thess. ii. 7.——[y] Gen. xxvi. 3; l. 24; Exod. xiii. 5.
[z] Matt. xv. 33; Mark viii. 4.——[a] Exod. xviii. 18.——[b] See 1 Kings. xix. 4; Jonah iv. 3.——[c] Zeph. iii. 15.——[d] See Exod. xxiv. 1, 9.——[e] Deut. xvi. 18.——[f] Ver. 25; Gen. xi. 5; xviii. 21; Exod. xix. 20.

[g] 1 Sam. x. 6; 2 Kings ii. 15; Neh. ix. 20; Isa. xliv. 3; Joel ii. 28.——[h] Exod. xix. 10.——[i] Exod. xvi. 7.——[k] Ver. 5; Acts vii. 39.——[l] Psa. lxxviii. 29; cvi. 15.——[m] Heb. *month of days.*
[n] Chap. xxi. 5.——[o] Gen. xii. 2; Exod. xii. 37; xxxviii. 26; chap. i. 46.——[p] See 2 Kings vii. 2; Matt. xv. 33; Mark viii. 4; John. vi. 7, 9.

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not agreed; and I shall not trouble the reader with conjectures. See the note on Gen. ii. 12. Concerning the manna, see the notes on Exod. xvi.

Verses 11–15. The complaint and remonstrance of Moses in these verses serve at once to show the deeply distressed state of his mind, and the degradation of the minds of the people. We have already seen that the slavery they had so long endured had served to debase their minds, and to render them incapable of every high and dignified sentiment, and of every generous act.

Verse 17. *I will take of the spirit which* is *upon thee*] From this place Origen and Theodoret take occasion to compare Moses to a lamp, at which seventy others were lighted, without losing any of its brightness. To convince Moses that God had sufficiently qualified him for the work which he had given him to do, he tells him that of the gifts and graces which he has given him he will qualify seventy persons to bear the charge with him. This was probably intended as a gracious reproof. Query. Did not Moses lose a measure of his gifts in this business? And is it not right that he whom God has called to and qualified for some particular office, should lose those gifts which he either undervalues or refuses to employ for God in the way appointed? Is there not much reason to believe that many cases have occurred where the spiritual endowments of particular persons have been taken away and given to others who made a better use of them? Hence the propriety of that exhortation, Rev. iii. 11: *Hold that fast which thou hast, that no man take thy crown.*

The gracious God never called a man to perform a work without furnishing him with adequate strength; and to refuse to do it on the pretence of inability is little short of rebellion against God.

This institution of the seventy persons to help Moses the rabbins consider as the origin of their grand council called the *Sanhedrin*. But we find that a council of seventy men, elders of Israel, had existed among the people a year before this time. See Exod. xxiv. 9; see the advice given by Jethro to Moses, Exod. xviii. 17, &c., and the notes there.

Verse 22. *Shall the flocks and the herds be slain*] There is certainly a considerable measure of *weakness* and *unbelief* manifested in the complaints and questions

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23 And the LORD said unto Moses, [q] Is the LORD's hand waxed short? thou shalt see now whether [r] my word shall come to pass unto thee or not.

24 And Moses went out, and told the people the words of the LORD, and [s] gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [t] came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, [u] when the spirit rested upon them, [v] they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them: and they *were* of them that were written, but [w] went not out unto the tabernacle: and they prophesied in the camp.

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27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, [x] forbid them.

29 And Moses said unto him, Enviest thou for my sake? [y] would God that all the LORD's

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[q] Isa. l. 2; lix. 1.——[r] Chap. xxiii. 19; Ezek. xii. 25; xxiv. 14.
[s] Ver. 16.——[t] Ver. 17; chap. xii. 5.——[u] See 2 Kings ii. 15.
[v] See 1 Sam. x. 5, 6, 10; xix. 20, 21, 23; Joel ii. 29; Acts ii. 17, 18; 1 Cor. xiv. 1, &c.——[w] See 1 Sam. xx. 26; Jer. xxxvi. 5.
[x] See Mark ix. 38; Luke ix. 49; John iii. 26.——[y] 1 Cor. xiv. 5.

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of Moses on this occasion; but his conduct appears at the same time so very *simple*, *honest*, and *affectionate*, that we cannot but admire it, while we wonder that he had not stronger confidence in that God whose miracles he had so often witnessed in Egypt.

Verse 23. *Is the Lord's hand waxed short?*] Hast thou forgotten the miracles which I have already performed! or thinkest thou that my power is decreased? The power that is *unlimited* can never be *diminished*.

Verse 25. *When the spirit rested upon them, they prophesied*] By *prophesying* here we are to understand their performing those civil and sacred functions for which they were qualified; exhorting the people to quiet and peaceable submission, to trust and confidence in the goodness and providence of God, would make no small part of the duties of their new office. The ideal meaning of the word נבא *naba* is to *pray*, *entreat*, &c. The prophet is called נביא *nabi*, because he prays, supplicates, in reference to *God*; exhorts, entreats, in reference to *man*. See on Gen. xx. 7.

Verse 27. *Eldad and Medad do prophesy*] These, it seems, made two of the seventy elders; they were written, though they went not out to the tabernacle; they were enrolled as of the elders, but went not to meet God at the tabernacle, probably at that time prevented by some legal hinderance, but they continued in the camp using their new function in exhorting the people.

Verse 28. *My lord Moses, forbid them.*] Joshua was afraid that the authority and influence of his master Moses might be lessened by the part Eldad and Medad were taking in the government of the people, which might ultimately excite sedition or insurrection among them.

Verse 29. *Enviest thou for my sake?*] Art thou jealous of their influence only on my account? I am not alarmed; on the contrary, I would to God that all his people were endued with the same influence, and actuated by the same motives.

Persons may be under the especial direction of grace and providence while apparently performing a work out of *regular* order. And if the act be good and the effects good, we have no right to question the motive nor to forbid the work. What are order and regularity in the sight of man may be disorder and confusion in the sight of God, and *vice versa*. John wished to prevent a man from casting out demons in the name of Jesus, because he did not follow Christ in company with the disciples. Our Lord's conduct in that case should regulate ours in all similar ones; see Luke ix. 49, 50.

A late eminent divine and poet has made a good use of this transaction to illustrate that species of Divine call to the ministry, so instrumental in the salvation of myriads, which some have decried, because it appeared to them irregular, and not authorized by the hierarchy of the nation. I shall give this piece, not for the *amusement* but the *instruction* of the reader:—

Verse 27. *Eldad and Medad do prophesy, &c.*]
ELDAD, they said, and MEDAD there,
Irregularly bold,
By *Moses* uncommission'd, dare
A separate meeting hold!
And still whom none but heaven will own.
Men whom the world decry,
Men *authorized* by GOD *alone*,
Presume to prophesy!

Verse 28. *My lord Moses, forbid them.*]
How often have I blindly done
What zealous *Joshua* did,
Impatient to the rulers run,
And cried, "My *lords*, forbid!
Silence the schismatics, constrain
Their *thoughts* with ours t' agree,
And sacrifice the souls of men
To *idol* UNITY!"

Verse 29. *Enviest thou for my sake?*]
MOSES, the minister of God,
Rebukes our partial love,
Who envy at the gifts bestow'd
On those *we* disapprove.

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people were prophets, *and* that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 And there went forth a [z] wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, [a] as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp; and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [b] homers; and they spread *them* all abroad for themselves round about the camp.

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33 And while the [c] flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place [d] Kibroth-hattaavah: because there they buried the people that lusted.

35 [e] *And* the people journeyed from Kibroth hattaavah unto Hazeroth; and [f] abode at Hazeroth.

[z] Exod. xvi. 13; Psa. lxxviii. 26, 27, 28; cv. 40.——[a] Heb. *as it were the way of a day.*——[b] Exod. xvi. 36; Ezek. xlv. 11.

[c] Psa. lxxviii. 30, 31.——[d] That is, *the graves of lust*; Deut. ix. 22.——[e] Chap. xxxiii. 17.——[f] Heb. *they were in*, &c.

We do not our own spirit know,
Who wish to see suppress'd
The men that *Jesu's* spirit show,
The men whom God hath bless'd.

Would God that all the Lord's people were prophets]
SHALL *we* the Spirit's course restrain,
Or quench the heavenly fire!
Let God his messengers ordain,
And whom he will *inspire*.
Blow as he list, the Spirit's choice
Of instruments we bless;
We will, if *Christ* be preached, rejoice,
And wish the word success.
Can all be *prophets* then! are all
Commission'd from above!
No: but whome'er the Lord shall call
We joyfully approve.
O that the Church might all receive
The spirit of prophecy,
And all in *Christ* accepted live,
And all in *Jesus* die!

Short Hymns on Select Passages of the Holy Scriptures, by Charles Wesley, M. A., and Presbyter of the Church of England. Bristol, 1762. 2 *vols.* 12*mo*.

These sentiments are the more particularly remarkable as they come from one who was sufficiently bigoted to what was called ecclesiastical *orders* and *regularity*.

Verse 31. *A wind from the Lord*] An extraordinary one, not the effect of a natural cause. *And brought quails*, a bird which in great companies visits Egypt about the time of the year, March or April, at which the circumstance marked here took place. Mr. *Hasselquist*, the friend and pupil of the famous Linnæus, saw many of them about this time of the year, when he was in Egypt. See his Travels, p. 209.

Two cubits high *upon the face of the earth.*] We may consider the quails as *flying within two cubits of the ground*; so that the Israelites could easily take as many of them as they wished, while flying within the reach of their hands or their clubs. The common notion is, that the quails were brought round about the camp, and fell there in such multitudes as to lie two feet thick upon the ground; but the Hebrew will not bear this version. The Vulgate has expressed the sense, *Volabantque in aere duobus cubitis altitudine super terram.* "And they flew in the air, two cubits high above the ground."

Verse 32. *The people stood up, &c.*] While these immense flocks were flying at this short distance from the ground, fatigued with the strong wind and the distance they had come, they were easily taken by the people; and as various flocks continued to succeed each other for two days and a night, enough for a month's provision might be collected in that time. If the quails had fallen about the tents, there was no need to have stood up two days and a night in gathering them; but if they were on the wing, as the text seems to suppose, it was necessary for them to use despatch, and avail themselves of the passing of these birds whilst it continued. See Harmer, and see the note on Exod. xvi. 13.

And they spread them *all abroad*] Maillet observes that birds of all kinds come to Egypt for refuge from the cold of a northern winter; and that the people catch them, pluck, and bury them in the burning sand for a few minutes, and thus prepare them for use. This is probably what is meant by *spreading them all abroad round the camp.*

Some authors think that the word שלוים *salvim*, rendered *quails* in our translation, should be rendered *locusts*. There is no need of this conjecture; all difficulties are easily resolved without it. The reader is particularly referred to the note on Exod. xvi. 13.

Verse 33. *The wrath of the Lord was kindled*] In what way, and with what effects, we cannot precisely determine. Some heavy judgment fell upon these murmurers and complainers, but of what kind the sacred writer says nothing.

Verse 34. *Kibroth-hattaavah*] *The graves of lust*; and thus their scandalous crime was perpetuated by the name of the place.

1. ST. JUDE speaks of persons who were murmurers and complainers, walking after their own lusts, ver. 16, and seems to have this people particularly in view.

whom the sacred text calls μεμψιμοιροι, *complainers of their lot*. They could never be satisfied; even God himself could not please them, because they were ever preferring their own wisdom to his. God will save us in his own way, or not at all; because that way, being the plan of infinite wisdom, it is impossible that we can be saved in any other. How often have we professed to pray, "Thy will be done!" And how seldom, very seldom, have our hearts and lips corresponded! How careful should we be in all our prayers to ask nothing but what is perfectly consistent with the will of God! Many times our prayers and desires are such that, were they answered, our ruin would be inevitable. "Thy will be done!" is the greatest of all prayers; and he who would pray *safely* and successfully, must at least have the spirit of these words in all his petitions. The Israelites asked flesh when they should not have asked for it; God yields to their murmuring, and the death of multitudes of these murmurers was the consequence! We hear of such punishments, and yet walk in the same way, presuming on God's *mercy*, while we continue to provoke his *justice*. Let us settle it in our minds as an indisputable truth, that God is better acquainted with our wants than we are ourselves; that he knows infinitely better what we need; and that he is ever more ready to hear than we are to pray, and is wont to give more than we can desire or deserve.

2. In no case has God at any time withheld from his meanest followers any of the spiritual or temporal mercies they needed. Were he to call *us* to travel through a *wilderness*, he would send us *bread from heaven*, or cause the wilderness to smile and blossom as the rose. How strange is it that we will neither believe that God has worked, or will work, unless we see him working!

CHAPTER XII.

Miriam and Aaron raise a sedition against Moses, because of the Ethiopian woman he had married, 1, *and through jealousy of his increasing power and authority*, 2. *The character of Moses*, 3. *Moses, Aaron, and Miriam, are suddenly called to the tabernacle*, 4. *The Lord appears in the pillar of the cloud, and converses with them*, 5. *Declares his purpose to communicate his will to Moses only*, 6–8. *His anger is kindled against Miriam, and she is smitten with the leprosy*, 9, 10. *Aaron deplores his transgression, and entreats for Miriam*, 11, 12. *Moses intercedes for her*, 13. *The Lord requires that she be shut out of the camp for* seven *days*, 14. *The people rest till she is restored*, 15, *and afterwards leave* Hazeroth, *and pitch in the wilderness of* Paran, 16.

A. M. 2514. B. C. 1490. An. Exod. Isr. 2.

AND Miriam and Aaron spake against Moses because of the [a] Ethiopian woman whom he had married: for [b] he had [c] married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? [d] hath he not spoken also by us? And the LORD [e] heard *it*.

3 (Now the man Moses *was* [f] very meek, above all the men which *were* upon the face of the earth.)

A. M. 2514. B. C. 1490. An. Exod. Isr. 2.

4 [g] And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 [h] And the LORD came down in the pillar of the cloud, and stood *in* the door of the

[a] Or, *Cushite*.——[b] Exod. ii. 21.——[c] Heb. *taken*.——[d] Exod. xv. 20; Mic. vi. 4.——[e] Gen. xxix. 33; chap. xi. 1; 2 Kings xix. 4; Isa. xxxvii. 4; Ezek. xxxv. 12, 13.——[f] Ecclus. xlv. 4.——[g] Psa. lxxvi. 9.——[h] Chap. xi. 25; xvi. 19.

NOTES ON CHAP. XII.

Verse 1. *Miriam and Aaron spake against Moses*] It appears that jealousy of the power and influence of Moses was the real cause of their complaint, though his having married an Ethiopian woman—האשה הכשית *haishshah haccushith*—THAT WOMAN, *the Cushite*, probably meaning *Zipporah*, who was an *Arab* born in the land of *Midian*—was the *ostensible* cause.

Verse 2. *Hath the Lord indeed spoken only by Moses?*] It is certain that both Aaron and Miriam had received a portion of the prophetic spirit, (see Exod. iv. 15, and xv. 20, and therefore they thought they might have a share in the *government*; for though here was no kind of *gain* attached to this government, and no honour but such as came from God, yet the ove of power is natural to the human mind; and in many instances men will sacrifice even *honour, pleasure*, and *profit* to the *lust* of *power*.

Verse 3. *Now the man Moses* was *very meek*] How could Moses, who certainly was as *humble* and *modest* as he was *meek*, write this encomium upon himself! I think the word is not rightly understood; ענו *anav*, which we translate *meek*, comes from ענה *anah*, to *act upon*, to *humble, depress, afflict*, and is translated so in many places in the Old Testament; and in this sense it should be understood here: "Now this man Moses was *depressed* or *afflicted* more than any man האדמה *haadamah, of that land*." And why was he so? Because of the great burden he had to bear in the care and government of this people, and because of their ingratitude and rebellion both against God and himself: of this depression and affliction, see the fullest proof in the preceding chapter. The very power they envied was oppressive to its possessor, and was more than either of *their* shoulders could sustain.

Verse 4. *And the Lord spake suddenly*] The *sud*

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tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him [f] in a vision, *and* will speak unto him [k] in a dream.

7 [l] My servant Moses *is* not so, [m] who *is* faithful in all [n] mine house.

8 With him will I speak [o] mouth to mouth, even [p] apparently, and not in dark speeches; and [q] the similitude of the LORD shall he behold: wherefore then [r] were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, [s] behold, Miriam *became* [t] leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

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11 And Aaron said unto Moses, Alas, my lord, I beseech thee, [u] lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be [v] as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 And the LORD said unto Moses, [w] If her father had but spit in her face, should she not be ashamed seven days? let her be [x] shut out from the camp seven days, and after that let her be received in *again*.

[f] Gen. xv. 1; xlvi. 2; Job xxxiii. 15; Exek. i. 1; Dan. viii. 2; x. 8, 16, 17; Luke i. 11, 22; Acts x. 11, 17; xxii. 17, 18. [k] Gen. xxxi. 10, 11; 1 Kings iii. 5; Matt. i. 20.——[l] Psa. cv. 26. [m] Heb iii. 2, 5.——[n] 1 Tim. iii. 15.——[o] Exod. xxxiii. 11; Deut. xxxiv. 10.

[p] 1 Cor. xiii. 12.——[q] Exod. xxxiii. 19.——[r] 2 Pet. ii. 10; Jude 8.——[s] Deut. xxiv. 9.——[t] 2 Kings v. 27; xv. 5; 2 Chron. xxvi. 19, 20.——[u] 2 Sam. xix. 19; xxiv. 10; Prov. xxx. 32. [v] Psa. lxxxviii. 4.——[w] See Heb. xii. 9.——[x] Lev. xiii. 46; chap. v. 2, 3.

den interference of God in this business shows at once the importance of the case and his displeasure.

Verse 6. *If there be a prophet*] We see here the different ways in which God usually made himself known to the prophets, viz., by *visions*—emblematic appearances, and by *dreams*, in which the future was announced by *dark speeches*, חידות *bechidoth*, by enigmas or figurative representations, ver. 8. But to Moses God had communicated himself in a different way—he spoke to him *face to face, apparently*, showing him his glory: not in dark or enigmatical speeches; this could not be admitted in the case in which Moses was engaged, for he was to receive *laws* by Divine inspiration, the *precepts* and *expressions* of which must all be *ad captum vulgi*, within the reach of the meanest capacity. As Moses, therefore, was chosen of God to be the *lawgiver*, so was he chosen to see these laws duly enforced for the benefit of the people among whom he presided.

Verse 7. *Moses—is faithful*] נאמן *neeman*, a *prefect* or *superintendent*. So Samuel is termed, 1 Sam. ii. 35; iii. 20; David is so called, 1 Sam. xviii. 27, *Neeman*, and son-in-law of the king. Job, xii. 20, speaks of the *Neemanim* as a name of dignity. It seems also to have been a title of *respect* given to ambassadors, Prov. xiii. 17; xxv. 13. Calmet well observes that the word *fidelity* is often used for an employ, office, or dignity, and refers to 1 Chron. ix. 22, 26, 31; 2 Chron. xxxi. 12, 15; xxxiv. 12, &c. Moses was a faithful, well-tried servant in the house of God, and therefore he uses him as a familiar, and puts confidence in him.

Verse 10. *Miriam* became *leprous*] It is likely Miriam was *chief* in this mutiny; and it is probable that it was on this ground she is mentioned *first*, (see ver. 1,) and punished here, while Aaron is spared. Had he been smitten with the leprosy, his sacred character must have greatly suffered, and perhaps the *priesthood* itself have fallen into contempt. How many priests and preachers who deserved to be exposed to reproach and infamy, have been spared for the sake of the holy character they bore, that the ministry might not be blamed! But the just God will visit their transgressions in some other way, if they do not deeply deplore them and find mercy through Christ. Nothing tends to discredit the work of God so much as the transgressions and miscarriages of those who minister in holy things.

Verse 14. *If her father had but spit in her face*] This appears to have been done only in cases of great provocation on the part of the child, and strong irritation on the side of the parent. *Spitting in the face* was a sign of the deepest contempt. See Job xxx. 10; Isa. l. 6; Mark xiv. 65. In a case where a parent was obliged by the disobedient conduct of his child to treat him in this way, it appears he was banished from the father's presence for *seven days*. If then this was an allowed and judged case in matters of high provocation on the part of a child, should not the punishment be equally severe where the creature has rebelled against the Creator? Therefore Miriam was shut out of the camp for seven days, and thus debarred from coming into the presence of God her father, who is represented as dwelling among the people. To a soul who knows the value and inexpressible blessedness of communion with God, how intolerable must seven days of spiritual darkness be! But how indescribably wretched must their case be who are cast out into *outer darkness*, where the light of God no more shines, and where his approbation can no more be felt for ever! Reader, God save thee from so great a curse!

Several of the fathers suppose there is a great mystery hidden in the quarrel of Miriam and Aaron with Moses and Zipporah. Origen (and after him several others) speaks of it in the following manner:—

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15 [y] And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*

16 And afterward the people removed from [z] Hazeroth, and pitched in the wilderness of Paran.

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[y] Deut. xxiv. 9; 2 Chron. xxvi. 20, 21.

[z] Chap. xi. 35; xxxiii. 18.

"1. Zipporah, a *Cushite* espoused by *Moses*, evidently points out the choice which Jesus Christ has made of the *Gentiles* for his spouse and Church. 2. The jealousy of Aaron and Miriam against Moses and Zipporah signifies the hatred and envy of the Jews against Christ and the apostles, when they saw that the mysteries of the kingdom of heaven had been opened to the Gentiles, of which they had rendered themselves unworthy. 3. The *leprosy* with which Miriam was smitten shows the gross ignorance of the Jews, and the ruinous, disordered state of their religion, in which there is neither a head, a temple, nor a sacrifice. 4. Of none but Jesus Christ can it be said that he was the *most meek* and patient of men; that *he saw God face to face*; that he had every thing clearly revealed without enigmatical representations; and that he *was faithful in all the house of God*." This, and much more, Origen states in the sixth and seventh homilies on the book of Numbers, and yet all this he considers as little in comparison of the vast mysteries that lie hidden in these accounts; for the shortness of the time, and the magnitude of the mysteries, only permit him "to pluck a few flowers from those vast fields—not as many as the exuberance of those fields afford, but only such as by their odour he was led to select from the rest." *Licebat tamen ex ingentibus campis paucos flosculos legere, et non quantum ager exuberet, sed quantum odoratui sufficiat, carpere.*

Verse 16. *The wilderness of Paran.*] This could not be the same Paran with that mentioned Deut. i. 1, for that was on the borders of the promised land, see the note on Deut. i. 1, 2; they were long near the borders of Canaan, and might have speedily entered into it, had it not been for their provocations and iniquities. They spent thirty-eight years in a journey which might have been accomplished in a few weeks! How many through their unfaithfulness have been *many years* in gaining that for which, in the ordinary procedure of Divine grace, a *few days* had been sufficient! How much ground may a man lose in the Divine life by one act of unfaithfulness or transgression! Israel wandered in the wilderness because Israel despised the pleasant land, and did not give credence to the word of the Lord. They would have a golden calf, and they had nothing but tribulation and wo in return

CHAPTER XIII.

Twelve men, *one out of every tribe, are sent to examine the nature and state of the land of Canaan*, 1–3. *Their* names, 4–16. *Moses gives them particular directions*, 17–20. *They proceed on their journey*, 21, 22. *Come to* Eshcol, *and cut down a branch with a cluster of grapes, which they bear between two of them upon a staff*, 23, 24. *After forty days they return to* Paran, *from searching the land, and show to Moses and the people the fruit they had brought with them*, 25, 26. *Their report—they acknowledge that the land is good, but that the inhabitants are such as the Israelites cannot hope to conquer*, 27–29. *Caleb endeavours to do away the bad impression made, by the report of his fellows, upon the minds of the people*, 30. *But the others persist in their former statement*, 31; *and greatly amplify the difficulties of conquest*, 32, 33.

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AND the LORD spake unto Moses, saying,

2 [a] Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them [b] from the wilderness of Paran: all those men *were* heads of the children of Israel.

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4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

[a] Chap. xxxii. 8; Deut. i. 22.

[b] Chap. xii. 16; xxxii. 8; Deut. i. 19; ix. 23.

NOTES ON CHAP. XIII.

Verse 2. *Send thou men, that they may search*] It appears from Deut. i. 19–24 that this was done in consequence of the request of the people, after the following address of Moses: "And when we departed from Horeb, we went through all that great and terrible wilderness—and we came unto Kadesh-Barnea; and I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold the Lord thy God hath set the land before thee: go up *and* possess *it*, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. And ye came near unto me every one of you, and said: WE WILL SEND MEN BEFORE US, AND THEY SHALL SEARCH US OUT THE LAND, and bring us word again, by what way we must go up, and into

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5 Of the tribe of Simeon, Shaphat the son of Hori.

6 [c] Of the tribe of Judah, [d] Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [e] Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [f] Oshea the son of Nun, Jehoshua.

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17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [g] southward, and go up into [h] the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* [i] fat or lean, whether there be wood therein or not. And [k] be ye of good courage, and bring of the fruit of the land. (Now the time *was* the time of the first-ripe grapes.)

21 So they went up, and searched the land [l] from the wilderness of Zin unto [m] Rehob, as men come to Hamath.

22 And they ascended by the south, and

[c] Chap. xxxiv. 19; 1 Chron. iv. 15.——[d] Ver. 30; chap. xiv. 6, 30; Josh. xiv. 6, 7, 13, 14; Judg. i. 12.——[e] Ver. 16.——[f] Ver. 8; Exod. xvii. 9; chap. xiv. 6, 30.——[g] Ver. 21.

[h] Gen. xiv. 10; Judg. i. 9, 19.——[i] Neh. ix. 25, 35; Ezek. xxxiv. 14.——[k] Deut. xxxi. 6, 7, 23.——[l] Chap. xxxiv. 3; Josh xv. 1.——[m] Josh. xix. 28.

what cities we shall come. And the saying pleased me well, and I took twelve men of you, one of a tribe," &c., &c. Nearly the whole of these verses is added *here* by the *Samaritan*.

Every one a ruler] Not any of the *princes* of the people, (see chap. i.,) for these names are different from those; but these now sent were men of consideration and importance in their respective tribes.

Verse 13. *Sethur, the son of Michael.*] It would have been strange had the numerous searches after the explanation of the mystical number 666, Rev. xiii. 18; xvii. 5, met with nothing to their purpose in the *name* of this son of Michael. סתור *Sethur*, from סתר *sathar*, to *hide* or *conceal*, signifies *hidden* or *mysterious*, and includes in it the numerical letters of the No. 666: ס 60, + ת 400, + ו 6, + ר 200, = 666. But of what utility can such expositions be to any subject of history or theology?

Verse 16. *And Moses called Oshea—Jehoshua.*] *Oshea*, Heb. הושע, should be written *Hoshea*: the word signifies *saved*, or a *saviour*, or *salvation*; but יהושע, *he shall save*, or *the salvation of God*; a *letter*, says Calmet, of the incommunicable name of God, being *added* to his former name. This was not the first time in which he had the name *Joshua*; see Exod. xvii. 9, and the note there. Some suppose he had this change of name in consequence of his victory over Amalek; see Exod. xvii. 13, 14.

Verse 18. *See the land, what it is*] What sort of a country it is; how situated; its natural advantages or disadvantages.

And the people—whether they be strong or weak] Healthy, robust, hardy men; or little, weak, and pusillanimous.

Verse 20. *The land—whether it be fat or lean*] Whether the soil be *rich* or *poor*; which might be known by its being well *wooded*, and by the *fruits* it produced; and therefore they were desired to examine it as to the *trees*, &c., and to bring some of the *fruits* with them.

Verse 21. *From the wilderness of Zin*] The place called צן *Tsin*, here, is different from that called סין *Sin* or *Seen*, Exod. xvi. 1; the latter was nigh to *Egypt*, but the former was near *Kadesh Barnea*, not far from the borders of the promised land.

"The spies having left Kadesh Barnea, which was in the desert of *Paran*, see ver. 26, they proceeded to the desert of *Tsin*, all along the land of Canaan, nearly following the course of the river Jordan, till they came to Rehob, a city situated near Mount Libanus, at the northern extremity of the Holy Land, towards the road that leads to *Hamath*. Thence they returned through the midst of the same land by the borders of the Sidonians and Philistines, and passing by Mount Hebron, rendered famous by the residence of Abraham formerly, and by the gigantic descendants of *Anak* at that time, they passed through the valley of the brook of *Eshcol*, where they cut down the bunch of grapes mentioned ver. 23, and returned to the Israelitish camp after an absence of forty days," ver. 25. See *Calmet* on this place.

Verse 22. *Hebron was built seven years before Zoan*

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came unto Hebron; where [n] Ahiman, Sheshai, and Talmai, [o] the children of Anak, *were.* (Now [p] Hebron was built seven years before [q] Zoan in Egypt.)

23 [r] And they came unto the [s] brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the [t] brook [u] Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, [v] unto the wilderness of Paran, to [w] Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [x] milk and honey; [y] and this *is* the fruit of it.

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28 Nevertheless [z] the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great; and moreover we saw [a] the children of Anak there.

29 [b] The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [c] Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 [d] But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

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[n] Josh. xi. 21, 22; xv. 13, 14; Judg. i. 10.——[o] Ver. 33. [p] Josh. xxi. 11.——[q] Psa. lxxviii. 12; Isa. xix. 11; xxx. 4.——[r] Deut. i. 24, 25.——[s] Or, *valley*; chap. xxxii. 9; Judg. xvi. 4.——[t] Or, *valley.*——[u] That is, *a cluster of grapes.* [v] Ver. 3.

[w] Chap. xx. 1, 16; xxxii. 8; xxxiii. 36; Deut. i. 19; Josh. xiv. 6.——[x] Exod. iii. 8; xxxiii. 3.——[y] Deut. i. 25.——[z] Deut. i. 28; ix. 1, 2.——[a] Ver. 33.——[b] Exod. xvii. 8; chap. xiv. 43; Judg. vi. 3; 1 Sam. xiv. 48; xv. 3, &c.——[c] See chap. xiv. 6, 24; Josh. xiv. 7.——[d] Chap. xxxii. 9; Deut. i. 28; Josh. xiv. 8.

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in Egypt.] The *Zoan* of the Scriptures is allowed to be the *Tanis* of the heathen historians, which was the capital of Lower Egypt. Some think it was to humble the pride of the Egyptians, who boasted the highest antiquity, that this note concerning the higher antiquity of Hebron was introduced by Moses. Some have supposed that it is more likely to have been originally a *marginal note*, which in process of time crept into the text; but all the versions and all the MSS. that have as yet been collated, acknowledge it.

Verse 23. *They bare it between two upon a staff*] It would be very easy to produce a great number of witnesses to prove that grapes in the promised land, and indeed in various other hot countries, grow to a prodigious size. By *Calmet*, *Scheuchzer*, and *Harmer*, this subject has been exhausted, and to these I may refer the reader. Pliny mentions bunches of grapes in Africa each of which was larger than an *infant.*—*Radzvil* saw at Rhodes bunches of grapes three quarters of an ell in length, each grape as large as a plum. *Dandini* saw grapes of this size at Mount Libanus; and *Paul Lucas* mentions some bunches which he saw at Damascus that weighed above forty-five pounds. From the most authentic accounts the Egyptian grape is very *small*, and this being the only one with which the Israelites were acquainted, the great size of the grapes of *Hebron* would appear still more extraordinary. I myself once cut down a bunch of grapes nearly twenty pounds in weight. Those who live in cold climates can scarcely have any conception to what perfection both grapes and other fruits grow in climates that are warm, and where the soil is suitable to them.

From what is mentioned ver. 20, *Now the time was the time of the first-ripe grapes*, it is very probable that the spies received their orders about the beginning of August, and returned about the middle of September, as in those countries grapes, pomegranates, and figs, are ripe about this time; see Harmer, vol. i., p. 108–110. At Sheeraz, in Persia, I find from a MS. journal, that the small *white grape, askeric*, came into season August 6; and *pomegranates* September 6; and the large *red grape, sahibi*, September 10.

The spies' carrying the bunch of grapes on a staff between two men was probably not rendered necessary by the *size* of the bunch or cluster; but to preserve it from being *bruised*, that the Israelites might have a fair specimen of the fruit. As Joshua and Caleb were the only persons who gave a favourable account of the land, it is most likely that they were the persons who had gathered these fruits, and who brought them to the Israelitish camp. And it is likely they were gathered as short a time as possible before their return, that they might not be injured by the length of the time they had been separated from their respective trees.

Verse 27. *We came unto the land, &c.*] It is astonishing that men so dastardly as these should have had courage enough to risk their persons in searching the land. But probably though destitute of valour they had a sufficiency of cunning, and this carried them through. The report they brought was exceedingly discouraging, and naturally tended to produce the effect mentioned in the next chapter. The conduct of Joshua and Caleb was alone magnanimous, and worthy of the cause in which they were embarked.

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32 And they [e] brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it *is* a land that eateth up the inhabitants thereof; and [f] all the people that we saw in it *are* [g] men of a great stature.

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33 And there we saw the giants, [h] the sons of Anak, *which come* of the giants and we were in our own sight as [i] grasshoppers, and so we were [k] in their sight.

[e] Chap. xiv. 36, 37.——[f] Amos ii. 9.——[g] Heb. *men of statures.*

[h] Deut. i. 28; ii. 10; ix. 2.——[i] Isa. xl. 22.——[k] 1 Sam. xvii. 42.

Verse 32. *Men of a great stature*] אנשׁי כדות *anshey middoth*, men of measures—two men's height; i. e., exceedingly tall men.

Verse 33. *There we saw the giants*] נפלים *nephilim*. It is evident that they had seen a robust, sturdy, warlike race of men, and of great stature; for the asserted fact is not denied by Joshua or Caleb.

Tales of *gigantic men* are frequent in all countries, but they are generally of such as have lived in times very *remote* from those in which such tales are told. That there have been *giants* at different times, in various parts of the earth, there can be no doubt; but that there ever was a nation of men twelve and fourteen feet high, we cannot, should not believe. *Goliath* appears to have been at least nine feet high: this was very extraordinary. I knew three young men in my own neighbourhood, two of them brothers, each of whom was upwards of seven feet, the third was eight feet six inches, and these men were very well proportioned. Others I have seen of extraordinary stature, but they were generally disproportioned, especially in their limbs. These instances serve to prove the possibility of cases of this nature. The *Anakim* might appear to the Israelites as a very tall, robust nation; and in comparison of the latter it is very probable that they were so, as it is very likely that the growth of the Israelites had been greatly cramped with their long and severe servitude in Egypt. And this may in some measure account for their alarm. On this subject the reader is desired to turn back to the note on Gen. vi. 4.

Canaan was a type of the kingdom of God; the wilderness through which the Israelites passed, of the difficulties and trials to be met with in the present world. The promise of the kingdom of God is given to every believer; but how many are discouraged by the difficulties in the way! A slothful heart sees dangers, lions, and giants, every where; and therefore refuses to proceed in the heavenly path. Many of the *spies* contribute to this by the bad reports they bring of the heavenly country. Certain preachers allow "that the land is good, that it flows with milk and honey," and go so far as to show some of its fruits; but they discourage the people by stating the impossibility of overcoming their enemies. "Sin," say they, "cannot be destroyed in this life—it will always dwell in you—the *Anakim* cannot be conquered—we are but as grasshoppers against the Anakim," &c., &c. Here and there a Joshua and a Caleb, trusting alone in the power of God, armed with faith in the infinite efficacy of that blood which cleanses from all unrighteousness, boldly stand forth and say: "Their defence is departed from them, and the Lord is with us; let us go up at once and possess the land, for we are well able to overcome." We can do all things through Christ strengthening us: he will purify us unto himself, and give us that rest from sin here which his death has procured and his word has promised. Reader, canst thou not take God at his word? He has never yet failed thee. Surely then thou hast no reason to doubt. Thou hast never yet tried him to the uttermost. Thou knowest not how far and how fully he can save. Do not be dispirited: the sons of Anak shall fall before thee, if thou meet them in the name of the Lord of hosts.

CHAPTER XIV.

The whole congregation weep at the account brought by the spies, 1. They murmur, 2, 3; and propose to make themselves a captain, and go back to Egypt, 4. Moses and Aaron are greatly affected, 5. Joshua and Caleb endeavour to appease and encourage the people, 6–9. The congregation are about to stone them, 10. The glory of the Lord appears, and he is about to smite the rebels with the pestilence, 11, 12. Moses makes a long and pathetic intercession in their behalf, 13–19. The Lord hears and forbears to punish, 20; but purposes that not one of that generation shall enter into the promised land save Joshua and Caleb, 21–24. Moses is commanded to turn and get into the wilderness by way of the Red Sea, 25. The Lord repeats his purpose that none of that generation shall enter into the promised land—that their carcasses shall fall in the wilderness, and that their children alone, with Joshua and Caleb, shall possess the land of the Canaanites, &c., 26–32. As many days as they have searched the land shall they wander years in the desert, until they shall be utterly consumed, 33–35. All the spies save Joshua and Caleb die by a plague, 36–38. Moses declares God's purpose to the people, at which they are greatly affected, 39. They acknowledge their sin, and purpose to go up at once and possess the land, 40. Moses cautions them against resisting the purpose of God, 41–43. They, notwithstanding, presume to go, but Moses and the ark abide in the camp, 44. The Amalekites and Canaanites come down from the mountains, and defeat them, 45.

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AND all the congregation lifted up their voice, and cried; and [a] the people wept that night.

2 [b] And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or [c] would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, [d] Let us make a captain, and [e] let us return into Egypt.

5 Then [f] Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 [g] And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, [h] The land, which we passed through to search it, *is* an exceeding good land.

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8 If the LORD [i] delight in us, then he will bring us into this land, and give it us; [k] a land which floweth with milk and honey.

9 Only [l] rebel not ye against the LORD, [m] neither fear ye the people of the land: for [n] they *are* bread for us; their [o] defence is departed from them, [p] and the LORD *is* with us fear them not.

10 [q] But all the congregation bade stone them with stones. And [r] the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 And the LORD said unto Moses, How long will this people [s] provoke me? and how long will it be ere they [t] believe me, for all the signs which I have showed among them.

12 I will smite them with the pestilence, and disinherit them, and [u] will make of thee a greater nation and mightier than they.

[a] Chap. xi. 4.——[b] Exod. xvi. 2; xvii. 3; chap. xvi. 41; Psa. cvi. 25.——[c] See ver. 28, 29.——[d] Neh. ix. 17.——[e] See Deut. xvii. 16; Acts vii. 39.——[f] Chap. xvi. 4, 22.——[g] Ver. 24, 30, 38; chap. xiii. 6, 8.——[h] Chap. xiii. 27; Deut. i. 25.——[i] Deut. x. 15; 2 Sam. xv. 25, 26; xxii. 20; 1 Kings x. 9; Psa. xxii. 8; cxlvii. 10, 11; Isa. lxii. 4.——[k] Chap. xiii. 27.——[l] Deut. ix. 7, 23, 24.——[m] Deut. vii. 18; xx. 3.——[n] Chap. xxiv. 8.——[o] Heb. *shadow*; Psa. cxxi. 5; Isa. xxx. 2, 3; Jer. xlviii. 45.

[p] Gen. xlviii. 21; Exod. xxxiii. 16; Deut. xx. 1, 3, 4; xxxi. 6, 8; Josh. i. 5; Judg. i. 22; 2 Chron. xiii. 12; xv. 2; xx. 17; xxxii. 8; Psa. xlvi. 7, 11; Isa. xli. 10; Amos v. 14; Zech. viii. 23.——[q] Exod. xvii. 4.——[r] Exod. xvi. 10; xxiv. 16, 17; xl. 34; Lev. ix. 23; chap. xvi. 19, 42; xx. 6.——[s] Ver. 23; Deut. ix. 7, 8, 22. Psa. xcv. 8; Heb. iii. 8, 16.——[t] Deut. i. 32; ix. 23; Psa. lxxviii. 22, 32, 42; cvi. 24; John xii. 37; Heb. iii. 18.——[u] Exod. xxxii. 10.

NOTES ON CHAP. XIV.

Verse 1. *Cried; and—wept that night.*] In almost every case this people gave deplorable evidence of the degraded state of their minds. With scarcely any mental firmness, and with almost no religion, they could bear no reverses, and were ever at their wit's end. They were headstrong, presumptuous, pusillanimous, indecisive, and fickle. And because they were such, therefore the power and wisdom of God appeared the more conspicuously in the whole of their history.

Verse 4. *Let us make a captain*] Here was a formal renunciation of the authority of Moses, and flat rebellion against God. And it seems from Neh. ix. 17 that they had actually appointed *another leader*, under whose direction they were about to return to Egypt. How astonishing is this! Their lives were made bitter, because of the rigour with which they were made to serve in the land of Egypt; and yet they are willing, yea *eager*, to get back into the same circumstances again! Great evils, when once some time *past*, affect the mind less than *present* ills, though much inferior. They had partly forgot their Egyptian bondage, and now smart under a little discouragement, having totally lost sight of their high calling, and of the power and goodness of God.

Verse 6. *And Joshua, &c.*] See on the preceding chapter, ver. 33.

Verse 9. *Their defence*] צלם *tsillam, their shadow*, a metaphor highly expressive of *protection* and *support* in the sultry eastern countries. The *protection* of God is so called; see Psa. xci. 1; cxxi. 5; see also Isa. li. 16; xlix. 2; xxx. 2.

The Arabs and Persians have the same word to express the same thing. نمایید ظل دولت ممدود باد *nemayeed zulli doulet mamdood bad.* "May the *shadow* of thy prosperity be extended!" نمایید ظل دولت بر مفارق خیر خواهی ممدود باد *nemayeed zulli doulet ber mufarcki khayr khwahen mamdood bad.* "May the *shadow* of thy prosperity be spread over the heads of thy well-wishers!" They have also the following elegant distich:—

سایهات کم مباد از سر ما
بسط الله ظلکم ابدا

Sayahat kem mubad az seri ma
Bast Allah zullikem abeda.

"May thy protection never be removed from my head! May God extend thy *shadow* eternally!"

Here the Arabic ظل *zull* answers exactly to the Hebrew צל *tsel*, both signifying that which *overspreads* or *overshadows*. See the note on ver. 14.

Verse 10. *The glory of the Lord appeared*] This timely appearance of the Divine glory prevented these faithful servants of God from being stoned to death by this base and treacherous multitude. "Every man is immortal till his work is done," while in simplicity of heart he is following his God.

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13 And [r] Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land; [w] *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [x] thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not [y] able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* [z] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [a] visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

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19 [b] Pardon, I beseech thee, the iniquity of this people [c] according unto the greatness of thy mercy, and [d] as thou hast forgiven this people, from Egypt even [e] until now.

20 And the LORD said, I have pardoned [f] according to thy word:

21 But *as* truly *as* I live, [g] all the earth shall be filled with the glory of the LORD.

22 [h] Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now [i] these ten times, and have not hearkened to my voice;

23 [k] Surely [l] they shall not see the land which I sware unto their fathers, neither shall any of them that provoke me see it:

24 But my servant [m] Caleb, because he had another spirit with him, and [n] hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites

[r] Exod. xxxii. 12; Psa. cvi. 23; Deut. ix. 26, 27, 28; xxxii. 27; Ezek. xx. 9, 14. —— [w] Exod. xv. 14; Josh. ii. 9, 10; v. 1. Exod. xiii. 21; xl. 38; chap. x. 34; Neh. ix. 12; Psa. lxxviii. 14; cv. 39. —— [x] Deut. ix. 28; Josh. vii. 9. —— [y] Exod. xxxiv. 6, 7; Psa. ciii. 8; cxlv. 8; Jonah iv. 2. —— [z] Exod. xx. 5; xxxiv. 7. —— [a] Exod. xxxiv. 9.

[b] Psa. cvi. 45. —— [c] Psa. lxxviii. 38. —— [d] Or, *hitherto*. —— [e] Psa. cvi. 23; James v. 16; 1 John v. 14, 15, 16. —— [f] Psa. lxxii. 19. [g] Deut. i. 35; Psa. xcv. 11; cvi. 26; Heb. iii. 17, 18. —— [h] Gen. xxxi. 7. —— [i] Chap. xxxii. 11; Ezek. xx. 15. —— [k] Heb. *if they see the land*. —— [l] Deut. i. 36; Josh. xiv. 6, 8, 9, 14. —— [m] Chap. xxxii. 12.

Verse 14. *That thy cloud standeth over them*] This *cloud*, the symbol of the Divine glory, and proof of the Divine presence, appears to have assumed *three* different forms for three important purposes.

1. It appeared by day in the form of a *pillar* of a sufficient height to be seen by all the camp, and thus went before them to point out their way in the desert. Exod. xl. 38.

2. It appeared by night as a pillar of fire to give them light while travelling by night, which they probably *sometimes* did; (see chap. ix. 21;) or to illuminate their tents in their encampments; Exod. xiii. 21, 22.

3. It stood at certain times *above* the whole congregation, overshadowing them from the scorching rays of the sun; and probably at other times condensed the vapours, and precipitated rain or dew for the refreshment of the people. *He spread a cloud for their covering; and fire to give light in the night;* Psa. cv. 39. It was probably from this circumstance that *the shadow of the Lord* was used to signify the Divine *protection*, not only by the Jews, but also by other Asiatic nations. See the note on ver. 9, and see particularly the note on Exod. xiii. 21.

Verse 18. *The Lord is longsuffering*] See the note on Exod. xxxiv. 6.

Verse 19. *Pardon, I beseech thee, the iniquity of this people*] From ver. 13 to ver. 19 inclusive we have the words of Moses's intercession; they need no explanation, they are full of simplicity and energy; his arguments with God (for he did reason and argue with his Maker) are pointed, cogent, and respectful; and while they show a heart full of humanity, they evidence the deepest concern for the glory of God. The *argumentum ad hominem* is here used in the most unexceptionable manner, and with the fullest effect.

Verse 20. *I have pardoned*] That is, They shall not be cut off *as* they deserve, because thou hast interceded for their lives.

Verse 21. *All the earth shall be filled, &c.*] כל הארץ *kol haarets, all* THIS *land*, i. e., the land of Canaan; which was only fulfilled to the letter when the preaching of Christ and his apostles was heard through all the cities and villages of Judea. It does not appear that the whole of the terraqueous globe is meant by this expression in any of the places where it occurs connected with this promise of the diffusion of the Divine light. See Psa. lxxii. 19; Isa. xl. 5; Hab. ii. 14.

Verse 24. *But my servant Caleb, &c.*] Caleb had *another spirit*—not only a bold, generous, courageous, noble, and heroic spirit; but the Spirit and influence of the God of heaven thus raised him above human inquietudes and earthly fears, therefore he *followed God fully*; מלא אחרי *vaimalle acharai*, literally, *he filled after me*: God showed him the *way* he was to take, and the *line* of conduct he was to pursue, and he *filled*

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dwelt in the valley.) To-morrow turn you, [o] and get you into the wilderness by the way of the Red Sea.

26 And the LORD spake unto Moses and unto Aaron, saying,

27 [p] How long *shall I bear with* this evil congregation, which murmur against me? [q] I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [r] *As truly as* I live, saith the LORD, [s] as ye have spoken in mine ears, so will I do to you:

29 Your carcasses shall fall in this wilderness; and [t] all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I [u] sware to make you dwell therein, [v] save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 [w] But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which [x] ye have despised.

32 But *as for* you, [y] your carcasses, they shall fall in this wilderness.

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33 And your children shall [z] wander [a] in the wilderness [b] forty years, and [c] bear your whoredoms, until your carcasses be wasted in the wilderness.

34 [d] After the number of the days in which ye searched the land, *even* [e] forty days, each day for a year, shall ye bear your iniquities, *even* forty years, [f] and ye shall know [g] my breach of promise.

35 [h] I the LORD have said, I will surely do it unto all [i] this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 [k] And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [l] died by the plague before the LORD.

38 [m] But Joshua the son of Nun, and Caleb

[o] Deut. i. 40.——[p] Ver. 11; Exod. xvi. 28; Matt. xvii. 7. [q] Exod. xvi. 12.——[r] Ver. 23; chap. xxvi. 65; xxxii. 11; Deut. i. 35; Heb. iii. 17.——[s] See ver. 2.——[t] Chap. i. 45; xxvi. 64. [u] Heb. *lifted up my hand*; Gen. xiv. 22.——[v] Ver. 38; chap. xxvi. 65; xxxii. 12; Deut. i. 36, 38.——[w] Deut. i. 39.——[x] Psa. cvi. 24.——[y] 1 Cor. x. 5; Heb. iii. 17.——[z] Or, *feed*.——[a] Chap. xxxii. 13; Psa. cvii. 40.——[b] See Deut. ii. 14.——[c] Ezek. xxiii. 35 [d] Chap. xiii. 25.——[e] Psa. xcv. 10; Ezek. iv. 6.——[f] See 1 Kings viii. 56; Psa. lxxvii. 8; cv. 42; Heb. iv. 1.——[g] Or, *altering of my purpose*.——[h] Chap. xxiii. 19.——[i] Ver. 27, 29; chap. xxvi. 65; 1 Cor. x. 5.——[k] Chap. xiii. 31, 32.——[l] 1 Cor. x. 10; Heb iii. 17; Jude 5.——[m] Chap. xxvi. 65; Josh. xiv. 6, 10.

up this line, and in all things *followed* the will of his Maker. *He* therefore shall see the promised land, and *his* seed shall possess it. A *dastardly* spirit in the things of God is a heavy curse. How many are retarded in their course, and fall short of the blessings of the Gospel, through magnifying the *number* and *strength* of their adversaries, their own weakness and the difficulties of the way, with which we may connect their distrust of the power, faithfulness, and goodness of God! And how many are prevented from receiving the higher degrees of salvation by foolishly attributing insurmountable power, either to their inward corruptions or outward enemies! Only such men as Joshua and Caleb, who take God at his word, and who know that against his wisdom no cunning can stand, and against his might no strength can prevail, are likely to *follow God fully*, and receive the heights, lengths, breadths, and depths of the salvation of God.

Verse 34. *After the number of the days*] The spies were *forty days* in searching the land, and the people who rebelled on their evil report are condemned to wander *forty years* in the wilderness! Now let them make them a captain and go back to Egypt *if they can*. God had so hedged them about with his power and providence that they could neither go back to Egypt nor get forward to the promised land! God has provided innumerable *spiritual* blessings for mankind, but in the pursuit of *earthly* good they lose them, and often lose the others also! *If ye be willing and obedient, ye shall eat the fruit of the land*, but not *otherwise*; unless for your farther punishment God give you your portion *in* THIS *life*, and ye get none in the life to come. From so great a curse may God save *thee*, thou money-loving, honour-hunting, pleasure-taking, thoughtless, godless man!

And ye shall know my breach of promise.] This is certainly a most harsh expression; and most learned men agree that the words את תנואתי *eth tenuathi* should be translated *my vengeance*, which is the rendering of the *Septuagint*, *Vulgate*, *Coptic*, and *Anglo-Saxon*; and which is followed by almost all our ancient *English* translations. The meaning however appears to be this: As God had promised to bring them into the good land, provided they kept his statutes, ordinances, &c., and they had now broken their engagements, he was no longer held by his covenant; and therefore, by excluding them from the promised land, he showed them at once his *annulling of the covenant* which they had broken, and his *vengeance* because they had broken it.

Verse 37. *Those men that did bring up the evil report—died*] Thus *ten* of the twelve that searched out the land were struck dead, by the justice of God, on the spot! *Caleb*, of the tribe of Judah, and *Joshua*, of the tribe of Ephraim, alone escaped, because they had

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the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: [n] and the people mourned greatly.

40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, [o] we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, Wherefore now do ye transgress [p] the commandment of the LORD? but it shall not prosper.

42 [q] Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

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43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: [r] because ye are turned away from the LORD, therefore the LORD will not be with you.

44 [s] But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 [t] Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [u] Hormah.

[n] Exod. xxxiii. 4.——[o] Deut. i. 41.——[p] Ver. 25; 2 Chron. xxiv. 20.——[q] Deut. i. 42.

[r] 2 Chron. xxiv. 2.——[s] Deut. i. 43.——[t] Ver. 43; Deut. i. 44. [u] Chap. xxi. 3; Judg. i. 17.

followed God fully. Let preachers of God's word take heed how they straiten the way of salvation, or render, by unjust description, that way perplexed and difficult which God has made plain and easy.

Verse 40. *We—will go up unto the place, &c.*] They found themselves on the very borders of the land, and they heard God say they should not enter it, but should be consumed by a forty years' wandering in the wilderness; notwithstanding, they are determined to render vain this purpose of God, probably supposing that the temporary sorrow they felt for their late rebellion would be accepted as a sufficient atonement for their crimes! They accordingly went up, and were cut down by their enemies; and why! God went not with them. How vain is the counsel of man against the wisdom of God! Nature, poor, fallen human nature, is ever running into extremes. This miserable people, a short time ago, thought that though they had Omnipotence with them they could not conquer and possess the land! Now they imagine that though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of their country! Man is ever supposing he can either do *all things* or *do nothing*; he is therefore sometimes *presumptuous*, and at other times in *despair*. Who but an apostle, or one under the influence of the *same* Spirit, can say, *I can do* ALL THINGS THROUGH CHRIST *who strengtheneth me?*

CHAPTER XV.

Directions concerning the different offerings they should bring unto the Lord when they should come to the land of Canaan, 1–3. *Directions relative to the* meat-offering, 4; *to the* drink-offering, 5. *Of the* burnt-offering, vow-offering, peace-offering, drink-offering, *&c.*, 6–12. *All born in the country must perform these rites*, 13, *and the strangers also*, 14–16. *They shall offer unto the Lord a* heave-offering *of the* first-fruits *of the land*, 17–21. *Concerning omissions through ignorance, and the sacrifices to be offered on such occasions*, 22–29. *He who sins* presumptuously *shall be cut off*, 30, 31. *History of the person who* gathered sticks on the Sabbath, 32. *He is brought to Moses and Aaron*, 33. *They put him in confinement till the mind of the Lord should be known on the case*, 34. *The Lord commands him to be* stoned, 35. *He is stoned to death*, 36. *The Israelites are commanded to make* fringes *to the borders of their garments*, 37, 38. *The end for which these fringes were to be made, that they might remember the commandments of the Lord, that they might be holy*, 39–41.

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AND the LORD spake unto Moses, saying,

2 [a] Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

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3 And [b] will make an offering by fire unto the LORD, a burnt-offering, or a

[a] Ver. 18; Lev. xxiii. 10; Deut. vii. 1.

[b] Lev. i. 2, 3.

NOTES ON CHAP. XV.

Verse 2. *When ye be come into the land*] Some learned men are of opinion that several offerings prescribed by the law were not intended to be made in the *wilderness*, but in the promised land; the former not affording those conveniences which were necessary to the complete observance of the Divine worship in this and several other respects.

Verse 3. *And will make an offering*] For the different kinds of offerings, sacrifices, &c., see Lev. i. 2, and vii.

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sacrifice [c] in [d] performing a vow, or in a freewill-offering, or [e] in your solemn feasts, to make a [f] sweet savour unto the LORD, of the herd, or of the flock:

4 Then [g] shall he that offereth his offering unto the LORD bring [h] a meat-offering of a tenth deal of flour mingled [i] with the fourth *part* of a hin of oil.

5 [k] And the fourth *part* of a hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 [l] Or for a ram, thou shalt prepare *for* a meat-offering, two tenth deals of flour mingled with the third *part* of a hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of a hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or [m] peace-offerings unto the LORD:

9 Then shall he bring [n] with a bullock a meat-offering of three tenth deals of flour mingled with half a hin of oil.

10 And thou shalt bring for a drink-offering half a hin of wine, *for* an offering made by fire, [o] of a sweet savour unto the LORD.

11 [p] Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

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14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [q] One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying,

18 [r] Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of [s] the bread of the land, ye shall offer up a heave-offering unto the LORD.

20 [t] Ye shall offer up a cake of the first of your dough *for* a heave-offering: as *ye do* [u] the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD a heave-offering in your generations.

22 And [v] if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

[c] Lev. vii. 16; xxii. 18, 21.——[d] Heb. *separating*; Lev. xxvii. 2.——[e] Lev. xxiii. 8, 12, 36; chap. xxviii. 19, 27; xxix. 2, 8, 13; Deut. xvi. 10.——[f] Gen. viii. 21; Exod. xxix. 18.——[g] Lev. ii. 1; vi. 14.——[h] Exod. xxix. 40; Lev. xxiii. 13.——[i] Lev. xiv. 10; chap. xxviii. 5.

[k] Chap. xxviii. 7, 14.——[l] Chap. xxviii. 12, 14.——[m] Lev. vii. 11.——[n] Chap. xxviii. 12, 14.——[o] Ecclus. l. 15.——[p] Chapter xxviii.——[q] Ver. 29; Exod. xii. 49; chap. ix. 14.——[r] Verse 2; Deut. xxvi. 1.——[s] Josh. v. 11, 12.——[t] Deut. xxvi. 2, 10; Prov. iii. 9, 10.——[u] Lev. ii. 14; xxiii. 10, 16.——[v] Lev. iv. 2.

Verse 5. *The fourth* part *of a hin*] The quantity of meal and flour was augmented in proportion to the *size* of the sacrifice with which it was offered. With a LAMB or a KID were offered *one* tenth deal of flour, (the tenth part of an ephah, see on Exod. xxix. 40,) the *fourth* part of a hin of *oil*, and the *fourth* part of a hin of *wine*. With a RAM, *two* tenth deals of flour, a *third* part of a hin of *oil*, and a *third* part of a hin of *wine*. With a BULLOCK, *three* tenth deals of flour, *half* a hin of *oil*, and *half* a hin of *wine*. See ver. 4–11.

Verse 14. *If a stranger sojourn*] See the notes on Lev. xix. 33; xxii. 9. When the case of the Jewish people is fairly considered, and their situation with respect to the surrounding idolatrous nations, we shall see the absolute necessity of having but one *form* of *worship* in the land. That alone was genuine which was prescribed by the Almighty, and no others could be tolerated, because they were idolatrous. All *strangers*—all that came to *sojourn* in the land, were required to conform to it; and it was right that those who did conform to it should have equal rights and privileges with the Hebrews themselves, which we find was the case. But under the Christian dispensation, as no particular *form* of worship is prescribed, the types and ceremonies of the Mosaic institution being all fulfilled, unlimited toleration should be allowed; and while the sacred writings are made the basis of the worship offered to God, every man should be allowed to worship according to his own conscience, for in this respect every one is

"Lord of himself, accountable to none
But to his conscience and his God alone."

Verse 20. *Ye shall offer—the first of your dough*] Concerning the offerings of *first-fruits*, see the notes on Exod. xxii. 29.

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23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, [w] if *aught* be committed by ignorance, [x] without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, [y] with his meat-offering, and his drink-offering, according to the [z] manner, and [a] one kid of the goats for a sin-offering.

25 [b] And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 And [c] if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 [d] And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 [e] Ye shall have one law for him that [f] sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

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30 [g] But the soul that doeth *aught* [h] presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath [i] despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; [k] his iniquity *shall be* upon him.

32 And while the children of Israel were in the wilderness, [l] they found a man that gathered sticks upon the Sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [m] in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, [n] The man shall be surely put to death: all the congregation shall [o] stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid [p] them that they make them fringes in the bor

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[w] Lev. iv. 13.——[x] Heb. *from the eyes.*——[y] Ver. 8, 9, 10. [z] Or, *ordinance.*——[a] See Lev. iv. 23; chap. xxviii. 15; Ezra vi. 17; viii. 35.——[b] Lev. iv. 20.——[c] Lev. iv. 27, 28.——[d] Lev. iv. 35.——[e] Ver. 15.——[f] Heb. *doth.*——[g] Deut. xvii. 12; Psa. xix. 13; Heb. x. 26; 1 Pet. ii. 10.

[h] Heb. *with a high hand.*——[i] 2 Sam. xii. 9; Prov. xiii. 13. [k] Lev. v. 1; Ezek. xviii. 20.——[l] Exod. xxxi. 14, 15; xxxv. 2, 3.——[m] Lev. xxiv. 12.——[n] Exod. xxxi. 14, 15.——[o] Lev. xxiv. 14; 1 Kings xxi. 13; Acts vii. 58.——[p] Deut. xxii. 12; Matt. xxiii. 5.

Verse 24. *If* aught *be committed by ignorance*] See the notes on Lev. iv. 2, and v. 17. The case here probably refers to the whole congregation; the cases above, to the sin of an individual.

Verse 25. *The priest shall make an atonement*] Even sins committed through ignorance required an atonement; and God in his mercy has provided one for them.

Verse 30. *But the soul that doeth* aught *presumptuously*] Bold daring acts of transgression against the fullest evidence, and in *despite* of the Divine authority, admitted of no atonement; the person was to be *cut off*—to be excluded from God's people, and from all their privileges and blessings.

Probably the presumption mentioned here implied an utter contempt of the word and authority of God, springing from an *idolatrous* or *atheistical* mind. In such a case all repentance was precluded, because of the denial of the *word* and *being* of God. It is probably a case similar to that mentioned Heb. vi. 4–8; x. 26–31; on which passages see the notes.

Verse 32. *They found a man that gathered sticks upon the Sabbath*] This was in all likelihood a case of that kind supposed above: the man despised the word of the Lord, and therefore broke his commandment; see ver. 31. On this ground he was punished with the utmost rigour of the law.

Verse 36. *Stoned him*] See the note on Lev xxiv. 23.

Verse 38. *Bid them—make them fringes*] We learn from ver. 39 that these *fringes* were emblematical of the various *commands* of God. That there was any analogy between a *fringe* and a *precept*, it would be bold to assert; but when a thing is appointed to *represent* another, no matter how different, that first object becomes the regular representative or sign of the other. There is no analogy between the term *bread* and the *farinaceous* nutritive substance thereby signified; but

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ders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye [q] seek not after your own heart and your own eyes, after which ye use [r] to go a whoring:

40 That ye may remember, and do all my commandments, and be [s] holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

[q] See Deut. xxix. 19; Job xxxi. 7; Jer. ix. 14; Ezek. vi. 9.
[r] Psa. lxxiii. 27; cvi. 39; James iv. 4.

[s] Lev. xi. 44, 45; Rom. xii. 1; Col. i. 22; 1 Pet. i. 15, 16.

because this term is used to express and represent that thing, every person thus understands it; and when the word *bread* is seen or heard, a perfect knowledge, not of the *letters* which compose that word, but of the *thing* signified by it, is conveyed to the mind. So the *fringes*, being appointed by God to represent and bring to mind the *commandments* of God, ver. 39, the mention or sight of them conveyed the intelligence intended. All the Jews wore these, and so probably did our Lord; see Matt. ix. 20, where the word κρασπεδον is rather to be understood of the *fringe* than of the *hem* of his garment.

CHAPTER XVI.

The rebellion of Korah and his company against Moses, 1–3. *He directs them how to try, in the course of the next day, whom God had called to the priesthood*, 4–11. *Dathan and Abiram use the most seditious speeches*, 12–14. *Moses is wroth*, 15; *and orders Korah and his company to be ready on the morrow with their censers and incense*, 16–18. *Korah gathers his company together*, 19. *The glory of the Lord appears, and he threatens to consume them*, 20, 21. *Moses and Aaron intercede for them*, 22. *The people are commanded to leave the tents of the rebels*, 23–26. *They obey, and Korah and his company come out and stand before the door of their tents*, 27. *Moses in a solemn address puts the contention to issue*, 28–30. *As soon as he had done speaking, the earth clave and swallowed them, and all that appertained to them*, 31–34; *and the* 250 *men who offered incense are consumed by* fire, 35. *The Lord commands* Eleazar *to preserve the censers, because they were hallowed*, 36–38. *Eleazar makes of them a covering for the altar*, 39, 40. *The next day the people murmur anew, the glory of the Lord appears, and Moses and Aaron go to the tabernacle*, 41–43. *They are commanded to separate themselves from the congregation*, 44, 45. *Moses, perceiving that God had sent a plague among them, directs Aaron to hasten and make an atonement*, 46. *Aaron does so, and the plague is stayed*, 47, 48. *The number of those who died by the plague*, 14,700 *men*, 49, 50.

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NOW [a] Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:*

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b] famous in the congregation, men of renown:

3 And [c] they gathered themselves together against Moses and against Aaron, and said

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[a] Exod. vi. 21; chap. xxvi. 9; xxvii. 3; Eccles. xlv. 18; Jude 11.—[b] Gen. vi. 4; chap. xxvi. 9.—[c] Psa. cvi. 16.

NOTES ON CHAP. XVI.

Verse 1. *Now Korah—took* men] Had not these been the most brutish of men, could they have possibly so soon forgotten the signal displeasure of God manifested against them so lately for their rebellion. The word *men* is not in the original; and the verb ויקח *vaiyikkach, and he took*, is not in the plural but the singular, hence it cannot be applied to the act of all these chiefs. In every part of the Scripture where this rebellion is referred to it is attributed to Korah, (see chap. xxvi. 3, and Jude, ver. 11,) therefore the verb here belongs to him, and the whole verse should be translated thus:—*Now Korah, son of Yitsar, son of Kohath, son of Levi,* HE TOOK *even Dathan and Abiram, the sons of Eliab, and On, son of Peleth,* SON OF REUBEN; *and they rose up*, &c. This makes a very regular and consistent sense, and spares all the learned labour of Father Houbigant, who translates יקח *yikkach*, by *rebellionem fecerunt, they rebelled*, which scarcely any rule of criticism can ever justify. Instead of בני ראובן *beney Reuben*, SONS *of Reuben*, some MSS. have בן *ben*, SON, in the singular; this reading, supported by the *Septuagint* and the *Samaritan* text, I have followed in the above translation. But as *Eliab* and *Peleth* were both *Reubenites*, the common reading, SONS, may be safely followed.

Verse 3. Ye take *too much upon you*] The original is simply רב לכם *rab lachem, too much for you.* The spirit of this saying appears to me to be the following:—"Holy offices are not equally distributed:

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unto them, [d] *Ye take* too much upon you, seeing [e] all the congregation *are* holy, every one of them, [f] and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [g] he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will show who *are* his, and *who is* [h] holy; and will cause *him* to come near unto him: even *him* whom he hath [i] chosen will he cause to [k] come near unto him.

6 This do: Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* [l] a small thing unto you, that the God of Israel hath [m] separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: [n] and what *is* Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

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13 [o] *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou [p] make thyself altogether a prince over us?

14 Moreover thou hast not brought us into [q] a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [r] put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [s] Respect not thou their offering: [t] I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, [u] Be thou and all thy company [v] before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [w] the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

[d] Heb. it is *much for you.*——[e] Exod. xix. 6.——[f] Exod. xxix. 45; chap. xiv. 14; xxxv. 34.——[g] Chap. xiv. 5; xx. 6.——[h] Ver. 3; Lev. xxi. 6, 7, 8, 12, 15.——[i] Exod. xxviii. 1; chap. xvii. 5; 1 Sam. ii. 28; Psa. cv. 26.——[k] Chap. iii. 10; Lev. x. 3; xxi. 17, 18; Ezek. xl. 46; xliv. 15, 16.——[l] 1 Sam. xviii. 23; Isa. vii. 13.

[m] Chap. iii. 41, 45; viii. 14; Deut. x. 8.——[n] Exod. xvi. 8; 1 Cor. iii. 5.——[o] Ver. 9.——[p] Exod. ii. 14; Acts vii. 27, 35.

[q] Exod. iii. 8; Lev. xx. 24.——[r] Heb. *bore out.*——[s] Gen. iv. 4, 5.——[t] 1 Sam. xiii. 3; Acts xx. 33; 2 Cor. vii. 2.——[u] Ver. 6, 7.

[v] 1 Sam. xii. 3, 7.——[w] Ver. 42; Exod. xvi. 7, 10; Lev. ix. 6, 23; chap. xiv. 10.

you arrogate to yourselves the most important ones, as if *your* superior holiness entitled you *alone* to them; whereas all the congregation are *holy*, and have an equal right with you to be employed in the most holy services." Moses retorts this saying ver 7: *Ye take too much upon you,* רב לכם *rab lachem;* Ye have too much already, *ye sons of Levi*; i. e., by your present spirit and disposition you prove yourselves to be wholly unworthy of any *spiritual* employment.

Verse 5. *The Lord will show who are his*] It is supposed that St. Paul refers to this place, 2 Tim. ii. 19: *The foundation of God*—the whole sacrificial system, referring to Christ Jesus, the foundation of the salvation of men; *standeth sure*, notwithstanding the rebellions, intrusions, and false doctrines of men; *having this seal*—this stamp of its Divine authenticity, *The Lord knoweth them that are his*; εγνω Κυριος τους οντας αυτου, a literal translation of וידע יהוה את אשר לו *veyoda Yehovah eth asher lo*; and both signifying, The Lord approveth of his own; or, will own that which is of his own appointment. *And let every one that nameth the name of Christ depart from iniquity*, alluding to the exhortation of Moses, ver. 26: *Depart, I pray you, from the tents of these wicked men.*

Verse 15. *Respect not thou their offering*] There was no danger of this: they wished to set up a priesthood and a sacrificial system of their own; and God never has blessed, and never can bless, any scheme

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21 [x] Separate yourselves from among this congregation, that I may [y] consume them in a moment.

22 And they [z] fell upon their faces, and said, O God, [a] the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [b] Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, [c] Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* [d] of mine own mind.

29 If these men die [e] the common death of all men, or if they be [f] visited after the visitation of all men; *then* the LORD hath not sent me.

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30 But if the LORD [g] make [h] a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they [i] go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 [k] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and [l] all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there [m] came out a fire from the LORD, and consumed [n] the two hundred and fifty men that offered incense.

36 And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the

[x] Ver. 45; see Gen. xix. 17, 22; Jer. li. 6; Acts ii. 40; Rev. xviii. 4.——[y] Ver. 45; Exod. xxxii. 10; xxxiii. 5.——[z] Ver. 45; chap. xiv. 5.——[a] Chap. xxvii. 16; Job xii. 10; Eccles. xii. 7; Isa. lvii. 16; Zech. xii. 1; Heb. xii. 9.——[b] Gen. xix. 12, 14; Isa. lii. 11; 2 Cor. vi. 17; Rev. xviii. 4.——[c] Exod. iii. 12; Deut. xviii. 22; Zech. ii. 9, 10; iv. 9; John v. 36.——[d] Chap. xxiv. 13; Jer. xxiii. 16; Ezek. xiii. 17; John v. 30; vi. 38.

[e] Heb. *as every man dieth.*——[f] Exod. xx. 5; xxxii. 34; Job xxxv. 15; Isa. x. 3; Jer. v. 9.——[g] Heb. *create a creature*; Isa. xlv. 7.——[h] Job xxxi. 3; Isa. xxviii. 21.——[i] Ver. 33; Psa. lv. 15.——[k] Chap. xxvi. 10; xxvii. 3; Deut. xi. 6; Psa. cvi. 17.——[l] See ver. 17; chap. xxvi. 11; 1 Chron. vi. 22, 37.——[m] Lev. x. 2; chap. xi. 1; Psa. cvi. 18.——[n] Ver. 17.

of salvation which is not of his own appointment. Man is ever supposing that he can mend his Maker's work, or that he can make one of his own that will do in its place.

Verse 22. *O God, the God of the spirits of all flesh*] אל אלהי הרוחת לכל בשר *El Elohey haruchoth lechol basar.* This address sufficiently proves that these holy men believed that man is a being compounded of flesh and spirit, and that these principles are perfectly distinct. Either the *materiality* of the human soul is a human fable, or, if it be a true doctrine, these men did not pray under the influence of the Divine Spirit. In chap. xxvii. 16 there is a similar form of expression: *Let the Lord, the God of the spirits of all flesh.* And in Job xii. 10: *In whose hand is the soul* (נפש *nephesh*) *of all living; and the spirit* (רוח *ruach*) *of all flesh of man.* Are not these decisive proofs that the Old Testament teaches that there is an immortal spirit in man? "But does not רוח *ruach* signify *wind* or *breath*?" Sometimes it does, but certainly not *here*; for how absurd would it be to say, O God, the God of the *breaths* of all flesh!

Verse 30. *If the Lord make a new thing*] ואם בריאה יברא יהוה *veim beriah yibra Yehovah, and if Jehovah should create a creation*, i. e., do such a thing as was never done before.

And they go down quick into the pit] שאלה *sheolah*, a proof, among many others, that שאל *sheol*, signifies here a *chasm* or *pit* of the earth, and not the place called *hell*; for it would be absurd to suppose that their *houses* had gone to hell; and it would be wicked to imagine that their little innocent children had gone thither, though God was pleased to destroy their lives with those of their iniquitous fathers.

Verse 33. *They, and all that* appertained *to them*] Korah, Dathan, and Abiram, and all that appertained to their respective families, went down into the pit caused by this supernatural earthquake; while the fire from the Lord consumed the 250 men that bare censers. Thus there were *two* distinct punishments, the *pit* and the *fire*, for the *two divisions* of these rebels.

Verse 37. *The censers—are hallowed.*] קדשו *kadeshu*, are *consecrated*, i. e., *to the service of God*, though in this instance improperly employed.

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burning, and scatter thou the fire yonder; for [o] they are hallowed.

38 The censers of these [p] sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: [q] and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, [r] that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 But on the morrow [s] all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, [t] the cloud covered it, and [u] the glory of the LORD appeared.

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43 And Moses and Aaron came before the tabernacle of the congregation.

44 And the LORD spake unto Moses, saying,

45 [v] Get you up from among this congregation, that I may consume them as in a moment. And [w] they fell upon their faces.

46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: [x] for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

[o] See Lev. xxvii. 28. — [p] Prov. xx. 2; Hab. ii. 10. — [q] Chap. xvii. 10; xxvi. 10; Ezek. xiv. 8. — [r] Chap. iii. 10; 2 Chron. xxvi. 18. — [s] Chap. xiv. 2; Psa. cvi. 25.

[t] Exod. xl. 34. — [u] Ver. 19; chap. xx. 6. — [v] Ver. 21, 24. [w] Ver. 22; chap. xx. 6. — [x] Lev. x. 6; chap. i. 53; viii. 19; xi. 33; xviii. 5; 1 Chron. xxvii. 24; Psa. cvi. 29.

Verse 41. *On the morrow all the congregation—murmured*] It is very likely that the people persuaded themselves that Moses and Aaron had used some *cunning* in this business, and that the *earthquake* and *fire* were artificial; else, had they discerned the hand of God in this punishment, could they have dared the anger of the Lord in the very face of justice!

Verse 46. *The plague is begun.*] God now punished them by a *secret blast*, so as to put the matter beyond all dispute; his hand, and his alone, was seen, not only in the plague, but in the *manner* in which the mortality was arrested. It was necessary that this should be done in *this way*, that the whole congregation might see that those men who had perished were not the *people of the Lord*; and that GOD, not *Moses* and *Aaron*, had destroyed them.

Verse 48. *He stood between the dead and the living; and the plague, &c.*] What the plague was we know not, but it seems to have begun at one part of the camp, and to have proceeded regularly onward; and Aaron went to the quarter where it was then *prevailing*, and stood with his atonement where it was now making its ravages, *and the plague was stayed*; but not before 14,700 had fallen victims to it, ver. 49.

IF Aaron the high priest, with his censer and incense, could disarm the wrath of an insulted, angry Deity, so that a guilty people, who deserved nothing but destruction, should be spared; how much more effectual may we expect the great atonement to be which was made by the Lord Jesus Christ, of whom Aaron was only the *type!* The *sacrifices* of living animals pointed out the *death* of Christ on the cross; the *incense*, his *intercession*. Through his *death* salvation is purchased for the world; by his *intercession* the offending children of men are spared. Hence St. Paul, Rom. v. 10, says: *If, while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved* THROUGH HIS LIFE, i. e., by the prevalence of his continual intercession. 2 Cor. v. 18, 19: "And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

By the awful transactions recorded in this chapter, we may see how jealous God is of the sole right of appointing the *way* and *means* of salvation. Had any priesthood, and any kind of service, no matter how solemn and sincere, been equally available in the sight of Divine justice and mercy, God would not have resented in so awful a manner the attempts of Korah and

his company in their new service. The way of God's own appointment, the agony and death of Christ, is the only way in which souls can be saved. His is the *priesthood*, and *his* is the only available sacrifice. All other modes and schemes of salvation are the inventions of men or devils, and will in the end prove ruinous to all those who trust in them. Reader, forget not the Lord who bought thee.

CHAPTER XVII.

The twelve chiefs of the tribes are commanded to take their rods, and to write the name of each tribe upon the rod that belonged to its representative; but the name of Aaron *is to be written on the rod of the tribe of Levi*, 1–3. *The rods are to be laid up before the Lord, who promises that the man's rod whom he shall choose for priest shall blossom*, 4, 5. *The rods are produced and laid up before the tabernacle*, 6, 7. *Aaron's rod alone buds, blossoms, and bears fruit*, 8, 9. *It is laid up before the testimony as a token of the manner in which God had disposed of the priesthood*, 10, 11. *The people are greatly terrified, and are apprehensive of being destroyed*, 12, 13.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [a] where I will meet with you.

5 And it shall come to pass, *that* the man's rod, [b] whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, [c] whereby they murmur against you.

6 And Moses spake unto the children of Israel, and every one of their princes gave him [d] a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

7 And Moses laid up the rods before the LORD in [e] the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 And the LORD said unto Moses, Bring

[a] Exodus xxv. 22; xxix. 42, 43; xxx. 36.——[b] Chapter xvi. 5.
[c] Chap. xvi. 11.

[d] Hebrew *a rod for one prince, a rod for one prince.*——[e] Exod xxxviii. 21; Num. xviii. 2; Acts vii. 44.

NOTES ON CHAP. XVII.

Verse 2. *And take of every one of them a rod*] מטה *matteh*, the *staff* or *sceptre*, which the *prince* or *chief* of each tribe bore, and which was the sign of *office* or *royalty* among almost all the people of the earth.

Verse 5. *The man's rod, whom I shall choose, shall blossom*] It was necessary that something *farther* should be done to quiet the minds of the people, and for ever to settle the dispute, in what tribe the priesthood should be fixed. God therefore took the method described in the text, and it had the desired effect; the Aaronical priesthood was never after disputed.

Verse 8. *The rod of Aaron—was budded, &c.*] That is, on the same rod or staff were found *buds*, *blossoms*, and *ripe fruit*. This fact was so unquestionably miraculous, as to decide the business for ever; and probably this was intended to show that in the *priesthood*, represented by that of Aaron, the *beginning*, *middle*, and *end* of every good work must be found. The buds of good desires, the blossoms of holy resolutions and promising professions, and the ripe fruit of faith, love, and obedience, all spring from the priesthood of the Lord Jesus. It has been thought by some that Aaron's *staff* (and perhaps the *staves* of all the tribes) was made out of the *amygdala communis*, or common *almond tree*. In a favourable soil and climate it grows to twenty feet in height, is one of the most noble, flourishing trees in nature: its flowers are of a delicate red, and it puts them forth early in March, having begun to bud in January. It has its name שקד *shaked* from *shakad*, to *awake*, because it buds and flowers *sooner* than most other trees. And it is very likely that the staves of office, borne by the chiefs of all the tribes, were made of this tree, merely to signify that *watchfulness* and assiduous care which the chiefs should take of the persons committed, in the course of the Divine providence, to their keeping.

Every thing in this miracle is so far beyond the power of nature, that no doubt could remain on the minds of the people, or the envious chiefs, of the Divine appointment of Aaron, and of the especial interference of God in this case. To see a piece of *wood*

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

[f] Aaron's rod again before the testimony, to be kept [g] for a token against the [h] rebels; [i] and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

13 [k] Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

[f] Heb. ix. 4 ——[g] Chap. xvi. 38.——[h] Heb. *children of rebellion.*

[i] Ver. 5.——[k] Chap. i. 51, 53; xviii. 4, 7.

long *cut off* from the parent stock, without *bark* or *moisture* remaining, laid up in a *dry place* for a *single night*, with others in the same circumstances,—to see such a piece of wood resume and evince the perfection of vegetative life, *budding, blossoming*, and *bringing forth ripe fruit* at the same time, must be such a demonstration of the peculiar interference of God, as to silence every doubt and satisfy every scruple. It is worthy of remark that a *sceptre*, or *staff* of office, resuming its vegetative life, was considered an *absolute impossibility* among the ancients; and as they were accustomed to *swear by their sceptres*, this circumstance was added to establish and confirm the oath. A remarkable instance of this we have in HOMER, Iliad, lib. i., ver. 233, &c., where Achilles, in his rage against Agamemnon, thus speaks:—

Αλλ' εκ τοι ερεω, και επι μεγαν ὁρκον ομουμαι·
Ναι μα τοδε σκηπτρον, το μεν ουποτε φυλλα και ὀζους
Φυσει, επειδη πρωτα τομην εν ορεσσι λελοιπεν,
Ουδ' αναθηλησει· περι γαρ ῥα ἑ χαλκος ελεψε
Φυλλα τε και φλοιον· . . . . . .
. . . . ὁ δε τοι μεγας εσσεται ὁρκος.

But hearken: I shall swear a solemn oath:
By this same *sceptre* which *shall never bud*,
Nor boughs bring forth, as once; which, having left
Its parent on the mountain top, what time
The woodman's axe lopp'd off its *foliage green*,
And *stripp'd its bark, shall never grow again.*
COWPER.

VIRGIL represents King Latinus swearing in the same way, to confirm his covenant with Æneas:—

Ut SCEPTRUM hoc (dextra sceptrum nam forte gerebat)
Nunquam *fronde levi fundet virgulta* neque *umbras*,
Cum semel in silvis *imo de stirpe recisum.*
Matre caret, *posuitque comas et brachia ferro;*
Olim arbos, nunc artificis manus ære decoro
Inclusit, patribusque dedit gestare Latinis.
Talibus inter se firmabant fœdera dictis.
Æn., lib. xii., ver. 206–12.

Even as this royal SCEPTRE (for he bore
A sceptre in his hand) *shall never more*
Shoot out in branches, or *renew the birth;*
An orphan now, cut from the *mother earth*
By the keen axe, dishonour'd of its *hair*,
And eased in brass, for Latian kings to bear.
And thus in public view the peace was tied
With solemn vows, and sworn on either side.
DRYDEN.

When the circumstance of the *rod* or *sceptre* being used anciently in this way, and the absolute impossibility of its revivescence so strongly appealed to, is considered, it appears to have been a very proper instrument for the present occasion, for the change that passed on it must be acknowledged as an immediate and incontestable miracle.

Verse 12. *Behold, we die, we perish, we all perish.*] גָּוַעְנוּ *gavacnu* signifies not so much to *die* simply, as *to feel an extreme difficulty of breathing*, which, producing *suffocation*, ends at last in death. See the folly and extravagance of this sinful people. At *first, every person* might *come near to God*, for *all*, they thought, were sufficiently *holy*, and every way qualified to minister in holy things. *Now, no one*, in their apprehension, can come near to the tabernacle without being *consumed*, ver. 13. In both cases they were wrong; *some* there were who might approach, *others* there were who might not. God had put the difference. His decision should have been final with them; but sinners are ever running into extremes.

CHAPTER XVIII.

The priests are to bear the iniquity of the sanctuary, 1. *The Levites to minister to the priests, and have charge of the tabernacle*, 2–4. *The priests alone to have the charge of the sanctuary, &c., no stranger to come nigh on pain of death*, 5–7. *The portion allowed for their maintenance*, 8. *They shall have every meat-offering; and they shall eat them in the holy place*, 9, 10. *The wave-offerings*, 11. *The first-fruits of the* oil, wine, *and* wheat, *and whatever is first ripe, and every devoted thing*, 12–14; *also, all the first-born of men and beasts*, 15–18; *and heave-offerings*, 19. *The priests shall have no inheritance*, 20. *The Levites shall have no inheritance, but shall have the tenth of the produce in Israel*, 21–24, *of which they are to give a tenth to the priests, taken from the best parts*, 25–30.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

AND the LORD said unto Aaron, [a] Thou and thy sons, and thy father's house with thee, shall [b] bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [c] joined unto thee, and [d] minister unto thee: but [e] thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and [f] the charge of all the tabernacle: [g] only they shall not come nigh the vessels of the sanctuary and the altar, [h] that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: [i] and a stranger shall not come nigh unto you.

5 And ye shall keep [k] the charge of the sanctuary, and the charge of the altar: [l] that there be no wrath any more upon the children of Israel.

6 And I, behold, I have [m] taken your brethren the Levites from among the children of Israel: [n] to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore [o] thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [p] within the veil; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 And the LORD spake unto Aaron, Behold, [q] I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them [r] by reason of the anointing, and to thy sons, by an ordinance for ever.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every [s] meat-offering of theirs, and every [t] sin-offering of theirs, and every [u] trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 [v] In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [w] the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto [x] thee, and to thy sons and to thy daughters with thee, by a statute for ever: [y] every one that is clean in thy house shall eat of it.

12 [z] All the [a] best of the oil, and all the best of the wine, and of the wheat, [b] the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, [c] which they shall bring unto the LORD, shall be thine; [d] every one that is clean in thine house shall eat *of* it.

14 [e] Every thing devoted in Israel shall be thine.

15 Every thing that openeth [f] the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless [g] the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

[a] Chap. xvii. 13. — [b] Exod. xxviii. 38. — [c] See Gen. xxix. 34. — [d] Chap. iii. 6, 7. — [e] Chap. iii. 10. — [f] Chap. iii. 25, 31, 36. — [g] Chap. xvi. 40. — [h] Chap. iv. 15. — [i] Chap. iii. 10. [k] Exodus xxvii. 21; xxx. 7; Leviticus xxiv. 3; chap. viii. 2. [l] Chap. xvi. 46. — [m] Chap. iii. 12, 45. — [n] Chap. iii. 9; viii. 19. — [o] Ver. 5; chap. iii. 10. — [p] Heb. ix. 3, 6. — [q] Lev. vi. 16, 18, 26; vii. 6, 32; chap. v. 9. — [r] Exod. xxix. 29; xl. 13, 15. [s] Lev. ii. 2, 3; x. 12, 13. — [t] Lev. iv. 22, 27; vi. 25, 26.

[u] Lev. v. 1; vii. 7; x. 12; xiv. 13. — [v] Lev. vi. 16, 18, 26, 29; vii. 6. — [w] Exod. xxix. 27, 28; Lev. vii. 30, 34. — [x] Lev. x. 14; Deut. xviii. 3. — [y] Lev. xxii. 2, 3, 11, 12, 13. — [z] Exod. xxiii. 19; Deut. xviii. 4; Neh. x. 35, 36. — [a] Heb. *fat*; ver. 29. [b] Exod. xxii. 29. — [c] Exod. xxii. 29; xxiii. 19; xxxiv. 26; Lev. ii. 14; chap. xv. 19; Deut. xxvi. 2. — [d] Ver. 11. — [e] Lev. xxvii. 28. — [f] Exod. xiii. 2; xxii. 29; Lev. xxii. 26; chap. iii. 13 [g] Exod. xiii. 13; xxxiv. 20.

NOTES ON CHAP. XVIII.

Verse 1. *Thou and thy sons—shall bear the iniquity of the sanctuary, &c.*] That is, They must be answerable for its legal pollutions, and must make the necessary *atonements* and *expiations*. By this they must feel that though they had got a high and important office confirmed to them by a miraculous interference, yet it was a place of the highest *responsibility*; and that they must not be high-minded, but fear.

Verse 2. *Thy brethren also of the tribe of Levi—may be joined unto thee*] There is a fine paronomasia, or play upon words, in the original. לוי *Levi* comes from the root לוה *lavah*, to *join to, couple, associate*: hence Moses says, the *Levites*, יִלָּוּ *yillavu*, shall be *joined*, or *associated* with the priests; they shall conjointly perform the whole of the sacred office, but the priests shall be *principal*, the Levites only their *associates* or *assistants*. For an explanation of many parts of this chapter, see the notes on several of the passages referred to in the *margin*.

Verse 15. *The first-born of man—and the firstling of unclean beasts*] Thus vain man is ranked with the beasts that perish; and with the *worst* kinds of them too, those deemed *unclean*.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

16 And those that are to be redeemed from a month old shalt thou redeem, [h] according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [i] which *is* twenty gerahs.

17 [k] But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: [l] thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [m] wave-breast, and as the right shoulder are thine.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

19 [n] All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: [o] it *is* a covenant of salt for ever before the LORD, unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither

[h] Lev. xxvii. 2, 6; chap. iii. 47.——[i] Exod. xxx. 13; Lev. xxvii. 25; chap. iii. 47; Ezek. xlv. 12.——[k] Deut. xv. 19.

[l] Lev. iii. 2, 5.——[m] Exod. xxix. 26, 28; Lev. vii. 31, 32, 34.
[n] Ver. 11.——[o] Lev. ii. 13; 2 Chron. xiii. 5.

Verse 16. *Shalt thou redeem—for the money of five shekels*] Redemption of the first-born is one of the rites which is still practised among the Jews. According to Leo of Modena, it is performed in the following manner:—When the child is thirty days old, the father sends for one of the descendants of Aaron: several persons being assembled on the occasion, the father brings a cup containing several pieces of gold and silver coin. The priest then takes the child into his arms, and addressing himself to the mother, says: *Is this thy son?*—MOTHER. Yes.—PRIEST. *Hast thou never had another child, male or female, a miscarriage or untimely birth?*—MOTHER. No.—PRIEST. *This being the case, this child, as first-born, belongs to me.* Then, turning to the father, he says: *If it be thy desire to have this child, thou must redeem it.*—FATHER. I present thee with this gold and silver for this purpose.—PRIEST. *Thou dost wish, therefore, to redeem the child?*—FATHER. I do wish so to do.—The priest then, turning himself to the assembly, says: *Very well; this child, as first-born, is mine, as it is written in Bemidbar,* (Num. xviii. 16,) *Thou shalt redeem the first-born of a month old for five shekels, but I shall content myself with this in exchange.* He then takes two gold crowns, or thereabouts, and returns the child to his parents.

Verse 19. *It is a covenant of salt*] That is, an incorruptible, everlasting covenant. As *salt* was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction and decay, it became the emblem of *incorruptibility* and *permanence*. Hence, a *covenant of salt* signified an *everlasting covenant*. We have already seen that, among the Asiatics, eating together was deemed a bond of perpetual friendship; and as *salt* was a common article in all their repasts, it may be in reference to this circumstance that a perpetual covenant is termed a *covenant of salt*; because the parties ate together of the sacrifice offered on the occasion, and the whole transaction was considered as a league of endless friendship. See the note on Lev. ii. 13.

Verse 20. *I am thy part and thine inheritance*] The principal part of what was offered to God was the portion of the priests, therefore they had no inheritance of *land* in Israel; independently of that they had a very ample provision for their support. The rabbins say *twenty-four* gifts were given to the priests, and they are all expressed in the law. *Eight* of those gifts the priests ate nowhere but in the sanctuary: these *eight* are the following:—

1. The flesh of the SIN-OFFERING, whether of beasts or fowls, Lev. vi. 25, 26.
2. The flesh of the TRESPASS-OFFERING, Lev. vii. 1, 6.
3. The PEACE-OFFERINGS of the congregation, Lev. xxiii. 19, 20.
4. The *remainder* of the OMER or SHEAF, Lev. xxiii. 10, &c.
5. The *remnants* of the MEAT-OFFERINGS of the Israelites, Lev. vi. 16.
6. The two LOAVES, Lev. xxiii. 17.
7. The SHEW-BREAD, Lev. xxiv. 9.
8. The LOG of OIL offered by the *leper*, Lev. xiv 10, &c.

Five of those gifts they ate only in Jerusalem:—

1. The *breast* and *shoulder* of the PEACE-OFFERINGS, Lev. vii. 31, 34.
2. The HEAVE-OFFERING of the sacrifice of *confession*, Lev. vii. 12–14.
3. The HEAVE-OFFERING of the Nazarite's *ram*, Lev. vi. 17–20.
4. The FIRSTLING of the *clean beast*, Num. xviii. 15; Deut. xv. 19, 20.
5. The FIRST-FRUITS, Num. xviii. 13.

FIVE gifts were not due unto them by the law, but in the land of Israel only:—

1. The *heave-offering* or FIRST-FRUITS, Num. xviii. 12.
2. The *heave-offering* of the TITHE, Num. xviii. 28.
3. The CAKE, Num. xv. 20. These three were *holy*.
4. The *first-fruits* of the FLEECE, Deut. xviii. 4.
5. The FIELD of POSSESSION, Num. xxxv. These two were *common*.

FIVE gifts were due unto them both *within* and *without* the land:—

1. The *gifts* of the BEASTS SLAIN, Deut. xviii. 3.
2. The redemption of the FIRST-BORN SON, Num. xviii. 15.
3. The LAMB for the *firstling* of an *ass*, Exod. iv 20; Num. xviii.
4. The restitution of that taken by violence from a stranger, Num. v. 8.
5. All DEVOTED *things*, Num. xviii. 14.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

shalt thou have any part among them: [p] I *am* thy part and thine inheritance among the children of Israel.

21 And, behold, [q] I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* [r] the service of the tabernacle of the congregation.

22 [s] Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, [t] lest they bear sin, [u] and die.

23 [v] But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 [w] But the tithes of the children of Israel, which they offer *as* a heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, [x] Among the children of Israel they shall have no inheritance.

25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the LORD, *even* [y] a tenth *part* of the tithe.

A. M. cir. 2533. B. C. cir. 1471 An. Exod. Isr. cir. 20.

27 [z] And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer a heave-offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the [a] best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, [b] then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* [c] your reward for your service in the tabernacle of the congregation.

32 And ye shall [d] bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [e] pollute the holy things of the children of Israel, lest ye die.

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[p] Deut. x. 9; xii. 12; xiv. 27, 29; xviii. 1, 2; Josh. xiii. 14, 33; xiv. 3; xviii. 7; Psa. xvi. 5; Ezek. xliv. 28.——[q] Ver. 24, 26; Lev. xxvii. 30, 32; Neh. x. 37; xii. 44; Heb. vii. 5, 8, 9.——[r] Chap. iii. 7, 8.——[s] Chap. i. 51.——[t] Lev. xxii. 9.——[u] Heb. *to die.*

[v] Chap. iii. 7.——[w] Ver. 21.——[x] Ver. 20; Deut. x. 9; xiv. 27, 29; xviii. 1.——[y] Neh. x. 38.——[z] Ver. 30.——[a] Heb. *fat*; ver. 12.——[b] Ver. 27.——[c] Matt. x. 10; Luke x. 7; 1 Cor. ix. 13; 1 Tim. v. 18.——[d] Lev. xix. 8; xxii. 16.——[e] Lev. xxii. 2, 15.

ONE gift was due unto them from the sanctuary:—

1. The *skins of the burnt-offering*, and all the skins of the other most holy things, Lev. vii. 8. In all 24. See *Ainsworth.*

The gifts which the females of the priests' families had a part in were these:—

1. The *heave-offering*, or *first-fruits*. 2. The heave-offering of the *tithe*. 3. The *cake*. 4. The gifts of the *beast*, Deut. xviii. 3. 5. The first of the *fleece*.—See Mishna, Tract. *Biccurim*, and Ainsworth on the Pentateuch.

Besides all this the priests had the tribute money mentioned Num. xxxi. 28, 29.

Verse 21. *Behold, I have given the children of Levi all the tenth*] First, the Levites had the tenth of all the productions of the land.

2. They had forty-eight cities, each forming a square of 4,000 cubits.

3. They had 2,000 cubits of ground round each city.

Total of the land they possessed, 53,000 acres.

4. They had the first-fruits and certain parts of all the animals killed in the land.

Canaan contained about 11,264,000 acres; therefore the portion possessed by the Levites was rather less than as *one* to *two hundred and twelve*; for 11,264,000 divided by 53,000, quotes only $212\frac{28}{53}$.—See *Lowman, Dodd*, &c. But though this was a very small proportion for a *whole tribe* that had consented to annihilate its *political existence*, that it might wait upon the service of God, and labour for the people's souls; yet let it be considered that what they possessed was the *best of the land*: and while it was a slender remuneration for their services, yet their portion was such as rendered them independent, and kept them comfortable; so that they could wait on the Lord's work without distraction. This is a proper pattern for the maintenance of the ministers of God: let them have a *sufficiency* for *themselves* and *families*, that there may be no *distracting cares*; and let them not be encumbered with *riches* or *worldly possessions*, that they may not be prevented from taking *care of souls.*

Verse 28. *Thus ye also shall offer a heave-offering*] As the Levites had the tithe of the whole land, they themselves were obliged to give the *tithe* of this *tithe* to the priests, so that this considerably lessened their revenue. And this tithe or tenth they were obliged to select from the *best part* of the substance they had received, ver. 29, &c. A portion of all must be given to God, as an evidence of his goodness, and their dependence on him. See the end of chap. xx.

CHAPTER XIX.

The ordinance of the red heifer, 1, 2. *She shall be slain by Eleazar without the camp, and her blood sprinkled before the tabernacle*, 3, 4. *Her whole body and appurtenance shall be reduced to ashes, and while burning, cedar wood, scarlet, and hyssop, shall be thrown into the fire*, 5, 6. *The priest, and he that burns her, to bathe themselves and be reputed unclean till the evening*, 7, 8. *Her ashes to be laid up for a water of purification*, 9. *How, and in what cases it is to be applied*, 10–13. *The law concerning him who dies in a tent, or who is killed in the open field*, 14–16. *How the persons, tent, and vessels are to be purified by the application of these ashes*, 17–19. *The unclean person who does not apply them, to be cut off from the congregation*, 20. *This is to be a perpetual statute*, 21, 22.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, [a] *and* upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her [b] forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and [c] sprinkle of her blood directly before the tabernacle of the congregation seven times:

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

5 And *one* shall burn the heifer in his sight; [d] her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take [e] cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 [f] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his

[a] Deut. xxi. 3; 1 Sam. vi. 7.—[b] Lev. iv. 12, 21; xvi. 27; Heb. xiii. 11.—[c] Lev. iv. 6; xvi. 14, 19; Heb. ix. 13.

[d] Exodus xxix. 14; Lev. iv. 11, 12.—[e] Lev. xiv. 4, 6, 49. [f] Lev. xi. 25; xv. 5.

NOTES ON CHAP. XIX.

Verse 2. *Speak unto the children of Israel that they bring thee, &c.*] The ordinance of the *red heifer* was a sacrifice of general application. All the people were to have an interest in it, and therefore the people at large are to provide the sacrifice. This Jewish rite certainly had a reference to things done under the Gospel, as the author of the Epistle to the Hebrews has remarked: "For if," says he, "the blood of bulls and of goats," alluding, probably, to the sin-offerings and the scape-goat, "and the ashes of a *heifer*, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!" Heb. ix. 13, 14. As the principal stress of the allusion here is to the ordinance of the *red heifer*, we may certainly conclude that it was designed to typify the sacrifice of our blessed Lord.

We may remark several curious particulars in this ordinance.

1. A *heifer* was appointed for a sacrifice, probably, in opposition to the Egyptian superstition which held these *sacred*, and actually worshipped their great goddess *Isis* under this form; and this appears the more likely because *males* in general were preferred for sacrifice, yet here the *female* is chosen.

2. It was to be a *red* heifer, because *red bulls* were sacrificed to appease the evil demon *Typhon*, worshipped among the Egyptians. See *Spencer*.

3. The heifer was to be *without spot*—having no mixture of any other colour. Plutarch remarks, *De Iside et de Osiride*, that if there was a *single hair* in the animal either *white* or *black*, it marred the sacrifice. See *Calmet*, and see the note on chap. viii. 7.

4. *Without blemish*—having no kind of imperfection in her body; the other, probably, applying to the *hair* or *colour*.

5. *On which never came yoke*, because any animal which had been used for any common purpose was deemed improper to be offered in sacrifice to God. The heathens, who appear to have borrowed much from the Hebrews, were very scrupulous in this particular. Neither the Greeks nor Romans, nor indeed the Egyptians, would offer an animal in sacrifice that had been employed for agricultural purposes. Of this we have the most positive evidence from *Homer*, *Porphyry*, *Virgil*, and *Macrobius*.

Just such a sacrifice as that prescribed here, does Diomede vow to offer to Pallas.—Iliad, lib. x., ver. 291.

Ὡς νυν μοι εθελουσα παριστασο, και με φυλασσε·
Σοι δ' αυ εγω βεξω βουν ηνιν ευρυμετωπον,
Αδμητην, ἡν ουπω ὑπο ζυγον ηγαγεν ανηρ·
Την τοι εγω βεξω, χρυσον κερασιν περιχευας.

"So now be present, O celestial maid;
So still continue to the race thine aid;
A *yearling heifer* falls beneath the stroke,
Untamed, unconscious of the galling yoke,
With ample forehead and with spreading horns,
Whose *tapering tops refulgent gold adorns*."
Altered from POPE

In the very same words Nestor, Odyss., lib. iii., ver 382, promises a similar sacrifice to Pallas.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up [g] the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel [h] for a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 [i] He that toucheth the dead body of any [k] man shall be unclean seven days.

12 [l] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [m] defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because [n] the water of separation was not sprinkled upon him, he shall be unclean; [o] his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every [p] open vessel, which hath no covering bound upon it, *is* unclean.

16 And [q] whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

A. M. cir. 2533. B. C. cir. 1471. An. Exod. Isr. cir. 20.

17 And for an unclean *person* they shall take of the [r] ashes [s] of the burnt heifer of purification for sin, and [t] running water shall be put thereto in a vessel:

18 And a clean person shall take [u] hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: [v] and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath [w] defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [x] whatsoever the unclean *person* toucheth shall be unclean; and [y] the soul that toucheth *it* shall be unclean until even.

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[g] Heb. ix. 13.——[h] Ver. 13, 20, 21; chap. xxxi. 23.——[i] Ver. 16; Lev. xxi. 1; chap. v. 2; ix. 6, 10; xxxi. 19; Lam. iv. 14; Hag. ii. 13.——[k] Heb. *soul of man.*——[l] Chap. xxxi. 19.——[m] Lev. xv. 31.——[n] Ver. 9; chap. viii. 7.

[o] Lev. vii. 20; xxii. 3.——[p] Lev. xi. 32; chap. xxxi. 20.——[q] Ver. 11.——[r] Heb. *dust.*——[s] Ver. 9.——[t] Heb. *living waters shall be given*; Gen. xxvi. 19.——[u] Psa. li. 7.——[v] Lev. xiv. 9.——[w] Ver. 13.——[x] Hag. ii. 13.——[y] Lev. xv. 5.

The Romans had the same religion with the Greeks, and consequently the same kind of sacrifices; so Virgil, Georg. iv., ver. 550.

Quatuor eximios præstanti corpore tauros
Ducit, et *intacta* totidem cervice *juvencas*.

——"From his herd he culls
For slaughter four the fairest of his bulls;
Four *heifers* from his female stock he took,
All *fair*, and all *unknowing of the yoke*."—DRYDEN.

It is very likely that the Gentiles learnt their first sacrificial rites from the patriarchs; and on this account we need not wonder to find so many coincidences in the sacrificial system of the patriarchs and Jews, and all the neighbouring nations.

Verse 9. *For a water of separation*] That is, the ashes were to be kept, in order to be mixed with water, ver. 17, and sprinkled on those who had contracted any legal defilement.

Verse 11. *He that toucheth the dead body of any man shall be unclean seven days.*] How low does this lay man! He who touched a dead *beast* was only unclean for *one day*, Lev. xi. 24, 27, 39; but he who touches a dead *man* is unclean for *seven days*. This was certainly designed to mark the peculiar impurity of man, and to show his sinfulness—*seven* times worse than the vilest animal! O thou son of the morning, how art thou fallen!

Verse 12. *He shall purify himself with it*] יתחטא בו *yithchatta bo*, literally, *he shall sin himself with it*. This Hebrew form of speech is common enough among us in other matters. Thus *to fleece*, *to bark*, and *to skin*, do not signify to *add* a *fleece*, another *bark*, or a *skin*, but to take one away; therefore, *to sin himself*, in the Hebrew idiom, is not to *add* sin, but to take it away, to *purify*. The verb חטא *chata* signifies to *miss the mark*, to *sin*, to *purify from sin*, and to *make a sin-offering*. See the note on Gen. xiii. 13.

The Hebrews generally sacrificed males, no matter of what colour; but here a heifer, and a heifer of a red colour, is ordered. The reason of these circumstances is not very well known.

"The rabbins, with all their boldness," says Calmet, "who stick at nothing when it is necessary to explain what they do not understand, declare that the cause of this law is entirely unknown; and that Solomon, with all his wisdom, could not find it out."

Several *fathers*, as well *modern* as *ancient*, profess to understand the whole clearly. 1. The *red* heifer with them signifies the *flesh of our Lord*, formed out of an earthly substance. 2. Being *without spot*, &c., the *infinite holiness* of Christ. 3. The *sex* of the animal, the *infirmity* of our flesh, with which he clothed himself. 4. The *red* colour, his *passion*. 5. Being *unyoked*, his being righteous in all his conduct, and never *under the yoke of sin*. 6. *Eleazar's* sacrificing the heifer instead of *Aaron*, ver. 3, signifies the *change of the priesthood* from the family of Aaron, in order that a new and more perfect priesthood might take place. 7. *The red heifer being taken without the camp* (ver. 3) to be slain, points out the *crucifixion* of our Lord *without the city*. 8. The complete *consuming* of the heifer by fire, the *complete offering* of the whole body and soul of Christ as a sacrifice to God for the sin of man: for as the heifer was *without blemish*, the whole might be offered to God; and as Christ was *immaculate*, his whole body and soul were made a sacrifice for sin. 9. As the fire of this sacrifice *ascended* up to God, so it points out the *resurrection* and *ascension* of our blessed Lord. 10. And as the *ashes* of this victim communicated a legal purity to those who were defiled, so true *repentance*, signified by those *ashes*, is necessary for the expiation of the offences committed after baptism. A great part of this is true in itself; but how little evidence is there that all these things were intended in the ordinance of the *red heifer?* See on chap. viii. 7

CHAPTER XX.

The Israelites come to Zin, and Miriam dies, 1. *They murmur for want of water*, 2–5. *Moses and Aaron make supplication at the tabernacle, and the glory of the Lord appears*, 6. *He commands Moses to take his rod, gather the congregation together, and bring water out of the rock*, 7, 8. *Moses takes the rod, gathers the Israelites together, chides with them, and smites the rock twice, and the waters flow out plenteously*, 9–11. *The Lord is offended with Moses and Aaron because they did not sanctify him in the sight of the children of Israel*, 12. *The place is called* Meribah, 13. *Moses sends a friendly message to the king of Edom, begging liberty to pass through his territories*, 14–17. *The Edomites refuse*, 18. *The Israelites expostulate*, 19. *The Edomites still refuse, and prepare to attack them*, 20, 21. *The Israelites go to Mount Hor*, 22. *Aaron is commanded to prepare for his death*, 23, 24. *Aaron is stripped on Mount Hor, and his vestments put on Eleazar his son; Aaron dies*, 25–28. *The people mourn for him thirty days*, 29.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

THEN [a] came the children of Israel, *even* the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and [b] Miriam died there, and was buried there.

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2 [c] And there was no water for the congregation: [d] and they gathered them-

[a] Chap. xxxiii. 36. —[b] Exod. xv. 20; chap. xxvi. 59.

[c] Exod. xvii. 1. —[d] Chap. xvi. 19, 42.

NOTES ON CHAP. XX.

Verse 1. *Then came the children of Israel, &c.*] This was the first month of the *fortieth* year after their departure from Egypt. See chap. xxxiii. 38, compared with ver. 28 of this chapter, and Deut. i. 3. The transactions of *thirty-seven* years Moses passes by, because he writes not as a historian but as a legislator; and gives us particularly an account of the laws, ordinances, and other occurrences of the first and last years of their peregrinations. The year now spoken of was the last of their journeyings; for from the going out of the spies, chap. xiii., unto this time, was about *thirty-eight* years, Deut. i. 22, 23, ii. 14.

Desert of Zin] Calmet contends that this is not the same desert mentioned Exod. xvi. 1, where Israel had their *eighth* encampment; that in Exodus being called in the original סִין *sin*, this here צִין *tsin*: but this is no positive proof, as letters of the same organ are frequently interchanged in all languages, and particularly in Hebrew.

And Miriam died there] Miriam was certainly older than Moses. When he was an infant, exposed on the river Nile, she was intrusted by her parents to watch the conduct of Pharaoh's daughter, and to manage a most delicate business, that required much address and prudence. See Exod. ii. It is supposed that she was at the time of her death *one hundred and thirty* years of age, having been at least *ten* years old at her brother's birth. The Catholic writers represent her as a type of the Virgin Mary; as having preserved a perpetual virginity; as being legislatrix over the Israelitish women, as Moses was over the men; and as having a large portion of the spirit of prophecy. Eusebius says that her tomb was to be seen at *Kadesh*, near the city of Petra, in his time. She appears to have died about *four* months before her brother Aaron, chap. xxxiii. 38, and *eleven* before her brother Moses; so that these three, the most eminent of human beings, died in the space of one year!

Verse 2. *And there was no water for the congrega-*

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

selves together against Moses and against Aaron.

3 And the people [e] chode with Moses, and spake, saying, Would God that we had died [f] when our brethren died before the LORD!

4 And [g] why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [h] they fell upon their faces: and [i] the glory of the LORD appeared unto them.

7 And the LORD spake unto Moses, saying,

8 [k] Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and [l] thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod [m] from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [n] Hear now, ye rebels; must we fetch you water out of this rock?

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and [o] the water came out abundantly, and the congregation drank, and their beasts *also*.

12 And the LORD spake unto Moses and Aaron, Because [p] ye believed me not, to [q] sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 [r] This *is* the water of [s] Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 [t] And Moses sent messengers from Kadesh unto the king of Edom, [u] Thus saith thy brother Israel, Thou knowest all the travel that hath [v] befallen us:

15 [w] How our fathers went down into Egypt, [x] and we have dwelt in Egypt a long time; [y] and the Egyptians vexed us, and our fathers:

16 And [z] when we cried unto the LORD, he heard our voice, and [a] sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 [b] Let us pass, I pray thee, through thy country: we will not pass through the fields,

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[e] Exod. xvii. 2; chapter xiv. 2.——[f] Chap. xi. 1, 33; xiv. 37; xvi. 32, 35, 49.——[g] Exod. xvii. 3.——[h] Ch. xiv. 5; xvi. 4, 22, 45.——[i] Ch. xiv. 10.——[k] Exod. xvii. 5.——[l] Neh. ix. 15; Psa. lxxviii. 15, 16; cv. 41; cxiv. 8; Isaiah xliii. 20; xlviii. 21.
[m] Chap. xvii. 10.——[n] Psa. cvi. 33.——[o] Exodus xvii. 6; Deut. viii. 15; 1 Cor. x. 4.——[p] Chap. xxvii. 14; Deut. i. 37; iii. 26; xxxii. 51.——[q] Lev. x. 3; Ezek. xx. 41; xxxvi. 23; xxxviii. 16; 1 Peter iii. 15.——[r] Deut. xxxiii. 8; Psa. xcv. 8; cvi. 32, &c.
[s] That is, *strife*; see Exodus xvii. 7.——[t] Judg. xi. 16, 17.
[u] Deut. ii. 4, &c.; xxiii. 7; Obad. x. 12.——[v] Heb. *found us*, Exod. xviii. 8.——[w] Gen. xlvi. 6; Acts vii. 15.——[x] Exod. xii. 40.——[y] Exod. i. 11, &c.; Deut. xxvi. 6; Acts vii. 19.——[z] Exod. ii. 23; iii. 7.——[a] Exod. iii. 2; xiv. 19; xxiii. 20; xxxiii. 2.
[b] See chap. xxi. 22; Deut. ii. 27.

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tion] The same occurrence took place to the children of Israel at *Kadesh*, as did formerly to their fathers at *Rephidim*, see Exod. xvii. 1; and as the *fathers* murmured, so also did the *children*.

Verse 12. *Because ye believed me not*] What was the offence for which Moses was excluded from the promised land? It appears to have consisted in some or all of the following particulars: 1. God had commanded him (ver. 8) *to take the rod in his hand, and go and* SPEAK TO THE ROCK, *and it should give forth water*. It seems Moses did not think *speaking* would be sufficient, therefore he *smote* the rock without any command so to do. 2. He did this *twice*, which certainly in this case indicated a great perturbation of spirit, and want of attention to the presence of God. 3. He permitted his *spirit* to be carried away by a sense of the people's disobedience, and thus, being *provoked*, he was led to *speak unadvisedly with his lips: Hear now, ye* REBELS, ver. 10. 4. He did not acknowledge GOD in the miracle which was about to be wrought, but took the honour to himself and Aaron: "*Must* WE *fetch you water out of this rock?*" Thus it plainly appears that they did not properly *believe* in God, and did not *honour* him in the sight of the people; for in their presence they seem to express a doubt whether the thing could be possibly done. As Aaron appears to have been consenting in the above particulars, therefore he is also excluded from the promised land.

Verse 14. *Sent messengers—unto the king of Edom*] Archbishop Usher supposes that the king now reigning in Edom was *Hadar*, mentioned Gen. xxxvi. 39.

Thus saith thy brother Israel] The Edomites were the descendants of Edom or Esau, the brother of Jacob or Israel, from whom the Israelites were descended.

Verse 17. *We will go by the king's* high-*way*] This is the first time this phrase occurs; it appears to have been a public road made by the king's authority at the expense of the state.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high-way: and if I and my cattle drink of thy water, [c] then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, [d] Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom [e] refused to give Israel passage through his border: wherefore Israel [f] turned away from him.

22 And the children of Israel, *even* the whole congregation, journeyed from [g] Kadesh, [h] and came unto Mount Hor.

23 And the LORD spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying,

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

24 Aaron shall be [i] gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because [k] ye rebelled against my [l] word at the water of Meribah.

25 [m] Take Aaron and Eleazar his son, and bring them up unto Mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into Mount Hor, in the sight of all the congregation.

28 [n] And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [o] Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron [p] thirty days, *even* all the house of Israel.

[c] Deut. ii. 6, 28.——[d] Judg. xi. 17.——[e] See Deut. ii. 27, 29. [f] Deut. ii. 4, 5, 8; Judg. xi. 18.——[g] Chap. xxxiii. 37.——[h] Chap. xxi. 4.——[i] Gen. xxv. 8; chap. xxvii. 13; xxxi. 2; Deut. xxxii. 50.

[k] Ver. 12.——[l] Heb. *mouth*.——[m] Chap. xxxiii. 38; Deut. xxxii. 50.——[n] Exod. xxix. 29, 30.——[o] Chap. xxxiii. 38; Deut. x. 6; xxxii. 50.——[p] So Deut. xxxiv. 8.

Verse 21. *Thus Edom refused to give Israel passage through his border*] Though every king has a right to refuse passage through his territories to any strangers; yet in a case like this, and in a *time* also in which *emigrations* were frequent and universally allowed, it was both cruelty and oppression in Edom to refuse a passage to a comparatively unarmed and inoffensive multitude, who were all their own near *kinsmen*. It appears however that it was only the *Edomites of Kadesh* that were thus unfriendly and cruel; for from Deut. ii. 29 we learn that the *Edomites* who dwelt in *Mount Seir* treated them in a hospitable manner. This cruelty in the Edomites of Kadesh is strongly reprehended, and threatened by the Prophet Obadiah, ver. 10, &c.

Verse 26. *Strip Aaron of his garments*] This was, in effect, depriving him of his office; and putting the clothes on his son Eleazar implied a transfer of that office to him. A transfer of office, from this circumstance of *putting the clothes* of the late possessor on the person intended to succeed him, was called *investing* or *investment*, (*clothing*;) as removing a person from an office was termed *divesting* or *unclothing*. Among the Catholics, and in the Church of England, this same method is used in degrading ecclesiastics. Hence such a degradation is termed by the common people *stripping a man of his gown*.

Verse 28. *And Aaron died there*] Hence, as Dr. Lightfoot has justly observed, we have an "indisputable proof that the earthly Canaan was not the utmost felicity at which God's promises to the Israelites aimed, since the best men among them were excluded from it."

THE remark of some of the fathers here is worthy of attention: "Neither Moses the representative of the law, nor Miriam the representative of the prophets, nor Aaron the representative of the priesthood and its sacrificial rites, could bring the Israelites into possession of the promised land. This was reserved for *Joshua*, who was in name and conduct the lively type of our Lord and Saviour Jesus Christ." He alone can bring those who believe in his name into that rest which remains for the people of God.

There are some observations made by Dr. Lightfoot on this and some of the preceding chapters which should be more generally known.

"The *place* where the people murmured upon the return of the spies was *Kadesh-Barnea*, chap. xiii. 26; xxxii. 8; Deut. i. 19. This place was called *Rithmah* before, (chap. xxxiii. 18, compared with chap. xii. 16, and xiii. 26,) and was so called probably from the *juniper* trees that grew there; but is now named *Kadesh*, because the Lord was there *sanctified* upon the people, as chap. xx. 13; and *Barnea*, or the *wandering son*, because here was the decree made of their long *wandering* in the wilderness. They continued a good space at Kadesh before they removed; for so said Moses, *Ye abode in Kadesh many days*; or as the Hebrew, *According to the days that ye had made abode*, namely, at Sinai, ver. 6. And so they spent

one whole year there, for so they had done at Sinai. And whereas God commands them at their murmuring to turn back to the Red Sea, (Deut. i. 40,) his meaning was, that at their next march, whensoever it was, they should not go forward unto Canaan, but back again towards the Red Sea, whence they came; (but see on Deut. i. 1.) And they did so, for they wandered by many stations and marches from *Kadesh-Barnea* till they came to *Kadesh-Barnea* again, *seven* or *eight* and *thirty* years after they had first left it. These marches, mentioned in chap. xxxiii., were these: From *Kadesh* or *Rithmah* to *Rimmon Parez*, to *Libnah*, to *Rissah*, to *Kehelathah*, to Mount *Shapher*, to *Haradah*, to *Makheloth*, to *Tahath*, to *Tarah*, to *Mithcah*, to *Hashmonah*, to *Moseroth*, to *Benejaakan*, to *Horhagidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion-Gaber*, to *Kadesh* again, in the fortieth year. And though it was only *eleven days'* journey from Horeb, by the way of Mount Seir to *Kadesh-Barnea*, (Deut. i. 2,) they made it above thrice *eleven years'* journey!" Had they trusted in God, and obeyed him, their enemies long ere this would have been discomfited, and themselves quietly established in possession of the promised inheritance. But they grieved the Spirit of God, and did not believe his promise; and it would have been inconsistent with the whole economy of grace to have introduced unbelievers into that rest which was a type of the kingdom of God.

CHAPTER XXI.

Arad, a king of the Canaanites, attacks Israel, and makes some prisoners, 1. *They devote him and his people to destruction,* 2; *which they afterwards accomplished,* 3. *They journey from* Hor, *and are greatly discouraged,* 4. *They murmur against God and Moses, and loathe the manna,* 5. *The Lord sends fiery serpents among them,* 6. *They repent, and beg Moses to intercede for them,* 7. *The Lord directs him to make a brazen serpent, and set it on a pole, that the people might look on it and be healed,* 8. *Moses does so, and the people who beheld the brazen serpent lived,* 9. *They journey to* Oboth, Ije-abarim, Zared, *and* Arnon, 10–13. *A quotation from the* book of the wars of the Lord, 14, 15. *From* Arnon *they come to* Beer, 16. *Their song of triumph,* 17–20. *Moses sends messengers to the Amorites for permission to pass through their land,* 21, 22. Sihon *their king refuses, attacks Israel, is defeated, and all his cities destroyed,* 23–26. *The poetic proverbs made on the occasion,* 27–30. *Israel possesses the land of the Amorites,* 31, 32. *They are attacked by* Og *king of Bashan,* 33. *They defeat him, destroy his troops and family, and possess his land,* 34, 35.

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AND *when* [a] King Arad the Canaanite, which dwelt in the south, heard tell that Israel came [b] by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 [c] And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [d] I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place [e] Hormah.

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4 And [f] they journeyed from Mount Hor by the way of the Red Sea, to [g] compass the land of Edom: and the soul of the people was much [h] discouraged [i] because of the way.

5 And the people [k] spake against God, and against Moses, [l] Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water, and [m] our soul loatheth this light bread.

[a] Chap. xxxiii. 40; see Judg. i. 16.——[b] Chap. xiii. 21.
[c] Gen. xxviii. 20; Judg. xi. 30.——[d] Lev. xxvii. 28.——[e] That is, *utter destruction.*

[f] Chap. xx. 22; xxxiii. 41.——[g] Judg. xi. 18.——[h] Or, *grieved*
[i] Heb. *shortened*; Exod. vi. 9.——[k] Psa. lxxviii. 19.——[l] Exod xvi. 3; xvii. 3.——[m] Chap. xi. 6.

NOTES ON CHAP. XXI.

Verse 1. *The way of the spies*] אתרים *atharim*. Some think that this signifies the way that the spies took when they went to search the land. But this is impossible, as Dr. Kennicott justly remarks, because Israel had now marched from *Meribah-Kadesh* to Mount *Hor*, beyond *Ezion-Gaber*, and were turning round *Edom* to the south-east; and therefore the word is to be understood here as the name of a *place*.

Verse 3. *The Lord hearkened to the voice of Israel*] The whole of this verse appears to me to have been added after the days of Joshua. It is certain the Canaanites were not utterly destroyed at the time here spoken of, for this did not take place till after the death of Moses. If, instead of *utterly destroyed them*, ויחרם *vayacharem*, we translate *they devoted them to utter destruction*, it will make a good sense, and not repugnant to the Hebrew; though some think it more probable that the verse was added afterwards by Joshua or Ezra, in testimony of the fulfilment of God's promise; for *Arad*, who is mentioned as being destroyed here, is mentioned among those destroyed by Joshua long after, (see Josh. xii. 14:) but this is quite consistent with their being *devoted to destruction*, as this might be fulfilled any time after. See the note on Lev. xxvii.

Verse 5. *This light bread.*] הקלקל *hakkelokel*, a

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6 And [n] the LORD sent [o] fiery serpents among the people, and they bit the people; and much people of Israel died.

7 [p] Therefore the people came to Moses, and said, We have sinned, for [q] we have spoken against the LORD, and against thee: [r] pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

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8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [s] Moses made a serpent of brass, and

[n] Wisd. xvi. 1, 5; 1 Cor. x. 9.—[o] Deut. viii. 15.—[p] Psa. lxxviii. 34.—[q] Ver. 5.

[r] Exod. viii. 8, 28; 1 Sam. xii. 19; 1 Kings xiii. 6; Acts viii. 24.—[s] 2 Kings xviii. 4; John iii. 14, 15.

word of excessive scorn; as if they had said, This innutritive, unsubstantial, cheat-stomach stuff.

Verse 6. *Fiery serpents*] הנחשים השרפים *hannechashim hasseraphim*. I have observed before, on Gen. iii., that it is difficult to assign a name to the creature termed in Hebrew *nachash*; it has different significations, but its meaning here and in Gen. iii. is most difficult to be ascertained. *Seraphim* is one of the orders of angelic beings, Isa. vi. 2, 6; but as it comes from the root שרף *saraph*, which signifies to *burn*, it has been translated *fiery* in the text. It is likely that St. Paul alludes to the seraphim, Heb. i. 7: *Who maketh his angels spirits, and his ministers a* FLAME *of* FIRE. The animals mentioned here by Moses may have been called *fiery* because of the heat, violent inflammation, and thirst, occasioned by their bite; and consequently, if *serpents*, they were of the *prester* or *dipsas* species, whose bite, especially that of the former, occasioned a violent inflammation through the whole body, and a fiery appearance of the countenance. The poet Lucan has well expressed this terrible effect of the bite of the *prester*, and also of the *dipsas*, in the ninth book of his Pharsalia, which, for the sake of those who may not have the work at hand, I shall here insert.

Of the mortal effects of the bite of the *dipsas* in the deserts of Libya he gives the following description:—

"Signiferum juvenem Tyrrheni sanguinis Aulum
Torta caput retro *dipsas* calcata momordit.
Vix dolor aut sensus dentis fuit: ipsaque læti
Frons caret invidia: nec quidquam plaga minatur.
Ecce subit *virus* tacitum, *carpitque medullas*
Ignis edax, calidaque incendit viscera tabe.
Ebibit humorem circum vitalia fusum
Pestis, et in *sicco* linguam *torrere* palato
Cœpit: defessas iret qui sudor in artus
Non fuit, atque oculos lacrymarum vena refugit."

Aulus, a noble youth of Tyrrhene blood,
Who bore the standard, on a *dipsas* trod;
Backward the wrathful serpent bent her head,
And, fell with rage, the unheeded wrong repaid.
Scarce did some little mark of hurt remain,
And scarce he found some little sense of pain.
Nor could he yet the danger doubt, nor fear
That death with all its terrors threatened there.
When lo! unseen, the *secret venom* spreads,
And every nobler part at once invades;
Swift flames consume the *marrow* and the *brain*,
And the *scorched entrails* rage with *burning pain*;
Upon his heart the *thirsty* poisons prey,
And *drain the sacred juice of life away*.

No *kindly* floods of *moisture* bathe his tongue,
But cleaving to the *parched* roof it hung;
No trickling drops distil, no dewy sweat,
To ease his weary limbs, and *cool the raging heat*.
ROWE.

The effects of the bite of the *prester* are not less terrible:—

"Nasidium Marsi cultorem *torridus* agri
Percussit *prester*: illi *rubor igneus* ora
Succendit, *tenditque cutem*, præeunte figura,
Miscens cuncta tumor toto jam corpore major:
Humanumque egressa modum super omnia membra
Efflatur sanies, late tollente veneno."

A fate of different kind Nasidius found,
A *burning prester* gave the deadly wound;
And straight, a *sudden flame* began to spread,
And paint his visage with a *glowing red*.
With swift expansion swells the bloated skin,
Naught but an undistinguished mass is seen;
While the fair human form lies lost within.
The puffy poison spreads, and heaves around,
Till all the *man* is in the *monster* drowned.
ROWE.

Bochart supposes that the *hydrus* or *chersydrus* is meant; a serpent that lives in *marshy places*, the bite of which produces the most terrible inflammations, burning heat, fetid vomitings, and a putrid solution of the whole body. See his works, vol. iii., col. 421. It is more likely to have been a serpent of the *prester* or *dipsas* kind, as the *wilderness* through which the Israelites passed did neither afford *rivers* nor *marshes*, though *Bochart* endeavours to prove that there *might have been* marshes in that part; but his arguments have very little weight. Nor is there need of a *water serpent* as long as the *prester* or *dipsas*, which abound in the deserts of *Libya*, might have abounded in the deserts of *Arabia* also. But very probably the *serpents* themselves were immediately sent by God for the chastisement of this rebellious people. The *cure* was certainly preternatural; this no person doubts; and why might not the *agent* be so, that inflicted the disease!

Verse 8. *Make thee a fiery serpent*] Literally, make thee a seraph.

And put it upon a pole] נס על *al nes*, upon a *standard* or *ensign*.

Verse 9. *And Moses made a serpent of brass*] נחש נחשת *nechash nechasheth*. Hence we find that the word for *brass* or *copper* comes from the same root with *nachash*, which here signifies a serpent, probably on ac-

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put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 And the children of Israel set forward, and [t] pitched in Oboth.

11 And they journeyed from Oboth, and [u] pitched at [v] Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12 [w] From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [x] Arnon *is* the border of Moab, between Moab and the Amorites.

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14 Wherefore it is said in the book of the wars of the LORD, [y] What he did in the Red Sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [z] and [a] lieth upon the border of Moab.

16 And from thence *they went* [b] to Beer: that

[t] Chap. xxxiii. 43.——[u] Chap. xxxiii. 43.——[v] Or, *heaps of Abarim.* [w] Deut. ii. 13.——[x] Chap. xxii. 36; Judg. xi. 18.

[y] Or, *Vaheb in Suphah.*——[z] Deut. ii. 18, 29.——[a] Heb. *leaneth.* [b] Judg. ix. 21.

count of the *colour;* as most serpents, especially those of the bright spotted kind, have a very glistening appearance, and those who have brown or yellow spots appear something like *burnished brass:* but the true meaning of the root cannot be easily ascertained.

On the subject of the cure of the serpent-bitten Israelites, by looking at the brazen serpent, there is a good comment in the book of Wisdom, chap. xvi. 4–12, in which are these remarkable words: "They were admonished, having a sign of salvation, (i. e., the brazen serpent,) to put them in remembrance of the commandments of thy law. For he that turned himself towards it was not saved by the THING that he saw, but by THEE, that art the Saviour of all." To the circumstance of looking at the brazen serpent in order to be healed, our Lord refers, John iii. 14, 15: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." The brazen serpent was certainly *no type* of Jesus Christ; but from our Lord's words we may learn, 1. That *as* the serpent was lifted up on the pole or *ensign, so* Jesus Christ was lifted up on the cross. 2. That *as* the Israelites were to look at the brazen serpent, *so* sinners must look to Christ for salvation. 3. That *as* God provided no other remedy than this *looking* for the wounded Israelites, *so* he has provided no other way of salvation than *faith* in the blood of his Son. 4. That *as* he who looked at the brazen serpent was *cured* and did *live, so* he that believeth on the Lord Jesus Christ shall *not perish,* but have *eternal life.* 5. That *as* neither the *serpent,* nor *looking at it,* but the invisible power of God healed the people, so neither the *cross* of Christ, nor his merely *being crucified,* but the *pardon* he has *bought by his blood,* communicated by the *powerful energy of his Spirit,* saves the souls of men. May not all these things be plainly seen in the *circumstances* of this transaction, without making the *serpent* a type of Jesus Christ, (the most exceptionable that could possibly be chosen,) and running the parallel, as some have done, through ten or a dozen particulars?

Verse 12. *They—pitched in the valley of Zared.*] נחל זרד *nachal zared.* This should be translated *the brook Zared,* as it is in Deut. ii. 13, 14. This *stream* has its origin in the mountains eastward of Moab, and runs from east to west, and discharges itself into the Dead Sea.

Verse 13. *Arnon*] Another river which takes its rise in the mountains of Moab, and, after having separated the ancient territories of the Moabites and Ammonites, falls into the Dead Sea, near the mouth of Jordan.

Verse 14. *The book of the wars of the Lord*] There are endless conjectures about this book, both among ancients and moderns. Dr. Lightfoot's opinion is the most simple, and to me bears the greatest appearance of being the true one. "This book seems to have been some book of *remembrances* and *directions,* written by Moses for Joshua's private instruction for the management of the wars after him. See Exod. xvii. 14–16. It may be that this was the same book which is called the *book of Jasher,* i. e., the *book* of *the upright,* or a directory for Joshua, from Moses, what to do and what to expect in his wars; and in this book it seems as if Moses directed the setting up of *archery,* see 2 Sam. i. 18, and warrants Joshua to command the sun, and expect its obedience, Josh. x. 13."

What he did in the Red Sea, and in the brooks of Arnon] This clause is impenetrably obscure. All the versions, all the translators, and all the commentators, have been puzzled with it. Scarcely any two agree. The original is את והב בסופה *eth vaheb besuphah,* which our translators render, *what he did in the Red Sea,* following here the Chaldee Targum; but not satisfied with this version, they have put the most difficult words in *English letters* in the margin, *Vaheb in Suphah. Calmet's* conjecture here is ingenious, and is adopted by *Houbigant;* instead of והב *vaheb,* he reads זרד *zared.* Now a ז *zain* may be easily mistaken for a ו *vau,* and vice versa; and a ה *he* for a ר *resh,* if the left limb happened to be a little obliterated, which frequently occurs, not only in MSS., but in *printed* books; the ב *beth* also might be mistaken for a ד *daleth,* if the *ruled line* on which it stood happened in that place to be a little *thicker* or blacker than usual. Thus then והב *vaheb* might be easily formed out of זרד *zared,* mentioned ver. 12; the whole might then be read, *They* encamped *at the brook Zared,* and they came to *Suphah,* and thence *to the brook Arnon.* Take the passage as we may, it is evidently defective. As I judge the whole clause to have been

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is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 [c] Then Israel sang this song, [d] Spring up, O well; [e] sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* [f] the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the [g] country of Moab, to the top of [h] Pisgah, which looketh [i] toward [k] Jeshimon.

21 And [l] Israel sent messengers unto Sihon king of the Amorites, saying,

22 [m] Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be past thy borders.

23 [n] And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: [o] and he came to Jahaz, and fought against Israel.

24 And [p] Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the [q] villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is [r] a fire gone out of Heshbon,

[c] Exod. xv. 1; Psa. cv. 2; cvi. 12.——[d] Heb. *ascend.*——[e] Or, *answer.*——[f] Isa. xxxiii. 22.——[g] Heb. *field.*——[h] Or, *the hill.* [i] Chap. xxiii. 28.——[k] Or, *the wilderness.*——[l] Deut. ii. 26, 27; Judg. xi. 19.

[m] Chap. xx. 17.——[n] Deut. xxix. 7.——[o] Deut. ii. 32; Judg xi. 20.——[p] Deut. ii. 33; xxix. 7; Josh. xii. 1, 2; xxiv. 8; Neh ix. 22; Psa. cxxxv. 10, 11; cxxxvi. 19; Amos ii. 9.——[q] Heb *daughters.*——[r] Jer. xlviii. 45, 46.

a *common proverb* in those days, and *Vaheb* to be a proper name, I therefore propose the following translation, which I believe to be the best: *From Vaheb unto Suph, and unto the streams of Arnon.* If we allow it to have been a proverbial expression, used to point out extensive distance, then it was similar to that well known phrase, *From Dan even unto Beersheba.*

Verse 17. *Spring up, O well, &c.*] This is one of the most ancient war songs in the world, but is not easily understood, which is commonly the case with all very ancient compositions, especially the *poetic.* See the remarks Exod. xv. 1, &c.

Verse 18. *The princes digged the well—with their staves.*] This is not easily understood. Who can suppose that the princes dug this well with their *staves?* And is their any other idea conveyed by our translation? The word חפרו *chapharu*, which is translated *they digged*, should be rendered *they searched out*, which is a frequent meaning of the root; and במשענתם *bemishanotham*, which we render *with their staves*, should be translated *on their borders* or *confines*, from the root שען *shaan*, to *lie along.* With these corrections the whole song may be read thus:—

Spring up, O well! Answer ye to it. { i. e. Repeat the other part of the song.
The well, the princes searched it out. This is the answer.
The nobles of the people have digged it. { This was the chorus.
By a decree, upon their own borders.

This is the whole of the quotation from what is called the book of the wars of the Lord. But see Dr. *Kennicott's* remarks at the end of this chapter.

Verse 26 *For Heshbon was the city of Sihon, &c.*] It appears therefore that the territory now taken from Sihon by the Israelites was taken from a former king of Moab, in commemoration of which an epikedion or war song was made, several verses of which, in their ancient poetic form, are here quoted by Moses.

Verse 27. *They that speak in proverbs*] המשלים *hammoshelim*, from משל *moshal*, to *rule*, to *exercise authority*; hence a *weighty proverbial saying*, because admitted as an *axiom* for the *government of life.* The *moshelim* of the ancient Asiatics were the same, in all probability, as the *Poetæ* among the Greeks and Latins, the شعرا *shaara* among the Arabs, who were esteemed as Divine persons, and who had their name from شعر *shaara*, he *knew, understood*; whose poems celebrated past transactions, and especially those which concerned the *military history* of their nation. These poets were also termed صاحب ديوان *sahebi deewan*, *companions* or *lords of the council of state*, because their *weighty* sayings and universal *knowledge* were held in the highest repute. Similar to these were the *bards* among the ancient *Druids*, and the *Sennachies* among the ancient Celtic inhabitants of these nations.

The ode from the 27th to the 30th verse is composed of three parts. The *first* takes in verses 27 and 28; the *second* ver. 29; and the *third* verse 30.

The *first* records with bitter irony the late insults of Sihon and his subjects over the conquered Moabites.

The *second* expresses the compassion of the Israelites over the desolations of Moab, with a bitter sarcasm against their god *Chemosh*, who had abandoned his votaries in their distress, or was not able to rescue them out of the hands of their enemies.

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a flame from the city of Sihon: it hath consumed [s] Ar of Moab, *and* the lords of the high places of Arnon.

29 Wo to thee, Moab! thou art undone, O people of [t] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even [u] unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto [v] Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [w] Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

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33 [x] And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle [y] at Edrei.

34 And the LORD said unto Moses, [z] Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [a] thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 [b] So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

[s] Deut. ii. 9, 18; Isa. xv. 1.——[t] Judg. xi. 24; 1 Kings xi. 7, 33; 2 Kings xxiii. 13; Jer. xlviii. 7, 13.——[u] Jer. xlviii. 18, 22. [v] Isa. xv. 2.

[w] Chap. xxxii. 1; Jer. xlviii. 32.——[x] Deut. iii. 1; xxix. 7. [y] Josh. xiii. 12.——[z] Deut. iii. 2.——[a] Ver. 24; Psa. cxxxv. 10, 11; cxxxvi. 20.——[b] Deut. iii. 3, 4, &c.

The *third* sets forth the revenge taken by Israel upon the whole country of Sihon, from *Heshbon* to *Dibon*, and from *Nophah* even to *Medeba*. See Isa. xv. 1, 2.

The whole poem, divided into its proper hemistichs, as it stands in Kennicott's Hebrew Bible, is as follows:—

VERSE 27. PART I.

Come ye to Heshbon, let it be rebuilt;
The city of Sihon, let it be established.

VERSE 28.

For from Heshbon the fire went out,
And a flame from the city of Sihon;
It hath consumed the city of Moab,
With the lords of the heights of Arnon.

VERSE 29. PART II.

Alas for thee, O Moab!
Thou hast perished, O people of *Chemosh!*
He hath given up his fugitive sons
And his daughters into captivity,
To the king of the Amorites, Sihon.

VERSE 30. PART III.

But on them have WE lifted destruction,
From Heshbon even to Dibon;
We have destroyed even to Nophah,
The fire did reach to Medebah.

See *Kennicott's* Remarks.

Verse 35. *So they smote him, and his sons*] There is a curious note of Dr. Lightfoot here, of which I should think it wrong to deprive the reader.

"Sihon and Og conquered, A. M. 2553. Of the life of Moses, 120. From the Exodus, 40. It is now *six* and *twenty* generations from the creation, or from Adam to Moses; and accordingly doth Psa. cxxxvi. rehearse the durableness of God's mercy *six* and *twenty* times over, beginning the story with the creation, and ending it in the conquest of Sihon and Og. The numerals of the name יהוה *Jehovah* amount to the sum of *six* and *twenty*."

On some difficulties in this chapter Dr. Kennicott makes the following observations:—

"This one chapter has several very considerable difficulties; and some verses, as now translated, are remarkably unintelligible. A true state of this chapter is not, however, to be despaired of; and it has in it some circumstances which merit more than common attention. It contains the history of the last part of the travels of the Israelites in their way to the promised land; beginning with them at *Mount Hor*, the thirty-fourth encampment, and concluding with them, as in their forty-second and last encampment, near Jordan, in the country which they had acquired by conquest over Sihon, king of the Amorites.

"It begins with saying—that *King Arad, the Canaanite, who dwelt in the south*, (in the land of Canaan, chap. xxxiii. 40,) attacked Israel and was defeated, and that *Israel destroyed their cities*; and that, after destroying these *Canaanite cities*, and consequently after being in a part of Canaan, a part of the very country they were going to, on the *west* of the *Dead* Sea, they returned towards the *Red* Sea, and near the *eastern* tongue or gulf of the Red Sea, on the *south of Edom*, marched round *Edom* to the *east* of the *Dead* Sea, in order to enter Canaan from the *east* side of Jordan!

"This surprising representation of so vast and dangerous a march, quite unnecessarily performed, is owing to two circumstances. The first is, (chapter xxi. 1,) the Canaanites heard that Israel was coming by *the way of the spies*, meaning, by the way *the spies* went *from Kadesh-Barnea* into *Canaan*. But this being impossible, because Israel had now marched from *Meribah-Kadesh* to *Mount Hor*, beyond *Ezion-gaber*, and were turning round *Edom*, to the south-east; it is happy that the word rendered *spies*, in our version, is in the Greek a proper name, (*Atharim*,) which removes that difficulty: and the other difficulty (verses 2, 3) is removed by the Greek version likewise, according to which, the vow made, with the facts subsequent, does not signify *destroying* the Canaanite cities, but *devoting them to destruction* at some future time. See *Wall's* Crit. Notes.

"It proceeds with saying, that after defeating the Canaanites at *Mount Hor*, they journeyed *from Mount Hor by the way of the Red Sea*, (in the road from *Ammon*, *Midian*, &c., to the *eastern* gulf of the Red Sea,) *to compass the land of Edom*; that on their murmuring for want both of bread and of water they were punished by fiery serpents, after which they marched to *Oboth*, and thence to *Ije-abarim* in the *wilderness, east of Moab*. The encampments of the Israelites, amounting to *forty-two*, are recorded all together, in historical succession, in chap. xxxiii., where *Ije-abarim* is the 38th; *Dibon-gad*, 39; *Almon-Diblathaim*, 40; *mountains of Abarim*, 41; and *the plains of Moab*, by *Jordan*, 42. This regular detail in chap. xxxiii. has occasioned great perplexity as to chap. xxi., where, after the stations at *Oboth* and *Ije-abarim*, in verses 10 and 11, we have, in verses 19 and 20, the words *Mattanah*, *Nahaliel*, and *Bamoth*; which are usually considered as the proper names of three places, but widely different from the three proper names after *Ije-abarim* in the catalogue at chap. xxxiii.

"But there is, in reality, no inconsistency here. In the plain and historical catalogue (chap. xxxiii.) the words are strictly *the proper names of the three places*; but here the words *Mattanah*, *Nahaliel*, and *Bamoth* follow some lines of poetry, and seem to form a continuation of the song. They evidently express figurative and poetical ideas. The verbs *journeyed from* and *pitched in* are not found here, though necessary to prose narration: see verses 10 and 11 here, and chap. xxxiii. Lastly, verse 20th, (in this 21st chapter,) usually supposed to express *the last encampment*, does not. *Pisgah* signifies *a hill*; and the Israelites could not encamp on the top of any single hill, such as this is described. Balak took Balaam to *the top of Peor*, which *looketh toward Jeshimon*, (chap. xxiii. 28,) which *Peor* undoubtedly was in *Moab*. He took him to another hill in *Moab*, when he took him (chap. xxiii. 14) to the top of *Pisgah*, in *the field of Zophim*. And if the Pisgah or hill in chap. xxi. 20, was in the country of *Balak*, it could not point out *the last encampment*, which was not in Balak's country, but *north of Arnon*.

"The word *Mattanah* probably alludes to a place distinguished by some *gift* or *blessing* from God. Fagius says: *Nomen loci, ab eventu aquarum quas Dominus ibi dedit, sic appellati*; מתנה *nam significat donum*—'The name of the place was so called, from the circumstance of the waters which the Lord gave there; for *Mattanah* signifies a *gift*.' נהליאל *Nahaliel* is *torrentes Dei*; i. e., great streams, particularly seasonable or salutary. And במות *Bamoth* (ver. 28) may point out any high places of signal benefit in the country of *Moab*, or it may answer to *the last station but one*, which was *the mountains of Abarim*. If, therefore, these words were meant to express poetically some eminent blessing, what blessing was so likely to be then celebrated as *copious streams of water?* And after they had wandered nearly *forty* years through many a barren desert, and after (compare Deut. viii. 15) having passed through *that great and terrible wilderness*, wherein were *fiery serpents* and *drought*, where there was *no water*, it is no wonder they should shout for joy at finding *water in plenty*, and finding it almost on the banks of *Arnon*, the last river they were to pass, in their way to their last station, east of Jordan. No wonder they should sing in poetic rapture, that after *the wilderness* was (*Mattanah*) the GIFT of GOD; meaning *the great well* in Moab, dug by public authority; and no wonder that, after such a *gift*, there were (*Nahaliel*) *blessed streams*, by which they passed, till they came to (*Bamoth*) the high places from which, perhaps, these streams descended. And the thanksgiving ends, where the blessing was no longer wanted, on their coming down into *the valley*, along the banks of Arnon, which was then the north boundary of Moab.

"The Israelites had spent no less than *thirty-eight* years in coming from *Kadesh-Barnea* to their encampment north of *Zared*. Here, at this *fortieth* station, they were commanded to pass through Moab by עיר *Ar*, the chief city; but were not to stop till they came to *the valley* on the south of Arnon. At this last station but one they probably continued no longer than was necessary for *sending messengers to Sihon*, king of the Amorites, at Heshbon, and receiving his answer. They then crossed the Arnon; and having vanquished *Sihon* and *Og*, took possession of the *forty-second* and last encampment.

"This one chapter has *three* pieces of poetry, either fragments or complete; and poetry, seldom found in a historical narrative, may be here accounted for from the exuberance of joy which must have affected these wearied travellers, when arriving thus happily near their journey's end. What occurs first is in ver. 14; and has often been called *the fragment of an old Amorite song*. But it may have been *Amorite* or *Moabite*, or *either* or *neither*, for the subject matter of it, as it is generally understood, if indeed it can be said to be understood at all. The words את והב בסופה ואת הנחלים ארנון usually supposed to contain this fragment, do not signify, as in our English version, *What he did in the Red Sea, and in the brooks of Arnon*. Without enumerating the many interpretations given by others, I shall offer a new one, which seems to make good sense, and a sense very pertinent.

"Observe first, that there must have been a *place* called *Suph*, near the conflux of the *Arnon* and *Jordan*; because Moses, whilst in that last station, begins *Deuteronomy* with saying, he was on *this* side (i. e., east) of Jordan, over against *Suph*. By this word is not here meant the *Red Sea*; partly, because that has every where else the word for *sea* before it, and partly, because of the great distance of the Red Sea now from Moses. The single word, therefore, signifies here some *place* in itself obscure, because no where mentioned but in these two passages. And yet we cannot wonder that Moses should mention it twice, as the word *Suph*, introduced in speaking of the two last encampments, recalled to mind the *Sea of Suph*, so glorious to Israel, near the beginning of their march towards Canaan.

"Moses had now led Israel *from the Red Sea* to the river Arnon, through many dreadful dangers, partly from hostile nations, partly from themselves; such dangers as no other people ever experienced, and such as no people could have surmounted, without the signal favour of *the Almighty*. And here, just before the battles with *Sihon* an *Og*, he reminds them of *Pha-*

raoh, &c.; and he asserts, that *in the history of the wars it shall be recorded* that JEHOVAH, who had triumphantly brought *Israel* through *the Sea of Suph*, near Egypt, at first, had now conducted him to *Suph*, near Arnon; that

JEHOVAH *went with him to* SUPH,
And he came to the streams of Arnon.

"This version removes the difficulties urged by *Hobbes*, page 266, fol. 1750; by *Spinoza*, page 108, 4to., 1670; and retailed in a deistical pamphlet called *The Doubts of the Infidels*, page 4, 8vo., 1781.

"The general meaning of the next piece of poetry seems to be this: that at some distance from the city of *Ar*, by which the Israelites were to pass, (Deut. ii. 18,) they came to A WELL of uncommon size and magnificence, which seems to have been *sought out, built up*, and *adorned* for the public, by *the rulers* of Moab. And it is no wonder that, on their arrival at *such a well*, they should look upon it as *a blessing from Heaven*, and speak of it as a new miracle in their favour.

17. *Then Israel sang this song:—*

Spring up, O WELL! Sing ye thereto!
18. THE WELL! princes searched it out;
The nobles of the people have digged it;
By their decree, by their act of government.
So, after the *wilderness*, was *Mattanah!*
19. And after *Mattanah* were *Nahaliel!*
And after *Nahaliel* were *Bamoth!*
20. And after *Bamoth* was the *valley*;
Where, in the country of *Moab*,
Appeareth the top of *Pisgah*,
Which is over against *Jeshimon*.

See Dr. KENNICOTT'S *Remarks upon Select Passages in the Old Testament*.

CHAPTER XXII.

The Israelites pitch in the plains of Moab, 1. *Balak, king of Moab, is greatly terrified*, 2–4; *and sends to Balaam, a diviner, to come and curse them*, 5, 6. *The elders of Moab take a reward and carry it to Balaam*, 7. *He inquires of the Lord, and is positively ordered not to go with them*, 8–12. *He communicates this to the elders of Moab*, 13. *They return to Balak with this information*, 14. *He sends some of his princes to Balaam with promises of great honour*, 15–17. *He consults God, and is permitted to go, on certain conditions*, 18–20. *Balaam sets off, is opposed by an angel of the Lord, and the Lord miraculously opens the mouth of his ass to reprove him*, 21–30. *Balaam sees the angel, and is reproved by him*, 31–33. *He humbles himself, and offers to go back*, 34; *but is ordered to proceed, on the same conditions as before*, 35. *The king of Moab goes out to meet him*, 36. *His address to him*, 37. *Balaam's firm answer*, 38. *Balak sacrifices, and takes Balaam to the high places of Baal, that he may see the whole of the Israelitish camp*, 39–41.

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AND [a] the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan *by* Jericho.

2 And [b] Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [c] Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto [d] the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

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5 [e] He sent messengers therefore unto Balaam the son of Beor to [f] Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the [g] face of the earth, and they abide over against me:

[a] Chap. xxxiii. 48.——[b] Judg. xi. 25.——[c] Exod. xv. 15. [d] Chap. xxxi. 8; Josh. xiii. 21.——[e] Deut. xxiii. 4; Josh. xxiv. 9; Neh. xiii. 1, 2; Mic. vi. 5; 2 Pet. ii. 15; Jude 11; Rev. ii. 14.——[f] See chap. xxiii. 7; Deut. xxiii. 4.——[g] Heb. *eye*.

NOTES ON CHAP. XXII.

Verse 1. *And pitched in the plains of Moab*] They had taken no part of the country that at *present* appertained to the Moabites; they had taken only that part which had formerly belonged to this people, but had been taken from them by Sihon, king of the Amorites.

On this side Jordan] On the east side. By *Jericho*, that is, over against it.

Verse 5. *To Pethor, which is by the river of the land of the children of his people*] Dr. Kennicott justly remarks, that "the description now given of Balaam's residence, instead of being particular, agrees with any place in any country where there is a *river*; for he lived by *Pethor, which is by the river of the land of the children of his people*. But was Pethor then near the *Nile* in *Egypt*? Or in *Canaan*, near *Jordan*? Or in *Mesopotamia*, near the *Euphrates*, and belonging to the *Ammonites*? This last was in fact the case; and therefore it is well that twelve Hebrew MSS. (with two of *De Rossi's*) confirm the *Samaritan* text here in reading, instead of עַמּוֹ *ammo*, *his people*, עַמּוֹן *Ammon*, with the Syriac and Vulgate versions." Houbigant properly contends for this reading; and necessity urges the propriety of adopting it

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6 Come now, therefore, I pray thee, [b] curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land:

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[b] Numbers, chap. xxiii. 7.

It should therefore stand thus: *by the river of the land of the children of Ammon;* and thus it agrees with Deut. xxiii. 4.

Verse 6. *Come now, therefore, I pray thee, curse me this people*] Balaam, once a prophet of the true God, appears to have been one of the *Moshelim*, (see chap. xxi. 27,) who had added to his poetic gift that of *sorcery* or *divination*. It was supposed that prophets and sorcerers had a power to *curse persons* and *places* so as to *confound* all their *designs, frustrate* their *counsels, enervate* their *strength*, and fill them with fear, terror, and dismay. See Gen. ix. 25; Psa. cix. 6, 20; Josh. vi. 26; Jer. xvii. 5, 6.

Macrobius has a whole chapter *De carmine quo evocari solebant dii tutelares, et aut urbes, aut exercitus devoveri.* "Of the incantations which were used to induce the tutelary gods to forsake the cities, &c., over which they presided, and to devote cities and whole armies to destruction." See *Saturnal.*, lib. iii., cap. ix. He gives us *two* of the ancient forms used in reference to the destruction of *Carthage;* the first, *to call over the protecting deities*, was pronounced by the dictator or general, and none other, when they began the siege. It is as follows, *literatim et punctatim:*—

Si. Deus. si. Dea. est. cui. populus. civitas. quæ. Karthaginiensis. est. in. tutela. te. que. maxime. ille. qui. urbis. hujus. popoli. que. tutelam. recepisti. precor. veneror. que. veniam. que. a. vobis. peto. ut. vos. populum. civitatem. que. Karthaginiensem. deseratis. loca. templa. sacra. urbem. que. eorum. relinquatis. absque. his. abeatis. ei. que. populo. civitati. que. metum. formidinem. oblivionem. injiciatis. prediti. que. Romam. ad. me. meos. que. veniatis. nostra. que. vobis. loca. templa. sacra. urbs. acceptior. probatior. que. sit. mihi. que. populo. que. Romano. militibus. que. meis. præpositi. sitis. ut. sciamus. intelligamus. que. Si. ita. feceritis. voveo. vobis. templa. ludos. que. facturum.

"Whether it be god or goddess, under whose protection the people and city of Carthage are placed; and thee, especially, who hast undertaken to defend this city and people; I pray, beseech, and earnestly entreat that you would forsake the people and city of Carthage, and leave their places, temples, sacred things, and city, and depart from them: and that you would inspire this people and city with fear, terror, and forgetfulness: and that, coming out from them, you would pass over to Rome, to me, and to mine: and that our places, temples, sacred things, and city may be more agreeable and more acceptable to you: and that you would preside over me, the Roman people, and my soldiers; that we may know and perceive it. If ye will do this, I promise to consecrate to your honour both temples and games."

The second, to devote the city to destruction, which it was supposed the tutelary gods had abandoned, is the following:—

Dis. Pater. Vejovis. Manes. sive. vos. quo. alio. nomine. fas. est. nominare. ut. omnes. illam. urbem. Karthaginem. exercitum. que. quem. ego. me. sentio. dicere. fuga. formidine. terrore. que. compleatis. qui. que. adversum. legiones. exercitum. que. nostrum. arma. tela. que. ferent. Uti. vos. eum. exercitum. eos. hostes. eos. que. homines. urbes. agros. que. eorum. et. qui. in. his. locis. regionibus. que. agris. urbibus. ve. habitant. abducatis. lumine. supero. privetis. exercitum. que. hostium. urbes. agros. que. eorum. quos. me. sentio. dicere. uti. vos. eas. urbes. agros. que. capita. ætates. que. eorum. devotas. consecratas. que. habeatis. illis. legibus. quibus. quando. que. sunt. maxime. hostes. devoti. eos. que. ego. vicarios. pro. me. fide. magistratu. que. meo. pro. populo. Romano. exercitibus. legionibus. que. nostris. do. devoveo. ut. me. meam. que. fidem. imperium. que. legiones. exercitum. que. nostrum. qui. in. his. rebus. gerundis. sunt. bene. salvos. siritis. esse. Si. hæc. ita. faxitis. ut. ego. sciam. sentiam. intelligam. que. tunc. quisquis. hoc. votum. faxit. ubi. ubi. faxit. recte. factum. esto. ovibus. atris. tribus. Tellus. mater. te. que. Juppiter. obtestor.

"Dis. Pater. Vejovis. Manes., or by whatsoever name you wish to be invoked, I pray you to fill this city of Carthage with fear and terror; and to put that army to flight which I mention, and which bears arms or darts against our legions and armies: and that ye may take away this army, those enemies, those men, their cities and their country, and all who dwell in those places, regions, countries, or cities; and deprive them of the light above: and let all their armies, cities, country, chiefs, and people be held by you consecrated and *devoted*, according to those laws by which, and at what time, enemies can be most effectually devoted. I also give and devote them as vicarious sacrifices for myself and my magistracy: for the Roman people, and for all our armies and legions; and for the whole empire, and that all the armies and legions which are employed in these countries may be preserved in safety. If therefore ye will do these things, as I know, conceive, and intend, then he who makes this vow wheresoever and whensoever he shall make it, I engage shall sacrifice *three black sheep* to thee, O mother Earth, and to thee, O Jupiter." "When the execrator mentions the *earth*, he stoops down and places both his hands on it; and when he names *Jupiter*, he lifts up both his hands to heaven; and when he mentions his *vow*, he places his hands upon his breast." Among the ancient records, Macrobius says he found many cities and people devoted in this way. The Romans held that no city could be taken till its *tutelary god* had forsaken it; or if it could be taken, it would be unlawful, as it would be sacrilegious to have the gods in captivity. They therefore endeavoured to persuade the gods of their enemies to come over to their party. *Virgil* intimates that Troy was destroyed, only because the tutelary gods had forsaken it:—

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for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with [i] the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, [k] Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 [l] And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure [m] I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for [n] they *are* blessed.

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13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, [o] Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: [p] come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [q] If Balak would give me

[i] 1 Sam. ix. 7, 8.—[k] Ver. 19.—[l] Gen. xx. 3; ver. 20.—[m] Heb. *I shall prevail in fighting against him.*

[n] Chap. xxiii. 20; Rom. xi. 29.—[o] Heb. *be not thou letted from*, &c.—[p] Ver. 6.—[q] Chap. xxiv. 13.

Excessere omnes, adytis arisque relictis,
Di, quibus imperium hoc steterat.
Æn., lib. ii., ver. 351.

"All the gods, by whose assistance the empire had hitherto been preserved, forsook their altars and their temples." And it was on this account that the Greeks employed all their artifice to steal away the *Palladium*, on which they believe the safety of Troy depended.

Tacitus observes that when *Suetonius Paulinus* prepared his army to cross over into *Mona*, (Anglesea,) where the *Britons* and *Druids* made their last stand, the *priestesses*, with dishevelled hair, white vestments, and torches in their hands, ran about like furies, *devoting their enemies to destruction*; and he farther adds that the *sight*, the *attitude*, and horrible *imprecations* of these priestesses had such effect on the Roman soldiers, that for a while they stood still and suffered themselves to be pierced with the darts of the Britons, without making any resistance. Tacit. Ann., l. xiv., c. 29. Many accounts are related in the Hindoo *Pooran* of kings employing sages to curse their enemies when too powerful for them.—WARD'S *Customs*.

The Jews also had a most horrible form of execration, as may be seen in Buxtorf's Talmudical Lexicon under the word חרם. These observations and authorities, drawn out in so much detail, are necessary to cast light on the strange and curious history related in this and the two following chapters.

Verse 7. *The rewards of divination*] Whoever went to consult a prophet took with him a present, as it was on such gratuitous offerings the prophets lived; but here more than a mere present is intended, perhaps every thing necessary to provide materials for the *incantation*. The *drugs*, &c., used on such occasions were often very expensive. It appears that Balaam was very *covetous*, and that he loved the wages of unrighteousness, and probably lived by it; see 2 Pet. ii. 15.

Verse 8. *I will bring you word again, as the Lord shall speak*] So it appears he knew the true God, and had been in the habit of consulting him, and receiving oracles from his mouth.

Verse 12. *Thou shalt not go with them; thou shalt not curse the people*] That is, Thou shalt not go with them to curse the people. With them he *might go*, as we find he afterwards did by God's own command, but not to *curse* the people: this was wholly forbidden. Probably the command, *Thou shalt not go*, refers here to *that time*, viz., the first invitation: and in this sense it was most punctually obeyed by Balaam; see ver. 13.

Verse 14. *Balaam refuseth to come with us.*] "Observe," says Mr. Ainsworth, "Satan's practice against God's word, seeking to lessen the same, and that from *hand to hand*, till he bring it to naught. Balaam told the princes *less* than God told him, and they relate to Balak *less* than Balaam told them; so that when the answer came to the king of Moab, it was not *the word of God*, but the *word of man*; it was simply, *Balaam refuseth to come*, without ever intimating that God had forbidden him." But in this Balaam is not to blame; he told the messengers in the most positive manner, *Jehovah refuseth to give me leave to go with you*, ver. 13; and more explicit he could not be.

Verse 18. *I cannot go beyond the word of the Lord my God*] Balaam knew God too well to suppose he could reverse any of his purposes; and he respected

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his house full of silver and gold, [r] I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [s] tarry ye also here this night, that I may know what the LORD will say unto me more.

20 [t] And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but [u] yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went: [v] and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And [w] the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

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25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [x] opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, [y] for now would I kill thee.

30 [z] And the ass said unto Balaam, *Am* not I thine ass, [a] upon which thou hast ridden [b] ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

[r] 1 Kings xxii. 14; 2 Chron. xviii. 13.——[s] Ver. 8.——[t] Ver. 9.——[u] Verse 35; chapter xxiii. 12, 26; xxiv. 13.——[v] Exodus iv. 24.——[w] See 2 Kings vi. 17; Dan. x. 7; Acts xxii. 9; 2 Peter ii. 16; Jude 11.——[x] 2 Peter ii. 16.——[y] Prov. xii. 10.——[z] 2 Peter ii. 16.——[a] Heb. *who hast ridden upon me.*——[b] Or, *ever since thou wast*, &c.

him too much to attempt to do any thing without his permission. Though he was *covetous*, yet he dared not, even when strongly tempted both by *riches* and *honours*, to go contrary to the command of his God. Many make all the professions of Balaam, without justifying them by their conduct. "They pretend," says one, "they would not do any thing against the word of God for a *house full* of gold, and yet will do it for a *handful!*"

Verse 19. *What the Lord will say unto me more.*] He did not know but God might make a farther discovery of his will to him, and therefore he might very innocently seek farther information.

Verse 20. *If the men come—go with them*] This is a confirmation of what was observed on the twelfth verse; though we find his going was marked with the Divine displeasure, because he wished, for the sake of the *honours* and *rewards*, to fulfil as far as possible the will of the king of Moab. Mr. Shuckford observes that the pronoun הוּא *hu* is sometimes used to denote a person's *doing a thing out of his own head*, without regard to the *directions* of another. Thus in the case of Balaam, when God had allowed him to go with the messengers of Balak, *if they came in the morning to call him*; because he was more hasty than he ought to have been, and went to *them* instead of staying till *they* should come to *him*, it was said of him, not כִּי הָלַךְ *ki halach, that he went*, but כִּי הוּא הָלַךְ *ki holech hu*, i. e., *he went of his own head*—without being called; and in this, Mr. Shuckford supposes, his iniquity chiefly lay.—*Connex.*, vol. iii., p. 115. How many are restrained from sinning, merely through the *fear* of God! They would gladly do the evil, but it is forbidden on awful penalties; they wish the thing were not prohibited, for they have a strong desire to do it.

Verse 23. *And the ass saw the angel*] When God granted *visions*, those alone who were particularly interested saw them, while others in the same company saw nothing; see Dan. x. 7; Acts ix. 7.

Verse 26. *And the angel—stood in a narrow place*] In this carriage of the angel, says Mr. Ainsworth, the Lord shows us the proceedings of his judgments against sinners: *First*, he mildly *shakes* his *rod* at them, but lets them go untouched. *Secondly*, he comes *nearer*, and touches them with an easy correction, as it were wringing their foot against the wall. *Thirdly*, when all this is ineffectual, he brings them into such *straits*, that they can neither turn to the right hand nor to the left, but must fall before his judgments, if they do not fully turn to him.

Verse 28. *The Lord opened the mouth of the ass*] And where is the wonder of all this? If the *ass* had opened *her own mouth*, and reproved the rash prophet, we might well be astonished; but when *God opens the mouth*, an *ass* can speak as well as a *man*. It is worthy of remark here, that Balaam testifies no surprise at this miracle, because he saw it was the *Lord's* doing. Of animate and inanimate things receiving for a short

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31 Then the LORD [c] opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [d] bowed down his head, and [e] fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out [f] to withstand thee, because *thy* way is [g] perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [h] I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [i] displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: [k] but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

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36 And when Balak heard that Balaam was come, [l] he went out to meet him unto a city of Moab, [m] which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed [n] to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? [o] the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [p] Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [q] high places of Baal, that thence he might see the utmost *part* of the people.

[c] See Gen. xxi. 19; 2 Kings vi. 17; Luke xxiv. 16, 31. [d] Exod. xxxiv. 8.——[e] Or, *bowed himself.*——[f] Heb. *to be an adversary unto thee.*——[g] 2 Pet. ii. 14, 15.——[h] 1 Sam. xv. 24, 30; xxvi. 21; 2 Sam. xii. 13; Job xxxiv. 31, 32.

[i] Heb. *be evil in thine eyes.*——[k] Verse 20.——[l] Gen. xiv. 17. [m] Chap xxi. 13.——[n] Ver. 17; chap. xxiv. 11.——[o] Chap. xxiii. 26; xxiv. 13; 1 Kings xxii. 14; 2 Chron. xviii. 13.——[p] Or, *a city of streets.*——[q] Chap. xxiii. 2, 14, 30; Deut. xii. 2.

time the gift of speech, the heathen mythology furnishes many fictitious examples, with which I do not deem it proper to occupy the reader's time.

Verse 33. *Surely now also I had slain thee*] How often are the meanest animals, and the most trivial occurrences, instruments of the preservation of our lives, and of the salvation of our souls! The messenger of justice would have killed Balaam, had not the mercy of God prevented the ass from proceeding.

Verse 34. *If it displease thee, I will get me back again.*] Here is a proof, that though he *loved the wages of unrighteousness*, yet he still feared God; and he is now willing to drop the enterprise if God be displeased with his proceeding. The piety of many called Christians does not extend thus far; they see that the thing displeases God, and yet they proceed. Reader, is this *thy* case?

Verse 38. *The word that God putteth in my mouth, that shalt I speak.*] Here was a noble resolution, and he was certainly faithful to it: though he wished to please the king, and get wealth and honour, yet he would not displease God to realize even these bright prospects. Many who slander this poor semi-antinomian prophet, have not half his piety.

Verse 40. *And Balak offered oxen, &c.*] This was to gain the favour of his gods, and perhaps to propitiate Jehovah, that the end for which he had sent for Balaam might be accomplished.

Verse 41. *That—he might see the utmost* part *of the people.*] As he thought Balaam must have them all in his eye when he pronounced his curse, lest it might not extend to those who were not in sight. On this account he took him up into the high places of Baal.

CHAPTER XXIII.

Being arrived at the high places of Baal, (chap. xxii. 41,) *Balaam orders Balak to build seven altars, and prepare oxen and rams for sacrifice,* 1, 2. *Balaam inquires of the Lord, receives an answer, with which he returns to Balak,* 3–10. *Balak, finding that this was a prediction of the prosperity of the Israelites, is greatly troubled,* 11. *Balaam excuses himself,* 12. *He brings him to another place, where he might see only a part of Israel, and repeats his sacrifices,* 13, 14. *Balaam again consults the Lord,* 15–17. *Returns with his answer, and again predicts the glory of Israel,* 18–24. *Balak is angry,* 25; *and Balaam again excuses himself. Balak proposes another trial, takes him to another place, and repeats the same sacrifices,* 26–30.

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AND Balaam said unto Balak, [a] Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam [b] offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, [c] Stand by thy burnt-offering, and I will go: peradventure the LORD will come [d] to meet me: and whatsoever he showeth me I will tell thee. And [e] he went to a high place.

4 [f] And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [g] put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he [h] took up his parable, and said, Balak, the king of Moab, hath brought me from Aram, out of the mountains of the east, *saying*, [i] Come, curse me Jacob, and come, [k] defy Israel.

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8 [l] How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, [m] the people shall dwell alone, and [n] shall not be reckoned among the nations.

10 [o] Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let [p] me die [q] the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? [r] I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [s] Must I not

[a] Ver. 29.——[b] Ver. 14, 30.——[c] Ver. 15.——[d] Chap. xxiv. 1. [e] Or, *he went solitary.*——[f] Ver. 16.——[g] Ver. 16; ch. xxii. 35; Deut. xviii. 18; Jer. i. 9.——[h] Ver. 18; chap. xxiv. 3, 15, 23; Job xxvii. 1; xxix. 1; Psa. lxxviii. 2; Ezek. xvii. 2; Mic. ii. 4; Hab. ii. 6.

[i] Chap. xxii. 6, 11, 17.——[k] 1 Sam. xvii. 10.——[l] Isa. xlvii. 12, 13.——[m] Deut. xxxiii. 28.——[n] Exodus xxxiii. 16; Ezra ix. 2; Eph. ii. 14.——[o] Gen. xiii. 16; xxii. 17.——[p] Heb. *my soul*, or, *my life.*——[q] Psa. cxvi. 15.——[r] Chapter xxii. 11, 17; xxiv. 10. [s] Chap. xxii. 38.

NOTES ON CHAP. XXIII.

Verse 1. *Build me here seven altars, &c.*] The *oxen* and the *rams* were such as the Mosaic law had ordered to be offered to God in sacrifice; the building of seven altars was not commanded. Some think that these seven altars were built to the *seven planets*: this is most gratuitously said; of it there is no proof whatever; it is mere trifling, even with conjecture. As *seven* was a number of perfection, Balaam chose it on this occasion, because he intended to offer a grand sacrifice, and to offer a bullock and a ram upon each of the altars; the whole to be made a burnt-offering at the *same time*. And as he intended to offer seven bullocks and seven rams at the same time, it could not be conveniently done on *one* altar, therefore he ordered seven to be built. We need go no farther to find out his reasons.

Verse 3. *Stand by thy burnt-offering*] We have already seen that blessing and cursing in this way were considered as religious *rites*, and therefore must be always preceded by sacrifice. See this exemplified in the case of *Isaac*, before he blessed Jacob and Esau, Gen. xxvii., and the notes there. The venison that was brought to Isaac, of which he did eat, was properly the preparatory sacrifice.

Verse 7. *And he took up his parable*] משלו *meshalo*, see on chap. xxi. 27. All these oracular speeches of Balaam are in *hemistich* metre in the original. They are highly dignified, and may be considered as immediate *poetic* productions of the Spirit of God; for it is expressly said, ver. 5, that God put the word in Balaam's mouth, and that *the Spirit of God came upon him*, chap. xxiv. 2.

Verse 8. *How shall I curse, whom God hath not cursed?*] It was granted on all hands that no *incantations* nor imprecations could avail, unless God concurred and ratified them. From God's communication to Balaam he saw that God was determined to bless and defend Israel, and therefore all endeavours to injure them must be in vain.

Verse 9. *From the top of the rocks I see him*] That is, from the high places of Baal where he went, chap. xxii. 41, that he might the more advantageously see the *whole* camp of Israel.

The people shall dwell alone] They shall ever be preserved as a *distinct* nation. This prophecy has been literally fulfilled through a period of 3300 years to the present day. This is truly astonishing.

Verse 10. *Let me die the death of the righteous*] Probably Balaam had some presentiment that he should be taken off by a premature death, and therefore he lodges this petition against it. The death of the righteous in those times implied *being gathered to one's fathers in a good old age*, having seen his children, and children's children; and to this, probably, the latter part of this petition applies: *And let my last end be like his*, (ותהי אחריתי כמהו *uthehi acharithi chamohu*, *And let my* POSTERITY *be like his.*) It has been generally supposed that Balaam is here praying for a happy death, such as true Christians die who die in the Lord; and in this way his words are generally applied; but I am satisfied this is not their meaning. The prayer, however, understood in the common way, is a good one, and may be offered to God profitably. A righteous man is one who is *saved from his sins*, who is *justified* and *sanctified* through the blood of the covenant

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take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 And he brought him into the field of Zophim, to the top of [t] Pisgah, [u] and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and [v] put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

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18 And he took up his parable, and said, [w] Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 [x] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [y] he hath blessed; and I cannot reverse it.

21 [z] He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: [a] the LORD his God *is* with him, [b] and the shout of a king *is* among them.

22 [c] God brought them out of Egypt; he

[t] Or, *the hill.*——[u] Verse 1, 2.——[v] Ver. 5; chapter xxii. 35. [w] Judg. iii. 20.——[x] 1 Sam. xv. 29; Mal. iii. 6; Romans xi. 29; James i. 17; Tit. i. 2.

[y] Gen. xii. 2; xxii. 17; Num. xxii. 12.——[z] Rom. iv. 7, 8 [a] Exod. xiii. 21; xxix. 45, 46; xxxiii. 14.——[b] Psa. lxxxix. 15. [c] Chap. xxiv. 8.

and who lives, not only an *innocent*, but also a *holy* and *useful* life. He who would *die well* should *live well*; for a *bad death* must be the issue of a *bad life*.

Verse 13. *Thou shalt see but the utmost part of them*] Balak thought that the sight of such an immense camp had intimidated Balaam, and this he might gather from what he said in the tenth verse: *Who can count the dust of Jacob*, &c.; he thought therefore that he might get Balaam to curse them in *detached parties*, till the *whole camp* should be devoted to destruction by successive execrations.

Verse 17. *What hath the Lord spoken?*] Balak himself now understood that Balaam was wholly under the influence of *Jehovah*, and would say nothing but what God commanded him; but not knowing Jehovah as Balaam did, he hoped that he might be induced to change his mind, and curse a people whom he had hitherto determined to bless.

Verse 19. *God is not a man, that he should lie*] This seems to be spoken to correct the foregoing supposition of Balak that God could change his mind. Even the heathen would not allow that their supreme god could be caught in a falsity. Hence ÆSCHYLUS, in *Prometh. vinct.* 1068:—

Ψευδηγορειν γαρ ουκ επισταται στομα
Το Διον, αλλα παν επος τελει.

"The mouth of Jove knows not to frame a lie;
But every word finds full accomplishment."

Verse 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel*] This is a difficult passage; for if we take the words as spoken of the *people* Israel, as their *iniquity* and their *perverseness* were almost unparalleled, such words cannot be spoken of *them* with strict truth. If we consider them as spoken of the patriarch *Jacob* and *Israel*, or of Jacob *after* he became *Israel*, they are most strictly true, as *after that time* a more unblemished and noble character (*Abraham* excepted) is not to be found in the page of history, whether sacred or profane; and for his sake, and for the sake of *his* father *Isaac*, and his grandfather *Abraham*, God is ever represented as favouring, blessing, and sparing a rebellious and undeserving people; see the concluding note, Gen. xlix. In this way, I think, this difficult text may be safely understood.

There is another way in which the words may be interpreted, which will give a good sense. אָוֶן *aven* not only signifies *iniquity*, but most frequently *trouble*, *labour*, *distress*, and *affliction*; and these indeed are its *ideal* meanings, and *iniquity* is only an accommodated or metaphorical one, because of the *pain*, *distress*, &c., produced by sin. עָמָל *amal*, translated here *perverseness*, occurs often in Scripture, but is never translated *perverseness* except in this place. It signifies simply *labour*, especially that which is of an *afflictive* or *oppressive* kind. The words may therefore be considered as implying that God will not suffer the people either to be exterminated by the *sword*, or to be brought under a yoke of *slavery*. Either of these methods of interpretation gives a good sense, but our common version gives none.

Dr. Kennicott contends for the reading of the Samaritan, which, instead of לֹא הִבִּיט *lo hibbit, he hath not seen*, has לֹא אָבִט *lo abbit, I do not see*, I do not discover any thing among them on which I could ground my curse. But the sense above given is to be preferred.

Verse 22. *The strength of a unicorn.*] רְאֵם *reem* and רְאִים *reim*. It is generally allowed that there is no such beast in nature as the *unicorn*; i. e., a creature of the horse kind, with one long rich curled horn in the forehead. The creature painted from fancy is represented as one of the supporters of the *royal arms* of Great Britain. It is difficult to say what kind of

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hath as it were [d] the strength of a unicorn.

23 Surely *there is* no enchantment [e] against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, [f] What hath God wrought!

24 Behold, the people shall rise up [g] as a great lion, and lift up himself as a young lion: [h] he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [i] All that the LORD speaketh, that I must do?

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27 And Balak said unto Balaam, [k] Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh [l] toward Jeshimon.

29 And Balaam said unto Balak, [m] Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

[d] Deut. xxxiii. 17; Job xxxix. 10, 11.——[e] Or, *in*.——[f] Psa. xxxi. 19; xliv. 1.——[g] Gen. xlix. 9.——[h] Gen. xlix. 27.

[i] Verse 12; chapter xxii. 38; 1 Kings xxii. 14.——[k] Verse 13.
[l] Chap. xxi. 20.——[m] Ver. 1.

beast is intended by the original word. The Septuagint translate the word μονοκερως, the *unicorn*, or *one-horned animal*; the Vulgate, sometimes, *unicornus*; and in the text *rhinocerotis*, by which the *rhinoceros*, a creature which has its name from the *horn* on its *nose*, is supposed to be meant. That no single-horned animal can be intended by the *reem* of Moses, is sufficiently evident from this, that Moses, speaking of Joseph, says, "he has the HORNS of A *unicorn*," or *reem*, where the *horns* are spoken of in the *plural*, the *animal* in the *singular*. The creature referred to is either the *rhinoceros*, some varieties of which have *two* horns on the nose, or the wild *bull*, *urus*, or *buffalo*; though some think the beast intended is a species of *goat*; but the *rhinoceros* seems the most likely. There is literally a *monoceros*, or *unicorn*, with *one large curled ivory horn* growing horizontally out of his *snout*; but this is not a *land animal*, it is the *modiodan* or *narwal*, a marine animal of the *whale* kind, a horn of which is now before me, measuring seven feet four inches; but I believe the *rhinoceros* is that intended by the sacred writers.

Verse 23. *There is no enchantment, &c.*] Because God has determined to save them, therefore no enchantment can prevail against them.

According to this time, &c.] I think this clause should be read thus: "As at this time it shall be told to Jacob and to Israel what God worketh;" i. e., this people shall always have *prophetic information* of what God is about to work. And indeed, they are the only people under heaven who ever had this privilege. When God himself designed to punish them because of their sins, he always *forewarned* them by the prophets; and also took care to apprise them of all the plots of their enemies against them.

Verse 24. *Behold, the people shall rise up as a great lion*] לביא *labi*, the *great*, *mighty*, or *old lion*, the king of the forest, who is feared and respected by all the other beasts of the field; so shall Israel be the subduer and possessor of the whole land of Canaan. And *as a young lion*, ארי *ari* from ארה *arah*, *to tear off*, the *predatory lion*, or the lion in the act of *seizing* and *tearing* his prey;—the nations against whom the Israelites are now going shall be no more able to defend themselves against their attacks, than the feeblest beasts of the forest are against the attacks of the strong lion.

Verse 28. *Unto the top of Peor*] Probably the place where the famous Baal-peor had his chief temple. He appears to have been the Priapus of the Moabites, and to have been worshipped with the same obscene and abominable rites.

CHAPTER XXIV.

Balaam, finding that God was determined to bless Israel, seeks no longer for enchantments, 1. The Spirit of God coming upon him, he delivers a most important prophetic parable, 2–9. Balak's anger is kindled against him, and he commands him to depart to his own country, 10, 11. Balaam vindicates his conduct, 12, 13; and delivers a prophecy relative to the future destruction of Moab by the Israelites, 14–17, also of Edom, 18, 19; of the Amalekites, 20; and of the Kenites, 21, 22. Predicts also the destruction of Asshur and Eber, by the naval power of Chittim, which should afterwards be itself destroyed, 23, 24. Balaam and Balak separate, 25.

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AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at [a] other times, [b] to seek for enchantments,

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[a] Chap. xxiii. 3, 15.

[b] Heb. *to the meeting of enchantments.*

NOTES ON CHAP. XXIV.

Verse 1. *He went not, as at other times, to seek for enchantments*] We have already had occasion to observe that the proper meaning of the word נחש *nachash* is not easily ascertained; see chap. xxi. 9, and see on Gen. iii. 1. Here the plural נחשים *nechashim*

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but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [c] abiding *in his tents* according to their tribes; and [d] the Spirit of God came upon him.

3 [e] And he took up his parable, and said, Balaam the son of Beor hath said, and the man [f] whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, [g] falling *into a trance*, but having his eyes open:

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5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, [h] as the trees of lign aloes [i] which the LORD hath planted, *and* as cedar trees beside the waters.

[c] Chap. ii. 2, &c.——[d] Chap. xi. 25; 1 Sam. x. 10; xix. 20, 23; 2 Chron. xv. 1.——[e] Chap. xxiii. 7, 18.——[f] Heb. *who had his eyes shut*, but now opened.

[g] See 1 Sam. xix. 24; Ezek. i. 28; Dan. viii. 18; x. 15, 16; 2 Cor. xii. 2, 3, 4; Rev. i. 10, 17.——[h] Psalm i. 3; Jer. xvii. 8. [i] Psa. civ. 16.

is rendered *enchantments*; but it probably means no more than the *knowledge of future events*. When Balaam saw that it pleased God to bless Israel, he therefore thought it unnecessary to apply for any farther *prophetic declarations* of God's will as he had done before, for he could safely infer every good to this people, from the evident disposition of God towards them.

Verse 2. *The Spirit of God came upon him.*] This Divine afflatus he had not expected on the present occasion, but God had not yet declared the whole of his will.

Verse 3. *He took up his parable*] His prophetic declaration couched in highly poetic terms, and in regular metre, as the preceding were.

The man whose eyes are open] I believe the original שתם *shethum*, should be translated *shut*, not *open*; for in the next verse, where the opening of his eyes is mentioned, a widely different word is used, גלה *galah*, which signifies to *open* or *reveal*. At first the eyes of Balaam were *shut*, and so closely too that he could not *see* the angel who withstood him, till God *opened* his eyes; nor could he see the gracious intentions of God towards Israel, till the *eyes of his understanding were opened* by the power of the Divine Spirit. This therefore he mentions, we may suppose, with humility and gratitude, and to the credit of the prophecy which he is now about to deliver, that the Moabites may receive it as the *word of God*, which must be fulfilled in due season. His words, in their meaning, are similar to those of the blind man in the Gospel: "Once I was *blind*, but now I *see*."

Verse 4. *Falling* into a trance] There is no indication in the Hebrew that he fell into a *trance*; these words are added by our translators, but they are not in the original. נפל *nophel* is the only word used, and simply signifies *falling*, or *falling down*, perhaps in this instance by way of religious prostration.

Verse 6. *Lign aloes which the Lord hath planted*] Or, as the tents which the Lord hath pitched; for it is the same word, אהלים *ohalim*, which is used in the 5th verse. But from other parts of Scripture we find that the word also signifies a species of *tree*, called by some the *sandal* tree, and by others the *lignum* or wood *aloes*. This tree is described as being *eight* or *ten* feet high, with very large leaves growing at the top; and it is supposed that a forest of those at some distance must bear some resemblance to a numerous encampment. As the word comes from the root אהל *ahal*, which signifies to *spread* or *branch out*, and therefore is applied to *tents*, because of their being *extended* or *spread out* on the ground; so when it is applied to *trees* it must necessarily mean such as were remarkable for their widely-extended branches; but what the particular species is, cannot be satisfactorily ascertained. By the *Lord's planting* are probably meant such trees as grow independently of the *cultivation of man.—Nullis hominum cogentibus*; or, as *Virgil* expresses it,—

Sponte sua quæ se tollunt in luminis oras.
VIRG., Geor. ii., ver. 47.

"Such as sprung up *spontaneously* into the regions of light."

As cedar trees] *Gabriel Sionita*, a very learned Syrian Maronite, who assisted in editing the Paris Polyglot, a man worthy of all credit, thus describes the cedars of Mount Lebanon, which he had examined on the spot:—

"The *cedar* grows on the most elevated part of the mountain, is taller than the *pine*, and so thick that five men together could scarcely fathom one. It shoots out its branches at ten or twelve feet from the ground; they are large, and distant from each other, and are perpetually green. The cedar distils a kind of gum, to which different effects are attributed. The wood of it is of a brown colour, very solid, and incorruptible if preserved from *wet*. It bears a small apple, like to that of the *pine*."

De la Roque relates some curious particulars concerning this tree, which he learned from the Maronites of Mount Libanus: "The branches grow in parallel rows round the tree, but lessen gradually from the bottom to the top, shooting out parallel to the horizon, so that the tree is, in appearance, similar to a *cone*. As the snows, which fall in vast quantities on this mountain, must necessarily, by their weight on such a vast surface, break down these branches, nature, or rather the God of nature, has so ordered it, that at the approach of winter, and during the snowy season, the branches erect themselves, and cling close to the body of the tree, and thus prevent any quantity of snow from lodging on them."

Mr. *Maundrell*, who visited Mount Libanus in 1697, gives the following description of the *cedars* still growing there:—

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7 He shall pour the water out of his buckets, and his seed *shall be* [k] in many waters, and his king shall be higher than [l] Agag, and his [m] kingdom shall be exalted.

8 [n] God brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall [o] eat up the nations his enemies, and shall [p] break their bones, and [q] pierce *them* through with his arrows.

9 [r] He couched, he lay down as a lion, and as a great lion: who shall stir him up? [s] Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he [t] smote his hands together: and Balak said unto Balaam, [u] I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: [v] I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

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12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 [w] If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* [x] I will advertise thee what this people shall do to thy people [y] in the latter days.

15 [z] And he took up his parable, and said, Baalam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the Most

[k] Jer. li. 13; Rev. xvii. 1, 15.——[l] 1 Sam. xv. 9.——[m] 2 Sam. v. 12; 1 Chron. xiv. 2.——[n] Chap. xxiii. 22.——[o] Chap. xiv. 9; xxiii. 24.——[p] Psa. ii. 9; Isa. xxxviii. 13; Jer. l. 17.——[q] Psa. xlv. 5; Jer. l. 9.——[r] Gen. xlix. 9.

[s] Gen. xii. 3; xxvii. 29.——[t] Ezek. xxi. 14, 17; xxii. 13.——[u] Chap. xxiii. 11; Deut. xxiii. 4, 5; Josh. xxiv. 9, 10; Neh. xiii. 2.——[v] Chap. xxii. 17, 37.——[w] Chap. xxii. 18.——[x] Mic. vi. 5; Rev. ii. 14.——[y] Gen. xlix. 1; Dan. ii. 28; x. 14.——[z] Ver. 3, 4.

"These noble trees grow among the snow, near the highest part of Lebanon, and are remarkable, as well for their own age and largeness as for those frequent allusions to them in the word of God. Some of them are very old, and of a prodigious bulk; others younger, and of a smaller size. Of the former I could reckon only *sixteen*, but the latter are very numerous. I measured one of the largest, and found it *twelve* yards and *six* inches in girt, and yet *sound*, and *thirty-seven* yards in the spread of its branches. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree."—*Journey from Aleppo to Jerusalem*, p. 142.

Verse 7. *He shall pour the water out of his buckets, &c.*] Here is a very plain allusion to their method of raising water in different parts of the East. By the *well* a tall pole is erected, which serves as a fulcrum to a very long lever, to the smaller end of which a bucket is appended. On the opposite end, which is much larger, are many notches cut in the wood, which serve as steps for a man, whose business it is to climb up to the fulcrum, in order to lower the bucket into the well, which, when filled, he raises by walking back on the opposite arm, till his weight brings the bucket above the well's mouth: a person standing by the well empties the bucket into a trench, which communicates with the ground intended to be watered.

His seed shall be *in many waters*] Another simple allusion to the sowing of *rice*. The ground must not only be *well watered*, but *flooded*, in order to serve for the proper growth of this grain. The rice that was sown in *many waters* must be the most fruitful. By an elegant and chaste metaphor all this is applied to the *procreation of a numerous posterity*.

His king shall be higher than Agag] This name is supposed to have been as common to all the Amalekitish kings as *Pharaoh* was to those of Egypt. But several critics, with the Septuagint, suppose that a small change has taken place here in the original word, and that instead of מאגג *meagag, than Agag*, we should read מגוג *miggog, than Gog*. As *Gog* in Scripture seems to mean the enemies of God's people, then the promise here may imply that the true worshippers of the Most High shall ultimately have dominion over all their enemies.

Verse 8. *God brought him forth out of Egypt*] They were neither *expelled* thence, nor came *voluntarily* away. God alone, with a high hand and uplifted arm, brought them forth. Concerning the *unicorn*, see on chap. xxiii. 22.

Verse 9. *He couched, he lay down as a lion, &c.*] See the original terms explained chap. xxiii. 24.

These oracles, delivered by Balaam, are evident prophecies of the victories which the Israelites should gain over their enemies, and of their firm possession of the promised land. They may also refer to the great victories to be obtained by the Lord Jesus Christ, that Lion of the *tribe of Judah*, over sin, death, and Satan, the grand enemies of the human race; and to that most numerous posterity of *spiritual children* which should be begotten by the preaching of the Gospel.

Verse 11. *Lo, the Lord hath kept thee back from honour.*] A bitter and impious sarcasm. "Hadst thou cursed this people, I would have promoted thee to great honour; but thou hast chosen to follow the directions of Jehovah rather than mine, and what will *he* do for thee!"

Verse 15. *The man whose eyes are open*] See on ver. 3. It seems strange that our version should have fallen into such a mistake as to render שתם *shethum*,

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High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 [a] I shall see him, but not now: I shall behold him, but not nigh: there shall come [b] a Star out of Jacob, and [c] a Sceptre shall rise out of Israel, and shall [d] smite the corners of Moab, and destroy all the children of Sheth.

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18 And [e] Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 [f] Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

[a] Rev. i. 7.——[b] Matt. ii. 2; Rev. xxii. 16.——[c] Gen. xlix. 10; Psa. cx. 2.——[d] Or, *smite through the princes of Moab*; 2 Sam. viii. 2; Jer. xlviii. 45.——[e] 2 Sam. viii. 14; Psa. lx. 8, 9, 12. [f] Gen. xlix. 10.

open, which it does not signify, when the very *sound* of the word expresses the *sense*. The Vulgate has very properly preserved the true meaning, by rendering the clause *cujus obturatus est oculus*, he whose eyes are shut. The Targum first paraphrased the passage *falsely*, and most of the versions followed it.

Verse 17. *I shall see him, but not now*] Or, *I shall see him, but he is not now. I shall behold him, but not nigh—I shall have a full view of him, but the time is yet distant.* That is, The person of whom I am now prophesying does not at present exist among these Israelites, nor shall he appear in this generation. *There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel*—a person *eminent* for *wisdom*, and *formidable* for *strength* and *power*, shall arise as *king* among this people. *He shall smite the corners of Moab*—he shall bring the Moabites perfectly under subjection; (See 2 Sam. viii. 2;) *and destroy all the children of Sheth.* The original word קרקר *karkar*, from קרה *karah*, to *meet*, *associate*, *join*, *blend*, and the like, is variously translated: *vastabit, he shall waste*, Vulgate.—*προνομευσει, shall prey on*, Sept.—ישלוט *yishlot, shall rule over*, Targum.—*Shall shake*, Arabic.—برسند *barbend, shall put a yoke on*, Pers.—*Shall unwall*, Ainsworth, &c., &c.

The *Targum* of *Onkelos* translates the whole passage thus: "I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab, and rule over all the children of men."

The *Jerusalem Targum* is a little different: "A king shall arise from the house of Jacob, a redeemer and governor from the house of Israel, who shall slay the chiefs of the Moabites, and empty out and destroy all the children of the East."

Rabbi Moses ben Maimon has, in my opinion, perfectly hit the meaning of the prophecy in the following paraphrase of the text: "*I shall see him, but not now.* This is David.—*I shall behold him, but not nigh.* This is the king Messiah.—*A Star shall come out of Jacob.* This is David.—*And a Sceptre shall rise out of Israel.* This is the king Messiah.—*And shall smite the corners of Moab.* This is David, (as it is written, 2 Sam. viii. 2: *And he smote Moab, casting them down to the ground.*)—*And shall destroy all the children of Sheth.* This is the king Messiah, of whom it is written, (Psa. lxii. 8,) *He shall have dominion from sea to sea.*"

Verse 18. *And Edom shall be a possession*] That is, to David; as it is said: "And all they of Edom became David's servants;" 2 Sam. viii. 14.

Seir also shall be a possession] That is, unto the king Messiah; as it is said: "And saviours shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's;" Obad., ver. 21. See *Ainsworth*.

Verse 19. *Out of Jacob shall come, &c.*] This is supposed to refer to Christ, because of what is said Gen. xlix. 10.

It is exceedingly difficult to fix the true sense of this prophecy in all its particulars. Probably the *star*, ver. 17, is only an emblem of *kingly* power. Among the Egyptians a *star* is said to have been the symbol of the Divine Being. The *sceptre* refers to the kingly power in *exercise*. The *corners* or outskirts may mean the petty Moabitish governments, as the Chaldee has understood the term. If *karkar*, which we translate *utterly destroy*, be not the name of a *place* here, as it is in Judg. viii. 10, (which is not very likely,) it may be taken in one of those senses assigned to it, (see on ver. 17,) and signify the *blending together* the *children of Sheth*, that is, all the inhabitants of the earth; for so the children of *Sheth* must necessarily be understood, unless we consider it here as meaning some king of the *Moabites*, according to *Grotius*, or a city on the borders of Moab, according to *Rabbi Nathan*. As neither Israel nor the Messiah ever destroyed all the children of men, we must (in order to leave the children of Sheth what they are generally understood to be, *all the inhabitants of the world*) understand the whole as a prophecy of the final universal sway of the sceptre of Christ, when the middle wall of partition shall be broken down, and the *Jews and Gentiles* become one *united, blended* fold, under one shepherd and bishop of their souls.

I cannot think that the *meteoric star* which guided the wise men of the east to Bethlehem can be intended here; nor do I think that Peter refers to this prophecy when he calls Christ *the day star*, 2 Epist. i. 19; nor that Rev. ii. 28, where Christ is called *the morning star*, nor Rev. xxii. 16, where he is called *the bright and morning star*, refers at all to this prophecy of Balaam. Nor do I think that the *false Christ* who rose in the time of *Adrian*, and who called himself *Barcochab*, which literally signifies the *son of a star*, did refer to this prophecy. If he had, he must have defeated his own intention, because the son *of the star* is not the star that should arise, but at the utmost a *descendant*; and then, to vindicate his right to the Jewish throne, he must show that the person who was called *the star*, and of whom he pretended to be the *son* or *descendant*, had actually reigned before him. As the *sun, moon, stars, planets, light, splendour, efful-*

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20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* [g] the first of the nations; but his latter end [h] *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

22 Nevertheless [i] the Kenite shall be wasted, [k] until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

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24 And ships *shall come* from the coast of [l] Chittim, and shall afflict Asshur, and shall afflict [m] Eber, and he also shall perish for ever.

25 And Baalam rose up, and went and [n] returned to his place: and Balak also went his way.

[g] Or, *the first of the nations that warred against Israel*; Exod. xvii. 8.——[h] Or, shall be *even to destruction*; Exod. xvii. 14; 1 Sam. xv. 3, 8.

[i] Heb. *Kain*; Gen. xv. 19.——[k] Or, *how long* shall it be ere *Asshur carry thee away captive?*——[l] Gen. x. 4; Dan. xi. 30. [m] Gen. x. 21, 25.——[n] See chap. xxxi. 8.

gence, day, &c., were always considered among the Asiatics as emblems of *royalty, government,* &c., therefore many, both men and women, had these names given to them as titles, surnames, &c. So the queen of Alexander the Great, called Roxana by the Greeks, was a *Persian* princess, and in her native tongue her name was روشن *Roushen*, splendour. *Hadassah*, who became queen to *Ahasuerus*, in place of the repudiated *Vashti*, and is called *Esther* by Europeans in general, was called in the language of Persia ستاره *Sitareh*; from whence by corruption came both *Esther*, the Persian queen, and our word *star*. And to waive all farther examples, a Mohammedan prince, at first named *Eesouf* or *Joseph*, was called روشن اختر *Roushen Akhter* when he was raised to the throne, which signifies a *splendid or luminous star*. This prince, by a joyful reverse of fortune, was brought from a gloomy prison and exalted to the throne of Hindostan; on which account the following couplet was made, in which there is a paronomasia or play on the name *Roushen Akhter*; and the last line alludes to the history of the patriarch *Joseph*, who was brought out of *prison* and exalted to the highest honours in Egypt.

روشن اختر بود اکنون ماه شد
یوسف از زندان برامد شاه شد

Roushen Akhter bood, aknoon mah shud:
Yousef az zendan ber amd shah shud.

"He was a *bright star*, but is now become a *moon*.
Joseph is brought out of *prison*, and is become *a glorious king*."

Verse 20. *Amalek* was *the first of the nations*] The most *ancient* and most powerful of all the nations or states then within the view of Balaam; *but his latter end shall be that he perish for ever*, or *his posterity* אחריתו *acharitho, shall be destroyed*, or *shall utterly fail*. This oracle began to be fulfilled by *Saul*, 1 Sam. xv. 7, 8, who overthrew the Amalekites, and took their king, Agag, prisoner. Afterwards they were nearly destroyed by *David*, 1 Sam. xxvii. 8, and they were finally exterminated by the sons of *Simeon* in the days of *Hezekiah*, 1 Chron. iv. 41–43; since that time they have ceased to exist as a people, and now no vestige of them remains on the face of the earth; so completely is their *posterity* cut off, according to this prophecy. The *marginal reading* does not appear to give the proper sense.

Verse 21. *He looked on the Kenites*] Commentators are not well agreed who the Kenites were. Dr. Dodd's opinion is, I think, nearest to the truth. *Jethro*, the father-in-law of Moses, is called a priest or prince of Midian, Exod. iii. 1, and in Judg. i. 16 he is called a *Kenite*; we may infer, therefore, says he, that the Kenites and the Midianites were the same, or at least that the Kenites and the Midianites were confederate tribes. Some of these we learn from Judg. i. followed the Israelites, others abode still among the Midianites and Amalekites. When Saul destroyed the latter, we find he had no commission against the Kenites, 1 Sam. xv. 6, for it appears that they were then a small and inconsiderable people; they had doubtless been *wasted*, as the text says, though by what means does not appear from history. On the other hand, it may be observed that the Midianites mentioned here lived close to the Dead Sea, at a great distance from the Midian where Jethro lived, which was near Horeb. Perhaps they were a colony or tribe that had migrated from the vicinity of Mount Sinai. It seems that at this time the *Kenites* occupied a very strong position: *Strong is thy dwelling place, and thou puttest thy nest in a rock*; where there is a play on the original word קן, which signifies both a *Kenite* and a *nest*. High rocks in these countries were generally used as their strong places.

Verse 22. *Until Asshur shall carry thee away captive.*] The Assyrians and Babylonians who carried away captive the ten tribes, 2 Kings xvii. 6, and the Jews into Babylon, 2 Kings xxv., probably carried away the Kenites also. Indeed this seems pretty evident, as we find some Kenites mentioned among the Jews after their return from the Babylonish captivity, 1 Chron. ii. 55.

Verse 23. *Who shall live when God doeth this!*] There are two senses in which these words may be taken:—1. That the event is so distant that none then alive could possibly live to see it. 2. That the times would be so distressing and desolating that scarcely any should be able to escape. The words are very similar to those of our Lord, and probably are to be taken in the same sense: "Wo to them that are with child, and to them that give suck in those days."

Verse 24. *Ships* shall come *from the coast of Chittim*] Some think by Chittim the Romans, others the Macedonians under Alexander the Great, are meant. It is certain that the Romans did conquer the Assy-

tians, including all the people of Syria, Mesopotamia, &c.; but Calmet strongly contends that by Chittim Macedonia is meant, and that the prophecy refers to the conquests of Alexander. Chittim was one of the sons of Javan, the son of Japheth, the son of Noah, Gen. x. 4; and his posterity, according to Josephus, Antiq., l. iii., c. 22, settled in Cilicia, Macedonia, Cyprus, and Italy also; and therefore, says Mr. Ainsworth, the prophecy may imply both the troubles that befell the Assyrians and Jews by the Greeks and Seleucidæ, in the troublous days of Antiochus.

And shall afflict Eber] Probably not the Hebrews, as some think, but the people on the other side the Euphrates, from עבר *abar, to pass over, go beyond*; all which people were discomfited, and their empire destroyed by Alexander the Great.

Verse 25. *And Balaam—returned to his place*] Intended to have gone to Mesopotamia, his native country, (see Deut. xxiii. 4,) but seems to have settled among the Midianites, where he was slain by the Israelites; see chap. xxxi. 8.

THOUGH the notes in the preceding chapters have been extended to a considerable length, yet a few additional remarks may be necessary: the reader's attention is earnestly requested to the following propositions:—

1. It appears sufficiently evident from the preceding account that Balaam knew and worshipped the true God.

2. That he had been a true prophet, and appears to have been in the habit of receiving oracles from God.

3. That he practised some illicit branches of knowledge, or was reputed by the Moabites as a sorcerer, probably because of the high reputation he had for wisdom; and we know that even in our own country, in the fifteenth and sixteenth centuries, persons who excelled their contemporaries in wisdom were reputed as magicians.

4. That though he was a believer in the true God, yet he was covetous; he *loved the wages of unrighteousness.*

5. That it does not appear that in the case before us he *wished* to curse Israel when he found they were the servants of the true God.

6. That it is possible he did not know this at first. Balak told him that there was a numerous people come out of Egypt; and as marauders, wandering hordes, freebooters, &c., were frequent in those days, he might take them at first for such spoilers, and the more readily go at Balak's request to consult God concerning them.

7. That so conscientiously did he act in the whole business, that as soon as he found it displeased God he cheerfully offered to return; and did not advance till he had not only the permission, but the authority of God to proceed.

8. That when he came in view of the Israelitish camp he did not attempt to make use of any means of sorcery, evocation of spirits, necromantic spells, &c., to accomplish the wish of Balak.

9. That he did seek to find out the will of the true God, by using *those means* which God himself had prescribed, viz., supplication and prayer, and the sacrifice of clean beasts.

10. That though he knew it would greatly displease Balak, yet he most faithfully and firmly told him all that God said on every occasion.

11. That notwithstanding his allowed covetous disposition, yet he refused all promised honours and proffered rewards, even of the most extensive kind, to induce him to act in any respect contrary to the declared will of God.

12. That God on this occasion communicated to him some of the most extraordinary prophetic influences ever conferred on man.

13. That his prophecies are, upon the whole, clear and pointed, and have been fulfilled in the most remarkable manner, and furnish a very strong argument in proof of Divine revelation.

14. That notwithstanding the wicked counsel given to the Midianites, the effects of which are mentioned in the following chapter, on which account he probably lost his life, (chap. xxxi. 8,) the badness of this man's character has been very far overrated; and that it does not appear that he was either a *hypocrite*, *false prophet*, or a *sorcerer* in the common acceptation of the term, and that he risked even life itself in following and fulfilling the will of the Lord!

15. That though it is expressly asserted, chap xxxi. 16, and Rev. ii. 14, that Israel's committing whoredom with the daughters of Moab was brought about by the evil counsel given by Balaam to cast this stumbling-block in their way, yet it does not appear from the text that he had those most criminal intentions which are generally attributed to him; for as we have already seen so much good in this man's character, and that this, and his love of money (and who thinks this a *sin?*) are almost the only blots in it, it must certainly be consistent with candour and charity to suggest a method of removing at least some part of this blame.

16. I would therefore simply say that the counsel given by Balaam to Balak might have been "to form *alliances* with this people, especially through the medium of *matrimonial connections*; and seeing they could not conquer them, to endeavour to make them their *friends.*" Now, though this might not be designed by Balaam to bring them into a snare, yet it was a bad doctrine, as it led to the corruption of the holy seed, and to an unequal yoking with unbelievers; which, though even in a *matrimonial* way, is as contrary to sound policy as to the word of God. See the notes on chap. xxv. 3, 6.

17. That it was the Moabitish women, not Balaam, that called the people to the sacrifice of their gods; and it argued great degeneracy and iniquity in the hearts of the people on so slight an invitation to join so suddenly so impure a worship, and so speedily to cast off the whole form of godliness, with every portion of the fear of the Almighty; therefore the high blame rests ultimately with themselves.

CHAPTER XXV.

While Israel abode in Shittim the people commit whoredom with the daughters of Moab, 1. *They become idolaters.* 2. *The anger of the Lord is kindled against them, and he commands the ringleaders to be hanged,* 3, 4. *Moses causes the judges to slay the transgressors,* 5. Zimri, *one of the Israelitish princes of the tribe of* Simeon, *brings a Midianitish princess, named* Cozbi, *into his tent, while the people are deploring their iniquity before the tabernacle,* 6. *Phinehas, the son of Eleazar, incensed by this insult to the laws and worship of God, runs after them and pierces them both with a javelin,* 7, 8. *Twenty-four thousand die of the plague, sent as a punishment for their iniquity,* 9. *The Lord grants to Phinehas a covenant of peace and an everlasting priesthood,* 10–13. *The name and quality of the Israelitish man and Midianitish woman,* 14, 15. *God commands the Israelites to vex and smite the Midianites, who had seduced them to the worship of Baal-peor,* 16–18.

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AND Israel abode in [a] Shittim, and [b] the people began to commit whoredom with the daughters of Moab.

2 And [c] they called the people unto [d] the sacrifices of their gods: and the people did eat, and [e] bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and [f] the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [g] Take all the heads of the people, and hang them up before the LORD against the sun, [h] that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [i] the judges of Israel, [k] Slay ye every one his men that were joined unto Baal-peor.

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6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [l] who *were* weeping *before* the door of the tabernacle of the congregation.

7 And [m] when Phinehas [n] the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into

[a] Chap. xxxiii. 49; Josh. ii. 1; Mic. vi. 5.——[b] Chap. xxxi. 16; 1 Cor. x. 8.——[c] Joshua xxii. 17; Psa. cvi. 28; Hos. ix. 10. [d] Exodus xxxiv. 15, 16; 1 Cor. x. 20.——[e] Exodus xx. 5. [f] Psa. cvi. 29.

[g] Deut. iv. 3; Josh. xxii. 17.——[h] Ver. 11; Deut. xiii. 17. [i] Exod. xviii. 21, 25.——[k] Exod. xxxii. 27; Deut. xiii. 6, 9, 13, 15.——[l] Joel ii. 17.——[m] Psa. cvi. 30; Eccles. xlv. 23; 1 Mac. ii. 54.——[n] Exod. vi. 25.

NOTES ON CHAP. XXV.

Verse 3. *Israel joined himself unto Baal-peor*] The same as the Priapus of the Romans, and worshipped with the same obscene rites as we have frequently had occasion to remark.

The *joining to Baal-peor*, mentioned here, was probably what St. Paul had in view when he said, 2 Cor. vi. 14: *Be ye not unequally yoked together with unbelievers.* And this joining, though done even in a matrimonial way, was nevertheless *fornication*, (see Rev. ii. 14,) as no marriage between an Israelite and a Midianite could be legitimate, according to the law of God. See the propositions at the close of the preceding chapter.

Verse 4. *Take all the heads of the people, &c.*] Meaning the chiefs of those who had transgressed; as if he had said, "Assemble the chiefs and judges, institute an inquiry concerning the transgressors, and hang them who shall be found guilty *before the Lord*, as a matter required by his justice." *Against the sun*—in the most public manner, and in daylight.

Dr. Kennicott has remarked that the Samaritan and Hebrew texts must be both taken together, to make the sense here complete: And the Lord said unto Moses, SPEAK unto *all* the heads of the people; AND LET THEM SLAY THE MEN THAT WERE JOINED TO BAAL-PEOR; *and hang them up before the Lord against the sun, &c.*

Verse 5. *Slay ye every one his men*] In the different departments where you preside over *thousands*, *hundreds*, *fifties*, and *tens*, slay all the *culprits* that shall be found.

Verse 6. *One of the children of Israel*] *Zimri*, the son of *Salu*, a prince of a chief family in the tribe of *Simeon*, ver. 14, *brought a Midianitish woman, Cozbi*, daughter of *Zur*, head over a people of one of the chief families in Midian, ver. 15. The *condition* of these two persons plainly proves it to have been a *matrimonial* alliance, the one was a *prince*, the other a *princess*; therefore I must conclude that fornication or whoredom, in the common sense of the word, was not practised on this occasion. The matter was bad enough, as the marriage was in flat opposition to the law of God; and we need not make it worse by representing the woman as a common prostitute, as the *Vulgate* and several others have done. In such a case this is absolutely inadmissible. Josephus positively says that *Zimri* had married *Cozbi*, Antiq., l. iv., cap. 6; and if he had not said so, still the thing is nearly self-evident. See the conclusion of chap. xxiv.

The children of Israel, who were *weeping*] This aggravated the crime, because the people were then in a state of great humiliation, because of the late impure and illegal transactions.

Verse 8. *Thrust both of them through*] Inspired undoubtedly by the Spirit of the God of justice to do

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the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So [o] the plague was stayed from the children of Israel.

9 And [p] those that died in the plague were twenty and four thousand.

10 And the LORD spake unto Moses, saying,

11 [q] Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous [r] for my sake among them, that I consumed not the children of Israel in [s] my jealousy.

12 Wherefore say, [t] Behold, I give unto him my covenant of peace:

13 And he shall have it, and [u] his seed after him, *even* the covenant of [v] an everlasting priesthood; because he was [w] zealous for his God, and [x] made an atonement for the children of Israel.

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14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of [y] a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of [z] Zur; he *was* head over a people, *and* of a chief house in Midian.

16 And the LORD spake unto Moses, saying,

17 [a] Vex the Midianites, and smite them:

18 For they vex you with their [b] wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

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[o] Psa. cvi. 30.——[p] Deut. iv. 3; 1 Cor. x. 8.——[q] Psa. cvi. 30; Ecclus. xlv. 23.——[r] Heb. *with my zeal*; see 2 Cor. xi. 2. [s] Exod. xx. 5; Deut. xxxii. 16, 21; 1 Kings xiv. 22; Psa. lxxviii. 58; Ezek. xvi. 38; Zeph. i. 18; iii. 8.——[t] Mal. ii. 4, 5; iii. 1; Ecclus. xlv. 24; 1 Mac. ii. 54.——[u] See 1 Chron. vi. 4, &c. [v] Exod. xl. 15; Ecclus. xlv. 24.——[w] Acts xxii. 3; Rom. x. 2. [x] Heb. ii. 17.——[y] Heb. *house of a father*.——[z] Chap. xxxi. 8; Josh. xiii. 21.——[a] Chap. xxxi. 2.——[b] Chap. xxxi. 16; Rev. ii. 14.

this act, which can never be a *precedent* on any common occasion. An act something similar occurs in our own history. In 1381, in the minority of Richard II., a most formidable insurrection took place in Kent and Essex; about 100,000 men, chiefly under the direction of *Wat Tyler*, seized on London, massacred multitudes of innocent people, and were proceeding to the greatest enormities, when the king requiring a conference in Smithfield with the rebel leader, Sir *William Walworth*, then mayor of London, provoked at the insolence with which *Tyler* behaved to his sovereign, knocked him off his horse with his mace, after which he was instantly despatched. While his partisans were bending their bows to revenge the death of their leader, Richard, then only *sixteen* years of age, rode up to them, and with great courage and presence of mind thus addressed them: "What, my people, will you kill your king! be not concerned for the death of your leader; follow me, and I will be your general." They were suddenly appeased, and the rebellion terminated. The action of Sir William Walworth was that of a *zealot*, of essential benefit at the time, and justified only by the pressing exigencies of the case.

Verse 9. *Those that died—were twenty and four thousand.*] St. Paul, 1 Cor. x. 8, reckons only *twenty-three* thousand; though some MSS. and versions, particularly the latter *Syriac* and the *Armenian*, have *twenty-four* thousand, with the Hebrew text. Allowing the 24,000 to be the genuine reading, and none of the Hebrew MSS. exhibit any various reading here, the two places may be reconciled thus: 1000 men were slain in consequence of the examination instituted ver. 4, and 23,000 in consequence of the orders given ver. 5; making 24,000 in the whole. St. Paul probably refers only to the latter number.

Verses 12, 13. *My covenant of peace—of an everlasting priesthood*] As the word *peace* implied all kinds of blessings, both spiritual and temporal, it may mean no more here than the promise of God, to grant him and his family the *utmost prosperity* in reference to *both worlds*. The *everlasting priesthood* refers properly to the *priesthood of Christ* which was shadowed out by the priesthood under the law; no matter in what family it was continued. Therefore the כהנת עולם *kehunnath olam*, or *eternal priesthood*, does not merely refer to any sacerdotal ministrations which should be continued in the family of Phinehas, during the Mosaic dispensation, but to that priesthood of Christ typified by that of Aaron and his successors. The priesthood alone is everlasting, and a covenant or grant of that was made to Phinehas, and his descendants. The Jews reckon twelve high priests of the race of Phinehas, from this time to the days of Solomon, nine more from that time to the captivity, (see 1 Chron. vi. 4, 15,) and fifteen from their return to the time of *Antiochus Eupator*, the last of whom was Onias, slain by Lysias. Ezra, the great priest and scribe, was of this line, Ezra vii. 1, 5. The family of Ithamar, uncle of Phinehas, had the priesthood for about 150 years; but it was restored to the family of Phinehas in the person of *Zadok* the priest, 1 Chron. vi. 50, in which it continued in the whole about 950 years. Probably the *Maccabees* were of the same family; but though this is not certain, there is no evidence against it. See *Calmet*. God therefore sufficiently fulfilled his promise; he gave to him and his descendants almost the utmost *temporal* length that could be given of *that* priesthood which is, in its own nature, *eternal*. Here then the word עולם *olam* means, not a limited time, but what is eternal in its duration. See the note on Gen. xxi. 33.

Verse 17. *Vex the Midianites, &c.*] See this order fulfilled, chap. xxxi. 1–20. Twelve thousand Israelites attacked the Midianites, destroyed all their cities, slew their five kings, every male, and every grown up woman, and took all their spoils.

CHAPTER XXVI.

Moses and Eleazar are commanded to take the sum of the Israelites, in the plains of Moab, 1–4. Reuben *and his posterity*, 43,730, *ver.* 5–11. Simeon *and his posterity*, 22,200, *ver.* 12–14. Gad *and his posterity*, 40,500, *ver.* 15–18. Judah *and his posterity*, 76,500, *ver.* 19–22. Issachar *and his posterity*, 64,300, *ver.* 23–25. Zebulun *and his posterity*, 60,500, *ver.* 26, 27. Manasseh *and his posterity*, 52,700, *ver.* 28–31. Ephraim *and his posterity*, 32,500, *ver.* 35–37. Benjamin *and his posterity*, 45,600, *ver.* 38–41. Dan *and his posterity*, 64,400, *ver.* 42, 43. Asher *and his posterity*, 53,400, *ver.* 44–47. Naphtali *and his posterity*, 45, 400, *ver.* 48–50. *Total amount of the twelve tribes*, 601,730, *ver.* 51. *The land is to be divided by lot, and how*, 52–56. *The Levites and their families*, 57, 58 *Their genealogy*, 59–61. *Their number*, 23,000, *ver.* 62. *In this census or enumeration not one man was found, save* Joshua *and* Caleb, *of all who had been reckoned* 38 *years before, the rest having died in the wilderness*, 63–65.

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AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 [a] Take the sum of all the congregation of the children of Israel, [b] from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them [c] in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD [d] commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 [e] Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [f] famous in the congregation who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 [g] And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: [h] and they became a sign.

11 Notwithstanding [i] the children of Korah died not.

12 The sons of Simeon after their families of [k] Nemuel, the family of the Nemuelites of Jamin, the family of the Jaminites: of [l] Jachin, the family of the Jachinites:

13 Of [m] Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of [n] Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

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[a] Exod. xxx. 12; xxxviii 25, 26; chap. i. 2.——[b] Chap. i 3. [c] Ver. 63; chap. xxii. 1; xxxi. 12; xxxiii. 48; xxxv. 1.——[d] Ch. i. 1.——[e] Gen. xlvi. 8; Exod. vi. 14; 1 Chron. v. 1.——[f] Chap. xvi. 1, 2.——[g] Chap. xvi. 32, 35.

[h] Chap. xvi. 38; see 1 Cor. x. 6; 2 Pet. ii. 6.——[i] Exod. vi. 21; 1 Chron. vi. 22.——[k] Gen. xlvi. 10; Exod. vi. 15, *Jemuel.* [l] 1 Chron. iv. 24, *Jarib.*——[m] Gen. xlvi. 10, *Zohar.*——[n] Gen. xlvi. 16, *Ziphion.*

NOTES ON CHAP XXVI.

Verse 2. *Take the sum of all the congregation*] After thirty-eight years God commands a *second census* of the Israelites to be made, to preserve the distinction in families, and to regulate the tribes previously to their entry into the promised land, and to ascertain the proportion of land which should be allowed to each tribe. For though the whole was divided by *lot*, yet the portions were so disposed that a numerous tribe did not draw where the lots assigned small inheritances. See verses 53–56, and also the note on chap. i. 1.

Verse 10. *Together with Korah*] The Samaritan text does not intimate that Korah was *swallowed up*, but that he was *burnt*, as appears in fact to have been the case. *And the earth swallowed them up, what time that company died; and the fire devoured Korah with the two hundred and fifty men, who became a sign.*

Verse 11. *The children of Korah died not.*] It is difficult to reconcile this place with chap. xvi. 27, 31–33, where it seems to be intimated that not only the *men*, but *the wives*, and *the sons, and the little ones* of Korah, Dathan, and Abiram, were swallowed up by the earthquake; see especially ver. 27, collated with ver. 33, of chap. xvi. But the text *here* expressly says, *The children of Korah died not*; and on a close in-

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16 Of [o] Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [p] Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 [q] The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And [r] the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 [s] *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of [u] Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 [v] *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 [w] The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [x] Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* [y] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

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32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And [z] Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of [a] Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 [b] The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [c] Ahiram, the family of the Ahiramites:

39 Of [d] Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [e] Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 [f] These *are* the sons of Dan after their families: of [g] Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

[o] Or, *Ezbon*, Gen. xlvi. 16.——[p] Gen. xlvi. 16, *Arodi*.——[q] Gen. xxxviii. 2, &c.; xlvi. 12.——[r] 1 Chron. ii. 3.——[s] Gen. xlvi. 13; 1 Chron. vii. 1.——[t] Or, *Phuvah*.——[u] Or, *Job*.——[v] Gen. xlvi. 14.——[w] Gen. xlvi. 20.——[x] Josh. xvii. 1; 1 Chron. vii. 14, 15. [y] Called *Abiezer*, Josh. xvii. 2; Judg. vi. 11, 24, 31.

[z] Chap. xxvii. 1; xxxvi. 11.——[a] 1 Chron. vii. 20, *Bered*. [b] Gen. xlvi. 21; 1 Chron. vii. 6.——[c] Gen. xlvi. 21, *Ehi*; 1 Chron. viii. 1, *Aharah*.——[d] Genesis xlvi. 21, *Muppim and Huppim*. [e] 1 Chron. viii. 3, *Addar*.——[f] Genesis xlvi. 23.——[g] Or, *Hushim*.

spection of ver. 27 of the above-mentioned chapter, we shall find that the *sons and the little ones* of Dathan and Abiram alone are mentioned. *So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out—and their wives, and their sons, and their little ones.* Here is no mention of the *children of Korah*, they therefore escaped, while it appears those of Dathan and Abiram perished with their fathers. See the note on chap. xvi. 30.

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43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 [h] *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 [i] *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of [k] Shillem, the family of the Shillemites.

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50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 [l] These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 And the LORD spake unto Moses, saying,

53 [m] Unto these the land shall be divided for an inheritance according to the number of names.

54 [n] To many thou shalt [o] give the more inheritance, and to few thou shalt [p] give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be [q] divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession

[h] Gen. xlvi. 17; 1 Chron. vii. 30.——[i] Gen. xlvi. 24; 1 Chron. vii. 13.——[k] 1 Chron. vii. 13, *Shallum.*——[l] See chapter i. 46. [m] Josh. xi. 23; xiv. 1.

[n] Chap. xxxiii. 54.——[o] Heb. *multiply his inheritance.*——[p] Heb. *diminish his inheritance.*——[q] Ch. xxxiii. 54; xxxiv. 13; Josh. xi. 23; xiv. 2.

Verse 51. *These* were *the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.*] The following comparative statement will show how much some of the tribes had *increased*, and others had *diminished*, since the enumeration in chap. i.

	Now	Before	
Reuben	43,730	46,500	2,770 *decrease*
Simeon	22,200	59,300	37,100 *decrease*
Gad	40,500	45,650	5,150 *decrease*
Judah	76,500	74,600	1,900 increase
Issachar	64,300	54,400	9,900 increase
Zebulun	60,500	57,400	3,100 increase
Manasseh	52,700	32,200	20,500 increase
Ephraim	32,500	40,500	8,000 *decrease*
Benjamin	45,600	35,400	10,200 increase
Dan	64,400	62,700	1,700 increase
Asher	53,400	41,500	11,900 increase
Naphtali	45,400	53,400	8,000 *decrease*
Total	601,730	603,550	1,820 *decrease* on the *whole*, in 38 years.
Decrease in all, 61,020		Increase in all, 59,200.	

Let it be observed, 1. That among these there was not a man of the former census, save Joshua and Caleb, see ver. 64, 65. 2. That though there was an *increase* in seven tribes of not less than 74,800 men, yet so great was the *decrease* in the other *five* tribes, that the balance against the present census is 1,820, as appears above: thus we find that there was an increase of 601,728 from 603,550 in the space of thirty-eight years.

Notwithstanding the amazing increase in some and decrease in other tribes, the same sort of proportion is preserved in the *east*, *west*, *north*, and *south* divisions, as before; so as to keep the division of *Judah*, which was always in the *front* or *van*, the largest; and the division of *Dan*, which was always in the *rear*, the next in number. But it is worthy of remark that as they are now, properly speaking, to commence their grand military operations, so their *front*, or *advanced division*, is increased from 186,400 to 201,300; and their *rear* from 157,600 to 163,200. The *first* division is strengthened 14,900 men, and the *last* division 5,600 men. The reasons for this are sufficiently obvious.

Mr. *Ainsworth* has a curious remark on the number of families in the 12 tribes. "Here are families,

1. Of Manasseh	8	7. Of Reuben	4
2. Of Benjamin	7	8. Of Issachar	4
3. Of Gad	7	9. Of Ephraim	4
4. Of Simeon	5	10. Of Naphtali	4
5. Of Judah	5	11. Of Zebulun	3
6. Of Asher	5	12. Of Dan	1

"In all 57; to whom if we add the 12 *patriarchs*, and *Jacob* their father, the whole number is 70, the exact number of the souls in Jacob's house that went down to Egypt, Gen. xlvi. 27." In a variety of things in this ancient economy there is a most surprising *proportion* kept up, which never could have been a fortuitous effect of general causes. But *proportion, harmony*, and *order* distinguish all the works of God, both in the *natural* and *moral* world.

Verse 55. *The land shall be divided by lot.*] The

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thereof be divided between many and few.

57 [r] And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [s] Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 [t] And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And [u] Nadab and Abihu died, when they offered strange fire before the LORD.

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62 [v] And those that were numbered of them were twenty and three thousand, all males from a month old and upward; [w] for they were not numbered among the children of Israel, because there was [x] no inheritance given them among the children of Israel.

63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel [y] in the plains of Moab, by Jordan *near* Jericho.

64 [z] But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They [a] shall surely die in the wilderness. And there was not left a man of them, [b] save Caleb the son of Jephunneh, and Joshua the son of Nun.

[r] Gen. xlvi. 11; Exod. vi. 16–19; 1 Chron. vi. 1, 16.——[s] Exod. ii. 1, 2; vi. 20.——[t] Chap. iii. 2.——[u] Lev. x. 1, 2; chap. iii. 4; 1 Chron. xxiv. 2.——[v] See chap. iii. 39.

[w] Chap. i. 49.——[x] Chap. xviii. 20, 23, 24; Deut. x. 9; Josh. xiii. 14, 33; xiv. 3.——[y] Ver. 3.——[z] Chap. i; Deut. ii. 14, 15. [a] Chap. xiv. 28, 29; 1 Cor. x. 5, 6.——[b] Chap. xiv. 30.

word גורל *goral*, translated *lot*, is supposed by some to signify the *stone* or *pebble* formerly used for the purpose of what we term *casting lots*. The word hlot *hlot* is Anglo-Saxon, from hleozan, to *divide*, or *portion out*, i. e., fortuitously: it answers to the Greek κληρος, which some think comes from κλαω, *to break*; because the lot, being a sort of appeal to God, ("The lot is cast into the lap, but the whole disposing thereof is of the Lord," Prov. xvi. 33,) *broke* off all contentions and litigations relative to the matter in dispute. From this original division of the promised land by *lot* to the children of Israel, all *portions*, *appointments*, *offices*, *shares*, or *divisions* in spiritual and ecclesiastical matters, were termed *lots*. So in the New Testament, the word κληρος, *lot*, is used to signify a *portion of spiritual blessedness*, and κληρονομια, a *division by lot*, an *inheritance*; and κληροι, the *lotted* or *appointed persons* to different works, shares, &c.; hence our word *clergy*, κληροι, *persons appointed by lot* to a lot, portion, or inheritance; see the case of Matthias, Acts i. 26. Persons thus appointed were by accommodation termed *inheritors*, because originally, when there could be no *claims* of exclusive *right*, all lands where a wandering tribe chose to take up its residence were divided by lot, as the promised land in the case before us. So Judah says to Simeon his brother, Judg. i. 3: "Come up with me into my *lot*." And as God was ever supposed to be the whole disposer in such matters, whatever *fell out* in the course of *God's providence* was called a *lot*. "This is the *lot* of them that rob us;" Isa. xvii. 14. "Thou hast neither part nor *lot* in this matter;" Acts viii. 21. A *lot* in the promised *land* was evidently *typical* of a *place* in *eternal glory*. "That they may receive forgiveness of sins, and an inheritance (κληρον, a *lot*) among them that are sanctified;" Acts xxvi. 18. "Who hath made us meet to be partakers of the inheritance (κληρου, of the *lot*) of the saints in light;" Col. i. 12. "Which is the earnest of our inheritance, (κληρονομιας, of our *allotted portion*;") Eph. i. 14. "What is the riches of the glory of his inheritance," (κληρονομιας, *allotted portion*;) Eph. i. 18. As therefore the promised land was divided by lot to the believing Israelites, God determining the lot as he saw good, none of the people having any *claim* on or *right* to it: so the kingdom of heaven is a *lot* given by the mere good will of God to them that believe and obey him; for as unbelief and disobedience threw 600,000 people out of the inheritance of the promised land; so none who disbelieve God's word, and rebel against his authority, shall ever enter into the kingdom of heaven.—See *Ainsworth*. These things happened unto them for examples: see then, reader, that thou fall not after the same example of unbelief.

CHAPTER XXVII.

The daughters of Zelophehad claim their inheritance, 1–4. *Moses brings their case before the Lord*, 5. *He allows their claim*, 6, 7; *and a law is made to regulate the inheritance of daughters*, 8–11. *Moses is commanded to go up to Mount* Abarim, *and view the promised land*, 12; *is apprised of his death*, 13; *and because he did not sanctify God at the waters of* Meribah, *he shall not enter into it*, 14. *Moses*

requests the Lord to appoint a person to supply his place as leader of the Israelites, 15–17. God appoints Joshua, commands Moses to lay his hands upon him, to set him before Eleazar the priest, and give him a charge in the sight of the people, 18–20. Eleazar shall ask counsel for him by Urim, *and at his command shall the Israelites go out and come in, 21. Moses does as the Lord commanded him, and consecrates Joshua, 22, 23.*

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THEN came the daughters of [a] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father [b] died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD [c] in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be [d] done away from among his family, because he hath no son? [e] Give unto us *therefore* a possession among the brethren of our father.

5 And Moses [f] brought their cause before the LORD.

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6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: [g] thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall

[a] Chap. xxvi. 33; xxxvi. 1, 11; Josh. xvii. 3.——[b] Chap. xiv. 35; xxvi. 64, 65.——[c] Chap. xvi. 1, 2.

[d] Heb. *diminished*.——[e] Josh. xvii. 4.——[f] Exod. xviii. 15, 19.

[g] Chap. xxxvi. 2; Jer. xlix. 11; Gal. iii. 28.

NOTES ON CHAP. XXVII.

Verse 1. *The daughters of Zelophehad*] The singular case of these women caused an additional law to be made to the civil code of Israel, which satisfactorily ascertained and amply secured the right of succession in cases of inheritance. The law, which is as reasonable as it is just, stands thus: 1. On the demise of the *father* the estate goes to the *sons*; 2. If there be no *son*, the *daughters* succeed; 3. If there be no *daughter*, the *brothers* of the deceased inherit; 4. If there be no *brethren* or paternal *uncles*, the estate goes to the *brothers* of his *father*; 5. If there be no *grand uncles* or *brothers* of the *father* of the deceased, then the *nearest akin* succeeds to the inheritance. Beyond this *fifth* degree the law does not proceed, because as the families of the Israelites were kept distinct in their respective tribes, there must always be some who could be called *kinsmen*, and were really such, having descended without interruption from the patriarch of the tribe.

Verse 7. *Thou shalt surely give them—an inheritance among their father's brethren*] There is a curious anomaly here in the Hebrew text which cannot be seen in our translation. In Hebrew *they*, *them*, and *their*, *you*, *ye*, and *your*, are both of the masculine and feminine genders, according as the nouns are to which they are affixed; but these words are of no gender in English. In this verse, speaking of the brethren of the father of those women, the *masculine* termination הם *hem*, THEM, is used instead of the *feminine*, הן *hen*, governed by בנות *benoth*, *daughters*. So להם *lahem*, to THEM, and אביהם *abihem*, THEIR *fathers*, masculine, are found in the present text, instead of להן *lahen* and אביהן *abihen*, feminine. Interpreters have sought for a *hidden* meaning *here*, and they have found several, whether *hidden here* or not. One says, "the *masculine* gender is used because these daughters are treated as if they were *heirs male*." Another, "that it is because of their *faith* and conscientious regard to the ancient customs, and to keep the memory of their father in being, which might well befit *men*." Another, "that it signifies the free gift of God in Christ, where there is neither *male* nor *female*, *bond* or *free*, for all are one in Christ;" and so on, for where there is no rule there is no end to conjecture. Now the plain truth is, that the masculine is in the present printed text a mistake for the feminine. The *Samaritan*, which many think by far the most authentic copy of the Pentateuch, has the *feminine* gender in both places; so also have upwards of *fourscore* of the MSS. collated by *Kennicott* and *De Rossi*. Therefore all the curious reasons for this anomaly offered by interpreters are only serious trifling on the blunder of some heedless copyists.

While on the subject of mysterious reasons and meanings, some might think it unpardonable if I passed by the mystery of the *fall*, *recovery*, and *full salvation* of man, signified, as some will have it, by the *names* of Zelophehad and his daughters. "1. Zelophehad's daughters, claiming a portion in the promised land, may represent believers in Christ claiming an inheritance among the saints in light. 2. These five

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possess it: and it shall be unto the children of Israel [h] a statute of judgment, as the LORD commanded Moses.

12 And the LORD said unto Moses, [i] Get thee up into this Mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also [k] shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye [l] rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [m] water of Meribah in Kadesh in the wilderness of Zin.

15 And Moses spake unto the LORD, saying,

16 Let the LORD, [n] the God of the spirits of all flesh, set a man over the congregation,

17 [o] Which may go out before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [p] as sheep which have no shepherd.

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18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man [q] in whom *is* the spirit, and [r] lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation, and [s] give him a charge in their sight.

20 And [t] thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel [u] may be obedient.

21 [v] And he shall stand before Eleazar the priest, who shall ask *counsel* for him [w] after the judgment of Urim before the LORD: [x] at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded

[h] Chap. xxxv. 29.——[i] Chap. xxxiii. 47; Deut. iii. 27; xxxii. 49; xxxiv. 1.——[k] Chap. xx. 24, 28; xxxi. 2; Deut. x. 6.
[l] Chap. xx. 12, 24; Deut. i. 37; xxxii. 51; Psa. cvi. 32.——[m] Exod. xvii. 7.——[n] Chap. xvi. 22; Heb. xii. 9.——[o] Deut. xxxi. 2; 1 Sam. viii. 20; xviii. 13; 2 Chron. i. 10.——[p] 1 Kings xxii. 17; Zech. x. 2; Matt. ix. 36; Mark vi. 34.

[q] Gen. xli. 38; Judg. iii. 10; xi. 29; 1 Sam. xvi. 13, 18.
[r] Deut. xxxiv. 9.——[s] Deut. xxxi. 7.——[t] See chap. xi. 17, 28; 1 Sam. x. 6, 9; 2 Kings ii. 15.——[u] Josh. i. 16, 17.——[v] See Josh. ix. 14; Judg. i. 1; xx. 18, 23, 26; 1 Sam. xxiii. 9; xxx. 7.——[w] Exod. xxviii. 30.——[x] Joshua ix. 14; 1 Samuel xxii. 10, 13, 15.

virgins may be considered as the *five wise virgins*, (Matt. xxv. 1–10,) who took oil in their vessels with their lamps, and consequently are types of those who make a wise provision for their eternal state. 3. They are examples of encouragement to weak and *destitute* believers, who, though they are *orphans* in this world, shall not be deprived of their heavenly inheritance. 4. Their *names* are mysterious; for *Zelophehad*, צלפחד Tselophchad, signifies the *shadow of fear* or *dread*. His first daughter, מחלה Machlah, *infirmity*; the second, נעה Noah, *wandering*; the third, חגלה Choglah, *turning about* or *dancing* for joy; the fourth, מלכה Milcah, a *queen*; the fifth, תרצה Tirtsah, *well-pleasing* or *acceptable*. By these names we may observe our reviving by grace in Christ; for we are all born of the *shadow of fear*, (*Tselophehad*,) being brought forth in sin, and through fear of death being all our life time subject to bondage, Heb. ii. 15. This begets (*Machlah*) *infirmity* or *sickness*—grief of heart for our estate. After which (*Noah*) *wandering* about for help and comfort we find it in Christ, by whom our sorrow is turned into *joy* (*Choglah*.) He communicates of his *royalty* (*Milcah*) to us, making us *kings* and priests unto God and his Father, Rev. i. 6. So we shall at last be presented unto him glorious and without blemish, being (*Tirtsah*) *well-pleasing* and *acceptable* in his sight." This is a specimen of *pious* ingenuity, which has been endeavouring to do *the work of an* Evangelist in the Church of God from the time of Origen to the present day.

Verse 12. *Get thee up into this Mount Abarim*] The mountain which Moses was commanded to ascend was certainly Mount *Nebo*, see Deut. xxxii. 49, &c., which was the same as *Pisgah*, see Deut. xxxiv. 1. The mountains of *Abarim*, according to Dr. Shaw, are a long ridge of frightful, rocky, precipitous hills, which are continued all along the eastern coast of the Dead Sea, as far as the eye can reach. As in Hebrew עבר *abar* signifies to *pass over*, *Abarim* here probably signifies *passages*; and the ridge in this place had its name in all likelihood from the *passage* of the Israelites, as it was opposite to these that they passed the Jordan into the promised land.

Verse 14. *Ye rebelled against my commandment*] See the notes on chap. xx. 8.

Verse 16. *The Lord, the God of the spirits of all flesh*] See the notes on chap. xvi. 22.

Verse 17. *That the congregation of the Lord be not as sheep which have no shepherd.*] This is a beautiful expression, and shows us in what light Moses viewed himself among his people. He was their *shepherd*; he sought no higher place; he *fed* and *guided* the flock of God under the direction of the Divine Spirit, and was faithful in all his Master's house. To this saying of Moses our Lord alludes, Matt. ix. 36.

Verse 18. *In whom is the spirit*] This must certainly mean the *Spirit of God*; and because he was endued with this Spirit, therefore he was capable of leading the people. How miserably qualified is that man for the work of God who is not guided and influenced by the Holy Ghost! God never chooses a man to accomplish his designs but that one whom he himself has qualified for the work.

Verse 20. *And thou shalt put, &c.*] מהודך *mehodecha*, of *thine honour* or *authority* upon him. Thou shalt show to the whole congregation that thou hast *associated* him with thyself in the government of the people.

Verse 21. *Eleazar the priest—shall ask* counsel *for*

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him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, [r] and gave him a charge, as the LORD commanded by the hand of Moses.

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[r] Deut. iii. 28; xxxi. 7.

him] Here was a remarkable difference between *him* and *Moses*. God talked with Moses face to face; but to Joshua only through the *medium* of the high priest.

Verse 23. *He laid his hands upon him*] As a proof of his being appointed to and qualified for the work. So at the word of Joshua they were to *go out*, and at his word to *come in*, ver. 21. And thus he was a type of our blessed Lord as to his mediatorial office, and Divine appointment as *man* to the work of our salvation; and to this circumstance of the appointment of Joshua to this work, and his receiving of Moses's honour and glory, St. Peter seems to refer in these words, 2 Epist. i. 16, 17: "We were eye-witnesses of his majesty; for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased; HEAR HIM." See Matt. xvii. 5. But one infinitely greater that either Moses or Joshua is here.

CHAPTER XXVIII.

All the offerings of God to be offered in their due season, 1, 2. *The continual burnt-offering for the morning*, 3–6; *and its drink-offering*, 7. *The continual burnt-offering for the evening*, 8. *The offerings for the Sabbath*, 9, 10. *The offerings for the beginning of each month*, 11–15. *Repetition of the ordinances concerning the passover*, 16–25. *Ordinances concerning the day of first-fruits or pentecost*, 26–31.

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AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* [a] my bread for my sacrifices made by fire, *for* [b] a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, [c] This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot [d] day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer [e] at even;

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5 And [f] a tenth *part* of an ephah of flour for a [g] meat-offering, mingled with the fourth *part* of a [h] hin of beaten oil.

6 *It is* [i] a continual burnt-offering, which was ordained in Mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of a hin for the one lamb: [k] in the holy *place* shalt thou cause the strong wine to

[a] Lev. iii. 11; xxi. 6, 8; Mal. i. 7, 12.——[b] Heb. *a savour of my rest.*——[c] Exod. xxix. 38.——[d] Heb. *in a day.*——[e] Heb. *between the two evenings*; Exod. xii. 6.

[f] Exodus xvi. 36; chap. xv. 4.——[g] Lev. ii. 1.——[h] Exodus xxix. 40.——[i] Exodus xxix. 42; see Amos v. 25.——[k] Exod. xxix. 42.

NOTES ON CHAP. XXVIII.

Verse 2. *Command the children of Israel, &c.*] It is not easy to account for the reason of the introduction of these precepts here, which had been so circumstantially delivered before in different parts of the books of Exodus and Leviticus. It is possible that the *daily*, *weekly*, *monthly*, and *yearly* services had been considerably interrupted for several years, owing to the unsettled state of the people in the wilderness, and that it was necessary to *repeat* these laws for two reasons: 1. Because they were now about to enter into the promised land, where these services must be established and constant. 2. Because the former generations being all dead, multitudes of the present might be ignorant of these ordinances.

In their due season] Moses divides these offerings into

1. DAILY. The *morning* and *evening* sacrifices: *a lamb* each time, ver. 3, 4.

2. WEEKLY. The *Sabbath* offerings, *two lambs* of a year old, ver. 9, &c.

3. MONTHLY. At the beginning of each month *two young bullocks*, *one ram*, and *seven lambs* of a year old, and a *kid* for a sin-offering, ver. 11, &c.

4. ANNUAL. 1. The passover to last seven days; the offerings, *two* young *bullocks*, *one ram*, *seven lambs* of a year old, and a *he-goat* for a sin-offering, ver. 16, &c. 2. The day of FIRST-FRUITS. The sacrifices, the same as on the beginning of the month, ver. 26, &c. With these sacrifices were offered *libations*, or *drink-offerings of strong wine*, ver. 7, 14, and *minchahs*, or *meat-offerings*, composed of *fine flour* mingled with *oil*, ver. 8, 12, &c. For an ample account of all these offerings, see the notes on Lev. vii., and Exod. xii.

Verse 7. *Strong wine*] *Sikera*; see the note on chap. x. 9, where this is largely explained.

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be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof:

10 *This is* [l] the burnt-offering of every Sabbath, beside the continual burnt-offering, and his drink-offering.

11 And [m] in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And [n] three tenth deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat-offering unto one lamb; *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offering shall be half a hin of wine unto a bullock, and the third *part* of a hin unto a ram, and a fourth *part* of a hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And [o] one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, and his drink-offering.

16 [p] And in the fourteenth day of the first month *is* the passover of the LORD.

17 [q] And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [r] first day *shall be* a holy convocation; ye shall do no manner of servile work *therein:*

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: [s] they shall be unto you without blemish:

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20 And their meat-offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And [t] one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And [u] on the seventh day ye shall have a holy convocation; ye shall do no servile work.

26 Also [v] in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have a holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [w] two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, ([x] they shall be unto you without blemish,) and their drink-offerings.

Ezek. xlvi. 4.——[m] Chap. x. 10; 1 Sam. xx. 5; 1 Chron. xxiii. 31; 2 Chron. ii. 4; Ezra iii. 5; Neh. x. 33; Isa. i. 13, 14; Ezek. xlv. 17; xlvi. 6; Hos. ii. 11; Col. ii. 16.——[n] Chap. xv. 4–12.——[o] Ver. 22; chap. xv. 24.——[p] Exod. xii. 6, 18; Lev. xxiii. 5; chap. ix. 3; Deut. xvi. 1; Ezek. xlv. 21.

[q] Lev. xxiii. 6.——[r] Exod. xii. 16; Lev. xxiii. 7.——[s] Ver. 31; Lev. xxii. 20; chap. xxix. 8; Deut. xv. 21.——[t] Ver. 15. [u] Exod. xii. 16; xiii. 6; Lev. xxiii. 8.——[v] Exod. xxiii. 16; xxxiv. 22; Lev. xxiii. 10, 15; Deut. xvi. 10; Acts ii. 1.——[w] See Lev. xxiii. 18, 19.——[x] Ver. 19.

Verse 26. *Day of the first-fruits*] Called also the feast of weeks, and the feast of pentecost. See it explained Exod. xxiii. 14, and Lev. xxiii. 15.

Verse 31. *Without blemish*] This is to be understood as applying, not only to the animals, but also to the *flour*, *wine*, and *oil*; every thing must be *perfect* in its *kind*.

CHAPTER XXIX.

The feast of trumpets *on the* first *day of the seventh month, and its sacrifices,* 1–6. *The* feast of expiation, *or* annual atonement, *on the* tenth *day of the same month, with its sacrifices,* 7–11. *The* feast of tabernacles *held on the* fifteenth *day of the same month, with its* eight *days' offerings,* 12. *The offerings of the* first day, *thirteen* bullocks, *two* rams, *fourteen* lambs, *and one* kid, 13–16. *The offerings of the* second day, *twelve* bullocks, *two* rams, *fourteen* lambs, *and one* kid, 17–19. *The offerings of the* third day, *eleven* bullocks; *the rest as before,* 20–22. *The offerings of the* fourth day, *ten* bullocks; *the rest as before,* 23–25. *The offerings of the* fifth day, *nine* bullocks, *&c.,* 26–28. *The offerings of the* sixth day, *eight* bullocks, *&c.,* 29–31. *The offerings of the* seventh day, *seven* bullocks, *&c.,* 32–34. *The offerings of the* eighth day, *one* bullock, *one* ram, *seven* lambs, *and one* goat, 35–38. *These sacrifices to be offered, and feasts to be kept, besides* vows, freewill-offerings, *&c., &c.,* 39. *Moses announces all these things to the people,* 40.

A. M. cir. 2535. B. C. cir. 1451. An. Exod. Isr. cir. 40.

AND in the seventh month, on the first *day* of the month, ye shall have a holy convocation; ye shall do no servile work: [a] it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Beside [b] the burnt-offering of the month, and his meat-offering, and [c] the daily burnt-offering, and his meat-offering, and their drink-offerings, [d] according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And [e] ye shall have on the tenth *day* of this seventh month a holy convocation; and ye shall [f] afflict your souls: ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; [g] they shall be unto you without blemish: A. M. cir. 2553. B. C. cir. 1451. An. Exod. Isr. cir. 40.

9 And their meat-offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin-offering; beside [h] the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 And [i] on the fifteenth day of the seventh month ye shall have a holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And [k] ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth

[a] Lev. xxiii. 24, 25; Ezra iii. 6; chap. x. 1–10; 1 Chron. xv. 28; Psa. lxxxi. 3; lxxxix. 15. — [b] Chap. xxviii. 11. — [c] Chap. xxviii. 3. — [d] Chap. xv. 11, 12.

[e] Lev. xvi. 29; xxiii. 27. — [f] Psa. xxxv. 13; Isa. lviii. 5. [g] Chap. xxviii. 19. — [h] Lev. xvi. 3, 5. — [i] Lev. xxiii. 33; Deut. xvi. 13; Ezek. xlv. 25. — [k] Ezra iii. 4.

NOTES ON CHAP. XXIX.

Verse 1. *And in the seventh month, &c.*] This was the beginning of their *civil* year, and was a time of great festivity, and was ushered in by the blowing of trumpets. It answers to a part of our September. In imitation of the Jews different nations began their new year with sacrifices and festivity. The ancient Egyptians did so; and the *Persians* still celebrate their نو روز *nawi rooz*, or *new year's day*, which they hold on the vernal equinox. The first day of the year is generally a time of festivity in all civilized nations. On this day the Israelites offered *one young bullock, one ram, seven lambs*, and a *kid*, for a sin-offering, besides *minchahs* or *meat-offerings*.

Verse 7. *On the tenth* day] See the notes on Lev. xvi. 29; xxiii. 24.

Verse 12. *On the fifteenth day of the seventh month*] On this day there was to be a solemn assembly, and for *seven* days sacrifices were to be offered; on the *first* day thirteen young bullocks, two rams, and fourteen lambs. On each succeeding day one bullock *less*, till on the seventh day there were only *seven*, making in all *seventy*. What an expensive service! How should we magnify God for being delivered from it! Yet these were all the taxes they had to pay. At the public charge there were annually offered to God, independently of trespass-offerings and voluntary vows, fifteen goats, twenty-one kids, seventy-two rams, &c.

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deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [l] after the manner:

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [m] after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

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29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 On the eighth day ye shall have a [n] solemn assembly: ye shall do no servile work *therein*:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall [o] do unto the LORD in your [p] set feasts, beside your [q] vows, and your freewill-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

[l] Ver. 3, 4, 9, 10; chap. xv. 12; xxviii. 7, 14. —— [m] Ver. 18. [n] Lev. xxiii. 36. —— [o] Or, *offer*. —— [p] Lev. xxiii. 2; 1 Chron. xxiii. 31; 2 Chron. xxxi. 3; Ezra iii. 5; Neh. x. 33; Isa. i. 14. [q] Lev. vii. 11, 16; xxii. 21, 23.

hundred and thirty-two bullocks, and eleven hundred and one lambs! But how little is all this when compared with the lambs slain every year at the *passover*, which amounted in one year to the immense number of 255,600 slain in the temple itself, which was the answer that *Cestius*, the Roman general, received when he asked the priests *how many persons* had come to Jerusalem at their annual festivals; the priests, numbering the *people* by the *lambs* that had been slain, said, "twenty-five myriads, five thousand and six hundred."—For an account of the feast of tabernacles, see on Lev. xxiii. 34.

Verse 35. *On the eighth day ye shall have a solemn assembly*] This among the Jews was esteemed the

chief or high day of the feast, though fewer sacrifices were offered on it than on the others; the people seem to have finished the solemnity with a greater measure of spiritual devotion, and it was on this day of the feast that our blessed Lord called the Jews from the *letter* to the *spirit* of the law, proposing himself as the sole fountain whence they could derive the streams of salvation, John vii. 37. On the subject of this chapter see the notes on Lev. xii., xvi., and xxiii.

CHAPTER XXX.

The law concerning vows of men, 1, 2. *Of women under age, and in what cases the father may annul them,* 3–5. *The vows of a wife, and in what cases the husband may annul them,* 6–8. *The vows of a widow, or divorced woman, in what cases they may be considered either as confirmed or annulled,* 9–15. *Recapitulation of these ordinances,* 16.

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AND Moses spake unto [a] the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 [b] If a man vow a vow unto the LORD, or [c] swear an oath to bind his soul with a bond; he shall not [d] break his word, he shall [e] do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all a husband, when [f] she vowed, or uttered aught out of her lips, wherewith she bound her soul;

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7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband [g] disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them

[a] Chapter i. 4, 16; vii. 2.——[b] Lev. xxvii. 2; Deut. xxiii. 21; Judg. xi. 30, 35; Eccles. v. 4.——[c] Lev. v. 4; Matt. xiv. 9; Acts xxiii. 14.——[d] Heb. *profane*; Psa. lv. 20.

[e] Job xxii. 27; Psa. xxii. 25; l. 14; lxvi. 13, 14; cxvi. 14, 18; Nah. i. 15.——[f] Heb. *her vows were upon her*; Psa. lvi. 12.
[g] Gen. iii. 16.

NOTES ON CHAP. XXX.

Verse 2. *If a man vow a vow*] A *vow* is a religious promise made to God. Vows were of several kinds: 1. Of *abstinence* or *humiliation*, see ver. 13; 2. Of the *Nazarite*, see chap. vi.; 3. Of *giving certain things* or *sacrifices* to the Lord, Lev. vii. 16; 4. Of *alms* given to the *poor*, see Deut. xxiii. 21. The law in this chapter must have been very useful, as it both *prevented* and *annulled rash vows*, and provided a proper sanction for the support and performance of those that were rationally and piously made. Besides, this law must have acted as a great preventive of *lying* and *hypocrisy*. If a vow was properly made, a man or woman was bound, under penalty of the displeasure of God, to fulfil it.

Verse 3. *In her youth*] That is, say the rabbins, under *twelve* years of age; and under *thirteen* in case of a *young man*. Young persons of this age were considered to be under the authority of their parents, and had consequently no power to vow away the property of another. A *married woman* was in the same circumstances, because she was under the *authority* of her *husband*. If however the *parents* or the *husband* heard of the vow, and objected to it in the *same day in which they heard of it*, (ver. 5,) then the vow was annulled; or, if having heard of it, they held their peace, this was considered a ratification of the vow.

A *rash vow* was never to be kept; "for," says Philo, and common sense and justice say the same, "he who commits an unjust action because of his vow adds one crime to another, 1. By making an unlawful *vow*; 2. By doing an unlawful *action*."

Verse 12. *Concerning the bond of her soul*] Her

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void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*

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15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

life is at stake if she fulfil not the obligation under which she has laid herself.

Verse 16. *These* are *the statutes*] It is very probable that this law, like that concerning the succession of *daughters*, (chap. xxvii.,) rose from the exigency of some particular case that had just then occurred.

Making vows, in almost any case, is a dangerous business; they seldom do any good, and often much evil. He who does not feel himself bound to do what is *fit*, *right*, and *just*, from the standing testimony of God's word, is not likely to do it from any obligation he may lay upon *his own* conscience. If *God's word* lack weight with him, his own will prove lighter than vanity. Every man who professes the Christian religion is under the most *solemn obligation* to devote body, soul, and spirit to God, not only to the utmost extent of his powers, but also as long as he exists. Being *baptized*, and receiving the *sacrament* of the Lord's Supper, are additional ratifications of the great, general, Christian vow; but every true follower of Christ should always remember, and frequently renew his covenant with God.

CHAPTER XXXI.

The command of the Lord to make war on the Midianites, 1, 2. *One thousand men are chosen out of each of the twelve tribes, and sent with Phinehas against the Midianites*, 3–6. *They slay all the males*, 7; *their five kings and Balaam*, 8. *They take all the women captives, with the flocks and goods*, 9; *burn their cities, and bring away the spoil*, 10, 11. *They bring the captives, &c., to Moses, who is wroth with the officers for sparing the women, who had formerly been the cause of their transgression and punishment*, 12–16. *He commands all the male children and all the grown up females to be slain*, 17, 18. *How the soldiers were to purify themselves*, 19, 20; *and the different articles taken in war*, 21–24. *They are commanded to take the sum of the prey, to divide it into two parts; one for the* 12,000 *warriors, and the other for the rest of the congregation*, 25–27. One *of* 500, *both of persons and cattle, of the share of the warriors, to be given to the Lord*, 28, 29; *and one part of* fifty, *of the people's share, to be given to the Levites*, 30. *The sum of the prey remaining after the above division; sheep* 675,000, *beeves* 72,000, *asses* 61,000, *young women* 32,000, *ver.* 31–35. *How the soldiers' part was divided*, 36–40. *How the part belonging to the congregation was divided*, 41–47. *The officers report that they had not lost a man in this war*, 48, 49. *They bring a voluntary oblation to God, of gold and ornaments*, 50, 51; *the amount of which was* 16,750 *shekels*, 52, 53. *Moses and Eleazar bring the gold into the tabernacle for a memorial*, 54.

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AND the LORD spake unto Moses, saying,

2 [a] Avenge the children of Israel of the Midianites: afterward shalt thou [b] be gathered unto thy people.

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3 And Moses spake unto the

[a] Chap. xxv. 17.

[b] Chap. xxvii. 13.

NOTES ON CHAP. XXXI.

Verse 2. *Gathered unto thy people.*] When? Not in the *grave* surely. Moses was gathered with *none of them*, his burial-place no man ever knew. "But being gathered unto one's people means dying." It does *imply* dying, but it does not *mean* this only. The truth is, God considers all those who are *dead* to *men* in a state of *conscious existence* in another world. Therefore he calls himself the *God of Abraham, and of Isaac, and of Jacob; now God is not the God of the dead, but of the living*; because all LIVE to HIM, whether *dead* to *men* or not. Moses therefore was to *be gathered to his people*—to enter into that *republic of Israel* which, having died in the faith, fear, and love of God, were now living in a state of conscious blessedness beyond the confines of the grave. See the note on Gen. xxv. 8, and xlix. 33.

Verse 3. *Avenge the Lord of Midian.*] It was God's *quarrel*, not their *own*, that they were now to take up. These people were idolaters; idolatry is an offence against GOD; the *civil* power has no authority to meddle with what belongs to Him, without especial

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people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 [c] Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and [d] the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and [e] they slew all the [f] males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [g] Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [h] Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And [i] they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

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13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [k] battle.

15 And Moses said unto them, Have ye saved [l] all the women alive?

16 Behold, [m] these caused the children of Israel, through the [n] counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and [o] there was a plague among the congregation of the LORD.

17 Now therefore [p] kill every male among the little ones, and kill every woman that hath known man by lying with [q] him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And [r] do ye abide without the camp seven days: whosoever hath killed any person, and [s] whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

[c] Heb. *a thousand of a tribe, a thousand of a tribe.*——[d] Chap. x. 9.——[e] Deut. xx. 13; Judg. xxi. 11; 1 Sam. xxvii. 9; 1 Kings xi. 15, 16.——[f] See Judg. vi. 1, 2, 33.——[g] Josh. xiii. 21.——[h] Josh. xiii. 22.——[i] Deut. xx. 14.

[k] Heb. *host of war.*——[l] See Deut. xx. 13; 1 Samuel xv. 3.
[m] Chap. xxv. 2.——[n] Chap. xxiv. 14; 2 Pet. ii. 15; Rev. ii. 14.
[o] Chap. xxv. 9.——[p] Judg. xxi. 11.——[q] Heb. *a male.*——[r] Chap. v. 2.——[s] Chap. xix. 11, &c.

directions, certified in the most unequivocal way. Private revenge, extension of territory, love of plunder, were to have no place in this business; the Lord is to be avenged; and through HIM the children of Israel, (ver. 2,) because their *souls* as well as their *bodies* had been well nigh ruined by their idolatry.

Verse 6. *A thousand of* every *tribe*] Twelve thousand men in the whole. *And Phinehas, the son of Eleazar*; some think he was made general in this expedition, but this is not likely. The ark and its contents must proceed to this battle, because the battle was the Lord's, and he dwelt between the cherubim over the ark; and *Phinehas*, who had before got a grant in the eternal priesthood, was chosen to accompany the ark in place of his father *Eleazar*, who was probably now too far advanced in years to undergo the fatigue. Who then was general? *Joshua*, without doubt, though not here mentioned, because the battle being the Lord's, he alone is to have the supreme direction, and all the glory. Besides, it was an extraordinary war, and not conducted on the common principle, for we do not find that peace was offered to the Midianites, and that they refused it; see Deut. xx. 10, &c. In such a case only hostilities could lawfully commence; but they were sinners against GOD; the cup of their iniquity was full, and God thought proper to destroy them. Though a leader there certainly was, and Joshua was probably that leader, yet because God, for the above reason, was considered as *commander-in-chief*, therefore no one else is mentioned; for it is evident that the sole business of Phinehas was to take care of the *holy instruments* and *to blow with the trumpet*.

Verse 8. *Balaam—they slew with the sword.*] This man had probably committed what St. John calls *the sin unto death*—a sin which God punishes with temporal death, while at the same time he extends mercy to the soul. See the remarks at the end of chap. xxiv.

Verse 17. *Kill every male among the little ones*] For this action I account simply on the principle that God, who is the author and supporter of life, has a right to

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20 And purify all *your* raiment, and all [t] that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 And Eleazar the priest said unto the men of war, which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified [u] with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 [v] And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 And the LORD spake unto Moses, saying,

26 Take the sum of the prey [w] that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And [x] divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: [y] one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* a heave-offering of the LORD.

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30 And of the children of Israel's half, thou shalt take [z] one portion of fifty, of the persons, of the beeves, of the asses, and of the [a] flocks, of all manner of beasts, and give them unto the Levites, [b] which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand: of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand:

[t] Heb. *instrument*, or *vessel of skins*.——[u] Chap. xix. 9, 17. [v] Lev. xi. 25.——[w] Heb *of the captivity*.——[x] Josh. xxii. 8; 1 Sam. xxx. 4.——[y] See ver. 30, 47; chap. xviii. 26.——[z] See ver. 42–47.——[a] Or, *goats*.——[b] Chap. iii. 7, 8, 25, 31, 36; xviii. 3, 4.

dispose of it *when* and *how* he thinks proper; and the Judge of all the earth can do nothing but what is *right*. Of the *women* killed on this occasion it may be safely said, their lives were forfeited by their *personal* transgressions; and yet even in this case there can be little doubt that God showed mercy to their souls. The little ones were safely lodged; they were taken to heaven and saved from the evil to come.

Verse 23. *The water of separation*] The *water* in which the *ashes of the red heifer* were mingled; see on chap. viii. 7; xix. 2. &c. Garments, whether of cloth or skins, were to be *washed*. Gold, silver, brass, iron, tin, and lead, to pass through the *fire*, probably to be *melted* down.

Verse 28. *And levy a tribute unto the Lord—one soul of five hundred, &c.*] The *persons* to be employed in the Lord's service, under the Levites—the *cattle* either for sacrifice, or for the use of the Levites, ver. 30. Some monsters have supposed that *one* out of every *five hundred* of the captives was offered in sacrifice to the Lord! but this is abominable. When God chose to have the life of a man, he took it in the way of *justice*, as in the case of the Midianites above; but never in the way of *sacrifice*.

Verse 32. *The booty*] It appears from the enumeration here that the Israelites, in this war against the Midianites, took 32,000 female prisoners, 61,000 asses, 72,000 beeves, 675,000 sheep and small cattle; besides the immense number of *males* who fell in battle, and the *women* and *children* who were slain by the Divine command, ver. 17. And it does not appear that in this expedition, a single man of Israel fell! This was naturally to be expected, because the battle was the Lord's, ver. 49.

As the booty was divided into two equal parts, ver. 22, one for the *soldiers* employed in the expedition, and the other for *those* who, being equally willing to be employed, were ordered to stay in the camp; so each of the parties in this booty was to give a certain proportion to the Lord. The *soldiers* to give to the

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of which the LORD'S tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD'S heave-offering, unto Eleazar the priest, [c] as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even [d] of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our [e] charge, and there lacketh not one man of us.

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50 We have therefore brought an oblation for the LORD, that every man hath [f] gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, [g] to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [h] offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* [i] the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, [k] *for* a memorial for the children of Israel before the LORD.

[c] See chapter xviii. 8, 19.—[d] Ver. 30.—[e] Heb. *hand.* [f] Heb. *found.*—[g] Exod. xxx. 12, 16.

[h] Hebrew, *heave-offering.*—[i] Deut. xx. 14.—[k] Exodus xxx. 16.

Lord *one* out of every *five hundred persons, beeves, asses, and sheep*, ver. 28. The *people*, who by staying at home risked nothing, and had no fatigue, were to give *one* out of *fifty* of the above, ver. 30. The booty, its divisions among the soldiers and people, the proportion given by each to the Lord and to the Levites, will be seen in one view by the following table, which I copy from *Houbigant*.

Total of sheep	675,000	To the soldiers	337,500	To the *Lord* from the *soldiers*	675
		To the people	337,500	To the *Levites* from the *people*	6,750
of beeves	72,000	To the soldiers	36,000	To the *Lord* from the *soldiers*	72
		To the people	36,000	To the *Levites* from the *people*	720
of asses	61,000	To the soldiers	30,500	To the *Lord* from the *soldiers*	61
		To the people	30,500	To the *Levites* from the *people*	610
of persons	32,000	To the soldiers	16,000	To the *Lord* from the *soldiers*	32
		To the people	16,000	To the *Levites* from the *people*	320

In this table the booty is equally divided between the people and the soldiers; a five-hundredth part being given to the Lord, and a fiftieth part to the Levites.

Verse 50. *We have—brought an oblation for the Lord*] So it appears there was a great deal of booty taken which did not come into the general account; and of this the soldiers, of their own will, made a very extensive offering to God, because he had preserved them from falling in battle. That not one man should have been slain is a most extraordinary circumstance, and powerfully marks the peculiar superintendence of God's especial providence. The Midianites must certainly have made some resistance; but that was ineffectual, because it was against the Lord. When any nation undertakes a *crusade* against those whom they are pleased to call *the Lord's enemies*, let them bring from the contest this proof of their Divine mission, viz., that not one man of them is either *lost* or *missing*; and then, and *not till then*, shall we believe that God hath sent them.

To make an atonement for our souls] That is, to make an acknowledgment to God for the preservation of their *lives*. The gold offered on this occasion amounted to 16,750 shekels, equal to £37,869. 16*s.* 5*d.* of our money. See the note on Exod. xxv. 39, where the true value of the shekel is given, and a rule laid down to reduce it to English money.

CHAPTER XXXII.

The Reubenites and Gadites request Moses to give them their inheritance on this side of Jordan, 1–5. *Moses expostulates with and reproves them,* 6–15. *They explain themselves, and propose conditions, with which Moses is satisfied—they are to build cities for their wives and children, and folds for their cattle, and go over Jordan armed with the other tribes, and fight against their enemies till the land is subdued; after which they are to return,* 16–27. *Moses proposes the business to Eleazar, Joshua, and the elders,* 28–30. *The Gadites and Reubenites promise a faithful observance of the conditions,* 31, 32; *on which Moses assigns to them, and the half tribe of Manasseh, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan,* 33. *The cities built by the Gadites,* 34–36. *The cities built by the Reubenites,* 37, 38. *The children of Machir, the son of Manasseh, expel the Amorites from Gilead,* 39, *which Moses grants to them,* 40. *Jair, the son of Manasseh, takes the small towns of Gilead,* 41. *And Nobah takes Kenath and its villages,* 42.

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NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [a] Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and [b] Nimrah, and Heshbon, and Elealeh, and [c] Shebam, and Nebo, and [d] Beon,

4 *Even* the country [e] which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore [f] discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, [g] when I sent them from Kadesh-barnea [h] to see the land.

9 For [i] when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

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10 [k] And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [l] from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because [m] they have not [n] wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: [o] for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [p] wander in the wilderness forty years, until [q] all the generation that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the [r] fierce anger of the LORD toward Israel.

15 For if ye [s] turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

[a] Chap. xxi. 32; Josh. xiii. 25; 2 Sam. xxiv. 5.——[b] Ver. 36, *Beth-nimrah.*——[c] Ver. 38, *Shibmah.*——[d] Ver. 38, *Baal-meon.* [e] Chap. xxi. 24, 34.——[f] Heb. *break.*——[g] Chap. xiii. 3, 26. [h] Deut. i. 22.——[i] Chap. xiii. 24, 31; Deut. i. 24, 28.——[k] Chap. xiv. 11, 21; Deut. i. 34.

[l] Chap. xiv. 28, 29; Deut. i. 35.——[m] Chap. xiv. 24, 30. [n] Heb. *fulfilled after me.*——[o] Chap. xiv. 24; Deut. i. 36; Josh. xiv. 8, 9.——[p] Chap. xiv. 33, 34, 35.——[q] Chap. xxvi. 64, 65. [r] Deut. i. 34.——[s] Deut. xxx. 17; Josh. xxii. 16, 18; 2 Chron. vii. 19; xv. 2.

NOTES ON CHAP. XXXII.

Verse 3. *Ataroth, and Dibon, &c.*] The places mentioned here belonged to Sihon, king of the Amorites, and Og, king of Bashan, which being conquered by the Israelites, constituted ever after a part of their territories, ver. 33.

Verse 5. *Let this land be given unto thy servants*] Because it was good for *pasturage*, and they had many *flocks*, ver. 1.

Verse 12. *Caleb the son of Jephunneh the Kenezite*] It was Jephunneh that was the Kenezite, and not Caleb. Kenaz was probably the *father* of Jephunneh.

Verse 16. *We will build—cities for our little ones*] It was impossible for these, numerous as they might be, to build cities and fortify them for the defence of their families in their absence. Calmet supposes they meant no more than *repairing* the cities of the Amorites which they had lately taken; which work might

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

17 But [t] we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 [u] We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; [v] because our inheritance is fallen to us on this side Jordan eastward.

20 And [w] Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And [x] the land be subdued before the LORD: then afterward [y] ye shall return, and be guiltless before the LORD, and before Israel; and [z] this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure [a] your sin will find you out.

24 [b] Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 [c] Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 [d] But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

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28 So [e] concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [f] Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, [g] the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 And the children of Gad built [h] Dibon, and Ataroth, and [i] Aroer,

35 And Atroth, Shophan, and [k] Jaazer, and Jogbehah,

[t] Josh. iv. 12, 13. — [u] Josh. xxii. 4. — [v] Ver. 33; Josh. xii. 1; xiii. 8. — [w] Deut. iii. 18; Josh. i. 14; iv. 12, 13. — [x] Deut. iii. 20; Josh. xi. 23; xviii. 1. — [y] Josh. xxii. 4. — [z] Deut. iii. 12, 15, 16, 18; Josh. i. 15; xiii. 8, 32; xxii. 4, 9. — [a] Gen. iv. 7; xliv. 16; Isa. lix. 12. — [b] Ver. 16, 34, &c. — [c] Josh. i. 14. — [d] Josh. iv. 12. — [e] Josh. i. 13. — [f] Deut. iii. 12–17; xxix. 8; Josh. xii. 6; xiii. 8; xxii. 4. — [g] Chap. xxi. 24, 33, 35. [h] Chap. xxxiii. 45, 46. — [i] Deut. ii. 36. — [k] Ver. 1, 3, *Jazer.*

have been very easily accomplished in the time which they spent on this side of Jordan, before they went over with their brethren, to put them in possession of the land.

Verse 17. *Because of the inhabitants of the land.*] These were the Ammonites, Moabites, Idumeans, and the remains of the Midianites and Amorites. But could the women and children even keep the defenced cities, when placed in them? This certainly cannot be supposed possible. Many of the men of war must of course stay behind. In the last census, chap. xxvi., the tribe of Reuben consisted of 43,730 men; the tribe of Gad, 40,500; the tribe of Manasseh, 52,700; the half of which is 26,350. Add this to the sum of the other two tribes, and the amount is 110,580. Now from Joshua iv. 13 we learn that of the tribes of Reuben and Gad, and the half of the tribe of Manasseh, only 40,000 armed men passed over Jordan to assist their brethren in the reduction of the land: consequently the number of 70,580 men were left behind for the defence of the women, the children, and the flocks. This was more than sufficient to defend them against a people already panic struck by their late discomfitures and reverses.

Verse 34. *The children of Gad built—Aroer*] This was situated on the river Arnon, Deut. ii. 36; 2 Kings x. 33. It was formerly inhabited by the *Emim*, a warlike and perhaps gigantic people. They were expelled by the Moabites; the Moabites by the Amorites; and the Amorites by the Israelites. The Gadites then

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36 And [l] Beth-nimrah, and Beth-haran, [m] fenced cities: and folds for sheep.

37 And the children of Reuben [n] built Heshbon, and Elealeh, and Kirjathaim,

38 And [o] Nebo, and [p] Baal-meon, ([q] their names being changed,) and Shibmah: and [r] gave other names unto the cities which they builded.

39 And the children of [s] Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

40 And Moses [t] gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [u] Jair the son of Manasseh went and took the small towns thereof, and called them [v] Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

[l] Ver. 3, *Nimrah.*——[m] Ver. 24.——[n] Chap. xxi. 27.——[o] Isa. xlvi. 1.——[p] Chap. xxii. 41.——[q] See ver. 3; Exod. xxiii. 13; Josh. xxiii. 7.——[r] Heb. *they called by names the names of the cities.*

[s] Gen. l. 23.——[t] Deut. iii. 12, 13, 15; Josh. xiii. 31; xvii. 1. [u] Deut. iii. 14; Josh. xiii. 30; 1 Chron. ii. 21, 22, 23.——[v] Judg. x. 4; 1 Kings iv. 13.

possessed it till the captivity of their tribe, with that of Reuben and the half of the tribe of Manasseh, by the Assyrians, 2 Kings xv. 29, after which the *Moabites* appear to have repossessed it, as they seem to have occupied it in the days of Jeremiah, chap. xlviii. 15–20.

Verse 38. *And Nebo—their names being changed*] That is, Those who conquered the cities called them after their own names. Thus the city *Kenath*, being conquered by *Nobah*, was called after his name, ver. 42.

Verse 41. *Havoth-jair.*] That is, the *villages* or *habitations of Jair*; and thus they should have been translated. As these two tribes and a half were the *first*, says Ainsworth, who had their inheritance assigned to them in the promised land, so they were the first of all Israel that were carried captive out of their own land, because of their sins. "For they transgressed against the God of their fathers, and went a whoring after other gods. And God delivered them into the hands of *Pul* and *Tiglath-Pilneser*, kings of Assyria, and they brought them to *Halah*, *Habor*, *Hara*, and *Gozan*, unto this day." See 1 Chron. v. 25, 26

CHAPTER XXXIII.

The journeyings of the Israelites written out by Moses, according to the commandment of the Lord, 1, 2. *They depart from Rameses on the fifteenth day of the first month, on the day after the passover, the first-born of the Egyptians having been slain,* 3, 4. *Their* forty-two *stations enumerated,* 5–49. *They are authorized to expel all the former inhabitants, and destroy all remnants of idolatry,* 50–53. *The land is to be divided by lot,* 54. *Should they not drive out the former inhabitants, they shall be to them as pricks in their eyes and thorns in their sides,* 55. *And if not obedient, God will deal with them as he has purposed to do with the Canaanites,* 56.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

THESE *are* the [a] journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the [b] hand of Moses and Aaron.

2 And Moses wrote their [c] goings out according to their journeys, by the commandment of the LORD: and these *are* their journeys according to their goings out.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

[a] Exod. xii. 38, 51; xiii. 18.——[b] Josh. xxiv. 5.

[c] Chap. ix. 17–23; x. 6, 13; Deut. i. 2, 10, 11.

NOTES ON CHAP. XXXIII.

Verse 2. *And Moses wrote their goings out according to their journeys*] We may consider the whole book of Numbers as a *diary*, and indeed the first *book of travels* ever published. Dr. Shaw, Dr. Pococke, and several others, have endeavoured to mark out the route of the Israelites through this great, dreary, and trackless desert, and have ascertained many of the stages here described. Indeed there are sufficient evidences of this important journey still remaining, for the descriptions of many are so particular that the places are readily ascertained by them; but this is not the case with all. Israel was the Church of God in the wilderness, and its unsettled, wandering state under Moses may point out the unsettled state of religion under the law. Their being brought, after the death of Moses, into the promised rest by Joshua, may point out the establishment, fixedness, and certainty of that salvation provided by Jesus Christ, of whom Joshua, in *name* and conduct, was a remarkable type. Mr. Ainsworth imagines that the *forty-two* stations here enumerated, through which the Israelites were brought to the verge of the promised land, and afterwards taken over Jordan into the rest which God had promised, point out the *forty-two generations* from Abraham unto Christ, through whom the Saviour of the world came, by whose blood we have an entrance into the holiest, and enjoy the inheritance among the saints in light.

A. M. 2513. B. C. 1491. An. Exod. Isr. 1. Abib or Nisan.

3 And they [d] departed from Rameses in [e] the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [f] with a high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, [g] which the LORD had smitten among them: [h] upon their gods also the LORD executed judgments.

5 [i] And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from [k] Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And [l] they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and [m] passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

A. M. 2513. B. C. 1491. An. Exod. Isr. 1. Abib or Nisan.

9 And they removed from Marah, and [n] came unto Elim: and in Elim *were* twelve fountains of water, and three score and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red Sea.

A. M. 2513. B. C. 1491. An. Exod. Isr. 1. Iyar or Zif.

11 And they removed from the Red Sea, and encamped in the [o] wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [p] Rephidim, where was no water for the people to drink.

A. M. 2513. B. C. 1491. An. Exod. Isr. 1 Sivan.

15 And they departed from Rephidim, and pitched in the [q] wilderness of Sinai.

[d] Exod. xii. 37.——[e] Exod. xii. 2; xiii. 4.——[f] Exod. xiv. 8. [g] Exod. xii. 29.——[h] Exod. xii. 12; xviii. 11; Isa. xix. 1; Rev. xii. 8.——[i] Exod. xii. 37.——[k] Exod. xiii. 20.

[l] Exod. xiv. 2, 9.——[m] Exod. xiv. 22; xv. 22, 23.——[n] Exod xv. 27.——[o] Exod. xvi. 1.——[p] Exod. xvii. 1; xix. 2.——[q] Exod xvi. 1; xix. 1, 2.

And Mr. Bromley, in his *Way to the Sabbath of Rest*, considers each name and place as descriptive of the spiritual state through which a soul passes in its way to the kingdom of God. But in cases of this kind *fancy* has much more to do than *judgment*.

Verse 3. *From Rameses*] This appears to have been the metropolis of the land of Goshen, and the place of rendezvous whence the whole Israelitish nation set out on their journey to the promised land; and is supposed to be the same as *Cairo*. See the notes on Exod. xii. 37.

HERE FOLLOW THE FORTY-TWO STATIONS.

STATION I. Verse 5. *And pitched in* SUCCOTH.] This name signifies *booths* or *tents*, and probably refers to no *town* or *village*, but simply designates the *place* where they pitched their tents for the first time after their departure from *Rameses*.

STAT. II. Verse 6. ETHAM, *which* is *in the edge of the wilderness*.] This place is not well known; Dr. Shaw supposes it to have been *one* mile from *Cairo*. Calmet thinks it is the city of *Buthum* mentioned by Herodotus, which he places in Arabia, on the frontiers of Egypt.

STAT. III. Verse 7. PI-HAHIROTH] See on Exod. xiv. 1. *Baal-zephon* Calmet supposes to be the *Clysma* of the Greeks, and the *Kolzum* of the Arabians.

STAT. IV. Verse 8. *And went three days' journey in the wilderness of Etham*] Called the wilderness of *Shur*, Exod. xv. 22.

And pitched in MARAH.] Dr. Shaw supposes this place to be at *Sedur*, over against the valley of *Baidcah*, on the opposite side of the Red Sea.

STAT. V. Verse 9. *And came unto* ELIM] A place on the skirts of the deserts of *Sin*, two leagues from *Tor*, and nearly thirty from *Corondel*, a large bay on the east side of the Red Sea. Dr. Shaw, when he visited this place, found but *nine* of the *twelve* wells mentioned in the text, and instead of 70 palm trees, he found upwards of 2,000. See on Exod. xv. 27.

STAT. VI. Verse 10. *Encamped by the* RED SEA.] It is difficult to assign the *place* of this encampment, as the Israelites were now on their way to *Mount Sinai*, which lay considerably to the east of *Elim*, and consequently farther from the sea than the former station. It might be called *by the Red Sea*, as the Israelites had *it*, as the principal object, still in view. This station however is mentioned nowhere else. By the *Red Sea* we are not to understand a sea, the waters of which are *red*, or the *sand* red, or any thing else *about* or *in* it *red*; for nothing of this kind appears. It is called in Hebrew ים סוף *yam suph*, which signifies the *weedy sea*. The *Septuagint* rendered the original by θαλασσα ερυθρα, and the *Vulgate* after it by *mare rubrum*, and the European versions followed these, and, in opposition to etymology and reason, translated it *the Red Sea*. See the note on Exod. x. 19.

STAT. VII. Verse 11. *The wilderness of* SIN.] This lies between *Elim* and *Mount Sinai*. Dr. Shaw and his companions traversed these plains in nine hours.

STAT. VIII. Verse 12. DOPHKAH.] This place is not mentioned in Exodus, and its situation is not known.

STAT. IX. Verse 13. ALUSH.] Neither is this mentioned in Exodus, and its situation is equally unknown.

STAT. X. Verse 14. REPHIDIM] Remarkable for the


MEDITERRANEAN SEA
MEDITERRANEAN SEA
Jeppa
Gaza
Hebron
Rabbath Moab
Dead Sea
GESHURITES AND GIRZITES
HORITES
Pelusiac Mouth
Heliopolis
Memphis
Sepharvaim
Hamath
Aphroditopolis
Thebes
Coptos
Syene
Elephantine
Arsinoe
Crocodilopolis
Heroopolis
Pithom
Succoth
Etham
Migdol
Baal Zephon
Marah
Elim
Rephidim
Desert of Sin
Mount Sinai
Mount Horeb
Kadesh
Kadesh Barnea
Ezion Geber
Dophkah
Alush
Rephidim
Wilderness of Sin
Wilderness of Paran
Wilderness of Zin
Wilderness of Shur
Wilderness of Etham
Wilderness of Kadesh
Wilderness of Horeb
Wilderness of Sinai

A. M. 2514. B. C. 1490. An. Exod. Isr. 2.

16 And they removed from the desert of Sinai, and pitched [r] at [s] Kibroth-hattaavah.

Chronology very uncertain after they leave Kibroth-hattaavah, till they come to the desert of Zin.

17 And they departed from Kibroth-hattaavah, and [t] encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in [u] Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from Mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

Chronology very uncertain after they leave Kibroth-hattaavah, till they come to the desert of Zin.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and [v] encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from [w] Bene-jaakan, and [x] encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, [y] and encamped at Ezion-gaber.

[r] Chap. xi. 34.——[s] That is, *the graves of lust.*——[t] Chap. xi. 35. [u] Chap. xii. 16; 1 Mac. v. 9, *Lathema.*——[v] Deut. x. 6.

[w] 1 Mac. v. 4, *Beau*; see Gen. xxxvi. 27; Deut. x. 6; 1 Chron. i. 42.——[x] Deut. x. 7.——[y] Deut. ii. 8; 1 Kings ix. 26; xxii. 48.

rebellion of the Israelites against Moses, because of the want of water, Exod. xvii.

STAT. XI. Verse 15. *The* WILDERNESS *of* SINAI.] Somewhere northward of Mount Sinai, on the straight road to the promised land, to which they now directed their course.

STAT. XII. Verse 16. KIBROTH-HATTAAVAH.] No city, village, &c., but a *place* in the open desert, which had its name from the plague that fell upon the Israelites, through their murmuring against God, and their inordinate desire of flesh. See on chap. xi. But it appears that the Israelites had travelled three days' journey in order to reach this place, chap. x. 33, and commentators suppose there must have been other stations which are not laid down here, probably because the places were not remarkable.

STAT. XIII. Verse 17. HAZEROTH.] This place Dr. Shaw computes to have been about thirty miles distant from Mount Sinai.

STAT. XIV. Verse 18. RITHMAH.] This place lay somewhere in the wilderness of *Paran*, through which the Israelites were now passing. See chap. xiii. 1. The name signifies the juniper tree; and the place probably had its name from the great number of those trees growing in that district.

STAT. XV. Verse 19. RIMMON-PAREZ.] Unknown.

STAT. XVI. Verse 20. LIBNAH.] The situation of this place is uncertain. A city of this name is mentioned Josh. x. 29, as situated between Kadesh-barnea and Gaza.

STAT. XVII. Verse 21. RISSAH.] A place mentioned nowhere else in the sacred writings. Its situation utterly uncertain.

STAT. XVIII. Verse 22. KEHELATHAH.] Utterly unknown; though some conjecture that it might have been the place called Keilah, 1 Sam. xxiii. 1, &c., but this is unlikely.

STAT. XIX. Verse 23. SHAPHER.] Where this mountain lay cannot be determined.

STAT. XX. Verse 24. HARADAH.] Unknown. Calmet supposes that it may be the place called *Bered*, Gen. xvi. 14, which was in the vicinity of *Kadesh*.

STAT. XXI. Verse 25. MAKHELOTH.] A name found nowhere else in Scripture.

STAT. XXII. Verse 26. TAHATH.] Unknown.

STAT. XXIII. Verse 27. TARAH.] Also unknown.

STAT. XXIV. Verse 28. MITHCAH.] Calmet conjectures that this may be *Mocha*, a city in Arabia Petræa.

STAT. XXV. Verse 29. HASHMONAH.] Supposed by some to be the same as *Azmon*, chap. xxxiv. 4.

STAT. XXVI. Verse 30. MOSEROTH.] Situation unknown. In Deut. x. 6 it is said that the Israelites took their journey from Becroth, the wells of the children of *Jaakan*, to Mosera, and there Aaron died. If so, Mosera, Moseroth, and Hor, must be different names of the same place; or Moseroth, or Mosera, must have been some town or village near Mount Hor, for there Aaron died. See ver. 38.

STAT. XXVII. Verse 31. BENE-JAAKAN.] Unknown. The *sons of Jaakan*. See the preceding verse.

STAT. XXVIII. Verse 32. HOR-HAGIDGAD.] The *hole* or *pit of Gidgad*. Unknown. It was a place perhaps remarkable for some vast pit or cavern, from which it took its name.

STAT. XXIX. Verse 33. JOTBATHAH.] Situation unknown. It is said in Deut. x. 7 to be a *land of rivers of waters*.

A. M. cir. 2553. B. C. cir. 1451. An. Exod. Isr. cir. 40.

36 And they removed from Ezion-gaber, and pitched in the [z] wilderness of Zin, which *is* Kadesh.

37 And they removed from [a] Kadesh, and pitched in Mount Hor, in the edge of the land of Edom.

38 And [b] Aaron the priest went up into Mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* a hundred and twenty and three years old when he died in Mount Hor.

40 And [c] King Arad, the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from Mount [d] Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and [e] pitched in Oboth.

44 And [f] they departed from Oboth, and pitched in [g] Ije-abarim, [h] in the border of Moab.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

45 And they departed from Iim, and pitched [i] in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon[k]-diblathaim.

47 And they removed from Almon-diblathaim, [l] and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and [m] pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [n] Abel-shittim [o] in the plains of Moab.

50 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [p] When ye are passed over Jordan into the land of Canaan;

52 [q] Then ye shall drive out all the inhabitants of the land from before you, and destroy

[z] Chap. xx. 1; xxvii. 14.——[a] Chap. xx. 22, 23; xxi. 4.——[b] Ch. xx. 25, 28; Deut. x. 6; xxxii. 50.——[c] Chap. xxi. 1, &c. [d] Chap. xxi. 4.——[e] Chap. xxi. 10.——[f] Chap. xxi. 11.——[g] Or, *heaps of Abarim.*——[h] Chap. xxi. 11.——[i] Chap. xxxii. 34.

[k] Jer. xlviii. 22; Ezek. vi. 14.——[l] Chap. xxi. 20; Deut. xxxii. 49. [m] Chap. xxii. 1.——[n] Or, *the plains of Shittim.*——[o] Chap. xxv. 1; Josh. ii. 1.——[p] Deut. vii. 1, 2; ix. 1; Josh. iii. 17.——[q] Exod. xxiii. 24, 33; xxxiv. 13; Deut. vii. 2, 5; xii. 3; Josh. xi. 12; Judg. ii. 2.

STAT. XXX. Verse 34. ERRONAH.] Nowhere else mentioned.

STAT. XXXI. Verse 35. EZION-GABER.] Dr. Shaw places this port on the western coast of the *Elanitic gulf* of the Red Sea. It is now called *Meenah el Dsahab*, or the *golden port*, by the Arabs; because it was from this place that Solomon sent his ships for gold to Ophir, 1 Kings ix. 26. He supposes it to be about sixty miles distant from Mount Sinai.—*Travels*, p. 322, 4to. edition.

STAT. XXXII. Verse 36. ZIN, *which* is KADESH.] A place remarkable for the death of Miriam the prophetess, and bringing water out of the rock. As this place was on the borders of *Edom*, the Israelites, being denied permission to pass through their land, which lay on the direct road to the promised land, were obliged to turn to the right to Mount Hor, now called *Accaba* by the Arabs.

STAT. XXXIII. Verse 37. HOR.] Famous for the death of Aaron. See on chap. xx. Perhaps Moseroth or Mosera, ver. 30, was a village near this mountain. See the note on ver. 30.

STAT. XXXIV. Verse 41. ZALMONAH.] Probably in the neighbourhood of the land of Edom. As צֶלֶם *tselem* signifies an *image*, this place probably had its name from the brazen serpent set up by Moses. See chap. xxi. 5, &c. From the same root the word *telesm*, corruptly called *talisman*, which signifies a consecrated *image*, is derived.

STAT. XXXV. Verse 42. PUNON.] A place in *Idumea*. Nowhere else mentioned.

STAT. XXXVI. Verse 43. OBOTH.] Mentioned before, chap. xxi. 10.

STAT. XXXVII. Verse 44. IJE-ABARIM.] The *heaps of Abarim*. See chap. xxi. 11. Situation uncertain. It is called *Iim* in the following verse. As the word signifies heaps or protuberances, it probably means tumuli or small hills near some of the *fords* of Jordan.

STAT. XXXVIII. Verse 45. DIBON-GAD.] Supposed to be the same as *Dibon*, chap. xxxii. 34, and to be situated on the brook *Arnon*.

STAT. XXXIX. Verse 46. ALMON-DIBLATHAIM.] Situation not known. It belonged to the Moabites in the time of the prophet Jeremiah. Jer. xlviii. 22.

STAT. XL. Verse 47. *Mountains of* ABARIM, *before* NEBO.] The mountain on which Moses died. They came to this place after the overthrow of the *Amorites*. See chap. xxi.

STAT. XLI. Verse 48. *The* PLAINS *of* MOAB.] This was the scene of the transactions between *Balaam* and *Balak*; see chapters xxiii., xxiv., xxv.

STAT. XLII. Verse 49. *From* BETH-JESIMOTH *even unto* ABEL-SHITTIM] The former of these places fell to the Reubenites, Josh. xiii. 15–20. The Israelites were now come to the edge of Jordan, over against Jericho, where they afterwards passed.

For farther information on the subject of these different encampments, the reader is requested to refer to the extract from Dr. Shaw at the end of the book of Exodus.

Verse 52. *Ye shall—destroy all their pictures*]

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [r] ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall [s] give the more inheritance, and to the fewer ye shall [t] give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [u] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

[r] Chap. xxvi. 53, 54, 55.——[s] Heb. *multiply his inheritance.* [t] Heb. *diminish his inheritance.*

[u] Josh. xxiii. 13; Judg. ii. 3; Psa. cvi. 34, 36; see Exod. xxiii. 33; Ezek. xxviii. 24.

משכיתם *maskiyotham*, from שכה *sachah*, to be *like*, or *resemble*, either *pictures*, *carved* work, or *embroidery*, as far as these things were employed to exhibit the abominations of idolatry. *Molten images*, צלמי מסכתם *tsalmey massechotham*, metallic *talismanical figures*, made under certain constellations, and supposed in consequence to be possessed of some extraordinary influences and virtues.

Verse 55. Shall be *pricks in your eyes*] Under these metaphors, the continual mischief that should be done to them, both in soul and body, by these idolaters, is set forth in a very expressive manner. What can be more vexatious than a continual goading of each side, so that the attempt to avoid the one throws the body more forcibly on the other? And what can be more distressing than a continual pricking in the eye, harassing the mind, tormenting the body, and *extinguishing the sight?*

1. It has been usual among pious men to consider these Canaanites *remaining* in the land, as emblems of *indwelling sin*; and it must be granted that what those remaining Canaanites were to the people of Israel, who were disobedient to God, *such* is *indwelling sin* to all those who will not have the blood of the covenant to cleanse them from all unrighteousness. For a time, while conscience is tender, such persons feel themselves straitened in all their goings, hindered in all their religious services, and distressed beyond measure because of the *law*—the *authority* and *power of sin*, which they find warring in their members: by and by the *eye* of their mind becomes obscured by the constant piercings of sin, till at last, fatally persuaded that *sin must dwell in them as long as they live*, they accommodate their minds to their situation, their consciences cease to be tender, and they content themselves with expecting redemption where and when it has never been promised, viz., *beyond the grave!* On the subject of the journeyings of the Israelites, the following observations from old Mr. *Ainsworth* cannot fail to interest the reader.

2. "The Travels of Israel through that *great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water*, Deut. viii. 15, which was *a land of deserts, and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt*, Jer. ii. 6, signified the many *troubles* and *afflictions* through which we must enter into the kingdom of God, Acts xiv. 22. The *helps*, *comforts*, and *deliverances* which God gave unto his people in their distresses, are examples of his love and mercy towards his followers; for he comforts them in all their tribulation, that as the sufferings of Christ abound in them, so their consolation also abounds in Christ, 2 Cor. i. 45. The *punishments* which God inflicted upon the disobedient, who perished in the wilderness for their sins, happened unto them for ensamples, and they are *written for our admonition, upon whom the ends of the world are come*, 1 Cor. x. 1, 11; Heb. iii. 17, 18, 19, and iv. 1, 2. By the *names* of their encamping places, and histories adjoined, it appears how Israel came sometimes into *straits* and *troublesome ways*, as at *Pihahiroth*, Exod. xiv. 2, 3, 10, &c.; and at *Zalmonah*, Num. ii. 1, 4, &c.; sometimes into *large* and ample *room*, as at the *plains of Moab:* sometimes to places of *hunger* and *thirst*, as at *Rephidim* and *Kadesh*, Exod. xvi., xvii.; Num. xx.; sometimes to places of *refreshing*, as at *Elim* and *Peer*, Exod. xv. 27; Num. xxi. 16; sometimes where they had *wars*, as at *Rephidim*, *Kadesh*, *Edrei*, Exod. xvii. 8; Num. xxi. 1, 33; sometimes where they had *rest*, as at *Mount Sinai:* sometimes they went *right forward*, as from *Sinai* to *Kadesh-barnea;* sometimes they *turned backward*, as from *Kadesh-barnea* to the *Red Sea:* sometimes they came to *mountains*, as *Sinai*, *Shapher*, *Hor-Gidgad;* sometimes to *valleys*, as *Tahath*, &c.: sometimes to places of *bitterness*, as *Marah;* sometimes, of *sweetness*, as *Mithcah*.

3. "The sins which they committed in the wilderness were many and great; as open idolatry by the calf, at Horeb, Exod. xxxii., and with *Baal-peor*, Num. xxv. Unbelief, at *Kadesh*, Num. xiv.; and afterwards presumptuous boldness in the same place; murmuring against God sundry times, with tempting of Christ, (as the apostle speaks, 1 Cor. x.) Contention and rebellion against their governors often; *lusting for flesh* to fill their appetite, and *loathing manna*, the heavenly food; whoredom with the daughters of Moab, and many other provocations; so that this complaint is after made of them, *How oft did they provoke him in the wilderness, and grieve him in the desert!* Psa. lxxviii. 40. *All sorts* of persons sinned against God; the *multitude* of people very often; the

mixed multitude of strangers among them, Num. xi. The *princes*, as the ten spies, *Dathan*, *Abiram*, &c. The *Levites*, as *Korah* and his company; *Miriam* the prophetess, Num. xii.; *Aaron* the priest with her, besides his sin at Horeb, Exod. xxxii.; and at the water of *Meribah*, Num. xx. Moses also himself at the same place, for which he was excluded from the land of Canaan.

4. "The PUNISHMENTS laid on them by the Lord for their disobedience were many. They died by the *sword of the enemy*, as of the *Amalekites*, Exod. xvii., and of the *Canaanites*, Num. xiv. 45; and some by the *sword of their brethren*, Exod. xxxii. Some were *burned with fire*, Num. xi., xvi.; some *died with surfeit*, Num. xi.; some were *swallowed up alive in the earth*, Num. xvi.; some were *killed with serpents*, Num. xxi.; many *died of the pestilence*, Num. xvi. 46, and chap. v. 25; and generally all that generation which were first mustered, after their coming out of Egypt, perished, Num. xxvi. 64, 65. God consumed their days in vanity, and their years in terror, Psa. lxxviii. 33.

5. "Nevertheless, for his name's sake, he magnified his MERCIES unto them and their posterity. *He had divided the sea*, and led them through on dry land, drowning their enemies, Exod. xiv. He led them with a *cloud by day*, and a *pillar of fire by night*, continually. He gave them *manna* from heaven daily. He *clave the rock*, and gave them water for their thirst. He fed them with *quails*, when they longed for flesh. He *sweetened* the *bitter waters*. He saved them from the sword of their enemies He delivered them from the fiery serpents and scorpions. Their raiment waxed not old upon them, neither did their foot swell for forty years, Deut. viii. 4. He delivered them from the intended curse of Balaam, and turned it into a blessing because he loved them, Num. xxii.; Deut. xxiii. 5. He came down from Mount Sinai, and spake with them from heaven, and gave them right judgments and true laws, good statutes and commandments, and gave also his good Spirit to instruct them, Neh. ix. 13, 20. In the times of his wrath he remembered mercy; his eye spared them from destroying them, neither did he make an end of them in the wilderness, Ezek. xx. 17, 22. He gave them kingdoms and nations, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their forefathers, Neh. ix. 22, 23. Now whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope, Rom. xv. 4." Let him that readeth understand.

CHAPTER XXXIV.

The land of Canaan is described, 1, 2. *The* south *quarter*, 3–5. *The* western *border*, 6. *The* north *border*, 7–9. *The* east *border*, 10–12. *This land to be divided by lot among the* nine tribes and half, 13; *two tribes and half, Reuben and Gad, and the half of Manasseh, having already got their inheritance on the east side of Jordan*, 14, 15. *Eleazar the priest, and Joshua, to assist in dividing the land*, 16, 17; *and with them a chief out of every tribe*, 18. *The names of the twelve chiefs*, 19–29.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into [a] the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then [b] your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of [c] the salt sea eastward:

4 And your border shall turn from the south [d] to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south [e] to Kadesh-barnea, and shall go on to [f] Hazar-addar, and pass on to Azmon:

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

5 And the border shall fetch a compass from Azmon [g] unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

[a] Gen. xvii. 8; Deut. i. 7; Psa. lxxviii. 55; cv. 11; Ezek. xlvii. 14.——[b] Josh. xv. 1; see Ezek. xlvii. 13, &c.——[c] Gen. xiv. 3; Josh. xv. 2.

[d] Joshua xv. 3.——[e] Chap. xiii. 26; xxxii. 8.——[f] See Joshua xv. 3, 4.——[g] Gen. xv. 18; Josh. xv. 4–47; 1 Kings viii. 65; Isa. xxvii. 12.

NOTES ON CHAP. XXXIV.

Verse 2. *The land of Canaan with the coasts thereof*] All description here is useless. The situation and boundaries of the land of Canaan can only be known by actual survey, or by consulting a good map.

Verse 3. *The salt sea*] The Dead Sea, or lake Asphaltites. See the note on Gen. xix. 25.

Verse 5. *The river of Egypt*] The eastern branch of the river Nile; or, according to others, a river which is south of the land of the Philistines, and falls into the gulf or bay near *Calich*.

Verse 6. *Ye shall even have the great sea for a border*] The *Mediterranean* Sea, called here the *Great Sea*, to distinguish it from the *Dead Sea*, the *Sea of Tiberias*, &c., which were only a sort of *lakes*.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

7 And this shall be your north border: from the great sea ye shall point out for you [h] Mount Hor:

8 From Mount Hor ye shall point out *your border* [i] unto the entrance of Hamath; and the goings forth of the border shall be to [k] Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at [l] Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham [m] to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [n] side of the sea [o] of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at [p] the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, [q] This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

14 [r] For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [s] Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one [t] prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, [u] Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

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[h] Chap. xxxiii. 37.——[i] Chap. xiii. 21; 2 Kings xiv. 25. [k] Ezek. xlvii. 15.——[l] Ezek. xlvii. 17.——[m] 2 Kings xxiii. 33; Jer. xxxix. 5, 6.——[n] Heb. *shoulder*.——[o] Deut. iii. 17; Josh xi. 2; xix. 35; Matt. xiv. 34; Luke v. 1.——[p] Ver. 3.——[q] Ver. 1; Josh. xiv. 1, 2.——[r] Chap. xxxii. 33; Josh. xiv. 2, 3.——[s] Josh. xiv. 1; xix. 51.——[t] Chap. i. 4, 16.——[u] Chap. xiii. 30; xiv. 6, 24, 30, 38; xxvi. 65.

In Hebrew there is properly but one term, ים *yam*, which is applied to all *collections* of water apparently stagnant, and which is generally translated *sea*. The Greek of the New Testament follows the Hebrew, and employs, in general, the word θαλασσα, SEA, whether it speaks of the *Mediterranean*, or of the *sea* or *lake* of *Galilee*.

Verse 11. *The sea of Chinnereth*] The same as the *sea of Galilee*, *sea of Tiberias*, and *sea of Gennesareth*.

Verse 12. *The border shall go down to Jordan*] This river is famous both in the Old and New Testaments. It takes its rise at the foot of Mount Libanus, passes through the sea of *Chinnereth* or *Tiberias*, and empties itself into the lake *Asphaltites* or Dead Sea, from which it has no outlet. In and by it God wrought many miracles. God cut off the waters of this river as he did those of the Red Sea, so that they stood on a heap on each side, and the people passed over on dry ground. Both *Elijah* and *Elisha* separated its waters in a miraculous way, 2 Kings ii. 8–14. *Naaman*, the Syrian general, by washing in it at the command of the prophet, was miraculously cured of his leprosy, 2 Kings v. 10–14. In this river *John* baptized great multitudes of Jews; and in it was CHRIST himself baptized, and the Spirit of God descended upon him, and the voice from heaven proclaimed him the great and only Teacher and Saviour of men, Matt. iii. 16, 17; Mark i. 5–11.

Verse 13. *This is the land which ye shall inherit by lot*] Much of what is said concerning this land is peculiarly emphatic. It is a land that contains a multitude of advantages in its climate, its soil, situation, &c. It is bounded on the *south* by a *ridge of mountains*, which separate it from *Arabia*, and screen it from the burning and often pestiferous winds which blow over the desert from that quarter. On the *west* it is bounded by the *Mediterranean Sea*; on the *north*, by Mount *Libanus*, which defends it from the cold northern blasts; and on the *east* by the *river Jordan*, and its fertile, well-watered plains. It is described by God himself as "a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil and honey; a land wherein there was no scarcity of bread, and where both iron and copper mines abounded," Deut. viii. 7–9: a land finely diversified with hills and valleys, and well watered by the rain of heaven, in this respect widely different from Egypt; a land which God cared for, on which his eyes were continually placed from the beginning to the end of the year; watched over by a most merciful Providence; in a word, a land which flowed with milk and honey, and was the most pleasant of all lands; Deut. xi. 11, 12; Ezek. xx. 6. Such was *the land*, and such were the advantages that this most favoured people were called to possess. They were called to possess it *by lot* that each might be satisfied with his possession, as considering it to be appointed to him by the especial providence of God; and its boundaries were ascertained on Divine authority, to prevent all covetousness after the territories of others.

Verse 19, &c. *And the names of the men* are *these*]

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21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to [x] divide the inheritance unto the children of Israel in the land of Canaan.

[x] Josh. xiii. 32; xiv. 1; xix. 51.

It is worthy of remark that Moses does not follow any order hitherto used of placing the tribes, neither that in chap i., nor that in chap. vii., nor that in chap. xxvi., nor any other; but places them here exactly in that order in which they possessed the land. 1. Judah; 2. Simeon; 3. Benjamin; 4. Dan; 5. Manasseh; 6. Ephraim; 7. Zebulun; 8. Issachar; 9. Asher; 10. Naphtali. *Judah* is first, having the first lot; and he dwelt in the south part of the land, Josh. xv. 1, &c.; and next to him *Simeon*, because his inheritance was *within the inheritance of the children of Judah*, Josh. xix. 1. *Benjamin* was *third*; he had his inheritance by Judah, *between the children of Judah and the children of Joseph*, Josh. xviii. 11. *Dan* was the *fourth*; his lot fell westward of that of Benjamin, in the country of the Philistines, as may be seen in Josh. xix. 40, 41, &c. *Fifth, Manasseh*; and *sixth*, by him, his brother *Ephraim*, whose inheritances were behind that of Benjamin, Josh. xvi. 7. Next to these dwelt, *seventh, Zebulun*; and *eighth, Issachar*; concerning whose lots see Josh. xix. 10–17. *Ninth, Asher*; and *tenth, Naphtali*; see Josh. xix. 24, 32, &c. And as in encamping about the tabernacle they were arranged according to their *fraternal* relationship, (see chap. ii.,) so they were in the division and inheriting of the promised land. *Judah* and *Simeon*, both sons of *Leah*, dwelt abreast of each other. *Benjamin*, son of *Rachel*, and *Dan*, son of *Rachel's* maid, dwelt next abreast. *Manasseh* and *Ephraim*, both sons of *Joseph*, son of *Rachel*, had the next place abreast. *Zebulun* and *Issachar*, who dwelt next together, were both sons of *Leah*; and the last pair were *Asher*, of *Leah's maid*, and *Naphtali*, of *Rachel's maid*. Thus God, in nominating the princes that should divide the land, signified beforehand the manner of their possession, and that they should be so situated as to dwell together as brethren in unity, for the mutual help and comfort of each other. See *Ainsworth*. In this arrangement there is much skill, judgment, and kindness every where displayed.

CHAPTER XXXV.

The Israelites are commanded to give the Levites, out of their inheritances, cities and their suburbs for themselves and for their cattle, goods, &c., 1–3. The suburbs to be 3,000 cubits round about from the wall of the city, 4, 5. The cities to be forty-two, to which six cities of refuge should be added, in all forty-eight cities, 6, 7. Each tribe shall give of these cities in proportion to its possessions, 8. These cities to be appointed for the person who might slay his neighbour unawares, 9–12. Of these six cities there shall be three on each side Jordan, 13, 14. The cities to be places of refuge for all who kill a person unawares, whether they be Israelites, strangers, or sojourners, 15. Cases of murder to which the benefit of the cities of refuge shall not extend, 16–21. Cases of manslaughter to which the benefits of the cities of refuge shall extend, 22, 23. How the congregation shall act between the manslayer and the avenger of blood, 24, 25. The manslayer shall abide in the city of refuge till the death of the high priest; he shall then return to the land of his possession, 26–28. Two witnesses must attest a murder before a murderer can be put to death, 29, 30. Every murderer to be put to death, 31. The manslayer is not to be permitted to come to the land of his inheritance till the death of the high priest, 32. The land must not be polluted with blood, for the Lord dwells in it, 33, 34.

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AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 [a] Command the children of Israel, that they give unto the Levites of the inheritance of A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

[a] Josh. xiv. 3, 4; xxi. 2; see Ezek. xlv. 1, &c.; xlviii. 8, &c.

NOTES ON CHAP. XXXV.

Verse 4. *And the suburbs of the cities*—shall reach *from the wall of the city and outward a thousand cubits round about.*

Verse 5. *And ye shall measure from without the city—two thousand cubits, &c.*] Commentators have been much puzzled with the accounts in these two verses. In ver. 4 the measure is said to be 1,000

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their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [b] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [c] to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* [d] forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [e] of the possession of the children of Israel: [f] from *them that have* many, ye shall give many; but from *them that have* few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which [g] he inheriteth.

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9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [h] When ye be come over Jordan into the land of Canaan;

11 Then [i] ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person [k] at unawares.

12 [l] And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, [m] six cities shall ye have for refuge.

14 [n] Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

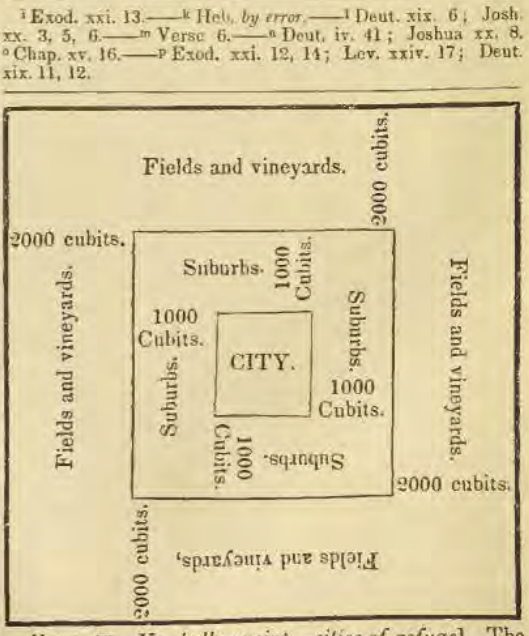
15 These six cities shall be a refuge, *both* for the children of Israel, and [o] for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

16 [p] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

[b] Ver. 13; Deut. iv. 41; Josh. xx. 2, 7, 8; xxi. 3, 13, 21, 27, 32, 36, 38.——[c] Heb. *above them ye shall give.*——[d] Josh. xxi. 41.
[e] Josh. xxi. 3.——[f] Chap. xxvi. 54.——[g] Heb. *they inherit.*
[h] Deut. xix. 2; Josh. xx. 2.

[i] Exod. xxi. 13.——[k] Heb. *by error.*——[l] Deut. xix. 6; Josh. xx. 3, 5, 6.——[m] Verse 6.——[n] Deut. iv. 41; Joshua xx. 8.
[o] Chap. xv. 16.——[p] Exod. xxi. 12, 14; Lev. xxiv. 17; Deut. xix. 11, 12.

cubits from the wall; in ver. 5 the measure is said to be 2,000 from without the city. It is likely these two measures mean the same thing; at least so it was understood by the Septuagint and Coptic, who have *διαχιλιους πηχεις*, 2,000 cubits, in the *fourth*, as well as in the *fifth* verse; but this reading of the Septuagint and Coptic is not acknowledged by any other of the ancient versions, nor by any of the MSS. collated by *Kennicott* and *De Rossi*. We must seek therefore for some other method of reconciling this apparently contradictory account. Sundry modes have been proposed by commentators, which appear to me, in general, to require full as much explanation as the text itself. Maimonides is the only one intelligible on the subject. "The suburbs," says he, "of the cities are expressed in the law to be 2,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs, and the 2,000, which they measured without the suburbs, were for fields and vineyards." The whole, therefore, of the city, suburbs, fields, and vineyards, may be represented by the following diagram:—



Verse 11. *Ye shall appoint—cities of refuge*] The cities of refuge among the Israelites were widely dif-

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17 And if he smite him [q] with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with a hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 [r] The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [s] if he thrust him of hatred, or hurl at him [t] by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly [u] without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then [v] the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood; and the congregation shall restore him to the city of his refuge, whither he was fled: and [w] he shall abide in it unto the death of the high priest, [x] which was anointed with the holy oil.

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26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [y] he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for [z] a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [a] mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* [b] guilty of death; but he shall be surely put to death.

[q] Heb. *with a stone of the hand.*——[r] Ver. 21, 24, 27; Deut. xix. 6, 12; Josh. xx. 3, 5.——[s] Gen. iv. 8; 2 Sam. iii. 27; xx. 10; 1 Kings ii. 31, 32.——[t] Exod. xxi. 14; Deut. xix. 11. [u] Exod. xxi. 13.

[v] Ver. 12; Josh. xx. 6.——[w] Josh. xx. 6.——[x] Exod. xxix. 7; Lev. iv. 3; xxi. 10.——[y] Heb. *no blood* shall be *to him*; Exod. xxii. 2.——[z] Chap. xxvii. 11.——[a] Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.——[b] Heb. *faulty to die.*

ferent from the *asyla* among the Greeks and Romans, as also from the *privileged altars* among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. The temples and altars among the latter often served for the protection of the most profligate characters. Cities of refuge among the Hebrews were necessary, because the old patriarchal law still remained in force, viz., that the *nearest akin* had a right to avenge the death of his relation by slaying the murderer; for the original law enacted that *whosoever shed man's blood, by man should his blood be shed*, Gen. ix. 6, and none was judged so proper to execute this law as the man who was nearest akin to the deceased. As many rash executions of this law might take place, from the very nature of the thing, it was deemed necessary to qualify its claims, and prevent injustice; and the cities of refuge were judged proper for this purpose. Nor do we ever read that they were ever found inefficient, or that they were ever abused.

Verse 12. *Until he stand before the congregation in judgment.*] So one of these cities was not a perpetual asylum; it was only a *pro tempore* refuge, till the case could be fairly examined by the magistrates in the presence of the people, or the elders their representatives; and this was done in the city or place where he had done the murder, Josh. xx. 4, 6. If he was found worthy of death, they delivered him to the avenger that he might be slain, Deut. xix. 12; if not, they sent him back to the city of refuge, where he remained till the death of the high priest, ver. 25. Before the cities of refuge were appointed, the *altar* appears to have been a sanctuary for those who had killed a person unwittingly; see on Exod. xxi. 13, 14.

Verse 19. *The revenger of blood*] גאל הדם *goel haddam*, the *redeemer of blood*; the next in blood to him who was slain. See on the preceding verse.

Verse 30. *But one witness shall not testify against any*] This was a just and necessary provision. One man may be *mistaken*, or so violently *prejudiced* as to impose even on his own judgment, or so *wicked* as to endeavour through malice to compass the life of his neighbour: but it is not likely that *two* or *more* should be of this kind; and even were they, their separate examination would lead to a discovery of the truth, and to their conviction.

Verse 31. *Ye shall take no satisfaction for the life of a murderer*] No atonement could be made for *him*,

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32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood [c] it defileth the land: and [d] the land cannot be cleansed of the blood that is shed therein, but [e] by the blood of him that shed it.

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34 [f] Defile not therefore the land which ye shall inhabit, wherein I dwell: for [g] I the LORD dwell among the children of Israel.

[c] Psa. cvi. 38; Mic. iv. 1.——[d] Heb. *there can be no expiation for the land.*

[e] Gen. ix. 6.——[f] Lev. xviii. 25; Deut. xxi. 23.——[g] Exod. xxix. 45, 46.

nor any *commutation*, so as to save him from death. All the laws of the civilized world have either adjudged the murderer to death, or to a punishment equivalent to it; such as perpetual imprisonment, in a dungeon, under ground, on a stone floor, without light, and to be fed on a small portion of bread and water. In such circumstances a man could live but a short time; and though it is not called the punishment of *death*, yet, from its inevitable consequences, it only differed from it by being a little longer respite than was usual where the punishment of death was awarded. See the note on Gen. ix. 6.

Verse 32. *Until the death of the priest.*] Probably intended to typify, that no sinner can be delivered from his banishment from God, or recover his forfeited inheritance, till Jesus Christ, the great high priest, had died for his offences, and risen again for his justification.

Verse 33. *For blood it defileth the land*] The very land was considered as guilty till the blood of the murderer was shed in it. No wonder God is so particularly strict in his laws against murderers, 1. Because he is the author of life, and none have any right to dispose of it but himself. 2. Because life is the time to prepare for the eternal world, and on it the salvation of the soul accordingly depends; therefore it is of infinite consequence to the man that his life be lengthened out to the utmost limits assigned by Divine Providence. As he who takes a man's life away before his time may be the murderer of his soul as well as of his body, the severest laws should be enacted against this, both to punish and prevent the crime.

THE Mosaic *cities of refuge* have in general been considered, not merely as civil institutions, but as types or representations of infinitely better things; and in this light St. Paul seems to have considered them and the *altar of God*, which was a place of *general refuge*, as it is pretty evident that he had them in view when writing the following words: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, (his *oath* and *promise*,) in which it was impossible for God to lie, we might have a strong consolation who have FLED for REFUGE to lay HOLD upon the HOPE set before us," Heb. vi. 17, 18. Independently of this, it was a very wise political institute; and while the patriarchal law on this point continued in force, this law had a direct tendency to cool and moderate the spirit of *revenge*, to secure the proper accomplishment of the ends of *justice*, and to make way for every claim of *mercy* and *equity*. But this is not peculiar to the ordinance of the *cities of refuge*; every institution of God is distinguished in the same way, having his own glory, in the present and eternal welfare of man, immediately in view.

CHAPTER XXXVI.

The inconveniences which might be produced by daughters, inheritrixes, marrying out of their own tribe, remedied on the recommendation of certain chiefs of the tribe of Joseph, who stated the case of the daughters of Zelophehad, 1–4. The daughters of Zelophehad are commanded to marry in their own tribe, 5, 6; which is to be an ordinance in all similar circumstances, 7–9. The daughters of Zelophehad marry their father's brother's sons, and thus their inheritance is preserved in their own tribe, 10–12. The conclusion of the commandments given by the Lord to the Israelites in the plains of Moab, 13.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

AND the chief fathers of the families of the [a] children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

2 And they said, [b] The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel:

[a] Chap. xxvi. 29.

[b] Chap. xxvi. 55; xxxiii. 54; Josh. xvii. 3.

NOTES ON CHAP. XXXVI.

Verse 2. *To give the inheritance of Zelophehad—unto his daughters.*] See this case spoken of at large on chap. xxvii.

Either the first *eleven* verses of chap. xxvii. should come in before this chapter, or this chapter should come in immediately after those eleven verses; they certainly both make parts of the same subject.

A. M. 2553. B. C. 1451. An. Exod. Isr. 40.

and [c] my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [d] whereunto they are received; so shall it be taken from the lot of our inheritance.

4 And when [e] the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph [f] hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [g] marry to whom they think best; [h] only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall [i] keep [k] himself to the inheritance of the tribe of his fathers.

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8 And [l] every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 [m] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons:

12 *And* they were married [n] into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the [o] commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel [p] in the plains of Moab, by Jordan *near* Jericho.

[c] Chap. xxvii. 1, 7; Josh. xvii. 3, 4.——[d] Heb. *unto whom they shall be.*——[e] Lev. xxv. 10.——[f] Chap. xxvii. 7.——[g] Heb. *be wives.*——[h] Ver. 12; Tob. i. 9.——[i] Heb. *cleave to thee*, &c.

[k] 1 Kings xxi. 3.——[l] 1 Chron. xxiii. 22.——[m] Chap. xxvii. 1.
[n] Heb. to some that were *of the families.*——[o] Chap. xxxv. 29.
[p] Chap. xxvi. 3; xxxiii. 50.

Here Moses determines that heiresses should marry in their own tribe, that no part of the ancient inheritance might be alienated from the original family.

Verse 6. *Let them marry to whom they think best*] Here was latitude sufficient, and yet a salutary and reasonable restraint, which prevented a vexatious mixture of property and possession.

Verse 8. *Every daughter that possesseth an inheritance*] This law affected none but *heiresses;* all others were at liberty to marry into any of the other tribes. The priests and Levites, who could have no inheritance, were exempt from the operation of this law. Jehoiada had the king of Judah's daughter to wife, 2 Chron. xxii. 11. And another priest had for wife one of the daughters of *Barzillai* the *Gileadite*, Ezra ii. 61. "By reason of such marriages," says Mr. Ainsworth, "there might be kindred between Elizabeth, the mother of John the Baptist, who was of the daughters of Aaron, and Mary the virgin, the mother of our Lord, who was of the lineage of David, and tribe of Judah;" Luke i. 5, 36; iii. 23–31.

Verse 11. *Mahlah, Tirzah*, &c.] For a curious account of these names, see the notes on chap. xxvii. 7.

Verse 12. *And their inheritance remained in—the family*] "By this example, and the law of inheritances in the Holy Land, the people of God," says Ainsworth, "are taught to hold fast their inheritance in his promises, and their right in Christ, which they hold by faith; that as the Father hath made them meet to be partakers of the inheritance among the saints in light, Col. i. 12, so they may keep the faith and grace which they have received to the end."

Verse 13. *These* are *the commandments*, &c.] See these different terms analyzed and explained, Lev. xxv. 5.

Thus ends the book of Numbers, containing a series of astonishing providences and events. Scarcely any piece of history in the sacred writings is better calculated to impress the mind of a serious reader with a sense of the goodness and severity of God. In every transaction his holiness and justice appear in closest union with his benevolence and mercy. From such a *Being* what have the wicked not to fear! From such a *Father* and *Friend* what have the upright not to hope! His *justice* requires him to punish iniquity, but his *mercy* inclines him to pardon all who truly repent and believe in the Son of his love.

The journeyings of this people, from the time they left Egypt, exhibit a series of *providential wonders*. Every *where*, and in every *circumstance*, God appears and yet there is no *circumstance* or *occasion* that does

not justify those signal displays of his GRACE and his JUSTICE. The genuine history of God's providence must be sought for in this book alone; and as every *occurrence* happened as an *example*, we have authority to conclude that in every case where his own glory and the salvation of man are interested, he will interfere and give the fullest proofs that he is the *same to-day* that he was *yesterday*, and will continue unchangeable for *ever* and *ever*. Reader, are these matters *ensamples* to *thee?* Art *thou*, like the Israelites, come into the plains of Moab, on the very verge of the promised land? Jordan alone separates thee from the promised inheritance. O, watch and pray, that thou come not short of the glory of God. The last enemy that shall be destroyed is *death;* see then that the sting of death, which is *sin*, be extracted from thy soul, that, being justified by Christ's blood, thou mayest be made an heir according to the hope of an eternal life. Amen, amen.

"I will bring you into the WILDERNESS of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the WILDERNESS of the land of Egypt. And I will cause you to pass under the rod, and bring you into the bond of the covenant," Ezek. xx. 35–37.

"He (Christ) is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance," Heb. ix. 15.

SECTIONS in the Book of Numbers, carried on from Leviticus, which ends with the THIRTY-THIRD.

The THIRTY-FOURTH, called במדבר *bemidbar*, begins chap. i. 1, and ends chap. iv. 20.

The THIRTY-FIFTH, called נשא *nasa*, begins chap. iv. 21, and ends chap. vii. 89.

The THIRTY-SIXTH, called, בהעלתך *behaalothecha*, begins chap. viii. 1, and ends chap. xii. 16.

The THIRTY-SEVENTH, called שלח *shelach*, begins chap. xiii. 1, and ends chap. xv. 41.

The THIRTY-EIGHTH, called קרח *korach*, begins chap. xvi. 1, and ends chap. xviii. 32.

The THIRTY-NINTH, called חקת *chukkath*, begins chap. xix. 1, and ends chap. xxii. 1.

The FORTIETH, called בלק *balak*, begins chap. xxii. 2, and ends chap. xxv. 9.

The FORTY-FIRST, called פינחס *pinechas*, begins chap. xxv. 10, and ends chap. xxx. 1.

The FORTY-SECOND, called מטות *mattoth*, begins chap. xxx. 2, and ends chap. xxxii. 42.

The FORTY-THIRD, called מסעי *masey*, begins chap. xxxiii. 1, and ends chap. xxxvi. 13.

MASORETIC *Notes* on NUMBERS.

The *number* of *verses* in this book is 1,288, of which ארפח is the symbol: for א *aleph* stands for 1000, ר *resh* for 200, פ *phe* for 80, and ח *cheth* for 8.

The *middle verse* is the 20th of chap. xvii. *And the man's rod whom I shall choose shall blossom.* (N. B. In our English Bibles this is ver. 5 of chap. xvii.)

Its *pareshioth*, or larger sections, are 10, expressed by the letters of the word בדד *badad, alone: The Lord* ALONE *did lead him*, Deut. xxxii. 12. ד *daleth* stands for 4, repeated here, 8, and ב *beth* for 2.

Its *sedarim*, or Masoretic sections, are 32, expressed by the word לב *leb, heart*, Psa. li. 12: *Create in me a clean* HEART, *O God;* in which word ב *beth* stands for 2, and ל *lamed* for 30.

Its *chapters* are 36, expressed by the word לו *lu, O!* Deut. xxxii. 29: *O that they were wise!* in which word ל *lamed* stands for 30, and ו *vau* for 6.

The number of its *open sections* is 92; its *close* or *shut sections*, 66; together 158; expressed in the memorial word חלקך *chelkecha: I am* THY PORTION; in which word ק *koph* stands for 100, ל *lamed* for 30, כ *caph* for 20, and ח *cheth* for 8.

Though this sort of notations may appear trifling to some, yet to an upright Jew they were of much consequence. The very technical words used in such cases put him always in mind of something in which the glory of God and the happiness and salvation of his own soul were concerned. See the note at the end of Genesis, and see the concluding notes on the Book of Deuteronomy.

Revised and corrected for a new edition, Aug. 4th, 1827.—A. CLARKE.

PREFACE TO THE BOOK

OF

DEUTERONOMY.

WE have borrowed the name of this book, as in former cases, from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek version of the Septuagint, Δευτερονομιον, which is a compound term literally signifying the *second law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the rabbins משנה *mishneh*, the *iteration* or *doubling*.

It appears that both these names are borrowed from chap. xvii. 18, where the king is commanded to write him a copy of this law; the original is משנה התורה *mishneh hattorah*, a *repetition* or *doubling of the law*, which the Septuagint have translated το δευτερονομιον, *this second law*, which we, properly enough, translate a *copy of the law:* but in Hebrew, like the preceding books, it takes its name from its commencement, אלה הדברים ELLEH HADDEBARIM, *these are the words;* and in the best rabbinical Bibles its running title is ספר דברים SEPHER DEBARIM, *the book of debarim*, or *the book of the words*. Our Saxon ancestors termed it Ðeo æpter æ, *the after law*.

The Book of Deuteronomy contains an account of what passed in the wilderness from the *first day* of the *eleventh month* of the *fortieth year* after the departure of the Israelites from Egypt to the *seventh day* of the *twelfth month* of the same; making in the whole a history of the transactions of exactly *five weeks*, the months of the Jews being *lunar*. The history is continued about seven days after the death of Moses; for he began to deliver his first discourse to the people in the plains of Moab the *first day* of the *eleventh month* of the *fortieth year*, chap. i. 3, and died on the *first day* of the *twelfth month* of the same year, aged 120 years.

As the Israelites were now about to enter into the promised land, and many of them had not witnessed the different transactions in the wilderness, the former generation having been all destroyed except Joshua and Caleb; to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them, Moses here *repeats* the principal occurrences of the forty years, now almost elapsed; shows them the absolute necessity of fearing, loving, and obeying God; repeats the *ten commandments*, and particularly explains each, and the ordinances belonging to them, adding others which he had not delivered before; confirms the whole law in a most solemn manner, with exceeding great and precious promises to them that keep it, and a denunciation of the most awful judgments against those who should break it; renews the covenant between God and the people; prophesies of things which should come to pass in the latter days; blesses each of the tribes, prophetically, with the choicest spiritual and temporal blessings; and then, having viewed the whole extent of the land, from the top of Mount Nebo or Pisgah, he yielded up the ghost, and was privately buried by God, leaving Joshua the son of Nun for his successor.

The Book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the law; the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give who had not a clear discovery of the glory which was to be revealed. It may be safely asserted that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the Book of *Deuteronomy*.

The contents of the different chapters may be thus briefly summed up :—

On the first day of the eleventh month of the fortieth year, after the departure from Egypt, the Israelites being then on the east side of Jordan, in the land of the Moabites, Moses gives them a brief recapitulation of what took place in the wilderness, from their leaving Mount *Horeb* till they came to *Kadesh ;* chap. i.

Their travels from Kadesh till they come to the country of the Amorites, with the defeat of Sihon their king ; chap. ii.

The war with Og, king of Bashan, with the dividing his land and that of Sihon among the tribes of Reuben and Gad, and the half tribe of Manasseh ; chap. iii.

Moses exhorts them to observe the Divine precepts ; threatens those who should violate them ; and appoints Bezer, Ramoth, and Golan, to be the cities of refuge on the east side of Jordan ; chap. iv.

Repeats the *decalogue*, and tells the people what effect the publication of it had on their fathers, when God spoke to them from the mount ; chap. v.

Exhorts them to love God with all their heart, and promises them an abundance of good things ; chap. vi.

Repeats the command to exterminate the Canaanites, and all vestiges of their idolatry, chap. vii.

Recites the many interpositions of God's kindness which they had received during their forty years' travel in the wilderness, and strongly exhorts them to remember those mercies, and not to forfeit a continuance of his favours by ingratitude and disobedience ; chap. viii.

Shows them that they were to pass Jordan in a short time, and that God was about to bring them in, not on account of their goodness, but of his mercy ; chap. ix.

Gives an account of the second tables of the law, which he made at the command of God · mentions their journey from Beeroth to Jotbath, the choosing of the Levites, and the neces sity of having the heart circumcised ; chap. x.

Continues an account of God's mighty acts in their behalf, and shows the blessings which should come on them who kept his law, and the curse on those who were disobedient. The blessings to be pronounced on Mount *Gerizim*, and the curses on Mount *Ebal ;* chap. xi.

Commands them to destroy all monuments of idolatry in the land, to offer the different offerings and sacrifices, and to avoid eating of blood ; chap. xii.

Ordinances against false prophets, idolatrous cities, &c. ; chap. xiii.

Forbids their cutting themselves at funerals, recapitulates the law concerning clean and unclean animals, and exhorts them to remember the Levites ; chap. xiv.

Every seventh year shall be a year of release for the poor of usury ; first-born, &c. ; chap. xv.

Concerning the annual feasts, passover, pentecost, and tabernacles ; the establishment of judges and officers ; no groves to be planted near the altar of God ; chap. xvi.

Idolaters are to be put to death ; difficult cases in equity to be referred to the superior judges ; of a king and his duties ; chap. xvii.

All divination is prohibited. The grand promise of an EXTRAORDINARY PROPHET. How false prophets are to be distinguished ; chap. xviii.

The laws relative to the cities of refuge, and how the intentional murderer is to be treated ; chap. xix.

Laws relative to the carrying on of war ; who should be sent back from the army, how they are to treat the Canaanites, and how they are to commence sieges, chap. xx.

How to make expiation for an uncertain murder ; marriages with captives ; rights of the first-born, &c. ; chap. xxi.

Things lost or strayed are to be restored to their right owners ; men and women must not interchange apparel ; improper mixtures to be avoided ; of the tokens of virginity ; adulterers and adulteresses to be put to death ; chap. xxii.

Eunuchs, bastards, Moabites, and Ammonites, are not to be permitted to enter into the congregation of the Lord. Harlots not to be tolerated ; chap. xxiii.

Laws relative to divorce; privileges of the newly-married man; concerning pledges, wages, gleanings, &c.; chap. xxiv.

More than forty stripes shall not be given. If a man die childless, his brother shall take his wife. Of weights, measures, &c.; chap. xxv.

Different ceremonies to be used in offering the first-fruits; tithes. Of full self-consecration to God; chap. xxvi.

The words of the law to be written on stones, and to be set up on Mount Ebal. The tribes which stand on Mount Gerizim to bless the obedient, and those which should stand on Mount Ebal to curse the disobedient. Who they are that are to be cursed; chap. xxvii.

The blessings of those who are faithful; curses against the disobedient; chap. xxviii.

A recital of the covenant of God, made not only with them, but for their posterity; chap. xxix.

Promises of pardon to the penitent; good and evil, life and death, are set before them; ch. xxx.

Moses, being now 120 years old, delivers a copy of the law which he had written into the hands of the priests, to be laid up in the ark, and to be publicly read every seventh year; a charge is given to Joshua; chap. xxxi.

The prophetical and historical song of Moses: he is commanded to go up to Mount Nebo that he may see the promised land; chap. xxxii.

The prophetical blessing of the twelve tribes. The indescribable happiness of Israel; chap. xxxi.

Moses views the promised land from the top of Mount Nebo, dies, and is privately buried by the Lord. The Israelites mourn for him thirty days. Joshua takes command of the people. The character of Moses; chap. xxxiv.

At the close of this book I have added a number of useful TABLES, such as no edition of the Bible ever could boast, viz.:

Table I. A *perpetual table*, showing through the course of 13 lunar cycles (which embrace every possible variation) *the day of the week* with which the Jewish *year* begins, and on which the *passover* is held; as also the lengths of the months *Marchesvan* and *Cisleu*.

Table II. Containing the *whole variations* in the reading of the *Pareshioth* or *sections of the law* for every year of the Jewish cycle of 247 years.

Table III. To find, with the help of Table IV., the *day of the week* upon which any Jewish *new moon* or festival happens.

Table IV. To determine upon *what day of the week any Jewish month commences* for any given year; as also *the day of the week* upon which the Jews celebrate their principal *fasts* and *festivals*.

Table V. Containing the *order of reading* the *Pareshioth* and *Haphtaroth* for 90 Jewish years, i. e., from A. M. 5572 to A. M. 5661, both inclusive, connected with the corresponding dates in the CHRISTIAN ERA, according to the *Gregorian* or *new style*.

Table VI. Containing the year of the *Jewish lunar cycle*, the *golden number*, the *first day of the Jewish passover*, *Easter Sunday*, and the *commencement* of each *Jewish year* according to the *Gregorian Calendar*, A. D. 1812 to A. D. 1900, both inclusive. All concluded with an *explanation of the preceding tables*. To them succeeds A Chronology of the Pentateuch, with the Book of Joshua; or a Systematic Arrangement of Events from the *creation* of ADAM, A. M. 1, to the *birth* of *Peleg*, A. M. 1757, and thence to the death of *Joshua*, A. M. 2561. This chronology includes *two tables*, viz.: Table I. The birth and death of all the patriarchs, from Adam, A. M. 1, to Rhea, son of Peleg, A. M. 1787. Table II. A chronology of *ancient kingdoms* synchronized with the sacred history, from A. M. 1757, B. C. 2247, to A. M. 2561, B. C. 1443. The whole so calculated as to prevent the necessity of having recourse to systems of chronology for historic facts in anywise connected with those mentioned in the SACRED WRITINGS.

The great utility of these tables will, I think, be at once evident to every Biblical critic, *chronologist*, and antiquary; and for the immense labour employed in their construction the editor, no doubt, will have their hearty thanks.

ADAM CLARKE.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

Year before the common Year of Christ, 1451.—Julian Period, 3263.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 10.—Indiction, 15.—Creation from Tisri or September, 2553

CHAPTER I.

Introduction to the book, 1, 2. *Moses addresses the people in the fortieth year after the exodus from Egypt*, 3–5; *and shows how God had spoken to them in Horeb, and the directions he gave them*, 6–8. *How, at the commandment of the Lord, he had appointed officers, judges, &c., to share the government with him*, 9–18. *Of their travels in the terrible wilderness*, 19–21. *The people's request to have spies sent to search out the land*, 22–25. *Of their murmuring and rebellion when they heard the report of the spies*, 26–28. *How Moses encouraged them*, 29–33. *The displeasure of the Lord against them because of their murmurings, and his purpose to exclude them from the good land, and give it to their children only*, 34–40. *How they repented, and yet, without the authority of God, went against the Amorites, by whom they were defeated*, 41–44. *Their return to* Kadesh, *where they abode many days*, 45, 46.

A. M. 2553. B. C. 1451. An. Ex. Isr. 40. Sebat.

THESE *be* the words which Moses spake unto all Israel [a] on this side Jordan in the wilderness, in the plain over against [b] the Red *Sea*, between Paran, and Tophel, and Laban, and [c] Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb by the way of Mount Seir [d] unto Kadesh-barnea.)

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3 And it came to pass [e] in the fortieth year, in the eleventh month, on the first *day* of the

[a] Josh. ix. 1, 10; xxii. 4, 7.—[b] Or, *Zuph*.—[c] Num. xi. 35. xxxiii. 17, 18.—[d] Num. xiii. 26; ch. ix. 23.—[e] Num. xxxiii. 38.

NOTES ON CHAP. I.

Verse 1. *These* be *the words which Moses spake*] The *five* first verses of this chapter contain the introduction to the rest of the book: they do not appear to be the work of Moses, but were added probably either by Joshua or Ezra.

On this side Jordan] בעבר *beeber*, *at the passage* of Jordan, i. e., near or opposite to the place where the Israelites passed over after the death of Moses. Though עבר *eber* is used to signify both *on this side* and *on the other side*, and the connection in which it stands can only determine the meaning; yet here it signifies neither, but simply the *place* or *ford* where the Israelites *passed over* Jordan.

In the plain] That is, of Moab; *over against the Red* Sea—not the *Red Sea*, for they were now farther from it than they had yet been: the word *sea* is not in the text, and the word סוף *suph*, which we render *red*, does not signify the *Red Sea*, unless joined with ים *yam*, *sea*; here it must necessarily signify a *place* in or adjoining to the plains of Moab. Ptolemy mentions a people named *Sophonites*, that dwelt in *Arabia Petræa*, and it is probable that they took their name from this place; but see the note from *Lightfoot*, Num. xx., at the end.

Paran] This could not have been the Paran which was contiguous to the Red Sea, and not far from Mount Horeb; for the place here mentioned lay on the very borders of the promised land, at a vast distance from the former.

Dizahab.] The word should be separated, as it is in the Hebrew, די זהב *Di Zahab*. As *Zahab* signifies *gold*, the Septuagint have translated it τα χρυσια, the *gold mines*; and the Vulgate *ubi aurum est plurimum*, where there is much gold. It is more likely to be the name of a *place*.

Verse 2. There are *eleven days'* journey] The Israelites were eleven days in going from Horeb to Kadesh-barnea, where they were near the verge of the promised land; after which they were thirty-eight years wandering up and down in the vicinity of this place, not being permitted, because of their rebellions, to enter into the promised rest, though they were the whole of that time within a few miles of the land of Canaan!

Verse 3. *The fortieth year*] This was a melancholy

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month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 [f] After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth [g] in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us [h] in Horeb, saying, Ye have dwelt long [i] enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto [k] all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have [l] set the land before you: go in and possess the land which the LORD sware unto your fathers, [m] Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

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9 And [n] I spake unto you at that time, saying, I am not able to bear you myself alone.

10 The LORD your God hath multiplied you, and, behold, [o] ye *are* this day as the stars of heaven for multitude.

11 ([p] The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, [q] as he hath promised you!)

12 [r] How can I myself alone bear your cumbrance, and your burden, and your strife?

13 [s] Take [t] you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing

[f] Numbers xxi. 24, 33.——[g] Num. xxi. 33; Joshua xiii. 12. [h] Exod. iii. 1.——[i] See Exod. xix. 1; Num. x. 11.——[k] Heb. *all his neighbours*.——[l] Heb. *given*.——[m] Gen. xii. 7; xv. 18; xvii. 7, 8; xxvi. 4; xxviii. 13.

[n] Exod. xviii. 18; Num. xi. 14.——[o] Gen. xv. 5; chap. x. 22; xxviii. 62.——[p] 2 Sam. xxiv. 3.——[q] Gen. xv. 5; xxii. 17; xxvi. 4; Exod. xxxii. 13.——[r] 1 Kings iii. 8, 9.——[s] See Exod. xviii. 21; Num. xi. 16, 17.——[t] Heb. *give*.

year to the Hebrews in different respects; in the first month of this year Miriam died, Num. xx.; on the first day of the fifth month Aaron died, Num. xxxiii. 38; and about the conclusion of it, Moses himself died.

Verse 5. *Began Moses to declare this law*] Began, הואיל *hoil*, willingly undertook; to declare, באר *beer*, to make *bare, clear, &c., fully to explain*, this law. See the conclusion of the preface.

Verse 6. *Ye have dwelt long enough, &c.*] They came to Sinai in the third month after their departure from Egypt, Exod. xix. 1, 2; and left it the twentieth of the second month of the second year, so it appears they had continued there nearly a whole year.

Verse 7. *Go to the mount of the Amorites*] On the south of the land of Canaan, towards the Dead Sea.

Land of the Canaanites] That is, Phœnicia, the country of Sidon, and the coasts of the Mediterranean Sea from the country of the Philistines to Mount Libanus. The *Canaanites* and *Phœnicians* are often confounded.

The river Euphrates.] Thus Moses fixes the bounds of the land, to which on all quarters the territories of the Israelites might be extended, should the land of Canaan, properly so called, be found insufficient for them. Their SOUTH border might extend to the mount of the Amorites; their WEST to the borders of the Mediterranean Sea; their NORTH to Lebanon; and their EAST border to the river Euphrates: and to this extent Solomon reigned; see 1 Kings iv. 21. So that in his time, at least, the promise to Abraham was literally fulfilled; see below.

Verse 10. *Ye are this day as the stars of heaven for multitude.*] This was the promise God made to Abraham, Gen. xv. 5, 6; and Moses considers it now as amply fulfilled. But was it really so? Many suppose the expression to be hyperbolical; and others, no friends to revelation, think it a vain empty boast, because the stars, in their apprehension, amount to innumerable millions. Let us consider this subject. How many in number are the stars which appear to the naked eye? for it is by *what appears to the naked eye* we are to be governed in this business, for *God brought Abraham forth abroad*, i. e., out of doors, *and bade him look towards heaven*, not with a telescope, but with his naked eyes, Gen. xv. 5. Now I shall beg the objector to come forth abroad, and look up* in the brightest and most favourable night, and count the stars—he need not be terrified at their abundance; the more they are, the more he can count; and I shall pledge myself to find a male Israelite in the very last census taken of this people, Num. xxvi., for every star he finds in the whole upper hemisphere of heaven. The truth is, only about 3,010 stars can be seen by the naked eye in both the northern and southern hemispheres; and the Israelites, independently of women and children, were at the above time more than 600,000. And suppose we even allow that, from the late discoveries of Dr. Herschel and others with telescopes which have magnified between 35 and 36,000 times, there may be 75 millions of stars visible by the help of such instruments, which is the highest calculation ever made, yet still the Divine word stands literally true: St. Matthew says, chap. i., that the generations from Abraham to Christ were 42; now we find at the second census that the fighting men among the Hebrews amounted to 603,000; and the Israelites, who have never ceased to be a distinct people, have so multiplied as far to exceed the number of all the fixed stars taken together.

Verse 13. *Take you wise men*] חכמים *chachamim*, such as had gained knowledge by great labour and study. *Understanding* נבנים *nebonim*, persons of dis-

A. M. 2553. B. C. 1451. An. Ex. Isr. 40. Sebat.

which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, [u] and [v] made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and [w] judge righteously between *every* man and his [x] brother, and the stranger *that is* with him.

17 [y] Ye shall not [z] respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for [a] the judgment *is* God's: and the cause that is too hard for you, [b] bring *it* unto me, and I will hear it.

18 And I commanded you at that time, all the things which ye should do.

19 And when we departed from Horeb, [c] we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [d] we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; [e] fear not, neither be discouraged.

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22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and [f] I took twelve men of you, one of a tribe:

24 And [g] they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, [h] *It is* a good land which the LORD our God doth give us.

26 [i] Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD [k] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have [l] discouraged our heart, saying, [m] The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the [n] Anakims there.

[u] Exod. xviii. 25.——[v] Heb. *gave*.——[w] Chap. xvi. 18; John vii. 24.——[x] Lev. xxiv. 22.——[y] Lev. xix. 15; chap. xvi. 19; 1 Sam. xvi. 7; Prov. xxiv. 23; James ii. 1.——[z] Heb. *acknowledge faces*.——[a] 2 Chron. xix. 6.——[b] Exod. xviii. 22, 26.

[c] Num. x. 12; chap. viii. 15; Jer. ii. 6.——[d] Num. xiii. 26.——[e] Josh. i. 9.——[f] Num. xiii. 3.——[g] Num. xiii. 22, 23, 24.——[h] Num. xiii. 27.——[i] Numbers xiv. 1, 2, 3, 4; Psa. cvi. 24, 25.——[k] Chapter ix. 28.——[l] Heb. *melted*; Josh. ii. 11.——[m] Num. xiii. 28, 31, 32, 33; chap. ix. 1, 2.——[n] Num. xiii. 28.

cernment, judicious men. *Known*, ידעים *yeduim*, persons practised in the operations of nature, capable of performing curious and important works.

Verse 15. *Captains over thousands, &c.*] What a curious and well-regulated economy was that of the Israelites! See its order and arrangement: 1. GOD, the KING and Supreme Judge; 2. *Moses*, God's prime minister; 3. The *priests*, consulting him by *Urim* and *Thummim*; 4. The *chiefs* or princes of the twelve tribes; 5. *Chiliarchs*, or captains over thousands; 6. *Centurions*, or captains over hundreds; 7. *Tribunes*, or captains over fifty men; 8. *Decurions*, or captains over ten men; and, 9. *Officers*, persons who might be employed by the different chiefs in executing particular commands. All these held their authority from God, and yet were subject and accountable to each other. See the notes on Num. ii.

Verse 17. *Ye shall not respect persons*] Heb. *faces*. Let not the bold, daring countenance of the rich or mighty induce you to give an unrighteous decision; and let not the abject look of the poor man induce you either to favour him in an unrighteous cause, or to give judgment against him at the demand of the oppressor. Be uncorrupt and incorruptible, for *the judgment is God's*; ye minister in the place of God, act like HIM.

Verse 22. *We will send men before us*] See on Num. xiii.

Verse 28. *Cities—walled up to heaven*] That is, with very high walls which could not be easily scaled. High walls around houses, &c., in these parts of Arabia are still deemed a sufficient defence against the Arabs, who scarcely ever attempt any thing in the way of plunder but on *horseback*. The monastery on Mount Sinai is surrounded with very high walls without any *gate*; in the upper part of the wall there is a sort of window, or opening, from which a basket is suspended by a pulley, by which both persons and goods are received into and sent from the place. It is the same with the convent of St. Anthony, in Egypt; and this sort of wall is deemed a sufficient defence against the Arabs, who, as we have already observed, scarcely ever like to alight from their horses.

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29 Then I said unto you, Dread not, neither be afraid of them.

30 [o] The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God [p] bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [q] ye did not believe the LORD your God,

33 [r] Who went in the way before you, [s] to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, [t] and sware, saying,

35 [u] Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 [v] Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because [w] he hath [x] wholly followed the LORD.

37 [y] Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 [z] *But* Joshua the son of Nun, [a] which standeth before thee, he shall go in thither; [b] encourage him, for he shall cause Israel to inherit it.

39 [c] Moreover your little ones, which [d] ye said should be a prey, and your children, which in that day [e] had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

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40 [f] But *as for* you, turn you, and take your journey into the wilderness by the way of the Red Sea.

41 Then ye answered and said unto me, [g] We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, [h] Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and [i] went [k] presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you and chased you, [l] as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and [m] wept before the LORD; but the LORD [n] would not hearken to your voice, nor give ear unto you.

46 [o] So ye abode in Kadesh many days, according unto the days that ye abode *there*.

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[o] Exod. xiv. 14, 25; Neh. iv. 20.——[p] Exod. xix. 4; chap. xxxii. 11, 12; Isa. xlvi. 3, 4; lxiii. 9; Hos. xi. 3; see on Acts xiii. 18.——[q] Psa. cvi. 24; Jude 5.——[r] Exod. xiii. 21; Psa. lxxviii. 14.——[s] Num. x. 33; Ezek. xx. 6.——[t] Chap. ii. 14, 15.——[u] Num. xiv. 22, 23; Psa. xcv. 11.——[v] Num. xiv. 24, 30; Josh. xiv. 9.——[w] Num. xiv. 24.——[x] Heb. *fulfilled* to go *after*.——[y] Num. xx. 12; xxvii. 14; chap. iii. 26; iv. 21; xxxiv. 4; Psa. cvi. 32.

[z] Num. xiv. 30.——[a] Exod. xxiv. 13; xxxiii. 11; see 1 Sam. xvi. 22.——[b] Num. xxvii. 18, 19; chap. xxxi. 7, 23.——[c] Num. xiv. 31.——[d] Num. xiv. 3.——[e] Isa. vii. 15, 16; Rom. ix. 11.——[f] Num. xiv. 25.——[g] Num. xiv. 40.——[h] Num. xiv. 42.——[i] Heb. *ye were presumptuous and went up*.——[k] Num. xiv. 44, 45.——[l] Psa. cxviii. 12.——[m] Psa. lxxviii. 34.——[n] Heb. xii. 17.——[o] Num. xiii. 25; xx. 1, 22; Judg. xi. 17.

Verse 30. *The Lord—shall fight for you*] In the *Targum* of Onkelos, it is, the WORD of *the Lord shall fight for you*. In a great number of places the Targums or Chaldee paraphrases use the term מֵימְרָא דְיְיָ *meimera dayeya* or *Yehovah*, the Word of the Lord, exactly in the same way in which St. John uses the term Λογος *Logos* in the first chapter of his Gospel. Many instances of this have already occurred.

Verse 34. *The Lord—was wroth*] That is, his justice was incensed, and he evidenced his displeasure against you; and he could not have been a *just* God if he had not done so.

Verse 36. *Caleb—wholly followed the Lord.*] See on Num. xiv. 24.

Verse 37. *The Lord was angry with me*] See on Num. xx. 10, &c., where a particular account is given of the sin of Moses.

Verse 44. *The Amorites—chased you*] See the note on Num. xiv. 40; *as bees do*—by irresistible numbers.

Verse 46. *According unto the days that ye abode there.*] They had been a long time at this place, see Num. xiii. 27; xx. 1, 14, 21. And some think that the words mean, "Ye abode as long at Kadesh, when you came to it the second time, as ye did at the first." Or, according to others, "While ye were in that part of the desert, ye encamped at Kadesh."

1. As one grand object of the law of God was to instruct the people in those things which were calculated to *promote* their *peace* and *insure* their *prosperity*; and as they were apt to lose sight of their *spiritual* interests, without a due attention to which their *secular* interest could not be promoted; Moses, not only in this chapter, but through the whole book, calls upon them

to recollect their former miserable situation, in which they held neither *life* nor *property* but at the *will* of a *merciless tyrant*, and the great kindness and power of God manifested in their deliverance from a bondage that was as *degrading* as it was *oppressive*. These things properly remembered would lead them to prize their blessings, and duly appreciate the mercy of their Maker.

2. But it was not only this general display of God's kindness, in the grand act of their deliverance from Egypt, that he wished them to keep constantly in view, but also that gracious *providence* which was manifested in every step they took; which directed all their movements, provided for all their wants, continually showing *what* they should do, *how* they should do it, and also the most proper *time* and *place* for every act, whether *religious* or *civil*. By bringing before them in one point of view the history of almost *forty years*, in which the strangest and most stupendous occurrences had taken place that had ever been exhibited to the world, he took the readiest way to impress their minds, not only with their deep obligation to God, but also to show them that they were a people on whom their Maker had set his heart to do them good, and that if they feared him they should lack nothing that was good. He lays out also before them a history of their miscarriages and rebellion, and the privations and evils they had suffered in consequence, that this might act as a continual *warning*, and thus become, in the hands of God, a preventive of crimes.

3. If every *Christian* were thus to call his past life into review, he would see equal proofs of God's gracious regards to his body and soul; equal proofs of eternal mercy in providing for his deliverance from the galling yoke and oppressive tyranny of sin, as the Israelites had in their deliverance from Egypt; and equal displays of a most gracious providence, that had also been his incessant companion through all the changes and chances of this mortal life, guiding him by its counsel, that he might be at last received into glory. O reader, remember what God has done for *thee* during *thy* forty, fifty, &c., years! He has nourished, fed, clothed, protected, and saved *thee*. How often and how powerfully has his Spirit striven with thee! How often and how impressively thou hast heard his voice in his Gospel and in his providences! Remember the good resolutions thou hast made, the ingratitude and disobedience that have marked thy life; how his vows are *still* upon thee, and how his mercy still *spares* thee! And wilt thou live so as to perish for ever? God forbid! He *still* waits to be gracious, and rejoices over thee to do thee good. Learn from what is before thee how thou shouldst fear, love, believe in, and obey thy God. The Lamb of God, that taketh away the sin of the world, is still before the throne; and whosoever cometh unto God through him shall in nowise be cast out. He who believes these things with an upright heart will soon be enabled to live a sanctified life.

CHAPTER II.

Moses continues to relate how they compassed Mount Seir, 1. *And the commands they received not to meddle with the descendants of* Esau, 2–8; *nor to distress the* Moabites, 9. *Of the* Emims, 10, 11; *the* Horims, 12. *Their passage of the brook* Zered, 13. *The time they spent between* Kadesh-barnea *and* Zered, 14; *during which all the men of war that came out of Egypt were consumed*, 15, 16. *The command not to distress the* Ammonites, 17–19. *Of the* Zamzummims, 20. *the* Anakims, 21, *the* Horims, 22, *the* Avims *and* Caphtorims, *all destroyed by the* Ammonites, 23. *They are commanded to cross the river* Arnon, *and are promised the land of* Sihon, *king of the Amorites*, 24, 25. *Of the message sent to* Sihon, *to request a passage through his territories*, 26–29. *His refusal*, 30. *The consequent war*, 31, 32. *His total overthrow*, 33; *and extermination of his people*, 34. *The spoils that were taken*, 35. *And his land possessed from* Aroer *to* Arnon *by the Israelites*, 36; *who took care, according to the command of God, not to invade any part of the territories of the* Ammonites, 37.

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THEN we turned, and took our journey into the wilderness by the way of the Red Sea, [a] as the LORD spake unto me: and we compassed Mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [b] long enough: turn you northward.

4 And command thou the people, saying, [c] Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

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5 Meddle not with them; for I will not give you of their land, [d] no, not so much as a foot breadth; [e] because I have given Mount Seir unto Esau *for* a possession.

[a] Num. xiv. 25; chap. i. 40.—[b] See ver. 7, 14.—[c] Num. xx. 14.

[d] Hebrew, *even to the treading of the sole of the foot.*—[e] Gen. xxxvi. 8; Josh. xxiv. 4.

NOTES ON CHAP. II.

Verse 3. *Turn you northward.*] From Mount Seir, in order to get to Canaan. This was not the way they went before, viz., by Kadesh-barnea, but they were to proceed between Edom on the one hand, and Moab and Ammon on the other, so as to enter into Canaan through the land of the Amorites.

Verse 5. *Meddle not with them*] That is, the Edomites. See on Num. xx. 14–21.

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6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: [f] these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 [g] And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [h] Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, [i] Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [k] Ar unto [l] the children of Lot *for* a possession.

10 [m] The Emims dwelt therein in times past, a people great, and many, and tall, as [n] the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 [o] The Horims also dwelt in Seir beforetime; but the children of Esau [p] succeeded them, when they had destroyed them from before them, and dwelt in their [q] stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over [r] the [s] brook Zered. And we went over the brook Zered.

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14 And the space in which we came [t] from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; [u] until all the generation of the men of war were wasted out from among the host, [v] as the LORD sware unto them.

15 For indeed the [w] hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto [x] the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [y] Zamzummims;

21 [z] A people great, and many, and tall, as the Anakims; but the LORD destroyed them

[f] Chap. viii. 2, 3, 4.——[g] Judg. xi. 18.——[h] 1 Kings ix. 26. [i] Or, *Use no hostility against Moab.*——[k] Num. xxi. 28.——[l] Gen. xix. 36, 37.——[m] Gen. xiv. 5.——[n] Num. xiii. 22, 33; chap. ix. 2. [o] Ver. 22; Gen. xiv. 6; xxxvi. 20.——[p] Heb. *inherited them.* [q] Or, *room.*

[r] Num. xxi. 12.——[s] Or, *valley*; Num. xiii. 23.——[t] Numbers xiii. 26.——[u] Numbers xiv. 33; xxvi. 64.——[v] Numbers xiv. 35; chap. i. 34, 35; Ezek. xx. 15.——[w] Psa. lxxviii. 33; cvi. 26.——[x] Gen. xix. 38.——[y] Gen. xiv. 5, *Zuzims.*——[z] See verse 10.

Verse 7. *The Lord—hath blessed thee, &c.*] God had given them much property, and therefore they had no need of plunder; they had gold and silver to buy the provender they needed, and therefore God would not permit them to take any thing by violence.

Verse 10. *The Emims dwelt therein*] Calmet supposes that these people were destroyed in the war made against them by Chedorlaomer and his allies, Gen. xiv. 5. Lot possessed their country after the destruction of Sodom and Gomorrha. They are generally esteemed as *giants*; probably they were a hardy, fierce, and terrible people, who lived, like the wandering Arabs, on the plunder of others. This was sufficient to gain them the appellation of giants, or men of prodigious stature. See below.

Verse 11. *Which also were accounted giants*] This is not a fortunate version. The word is not *giants*, but רְפָאִים *Rephaim*, the name of a *people*. It appears that the *Emim*, the *Anakim*, and the *Rephaim*, were probably the same people, called by different names in the different countries where they dwelt; for they appear originally to have been a kind of wandering freebooters, who lived by plunder. (See on the preceding verse.) It must be granted, however, that there were several men of this race of extraordinary stature. And hence all gigantic men have been called *Rephaim*. (See on Gen. vi. 4, and xiv. 5.) But we well know that *fear* and *public report* have often added whole cubits to men's height. It was under this influence that the spies acted, when they brought the disheartening report mentioned Num. xiii. 33.

Verse 12. *The Horims also dwelt in Seir*] The whole of this verse was probably added by Joshua or Ezra.

Verse 20. *That also was accounted a land of giants*] That was accounted the land or territory of the *Rephaim*.

Zamzummims] Supposed to be the same as the *Zuzim*, Gen. xiv. 5. Of these ancient people we know very little; they were probably inconsiderable tribes or clans, "pursuing and pursued, each other's prey," till at length a *stronger* totally destroyed or subdued them, and their name became either extinct or absorbed in that of their conquerors. From the 10th to the 12th, and from the 20th to the 23d verse inclusive, we have certain historical remarks introduced

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before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, [a] which dwelt in Seir, when he destroyed [b] the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And [c] the Avims which dwelt in Hazerim, *even* unto [d] Azzah, [e] the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 Rise ye up, take your journey, and [f] pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: [g] begin to possess *it*, and contend with him in battle.

25 [h] This day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, [i] with words of peace, saying,

27 [k] Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: [l] only I will pass through on my feet;

29 ([m] As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan, into the land which the LORD our God giveth us.

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30 [n] But Sihon king of Heshbon would not let us pass by him: for [o] the LORD thy God [p] hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to [q] give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 [r] Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And [s] the LORD our God delivered him before us; and [t] we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [u] utterly destroyed [v] the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 [w] From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: [x] the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [y] Jabbok, nor unto the cities in the mountains, nor unto [z] whatsoever the LORD our God forbade us.

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[a] Gen. xxxvi. 8.——[b] Gen. xiv. 6; xxxvi. 20–30; ver. 12. [c] Josh. xiii. 3.——[d] Jer. xxv. 20.——[e] Gen. x. 14; Amos ix. 7. [f] Num. xxi. 13, 14; Judg. xi. 18, 21.——[g] Heb. *begin, possess.* [h] Exod. xv. 14, 15; chap. xi. 25; Josh. ii. 9, 10.——[i] Chap. xx. 10. [k] Num. xxi. 21, 22; Judg. xi. 19.——[l] Num. xxi. 19.——[m] See Num. xx. 18; chap. xxiii. 3, 4; Judg. xi. 17, 18.

[n] Num. xxi. 23.——[o] Josh. xi. 20.——[p] Exod. iv. 21.——[q] Chap. i. 8.——[r] Num. xxi. 23.——[s] Chap. vii. 2; xx. 16.——[t] Num. xxi. 24; chap. xxix. 7.——[u] Lev. xxvii. 28; chap. vii. 2, 26.——[v] Heb. *every city of men, and women, and little ones.*——[w] Chap. iii. 12; iv. 48; Josh. xiii. 9.——[x] Psa. xliv. 3.——[y] Gen. xxxii. 22; Num. xxi. 24; chap. iii. 16.——[z] Ver. 5, 9, 19.

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which do not seem to have been made by Moses, but rather by Joshua or Ezra. By the introduction of these verses the thread of the narrative suffers considerable interruption. Dr. Kennicott considers both these passages to be interpolations. That they could not have made a part of the speech of Moses originally, needs little proof.

Verse 29. *As the children of Esau which dwell in Seir*] See the note on Num. xx. 21.

Verse 30. *The Lord—hardened his spirit*] See the notes on Exod. iv. 21, and ix. 15, &c.

Verse 36. *From Aroer—by the brink of the river of Arnon*] See on Num. xxi. 13, &c.

Verse 37. *Only unto the land of the children of Ammon thou camest not*] God gave them their commission; and those only were to be cut off, the cup of whose iniquity was full. Though the Moabites and Ammonites were thus spared, they requited good with evil, for they fought against the Israelites, and cast them out of their possessions, Judg. xi. 4, 5; 2 Chron. xx. 1, &c., and committed the most shocking cruelties; see Amos i. 13. Hence God enacted a law, that none of these people should enter into the congregation of the Lord even to their tenth generation: see chap. xxiii. 3–6.

CHAPTER III.

The war with Og, *king of* Bashan, 1, 2. *He is defeated,* 3. *Sixty fortified cities with many unwalled towns taken,* 4, 5. *The utter destruction of the people,* 6. *The spoils,* 7; *and extent of the land taken,* 8–10. *Account of* Og's *iron bedstead,* 11. *The land given to the* Reubenites, Gadites, *and half tribe of* Manasseh, 12, 13. Jair *takes the country of* Argob, 14. Gilead *is given unto* Machir, 15. *And the rest of the land possessed by the* Reubenites *and* Gadites, 16, 17. *The directions given to those tribes,* 18–20. *The counsel given to Joshua,* 21, 22. *Moses's prayer to God for permission to go into the promised land,* 23–25; *and God's refusal,* 26. *He is commanded to go up to Mount* Pisgah *to see it,* 27; *and to encourage Joshua,* 28. *They continue in the valley opposite to* Beth-peor, 29.

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THEN we turned, and went up the way to Bashan: and [a] Og the king of Bashan came out against us, he and all his people, to battle [b] at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [c] Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: [d] and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [e] all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon, king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto Mount Hermon;

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9 (*Which* [g] Hermon the Sidonians call Sirion; and the Amorites call it [h] Shenir;)

10 [i] All the cities of the plain, and all Gilead, and [k] all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 [l] For only Og king of Bashan remained of the remnant of [m] giants: behold, his bedstead *was* a bedstead of iron; *is* it not in [n] Rabbath, of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land, *which* we possessed at that time, [o] from Aroer, which *is* by the river Arnon, and half Mount Gilead, and [p] the cities thereof, gave I unto the Reubenites and to the Gadites.

13 [q] And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

[a] Num. xxi. 33, &c.; chap. xxix. 7.——[b] Chap. i. 4.——[c] Num. xxi. 24.——[d] Num. xxi. 35.——[e] 1 Kings iv. 13.——[f] Chap. ii. 24; Psa. cxxxv. 10, 11, 12; cxxxvi. 19, 20, 21.——[g] Chap. iv. 48; Psa. xxix. 6.——[h] 1 Chron. v. 23.——[i] Chap. iv. 49.

[k] Josh. xii. 5; xiii. 11.——[l] Amos ii. 9.——[m] Gen. xiv. 5.——[n] 2 Sam. xii. 26; Jer. xlix. 2; Ezek. xxi. 20.——[o] Chap. ii. 36; Josh. xii. 2.——[p] Num. xxxii. 33; Josh. xii. 6; xiii. 8, &c. [q] Josh. xiii. 29.

NOTES ON CHAP. III.

Verse 4. *All the region of Argob*] כל חבל ארגב *col chebel Argob*, all the *cable* or cord of Argob; this expression, which is used in various other parts of Scripture,) see, in the original, Amos vii. 17; Mic. ii. 5; Deut. xxxii. 9; Psa. xv. 6,) shows that anciently land was measured by lines or cords of a certain length, in a similar way to that by the *chain* among us, and the *schœnus* or cord among the Egyptians. Some think that it was the region of Argob that was afterwards called the region of *Trachonitis*.

Verse 9. *Hermon the Sidonians call—Shenir*] I suppose this verse to have been a marginal remark, which afterwards got incorporated with the text, or an addition by Joshua or Ezra.

Verse 11. *Og king of Bashan remained*] Og was the last king of the Amorites; his kingdom appears to have taken its name from the hill of *Bashan*; the country has been since called *Batanæa*.

Remnant of giants] Of the *Rephaim*. See on chap. ii. 10, 11.

His bedstead was—*of iron*] Iron was probably used partly for its strength and durability, and partly to prevent noxious vermin from harbouring in it.

Is *it not in Rabbath, of the children of Ammon?*] The bedstead was probably taken in some battle between the Ammonites and Amorites, in which the former had gained the victory. The bedstead was carried a trophy and placed in Rabbath, which appears, from 2 Sam. xii. 26, to have been the *royal city* of the children of Ammon.

Nine cubits was *the length—four cubits the breadth*]

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14 [r] Jair the son of Manasseh took all the country of Argob [s] unto the coasts of Geshuri and Maachathi; and [t] called them after his own name, Bashan-havoth-jair, unto this day.

15 [u] And I gave Gilead unto Machir.

16 And unto the Reubenites [v] and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, [w] *which is* the border of the children of Ammon:

17 The plain also, and Jordan, and the coast *thereof*, from [x] Chinnereth [y] even unto the sea of the plain, [z] *even* the salt sea, [a] under Ashdoth-pisgah eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: [b] ye shall pass over armed before your brethren the children of Israel, all *that are* [c] meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [d] return every man unto his possession, which I have given you.

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21 And [e] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for [f] the LORD your God he shall fight for you.

23 And [g] I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to show thy servant [h] thy greatness, and thy mighty hand: for [i] what God *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see [k] the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [l] was wroth with me for

[r] 1 Chron. ii. 22.——[s] Josh. xiii. 13; 2 Sam. iii. 3; x. 6. [t] Num. xxxii. 41.——[u] Num. xxxii. 39.——[v] 2 Sam. xxiv. 5. [w] Num. xxi. 24; Josh. xii. 2.——[x] Num. xxxiv. 11.——[y] Chap. iv. 49; Numbers xxxiv. 11; Joshua xii. 3.——[z] Genesis xiv. 3. [a] Or, *under the springs of Pisgah*, or, *the hill*.——[b] Numbers xxxii. 20, &c.

[c] Heb. *sons of power*.——[d] Josh. xxii. 4.——[e] Num. xxvii. 18. [f] Exod. xiv. 14; chap. i. 30; xx. 4.——[g] See. 2 Cor. xii. 8, 9. [h] Chap. xi. 2.——[i] Exod. xv. 11; 2 Sam. vii. 22; Psa. lxxi. 19; lxxx. 8; lxxxix. 6, 8.——[k] Exod. iii. 8; chap. iv. 22.——[l] Num. xx. 12; xxvii. 14; chap. i. 37; xxxi. 2; xxxii. 51, 52; xxxiv. 4; Psa. cvi. 32.

Allowing the bedstead to have been one cubit longer than Og, which is certainly sufficient, and allowing the cubit to be about *eighteen* inches long, for this is perhaps the average of *the cubit of a man*, then Og was *twelve feet high*. This may be deemed extraordinary, and perhaps almost incredible, and therefore many commentators have, according to their fancy, *lengthened* the *bedstead* and *shortened* the *man*, making the former one-third longer than the person who lay on it, that they might reduce Og to *six* cubits; but even in this way they make him at least *nine feet high*.

On this subject the rabbins have trifled most sinfully. I shall give one specimen. In the Targum of Jonathan ben Uzziel on Num. xxi. 35, 36, it is said that "Og having observed that the camp of the Israelites extended six miles, he went and tore up a mountain six miles in its base, and put it on his head, and carried it towards the camp, that he might throw it on the Israelites and destroy them; but the *word of the Lord* prepared a *worm*, which bored a hole in the mountain over his head, so that it fell down upon his shoulders: at the same time his teeth, growing out in all directions, stuck into the mountain, so that he could not cast it off his head. Moses, (who was himself *ten* cubits high,) seeing Og thus entangled, took an axe *ten* cubits long, and having leaped *ten* cubits in height, struck Og on the ankle bone, so that he fell and was slain."

From this account the distance from the *sole* of Og's foot to his *ankle* was *thirty* cubits in length! I give this as a very slight specimen of rabbinical comment. I could quote places in the Talmud in which Og is stated to be several *miles* high! This relation about Og I suppose to be also an historical note added by a subsequent hand.

Verse 14. *Bashan-havoth-jair*] Bashan of the *cities of Jair*; see Num. xxxii. 41.

Verse 17. *From Chinnereth*] See on Num. xxxiv. 11.

Verses 24, 25. The prayer of Moses recorded in these two verses, and his own reflections on it, ver. 26, are very affecting. He had suffered much both in body and mind in bringing the people to the borders of the promised land; and it was natural enough for him to wish to see them established in it, and to enjoy a portion of that inheritance himself, which he knew was a type of the heavenly country. But notwithstanding his very earnest prayer, and God's especial favour towards him, he was not permitted to go over Jordan! He had grieved the Spirit of God, and he passed a sentence against him of exclusion from the promised land. Yet he permitted him to see it, and gave him the fullest assurances that the people whom he had brought out of Egypt should possess it. Thus God may choose to deprive those of earthly possessions to whom he is nevertheless determined to give a heavenly inheritance.

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your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 [m] Get thee up into the top of [n] Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [o] charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

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29 So we abode in [p] the valley over against Beth-peor.

[m] Num. xxvii. 12.——[n] Or, *the hill*.——[o] Num. xxvii. 18, 23; chap. i. 38; xxxi. 3, 7.——[p] Chap. iv. 46; xxxiv. 6.

Verse 26. *Let it suffice thee*] רַב לָךְ *rab lach, there is an abundance to thee*—thou hast had honour enough already, and may well dispense with going over Jordan. He surely has no reason to complain who is taken from earthly felicity to heavenly glory. In this act God showed to Moses both his goodness and severity.

Verse 28. *But charge Joshua, &c.*] Give him *authority* in the sight of the people, let them see that he has the same *commission* which I gave to thee. *Encourage him*; for he will meet with many difficulties in the work to which he is called. *And strengthen him*—show him my unfailing promises, and exhort him to put his trust in me alone; *for he shall go over before this people, and shall cause them to inherit the land*; of this let him rest perfectly assured.

Verse 29. *Beth-peor.*] This was a city in the kingdom of Sihon king of the Amorites; and as בֵּית *beth* signifies a *house*, the place probably had its name from a *temple* of the god Peor, who was worshipped there. *Peor* was nearly the same among the Moabites that *Priapus* was among the Romans—the obscene god of an obscene people. This we have already seen.

It is very likely that what God speaks here, both concerning *Moses* and *Joshua*, was designed to be typical of the procedure of his justice and grace in the salvation of man. 1. The land of Canaan was a type of the kingdom of heaven. 2. The law, which shows the holiness of God and the exceeding sinfulness of sin, could not bring the people to the possession of that kingdom. 3. Moses may probably be considered here as the emblem of that law by which is the knowledge of sin, but not redemption from it. 4. Joshua, the same as *Jesus*, the name signifying a *Saviour*, is appointed to bring the people into the rest which God had provided for them; thus it is by *Jesus Christ* alone that the soul is *saved*—fitted for and brought into the possession of the heavenly inheritance, (see John i. 17; Gal. ii. 16; iii. 12, 13, 24;) for he is the *end of the law*—the great *scope* and *design* of the law, for *righteousness*—for *justification*, to them that believe; Rom. x. 4. Such a use as this every pious reader may make of the circumstances recorded here, without the danger of pushing analogy or metaphor beyond their reasonable limits.

CHAPTER IV.

Exhortations to obedience, 1. *Nothing to be added to or taken from the testimonies of God*, 2. *The people are exhorted to recollect how God had destroyed the ungodly among them*, 3; *and preserved those who were faithful*, 4. *The excellence of the Divine law*, 5, 6. *No nation in the world could boast of any such statutes, judgments, &c.*, 7, 8. *They are exhorted to obedience by the wonderful manifestations of God in their behalf*, 9–13. *Moses exhorts them to beware of idolatry, and to make no likeness of any thing in heaven or earth as an object of adoration*, 14–20. *He informs them that he must die in that land, as God had refused to let him go into the promised land, being angry with him on their account*, 21, 22. *Repeats his exhortations to obedience*, 23, 24. *Predicts the judgments of God against them, should they turn to idolatry*, 25–28. *Promises of God's mercy to the penitent*, 29–31. *The grand and unparalleled privileges of the Israelites*, 32–40. *Moses severs three cities on the east side of Jordan for cities of refuge*, 41, 42. *Their names*, 43. *When and where Moses gave these statutes and judgments to Israel*, 44–49.

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NOW therefore hearken, O Israel, unto [a] the statutes and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

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2 [b] Ye shall not add unto the word which I

[a] Lev. xix. 37; xx. 8; xxii. 31; chap. v. 1; viii. 1; Ezek. xx. 11; Rom. x. 5.——[b] Chap. xii. 32; Josh. i. 7; Prov. xxx. 6; Eccles. xii. 13; Rev. xxii. 18, 19.

NOTES ON CHAP. IV.

Verse 1. *Hearken—unto the statutes*] Every thing that concerned the rites and ceremonies of religion; *judgments*—all that concerned matters of civil right and wrong.

Verse 2. *Ye shall not add*] Any *book, chapter, verse*, or *word*, which I have not spoken; nor give any comment that has any tendency to corrupt, weaken, or destroy any part of this revelation.

Neither shall ye diminish] Ye shall not only not

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command you, neither shall ye diminish *aught* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of [c] Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* [d] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For [e] what nation *is there so* great, who *hath* [f] God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [g] keep thy soul diligently, [h] lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but [i] teach them thy sons, and thy sons' sons;

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10 *Specially* [k] the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain: and the [l] mountain burned with fire unto the [m] midst of heaven, with darkness, clouds, and thick darkness.

12 [n] And the LORD spake unto you out of the midst of the fire: [o] ye heard the voice of the words, but saw no similitude; [p] only [q] *ye heard* a voice.

13 [r] And he declared unto you his covenant, which he commanded you to perform, *even* [s] ten commandments; and [t] he wrote them upon two tables of stone.

14 And [u] the LORD commanded me at that

[c] Num. xxv. 4, &c.; Josh. xxii. 17; Psa. cvi. 28, 29.——[d] Job xxviii. 28; Psa. xix. 7; cxi. 10; Prov. i. 7.——[e] 2 Sam. vii. 23. [f] Psa. xlvi. 1; cxlv. 18; cxlviii. 14; Isa. lv. 6.——[g] Prov. iv. 23. [h] Prov. iii. 1, 3; iv. 21.——[i] Gen. xviii. 19; chap. vi. 7; xi. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.——[k] Exod. xix. 9, 16; xx. 18; Heb. xii. 18, 19.——[l] Exod. xix. 18; chap. v. 23.——[m] Heb. *heart.*——[n] Chap v. 4, 22.——[o] Ver. 33, 36.——[p] Exod. xx. 22; 1 Kings xix. 12.——[q] Heb. *save a voice.*——[r] Chap. ix. 9, 11. [s] Exod. xxxiv. 28.——[t] Exod. xxiv. 12; xxxi. 18.——[u] Exodus xxi. 1; chap. xxii., xxiii.

take away any larger portion of this word, but ye shall not take one *jot* or *tittle* from the LAW; it is that word of God that *abideth for ever.*

Verse 6. *Keep—and do* them; *for this* is *your wisdom*] There was no mode of worship at this time on the face of the earth that was not wicked, obscene, puerile, foolish, or ridiculous, except that established by God himself among the Israelites. And every part of this, taken in its *connection* and *reference*, may be truly called a *wise* and *reasonable service.*

The nations—and say, Surely this great nation is *a wise and understanding people.*] Almost all the nations in the earth showed that they had formed this opinion of the Jews, by borrowing from them the principal part of their civil code. Take away what *Asia* and *Europe*, whether *ancient* or *modern*, have borrowed from the *Mosaic laws*, and you leave little behind that can be called excellent.

Verse 9. *Only take heed to thyself*] Be circumspect and watchful.

Keep thy soul diligently] Be mindful of thy eternal interests. Whatever becomes of the *body*, take care of the *soul.*

Lest thou forget] God does his works that they may be had in everlasting *remembrance*; and he that *forgets* them, forgets his own mercies. Besides, if a man forget the work of God on his soul, he loses that work.

Lest they depart from thy heart] It is not sufficient to lay up Divine things in the *memory*, they must be laid up in the *heart. Thy word have I hidden in my heart*, says David, *that I might not sin against thee.* The life of God in the soul of man can alone preserve the soul to life everlasting; and this grace must be retained *all the days of our life.* When Adam fell, his condition was not meliorated by the reflection that he had been *once in paradise*; nor does it avail Satan *now* that he was *once* an angel of light. Those who let the grace of God depart from their hearts, lose that grace; and those who lose the grace, fall from the grace; and as some have fallen and risen no more, so may others; therefore, *take heed to thyself*, &c. Were it impossible for men finally to fall from the grace of God, exhortations of this kind had never been given, because they would have been unnecessary, and God never does an unnecessary thing.

But teach them thy sons] If a man know the worth of his own soul, he will feel the importance of the salvation of the souls of his family. Those who neglect *family religion*, neglect *personal religion*; if more attention were paid to the former, even among those called religious people, we should soon have a better

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time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 [v] Take ye therefore good heed unto yourselves; for ye saw no manner of [w] similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:—

16 Lest ye [x] corrupt *yourselves*, and [y] make you a graven image, the similitude of any figure, [z] the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou [a] lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* [b] all the host of heaven, shouldest be driven to [c] worship them, and serve them, which the LORD thy God hath [d] divided unto all nations under the whole heaven.

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20 But the LORD hath taken you, and [e] brought you forth out of the iron furnace, *even* out of Egypt, [f] to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore [g] the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But [h] I must die in this land, [i] I must not go over Jordan: but ye shall go over, and possess [k] that good land.

23 Take heed unto yourselves, [l] lest ye forget the covenant of the LORD your God, which he made with you, [m] and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For [n] the LORD thy God *is* a consuming fire, *even* [o] a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and [p] shall corrupt *yourselves*, and make a graven image, *or* the

[v] Joshua xxiii. 11.——[w] Isa. xl. 18.——[x] Exodus xxxii. 7. [y] Exodus xx. 4, 5; ver. 23; chap. v. 8.——[z] Rom. i. 23. [a] Chap. xvii. 3; Job xxxi. 26, 27.——[b] Gen. ii. 1; 2 Kings xvii. 16; xxi. 3.——[c] Rom. i. 25.——[d] Or, *imparted*.——[e] 1 Kings viii. 51; Jer. xi. 4.——[f] Exod. xix. 5; chap. ix. 29; xxxii. 9.

[g] Num. xx. 12; chap. i. 37; iii. 26.——[h] See 2 Pet. i. 13, 14. [i] Chap. iii. 27.——[k] Chap. iii. 25.——[l] Ver. 9.——[m] Ver. 16; Exod. xx. 4, 5.——[n] Exod. xxiv. 17; chap. ix. 3; Isa. xxxiii. 14; Heb. xii. 29.——[o] Exod. xx. 5; chap. vi. 15; Isa. xlii. 8. [p] Ver. 16.

state of civil society. On *family religion* God lays much stress; and no head of a family can neglect it without endangering the final salvation of his own soul. See the note at the conclusion of Gen. xviii.; and that at the end of Gen. xix., and the note on chap. vi. 7.

Verse 15. *Ye saw no manner of similitude*] However God chose to appear or manifest himself, he took care never to assume any describable form. He would have no *image worship*, because he is a SPIRIT, and they who worship him *must worship him in Spirit and in truth*. These outward things tend to draw the mind out of itself, and diffuse it on sensible, if not sensual, objects; and thus spiritual worship is prevented, and the Holy Ghost grieved. Persons acting in this way can never know much of the religion of the heart.

Verse 16. *The likeness of male or female*] Such as *Baal-peor* and the Roman *Priapus*, *Ashtaroth* or *Astarte*, and the Greek and Roman *Venus*; after whom most nations of the world literally *went a whoring*.

Verse 17. *The likeness of any beast, &c.*] Such as the Egyptian god *Apis*, who was worshipped under the form of a white *bull*; the *ibis* and *hawk*, among the FOWLS, had also Divine honours paid to them; *serpents* and the *crocodile* among REPTILES; besides *monkeys*, *dogs*, *cats*, the *scarabæus*, *leeks*, and *onions*! See this explained at large, Exod. xx. 4.

Verse 19. *When thou seest the sun, and the moon, and the stars*] The worship of the heavenly bodies was the oldest species of idolatry. Those who had not the knowledge of the true God were led to consider the sun, moon, planets, and stars, as not only self-existing, but the authors of all the blessings possessed by mankind. The knowledge of a rational system of astronomy served to destroy this superstition; and very little of it remains now in the world, except among a few Christian and Mohammedan *astrologers*; those *miserable* sinners who endeavour, as much as possible, to revive the old idolatry, while vainly professing to believe in the true God! Nor is it to be doubted that God will proceed with them as he has done of old with the worshippers of the host of heaven. Sound philosophy is next in importance to sound divinity; and next to the study of the work of grace is that of the operations of God in nature; for these *visible* things make known his eternal power and Godhead.

Verse 20. *Out of the iron furnace*] From this mention of the word *iron furnace* there can be little doubt that the Israelites were employed in Egypt in the most laborious works of *metallurgy*. Digging, smelting, and forging of *iron*, in so hot a climate must have been oppressive works indeed.

Verse 21. *The Lord was angry with me*] And if with *me*, so as to debar me from entering into the promised land, can *you* think to escape if guilty of greater provocations!

Verse 24. *Thy God is a consuming fire*] They had seen him on the mount as an *unconsuming* fire, while

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likeness of any *thing*, and [q] shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 [r] I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD [s] shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And [t] there ye shall serve gods, the work of men's hands, wood and stone, [u] which neither see, nor hear, nor eat, nor smell.

29 [v] But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

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30 When thou art in tribulation, and all these things [w] are come upon thee, [x] *even* in the latter days, if thou [y] turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God *is* [z] a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For [a] ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* [b] from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 [c] Did *ever* people hear the voice of God

[q] 2 Kings xvii. 17, &c.——[r] Ch. xxx. 18, 19; Isa. i. 2; Mic. vi. 2.——[s] Lev. xxvi. 33, chapter xxviii. 62, 64; Neh. i. 8. [t] Chap. xxviii. 64; 1 Sam. xxvi. 19; Jer. xvi. 13.——[u] Psa. cxv. 4, 5; cxxxv. 15, 16; Isa. xliv. 9; xlvi. 7.——[v] Lev. xxvi. 39, 40; chap. xxx. 1, 2, 3; 2 Chron. xv. 4; Neh. i. 9; Isa. lv. 6, 7; Jer. xxix. 12, 13, 14.——[w] Heb. *have found thee*; Exod. xviii. 8; chap. xxxi. 17.——[x] Gen. xlix. 1; chap. xxxi. 29; Jer. xxiii. 20; Hos. iii. 5.——[y] Joel ii. 12.——[z] 2 Chron. xxx. 9; Neh. ix. 31; Psa. cxvi. 5; Jonah iv. 2.——[a] Job viii. 8.——[b] Matt. xxiv. 31. [c] Exod. xxiv. 11; xxxiii. 20; chap. v. 24, 26.

appearing to Moses, and giving the law; and they had seen him as a *consuming* fire in the case of Korah, Dathan, Abiram, and their company. They had, therefore, every good to expect from his approbation, and every evil to dread from his displeasure.

Verse 26. *I call heaven and earth to witness against you*] A most solemn method of adjuration, in use among all nations in the world. So Virgil, Æn., lib. xii., ver. 176, &c.

Tum pius Æneas stricto sic ense precatur:
Esto nunc Sol testis et hæc mihi terra vocanti—
Fontesque fluviosque voco, quæque ætheris alti
Religio, et quæ cæruleo sunt numina ponto, &c.

"Then the great Trojan prince unsheathed his sword,
And thus, with lifted hands, the gods adored:
Thou land for which I wage this war, and thou
Great *source of day*, be witness to my vow!—
Almighty *king of heaven* and *queen of air*,
Propitious now and reconciled by prayer,—
Ye *springs*, ye *floods*, ye *various powers* who lie
Beneath the deep, or *tread the golden sky*,—
HEAR and ATTEST!" PITT.

God and man being called upon to hear testimony to the truth of what was spoken, that if there was any flaw or insincerity, it might be detected; and if any crime, it might not go unpunished. Such appeals to God, for such purposes, show at once both the origin and use of *oaths*. See the note on chap. vi. 13.

Verse 27. *The Lord shall scatter you among the nations*] This was amply verified in their different captivities and dispersions.

Verse 28. *There ye shall serve gods—wood and stone*] This was also true of the Israelites, not only in their captivities, but also in their own land. And it may now be literally the case with the ten tribes who were carried away captive by the Assyrians, and of whose residence no man at present knows any thing with certainty. That they still exist there can be no doubt; but they are now, most probably, so completely incorporated with the idolaters among whom they dwell, as to be no longer distinguishable: yet God can gather them.

Verse 29. *But if from thence thou shalt seek the Lord*] God is longsuffering, and of tender mercy; and waits, ever ready, to receive a backsliding soul when it returns to him. Is not this promise left on record for the encouragement and salvation of *lost Israel?*

Verse 30. *When thou art in tribulation—in the latter days*] Are not *these* the times spoken of? And is there not still hope for Israel? Could we see them become zealous for their *own law* and religious observances—could we see them humble themselves before the God of Jacob—could we see them conduct their public worship with any tolerable decency and decorum—could we see them zealous to avoid every moral evil, inquiring the road to Zion, with their faces thitherward; then might we hope that the redemption of Israel was at hand: but alas! there is not the most distant evidence of any thing of the kind, except in a very few solitary instances. They are, perhaps, in the present day, more lost to every sacred principle of their own institutions than they have ever been since their return from the Babylonish captivity. *By whom shall Jacob arise? for* in this sense *he is small*—deeply fallen, and greatly degraded.

Verse 33. *Did* ever *people hear the voice of God*] It seems to have been a general belief that if God *appeared* to men, it was for the purpose of destroying them; and indeed most of the extraordinary manifestations of God were in the way of *judgment*; but

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speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, [d] by temptations, [e] by signs, and by wonders, and by war, and [f] by a mighty hand, and [g] by a stretched-out arm, [h] and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou mightest know that the LORD he *is* God: [i] *there is* none else beside him.

36 [k] Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

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37 And because [l] he loved thy fathers, therefore he chose their seed after them, and [m] brought thee out in his sight, with his mighty power, out of Egypt;

38 [n] To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that [o] the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 [p] Thou shalt keep therefore his statutes and his commandments, which I command thee

[d] Chap. vii. 19; xxix. 3.——[e] Exod. vii. 3.——[f] Exod. xiii. 3. [g] Exod. vi. 6.——[h] Chap. xxvi. 8; xxxiv. 12.——[i] Chap. xxxii. 39; 1 Sam. ii. 2; Isa. xlv. 5, 18, 22; Mark xii. 29, 32.

[k] Exod. xix. 9, 19; xx. 18, 22; xxiv. 16; Heb. xii. 18. [l] Chap. x. 15.——[m] Exod. xiii. 3, 9, 14.——[n] Chap. vii. 1; ix. 1, 4, 5.——[o] Ver. 35; Josh. ii. 11.——[p] Lev. xxii. 31.

here it was different; God did appear in a sovereign and extraordinary manner; but it was for the deliverance and support of the people. 1. They heard his voice speaking with them in a distinct, articulate manner. 2. They saw the fire, the symbol of his presence, the appearances of which demonstrated it to be supernatural. 3. Notwithstanding God appeared so terrible, yet no person was destroyed, for he came, not to *destroy*, but to *save*.

Verse 34. *From the midst of* another *nation*] This was a most extraordinary thing, that a whole people, consisting of upwards of 600,000 effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential; that they should be brought out in so open and public a manner; that the sea itself should be supernaturally divided to afford this mighty host a passage; and that, in a desert utterly unfriendly to human life, they should be sustained for forty years. These were such instances of the almighty power and goodness of God as never could be forgotten.

In this verse Moses enumerates *seven* different means used by the Almighty in effecting Israel's deliverance.

1. TEMPTATIONS, מסה *massoth*, from נסה *nasah*, to *try* or *prove*; the miracles which God wrought to try the faith and prove the obedience of the children of Israel.

2. SIGNS, אתת *otheth*, from אתה *athah*, to *come near*; such signs as God gave them of his continual presence and especial providence, particularly the pillar of cloud and pillar of fire, *keeping near* to them night and day, and always directing their journeys, showing them *when* and *where* to pitch their tents, &c., &c.

3. WONDERS, מופתים *mophethim*, from יפת *yaphath*, to *persuade*; persuasive facts and events, says Parkhurst, whether strictly miraculous, and exceeding the powers of nature, as Exod. vii. 9; xi. 9, 10; or not, as Isa. xx. 3; Ezek. xii. 6, 11. It probably means *typical* representations: in this signification the word is used, Zech. iii. 8. Joshua, the high priest, and his companions were אנשי מופת *anshey mopheth*, *typical men*, raised up by God as types of Christ, and proofs that God would bring his servant THE BRANCH. All the *dealings* of God with this people, and even the *people* themselves, were *types*—present significators of distant facts and future occurrences.

4. WAR, מלחמה *milchamah*, *hostile engagements*; such as those with the Amalekites, the Amorites, and the Bashanites, in which the *hand of God* was seen, rather than the *hand of man*.

5. A MIGHTY HAND, יד חזקה *yad chazakah*; one that is *strong* to deal its blows, *irresistible* in its operations, and *grasps* its enemies hard, so that they cannot escape, and protects its friends so powerfully that they cannot be injured. Neither stratagem nor policy was used in this business, but the openly displayed power of God.

6. A STRETCHED-OUT ARM, זרוע נטויה *zeroa netuyah*; a *series of almighty operations*, following each other in quick and astonishing succession. Let it be noted that in the Scriptures, 1. The *finger* of God denotes *any manifestation of the Divine power*, where effects are produced beyond the power of art or nature. 2. The *hand* of God signifies the same power, but put forth in a *more* signal manner. 3. The *arm* of God, the Divine omnipotence manifested in the most stupendous miracles. 4. The *arm* of God *stretched out*, this same omnipotence exerted in a *continuation* of stupendous miracles, both in the way of judgment and mercy. In this latter sense it appears to be taken in the text: the judgments were poured out on the Egyptians; the mercies wrought in favour of the Israelites.

7. GREAT TERRORS, מוראים גדלים *moraim gedolim*; such terror, dismay, and consternation as were produced by the ten plagues, to which probably the inspired penman here alludes: or, as the Septuagint has it, ἐν ὁράμασιν μεγάλοις, *with great or portentous sights*; such as that when God looked out of the cloud upon the Egyptians, and their chariot wheels

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this day, [q] that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 Then Moses [r] severed three cities on this side Jordan, toward the sunrising;

42 [s] That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely,* [t] Bezer in the wilderness, in the plain country of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

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46 On this side Jordan, [u] in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [v] smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [w] of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sunrising;

48 [x] From Aroer, which *is* by the bank of the river Arnon, even unto Mount Sion, which *is* [y] Hermon.

49 And all the plain on this side Jordan, eastward, even unto the sea of the plain, under the [z] springs of Pisgah.

[q] Chap. v. 16; vi. 3, 18; xii. 25, 28; xxii. 7; Eph. vi. 3. [r] Num. xxxv. 6, 14. — [s] Chap. xix. 4. — [t] Josh. xx. 8. — [u] Chap. iii. 29.

[v] Num. xxi. 24; chap. i. 4. — [w] Num. xxi. 35; chap. iii. 3, 4. [x] Chap. ii. 36; iii. 12. — [y] Chap. iii. 9; Psa. cxxxiii. 3 [z] Chap. iii. 17.

were taken off, Exod. xiv. 24, 25. More awful displays of God's judgments, power, and might, were never witnessed by man.

Verse 41. *Then Moses severed three cities*] See the law relative to the cities of refuge explained Num. xxxv. 9, &c.

Verse 43. *Bezer in the wilderness*] As the cities of refuge are generally understood to be types of the salvation provided by Christ for sinners; so their names have been thought to express some attribute of the Redeemer of mankind. See them explained Josh. xx. 7, 8.

I SUPPOSE the last nine verses of this chapter to have been added by either *Joshua* or *Ezra*.

CHAPTER V.

God's covenant with the people in Horeb, 1–4. *Moses the mediator of it,* 5. *A repetition of the ten commandments,* 6–21; *which God wrote on two tables of stone,* 22. *The people are filled with dread at the terrible majesty of God,* 23–26; *and beseech Moses to be their mediator,* 27. *The Lord admits of their request,* 28; *and deplores their ungodliness,* 29. *They are exhorted to obedience, that they may be preserved in the possession of the promised land,* 30–33.

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AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [a] keep, and do them.

2 [b] The LORD our God made a covenant with us in Horeb.

3 The LORD [c] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

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4 [d] The LORD talked with you face to face, in the mount, out of the midst of the fire,

5 (I stood between the LORD and you at

[a] Heb. *keep to do them.* — [b] Exod. xix. 5; chap. iv. 23. — [c] See Matt. xiii. 17; Heb. viii. 9.

[d] Exod. xix. 9, 19; xx. 22; chap. iv. 33, 36; xxxiv. 10. — [e] Exod. xx. 21; Gal. iii. 19.

NOTES ON CHAP. V.

Verse 1. *And Moses called all Israel, and said—Hear, &c.*] 1. God speaks to the people. 2. The people are called to *hear* what God speaks. 3. To *learn* what they heard, that they may be thoroughly instructed in the will of God. 4. To *keep* God's testimonies ever in mind, and to treasure them up in a believing and upright heart. 5. That they might *do them*—obey the whole will of God, taking his word for the invariable rule of their conduct. Should not all these points be kept in view by every Christian assembly?

Verse 3. *The Lord made not this covenant with our fathers* (only) *but with us* (also.)

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that time, to show you the word of the LORD: for [f] ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 [g] I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of [h] bondage.

7 [i] Thou shalt have none other gods before me.

8 [k] Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, [l] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 [m] And showing mercy unto thousands of them that love me, and keep my commandments.

11 [n] Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 [o] Keep the Sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 [p] Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the [q] Sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

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15 [r] And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence [s] through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the Sabbath day.

16 [t] Honour thy father and thy mother, as the LORD thy God hath commanded thee; [u] that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 [v] Thou shalt not kill.

18 [w] Neither shalt thou commit adultery.

19 [x] Neither shalt thou steal.

20 [y] Neither shalt thou bear false witness against thy neighbour.

21 [z] Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And [a] he wrote them in two tables of stone, and delivered them unto me.

23 [b] And it came to pass, when ye heard

[f] Exod. xix. 16; xx. 18; xxiv. 2.——[g] Exod. xx. 2, &c.; Lev. xxvi. 1; ch. vi. 4; Psa. lxxxi. 10.——[h] Heb. *servants*.——[i] Exod. xx. 3.——[k] Exod. xx. 4.——[l] Exod. xxxiv. 7.——[m] Jer. xxxii. 18; Dan. ix. 4.——[n] Exodus xx. 7; Lev. xix. 12; Matthew v. 33. [o] Exod. xx. 8.——[p] Exod. xxiii. 12; xxxv. 2; Ezek. xx. 12. [q] Gen. ii. 2; Exod. xvi. 29, 30; Heb. iv. 4.——[r] Chap. xv. 15; xvi. 12; xxiv. 18, 22.

[s] Chap. iv. 34, 37.——[t] Exod. xx. 12; Lev. xix. 3; chap. xxvii. 16; Eph. vi. 2, 3; Col. iii. 20.——[u] Chap. iv. 40. [v] Exod. xx. 13; Matt. v. 21.——[w] Exod. xx. 14; Luke xviii. 20; James ii. 11.——[x] Exod. xx. 15; Rom. xiii. 9.——[y] Exod. xx. 16.——[z] Exod. xx. 17; Mic. ii. 2; Hab. ii. 9; Luke xii. 15; Rom. vii. 7; xiii. 9.——[a] Exod. xxiv. 12; xxxi. 18; chap. iv. 13.——[b] Exod. xx. 18, 19.

Verse 6. *I* am *the Lord thy God*] See these commandments explained in the notes on Exod. xx.

Verse 15. *And remember that thou wast a servant*] In this and the latter clause of the preceding verse Moses adds another reason why one day in *seven* should be sanctified, viz., *that the servants might rest*, and this is urged upon them on the consideration of *their* having been servants in the land of Egypt. We see therefore that God had three grand ends in view by appointing a Sabbath. 1. To commemorate the creation. 2. To give a due proportion of rest to man and beast. When in Egypt they had no rest; their cruel task-masters caused them to labour without intermission: now God had given rest, and as he had showed them mercy, he teaches them to show mercy to their servants: *Remember that thou wast a servant.* 3. To afford peculiar spiritual advantages to the soul, that it might be kept in remembrance of the *rest* which remains at the right hand of God.

Therefore the Lord thy God commanded thee to keep the Sabbath day.] Here is a variation in the manner of expression, *Sabbath day* for *seventh*, owing, it is supposed, to a change of the day at the exodus from *Sunday* to *Saturday*, effected upon the gathering of the manna, Exod. xvi. 23. The Sabbath now became a *twofold* memorial of the *deliverance*, as well as of the *creation*; and this accounts for the new reason assigned for its observance: "Therefore the Lord thy God commanded thee to keep the Sabbath day." See Dr. A. Bayley's Heb. and Eng. Bible, and the note on Exod. xvi. 23.

Verse 21. *His field*] This clause is not in the tenth commandment as it stands in Exod. xx. 17.

Verse 23, &c. *And it came to pass, when*

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the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory and his greatness, and [c] we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [d] liveth.

25 Now therefore why should we die? for this great fire will consume us: [e] if we [f] hear the voice of the LORD our God any more, then we shall die.

26 [g] For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and [h] speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [i] they have well said all that they have spoken.

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29 [k] O that there were such a heart in them, that they would fear me, and [l] keep all my commandments always, [m] that it might be well with them, and with their children forever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, [n] and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: [o] ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in [p] all the ways which the LORD your God hath commanded you, that ye may live, [q] and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

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[c] Exod. xix. 19.——[d] Chap. iv. 33; Judg. xiii. 22.——[e] Chap. xviii. 16.——[f] Heb. *add to hear*.——[g] Chap. iv. 33.——[h] Exod. xx. 19; Heb. xii. 19.——[i] Chap. xviii. 17.——[k] Chap. xxxii. 29; Psa. lxxxi. 13; Isa. xlviii. 18; Matt. xxiii. 37; Luke xix. 42.

[l] Chap. xi. 1.——[m] Chap. iv. 40.——[n] Gal. iii. 19.——[o] Chap. xvii. 20; xxviii. 14; Joshua i. 7; xxiii. 6; Proverbs iv. 27. [p] Chap. x. 12; Psa. cxix. 6; Jer. vii. 23; Luke i. 6.——[q] Chap. iv. 40; Exod. xx. 12.

ye heard the voice] See the notes on Exod. xx. 18, &c.

Verse 29. *O that there were such a heart in them*] Or rather, מי יתן והיה לבבם זה *mi yitten vehayoh lebabam zeh, Who will give such a heart to them, that they may fear*, &c. They refuse to receive such a heart from *me*; who then can supply it? If they had not been such perfectly free agents as could either use or abuse their liberty, could God have made the complaint or expressed the earnest desire we find in this verse? He made the human will *free*; and in spite of all the influence of sin and Satan, he preserves its *liberty*. Had man no free will, he could neither be *punished* nor *rewarded*, because a *mere machine*, and consequently no more accountable for his actions than the fire for its consuming quality, or the stone for its *gravity*; the one having burned the house of the righteous, the other having crushed the innocent to death. See the note on chap. xxix. 4.

Verse 32. *Ye shall observe to do*] He who *marks* not the *word* of God is never likely to fulfil the *will* of God.

Ye shall not turn aside to the right hand or to the left.] The way of truth and righteousness is a *right line*; a man must walk straight forward who wishes to go to glory; no crooked or devious path ever led to God or happiness.

Verse 33. *Ye shall walk in all the ways, &c.*] God never gave a commandment to man which he did not design that he should obey. He who selects from the Divine testimonies such precepts as he feels but little inclination to transgress, and lives in the breach of others, sins against the grand legislative authority of God, and shall be treated as a rebel.

That ye may live] תחיון *ticheyun*, that ye *may enjoy life*, (for the paragogic נ *nun*, at the end of the word, deepens the sense,) *that it may be well with you*, וטוב לכם *vetob lachem*, and good shall be to you—God will prosper you in all things essential to the welfare of your bodies, and the salvation of your souls.

That *ye may prolong* your *days in the land*] That ye may arrive at a good old age, and grow more and more meet for the inheritance among the saints in light.

On this very important verse we may remark, a long life is a great blessing, if a man live to God, because it is in life, and in life alone, that a preparation for eternal glory may be acquired. Those who wish to die *soon*, have never yet learned to live, and know not the value of life or time. Many have a vain hope that they shall get either in death, or in the other world, a preparation for glory. This is a fatal error. *Here*, alone, we may acquaint ourselves with God, and receive that holiness without which none can see him. Reader, be thankful to him that thou art still in a state of probation; and pray that thou mayest live for eternity.

CHAPTER VI.

The great design of God in giving his laws is, that the people may fear and obey him, that they may continue in peace and prosperity, and be mightily increased, 1–3. *The great commandment of the law,* 4, 5, *which shall be laid up in their hearts,* 6; *taught to their children,* 7; *and affixed as a sign to their hands, heads, doors, and gates,* 8, 9. *How they are to act when they shall come into the promised land,* 10–19. *How they shall instruct their children, and relate the history to them of God's wonderful acts,* 20–25.

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NOW these *are* [a] the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye [b] go to possess it:

2 [c] That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; [d] and that thy days may be prolonged.

A. M. 2553. B. C. 1451. An. Ex. Isr. 40. Sebat.

3 Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, [e] as the LORD God of thy fathers hath promised thee, in [f] the land that floweth with milk and honey.

4 [g] Hear, O Israel: The LORD our God *is* one LORD:

[a] Chap. iv. 1; v. 31; xii. 1.——[b] Heb. *pass over.*——[c] Exod. xx. 20; chap. x. 12, 13; Psa. cxi. 10; cxxviii. 1; Eccles. xii. 13.

[d] Chap. iv. 40; Prov. iii. 1, 2.——[e] Genesis xv. 5; xxii. 17.
[f] Exod. iii. 8.——[g] Isa. xlii. 8; Mark xii. 29, 32; John xvii. 3; 1 Cor. viii. 4, 6.

NOTES ON CHAP. VI.

Verse 1. *Now these* are *the commandments, &c.*] See the difference between commandments, statutes, judgments, &c., pointed out Lev. xxvi. 15.

Do them] That is, live in the continual practice of them; for by this they were to be distinguished from all the nations of the world, and all these were to be in force till the Son of God should come. *Whither ye go,* עברים *oberim,* whither *ye pass over,* referring to the river Jordan, across which they must pass to get into Canaan.

Verse 2. *That thou mightest fear the Lord*] Respect his sovereign authority as a lawgiver, and ever feel thyself bound to obey him. No man can walk either conscientiously or safely who has not the *fear of God* continually before his eyes. When this is gone, more than a guardian angel is fled.

Thou, and thy son, and thy son's son] Through all thy successive generations. Whoever fears God will endeavour to bring up his children in the way of righteousness, that they also may fear God, and that pure and undefiled religion may be preserved in his family through all its generations, not only in word, but in practice also.

Verse 3. *Hear therefore, O Israel, and observe to do* it] Literally, Ye shall hear, O Israel, and thou shalt keep to do *them.* 1. *God is to be heard*: no *obligation* without *law* to found it on, and no *law* in religion but from God. 2. The commandment must be *understood* in order to be obeyed. 3. It must be *observed*—attentively considered, in order to be understood. And, 4. It must be *performed*, that the *end* for which it was given may be accomplished, viz., that God may be *glorified*, and that it may *be well* with the *people.* What is here spoken applies powerfully to every part of the *moral* law: God has given IT as a *rule of life*, therefore obedience to it is indispensably necessary, not to the *purchase of salvation*, for no human merit can ever extend to that, but it is the *way* by which both the justice and mercy of God choose to conduct men to heaven. But let it be fully understood that no man can walk in the way of obedience but by and under the influence of the grace of God.

Verse 4. *Hear, O Israel*] שמע ישראל יהוה אלהינו יהוה אחד *shemA Yisrael, Yehovah Eloheinu, Yehovah achaD.* These words may be variously rendered into English; but almost all possible *verbal* varieties in the translation (and there can be none other) amount to the same sense: "Israel, hear! Jehovah, our God, is one Jehovah;" or, "Jehovah is our God, Jehovah is one;" or, "Jehovah is our God, Jehovah alone;" or, "Jehovah is our God, Jehovah who is one;" or, "Jehovah, who is our God, is the one Being." On this verse the Jews lay great stress; it is one of the four passages which they write on their phylacteries, and they write the last letter in the first and last words very large, for the purpose of exciting attention to the weighty truth it contains. It is perhaps in reference to this custom of the Jews that our blessed Lord alludes, Matt. xxii. 38; Mark xii. 29, 30, where he says, *This is the first and great commandment*; and this is nearly the comment that *Maimonides* gives on this place: "Hear, O Israel; because in these words the property, the love, and the doctrine of God are contained."

Many think that Moses teaches in these words the doctrine of the Trinity in Unity. It may be so; but if so, it is not more clearly done than in the first verse of Genesis, to which the reader is referred. When this passage occurs in the Sabbath readings in the synagogue, the whole congregation repeat the last word אחד *achad* for several minutes together with the loudest vociferations: this I suppose they do to vent a little of their spleen against the Christians, for they suppose the latter hold *three Gods*, because of their doctrine of the *Trinity*; but all their skill and cunning can never prove that there is not a *plurality* expressed in the word אלהינו *Eloheinu*, which is translated *our God*; and were the Christians, when reading this verse, to vociferate *Eloheinu* for several minutes as

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5 And [h] thou shalt love the LORD thy God [i] with all thine heart, and with all thy soul, and with all thy might.

6 And [k] these words, which I command thee this day, shall be in thine heart:

7 And [l] thou shalt [m] teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 [n] And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 [o] And thou shalt write them upon the posts of thy house, and on thy gates.

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10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, [p] which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; [q] when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD,

[h] Chap. x. 12; Matt. xxii. 37; Mark xii. 30; Luke x. 27. [i] 2 Kings xxiii. 25.——[k] Chap. xi. 18; xxxii. 46; Psa. xxxvii. 31; xl. 8; cxix. 11, 98; Prov. iii. 3; Isa. li. 7.——[l] Ch. iv. 9; xi. 19; Psa. lxxviii. 4, 5, 6; Eph. vi. 4.——[m] Heb. *whet* or *sharpen*. [n] Exod. xiii. 9, 16; ch. xi. 18; Prov. iii. 3; vi. 21; vii. 3.——[o] Ch. xi. 20; Isa. lvii. 8.——[p] Josh. xxiv. 13; Psa. cv. 44.——[q] Ch. viii. 10, &c.

the Jews do *achad*, it would apply more forcibly in the way of conviction to the Jews of the *plurality* of persons in the *Godhead*, than the word *achad*, of *one*, against any pretended false tenet of Christianity, as every Christian receives the doctrine of the *unity* of God in the most conscientious manner. It is because of their rejection of this doctrine that the wrath of God continues to rest on them; for the doctrine of the atonement cannot be received, unless the doctrine of the *Godhead of Christ* is received too. Some Christians have joined the Jews against this doctrine, and some have even outdone them, and have put themselves to extraordinary pains to prove that אלהים *Elohim* is a noun of the *singular* number! This has not yet been proved. It would be as easy to prove that there is no *plural* in language.

Verse 5. *Thou shalt love the Lord, &c.*] Here we see the truth of that word of the apostle, 1 Tim. i. 5: *Now the* END *of the* COMMANDMENT *is* LOVE *out of a pure heart*, &c. See the whole of the doctrine contained in this verse explained on Matt. xxii. 36–40.

Verse 6. *Shall be in thine heart*] For where else can *love* be? If it be not in the *heart*, it exists not. And if *these words* be not *in the heart*—if they are not esteemed, prized, and received as a high and most glorious privilege, what hope is there that this love shall ever reign there?

Verse 7. *Thou shalt teach them diligently*] שננתם *shinnantam*, from שנן *shanan*, to *repeat*, *iterate*, or do a thing *again* and *again*; hence to *whet* or *sharpen* any instrument, which is done by *reiterated friction* or *grinding*. We see here the spirit of this Divine injunction. God's testimonies must be taught to our children, and the utmost diligence must be used to make them understand them. This is a most difficult task; and it requires much patience, much prudence, much judgment, and much piety in the parents, to enable them to do this good, this most important work, in the best and most effectual manner. See at the end of this chapter.

And shalt talk of them when thou sittest in thine house] Thou shalt have religion at *home*, as well as in the *temple* and *tabernacle*.

And when thou walkest by the way] Thou shalt be religious *abroad* as well as at *home*, and not be ashamed to own God wheresoever thou art.

When thou liest down, and when thou risest up.] Thou shalt *begin* and *end* the day with God, and thus religion will be the great business of thy life. O how good are these sayings, but how little regarded!

Verse 8. *Thou shalt bind them for a sign upon thine hand*] Is not this an allusion to an ancient and general custom observed in almost every part of the world? When a person wishes to remember a thing of importance, and is afraid to trust to the common operations of memory, he *ties a knot* on some part of his clothes, or a *cord* on his hand or finger, or places something out of its *usual order*, and in *view*, that his memory may be whetted to recollection, and his eye affect his heart. God, who knows how slow of heart we are to understand, graciously orders us to make use of every help, and through the means of things *sensible*, to rise to things *spiritual*.

And they shall be as frontlets] טטפת *totapholh* seems to have the same meaning as *phylacteries* has in the New Testament; and for the meaning and description of these appendages to a Jew's dress and to his religion, see the notes on Exod. xiii. 9, and on Matt. xxiii. 5, where a *phylactery* is particularly described.

Verse 9. *Write them upon the posts of thy house, and on thy gates.*] The *Jews*, forgetting the *spirit* and design of this precept, used these things as superstitious people do *amulets* and *charms*, and supposed, if they had these passages of Scripture written upon slips of pure parchment, wrapped round their foreheads, tied to their arm, or nailed to their door-posts, that they should then be delivered from every evil! And how much better are many *Christians*, who keep a Bible *in* their house merely that *it* may keep the devil *out*; and will have it in their rooms, or under their pillows, to ward off spirits and ghosts in the night! How ingenious is the heart of man to find out every wrong way, and to miss the right!

Verse 12. *Beware lest thou forget the Lord*] In *earthly* prosperity men are apt to forget *heavenly* things. While the *animal senses* have every thing

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which brought thee forth out of the land of Egypt, from the house of [r] bondage.

13 Thou shalt [s] fear the LORD thy God, and serve him, and [t] shalt swear by his name.

14 Ye shall not [u] go after other gods, [v] of the gods of the pepole which *are* round about you;

15 (For [w] the LORD thy God *is* a jealous God among you;) [x] lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 [y] Ye shall not tempt the LORD your God, [z] as ye tempted *him* in Massah.

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17 Ye shall [a] diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou [b] shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

[r] Heb. *bondmen or servants.* — [s] Chap. x. 12, 20; xiii. 4; Matt. iv. 10; Luke iv. 8. — [t] Psa. lxiii. 11; Isa. xlv. 23; lxv. 16; Jer. iv. 2; v. 7; xii. 16. — [u] Chap. viii. 19; xi. 28; Jer. xxv. 6. [v] Chap. xiii. 7.

[w] Exodus xx. 5; chap. iv. 24 — [x] Chap. vii. 4; xi. 17. [y] Matt. iv. 7; Luke iv. 12. — [z] Exod. xvii. 2, 7; Num. xx. 3, 4; xxi. 4, 5; 1 Cor. x. 9. — [a] Chap. xi. 13, 22; Psa. cxix. 4 [b] Exod. xv. 26; chap. xii. 28; xiii. 18.

they can wish, it is difficult for the soul to urge its way to heaven; the animal man is happy, and the desires of the soul are absorbed in those of the flesh. God knows this well; and therefore, in his love to man, makes comparative poverty and frequent affliction his general lot. Should not every soul therefore magnify God for this lot in life? "Before I was afflicted," says David, "I went astray;" and had it not been for poverty and affliction, as instruments in the hands of God's grace, multitudes of souls now happy in heaven would have been wretched in hell. It is not too much to speak thus far; because we ever see that the rich and the affluent are generally negligent of God and the interests of their souls. It must however be granted that extreme poverty is as injurious to religion as excessive affluence. Hence the wisdom as well as piety of Agur's prayer, Prov. xxx. 7–9: "Give me neither *poverty* nor *riches*, lest I be *full* and *deny* thee, or lest I be *poor* and *steal*," &c.

Verse 13. *Thou shalt fear the Lord thy God*] Thou shalt respect and reverence him as thy Lawgiver and Judge; as thy Creator, Preserver, and the sole object of thy religious adoration.

And serve him] Our blessed Lord, in Matt. iv. 10; Luke iv. 8, quotes these words thus: *And him* ONLY (αυτῳ μονῳ) *shalt thou serve*. It appears, therefore, that לבדו *lebaddo* was anciently in the Hebrew text, as it was and is in the SEPTUAGINT, (αυτῳ μονῳ,) from which our Lord quoted it. The COPTIC preserves the same reading; so do also the VULGATE, (*illi soli*,) and the ANGLO-SAXON, (*peopa him anum*.) Dr. Kennicott argues, that without the word *only* the text would not have been conclusive for the purpose for which our Lord advanced it; for as we learn from Scripture that some men worshipped false gods in conjunction with the true, the quotation here would not have been full to the point without this *exclusive* word. It may be proper to observe that the omitted word לבדו *lebaddo*, retained in the above *versions*, does not exist in the Hebrew printed text, nor in any MS. hitherto discovered.

Shalt swear by his name.] תשבע *tishshabea*, from שבע *shaba*, he was *full*, *satisfied*, or gave that which was *full* or *satisfactory*. Hence an *oath* and *swearing*, because appealing to God, and taking him for witness in any case of promise, &c., gave *full* and *sufficient security* for the performance; and if done in evidence, or to the truth of any particular fact, it gave *full security* for the truth of that evidence. An oath, therefore, is an *appeal to God*, who knows all things, of the truth of the matter in question: and when a religious man takes such an oath, he gives full and reasonable satisfaction that the thing is *so*, as stated; for it is ever to be presumed that no man, unless in a state of the deepest *degradation*, would make such an appeal falsely, for this would imply an attempt to *make God a party in the deception*.

Verse 14. *Ye shall not go after other gods*] The object of religious worship among every people, whether that object be true or false, is ever considered as the pattern or exemplar to his worshippers. Christians are termed the *followers* of God; they take God for their pattern, and *walk*—act, as he does. Hence we see the meaning of the terms in this verse: *Ye shall not go after*—ye shall not take false gods for your *patterns*. The Canaanites, Greeks, Romans, &c., were a most impure people, because the objects of their worship were impure, and they *went after* them, i. e., were like their gods. This serves to show us that such as our Redeemer is, such should we be: and indeed this is the uniform language of God to man: *Be ye holy, for I am holy*, Lev. xxi. 8; *Be ye perfect, as your Father who is in heaven is perfect*, Matt. v. 48.

Verse 15. *A jealous God*] Jehovah has *betrothed* you to himself as a bride is to her husband. Do not be unfaithful, else that *love* wherewith he has now distinguished you shall assume the form of *jealousy*, and so divorce and consume you.

Verse 16. *Ye shall not tempt the Lord*] Ye shall not provoke him by entertaining doubts of his mercy, goodness, providence, and truth.

As ye tempted him *in Massah.*] How did they tempt him in Massah? They said, *Is the Lord among us or not?* Exod. xvii. 1–7. After such proofs as they had of his presence and his kindness, this was exceedingly provoking. Doubting God's kindness where there are so many evidences of it, is highly insulting to God Almighty.

Verse 17. *Ye shall diligently keep*, &c.] On this and the following verse see the note on ver. 3

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19 [c] To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* [d] when thy son asketh thee [e] in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt [f] with a mighty hand:

22 [g] And the LORD showed signs and wonders, great and [h] sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

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23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, [i] to fear the LORD our God, [k] for our good always, that [l] he might preserve us alive, as *it is* at this day.

25 And [m] it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

[c] Num. xxxiii. 52, 53.——[d] Exod. xiii. 14.——[e] Heb. *to-morrow.*——[f] Exod. iii. 19; xiii. 3.——[g] Exod. vii., viii., ix., x., xi., xii.; Psa. cxxxv. 9.——[h] Heb. *evil.*

[i] Ver. 2.——[k] Chap. x. 13; Job xxxv. 7, 8; Jer. xxxii. 39.——[l] Chap. iv. 1; viii. 1; Psa. xli. 2; Luke x. 28.——[m] Lev. xviii. 5; chap. xxiv. 13; Rom. x. 3, 5.

Verse 20. And *when thy son asketh thee, &c.*] "Here," as Mr. Ainsworth justly remarks, "followeth a brief *catechism*, containing the grounds of religion."

What mean *the testimonies, &c.*] The Hebrew language has no word to express to *mean* or *signify*, and therefore uses simply the substantive verb *what is*, i. e., what mean or signify, &c. *The seven thin ears* ARE, i. e., *signify*, seven years of famine. This form of speech frequently occurs.

Verse 25. *It shall be our righteousness*] The *evidence* that we are under the influence of the fear and love of God. Moses does not say that this righteousness could be wrought without the influence of God's mercy, nor does he say that they should purchase heaven by it: but, God required them to be conformed to his will in all things, that they might be holy in heart, and righteous in every part of their moral conduct.

1. ON a very important subject in this chapter, it may be necessary to make some farther observations.

A most injurious and destructive maxim has lately been advanced by a few individuals, which it is to be hoped is disowned by the class of Christians to which they belong, though the authors affect to be thought *Christians*, and *rational* ones too; the sum of the maxim is this: "Children ought not to be taught religion for fear of having their minds biassed to some particular creed, but they should be left to themselves till they are capable of making a *choice*, and *choose* to make one." This maxim is in flat opposition to the command of God, and those who teach it show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it: but they do not teach religion to their children, because they feel it to be of no use to themselves. Now the Christian religion properly applied saves the soul, and fills the heart with love to God and man; for the love of God is shed abroad in the heart of a genuine believer, by the Holy Ghost given to him. These persons have no such love, because they have not the religion that inspires it; and the spurious religion which admits of the maxim above mentioned, is not the religion of God, and consequently better untaught than taught. But what can be said to those parents who, possessing a better faith, equally neglect the instruction of their children in the things of God? They are highly criminal; and if their children perish through neglect, which is very probable, what a dreadful account must they give in the great day! PARENTS! hear what the Lord saith unto *you:* Ye shall diligently teach your children that there is one Lord, *Jehovah, Elohim;* the Father, the Son, and the Holy Ghost: and that they must love him with all their heart, with all their soul, and with all their might. And as children are heedless, apt to forget, liable to be carried away by sensible things, repeat and re-repeat the instruction, and add line upon line, precept upon precept, here a little and there a little, carefully studying *time, place,* and *circumstances,* that your labour be not in vain: show it in its amiableness, excite *attention* by exciting *interest;* show how good, how useful, how blessed, how ennobling, how glorious it is. *Whet* these things on their hearts till the keenest edge is raised on the strongest desire, till they can say, "Whom have I in heaven but thee? and there is none upon earth I desire besides thee!"

See the notes on chap. iv. 9, and on Gen. xviii. and xix. at the end.

2. Without offence to any, I hope, a few words more may be said on the nature of an *oath*, in addition to the note on ver. 13. The matter is important, and perhaps not well understood by many.

The making an *appeal* to the Supreme Being, and calling him to witness and record, constitutes the *spirit* and *essence* of an oath. It is no matter in what *form* this appeal is made, whether by putting the hand *under the thigh*, as among the *patriarchs;* by the *water of the Ganges*, as among the *Hindoos;* on a *surat* or *chapter of the Koran*, as among the *Mohammedans;* on a *Hebrew Pentateuch*, as among the *Jews;* on the *form of the cross*, as among the *Roman Catholics;* *kissing* the *New Testament*, as among *Protestants* in general; or *holding up the hand*, and making *affirmation*, as among the people called *Quakers;* still the

oath is the same, for the *appeal is made to God.* On this ground (and this is the true ground) *the holding up of the hand* in a court of justice, is as perfect, as substantial, and as formal an oath, as *kissing the New Testament.* Why then so many objections against taking an oath in a court of justice by any *one particular form*, when the same thing is done in spirit, essence, and substance, when God is called to witness and record, though the *form* be different? When God says, *Thou shalt fear the Lord thy God, and shalt swear by his name*, he says, in effect, Thou shalt have no god besides me; thou shalt consider me the fountain of truth, the rewarder of righteousness, and the punisher of perfidy and wickedness. *Swear by my name*—bind thyself to *me*; take *me* for witness to all thy actions; and act in all things as having *me* continually before thine eyes, and knowing that for every *act* and *word* thou shalt give account to *me* in the day of judgment. Our Lord's command, *Swear not at all*, can never relate to an oath in a civil cause, taken according to the definition above given: profane and common swearing, with all light, irreverent oaths and imprecations, and all such oaths as are not required by the civil magistrate, in cases where the Lord is supposed to be witness, are certainly intended in our blessed Lord's prohibition. See on chap. iv. 26

CHAPTER VII.

With the seven *nations that God shall cast out*, 1, *they shall make no covenant*, 2, *nor form any matrimonial alliances*, 3; *lest they should be enticed into idolatry*, 4. *All monuments of idolatry to be destroyed*, 5. *The Israelites are to consider themselves a holy people*, 6; *and that the Lord had made them such, not for their merits, but for his own mercies*, 7, 8. *They shall therefore love him, and keep his commandments*, 9–11. *The great privileges of the obedient*, 12–24. *All idolatry to be avoided*, 25, 26.

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WHEN the [a] LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, [b] the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuzites, seven nations [c] greater and mightier than thou;

2 And when the LORD thy God shall [d] deliver them before thee; thou shalt smite them, *and* [e] utterly destroy them; [f] thou shalt make no covenant with them, nor show mercy unto them.

3 [g] Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughters shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: [h] so will the anger of the LORD be kindled against you, and destroy thee suddenly.

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5 But thus shall ye deal with them: ye shall [i] destroy their altars, and break down their [k] images, and cut down their groves, and burn their graven images with fire.

6 [l] For thou *art* a holy people unto the LORD thy God: [m] the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* [n] the fewest of all people.

[a] Chap. xxxi. 3; Psa. xliv. 2, 3.——[b] Gen. xv. 19, &c.; Exod. xxxiii. 2.——[c] Chap. iv. 38; ix. 1.——[d] Ver. 23; chap. xxiii. 14. [e] Lev. xxvii. 28, 29; Num. xxxiii. 52; chap. xx. 16, 17; Josh. vi. 17; viii. 24; ix. 24; x. 28, 40; xi. 11, 12.——[f] Exod. xxiii. 32; xxxiv. 12, 15, 16; Judg. ii. 2; see chap. xx. 10, &c.; Josh. ii. 14; ix. 18; Judg. i. 24.——[g] Josh. xxiii. 12; 1 Kings xi. 2; Ezra ix. 2.——[h] Chap. vi. 15.——[i] Exod. xxiii. 24; xxxiv. 13; chap. xii. 2, 3.——[k] Heb. *statues* or *pillars*.——[l] Exod. xix. 6; chap. xiv. 2; xxvi. 19; Psa. l. 5; Jer. ii. 3.——[m] Exod. xix. 5; Amos iii. 2; 1 Pet. ii. 9.——[n] Chap. x. 22

NOTES ON CHAP. VII.

Verse 1. *Seven nations greater and mightier than thou*] In several places of the Hebrew text, *each* of these seven nations is not enumerated, some one or other being left out, which the Septuagint in general supply. How these nations were distributed over the land of Canaan previously to the entering in of the Israelites, the reader may see in the note on Josh. iii. 10.

Verse 2. *Thou shalt smite them, &c.*] These idolatrous nations were to be utterly destroyed, and all the others also which were contiguous to the boundaries of the promised land, provided they did not renounce their idolatry and receive the true faith: for if they did not, then no covenant was to be made with them on any secular or political consideration whatever; no mercy was to be shown to them, because the cup of their iniquity also was now full; and they must either embrace, heartily embrace, the true religion, or be cut off.

Verse 3. *Neither shalt thou make marriages, &c.*] The heart being naturally inclined to evil, there is more likelihood that the idolatrous wife should draw aside the believing husband, than that the believing husband should be able to bring over his idolatrous wife to the true faith.

Verse 6. *Thou* art *a holy people*] And therefore should have no connection with the workers of iniquity.

A special people] סגלה *segullah*,—Septuagint, λαον περιουσιον,—a *peculiar people*, a private property. The

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8 But [o] because the LORD loved you, and because he would keep [p] the oath which he had sworn unto your fathers, [q] hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, [r] the faithful God, [s] which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations:

10 And [t] repayeth them that hate him to their face, to destroy them: [u] he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 [v] Wherefore it shall come to pass, [w] if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee [x] the covenant and the mercy which he sware unto thy fathers:

13 And he will [y] love thee, and bless thee, and multiply thee: [z] he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: [a] there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the [b] evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

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16 And [c] thou shalt consume all the people which the LORD thy God shall deliver thee; [d] thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* [e] a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I: how can I [f] dispossess them?

18 [g] Thou shalt not be afraid of them: *but* shalt well [h] remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 [i] The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 [k] Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* [l] among you, [m] a mighty God and terrible.

22 [n] And the LORD thy God will [o] put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them [p] unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And [q] he shall deliver their kings into thine hand, and thou shalt destroy their name [r] from under heaven: [s] there shall no

[o] Chap. x. 15.——[p] Exod. xxxii. 13; Psa. cv. 8, 9, 10; Luke i. 55, 72, 73.——[q] Exod. xiii. 3, 14.——[r] Isa. xlix. 7; 1 Cor. i. 9; x. 13; 2 Cor. i. 18; 1 Thess. v. 24; 2 Thess. iii. 3; 2 Tim. ii. 13; Heb. xi. 11; 1 John i. 9.——[s] Exod. xx. 6; chap. v. 10; Neh. i. 5; Dan. ix. 4.——[t] Isa. lix. 18; Nah. i. 2.——[u] Chap. xxxii. 35.——[v] Lev. xxvi. 3; chap. xxviii. 1.——[w] Heb. *because.* [x] Psa. cv. 8, 9; Luke, i. 55, 72, 73.——[y] John xiv. 21.——[z] Chap. xxviii. 4.——[a] Exod. xxiii. 26, &c.——[b] Exod. ix. 14; xv. 26; chap. xxviii. 27, 60.

[c] Ver. 2.——[d] Chap. xiii. 8; xix. 13, 21; xxv. 12.——[e] Exod. xxiii. 33; chap. xii. 30; Judg. viii. 27; Psa. cvi. 36.——[f] Num. xxxiii. 53.——[g] Chap. xxxi. 6.——[h] Psa. cv. 5.——[i] Chap. iv. 34; xxix. 3.——[k] Exod. xxiii. 28; Josh. xxiv. 12.——[l] Num. xi. 20; xiv. 9, 14, 42; xvi. 3; Josh. iii. 10.——[m] Chap. x. 17; Neh. i. 5; iv. 14; ix. 32.——[n] Exodus xxiii. 29, 30.——[o] Heb. *pluck off.* [p] Heb. *before thy face*; ver. 2.——[q] Josh. x. 24, 25, 42; xii. 1, &c. [r] Exod. xvii. 14; chap. ix. 14; xxv. 19; xxix. 20.——[s] Chap. xi. 25; Josh. i. 5; x. 8; xxiii. 9.

words as they stand in the Septuagint are quoted by the apostle, 1 Pet. ii. 9.

Verse 8. *But because the Lord loved you*] It was no good in them that induced God to choose them at this time to be his peculiar people: he had his reasons, but these sprang from his infinite goodness. He intended to make a full discovery of his goodness to the world, and this must have a commencement in some particular place, and among some people. He chose that time, and he chose the Jewish people; but not because of their goodness or holiness.

Verse 12. *The Lord—shall keep unto thee the covenant*] So we find their continuance in the state of favour was to depend on their *faithfulness* to the grace of God. If they should rebel, though God had chosen them through his *love*, yet he would cast them off in his *justice*. The *elect*, we see, may become unfaithful, and so become *reprobates*. So it happened to 24,000 of them, whose carcasses fell in the wilderness because they had sinned; yet these were of the *elect* that came out of Egypt. Let him that standeth take heed lest he fall.

Verse 22. *Put out those nations—by little and lit-*

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man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods [t] shall ye burn with fire: thou [u] shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [v] snared therein: for it *is* [w] an abomination to the LORD thy God.

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26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; [x] for it *is* a cursed thing.

[t] Ver. 5; Exod. xxxii. 20; chap. xii. 3; 1 Chron. xiv. 12. [u] Josh. vii. 1, 21; 2 Mac. xii. 40.

[v] Judg. viii. 27; Zeph. i. 3.——[w] Chap. xvii. 1.——[x] Lev. xxvii. 28; chap. xiii. 17; Josh. vi. 17, 18; vii. 1.

tle] The Israelites were not as yet sufficiently numerous to fill the whole land occupied by the seven nations mentioned ver. 1. And as wild and ferocious animals might be expected to multiply where either there are no inhabitants, or the place is but thinly peopled, therefore God tells them that, though at present, by force of arms, they might be able to expel them, it would be impolitic so to do, lest the beasts of the field should multiply upon them.

Verse 25. *Thou shalt not desire the silver or gold that is on them*] Some of the ancient idols were plated over with gold, and God saw that the value of the metal and the excellence of the workmanship might be an inducement for the Israelites to *preserve* them; and this might lead, remotely at least, to idolatry. As the idols were accursed, all those who had them, or any thing appertaining to them, were accursed also, ver. 26.

CHAPTER VIII.

An exhortation to obedience from a consideration of God's past mercies, 1, 2. *Man is not to live by bread only, but by every word of God,* 3. *How God provided for them in the wilderness,* 4. *The Lord chastened them that they might be obedient,* 5, 6. *A description of the land into which they were going,* 7–9. *Cautions lest they should forget God in their prosperity,* 10–16, *and lest they should attribute that prosperity to themselves, and not to God,* 17, 18. *The terrible judgments that shall fall upon them, should they prove unfaithful,* 19, 20.

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ALL the commandments which I command thee this day [a] shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God [b] led thee these forty years in the wilderness, to humble thee, *and* [c] to prove thee, [d] to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

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3 And he humbled thee, and [e] suffered thee to hunger, and [f] fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth [g] not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 [h] Thy raiment waxed not old upon thee,

[a] Chap. iv. 1; v. 32, 33; vi. 1, 2, 3.——[b] Chap. i. 3; ii. 7; xxix. 5; Psa. cxxxvi. 16; Amos ii. 10.——[c] Exod. xvi. 4; chap. xiii. 3.

[d] 2 Chron. xxxii. 31; John ii. 25.——[e] Exodus xvi. 2, 3. [f] Exod. xvi. 12, 14, 35.——[g] Psa. civ. 29; Matt. iv. 4; Luke iv. 4. [h] Chap. xxix. 5; Neh. ix. 21.

NOTES ON CHAP. VIII.

Verse 2. *Thou shalt remember all the way*] The various dealings of God with you; the dangers and difficulties to which ye were exposed, and from which God delivered you; together with the various miracles which he wrought for you, and his longsuffering towards you.

Verse 3. *He—suffered thee to hunger, and fed thee*] God never permits any tribulation to befall his followers, which he does not design to turn to their advantage. When he permits us to hunger, it is that his mercy may be the more observable in providing us with the necessaries of life. *Privations*, in the way of providence, are the forerunners of mercy and goodness abundant.

Verse 4. *Thy raiment waxed not old, &c.*] The plain meaning of this much-tortured text appears to me to be this: "God so amply provided for them all the necessaries of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." If they had carvers, engravers, silversmiths, and jewellers among them, as plainly appears from the account we have of the tabernacle and its utensils, is it to be wondered at if they also had *habit* and *sandal makers*, &c., &c., as we are certain they had *weavers, embroiderers*, and such like? And the traffic which we may suppose they carried on with the Moabites, or with travelling hordes of Arabians, doubtless supplied them with the *materials*: though, as they had abundance of sheep and neat cat-

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neither did thy foot swell, these forty years.

5 [i] Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, [k] to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, [l] a land of brooks of water, of fountains and depths that spring out of valleys and hills;

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8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land [m] of oil olive, and honey;

[i] 2 Sam. vii. 14; Psa. lxxxix. 32; Prov. iii. 12; Heb. xii. 5, 6; Rev. iii. 19.

[k] Chap. v. 33.—[l] Chap. xi. 10, 11, 12.—[m] Heb. *of olive-tree of oil.*

tle, they must have had much of the materials within themselves. It is generally supposed that God, by a miracle, preserved their clothes from wearing out: but if this sense be admitted, it will require, not one miracle, but a chain of the most successive and astonishing miracles ever wrought, to account for the thing; for as there were not less than 600,000 males born in the wilderness, it would imply, that the clothes of the infant grew up with the increase of his body to manhood, which would require a miracle to be continually wrought on every thread, and on every particle of matter of which that thread was composed. And this is not all; it would imply that the clothes of the parent became miraculously *lessened* to fit the body of the child, with whose growth they were again to stretch and grow, &c. No such miraculous interference was necessary.

Verse 8. *A land of wheat, &c.*] On the subject of this verse I shall introduce the following remarks, which I find in Mr. Harmer's Observations on the Fertility of the Land of Judea, vol. iii., p. 243.

"Hasselquist tells us that he ate olives at Joppa (upon his first arrival in the Holy Land) which were said to grow on the Mount of Olives, near Jerusalem; and that, independently of their oiliness, they were of the best kind he had tasted in the Levant. As olives are frequently eaten in their repasts, the delicacy of this fruit in Judea ought not to be forgotten; and the oil that is gotten from these trees much less, because still more often made use of. In the progress of his journey he found several fine vales, abounding with olive trees. He saw also olive trees in Galilee; but none farther, he says, than the mountain where it is supposed our Lord preached his sermon.

"The *fig trees* in the neighbourhood of Joppa, Hasselquist goes on to inform us, were as beautiful as any he had seen in the Levant.

"The reason why *pomegranates* are distinctly mentioned, in this description of the productions of the land of promise, may be their great usefulness in forming cooling drinks, for they are used among the Asiatics nearly in the same way that we use lemons; see vol. ii., 145.

"*Honey* is used in large quantities in these countries; and Egypt was celebrated for the assiduous care with which the people there managed their bees. Maillet's account of it is very amusing. 'There are,' says he, 'abundance of bees in that country; and a singular manner of feeding them, introduced by the Egyptians of ancient times, still continues there. Towards the end of October, when the Nile, upon its decrease, gives the peasants an opportunity of sowing the lands, *sainfoin* is one of the first things sown, and one of the most profitable. As the Upper Egypt is hotter than the Lower, and the inundation there goes sooner off the lands, the sainfoin appears there first. The knowledge they have of this causes them to send their bee-hives from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers, which grow in this part of the country sooner than in any other district of the kingdom. The hives, upon their arrival at the farther end of Egypt, are placed one upon another in the form of pyramids, in boats prepared for their reception, after having been numbered by the people who place them in the boats. The bees feed in the fields there for some days: afterwards, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues round, they cause the boats to go down the stream, two or three leagues lower, and leave them there, in like manner, such a proportion of time as they think to be necessary for the gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them, to their usual place of abode; for they take care to set down exactly, in a register, each district from whence the hives were carried in the beginning of the season, their number and the names of the persons that sent them, as well as the number of the boats, where they are ranged according to the places they are brought from. What is astonishing in this affair is, that with the greatest fidelity of memory that can be imagined, each bee finds its own hive, and never makes any mistake. That which is still more amazing to me is, that the Egyptians of old should be so attentive to all the advantages deducible from the situation of their country; that after having observed that all things came to maturity sooner in Upper Egypt, and much later in Lower, which made a difference of above six weeks between the two extremities of their country, they thought of collecting the wax and the honey so as to lose none of them, and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of nature.'"

If this solicitude were as ancient as the dwelling of Israel in Egypt, they must have been anxious to know whether *honey*, about which they took such care in Egypt, was plentiful in the land of promise; and they must have been pleased to have been assured it was. It continues to be produced there in large

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9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land [n] whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 [o] When thou hast eaten and art full, then thou shalt bless the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

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12 [p] Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 [q] Then thine heart be lifted up, and thou [r] forget the LORD thy God, which brought

[n] Ch. xxxiii. 25.—[o] Ch. vi. 11, 12.—[p] Ch. xxviii. 47; xxxii. 15; Prov. xxx. 9; Hos. xiii. 6.—[q] 1 Cor. vi. 7.—[r] Psa. cvi. 21.

quantities: Hasselquist, in the progress of his journey from Acra to Nazareth, tells us that he found "great numbers of bees, bred thereabouts, to the great advantage of the inhabitants." He adds, "they make their bee-hives, with little trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten or twelve of them, one on another, on the bare ground, and build over every ten a little roof." Mr. Maundrell, observing also many bees in the Holy Land, takes notice that by their means the most barren places in other respects of that country become useful, perceiving in many places of the great salt plain near Jericho a smell of honey and wax as strong as if he had been in an apiary.

By Hasselquist's account it appears, that the present inhabitants of Palestine are not strangers to the use of hives. They are constructed of very different materials from ours, but just the same with the Egyptian hives. They seem to be an ancient contrivance; and indeed so simple an invention must be supposed to be as old as the days of Moses, when arts, as appears from his writings, of a much more elevated nature were known in Egypt. I cannot then well persuade myself to adopt the opinion of some of the learned, that those words of Moses, in Deut. xxxii. 13, *He made him to suck honey out of the rock, and oil out of the flinty rock*, are to be understood of his causing Israel to dwell in a country where sometimes they might find honey-comb in holes of the rock. It is very possible that in that hot country these insects, when not taken due care of, may get into hollow places of the rocks, and form combs there, as they sometimes construct them in ours in hollow trees, though I do not remember to have met with any traveller that has made such an observation. But would this have been mentioned with so much triumph by Moses in this place? The quantities of honey produced after this manner could be but small, compared with what would be collected in hives properly managed; when found, it must often cost a great deal of pains to get the honey out of these little cavities in the hard stone, and much the greatest part must be absolutely lost to the inhabitants. The interpretation is the more strange, because when it is said in the next clause, "and oil out of the flinty rock," it is evidently meant that they should have oil produced in abundance by olive trees growing on flinty rocks; and consequently, the sucking honey out of the rock should only mean their enjoying great quantities of honey, produced by bees that collected it from flowers growing among the rocks: the rocky mountains of this country, it is well known, produce an abundance of aromatic plants proper for the purpose. Nor does Asaph, in the close of the eighty-first Psalm, speak, I apprehend, of honey found in cavities of rocks; nor yet is he there describing it as collected from the odoriferous plants that grow in the rocky hills of those countries, if the reading of our present Hebrew copies be right: but the prophet tells Israel that, had they been obedient, God would have fed them with the fat of wheat, and with the rock of honey would he have satisfied them, that is, with the most delicious wheat, and with the richest, most invigorating honey, in large quantities, both for eating and making agreeable drink. Its reviving, strengthening quality appears in the story of Jonathan, Saul's son, 1 Sam. xix. 27; as the using the term *rock* to signify *strength*, &c., appears in a multitude of places. *The rock of a sword*, Psa. lxxxix. 43, for the *edge of the sword*, in which its energy lies, is, perhaps, as strange an expression to western ears.

I shall have occasion to speak of the excellence of the *grapes* of Judea in a succeeding chapter; I may therefore be excused from pursuing the farther examination of the productions of this country, upon giving my reader a remark of Dr. Shaw's to this purpose, that it is impossible for pulse, wheat, or grain of any kind, to be richer or better tasted than what is sold at Jerusalem. Only it may not be amiss to add, with respect to this country's being well watered, that the depth, תהם *tehom*, spoken of in this passage, seems to mean reservoirs of water filled by the rains of winter, and of great use to make their lands fertile; as the second word תהלתיה *tealotheiha* seems to mean wells, or some such sort of conveniences, supplied by springs; and the first word נהרתיה *naharotheiha* rivers or running streams, whether carrying a larger or smaller body of water. What an important part of this pleasing description, especially in the ears of those that had wandered near forty years in a most dry and parched wilderness! I will only add, without entering into particulars, that the present face of the country answers this description.

Verse 9. *A land whose stones* are *iron*] Not only meaning that there were iron mines throughout the land, but that the loose stones were strongly impregnated with iron, ores of this metal (the most useful of all the products of the *mineral* kingdom) being every where in great plenty.

Out of whose hills thou mayest dig brass.] As there is no such thing in nature as a *brass* mine, the word

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thee forth out of the land of Egypt, from the house of bondage;

15 Who [s] led thee through that great and terrible wilderness, [t] *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; [u] who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with [v] manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, [w] to do thee good at thy latter end;

17 [x] And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: [y] for *it is* he that giveth thee power to get wealth, that [z] he may establish his covenant which he sware unto thy fathers, as *it is* this day.

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19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, [a] I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, [b] so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

[s] Isa. lxiii. 12, 13, 14; Jer. ii. 6.——[t] Numbers xxi. 6; Hos. xiii. 5.——[u] Num. xx. 11; Psa. lxxviii. 15; cxiv. 8.——[v] Ver. 3; Exod. xvi. 15.

[w] Jer. xxiv. 5, 6; Heb. xii. 11.——[x] Chap. ix. 4; 1 Cor. iv. 7.
[y] Prov. x. 22; Hos. ii. 8.——[z] Chap. vii. 8, 12.——[a] Chap. iv. 26; xxx. 18.——[b] Dan. ix. 11, 12.

נחשת *nechosheth* should be translated *copper;* of which, by the addition of the *lapis calaminaris*, *brass* is made. See on Exod. xxv. 3.

Verse 15. *Who led thee through that—terrible wilderness*] See the account of their journeying in the notes on Exod. xvi. 1, &c.; Num. xxi., &c.

Fiery serpents] Serpents whose bite occasioned a most violent inflammation, accompanied with an unquenchable *thirst*, and which terminated in death. See on Num. xxi. 6.

Verse 16. *Who fed thee—with manna*] See this miracle described Exod. xvi. 13, &c.

Verse 18. *God—giveth thee power to get wealth*] Who among the rich and wealthy believes this saying? Who gives wisdom, understanding, skill, bodily strength, and health? Is it not God? And without these, how can wealth be acquired? Whose is providence? who gives fertility to the earth? And who brings every proper purpose to a right issue? Is it not God? And without these also can wealth be acquired? No. Then the proposition in the text is self-evident: it is God that giveth power to *get wealth*, and to God the wealthy man must account for the manner in which he has *expended* the riches which God hath given him.

CHAPTER IX.

The people are informed that they shall shortly pass over Jordan, and that God shall go over before them, to expel the ancient inhabitants, 1–3. *They are cautioned not to suppose that it is on account of their righteousness that God is to give them that land,* 4–6. *They are exhorted to remember their various provocations of the Divine Majesty, especially at* Horeb, 7–14; *and how Moses interceded for them, and destroyed the golden calf,* 15–21. *How they murmured at* Taberah, 22; *and rebelled at* Kadesh-barnea, 23; *and had been perverse from the beginning,* 24. *An account of the intercession of Moses in their behalf,* 25–29.

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HEAR, O Israel: Thou *art* to [a] pass over Jordan this day, to go in to possess nations [b] greater and mightier than thyself, cities great and [c] fenced up to heaven;

2 A people great and tall, [d] the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak?

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3 Understand therefore this day, that the LORD thy God *is* he which [e] goeth over before thee; *as* a [f] consuming fire [g] he shall destroy them, and he shall bring them down before thy

[a] Chap. xi. 31; Josh. iii. 16; iv. 19.——[b] Chap. iv. 38; vii. 1; xi. 23.——[c] Chap. i. 28.——[d] Num. xiii. 22, 28, 32, 33.

[e] Chap. xxxi. 3; Josh. iii. 11.——[f] Chap. iv. 24; Heb. xii. 29.
[g] Chap. vii. 23.

NOTES ON CHAP. IX.

Verse 1. *Thou* art *to pass over Jordan this day*] היום *haiyom, this time;* they had come *thirty-eight* years before this nearly to the verge of the promised land but were not permitted at *that day* or *time* to pass over, because of their rebellions; but *this time* they shall certainly pass over. This was spoken about the *eleventh* month of the *fortieth* year of their journeying, and it was on the first month of the following year they passed over; and during this interim Moses died.

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face: [h] so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 [i] Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but [k] for the wickedness of these nations the LORD doth drive them out from before thee.

5 [l] Not for thy righteousness, or for the uprightness of thine heart, doth thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform [m] the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand, therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* [n] a stiff-necked people.

7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [o] from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [p] in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 [q] When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then [r] I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 [s] And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount, out of the midst of the fire, [t] in the day of the assembly.

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11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, [u] Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are [v] quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore [w] the LORD spake unto me, saying, I have seen this people, and, behold, [x] it *is* a stiff-necked people:

14 [y] Let me alone, that I may destroy them, and [z] blot out their name from under heaven: [a] and I will make of thee a nation mightier and greater than they.

15 [b] So I turned and came down from the mount, and [c] the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And [d] I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I [e] fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wick-

[h] Exod. xxiii. 31; chap. vii. 24.——[i] Chap. viii. 17; Rom. xi. 6, 20; 1 Cor. iv. 4, 7.——[k] Gen. xv. 16; Lev. xviii. 24, 25; chap. xviii. 12.——[l] Tit. iii. 5.——[m] Gen. xii. 7; xiii. 15; xv. 7; xvii. 8; xxvi. 4; xxviii. 13.——[n] Ver. 13; Exod. xxxii. 9; xxxiii. 3; xxxiv. 9.——[o] Exod. xiv. 11; xvi. 2; xvii. 2; Num. xi. 4; xx. 2; xxv. 2; ch. xxxi. 27.——[p] Exod. xxxii. 4; Psa. cvi. 19.——[q] Exod. xxiv. 12, 15.——[r] Exod. xxiv. 18; xxxiv. 28.——[s] Exod. xxxi. 18.

[t] Exodus xix. 17; xx. 1; chap. iv. 10; x. 4; xviii. 16. [u] Exod. xxxii. 7.——[v] Chap. xxxi. 29; Judg. ii. 17.——[w] Exod. xxxii. 9.——[x] Ver. 6; chap. x. 16; xxxi. 27; 2 Kings xvii. 14. [y] Exod. xxxii. 10.——[z] Chap. xxix. 20; Psa. ix. 5; cix. 13. [a] Num. xiv. 12.——[b] Exod. xxxii. 15.——[c] Exod. xix. 18; chap. iv. 11; v. 23.——[d] Exod. xxxii. 19.——[e] Exod. xxxiv. 28; Psa cvi. 23.

Verse 5. *For the wickedness of these nations*] So then it was not by any *sovereign* act of God that these people were cast out, but for their *wickedness*; they had transgressed the law of their Creator; they had resisted his Spirit, and could no longer be tolerated. The Israelites were to possess their land, not because *they* deserved it, but first, because they were *less* wicked than the others; and secondly, because God thus chose to *begin* the great work of his salvation among men. Thus then the *Canaanites were cut off*, and the *Israelites were grafted in*; and the *Israelites*, because of their wickedness, were afterwards *cut off*, and the *Gentiles grafted in*. Let the latter not be high-minded, but fear; *if God spared not the natural branches, take heed lest he spare not thee*. But let it be remembered that this land was originally their own, and that the present possessors had no legal right to it.

Verse 10. *Tables of stone*] See the notes on Exod xxxi. 18, and xxxii. 15, 16.

Verse 12. *Thy people—have corrupted* themselves]

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edly in the sight of the LORD, to provoke him to anger.

19 [f] For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you. [g] But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [h] I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at [i] Taberah, and at [k] Massah, and at [l] Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise [m] when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and [n] ye believed him not, nor hearkened to his voice.

24 [o] Ye have been rebellious against the LORD from the day that I knew you.

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25 [p] Thus I fell down before the LORD, forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 [q] I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness; which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest [r] the land whence thou broughtest us out, say, [s] Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 [t] Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy [u] mighty power, and by thy stretched-out arm.

[f] Exod. xxxii. 10, 11. — [g] Exod. xxxii. 14; xxxiii. 17; chap. x. 10; Psa. cvi. 23. — [h] Exod. xxxii. 20; Isa. xxxi. 7. — [i] Num. xi. 1, 3, 5. — [k] Exod. xvii. 7. — [l] Num. xi. 4, 34. — [m] Num. xiii. 3; xiv. 1. — [n] Psa. cvi. 24, 25. — [o] Chap. xxxi. 27.

[p] Ver. 18. — [q] Exod. xxxii. 11, &c. — [r] Gen. xli. 57; 1 Sam. xiv. 25. — [s] Exod. xxxii. 12; Num. xiv. 16. — [t] Chap. iv. 20; 1 Kings viii. 51; Neh. i. 10; Psa. xcv. 7. — [u] Ver. 26; chap. iv. 34; Exod. vii. 8, 9; xiii. 3.

Debased themselves by making and worshipping an Egyptian idol. See on Exod. xxxii.

Verse 21. *I took your sin, the calf which ye had made*] See this fully explained Exod. xxxii. 20.

Verse 22. *At Kibroth-hattaavah*] See the note on Num. xi. 18.

Verse 27. *Remember thy servants, Abraham, Isaac, and Jacob*] As if he had said: "These are their descendants, and the covenant was made with those patriarchs in behalf of these." God bestows many blessings on comparatively worthless persons, either for the sake of their pious ancestors, or on account of the religious people with whom they are connected; therefore union with the Church of God is a blessing of no common magnitude. The reader will find the grand subject of this chapter explained at large in the notes on Exod. xxxi. and xxxii., to which he is particularly desired to refer.

CHAPTER X.

Moses is commanded to make a second set of tables, 1, 2. *He makes an ark, prepares the two tables, God writes on them the ten commandments, and Moses lays them up in the ark,* 3–5. *The Israelites journey from* Beeroth *to* Mosera, *where Aaron dies,* 6; *and from thence to* Gudgodah *and* Jothath, 7. *At that time God separated the tribe of Levi for the service of the sanctuary,* 8, 9. *How long Moses stayed the second time in the mount,* 10, 11. *What God requires of the Israelites,* 12–15. *Their heart must be circumcised,* 16. *God's character and conduct,* 17, 18. *They are commanded to love the stranger,* 19; *to fear, love, and serve God,* 20, *because he had done such great things for them and their fathers.* 21, 22.

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AT that time the LORD said unto me, [a] Hew thee two tables of stone like unto the first, and come up unto me into the mount, and [b] make thee an ark of wood.

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[a] Exod. xxxiv. 1, 2.

[b] Exod. xxv. 10.

NOTES ON CHAP. X.

Verse 1. *Hew thee two tables of stone*] See the notes on Exod. xxxiv. 1.

Verse 3. *Shittim wood*] See the note on Exod. xxv. 5, and succeeding verses, and on the parallel places in the margin.

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2 And I will write on the tables the words that were in the first tables, which thou brakest, and [c] thou shalt put them in the ark.

3 And I made an ark *of* [d] shittim wood, and [e] hewed two tables of stone, like unto the first, and went up into the mount, having the two tables in mine hand.

4 And [f] he wrote on the tables, according to the first writing, the ten [g] commandments [h] which the LORD spake unto you in the mount, out of the midst of the fire, [i] in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself, and [k] came down from the mount, and [l] put the tables in the ark which I had made; [m] and there they be, as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth [n] of the children of Jaakan to [o] Mosera: [p] there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office, in his stead.

7 [q] From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time [r] the LORD separated the tribe of Levi, [s] to bear the ark of the covenant of the LORD, [t] to stand before the LORD to minister unto him, and [u] to bless in his name, unto this day.

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9 [v] Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And [w] I stayed in the mount, according to the [x] first time, forty days and forty nights; and [y] the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 [z] And the LORD said unto me, Arise [a] take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 And now, Israel, [b] what doth the LORD thy God require of thee, but [c] to fear the LORD thy God, [d] to walk in all his ways, and [e] to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [f] for thy good?

14 Behold, [g] the heaven and the heaven of heavens *is* the LORD's thy God, [h] the earth *also*, with all that therein *is*.

15 [i] Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore [k] the foreskin of

[c] Exodus xxv. 16, 21.——[d] Exodus xxv. 5, 10; xxxvii. 1.——[e] Exodus xxxiv. 4.——[f] Exodus xxxiv. 28.——[g] Heb. *words*.——[h] Exodus xx. 1.——[i] Exodus xix. 17; chap. ix. 10; xviii. 16.——[k] Exodus xxxiv. 29.——[l] Exodus xl. 20.——[m] 1 Kings viii. 9.——[n] Num. xxxiii. 31.——[o] Num. xxxiii. 30.——[p] Num. xx. 28; xxxiii. 38.——[q] Num. xxxiii. 32, 33.——[r] Num. iii. 6; iv. 4; viii. 14; xvi. 9.——[s] Num. iv. 15.——[t] Ch. xviii. 5.——[u] Lev. ix. 22; Num. vi. 23; chap. xxi. 5.——[v] Num. xviii. 20, 24; chap. xviii. 1, 2, Ezek. xliv. 28.——[w] Exod. xxxiv. 28; chap. ix. 18, 25.——[x] Or, *former days*.——[y] Exod. xxxii. 14, 33, 34; xxxiii. 17; chap. ix. 19.——[z] Exod. xxxii. 34; xxxiii. 1.——[a] Heb. *go in journey*.——[b] Mic. vi. 8.——[c] Chap. vi. 13.——[d] Chap. v. 33.——[e] Chap. vi. 5; xi. 13; xxx. 16, 20; Matt. xxii. 37.——[f] Chap. vi. 24.——[g] 1 Kings viii. 17; Psa. cxv. 16; cxlviii. 4.——[h] Gen. xiv. 19; Exod. xix. 5; Psa. xxiv. 1.——[i] Chap. iv. 37.——[k] See Lev. xxvi. 41; chap. xxx. 6; Jer. iv. 4; Rom. ii. 28, 29; Col. ii. 11.

Verse 4. *Ten commandments*] See the note on Exod. xx. 1, &c.

Verse 6. *And the children of Israel took their journey, &c.*] On this and the three following verses see *Kennicott's* remarks at the end of this chapter.

Verse 12. *Now, Israel, what doth the Lord—require of thee*] An answer is immediately given. God requires,

1. That ye *fear* him as Jehovah your God; him who made, preserves, and governs you.

2. *That ye walk in all his ways*—that, having received his precepts, all of which are good and excellent, ye obey the whole; walking in God's ways, not your own, nor in the ways of the people of the land.

3. That ye *love* him—have confidence in him as your father and friend, have recourse to him in all your necessities, and love him in return for his love.

4. That you *serve* him—give him that worship which he requires, performing it with all your *heart*—the whole of your affections, and with all your *soul*—your will, understanding, and judgment. In a word, putting forth your whole strength and energy of body and soul in the sacred work.

Verse 14. *Behold, the heaven and the heaven of heavens*] All these words in the original are in the plural number: הן השמים ושמי השמים *hen hashshamayim, ushemey hashshamayim; behold the heavens and the heavens of heavens.* But what do they mean? To say that the first means the atmosphere, the second the planetary system, and the third the region of the blessed, is saying but very little in the way of explanation. The words were probably intended to point out the immensity of God's creation, in which we may readily conceive one system of heavenly bodies, and others beyond them, and others still in endless progression through the whole vortex of space, every *star* in the vast abyss of nature being a *sun*, with its peculiar and numerous attendant worlds! Thus there may be systems of systems in endless gradation up to the throne of God!

Verse 16. *Circumcise—the foreskin of your heart*] A plain proof from God himself that this precept

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your heart, and be no more [t] stiff-necked.

17 For the LORD your God *is* [m] God of gods, and [n] Lord of lords, a great God, [o] a mighty, and a terrible, which [p] regardeth not persons, nor taketh reward:

18 [q] He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 [r] Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 [s] Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou [t] cleave, [u] and swear by his name.

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21 [v] He *is* thy praise, and he *is* thy God, [w] that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt [x] with threescore and ten persons; and now the LORD thy God hath made thee [y] as the stars of heaven for multitude.

[l] Chap. ix. 6, 13.——[m] Josh. xxii. 22; Psa. cxxxvi. 2; Dan. ii. 47; xi. 36.——[n] Rev. xvii. 14; xix. 16.——[o] Chap. vii. 21. [p] 2 Chron. xix. 7; Job xxxiv. 19; Acts x. 34; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.——[q] Psa. lxviii. 5; cxlvi. 9.——[r] Lev. xix. 33, 34.

[s] Chap. vi. 13; Matt. iv. 10; Luke iv. 8.——[t] Chap. xi. 22; xiii. 4.——[u] Psa. lxiii. 11.——[v] Exod. xv. 2; Psa. xxii. 3; Jer. xvii. 14.——[w] 1 Sam. xii. 24; 2 Sam. vii. 23; Psa. cvi. 21, 22.——[x] Gen. xlvi. 27; Exod. i. 5; Acts vii. 14.——[y] Gen. xv. 5; chap. i. 10; xxviii. 62.

pointed out spiritual things, and that it was not the *cutting away a part of the flesh* that was the object of the Divine commandment, but the *purification of the soul*, without which all forms and ceremonies are of no avail. Loving God with all the heart, soul, mind, and strength, the heart being circumcised to enable them to do it, was, from the beginning, the end, design, and fulfilment of the whole law.

Verse 17. *God of gods, and Lord of lords*] That is, He is the source whence all being and power proceed; every agent is finite but himself; and he can counteract, suspend, or destroy all the actions of all creatures whensoever he pleases. If he determine to save, none can destroy; if he purpose to destroy, none can save. How absolutely necessary to have such a God for our friend!

A great God—mighty] האל הגבר *hael haggibbor, the mighty God*; this is the very title that is given to our blessed Lord and Saviour, Isa. ix. 6.

Verse 21. *He is thy praise*] It is an eternal honour to any soul to be in the friendship of God. Why are people ashamed of being thought religious? Because they know nothing of religion. He who knows his Maker may glory in his God, for without him what has any soul but disgrace, pain, shame, and perdition? How strange is it that those who fear God should be ashamed to own it, while sinners boldly proclaim their relationship to Satan!

Verse 22. *With threescore and ten persons*] And now, from so small a beginning, they were multiplied to more than 600,000 souls; and this indeed in the space of forty years, for the 603,000 which came out of Egypt were at this time all dead but Moses, Joshua, and Caleb. How easily can God increase and multiply, and how easily diminish and bring low! In all things, because of his unlimited power, he *can* do whatsoever he *will*; and he *will do* whatsoever is *right*.

On a very important subject in this chapter Dr. Kennicott has the following judicious observations:—

"The book of *Deuteronomy* contains the several speeches made to the Israelites by Moses just before his death, recapitulating the chief circumstances of their history, from their deliverance out of Egypt to their arrival on the banks of Jordan. What in this book he has recorded as *spoken* will be best understood by comparing it with what he has recorded as *done* in the previous history; and this, which is very useful as to the other parts of this book, is absolutely necessary as to the part of the tenth chapter here to be considered.

"The previous circumstances of the history necessary to be here attended to are these. In *Exodus*, chap. xx., God speaks the *ten* commandments; in chap. xxiv. Moses, on Mount Sinai, receives the *two* tables, and is there forty days and nights; in chap. xxv., xxvi., xxvii., God appoints the service of the tabernacle; in chap. xxviii. separates Aaron and his sons for the priest's office, by a statute for ever, to him and his seed after him; in chap. xxxii. Moses, incensed at the golden calf, breaks the tables; yet he prays for the people, and God orders him to lead them towards Canaan; in chap. xxxiv. Moses carries up *two* other tables, and stays again forty days and nights. In *Numbers*, chap. iii., the tribe of Levi is selected; chap. viii., consecrated; chap. x. and xi. the Israelites march from Sinai on the *twentieth* day of the *second* month in the *second* year; in chap. xiii. spies sent; in chap. xiv. the men are sentenced to die in the wilderness during the forty years; in chap. xviii. the Levites are to have no lot nor large district in Canaan, but to be the Lord's inheritance; in chap. xx. Aaron dies on Mount Hor; lastly, in the complete catalogue of the whole march (chap. xxxiii.) we are told that they went from *Moseroth* to *Bene-jaakan*, thence to *Hor-hagidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion-gaber*, to *Zin*, (which is *Kadesh*,) and thence to Mount *Hor*, where Aaron died in the *fortieth* and last year. In *Deuteronomy*, chap. ix., Moses tells the Israelites, (ver. 7,) that they had been rebels, from Egypt even to Jordan, particularly at Horeb, (ver. 8–29,) whilst he was with God, and received the tables at the end of forty days and nights; and that, after breaking the tables, he fasted and interceded for his brethren during a *second* period of forty days and nights; and this *ninth* chapter ends with the prayer which he then made. Chapter x. begins thus: 'At that time the Lord said unto me, Hew thee two tables of stone, like unto the first, and come up,' &c. And from ver. 1 to the end of ver. 5 he describes the *second* copy of the

ten commandments, as written also by God, and deposited by himself in the ark.

"After this we have now four verses, (6, 7, 8, and 9,) which not only have no kind of connection with the verses before and after them, but also, as they stand in the present Hebrew text, directly contradict that very text; and the *two* first of these verses have not, in our Hebrew text, the least connection with the *two* last of them. Our Hebrew text, (ver. 6,) says that Israel journeyed *from Bene-jaakan to Mosera*. Whereas that very text in the complete catalogue, (Num. xxxiii. 31,) says they journeyed *from Moseroth to Bene-jaakan*. Again: Aaron is here said to have died at *Mosera*, whereas he died on Mount *Hor*, the *seventh* station afterwards; see Num. xxxiii. 38. And again: they are here said to go from *Bene-jaakan* to *Mosera*, thence to *Gudgadah*, and thence to *Jotbath*; whereas the complete catalogue says, *Moseroth* to *Bene-jaakan*, thence to *Hor-hagidgad*, and thence to *Jotbathah*. But if the marches could possibly be true as they now stand in these *two* verses, yet what connection can there be between JOTBATH and the SEPARATION OF THE TRIBE OF LEVI? It is very happy that these several difficulties in the *Hebrew* text are removed by the SAMARITAN Pentateuch: for *that* text tells us here rightly that the march was from *Moseroth* to *Bene-jaakan*; to *Hagidgad*, to *Jotbathah*, to *Ebronah*, to *Ezion-gaber*, to *Zin*, (which is *Kadesh*,) and thence to Mount *Hor*, where Aaron died. Again: as the regular deduction of these stations ends with Mount *Hor* and *Aaron's death*, we have then what we had not before, a regular connection with the *two* next verses, and the connection is this: That when Aaron, the son of Amram, the son of *Kohath*, the son of LEVI, died, neither the *tribe of Levi* nor the *priesthood* was deserted, but God still supported the latter by maintaining the former; and this, not by allotting that tribe any one large part of Canaan, but separate cities among the other tribes, and by allowing them to live upon those offerings which were made by the other tribes to God himself. These four verses therefore, (6, 7, 8, and 9,) in the *same* text, stand thus: (ver. 6,) WHEN *the children of Israel journeyed from Moseroth*, and encamped in *Bene-jaakan*; from thence they journeyed and encamped at *Hagidgad*; from thence they journeyed and encamped in *Jotbathah*, a land of rivers of water: (7) From thence they journeyed and encamped in *Ebronah*; in *Ezion-gaber*; in the wilderness of *Zin*, which is *Kadesh*; and then at Mount *Hor*: *And* AARON DIED THERE, *and there he was buried; and Eleazar his son ministered as priest in his stead.* (8) *At that time the Lord* HAD *separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto him, and to bless in his name unto this day.* (9) *Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him.*

"But however consistent these *four* verses are now with themselves, it will be still demanded, What *connection* have they with the *fifth* verse *before* them, and with the *tenth* verse *after* them? I confess I cannot discover their least pertinency here, because AARON'S DEATH and LEVI'S SEPARATION seem totally foreign to the speech of Moses in this place. And this speech *without these four verses* is a regularly connected admonition from Moses to this purpose: that his brethren were for ever to consider themselves as indebted to *him*, under God, for the renewal of the *two* tables, and also to *his* intercession for rescuing them from destruction. The words are these: (chap. x. 4,) 'The Lord wrote again the ten commandments, and gave them unto me. (5) And I came down from the mount, and put the tables in the ark, which I HAD made:— (10) Thus I stayed in the mount according to the first time, forty days and forty nights: and the Lord hearkened unto me at that time also; the Lord would not destroy thee. (11) And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land,' &c. But then, if these *four* verses were not at first a part of this chapter, but are evidently interpolated, there arises another inquiry, *Whether they are an insertion entirely spurious, or a genuine part of the sacred text, though removed hither out of some other chapter?* As they contain nothing singular or peculiar, are of no particular importance, and relate to no subject of disputation, they are not likely to have arisen from fraud or design; but, perfectly coinciding in sense with other passages, they may safely be considered as another instance of a large transposition [86 words] in the present text, arising from accident and want of care. And the only remaining question therefore is, *Whether we can discover*, though not to demonstration, yet with any considerable degree of *probability*, the original place of these *four* verses, that so they may be at last restored to that neighbourhood and connection from which they have been, for so many ages, separated?

"It was natural for Moses, in the course of these several speeches to his brethren in *Deuteronomy*, to embrace the first opportunity of impressing on their memories a matter of such particular importance *as the continuation of the priesthood among the Levites after Aaron's death*. And the first proper place seems to be in the *second* chapter, after the *first* verse. At chap. i. 19 he speaks of their march from *Horeb* to *Kadesh-barnea*, whence they sent the spies into Canaan. He then sets forth their murmurings, and God's sentence that they should die in the wilderness, and he ends the first chapter with their being *defeated by the Amarites*, their *weeping before the Lord*, and *abiding many days* in KADESH, which is KADESH-BARNEA, near Canaan.

"Chap. ii. begins thus: *Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me:* and WE COMPASSED MOUNT SEIR MANY DAYS. Now, the many days, or long time, which they spent in *compassing Mount Seir*, that is, going round on the *south-west* coasts of *Edom* in order to proceed *north-east* from Edom, through *Moab* to *Arnon*, must include *several* of their stations, besides that eminent one at *Mount Hor*, where *Aaron died*. And as part of their road, during this long compass, lay through *Ezion-gaber*, (which was on the *eastern tongue* of the Red Sea, and the *south* boundary of Edom,) thence to *Zin*, (which is KADESH, that is, MERIBAH KADESH,) and thence to *Mount Hor*, as they marched to the north-east; so it

is probable that the five stations preceding that of *Ezion-gaber* were on the extremity of *Mount Seir*, to the *south-west*. And if their first station at entering the south-west borders of Edom, and beginning to *compass Mount Seir*, was *Moseroth*, this gives the reason wanted why Moses begins this passage at *Moseroth*, and ends it with Aaron's death at Mount Hor. And this will discover a proper connection between the four dislocated verses and the context here.—Deut. i. 46: 'So ye abode in Kadesh (*Barnea*) many days.' Chap. ii. 1: 'Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me; and WE COMPASSED MOUNT SEIR MANY DAYS.'

"'For the children of Israel journeyed from Moseroth, and pitched in Bene-jaakan: from thence they journeyed and pitched in Hagidgad: from thence they journeyed and pitched in Jotbathah, a land of rivers of water: from thence they journeyed and pitched in Ebronah: from thence they journeyed and pitched in Ezion-gaber: from thence they journeyed and pitched in the wilderness of Zin, which is Kadesh: from thence they journeyed and pitched in Mount Hor, and Aaron died there, and there he was buried; and Eleazar his son ministered as priest in his stead. At that time the Lord had separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name unto this day. Wherefore, Levi hath no part nor inheritance with his brethren, the Lord is his inheritance, according as the Lord thy God promised him.'

"And this paragraph being thus inserted at the end of the first verse, the second verse begins a new paragraph, thus: *And the Lord spake unto me, saying, Ye have compassed this mountain long enough; turn you northward*—through the east side of Seir (or Edom) towards Moab on the north. See ver. 4–8." —*Kennicott's Remarks*, p. 74.

These remarks should not be hastily rejected.

CHAPTER XI.

The people are exhorted to obedience from a consideration of God's goodness to their fathers in Egypt, 1–4, *and what he did in the wilderness*, 5, *and the judgment on* Dathan *and* Abiram, 6, *and from the mercies of God in general*, 7–9. *A comparative description of Egypt and Canaan*, 10–12. *Promises to obedience*, 13–15. *Dissuasives from idolatry*, 16, 17. *The words of God to be laid up in their hearts, to be for a sign on their hands, foreheads, gates, &c.*, 18, *taught to their children, made the subject of frequent conversation, to the end that their days may be multiplied*, 19–21. *If obedient, God shall give them possession of the whole land, and not one of their enemies shall be able to withstand them*, 22–25. *Life and death, a blessing and a curse, are set before them*, 26–28. *The blessings to be put on Mount* Gerizim *and the curses on Mount* Ebal, 29, 30. *The promise that they should pass over Jordan, and observe these statutes in the promised land*, 31, 32.

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THEREFORE thou shalt [a] love the LORD thy God, and [b] keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen [c] the chastisement of the LORD your God, [d] his greatness, [e] his mighty hand, and his stretched-out arm,

3 [f] And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; [g] how he made the water of the Red Sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

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5 And what he did unto you in the wilderness, until ye came into this place;

6 And [h] what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the [i] substance that [k] *was* in their possession, in the midst of all Israel:

7 But [l] your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye

[a] Chap. x. 12; xxx. 16, 20.——[b] Zech. iii. 7.——[c] Chap. viii. 5.
[d] Chap. v. 24.——[e] Chap. vii. 19.——[f] Psa. lxxviii. 12; cxxxv. 9.
[g] Exod. xiv. 27, 28; xv. 9, 10; Psa. cvi. 11.

[h] Num. xvi. 1, 31; xxvii. 3; Psa. cvi. 17.——[i] Or, *living substance which followed them.*——[k] Heb. was *at their feet.*——[l] Chap. v. 3; vii. 19.

NOTES ON CHAP. XI.

Verse 1. *Thou shalt love the Lord*] Because without this there could be no obedience to the Divine testimonies, and no happiness in the soul; for the *heart* that is destitute of the *love of God*, is empty of all good, and consequently miserable. See the note on chap. x. 12.

Verse 6. *What he did unto Dathan, &c.*] See the notes on Num. xvi.

Verse 8. *Therefore shall ye keep all the command-*

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may [m] be strong, and go in and possess the land, whither ye go to possess it;

9 And [n] that ye may prolong *your* days in the land, [o] which the LORD sware unto your fathers to give unto them and to their seed, [p] a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, [q] where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 [r] But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God [s] careth for; [t] the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken [u] diligently unto my commandments which I command you this day, [v] to love the LORD your God, and to serve him with all your heart and with all your soul,

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14 That [w] I will give *you* the rain of your land in his due season, [x] the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 [y] And I will [z] send grass in thy fields for thy cattle, that thou mayest [a] eat and be full.

16 Take heed to yourselves, [b] that your heart be not deceived, and ye turn aside, and [c] serve other gods, and worship them;

17 And *then* [d] the LORD's wrath be kindled against you, and he [e] shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* [f] ye perish quickly from off the good land which the LORD giveth you.

18 Therefore [g] shall ye lay up these my

[m] Josh. i. 6, 7.——[n] Chap. iv. 40; v. 16; Prov. x. 27.——[o] Chap. ix. 5.——[p] Exod. iii. 8.——[q] Zech. xiv. 18.——[r] Chap. viii. 7. [s] Heb. *seeketh*.——[t] 1 Kings ix. 3.——[u] Ver. 22; chap. vi. 17. [v] Chap. x. 12.——[w] Lev. xxvi. 4; chap. xxviii. 12.——[x] Joel ii. 23; James v. 7.

[y] Psa. civ. 14.——[z] Heb. *give*.——[a] Chap. vi. 11; Joel ii. 19. [b] Chap. xxix. 18; Job xxxi. 27.——[c] Chap. viii. 19; xxx. 17. [d] Chap. vi. 15.——[e] 1 Kings viii. 35; 2 Chron. vi. 26; vii. 13. [f] Chap. iv. 26; vii. 19, 20; xxx. 18; Joshua xxiii. 13, 15, 16. [g] Chap. vi. 6; xxxii. 46.

ments] Because God can execute such terrible judgments, and because he has given such proofs of his power and justice; and because, in similar provocations, he may be expected to act in a similar way; therefore keep his charge, that he may keep you unto everlasting life.

Verse 10. *Wateredst it with thy foot*] Rain scarcely ever falls in Egypt, and God supplies the lack of it by the inundations of the Nile. In order to water the grounds where the inundations do not extend, water is collected in ponds, and directed in streamlets to different parts of the field where irrigation is necessary. It is no unusual thing in the East to see a man, with a small mattock, making a little trench for the water to run by, and as he opens the passage, the water following, he uses his *foot* to raise up the mould against the side of this little channel, to prevent the water from being shed unnecessarily before it reaches the place of its destination. Thus he may be said to water the ground with his foot. See several useful observations on this subject in Mr. *Harmer*, vol. i., pp. 23–26, and vol. iii., p. 411. "For *watering land* an instrument called *janta* is often used in the north of Bengal: it consists of a *wooden trough*, about fifteen feet long, six inches wide, and ten inches deep, which is placed on a horizontal beam lying on bamboos fixed in the bank of a pond or river in the form of a gallows. One end of the trough rests upon the bank, where a *gutter* is prepared to carry off the water, and the other is dipped into the water by a man standing on a stage near that end, and plunging it in with his *foot*. A long bamboo, with a large weight of earth at the farther end of it, is fastened to that end of the *janta* near the river, and passing over the gallows, poises up the *janta* full of water, and causes it to empty itself into the gutter." This, Mr. *Ward* supposes, illustrates this passage. See *Hindoo Customs, &c.*, vol. iii., p. 104. But after all, the expression, *wateredst it with thy foot*, may mean no more than doing it by labour; for, as in the land of Egypt there is scarcely any rain, the watering of gardens, &c., must have been all artificial. But in Judea it was different, as there they had their proper seasons of rain. The compound word ברגל *beregel, with, under*, or *by the foot*, is used to signify any thing under the power, authority, &c., of a person; and this very meaning it has in the sixth verse, *all the substance that was in their possession*, is, literally, all the substance that was *under their feet*, ברגליהם *beraglеyhem*, that is, in their *power, possession*, or what they had acquired by their *labour*.

Verse 14. *The rain—in his due season, the first rain and the latter rain*] By the *first* or *former rain* we are to understand that which fell in Judea about November, when they sowed their seed, and this served to moisten and prepare the ground for the vegetation of the seed. The *latter rain* fell about April, when the corn was well grown up, and served to fill the ears, and render them plump and perfect. Rain rarely fell in Judea at any other seasons than these. If the *former rain* were withheld, or not sent in due season, there could be no vegetation: if the *latter rain* were withheld, or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in *due season!* God, by promising this provided they were obedient, and threatening to withhold it should they be disobedient, shows that it is not a *general providence* that directs

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words in your heart and in your soul, and [h] bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 [i] And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 [k] And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That [l] your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, [m] as the days of heaven upon the earth.

22 For if [n] ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and [o] to cleave unto him;

23 Then will the LORD [p] drive out all these nations from before you, and ye shall [q] possess greater nations and mightier than yourselves.

24 [r] Every place, whereon the soles of your feet shall tread, shall be yours: [s] from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 [t] There shall no man be able to stand before you: *for* the LORD your God shall [u] lay the fear of you and the dread of you upon all the land that ye shall tread upon, [v] as he hath said unto you.

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26 [w] Behold, I set before you this day a blessing and a curse;

27 [x] A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a [y] curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put [z] the blessing upon Mount Gerizim, and the curse upon Mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, [a] beside the plains of Moreh?

31 [b] For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [c] to do all the statutes and judgments which I set before you this day.

[h] Chap. vi. 8.——[i] Chap. iv. 9, 10; vi. 7.——[k] Chap. vi. 9. [l] Chap. iv. 40; vi. 2; Prov. iii. 2; iv. 10; ix. 11.——[m] Psa. lxxii. 5; lxxxix. 29.——[n] Ver. 13; chap. vi. 17.——[o] Chap. x. 20; xxx. 20.——[p] Chap. iv. 38; ix. 5.——[q] Chap. ix. 1.——[r] Joshua i. 3; xiv. 9.

[s] Gen. xv. 18; Exod. xxiii. 31; Num. xxxiv. 3, &c.——[t] Chap. vii. 24.——[u] Chap. ii. 25.——[v] Exod. xxiii. 27.——[w] Chap. xxx. 1, 15, 19.——[x] Chap. xxviii. 2.——[y] Chap. xxviii. 15.——[z] Chap. xxvii. 12, 13; Josh. viii. 33.——[a] Gen. xii. 6; Judg. vii. 1. [b] Chap. ix. 1; Josh. i. 11.——[c] Chap. v. 32; xii. 32.

these things, but that the very rain of heaven falls by *particular* direction, and the showers are often regulated by an *especial* providence.

Verse 18. *Therefore shall ye lay up these my words*] See chap. vi. 4–8, and see on Exod. xiii. 9.

Verse 24. *From the river*] Euphrates, which was on the *east*, to *the uttermost sea*—the Mediterranean, which lay *westward* of the promised land. This promise, notwithstanding the many provocations of the Israelites, was fulfilled in the time of Solomon, for "he reigned over all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt." See 2 Chron. ix. 26, and the note on Num. xxxiv. 12.

Verse 26. *Behold, I set before you—a blessing and a curse*] If God had not put it *in the power* of this people either to *obey* or *disobey*; if they had not had a *free will*, over which they had complete authority, to use it either in the way of *willing* or *nilling*; could God, with any propriety, have given such precepts as these, sanctioned with such promises and threatenings? If they were not *free agents*, they could not be *punished* for *disobedience*, nor could they, in any sense of the word, have been *rewardable* for *obedience*. A STONE is not *rewardable* because, in obedience to the laws of *gravitation*, it *always tends to the centre*; nor is it punishable because, in being removed from that centre, in its tending or falling towards it again it takes away the life of a man.

That God has given man a *free, self-determining* WILL, which cannot be *forced* by any power but that which is omnipotent, and which God himself *never will force*, is declared in the most formal manner through the whole of the sacred writings. No *argument* can affect this, while the Bible is considered as a Divine revelation; no *sophistry* can explain away its evidence, as long as the *accountableness* of man for his conduct is admitted, and as long as the eternal bounds of *moral good* and *evil* remain, and the *essential distinctions* between *vice* and *virtue* exist. If ye *will* obey, (for God is ever ready to assist,) ye shall live; if ye *will* disobey and refuse that help, ye shall die. So hath *Jehovah* spoken, and man cannot reverse it.

Verse 29. *Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal.*] The etymology of these names may be supposed to cast some

light on this institution. גרזים *gerizzim*, from גרז *garaz*, to *cut*, *cut off*, *cut down*; hence גרזים *gerizzim*, the *cutters down*, *fellers*, and *reapers* or *harvest-men*, this mountain being supposed to have its name from its great *fertility*, or the abundance of the crops it yielded, which is a possible case. Of עיבל *ebal* or *eybal* the root is not found in Hebrew; but in Arabic عبل *abala* signifies *rough*, *rugged*, *curled*, &c.; and أعبل *abalo*, from the same root, signifies *white stones*, and a *mountain* in which such stones are found; الاعبل *alabalo*, *the mount of white stones*. See *Giggeius* and *Golius*. And as it is supposed that the mountain had this name because of its *barrenness*, on this metaphorical interpretation the sense of the passage would appear to be the following: God will so superintend the land, and have it continually under the eye of his watchful providence, that no change can happen in it but according to his Divine counsel, so that its *fertility* shall ever be the consequence of the *faithful obedience* of its inhabitants, and a proof of the *blessing of God* upon it; on the contrary, its *barrenness* shall be a proof that the people have *departed from their God*, and that his curse has in consequence fallen upon the land. See the manner of placing these blessings and curses, chap. xxvii. 12, &c. That Gerizim *is* very *fruitful*, and that Ebal *is* very *barren*, is the united testimony of all who have travelled in those parts. See Ludolf, Reland, Rab. Benjamin, and Mr. Maundrell. Sychem lies in the valley between these two mountains.

That the land of Judea was *naturally* very fertile, can scarcely be supposed by any who considers the accounts given of it by travellers; with the exception of a few districts, the whole land is dry, stony, and barren, and particularly all the southern parts of Judea, and all the environs of Jerusalem, most of which are represented as absolutely incapable of cultivation. How then could it ever support its vast number of inhabitants? By the especial providence of God. While God kept that people under his continual protection, their land was a paradise; they lent to all nations and borrowed from none. What has it been since? A demi-solitude, because that especial blessing no longer descends upon it. No land, says Calmet, was more fertile while under the benediction of God; none more barren when under his curse. Its present state is a proof of the declaration of Moses, chap. xxviii. 23: "The *heaven* over their head is *brass*; the *earth* under their feet, *iron*." The land itself, in its present state, is an ample proof of the authenticity of the Pentateuch. Should facts of this kind be lost sight of by any who read the sacred writings?

CHAPTER XII.

All monuments of idolatry in the promised land to be destroyed, 1–3; *and God's service to be duly performed*, 4–7. *The difference between the performance of that service in the wilderness and in the promised land*, 8–11. *The people are to be happy in all their religious observances*, 12. *The offerings must be brought to the place which God appoints, and no blood is to be eaten*, 13–16. *The* tithe *of corn, wine, oil, &c., to be eaten in the place that God shall choose*, 17, 18. *The Levite must not be forsaken*, 19. *All clean beasts may be eaten, but the blood must be poured out before the Lord, and be eaten on no pretence whatever*, 20–25. *Of vows, burnt-offerings, &c.*, 26, 27. *These precepts are to be carefully obeyed*, 28. *Cautions against the abominations of the heathen*, 29–31. *Nothing to be added to or diminished from the word of God*, 32.

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THESE [a] *are* the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it, [b] all the days that ye live upon the earth.

2 [c] Ye shall utterly destroy all the places wherein the nations which ye shall [d] possess served their gods, [e] upon the high mountains, and upon the hills, and under every green tree:

3 And [f] ye shall [g] overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

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4 [h] Ye shall not do so unto the Lord your God.

5 But unto the place which the Lord your God shall [i] choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

[a] Chap. vi. 1.——[b] Chap. iv. 10; 1 Kings viii. 40.——[c] Exod. xxxiv. 13; chap. vii. 5.——[d] Or, *inherit*.——[e] 2 Kings xvi. 4; xvii. 10, 11; Jer. iii. 6.

[f] Num. xxxiii. 52; Judg. ii. 2.——[g] Heb. *break down*.——[h] Ver. 31.——[i] Ver. 11; chap. xxvi. 2; Josh. ix. 27; 1 Kings viii. 29; 2 Chron. vii. 12; Psa. lxxviii. 68.

NOTES ON CHAP. XII.

Verse 3. *Ye shall overthrow their altars*] Where unholy sacrifices have been offered; *and break their pillars*, probably meaning statues and representations of their gods cut out of stone; *and burn their groves*, such as those about the temple of *Ashtaroth*, the Canaanitish *Venus*, whose impure rites were practised in different parts of the inclosures or groves round her temples; *and ye shall hew down the graven images*, probably implying all images *carved out of wood*: *and destroy the names of them*, which were no doubt at first graven on the stones, and carved on the trees, and

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6 And [k] thither ye shall bring your burnt-offerings, and your sacrifices, and your [l] tithes, and heave-offerings of your hand, and your vows, and your freewill-offerings, and the firstlings of your herds and of your flocks:

7 And [m] there ye shall eat before the LORD your God, and [n] ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, [o] every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10 But *when* [p] ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be [q] a place which the LORD your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all [r] your choice vows which ye vow unto the LORD:

12 And [s] ye shall rejoice before the LORD your God, ye and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates: forasmuch as [t] he hath no part nor inheritance with you.

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13 [u] Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

14 [v] But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding [w] thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [x] the unclean and the clean may eat thereof, [y] as of the roebuck, and as of the hart.

16 [z] Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, or heave-offering of thine hand:

18 [a] But thou must eat them before the LORD thy God in the place which the LORD thy God

[k] Lev. xvii. 3, 4.——[l] Ver. 17; chap. xiv. 22, 23; xv. 19, 20. [m] Chap. xiv. 26.——[n] Ver. 12, 18; Lev. xxiii. 40; chap. xvi. 11, 14, 15; xxvi. 11; xxvii. 7.——[o] Judg. xvii. 6; xxi. 25.——[p] Chap. xi. 31.——[q] Ver. 5, 14, 18, 21, 26; chap. xiv. 23; xv. 20; xvi. 2, &c.; xvii. 8; xviii. 6; xxiii. 16; xxvi. 2; xxxi. 11; Josh. xviii. 1; 1 Kings viii. 29; Psa. lxxviii. 68.——[r] Heb. *the choice of your vows.*——[s] Ver. 7.——[t] Chap. x. 9; xiv. 29.——[u] Lev. xvii. 4. [v] Ver. 11.——[w] Ver. 21.——[x] Ver. 22.——[y] Chap. xiv. 5; xv. 22. [z] Gen. ix. 4; Lev. vii. 26; xvii. 10; chap. xv. 23; ver. 23, 24. [a] Ver. 11, 12; chap. xiv. 23.

then applied to the surrounding districts. In various instances the names of whole mountains, valleys, and districts, were borrowed from the gods worshipped there.

Verse 14. *The place which the Lord shall choose*] To prevent idolatry and bring about a perfect uniformity in the Divine worship, which at that time was essentially necessary; because every *rite* and *ceremony* had a determinate meaning, and pointed out the good things which were to come, therefore *one place* must be established where those rites and ceremonies should be carefully and punctually observed. Had it not been so, every man would have formed his worship according to his own mind, and the whole beauty and importance of the grand *representative* system would have been destroyed, and the Messiah and the glories of his kingdom could not have been seen through the medium of the Jewish ritual. For uniformity in every part of the Divine worship the same necessity does not now exist; because that which was typified is come, and the shadows have all fled away. Yet, when it can be obtained, how desirable is it that all sincere Christians should with *one mouth*, as well as with *one heart*, glorify their common Lord and Saviour!

Verse 15. *Thou mayest kill and eat flesh in all thy gates*] With the proviso that the blood be poured out on the ground. 1. The blood should not be eaten. 2. It should be poured out by way of sacrifice. I think this is the meaning: and not that they should pour out the blood with as little ceremony and respect as they poured water upon the ground, which is the meaning according to Calmet and others.

The roebuck, and—the hart] It is very likely that by צבי *tsebi* the *antelope* is meant; and by איל *aiyal*, the *hart* or *deer*. This is the opinion of Dr. Shaw; and from the report of travellers we learn that both these animals are found in that desert to the present day. See Harmer, vol. iv., p. 25, &c. Of the propriety of eating clean animals there could be no question, but the blood must be poured out; yet there were cases in which they might kill and eat in all their *gates*, cities, and dwellings—such as the roebuck and the hart, or all clean *wild* beasts, for these being taken in hunting, and frequently shot by arrows, their blood could not be poured out at the altar. Therefore the command appears to take in only such *tame* beasts as were used for food.

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shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 [b] Take heed to thyself that thou forsake not the Levite [c] as long as thou livest upon the earth.

20 When the LORD thy God shall enlarge thy border, [d] as he hath promised thee, and thou shalt say, I will eat flesh; (because thy soul longeth to eat flesh;) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 [e] Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 [f] Only [g] be sure that thou eat not the blood: [h] for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; [i] that it may go well with thee, and with thy children after thee, [k] when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy [l] holy things which thou hast, and [m] thy vows, thou shalt take, and go unto the place which the LORD shall choose:

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27 And [n] thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, [o] that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 When [p] the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou [q] succeedest them, and dwellest in their land;

30 Take heed to thyself [r] that thou be not snared [s] by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 [t] Thou shalt not do so unto the LORD thy God: for every [u] abomination to the LORD which he hateth, have they done unto their gods; for [v] even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: [w] thou shalt not add thereto, nor diminish from it.

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[b] Chap. xiv. 27; Eccles. vii. 31. —— [c] Heb. *all thy days.* [d] Gen. xv. 18; xxviii. 14; Exod. xxxiv. 24; chap. xi. 24; xix. 8. [e] Ver. 15. —— [f] Ver. 16. —— [g] Heb. *be strong.* —— [h] Gen. ix. 4; Lev. xvii. 11, 14. —— [i] Chap. iv. 40; Isa. iii. 10. —— [k] Exod. xv. 26; chap. xiii. 18; 1 Kings xi. 38. —— [l] Num. v. 9, 10; xviii. 19. [m] 1 Sam. i. 21, 22, 24. —— [n] Lev. i. 5, 9, 13; xvii. 11. —— [o] Ver. 25.

[p] Exod. xxiii. 23; chap. xix. 1; Josh. xxiii. 4. —— [q] Heb. *inheritest or possessest them.* —— [r] Chap. vii. 16. —— [s] Heb. *after them.* [t] Ver. 4; Lev. xviii. 3, 26, 30; 2 Kings xvii. 15. —— [u] Heb. *abomination of the.* —— [v] Lev. xviii. 21; xx. 2; chap. xviii. 10; Jer. xxxii. 35; Ezek. xxiii. 37. —— [w] Chap. iv. 2; xiii. 18; Josh. i. 7; Prov. xxx. 6; Rev. xxii. 18.

Verse 19. *Forsake not the Levite*] These had no inheritance, and were to live by the sanctuary: if therefore the offerings were withheld by which the Levites were supported, they of course must perish. Those who have devoted themselves to the service of God in ministering to the salvation of the souls of men, should certainly be furnished at least with all the *necessaries* of life. Those who withhold this from them sin against their own mercies, and that ordinance of God by which a ministry is established for the salvation of souls.

Verse 23. *For the blood is the life*] And the *life* being offered as an *atonement*, consequently the blood should not be eaten. See the notes on Lev. xvii. 11, where the subject of the *vitality* of the blood is largely considered.

Verse 31. *Their sons and their daughters they have burnt in the fire*] Almost all the nations in the world agreed in offering human victims to their gods on extraordinary occasions, by which it is evident that none of those nations had any right notion of the Divine nature. How necessary, then, was the volume of revelation, to teach men what that religion is with which God can be well pleased! The *Hindoos* to this day offer human victims to their goddess *Cali*, and at the temple of *Jaggernaut*; and yet, notwithstanding this, there are found certain persons who, while they profess Christianity, are absolutely unwilling to send the Hindoos the Gospel of Christ, because they think it would not be *politically* wise! But the wisdom of this world has ever been foolishness with God; and in spite of all this infidel policy, the word of the Lord shall have free course and be glorified.

CHAPTER XIII.

Of false prophets and their lying signs, 1–6. *Of those who endeavour to entice and seduce people to idolatry*, 7, 8. *The punishment of such*, 9–11. *Of cities perverted from the pure worship of God*, 12–14. *How that city is to be treated*, 15. *All the spoil of it to be destroyed*, 16. *Promises to them who obey these directions*, 17, 18.

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IF there arise among you a prophet, or a [a] dreamer of dreams, [b] and giveth thee a sign or a wonder,

2 And [c] the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [d] proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

4 Ye shall [e] walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [f] cleave unto him.

5 And [g] that prophet, or that dreamer of dreams, shall be put to death; because he hath [h] spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. [i] So shalt thou put the evil away from the midst of thee.

6 [k] If thy brother, the son of thy mother, or thy son, or thy daughter, or [l] the wife of thy bosom, or thy friend, [m] which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

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7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth:

8 Thou shalt [n] not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [o] thou shalt surely kill him; [p] thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of [q] bondage.

11 And [r] all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 [s] If thou shalt hear *say* in one of thy

[a] Zech. x. 2.——[b] Matt. xxiv. 24; 2 Thess. ii. 9.——[c] Chap. xviii. 22; Jer. xxviii. 9; Matt. vii. 22.——[d] Chap. viii. 2; see Matt. xxiv. 24; 1 Cor. xi. 19; 2 Thess. ii. 11; Rev. xiii. 14. [e] 2 Kings xxiii. 3; 2 Chron. xxxiv. 31.——[f] Chap. x. 20; xxx. 20. [g] Chap. xviii. 20; Jer. xiv. 15; Zech. xiii. 3.——[h] Heb. *spoken revolt against the LORD.*

[i] Chap. xvii. 7; xxii. 21, 22, 24; 1 Cor. v. 13.——[k] Chap xvii. 2.——[l] See Gen. xvi. 5; chap. xxviii. 54: Prov. v. 20; Mic. vii. 5.——[m] 1 Sam. xviii. 1, 3; xx. 17.——[n] Proverbs i. 10. [o] Chap. xvii. 5.——[p] Chap. xvii. 7; Acts vii. 58.——[q] Heb. *bondmen.*——[r] Chap. xvii. 13; xix. 20.——[s] Josh. xxii. 11, &c.; Judg. xx. 1, 2.

NOTES ON CHAP. XIII.

Verse 1. *If there arise among you a prophet*] Any pretending to have a Divine influence, so as to be able perfectly to direct others in the way of salvation; *or a dreamer of dreams*—one who pretends that some deity has spoken to him in the night-season; *and giveth thee a sign*, אות *oth*, what appears to be a miraculous proof of his mission; *or a wonder*, מופת *mopheth*, some *type* or representation of what he wishes to bring you over to: as some have pretended to have received a consecrated *image* from heaven; hence the origin of the *Palladium*, *Numa's Shields*, and many of the deities among the Hindoos. But here the word seems to mean some *portentous sign*, such as an *eclipse*, which he who knew when it would take place might predict to the people who knew nothing of the matter, and thereby accredit his pretensions.

Verse 3. *The Lord your God proveth you*] God permits such impostors to arise to try the faith of his followers, and to put their religious experience to the test; for he who experimentally knows God cannot be drawn away after *idols*. He who has no *experimental* knowledge of God, may believe any thing. *Experience* of the truths contained in the word of God can alone preserve any man from Deism, or a false religion. They who have not this are a prey to the pretended prophet, and to the dreamer of dreams.

Verse 6. *If thy brother—or thy son*] The teacher of idolatry was to be put to death; and so strict was this order that a man must neither spare nor conceal his *brother*, *son*, *daughter*, *wife*, nor *friend*, because this was the highest offence that could be committed against God, and the most destructive to society; hence the severest laws were enacted against it.

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cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, [t] the children of Belial, [u] are gone out from among you, and have [v] withdrawn the inhabitants of their city, saying, [w] Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [x] destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt [y] burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [z] a heap for ever; it shall not be built again.

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17 And [a] there shall cleave naught of the [b] cursed thing to thine hand: that the LORD may [c] turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, [d] as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, [e] to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

[t] Or, *naughty men*; see Judg. xix. 22; 1 Sam. ii. 12; xxv. 17, 25; 1 Kings xxi. 10, 13; 2 Cor. vi. 15.——[u] 1 John ii. 19; Jude 19.——[v] 2 Kings xvii. 21.——[w] Ver. ii. 6.——[x] Exod. xxii. 20; Lev. xxvii. 28; Josh. vi. 17, 21.

[y] Josh. vi. 24.——[z] Josh. viii. 28; Isa. xvii. 1; xxv. 2; Jer. xlix. 2.——[a] Chap. vii. 26; Joshua vi. 18.——[b] Or, *devoted*. [c] Joshua vi. 26.——[d] Genesis xxii. 17; xxvi. 4, 24; xxviii. 14. [e] Chap. xii. 25, 28, 32.

Verse 13. *Children of Belial*] בליעל, from בל *bal*, *not*, and יעל *yaal*, *profit*;—Sept. *ἀνδρες παρανομοι*, *lawless men*;—persons *good for nothing* to themselves or others, and capable of nothing but mischief.

Verse 15. *Thou shalt surely smite the inhabitants*] If one city were permitted to practise idolatry, the evil would soon spread, therefore the contagion must be destroyed in its birth.

Verse 17. *And there shall cleave naught of the cursed thing*] As God did not permit them to take the spoils of these idolatrous cities, they could be under no temptation to make war upon them. It could only be done through a merely religious motive, in obedience to the command of God, as they could have no profit by the subversion of such places. How few religious wars would there ever have been in the world had they been regulated by this principle: "Thou shalt neither extend thy territory, nor take any spoils!"

CHAPTER XIV.

The Israelites are not to adopt superstitious customs in mourning, 1, 2. *The different kinds of clean and unclean animals*, 3–20. *Nothing to be eaten that dieth of itself*, 21. *Concerning offerings which, from distance cannot be carried to the altar of God, and which may be turned into money*, 22–26. *The Levite is not to be forsaken*, 27. *The third year's tithe for the Levite, stranger, widow, &c.*, 28, 29.

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YE *are* [a] the children of the LORD your God: [b] ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 [c] For thou *art* a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

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3 [d] Thou shalt not eat any abominable thing.

4 [e] These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

[a] Rom. viii. 16; ix. 8, 26; Gal. iii. 26.——[b] Lev. xix. 28; xxi. 5; Jer. xvi. 6; xli. 5; xlvii. 5; 1 Thess. iv. 13.

[c] Lev. xx. 26; chap. vii. 6; xxvi. 18, 19.——[d] Ezek. iv. 14; Acts x. 13, 14.——[e] Lev. xi. 2, &c.

NOTES ON CHAP. XIV.

Verse 1. *Ye are the children of the Lord*] The very highest character that can be conferred on any created beings; *ye shall not cut yourselves*, i. e., their *hair*, for it was a custom among idolatrous nations to consecrate their hair to their deities, though they sometimes also made incisions in their *flesh*.

Verse 4. *These are the beasts which ye shall eat*] On Lev. xi. I have entered into considerable detail relative to the clean and unclean animals there mentioned. For the general subject, the reader is referred to the notes on that chapter; but as there are particulars mentioned here which Moses does not introduce in Leviticus, it will be necessary to consider them in this place.

The ox] שור *shor*: nos, fifth order *Pecora*, of the genus MAMMALIA, species 41. This term includes all clean animals of the beeve kind; not only the ox,

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5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the [f] pygarg, [g] and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, [h] nor touch their dead carcass.

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9 [i] These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 *Of* all clean birds ye shall eat.

12 [k] But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

[f] Or, *bison*.——[g] Heb. *dishon*.——[h] Lev. xi. 26, 27.

[i] Lev. xi. 9.——[k] Lev. xi. 13.

properly so called, but also the *bull*, the *cow*, *heifer*, and *calf*.

The sheep] שה *seh*: OVIS, fifth order *Pecora*, of the genus MAMMALIA, species 40; including the *ram*, the *wether*, the *ewe*, and the *lamb*.

The goat] עז *az*: CAPRA, fifth order *Pecora*, of the genus MAMMALIA, species 39; including the *he-goat*, *she-goat*, and *kid*. The words in the text, שה כשבים *seh chesabim*, signify the lamb or young of sheep; and שה עזים *seh izzim*, the young or kid of goats: but this is a Hebrew idiom which signifies every creature of the genus, as בן אנוש *ben enosh* and בן אדם *ben adam*, *son of man*, signify any *human* being. See Psa. cxliv. 3; Job xxv. 6.

The flesh of these animals is universally allowed to be the most wholesome and nutritive. They live on the very best vegetables; and having several stomachs, their food is well concocted, and the chyle formed from it the most pure because the best elaborated, as it is well refined before it enters into the blood. On ruminating or chewing the cud, see the note on Lev. xi. 3.

Verse 5. *The hart*] איל *aiyal*, the deer, according to Dr. Shaw; see the note on chap. xii. 15.

The roebuck] צבי *tsebi*, generally supposed to be the *antelope*, belonging to the fifth order *Pecora*, genus MAMMALIA, and species 38. It has round twisted spiral horns, hairy tufts on the knees, browses on tender shoots, lives in hilly countries, is fond of climbing rocks, and is remarkable for its beautiful black eyes. The flesh is good and well flavoured.

The fallow deer] יחמור *yachmur*, from חמר *chamar*, to be *troubled*, *disturbed*, *disordered*: this is supposed to mean, not the *fallow deer*, but the *bubalus* or *buffalo*, which is represented by Dr. Shaw, and other travellers and naturalists, as a *sullen*, *malevolent*, and *spiteful* animal, *capricious*, *ferocious*, and every way *brutal*. According to the Linnæan classification, the buffalo belongs to the fifth order *Pecora*, genus MAMMALIA, species *bos*. According to 1 Kings iv. 23, this was one of the animals which was daily served up at the table of Solomon. Though the flesh of the buffalo is not considered very delicious, yet in the countries where it abounds it is eaten as frequently by all classes of persons as the *ox* is in England. The *yachmur* is not mentioned in the parallel place, Lev. xi.

The wild goat] אקו *akko*. It is not easy to tell what creature is intended by the *akko*. Dr. Shaw supposed it to be a kind of very timorous goat, known in the East by the name *fishtall* and *serwee*, and bearing a resemblance both to the goat and the stag, whence the propriety of the name given it by the Septuagint and Vulgate, *tragelaphus*, the *goat-stag*; probably the *rupicapra* or *rock-goat*. The word is found nowhere else in the Hebrew Bible.

The pygarg] דישן *dishon*. As this word is nowhere else used, we cannot tell what animal is meant by it. The word *pygarg* πυγαργος, literally signifies *white buttocks*, and is applied to a kind of *eagle* with a *white tail*; but here it evidently means a quadruped. It was probably some kind of goat, common and well known in Judea.

The wild ox] תאו *teo*. This is supposed to be the *oryx* of the Greeks, which is a species of large *stag*. It may be the same with the *bekker el wash*, described by Dr. Shaw as "a species of the *deer kind*, whose horns are exactly in the fashion of our *stag*, but whose size is only between the *red* and *fallow deer*." In Isa. li. 20 a creature of the name of תוא *to* is mentioned, which we translate *wild bull*; it may be the same creature intended above, with the interchange of the two last letters.

The chamois] זמר *zemer*. This was probably a species of *goat* or *deer*, but of what kind we know not: that it cannot mean the *chamois* is evident from this circumstance, "that the chamois inhabits only the regions of snow and ice, and cannot bear the heat."—*Buffon*. The Septuagint and Vulgate translate it the *Camelopard*, but this creature is only found in the torrid zone and probably was never seen in Judea; consequently could never be prescribed as a clean animal, to be used as ordinary food. I must once more be permitted to say, that to ascertain the natural history of the Bible is a hopeless case. Of a few of its animals and vegetables we are comparatively certain, but of the great majority we know almost nothing. Guessing and conjecture are endless, and they have on these subjects been already sufficiently employed. What learning, deep, solid, extensive learning, and judgment could do, has already been done by the incomparable *Bochart* in his Hierozoicon. The learned

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13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat,

19 And [l] every creeping thing that flieth *is* unclean unto you: [m] they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 [n] Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: [o] for thou *art* a holy people unto the LORD thy God. [p] Thou shalt not seethe a kid in his mother's milk.

22 [q] Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 [r] And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the [s] firstlings of thy herds and of thy flocks: that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* [t] if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

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25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [u] desireth: [v] and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And [w] the Levite that *is* within thy gates, thou shalt not forsake him; for [x] he hath no part nor inheritance with thee.

28 [y] At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates;

29 [z] And the Levite, (because [a] he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that [b] the LORD thy God may bless thee in all the work of thine hand which thou doest.

[l] Lev. xi. 20.—[m] See Lev. xi. 21.—[n] Lev. xvii. 15; xxii. 8; Ezek. iv. 14.—[o] Verse 2.—[p] Exodus xxiii. 19; xxxiv. 26, [q] Lev. xxvii. 30; chap. xii. 6, 17; Neh. x. 37.—[r] Chap. xii. 5, 6, 7, 17, 18.—[s] Chap. xv. 19, 20.—[t] Chap. xii. 21.

[u] Heb. *asketh of thee.*—[v] Chap. xii. 7, 18; xxvi. 11.—[w] Ch. xii. 12, 18, 19.—[x] Num. xviii. 20; chap. xviii. 1, 2.—[y] Chap. xxvi. 12; Amos iv. 4.—[z] Chap. xxvi. 12.—[a] Ver. 27; chap. xii. 12.—[b] Chap. xv. 10; Prov. iii. 9, 10; see Mal. iii. 10.

reader may consult this work, and, while he gains much general information, will have to regret that he can apply so little of it to the main and grand question. As I have consulted every authority within my reach, on the subject of the clean and unclean animals mentioned in the law, and have detailed all the information I could collect in my notes on Lev. xi., I must refer my readers to what I have there laid down.

Verse 13. *The vulture after his kind*] The word ראה *daah* is improperly translated *vulture* Lev. xi. 14, and means a *kite* or *glede*. The word דיה *daiyah* in this verse is not only different from that in Leviticus, but means also a different animal, properly enough translated *vulture*. See the note on Lev. xi. 14.

Verse 21. *Thou shalt not seethe a kid in his mother's milk.*] Mr. Calmet thinks that this precept refers to the paschal lamb only, which was not to be offered to God till it was weaned from its mother; but see the note on Exod. xxiii. 19.

Verse 22. *Thou shalt truly tithe*] Meaning the *second* tithe which themselves were to eat, ver. 23, for there was a *first tithe* that was given to the *Levites*, out of which they paid a *tenth part* to the priests, Num. xviii. 24–28; Neh. x. 37, 38. Then of that which remained, the owners separated a *second tithe*, which they ate before the Lord the *first* and *second* year; and in the *third* year it was given to the Levites and to the poor, Deut. xiv. 28, 29. In the *fourth* and *fifth* years it was eaten again by the owners, and in the *sixth* year was given to the poor. The *seventh* year was a Sabbath to the land, and then all things were common, Exod. xxiii. 10, 11, where see the notes; and see *Ainsworth* on this verse.

Verse 26. *Or for strong drink*] What the *sikera* or strong drink of the Hebrews was, see in the note on Lev. x. 9. This one verse sufficiently shows that the Mosaic law made ample provision for the comfort and happiness of the people.

Verse 29. *And the Levite (because he hath no part nor inheritance*] And hence much of his support depended on the mere freewill-offerings of the people. God chose to make his ministers thus dependent on the people, that they might be induced (among other motives) to labour for their spiritual profiting, that the people, thus blessed under their ministry, might feel it their duty and privilege to support and render them comfortable.

CHAPTER XV.

The Sabbatical year of release, 1. *The manner in which this release shall take place,* 2–5. *Of lending to the poor, and the disposition in which it should be done,* 6–11. *Of the Hebrew servant who has served six years, and who shall be dismissed well furnished,* 12–15. *The ceremony of* boring the ear, *when the servant wishes to continue with his master,* 16–18. *Of the firstlings of the flock and herd,* 19, 20. *Nothing shall be offered that has any blemish,* 21. *The sacrifice to be eaten both by the clean and unclean, except the blood, which is never to be eaten, but poured out upon the ground,* 22, 23.

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AT the end of [a] *every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every [b] creditor that lendeth *aught* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 [c] Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother, thine hand shall release:

4 [d] Save when there shall be no poor among you; [e] for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee, *for* an inheritance to possess it:

5 Only [f] if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [g] thou shalt lend unto many nations, but thou shalt not borrow; and [h] thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, [i] thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

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8 [k] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a [l] thought in thy [m] wicked heart, saying, The seventh year, the year of release, is at hand; and thine [n] eye be evil against thy poor brother, and thou givest him naught; and [o] he cry unto the LORD against thee, and [p] it be sin unto thee.

10 Thou shalt surely give him, and [q] thine heart shall not be grieved when thou givest unto him: because that [r] for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For [s] the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 *And* [t] if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

[a] Exod. xxi. 2; xxiii. 10, 11; Lev. xxv. 2, 4; chap. xxxi. 10; Jer. xxxiv. 14.——[b] Heb. *master of the lending of his hand.* [c] See chap. xxiii. 20.——[d] Or, *to the end that there be no poor among you.*——[e] Chap. xxviii. 8.——[f] Chap. xxviii. 1.——[g] Chap. xxviii. 12, 44.——[h] Chap. xxviii. 13; Prov. xxii. 7.——[i] 1 John iii. 17.——[k] Lev. xxv. 35; Matt. v. 42; Luke vi. 34, 35.

[l] Heb. *word.*——[m] Heb. *Belial.*——[n] Chap. xxviii. 54, 56; Prov. xxiii. 6; xxviii. 22; Matt. xx. 15.——[o] Chap. xxiv. 15. [p] Matt. xxv. 41, 42.——[q] 2 Cor. ix. 5, 7.——[r] Chap. xiv. 29; xxiv. 19; Psa. xli. 1; Prov. xxii. 9.——[s] Matt. xxvi. 11; Mark xiv. 7; John xii. 8.——[t] Exodus xxi. 2; Lev. xxv. 39; Jer. xxxiv. 14.

NOTES ON CHAP. XV.

Verse 1. *At the end of* every *seven years thou shalt make a release*] For an explanation of many things in this chapter, see the notes on Exod. xxi. and xxiii., and Lev. xxv.

Verse 4. *There shall be no poor*] That is, comparatively; see ver. 11.

Verse 8. *Thou shalt open thine hand wide*] Thy benevolence shall be in proportion to his distress and poverty, and thy ability. Thou shalt have no other rule to regulate thy charity by.

Verse 9. *Beware that there be not a thought in thy wicked heart*] לבבך בליעל *lebabecha beliyaal*, thy *belial heart*, that is, thy good-for-nothing or unprofitable heart; see on chap. xiv 13.

And thine eye be evil] An evil eye signifies a covetous disposition. See the same form of expression used by our Lord in the same sense, Matt. vi. 23: *If thine eye be evil*—if thou be a covetous person. *Evil eye* is by our Lord opposed to *single eye*, i. e., a person of a liberal, benevolent mind. Covetousness darkens the soul; liberality and benevolence enlighten it.

And he cry unto the Lord against thee] What a consolation to the poor and the oppressed, that they have a sure friend in God, who will hear their cry and redress their grievances!

Verse 11. *For the poor shall never cease out of the land*] To this passage our Lord appears to allude Mark xiv. 7: *For ye have the poor with you always.* God leaves these in mercy among men to exercise the

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13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath [u] blessed thee thou shalt give unto him.

15 And [v] thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, [w] if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee:

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth [x] a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest. A. M. 2553. B. C. 1451. An. Ex. Isr. 40. Sebat.

19 [y] All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 [z] Thou shalt eat *it* before the LORD thy God, year by year, in the place which the LORD shall choose, thou and thy household.

21 [a] And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: [b] the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 [c] Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

[u] Prov. x. 22.——[v] Chap. v. 15; xvi. 12.——[w] Exod. xxi. 5, 6. [x] See Isa. xvi. 14; xxi. 16.——[y] Exod. xiii. 2; xxxiv. 19; Lev. xxvii. 26; Num. iii. 13.

[z] Chap. xii. 5, 6, 7, 17; xiv. 23; xvi. 11, 14.——[a] Lev. xxii. 20; chap. xvii. 1; Ecclus. xxxv. 12.——[b] Chap. xii. 15, 22.——[c] Chap. xii. 16, 23.

feelings of compassion, tenderness, mercy, &c. And without occasions afforded to exercise these, man would soon become a Stoic or a brute.

Verse 13. *Thou shalt not let him go away empty*] Because during the time he served thee, he made no property for himself, having been always honest towards thee; and now when he leaves thee, he has nothing to begin the world with.

Verse 14. *Thou shalt furnish him—out of thy flock*] Thou shalt give him some *cattle* to breed with; *out of thy floor*—some *corn* for *seed* and for *bread*; *and out of thy winepress*—an adequate provision of *wine* for present necessity.

Verse 17. *Thou shalt take an awl*] See the note on Exod. xxi. 6.

Verse 20. *Thou shalt eat* it—*in the place which the Lord shall choose*] Thus God in his mercy made their *duty* and *interest* go hand in hand. And in every case God acts thus with his creatures; well, therefore, might Satan ask, Doth Job serve God for naught? No! nor does God design that any man should.

Verse 21. *If there be* any *blemish*] See the notes on Lev. xxii. 20. God will have both a perfect priest and a perfect offering.

CHAPTER XVI.

The month of Abib *to be observed*, 1. *The feast of the* passover *and of* unleavened bread, 2–8. *The* feast of weeks, 9–12. *The* feast of tabernacles, 13–15. *All the males to appear before the Lord thrice in the year, none to come empty, each to give according to his ability*, 16, 17. *Judges and officers to be made in all their cities*, 18. *Strict justice shall be executed*, 19, 20. *No grove to be planted near the altar of God, nor any image to be set up*, 21, 22.

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OBSERVE the [d] month of Abib, and keep the passover unto the LORD thy God: for [e] in the month of Abib the LORD thy God brought thee forth out of Egypt [c] by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the A. M. 2553. B. C. 1451. An. Ex. Isr. 40. Sebat.

[d] Exod. xii. 2, &c.——[e] Exod. xiii. 4; xxxiv. 18.

[c] Exod. xii. 29, 42.

NOTES ON CHAP. XVI.

Verse 1. *Keep the passover*] A feast so called because the angel that destroyed the first-born of the Egyptians, seeing the blood of the appointed sacrifice sprinkled on the lintels and door-posts of the Israelites' houses, *passed over* THEM, and did not destroy

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flock and [d] the herd, in the [e] place which the LORD shall choose to place his name there.

3 [f] Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 [g] And there shall be no leavened bread seen with thee in all thy coast seven days; [h] neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night unto the morning.

5 Thou mayest not [i] sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at [k] even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [l] roast and eat *it* [m] in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and [n] on the seventh day *shall be* a [o] solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 [p] Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God, with [q] a tribute of a freewill-offering of thine hand, which thou shalt give *unto the LORD thy God*, [r] according as the LORD thy God hath blessed thee.

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11 And [s] thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 [t] And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 [u] Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy [v] corn and thy wine:

14 And [w] thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 [x] Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 [y] Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [z] they shall not appear before the LORD empty:

17 Every man *shall give* [a] as he is able, [b] according to the blessing of the LORD

[d] Num. xxviii. 19.——[e] Chap. xii. 5, 26.——[f] Exod. xii. 15, 19, 39; xiii. 3, 6, 7; xxxiv. 18.——[g] Exod. xiii. 7.——[h] Exod. xii. 10; xxxiv. 25.——[i] Or, *kill*.——[k] Exod. xii. 6.——[l] Exod. xii. 8, 9; 2 Chron. xxxv. 13.——[m] 2 Kings xxiii. 23; John ii. 13, 23; xi. 55.——[n] Exod. xii. 16; xiii. 6; Lev. xxiii. 8.——[o] Heb. *restraint*; Lev. xxiii. 36.——[p] Exod. xxiii. 16; xxxiv. 22; Lev. xxiii. 15; Num. xxviii. 26; Acts ii. 1.

[q] Or, *sufficiency*.——[r] Ver. 17; 1 Cor. xvi. 2.——[s] Chap. xii. 7, 12, 18; verse 14.——[t] Chap. xv. 15.——[u] Exod. xxiii. 16; Lev. xxiii. 34; Num. xxix. 12.——[v] Heb. *floor and thy winepress*. [w] Neh. viii. 9, &c.——[x] Lev. xxiii. 39, 40.——[y] Exod. xxiii. 14, 17; xxxiv. 23.——[z] Exod. xxiii. 15; xxxiv. 20; Ecclus. xxxv. 4. [a] Heb. *according to the gift of his hand*; 2 Cor. viii. 12. [b] Verse 10.

any of their first-born. See the notes on Exod. xii. 2, &c.

Verse 3. *Bread of affliction*] Because, being baked without *leaven*, it was unsavoury, and put them in mind of their afflictive bondage in Egypt.

Verse 11. *Thou shalt rejoice*] The offerings of the Israelites were to be eaten with festivity, communicated to their friends with liberality, and bestowed on the poor with great generosity, that they might partake with them in these sacred repasts *with joy before the Lord*. To answer these views it was necessary to eat the flesh while it was fresh, as in that climate putrefaction soon took place; therefore they were commanded to let nothing remain until the morning, ver. 4. This consideration is sufficient to account for the command here, without having recourse to those moral and evangelical reasons that are assigned by the learned and devout Mr. Ainsworth for the command. How beneficent and cheerful is the design of this institution!—*Harmer*, vol. i., p. 396.

Verse 16. *Three times in a year*] See Exod. xxiii. 14, where all the Jewish feasts are explained. See also Lev. xxiii. 34.

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thy God which he hath given thee.

18 [c] Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 [d] Thou shalt not wrest judgment; [e] thou shalt not respect persons, [f] neither take a gift: for a gift doth blind the eyes of the wise, and pervert the [g] words of the righteous.

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20 [h] That which is altogether just shalt thou follow, that thou mayest [i] live, and inherit the land which the LORD thy God giveth thee.

21 [k] Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 [l] Neither shalt thou set thee up *any* [m] image, which the LORD thy God hateth.

[c] Chap. i. 16; 1 Chron. xxiii. 4; xxvi. 29; 2 Chron. xix. 5, 8.——[d] Exod. xxiii. 2, 6; Lev. xix. 15.——[e] Chap. i. 17; Prov. xxiv. 23.——[f] Exod. xxiii. 8; Prov. xvii. 23; Eccles. vii. 7; Ecclus. xx. 29.

[g] Or, *matters*.——[h] Heb. *justice, justice*.——[i] Ezek. xviii. 5, 9.——[k] Exod. xxxiv. 13; 1 Kings xiv. 15; xvi. 33; 2 Kings xvii. 16; xxi. 3; 2 Chron. xxxiii. 3.——[l] Lev. xxvi. 1.——[m] Or, *statue*, or *pillar*.

Verse 18. *Judges and officers shalt thou make*] JUDGES, שפטים *shophetim*, among the Hebrews, were probably the same as our *magistrates* or *justices of the peace*. OFFICERS, שטרים *shoterim*, seem to have been the same as our inquest *sergeants*, *beadles*, &c., whose office it was to go into the houses, shops, &c., and examine *weights*, *measures*, and the civil conduct of the people. When they found any thing amiss, they brought the person offending before the *magistrate*, and he was punished by the *officer* on the spot. They seem also to have acted as heralds in the army, chap. xx. 5. See also *Rab. Maimon* in *Sanhedrin*. In China, for all minor offences, the person when found guilty is punished on the spot, in the presence of the magistrate or mandarin of justice.

Verse 21. *Thou shalt not plant thee a grove, &c.*] We have already seen that *groves* were planted about idol temples for the purposes of the obscene worship performed in them. (See on chap. xii. 1.) On this account God would have no groves or thickets about his altar, that there might be no room for suspicion that any thing contrary to the strictest purity was transacted there. Every part of the Divine worship was *publicly* performed, for the purpose of general edification.

CHAPTER XVII.

All sacrifices to be without blemish, 1. *Of persons convicted of idolatry and their punishment*, 2–7. *Difficult matters in judgment to be laid before the priests and judges, and to be determined by them; and all to submit to their decision*, 8–13. *The* king *that may be chosen to be one of their brethren; no* stranger *to be appointed to that office*, 14, 15. *He shall not multiply* horses *to himself, nor cause the people to return unto Egypt*, 16. *Nor multiply* wives, money, *&c.*, 17. *He shall write a copy of the law for his own use, and read and study it all his days, that his heart be not lifted up above his brethren*, 18–20.

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THOU [a] shalt not sacrifice unto the LORD thy God *any* bullock or [b] sheep wherein is blemish, *or* any evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 [c] If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, [d] in transgressing his covenant,

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3 And hath gone and served other gods and worshipped them, either [e] the sun, or moon, or any of the host of heaven, [f] which I have not commanded;

4 [g] And it be told thee, and thou hast heard

[a] Chap. xv. 21; Mal. i. 8, 13, 14.——[b] Or, *goat*.——[c] Chap. xiii. 6.——[d] Josh. vii. 11, 15; xxiii. 16; Judg. ii. 20; 2 Kings xviii. 12; Hos. viii. 1.——[e] Chap. iv. 19; Job xxxi. 26.——[f] Jer. vii. 22, 23, 31; xix. 5; xxxii. 35.——[g] Chap. xiii. 12, 14.

NOTES ON CHAP. XVII.

Verse 1. *Wherein is blemish*] God must not have that offered to him which thou wouldst not use thyself. This not only refers to the perfect sacrifice offered by Christ Jesus, but to that sincerity and uprightness of heart which God requires in all those who approach him in the way of worship.

Verse 4. *If it be told thee*] In a private way by any confidential person. *And thou hast heard* of it; so that it appears to be notorious, very likely to be true, and publicly scandalous. *And* hast *inquired diligently*—sought to find out the truth of the report by the most careful examination of persons reporting, circumstances of the case, &c. *And, behold, it be true*—the report is not founded on vague rumour, hearsay, or malice. *And the thing certain*—substantiated by the fullest evidence. *Then shalt thou bring forth that man*, ver. 5. As the charge of idolatry was the most solemn and awful that could be brought against an Israelite, because it affected his *life*, therefore God required that

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of it, and inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and [h] shalt stone them with stones, till they die.

6 [i] At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 [k] The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So [l] thou shalt put the evil away from among you.

8 [m] If there arise a matter too hard for thee in judgment, [n] between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, [o] and get thee up into the place which the LORD thy God shall choose:

9 And [p] thou shalt come unto the priests, the Levites, and [q] unto the judge that shall be in those days, and inquire; [r] and they shall show thee the sentence of judgment:

10 And thou shalt do according to the sentence which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

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11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to* the right hand nor *to* the left.

12 And [s] the man that will do presumptuously, [t] and will not hearken unto the priest, [u] that standeth to minister there, before the LORD thy God, or unto the judge, even that man shall die; and [v] thou shalt put away the evil from Israel.

13 [w] And all the people shall hear, and fear, and do no more presumptuously.

14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [x] I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee [y] whom the LORD thy God shall choose: *one* [z] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply [a] horses to him self, nor cause the people [b] to return to Egypt, to the end that he should multiply horses: for-

[h] Lev. xxiv. 14, 16; chap. xiii. 10; Josh. vii. 25. — [i] Num. xxxv. 30; chap. xix. 15; Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28. — [k] Chap. xiii. 9; Acts vii. 58. [l] Ver. 12; chap. xiii. 5; xix. 19. — [m] 2 Chron. xix. 10; Hag. ii. 11; Mal. ii. 7. — [n] See Exod. xxi. 13, 20, 22, 28; xxii. 2; Num. xxxv. 11, 16, 19; chap. xix. 4, 10, 11. — [o] Chap. xii. 5; xix. 17; Psa. cxxii. 5. — [p] See Jer. xviii. 18. — [q] Ch. xix. 17. — [r] Ezek. xliv. 24. — [s] Num. xv. 30; Ezra x. 8; Hos. iv. 4. — [t] Heb. *not to hearken.* — [u] Chap. xviii. 5, 7. — [v] Chap. xiii. 5. — [w] Chap. xiii. 11; xix. 20. — [x] 1 Sam. viii. 5, 19, 20. — [y] See 1 Sam. ix. 15; x. 24; xvi. 12; 1 Chron. xxii. 10. — [z] Jer. xxx. 21. — [a] 1 Kings iv. 26; x. 26, 28; Psa. xx. 7. — [b] Isa. xxxi. 1; Ezek. xvii. 15.

he charge should be *substantiated* by the most unequivocal facts, and the most competent witnesses. Hence all the precautions mentioned in the fourth verse must be carefully used, in order to arrive at so affecting and so awful a truth.

Verse 6. *Two witnesses*] ONE might be deceived, or be prejudiced or malicious; therefore God required *two* substantial witnesses for the support of the charge.

Verse 8. *If there arise a matter too hard for thee*] These directions are given to the common magistrates, who might not be able to judge of or apply the law in all cases that might be brought before them. The priests and Levites, who were lawyers by birth and continual practice, were reasonably considered as the best qualified to decide on difficult points.

Verse 12. *The man that will do presumptuously*] The man who refused to abide by this final determination forfeited his life, as being then in a state of *rebellion* against the highest authority, and consequently the public could have no pledge for his conduct.

Verse 15. One *from among thy brethren shalt thou set king over thee*] It was on the ground of this command that the Jews proposed that insidious question to our Lord, *Is it lawful to give tribute to Cæsar, OR NO?* Matt. xxii. 17; for they were then under the authority of a *foreign* power. Had Christ said *Yes*, then they would have condemned him by this law; had he said *No*, then they would have accused him to Cæsar. See this subject discussed in great detail in the notes on Matt. xxii. 16, &c.

Verse 16. *He shall not multiply horses*] As *horses* appear to have been generally furnished by Egypt, God prohibits these, 1. Lest there should be such commerce with Egypt as might lead to idolatry. 2. Lest the people might depend on a well-appointed *cavalry* as a means of security, and so cease from trusting in the strength and protection of God. And, 3. That they might not be tempted to extend their *dominion* by means of cavalry, and so get scattered among the surrounding idolatrous nations, and thus cease, in process of time, to be that distinct and separate people which God intended they should be and without which the

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asmuch as [c] the LORD hath said unto you, [d] Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that [e] his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 [f] And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of [g] *that which is* before the priests the Levites:

19 And [h] it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

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20 That his heart be not lifted up above his brethren, and that he [i] turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

[c] Exod. xiii. 17; Num. xiv. 3, 4.——[d] Chap. xxviii. 68; Hos. xi. 5; *see* Jer. xlii. 15.——[e] See 1 Kings xi. 3, 4.——[f] 2 Kings xi. 12.——[g] Chap. xxxi. 9, 26; *see* 2 Kings xxii. 8.——[h] Josh. i. 8; Psa. cxix. 97, 98.——[i] Chap. v. 32; 1 Kings xv. 5.

propheeies relative to the Messiah could not be known to have their due and full accomplishment.

Verse 17. *Neither shall he multiply wives*] For this would necessarily lead to *foreign alliances*, and be the means of introducing the *manners* and *customs* of other nations, and their *idolatry* also. Solomon sinned against this precept, and brought ruin on himself and on the land by it; see 1 Kings xi. 4.

Verse 18. *He shall write him a copy of this law*] משנה התורה הזאת *mishneh hattorah hazzoth*, an *iteration* or *duplicate* of *this law*; translated by the Septuagint, *το δευτερονομιον τουτο, this deuteronomy*. From this version both the Vulgate Latin and all the modern versions have taken the name of this book; and from the original word the Jews call it *Mishneh*. See the *preface* to this book.

Out of that which is *before the priests the Levites*] It is likely this means, that the copy which the king was to write out was to be taken from the *autograph* kept in the tabernacle before the Lord, from which, as a standard, every copy was taken, and with which doubtless every copy was compared; and it is probable that the priests and Levites had the revising of every copy that was taken off, in order to prevent errors from creeping into the sacred text.

Verse 19. *And it shall be with him, &c.*] It was the surest way to bring the king to an acquaintance with the Divine law to oblige him to write out a fair copy of it with his own hand, in which he was to read daily. This was essentially necessary, as these laws of God were all permanent, and no Israelitish king could make any *new law*, the kings of this people being ever considered as only the *vicegerents* of Jehovah.

Verse 20. *He, and his children, in the midst of Israel.*] From this verse it has been inferred that the crown of Israel was designed to be *hereditary*, and this is very probable; for long experience has proved to almost all the nations of the world that *hereditary succession* in the regal government is, on the whole, the safest, and best calculated to secure the public tranquillity.

CHAPTER XVIII.

The priests and Levites to have no inheritance, 1, 2. *What is the priest's due*, 3–5. *Of the Levites that come from any of the other cities*, 6–8. *The Israelites must not copy the abominations of the former inhabitants*, 9. *None to cause his son or daughter to pass through the fire, or use any kind of divination or enchantment, as the former inhabitants did*, 10–14. *The great prophet which God promised to raise up*, 15–19. *Of false prophets*, 20; *and how to discern them*, 21, 22.

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THE priests the Levites, *and* all the tribe of Levi, [a] shall have no part nor inheritance with Israel; they [b] shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

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3 And this shall be the priest's due from

[a] Num. xviii. 20; xxvi. 62; chap. x. 9.——[b] Num. xviii. 8, 9; 1 Cor. ix. 13.

NOTES ON CHAP. XVIII.

Verse 1. *The priests the Levites—shall have no part*] That is, says Rab. *Maimon*, they shall have no part in the *spoils* taken from an enemy.

Verse 2. *The Lord is their inheritance*] He is the portion of their souls; and as to their bodies, they shall live by the offerings of the Lord made by fire, i. e., the *meat-offering*, *the sin-offering*, and the *trespass-offering*; and whatever was the Lord's right, in these or other offerings, he gave to the priests.

Verse 3. *Offer a sacrifice*] זבחי הזבח *zobechey hazzebach*. The word זבח *zebach* is used to signify, not only an animal sacrificed to the Lord, but also one killed for *common use*. See Gen. xliii. 15; Prov. xvii. 1; Ezek. xxv. 6. And in this latter sense it probably should be understood here; and, consequently, the command in this verse relates to what the people

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the people, from them that offer a sacrifice, whether *it be* ox or sheep; and [c] they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 [d] The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For [e] the LORD thy God hath chosen him out of all thy tribes, [f] to stand to minister in the name of the LORD, him and his sons for ever.

6 And if a Levite come from any of thy gates out of all Israel, where he [g] sojourned, and come with all the desire of his mind [h] unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [i] as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like [k] portions to eat, beside [l] that which cometh of the sale of his patrimony.

9 When thou art come into the land which the LORD thy God giveth thee, [m] thou shalt not learn to do after the abominations of those nations.

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10 There shall not be found among you *any one* that maketh his son or his daughter [n] to pass through the fire, [o] *or* that useth divination, *or* an observer of times, or an enchanter, or a witch;

11 [p] Or a charmer, or a consulter with familiar spirits, or a wizard, or a [q] necromancer.

12 For all that do these things *are* an abomination unto the LORD: and [r] because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be [s] perfect with the LORD thy God.

14 For these nations, which thou shalt [t] possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 [u] The LORD thy God will raise up unto

[c] Lev. vii. 30-34.——[d] Exod. xxii. 29; Num. xviii. 12, 21. [e] Exod. xxviii. 1; Num. iii. 10.——[f] Chap. x. 8; xvii. 12. [g] Num. xxxv. 2, 3.——[h] Chap. xii. 5.——[i] 2 Chron. xxxi. 2. [k] 2 Chron. xxxi. 4; Neh. xii. 44, 47.——[l] Heb. *his sales by the fathers*.

[m] Lev. xviii. 26, 27, 30; chap. xii. 29, 30, 31.——[n] Lev. xviii. 21; chap. xii. 31.——[o] Lev. xix. 26, 31; xx. 27; Isa. viii. 19. [p] Lev. xx. 27.——[q] 1 Sam. xxviii. 7.——[r] Lev. xviii. 24, 25; ch. ix. 4.——[s] Or, *upright*, or *sincere*; Gen. xvii. 1.——[t] Or, *inherit*. [u] Ver. 18; John i. 45; Acts iii. 22; vii. 37.

were to allow the priests and Levites from the animals slain for common use. The parts to be given to the priests were, 1. The *shoulder*, probably cut off from the beast with the skin on; so *Maimonides*. 2. The *two cheeks*, which may include the whole head. 3. The *maw*—the whole of those intestines which are commonly used for food.

Verse 4. *The first-fruit* also *of thy corn, of thy wine, and of thine oil, &c.*] All these *first-fruits* and *firstlings* were the Lord's portion, and these he gave to the priests.

Verse 8. *The sale of his patrimony.*] So we find that, though the Levites might have no part of the land by lot, yet they were permitted to make purchases of houses, goods, and cattle, yea, of fields also. See the case of Abiathar, 1 Kings ii. 26, and of Jeremiah, Jer. xxxii. 7, 8.

Verse 10. *To pass through the fire*] Probably in the way of consecration to Molech, or some other deity. It is not likely that their being *burnt to death* is here intended. See on Lev. xviii. 21.

Divination] קסם קסמים *kosem kesamim*, one who endeavours to find out futurity by *auguries*, using lots, &c.

Observer of times] מעונן *meonen*, one who pretends to foretell future events by present occurrences, and who predicts great political or physical changes from the aspects of the planets, eclipses, motion of the *clouds*, &c., &c. See on Gen. xli. 8.

Enchanter] מנחש *menachesh*, from נחש *nichesh*, to *view attentively*; one who inspected the entrails of beasts, observed the flight of birds, &c., &c., and drew auguries thence. Some think divination by *serpents* is meant, which was common among the heathen.

A witch.] מכשף *mechashsheph*, probably those who by means of drugs, herbs, perfumes, &c., pretended to bring certain celestial influences to their aid. See the note on Lev. xix. 26.

Verse 11. *A charmer*] חבר חבר *chober chaber*, one who uses *spells*; a peculiar *conjunction*, as the term implies, of *words*, or things, tying knots, &c., for the purposes of divination. This was a custom among the heathen, as we learn from the following verses:—

Necte TRIBUS NODIS ternos, *Amarylli*, colores:
Necte, *Amarylli*, *modo*; *et Veneris*, *dic*, vincula necto.
Virg. Ecl. viii., ver. 77.

"*Knit* with three KNOTS the fillets, *knit* them straight;
Then say, these KNOTS to love I consecrate."
DRYDEN.

A consulter with familiar spirits] שאל אוב *shoel ob*, a Pythoness, one who *inquires* by the means of one spirit to get oracular answers from another of a superior order. See on Lev. xix. 31.

A wizard] ידעני *yiddeoni*, *a wise one*, a knowing one. *Wizard* was formerly considered as the masculine of *witch*, both practising divination by similar means. See on Exod. xxii. 18, and Lev. xix. 31.

Or a necromancer.] דרש אל המתים *doresh el hammethim*, one who *seeks* from or *inquires* of *the dead*. Such as the witch at Endor, who professed to *evoke the dead*, in order to get them to disclose the secrets of the spiritual world.

Verse 15. *The Lord thy God will raise up unto thee*

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thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb [v] in the day of the assembly, saying, [w] Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, [x] They have well *spoken that* which they have spoken.

18 [y] I will raise them up a Prophet from among their brethren, like unto thee, and [z] will put my words in his mouth; [a] and he shall speak unto them all that I shall command him.

19 [b] And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

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20 But [c] the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or [d] that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 [e] When a prophet speaketh in the name of the LORD, [f] if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [g] presumptuously: thou shalt not be afraid of him.

[v] Chap. ix. 10.——[w] Exod. xx. 19; Heb. xii. 19.——[x] Chap. v. 28.——[y] Ver. 15; John i. 45; Acts iii. 22; vii. 37.——[z] Isa. li. 16; John xvii. 8.——[a] John iv. 25; viii. 28; xii. 49, 50.

[b] Acts iii. 23.——[c] Chap. xiii. 5; Jer. xiv. 14, 15; Zech. xiii. 3. [d] Chap. xiii. 1, 2; Jer. ii. 8.——[e] Jer. xxviii. 9.——[f] See chap. xiii. 2.——[g] Ver. 20.

a Prophet] Instead of *diviners, observers of times*, &c., God here promises to give them an *infallible guide*, who should tell them all things that make for their peace, so that his declarations should completely answer the end of all the knowledge that was pretended to be gained by the persons already specified.

Like unto me] Viz., a prophet, a legislator, a king, a mediator, and the head or chief of the people of God. This was the very person of whom Moses was the type, and who should accomplish all the great purposes of the Divine Being. Such a prophet as had never before appeared, and who should have no equal till the consummation of the world.

This prophet is the Lord Jesus, who was in the bosom of the Father, and who came to *declare him* to mankind. Every word spoken by him is a living infallible oracle from God himself; and must be received and obeyed as such, on pain of the eternal displeasure of the Almighty. See ver. 19, and Acts iii. 22, 23; and see the conclusion of this chapter.

Verse 22. *If the thing follow not*] It is worthy of remark that the prophets in general predicted those things which were *shortly* to come to pass, that the people might have the fullest proof of their Divine mission, and of the existence of God's providence in the administration of the affairs of men.

THE promise contained in the 15th and 18th verses of this chapter has long been considered of the first importance in the controversies between the Christians and Jews. "Christ," says Ainsworth, "was to be a *man*, and of the stock of the Jews, by promise, because the people could not endure to hear the voice of God, ver. 16. And as in respect of his prophecy, so of the priesthood: *for every high priest is taken from among men*, Heb. v. 1; and also of his kingdom, as in Deut. xvii. 15: *From among thy brethren shalt thou set a king over thee like unto me.*

"1. Christ alone was like unto Moses as a PROPHET; for it is written, *There arose not a prophet in* Israel *like unto* Moses, *whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do*, Deut. xxxiv. 10, 11, 12. This therefore cannot be understood of the ordinary prophets which were raised up in *Israel*, but of Christ only, as the apostles expound it Acts ii. 22–26. 2. Christ was like unto *Moses* in respect to his office of *mediation* between God and his people, Deut. v. 5; 1 Tim ii. 5; but greater than *Moses* as being *the mediator of a better covenant*, (or testament,) *which was established upon better promises*, Heb. viii. 6. 3. Christ was like unto Moses in *excellency*; for as *Moses* excelled all the prophets in speaking to God *mouth to mouth*, Num. xii. 6, 7, 8, so Christ excelled him and all men in that, being *in the bosom of the Father*, he hath come down from heaven and declared God unto us, John i. 18, iii. 13. 4. Christ was like to Moses in *faithfulness*, but therein also excelling; for *Moses* was faithful in God's house as a *servant*, but *Christ as the son over his own house*, Heb. iii. 2, 5, 6. 5. Christ was like to Moses in *signs* and *wonders*, wherein he also excelled *Moses*, as the history of the Gospel shows; for he was a *prophet mighty in deed and word before God and all the people*, Luke xxiv. 19. *A man approved of God among* them, *by miracles, signs, and wonders, which God did by him in the midst of* them, Acts ii. 22. For he did among them *the works which no other man did*, John xv. 24. *Unto him*, that is, not unto the diviners, wizards, or any such like, but *unto him*, and him only; as *Him thou shalt serve*, Deut. vi. 13, is expounded, *Him only*, Matt. iv. 10. And though this is principally meant of Christ in *person*, of whom God said, *Hear him*, Matt. xvii. 5; yet it implies also his *ministers*, as himself said, *He that heareth you heareth me*, Luke x. 16." To these may be added, 6. As Moses was *king* among his people, in this respect Christ is like to him, but infinitely greater; for he is *King of kings and Lord of lords*, Rev. xix. 16; 1 Tim. vi. 15. And, 7. He was like to Moses as a *legislator*. Moses gave laws to Israel by the authority and commandment of God, which the Jews have ever acknowledged as coming from the immediate inspira-

tion of the Almighty: these are contained in the Pentateuch. Christ gave a new law, the Gospel contained in the four Evangelists and Acts of the Apostles, on which the Christian Church is founded, and by which all genuine Christians are governed both in heart and life. To all which may be added, 8. That God never commissioned any human beings to give laws to mankind but Moses and Christ; and therefore, as a lawgiver, Christ *alone* resembles Moses; for to the present hour none but themselves have given laws in the name of God, which he has ratified and confirmed by the most indubitable and infallible signs, proofs, and miracles.

Dr. Jortin, in his *Remarks on Ecclesiastical History*, has drawn a parallel between Moses and Christ in a great number of particulars, which he concludes thus: "Let us search all the records of universal history, and see if we can find a man who was *so like to Moses* as Christ was, and *so like to Christ* as Moses was. If we cannot find such a one, then have we found HIM of whom Moses in the law and the prophets did write to be Jesus of Nazareth, the Son of God." On this subject see *Ainsworth*, *Calmet*, and *Dodd*, who have all marked this striking correspondence between Moses and Christ.

CHAPTER XIX.

Three cities of refuge to be appointed in the midst of the promised land; the land being divided into three parts, a city is to be placed in each, a proper way to which is to be prepared, 1–3. *In what cases of manslaughter the benefit of those cities may be claimed,* 4–6. *Three cities more to be added should the Lord enlarge their coasts, and the reasons why,* 7–10. *The intentional murderer shall have no benefit from these cities,* 11–13. *The landmark is not to be shifted,* 14. *One witness shall not be deemed sufficient to convict a man,* 15. *How a false witness shall be dealt with—he shall bear the punishment which he designed should have been inflicted on his neighbour,* 16–20. *Another command to establish the* lex talionis, 21.

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WHEN the LORD thy God [a] hath cut off the nations whose land the LORD thy God giveth thee, and thou [b] succeedest them, and dwellest in their cities, and in their houses;

2 [c] Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And [d] this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not [e] in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the [f] head slippeth from the [g] helve, and [h] lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 [i] Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [k] slay him; whereas he *was* not worthy of death, inasmuch as he hated him not [l] in time past.

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7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [m] enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; [n] then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 But [o] if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [p] mortally that he die, and fleeth into one of these cities:

[a] Chap. xii. 29.——[b] Heb. *inheritest* or *possessest*.——[c] Exod. xxi. 13; Num. xxxv. 10, 14; Josh. xx. 2.——[d] Num. xxxv. 15; chap. iv. 42.——[e] Heb. *from yesterday the third day*.——[f] Heb. *iron*.——[g] Heb. *wood*.——[h] Heb. *findeth*.

[i] Num. xxxv. 12.——[k] Heb. *smite him in life*.——[l] Heb. *from yesterday the third day*.——[m] Gen. xv. 18; chap. xii. 20.——[n] Josh. xx. 7, 8.——[o] Exod. xxi. 12, &c.; Num. xxxv. 16, 21; chap. xxvii. 24; Prov. xxviii. 17.——[p] Heb. *in life*.

NOTES ON CHAP. XIX.

Verse 2. *Thou shalt separate three cities*] See on Num. xxxv. 10, &c.

Verse 3. *Thou shalt prepare thee a way*] The Jews inform us that the roads to the cities of refuge were made very broad, thirty-two cubits; and even, so that there should be no impediments in the way; and were constantly kept in good repair.

Verse 9. *Shalt thou add three cities more*] This was afterwards found necessary, and accordingly six cities were appointed, three on either side Jordan. See Josh. xxi. 1, &c. In imitation of these cities of

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12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 [q] Thine eye shall not pity him, [r] but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 [s] Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 [t] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness [u] rise up against any man to testify against him [v] *that which is* wrong;

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17 Then both the men, between whom the controversy *is*, shall stand before the LORD, [w] before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 [x] Then shall ye do unto him as he had thought to have done unto his brother: so [y] shall thou put the evil away from among you.

20 [z] And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 [a] And thine eye shall not pity; *but* [b] life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

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[q] Chap. xiii. 8; xxv. 12.—[r] Num. xxxv. 33, 34; chap. xxi. 9; 1 Kings ii. 31.—[s] Chap. xxvii. 17; Job xxiv. 2; Prov. xxii. 28; Hos. v. 10.—[t] Num. xxxv. 30; chap. xvii. 6; Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28.—[u] Psa. xxvii. 12; xxxv. 11.—[v] Or, *falling away*.—[w] Chap. xvii. 9; xxi. 5.—[x] Prov. xix. 5, 9; Dan. vi. 24; Hist. Sus. 62.—[y] Ch. xiii. 5; xvii. 7; xxi. 21; xxii. 21, 24; xxiv. 7.—[z] Ch. xvii. 13; xxi. 21.—[a] Ver. 13.—[b] Exod. xxi. 23; Lev. xxiv. 20; Matt. v. 38.

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refuge the heathens had their *asyla*, and the Catholics their *privileged altars*. See Exod. xxi. 13, 14, and on Num. xxxv. 6, &c.

Verse 11. *If any man hate his neighbour*] See on Exod. xxi. 13.

Verse 14. *Thou shalt not remove thy neighbour's landmark*] Before the extensive use of fences, landed property was marked out by *stones* or *posts*, set up so as to ascertain the divisions of family estates. It was easy to remove one of these landmarks, and set it in a different place; and thus the dishonest man enlarged his own estate by contracting that of his neighbour. The *termini* or landmarks among the Romans were held very sacred, and were at last deified.

To these *termini* Numa Pompilius commanded offerings of broth, cakes, and first-fruits, to be made. And Ovid informs us that it was customary to sacrifice a *lamb* to them, and sprinkle them with its blood:—

Spargitur et cæso communis terminus agno.
FAST. lib. ii., ver. 655.

And from Tibullus it appears that they sometimes adorned them with flowers and garlands:—

Nam veneror, *seu stipes habet desertus in agris,*
Seu vetus *in trivio* florida serta lapis.
ELEG. lib. i., e. i., ver. 11.

"*Revere* each *antique stone bedeck'd with flowers,*
That *bounds the field*, or points the doubtful way."
GRAINGER.

It appears from Juvenal that annual oblations were made to them:—

——— *Convallem ruris aviti*
Improbus, aut campum mihi si vicinus ademit,
Aut sacrum effodit medio de limite saxum,
Quod mea cum vetulo *coluit puls* annua *libo.*
SAT. xvi., ver. 36.

"If any rogue vexatious suits advance
Against me for my *known inheritance*,
Enter by violence my fruitful grounds,
Or take the *sacred landmark* from my *bounds*,
Those *bounds* which, with procession and with prayer
And *offer'd cakes*, have been my *annual care*."
DRYDEN.

In the digests there is a vague law, *de termino moto*, Digestor. lib. xlvii., Tit. 21, on which Calmet remarks that though the Romans had no determined punishment for those who removed the ancient landmarks; yet if *slaves* were found to have done it with an evil design, they were put to death; that persons of quality were sometimes exiled when found guilty; and that others were sentenced to pecuniary fines, or corporal punishment.

Verse 15. *One witness shall not rise up, &c.*] See Num. xxxv. 30.

Verse 19. *Then shall ye do unto him as he had thought to have done unto his brother*] Nothing can be more equitable or proper than this, that if a man endeavour to do any injury to or take away the life of another, on detection he shall be caused to undergo the same evil which he intended for his innocent neighbour.

Some of our excellent English laws have been made on this very ground. In the 37th of Edw. III., chap. 18, it is ordained that all those who make suggestion shall incur the same pain which the other should have had, if he were attainted, in case his suggestions be found evil. A similar law was made in the 38th of the same reign, chap. 9. By a law of the twelve Tables, a false witness was thrown down the Tarpeian rock. In short, false witnesses have been execrated by all nations.

Verse 21. *Life—for life, eye for eye, &c.*] The

operation of such a law as this must have been very salutary: if a man prized his own members, he would naturally avoid injuring those of others. It is a pity that this law were not still in force: it would certainly prevent many of those savage acts which now both disgrace and injure society. I speak this in reference to *law* generally, and the provision that should be made to prevent and punish ferocious and malevolent offences. A Christian may always act on the plan of *forgiving* injuries; and where the public peace and safety may not be affected, he should do so; but if *law* did not make a provision for the safety of the community by enactment against the profligate, civil society would soon be destroyed.

CHAPTER XX.

Directions concerning campaigns, 1. *The priest shall encourage the people with the assurance that God will accompany and fight for them,* 2–4. *The officers shall dismiss from the army all who had just built a new house, but had not dedicated it,* 5. *All who had planted a vineyard, but had not yet eaten of its fruits,* 6. *All who had betrothed a wife, but had not brought her home,* 7. *And all who were timid and faint-hearted,* 8. *The commanders to be chosen after the timid, &c., had retired,* 9. *No city to be attacked till they had proclaimed conditions of peace to it, provided it be a city beyond the bounds of the seven Canaanitish nations; if it submitted, it was to become tributary; if not, it was to be besieged, sacked, and all the males put to the sword; the women, children, and cattle to be taken as booty,* 10–15. *No such offers to be made to the cities of the Canaanites; of them nothing shall be preserved, and the reason,* 16–18. *In besieging a city no trees to be cut down but those which do not bear fruit,* 19, 20.

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WHEN thou goest out to battle against thine enemies, and seest [a] horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* [b] with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts [c] faint, fear not, and do not [d] tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, [e] to fight for you against your enemies, to save you.

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5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [f] dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [g] eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

[a] See Psa. xx. 7; Isa. xxxi. 1.——[b] Num. xxiii. 21; chap. xxxi. 6, 8; 2 Chron. xiii. 12; xxxii. 7, 8.——[c] Heb. *be tender.* [d] Heb. *make haste.*

[e] Chap. i. 30; iii. 22; Josh. xxiii. 10.——[f] See Neh. xii. 27; Psa. xxx. title.——[g] Heb. *made it common*; see Lev. xix. 23, 24; chap. xxviii. 30.

NOTES ON CHAP. XX.

Verse 1. *When thou goest out to battle*] This refers chiefly to the battles they were to have with the Canaanites, in order to get possession of the promised land; for it cannot be considered to apply to any wars which they might have with the surrounding nations for political reasons, as the Divine assistance could not be expected in wars which were not undertaken by the Divine command.

Verse 2. *The priest shall approach, and speak unto the people*] The priest on these occasions was the representative of that God whose servant he was, and whose worship he conducted. It is remarkable that almost all ancient nations took their priests with them to battle, as they did not expect success without having the object of their adoration with them, and they supposed they secured his presence by having that of his representative.

Verse 5. *That hath built a new house, and hath not dedicated it?*] From the title of Psa. xxx.,—*A Psalm or Song at the Dedication of the House of David*—it is evident that it was a custom in Israel to dedicate a new house to God with prayer, praise, and thanksgiving; and this was done in order to secure the Divine presence and blessing, for no pious or sensible man could imagine he could dwell safely in a house that was not under the immediate protection of God. Hence it has been a custom in the most barbarous nations to consecrate a part of a new house to the deity they worshipped. The houses of the inhabitants of *Bonny*, in Africa, are generally divided into three apartments: one is a kind of state room or parlour; another serves for a common room, or kitchen; and the third is dedicated to the *Juju*, the serpent god, which they worship; for even those savages believe that in every house their god should have his temple! At the times of dedication among the Jews, besides prayer and praise, a feast was made, to which the relatives and neighbours were invited. Something of this custom is observed in some parts of our own country in what is called

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7 [h] And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak farther unto the people, and they shall say, [i] What man *is there that is* fearful and faint-hearted? let him go and return to his house, lest his brethren's heart [k] faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies [l] to lead the people.

10 When thou comest nigh unto a city to fight against it, [m] then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

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13 And when the LORD thy God hath delivered it into thine hands, [n] thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [o] the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [p] take unto thyself; and [q] thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But [r] of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them;

[h] Chap. xxvi. 5.——[i] Judg. vii. 3.——[k] Heb. *melt.*——[l] Heb. to be *in the head of the people.*——[m] 2 Sam. xx. 18, 20.——[n] Num. xxxi. 7.——[o] Josh. viii. 2.——[p] Heb. *spoil.*——[q] Josh. xxii. 8. [r] Num. xxi. 2, 3, 35; xxxiii. 52; chap. vii. 1, 2; Josh. xi. 14.

warming the house; but in these cases the *feasting* only is kept up—the prayer and praise forgotten! so that the dedication appears to be rather more to Bacchus than to Jehovah, the author of every good and perfect gift.

Verse 7. *Betrothed a wife, and hath not taken her?*] It was customary among the Jews to contract matrimony, espouse or betroth, and for some considerable time to leave the parties in the houses of their respective parents: when the bridegroom had made proper preparations, then the bride was brought home to his house, and thus the marriage was consummated. The provisions in this verse refer to a case of this kind; for it was deemed an excessive hardship for a person to be obliged to go to battle, where there was a probability of his being slain, who had left a new house unfinished; a newly purchased heritage half tilled; or a wife with whom he had just contracted marriage. Homer represents the case of Protesilaus as very afflicting, who was obliged to go to the Trojan war, leaving his wife in the deepest distress, and his house unfinished.

Του δε και αμφιδρυφης αλοχος Φυλακη ελελειπτο,
Και δομος ημιτελης· τον δ' εκτανε Δαρδανος ανηρ,
Νηος αποθρωσκοντα πολυ πρωτιστον Αχαιων.
ILIAD, l. ii., ver. 700.

"A *wife he left*,
To *rend* in Phylace *her bleeding cheeks*,
And an *unfinish'd mansion*: first he died
Of all the Greeks; for as he leap'd to land,
Long ere the rest, a Dardan struck him dead."
COWPER.

Verse 8. *What man* is there that is *fearful and faint-hearted?*] The original רך *rach*, signifies *tender* or *soft-hearted*. And a *soft heart* the man must have who, in such a contest, after such a permission, could turn his back upon his enemies and his brethren. However, such were the troops commanded by Gideon in his war against the Midianites; for after he gave this permission, out of 32,000 men only 10,000 remained to fight! Judges vii. 3. There could be no deception in a business of this kind; for the departure of the 22,000 was the fullest proof of their dastardliness which they could possibly give.

Verse 10. *Proclaim peace unto it.*] Interpreters are greatly divided concerning the objects of this law. The text, taken in connection with the context, (see verses 15–18,) appears to state that this proclamation or offer of peace to a city is *only* to be understood of those cities which were situated *beyond the limits of the seven anathematized nations*, because these latter are commanded to be totally destroyed. Nothing can be clearer than this from the *bare letter of the text*, unless some of the words, taken separately, can be shown to have a different meaning. For the common interpretation, the following reasons are given.

God, who knows all things, saw that they were incurable in their idolatry; that the cup of their iniquity was full; and as their Creator, Sovereign, and Judge, he determined to destroy them from off the face of the earth, "lest they should teach the Israelites to do after all their abominations," ver. 18. After all, many plausible arguments have been brought to prove that even these seven Canaanitish nations might be received into mercy, provided they, 1. Renounced their idolatry; 2. Became subject to the Jews; and, 3. Paid annual tribute; and that it was only in case these terms were rejected, that they were not to leave alive in such a city any thing that breathed, ver. 16.

Verse 17. *But thou shalt utterly destroy them*] The above reasoning will gain considerable strength,

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namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites: as the LORD thy God hath commanded thee:

18 That [s] they teach you not to do after all their abominations, which they have done unto their gods; so should ye [t] sin against the LORD your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down ([u] for the tree of the field *is* man's *life*) [v] to employ *them* in the siege:

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20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until [w] it be subdued.

[s] Chap. vii. 4; xii. 30, 31; xviii. 9.——[t] Exodus xxiii. 33.

[u] Or, *for, O man, the tree of the field is to be employed in the siege.* [v] Heb. *to go from before thee.*——[w] Heb. *it come down.*

provided we could translate כי החרם תחרימם *ki hacharem tacharimem*, *thou shalt utterly subdue them*—slaying them if they resist, and thus leaving nothing alive that breathed; or *totally expel them from the land*, or reduce them to a state of slavery in it, that they might no longer exist as a *people*. This certainly made them an *anathema* as a *nation*, wholly destroying their *political* existence. Probably this was so understood by the *Gibeonites*, viz., that they either must be slain or utterly leave the land, which last was certainly in their power, and therefore, by a stratagem, they got the princes of Israel to make a league with them. When the deceit was discovered, the Israelites, though not bound by their oath, because they were deceived by the Gibeonites, and therefore were under no obligation to fulfil their part of the covenant; yet, though they had this command before their eyes, did not believe that they were bound to put even those deceivers to death; but they destroyed their *political existence*, by making them *hewers of wood and drawers of water to the congregation*; i. e., slaves to the Israelites. (See Josh. ix.) Rahab and her household also were spared. So that it does not appear that the Israelites believed that they were bound to put every Canaanite *to death*. Their *political* existence was under the anathema, and this the Hebrews annihilated.

That many of the Canaanites continued in the land even to the days of Solomon, we have the fullest proof; for we read, 2 Chron. viii. 7: "All the people of the land that were left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were left in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute to this day." Thus Solomon destroyed their political existence, but did not consider himself bound by the law of God to *put them to death*.

Verse 19. (*For the tree of the field* is *man's* life) *to employ* them *in the siege*] The original is exceedingly obscure, and has been variously translated, כי האדם עץ השדה לבא מפניך במצור *ki haadam ets hassadeh laho mippanecha bammatsor*. The following are the chief versions: *For, O man, the trees of the field are for thee to employ* THEM *in the siege*—or, *For it is man, and the tree of the field, that must go before thee for a bulwark*—or, *For it is a tree, and not men, to increase the number of those who come against thee to the siege*—or, lastly, *The tree of the field* (is as) *a man, to go before thy face for a bulwark*. The *sense* is sufficiently clear, though the strict *grammatical* meaning of the words cannot be easily ascertained: it was a merciful provision to spare all fruit-bearing trees, because they yielded the fruit which supported man's life; and it was sound policy also, for even the conquerors must perish if the means of life were cut off.

It is diabolic cruelty to add to the *miseries of war* the horrors of *famine*; and this is done where the trees of the field are cut down, the dykes broken to drown the land, the villages burnt, and the crops wilfully spoiled. *O execrable war!* subversive of all the charities of life!

THERE are several curious particulars in these verses: 1. The people had the most positive assurances from God that their enemies should not be able to prevail against them by strength, numbers, nor stratagem, because *God should go with them* to lead and direct them, and should fight for them; and against his might none could prevail. 2. All such interferences were standing proofs of the being of God, of his especial providence, and of the truth of their religion. 3. Though God promised them such protection, yet they were to expect it in the diligent use of their own prudence and industry. The priests, the officers, and the people, had their respective parts to act in this business; if they did their duty respectively, God would take care that they should be successful. Those who will not help themselves with the strength which God has already given them, shall not have any farther assistance from him. In all such cases, the parable of the *talents* affords an accurate rule. 4. Their going to war against their enemies must not deprive them of mercy and tenderness towards their brethren. He who had *built a house* and had not yet dwelt in it, who had *planted a vineyard* and had not eaten of its fruits, who had *betrothed a wife* and had not yet taken her to his house, was not obliged to go to battle, lest he should fall in the war, and the fruits of his industry and affection be enjoyed by others. He who was *faint-hearted* was also permitted to return, lest he should give way in the heat of battle, and his example have a fatal influence on others.

CHAPTER XXI.

If a man be found slain in a field, and the cause of his death be unknown, the murder shall be expiated by the sacrifice of a heifer in an uncultivated valley, 1–4. *The rites to be used on the occasion,* 5–9. *The ordinance concerning marriage with a captive,* 10–14. *The law relative to the children of the hated and beloved wives: if the son of the hated wife should be the first-born he shall not be disinherited by the son of the beloved wife, but shall have a double portion of all his father's goods,* 15–18. *The law concerning the stubborn and rebellious son, who, when convicted, is to be stoned to death,* 19–21. *Of the person who is to be hanged,* 22. *His body shall not be left on the tree all night; every one that is hanged on a tree is accursed of God,* 23.

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IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; for [a] them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and [b] by their [c] word shall every controversy and every stroke be *tried:*

6 And all the elders of that city, *that are* next unto the slain *man,* [d] shall wash their hands over the heifer that is beheaded in the valley:

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7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, [e] and lay not innocent blood [f] unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So [g] shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine

[a] Chap. x. 8; 1 Chron. xxiii. 13; Ecclus. xlv. 15.——[b] Chap. xvii. 8, 9.——[c] Heb. *mouth.*

[d] See Psa. xix. 12; xxvi. 6; Matt. xxvii. 24.——[e] Jonah i. 14.——[f] Heb. *in the midst.*——[g] Chap. xix. 13.

NOTES ON CHAP. XXI.

Verse 4. *Shall bring down the heifer unto a rough valley*] נחל איתן *nachal eythan* might be translated a *rapid stream*, probably passing through a piece of uncultivated ground where the elders of the city were to strike off the head of the heifer, and to wash their hands over her in token of their innocence. The spot of ground on which this sacrifice was made must be *uncultivated*, because it was considered to be a sacrifice to make atonement for the murder, and consequently would *pollute* the land. This regulation was calculated to keep murder in abhorrence, and to make the magistrates alert in their office, that delinquents might be discovered and punished, and thus public expense saved.

Verse 6. *Shall wash their hands over the heifer*] Washing the hands, in reference to such a subject as this, was a rite anciently used to signify that the persons thus washing were innocent of the crime in question. It was probably from the Jews that Pilate learned this symbolical method of expressing his innocence.

Verse 11. *And seest—a beautiful woman*] No forcible possession was allowed even in this case, when the woman was taken in war, and was, by the general consent of ancient nations, adjudged as a part of the spoils. The person to whose lot or share such a woman as is here described fell might, if he chose, have her for a *wife* on certain conditions; but he was not permitted to use her under any inferior character.

Verse 12. *She shall shave her head*] This was in token of her renouncing her religion, and becoming a proselyte to that of the Jews. This is still a custom in the East; when a Christian turns Mohammedan his head is shaven, and he is carried through the city crying, لا اله الا الله و محمد رسول الله *la alahila allah we Mohammed resooli Allah*; "There is no God but God, and Mohammed is the prophet of God."

Pare her nails] ועשתה את צפרניה *veasethah eth tsipporneyha*, "she shall make her nails." Now whether this signifies *paring* or letting them *grow*, is greatly doubted among learned men. Possibly it means neither

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house; and she shall shave her head, and [h] pare [i] her nails.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [k] bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast [l] humbled her.

15 If a man have two wives, one beloved, [m] and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be hers that was hated:

16 Then it shall be, [n] when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, [o] by giving him a double portion of all [p] that he hath: for he *is* [q] the beginning of his strength; [r] the right of the first-born *is* his.

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

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19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: [s] so shalt thou put evil away from among you; [t] and all Israel shall hear, and fear.

22 And if a man have committed a sin [u] worthy of death, and he be to be put to death, and thou hang him on a tree:

23 [v] His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [w] he that is hanged *is* [x] accursed of God;) that [y] thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

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[h] Or, *suffer to grow.*——[i] Heb. *make* or *dress.*——[k] See Psa. xlv. 10.——[l] Gen. xxxiv. 2; chap. xxii. 29; Judg. xix. 24.——[m] Gen. xxix. 33.——[n] 1 Chron. v. 2; xxvi. 10; 2 Chron. xi. 19, 22.

[o] See 1 Chron. v. 1.——[p] Heb. *that is found with him.*——[q] Gen. xlix. 3.——[r] Gen. xxv. 31, 33.

[s] Chap. xiii. 5; xix. 19, 20; xxii. 21, 24.——[t] Chap. xiii. 11.

[u] Chap. xix. 6; xxii. 26; Acts xxiii. 29; xxv. 11, 25; xxvi. 31.

[v] Josh. viii. 29; x. 26, 27; John xix. 31.——[w] Gal. iii. 13.

[x] Heb. *the curse of God;* see Num. xxv. 4; 2 Sam. xxi. 6.

[y] Lev. xviii. 25; Num. xxxv. 34.

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but *colouring* the nails, staining them red with the *hennah*, which is much practised in India to the present day, and which was undoubtedly practised among the ancient Egyptians, as is evident from the nails of mummies which are found thus stained. The *hennah*, according to Hasselquist, grows in India, and in Upper and Lower Egypt; it flowers from May to August. The manner of using it is this: the leaves are powdered, and made into a paste with water: they bind this paste on the nails of their fingers and toes, and let it stand on all night; in the morning they are found to be of a beautiful reddish yellow, and this lasts three weeks or a month, after which they renew the application. They often stain the palms of their hands and the soles of their feet in the same way, as appears from many paintings of eastern ladies done in India and Persia, which now lie before me. This staining the soles of the feet with the *hennah* is probably meant in 2 Sam. xix. 24: *Mephibosheth had not dressed* (literally made) *his feet*—they had not been thus coloured.

Verse 15. *One beloved, and another hated*] That is, one *loved less* than the other. This is the true notion of the word *hate* in Scripture. So *Jacob* HATED *Leah*, that is, he *loved her less* than he did *Rachel*; and *Jacob have I loved, but Esau have I* HATED, that is, I have shown a more particular affection to the posterity of Jacob than I have to the posterity of Esau. See the note on Gen. xxix. 31. From this verse we see that polygamy did exist under the Mosaic laws, and that it was put under certain regulations; but it was not *enjoined*, Moses merely *suffered* it, because of the hardness of their hearts, as our Lord justly remarks Matt. xix. 8.

Verses 18–21. *The stubborn, rebellious, gluttonous, and drunken son is to be stoned to death.*—This law, severe as it may seem, must have acted as a powerful preventive of crime. If such a law were in force now, and duly executed, how many deaths of disobedient and profligate children would there be in all corners of the land!

Verse 23. *His body shall not remain all night upon the tree*] Its exposure for the space of *one day* was judged sufficient. The law which required this answered all the ends of public justice, exposed the shame and infamy of the conduct, but did not put to torture the feelings of humanity by requiring a *perpetual* exhibition of a human being, a slow prey to the most loathsome process of putrefaction. Did ever the spiking of the heads of state criminals prevent high treason?

or the gibbeting of a thief or a murderer, prevent either murder or robbery? These questions may be safely answered in the negative; and the remains of the ancient barbarism which requires these disgusting and abominable exhibitions, and which are deplored by every feeling heart, should be banished with all possible speed. In the case given in the text, God considers the land as defiled while the body of the executed criminal lay exposed, hence it was enjoined, *Thou shalt in any wise bury him that day.*

For he that is hanged is accursed of God] That is, he has forfeited his life to the law; for it is written, *Cursed is every one who continueth not in all things that are written in the book of the law to do them*; and on his body, in the execution of the sentence of the law, the curse was considered as alighting; hence the necessity of removing the *accursed thing* out of sight. How excellent are all these laws! How wondrously well calculated to repress crimes by showing the enormity of sin! It is worthy of remark that in the infliction of punishment prescribed by the Mosaic law, we ever find that *Mercy* walks hand in hand with *Judgment*

CHAPTER XXII.

Ordinances relative to strayed cattle and lost goods, 1–3. *Humanity to oppressed cattle*, 4. *Men and women shall not wear each other's apparel*, 5. *No bird shall be taken with her nest of eggs or young ones*, 6, 7. *Battlements must be made on the roofs of houses*, 8. *Improper mixtures to be avoided*, 9–11. *Fringes on the garments*, 12. *Case of the hated wife, and the tokens of virginity, and the proceedings thereon*, 13–21. *The* adulterer *and* adulteress *to be put to death*, 22. *Case of the betrothed damsel corrupted in the city*, 23, 24. *Cases of* rape *and the punishment*, 25–27; *of fornication*, 28, 29. *No man shall take his father's wife*, 30.

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THOU [a] shalt not see thy brother's ox or his sheep go astray, and [b] hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

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4 [c] Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs,

[a] Exod. xxiii. 4; Luke xv. 4–6; James v. 19, 20.

[b] Lev. xx. 4; Prov. xxiv. 11, 12; xxviii. 27.—[c] Exod. xxiii. 5.

NOTES ON CHAP. XXII.

Verse 1. *Thou shalt not see thy brother's ox or his sheep go astray*] The same humane, merciful, and wise regulations which we met with before, Exod. xxiii. 4, 5, well calculated to keep in remembrance the second grand branch of the law of God, *Thou shalt love thy neighbour as thyself*. A humane man cannot bear to see even an *ass* fall under his burden, and not endeavour to relieve him; and a man who loves his neighbour as himself cannot see his property in danger without endeavouring to preserve it. These comparatively *small matters* were tests and proofs of matters great in themselves, and in their consequences. See the note on Exod. xxiii. 4.

Verse 3. *Thou mayest not hide thyself.*] Thou shalt not keep out of the way of affording help, nor pretend thou didst not see occasion to render thy neighbour any service. The priest and the Levite, when they saw the wounded man, passed by on the other side of the way, Luke x. 31, 32. This was a notorious breach of the merciful law mentioned above.

Verse 5. *The woman shall not wear that which pertaineth unto a man*] כלי גבר *keli geber*, the *instruments* or *arms* of a man. As the word גבר *geber* is here used, which properly signifies a *strong man* or *man of war*, it is very probable that *armour* is here intended; especially as we know that in the worship of *Venus*, to which that of *Astarte* or *Ashtaroth* among the Canaanites bore a striking resemblance, the women were accustomed to appear in armour before her. It certainly cannot mean a simple change of dress, whereby the men might pass for women, and *vice versa*. This would have been impossible in those countries where the dress of the sexes had but little to distinguish it, and where every man *wore a long beard*. It is, however, a very good general precept understood *literally*, and applies particularly to those countries where the dress alone distinguishes between the male and the female. The close-shaved gentleman may at any time appear like a woman in the female dress, and the woman appear as a man in the male's attire. Were this to be tolerated in society, it would produce the greatest

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[d] thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; [e] that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 [f] Thou shalt not sow thy vineyard with divers seeds: lest the [g] fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 [h] Thou shalt not plough with an ox and an ass together.

11 [i] Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 Thou shalt make thee [k] fringes upon the four [l] quarters of thy vesture, wherewith thou coverest *thyself*.

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13 If any man take a wife, and [m] go in unto her, and hate her,

14 And give occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech

[d] Lev. xxii. 28.——[e] Chap. iv. 40.——[f] Lev. xix. 19.——[g] Heb. *fulness of thy seed*.——[h] See 2 Cor. vi. 14, 15, 16.

[i] Lev. xix. 19.——[k] Num. xv. 38; Matt. xxiii. 5.——[l] Heb. *wings*.——[m] Gen. xxix. 21; Judg. xv. 1.

confusion. Clodius, who dressed himself like a woman that he might mingle with the Roman ladies in the feast of the *Bona Dea*, was universally execrated.

Verse 7. *Thou shalt—let the dam go, and take the young to thee; that it may be well with thee*] This passage may be understood literally. If they destroyed both young and old, must not the breed soon fail, and would it not in the end be *ill* with them; and by thus cutting off the means of their continual support, must not their days be shortened on the land? But we may look for a humane precept in this law. The *young* never knew the sweets of *liberty*; the *dam* did: they might be taken and used for any lawful purpose, but the dam must not be brought into a state of *captivity*. They who can act otherwise must be either very *inconsiderate* or devoid of *feeling*; and such persons can never be objects of God's peculiar care and attention, and therefore need not expect that it shall be well with them, or that they shall prolong their days on the earth. Every thing contrary to the spirit of mercy and kindness the *ever blessed God has in utter abhorrence*. And we should remember a fact, that he who can exercise cruelty towards a sparrow or a wren, will, when circumstances are favourable, be cruel to his fellow creatures. The poet Phocylides has a maxim in his admonitory poem very similar to that in the sacred text:—

Μηδε τις ορνιθας καλιης αμα παντας ελεσθω·
Μητερα δ' εκπαλιπης, ιν' εχης παλι τησδε νεοττους.
Phocyl. Ποιημα Νουθετ., ver. 80.

"Nor from a nest take all the birds away;
The mother spare, she'll breed a future day."

Verse 8. *A battlement for thy roof*] Houses in the East are in general built with flat roofs, and on them men walk to enjoy the fresh air, converse together, sleep, &c.; it was therefore necessary to have a sort of battlement or balustrade to prevent persons from falling off. If a man neglected to make a sufficient defence against such accidents, and the death of another was occasioned by it, the owner of the house must be considered in the light of a murderer.

Verse 9. *Divers seeds*] See the note on Lev. xix. 19.

Verse 10. *Thou shalt not plough with an ox and an ass*] It is generally supposed that mixtures of different sorts in seed, breed, &c., were employed for superstitious purposes, and therefore prohibited in this law. It is more likely, however, that there was a physical reason for this; two beasts of a different species cannot associate comfortably together, and on this ground never pull pleasantly either in cart or plough; and every farmer knows that it is of considerable consequence to the comfort of the cattle to put those together that have an affection for each other. This may be very frequently remarked in certain cattle, which, on this account, are termed true yoke-fellows. After all, it is very probable that the general design was to prevent improper alliances in *civil* and *religious* life. And to this St. Paul seems evidently to refer, 2 Cor. vi. 14: *Be ye not unequally yoked with unbelievers*; which is simply to be understood as prohibiting all intercourse between Christians and idolaters in social, matrimonial, and religious life. And to teach the Jews the propriety of this, a variety of precepts relative to improper and heterogeneous mixtures were interspersed through their law, so that in civil and domestic life they might have them ever before their eyes.

Verse 12. *Fringes*] See on Num. xv. 38.

Verse 15. Tokens of *the damsel's virginity*] This was a perfectly possible case in all places where girls were married at ten, twelve, and fourteen years of age, which is frequent in the East. I have known several instances of persons having had two or three children at separate births before they were fourteen years of age. Such tokens, therefore, as the text speaks of, must be infallibly exhibited by females so very young on the consummation of their marriage.

Verse 17. *They shall spread the cloth, &c.*] A usage of this kind argues a roughness of manners which

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against her, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in a hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath [n] wrought folly in Israel, to play the whore in her father's house: [o] so shalt thou put evil away from among you.

22 [p] If a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be [q] betrothed unto a husband, and a man find her in the city, and lie with her;

24 Then shall ye bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath [r] humbled his neighbour's wife: [s] so thou shalt put away evil from among you.

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25 But if a man find a betrothed damsel in the field, and the man [t] force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 [u] If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; [v] because he hath humbled her, he may not put her away all his days.

30 [w] A man shall not take his father's wife, nor [x] discover his father's skirt.

[n] Gen. xxxiv. 7; Judg. xx. 6, 10; 2 Sam. xiii. 12, 13. — [o] Ch. xiii. 5. — [p] Lev. xx. 10; John viii. 5. — [q] Matt. i. 18, 19. [r] Chap. xxi. 14. — [s] Ver. 21, 22.

[t] Or, *take strong hold of her*; 2 Sam. xiii. 14. — [u] Exod. xxii. 16, 17. — [v] Ver. 24. — [w] Lev. xviii. 8; xx. 11; chap. xxvii. 20; 1 Cor. v. 1. — [x] See Ruth iii. 9; Ezek. xvi. 8.

would ill comport with the refinement of European ideas on so delicate a subject. Attempts have been made to show that the law here is to be understood metaphorically; but they so perfectly fail to establish any thing like probability, that it would be wasting my own and my reader's time to detail them. A custom similar to that above is observed among the Mohammedans to the present day.

Verse 22. *Shall both of them die*] Thus we find that in the most ancient of all laws adultery was punished with death in both the parties.

Verse 25. *And the man force her*] A *rape* also, by these ancient institutions, was punished with death, because a woman's honour was considered equally as precious as her life; therefore the same punishment was inflicted on the ravisher as upon the murderer. This offence is considered in the same point of view in the British laws, and by them also it is punished with *death*.

Verse 30. *A man shall not take his father's wife*] This is to be understood as referring to the case of a *stepmother*. A man in his old age may have married a young wife, and on his dying, his son by a former wife may desire to espouse her: this the law prohibits. It was probably on pretence of having broken this law, that Solomon put his brother Adonijah to death, because he had desired to have his father's concubine to wife, 1 Kings ii. 13–25

CHAPTER XXIII.

Neither eunuchs, bastards, Ammonites, *nor* Moabites, *shall be incorporated with the genuine Israelites*, 1–3. *The reason why the* Ammonites *and* Moabites *were excluded*, 4–6. Edomites *and* Egyptians *to be respected*. 7. *Their descendants in the third generation may be incorporated with the Israelites*, 8. *Cautions against wickedness when they go forth against their enemies*, 9. *To keep the camp free from every defilement, and the reason why*, 10–14. *The slave who had taken refuge among them is not to be deli-*

vered up to his former master, 15, 16. *There shall be no prostitutes nor sodomites in the land*, 17. *The hire of a prostitute or the price of a dog is not to be brought into the house of God*, 18. *The Israelites shall not lend on usury to each other*, 19; *but they may take usury from strangers*, 20. *Vows must be diligently paid*, 21–23. *In passing through a vineyard or field a man may eat of the grapes or corn, but must carry away none with him*, 24, 25.

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HE that is [a] wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 [b] An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation, shall they not enter into the congregation of the LORD for ever:

4 [c] Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [d] because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 [e] Thou shalt not seek their peace nor their [f] prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; [g] for he *is* thy brother: thou shalt not abhor an Egyptian; because [h] thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

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10 [i] If there be among you any man, that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening [k] cometh on, [l] he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou [m] wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God [n] walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no [o] unclean thing in thee, and turn away from thee:

15 [p] Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in

[a] Lev. xxi. 17–21; xxii. 22–24.——[b] Neh. xiii. 1, 2.——[c] See chap. ii. 29.——[d] Num. xxii. 5, 6.——[e] Ezra ix. 12.——[f] Heb. *good*.——[g] Gen. xxv. 21, 25, 26; Obad. x. 12.——[h] Exod. xxii. 21; xxiii. 9; Lev. xix. 34; chap. x. 19.——[i] Lev. xv. 16.——[k] Heb. *turneth toward*.——[l] Lev. xv. 5.——[m] Heb. *sittest down*.——[n] Lev. xxvi. 12.——[o] Heb. *nakedness of any thing*.——[p] 1 Sam. xxx. 15.

NOTES ON CHAP. XXIII.

Verse 1. *Shall not enter into the congregation, &c.*] If by entering into the congregation be meant the bearing a *civil* office among the people, such as magistrate, judge, &c., then the reason of the law is very plain; no man with any such personal defect as might render him contemptible in the sight of others should bear rule among the people, lest the contempt felt for his personal defects might be transferred to his important office, and thus his authority be disregarded. The general meaning of these words is, simply, that the persons here designated should not be so incorporated with the Jews as to partake of their *civil privileges*.

Verse 2. *A bastard shall not enter*] ממזר *mamzer*, which is here rendered *bastard*, should be understood as implying the *offspring* of an illegitimate or *incestuous* mixture.

Verse 3. *An Ammonite or Moabite*] These nations were subjected for their impiety and wickedness, (see ver. 4 and 5,) to peculiar disgrace, and on this account were not permitted to hold any office among the Israelites. But this did not disqualify them from being *proselytes*: Ruth, who was a Moabitess, was married to Boaz, and she became one of the progenitors of our Lord.

Even to their tenth generation] That is, *for ever*, as the next clause explains; see Neh. xiii. 1.

Verse 12, *&c.*] These directions may appear trifling to some, but they were essentially necessary to this people in their present circumstances. Decency and cleanliness promote health, and prevent many diseases.

Verse 15. *Thou shalt not deliver—the servant which is escaped—unto thee*] That is, a servant who left an idolatrous master that he might join himself to God

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one of thy gates, where it [q] liketh him best: [r] thou shalt not oppress him.

17 There shall be no [s] whore [t] of the daughters of Israel, nor a [u] sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 [v] Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 [w] Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: [x] that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 [y] When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

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22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 [z] That which is gone out of thy lips thou shalt keep and perform; *even* a freewill-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 When thou comest into thy neighbour's vineyard, [a] then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [b] then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

[q] Heb. *is good for him.*——[r] Exod. xxii. 21.——[s] Or, *sodomitess.* [t] Lev. xix. 29; see Prov. ii. 16.——[u] Gen. xix. 5; 2 Kings xxiii. 7. [v] Exod. xxii. 25; Lev. xxv. 36, 37; Neh. v. 2, 7; Psa. xv. 5; Luke vi. 34, 35.

[w] See Lev. xix. 34; chap. xv. 3.——[x] Chap. xv. 10.——[y] Num. xxx. 2; Eccles. v. 4, 5.——[z] Num. xxx. 2; Psa. lxvi. 13, 14. [a] 1 Cor. x. 26; Heb. xiii. 5.——[b] Matt. xii. 1; Mark ii. 23; Luke vi. 1.

and to his people. In any other case, it would have been injustice to have harboured the runaway.

Verse 17. *There shall be no whore*] See on Gen. xxxviii. 15–21.

Verse 18. *The hire of a whore, or the price of a dog*] Many public prostitutes dedicated to their gods a part of their impure earnings; and some of these prostitutes were publicly kept in the temple of Venus Melytta, whose gains were applied to the support of her abominable worship.

Verse 19. *Usury*] See on Lev. xxv. 36.

Verse 21. *When thou shalt vow, &c.*] See on Num. xxx. 1, &c.

Verse 24. *Thou shalt not put* any *in thy vessel.*] Thou shalt carry none away with thee. The old English proverb, *Eat thy fill, but pocket none*, seems to have been founded on this law.

Verse 25. *Thou mayest pluck the ears with thine hand*] It was on the permission granted by this law that the disciples plucked the ears of corn, as related Matt. xii. 1. This was both a considerate and humane law, and is no dishonour to the Jewish code.

CHAPTER XXIV.

The case of a divorced wife, 1–4. No man shall be obliged to undertake any public service for the first year of his marriage, 5. The mill-stones shall not be taken as a pledge, 6. The man-stealer shall be put to death, 7. Concerning cases of leprosy, 8, 9. Of receiving pledges, and returning those of the poor before bed-time, 10–13. Of servants and their hire, 14, 15. Parents and children shall not be put to death for each other, 16. Of humanity to the stranger, fatherless, widow, and bondman, 17, 18. Gleanings of the harvest, &c., to be left for the poor, stranger, widow, fatherless, &c., 19–22.

A. M. 2553. B. C. 1451. An. Ex. Isr. 40. Sebat.

WHEN a [a] man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found [b] some uncleanness in her: then let him write her a bill

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[a] Matt. v. 31; xix. 7; Mark x. 4.

[b] Heb. *matter of nakedness.*

NOTES ON CHAP. XXIV.

Verse 1. *Some uncleanness*] Any cause of *dislike*, for this great latitude of meaning the fact itself authorizes us to adopt, for it is certain that a Jew might put away his wife for *any cause that seemed good to himself*; and so hard were their hearts, that Moses *suffered* this; and we find they continued this practice even to the time of our Lord, who strongly reprehended them on the account, and showed that such license was wholly inconsistent with the original design of marriage; see Matt. v. 31, &c.; xix. 3, &c.; and the notes there.

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of [c] divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, [d] she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [e] Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 [f] When a man hath taken a new wife, he shall not go out to war, [g] neither shall he be charged with any business: *but* he shall be free at home one year, and shall [h] cheer up his wife which he hath taken.

6 No man shall take the nether or the upper mill-stone to pledge: for he taketh *a man's* life to pledge.

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7 [i] If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; [k] and thou shalt put evil away from among you.

8 Take heed in [l] the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 [m] Remember what the LORD thy God did [n] unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost [o] lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to

[c] Heb. *cutting off.*——[d] Lev. xxi. 7, 14; xxii. 13; Num. xxx. 9. [e] Jer. iii. 1.——[f] Chap. xx. 7.——[g] Heb. *not any thing shall pass upon him.*——[h] Prov. v. 18.

[i] Exod. xxi. 16.——[k] Chap. xix. 19.——[l] Lev. xiii. 2; xiv. 2. [m] See Luke xvii. 32; 1 Cor. x. 6.——[n] Num. xii. 10.——[o] Heb. *lend the loan of any thing to,* &c.

Verse 3. *And write her a bill of divorcement*] These bills, though varying in expression, are the same in substance among the Jews in all places. The following, collected from Maimonides and others, is a general form, and contains all the particulars of such instruments. The reader who is curious may find a full account of *divorces* in the Biblioth. Rab. of Bartolocci, and the following *form* in that work, vol. iv., p. 550.

"In —— day of the week, or —— day of the month A., in —— year from the creation of the world, or from the supputation (of Alexander) after the account that we are accustomed to count by, here, in the place B., I, C., the son of D., of the place B., (or if there be any other *name* which I have, or my father hath had, or which my *place* or my father's place hath had,) have voluntarily, and with the willingness of my soul, without constraint, dismissed, and left, and put away thee, even thee, E., the daughter of F., of the city G., (or if thou have any other *name* or *surname*, thou or thy father, or thy *place* or thy father's place,) who hast been my wife heretofore; but now I dismiss thee, and leave thee, and put thee away, that thou mayest be free, and have power over thy own life, to go away to be married to any man whom thou wilt; and that no man be refused of thine hand, for my name, from this day and for ever. And thus thou art lawful for any man; and this is unto thee, from me, a writing of divorcement, and book (*instrument*) of dismission, and an epistle of putting away; according to the Law of Moses and Israel.

A., son of B., witness.
C., son of D., witness."

Verse 4. *She is defiled*] Does not this refer to her having been divorced, and married in consequence to another! Though God, for the hardness of their hearts, suffered them to put away their wives, yet he considered all after-marriages in that case to be pollution and defilement; and it is on this ground that our Lord argues in the places referred to above, that whoever marries the woman that is put away is an adulterer: now this could not have been the case if God had allowed the divorce to be a legal and proper separation of the man from his wife; but in the sight of God nothing can be a legal cause of separation but *adultery* on either side. In such a case, according to the law of God, a man may put away his wife, and a wife may put away her husband; (see Matt. xix. 9;) for it appears that the wife had as much right to put away her husband as the husband had to put away his wife, see Mark x. 12.

Verse 5. *When a man hath taken a new wife*] Other people made a similar provision for such circumstances. Alexander ordered those of his soldiers who had married that year to spend the winter with their wives, while the army was in winter quarters. See Arrian, lib. i.

Verse 6. *The nether or the upper mill-stone*] Small hand-mills which can be worked by a single person were formerly in use among the Jews, and are still used in many parts of the East. As therefore the day's meal was generally ground for each day, they keeping no stock beforehand, hence they were forbidden to take either of the stones to pledge, because in such a case the family must be without bread. On this account the text terms the mill-stone the *man's life*.

Verses 8, 9. *The plague of leprosy*] See on Lev. xiii. and xiv.

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whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 [p] In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and [q] bless thee: and [r] it shall be righteousness unto thee before the LORD thy God.

14 Thou shalt not [s] oppress a hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At his day [t] thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [u] setteth his heart upon it: [v] lest he cry against thee unto the LORD, and it be sin unto thee.

16 [w] The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 [x] Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; [y] nor take the widow's raiment to pledge:

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18 But [z] thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 [a] When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may [b] bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, [c] thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* [d] afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And [e] thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

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[p] Exod. xxii. 26.——[q] Job xxix. 11, 13; xxxi. 20; 2 Cor. ix. 13; 2 Tim. i. 18.——[r] Chap. vi. 25; Psa. cvi. 31; cxii. 9; Dan. iv. 27.——[s] Mal. iii. 5.——[t] Lev. xix. 13; Jer. xxii. 13; Tob. iv. 14; James v. 4.——[u] Heb. *lifteth his soul unto it;* Psa. xxv. 1; lxxxvi. 4.——[v] James v. 4.——[w] 2 Kings xiv. 6; 2 Chron. xxv. 4; Jer. xxxi. 29, 30; Ezek. xviii. 20.

[x] Exodus xxii. 21, 22; Prov. xxii. 22; Isa. i. 23; Jer. v. 28; xxii. 3; Ezek. xxii. 29; Zech. vii. 10; Mal. iii. 5.——[y] Exod. xxii. 26.——[z] Verse 22; chap. xvi. 12.——[a] Lev. xix. 9, 10; xxiii. 22.——[b] Chapter xv. 10; Psa. xli. 1; Proverbs xix. 17. [c] Heb. *thou shalt not bough it after thee.*——[d] Hebrew, *after thee.* [e] Verse 18.

Verse 12. *And if the man* be *poor, &c.*] Did not this law preclude pledging *entirely*, especially in case of the abjectly poor? For who would take a pledge in the morning which he knew, if not redeemed, he must restore at night? However, he might resume his claim in the morning, and have the pledge daily returned, and thus keep up his property in it till the debt was discharged; see the note on Exod. xxii. 26. The Jews in several cases did act contrary to this rule, and we find them cuttingly reproved for it by the Prophet Amos, chap. ii. 8.

Verse 15. *He* is *poor, and setteth his heart upon it*] How exceedingly natural is this! The poor servant who seldom sees money, yet finds from his master's affluence that it procures all the conveniences and comforts of life, longs for the time when he shall receive his wages; should his pay be delayed after the time is expired, he may naturally be expected to *cry unto God* against him who withholds it. See most of these subjects treated at large on Exod. xxii. 21–27.

Verse 16. *The fathers shall not be put to death for the children, &c.*] This law is explained and illustrated in sufficient detail, Ezek. xviii.

Verse 18. *Thou shalt remember that thou wast a bondman*] Most people who have affluence rose from comparative penury, for those who are *born* to estates frequently squander them away; such therefore should remember *what* their feelings, their fears, and anxieties were, when *they* were poor and abject. A want of attention to this most wholesome precept is the reason why pride and arrogance are the general characteristics of those who have risen in the world from poverty to affluence; and it is the conduct of those men which gave rise to the rugged proverb, "Set a beggar on horseback, and he will ride to the devil."

Verse 19. *When thou cuttest down thine harvest*] This is an addition to the law, Lev. xix. 9; xxiii. 22. The *corners* of the field, the *gleanings*, and the *forgotten sheaf*, were all the property of the poor. This the Hebrews extended to any part of the fruit or produce of a field, which had been forgotten in the time of general ingathering, as appears from the concluding verses of this chapter.

CHAPTER XXV.

Punishment by whipping not to exceed forty stripes, 1–3. *The ox that treads out the corn is not to be muzzled*, 4. *The ordinance concerning marrying the wife of that brother who has died childless*, 5–10. *Of the woman who acts indecently in succouring her husband*, 11, 12. *Of false weights and measures*, 13–16 *Amalek is to be destroyed*, 17–19.

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IF there be a [a] controversy between men, and they come unto judgment, that *the judges* may judge them; then they [b] shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* [c] worthy to be beaten, that the judge shall cause him to lie down,[d] and to be beaten before his face, according to his fault, by a certain number.

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3 [e] Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these, with many stripes, then thy brother should [f] seem vile unto thee.

[a] Chap. xix. 17; Ezek. xliv. 24.—[b] See Prov. xvii. 15.

[c] Luke xii. 48.—[d] Matt. x. 17.—[e] 2 Cor. xi. 24.—[f] Job xviii. 3.

NOTES ON CHAP. XXV.

Verse 1. *They shall justify the righteous*] This is a very important passage, and is a key to several others. The word צדק *tsadak* is used here precisely in the same sense in which St. Paul sometimes uses the corresponding word δικαιοω, not to *justify* or make *just*, but to *acquit*, *declare innocent*, to *remit punishment*, or *give reasons why such a one should not be punished*; so here the magistrates הצדיקו *hitsdiku*, *shall acquit*, the righteous—declare him innocent, because he is found to be *righteous* and not *wicked*: so the Septuagint: και δικαωσουσιν τον δικαιον, *they shall make righteous the righteous*—declare him free from blame, not liable to punishment, acquitted; using the same word with St. Paul when he speaks of a sinner's justification, i. e., his acquittance from blame and punishment, because of the death of Christ in his stead.

Verse 2. *The judge shall cause him to lie down, and to be beaten before his face*] This precept is literally followed in China; the culprit receives in the presence of the magistrate the punishment which the law directs to be inflicted. Thus then *justice* is done, for the magistrate sees that the letter of the law is duly fulfilled, and that the officers do not transgress it, either by *indulgence* on the one hand, or *severity* on the other. The culprit receives nothing more nor less than what *justice* requires.

Verse 3. *Forty stripes he may give him*, and *not exceed*] According to God's institution a criminal may receive *forty* stripes; not one more! But is the institution from *above* or *not*, that for any offence sentences a man to receive *three hundred*, yea, a *thousand* stripes! What horrible brutality is this! and what a reproach to human nature, and to the nation in which such shocking barbarities are exercised and tolerated! Most of the inhabitants of Great Britain have heard of *Lord Macartney's embassy to the emperor of China*, and they have also heard of its complete failure; but they have not heard the cause. It appears to have been partly occasioned by the following circumstance: A soldier had been convicted of some petty traffic with one of the natives, and he was sentenced by a court-martial to receive *sixty* lashes! Hear my author:

"The soldiers were drawn up in form in the outer court of the palace where we resided; and the poor culprit, being fastened to one of the pillars of the great portico, received his punishment without mitigation. The abhorrence excited in the breasts of the Chinese at this cruel conduct, as it appeared to them, was demonstrably proved by their words and looks. They expressed their astonishment that a people professing the mildest, the most benevolent religion on earth, as they wished to have it believed, could be guilty of such flagrant inattention to its merciful dictates. One of the principal Mandarins, who knew a little English, expressed the general sentiment, *Englishmen too much cruel, too much bad.*"—Accurate account of Lord Macartney's Embassy to China, by an attendant on the embassy, 12mo., 1797, p. 88.

The following is Mr. Ainsworth's note on this verse: "This number *forty* the Scripture uses sundry times in cases of humiliation, affliction, and punishment. As *Moses* twice humbled himself in fasting and prayer forty days and forty nights, Deut. ix. 9, 18. *Elijah* fasted forty days, 1 Kings xix. 8; and our Saviour, Matt. iv. 2. Forty years *Israel* was afflicted in the wilderness for their sins, Num. xiv. 33, 34. And forty years *Egypt* was desolate for treacherous dealing with *Israel*, Ezek. xxix. 11–13. Forty days every woman was in purification from her uncleanness for a man-child that she bare, and twice forty days for a woman-child, Lev. xii. 4, 5. Forty days and forty nights it rained at Noah's flood, Gen. vii. 12. Forty days did *Ezekiel* bear the iniquity of the house of *Judah*, Ezek. iv. 6. *Jonah* preached, *Yet forty days and Nineveh shall be overthrown*, Jonah iii. 4. Forty years' space the Canaanites had to repent after *Israel* came out of *Egypt*, and wandered so many years in the wilderness, Num. xiv. 33. And thrice forty years the old world had Noah preaching unto them repentance, Gen. vi. 3. It was forty days ere Christ ascended into heaven after his resurrection, Acts i. 3, 9, And forty years' space he gave unto the Jews, from the time that they killed him, before he destroyed their city and temple by the Romans.

"By the Hebrews this law is expounded thus: *How many* stripes *do they beat* (an offender) *with?* With forty, lacking one: as it is written, (Deut. xxv. 2, 3,) *by number forty*, that is, the number which is next to forty, *Talmud Bab*, in *Maccoth*, chap. iii. This their

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4 [g] Thou shalt not muzzle the ox when he [h] treadeth out *the* corn.

5 [i] If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without, unto a stranger: her [k] husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth [l] shall succeed in the name of his brother *which is* dead, that [m] his name be not put out of Israel.

7 And if the man like not to take his [n] brother's wife, then let his brother's wife go up to the [o] gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

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8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, [p] I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [q] loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not [r] build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 When men strive together one with an-

[g] Prov. xii. 10; 1 Cor. ix. 9; 1 Tim. v. 18.——[h] Heb. *thresheth*; Hos. x. 11.——[i] Matt. xxii. 24; Mark xii. 19; Luke xx. 28.——[k] Or, *next kinsman*; Gen. xxxviii. 8; Ruth i. 12, 13; iii. 9.

[l] Gen. xxxviii. 9.——[m] Ruth iv. 10.——[n] Or, *next kinsman's wife*.——[o] Ruth iv. 1, 2.——[p] Ruth iv. 6.——[q] Ruth iv. 7.——[r] Ruth iv. 11.

understanding is very ancient, for so they practised in the apostles' days: as Paul testified: *Of the Jews five times received I forty* (stripes) *save one*; 2 Cor. xi. 24. But the reason which they give is not solid; as when they say, *If it had been written* FORTY IN NUMBER, *I would say it were full forty; but being written*, IN NUMBER FORTY, it means *the number which reckons forty* next after it, that is, thirty-nine. By this exposition they confound the verses and take away the distinction. I rather think this custom was taken up by reason of the manner of their beating forespoken of, which was with a scourge that had three cords, so that every stroke was counted for three stripes, and then they could not give even forty, but either thirty-nine or forty-two, which was above the number set of God. And hereof they write thus: *When they judge* (or *condemn*) *a sinner to so many* (*stripes*) *as he can bear, they judge not but by strokes that are fit to be trebled* [that is, to give three stripes to one stroke, by reason of the three cords.] *If they judge that he can bear twenty, they do not say he shall be beaten with one and twenty, to the end that they may treble the stripes, but they give him eighteen.*—*Maimon* in *Sanhedria*, chap. xvii., sec. 2. Thus he that was able to bear twenty stripes, had but eighteen: the executioner smote him but six times, for if he had smitten him the seventh they were counted one and twenty stripes, which was above the number adjudged: so he that was adjudged to forty was smitten thirteen times, which being counted one for three, make thirty-nine. And so R. *Bechaios*, writing hereof, says, *The strokes are trebled*; that is, every one is three, and three times thirteen are nine and thirty."

Thy brother be vile, or *be contemptible*.—By this God teaches us to hate and despise the sin, not the sinner, who is by this chastisement to be amended; as the power which the Lord hath given is *to edification, not to destruction*, 2 Cor. xiii. 10.

Verse 4. *Thou shalt not muzzle the ox, &c.*] In Judea, as well as in Egypt, Greece, and Italy, they make use of beeves to tread out the corn; and Dr. Shaw tells us that the people of Barbary continue to tread out their corn after the custom of the East. Instead of beeves they frequently made use of mules and horses, by tying by the neck three or four in like manner together, and whipping them afterwards round about the *nedders*, as they call the *treading floors*, (the Libycæ areæ *Hor*,) where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for threshing. This indeed is a much quicker way than ours, though less cleanly, for as it is performed in the open air, (Hos. xiii. 3,) upon any round level plot of ground, daubed over with cow's dung to prevent as much as possible the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain, at the same time that the straw, which is their chief and only fodder, is hereby shattered to pieces; a circumstance very pertinently alluded to in 2 Kings xiii. 7, where *the king of Syria* is said *to have made the Israelites like the dust by threshing*.—Travels, p. 138. While the oxen were at work some muzzled their mouths to hinder them from eating the corn, which Moses here forbids, instructing the people by this symbolical precept to be kind to their servants and labourers, but especially to those who ministered to them in holy things; so St. Paul applies it 1 Cor. ix. 9, &c.; 1 Tim. v. 18. Le Clere considers the injunction as wholly symbolical; and perhaps in this view it was intended to confirm the laws enjoined in the fourteenth and fifteenth verses of the former chapter. See *Dodd* and *Shaw*.

In *Bengal*, where the same mode of treading out the corn is used, some muzzle the ox, and others do not, according to the disposition of the farmer.—*Ward*.

Verse 9. *And loose his shoe*] It is difficult to find the reason of these ceremonies of degradation. Perhaps the *shoe* was the emblem of *power*; and by *stripping it off*, *deprivation* of that power and authority was represented. *Spitting* in the face was a mark of the utmost

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other, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, [s] thine eye shall not pity *her*.

13 [t] Thou shalt not have in thy bag [u] divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: [w] that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For [x] all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

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17 [y] Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he [z] feared not God.

19 Therefore it shall be, [a] when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance, to possess it, *that* thou shalt [b] blot out the remembrance of Amalek from under heaven: thou shalt not forget *it*.

[s] Chap. xix. 13.——[t] Lev. xix. 35, 36; Prov. xi. 1; Ezek. xlv. 10; Mic. vi. 11.——[u] Heb. *a stone and a stone.*——[v] Heb. *an ephah and an ephah.*

[w] Exod. xx. 12.——[x] Prov. xi. 1; 1 Thess. iv. 6.——[y] Exod xvii. 8.——[z] Psa. xxxvi. 1; Prov. xvi. 6; Rom. iii. 18.——[a] 1 Sam. xv. 3.——[b] Exod. xvii. 14.

ignominy; but the Jews, who are legitimate judges in this case, say that the spitting was not *in* his face, but *before* his face *on the ground*. And this is the way in which the Asiatics express their detestation of a person to the present day, as *Niebuhr* and other intelligent travellers assure us. It has been remarked that the prefix ב *beth* is seldom applied to פְּנֵי *peney*; but when it is it signifies as well *before* as *in* the face. See Josh. xxi. 44; xxiii. 9; Esther ix. 2; and Ezek. xlii. 12; which texts are supposed to be proofs in point. The act of spitting, whether *in* or *before* the face, marked the strong contempt the woman felt for the man who had slighted her. And it appears that the man was ever after disgraced in Israel; for so much is certainly implied in the saying, ver. 10: *And his name shall be called in Israel, The house of him that hath his shoe loosed.*

Verse 13. *Divers weights*] אֶבֶן וְאֶבֶן *eben vaaben*, a *stone and a stone*, because the weights were anciently made of stone, and some had two sets of stones, a *light* and a *heavy*. With the *latter* they bought their wares, by the *former* they sold them. In our own country this was once a common case; smooth, round, or oval stones were generally chosen by the simple country people for selling their wares, especially such as were sold in *pounds* and *half* pounds. And hence the term a *stone weight*, which is still in use, though *lead* or *iron* be the matter that is used as a counterpoise: but the name itself shows us that a *stone* of a certain weight was the material formerly used as a weight. See the notes on Lev. xix. 35, 36.

Verse 14. *Divers measures*] Literally, *an ephah and an ephah*; one *large*, to buy thy neighbour's wares, another *small*, to sell thy own by. So there were *knaves* in all ages, and among all nations. See the notes on Exod. xvi. 16, and Lev. xix. 35.

Verse 18. *Smote the hindmost of thee*] See the note on Exod. xvii. 8. It is supposed that this command had its final accomplishment in the death of Haman and his ten sons, Esth. iii., vii., ix., as from this time the memory and name of Amalek was blotted out from under heaven, for through every period of their history it might be truly said, *They feared not God.*

CHAPTER XXVI.

First-fruits must be offered to God, 1, 2. *The form of confession to be used on the occasion,* 3–11. *The third year's tithe to be given to the Levites and the poor,* 12, *and the form of confession to be used on this occasion,* 13–15. *The Israelites are to take Jehovah for their God, and to keep his testimonies,* 16, 17. *And Jehovah is to take them for his people, and make them high above all the nations of the earth,* 18, 19.

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AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

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2 [a] That thou shalt take of the

[a] Exod. xxiii. 19; xxxiv. 26; Num. xviii. 13; chap. xvi. 10; Prov. iii. 9.

NOTES ON CHAP. XXVI.

Verse 2. *Thou shalt take of the first of all the fruit, &c.*] This was intended to keep them in continual remembrance of the kindness of God, in preserving them through so many difficulties and literally fulfilling the promises he had made to them. God being

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first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [b] go unto the place which the LORD thy God shall choose, to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak, and say before the LORD thy God, [c] A Syrian [d] ready to perish *was* my father, and [e] he went down into Egypt, and sojourned there with a [f] few, and became there a nation, great, mighty, and populous:

6 And [g] the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And [h] when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And [i] the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and [k] with great terribleness, and with signs, and with wonders:

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9 And he hath brought us into this place, and hath given us this land, *even* [l] a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And [m] thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 When thou hast made an end of tithing all the [n] tithes of thine increase the third year, *which is* [o] the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them

[b] Chap. xii. 5.——[c] Hos. xii. 12.——[d] Gen. xliii. 1, 2; xlv. 7, 11. [e] Gen. xlvi. 1, 6; Acts vii. 15.——[f] Gen. xlvi. 27; chap. x. 22. [g] Exod. i. 11, 14.——[h] Exod. ii. 23, 24, 25; iii. 9; iv. 31.

[i] Exod. xii. 37, 51; xiii. 3, 14, 16; chap. v. 15.——[k] Chap. iv. 34.——[l] Exod. iii. 8.——[m] Chap. xii. 7, 12, 18; xvi. 11.——[n] Lev. xxvii. 30; Num. xviii. 24.——[o] Chap. xiv. 28, 29.

the author of all their blessings, the first-fruits of the land were consecrated to him, as the author of every good and perfect gift.

Verse 5. *A Syrian ready to perish* was *my father*] This passage has been variously understood, both by the ancient versions and by modern commentators. The *Vulgate* renders it thus: *Syrus persequebatur patrem meum*, "A Syrian persecuted my father." The *Septuagint* thus: Συριαν απεβαλεν ὁ πατηρ μου, "My father abandoned Syria." The *Targum* thus: לבן ארמאה בעא לאובדא ית אבא *Laban arammaah bea leobada yath abba*, "Laban the Syrian endeavoured to destroy my father." The *Syriac*: "My father was led out of Syria into Egypt." The *Arabic*: "Surely, Laban the Syrian had almost destroyed my father." The *Targum* of *Jonathan ben Uzziel*: "Our father Jacob went at first into Syria of Mesopotamia, and Laban sought to destroy him."

Father *Houbigant* dissents from all, and renders the original thus: *Fames urgebat patrem meum, qui in Ægyptum descendit*, "Famine oppressed my father, who went down into Egypt." This interpretation Houbigant gives the text, by taking the י *yod* from the word ארמי *aramm*, which signifies an *Aramite* or Syrian, and joining it to אבד *yeabud*, the *future* for the *perfect*, which is common enough in Hebrew, and which may signify *constrained*; and seeking for the meaning of ארם *aram* in the Arabic ارم *arama*, which signifies *famine*, *dearth*, &c., he thus makes out his version, and this version he defends at large in his notes. It is pretty evident, from the text, that by a *Syrian* we are to understand *Jacob*, so called from his long residence in Syria with his father-in-law Laban. And his *being ready to perish* may signify the hard usage and severe labour he had in Laban's service, by which, as his health was much impaired, so his life might have often been in imminent danger.

Verse 8. *With a mighty hand, &c.*] See on Deut iv. 34.

Verse 11. *Thou shalt rejoice*] God intends that his followers shall be happy; that they shall eat their bread with gladness and singleness of heart, praising him. Those who eat their meat grudgingly, under the pretence of their *unworthiness*, &c., profane God's bounties, and shall have no thanks for their voluntary humility.

Thou, and the Levite, and the stranger] They were to take care to share God's bounties among all those who were dependent on them. The *Levite* has no inheritance, let him rejoice with thee. The *stranger* has no home, let him feel thee to be his friend and his father.

Verse 12. *The third year, which is the year of tithing*] This is supposed to mean the third year of the seventh or Sabbatical year, in which the *tenths* were to be given to the poor. See the law, chap.

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unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, [p] neither have I forgotten *them:*

14 [q] I have not eaten thereof in my mourning, neither have I taken away *aught* thereof for *any* unclean *use*, nor given *aught* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [r] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

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17 Thou hast [s] avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And [t] the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [u] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be [v] a holy people unto the LORD thy God, as he hath spoken.

[p] Psa. cxix. 141, 153, 176.—[q] Lev. vii. 20; xxi. 1, 11; Hos. ix. 4. [r] Isa. lxiii. 15; Zech. ii. 13.—[s] Exod. xx. 19.—[t] Exod. vi. 7; xix. 5; chap. vii. 6; xiv. 2; xxviii. 9.—[u] Ch. iv. 7, 8; xxviii. 1; Psa. cxlviii. 14.—[v] Exod. xix. 6; chap. vii. 6; xxviii. 9; 1 Pet. ii. 9

xiv. 28. But from the letter in both these places it would appear that the tithe was for the Levites, and that this tithe was drawn only once in three years.

Verse 14. *I have not—given* aught *thereof for the dead*] That is, I have not consecrated any of it to an *idol*, which was generally a dead man whom superstition and ignorance had deified. From 1 Cor. x. 27, 28, we learn that it was customary to offer that flesh to idols which was afterwards sold publicly in the shambles; probably the blood was poured out before the idol in imitation of the sacrifices offered to the true God. Perhaps the text here alludes to a similar custom.

Verse 17. *Thou hast avouched the Lord*] The people *avouch*—publicly declare, that they have taken Jehovah to be their God.

Verse 18. *And the Lord hath avouched*] Publicly declared, by the blessings he pours down upon them, that he has taken them to be his peculiar people. Thus the covenant is made and ratified between God and his followers.

Verse 19. *Make thee high above all nations*] It is written, *Righteousness exalteth a nation, but sin is a reproach to any people*, Prov. xiv. 34. While Israel regarded God's word and kept his testimonies, they were the greatest and most respectable of all nations; but when they forsook God and his law, they became the most contemptible. O Britain, even more highly favoured than ancient Israel! learn wisdom by what they have suffered. It is not thy fleets nor thine armies, howsoever excellent and well appointed, that can ultimately exalt and secure thy permanence among the nations. It is righteousness *alone*. Become irreligious, neglect God's ordinances, profane his Sabbath, despise his word, persecute his followers, and thou art *lost*. But fear, love, and serve him, and thy enemies shall be found liars, thou shalt defeat their projects, and trample on their high places.

THE form of confession when bringing the first-fruits, related ver. 4–10, is both affecting and edifying. Even when brought into a state of affluence and rest, they were commanded to remember and publicly acknowledge their former degradation and wretchedness, that they might be ever kept humble and dependent; and they must bring their offering as a public acknowledgment to God that it was by his mercy their state was changed, and by his bounty their comforts were continued. If a man rise from poverty to affluence, and forget his former state, he becomes proud, insolent, and oppressive. If a Christian convert forget his former state, the rock whence he was hewn, and the hole of the pit whence he was digged, he soon becomes careless, unthankful, and unholy. The case of the *ten lepers* that were cleansed, of whom only *one* returned to give God thanks, is an awful lesson. How many are continually living on the bounty of God, who feel no gratitude for his mercies! Reader, is this thy state? If so, then expect the just God to curse thy blessings.

CHAPTER XXVII.

Moses commands the people to write the law upon stones, when they shall come to the promised land, 1–3. *And to set up these stones on Mount* Ebal. 4; *and to build an altar of unhewn stones, and to offer on it burnt-offerings and peace-offerings*, 5–7. *The words to be written plainly, and the people to be exhorted to obedience*, 8–10. *The six tribes which should stand on Mount* Gerizim *to bless the people*, 11, 12. *Those who are to stand upon Mount* Ebal *to curse the transgressors*, 13. *The different transgressors against whom the curses are to be denounced*, 14–26.

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AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day [a] when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that [b] thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, [c] in Mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: [d] thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

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8 And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; [e] this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand [f] upon Mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And [g] these shall stand upon Mount Ebal [h] to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And [i] the Levites shall speak, and say unto all the men of Israel with a loud voice,

[a] Josh. iv. 1.——[b] Josh. viii. 32.——[c] Ch. xi. 29; Josh. viii. 30. [d] Exod. xx. 25; Josh. viii. 31.——[e] Chap. xxvi. 18.——[f] Chap. xi. 29; Josh. viii. 33; Judg. ix. 7.——[g] Chap. xi. 29; Josh. viii. 33 [h] Heb. *for a cursing.*——[i] Ch. xxviii. 10; Josh. viii. 33; Dan. ix. 11

NOTES ON CHAP. XXVII.

Verse 2. *Thou shalt set thee up great stones*] How many is not specified, possibly *twelve*, and possibly only a sufficient number to make a surface large enough to write the blessings and the curses on.

Plaster them with plaster] Perhaps the original ושדת אתם בשיד *vesadta otham bassid* should be translated, *Thou shalt cement them with cement*, because this was intended to be a *durable* monument. In similar cases it was customary to set up a single stone, or a heap, rudely put together, where no cement or mortar appears to have been used; and because this was *common*, it was necessary to give particular directions when the usual method was not to be followed. Some suppose that the writing was to be in *relievo*, and that the spaces between the letters were filled up by the mortar or cement. This is quite a possible case, as the Eastern inscriptions are frequently done in this way. There is now before me a large slab of basaltes, two feet long by sixteen inches wide, on which there is an inscription in Persian, Arabic, and Tamul; in the two former the letters are all raised, the surface of the stone being *dug out*, but the Tamul is indented. A kind of reddish paint had been smeared over the letters to make them more apparent. Two Arabic marbles in the University of Oxford have the inscriptions in *relievo*, like those on the slab of basalt in my possession. In the opinion of some even this case may cast light upon the subject in question.

Verse 3. *All the words of this law*] After all that has been said by ingenious critics concerning the *law* ordered to be written on these stones, some supposing the whole Mosaic law to be intended, others, only the *decalogue*, I am fully of opinion that the (התורה *torah*) law or ordinance in question simply means the *blessings* and *curses* mentioned in this and in the following chapter; and indeed these contained a very good epitome of the whole law in all its promises and threatenings, in reference to the whole of its grand moral design. See at the end of this chapter.

Verse 4. *Set up these stones—in Mount Ebal*] So the present Hebrew text, but the Samaritan has *Mount Gerizim*. Dr. Kennicott has largely defended the reading of the Samaritan in his second dissertation on the *present state of the Hebrew text*, and Dr. Parry has defended the Hebrew against the Samaritan in his *Case between Gerizim and Ebal fairly stated*. So has *J. H. Versehuir*, in his *Dissert. Critica*. Many still think Dr. Kennicott's arguments unanswerable, and have no doubt that the Jews have here corrupted the text through their enmity to the Samaritans. On all hands it is allowed that *Gerizim* abounds with springs, gardens, and orchards, and that it is covered with a beautiful verdure, while *Ebal* is as *naked* and as barren as a rock. On this very account the former was highly proper for the ceremony of *blessing*, and the latter for the ceremony of *cursing*.

Verse 12. *These shall stand upon Mount Gerizim to bless the people*] Instead of *upon Mount*, &c., we may translate *by*, as the particle על *al* is sometimes used; for we do not find that the tribes did stand *on* either mount, for in Josh. viii. 33, when this direction

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15 [k] Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. [l] And all the people shall answer and say, Amen.

16 [m] Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 [n] Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 [o] Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 [p] Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 [q] Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

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21 [r] Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 [s] Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 [t] Cursed *be* he that lieth with his mother-in-law. And all the people shall say, Amen.

24 [u] Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 [v] Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 [w] Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

[k] Exod. xx. 4, 23; xxxiv. 17; Lev. xix. 4; xxvi. 1; chap. iv. 16, 23; v. 8; Isa. lxiv. 9; Hos. xiii. 2.——[l] See Num. v. 22; Jer. xi. 5; 1 Cor. xiv. 16.——[m] Exod. xx. 12; xxi. 17; Lev. xix. 3; chap. xxi. 18.——[n] Chap. xix. 14; Prov. xxii. 28.——[o] Lev. xix. 14.——[p] Exod. xxii. 21, 22; chap. x. 18; xxiv. 17; Mal. iii. 5.

[q] Lev. xviii. 8; xx. 11; chap. xxii. 30.——[r] Lev. xviii. 23; xx. 15.——[s] Lev. xviii. 9; xx. 17.——[t] Lev. xviii. 17; xx. 14. [u] Exod. xx. 13; xxi. 12, 14; Lev. xxiv. 17; Num. xxxv. 31; chap. xix. 11.——[v] Exod. xxiii. 7, 8; chap. x. 17; xvi. 19; Ezek. xxii. 12.——[w] Chap. xxviii. 15; Psa. cxix. 21; Jer. xi. 3; Gal. iii. 10.

was reduced to practice, we find the people did not stand *on* the mountains, but *over against* them on the plain. See the observations at the end of this chapter.

Verse 15. *Cursed* be *the man, &c.*] Other laws, previously made, had prohibited all these things, and penal sanctions were necessarily understood; but here God more openly declares that he who breaks them *is cursed*—falls under the wrath and indignation of his Maker and Judge. See the note on Exod. xx. 4.

Verse 16. *Setteth light by his father or his mother.*] See the note on Exod. xx. 12.

Verse 17. *Removeth his neighbour's landmark.*] See before on Deut. xix. 14, and on Exod. xx. 17. And for all the rest of these curses, see the notes on Exod. xx., and the observations at the end of it.

Verse 18. *The blind to wander out of the way.*] A sin against the sixth commandment. See on Exod. xx. 13.

Verse 26. *That confirmeth not* all *the words of this law*] The word כל *col*, ALL, is not found in any *printed* copy of the *Hebrew* text; but the *Samaritan* preserves it, and so do *six* MSS. in the collections of *Kennicott* and *De Rossi*, besides several copies of the *Chaldee Targum*. The *Septuagint* also, and *St. Paul* in his quotation of this place, Gal. iii. 10. St. Jerome says that the Jews suppressed the word, that it might not appear that they were bound to fulfil ALL the precepts in the law of Moses.

1. Dr. KENNICOTT, who contends that it was the *Decalogue* that was written on the stones mentioned in this chapter, says, "If we examine these twelve curses, they will appear to contain a strong enforcement of the *ten commands*; and it is highly probable that the curses were here proclaimed principally to secure obedience to the commandments, as will be made more clear by the following table:—

The first, second, third, and fourth Commandments.

Verse 15. Cursed be the man that maketh any graven or molten image, an abomination to the Lord, &c.

The fifth Commandment.

Verse 16. Cursed be he that setteth light by his father or his mother.

The sixth Commandment.

Verse 25. Cursed be he that taketh reward to slay an innocent person.

Verse 24. Cursed be he that smiteth his neighbour secretly.

Verse 18. Cursed be he that maketh the blind to wander out of the way.

The seventh Commandment.

Verse 20. Cursed be he that lieth with his father's wife.

Verse 21. Cursed be he that lieth with any beast.

Verse 22. Cursed be he that lieth with his sister.

Verse 23. Cursed be he that lieth with his mother-in-law.

The eighth Commandment.

Verse 17. Cursed be he that removeth his neighbour's landmark.

The ninth Commandment.

Verse 19. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.

The tenth Commandment.

Verse 26. Cursed be he that confirmeth not all the words of this law to do them."

Many will think this arrangement fanciful; and the analogy far from being natural.

2. In pronouncing these blessings and curses, the Talmud says, six tribes went up towards the top of Mount Gerizim, and six towards the top of Mount Ebal; and the priests and the Levites, and the ark stood beneath in the midst. The priests encompassed the ark, and the Levites stood round about the priests; and all Israel on this side and on that; see Josh. viii. 33. Then they turned their faces towards Mount Gerizim and pronounced the blessing, *Blessed be the man*, &c., and those on each side answered AMEN! then they turned their faces towards Mount Ebal, and pronounced the curse, *Cursed be the man*, &c., and those on each side answered AMEN! till they had finished the blessings and the curses; and afterwards they brought stones and built an altar. Some suppose that the Levites were divided into two grand bodies, part standing at or on Mount Gerizim, and part on Mount Ebal, and that with each division were some of the priests. The whole Dr. *Parry* supposes to have been arranged in the following manner:—



3. It is worthy of remark that Moses assigns to the children of Rachel and Leah, the two mothers of the family, the office of *blessing* the people, as being the most honourable; and these he places on Mount Gerizim. On the contrary, he assigns the office of *cursing* the people to the sons of Zilpah and Bilhah, as being the least honourable office; but with these he joins Zebulun, the youngest of Leah's sons, and Reuben, the eldest. As there must be six tribes on each mountain, it was necessary that while six of the sons of Rachel and Leah, the legitimate wives, should be employed in blessing, *two* tribes descending from the same mothers should be joined to the other *four* who proceeded from the handmaids in order to make up the number *six*. The question is, which two of the more honourable tribes should be joined to the *four* least honourable, in order to complete the number six? Zebulun is chosen, because being the sixth and youngest of all Leah's sons, he was the least honourable of those who proceeded from the free woman; and Reuben is chosen, who, though the eldest of Jacob's sons, and entitled to the birthright, had lost it by his transgression. And hence he, in his posterity, was degraded, and was obliged to pronounce the curse, *Cursed is he that lieth with his father's wife*. See Gen. xlix. 3, 4, and xxxv. 22, and the notes on both places.

4. It is strange how long the disgrace consequent on some flagrant transaction of a parent may cleave to his posterity! See this exemplified in the posterity of Reuben. Hence, with great propriety we may pray, "Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins."—*Litany*. For the offences of our forefathers may be so remembered against their posterity, that God, in the course of his providence, may still keep up a controversy in *secular matters* with the descendants (though even pious) of unholy ancestors; for as all men are seminally included in their parents, they come into the world depraved with their depravity, and in some sort liable to their curses, though not so far as to affect their eternal interests without the addition of their own personal offences. Thus God may be said to visit the sins of the fathers upon the children, even unto the third and fourth generation; as he may have a controversy with the *land* for the evil which has been done in it, and for which no proper atonement has been made. Why is it that at this moment Spain is suffering the most afflictive and cruel desolations? What has she done to merit all this? Is she more wicked than all the European nations because she suffers such things? Here is the mystery: *Nations*, as such, can only be punished in this world. Look at the torrents of innocent blood shed by their ancestors in South America 300 years ago; and see now and adore the awful hand of retributive justice! (December, 1811.) We often see persons tried and afflicted, for whose distresses we can give no legitimate reason. We find others who, though they rise early, sit up late, work hard, eat the bread of carefulness, and have a full knowledge of their business, yet never get on in life. Who can account for this? Shall we say that some injustice in their ancestors has brought down the displeasure of God upon the earthly possessions that descended in that line, so that the goods *ill gotten* shall never be permitted to *multiply*? I knew an honest man, dead many years since, who by great diligence, punctuality, and integrity in his business, had acquired considerable property. Some time before his death, having by will divided his substance among his sons and his daughters, he expressed himself thus: "Children, you need not fear the curse of God on this property; every penny of it was honestly earned." Many years have since elapsed, and the blessing of God has been in the basket and in the store of all his children. Parents! leave nothing behind you that you cannot say before your God, with a clear conscience, "This has been honestly earned." If all bequests of a *contrary description* were to be deducted from last wills and testaments, the quantum of descending property would be, in many cases, small indeed.

CHAPTER XXVIII.

The blessings which God pronounces on the obedient, 1–6. *Particular privileges which the faithful shall receive*, 7–13. *The curses pronounced against the ungodly and idolatrous*, 14–19. *A detailed account of the miseries which should be inflicted on them, should they neglect the commandments of the Lord*, 20. *They shall be smitten with the pestilence*, 21; *with consumption, fever, &c.*, 22; *drought and barrenness*, 23, 24; *they shall be defeated by their enemies*, 25, 26; *they shall be afflicted with the botch of Egypt*, 27; *with madness and blindness*, 28, 29; *they shall be disappointed in all their projects*, 30; *deprived of all their possessions, and afflicted in all their members*, 31–35; *they and their king shall go into captivity*, 36, *and become a by-word among the nations*, 37. *Their land shall be unfruitful, and they shall be the lowest of all people*, 38–44. *All these curses shall come on them should they be disobedient*, 45–48. *Character of the people by whom they should be subdued*, 49, 50. *Particulars of their dreadful sufferings*, 51–57. *A recapitulation of their wretchedness*, 58–63. *The prediction that they shall be scattered among all the nations of the earth*, 64–68.

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AND it shall come to pass, [a] if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God [b] will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and [c] overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

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3 [d] Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* [e] in the field.

4 Blessed *shall be* [f] the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy [g] store.

[a] Exod. xv. 26; Lev. xxvi. 3; Isa. lv. 2.——[b] Chap. xxvi. 19.——[c] Ver. 15; Zech. i. 6.——[d] Psa. cxxviii. 1, 4.——[e] Gen. xxxix. 5.

[f] Ver. 11; Gen. xxii. 17; xlix. 25; chap. vii. 13; Psa. cvii. 38; cxxvii. 3; cxxviii. 3; Prov. x. 22; 1 Tim. iv. 8.——[g] Or, *dough*, or *kneading trough*.

NOTES ON CHAP. XXVIII.

Verse 2. *All these blessings shall come on thee*] God shall pour out his blessing from heaven upon thee. *And overtake thee.* Upright men are represented as *going* to the kingdom of God, and God's blessings as *following* and *overtaking* them in their heavenly journey. There are several things in this verse worthy of the most careful observation:—

1. *If thou shalt hearken unto the voice of the Lord thy God.* The *voice* of God must be heard; without a *Divine revelation* how can the Divine will be known? And if not known, it cannot be fulfilled.

2. When God speaks, men must *hearken* to the words of his mouth. He who does not *hearken* will not *obey*.

3. He who *hearkens* to the words of God must *set out* for the kingdom of heaven. The curse must fall on him who *stands* in the way of sinners, and will overtake them who *loiter* in the way of righteousness.

4. Those who run in the way of God's testimonies shall have an abundance of blessing. Blessings shall *come upon them*, and blessings shall *overtake them*—in every part of their march through life they shall continue to receive the fulfilment of the various promises of God which relate to all circumstances, vicissitudes, trials, stages of life, &c., &c., each *overtaking* them in the *time* and *place* where *most* needed.

Verse 3. *In the city*] In all civil employments. *In the field*—in all agricultural pursuits.

Verse 4. *Fruit of thy body*] All thy children. *Increase of thy kine*, &c.; every *animal* employed in domestic and agricultural purposes shall be under the especial protection of Divine Providence.

Verse 5. *Thy basket*] Thy olive gathering and vintage, as the *basket* was employed to collect those fruits.

Store.] משארת *mishereth*, kneading-trough, or *remainder*; all that is laid up for *future use*, as well as what is prepared for *present* consumption. Some think that by *basket* all their property *abroad* may be meant, and by *store* all that they have at *home*, i. e., all that is in the *fields*, and all that is in the *houses*. The following note of Mr. Harmer is important:—

"Commentators seem to be at a great loss how to explain the *basket* and the *store* mentioned Deut. xxviii. 5, 17. Why Moses, who in the other verses mentions things in general, should in this case be so minute as to mention baskets, seems strange; and they that interpret either the first or the second of these words of the repositories of their corn, &c., forget that their barns or storehouses are spoken of presently after this in ver. 8. Might I be permitted to give my opinion here, I should say that the basket, טנא *tene*, in this place means their travelling baskets, and the other word משארת *mishereth*, (their store,) signifies their leathern bags, in both which they were wont to carry things in travelling. The first of these words occurs nowhere else in the Scriptures but in the account that is given us of the conveyance in which they were to carry their first-fruits to Jerusalem; the other nowhere but in the description of the hurrying journey of Israel out of Egypt, where it means the utensils in which they then carried their dough, which I have shown elsewhere in these papers means a piece of leather drawn together by rings, and forming a kind of bag. Agreeably to this, Hasselquist informs us that the Eastern people use baskets in travelling; for, speaking of that species of the palm tree which pro-

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6 [h] Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD [i] shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall [k] command the blessing upon thee in thy [l] storehouses, and in all that thou [m] settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 [n] The LORD shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all the people of the earth shall see that thou art [o] called by the name of the LORD; and they shall be [p] afraid of thee.

11 And [q] the LORD shall make thee plenteous [r] in goods, in the fruit of thy [s] body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

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12 The LORD shall open unto thee his good treasure, the heaven [t] to give thee rain unto thy land in his season, and [u] to bless all the work of thine hand: and [v] thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee [w] the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 [x] And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 But it shall come to pass, [y] if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this

[h] Psa. cxxi. 8.——[i] Lev. xxvi. 7, 8; 2 Sam. xxii. 38, 39, 41; Psa. lxxxix. 23; see ver. 25.——[k] Lev. xxv. 21.——[l] Or, *barns*; Prov. iii. 10.——[m] Chap. xv. 10.——[n] Exod. xix. 5, 6; chap. vii. 6; xxvi. 18, 19; xxix. 13.——[o] Num. vi. 27; 2 Chron. vii. 14; Isa. lxiii. 19; Dan. ix. 18, 19.

[p] Chap. xi. 25.——[q] Ver. 4; chap. xxx. 9; Prov. x. 22.——[r] Or, *for good.*——[s] Heb. *belly.*——[t] Lev. xxvi. 4; chap. xi. 14.——[u] Chap. xiv. 29.——[v] Chap. xv. 6.——[w] Isa. ix. 14, 15.——[x] Chap. v. 32; xi. 16.——[y] Lev. xxvi. 14; Lam. ii. 17; Dan. ix. 11, 13; Mal. ii. 2; Bar. i. 20.

duces dates, and its great usefulness to the people of those countries, he tells us that of the leaves of this tree they make baskets, or rather a kind of short bags, which are used in Turkey on journeys and in their houses; pages 261, 262. Hampers and panniers are English terms denoting travelling baskets, as *tene* seems to be a Hebrew word of the same general import, though their forms might very much differ, as it is certain that of the travelling baskets mentioned by Hasselquist now does.

"In like manner as they now carry meal, figs, and raisins, in a goat's skin in Barbary for a viaticum, they might do the same anciently, and consequently might carry merchandise after the same manner, particularly their honey, oil, and balm, mentioned Ezek. xvii. 17. They were the proper vessels for such things. So Sir J. Chardin, who was so long in the East, and observed their customs with so much care, supposed, in a manuscript note on Gen. xliii. 11, that the balm and the honey sent by Jacob into Egypt for a present were carried in a goat or kid's skin, in which all sorts of things, both dry and liquid, are wont to be carried in the East.

"Understood after this manner, the passage promises Israel success in their commerce, as the next verse (the 6th) promises them personal safety in their going out and in their return. In this view the passage appears with due distinctness, and a noble extent."—Observations, vol. ii., p. 181.

Verse 6. *When thou comest in*] From thy employment, thou shalt find that no evil has happened to the *family* or *dwelling* in thy absence.

When thou goest out.] Thy way shall be made prosperous before thee, and thou shalt have the Divine blessing in all thy labours.

Verse 7. *The Lord shall cause thine enemies, &c.*] This is a promise of security from foreign invasion, or total discomfiture of the invaders, should they enter the land. *They shall come against thee one way*—in the firmest and most united manner. *And flee seven ways*—shall be utterly broken, confounded, and finally routed.

Verse 8. *The Lord shall command the blessing upon thee*] Every thing that thou hast shall come by Divine appointment; thou shalt have nothing casually, but every thing, both spiritual and temporal, shall come by the immediate *command* of God.

Verse 9. *The Lord shall establish thee a holy people unto himself*] This is the sum of all blessings, to be made *holy*, and be preserved in *holiness*.

If thou shalt keep, &c.] Here is the solemn condition; *if they did not* keep God's testimonies, taking them for the regulators of their lives, and according to their direction walking in his ways, under the influence and aids of his grace, then the *curses*, and not the *blessings*, must be their portion. See ver. 15, &c.

Verse 12. *The Lord shall open unto thee his good treasure*] The *clouds*, so that a sufficiency of fructifying showers should descend at all requisite times, and the vegetative principle in the earth should unfold and exert itself, so that their crops should be abundant.

Verse 14. *Thou shalt not go aside*—to *the right hand or* to *the left*] The way of obedience is a *straight* way; it goes *right* forward; he who declines either

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day; that all these curses shall come upon thee, and [z] overtake thee:

16 Cursed *shalt* thou *be* [a] in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee [b] cursing, [c] vexation, and [d] rebuke, in all that thou settest thine hand unto [e] for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make [f] the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 [g] The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the [h] sword, and with [i] blasting, and with mildew; and they shall pursue thee until thou perish.

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23 And [k] thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 [l] The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and [m] shalt be [n] removed into all the kingdoms of the earth.

26 And [o] thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

[z] Ver. 2.——[a] Ver. 3, &c.——[b] Mal. ii. 2.——[c] 1 Sam. xiv. 20; Zech. xiv. 13.——[d] Psa. lxxx. 16; Isa. xxx. 17; li. 20; lxvi. 15. [e] Heb. *which thou wouldest do.*——[f] Lev. xxvi. 25; Jer. xxiv. 10. [g] Lev. xxvi. 16.——[h] Or, *drought.*——[i] Amos iv. 9.

[k] Lev. xxvi. 19.——[l] Ver. 7; Lev. xxvi. 17, 37; chap. xxxii. 30; Isa. xxx. 17.——[m] Jer. xv. 4; xxiv. 9; Ezek. xxiii. 46. [n] Heb. *for a removing.*——[o] 1 Sam. xvii. 44, 46; Psa. lxxix. 2; Jer. vii. 33; xvi. 4; xxxiv. 20.

to *right* or *left* from this path goes *astray* and misses heaven.

Verse 20. *Cursing*] This shall be thy state; *vexation*—grief, trouble, and anguish of heart; *rebuke*—continual judgments, and marks of God's displeasure.

Verse 21. *The pestilence cleave unto thee*] דבק יהוה בך את הדבר *yadbek Yehovah becha eth haddaber, the Lord shall* CEMENT *the pestilence* or plague *to thee.* Sept., Προσκολλησει Κυριος εις σε τον θανατον, *The Lord will* GLUE—inseparably attach, *the death unto thee* How dreadful a plague it must be that ravages *without intermission*, any person may conceive who has ever heard of the name.

Verse 22. *Consumption*] שחפת *shachepheth*, atrophy through lack of food; from שחף *shacaph*, to be in want.

Fever] קדחת *kaddachath*, from קדח *kadach*, to be kindled, burn, sparkle; a burning inflammatory fever.

Inflammation] דלקת *dalleketh*, from דלק *dalak*, to pursue eagerly, to burn after; probably a rapidly consuming cancer.

Extreme burning] חרחר *charchur*, burning upon burning, scald upon scald; from חר *char*, to be *heated, enraged*, &c. This probably refers, not only to excruciating inflammations on the body, but also to the irritation and agony of a mind utterly abandoned by God, and lost to *hope*. What an accumulation of misery! how formidable! and especially in a land where *great heat* was prevalent and dreadful.

Sword] *War* in general, *enemies without*, and *civil broils within*. This was remarkably the case in the last siege of Jerusalem.

Blasting] שדפון *shiddaphon*, probably either the blighting east wind that ruined vegetation, or those awful pestilential winds which suffocate both man and beast wherever they come. These often prevail in different parts of the East, and several examples have already been given. See Gen. xli. 6.

Mildew] ירקון *yerakon*, an *exudation* of the vegetative *juice* from different parts of the stalk, by which the maturity and perfection of the plant are utterly prevented. It comes from ירק *yarak*, to throw out moisture.

Of these *seven* plagues, the *five* former were to fall on their bodies, the *two* latter upon their substance. What a fearful thing it is to fall into the hands of the living God!

Verse 23. *Thy heaven—shall be brass, and the earth—iron.*] The atmosphere should not be replenished with aqueous vapours, in consequence of which they should have neither the early nor the latter rain; hence the *earth*—the ground, must be wholly intractable, and, through its hardness, incapable of cultivation. God shows them by this that he is Lord of nature; and that *drought* and *sterility* are not *casualties*, but proceed from the immediate *appointment* of the Lord.

Verse 24. *The rain of thy land powder and dust*] As their *heavens*—atmosphere, clouds, &c., were to be as *brass*—yielding no rain; so the surface of the earth must be reduced to powder; and this, being frequently taken up by the strong winds, would fall down in showers instead of rain. Whole *caravans* have been buried under showers of sand; and Thevenot, a French traveller, who had observed these showers of dust, &c., says, "They grievously annoy all they fall on, filling their eyes, ears, nostrils, &c."—Travels in the East, part 1, book ii., chap. 80. The ophthalmia in Egypt

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27 The LORD will smite thee with [p] the botch of Egypt, and with [q] the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and [r] astonishment of heart:

29 And thou shalt [s] grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 [t] Thou shalt betroth a wife, and another man shall lie with her: [u] thou shalt build a house, and thou shalt not dwell therein: [v] thou shalt plant a vineyard, and shalt not [w] gather the grapes thereof.

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31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and [x] shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes

[p] Ver. 35; Exod. ix. 9; xv. 26.——[q] 1 Sam. v. 6; Psa. lxxviii. 66.——[r] Jer. iv. 9.——[s] Job v. 14; Isa. lix. 10.——[t] Job xxxi. 10; Jer. viii. 10.

[u] Job xxxi. 8; Jer. xii. 13; Amos v. 11; Mic. vi. 15; Zeph. i. 13.
[v] Chap. xx. 6.——[w] Heb. *profane*, or *use it as common meat*; as chap. xx. 6.——[x] Heb. *shall not return to thee*.

appears to be chiefly owing to a very fine sand, the particles of which are like broken glass, which are carried about by the wind, and, entering into the ciliary glands, produce grievous and continual inflammations.

Verse 27. *The Lord will smite thee with the botch*] שחין *shechin*, a violent inflammatory swelling. In Job ii., one of the Hexapla versions renders it ελεφας, the *elephantiasis*, a disease the most horrid that can possibly afflict human nature. In this disorder, the whole body is covered with a most loathsome scurf; the joints are all preternaturally enlarged, and the skin swells up and grows into folds like that of an *elephant*, whence the disease has its name. The skin, through its rigidity, breaks across at all the joints, and a most abominable *ichor* flows from all the chinks, &c. See an account of it in *Aretæus*, whose language is sufficient to *chill* the blood of a *maniac*, could he attend to the description given by this great master, of this most loathsome and abominable of all the natural productions of *death* and *sin*. This was called the *botch of Egypt*, as being peculiar to that country, and particularly in the vicinity of the Nile. Hence those words of *Lucretius*:—

Est Elephas morbus, qui circum flumina Nili
Nascitur, Ægypto in media; nec præterea usquam.
Lib. vi., ver. 1112.

Emerods] עפלים *ophalim*, from עפל *aphal*, to be elevated, raised up; swellings, protuberances; probably the *bleeding piles*.

Scab] גרב *garab* does not occur as a verb in the Hebrew Bible, but غرب *gharb*, in Arabic, signifies a distemper in the corner of the eye, (*Castel.*,) and may amount to the Egyptian ophthalmia, which is so epidemic and distressing in that country: some suppose the *scurvy* to be intended.

Itch] חרס *cheres*, a burning itch, probably something of the erysipelatous kind, or what is commonly called *St. Anthony's fire*.

Whereof thou canst not be healed.] For as they were inflicted by God's justice, they could not of course be cured by *human* art.

Verse 28. *The Lord shall smite thee with madness*] שגעון *shiggaon*, distraction, so that thou shalt not know what to do.

And blindness] עורן *ivvaron*, blindness, both physical and mental; the גרב *garab*, (ver. 27,) destroying their eyes, and the judgments of God confounding their understandings.

Astonishment] תמהון *timmahon*, stupidity and amazement. By the just judgments of God they were so completely confounded, as not to discern the means by which they might prevent or remove their calamities, and to adopt those which led directly to their ruin. How true is the ancient saying, *Quos Deus vult perdere, prius dementat!* "Those whom God is determined to destroy, he first infatuates." But this applies not exclusively to the poor *Jews*: how miserably infatuated have the powers of the *continent* of Europe been, in all their councils and measures, for several years past! And what is the result? They have fallen—most deplorably fallen!

Verse 29. *Thou shalt be only oppressed, &c.*] Perhaps no people under the sun have been more oppressed and spoiled than the rebellious Jews. Indeed, this has been their portion, with but little intermission, for nearly 1,800 years. And still they *grope at noon day, as the blind gropeth in darkness*—they do not yet discover, notwithstanding the effulgence of the light by which they are encompassed, that the rejection of their own Messiah is the cause of all their calamities.

Verse 30. *Thou shalt betroth a wife, &c.*] Can any heart imagine any thing more grievous than the evils threatened in this and the following verses? To be on the brink of all social and domestic happiness, and then to be suddenly deprived of all, and see an enemy possess and enjoy every thing that was dear to them, must excite them to the utmost pitch of distraction and madness. They have, it is true, grievously sinned; but, O ye Christians, have they not grievously suffered for it? Is not the stroke of God heavy enough upon them? Do not then, by unkind treatment or cruel oppression, increase their miseries. They are, above all others, the men who have seen affliction by the stroke of his rod; Lam. iii. 1.

Verse 32. *Thy sons and thy daughters* shall be *given unto another people*] In several countries, particularly in *Spain* and *Portugal*, the children of the Jews have been taken from them by order of govern-

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shall look, and [y] fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 [z] The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad [a] for the sight of thine eyes which thou shalt see.

35 The LORD shall [b] smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [c] bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [d] there shall thou serve other gods, wood and stone.

37 And thou shalt become [e] an astonishment, a proverb, [f] and a by word, among all nations whither the LORD shall lead thee.

38 [g] Thou shalt carry much seed out into the field, and shalt gather *but* little in; for [h] the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes;* for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters, but [i] thou shalt not enjoy them; for [k] they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust [l] consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

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44 [m] He shall lend to thee, and thou shalt not lend to him: [n] he shall be the head, and thou shalt be the tail.

45 Moreover [o] all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee [p] for a sign and for a wonder, and upon thy seed for ever.

47 [q] Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, [r] for the abundance of all *things;*

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things;* and he [s] shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 [t] The LORD shall bring a nation against thee from far, from the end of the earth, [u] *as swift* as the eagle flieth; a nation whose tongue thou shalt not [v] understand;

50 A nation [w] of fierce countenance, [x] which shall not regard the person of the old, nor show favour to the young:

51 And he shall [y] eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [z] besiege thee in all thy

[y] Psa. cxix. 82.——[z] Ver. 51; Lev. xxvi. 16; Jer. v. 17.
[a] Ver. 67.——[b] Ver. 27.——[c] 2 Kings xvii. 4, 6; xiv. 12, 14; xxv. 7, 11; 2 Chron. xxxiii. 11; xxxvi. 6, 20.——[d] Chap. iv. 28; ver. 64; Jer. xvi. 13.——[e] 1 Kings ix. 7, 8; Jer. xxiv. 9; xxv. 9; Zech. viii. 13.——[f] Psa. xliv. 14.——[g] Mic. vi. 15; Hag. i. 6.
[h] Joel i. 4.——[i] Heb. *they shall not be thine.*——[k] Lam. i. 5.
[l] Or, *possess.*——[m] Ver. 12.——[n] Ver. 13; Lam. i. 5.

[o] Ver. 15.——[p] Isa. viii. 18; Ezek. xiv. 8.——[q] Neh. ix. 35, 36, 37.——[r] Chap. xxxii. 15.——[s] Jer. xxviii. 14.——[t] Jer. v. 15; vi. 22, 23; Luke xix. 43.——[u] Jer. xlviii. 43; xlix. 22; Lam. iv. 19; Ezek. xvii. 3, 12; Hos. viii. 1.——[v] Heb. *hear.*——[w] Heb. *strong of face;* Prov. vii. 13; Eccles. viii. 1; Dan. viii. 23.
[x] 2 Chron. xxxvi. 17; Isa. xlvii. 6.——[y] Ver. 33; Isa. i. 7; lxii. 8.
[z] 2 Kings xxv. 1, 2, 4.

ment, and educated in the Popish faith. There have been some instances of Jewish children being taken from their parents even in *Protestant* countries.

Verse 35. *With a sore botch*] שחין *shechin*, an inflammatory swelling, a burning boil. See ver. 27.

Verse 36–45. Can any thing be conceived more dreadful than the calamities threatened in these verses?

Verse 48. *Therefore shalt thou serve thine enemies*] Because they would not serve GOD, therefore they became *slaves* to *men*.

Verse 49. *A nation—from far*] Probably the *Romans*.

As the eagle flieth] The very animal on all the Roman standards. The *Roman eagle* is proverbial.

Whose tongue thou shalt not understand] The *Latin* language, than which none was more foreign to the structure and idiom of the Hebrew.

Verse 52. *He*—Nebuchadnezzar first, (2 Kings xxv. 1, 2, &c.,) and *Titus* next; *shall besiege thee*—beset thee round on every side, and cast a trench

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gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And [a] thou shalt eat the fruit of thine own [b] body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [c] his eye shall be evil toward his brother, and toward [d] the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [e] her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [f] young one that cometh out [g] from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

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58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear [h] this glorious and fearful name, THE LORD THY GOD:

59 Then the LORD will make thy plagues [i] wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all [k] the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD [l] bring upon thee, until thou be destroyed.

62 And ye [m] shall be left few in number, whereas ye were [n] as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD [o] rejoiced over you to do you good, and to multiply you; so the LORD [p] will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the

[a] Lev. xxvi. 29; 2 Kings vi. 28, 29; Jer. xix. 9; Lam. ii. 20; iv. 10; Bar. ii. 3.——[b] Heb. *belly*.——[c] Chap. xv. 9.——[d] Chap. xiii. 6.——[e] Ver. 54.——[f] Heb. *after-birth*.——[g] Gen. xlix. 10.

[h] Exod. vi. 3.——[i] Dan. ix. 12.——[k] Chap. vii. 15.——[l] Heb. *cause to ascend*.——[m] Chap. iv. 27.——[n] Chap. x. 22; Neh. ix. 23.——[o] Chap. xxx. 9; Jer. xxxii. 41.——[p] Prov. i. 26; Isa. i. 24.

around thee, viz., lines of circumvallation, as our Lord predicted; (see Matt. xxiv. 1, &c., and Luke xxi. 5, &c.;) *in all thy gates throughout all thy land*—all thy *fenced* cities, which points out that their subjugation should be complete, as both Jerusalem and all their fortified places should be taken. This was done literally by Nebuchadnezzar and the Romans.

Verse 56. *The tender and delicate woman*] This was literally fulfilled when Jerusalem was besieged by the Romans; a woman named Mary, of a noble family, driven to distraction by famine, boiled and ate her own child! See a similar case 2 Kings vi. 29; and see on Lev. xxvi. 29.

Verse 57. *Toward her young one—and toward her children which she shall bear*] There seems to be a species of *tautology* in the two clauses of this verse, which may be prevented by translating the last word, שׁליהה *shilyathah*, literally, *her secondines*, which is the meaning of the Arabic سلا *sala*, not badly understood by the Septuagint, χοριον αυτης, the *chorion* or exterior membrane, which invests the fœtus in the womb; and still better translated by *Luther*, die after geburth, the *after-birth*; which saying of Moses strongly marks the deepest distress, when the mother is represented as feeling the most poignant regret that her child was brought forth into such a state of suffering and death; and 2dly, that it was likely, from the favourable circumstances *after the birth*, that *she herself* should survive her *inlaying*. No words can more forcibly depict the miseries of those dreadful times. On this ground I see no absolute need for Kennicott's criticism, who, instead of ובשׁליהה *ubeshilyathah*, *against her secondines*, reads ובשׁלה *ubashelah*, *and she shall boil*, and translates the 56th and 57th verses as follows: "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. 57. *And she shall boil* that which cometh out from between her feet, *even her children* which she shall bear, for she shall eat them, for want of all things, secretly." These words, says he, being prophetical, are fulfilled in 2 Kings vi. 29, for we read there that two women of Samaria having agreed to eat their own children, one was actually *boiled*, where the very same word, בשׁל *bashal*, is used. See Kennicott's Dissertations on 1 Chron. xi., &c., p. 421.

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land whither thou goest to possess it.

64 And the LORD [q] shall scatter thee among all people, from the one end of the earth even unto the other; and [r] there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [s] among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [t] but the LORD shall give thee there a trembling heart, and failing of eyes, and [u] sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

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67 [v] In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and [w] for the sight of thine eyes which thou shalt see.

68 And the LORD [x] shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, [y] Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

[q] Lev. xxvi. 33; chap. iv. 27, 28; Neh. i. 8; Jer. xvi. 13. [r] Ver. 36. — [s] Amos ix. 4. — [t] Lev. xxvi. 36. [u] Lev. xxvi. 16. — [v] Job vii. 4. — [w] Ver. 34. — [x] Jer. xliv. 7; Hos. viii. 13; ix. 3. — [y] Chap. xvii. 16.

Verse 64. *The Lord shall scatter thee among all people*] How literally has this been fulfilled! The people of the Jews are scattered over every nation under heaven.

Verse 65. *No ease—a trembling heart, and failing of eyes*] The *trembling of heart* may refer to their state of continual *insecurity*, being, under every kind of government, proscribed, and, even under the most mild, uncertain of toleration and protection; and the *failing of eyes*, to their vain and ever-disappointed expectation of the Messiah.

Verse 68. *And the Lord shall bring thee into Egypt again*] That is, into *another state of slavery and bondage* similar to that of Egypt, out of which they had been lately brought. *And there ye shall be sold*, that is, *be exposed to sale*, or *expose yourselves to sale*, as the word התמכרתם *hithmaccartem* may be rendered; they were vagrants, and wished to become slaves that they might be provided with the necessaries of life. *And no man shall buy you*; even the Romans thought it a reproach to have a *Jew* for a *slave*, they had become so despicable to all mankind. When Jerusalem was taken by Titus, many of the captives, which were above seventeen years of age, were sent into the works in Egypt. See Josephus, Antiq., b. xii., c. 1, 2, War, b. vi., c. 9, s. 2; and above all, see *Bp. Newton's Dissertations on the Prophecies.*

THE first verse of the next chapter, in some of the most correct Hebrew Bibles, makes the 69th of this; and very properly, as the second verse of the following chapter begins a new subject.

This is an astonishing chapter: in it are prophecies delivered more than 3,000 years ago, and now fulfilling.

O God, how immense is thy wisdom, and how profound thy counsels! To thee alone are known all thy works from the beginning to the end. What an irrefragable proof does this chapter, compared with the past and present state of the Jewish people, afford of the truth and Divine origin of the Pentateuch!

CHAPTER XXIX.

A recapitulation of God's gracious dealings with Israel, 1–8. *An exhortation to obedience, and to enter into covenant with their God, that they and their posterity may be established in the good land*, 9–15. *They are to remember the abominations of Egypt, and to avoid them*, 16, 17. *He who hardens his heart, when he hears these curses, shall be utterly consumed*, 18–21. *Their posterity shall be astonished at the desolations that shall fall upon them*, 22, 23; *shall inquire the reason, and shall be informed that the Lord has done thus to them because of their disobedience and idolatry*, 24–28. *A caution against prying too curiously into the secrets of the Divine providence, and to be contented with what God has revealed*, 29.

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THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel, in the land of Moab, beside [a] the covenant which he made with them in Horeb.

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2 And Moses called unto all Israel, and said unto them, [b] Ye have seen all

[a] Chap. v. 2, 3. [b] Exod. xix. 4.

NOTES ON CHAP. XXIX.

Verse 1. *These are the words of the covenant*] This verse seems properly to belong to the preceding chapter, as a widely different subject is taken up at ver. 2 of this; and it is distinguished as the 69th verse in some of the most correct copies of the Hebrew Bible.

Commanded Moses to make] לכרת *lichroth*, *to cut*, alluding to the covenant sacrifice which was offered

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that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 [c] The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet [d] the LORD hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.

5 [e] And I have led you forty years in the wilderness: [f] your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 [g] Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [h] Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and [i] gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 [k] Keep therefore the words of this covenant, and do them, that ye may [l] prosper in all that ye do.

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10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from [m] the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest [n] enter into covenant with the LORD thy God, and [o] into his oath, which the LORD thy God maketh with thee this day:

13 That he may [p] establish thee to-day for a people unto himself, and *that* he may be unto thee a God, [q] as he hath said unto thee, and [r] as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [s] do I make this covenant and this oath;

[c] Chap. iv. 34; vii. 19.——[d] See Isa. vi. 9, 10; lxiii. 17; John viii. 43; Acts xxviii. 26, 27; Eph. iv. 18; 2 Thess. ii. 11, 12.
[e] Chap. i. 3; viii. 2.——[f] Chap. viii. 4.——[g] See Exod. xvi. 12; chap. viii. 3; Psa. lxxviii. 24, 25.——[h] Num. xxi. 23, 24, 33; chap. ii. 32; iii. 1.

[i] Num. xxxii. 33; chap. iii. 12, 13.——[k] Chap. iv. 6; Josh. i. 7; 1 Kings ii. 3.——[l] Josh. i. 7.——[m] See Joshua ix. 21, 23, 27.
[n] Heb. *pass.*——[o] Neh. x. 29.——[p] Chap. xxviii. 9.——[q] Exod. vi. 7.——[r] Genesis xvii. 7.——[s] Jer. xxxi. 31, 32, 33; Heb. viii. 7, 8.

on the occasion and *divided*, as is explained, Gen. xv. 18.

Beside the covenant which he made—in Horeb.] What is mentioned here is an additional institution to the *ten words* given on Horeb; and the curses denounced here are different from those denounced against the transgressors of the decalogue.

Verse 4. *The Lord hath not given you a heart, &c.*] Some critics read this verse interrogatively: *And hath not God given you a heart,* &c.? because they suppose that God could not reprehend them for the non-performance of a duty, when he had neither given them a mind to perceive the obligation of it, nor strength to perform it, had that obligation been known. Though this is strictly just, yet there is no need for the interrogation, as the words only imply that *they had not such a heart,* &c., not because God had not given them all the means of knowledge, and helps of his grace and Spirit, which were necessary; but they had not made a faithful use of their advantages, and therefore they had not that wise, loving, and obedient heart which they otherwise might have had. If they had had such a heart, it would have been God's gift, for he is the author of all good; and that they had not such a heart was a proof that they had grieved his Spirit, and abused the grace which he had afforded them to produce that gracious change, the want of which is here deplored. Hence God himself is represented as grieved because they were unchanged and disobedient: "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!" See chap. v. 29, and the note there.

Verse 5. *Your clothes are not waxen old*] See on chap. viii. 4.

Verse 6. *Ye have not eaten bread, &c.*] That is, ye have not been supported in an ordinary providential way; I have been continually working *miracles* for you, *that ye might know that I am the Lord.* Thus we find that God had furnished them with all the means of this knowledge, and that the means were ineffectual, not because they were not properly calculated to answer God's gracious purpose, but because the people were not workers with God; consequently they received the grace of God in vain. See 2 Cor. vi. 1.

Verse 10. *Ye stand—all of you before the Lord*] They were about to enter into a covenant with God; and as a covenant implies *two parties contracting*, God is represented as being present, and they and all their families, old and young, come before him.

Verse 12. *That thou shouldest enter*] לְהַעֲבִר *leabher, to pass through*, that is, between the *separated* parts of the covenant sacrifice. See Gen. xv. 18.

And into his oath] Thus we find that in a covenant were these *seven* particulars: 1. The parties about to contract were considered as being hitherto *separated*. 2. They now agree to enter into a state of *close* and *permanent amity*. 3. They *meet together* in a solemn manner for this purpose. 4. A *sacrifice* is offered to God on the occasion, for the whole is a religious act.

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15 But with *him* that standeth here with us this day before the LORD our God, [t] and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [u] idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, woman, or family, or tribe, [v] whose heart turneth away this day from the LORD our God, go *and* serve the gods of these nations; lest there should be among you a root that beareth [x] gall [y] and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk [z] in the [a] imagination of mine heart, [b] to add [c] drunkenness to thirst:

20 [d] The LORD will not spare him, but then [e] the anger of the LORD and [f] his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD [g] shall blot out his name from under heaven.

21 And the LORD [h] shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [i] are written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses [k] which the LORD hath laid upon it;

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23 *And that* the whole land thereof *is* brimstone, [l] and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [m] like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, [n] Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and [o] *whom* he had not [p] given unto them:

27 And the anger of the LORD was kindled against this land, [q] to bring upon it all the curses that are written in this book:

28 And the LORD [r] rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

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[t] See Acts ii. 39; 1 Cor. vii. 14.——[u] Heb. *dungy gods.*——[v] Ch. xi. 16.——[w] Acts viii. 23; Heb. xii. 15.——[x] Or, *a poisonful herb.*——[y] Heb. *rosh.*——[z] Num. xv. 39; Eccles. xi. 9.——[a] Or, *bhornness*; Jer. iii. 17; vii. 24.——[b] Isa. xxx. 1.——[c] Heb. *the drunken to the thirsty.*——[d] Ezek. xiv. 7, 8.——[e] Psa. lxxiv. 1. Psa. lxxix. 5; Ezek. xxiii. 25.——[f] Chap. ix. 14.

[h] Matt. xxiv. 51.——[i] Heb. *is written.*——[k] Heb. *wherewith the LORD hath made it sick.*——[l] Psa. cvii. 34; Jer. xvii. 6; Zeph. ii. 9.——[m] Gen. xix. 24, 25; Jer. xx. 16.——[n] 1 Kings ix. 8, 9; Jer. xxii. 8, 9.——[o] Or, who *had not given to them* any portion. [p] Heb. *divided.*——[q] Dan. ix. 11, 13, 14.——[r] 1 Kings xiv. 15; 2 Chron. vii. 20; Psa. lii. 5; Prov. ii. 22.

. The victim is *separated* exactly into *two equal parts*, the separation being in the direction of the *spine*; and these parts are laid opposite to each other, sufficient room being allowed for the contracting parties to pass between them. 6. The contracting parties *meet in the victim*, and the conditions of the covenant by which they are to be mutually bound are recited. 7. An *oath* is taken by these parties that they shall punctually and faithfully perform their respective conditions, and thus the covenant is made and ratified. See Jer. xxxiv. 18, 19, and the notes on Gen. vi. 18; xv. 18; Exod. xxix. 15; Lev. xxvi.

Verse 15. Him *that standeth here*] The present generation. Him *that is not here*—all future generations of this people.

Verse 18. *A root that beareth gall and wormwood*] That is, as the apostle expresses it, Heb. iii. 12, *An evil heart of unbelief departing from the living God*; for to this place he evidently refers. It may also signify *false doctrines*, or *idolatrous persons* among themselves.

Verse 19. *To add drunkenness to thirst*] A proverbial expression denoting the utmost indulgence in all sensual gratifications.

Verse 26. *Gods*—whom *he had not given unto them*] This is an unhappy translation. *Houbigant* renders the original words ולו חלק להם *velo chalak lahem, et quibuscum nulla eis societas*, "And with whom they had no society;" and falls unmercifully on *Le Clerc* because he had translated it, *From whom they had received no benefits*. I must differ from both these great men, because I think they differ from the text. חלק *chalak* signifies a *portion, lot, inheritance*, and God is frequently represented in Scripture as the *portion* or *inheritance* of his people. Here, therefore, I think

the original should be rendered, *And there was no portion to them*, that is, the gods they served could neither supply their wants nor save their souls—*they* were no *portion*.

Verse 29. *The secret* things belong *unto the Lord*, &c.] This verse has been variously translated. Houbigant renders it thus: *Quæ apud Dominum nostrum abscondita sunt, nobis ea filiisque nostris palam facta sunt ad multas ætates*, "The things which were hidden with the Lord our God, are made manifest to us and our children for many generations." I am not satisfied with this interpretation, and find that the passage was not so understood by any of the ancient versions. The simple general meaning seems to be this: "What God has thought proper to reveal, he has revealed; what he has revealed is essential to the well-being of man, and this revelation is intended not for the *present time* merely, nor for *one people*, but for all succeeding generations. The things which he has not revealed concern not man but God alone, and are therefore not to be inquired after." *Thus*, then, *the things that are hidden belong unto the Lord, those that are revealed belong unto us and our children.* But possibly the words here refer to the subjects of these chapters, as if he had said, "Apostasy from God and his truth is possible. *When* a national apostasy among us may take place, is known only to God; but he has revealed himself to us and our children that we may do all the words of this law, and so prevent the dreadful evils that shall fall on the disobedient."

The Jews have always considered these verses as containing subjects of the highest importance to them, and have affixed marks to the original, לנו ולבנינו *lanu ulebaneynu*, "to us and to our children," in order to fix the attention of the reader on truths which affect them individually, and not them only, but the whole of their posterity.

CHAPTER XXX.

Gracious promises are given to the penitent, 1–6. *The Lord will circumcise their heart, and put all these curses on their enemies, if they hearken to his voice and keep his testimonies*, 7–10. *The word is near to them, and easy to be understood*, 11–14. *Life and death, a blessing and a curse, are set before them: and they are exhorted to love the Lord, obey his voice, and cleave unto him, that they may inherit the land promised to Abraham*, 15–20.

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AND [a] it shall come to pass, when [b] all these things are come upon thee, the blessing and the curse, which I have set before thee, and [c] thou shalt call *them* to mind among all the nations, whither the Lord thy God hath driven thee,

2 And shalt [d] return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 [e] That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and [f] gather thee from all the nations, whither the Lord thy God hath scattered thee.

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4 [g] If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And [h] the Lord thy God will circumcise thine heart, and the heart of thy seed, to love

[a] Lev. xxvi. 40.——[b] Chap. xxviii.——[c] Chap. iv. 29, 30; 1 Kings viii. 47, 48.——[d] Neh. i. 9; Isa. lv. 7; Lam. iii. 40; Joel ii. 12, 13.——[e] Psa. cvi. 45; cxxvi. 1, 4; Jer. xxix. 14; Lam. iii. 22, 32.——[f] Psa. cxlvii. 2; Jer. xxxii. 37; Ezek. xxxiv. 13; xxxvi. 24.——[g] Chap. xxviii. 64; Neh. i. 9.——[h] Chap. x. 16; Jer. xxxii. 39; Ezek. xi. 19; xxxvi. 26.

NOTES ON CHAP. XXX.

Verse 1. *When all these things are come upon thee, the blessing and the curse*] So fully did God foresee the bad use these people would make of their free agency in resisting the Holy Ghost, that he speaks of their sin and punishment as certain; yet, at the same time, shows how they might turn to himself and live, even while he was pouring out his indignation upon them because of their transgressions.

Verse 3. *Gather thee from all the nations*] This must refer to a more extensive captivity than that which they suffered in Babylon.

Verse 5. *Will bring thee into the land*] As this promise refers to a return from a captivity in which they had been scattered among all nations, consequently it is not the Babylonish captivity which is intended; and the repossession of their land must be different from that which was consequent on their return from Chaldea.

Verse 6. *God will circumcise thine heart*] This promise remains yet to be fulfilled. Their heart, as a people, has never yet been circumcised; nor have the various promises in this chapter been ever yet fulfilled. There *remaineth*, therefore, a rest for this people of God. Now, as the *law*, properly speaking, made no provision for the circumcision of the heart, which implies the *remission of sins*, and purification of the soul from all unrighteousness; and as circumcision itself was only a sign of spiritual good, consequently the promise here refers to the days of the Messiah, and to

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the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 [i] And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [k] rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 For this commandment which I command thee this day, [l] it *is* not hidden from thee, neither *is* it far off.

12 [m] It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

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13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 See, [n] I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shall be drawn away, and worship other gods, and serve them;

18 [o] I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

[i] Chap. xxviii. 11.——[k] Chap. xxviii. 63; Jer. xxii. 41. [l] Isa. xlv. 19.

[m] Rom. x. 6, &c.——[n] Ver. 1, 19; chap. xi. 26.——[o] Chap. iv. 26; viii. 19.

this all the prophets and all the apostles give witness: "for circumcision is that of the heart, in the spirit, and not in the letter," Rom. ii. 29; and the genuine followers of God "are circumcised with the circumcision made *without hands*—by the circumcision of Christ," Col. ii. 11, 12. Hence we see these promises cannot be fulfilled to the Jews but in their embracing the Gospel of Christ. To look, therefore, for their restoration is idle and nugatory, while their obstinacy and unbelief remain.

Verse 11. *This commandment*—is *not hidden*] Not too *wonderful* or difficult for thee to comprehend or perform, as the word נִפְלְאֹת *niphleth* implies. *Neither is it far off*—the *word* or *doctrine* of salvation shall be proclaimed in your own land; for HE is to be born in *Bethlehem of Judah*, who is to *feed* and *save Israel*; and the PROPHET who is to teach them is to be raised up from *among their brethren*.

Verse 12. *It* is *not in heaven*] Shall not be communicated in that way in which the prophets received the living oracles; but the WORD shall *be made flesh, and dwell among you*.

Verse 13. *Neither* is *it beyond the sea*] Ye shall not be obliged to travel for it to distant nations, because *salvation is of the* JEWS.

Verse 14. *But the word* is *very nigh unto thee*] The doctrine of salvation preached by the apostles; *in thy mouth*, the promises of redemption made by the prophets forming a part of every Jew's creed; *in thy heart*—the power to believe with the heart unto righteousness, that the tongue may make confession unto salvation. In this way, it is evident, St. Paul understood these passages; see Rom. x. 6, &c.

Verse 15. *Life and good*] Present and future blessings.

Death and evil] Present and future miseries: termed, ver. 19, *Life and death, blessing and cursing*. And why were these *set before them?* 1. That they might *comprehend* their import. 2. That they might *feel* their importance. 3. That they might *choose life*, and the path of believing, loving obedience, that led to it. 4. That they and their posterity, thus choosing life and refusing evil, might be the *favourites of God* in time and eternity.

Were there no such thing as *free will* in man, who could reconcile these sayings either with sincerity or common sense? God has made the human will *free*, and there is no power or influence either in heaven, earth, or hell, except the power of God, that can deprive it of its *free volitions*; of its power to *will* and *nill*, to *choose* and *refuse*, to *act* or *not act*; or force it to sin against God. Hence man is accountable for his actions, because they are *his*; were he necessitated by fate, or sovereign constraint, they could not be *his*. Hence he is rewardable, hence he is punishable. God, in his creation, *willed that the human creature should be free*, and he formed his soul accordingly; and the Law and Gospel, the promise and precept, the denunciation of wo and the doctrine of eternal life, are all constructed on this ground; that is, they all necessarily

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19 [p] I call heaven and earth to record this day against you, *that* [q] I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy [r] life, and the length of [s] thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac and to Jacob, to give them.

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[p] Chap. iv. 26; xxxi. 28.——[q] Ver. 15.——[r] Psa. xxvii. 1; lxvi. 9; John xi. 25.——[s] Chap. iv. 40; xi. 9; xii. 10.

suppose the *freedom* of the *human will*: nor could it be *will* if it were not *free*, because the principle of *freedom* or *liberty* is necessarily implied in the idea of *volition*. See on the fifth chapter and 29th verse.

Verse 19. See the note on the preceding verse.

Verse 20. *That thou mayest love the Lord*] Without *love* there can be no *obedience*.

Obey his voice] Without *obedience* love is *fruitless* and dead.

And—cleave unto him] Without *close attachment* and *perseverance*, temporary love, however sincere and fervent—temporary obedience, however disinterested, energetic, and pure while it lasts—will be ultimately ineffectual. He alone who *endures to the end, shall be saved*. Reader, how do matters stand between God and thy soul? He cannot persevere in the grace of God whose soul is not yet made a partaker of that grace. Many talk strenuously on the impossibility of falling from grace, who have not yet tasted that the Lord is gracious. How absurd to talk and dispute about the infallibility of arriving safely at the end of a way in which a man has never yet taken one hearty step! It is never among those that have the grace of God, but among those that have it not, that we find an overweening confidence.

CHAPTER XXXI.

Moses, being one hundred and twenty years old and about to die, calls the people together, and exhorts them to courage and obedience, 1–6. Delivers a charge to Joshua, 7, 8. Delivers the law which he had written to the priests, with a solemn charge that they should read it every seventh year, publicly to all the people, 9–13. The Lord calls Moses and Joshua to the tabernacle, 14. He appears to them, informs Moses of his approaching death, and delivers to him a prophetical and historical song, or poem, which he is to leave with Israel, for their instruction and reproof, 15–21. Moses writes the song the same day, and teaches it to the Israelites, 22; gives Joshua a charge, 23; finishes writing the book of the law, 24. Commands the Levites to lay it up in the side of the ark, 25, 26. Predicts their rebellions, 27. Orders the elders to be gathered together, and shows them what evils would befall the people in the latter days, 28, 29, and repeats the song to them, 30.

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AND Moses went and spake these words unto all Israel.

2 And he said unto them, I [a] *am* a hundred and twenty years old this day; I can no more [b] go out and come in: also the LORD hath said unto me, [c] Thou shalt not go over this Jordan.

3 The LORD thy God, [d] he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, [e] as the LORD hath said.

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4 [f] And the LORD shall do unto them [g] as he did to Sihon and to Og, kings of the Amorites; and unto the land of them whom he destroyed.

5 And [h] the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 [i] Be strong and of a good courage, [k] fear

[a] Exodus vii. 7; chap. xxxiv. 7.——[b] Numbers xxvii. 17; 1 Kings iii. 7.——[c] Numbers xx. 12; xxvii. 13; chaps. iii. 27. [d] Chap. ix. 3.——[e] Num. xxvii. 21; chap. iii. 28.——[f] Chap. iii. 21.——[g] Num. xxi. 24, 33.——[h] Chap. vii. 2.——[i] Josh. x. 25; 1 Chron. xxii. 13. [k] Chap. i. 29; vii. 18.

NOTES ON CHAP. XXXI.

Verse 2. *I am a hundred and twenty years old*] The life of Moses, the great prophet of God and lawgiver of the Jews, was exactly the same in length as the time Noah employed in preaching righteousness to the antediluvian world. These *one hundred and twenty* years were divided into three remarkable periods: *forty* years he lived in *Egypt*, in Pharaoh's court, acquiring all the learning and wisdom of the Egyptians; (see Acts vii. 20, 23;) *forty years* he sojourned in the land of *Midian* in a state of preparation for his great and important mission; (Acts vii. 29, 30;) and *forty years* he guided, led, and governed the Israelites under the express direction and authority of God: in all, *one hundred and twenty years*.

Verse 3. *Joshua, he shall go over before thee*] See on Num. xxvii 17, &c.

Verse 6. *Be strong*] חזקו *chizku*, the same word

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not, nor be afraid of them: for the LORD thy God, [l] he *it is* that doth go with thee; [m] he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, [n] Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, [o] he *it is* that doth go before thee; [p] he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, [q] and delivered it unto the priests the sons of Levi, [r] which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the [s] year of release, [t] in the feast of tabernacles,

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11 When all Israel is come to [u] appear before the LORD thy God in the place which he shall choose, [v] thou shalt read this law before all Israel in their hearing.

12 [w] Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, [x] which have not known *any thing*, [y] may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, [z] Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [a] I may give him a charge. And Moses and Joshua went and presented themselves in the tabernacle of the congregation.

15 And [b] the LORD appeared in the taber

[l] Chap. xx. 4.——[m] Josh. i, 5; Heb. xiii. 5.——[n] Ver. 23; chap. i. 38; iii. 28; Josh. i. 6.——[o] Exod. xiii. 21, 22; xxxiii. 24; chap. ix. 3.——[p] Josh. i. 5, 9; 1 Chron. xxviii. 20.——[q] Ver. 25; chap. xvii. 18.——[r] Num. iv. 15; Josh. iii. 3; 1 Chron. xv. 12, 15.

[s] Chap. xv. 1.——[t] Lev. xxiii. 34.——[u] Chap. xvi. 16.——[v] Josh. viii. 34, 35; 2 Kings xxiii. 2; Neh. viii. 1, 2, 3, &c.——[w] Chap. iv. 10.——[x] Chap. xi. 2.——[y] Psa. lxxviii. 6, 7.——[z] Num. xxvii. 13; xxxiv. 5.——[a] Ver. 23; Num. xxvii. 19.——[b] Exod. xxxiii. 9.

that is used Exod. iv. 21, ix. 15, for *hardening* Pharaoh's heart. See the notes there. The Septuagint, in this and the following verse, have, Ανδριζου και ισχυε, *Play the man, and be strong;* and from this St. Paul seems to have borrowed his ideas, 1 Cor. xvi. 13: Στηκετε εν τη πιστει· ανδριζεσθε, κραταιουσθε: *Stand firm in the faith; play the man*—act like heroes; *be vigorous.*

Verse 8. *The Lord—doth go before thee*] To prepare thy way, and to direct thee.

He will be with thee] Accompany thee in all thy journeys, and assist thee in all thy enterprises.

He will not fail thee] Thy expectation, however strong and extensive, shall never be disappointed: thou canst not expect too much from him.

Neither forsake thee] He knows that without him thou canst do nothing, and therefore he will continue with thee, and in such a manner too that the excellence of the power shall appear to be of *him*, and not of *man*.

Verse 9. *Moses wrote this law*] Not the whole Pentateuch, but either the discourses and precepts mentioned in the preceding chapters, or the book of *Deuteronomy*, which is most likely.

Some of the rabbins have pretended that Moses wrote *thirteen* copies of the whole Pentateuch; that he gave one to each of the twelve tribes, and the thirteenth was laid up by the ark. This opinion deserves little credit. Some think that he wrote *two* copies, one of which he gave to the priests and Levites for general use, according to what is said in this verse, the other to be laid up beside the ark as a standard copy for reference, and to be a witness against the people should they break it or become idolatrous. This second copy is supposed to be intended ver. 26. As the law was properly a covenant or contract between God and the people, it is natural to suppose there were two copies of it, that each of the contracting parties might have one: therefore one was laid up beside the ark, this was the Lord's copy; another was given to the priests and Levites, this was the people's copy.

Verse 10, 11. *At the end of* every *seven years—thou shalt read this law*] Every *seventh year* was a year of *release*, chap. xv. 1, at which time the people's minds, being under a peculiar degree of solemnity, were better disposed to hear and profit by the words of God. I suppose on this ground also that the whole book of *Deuteronomy* is meant, as it alone contains an epitome of the whole Pentateuch. And in this way some of the chief Jewish rabbins understand this place.

It is strange that this commandment, relative to a *public* reading of the law every seven years, should have been rarely attended to. It does not appear that from the time mentioned Josh. viii. 30, at which time this public reading first took place, till the reign of *Jehoshaphat*, 2 Chron. xvii. 7, there was any public seventh year reading—a period of 530 years. The next seventh year reading was not till the eighteenth year of the reign of *Josiah*, 2 Chron. xxxiv. 30, a space of *two hundred* and *eighty-two* years. Nor do we find any other publicly mentioned from this time till the return from the Babylonish captivity, Neh.

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nacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt [c] sleep with thy fathers; and this people will [d] rise up, and [e] go a whoring after the gods of the strangers of the land, whither they go *to be* among them; and will [f] forsake me, and [g] break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and [h] I will forsake them, and I will [i] hide my face from them, and they shall be devoured, and many evils and troubles shall [k] befall them; so that they will say in that day, [l] Are not these evils come upon us because our God *is* [m] not among us?

18 And [n] I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be [o] a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, [p] and waxen fat; [q] then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

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21 And it shall come to pass, [r] when many evils and troubles are befallen them, that this song shall testify [s] against them as a witness; for it shall not be forgotten out of the mouths of their seed: for [t] I know their imagination [u] which [v] they go about, even now, before I have brought them into the land which I sware.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 [w] And he gave Joshua the son of Nun a charge, and said, [x] Be strong, and of a good courage; for thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.

24 And it came to pass, when Moses had made an end of [y] writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, [z] and put it in the side of the ark of the covenant of the LORD your God, that it may be there [a] for a witness against thee.

[c] Heb. *lie down*. 2 Sam. vii. 12.——[d] Exod. xxxii. 6.——[e] Exod. xxxiv. 15; Judg. ii. 17.——[f] Chap. xxxii. 15; Judg. ii. 12; x. 6, 13.——[g] Judg. ii. 20.——[h] 2 Chron. xv. 2.——[i] Chap. xxxii. 20; Psa. civ. 29; Isa. viii. 17; lxiv. 7; Ezek. xxxix. 23.——[k] Heb. *find them*; Neh. ix. 32.——[l] Judg. vi. 13.

[m] Num. xiv. 42.——[n] Ver. 17.——[o] Ver. 26.——[p] Chap. xxxii. 15; Neh. ix. 25, 26; Hos. xiii. 6.——[q] Verse 16.——[r] Verse 17. [s] Heb *before*.——[t] Hos. v. 3; xiii. 5, 6.——[u] Amos v. 25, 26. [v] Heb. *do*.——[w] Ver. 14.——[x] Ver. 7; Josh. i. 6.——[y] Verse 9. [z] See 2 Kings xxii. 8.——[a] Ver. 19.

viii. 2. Nor is there any other on record from that time to the destruction of Jerusalem. See *Dodd*.

Verse 16. *Behold, thou shalt sleep with thy fathers*] שכב *shocheb*, thou *shalt lie down*; it signifies to rest, take rest in sleep, and, metaphorically, to *die*. Much stress cannot be safely laid on this expression to prove the immortality of the soul, or that the people in the time of Moses had a distinct notion of its separate existence. It was, however, understood in this sense by Jonathan ben Uzziel, who in his Targum paraphrases the word thus: "Thou shalt lie down in the dust with thy fathers; and thy soul (נשמתך *nishmethach*) shall be laid up in the treasury of the life to come with thy fathers."

Verse 18. *I will surely hide my face*] Withdraw my approbation and my protection. This is a general meaning of the word in Scripture.

Verse 19. *Write ye this song*] The song which follows in the next chapter. Things which were of great importance and of common concern were, among the ancients, put into verse, as this was found the best method of keeping them in remembrance, especially in those times when *writing* was little practised. Even *prose* was sometimes *sung*. The history of Herodotus was divided into NINE *books*, and each inscribed with the name of one of the NINE *Muses*, because these books were anciently sung. Homer is reported to have sung his *poems* through different Greek cities. Aristotle observes that anciently the people sung their *laws*. And Cicero observes that it was a custom among the ancient Romans to sing the praises of their heroes at the public festivals. This was the case among the northern inhabitants of Europe, particularly in Ireland and Scotland; hence the Gaelic poetry of Ossian and others. See *Dodd*; and see the note on Exod xv. 1, where the subject is largely treated.

Verse 21. *This song shall testify against them*] Because in it their general defection is predicted, but in such a way as to show them how to avoid the evil; and if they did not avoid the evil, and the threatened punishment should come upon them, then the song should testify against them, by showing that they had been sufficiently warned, and might have lived to God, and so escaped those disasters.

Verse 26. *Take this book of the law*] The standard copy to which all transcripts must ultimately refer:

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27 [b] For I know thy rebellion, and thy [c] stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, [d] and call heaven and earth to record against them.

29 For I know that after my death ye will utterly [e] corrupt *yourselves*, and turn aside from the way which I have commanded you; and [f] evil will befall you [g] in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

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30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

[b] Chap. ix. 24; xxxii. 20.—[c] Exod. xxxii. 9; chap. ix. 6. [d] Chap. xxx. 19; xxxii. 1.

[e] Chap. xxxii. 5; Judg. ii. 19; Hos. ix. 9.—[f] Chap. xxiii. 15 [g] Gen. xlix. 1; chap. iv. 30.

another copy was put into the hands of the priests. See the note on ver. 9.

Verse 27. *While I am yet alive—ye have been rebellious*] Such was the disposition of this people to act contrary to moral goodness that Moses felt himself justified in inferring what would take place from what had already happened.

1. NEVER was a people more fully and faithfully warned, and from this very circumstance we may see that they were under no *fatal* constraining necessity to commit sin against God; they *might* have avoided it, but they *would* not. God was present to help them, till by their repeated provocations they forced him to depart: wrath therefore came upon them to the uttermost because they sinned when they might have lived to the glory of God. Those who abuse God's grace shall not only have that grace taken away from them, but shall be punished for the *abuse* of it, as well as for the *transgression*. Every sin is *double*, and must have a *twofold* punishment; for 1. Grace is resisted; 2. Transgression is committed; and God will visit for both.

2. How astonishing it is that, with such examples of God's justice before their eyes, the *Jews* should be so little affected; and that the *Gentiles*, who have received the Gospel of God, should act as if God would no more punish transgression, or that he must be so partial to *them* as to pass by iniquities for which the hand of his justice still continues heavy upon the descendants of Jacob! Let them take heed, for if God spared not the natural branches, he will not spare them. If they sin after the manner of the *Jews*, they may expect to be partakers with them in their punishments. What God does to *nations* he will do to individuals who reject his mercy, or trample under foot his grace; *the soul that sinneth*, and returns not to God by repentance and faith, *shall die*. This is a decree of God that shall never be reversed, and every day bears witness how strictly he keeps it in view.

3. The ode composed by Moses for this occasion was probably set to some lively and affecting *air*, and sung by the people. It would be much easier to keep such a *song* in remembrance, than an equal quantity of *prose*. The whole would have the additional circumstances of *cadence* and *tune* to cause it to be often repeated; and thus insure its being kept in memory. *Poetry*, though *often*, nay, *generally* abused, is nevertheless a *gift from God*, and may be employed with the best effect in his service. A very considerable part of the Old Testament is written in *poetry*; particularly the whole book of *Psalms*, great part of the prophet *Isaiah*, the *Lamentations*, and much of the *minor prophets*. Those who speak against poetic compositions in the service of God, speak against what they do not understand. All that a man hath should be consecrated to his Maker, and employed in his service; not only the *energy* of his *heart* and *mind*, the *physical force* of his *body*, but also the *musical tones* and *modulations of his voice*.

CHAPTER XXXII.

The prophetical and historical song of Moses, showing forth the nature of God's doctrine, 1–3. The character of God, 4. The corruption of the people, 5, 6. They are called to remember God's kindness, 7, and his dealings with them during their travels in the wilderness, 8–14. Their ingratitude and iniquity, 15–18. They are threatened with his judgments, 19–28. A pathetic lamentation over them because of their sins, 29–35. Gracious purposes in their behalf, mixed with reproaches for their manifold idolatries, and threatenings against his enemies, 36–42. A promise of salvation to the Gentiles, 43. Moses, having finished the song, warmly exhorts the people to obedience, 44–47. God calls him up to the mount, that he may see the good land and then die, 48–52.

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GIVE [a] ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 [b] My doctrine shall drop as the rain, my speech shall distil as the dew, [c] as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: [d] ascribe ye greatness unto our God.

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4 He *is* [e] the Rock, [f] his work *is* perfect: for [g] all his ways *are* judgment: [h] a God of truth and [i] without iniquity, just and right *is* he.

[a] Chap. iv. 26; xxx. 19; xxxi. 28; Psa. l. 4, Isa. i. 2; Jer. ii. 12; vi. 19.——[b] Isa. lv. 10, 11; 1 Cor. iii. 6, 7, 8.——[c] Psa. lxxii. 6; Mic. v. 7.——[d] 1 Chron. xxix. 11.

[e] 2 Sam. xxii. 3; xxiii. 3; Psa. xviii. 2, 31, 46; Hab. i. 12. [f] 2 Sam. xxii. 31.——[g] Dan. iv. 37; Rev. xv. 3.——[h] Jer. x. 10. [i] Job. xxxiv. 10; Psa. xcii. 15.

NOTES ON CHAP. XXXII.

Verse 1.—On the inimitable excellence of this ode much has been written by commentators, critics, and poets; and it is allowed by the best judges to contain a specimen of almost every species of excellence in composition. It is so thoroughly poetic that even the dull Jews themselves found they could not write it in the prose form; and hence it is distinguished as poetry in every Hebrew Bible by being written in its own hemistichs or short half lines, which is the general form of the Hebrew poetry; and were it translated in the same way it would be more easily understood. The song itself has suffered both by transcribers and translators, the former having mistaken some letters in different places, and made wrong combinations of them in others. As to the translators, most of them have followed their own fancy, from good Mr. Ainsworth, who ruined it by the most inanimate rhyming version, to certain later poets, who have cast it unhallowedly into a European mould. See the observations at the end of the chapter.

Give ear, O ye heavens] Let angels and men hear, and let this testimony of God be registered both in heaven and earth. Heaven and earth are appealed to as *permanent* witnesses.

Verse 2. *My doctrine*] לקחי *likchi*, from לקח *lakach*, to *take, carry away*; to *attract* or *gain over* the *heart* by eloquence or persuasive speech. Hence the Septuagint translate the word *αποφθεγμα*, an *apophthegm*, a sententious and weighty saying, for the regulation of the moral conduct. Such, properly, are the sayings in this inimitable ode.

Shall drop as the rain] It shall come drop by drop as the shower, beginning slowly and distinctly, but increasing more and more till the plenitude of righteousness is poured down, and the whole canon of Divine revelation completed.

My speech shall distil as the dew] אמרתי *imrathi*; my familiar, friendly, and affectionate speeches shall descend gently and softly, on the ear and the heart, as the dew, moistening and refreshing all around. In hot regions *dew* is often a substitute for rain, without it there could be no fertility, especially in those places where rain seldom falls. And in such places only can the metaphor here used be felt in its perfection. Homer uses a similar figure when speaking of the eloquence of Ulysses; he says, Il. iii., ver. 221:—

Αλλ' ὁτε δη ῥοπα τε μεγαλην εκ στηθεος ἱει,
Και επεα νιφαδεσσιν ἑοικοτα χειμεριησιν—

"But when he speaks what elocution flows!
Soft as the *fleeces* of descending *snows*."

On the manner in which *dew* is produced, philosophers are not yet agreed. It was long supposed to *descend*, and to differ only from *rain* as *less* from *more*; but the experiments of a French chemist seemed to prove that dew *ascended* in light thin vapours, and that, meeting with a colder region of the air, it became condensed and fell down upon the earth. Other recent experiments, though they have not entirely invalidated the former, have rendered the doctrine of the ascent of dew doubtful. Though we know nothing certain as to the manner of its production, yet we know that the thing exists, and that it is essentially useful. So much we know of the sayings of our God, and the blessed effects produced by them: God *hath* spoken, and the entering in of his words gives light and life. See the note on Gen. ii. 6.

As the small rain] שעירים *scirim*, from שער *saar*, to be *rough* or *tempestuous*; sweeping showers, accompanied with a strong gale of wind.

And as the showers] רביבים *rebibim*, from רבה *rabah*, to *multiply*, to *increase greatly*; shower after shower, or rather a continual rain, whose drops are multiplied beyond calculation, upon the earth; alluding perhaps to the *rainy seasons in the East*, or to those *early* and *latter rains* so essentially necessary for the vegetation and perfection of the grain.

No doubt these various expressions point out that great variety in the word or revelation of God whereby it is suited to every *place, occasion, person*, and *state*; being "profitable for doctrine, reproof, and edification in righteousness." Hence the apostle says that GOD, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, and in these last times has spoken unto us by his Son; Heb. i. 1, 2. By every *prophet, evangelist*, and *apostle*, God speaks a *particular* language; all is his *doctrine*, his great *system* of instruction, for the information and salvation of the souls of men. But some portions are like the *sweeping showers*, in which the *tempest of God's wrath* appears against sinners. Others are like the *incessant showers* of *gentle rain*, preparing the soil for the germination of the grain, and causing it to take root. And others still are like the *dew*, mildly and gently insinuating convictions, persuasions, reproofs, and consolations. The preacher of righteousness who wishes to handle this word profitably, must attend closely to those distinctions, that he may rightly divide the word of truth, and give each of his hearers his portion of the bread of life in due season.

Verse 4. *He is the Rock*] The word צור *tsur* is rendered *Creator* by some eminent critics; and خالق *khalyk* is the reading in the Arabic Version. Rab.

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5 [k] They have [l] corrupted themselves, [m] their spot *is* not *the spot* of his children; *they are* a [n] perverse and crooked generation.

6 Do ye thus [o] requite the LORD, O foolish people and unwise? *is* not he [p] thy father *that* hath [q] bought thee? hath he not [r] made thee, and established thee?

7 Remember the days of old, consider the years of [s] many generations: [t] ask thy father, and he will show thee; thy elders, and they will tell thee.

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8 When the Most High [u] divided to the nations their inheritance, when he [v] separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For [w] the LORD's portion *is* his people;

[k] Heb. *he hath corrupted to himself.*—[l] Chap. xxxi. 29.—[m] Or, that they are *not his children*, that is, *their blot.*—[n] Matt. xvii. 17; Luke ix. 41; Phil. ii. 15.—[o] Psa. cxvi. 12.—[p] Isa. lxiii. 16.—[q] Psa. lxxiv. 2.

[r] Ver. 15; Isa. xxvii. 11; xliv. 2.—[s] Heb. *generation and generation.*—[t] Exodus xiii. 14; Psa. xliv. 1; lxviii. 3, 4 [u] Zech. ix. 2; Acts xvii. 26.—[v] Gen. xi. 8.—[w] Exod. xv. 16; xix. 5; 1 Sam. x. 1; Psa. lxviii. 71.

Moses ben Maimon, in his valuable work, *Moreh Nebochim*, observes that the word צור *tsur*, which is ordinarily translated *rock*, signifies *origin*, *fountain*, *first cause*, &c., and in this way it should be translated here: "He is the first principle, his work is perfect." As he is the *cause* of all things, he must be infinitely perfect; and consequently all his works must be *perfect* in their respective kinds. As is the *cause*, so must the *effect* be. Some think the word *rock* gives a very good sense; for, as in those lands, rocks were the ordinary places of *defence* and *security*, God may be metaphorically represented thus, to signify his *protection* of his followers. I prefer the opinion of Maimon.

Verse 5. *Their spot* is *not* the spot *of his children*] This verse is variously translated and variously understood. *They are corrupted, not his, children of pollution.*—KENNICOTT. *They are corrupt, they are not his children, they are blotted.*—HOUBIGANT. This is according to the *Samaritan*. The interpretation commonly given to these words is as unfounded as it is exceptionable: "God's children have their spots, i. e., their sins, but sin in them is not like sin in others; in others sin is exceedingly sinful, but God does not see the sins of his children as he sees the sins of his enemies," &c. Unfortunately for this bad doctrine, there is no foundation for it in the sacred text, which, though very obscure, may be thus translated: He (Israel) *hath corrupted himself. They* (the Israelites) *are not his children; they are spotted.* Coverdale renders the whole passage thus: "The froward and overthwart generation have marred themselves to himward, and are not his children because of their deformity." This is the *sense* of the verse. Let it be observed that the word *spot*, which is *repeated* in our translation, occurs but *once* in the original, and the marginal reading is greatly to be preferred: *He hath corrupted to himself, that they are not his children; that is their blot.* And because they had the *blot of sin* on them, because they were *spotted* with iniquity and *marked* idolaters, therefore God renounces them. There may be here an allusion to the *marks* which the worshippers of particular idols had on different parts of their bodies, especially on their *foreheads*; and as idolatry is the crime with which they are here charged, the *spot* or *mark* mentioned may refer to the *mark* or *stigma* of their idol. The different sects of idolaters in the East are distinguished by their *sectarian marks*, the stigma of their respective idols. These sectarian marks, particularly on the forehead, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of *Seeva*, and the worshippers of *Vishnoo*. In many cases these marks are renewed *daily*, for they account it irreligious to perform any sacred rite to their god without his mark on the forehead; the marks are generally *horizontal* and *perpendicular* lines, *crescents*, *circles*, *leaves*, *eyes*, *&c.*, in *red*, *black*, *white*, and *yellow*. This very custom is referred to in Rev. xx. 4, where the beast gives his mark to his followers, and it is very likely that Moses refers to such a custom among the idolatrous of his own day. This removes all the difficulty of the text. God's children have no *sinful spots*, because Christ saves them *from* their sins; and their *motto* or *mark* is, *Holiness to the Lord.*

Verse 8. *When the Most High divided to the nations, &c.*] Verses 8 and 9, says Dr. Kennicott, give us express authority for believing that the earth was very early divided in consequence of a Divine command, and probably by *lot*, (see Acts xvii. 26;) and as *Africa* is called the land of *Ham*, (Psa. lxxviii. 51; cv. 23, 27; cvi. 22,) probably that country *fell* to him and to his descendants, at the same time that *Europe* fell to *Japheth*, and *Asia* to *Shem*, with a particular reserve of *Palestine* to be the *Lord's portion*, for some one peculiar people. And this separation of mankind into three bodies, called the *general migration*, was commanded to *Noah*, and by him to his sons, so as to take place in the days of *Peleg*, about two hundred years afterwards. This general migration was prior to the partial dispersion from Babel by about five hundred years.

He set the bounds of the people according to the number of the children of Israel.] The Septuagint is very curious, Εστησεν ὁρια εθνων κατα αριθμον αγγελων του Θεου. "He established the bounds of the nations according to the number of the angels of God." The meaning of the passage seems to be, that when God divided the earth among mankind, he reserved *twelve lots*, according to the *number* of the *sons* of *Jacob*, which he was now about to give to their descendants, according to his promise.

Verse 9. *The Lord's portion* is *his people*] What an astonishing saying! As *holy souls* take GOD for *their portion*, so GOD takes *them* for *his portion*. He represents himself as happy in his followers; and they are infinitely happy in, and satisfied with, God as their

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Jacob *is* the [x] lot of his inheritance.

10 He found him [y] in a desert land, and in the waste howling wilderness; he [z] led him about, he [a] instructed him, he

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[x] Heb. *cord.*——[y] Chap. viii. 15; Jer. ii. 6; Hos. xiii. 5.

[z] Or, *compassed him about.*——[a] Deut. iv. 36.

portion. This is what is implied in being a *saint.* He who is seeking for an earthly portion, has little commerce with the Most High.

Verse 10. *He*—the Lord, *found him*—Jacob, in his descendants, *in a desert land*—the wilderness. *He led him about* forty years in this wilderness, Deut. viii. 2, or יסבבנהו *yesobebenhu, he compassed him about*, i. e., God defended them on all hands, and in all places. *He instructed him*—taught them that astonishing law through which we have now almost passed, giving them statutes and judgments which, for depth of wisdom, and correct political adaptation to times, places, and circumstances, are so wondrously constructed, as essentially to secure the comfort, peace, and happiness of the individual, and the prosperity and permanency of the moral system. Laws so excellent that they have met with the approbation of the wise and good in all countries, and formed the basis of the political institutions of all the civilized nations in the universe.

Notwithstanding the above gives the passage a good sense, yet probably the whole verse should be considered more literally. It is certain that in the same country travellers are often obliged to *go about* in order to find proper passes between the mountains, and the following extracts from Mr. Harmer well illustrate this point.

"Irwin farther describes the mountains of the desert of Thebais (Upper Egypt) as sometimes so steep and dangerous as to induce even very bold and hardy travellers to avoid them by taking a large circuit; and that for want of proper knowledge of the way, such a wrong path may be taken as may on a sudden bring them into the greatest dangers, while at other times a dreary waste may extend itself so prodigiously as to make it difficult, without assistance, to find the way to a proper outlet. All which show us the meaning of those words of the song of Moses, Deut. xxxii. 10: *He led him about, he instructed him, he kept him as the apple of his eye.*

"Jehovah certainly instructed Israel in religion by delivering to him his law in this wilderness; but it is not, I presume, of this kind of teaching Moses speaks, as Bishop Patrick supposes, but God's instructing Israel how to avoid the dangers of the journey, by leading the people about this and that dangerous, precipitous hill, directing them to proper passes through the mountains, and guiding them through the intricacies of that difficult journey which might, and probably would, have confounded the most consummate Arab guides. They that could have safely enough conducted a small caravan of travellers through this desert, might have been very unequal to the task of directing such an enormous multitude, encumbered with cattle, women, children, and utensils. The passages of Irwin, that establish the observation I have been making, follow here: 'At half past eleven we resumed our march, and soon came to the foot of a prodigious hill, which we unexpectedly found we were to ascend. It was perpendicular, like the one we had passed some hours before; but what rendered the access more difficult, the path which we were to tread was nearly right up and down. The captain of the robbers seeing the obstacles we had to overcome, wisely sent all his camels round the mountain where he knew there was a defile, and only accompanied us with the beast he rode. We luckily met with no accident in climbing this height.' p. 325. They afterwards descended, he tells us, into a valley, by a passage easy enough, and stopping to dine at half past five o'clock, they were joined by the Arabs, who had made an astonishing march to overtake them, p. 326. 'We soon quitted the dale, and ascended the high ground by the side of a mountain that overlooks it in this part. The path was narrow and perpendicular, and much resembled a ladder. To make it worse, we preceded the robbers, and an ignorant guide among our people led us astray. Here we found ourselves in a pretty situation: we had kept the lower road on the side of the hill, instead of that towards the summit, until we could proceed no farther; we were now obliged to gain the heights, in order to recover the road, in performing which we drove our poor camels up such steeps that we had the greatest difficulty to climb after them. We were under the necessity of leaving them to themselves, as the danger of leading them through places where the least false step would have precipitated both man and beast to the unfathomable abyss below, was too critical to hazard. We hit at length upon the proper path, and were glad to find ourselves in the road of our unerring guides the robbers, after having won every foot of the ground with real peril and fatigue.' p. 324. Again. 'Our road after leaving the valley lay over level ground. As it would be next to an impossibility to find the way over these stony flats, where the heavy foot of a camel leaves no impression, the different bands of robbers have heaped up stones at unequal distances for their direction through this desert. We have derived great assistance from the robbers in this respect, who are our guides when the marks either fail, or are unintelligible to us.' The predatory Arabs were more successful guides to Mr. Irwin and his companions, than those he brought with him from Ghunnah; but the march of Israel through deserts of the like nature, was through such an extent and variety of country, and in such circumstances as to multitudes and incumbrances, as to make Divine interposition necessary. The openings through the rocks seem to have been prepared by Him to whom all things from the beginning of the world were foreknown, with great wisdom and goodness, to enable them to accomplish this stupendous march." See *Harmer's Observat.*, vol. iv. p. 125.

He kept him as the apple of his eye.] Nothing can exceed the force and delicacy of this expression. As deeply concerned and as carefully attentive as man can be for the safety of his *eyesight*, so was God for the protection and welfare of this people. How amazing this condescension!

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[b] kept him as the apple of his eye.

11 [c] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 [d] He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [e] honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan; and goats, [f] with the fat of kidneys of wheat; and thou didst drink the pure [g] blood of the grape.

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15 But [h] Jeshurun waxed fat, and [i] kicked: [k] thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he [l] forsook God *which* [m] made him, and lightly esteemed the [n] Rock of his salvation.

16 [o] They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

[b] Psa. xvii. 8; Prov. vii. 2; Zech. ii. 8.——[c] Exod. xix. 4; chap. i. 31; Isa. xxxi. 5; xlvi. 4; lxiii. 9; Hos. xi. 3.——[d] Chap. xxxiii. 29; Isa. lviii. 14; Ezek. xxxvi. 2.——[e] Job xxix. 6; Psa. lxxxi. 16.——[f] Psa. lxxxi. 16; cxlvii. 14.——[g] Genesis xlix. 11.

[h] Chap. xxxiii. 5, 26; Isa. xliv. 2.——[i] 1 Sam. ii. 29.——[k] Ch. xxxi. 20; Neh. ix. 25; Psa. xvii. 10; Jer. ii. 7; v. 7, 28; Hos. xiii. 6.——[l] Chap. xxxi. 16; Isa. i. 4.——[m] Ver. 6; Isa. li. 13.——[n] 2 Sam. xxii. 47; Psa. lxxxix. 26; xcv. 1.——[o] 1 Kings xiv. 22; 1 Cor. x. 22.

Verse 11. *As an eagle stirreth up her nest*] Flutters over her brood to excite them to fly; or, as some think, *disturbs her nest* to oblige the young ones to leave it; so God by his plagues in Egypt obliged the Israelites, otherwise very reluctant, to leave a place which he appeared by his judgments to have devoted to destruction.

Fluttereth over her young] ירחף *yeracheph*, broodeth over them, communicating to them a portion of her own vital warmth: so did God, by the influences of his Spirit, enlighten, encourage, and strengthen their minds. It is the same word which is used in Gen. i. 2.

Spreadeth abroad her wings, &c.] In order, not only to teach them how to fly, but to *bear* them when weary. For to this fact there seems an allusion, it having been generally believed that the eagle, through extraordinary affection for her young, takes them upon her back when they are weary of flying, so that the archers cannot injure them but by piercing the body of the mother. The same figure is used Exod. xix. 4; where see the note. The נשר *nesher*, which we translate *eagle*, is supposed by Mr. Bruce to mean the *rachama*, a bird remarkable for its affection to its young, which it is known actually to bear on its back when they are weary.

Verse 12. So *the Lord alone did lead him*] By his power, and by his only, were they brought out of Egypt, and supported in the wilderness.

And there was *no strange god*] They had help from no other quarter. The Egyptian idols were not able to save their own votaries; but God not only saved his people, but destroyed the Egyptians.

Verse 13. *He made him ride*] ירכבהו *yarkibehu*, *he will cause him to ride*. All the verbs here are in the future tense, because this is a prophecy of the prosperity they should possess in the promised land. The Israelites were to *ride*—exult, on the high places, the mountains and hills of their land, in which they are promised the highest degrees of prosperity; as even the rocky part of the country should be rendered fertile by the peculiar benediction of God.

Suck honey out of the rock, and oil out of the flinty rock] This promise states that even the most barren places in the country should yield an abundance of aromatic flowers, from which the bees should collect *honey* in abundance; and even the tops of the rocks afford sufficient support for olive trees, from the fruit of which they should extract *oil* in abundance: and all this should be occasioned by the peculiar blessing of God upon the land.

Verse 14. *Fat of kidneys of wheat*] Almost every person knows that the kidney is enveloped in a coat of the purest fat in the body of the animal, for which several anatomical reasons might be given. As the kidney itself is to the abundantly surrounding fat, so is the *germ* of the grain to the *lobes* or farinaceous parts. The expression here may be considered as a very strong and peculiarly happy figure to point out the finest wheat, containing the healthiest and most vigorous *germ*, growing in a very large and nutritive grain; and consequently the whole figure points out to us a species of wheat, equally excellent both for *seed* and *bread*. This beautiful metaphor seems to have escaped the notice of every commentator.

Pure blood of the grape.] Red wine, or the pure juice of whatever colour, expressed from the grapes, without any adulteration or mixture with *water: blood* here is synonymous with *juice*. This intimates that their *vines* should be of the best kind, and their *wine* in abundance, and of the most delicious flavour.

Verse 15. *Jeshurun*] ישרון, the *upright*. This appellative is here put for Israel, and, as it comes from ישר *yashar*, he was *right*, *straight*, may be intended to show that the people who once not only promised fair, but were really *upright*, walking in the paths of *righteousness*, should, in the time signified by the prophet, not only revolt from God, but actually fight against him; like a *full fed horse*, who not only will not bear the harness, but breaks aways from his master, and endeavours to kick him as he struggles to get loose. All this is spoken prophetically, and is intended as a *warning*, that the evil might not take place. For were the transgression *unavoidable*, it must be the effect of some *necessitating* cause, which would destroy the turpitude of the action, as it referred to Israel; for if the evil were *absolutely unavoidable*, no blame

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17 [p] They sacrificed unto devils, [q] not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 [r] Of the Rock *that* begat thee thou art unmindful, and hast [s] forgotten God that formed thee.

19 [t] And when the LORD saw *it*, he [u] abhorred *them*, [v] because of the provoking of his sons, and of his daughters.

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20 And he said, [w] I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, [x] children in whom *is* no faith.

21 [y] They have moved me to jealousy with

[p] Lev. xvii. 7; Psa. cvi. 37; 1 Cor. x. 20; Rev. ix. 20. [q] Or, which were *not God*; ver. 21.——[r] Isa. xvii. 10.——[s] Jer. ii. 32.

[t] Judg. ii. 14.——[u] Or, *despised*; Lam. ii. 6.——[v] Isa. i. 2. [w] Chap. xxxi. 17.——[x] Isa. xxx. 9; Matt. xvii. 17.——[y] Ver. 16; Psa. lxxviii. 58.

could attach to the unfortunate agent, who could only consider himself the miserable instrument of a *dire necessity*. See a case in point, 1 Sam. xxiii. 11, 12, where the prediction appears in the most *absolute* form, and yet the evil was prevented by the person receiving the *prediction* as a *warning*. The case is the following:

The Philistines attacked Keilah and robbed the threshing-floors; David, being informed of it, asked counsel of God whether he should go and relieve it; he is ordered to go, and is assured of success; he goes, routs the Philistines, and delivers Keilah. Saul, hearing that David was in Keilah, determines to besiege the place. David, finding that Saul meditated his destruction, asked counsel of the Lord, thus: "O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up. Then David and his men (about six hundred) arose and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbore to go forth." Here was the most positive prediction that Saul would come to Keilah, and that the men of Keilah would deliver David into his hands; yet neither of these events took place, because David departed from Keilah. But had he continued there, Saul would have come down, and the men of Keilah would have betrayed their deliverer. Thus the prediction was totally conditional; and so were all these prophecies relative to the apostasy of Israel. They were only fulfilled in those who did not receive them as *warnings*. See Jer. xviii. 8–10.

The Rock of his salvation.] He ceased to depend on the *fountain* whence his salvation issued; and thinking *highly of himself*, he *lightly esteemed his God*; and having ceased to depend on him, his fall became inevitable. The figure is admirably well supported through the whole verse. We see, *first*, a miserable, lean steed, taken under the care and into the keeping of a master who provides him with an abundance of provender. We see, *secondly*, this horse waxing *fat* under this keeping. We see him, *thirdly*, *breaking away* from his master, leaving his rich pasturage, and running to the wilderness, unwilling to bear the yoke or harness, or to make any returns for his master's care and attention. We see, *fourthly*, whence this conduct proceeds—from a want of consciousness that his strength depends upon his master's care and keeping; and a lack of consideration that leanness and wretchedness must be the consequence of his leaving his master's service, and running off from his master's pastorage. How easy to apply all these points to the case of the Israelites! and how illustrative of their former and latter state! And how powerfully do they apply to the case of many called Christians, who, having increased in riches, forget that God from whose hand alone those mercies flowed!

Verse 17. *They sacrificed unto devils*] The original word שדים *shedim* has been variously understood. The Syriac, Chaldee, Targums of Jerusalem and Jonathan, and the Samaritan, retain the original word: the *Vulgate*, *Septuagint*, *Arabic*, *Persic*, *Coptic*, and *Anglo-Saxon*, have devils or demons. The *Septuagint* has ἐθυσαν δαιμονιοις, *they sacrificed to demons:* the *Vulgate* copies the Septuagint: the Arabic has شياطين *shecatcen*, the plural of شيطان *Shectan*, Satan, by which the rebellious angels appear to be intended, as the word comes from the root شطن *shatana*, he was *obstinate*, *proud*, *refractory*, *went far away*. And it is likely that these fallen spirits, having utterly lost the empire at which they aimed, got themselves worshipped under various forms and names in different places. The Anglo-Saxon has deoflum, *devils*.

New gods that *came newly up*] מקרב באו *mikkarob bau*, "which came up from their neighbours;" viz., the *Moabites* and *Ammonites*, whose gods they received and worshipped on their way through the wilderness, and often afterwards.

Verse 18. *Of the Rock* that *begat thee*] צור *tsur*, the *first cause*, the *fountain* of thy being. See the note on ver 4.

Verse 19. *When the Lord saw* it, *&c.*] More literally, *And the Lord saw it, and through indignation he reprobated his sons and his daughters.* That is, When the Lord shall see such conduct, he shall be justly incensed, and so reject and deliver up to captivity his sons and daughters.

Verse 20. *Children in whom* is *no faith*] לא אמן בם *lo emon bam*, "There is no *steadfastness* in them," they can never be depended on. They are *fickle*, because they are *faithless*.

Verse 21. *They have moved me to jealousy*] This verse contains a very pointed promise of the calling of the Gentiles, in consequence of the rejection of the Jews, threatened ver. 19; and to this great event it is applied by St. Paul, Rom. x. 19

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that which is not God; they have provoked me to anger [z] with their vanities: and [a] I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For [b] a fire is kindled in mine anger, and [c] shall burn unto the lowest hell, and [d] shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will [e] heap mischiefs upon them; [f] I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with [g] burning heat, and with bitter destruction: I will also send [h] the teeth of beasts upon them, with the poison of serpents of the dust.

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25 [i] The sword without, and terror [k] within, shall [l] destroy both the young man and the virgin, the suckling *also*, with the man of gray hairs.

26 [m] I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries [n] should behave themselves strangely, *and* lest they

[z] 1 Sam. xii. 21; 1 Kings xvi. 13, 26; Psa. xxxi. 6; Jer. viii. 19; x. 8; xiv. 22; Jonah ii. 8; Acts xiv. 15.——[a] Hos. i. 10; Rom. x. 19.——[b] Jer. xv. 14; xvii. 4; Lam. iv. 11.——[c] Or, *hath burned*.——[d] Or, *hath consumed*.——[e] Isa. xxvi. 15.

[f] Psa. vii. 12, 13; Ezek. v. 16.——[g] Heb. *burning coals*; Hab. iii. 5.——[h] Lev. xxvi. 22.——[i] Lam. i. 20; Ezek. vii. 15; 2 Cor. vii. 5.——[k] Heb. *from the chambers*.——[l] Heb. *bereave*.——[m] Ezek. xx. 13, 14, 23.——[n] Jer. xix. 4.

Verse 22. *The lowest hell*] שאול תחתית *sheol tachtith*, the very deepest destruction; a total extermination, so that *the earth*—their land, and *its increase*, and all their property, should be seized; and the *foundations of their mountains*—their strongest fortresses, should be razed to the ground. All this was fulfilled in a most remarkable manner in the last destruction of Jerusalem by the Romans, so that of the fortifications of that city not one stone was left on another. See the notes on Matt. xxiv.

Verse 23. *I will spend mine arrows upon them.*] The judgments of God in general are termed the *arrows of God*, Job vi. 4; Psa. xxxviii. 2, 3; xci. 5; see also Ezek. v. 16; Jer. l. 14; 2 Sam. xxii. 14, 15. In this and the following verses, to the 28th inclusive, God threatens this people with every species of calamity that could possibly fall upon man. How strange it is that, having this law continually in their hands, they should not discern those threatened judgments, and cleave to the Lord that they might be averted!

It was customary among the heathens to represent any judgment from their gods under the notion of *arrows*, especially a *pestilence*; and one of their greatest deities, Apollo, is ever represented as bearing a *bow* and *quiver* full of *deadly arrows*; so Homer, Il. i., ver. 43, where he represents him, in answer to the prayer of his priest Chryses, coming to smite the Greeks with the *pestilence*:—

Ὡς ἐφατ' ευχομενος· του δ' εκλυε Φοιβος Απολλων·
Βη δε κατ' Ουλυμποιο καρηνων χωομενος κηρ,
Τοξ' ωμοισιν εχων αμφηρεφεα τε φαρετρην.—
Ἑζετ' επειτ' απανευθε νεων· μετα δ' ιον ἑηκε·
Δεινη δε κλαγγη γενετ' αργυρεοιο βιοιο, κ. τ. λ.

"Thus Chryses pray'd; the favouring power attends,
And from Olympus' lofty tops descends.
Bent was his *bow* the Grecian hearts to *wound*;
Fierce as he moved, his *silver shafts* resound;—
The fleet in view, he *twang'd his deadly bow*,
And *hissing fly the feather'd fates* below.
On mules and dogs the *infection* first began;
And last the *vengeful arrows fix'd in man*."

How frequently the same figure is employed in the sacred writings, every careful reader knows; and quotations need not be multiplied.

Verse 24. They shall be *burnt with hunger*] Their land shall be cursed, and *famine* shall prevail. This is *one* of the arrows.

Burning heat] No showers to cool the atmosphere; or rather boils, blains, and pestilential fevers; this was a *second*.

Bitter destruction] The plague; this was a *third*.

Teeth of beasts—with the poison of serpents] The beasts of the field should multiply upon and destroy them; this was a *fourth*: and *poisonous serpents*, infesting all their steps, and whose mortal bite should produce the utmost anguish, were to be a *fifth* arrow. Added to all these, the *sword* of their enemies—*terror* among themselves, ver. 25, and *captivity* were to complete their ruin, and thus the *arrows of God were to be spent upon them*. There is a beautiful saying in the *Toozuki Teemour*, which will serve to illustrate this point, while it exhibits one of the finest metaphors that occurs in any writer, the sacred writers excepted.

"It was once demanded of the fourth *Khaleefeh*, (Aaly,) on whom be the mercy of the Creator, 'If the *canopy of heaven* were a BOW; and if the *earth* were the *cord* thereof; and if *calamities* were ARROWS; if *mankind* were the *mark* for those *arrows*; and if *Almighty* GOD, the tremendous and the glorious, were the *unerring* ARCHER; to whom could the sons of Adam flee for protection?' The *Khaleefeh* answered, saying, 'The sons of Adam must flee unto the LORD.'"

Verse 27. *Were it not that I feared the wrath of the enemy*] Houbigant and others contend that *wrath* here refers not to the *enemy*, but to God; and that the passage should be thus translated: "Indignation for the adversary deters me, lest their enemies should be alienated, and say, The strength of our hands, and not of the Lord's, hath done this." Had not God punished them in such a way as proved that his hand and not the hand of man had done it, the heathens would have boasted of their prowess, and Jehovah would have been blasphemed, as not being able to

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should [o] say, [p] Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, [q] neither *is there any* understanding in them.

29 [r] O that they were wise, *that* they understood this, [s] *that* they would consider their latter end!

30 How should [t] one chase a thousand, and two put ten thousand to flight, except their Rock [u] had sold them, and the LORD had shut them up?

31 For [v] their rock *is* not as our Rock, [w] even our enemies themselves *being* judges.

32 For [x] their vine [y] *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

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33 Their wine *is* [z] the poison of dragons, and the cruel [a] venom of asps.

34 *Is* not this [b] laid up in store with me, *and* sealed up among my treasures?

35 [c] To me *belongeth* vengeance and recompense; their foot shall slide in *due* time: for [d] the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 [e] For the LORD shall judge his people, [f] and repent himself for his servants, when he seeth that *their* [g] power is gone, and [h] *there is* none shut up or left.

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[o] Psa. cxl. 8.——[p] Or, *Our high hand, and not the LORD, hath done all this.*——[q] Isa. xxvii. 11; Jer. iv. 22.——[r] Chap. v. 29; Psa. lxxxi. 13; cvii. 43; Luke xix. 42.——[s] Isa. xlvii. 7; Lam. i. 9.——[t] Lev. xxvi. 8; Josh. xxiii. 10; 2 Chron. xxiv. 24; Isa. xxx. 17.——[u] Psa. xliv. 12; Isa. l. 1; lii. 3.——[v] 1 Sam. ii. 2.
[w] 1 Sam. iv. 8; Jer. xl. 3.——[x] Isa. i. 10.——[y] Or, *is worse than the vine of Sodom*, &c.——[z] Psa. lviii. 4.——[a] Psa. cxl. 3; Rom. iii. 13.——[b] Job xiv. 17; Jer. ii. 22; Hos. xiii. 12; Rom. ii. 5.
[c] Psa. xciv. 1; Ecclus. xxviii. 1; Rom. xii. 19; Heb. x. 30.
[d] 2 Pet. ii. 3.——[e] Psa. cxxxv. 14.——[f] Judg. ii. 18; Psa. cvi. 45; Jer. xxxi. 20; Joel ii. 14; 2 Mac. vii. 6.——[g] Heb. *hand.*
[h] 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8; xiv. 26.

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protect his worshippers, or to punish their infidelities. *Titus*, when he took Jerusalem, was so struck with the strength of the place, that he acknowledged that if God had not delivered it into his hands, the Roman armies never could have taken it.

Verse 29. That *they would consider their latter end!*] אחריתם *acharitham*, properly, *their latter times*—the glorious days of the Messiah, who, according to the flesh, should spring up among them. Should they carefully consider this subject, and receive the promised Saviour, they would consequently act as persons under infinite obligations to God; his strength would be their shield, and then—

Verse 30. *How should one chase a thousand*] If therefore they had not forgotten their *Rock*, God their *author* and *defence*, it could not possibly have come to pass that a thousand of them should flee before *one* of their enemies.

Verse 31. *For their rock*] The gods and pretended protectors of the Romans.

Is *not as our Rock*] Have neither power nor influence like our God.

Our enemies themselves being *judges.*] For they often acknowledged the irresistible power of that God who fought for Israel. See Exod. xiv. 25; Num. xxiii. 8–12, 19–21; 1 Sam. iv. 8.

There is a passage in Virgil, Eclog. iv., ver. 58, very similar to this saying of Moses:—

Pan Deus Arcadia mecum si judice certet,
Pan etiam Arcadia dicat se judice victum.

"Should the god Pan contend with me," (in singing the praises of the future hero, the deliverer, prophesied of in the Sibylline books,) "were even Arcadia judge, Pan would acknowledge himself to be vanquished, Arcadia herself being judge."

Verse 32. *For their vine* is *of the vine of Sodom*] The Jews are as wicked and rebellious as the Sodomites; for by the *vine* the inhabitants of the land are signified; see Isa. v. 2, 7.

Their grapes] Their actions, are *gall and wormwood*—producing nothing but mischief and misery to themselves and others.

Their clusters are *bitter*] Their *united exertions*, as well as their *individual acts*, are sin, and only sin, continually. That by *vine* is meant the *people*, and by *grapes* their *moral conduct*, is evident from Isa. v. 1–7. It is very likely that the grapes produced about the lake *Asphaltites*, where Sodom and Gomorrah formerly stood, were not only of an acrid, disagreeable taste, but of a deleterious quality; and to this, it is probable, Moses here alludes.

Verse 33. *Their wine*] Their system of doctrines and teaching, is *the poison of dragons*, &c., fatal and destructive to all them who follow it.

Verse 34. *Sealed up among my treasures!*] Deeds or engagements by which persons were bound at a specified time to fulfil certain conditions, were *sealed* and laid up in places of safety; so here God's justice is pledged to avenge the quarrel of his broken covenant on the disobedient Jews, but the *time* and *manner* were sealed in his treasures, and known only to himself. Hence it is said,

Verse 35. *Their foot shall slide in due time*, &c.] But Calmet thinks that this verse is spoken against the Canaanites, the enemies of the Jewish people.

Verse 36. *The Lord shall judge his people*] He has an absolute right over them as their *Creator*, and authority to punish them for their rebellions as their *Sovereign*; yet he will *repent himself*—he will change his manner of conduct towards them, *when he seeth that* their *power is gone*—when they are entirely subjugated by their adversaries, so that their *political power* is entirely destroyed; *and* there is *none shut up or left*—not one *strong place* untaken, and not one family left,

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37 And he shall say, [i] Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be [k] your protection.

39 See now that [l] I, *even* I, *am* he, and [m] *there is* no god with me: [n] I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 [o] For I lift up my hand to heaven, and say, I live for ever.

41 [p] If I wet my glittering sword, and mine hand take hold on judgment; [q] I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [r] drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of [s] revenges upon the enemy.

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43 [t] Rejoice, [u] O ye nations, *with* his people: for he will [v] avenge the blood of his servants, and [w] will render vengeance to his adversaries, and [x] will be merciful unto his land, *and* to his people.

44 And Moses came and spake all the words of this song in the ears of the people, he, and [y] Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [z] Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; [a] because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

[i] Judg. x. 14; Jer. ii. 28.——[k] Heb. *a hiding for you.*——[l] Psa. cii. 27; Isa. xli. 4; xlviii. 12.——[m] Chap. iv. 35; Isa. xlv. 5, 18, 22.——[n] 1 Sam. ii. 6; 2 Kings v. 7; Job v. 18; Psa. lxviii. 20; Hos. vi. 1; Tob. xiii. 2; Wisd. xvi. 13.——[o] Gen. xiv. 22; Exod. vi. 8; Num. xiv. 30.——[p] Isa. xxvii. 1; xxxiv. 5; lxvi. 16; Ezek. xxi. 9, 10, 14, 20.

[q] Isa. i. 24; Nah. i. 2.——[r] Jer. xlvi. 10.——[s] Job xiii. 24; Jer. xxx. 14; Lam. ii. 5.——[t] Or, *Praise his people, ye nations*; or, *Sing ye.*——[u] Rom. xv. 10.——[v] Rev. vi. 10; xix. 2.——[w] Ver. 41.——[x] Psa. lxxxv. 1.——[y] Or, *Joshua.*——[z] Chap. vi. 6; xi. 18; Ezek. xl. 4.——[a] Chap. xxx. 19; Lev. xviii. 5; Prov. iii. 2, 22; iv. 22; Rom. x. 5.

all being carried into captivity, or scattered into strange lands. Or, he will *do justice* to his people, and *avenge* them of their adversaries; see ver. 35.

Verse 37. *He shall say*] He shall begin to expostulate with them, to awaken them to a due sense of their ingratitude and rebellion. This may refer to the preaching of the Gospel to them in the latter days.

Verse 39. *See now that I*—am *he*] Be convinced that God alone can save, and God alone can destroy, and that your idols can neither *hurt* nor *help* you.

I kill, and I make alive, &c.] My mercy is as great as my justice, for I am as ready to save the penitent as I was to punish the rebellious.

Verse 40. *For I lift up my hand to heaven*] See concerning oaths and appeals to God in the note on chap. vi. 13.

Verse 42. *From the beginning of revenges*] The word פרעות *paroth*, rendered *revenges*, a sense in which it never appears to be taken, has rendered this place very perplexed and obscure. Mr. *Parkhurst* has rendered the whole passage thus:—

> I will make my arrows drunk with blood;
> And my sword shall devour flesh,
> With the blood of the slain and captive
> *From the hairy head* of the enemy.

Probably ראש פרעות *merosh paroth* may be more properly translated, *from the naked head*—the enemy shall have nothing to shield him from my vengeance; the crown of dignity shall fall off, and even the helmet be no protection against the sword and arrows of the Lord.

Verse 43. *Rejoice, O ye nations*] Ye Gentiles, for the casting off of the Jews shall be the means of your ingathering with *his people*, for they shall not be utterly cast off. (See Rom. xv. 9, for in this way the apostle applies it.) But how shall the Gentiles be called, and the Jews have their iniquity purged? *He will be merciful unto his land and to his people*, וכפר *vechipper*, he *shall cause an atonement* to be made for his land and people; i. e., Jesus Christ, the long promised Messiah, shall be *crucified* for Jews and Gentiles, and the way to the holiest be made plain by his blood.

The people have long been making atonements for themselves, but to none effect, for their atonements were but *signs*, and not the *thing* signified, for the body is Christ; now the Lord himself makes an atonement, for the *Lamb of God* alone *taketh away the sin of the world*. This is a very proper and encouraging conclusion to the awfully important matter of this poem.

Israel shall be long scattered, peeled, and punished, but they shall have mercy in the latter times; they also shall rejoice with the Gentiles, in the common salvation purchased by the blood of the Saviour of all mankind.

Verse 44. *And Moses came*] Probably from the tabernacle, where God had given him this prophetic ode, and he rehearsed it in the ears of the people.

Verse 46. *Set your hearts unto all the words*] Another proof that all these awful denunciations of Divine wrath, though delivered in an *absolute* form, were only *declaratory* of what God would do if they rebelled against him.

Verse 47. *Through this thing ye shall prolong your days*] Instead of being cut off, as God here threatens, ye shall be preserved and rendered prosperous in the land which, when they passed over Jordan, they should possess.

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48 [b] And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this [c] mountain Abarim, *unto* Mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as [d] Aaron thy brother died in Mount Hor, and was gathered unto his people:

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51 Because [e] ye trespassed against me among the children of Israel at the waters of [f] Meribah-kadesh, in the wilderness of Zin; because ye [g] sanctified me not in the midst of the children of Israel.

52 [h] Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

[b] Num. xxvii. 12, 13.—[c] Num. xxxiii. 47, 48; chap. xxxiv. 1.
[d] Num. xx. 25, 28; xxxiii. 38.

[e] Num. xx. 11, 12, 13; xxvii. 14.—[f] Or, *strife at Kadesh.*
[g] See Lev. x. 3.—[h] Num. xxvii. 12; chap. xxxiv. 4.

Verse 49. *Get thee up into this mountain Abarim*] The mount of the *passages*, i. e., of the Israelites when they entered into the promised land. See the notes on Num. xxvii. 12.

Verse 50. *And die in the mount—as Aaron*] Some have supposed that Moses was translated; but if so, then Aaron was translated, for what is said of the death of the one is said of the death of the other.

Verse 51. *Ye trespassed against me—at the waters of Meribah*] See the note on Num. xx. 8.

Verse 52. *Thou shalt see the land before* thee] See Num. xxvii. 12, &c. How glorious to depart out of this life with God in his heart and heaven in his eye! his work, his great, unparalleled usefulness, ending only with his life. The serious reader will surely join in the following pious ejaculation of the late Rev. *Charles Wesley*, one of the best Christian poets of the last century:—

"O that without a lingering groan
I may the welcome word receive;
My *body* with my *charge* lay down,
And cease at once to *work* and *live!*"

It would require a dissertation expressly formed for the purpose to point out the general merit and extraordinary beauties of this very sublime ode. To enter into such particulars can scarcely comport with the nature of the present work. Drs. *Lowth*, *Kennicott*, and *Durell*, have done much in this way; and to their respective works the critical reader is referred. A very considerable extract from what they have written on this chapter may be found in Dr. *Dodd's* notes. In writing this ode the design of Moses was,

1. To set forth the *Majesty of God*; to give that generation and all successive ones a proper view of the glorious perfections of the object of their worship. He therefore shows that from his *holiness* and *purity* he must be displeased with *sin*; from his *justice* and *righteousness* he must *punish* it; and from the *goodness* and infinite *benevolence* of his *nature* he is ever disposed to *help* the *weak*, *instruct* the *ignorant*, and show *mercy* to the *wretched*, *sinful* sons and daughters of men.

2. To show the *duty* and *interest* of his *people*. To have such a Being for their *friend* is to have all possible happiness, both spiritual and temporal, *secured*; to have him for their *enemy* is to be exposed to inevitable destruction and ruin.

3. To warn them against *irreligion* and *apostasy*; to show the possibility of departing from God, and the miseries that would overwhelm them and their posterity should they be found walking in opposition to the laws of their Creator.

4. To give a proper and impressive view of the *providence* of God, by referring to the history of his gracious dealings with them and their ancestors; the minute attention he paid to all their wants, the wonderful manner in which he led, fed, clothed, protected, and saved them, in all their travels and in all perils.

5. To leave on record an everlasting testimony against them, should they ever cast off his fear and pollute his worship, which should serve at once as a warning to the world, and a vindication of his justice, when the judgments he had threatened were found to be poured out upon them; for he who loved them so long and so intensely could not become their enemy but in consequence of the *greatest* and most unprincipled provocations.

6. To show the shocking and unprecedented ingratitude which induced a people so highly favoured, and so wondrously protected and loved, to sin against their God; and how reasonable and just it was, for the vindication of his holiness, that God should pour out upon them such judgments as he had never inflicted on any other people, and so mark their disobedience and ingratitude with fresh marks of his displeasure, that the punishment should bear some proportion to the guilt, and that their preservation as a distinct people might afford a feeling proof both of the providence and justice of God.

7. To show the glory of the *latter days* in the reelection of the long reprobated Jewish nation, and the final diffusion of his grace and goodness over the earth by means of the Gospel of Christ.

And all this is done with such strength and elegance of diction, with such appropriate, energetic, and impressive figures and metaphors, and in such a powerful torrent of that soul-penetrating, pure poetic spirit that comes glowing from the bosom of God, that the reader is alternately elated or depressed, filled with compunction or confidence, with despair or hope, according to the quick transitions of the inimitable writer to the different topics which form the subject of this incomparable and wondrously varied ode. May that Spirit by which it was dictated give it its fullest, most durable, and most effectual impression upon the mind of every reader!

CHAPTER XXXIII.

Moses delivers a prophetical blessing to the children of Israel, 1. *The introduction,* 2–5. *Prophetic declarations concerning* Reuben, 6; *concerning* Judah, 7; *concerning* Levi, 8–11; *concerning* Benjamin, 12; *concerning* Joseph, 13–17; *concerning* Zebulun, 18, 19; *concerning* Gad, 20, 21; *concerning* Dan, 22; *concerning* Naphtali, 23; *concerning* Asher, 24, 25. *The glory of the God of* Jeshurun, *and the glorious privileges of his true followers,* 26–29.

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AND this *is* [a] the blessing wherewith Moses, [b] the man of God, blessed the children of Israel before his death.

2 And he said, [c] The LORD came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with [d] ten thousands of saints: from his right hand *went* [e] a fiery law for them.

3 Yea, [f] he loved the people; [g] all his saints *are* in thy hand: and they [h] sat down at thy feet; *every one* shall [i] receive of thy words.

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4 [k] Moses commanded us a law, [l] *even* the inheritance of the congregation of Jacob.

5 And he was [m] king in [n] Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

[a] Gen. xlix. 28.——[b] Psa. xc. title.——[c] Exod. xix. 18, 20; Judg. v. 4, 5; Hab. iii. 3.——[d] See Psa. lxviii. 17; Dan. vii. 10; Acts vii. 53; Gal. iii. 19; Heb. ii. 2; Rev. v. 11; ix. 16. [e] Heb. *a fire of law.*——[f] Exod. xix. 5; chap. vii. 7, 8; Psa. xlvii. 4; Hos. xi. 1; Mal. i. 2.——[g] Chap. vii. 6; 1 Sam. ii. 9; Psa. l. 5.——[h] Luke x. 39; Acts xxii. 3.——[i] Prov. ii. 1.——[k] John i. 17; vii. 19.——[l] Psa. cxix. 111.——[m] See Gen. xxxvi. 31; Judg. ix. 2; xvii. 6.——[n] Chap. xxxii. 15.

NOTES ON CHAP. XXXIII.

Verse 1. *And this* is *the blessing wherewith Moses—blessed, &c.*] The general nature of this solemn introduction, says Dr. Kennicott, is to show the *foundation* which Moses had for blessing his brethren, viz., because God had frequently manifested his glory in their behalf; and the several parts of this introduction are disposed in the following order:—

1. The manifestation of the Divine glory on Sinai, as it was prior in time and more magnificent in splendour, is mentioned first.

2. That God manifested his glory at *Seir* is evident from Judg. v. 4: *Lord, when thou wentest out of Seir, when thou marchedst out of the fields of Edom, the earth trembled and the heavens dropped,* &c.

3. The next place is *Paran*, where the *glory of the Lord appeared before all the children of Israel*, Num. xiv. 10.

Instead of *he came with ten thousand saints*, by which our translators have rendered מרבבת קדש *meribeboth kodesh*, Dr. Kennicott reads *Meribah-Kadesh*, the name of a place: for we find that, towards the end of forty years, the Israelites came to Kadesh, Num. xx. 1, which was also called *Meribah*, on account of their *contentious* opposition to the determinations of God in their favour, ver. 13; and there *the glory of the Lord* again *appeared*, as we are informed ver. 6. These *four* places, *Sinai*, *Seir*, *Paran*, and *Meribah-Kadesh*, mentioned by Moses in the text, are the identical places where God manifested his glory in a fiery appearance, the more illustriously to proclaim his special providence over and care of Israel.

Verse 3. *Yea, he loved the people*] This is the inference which Moses makes from those glorious appearances, that God truly loved the people; and that all his saints, קדשיו *kedoshaiv*, the people whom he had *consecrated* to himself, were under his especial benediction; and that in order to make them a *holy nation*, God had displayed his glory on Mount Sinai, where they had fallen prostrate at his feet with the humblest adoration, sincerely promising the most affectionate obedience; and that God had there commanded them a *law* which was to be the possession and inheritance of the children of Jacob, ver. 4. And to crown the whole, he had not only blessed them as their *lawgiver*, but had also vouchsafed to be *their king*, ver. 5.

Dr. *Kennicott* proposes to translate the whole five verses thus:—

Verse 1. And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. And he said,

2. Jehovah came from SINAI,
   And he arose upon them from SEIR;
   He shone forth from Mount PARAN,
   And he came from MERIBAH-KADESH:
   From his right hand a fire shone forth upon them.
3. Truly, he loved the people,
   And he blessed all his saints:
   For they fell down at his feet,
   And they received of his words.
4. He commanded us a law,
   The inheritance of the congregation of Jacob.
5. And he became king in Jeshurun;
   When the heads of the people were assembled,
   Together with the tribes of Israel.

We have already seen that Dr. Kennicott reads מריבה קדש *Meribah-Kadesh*, the name of a place, instead of מרבבת קדש *meribeboth kodesh*, which, by a most unnatural and forced construction, our version renders *ten thousands of saints*, a translation which no circumstance of the history justifies.

Instead of a *fiery law*, אש דת *esh dath*, he reads, following the Samaritan version, אש אור *esh ur*, a *fire shining out* upon them. In vindication of this change in the original, it may be observed, 1. That, though דת *dath* signifies a *law*, yet it is a *Chaldee* term, and appears nowhere in any part of the sacred writings previously to the Babylonish captivity; תורה *torah*

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6 Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: [o] let his hands be sufficient for him; and be thou [p] a help *to him* from his enemies.

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[o] Gen. xlix. 8.

[p] Psa. cxlvi. 5.

being the term constantly used to express the Law, at all times prior to the corruption of the Hebrew, by the Chaldee. 2. That the word itself is obscure in its present situation, as the Hebrew Bibles write it and *esh* in one word, אשדת *eshdath*, which has no meaning; and which, in order to give it one, the Massorah directs should be read *separate*, though written *connected*. 3. That the word is not acknowledged by the two most ancient versions, the *Septuagint* and *Syriac*. 4. That in the parallel place, Hab. iii. 3, 4, a word is used which expresses the *rays of light*, קרנים *karnayim*, *horns*, that is, *splendours*, rays, or effulgence of light. 5. That on all these accounts, together with the almost impossibility of giving a rational meaning to the text as it now stands, the translation contended for should be adopted.

Instead of *All his saints* are *in his hand*, Dr. Kennicott reads, *He blessed all his saints*—changing בידך *beyadecha*, into ברך *barach*, *he blessed*, which word, all who understand the Hebrew letters will see, might be easily mistaken for the other: the ד *daleth* and the ר *resh* being, not only in MSS., but also in *printed* books, often so much alike, that analogy alone can determine which is the true letter; and except in the insertion of the י *yod*, which might have been easily mistaken for the apex at the top of the ב *beth* very frequent in MSS., both words have the nearest resemblance. To this may be added, that the Syriac authorizes this rendering.

Instead of לרגלך *leraglecha*, and מדברתיך *middabberothecycha*, THY *feet*, and THY *words*, Dr. Kennicott reads the pronouns in the third person singular, לרגליו *leraglaiv* and מדבריותיו *middabberothaiv*, HIS *feet*, HIS *words*, in which he is supported both by the Septuagint and Vulgate. He also changes ישא *yissa*, HE *shall receive*, into ישאו *yissau*, THEY *shall receive*.

He contends also that משה *Mosheh*, *Moses*, in the fourth verse, was written by mistake for the following word מורשה *morashah*, *inheritance*; and when the scribe found he had inserted a wrong word, he added the proper one, and did not erase the first. The word *Moses*, he thinks, should therefore be left out of the text, as it is improbable that he should here introduce his own name; and that if the word be allowed to be legitimate, then the word *king* must apply to *him*, and not to GOD, which would be most absurd. See Kennicott's first Dissertation, p. 122, &c.

Verse 6. *Let Reuben live, and not die*] Though his life and his blessings have been forfeited by his transgression with his father's concubine, Gen. xlix. 3, 4; and in his rebellion with Korah, Num. xvi. 1, &c., let him not become extinct as a tribe in Israel. "It is very usual," says Mr. Ainsworth, "in the Scripture, to set down things of importance and earnestness, by affirmation of the one part, and denial of the other; Isa. xxxviii. 1: *Thou shalt die, and not live*; Num. iv. 19: *That they may live, and not die*; Psa. cxviii. 17: *I shall not die, but live*; Gen. xliii. 8: *That we may live, and not die*; Jer. xx. 14: *Cursed be the day—let not that day be blessed*; 1 John ii. 4: *He is a liar, and the truth is not in him*; ib. ver. 27: *Is truth, and no lie*; John i. 20: *He confessed, and denied not*; 1 Sam. i. 11: *Remember me, and not forget thy handmaid*; Deut. ix. 7: *Remember, forget not*; Deut. xxxii. 6: *O foolish people, and unwise*. In all these places it is evident that there is a peculiar emphasis in this form of expression, as if he had said, *Let him* not only *not die*, but let him live in *great and increasing peace* and *prosperity*. Do not only *not forget me*, but keep me *continually* in remembrance. *He denied not*, but *confessed* FULLY and PARTICULARLY. *O foolish people*—silly and stupid, *and unwise*—destitute of all true wisdom."

And let not *his men be few.*] It is possible that this clause belongs to *Simeon*. In the Alexandrian copy of the Septuagint the clause stands thus: Και Συμεων εστω πολυς εν αριθμω, *and let* SIMEON *be very numerous*, but none of the other versions insert the word. As the negative particle is not in the Hebrew, but is supplied in our translation, and the word *Simeon* is found in one of the most ancient and most authentic copies of the *Septuagint* version; and as *Simeon* is nowhere else mentioned here, if not implied in this place, probably the clause anciently stood: *Let Reuben live, and not die; but let the men of Simeon be few.* That this tribe was small when compared with the rest, and with what it once was, is evident enough from the first census, taken after they came out of Egypt, and that in the plains of Moab nearly forty years after. In the first, Simeon was 59,300; in the last, 22,200, a decrease of 37,100 men!

Verse 7. *And this* is the blessing *of Judah*] Though the word *blessing* is not in the text, yet it may be implied from ver. 1; but probably the words, *he spake*, are those which should be supplied: *And this* he spake *of Judah, Lord, hear the voice of Judah*; that is, says the *Targum*, receive his prayer when he goes out to battle, and let him be brought back in safety to his own people. *Let his hands be sufficient for him*—let him have a sufficiency of warriors always to support the tribe, and vindicate its rights; and let his enemies never be able to prevail against him! Three things are expressed here: 1. That the tribe of Judah, conscious of its weakness, shall depend on the Most High, and make prayer and supplication to him; 2. That God will hear such prayer; and, 3. That his hands shall be increased, and that he shall prevail over his enemies. This blessing has a striking affinity with that which this tribe received from Jacob, Gen. xlix. 9: and both may refer to our blessed Lord, who sprang from this tribe, as is noticed on the above passage, who has conquered our deadly foes by his death, and whose *praying* posterity ever prevail through his might.

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8 And of Levi he said, [q] *Let* thy Thummim and thy Urim *be* with thy holy one, [r] whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not [s] seen him; [t] neither did he acknowledge his brethren, nor knew his own children: for [u] they have observed thy word, and kept thy covenant.

10 [v] They [w] shall teach Jacob thy judgments, and Israel thy law: [x] they [y] shall put incense [z] before thee, [a] and whole burnt-sacrifice upon thine altar.

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11 Bless, LORD, his substance, and [b] accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 *And* of Benjamin he said, The beloved

[q] Exod. xxviii. 30.——[r] Exod. xvii. 7; Num. xx. 13; chap. viii. 2, 3, 16; Psa. lxxxi. 7.——[s] Gen. xxix. 32; 1 Chron. xvii. 17; Job xxxvii. 24.——[t] Exod. xxxii. 26, 27, 28.——[u] See Jer. xviii. 18; Mal. ii. 5, 6.——[v] Or, *Let them teach*, &c.——[w] Lev. x. 11; chap. xvii. 9, 10, 11; xxiv. 8; Ezek. xliv. 23, 24; Mal. ii. 7.

[x] Or, *let them put incense*.——[y] Exod. xxx. 7, 8; Num. xvi. 40; 1 Sam. ii. 28.——[z] Heb. *at thy nose*.——[a] Lev. i. 9, 13, 17; Psa. li. 19; Ezek. xliii. 27.——[b] 2 Sam. xxiv. 23; Psa. xx. 3; Ezek xx. 40, 41; xliii. 27.

Verse 8. *Of Levi he said*] Concerning the *Urim* and *Thummim* see Exod. xxviii. 30.

Thy holy one] Aaron primarily, who was anointed the high priest of God, and whose office was the most holy that man could be invested with. Therefore Aaron was called God's *holy one*, and the more especially so as he was the type of the MOST HOLY and blessed Jesus, from whom the *Urim*—all *light* and *wisdom*, and *Thummim*—all *excellence*, *completion*, and *perfection*, are derived.

Whom thou didst prove, &c.] God contended with Aaron as well as with Moses at the waters of Meribah, and excluded him from the promised land because he did not sanctify the Lord before the people.

From the words of St. Paul, 1 Cor. x. 8–12, it is evident that these words, at least in a secondary sense, belong to Christ. He is the *Holy One* who was tempted by them at Massah, who suffered their manners in the wilderness, who slew 23,000 of the most incorrigible transgressors, and who brought them into the promised land by his deputy, Joshua, whose name and that of Jesus have the same signification.

Verse 9. *Who said unto his father*, &c.] There are several difficulties in this and the following verses. Some think they are spoken of the tribe of Levi; others, of all the tribes; others, of the Messiah, &c.; but several of the interpretations founded on these suppositions are too recondite, and should not be resorted to till a plain literal sense is made out. I suppose the whole to be primarily spoken of Aaron and the tribe of Levi. Let us examine the words in this way, *Who said unto his father*, &c. The law had strictly enjoined that if the father, mother, brother, or child of the high priest should die, he must not mourn for them, but act as if they were not his kindred; see Lev. xxi. 11, 12. Neither must Aaron mourn for his sons Nadab and Abihu, &c., though not only their death, but the circumstances of it, were the most afflicting that could possibly affect a parent's heart. Besides, the high priest was forbidden, on pain of death, to go out from the door of the tabernacle, Lev. x. 2–7, for God would have them more to regard their function (as good Mr. Ainsworth observes) and duty in his service, than any natural affection whatever. And herein Christ was figured, who, when he was told that his mother and brethren stood without, and wished to speak with him, said: "Who is my mother, and who are my brethren? whosoever shall do the will of my father who is in heaven, the same is my brother, and sister, and mother;" Matt. xii. 46–50. It is likely also that Moses may refer here to the fact of the Levites, according to the command of Moses, killing every man his brother, friend, neighbour, and even son, who had sinned in worshipping the *golden calf*, Exod. xxxii. 26; and in this way the Chaldee paraphrast understands the words.

Verse 10. *They shall teach Jacob*, &c.] This was the office of the *Levites*, to teach, by their significant service and typical ceremonies, the way of righteousness and truth to the children of Israel. And of their faithfulness in this respect God bears testimony by the prophet, "My covenant was with him of life and peace," Mal. ii. 5; and, "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity;" ver. 6. These words are a sufficient comment on the words of the text.

Verse 11. *Bless, Lord, his substance*] The blessing of God to the tribe of Levi was peculiarly necessary, because they had no inheritance among the children of Israel, and lived more immediately than others upon the providence of GOD. Yet, as they lived by the offerings of the people and the tithes, the increase of their substance necessarily implied the increase of the people at large: the more fruitful the land was, the more abundant would the tithes of the Levites be; and thus in the increased fertility of the land the substance of Levi would be blessed.

Verse 12. *Of Benjamin—the beloved of the Lord*] Alluding to his being particularly beloved of his father Jacob, Gen. xlix. 27, &c.

Shall dwell in safety by him] That is, by the Lord, whose temple, which is considered as his dwelling-place, was in the tribe of Benjamin, for a *part* of Jerusalem belonged to this tribe.

Shall cover him all the day] Be his continual protector; *and he shall dwell between his shoulders*—within his *coasts*, or in his chief city, viz., *Jerusalem*, where the temple of God was built, on his *mountains* Zion and Moriah, here poetically termed his *shoulders*.

Some object to our translation of the Hebrew ידיד *yedid* by the term *beloved*, and think the original should be divided as it is in the Samaritan, יד יד *yad yad*, *the*

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of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 And of Joseph he said, [c] Blessed of the LORD *be* his land, for the precious things of heaven, for [d] the dew, and for the deep that coucheth beneath;

14 And for the precious fruits *brought forth* by the sun, and for the precious things [e] put forth by the [f] moon,

15 And for the chief things of [g] the ancient mountains, and for the precious things [h] of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of [i] him that dwelt in the bush: let *the blessing* [k] come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

17 His glory *is like* the [l] firstling of his bullock, and his horns *are like* [m] the horns of [n] unicorns: with them [o] he shall push the people together to the ends of the earth: and

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[c] Gen. xlix. 25.——[d] Gen. xxvii. 28.——[e] Heb. *thrust forth.* [f] Heb. *moons.*——[g] Gen. xlix. 26.——[h] Hab. iii. 6.——[i] Exod. iii. 2, 4; Acts vii. 30, 35.

[k] Genesis xlix. 26.——[l] 1 Chron. v. 1.——[m] Num. xxiii. 22; Psa. xcii 10.——[n] Heb. *a unicorn.*——[o] 1 Kings xxii. 11; Psa. xliv. 5.

hand, even *the hand of the Lord shall dwell for safety* or *protection*, עליו *alaiv*, *upon him*. This makes a good sense, and the reader may choose.

Verse 13. *Blessed*—be *his land*] The whole of this passage certainly relates to the peculiar fertility of the soil in the portion that fell to this tribe which, the Jews say, yielded a greater abundance of all good things than any other part of the promised land.

The precious things of heaven] The peculiar mildness and salubrity of its atmosphere.

For the dew] A plentiful supply of which was a great blessing in the dry soil of a hot climate.

The deep that coucheth beneath] Probably referring to the plentiful supply of water which should be found in digging wells: hence the Septuagint have αβυσσων πηγων, *fountains of the deeps*. Some suppose there has been a slight change made in the word טטל *mittal*, *for the dew*, which was probably at first מיעל *meal*, FROM ABOVE, and then the passage would read thus: *For the precious things of heaven* FROM ABOVE, *and for the deep that coucheth* BENEATH. This reading is confirmed by several of Kennicott's and De Rossi's MSS. The Syriac and Chaldee have both readings: *The dew of heaven from above.*

Verse 14. *The precious fruits* brought forth *by the sun*] All excellent and important productions of the earth, which come to perfection *once* in the year. So *the precious things put forth by the moon* may imply those vegetables which require but about a month to bring them to perfection, or vegetables of which several crops may be had in the course of a year.

Verse 15. *The chief things of the ancient mountains*] וכראש הררי קדם *umerosh harerey kedem*, *and from the head* or top *of the ancient* or eastern *mountains*, the *precious things* or *productions* being still understood. And this probably refers to the large *trees*, &c., growing on the mountain tops, and the springs of water issuing from them. The mountains of Gilead may be here intended, as they fell to the half tribe of Manasseh. And *the precious things of the lasting hills* may signify the *metals* and *minerals* which might be digged out of them.

Verse 16. *The good will of him that dwelt in the bush*] The *favour* of him who appeared in the burning bush on Mount Sinai, who there, in his *good will*—mere love and compassion, took Israel to be his people; and who has preserved and will preserve, in tribulation and distress, all those who trust in him, so that they shall as surely escape unhurt, as the bush, though enveloped with fire, was unburnt.

The top of the head, &c.] The same words are used by Jacob in blessing this tribe, Gen. xlix. 26. The meaning appears to be that God should distinguish this tribe in a particular way, as Joseph himself was separated, נזיר *nazir*, a *Nazarite*, a consecrated prince to God, from among and in preference to all his brethren. See the notes on Gen. xlix. 25, &c.

Verse 17. *His glory* is like *the firstling of his bullock*] This similitude is very obscure. A bullock was the most excellent of animals among the Jews, not only because of its *acceptableness* in *sacrifice* to God, but because of its great *usefulness* in agriculture. There is something peculiarly noble and dignified in the appearance of the ox, and his greatest ornament are his fine *horns*; these the inspired penman has particularly in view, as the following clause proves; and it is well known that in Scriptural language *horns* are the emblem of *strength*, *glory*, and *sovereignty*; Psa. lxxv. 5, 10; lxxxix. 17, 24; cxii. 9; Dan. viii. 3, &c.; Luke i. 69; Rev. xvii. 3, &c.

His horns are like *the horns of unicorns*] ראם *reem*, which we translate *unicorn*, from the μονοκερως *monokeros* of the Septuagint, signifies, according to Bochart, the *mountain goat*; and according to others, the *rhinoceros*, a very large quadruped with one great horn on his nose, from which circumstance his name is derived. See the notes on Num. xxiii. 22; xxiv. 8. *Reem* is in the *singular* number, and because the *horns* of a *unicorn*, a *one*-horned animal, would have appeared absurd, our translators, with an unfaithfulness not common to them, put the word in the *plural* number.

To the ends of the earth] Of the land of Canaan, for Joshua with his armies conquered all this land, and drove the ancient inhabitants out before him.

They are *the ten thousands of Ephraim*, &c.] That is, The *horns* signify the ten thousands of Ephraim, and the thousands of Manasseh. Jacob prophesied, Gen. xlviii. 19, that the *younger* should be *greater* than the *elder*; so here TENS *of thousands* are given to Ephraim, and only *thousands* to Manasseh. See the census, Num. i. 33–35.

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[p] they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 And of Zebulun he said, [q] Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall [r] call the people unto the mountain; there [s] they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 And of Gad he said, Blessed *be* he that [t] enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

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21 And [u] he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* [v] seated; and [w] he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 And of Dan he said, Dan *is* a lion's whelp: [x] he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali,

[p] Gen. xlviii. 19.——[q] Gen. xlix. 13, 14, 15.——[r] Isa. ii. 3.——[s] Psa. iv. 5.——[t] See Josh. xiii. 10, &c.; 1 Chron. xii. 8, &c.

[u] Numbers xxxii. 16, 17.——[v] Heb. *ceiled.*——[w] Josh. iv. 12.
[x] Josh. xix. 47; Judg. xviii. 27.

Verse 18. *Rejoice, Zebulun, in thy going out*] That is, Thou shalt be very prosperous in thy coasting voyages; for this tribe's situation was favourable for traffic, having many *sea-ports*. See Gen. xlix. 13.

And, Issachar, in thy tents.] That is, as Zebulun should be prosperous in his *shipping* and *traffic*, so should Issachar be in his *tents*—his *agriculture* and *pasturage*.

Verse 19. *They shall call the people unto the mountain*] By their traffic with the *Gentiles* (for so I think עַמִּים *ammim* should be understood here) they shall be the instruments in God's hands of converting many to the true faith; so that instead of sacrificing to idols, they should offer *sacrifices of righteousness*.

They shall suck of *the abundance of the seas*] That is, grow wealthy by merchandise.

And of *treasures hid in the sand.*] *Jonathan ben Uzziel* has probably hit upon the true meaning of this difficult passage: "From the sand," says he, "are produced *looking-glasses* and *glass* in general; the *treasures*—the method of finding and working this, was revealed to these tribes." Several ancient writers inform us that there were havens in the coasts of the Zebulunites in which the *vitreous* sand, or sand proper for making glass, was found. See Strabo, lib. xvi.; see also Pliny, Hist. Nat. l. xxxvi., c. 26; Tacitus, Hist. l. v., c. 7. The words of Tacitus are remarkable: Et Belus amnis Judaico mari illabitur; circa ejus os lectæ arenæ admixto nitro in vitrum excoquuntur. "The river Belus falls into the Jewish sea, about whose mouth those sands, mixed with nitre, are collected, out of which *glass* is formed," or which is melted into glass. Some think that the celebrated shell-fish called *murex*, out of which the precious *purple dye* was extracted, is here intended by the *treasure hid in the sand:* this also Jonathan introduces in this verse. And others think that it is a general term for the advantages derived from navigation and commerce.

Verse 20. *Blessed* be *he that enlargeth Gad*] As deliverance out of distress is termed *enlarging*, (see Psa. iv. 1,) this may refer to God's deliverance of the tribe of Gad out of that distress mentioned Gen. xlix. 19, and to the enlargement obtained through means of Jephthah, Judg. xi. 33, and probably also to the victories obtained by Gad and Reuben over the Hagarites, 1 Chron. v. 18–20.

He dwelleth as a lion] Probably the epithet of *lion* or *lion-like* was applied to this tribe from their fierce and warlike disposition. And on this supposition, 1 Chron. xii. 8 will appear to be a sufficient comment: *And of the Gadites there were—men of might, men of war for the battle, that could handle shield and buckler, whose faces were* LIKE THE FACES OF LIONS, *and were as swift as the roes upon the mountains. Tearing the arm* or *shoulder with the crown of the head* seems simply to mean that no force should be able to prevail over them, or stand against them; as the *arm* or *shoulder* signifies dominion, and *the crown of the head*, sovereign princes.

Verse 21. *He provided the first part*] That is, he chose for himself a very excellent portion, viz., the land of *Sihon* and *Og*, in which this tribe had requested to be settled by the *lawgiver*, viz., Moses, from whom they requested this portion, Num. xxxii. 1–5.

He came with the heads of the people] Notwithstanding this portion fell unto them on the east side of Jordan, yet they proceeded with the *heads of the people*, the chiefs of the other tribes.

To execute the justice of the Lord] To extirpate the old inhabitants of the country, according to the decree and purpose of the Lord. See on Num. xxxii.

Verse 22. *Dan is a lion's whelp: he shall leap from Bashan.*] The Jewish interpreters observe that Bashan was a place much frequented by *lions*, who issued thence into all parts to look for prey. By this probably Moses intended to point out the strength and prowess of this tribe, that it should extend its territories, and live a sort of predatory life. It appears from Josh. xix. 47, that the portion originally assigned to this tribe was not sufficient for them; hence we find them going out to war against *Leshem* and taking it, adding it to their territories, and calling it by the name of the tribe. Jacob, in his prophetic blessing of this tribe, represents it under the notion of a *serpent in the path*, Gen. xlix. 17. The character there, and that given here, constitute the complete warrior—*stratagem* and *courage*. See the note on Gen. xlix. 17.

Verse 23. *O Naphtali, satisfied with favour*] Though this may refer to the very great fertility of the country that fell to this tribe, yet certainly something more is intended. Scarcely any of the tribes was more particularly favoured by the wondrous mercy

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[f] satisfied with favour, and full with the blessing of the LORD! [g] possess thou the west and the south.

24 And of Asher he said, [h] *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him [i] dip his foot in oil.

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25 [k] Thy shoes *shall be* [l] iron and brass; and as thy days, *so shall* thy strength *be*.

26 *There is* [m] none like unto the God of

[f] Gen. xlix. 21.——[g] See Josh. xix. 32, &c.——[h] Gen. xlix. 20. [i] See Job xxix. 6.

[k] Or, under *thy shoes* shall be *iron*.——[l] Chap. viii. 9.——[m] Exod xv. 11; Psa. lxxxvi. 8; Jer. x. 6.

and kindness of God, than this and the tribe of Zebulun. The light of the glorious Gospel of Christ shone brightly here, Matt. iv. 13, 15, 16. Christ's chief residence was at *Capernaum* in this tribe, Matt. ix. 1; Mark ii. 1; and this city, through Christ's constant residence, and the mighty miracles he wrought in it, is represented as being *exalted unto heaven*, Matt. xi. 23. And it is generally allowed that the apostles were principally of the tribe of Naphtali, who were to *possess the west and the south*—to dispense the Gospel through all the other tribes. The word ים *yam*, which we here translate *west*, literally signifies the *sea*, and probably refers to the sea of Gennesareth, which was in this tribe.

Verse 24. Let *Asher* be *blessed with children*] Let him have a numerous posterity, continually increasing.

Let him be acceptable to his brethren] May he be in perfect union and harmony with the other tribes.

Let him dip his foot in oil.] Let him have a fertile soil, and an abundance of all the conveniences and comforts of life.

Verse 25. *Thy shoes* shall be *iron and brass*] Some suppose this may refer to the iron and copper mines in their territory; but it is more likely that it relates to their warlike disposition, as we know that *greaves*, *boots*, *shoes*, &c., of *iron*, *brass*, and *tin*, were used by ancient warriors. Goliath had greaves of brass on his legs, 1 Sam. xvii. 6; and *the brazen-booted Greeks*, χαλκοκνημιδες Αχαιοι, is one of the epithets given by Homer to his heroes; see Iliad. lib. viii., ver. 41.

And as thy days, so shall *thy strength* be.] If we take this clause as it appears here, we have at once an easy sense; and the saying, I have no doubt, has comforted the souls of multitudes. The meaning is obvious: "Whatever thy trials or difficulties may be, I shall always give thee grace to support thee under and bring thee through them." The original is only *two words*, the latter of which has been translated in a great variety of ways, וכימיך דבאך *ucheyameycha dobecha*. Of the first term there can be no doubt, it literally means, *and as thy days*; the second word, דבא *dobe*, occurs nowhere else in the Hebrew Bible: the *Septuagint* have rendered it by ισχυς, *strength*, and most of the versions have followed them; but others have rendered it *affliction*, *old age*, *fame*, *weakness*, &c., &c. It would be almost endless to follow interpreters through their conjectures concerning its meaning. It is allowed among learned men, that where a word occurs not as a verb in the Hebrew Bible, its root may be legitimately sought in the Arabic. He who controverts this position knows little of the ground on which he stands. In this language the root is found; دبا *daba* signifies *he rested*, *was quiet*. This gives a very good sense, and a very appropriate one; for as the borders of this tribe lay on the vicinity of the Phœnicians, it was naturally to be expected that they should be constantly exposed to *irruptions*, *pillage*, &c.; but God, to give them *confidence* in his protection, says, *According to thy days*—all circumstances and vicissitudes, *so shall thy* REST *be*—while faithful to thy God no evil shall touch thee; thy days shall increase, and thy quiet be lengthened out. This is an unfailing promise of God: "I will keep him in perfect peace whose mind is stayed upon me, because he trusteth in me;" therefore "trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength;" Isa. xxvi. 4. Some derive it from דבי *dabi*, *he abounded in riches*; the interpretation then would be, *As thy days* increase, *so shall thy riches*. This makes a very good sense also. See *Rosenmuller*.

Moses, having now finished what God gave him to predict concerning the twelve tribes, and what he was led in the fulness of his heart to pray for in their behalf, addresses all the tribes collectively under the names *Jeshurun* and *Israel*; and in an ode of astonishing energy and elegance describes this wondrous people, and their still more wonderful privileges. The reader will observe that, though the latter part of this chapter appears in the form of *prose* in our Bibles, yet it is written in *hemistichs* or *short metrical lines* in the original, which is the form in which all the Hebrew poetry is written; and as in other cases, so in this, it would contribute much to the easy understanding of the author's meaning, were the translation produced in *lines* corresponding to those of the original.

Verse 26. There is *none like unto the God of Jeshurun*] We have already seen the literal meaning of *Jeshurun*, chap. xxxii. 15; but besides its literal meaning, it seems to be used as an expression of *particular affection*: hence Calmet understands it as a *diminutive* of the word *Israel*. We know that τεκνον, *sons*, in the mouth of St. John, signifies much *less* than τεκνια, which, properly translated, would be *beloved children*, a term which at once shows the helplessness of the offspring, and the tender affection of the parent. So Jeshurun may be understood here: and hence the Septuagint seem to have apprehended the full force of the word by translating it του ηγαπημενου, the *beloved one*, the object of God's especial delight.

Israel's God, and God's Israel, have no fellows. What were all the gods of the nations, even supposing they were *real* beings, in comparison of the Almighty! And what nation under heaven could be compared to the Israel of God? It was, however, from God's excellence that they derived theirs.

Rideth upon the heaven. &c.] Unites heaven and earth in thy defence and support, and comes with irre-

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[f] Jeshurun, [g] *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* [h] refuge, and underneath *are* the everlasting arms: and [i] he shall thrust out the enemy from before thee; and shall say, Destroy *them!*

28 [k] Israel then shall dwell in safety alone: [l] the fountain of Jacob *shall be* upon a land of corn and wine; also his [m] heavens shall drop down dew.

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29 [n] Happy *art* thou, O Israel! [o] who *is* like unto thee, O people saved by the LORD, [p] the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [q] shall [r] be found liars unto thee; and [s] thou shalt tread upon their high places.

[f] Chap. xxxii. 15.——[g] Psa. lxviii. 4, 33, 34; civ. 3; Hab. iii. 8.
[h] Psa. xc. 1.——[i] Chap. ix. 3, 4, 5.——[k] Num. xxiii. 9; Jer. xxiii. 6; xxxiii. 16.——[l] Chap. viii. 7, 8.

[m] Gen. xxviii. 28; chap. xi. 11.——[n] Psa. cxliv. 15.——[o] 2 Sam. vii. 23.——[p] Psa. cxv. 9, 10.——[q] 2 Sam. xxii. 45; Psa. xviii. 45; lxvi. 3; lxxxi. 15.——[r] Or, *shall be subdued.*——[s] Chap. xxxii. 13.

sistible velocity to succour and defend thee, and to discomfit thine adversaries.

Verse 27. *The eternal God*] אלהי קדם *elohey kedem*, the *former* God; HE who was of *old*. Not like the gods which were *lately* come up. HE who ever was and ever will be; and HE who *was*, *is*, and *will be* unchangeably holy, wise, just, and merciful. See the note on Gen. xxi. 33.

Everlasting arms] As the *arm* is the emblem of *power*, and of power in a state of *exertion*, the words here state that an unlimited and unconquerable power shall be eternally exerted in the defence of God's *Church*, and in the behalf of all those who trust in Him.

Thrust out the enemy] He will expel all the ancient inhabitants, and put thee in possession of their land.

Verse 28. *Israel then shall dwell—alone*] This people shall not be *incorporated* with any other people under heaven. A prophecy which continues to be fulfilled to the very letter. Every attempt to unite them with any other people has proved absolutely ineffectual.

The fountain of Jacob] His *offspring*, shall possess a most fertile land; such was Palestine.

Verse 29. *Happy* art *thou, &c.*] אשרי *ashrey*. O the happiness of Israel! it is ineffable, inconceivable, because they are *a people saved by the Lord*—have such a salvation as it becomes the infinite perfections of God to bestow; he is their *help*—their never-failing strength, and the *shield of that help*—he *defends* their *defence*, *saves* them and *preserves* them in the *state* of salvation.

Sword of thy excellency] Or *whose sword*—his all-conquering WORD, *is thine excellency*, in its promises, threatenings, precepts, &c., &c. St. Paul, in his exhortation to the Christians at Ephesus, uses the same metaphor, *Take unto you the* SWORD *of the* SPIRIT, *which is the* WORD *of* GOD.

Thine enemies shall be found liars] Who said thou shouldst never be able to gain the possession of this good land; for thou *shalt tread on*—subdue, their *high places*—even their best fortified cities.

THE blessings contained in this chapter belong also to the spiritual Israel of God, who, according to the Divine promise, shall have a complete victory over all their spiritual foes, shall have all their inward enemies, the *whole of the carnal mind*, destroyed, (for the blood of Jesus Christ, applied by the energy of the eternal Spirit, shall not only blot out all their sin, but purify their hearts from all unrighteousness;) and thus, being delivered from their enemies, they shall love God with all their heart, and serve him in righteousness and true holiness, without fear before him all the days of their life. There are many circumstances and expressions in this ode similar to several in the prophetical blessing pronounced by Jacob on his twelve sons, Gen. xlix., for the subject is the same in both chapters; the reader is therefore requested to compare the two places, and to consider the notes on each, as they have some tendency to cast light on each other. Both these chapters constitute a part of those Scriptures which, according to St. Paul, Rom. xv. 4, were written for our learning; and, as to instruct the reader and make him wise unto salvation was the gracious design of God, we should particularly beg of him "that we may in such wise *hear* them, *read*, *mark*, *learn*, and *inwardly digest* them, that, by *patience* and *comfort* of his holy word, we may embrace and ever hold fast the blessed hope of everlasting life which he has given us in our Saviour Jesus Christ"—*Collect for the second Sunday in Advent.*

CHAPTER XXXIV.

Moses goes up Mount Nebo *to the top of* Pisgah, *and God shows him the whole extent of the land which he promised to give to the descendants of Abraham*, 1–4. *There Moses died, and was so privately buried by the Lord that his sepulchre was never discovered*, 5, 6. *His age and strength of constitution*, 7. *The people weep for him thirty days*, 8. *Joshua being filled with the spirit of wisdom, the Israelites hearken to him, as the Lord commanded them*, 9. *The character of Moses as a prophet, and as a worker of the most extraordinary miracles, both in the sight of the Egyptians, and the people of Israel: conclusion of the Pentateuch*, 10–12.

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AND Moses went up from the plains of Moab [a] unto the mountain of Nebo, to the top of [b] Pisgah, that *is* over against Jericho. And the LORD [c] showed him all the land of Gilead, [d] unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [e] unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, [f] the city of palm-trees, unto Zoar.

4 And the LORD said unto him, [g] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [h] I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 [i] So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

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6 And he buried him in a valley in the land of Moab, over against Beth-peor: but [k] no man knoweth of his sepulchre unto this day.

7 [l] And Moses *was* a hundred and twenty years old when he died: [m] his eye was not dim, nor his [n] natural force [o] abated.

8 And the children of Israel wept for Moses in the plains of Moab [p] thirty days: so the days of weeping *and* mourning for Moses were ended.

9 And Joshua the son of Nun was full of the [q] spirit of wisdom; for [r] Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

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[a] Num. xxvii. 12; xxxiii. 47; chap. xxxii. 49.——[b] Or, *the hill.* [c] Chap. iii. 27; 2 Mac. ii. 4.——[d] Gen. xiv. 14.——[e] Chap. xi. 24. [f] Judg. i. 16; iii. 13; 2 Chron. xxviii. 15.——[g] Gen. xii. 7; xiii. 15; xv. 18; xxvi. 3; xxviii. 13.——[h] Chap. iii. 27; xxxii. 52.

[i] Chap. xxxii. 50; Josh. i. 1, 2.——[k] See Jude 9.——[l] Chap. xxxi. 2.——[m] See Gen. xxvii. 1; xli. 10; Joshua xiv. 10, 11. [n] Heb. *moisture.*——[o] Heb. *fled.*——[p] See Gen. l. 3, 10; Num xx. 29; Ecclus. xxxviii. 16, 17.——[q] Isa. xi. 2; Dan. vi. 3. [r] Num. xxvii. 18, 23.

NOTES ON CHAP. XXXIV.

Verse 1. *And Moses went up*] This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses's words as ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself. To suppose that he anticipated these circumstances, or that they were shown to him by an especial revelation, is departing far from propriety and necessity, and involving the subject in absurdity; for God gives no prophetic intimations but such as are absolutely necessary to be made; but there is no necessity here, for the Spirit which inspired the writer of the following book, would naturally communicate the matter that concludes this. I believe, therefore, that Deut. xxxiv. should constitute the *first chapter* of the book of *Joshua*.

On this subject the following note from an intelligent Jew cannot be unacceptable to the reader:—

"Most commentators are of opinion that *Ezra* was the author of the last chapter of Deuteronomy; some think it was *Joshua*, and others the *seventy* elders, immediately after the death of Moses; adding, that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes: 'Happy art thou, O Israel! who is like unto thee, O people saved by the Lord,' &c.; and that what now makes the *last* chapter of *Deuteronomy* was formerly the *first of Joshua*, but was removed from thence and joined to the former by way of supplement. This opinion will not appear unnatural if it be considered that *sections* and other *divisions*, as well as *points* and *pauses*, were invented long since these books were written; for in those early ages several books were connected together, and followed each other on the same roll. The beginning of one book might therefore be easily transferred to the end of another, and in process of time be considered as its real conclusion, as in the case of Deuteronomy, especially as this supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch."—*Alexander's* Heb. and Eng. *Pentateuch.*

This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua, for of this last chapter of Deuteronomy the first chapter of Joshua is an evident *continuation*. If the subject be viewed in this light it will remove every appearance of absurdity and contradiction with which, on the common mode of interpretation, it stands sadly encumbered.

Verse 5. *So Moses—died—according to the word of the Lord.*] על פי יהוה *al pi Yehovah, at the mouth of Jehovah*; i. e., by the especial command and authority of the Lord; but it is possible that what is here said refers only to the sentence of his exclusion from the promised land, when he offended at the waters of Meribah.

Verse 6. *He buried him*] It is probable that the reason why Moses was buried thus *privately* was, lest the Israelites, prone to idolatry, should pay him Divine honours; and God would not have the body of his faithful servant abused in this way. Almost all the gods of antiquity were deified *men*, great *lawgivers*, eminent *statesmen*, or victorious *generals*. See the account of the life of Moses at the end of this chapter.

Verse 7. *His eye was not dim*] Even at the advanced age of a hundred and twenty; *nor his natural force abated*—he was a young man even in old age, notwithstanding the unparalleled hardships he had gone through. See the account of his life at the end of this chapter.

Verse 9. *Laid his hands upon him*] See on Num. xxvii. 18–23.

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10 And there [s] arose not a prophet since in Israel like unto Moses, [t] whom the LORD knew face to face,

11 In all [u] the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

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12 And in all that [v] mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

[s] See chap. xviii. 15–18.——[t] Exod. xxxiii. 11; Num. xii. 6, 8; chap. v. 4.

[u] Chap. iv. 34; vii. 19; Psa. lxxviii. 43–53.——[v] Exod. iii. 19, xxxii. 11; Deut. iv. 34; v. 15; vi. 21; vii. 8, 19.

Verse 10. *There arose not a prophet, &c.*] Among all the succeeding prophets none was found so eminent in *all* respects nor so highly privileged as Moses; with him God spoke *face to face*—admitted him to the closest familiarity and greatest friendship with himself. Now all this continued true till the advent of Jesus Christ, of whom Moses said, "A Prophet shall the Lord your God raise up unto you from among your brethren, like unto me;" but how great was this person when compared with Moses! Moses desired to see God's glory; this sight he could not bear; he saw his *back parts*, probably meaning God's *design* relative to the *latter days:* but Jesus, the Almighty Saviour, in whom dwells all the fulness of the Godhead bodily, who lay in the bosom of the Father, he hath *declared* God to man. Wondrous system of legal ordinances that pointed out and typified all these things! And more wonderful system of Gospel salvation, which is the *body, soul, life, energy,* and *full accomplishment* of all that was written in the LAW, in the PROPHETS, and in the PSALMS, concerning the sufferings and death of Jesus, and the redemption of a ruined world "by his agony and bloody sweat, by his cross and passion, by his death and burial, by his glorious resurrection and ascension, and by the coming of the Holy Ghost!" Thus ends the PENTATEUCH, commonly called the LAW of MOSES, a work every way worthy of God its author, and only less than the NEW COVENANT, the *law* and *Gospel* of our Lord and Saviour JESUS CHRIST.

Now to the ever blessed and glorious TRINITY, FATHER, WORD, and SPIRIT, the infinite and eternal ONE, from whom alone *wisdom, truth,* and *goodness* can proceed, be glory and dominion for ever and ever. Amen.

MASORETIC *Notes* on DEUTERONOMY.

The *number* of *verses* in ELLEH HADDEBARIM, Deuteronomy, is 955; the symbol of which is חנין, in which word י *tsade* stands for 900, נ *nun* for 50, and ח *cheth* for 5.

The *middle verse* is the 10th of chap. xvii.: *And thou shalt observe to do all that they command thee.*

Its *Pareshioth* or larger sections are 11, the numerical symbol of which is חג *chag;* Psa. cxviii. 27: *Bind the* SACRIFICE *with cords to the horns of the altar.* In which word ח *cheth* stands for 8, and ג *gimel* for 3.

Its *Sedarim* or smaller sections are 27, the symbolical sign of which is יגיד *yaggid;* Prov. xii. 17: *He that speaketh truth,* SHOWETH FORTH *righteousness.* In which word the two י *yods* stand for 20, ד *daleth* for 4, and ג *gimel* for 3.

Its *Perakim* or modern chapters are 34, the symbol of which is לבב *lebab;* Psa. cxi. 1: *I will praise the Lord with my whole* HEART. In which word the two ב ב *beths* stand for 4, and the ל *lamed* for 30.

The number of *open sections* is 34, of its *close sections* 124, total 158; the symbol of which is ינחילם, *yanchilem,* 148, and כבוד *cab-od,* 10. 1 Sam. ii. 8: *To make them to* INHERIT *the throne of his* GLORY. The numerical letters of the word ינחילם *yanchilem,* 148, with וד *od,* 10, taken from כבוד *cabod,* make 158, the total of its *open* and *close* sections.

The number of verses in the whole Pentateuch is 5845, the memorial symbol of which is החכמה *hachammah,* Isa. xxx. 26: *Moreover the light of the moon shall be as the light of* THE SUN. In which word, the letters taken in their proper order (5 8 4 5) make the sum, חכמה.

The *middle verse* of the Law is Lev. viii. 8: *And he put the breastplate upon him, and he put in the breastplate the* URIM *and the* THUMMIM.

The number of OPEN *sections* in the whole Law is 290, the symbol of which is פרי *peri;* Cant. iv. 16: *Let my beloved come into his garden, and eat his precious* FRUITS.

The number of its CLOSE *sections* is 379, the symbol of which occurs in the word בשבועה *bishbuah;* Num. xxx. 10: *Or bound her soul with a bond* BY AN OATH.

Total number of all the *open* and *close* sections, 669, the memorial symbol of which is לא תחסר *lo techsar;* Deut. viii. 9: THOU SHALT NOT LACK *any thing in it.*

SECTIONS of the Book of Deuteronomy, carried on from Numbers, which ends with the FORTY-THIRD.

The FORTY-FOURTH, called דברים *debarim,* begins Deut. i. 1, and ends chap. iii. 22.

The FORTY-FIFTH, called ואתחנן *vaethchannen,* begins chap. iii. 23, and ends chap. vii. 11.

The FORTY-SIXTH, called עקב *ekeb,* begins chap. vii. 12, and ends chap. xi. 25.

The FORTY-SEVENTH, called ראה *reeh,* begins chap. xi. 26, and ends chap. xvi. 17.

The FORTY-EIGHTH, called שפטים *shophetim,* begins chap. xvi. 18, and ends chap. xxi. 9.

The FORTY-NINTH, called תצא *tetse,* begins chap. xxi. 10, and ends chap. xxv. 19.

The FIFTIETH, called תבוא *tabo,* begins chap. xxvi. 1, and ends chap. xxix. 8.

The FIFTY-FIRST, called נצבים *nitstsabim,* begins chap. xxix. 9, and ends chap. xxx. 20.

The FIFTY-SECOND, called וילך *vaiyelech,* begins chap. xxxi. 1, and ends chap. xxxi. 30.

The FIFTY-THIRD, called האזינו *haazinu,* begins chap. xxxii. 1, and ends chap. xxxii. 51.

The FIFTY-FOURTH, called וזאת הברכה *vezoth habberochah,* begins chap. xxxiii. 1, and ends chap. xxxiv. 12.

GENERAL OBSERVATIONS ON THE FIVE BOOKS OF MOSES.

We have now passed through the Pentateuch, and have endeavoured carefully to mark its important contents. Its *antiquity* sets it at the head of all the writings in the world; and the various subjects it embraces make it of the utmost consequence to every civilized part of the earth. Its *philosophy*, *jurisprudence*, *history*, *geography*, and *chronology*, entitle it to the respect of the whole human race; while its system of *theology* and *religion* demonstrably prove it to be a revelation from GOD. But on these topics, as many observations have already been made as the nature of a commentary professing to study brevity can possibly admit.

Of MOSES, the writer of the Pentateuch, considered as a *historian* and *philosopher*, a great deal has been said in the course of the notes on the book of GENESIS; and especially at the conclusion of the *fiftieth* chapter; to which the reader is particularly referred.

Of Moses as a *legislator*, volumes might be written, and the subject not be exhausted. What is called the *Law of Moses*, is more properly the *Law of God*; and תורת יהוה *Torath Yehovah*, the *Law of Jehovah*, is the grand title of the Pentateuch. Such a definition of this term as comports with the *nature*, *structure*, and *design* of the Pentateuch, has already been given in the note on Exod. xii. 40, to which the reader is requested to refer. Could we conceive Moses to have been the *author* of this system, we must consider him more than mortal: no wisdom of man has ever yet been able to invent such a code of laws.

This merit however has been disputed, and his laws severely criticised by certain persons whose interest it was to prove religion to be a cheat, because they had none themselves; and whose case must be hopeless could it be proved to be true. To some whose mental taste and feeling are strangely perverted, every thing in *heathenism* wears not only the most fascinating aspect, but appears to lay claim to and possess every excellence. These have called up Confucius, Menu, Zoroaster, and Mohammed himself, to dispute the palm of excellence with Moses! To examine the claims of such competitors, and to decide on their respective merits would require a large treatise, and my limits confine me to a sketch. To any godly, impartial mind, properly acquainted with the subject, little needs to be said; to those who are prejudiced, all reasoning is thrown away. A few words on the merit of each of these competitors must suffice.

1. To *Con fu tsee*, the great Chinese lawgiver, corruptly called *Confucius*, are attributed, in the records of his country, a number of ordinances and institutions which do honour to his times and to his people; but alas! how much of the darkness, erroneousness, and infirmity of the human mind do they exhibit! And however profitable they may be, as prudential maxims and social regulations to a certain extent, how little are they calculated to elevate or ennoble the human mind, or inspire men with a just notion of vice and virtue! Their author had no correct notion of the Divine nature; his laws had no sanction but that of *convenience* or *necessity*, and, notwithstanding their boasted excellence, have left, from the time of their promulgation to the present day, the sum total of that immense nation which profess to be governed by them, in the thickest darkness of the most degrading idolatry, closely verging upon *atheism* itself! Not so the Mosaic code; it was the *light* that lightened the universe, and the *glory* of the people who were governed by its dictates. We have the firmest ground and the most ample authority to *assert*, that the *greatest kings*, the *wisest statesmen*, the most *accomplished poets* and *rhetoricians*, the most *magnanimous heroes*, and the most *holy* and *useful people* that ever existed, were formed on the model, and brought up in the bosom and under the influence, of the Mosaic institutions. While the *Proverbs* and *Ecclesiastes* of SOLOMON, the *history* and *poetic compositions* of DAVID, the inimitable *discourses* of ISAIAH, JEREMIAH, JOEL, HABAKKUK, and others of the Jewish prophets remain, every intelligent reader will have the fullest proofs of the truth of the above *assertion*, which shrinks not under the pretence of being *hazarded*; but which must spring up in every ingenuous mind, from the fullest conviction of its own truth, after a serious perusal of the sacred code in question. All those eminent personages were brought up in the Mosaic school, and were prepared by the Pentateuch for the prophetic influence.

2. The *Institutes* of MENU, lately clothed in an English dress by the elegant hand of Sir William Jones, have been thought to stand in fair competition with the laws of Moses. I have read them carefully, with strong prejudice in their favour; and have endeavoured, to the best of my judgment, duly to appreciate their worth. I have sought for *resemblances* to the Mosaic institutions, because I thought it possible that the same God who was so fully *known in Jewry*, might have made at least a partial revelation of himself in *Hindostan*; but while I alternately *admired* and *regretted*, I was ultimately disappointed, as I plainly saw that the system in its essential parts lacked the seal of the *living God*. My readers may justly question my competency to form a correct opinion of the work under consideration—I shall not therefore obtrude it, but substitute that of the *translator*, who was better qualified than perhaps any other man in Europe or Asia, to form a correct judgment of its merits. "The work," says he, "now presented to the *European* world, contains abundance of curious matter, extremely interesting both to speculative lawyers and antiquaries; with many *beauties* which need not be pointed out, and with many *blemishes* which cannot be justified or palliated. It is a system of *despotism* and *priestcraft*, both indeed limited by law, but *artfully conspiring* to give mutual support though with mutual checks. It is filled with *strange conceits* in *metaphysics* and *natural philosophy*; with idle *superstitions*, and with a scheme of theology most *obscurely figurative*, and consequently liable to *dangerous misconception*. It abounds with *minute* and *childish formalities*, with *ceremonies* generally *absurd* and often *ridiculous*: the *punishments* are *partial* and *fanciful*; for some crimes *dreadfully cruel*, and for others *reprehensibly*

slight; and the very *morals*, though rigid enough on the whole, are in one or two instances, as in the case of *light oaths* and *pious perjury*, unaccountably relaxed."—PREFACE to the *Institutes* of *Menu*.

We may defy its enemies to prove any of these things against the Pentateuch. *Priestcraft* and *despotism* cannot appear under its sanction: GOD is KING alone, and the *priest* his *servant;* and he who was prevented, by the very law under which he ministered, from having *any earthly property*, could consequently have no *secular power*. The king, who was afterwards chosen, was ever considered as God's *deputy* or *vicegerent;* he was obliged to rule according to the laws that were given by God through Moses, and was never permitted either to *change* them, or *add a single precept* or *rite* to the civil or sacred code of his country. Thus *despotism* and *priestcraft* were equally precluded. As to its *rites* and *ceremonies*, they are at once dignified and expressive; they point out the holiness of their author, the sinfulness of man, the necessity of an atonement, and the state of moral excellence to which the grace and mercy of the Creator have promised to raise the human soul. As to its *punishments*, they are ever such as the nature and circumstances of the crime render just and necessary—and its *rewards* are not such as flow merely from a principle of *retribution* or *remunerative justice*, but from an enlightened and fatherly tenderness, which makes obedience to the laws the highest interest of the subject.

At the same time that love to God and obedience to his commandments are strongly inculcated, love and benevolence to man are equally enforced, together with *piety*, which is the soul of *obedience*, *patriotism*, the life of *society;* *hospitality* to strangers, and *humanity* to the whole brute creation. To all this might be added that it *includes* in it, as well as *points out*, the Gospel of the Son of God, from which it receives its consummation and perfection. Such, reader, is the law of God given through Moses to the people of Israel.

3. Of the laws of *Zerdust* or *Zeratusht*, commonly called *Zoroaster*, it is unnecessary to speak at large; they are incapable of comparison with the Mosaic code. As delivered in the *Zend Avesta*, they cannot so properly be called a *system* as a *congeries* of *puerility*, *superstition*, and *absurdity;* with scarcely a *precept* or a *rite* that has any tendency to elevate the mind, or raise man from his state of moral degradation to a proper rank in civilized society, or to any worthy apprehension of the Maker and Governor of the universe. *Harmlessness* is the *sum* of the morality they seem to inculcate, with a certain superstitious reverence for *fire*, probably as the emblem of *purity;* and for *animal life*, principally in reference to the doctrine of the *Metempsychosis* or *transmigration of souls*, on which it seems to have been originally built.

4. The KORAN of MOHAMMED is the only remaining competitor that can be supposed to be at all qualified to dispute the palm with the Pentateuch of Moses; but the pretensions of this production will be soon settled, when it is known that it possesses not one excellence, the purity and elegance of *its language* excepted, which it has not borrowed from the writings of *Moses* and the *prophets*, or the sayings of *Christ* and his *apostles*. This is a fact which none can successfully dispute, and of which the Koran itself bears the most unequivocal evidences. What can be fairly claimed as the *peculium* of the Arab lawgiver makes a motley mixture with what he has stolen from the book of God, and is in general as absurd and weak as it is on the whole false and wicked. As to the boasted *morality* of the Koran, it will have as little to exult in of this kind when the *law* and the *Gospel* have taken from it that of which they have been plundered, as the daw in the fable had when the different fowls had plucked away their own feathers, with which the vain bird had decorated herself. Mohammed, it is true, destroyed *idolatry* wherever he came; and he did the same by *true religion;* for *Judaism* and *Christianity* met with no more quarter from him than the grossest errors of pagan idolatry. To compare him with the pure, holy, disinterested, humane, and heavenly-minded Jewish legislator, would be as gross political as it would be palpable religious blasphemy. When we allow that he was a man of a deep and penetrating mind, well acquainted with the superstitious turn of his countrymen; austere, cunning, and hypocritical; a great general and a brutal conqueror, who seemed to sacrifice at no other shrine than that of his *lust* and *ambition*, we do him no injustice: the whole of his system bears the most evident proofs of imposition and forgery; nor is there a character to which imposture can lay claim that does not appear prominently in the Koran, and in every part of the Mohammedan system. The chief of these distinctive marks have already been examined in reference to the Pentateuch, in the concluding note on Exod. xviii. These are all found in the Koran, but not one of them in the Pentateuch. The Pentateuch therefore is of God; the Koran came from another quarter.

5. The different systems of the *Grecian ethic philosophers* cannot come into this inquiry. They were in general incongruous and contradictory, and none of them was ever capable of forming a *sect* that could be said to have any moral *perpetuity*.

6. The laws of *Lycurgus* and *Solon* could not preserve those states, at the basis of which they were laid; while the laws of Moses have been the means of preserving the people who held them, amidst the most terrible reverses of what are called *fortune* and *fate*, for nearly the space of 4,000 years! This is one of the most extraordinary and astonishing facts in the whole history of mankind.

7. The *republic* of *Plato*, of which it is fashionable to boast, is, when stripped of what it has borrowed from Moses, like the *Utopia* of Sir T. More, the aerial figment of a philosophic mind, *en delire;* both systems are inapplicable and impracticable in the present state of man. To persons under the influence of various and discordant passions, strongly actuated by *self-interest*, they can never apply. They have no tendency to change the moral state of society from *vice* to *virtue:* a nation of *saints* might agree to regulate their lives and conduct by them, but where is such to be found! Though Plato has borrowed much from Moses, yet he has destroyed the effect of the whole by not referring the precepts and maxims to God, by whom alone strength to fulfil them could be furnished. It is the province of the revelation of God to make the

knave an *honest* man; the *unholy* and *profane*, *pure* and *pious*; and to cause all who act by its dictates to love one another with pure hearts fervently, and to feel the finest and fullest impressions of

"The *generous mind* that's not confined at home,
But spreads itself abroad through all the public,
And feels for every member of the land."

The Pentateuch is an *original* work; nothing *like* it was ever found among the nations of the earth. Those who have asserted that its principal institutions have been borrowed from the Egyptians, neither know the Mosaic code, nor are acquainted with the Egyptian mythology. Dr. Priestley has written well on this point, and from his dissertation I shall borrow the following extracts:—

"They who suppose that Moses himself was the author of the institutions, civil or religious, that bear his name, and that in framing them he borrowed much from the Egyptians or other ancient nations, must never have compared them together; otherwise they could not but have perceived many circumstances in which they differ most essentially from them all. I shall endeavour to point out the more considerable of them.

"1. No heathen ever conceived an idea of so great an *object* as that of the institutions of Moses, which appears to be nothing less than the instruction of all mankind in the great doctrine of the unity and universal moral government of God, as the Maker of the world, and the common parent of all the human race, in opposition to the polytheism and idolatry which then prevailed, which, besides being grossly absurd in its principles, and leading to endless superstitions, threatened the world with a deluge of vice and misery. For this purpose the Hebrew nation was placed in the most conspicuous situation among all the civilized nations of the world, which were universally addicted to idolatry of the grossest kind, to divinations, necromancy, and other superstitions of a similar nature, and practised as acts of religion; some of their rites abominably licentious, and others the most shockingly cruel, as the necessary means of recommending themselves to the various objects of their worship. As all mankind imagined that their outward prosperity depended upon the observance of their respective religions, that of the Hebrew nation was made to do so in the most conspicuous manner, as a visible lesson to all the world. They were to prosper beyond all other nations while they adhered to their religion; and to suffer in a manner equally exemplary and conspicuous in consequence of their departure from it. Of this all mankind might easily judge. These great ideas occur in the sacred books of the Hebrews, and nowhere else. They are all distinctly advanced by Moses, and more fully unfolded in the writings of the later prophets. But certainly nothing so great and sublime could have been suggested to Moses from any thing that he *saw* in Egypt, or could have *heard* of in other countries.

"2. In no system of religion besides that of Moses was *purity of morals* any part of it. All the heathen religions were systems of mere *ceremonies*, on the observance of which it was imagined that the prosperity of the several states depended; and the sole business of the *priests* was to attend to the due observance of these rites, many of which were so far from being favourable to morals, that they were of the most impure and abominable nature, as is well known to all who have any knowledge of them. On the contrary, it appears, not only from the *ten commandments*, but from all the writings of Moses, and those of the prophets who succeeded him, that the purest morality, the most favourable to private and public happiness, was the principal and ultimate object of the system. The books of Moses abound with *precepts of morality*, inculcated in the most forcible manner, and they are distinguished from *laws* by having no penalty annexed to them. Such precepts as these, *Be ye holy, for I am holy*; and, *What does the Lord require of thee, but to do justice, to love mercy, and to walk humbly with thy God?* could never have been borrowed from any heathen system of religion. In this most important respect the institutions of Moses are a great *original*, and were never copied by any other lawgiver.

"3. Nowhere in all the heathen world could Moses have heard of such a proper *national worship* as that which he introduced. The Hebrew nation had not only *one* single *object* of their *worship*, in which they differed essentially from all other nations, but *one national altar*, *one* precise *ritual*, and only *one place* for the meeting of the whole nation at the public festivals. A whole tribe, a twelfth part of the nation, was set apart for services of a religious nature, and their provision made to depend in a great measure upon their performance of them, being not in lands cultivated by themselves, but in the produce of lands cultivated by others. At this one great national altar sacrifices were performed every morning and evening, in the name and at the expense of the whole nation; and the manner in which this was done was invariable, and not left to the discretion of the performers. In all other countries the places of worship were numerous; and the diversity in the modes of worship varied with the objects of them. In Egypt in particular the different *nomes* were exceedingly hostile to each other on this account. Hence arose endless and discordant superstitions.

"4. In no country besides that of the *Hebrews* were the *public festivals* expressly instituted in commemoration of such great events respecting their history and religion. It is peculiar to this nation also that the directions for the celebration of them were reduced to writing at the time of their institution, so that there could never be any uncertainty about the origin or the reasons of them. They were only three: the *passover*, on their deliverance from their state of servitude in Egypt, when the first-born of all the Egyptians were destroyed, and all theirs preserved; the *pentecost*, on the giving of the law from Mount Sinai; and the *feast of tabernacles*, in commemoration of their living in *tents* and *booths* during their travels through the wilderness. At the first of these festivals the *first-fruits* of the year were solemnly presented; at the second, the *harvest* was got in; and at the last, the *vintage* and all the greater labours of the year were closed. Among the heathen nations the festivals were numerous and perplexing. More than *sixty* were celebrated by the Athenians; the origin and reason of their institution were uncertain; and none of

them were calculated to answer any important moral purposes, but were too often the occasion, not of innocent festivity, but of intemperance and debauch. Several of the heathen festivals were celebrated in a manner the most disgusting and shocking to common modesty and common sense.

"*Sacrificing* was a mode more ancient than idolatry, or the institutions of Moses; but among the heathens various superstitious customs were introduced respecting it, which were all excluded from the religion of the Hebrews.

"In the *laws* of Moses, in which we find even the most minute circumstances of the act of sacrificing prescribed, there is no mention of any thing preceding the slaying of the animal, besides its being *sound* and of a *proper age*. It was not brought with any *garlands*. No ουλαι, or cakes of barley and salt, were put upon its *back*. No *wine* was poured upon its *horns*. No *hair* was taken from its forehead to be thrown into the fire on the altar. And nothing is said about *inspecting the entrails*, with a view to divination, which was a principal object in all the heathen sacrifices. The use that was made of the *blood* of the victims was peculiar to the Hebrew ritual; and certainly not borrowed from any heathen customs that could have been known to Moses.

"No heathens knew any thing of the *sprinkling of the blood* in the peculiarly solemn manner in which it was to be done by the Hebrew priests; and so far were they from rigorously abstaining from the *eating of blood*, that in their sacrifices to the infernal deities they partook of it as a method of feasting with them; and in the *Tauribolium* the offerer was covered with it from head to foot, and kept himself in that condition as long as he could. (As a proof of this see the note on Lev. viii. 23.) As Moses did not adopt any of the heathen customs, it is equally evident that they borrowed nothing from him with respect to sacrifices. With them we find no such distinction of sacrifices as is made in the books of Moses, such as *burnt-offerings*, *sin-offerings*, *trespass-offerings*, and *peace-offerings*, or of the *heaving* or *waving* of the sacrifices. Those particulars, therefore, he could not have had from them, whether we can discover any reason for them or not. They either had their origin in the time of Moses, or, which is most probable, were prior to his time and to the existence of idolatry.

"Had Moses copied any thing from the heathens, he would probably have introduced something of their *mysteries*, which were rites performed in secret, and generally in the night, to which peculiar privileges were annexed, and which it was deemed the greatest crime to reveal; all of them circumstances of a suspicious nature, and evidently liable to great abuse.

"The most remarkable of these mysteries were the *Eleusinian*, which were celebrated at Athens every four years, and continued nine days. Whatever these rites were, it was made death to reveal them; and if any person not regularly initiated was present at this exhibition, he was put to death without mercy.

"Nothing surely like this can be found in the institutions of Moses. There was nothing in the Hebrew ritual of worship that was any *secret*. Every thing is expressly described in the written law; and though none but priests could enter the holy place, or the holy of holies besides the high priest, every thing that was done by him there is as particularly described as what was done by the people without; and no service whatever was performed in the night except the attendance at the great altar to keep the fire in a proper state for consuming all the remains of victims; and of this no mention is made in the ritual. It is only presumed by the Jewish writers on the subject that it must have been done of course.

"Had Moses borrowed any thing from the heathens, he could not have overlooked the various modes of *divination*, sorcery, and witchcraft; their omens of a thousand kinds, their rites for consulting the dead in the art of necromancy, their distinction of days into lucky and unlucky, which constituted a great part of the religious observances of all the heathen nations, civilized or uncivilized. The Romans had even an order of priests called *augurs*, whose sole business it was to observe the flight of birds, and to make prognostications from them. But so far are we from finding in the books of Moses any thing of this kind, of which those of the Hindoos are full, that they are spoken of with the greatest contempt and abhorrence, and the pretenders to them are directed to be put to death.

"The cities of refuge have been mentioned as compared with the unlimited right of *asylum* attached to the temples of the heathens; and this may be considered as a religious as well as a civil institution. But the privileges of the *Sabbatical year* and of the *jubilee* are wholly of a civil nature, and they must have been an admirable security for personal liberty and the property of families. No Hebrew could bind himself for servitude more than *seven* years, nor could he alienate his landed property for more than *fifty*. No gift or sale could have any effect beyond this term, which was fixed for the whole nation, and did not commence at the time of every particular bargain. In consequence of this, though a family might suffer by the imprudence or extravagance of the head of it, the evil had a limit; for at the jubilee all estates reverted to the original proprietors.

"In short, no person can peruse the laws of Moses without acknowledging them to be truly *original*; and their superiority to those of other ancient nations, the most famed for their wisdom, is an evidence of their Divine origin."—*Dissertat. on the Mosaic Institutions.*

8. On this subject in general it may be just necessary to add, that the utmost that can be said of all laws merely *human* is, that they *restrain vices* through the terror of punishment. God's law not only restrains *vice*, but it infuses *virtue*. It alone brings man to the footstool of his Maker, and keeps him dependent on the strong for strength, on the wise for wisdom, and on the merciful for grace. It abounds with promises of support and salvation for the *present life*, which no false system dared ever to propose; every where Moses in the most confident manner pledges his God for the fulfilment of all the exceeding great and precious promises with which his laws are so plentifully interspersed; and while they were obedient they could say, "Not one word hath failed us of all the good things which the Lord our God spake

concerning us." Who that dispassionately reads the *Pentateuch*, that considers it in itself, and in its reference to that glorious *Gospel* which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, "There is none like the God of Jeshurun!" and with what striking propriety does the glorious legislator add, "Happy art thou, O Israel! who is like unto *thee?* O people saved of the LORD!"

See the ZEND AVESTA, by *Anquetil du Perron*, 3 vols., 4to., Paris, 1771. CONFUCIUS SINARUM PHILOSOPHUS, by *Herdtrich, Couplet*, &c., folio, Paris, 1687. ZOROASTER, CONFUCIUS, et MAHOMET, comparés, par M. *Pastoret*, 8vo, Paris, 1788. The INSTITUTES of MENU, by Sir *William Jones*; and the KORAN, with Notes, &c., by Mr. *Sale*.

A SKETCH OF THE HISTORY AND CHARACTER OF MOSES.

HAVING said so much concerning the Pentateuch, there remains little room to say much concerning Moses himself, as his character is so much involved in that of his work. The genuine history of Moses is written by *himself*, and that is found succinctly detailed in the book of Exodus; *Josephus*, the *rabbins*, and the *oriental historians*, have written lives of this great man which are perfect romances; for by attempting to embellish, they have turned the whole history into ridicule. *Trogus Pompeius* has copied some of them, unless we allow that his abridger, *Justin*, is the *author* of the ill-told falsity which is found in his work. But with these relations we have no concern; and from the account written by himself, collated with the speech of St. Stephen, Acts vii., we learn the following facts:—

MOSES, the son of Amram and Jochebed, both of the tribe of *Levi*, was born A. M. 2433, B. C. 1571, while the Israelites were in a state of bondage in Egypt, and at that time under the most distressful persecution, the king of Egypt having issued an edict to destroy all the male children of the Hebrews. Added to their parental affection, his personal beauty, (Acts vii. 20,) seems to have induced the parents to hazard every thing to preserve their child's life; they therefore hid him for three months; but finding from circumstances that they could keep him secret no longer, they were determined to abandon him wholly to the care of Providence. Having provided a little vessel of bulrushes, or flags pitched, and thus rendered impervious to the water, they set him afloat on the river Nile, and sent his sister Miriam to watch the event. The daughter of Pharaoh coming to that part of the river, either to make her ablutions or to wash her clothes, seeing the vessel afloat, commanded it to be brought to her; and being struck with the helpless state and beauty of the child, judging that it belonged to one of the Hebrews, determined to preserve its life, and adopt it for her own. Miriam, his sister, who immediately appeared, but was unknown to the princess, offered her services to procure a nurse for the child from among the Hebrew women; she was accordingly employed, and Jochebed, the mother, was soon brought to the spot, and the child was immediately committed to her care, the princess being entirely ignorant of the relation that subsisted between the child and its nurse. At a proper age he was taken to the Egyptian court, and educated there as the son of Pharaoh's daughter, and was brought up in all the *learning and wisdom of the Egyptians*, and became very eminent both in words and deeds; Acts vii. 22. Here he appears to have stayed nearly *forty years*. Afterwards, in consequence of having killed one of the oppressors of his Hebrew brethren, he was obliged to take refuge in Midian, where, entering into the service of *Jethro*, a priest or prince of that country, he married his daughter Zipporah, by whom he had two sons, *Eleazar* and *Gershom*, and continued as the guardian of the flocks of his father-in-law for forty years. At the conclusion of this time God manifested himself to him while tending the flocks of his father-in-law at Mount Horeb, and gave him a commission to bring Israel out of Egypt. He went on the Divine errand, became associated with his elder brother Aaron, opened his commission to the Egyptian king, and wrought several striking miracles to prove the truth of his Divine mission. The king refusing to let the people go, God afflicted him and the land with *ten* grievous plagues; after which the people were led out, and by a most stupendous miracle passed through the divided waters of the Red Sea, which Pharaoh and his army essaying to do, were drowned. Having led the Israelites into the deserts of Arabia, commonly called the *wilderness*, God gave them the most signal manifestations of his power and goodness in a series of successive miracles, and delivered to Moses their leader that *information* and those *laws* which are contained in the Pentateuch. Having governed the people forty years in the desert, and brought them to the very verge of the promised land, he was not permitted to pass over Jordan with them, but died in the plains of Moab, while in familiar converse with his God, in the 120th year of his age. Care, labour, and years, had made no inroads upon his constitution, for it is particularly marked that *his eye was not dim, nor his natural force abated*, Deut. xxxiv. 8; that he preserved all the vivacity of youth and the vigour of manhood to a period in which, even at that time, old age made its greatest depredations upon those who had no other support than what the common course of nature afforded.

After this hasty sketch of so eventful a life as that of Moses, it may be necessary to enter more particularly into an examination of his character and conduct. This is a difficult task; but, *in* MAGNIS *voluisse* sat est.

The eulogium or character given of him by the Spirit of God, though very concise, is yet full and satisfactory: *And there arose not a prophet since in Israel like unto Moses, whom Jehovah knew face to face; in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand* (all-conquering power and influence) *and in all the great terror which Moses showed in the sight of all Israel.* Moses is called the *servant of God*; and he has farther this high character, that as a *servant* he was *faithful* to God *in all his house*, Heb. iii. 5. He faithfully discharged the trust reposed in him; and to-

tally forgetting *himself* and his own secular interest, with that also of his *family*, he laboured incessantly to promote God's honour and the people's welfare, which on many occasions he showed were dearer to him than his *own life*. Moses was in every respect a *great man*; for every virtue that constitutes genuine nobility was concentred in his mind, and fully displayed in his conduct. He ever conducted himself as a man conscious of his *own integrity*, and of the *guidance and protection of God*, under whose orders he constantly acted. He therefore betrays no *confusion* in his views, nor *indecision* in his measures; he was ever without *anxiety*, because he was conscious of the rectitude of his motives, and that the cause which he espoused was the cause of God, and that *his* power and faithfulness were pledged for his support. His *courage* and *fortitude* were unshaken and unconquerable, because his reliance was unremittingly fixed on the *unchangeableness* of JEHOVAH. He left Egypt *having an eye to the recompense of reward* in another world, and never lost sight of this grand object; he was therefore neither *discouraged* by *difficulties*, nor *elated* by *prosperity*. He who in Egypt refused to be called the son of Pharaoh's daughter, thereby renouncing the claim he might have had on the Egyptian throne, was never likely to be influenced by *secular views* in the government of the miserable *multitudes* which he led out of that country. His renunciation of the *court* of *Pharaoh* and its advantages was the amplest proof that he neither sought nor expected honour or emolument in the *wilderness*, among a people who had scarcely any thing but what they received by immediate miracle from the hand of God.

I have more than once had occasion to note the *disinterestedness* of Moses in reference to his *family*, as well as to *himself*. This is a singular case; his own tribe, that of *Levi*, he left without any *earthly possession:* and though to minister to God was the most honourable employment, yet the *Levites* could never arise to any *political* consequence in Israel. Even his *own sons* became blended in the common mass of the Levites, and possessed no kind of distinction among their brethren. Though his confidence in God was ever unshaken, yet he had a life of toil and perpetual distress, occasioned by the ignorance, obstinacy, and baseness, of the people over whom he presided; and he died in their service, leaving no other *property* but his *tent* behind him. Of the *spoils* taken in war we never read of the *portion of Moses*. He had *none*, he wanted *none;* his treasure was in heaven, and where his treasure was, there also was his heart. By this disinterestedness of Moses two points are fully proved: 1. That he was satisfied, fully so, that his mission was Divine, and that in it he served the *living God;* and 2. That he believed in the *immortality* of the soul, and the doctrine of future rewards and punishments, and therefore he laboured so *to pass through things temporal, that he might not lose the things that are eternal*. It is strange that the faith of Moses in these points should be questioned by any who had ever seriously read the Pentateuch.

The *manner* in which he bore the sentence of his exclusion from the promised inheritance, is an additional proof of his persuasion of the reality of the invisible world. No testiness, no murmuring, no expatiating on former services; no passionate entreaties to have the sentence reversed, appear in the spirit or conduct of this truly great man. He bowed to the decision of that justice which he knew could not act wrong; and having buried the world, as to himself, he had no earthly attachments; he was obeying the *will of God* in leading the people, and therefore, when his Master chose to dismiss him from this service, he was content; and saw, without *regret* or *envy*, another appointed to his office.

The *moral character* of Moses is almost *immaculate*. That he offended Jehovah at the waters of *Meribah* there can be no doubt; but in *what* the offence consisted, commentators and critics are greatly at a loss to ascertain. In the note on Num. xx. 12, I have said all that I believe *should be said* upon the point; and after all, *conjecture* is obliged to come in, to supply the place of *substantial evidence;* and the fault is so *slight*, humanly speaking, as even to glide away from the eye of conjecture itself. Had the offence, whatever it was, been committed by any *ordinary* person, it would probably have passed between God and the conscience without any *public reprehension*. But Moses was *great*, and *supereminently favoured;* and a fault in *him* derived much of its moral delinquency from these very circumstances. He did not *sanctify the Lord in the sight of the people*—he did not fully show that God himself was the *sole worker;* he appeared by his conduct to exhibit himself as an agent indispensably necessary in the promised miraculous supply; and this might have had the most dangerous consequences on the minds of this gross people, had not God thus marked it with his displeasure. This awful lesson to the *legislator* taught the *people* that their help came from GOD, and not from *man;* and that consequently they must repose their confidence in HIM alone. But this subject deserves to be more distinctly considered, as in the account given of his death this offence is again brought forth to view. God himself thus details the circumstances: "Get thee up into this mountain, and behold the land of Canaan—and die in the mount whither thou goest up, and be gathered unto thy people as Aaron thy brother, because ye trespassed against me AMONG THE CHILDREN OF ISRAEL; because ye sanctified me not in the midst of the children of Israel;" chap. xxxii. 49–51. "And Moses went up unto the mountain of Nebo, and the Lord showed him all the land; and the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither: so Moses, the servant of the Lord, died there, according to the word of the Lord; and he buried him:" chap. xxxiv. 1–6. In the above extracts, all the circumstances relative to this event are brought into one point of view; and we see plainly the stress that is laid on the *offence* against God. YE TRESPASSED AGAINST ME AMONG THE CHILDREN OF ISRAEL—YE SANCTIFIED ME NOT IN THE MIDST OF THE CHILDREN OF ISRAEL. These words may be understood thus: The people of themselves were too much prone to take off their eye from God, consult their senses, and depend upon *man;* and the

manner in which Moses and Aaron performed the miracle which God commanded them to do in his name, was such as to confirm them in the carnality of their views, and cause them to depend on an *arm of flesh. Ye therefore shall not go into the promised land*, said the Lord: and the death of them both was the fullest proof to this people that it was not by might nor by power, but by the Spirit of the Lord of hosts, that their enemies were expelled, and that themselves were introduced and established in the promised inheritance. This seems to be the spirit of the whole business: and as Moses had no other end in view but the glory of God, it must have been a supreme satisfaction to his pious soul, that this end was so effectually promoted, though even at *the expense of his life.*

1. At a distant view there appears to be very little observable in the *death* of Moses; but on a nearer approach we shall find it to have been the most *honourable*, I might add the most *glorious*, with which any human being was ever favoured. As to his *death* itself, it is simply said, *He died in the land of Moab—according to the word of the Lord.* He was, as has already been observed, in familiar conversation with his Maker; and while in the act of viewing the land, and receiving the last information relative to *it*, the ancient covenant with the patriarchs, and the performance of the covenant in putting their posterity into possession of this goodly inheritance, he yielded up the ghost, and suddenly passed from the verge of the *earthly* into the *heavenly* Canaan. Thus, without the *labour* and the *delay* of passing through the *type*, he entered at once into the possession of the *antitype*; having simply lost the honour of leading the people a *little farther*, whom, with so much care and solicitude, he had brought *thus far.*

2. There is another circumstance in his death which requires particular notice. It is said, *He died—according to the word of the Lord:* the original words עַל פִּי יְהוָה *al pi Yehovah*, signify literally *at* (or *upon*) *the mouth of Jehovah*; which *Jonathan ben Uzziel* interprets thus: עַל נְשִׁיקַת מֵימְרָא דַייָ *al neshikath meymera doyeya*, "by a kiss of the word of Jehovah;" and this has given rise to an ancient tradition among the Jews, "that God embraced Moses, and drew his soul out of his body by a kiss." The Targumist adds, that this was "on the seventh day of the month Adar, the same day of the same month on which he was born."

3. The last circumstance worthy of note is, that *God buried him*, which is an honour no *human being* ever received besides himself. From the tradition referred to by Saint Jude, ver. 9, it appears that *Michael*, the archangel, was employed on this occasion; that *Satan* disputed the matter with him, probably wishing the burial-place of Moses to be *known*, that it might become an excitement to superstition and idolatry; but being rebuked by the Lord, he was obliged to give over the contention; and though the place of burial was probably the *valley of the mountain* on which Moses had been conversing with God, and where he died, yet Satan himself could not ascertain the spot, and *no man knoweth of his sepulchre unto this day.*

4. It may be asked how Moses, who was bred up at an idolatrous court, which he did not quit till the fortieth year of his age, got that *acquaintance with the true God* which the apostle states him to have had; and that *faith* by which he realized spiritual and invisible things, and through which he despised all worldly grandeur and secular emolument. "*By faith*," says the apostle, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward," Heb. xi. 24, &c. This certainly implies a degree of religious knowledge, associated with an experimental acquaintance with Divine things, which we can scarcely ever suppose to have been at all the result of an Egyptian education. But we shall cease to be pressed with any difficulty here, when we consider the circumstance of his being providentially *nursed by his own mother*, under the authority and direction of the Egyptian princess. This gave him the privilege of *frequent intercourse with his parents, and others of the Hebrews*, who worshipped the true God; and from *them* he undoubtedly learned all the great truths of that religion which were taught and practised among the patriarchs. The circumstance of his Hebrew origin, his exposure on the Nile, his being found and adopted by the daughter of Pharaoh, were facts which could not be concealed, and must have been notorious at the Egyptian court; and when these points are considered, we need not be surprised that he never could be so identified among the Egyptians as that his Hebrew extraction should be forgotten.

That the person whom God designed to be the deliverer of his people should have been a Hebrew by birth, and have retained all his natural attachment to his own people, and yet have been brought up by Pharaoh's daughter, and had all the advantages of a highly-finished education, which the circumstances of his own family could not have afforded, is all a master-piece of wisdom in the designs of the Divine providence. Besides, Moses by this education must have been *well known*, and even *popular* among the Egyptians; and therefore the subsequent public part he took in behalf of the *Hebrews* must have excited the greater attention and procured him the greater respect both among the Egyptians and his own people. All these circumstances taken together show the manifold wisdom and gracious providence of God.

5. Thus end the *life* and the *work* of the writer of the Pentateuch, who, by the treasures of wisdom and knowledge which he has amassed in those *five* books, has enriched the whole civilized earth, and indeed greatly promoted that very civilization. His works, we may justly say, have been a kind of *text-book* to almost every writer on *geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy, theology, poetry*, and *criticism*, from his time to the present day. Books, to which the choicest writers and philosophers in pagan antiquity have been deeply indebted, and which were the text-books to all the *prophets*; books from which the flimsy writers against Divine Revelation have derived their natural religion, and all their moral excellence; books written in all the energy and purity of the incomparable lan-

guage in which they are composed; and finally, books which, for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity, and sublimity of narration, tending to improve and ennoble the intellect, and meliorate the physical and moral condition of man, have never been equalled, and can only be paralleled by the GOSPEL of the Son of God! Fountain of endless mercy, justice, truth, and beneficence! how much are thy gifts and bounties neglected by those who do not read *this law;* and by those who, having read it, are not morally improved by it, and made wise unto salvation!

On the whole we may remark, that when God calls any person to an extraordinary work, he so orders it, in the course of his providence, that he shall have every qualification necessary for that work. This was the case with Moses: his Hebrew extraction, the comeliness of his person, his Egyptian education, his natural firmness and constancy of character, all concurred with the influences of the Divine Spirit, to make him in every respect such a person, one among millions, who was *every way* qualified for the great work which God had given him to do; and who performed it according to the mind of his Maker. SERVANT OF GOD, WELL DONE!

A GENERAL VIEW OF ALL THE SECTIONS OF THE LAW, AND OF THE PROPHETS

As read in the different Jewish Synagogues, for every Sabbath of the Year.

		PARESHIOTH, or *sections* of the Law.		HAPHTAROTH, or *sections* of the Prophets.	
				Portuguese and Italian Jews.	*German and Dutch Jews*
GENESIS.	Sec i.	בראשית Bereshith,	i. 1 to vi. 8.	Isa. xlii. 5–21.	Isa. xlii 5-25; xliii. 10.
	ii.	תולדות נח Toledoth noach,	vi. 9 to xi. 32.	Isa. liv. 1–10.	Isa. liv. 1-17; lv. 1–5.
	iii.	לך לך Lech lecha,	xii. 1 to xvii. 27.	Isa. xl. 27–31; xli. 1–16.	Ditto.
	iv.	וירא Vaiyera,	xviii. 1 to xxii. 24.	2 Kings iv. 1–23.	2 Kings iv. 1–37
	v.	חיי שרה Chaiyey Sarah,	xxiii. 1 to xxv. 18.	1 Kings i. 1–31.	Ditto.
	vi.	תולדת Toledoth,	xxv. 19 to xxviii. 9.	Mal. i. 1–14; ii. 1–7.	Ditto.
	vii.	ויצא Vaiyetse,	xxviii. 10 to xxxii. 3.	Hos. xi. 7–12; xii. 1–11.	Ditto.
	viii.	וישלח Vaiyishlach,	xxxii. 4 to xxxvi. 43.	Obad. i. 1–21.	Hos. xii. 12-14; xiii. 1-16
	ix.	וישב Vaiyesheb,	xxxvii. 1 to xl. 23.	Amos ii. 1–16; iii. 1–8.	Ditto.
	x.	מקץ Mikkets,	xli. 1 to xliv. 17.	1 Kings iii. 15–28; iv. 1.	Ditto.
	xi.	ויגש Vaiyiggash,	xliv. 18 to xlvii. 27.	Ezek. xxxvii. 15–28.	Ditto.
	xii.	ויחי Vayechi,	xlvii. 28 to l. 26.	1 Kings ii. 1–12.	Ditto.
EXODUS.	xiii.	שמות Shemoth,	i. 1 to vi. 1.	Jer. i. 1–19; ii. 1–3.	Isa. xxvii. 6 to xxix. 23.
	xiv.	וארא Vaera,	vi. 2 to ix. 35.	Ezek. xxviii. 25 to xxix. 21.	Ditto.
	xv.	בא אל פרעה Bo el paroh,	x. 1 to xiii. 16.	Jer. xlvi. 13–28.	Ditto.
	xvi.	בשלח Beshallach,	xiii. 17 to xvii. 16.	Judg. v. 1–31.	Judg. iv. 4 to v. 1–31.
	xvii.	יתרו Yithro,	xviii. 1 to xx. 26.	Isa. vi. 1–13.	Isa. vi. 1–13; vii. 1–6; ix. 6 7.
	xviii.	משפטים Mishpatim,	xxi. 1 to xxiv. 18.	Jer. xxxiv. 8–22 & xxxiii. 25, 26.	Ditto.
	xix.	תרומה Terumah,	xxv. 1 to xxvii. 19.	1 Kings v. 12–18; vi. 1–13.	Ditto.
	xx.	תצוה Tetsavveh,	xxvii. 20 to xxx. 10.	Ezek. xliii. 10–27.	Ditto.
	xxi.	כי תשא Ki thissa,	xxx. 11 to xxxiv. 35.	1 Kings xviii. 20–39.	1 Kings xviii. 1–39.
	xxii.	ויקהל Vaiyakhel	xxxv. 1 to xxxviii. 20.	1 Kings vii. 13–26.	1 Kings vii. 40–50.
	xxiii.	פקודי Pekudey,	xxxviii. 21 to xl. 38.	1 Kings vii. 40–50.	1 Kings viii. 51; vii. 1-21.
LEVITICUS.	xxiv.	ויקרא Vaiyikra,	i. 1 to vi. 7.	Isa. xliii. 21–28; xliv. 1–25.	Ditto.
	xxv.	ויקרא צו Vaiyikra Tsav,	vi. 8 to viii. 36.	Jer. vii. 21–34; viii. 1–3; ix. 23, 24	Ditto.
	xxvi.	שמיני Shemini,	ix. 1 to xi. 47.	2 Sam. vi. 1–19.	2 Sam. vi. 1–23; vii. 1–17.
	xxvii.	תזריע Tazria,	xii. 1 to xiii. 59.	2 Kings iv. 42–44; v. 1–19.	Ditto.
	xxviii.	מצורע Metsora,	xiv. 1 to xv. 33.	2 Kings vii. 3–20.	Ditto.
	xxix	אחרי מות Acharey Moth,	xvi. 1 to xviii. 30.	Amos ix. 7–15.	Ezek. xxii. 1–19.
	xxx.	קדושים Kedoshim,	xix. 1 to xx. 27.	Ezek. xx 2–20.	Amos ix. 7–15.
	xxxi.	אמר Emor,	xxi. 1 to xxiv. 23.	Ezek. xliv. 15–31.	Ditto.
	xxxii.	בהר סיני Behar Sinai,	xxv. 1 to xxvi. 2.	Jer. xxxii. 6–27.	Ditto.
	xxxiii.	בחקתי Bechukkothai,	xxvi. 3 to xxvii. 34.	Jer. xvi. 19–21; xvii. 1–14.	Ditto.
NUMBERS.	xxxiv.	במדבר Bemidbar,	i. 1 to iv. 20.	Hos. i. 10, 11; ii. 1–20.	Ditto.
	xxxv.	נשא Naso,	iv. 21 to vii. 89.	Judg. xiii. 2–25.	Ditto.
	xxxvi.	בהעלתך Behaalothecha,	viii. 1 to xii. 16.	Zech. ii. 10–13; iii. 1–13; iv. 1–7.	Ditto.
	xxxvii.	שלח Shelach,	xiii. 1 to xv. 41.	Josh ii. 1–24.	Ditto.
	xxxviii.	קרח Korach,	xvi. 1 to xviii. 32.	1 Sam. xi. 14, 15; xii. 1–22.	Ditto.
	xxxix.	חקת Chukkath,	xix. 1 to xxii. 1.	Judg. xi. 1–33.	Ditto.
	xl.	בלק Balak,	xxii. 2 to xxv. 9.	Micah v. 7–15; vi. 1–8.	Ditto.
	xli.	פינחס Pinechas,	xxv. 10 to xxx. 1.	1 Kings xx 46; xxi. 1–21.	Ditto.
	xlii.	מטות Mattoth,	xxx. 2 to xxxii. 42.	Jer. i. 1–19; ii. 1–3.	Ditto.
	xliii.	מסעי Masey,	xxxiii. 1 to xxxvi. 13.	Jer. ii. 4–28; iv. 1, 2.	Jer. ii. 4–28; iii. 4.
DEUTERONOMY.	xliv.	דברים Debarim,	i. 1 to iii. 22.	Isa. i. 1–27.	Ditto.
	xlv.	ואתחנן Vaethchannan,	iii. 23 to vii. 11.	xl. 1–26.	Ditto.
	xlvi.	עקב Ekeb,	vii. 12 to xi. 25.	xlix. 14–26; l. 1–3.	Ditto.
	xlvii.	ראה Reeh,	xi. 26 to xvi. 17.	liv. 11–17; lv. 1–5.	Ditto.
	xlviii.	שפטים Shophetim,	xvi. 18 to xxi. 9.	li. 12–23; lii. 1–12.	Ditto.
	xlix.	כי תצא Tetse,	xxi. 10 to xxv. 19.	liv. 1–10.	Ditto.
	l.	כי תבא Tabo,	xxvi. 1 to xxix. 8.	lx. 1–22.	Ditto.
	li.	נצבים Nitstsabim,	xxix. 9 to xxx. 20.	lxi. 10, 11; lxii. 1–12; lxiii. 1-9.	Ditto.
	lii.	וילך Vaiyelech,	xxxi. 1 to xxxi. 30.	Hos. xiv. 1–9; Micah vii. 18–20.	Isa. lv. 6–13; lvi. 1–8
	liii.	האזינו Haazinu,	xxxii. 1 to xxxii. 52.	2 Sam. xxii. 1–51. Some say Ezek. xvii. 22–24; xviii. 1–32.	Hos. xiv. 1–9; Joel ii. 1–27.
	liv.	וזאת הברכה Vezoth Habberachah,	xxxiii. 1 to xxxiv. 12.	Josh. i. 1–18; Eccles. i.–xii. inclusive.	Ditto.

In the above chapters and verses I have, in general, followed the divisions in the best Masoretic Bibles, from which our common English Bibles will in some cases be found to differ a little.

In the synagogues the law is read entirely through in the fifty Sabbaths of their lunar year; for they join certain sections together, which are noticed at the end of the tables. But in their *intercalated* years, in which they add a *month*, they have then *fifty-four* Sabbaths, and this is one reason why we find *fifty-four Pareshaks*, and *fifty-four Haphtaras*, instead of *fifty-one*. See the concluding tables.

It has already been observed, that when *Antiochus Epiphanes* conquered the Jews, about the year 168 before the Christian era, he forbade the law to be publicly read in the synagogues, on *pain of death*. The Jews, that they might not be wholly deprived of the word of God, selected from other parts of the sacred writings *fifty-four* portions, which were termed HAPHTARAS, הפטרות *haphtaroth*, from פטר *patar*, he *dismissed, let loose, opened*—for though the LAW was *dismissed* from their synagogues, and was *closed* to them by the edict of this persecuting king, yet the *prophetic writings*, not being under the *interdict*, were left *open*, and therefore they used them in place of the others. It was from this custom of the Jews, that the primitive Christians adopted theirs of reading a lesson every Sabbath out of the old and New Testaments; and on this custom the practice of the Church in our own country, in reading certain portions of the *epistles* and *Gospels* every Sunday in the year was founded.

As a proper knowledge of these *Haphtaras* or *prophetical sections* may sometimes help to fix the *chronology* of some events in the New Testament, it hath been deemed proper to give a table of them in connection with the *Pareshioth* or *sections of the law*, in the place of which they were originally read: and with which, ever since the days of the *Asmoneans* or *Maccabees*, they continue to be read in the various synagogues belonging to the *English, Portuguese, Italian, Dutch*, and *German Jews*.

From the above tables the reader will perceive that though the Jews are agreed in the sections of the *law* that are read every *Sabbath*, yet they are not agreed in the *Haphtaras* or sections from the *prophets* as it appears above, that the *Dutch* and *German* Jews differ in several cases from the *Italian* and *Portuguese*; and there are some slighter variations besides these above, which I have not noticed

A PERPETUAL TABLE,

SHOWING,

Through the course of thirteen Lunar Cycles, (which embrace every possible variation,) the day of the week with which the Jewish year begins, and on which the Passover is held; as also the length of the months Marchesvan *and* Cisleu.

CYCLE CCXCIV.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5812	5568	1808	1	7 P 3
5813	5569	1809	2	5 d 7
5814	5570	1810	E 3	2 D 5
5815	5571	1811	4	7 P 3
5816	5572	1812	5	5 d 7
5817	5573	1813	E 6	2 D 5
5818	5574	1814	7	7 P 3
5819	5575	1815	E 8	5 P 3
5820	5576	1816	9	5 d 7
5821	5577	1817	10	2 D 3
5822	5578	1818	E 11	5 P 3
5823	5579	1819	12	5 d 7
5824	5580	1820	13	2 P 5
5825	5581	1821	E 14	7 D 3
5826	5582	1822	15	5 d 7
5827	5583	1823	16	2 P 5
5828	5584	1824	E 17	7 D 3
5829	5585	1825	18	5 P 1
5830	5586	1826	E 19	3 d 7

CYCLE CCXCV.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5831	5587	1827	1	2 P 5
5832	5588	1828	2	7 P 3
5833	5589	1829	E 3	5 D 1
5834	5590	1830	4	3 d 5
5835	5591	1831	5	7 P 3
5836	5592	1832	E 6	5 D 1
5837	5593	1833	7	3 d 5
5838	5594	1834	E 8	7 P 5
5839	5595	1835	9	7 P 3
5840	5596	1836	10	5 d 7
5841	5597	1837	E 11	2 D 5
5842	5598	1838	12	7 P 3
5843	5599	1839	13	5 d 7
5844	5600	1840	E 14	2 P 7
5845	5601	1841	15	2 D 3
5846	5602	1842	16	5 d 7
5847	5603	1843	E 17	2 P 7
5848	5604	1844	18	2 P 5
5849	5605	1845	E 19	7 D 3

CYCLE CCXCVI.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5850	5606	1846	1	5 d 7
5851	5607	1847	2	2 P 5
5852	5608	1848	E 3	7 D 3
5853	5609	1849	4	5 P 1
5854	5610	1850	5	3 d 5
5855	5611	1851	E 6	7 P 5
5856	5612	1852	7	7 D 1
5857	5613	1853	E 8	3 d 7
5858	5614	1854	9	2 P 5
5859	5615	1855	10	7 P 3
5860	5616	1856	E 11	5 D 1
5861	5617	1857	12	3 d 5
5862	5618	1858	13	7 P 3
5863	5619	1859	E 14	5 P 3
5864	5620	1860	15	5 d 7
5865	5621	1861	16	2 D 3
5866	5622	1862	E 17	5 P 3
5867	5623	1863	18	5 d 7
5868	5624	1864	E 19	2 D 5

CYCLE CCXCVII.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5869	5625	1865	1	7 P 3
5870	5626	1866	2	5 d 7
5871	5627	1867	E 3	2 P 7
5872	5628	1868	4	2 D 3
5873	5629	1869	5	5 P 1
5874	5630	1870	E 6	3 d 7
5875	5631	1871	7	2 P 5
5876	5632	1872	E 8	7 D 3
5877	5633	1873	9	5 d 7
5878	5634	1874	10	2 P 5
5879	5635	1875	E 11	7 D 3
5880	5636	1876	12	5 P 1
5881	5637	1877	13	3 d 5
5882	5638	1878	E 14	7 P 5
5883	5639	1879	15	7 P 3
5884	5640	1880	16	5 d 7
5885	5641	1881	E 17	2 D 5
5886	5642	1882	18	7 P 3
5887	5643	1883	E 19	5 D 1

CYCLE CCXCVIII.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5888	5644	1884	1	3 d 5
5889	5645	1885	2	7 P 3
5890	5646	1886	E 3	5 P 3
5891	5647	1887	4	5 d 7
5892	5648	1888	5	2 D 3
5893	5649	1889	E 6	5 P 3
5894	5650	1890	7	5 d 7
5895	5651	1891	F 8	2 D 5
5896	5652	1892	9	7 P 3
5897	5653	1893	10	5 d 7
5898	5654	1894	E 11	2 P 7
5899	5655	1895	12	2 D 3
5900	5656	1896	13	5 P 1
5901	5657	1897	E 14	3 d 7
5902	5658	1898	15	2 P 5
5903	5659	1899	16	7 D 1
5904	5660	1900	E 17	3 d 7
5905	5661	1901	18	2 P 5
5906	5662	1902	E 19	7 P 5

CYCLE CCXCIX.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5907	5663	1903	1	7 D 1
5908	5664	1904	2	3 d 5
5909	5665	1905	E 3	7 P 5
5910	5666	1906	4	7 P 3
5911	5667	1907	5	5 d 7
5912	5668	1908	E 6	2 D 5
5913	5669	1909	7	7 P 3
5914	5670	1910	E 8	5 D 1
5915	5671	1911	9	3 d 5
5916	5672	1912	10	7 P 3
5917	5673	1913	E 11	5 P 3
5918	5674	1914	12	5 d 7
5919	5675	1915	13	2 D 3
5920	5676	1916	E 14	5 P 3
5921	5677	1917	15	5 d 7
5922	5678	1918	16	2 P 5
5923	5679	1919	E 17	7 D 3
5924	5680	1920	18	5 d 7
5925	5681	1921	E 19	2 P 7

CYCLE CCC.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5926	5682	1922	1	2 P 5
5927	5683	1923	2	7 D 1
5928	5684	1924	E 3	3 d 7
5929	5685	1925	4	2 P 5
5930	5686	1926	5	7 P 3
5931	5687	1927	E 6	5 D 1
5932	5688	1928	7	3 d 5
5933	5689	1929	E 8	7 P 5
5934	5690	1930	9	7 D 1
5935	5691	1931	10	3 d 5
5936	5692	1932	E 11	7 P 5
5937	5693	1933	12	7 P 3
5938	5694	1934	13	5 d 7
5939	5695	1935	E 14	2 D 5
5940	5696	1936	15	7 P 3
5941	5697	1937	16	5 d 7
5942	5698	1938	E 17	2 P 7
5943	5699	1939	18	2 D 3
5944	5700	1940	E 19	5 P 3

CYCLE CCCI.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5945	5701	1941	1	5 d 7
5946	5702	1942	2	2 P 5
5947	5703	1943	E 3	7 D 3
5948	5704	1944	4	5 d 7
5949	5705	1945	5	2 P 5
5950	5706	1946	E 6	7 D 3
5951	5707	1947	7	5 P 1
5952	5708	1948	E 8	3 d 7
5953	5709	1949	9	2 P 5
5954	5710	1950	10	7 D 1
5955	5711	1951	E 11	3 d 7
5956	5712	1952	12	2 P 5
5957	5713	1953	13	7 P 3
5958	5714	1954	E 14	5 D 1
5959	5715	1955	15	3 d 5
5960	5716	1956	16	7 P 3
5961	5717	1957	E 17	5 P 3
5962	5718	1958	18	5 d 7
5963	5719	1959	E 19	2 D 5

CYCLE CCCII.

Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5964	5720	1960	1	7 P 3
5965	5721	1961	2	5 d 7
5966	5722	1962	E 3	2 D 5
5967	5723	1963	4	7 P 3
5968	5724	1964	5	5 d 7
5969	5725	1965	F 6	2 P 7
5970	5726	1966	7	2 D 3
5971	5727	1967	E 8	5 P 3
5972	5728	1968	9	5 d 7
5973	5729	1969	10	2 P 5
5974	5730	1970	E 11	7 D 3
5975	5731	1971	12	5 d 7
5976	5732	1972	13	2 P 5
5977	5733	1973	E 14	7 D 3
5978	5734	1974	15	5 P 1
5979	5735	1975	16	3 d 5
5980	5736	1976	E 17	7 P 5
5981	5737	1977	18	7 D 1
5982	5738	1978	E 19	3 d 7

CYCLE CCCIII.					CYCLE CCCIV.					CYCLE CCCV.				
Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
5983	5739	1979	1	2 P 5	6002	5758	1998	1	5 d 7	6021	5777	2017	1	2 D 3
5984	5740	1980	2	7 P 3	6003	5759	1999	2	2 P 5	6022	5778	2018	2	5 d 7
5985	5741	1981	E 3	5 D 1	6004	5760	2000	E 3	7 P 5	6023	5779	2019	E 3	2 P 5
5986	5742	1982	4	3 d 5	6005	5761	2001	4	7 D 1	6024	5780	2020	4	2 P 5
5987	5743	1983	5	7 P 3	6006	5762	2002	5	3 d 5	6025	5781	2021	5	7 D 1
5988	5744	1984	E 6	5 P 3	6007	5763	2003	E 6	7 P 5	6026	5782	2022	E 6	3 d 7
5989	5745	1985	7	5 d 7	6008	5764	2004	7	7 P 3	6027	5783	2023	7	2 P 5
5990	5746	1986	E 8	2 D 5	6009	5765	2005	E 8	5 D 1	6028	5784	2024	E 8	7 D 3
5991	5747	1987	9	7 P 3	6010	5766	2006	9	3 d 5	6029	5785	2025	9	5 P 1
5992	5748	1988	10	5 d 7	6011	5767	2007	10	7 P 3	6030	5786	2026	10	3 d 5
5993	5749	1989	E 11	2 D 5	6012	5768	2008	E 11	5 P 3	6031	5787	2027	E 11	7 P 5
5994	5750	1990	12	7 P 3	6013	5769	2009	12	5 d 7	6032	5788	2028	12	7 P 3
5995	5751	1991	13	5 d 7	6014	5770	2010	13	2 D 3	6033	5789	2029	13	5 d 7
5996	5752	1992	E 14	2 P 7	6015	5771	2011	E 14	5 P 3	6034	5790	2030	E 14	2 D 5
5997	5753	1993	15	2 D 3	6016	5772	2012	15	5 d 7	6035	5791	2031	15	7 P 3
5998	5754	1994	16	5 P 1	6017	5773	2013	16	2 P 5	6036	5792	2032	16	5 d 7
5999	5755	1995	E 17	3 d 7	6018	5774	2014	E 17	7 D 3	6037	5793	2033	E 17	2 D 5
6000	5756	1996	18	2 P 5	6019	5775	2015	18	5 d 7	6038	5794	2034	18	7 P 3
6001	5757	1997	E 19	7 D 3	6020	5776	2016	E 19	2 P 7	6039	5795	2035	E 19	5 P 3

CYCLE CCCVI.					CYCLE CCCVI.				
Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.	Usherian year of the world.	Rabbinical year of the world.	Year of Christ.	Year of the lunar cycle.	Index.
6040	5796	2036	1	5 d 7	6050	5806	2046	E 11	3 d 7
6041	5797	2037	2	2 D 3	6051	5807	2047	12	2 P 5
6042	5798	2038	E 3	5 P 3	6052	5808	2048	13	7 D 1
6043	5799	2039	4	5 d 7	6053	5809	2049	E 14	3 d 7
6044	5800	2040	5	2 P 5	6054	5810	2050	15	2 P 5
6045	5801	2041	E 6	7 D 3	6055	5811	2051	16	7 P 3
6046	5802	2042	7	5 d 7	6056	5812	2052	E 17	5 D 1
6047	5803	2043	E 8	2 P 7	6057	5813	2053	18	3 d 5
6048	5804	2044	9	2 D 3	6058	5814	2054	E 19	7 P 5
6049	5805	2045	10	5 P 1					

TABLE II.

Containing the whole variations in the reading of the Pareshioth, *or sections of the Law, for every year of the Jewish Cycle of* 247 *years.*

FIRST JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 55 SABBATHS.
INDEX, 5 D 1.

Tisri, September.		Marchesvan, Oct.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 5		● 6,7		● 1		● 2		● 3		● 4,5	
3	53	1	2	7	7	6	11	5	15	3	19
10	Chippur	8	3	14	8	13	12	12	16	10	20
17	Succoth	15	4	21	9	20	13	19	17	17	21
6,23	54, B.L.	22	5	28	10	27	14	26	18	24	22
24	1	29	6								

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 6,7		● 1		● 2,3		● 4		● 5,6		● 7		● 1,2	
1	23, S	7	28	5	31	4	35	2	39	1	43	6	48
8	24, Z	14	29	12	32	11	36	9	40	8	44	13	49
15	25	21	1 Pas.	19	33	18	37	16	41	15	45	20	50
22	26, P	28	30	26	34	25	38	23	42	22	46	27	51
29	27, H									29	47		

SECOND JEWISH EMBOLISMIC YEAR OF 384 DAYS, CONTAINING 55 SABBATHS.
INDEX, 3 d 7.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
5	52	3	2	2	6	7	11	6	15	4	19
12	53	10	3	9	7	14	12	13	16	11	20
19	Succoth	17	4	16	8	21	13	20	17	18	21
4,23	54, B.L.	24	5	23	9	28	14	27	18	25	22, S
26	1			30	10						

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 5,6		● 7		● 1,2		● 3		● 4,5		● 6		● 7,1	
2	23	1	27, H	6	30	5	34	3	38	2	42,43	7	48
9	24, Z	8	28	13	31	12	35	10	39	9	44	14	49
16	25	15	1 Pas.	20	32	19	36	17	40	16	45	21	50
23	26, P	22	2 Pas.	27	33	26	37	24	41	23	46	28	51
		29	29							30	47		

THIRD JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.
INDEX, 2 P 7.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 2		● 3,4		● 5,6		● 7,1		● 2		● 3,4	
6	52	4	2	2	6	7	11	6	15	4	19
13	53	11	3	9	7	14	12	13	16	11	20
20	Succoth	18	4	16	8	21	13	20	17	18	21
3,23	54, B.L.	25	5	23	9	28	14	27	18	25	22, S
27	1			30	10						

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 5,6		● 7		● 1,2		● 3		● 4,5		● 6		● 7,1	
2	23	1	27, H	6	30	5	34	3	38	2	42,43	7	48
9	24, Z	8	28	13	31	12	35	10	39	9	44	14	49
16	25	15	1 Pas.	20	32	19	36	17	40	16	45	21	50
23	26, P	22	2 Pas.	27	33	26	37	24	41	23	46	28	51
		29	29							30	47		

FOURTH JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.
INDEX, 5 P 3.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 5		● 6,7		● 1,2		● 3,4		● 5		● 6,7	
3	53	1	2	6	7	4	11	3	15	1	19
10	Chippur	8	3	13	8	11	12	10	16	8	20
17	Succoth	15	4	20	9	18	13	17	17	15	21
24	1	22	5	27	10	25	14	24	18	22	22
		29	6							29	23, S

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 1,2		● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
6	24	5	28	3	31	2	35	7	40	6	44	4	48
13	25, Z	12	29	10	32	9	36	14	41	13	45	11	49
20	26, P	19	1 Pas.	17	33	16	37	21	42	20	46	18	50
27	27, H	26	30	24	34	23	38	28	43	27	47	25	51,52
						30	39						

FIFTH JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 55 SABBATHS.
INDEX, 7 D 3.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 7		● 1,2		● 3		● 4		● 5		● 6,7	
8	53	6	2	5	6	4	10	3	14	1	18
15	Succoth	13	3	12	7	11	11	10	15	8	19
22	Sab. p. Suc.	20	4	19	8	18	12	17	16	15	20
1,23	54, B.L.	27	5	26	9	25	13	24	17	22	21
29	1									29	22, S

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 1,2		● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
6	23	5	27	3	30	2	34	7	39	6	44	4	48
13	24, Z	12	28	10	31	9	35	14	40	13	45	11	49
20	25, P	19	1 Pas.	17	32	16	36	21	41	20	46	18	50
27	26, H	26	29	24	33	23	37	28	42,43	27	47	25	51,52
						30	38						

SIXTH JEWISH EMBOLISMIC YEAR OF 385 DAYS, CONTAINING 55 SABBATHS.
INDEX, 7 P 5.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 7		● 1,2		● 3,4		● 5,6		● 7		● 1,2	
8	53	6	2	4	6	2	10	1	14	6	19
15	Succoth	13	3	11	7	9	11	8	15	13	20
22	Sab. p. Suc.	20	4	18	8	16	12	15	16	20	21
1,23	54, B.L.	27	5	25	9	23	13	22	17	27	22, S
29	1							29	18		

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 3,4		● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
4	23	3	27	1	30	7	Pent.	5	38	4	44	2	48
11	24, Z	10	28	8	31	14	35	12	39,40	11	45	9	49
18	25, P	17	1 Pas.	15	32	21	36	19	41	18	46	16	50
25	26, H	24	29	22	33	28	37	26	42,43	25	47	23	51,52
				29	34								

SEVENTH JEWISH EMBOLISMIC YEAR OF 383 DAYS, CONTAINING 54 SABBATHS.
INDEX, 2 D 5.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 2		● 3,4		● 5		● 6		● 7		● 1,2	
6	52	4	2	3	6	2	10	1	14	6	19
13	53	11	3	10	7	9	11	8	15	13	20
20	Succoth	18	4	17	8	16	12	15	16	20	21
27	1	25	5	24	9	23	13	22	17	27	22, S
								29	18		

Veadar, February.		Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.	Sabbaths of the Month.	Pare-shioth.
● 3,4		● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
4	23	3	27	1	30	7	Pent.	5	38	4	44	2	48
11	24, Z	10	28	8	31	14	35	12	39,40	11	45	9	49
18	25, P	17	1 Pas.	15	32	21	36	19	41	18	46	16	50
25	26, H	24	29	22	33	28	37	26	42,43	25	47	23	51,52
				29	34								

FIRST JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 51 SABBATHS.
INDEX, 5 F 1.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 5		● 6,7		● 1,2		● 3,4		● 5		● 6,7	
3	53	1	2	6	7	4	11	3	15	1	19, S
10	Chippur	8	3	13	8	11	12	10	16	8	20, Z
17	Succoth	15	4	20	9	18	13	17	17	15	21
6,23	54, B.L.	22	5	27	10	25	14	24	18	22	22, P
24	1	29	6							29	23, H

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 1		● 2,3		● 4		● 5,6		● 7		● 1,2	
7	24	5	27,28	4	34	2	38	1	42,43	6	48
14	25	12	29,30	11	35	9	39	8	44	13	49
21	1 Pas.	19	31	18	36	16	40	15	45	20	50
28	26	26	32,33	25	37	22	41	22	46	27	51
								29	47		

SECOND JEWISH COMMON YEAR OF 354 DAYS, CONTAINING 51 SABBATHS
INDEX, 5 d 7.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
3	53	1	2	7	7	5	11	4	15	2	19
10	Chippur	8	3	14	8	12	12	11	16	9	20, Z
17	Succoth	15	4	21	9	19	13	18	17	16	21
24	1	22	5	28	10	26	14	25	18, S	23	22, 23, P
		29	6								

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshieth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 7		● 1,2		● 3		● 4,5		● 6		● 7,1	
1	24, H	6	27,28	5	34	3	38	2	42,43	7	48
8	25	13	29,30	12	35	10	39	9	44	14	49
15	1 Pas.	20	31	19	36	17	40	16	45	21	50
22	2 Pas.	27	32,33	26	37	24	41	23	46	28	51
29	26							30	47		

THIRD JEWISH COMMON YEAR OF 353 DAYS, CONTAINING 50 SABBATHS.
INDEX, 7 D 1.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 7		● 1,2		● 3		● 4		● 5		● 6,7	
8	53	6	2	5	6	4	10	3	14	1	18, S
15	Succoth	13	3	12	7	11	11	10	15	8	19, Z
22	Sab. p. Suc.	20	4	19	8	18	12	17	16	15	20
1,23	54, B.L.	27	5	26	9	25	13	24	17	22	21, P
29	1									29	22, 23, H

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 1		● 2,3		● 4		● 5,6		● 7		● 1,2	
7	24	5	27,28	4	34	2	38	1	42,43	6	48
14	25	12	29,30	11	35	9	39	8	44	13	49
21	1 Pas.	19	31	18	36	16	40	15	45	20	50
28	26	26	32,33	25	37	23	41	22	46	27	51
								29	47		

FOURTH JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 51 SABBATHS.
INDEX, 7 P 3.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 7		● 1,2		● 3,4		● 5,6		● 7		● 1,2	
8	53	6	2	4	6	2	10	1	14	6	19
15	Succoth	13	3	11	7	9	11	8	15	13	20, Z
22	Oct. Suc.	20	4	18	8	16	12	15	16	20	21, P
1,23	54, B.L.	27	5	25	9, En.	23	13	22	17	27	22, 23, H
29	1							29	18, S		

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
5	24	3	27,28	2	34	7	39	6	44	4	48
12	25	10	29,30	9	35	14	40	13	45	11	49
19	1 Pas.	17	31	16	36	21	41	20	46	18	50
26	26	24	32,33	23	37	28	42,43	27	47	25	51
				30	38						

FIFTH JEWISH COMMON YEAR OF 353 DAYS, CONTAINING 50 SABBATHS.
INDEX, 2 D 3.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 2		● 3,4		● 5		● 6		● 7		● 1,2	
6	52	4	2	3	6	2	10	1	14	6	19
13	53	11	3	10	7	9	11	8	15	13	20, Z
20	Succoth	18	4	17	8	16	12	15	16	20	21, P
3,23	54, B.L.	25	5	24	9	23	13	22	17	27	22, 23, H
27	1							29	18, S		

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
5	24	3	27,28	2	34	7	39	6	44	4	48
12	25	10	29,30	9	35	14	40	13	45	11	49
19	1 Pas.	17	31	16	36	21	41	20	46	18	50
26	26	24	32,33	23	37	28	42,43	27	47	25	51,52
				30	38						

SIXTH JEWISH COMMON YEAR OF 355 DAYS, CONTAINING 50 SABBATHS.
INDEX, 2 P 5.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 2,3		● 3,4		● 5,6		● 7,1		● 2		● 3,4	
6	52	4	2	2	6	7	11	6	15	4	19
13	53	11	3	9	7	14	12	13	16	11	20, Z
20	Succoth	18	4	16	8	21	13	20	17	18	21, P
3,23	54, B.L.	25	5	23	9	28	14	27	18, S	25	22, 23, H
27	1			30	10						

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 5		● 6,7		● 1		● 2,3		● 4		● 5,6	
3	24	1	27,28	7	Pent.	5	38	4	44	2	48
10	25	8	29,30	14	35	12	39,40	11	45	9	49
17	1 Pas.	15	31	21	36	19	41	18	46	16	50
24	26	22	32,33	28	37	26	42,43	25	47	23	51,52
		29	34								

SEVENTH JEWISH COMMON YEAR OF 354 DAYS, CONTAINING 50 SABBATHS.
INDEX, 3 d 5.

Tisri, September.		Marchesvan, October.		Cisleu, November.		Tebet, December.		Sebat, January.		Adar, February	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 3		● 4,5		● 6		● 7,1		● 2		● 3,4	
5	52	3	2	2	6	7	11	6	15	4	19
12	53	10	3	9	7	14	12	13	16	11	20, Z
19	Succoth	17	4	16	8	21	13	20	17	18	21, P
4,23	54, B.L.	24	5	23	9	28	14	27	18, S	25	22, 23, H
26	1			30	10						

Nisan, March.		Ijar, April.		Sivan, May.		Tammuz, June.		Ab, July.		Elul, August.	
Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.	Sabbaths of the Month.	Pareshioth.
● 5		● 6,7		● 1		● 2.3		● 4		● 5,6	
3	24	1	27,28	7	Pent	5	38	4	44	2	48
10	25	8	29,30	14	35	12	39,40	11	45	9	49
17	1 Pas.	15	31	21	36	19	41	18	46	16	50
24	26	22	32,33	28	37	26	42,43	25	47	23	51, 52
		29	34								

N. B. The indexes in Table I. are set down, in the order they are there found, from the authority of Gabriel of Soranum; but as there exist some small differences in the disposition of the indexes by different persons who have written upon this subject, a list of the variations (which are adopted by the rabbins in the construction of their calendar) is thought essentially necessary to be given here, as the following Tables are made to agree with it exactly. The variations are as below:—

A. D.	Index in Table I.	Index preferred by the Rabbins.	A. D.	Index in Table I.	Index preferred by the Rabbins.	A. D.	Index in Table I.	Index preferred by the Rabbins.
1828	7 P 3	7 D 1	1850	3 d 5	2 P 5	2009	5 d 7	3 d 5
1829	2 D 1	3 d 7	1869	5 P 1	5 d 7	2010	2 D 3	7 P 3
1830	3 d 5	2 P 5	1870	3 d 7	2 P 7	2013	2 P 5	2 D 3
1849	5 P 1	5 d 7	2008	5 P 3	5 D 1	2014	7 D 3	5 P 3

TABLE III.

To find, with the help of Table IV., *the day of the week upon which any Jewish new month or festival happens.*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Com. Yrs.	Com. Yrs.	Emb. Yrs.	Com. Yrs.	Com. Yrs.	Emb. Yrs.	Com. Yrs.	Emb. Yrs.	Com. Yrs.	Com. Yrs.	Emb. Yrs.	Com. Yrs.	Com. Yrs.	Emb. Yrs.	Com. Yrs.	Com. Yrs.	Emb. Yrs.	Com. Yrs.	Emb Yrs
1808 L	1809 M	1810 C	1811 L	1812 M	1813 C	1814 L	1815 A	1816 M	1817 O	1818 A	1819 M	1820 K	1821 B	1822 M	1823 K	1824 B	1825 N	1826 E
1827 K	1828 H	1829 E	1830 K	1831 L	1832 D	1833 I	1834 F	1835 L	1836 M	1837 C	1838 L	1839 M	1840 G	1841 O	1842 M	1843 G	1844 K	1845 B
1846 M	1847 K	1848 B	1849 M	1850 K	1851 F	1852 H	1853 E	1854 K	1855 L	1856 D	1857 I	1858 L	1859 A	1860 M	1861 O	1862 A	1863 M	1864 C
1865 L	1866 M	1867 G	1868 O	1869 M	1870 G	1871 K	1872 B	1873 M	1874 K	1875 B	1876 N	1877 I	1878 F	1879 L	1880 M	1881 C	1882 L	1883 D
1884 I	1885 L	1886 A	1887 M	1888 O	1889 A	1890 M	1891 C	1892 L	1893 M	1894 G	1895 O	1896 N	1897 E	1898 K	1899 H	1900 E	1901 K	1902 F
1903 H	1904 I	1905 F	1906 L	1907 M	1908 C	1909 L	1910 D	1911 I	1912 L	1913 A	1914 M	1915 O	1916 A	1917 M	1918 K	1919 B	1920 M	1921 G
1922 K	1923 H	1924 E	1925 K	1926 L	1927 D	1928 I	1929 F	1930 H	1931 I	1932 F	1933 L	1934 M	1935 C	1936 L	1937 M	1938 G	1939 O	1940 A
1941 M	1942 K	1943 B	1944 M	1945 K	1946 B	1947 N	1948 E	1949 K	1950 H	1951 E	1952 K	1953 L	1954 D	1955 I	1956 L	1957 A	1958 M	1959 C
1960 L	1961 M	1962 C	1963 L	1964 M	1965 G	1966 O	1967 A	1968 M	1969 K	1970 B	1971 M	1972 K	1973 B	1974 N	1975 I	1976 F	1977 H	1978 E
1979 K	1980 L	1981 D	1982 I	1983 L	1984 A	1985 M	1986 C	1987 L	1988 M	1989 C	1990 L	1991 M	1992 G	1993 O	1994 N	1995 E	1996 K	1997 B
1998 M	1999 K	2000 F	2001 H	2002 I	2003 F	2004 L	2005 D	2006 I	2007 L	2008 D	2009 I	2010 L	2011 A	2012 M	2013 O	2014 A	2015 M	2016 G
2017 O	2018 M	2019 G	2020 K	2021 H	2022 E	2023 K	2024 B	2025 N	2026 I	2027 F	2028 L	2029 M	2030 C	2031 L	2032 M	2033 C	2034 L	2035 A
2036 M	2037 O	2038 A	2039 M	2040 K	2041 B	2042 M	2043 G	2044 O	2045 N	2046 E	2047 K	2048 H	2049 E	2050 K	2051 L	2052 D	2053 I	2054 F

The Indexes of Tables I. and II. corresponding to the letters of the above Table are as below:—

	A	B	C	D	E	F	G
Embolismic Years.	5 P 3	7 D 3	2 D 5	5 D 1	3 d 7	7 P 5	2 P 7
Common Years.	H 7 D 1	I 3 d 5	K 2 P 5	L 7 P 3	M 5 d 7	N 5 P 1	O 2 D 3

TABLE IV.

To determine upon what day of the week any Jewish month commences for any given year, as also the day of the week upon which the Jews celebrate their principal fasts and festivals.

Index of the Year found in Table III.	A	B	C	D	E	F	G	H	I	K	L	M	N	O
Commencement of Tisri, or of the Jewish New-Year	5,6	7,1	2,3	5,6	3,4	7,1	2,3	7,1	3,4	2,3	7,1	5,6	5,6	2,3
Fast of Gedaliah, 3 Tisri	1	2	4	1	5	2	4	2	5	4	2	7	1	4
Fast of Atonement, 10 Tisri	7	2	4	7	5	2	4	2	5	4	2	7	7	4
Feast of Tabernacles, 15 Tisri	5	7	2	5	3	7	2	7	3	2	7	5	5	2
Hosanna Rabba, 21 Tisri	4	6	1	4	2	6	1	6	2	1	6	4	4	1
Blessings in Deut. xxxiii. read, 23 Tisri	6	1	3	6	4	1	3	1	4	3	1	6	6	3
Commencement of Marchesvan	6,7	1,2	3,4	6,7	4,5	1,2	3,4	1,2	4,5	3,4	1,2	6,7	6,7	3,4
Commencement of Cisleu	1,2	3	5	1	6	3,4	5,6	3	6	5,6	3,4	1	1,2	5
Encænia, 25 Cisleu	5	6	1	4	2	7	2	6	2	2	7	4	5	1
Commencement of Tebet	3,4	4	6	2	7,1	5,6	7,1	4	7,1	7,1	5,6	2,3	3,4	6
A fast, 10 Tebet	6	6	1	4	3	1	3	6	3	3	1	5	6	1
Commencement of Sebat	5	5	7	3	2	7	2	5	2	2	7	4	5	7
Commencement of Adar	6,7	6,7	1,2	4,5	3,4	1,2	3,4	6,7	3,4	3,4	1,2	5,6	6,7	1,2
Commencement of Veadar	1,2	1,2	3,4	6,7	5,6	3,4	5,6							
Fast of Esther, 13 Adar	5	5	2	5	4	2	4	5	2	2	5	4	5	5
Feast of Purim, 14 Adar	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Feast of the Passover, 15 Nisan	3	3	5	1	7	5	7	1	5	5	3	7	1	3
Commencement of Ijar	4,5	4,5	6,7	2,3	1,2	6,7	1,2	2,3	6,7	6,7	4,5	1,2	2,3	4,5
33 Omer	1	1	3	6	5	3	5	6	3	3	1	5	6	1
Commencement of Sivan	6	6	1	4	3	1	3	4	1	1	6	3	4	6
Pentecost, 6 Sivan	4	4	6	2	1	6	1	2	6	6	4	1	2	4
Commencement of Tammuz	7,1	7,1	2,3	5,6	4,5	2,3	4,5	5,6	2,3	2,3	7,1	4,5	5,6	7,1
A fast, 17 Tammuz	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Ab	2	2	4	7	6	4	6	7	4	4	2	6	7	2
A fast, 9 Ab	3	3	5	1	1	5	1	1	5	5	3	1	1	3
Commencement of Elul	3,4	3,4	5,6	1,2	7,1	5,6	7,1	1,2	5,6	5,6	3,4	7,1	1,2	3,4

TABLE. V.—*Containing the order of reading the Pareshioth and Haphtaroth for ninety Jewish years, i. e., from A. M. 5572 to A. M. 5661, (both inclusive,) connected with the corresponding dates in the Christian era according to the Gregorian or New Style.*

Jewish year of the World 5572, corresponding to A. D. 1811–1812.			Jewish year of the World 5573, corresponding to A. D. 1812–1813.			Jewish year of the World 5574, corresponding to A. D. 1813–1814.			Jewish year of the World 5575, corresponding to A. D. 1814–1815.			Jewish year of the World 5576, corresponding to A. D. 1815–1816.			Jewish year of the World 5577, corresponding to A. D. 1816–1817.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
2 C	1811		7 E	1812		4 C	1813		4 E	1814		2 C	1815		5 C	1816	
3 Tisri	21 Sept.	53	6 Tisri	12 Sept.	52	1 Tisri	25 Sept.	New yrs.	3 Tisri	17 Sept.	53	3 Tisri	7 Oct.	53	6 Tisri	28 Sept.	52
10	28	Chippur	13	19	53	8	2 Oct.	53 [day	10	24	Chippur	10	14	Chippur	13	5 Oct.	53
17	5 Oct.	Succoth	20	26	Succoth	15	9	Succoth	17	1 Oct.	Succoth	17	21	Succoth	20	12	Succoth
24	12	1	27	3 Oct.	1	22	16	Oct. Suc.	24	8	1	24	28	1	23*	15*	54, B.L.
1 Marches.	19	2	4 Marches.	10	2	23*	17*	54, B. L.	1 Marches.	15	2	1 Marches.	4 Nov.	2	27	19	1
8	26	3	11	17	3	29	23	1	8	22	3	8	11	3	4 Marches.	26	2
15	2 Nov.	4	18	24	4	6 Marches.	30	2	15	29	4	15	18	4	11	2 Nov.	3
22	9	5	25	31	5	13	6 Nov.	3	22	5 Nov.	5	22	25	5	18	9	4
29	16	6	3 Cisleu	7 Nov.	6	20	13	4	29	12	6	29	2 Dec.	6	25	16	5
7 Cisleu	23	7	10	14	7	27	20	5	6 Cisleu	19	7	7 Cisleu	9	7	3 Cisleu	23	6
14	30	8	17	21	8	4 Cisleu	27	6	13	26	8	14	16	8	10	30	7
21	7 Dec.	9	24	28	9	11	4 Dec.	7	20	3 Dec.	9	21	23	9	17	7 Dec.	8
28	14	10	2 Tebet	5 Dec.	10	18	11	8	27	10	10	28	30	10	24	14	9
5 Tebet	21	11	9	12	11	25	18	9, En.	4 Tebet	17	11		1816		2 Tebet	21	10
12	28	12	16	19	12	2 Tebet	25	10	11	24	12	5 Tebet	6 Jan.	11	9	28	11
	1812		23	26	13		1814		18	31	13	12	13	12		1817	
10	4 Jan.	13		1813		9	1 Jan	11		1815		19	20	13	16	4 Jan.	12
26	11	14	1 Sebat	2 Jan.	14	16	8	12	25	7 Jan.	14	26	27	14	23	11	13
4 Sebat	18	15	8	9	15	23	15	13	3 Sebat	14	15	4 Sebat	3 Feb.	15	1 Sebat	18	14
11	25	16	15	16	16	1 Sebat	22	14	10	21	16	11	10	16	8	25	15
18	1 Feb.	17	22	23	17	8	29	15	17	28	17	18	17	17	15	1 Feb.	16
25	8	18, S	29	30	18	15	5 Feb.	16	24	4 Feb.	18	25	24	18, S	22	8	17
2 Adar	15	19	6 Adar	6 Feb.	19	22	12	17	1 Adar	11	19	2 Adar	2 March	19	29	15	18, S
9	22	20, Z	13	13	20	29	19	18, S	8	18	20	9	9	20, Z	6 Adar	22	19
16	29	21	20	26	21	6 Adar	26	19	15	25	21	16	16	21	13	1 March	20, Z
23	7 March	22, 23, P	27	27	22, S	13	5 March	20, Z	22	4 March	22	23	23	22, 23, P	20	8	21, P
1 Nisan	14	24, H	4 Veadar	6 March	23	20	12	21, P	29	11	23, S	1 Nisan	30	24, H	27	15	22, 23, H
8	21	25	11	13	24, Z	27	19	22, 23, H	6 Veadar	18	24	8	6 April	25	5 Nisan	22	24
15	28	1 Pas.	18	20	25, P	5 Nisan	20	24	13	25	25, Z	15	13	1 Pas.	12	29	25
22	4 April	2 Pas.	25	27	26, H	12	2 April	25	20	1 April	26, P	22	20	2 Pas.	19	5 April	1 Pas.
29	11	26	3 Nisan	3 April	27	19	9	1 Pas.	27	8	27, H	29	27	26	26	12	26
6 Ijar	18	27, 28	10	10	28	26	16	26	5 Nisan	15	28	6 Ijar	4 May	27, 28	3 Ijar	19	27, 28
13	25	29, 30	17	17	1 Pas.	3 Ijar	23	27, 28	12	22	29	13	11	29, 30	10	26	29, 30
20	2 May	31	24	24	29	10	30	29, 30	19	29	1 Pas.	20	18	31	17	3 May	31
27	9	32, 33	1 Ijar	1 May	30	17	7 May	31	26	6 May	30	27	25	32, 33	24	10	32, 33
5 Sivan	16	34	8	8	31	24	14	32, 33	3 Ijar	13	31	5 Sivan	1 June	34	2 Sivan	17	34
12	23	35	15	15	32	2 Sivan	21	34	10	20	32	12	8	35	9	24	35
19	30	36	22	22	33	9	28	35	17	27	33	19	15	36	16	31	36
26	6 June	37	29	29	34	16	4 June	36	24	3 June	34	26	22	37	23	7 June	37
3 Tammuz	13	38	7 Sivan	5 June	Pent.	23	11	37	2 Sivan	10	35	3 Tammuz	29	38	30	14	38
10	20	39	14	12	35	30	18	38	9	17	36	10	6 July	39	7 Tammuz	21	39
17	27	40	21	19	36	7 Tammuz	25	39	16	24	37	17	13	40	14	28	40
24	4 July	41	28	26	37	14	2 July	40	23	1 July	38	24	20	41	21	5 July	41
2 Ab	11	42, 43	5 Tammuz	3 July	38	21	9	41	30	8	39	2 Ab	27	42, 43	28	12	42, 43
9	18	44	12	10	39, 40	28	16	42, 43	7 Tammuz	15	40	9	3 Aug.	44	6 Ab	19	44
16	25	45	19	17	41	6 Ab	23	44	14	22	41	16	10	45	13	26	45
23	1 Aug.	46	26	24	42, 43	13	30	45	21	29	42	23	17	46	20	2 Aug.	46
30	8	47	4 Ab	31	44	20	6 Aug.	46	28	5 Aug.	43	30	24	47	27	9	47
7 Elul	15	48	11	7 Aug.	45	27	13	47	6 Ab	12	44	7 Elul	31	48	4 Elul	16	48
14	22	49	18	14	46	4 Elul	20	48	13	19	45	14	7 Sept.	49	11	23	49
21	29	50	25	21	47	11	27	49	20	26	46	21	14	50	18	30	50
28	5 Sept.	51	2 Elul	28	48	18	3 Sept.	50	27	2 Sept.	47	28	21	51	25	6 Sept.	51, 52
			9	4 Sept.	49	25	10	51	4 Elul	9	48						
			16	11	50				11	16	49						
			23	18	51, 52				18	23	50						
									25	30	51, 52						

Jewish year of the World 5578, corresponding to A. D. 1817-1818.			Jewish year of the World 5579, corresponding to A. D. 1818-1819.			Jewish year of the World 5580, corresponding to A. D. 1819-1820.			Jewish year of the World 5581, corresponding to A. D. 1820-1821.			Jewish year of the World 5582, corresponding to A. D. 1821-1822.			Jewish year of the World 5583, corresponding to A. D. 1822-1823.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
4 E	1817		2 C	1818		6 C	1819		5 E	1820		2 C	1821		6 C	1822	
3 Tisri	13 Sept.	53	3 Tisri	3 Oct.	53	6 Tisri	25 Sept.	52	1 Tisri	9 Sept.	New yrs.	3 Tisri	29 Sept.	53	6 Tisri	21 Sept.	52
10	20	Chippur	10	10	Chippur	13	2 Oct.	53	8	16	53 [day	10	6 Oct.	Chippur	13	28	53
17	27	Succoth	17	17	Succoth	20	9	Succoth	15	23	Succoth	17	13	Succoth	20	5 Oct.	Succoth
24	4 Oct.	1	24	24	1	23*	12*	54, B. L.	22	30	Sab.p.Suc.	24	20	1	23*	8*	54, B. L.
1 Marches.	11	2	1 Marches.	31	2	27	16	1	23*	1 * Oct.	54, B. L.	1 Marches.	27	2	27	12	1
8	18	3	8	7 Nov.	3	4 Marches.	23	2	29	7	1	8	3 Nov.	3	4 Marches.	19	2
15	25	4	15	14	4	11	30	3	6 Marches.	14	2	15	10	4	11	26	3
22	1 Nov.	5	22	21	5	18	6 Nov.	4	13	21	3	22	17	5	18	2 Nov.	4
29	8	6	29	28	6	25	13	5	20	28	4	29	24	6	25	9	5
6 Cisleu	15	7	7 Cisleu	5 Dec.	7	2 Cisleu	20	6	27	4 Nov.	5	7 Cisleu	1 Dec.	7	2 Cisleu	16	6
13	22	8	14	12	8	9	27	7	5 Cisleu	11	6	14	8	8	9	23	7
20	29	9	21	19	9	16	4 Dec.	8	12	18	7	21	15	9	16	30	8
27	6 Dec.	10	28	26	10	23	11	9	19	25	8	28	22	10	23	7 Dec.	9
4 Tebet	13	11		1819		30	18	10	26	2 Dec.	9	5 Tebet	29	11	30	14	10
11	20	12	5 Tebet	2 Jan.	11	7 Tebet	25	11	4 Tebet	9	10		1822		7 Tebet	21	11
18	27	13	12	9	12		1820		11	16	11	12	5 Jan.	12	14	28	12
	1818		19	16	13	14	1 Jan.	12	18	23	12	19	12	13		1823	
25	3 Jan.	14	26	23	14	21	8	13	25	30	13	26	19	14	21	4 Jan.	13
3 Sebat	10	15	4 Sebat	30	15	28	15	14		1821		4 Sebat	26	15	28	11	14
10	17	16	11	6 Feb.	16	6 Sebat	22	15	3 Sebat	6 Jan.	14	11	2 Feb.	16	6 Sebat	18	15
17	24	17	18	13	17	13	29	16	10	13	15	18	9	17	13	25	16
24	31	18	25	20	18, S	20	5 Feb.	17	17	20	16	25	16	18, S	20	1 Feb.	17
1 Adar	7 Feb.	19	2 Adar	27	19	27	12	18, S	24	27	17	2 Adar	23	19	27	8	18, S
8	14	20	9	6 March	20, Z	4 Adar	19	19	1 Adar	3 Feb.	18	9	2 March	20, Z	4 Adar	15	19
15	21	21	16	13	21	11	20	20, Z	8	10	19	16	9	21	11	22	20, Z
22	28	22	23	20	22, 23, P	18	4 March	21, P	15	17	20	23	16	22, 23, P	18	1 March	21, P
29	7 March	23, S	1 Nisan	27	24, H	25	11	22, 23, H	22	24	21	1 Nisan	23	24, H	25	8	22, 23, H
6 Veadar	11	24	8	3 April	25	3 Nisan	18	24	29	3 March	22, S	8	30	25	3 Nisan	15	24
13	21	25, Z	15	10	1 Pas.	10	25	25	6 Veadar	10	23	15	6 April	1 Pas.	10	22	25
20	28	26, P	22	17	2 Pas.	17	1 April	1 Pas.	13	17	24, Z	22	13	2 Pas.	17	29	1 Pas.
27	4 April	27, H	29	24	26	24	8	26	20	24	25, P	29	20	26	24	5 April	26
5 Nisan	11	28	6 Ijar	1 May	27, 28	1 Ijar	15	27, 28	27	31	26, H	6 Ijar	27	27, 28	1 Ijar	12	27, 28
12	18	29	13	8	29, 30	8	22	29, 30	5 Nisan	7 April	27	13	4 May	29, 30	8	19	29, 30
19	25	1 Pas.	20	15	31	15	29	31	12	14	28	20	11	31	15	26	31
26	2 May	30	27	22	32, 33	22	6 May	32, 33	19	21	1 Pas.	27	18	32, 33	22	3 May	32, 33
3 Ijar	9	31	5 Sivan	29	34	29	13	34	26	28	29	5 Sivan	25	34	29	10	34
10	16	32	12	5 June	35	7 Sivan	20	Pent.	3 Ijar	5 May	30	12	1 June	35	7 Sivan	17	Pent.
17	23	33	19	12	36	14	27	35	10	12	31	19	8	36	14	24	35
24	30	34	26	19	37	21	3 June	36	17	19	32	26	15	37	21	31	36
2 Sivan	6 June	35	3 Tammuz	26	38	28	10	37	24	26	33	3 Tammuz	22	38	28	7 June	37
9	13	36	10	3 July	39	5 Tammuz	17	38	2 Sivan	2 June	34	10	29	39	5 Tammuz	14	38
16	20	37	17	10	40	12	24	39, 40	9	9	35	17	6 July	40	12	21	39, 40
23	27	38	24	17	41	19	1 July	41	16	16	36	24	13	41	19	28	41
30	4 July	39	2 Ab	24	42, 43	26	8	42, 43	23	23	37	2 Ab	20	42, 43	26	5 July	42, 43
7 Tammuz	11	40	9	31	44	4 Ab	15	44	30	30	38	9	27	44	4 Ab	12	44
14	18	41	16	7 Aug.	45	11	22	45	7 Tammuz	7 July	39	16	3 Aug.	45	11	19	45
21	25	42	23	14	46	18	29	46	14	14	40	23	10	46	18	26	46
28	1 Aug.	43	30	21	47	25	5 Aug.	47	21	21	41	30	17	47	25	2 Aug.	47
6 Ab	8	44	7 Elul	28	48	2 Elul	12	48	28	28	42, 43	7 Elul	24	48	2 Elul	9	48
13	15	45	14	4 Sept.	49	0	19	49	6 Ab	4 Aug.	44	11	31	49	9	16	49
20	22	46	21	11	50	16	26	50	13	11	45	21	7 Sept.	50	16	23	50
27	29	47	28	18	51	23	2 Sept.	51, 52	20	18	46	28	14	51	23	30	51, 52
4 Elu.	5 Sept.	48							27	25	47						
11	12	49							4 Elul	1 Sept.	48						
18	19	50							11	8	49						
25	26	51, 52							18	15	50						
									25	22	51, 52						

Jewish year of the World 5584, corresponding to A. D. 1823-1824.			Jewish year of the World 5585, corresponding to A. D. 1824-1825.			Jewish year of the World 5586, corresponding to A. D. 1825-1826.			Jewish year of the World 5587, corresponding to A. D. 1826-1827.			Jewish year of the World 5588, corresponding to A. D. 1827-1828.			Jewish year of the World 5589, corresponding to A. D. 1828-1829.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
5 E	1823		1 C	1824		2 E	1825		6 C	1826		3 C	1827		2 E	1828	
1 Tisri	6 Sept.	New yrs.	3 Tisri	25 Sept.	53	5 Tisri	17 Sept.	52	6 Tisri	7 Oct.	52	1 Tisri	22 Sept.	New yrs.	5 Tisri	13 Sept.	52
8	13	53 [day	10	2 Oct.	Chippur	12	24	53	13	14	53	8	29	53 [day	12	20	53
15	20	Succoth	17	9	Succoth	19	1 Oct.	Succoth	20	21	Succoth	15	6 Oct.	Succoth	19	27	Succoth
22	27	Sab.p.Suc.	23*	15*	54, B. L.	23*	5*	54, B. L.	23*	24*	54, B. L.	22	13	Sab.p.Suc.	23*	1* Oct.	54, B. L
23*	28*	54, B. L.	24	16	1	26	8	1	27	28	1	23*	14*	54, B. L.	26	4	1
29	4 Oct.	1	1 Marches.	23	2	3 Marches.	15	2	4 Ma..hes.	4 Nov.	2	29	20	1	3 Marches.	11	2
6 Marches.	11	2	8	30	3	10	22	3	11	11	3	6 Marches.	27	2	10	18	3
13	18	3	15	6 Nov.	4	17	29	4	18	18	4	13	3 Nov.	3	17	25	4
20	25	4	22	13	5	24	5 Nov.	5	25	25	5	20	10	4	24	1 Nov.	5
27	1 Nov.	5	29	20	6	2 Cisleu	12	6	2 Cisleu	2 Dec.	6	27	17	5	2 Cisleu	8	6
5 Cisleu	8	6	6 Cisleu	27	7	9	19	7	9	9	7	5 Cisleu	24	6	9	15	7
12	15	7	13	4 Dec.	8	16	26	8	16	16	8	12	1 Dec.	7	16	22	8
19	22	8	20	11	9	23	3 Dec.	9	23	23	9	19	8	8	23	29	9
26	29	9	27	18	10	30	10	10	30	30	10	26	15	9	30	6 Dec.	10
4 Tebet	6 Dec	10	4 Tebet	25	11	7 Tebet	17	11		1827		4 Tebet	22	10	7 Tebet	13	11
11	13	11		1825		14	24	12	7 Tebet	6 Jan.	11	11	29	11	14	20	12
18	20	12	11	1 Jan.	12	21	31	13	14	13	12		1828		21	27	13
25	27	13	18	8	13		1826		21	20	13	18	5 Jan.	12		1829	
	1824		25	15	14	28	7 Jan.	14	28	27	14	25	12	13	28	3 Jan.	14
3 Sebat	3 Jan.	14	3 Sebat	22	15	6 Sebat	14	15	6 Sebat	3 Feb.	15	3 Sebat	19	14	6 Sebat	10	15
10	10	15	10	29	16	13	21	16	13	10	16	10	26	15	13	17	16
17	17	16	17	5 Feb.	17	20	28	17	20	17	17	17	2 Feb.	16	20	24	17
24	24	17	24	12	18	27	4 Feb.	18	27	24	18, S	24	9	17	27	31	18
1 Adar	31	18	1 Adar	19	19, S	4 Adar	11	19	4 Adar	3 March	19	1 Adar	16	18, S	4 Adar	7 Feb.	19
8	7 Feb.	19	8	26	20, Z	11	18	20	11	10	20, Z	8	23	19, Z	11	14	20
15	14	20	15	5 March	21	18	25	21	18	17	21, P	15	1 March	20	18	21	21
22	21	21	22	12	22, P	25	4 March	22, S	25	24	22, 23, H	22	8	21, P	25	28	22, S
29	28	22, S	29	19	23, H	2 Veadar	11	23	3 Nisan	31	24	29	15	22, 23, H	2 Veadar	7 March	23
6 Veadar	6 March	23	7 Nisan	26	24	9	18	24, Z	10	7 April	25	7 Nisan	22	24	9	14	24, Z
13	13	24, Z	14	2 April	25	16	25	25	17	14	1 Pas.	14	29	25	16	21	25
20	20	25, P	21	9	1 Pas.	23	1 April	26, P	24	21	26	21	5 April	1 Pas.	23	28	26, P
27	27	26, H	28	16	26	1 Nisan	8	27, H	1 Ijar	28	27, 28	28	12	26	1 Nisan	4 April	27, H
5 Nisan	3 April	27	5 Ijar	23	27, 28	8	15	28	8	5 May	29, 30	5 Ijar	19	27, 28	8	11	28
12	10	28	12	30	29, 30	15	22	1 Pas.	15	12	31	12	26	29, 30	15	18	1 Pas
19	17	1 Pas.	19	7 May	31	22	29	2 Pas.	22	19	32, 33	19	3 May	31	22	25	2 Pas
26	24	29	26	14	32, 33	29	6 May	29	29	26	34	26	10	32, 33	29	2 May	29
3 Ijar	1 May	30	4 Sivan	21	34	6 Ijar	13	30	7 Sivan	2 June	Pent.	4 Sivan	17	34	6 Ijar	9	30
10	8	31	11	28	35	13	20	31	14	9	35	11	24	35	13	16	31
17	15	32	18	4 June	36	20	27	32	21	16	36	18	31	36	20	23	32
24	22	33	25	11	37	27	3 June	33	28	23	37	25	7 June	37	27	30	33
2 Sivan	29	34	2 Tammuz	18	38	5 Sivan	10	34	5 Tammuz	30	38	2 Tammuz	14	38	5 Sivan	6 June	34
9	5 June	35	9	25	39	12	17	35	12	7 July	39, 40	9	21	39	12	13	35
16	12	36	16	2 July	40	19	24	36	19	14	41	16	28	40	19	20	36
23	19	37	23	9	41	26	1 July	37	26	21	42, 43	23	5 July	41	26	27	37
30	26	38	1 Ab	16	42, 43	3 Tammuz	8	38	4 Ab	28	44	1 Ab	12	42, 43	3 Tammuz	4 July	38
7 Tammuz	3 July	39	8	23	44	10	15	39	11	4 Aug.	45	8	19	44	10	11	39
14	10	40	15	30	45	17	22	40	18	11	46	15	26	45	17	18	40
21	17	41	22	6 Aug.	46	24	29	41	25	18	47	22	2 Aug.	46	24	25	41
28	24	42, 43	29	13	47	2 Ab	5 Aug.	42, 43	2 Elul	25	48	29	9	47	2 Ab	1 Aug.	42, 43
6 Ab	31	44	6 Elul	20	48	9	12	44	9	1 Sept.	49	6 Elul	10	48	9	8	44
13	7 Aug.	45	13	27	49	16	19	45	16	8	50	13	23	49	16	15	45
20	14	46	20	3 Sept.	50	23	26	46	23	15	51, 52	20	30	50	23	22	46
27	21	47	27	10	51	30	2 Sept.	47				27	6 Sept.	51	30	29	47
4 Elul	28	48				7 Elul	9	48							7 Elul	5 Sept.	48
11	4 Sept.	49				14	16	49							14	12	49
18	11	50				21	23	50							21	19	50
25	18	51, 52				28	30	51							28	26	51

Jewish year of the World 5590, corresponding to A. D. 1829-1830.			Jewish year of the World 5591, corresponding to A. D. 1830-1831.			Jewish year of the World 5592, corresponding to A. D. 1831-1832.			Jewish year of the World 5593, corresponding to A. D. 1832-1833.			Jewish year of the World 5594, corresponding to A. D. 1833-1834.			Jewish year of the World 5595, corresponding to A. D. 1834-1835.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
6 C	1829		4 C	1830		1 E	1831		7 C	1832		6 E	1833		4 C	1834	
6 Tisri	3 Oct.	52	1 Tisri	18 Sept.	New yrs.	3 Tisri	10 Sept.	53	5 Tisri	29 Sept.	52	1 Tisri	11 Sept.	New yrs.	1 Tisri	4 Oct.	New yrs.
13	10	53	8	25	53 [day.	10	17	Chippur	12	6 Oct.	53	8	21	53 [day	8	11	53 [day
20	17	Succoth	15	2 Oct.	Succoth	17	24	Succoth	19	13	Succoth	15	28	Succoth	15	18	Succoth
23*	20*	54, B. L	22	9	Oct. Suc.	23*	30*	54, B. L.	23*	17*	54, B. L.	22	5 Oct.	Sab.p.Suc.	22	25	Oct. Suc.
27	24	1	23*	10*	54, B. L.	24	1 Oct.	1	26	20	1	23*	6*	54, B. L.	23*	26*	54, B.L.
4 Marches.	31	2	29	16	1	1 Marches.	8	2	3 Marches.	27	2	29	12	1	29	1 Nov.	1
11	7 Nov.	3	6 Marches.	23	2	8	15	3	10	3 Nov.	3	6 Marches.	19	2	6 Marches.	8	2
18	14	4	13	30	3	15	22	4	17	10	4	13	26	3	13	15	3
25	21	5	20	6 Nov.	4	22	29	5	24	17	5	20	2 Nov.	4	20	22	4
2 Cisleu	28	6	27	13	5	29	5 Nov.	6	2 Cisleu	24	6	27	9	5	27	29	5
9	5 Dec.	7	4 Cisleu	20	6	7 Cisleu	12	7	9	1 Dec.	7	4 Cisleu	16	6	4 Cisleu	6 Dec.	6
16	12	8	11	27	7	14	19	8	16	8	8	11	23	7	11	13	7
23	19	9	18	4 Dec.	8	21	26	9	23	15	9	18	30	8	18	20	8
30	26	10	25	11	9, En.	28	3 Dec.	10	30	22	10	25	7 Dec.	9	25	27	9, En.
	1830		2 Tebet	18	10	6 Tebet	10	11	7 Tebet	29	11	2 Tebet	14	10		1835	
7 Tebet	2 Jan.	11	9	25	11	13	17	12		1833		9	21	11	2 Tebet	3 Jan.	10
14	9	12		1831		20	24	13	14	5 Jan.	12	16	28	12	9	10	11
21	16	13	16	1 Jan.	12	27	31	14	21	12	13		1834		16	17	12
28	23	14	23	8	13		1832		28	19	14	23	4 Jan.	13	23	24	13
6 Sebat	30	15	1 Sebat	15	14	5 Sebat	7 Jan.	15	6 Sebat	26	15	1 Sebat	11	14	1 Sebat	31	14
13	6 Feb.	16	8	22	15	12	14	16	13	2 Feb.	16	8	18	15	8	7 Feb.	15
20	13	17	15	29	16	19	21	17	20	9	17	15	25	16	15	14	16
27	20	18, S	22	5 Feb.	17	26	28	18	27	16	18, S	22	1 Feb.	17	22	21	17
4 Adar	27	19	29	12	18, S	3 Adar	4 Feb.	19	4 Adar	23	19	29	8	18	29	28	18, S
11	6 March	20, Z	6 Adar	19	19	10	11	20	11	2 March	20, Z	6 Adar	15	19	6 Adar	7 March	19
18	13	21, P	13	26	20, Z	17	18	21	18	9	21, P	13	22	20	13	14	20, Z
25	20	22, 23, H	20	5 March	21, P	24	25	22	25	16	22, 23, H	20	1 March	21	20	21	21, P
3 Nisan	27	24	27	12	22, 23, H	1 Veadar	3 March	23, S	3 Nisan	23	24	27	8	22, S	27	28	22, 23, H
10	3 April	25	5 Nisan	19	24	8	10	24, Z	10	30	25	4 Veadar	15	23	5 Nisan	4 April	24
17	10	1 Pas.	12	26	25	15	17	25	17	6 April	1 Pas.	11	22	24, Z	12	11	25
24	17	26	19	2 April	1 Pas.	22	24	26, P	24	13	26	18	29	25, P	19	18	1 Pas.
1 Ijar	24	27, 28	26	9	26	29	31	27, H	1 Ijar	20	27, 28	25	5 April	26, H	26	25	26
8	1 May	29, 30	3 Ijar	16	27, 28	7 Nisan	7 April	28	8	27	29, 30	3 Nisan	12	27	3 Ijar	2 May	27, 28
15	8	31	10	23	29, 30	14	14	29	15	4 May	31	10	19	28	10	9	29, 30
22	15	32, 33	17	30	31	21	21	1 Pas.	22	11	32, 33	17	26	1 Pas.	17	16	31
29	22	34	24	7 May	32, 33	28	28	30	29	18	34	24	3 May	29	24	23	32, 33
7 Sivan	29	Pent.	2 Sivan	14	34	5 Ijar	5 May	31	7 Sivan	25	Pent.	1 Ijar	10	30	2 Sivan	30	34
14	5 June	35	9	21	35	12	12	32	14	1 June	35	8	17	31	9	6 June	35
21	12	36	16	28	36	19	19	33	21	8	36	15	24	32	16	13	36
28	19	37	23	4 June	37	26	26	34	28	15	37	22	31	33	23	20	37
5 Tammuz	26	38	30	11	38	4 Sivan	2 June	35	5 Tammuz	22	38	29	7 June	34	30	27	38
12	3 July	39, 40	7 Tammuz	18	39	11	9	36	12	29	39, 40	7 Sivan	14	Pent.	7 Tammuz	4 July	39
19	10	41	14	25	40	18	16	37	19	6 July	41	14	21	35	14	11	40
26	17	42, 43	21	2 July	41	25	23	38	26	13	42, 43	21	28	36	21	18	41
4 Ab	24	43	28	9	42, 43	2 Tammuz	30	39	4 Ab	20	44	28	5 July	37	28	25	42, 43
11	31	45	6 Ab	16	44	9	7 July	40	11	27	45	5 Tammuz	12	38	6 Ab	1 Aug.	44
18	7 Aug.	46	13	23	45	16	14	41	18	3 Aug.	46	12	19	39, 40	13	8	45
25	14	47	20	30	46	23	21	42	25	10	47	19	26	41	20	15	46
2 Elul	21	48	27	6 Aug.	47	1 Ab	28	43	2 Elul	17	48	26	2 Aug.	42, 43	27	22	47
9	28	49	4 Elul	13	48	8	4 Aug.	44	9	24	49	4 Ab	9	44	4 Elul	29	48
16	4 Sept.	50	11	20	49	15	11	45	16	31	50	11	16	45	11	5 Sept.	49
23	11	51, 52	18	27	50	22	18	46	23	7 Sept.	51, 52	18	23	46	18	12	50
			25	3 Sept.	51	29	25	47				25	30	47	25	19	51
						6 Elul	1 Sept.	48				2 Elul	6 Sept.	48			
						13	8	49				9	13	49			
						20	15	50				16	20	50			
						27	22	51				23	27	51, 52			

Jewish year of the World 5596, corresponding to A. D. 1835-1836.			Jewish year of the World 5597, corresponding to A. D. 1836-1837.			Jewish year of the World 5598, corresponding to A. D. 1837-1838.			Jewish year of the World 5599, corresponding to A. D. 1838-1839.			Jewish year of the World 5600, corresponding to A. D. 1839-1840.			Jewish year of the World 5601, corresponding to A. D. 1840-1841.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
2 C	1835		7 E	1836		4 C	1837		2 C	1838		3 E	1839		5 C	1840	
3 Tisri	26 Sept.	52	6 Tisri	17 Sept.	52	1 Tisri	30 Sept.	New yrs.	3 Tisri	22 Sept.	53	6 Tisri	14 Sept.	52	6 Tisri	3 Oct.	52
10	3 Oct.	Chippur	13	24	53	8	7 Oct.	53 [day.	10	29	Chippur	13	21	53	13	10	53
17	10	Succoth	20	1 Oct.	Succoth	15	14	Succoth	17	6 Oct.	Succoth	20	28	Succoth	20	17	Succoth
24	17	1	27	8	1	22	21	Oct. Suc.	24	13	1	23*	1* Oct.	54, B. L.	23*	20*	54, B. L.
1 Marches.	24	2	4 Marches.	15	2	23*	22*	54, B. L.	1 Marches.	20	2	27	5	1	27	24	1
8	31	3	11	22	3	29	28	1	8	27	3	4 Marches.	12	2	4 Marches.	31	2
15	7 Nov.	4	18	29	4	6 Marches.	4 Nov.	2	15	3 Nov.	4	11	19	3	11	7 Nov.	3
22	14	5	25	5 Nov.	5	13	11	3	22	10	5	18	26	4	18	14	4
29	21	6	3 Cisleu	12	6	20	18	4	29	17	6	25	2 Nov.	5	25	21	5
7 Cisleu	28	7	10	19	7	27	25	5	7 Cisleu	24	7	2 Cisleu	9	6	3 Cisleu	28	6
14	5 Dec.	8	17	26	8	4 Cisleu	2 Dec.	6	14	1 Dec.	8	9	16	7	10	5 Dec.	7
21	12	9	24	3 Dec.	9	11	9	7	21	8	9	16	23	8	17	12	8
28	19	10	2 Tebet	10	10	18	16	8	28	15	10	23	30	9	24	19	9
5 Tebet	26	11	9	17	11	25	23	9, En.	5 Tebet	22	11	30	7 Dec.	10	2 Tebet	26	10
1836			16	24	12	2 Tebet	30	10	12	29	12	7 Tebet	14	11	1841		
12	2 Jan.	12	23	31	13	1838			1839			14	21	12	9	2 Jan.	11
19	9	13	1837			9	6 Jan.	11	19	5 Jan.	13	21	28	13	16	9	12
26	16	14	1 Sebat	7 Jan.	14	16	13	12	26	12	14	1840			23	16	13
4 Sebat	23	15	8	14	15	23	20	13	4 Sebat	19	15	28	4 Jan.	14	1 Sebat	23	14
11	30	16	15	21	16	1 Sebat	27	14	11	26	16	6 Sebat	11	15	8	30	15
18	6 Feb.	17	22	28	17	8	3 Feb.	15	18	2 Feb.	17	13	18	16	15	6 Feb.	16
25	13	18, S	29	4 Feb.	18	15	10	16	25	9	18, S	20	25	17	22	13	17
2 Adar	20	19	6 Adar	11	19	22	17	17	2 Adar	16	19	27	1 Feb.	18	29	20	18, S
9	27	20, Z	13	18	20	29	24	18, S	9	23	20, Z	4 Adar	8	19	6 Adar	27	19
16	5 March	21	20	25	21	6 Adar	3 March	19	16	2 March	21	11	15	20	13	6 March	20, Z
23	12	22, 23, P	27	4 March	22, S	13	10	20, Z	23	9	22, 23, P	18	22	21	20	13	21, P
1 Nisan	19	24, H	4 Veadar	11	23	20	17	21, P	1 Nisan	16	24, H	25	29	22, S	27	20	22, 23, H
8	26	25	11	18	24, Z	27	24	22, 23, H	8	23	25	2 Veadar	7 March	23	5 Nisan	27	24
15	2 April	1 Pas.	18	25	25, P	5 Nisan	31	24	15	30	1 Pas.	9	14	24, Z	12	3 April	25
22	9	2 Pas.	25	1 April	26, H	12	7 April	25	22	6 April	2 Pas.	16	21	25	19	10	1 Pas.
29	16	26	3 Nisan	8	27	19	14	26	29	13	26	23	28	26, P	26	17	26
6 Ijar	23	27, 28	10	15	28	26	21	26	6 Ijar	20	27, 28	1 Nisan	4 April	27, H	3 Ijar	24	27, 28
13	30	29, 30	17	22	1 Pas.	3 Ijar	28	27, 28	13	27	29, 30	8	11	28	10	1 May	29, 30
20	7 May	31	24	29	29	10	5 May	29, 30	20	4 May	31	15	18	1 Pas.	17	8	31
27	14	32, 33	1 Ijar	6 May	30	17	12	31	27	11	32, 33	22	25	2 Pas.	24	15	32, 33
5 Sivan	21	34	8	13	31	24	19	32, 33	5 Sivan	18	34	29	2 May	29	2 Sivan	22	34
12	28	35	15	20	32	2 Sivan	26	34	12	25	35	6 Ijar	9	30	9	29	35
19	4 June	36	22	27	33	9	2 June	35	19	1 June	36	13	16	31	16	5 June	36
26	11	37	29	3 June	34	16	9	36	26	8	37	20	23	32	23	12	37
3 Tammuz	18	38	7 Sivan	10	Pent.	23	16	37	3 Tammuz	15	38	27	30	33	30	19	38
10	25	39	14	17	35	30	23	38	10	22	39	5 Sivan	6 June	34	7 Tammuz	26	39
17	2 July	40	21	24	36	7 Tammuz	30	39	17	29	40	12	13	35	14	3 July	40
24	9	41	28	1 July	37	14	7 July	40	24	6 July	41	19	20	36	21	10	41
2 Ab	16	42, 43	5 Tammuz	8	38	21	14	41	2 Ab	13	42, 43	26	27	37	28	17	42, 43
9	23	44	12	15	39, 40	28	21	42, 43	9	20	44	3 Tammuz	4 July	38	6 Ab	24	44
16	30	45	19	22	41	6 Ab	28	44	16	27	45	10	11	39	13	31	45
23	6 Aug.	46	26	29	42, 43	13	4 Aug.	45	23	3 Aug.	46	17	18	40	20	7 Aug.	46
30	13	47	4 Ab	5 Aug.	44	20	11	46	30	10	47	24	25	41	27	14	47
7 Elul	20	48	11	12	45	27	18	47	7 Elul	17	48	2 Ab	1 Aug	42, 43	4 Elul	21	48
14	27	49	18	19	46	4 Elul	25	48	14	24	49	9	8	44	11	28	49
21	3 Sept.	50	25	26	47	11	1 Sept.	49	21	31	50	16	15	45	18	4 Sept.	50
28	10	51	2 Elul	2 Sept.	48	18	8	50	28	7 Sept.	51	23	29	46	25	11	51, 52
			9	9	49	25	15	51				30	29	47			
			16	16	50							7 Elul	5 Sept	48			
			23	23	51, 52							14	12	49			
												21	19	50			
												28	26	51			

Jewish year of the World 5602, corresponding to A. D. 1841-1842.			Jewish year of the World 5603, corresponding to A. D. 1842-1843.			Jewish year of the World 5604, corresponding to A. D. 1843-1844.			Jewish year of the World 5605, corresponding to A. D. 1844-1845			Jewish year of the World 5606, corresponding to A. D. 1845-1846			Jewish year of the World 5607, corresponding to A. D. 1846-1847.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
2 C	1841		3 E	1842		6 C	1843		5 E	1844		2 C	1845		6 C	1846	
3 Tisri	18 Sept.	53	6 Tisri	10 Sept.	52	6 Tisri	30 Sept.	52	1 Tisri	14 Sept.	New yrs.	3 Tisri	4 Oct.	53	6 Tisri	26 Sept.	52
10	25	Chippur	13	17	53	13	7 Oct.	53	8	21	53 [day	10	11	Chippur	13	3 Oct.	53
17	2 Oct.	Succoth	20	24	Succoth	20	14	Succoth	15	28	Succoth	17	18	Succoth	20	10	Succoth
24	9	1	23*	27*	54, B. L.	23*	17*	54, B. L.	22	5 Oct.	Sab.p.Suc.	24	25	1	23*	13*	54, B. L.
1 Marches.	16	2	27	1 Oct.	1	27	21	1	23*	6*	54, B. L.	1 Marches.	1 Nov.	2	27	17	1
8	23	3	4 Marches.	8	2	4 Marches.	28	2	29	12	1	8	8	3	4 Marches.	24	2
15	30	4	11	15	3	11	4 Nov.	3	6 Marches.	19	2	15	15	4	11	31	3
22	6 Nov.	5	18	22	4	18	11	4	13	26	3	22	22	5	18	7 Nov.	4
29	13	6	25	29	5	25	18	5	20	2 Nov.	4	29	29	6	25	14	5
7 Cisleu	20	7	2 Cisleu	5 Nov.	6	2 Cisleu	25	6	27	9	5	7 Cisleu	6 Dec.	7	2 Cisleu	21	6
14	27	8	9	12	7	9	2 Dec.	7	5 Cisleu	16	6	14	13	8	9	28	7
21	4 Dec.	9	16	19	8	16	9	8	12	23	7	21	20	9	16	5 Dec.	8
28	11	10	23	26	9	23	16	9	19	30	8	28	27	10	23	12	9
5 Tebet	18	11	30	3 Dec.	10	30	23	10	26	7 Dec.	9		1846		30	19	10
12	25	12	7 Tebet	10	11	7 Tebet	30	11	4 Tebet	14	10	5 Tebet	3 Jan.	11	7 Tebet	26	11
	1842		14	17	12		1844		11	21	11	12	10	12		1847	
19	1 Jan.	13	21	24	13	14	6 Jan.	12	18	28	12	19	17	13	11	2 Jan.	12
26	8	14	28	31	14	21	13	13		1845		26	24	14	21	9	13
4 Sebat	15	15		1843		28	20	14	25	4 Jan.	13	4 Sebat	31	15	28	16	14
11	22	16	6 Sebat	7 Jan.	15	6 Sebat	27	15	3 Sebat	11	14		7 Feb.	16	6 Sebat	23	15
18	29	17	13	14	16	13	3 Feb.	16	10	18	15	18	14	17	13	30	16
25	5 Feb.	18, S	20	21	17	20	10	17	17	25	16	25	21	18, S	20	6 Feb.	17
2 Adar	12	19	27	28	18	27	17	18, S	24	1 Feb.	17	2 Adar	28	19	27	13	18, S
9	19	20, Z	4 Adar	4 Feb.	19	4 Adar	24	19	1 Adar	8	18	9	7 March	20, Z	4 Adar	20	19
16	26	21	11	11	20	11	2 March	20, Z	8	15	19	16	14	21	11	27	20, Z
23	5 March	22, 23, P	18	18	21	18	9	21, P	15	22	20	23	21	22, 23, P	18	6 March	21, P
1 Nisan	12	24, H	25	25	22, S	25	16	22, 23, H	22	1 March	21	1 Nisan	28	24, H	25	13	22, 23, H
8	19	25	2 Veadar	4 March	23	3 Nisan	23	24	29	8	22, S	8	4 April	25	3 Nisan	20	24
15	26	1 Pas.	9	11	24, Z	10	30	25	6 Veadar	15	23	15	11	1 Pas.	10	27	25
22	2 April	2 Pas.	16	18	25	17	6 April	1 Pas.	13	22	24, Z	22	18	2 Pas.	17	3 April	1 Pas.
29	9	26	23	25	26, P	24	13	26	20	29	25, P	29	25	26	24	10	26
6 Ijar	16	27, 28	1 Nisan	1 April	27, H	1 Ijar	20	27, 28	27	5 April	26, H	6 Ijar	2 May	27, 28	1 Ijar	17	27, 28
13	23	29, 30	8	8	28	8	27	29, 30	5 Nisan	12	27	13	9	29, 30	8	24	29, 30
20	30	31	15	15	1 Pas.	15	4 May	31	12	19	28	20	16	31	15	1 May	31
27	7 May	32, 33	22	22	2 Pas.	22	11	32, 33	19	26	1 Pas.	27	23	32, 33	22	8	32, 33
5 Sivan	14	34	29	29	29	29	18	34	26	3 May	29	5 Sivan	30	34	29	15	34
12	21	35	6 Ijar	6 May	30	7 Sivan	25	Pent.	3 Ijar	10	30	12	6 June	35	7 Sivan	22	Pent.
19	28	36	13	13	31	14	1 June	35	10	17	31	19	13	36	14	29	35
26	4 June	37	20	20	32	21	8	36	17	24	32	26	20	37	21	5 June	36
3 Tammuz	11	38	27	27	33	28	15	37	24	31	33	3 Tammuz	27	38	28	12	37
10	18	39	5 Sivan	3 June	34	5 Tammuz	22	38	2 Sivan	7 June	34	10	4 July	39	5 Tammuz	19	38
17	25	40	12	10	35	12	29	39, 40	9	14	35	17	11	40	12	26	39, 40
24	2 July	41	19	17	36	19	6 July	41	16	21	36	24	18	41	19	3 July	41
2 Ab	9	42, 43	26	24	37	26	13	42, 43	23	28	37	2 Ab	25	42, 43	26	10	42, 43
9	16	44	3 Tammuz	1 July	38	4 Ab	20	44	30	5 July	38	9	1 Aug.	44	4 Ab	17	44
16	23	45	10	8	39	11	27	45	7 Tammuz	12	39	16	8	45	11	24	45
23	30	46	17	15	40	18	3 Aug.	46	14	19	40	23	15	46	18	31	46
30	6 Aug.	47	24	22	41	25	10	47	21	26	41	30	22	47	25	7 Aug.	47
7 Elul	13	48	2 Ab	29	42, 43	2 Elul	17	48	28	2 Aug.	42, 43	7 Elul	29	48	2 Elul	14	48
14	20	49	9	5 Aug.	44	9	24	49	6 Ab	9	44	14	5 Sept.	49	9	21	49
21	27	50	16	12	45	16	31	50	13	16	45	21	12	50	16	28	50
28	3 Sept.	51	23	19	46	23	7 Sept.	51, 52	20	23	46	28	19	51	23	4 Sept.	51, 52
			30	26	47				27	30	47						
			7 Elul	2 Sept.	48				4 Elul	6 Sept.	48						
			14	9	49				11	13	49						
			21	16	50				18	20	50						
			28	23	51				25	27	51, 52						

Jewish year of the World 5608, corresponding to A. D. 1847–1848.			Jewish year of the World 5609, corresponding to A. D. 1848–1849.			Jewish year of the World 5610, corresponding to A. D. 1849–1850.			Jewish year of the World 5611, corresponding to A. D. 1850–1851.			Jewish year of the World 5612, corresponding to A. D. 1851–1852.			Jewish year of the World 5613, corresponding to A. D. 1852–1853.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
5 E	1847		2 C	1848		6 C	1849		6 E	1850		3 C	1851		2 E	1852	
1 Tisri	11 Sept.	New yrs.	3 Tisri	30 Sept.	53	6 Tisri	22 Sept.	52	1 Tisri	7 Sept.	New yrs.	1 Tisri	27 Sept.	New yrs.	5 Tisri	18 Sept.	52
8	18	53 [day	10	7 Oct.	Chippur	13	29	53	8	14	53 [day.	8	4 Oct.	53 [day	12	25	53
15	25	Succoth	17	14	Succoth	20	6 Oct.	Succoth	15	21	Succoth	15	11	Succoth	19	2 Oct.	Succoth
22	2 Oct.	Sab.p.Suc.	23*	20*	54, B. L.	23*	9*	54, B. L.	22	28	Sab.p.Suc.	22	18	Sab.p.Suc.	23*	6*	54, B. L.
23*	3*	54, B. L.	24	21	1	27	13	1	23*	29*	54, B. L.	23*	19*	54, B. L.	26	9	1
29	9	1	1 Marches.	28	2	4 Marches.	20	2	29	5 Oct.	1	29	25	1	3 Marches.	16	2
6 Marches.	16	2	8	4 Nov.	3	11	27	3	6 Marches.	12	2	6 Marches.	1 Nov.	2	10	23	3
13	23	3	15	11	4	18	3 Nov.	4	13	19	3	13	8	3	17	30	4
20	30	4	22	18	5	25	10	5	20	26	4	20	15	4	24	6 Nov	5
27	6 Nov.	5	29	25	6	2 Cisleu	17	6	27	2 Nov.	5	27	22	5	2 Cislen	13	6
5 Cisleu	13	6	7 Cisleu	2 Dec.	7	9	24	7	4 Cisleu	9	6	5 Cisleu	29	6	9	20	7
12	20	7	14	9	8	16	1 Dec.	8	11	16	7	12	6 Dec.	7	16	27	8
19	27	8	21	16	9	23	8	9	18	23	8	19	13	8	23	4 Dec	9
26	4 Dec.	9	28	23	10	30	15	10	25	30	9	20	20	9	30	11	10
4 Tebet	11	10	5 Tebet	30	11	7 Tebet	22	11	2 Tebet	7 Dec.	10	4 Tebet	27	10	7 Tebet	18	11
11	18	11		1849		14	29	12	9	14	11		1852		14	25	12
18	25	12	12	6 Jan.	12		1850		16	21	12	11	3 Jan.	11		1853	
	1848		19	13	13	21	5 Jan.	13	23	28	13	18	10	12	21	1 Jan.	13
25	1 Jan.	13	26	20	14	28	12	14		1851		25	17	13	28	8	14
3 Sebat	8	14	4 Sebat	27	15	6 Sebat	19	15	1 Sebat	4 Jan.	14	3 Sebat	24	14	6 Sebat	15	15
10	15	15	11	3 Feb.	16	13	26	16	8	11	15	10	31	15	13	22	16
17	22	16	18	10	17	20	2 Feb.	17	15	18	16	17	7 Feb.	16	20	29	17
24	29	17	25	17	18, S	27	9	18, S	22	25	17	24	14	17	27	5 Feb.	18
1 Adar	5 Feb.	18	2 Adar	24	19	4 Adar	16	19	29	1 Feb.	18	1 Adar	21	18, S	4 Adar	12	19
8	12	19	9	3 March	20, Z	11	23	20, Z	6 Adar	8	19	8	28	19, Z	11	19	20
15	19	20	16	10	21	18	2 March	21, P	13	15	20	15	6 March	20	18	26	21
22	26	21	23	17	22, 23, P	25	9	22, 23, H	20	22	21	22	13	21, P	25	5 March	22, S
29	4 March	22, S	1 Nisan	24	24, H	3 Nisan	16	24	27	1 March	22, S	29	20	22, 23, H	2 Veadar	12	23
6 Veadar	11	23	8	31	25	10	23	25	4 Veadar	8	23	7 Nisan	27	24	9	19	24, Z
13	18	24, Z	15	7 April	1 Pas.	17	30	1 Pas.	11	15	24, Z	14	3 April	25	16	26	25
20	25	25, P	22	14	2 Pas.	24	6 April	26	18	22	25, P	21	10	1 Pas.	23	2 April	26, P
27	1 April	26, H	29	21	26	1 Ijar	13	27, 28	25	29	26, H	28	17	26	1 Nisan	9	27, H
5 Nisan	8	27	6 Ijar	28	27, 28	8	20	29, 30	3 Nisan	5 April	27	5 Ijar	24	27, 28	8	16	28
12	15	28	13	5 May	29, 30	15	27	31	10	12	28	12	1 May	29, 30	15	23	1 Pas.
19	22	1 Pas.	20	12	31	22	4 May	32, 33	17	19	1 Pas.	19	8	31	22	30	2 Pas.
26	29	29	27	19	32, 33	29	11	34	24	26	29	26	15	32, 33	29	7 May	29
3 Ijar	6 May	30	5 Sivan	26	34	7 Sivan	18	Pent.	1 Ijar	3 May	30	4 Sivan	22	34	6 Ijar	14	30
10	13	31	12	2 June	35	14	25	35	8	10	31	11	29	35	13	21	31
17	20	32	19	9	36	21	1 June	36	15	17	32	18	5 June	36	20	28	32
24	27	33	26	16	37	28	8	37	22	24	33	25	12	37	27	4 June	33
2 Sivan	3 June	34	3 Tammuz	23	38	5 Tammuz	15	38	29	31	34	2 Tammuz	19	38	5 Sivan	11	34
9	10	35	10	30	39	12	22	39, 40	7 Sivan	7 June	Pent.	9	26	39	12	18	35
16	17	36	17	7 July	40	19	29	41	14	14	35	16	3 July	40	19	25	36
23	24	37	24	14	41	26	6 July	42, 43	21	21	36	23	10	41	26	2 July	37
30	1 July	38	2 Ab	21	42, 43	4 Ab	13	44	28	28	37	1 Ab	17	42, 43	3 Tammuz	9	38
7 Tammuz	8	39	9	28	44	11	20	45	5 Tammuz	5 July	38	8	24	44	10	16	39
14	15	40	16	4 Aug.	45	18	27	46	12	12	39, 40	15	31	45	17	23	40
21	22	41	23	11	46	25	3 Aug.	47	19	19	41	22	7 Aug.	46	24	30	41
28	29	42, 43	30	18	47	2 Elul	10	48	26	26	42, 43	29	14	47	2 Ab	6 Aug.	42, 43
6 Ab	5 Aug.	44	7 Elul	25	48	9	17	49	4 Ab	2 Aug.	44	6 Elul	21	48	9	13	44
13	12	45	14	1 Sept.	49	16	24	50	11	9	45	13	28	49	16	20	45
20	19	46	21	8	50	23	31	51, 52	18	16	46	20	4 Sept.	50	23	27	46
27	26	47	28	15	51				25	23	47	27	11	51	30	3 Sept.	47
4 Elul	2 Sept.	48							2 Elul	30	48				7 Elul	10	48
11	9	49							9	6 Sept.	49				14	17	49
18	16	50							16	13	50				21	24	50
25	23	51, 52							23	20	51, 52				28	1 Oct.	51

Jewish year of the World 5614, corresponding to A. D. 1853-1854.			Jewish year of the World 5615, corresponding to A. D. 1854-1855.			Jewish year of the World 5616, corresponding to A. D. 1855-1856.			Jewish year of the World 5617, corresponding to A. D. 1856-1857.			Jewish year of the World 5618, corresponding to A. D. 1857-1858.			Jewish year of the World 5619, corresponding to A. D. 1858-1859.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
6 C	1853		4 C	1854		1 E	1855		7 C	1856		4 C	1857		4 E	1858	
6 Tisri	8 Oct.	52	1 Tisri	23 Sept.	New yrs.	3 Tisri	15 Sept.	53	5 Tisri	4 Oct.	52	1 Tisri	19 Sept.	New yrs.	3 Tisri	11 Sept.	53
13	15	53	8	30	53 [day	10	22	Chippur	12	11	53	8	26	53 [day	10	18	Chippur
20	22	Succoth	15	7 Oct.	Succoth	17	29	Succoth	19	18	Succoth	15	3 Oct.	Succoth	17	25	Succoth
23*	25*	54, B. L.	22	14	Oct. Suc.	23*	5* Oct.	54, B. L.	23*	22*	54, B. L.	22	10	Oct. Suc.	24	2 Oct.	1
27	29	1	23*	15*	54, B.L.	24	6	1	26	25	1	23*	11*	54, B. L.	1 Marches.	9	2
4 Marches.	5 Nov.	2	29	21	1	1 Marches.	13	2	3 Marches.	1 Nov.	2	29	17	1	8	16	3
11	12	3	6 Marches.	28	2	8	20	3	10	8	3	6 Marches.	24	2	15	23	4
18	19	4	13	4 Nov.	3	15	27	4	17	15	4	13	31	3	22	30	5
25	26	5	20	11	4	22	3 Nov.	5	24	22	5	20	7 Nov.	4	29	6 Nov.	6
2 Cisleu	3 Dec.	6	27	18	5	29	10	6	2 Cisleu	29	6	27	14	5	6 Cislen	13	7
9	10	7	4 Cisleu	25	6	7 Cisleu	17	7	9	6 Dec.	7	4 Cisleu	21	6	13	20	8
16	17	8	11	2 Dec.	7	14	24	8	16	13	8	11	28	7	20	27	9
23	24	9	18	9	8	21	1 Dec.	9	23	20	9	18	5 Dec.	8	27	4 Dec.	10
30	31	10	25	16	9, En.	28	8	10	30	27	10	25	12	9, En.	4 Tebet	11	11
	1854		2 Tebet	23	10	6 Tebet	15	11		1857		2 Tebet	19	10	11	18	12
7 Tebet	7 Jan.	11	9	30	11	13	22	12	7 Tebet	3 Jan.	11	9	26	11	18	25	13
14	14	12		1855		20	29	13	14	10	12		1858			1859	
21	21	13	16	6 Jan.	12		1856		21	17	13	16	2 Jan.	12	25	1 Jan.	14
28	28	14	23	13	13	27	5 Jan.	14	28	24	14	23	9	13	3 Sebat	8	15
6 Sebat	4 Feb.	15	1 Sebat	20	14	5 Sebat	12	15	6 Sebat	31	15	1 Sebat	16	14	10	15	16
13	11	16	8	27	15	12	19	16	13	7 Feb.	16	8	23	15	17	22	17
20	18	17	15	3 Feb.	16	19	26	17	20	14	17	15	30	16	24	29	18
27	25	18, S	22	10	17	26	2 Feb.	18	27	21	18, S	22	6 Feb.	17	1 Adar	5 Feb.	19
4 Adar	4 March	19	29	17	18, S	3 Adar	9	19	4 Adar	28	19	29	13	18, S	8	12	20
11	11	20, Z	6 Adar	24	19	10	16	20	11	7 March	20, Z	6 Adar	20	19	15	19	21
18	18	21, P	13	3 March	20, Z	17	23	21	18	14	21, P	13	27	20, Z	22	26	22
25	25	22, 23, II	20	10	21, P	24	1 March	22	25	21	22, 23, II	20	6 March	21, P	29	5 March	23, S
3 Nisan	1 April	24	27	17	22, 23, II	1 Veadar	8	23, S	3 Nisan	28	24	27	13	22, 23, II	6 Veadar	12	24
10	8	25	5 Nisan	24	24	8	15	24, Z	10	4 April	25	5 Nisan	20	24	13	19	25, Z
17	15	1 Pas.	12	31	25	15	22	25	17	11	1 Pas.	12	27	25	20	26	26, P
24	22	26	19	7 April	1 Pas.	22	29	26, P	24	18	26	19	3 April	1 Pas.	27	2 April	27, II
1 Ijar	29	27, 28	26	14	26	29	5 April	27, II	1 Ijar	25	27, 28	26	10	26	5 Nisan	9	28
8	6 May	29, 30	3 Ijar	21	27, 28	7 Nisan	12	28	8	2 May	29, 30	3 Ijar	17	27, 28	12	16	29
15	13	31	10	28	29, 30	14	19	29	15	9	31	10	24	29, 30	19	23	1 Pas.
22	20	32, 33	17	5 May	31	21	26	1 Pas.	22	16	32, 33	17	1 May	31	26	30	30
29	27	34	24	12	32, 33	28	3 May	30	29	23	34	24	8	32, 33	3 Ijar	7 May	31
7 Sivan	3 June	Pent.	2 Sivan	19	34	5 Ijar	10	31	7 Sivan	30	Pent.	2 Sivan	15	34	10	14	32
14	10	35	9	26	35	12	17	32	14	6 June	35	9	22	35	17	21	33
21	17	36	16	2 June	36	19	24	33	21	13	36	16	29	36	24	28	34
28	24	37	23	9	37	26	31	34	28	20	37	23	5 June	37	2 Sivan	4 June	35
5 Tammuz	1 July	38	30	16	38	4 Sivan	7 June	35	5 Tammuz	27	38	30	12	38	9	11	36
12	8	39, 40	7 Tammuz	23	39	11	14	36	12	4 July	39, 40	7 Tammuz	19	39	16	18	37
19	15	41	14	30	40	18	21	37	19	11	41	14	26	40	23	25	38
26	22	42, 43	21	7 July	41	25	28	38	26	18	42, 43	21	3 July	41	30	2 July	39
4 Ab	29	44	28	14	42, 43	2 Tammuz	5 July	39	4 Ab	25	44	28	10	42, 43	7 Tammuz	9	40
11	5 Aug.	45	6 Ab	21	44	9	12	40	11	1 Aug.	45	6 Ab	17	44	14	16	41
18	12	46	13	28	45	16	19	41	18	8	46	13	24	45	21	23	42
25	19	47	20	4 Aug.	46	23	26	42	25	15	47	20	31	46	28	30	43
2 Elul	26	48	27	11	47	1 Ab	2 Aug.	43	2 Elul	22	48	27	7 Aug.	47	6 Ab	6 Aug.	44
9	2 Sept.	49	4 Elul	18	48	8	9	44	9	29	49	4 Elul	14	48	13	13	45
16	9	50	11	25	49	15	16	45	16	5 Sept.	50	11	21	49	20	20	46
23	16	51, 52	18	1 Sept.	50	22	23	46	23	12	51, 52	18	28	50	27	27	47
			25	8	51	29	30	47				25	4 Sept.	51	4 Elul	3 Sept.	48
						6 Elul	6 Sept.	48							11	10	49
						13	13	49							18	17	50
						20	20	50							25	24	51, 52
						27	27	51									

TABLE V.—CONTINUED.

Jewish year of the World 5620, corresponding to A. D. 1859-1860.			Jewish year of the World 5621, corresponding to A. D. 1860-1861.			Jewish year of the World 5622, corresponding to A. D. 1861-1862.			Jewish year of the World 5623, corresponding to A. D. 1862-1863.			Jewish year of the World 5624, corresponding to A. D. 1863-1864.			Jewish year of the World 5625, corresponding to A. D. 1864-1865.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
2 C	1859		5 C	1860		4 E	1861		2 C	1862		7 E	1863		4 C	1864	
3 Tisri	1 Oct.	53	6 Tisri	22 Sept.	52	3 Tisri	7 Sept.	53	3 Tisri	27 Sept.	53	6 Tisri	19 Sept.	52	1 Tisri	1 Oct.	New yrs.
10	8	Chippur	13	29	53	10	14	Chippur	10	4 Oct.	Chippur	13	26	53	8	8	53 [day
17	15	Succoth	20	6 Oct.	Succoth	17	21	Succoth	17	11	Succoth	20	3 Oct.	Succoth	15	15	Succoth
24	22	1	23*	9*	54, B. L.	24	28	1	24	18	1	27	10	1	22	22	Oct. Suc.
1 Marches.	29	2	27	13	1	1 Marches.	5 Oct.	2	1 Marches.	25	2	4 Marches.	17	2	23*	23*	54, B. L.
8	5 Nov	3	4 Marches.	20	2	8	12	3	8	1 Nov.	3	11	24	3	29	29	1
15	12	4	11	27	3	15	19	4	15	8	4	18	31	4	6 Marches.	5 Nov.	2
22	19	5	18	3 Nov.	4	22	26	5	22	15	5	25	7 Nov.	5	13	12	3
29	26	6	25	10	5	29	2 Nov	6	29	22	6	3 Cisleu	14	6	20	19	4
7 Cisleu	3 Dec.	7	3 Cisleu	17	6	6 Cisleu	9	7	7 Cisleu	29	7	10	21	7	27	26	5
14	10	8	10	24	7	13	16	8	14	6 Dec.	8	17	28	8	4 Cisleu	3 Dec.	6
21	17	9	17	1 Dec.	8	20	23	9	21	13	9	24	5 Dec.	9	11	10	7
28	24	10	24	8	9	27	30	10	28	20	10	2 Tebet	12	10	18	17	8
5 Tebet	31	11	2 Tebet	15	10	4 Tebet	7 Dec.	11	5 Tebet	27	11	9	19	11	25	24	9, En.
	1860		9	22	11	11	14	12		1863		16	26	12	2 Tebet	31	10
12	7 Jan.	12	16	29	12	18	21	13	12	3 Jan.	12		1864			1865	
19	14	13		1861		25	28	14	19	10	13	23	2 Jan.	13	9	7 Jan.	11
26	21	14	23	5 Jan.	13		1862		26	17	14	1 Sebat	9	14	16	14	12
4 Sebat	28	15	1 Sebat	12	14	3 Sebat	4 Jan.	15	4 Sebat	24	15	8	16	15	23	21	13
11	4 Feb.	16	8	19	15	10	11	16	11	31	16	15	23	16	1 Sebat	28	14
18	11	17	15	26	16	17	18	17	18	7 Feb.	17	22	30	17	8	4 Feb.	15
25	18	18, S	22	2 Feb.	17	24	25	18	25	14	18, S	29	6 Feb.	18	15	11	16
2 Adar	25	19	29	9	18, S	1 Adar	1 Feb.	19	2 Adar	21	19	6 Adar	13	19	22	18	17
9	3 March	20, Z	6 Adar	16	19	8	8	20	9	28	20, Z	13	20	20	29	25	18, S
16	10	21	13	23	20, Z	15	15	21	16	7 March	21	20	27	21	6 Adar	4 March	19
23	17	22, 23, P	20	2 March	21, P	22	22	22	23	14	22, 23, P	27	5 March	22, S	13	11	20, Z
1 Nisan	24	24, H	27	9	22, 23, H	29	1 March	23, S	1 Nisan	21	24, H	4 Veadar	12	23	20	18	21, P
8	31	25	5 Nisan	16	24	6 Veadar	8	24	8	28	25	11	19	24, Z	27	25	22, 23, H
15	7 April	1 Pas.	12	23	25	13	15	25, Z	15	4 April	1 Pas.	18	26	25, P	5 Nisan	1 April	24
22	14	2 Pas.	19	30	1 Pas.	20	22	26, P	22	11	2 Pas.	25	2 April	26, H	12	8	25
29	21	26	26	6 April	26	27	29	27, H	29	18	26	3 Nisan	9	27	19	15	1 Pas.
6 Ijar	28	27, 28	3 Ijar	13	27, 28	5 Nisan	5 April	28	6 Ijar	25	27, 28	10	16	28	26	22	26
13	5 May	29, 30	10	20	29, 30	12	12	29	13	2 May	29, 30	17	23	1 Pas.	3 Ijar	29	27, 28
20	12	31	17	27	31	19	19	1 Pas.	20	9	31	24	30	29	10	6 May	29, 30
27	19	32, 33	24	4 May	32, 33	26	26	30	27	16	32, 33	1 Ijar	7 May	30	17	13	31
5 Sivan	26	34	2 Sivan	11	34	3 Ijar	3 May	31	5 Sivan	23	34	8	14	31	24	20	32, 33
12	2 June	35	9	18	35	10	10	32	12	30	35	15	21	32	2 Sivan	27	34
19	9	36	16	25	36	17	17	33	19	6 June	36	22	28	33	9	3 June	35
26	16	37	23	1 June	37	24	24	34	26	13	37	29	4 June	34	16	10	36
3 Tammuz	23	38	30	8	38	2 Sivan	31	35	3 Tammuz	20	38	7 Sivan	11	Pent.	23	17	37
10	30	39	7 Tammuz	15	39	9	7 June	36	10	27	39	14	18	35	30	24	38
17	7 July	40	14	22	40	16	14	37	17	4 July	40	21	25	36	7 Tammuz	1 July	39
24	14	41	21	29	41	23	21	38	24	11	41	28	2 July	37	14	8	40
2 Ab	21	42, 43	28	6 July	42, 43	30	28	39	2 Ab	18	42, 43	5 Tammuz	9	38	21	15	41
9	28	44	6 Ab	13	44	7 Tammuz	5 July	40	9	25	44	12	16	39, 40	28	22	42, 43
16	4 Aug.	45	13	20	45	14	12	41	16	1 Aug.	45	19	23	41	6 Ab	29	44
23	11	46	20	27	46	21	19	42	23	8	46	26	30	42, 43	13	5 Aug.	45
30	18	47	27	3 Aug.	47	28	26	43	30	15	47	4 Ab	6 Aug.	44	20	12	46
7 Elul	25	48	4 Elul	10	48	6 Ab	2 Aug.	44	7 Elul	22	48	11	13	45	27	19	47
14	1 Sept.	49	11	17	49	13	9	45	14	29	49	18	20	46	4 Elul	26	48
21	8	50	18	24	50	20	16	46	21	5 Sept.	50	25	27	47	11	2 Sept.	49
28	15	51	25	31	51, 52	27	23	47	28	12	51	2 Elul	3 Sept.	48	18	9	50
						4 Elul	30	48				9	10	49	25	16	51
						11	6 Sept.	49				16	17	50			
						18	13	50				23	24	51, 52			
						25	20	51, 52									

TABLE V.—Continued.

Jewish year of the World 5626, corresponding to A. D. 1865-1866.			Jewish year of the World 5627, corresponding to A. D. 1866-1867.			Jewish year of the World 5628, corresponding to A. D. 1867-1868.			Jewish year of the World 5629, corresponding to A. D. 1868-1869.			Jewish year of the World 5630, corresponding to A. D. 1869-1870.			Jewish year of the World 5631, corresponding to A. D. 1870-1871.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
2 C	1865		3 E	1866		5 C	1867		2 C	1868		3 E	1869		6 C	1870	
3 Tisri	23 Sept.	53	6 Tisri	15 Sept.	52	6 Tisri	5 Oct.	52	3 Tisri	10 Sept.	53	6 Tisri	11 Sept.	52	6 Tisri	1 Oct.	52
10	30	Chippur	13	22	53	13	12	53	10	26	Chippur	13	18	53	13	8	53
17	7 Oct.	Succoth	20	29	Succoth	20	19	Succoth	17	3 Oct.	Succoth	20	25	Succoth	20	15	Succoth
24	14	1	23*	2* Oct.	54, B. L.	23*	22*	54, B. L.	23*	9*	54, B. L.	23*	28*	54, B. L.	23*	18*	54, B. L.
1 Marches.	21	2	27	6	1	27	26	1	24	10	1	27	2 Oct.	1	27	22	1
8	28	3	4 Marches.	13	2	4 Marches.	2 Nov.	2	1 Marches.	17	2	4 Marches.	9	2	4 Marches.	29	2
15	4 Nov.	4	11	20	3	11	9	3	8	24	3	11	16	3	11	5 Nov.	3
22	11	5	18	27	4	18	16	4	15	31	4	18	23	4	18	12	4
29	18	6	25	3 Nov.	5	25	23	5	22	7 Nov.	5	25	30	5	25	19	5
7 Cisleu	25	7	2 Cisleu	10	6	3 Cisleu	30	6	29	14	6	2 Cisleu	6 Nov.	6	2 Cisleu	26	6
14	2 Dec.	8	9	17	7	10	7 Dec.	7	7 Cisleu	21	7	9	13	7	9	3 Dec.	7
21	9	9	16	24	8	17	14	8	14	28	8	16	20	8	16	10	8
28	16	10	23	1 Dec.	9	24	21	9	21	5 Dec.	9	23	27	9	23	17	9
5 Tebet	23	11	30	8	10	2 Tebet	28	10	28	12	10	30	4 Dec.	10	30	21	10
12	30	12	7 Tebet	15	11		1868		5 Tebet	19	11	7 Tebet	11	11	7 Tebet	31	11
	1866		14	22	12	9	4 Jan.	11	12	26	12	14	18	12		1871	
19	6 Jan.	13	21	29	13	16	11	12		1869		21	25	13	14	7 Jan.	12
26	13	14		1867		23	18	13	19	2 Jan.	13		1870		21	14	13
4 Sebat	20	15	28	5 Jan.	14	1 Sebat	25	14	26	9	14	28	1 Jan.	14	28	21	14
11	27	16	6 Sebat	12	15	8	1 Feb.	15	4 Sebat	16	15	6 Sebat	8	15	6 Sebat	28	15
18	3 Feb.	17	13	19	16	15	8	16	11	23	16	13	15	16	13	4 Feb.	16
25	10	18, S	20	26	17	22	15	17	18	30	17	20	22	17	20	11	17
2 Adar	17	19	27	2 Feb.	18	29	22	18, S	25	6 Feb.	18, S	27	29	18	27	18	18, S
9	24	20, Z	4 Adar	9	19	6 Adar	29	19	2 Adar	13	19	4 Adar	5 Feb.	19	4 Adar	25	19
16	3 March	21	11	16	20	13	7 March	20, Z	9	20	20, Z	11	12	20	11	4 March	20, Z
23	10	22, 23, P	18	23	21	20	14	21, P	16	27	21	18	19	21	18	11	21, P
1 Nisan	17	24, H	25	2 March	22, S	27	21	22, 23, H	23	6 March	22, 23, P	25	26	22, S	25	18	22, 23, H
8	24	25	2 Veadar	9	23	5 Nisan	28	24	1 Nisan	13	24, H	2 Veadar	5 March	23	3 Nisan	25	24
15	31	1 Pas.	9	16	24, Z	12	4 April	25	8	20	25	9	12	24, Z	10	1 April	25
22	7 April	2 Pas.	16	23	25	19	11	1 Pas.	15	27	1 Pas.	16	19	25	17	8	1 Pas.
29	14	26	23	30	26, P	26	18	26	22	3 April	2 Pas.	23	26	26, P	24	15	26
6 Ijar	21	27, 28	1 Nisan	6 April	27, H	3 Ijar	25	27, 28	29	10	26	1 Nisan	2 April	27, H	1 Ijar	22	27, 28
13	28	29, 30	8	13	28	10	2 May	29, 30	6 Ijar	17	27, 28	8	9	28	8	29	29, 30
20	5 May	31	15	20	1 Pas.	17	9	31	13	24	29, 30	15	16	1 Pas.	15	6 May	31
27	12	32, 33	22	27	2 Pas.	24	16	32, 33	20	1 May	31	22	23	2 Pas.	22	13	32, 33
5 Sivan	19	34	29	4 May	29	2 Sivan	23	34	27	8	32, 33	29	30	29	29	20	34
12	26	35	6 Ijar	11	30	9	30	35	5 Sivan	15	34	6 Ijar	7 May	30	7 Sivan	27	Pent.
19	2 June	36	13	18	31	16	6 June	36	12	22	35	13	14	31	14	3 June	35
26	9	37	20	25	32	23	13	37	19	29	36	20	21	32	21	10	36
3 Tammuz	16	38	27	1 June	33	30	20	38	26	5 June	37	27	28	33	28	17	37
10	23	39	5 Sivan	8	34	7 Tammuz	27	39	3 Tammuz	12	38	5 Sivan	4 June	34	5 Tammuz	24	38
17	30	40	12	15	35	14	4 July	40	10	19	39	12	11	35	12	1 July	39, 40
24	7 July	41	19	22	36	21	11	41	17	26	40	19	18	36	19	8	41
2 Ab	14	42, 43	26	29	37	28	18	42, 43	24	3 July	41	26	25	37	26	15	42, 43
9	21	44	3 Tammuz	6 July	38	6 Ab	25	44	2 Ab	10	42, 43	3 Tammuz	2 July	38	4 Ab	22	44
16	28	45	10	13	39	13	1 Aug.	45	9	17	44	10	9	39	11	29	45
23	4 Aug.	46	17	20	40	20	8	46	16	24	45	17	16	40	18	5 Aug.	46
30	11	47	24	27	41	27	15	47	23	31	46	24	23	41	25	12	47
7 Elul	18	48	2 Ab	3 Aug.	42, 43	4 Elul	22	48	30	7 Aug.	47	2 Ab	30	42, 43	2 Elul	19	48
14	25	49	9	10	44	11	29	49	7 Elul	14	48	9	6 Aug.	44	9	26	49
21	1 Sept.	50	16	17	45	18	5 Sept.	50	14	21	49	16	13	45	16	2 Sept.	50
28	8	51	23	24	46	25	12	51, 52	21	28	50	23	20	46	23	9	51, 52
			30	31	47				28	4 Sept.	51	30	27	47			
			7 Elul	7 Sept.	48							7 Elul	3 Sept.	48			
			14	14	49							14	10	49			
			21	21	50							21	17	50			
			28	28	51							28	24	51			

TABLE V.—CONTINUED.

Jewish year of the World 5632, corresponding to A. D. 1871–1872			Jewish year of the World 5633, corresponding to A. D. 1872–1873.			Jewish year of the World 5634, corresponding to A. D. 1873–1874.			Jewish year of the World 5635, corresponding to A. D. 1874–1875.			Jewish year of the World 5636, corresponding to A. D. 1875–1876.			Jewish year of the World 5637, corresponding to A. D. 1876–1877.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
5 E	1871		2 C	1872		6 C	1873		5 E	1874		1 C	1875		7 C	1876	
1 Tisri	16 Sept.	New yrs.	3 Tisri	5 Oct.	53	6 Tisri	27 Sept.	52	1 Tisri	12 Sept.	New yrs.	3 Tisri	2 Oct.	53	5 Tisri	23 Sept.	52
8	23	53 [day	10	12	Chippur	13	4 Oct.	53	8	19	53 [day	10	9	Chippur	12	30	53
15	30	Succoth	17	19	Succoth	20	11	Succoth	15	26	Succoth	17	16	Succoth	19	7 Oct.	Succoth
22	7 Oct.	Sab.p.Suc.	24	26	1	23*	14*	54, B. L.	22	3 Oct.	Sab.p.Suc.	23*	22*	54, B. L.	23*	11*	54, B. L.
23*	8*	54, B.L.	1 Marches.	2 Nov.	2	27	18	1	23*	4*	54, B.L.	24	23	1	26	14	1
29	14	1	8	9	3	4 Marches.	25	2	29	10	1	1 Marches.	30	2	3 Marches.	21	2
6 Marches.	21	2	15	16	4	11	1 Nov.	3	6 Marches.	17	2	8	6 Nov.	3	10	28	3
13	28	3	22	23	5	18	8	4	13	24	3	15	13	4	17	4 Nov.	4
20	4 Nov.	4	29	30	6	25	15	5	20	31	4	22	20	5	24	11	5
27	11	5	7 Cisleu	7 Dec.	7	2 Cisleu	22	6	27	7 Nov.	5	29	27	6	2 Cisleu	18	6
5 Cisleu	18	6	14	14	8	9	29	7	5 Cisleu	14	6	6 Cisleu	4 Dec.	7	9	25	7
12	25	7	21	21	0	16	6 Dec.	8	12	21	7	13	11	8	16	2 Dec.	8
19	2 Dec.	8	28	28	10	23	13	9	19	28	8	20	18	9	23	9	9
26	9	9		1873		30	20	10	26	5 Dec.	9	27	25	10	30	16	10
4 Tebet	16	10	5 Tebet	4 Jan.	11	7 Tebet	27	11	4 Tebet	12	10		1876		7 Tebet	23	11
11	23	11	12	11	12		1874		11	19	11	4 Tebet	1 Jan.	11	14	30	12
18	30	12	19	18	13	14	3 Jan.	12	18	26	12	11	8	12		1877	
	1872		26	25	14	21	10	13		1875		18	15	13	21	6 Jan.	13
25	6 Jan.	13	4 Sebat	1 Feb.	15	28	17	14	25	2 Jan.	13	25	22	14	28	13	14
3 Sebat	13	14	11	8	16	6 Sebat	24	15	3 Sebat	9	14	3 Sebat	29	15	6 Sebat	20	15
10	20	15	18	15	17	13	31	16	10	16	15	10	5 Feb.	16	13	27	16
17	27	16	25	22	18, S	20	7 Feb.	17	17	23	16	17	12	17	20	3 Feb.	17
24	3 Feb.	17	2 Adar	1 March	19	27	14	18, S	24	30	17	24	19	18	27	10	18, S
1 Adar	10	18	9	8	20, Z	4 Adar	21	19	1 Adar	6 Feb.	18	1 Adar	26	19, S	4 Adar	17	19
8	17	19	16	15	21	11	28	20, Z	8	13	19	8	4 March	20, Z	11	24	20, Z
15	24	20	23	22	22, 23, P	18	7 March	21, P	15	20	20	15	11	21	18	3 March	21, P
22	2 March	21	1 Nisan	29	24, H	25	14	22, 23, H	22	27	21	22	18	22, P	25	10	22, 23, H
29	9	22, S	8	5 April	25	3 Nisan	21	24	29	6 March	22, S	29	25	23, H	3 Nisan	17	24
6 Veadar	16	23	15	12	1 Pas.	10	28	25	6 Veadar	13	23	7 Nisan	1 April	24	10	24	25
13	23	24, Z	22	19	2 Pas.	17	4 April	1 Pas.	13	20	24, Z	14	8	25	17	31	1 Pas.
20	30	25, P	29	26	26	24	11	26	20	27	25, P	21	15	1 Pas	24	7 April	26
27	6 April	26, H	6 Ijar	3 May	27, 28	1 Ijar	18	27, 28	27	3 April	26, H	28	22	26	1 Ijar	14	27, 28
5 Nisan	13	27	13	10	29, 30	8	25	29, 30	5 Nisan	10	27	5 Ijar	29	27, 28	8	21	29, 30
12	20	28	20	17	31	15	2 May	31	12	17	28	12	6 May	29, 30	15	28	31
19	27	1 Pas.	27	24	32, 33	22	9	32, 33	19	24	1 Pas.	19	13	31	22	5 May	32, 33
26	4 May	29	5 Sivan	31	34	29	16	34	26	1 May	29	26	20	32, 33	29	12	34
3 Ijar	11	30	12	7 June	35	7 Sivan	23	Pent.	3 Ijar	8	30	4 Sivan	27	24	7 Sivan	19	Pent.
10	18	31	19	14	36	14	30	35	10	15	31	11	3 June	33	14	26	35
17	25	32	26	21	37	21	6 June	36	17	22	32	18	10	36	21	2 June	36
24	1 June	33	3 Tammuz	28	38	28	13	37	24	29	33	25	17	37	28	9	37
2 Sivan	8	34	10	5 July	39	5 Tammuz	20	38	2 Sivan	5 June	34	2 Tammuz	24	38	5 Tammuz	16	38
9	15	35	17	12	40	12	27	39, 40	9	12	35	9	1 July	39	12	23	39, 40
16	22	36	24	19	41	19	4 July	41	16	19	36	16	8	40	19	30	41
23	29	37	2 Ab	26	42, 43	26	11	42, 43	23	26	37	23	15	41	26	7 July	42, 43
30	6 July	38	9	2 Aug.	44	4 Ab	18	44	30	3 July	38	1 Ab	22	42, 43	4 Ab	14	44
7 Tammuz	13	39	16	9	45	11	25	45	7 Tammuz	10	39	8	29	44	11	21	45
14	20	40	23	16	46	18	1 Aug.	46	14	17	40	15	5 Aug.	45	18	28	46
21	27	41	30	23	47	25	8	47	21	24	41	22	12	46	25	4 Aug.	47
28	3 Aug.	42, 43	7 Elul	30	48	2 Elul	15	48	28	31	42, 43	29	19	47	2 Elul	11	48
6 Ab	10	44	14	6 Sept.	49	9	22	49	6 Ab	7 Aug.	44	6 Elul	26	48	9	18	49
13	17	45	21	13	50	16	29	50	13	14	45	13	2 Sept.	49	16	25	50
20	24	46	28	20	51	23	5 Sept.	51, 52	20	21	46	20	9	50	23	1 Sept.	51, 52
27	31	47							27	28	47	27	16	51			
4 Elul	7 Sept.	48							4 Elul	4 Sept.	48						
11	14	49							11	11	49						
18	21	50							18	18	50						
25	28	51, 52							25	25	51, 52						

Jewish year of the World 5638, corresponding to A. D. 1877-1878.			Jewish year of the World 5639, corresponding to A. D. 1878-1879.			Jewish year of the World 5640, corresponding to A. D. 1879-1880.			Jewish year of the World 5641, corresponding to A. D. 1880-1881.			Jewish year of the World 5642, corresponding to A. D. 1881-1882.			Jewish year of the World 5643, corresponding to A. D. 1882-1883.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
6 E	1877		4 C	1878		2 C	1879		7 E	1880		4 C	1881		1 E	1882	
1 Tisri	8 Sept.	New yrs.	1 Tisri	28 Sept.	New yrs.	3 Tisri	26 Sept.	53	6 Tisri	11 Sept.	52	1 Tisri	24 Sept.	New yrs.	3 Tisri	16 Sept.	53
8	15	53 [day	8	5 Oct.	53 [day	10	27	Chippur	13	18	53	8	1 Oct.	53 [day	10	23	Chippur
15	22	Succoth	15	12	Succoth	17	4 Oct.	Succoth	20	25	Succoth	15	8	Succoth	17	30	Succoth
22	29	Sab.p.Suc.	22	19	Oct. Suc.	24	11	1	27	2 Oct.	1	22	15	Oct. Suc.	23*	6* Oct.	54, B. L.
23*	30*	54, B. L.	23*	20*	54, B. L.	1 Marches.	18	2	4 Marches.	9	2	23*	16*	54, B. L.	24	7	1
29	6 Oct.	1	29	26	1	8	25	3	11	16	3	29	22	1	1 Marches.	14	2
6 Marches.	13	2	6 Marches.	2 Nov.	2	15	1 Nov.	4	18	23	4	6 Marches.	29	2	8	21	3
13	20	3	13	9	3	22	8	5	25	30	5	13	5 Nov.	3	15	28	4
20	27	4	20	16	4	29	15	6	3 Cisleu	6 Nov.	6	20	12	4	22	4 Nov.	5
27	3 Nov.	5	27	23	5	7 Cisleu	22	7	10	13	7	27	19	5	29	11	6
4 Cisleu	10	6	4 Cisleu	30	6	14	29	8	17	20	8	4 Cisleu	26	6	7 Cisleu	18	7
11	17	7	11	7 Dec.	7	21	6 Dec.	9	24	27	9	11	3 Dec.	7	14	25	8
18	24	8	18	14	8	28	13	10	2 Tebet	4 Dec.	10	18	10	8	21	2 Dec.	9
25	1 Dec.	9	25	21	9, En.	5 Tebet	20	11	9	11	11	25	17	9, En.	28	9	10
2 Tebet	8	10	2 Tebet	28	10	12	27	12	16	18	12	2 Tebet	24	10	6 Tebet	16	11
9	15	11		1879			1886		23	25	13	9	31	11	13	23	12
16	22	12	0	4 Jan.	11	19	3 Jan.	13		1881			1882		20	30	13
23	29	13	16	11	12	26	10	14	1 Sebat	1 Jan.	14	10	7 Jan.	12		1883	
	1878		23	18	13	4 Sebat	17	15	8	8	15	23	14	13	27	6 Jan.	14
1 Sebat	5 Jan.	14	1 Sebat	25	14	11	24	16	15	15	16	1 Sebat	21	14	5 Sebat	13	15
8	12	15	8	1 Feb.	15	18	31	17	22	22	17	8	28	15	12	20	16
15	19	16	15	8	16	25	7 Feb.	18, S	29	29	18	15	4 Feb.	16	19	27	17
22	26	17	22	15	17	2 Adar	14	19	6 Adar	5 Feb.	19	22	11	17	26	3 Feb.	18
29	2 Feb.	18	29	22	18, S	9	21	20, Z	13	12	20	29	18	18, S	3 Adar	10	19
6 Adar	9	19	6 Adar	1 March	19	16	28	21	20	19	21	6 Adar	25	19	10	17	20
13	16	20	13	8	20, Z	23	6 March	22, 23, P	27	26	22, S	13	4 March	20, Z	17	24	21
20	23	21	20	15	21, P	1 Nisan	13	24, H	4 Veadar	5 March	23	20	11	21, P	24	3 March	22
27	2 March	22, S	27	22	22, 23, H	8	20	25	11	12	24, Z	27	18	22, 23, H	1 Veadar	10	23, S
4 Veadar	9	23	5 Nisan	29	24	15	27	1 Pas.	18	19	25, P	5 Nisan	25	24	8	17	24, Z
11	16	24, Z	12	5 April	25	22	3 April	2 Pas.	25	26	26, H	12	1 April	25	15	24	25
18	23	25, P	19	12	1 Pas.	29	10	26	3 Nisan	2 April	27	19	8	1 Pas.	22	31	26, P
25	30	26, H	26	19	26	6 Ijar	17	27, 28	10	9	28	26	15	26	29	7 April	27, H
3 Nisan	6 April	27	3 Ijar	26	27, 28	13	24	29, 30	17	16	1 Pas.	3 Ijar	22	27, 28	7 Nisan	14	28
10	13	28	10	3 May	29, 30	20	1 May	31	24	23	29	10	29	29, 30	14	21	29
17	20	1 Pas.	17	10	31	27	8	32, 33	1 Ijar	30	30	17	6 May	31	21	28	1 Pas
24	27	29	24	17	32, 33	5 Sivan	15	34	8	7 May	31	24	13	32, 33	28	5 May	30
1 Ijar	4 May	30	2 Sivan	24	34	12	22	35	15	14	32	2 Sivan	20	34	5 Ijar	12	31
8	11	31	9	31	35	19	29	36	22	21	33	9	27	35	12	19	32
15	18	32	16	7 June	36	26	5 June	37	29	28	34	16	3 June	30	19	26	33
22	25	33	23	14	37	3 Tammuz	12	38	7 Sivan	4 June	Pent.	23	10	37	26	2 June	34
29	1 June	34	30	21	38	10	19	39	14	11	35	30	17	38	4 Sivan	9	35
7 Sivan	8	Pent.	7 Tammuz	28	39	17	26	40	21	18	36	7 Tammuz	24	39	11	16	36
14	15	35	14	5 July	40	24	3 July	41	28	25	37	14	1 July	40	18	23	37
21	22	36	21	12	41	2 Ab	10	42, 43	5 Tammuz	2 July	38	21	8	41	25	30	38
28	29	37	28	19	42, 43	9	17	44	12	9	39, 40	28	15	42, 43	2 Tammuz	7 July	39
5 Tammuz	6 July	38	6 Ab	26	44	10	24	45	19	16	41	6 Ab	22	44	9	14	40
12	13	39, 46	13	2 Aug.	45	23	31	46	26	23	42, 43	13	29	45	16	21	41
19	20	41	20	9	46	30	7 Aug.	47	4 Ab	30	44	20	5 Aug.	46	23	28	42
26	27	42, 43	27	16	47	7 Elul	14	48	11	6 Aug.	45	27	12	47	1 Ab	4 Aug.	43
4 Ab	3 Aug.	44	4 Elul	23	48	14	21	49	18	13	46	4 Elul	19	48	8	11	44
11	10	45	11	30	49	21	28	50	25	20	47	11	26	49	15	18	45
18	17	46	18	6 Sept.	50	28	4 Sept.	51	2 Elul	27	48	18	2 Sept.	50	23	25	46
25	24	47	25	13	51				9	3 Sept.	49	25	9	51	29	1 Sept.	47
2 Elul	31	48							16	10	50				6 Elul	8	48
9	7 Sept.	49							23	17	51, 52				13	15	49
16	14	50													20	22	50
23	21	51, 52													27	29	51

Jewish year of the World 5644, corresponding to A. D. 1883-1884.			Jewish year of the World 5645, corresponding to A. D. 1884-1885.			Jewish year of the World 5646, corresponding to A. D. 1885-1886.			Jewish year of the World 5647, corresponding to A. D. 1886-1887.			Jewish year of the World 5648, corresponding to A. D. 1887-1888.			Jewish year of the World 5649, corresponding to A. D. 1888-1889.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
7 C	1883		4 C	1884		4 E	1885		2 C	1886		5 C	1887		4 E	1888	
5 Tisri	6 Oct.	52	1 Tisri	29 Sept.	New yrs.	3 Tisri	12 Sept.	53	3 Tisri	2 Oct.	53	6 Tisri	24 Sept.	52	3 Tisri	8 Sept.	53
12	13	53	8	27	53 [day	10	19	Chippur	10	9	Chippur	13	1 Oct.	53	10	15	Chippur
19	20	Succoth	15	4 Oct.	Succoth	17	26	Succoth	17	16	Succoth	20	8	Succoth	17	22	Succoth
23*	24*	54, B. L.	22	11	Oct. Suc.	24	3 Oct.	1	24	23	1	23*	11*	54, B. L.	24	29	1
26	27	1	23*	12*	54, B.L.	1 Marches.	10	2	1 Marches.	30	2	27	15	1	1 Marches.	6 Oct.	2
3 Marches.	3 Nov.	2	29	18	1	8	17	3	8	6 Nov.	3	4 Marches.	22	2	8	13	3
10	10	3	6 Marches.	25	2	15	24	4	15	13	4	11	29	3	15	20	4
17	17	4	13	1 Nov.	3	22	31	5	22	20	5	18	5 Nov.	4	22	27	5
24	24	5	20	8	4	29	7 Nov.	6	29	27	6	25	12	5	29	3 Nov.	6
2 Cisleu	1 Dec.	6	27	15	5	6 Cisleu	14	7	7 Cisleu	4 Dec.	7	3 Cisleu	19	6	6 Cisleu	10	7
9	8	7	4 Cisleu	22	6	13	21	8	14	11	8	10	26	7	13	17	8
16	15	8	11	29	7	20	28	9	21	18	9	17	3 Dec.	8	20	24	9
23	22	9	18	6 Dec.	8	27	5 Dec.	10	28	25	10	24	10	9	27	1 Dec.	10
30	29	10	25	13	9, En.	4 Tebet	12	11		1887		2 Tebet	17	10	4 Tobet	8	11
	1884		2 Tebet	20	10	11	19	12	5 Tebet	1 Jan.	11	9	24	11	11	15	12
7 Tebet	5 Jan.	11	9	27	11	18	26	13	12	8	12	16	31	12	18	22	13
14	12	12		1885			1886		19	15	13		1888		25	29	14
21	19	13	16	3 Jan.	12	25	2 Jan.	14	26	22	14	23	7 Jan.	13		1889	
28	26	14	23	10	13	3 Sebat	9	15	4 Sebat	29	15	1 Sebat	14	14	3 Sebat	5 Jan.	15
6 Sebat	2 Feb.	15	1 Sebat	17	14	10	16	16	11	5 Feb.	16	8	21	15	10	12	16
13	9	16	8	24	15	17	23	17	18	12	17	15	28	16	17	19	17
20	16	17	15	31	16	24	30	18	25	19	18, S	22	4 Feb.	17	24	26	18
27	23	18, S	22	7 Feb.	17	1 Adar	6 Feb.	19	2 Adar	26	19	29	11	18, S	1 Adar	2 Feb.	19
4 Adar	1 March	19	29	14	18, S	8	13	20	9	5 March	20, Z	6 Adar	18	19	8	9	20
11	8	20, Z	6 Adar	21	19	15	20	21	16	12	21	13	25	20, Z	15	16	21
18	15	21, P	13	28	20, Z	22	27	22	23	19	22, 23, P	20	3 March	21, P	22	23	22
25	22	22, 23, H	20	7 March	21, P	29	6 March	23, S	1 Nisan	26	24, H	27	10	22, 23, H	29	2 March	23, S
3 Nisan	29	24	27	14	22, 23, H	6 Veadar	13	24	8	2 April	25	5 Nisan	17	24	6 Veadar	9	24
10	5 April	25	5 Nisan	21	24	13	20	25, Z	15	9	1 Pas.	12	24	25	13	16	25, Z
17	12	1 Pas.	12	28	25	20	27	26, P	22	16	2 Pas.	19	31	1 Pas.	20	23	26, P
24	19	26	19	4 April	1 Pas.	27	3 April	27, H	29	23	26	26	7 April	26	27	30	27, H
1 Ijar	26	27, 28	26	11	26	5 Nisan	10	28	6 Ijar	30	27, 28	3 Ijar	14	27, 28	5 Nisan	6 April	28
8	3 May	29, 30	3 Ijar	18	27, 28	12	17	29	13	7 May	29, 30	10	21	29, 30	12	13	29
15	10	31	10	25	29, 30	19	24	1 Pas.	20	14	31	17	28	31	19	20	1 Pas.
22	17	32, 33	17	2 May	31	26	1 May	30	27	21	32, 33	24	5 May	32, 33	26	27	30
29	24	34	24	9	32, 33	3 Ijar	8	31	5 Sivan	28	34	2 Sivan	12	34	3 Ijar	4 May	31
7 Sivan	31	Pent.	2 Sivan	16	34	10	15	32	12	4 June	35	9	19	35	10	11	32
14	7 June	35	9	23	35	17	22	33	19	11	36	16	26	36	17	18	33
21	14	36	16	30	36	24	29	34	26	18	37	23	2 June	37	24	25	34
28	21	37	23	6 June	37	2 Sivan	5 June	35	3 Tammuz	25	38	30	9	38	2 Sivan	1 June	35
5 Tammuz	28	38	30	13	38	9	12	36	10	2 July	39	7 Tammuz	16	39	9	8	36
12	5 July	39, 40	7 Tammuz	20	39	16	19	37	17	9	40	14	23	40	16	15	37
19	12	41	14	27	40	23	26	38	24	16	41	21	30	41	23	22	38
26	19	42, 43	21	4 July	41	30	3 July	39	2 Ab	23	42, 43	28	7 July	42, 43	30	29	39
4 Ab	26	44	28	11	42, 43	7 Tammuz	10	40	9	30	44	6 Ab	14	44	7 Tammuz	6 July	40
11	2 Aug.	45	6 Ab	18	44	14	17	41	16	6 Aug.	45	13	21	45	14	13	41
18	9	46	13	25	45	21	24	42	23	13	46	20	28	46	21	20	42
25	16	47	20	1 Aug.	46	28	31	43	30	20	47	27	4 Aug.	47	28	27	43
2 Elul	23	48	27	8	47	6 Ab	7 Aug.	44	7 Elul	27	48	4 Elul	11	48	6 Ab	3 Aug.	44
9	30	49	4 Elul	15	48	13	14	45	14	3 Sept.	49	11	18	49	13	10	45
16	6 Sept.	50	11	22	49	20	21	46	21	10	50	18	25	50	20	17	46
23	13	51, 52	18	29	50	27	28	47	28	17	51	25	1 Sept.	51, 52	27	24	47
			25	5 Sept.	51	4 Elul	4 Sept.	48							4 Elul	31	48
						11	11	49							11	7 Sept.	49
						18	18	50							18	14	50
						25	25	51, 52							25	21	51, 52

Jewish year of the World 5650, corresponding to A. D. 1889-1890.			Jewish year of the World 5651, corresponding to A. D. 1890-1891.			Jewish year of the World 5652, corresponding to A. D. 1891-1892.			Jewish year of the World 5653, corresponding to A. D. 1892-1893.			Jewish year of the World 5654, corresponding to A. D. 1893-1894.			Jewish year of the World 5655, corresponding to A. D. 1894-1895.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
2 C	1889		7 E	1890		4 C	1891		2 C	1892		3 E	1893		5 C	1894	
3 Tisri	28 Sept.	53	6 Tisri	20 Sept.	52	1 Tisri	3 Oct.	New yrs.	3 Tisri	24 Sept.	53	6 Tisri	16 Sept.	52	6 Tisri	6 Oct.	52
10	5 Oct.	Chippur	13	27	53	8	10	53 [day	10	1 Oct.	Chippur	13	23	53	13	13	53
17	12	Succoth	20	4 Oct.	Succoth	15	17	Succoth	17	8	Succoth	20	30	Succoth	20	20	Succoth
24	19	1	27	11	1	22	24	Oct. Suc.	24	15	1	23*	3* Oct.	54, B. L.	23*	23*	54, B. L.
1 Marches.	26	2	4 Marches.	18	2	23*	25*	54, B. L.	1 Marches.	22	2	27	7	1	27	27	1
8	2 Nov.	3	11	25	3	29	31	1	8	29	3	4 Marches.	14	2	4 Marches.	3 Nov.	2
15	9	4	18	1 Nov.	4	6 Marches.	7 Nov.	2	15	5 Nov.	4	11	21	3	11	10	3
22	16	5	25	8	5	13	14	3	22	12	5	18	28	4	18	17	4
29	23	6	3 Cisleu	15	6	20	21	4	29	19	6	25	4 Nov.	5	25	24	5
7 Cisleu	30	7	10	22	7	27	28	5	7 Cisleu	26	7	2 Cisleu	11	6	3 Cisleu	1 Dec.	6
14	7 Dec.	8	17	29	8	4 Cisleu	5 Dec.	6	14	3 Dec.	8	9	18	7	10	8	7
21	14	9	24	6 Dec.	9	11	12	7	21	10	9	16	25	8	17	15	8
28	21	10	2 Tebet	13	10	18	19	8	28	17	10	23	2 Dec.	9	24	22	9
5 Tebet	28	11	9	20	11	25	26	9, En	5 Tebet	24	11	30	9	10	2 Tebet	29	10
	1890		16	27	12		1892		12	31	12	7 Tebet	16	11		1895	
12	4 Jan.	12		1891		2 Tebet	2 Jan.	10		1893		14	23	12	9	5 Jan.	11
19	11	13	23	3 Jan.	13	9	9	11	19	7 Jan.	13	21	30	13	16	12	12
26	18	14	1 Sebat	10	14	16	16	12	26	14	14		1894		23	19	13
4 Sebat	25	15	8	17	15	23	23	13	4 Sebat	21	15	28	6 Jan.	14	1 Sebat	26	14
11	1 Feb.	16	15	24	16	1 Sebat	30	14	11	28	16	6 Sebat	13	15	8	2 Feb.	15
18	8	17	22	31	17	8	6 Feb.	15	18	4 Feb.	17	13	20	16	15	9	16
25	15	18, S	29	7 Feb.	18	15	13	16	25	11	18, S	20	27	17	22	16	17
2 Adar	22	19	6 Adar	14	19	22	20	17	2 Adar	18	19	27	3 Feb.	18	29	23	18, S
9	1 March	20, Z	13	21	20	29	27	18, S	9	25	20, Z	4 Adar	10	19	6 Adar	2 March	19
16	8	21	20	28	21	6 Adar	5 March	19	16	4 March	21	11	17	20	13	9	20, Z
23	15	22, 23, P	27	7 March	22, S	13	12	20, Z	23	11	22, 23, P	18	24	21	20	16	21, P
1 Nisan	22	24, H	4 Veadar	14	23	20	19	21, P	1 Nisan	18	24, H	25	3 March	22, S	27	23	22, 23, H
8	29	25	11	21	24, Z	27	26	22, 23, H	8	25	25	2 Veadar	10	23	5 Nisan	30	24
15	5 April	1 Pas.	18	28	25, P	5 Nisan	2 April	24	15	1 April	1 Pas.	9	17	24, Z	12	6 April	25
22	12	2 Pas.	25	4 April	26, H	12	9	25	22	8	2 Pas.	16	24	25	19	13	1 Pas.
29	19	26	3 Nisan	11	27	19	16	1 Pas.	29	15	26	23	31	26, P	26	20	26
6 Ijar	26	27, 28	10	18	28	26	23	26	6 Ijar	22	27, 28	1 Nisan	7 April	27, H	3 Ijar	27	27, 28
13	3 May	29, 30	17	25	1 Pas.	3 Ijar	30	27, 28	13	29	29, 30	8	14	28	10	4 May	29, 30
20	10	31	24	2 May	29	10	7 May	29, 30	20	6 May	31	15	21	1 Pas.	17	11	31
27	17	32, 33	1 Ijar	9	30	17	14	31	27	13	32, 33	22	28	2 Pas.	24	18	32, 33
5 Sivan	24	34	8	16	31	24	21	32, 33	5 Sivan	20	34	29	5 May	29	2 Sivan	25	34
12	31	35	15	23	32	2 Sivan	28	34	12	27	35	6 Ijar	12	30	9	1 June	35
19	7 June	36	22	30	33	9	4 June	35	19	3 June	36	13	19	31	16	8	36
26	14	37	29	6 June	34	16	11	36	26	10	37	20	26	32	23	15	37
3 Tammuz	21	38	7 Sivan	13	Pent.	23	18	37	3 Tammuz	17	38	27	2 June	33	30	22	38
10	28	39	14	20	35	30	25	38	10	24	39	5 Sivan	9	34	7 Tammuz	29	39
17	5 July	40	21	27	36	7 Tammuz	2 July	39	17	1 July	46	12	16	35	14	6 July	40
24	12	41	28	4 July	37	14	9	40	24	8	41	19	23	36	21	13	41
2 Ab	19	42, 43	5 Tammuz	11	38	21	16	41	2 Ab	15	42, 43	26	30	37	28	20	42, 43
9	26	44	12	18	39, 40	28	23	42, 43	9	22	44	3 Tammuz	7 July	38	6 Ab	27	44
16	2 Aug.	45	19	25	41	6 Ab	30	44	16	29	45	10	14	39	13	3 Aug.	45
23	9	46	26	1 Aug.	42, 43	13	6 Aug.	45	23	5 Aug.	46	17	21	40	20	10	46
30	16	47	4 Ab	8	44	20	13	46	30	12	47	24	28	41	27	17	47
7 Elul	23	48	11	15	45	27	20	47	7 Elul	19	48	2 Ab	4 Aug.	42, 43	4 Elul	24	48
14	30	49	18	22	46	4 Elul	27	48	14	26	49	9	11	44	11	31	49
21	6 Sept.	50	25	29	47	11	3 Sept.	49	21	2 Sept.	50	16	18	45	18	7 Sept.	50
28	13	51	2 Elul	5 Sept.	48	18	10	50	28	9	51	23	25	46	25	14	51, 52
			9	12	49	25	17	51				30	1 Sept.	47			
			16	19	50							7 Elul	8	48			
			23	26	51, 52							14	15	49			
												21	22	50			
												28	29	51			

Jewish year of the World 5656, corresponding to A. D. 1895-1896.			Jewish year of the World 5657, corresponding to A. D. 1896-1897.			Jewish year of the World 5658, corresponding to A. D. 1897-1898.			Jewish year of the World 5659, corresponding to A. D. 1898-1899.			Jewish year of the World 5660, corresponding to A. D. 1899-1900.			Jewish year of the World 5661, corresponding to A. D. 1900-1901.		
Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.	Sabbaths of the Jewish year.	Saturdays of the Gregorian yr.	Pareshioth and Haphtaroth.
1 C	1895		2 E	1896		6 C	1897		3 C	1898		2 E	1899		6 C	1900	
3 Tisri	21 Sept.	53	5 Tisri	12 Sept.	52	6 Tisri	2 Oct.	52	1 Tisri	17 Sept.		5 Tisri	9 Sept.	52	6 Tisri	29 Sept.	52
10	28	Chippur	12	19	53	13	9	53	8	24	New yrs.	12	16	53	13	6 Oct.	53
17	5 Oct.	Succoth	19	26	Succoth	20	16	Succoth	15	1 Oct.	53 [day	19	23	Succoth	20	13	Succoth
23*	11*	54, B. L.	23*	30*	54, B. L.	23*	19*	54, B. L.	22	8	Succoth	23*	27*	54, B. L.	23*	16*	54, B. L.
24	12	1	26	3 Oct.	1	27	23	1	23*	9*	Sab.p.Suc.	26	30	1	27	20	1
1 Marches.	19	2	3 Marches.	10	2	4 Marches.	30	2	29	15	54, B.L.	3 Marches.	7 Oct.	2	4 Marches.	27	2
8	26	3	10	17	3	11	6 Nov.	3	6 Marches.	22	1	10	14	3	11	3 Nov.	3
15	2 Nov	4	17	24	4	18	13	4	13	29	2	17	21	4	18	10	4
22	9	5	24	31	5	25	20	5	20	5 Nov.	3	24	28	5	25	17	5
29	16	6	2 Cisleu	7 Nov.	6	2 Cisleu	27	0	27	12	4	2 Cisleu	4 Nov	6	2 Cisleu	24	6
6 Cisleu	23	7	9	14	7	9	4 Dec.	7	5 Cisleu	19	6	9	11	7	9	1 Dec.	7
13	30	8	16	21	8	16	11	8	12	26	7	16	18	8	16	8	8
20	7 Dec.	9	23	28	9	23	18	9	19	3 Dec.	8	23	25	9	23	15	9
27	14	10	30	5 Dec.	10	30	25	10	26	10	9	30	2 Dec.	10	30	22	10
4 Tebet	21	11	7 Tebet	12	11		1898		4 Tebet	17	10	7 Tebet	9	11	7 Tebet	29	11
11	28	12	14	19	12	7 Tebet	1 Jan.	11	11	24	11	14	16	12		1901	
	1896		21	26	13	14	8	12	18	31	12	21	23	13	14	5 Jan.	12
18	4 Jan.	13		1897		21	15	13		1899		28	30	14	21	12	13
25	11	14	28	2 Jan.	14	28	22	14	25	7 Jan.	13		1900		28	19	14
3 Sebat	18	15	6 Sebat	9	15	6 Sebat	29	15	3 Sebat	14	14	6 Sebat	6 Jan	15	6 Sebat	26	15
10	25	16	13	16	16	13	5 Feb.	16	10	21	15	13	13	16	13	2 Feb.	16
17	1 Feb.	17	20	23	17	20	12	17	17	28	16	20	20	17	20	9	17
24	8	18	27	30	18	27	19	18, S	24	4 Feb.	17	27	27	18	27	16	18, S
1 Adar	15	19, S	4 Adar	6 Feb.	19	4 Adar	26	19	1 Adar	11	18, S	4 Adar	3 Feb.	19	4 Adar	23	19
8	22	20, Z	11	13	20	11	5 March	20, Z	8	18	19, Z	11	10	20	11	2 March	20, Z
15	29	21	18	20	21	18	12	21, P	15	25	20	18	17	21	18	9	21, P
22	7 March	22, P	25	27	22, S	25	19	22, 23, II	22	4 March	21, P	25	24	22, S	25	16	22, 23, H
29	14	23, II	2 Veadar	6 March	23	3 Nisan	26	24	29	11	22, 23, II	2 Veadar	3 March	23	3 Nisan	23	24
7 Nisan	21	24	9	13	24, Z	10	2 April	25	7 Nisan	18	24	9	10	24, Z	10	30	25
14	28	25	16	20	25	17	9	1 Pas.	14	25	25	16	17	25	17	6 April	1 Pas.
21	4 April	1 Pas.	23	27	26, P	24	16	26	21	1 April	1 Pas.	23	24	26, P	24	13	26
28	11	26	1 Nisan	3 April	27, II	1 Ijar	23	27, 28	28	8	26	1 Nisan	31	27, II	1 Ijar	20	27, 28
5 Ijar	18	27, 28	8	10	28	8	30	29, 30	5 Ijar	15	27, 28	8	7 April	28	8	27	29, 30
12	25	29, 30	15	17	1 Pas.	15	7 May	31	12	22	29, 30	15	14	1 Pas.	15	4 May	31
19	2 May	31	22	24	2 Pas.	22	14	32, 33	19	29	31	22	21	2 Pas.	22	11	32, 33
26	9	32, 33	29	1 May	29	29	21	34	26	6 May	32, 33	29	28	29	29	18	34
4 Sivan	16	34	6 Ijar	8	30	7 Sivan	28	Pent.	4 Sivan	13	34	6 Ijar	5 May	30	7 Sivan	25	Pent.
11	23	35	13	15	31	14	4 June	35	11	20	35	13	12	31	14	1 June	35
18	30	36	20	22	32	21	11	36	18	27	36	20	19	32	21	8	36
25	6 June	37	27	29	33	28	18	37	25	3 June	37	27	26	33	28	15	37
2 Tammuz	13	38	5 Sivan	5 June	34	5 Tammuz	25	38	2 Tammuz	10	38	5 Sivan	2 June	34	5 Tammuz	22	38
9	20	39	12	12	35	12	2 July	39, 40	9	17	39	12	9	35	12	29	39, 40
16	27	40	19	19	36	19	9	41	16	24	40	19	16	36	19	6 July	41
23	4 July	41	26	26	37	26	16	42, 43	23	1 July	41	26	23	37	26	13	42, 43
1 Ab	11	42, 43	3 Tammuz	3 July	38	4 Ab	23	44	1 Ab	8	42, 43	3 Tammuz	30	38	4 Ab	20	44
8	18	44	10	10	39	11	30	45	8	15	44	10	7 July	39	11	27	45
15	25	45	17	17	40	18	6 Aug.	46	15	22	45	17	14	40	18	3 Aug.	46
22	1 Aug.	46	24	24	41	25	13	47	22	29	46	24	21	41	25	10	47
29	8	47	2 Ab	31	42, 43	2 Elul	20	48	29	5 Aug.	47	2 Ab	28	42, 43	2 Elul	17	48
6 Elul	15	48	9	7 Aug.	44	9	27	49	6 Elul	12	48	9	4 Aug.	44	9	24	49
13	22	49	16	14	45	16	3 Sept.	50	13	19	49	16	11	45	16	31	50
20	29	50	23	21	46	23	10	51, 52	20	26	50	23	18	46	23	7 Sept.	51, 52
27	5 Sept.	51	30	28	47				27	2 Sept.	51	30	25	47			
			7 Elul	4 Sept.	48							7 Elul	1 Sept.	48			
			14	11	49							14	8	49			
			21	18	50							21	15	50			
			28	25	51							28	22	51			

TABLE VI.—*Containing the year of the Jewish Lunar Cycle, the Golden Number, the first day of the Jewish Passover, Easter Sunday, and the commencement of each Jewish Year, according to the Gregorian calendar, from A. D.* 1812 *to A. D.* 1900 *(both inclusive.)*

Rabbinical year of the world.	Year from the Incarnation.	Year of the Jewish lunar cycle.	Golden Number.	First day of the Jewish Passover (15 Nisan.)	Easter Sunday.	Commencement of the Jewish year, according to the Gregorian calendar.
5572	B 1812	5	8	Saturday, March 28	March 29	September 19, 1811
5573	1813	6	9	Thursday, April 15	April 18	7, 1812
5574	1814	7	10	Tuesday, April 5	10	25, 1813
5575	1815	8	11	Tuesday, April 25	March 20	15, 1814
5576	B 1816	9	12	Saturday, April 13	April 14	October 5, 1815
5577	1817	10	13	Tuesday, April 1	6	September 23, 1816
5578	1818	11	14	Tuesday, April 21	March 22	11, 1817
5579	1819	12	15	Saturday, April 10	April 11	October 1, 1818
5580	B 1820	13	16	Thursday, March 30	2	September 20, 1819
5581	1821	14	17	Tuesday, April 17	22	9, 1820
5582	1822	15	18	Saturday, April 6	7	27, 1821
5583	1823	16	19	Thursday, March 27	March 30	16, 1822
5584	B 1824	17	1	Tuesday, April 13	April 18	6, 1823
5585	1825	18	2	Sunday, April 3	3	23, 1824
5586	1826	19	3	Saturday, April 22	March 26	13, 1825
5587	1827	1	4	Thursday, April 12	April 15	October 2, 1826
5588	B 1828	2	5	Sunday, March 30	6	September 22, 1827
5589	1829	3	6	Saturday, April 18	19	9, 1828
5590	1830	4	7	Thursday, April 8	11	28, 1829
5591	1831	5	8	Tuesday, March 29	3	18, 1830
5592	B 1832	6	9	Sunday, April 15	22	8, 1831
5593	1833	7	10	Thursday, April 4	7	25, 1832
5594	1834	8	11	Thursday, April 24	March 30	14, 1833
5595	1835	9	12	Tuesday, April 14	April 19	October 4, 1834
5596	B 1836	10	13	Saturday, April 2	3	September 24, 1835
5597	1837	11	14	Thursday, April 20	March 26	12, 1836
5598	1838	12	15	Tuesday, April 10	April 15	30, 1837
5599	1839	13	16	Saturday, March 30	March 31	20, 1838
5600	B 1840	14	17	Saturday, April 18	April 19	9, 1839
5601	1841	15	18	Tuesday, April 6	11	28, 1840
5602	1842	16	19	Saturday, March 26	March 27	16, 1841
5603	1843	17	1	Saturday, April 15	April 16	5, 1842
5604	B 1844	18	2	Thursday, April 4	7	25, 1843
5605	1845	19	3	Tuesday, April 22	March 23	14, 1844
5606	1846	1	4	Saturday, April 11	April 12	October 2, 1845
5607	1847	2	5	Thursday, April 1	4	September 21, 1846
5608	B 1848	3	6	Tuesday, April 18	23	11, 1847
5609	1849	4	7	Saturday, April 7	8	28, 1848
5610	1850	5	8	Thursday, March 28	March 31	17, 1849
5611	1851	6	9	Thursday, April 17	April 20	7, 1850
5612	B 1852	7	10	Sunday, April 4	11	27, 1851
5613	1853	8	11	Saturday, April 23	March 27	14, 1852
5614	1854	9	12	Thursday, April 13	April 16	October 3, 1853
5615	1855	10	13	Tuesday, April 3	8	September 23, 1854
5616	B 1856	11	14	Sunday, April 20	March 23	13, 1855
5617	1857	12	15	Thursday, April 9	April 12	30, 1856
5618	1858	13	16	Tuesday, March 30	4	19, 1857
5619	1859	14	17	Tuesday, April 19	24	9, 1858
5620	B 1860	15	18	Saturday, April 7	8	29, 1859
5621	1861	16	19	Tuesday, March 26	March 31	17, 1860
5622	1862	17	1	Tuesday, April 15	April 20	5, 1861
5623	1863	18	2	Saturday, April 4	5	25, 1862
5624	B 1864	19	3	Thursday, April 23	March 27	14, 1863
5625	1865	1	4	Tuesday, April 11	April 16	October 1, 1864
5626	1866	2	5	Saturday, March 31	1	September 21, 1865
5627	1867	3	6	Saturday, April 20	21	10, 1866
5628	B 1868	4	7	Tuesday, April 7	12	30, 1867
5629	1869	5	8	Saturday, March 27	March 28	17, 1868
5630	1870	6	9	Saturday, April 16	April 17	6, 1869
5631	1871	7	10	Thursday, April 6	9	26, 1870
5632	B 1872	8	11	Tuesday, April 23	March 31	16, 1871
5633	1873	9	12	Saturday, April 12	April 13	October 3, 1872
5634	1874	10	13	Thursday, April 2	5	September 22, 1873
5635	1875	11	14	Tuesday, April 20	March 28	12, 1874
5636	B 1876	12	15	Sunday, April 9	April 16	30, 1875
5637	1877	13	16	Thursday, March 29	1	19, 1876
5638	1878	14	17	Thursday, April 18	21	8, 1877
5639	1879	15	18	Tuesday, April 8	13	28, 1878
5640	B 1880	16	19	Saturday, March 27	March 28	18, 1879
5641	1881	17	1	Thursday, April 14	April 17	6, 1880
5642	1882	18	2	Tuesday, April 4	9	24, 1881
5643	1883	19	3	Sunday, April 22	March 25	14, 1882
5644	B 1884	1	4	Thursday, April 10	April 13	October 2, 1883
5645	1885	2	5	Tuesday, March 31	5	September 20, 1884
5646	1886	3	6	Tuesday, April 20	25	10, 1885
5647	1887	4	7	Saturday, April 9	10	30, 1886
5648	B 1888	5	8	Tuesday, March 27	1	19, 1887
5649	1889	6	9	Tuesday, April 16	21	6, 1888
5650	1890	7	10	Saturday, April 5	6	26, 1889
5651	1891	8	11	Thursday, April 23	March 29	15, 1890
5652	B 1892	9	12	Tuesday, April 12	April 17	October 3, 1891
5653	1893	10	13	Saturday, April 1	2	September 22, 1892
5654	1894	11	14	Saturday, April 21	March 25	11, 1893
5655	1895	12	15	Tuesday, April 9	April 14	October 1, 1894
5656	B 1896	13	16	Sunday, March 29	5	September 19, 1895
5657	1897	14	17	Saturday, April 17	18	8, 1896
5658	1898	15	18	Thursday, April 7	10	27, 1897
5659	1899	16	19	Sunday, March 26	2	17, 1898
5660	1900	17	1	Saturday, April 14	15	5, 1899
5661	1901	18	2	Thursday, April 4	7	24, 1900

EXPLANATION OF THE PRECEDING TABLES.

BEFORE the reader enters upon the particular uses of each of the preceding tables, it will be necessary to give a detailed account of the rabbinical computation of time upon which they have been constructed. The year used by the Jews contains twelve or thirteen lunations, which are so artificially disposed that its commencement constantly happens about the time of the *autumnal equinox*. In order to effect this, they have been obliged to have recourse to the sun's revolution through the twelve signs of the zodiac, or, to speak more properly, to the quantum of time which the earth takes up in making one complete periodic revolution round the sun. This period of time, according to the rabbins, (which is the same that is used in the construction of their calendar,) is 365 days, 5 hours, 997 *chelakim*, (*points*,) and 48 moments; which, reduced to our time, is equal to 365 days, 5 hours, 55 minutes, and 25 seconds—1080 *chelakim* being contained in one hour, and 76 moments in a *chelek*. See Bibl. Rabb., Part II., p. 407.

The quantity of the synodical revolution of the moon, according to the rabbins, is 29 days, 12 hours, and 793 *chelakim*, which also reduced to our time, is equal to 29 days, 12 hours, 44 minutes, and 3¼ seconds; and twelve times this quantity, or 354 days, 8 hours, 48 minutes, and 40 seconds, is equal to the Jewish common year, which is nearly 11 days short of the solar revolution; consequently, to keep the seasons of the year in their respective months, the rabbins employ an *embolismic* or *leap* year of 13 lunar months every second or third year, by means of which, with other corrections which will be hereafter noticed, their years are found to correspond so exactly with the Gregorian calendar as not to deviate from it materially through the course of some centuries.

In the lunar cycle of 19 years, which embraces the principal variations in the motion of the moon, they have 12 common years of 12 lunar months, and *embolismic* years of 13 lunar months; and in order that all their months may begin as nearly as possible with the day of the conjunction of the sun and moon, they have alternately, for the most part, 29 and 30 days. Thus *Tisri*, their first month, contains 30 days; *Marchesvan*, their second month, 29 or 30; *Cisleu*, 29 or 30; *Tebet*, 29; *Sebat*, 30; *Adar*, 29; *Nisan*, 30; *Ijar*, 29; *Sivan*, 30; *Tammuz*, 29; *Ab*, 30; and *Elul*, 29. In the *embolismic* year, *Adar* always consists of 30, and the *thirteenth* month, which is named *Veadar*, always of 29 days.

The reason why an *embolismic* year for the most part succeeds two common years, is evident from the circumstance of the lunar year being nearly 11 days shorter than the solar, so that in three years the latter gains from the former not fewer than about 32 days, and as only a month of 30 days is intercalated in that time, at the commencement of the lunar cycle, it is manifest that two intercalary years must sometimes happen with only one common year between. Accordingly, the 3d, 6th, 8th, 11th, 14th, 17th, and 19th years of every lunar cycle are denominated *embolismic*; see Table I. If the lunar synodic revolution consisted precisely of 29 days, 12 hours, the assigning to the Jewish months 29 and 30 days alternately, would be sufficient to fix the commencement of the different months about the day of the conjunction, *ad infinitum*; but as the synodic revolution, according to Rabbi *Adda*, contains 44 minutes 3¼ seconds more than 29½ days, it is demonstrable that the assignment of 29 and 30 days alternately to the months must be insufficient, and in the course of a few years must produce a very sensible error.

Thus, in order to make this circumstance obvious to the lowest capacity, let the first paschal full moon in the lunar cycle be supposed to commence precisely at mid-day, then it is evident, from the quantity of a synodic revolution, as ascertained by the rabbins, that the nineteen paschal full moons which are contained in every cycle will, in this case, happen as in the following table; where the first column points out the year of the cycle; the second, the precise point of time in the lunar cycle of the respective paschal full moons; the third, the nearest corresponding day, omitting the fractional parts; and the fourth, the differences of the numbers in the third column, or in other words, the interval of time, expressed in whole numbers, which elapses between each successive paschal full moon.

1	0 days	0 hours	0 min.	0 sec.		
2	354	8	48	40	354	354
3 E	738	6	21	23	738	384
4	1092	15	10	3	1093	355
5	1446	23	58	43	1447	354
6 E	1830	21	31	26	1831	384
7	2185	6	20	6	2185	354
8 E	2569	3	52	49	2569	384
9	2923	12	41	29	2924	355
10	3277	21	30	9	3278	354
11 E	3661	19	2	52	3662	384
12	4016	3	51	32	4016	354
13	4370	12	40	12	4371	355
14 E	4754	10	12	55	4754	383
15	5108	19	1	35	5109	355
16	5463	3	50	15	5463	354
17 E	5847	1	22	58	5847	384
18	6201	10	11	38	6201	354
19 E	6585	7	44	21	6585	384
1	6939	16	33	1	6940	355

From the last column of the preceding table, it is evident that the paschal full moons happen constantly after an interval of 354, 355, 383, or 384 days, omitting the fractional parts; but the length of the Jewish year may be either 353, 354, 355, 383, 384, or 385 days. The reason of this discordance between the length of the Jewish year, and the interval between two consecutive paschal full moons, arises chiefly from the circumstance of never beginning the year on the first, fourth, or sixth day of the week. Hence, if the new moon, which regulates the commencement of the year, should happen on the 1st day of the week, the year does not begin till the following day; and if on the 4th or 6th, the commencement of the year is dated from the 5th or Sabbath. The reason why the Jews never begin their year on the first day of the week, is to prevent the occurrence of the celebration of the festival of *Hosanna Rabba* on the Sabbath day, as some parts of this festival are deemed by them incompatible with the strict observance of the Sabbath enjoined on them by the fourth commandment.

The reason why the year is never begun on the 4th or 6th days of the week, is to prevent the occurrence of the great day of Atonement on the 6th or Lord's day; for as the Jews are bound to keep this fast on the 10th of Tisri, and also to observe it as strictly as they would the Sabbath, in this case two Sabbaths as it were would come together and produce great inconvenience, as in their estimation it is not lawful to bury their dead or boil their food on either of these days.

Hence arises the necessity of adding or subtracting, from time to time, an entire day to or from the mean length of the *common* or *embolismic* year, which correction is always made in the month *Marchesvan* or *Cisleu*, just in the same manner as the intercalated day in the Gregorian calendar is always attached to the end of *February*.

From the different varieties in the length of the months *Marchesvan* and *Cisleu*, connected with the day of the week upon which the year begins, are produced *fourteen* different kinds of years among the Jews, *seven* of which are *common* years, and the other *seven embolismic*; for sometimes these two months have each only 29 days, sometimes they have each 30 days, and at other times *Marchesvan* has 29, and *Cisleu* 30 days; and the new year may commence with the Sabbath, or the 2d, 3d, or 5th day of the week.

The indexes by which these different years are distinguished in the preceding tables are for the common years, 5 P 1, 5 d 7, 7 D 1, 7 P 3, 2 D 3, 2 P 5, and 3 d 5, and for the embolismic, 5 D 1, 3 d 7, 2 P 7, 5 P 3, 7 D 3, 7 P 5, and 2 D 5. The first figure of the index denotes the day of the week upon which the year commences, thus 5 denotes the year to begin on the fifth day of the week or Thursday, 3 the third day of the week or Tuesday, &c., &c.; the letter of the index determines the length of the months *Marchesvan* and *Cisleu*; thus P stands for *perfect*, i. e., these two months are both perfect, each containing 30 days; D stands for *defective*, i. e., each of these months contains only 29 days; and a small d denotes that one of these months is defective, which in this case is always *Marchesvan*. The last figure of the index shows the day of the week upon which the passover happens, just in the same manner as the first figure denotes the day of the week upon which the year begins.

For a farther explanation of the index, let it be required to find upon what day of the week the rabbinical year of the world 5570 begins; upon what day of the week the passover is held in that year; and also the length of the months *Marchesvan* and *Cisleu*. To solve this question, we have only to refer to Table I., where we find the index of the year to be 2 D 5, i. e., the year commences on *Tuesday*, the *passover* is held upon *Thursday*, and the months *Marchesvan* and *Cisleu* are both defective, i. e., have only 29 days each.

Having premised thus much respecting the mode of constructing the Jewish calendar, we now come to explain the chief object of the preceding tables, which is to determine the order of reading the *Pareshioth* and *Haphtaroth*, or *Sections* of the *Law* and the *Prophets* for any given year. For this purpose Tables I., II., and V. are chiefly constructed. In Table I. the index for every Jewish year of the world from 5568 to 5814 (both inclusive) is given; and as these years correspond to all the years of our Lord from 1807 to 2054, both inclusive, it will be 242 years before this table, in its present form, will be entirely antiquated; and it may be rendered perpetual by affixing the same routine of indexes to the 247 years, beginning with A. D. 2055 and ending with A. D. 2301; and to the 247 years subsequent to A. D. 2301, &c., &c., *ad infinitum*. Table II. contains a calendar of Sabbaths for the 14 *different kinds* of years made use of by the Jews, together with the *Pareshah* or *Pareshioth* read on the different Sabbaths of each. In the first column of the months the black circle or astronomical sign of the conjunction of the sun and moon points out the *figure* annexed to it to be the day of the week upon which the month begins, and when two numbers are affixed, it is to show that the conjunction of the luminaries corresponds to both days; the *latter* of which is always taken for the *commencement* of the *month*. All the other numbers in this column are the days of the month upon which the Sabbaths happen, except sometimes in the month *Tisri*, where two numbers occur together, the *first* of which is the *day of the week* and the *latter* the corresponding day of the month. In order therefore to find what *Pareshah* or *Pareshioth* are read on any given Sabbath, nothing more is necessary than to look into Table I. for the index of the given year, and with it to enter Table II., where against the given Sabbath, in the column of *Pareshioth*, will be found the given *Pareshah* or *Pareshioth* required.

Example I. Required the *Pareshah* or *Pareshioth* appointed to be read in the synagogue on the second Sabbath of the month Sivan, A. M. 5572. In Table I. the index for the years 5 d 7, from which it appears by Table II. that it is the second Jewish common year, and the second Sabbath of Sivan in this year is upon the 12th day of the month, over against which, in the column of *Pareshioth*, is 35, the number of the *Pareshah* required. By a reference to the list of *Pareshioth* given at the end of the commentary on the last chapter of Deuteronomy, we find that this section of the law commences with Num. iv. 21, and ends at vii. 89 of the same book. The *Haphtara* read on the Sabbath appears by the same list to be the xliith chapter of Judges from the 2d to the 25th verse; in Table V. the 12th of Sivan, A. M. 5572, is the same with the 23d of May, 1812.

Example 2. Required the *Pareshah* or *Pareshioth* appointed to be read on the fourth Sabbath of *Tammuz*, A. M. 5584. In Table I. the index for the year is 7 D 3, which index corresponds to the fifth embolismic year in Table II., consequently the *fourth* Sabbath of *Tammuz* falls on the 28th of the month, and the *Pareshioth* for the given day are the 42d and 43d. The former commences at the second verse of the xxxth chapter of Numbers, and the latter is continued from it to the end of the book. By a reference to Table V., the 28th of *Tammuz*, A. M. 5584, answers to the 24th of July, 1824.

N. B. The figure and capital letter found in the first column of Table V. at the beginning of each Jewish year, show to which of the fourteen kinds of years, according to their disposition in Table II., the said year belongs, thus 1 C stands for the first common year; 3 E, the fifth embolismic year, &c., &c., &c.

When, in the column of *Pareshioth* and *Haphtaroth* in Tables II. and V., the word *Chippur* is affixed to any particular Sabbath, it points it out to be the great day of ATONEMENT, for which a particular service is appointed. The portion of the law read on that day begins with the 27th verse of the xxiiid chapter of *Leviticus*, and ends with the chapter. The *Haphtorah* for this day is the *book of the prophet Jonah*.

When the word *Succoth* is affixed to any particular Sabbath, if it be the 15th of *Tisri*, it is the day upon which the Feast of *Tabernacles* commences; the portion of the law for which occasion begins at the 34th verse of the xxiiid chapter of *Leviticus*. The *Haphtarah* is the xivth chapter of the *prophet Zechariah*; but on the Sabbath which follows the 15th of Tisri, if it be within the octave of the Feast of *Tabernacles*, the portion of the prophets which is read is the xxxviiith chapter of *Ezekiel*, according to the *German Jews*, but the other Jews read from Ezek. xxxviii. 18, to xxxix. 16.

The capital letters B. L., which are affixed to the fifty-fourth section of the law in the third column of Table V., stand for *Book* of the *Law*. This section is read on the 23d of Tisri, which is contrived so as never to happen on the Sabbath, as the day upon which it is read is a time of great festivity among the Jews for their having completed the reading of the fifty-four Pareshioth, which comprise the whole book of the law. The asterisk affixed to the 23d day of Tisri, in Table V., and its corresponding time in the Gregorian computation, is designed to show that this day happens on a week day and not on the Sabbath, as all the other days in the same columns do.

When 1 *Pas.* or 2 *Pas.* is affixed to any particular Sabbath, it is the first or second Sabbath of the passover, upon which, if the 15th of Nisan be the Sabbath day, the portion of the prophets read on the occasion is the vth chapter of Joshua, all but the first verse. If there be only *one* Sabbath in the feast of the passover, the Haphtorah is the 14 first verses of the xxxviith chapter of Ezekiel, to which some add the three following. If there be *two* Sabbaths in the feast of the passover, the latter is termed the octave, upon which they read the whole of the *Canticles*, and also the *prophet Isaiah*, from the 32d verse of the xth chapter to the end of the xiith.

When *Pent.* is affixed to any particular Sabbath, it is the second day of the Feast of *Pentecost*, upon which occasion the iiid, ivth, vth, and vith chapters of the prophet *Habakkuk*, together with the book of *Ruth*, are read.

Besides the 54 sections of the law which are regularly read through in the course of a Jewish year, whether it be *common* or *embolismic*, there are *four minor* PARESHIOTH which are generally read in the month *Adar* of a *common*, and in *Veadar* of an *embolismic* year. These are שקלים *Shekalim*, זכור *Zachor*, פרה *Para*, and החדש *Hachodesh*; and are marked down in Tables II. and V. by their initial letters S, Z, P, and H. The minor Pareshah, SHEKALIM, commences with the 11th verse of the xxxth chapter of *Exodus*, and ends at the 16th verse of the same; ZACHOR begins with the 17th verse of the xxvth chapter of *Deuteronomy*, and contains the Divine malediction upon the Amalekites; PARA begins with the xixth chapter of Numbers, and ends with the chapter; and HACHODESH begins with the 10th verse of the xiith chapter of *Exodus*, and ends at the 20th verse of the same chapter.

When the Jewish year commences on the Sabbath, (which circumstance is noticed in the third column of Table V. whenever it occurs,) Lev. xxiii. 24 and Num. xxix. 1–7 are read.

When the 25th of *Cislev* falls on the Sabbath, the contraction *En.*, for *Encænia*, Dedication, is affixed to the number of the *Pareshah* in Tables II. and V., to show that it is the day to be held in commemoration of the altar's being *dedicated* afresh to the service of God, after its purification from its pollutions by Antiochus.

Tables III. and IV. are constructed to determine the day of the week upon which the principal Jewish Fasts and Feasts are held for any given year. One example will be sufficient to illustrate these tables. *Example*. Required the day of the week upon which the principal Jewish fasts and feasts happen in the Jewish year of the world 5573. By a reference to Table I. this year corresponds to A. D. 1813; and in Table III. in the same square with 1813 is the capital letter C, which shows that the numbers in column C of Table IV., over against the different fasts and festivals, are the days of the week required. Thus the commencement of Tisri is on the second and third days of the week; the Fast of *Gedaliah* on the 4th; the Fast of ATONEMENT on the 4th; the Feast of Tabernacles on the 2d; *Hosanna Rabba* on the 1st; the *Lætitia Legis*, or Joy for the Law, on the 3d; the commencement of *Marchesvan* on the 3d and 4th; the commencement of *Cislev* on the 5th; the *Encænia* on the 1st; the commencement of *Tebet* on the 6th; the Fast of the 10th of *Tebet* on the 1st; the commencement of *Sebat* on the Sabbath; the commencement of *Adar* on the 1st and 2d; the commencement of *Veadar* on the 3d and 4th; the Fast of *Esther* on the 2d; the Feast of *Purim* on the 3d; the commencement of *Nisan* on the 5th; the Feast of the *Passover* on the 5th; the commencement of *Iyar* on the 6th and 7th; the 33 *Omer* on the 3d; the commencement of *Sivan* on the 1st; the Feast of *Pentecost* on the 6th; the commencement of *Tammuz* on the 2d and 3d; the Fast of the 17th of *Tammuz* on the 5th; the commencement of *Ab* on the 4th; the Fast of the 9th of *Ab* on the 5th; and the commencement of *Elul* on the 5th and 6th days of the week.

Table VI. needs little explanation; the titles of its different columns being sufficient for this purpose. The *first* column shows the year of the world according to the Jewish reckoning. The second column, the year of our Lord; the letter B in the same column shows each *bissextile* or *Leap-year*. The 3d and 4th columns contain the *lunar cycle* and *golden numbers*. The *fifth* column shows the month and day of the month on which the Jewish passover falls, from the year 1812 to the year 1900. The *sixth* column marks the day on which *Easter* falls during the same period. The *seventh* column shows the year of our Lord corresponding with the beginning of the Jewish year in the *first* column; and also on what day of what month the Jewish year, according to the Gregorian calendar, commences. By the slightest inspection of these tables any person may at once see the day on which the Jewish passover and the Christian *Easter* falls for any year of the above period from 1812 to 1900.

On the subject of the preceding *tables* there will be doubtless various opinions among the readers of this work. Some may even think them *useless*, while others will judge them of considerable importance. The writer has only to say that no other part of the work has occasioned so much *labour* and so much *expense*. Nothing of this nature, on the same plan, has ever before met the eye of the *English* reader; nor does any other *language* afford a similar subject at once so *extensive* in the *plan*, and so *concise* in the *execution*. Those who best understand the work will perceive that it required no common *industry* to say nothing of other requisite *qualifications*, to construct such tables, even with the extensive work of *Bartolocci's Bibliotheca Rabbinica* before him, to which the present collection of tables acknowledges high obligations. The writer could not consider his comment on the Pentateuch as even tolerably complete without such an *apparatus* as is here produced, which it is hoped every minister of the word of God will find of the utmost use to him in various matters connected with Jewish affairs; but on this subject nothing need be added, as the tables and their uses have been already so largely explained. In his prospectus the author promised "every requisite table;" and had he not added *these*, he must have considered the *pledge* given to the public not redeemed.

A CHRONOLOGY OF THE PENTATEUCH,

WITH THE

BOOK OF JOSHUA;

OR

A SYSTEMATIC ARRANGEMENT OF EVENTS,

FROM THE CREATION OF ADAM, A. M. 1, TO THE BIRTH OF PELEG, A. M. 1757, AND OF EACH SUCCESSIVE YEAR FROM THE DISPERSION OF MANKIND AT THE BIRTH OF PELEG, TO THE SETTLEMENT OF THE ISRAELITES IN THE LAND OF CANAAN, AT THE DEATH OF JOSHUA, A. M. 2561, INCLUSIVE; SYNCHRONIZED WITH THE PRINCIPAL EPOCHS IN USE AMONG THE DIFFERENT NATIONS OF THE WORLD, VIZ., THE YEAR OF THE WORLD, THE YEAR BEFORE CHRIST, THE YEAR BEFORE AND AFTER THE DELUGE, THE YEAR OF THE JULIAN PERIOD, AND THE YEAR BEFORE THE FIRST OLYMPIAD.

TO WHICH ARE ADDED,

The REIGNS of the CONTEMPORARY SOVEREIGNS of the most remarkable Monarchies, together with the Year of the Life of all the antediluvian and postdiluvian Patriarchs on record, corresponding with the Years of the principal Epochs mentioned above. Designed to save the curious reader the trouble of reducing the Years of any particular Epoch to those of another, in which he may wish to fix any Event that took place within the limits of these Tables; and to prevent the necessity of recurrence to systematic Chronologies for historic Facts in any wise connected with those mentioned in the Sacred Writings.

TABLE I.

A CHRONOLOGY OF THE BIRTH AND DEATH OF ALL THE PATRIARCHS, FROM ADAM, A. M. 1, TO REU, THE SON OF PELEG, A. M. 1787.

A. M.	B. C.	Julian Period.	Anno ante Diluvium.	Year before the first Olymp.	Year before the year of Christ, 1812.	In the YEAR of the LIFE of									
						Adam.	Seth.	Enos.	Cainan.	Mahalaleel.	Jared.	Enoch	Methuselah.	Lamech.	Noah.	Shem.
1	4004	711	1656	3228	5816	1										
130	3874	840	1526	3098	5686	130	B									
235	3769	945	1421	2993	5581	235	105	B								
325	3679	1035	1331	2903	5491	325	195	90	B							
395	3609	1105	1261	2833	5421	395	265	160	70	B						
460	3544	1170	1196	2768	5356	460	330	225	135	65	B					
622	3382	1332	1034	2606	5194	622	492	387	297	227	162	B				
687	3317	1397	969	2541	5129	687	557	452	362	292	227	65	B			
874	3130	1584	782	2354	4942	874	744	639	549	479	414	252	187	B		
930	3074	1640	726	2298	4886	930 D	800	695	605	535	470	308	243	56		
987	3017	1697	669	2241	4829		857	752	662	592	527	365	300	113		
1042	2962	1752	614	2186	4774		912 D	807	717	647	582		355	168		
1056	2948	1766	600	2178	4760			821	731	661	596		369	182	B	
1140	2864	1850	516	2088	4676			905 D	815	745	680		453	266	84	
1235	2769	1945	421	1993	4581				910 D	840	775		548	361	179	
1290	2714	2000	376	1938	4526					895 D	830		603	416	234	
1422	2582	2132	234	1806	4394						962 D		735	548	366	
1558	2446	2268	98	1670	4258								871	684	502	B
1651	2353	2361	5	1577	4165								964	777 D	595	93
1656	2348	2366	0	1572	4160								969 D		600	98
			Anno o Diluvio.			Noah.	Shem.	Arphaxad.	Salah.	Heber.	Peleg.	Reu.				
1658	2346	2368	2	1570	4158	602	100	B								
1693	2311	2403	37	1535	4123	637	135	35	B							
1723	2281	2433	67	1505	4093	667	165	65	30	B						
1757	2247	2467	101	1471	4059	701	199	99	64	34	B					
1787	2217	2497	131	1437	4029	731	229	129	94	64	30	B				

The B signifies the year of the *birth*, and the D of the *death*, of each Patriarch.

TABLE II.—Chronology of Ancient Kingdoms

A. M.	B. C.	Julian Period.	Anno e Diluvio	Year before the first Olymp.	Kingdom of the Egyptians.	In the YEAR of the LIFE of									
						NOAH	SHEM	ARPHAXAD	SALAH	HEBER	PELEG	REU	SERUG	NAHOR	
1757	2247	2467	100	1471	59	701	199	99	64	34	1				
1758	2246	2468	101	1470	58	702	200	100	65	35	2				
1759	2245	2469	102	1469	57	703	201	101	66	36	3				
1760	2244	2470	103	1468	56	704	202	102	67	37	4				
1761	2243	2471	104	1467	55	705	203	103	68	38	5				
1762	2242	2472	105	1466	54	706	204	104	69	39	6				
1763	2241	2473	106	1465	53	707	205	105	70	40	7				
1764	2240	2474	107	1464	52	708	206	106	71	41	8				
1765	2239	2475	108	1463	51	709	207	107	72	42	9				
1766	2238	2476	109	1462	50	710	208	108	73	43	10				
1767	2237	2477	110	1461	49	711	209	109	74	44	11				
1768	2236	2478	111	1460	48	712	210	110	75	45	12				
1769	2235	2479	112	1459	47	713	211	111	76	46	13				
1770	2234	2480	113	1458	46	714	212	112	77	47	14				
1771	2233	2481	114	1457	45	715	213	113	78	48	15				
1772	2232	2482	115	1456	44	716	214	114	79	49	16				
1773	2231	2483	116	1455	43	717	215	115	80	50	17				
1774	2230	2484	117	1454	42	718	216	116	81	51	18				
1775	2229	2485	118	1453	41	719	217	117	82	52	19				
1776	2228	2486	119	1452	40	720	218	118	83	53	20				
1777	2227	2487	120	1451	39	721	219	119	84	54	21				
1778	2226	2488	121	1450	38	722	220	120	85	55	22				
1779	2225	2489	122	1449	37	723	221	121	86	56	23				
1780	2224	2490	123	1448	36	724	222	122	87	57	24				
1781	2223	2491	124	1447	35	725	223	123	88	58	25				
1782	2222	2492	125	1446	34	726	224	124	89	59	26				
1783	2221	2493	126	1445	33	727	225	125	90	60	27				
1784	2220	2494	127	1444	32	728	226	126	91	61	28				
1785	2219	2495	128	1443	31	729	227	127	92	62	29				
1786	2218	2496	129	1442	30	730	228	128	93	63	30				
1787	2217	2497	130	1441	29	731	229	129	94	64	31	1			
1788	2216	2498	131	1440	28	732	230	130	95	65	32	2			
1789	2215	2499	132	1439	27	733	231	131	96	66	33	3			
1790	2214	2500	133	1438	26	734	232	132	97	67	34	4			
1791	2213	2501	134	1437	25	735	233	133	98	68	35	5			
1792	2212	2502	135	1436	24	736	234	134	99	69	36	6			
1793	2211	2503	136	1435	23	737	235	135	100	70	37	7			
1794	2210	2504	137	1434	22	738	236	136	101	71	38	8			
1795	2209	2505	138	1433	21	739	237	137	102	72	39	9			
1796	2208	2506	139	1432	20	740	238	138	103	73	40	10			
1797	2207	2507	140	1431	19	741	239	139	104	74	41	11			
1798	2206	2508	141	1430	18	742	240	140	105	75	42	12			
1799	2205	2509	142	1429	17	743	241	141	106	76	43	13			
1800	2204	2510	143	1428	16	744	242	142	107	77	44	14			
1801	2203	2511	144	1427	15	745	243	143	108	78	45	15			
1802	2202	2512	145	1426	14	746	244	144	109	79	46	16			
1803	2201	2513	146	1425	13	747	245	145	110	80	47	17			
1804	2200	2514	147	1424	12	748	246	146	111	81	48	18			
1805	2199	2515	148	1423	11	749	247	147	112	82	49	19			
1806	2198	2516	149	1422	10	750	248	148	113	83	50	20			
1807	2197	2517	150	1421	9	751	249	149	114	84	51	21			
1808	2196	2518	151	1420	8	752	250	150	115	85	52	22			
1809	2195	2519	152	1419	7	753	251	151	116	86	53	23			
1810	2194	2520	153	1418	6	754	252	152	117	87	53	24			
1811	2193	2521	154	1417	5	755	253	153	118	88	54	25			
1812	2192	2522	155	1416	4	756	254	154	119	89	55	26			
1813	2191	2523	156	1415	3	757	255	155	120	90	56	27			
1814	2190	2524	157	1414	2	758	256	156	121	91	57	28			
1815	2189	2525	158	1413	1	759	257	157	122	92	58	29			
1816	2188	2526	159	1412	1	760	258	158	123	93	59	30			
1817	2187	2527	160	1411	2	761	259	159	124	94	60	31			
1818	2186	2528	161	1410	3	762	260	160	125	95	61	32			
1819	2185	2529	162	1409	4	763	261	161	126	96	62	33	1		
1820	2184	2530	163	1408	5	764	262	162	127	97	63	34	2		
1821	2183	2531	164	1407	6	765	263	163	128	98	64	35	3		
1822	2182	2532	165	1406	7	766	264	164	129	99	65	36	4		
1823	2181	2533	166	1405	8	767	265	165	130	100	66	37	5		
1824	2180	2534	167	1404	9	768	266	166	131	101	67	38	6	1	
1825	2179	2535	168	1403	10	769	267	167	132	102	68	39	7	2	
1826	2178	2536	169	1402	11	770	268	168	133	103	69	40	8	3	
1827	2177	2537	170	1401	12	771	269	169	134	104	70	41	9	4	
1828	2176	2538	171	1400	13	772	270	170	135	105	71	42	10	5	
1829	2175	2539	172	1399	14	773	271	171	136	106	72	43	11	6	
1830	2174	2540	173	1398	15	774	272	172	137	107	73	44	12	7	
1831	2173	2541	174	1397	16	775	273	173	138	108	74	45	13	8	
1832	2172	2542	175	1396	17	776	274	174	139	109	75	46	14	9	
1833	2171	2543	176	1395	18	777	275	175	140	110	76	47	15	10	
1834	2170	2544	177	1394	19	778	276	176	141	111	77	48	16	11	
1835	2169	2545	178	1393	20	779	277	177	142	112	78	49	17	12	
1836	2168	2546	179	1392	21	780	278	178	143	113	79	50	18	13	
1837	2167	2547	180	1391	22	781	279	179	144	114	80	51	19	14	
1838	2166	2548	181	1390	23	782	280	180	145	115	81	52	20	15	
1839	2165	2549	182	1389	24	783	281	181	146	116	82	53	21	16	
1840	2164	2550	183	1388	25	784	282	182	147	117	83	54	22	17	
1841	2163	2551	184	1387	26	785	283	183	148	118	84	55	23	18	
1842	2162	2552	185	1386	27	786	284	184	149	119	85	56	24	19	
1843	2161	2553	186	1385	28	787	285	185	150	120	86	57	25	20	
1844	2160	2554	187	1384	29	788	286	186	151	121	87	58	26	21	
1845	2159	2555	188	1383	30	789	287	187	152	122	88	59	27	22	
1846	2158	2556	189	1382	31	790	288	188	153	123	89	60	28	23	
1847	2157	2557	190	1381	32	791	289	189	154	124	90	61	29	24	
1848	2156	2558	191	1380	33	792	290	190	155	125	91	62	30	25	
1849	2155	2559	192	1379	34	793	291	191	156	126	92	63	31	26	
1850	2154	2560	193	1378	35	794	292	192	157	127	93	64	32	27	
1851	2153	2561	194	1377	36	795	293	193	158	128	94	65	33	28	
1852	2152	2562	195	1376	37	796	294	194	159	129	95	66	34	29	
1853	2151	2563	196	1375	38	797	295	195	160	130	96	67	35	30	1
1854	2150	2564	197	1374	39	798	296	196	161	131	97				2
															3
															4
															5

From the foundation of this kingdom by Misraim, the son of Ham.

Before the foundation of this kingdom.

TABLE II.—Chronology of Ancient Kingdoms.—*Continued.*

A. M.	B. C.	Julian Period.	Anno e Diluvio	Year before the first Olymp.	Kingdom of the Egyptians.	Kings of Sicyon	In the YEAR of the LIFE of									
							NOAH	SHEM	ARPHAXAD	SALAH	HEBER	PELEG	REU	SERUG	NAHOR	TERAH
1855	2149	2565	198	1373	40		799	297	197	162	132	98	68	36	6	
1856	2148	2566	199	1372	41		800	298	198	163	133	99	69	37	7	
1857	2147	2567	200	1371	42		801	299	199	164	134	100	70	38	8	
1858	2146	2568	201	1370	43		802	300	200	165	135	101	71	39	9	
1859	2145	2569	202	1369	44		803	301	201	166	136	102	72	40	10	
1860	2144	2570	203	1368	45		804	302	202	167	137	103	73	41	11	
1861	2143	2571	204	1367	46		805	303	203	168	138	104	74	42	12	
1862	2142	2572	205	1366	47		806	304	204	169	139	105	75	43	13	
1863	2141	2573	206	1365	48		807	305	205	170	140	106	76	44	14	
1864	2140	2574	207	1364	49		808	306	206	171	141	107	77	45	15	
1865	2139	2575	208	1363	50		809	307	207	172	142	108	78	46	16	
1866	2138	2576	209	1362	51		810	308	208	173	143	109	79	47	17	
1867	2137	2577	210	1361	52		811	309	209	174	144	110	80	48	18	
1868	2136	2578	211	1360	53		812	310	210	175	145	111	81	49	19	
1869	2135	2579	212	1359	54		813	311	211	176	146	112	82	50	20	
1870	2133	2580	213	1358	55		814	312	212	177	147	113	83	51	21	
1871	2134	2581	214	1357	56		815	313	213	178	148	114	84	52	22	
1872	2132	2582	215	1356	57		816	314	214	179	149	115	85	53	23	
1873	2131	2583	216	1355	58		817	315	215	180	150	116	86	54	24	
1874	2130	2584	217	1354	59		818	316	216	181	151	117	87	55	25	
1875	2129	2585	218	1353	60		819	317	217	182	152	118	88	56	26	
1876	2128	2586	219	1352	61		820	318	218	183	153	119	89	57	27	
1877	2127	2587	220	1351	62		821	319	219	184	154	120	90	58	28	
1878	2126	2588	221	1350	63		822	320	220	185	155	121	91	59	29	
1879	2125	2589	222	1349	64		823	321	221	186	156	122	92	60	30	1
1880	2124	2590	223	1348	65		824	322	222	187	157	123	93	61	31	2
1881	2123	2591	224	1347	66		825	323	223	188	158	124	94	62	32	3
1882	2122	2592	225	1346	67		826	324	224	189	159	125	95	63	33	4
1883	2121	2593	226	1345	68		827	325	225	190	160	126	96	64	34	5
1884	2120	2594	227	1344	69		828	326	226	191	161	127	97	65	35	6
1885	2119	2595	228	1343	70		829	327	227	192	162	128	98	66	36	7
1886	2118	2596	229	1342	71		830	328	228	193	163	129	99	67	37	8
1887	2117	2597	230	1341	72		831	329	229	194	164	130	100	68	38	9
1888	2116	2598	231	1340	73		832	330	230	195	165	131	101	69	39	10
1889	2115	2599	232	1339	74		833	331	231	196	166	132	102	70	40	11
1890	2114	2600	233	1338	75		834	332	232	197	167	133	103	71	41	12
1891	2113	2601	234	1337	76		835	333	233	198	168	134	104	72	42	13
1892	2112	2602	235	1336	77		836	334	234	199	169	135	105	73	43	14
1893	2111	2603	236	1335	78		837	335	235	200	170	136	106	74	44	15
1894	2110	2604	237	1334	79		838	336	236	201	171	137	107	75	45	16
1895	2109	2605	238	1333	80		839	337	237	202	172	138	108	76	46	17
1896	2108	2606	239	1332	81		840	338	238	203	173	139	109	77	47	18
1897	2107	2607	240	1331	82		841	339	239	204	174	140	110	78	48	19
1898	2106	2608	241	1330	83		842	340	240	205	175	141	111	79	49	20
1899	2105	2609	242	1329	84		843	341	241	206	176	142	112	80	50	21
1900	2104	2610	243	1328	85		844	342	242	207	177	143	113	81	51	22
1901	2103	2611	244	1327	86		845	343	243	208	178	144	114	82	52	23
1902	2102	2612	245	1326	87		846	344	244	209	179	145	115	83	53	24
1903	2101	2613	246	1325	88		847	345	245	210	180	146	116	84	54	25
1904	2100	2614	247	1324	89		848	346	246	211	181	147	117	85	55	26
1905	2099	2615	248	1323	90		849	347	247	212	182	148	118	86	56	27
1906	2098	2616	249	1322	91		850	348	248	213	183	149	119	87	57	28
1907	2097	2617	250	1321	92		851	349	249	214	184	150	120	88	58	29
1908	2096	2618	251	1320	93		852	350	250	215	185	151	121	89	59	30
1909	2095	2619	252	1319	94		853	351	251	216	186	152	122	90	60	31
1910	2094	2620	253	1318	95		854	352	252	217	187	153	123	91	61	32
1911	2093	2621	254	1317	96		855	353	253	218	188	154	124	92	62	33
1912	2092	2622	255	1316	97		856	354	254	219	189	155	125	93	63	34
1913	2091	2623	256	1315	98		857	355	255	220	190	156	126	94	64	35
1914	2090	2624	257	1314	99	Salatis, the first monarch of the shepherd dynasty. Beon.	858	356	256	221	191	157	127	95	65	36
1915	2089	2625	258	1313	100	1	859	357	257	222	192	158	128	96	66	37
1916	2088	2626	259	1312	101	2	860	358	258	223	193	159	129	97	67	38
1917	2087	2627	260	1311	102	3	861	359	259	224	194	160	130	98	68	39
1918	2086	2628	261	1310	103	4	862	360	260	225	195	161	131	99	69	40
1919	2085	2629	262	1309	104	5	863	361	261	226	196	162	132	100	70	41
1920	2084	2630	263	1308	1	6	864	362	262	227	197	163	133	101	71	42
1921	2083	2631	264	1307	2	7	865	363	263	228	198	164	134	102	72	43
1922	2082	2632	265	1306	3	8	866	364	264	229	199	165	135	103	73	44
1923	2081	2633	266	1305	4	9	867	365	265	230	200	166	136	104	74	45
1924	2080	2634	267	1304	5	10	868	366	266	231	201	167	137	105	75	46
1925	2079	2635	268	1303	6	11	869	367	267	232	202	168	138	106	76	47
1926	2078	2636	269	1302	7	12	870	368	268	233	203	169	139	107	77	48
1927	2077	2637	270	1301	8	13	871	369	269	234	204	170	140	108	78	49
1928	2076	2638	271	1300	9	14	872	370	270	235	205	171	141	109	79	50
1929	2075	2639	272	1299	10	15	873	371	271	236	206	172	142	110	80	51
1930	2074	2640	273	1298	11	16	874	372	272	237	207	173	143	111	81	52
1931	2073	2641	274	1297	12	17	875	373	273	238	208	174	144	112	82	53
1932	2072	2642	275	1296	13	18	876	374	274	239	209	175	145	113	83	54
1933	2071	2643	276	1295	14	19	877	375	275	240	210	176	146	114	84	55
1934	2070	2644	277	1294	15	20	878	376	276	241	211	177	147	115	85	56
1935	2069	2645	278	1293	16	21	879	377	277	242	212	178	148	116	86	57
1936	2068	2646	279	1292	17	22	880	378	278	243	213	179	149	117	87	58
1937	2067	2647	280	1291	18	23	881	379	279	244	214	180	150	118	88	59
1938	2066	2648	281	1290	19	24	882	380	280	245	215	181	151	119	89	60
1939	2065	2649	282	1289	1	25	883	381	281	246	216	182	152	120	90	61
1940	2064	2650	283	1288	2	26	884	382	282	247	217	183	153	121	91	62
1941	2063	2651	284	1287	3	27	885	383	283	248	218	184	154	122	92	63
1942	2062	2652	285	1286	4	28	886	384	284	249	219	185	155	123	93	64
1943	2061	2653	286	1285	5	29	887	385	285	250	220	186	156	124	94	65
1944	2060	2654	287	1284	6	30	888	386	286	251	221	187	157	125	95	66
1945	2059	2655	288	1283	7	31	889	387	287	252	222	188	158	126	96	67
1946	2058	2656	289	1282	8	32	890	388	288	253	223	189	159	127	97	68
1947	2057	2657	290	1281	9	33	891	389	289	254	224	190	160	128	98	69
1948	2056	2658	291	1280	10	34	892	390	290	255	225	191	161	129	99	70
1949	2055	2659	292	1279	11	35	893	391	291	256	226	192	162	130	100	71
1950	2054	2660	293	1278	12	36	894	392	292	257	227	193	163	131	101	72
1951	2053	2661	294	1277	13	37	895	393	293	258	228	194	164	132	102	73
1952	2052	2662	295	1276	14	38	896	394	294	259	229	195	165	133	103	74

From the foundation of this kingdom by Misraim, the son of Ham.

Ægialeus the first monarch.

TABLE II.—Chronology of Ancient Kingdoms.—*Continued.*

| A. M. | B. C. | Julian Period. | Anno a Diluvio | Year before the first Olymp. | Kings of the Egyptians. | Kings of Sicyon. | In the YEAR of the LIFE of | | |

TABLE II.—Chronology of Ancient Kingdoms.—*Continued.*

| A. M. | B. C. | Julian Period. | Anno e Diluvio | Year before the first Olymp. | Kings of the Egyptians. | Kings of Sicyon. | Kingdom of the Argivi. | Kingdom of the Athenians. | In the YEAR of the LIFE of | | |

TABLE II.—Chronology of Ancient Kingdoms.—*Continued.*

| A. M. | B. C. | Julian Period. | Anno e Diluvio | Year before the first Olymp. | Kings of the Egyptians. | Kings of Sicyon. | Kings of the Argivi. | Kingdom of the Athenians. | Year before the year of Christ, 1812. | In the YEAR of the LIFE of | | |

A. M.	B. C.	Julian Period.	Anno e Diluvio	Year before the first Olymp.	Kings of the Egyptians.	Kings of Sicyon.	Kings of the Argivi.	Kingdom of the Athenians.	Year before the year of Christ, 1812.	In the YEAR of the LIFE of				
										ISAAC	ESAU	JACOB	LEVI	JOSEPH
2246	1758	2956	589	982	8	1	49	202	3569	138	78	78	19	
2247	1757	2957	590	981	9	2	50	201	3568	139	79	79	20	
2248	1756	2958	591	980	10	3	51	200	3567	140	80	80	21	
2249	1755	2959	592	979	11	4	52	199	3566	141	81	81	22	
2250	1754	2960	593	978	12	5	53	198	3565	142	82	82	23	
2251	1753	2961	594	977	13	6	54	197	3564	143	83	83	24	
2252	1752	2962	595	976	14	7	55	196	3563	144	84	84	25	
2253	1751	2963	596	975	15	8	56	195	3562	145	85	85	26	
2254	1750	2964	597	974	16	9	57	194	3561	146	86	86	27	
2255	1749	2965	598	973	17	10	58	193	3560	147	87	87	28	
2256	1748	2966	599	972	18	11	59	192	3559	148	88	88	29	
2257	1747	2967	600	971	19	12	60	191	3558	149	89	89	30	
2258	1746	2968	601	970	20	13	1 Apis.	190	3557	150	90	90	31	
2259	1745	2969	602	969	21	14	2	189	3556	151	91	91	32	
2260	1744	2970	603	968	22	15	3	188	3555	152	92	92	33	1
2261	1743	2971	604	967	1 Mephres.	16	4	187	3554	153	93	93	34	2
2262	1742	2972	605	966	2	17	5	186	3553	154	94	94	35	3
2263	1741	2973	606	965	3	18	6	185	3552	155	95	95	36	4
2264	1740	2974	607	964	4	19	7	184	3551	156	96	96	37	5
2265	1739	2975	608	963	5	20	8	183	3550	157	97	97	38	6
2266	1738	2976	609	962	6	21	9	182	3549	158	98	98	39	7
2267	1737	2977	610	961	7	22	10	181	3548	159	99	99	40	8
2268	1736	2978	611	960	8	23	11	180	3547	160	100	100	41	9
2269	1735	2979	612	959	9	24	12	179	3546	161	101	101	42	10
2270	1734	2980	613	958	10	25	13	178	3545	162	102	102	43	11
2271	1733	2981	614	957	11	26	14	177	3544	163	103	103	44	12
2272	1732	2982	615	956	12	27	15	176	3543	164	104	104	45	13
2273	1731	2983	616	955	1 Mephramuthosis.	28	16	175	3542	165	105	105	46	14
2274	1730	2984	617	954	2	29	17	174	3541	166	106	106	47	15
2275	1729	2985	618	953	3	30	18	173	3540	167	107	107	48	16
2276	1728	2986	619	952	4	31	19	172	3539	168	108	108	49	17
2277	1727	2987	620	951	5	32	20	171	3538	169	109	109	50	18
2278	1726	2988	621	950	6	33	21	170	3537	170	110	110	51	19
2279	1725	2989	622	949	7	34	22	169	3536	171	111	111	52	20
2280	1724	2990	623	948	8	35	23	168	3535	172	112	112	53	21
2281	1723	2991	624	947	9	36	24	167	3534	173	113	113	54	22
2282	1722	2992	625	946	10	37	25	166	3533	174	114	114	55	23
2283	1721	2993	626	945	11	38	26	165	3532	175	115	115	56	24
2284	1720	2994	627	944	12	39	27	164	3531	176	116	116	57	25
2285	1719	2995	628	943	13	40	28	163	3530	177	117	117	58	26
2286	1718	2996	629	942	14	41	29	162	3529	178	118	118	59	27
2287	1717	2997	630	941	15	42	30	161	3528	179	119	119	60	28
2288	1716	2998	631	940	16	43	31	160	3527	180	120	120	61	29
2289	1715	2999	632	939	17	44	32	159	3526			121	62	30
2290	1714	3000	633	938	18	45	33	158	3525			122	63	31
2291	1713	3001	634	937	19	46	34	157	3524			123	64	32
2292	1712	3002	635	936	20	47	35	156	3523			124	65	33
2293	1711	3003	636	935	21		1 Argus.	155	3522			125	66	34
2294	1710	3004	637	934	22	1	2	154	3521			126	67	35
2295	1709	3005	638	933	23	2 Eratus, or Pyrus.	3	153	3520			127	68	36
2296	1708	3006	639	932	24	3	4	152	3519			128	69	37
2297	1707	3007	640	931	25	4	5	151	3518			129	70	38
2298	1706	3008	641	930	26	5	6	150	3517			130	71	39
2299	1705	3009	642	929	1 Thmosis.	6	7	149	3516			131	72	40
2300	1704	3010	643	928	2	7	8	148	3515			132	73	41
2301	1703	3011	644	927	3	8	9	147	3514			133	74	42
2302	1702	3012	645	926	4	9	10	146	3513			134	75	43
2303	1701	3013	646	925	5	10	11	145	3512			135	76	44
2304	1700	3014	647	924	6	11	12	144	3511			136	77	45
2305	1699	3015	648	923	7	12	13	143	3510			137	78	46
2306	1698	3016	649	922	8	13	14	142	3509			138	79	47
2307	1697	3017	650	921	9	14	15	141	3508			139	80	48
2308	1696	3018	651	920	10	15	16	140	3507			140	81	49
2309	1695	3019	652	919		16	17	139	3506			141	82	50
2310	1694	3020	653	918	1 Amenophis.	17	18	138	3505			142	83	51
2311	1693	3021	654	917	2	18	19	137	3504			143	84	52
2312	1692	3022	655	916	3	19	20	136	3503			144	85	53
2313	1691	3023	656	915	4	20	21	135	3502			145	86	54
2314	1690	3024	657	914	5	21	22	134	3501			146	87	55
2315	1689	3025	658	913	6	22	23	133	3500			147	88	56
2316	1688	3026	659	912	7	23	24	132	3499				89	57
2317	1687	3027	660	911	8	24	25	131	3498				90	58
2318	1686	3028	661	910	9	25	26	130	3497				91	59
2319	1685	3029	662	909	10	26	27	129	3496				92	60
2320	1684	3030	663	908	11	27	28	128	3495				93	61
2321	1683	3031	664	907	12	28	29	127	3494				94	62
2322	1682	3032	665	906	13	29	30	126	3493				95	63
2323	1681	3033	666	905	14	30	31	125	3492				96	64
2324	1680	3034	667	904	15	31	32	124	3491				97	65
2325	1679	3035	668	903	16	32	33	123	3490				98	66
2326	1678	3036	669	902	17	33	34	122	3489				99	67
2327	1677	3037	670	901	18	34	35	121	3488				100	68
2328	1676	3038	671	900	19	35	36	120	3487				101	69
2329	1675	3039	672	899	20	36	37	119	3486				102	70
2330	1674	3040	673	898	21	37	38	118	3485				103	71
2331	1673	3041	674	897	22	38	39	117	3484				104	72
2332	1672	3042	675	896	23	39	40	116	3483				105	73
2333	1671	3043	676	895	24	40	41	115	3482				106	74
2334	1670	3044	677	894	25	41	42	114	3481				107	75
2335	1669	3045	678	893	26	42	43	113	3480				108	76
2336	1668	3046	679	892	27	43	44	112	3479				109	77
2337	1667	3047	680	891	28	44	45	111	3478				110	78
2338	1666	3048	681	890	29	45	46	110	3477				111	79
2339	1665	3049	682	889	30	46	47	109	3476				112	80
2340	1664	3050	683	888	1 Orus.	1	48	108	3475				113	81
2341	1663	3051	684	887	2	2	49	107	3474				114	82
2342	1662	3052	685	886	3	3	50	106	3473				115	83
2343	1661	3053	686	885	4	4	51	105	3472				116	84

Before the foundation of this kingdom.

Plemneus.

How long Esau lived after A. M. 2238 is not recorded.

Isaac died A. M. 2288.

Israel died A. M. 2315.

TABLE II.—Chronology of Ancient Kingdoms.—*Continued.*

A. M	B. C.	Julian Period.	Anno e Diluvio	Year before the first Olymp.	Kings of the Egyptians.	Kings of Sicyon.	Kings of the Argivi.	Kingdom of the Athenians.	Year before the year of Christ, 1812.	In the YEAR of the LIFE of			
2344	1660	3054	687	884	5 Orus.	5 Plemmæus.	52 Argus.	101 Before the foundation of this kingdom.	3471	117 LEVI	25 JOSEPH		
2345	1659	3055	688	883	6	6	53	103	3470	118	26		
2346	1658	3056	689	882	7	7	54	102	3469	119	27		
2347	1657	3057	690	881	8	8	55	101	3468	120	28		
2348	1656	3058	691	880	9	9	56	100	3467	121	29		
2349	1655	3059	692	879	10	10	57	99	3466	122	30		
2350	1654	3060	693	878	11	11	58	98	3465	123	31		
2351	1653	3061	694	877	12	12	59	97	3464	124	32		
2352	1652	3062	695	876	13	13	60	96	3463	125	33		
2353	1651	3063	696	875	14	14	61	95	3462	126	34		
2354	1650	3064	697	874	15	15	62	94	3461	127	35		
2355	1649	3065	698	873	16	16	63	93	3460	128	36		
2356	1648	3066	699	872	17	17	64	92	3459	129	37		
2357	1647	3067	700	871	18	18	65	91	3458	130	38		
2358	1646	3068	701	870	19	19	66	90	3457	131	39		
2359	1645	3069	702	869	20	20	67	89	3456	132	100		
2360	1644	3070	703	868	21	21	68	88	3455	133	101		
2361	1643	3071	704	867	22	22	69	87	3454	134	102		
2362	1642	3072	705	866	23	23	70	86	3453	135	103		
2363	1641	3073	706	865	24	24	1 Chinus.	85	3452	136	104		
2364	1640	3074	707	864	25	25	2	84	3451	137	105		
2365	1639	3075	708	863	26	26	3	83	3450		106		
2366	1638	3076	709	862	27	27	4	82	3449		107		
2367	1637	3077	710	861	28	28	5	81	3448		108		
2368	1636	3078	711	860	29	29	6	80	3447		109		
2369	1635	3079	712	859	30	30	7	79	3446		110		
2370	1634	3080	713	858	31	31	8	78	3445				
2371	1633	3081	714	857	32	32	9	77	3444				
2372	1632	3082	715	856	33	33	10	76	3443				
2373	1631	3083	716	955	34	34	11	75	3442				
2374	1630	3084	717	854	35	35	12	74	3441				
2375	1629	3085	718	853	36	36	13	73	3440				
2376	1628	3086	719	852	1 Acencheres.	37	14	72	3439				
2377	1627	3087	720	851	2	38	15	71	3438				
2378	1626	3088	721	850	3	39	16	70	3437				
2379	1625	3089	722	849	4	40	17	69	3436				
2380	1624	3090	723	848	5	41	18	68	3435				
2381	1623	3091	724	847	6	42	19	67	3434				
2382	1622	3092	725	846	7	43	20	66	3433				
2383	1621	3093	726	845	8	44	21	65	3432				
2384	1620	3094	727	844	9	45	22	64	3431				
2385	1619	3095	728	843	10	46	23	63	3430				
2386	1618	3096	729	842	11	47	24	62	3429				
2387	1617	3097	730	841	12	48	25	61	3428				
2388	1616	3098	731	840	1 Rathotis.	1 Orthopolis.	26	60	3427				
2389	1615	3099	732	939	2	2	27	59	3426				
2390	1614	3100	733	838	3	3	28	58	3425				
2391	1613	3101	734	837	4	4	29	57	3424				
2392	1612	3102	735	836	5	5	30	56	3423				
2393	1611	3103	736	835	6	6	31	55	3422				
2394	1610	3104	737	834	7	7	32	54	3421				
2395	1609	3105	738	833	8	8	33	53	3420				
2396	1608	3106	739	832	9	9	34	52	3419				
2397	1607	3107	740	831	1 Acencheres.	10	35	51	3418				
2398	1606	3108	741	830	2	11	36	50	3417				
2399	1605	3109	742	829	3	12	37	49	3416				
2400	1604	3110	743	828	4	13	38	48	3415				
2401	1603	3111	744	827	5	14	39	47	3414				
2402	1602	3112	745	826	6	15	40	46	3413				
2403	1601	3113	746	825	7	16	41	45	3412				
2404	1600	3114	747	824	8	17	42	44	3411				
2405	1599	3115	748	823	9	18	43	43	3410				
2406	1598	3116	749	822	10	19	44	42	3409				
2407	1597	3117	750	821	11	20	45	41	3408				
2408	1596	3118	751	820	12	21	46	40	3407				
2409	1595	3119	752	819	1 Ancencheres.	22	47	39	3406				
2410	1594	3120	753	818	2	23	48	38	3405				
2411	1593	3121	754	817	3	24	49	37	3404				
2412	1592	3122	755	816	4	25	50	36	3403				
2413	1591	3123	756	815	5	26	51	35	3402				
2414	1590	3124	757	814	6	27	52	34	3401				
2415	1589	3125	758	813	7	28	53	33	3100				
2416	1588	3126	759	812	8	29	54	32	3399				
2417	1587	3127	760	811	9	30	1 Phinlais.	31	3398				
2418	1586	3128	761	810	10	31	2	30	3397				
2419	1585	3129	762	809	11	32	3	29	3396				
2420	1584	3130	763	808	12	33	4	28	3395				
2421	1583	3131	764	807	1 Armais. Ramesses. Rameses Miamun.	34	5	27	3394				
2422	1582	3132	765	806	2	35	6	26	3393				
2423	1581	3133	766	805	3	36	7	25	3392				
2424	1580	3134	767	804	4	37	8	24	3391				
2425	1579	3135	768	803	5	38	9	23	3390				
2426	1578	3136	769	802	1	39	10	22	3389				
2427	1577	3137	770	801	2	40	11	21	3388				
2428	1576	3138	771	800	3	41	12	20	3387				
2429	1575	3139	772	799	4	42	13	19	3386				
2430	1574	3140	773	798	5	43	14	18	3385				
2431	1573	3141	774	797	6	44	15	17	3384				
2432	1572	3142	775	796	7	45	16	16	3383				
2433	1571	3143	776	795	8	46	17	15	3382				
2434	1570	3144	777	794	9	47	18	14	3381				
2435	1569	3145	778	793	10	48	19	13	3380				
2436	1568	3146	779	792	11	49	20	12	3379				
2437	1567	3147	780	791	12	50	21	11	3378				
2438	1566	3148	781	790	13	51	22	10	3377				
2439	1565	3149	782	789	14	52	23	9	3376				
2440	1564	3150	783	788	15	53	24	8	3375				
2441	1563	3151	784	787	16	54	25	7	3374			AARON 1 2 3 4 5 6 7 8 9 10 11	MOSES 1 2 3 4 5 6 7 8

TABLE II.—Chronology of Ancient Kingdoms.—*Continued.*

A. M.	B. C.	Julian Period.	Anno e Diluvio	Year before the first Olymp.	Kings of the Egyptians.	Kings of Sicyon.	Kings of the Argivi.	Kings of the Athenians.	Year before the year of Christ, 1812.	In the YEAR of the LIFE of			
										AARON	MOSES	JOSIUA	CALEB
2442	1562	3152	785	786	16	55	26	6	3373	12	9		
2443	1561	3153	786	785	17	56	27	5	3372	13	10		
2444	1560	3154	787	784	18	57	28	4	3371	14	11		
2445	1559	3155	788	783	19	58	29	3	3370	15	12		
2446	1558	3156	789	782	20	59	30	2	3369	16	13		
2447	1557	3157	790	781	21	60	31	1	3368	17	14		
2448	1556	3158	791	780	22	61	32	1	3367	18	15		
2449	1555	3159	792	779	23	62	33	2	3366	19	16		
2450	1554	3160	793	778	24	1	34	3	3365	20	17		
2451	1553	3161	794	777	25	2	35	4	3364	21	18		
2452	1552	3162	795	776	26	3	1	5	3363	22	19	1	
2453	1551	3163	796	775	27	4	2	6	3362	23	20	2	
2454	1550	3164	797	774	28	5	3	7	3361	24	21	3	
2455	1549	3165	798	773	29	6	4	8	3360	25	22	4	
2456	1548	3166	799	772	30	7	5	9	3359	26	23	5	
2457	1547	3167	800	771	31	8	6	10	3358	27	24	6	
2458	1546	3168	801	770	32	9	7	11	3357	28	25	7	
2459	1545	3169	802	769	33	10	8	12	3356	29	26	8	
2460	1544	3170	803	768	34	11	9	13	3355	30	27	9	
2461	1543	3171	804	767	35	12	10	14	3354	31	28	10	
2462	1542	3172	805	766	36	13	11	15	3353	32	29	11	
2463	1541	3173	806	765	37	14	12	16	3352	33	30	12	
2464	1540	3174	807	764	38	15	13	17	3351	34	31	13	
2465	1539	3175	808	763	39	16	14	18	3350	35	32	14	
2466	1538	3176	809	762	40	17	15	19	3349	36	33	15	
2467	1537	3177	810	761	41	18	16	20	3348	37	34	16	
2468	1536	3178	811	760	42	19	17	21	3347	38	35	17	
2469	1535	3179	812	759	43	20	18	22	3346	39	36	18	
2470	1534	3180	813	758	44	21	19	23	3345	40	37	19	
2471	1533	3181	814	757	45	22	20	24	3344	41	38	20	
2472	1532	3182	815	756	46	23	21	25	3343	42	39	21	
2473	1531	3183	816	755	47	24	22	26	3342	43	40	22	
2474	1530	3184	817	754	48	25	23	27	3341	44	41	23	
2475	1529	3185	818	753	49	26	24	28	3340	45	42	24	1
2476	1528	3186	819	752	50	27	25	29	3339	46	43	25	2
2477	1527	3187	820	751	51	28	26	30	3338	47	44	26	3
2478	1526	3188	821	750	52	29	27	31	3337	48	45	27	4
2479	1525	3189	822	749	53	30	28	32	3336	49	46	28	5
2480	1524	3190	823	748	54	1	29	33	3335	50	47	29	6
2481	1523	3191	824	747	55	2	30	34	3334	51	48	30	7
2482	1522	3192	825	746	56	3	31	35	3333	52	49	31	8
2483	1521	3193	826	745	57	4	32	36	3232	53	50	32	9
2484	1520	3194	827	744	58	5	33	37	3331	54	51	33	10
2485	1519	3195	828	743	59	6	34	38	3330	55	52	34	11
2486	1518	3196	829	742	60	7	35	39	3329	56	53	35	12
2487	1517	3197	830	741	61	8	36	40	3328	57	54	36	13
2488	1516	3198	831	740	62	9	37	41	3327	58	55	37	14
2489	1515	3199	832	739	63	10	38	42	3326	59	56	38	15
2490	1514	3200	833	738	64	11	39	43	3325	60	57	39	16
2491	1513	3201	834	737	65	12	40	44	3324	61	58	40	17
2492	1512	3202	835	736	66	13	41	45	3323	62	59	41	18
2493	1511	3203	836	735	67	14	42	46	3322	63	60	42	19
2494	1510	3204	837	734	1	15	43	47	3321	64	61	43	20
2495	1509	3205	838	733	2	16	44	48	3320	65	62	44	21
2496	1508	3206	839	732	3	17	45	49	3319	66	63	45	22
2497	1507	3207	840	731	4	18	46	50	3318	67	64	46	23
2498	1506	3208	841	730	5	19	1	1	3317	68	65	47	24
2499	1505	3209	842	729	6	20	2	2	3316	69	66	48	25
2500	1504	3210	843	728	7	1	3	3	3315	70	67	49	26
2501	1503	3211	844	727	8	2	4	4	3314	71	68	50	27
2502	1502	3212	845	726	9	3	5	5	3313	72	69	51	28
2503	1501	3213	846	725	10	4	6	6	3312	73	70	52	29
2504	1500	3214	847	724	11	5	7	7	3311	74	71	53	30
2505	1499	3215	848	723	12	6	8	8	3310	75	72	54	31
2506	1498	3216	849	722	13	7	9	9	3309	76	73	55	32
2507	1497	3217	850	721	14	8	10	10	3308	77	74	56	33
2508	1496	3218	851	720	15	9	11	1	3307	78	75	57	34
2509	1495	3219	852	719	16	10	12	2	3306	79	76	58	35
2510	1494	3220	853	718	17	11	13	3	3305	80	77	59	36
2511	1493	3221	854	717	18	12	14	4	3304	81	78	60	37
2512	1492	3222	855	716	19	13	15	5	3303	82	79	61	38
2513	1491	3223	856	715	20	14	16	6	3302	83	80	62	39
2514	1490	3224	857	714	1	15	17	7	3301	84	81	63	40
2515	1489	3225	858	713	2	16	18	8	3300	85	82	64	41
2516	1488	3226	859	712	3	17	19	9	3299	86	83	65	42
2517	1487	3227	860	711	4	18	20	10	3298	87	84	66	43
2518	1486	3228	861	710	5	19	21	1	3297	88	85	67	44
2519	1485	3229	862	709	6	20	1	2	3296	89	86	68	45
2520	1484	3230	863	708	7	21	2	3	3295	90	87	69	46
2521	1483	3231	864	707	8	22	3	4	3294	91	88	70	47
2522	1482	3232	865	706	9	23	4	5	3293	92	89	71	48
2523	1481	3233	866	705	10	24	5	6	3292	93	90	72	49
2524	1480	3234	867	704	11	25	6	7	3291	94	91	73	50
2525	1479	3235	868	703	12	26	7	8	3290	95	92	74	51
2526	1478	3236	869	702	13	27	8	9	3289	96	93	75	52
2527	1477	3237	870	701	14	28	9	10	3288	97	94	76	53
2528	1476	3238	871	700	15	29	10	11	3287	98	95	77	54
2529	1475	3239	872	699	16	30	11	12	3286	99	96	78	55
2530	1474	3240	873	698	17	31	1	13	3285	100	97	79	56
2531	1473	3241	874	697	18	32	2	14	3284	101	98	80	57
2532	1472	3242	875	696	19	33	3	15	3283	102	99	81	58
2533	1471	3243	876	695	20	34	4	16	3282	103	100	82	59
2534	1470	3244	877	694	21	35	5	17	3281	104	101	83	60
2535	1469	3245	878	693	22	36	6	18	3280	105	102	84	61
2536	1468	3246	879	692	23	37	7	19	3279	106	103	85	62
2537	1467	3247	880	691	24	38	8	20	3278	107	104	86	63
2538	1466	3248	881	690	25	39	9	21	3277	108	105	87	64
2539	1465	3249	882	689	26	40	10	22	3276	109	106	88	65

Ramesses Miamun. Orthopolis. Phorbas. Before the reign of Cecrops. Marathon. Triopas. Cecrops, the first monarch. Marathus. Crotopus. Cranaus. Ecbytene. Amphyction. Anonophis II. Erichthonius. Sthenelus. Danaus. Armais. The succession and reign of the Egyptian monarchs from this very uncertain.

TABLE II.—Chronology of Ancient Kingdoms.—*Concluded*

A. M.	B. C.	Julian Period.	Anno e Diluvio	Year before the first Olymp.	Kings of Sicyon.	Kings of the Argivi.	Kings of the Athe-nians.	Year before the year of Christ, 1812.	In the YEAR of the LIFE of			
2540	1464	3252	883	888	41 Ephetes.	11 Danaus.	23 Erechtheus.	3275	110 AARON	107 MOSES	89 JOSHUA	66 CALEB
2541	1463	3253	884	887	42	12	24	3274	111	108	90	67
2542	1462	3254	885	886	43	13	25	3273	112	109	91	68
2543	1461	3255	886	885	44	14	26	3272	113	110	92	69
2544	1460	3256	887	884	45	15	27	3271	114	111	93	70
2545	1459	3257	888	883	46	16	28	3270	115	112	94	71
2546	1458	3258	889	882	47	17	29	3269	116	113	95	72
2547	1457	3259	890	881	48	18	30	3268	117	114	96	73
2548	1456	3260	891	880	49	19	31	3267	118	115	97	74
2549	1455	3261	892	879	50	20	32	3266	119	116	98	75
2550	1454	3262	893	878	51	21	33	3265	120	117	99	76
2551	1453	3263	894	877	52	22	34	3264	121	118	100	77
2552	1452	3264	895	876	53	23	35	3263	122	119	101	78
2553	1451	3265	896	875	1 Corax.	24	36	3262	123	120	102	79
2554	1450	3266	897	874	2	25	37	3261	Aaron died A. M. 2553.	Moses died A. M. 2553.	Joshua died A.M. 2561.	80 A. M. 2554 is not recorded.
2555	1449	3267	898	873	3	26	38	3260			103	
2556	1448	3268	899	872	4	27	39	3259			104	
2557	1447	3269	900	871	5	28	40	3258			105	
2558	1446	3270	901	870	6	29	41	3257			106	
2559	1445	3271	902	869	7	30	42	3256			107	
2560	1444	3272	903	868	8	31	43	3255			108	
2561	1443	3273	904	867	9	32	44	3254			109	
											110	

In the foregoing chronological Tables, the numbers in the different columns are synchronical, taken collaterally, so that any event that has happened within the limits of the Tables may be found in from 10 to 17 different epochs. Thus, if the reader wishes to know in what year of the various epochs the death of Nahor the father of Abraham happened, he will at once see, by a reference to Table II., that this event took place in the year from the *creation*, according to Abp. Usher, 1997; the year before the *incarnation* 2007; in the year of the *Julian* period 2707; in the year from the *deluge* 340; and in the year before the first *Olympiad* 1231; all of which correspond with the 15th year of the reign of *Apachnas*, king of the *Egyptians*, and the 31st of the reign of *Euraps*, king of the *Sicyonians*; which also correspond with the 941st year of the life of *Noah*, the 439th of that of *Shem*, the 339th of *Arphaxad*, the 304th of *Salah*, the 274th of *Heber*, the 210th of *Reu*, the 178th of *Serug*, and the 119th year of the life of *Terah*.

N. B. The numbers in Table II., pointing out the years of the life of the different Patriarchs, are all adapted to the *commencement* of the corresponding tabular years of the world; so that the year of the birth of any Patriarch is not to be referred to the A. M. corresponding to the tabular year of his life 1, but to the year immediately preceding. Thus Aaron was born some time in A. M. 2430; but at the *beginning* of A. M. 2431, Table II. shows him to have been in the *first* year of his life; yet before the conclusion of that year he entered upon his *second* year, therefore A. M. 2432 corresponds to the tabular year of his life 2.

THE

HOLY BIBLE,

CONTAINING THE

OLD AND NEW TESTAMENTS.

THE TEXT

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INCLUDING THE

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DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE AUTHOR'S FINAL CORRECTIONS.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.—Rom. xv. 4.

THE OLD TESTAMENT.

VOLUME II.—JOSHUA TO ESTHER

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PREFACE TO THE BOOK

OF

JOSHUA.

JOSHUA, the son of Nun, of the tribe of Ephraim, was first called *Oshea* or *Hoshea*, הושׁע, Num. xiii. 16, which signifies *saved*, a *saviour*, or *salvation*; but afterwards Moses, guided no doubt by a prophetic spirit, changed his name into יהושׁע *Yehoshua* or *Joshua*, which signifies *he shall save*, or *the salvation of Jehovah*; referring, no doubt, to his being God's instrument in *saving the people* from the hands of their enemies, and leading them from victory to victory over the different Canaanitish nations, till he put them in possession of the promised land. On the change and meaning of the name, see the note on Num. xiii. 16. By the Septuagint he is called Ιησους Ναυη, *Jesus Naue*, or *Jesus son of Nave*: and in the New Testament he is expressly called Ιησους, Jesus; see Acts vii. 45; Heb. iv. 8. Joshua was denominated the *servant of Moses*, as he seems to have acted sometimes as his *secretary*, sometimes as his *aid-du-camp*, and sometimes as the *general* of the army. He was early appointed to be the *successor* of Moses, see Exod. xvii. 14; and under the instruction of this great master he was fully qualified for the important office. He was a great and pious man, and God honoured him in a most extraordinary manner, as the sequel of the history amply proves. From the preceding books it appears that he became attached to Moses shortly after the exodus from Egypt; that he was held by him in the highest esteem; had the command of the army confided to him in the war with the Amalekites; and accompanied his master to the Mount, when he went up to receive the Law from God. These were the highest honours he could possibly receive during the life-time of Moses.

Commentators and critics are divided in opinion whether the book that goes under his name was actually compiled by him.

It is argued by those who deny Joshua to be the author, that there are both *names* and *transactions* in it which did not exist till considerably after Joshua's time. The account we have, chap. iv. 9, of the twelve stones set up by Joshua in the midst of Jordan *remaining to the present day*, seems to prove that the book, at least this verse, was not written till after Joshua's time; the same may be said of the account of *Ai*, that Joshua made it *a heap for ever*, even *a desolation to the present day*, chap. viii. 28, which is a proof, however, that the book was not written after the time of the *kings*, as Ai subsisted after the return from the captivity; see Ezra ii. 28: *The men of Beth-el and Ai, two hundred twenty and three.* It is supposed also, that the relation of the *marriage of Achsah*, daughter of Caleb, with *Othniel* the son of Kenaz, necessarily belongs to the time of the Judges; Josh. xv. 16–19: as also the account of the capture of *Leshem* by the Danites; chap. xix. 47, compared with Judges xviii. 7, 29.

"What is related, chap. xv. 63, concerning the *Jebusites dwelling with the children of Judah at Jerusalem unto this day*, must certainly have been written *before the time of David*; for he took the strong hold of Zion, and expelled the Jebusites; see 2 Sam. v. 7–9. Also, what is said chap. xvi. 10, *They drave not out the Canaanites that dwelt in Gezer, but they dwelt among the Ephraimites unto this day*, must have been written before the time of Solomon; for in his time Pharaoh, king of Egypt, had taken *Gezer*, burnt it with fire, slain the Canaanites that dwelt in it, and given it a present to his daughter, the

wife of Solomon, 1 Kings ix. 16. The country of *Cabul*, mentioned chap. xix. 27, had not this name till the time of Solomon, as appears from 1 Kings ix. 13; and the city called *Jokthecl*, chap. xv. 38, had not this name till the reign of *Joash*, as appears from 2 Kings xiv. 7, it having been previously called *Selah*. The like may be said of *Tyre*, chap. xix. 29; and of *Galilee*, chap. xx. 7, and xxi. 32."

These are the principal objections which are made against the book as being the work of Joshua. Some of these difficulties might be so removed as to render it still probable that Joshua was the author of the whole book, as some think to be intimated chap. xxiv. 26; *And Joshua wrote these words in the book of the law of the Lord*; (but this probably refers to nothing more than the *words of the covenant* which was then made, and which is included in ver. 2–21;) but there are other difficulties that cannot be removed on the above supposition, and therefore it has been generally supposed that the book was written by some inspired person *after the time of Joshua*; and positively *before* many kings had reigned in Israel. The book has been attributed to *Samuel*, though some give this honour to *Ezra*.

After all, I cannot help considering the book in the main as the composition of *Joshua* himself. It is certain that Moses kept an accurate register of all the events that took place during *his* administration in the wilderness, at least from the giving of the law to the time of his death. And in that wilderness he wrote the book of *Genesis*, as well as the others that bear his name. Now, it is not likely that Joshua, the constant servant and companion of Moses, could see all this—be convinced, as he must be, of its utility—and not adopt the same practice; especially as at the death of Moses he came into the same office. I therefore take it for granted, that the Book of Joshua is as truly *his work*, as the Commentaries of Cæsar are *his*; and all the *real* difficulties mentioned above may be rationally and satisfactorily accounted for on the ground, that in transcribing this book in after ages, especially between the times of *Joshua* and the *Kings*, some few changes were made, and a very few slight additions, which referred chiefly to the insertion of names by which cities were *then* known instead of those by which they had been anciently denominated. This book therefore I conceive to be not the work of *Ezra*, nor of *Samuel*, nor of any other person of those times; nor can I allow that "it is called the Book of Joshua, because he is the chief subject of it, as the heroic poem of Virgil is called the *Æneis*, because of the prince whose travels and actions it relates;" but I conceive it to be called the Book of Joshua, 1. Because *Joshua wrote it*. 2. Because it is the relation of his own conduct in the conquest, division, and settlement of the promised land. 3. Because it contains a multitude of *particulars* that only *himself*, or a constant *eye-witness*, could possibly relate. 4. Because it was evidently designed to be a *continuation of the Book of Deuteronomy*, and is so *connected* with it, in narrative, as to prove that it must have been immediately *commenced* on the *termination* of the other. 5. I might add to this, that with the exception of a few individuals, the whole of the ancient Jewish and Christian Churches have uniformly acknowledged Joshua to be its author.

The Book of Joshua is one of the most important writings in the old covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and completion. Between *this Book* and the *five Books of Moses*, there is the same analogy as between the *four Gospels* and the *Acts of the Apostles*. The PENTATEUCH contains a history of the ACTS of the great Jewish *legislator*, and the LAWS on which the *Jewish Church* should be established. The *Book* of JOSHUA gives an account of the *establishment* of that Church in the Land of Canaan, according to the oft-repeated promises and declarations of God. The GOSPELS give an account of the *transactions* of JESUS CHRIST, the great Christian *legislator*, and of those LAWS on which *his* Church should be established, and by which it should be governed. The ACTS of the APOSTLES gives an account of the *actual establishment* of that Church, according to the predictions and promises of its great founder. Thus, then, the *Pentateuch* bears as pointed a relation to the *Gospels* as the Book of *Joshua* does to the *Acts of the Apostles*. And we might, with great appearance of probability, carry this

analogy yet farther, and show that the writings of several of the *Prophets* bear as strict a relation to the *Apostolical Epistles*, as the Books of *Ezekiel* and *Daniel* do to the *Apocalypse*. On this very ground of analogy Christ obviously founded the Christian Church; hence he had his *twelve disciples*, from whom the *Christian Church* was to spring, as the *Jewish Church* or *twelve tribes* sprang from the *twelve sons of Jacob*. He had his *seventy or seventy-two disciples*, in reference to the *seventy-two elders*, six chosen out of each of the twelve tribes, who were united with Moses and Aaron in the administration of justice, &c., among the people. CHRIST united in his person the characters both of Moses and Aaron, or legislator and high priest; hence he ever considers *himself*, and is considered by his *apostles* and *followers*, the *same* in the *Christian Church* that MOSES and AARON were in the Jewish. As a rite of *initiation* into his Church, he instituted *baptism* in the place of *circumcision*, both being types of the purification of the heart and holiness of life; and as a rite of *establishment* and *confirmation*, the holy *eucharist* in place of the *paschal lamb*, both being intended to commemorate the atonement made to God for the sins of the people. The analogies are so *abundant*, and indeed *universal*, that time would fail to enumerate them. On this very principle it would be a matter of high utility *to read these Old Testament and the New Testament books together*, as they reflect a strong and mutual light on each other, bear the most decided testimony to the words and truth of prophecy, and show the ample fulfilment of all the ancient and gracious designs of God. This appears particularly evident in the *five Books of Moses* and the *Book of Joshua* compared and collated with the *four Gospels* and the *Acts of the Apostles;* and the analogy will be the more complete as to the *number* of those books, though that is a matter of minor consideration, when we consider Joshua, as we ought, a *continuation* of the Book of Deuteronomy, though written by a different hand, which *two* books should be rated only as *one* history. Of *Judges* and *Ruth* it may be said they are a sort of supplement to the Book of Joshua.

Whoever goes immediately from the reading of the *Pentateuch* to the reading of the *Gospels*, and from the reading of *Joshua* to that of the *Acts*, will carry with him advantages which on no other plan he will be able to command. Even a commentator himself will derive advantages from this plan, which he will seek in vain from any other. To see the wisdom and goodness of God in the ritual of Moses, we must have an eye continually on the incarnation and death of Christ, to which it refers. And to have a proper view of the great atonement made by the sacrifice of our Lord, we must have a constant reference to the Mosaic law, where this is shadowed forth. *Without* this *reference* the law of Moses is a system of expensive and burdensome ceremonies, destitute of adequate meaning; and without this entering in of the law that the offence might abound, to show the exceeding sinfulness of sin, the frailty of man, and the holiness of God; the Gospel of Christ, including the account of his incarnation, preaching, miracles, passion, death, burial, ascension, and intercession, would not appear to have a sufficient *necessity* to explain and justify it. By the LAW is the *knowledge of sin*, and by the GOSPEL its *cure*. Either, taken separately, will not answer the purpose for which God gave these astonishing revelations of his *justice* and his *grace*.

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Three thousand men, being sent against *Ai*, are repulsed, and thirty-six of them slain; Joshua being distressed, and the people greatly discouraged, he inquires of the Lord why they fell before their enemies? And is answered that, contrary to the express command of God, some of the people had secreted part of the spoils of Jericho, which they had been ordered wholly to destroy. An inquiry is instituted, and *Achan*, the son of *Zerah*, is discovered to have taken a rich Babylonish garment, 200 shekels of silver, and a wedge of gold. He is sentenced to be stoned. He and all his property, his asses, sheep, oxen, and tent, are destroyed in the valley of *Achor*, and a heap of stones raised over the place; chap. vii.

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Joshua, in his old age, exhorts the people to be faithful to their God; chap. xxiii.

He assembles all the tribes at Shechem; recounts God's merciful dealings with them, and the deliverances he had wrought for them and their fathers; and causes them to make a solemn covenant, which he writes in the book of the law. Joshua dies aged 110 years, and shortly after Eleazar, the high priest, dies also; chap. xxiv.

N. B. In pursuance of the promise made in the General Preface, I have given in the Chronological note at the head of each transaction, in the following book, not only the Year of the World, the Year before Christ, and the Year of the Exodus from Egypt, but also the Year before the first OLYMPIAD. According to the Arundelian Marbles, and the most accurate computation, the first OLYMPIAD commenced in the 3938th year of the Julian Period; 3228 years from the Creation; 780 years from the foundation of the Athenian Empire; 408 years after the taking of Troy; 24 years before the building of Rome, and 776 before the Incarnation of our Lord.

THE BOOK

OF

J O S H U A.

Year before the common Year of Christ, 1451.—Julian Period, 3263.—Cycle of the Sun, 10.—Dominical Letter, B.—Cycle of the Moon, 10.—Indiction, 15.—Creation from Tisri or September, 2553.

CHAPTER I.

Moses being dead, God commissions Joshua to bring the people into the promised land, 1, 2. *The extent of the land to be possessed,* 3, 4. *Joshua is assured of victory over all his enemies, and is exhorted to courage and activity,* 5, 6; *and to be careful to act, in all things, according to the law of Moses, in which he is to meditate day and night,* 7, 8. *He is again exhorted to courage, with the promise of continual support,* 9. *Joshua commands the officers to prepare the people for their passage over Jordan,* 10, 11. *The Reubenites, Gadites, and half tribe of Manasseh, are put in mind of their engagement to pass over with their brethren,* 12–15. *They promise the strictest obedience, and pray for the prosperity of their leader,* 16–18.

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NOW after the death of Moses the servant of the LORD, it came to pass that the LORD spake unto Joshua the son of Nun, Moses' [a] minister, saying,

2 [b] Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

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3 [c] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

[a] Exod. xxiv. 13; Deut. i. 38.

[b] Deut. xxxiv. 5.—[c] Deut. xi. 24; chap. xiv. 9.

NOTES ON CHAP. I.

Verse 1. *Now after the death of Moses*] ויהי *vayehi, and it was* or *happened* after the death of Moses. Even the first words in this book show it to be a *continuation* of the preceding, and intimately connected with the narrative in the last chapter in Deuteronomy, of which I suppose Joshua to have been the author, and that chapter to have originally made the *commencement* of this book. See the notes there. The *time* referred to here must have been at the conclusion of the *thirty* days in which they mourned for Moses.

Verse 2. *Moses my servant*] The word servant, as applied both to Moses and Joshua, is to be understood in a very peculiar sense. It signifies God's *prime minister*, the person by whom he issued his orders, and by whom he accomplished all his purposes and designs. No person ever bore this title in the like sense but the Redeemer of mankind, of whom both Moses and Joshua were types.

Go over this Jordan] The account given by Josephus of this river may not be unacceptable here. "*Panium* is thought to be the fountain of Jordan, but in reality it is carried thither in an occult manner from the place called *Phiala*. This place lies on the road to Trachonitis, and is one hundred and twenty furlongs from Cæsarea, not far out of the road, on the right hand. It has its name *Phiala*, (a bowl or basin,) very justly, from the roundness of its circumference, being round like a wheel. It is always full, without ever sinking or running over. This origin of the Jordan was not known till the time of Philip, tetrarch of Trachonitis, who having ordered some *chaff* to be thrown in at *Phiala*, it was found at *Panium*. Jordan's *visible* stream arises from this cavern, (*Panium*,) and divides the marshes and fens of the lake *Semechon*; and when it has run another hundred and twenty furlongs, it first passes by the city *Julias*, and then passes through the middle of the lake *Gennesareth*, after which, running a long way over the desert, it empties itself into the lake *Asphaltites*."—WAR, book iii., chap. x., sect. 7. See the note on Num. xxxiv. 12.

Verse 3. *The sole of your foot shall tread upon*] That is, the whole land occupied by the seven Canaanitish nations, and as far as the Euphrates on the *east*; for this was certainly the utmost of the grant now made to them; and all that was included in what is termed the *promised land*, the boundaries of which have already been defined. See Deut. xxxiv. 1–4, and see

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4 [d] From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 [e] There shall not any man be able to stand before thee all the days of thy life: [f] as I was with Moses, *so* [g] I will be with thee: [h] I will not fail thee, nor forsake thee.

6 [i] Be strong and of a good courage: for [k] unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the law, [l] which Moses my servant commanded thee: [m] turn not from it *to* the right hand or *to* the left, that thou mayest [n] prosper whithersoever thou goest.

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8 [o] This book of the law shall not depart out of thy mouth; but [p] thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [q] have good success.

9 [r] Have not I commanded thee? Be strong and of a good courage; [s] be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for

[d] Gen. xv. 18; Exod. xxiii. 31; Num. xxxiv. 3-12. — [e] Deut. vii. 24. — [f] Exod. iii. 12. — [g] Deut. xxxi. 8, 23; ver. 9, 17; chap. iii. 7; vi. 27; Isa. xliii. 2, 5. — [h] Deut. xxxi. 6, 8; Heb. xiii. 5. — [i] Deut. xxxi. 7, 23. — [k] Or, *thou shalt cause this people to inherit the land*, &c. — [l] Num. xxvii. 23; Deut. xxxi. 7, chap. xi. 15. — [m] Deut. v. 32; xxviii. 14. — [n] Or, *do wisely*; Deut. xxix. 9. — [o] Deut. xvii. 18, 19. — [p] Psa. i. 2. — [q] Or, *do wisely*; ver. 7. — [r] Deut. xxxi. 7, 8, 23. — [s] Psa. xxvii. 1; Jer. i. 8.

ver. 4 below. It has been supposed that the words, *Every place that the sole of your foot shall tread upon*, were intended to express the *ease* with which they were to conquer the whole land, an instance of which occurs in the taking of Jericho. It was only their unfaithfulness to God that rendered the conquest in any case difficult.

Verse 4. *From the wilderness and this Lebanon*] Joshua appears to be standing with his face towards the promised land, and pointing out the different places, or their situation, with his hand. Thus *Lebanon*, &c. The utmost of their limits should be from the desert of *Arabia Petræa* on the SOUTH to *Lebanon* on the NORTH; and from the *Euphrates* on the EAST to the *Mediterranean Sea* on the WEST. The Israelites did not possess the full extent of this grant till the days of David. See 2 Sam. viii. 3, &c., and 2 Chron. ix. 26.

Land of the Hittites] These are generally reputed to have been the most hardy and warlike of all the Canaanitish nations; and as they occupied the mountainous countries on the south of the land of Canaan, it is natural to suppose that they would be the most difficult to subdue, and on this account, it is supposed, God particularly specifies *these*; "Ye shall subdue and possess even all the land of the *Hittites*;" but it is probable that under this one term all the other nations are included, as it is certain they are in other places under the term *Amorites*.

Great sea] The *Mediterranean*, called *great* in respect of the *lakes* in the land of Judea, such as the sea of *Gennesareth*, or the sea of *Tiberias*, and the *Dead Sea*, which were comparatively *small lakes*; but the Hebrews gave the name of *sea*, ים *yam*, to every large collection of waters.

Verse 5. *Be able to stand before thee*] Because God shall be *with* thee, therefore thou shalt be irresistible. This promise was most punctually and literally fulfilled.

Verse 7. *Only be thou strong, and very courageous*] Ἰσχυε ουν, και ανδριζου σφοδρα.—Sept. *Be strong therefore, and play the man to the uttermost.* Though God had promised him that no man should be able to stand before him, yet it was on condition that he should use all his military skill, and avail himself to the uttermost of all the *means*, natural and providential, which God should place within his reach. God will not have them who refuse to help themselves.

Verse 8. *This book of the law shall not depart out of thy mouth*] The law which had already been written by Moses, and from which he and the people were to take all those precepts by which their lives were to be governed. Though there was a copy of the law laid up in the sanctuary, yet this was not sufficient. Joshua must have a copy for himself, and he was to consult it incessantly, that his way might be made prosperous, and that he might have good success. If he kept God's word, God would keep him in body and soul: if he should observe to do according to that word, then God would cause all his way to be prosperous. Those who are obedient to God lack no manner of thing that is good.

Verse 10. *Commanded the officers*] שטרים *shoterim*. These were different from the שפטים *shophetim*, who were judges among the people, and whose business it was to determine in all civil cases. The *shoterim* have been supposed to be subordinate officers, whose business it was to see the decisions of the *shophetim* carried into effect. Calmet conjectures that the *shoterim* here may have been the *heralds* of the army, like those so often met with in *Homer*, who were called the *messengers both of the gods and men*; who bore sceptres, and whose persons were ever held sacred. See on Deut. i. 13, 15.

Verse 11. *Prepare you victuals*] צדה *tsedah*, such *prey* or *provisions* as they had *taken* from the *conquered*

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[t] within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [u] the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [v] armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: [w] then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan, toward the sun-rising.

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16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God [x] be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

[t] Chap. iii. 2; see Deut. ix. 1; xi. 31.——[u] Num. xxxii. 20-28; chap. xxii. 2, 3, 4.

[v] Heb. *marshalled by five*; as Exod. xiii. 18.——[w] Chap. xxii. 4, &c.——[x] Ver. 5; 1 Sam. xx. 13; 1 Kings i. 37.

countries, such as corn, oxen, sheep, &c.; for the word signifies *prey*, or what is taken by *hunting*, &c. This was necessary, as they were about to undergo considerable fatigue in marching, and in making preparations for the passage of the Jordan; for although the manna had not ceased to fall, yet such other provisions as are mentioned above were necessary on this occasion.

For within three days ye shall pass] Calmet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i. e., on the eighth day of the first month, on the *tenth* of which they passed over Jordan. The text therefore is supposed to mean, *Prepare victuals for three days' march*, for "on the third day after your decampment from *Shittim* ye shall pass over this Jordan."

Verse 13. *Remember the word*] He puts the Reubenites, &c., in remembrance of the engagements they had made with Moses (see Num. xxxii. 20) when he granted them their portion on the east side of Jordan.

Verse 14. *Your wives, your little ones*] And with these it appears, from Num. xxxii. 17, were left behind 70,580 effective men to guard them and their property; only 40,000 having passed over Jordan to assist the *nine* tribes and half to conquer the land. See chap. iv. 13.

Armed] חמשים *chamushim*, *by fives*; in several lines, *five* in front, probably the usual method of marching; but it seems to signify *arrayed*, *equipped*, *accoutred*, *well-armed*, and ready for battle. See the note on Exod. xiii. 18.

Verse 15. *Toward the sun-rising.*] This is the EAST, as *toward the going down of the sun* signifies the WEST.

Verse 16. *All that thou commandest us we will do*] Here they acknowledge the Divine mission of Joshua, as they had done that of Moses, and consequently promise to follow his directions in all things.

Verse 17. *Only the Lord thy God be with thee*] Provided God be with *thee*, as he was with Moses, we will implicitly obey thee. The words however may mean no more than an earnest prayer for Joshua's prosperity: May God be with *thee*, as he was with Moses!

Verse 18. *He shall be put to death*] This was *martial* law; he who disobeyed the command of his general should be put to death. To this the people agreed, and it was essentially necessary in order that proper discipline should be kept up in this great army. By insubordination their fathers had suffered much in the wilderness; they rejected the authority of Moses, mutinied and made themselves a leader to conduct them back to Egypt. (See Num. xiv. 4.) And Joshua himself, for attempting to encourage them against their fears, was near being stoned to death. It was necessary, therefore, that they should give him the most positive assurance that they would not act as their fathers had done.

1. NOTWITHSTANDING the great honour God put on his servants Moses, Aaron, Phinehas, and Joshua, yet we find him using every means to induce the people to trust in *himself* alone. Hence he is ever showing them that even those great men had nothing but what they had received, and that *they* were as fully dependent upon himself as the meanest of the people. What was even *Moses* without his GOD!

2. Is it not strange that at the death of Moses utter despair had not overwhelmed the whole camp, as he whom they expected to give them rest had died before any conquest was made in Canaan? We find, however, that they are not discouraged; he who gave them *Moses*, has now given them *Joshua* in his place: and they had now fully learned that if God be for them, none could be successfully against them.

3. From all this we may learn, that when God has a great work to accomplish, he will provide himself

suitable instruments; and though one, which he has greatly honoured, appear to fail, we should know that he is not confined to work by that one alone. He has way every where, and all things serve the purposes of his will. He will as surely support his Church on earth, as he will support the earth itself; and while the sun and moon endure, the Church shall flourish: this is for his own honour, and he certainly is more concerned for his own glory in the administration of justice, judgment, and salvation in the earth, than any of the children of men can possibly be.

4. Though God had so implicitly promised them his help, yet he strongly insists on their own *co-operation*. He requires the use of every power and talent he has given; even Joshua himself *must be strong and very courageous*, and the people must *obey him in all things*, in order that they may go over the Jordan to possess the good land; and without this they had never got into the promised rest. Shall we suppose, then, that if *we* be not workers together with God we shall be saved? Vain expectation! He works in us to *will* and to *do*, i. e., he gives the *principle* of *volition* in things that are holy, and the principle of *power* to bring the *acts of will* into good practical effect; therefore, says the apostle, *work out your own salvation with fear and trembling*. *Will*, therefore, under the influence of the gracious principle of *volition*; *act* under the influence of the principle of *power*. Without the power you can neither *will* nor *do*; but having the power it is your duty to *will* and *do*. It is enough that God gives the power. It is our duty, when we receive these talents, to improve them. In a million of cases a man may be both able to *will* and to *do*, and yet do neither to the salvation of his soul.

CHAPTER II.

Joshua sends out two spies to examine the state of the inhabitants of the land, particularly those of Jericho, who are entertained at the house of Rahab, 1. *The king of Jericho is informed of their being in the town, and sends to Rahab, commanding her to deliver them up*, 2, 3. *She hides the spies, and tells the messengers that the men were departed and gone towards the mountain*, 4, 5. *When the officers of the king of Jericho were departed, she took the spies to the house-top, and covered them with flax*, 6, 7. *She relates to them that the fear of the Israelites had fallen on all the inhabitants of the country on hearing of their victories over the Amorites; that she knew none could resist the God of Israel, and therefore desired them to give her an oath that, when they took Jericho, they would preserve the lives of her and her family*, 8–13. *The spies swear to her*, 14. *She lets them down by a cord from the house-top, and gives them directions how to proceed, in order to avoid the pursuers*, 15, 16. *She is to tie a scarlet line to the window, through which she had let them down, which should be the sign to the Israelites to spare that house and its inhabitants*, 17–19. *Having bound her to secresy, they depart*, 20, 21. *After three days' stay in the mountain, they return to Joshua, and make a favourable report*, 22–24.

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AND Joshua the son of Nun [a] sent [b] out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and [c] came into a harlot's house, named [d] Rahab, and [e] lodged there.

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2 And [f] it was told the king of

[a] Or, *had sent*.——[b] Num. xxv. 1.——[c] Heb. xi. 31; James ii. 25.

[d] Matt. i. 5.——[e] Heb. *lay*.——[f] Psa. cxxvii. 1; Prov. xxi. 30.

NOTES ON CHAP. II.

Verse 1. *Joshua—sent—two men to spy secretly*] It is very likely that these spies had been sent out soon after the death of Moses, and therefore our marginal reading, *had sent*, is to be preferred. *Secretly*—It is very probable also that these were confidential persons, and that the transaction was between them and him alone. As they were to pass over the Jordan opposite to Jericho, it was necessary that they should have possession of this city, that in case of any reverses they might have no enemies in their rear. He sent the men, therefore, to see the state of the city, avenues of approach, fortifications, &c., that he might the better concert his mode of attack.

A harlot's house] *Harlots* and *inn-keepers* seem to have been called by the same name, as no doubt many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients *women* generally kept houses of entertainment, and among the Egyptians and Greeks this was common. I shall subjoin a few proofs. Herodotus, speaking concerning the many differences between Egypt and other countries, and the peculiarity of their laws and customs, expressly says: Εν τοισι αἱ μεν γυναικες αγοραζουσι και καπηλευουσι· οἱ δε ανδρες, κατ' οικους εοντες, ὑφαινουσι. "Among the Egyptians the women carry on all commercial concerns, and *keep taverns*, while the men continue at home and weave." Herod. in Euterp., c. xxxv. Diodorus Siculus, lib. i., s. 8, and c. xxvii., asserts that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract that the woman shall be the ruler of her husband, and that he shall obey her in all things." The same historian supposes that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of *Isis*, who was afterwards deified among them.

Nymphodorus, quoted by the ancient scholiast on the *Œdipus Coloneus* of Sophocles, accounts for the so customs: he says that "Sesostris, finding the popula-

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Jericho, saying, Behold, there came men in hither to-night of the children of Israel, [g] to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine

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[g] Gen. lxii. 9–12, 31; 2 Sam. x. 3.

dion of Egypt rapidly increasing, fearing that he should not be able to govern the people or keep them united under one head, obliged the *men* to assume the occupations of women, in order that they might be rendered effeminate."

Sophocles confirms the account given by Herodotus; speaking of Egypt he says:—

> Εκει γαρ οἱ μεν αρσενες κατα στεγας
> Θακουσιν ἱστουργουντες· αἱ δε ξυννομοι
> Τα ἑξω βιου τροφεια παρσυνουσ' αει.
>
> Œdip. Col. v. 352.

"There the men stay in their houses weaving cloth, while the women *transact all business out of doors*, provide food for the family," &c. It is on this passage that the scholiast cites *Nymphodorus* for the information given above, and which he says is found in the 13th chapter of his work "On the Customs of Barbarous Nations."

That the same custom prevailed among the *Greeks* we have the following proof from APULEIUS: *Ego vero quod primum ingressui stabulum conspicatus sum, accessi, et de* QUADAM ANU CAUPONA *illico percontor.*— Metam. lib. i., p. 18, Edit. Bip. "Having entered into the first *inn* I met with, and there seeing a certain OLD WOMAN, the INN-KEEPER, I inquired of her."

It is very likely that women kept the places of public entertainment among the *Philistines*; and that it was with *such* a *one*, and not with a *harlot*, that Samson lodged; (see Judges xvi. 1, &c.;) for as this custom certainly did prevail among the *Egyptians*, of which we have the fullest proof above, we may naturally expect it to have prevailed also among the Canaanites and Philistines, as we find from *Apuleius* that it did afterwards among the Greeks. Besides, there is more than presumptive proof that this custom obtained among the Israelites themselves, even in the most polished period of their history; for it is much more reasonable to suppose that the *two women*, who came to Solomon for judgment, relative to the *dead child*, (1 Kings iii. 16, &c.,) were *inn-keepers*, than that they were *harlots*. It is well known that common prostitutes, from their abandoned course of life, scarcely ever have children; and the laws were so strict against such in Israel, (Deut. xxiii. 18,) that if these had been of that class it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied that the term זונה *zonah* in the text, which we translate *harlot*, should be rendered *tavern* or *inn-keeper*, or *hostess*. The *spies* who were sent out on this occasion were undoubtedly the most confidential persons that Joshua had in his host; they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise was extreme. Is it therefore likely that persons who could not escape apprehension and death, without the miraculous interference of God, should in despite of that law which at this time must have been so well known unto them, go into a place where they might expect, not the blessing, but the curse, of God? Is it not therefore more likely that they went rather to an *inn* to lodge than to a *brothel*? But what completes in my judgment the evidence on this point is, that this very Rahab, whom we call a *harlot*, was actually married to *Salmon*, a Jewish *prince*, see Matt. i. 5. And is it probable that a *prince of Judah* would have taken to wife such a person as our text represents Rahab to be?

It is granted that the Septuagint, who are followed by Heb. xi. 31, and James ii. 25, translate the Hebrew זונה *zonah* by πορνη, which generally signifies a *prostitute*; but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows that the Greek word πορνη comes from πιπρασκω, to *sell*, as this does from περαω, to *pass from one to another*; *transire facio a me ad alterum*: DAMM. But may not this be spoken as well of the woman's *goods* as of her *person*? In this sense the Chaldee Targum understood the term, and has therefore translated it אתתא פונדקיתא *itteetha pundekitha*, *a woman*, a TAVERN-KEEPER. That this is the true sense many eminent men are of opinion; and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence to know what moral character she sustained: as an *inn-keeper* she might be *respectable*, if not *honourable*; as a *public prostitute* she could be neither; and it is not very likely that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true that the cases of Tamar and Bathsheba may be thought sufficient to destroy this argument; but whoever considers these two cases maturely will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection that her *husband* is nowhere mentioned in the account here given; it appears to me to have little weight. She might have been either a *single woman* or a *widow*; and in either of these cases there could have been no mention of a *husband*; or if she even had a husband it is not likely *he* would have been mentioned on this occasion, as the secret seems to have been kept religiously between *her* and the *spies*. If she were a *married* woman her husband might be included in the general terms, *all that she had*, and *all her kindred*, chap. vi. 23. But it is most likely that she was a *single woman* or a *widow*, who got her bread honestly by *keeping a house of entertainment for strangers*. See below.

Verse 3. *The king of Jericho sent unto Rahab*] This appears to be a proof of the preceding opinion: had she been a *prostitute* or a person of *ill fame* he could

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house: for they be come to search out all the country.

4 [h] And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:*

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But [i] she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them, the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that [k] your terror is fallen upon us, and that all the inhabitants of the land [l] faint because of you.

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10 For we have heard how the LORD [m] dried up the water of the Red Sea for you, when ye came out of Egypt; and [n] what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had [o] heard *these things*, [p] our hearts did melt, neither [q] did there remain any more courage in any man, because of you: for [r] the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, [s] swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto [t] my father's house, and [u] give me a true token:

[h] See 2 Sam. xvii. 19, 20. —— [i] See Exod. i. 17; 2 Sam. xvii. 19. [k] Gen. xxxv. 5; Exod. xxiii. 27; Deut. ii. 25; xi. 25. —— [l] Heb. *melt*; Exod. xv. 15. —— [m] Exod. xiv. 21; chap. iv. 23. —— [n] Num. xxi. 24, 34, 35. —— [o] Exod. xv. 14, 15. —— [p] Chap. v. 1; vii. 5; Isa. xiii. 7. —— [q] Heb. *rose up*. —— [r] Deut. iv. 39 —— [s] See 1 Sam. xx. 14, 15, 17. —— [t] See 1 Tim. v. 8. —— [u] Ver. 18.

at once have sent officers to have seized the persons lodged with her as vagabonds: but if she kept a house of entertainment, the persons under her roof were *sacred*, according to the universal custom of the *Asiatics*, and could not be molested on any trifling grounds. A *guest* or a *friend* is sacred in whatever house he may be *received*, in every part of the *east* to the present day.

Verse 4. *And hid them*] Probably she secreted them for the time being in some private corner, till she had the opportunity of concealing them on the house-top in the manner mentioned ver. 6.

Verse 5. *When it was dark*] So it appears that it was after night that the king of Jericho sent to Rahab, ordering her to produce the persons who lodged with her. The *season* itself was friendly to the whole plot: had these transactions taken place in day-light, it is scarcely possible that the spies could have escaped. But this is no excuse for the woman's prevarication: for God could have saved his messengers independently of her *falsity*. God never says to any, Do evil that good may come of it. See at the end of the chapter.

Verse 6. *Hid them with the stalks of flax*] It is a matter of little consequence whether we translate פִּשְׁתֵּי הָעֵץ *pishtey haets* stalks of flax, or stalks of hemp: the word עֵץ *ets*, which signifies *wood*, serves to show that whether it was *hemp* or *flax*, it was in its rough, unmanufactured state; and as this was about the season, viz., the end of March or the beginning of April, in which the flax is ripe in that country, consequently Rahab's *flax* might have been recently pulled, and was now drying on the roof of her house. The reader may find some useful remarks upon this subject in *Harmer's* Observations, vol. iv., p. 97, &c.

Upon the roof.] We have already seen that all the houses in the east were made *flat-roofed*; for which a law is given Deut. xxii. 8. On these flat roofs the Asiatics to this day walk, converse, and oftentimes even sleep and pass the night. It is probable that this hiding was after that referred to in the *fourth* verse.

Verse 9. *I know that the Lord hath given you the land*] It is likely she had this only from *conjecture*, having heard of their successes against the Amorites, their prodigious numbers, and seeing the state of terror and dismay to which the inhabitants of her own land were reduced.

Verse 11. *He is God in heaven above, and in earth beneath.*] This confession of the true God is amazingly full, and argues considerable light and information. As if she had said, "I know your God to be omnipotent and omnipresent:" and in consequence of this faith she hid the spies, and risked her own life in doing it. But how had she this clear knowledge of the Divine nature? 1. Possibly the knowledge of the true God was general in the earth at this time, though *connected* with much superstition and idolatry: the people believing that there was a god for *every district*, and for *every people*: for the *mountains* and for the *valleys*: see 1 Kings xx. 23. 2. Or she received this instruction from the spies, with whom she appears to have had a good deal of conversation: or, 3. She had it from a supernatural influence of God upon her own soul. She probably made a better use of the light she had received than the rest of her countrymen, and God increased that light.

Verse 12. *Swear unto me by the Lord*] This is a farther proof that this woman had received considerable instruction in the Jewish faith: she acknowledged the *true God* by his essential character *Jehovah*: and knew that an *oath* in his name was the deepest and

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13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life [v] for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that [w] we will deal kindly and truly with thee.

15 Then she [x] let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* [y] blameless of this thine oath which thou hast made us swear;

18 [z] Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: [a] and thou shalt [b] bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

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19 And it shall be *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, [c] his blood *shall be* on our head if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: [d] and the pursuers sought *them* throughout all the way, but found *them* not.

23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly [e] the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do [f] faint because of us.

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[v] Heb. *instead of you to die.*——[w] Judg. i. 24; Matt. v. 7.
[x] Acts ix. 25.——[y] Exod. xx. 7.——[z] Ver. 12.——[a] Chap. vi. 23.
[b] Heb. *gather.*

[c] Matthew xxvii. 25.——[d] 2 Sam. xvii. 20; Psa. xxxii. 6
[e] Exodus xxiii. 31; chap. vi. 2; xxi. 44.——[f] Heb. *melt*; verse 9.

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most solemn obligation under which a Jew could possibly come. Does not this also refer to the command of God, *Thou shalt fear the Lord, and shalt swear by his name?* See the note on Deut. vi. 13.

Verse 13. *Deliver our lives from death.*] She had learned, either from the spies or otherwise, that all the inhabitants of the land were doomed to destruction, and therefore she obliges them to enter into a *covenant* with her for the preservation of herself and her household.

Verse 14. *Our life for yours*] "May our life be destroyed if we suffer yours to be injured!" This is what was anciently called in our country *pledging*—staking a man's life for that of his neighbour or friend.

Verse 15. *Then she let them down by a cord, &c.*] The natural place of this verse is after the first clause of ver. 21; for it is certain that she did not let them down in the basket till all those circumstances marked from ver. 16 to 20 inclusive had taken place.

She dwelt upon the wall.] That is, either the wall of the city made a part of her house or her house was built close to the wall, so that the top or battlements of it were above the wall, with a window that looked out to the country. As the city gates were now shut there was no way for the spies to escape but through this window; and in order to this she let them down through the window in a basket suspended by a cord, till they reached the ground on the outside of the wall.

Verse 16. *Hide yourselves there three days*] They were to travel by *night*, and hide themselves in the *day-time*; otherwise they might have been discovered by the pursuers who were in search of them.

Verse 18. *This line of scarlet thread*] תקות חוט השני *tikvath chut hashshani*. Probably this may mean, *this piece of scarlet cloth*, or, *this cloth* (made) *of scarlet thread*. When the Israelites took the city this piece of *red cloth* seems to have been hung out of the window by way of *flag*; and this was the sign on which she and the spies had agreed.

Verse 20. *If thou utter this our business*] It was prudent to make her *life* depend on her *secrecy*: had it been otherwise she might have been tempted to give information, not only concerning the spies, but concerning the designs of the Israelites. But her life being at stake, added to every other motive, she kept the secret for the sake of her own personal safety and that of all her relatives.

Verse 23. *So the two men returned*] Having concealed themselves in the mountains that night, all the next day, and the night ensuing, on the third day they returned to Joshua.

Verse 24. *Truly the Lord hath delivered into our*

hands all the land] How different was this report from that brought by the spies on a former occasion! They found that all the inhabitants of the land were panic-struck. The people had heard of the great exploits of the Israelites on the other side of Jordan; and as they had destroyed the potent kings of the Amorites, they took it for granted that nothing could stand before them. This information was necessary to Joshua to guide him in forming the plan of his campaign.

1. It may be asked, Did not Rahab *lie* in the account she gave to the officers of the king of Jericho, (ver. 4, 5.) *There came men unto me*, &c.? I answer, She certainly did; and the inspired writer sets down the fact merely as it stood, without making the Spirit of God responsible for the dissimulation of the woman. But was she not rewarded, &c.? Yes; for her hospitality and faith, not for her *lie*. But could she have saved the spies without telling a lie? Yes, she certainly might; but what notion could a woman of her occupation, though nothing worse than an *inn-keeper*, have of the *nice* distinctions between truth and falsehood, living among a most profligate and depraved people, where truth could scarcely be known!

2. There is a lax morality in the world that recommends a *lie* rather than the *truth*, when the purposes of *religion* and *humanity* can be served by it. But when can this be? The religion of Christ is one eternal system of truth, and can neither be served by a *lie* nor admit of one. On this vile subject fine words have been spoken. *Tasso*, in his elegant episode of *Sophronia* and *Olindo*, in the *Gerusalemme Liberata*, b. ii., v. 22, represents the former as telling a lie to Saladdin, relative to the stealing of an image, for which, as he could not discover the culprit, he doomed all the Christians in his power to death. Sophronia, a pious Christian virgin, getting into the presence of the tyrant, in order to save her people, accuses herself, though perfectly innocent, of the theft. Her conduct on this occasion the poet embellishes in the following manner, for which the religion of that time, which dealt in *holy frauds*, would no doubt applaud him.

"Ed ella: il reo si trova al tuo cospetto;
Opra è il furto, Signor, di questa mano
Io l' immagine tolsi; Io son colei
Che tu ricerchi, e me punir tu dei.
Così al pubblico fato il capo altero
Offerse, e 'l volle in se sol racorre.
MAGNANIMA MENZOGNA! or quando è il VERO
SI BELLO, che si possa a te preporre!"

Then she: "Before thy sight the guilty stands;
The theft, O King, committed by these hands
In me the thief who stole the image view:
To me the punishment decreed is due."
Thus, filled with public zeal, the generous dame
A victim for her people's ransom came.
O great deceit! O lie divinely fair!
What *truth* with such a *falsehood* can compare!
HOOLE.

Thus a *lie* is ornamented with splendid decorations both by the *Italian* and *English* poet, and the whole formed into an anti-apostolic maxim, *Let us do* EVIL, *that* GOOD *may come of it.*

A purer morality was taught by one of the most ancient *heathen* writers than is here preached by these *demi-christians*:—

Εχθρος γαρ μοι κεινος, ὁμως αϊδαο πυλῃσιν,
Ὁς χ' ἑτερον μεν κευθει ενι φρεσιν, αλλο δε βαζει.
Iliad. l. ix., v. 312.

My soul detests him as the gates of hell,
Who knows the *truth* and dares a *falsehood* tell.

The following is the advice of a genuine *Christian* poet, and one of the holiest men of his time:—

LIE *not*; but let thy *heart* be TRUE to *God*;
Thy *tongue* to *it*, thy *actions* to them *both*.
Cowards tell lies, and those who *fear the rod*;
The stormy working soul spits *lies* and *froth*.
DARE TO BE TRUE! *nothing* can NEED a *lie*.
The *fault* that *needs* it *most* grows TWO thereby.
HERBERT.

For other observations on this subject, see the notes on Gen. xii. at the end, and xx. 12.

3. Though the hand of God was evidently in every thing that concerned the Israelites, and they were taught to consider that by *his might alone* they were to be put in possession of the promised land; yet they were as fully convinced that if they did not use the counsel, prudence, and strength which they had received from him, they should not succeed. Hence, while they depended on the Divine direction and power, they exercised their own prudence, and put forth their own *strength*; and thus they were workers together with him, and did not receive the grace of God in vain. The application of this maxim is easy; and we cannot expect any success, either in things spiritual or temporal, unless *we* walk by the same rule, and mind the same thing.

CHAPTER III.

The Israelitish camp removes from Shittim to Jordan, 1. *The officers inform them how they are to pass the river, and the distance they are to keep from the ark*, 2–4. *Joshua directs the people*, 5, 6; *and the Lord gives directions to Joshua*, 7, 8. *He delivers the Lord's message to the people, and foretells the miraculous passage and division of Jordan*, 9–13. *The priests, bearing the ark, enter the river, and immediately the waters are cut off, and the priests stand on dry ground, in the bed of the river, till all the camp passes over*, 14–17.

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AND Joshua rose early in the morning; and they removed [a] from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass [b] after three days, that the officers went through the host;

3 And they commanded the people, saying, [c] When ye see the ark of the covenant of the LORD your God, [d] and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 [e] Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way [f] heretofore.

5 And Joshua said unto the people, [g] Sanctify yourselves: for to-morrow the LORD will do wonders among you.

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6 And Joshua spake unto the priests, saying, [h] Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to [i] magnify thee in the sight of all Israel, that they may know that, [k] as I was with Moses, *so* I will be with thee.

8 And thou shalt command [l] the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan [m] ye shall stand still in Jordan.

9 And Joshua said unto the children of

[a] Chap. ii. 1.——[b] Chap. i. 10, 11.——[c] See Num. x. 33.
[d] Deut. xxxi. 9, 25.——[e] Exod. xix. 12.——[f] Heb. *since yesterday, and the third day.*——[g] Exod. xix. 10, 14, 15; Lev. xx. 7; Num. xi. 18; chap. vii. 13; 1 Sam. xvi. 5; Joel ii. 16.——[h] Num. iv 15.——[i] Chap. iv. 14; 1 Chron. xxix. 25; 2 Chron. i. 1.——[k] Chap i. 5.——[l] Ver. 3.——[m] Ver. 17.

NOTES ON CHAP. III.

Verse 1. *Joshua rose early*] Archbishop Usher supposes that this was upon *Wednesday*, the 28th of April, A. M. 2553, the fortieth year after the exodus from Egypt. From Shittim, where they had lately been encamped, to Jordan, was about sixty stadia, according to Josephus; that is, about eight English miles.

Verse 2. *After three days*] These three days are probably to be thus understood: As soon as Joshua took the command of the army, he sent the spies to ascertain the state of Jericho; as we have seen chap. i. 12. They returned at the end of three days, or rather on the third day, and made their report. It was at this time, immediately on the return of the spies, that he made the proclamation mentioned here; in consequence of which the people immediately struck their tents, and marched forward to Jordan.

Verse 4. *About two thousand cubits*] This distance they were to keep, 1. For the greater *respect*, because the presence of the ark was the symbol and pledge of the Divine presence. 2. That the ark, which was to be their *pilot* over these waters, might be the more *conspicuous*, which it could not have been had the people crowded upon it.

Verse 5. *Sanctify yourselves*] What was implied in this command we are not informed: but it is likely that it was the same as that given by Moses, Exod. xix. 10–11. They were to wash themselves and their garments, and abstain from every thing that might indispose their minds from a profitable attention to the miracle about to be wrought in their behalf.

Verse 6. *Spake unto the priests, saying, Take up the ark*] It is remarkable that the *priests*, not the *Levites*, whose ordinary business it was, were employed to carry the ark on this occasion. Calmet conjectures that this was because it was probably carried *without being wrapped up in its curtains*, as it always was when the Levites carried it. Though it was the business of the Levites, the sons of Kohath, to carry the ark; yet on certain occasions the priests alone performed this office. 1. In the present case. 2. When they encompassed Jericho, chap. vi. 6. 3. When it was carried to the war against the Philistines by the priests, the sons of Eli, 2 Sam. xv. 25. 4. When David sent it back to Jerusalem, at the time he was obliged to fly from it, through the rebellion of his son Absalom, 2 Sam. xv. 25: and, 5. At the time that it was taken out of the tabernacle, to be deposited in the temple; see 1 Kings viii. 6–11. These were the *most solemn* occasions, and on such alone, we may presume, the *priests* performed this office instead of the *Levites*.

In all their *former* marches the ark was carried in the *centre* of this immense camp; (see the scheme at the end of chap. ii. of the book of Numbers;) but *now* it was to proceed at the *head* of the army, and to go before them, and at such a distance, about three quarters of a mile, that the whole camp might see it as their *guide*.

Verse 7. *This day will I begin to magnify thee*] By making him the instrument in this miraculous passage, he did him honour and gave him high credit in the sight of the people: hence his authority was established, and obedience to him as their leader fully secured. What must have confirmed this authority was, his circumstantially foretelling how the waters should be cut off as soon as the feet of the priests had touched them, ver. 14. This *demonstrated* that the secret of the Lord was with *him*.

Verse 8. *Ye shall stand still in Jordan.*] The priests proceeded first with the ark, and entered into the bed of the river, the course of which was immediately arrested, the waters collecting *above* the place where the priests stood, while the stream fell off towards the Dead Sea; so that the whole channel below where the priests were standing became dry. The whole camp, therefore, passed over below where the

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Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that [n] the living God *is* among you, and *that* he will without fail [o] drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [p] the LORD of all the earth passeth over before you into Jordan.

12 Now therefore [q] take you twelve men out of the tribes of Israel, out of every tribe a man;

13 And it shall come to pass, [r] as soon as the soles of the feet of the priests that bear the ark of the LORD, [s] the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they [t] shall stand upon a heap.

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14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the [u] ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [v] the feet of the priests that bare the ark were dipped in the brim of the water, (for [w] Jordan overfloweth all his banks [x] all the time of harvest,)

16 That the waters which came down from above stood *and* rose up upon a heap, very far from the city Adam, that *is* beside [y] Zaretan: and those that came down [z] toward the

[n] Deut. v. 26; 1 Sam. xvii. 26; 2 Kings xix. 4; Hos. i. 10; Matt. xvi. 16; 1 Thess. i. 9.——[o] Exod. xxxiii. 2; Deut. vii. 1; Psa. xliv. 2.——[p] Ver. 13; Mic. iv. 13; Zech. iv. 14; vi. 5.——[q] Chap. iv. 2.——[r] Ver. 15, 16.——[s] Ver. 11.

[t] Psa. lxxvii. 13; cxiv. 3.——[u] Acts vii. 45.——[v] Ver. 12.——[w] 1 Chron. xii. 15; Jer. xii. 5; xlix. 19; Ecclus. xxiv. 26.——[x] Chap. iv. 18; v. 10, 12.——[y] 1 Kings iv. 12; vii. 46.——[z] Deut. iii. 17.

priests were standing, keeping at the distance of two thousand cubits from the ark; this they could readily do, as the whole bed of the river was dry for many miles below the place where the priests entered.

Verse 10. *Hereby ye shall know that the living God* is *among you*] The Israelites were apt to be discouraged, and to faint at even the *appearance* of danger; it was necessary, therefore, that they should have the fullest assurance of the presence and assistance of God in the important enterprise on which they were now entering. They are to combat idolaters, who have nothing to trust in and help them but *gods* of *wood, stone,* and *metal*: whereas they are to have the *living God* in the midst of them—HE who is the author of *life* and of *being*—who can give, or take it away, at his pleasure; and who by this miracle proved that he had undertaken to guide and defend them: and Joshua makes *this* manifestation of God the proof that he will drive out the Hittites, Hivites, &c., before them.

With regard to the situation of each of these nations in the land of Canaan, Calmet remarks, that those called CANAANITES chiefly inhabited what is called *Phœnicia*, the environs of *Tyre* and *Sidon*: the HITTITES occupied the mountains, southward of the promised land: the HIVITES dwelt by *Ebal* and *Gerizim*, *Sichem* and *Gibeon*, towards the mountains of *Hermon*: the PERIZZITES were probably not a distinct nation or tribe, but rather *villagers*, scattered through the country in general: the GIRGASHITES possessed the country beyond the Jordan, towards the lake of Gennesareth: the JEBUSITES possessed Jerusalem: and the AMORITES occupied the mountainous country in the vicinity of the western part of the Dead Sea, and also that part of the land of Moab which the Israelites conquered from Sihon and Og.

Verse 12. *Take you twelve men*] See the note on chap. iv. 2.

Verse 15. *And the feet of the priests—were dipped in the brim of the water*] Thus we find that every thing occurred exactly in the way in which Joshua had foretold it. This must have greatly increased his credit among the people.

For Jordan overfloweth all his banks, &c.] It has often been remarked that there was no need of a miracle in crossing Jordan, as it is but an inconsiderable stream, easily fordable, being but about twenty yards in breadth. But the circumstance marked here by the sacred historian proves that there was a time in the year, viz., in the *harvest*, that this said river *overflowed its banks*; and this is confirmed by another place in Scripture, 1 Chron. xii. 15. As the miracle reported here took place about the beginning of April, a time in which rivers in general are less than in winter, it may be asked how there could be such an increase of waters at this time? The simple fact is, that the Jordan, as we have already seen, has its origin at the foot of Mount Lebanon, which mountain is always *covered with snow* during the winter months: in those months therefore the river is low: but when the summer's sun has melted these snows, there is consequently a prodigious increase of waters, so that the old channel is not capable of containing them; this accounts for the statement in the text that the Jordan *overfloweth his banks all the time of harvest*; and this was the time which God chose they should pass over it, that a miraculous interposition might be necessary, and that by the *miracle* they should be convinced of his omnipotence, who was not only their guide, but had promised to put them in possession of this good land.

Verse 16. *Rose up upon a heap*] That is, they continued to accumulate, filling up the whole of the

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sea of the plain, *even* [a] the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the

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covenant of the LORD stood firm on dry ground in the midst of Jordan, [b] and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan

[a] Gen. xiv. 3; Num. xxxiv. 3.

[b] See Exod. xiv. 29.

channel toward the source, and the adjacent ground over which they were now spread, to a much greater depth, the power of God giving a contrary direction to the current. We need not suppose them to be gathered up *like a mountain, instar montis*, as the *Vulgate* expresses it, but that they continued to flow back in the course of the channel; and ere they could have reached the lake of Gennesareth, where they might have been easily accumulated, the whole Israelitish army would have all got safely to the opposite side.

Very far from the city Adam—beside Zaretan] Where these places were it is difficult to say. The city *Adam* is wholly unknown. From 1 Kings iv. 12 we learn that *Zartanah* was below *Jezreel* near *Bethshean*, or *Scythopolis*, and not far from *Succoth*, 1 Kings vii. 46. And it appears from Gen. xxxiii. 17, Josh. xiii. 27, that *Succoth* lay on the east side of Jordan, not far from the lake of *Gennesareth*; and probably *Adam* was on the same side to the north of *Succoth*. It is probable that the Israelites crossed the Jordan near *Bethabara*, where John baptized, John i. 28, and which probably had its name, *the house of passage*, from this very circumstance. After all, it is extremely difficult to ascertain the exact situation of these places, as in the lapse of upwards of 3,000 years the face of the country must have been materially changed. Seas, rivers, and mountains, change not; and though we cannot ascertain the *spot*, it is sufficiently evident that we can come *near* to the *place*. It has been considered a lame objection against the truth of the *Iliad* that the situation of *Troy* cannot now be exactly ascertained. There are even many ancient cities and considerable towns in Europe, that, though they still bear their former names, do not occupy the same spot. There are not a few of those even in England; among such *Norwich, Salisbury*, &c., may be ranked, neither of which is in its primitive situation.

Right against Jericho.] It would be impossible for the *whole* camp to pass over in the space *opposite* to Jericho, as they must have taken up some *miles* in breadth, besides the 2,000 cubits which were left on the right between them and the ark; but the river was divided opposite to Jericho, and *there* the camp began to pass over.

Verse 17. *The priests—stood firm on dry ground*] They stood in the mid channel, and shifted not their position till the camp, consisting of nearly 600,000 effective men, besides women, children, &c., had passed over.

1. Is it not surprising that the Canaanites did not dispute this passage with the Israelites? It is likely they would, had they had any expectation that such a passage would have been attempted. They must have known that the Israelitish camp was on the other side of the Jordan, but could they have supposed that a passage for such a host was possible when the banks of the Jordan were quite overflowed? It was not merely because they were *panic-struck* that they did not dispute this passage, but because they must have supposed it *impossible*; and when they found the attempt was made, the passage was effected before they could prepare to prevent it.

2. GOD now appears in such a way, and works in such a manner, as to leave no doubt concerning his *presence* or his *power*, or of his love to Israel. After this, was it possible for this people ever to doubt his being or his bounty? *This*, with the miraculous passage of the *Red Sea*, were well calculated to have established their faith for ever; and those who did not yield to the evidence afforded by these two miracles were incapable of rational conviction.

3. In some respects the *passage* of the *Jordan* was more strikingly miraculous than that even of the *Red Sea*. In the latter GOD was pleased to employ an *agent*; the *sea went* back *by a strong east wind all that night, and made the sea dry* land, Exod. xiv. 21. Nothing of this kind appeared in the passage of the Jordan; a very *rapid* river (for so all travellers allow it to be) went back to its source without any kind of agency but the invisible hand of the invisible God.

4. Through the whole period of the Jewish history these miracles, so circumstantially related, were never denied by any, but on the contrary conscientiously believed by all. Nor did any of them in their revolts from GOD, which were both foul and frequent, ever call these great facts in question, when even so full of enmity against God as to blaspheme his name, and give his glory to *dumb idols!* Is not this a manifest proof that these facts were incontestable? and that JEHOVAH had so done his marvellous works that they should be had in everlasting remembrance! Reader, the same GOD who is over all is rich in mercy to all that call upon him. HE *changes not*, neither is he weary: trust in the Lord for ever, for in the Lord JEHOVAH is everlasting strength; and HE ever saves his followers out of the hands of all their enemies, and, having guided them by his counsel, will receive them into his glory.

CHAPTER IV.

When the people are passed over, Joshua commands twelve men, one taken out of each tribe, to take up a stone on his shoulder out of the midst of the river, and carry it to the other side, to be set up as a memorial of this miraculous passage, 1–7. They do so, and set up the stones in the place where they encamp the first

night, 8, 9. The priests stand in the river, till all the people are passed over, 10, 11. Of the tribes of Reuben and Gad, and the half tribe of Manasseh, 40,000 fighting men pass over with the other tribes, 12, 13. Joshua is magnified in the sight of the people, and they fear him as they did Moses, 14. The priests are commanded to come up out of the river, which, on their leaving it, immediately returns, and overflows its banks as before, 15–18. This miraculous passage takes place the tenth day *of the* first month, *19 The stones are set up in Gilgal, and Joshua teaches the people what use they are to make of them, 20–24.*

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AND it came to pass, when all the people were clean passed [a] over Jordan, that the LORD spake unto Joshua, saying,

2 [b] Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where [c] the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in [d] the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

6 That this may be a sign among you, *that* [e] when your children ask *their fathers* [f] in time to come, saying, What *mean* ye by these stones?

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7 Then ye shall answer them, That [g] the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for [h] a memorial unto the children of Israel for ever.

8 And the children of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the cove

[a] Deut. xxvii. 2; chap. iii. 17.——[b] Chap. iii. 12.——[c] Chap. iii. 13.——[d] Ver. 19, 20.——[e] Ver. 21; Exod. xii. 26; xiii. 14; Deut. vi. 20; Psa. xliv. 1; lxxviii. 3, 4, 5, 6.——[f] Heb. *to-morrow.*——[g] Chap. iii. 13, 16.——[h] Exod. xii. 14; Num. xvi. 40.

NOTES ON CHAP. IV.

Verse 2. *Take you twelve men*] From chap. iii. 12, it appears that the twelve men had been *before* appointed, one taken out of each of the twelve tribes; and now they are employed for that purpose for which they had been *before* selected.

Verse 3. *Where ye shall lodge this night.*] This was in the place that was afterwards called *Gilgal*. See ver. 19.

Verse 4. *Twelve men, whom he had prepared*] This must refer to their appointment, chap. iii. 12.

Verse 6. *This may be a sign*] Stand as a continual memorial of this miraculous passage, and consequently a proof of their lasting obligation to God.

Verse 9. *And Joshua set up twelve stones in the midst of Jordan*] It seems from this chapter that there were *two sets* of stones erected as a memorial of this great event; twelve at Gilgal, ver. 20, and twelve in the bed of Jordan, ver. 9. The twelve stones in the bed of Jordan might have been so placed on a base of strong stone-work so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at *Gilgal* would stand as a monument of the place of the *first encampment* after this miraculous passage. Though this appears to me to be the meaning of this place, yet Dr. Kennicott's criticism here should not be passed by. "It is well known," says he, "that when Joshua led the Israelites over Jordan, he was commanded to take *twelve stones* out of the *midst of Jordan*, to be a memorial that the ground in the very *midst* of that river had been made dry. But *where* was this memorial to be set up? The ninth verse says; *Joshua set up these stones* IN *the midst of Jordan.* But is it likely that the stones should be placed or set down *where* they were *taken up*; and that the memorial should be erected there *where*, when the river was again united, it would be *concealed*, and of course could be no *memorial* at all? This however flatly contradicts the rest of the chapter, which says these stones were pitched in *Gilgal*, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that בתוך *bethoch* IN *the midst*, should be here מתוך *mittoch*, FROM *the midst*, as in ver. 3, 8, 20, and as the word is here also in the *Syriac* version. The true rendering therefore is, *And Joshua set up the twelve stones* (taken) FROM *the midst of Jordan*," &c. I confess I see no need for this criticism, which is not supported by a single MS. either in his own or De Rossi's collection, though they amount to *four hundred and ninety-four* in number. Twelve stones might be *gathered* in different parts of the bed of the Jordan, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in Gilgal as a memorial of their first encampment in Canaan, it is still more likely that twelve would be set up in the bed of the river to

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nant stood: and they are there unto this day.

10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [i] the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand [k] prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 On that day the LORD [l] magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

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15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear [m] the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were [n] lifted up unto the dry land, that the waters of Jordan returned unto their place, [o] and [p] flowed over all his banks, as *they did* before.

19 And the people came up out of Jordan on the tenth *day* of the first month, and encamped [q] in Gilgal, in the east border of Jericho.

Num. xxxii. 20, 27, 28.——[k] Or, *ready armed.*——[l] Chap. iii. 7.——[m] Exod. xxv. 16, 22.——[n] Hebrew, *plucked up.*——[o] Chapter iii. 15.——[p] Hebrew, *went.*——[q] Chap. v. 9.

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show where it had been divided, and the place where the whole Israelitish host had passed over dry-shod. The reader may follow the opinion he judges most likely.

Verse 10. *And the people hasted and passed over.*] How very natural is this circumstance! The people seeing the waters divided, and Jordan running back, might be apprehensive that it would soon resume its wonted course; and this would naturally lead them to *hasten* to get over, with as much *speed* as possible. The circumstance itself thus marked is a proof that the relater was an eyewitness of this miraculous passage.

Verse 12. *The children of Reuben, and—Gad*] Concerning the numbers of these tribes that stayed behind to take care of the women, children, and cattle, and which amounted to 70,580 men, see the note on Num. xxxii. 17.

Passed over armed] See the note on chap. i. 14.

Verse 14. *The Lord magnified Joshua*] See the note on chap. iii. 7.

Verse 18. *The waters of Jordan returned unto their place*] It is particularly remarked by the sacred historian, that as soon as the soles of the priests' feet touched the water, the stream of the Jordan was cut off, chap. iii. 15, and the course of the river continued to be inverted all the time they continued in its channel; and that as soon as the soles of their feet had touched the dry land, on their return from the bed of the river, the waters immediately resumed their natural course. All this was done by the sovereign influence of that God whose *presence* was represented by the ark of the covenant.

Verse 19. *On the tenth* day *of the first month*] As the Israelites left Egypt on the *fifteenth* day of the first month, A. M. 2513, (see Exod. xiv.,) and they entered into Canaan the *tenth* of the first month, A. M. 2553, it is evident that *forty* years, wanting *five* days, had elapsed from the time of their exodus from Egypt to their entrance into the promised inheritance.

Encamped in Gilgal] That is, in the place that was *afterwards* called Gilgal, see chap. v. 9; for here the name is given it by *anticipation*. In Hebrew, גל *gal* signifies to *roll*; and the doubling of the root, גלגל *galgal* or *gilgal*, signifies *rolling round and round*, or *rolling off* or *away*, because, in circumcising the children that had been born in the wilderness, Joshua *rolled away, rolled off completely*, the reproach of the people. From this time Gilgal became a place of considerable eminence in the sacred history. 1. It was the place where the Israelitish camp rested the first night of their entering into that land which had been promised to their fathers from the days of Abraham. 2. It was the place in which Joshua circumcised all the people who had been born in the wilderness, during the forty years of their wandering, after they left Egypt. 3. It was the place in which Joshua had what we might term his fortified camp, and to which he and his army constantly returned after each of their expeditions against the inhabitants of the land. 4. It appears to have been the place where all the women, children, cattle, and goods, &c., were lodged, probably during the whole of the Canaanitish war. 5. It was the place where they celebrated the first passover they kept in the promised land. 6. It was the place where Saul, the first king of Israel, was proclaimed. 7. There the manna ceased to fall. And, 8. There the ark was fixed till, after the conquest of the country, it was removed to Shiloh.

Gilgal was about *ten* furlongs from Jericho, and *fifty* from Jordan: Jericho being on the west, and Jordan

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20 And [r] those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, [s] When your children shall ask their fathers, [t] in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, [u] Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, [v] which he dried up from before us, until we were gone over:

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24 [w] That all the people of the earth might know the hand of the LORD, that it *is* [x] mighty: that ye might [y] fear the LORD your God [z] for ever.

[r] Ver. 3.—[s] Ver. 6.—[t] Heb. *to-morrow*.—[u] Chap. iii. 17. [v] Exod. xiv. 21.—[w] 1 Kings viii. 42, 43; 2 Kings xix. 19; Psa. cvi. 8.—[x] Exod. xv. 16; 1 Chron. xxix. 12; Psa. lxxxix. 13.—[y] Ex. xiv. 31; Deut. vi. 2; Psa. lxxxix. 7; Jer. x. 7.—[z] Heb. *all days*.

on the east, Gilgal being between both. See *Josephus*, De Bello, &c., lib. v., c. 4, and *Calmet* on this place. Calmet supposes there was neither city nor town here before the arrival of the Israelites.

Verse 20. *Those twelve stones*] It is very likely that a base of mason-work was erected of some considerable height, and then the twelve stones placed on the top of it; and that this was the case both in Jordan and in Gilgal: for twelve such stones as a man could carry a considerable way on his shoulder, see ver. 5, could scarcely have made any observable altar, or pillar of memorial: but erected on a high base of mason-work they would be very conspicuous, and thus properly answer the end for which God ordered them to be set up.

Verse 22. *Then ye shall let your children know*] The necessity of an early religious education is inculcated through the whole oracles of God. The parents who neglect it have an awful account to give to the Judge of quick and dead.

Verse 24. *That all the people of the earth might know*] It is very likely that כל עמי הארץ *col ammey haarets* means simply, *all the people of this land*—all the Canaanitish nations, to whom, by the miracles wrought in behalf of his people, he intended to show his eternal power and Godhead, the excellence of his protection, and the unavailableness of human might against his omnipotence; and the miracles he wrought for this people, in the sight of the heathen, were well calculated to make these things *known*.

1. GOD intends that his religion should be maintained and propagated in the earth; therefore he has given a revelation of himself to men, that it may be taught in the world; and he particularly requires that parents should be diligent and fervent in teaching their children the knowledge of his name. 2. This is one great use of the *ordinances* of the Gospel, and the *rites* of religion. They are all significators of sacred things, and point out matters of infinite importance beyond themselves. 3. A spirit of inquiry is common to every child: the human heart is ever panting after knowledge; and if not rightly directed when young, will, like that of our first mother, go astray after forbidden science. 4. If we wish our children to be *happy*, we should show them where happiness is to be found. If we wish them to be *wise*, we should lead them unto God by means of his word and ordinances. It is natural for a child to inquire, "What do you mean by this baptism?—by this sacrament?—by praying?—by singing psalms and hymns?" &c. And what fine opportunities do such questions give pious and intelligent parents to instruct their children in every article of the Christian faith, and in every fact on which these articles are established! Oh why is this neglected, while the command of God is before our eyes, and the importance of the measure so strikingly obvious?

CHAPTER V.

The effect produced on the minds of the Canaanites by the late miracle, 1. *Joshua is commanded to circumcise the Israelites*, 2. *He obeys*, 3. *Why they were that were circumcised, and why it was now done*, 4–7. *They abide in the camp till they are whole*, 8. *The place is called* Gilgal, *and why*, 9. *They keep the passover in the same place*, 10. *They eat unleavened cakes and parched corn, on the morrow after the passover*, 11. *The manna ceases*, 12. *The captain of the Lord's host appears to Joshua*, 13–15.

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AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, [a] which *were* by the sea, [b] heard that the LORD had dried up the waters of Jordan from before the chil-

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[a] Num. xiii. 29.—[b] Exod. xv. 14, 15; chap. ii. 9, 10, 11; Psa. xlviii. 6; Ezek. xxi. 7.

NOTES ON CHAP. V.

Verse 1. *The Amorites which were on the side of Jordan westward*] It has already been remarked that the term *Amorite* is applied sometimes to signify all the nations or tribes of Canaan. It appears from this verse that there were people thus denominated that

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dren of Israel, until we were passed over, that their heart melted, [c] neither was their spirit in them any more, because of the children of Israel.

2 At that time the LORD said unto Joshua, Make thee [d] sharp [e] knives, and circumcise again the children of Israel the second time.

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3 And Joshua made him sharp knives, and circumcised the children of Israel at [f] the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: [g] All the people that came out of

[c] 1 Kings x. 5.—[d] Or, *knives of flints.*—[e] Exodus iv. 25.

[f] Or, *Gibeath-haaraloth.*—[g] Num. xiv. 29; xxvi. 64, 65; Deut. ii. 16.

dwelt on both sides of the Jordan. Those on the east side had already been destroyed in the war which the Israelites had with *Sihon* and *Og*; with those on the west side Joshua had not yet waged war. It is possible however that the *Amorites*, of whom we read in this verse, were the remains of those who dwelt on the east side of the Jordan, and who had taken refuge here on the defeat of Og and Sihon.

Verse 2. *Make thee sharp knives*] חרבות צרים *charboth tsurim, knives of rock, stone*, or *flint*. Before the use of iron was *common*, all the nations of the earth had their edge-tools made of *stones, flints*, &c. In the lately discovered islands this is found to be a common case. Our ancestors in these countries made their *arrow* and *spear-heads* of *flint:* these I have often seen turned up by the plough. But we cannot suppose that at the time here referred to the Israelites were destitute of *iron*, and were therefore obliged to use knives made of *stone* or *flint*; their different manufactures in the wilderness prove that they must have had both *iron* and *steel*. Why then use *knives* made of *stone?* Probably it was unlawful to use *metal* of any kind in this religious rite; and indeed this seems likely from the circumstance of Zipporah (Exod. iv. 25) taking a *sharp stone* and circumcising her son; and we find, from the most ancient and authentic accounts, that the Egyptians considered it unlawful or profane to use any kind of *metal* to make incisions in the human body, when preparing it for embalming; see the note on Gen. l. 2, and on Exod. iv. 25. That it was deemed improper to use any other kind of instrument in circumcision we have a proof in the tribe *Alnajab*, in Ethiopia, who follow the Mosaic institution, and perform the rite of circumcision, according to Ludolf, *cultris lapidibus*, with *knives made of stone*.—Hist. Æthiop., lib. iii., c. 1. And as God commanded the people to make him an altar of unhewn stone, on which no tool of iron had been lifted up, because this would *pollute* it, (see Exod. xx. 25, and Deut. xxvii. 5,) he might require that no instrument of iron should be used in a rite by which the body and soul of the person were in the most solemn and sacred manner dedicated to him to be his house and temple, the heart itself being the altar on which continual sacrifices to God must be offered. A physical reason has been given for preferring knives of *stone* in this operation, "the wound suffers less through inflammation, and is sooner healed." For this a reason may be given. It is almost impossible to get an edge made so even and firm as not to leave particles of the metal in the incisions made even in the most delicate flesh; these particles would soon become oxidized by the action of the air, and extra inflammation in the part would be the consequence. The great aptitude of iron to be oxidized, i. e., to be converted to *rust*, is well known; but how far this reasoning, thus applied, may be supported by *fact*, I cannot pretend to determine: it is sufficiently evident that it was a common custom to use knives of stone in circumcision, and in all operations on those parts of the human body. I shall give a few examples. Pliny says, when they amputate certain parts they do it with a *sharp stone*, because nothing else could be employed without danger. *Samia testa virilitatem amputabant: nec aliter citra perniciem.*

Ovid, Fast. lib. iv., ver. 237, relates a circumstance where the *saxum acutum*, or *sharp stone*, was used about those parts:—

Ille etiam SAXO *corpus laniavit* ACUTO,
Longaque in immundo pulvere tracta coma est.
Vorque fuit, Merui; meritas dem sanguine pœnas;
Ah! pereant partes, quæ nocuere mihi;
Ah! pereant; *dicebat adhuc, anus inguinis aufert;*
Nullaque sunt subito signa relicta viri.

This quotation is produced in order to prove that a *knife* made of a *sharp stone* was used in making incisions and amputations of certain parts of the body, even when the use of iron was well known; but a translation of the verse is not necessary, and would be improper. The

Mollia qui RAPTA *secuit* GENITALIA TESTA

of *Juvenal* (Sat. vi., ver. 513) is a farther proof of this. Many other proofs might be produced; but those who wish for more may consult *Calmet* and *Scheuchzer*.

Circumcise again the children of Israel the second time.] This certainly does not mean that they should *repeat* circumcision on those who had already received it. This would have been as absurd as impracticable. But the command implies that they were to *renew* the observance of a rite which had been neglected in their travels in the desert: this is sufficiently evident from the following verses.

Verse 4. *This is the cause why Joshua did circumcise*] The text here explains itself. Before the Israelites left Egypt all the males were circumcised; and some learned men think that all those who were born during their encampment at *Sinai* were circumcised also, because there they celebrated the passover; but after that time, during the whole of their stay in the wilderness, there were none circumcised till they entered into the promised land. Owing to their unsettled state, God appears to have dispensed, for the time being, with this rite; but as they were about to celebrate another passover, it was necessary that all the males should be circumcised; for without this they could not be considered within the covenant, and could not keep the

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Egypt *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked [h] forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [i] he would not show them the land which the LORD sware unto their fathers that he would give us, [k] a land that floweth with milk and honey.

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7 And [l] their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, [m] when they had done circumcising all the people, that they abode in their places in the camp [n] till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away [o] the reproach of Egypt from off you. Wherefore the name of the place is called [p] Gilgal [q] unto this day.

10 And the children of Israel encamped in Gilgal, and kept the passover [r] on the four-

[h] Num. xiv. 33; Deut. i. 3; ii. 7, 14; Psa. xcv. 10.—[i] Num. xiv. 23. Psa. xcv. 11; Heb. iii. 11.—[k] Exod. iii. 8.—[l] Num. xiv. 31. Deut. i. 39.—[m] Heb. *when the people had made an end to be circumcised.*

[n] See Gen. xxxiv. 25.—[o] Gen. xxxiv. 14; 1 Sam. xiv. 6. see Lev. xviii. 3; chap. xxiv. 14; Ezek. xx. 7; xxiii. 3, 8; 1 Mac. iv. 58.—[p] That is, *rolling.*—[q] Chap. iv. 19.—[r] Exod. xii. 6; Num. ix. 5.

passover, which was the *seal* of that covenant. As baptism is generally understood to have succeeded to circumcision, and the holy eucharist to the passover; hence, in the Church of England, and probably in most others, no person is permitted to receive the sacrament of the *Lord's Supper* till he has been *baptized*.

Verse 8. *They abode—in the camp, till they were whole.*] This required several days; see the notes on Gen. xxxiv. Sir J. Chardin informs us that when adults were circumcised they were obliged to keep their beds for about three weeks, or at least during that time they are not able to walk about but with great difficulty. The account he had from several renegadoes, who had received circumcision among the Mohammedans. Is it not strange that during this time they were not attacked by the inhabitants of the land, and utterly destroyed, which might have been easily effected? See the case of the poor Shechemites, as related in Gen. xxxiv., with the notes there. Joshua, as an able general, would at once perceive that this very measure must expose his whole host to the danger of being totally annihilated; but he knew that GOD could not *err*, and that it was *his* duty to *obey*; therefore in the very teeth of his enemies he reduced the major part of his army to a state of total helplessness, simply trusting for protection in the arm of Jehovah! The sequel shows that his confidence was not misplaced; during the whole time God did not permit any of their enemies to disturb them. The path of duty is the path of safety; and it is impossible for any soul to be injured while walking in the path of obedience. But why did not God order them to be circumcised while they were on the east side of Jordan in a state of great security? Because he chose to bring them into straits and difficulties where no counsel or might but his own could infallibly direct and save them; and this he did that they might see that the excellence of the power was of God, and not of man. For the same reason he caused them to pass the Jordan at the time that it overflowed its banks, and not at the time when it was low and easily fordable, that he might have the better opportunity to show them that they were under his immediate care and protection; and convince them of his almighty power, that they might trust in him for ever, and not fear the force of any adversaries. In both cases how apparent are the wisdom, power, and goodness of God!

Verse 9. *The reproach of Egypt*] Their being *uncircumcised* made them like the uncircumcised Egyptians; and the Hebrews ever considered all those who were uncircumcised as being in a state of the grossest impurity. Being now *circumcised*, the reproach of uncircumcision was rolled away. This is another proof that the Israelites did not receive circumcision from the Egyptians; for they could not have considered those in a state of abomination, from whom they received that rite by which they conceived themselves to be made pure. The Israelites had this rite from Abraham; and Abraham had it from the express order of God himself. See Gen. xvii. 10, and the note there.

The place is called Gilgal] *A rolling away* or *rolling off.* See the note on chap. iv. 19, where the word is largely explained.

Verse 10. *Kept the passover on the fourteenth day of the month*] If the ceremony of circumcision was performed on the eleventh day of the month, as many think; and if the sore was at the worst on the thirteenth, and the passover was celebrated on the fourteenth, the people being then quite recovered; it must have been rather a *miraculous* than a *natural* healing. We have already seen from the account of Sir J. Chardin, that it required about three weeks to restore to soundness adults who had submitted to circumcision: if any thing like this took place in the case of the Israelites at Gilgal, they could not have celebrated the passover on the third or fourth day after their circumcision. The apparent impossibility of this led Mr. Harmer to suppose that they kept the passover on the fourteenth day of the *second* month, the preceding time

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teenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the self-same day.

12 And [s] the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood [t] a man over against him, [u] with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

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14 And he said, Nay; but *as* [v] captain of the host of the LORD am I now come. And Joshua [w] fell on his face to the earth, and did

[s] Exod. xvi. 35.——[t] Gen. xviii. 2; xxxii. 24; Exod. xxiii. 23; Zech. i. 8; Acts i. 10.——[u] Num. xxii. 23.

[v] Or, *prince*; see Exod. xxiii. 20; Dan. x. 13, 21; xii. 1; Rev. xii. 7; xix. 11, 14.——[w] Gen. xvii. 3.

having been employed in the business of the circumcision. See his *Observations*, vol. iv., p. 427, &c.

Verse 11. *They did eat of the old corn of the land*] The Hebrew word עָבוּר *abur*, which we translate *old corn*, occurs only in this place in such a sense, if that sense be legitimate. The noun, though of doubtful signification, is evidently derived from עָבַר *abar*, to *pass over*, to *go beyond*; and here it may be translated simply *the produce*, that which *passes* from the *land* into the *hands* of the *cultivator*; or according to *Coccejus*, what passes from person to person in the way of *traffic*; hence *bought corn*, what they purchased from the inhabitants of the land.

On the morrow after the passover] That is, on the *fifteenth* day; for then the feast of unleavened bread began. But they could neither eat bread, nor parched corn, nor green ears, till the *first-fruits* of the harvest had been *waved* at the tabernacle; (see Lev. xxiii. 9, &c.;) and therefore in this case we may suppose that the Israelites had offered a sheaf of the *barley-harvest*, the only grain that was then ripe, before they ate of the unleavened cakes and parched corn.

Verse 12. *And the manna ceased—after they had eaten of the old corn*] This miraculous supply continued with them as long as they needed it. While they were in the wilderness they required such a provision; nor could such a multitude, in such a place, be supported without a miracle. Now they are got into the promised land, the anathematized inhabitants of which either fall or flee before them, they find an *old stock*, and they are brought in just at the commencement of the harvest; hence, as there is an ample provision made in the *ordinary* way of Providence, there is no longer any need of a *miraculous* supply: therefore the manna ceased which they had enjoyed for forty years. The circumstances in which it was first given, its continuance with them through all their peregrinations in the wilderness, its accompanying them over Jordan, and ceasing as soon as they got a supply in the ordinary way of Providence, all prove that it was a preternatural gift.

"On the fourteenth of Nisan they sacrificed the paschal lamb: on the fifteenth, i. e., according to our calculation, the same day after sunset, they disposed themselves for eating it, and actually did eat it. On the morrow, the sixteenth, after having offered to God the *homer*, they began eating the corn of the country; and the seventeenth, the manna ceased to fall from heaven. What supports this calculation is, that the *homer* or *sheaf* was offered the sixteenth of Nisan, in broad daylight, though pretty late. Now the manna did not fall till night, or very early in the morning; so that it cannot be said to have ceased falling the same day that the Israelites began to eat of the produce of the country."—*Dodd*.

Verse 13. *When Joshua was by Jericho*] The sixth chapter should have commenced here, as this is an entirely new relation; or these two chapters should have made but one, as the present division has most unnaturally divided the communication which Joshua had from the angel of the Lord, and which is continued to ver. 5 of chap. vi. It is very likely that Joshua had gone out privately to reconnoitre the city of Jericho when he had this vision; and while contemplating the strength of the place, and probably reflecting on the extreme difficulty of reducing it, God, to encourage him, granted him this vision, and instructed him in the means by which the city should be taken.

There stood a man over against him] It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fulness of time, he was actually to assume for the redemption of man. That the appearance was supernatural is agreed on all hands; and as the name *Jehovah* is given him, (chap. vi. 2,) and he received from Joshua Divine adoration, we may presume that no *created angel* is intended.

And Joshua went unto him] This is a very natural relation, and carries with it all the appearances and characteristics of a simple relation of *fact*. The whole history of Joshua shows him to have been a man of the most *undaunted mind* and *intrepid courage*—a genuine HERO. An ordinary person, seeing this man armed, with a drawn sword in his hand, would have endeavoured to have regained the camp, and sought safety in flight; but Joshua, undismayed, though probably slightly armed, walks up to this terrible person and immediately questions him, Art *thou for us or for our adversaries?* probably at first supposing that he might be the Canaanitish general, coming to reconnoitre the Israelitish camp, as himself was come out to examine the city of Jericho.

Verse 14. *But as captain of the host of the Lord am*

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worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD'S host said unto Joshua, [a] Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

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[a] Exod. iii. 5; Acts vii. 33.

I now come.] By this saying Joshua was both encouraged and instructed. As if he had said, "Fear not: Jehovah hath sent from heaven to save thee and thy people from the reproach of them that would swallow thee up. Israel is the Lord's host; and the Lord of hosts is Israel's Captain. Thou thyself shalt only be captain under me, and I am now about to instruct thee relative to thy conduct in this war."

And Joshua—did worship.] Nor was he reprehended for offering Divine worship to this person, which he would not have received had he been a *created angel*. See Rev. xxii. 8, 9.

Verse 15. *Loose thy shoe from off thy foot, &c.*] These were the same words which the angel, on Mount Sinai, spoke to Moses; (see Exod. iii. 5–8;) and from this it seems likely that it was the same person that appeared in both places: in the *first*, to encourage Moses to deliver the oppressed Israelites, and bring them to the promised land; in the *second*, to encourage Joshua in his arduous labour in expelling the ancient inhabitants, and establishing the people in the inheritance promised to their fathers.

THERE is scarcely a more unfortunate division of chapters in the whole Bible than that here. Through this very circumstance many persons have been puzzled to know what was intended by this extraordinary appearance, because they supposed that the whole business ends with the chapter, whereas, it is continued in the succeeding one, the first verse of which is a mere parenthesis, simply relating the state of Jericho at the time that Joshua was favoured by this encouraging vision. We may draw two useful reflections from the subjects of this chapter:—

1. As the manna had now failed, the people, always greatly addicted to incredulity, might have been led to imagine that God had now given them up, and would be no longer in their armies, had he not given them this strong assurance, that the Angel of his presence should be with them as the guide and protector of the whole camp; for Joshua undoubtedly informed them of the encouragement he had received from the captain of the Lord's host.

2. By this vision he showed them that their help came from himself, and that it was not by human might or power, but by *the Lord of hosts*, they were to have the victory over all their adversaries; and he gave them the most convincing proof of this in the miraculous destruction of Jericho. By this means he continued to keep them dependent on his arm alone, without which dependence the spirit of religion could not have been preserved among them.

CHAPTER VI.

The inhabitants of Jericho close their gates, 1. Continuation of the discourse between the captain of the Lord's host and Joshua. He commands the people to march round the city six days, the seven priests blowing with their trumpets; and to give a general shout, while marching round it on the seventh, *and promises that then the walls of the city shall fall down, 2–5. Joshua delivers these directions to the priests and to the people, 6, 7. The priests and people obey; the order of their procession, 8–16. He commands them to spare the house of Rahab, 17, and not to touch any part of the property of the city, the whole of which God had devoted to destruction, 18, 19. On the seventh day the walls fall down, and the Israelites take the city, 20, 21. The spies are ordered to take care of Rahab and her family—the city is burnt, but the silver, gold, brass, and iron, are put into the treasury of the house of the Lord, 22–24. Rahab dwells among the Israelites, 25; and the city is laid under a curse, 26.*

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NOW Jericho [a] was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, [b] I have given into thine hand Jericho, and the [c] king thereof, *and* the mighty men of valour.

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[a] Heb. *did shut up, and was shut up.*

[b] Chap. ii. 9, 24; viii. 1.—[c] Deut. vii. 24.

NOTES ON CHAP. VI.

Verse 1. *Now Jericho was straitly shut up.*] The king of Jericho, finding that the spies had escaped, though the city was always kept shut by night, took the most proper precaution to prevent every thing of the kind in future, by keeping the city shut both day and night, having, no doubt, laid in a sufficiency of provisions to stand a siege, being determined to defend himself to the uttermost.

Verse 2. *And the Lord said unto Joshua.*] This is the same person who in the preceding chapter is called the *captain* or *prince of the Lord's host*, the discourse being here continued that was begun at the conclusion of the preceding chapter, from which the first verses of this are unnaturally divided.

I have given into thine hand Jericho, &c.] From ver. 11 of chap. xxiv. it seems as if there had been persons of all the seven Canaanitish nations then in

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3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven [d] trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and [e] the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down [f] flat, and the people shall ascend up, every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

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9 And the armed men went before the priests that blew with the trumpets, [g] and the [h] rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor [i] make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, [k] and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

[d] See Judg. vii. 16, 22.—[e] Num. x. 8.—[f] Heb. *under it.* [g] Num. x. 25.

[h] Heb. *gathering* host.—[i] Heb. *make your voice to be heard.* [k] Deut. xxxi. 25.

Jericho, who might have come together at this time to help the king of Jericho against the invading Israelites. The Targum intimates that the place was very strong, having "*gates* of *iron* and *bars* of *brass*; and was shut up so closely that none came out, either to combat or make offers of peace."

Verse 3. *Ye shall compass the city*] In what order the people marched round the city does not exactly appear from the text. Some think they observed the same order as in their ordinary marches in the desert; (see the note on Num. x. 14, and see the *plans*, Num. ii.;) others think that the soldiers marched first, then the priests who blew the trumpets, then those who carried the ark, and lastly the people.

Verse 4. *Seven trumpets of rams' horns*] The Hebrew word יובלים *yobelim* does not signify *rams' horns*; (see the note on Lev. xxv. 11;) nor do any of the ancient versions, the Chaldee excepted, give it this meaning. The instruments used on this occasion were evidently of the same kind with those used on the jubilee, and were probably made of horn or of silver; and the text in this place may be translated, *And seven priests shall bear before the ark the seven jubilee trumpets*, for they appear to have been the same kind as those used on the jubilee.

Seven times] The time was thus lengthened out that the besiegers and the besieged might be the more deeply impressed with that supernatural power by which *alone* the walls fell.

Verse 5. *The wall of the city shall fall down flat*] Several commentators, both Jews and Christians, have supposed that the ground under the foundation of the walls opened, and the wall sunk into the chasm, so that there remained nothing but plain ground for the Israelites to walk over. Of this the text says nothing: ונפלה חומת העיר תחתיה *venaphelah chomath hair tachteyha*, literally translated, is, *The wall of the city shall fall down* UNDER ITSELF; which appears to mean no more than, *The wall shall fall down* FROM ITS VERY FOUNDATIONS. And this probably was the case in every part, though large breaches in different places might be amply sufficient to admit the armed men first, after whom the whole host might enter, in order to destroy the city.

Verse 9. *The rereward came after the ark*] The word מאסף *measseph*, from אסף *asaph*, to *collect* or *gather up*, may signify either the *rereward*, as our translation understands it, or the people who carried the baggage of the army; for on the seventh day this was necessary, as much fighting might be naturally expected in the assault, and they would need a supply of arms, darts, &c., as well as conveniences for those who might happen to be wounded: or the persons here intended might be such as carried the sacred articles belonging to the ark, or merely such people as might follow in the procession, without observing any particular *order*. The Jews think the division of Dan is meant, which always brought up the rear. See Num. x.

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14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be [l] accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [m] she hid the messengers that we sent.

18 And ye, [n] in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, [o] and trouble it.

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19 But all the silver, and gold, and vessels of brass and iron, *are* [p] consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [q] the wall fell down [r] flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [s] utterly destroyed all that *was*

[l] Or, *devoted*: Lev. xxvii. 28; Mic. iv. 13.——[m] Chap. ii. 4. [n] Deut. vii. 26; xxii. 17; chap. vii. 1, 11, 12.——[o] Chap. vii. 25; 1 Kings xviii. 17, 18; Jonah i. 12.——[p] Heb. *holiness*.——[q] Ver. 5; Heb. xi. 30.——[r] Heb. *under it*.——[s] Deut. vii. 2.

Verse 14. *So they did six days.*] It is not likely that the whole Israelitish host went each day round the city. This would have been utterly impossible: the fighting men alone amounted to nearly 600,000, independently of the people, who must have amounted at least to two or three millions: we may therefore safely assert that only a select number, such as was deemed necessary for the occasion, were employed. Jericho could not have been a large city; and to reduce it could not have required a hundredth part of the armed force under the command of Joshua.

Verse 15. *The seventh day—they rose early*] Because on this day they had to encompass the city seven times; a proof that the city could not have been very *extensive*, else this going round it seven times, and having time sufficient left to sack and destroy it, would have been impossible.

It is evident that in the course of these seven days there must have been a *Sabbath*, and that on this Sabbath the host must have encompassed the city as on the other days: the Jews themselves allow this, and *Rab. De Kimchi* says, "He who had ordained the observance of the Sabbath commanded it to be broken for the destruction of Jericho." But it does not appear that there could be any *breach* in the Sabbath by the people simply going round the city, the ark in company, and the priests sounding the sacred trumpets. This was a mere religious procession, performed at the command of God, in which no servile work was done. Therefore *Marcion's* objection, that the God of the Hebrews showed a changeableness of disposition in commanding the Sabbath to be kept sacred at one time, and then to be broken at another, is without foundation; for I must contend that no breach took place on this occasion, unless it could be made to appear that the day on which Jericho was taken was the Sabbath, which is very unlikely, and which none can prove. But if even this were to be conceded, it is a sufficient answer to all such cavils, that the God who commanded the Sabbath to be set apart for rest and religious purposes, has always authority to suspend for a season the operation of merely ceremonial laws, or to abrogate them entirely, when the purpose of their institution is fulfilled. The Son of man is Lord even of the Sabbath.

Verse 17. *The city shall be accursed*] That is, it shall be devoted to destruction; ye shall take no spoils, and put *all that resist* to the sword. Though this may be the meaning of the word חרם *cherem* in some places, see the note on Lev. xxvii. 29, yet here it seems to imply the *total* destruction of all the inhabitants, see ver. 21; but it is likely that peace was offered to this city, and that the extermination of the inhabitants was in consequence of the rejection of this offer.

Verse 19. *But all the silver, and gold—shall come into the treasury*] The Brahmins will receive from any *caste*, however degraded, gold, silver, &c.: but to receive from *Shoodras* food, garments, &c., would be considered a great degradation.—*Ward*.

Verse 20. *The people shouted with a great shout, that the wall fell down*] There has been much learned labour spent to prove that the shouting of the people might be the natural cause that the wall fell down! To wait here, either to detail or refute any such arguments, would be lost time: enough of them may be seen in Scheuchzer. The whole relation evidently supposes it to have been a supernatural interference, as the blowing of the trumpets, and the shouting of the people, were too contemptible to be used even as instruments in this work, with the expectation of accomplishing it in a *natural* way.

Verse 21. *They utterly destroyed—both man, and woman, &c.*] As this act was ordered by God himself, who is the Maker and Judge of all men, it must be *right*: for the Judge of all the earth cannot do *wrong*. Nothing that breathed was permitted to live; hence the oxen, sheep, and asses, were destroyed, as well as the inhabitants.

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in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [t] as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, [u] and her father, and her mother, and her brethren, and all that she had; and they brought out all her [v] kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: [w] only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

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25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and [x] she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 And Joshua adjured *them* at that time saying, [y] Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho he shall lay the foundation thereof in his first born, and in his youngest *son* shall he set up the gates of it.

27 [z] So the LORD was with Joshua; and [a] his fame was *noised* throughout all the country.

[t] Chap. ii. 14; Heb. xi. 31.——[u] Chap. ii. 13.——[v] Heb. *families.* [w] Ver. 19.

[x] See Matt. i. 5.——[y] 1 Kings xvi. 34.——[z] Chap. i. 5.——[a] Ch. ix. 1, 3.

Verse 23. *Brought out Rahab, and her father, &c.*] Rahab having been faithful to her vow of secrecy, the Israelites were bound by the oath of the spies, who acted as their representatives in this business, to preserve her and her family alive.

And left them without the camp] They were considered as persons *unclean*, and consequently left without the camp; (see Lev. xiii. 46; Num. xii. 14.) When they had abjured heathenism, were purified, and the males had received circumcision, they were doubtless admitted into the camp, and became incorporated with Israel.

Verse 24. *Only the silver, and the gold—they put into the treasury, &c.*] The people were to have no share of the spoils, because they had no hand in the conquest. God alone overthrew the city; and into his treasury only the spoils were brought. This is one proof that the agitation of the air, by the sound of the people's voice, was not the cause of the fall of the city walls.

Vessels of brass and of iron.—Instead of כלי *keley*, VESSELS, the Septuagint, in the Alexandrian copy, evidently have read כל *col*, ALL, with the omission of the ' *yod*; for in ver. 19 they translate πας χαλκος και σιδηρος, ALL *the brass and iron*: but this reading does not appear in any of Kennicott's or De Rossi's MSS.

Verse 25. *And she dwelleth in Israel even unto this day*] This is one proof that the book was written *in the time* to which it is commonly referred: and certainly might have been done by the hand of Joshua himself, though doubtless many marginal notes may have since crept into the text, which, to superficial observers, give it the appearance of having been written after the days of Joshua. See the *preface* to this book.

Verse 26. *And Joshua adjured* them *at that time*] It appears that he had received intimations from God that this idolatrous city should continue a monument of the Divine displeasure: and having convened the princes and elders of the people, he bound them by an oath that they should never rebuild it; and then, in their presence, pronounced a curse upon the person who should attempt it. The ruins of this city continuing would be a permanent proof, not only of God's displeasure against idolatry, but of the miracle which he had wrought in behalf of the Israelites: and for these reasons God willed that it should not be rebuilt; nevertheless, he left men to the operation of their own free will, and recorded the penalty which those must pay who should disobey him.

He shall lay the foundation thereof, &c.] This is a strange execration; but it may rather be considered in the light of a *prediction*. It seems to intimate that he who should attempt to rebuild this city, should lose all his children in the interim, from laying the foundation to the completion of the walls; which the author of 1 Kings xvi. 34 says was accomplished in Hiel the Beth-elite, who rebuilt Jericho under the reign of Ahaz, and *laid the foundation of it in Abiram, his first-born, and set up its gates in his youngest son Segub*: this was 550 years after Joshua pronounced the curse. But we are not sure that this means that the children either died a natural or violent death on this occasion, for we may understand the history as relating to the slow progress of the work. Hiel having begun the work at the birth of his first-born, was not able to conclude before the birth of his last child, who was born many years after: and as their names are mentioned, it is very likely that the distance of time between the birth of each was well known when this history was written; and that the extraordinary length of time spent in the work, in which a multitude of vexatious delays had taken place, is that to which the prophetic execration relates. Yet the first opinion is the most probable. We must not suppose that Jericho had been wholly neglected from its overthrow by Joshua to the days of *Hiel*; if it be the same with the *city of palm trees*, mentioned Deut. xxxiv. 3. We find it mentioned as an inhabited place in the beginning of Judg. i. 16, a short time after the death of Joshua: *And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees, with the children of Judah*, &c.; and this said city

(if the same with the city of palm trees) was taken from the Israelites by Eglon king of Moab, Judg. iii. 13. The ambassadors of David, who were disgracefully treated by *Hanun* king of the Ammonites, were commanded to tarry at Jericho till their beards should grow, 2 Sam. x. 4, 5. It appears, therefore, that there was a city which went under this name long before the time of Hiel, unless we can suppose that the *city of palm trees* was a different place from Jericho, or that the name Jericho was given to some part of the circumjacent country after the city was destroyed, which is very probable.

After Hiel had rebuilt this city, it became of considerable consequence in the land of Judea: the courses of priests lodged there, who served in their turns at the temple; see Luke x. 30. There was a school of the prophets there, which was visited by Elijah and Elisha, 2 Kings ii. 4, 5, 18; and it was at this city that our Lord miraculously healed blind Bartimeus, Mark x. 46; Luke xviii. 35, &c. At present, Jericho is almost entirely deserted, having but thirty or forty miserable cabins in it, which serve for a place of refuge to some wretched Moors and Arabs, who live there like beasts. The plain of Jericho, formerly so celebrated for its fertility, is at present uncultivated, producing nothing but a few wild trees, and some very indifferent fruits. See *Calmet*.

Verse 27. *So the Lord was with Joshua*] Giving him miraculous assistance in all his enterprises; and this was what he was naturally led to expect from the communication made to him by the captain of the Lord's host, chap. v. 14, &c.

1. MANY attempts have been made either to deny the *miracle* in the fall of Jericho, or to account for it on natural causes. Reference has already been made to some of these in the note on ver. 20. But to those who believe the Divine authenticity of the New Testament, every objection of this kind is removed by the authority of the author of the Epistle to the Hebrews, chap. xi. 30: *By* FAITH *the walls of Jericho fell down, after they had been compassed about seven days.* Hence we find that it was a miraculous interference; and that Joshua's *faith* in the promise made to him by the captain of the Lord's host, was the instrument which God chose to employ in the accomplishment of this important purpose.

2. The same is said of Rahab: *By* FAITH *the harlot Rahab perished not with them that believed not, when she had received the spies with peace*, Heb. xi. 31. She believed that the true God was on the side of the Hebrews, and that all opposition to them must be in vain; and this faith led her to put herself under the Divine protection, and in virtue of it she escaped the destruction that fell on her countrymen. Thus God has ever chosen to put honour on *faith*, as the instrument by which he will perform his greatest miracles of *justice* and *mercy*. God, who cannot lie, has given the *promise*; he that believes shall have it accomplished; for with God nothing shall be impossible, and all things are possible to him that believes. These are Scriptural maxims, and God cannot deny himself.

3. On the curse pronounced by Joshua on those who should rebuild Jericho, it may be necessary to make a few remarks. In ancient history we have many instances of *execrations* against those who should rebuild those cities which had been destroyed in war, the revival of whose power and influence was dreaded; especially such cities as had been remarkable for oppression, insolence, or perfidy. *Strabo* observes, lib. xiii., p. 898, ed. 1707, that Agamemnon pronounced execrations on those who should rebuild *Troy*, as Cræsus did against those who should rebuild *Sidena*, in which the tyrant Glaucias had taken refuge; and this mode of execrating cities, according to Strabo, was an *ancient custom*—Ειτε και καταρασαμενου του Αγαμεμνονος κατα παλαιον εθος· καθαπερ και ὁ Κροισος εξελων την Σιδηνην, εις ἡν ὁ τυραννος κατεφυγε Γλαυκιας, αρας εθετο κατα των τειχιουντων παλιν τον τοπον.

The Romans made a decree full of execrations against those who should rebuild *Carthage*, which had been the rival of their empire; and which, from its advantageous situation, might again become formidable should it be rebuilt. See *Zonaras*, Anal.

The *Ionians*, according to *Isocrates*, pronounced the most awful execrations on those who should rebuild the *temples* destroyed by the *Persians*, that they might remain to posterity an endless monument of the impiety of those barbarians; and that none might put confidence in a people who were so wicked as to make war on the gods themselves. The other Greeks who had suffered by the Persians acted in the same way, leaving the desolated temples as a public monument of the enmity that should ever subsist between the two nations. See *Calmet*, and see the notes on Num. xxii. 6.

CHAPTER VII.

The trespass of the Israelites. 1. *Joshua sends men to view the state of* Ai, 2. *They return with a favourable report.* 3. *Three thousand men are sent against it, who are defeated, and thirty-six killed,* 4, 5. *Joshua is greatly distressed, prostrates himself, and inquires of the Lord the reason why he has abandoned Israel to their enemies,* 6–9. *The Lord raises him, and informs him that, contrary to the command, some of the people had secreted some of the spoils of Jericho,* 10–12. *He is directed how to discover the delinquent,* 13–15. *Joshua inquires in what* TRIBE *the guilt is found, and finds it to be in the tribe of* Judah; *in what* FAMILY, *and finds it to be among the* Zarhites; *in what* HOUSEHOLD, *and finds it to be in that of* Zabdi; *in what* INDIVIDUAL, *and finds it to be* Achan *son of* Carmi, *son of* Zabdi, 16–18. *Joshua exhorts him to confess his sin,* 19. *He does so, and gives a circumstantial account,* 20, 21. *Joshua sends for the stolen articles,* 22, 23. *And* Achan *and all that belonged to him are brought to the valley of* Achor, *stoned and burnt,* 24–26

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BUT the children of Israel committed a trespass in the accursed thing: for [a] Achan,[b] the son of Carmi, the son of [c] Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let [d] about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

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4 So there went up thither of the people about three thousand men: [e] and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them [f] in the going down: wherefore [g] the hearts of the people melted, and became as water.

6 And Joshua [h] rent his clothes, and fell to the earth upon his face before the ark of the LORD, until the eventide, he and the elders of Israel, and [i] put dust upon their heads.

[a] Chap. xxii. 20.——[b] 1 Chron. ii. 7, *Achar.*——[c] Or, *Zimri*, 1 Chron. ii. 6.——[d] Heb. *about two thousand men, or about three thousand men.*——[e] Lev. xxvi. 17; Deut. xxviii. 25.

[f] Or, *in Morad.*——[g] Chap. ii. 9, 11; Lev. xxvi. 36; Psa. xxii. 14.——[h] Gen. xxxvii. 29, 34.——[i] 1 Sam. iv. 12; 2 Sam. i. 2; xiii. 19; Neh. ix. 1; Job ii. 12.

NOTES ON CHAP. VII.

Verse 1. *The children of Israel committed a trespass*] It is certain that *one* only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole till the trespass was discovered, and by a public act of justice inflicted on the culprit the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other, that sin might be no where tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp. See on ver. 12.

The accursed thing] A portion of the spoils of the city of Jericho, the whole of which God had commanded to be destroyed.

For Achan, the son of Carmi, &c.] Judah had two sons by Tamar, Pharez and Zarah. Zarah was father of Zabdi, and Zabdi of Carmi, the father of Achan. These five persons extend through a period of 265 years; and hence Calmet concludes that they could not have had children before they were fifty or fifty-five years of age. This *Achan, son of Zabdi*, is called, in 1 Chron. ii. 6, *Achar, son of Zimri*; but this reading is corrected into *Achan* by some MSS. in the place above cited.

Verse 2. *Sent men from Jericho to Ai*] This is the place called *Hai*, Gen. xii. 8. It was in the east of Beth-el, north of Jericho, from which it was distant about ten or twelve miles. From verses 4 and 5 it appears to have been situated upon a *hill*, and belonged to the Amorites, as we learn from ver. 7. It is very likely that it was a *strong place*, as it chose to risk a siege, notwithstanding the extraordinary destruction of Jericho which it had lately witnessed.

Verse 3. *About three thousand men*] The spies sent to reconnoitre the place (ver. 3) reported that the town was meanly garrisoned, and that two or three thousand men would be sufficient to take it. These were accordingly sent up, and were repulsed by the Amorites.

Verse 5. *They chased them* from *before the gate* even *unto Shebarim*] They seem to have presumed that the men of *Ai* would have immediately opened their gates to them, and therefore they marched up with confidence; but the enemy appearing, they were put to flight, their *ranks utterly broken*, and thirty-six of them killed. שברים *Shebarim* signifies *breaches* or *broken places*, and may here apply to the *ranks* of the Israelites, which were *broken* by the men of *Ai*; for the people were totally routed, though there were but few slain. They were panic-struck, and fled in the utmost confusion.

The hearts of the people melted] They were utterly discouraged; and by this gave an ample proof that without the supernatural assistance of God they could never have conquered the land.

Verse 6. *Joshua rent his clothes, &c.*] It was not in consequence of this slight discomfiture, simply considered in itself, that Joshua laid this business so much to heart; but 1. Because the *people melted, and became as water*, and there was little hope that they would make any stand against the enemy; and 2. Because this defeat evidently showed that God had turned his hand against them. Had it not been so, their enemies could not have prevailed.

Put dust upon their heads.] *Rending the clothes, beating the breast, tearing the hair, putting dust upon the head*, and *falling down prostrate*, were the usual marks of deep affliction and distress. Most nations have expressed their sorrow in a similar way. The example of the distressed family of King *Latinus*, so affectingly related by Virgil, may be adduced in illustration of many passages in the history of the patriarchs, prophets, apostles, &c.

Regina ut tectis venientem prospicit hostem—
Purpureos *moritura manu* discindit amictus—
Filia prima manu flavos *Lavinia* crines,
Et roseas laniata genas.—

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7 And Joshua said, Alas, O Lord God, [k] wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their [l] backs before their enemies?

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and [m] cut off our name from the earth: and [n] what wilt thou do unto thy great name?

10 And the Lord said unto Joshua, Get thee up; wherefore [o] liest thou thus upon thy face?

11 [p] Israel hath sinned, and they have also transgressed my covenant which I commanded them; [q] for they have even taken of the accursed thing, and have also stolen, and [r] dissembled also, and they have put *it* even among their own stuff.

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12 [s] Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [t] they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, [u] sanctify the people, and say, [v] Sanctify yourselves against to-morrow: for thus saith the Lord God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which [w] the Lord taketh shall come according to the families *thereof*; and the family which the Lord shall take shall

[k] Exod. v. 22; 2 Kings iii. 10.——[l] Heb. *necks*.——[m] Psalm lxxxiii. 4.——[n] See Exod. xxxii. 12; Num. xiv. 13.——[o] Heb. *fallest*.——[p] Ver. 1.——[q] Chap. vi. 17, 18.

[r] See Acts v. 1, 2.——[s] See Num. xiv. 45; Judg. ii. 14.——[t] Deut. vii. 26; chap. vi. 18.——[u] Exod. xix. 10.——[v] Chapter iii. 5.——[w] Prov. xvi. 33.

. . . . . *It* scissa veste *Latinus*—
Canitiem immundo perfusam pulvere turpans.
.En. lib. xii., ver. 591.

"The queen, who saw the foes invade the town,
And brands on tops of burning houses thrown,
She raves against the gods, she *beats her breast*,
And *tears*, with both her hands, her *purple vest*.
The sad Lavinia *rends* her yellow *hair*,
And *rosy cheeks*: the rest her sorrow share.
Latinus *tears his garments* as he goes,
Both for his public and his private woes;
With filth his venerable beard besmears,
And *sordid dust* deforms his *silver hairs*." DRYDEN.

Verse 7. *Alas, O Lord God*] Particles of exclamations and distress, or what are called *interjections*, are nearly the same in all languages; and the reason is because they are the simple voice of nature. The Hebrew word which we translate *alas* is אהה *ahah*. The complaint of Joshua in this and the following verses seems principally to have arisen from his deep concern for the glory of God, and the affecting interest he took in behalf of the people: he felt for the thousands of Israel, whom he considered as abandoned to destruction: and he felt for the glory of God, for he knew should Israel be destroyed God's name would be blasphemed among the heathen; and his expostulations with his Maker, which have been too hastily blamed by some, as savouring of too great freedom and impatience, are founded on God's own words, Deut. xxxii. 26, 27, and on the practice of Moses himself, who had used similar expressions on a similar occasion; see Exod. v. 22, 23; Num. xiv. 13–18.

Verse 10. *Wherefore liest thou thus upon thy face?*] It is plain there was nothing in Joshua's prayer or complaint that was offensive to God, for here there is no reprehension. *Why liest thou thus?* this is no time for complaint: something else is indispensably necessary to be done.

Verse 11. *Israel hath sinned*] It is impossible that God should turn *against* his people, if they had not turned *away from* him. *They have taken of the accursed thing*, notwithstanding my severe prohibition. *They have also stolen*, supposing, if not seen by their brethren, I should either not see or not regard it. *They have dissembled*—pretended to have kept strictly the command I gave them; *and have put it among their own stuff*—considered it now as a part of their own property.

Verse 12. *Because they were accursed*] From this verse it appears that the nature of the execration or anathema was such, that those who took of the thing doomed to destruction fell immediately under the same condemnation. The inhabitants of Jericho and all that they had were accursed; therefore they and all their substance were to be destroyed. The Israelites took of the *accursed thing*, and therefore became accursed with it. This was certainly understood when the curse was pronounced: Every man who touches this property shall be involved in the same execration. Achan therefore was sufficiently aware of the risk he ran in taking any part of the anathematized thing: and when viewed in this light, the punishment inflicted on him will appear to be perfectly just and proper.

Verse 13. *Up, sanctify the people*] Joshua, all the time that God spake, lay prostrate before the ark; he is now commanded to get up, and sanctify the people, i. e., cause them to wash themselves, and get into a proper disposition to hear the judgment of the Lord relative to the late transactions.

Verse 14. *Ye shall be brought according to your tribes*] It has been a subject of serious inquiry in what manner and by what means the culpable *tribe*, *family*, *household*, and *individual*, were discovered. The *Jews*

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come by households; and the household which the LORD shall take shall come man by man.

15 [x] And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath [y] transgressed the covenant of the LORD, and because he [z] hath wrought [a] folly in Israel.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [b] was taken.

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19 And Joshua said unto Achan, My son, [c] give, I pray thee, glory to the LORD God of Israel, [d] and make confession unto him; and [e] tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a [f] wedge of gold of fifty shekels

[x] See 1 Sam. xiv. 38, 39.—[y] Ver. 11.—[z] Gen. xxxiv. 7; Judg. xx. 6.—[a] Or, *wickedness*.—[b] 1 Sam. xiv. 42.—[c] See 1 Sam. vi. 5; Jer. xiii. 16; John ix. 24.—[d] Num. v. 6, 7; 2 Chron. xxx. 22; Psa. li. 3; Dan. ix. 4.—[e] 1 Sam. xiv. 43.—[f] Heb. *tongue*.

have many conceits on the subject; the most rational is, that the tribes being, in their representatives, brought before the high priest, the stone on the breastplate gave immediate intimation by suddenly losing its lustre. According to them, this is what is termed consulting God by *Urim* and *Thummim*. It is however most probable that the whole was determined by the *lot*; and that God chose this method to detect the guilty *tribe*, next the *family*, thirdly the *household*, and lastly the *individual*. This was nearly the plan pursued in the election of Saul by Samuel. "Now therefore," says he, "present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken," 1 Sam. x. 19, 20. If the lot was used in the one case it was doubtless used in the other also, as the procedure in the main was entirely similar. The same mode was used to find out who it was that transgressed the king's command, when it was found that Jonathan had eaten a little honey, 1 Sam. xiv. 40–43. It is well known that the promised land was divided by lot among the Israelites; (see Num. xxvi. 55; xxxiii. 54; Deut. i. 38, &c.;) and that the courses of the priests were regulated by lot in the days of David, 1 Chron. xxiv. 5, &c. That this was a frequent mode of determining difficult questions, and appointed by God himself, is evident from Lev. xvi. 8; Psa. xxii. 18; Prov. xvi. 33; xviii. 18; Acts i. 26.

Verse 17. *And he brought the family of Judah*] Dr. Kennicott observes, "All Israel came near by TRIBES, and one *tribe* was fixed on; then that *tribe* came by its FAMILIES, and one *family* was fixed on; then came that *family* by its HOUSEHOLDS, and one *household* was fixed on; and then that *household*, coming MAN *by* MAN, one *man* was fixed on. Yet according to the present text, in the execution of this command, *all Israel* came, and the *tribe of Judah was* fixed on; secondly came *the families* of Judah, and *the family of the Zarhites* was fixed on; thirdly came *the family of the Zarhites* MAN *by* MAN, and *Zabdi* was fixed on; and fourthly came *the household of Zabdi* MAN *by* MAN, and *Achan* was fixed on. So that in the third article the word for *by households* is most certainly left out; and the fourth article, *man by man*, is improperly expressed twice. Instead of לגברים *laggeharim*, MAN *by* MAN, in ver. 17, the true word לבתים *labbottim*, *by* HOUSEHOLDS, is preserved in six Hebrew copies, and the Syriac version. By this method was discovered *Achan*, as he is here five times called, though the valley in which he was stoned is called *Achor*. He is also called *Achor* in the text, and in all the versions, in 1 Chron. ii. 7. He is called *Achar* in the *five* places of *Joshua* in the Syriac version; also in all *five* in the Greek of the Vatican MS., and *twice* in the Alexandrian MS., and so in Josephus."—*Kennicott's* Observat.

Verse 19. *My son, give—glory to the Lord God*] The *person* being now detected, Joshua wishes him to acknowledge the omniscience of God, and confess his crime. And doubtless this was designed, not only for the edification of the people, and a vindication of the righteous judgment of God, but in reference to his own salvation; for as his *life* was now become forfeited to the law, there was the utmost necessity of humiliation before God that his *soul* might be saved. *Give glory to God* signifies the same as, Make a thorough confession as in the presence of God, and disguise no part of the truth. In this way and in these very words the Jews adjured the man who had been born blind that he would truly tell who had healed him for they pretended to believe that Christ was such a sinner that God would not work a miracle by *him*, John ix. 24.

Verse 20. *I have sinned against the Lord God*] This seems a very honest and hearty confession, and there is hope that this poor culprit escaped perdition.

Verse 21. *A goodly Babylonish garment*] אדרת שנער *addereth shinar*, a *splendid* or *costly robe of Shinar*

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weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [g] laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto [h] the valley of Achor.

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25 And Joshua said, [i] Why hast thou troubled us? the LORD shall trouble thee this day. [k] And all Israel stoned him with stones, and

[g] Heb. *poured*.—[h] Ver. 26; chap. xv. 7.

[i] Chap. vi. 18; 1 Chron. ii. 7; Gal. v. 12.—[k] Deut. xvii. 5.

but as Babylon or Babel was built in the plain of *Shinar*, the word has in general been translated *Babylon* in this place. It is very probable that this was the robe of the king of Jericho, for the same word is used, Jonah iii. 6, to express the royal robe, of the king of Nineveh, which he laid aside in order to humble himself before God.

Bochart and *Calmet* have shown at large that Babylonish robes were very splendid, and in high reputation. "They are," says Calmet, "generally allowed to have been of *various colours*, though some suppose they were *woven* thus; others, that they were *embroidered* with the *needle*; and others, that they were *painted*. SILIUS ITALICUS appears to think they were *woven* thus:—

Vestis *spirantes referens subtemine vultus*,
Quos radio cælat BABYLON.
Punic. lib. xiv., ver. 657.

MARTIAL seems to say they were embroidered with the *needle*:—

Non ego prætulerim BABYLONICA PICTA *superbe*
Texta, Semiramia *quæ variantur* ACU.
Lib. viii., E. 28, ver. 17.

PLINY (lib viii., c. 18) and APULEIUS (Florid. lib. i.) speak of them as if *painted*: "*Colores diversos pictura intervere Babylon maxime celebravit, et nomen imposuit.*"

Thus far *Calmet*: but it may be observed that the clothes woven of divers colours at Babylon, which were so greatly celebrated, and hence called *Babylonish garments*, appear rather to have had the pictures *woven* or *embroidered* in them than *painted* on them, as Calmet supposes, though it is most likely the figures referred to were the work of the needle after the cloth came from the loom.

AQUILA translates the original, אדרת שנער *addereth shinar*, by στολην Βαβυλωνιαν, a *Babylonish robe*; SYMMACHUS, ενδυμα σινεως, a *robe of Sinar*; the SEPTUAGINT, στολην τριχινην, a *fine garment of different colours*; and the VULGATE, *pallium coccineum*, a *scarlet cloak*. There is no doubt it was both *beautiful* and *costly*, and on these grounds it was coveted by Achan.

Two hundred shekels of silver] At *three shillings* per shekel, amount to about 30*l.* sterling.

A wedge of gold] A tongue of gold. לשון זהב *leshon zahab* what we commonly call an *ingot* of *gold*, a corruption of the word *lingot*, signifying a *little tongue*, *of fifty shekels weight*. These *fifty* shekels, in weight 29 oz. $15\frac{15}{31}$ gr., at 2*l.* 5*s.* $2\frac{2}{3}\frac{2}{3}d.$ per shekel, would be worth about 113*l.* 0*s.* $10\frac{9}{11}d.$

This verse gives us a notable instance of the progress of sin. It 1. *enters* by the *eye*; 2. *sinks* into the *heart*; 3. *actuates* the *hand*; and, 4. leads to *secrecy* and *dissimulation*. I *saw*, &c. I *coveted*, &c. I *took* and *hid* them in the earth. Thus says St. James: "When lust (evil desire) is conceived it bringeth forth sin; and when sin is finished it bringeth forth death," chap. i. 15.

Verse 24. *Joshua—took Achan—and all that he had*] He and his cattle and substance were brought to the valley to be consumed; his sons and his daughters, probably, to witness the judgments of God inflicted on their disobedient parent. See ver. 25.

Verse 25. *Why hast thou troubled us?*] Here is a reference to the meaning of *Achan's* or *Achar's* name, מה עכרתנו *meh* ACHAR-*tanu*; and as עכר *achar* is used here, and not עכן *achan*, and the valley is called the *valley of Achor*, and not the *valley of Achan*, hence some have supposed that *Achar* was his proper name, as it is read in 1 Chron. ii. 7, and in some MSS. and ancient versions. See the note on ver. 17.

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones] With great deference to the judgment of others, I ask, Can it be fairly proved from the text that the *sons* and *daughters* of Achan were stoned to death and burnt as well as their father? The text certainly leaves it *doubtful*, but seems rather to intimate that *Achan* alone was stoned, and that his *substance* was burnt with fire. The reading of the present HEBREW text is, *They stoned* HIM *with stones, and burnt* THEM *with fire, after they had stoned* THEM *with stones*. The *singular* number being used in the *first* clause of the verse, and the *plural* in the *last*, leaves the matter doubtful. The VULGATE is very clear: *Lapidavitque eum omnis Israel; et cuncta quæ illius erant, igne consumpta sunt*, "All Israel stoned *him*; and all that he had was consumed with fire." The SEPTUAGINT add this and the first clause of the next verse together: Και επεβαλησαν αυτον λιθους πας Ισραηλ, και επεστησαν αυτω σωρον λιθων μεγαν: *And all Israel stoned* HIM *with stones, and raised over* HIM *a great heap of stones*. The Syriac says simply, *They stoned* HIM *with stones, and burned what pertained to* HIM *with fire*. The

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burned them with fire, after they had stoned them with stones.

26 And they [1] raised over him a great heap of stones unto this day. So [m] the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, [n] The valley of [o] Achor, unto this day.

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[1] Chap. viii. 29; 2 Sam. xviii. 17; Lam. iii. 53.——[m] Deut. xiii. 17; 2 Sam. xxi. 14.

[n] Ver. 24; Isa. lxv. 10; Hos. ii. 15.——[o] That is, *trouble*.

TARGUM is the same as the *Hebrew*. The ANGLO-SAXON seems to refer the whole to *Achan* and his GOODS: And hine pæp ꝛtænbon, and hiꝛ þing ꝛopbærndon, *And* HIM *they stoned there, and burnt his goods*. The ARABIC version alone says, *They stoned* HIM *and his* CHILDREN, *and his goods*, هو و بنيه و ماله Instead of *burnt* THEM, אתם *otham*, two of De Rossi's MSS. read אתו *otho*, HIM; which reading, if genuine, would make the different members of the verse agree better. It is possible that *Achan*, his *oxen*, *asses*, *sheep*, *tent*, and all his *household goods*, were destroyed, but his *sons* and *daughters* left uninjured. But it may be asked, Why are *they* brought out into the valley with the rest? Why, that they might *see* and *fear*, and be for ever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the *justice* and *mercy* of God are so much concerned, that I might be able to assign to each its due. That Achan's life was forfeited to justice by his transgression, no one doubts: *he* sinned against a known and positive law. His *children* could not suffer with him, because of the law, Deut. xxiv. 16, unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of Achan's punishment, is extremely *dubious*, as far as it relates to this point. One circumstance that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15: "He *that is taken with the accursed thing, shall be burnt with fire; he, and all that he hath.*" Now, *all that he hath* may certainly refer to his *goods*, and not to his *children*; and his punishment, and the destruction of his property would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require that the innocent shall not suffer with the guilty, unless in very extraordinary cases, where God may permit the righteous or the innocent to be involved in those public calamities by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind urged it, and therefore I conclude that Achan *alone* suffered, and that his repentance and confession were genuine and sincere; and that, while JUSTICE required his *life*, MERCY was extended to the salvation of his *soul*.

Verse 26. *They raised over him a great heap of stones*] The burial-places, both of heroes and eminent culprits, were anciently thus distinguished; and transactions of this kind gave rise to those great piles of stones called *cairns*, that are so frequently to be met with, especially in northern countries.

FROM the whole of this account we may see the exceeding sinfulness of sin, and the great danger of not *withstanding* its first approaches. By *covetousness* many lives and many souls have been destroyed, and yet the living lay it not to heart! Who fears the *love of money*, provided he can get riches! Through the intensity of this desire, every part of the surface of the earth, and as far as possible its bowels, are ransacked in order to get wealth; and God alone can tell, who sees all things, to how many private crimes, *frauds*, and *dissimulations*, this gives birth; by which the wrath of God is brought down upon the community at large! Who is an enemy to his country? The sinner against his God. An *open foe* may be resisted and repelled, because he is *known*; but the *covetous* man, who, as far as his personal safety will admit, is outraging all the requisitions of justice, is an unseen pestilence, sowing the seeds of desolation and ruin in society. Achan's covetousness, which led him to break the law of God, had nearly proved the destruction of the Israelitish camp; nor would the Lord turn away from his displeasure till the evil was detected, and the criminal punished.

Reader, is the face of God turned against *thee*, because of some private transgression? Are not thy circumstances and family suffering in consequence of something in thy private life? O search and try thy ways, return to God, and humble thyself before him, lest thy iniquity instantly *find thee out!*

CHAPTER VIII.

The Lord encourages Joshua, and promises to deliver Ai *into his hands, and instructs him how he is to proceed against it*, 1, 2. *Joshua takes thirty thousand of his best troops, and gives them instructions concerning his intention of taking* Ai *by stratagem*, 3–8. *The men dispose themselves according to these directions*, 9–13. *The king of* Ai *attacks the Israelites, who, feigning to be beaten, fly before him, in consequence of which all the troops of* Ai *issue out, and pursue the Israelites*, 14–17. *Joshua, at the command of God, stretches out his spear towards* Ai, *and then five thousand men that he had placed in ambush in the valley rise up, enter the city, and set it on fire*, 18, 19. *Then Joshua and his men turned against the men of* Ai, *and, at the same time, those who had taken the city sallied forth and attacked them in the rear; thus the men of* Ai *were defeated, their king taken prisoner, the city sacked, and twelve thousand persons slain*, 20–26.

The Israelites take the spoils, and hang the king of Ai, 27–29. *Joshua builds an altar to God on Mount Ebal, and writes on it a copy of the law of Moses,* 30–32. *The elders, officers, and judges, stand on each side of the ark, one half over against Mount Gerizim, and the other against Mount Ebal, and read all the blessings and curses of the law, according to the command of Moses,* 33–35.

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AND the LORD said unto Joshua, [a] Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, [b] I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt do to Ai and her king as thou didst unto [c] Jericho and her king: only [d] the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

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4 And he commanded them, saying, Behold, [e] ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall

[a] Deut. i. 21; vii. 18; xxxi. 8; chap. x. 9.—[b] Chap. vi. 2.

[c] Chap. vi. 21.—[d] Deut. xx. 14.—[e] Judg. xx. 29.

NOTES ON CHAP. VIII.

Verse 1. *Fear not*] The iniquity being now purged away, because of which God had turned his hand against Israel, there was now no cause to dread any other disaster, and therefore Joshua is ordered to take courage.

Take all the people of war with thee] From the *letter* of this verse it appears that *all* that were capable of carrying arms were to march out of the camp on this occasion: *thirty thousand* chosen men formed an ambuscade in one place; *five thousand* he placed in another, who had all gained their positions in the night season: with the rest of the army he appeared the next morning before *Ai*, which the men of that city would naturally suppose were the whole of the Israelitish forces; and consequently be the more emboldened to come out and attack them. But some think that thirty thousand men were the whole that were employed on this occasion; five thousand of whom were placed as an ambuscade on the west side of the city between *Beth-el* and *Ai*, ver. 12, and with the rest he appeared before the city in the morning. The king of Ai seeing but about twenty-five thousand coming against him, and being determined to defend his city and crown to the last extremity, though he had but twelve thousand persons in the whole city, ver. 25, scarcely one half of whom we can suppose to be effective men, he was determined to risk a battle; and accordingly issued out, and was defeated by the stratagem mentioned in the preceding part of this chapter.

Several eminent commentators are of opinion that the whole Israelitish force was employed on this occasion, because of what is said in the first verse; but this is not at all likely. 1. It appears that but thirty thousand were chosen out of the whole camp for this expedition, the rest being drawn up in readiness should their co-operation be necessary. See verses 3 and 10. 2. That *all the people* were mustered in order to make this selection, ver. 1. 3. That these thirty thousand were sent off by night, ver. 3, Joshua himself continuing in the camp a part of that night, ver. 9, with the design of putting himself at the head of the army next morning. 4. That of the thirty thousand men *five thousand* were directed to lie in ambush between *Beth-el* and *Ai*, on the west side of the city, ver. 12; the twenty-five thousand having taken a position on the north side of the city, ver. 11. 5. That the whole of the troops employed against Ai on this occasion were those on the north and west, ver. 13, which we know from the preceding verses were composed of thirty thousand chosen men. 6. That Joshua went in the course of the night, probably before daybreak, into the valley between *Beth-el* and *Ai*, where the ambuscade of five thousand men was placed, ver. 13, and gave them the proper directions how they were to proceed, and agreed on the sign he was to give them at the moment he wished them to act, see ver. 18: and that, after having done so, he put himself at the head of the twenty-five thousand men on the north side of the city: for we find him among them when the men of Ai issued out, ver. 15, though he was the night before in the valley on the west side, where the ambuscade lay, ver. 13. 7. That as Ai was but a small city, containing only twelve thousand inhabitants, it would have been absurd to have employed an army of several hundred thousand men against them. 8. This is confirmed by the opinion of the *spies*, chap. vii. 3, who, from the smallness of the place, the fewness of its inhabitants, and the panic-struck state in which they found them, judged that three thousand troops would be quite sufficient to reduce the place. 9. That it appears this judgment was correctly enough formed, as the whole population of the place amounted only to twelve thousand persons, as we have already seen, ver. 25. 10. That even a less force might have been sufficient for the reduction of this place, had they been supplied with battering-rams, and such like instruments, which it does not appear the Israelites possessed. 11. That this is the reason why Joshua employed the stratagems detailed in this chapter; having no proper instruments or machines by means of which he might hope to take the city by assault, (and to reduce it by famine, which was quite possible, would have consumed too much time,) he used the feigned flight, ver. 19, to draw the inhabitants from the city, that the ambush, ver. 12, 15, might then enter, and take possession of it. 12. That had he advanced with a

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come to pass, when they come out against us, as at the first, that [f] we will flee before them,

6 (For they will come out after us,) till we have [g] drawn them from the city: for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. [h] See, I have commanded you.

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 [i] And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side [k] of the city.

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13 And when they had set the people, *even* all the hosts that *was* on the north of the city, and [l] their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he [m] wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel [n] made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua

[f] Judg. xx. 32.—[g] Heb. *pulled.*—[h] 2 Sam. xiii. 28.—[i] Ver. 5. [k] Or, *of Ai.*

[l] Heb. *their lying in wait*, ver. 1.—[m] Judg. xx. 31; Eccles. ix. 12. [n] Judg. xx. 36, &c.

greater force against the city the inhabitants would have had no confidence in risking a battle, and consequently would have kept within their walls, which would have defeated the design of the Israelites, which was to get them to issue from their city. 13. That, all these circumstances considered, thirty thousand men, disposed as above, were amply sufficient for the reduction of the city, and were the whole of the Israelitish troops which were employed on the occasion.

Verse 8. *Ye shall set the city on fire*] Probably this means no more than that they should kindle a fire in the city, the smoke of which should be an indication that they had taken it. For as the spoils of the city were to be divided among the people, had they at this time set fire to the city itself, all the property must have been consumed, for the five thousand men did not wait to save any thing, as they immediately issued out to attack the men of Ai in the rear.

Verse 10. *Numbered the people*] ויפקד את העם *vaiyiphkod eth haam, he visited the people*—inspected their ranks to see whether every thing was in perfect readiness, that in case they should be needed they might be led on to the attack. There is no doubt that Joshua had left the rest of the army so disposed and ready, part of it having probably advanced towards Ai, that he might easily receive reinforcements in case of any disaster to the thirty thousand which had advanced against the city; and this consideration will serve to remove a part of the difficulty which arises from verses 1, 3, and 10, collated with other parts of this chapter. Had he brought all his troops in sight, the people of Ai would not have attempted to risk a battle, and would consequently have kept within their walls, from which it was the object of Joshua to decoy them. See the preceding observations, particularly 10. 11, and 12.

Verse 17. *There was not a man left in Ai or Beth-el*] It is very likely that the principal strength of *Beth-el* had been previously brought into *Ai*, as the strongest place to make a stand in: Beth-el being but about three miles distant from Ai, and probably not greatly fortified. Therefore Ai contained on this occasion *all the men of Beth-el*—all the warriors of that city, as well as its own troops and inhabitants. Others think that the Beth-elites, seeing the Israelites fly, sallied out of their city as against a common enemy: but that, finding the men of Ai discomfited, and the city taken, they returned to Beth-el, which Joshua did not think proper to attack at this time. From Judges i. 24 we find that Beth-el was then a *walled city*, in the hands of the Canaanites, and was taken by the house of Joseph.

Verse 18. *Stretch out the spear*] It is very probable that Joshua had a *flag* or *ensign* at the end of his spear, which might be easily seen at a considerable distance; and that the *unfurling* or *waving* of this was the *sign* agreed on between him and the ambush, (see ver. 13, and the preceding observations on verse

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stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no [o] power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [p] let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

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25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 [q] Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [r] commanded Joshua.

28 And Joshua burnt Ai, and made it [s] a heap for ever, *even* a desolation unto this day.

29 [t] And the king of Ai he hanged on a tree until eventide: [u] and as soon as the sun was down, Joshua commanded that they should

[o] Heb. *hand.*——[p] Deut. vii. 2.——[q] Num. xxxi. 22, 26. [r] Ver. 2.

[s] Deut. xiii. 16.——[t] Chap. x. 26; Psalm cvii. 40; cx. 5. [u] Deut. xxi. 23; chap. x. 27.

1, observation 6;) and on seeing this *flag* or *ensign* unfurled, the men who lay in ambush arose and entered the city, making the fire previously agreed on. See ver. 8.

Verse 19. *Set the city on fire.*] See on ver. 8.

Verse 20. *They had no power to flee this way or that way*] They were in utter consternation; they saw that the city was taken, they found themselves in the midst of their foes; that their wives, children, and property, had fallen a prey to their enemies, in consequence of which they were so utterly panic-struck as to be incapable of making any resistance.

Verse 24. *Returned unto Ai, and smote it with the edge of the sword.*] This must refer to the women, children, and old persons, left behind; for it is likely that all the effective men had sallied out when they imagined the Israelites had fled. See ver. 16.

Verse 26. *Joshua drew not his hand back*] He was not only the *general*, but the *standard-bearer* or *ensign* of his own army, and continued in this employment during the whole of the battle. See on ver. 18. Some commentators understand this and ver. 18 *figuratively*, as if they implied that Joshua continued *in prayer to God* for the success of his troops; nor did he cease till the armies of Ai were annihilated, and the city taken and destroyed. The Hebrew word כִּידוֹן *kidon*, which we render *spear*, is rendered by the Vulgate *clypeum*, *buckler*: and it must be owned that it seems to have this signification in several passages of Scripture: (see 1 Sam. xvii. 6, 45; Job xxxix. 23:) but it is clear enough also that it means a *spear*, or some kind of *offensive armour*, in other places: see Job xli. 29; Jer. vi. 23. I cannot therefore think that it has any *metaphorical* meaning, such as that attributed to the holding up of Moses's hands, Exod. xvii. 10–12, which is generally allowed to have a spiritual meaning, though it might be understood as the act of Joshua is here; and to this meaning an indirect glance is given in the note on the above place. But however the place in Exodus may be understood, that before us does not appear to have any metaphorical or equivocal meaning; Joshua continued to hold up or stretch out his spear, and did not slack from the pursuit till the forces of Ai were utterly discomfited.

Verse 27. *Only the cattle and the spoil*] In the case of Jericho these were all consigned to destruction, and therefore it was criminal to take any thing pertaining to the city, as we have already seen; but in the case before us the cattle and spoils were expressly given to the conquerors by the order of God. See ver. 2.

Verse 28. *Unto this day.*] This last clause was probably *added* by a later hand.

Verse 29. *The king of Ai he hanged on a tree*] He had gone out at the head of his men, and had been taken prisoner, ver. 23; and the battle being over, he was ordered to be hanged, probably after having been *strangled*, or in some way deprived of life, as in the case mentioned chap. x. 26, for in those times it was not customary to hang people *alive*.

As soon as the sun was down] It was not lawful to let the bodies remain all night upon the tree. See the note on Deut. xxi. 23. The Septuagint say the king of Ai was hanged επι ξυλου δισσου, upon a *double*

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take his carcass down from the tree, and cast it at the entering of the gate of the city, and [v] raise thereon a great heap of stones, *that remaineth* unto this day.

30 Then Joshua built an altar unto the LORD God of Israel [w] in Mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the [x] book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and [y] they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And [z] he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, [a] which bare the ark of the covenant of the LORD, as well [b] the stranger, as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal: [c] as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

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34 And afterward [d] he read all the words of the law, [e] the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [f] with the women, and the little ones, and [g] the strangers that [h] were conversant among them.

[v] Chap. vii. 26; x. 27.——[w] Deut. xxvii. 4, 5.——[x] Exod. xx. 25; Deut. xxvii. 5, 6.——[y] Exod. xx. 24.——[z] Deut. xxvii. 2, 8. [a] Deut. xxxi. 9, 25.——[b] Deut. xxxi. 12.

[c] Deut. xi. 29; xxvii. 12.——[d] Deut. xxxi. 11; Neh. viii. 3. [e] Deut. xxviii. 2, 15, 45; xxix. 20, 21; xxx. 19.——[f] Deut. xxxi. 12.——[g] Ver. 33.——[h] Heb. *walked*.

tree, which probably means a *forked* tree, or something in the form of a *cross*. The tree on which criminals were hanged among the Romans was called *arbor infelix*, and *lignum infelix*, the *unfortunate*, *ill-fated*, or *accursed tree*.

Raise thereon a great heap of stones] This was a common custom through all antiquity in every country, as we have already seen in the case of *Achan*, chap. vii. 20.

Verse 30. *Then Joshua built an altar*] This was done in obedience to the express command of God, Deut. xxvii. 4–8. See the notes there.

Verse 32. *A copy of the law of Moses*] משנה תורת *mishneh torath*, the *repetition* of the *law*; that is, a *copy* of the *blessings* and *curses*, as commanded by Moses; not a copy of the *Decalogue*, as some imagine, nor of the book of Deuteronomy, as others think; much less of the whole Pentateuch; but merely of that part which contained the blessings and curses, and which was to be read on this solemn occasion. See the note on Deut. xxvii. 3.

Verse 33. *Half of them over against Mount Gerizim*] See the arrangement of the whole of this business in the note and observations on Deut. xxvii. 26. And see also the notes on chap. xxviii. of the same book.

Verse 35. *With the women and the little ones*] It was necessary that *all* should know that they were under the same obligations to obey; even the *women* are brought forward, not only because of their personal responsibility, but because to them was principally intrusted the education of the children. The *children* also witness this solemn transaction, that a salutary fear of offending God might be early, diligently, and deeply impressed upon their hearts. Thus every precaution is taken to ensure obedience to the Divine precepts, and consequently to promote the happiness of the people; for this every ordinance of God is remarkable, as he ever causes the *interest* and *duty* of his followers to go hand in hand.

1. IT may be asked, Seeing God promised to deliver Ai into the hands of the Israelites, why needed they to employ so many men and so many stratagems in order to its reduction? To this it may be answered, that God will have man to put forth the wisdom and power with which he has endued him, in every important purpose of life; that he endued him with those powers for this very end; and that it would be inconsistent with his gracious design so to help man at any time as to render the powers he had given him useless.

2. It is only in the use of lawful means that we have any reason to expect God's blessing and help. One of the ancients has remarked, "Though God has made man without himself, he will not save him without himself;" and therefore man's own *concurrence* of *will*, and *co-operation* of *power* with God, are essentially necessary to his preservation and salvation. This co-operation is the grand condition, *sine qua non*, on which God will help or save. But is not this "endeavouring to *merit* salvation by our own works?" No: for this is impossible, unless we could prove that all the mental and corporeal powers which we possess came *from* and are *of ourselves*, and that we held them *independently* of the power and beneficence of our Creator: and that every act of these was of infinite value, to make it an equivalent for the heaven we wished to purchase. Putting forth the hand to receive the alms of a benevolent man, can never be considered a purchase-price for the bounty bestowed. For ever shall that word stand true in all its parts, *Christ is the* AUTHOR *of eternal salvation to all them that* OBEY *him*, Heb. v. 9.

CHAPTER IX.

All the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, *and* Jebusites, *unite their forces against Joshua*, 1, 2. *The inhabitants of* Gibeon, *hearing what Joshua had done to Ai, sent ambassadors to him, feigning themselves to come from a very distant tribe, requesting a friendly alliance with him*, 3–5. *Their address to Joshua, and the means they used to deceive the Israelites*, 6–13. *The Israelitish elders are deceived, and make a league with them, which they confirm with an oath*, 14, 15. *After three days they are informed that the* Gibeonites *belong to the seven Canaanitish nations, yet they spare their cities*, 16, 17. *The congregation murmuring because of this, the elders excuse themselves because of their oath*, 18, 19. *They purpose to make the Gibeonites slaves to the congregation*, 20, 21. *Joshua calls them, and pronounces this sentence against them*, 22, 23. *They vindicate themselves, and submit to their lot*, 24, 25. *They are spared, and made hewers of wood and drawers of water to the congregation and to the altar*, 26, 27.

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AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of [a] the great sea, over against Lebanon, [b] the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*

2 That they [c] gathered themselves together, to fight with Joshua and with Israel, with one [d] accord.

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3 And when the inhabitants of [e] Gibeon [f] heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

[a] Numbers xxxiv. 6.——[b] Exodus iii. 17; xxiii. 23.——[c] Psalm lxxxiii. 3, 5.

[d] Heb. *mouth.*——[e] Chap. x. 2; 2 Sam. xxi. 1, 2.——[f] Chapter vi. 27.

NOTES ON CHAP. IX.

Verse 1. *And it came to pass, when all the kings—heard* thereof] From this account it appears that the capture and destruction of *Jericho* and *Ai* had been heard of to the remotest parts of the land, that a general fear of the Israelitish arms prevailed, and that the different dynasties or petty governments into which the land was divided, felt all their interests at stake, and determined to make the defence of their country a common cause. This was the most prudent step they could take in their circumstances, and therefore they entered into a confederation in order to arrest the progress of the Israelites. The *Great Sea* mentioned here is the *Mediterranean Sea*, the coasts of which were inhabited by the *Phœnicians*, *Tyrians*, *Sidonians*, and *Philistines*. It is very likely that all these united with the Canaanites for their common safety.

Verse 3. *The inhabitants of Gibeon heard*] These alone did not join the confederation. Gibeon is supposed to have been the capital of the *Hivites*. In the division of the land it fell to the lot of Benjamin, chap. xviii. 25, and was afterwards given to the priests, chap. xxi. 17. See the note on chap. x. 2.

Verse 4. *They did work wilily*] Finesse of this kind is allowed by the conduct of all nations; and *stratagems* in war are all considered as legal. Nine tenths of the victories gained are attributable to *stratagem*; all sides practise them, and therefore none can condemn them. Much time and labour have been lost in the inquiry, "Did not the *Gibeonites* tell lies?" Certainly they did, and what is that to *us?* Does the word of God *command* them for it? It does not. Are they held up to us as *examples?* Surely no. *They* did what any other nation would have done in their circumstances, and we have nothing to do with their example. Had they come to the Israelites, and simply submitted themselves without opposition and without fraud, they had certainly fared much better. *Lying* and *hypocrisy* always defeat their own purpose, and at best can succeed only for a short season. *Truth* and *honesty* never wear out.

Old sacks—and wine bottles, old, &c.] They pretended to have come from a very distant country, and that their sacks and the *goat-skins* that served them for carrying their wine and water in, were worn out by the length of the journey.

Verse 5. *Old shoes and clouted*] Their sandals, they pretended had been worn out by long and difficult travelling, and they had been obliged to have them frequently *patched* during the way; their garments also were worn *thin*; and what remained of their bread was *mouldy*—spotted with age, or, as our old version has it, *bored*—pierced with many holes by the vermin which had bred in it, through the length of the time it had been in their sacks; and this is the most literal meaning of the original נקדים *nikkudim*, which means *spotted* or *pierced with many holes*.

The *old* and *clouted shoes* have been a subject of some controversy: the Hebrew word בלוי *baloth* signifies *worn out*, from בלה *balah*, to *wear away*; and מטלאות *metullaoth*, from טלא *tala*, to *spot* or *patch*, i. e., *spotted* with *patches*. Our word *clouted*, in the Anglo-Saxon geclouod signifies *seemed up, patched*; from clut a *clout*, *rag*, or *small piece of cloth*, used for piecing or patching. But some suppose the word here comes from *clouet*, the diminutive of *clou*, a small *nail*, with which the Gibeonites had fortified the soles

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6 And they went to Joshua [g] unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the [h] Hivites, Peradventure ye dwell among us; and [i] how shall we make a league with you?

8 And they said unto Joshua, [k] We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, [l] From a very far country thy servants are come, because of the name of the LORD thy God: for we have [m] heard the fame of him, and all that he did in Egypt.

10 And [n] all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals [o] with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

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12 This our bread we took hot *for* our provision, out of our houses, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments, and our shoes, are become old by reason of the very long journey.

14 And [p] the men took of their victuals, [q] and asked not *counsel* at the mouth of the LORD.

15 And Joshua [r] made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three

[g] Chap. v. 10.——[h] Chap. xi. 19.——[i] Exod. xxiii. 32; Deut. vii. 2; xx. 16; Judg. ii. 2.——[k] Deut. xx. 11; 2 Kings x. 5.
[l] Deut. xx. 15.——[m] Exod. xv. 14; Josh. ii. 10.——[n] Num. xxi. 24, 33.——[o] Heb. *in your hand.*

[p] Or, *they received the men by reason of their victuals.*——[q] Num. xxvii. 21; Isa. xxx. 1, 2; see Judg. i. 1; 1 Sam. xxii. 10; xxiii. 10, 11; xxx. 8; 2 Sam. ii. 1; v. 19.——[r] Chap. xi. 19; 2 Sam. xxi. 2.

of their shoes, to prevent them from wearing out in so long a journey; but this seems very unlikely; and our old English term *clouted—scamed* or *patched*—expresses the spirit of the Hebrew word.

Verse 6. *Make ye a league with us.*] כרתו לנו ברית *kirethu lanu berith, cut*, or *divide, the covenant sacrifice with us.* From this it appears that heathenism at this time had its sacrifices, and covenants were ratified by sacrificing to and invoking the objects of their adoration.

Verse 7. *Peradventure ye dwell among us*] It is strange they should have had such a suspicion, as the Gibeonites had acted so artfully; and it is as strange that, having such a suspicion, they acted with so little caution.

Verse 8. *We* are *thy servants.*] This appears to have been the only answer they gave to the question of the Israelitish elders, and this they gave to *Joshua*, not to *them*, as they saw that Joshua was commander-in-chief of the host.

Who are *ye? and from whence come ye?*] To these questions, from such an authority, they felt themselves obliged to give an explicit answer; and they do it very artfully by a mixture of *truth, falsehood*, and *hypocrisy.*

Verse 9. *Because of the name of the Lord thy God*] They pretend that they had undertaken this journey on a religious account; and seem to intimate that they had the highest respect for Jehovah, the object of the Israelites' worship; this was *hypocrisy.*

We have heard the fame of him] This was *true:* the wonders which God did in *Egypt*, and the discomfiture of *Sihon* and *Og*, had reached the whole land of Canaan; and it was on this account that the inhabitants of it were panic-struck. The Gibeonites, knowing that they could not stand where such mighty forces had fallen, wished to make the Israelites their friends. This part of their relation was strictly *true.*

Verse 11. *Wherefore our elders, &c.*] All this, and what follows to the end of verse 13, was *false*, contrived merely for the purpose of deceiving the Israelites, and this they did to save their own lives; as they expected all the inhabitants of Canaan to be put to the sword.

Verse 14. *The men took of their victuals*] This was done in all probability in the way of *friendship*; for, from time immemorial to the present day, *eating together*, in the Asiatic countries, is considered a token of unalterable friendship; and those who eat even *salt* together, feel themselves bound thereby in a perpetual covenant. But the *marginal* reading of this clause should not be hastily rejected.

And asked not counsel *at the mouth of the Lord.*] They made the covenant with the Gibeonites without consulting God by *Urim* and *Thummim*, which was highly reprehensible in them, as it was a *state transaction* in which the interests and honour of God their king were intimately concerned.

Verse 15. *Joshua made peace with them*] Joshua agreed to receive them into a friendly connection with the Israelites, and to respect their lives and properties; and the elders of Israel bound themselves to the observance of it, and confirmed it with an *oath.* As the same words are used here as in verse 6, we may suppose that the covenant was made in the ordinary way, a sacrifice being offered on the occasion, and its blood poured out before the Lord. See on Gen. xv. 10, &c.

Verse 16. *At the end of three days*] *Gibeon* is reputed to be only about eight leagues distant from

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days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [s] Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, [t] because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

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20 This we will do to them; we will even let them live, lest [u] wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be [v] hewers of wood and drawers of water unto all the congregation; as the princes had [w] promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, [x] We *are* very far from you; when [y] ye dwell among us?

23 Now therefore ye *are* [z] cursed, and there

[s] Chap. xviii. 25, 26, 28; Ezra ii. 25. — [t] Eccles. v. 2; Psa. xv. 1. — [u] See 2 Sam. xxi. 1, 2, 6; Ezek. xvii. 13, 15, 18, 19; Zech. v. 3, 4; Mal. iii. 5. — [v] Deut. xxix. 11. — [w] Ver. 15. [x] Ver. 6, 9. — [y] Ver. 16. — [z] Gen. ix. 25.

Gilgal, and on this account the fraud might be easily discovered in the time mentioned above.

Verse 17. *The children of Israel—came unto their cities*] Probably when the fraud was discovered, Joshua sent out a detachment to examine their country, and to see what use could be made of it in the prosecution of their war with the Canaanites. Some of the cities mentioned here were afterwards in great repute among the Israelites; and God chose to make one of them, *Kirjath-jearim*, the residence of the ark of the covenant for *twenty years*, in the reigns of *Saul* and *David*. There is no evidence that the *preservation* of the Gibeonites was displeasing to Jehovah.

Verse 18. *All the congregation murmured*] Merely because they were deprived of the *spoils* of the Gibeonites. They had now got under the full influence of a predatory spirit; God saw their proneness to this, and therefore, at particular times, totally interdicted the spoils of conquered cities, as in the case of Jericho.

Verse 19. *We have sworn unto them*] Although the Israelites were *deceived* in this business, and the covenant was made on a certain supposition which was afterwards proved to have had no foundation in truth, and consequently the whole engagement on the part of the *deceived* was hereby vitiated and rendered null and void; yet, because the elders had *eaten with them*, offered a *covenant sacrifice*, and *sworn by Jehovah*, they did not consider themselves at liberty to break the terms of the agreement, as far as the *lives* of the Gibeonites were concerned. That their conduct in this respect was highly pleasing to God is evident from this, that Joshua is nowhere reprehended for making this covenant, and sparing the Gibeonites; and that Saul, who four hundred years after this thought himself and the Israelites loosed from this obligation, and in consequence oppressed and destroyed the Gibeonites, was punished for the breach *of this treaty*, being considered as the violator of a most solemn oath and covenant engagement. See 2 Sam. xxi. 2–9, and Ezek. xvii. 18, 19.

All these circumstances laid together, prove that the command to destroy the Canaanites was not so *absolute* as is generally supposed: and should be understood as rather referring to the destruction of the *political existence* of the Canaanitish *nations*, than to the destruction of their *lives*. See the notes on Deut. xx. 10, 17.

Verse 21. *Hewers of wood and drawers of water*] Perhaps this is a sort of proverbial expression, signifying the lowest state of servitude, though it may also be understood literally. See below.

Verse 23. *Now therefore ye* are *cursed*] Does not this refer to what was pronounced by Noah, Gen. ix. 25, against Ham and his posterity? Did not the curse of Ham imply *slavery*, and nothing else? *Cursed be Canaan, a servant of servants shall he be*; and does it not sufficiently appear that nothing else than perpetual *slavery* is implied in the curse of the Gibeonites? They were brought, no doubt, under tribute; performed the meanest offices for the Israelites, being in the same circumstances with the servile class of Hindoos called the *Chetrees*; had their national importance annihilated, and yet were never permitted to *incorporate* themselves with the Israelites. And we may reasonably suppose that this was the purpose of God relative to all the Canaanitish nations: those who would not renounce their idolatry, &c., were to be extirpated; those who *did* were to be preserved alive, on condition of becoming tributary, and serving as slaves See the note on Deut. xx. 17.

Hewers of wood and drawers of water] The disgrace of this state lay not in the *laboriousness* of it, but in its being the common employment of the *females*; if the ancient customs among the same people were such as prevail now. The most intelligent travellers in those countries represent *collecting wood for fuel*, and *carrying water*, as the peculiar employment of the *females*. The Arab *women* of Barbary do so, according to Dr. *Shaw*. The *daughters* of the Turcomans in Palestine are employed, according to *D'Arvieux*, in fetching wood and water for the accommodation of their respective families. From these circumstances Mr. *Harmer* reasons thus: "The bitterness of the doom of the Gibeonites does not seem to have consisted in the laboriousness of the service enjoined them, for it was usual for *women* and *chil-*

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shall [a] none of you be freed from being bondmen, and [b] hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [c] commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore [d] we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* [e] in thine hand: as it seemeth good and right unto thee to do unto us, do.

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26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [f] made them that day [g] hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, [h] in the place which he should choose.

[a] Heb. *not be cut off from you.*——[b] Ver. 21, 27.——[c] Exod. xxiii. 32; Deut. vii. 1, 2.——[d] Exod. xv. 14.——[e] Gen. xvi. 6.

[f] Heb, *gave*, or, *delivered to be*; 1 Chron. ix. 2; Ezra viii. 20.
[g] Ver. 21, 23.——[h] Deut. xii. 5.

dren to perform what was required of *them*; but its degrading them from the characteristic employment of *men*, that of *bearing arms*; and condemning them and their posterity for ever to the employment of *females*. The not receiving them as *allies* was bitter; the disarming them who had been warriors, and condemning them to the employment of *females*, was worse; but the extending this degradation to their *posterity*, was bitterest of all. It is no wonder that in these circumstances they are said to have been *cursed*."—Obs., vol. iv., p. 297.

Verse 24. *We were sore afraid of our lives*] Self-preservation, which is the most powerful law of nature, dictated to them those measures which they adopted; and they plead this as the *motive* of their conduct.

Verse 25. *We* are *in thine hand*] Entirely in thy power.

As it seemeth good and right unto thee—do.] Whatever *justice* and *mercy* dictate to thee to do to us, that perform. They expect *justice*, because they *deceived* the Israelites; but they expect *mercy* also, because they were driven to use this expedient for fear of losing their lives. The appeal to Joshua is full of delicacy and cogent argument.

Verse 26. *And so did he unto them*] That is, he acted according to *justice* and *mercy*: he delivered them out of the hands of the people, so that they slew them not—here was *mercy*; and he made them hewers of wood and drawers of water for the congregation, and to the altar of God—here was *justice*. Thus Joshua did nothing but what was *good* and *right*, not only in his own eyes, but also in the eyes of the Lord.

How long the Gibeonites were preserved as a distinct people after this, we know not. That they existed in the time of David, is evident from the circumstance mentioned on ver. 19. They are not mentioned after the captivity; and it is probable that they were nearly annihilated by the persecution raised up against them by Saul. Some suppose that the Gibeonites existed under the appellation of *Nethinim*; but of this there is no decisive proof: the Nethinim were probably slaves of a different race.

On what we meet with in this chapter, we may make the following observations.

1. The Gibeonites told lies, in order to save their lives. No expediency can justify this, nor are *we* called to attempt it. The Gibeonites were *heathens*, and we can expect nothing better from them. See note at the end of chap. ii.

2. They did not profit by their falsity: had they come in fairly, sought peace, and renounced their idolatry, they would have had life on honourable terms. As it was, they barely escaped with their lives, and were utterly deprived of their political liberty. Even the *good* that is sought by *unlawful* means has God's curse on it.

3. We need not be solicitous for the character of the Gibeonites here; they are neither our models, nor believers in the true God, and therefore pure religion is not concerned in their prevarication and falsity.

4. We see here of what solemn importance an *oath* was considered among the people of God; they swore to their own hurt, and changed not. When once they had bound themselves to their Maker, they did not believe that any changing circumstances could justify a departure from so awful an obligation. Thus, reader, shouldst *thou* fear a lie, and tremble at an oath.

CHAPTER X.

Adoni-zedec, king of Jerusalem, hearing of the capture of Ai, *and that the Gibeonites had made peace with Israel, calls to his assistance four other kings to fight against Gibeon*, 1–4. *They join forces, and encamp against Gibeon*, 5. *The Gibeonites send to Joshua for succour*, 6, *who immediately marches to their relief, receives encouragement from God, and falls suddenly on the confederate forces*, 7–9, *and defeats them; they fly, and multitudes of them are slain by a miraculous shower of hail-stones*, 10, 11. *Joshua, finding that the day began to fail, prayed that the sun and moon might stand still, that they might have time to pursue and utterly destroy these confederate forces*, 12. *The sun and moon stand still, and make that day as long as two*, 13, 14. *Joshua and the people return to their camp at Gilgal*, 15. *The five kings having taken shelter in a cave at Makkedah, Joshua commanded the people to roll great stones against the*

mouth of the cave, and set a watch to keep it, while Israel were pursuing their enemies, 16–19. *The Israelites return to* Makkedah, *bring forth the five kings, then slay and hang them on five trees,* 20–27. *The Israelites take and destroy* Makkedah, 28, *and* Libnah, 29, 30, *and* Lachish 31, 32, *and defeat* Horam *king of* Gezer, 33, *and take* Eglon, 34, 35, *and* Hebron, 36, 37, *and* Debir, 38, 39, *and all the country of the* hills, south, vale, *and* springs, *and the whole country from* Kadesh-Barnea *to Gibeon,* 40–42. *They return to Gilgal,* 43.

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NOW it came to pass, when Adoni-zedec, king of Jerusalem, had heard how Joshua had taken Ai, and had utterly destroyed it; [a] as he had done to Jericho and her king, so he had done to [b] Ai and her king; and [c] how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they [d] feared greatly, because Gibeon *was* a great city, as one of the [e] royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jerusalem said unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: [f] for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, [g] gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

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6 And the men of Gibeon sent unto Joshua [h] to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and [i] all the people of war with him, and all the mighty men of valour.

8 And the LORD said unto Joshua, [k] Fear them not: for I have delivered them into thine hand; [l] there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly,

[a] Chap. vi. 21.——[b] Chap. viii. 22, 26, 28.——[c] Chap. ix. 15. [d] Exod. xv. 14, 15, 16; Deut. xi. 25.——[e] Heb. *cities of the kingdom.*——[f] Ver. 1; chap. ix. 15.——[g] Chap. ix. 2.——[h] Ch. v. 10; ix. 6.——[i] Ch. viii. 1.——[k] Ch. xi. 6; Judg. iv. 14.——[l] Ch. i. 5

NOTES ON CHAP. X.

Verse 1. *Adoni-zedec*] This name signifies the *Lord of justice* or *righteousness*; and it has been conjectured that the Canaanitish kings assumed this name in imitation of that of the ancient patriarchal king of this city, Melchizedek, whose name signifies *king of righteousness*, or *my righteous king*: a supposition that is not improbable, when the celebrity of Melchizedek is considered.

Jerusalem] ירושלם *Yerushalam*. This word has been variously explained: if it be compounded of שלם *shalam*, peace, perfection, &c., and ראה *raah*, *he saw*, it may signify *the vision of peace*—or, *he shall see peace* or *perfection*.

Verse 2. *As one of the royal cities*] Not a *regal* city, but great, well inhabited and well fortified, *as* those cities which served for the royal residence generally were. It does not appear that the Gibeonites had any king—they seem to have been a small but powerful *republic*, *all the men* thereof were *mighty*, merely governed by their *elders*: for in their address to Joshua, chap. ix. 11, they mention no *king*, but simply state that they were sent by their *elders and the inhabitants of their country*; nor do we any where read of their *king*: and therefore we may naturally suppose that they had none.

Verse 3. *Hoham king of Hebron*] This city was situated in the mountains, southward of Jerusalem, from which it was about thirty miles distant. It fell to the tribe of Judah.

Piram king of Jarmuth] There were two cities of this name; one belonged to the tribe of *Issachar*, see chap. xxi. 29; that mentioned here fell to the tribe of *Judah*, see chap. xv. 35; it is supposed to have been about eighteen miles distant from Jerusalem.

Japhia king of Lachish] This city is celebrated in Scripture; in that city *Amaziah* was slain by conspirators, 2 Kings xiv. 19. It was besieged by *Sennacherib*, 2 Kings xviii. 14, 17; and without effect by the king of *Assyria*, as we learn from Isa. xxxvii. 8: it was also besieged by the army of *Nebuchadnezzar*, see Jer. xxxiv. 7; it also fell to the lot of *Judah*, chap. xv. 39

Debir king of Eglon] Where this city was situated is very uncertain; but we learn from chap. xv. 39, that it fell to the lot of the tribe of *Judah*.

Verse 5. *The five kings of the Amorites*] This is a general name for the inhabitants of Canaan, otherwise called *Canaanites*; and it is very likely that they had this appellation because the Amorites were the most powerful tribe or nation in that country. The inhabitants of Jerusalem were *Jebusites*, chap. xv. 63; those of Hebron were *Hittites*, Gen. xxiii. 2, 3; xxv. 9, 10; and the Gibeonites were *Hivites*, Josh. ix. 7; and yet all these are called *Amorites* occasionally, probably for the reason already mentioned, viz., because that tribe was most numerous and powerful.

Verse 9. *Joshua—came unto them suddenly*] This he did by a forced march during the night, for he *went up from Gilgal all night*; from *Gilgal* to Gibeon was

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and went up from Gilgal all night.

10 And the LORD [m] discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up [n] to Beth-horon, and smote them to [o] Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, [p] that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-stones, than *they* whom the children of Israel slew with the sword.

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12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [q] Sun, [r] stand thou still upon Gibeon; and thou Moon, in the valley of [s] Ajalon.

[m] Judg. iv. 15; 1 Sam. vii. 10, 12; Psa. xviii. 14; Isa. xxviii. 21. [n] Ch. xvi. 3, 5.—[o] Ch. xv. 35.—[p] Psa. xviii. 13, 14; lxxvii. 17. Isa. xxx. 30; Ecclus. xlvi. 6; Rev. xvi. 21.—[q] Isa. xxviii. 21, Hab. iii. 11; Ecclus. xlvi. 4.—[r] Heb. *be silent*.—[s] Judg. xii. 12.

about eighteen or twenty miles; and, having fallen so unexpectedly on these confederate kings, they were immediately thrown into confusion.

Verse 10. *Slew them with a great slaughter at Gibeon*] Multitudes of them fell in the *onset*; after which they fled, and the Israelites pursued them by the way of Beth-horon. There were two cities of this name, the *upper* and *lower*, both in the tribe of Ephraim, and built by *Sherah*, the daughter of Ephraim, 1 Chron. vii. 24. The situation of these two cities is not exactly known.

To Azekah, and unto Makkedah.] These two cities were in the tribe of Judah, chap. xv. 35–41.

Verse 11. *The Lord cast down great stones from heaven upon them*] Some have contended that stones, in the common acceptation of the word, are intended here; and that the term *hail-stones* is only used to point out the *celerity* of their fall, and their *quantity*. That stones have fallen from the *clouds*, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true; the East Indies, America, France, Germany, England, Ireland, &c., have all witnessed this phenomenon: of such stones I possess and have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hail-stones, in the proper sense of the word, are *meant* as well as *expressed* in the text. That God on other occasions has made use of hail-stones to destroy both men and cattle, we have ample proof in the *plague of hail* that fell on the Egyptians. See the note on Exod. ix. 18. There is now before me a square of glass, taken out of a south window in the house of Mr. Ball of Crockerton, in the parish of Longbridge Deverell, county of Wilts., through which a hail-stone passed in a shower that fell there June 1, 1780, at two o'clock, P. M. The hole is an *obtuse ellipsis* or *oval*, and is cut as true as if it had been done with a diamond: it is three inches and a half in diameter; a proof that the stone that pierced it, which was about eleven inches in circumference, came with inconceivable velocity, else the glass must have been *shivered* to pieces. I have known a cannon ball go through a square of glass in the cabin window of a ship, and make precisely the same kind of hole, without either *shattering* or even *starring* the glass. It is needless to add that this hail-shower did great damage, breaking even trees in pieces, and destroying the vegetation through the whole of its extent. But allowing that extraordinary showers of hail have fallen in *England* or *France*, is it likely that such showers ever fell in the promised land or its vicinity? They certainly have. *Albertus Aquensis*, one of the writers in the collection *Gesta Dei per Francos*, in describing the expedition of Baldwin I. in the Holy Land, observes that, when he and his army were in the *Arabian mountains*, in the vicinity of the *Dead Sea*, they suffered incredibly from *horrible hail, terrible frost*, and *indescribable rain* and *snow*, so that thirty of his men perished by them. His words are: "*Sexta vero die montanis permensis, in extremo illorum cacumine maxima pertulerunt pericula, in* GRANDINE horribili, *in* GLACIE terribili, *in* PLUVIA *et* NIVE inaudita, *quorum* immanitate, *et* horrore *ingruente ad triginta homines pedites præ frigore mortui sunt.*"—Hist. Hieros., p. 307. I conclude, therefore, that a shower of *hail-stones* may be meant; and that this shower, though *natural* in itself, was *supernaturally* employed on this occasion, and *miraculously* directed to fall where it did, and do the execution described.

But I am ready to grant, notwithstanding, that as a most stupendous miracle was in this instance wrought, in causing the sun and moon to stand still; there can be no doubt that the shower of stones, which was also miraculous, might have been of *real stones* as well as *hail-stones*. Of late, this subject of the fall of real stones from the clouds has been very closely investigated, and not only the *possibility* of the fall of such stones from the *clouds*, or from much *higher regions*, but the *certainty* of the case has been fully demonstrated. These substances are now, in philosophical language denominated *aeroliths* or *air-stones*; and the following table constructed by M. *Izarn*, a foreign chemist, exhibits a variety of facts of this kind, and shows the *places* and *times* in which these substances fell, and the *testimony* by which these facts are supported. As it is as possible that God might have projected a shower of stones on these idolaters, even from the *moon*, as to arrest that planet in her course, I give the table, and leave the reader to decide, in the present case, for *aeroliths* or *hail-stones*, as may seem to him most congruous to the fact here related.

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13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. [t] *Is* not this written in the book of [u] Jasher? So the sun stood still in the midst

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[t] 2 Sam. i. 18.

[u] Or, *the upright.*

Substances.	Places where they fell.	Period of their fall.	Testimony.
Shower of stones	At Rome	Under Tullus Hostilius	Livy.
Shower of stones	At Rome	Consuls, C. Martius and M. Torquatus	J. Obsequens.
A very large stone	Near the river Negos, Thrace	Second year of the 78th Olympiad	Pliny.
Three large stones	In Thrace	Year before J. C., 452	Ch. of Count Marcellin.
Stone of 72 lbs.	Near Larissa, Macedonia	January, 1706	Paul Lucas.
About 1,200 stones; one 120 lbs. Another of 60 lbs.	Near Padua in Italy	In 1510	Carden, Varcit.
Another of 59 lbs.	On Mount Vasier, Provence	November 27, 1627	Gassendi.
Two large stones weighing 20 lbs.	Liponas, in Bresse	September, 1753	De La Lande.
A stony mass	Niort, Normandy	In 1750	De La Lande.
A stone of 7½ lbs.	At Luce, in Le Maine	September 13, 1768	Bachelay.
A stone	At Aire, in Artois	In 1768	Gurson de Boyaval.
A stone	In Le Cotentin	In 1768	Morand.
Extensive shower of stones	Environs of Agen	July 24, 1790	St. Amand, Baudin, &c.
About 12 stones	Sienna, Tuscany	July, 1794	Earl of Bristol.
A large stone of 56 lbs.	Wold Cottage, Yorkshire	December 13, 1795	Captain Topham.
A stone of 10 lbs.	In Portugal	February 19, 1796	Southey.
A stone of about 120 lbs.	Salé, department of the Rhone	March 17, 1798	Le Lievre and De Drèe.
Shower of stones	Benares, East Indies	December 19, 1798	J. Lloyd Williams, Esq.
Shower of stones	At Plann, near Tabor, Bohemia	July 3, 1753	B. de Born.
Mass of iron, 70 cubic feet	America	April 5, 1800	Philosophical Magazine.
Mass of ditto, 14 quintals	Abakauk, Siberia	Very old	Pallas, Chladni, &c.
Shower of stones	Barboutan, near Roquefort	July, 1789	Darcet, jun., Lomet, &c.
Large stone, 260 lbs.	Ensisheim, Upper Rhine	November 7, 1492	Butenschoen.
Two stones, 200 and 300 lbs.	Near Verona	In 1762	Acad. de Bourd.
A stone of 20 lbs.	Sales, near Ville Franche	March 12, 1798	De Drée.
Several ditto from 10 to 17 lbs.	Near L'Aigle, Normandy	April 26, 1803	Fourcroy.

These stones generally appear luminous in their descent, moving in oblique directions with very great velocities, and commonly with a hissing noise. They are frequently heard to explode or burst, and seem to fly in pieces, the larger parts falling first. They often strike the earth with such force as to sink several inches below the surface. They are always different from the surrounding bodies, but in every case are similar to one another, being semi-metallic, coated with a thin black incrustation. They bear strong marks of recent fusion. Chemists have found on examining these stones that they very nearly agree in their nature and composition, and in the proportions of their component parts. The stone which fell at Ensisheim in Alsace, in 1492, and those which fell at L'Aigle in France, in 1803, yielded, by the Analysis of Fourcroy and Vanquelin, as in this table:—

Ensisheim stone fell A. D. 1492.	L'Aigle stone fell A. D. 1803.	
56 0	54	of silica
30 0	36	— oxyd of iron
12 0	9	— magnesia
2 4	3	— oxyd of nickel
3 5	2	— sulphur
1 4	1	— lime
105 3	105	

Their specific gravities are generally about three or four times that of water, being heavier than common stones. From the above account it is reasonable to conclude that they have all the same origin. To account for this phenomenon, various hypotheses have appeared; we shall mention three: 1. That they are little planets, which, circulating in space, fall into the atmosphere, which, by its friction, diminishes the velocity, so that they fall by their weight. 2. That they are concretions formed in the atmosphere. 3. That they are projected from lunar volcanoes. These are the most probable conjectures we can meet with, and of these the two former possess a very small degree of probability, but there are very strong reasons in favour of the last. Among the reasons we may notice the following: 1. Volcanoes in the moon have been observed by means of the telescope. 2. The lunar volcanoes are very high, and the surface of that globe suffers frequent changes, as appears by the late observations of Schroeter. 3. If a body be projected from the moon to a distance greater than that of the point of equilibrium between the attraction of the earth and moon, it will, on the known principle of gravitation, fall to the earth. 4. That a body may be projected from the lunar volcanoes beyond the moon's influence,

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of heaven, and hasted not to go down about a whole day.

14 And there was [v] no day like that before it or after it, that the LORD hearkened unto the voice of a man: for [w] the LORD fought for Israel.

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15 [x] And Joshua returned, and

[v] See Isa. xxxviii. 8.

[w] Deut. i. 30; ver. 42; chap. xxiii. 3.—[x] Ver. 43.

is not only possible but very probable; for on calculation it is found that four times the force usually given to a twelve pounder, will be quite sufficient for this purpose; it is to be observed that the point of equilibrium is much nearer the moon, and that a projectile from the moon will not be so much retarded as one from the earth, both on account of the moon's rarer atmosphere, and its less attractive force. On this subject, see Mr. Haward's valuable paper in the Philosophical Transactions for 1802, and Dr. Hutton's dissertation in the new abridgment, part xxi. It is highly probable that the *ancile*, or sacred shield, that fell from heaven in the reign of Numa Pompilius, was a stone of this sort. The description of its fall, as given by Ovid, *Fast.* lib. iii., bears a striking resemblance to recent accounts of stones falling from the atmosphere, particularly in the *luminous* appearance and *hissing* noise with which it was accompanied.

Dum loquitur, totum jam sol emerserat orbem,
Et gravis æthereo venit ab axe *fragor*.
Ter tonuit sine nube *Deus*, tria *fulgura* misit:
Credite dicenti; mira, sed *acta*, loquor.
A media cœlum regione *dehiscere* cœpit:
Summisere oculos cum duce turba suos.
Ecce levi scutum versatum leniter aura
Decidit, a populo clamor ad astra venit.
Tulit humo munus ——————
Idque *ancile* vocat, quod ab omni parte recisum est.

It is very possible that the *Palladium* of *Troy*, and the *Image* of the *Ephesian Diana*, were stones which really fell from the atmosphere, bearing some rude resemblance to the human form. See the IMPERIAL ENCYCLOPÆDIA, article *Aerolith*.

I believe it is generally agreed among philosophers, 1. That all these aerial stones, chemically analyzed, show the same properties; 2. That no stone found on our earth possesses exactly the same properties, nor in the same proportions. This is an extraordinary circumstance, and deserves particular notice.

Verse 12. *Then spake Joshua to the Lord*] Though Joshua saw that the enemies of his people were put to flight, yet he well knew that all which escaped would rally again, and that he should be obliged to meet them once more in the field of battle if permitted now to escape; finding that the day was drawing towards a close, he feared that he should not have time sufficient to complete the destruction of the confederate armies; in this moment, being suddenly inspired with Divine confidence, he requested the Lord to perform the most stupendous miracle that had ever been wrought, which was no less than *to arrest the sun in his course*, and prolong the day till the destruction of his enemies had been completed!

Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.] To account for this miracle, and to ascertain the *manner* in which it was wrought, has employed the pens of the ablest *divines* and *astronomers*, especially of the last two centuries. By their learned labours many difficulties have been removed from the account in general; but the very different and contradictory methods pursued by several, in their endeavours to explain the whole, and make the relation accord with the present acknowledged system of the universe, and the phenomena of nature, tend greatly to puzzle the plain, unphilosophical reader. The subject cannot be well explained without a *dissertation*; and a dissertation is not consistent with the nature of short notes, or a commentary on Scripture. It is however necessary to attempt an explanation, and to bring that as much as possible within the apprehension of common readers; in order to this, I must beg leave to introduce a few preliminary observations, or what the reader may call *propositions* if he pleases.

1. I take it for granted that a *miracle* was wrought as nearly as circumstances could admit, in the *manner* in which it is here recorded. I shall not, therefore, seek for any *allegorical* or *metaphorical* interpretations; the miracle is recorded as a *fact*, and as a *fact* I take it up.

2. I consider the present accredited system of the universe, called sometimes the *Pythagorean*, *Copernican*, or *Newtonian* system, to be genuine; and also to be the system of the universe laid down in the Mosaic writings—that the SUN is in the *centre* of what is called the solar system; and that the *earth* and all the other *planets*, whether *primary* or *secondary*, move round him in certain periodical times, according to the quantity of their matter, and distance from him, their centre.

3. I consider the sun to have no revolution round any *orbit*, but to revolve round his own *axis*, and round the common centre of gravity in the planetary system, which centre of gravity is included within his own surface; and in all other respects I consider him to be at *rest* in the system.

4. I consider the earth, not only as *revolving round the sun* in 365 days, 5 hours, 48 minutes, and 48 seconds, but as *revolving round its own axis*, and making this revolution in 23 hours, 56 minutes, and 4 seconds; that in the course of 24 hours complete, every part of its surface is alternately turned to the sun; that this revolution constitutes our *day* and *night*, as the former does our *year*; and it is *day* to all those parts which have the sun *above* the horizon, and *night* to those which have the sun *below* it; and that this diurnal revolution of the earth, or revolving round its own axis, in a direction from west to east, occasions what is commonly called the *rising* and *setting* of *the sun*, which *appearance* is occasioned, not by any *motion* in the *sun* himself, but by this *motion of the earth*; which may be illustrated by a ball or globe suspended by a thread, and caused to turn round. If this be held opposite to a *candle*, it will appear half

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all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and [y] hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, [z] Roll great stones upon the mouth of the cave,

[y] Psa. xlviii. 4, 5; Isa. ii. 10.

[z] Ver. 22; Psa. xviii. 37–41.

enlightened and half dark; but the dark parts will be seen to come *successively* into the *light*, and the enlightened parts into the *shade*; while the candle itself which gives the light is fixed, not changing its position.

5. I consider the solar influence to be the *cause* both of the *annual* and *diurnal* motion of the earth; and that, while that influence continues to act upon it according to the law which God originally impressed on both the earth and the sun, the *annual* and *diurnal* motions of the earth must continue; and that no power but the unlimited power of God can alter this influence, change, or suspend the operation of this law; but that he is such an infinitely FREE AGENT, that HE can, when his unerring wisdom sees good, alter, suspend, or even annihilate all secondary causes and their effects: for it would be degrading to the perfections of his nature to suppose that he had *so bound himself* by the laws which he has given for the preservation and direction of universal nature, that he could not change them, alter their effects, or suspend their operations when greater and better effects, in a certain *time* or *place*, might be produced by such temporary change or suspension.

6. I consider that the miracle wrought on this occasion served greatly to confirm the Israelites, not only in the belief of the being and perfections of God, but also in the doctrine of an especial providence, and in the nullity of the whole system of idolatry and superstition.

7. That no evil was done by this miraculous interference, nor any law or property of nature ultimately changed; on the contrary, a most important good was produced, which probably, to this people, could not have been brought about any other way; and that therefore the miracle wrought on this occasion was highly worthy of the wisdom and power of God.

8. I consider that the terms in the text employed to describe this miracle are not, when rightly understood, contrary to the well-established notions of the true system of the universe; and are not spoken, as some have contended, *ad captum vulgi*, to the prejudices of the common people, much less do they favour the *Ptolemaic* or any other *hypothesis* that places the *earth* in the centre of the solar system.

Having laid down these preliminaries, some short observations on the words of the text may be sufficient.

Joshua's address is in a *poetic* form in the original, and makes the two following hemistichs:—

שמש בגבעון דום
וירח בעמק אילון

Shemesh begibon dom:
Veyareach beemek Aiyalon.

Sun! upon Gibeon be dumb:
And the moon on the vale of Ajalon.

The effect of this command is related, ver. 13, in the following words:—

וידם השמש וירח עמד *vaiyiddom hashsHEMESH VEYAREACH amad, And the sun was dumb* or *silent and the moon stood still.* And in the latter clause of this verse it is added: *And the sun stood still in the midst of heaven, and hasted not to go down about a whole day.*

It seems necessary here to answer the question, At what *time* of the day did this miracle take place? The expression בחצי השמים *bachatsi hashshamayim, in the midst of heaven*, seems to intimate that the sun was at that time on the *meridian* of Gibeon, and consequently had *one half* of its course to run; and this sense of the place has been strongly contended for as essential to the miracle, for the greater display of the glory of God: "Because," say its abettors, "had the miracle been wrought when the sun was near the going down, it might have been mistaken for some refraction of the rays of light, occasioned by a peculiarly moist state of the atmosphere in the horizon of that place, or by some such appearance as the *Aurora Borealis*." To me there seems no solidity in this reason. Had the sun been arrested in the *meridian*, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; and we may be assured, that among the Canaanites there were neither *clocks* nor *time-keepers*, by which the preternatural length of such a day could have been accurately measured: but, on the contrary, had the sun been about the *setting*, when both the *pursuers* and the *pursued* must be apprehensive of its *speedy* disappearance, its continuance for several hours *above the horizon*, so near the point when it might be expected to *go down*, must have been very observable and striking. The *enemy* must see, feel, and deplore it; as their hope of escape must, in such circumstances, be founded on the speedy entering in of the night, through which alone they could expect to elude the pursuing Israelites. And the *Israelites* themselves must behold with astonishment and wonder that the *setting* sun *hasted not to go down about a whole day*, affording them supernatural time totally to destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn with peculiar *advantages*, and a probability of *success*. It appears, therefore, much more reasonable that Joshua should require this miracle to be performed *when daylight was about to fail*, just as the sun was *setting*. If we were to consider the sun as being at the meridian of Gibeon, as some understand *the midst of heaven*, it may be well asked, How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed! Already multitudes of them had fallen by the hail-stones and by the sword: and if he had yet half a day before him, it would have been

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and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and [a] smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

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[a] Heb. *cut off the tail.*

natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and indeed had he not been under an especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night and fighting all day. But it may be asked, What is the meaning of בחצי השמים *bachatsi hashshamayim*, which we translate *in the midst of heaven?* If, with Mr. *Bate*, we translate חצה *chatsah*, *to part, divide asunder*, then it may refer to the *horizon*, which is the *apparent division* of the heavens into the *upper* and *lower hemisphere*; and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: *And the sun stood still in the* (upper) *hemisphere of heaven, and hasted not to go down when the day was complete*; that is, though the day was then complete, the sun being on the horizon—the line that to the eye constituted the *mid heaven*—yet it hasted not to go down; was miraculously sustained in its then almost *setting* position; and this seems still more evident from the moon's appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a *noon-day* sun.

But the main business relative to the standing still of the sun still remains to be considered.

I have already *assumed*, as a thoroughly demonstrated truth, that the sun is in the *centre* of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round *him*, Prop. 2 and 3; that his influence is the cause of the *diurnal* and *annual* revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer, Prop. 5.

I consider that the word דום *dom*, in the text, refers to the *withholding* or *restraining* this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as *it* appeared now to be over Gibeon, and the *moon* to be over the valley of Ajalon, he prayed that they might continue in these positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present inquiry: but whether *he spoke* with strict propriety on this occasion is a matter of importance, because he must be considered as acting *under the Divine influence*, in requesting the performance of such a stupendous miracle; and we may safely assert that no man in his right mind would have thought of offering such a petition had he not felt himself under some Divine afflatus. Leaving, therefore, his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's *rotation*, and therefore, with the strictest philosophic propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great *ruler* or *master* in the system; and all the planets (or at least the earth) moving in their respective orbits at his *command*. He therefore desires him, in the name and by the authority of his Creator, to suspend his *mandate* with respect to the earth's motion, and that of its satellite, the moon. Had he said, *Earth, stand thou still*, the cessation of whose diurnal motion was the *effect* of his command, it could not have obeyed him; as it is not even the *secondary* cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the *cause* (under God) of all these motions, as his great archetype did when, in the storm on the sea of Tiberias, he rebuked the *wind* first, and then said to the *waves*, Peace! be still! Σιωπα, πεφιμωσο! *Be* SILENT! *be* DUMB! Mark iv. 39; and the effect of this command was a cessation of the agitation in the *sea*, because the *wind* ceased to *command* it, that is, to exert its influence upon the waters.

The terms in this command are worthy of particular note: Joshua does not say to the sun, *Stand still*, as if he had conceived *him* to be *running his race round the earth*; but, *Be silent* or *inactive*, that is, as I understand it, *Restrain thy influence*—no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge; and the writer of the account, whether Joshua himself or the author of the book of *Jasher*, in relating the consequence of this command is equally accurate, using a word widely different when he speaks of the *effect* the retention of the solar influence had on the moon: in the *first* case the sun was *silent* or *inactive*, דום *dom*; in the *latter*, the moon *stood still*, עכד *amad*. The *standing still* of the moon, or its continuance above the horizon, would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon; and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the *moon*, it is not conceived in the same terms as that to the *sun*, and for the most obvious philosophical reasons; all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood: "Let the sun restrain his influence or be inactive, as he appears now upon Gibeon, *that* the moon may continue as she appears now over the vale of Ajalon." It is worthy of remark that every word

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20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned

in this poetic address is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine revelation say "that the account given of this miracle supposes the *earth* to be in the *centre* of the system, and the sun moveable; and as this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of truth." Others, in answer, say "that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar. The Israelites would naturally have imagined that Joshua was deranged had he bid the *earth stand still*, which they grant would have been the most accurate and philosophical mode of command on this occasion." But with due deference both to the *objectors* and *defenders* I must assert, that such a form of speech on such an occasion would have been utterly *unphilosophic*; and that the expressions found in the Hebrew text are such as Sir Isaac Newton himself might have denominated, every thing considered, elegant, correct, and sublime. Nor does it at all appear that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy, and certainly nothing that implies any *contradiction*. I grant that when the *people* have to do with *astronomical* and *philosophical* matters, then the terms of the science may be accommodated to their *apprehensions*; it is on this ground that Sir Isaac Newton himself speaks of the *rising* and of the *setting of the sun*, though all genuine philosophers know that these *appearances* are produced by the rotation of the *earth* on its own axis from west to east. But when matters of this kind are to be transacted between *God* and his *prophets*, as in the above case, then subjects relative to philosophy are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse a different expression is used when it is said, *So the sun stood still*, it is not דום *dom*, but עמד *amad*; ויעמד השמש *vayaamod hash-shemesh*, which expression, thus varying from *that* in the command of Joshua, may be considered as implying that in order to *restrain his influence* which I have assumed to be the *cause* of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve round his own axis, which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question; but this neither could nor did produce any disorder in nature; and the delay of a few hours in the whole planetary motions dwindles away into an imperceptible point in the thousands of years of their revolutions. But the whole effect mentioned here might have been produced by the *cessation* of the *diurnal motion of the earth*, the *annual* being still continued; and I contend that this was possible to Omnipotence, and that such a cessation might have taken place with-

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21 And all the people returned

out occasioning the slightest disturbance in the motions of any others of the planetary system. It is vain to cry out and say, "Such a cessation of motion in one planet could not take place without disordering the motions of all the rest;" this I deny, and those who assert it neither know the *Scripture* nor the *power of God*; therefore they do greatly err. That the day was preternaturally lengthened, is a Scripture fact. That it was so by a *miracle*, is asserted; and whether that miracle was wrought *as above stated*, is a matter of little consequence; the thing is a Scripture fact, whether we know the *modus operandi* or not. I need scarcely add that the *command of Joshua to the sun* is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance) that the effect might be what is expressed in the command: and therefore it is said, ver. 14, that the LORD HEARKENED UNTO THE VOICE OF A MAN, *for the Lord fought for Israel*.

I have thus gone through the different parts of this astonishing miracle, and have endeavoured to account for the whole in as plain and simple a manner as possible. It is not pretended that this account *should* satisfy every reader, and that every difficulty is solved: it would be impossible to do this in such a compass as that by which I am necessarily circumscribed: and I have been obliged, for the sake of brevity, to throw into the form of *propositions* or observations, several points which may appear to demand illustration and proof; for such I must refer the reader to Astronomical Treatises. Calmet, Scheuchzer, and Saurin, with several of our own countrymen, have spoken largely on this difficult subject, but in such a way as, I am obliged to confess, has given me little satisfaction, and which appears to me to leave the main difficulties unremoved. Conscious of the difficulties of this subject, I beg leave to address every candid reader in the often quoted words of an eminent author:—

Vive, Vale! si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.
Hor. Epist. l. i., E. vi., ver. 68.

Farewell! and if a better *system's* thine,
Impart it *frankly* or make use of *mine*. FRANCIS.

Book of Jasher] The book of the upright. See the note on Num. xxi. 14. Probably this was a book which, in reference to Joshua and his transactions, was similar to the commentaries of Cæsar, on his wars with the Gauls. Critics and commentators are greatly divided in their sentiments relative to the nature of this book. The opinion above appears to me the most probable.

Verse 14. *And there was no day like that*] There was no period of time in which the sun was kept so long above the horizon as on that occasion. Some learned men have supposed that the *Fable of Phaeton* was founded on this historic fact. The fable may be seen with all the elegance of poetic embellishment in

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to the camp to Joshua at Makkedah in peace: [b] none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [c] put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, [d] Fear not, nor be dismayed, be strong, and of good courage: for [e] thus shall the LORD do to all your enemies against whom ye fight.

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26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they [f] were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they [g] took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah [h] as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah,

[b] Exod. xi. 7.—[c] Psa. cvii. 40; cx. 5; cxlix. 8, 9; Isa. xxvi. 5, 6; Mal. iv. 3.—[d] Deut. xxxi. 6, 8; chap. i. 9.

[e] Deut. iii. 21; vii. 19.—[f] Chap. viii. 29.—[g] Deut. xxi. 23; chap. viii. 29.—[h] Chap. vi. 21.

the commencement of the second book of Ovid's Metamorphoses; but I confess I can see nothing in the pretended copy that can justify the above opinion.

Verse 15. *And Joshua returned—unto the camp to Gilgal.*] That the Israelitish army did not return to the camp at Gilgal till *after* the hanging of the five kings and the destruction of their cities, is sufficiently evident from the subsequent parts of this chapter. When all this business was done, and not before, they returned unto the camp to Gilgal; see ver. 43. This verse is omitted by the *Septuagint* and by the *Anglo-Saxon;* and it does not appear to have existed in the ancient *hexaplar* versions; it stands in its proper place in ver. 43, and is not only useless where it is, but appears to be an encumbrance to the narrative. Should it be considered as genuine and in its proper place, I would propose that מקדה *makkedah* should be read instead of גלגלה *gilgalah*, for we find from ver. 21 that Joshua had a temporary camp there. *Then Joshua returned, and all Israel with him, unto the camp to* MAKKEDAH; after which we may suppose that Joshua having secured the cave, sent some detachments to scour the country and cut off all the remaining straggling Canaanites; when this was done *they* also returned to the camp at Makkedah, as is related ver. 21, and when the business was completed they struck the camp at Makkedah, and all returned to their fortified camp at Gilgal, ver. 43.

Verse 16. *Hid themselves in a cave*] It is very likely that this cave was a fortified place among some rocks; for there were many such places in different parts of Palestine.

Verse 21. *None moved his tongue*] The whole transactions of this important day had been carried on so evidently under the direction of God that there was not the least murmuring, nor cause for it, among them, for their enemies were all discomfited. There is an expression similar to this, Exod. xi. 7, on which the reader is requested to consult the note.

Verse 24. *Put your feet upon the necks of these kings.*] This act was done *symbolically*, as a token, not only of the present complete victory, but of their approaching triumph over all their adversaries, which is the interpretation given of it by Joshua in the succeeding verse.

Verse 26. *Smote—slew—and hanged them on five trees*] Hanging *alive* seems a barbarous custom: among the Hebrews, criminals were first deprived of life; this was the debt required by *justice:* then they were hanged up, perhaps generally by the *hands*, not by the *neck;* this was done by way of *example*, to deter others from committing the crimes for which those had suffered: but they were never permitted to hang thus exposed *all night*, as this could have answered no purpose, either of *justice* or *example*, as they could not be seen in the night-season. *One day* also was deemed enough for their exposure, it being thought sufficient to show the public that justice had been executed; and to have exhibited them *longer* would have appeared to be a barbarous cruelty which attempted to extend punishment beyond the possible requisitions of justice. See the note on Deut. xxi. 23.

Verse 28. *That day Joshua took Makkedah*] It is very possible that Makkedah was taken on the evening of the same day in which the miraculous *solstice* took place, but as to the other cities mentioned in this chapter, they certainly were subdued some days after, as it is not possible that an army, exhausted as this must have been with a whole night's march, and two days' hard fighting, could have proceeded farther than Makkedah that night; the other cities were successively taken in the following days.

Verse 29. *Fought against Libnah*] This city was

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and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel: and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 And Joshua passed from [i] Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 And from Lachish Joshua passed unto Eglon, and all Israel with him: and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

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36 And Joshua went up from Eglon, and all Israel with him, unto [k] Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

38 And Joshua returned, and all Israel with him, to [l] Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof: and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to He-

[i] 2 Kings viii. 22.—[k] See chap. xiv. 13; xv. 13; Judg. i. 10.

[l] See chap. xv. 15; Judg. i. 11.

near Makkedah, see chap. xv. 42, and fell to the tribe of Judah, ver. 20, 42, and was given to the priests, chap. xxi. 13. Sennacherib besieged it, after he had been obliged to raise the siege of Lachish. See 2 Kings xix. 8; Isa. xxxvii. 8.

Verse 32. *Lachish*] It appears that this was anciently a very strong place; notwithstanding the people were panic-struck, and the Israelites flushed with success, yet Joshua could not reduce it till the second day, and the king of Assyria afterwards was obliged to *raise the siege*. See above, and see the note on ver. 3.

Verse 33. *Horam king of Gezer*] It is likely that *Horam* was in a state of alliance with the king of *Lachish*, and therefore came to his assistance as soon as it appeared that he was likely to be attacked. Joshua probably sent a detachment against him, before he was able to form a junction with the forces of *Lachish*; and utterly destroyed him and his army.

Gezer is supposed to have been situated near Azotus. See 1 Mac. xiv 31. It fell to the tribe of Ephraim, chap. xvi. 3, but was probably taken afterwards by some of the remnant of the Canaanitish nations; for we find it was given by Pharaoh to his son-in-law Solomon, 1 Kings ix. 16, which proves that it had got out of the possession of the Israelites previously to the days of Solomon.

Verse 34. *Eglon*] It is likely that this town was not any great distance from Lachish. See on ver. 3.

Verses 36 and 37. *Hebron—and the king thereof*] See the note on ver. 3. From ver. 23 we learn that the king of Hebron was one of those *five* whom Joshua slew and hanged on five trees at Makkedah. How then can it be said that he *slew the king of Hebron* when he took the city, which was some days after the transactions at Makkedah? Either this slaying of the king of Hebron must refer to what had *already* been done, or the Hebronites, finding that their king fell in battle, had set up *another* in his place; which was the king Joshua slew, after he had taken the city and its dependencies, as is related ver. 37.

It appears that the city of *Hebron* had fallen back into the hands of the Canaanites, for it was again taken from them by the tribe of Judah, Judg. i. 10. *Debir* had also fallen into their hands, for it was reconquered by *Othniel*, the son-in-law of Caleb, ib. ver. 11–13. The manner in which Calmet accounts for this is very natural: Joshua, in his rapid conquests, contented himself with taking, demolishing, and burning those cities; but did not *garrison* any of them, for fear of weakening his army. In several instances no doubt the scattered Canaanites returned, repeopled, and put those cities in a state of defence. Hence the Israelites were obliged to conquer them a second time. This is a more rational way of accounting for these things, than that which supposes that the first chapter of Judges gives the more detailed account of the transactions recorded here; for there it is expressly said, that these transactions took place *after the death of Joshua*, (see Judg. i. 1.) and consequently cannot be the same that are mentioned here.

Verse 39. *Destroyed all the souls*] ויחרימו את כל נפש *vayacharimu eth col nephesh*, they brought every person under an *anathema*; they either slew them, or reduced them to a state of slavery. Is it reasonable to say those were slain who were *found in arms*, of the others they made *slaves*?

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bron so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel [m] commanded.

41 And Joshua smote them from Kadesh-barnea, even unto [n] Gaza, [o] and all the country of Goshen, even unto Gibeon.

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42 And all these kings and their land did Joshua take at one time, [p] because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp of Gilgal.

[m] Deut. xx. 16, 17.——[n] Gen. x. 19.

[o] Chap. xi. 16.——[p] Ver. 14.

Verse 40. *All the country of the hills*] See the note on Deut. i. 7.

Destroyed all that breathed] Every person found in arms who continued to resist; these were all destroyed,—those who submitted were spared: but many no doubt made their escape, and afterwards reoccupied certain parts of the land. See ver. 36, 37.

Verse 41. *And all the country of Goshen*] Calmet contends that this was the very same country in which the Hebrews dwelt before their departure from Egypt; and according to this hypothesis he has constructed his *map*, causing it to extend from the Nile, which was called the river of Egypt, along the frontiers of the land of Cush or Arabia. It however appears plain that there was a city named *Goshen* in the tribe of Judah, see chap. xv. 51; and this probably gave name to the adjacent country, which may be that referred to above.

Verse 42. *Did Joshua take at one time*] That is, he defeated all those kings, and took all their cities, in ONE *campaign*; this appears to be the rational construction of the Hebrew. But these conquests were so rapid and stupendous, that they cannot be attributed either to the generalship of Joshua, or the valour of the Israelites; and hence the author himself, disclaiming the merit of them, modestly and piously adds, *because the Lord God of Israel fought for Israel.* It was by this aid that *Joshua took all these kings and their land at one time*—in a single campaign. And when all the circumstances related in this chapter are properly weighed, we shall find that GOD *alone* could have performed these works, and that both *reason* and *piety* require that to HIM *alone* they should be attributed.

1. THE principal subjects of this important chapter have been considered so much in detail in the preceding notes, that there is little room to add any thing to what has already been said. The principal subject is the miracle of the sun's standing still; and to assert that all difficulties have been removed by the preceding notes and observations, would be to say what the writer does not believe, and what few readers would perhaps feel disposed to credit. Yet it is hoped that the chief difficulties have been removed, and the miracle itself shown to have nothing contradictory in it. If, as is generally believed, the sun and moon were objects of the Canaanitish adoration, the miracle was graciously calculated to check this superstition, and to show the Israelites, as well as the Canaanites, the vanity of such worship, and the folly of such dependence. Even their *gods* at the *command* of a *servant* of JEHOVAH, were *obliged to contribute to the destruction of their votaries.* This method of checking superstition and destroying idolatry God adopted in the plagues which he inflicted upon the Egyptians; and by it at once showed his *justice* and his mercy. See the concluding observations on Exod. xii.

2. The same God who appeared so signally in behalf of his people of old is still the governor of the heavens and the earth; and, if applied to, will do every thing essentially necessary for the extension of his truth and the maintenance of his religion among men. How is it that faith is so rarely exercised in his *power* and *goodness*? We have not, because we ask not. Our experience of his goodness is contracted, because we pray little and believe less. To holy men of old the object of faith was more obscurely revealed than to us, and *they* had fewer helps to their faith; yet they believed more, and witnessed greater displays of the power and mercy of their Maker. Reader, *have faith in God*, and know that to excite, exercise, and crown this, he has given thee his *word* and his *Spirit*; and learn to know that without him thou canst do nothing.

CHAPTER XI.

The kings of Hazor, Madon, Shimron, *and* Achshaph, *with those of the mountains, plains, &c., and various chiefs of the Canaanites and Amorites, confederate against Israel,* 1–3. *They pitch their tents at the waters of* Merom, 4, 5. *The Lord encourages Joshua,* 6. *He attacks and discomfits them,* 7, 8. *Houghs all their horses, and burns all their chariots,* 9. *Takes and burns several of their cities,* 10–13. *The Israelites take the spoils,* 14, 15. *An account of the country taken by Joshua,* 16–18. *The* Gibeonites *only make peace with Israel,* 19. *All the rest resist and are overcome,* 20. *Joshua cuts off the Anakim,* 21, 22. *The conquered lands are given to Israel, and the war is concluded,* 23.

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AND it came to pass, when Jabin king of Hazor had heard *those things*, that he [a] sent to Jobab king of Madon, and to the king [b] of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [c] Chinneroth, and in the valley, and in the borders [d] of Dor on the west,

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, [e] and *to* the Hivite under [f] Hermon [g] in the land of Mizpeh.

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4 And they went out, they and all their hosts with them, much people, [h] even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.

[a] Chap. x. 3.—[b] Chap. xix. 15.—[c] Num. xxxiv. 11.—[d] Ch. xvii. 11; Judg. i. 27; 1 Kings iv. 11.

[e] Judg. iii. 3.—[f] Chap. xiii. 11.—[g] Gen. xxxi. 49.—[h] Gen. xxii. 17; xxxii. 12; Judg. vii. 12; 1 Sam. xiii. 5.

NOTES ON CHAP. XI.

Verse 1. *Jabin king of Hazor*] It is probable that *Jabin* was the common name of all the kings of Hazor. That king, by whom the Israelites were kept in a state of slavery for twenty years, and who was defeated by Deborah and Barak, was called by this name; see Judg. iv. 2, 3, 23. The name signifies *wise* or *intelligent*. The *city* of *Hazor* was situated above the Lake *Semechon*, in Upper Galilee, according to Josephus, Antiq. lib. v., c. 6. It was given to the tribe of Naphtali, Josh. xix. 36, who it appears did not possess it long; for though it was burnt by Joshua, ver. 11, it is likely that the Canaanites rebuilt it, and restored the ancient government, as we find a powerful king there about one hundred and thirty years after the death of Joshua, Judg. iv. 1. It is the same that was taken by *Tiglath-pileser*, together with *Kadesh*, to which it is contiguous; see 2 Kings xv. 29. It is supposed to have given name to the *Valley* or *Plain* of *Hazor* or *Nasor*, situated between it and Kadesh, where Jonathan and Mattathias defeated the armies of *Demetrius*, and slew three thousand of their men, 1 Maccab. xi. 63–74. It was in ancient times the metropolitan city of all that district, and a number of petty kings or chieftains were subject to its king, see ver. 10; and it is likely that it was those tributary kings who were summoned to attend the king of Hazor on this occasion; for Joshua having conquered the southern part of the promised land, the northern parts seeing themselves exposed made now a common interest, and, joining with Jabin, endeavoured to put a stop to the progress of the Israelites. See *Calmet*.

Jobab king of Madon] This royal city is nowhere else mentioned in Scripture except in chap. xii. 19. The Vatican copy of the Septuagint reads Μαρων, *Maron*, which, if legitimate, Calmet thinks may mean *Maroma* or *Merath* in Phœnicia, to the north of Mount Libanus. The Hebrew text reads מרון *Meron*, chap. xii. 20, after *Shimron*, which is probably the same with מדון *Madon*, ver. 19, the word having casually dropped out of the preceding place into the latter, and the ר *resh* and ד *daleth* being interchanged, which might have easily happened from the great similarity of the letters. Hence Calmet conjectures that it may be the same place with מרוז *Meroz*, Judg. v. 23, the ז *zain* and ן final *nun* being interchanged, which they might easily, as they are so very similar.

King of Shimron] This city is supposed to be the same with *Symira*, in Cœlosyria, joined to *Maron* or *Marath*, by *Pliny* and *Pomponius Mela*. It cannot be *Samaria*, as that had its name long after by Omri king of Israel. See 1 Kings xvi. 24.

King of Achshaph] Calmet supposes this to have been the city *Ecdippe*, mentioned by *Pliny*, *Ptolemy*, *Josephus*, and *Eusebius*. The latter places it within ten miles of *Ptolemais*, on the road to Tyre. It fell to the tribe of Asher. See chap. xix. 25.

Verse 2. *On the north of the mountains*] Or *the mountain*, probably *Hermon*, or some mountain not far from the lake of Gennesareth.

And of the plains] That is, the valleys of the above mountains, which had the sea of Chinneroth or Gennesareth on the south.

Chinneroth] This city is supposed by St. Jerome and several others since his time, to be the same as was afterwards called *Tiberias*. From this city or village the *sea of Chinneroth* or *Gennesareth* probably had its name.

And in the borders of Dor] Calmet supposes this to mean the champaign country of the higher and lower Galilee, on to the Mediterranean Sea, and to the village or city of *Dor*, which was the farthermost city of Phœnicia. *Dor* was in the lot of the half tribe of Manasseh, and was situated on the Mediterranean Sea, three leagues from Cæsarea, and seven from Ptolemais.

Verse 3. *The Canaanite on the east, &c.*] Those who dwelt on the borders of Jordan, south of the sea of Tiberias.

On the west] Those were the Phœnicians who dwelt on the coast of the Mediterranean Sea, from *Dor* northwards, on the way to Mount Libanus.—*Calmet*.

The Hivite under Hermon] Mount Hermon was to the east of Libanus and the fountains of Jordan; it is the same with *Syrion* and *Baal Hermon* in Scripture.

The land of Mizpeh.] There were several cities of this name: *one* in the tribe of *Judah*, (chap. xv. 38;) a *second* in the tribe of *Benjamin*, (chap. xviii. 26;) a *third* beyond Jordan, in the tribe of *Gad*; and a *fourth* beyond Jordan, in the tribe of *Manasseh*, which is that mentioned in the text. See *Wells's* Geography. Calmet supposes this Mizpeh to be the place where Laban and Jacob made their covenant, and from which circumstance it took its name. See Gen. xxxi. 48, 49.

Verse 4. *Much people, even as the sand*] This form of speech, by some called a *hyperbole*, conveys simply the idea of a vast or unusual number—a number of which no regular estimate could be easily formed. Josephus, who seldom finds difficulties in such cases,

A. M. 2554. B. C. 1450. An. Exod. Isr. 41. Anno ante I. Olymp. 674.

5 And when all these kings were [i] met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 And the LORD said unto Joshua, [k] Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt [l] hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto [m] great Zidon, and unto [n] [o] Misrephoth-maim, [p] and unto the valley of Mizpeh, eastward; and they smote them, until they left them none remaining.

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9 And Joshua did unto them [q] as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not [r] any left to breathe: and he burnt Hazor with fire.

[i] Heb. *assembled by appointment.*—[k] Chap. x. 8.—[l] 2 Sam. viii. 4.
[m] Or, *Zidon-rabbah.*
[n] Chap. xiii. 6.—[o] Or, *salt pits.*—[p] Heb. *burnings.*—[q] Ver. 6.
[r] Heb. *any breath.*

and makes no scruple of often speaking *without book*, tells us that the allied armies amounted to 300,000 *foot*, 10,000 *horse*, and 20,000 *chariots* of war.—Antiq. lib. v., c. 1.

That *chariots* were frequently used in war, all the records of antiquity prove; but it is generally supposed that among the Canaanites they were armed with iron scythes fastened to their *poles* and to the *naves* of their wheels. Terrible things are spoken of these, and the havoc made by them when furiously driven among the ranks of infantry. Of what sort the cavalry was, we know not; but from the account here given we may see what great advantages these allies possessed over the Israelites, whose armies consisted of *infantry* only.

Verse 5. *The waters of Merom*] Where these waters were, interpreters are not agreed. Whether they were the waters of the Lake *Semechon*, or the *waters of Megiddo*, mentioned Judg. v. 19, cannot be easily determined. The latter is the more probable opinion.

Verse 6. *Be not afraid—of them*] To meet such a formidable host so well equipped, in their own country, furnished with all that was necessary to supply a numerous army, required more than ordinary encouragement in Joshua's circumstances. This communication from God was highly necessary, in order to prevent the people from desponding on the eve of a conflict, in which their *all* was at stake.

Verse 7. *By the waters of Merom suddenly*] Joshua, being apprized of this grand confederation, lost no time, but marched to meet them; and before they could have supposed him at hand, fell suddenly upon them, and put them to the rout.

Verse 8. *Great Zidon*] If this were the same with the *Sidon* of the ancients, it was illustrious long before the Trojan war; and both it and its inhabitants are frequently mentioned by Homer as excelling in works of *skill* and *utility*, and abounding in *wealth*:—

Ενθ' εσαν οἱ πεπλοι παμποικιλοι, εργα γυναικων
Σιδονιων. Iliad, lib. vi., ver. 289.

"There lay the vestures of no *vulgar* art,
SIDONIAN maids *embroidered* every part."
POPE.

Αργυρεον κρητηρα τετυγμενον· εξ δ' αρα μετρα
Χανδανεν, αυταρ καλλει ενικα πασαν επ' αιαν
Ηλλον, επι Σιδονες πολυδαιδαλοι εν ησκησαν.
Iliad, lib. xxiii., ver. 741.

"A *silver urn* that full six measures held,
By none in weight or *workmanship* excell'd;
SIDONIAN *artists* taught the *frame* to shine,
Elaborate with *artifice* divine." POPE.

Εκ μεν Σιδωνος πολυχαλκου ενχομαι ειναι.
Odyss. xv. 424.

"I am of SIDON, famous for her *wealth*."

The art of making *glass* is attributed by Pliny to this city: SIDON *artifex vitri*, Hist. Nat. l. v., c. 19.

Misrephoth-maim] Or, Misrephoth of *the waters*. What this place was is unknown, but Calmet conjectures it to be the same with *Sarepta*, a city of Phœnicia, contiguous to Sidon. The word signifies the *burning of the waters*, or *inflammation*; probably it was a place noted for its *hot springs*: this idea seems to have struck Luther, as he translates it, die warme wasser, *the hot waters*.

Verse 9. *He houghed their horses*] The Hebrew word עקר *akar*, which we render to *hough* or *hamstring*, signifies to *wound*, *cut*, or *lop off*. It is very likely that it means here, not only an act by which they were rendered useless, but by which they were *destroyed*; as God had purposed that his people should not possess any cattle of this kind, that a warlike and enterprising spirit might not be cultivated among them: and that, when obliged to defend themselves and their country, they might be led to depend upon God for protection and victory. On the same ground, God had forbidden the kings of Israel *to multiply horses*, Deut. xvii. 16. See the note there containing the reasons on which this prohibition was founded.

Burnt their chariots] As these could have been of no use without the horses.

Verse 10. *Took Hazor*] See on ver. 1.

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12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, [s] as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still [t] in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 [u] As the LORD commanded Moses his servant, so [v] did Moses command Joshua, and [w] so did Joshua; [x] he left nothing undone of all that the LORD commanded Moses.

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16 So Joshua took all that land, [y] the hills, and all the south country, [z] and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same,

17 [a] *Even* from [b] the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Hermon: and [c] all their kings he took, and smote them, and slew them.

18 [d] Joshua made war a long time with all those kings.

[s] Num. xxxiii. 52; Deut. vii. 2; xx. 16. 17.——[t] Heb. *on their heap.*——[u] Exod. xxxiv. 11, 12.——[v] Deuteronomy vii. 2.
[w] Chap. i. 7.

[x] Heb. *he removed nothing.*——[y] Chap. xii. 8.——[z] Chap. x. 41.
[a] Chap. xii. 7.——[b] Or, *the smooth mountain.*——[c] Deut. vii. 24; chap. xii. 7.——[d] Till 1445; ver. 23.

Verse 13. *The cities that stood still in their strength*] The word תלם *tillam*, which we translate *their strength*, and the margin, *their heap*, has been understood two ways. 1. As signifying those cities which had made peace with the Israelites, when conditions of peace were offered according to the command of the law; and consequently were not destroyed. Such as the cities of the *Hivites*; see ver. 19. 2. The cities which were situated upon *hills* and *mountains*, which, when taken, might be retained with little difficulty. In this sense the place is understood by the Vulgate, as pointing out the cities *quæ erant in collibus et tumulis sitæ*, "which were situated on hills and eminences." As the cities of the *plain* might be easily attacked and carried, Joshua destroyed them, *Hazor* excepted; but as those on *mountains*, *hills*, or other *eminences*, might be retained with little trouble, prudence would dictate their preservation, as places of refuge in any insurrection of the people, or invasion of their adversaries. The passage in Jeremiah, chap. xxx. 18, *Jerusalem shall be builded on her own heap*, תלה *tillah*, if understood as above, conveys an easy and clear sense: Jerusalem shall be re-established on her OWN HILL.

Verse 14. *All the spoil of these cities—Israel took*] With the exception of those things which had been employed for idolatrous purposes; see Deut. vii. 25.

Verse 16. *The mountain of Israel, and the valley of the same*] This place has given considerable trouble to commentators; and it is not easy to assign such a meaning to the place as may appear in all respects satisfactory. 1. If we consider this verse and the 21st to have been added after the times in which the kingdoms of Israel and Judah were divided, the difficulty is at once removed. 2. The difficulty will be removed if we consider that *mountain* and *valley* are put here for *mountains* and *valleys*, and that these include all mountains and valleys which were not in the lot that fell to the tribe of Judah. Or, 3. If by *mountain of Israel* we understand *Beth-el*, where God appeared to Jacob, afterwards called *Israel*, and promised him the land of Canaan, a part of the difficulty will be removed. But the first opinion seems best founded; for there is incontestable evidence that several notes have been added to this book since the days of Joshua. See the preface.

Verse 17. *From the mount Halak*] All the mountainous country that extends from the south of the land of Canaan towards *Seir* unto *Baal-gad*, which lies at the foot of Mount Libanus or Hermon, called by some the mountains of *Separation*, which serve as a limit between the land of Canaan and that of Seir; see chap. xii. 7.

The valley of Lebanon] The whole extent of the plain which is on the south, and probably north, of Mount Libanus. Calmet conjectures that *Cœlesyria* is here meant.

Verse 18. *Joshua made war a long time*] The whole of these conquests were not effected in one campaign: they probably required *six* or *seven* years. There are some chronological notices in this book, and in Deuteronomy, by which the exact time may be nearly ascertained. Caleb was *forty* years old when he was sent from *Kadesh-barnea* by Moses to search out the land, about A. M. 2514; and at the end of this war he was *eighty-five* years old; (compare chap. xiv. 10 with Num. xiii. and Deut. i.;) consequently the war ended in 2559, which had begun, by the passage of Jordan, on the tenth day of the first month of the year 2554. From this date to the end of 2559 we find exactly six years; the *first* of which Joshua seems to have employed in the conquest of the *south* part of the land of Canaan, and the other *five* in the conquest of all the territories situated on the *north* of that country. See *Dodd*.

Calmet computes this differently, and allows the term of *seven* years for the conquest of the whole land. "Caleb was forty years old when sent from Kadesh-barnea to spy out the land. At the conclusion of the war he was eighty-five years old, as himself says, chap. xiv. 10. From this sum of eighty-five subtract forty, his age when he went from Kadesh-barnea, and the thirty-eight years which he spent in the wilderness after his return, and there will remain the sum of *seven*

A. M. 2554–60. B. C. 1450–44. An. Exod. Isr. 41–47. Anno ante I. Olymp. 674–68.

19 There was not a city that made peace with the children of Israel, save [e] the Hivites, the inhabitants of Gibeon: all *other* they took in battle.

20 For [f] it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, [g] as the LORD commanded Moses.

21 And at that time came Joshua, and cut off [h] the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly with their cities.

A. M. 2554–60. B. C. 1450–44. An. Exod. Isr. 41–47. Anno ante I. Olymp. 674–68.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in [i] Gath, [k] and in Ashdod, there remained.

23 So Joshua took the whole land, [l] according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, [m] according to their divisions by their tribes. [n] And the land rested from war.

[e] Chap. ix. 3, 7.——[f] Deut. ii. 30; Judg. xiv. 4; 1 Sam. ii. 25; 1 Kings xii. 15; Rom. ix. 18.——[g] Deut. xx. 16, 17.——[h] Num. xiii. 22, 33; Deut. i. 28; chap. xv. 13, 14.

[i] 1 Sam. xvii. 4.——[k] Chap. xv. 46.——[l] Num. xxxiv. 2, &c. [m] Num. xxvi. 53; chap. xiv., xv., xvi., xvii., xviii., and xix. [n] Chap. xiv. 15; xxi. 44; xxii. 4; xxiii. 1; ver. 18.

years, which was the time spent in the conquest of the land."

1. By protracting the war the Canaanites had time to repent, having sufficient opportunity to discern the hand of Jehovah. 2. Agriculture was carried on, and thus provision was made even for the support of the conquerors; for had the land been subdued and wasted at once, tillage must have been stopped, and famine would have ensued. 3. Wild beasts would have multiplied upon them, and the land have been desolated by their means. 4. Had these conquests been more rapid the people of Israel would have been less affected, and less instructed by miracles that had passed in such quick succession before their eyes; and, as in this case they would have obtained the dominion with comparatively little exertion, they might have felt themselves less interested in the preservation of an inheritance, to obtain which they had been but at little trouble and little expense. What we *labour* under the Divine blessing to acquire we are careful to retain; but what *comes lightly* generally *goes lightly*. God obliged them to put forth their own strength in this work, and only blessed and prospered them while they were workers together with him. See the note on chap. xiii. 6.

Verse 20. *It was of the Lord to harden their hearts*] They had sinned against all the light they had received, and God left them justly to the hardness, obstinacy, and pride of their own hearts; for as they chose to retain their idolatry, God was determined that they should be cut off. For as no city made peace with the Israelites but Gibeon and some others of the Hivites, ver. 19, it became therefore necessary to destroy them; for their refusal to make peace was the proof that they wilfully persisted in their idolatry.

Verse 21. *Cut off the Anakims—from Hebron, from Debir*] This is evidently a recapitulation of the military operations detailed chap. x. 36–41.

Destroyed—their cities] That is, those of the Anakims; for from ver. 13 we learn that Joshua preserved certain other cities.

Verse 22. *In Gaza, in Gath, and in Ashdod*] The whole race of the Anakims was extirpated in this war, except those who had taken refuge in the above cities, which belonged to the Philistines; and in which some of the descendants of Anak were found even in the days of David.

Verse 23. *So Joshua took the whole land*] All the country described here and in the preceding chapter. Besides the multitudes that perished in this war, many of the Canaanites took refuge in the confines of the land, and in the neighbouring nations. Some suppose that a party of these fugitive Canaanites made themselves masters of *Lower Egypt*, and founded a dynasty there known by the name of the *shepherd kings*; but it is more probable that the *shepherds* occupied Egypt long before the time that Jacob went thither to sojourn. It is said they founded *Tingris* or *Tangier*, where, according to Procopius, they erected two white pillars with an inscription in the Phœnician language, of which this is the translation: WE ARE THE PERSONS WHO HAVE FLED FROM THE FACE OF JOSHUA THE PLUNDERER, THE SON OF NAVE OR *Nun*. See *Bochart*, Phaleg and Canaan, lib. i., c. xxiv., col. 476. Many, no doubt, settled in different parts of Africa, in Asia Minor, in Greece, and in the different islands of the Ægean and Mediterranean Sea: it is supposed also that colonies of this people were spread over different parts of Germany and Sclavonia, &c., but their descendants are now so confounded with the nations of the earth, as no longer to retain their original name, or to be discernible.

And Joshua gave it for an inheritance unto Israel] He claimed no peculiar jurisdiction over it; his own family had no peculiar share of it, and himself only the ruined city of *Timnath-serah*, in the tribe of Ephraim, which he was obliged to rebuild. See chap. xix. 49, 50, and see his character at the end of the book.

And the land rested from war.] The whole territory being now conquered, which God designed the Israelites should possess at *this time*.

ACCORDING to the apostle, Heb. iv. 8, &c., *Joshua* himself was a *type of Christ*; the *promised land*, of the *kingdom of heaven*; the *victories* which he gained, of the *victory* and *triumph* of Christ; and the *rest* he procured for Israel, of the *state of blessedness*, at the

right hand of God. In this light we should view the whole history, in order to derive those advantages from it which, as a portion of the revelation of God, it was intended to convey. Those who finally reign with Christ are they who, through his grace, *conquer* the *world*, the *devil*, and the *flesh*; for it is only of those who thus *overcome* that he says, "They shall sit with me on my throne, as I have overcome, and am set down with the Father on the Father's throne;" Rev iii. 21. Reader, art *thou* a conqueror?

CHAPTER XII.

A list of the kings on the east of Jordan, which were conquered by MOSES, *with their territories*, 1–6. *A list of those on the west side of Jordan, conquered by* JOSHUA, *in number thirty-one*, 7–24.

A. M. 2554–60. B. C. 1450–44. Au. Exod. Isr. 41–47. Anno ante I. Olym. 674–68.

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, [a] from the river Arnon [b] unto Mount Hermon, and all the plain on the east:

2 [c] Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And [d] from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the Salt Sea on the east, [e] the way to Beth-jeshimoth; and from [f] the south, under [g] Ashdoth-pisgah: [h]

A. M. 2554–60. B. C. 1450–44. Au. Exod. Isr. 41–47. Anno ante I. Olym. 674–68.

4 And [i] the coast of Og king of Bashan, *which was* of [k] the remnant of the giants, [l] that dwelt at Ashtaroth and at Edrei,

5 And reigned in [m] Mount Hermon, [n] and in Salcah, and in all Bashan, [o] unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 [p] Them did Moses the servant of the LORD and the children of Israel smite: and [q] Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

[a] Num. xxi. 24.—[b] Deut. iii. 8, 9.—[c] Num. xxi. 24; Deut. ii. 33, 36; iii. 6, 16.—[d] Deut. iii. 17.—[e] Chap. xiii. 20. [f] Or, *Teman*.—[g] Or, *the springs of Pisgah*, or *the hill*.—[h] Deut. iii. 17; iv. 49.

[i] Num. xxi. 35; Deut. iii. 4, 10.—[k] Deut. iii. 11; chap. xiii. 12.—[l] Deut. i. 4.—[m] Deut. iii. 8.—[n] Deut. iii. 10; chap. xiii. 11.—[o] Deut. iii. 14.—[p] Num. xxi. 24, 33.—[q] Num. xxxii. 29, 33; Deut. iii. 11, 12; chap. xiii. 8.

NOTES ON CHAP. XII.

Verse 1. *From the river Arnon unto Mount Hermon*] Arnon was the boundary of all the *southern* coast of the land *occupied* by the Israelites beyond Jordan; and the mountains of Hermon were the boundaries on the *north*. Arnon takes its rise in the mountains of Gilead, and having run a long way from north to south falls into the Dead Sea, near the same place into which Jordan discharges itself.

And all the plain on the east] All the land from the plains of Moab to Mount Hermon.

Verse 2. *From Aroer*] Aroer was situated on the western side of the river Arnon, in the middle of the valley through which this river takes its course. The kingdom of Sihon extended from the river Arnon and the city of Aroer on the *south* to the river Jabbok on the *north*.

And from half Gilead] The mountains of Gilead extended from north to south from Mount Hermon towards the source of the river Arnon, which was about the *midst* of the extent of the kingdom of Sihon: thus Sihon is said to have possessed the *half of Gilead*, that is, the half of the mountains and of the country which bore the name of Gilead on the east of his territories.

River Jabbok] This river has its source in the mountains of Gilead; and, running from east to west, falls into Jordan. It bounds the territories of Sihon on the north, and those of the Ammonites on the south.

Verse 3. *The sea of Chinneroth*] Or *Gennesareth*, the same as the lake or sea of *Tiberias*.

The Salt Sea on the east] ים המלח *yam hammelach*, which is here translated *the Salt Sea*, is understood by others to mean *the sea of the* city *Melach*. Where can we find any thing that can be called a *salt* sea on the east of the lake of Gennesareth? Some think that the lake Asphaltites, called also the *Dead Sea*, *Sea of the Desert*, *Sea of Sodom*, and *Salt Sea*, is here intended.

Beth-jeshimoth] A city near the Dead Sea in the plains of Moab.

Ashdoth-pisgah] Supposed to be a city at the foot of Mount Pisgah.

Verse 4. *Coast of Og king of Bashan*] Concerning this person see the notes on Deut. iii. 11, and on Num. xxi. 35, &c.

The remnant of the giants] Or, *Rephaim*. See the notes on Gen. vi. 4, xiv. 5, and Deut. ii. 7, 11.

Verse 5. *The border of the Geshurites*] The country of Bashan, in the days of Moses and Joshua, extended from the river Jabbok on the south to the frontiers of the Geshurites and Maachathites on the north, to the foot of the mountains of Hermon.

A. M. 2554–60. B. C. 1450–44. An. Exod. Isr. 41–47. Anno ante I. Olym. 674–68.

7 And these *are* the kings of the country [r] which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to [s] Seir; which Joshua [t] gave unto the tribes of Israel, *for* a possession according to their divisions;

8 [u] In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; [v] the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 [w] The king of Jericho, one; [x] the king of Ai, which *is* beside Beth-el, one;

10 [y] The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; [z] the king of Gezer, one;

13 [a] The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 [b] The king of Libnah, one; the king of Adullam, one;

16 [c] The king of Makkedah, one; [d] the king of Beth-el, one;

17 The king of Tappuah, one; [e] the king of Hepher, one;

18 The king of Aphek, one; the king of [f] Lasharon, one;

19 The king of Madon, one; [g] the king of Hazor, one;

20 The king of [h] Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 [i] The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the [k] coast of Dor, one; the king of [l] the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

A. M. 2554–60. B. C. 1450–44. An. Exod. Isr. 41–47. Anno ante I. Olym. 674–68.

[r] Chap. xi. 17.—[s] Gen. xiv. 6; xxxii. 3; Deut. ii. 1, 4.—[t] Chap. xi. 23.—[u] Chap. x. 40; xi. 16.—[v] Exod. iii. 8; xxiii. 23; chap. ix. 1.—[w] Chap. vi. 2.—[x] Chap. viii. 29.—[y] Ch. x. 23.—[z] Chap. x. 33.—[a] Chap. x. 38.

[b] Chap. x. 29.—[c] Chap. x. 28.—[d] Chap. viii. 17; Judg. i. 22.—[e] 1 Kings iv. 10.—[f] Or, *Sharon*; Isa. xxxiii. 9.—[g] Ch. xi. 10.—[h] Chap. xi. 1; xix. 15.—[i] Chap. xix. 37.—[k] Chap. xi. 2.—[l] Gen. xiv. 1, 2; Isa. ix. 1.

Verse 7. *From Baal-gad*] A repetition of what is mentioned chap. xi. 17.

Verse 9. *The king of Jericho, &c.*] On this and the following verses see the notes on chap. x. 1–3.

Verse 13. *The king of Geder*] Probably the same with *Gedor*, chap. xv. 58; it was situated in the tribe of Judah.

Verse 14. *The king of Hormah*] Supposed to be the place where the Israelites were defeated by the Canaanites, see Num. xiv. 45; and which probably was called Hormah, חרמה *chormah*, or *destruction*, from this circumstance.

Verse 15. *Adullam*] A city belonging to the tribe of Judah, chap. xv. 35. In a cave at this place David often secreted himself during his persecution by Saul; 1 Sam. xxii. 1.

Verse 17. *Tappuah*] There were two places of this name: one in the tribe of Judah, chap. xv. 34, and another in the tribe of Ephraim on the borders of Manasseh; but which of the two is meant here cannot be ascertained. See the note on chap. xv. 53.

Hepher] The same, according to Calmet, as *Ophrah* in the tribe of Benjamin, chap. xviii. 23.

Verse 18. *Aphek*] There were several cities of this name: one in the tribe of Asher, chap. xix. 30; another in the tribe of Judah, 1 Sam. iv. 1, and xxix. 1; and a third in Syria, 1 Kings xx. 26, and 2 Kings xiii. 17. Which of the two former is here intended cannot be ascertained.

Lasharon] There is no city of this name known. Some consider the ל *lamed* in the word לשרון *lash-sharon* to be the sign of the *genitive* case: and in this sense it appears to have been understood by the *Vulgate*, which translates *rex Saron*, the king of Sharon. This was rather a district than a city, and is celebrated in the Scriptures for its fertility; Isa. xxxiii. 9; xxxv. 2. Some suppose it was the same with *Saron*, near *Lydda*, mentioned Acts ix. 35.

Verse 20. *Shimron-meron*] See on chap. xi. 1.

Verse 21. *Taanach*] A city in the half tribe of Manasseh, to the west of Jordan, not far from the frontiers of Zebulun, chap. xvii. 11. This city was assigned to the Levites, chap. xxi. 25.

Verse 22. *Kedesh*] There was a city of this name in the tribe of Naphtali, chap. xix. 37. It was given to the Levites, and was one of the cities of refuge, chap. xx. 7.

Jokneam of Carmel] This city is said to have been at the foot of Mount Carmel, near the river Belus, in the tribe of Zebulun, chap. xix. 11. It was given to the Levites, chap. xxi. 34.

Verse 23. *The king of Dor*] The city of this name fell to the lot of the children of Manasseh, chap. xvii. 11. Bochart observes that it was one of the oldest royal cities in Phœnicia. The Canaanites held it, Judg. i. 27. Antiochus Sydetes besieged it in after-times, but could not make himself master of it. See *Bochart*, Canaan, lib. i., c. 28, and *Dodd*.

The king of the nations of Gilgal] This is supposed to mean the higher Galilee, surnamed *Galilee of the Gentiles*, or *nations*, as the Hebrew word גוים *goyim* means. On this ground it should be read *king of Gali-*

lee of the nations. Others suppose it is the same country with that of which *Tidal* was king; see Gen. xiv. 1. The place is very uncertain, and commentators have rendered it more so by their *conjectures*.

Verse 21. *King of Tirzah*] This city appears to have been for a long time the capital of the kingdom of Israel, and the residence of its kings. See 1 Kings xiv. 17; xv. 21, 33. Its situation cannot be exactly ascertained; but it is supposed to have been situated on a mountain about three leagues south of Samaria.

All the kings thirty and one.] The Septuagint say εικοσι εννεα, *twenty-nine*, and yet set down but *twenty-eight*, as they confound or omit the kings of *Beth-el*, *Lasharon*, and *Madon*.

So many kings in so small a territory, shows that their kingdoms must have been very small indeed. The kings of *Beth-el* and *Ai* had but about 12,000 subjects in the whole; but in ancient times *all* kings had very small territories. Every village or town had its chief; and this chief was independent of his neighbours, and exercised *regal* power in his own district. In reading all ancient histories, as well as the Bible, this circumstance must be kept constantly in view; for we ought to consider that in those times both *kings* and *kingdoms* were but a faint resemblance of those now.

Great Britain, in ancient times, was divided into many kingdoms: in the time of the *Saxons* it was divided into *seven*, hence called the *Saxon heptarchy*. But when Julius Cæsar first entered this island, he found *four* kings in Kent alone; *Cingetorix*, *Carnilius*, *Tasimagulus*, and *Segonax*. Hence we need not wonder at the numbers we read of in the land of Canaan. Ancient Gaul was thus divided; and the great number of *sovereign princes*, *secular bishops*, *landgraves*, *dukes*, &c., &c., in Germany, are the modern remains of those ancient divisions.

CHAPTER XIII.

Joshua being old, the Lord informs him of the land yet remaining to be possessed, 1. *Of the unconquered land among the Philistines,* 2, 3. *Among the Canaanites, Sidonians, and Amorites,* 4, 5. *The inhabitants of the hill country and the Sidonians to be driven out,* 6. *The land on the east side of Jordan, that was to be divided among the tribes of Reuben and Gad, and the half tribe of Manasseh,* 7–12. *The Geshurites and the Maachathites not expelled,* 13. *The tribe of Levi receive no inheritance,* 14. *The possessions of* Reuben *described,* 15–23. *The possessions of* Gad, 24–28. *The possessions of the half tribe of* Manasseh, 29–31. *Recapitulation of the subjects contained in this chapter,* 32, 33.

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NOW Joshua [a] was old *and* stricken in years; and the Lord said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land [b] to be possessed.

2 [c] This *is* the land that yet remaineth: [d] all the borders of the Philistines, and all [e] Geshuri,

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3 [f] From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: [g] five

[a] See chap. xiv. 10; xxiii. 1.——[b] Heb. *to possess it*; Deut. xxxi. 3.——[c] Judg. iii. 1.——[d] Joel iii. 4.——[e] Ver. 13; 2 Sam. iii. 3; xiii. 37, 38.——[f] Jer. ii. 18.——[g] Judg. iii. 3; 1 Sam. vi. 4, 16; Zeph. ii. 5.

NOTES ON CHAP. XIII.

Verse 1. *Joshua was old*] He is generally reputed to have been at this time about a *hundred* years of age: he had spent about seven years in the conquest of the land, and is supposed to have employed about one year in dividing it; and he died about *ten* years after, aged one hundred and ten years. It is very likely that he intended to subdue the whole land before he made the division of it among the tribes; but God did not think proper to have this done. So unfaithful were the Israelites that he appears to have purposed that some of the ancient inhabitants should still remain to keep them in check, and that the respective tribes should have some labour to drive out from their allotted borders the remains of the Canaanitish nations.

There remaineth yet very much land to be possessed.] That is, very much when compared with that on the other side Jordan, which was all that could as yet be said to be in the hands of the Israelites.

Verse 2. *The borders of the Philistines, and all Geshuri*] The borders of the Philistines may mean the land which they possessed on the sea-coast, southwest of the land of Canaan. There were several places named *Geshuri*, but that spoken of here was probably the region on the south of Canaan, towards Arabia, or towards Egypt.—*Calmet*. Cellarius supposes it to have been a country in the vicinity of the Amalekites.

Verse 3. *From Sihor, which is before Egypt*] Supposed by some to be the Pelusiac branch of the Nile, near to the Arabian Desert; called also the *river of Egypt*, Num. xxxiv. 5; Jer. ii. 18. On this subject an intelligent friend favours me with the following opinion:—

"The river *Sihor* is supposed by some to be the Nile, or a branch of it. Others think it the same as what is frequently called the *river of Egypt*, which lay *before* or towards the borders of *Egypt*; which arose out of the mountains of Paran, and ran westward, falling into that bay of the Mediterranean which lies south of the land of the Philistines. This river is often mentioned as the boundary of the Israelites to the southwest, as Euphrates, the *great river*, was on the northeast.

"There was a desert of considerable distance be-

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lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also [h] the Avites:

4 From the south, all the land of the Canaanites, and [i] Mearah that *is* beside the Sidonians, [k] unto Aphek, to the borders of [l] the Amorites:

5 And the land of [m] the Giblites, and all Lebanon, toward the sun-rising, [n] from Baal-gad under Mount Hermon unto the entering into Hamath.

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6 All the inhabitants of the hill country from Lebanon unto [o] Misrephoth-maim, *and* all the Sidonians, them [p] will I drive out from before the children of Israel: only [q] divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

[h] Deut. ii. 23.—[i] Or, *the cave*.—[k] Chap. xix. 30.—[l] See Judg. i. 34.—[m] 1 Kings v. 18; Psa. lxxxiii. 7; Ezek. xxvii. 9.

[n] Chap. xii. 7.—[o] Chap. xi. 8.—[p] See chap. xxiii. 13; Judg. ii. 21, 23.—[q] Chap. xiv. 1, 2.

tween what is called the *river of Egypt* and the isthmus of Suez. Solomon reigned to the *borders of Egypt*, i. e., to this desert; but not in Egypt, nor to the river Nile.

"Upon the whole, (though there are difficulties in the matter,) I incline to think that the river in question was not the Nile. *Sihor* (*black*) might, from some circumstances, be applied to another river as well as the Nile; though some places in Isaiah and Jeremiah seem to restrict it to the Nile."—*J. C.*

Ekron northward] Ekron was one of the five lordships of the Philistines, and the most *northern* of all the districts they possessed. *Baal-zebub*, its idol, is famous in Scripture; see 2 Kings i. 2, &c. The *five* lordships of the Philistines were *Gaza*, *Ashdod*, *Askalon*, *Gath*, and *Ekron*. There is no proof that ever the Israelites possessed *Ekron*; though, from chap. xv. 11, some think it was originally given to *Judah*, but the text does not say so; it only states that *the border* of the tribe of Judah *went out* UNTO THE SIDE *of Ekron*. From chap. xix. 43, we learn that it was a part of the lot of Dan, but it does not appear to have been possessed by any of those tribes.

Counted to the Canaanite] It is generally allowed that the original possessors of this country were the descendants of *Canaan*, the youngest son of Ham. The Philistines sprang from *Mizraim*, the second son of Ham, and, having dispossessed the *Avim* from the places they held in this land, dwelt in their stead. See Gen. x. 13, 14.

Five lords of the Philistines] These dynasties are famous in the Scriptures for their successful wars against the Israelites, of whom they were almost the perpetual scourge.

Also the Avites] These must not be confounded with the *Hivites*. The Avites seem to have been a very inconsiderable tribe, who dwelt in some of the skirts of Palestine. They had been originally deprived of their country by the *Caphtorim*; and though they lived as a distinct people, they had never afterwards arrived to any authority.

Verse 4. *The land of the Canaanites*] This lay on the south of the country of the Philistines, towards the sea-coast.

Mearah] Supposed to be the city *Maratha*, on the Mediterranean Sea.—*Calmet*. Or the river *Majora*, which falls into the Mediterranean Sea, between Sidon and Berytus. See PLINY, *Hist. Nat.* lib. v., c. 20.

Aphek] See on chap. xii. 18.

To the borders of the Amorites] Though the term *Amorite* is sometimes used to designate the inhabitants in general of the land of Canaan, yet it must be considered in a much more restricted sense in this place. As no Amorites are known to have dwelt in this quarter, Calmet supposes we should read *Aramites* or Syrians. Joshua, says he, proceeds from *Sidon* to *Aphek*, a city of Syria, between Heliopolis and Babylon, where was the temple of the Venus of Aphek; and which is spoken of in 1 Kings xx. 26; 2 Kings xiii. 17, as the capital of the kings of Syria. From this Joshua passes on to the frontiers of the Syrians, towards *Gebal* or Gabala, which, according to Ptolemy, was situated in Phœnicia. This conjecture of Calmet is not supported by any authority either from the ancient versions or MSS. *Houbigant*, however, approves of it: the emendation is simple, as it consists in the interchange of only two letters in the same word, הארמי *haarammi*, for האמרי *haemori*.

Verse 5. *The land of the Giblites*] This people dwelt beyond the precincts of the land of Canaan, on the east of Tyre and Sidon. See Ezek. xxvii. 9; Psa. lxxxiii. 7; their capital was named *Gebal*. See *Dodd.*

All Lebanon] See on chap. xi. 17.

Verse 6. *Misrephoth-maim*] See on chap. xi. 7.

Them will I drive out] That is, if the Israelites continued to be obedient; but they did not, and therefore they never fully possessed the *whole* of that land which, on this condition alone, God had promised them: the *Sidonians* were never expelled by the Israelites, and were only brought into a state of comparative subjection in the days of David and Solomon.

Some have taken upon them to deny the authenticity of Divine revelation relative to this business, "because," say they, "God is stated to have absolutely promised that Joshua should conquer the whole land, and put the Israelites in possession of it." This is a total mistake. 1. God never absolutely, i. e., *unconditionally*, promised to put them in possession of this land. The promise of their possessing the whole was suspended on their *fidelity* to God. They were not faithful, and therefore God was not bound by his promise to give them any part of the land, after their first act of national defection from his worship. 2. God never said that Joshua should conquer the whole land, and *give* it to them; the promise was simply this: "Thou shalt bring them into the land, and thou shalt divide it among them:" both of which he did, and procured them footing by his conquests, sufficient

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7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, [r] which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, [s] and all the plain of Medeba unto Dibon;

10 And [t] all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 [u] And Gilead, and the border of the Geshurites and Maachathites, and all Mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of [v] the remnant of the giants: [w] for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled [x] not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 [y] Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, [z] as he said unto them.

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15 And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was [a] from Aroer, that *is* on the bank of the river Arnon, [b] and the city that *is* in the midst of the river, [c] and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and [d] Bamoth-baal, and Beth-baal-meon,

18 [e] And Jahaza, and Kedemoth, and Mephaath,

19 [f] And Kirjathaim, and [g] Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and [h] Ashdoth-pisgah, [i] and Beth-jeshimoth;

21 [k] And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [l] whom Moses smote [m] with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 [n] Balaam also the son of Beor, the [o] soothsayer, did the children of Israel slay with the sword among them that were slain by them.

[r] Num. xxxii. 33; Deut. iii. 12, 13; chap. xxii. 4. —— [s] Ver. 16; Num. xxi. 30. —— [t] Num. xxi. 24, 25. —— [u] Chap. xii. 5. —— [v] Deut. iii. 11; chap. xii. 4. —— [w] Num. xxi. 34, 35. —— [x] Ver. 11. [y] Num. xviii. 20, 23, 24; chap. xiv. 3, 4. —— [z] Ver. 33. —— [a] Chap. xii. 2. —— [b] Num. xxi. 28. —— [c] Num. xxi. 30; ver. 9.

[d] Or, *the high places of Baal, and house of Baal-meon*; see Num. xxxii. 38. —— [e] Num. xxi. 23. —— [f] Num. xxxii. 37. —— [g] Num. xxxii. 38. —— [h] Deut. iii. 17; chap. xii. 3. —— [i] Or, *springs of Pisgah*, or *the hill*. —— [k] Deut. iii. 10. —— [l] Numbers xxi. 24. [m] Num. xxxi. 8. —— [n] Num. xxii. 5; xxxi. 8. —— [o] Or, *diviner*.

to have enabled them to establish themselves in it for ever. 3. It was never said, Thou shalt *conquer* it all, and then *divide* it; no. Several of the tribes, *after* their quota was allotted them, were obliged to drive out the ancient inhabitants. See on chap. xi. 18.

Verse 7. *The nine tribes, and the half tribe of Manasseh*] The other half tribe of Manasseh, and the two tribes of Reuben and Gad, had got their inheritance on the other side of Jordan, in the land formerly belonging to Og king of Bashan, and Sihon king of the Amorites.

Verse 9. *From Aroer*] See on chap. xii. 2.

Verse 11. *Border of the Geshurites*] See on chap. xii. 5.

Verse 17. *Bamoth-baal*] The high places of Baal, probably so called from altars erected on hills for the impure worship of this Canaanitish Priapus.

Verse 18. *Jahaza*] A city near Medeba and Dibon. It was given to the Levites, 1 Chron. vi. 78.

Kedemoth] Mentioned Deut. ii. 26; supposed to have been situated beyond the river *Arnon*.

Mephaath] Situated on the frontiers of Moab, on the eastern part of the desert. It was given to the Levites, chap. xxi. 37.

Verse 19. *Kirjathaim*] This city, according to Eusebius, was nine miles distant from Medeba, towards the east. It passed from the Emim to the Moabites, from the Moabites to the Amorites, and from the Amorites to the Israelites, Gen. xiv. 5; Deut. ii. 20. Calmet supposes the Reubenites possessed it till the time they were carried away by the Assyrians; and then the Moabites appear to have taken possession of it anew, as he collects from Jer. xlviii. and Ezek. xxv.

Sibmah] A place remarkable for its *vines*. See Isa. xvi. 8, 9; Jer. xlviii. 32.

Zareth-shahar, in the mount of the valley] This probably means a town situated on or near to a hill, in some flat country.

Verse 20. *Beth-peor*] The *house* or *temple of Peor*, situated at the foot of a mountain of the same name. See Num. xxv. 3.

Verse 21. *The princes of Midian*] See the history of this war, Num. xxxi. 1, &c.; and from that place this and the following verse seem to be borrowed, for

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23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 [p] And their coast was Jazer, and all the cities of Gilead, [q] and half the land of the children of Ammon, unto Aroer that *is* before [r] Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, [s] Beth-aram, and Beth-nimrah, [t] and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge [u] of the sea of Chinneroth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

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29 And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and [v] all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and [w] Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the [x] children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 [y] But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, [z] as he said unto them.

[p] Num. xxxii. 35.——[q] Compare Num. xxi. 26, 28, 29, with Deut. ii. 19, and Judg. xi. 13, 15, &c.——[r] 2 Sam. xi. 1; xii. 26. [s] Num. xxxii. 36.——[t] Gen. xxxiii. 17; 1 Kings vii. 46.

[u] Num. xxxiv. 11.——[v] Num. xxxii. 41; 1 Chron. ii. 23. [w] Chap. xii. 4.——[x] Num. xxxii. 39, 40.——[y] Ver. 14; chapter xviii. 7.——[z] Num. xviii. 20; Deut. x. 9; xviii. 1, 2.

the introduction of the death of Balaam here seems quite irrelevant.

Verse 23. *The cities and the villages*] By *villages*, חצרים *chatserim*, it is likely that *movcable villages* or *tents* are meant, such as are in use among the Bedouin Arabs; places where they were accustomed to feed and pen their cattle.

Verse 25. *Half the land of the children of Ammon*] This probably was land which had been taken from the Ammonites by Sihon, king of the Amorites, and which the Israelites possessed by right of conquest. For although the Israelites were forbidden to take the land of the Ammonites, Deut. ii. 37, yet this part, as having been united to the territories of Sihon, they might possess when they defeated that king and subdued his kingdom.

Verse 26. *Ramath-mizpeh*] The same as *Ramoth-gilead.* It was one of the cities of refuge, chap. xx. 8; Deut. iv. 47.

Mahanaim] Or the *two camps.* Situated on the northern side of the brook Jabbok, celebrated for the vision of the two camps of angels which Jacob had there; see Gen. xxxii. 2.

Verse 27. *Beth-aram*] This city was rebuilt by Herod, and called *Livias*, in honour of *Livia*, the wife of *Augustus.* Josephus calls it *Julias*, Julia being the name which the Greeks commonly give to *Livia.*—*Calmet.*

Succoth] A place between Jabbok and Jordan where Jacob pitched his *tents*, from which circumstance it obtained its name; see Genesis xxxiii. 17.

Verse 29. *The half tribe of Manasseh*] When the tribes of Reuben and Gad requested to have their settlement on the east side of Jordan, it does not appear that any part of the tribe of Manasseh requested to be settled in the same place. But as this tribe was numerous, and had much cattle, Moses thought proper to appoint one half of it to remain on the east of Jordan, and the other to go over and settle on the west side of that river.

Verse 30. *The towns of Jair*] These were sixty cities; they are mentioned afterwards, and in 1 Chron. ii. 21, &c. They are the same with the *Havoth-jair* mentioned Num. xxxii. 41. Jair was son of Segub, grandson of Esron or Hezron, and great-grandson of Machir by his grandmother's side, who married Hezron of the tribe of Judah. See his genealogy 1 Chron. ii. 21–24.

Verse 32. *Which Moses did distribute*] Moses had settled every thing relative to these tribes before his death, having appointed them to possess the territories of Og king of Bashan, and Sihon king of the Amorites.

For particulars on this chapter, the reader, if he judge it of consequence, may consult *Calmet.*

CHAPTER XIV.

Eleazar, Joshua, and the heads of the fathers, distribute the land by lot to the people, 1–3. *The Levites receive no* land, *but* cities *to dwell in, and suburbs for their cattle,* 4, 5. *Caleb requests to have Mount Hebron for an inheritance, because of his former services,* 6–12. *Joshua grants his request,* 13–15.

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AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a] which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 [b] By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

3 [c] For Moses had given the inheritance of two tribes and a half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

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4 For [d] the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

[a] Num. xxxiv. 17, 18. — [b] Num. xxvi. 55; xxxiii. 54; xxxiv. 13. — [c] Chap. xiii. 8, 32, 33. — [d] Gen. xlviii. 5; 1 Chron. v. 1, 2.

NOTES ON CHAP. XIV.

Verse 1. *Eleazar the priest, &c.*] ELEAZAR, as being the minister of GOD in *sacred* things is mentioned *first*. JOSHUA, as having the supreme command in all things *civil*, is mentioned *next*. And the HEADS or PRINCES of the twelve tribes, who in all things acted *under* Joshua, are mentioned *last*. These *heads* or *princes* were twelve, Joshua and Eleazar included; and the reader may find their names in Num. xxxiv. 19–28. It is worthy of remark that no prince was taken from the tribes of *Reuben* and *Gad*, because these had already received their inheritance on the other side of Jordan, and therefore could not be interested in this division.

Verse 2. *By lot was their inheritance*] Concerning the meaning and use of the lot, see the note on Num. xxxvi. 55; and concerning the manner of *casting lots* in the case of the *scape-goat*, see the note on Lev. xvi. 8, 9.

On this subject Dr. Dodd has selected some good observations from *Calmet* and *Masius*, which I here borrow: "Though God had sufficiently pointed out by the predictions of Jacob when dying, and those of Moses, what portions he designed for each tribe, we readily discern an admirable proof of his wisdom in the orders he gave to decide them by *lot*. By this means the false interpretations which might have been given to the words of Jacob and Moses were prevented; and by striking at the root of whatever might occasion *jealousies* and *disputes* among the tribes, he evidently secured the honesty of those who were to be appointed to distribute to them the conquered countries in the land of Canaan. Besides, the success of this method gave a fresh proof of the Divinity of the Jewish *religion*, and the truth of its *oracles*. Each tribe finding itself placed *by lot* exactly in the spot which Jacob and Moses had foretold, it was evident that Providence had equally directed both those *predictions* and that *lot*. The event justified the truth of the promises. The more singular it was, the more clearly we discern the finger of God in it. The portion, says *Masius*, fell to each tribe just as Jacob had declared two hundred and fifty years before in the last moments of his life, and Moses, immediately before his death; for to the tribe of JUDAH fell a country abounding in *vineyards* and *pastures*; to ZEBULUN and ISSACHAR, *sea-coasts*; in that of ASHER was plenty of *oil*, *wheat*, and *metals*; that of BENJAMIN, near to the *temple*, was, in a manner, *between the shoulders of the Deity*; EPHRAIM and MANASSEH were distinguished with a territory blessed in a *peculiar* manner by Heaven; the land of NAPHTALI extended from the *west* to the *south* of the tribe of Judah. Since therefore the lot so well corresponded to these predictions, would it not be insolence and stupidity in the highest degree, not to acknowledge the *inspiration* of God in the *word* of Jacob and Moses, the *direction* of his *hand* in the *lot*, and his *providence* in the *event*?"

How the *lot* was cast in this case cannot be particularly determined. It is probable, 1. That the land was geographically divided into ten portions. 2. That each portion was called by a particular name. 3. That the name of each portion was written on a separate slip of parchment, wood, &c. 4. That the names of the claimants were also written on so many slips. 5. The names of the portions, and of the tribes, were put into separate vessels. 6. Joshua, for example, put his hand into the vessel containing the names of the tribes, and took out one slip; while Eleazar took out one from the other vessel, in which the names of the *portions* were put. 7. The *name* drawn, and the *portion* drawn, being read, it was immediately discerned what the *district* was which God had designed for such a *tribe*. This appears to be the most easy way to determine such a business.

Verse 4. *The children of Joseph were two tribes*] This was ascertained by the prophetic declaration of their grandfather Jacob, Gen. xlviii. 5, 6; and as *Levi* was taken out of the tribes for the service of the sanctuary, one of these sons of Joseph came in his place, and Joseph was treated as the first-born of Jacob, in the place of Reuben, who had forfeited his right of primogeniture.

With their suburbs for their cattle] For the meaning of this passage the reader is referred to the note on Num. xxxv. 5.

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5 [e] As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the [f] Kenezite said unto him, Thou knowest [g] the thing that the LORD said unto Moses the man of God concerning me and thee [h] in Kadesh-barnea.

7 Forty years old *was* I when Moses the servant of the LORD [i] sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless [k] my brethren that went up with me made the heart of the people melt: but I wholly [l] followed the LORD my God.

9 And Moses sware on that day, saying, [m] Surely the land [n] whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, [o] as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel [p] wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

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11 [q] As yet I *am as* strong this day as *I was* in the day that Moses sent me; as my strength *was* then, even so *is* my strength now, for war, both [r] to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how [s] the Anakims *were* there, and *that* the cities *were* great *and* fenced: [t] if so be the LORD *will be* with me, then [u] I shall be able to drive them out, as the LORD said.

13 And Joshua [v] blessed him, [w] and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

[e] Num. xxxv. 2; chap. xxi. 2.——[f] Num. xxxii. 12; chap. v. x 17.——[g] Num. xiv. 24, 30; Deut. i. 36, 38.——[h] Num. xiii. 26. [i] Num. xiii. 6; xiv. 6.——[k] Num. xiii. 31, 32; Deut. i. 28. [l] Num. xiv. 24; Deut. i. 36.——[m] Num. xiv. 23, 24; Deut. i. 36; chap. i. 3.——[n] See Num. xiii. 22.

[o] Num. xiv. 30.——[p] Heb. *walked*.——[q] Eccles. xlvi. 9; see Deut. xxxiv. 7.——[r] Deut. xxxi. 2.——[s] Num. xiii. 28, 33. [t] Psa. xviii. 32, 34; lx. 12; Rom. viii. 31.——[u] Chap. xv. 14; Judg. i. 20.——[v] Chap. xxii. 6.——[w] Chap. x. 37; xv. 13; Judg. i. 20; see chap. xxi. 11, 12; 1 Chron. vi. 55, 56.

Verse 5. *They divided the land.*] This work was begun some time before at *Gilgal*, and was finished some time after at *Shiloh*. It must have required a very considerable time to make all the geographical arrangements that were necessary for this purpose.

Verse 6. *Caleb the son of Jephunneh the Kenezite*] In the note on the parallel place, Num. xxxii. 12, it is said Kenaz was probably the *father* of Jephunneh, and that Jephunneh, not Caleb, was the Kenezite; but still, allowing this to be perfectly correct, Caleb might also be called the *Kenezite*, as it appears to have been a *family* name, for Othniel, his nephew and son-in-law, is called the son of *Kenaz*, chap. xv. 17; Judg. i. 13, and 1 Chron. iv. 13; and a grandson of Caleb is also called the son of *Kenaz*, 1 Chron. iv. 15. In 1 Chron. ii. 18, Caleb is called the son of *Hezron*, but this is only to be understood of his having Hezron for one of his *ancestors*; and *son* here may be considered the same as *descendant*; for Hezron, of the tribe of Judah, having come into Egypt one hundred and seventy-six years before the birth of Caleb, it is not at all likely that he could be called his *father* in the proper sense of the term. Besides, the supposition above makes a very good sense, and is consistent with the use of the terms *father*, *son*, and *brother*, in different parts of the sacred writings.

Thou knowest the thing that the Lord said] In the place to which Caleb seems to refer, viz., Num. xiv. 24, there is not a word concerning a promise of *Hebron* to him and his posterity; nor in the place (Deut. i. 36) where Moses repeats what had been done at *Kadesh-barnea*: but it may be *included* in what is there spoken. God promises, *because he had another spirit within him*, and had *followed God fully*, therefore he should enter into the land whereinto he came, and his seed should possess it. Probably this relates to *Hebron*, and was so understood by all parties at that time. This seems tolerably evident from the pointed reference made by Caleb to this transaction.

Verse 7. *As it was in mine heart.*] Neither *fear* nor *favour* influenced him on the occasion; he told what he believed to be the truth, the whole truth, and nothing but the truth.

Verse 9. *The land whereon thy feet have trodden*] This probably refers to *Hebron*, which was no doubt mentioned on this occasion.

Verse 10. *These forty and five years*] See the note on chap. xiii. 1.

Verse 11. *Even so is my strength now*] I do not ask this place because I wish to sit down now, and take my ease; on the contrary, I know I must fight, to drive out the Anakim, and I am as able and willing to do it as I was forty-five years ago, when Moses sent me to spy out the land.

Verse 12. *I shall be able to drive them out*] He cannot mean *Hebron* merely, for that had been taken before by Joshua; but in the request of Caleb doubtless all the *circumjacent country* was comprised, in many parts of which the Anakim were still in considerable force. It has been conjectured that Hebron itself had again fallen under the power of its former possessors, who, taking the advantage of the absence of the Israelitish army, who were employed in other parts of the country, re-entered the city, and restored their ancient domination. But the first opinion seems best founded.

Verse 13. *Joshua blessed him*] As the word *bless*

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14 [a] Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he [b] wholly followed the LORD God of Israel.

15 And [z] the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. [a] And the land had rest from war.

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[a] Chap. xxi. 12; 1 Mac. ii. 56.——[b] Ver. 8, 9.

[z] Gen. xxiii. 2; chap. xv. 13.——[a] Chap. xi. 23.

often signifies to *speak good* or *well of* or *to* any person, (see the note on Gen. ii. 3,) here it may mean the *praise* bestowed on Caleb's intrepidity and faithfulness by Joshua, as well as a *prayer* to God that he might have prosperity in all things; and especially that the Lord might be *with him*, as himself had expressed in the preceding verse.

Verse 14. *Hebron therefore became the inheritance of Caleb*] Joshua admitted his claim, recognised his right, and made a full conveyance of Hebron and its dependencies to Caleb and his posterity; and this being done in the sight of all the elders of Israel, the right was publicly acknowledged, and consequently this portion was excepted from the general determination by lot; God having long before made the cession of this place to him and to his descendants.

Verse 15. *And the name of Hebron before* was *Kirjath-arba*] That is, *the city of Arba*, or rather, *the city of the four*, for thus קרית ארבע *kiryath arba* may be literally translated. It is very likely that this city had its name from *four* Anakim, gigantic or powerful men, probably *brothers*, who built or conquered it. This conjecture receives considerable strength from chap. xv. 14, where it is said that Caleb drove from *Hebron* the *three sons of Anak*, *Sheshai*, *Ahiman*, and *Talmai*: now it is quite possible that Hebron had its former name, *Kirjath-arba*, the *city of the four*, from these *three* sons and their *father*, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength and influence in the country. It appears however from chap. xv. 13 that *Arba* was a proper name, as there he is called the *father of Anak*. The Septuagint call Hebron *the metropolis of the Enakim*, μητροπολις των Ενακιμ. It was probably the seat of government, being the *residence* of the above chiefs, from whose *conjoint* authority and power it might have been called חברון *chebron*; as the word חבר *chabar* literally signifies to *associate*, to *join in fellowship*, and appears to be used, Job xli. 6, for "*associated merchants*, or *merchants' companions*, who travelled in the same caravan." Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called *the city of the four* because it was the burial-place of *Adam*, *Abraham*, *Isaac*, and *Jacob*. Such traditions confute themselves.

The land had rest from war.] There were no more *general* wars; the inhabitants of Canaan collectively could make no longer any head, and when their confederacy was broken by the conquests of Joshua, he thought proper to divide the land, and let each tribe expel the ancient inhabitants that might still remain in its own territories. Hence the wars after this time were *particular* wars; there were no more general campaigns, as it was no longer necessary for the *whole* Israelitish body to act against an enemy now *disjointed* and *broken*. This appears to be the most rational meaning of the words, *The land had rest from war*

THE Jewish economy furnishes, not only a history of God's revelations to man, but also a history of his providence, and an ample, most luminous, and glorious comment on that providence. Is it possible that any man can seriously and considerately sit down to the reading even of this book, without rising up a wiser and a better man! This is the true history which everywhere exhibits God as the *first mover* and *prime agent*, and men only as subordinate actors. What a miracle of God's power, wisdom, grace, justice, and providence are the people of Israel in every period of their history, and in every land of their dispersions! If their *fall* occasioned the *salvation* of the Gentile world, what shall their *restoration* produce! Their future *inheritance* is not left to what men would call the *fortuitous* decision of a *lot*; like Caleb's possession it is confirmed by the oath of the Lord; and when the end shall be, this people shall stand in their lot at the end of the days, and shall again be great to the ends of the earth.

CHAPTER XV.

The lot of the tribe of Judah described, 1. *Their south border*, 2–4. *Their east border*, 5–11. *Their west border*, 12. *Caleb's conquest*, 13–15. *Promises his daughter to the person who should take Kirjath-sepher*, 16. *Othniel his kinsman renders himself master of it, and gets* Achsah *to wife*, 17. *Her request to her father to get a well-watered land, which is granted*, 18, 19. *The cities of the tribe of Judah are enumerated*, 20–63.

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THIS then was the lot of the tribe of the children of Judah by their families; [a] *even* to the border of Edom the [b] wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the Salt Sea, from the [c] bay that looketh southward:

3 And it went out to the south side [d] to [e] Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

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4 *From thence* it passed [f] toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

[a] Numbers xxxiv. 3.—[b] Numbers xxxiii. 36.—[c] Hebrew, *tongue*.

[d] Num. xxxiv. 4.—[e] Or, *the going up to Acrabbim*.—[f] Num. xxxiv. 5.

NOTES ON CHAP. XV.

Verse 1. *This then was the lot of the tribe of—Judah*] The geography of the sacred writings presents many difficulties, occasioned by the changes which the civil state of the promised land has undergone, especially for the last two thousand years. Many of the ancient towns and villages have had their names so totally changed, that their former appellations are no longer discernible; several lie buried under their own ruins, and others have been so long destroyed that not one vestige of them remains. On these accounts it is very difficult to ascertain the situation of many of the places mentioned in this and the following chapters. But however this may embarrass the commentator, it cannot affect the *truth* of the narrative. Some of the principal cities in the universe, cities that were the seats of the most powerful empires, are not only reduced to *ruins*, but so completely blotted out of the map of the world that their situation cannot be ascertained. Where is *Babylon*? Where are *Nineveh*, *Carthage*, *Thebes*, *Tyre*, *Baalbec*, *Palmyra*, and the so far-famed and greatly celebrated TROY? Of the former and the latter, so renowned by *historians* and *poets*, scarcely a vestige, properly speaking, remains; nor can the learned agree on the *spot* once occupied by the buildings of those celebrated cities! Should this circumstance invalidate the whole history of the ancient world, in which they made so conspicuous a figure! And can the authenticity of our sacred historian be impaired, because several of the places *he* mentions no longer exist? Surely no: nor *can* it be called in question but by the *heedless* and *superficial*, or the *decidedly* profane. Although some of the cities of the holy land are destroyed, and it would be difficult to ascertain the geography of several, yet enough remain, either under their ancient names, or with such decisive characteristics, that through their new names their ancient appellatives are readily discernible.

It is natural to suppose that the *division* mentioned here was made after an accurate survey of the land, which might have been made by proper persons accompanying the conquering army of the Israelites. *Nine* tribes and a *half* were yet to be accommodated, and the land must be divided into *nine parts* and a *half*. This was no doubt done with the utmost judgment and discretion, the advantages and disadvantages of each division being carefully balanced. These were the portions which were divided by lot; and it appears that Judah drew the *first* lot; and, because of the importance and pre-eminence of this tribe, this lot is first described.

By their families] It is supposed that the *family divisions* were not determined by lot. These were left to the prudence and judgment of Joshua, Eleazar, and the ten princes, who appointed to each family a district in proportion to its number, &c., the general division being that alone which was determined by the *lot*.

To the border of Edom] The tribe of Judah occupied the most southerly part of the land of Canaan. Its limits extended from the extremity of the *Dead Sea* southward, along Idumea, possibly by the desert of *Sin*, and proceeding from east to west to the Mediterranean Sea, and the most eastern branch of the river Nile, or to what is called the river of Egypt. Calmet very properly remarks, that Joshua is particular in giving the limits of this tribe, as being the first, the most numerous, most important; that which was to furnish the *kings* of Judea; that in which *pure religion* was to be preserved, and that from which the *Messiah* was to spring.

Verse 2. *From the bay that looketh southward*] These were the southern limits of the tribe of Judah, which commenced at the extremity of the lake Asphaltites or Dead Sea, and terminated at *Sihor* or the river of Egypt, and Mediterranean Sea; though some think it extended to the *Nile*.

Verse 3. *Maaleh-acrabbim*] The ascent of the Mount of Scorpions, probably so called from the multitude of those animals found in that place.

Kadesh-barnea] This place was called *En-mishpat*, Gen. xiv. 7. It was on the edge of the wilderness of Paran, and about twenty-four miles from Hebron. Here Miriam, the sister of Moses and Aaron, died; and here Moses and Aaron rebelled against the Lord; hence the place was called *Meribah-Kadesh*, or *the contention of Kadesh*.

Karkaa] Supposed to be the *Coracca* of Ptolemy, in Arabia Petræa.—*Calmet*.

Verse 4. *Toward Azmon*] This was the last city they possessed toward Egypt.

The river of Egypt] The most eastern branch of the river Nile. See on chap. xiii. 3. But there is much reason to doubt whether any branch of the Nile be meant, and whether the promised land extended to that river. On this subject it is impossible to decide either way.

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5 And the east border *was* the Salt Sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to [g] Beth-hogla, and passed along by the north of Beth-arabah; and the border went up [h] to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from [i] the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [k] En-rogel:

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8 And the border went up [l] by the valley of the son of Hinnom unto the south side of the [m] Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end [n] of the valley of the giants northward:

9 And the border was drawn from the top of

[g] Chap. xviii. 19.——[h] Chap. xviii. 17.——[i] Chap. vii. 26. [k] 2 Sam. xvii. 17; 1 Kings i. 9.

[l] Chap. xviii. 16; 2 Kings xxiii. 10; Jer. xix. 2, 6.——[m] Chap. xviii. 28; Judg. i. 21; xix. 10.——[n] Chap. xviii. 16.

Verse 5. *The east border* was *the Salt Sea*] The Salt Sea is the same as the Dead Sea, lake Asphaltites, &c. And here it is intimated that the eastern border of the tribe of Judah extended along the Dead Sea, from its lowest extremity to the *end of Jordan*, i. e., to the place where Jordan falls into this sea.

Verse 6. *Beth-hogla*] A place between Jericho and the Dead Sea, belonging to the tribe of Benjamin, chap. xviii. 21, though here serving as a frontier to the tribe of Judah.

Stone of Bohan] This must have been some remarkable place, probably like the *stone of Jacob*, which afterwards became *Beth-el*; but where it was situated is uncertain.

Verse 7. *The valley of Achor*] Debir mentioned in this verse is unknown. The *valley of Achor* had its name from the punishment of *Achan*. See the account, chap. vii. 24, &c.

En-shemesh] The *fountain of the sun*; it was eastward of Jerusalem, on the confines of Judah and Benjamin.

Verse 8. *The valley of the son of Hinnom*] Who Hinnom was is not known, nor why this was called *his* valley. It was situated on the east of Jerusalem; and is often mentioned in Scripture. The image of the idol Moloch appears to have been set up there; and there the idolatrous Israelites caused their sons and daughters to pass through the fire in honour of that demon, 2 Kings xxiii. 10. It was also called *Tophet*, see Jer. vii. 32. When King Josiah removed the image of this idol from this valley, it appears to have been held in such universal execration, that it became the general receptacle of all the filth and impurities which were carried out of Jerusalem; and it is supposed that *continual fires* were there kept up, to consume those impurities and prevent infection. From the Hebrew words גי בן הנם *gai ben Hinnom*, the *valley of the son of Hinnom*, and by contraction, גי הנם *gai Hinnom*, the *valley of Hinnom*, came the Γεεννα, *Gehenna* of the New Testament, called also Γεεννα του πυρος, the *Gehenna of fire*, which is the emblem of *hell*, or the place of the damned. See Matt. v. 22, 29, 30; x. 28; xviii. 9, &c.

In the *East* it is common to add the name of the *father* to that of the *son*, e. g., "This land belongs to *Goborka* the son of *Kuke Prusada*." But this addition is not made till after the father's death. This custom prevailed also in the *west*. It is common among the aborigines of both *Ireland* and *Wales*.

The same is *Jerusalem*] This city was formerly called Jebus; a part of it was in the tribe of *Benjamin*; Zion, called its citadel, was in the tribe of *Judah*.

The valley of the giants] Of the *Rephaim*. See the notes on Gen. vi. 4; xiv. 5; Deut. ii. 7, 11.

On this subject, a very intelligent clergyman favours me with his opinion in the following terms:—

"The boundary between Judah and Benjamin went up from the valley of Hinnom on the east to the top of the hill southward, leaving Jebusi (or Jerusalem) to the northwest adjoining to Benjamin. This mount (Jebusi) lay between the two tribes, which the Jebusites possessed till the time of David. At the 63d verse here, it is said Judah could not drive out these people; and in Judg. i. 21, the same is said of the Benjamites. Each tribe might have attacked them at various times. There were various mounts or tops to these hills. Mount Zion and Moriah, where the temple stood, was in the tribe of Judah; Psa. lxxviii. 68, 69; lxxxvii. 2.

"In Deut. xxxiii. 12 it is said of Benjamin, *the Lord shall dwell by him*, i. e., near him, or beside his borders, *between his shoulders*; the line might be circular between the two hills or tops so as in part to encompass Mount Zion in the tribe of Judah, on which the temple stood. Benjamin's gate, (mentioned Jer. xxxvii. 12, 13, and xxxviii. 7,) was the gate leading out of the city, into the tribe of Benjamin. So the gate of Ephraim, (2 Kings xiv. 13,) was a gate which led towards the tribe of Ephraim. We give names to roads, &c., in the same way now.

"Mount Calvary, (which was on the outside of the gate,) seems to have been in the tribe of Benjamin. Query. Whether Calvary or Golgotha was so called from skulls being scattered about there, (as say some,) or rather from the figure of the rock being shaped like a man's skull, with one face of it nearly perpendicular? I incline to this latter opinion. I believe the Jews did not suffer human bones, even of malefactors, to lie about."—J. C.

Verse 9. *Baalah, which* is *Kirjath-jearim*] This place was rendered famous in Scripture, in consequence of its being the residence of the ark, for twenty

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the hill unto [o] the fountain of the water of Nephtoah, and went out to the cities of Mount Ephron; and the border was drawn [p] to Baalah, which *is* [q] Kirjath-jearim:

10 And the border compassed from Baalah westward unto Mount Seir, and passed along unto the side of Mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to [r] Timnah:

11 And the border went out unto the side of [s] Ekron northward: and the border was drawn to Shicron, and passed along to Mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* [t] to the great sea, and the coasts *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 [u] And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [v] the [w] city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence [x] the three sons of Anak, [y] Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And [z] he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

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16 [a] And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And [b] Othniel the [c] son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 [d] And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and [e] she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a [f] blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

[o] Chap. xviii. 15.——[p] 1 Chron. xiii. 6.——[q] Judg. xviii. 12. [r] Gen. xxxviii. 13; Judg. xiv. 1.——[s] Chap. xix. 43.——[t] Verse 47; Num. xxxiv. 6, 7.——[u] Chap. xiv. 13.——[v] Chap. xiv. 15. [w] Or, *Kirjath-arba*.

[x] Judg. i. 10, 20.——[y] Num. xiii. 22.——[z] Chap. x. 38; Judg. i. 11.——[a] Judg. i. 12.——[b] Judg. i. 13; iii. 9.——[c] Num. xxxii. 12; chap. xiv. 6.——[d] Judg. i. 14.——[e] See Gen. xxiv. 64; 1 Sam. xxv. 23.——[f] Gen. xxxiii. 11.

years after it was sent back by the Philistines; see 1 Sam. v., vi., and vii. 1, 2.

Verse 10. *Beth-shemesh*] The *house* or *temple of the sun*. It is evident that the *sun* was an object of adoration among the Canaanites; and hence *fountains*, *hills*, &c., were dedicated to him. *Beth-shemesh* is remarkable for the slaughter of its inhabitants, in consequence of their prying *curiously*, if not *impiously*, into the ark of the Lord, when sent back by the Philistines. See 1 Sam. vii.

Verse 12. *The great sea*] The Mediterranean.

Verse 13. *And unto Caleb—he gave a part*] See the notes on chap. xiv. 14, &c.

Verse 14. *The three sons of Anak*] See on chap. xiv. 15.

Verse 15. *Kirjath-sepher.*] The *city of the book*. Why so named is uncertain. It was also called *Debir*, and *Kirjath-sannah*. See ver. 49.

Verse 16. *Will I give Achsah my daughter*] In ancient times fathers assumed an absolute right over their children, especially in disposing of them in marriage; and it was customary for a *king* or *great man* to promise his daughter in marriage to him who should take a city, kill an enemy, &c. So Saul promised his daughter in marriage to him who should kill Goliath, 1 Sam. xvii. 25; and Caleb offers his on this occasion to him who should take *Kirjath-sepher*. Profane writers furnish many similar examples.

Verse 18. *As she came*] As she was now departing from the house of her father to go to that of her husband.

She moved him] Othniel, to *ask of her father a field*, one on which she had set her heart, as contiguous to the patrimony already granted.

She lighted off her *ass*] תצנח *vattitsnach*, she *hastily*, *suddenly* alighted, as if she had forgotten something, or was about to return to her father's house. Which being perceived by her father, he said, *What wouldest thou?* What is the matter! What dost thou want!

Verse 19. *Give me a blessing*] Do me an act of kindness. Grant me a particular request.

Thou hast given me a south land] Which was probably dry, or very ill watered.

Give me also springs of water.] Let me have some fields in which there are *brooks* or *wells* already digged.

The upper springs, and the nether springs.] He gave her even more than she requested; he gave her a district among the *mountains* and another in the *plains* well situated and well watered. There are several difficulties in this account, with which I shall not trouble the reader. What is mentioned above appears to be the sense.

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24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,
26 Amam, and Shema, and Moladah,
27 And Hazar-gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, and Beer-sheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, and Hormah,
31 And [g] Ziklag, and Madmannah, and Sansannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:
33 *And* in the valley, [h] Eshtaol, and Zoreah, and Ashnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, [i] and Gederothaim; fourteen cities with their villages:
37 Zenan, and Hadashah, and Migdal-gad,
38 And Dilean, and Mizpeh, [k] and Joktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:
42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
45 Ekron, with her towns and her villages:
46 From Ekron even unto the sea, all that *lay* [l] near Ashdod, with their villages:
47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto

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[g] 1 Sam. xxvii. 6.——[h] Num. xiii. 23.——[i] Or, *or.*

[k] 2 Kings xiv. 7.——[l] Heb. *by the place of.*

Verse 24. *Ziph*] There were two cities of this name in the tribe of Judah, that mentioned here, and another ver. 55. One of these two is noted for the refuge of David when persecuted by Saul; and the attempts made by its inhabitants to deliver him into the hands of his persecutor. See 1 Sam. xxiii. 14–24.

Verse 28. *Beer-sheba*] A city, famous in the book of Genesis as the residence of the patriarchs Abraham and Jacob, chap. xxii. 19; xxviii. 10; xlvi. 1. See the note on Gen. xxi. 31. It lay on the way between Canaan and Egypt, about forty miles from Jerusalem.

Verse 30. *Hormah*] A place rendered famous by the defeat of the Hebrews by the Canaanites. See Num. xiv. 45; Deut. i. 44.

Verse 31. *Ziklag*] The Philistines seem to have kept possession of this city till the time of David, who received it from Achish, king of Gath, 1 Sam. xxvii. 6; after which time it remained in the possession of the kings of Judah.

Verse 32. *All the cities* are *twenty and nine, with their villages*] But on a careful examination we shall find *thirty-eight*; but it is supposed that nine of these are excepted; viz. *Beer-sheba, Moladah, Hazarshual, Baalah, Azem, Hormah, Ziklag, Ain*, and *Rimmon*, which were afterwards given to the tribe of Simeon. This may appear satisfactory, but perhaps the truth will be found to be this: Several cities in the promised land are expressed by *compound* terms; not knowing the places, different translations combine what should be separated, and in many cases separate what should be combined. Through this we have *cities* formed out of *epithets*. On this ground we have *thirty-eight* cities as the sum here, instead of *twenty-nine*.

Verse 33. *Eshtaol, and Zoreah*] Here Samson was buried, it being the burial-place of his fathers; see Judges xvi. 31. These places, though first given to Judah, afterwards fell to the lot of Dan, chap. xix. 41.

Verse 35. *Jarmuth*] See the note on chap. x. 3.
Adullam] See the note on chap. xii. 15.
Socoh] It was near this place that David fought with and slew Goliath, the champion of the Philistines, 1 Sam. xvii. 1.

Verse 36. *Gederah*] See the note on chap. xii. 13.
Fourteen cities] Well reckoned, we shall find *fifteen* cities here; but probably Gederah and Gederothaim (ver. 36) are the same. See the note on ver. 32.

Verse 39. *Lachish—and Eglon*] See on chap. x. 3.

Verse 41. *Beth-dagon*] The *house* or *temple of Dagon*. This is a well known idol of the Philistines, and probably the place mentioned here was in some part of their territories; but the situation at present is unknown.

Verse 42. *Libnah*] See the note on chap. x. 29
Ether] From chap. xix. 7 we learn that this city was afterwards given to the tribe of *Simeon*.

Verse 44. *Keilah*] This town was near Hebron, and is said to have been the burying-place of the prophet Habakkuk. David obliged the Philistines to raise the siege of it; (see 1 Sam. xxiii. 1–13;) but finding that its inhabitants had purposed to deliver him into the hands of Saul, who was coming in pursuit of him, he made his escape. See this remarkable case explained in the note on Deut. xxxii. 15.
Mareshah] Called also *Maresheth* and *Marasthi*; it was the birth-place of the prophet *Micah*. Near this place was the famous battle between Asa, king of Judah, and Zera, king of Cush or Ethiopia, who was at the head of one thousand thousand men, and three hundred chariots. Asa defeated this immense host and took much spoil; 2 Chron. xiv. 9–15.

Verse 46. *Ekron*] One of the five Philistine lordships; see the note on chap. xiii. 3.

Verse 47. *Ashdod*] Called also *Azotus*, Acts viii. 40.

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[m] the river of Egypt, and [n] the great sea, and the border *thereof:*

48 And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 [o] And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And [p] Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and [q] Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

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59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 [r] Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.

63 As for the Jebusites, the inhabitants of Jerusalem, [s] the children of Judah could not drive them out: [t] but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

[m] Verse 4.——[n] Numbers xxxiv. 6.——[o] Chap. x. 41; xi. 16. [p] Or, *Janus.*

[q] Chap. xiv. 15; ver. 13.——[r] Chap. xviii. 14.——[s] See Judg. i. 8, 21; 2 Sam. v. 6.——[t] Judg. i. 21.

Unto the river of Egypt] The *Pelusiac* branch of the Nile, or *Sihor*. But see on ver. 4.

The great sea] The Mediterranean.

Verse 48. *Socoh*] See a town of this name, ver. 35.

Verse 49. *Kirjath-sannah*] See the note on ver. 15.

Verse 51. *Goshen*] See the note on chap. x. 41.

Giloh] The country of the traitor *Ahithophel*, 2 Sam. xv. 12.

Verse 53. *Beth-tappuah*] The *house of the apple* or *citron tree*. Probably a place where these grew in great abundance and perfection.

Aphekah] See the note on chap. xii. 18.

Verse 54. *Kirjath-arba*] See the note on chap. xiv. 15.

Verse 55. *Maon*] In a desert to which this town gave name, David took refuge for a considerable time from the persecution of Saul; and in this place Nabal the Carmelite had great possessions. See 1 Sam. xxiii. 24, 25; xxv. 2.

Carmel] Not the celebrated *mount* of that name, but a village, the residence of Nabal. See 1 Sam. xxv. 2. It was near *Maon*, mentioned above, and was about ten miles eastward of Hebron. It is the place where Saul erected a *trophy* to himself after the defeat of the Amalekites; see 1 Sam. xv. 12.

Ziph] See on ver. 24.

Verse 57. *Timnah*] A frontier town of the Philistines; it was in this place that Samson got his wife, see Judg. xiv. and xv.

Verse 58. *Gedor*] See the note on chap. xii. 13. In this place the Alexandrian MS. of the Septuagint and the Codex Vaticanus add the *eleven* following towns: *Thecu, and Ephratha*, (that is, Bethlehem,) *and Phagor, and Etan, and Kulon, and Tatam, and Thebes, and Karam, and Galam, and Thether, and Manocho; eleven cities and their villages.* St. Jerome, on Mic. v. 1, mentions them, so that we find they were in the copies he used. Dr. Kennicott contends that they should be restored to the text, and accounts thus for their omission: "The same word וחצריהן *vechatsreyhen, and their villages*, occurring immediately *before* this passage and at the *end* of it, the transcriber's eye passed from one to the other by mistake. A similar accident has caused the omission of two whole verses, the 35th and 36th of chap. xxi." See the note there.

Verse 60. *Kirjath-baal*] The same as *Baalah*. See on ver. 9.

Verse 62. *The city of Salt*] Or of *Melach*. This city was somewhere in the vicinity of the lake *Asphaltites*, the waters of which are the *saltest* perhaps in the world. The whole country abounds with *salt:* see the note on Gen. xix. 25. Some suppose that it is the same as Zoar, the place to which Lot escaped after the destruction of Sodom and Gomorrah.

En-gedi] The *well of the kid:* it was situated between Jericho and the lake of Sodom or Dead Sea.

Verse 63. *The Jebusites dwell—at Jerusalem unto this day.*] The whole history of Jerusalem, previously to the time of David, is encumbered with many difficulties. Sometimes it is attributed to *Judah*, sometimes to *Benjamin;* and it is probable that, being on the frontiers of both those tribes, each possessed a part of it. If the Jebusites were ever driven out before the time of David, it is certain they recovered it again, or at least a part of it—what is called the citadel or *strong hold of Zion*, (see 2 Sam. v. 7,) which he took from them; after which the city fell wholly into the hands of the Israelites. This verse is an additional proof that the book of Joshua was not written *after* the times of the Jewish kings, as some have endeavoured to prove; for when this verse was written, the Jebusites dwelt with the children of Judah, which they did not after the days of David; therefore the book was written before there were any *kings* in Judea.

It is very likely, not only that many cities have by the lapse of time changed their names or been totally destroyed, (see the note on ver. 1,) but that the names of those in the preceding catalogue have been changed

also, several of them repeated that should have been mentioned but once, and not a few confounded with the terms by which they are described. But we must not suppose that every repetition of the name is through the carelessness of copyists; for there are often two places which bear the same name, which is frequently the case in England. But besides this, villages are mentioned as being apparently in the tribe of Judah, which afterwards appear to have been in another tribe. The reason appears to be this: many towns are mentioned which were frontier towns, and when the limits of a tribe are pointed out, such places must necessarily be mentioned, though allotted to a different tribe. This consideration will serve to remove several difficulties which occur in the reading of *this* and the following chapters.

CHAPTER XVI.

Borders of the children of Joseph, 1–4. *The borders of the Ephraimites*, 5–9. *The Canaanites dwell tributary among them*, 10.

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AND the lot of the children of Joseph [a] fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout Mount Beth-el,

2 And goeth out from Beth-el to [b] Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, [c] unto the coast of Beth-horon the nether, and to [d] Gezer: and the goings out thereof are at the sea.

4 [e] So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was [f] Ataroth-addar, [g] unto Beth-horon the upper;

6 And the border went out toward the sea to [h] Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

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7 And it went down from Janohah to Ataroth, [i] and to Naarath, and came to Jericho and went out at Jordan.

8 The border went out from Tappuah westward unto the [k] river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And [l] the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 [m] And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

[a] Heb. *went forth*.—[b] Chap. xviii. 13; Judg. i. 26.—[c] Chap. xviii. 13; 2 Chron. viii. 5.—[d] 1 Chron. vii. 28; 1 Kings ix. 15.—[e] Chap. xvii. 14.

[f] Chap. xviii. 13.—[g] 2 Chron. viii. 5.—[h] Chap. xvii. 7.—[i] 1 Chron. vii. 28.—[k] Chap. xvii. 9.—[l] Chap. xvii. 9.—[m] Judg. i. 29; see 1 Kings ix. 16.

NOTES ON CHAP. XVI.

Verse 1. *The children of Joseph*] Ephraim and Manasseh, and their descendants. The limits of the tribe of Ephraim extended along the borders of Benjamin and Dan, from *Jordan* on the *east* to the *Mediterranean* on the *west*.

Verse 2. *From Bethel to Luz*] From Gen. xxviii. 19 it appears that the place which Jacob called *Beth-el* was formerly called *Luz*; see the note there: but here they seem to be two distinct places. It is very likely that the place where Jacob had the vision was not in *Luz*, but in some place within a small distance of that city or village, (see the note on Gen. xxviii. 12,) and that sometimes the whole place was called *Beth-el*, at other times *Luz*, and sometimes, as in the case above, the two places were distinguished. As we find the term *London* comprises, not only *London*, but also the city of *Westminster* and the borough of *Southwark*; though at other times all three are distinctly mentioned.

Archi to Ataroth] Archi was the country of Hushai, the friend of David, 2 Sam. xv. 32, who is called *Hushai the Archite*. Ataroth, called *Ataroth-addar*, Ataroth the illustrious, ver. 5, and simply *Ataroth*, ver. 7, is supposed to have been about fifteen miles from Jerusalem.

Verse 3. *Beth-horon the nether*] This city was about twelve miles from Jerusalem, on the side of *Nicopolis*, formerly *Emmaus*.—CALMET. See the note on chap. x. 10.

Verse 5. *Ataroth-addar*] See the note on ver. 2.

Beth-horon the upper] The situation of this town is little known. It was eastward of *Beth-horon the nether*, and consequently not far from it.

Verse 8. *Tappuah*] This was a city in the tribe of Manasseh, and gave name to a certain district called the *land of Tappuah*. See chap. xvii. 8.

The sea] The *Mediterranean*, as before.

Verse 9. *And the separate cities*] That is, the cities that were separated from the tribe of Manasseh to be given to Ephraim; see chap. xvii. 9.

Verse 10. *The Canaanites that dwelt in Gezer*] It

appears that the Canaanites were not expelled from this city till the days of Solomon, when it was taken by the king of Egypt his father-in-law, who made it a present to his daughter, Solomon's queen. See 1 Kings ix. 16. And see the note on Josh. x. 33. The Ephraimites, however, had so far succeeded in subjecting these people as to oblige them to pay tribute, though they could not, or at least did not, totally expel them.

Of the *names* and *places* in this chapter, we may say the same as of others already mentioned. See the note on chap. xv. 1. Many of those towns were small, and, we may rationally conclude, slightly built, and consequently have perished perhaps more than a thousand years ago. It would be therefore useless to look for such places *now*. Several of the towns in England, a land not exposed to such revolutions as that of Palestine has ever been, mentioned by Cæsar and other ancient writers, are no longer discernible. Several have changed their names, and not a few their situation. Tradition states that the city of Norwich anciently stood some miles from its present situation; and we have the fullest proof that this was the case with the city of Salisbury. Such changes do not affect the truth of the ancient geography of our own country; nor can they impeach that of the sacred historian before us.

CHAPTER XVII.

The lot of the half tribe of Manasseh, 1, 2. *Case of the daughters of Zelophehad*, 3–6. *The borders of Manasseh described*, 7–11. *The Canaanites dwell among them, but are laid under tribute*, 12, 13. *The children of Joseph complain of the scantiness of their lot*, 14–16. *Joshua authorizes them to possess the mountainous wood country of the Perizzites, and gives them encouragement to expel them, though they were strong and had chariots of iron*, 17, 18.

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THERE was also a lot for the tribe of Manasseh; for he *was* the [a] first-born of Joseph; *to wit*, for [b] Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had [c] Gilead and Bashan.

2 There was also *a lot* for [d] the rest of the children of Manasseh by their families; [e] for the children of [f] Abiezer, and for the children of Helek, [g] and for the children of Asriel, and for the children of Shechem, [h] and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 But [i] Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

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4 And they came near before [k] Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [l] The Lord commanded Moses to give us an inheritance among our brethren. Therefore, according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

[a] Gen. xli. 51; xlvi. 20; xlviii. 18.—[b] Gen. l. 23; Num. xxvi. 29; xxxii. 39, 40; 1 Chron. vii. 14.—[c] Deut. iii. 15.—[d] Num. xxvi. 29–32.—[e] 1 Chron. vii. 18.

[f] Num. xxvi. 30; *Jezer*.—[g] Num. xxvi. 31.—[h] Num. xxvi. 32.—[i] Num. xxvi. 33; xxvii. 1; xxxvi. 2.—[k] Chap. xiv. 1.—[l] Num. xxvii. 6, 7.

NOTES ON CHAP. XVII.

Verse 1. *There was also a lot for the tribe of Manasseh*] It was necessary to mark this because Jacob, in his blessing, (Gen. xlviii. 19, 20,) did in a certain sense set Ephraim before Manasseh, though the latter was the first-born; but the place here shows that this preference did not affect the rights of primogeniture.

For Machir—because he was a man of war] It is not likely that Machir himself was now alive; if he were, he must have been nearly 200 years old. It is therefore probable that what is spoken here is spoken of his children, who now possessed the lot that was originally designed for their father, who it appears had signalized himself as a man of skill and valour in some of the former wars, though the circumstances are not marked. His descendants, being of a warlike, intrepid spirit, were well qualified to defend a frontier country, which would be naturally exposed to invasion.

Verse 2. *The rest of the children of Manasseh*] That is, his *grandchildren*; for it is contended that Manasseh had no other son than *Machir*; and these were very probably the children of Gilead, the son of Machir.

Verse 3. *Zelophehad—had no sons, but daughters*] See this case considered at large in the notes on Num. xxvii. 1–7, and xxxvi. 1, &c.

Verse 5. *There fell ten portions to Manasseh*] The Hebrew word חבל *chabley*, which we translate *portions*, signifies literally *cords* or *cables*, and intimates that by means of a *cord*, *cable*, or what we call a *chain*, the land was divided. We have but little account of the arts and sciences of the Hebrews, yet from the

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6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 And the coast of Manasseh was from Asher to [m] Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but [n] Tappuah, on the border of Manasseh, *belonged* to the children of Ephraim:

9 And the coast descended [o] unto the [p] river Kanah, southward of the river: [q] these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

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11 [r] And Manasseh had in Issachar and in Asher [s] Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet [t] the children of Manasseh could not drive out *the inhabitants of* those cities: but the Canaanites would dwell in the land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to [u] tribute; but did not utterly drive them out.

14 [v] And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* [w] one lot and one portion to inherit, seeing I

[m] Chap. xvi. 6.——[n] Chap. xvi. 8.——[o] Chap. xvi. 8.——[p] Or, *brook of reeds.*——[q] Chap. xvi. 9.——[r] 1 Chron. vii. 29.

[s] 1 Sam. xxxi. 10; 1 Kings iv. 12.——[t] Judg. i. 27, 28.——[u] Ch. xvi. 10.——[v] Chap. xvi. 4.——[w] Gen. xlviii. 22.

sketches which we find in different parts of the Old Testament it appears that their minds were in many respects well cultivated; nor could the division, which is mentioned in this book, have been made without such a measure of geographical knowledge, as we find it difficult to grant them. Suppose even in this case, the land was not measured with a chain, which in some cases would have been impracticable, because the ancient inhabitants still occupied the places which were allotted to certain tribes or families; yet the allusion to this mode of measurement shows that it was well known among them.

As there were *six* sons and *five* daughters, among whom this division was to be made, there should be *eleven* portions; but Zelophehad, son of Hepher, having left five daughters in his place, neither he nor Hepher are reckoned. The lot of Manasseh therefore was divided into *ten* parts; five for the five sons of *Gilead*, who were Abiezer, Helek, Asriel, Shechem, and Shemida; and five for the five daughters of *Zelophehad*, viz., Mahlah, Noah, Hoglah, Milcah, and Tirzah.—Calmet.

Verse 9. *Unto the river Kanah*] Literally, the *river* or *valley of the reeds*, translated by the Vulgate, *vallis arundineti*. The tribe of Manasseh appears to have been bounded on the north by this *torrent* or *valley*, and on the south by the Mediterranean Sea.

Verse 10. *They met together in Asher on the north*] The tribe of Asher extended from the Mediterranean Sea to Mount Carmel, chap. xix. 26, and the tribe of Manasseh extended to *Dor* and her towns, (see the following verse,) which were in the vicinity of Carmel; and thus it appears that these two tribes formed a junction at the Mediterranean Sea. This may serve to remove the difficulties in this verse; but still it does appear that in several cases the tribes were intermingled; for *Manasseh* had several towns, both in *Issachar* and in *Asher*, see ver. 11. In like manner, *Judah* had towns in *Dan* and *Simeon*; and *Simeon* had towns in *Judah*; and what is spoken of the *boundaries* of the tribes, may be sometimes understood of those *towns* which certain tribes had within the limits of others. For, in several cases, towns seem to be interchanged, or purchased, by mutual consent, so that in some instances the possessions were intermingled, without any confusion of the tribes or families.

Verse 11. *Beth-shean*] Called afterwards *Scythopolis*; the city of the *Scythians* or *Cuthites*, those who were sent into the different Samaritan cities by the kings of Assyria.

Dor] On the Mediterranean Sea, about eight miles from Cæsarea, on the road to Tyre.

En-dor] The *well* or *fountain of Dor*, the place where Saul went to consult the witch; 1 Sam. xxviii. 7, &c.

Verse 12. *Could not drive out, &c.*] They had neither *grace* nor *courage* to go against their enemies, and chose rather to share their territories with those whom the justice of God had proscribed, than exert themselves to expel them. But some commentators give a different turn to this expression, and translate the passage thus: *But the children of Manasseh could not* (resolve) *to destroy those cities, but the Canaanites consented to dwell in the land.* And as they were willing to pay tribute, and the others chose to tolerate them on those terms, they agreed to dwell together: but this paying of tribute seems not to have taken place till some time after, *when the children of Israel were waxen strong*, &c.

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am [x] a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of the [y] giants, if Mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have [z] chariots of iron, *both they* who *are* of Bethshean and her towns, and *they* who *are* [a] of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, [b] though they have iron chariots, *and* though they *be* strong.

[x] Gen. xlviii. 19; Num. xxvi. 34, 37.——[y] Or, *Rephaims*; Gen. xiv. 5; xv. 20.

[a] Judg. i. 19; iv. 3.——[z] Chap. xix. 18; 1 Kings iv. 12
[b] Deut. xx. 1.

Verse 15. *If thou be a great people*] Joshua takes them at their own word; they said, ver. 14, that they were a great people; then said he, *If thou be a great people*, or *seeing thou art a great people, go to the wood country, and clear away for thyself.* Joshua would not reverse the decision of the lot; but as there was much woodland country, he gave them permission to clear away as much of it as they found necessary to extend themselves as far as they pleased.

Verse 16. *The hill is not enough for us*] The mountain of Gilboa being that which had fallen to them by lot.

Chariots of iron] We cannot possess the plain country, because that is occupied by the Canaanites; and we cannot conquer them, because they have *chariots of iron*, that is, very strong chariots, and *armed with scythes*, as is generally supposed.

Verse 18. *The outgoings of it shall be thine*] Clear away the wood, occupy the mountain, and you shall soon be able to command all the valleys; and, possessing all the defiles of the country, you shall drive out the Canaanites, though they have chariots of iron: your situation will be advantageous, your numbers very respectable, and the hand of God will be upon you for good.

1. FROM the whole history of the Israelites we find that it was difficult to please them; they had a dissatisfied mind, and hence were rarely contented. From the above account we learn that the children of Joseph were much inclined to quarrel with Joshua, because they had not such a lot as they wished; though they could not be ignorant that their lot, as that of the others, had been determined by the especial providence of God.

2. Joshua treats them with great firmness; he would not attempt to alter the appointment of God, and he saw no reason to reverse or change the grant already made. They were both *numerous* and *strong*, and if they put forth their strength under the direction of even the ordinary providence of God, they had every reason to expect success.

3. *Slothfulness* is natural to man; it requires much training to induce him to labour for his daily bread; if God should miraculously send it he will *wonder* and *eat* it, and that is the whole. *Strive to enter in at the strait gate* is an ungracious word to many; they profess to trust in God's mercy, but *labour not* to enter into that rest: God will not reverse his *purpose* to meet their *slothfulness*; they alone who *overcome* shall sit with Jesus upon his throne. Reader, *take unto thee the whole armour of God, that thou mayest be able to stand in the evil day, and having done all—to* STAND. And remember, that he only who *endures to the end* shall be saved.

CHAPTER XVIII.

The tabernacle is set up at Shiloh, 1. *Seven of the tribes having not yet received their inheritance*, 2, *Joshua orders three men from each tribe to be chosen, and sent to examine the land and divide it into seven parts, which should be distributed among them by lot*, 3–7. *The men go and do as commanded, and return to Joshua*, 8, 9. *Joshua casts lots for them*, 10. *The lot of Benjamin, how situated*, 11. *Its* northern *boundaries*, 12–14. *Its* southern *boundaries*, 15–19. *Its* eastern *boundary*, 20. *Its* cities, 21–28.

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AND the whole congregation of the children of Israel assembled together [a] at Shiloh, and [b] set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes,

[a] Chap. xix. 51; xxi. 2; xxii. 9; Jer. vii. 12.

[b] Judg. xviii. 31; 1 Sam. i. 3, 24; iv. 3, 4.

NOTES ON CHAP. XVIII.

Verse 1. *Israel assembled together at Shiloh*] This appears to have been a considerable town about fifteen miles from Jerusalem, in the tribe of Ephraim, and nearly in the centre of the whole land. To this place both the camp of Israel, and the ark of the Lord, were

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which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c] How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: [d] Judah shall abide in their coast on the south, and [e] the house of Joseph shall abide in their coast on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, [f] that I may cast lots for you here before the LORD our God.

7 [g] But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: [h] and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

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8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their fami-

[c] Judg. xviii. 9.——[d] Chap. xv. 1.——[e] Chap. xvi. 1, 4.

[f] Chap. xiv. 2; ver. 10.——[g] Chap. xiii. 33.——[h] Chap. xiii. 8.

removed from Gilgal, after a residence there of *seven* years. Here the tabernacle remained one hundred and thirty years, as is generally supposed, being the most conveniently situated for access to the different tribes, and for safety, the Israelites having possession of the land on all sides; for it is here added, *the land was subdued before them*—the Canaanites were so completely subdued, that there was no longer any general resistance to the Israelitish arms.

Verse 3. *How long* are *ye slack to go to possess the land*] We find an unaccountable backwardness in this people to enter on the inheritance which God had given them! They had so long been supported by *miracle*, without any exertions of their own, that they found it difficult to shake themselves from their *inactivity*. When it was necessary that all the people should go out to battle, they went with a measure of confidence, expecting miraculous help from God, and confiding in their numbers; but when each tribe found it necessary to fight for itself, in order to its establishment and the extension of its borders, it was discouraged, and chose rather a life of inglorious ease than the possession of an inheritance which would cost it much labour to conquer.

Verse 4. *Three men for* each *tribe*] Probably meaning only *three* from each of the *seven* tribes who had not yet received their inheritance. It is likely that these twenty-one men were accompanied by a military guard, for without this they might have been easily cut off by straggling parties of the Canaanites.

They shall—describe it] It is likely they were persons well acquainted with geography and mensuration, without which it would have been impossible for them to have divided the land in the way necessary on this occasion.

Verse 5. *Judah shall abide—on the south, and the house of Joseph—on the north.*] Joshua does not mean that the tribe of Judah occupied the *south*, and the tribe of Ephraim and Manasseh the *north* of the promised land; this was not the fact: but being now at Shiloh, a considerable way in the territory of Ephraim, and not far from that of Judah, he speaks of them in relation to *the place in which he then was*. Calmet considers him as thus addressing the deputies: "Go and examine the whole of the country which remains yet to be possessed; do not take into consideration the tribe of Judah, which is on the *south*, nor the tribe of Ephraim, which is on the *north* of where we now are, but carefully divide the remaining land which is not occupied by these tribes into seven equal parts." This makes a very good sense, and frees the place from embarrassment.

Verse 7. *The priesthood of the Lord* is *their inheritance*] We have already seen that the priests and Levites had the sacrifices, oblations, tithes, first-fruits, redemption-money of the first-born, &c., for their inheritance; they had no landed possessions in Israel; the LORD was their portion.

Verse 9. *And described it—in a book*] This, as far as I can recollect, is the first act of *surveying* on record. These men and their work differed widely from those who had searched the land in the time of Moses; *they* went only to discover the nature of the country, and the state of its inhabitants; but *these* went to take an actual *geographical survey* of it, in order to divide it among the tribes which had not yet received their portions. We may suppose that the country was exactly described *in a book*, that is, a *map*, pointing out the face of the country, accompanied with descriptions of each part.

Verse 11. *And the lot—of Benjamin came up*] On the manner of casting the lot, see on chap. xiv. 2, and

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lies: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 [f] And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, [k] which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side [l] of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at [m] Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to [n] the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before [o] the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to

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[p] En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to [q] the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [r] Arabah [s] northward, and went down unto Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north [t] bay of the Salt Sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

[f] See chap. xvi. 1.—[k] Gen. xxviii. 19; Judg. i. 23.—[l] Chap. xvi. 3.—[m] See chap. xv. 9.—[n] Chap. xv. 9.

[o] Chap. xv. 8.—[p] Chap. xv. 7.—[q] Chap. xv. 6.—[r] Chap. xv. 6. [s] Or, *the plain*.—[t] Heb. *tongue*.

Num. xxvi. 55. There were probably two *urns*, one of which contained the names of the seven tribes, and the other that of the seven portions. They therefore took out one name out of the first urn, and one portion out of the second, and thus the portion was adjudged to that tribe.

Verse 12. *The wilderness of Beth-aven.*] This was the same as *Beth-el*; but this name was not given to it till Jeroboam had fixed one of his golden calves there. Its first name signifies the *house of God*; its second, the *house of iniquity*.

Verse 16. *To the side of Jebusi*] The mountain of *Zion*, that was near *Jerusalem*; for *Jebusi*, or *Jebus*, was the ancient name of this city.

Verse 17. *En-shemesh*] The fountain of the sun; a proof of the idolatrous nature of the ancient inhabitants of this land.

Geliloth] As the word signifies *borders* or *limits*, it is probably not the proper name of a place: *And went forth towards the* BORDERS *which are over against the ascent to Adummim.*

Verse 19. *The north bay of the Salt Sea*] As the word לשון *leshon* signifies the *tongue*, it may here refer to the *point* of the Dead or Salt Sea. Of these *tongues* or *points* it had *two*, one on the *north*, and the other on the *south*.

Verse 21. *Now the cities*] Some of these cities have been mentioned before, and described; of others we know nothing but the *name*.

Verse 24. *And Gaba*] Supposed to be the same as *Gibeah of Saul*, a place famous for having given birth to the first king of Israel; and infamous for the shocking act towards the Levite's wife, mentioned Judg. xix., which was the cause of a war in which the tribe of Benjamin was nearly exterminated. Judg. xx.

Verse 25. *Gibeon*] See before, chap. x. This place is famous for the confederacy of the five kings against Israel, and their miraculous defeat. *Ramah*, a place about six or eight miles north of Jerusalem. *Beeroth*, i. e., *wells*; one of the four cities which belonged to the Gibeonites, who made peace with the Israelites by stratagem. See chap. ix.

Verse 26. *And Mizpeh*] This place is celebrated in the sacred writings. Here the people were accustomed to assemble often in the presence of the Lord, as in the deliberation concerning the punishment to be

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27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and [a] Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

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[a] Chap. xv. 8; Num. xxvi. 54; xxxiii. 54.

inflicted on the men of *Gibeah*, for the abuse of the Levite's wife. Judg. xx. 1–3. Samuel assembled the people here to exhort them to *renounce their idolatry*, 1 Sam. vii. 5, 6. In this same place *Saul was chosen to be king*, 1 Sam. x. 17. It was deemed a *sacred* place among the Israelites; for we find, from 1 Mac. iii. 46, that the Jews assembled here to seek God, when their enemies were in possession of the temple.

Verse 28. *And Zelah*] This was the burying-place of Saul, Jonathan, and the family of *Kish*. See 2 Sam. xxi. 14.

Jebusi, which is *Jerusalem*] We often meet with this name, and it is evident that it was the ancient name of Jerusalem, which was also called *Salem*; and was probably the place in which Melchizedek reigned in the days of Abraham; though some think a different place is meant; for that there was another place of the same name, is evident from John iii. 23. This place, called Salim by the evangelist, is said to be near to Enon, and there John baptized, because there was much water in the place. This, however, must not be confounded with the *Salem* mentioned above; for that this was a name of Jerusalem, is evident from Psa. lxxvi. 1, 2: *In Judah is God known: his name is great in Israel. In* SALEM *also is his tabernacle, and his dwelling-place in Zion.* This must refer to *Jerusalem*, where the temple was situated. Whether *Jebus* or *Jebusi* had its name from the *Jebusites*, or the *Jebusites* from it, cannot be ascertained.

CHAPTER XIX.

The lot of Simeon, 1–9. *Of* Zebulun, 10–16. *Of* Issachar, 17–23. *Of* Asher, 24–31. *Of* Naphtali, 32–39. *Of* Dan, 40–48. Joshua's *portion*, 49, 50. *The conclusion of the division of the land*, 51.

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AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: [a] and their inheritance was within the inheritance of the children of Judah.

2 And [b] they had in their inheritance Beersheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Hiklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

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9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: [c] therefore the children of Simeon had their inheritance within the inheritance of them.

10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 [d] And their border went up toward the

[a] Ver. 9.—[b] 1 Chron. iv. 28.

[c] Ver. 1.—[d] Gen. xlix. 13.

NOTES ON CHAP. XIX.

Verse 1. *The second lot came forth to Simeon*] In this appointment the providence of God may be especially remarked. For the iniquitous conduct of Simeon and Levi, in the massacre of the innocent Shechemites, Gen. xxxiv., Jacob, in the spirit of prophecy, foretold that they should be *divided in Jacob*, and *scattered in Israel*, Gen. xlix. 7. And this was most literally fulfilled in the manner in which God disposed of both these tribes afterwards. Levi was *scattered* through all Palestine, not having received any inheritance, only *cities to dwell in*, in different parts of the land; and *Simeon* was dispersed in Judah, with what could scarcely be said to be their *own*, or a *peculiar* lot. See the note on Gen. xlix. 7.

Verse 2. *Beer-sheba*] The *well of the oath*. See the note on Gen. xxi. 31.

Verse 3. *Hazar-shual*] For this and several of the following places, see the notes on chap. xv.

Verse 5. *Beth-marcaboth*] The *house* or *city of chariots*. Probably a place where their war-chariots and cavalry were laid up.

Verse 6. *Beth-lebaoth*] The *house* or *city of lionesses*. Probably so called from the numbers of those animals which bred there.

Verse 8. *Baalath-beer*] The *well of the mistresses*

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sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* [e] before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-[f] methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem; twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

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21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north

[e] Chap. xii. 22.

[f] Or, *which is drawn.*

Probably so called from some superstitious or impure worship set up there.

Verse 13. *Gittah-hepher*] The same as Gath-hepher, the birth-place of the prophet Jonah.

Verse 15. *Shimron*] See on chap. xii.

Beth-lehem] The house of bread; a different place from that in which our Lord was born.

Verse 17. *The fourth lot came out to Issachar*] It is remarkable, that though Issachar was the eldest brother, yet the lot of Zebulun was drawn before his lot; and this is the order in which Jacob himself mentions them, Gen. xlix. 13, 14, though no reason appears, either here or in the place above, why this preference should be given to the younger; but that the apparently fortuitous lot should have distinguished them just as the prophetic Jacob did, is peculiarly remarkable. Known unto God are all his works from the beginning: he has reasons for his conduct, which in many cases are too great for any of his creatures to comprehend, but he works all things after the counsel of his own will, which is ever right and good; and in this case his *influence* may be as easily seen in the *decision* by the *lot*, as on the *mind* of the patriarch Jacob, when he *predicted* what should befall his children in the latter days, and his *providence* continued to ripen, and bring forward what his *judgment* had deemed right to be done.

Verse 18. *Jezreel*] This city, according to Calmet, was situated in an open country, having the town of *Legion* on the west, *Bethshan* on the east, on the south the mountains of *Gilboa*, and on the north those of *Hermon*.

Shunem] This city was rendered famous by being the occasional abode of the prophet Elisha, and the place where he restored the son of a pious woman to life. 2 Kings iv. 8. It was the place where the Philistines were encamped on that ruinous day in which the Israelites were totally routed at *Gilboa*, and Saul and his sons Jonathan, Abinadab, and Malchi-shua, killed. 1 Sam. xxviii. 4; xxxi. 1, &c.

Verse 22. *Beth-shemesh*] The house or temple of the sun; there were several cities or towns of this name in Palestine; an ample proof that the worship of this celestial luminary had generally prevailed in that idolatrous country.

Verse 26. *Carmel*] The vineyard of God; a place greatly celebrated in Scripture, and especially for the miracles of Elijah; see 1 Kings xviii. The mountain of Carmel was so very fruitful as to pass into a proverb. There was another Carmel in the tribe of *Judah*, (see chap. xv. 55,) but this, in the tribe of *Asher*, was situated about one hundred and twenty furlongs south from Ptolemais, on the edge of the Mediterranean Sea. Calmet observes that there was, in the time of Vespasian, a temple on this mountain, dedicated to a god of the same name. There was a convent, and a religious order known by the name of *Carmelites*, established on this mountain in honour of *Elijah*: the time of the foundation of this order is greatly disputed. Some pretend that it was established by Elijah himself; while others, with more probability, fix it in A. D. 1180 or 1181, under the pontificate of Pope Alexander III.

Verse 27. *Cabul on the left hand*] That is, to

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side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, [g] *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city [h] Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to [i] Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

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32 The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* [k] the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the

[g] Chap. xi. 8; Judg. i. 31. —[h] Heb. *Tzor*, 2 Sam. v. 11.

[i] Gen. xxxvii. 5; Judg. i. 31; Mic. i. 14. —[k] Deut. xxxiii. 23.

the *north* of Cabul, for so the *left hand*, when referring to *place*, is understood among the Hebrews.

We must not confound this *town* of *Cabul* with the twenty cities given by Solomon to Hiram, with which he was displeased, and which in contempt he called *the land of Cabul*, the *dirty* or *paltry land*, 1 Kings ix. 11–13: there was evidently a town of this name, widely different from the *land* so called, long before the time of Solomon, and therefore this cannot be adduced as an argument that the book of Joshua was written after the days of David. The town in question is supposed to be the same which Josephus in his Life calls Χωβολα *Chobolo*, and which he says was situated by the sea-side, and nigh to Ptolemais. *De Bell. Jud.*, lib. iii., c. 4.

Verse 28. *Unto great Zidon*] The city of *Sidon* and the *Sidonians* are celebrated from the remotest antiquity. They are frequently mentioned by Homer. See the note on chap. xi. 8.

Verse 29. *The strong city Tyre*] I suspect this to be an improper translation. Perhaps the words of the original should be retained: *And the coast turneth to Ramah and to the city*, מבצר צר *mibtsar tsor*. Our translators have here left the *Hebrew*, and followed the *Septuagint* and *Vulgate*, a fault of which they are sometimes guilty. The former render the place ἐως πολεως οχυρωματος των Τυριων, *unto the fortified city of the Tyrians*. The Vulgate is nearly the same: *ad civitatem munitissimam Tyrum*, *to the well-fortified city Tyre*; but this must be incorrect, for the famous city of Tyre was not known till about A. M. 2760, about two hundred years after the days of Joshua. Homer, who frequently mentions *Sidon* and the *Sidonians*, never mentions *Tyre*; a proof that this afterwards very eminent city was not then known. Homer is allowed by some to have flourished in the time of Joshua, though others make him contemporary with the Israelitish judges.

The word צר *Tsor* or *Tsar*, which we translate or change into *Tyre*, signifies a *rock* or *strong place*; and as there were many *rocks* in the land of Judea, that with a little art were formed into strong places of defence, hence several places might have the name of *Tsar* or *Tyre*. The ancient and celebrated Tyre, so much spoken of both in *sacred* and *profane* history, was a *rock* or small island in the sea, about six or seven hundred paces from the main land. In order to reduce this city, Alexander the Great was obliged to fill up the channel between it and the main land, and after all took it with much difficulty. It is generally supposed that a town on the main land, opposite to this fortified rock, went by the same name; one being called *old Tyre*, the other, *new Tyre*: it was out of the ruins of the old Tyre, or that which was situated on the main land, that Alexander is said to have filled up the channel between it and the new city. Of this city Isaiah, chap. xxiii., and Ezekiel, chap. xxvii. and xxviii., have given a very grand description, and also predicted its irreparable ruin, which prophecies have been most literally fulfilled. See more on the above places.

Achzib] Called afterwards *Ecdippe*, and now called *Zib*; it is about nine miles' distance from Ptolemais, towards *Tyre*.

Verse 30. *Twenty and two cities*] There are nearly thirty cities in the above enumeration instead of *twenty-two*, but probably several are mentioned that were but *frontier* towns, and that did not belong to this tribe, their border only passing *by* such cities; and on this account, though they are named, yet they do not enter into the *enumeration* in this place. Perhaps some of the *villages* are named as well as the *cities*.

Verse 34. *And to Judah upon Jordan*] It is certain that the tribe of Naphtali did not border on the east upon Judah, for there were several tribes betwixt them. Some think that as these two tribes were bounded by Jordan on the east, they might be considered as in some sort conjoined, because of the easy passage to each other by means of the river; but this might be said of several other tribes as well as of these. There is considerable difficulty in the text as it now stands; but if, with the *Septuagint*, we omit *Judah*, the difficulty vanishes, and the passage is plain: but this omission is supported by no MS. hitherto discovered. It is however very probable that some change has taken place in the words of the text, וביהודה הירדן *ubihudah hayarden*, "and by Judah upon Jordan." *Houbigant*, who terms them *verba sine re ac sententia*, "words without sense or meaning," proposes, instead of them, to read ובגדות הירדן *ubigdoth hayarden*, "and by the banks of Jordan;" a word which is used chap. iii. 15, and which here makes a very good sense.

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south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And [l] Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border, [m] before [n] Japho.

47 And [o] the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, [p] Dan, after the name of Dan their father.

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48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* [q] Timnath-[r] serah in Mount Ephraim: and he built the city, and dwelt therein.

51 [s] These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, [t] divided for an inheritance by lot [u] in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

Judg. i. 35.——[m] Or, *over against.*——[n] Or, *Joppa*; Acts ix. 36.
[o] See Judg. xviii.——[p] Judg. xviii. 29.——[q] Chap. xxiv. 30.
[r] 1 Chron. vii. 24.——[s] Num. xxxiv. 17; chap. xiv. 1.——[t] Chap. xiv. 1; Num. xxiv. 17–29.——[u] Chap. xviii. 1, 10.

Verse 35. *Chinnereth*] See the note on chap. xi. 2.

Verse 36. *Hazor*] See the note on chap. xi. 1.

Verse 38. *Nineteen cities*] But if these cities be separately enumerated they amount to twenty-three; this is probably occasioned by reckoning *frontier* cities belonging to other tribes, which are only mentioned here as the *boundaries* of the tribe. See on ver 30.

Verse 41. *Zorah, and Eshtaol*] See the note on chap. xv. 33.

Ir-shemesh] *The city of the sun*; another proof of the idolatry of the Canaanites. Some think this was the same as *Beth-shemesh*.

Verse 42. *Shaalabbin*] *The foxes.* Of this city the Amorites kept constant possession. See Judg. i. 35.

Ajalon] There was a place of this name about two miles from Nicopolis or Emmaus, on the road to Jerusalem.—*Calmet.*

Verse 43. *Thimnathoh*] Probably the same as Timnah. See on chap. xv. 57.

Ekron] A well-known city of the Philistines, and the metropolis of one of their *five* dynasties.

Verse 45. *Jehud, and Bene-berak*] Or Jehud of the children of Berak.

Verse 46. *Japho.*] The place since called Joppa, lying on the Mediterranean, and the chief sea-port, in the possession of the twelve tribes.

Verse 47. *Went out* too little *for them*] This is certainly the meaning of the passage; but our translators have been obliged to add the words *too little* to make this sense apparent. Houbigant contends that an ancient copyist, meeting frequently with the words ויצא הגבול *vaiyetse haggebul*, in the preceding history, became so familiarized to them that he wrote them here instead of ויאץ הגבול *vaiyaats haggebul, and the border of the children of Dan was* STRAIT *for them.* It was on this account that they were obliged to go and fight against Leshem, and take and possess it, their former inheritance being too strait for their increasing population.

And called Leshem, Dan] This city was situated near the origin of Jordan, at the utmost northern extremity of the promised land, as *Beer-sheba* was at that of the south; and as after its capture by the Danites it was called *Dan*, hence arose the expression *from Dan even to Beer-sheba*, which always signified the whole extent of the promised land. Some suppose that *Leshem* was the same with *Cæsarea Philippi*, but others with reason reject this opinion. It must be granted that the whole account given in this verse refers indisputably to a fact which did not take place till after the death of Joshua. It is another of the marginal or explicative notes which were added by some *later* hand. The whole account of this expedition of the Danites against *Leshem* is circumstantially given in chap. xviii. of the book of Judges, and to that chapter the reader is referred.

Verse 50. *Timnath-serah*] Called *Timnath-heres* in Judg. ii. 9, where we find that the mountain on which

it was built was called *Gaash*. It is generally allowed to have been a barren spot in a barren country.

Verse 51. *At the door of the tabernacle*] All the inheritances were determined by lot, and this lot was cast *before the Lord*—every thing was done in his immediate presence, as under his eye; hence there was no murmuring, each having received his inheritance as from the hand of God himself, though some of them thought they must have additional territory, because of the great increase of their families.

CHAPTER XX.

Joshua is commanded to appoint cities of refuge, 1, 2. *The purpose of their institution*, 3–6. *Three cities are appointed in the promised land*, 7; *and three on the east side of Jordan*, 8, 9.

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THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [a] Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities, shall stand at the entering of [b] the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 [c] And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

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6 And he shall dwell in that city, [d] until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they [e] appointed [f] Kedesh in Galilee in Mount Naphtali, and [g] Shechem in Mount Ephraim, and [h] Kirjath-arba, which *is* Hebron, in the [i] mountain of Judah.

[a] Exodus xxi. 13; Num. xxxv. 6, 11, 14; Deut. xix. 2, 9. [b] Ruth iv. 1, 2.—[c] Num. xxxv. 12.—[d] Num. xxxv. 12, 25.

[e] Heb. *sanctified*.—[f] Ch. xxi. 32; 1 Chron. vi. 76.—[g] Ch. xxi. 21; 2 Chron. x. 1.—[h] Ch. xiv. 15; xxi. 11, 13.—[i] Luke i. 39.

NOTES ON CHAP. XX.

Verse 2. *Cities of refuge*] An institution of this kind was essentially necessary wherever the patriarchal law relative to the right of redemption and the avenging of blood was in force; we have already seen that the *nearest of kin* to a deceased person had not only the right of redeeming an inheritance that had been forfeited or alienated, but had also authority to slay on the spot the person who had slain his relative. Now, as a man might *casually* kill another against whom he had no ill-will, and with whom he had no quarrel, and might have his life taken away by him who was called the *avenger of blood*, though he had not forfeited his life to the law; therefore these privileged cities were appointed, where the person might have protection till the cause had been fully heard by the magistrates, who certainly had authority to deliver him up to the avenger, if they found, on examination, that he was not entitled to this protection. On this subject see the notes on Num. xxxv. 11 to the end.

Verse 7. *They appointed Kedesh in Galilee*] The cities of refuge were distributed through the land at proper distances from each other, that they might be convenient to every part of the land; and it is said they were situated on *eminences* that they might be easily seen at a distance, the *roads* leading to them being broad, even, and always kept in good repair. In the concluding note on Num. xxxv. it has been stated that these cities were a type of our blessed Lord, and that the apostle refers to them as such, Heb. vi. 17, 18. Hence their names have been considered as descriptive of some character or office of Christ. I shall give each and its signification, and leave the application to others.

1. קדש KEDESH, from *kadash*, to *separate* or *set apart*, because it implies the consecration of a person or thing to the worship or service of God alone; hence to *make* or *be holy*, and hence *Kedesh*, *holiness*, the *full consecration of a person to God*.

2. שכם SHECHEM, from *shacham*, to be *ready*, *forward*, and *diligent*; hence *Shechem*, the *shoulder*, because of its readiness to bear burdens, *prop up*, *sustain*, &c., and from this ideal meaning it has the metaphorical one of GOVERNMENT.

3. חברון *chebron*, HEBRON, from חבר *chabar*, to *associate*, *join*, *conjoin*, *unite as friends*; and hence *chebron*, *fellowship*, *friendly association*, or with the *diminutive* ן *nun*, the *little fellowship* or *association*.

4. בצר BEZER, from *batsar*, to *restrain*, *enclose*, *shut up*, or *encompass with a wall*; and hence the *goods* or *treasure* thus *secured*, and hence a *fortified* place, a *fortress*.

5. ראמות RAMOTH, from ראם *raam*, to be *raised*, *made high* or *exalted*, and hence *Ramoth*, *high places*, *eminences*.

6. גולן GOLAN, from גלה *galah*, to *remove*, *trans-*

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8 And on the other side Jordan by Jericho eastward, they assigned [k] Bezer in the wilderness upon the plain out of the tribe of Reuben, and [l] Ramoth in Gilead out of the tribe of Gad, and [m] Golan in Bashan out of the tribe of Manasseh.

9 [n] These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [o] until he stood before the congregation

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[k] Deut. iv. 43; chap. xxi. 36; 1 Chron. vi. 78.—[l] Ch. xxi. 38. 1 Kings xxii. 3.—[m] Ch. xxi. 27.—[n] Num. xxxv. 15.—[o] Ver. 6.

migrate, or *pass away*; hence *Golan*, a *transmigration* or *passage*. Some derive it from גיל *gal*, to *rejoice*, hence GOLAN, *rejoicing* or *exultation*.

A person of the spirit and turn of *Origen* could preach the whole Gospel from these particulars.

Kedesh and *Hebron* were at the two extremities of the promised land; one was in Galilee, the other in the tribe of Judah, both in mountainous countries; and *Shechem* was in the tribe of Ephraim, nearly in the middle, between both.

Bezer was on the east side of Jordan, in the plain, opposite to Jericho.

Ramoth was about the midst of the country occupied by the two tribes and a half, about the middle of the mountains of Gilead.

Golan was the capital of a district called *Gaulonitis*, in the land of Bashan, towards the southern extremity of the lot of Manasseh.

Verse 9. *For all the children of Israel, and for the stranger*] As these typified the great provision which God was making for the salvation of both Jews and Gentiles, hence the *stranger* as well as the Israelite had the same right to the benefits of these cities of refuge. Is HE the God of the *Jews* only? Is HE not also the God of the *Gentiles?*

Until he stood before the congregation.] The judges and elders of the people, in trying civil and criminal causes, always *sat*; the persons who came for judgment, or who were *tried*, always *stood*; hence the expressions so frequent in Scripture, STANDING *before the Lord*, the *judges*, the *elders*, &c.

IT is worthy of remark that the cities of refuge were given to the *Levites*; see the following chapter. The *sacrificial* system alone afforded *refuge*; and while the suspected person was excluded from his family, &c., he had the advantage of being with those whose business it was to instruct the ignorant, and comfort the disconsolate. Thus he had the means constantly at hand, by a careful use of which he might grow wiser and better; secure the favour of his God, and a lot of blessedness in a better world. How wise, equal, and beneficent are all the institutions of God!

CHAPTER XXI.

The Levites apply to Eleazar, Joshua, and the elders, for the cities to dwell in which Moses had promised, 1, 2. *Their request is granted*, 3. *The priests receive thirteen cities out of the tribes of Judah, Simeon, and Benjamin*, 4. *The Levites receive ten cities out of the tribes of Ephraim, Dan, and the half tribe of Manasseh*, 5; *and thirteen out of the other half tribe of Manasseh, and the tribes of Issachar, Asher, and Naphtali*, 6. *The children of Merari had twelve cities out of the tribes of Reuben, Gad, and Zebulun*, 7. *The names of the cities given out of the tribes of Judah and Simeon*, 8–16. *Those granted out of the tribe of Benjamin*, 17–19. *Out of Ephraim*, 20–22. *Those out of Dan*, 23. 24. *Those out of both the halves of the tribe of Manasseh*, 25–27. *Those out of the tribe of Issachar*, 28, 29. *Those out of Asher*, 30, 31. *Those out of Naphtali*, 32. *These were the cities of the Gershonites*, 33. *The cities of the Merarites*, 34–40. *The sum of the cities given to the Levites*, forty-eight, 41, 42. *The exact fulfilment of all God's promises*, 43–45.

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THEN came near the heads of the fathers of the Levites unto [a] Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at

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[a] Chap. xiv. 1; xvii. 4.

NOTES ON CHAP. XXI.

Verse 1. *The heads of the fathers of the Levites*] The Levites were composed of *three* grand families, the *Gershonites*, *Kohathites*, and *Merarites*, independently of the family of *Aaron*, who might be said to form a *fourth*. To none of these had God assigned any portion in the division of the land. But in this general division it must have been evidently intended that the different tribes were to furnish them with *habitations*; and this was according to a positive command of God, Num. xxxv. 2, &c. Finding now that each tribe had its inheritance appointed to it, the heads of the Levites came before Eleazar, Joshua, and the chiefs of the tribes who had been employed in dividing the land, and requested that cities and suburbs should be granted them according to the Divine command.

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Shiloh, [b] in the land of Canaan, saying, [c] The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and [d] the children of Aaron the priest, *which were* of the Levites, [e] had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin thirteen cities.

5 And [f] the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And [g] the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

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7 [h] The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 [i] And the children of Israel gave by lot unto the Levites these cities with their suburbs, [k] as the LORD commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* [l] mentioned by name,

10 [m] Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

[b] Chap. xviii. 1.—[c] Num. xxxv. 2.—[d] Ver. 8, 19.—[e] See chap. xxiv. 33.—[f] Ver. 20, &c.

[g] Ver. 27, &c.—[h] Ver. 34, &c.—[i] Ver. 3.—[k] Num. xxxv. 2. [l] Heb. *called*.—[m] Ver. 4.

Verse 3. *And the children of Israel gave unto the Levites*] They cheerfully obeyed the Divine command, and cities for habitations were appointed to them out of the different tribes by *lot*, that it might as fully appear that God designed them their *habitations*, as he designed the others their *inheritances*.

Verse 4. *Out of the tribe of Judah—Simeon, and—Benjamin, thirteen cities.*] These tribes furnished more habitations to the Levites in proportion than any of the other tribes, because they possessed a more extensive inheritance; and Moses had commanded, Num. xxxv. 8. *From* them that have *many*, *ye shall give many*; *and from* them that have *few*, *ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance*. It is worthy of remark, that the principal part of this tribe, whose business was to minister at the sanctuary, which sanctuary was afterwards to be established in Jerusalem, had their appointment nearest to that city; so that they were always within reach of the sacred work which God had appointed them.

Verse 5. *And the rest of the children of Kohath*] That is, the remaining part of that family that were not *priests*, for those who were priests had their lot in the preceding tribes. Those, therefore, of the family of Kohath, who were simply *Levites*, and not of the priests or Aaron's family, (see ver. 10,) had their habitations in *Ephraim*, *Dan*, and the half tribe of *Manasseh*.

It has been asked in what sense did the Levites possess those cities, seeing they had no inheritance? To which it may be answered, that it is not likely the Levites had the exclusive property of the cities in which they dwelt, for it is evident that the other Israelites dwelt among them. We know, says Calmet, by history, that the cities of the Levites were almost entirely filled with Israelites of other tribes. For instance, Gibeah of Benjamin, which is here given to the Levites, ver. 17, was always peopled by the *Benjamites*, as appears from the history of the Levite, whose wife was so horribly abused by them; Judg. xix. Saul and all his family dwelt in the same city: and David and his court spent the first years of his reign at *Hebron*, which was also a city of the Levites, ver. 10. It appears, therefore, that they had no other property in those cities than merely the right to certain houses, which they might sell, but always with the right of perpetual redemption, for they could finally alienate nothing; and if the possessor of such a house, having sold it, did not redeem it at the year of jubilee, it reverted to the Levites. And as to their lands for their cattle, which extended two thousand cubits without the city, these they were not permitted to sell: they were considered as the Lord's property. See Lev xxv. 32–34, and the notes there. It is therefore very likely that, in the first instance, the Levites had simply the right to choose, in all the cities assigned them, the houses in which they were to dwell, and that those of the tribe to which the city belonged occupied all the other dwellings. There is also reason to believe that in process of time, when the families of the Levites increased, they had more dwellings assigned to them, which were probably built at the public expense.

We may also observe that the Levites were not absolutely bound to live in these and no other cities; for when the tabernacle was at *Nob*, priests and Levites dwelt there, see 1 Sam. xxi. 1, &c.; and when the worship of God was established at Jerusalem, multitudes both of priests and Levites dwelt there, though it was no Levitical city: as did the *courses* of priests

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11 [n] And they gave them [o] the city of Arba the father of [p] Anak, which *city is* Hebron, [q] in the hill *country* of Judah, with the suburbs thereof round about it.

12 But [r] the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus [s] they gave to the children of Aaron the priest [t] Hebron with her suburbs, *to be* a city of refuge for the slayer; [u] and Libnah with her suburbs,

14 And [v] Jattir with her suburbs, [w] and Eshtemoa with her suburbs,

15 And [x] Holon with her suburbs, [y] and Debir with her suburbs,

16 And [z] Ain with her suburbs, [a] and Juttah with her suburbs, *and* [b] Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, [c] Gibeon with her suburbs, [d] Geba with her suburbs,

18 Anathoth with her suburbs, and [e] Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 [f] And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [g] Shechem with her suburbs in Mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

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23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 [h] And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh, *they gave* [i] Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, [k] Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 [l] And unto the families of the children of Merari, the rest of the Levites, out of the

[n] 1 Chron. vi. 55.——[o] Or, *Kirjath-arba*: Genesis xxiii. 2.
[p] Chap. xv. 13, 14.——[q] Chap. xx. 7; Luke i. 39.——[r] Chap. xiv. 14; 1 Chron. vi. 56.——[s] 1 Chron. vi. 57, &c.——[t] Chap. xv. 54; xx. 7.——[u] Chap. xv. 42.——[v] Chap. xv. 48.——[w] Chap. xv. 50.
[x] 1 Chron. vi. 58, *Hilen*; chap. xv. 51.——[y] Chap. xv. 49.

[z] 1 Chron. vi. 59, *Ashan*; chap. xv. 42.——[a] Chap. xv. 55.
[b] Chap. xv. 10.——[c] Chap. xviii. 25.——[d] Chap. xviii. 24, *Gaba*.
[e] 1 Chron. vi. 60, *Alemeth*.——[f] Verse 5; 1 Chron. vi. 66.
[g] Chap. xx. 7.——[h] Ver. 6; 1 Chron. vi. 71.——[i] Chap. xx. 8.
[k] Chap. xx. 7.——[l] Ver. 7; see 1 Chron. vi. 77.

afterwards at Jericho. This was a circumstance which Moses had foreseen, and for which he had provided. See Deut. xviii. 6, &c.

Verse 11. *The city of Arba*] See the note on chap. xiv. 15.

Verse 12. *The fields of the city—gave they to Caleb*] This was an exclusive privilege to *him* and his *family*, with which the grant to the Levites did not interfere. See the notes on chap. xiv. 14.

Verse 18. *Anathoth.*] Celebrated as the birth-place of Jeremiah, about three miles northward of Jerusalem, according to St. Jerome.

Verse 19. *Thirteen cities with their suburbs.*] At the time mentioned here certainly thirteen cities were too large a proportion for the *priests*, as they and their families amounted to a very small number; but this ample provision was made in reference to their great increase in after times, when they formed twenty-four courses, as in the days of David.

Verse 22. *Beth-horon*] There were two cities of this name, the *upper* and the *nether*; but which is intended here, cannot be ascertained.

Verse 24. *Aijalon*] See on chap. x.

Verse 27. *Golan in Bashan*] On this and the other cities of refuge mentioned here, see the note on chap. xx. ver. 7.

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tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, [n] Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 [o] All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

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42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 And the LORD gave unto Israel [p] all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein

44 [q] And the LORD gave them rest round about, according to all that he sware unto their fathers: and [r] there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 [s] There failed not aught of any good thing which the LORD had spoken unto the house of Israel: all came to pass.

[m] Chap. xx. 8.——[n] Chap. xx. 8.——[o] Numbers xxxv. 7.
[p] Gen. xiii. 15; xv. 18; xxvi. 3; xxviii. 4, 13.
[q] Chap. xi. 23; xxii. 4.——[r] Deut. vii. 24.——[s] Chapter xxiii. 14.

Verse 35. *Dimnah with her suburbs, &c.*] It is well known to every Hebrew scholar that the two following verses are wholly omitted by the Masora; and are left out in some of the most correct and authentic Hebrew Bibles. Between critics there is no small controversy relative to the authenticity of these verses; and those who wish to see the arguments at large on both sides, must consult the *Variæ Lectiones* of *De Rossi* on this place. Dr. Kennicott, who is a strenuous advocate for their authenticity, argues thus in their behalf: "Verses 41 and 42 of this chapter tell us that the Levitical cities were forty-eight, and that they had been *all* as such described; so that they must have been all specified in this chapter: whereas now in all the Hebrew copies printed in full obedience to the Masora, which excludes *two* verses containing *four* of these cities, the number amounts only to forty-four.

"The cities are first mentioned, in the general, as being *thirteen* and *ten*, with *thirteen* and *twelve*, which are certainly *forty-eight*. And yet when they are particularly named, verses 13 to 19 give *thirteen* cities; verses 20 to 26 give *ten* cities; verses 27 to 33 give *thirteen*; verses 34 and 35 give *four* cities; and then verses 35, 36, give *four* more, all which can make but *forty-four*. And what still increases the wonder is, that ver. 40 infers from the verses immediately preceding, that the cities allowed to the Merarites were *twelve*, though they here make *eight* only, unless we admit the *four* other cities expressed in those *two* verses, which have been rejected by that blind guide *the Masora*. In defiance of this authority these *two* verses, thus absolutely necessary, were inserted in the most early *editions* of the Hebrew text, and are found in Walton's Polyglot, as well as in our English Bible. But they have scarce ever been as yet printed completely, thus: *And out of the tribe of Reuben,* A CITY OF REFUGE FOR THE SLAYER, *Bezer,* IN THE WILDERNESS, *with her suburbs, and Jahazah with her suburbs, Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.* See on this place my edition of the Hebrew Bible, where no less than *one hundred and forty-nine* copies are described, which happily preserve these verses, most clearly essential to the truth and consistency of this chapter. See also *General Discourse*, pp. 19, 26, 54."

Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity very difficult to be determined. To Dr. Kennicott's one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty collated by De Rossi. Those who deny their authenticity say they have been inserted here from 1 Chron. vi. 78, 79, where they are found it is true, in general, but not exactly as they stand here, and in Dr. Kennicott's Hebrew Bible.

Verse 36. *Jahazah*] See on chap. xiii. 18.

Verse 41. *Forty and eight cities*] At the last census of the Hebrew people, related Num. xxvi., we find from ver. 62 that the tribe of Levi amounted only to 23,000; and it is supposed that *forty-eight cities* were too great a proportion for this tribe, the other tribes having so very few. But, 1. All the cities of the other tribes are not enumerated. 2. They had the circumjacent country as well as the cities. 3. The Levites had no other cities than those enumerated. 4. They had no country annexed to their cities, the 2,000 cubits for their cattle, &c., excepted. 5. Cities in those ancient times were very small, as most *villages* went under this appellation. 6. The Levites had now the appointment that was suited to their consequent increase. The other tribes might enlarge their borders and make conquests, but this was not suitable to the mere servants of God; besides, had they made conquests, they would have become pro-

prietors of the conquered land; and God determined that they should have no inheritance in Israel, He himself being their *portion*.

Verse 43. *And the Lord gave—all the land which he sware*] All was now divided by lot unto them, and their enemies were so completely discomfited that there was not a single army of the Canaanites remaining to make head against them; and those which were left in the land served under tribute, and the tribute that they paid was the amplest proof of their complete subjugation. Add to this, they had as much of the land in *actual* possession as they could occupy; and, as they increased, God enabled them to drive out the rest of the ancient inhabitants; but in consequence of the infidelity of the Israelites, God permitted their enemies often to straiten them, and sometimes to prevail against them. It should also be remembered, that God never promised to give them the land, or to maintain them in it, but on condition of *obedience*; and so punctually did he fulfil this intention, that there is not a single instance on record in which they were either straitened or subjugated, while obedient and faithful to their God.

The cavil is as foolish as it is unprincipled which states, "The Israelites never did possess the whole of the land which was promised to them, and therefore that promise could not come by Divine revelation." With as much reason might it be urged that Great Britain has not subdued the French West India Islands and Batavia, (Feb. 1812,) because the ancient inhabitants still remain in them; but is not their *serving under tribute* an absolute proof that they are *conquered*, and under the British dominion! So was the whole land of Canaan conquered, and its inhabitants subdued, though the whole of the ground was not occupied by the Israelites till the days of David and Solomon. In the most correct and literal sense it might be said, *There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass.* Nor shall one word of his ever fail to any of his followers while the sun and moon endure.

CHAPTER XXII.

Joshua assembles, commends, blesses, and then dismisses the two tribes of Reuben and Gad, and the half tribe of Manasseh, 1–8. *They return and build an altar by the side of Jordan*, 9, 10. *The rest of the Israelites hearing of this, and suspecting that they had built the altar for idolatrous purposes, or to make a schism in the national worship, prepare to go to war with them*, 11, 12; *but first send a deputation to know the truth*, 13, 14. *They arrive and expostulate with their brethren*, 15–20. *The Reubenites, Gadites, and half tribe of Manasseh, make a noble defence, and show that their altar was built as a monument only to prevent idolatry*, 21–29. *The deputation are satisfied, and return to the ten tribes and make their report*, 30–32. *The people rejoice and praise God*, 33; *and the Reubenites and Gadites call the altar they had raised* Ed, *that it might be considered a* witness *between them and their brethren on the other side Jordan*, 34.

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THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept [a] all that Moses the servant of the LORD commanded you, [b] and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, [c] which Moses the servant of the LORD gave you on the other side Jordan.

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5 But [d] take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, [e] to love the

[a] Numbers xxxii. 20; Deuteronomy iii. 18.—[b] Chapter i. 16, 17.

[c] Num. xxxii. 33; Deut. xxix. 8; chapter xiii. 8.—[d] Deut. vi. 6, 17; xi. 22.—[e] Deut. x. 12.

NOTES ON CHAP. XXII.

Verse 1. *Then Joshua called the Reubenites, &c.*] We have already seen that 40,000 men of the tribes of Reuben and Gad, and the half tribe of Manasseh, had passed over Jordan armed, with their brethren, according to their stipulation with Moses. The war being now concluded, Joshua assembles these warriors, and with commendations for their services and fidelity, he dismisses them, having first given them the most pious and suitable advices. They had now been about seven years absent from their respective families; and though there was only the river Jordan between the camp at Gilgal and their own inheritance, yet it does not appear that they had during that time ever revisited their own home, which they might have done any time in the year, the *harvest* excepted, as at all other times that river was easily fordable.

Verse 5. *But take diligent heed, &c.*] Let us examine the force of this excellent advice; they must ever *consider* that their prosperity and continued possession of the land depended on their fidelity and obedience to God; to this they must *take diligent heed*.

Do the commandment] They must pay the strictest regard to every *moral* precept.

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LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua [f] blessed them, and sent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan[g]: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: [h] divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto [i] the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

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10 And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 And the children of Israel [k] heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, [l] the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel [m] sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into

[f] Gen. xlvii. 7; Exod. xxxix. 43; chap. xiv. 13; 2 Sam. vi. 18; Luke xxiv. 50.—[g] Chap. xvii. 5.—[h] Num. xxxi. 27; 1 Sam. xxx. 24.—[i] Num. xxxii. 1, 26, 29.—[k] Deut. xiii. 12, &c.; Judg. xx. 12.—[l] Judg. xx. 1.—[m] Deut. xiii. 14; Judg. xx. 12.

And the law] They must observe all the *rites* and *ceremonies* of their holy religion.

Love the Lord your God] Without an affectionate filial attachment to their Maker, duty would be irksome, grievous, and impossible.

Walk in all his ways] They must not only *believe* and *love*, but *obey*: walk not in *your own ways*, but walk in those which GOD has pointed out.

Keep his commandments] They must love him with all their heart, soul, mind, and strength, and their neighbour as themselves.

Cleave unto him] They must be *cemented* to him in a union that should never be dissolved.

Serve him] They must consider him as their *Master*, having an absolute right to appoint them *when*, *where*, *how*, and in what *measure* they should do his work.

With all your heart] Having all their affections and passions sanctified and united to him.

And with all your soul.] Giving up their whole *life* to him, and employing their understanding, judgment, and will, in the contemplation and adoration of his perfections; that their love and obedience might increase in proportion to the cultivation and improvement of their *understanding*.

Verse 7. *Then he blessed them*] *Spoke respectfully* of their fidelity and exertions, *wished* them every *spiritual* and *temporal* good, *prayed to God* to protect and save them, and probably gave some *gifts* to those leaders among them that had most distinguished themselves in this seven years' war. In all the above senses the word *bless* is frequently taken in Scripture.

Verse 8. *Return with much riches*] It appears they had their full proportion of the spoils that were taken from the Canaanites, and that these spoils consisted in *cattle, silver, gold, brass, iron*, and *raiment*.

Divide the spoil—with your brethren.] It was right that those who stayed at home to defend the families of those who had been in the wars, and to cultivate the ground, should have a proper proportion of the spoils taken from the enemy; for had they not acted as they did, the others could not have safely left their families.

Verse 10. *The borders of Jordan, that* are *in—Canaan*] This verse can never mean that they built the altar on the west side of Jordan, for this was not in their territories; nor could it be a place for the purpose of public worship to their own people, if built on the opposite side of Jordan; besides, the next verse says it was built *over against the land of Canaan*. It appears that when they came to the river they formed the purpose of building the altar; and when they had crossed it they executed their purpose.

A great altar to see to.] A vast mass of earth, stones, &c., elevated to a great height, to serve as a memorial of the transactions that had already taken place. Probably it was intended also to serve as a kind of watchtower, being of a stupendous height, *altare infinitæ magnitudinis, an altar of an immense size*, as the Vulgate terms it.

Verse 12. *To go up to war against them.*] Supposing that they had built this altar in opposition to that which Moses, by the command of God, had erected and were consequently become rebels against God and the Israelitish constitution, and should be treated as such. Their great concern for the glory of God led them to take this step, which at first view might

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the land of Gilead, [n] Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each [o] chief house a prince throughout all the tribes of Israel; and [p] each one *was* a head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, [q] that ye might rebel this day against the LORD?

17 *Is* the iniquity [r] of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that to-morrow [s] he will be wroth with the whole congregation of Israel.

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19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, [t] wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 [u] Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD [v] God of gods, the LORD God of gods, he [w] knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

[n] Exod. vi. 25; Num. xxv. 7.——[o] Heb. *house of the father.* [p] Num. i. 4.——[q] See Lev. xvii. 8, 9; Deut. xii. 13, 14.——[r] Num. xxv. 3, 4; Deut. iv. 3.——[s] Num. xvi. 22.

[t] Chap. xviii. 1.——[u] Chap. vii. 1, 5.——[v] Deut. x. 17.——[w] 1 Kings viii. 39; Job x. 7; xxiii. 10; Psa. xliv. 21; cxxxix. 1, 2; Jer. xii. 3; 2 Cor. xi. 11, 31.

appear precipitate; but, that they might do nothing rashly, they first sent Phinehas and ten princes, one out of each tribe, to require an explanation of their motives in erecting this altar.

Verse 17. Is *the iniquity of Peor too little*] See this history, Num. xxv. 3, &c., and the notes there. Phinehas takes it for granted that this altar was built in opposition to the altar of God erected by Moses, and that they intended to have a *separate* service, priesthood, &c., which would be rebellion against God, and bring down his curse on them and their posterity; and, in order to show that God is jealous of his glory, he refers to the business of Baal Peor, which took place in that very country they were now about to possess, the destructive consequences of which *he*, through his zeal for the glory of God, was the means of preventing.

Verse 19. *If the land of your possession* be *unclean*] The generous mind of Phinehas led him to form this excuse for them. If ye suppose that this land is impure, as not having been originally included in the covenant, and ye think that ye cannot expect the blessing of God unless ye have an altar, sacrifices, &c., then *pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth*, the only legitimate place where sacrifices and offerings can be made. We will divide this land with you, and rather straiten ourselves than that you should conceive yourselves to be under any necessity of erecting a new altar *besides the altar of the Lord our God*.

Verse 20. *Did not Achan the son of Zerah*] Your sin will not be merely against yourselves; your transgressions will bring down the wrath of God upon all the people; this was the case in the transgression of Achan; he alone sinned, and yet God on that account turned his face against the whole congregation, so that they fell before their enemies. We cannot therefore be unconcerned spectators of your transgression, we may all be implicated in its criminality; let this and the dishonour which we apprehend is done to our God plead our excuse, and vindicate the necessity of the present warlike appearance which we make before you. See the history of Achan referred to here, (chap. vii.) and the notes there.

Verse 21. *Then the children of Reuben—answered*] Though conscious of their own innocency they permitted Phinehas to finish his discourse, though composed of little else than accusations; there was a decency in this, and such a full proof of good breeding, as does them the highest credit. There are many public assemblies in the present day which lay claim to the highest refinement, who might take a very useful lesson from these Reubenites and their associates.

Verse 22. *The Lord God of gods*] The original words are exceedingly emphatic, and cannot be easily translated. אל אלהים יהוה *El Elohim Yehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the strong God, Elohim, Jehovah*, which is nearly the version of *Luther*, der starcke Gott der Herr, "The strong God the LORD." And the Reubenites, by using these in their very solemn appeal, expressed at once their strong unshaken faith in the God of Israel; and by this they fully showed the deputation

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23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himself [s] require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, [y] In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar; not for burnt-offering, nor for sacrifice;

27 But *that* it *may be* [z] a witness between us and you, and our generations after us, that we might [a] do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

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29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, [b] to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, [c] it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [d] among us, because ye have not committed this trespass against the LORD: [e] now ye have delivered the children of Israel out of the hand of the LORD.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land

[s] Deut. xviii. 19; 1 Sam. xx. 16.—[y] Heb. *To-morrow.*—[z] Gen. xxxi. 48; chap. xxiv. 27; ver. 34.—[a] Deut. xii. 5, 6, 11, 12, 17, 18, 26, 27.—[b] Deut. xii. 13, 14.—[c] Heb. *it was good in their eyes.*—[d] Lev. xxvi. 11, 12; 2 Chron. xv. 2.—[e] Heb. *then.*

from the ten tribes, that their religious *creed* had not been changed; and, in the succeeding part of their defence they show that their *practice* corresponded with their *creed*. The *repetition* of these solemn names by the *Reubenites*, &c., shows their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Save us not this day] This was putting the affair to the most solemn issue; and nothing but the utmost consciousness of their own integrity could have induced them to make such an appeal, and call for such a decision. "Let God the Judge cause us to perish this day, if in principle or practice we have knowingly departed from him."

Verse 24. *For fear of this thing*] The motive that actuated us was directly the reverse of that of which we have been suspected.

Verse 26. *An altar, not for burnt-offering, nor for sacrifice*] Because this would have been in flat opposition to the law, Lev. xvii. 8, 9; Deut. xii. 4, 5, 6, 10, 11, 13, 14, which most positively forbade any sacrifice or offering to be made in any other place than that *one* which the Lord should choose. Therefore the altar built by the Reubenites, &c., was for no religious purpose, but merely to serve as a testimony that they were one people with those on the west of Jordan, having the same religious and civil constitution, and bound by the same interests to keep that constitution inviolate.

Verse 29. *God forbid that we should rebel*] These words not only express their strong abhorrence of this crime, but also show that without God they could do no good thing, and that they depended upon him for that strength by which alone they could abstain from evil.

Verse 31. *We perceive that the Lord is among us*] Or, according to the Targum of *Jonathan*, "This day we know that the majesty of Jehovah dwelleth among us, because ye have not committed this prevarication against the WORD of the Lord, and thus ye have delivered the children of Israel from the hand of the WORD of the Lord." They rejoice to find them innocent, and that there is no ground of quarrel between the children of the same family. And from this they draw a very favourable conclusion, that as God was among them as the sole object of their religious worship, so he would abide with them as their protector and their portion; and as they were *his* friends, they

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of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel [f] blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

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34 And the children of Reuben and the children of Gad called the altar [g] *Ed:* for it *shall be* a witness between us that the LORD is God.

[f] 1 Chron. xxix. 20; Neh. viii. 6; Dan. ii. 19; Luke ii. 28.

[g] That is, a witness; so chap. xxiv. 27.

take it for granted that he will deliver them from the hands of their enemies.

Verse 33. *And did not intend to go up against them in battle*] That is, they now relinquished the intention of going against them in battle, as this explanation proved there was no cause for the measure.

Verse 34. *Called the altar* Ed] The word עֵד *ED*, which signifies *witness* or *testimony*, is not found in the common editions of the Hebrew Bible, and is supplied in Italics by our translators, at least in our modern copies; for in the *first edition* of this translation it stands in the text without any note of this kind; and it is found in several of *Kennicott's* and *De Rossi's* MSS., and also in the *Syriac* and *Arabic*. Several also of the early printed editions of the Hebrew Bible have the word עֵד, either in the text or in the margin, and it must be allowed to be necessary to complete the sense. It is very probable that an *inscription* was put on this altar, which pointed out the purposes for which it was erected.

FROM the contents of this chapter we learn that the Israelites were dreadfully alarmed at the prospect of *a schism* in their own body, both as it related to *ecclesiastical* and *civil* matters. A few observations on this subject may not be useless.

Schism in religion is a dangerous thing, and should be carefully avoided by all who fear God. But this word should be well understood. Σχισμα, in theology, is generally allowed to signify a *rent* in, or departure from, the *doctrine* and *practice* of the apostles, especially among those who had been previously *united* in that doctrine and practice. A departure from *human institutions* in religion is no *schism*, for this reason, that the WORD OF GOD alone is the sufficient rule of the faith and practice of Christians; and as to *human* institutions, forms, modes, &c., those of one *party* may be as good as those of *another*.

When the majority of a nation agrees in some particular forms and modes in their religious service; no conscientious man will *lightly* depart from these; nor depart at all, unless he find that they are not only not authorized by the word of God, but *repugnant* to it. It is an object greatly to be desired, that a whole people, living under the same laws, may, as much as possible, glorify God, not only with one *heart*, but also with one *mouth*.

But there may be a *dissent* from established forms without *schism*; for if that dissent make no *rent* in the *doctrines* or *practice* of Christianity, as laid down in the New Testament, it is an abuse of terms to call it a *schism*; besides, there may be a dissent among religious people relative to certain points both in *creed* and *practice*, which, not affecting the *essentials* of Christianity, nor having any direct tendency to alienate the affections of Christians from each other, cannot be called a *schism*; but when professing Christians separate from each other, to set up one *needless* or *non-essential* form, &c., in the place of others which they call needless or non-essential, they are highly culpable. This not only produces no good, but tends to much evil; for both parties, in order to make the points of their difference of sufficient consequence to justify their dissension, magnify these non-essential matters beyond all *reason*, and sometimes beyond *conscience* itself; and thus *mint* and *cummin* are tithed, while the weightier matters of the law—judgment and the love of God—are utterly neglected. If Christians either cannot or will not think alike on all points, surely they can agree to disagree, and let each go to heaven his own way. "But should we take this advice, would it not lead to a total *indifference* about religion?" Not at all: for in the things which concern the *essentials* of Christianity, both in *doctrine* and *practice*, we should ever feel zealously affected, and *earnestly contend for the faith once delivered to the saints*.

CHAPTER XXIII.

Joshua, being old, calls for the rulers and different heads of the Israelites, 1, 2, *to whom he relates how God had put them in possession of the promised land,* 3, 4; *from which all their remaining enemies should be expelled,* 5. *Exhorts them to be faithful to God, and to avoid all connections with the idolatrous nations,* 6–8. *Encourages them with the strongest promises, that no enemy should ever be able to prevail against them, if they continued to love the Lord their God,* 9–11. *Lays also before them the consequences of disobedience,* 12, 13. *Shows them that as all God's promises had been fulfilled to them while they were obedient, so his threatenings should be fulfilled on them if they revolted from his service; and that if they did so, they should be utterly destroyed from off the good land,* 14–16.

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AND it came to pass a long time after that the LORD [a] had given rest unto Israel from all their enemies round about, that Joshua [b] waxed old *and* [c] stricken in age.

2 And Joshua [d] called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the [e] LORD your God *is* he that hath fought for you.

4 Behold, [f] I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea [g] westward.

5 And the LORD your God, [h] he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [i] as the LORD your God hath promised unto you.

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6 [k] Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, [l] that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That ye [m] come not among these nations, these that remain among you; neither [n] make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 [o] But [p] cleave unto the LORD your God, as ye have done unto this day.

9 [q] For [r] the LORD hath driven out from

[a] Ch. xxi. 44; xxii. 4. —[b] Ge. xviii. 1. —[c] Heb. *come into days*. —[d] Deut. xxxi. 28; chap. xxiv. 1; 1 Chron. xxviii. 1. [e] Exod. xiv. 14; chap. x. 14, 42. —[f] Chap. xviii. 2, 6; xviii. 10. [g] Heb. *at the sunset*. —[h] Exod. xxiii. 30; xxxiii. 2; xxxiv. 11; Deut. xi. 23; chap. xiii. 6. —[i] Num. xxxiii. 53.

[k] Chap. i. 7. —[l] Deut. v. 32; xxviii. 14. —[m] Exod. xxiii. 33; Deut. vii. 2, 3; Prov. iv. 14; Eph. v. 11. —[n] Exod. xxiii. 13; Psa. xvi. 4; Jer. v. 7; Zeph. i. 5; see Num. xxxii. 38. —[o] Or, *For ye will cleave, &c.* —[p] Deut. x. 20; xi. 22; xiii. 4; chap. xxii. 5. —[q] Or, *Then the LORD will drive*. —[r] Deut. xi. 23.

NOTES ON CHAP. XXIII.

Verse 1. *A long time after that the Lord had given rest*] This is supposed to have been in the last or one hundred and tenth year of the life of Joshua, about thirteen or fourteen years after the conquest of Canaan, and *seven* after the division of the land among the tribes.

Verse 2. *Joshua called for all Israel*] There are four degrees of civil distinction mentioned here: 1. זקנים *zekenim*, the *elders* or *senate*, the PRINCES of the *tribes*. 2. ראשים *rashim*, or *rashey aboth*, the CHIEFS or HEADS of *families*. 3. שפטים *shophetim*, the JUDGES who interpreted and decided according to the law. 4. שטרים *shoterim*, the OFFICERS, *serjeants*, &c., who executed the decisions of the judges. Whether this assembly was held at *Timnath-serah*, where Joshua lived, or at *Shiloh*, where the *ark* was, or at *Shechem*, as in chap. xxiv. 1, we cannot tell. Some think that the meaning here, and that mentioned in chap. xxiv., were the same, and if so, *Shechem* was the place of assembling; but it is more likely that the two chapters treat of two distinct assemblies, whether held at the same place or not.

Verse 3. *For the Lord your God is he that hath fought for you.*] There is much both of *piety* and *modesty* in this address. It was natural for the Israelites to look on their veteran, worn-out general, who had led them on from conquest to conquest, with profound respect; and to be ready to say, "Had we not had such a commander, we had never got possession of this good land." Joshua corrects this opinion, and shows them that all their enemies had been defeated, because the Lord their God had fought for them. That the battle was the Lord's, and not his; and that God *alone* should have the glory.

Verse 4. *I have divided—these nations that remain*] The whole of the promised land had been portioned out, as well those parts which had not yet been conquered, as those from which the ancient inhabitants had been expelled. The Canaanitish armies had long ago been broken in pieces, so that they could make no head against the Israelites, but in many districts the old inhabitants remained, more through the supineness of the Israelites, than through their own bravery.

From Jordan—unto the great sea] All the land that lay between the river *Jordan*, from *Phiala*, where it rose, to the southern extremity of the *Dead Sea*, and to the *Mediterranean Sea*, through the whole extent of its coast, opposite to Jordan.

Verse 5. *And drive them—out—and ye shall possess*] The same Hebrew word ירש *yarash* is used here to signify to *expel from an inheritance*, and to *succeed* those thus expelled. *Ye shall* disinherit *them from your sight, and ye shall* inherit *their land.*

Verse 6. *Be ye therefore very courageous to keep and to do, &c.*] It requires no small courage to keep a sound *creed* in the midst of *scoffers*, and not less to maintain a godly *practice* among the *profane* and *profligate*.

That is written in the book] By the word of God alone his followers are bound. Nothing is to be received as an article of *faith* which God has *not* spoken.

Verse 7. *Come not among these nations*] Have no civil or social contracts with them, (see ver. 12,) as these will infallibly lead to *spiritual* affinities, in consequence of which ye will make honourable *mention of the name of their gods, swear by them* as the judges of your motives and actions, *serve them* in their abominable rites, and *bow yourselves unto them* as your creators and preservers; thus giving the whole worship of God to idols: and all this will follow from simply *coming among them*. He who *walks* in the counsel of the ungodly will soon *stand* in the way of *sinners*, and shortly *sit* in the seat of the *scornful*. *Nemo repente*

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before you great nations and strong: but *as for* you, [s] no man hath been able to stand before you unto this day.

10 [t] One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, [u] as he hath promised you.

11 [v] Take good heed therefore unto [w] yourselves, that ye love the LORD your God.

12 Else if ye do in any wise [x] go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall [y] make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that [z] the LORD your God will no more drive out *any of* these nations from before you; [a] but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day [b] I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that [c] not one thing hath failed of all the good things which the LORD your God spake concerning you: all are come to pass unto you, *and* not one thing hath failed thereof.

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15 [d] Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you [e] all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

[s] Chap. i. 5.—[t] Lev. xxvi. 8; Deut. xxxii. 30; see Judg. iii. 31; xv. 15; 2 Sam. xxiii. 8—[u] Exod. xiv. 14; xxiii. 27; Deut. iii. 22.—[v] Chap. xxii. 5.—[w] Heb. *your souls*.—[x] Heb. x. 38, 39; 2 Pet. ii. 20, 21.—[y] Deut. vii. 3.—[z] Judg. ii. 3.

[a] Exod. xxiii. 33; Num. xxxiii. 55; Deut. vii. 16; 1 Kings xi. 4. [b] 1 Kings ii. 2; see Heb. ix. 27.—[c] Ch. xxi. 45; Luke xxi. 33. [d] Deut. xxviii. 63.—[e] Lev. xxvi. 16; Deut. xxviii. 15, 16, &c.; Judg. iii. 8, 12; iv. 1, 2; vi. 1; x. 6, 7, and ii. 2 Chron. xxxvi. 16, 17.

fuit turpissimus. "No man rises to the highest stages of iniquity but by *degrees*." NERO himself, under the instructions of *Seneca*, was a promising *youth*.

Verse 10. *One man of you shall chase a thousand*] Do not remain inactive on the supposition that you must be much more numerous before you can drive out your enemies, for it is the Lord that shall drive out nations great and strong: and under his direction and influence *one of you shall chase a thousand*.

Verse 11. *Take good heed—unto yourselves that ye love the Lord*] לנפשתיכם *lenaphshotheychem. Take heed* TO YOUR SOULS, literally: but נפש *nephesh and* نفس *nefs*, both in *Hebrew* and *Arabic*, signify the *whole self*, as well as *soul* and *life*; both soul and body must be joined in this work, for it is written, *Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength*.

Verse 12. *Else if ye do—go back*] The soldier who draws back when going to meet the enemy, forfeits his life. These were the Lord's soldiers, and if they drew back they drew back unto *perdition*, their lives being forfeited by their infidelity.

Verse 13. *They shall be snares*] פח *lephach*, a *net* or *gin*, set by the artful fowler to catch heedless birds.

And traps] מוקש *mokesh*, any snare, toil, or trap, placed on the ground to catch the unwary traveller or wild beast by the foot.

Scourges in your sides, and thorns in your eyes] Nothing can be conceived more vexatious and distressing than a continual *goad* in the *side*, or *thorn* in the *eye*. They will *drive* you into obedience to their false gods, *and put out the eyes of your understandings* by their idolatries. And God will preserve them merely to distress and punish you.

Verse 14. *The way of all the earth*] I am about to die: I am going into the grave.

Not one thing hath failed, &c.] God had so remarkably and literally fulfilled his promises, that not one of his enemies could state that even the smallest of them had not had its most literal accomplishment: this all Israel could testify.

Verse 15. *So shall the Lord bring upon you all evil things*] His faithfulness in fulfilling his *promises* is a proof that he will as faithfully accomplish his *threatenings*, for the veracity of God is equally pledged for both.

Verse 16. *Ye shall perish quickly from off the good land*] The following note from Mr. John Trapp is very judicious: "This judgment Joshua inculcates ver. 13, 15, and here, because he knew it would be a very grievous thing to them to forego so goodly a land, so lately gotten, and so short a while enjoyed. In the beginning of a speech to stir the *milder affections*, suit best; but towards the end to move *passionate* and *piercing passages*: according to the orator. This rule Joshua observes, being *Ex utroque Cæsar*; no less an *orator* than a *warrior*."

IN all this exhortation we see how closely Joshua copies the example of his great master Moses. See Lev. xxvi. 7, 8, 14, &c.; Deut. xxviii. 7, xxxii. 30. He was tenderly concerned for the welfare of the people, and with a deeply affected heart he spoke to their hearts. No people ever were more fairly and fully warned, and no people profited less by it. The

threatenings pronounced here were accomplished in the Babylonish captivity, but more fully in their general dispersion since the crucifixion of our Lord. And should not every *Christian* fear when he reads, *If God spared not the natural branches, take heed that he spare not thee?* Surely a worldly, carnal, and godless *Christian* has no more reason to expect indulgence from the justice of God than a profligate *Jew*. We have a goodly land, but the justice of God can decree a captivity from it, or a state of bondage in it. The privileges that are abused are thereby forfeited. And this is as applicable to the individual as to the whole system.

CHAPTER XXIV.

Joshua gathers all the tribes together at Shechem, 1; *and gives them a history of God's gracious dealings with* Abraham, 2, 3; Isaac, Jacob, *and* Esau, 4; Moses *and* Aaron, *and their* fathers *in Egypt*, 5, 6. *His judgments on the Egyptians*, 7. *On the Amorites*, 8. *Their deliverance from Balak and Balaam*, 9, 10. *Their conquests in the promised land, and their establishment in the possession of it*, 11–13. *Exhorts them to abolish idolatry, and informs them of his and his family's resolution to serve Jehovah*, 14, 15. *The people solemnly promise to serve the Lord alone, and mention his merciful dealings towards them*, 16–18. *Joshua shows them the holiness of God, and the danger of apostasy*, 19, 20. *The people again promise obedience*, 21. *Joshua calls them to witness against themselves, that they had promised to worship God alone, and exhorts them to put away the strange gods*, 22, 23. *They promise obedience*, 24. *Joshua makes a covenant with the people, writes it in a book, sets up a stone as a memorial of it, and dismisses the people*, 25–28. *Joshua's death*, 29, *and burial*, 30. *The people continue faithful during that generation*, 31. *They bury the bones of Joseph in Shechem*, 32. *Eleazar the high priest dies also*, 33

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AND Joshua gathered all the tribes of Israel to [a] Shechem, and [b] called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [c] presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, [d] Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and [e] they served other gods.

3 And [f] I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and [g] gave him Isaac.

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4 And I gave unto Isaac [h] Jacob and Esau: and I gave unto [i] Esau Mount Seir, to possess it; [k] but Jacob and his children went down into Egypt.

5 [l] I sent Moses also and Aaron, and [m] I plagued Egypt, according to that which I did among them; and afterward I brought you out.

[a] Genesis xxxv. 1.——[b] Chap. xxiii. 2.——[c] 1 Sam. x. 19. [d] Gen. xi. 26, 31; Judith v. 6, 7.——[e] Gen. xxxi. 53.——[f] Gen. xii. 1; Acts vii. 2, 3.

[g] Gen. xxi. 2, 3; Psa. cxxvii. 3.——[h] Genesis xxv. 24, 25, 26. [i] Gen. xxxvi. 8; Deut. ii. 5.——[k] Gen. xlvi. 1, 6; Acts vii. 15. [l] Exod. iii. 10.——[m] Exod. vii., viii., ix., x., xii.

NOTES ON CHAP. XXIV.

Verse 1. *Joshua gathered all the tribes*] This must have been a different assembly from that mentioned in the preceding chapter, though probably held not long after the former.

To Shechem] As it is immediately added that *they presented themselves before God*, this must mean the *tabernacle*; but at this time the tabernacle was not at *Shechem* but at *Shiloh*. The Septuagint appear to have been struck with this difficulty, and therefore read Σηλω, *Shiloh*, both here and in ver. 25, though the *Aldine* and *Complutensian* editions have Σεχεμ, *Shechem*, in both places. Many suppose that this is the original reading, and that *Shechem* has crept into the text instead of *Shiloh*. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient, and to bring the ark of the covenant to the place of assembling: and this was probably done on this occasion. Shechem is a place famous in the patriarchal history. Here Abraham settled on his first coming into the land of Canaan, Gen. xii. 6, 7; and here the patriarchs were buried, Acts vii. 16. And as Shechem lay between Ebal and Gerizim, where Joshua had before made a covenant with the people, chap. viii. 30, &c., the very circumstance of the *place* would be undoubtedly friendly to the solemnity of the present occasion. *Shuckford* supposes that the covenant was made at *Shechem*, and that the people went to *Shiloh* to confirm it before the Lord. Mr. *Mede* thinks the Ephraimites had a *proseucha*, or temporary oratory or house of prayer, at Shechem, whither the people resorted for Divine worship when they could not get to the tabernacle; and that this is what is called *before the Lord*; but this conjecture seems not at all likely, God having forbidden this kind of worship.

Verse 2. *On the other side of the flood*] The river *Euphrates*.

They served other gods.] Probably Abraham as well as Terah his father was an idolater, till he received the call of God to leave that land. See on Gen. xi. 31; xii. 1. And for the rest of the history referred

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6 And I [a] brought your fathers out of Egypt: and [b] ye came unto the sea; [c] and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea.

7 And when they [d] cried unto the LORD, [e] he put darkness between you and the Egyptians, [f] and brought the sea upon them, and covered them; and [g] your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness [h] a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; [i] and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then [k] Balak the son of Zippor, king of Moab, arose and warred against Israel, and [l] sent and called Balaam the son of Beor to curse you:

10 [m] But I would not hearken unto Balaam; [n] therefore he blessed you still: so I delivered you out of his hand.

11 And [o] ye went over Jordan, and came unto Jericho: and [p] the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

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12 And [q] I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* [r] not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and [s] cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat.

14 [t] Now therefore fear the LORD, and serve him in [u] sincerity and in truth: and [v] put away the gods which your fathers served on the other side of the flood, and [w] in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [x] choose you this day whom ye will serve; whether [y] the gods which your fathers

[a] Exod. xii. 37, 51.——[b] Exod. xiv. 2.——[c] Exod. xiv. 9. [d] Exodus xiv. 10.——[e] Exodus xiv. 20.——[f] Exodus xiv. 27, 28. [g] Deut. iv. 34; xxix. 2.——[h] Chap. v. 6.——[i] Num. xxi. 21, 33; Deut. ii. 32; iii. 1.——[k] See Judg. xi. 25.——[l] Num. xxii. 5; Deut. xxiii. 4.——[m] Deut. xxiii. 5.——[n] Num. xxiii. 11, 20; xxiv. 10.——[o] Ch. iii. 14, 17; iv. 10, 11, 12.——[p] Ch. vi. 1; x. 1; xi. 1;

[q] Exod. xxiii. 28; Deut. vii. 20.——[r] Psa. xliv. 3, 6.——[s] Deut. vi. 10, 11; chap. xi. 13.——[t] Deut. x. 12; 1 Sam. xii. 24. [u] Gen. xvii. 1; xx. 5; Deut. xviii. 13; Psa. cxix. 1; 2 Cor. i. 12; Eph. vi. 24.——[v] Ver. 2, 33; Lev. xvii. 7; Ezekiel xx. 18. [w] Ezek. xx. 7, 8; xxiii. 3.——[x] See Ruth i. 15; 1 Kings xviii. 21; Ezek. xx. 39; John vi. 67.——[y] Ver. 14.

to here, see the notes on the parallel passages in the margin.

Verse 9. *Then Balak—arose and warred against Israel*] This circumstance is not related in Num. xxii., nor does it appear in that history that the Moabites attacked the Israelites; and probably the *warring* here mentioned means no more than his attempts to destroy them by the curses of Balaam, and the wiles of the Midianitish women.

Verse 11. *The men of Jericho fought against you*] See the notes on chap. iii. and chap. vi. 1, &c. The people of Jericho are said to have fought against the Israelites, because they *opposed* them by *shutting their gates*, &c., though they did not attempt to meet them in the field.

Verse 12. *I sent the hornet before you*] See the note on Exod. xxiii. 28.

Verse 14. *Fear the Lord*] Reverence him as the sole object of your religious worship.

Serve him] Perform his will by obeying his commands.

In sincerity] Having your whole heart engaged in his worship.

And in truth] According to the directions he has given you in his infallible word.

Put away the gods, &c.] From this exhortation of Joshua we learn of what sort the gods were, to the worship of whom these Israelites were still attached.

1. Those which their fathers worshipped on the other side of the flood: i. e., the gods of the CHALDEANS, *fire, light*, the *sun*. 2. Those of the EGYPTIANS, *Apis, Anubis*, the *ape, serpents, vegetables*, &c. 3. Those of the CANAANITES, MOABITES, &c., *Baal-peor* or *Priapus, Astarte* or *Venus*, &c., &c. All these he refers to in this and the following verse. See at the conclusion of verse 33.

How astonishing is this, that, after all God had done for them, and all the miracles they had seen, there should still be found among them both *idols* and *idolaters!* That it was so we have the fullest evidence, both here and in ver. 23; Amos v. 26; and in Acts vii. 41. But what excuse can be made for such stupid, not to say brutish, blindness? Probably they thought they could the better represent the Divine nature by using *symbols* and *images*, and perhaps they professed to worship *God* through the *medium* of these. At least this is what has been alleged in behalf of a gross class of Christians who are notorious for image worship. But on such conduct God will never look with any allowance, where he has given his word and testimony.

Verse 15. *Choose you this day whom ye will serve*] Joshua well knew that all service that was not *free* and *voluntary* could be only *deceit* and *hypocrisy*, and that God loveth a *cheerful giver*. He therefore calls upon the people to make their *choice*, for God himself

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served that *were* on the other side of the flood, or [m] the gods of the Amorites, in whose land ye dwell: [n] but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, [o] Ye cannot serve the LORD: for he *is* a [p] holy God; he *is* [q] a jealous God; [r] he will not forgive your transgressions nor your sins.

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20 [s] If ye forsake the LORD, and serve strange gods, [t] then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that [u] ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [v] put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua [w] made a covenant with the people that day, and set them a statute and an ordinance [x] in Shechem.

26 And Joshua [y] wrote these words in the

[m] Exod. xxiii. 24, 32, 33; xxxiv. 15; Deut. xii. 7; xxix. 18; Judg. vi. 10.——[n] Gen. xviii. 19.——[o] Matt. vi. 24.——[p] Lev. xix. 2; 1 Sam. vi. 20; Psa. xcix. 5, 9; Isa. v. 16.——[q] Exod. xx. 5.——[r] Exod. xxiii. 21.——[s] 1 Chron. xxviii. 9; 2 Chron. xv. 2; Ezra viii. 22; Isa. i. 28; lxv. 11, 12; Jer. xvii. 13.——[t] Chap. xxiii. 15; Isa. lxiii. 10; Acts vii. 42.——[u] Psa. cxix. 173.——[v] Ver. 14; Gen. xxxv. 2; Judg. x. 16; 1 Sam. vii. 3.——[w] See Exod. xv. 25; 2 Kings xi. 17.——[x] Ver. 26.——[y] Deut. xxxi. 24.

would not *force* them—they must serve him *with all their heart* if they served him at all. As for himself and family, he shows them that their choice was already fixed, for they had taken JEHOVAH for their portion.

Verse 16. *God forbid that we should forsake the Lord*] That they were now *sincere* cannot be reasonably doubted, for they served the Lord all the days of Joshua, and the elders that outlived him, ver. 31; but afterwards they turned aside, and did serve other gods. "It is ordinary," says Mr. Trapp, "for the many-headed multitude to turn with the stream—to be of the same religion with their superiors: thus at Rome, in DIOCLETIAN's time, they were *pagans*; in CONSTANTINE's, *Christians*; in CONSTANTIUS's, *Arians*; in JULIAN's, *apostates*; and in JOVINIAN's, *Christians* again! And all this within less than the age of a man. It is, therefore, a good thing that the heart be established with grace."

Verse 19. *Ye cannot serve the Lord: for he is a holy God*] If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God; for if it was impossible for them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of לא תוכלו *lo thuchelu, ye* CANNOT *serve*, &c., some eminent critics read לא תכלו *lo thechallu, ye shall not* CEASE *to serve*, &c. This is a very ingenious emendation, but there is not one MS. in all the collections of *Kennicott* and *De Rossi* to support it. However, it appears very possible that the first ו *vau* in תוכלו did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, *unless* ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to nor divide his glory with any other. He is a holy God, and will not have his people defiled with the impure worship of the Gentiles."

Verse 21. *And the people said—Nay; but we will serve, &c.*] So they understood the words of Joshua to imply no moral impossibility on their side: and had they earnestly sought the gracious assistance of God, they would have continued steady in his covenant.

Verse 22. *Ye are witnesses against yourselves*] Ye have been sufficiently apprised of the difficulties in your way—of GOD's holiness—your own weakness and inconstancy—the need you have of Divine help, and the awful consequences of apostasy; and now ye deliberately make your choice. Remember then, that ye are witnesses against yourselves, and your own conscience will be *witness, judge*, and *executioner*; or, as one terms it, *index, judex, vindex*.

Verse 23. *Now therefore put away*] As you have promised to reform, begin instantly the work of reformation. A man's promise to serve God soon loses its moral hold of his conscience, if he do not instantaneously begin to put it in practice. The grace that enables him to promise is that by the strength of which he is to begin the performance.

Verse 25. *Joshua made a covenant*] Literally, *Joshua cut the covenant*, alluding to the *sacrifice* offered on the occasion.

And set them a statute and an ordinance] He made a solemn and public act of the whole, which was signed and witnessed by himself and the people, in the presence of Jehovah; and having done so, he

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book of the law of God, and took [z] a great stone, and [a] set it up there, [b] under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be [c] a witness unto us; for [d] it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So [e] Joshua let the people depart, every man unto his inheritance.

29 [f] And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

30 And they buried him in the border of his inheritance in [g] Timnath-serah, which *is* in Mount Ephraim, on the north side of the hill of Gaash.

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31 And [h] Israel served the LORD all the days of Joshua, and all the days of the elders that [i] overlived Joshua, and which had [k] known all the works of the LORD, that he had done for Israel.

32 And [l] the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground [m] which Jacob bought of the sons of Hamor the father of Shechem for a hundred [n] pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to [o] Phinehas his son, which was given him in Mount Ephraim.

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[z] See Judg. ix. 6.—[a] See Gen. xxviii. 18; chap. iv. 3.
[b] Gen. xxxv. 4.—[c] See Gen. xxxi. 48, 52; Deut. xxxi. 19, 21, 26; chap. xxii. 27, 28, 34.—[d] Deut. xxxii. 1.—[e] Judg. ii. 6.
[f] Judg. ii. 8.

[g] Chap. xix. 50; Judg. ii. 9.—[h] Judg. ii. 7.—[i] Heb. *prolonged* their *days after Joshua*.—[k] See Deut. xi. 2; xxxi. 13.
[l] Gen. l. 25; Exod. xiii. 19.—[m] Gen. xxxiii. 19.—[n] Or, *lambs*.
[o] Exod. vi. 25; Judg. xx. 28.

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wrote the words of the covenant in the book of the law of God, probably in some part of the skin constituting the great roll, on which the laws of God were written, and of which there were some blank columns to spare. Having done this, he took a great stone and set it up under an oak—that this might be עֵד *ed* or *witness* that, at such a time and place, this covenant was made, the terms of which might be found written in the book of the law, which was laid up *beside the ark*. See Deut. xxxi. 26.

Verse 27. *This stone—hath heard all the words*] That is, the stone itself, from its permanency, shall be in all succeeding ages as competent and as substantial a witness as one who had been present at the transaction, and heard all the words which on both sides were spoken on the occasion.

Verse 28. *So Joshua*] After this verse the Septuagint insert ver. 31.

Verse 29. *Joshua the son of Nun—died*] This event probably took place shortly after this public assembly; *for he was old and stricken in years* when he held the assembly mentioned chap. xxiii. 2; and as his work was now all done, and his soul ripened for a state of blessedness, God took him to himself, being one hundred and ten years of age; exactly the same age as that of the patriarch Joseph. See Gen. l. 26.

Verse 30. *And they buried him—in Timnath-serah*] This was his own inheritance, as we have seen chap. xix. 50. The Septuagint add here, "And they put with him there, in the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Gilgal, according as the Lord commanded when he brought them out of Egypt; and there they are till this day." St. Augustine quotes the same passage in his thirtieth question on the book of Joshua, which, in all probability, he took from some copy of the Septuagint. It is very strange that there is no account of any public mourning for the death of this eminent general; probably, as he was buried in his own inheritance, he had forbidden all funeral pomp, and it is likely was privately interred.

Verse 31. *And Israel served the Lord, &c.*] Though there was private idolatry among them, for they had strange gods, yet there was no public idolatry all the days of Joshua and of the elders that overlived Joshua; most of whom must have been advanced in years at the death of this great man. Hence Calmet supposes that the whole of this time might amount to about fifteen years. It has already been noted that this verse is placed by the Septuagint after ver. 28.

Verse 32. *And the bones of Joseph*] See the note on Gen. l. 25, and on Exod. xiii. 19. This burying of the bones of Joseph probably took place when the conquest of the land was completed, and each tribe had received its inheritance; for it is not likely that this was deferred till after the death of Joshua.

Verse 33. *And Eleazar—died*] Probably about the same time as Joshua, or soon after; though some think he outlived him six years. Thus, nearly all the persons who had witnessed the miracles of God in the wilderness were gathered to their fathers; and their descendants left in possession of the great inheritance, with the Law of God in their hands, and the bright example of their illustrious ancestors before their eyes. It must be added that they possessed every advantage necessary to make them a great, a wise, and a holy people. How they used, or rather how they abused, these advantages, their subsequent history, given in the sacred books, amply testifies.

A hill that pertained to *Phinehas his son*] This grant was probably made to Phinehas as a token of the respect of the whole nation, for his zeal, courage, and usefulness: for the priests had properly no inheritance. At the end of this verse the Septuagint add:—

"In that day the children of Israel, taking up the ark of the covenant of God, carried it about with them,

and Phinehas succeeded to the high priest's office in the place of his father until his death; and he was buried in Gibeath, which belonged to himself.

"Then the children of Israel went every man to his own place, and to his own city.

"And the children of Israel worshipped Astarte and Ashtaroth, and the gods of the surrounding nations, and the Lord delivered them into the hands of Eglon king of Moab, and he tyrannized over them for eighteen years."

THE last six verses in this chapter were, doubtless, not written by Joshua; for no man can give an account of his own death and burial. Eleazar, Phinehas, or Samuel, might have added them, to bring down the narration so as to connect it with their own times; and thus preserve the thread of the history unbroken. This is a common case; many men write histories of their own lives, which, in the last circumstances, are finished by others, and who has ever thought of impeaching the authenticity of the preceding part, because the subsequent was the work of a different hand? *Hirtius's* supplement has never invalidated the authenticity of the *Commentaries* of *Cæsar*; nor the work of *Quintus Smyrnæus*, that of the *Iliad* and *Odyssey* of *Homer*; nor the 13th book of the *Æneid*, by *Mapheus Viggius*, the authenticity of the preceding twelve, as the genuine work of *Virgil*. We should be thankful that an adequate and faithful hand has supplied those circumstances which the original author could not write, and without which the work would have been incomplete.

Mr. Saurin has an excellent dissertation on this grand federal act formed by Joshua and the people of Israel on this very solemn occasion, of the substance of which the reader will not be displeased to find the following very short outline, which may be easily filled up by any whose business it is to instruct the public; for such a circumstance may with great propriety be brought before a *Christian* congregation at any time:—

"SEVEN things are to be considered in this renewal of the covenant.

I. The *dignity* of the *mediator*.
II. The *freedom* of those who *contracted*.
III. The *necessity* of the *choice*.
IV. The *extent* of the *conditions*.
V. The *peril* of the *engagement*.
VI. The *solemnity* of the *acceptance*.
VII. The *nearness* of the *consequence*.

"I. The *dignity* of the *mediator*.—Take a view of his names, *Hosea* and *Jehoshua*. God will save: he will save. The first is like a *promise*; the second, the fulfilment of that *promise*. God will save some time or other:—this is the very person by whom he will accomplish his promise. Take a view of Joshua's life: his faith, courage, constancy, heroism, and success. A remarkable type of Christ. See Heb. iv. 8.

"II. The *freedom* of those who *contracted*.—Take away the gods which your fathers served beyond the flood; and in Egypt, &c., ver. 14, &c. Joshua exhibits to the Israelites all the religions which were then known: 1. That of the *Chaldeans*, which consisted in the adoration of *fire*. 2. That of the *Egyptians*, which consisted in the worship of the ox *Apis*, *cats*, *dogs*, and *serpents*; which had been preceded by the worship even of *vegetables*, such as the *onion*, &c. 3. That of the people of *Canaan*, the principal objects of which were *Astarte*, (Venus,) and *Baal Peor*, (Priapus.) Make remarks on the liberty of choice which every man has, and which God, in matters of religion, applies to, and calls into action.

"III. The *necessity* of the *choice*.—To be without *religion*, is to be without happiness here, and without any title to the kingdom of God. To have a *false* religion, is the broad road to perdition; and to have the true religion, and live agreeably to it, is the high road to heaven. Life is precarious—death is at the door—the Judge calls—much is to be done, and perhaps little time to do it in! Eternity depends on the present moment. Choose—choose speedily—determinately, &c.

"IV. The *extent* of the *conditions*.—*Fear the Lord, and serve him in truth and righteousness.* Fear the Lord. Consider his *being*, his *power*, *holiness*, *justice*, &c. This is the gate to religion. Religion itself consists of two parts. 1. TRUTH. 1. In opposition to the detestable *idolatry* of the forementioned nations. 2. In reference to that *revelation* which God gave of himself. 3. In reference to that solid peace and comfort which false religions may promise, but cannot give; and which the true religion communicates to all who properly embrace it. II. UPRIGHTNESS or *integrity*, in opposition to those abominable vices by which themselves and the neighbouring nations had been defiled. 1. The major part of men have one religion for *youth*, another for old *age*. But he who serves God in *integrity*, serves him with all his heart in every part of life. 2. Most men have a religion of *times*, *places*, and *circumstances*. This is a *defective* religion. *Integrity* takes in every time, every place, and every circumstance; God's law being ever kept before the eyes, and his love in the heart, dictating purity and perfection to every thought, word, and work. 3. Many content themselves with abstaining from vice, and think themselves sure of the kingdom of God because they do not sin as others. But he who serves God in *integrity*, not only abstains from the *act* and the *appearance* of evil, but steadily performs every moral *good*. 4. Many think that if they practise some kind of virtues, to which they feel less of a natural repugnance, they had fair for the kingdom; but this is opposite to *uprightness*. The religion of God equally forbids every species of vice, and recommends every kind of virtue.

"V. The *peril* of the *engagement*.—This covenant had in it the nature of an *oath*; for so much the phrase *before the Lord* implies: therefore those who entered into this covenant bound themselves by oath unto the Lord, to be steady and faithful in it. But it may be asked, 'As human nature is very corrupt, and exceedingly fickle, is there not the greatest danger of breaking such a covenant; and is it not better not to make it, than to run the risk of breaking it, and exposing one's self to superadded punishment on that account?' Answer: He who makes such a covenant in God's strength, will have that strength to enable him to prove faithful to it. Besides, if the soul do not feel itself under the most solemn obligation to live

to God, it will live to the world and the flesh. Nor is such a covenant as this more solemn and strict than that which we have often made; first in our *baptism*, and often afterwards in the *sacrament* of the *Lord's Supper*, &c. Joshua allows there is a great danger in making this covenant. Ye cannot serve the Lord, for he is a holy, strong, and jealous God, &c. But this only supposes that nothing could be done right but by his Spirit, and in his strength. The energy of the Holy Spirit is equal to every requisition of God's holy law, as far as it regards the moral conduct of a believer in Christ.

"VI. The *solemnity* of the *acceptance*.—Notwithstanding Joshua faithfully laid down the dreadful evils which those might expect who should abandon the Lord; yet they entered solemnly into the covenant. *God forbid that we should forsake the Lord, but we will serve the Lord.* They seemed to think that not to *covenant* in this case was to *reject*.

"VII. The *nearness* of the *consequence*.—There were false gods among them, and these must be immediately put away. As ye have taken the Lord for your God, then *put away the strange gods which are among you*, ver. 23. The moment the covenant is made, that same moment the conditions of it come into force. He who makes this covenant with God should immediately break off from every evil design, companion, word, and work. Finally, Joshua erected two monuments of this solemn transaction: 1. He caused the word to be written in the book of the law, ver. 26. 2. He erected a stone under an oak, ver. 27; that these two things might be witnesses against them if they broke the covenant which they then made, &c."

There is the same indispensable necessity for every one who professes Christianity, to enter into a covenant with God through Christ. He who is not *determined* to be on God's side, will be found on the side of the world, the devil, and the flesh. And he who does not turn from all his iniquities, cannot make such a covenant. And he who does not make it *now*, may probably never have another opportunity. Reader, *death* is at the *door*, and *eternity* is at *hand*. These are truths which are everywhere proclaimed—everywhere professedly believed—everywhere acknowledged to be important—and perhaps nowhere laid to heart as they should be. And yet all grant that they are born to die!

On the *character* and *conduct* of Joshua, much has already been said in the notes; and particularly in the preface to this book. A few particulars may be added.

It does not appear that Joshua was ever married, or that he had any children. That he was high in the estimation of God, we learn from his being chosen to succeed Moses in the government of the people. He was the person alone, of all the host of Israel, who was deemed every way qualified *to go out before the congregation, and go in; to lead them out, and bring them in*; and be the *shepherd* of the people, because *the Spirit of God was in him*. See Num. xxvii. 17, &c. He is called *the servant of God*, as was Moses; and was, of all men of that generation, next in eminence to that great legislator.

Like his great master, he neither provided for *himself* nor his *relatives*; though he had it constantly in his power so to do. He was the head and leader of the people; the chief and foremost in all fatigues and dangers; without whose piety, prudence, wisdom, and military skill, the whole tribes of Israel, humanly speaking, must have been ruined. And yet this conqueror of the nations did not reserve to himself a goodly inheritance, a noble city, nor any part of the spoils of those he had vanquished. His countrymen, it is true, gave him an inheritance among them, chap. xix. 50. This, we might suppose, was in consideration of his eminent services, and this, we might naturally expect, was the best inheritance in the land! No! they gave him *Timnath-serah*, in the barren mountains of Ephraim, and even this he *asked*, chap. xix. 50. But was not this the best city in the land! No—it was even NO *city*; evidently no more than the *ruins* of one that had stood in that place; and hence it is said, *he builded the city and dwelt therein*—he, with some persons of his own tribe, revived the stones out of the rubbish, and made it habitable.

Joshua believed there was a God; he loved him, acted under his influence, and endeavoured to the utmost of his power to promote the glory of his Maker, and the welfare of man: and he expected his recompense in another world.

Like HIM of whom he was an illustrious *type*, he led a painful and laborious life, devoting himself entirely to the service of God and the public good. How unlike was Joshua to those men who, for certain services, get elevated to the highest honours; but, not content with the recompense thus awarded them by their country, use their new influence for the farther aggrandizement of themselves and dependents, at the expense, and often to the ruin of their country!

Joshua retires only from labour when there is no more work to be done, and no more dangers to be encountered. He was the *first* in the *field*, and the *last* out of it; and never attempted to take rest till all the tribes of Israel had got their possessions, and were settled in their inheritances! Of him it might be truly said as of Cæsar, he continued to work, *nil actum reputans, si quid superesset agendum*: for "he considered nothing done, while any thing remained undone."

Behold this man retiring from office and from life without any kind of emolument! the greatest man of all the tribes of Israel; the most patriotic, and the most serviceable; and yet the worst provided for! *Statesmen! naval* and *military* commanders! look Joshua in the face; read his history; and learn from IT what true PATRIOTISM means. That man alone who truly fears and loves God, credits his revelation, and is made a partaker of his Spirit, is capable of performing *disinterested* services to his country and to mankind!

MASORETIC NOTES ON JOSHUA.

The *number of verses* in the Book of Joshua is 656, (should be 658, see on chap. xxi. 36, &c.,) of which the symbol is found in the word וְתָרֹן *vetharon*, (and shall sing,) Isa. xxxv. 6.

Its *middle verse* is the 26th of chap. xiii.

Its *Masoretic sections* are 14; the symbol of which is found in the word יָד *yad*, (the hand,) Ezek. xxxvii. 1. See the note at the end of Genesis, and the *Haphtaras* at the end of the *Pentateuch*.

PREFACE TO THE BOOK

OF

J U D G E S.

THE persons called *Judges*, שופטים *Shophetim*, from שפט *shaphat*, to judge, discern, regulate, and direct, were the heads or chiefs of the Israelites who governed the Hebrew republic from the days of Moses and Joshua till the time of Saul. The word *judge* is not to be taken here in its usual signification, i. e., one who determines controversies, and denounces the judgment of the law in criminal cases, but one who directs and rules a state or nation with sovereign power, administers justice, makes peace or war, and leads the armies of the people over whom he presides. Officers, with the same power, and nearly with the same name, were established by the Tyrians in new Tyre, after the destruction of old Tyre, and the termination of its regal state. The Carthaginian *Suffetes* appear to have been the same as the Hebrew *Shophetim*; as were also the *Archons* among the Athenians, and the *Dictators* among the ancient Romans. But they were neither hereditary governors, nor were they chosen by the people: they were properly vicegerents or lieutenants of the Supreme God; and were always, among the Israelites, chosen by Him in a supernatural way. They had no power to make or change the laws; they were only to execute them under the direction of the Most High. God, therefore, was king in Israel: the government was a *theocracy*; and the judges were His deputies. The office, however, was not *continual*, as there appear intervals in which there was no judge in Israel. And, as they were extraordinary persons, they were only raised up on extraordinary occasions to be instruments in the hands of God of delivering their nation from the oppression and tyranny of the neighbouring powers. They had neither pomp nor state; nor, probably, any kind of emoluments.

The chronology of the Book of Judges is extremely embarrassed and difficult; and there is no agreement among learned men concerning it. *When* the deliverances, and consequent periods of *rest*, so frequently mentioned in this book, took place, cannot be satisfactorily ascertained. Archbishop *Usher*, and those who follow him, suppose that the *rests*, or *times of peace*, should be reckoned, not from the time in which a particular judge gave them deliverance; but from the period of the *preceding* deliverance, e. g.: It is said that *Othniel*, son of Kenaz, defeated *Cushan-rishathaim*, Judg. iii. 9, and the land had rest forty years. After the death of *Othniel* the Israelites again did wickedly, and God delivered them into the hands of the *Moabites*, *Ammonites*, and *Amalekites*; and this oppression continued eighteen years; Judg. iii. 14. Then God raised up *Ehud*, who, by killing *Eglon*, king of Moab, and gaining a great victory over the Moabites, in which he slew ten thousand of their best soldiers, obtained a rest for the land which lasted forty years: Judg. iii. 15, 30; which *rest* is not counted from this deliverance wrought by *Ehud*, but from that wrought by *Othniel*, mentioned above; leaving out the eighteen years of oppression under *Eglon* king of Moab: and so of the rest. This is a most violent manner of settling chronological difficulties, a total perversion of the ordinary meaning of terms, and not likely to be intended by the writer of this book.

Sir John *Marsham*, aware of this difficulty, has struck out a new hypothesis: he supposes that there were *judges* on each side Jordan; and that there were particular wars in which those beyond Jordan had no part. He observes, that from the exodus to the building of Solomon's temple was four hundred and eighty years, which is precisely the time mentioned

in the sacred writings; (1 Kings vi. 1;) and that from the time in which the Israelites occupied the land beyond Jordan, to the days of *Jephthah*, was three hundred years. But in reckoning up the years of the judges, from the death of Moses to the time of *Ibzan*, who succeeded *Jephthah*, there appears to be more than three hundred years; and from *Jephthah* to the fourth year of Solomon, in which the foundation of the temple was laid, there are again more than *one hundred and fifty* years; we must, therefore, either find out some method of reconciling these differences, or else abandon these epochs; but as the latter cannot be done, we must have recourse to some plan of *modification*. Sir John *Marsham's* plan is of this kind; the common plan is that of Archbishop *Usher*. I shall produce them both, and let the reader choose for himself.

Who the author of the *Book of Judges* was, is not known; some suppose that each judge wrote his own history, and that the book has been compiled from those separate accounts; which is very unlikely. Others ascribe it to *Phinehas*, to *Samuel*, to *Hezekiah*, and some to *Ezra*. But it is evident that it was the work of an individual, and of a person who lived posterior to the time of the judges, (see chap. ii. 10, &c.,) and most probably of *Samuel*.

The duration of the government of the Israelites by judges, from the death of Joshua to the commencement of the reign of Saul, was about three hundred and thirty-nine years But as this book does not include the government of *Eli*, nor that of *Samuel*, but ends with the death of *Samson*, which occurred in A. M. 2887; consequently, it includes only three hundred and seventeen years; but the manner in which these are reckoned is very different, as we have seen above; and as will be more particularly evident in the following tables by Archbishop *Usher* and Sir John *Marsham*.

CHRONOLOGICAL TABLE OF THIS BOOK, ACCORDING TO ARCHBISHOP USHER.

	A. M.
Death of Joshua, aged one hundred and ten years.	2570
After his death, and that of the elders who succeeded him, the Israelites did evil in the sight of the Lord; to this period are to be referred the idolatry of Micah, the conquest of Laish, and the idolatry of a part of the tribe of Dan, which are mentioned chap. xvii. and xviii.	2585
The story of the Levite and his concubine, and the war which succeeded it, chap. xix., xx., and xxi.	
This includes a period of about twenty-two years, viz., fifteen for the time of the elders who survived Joshua, and seven years of anarchy and rest, after which the Israelites fell under the domination of Chushan-rishathaim, king of Mesopotamia.	
The *first* servitude under Chushan, which lasted eight years, began in 2591, and ended in 2599. Othniel delivered Israel the fortieth year after the rest procured by Joshua.	2591
	2599
The land enjoys rest about sixty-two years.	2662
Second servitude, under Eglon, king of Moab, which lasted eighteen years.	2662
Ehud delivers Israel.	2679
After him appears Shamgar, and the land enjoys rest to the eightieth year from the termination of the first deliverance procured by Othniel, chap. iii. 15–30.	
The *third* servitude, under the Canaanites, which lasted twenty years, chap. iv.	2699
Deborah and Barak deliver Israel.	2719
From the deliverance procured by Ehud, to the end of the government of Deborah and Barak, was forty years.	
About this time the Assyrian empire was founded by Ninus, son of Belus. The Assyrians had previously to this reigned five hundred and twenty years over a part of Asia; but Ninus, forming a league with Arieus, king of the Arabs, conquered the whole of Asia, and governed it for seventeen years. He reigned in all fifty-two years.	2737
The *fourth* servitude, under the Midianites, which lasted seven years; Judg. vi.	2752
Gideon delivers Israel.	2759
From the rest procured by Deborah and Barak to the deliverance by Gideon are forty years, chap. vi., vii., and viii. After the death of Gideon the people fall into idolatry. Abimelech, natural son of Gideon, kills seventy of his brethren, chap. ix.	2768
Abimelech is proclaimed king by the Shechemites.	2769
He reigns three years, and was killed at the siege of Thebez.	2771
Tola governs after Abimelech, twenty-three years.	2772
The commencement of the kingdom of the Lydians under Argon, who reigned in Sardis. This empire continued five hundred and five years; Herodot. lib. i. cap. 7.	2781
Semiramis marries Ninus, and reigns forty-two years over almost the whole of Asia.	
Jair succeeds Tola, and governs twenty-two years.	2789

	A. M.
The *fifth* servitude, under the Philistines, which lasted eighteen years.	2795
God delivers the Israelites who dwelt beyond Jordan, from the Ammonites, &c., chap. x. 18.	2799
Death of Jair, chap. x. 5.	2816
Jephthah is chosen judge, and defeats the Ammonites.	2817
Forty-two thousand Ephraimites slain at the passage of Jordan. Jephthah governs six years, chap. xi., xii.	
Troy is taken by the Greeks after a siege of ten years.	
Death of Jephthah. Ibzan governs seven years.	2820
Elon succeeds him, and governs ten years.	2823
Semiramis dies, aged sixty-two years, having reigned forty-two years; she is succeeded by Ninyas.	2830
Abdon judges Israel eight years, beginning from 2840.	2840
Eli judges Israel, after the death of Abdon, forty years.	2848
The *sixth* servitude, under the Philistines, which lasted forty years, chap. xiii. 1. It began seven years after the commencement of the government of Eli.	
The birth of Samson, chap. xiii. 24.	2849
Marriage of Samson; he begins to deliver Israel, and continues twenty years.	2867
Samson burns the corn of the Philistines, and kills a thousand of them with the jaw-bone of an ass, Judg. xv.	2868
Samson is betrayed by his wife, delivered into the hands of the Philistines, and has his eyes put out. The same year he pulls down a temple, in the ruins of which himself and multitudes of the Philistines are buried, chap. xvi.	2887
The death of Eli, and the beginning of the government of Samuel, who delivers Israel from the oppression of the Philistines, 1 Sam. vii. 14.	2888

This is in substance the chronology of Archbishop Usher on this period; the correctness of which is justly questioned.

THE CHRONOLOGY OF THE BOOK OF JUDGES, ACCORDING TO THE SCHEME OF SIR JOHN MARSHAM.

	Years after the Exodus.
Joshua governs Israel twenty-five years from the exodus to the sixty-fifth year after that deliverance.	
Death of Joshua, aged 110 years.	
Government of the elders.	40
Anarchy and idolatry, thirty-four years after Joshua.	65
First servitude under Chushan lasts eight years.	99
Othniel, son-in-law of Caleb, defeats Chushan.	
Forty years' rest.	107
Second servitude, under Eglon, who oppressed the Jews beyond Jordan, and a part of the Benjamites, fifteen years.	147
Ehud slays Eglon, and delivers his country.	165
Peace of fourscore years beyond Jordan; which continues till the invasion of the Midianites.	
Third servitude under Jabin, who chiefly oppressed the tribes which dwelt in the northern parts of Canaan. This servitude lasted twenty years.	185
Shamgar kills six hundred Philistines, and delivers Israel.	194
Deborah and Barak defeat Sisera; aided by the tribes of Zebulun and Naphtali.	203
Rest of forty years, which continues to the two hundred and forty-third year of the exodus.	
Fourth servitude under the Midianites, which lasts seven years.	243
Gideon delivers Israel, assisted by Asher, Zebulun, and Naphtali.	253
Abimelech reigns three years at Shechem.	293
Tola judges Israel twenty-three years.	
Jair judges Israel twenty-two years.	
Fifth servitude under the Ammonites, beyond Jordan, three hundred years after the Israelites had taken possession of the land. This servitude lasted eighteen years.	340
Jephthah delivers Israel.	363
While the Ammonites oppressed Israel on the other side of Jordan, the Philistines afflicted those on this side of that river. This servitude lasted forty years, during which Samson and Eli were judges; but they did not wholly deliver Israel. They were not delivered till the time of Samuel, three hundred and eighty-three years after the exodus.	383
During this interval God raised up Ibzan, who judged Israel seven years; and	
Elon, who judged ten years; and	
Abdon, who judged eight years; but neither the year of the commencement of their office, nor of their death, can be exactly ascertained.	
Saul reigns forty years.	403
David reigns forty years.	443
Solomon begins to reign four hundred and seventy-six years after the exodus;	476
And lays the foundation of the temple in the fourth year of his reign.	480

These are the schemes of those two great chronologists, as exhibited by Calmet.

Dr. *Hales*, dissatisfied with these schemes, and with all others hitherto published, strikes out a new path: and, following the chronology of *Josephus*, with some *corrections*, makes

the whole period, from the time of Joshua and the elders who survived him, to the election of Saul, four hundred and ninety-eight years, which he accounts for thus :—

In the general introduction of his *Analysis of Scripture Chronology*, he endeavours to show that the interval from the exodus to the foundation of Solomon's temple was six hundred and twenty-one years ; from which, subtracting one hundred and twenty-three years, (namely, forty years from the exodus to this return, eighty years from the two reigns of Saul and David, and the three first years of Solomon,) the remainder is four hundred and ninety-eight years.

" But," says the learned and indefatigable doctor, " although we are indebted to *Josephus* for this, and for supplying some material chasms in the sacred annals ; such as, 1, the administration of Joshua and the elders, twenty-five years ; 2, the ensuing anarchy, eighteen years ; 3, the administration of *Shamgar*, one year ; and, 4, of *Samuel*, twelve years ; still his detail of the outline there given requires correction.

" For, 1. The year ascribed to Shamgar's administration is too short, as is evident from *Deborah's* account, Judg. v. 6 ; I have therefore included it, with *David Ganz*, in *Ehud's* enormous administration of eighty years, and transferred the one year to *Joshua's*, making that twenty-six years. 2. I have restored *Abdon's* administration of eight years omitted by *Josephus*, and deducted it from the eighteen years he assigns to the anarchy, thereby reducing the latter to its correct length of ten years. 3. I have dated the first division of the conquered lands in the sixth year, which *Josephus* reckoned in the fifth year ; because *Caleb* was forty years old when *Moses* sent him as one of the spies from *Kadesh-barnea*, in the second year after the *exode ;* consequently he was thirty-nine years old at the exode ; and therefore seventy-nine years old, forty years after, at the arrival in *Canaan ;* but he was eighty-five years old when he claimed and got the hill of *Hebron* for an inheritance, which therefore must have been six years after the arrival in *Canaan*. Compare Num. x. 11, xiii. 6, with Josh. xiv. 6–15. 4. *Josephus* has omitted the date of *Samuel's* call to be a prophet, 1 Sam. iii. 1–19, which *St. Paul* reckons four hundred and fifty years after the first division of lands, Acts xiii. 19, 20, and which, therefore, commenced with the ten last years of *Eli's* administration of forty years. This last most important chronological character from the New Testament verifies the whole of this rectification ; while it demonstrates the spuriousness of the period of four hundred and eighty years in the present *Masorete* text of 1 Kings vi. 1, from the *exode* to the foundation of *Solomon's* temple."

Following the chronology of Josephus, in preference to the Hebrew text, his table of the *Judges* is as follows :—

			Yrs.	B. C.					Yrs.	B. C.
	1	Joshua and the elders	26	1608		8	Jair		22	1293
		First division of lands		1602	V.		Servitude to the Ammonites		18	1271
		Second division of lands		1595		9	Jephthah		6	1253
		Anarchy, or interregnum	10	1582		10	Ibzan		7	1247
I.		Servitude to the Mesopotamians	8	1572		11	Elon		10	1240
	2	Othniel	40	1564		12	Abdon		8	1230
II.		Servitude to the Moabites	18	1524	VI.		Servitude to the Philistines	40	20	1222
	3	Ehud and Shamgar	80	1506		13	Samson		20	1202
III.		Servitude to the Canaanites	20	1426		14	Eli	40	30	1182
	4	Deborah and Barak	40	1406			Samuel called as a prophet		10	1152
IV.		Servitude to the Midianites	7	1366	VII.		Servitude to the Philistines		20	1142
	5	Gideon	40	1359		15	Samuel		12	1122
	6	Abimelech	3	1319					—	
	7	Tola	23	1316			Saul elected king		498	1110

" The only alteration here made in the present text of *Josephus* is the insertion of *Tola* and his administration of twenty-three years, (Judg. x. 1, 2,) which are inadvertently omitted between *Abimelech* and *Jair*, Ant. 5, 7, 15, page 56, but evidently were included in the original scheme of *Josephus* as being requisite to complete the period of six hundred and twenty-one years. To *Abdon* no years are assigned by *Josephus*, Ant. 5, 7, 15, page 215, perhaps

designedly, for *Clemens Alexandrinus* relates that some chronologers collected together the years of *Abatthan* and *Ebron*, (*Abdon* and *Elon*,) or made them contemporary. But we may easily reconcile *Josephus* with SCRIPTURE by only deducting eight years from the eighteen years' interregnum after *Joshua*, which will give *Abdon* his quota of years, and leave that interregnum its juster length of ten years.

"It is truly remarkable, and a proof of the great skill and accuracy of *Josephus* in forming the outline of this period, that he assigns, with *St. Paul*, a reign of forty years to *Saul*, Acts xiii. 21, which is omitted in the OLD TESTAMENT. His outline also corresponds with *St. Paul's* period of four hundred and fifty years from the division of the conquered lands of *Canaan*, until *Samuel* the prophet." See Dr. Hales's Chronology, vol. i., pages 16, 17; vol. ii., page 28, 5–8.

Another method of removing these difficulties has been lately attempted in a new edition of the *Universal History*; but of *conjectures* there is no end; if the truth be not found in some of the preceding systems, the difficulties, I fear, must remain. I have my doubts whether the author of this book ever designed to produce the subject in a strict chronological series. The book, in several places, appears to have been composed of *historical memoranda* having very little relation to each other, or among themselves; and particularly what is recorded in the beginning and the end. There is, however, one light in which the whole book may be viewed, which renders it invaluable; it is a most remarkable history of the long-suffering of God towards the Israelites, in which we find the most signal instances of his *justice* and his *mercy* alternately displayed; the people *sinned*, and were *punished*; they *repented*, and found *mercy*. Something of this kind we meet with in every page. And these things are written for our warning. None should *presume*, for God is JUST; none need *despair*, for God is MERCIFUL.

THE BOOK

OF

J U D G E S.

Year before the common year of Christ, 1443.—Julian Period, 3271.—Year from the Flood, 904.—Year before the first Olympiad, 667.—Creation from Tisri, or September, 2561.

CHAPTER I.

After the death of Joshua the Israelites purpose to attack the remaining Canaanites; and the tribe of Judah is directed to go up first, 1, 2. *Judah and Simeon unite, attack the Canaanites and Perizzites, kill ten thousand of them, take Adoni-bezek prisoner, cut off his thumbs and great toes, and bring him to Jerusalem, where he dies,* 3–7. *Jerusalem conquered,* 8. *A new war with the Canaanites under the direction of Caleb,* 9–11. *Kirjath-sepher taken by Othniel, on which he receives, as a reward, Achsah, the daughter of Caleb, and with her a south land with springs of water,* 12–15. *The Kenites dwell among the people,* 16. *Judah and Simeon destroy the Canaanites in Zephath, Gaza, &c.,* 17–19. *Hebron is given to Caleb,* 20. *Of the Benjamites, house of Joseph, tribe of Manasseh, &c.,* 21–27. *The Israelites put the Canaanites to tribute,* 28. *Of the tribes of Ephraim, Zebulun, Asher, and Naphtali,* 29–33. *The Amorites force the children of Dan into the mountains,* 34–36.

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NOW after the death of Joshua it came to pass, that the children of Israel [a] asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, [b] Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; [c] and I likewise will go with thee into thy lot. So Simeon went with him.

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4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [d] Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek, and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

[a] Num. xxvii. 21, chap. xx. 18.—[b] Gen. xlix. 8.

[c] Ver. 17.—[d] 1 Sam. xi. 8.

NOTES ON CHAP. I.

Verse 1. *Now after the death of Joshua*] How long after the death of Joshua this happened we cannot tell; it is probable that it was not long. The enemies of the Israelites, finding their champion dead, would naturally avail themselves of their unsettled state, and make incursions on the country.

Who shall go up] Joshua had left no successor, and every thing relative to the movements of this people must be determined either by caprice, or an especial direction of the Lord.

Verse 2. *The Lord said, Judah shall go up*] They had inquired of the Lord by Phinehas the high priest; and he had communicated to them the Divine counsel.

Verse 3. *Come up with me into my lot*] It appears that the portions of Judah and Simeon had not been cleared of the Canaanites, or that these were the parts which were now particularly invaded.

Verse 5. *And they found Adoni-bezek*] The word מצא *matsa*, "he found," is used to express a *hostile encounter* between two parties; to *attack, surprise*, &c. This is probably its meaning here. *Adoni-bezek* is literally the *lord of Bezek*. It is very probable that the different Canaanitish tribes were governed by a sort of chieftains, similar to those among the *clans* of the ancient Scottish Highlanders. *Bezek* is said by some to have been in the tribe of Judah. Eusebius and St. Jerome mention two villages of this name, not in the tribe of Judah, but about seventeen miles from Sheehem.

Verse 6. *Cut off his thumbs*] That he might never be able to *draw his bow* or *handle his sword*; and *great*

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7 And Adoni-bezek said, Threescore and ten kings, having [e] their thumbs and their great toes cut off, [f] gathered *their meat* under my table: [g] as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now [h] the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 [i] And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the [k] valley.

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10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [l] Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmia.

11 [m] And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:

12 [n] And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

[e] Heb. *the thumbs of their hands and of their feet.*—[f] Or, *gleaned.* [g] Lev. xxiv. 19; 1 Sam. xv. 33; James ii. 13.—[h] See Josh. xv. 63.—[i] Joshua x. 36; xi. 21; xv. 13.—[k] Or, *low country.* [l] Josh. xiv. 15; xv. 13, 14.—[m] Josh. xv. 15.—[n] Josh. xv. 16, 17.

toes, that he might never be able to *pursue* or *escape from* an adversary.

Verse 7. *Threescore and ten kings*] Chieftains, heads of tribes, or military officers. For the word *king* cannot be taken here in its proper and usual sense.

Having their thumbs and their great toes cut off] That this was an ancient mode of treating *enemies* we learn from *Elian*, who tells us, *Var. Hist* l. ii., c. 9, that "the Athenians, at the instigation of Cleon, son of Cleænetus, made a decree that all the inhabitants of the island of *Ægina* should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear, yet might handle an oar." This is considered by Elian an act of great cruelty; and he wishes to Minerva, the guardian of the city, to Jupiter Eleutherius, and all the gods of Greece, that the Athenians had never done such things. It was a custom among those Romans who did not like a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to *Suetonius*, in *Vit. August.*, c. 24, a Roman knight, who had cut off the thumbs of his two sons to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. These are the words of Suetonius: *Equitem Romanum, quod duobus filiis adolescentibus, causa detractandi sacramenti, pollices amputasset, ipsum bonaque subjecit hastæ.* Calmet remarks that the Italian language has preserved a term, *poltrone*, which signifies *one whose thumb is cut off*, to designate a soldier destitute of courage and valour. We use *poltroon* to signify a dastardly fellow, without considering the import of the original. There have been found frequent instances of persons maiming themselves, that they might be incapacitated for military duty. I have heard an instance in which a knavish soldier discharged his gun through his hand, that he might be discharged from his regiment. The cutting off of the thumbs was probably designed for a *double* purpose: 1. To incapacitate them for war; and, 2. To brand them as cowards.

Gathered their meat *under my table*] I think this was a proverbial mode of expression, to signify reduction to the meanest servitude; for it is not at all likely that *seventy kings*, many of whom must have been contemporaries, were placed under the table of the king of Bezek, and there fed; as in the houses of poor persons the dogs are fed with crumbs and offal, under the table of their owners.

So God hath requited me.] The king of Bezek seems to have had the knowledge of the true God, and a proper notion of a Divine providence. He now feels himself reduced to that state to which he had cruelly reduced others. Those acts *in him* were acts of tyrannous cruelty; the act *towards* him was an act of retributive justice.

And there he died.] He continued at Jerusalem in a servile and degraded condition till the day of his death. How long he lived after his disgrace we know not.

Verse 8. *Had fought against Jerusalem*] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua; for as he had conquered its armies and slew its king, Josh. x. 26, it is probable that he took the city: yet we find that the Jebusites still dwelt in it, Josh. xv. 63; and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on Mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites. See 2 Sam. v. 6–9, and 1 Chron. xi. 4–8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city itself set on fire: but that they still were able to keep possession of their *strong fort* on Mount Zion, which appears to have been the citadel of Jerusalem.

Verse 9. *The Canaanites, that dwelt in the mountain*] The territories of the tribe of Judah lay in the most *southern* part of the promised land, which was very mountainous, though towards the *west* it had many fine plains. In some of these the Canaanites had dwelt: and the expedition marked here was for the purpose of finally expelling them. But probably this is a recapitulation of what is related Josh. x. 36; xi. 21; xv. 13.

Verses 12–15. *And Caleb, &c.*] See this whole account, which is placed here by way of recapitulation, in Josh. xv. 13–19, and the explanatory notes there

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13 And Othniel, the son of Kenaz, [o] Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 [p] And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, [q] Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 [r] And the children of the Kenite, Moses' father-in-law, went up out [s] of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of [t] Arad; [u] and they went and dwelt among the people.

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17 [v] And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called [w] Hormah.

18 Also Judah took [x] Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And [y] the LORD was with Judah; and [z] he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had [a] chariots of iron.

[o] Chap. iii. 9.——[p] Josh. xv. 18, 19.——[q] Gen. xxxiii. 11. [r] Chap. iv. 11, 17; 1 Sam. xv. 6; 1 Chron. ii. 55; Jer. xxxv. 2. [s] Deut. xxxiv. 3.——[t] Num. xxi. 1.

[u] Num. x. 32.——[v] Ver. 3.——[w] Num. xxi. 3; Josh. xix. 4 [x] Josh. xi. 22.——[y] Ver. 2; 2 Kings xviii. 7.——[z] Or, *he possessed the mountain.*——[a] Josh. xvii. 16, 18.

Verse 16. *The children of the Kenite, Moses' father-in-law*] For an account of Jethro, the father-in-law of Moses, see Exod. xviii. 1–27; Num. x. 29, &c.

The city of palm trees] This seems to have been some place near Jericho, which city is expressly called the city of palm trees, Deut. xxxiv. 3; and though destroyed by Joshua, it might have some suburbs remaining where these harmless people had taken up their residence.

The *Kenites*, the descendants of Jethro, the father-in-law of Moses, were always attached to the Israelites: they remained with them, says Calmet, during their wanderings in the wilderness, and accompanied them to the promised land. They received there a lot with the tribe of Judah, and remained in the *city of palm trees* during the life of Joshua; but after his death, not contented with their portion, or molested by the original inhabitants, they united with the tribe of Judah, and went with them to attack *Arad*. After the conquest of that country, the Kenites established themselves there, and remained in it till the days of Saul, mingled with the Amalekites. When this king received a commandment from God to destroy the Amalekites, he sent a message to the Kenites to depart from among them, as God would not destroy them with the Amalekites. From them came *Hemath*, who was the father of the house of Rechab, 1 Chron. ii. 55, and the *Rechabites*, of whom we have a remarkable account Jer. xxxv. 1, &c.

Verse 17. *The city was called Hormah.*] This appears to be the same transaction mentioned Num. xxi. 1, &c., where see the notes.

Verse 18. *Judah took Gaza—and Askelon—and Ekron*] There is a most remarkable variation here in the *Septuagint*; I shall set down the verse: Και ουκ εκληρονομησεν Ιουδας την Γαζαν, ουδε τα ὁρια αυτης· ουδε την Ασκαλωνα, ουδε τα ὁρια αυτης· και την Ακκαρων, ουδε τα ὁρια αυτης· την Αζωτον, ουδε τα περισποσια αυτης· και ην Κυριος μετα Ιουδα. "But Judah DID NOT possess Gaza, NOR the coast thereof; neither Askelon, nor the coasts thereof; neither Ekron, nor the coasts thereof; neither Azotus, nor its adjacent places: and the Lord was with Judah." This is the reading of the *Vatican* and other copies of the *Septuagint*; but the *Alexandrian* MS., and the text of the *Complutensian* and *Antwerp* Polyglots, agree more nearly with the Hebrew text. St. *Augustine* and *Procopius* read the same as the Vatican MS.; and *Josephus* expressly says that the Israelites took only *Askelon* and *Azotus*, but did not take *Gaza* nor *Ekron*; and the whole history shows that these cities were not in the possession of the Israelites, but of the Philistines; and if the Israelites did take them at this time, as the Hebrew text states, they certainly lost them in a very short time after.

Verse 19. *And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.*] Strange! were the *iron chariots* too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse, and this gives the reason for the success of this tribe: *The Lord was with Judah*, and therefore *he slew the Canaanites that inhabited Zephath*, &c., &c. Here then is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore the Lord was with Judah, and these were the effects of his protection; but afterwards, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c., God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God himself had said.

This is the turn given to the verse by *Jonathan ben Uzziel*, the Chaldee paraphrast: "And the WORD of Jehovah was in the support of the house of Judah, and they extirpated the inhabitants of the mountains; but afterwards, WHEN THEY SINNED, they were not able

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20 [b] And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 [c] And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 And the house of Joseph, they also went up against Beth-el: [d] and the LORD *was* with them.

23 And the house of Joseph [e] sent to descry Beth-el. (Now the name of the city before *was* [f] Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, [g] and we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

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27 [h] Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 [i] Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the [k] inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

[b] Num. xiv. 24; Deut. i. 36; Josh. xiv. 9, 13; xv. 13, 14. — [c] See Josh. xv. 63; xviii. 28. — [d] Ver. 19. — [e] Josh. ii. 1; vii. 2; ch. xviii. 2. — [f] Gen. xxviii. 19. — [g] Josh. ii. 12, 14. — [h] Josh. xvii. 11, 12, 13. — [i] Josh. xvi. 10; 1 Kings ix. 16. — [k] Josh. xix. 15.

to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to *their own strength*, and their adversaries prevailed against them.

From a work called the *Dhanoor Veda*, it appears that the ancient Hindoos had war chariots similar to those of the Canaanites. They are described as having many *wheels*, and to have contained a number of *rooms*. —*Ward's Customs.*

Verse 20. *They gave Hebron unto Caleb*] See this whole transaction explained Josh. xiv. 12, &c.

Verse 21. *The Jebusites dwell with the children of Benjamin*] Jerusalem was situated partly in the tribe of *Judah*, and partly in the tribe of *Benjamin*, the *northern* part belonging to the *latter* tribe, the *southern* to the *former*. The *Jebusites* had their strongest position in the part that belonged to Benjamin, and from this place they were not wholly expelled till the days of David. See the notes on ver. 8. What is said here of *Benjamin* is said of *Judah*, Josh. xv. 63. There must be an interchange of the names in one or other of these places.

Unto this day.] As the Jebusites dwelt in Jerusalem till the days of David, by whom they were driven out, and the author of the book of Judges states them to have been in possession of Jerusalem when he wrote; therefore this book was written *before* the reign of David.

Verse 22. *The house of Joseph, they also went up against Beth-el*] That is, the tribe of Ephraim and the half tribe of Manasseh, who dwelt beyond Jordan. Beth-el was not taken by Joshua, though he took Ai, which was nigh to it.

Instead of בית יוסף *beith Yoseph*, "the *house* of Joseph," ten of Dr. *Kennicott's* MSS. and six of *De Rossi's* have בני יוסף *beney Yoseph*, "the *children* of Joseph;" and this is the reading of both the *Septuagint* and *Arabic*, as well as of *two* copies in the *Hexapla* of *Origen*.

Verse 23. *Beth-el—the name of the city before was Luz.*] Concerning this city and its names, see the notes on Gen. xxviii. 19.

Verse 24. *Show us—the entrance into the city*] Taken in whatever light we choose, the conduct of this man was execrable. He was a traitor to his country, and he was accessary to the destruction of the *lives* and *property* of his fellow citizens, which he most sinfully betrayed, in order to save his *own*. According to the rules and laws of war, the children of Judah might avail themselves of such men and their information; but this does not lessen, on the side of this traitor, the turpitude of the action.

Verse 26. *The land of the Hittites*] Probably some place beyond the land of Canaan, in Arabia, whither this people emigrated when expelled by Joshua. The man himself appears to have been a Hittite, and to perpetuate the name of his city he called the new one which he now founded *Luz*, this being the ancient name of *Beth-el*.

Verse 27. *Beth-shean*] Called by the Septuagint Σκυθωπολις, *Scythopolis*, or *the city of the Scythians*. On these towns see the notes, Josh. xvii. 12, 13.

Verse 29. *Neither did Ephraim*] See the notes on the parallel passages, Josh. xvi. 5–10.

Verse 30. *Neither did Zebulun drive out*] See on Josh. xix. 10–15.

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31 [l] Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob;

32 But the Asherites [m] dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 [n] Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he [o] dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath [p] became tributaries unto them.

A. M. 2561. B. C. 1443. An. Exod. Isr. 48. Anno ante I. Olymp. 667.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in Mount Heres [q] in Aijalon, and in Shaalbim: yet the hand of the house of Joseph [r] prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* [s] from the going up to [t] Akrabbim, from the rock, and upward.

[l] Joshua xix. 24-30.—[m] Psalm cvi. 34, 35.—[n] Josh. xix. 38. [o] Ver. 32.—[p] Ver. 30.—[q] Josh. xix. 42.

[r] Heb. *was heavy*.—[s] Num. xxxiv. 4; Josh. xv. 3.—[t] Or, *Maaleh-akrabbim*.

Verse 31. *Neither did Asher*] See on Josh. xix. 24–31.

Accho] Supposed to be the city of *Ptolemais*, near to Mount Carmel.

Verse 33. *Neither did Naphtali*] See the notes on Josh. xix. 32–39.

Verse 34. *The Amorites forced the children of Dan, &c.*] Just as the ancient Britons were driven into the mountains of Wales by the Romans; and the native Indians driven back into the woods by the British settlers in America.

Verse 35. *The Amorites would dwell in Mount Heres*] They perhaps *agreed* to dwell in the mountainous country, being unable to maintain themselves on the plain, and yet were so powerful that the Danites could not totally expel them; they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. The *Septuagint* have sought out a *literal* meaning for the names of several of these places, and they render the verse thus: "And the Amorites began to dwell in the mount of Tiles, in which there are *bears*, and in which there are *foxes*." Thus they translate *Heres*, *Aijalon*, and *Shaalbim*.

Verse 36. *Akrabbim*] Of *scorpions*; probably so called from the number of those animals in that place.

From the rock, and upward.] The Vulgate understand by סלע *sela, a rock*, the city *Petra*, which was the capital of *Arabia Petræa*.

THE whole of this chapter appears to be designed as a sort of *supplement* to those places in the book of Joshua which are referred to in the notes and in the margin; nor is there any thing in it worthy of especial remark. We everywhere see the same fickle character in the Israelites, and the goodness and long-suffering of God towards them. An *especial Providence* guides their steps, and a *fatherly hand* chastises them for their transgressions. They are obliged to live in the midst of their enemies, often straitened, but never overcome so as to lose the land which God gave them as their portion. We should learn wisdom from what they have suffered, and confidence in the protection and providence of God from their support, because these things were written for our learning.

Few can be persuaded that adversity is a blessing, but without it how little should we learn! He who in the school of affliction has his mind turned towards God,

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

CHAPTER II.

An angel comes to the Israelites at Bochim, and gives them various reproofs, at which they are greatly affected, 1–5. They served the Lord during the days of Joshua, and the elders who succeeded him, 6, 7. Joshua having died, and all that generation, the people revolted from the true God and served idols, 8–13. The Lord, being angry, delivered them into the hands of spoilers, and they were greatly distressed, 14, 15. A general account of the method which God used to reclaim them, by sending them judges whom they frequently disobeyed, 16–19. Therefore God left the various nations of the land to plague and punish them, 20–23.

A. M. 2561. B. C. 1443. An. Exod. Isr. 48. Anno ante I. Olymp. 667.

AND an [a] angel of the LORD came up from Gilgal [b] to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers: and [c] I said, I will never break my covenant with you.

A. M. 2561. B. C. 1443. An. Exod. Isr. 48. Anno ante I. Olymp. 667.

[a] Or, *messenger*.

[b] Ver. 5.—[c] Gen. xvii. 7.

NOTES ON CHAP. II.

Verse 1. *An angel of the Lord*] In the preceding chapter we have a summary of several things which took place shortly after the death of Joshua: especially during the time in which the elders lived, (that is, the men who were contemporary with Joshua, but survived

A. M. 2561. B. C. 1443. An. Exod. Isr. 48. Anno ante I. Olymp. 667.

2 And [d] ye shall make no league with the inhabitants of this land; [e] ye shall throw down their altars: [f] but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [g] *as thorns* in your sides, and [h] their gods shall be a [i] snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place [k] Bochim: and they sacrificed there unto the LORD.

6 And when [l] Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

A. M. 2561. B. C. 1443. An. Exod. Isr. 48. Anno ante I. Olymp. 667.

7 [m] And the people served the LORD all the days of Joshua, and all the days of the elders that [n] outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And [o] Joshua the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

9 [p] And they buried him in the border of his inheritance in [q] Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

A. M. cir. 2590. B. C. cir. 1414. An. Exod. Isr. cir. 77. Anno ante I. Olymp. 638.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which [r] knew not

[d] Deut. vii. 2.——[e] Deut. xii. 3.——[f] Ver. 20; Psa. cvi. 34.
[g] Josh. xxiii. 13.——[h] Chap. iii. 6.——[i] Exod. xxiii. 33; xxxiv. 12; Deut. vii. 16; Psa. cvi. 36.——[k] That is, *weepers*.——[l] Josh. xxii. 6; xxiv. 28.——[m] Josh. xxiv. 31.

[n] Heb. *prolonged days after Joshua*.——[o] Joshua xxiv. 29.
[p] Josh. xxiv. 30.——[q] Josh. xix. 50; xxiv. 30, *Timnath-serah*.
[r] Exod. v. 2; 1 Sam. ii. 12; 1 Chron. xxviii. 9; Jer. ix. 3; xxii. 16; Gal. iv. 8; 2 Thess. i. 8; Tit. i. 16.

him,) and while the people continued faithful to the Lord. In this chapter, and some parts of the following, we have an account of the same people abandoned by their God and reduced to the heaviest calamities, because they had broken their covenant with their Maker. This chapter, and the first eight verses of the next, may be considered as an epitome of the whole book, in which we see, on one hand, the crimes of the Israelites; and on the other, the punishments inflicted on them by the Lord; their repentance, and return to their allegiance; and the longsuffering and mercy of God, shown in pardoning their backslidings, and delivering them out of the hands of their enemies.

The *angel of the Lord*, mentioned here, is variously interpreted; some think it was Phinehas, the high priest, which is possible; others, that it was a *prophet*, sent to the place where they were now assembled, with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land; this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews; others think that an *angel, properly such*, is intended; and several are of opinion that it was the *Angel of the Covenant*, the *Captain of the Lord's host*, which had appeared unto Joshua, chap. v. 14, and no less than the Lord *Jesus Christ* himself. I think it more probable that some extraordinary *human messenger* is meant, as such messengers, and indeed prophets, apostles, &c., are frequently termed *angels*, that is, *messengers* of the Lord. The person here mentioned appears to have been a resident at *Gilgal*, and to have come to *Bochim* on this express errand.

I will never break my covenant] Nor did God ever break it. A covenant is never broken but by him who violates the conditions of it: when any of the contracting parties violates any of the conditions, the covenant is then broken, and by that party alone; and the conditions on the other side are null and void.

Verse 3. *I will not drive them out from before you*] Their transgressions, and breach of the covenant, were the reasons why they were not put in entire possession of the promised land. See note at the end of this chapter.

Verse 5. *They called the name of that place Bochim*] The word בכים *bochim* signifies *weepings* or *lamentations*; and is translated by the Septuagint Κλαυθωνα or Κλαυθωνες, *bewailings*; and it is supposed that the place derived its name from these lamentations of the people. Some think the place itself, where the people were now assembled, was *Shiloh*, now named *Bochim* because of the above circumstance. It should be observed, that the *angel* speaks here *in the person of God*, by whom he was sent; as the prophets frequently do.

Verse 6. *When Joshua had let the people go*] The author of this book is giving here a history of the people, from the division of the land by Joshua to the time in which the angel speaks. Joshua divided the land to them by lot; recommended obedience to God, which they solemnly promised; and they continued faithful during his life, and during the lives of those who had been his contemporaries, but who had survived him. When all that generation who had seen the wondrous works of God in their behalf had died, then the succeeding generation, who *knew not the Lord*—who had not seen his wondrous works—forsook his worship, and worshipped *Baalim* and *Ashtaroth*, the gods of the nations among whom they lived; and thus the Lord was provoked to anger; and this was the reason why they were delivered into the hands of their enemies. This is the sum of their history to the time in which the angel delivers his message.

Verse 8. *Joshua—died*] See the notes on Josh. xxiv. 29, 30

A. M. cir. 2590. B. C. cir. 1414. An. Exod. Isr. cir. 77. Anno ante I. Olymp. 638.

the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they [s] forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed [t] other gods, of the gods of the people that *were* round about them, and [u] bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, [v] and served Baal and Ashtaroth.

14 [w] And the anger of the LORD was hot against Israel, and he [x] delivered them into the hands of spoilers that spoiled them, and [y] he sold them into the hands of their enemies round about, so that they [z] could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and [a] as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless [b] the LORD raised up judges, which [c] delivered them out of the hands of those that spoiled them. A. M. 2591-2909. B. C. 1413-1095.

17 And yet they would not hearken unto their judges, but they [d] went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then [e] the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: [f] for it repented the LORD because of their groanings, by reason of them that oppressed them and vexed them.

19 And it came to pass, [g] when the judge was dead, *that* they returned, and [h] corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they [i] ceased not from their own doings, nor from their stubborn way.

[s] Deut. xxxi. 16.——[t] Deut. vi. 14.——[u] Exod. xx. 5.——[v] Ch. iii. 7; x. 6; Psa. cvi. 36.——[w] Chap. iii. 8; Psa. cvi. 40, 41, 42. [x] 2 Kings xvii. 20.——[y] Chap. iii. 8; iv. 2; Psa. xliv. 12; Isa. l. 1.——[z] Lev. xxvi. 37; Joshua vii. 12, 13.——[a] Lev. xxvi.; Deut. xxviii.

[b] Ch. iii. 9, 10, 15; 1 Sam. xii. 11; Acts xiii. 20.——[c] Heb. *saved.*——[d] Exod. xxxiv. 15, 16; Lev. xvii. 7.——[e] Josh. i. 5. [f] See Gen. vi. 6; Deut. xxxii. 36; Psa. cvi. 44, 45.——[g] Chap. iii. 12; iv. 1; viii. 33.——[h] Or, *were corrupt.*——[i] Heb. *they let nothing fall of their.*

Verse 11. *Served Baalim*] The word בעלים *baalim* signifies *lords*. Their false gods they considered *supernatural rulers* or *governors*, each having his peculiar district and office; but when they wished to express a particular בעל *baal*, they generally added some particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebub*, *Baal-shamayim*, &c., as Calmet has well observed. The two former were adored by the *Moabites*; Baal-zebub by the *Ekronites*. Baal-berith was honoured at *Shechem*; and Baal-shamayim, the *lord* or *ruler of the heavens*, was adored among the *Phœnicians*, *Syrians*, *Chaldeans*, &c. And whenever the word *baal* is used without an epithet, this is the god that is intended; and probably, among all these people, it meant the *sun*.

Verse 12. *Which brought them out of the land of Egypt*] This was one of the highest aggravations of their offence; they forsook the God who brought them out of Egypt; a place in which they endured the most grievous oppression, and were subjected to the most degrading servitude, from which they never could have rescued themselves; and they were delivered by such a signal display of the power, justice, and mercy of God, as should never have been forgotten, because the most stupendous that had ever been exhibited. They forsook HIM, and served idols as destitute of real *being* as of influence and power.

Verse 13. *Served Baal and Ashtaroth.*] In a general way, probably, *Baal* and *Ashtaroth* mean the *sun* and *moon*; but in many cases *Ashtaroth* seems to have been the same among the Canaanites as *Venus* was among the Greeks and Romans, and to have been worshipped with the same obscene rites.

Verse 14. *The hands of spoilers*] Probably *marauding parties* of the Canaanites, making frequent incursions in their lands, carrying away cattle, spoiling their crops, &c.

Verse 15. *The hand of the Lord was against them*] The *power* which before protected them when obedient, was now turned against them because of their disobedience. They not only had not God *with* them, but they had God *against* them.

Verse 16. *The Lord raised up judges*] That is, leaders, generals, and governors, raised up by an especial appointment of the Lord, to deliver them from, and avenge them on, their adversaries. See the *preface*.

Verse 17. *Went a whoring after other gods*] Idolatry, or the worship of strange gods, is frequently termed *adultery*, *fornication*, and *whoredom*, in the sacred writings. As many of their idolatrous practices were accompanied with *impure rites*, the term was not only metaphorically but *literally* proper.

Verse 18. *The Lord was with the judge*] God himself was king, and the judge was his representative.

It repented the Lord] He changed his purpose towards them: he purposed to destroy them *because of their sin*; they *repented* and turned to him, and he *changed this purpose*. The purpose was to destroy them if they *did not repent*; when they *did repent*, his not destroying them was quite consistent with his purpose.

Verse 19. *When the judge was dead*] It appears that in general the office of the judge was *for life*.

A. M. 2591-2909. B. C. 1413-1095.

20 [k] And the anger of the LORD was hot against Israel; and he said, Because that this people hath [l] transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 [m] I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 [n] That through them I may [o] prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

A. M. 2591-2909. B. C. 1413-1095.

23 Therefore the LORD [p] left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

[k] Ver. 11.——[l] Josh. xxiii. 16.——[m] Josh. xxiii. 13.

[n] Chap. iii. 1, 4.——[o] Deut. viii. 2, 16; xiii. 3.——[p] Or, *suffered.*

Their stubborn way.] Their *hard* or *difficult way*. Most sinners go through great tribulation, in order to get to eternal perdition; they would have had less pain in their way to heaven.

Verse 20. *The anger of the Lord was hot*] They were as *fuel* by their transgressions; and the displeasure of the Lord was as a *fire* about to *kindle* and *consume* that *fuel*.

Verse 21. *I will not henceforth drive out*] As a people, they never had personal courage, discipline, or hardihood, sufficient to stand before their enemies: the advantages they gained were by the peculiar interference of God. This they had while obedient; when they ceased to obey, his strong arm was no longer stretched out in their behalf; therefore their enemies continued to possess the land which God purposed to give them as their inheritance for ever.

Verse 22. *That through them I may prove Israel*] There appeared to be no other way to induce this people to acknowledge the true God, but by permitting them to fall into straits from which they could not be delivered but by his especial providence. These words are spoken after the manner of men; and the metaphor is taken from the case of a master or father, who distrusts the fidelity or obedience of his servant or son, and places him in such circumstances that, by his good or evil conduct, he may justify his suspicions, or give him proofs of his fidelity.

Verse 23. *Without driving them out hastily*] Had God expelled all the ancient inhabitants *at once*, we plainly see, from the subsequent conduct of the people, that they would soon have abandoned his worship, and in their prosperity forgotten their deliverer. He drove out at first as many as were necessary in order to afford the people, as they were then, a *sufficiency of room* to settle in; as the tribes increased in population, they were to extend themselves to the uttermost of their assigned borders, and expel all the remaining inhabitants. On these accounts God did not expel the aboriginal inhabitants *hastily* or at once; and thus gave the Israelites time to increase; and by continuing the ancient inhabitants, prevented the land from running into *waste*, and the wild beasts from multiplying; both of which must have infallibly taken place had God driven out all the old inhabitants at once, before the Israelites were sufficiently numerous to occupy the whole of the land.

THESE observations are important, as they contain the reason why God did not expel the Canaanites. God gave the Israelites a grant of the *whole land*, and promised to drive out their enemies from before them if they continued faithful. While they continued faithful, God did continue to fulfil his promise; their borders were enlarged, and their enemies fled before them. When they rebelled against the Lord, he abandoned them, and their enemies prevailed against them. Of this, their frequent lapses and miscarriages, with God's repeated interpositions in their behalf, are ample evidence. *One* or *two* solitary instances might not be considered as sufficient proof; but by these *numerous* instances the fact is established. Each rebellion against God produced a consequent disaster in their affairs; each true humiliation was invariably followed by an especial Divine interposition in their behalf. These afforded continual proof of God's *being*, providence, and grace. The whole economy is wondrous; and its effects, impressive and convincing. The people were not hastily put in possession of the promised land, *because of their infidelity*. Can the infidels controvert this statement? If not, then their argument against *Divine revelation*, from "the failure of *positive promises* and *oaths*," falls to the ground. They have not only in this, but in all other respects, lost all their props

"Helpless and prostrate all their system lies
Cursing its fate, and, as it curses, dies."

CHAPTER III.

An account of the nations that were left to prove Israel, 1–4. *How the people provoked the Lord*, 5–7. *They are delivered into the power of the king of Mesopotamia, by whom they are enslaved eight years*, 8. *Othniel is raised up as their deliverer; he discomfits the king of Mesopotamia, delivers Israel, and the land enjoys peace for* forty *years*, 9–11. *They again rebel, and are delivered into the hand of the king of Moab, by whom they are enslaved* eighteen *years*, 12–14. *They are delivered by Ehud, who kills Eglon, king of Moab, and slays* ten thousand *Moabites, and the land rests* fourscore *years* 15–30.

A. M. 2561. B. C. 1443. An. Exod. Isr. 48. Anno ante I. Olymp. 667.

NOW these *are* [a] the nations which the LORD left to prove Israel by them, (*even* as many *of Israel* as had not known all the wars of Canaan:

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;)

3 *Namely*, [b] five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath.

4 [c] And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 [d] And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

A. M. 2561. B. C. 1443. An. Exod. Isr. 48. Anno ante I. Olymp. 667.

6 And [e] they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 [f] And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, [g] and served Baalim and [h] the groves.

A. M. 2591. B. C. 1413. An. Exod. Isr. 78. Anno ante I. Olymp. 637.

8 Therefore the anger of the LORD was hot against Israel, and he [i] sold them into the hand of [k] Chushan-rishathaim, king of [l] Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

A. M. 2599. B. C. 1405. An. Exod. Isr. 86. Anno ante I. Olymp. 629.

9 And when the children of Israel [m] cried unto the LORD, the LORD [n] raised up a [o] deliverer to the children of Israel, who delivered them, *even* [p] Othniel the son of Kenaz, Caleb's younger brother.

[a] Chap. ii. 21, 22.——[b] Josh. xiii. 3.——[c] Ch. ii. 22.——[d] Psa. cvi. 35.——[e] Exod. xxxiv. 16; Deut. vii. 3.——[f] Chapter ii. 11.——[g] Chap. ii. 13.——[h] Exod. xxxiv. 13; Deut. xvi. 21; ch. vi. 25.——[i] Chap. ii. 14.

[k] Heb. iii. 7.——[l] Heb. *Aram-naharaim*.——[m] Ver. 15; chap. iv. 3; vi. 7; x. 10; 1 Sam. xii. 10; Neh. ix. 27; Psa. xxii. 5; cvi. 44; cvii. 13, 19.——[n] Chapter ii. 16.——[o] Hebrew, *saviour*.——[p] Chap. i. 13.

NOTES ON CHAP. III.

Verse 1. *Now these* are *the nations*] The nations left to prove the Israelites were the *five lordships* or *satrapies* of the *Philistines*, viz., *Gath*, *Askelon*, *Ashdod*, *Ekron*, and *Gaza*; the *Sidonians*, the *Hivites* of Lebanon, *Baal-hermon*, &c.; with the remains of the Canaanites, viz., the *Hittites*, *Amorites*, *Perizzites*, and *Jebusites*.

Those who were left to be proved were those Israelites that *had not seen all the wars of Canaan*.

Verse 2. *That—Israel might know, to teach them war*] This was another reason why the Canaanites were left in the land, that the Israelites might not forget military discipline, but habituate themselves to the use of arms, that they might always be able to defend themselves against their foes. Had they been faithful to God, they would have had no need of learning the art of war; but now *arms* became a sort of necessary substitute for that spiritual strength which had departed from them. Thus God in his judgments leaves one iniquitous nation to harass and torment another. Were all to turn to God, men need learn war no more.

Verse 4. *To know whether they would hearken*] This would be the consequence of the Canaanites being left among them: if they should be faithful to God, their enemies would not be able to enslave them; should they be rebellious, the Lord would abandon them to their foes.

Verse 6. *And they took their daughters*] They formed matrimonial alliances with those proscribed nations, served their idols, and thus became *one* with them in *politics* and *religion*.

Verse 7. *Served Baalim and the groves*] No *groves* were ever worshipped, but the *deities* who were supposed to be resident in them; and in many cases temples and altars were built in *groves*, and the superstition of *consecrating groves* and *woods* to the honour of the deities was a practice very usual with the ancients. *Pliny* assures us that *trees*, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old *Germans*; *Quintus Curtius*, of the *Indians*; and *Cæsar*, and our old writers, mention the same of the *Druids* in Britain. The *Romans* were admirers of this way of worship, and therefore had their *lucs* or groves in most parts of the city, dedicated to some deity. But it is very probable that the word אשרות *asheroth*, which we translate *groves*, is a corruption of the word עשתרות *ashtaroth*, the *moon* or *Venus*, (see on chap. ii. 13,) which only differs in the letters ע, ה, from the former. *Ashtaroth* is read in this place by the *Chaldee Targum*, the *Syriac*, the *Arabic*, and the *Vulgate*, and by one of Dr. *Kennicott's* MSS.

Verse 8. *Chushan-rishathaim*] *Kushan*, the *wicked* or *impious*; and so the word is rendered by the *Chaldee Targum*, the *Syriac*, and the *Arabic*, wherever it occurs in this chapter.

King of Mesopotamia] King of ארם נהרים *Aram naharayim*, "Syria of the two rivers;" translated *Mesopotamia* by the *Septuagint* and *Vulgate*.

It was the district situated between the *Tigris* and *Euphrates*, called by the Arabian geographers *Mawer-annaher*, "the country beyond the river;" it is now called *Diarbek*. See the note on Acts ii. 9.

Served Chushan—eight years] He overran their country, and forced them to pay a very heavy tribute.

Verse 9. *Raised up—Othniel, the son of Kenaz*] This noble Hebrew was of the tribe of Judah, and nephew and son-in-law to Caleb, whose praise stands without abatement in the sacred records. Othniel had already signalized his valour in taking Kirjath-sepher,

A. M. 2599. B. C. 1405. An. Exod. Isr. 86. Anno ante I. Olymp. 629.

10 And [q] the Spirit of the LORD [r] came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of [s] Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

A. M. 2661. B. C. 1343. An. Exod. Isr. 148. Anno ante I. Olymp. 567.

12 [t] And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened [u] Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

A. M. 2661. B. C. 1343. An. Exod. Isr. 148. Anno ante I. Olymp. 567.

13 And he gathered unto him the children of Ammon and [v] Amalek, and went and smote Israel, and possessed [w] the city of palm trees.

14 So the children of Israel [x] served Eglon the king of Moab eighteen years.

A. M. 2679. B. C. 1325. An. Exod. Isr. 166. Anno ante I. Olymp. 549.

15 But when the children of Israel [y] cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, [z] a Benjamite, a man [a] left-handed: and by him the

[q] See Num. xxvii. 18; chapter vi. 34; xi. 29; xiii. 25; xiv. 6, 19; 1 Sam. xi. 6; 2 Chron. xv. 1.——[r] Heb. *was.*——[s] Hebrew, *Aram.*——[t] Chap. ii. 19.——[u] 1 Sam. xii. 9.

[v] Chap. v. 14.——[w] Chap. i. 16.——[x] Deut. xxviii. 40.——[y] Ver. 9; Psa. lxxviii. 34.——[z] Or, *the son of Gemini.*——[a] Heb. *shut of his right hand*; chap. xx. 16; 1 Chron. xii. 2.

which appears to have been a very hazardous exploit. By his natural valour, experience in war, and the peculiar influence of the Divine Spirit, he was well qualified to inspire his countrymen with courage, and to lead them successfully against their oppressors.

Verse 10. *His hand prevailed*] We are not told of what nature this war was, but it was most decisive; and the consequence was an undisturbed peace of *forty* years, during the whole life of Othniel. By the *Spirit of the Lord coming upon him*, the *Chaldee* understands the *spirit of prophecy*; others understand the *spirit of fortitude* and *extraordinary courage*, as opposed to the *spirit of fear* or *faintness of heart*; but as Othniel was judge, and had many offices to fufil besides that of a general, he had need of the Spirit of God, in the proper sense of the word, to enable him to guide and govern this most refractory and fickle people; and his receiving it for these purposes, shows that the political state of the Jews was still a *theocracy*. No man attempted to do any thing in that state without the immediate inspiration of God, the pretension to which was always justified by the event.

Verse 12. *The children of Israel did evil*] They forgat the Lord and became idolaters, and God made those very people, whom they had imitated in their idolatrous worship, the means of their chastisement.

The Lord strengthened Eglon the king of Moab] The success he had against the Israelites was by the especial appointment and energy of God. He not only abandoned the Israelites, but strengthened the Moabites against them.

Eglon is supposed to have been the immediate successor of *Balak*. Some great men have borne names which, when reduced to their grammatical meaning, appear very ridiculous: the word עגלון *Eglon* signifies a *little calf!*

Verse 13. *The city of palm trees.*] This the Targum renders *the city of Jericho*; but Jericho had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as Jericho is expressly called *the city of palm trees*, Deut. xxxiv. 3, the city in question must have been in the vicinity or plain of Jericho, and the king of Moab had seized it as a frontier town, contiguous to his own estates. Calmet supposes that the *city of palm trees* means *En-gaddi*.

Verse 15. *Ehud the son of Gera—a man left-handed*] איש אטר יד ימינו *ish itter yad yemino, a man lame in his right hand*, and therefore obliged to use his *left*. The Septuagint render it *ανδρα αμφοτερο δεξιον, an ambidexter*, a man who could use both hands alike. The Vulgate, *qui utraque manu pro dextera utebatur*, a man who could use either hand as a right hand, or to whom right and left were equally ready. This is not the sense of the original, but it is the sense in which most interpreters understand it. It is well known that to be an *ambidexter* was in high repute among the ancients: Hector boasts of it:—

> Ανταρ εγων ευ οιδα μαχας τ', ανδροκτασιας τε
> Οιδ' επι δεξια, οιδ' επ' αριστερα νωμησαι βων
> Αζαλεην, το μοι εστι ταλαυρινον πολεμιζειν.
> Iliad, lib. vii., ver. 237

"But am in arms well practised; many a Greek
Hath bled by me, and I can shift my shield
From right to left; reserving to the last
Force that suffices for severest toil." COWPER.

Asteropæus is also represented by Homer as an *ambidexter*, from which he derives great advantages in fight:—

> Ως φατ' απειλησας· ὁ δ' ανεσχετο διος Αχιλλευς
> Πηληιαδα μελιην· ὁ δ' ὁμαρτη δορασιν αμφις
> Ηρως Αστεροπαιος, επει περιδεξιος ην.
> Iliad, lib. xxi., ver. 161.

"So threatened he. Then raised Achilles high
The Pelian ash:—and his two spears at once
Alike, (a practised warrior,) *with both hands*
Asteropæus hurled." COWPER.

We are informed by Aristotle, that Plato recommended to all soldiers to acquire by study and exercise an equal facility of using both hands. Speaking of Plato, he says: Και την εν τοις πολεμικοις ασκησιν, ὁπως αμφιδεξιοι γινωνται κατα την μελετην, ὡς δεον μη την μεν χρησιμον ειναι των χειρων, την δε αχρηστον. —*De Repub.*, lib. ii., cap. 12. "He (Plato) also made a law concerning their warlike exercises, that they should acquire a habit of using *both hands alike*;

A. M. 2679. B. C. 1325. An. Exod. Isr. 166. Anno ante I. Olymp. 549.

children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again [b] from the [c] quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king; who said, Keep silence. And all that stood by him went out from him.

A. M. 2679. B. C. 1325. An. Exod. Isr. 166. Anno ante I. Olymp. 549.

20 And Ehud came unto him; and he was sitting in [d] a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

[b] Josh. iv. 20.—[c] Or, *graven images.*

[d] Heb. *a parlour of cooling*; see Amos iii. 15.

as it is not fit that one of the hands should be useful and the other useless."

In chap. xx. 16 of this book we have an account of *seven hundred* men of Benjamin, each of whom was אטר יד ימינו *itter yad yemino, lame of his right hand*, and yet slinging stones to a hair's breadth without missing: these are generally thought to be *ambidexters*.

Sent a present unto Eglon] This is generally understood to be the *tribute money* which the king of Moab had imposed on the Israelites.

Verse 16. *A dagger which had two edges, of a cubit length*] The word גמד *gomed*, which we translate *cubit*, is of very doubtful signification. As the root seems to signify *contracted*, it probably means an instrument made for the purpose *shorter* than usual, and something like the Italian *stiletto*. The Septuagint translate it by σπιθαμη, a *span*, and most of the *versions* understand it in the same sense.

Upon his right thigh.] Because he was left-handed. Ordinarily the sword is on the left side, that it may be readily drawn out by the right hand; but as Ehud was *left-handed*, to be convenient his sword must be on the *right* side.

Verse 17. *Eglon* was *a very fat man.*] The איש בריא *ish bari* of the text is translated by the *Septuagint* ανηρ αστειος σφοδρα, *a very beautiful* or *polite man*, and in the Syriac, *a very rude man*. It probably means what we call *lusty* or *corpulent*.

Verse 18. *Made an end to offer the present*] Presents, tribute, &c., in the eastern countries were offered with very great ceremony; and to make the more parade several persons, ordinarily slaves, sumptuously dressed, and in considerable *number*, were employed to carry what would not be a burden even to *one*. This appears to have been the case in the present instance.

Verse 19. *He—turned—from the quarries*] פסילים *pesilim*. Some of the versions understand this word as meaning *idols* or *graven images*, or some spot where the Moabites had a place of idolatrous worship. As פסל *pasal* signifies to *cut*, *hew*, or *engrave*, it may be applied to the images thus cut, or to the *place*, or *quarry* whence they were digged: but it is most likely that *idols* are meant. Some think that *trenches* are meant, and that *pesilim* here may mean the *boundaries* of the two countries; and when Ehud had got thus far, he sent away the people that were with him, under pretence of having a secret message to Eglon, and so got rid of his attendants, in presence of whom he could not have executed his scheme, nor have secured his escape afterwards. But I do not see the evidence of this mode of interpretation.

Verse 20. *He was sitting in a summer parlour*] Besides the platforms, says Dr. Shaw, which were upon the ancient houses of the East, and which are found there to this day, it is probable that heretofore, as well as at present, most of the great houses had a smaller one annexed, which seldom consisted of more than one or two rooms and a terrace. Others, built as they frequently are above the porch or gateway, have, if we except the ground-floor, all the conveniences belonging to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the house, besides another door which opens immediately from a privy stairs down into the porch or street, without giving the least disturbance to the house. In these back houses strangers are usually lodged and entertained; hither the men are wont to retire from the hurry and noise of their families, to be more at leisure for meditation or diversions; and they are often used for *wardrobes* and *magazines*. These the Arabs call *oleah*, which exactly answers to the Hebrew word עלית *aliyath* found in this place; and without doubt such was the apartment in which Eglon received Ehud, by the *privy stairs* belonging to which he *escaped*, after having killed Eglon. The doors of the Eastern buildings are large, and their chambers spacious, conveniences well adapted to those hotter climates: but in the present passage something more seems to be meant; at least there are now other conveniences in the East to give coolness to particular rooms, which are very common. In Egypt the cooling their rooms is effected by openings at the top, which let in the fresh air. Mons. *Maillet* informs us that their halls are made very large and lofty, with a dome at the top, which towards the north has several open windows, so constructed as to throw the north wind down into the rooms; and by this means, though the country is excessively hot, they can make the coolness of those apartments so great, as often not to be borne without being wrapped in furs. Eglon's was a *chamber*; and some contrivance to mitigate the heat of it was the more necessary, as he appears to have kept his court at Jericho, ver. 13, 28, where the heat

A. M. 2679. B. C. 1325. An. Exod. Isr. 166. Anno ante I. Olymp. 549.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and [e] the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he [f] covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

A. M. 2679 B. C. 1325. An. Exod. Isr. 166. Anno ante I. Olymp. 549.

27 And it came to pass, when he was come, that [g] he blew a trumpet in the [h] mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for [i] the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took [k] the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all [l] lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And [m] the land had rest fourscore years.

31 And after him was [n] Shamgar the son of Anath, which slew of the Philistines six hundred men [o] with an ox-goad: [p] and he also delivered [q] Israel.

[e] Or, *it came out at the fundament.*——[f] Or, *doeth his easement;* 1 Sam. xxiv. 3.——[g] Ch. v. 14; vi. 34; 1 Sam. xiii. 3.——[h] Josh. xvii. 15; chap. vii. 24; xvii. 1; xix. 1.——[i] Chap. vii. 9, 15; 1 Sam. xvii. 47.——[k] Josh. ii. 7; chap. xii. 5.——[l] Heb. *fat.*

[m] Ver. 11.——[n] Chap. v. 6, 8; 1 Sam. xiii. 19, 22; it seems to concern only the country next to the Philistines.——[o] 1 Sam. xvii. 47, 50.——[p] Chap. ii. 16.——[q] So part is called Israel; ch. iv. 1, 3, &c.; x. 7, 17; xi. 4, &c.; 1 Sam. iv. 1.

is so excessive as sometimes to prove fatal. See *Harmer's* Observations.

I have a message from God unto thee] דבר אלהים לי אליך *debar elohim li aleycha, a word of the gods to me, unto thee.* It is very likely that the word *elohim* is used here to signify *idols*, or the *pesilim* mentioned above, ver. 19. Ehud, having gone so far as this place of idolatry, might feign he had there been worshipping, and that the *pesilim* had inspired him with a message for the king; and this was the reason why the king commanded *silence*, why *every man went out*, and why *he rose from his seat* or *throne*, that he might receive it with the greater respect. This, being an idolater, he would not have done to any message coming from the *God of Israel*. *I have a message from God unto thee* is a popular text: many are fond of preaching from it. Now as no man should ever depart from the literal meaning of Scripture in his preaching, we may at once see the absurdity of taking such a text as this; for such preachers, to be consistent, should carry a *two-edged dagger* of a *cubit length on their right thigh*, and be ready to *thrust it into the bowels of all those they address!* This is certainly the *literal meaning* of the passage, and that it has *no other meaning* is an incontrovertible truth.

Verse 22. *The haft also went in after the blade*] As the instrument was very *short*, and Eglon very *corpulent*, this might readily take place.

And the dirt came out] This is variously understood: either the contents of the bowels issued through the wound, or he had an evacuation in the natural way through the *fright* and *anguish*.

The original, פרשדונה *parshedonah*, occurs only here, and is supposed to be compounded of פרש *peresh*, *dung*, and שדה *shadah*, *to shed*, and may be very well applied to the latter circumstance; so the *Vulgate* understood it: *Statimque per secreta naturæ alvi stercora proruperunt.*

Verse 24. *He covereth his feet*] He has lain down on his sofa in order to sleep; when this was done they dropped their slippers, lifted up their feet, and covered them with their long loose garments. But the *versions*, in general, seem to understand it as implying a certain natural act.

Verse 26. *Passed beyond the quarries*] Beyond the *pesilim*, which appear to have been the Moabitish borders, where they had set up those hewn stones as *landmarks*, or sacred *boundary stones*.

Verse 28. *Took the fords of Jordan*] It is very likely that the Moabites, who were on the western side of Jordan, hearing of the death of Eglon, were panic-struck, and endeavoured to escape over Jordan at the *fords* near Jericho, when Ehud blew his trumpet in the mountains of Ephraim, and thus to get into the land of the Moabites, which lay on the east of Jordan; but Ehud and his men, seizing the only pass by which they could make their escape, slew *ten thousand* of them in their attempt to cross at those fords. What is called here the *fords* was doubtless the place where the Israelites had passed Jordan when they (under Joshua) took possession of the promised land.

Verse 29. *All lusty, and all men of valour*] Picked, chosen troops, which Eglon kept among the Israelites to reduce and overawe them.

Verse 30. *The land had rest fourscore years.*] This is usually reckoned from the deliverance under Othniel,

that being a *term* from which they dated every transaction, as in other cases they dated from the *exodus*, from the *building of Solomon's temple*, &c.: and as other nations did from particular events: the ROMANS, from the *building of the city*; the MOHAMMEDANS, from the *Hijreh*, or *flight of Mohammed* to Medina; the CHRISTIANS, from the *birth of Christ*, &c., &c. But see the preface, and the different chronological schemes there mentioned.

Verse 31. *And after him was Shamgar the son of Anath*] Dr. Hales supposes that "Shamgar's administration in the West included Ehud's administration of eighty years in the East; and that, as this administration might have been of some continuance, so this Philistine servitude, which is not noticed elsewhere, might have been of some duration; as may be incidentally collected from Deborah's thanksgiving, chap. v. 6."

Slew—six hundred men with an ox-goad] מלמד הבקר *malmad habbakar*, *the instructer of the oxen*. This instrument is differently understood by the versions: the *Vulgate* has *vomere*, *with the coulter* or *ploughshare*, a dreadful weapon in the hand of a man endued with so much strength; the *Septuagint* has *αροτροποδι των βοων*, *with the ploughshare of the oxen*; the *Chaldee*, *Syriac*, and *Arabic*, understand it of the *goad*, as does our translation.

1. THAT the ox-goad, still used in Palestine, is a sufficiently destructive weapon if used by a strong and skilful hand, is evident enough from the description which Mr. *Maundrell* gives of this implement, having seen many of them both in Palestine and Syria: "It was observable," says he, "that in ploughing they used goads of an extraordinary size; upon measuring of several I found them about *eight feet* long, and at the bigger end about *six inches* in circumference. They were armed at the lesser end with a *sharp prickle* for driving the oxen, and at the other end with a *small spade* or *paddle* of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working." See his *Journey from Aleppo*, &c., 7th edit., pp. 110, 111. In the hands of a strong, skilful man, such an instrument must be more dangerous and more fatal than any sword.

It is worthy of remark that the *ox-goad* is represented by Homer to have been used prior to this time in the same way. In the address of Diomed to Glaucus, Iliad. lib. vi., ver. 129, Lycurgus is represented as discomfiting Bacchus and the Bacchanals with this weapon. The siege of Troy, according to the best chronologers, happened within the time of the Israelitish judges.

Ουκ αν εγωγε θεοισιν επουρανιοισι μαχοιμην·
Ουδε γαρ ουδε Δρυαντος υιος κρατερος Λυκουργος

* * * * * * *

Σευε κατ' ηγαθεον Νυσηιον· αι δ' αμα πασαι
Ουθατα χαμαι κατεχευαν, υπ' ανδροφονοιο Λυκουργου
Οιστευομεναι βουπληγι.

"I fight not with the inhabitants of heaven;
That war Lycurgus, son of Dryas, waged,
Nor long survived.—From Nyssa's sacred heights
He drove the nurses of the frantic god,
Thought-drowning Bacchus: to the ground they cast,
All cast, their *leafy wands*; while, ruthless, he
Spared not to smite them with his murderous *goad*."

The meaning of this fable is: Lycurgus, king of Thrace, finding his subjects addicted to drunkenness, proscribed the cultivation of the *vine* in his dominions, and instituted *agriculture* in its stead; thus *θυαθλα*, the *thyrsi*, were expelled, *βουπληγι*, by the *ox-goad*. The account, however, shows that Shamgar was not the only person who used the ox-goad as an offensive weapon. If we translate *βουπληξ* a *cart-whip*, the *parallel* is lost.

2. It appears that Shamgar was merely a labouring man; that the Philistines were making an inroad on the Israelites when the latter were cultivating their fields; that Shamgar and his neighbours successfully resisted them; that they armed themselves with their more portable agricultural instruments; and that Shamgar, either with a *ploughshare* or an *ox-goad*, slew six hundred of those marauders.

3. The case of Ehud killing Eglon is a very serious one; and how far he was justified in this action is with all a question of importance, and with not a few a question of difficulty. "Is it right to slay a tyrant?" I, without hesitation, answer, No individual has a right to slay any man, except it be in his own defence, when a person attacks him in order to take away his life. "But may not any of his oppressed subjects put an end to the life of a tyrant?" No. The *state* alone can judge whether a king is ruling contrary to the laws and constitution of that state; and if that state have provided laws for the punishment of a ruler who is endeavouring to destroy or subvert that constitution, then let him be dealt with *according to those laws*. But no individual or number of individuals in that state has any right to dispose of the life of the ruler but according to law. To take his life in any other way is no less than murder. It is true God, the author of life and the judge of all men, may commission one man to take away the life of a tyrant. But the *pretension* to such a commission must be strong, clear, and unequivocal; in short, if a man think he have such a commission, to be safe, he should require the Lord to give him as full an evidence of it as he did to Moses; and when such a person comes to the *people*, *they* should require him to give as many proofs of his Divine call as the Hebrews did Moses, before they should credit his pretensions. "But had not Ehud a Divine call?" I cannot tell. If he had, he did not murder Eglon; if he had not, his act, however it succeeded, was a murderous act; and if he had *no message from God*, (and there is no proof that he had,) then he was a most base and hypocritical assassin. The sacred historian says nothing of his *motives* nor *call*; he mentions simply the fact, and leaves it without either observation or comment, and every reader is left to draw his own inference.

The life of any ruler can only be at the disposal of the constitution, or that system of rules, laws, and regulations, by which the people he rules should be governed; if he rule not according to these, he is, *ipso facto*, deposed from his government. If he break the constitution, to the great injury or ruin of his subjects,

then he is to be judged by those laws according to which he must have pledged himself to govern. If a king be *deposed* on any other account, it is *rebellion*. If his life be taken away by any means but those provided by the constitution, it is *murder*. No pretended or proved tyranny can justify his being *taken off* in any other way, or on any other account. And what constitution in the civilized world provides for the *death* of the supreme magistrate! It is true *the good people*, as they were called, of England and France, have each, under a pretence of law, beheaded their king; and they endeavoured to justify their conduct on the ground that those kings had broken the constitution: this being *proved*, they should have been *deposed*. But by what *law*, either of those nations or of the civilized world, were their lives taken away! Let it be remembered that the infliction of the punishment of death, either *against* or *without law*, is *murder*.

CHAPTER IV.

The Israelites again rebel against God, and they are delivered into the hands of Jabin, king of Canaan, 1, 2. *They cry unto God, and he raises up Deborah and Barak to deliver them,* 3–10. *Some account of Heber the Kenite,* 11. *Barak attacks Sisera, captain of Jabin's army, at the river Kishon, and gives him a total overthrow,* 12–16. *Sisera leaves his chariot, and flies away on foot; enters the tent of Jael, the wife of Heber, by whom he is slain, while secreting himself in her apartment,* 17–24.

A. M. 2669. B. C. 1305. An. Exod. Isr. 186. Anno ante I. Olymp. 529.

AND [a] the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [b] sold them into the hand of Jabin king of Canaan, that reigned in [c] Hazor; the captain of whose host *was* [d] Sisera, which dwelt in [e] Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred [f] chariots of iron; and twenty years [g] he mightily oppressed the children of Israel.

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

A. M. 2719. B. C. 1285. An. Exod. Isr. 206. Anno ante I. Olymp. 509.

5 [h] And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in Mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called [i] Barak the son of Abinoam out [k] of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward Mount Tabor, and take with thee ten thousand

[a] Chap. ii. 19.——[b] Chapter ii. 14.——[c] Josh. xi. 1, 10; xix. 36. [d] 1 Sam. xii. 9; Psa. lxxxiii. 9.——[e] Ver. 13, 16.

[f] Chap. i. 19.——[g] Chap. v. 8; Psa. cvi. 42.——[h] Gen. xxxv. 8 [i] Heb. xi. 32.——[k] Josh. xix. 37.

NOTES ON CHAP. IV.

Verse 1. *When Ehud was dead.*] Why not *when Shamgar was dead?* Does this not intimate that Shamgar was not reckoned in the number of the *judges?*

Verse 2. *Jabin king of Canaan*] Probably a descendant of the Jabin mentioned Josh. xi. 1, &c., who had gathered together the wrecks of the army of that Jabin defeated by Joshua. *Calmet* supposes that these Canaanites had the dominion over the tribes of *Naphtali, Zebulun*, and *Issachar*; while Deborah judged in *Ephraim*, and Shamgar in *Judah*.

Verse 3. *Nine hundred chariots of iron*] Chariots *armed* with iron scythes, as is generally supposed; they could not have been made all of iron, but they might have been *shod with iron*, or had *iron scythes* projecting from the axle on each side, by which infantry might be easily cut down or thrown into confusion. The ancient *Britons* are said to have had such chariots.

Verse 4. *Deborah, a prophetess*] One on whom the Spirit of God descended, and who was the instrument of conveying to the Israelites the knowledge of the Divine will, in things sacred and civil.

She judged Israel] This is, I believe, the first instance of *gynæcocrosy*, or female government, on record. Deborah seems to have been supreme both in civil and religious affairs; and *Lapidoth*, her husband, appears to have had no hand in the government. But the original may as well be translated *a woman of Lapidoth*, as *the wife of Lapidoth*.

Verse 5. *The palm tree of Deborah*] It is common for the *Hindoos* to plant trees in the *names* of *themselves* and their *friends*; and some religious mendicants live for a considerable time *under trees*.—*Ward*.

Verse 6. *She sent and called Barak*] She appointed him to be *general* of the armies on this occasion; which shows that she possessed the supreme power in the state.

Mount Tabor] "Mount Tabor," says Maundrell, "stands by itself, about two or three furlongs within the plains of *Esdraelon*. It has a plain area at the top, both fertile and delicious, of an oval figure, extending about one furlong in breadth, and two in length. The prospect from the top is beautiful: on the N. W. is the *Mediterranean*; and all around you have the spacious plains of *Esdraelon* and *Galilee*, which present you with a view of many places famous for the resort and miracles of the Son of God. At the bottom of Tabor, westward, stands *Daberah*, a small village, supposed to have taken its name from *Deborah*. Near this valley is the brook *Kishon*. During the rainy

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men of the children of Naphtali and of the children of Zebulun?

7 And [l] I will draw unto thee, to the [m] river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall [n] sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 And Barak called [o] Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [p] at his feet: and Deborah went up with him.

11 Now Heber [q] the Kenite, *which was* of the children of [r] Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, [s] which *is* by Kedesh.

12 And they showed Sisera that Barak the son of Abinoam was gone up to Mount Tabor.

13 And Sisera [t] gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand; [u] is not the LORD gone out before thee? So Barak went down from Mount Tabor, and ten thousand men after him.

15 And [v] the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera

[l] Exod. xiv. 4.——[m] Chap. v. 21; 1 Kings xviii. 40; Psalm lxxxiii. 9, 10.——[n] Chapter ii. 14.——[o] Chap. v. 18.——[p] See Exod. xi. 8; 1 Kings xx. 10.——[q] Chap. i. 16.

[r] Num. x. 29.——[s] Ver. 6.——[t] Heb. *gathered by cry or proclamation.*——[u] Deut. ix. 3; 2 Sam. v. 24; Psa. lxviii. 7; Isa. lii. 12.——[v] Psa. lxxxiii. 9, 10; see Josh. x. 10.

season, all the water that falls on the eastern side of the mountain, or upon the rising ground to the southward, empties itself into it, in a number of torrents; at which conjuncture it overflows its banks, acquires a wonderful rapidity, and carries all before it. It might be at such a time as this when the *stars* are said to *fight against Sisera*, chap. v. 20, 21, by bringing an abundance of rain, whereby the *Kishon* became so high and rapid as to sweep away the host of Sisera, in attempting to ford it." See *Maundrell* and *Shaw*. This mountain is very difficult of ascent; it took Mr. Maundrell nearly an hour to reach the top; this, with its grand area on the summit, made a very proper place for the rendezvous of Barak's army. *Antiochus* used it for the same purpose in his wars; and *Josephus* appears to have fortified it; and *Placidus*, one of Vespasian's generals, was sent to reduce it. See more in *Calmet*.

Verse 9. *The Lord shall sell Sisera into the hand of a woman.*] Does not this mean, If I go with thee, the conquest shall be attributed to me, and thou wilt have no honour? Or, is it a *prediction* of the exploit of *Jael?* In both these senses the words have been understood. It seems, however, more likely that *Jael* is intended.

The *Septuagint* make a remarkable *addition* to the speech of Barak: "If thou wilt go with me I will go; but if thou wilt not go with me, I will not go; Ὅτι ουκ οιδα την ἡμεραν εν η ευοδοι Κυριος του αγγελον μετ' εμου, *because I know not the day in which the Lord will send his angel to give me success.*" By which he appears to mean, that although he was certain of a Divine call to this work, yet, as he knew not *the time* in which it would be proper for him to make the attack, he wishes that Deborah, on whom the Divine Spirit constantly rested, would accompany him to let him know *when* to strike that blow, which he knew would be decisive. This was quite natural, and quite reasonable, and is no impeachment whatever of Barak's faith. St. *Ambrose* and St. *Augustine* have the same reading; but it is found in no MS. nor in any other of the *versions*. See ver. 14.

Verse 10. *Ten thousand men at his feet*] Ten thousand *footmen*. He had no *chariots*; his army was all composed of *infantry*.

Verse 11. *Hobab the father-in-law of Moses*] For a circumstantial account of this person, and the meaning of the original word חתן *chothen*, which is translated *son-in-law* in Gen. xix. 14, see the notes on Exod. ii. 15, 16, 18; iii. 1; iv. 20, 24, and xviii. 5.

Verse 14. *Up; for this is the day*] This is exactly the purpose for which the *Septuagint* state, ver. 8, that Barak wished Deborah to accompany him. "I know not," says he, "THE DAY in which God will send his angel to give me prosperity: come thou with me that thou mayest direct me in this respect." She went, and told him the *precise time* in which he was to make the attack: *Up; for* THIS *is the* DAY *in which the Lord hath delivered Sisera into thine hand.*

Went down from Mount Tabor] He had probably encamped his men on and near the *summit* of this mount. See the note on ver. 6.

Verse 15. *The Lord discomfited Sisera*] ויהם יהוה *vayiahom Jehovah; the Lord* CONFOUNDED, *threw them all into confusion, drove them pell-mell*—caused chariots to break and overthrow chariots, and threw universal disorder into all their ranks. In this case Barak and his men had little to do but kill and pursue;

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lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not [w] a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [x] mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened [y] a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and *it* shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

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21 Then Jael, Heber's wife, [z] took a nail of the tent, and [a] took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So [b] God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [c] prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin the king of Canaan.

[w] Heb. *unto one.*——[x] Or, *rug*; or, *blanket.*——[y] Chapter v. 25.
[z] Chap. v. 26.

[a] Heb. *put.*——[b] Psalm xviii. 47.——[c] Heb. *going went, and was hard.*

and Sisera, in order to escape, was obliged to abandon his chariot. There is no doubt all this was done by supernatural agency; God sent his *angel* and confounded them.

Verse 18. *Jael went out to meet Sisera*] He preferred the woman's tent because of secrecy; for, according to the etiquette of the eastern countries, no person ever intrudes into the apartments of the women. And in every dwelling the women have a separate apartment.

Verse 19. *She opened a bottle of milk*] She gave more than he requested: and her friendship increased his confidence and security.

Verse 20. *Stand in the door of the tent*] As no man would intrude into the women's apartment without permission, her simply saying, *there is no man in my tent*, would preclude all search.

Verse 21. *A nail of the tent*] One of the spikes by which they fasten to the ground the cords which are attached to the cloth or covering.

He was fast asleep and weary.] As he lay on one side, and was overwhelmed with sleep through the heat and fatigues of the day, the piercing of his temples must have in a moment put him past resistance.

Verse 22. *Behold, Sisera lay dead*] What impression this made on the victorious Barak is not said: it could not give him much pleasure, especially when he learned the circumstances of his death.

Verse 24. *The hand of the children of Israel prospered*] ותלך הלוך *vattelech haloch, it went, going*—they followed up this victory, and the consequence was, they utterly destroyed Jabin and his kingdom.

It will naturally be expected that something should be said to justify the conduct of Jael: it must be owned that she slew Sisera in circumstances which caused the whole transaction to appear exceedingly questionable. They are the following:—

1. There was *peace* between her family and the king of Canaan.

2. That peace was no doubt made, as all transactions of the kind were, with a sacrifice and an oath.

3. Sisera, knowing this, came to her tent with the utmost confidence.

4. She met him with the most friendly greetings and assurances of safety.

5. Having asked for *water*, to show her friendship and respect she gave him *cream*, and that in a vessel suitable to his dignity.

6. She put him in the secret part of her own tent, and covered him in such a way as to evidence her good faith, and to inspire him with the greater confidence.

7. She agreed to keep watch at the door, and deny his being there to any that might inquire.

8. As she gave him permission to secrete himself with her, and gave him refreshment, she was bound by the rules of Asiatic hospitality to have defended his life, even at the risk of her own.

9. Notwithstanding, she took the advantage of his weariness and deep sleep, and took away his life!

10. She exulted in her deed, met Barak, and showed him in triumph what she had done.

Now do we not find, in all this, bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder! But what can be said in her justification! All that can be said, and all that has been said, is simply this: "She might have

been sincere at first, but was afterwards Divinely directed to do what she did." If this was so, she is sufficiently vindicated by the fact; for God has a right to dispose of the lives of his creatures as he pleases: and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God? There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her *blessed above women*; and this seems to intimate that her conduct was pleasing to God. If Deborah was inspired on this occasion, her words are a presumptive proof that the act was right; unless we are to understand it as a simple declaration of the reputation she should be held in among her own sex. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Ehud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of *Eglon*, that "Sisera was a *public enemy*, and any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance by his own hand. While justice and law are in the world, God never will, as he never did, abandon cases of this kind to the caprice, prejudice, or party feeling, of any man. The conduct of Ehud and Jael are before the tribunal of God: I will not justify, I dare not absolutely condemn; there I leave them, and entreat my readers to do the like; after referring them to the observations at the end of the preceding chapter, where the subject is considered more at large.

CHAPTER V.

The triumphant song of Deborah and Barak, after the defeat of Sisera, captain of the armies of Jabin, king of Canaan.

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THEN [a] sang Deborah, and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the [b] avenging of Israel, [c] when the people willingly offered themselves.

3 [d] Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [e] when thou wentest out of Seir, when thou marchedst out of the field of Edom, [f] the earth trembled, and the heavens dropped, the clouds also dropped water.

5 [g] The mountains [h] melted from before the LORD, *even* [i] that Sinai from before the LORD God of Israel.

6 In the days of [k] Shamgar the son of Anath, in the days of [l] Jael, [m] the highways were unoccupied, and the [n] travellers walked through [o] by-ways.

7 *The inhabitants of* the villages ceased,

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[a] See Exod. xv. 1; Psa. xviii. title.—[b] Psa. xviii. 47.—[c] 2 Chron. xvii. 16; 1 Mac. ii. 42.—[d] Deut. xxxii. 1, 3; Psa. ii. 10.—[e] Deut. xxxiii. 2; Psa. lxviii. 7.—[f] 2 Sam. xxii. 8; Psa. lxviii. 8; Isa. lxiv. 3; Hab. iii. 3, 10.

[g] Deut. iv. 11; Psa. xcvii. 5.—[h] Heb. *flowed*.—[i] Exod. xix. 18.—[k] Chap. iii. 31.—[l] Chap. iv. 17.—[m] Lev. xxvi. 22; 2 Chron. xv. 5; Isa. xxxiii. 8; Lam. i. 4; iv. 18.—[n] Heb. *walkers of paths*.—[o] Heb. *crooked ways*.

NOTES ON CHAP. V.

Verse 1. *Then sang Deborah, and Barak*] There are many difficulties in this very sublime song; and learned men have toiled much to remove them. That there are several gross mistakes in our version will be instantly acknowledged by all who can critically examine the original. Dr. *Kennicott* has distributed it into *parts*, assigned to Deborah and Barak alternately. But his division is by far too *artificial*.

Dr. *Hales* has also given a version of it which, perhaps, comes nearer to the *simplicity* of the original; but it also leaves several difficulties behind. As these are the two best versions I have met with, I shall lay them both in parallel columns before the reader, after introducing the general description of this song, given by each of these learned men. These the reader will find at the conclusion of the chapter.

Verse 2. *For the avenging of Israel*] See the notes, &c., at the end of the chapter.

Verse 4. *When thou wentest out of Seir*] Here is an allusion to the giving of the law, and the manifestation of God's power and glory at that time; and as this was the most signal display of his majesty and mercy in behalf of their forefathers, Deborah very properly begins her song with a commemoration of this transaction.

Verse 6. *The highways were unoccupied*] The land was full of anarchy and confusion, being everywhere infested with banditti. No public road was safe; and in going from place to place, the people were obliged to use unfrequented paths.

Verse 7. *The villages ceased*] The people were obliged to live together in fortified places; or in great numbers, to protect each other against the incursions of bands of spoilers.

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they ceased in Israel, until that I Deborah arose, that I arose [b] a mother in Israel.

8 They [q] chose new gods; then *was* war in the gates: [r] was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that [s] offered themselves willingly among the people. Bless ye the LORD.

10 [t] Speak, [u] ye [v] that ride on white asses, [w] ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the [x] righteous [y] acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

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12 [z] Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and [a] lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth [b] have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 [c] Out of Ephraim *was there* a root of them [d] against Amalek; after thee, Benjamin, among thy people; out of [e] Machir came down governors, and out of Zebulun they that [f] handle the pen of the writer.

[b] Psa. xlv. 23.——[q] Deuteronomy xxxii. 16; chap. x. 12, 17.——[r] So 1 Sam. xiii. 19, 22; chapter iv. 3.——[s] Verse 2.——[t] Or, *Meditate*.——[u] Psa. cv. 2; cxlv. 5.——[v] Chapter x. 4; xii. 14.——[w] Psa. cvii. 32.

[x] Heb. *righteousness of the LORD*.——[y] 1 Sam. xii. 7; Psalm cxlv. 7.——[z] Psa. lvii. 8.——[a] Psa. lxviii. 18.——[b] Psa. xlix. 14.——[c] Chap. iii. 27.——[d] Chap. iii. 13.——[e] Numbers xxxii. 39, 40.——[f] Heb. *draw with the pen*, &c.

Verse 8. *They chose new gods*] This was the cause of all their calamities: *they forsook Jehovah, and served other gods; and then* was *war in their gates*—they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless, they had no means of resisting their adversaries; for even among *forty thousand men*, there was neither *spear nor shield to be seen*.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elegit Dominus, et portas hostium ipse subvertit*; "The Lord chose a new species of war, and himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to Mount Tabor, where they are immediately besieged by a powerful and well-appointed army. On a sudden Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them; they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the road obliges him to desert it, and fly away on foot; in the end, the whole army is destroyed, and the leader ingloriously slain. This was a *new species of war*, and was most evidently the *Lord's doings*. Whatever may be said of the version of the *Vulgate*, (and the *Syriac* and *Arabic* are something like it,) the above are all facts, and show the wondrous working of the Lord.

Verse 10. *Ye that ride on white asses*] Perhaps אתנות צחרות *athanoth tsechoroth* should be rendered *sleek* or *well-fed asses*; rendered *asinos nitentes, shining asses*, by the *Vulgate*.

Ye that sit in judgment] יושבי על דין *yoshebey al dinn*; some have rendered this, *ye who dwell in Middin*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

And walk by the way.] Persons who go from place to place for the purposes of traffic.

Verse 11. *In the places of drawing water*] As wells were very scarce in every part of the East, and travellers in such *hot* countries must have water, robbers and banditti generally took their stations near tanks, pools, and springs, in order that they might suddenly fall upon those who came to drink; and when the country was badly governed, annoyances of this kind were very frequent. The victory gained now by the Israelites put the whole country under their own government, and the land was cleansed from such marauders. Dr. *Shaw*, in his account of the sea-coast of the *Mauritania Cæsariensis*, page 20, mentions a beautiful rill of water that runs into a basin of Roman workmanship, called *shrub we krub*, "drink and be off," because of the danger of meeting with assassins in the place. Instead of such danger and insecurity, Deborah intimates that they may sit down at the place of drawing water, and there rehearse the righteous acts of the Lord; the land being now everywhere in peace, order and good government being restored.

Go down to the gates.] They may go down to the gates to receive judgment and justice as usual. It is well known that the *gate* was the place of judgment in the East.

Verse 12. *Lead thy captivity captive*] Make those captives who have formerly captivated us.

Verse 13. *Made him that remaineth*] This appears to be spoken of *Barak*, who is represented as being only a *remnant* of the people.

Verse 14. *Out of Ephraim—a root of them*] Deborah probably means that out of *Ephraim* and *Benjamin* came eminent warriors. *Joshua*, who was of the tribe of *Ephraim*, routed the *Amalekites* a short time after the Israelites came out of Egypt, Exod. xvii. 10. *Ehud*, who was of the tribe of *Benjamin*, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. *Machir*, in the land of Gilead, produced eminent *warriors*; שבט

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15 And the princes of Issachar *were* with Deborah; even Issachar, and also [g] Barak: he was sent on [h] foot into the valley. [i] For the divisions of Reuben *there were* great [k] thoughts of heart.

16 Why abodest thou [l] among the sheepfolds, to hear the bleatings of the flocks? [m] For the divisions of Reuben *there were* great searchings of heart.

17 [n] Gilead abode beyond Jordan: and why did Dan remain in ships? [o] Asher continued on the sea [p] shore, and abode in his [q] breaches.

18 [r] Zebulun and Naphtali *were* a people *that* [s] jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; [t] they took no gain of money.

20 [u] They fought from heaven: [v] the stars in their [w] courses fought against Sisera.

21 [x] The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the [y] prancings, the prancings of their mighty ones.

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[g] Chap. iv. 14.——[h] Heb. *his feet.*——[i] Or, *in the divisions*, &c. [k] Heb. *impressions.*——[l] Num. xxxii. 1.——[m] Or, *in.*——[n] See Josh. xiii. 25, 31.——[o] Josh. xix. 29, 31.——[p] Or, *port.*——[q] Or, *creeks.* [r] Chap. iv. 10.

[s] Heb. *exposed to reproach.*——[t] Chap. iv. 16; Psa. xliv. 12; see ver. 30.——[u] See Josh. x. 11; Psa. lxxvii. 17, 18.——[v] Chap. iv. 15.——[w] Heb. *paths.*——[x] Chap. iv. 7.——[y] Or, *tramplings*, or *plungings.*

Zebulun produced eminent *statesmen*, and men of literature. Probably Deborah speaks here of the *past wars*, and not of any thing that was done on this occasion; for we know that no persons from *Gilead* were present in the war between Jabin and Israel. See ver. 17: *Gilead abode beyond Jordan.*

Verse 15. *The princes of Issachar*] They were at hand, and came willingly forth, at the call of Deborah, to this important war.

Barak—was sent on foot] I have no doubt that ברגלין, without regarding the *points*, should be translated *with his footmen* or *infantry*. Thus the Alexandrian *Septuagint* understood it, rendering the clause thus: Οὕτω Βαρακ ἐξαπεστειλεν πεζους αυτου εις την κοιλαδα, "Barak also sent forth his footmen into the valley." *Luther* has perfectly hit the meaning, *Barak mit seinen fussvolcke*, "Barak with his footmen."

For the divisions of Reuben] Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren, or they were divided in their judgment concerning the measures *now* to be pursued, which prevented them from joining with the other tribes till the business was entirely settled.

The *thoughts of heart*, and *searchings of heart*, might refer to the *doubts* and *uneasiness* felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their *liberty*, or were meditating a coalition with the Canaanites.

Verse 17. *Gilead abode beyond Jordan*] That is, the *Gadites*, who had their lot in those parts, and could not well come to the aid of their brethren at a short summons. But the words of Deborah imply a criminal neglect on the part of the Danites; they were intent upon their traffic, and trusted in their ships. Joppa was one of their sea-ports.

Asher continued on the seashore] The lot of Asher extended along the Mediterranean Sea; and being contiguous to Zebulun and Naphtali, they might have easily succoured their brethren; but they had the pretence that their posts were unguarded, and they abode in their *breaches*, in order to defend them.

Verse 18. *Zebulun and Naphtali—jeoparded their lives*] The original is very emphatic, חרף נפשו למות *chereph naphsho lamuth, they desolated their lives to death*—they were determined to conquer or die, and therefore plunged into the thickest of the battle. The word *jeoparded* is a silly French term, and comes from the exclamation of a disappointed *gamester: Jeu perdu! The game is lost*; or, *J'ai perdu! I have lost.*

Verse 19. *The kings came* and *fought*] It is conjectured that Jabin and his confederates had invaded *Manasseh*, as both Taanach and Megiddo were in that tribe; and that they were discomfited by the tribes of Zebulun and Naphtali at Taanach and Megiddo; while Barak defeated Sisera at Mount Tabor.

They took no gain of money.] They expected much booty in the total rout of the Israelites; but they were defeated, and got no prey; or, if applied to the *Israelites*, They fought for *liberty*, not for *plunder*.

Verse 20. *They fought from heaven*] The angels of God came to the assistance of Israel: and the *stars in their orbits fought against Sisera*; probably some thunder storm, or great inundation from the river Kishon, took place at that time, which in poetic language was attributed to the *stars*. So our poets sung relative to the storms which dispersed the Spanish armada in 1588:—

"Both *winds* and *waves* at once conspire
To aid old England—frustrate Spain's desire."

Perhaps it means no more than this: the *time* which was measured and ruled by the heavenly bodies seemed only to exist for the destruction of the Canaanites. There may be also a reference to the sun and moon standing still in the days of Joshua.

Verse 21. *The river of Kishon swept them away*] This gives plausibility to the above conjecture, that there was a storm at this time which produced an inundation in the river Kishon, which the routed Canaanites attempting to ford were swept away.

Verse 22. *Then were the horsehoofs broken*] In very ancient times horses were not shod; nor are they to the present day in several parts of the East.

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23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; [z] because they came not to the help [a] of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall [b] Jael the wife of Heber the Kenite be, [c] blessed shall she be above women in the tent.

25 [d] He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 [e] She put her hand to the nail, and her right hand to the workmen's hammer; and [f] with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 [g] At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down [h] dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned [i] answer to herself,

30 [k] Have they not sped? have they *not* divided the prey; [l] to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 [m] So let all thine enemies perish, O LORD: but *let* them that love him *be* [n] as the sun [o] when he goeth forth in his might. And the land had rest forty years.

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[z] Chap. xxi. 9, 10; Neh. iii. 5.——[a] 1 Sam. xvii. 47; xviii. 17; xxv. 28.——[b] Chap. iv. 17.——[c] Luke i. 28.——[d] Chapter iv. 19.
[e] Chap. iv. 21.——[f] Heb. *she hammered.*

[g] Heb. *betwixt.*——[h] Heb. *destroyed.*——[i] Heb. *her words.*
[k] Exod. xv. 9.——[l] Heb. *to the head of a man*——[m] Psalm lxxxiii. 9, 10.——[n] 2 Sam. xxiii. 4.——[o] Psa. xix. 5.

Sisera had *iron chariots* when his hosts were routed; the horses that drew these, being strongly urged on by those who drove them, had their hoofs broken by the roughness of the roads; in consequence of which they became lame, and could not carry off their riders. This is marked as one cause of their disaster.

Verse 23. *Curse ye Meroz*] Where Meroz was is not known; some suppose it was the same as *Merom*, nigh to *Dotham*. The *Syriac* and *Arabic* have *Merod*; but where this was is equally uncertain. It was certainly some city or district, the inhabitants of which would not assist in this war.

Curse ye bitterly] ארו ארור *oru aror*, *curse with cursing*—use the most awful execrations.

Said the angel of the LORD] That is, Barak, who was Jehovah's *angel* or *messenger* in this war; the person *sent* by God to deliver his people.

To the help of the LORD] That is, to the help of the *people* of the Lord.

Against the mighty.] בגבורים *baggibborim*, "with the heroes;" that is, Barak and his men, together with Zebulun and Naphtali: these were the *mighty men*, or *heroes*, with whom the inhabitants of Meroz would not join.

Verse 24. *Blessed above women shall Jael—be*] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the Divine approbation towards Jael. See the observations at the end of chap. iv. The word *bless*, both in *Hebrew* and *Greek*, often signifies *to praise, to speak well of, to celebrate*. This is most probably its sense here.

Verse 25. *She brought forth butter*] As the word חמאה *chemah*, here translated *butter*, signifies *disturbed, agitated*, &c., it is probable that *buttermilk* is intended. The Arabs form their buttermilk by agitating the milk in a leathern bag, and the buttermilk is highly esteemed because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him *cream*: Sisera was not only *thirsty*, but was also *exhausted* with fatigue; and nothing could be better calculated to quench his thirst, and restore his exhausted strength, than a bowl of cream. I am surprised that Mr. Harmer should see any difficulty in this. It is evident that Deborah wishes to convey the idea that Jael was *more liberal* and *kind* than Sisera had requested. He asked for *water*, and she brought him *cream*; and she brought it to him, not in an *ordinary pitcher*, but in the most superb *dish* or *bowl* which she possessed. See at the end of chap. iv.

Verse 26. *She smote off his head*] The original does not warrant this translation; nor is it supported by fact. *She smote his head*, and transfixed him through the temples. It was his *head* that received the death wound, and the *place* where this wound was inflicted was the *temples*. The manner in which Jael despatched Sisera seems to have been this: 1. Observing him to be in a profound sleep, she took a *workman's hammer*, probably a *joiner's mallet*, and with one blow on the head deprived him of all sense. 2. She then took a tent nail and drove it through his temples, and thus pinned him to the earth; which she could not have done had she not previously stunned him with the blow on the head. Thus she first *smote his head*, and secondly pierced his *temples*.

Verse 27. *At her feet he bowed*] בין רגליה *bein raglеyha*, "between her feet." After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

He bowed—he fell] He probably made some *struggles* after he received the blow on the head, but could not recover his feet.

Æschylus represents Agamemnon rising, staggering, and finally falling, under the blows of Clytemnestra,—Agam. v. 1384.

Verse 28. *Cried through the lattice*] This is very

natural: in the women's apartments in the East the windows are *latticed*, to prevent them from sending or receiving letters, &c. The latticing is the effect of the jealousy which universally prevails in those countries.

Why is his chariot so *long in coming?*] Literally, Why is his chariot ashamed to come?

Dr. Lowth has very justly observed, that this is a striking image of maternal solicitude, and of a mind divided between hope and fear.

"The mother of Sisera looked out at a window;
She cried through the lattice,
'Why is his chariot so long in coming?
Why tarry the wheels of his chariot?'

"Immediately, impatient of delay, she prevents the comfort of her companions; elate in mind, and bursting forth into female levity and jactation, impotent to hope for any thing, and drunk with her good fortune,

"Her wise ladies earnestly answered her;
Yea, she immediately returned answer to herself;
'Have they not sped? have they not divided the spoil?'

"We see how consonant to the person speaking is every idea, every word. She dwells not upon the slaughter of the enemies, the number of the captives, the valour and great exploits of the victor, but, burning with the female love of spoils, on those things rather which captivate the light mind of the vainest woman; *damsels, gold, garments.* Nor does she dwell upon them only; but she repeats, she accumulates, she augments every thing. She seems, as it were, to handle the spoils, dwelling as she does on every particular.

'Have they not sped? have they not divided the prey?
A damsel, yea, two damsels to every man:
To Sisera, a prey of divers colours;
A prey of divers colours of needlework,
Finely coloured of needlework on both sides,
A spoil for adorning the neck.'

To enhance the beauty of this passage, there is, in the poetic conformation of the sentences, an admirable neatness in the diction, great force, splendour, accuracy; in the very redundance of the repetitions the utmost brevity; and, lastly, the most striking disappointment of the woman's hope, tacitly insinuated by that sudden and unexpected apostrophe,

'So let all thine enemies perish, O JEHOVAH!'

is expressed more fully and strongly by this silence than could have been painted by any colouring of words." See Dr. Lowth, 13th Prelection, Prov. iv. 18, 19.

"We cannot do better," says Dr. *Dodd*, "than conclude this chapter with the words of *Pelicanus*: 'Let a Homer, or a Virgil, go and compare his poetry, if he be able, with the song of this woman; and, if there be any one who excels in eloquence and learning, let him celebrate the praises and learning of this panegyric, more copiously than I am able.'"

For other matters relative to this song I must refer to the two translations which immediately follow; and their authors' notes on them.

Dr. *Kennicott* says, "This celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure, and others unintelligible in our English version. Besides particular difficulties, there is a general one that pervades the whole; arising, as I humbly apprehend, from its being considered as *entirely* the *song of Deborah*. It is certain, though very little attended to, that it is said to have been sung *by Deborah and* BY BARAK. It is also certain there are in it parts which *Deborah* could not sing, as well as parts which *Barak* could not sing; and therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; whilst those words which seem most likely to have been sung by either party should be assigned to their proper name; either to that of *Deborah* the *prophetess*, or to that of *Barak* the *captain*.

"For example: *Deborah* could not call upon *Deborah*, exhorting herself to *awake*, &c., as in ver. 12; neither could *Barak* exhort himself to *arise*, &c., in the same verse. Again, *Barak* could not sing, *Till I, Deborah, arose a mother in Israel*, ver. 7; nor could *Deborah* sing about *a damsel or two* for every soldier, ver. 30; though, indeed, as to this last article, the words are probably misunderstood. There are other parts also which seem to require a different rendering. Verse 2, *For the avenging of Israel*, where the address is probably to those who *took the lead* in Israel on this great occasion, for the address in the next words is to those *among the people* who were volunteers; as again, ver. 9. Verses 11, 13, 14, and 15, have many great difficulties. It seems impossible that (ver. 23) any person should be *cursed* for not coming *to the help of* JEHOVAH; *to the help of* JEHOVAH *against the mighty*. Nor does it seem more probable that Jael should, in a sacred song, be styled *blessed above women* for the death of Sisera. Ver. 25 mentions *butter*, of which nothing is said in the history in chap. iv. 19; nor does the history say that *Jael smote off* Sisera's head *with a hammer*, or indeed that she *smote it off* at all, as here, ver. 26. Lastly, as to ver. 30, there being no authority for rendering the words a *damsel* or *two damsels*, and the words in Hebrew being very much like two other words in this same verse, which make excellent sense here, it seems highly probable that they were originally the same. And at the end of this verse, which contains an excellent compliment paid to the *needlework* of the daughters of Israel, and which is here put with great art in the mouth of *Sisera's* MOTHER, the true sense seems to be, the hopes SHE had of some very *rich prize* to adorn HER OWN NECK."—*Kennicott's Remarks*, p. 94.

Dr. Hales observes, "That the design of this beautiful ode, which breathes the characteristic softness and luxuriance of female composition, seems to be twofold, *religious* and *political*; first, to thank GOD for the recent victory and deliverance of *Israel* from *Canaanitish* bondage and oppression; and next, to celebrate the zeal and alacrity with which some of the rulers volunteered their services against the common enemy, and to censure the lukewarmness and apathy of others who stayed at home, and thus betrayed the public cause; and, by this contrast and exposure, to heal those fatal divisions among the tribes, so injurious to the commonwealth. The first verse, as a title, briefly recites the design or subject of the poem, which consists of eight stanzas.

"The *first* opens with a devout thanksgiving, to which she calls the attention of all, friends and foes.

"The *second* describes, in the sublime imagery of *Moses*, the magnificent scenes at Mount Sinai, *Seir*, &c., in the deserts of *Arabia*, while they were led by the Divine power and presence from Egypt to *Canaan*.

"The *third* states their offending afterwards by their apostasies in serving *new gods*, as foretold by *Moses*, Deut. xxxii. 16, 17, and their consequent oppression by their enemies; the insecurity of travelling, and desertion of the villages, during the twenty years that intervened from the death of *Shamgar* till *Jael's* exploit, and till *Deborah* became judge. By this time they were disarmed by the *Philistines* and *Canaanites*, and scarcely a sword or a spear was to be seen in *Israel*. This policy was adopted by the *Philistines* in Saul's time, 1 Sam. xiii. 19, and was probably introduced before, when *Shamgar*, for want of other weapons, had recourse to an *ox-goad*, which was only left with them for the purpose of agriculture, 1 Sam. xiii. 21.

"The *fourth* contrasts their present happy state of security from the incursions and depredations of their foes, especially at the watering places, which were most exposed to attacks; owing to the Divine protection which crowned the victory, the zeal and exertions of 'a remnant of the people,' or a part of the tribes, against the enemy, under her conduct; these were the midland tribes of *Ephraim*, *Manasseh*, and *Benjamin*, including, perhaps, *Judah* and *Simeon*, which bordered on *Amalek* southward, and *Issachar*, *Zebulun*, and *Naphtali*, northward.

"The *fifth* censures the recreant tribes *Reuben* and *Gad*, beyond *Jordan* eastward; and *Dan* and *Asher*, on the Mediterranean Sea westward, who deserted the common cause in consequence of their divisions, and their paltry attachment to their own concerns.

"The *sixth* records the miraculous defeat of the confederate kings of Canaan, who were swept away by the torrents issuing from the different springs of the river *Kishon*, swollen by uncommon rains. Meroz was probably a place in the neighbourhood.

"The *seventh* contains a panegyric on *Jael*, who is here 'blessed *above* women,' for attempting an exploit above her sex to perform; and a picturesque description of her giving *Sisera buttermilk* to drink, which is considered as a great treat at present among the *Arabs*. Then follows a minute and circumstantial description of her mode of slaying him.

"The *eighth* affords an admirable representation of the impatience of the mother of *Sisera* at his delay in returning; her sanguine anticipation of his success; in which she dwells, not upon the greatness of his exploits, or the slaughter of his enemies, but upon the circumstances most likely to engage a light female mind, such as captive damsels, and embroidered garments, or the spoils of victory, which she repeats and exemplifies with much grace and elegance.

"The unexpected and abrupt apostrophe which concludes the poem, *So perish all thine enemies, O* LORD! tacitly insinuates the utter disappointment of their vain hopes of conquest and spoil more fully and forcibly than any express declaration in words; while it marks the author's piety, and sole reliance upon the Divine protection of His people, and the glorious prospect of a future and greater deliverance, perhaps, by the *Sun of righteousness*."—*New Anal. Chron.* p. 324.

Dr. Kennicott's version of the Song.

1. Then sang Deborah, and Barak the son of Abinoam, saying:—

2. *Deb.* For the *leaders* who took the lead in Israel,
Bar. For the *people* who offered themselves willingly,
Both. BLESS YE JEHOVAH!
3. *Deb.* Hear, O ye kings!
Bar. Give ear, O ye princes!
Deb. I unto JEHOVAH will sing.
Bar. I will answer in song to JEHOVAH;
Both. THE GOD OF ISRAEL!
4. *Deb.* O JEHOVAH, at thy going forth from Seir,
At thy marching from the field of Edom, [down;
Bar. The earth trembled, even the heavens poured
The thick clouds poured down the waters.
5. *Deb.* The mountains melted at JEHOVAH's presence.
Bar. Sinai itself, at the presence of JEHOVAH,
Both. THE GOD OF ISRAEL!

6. *Deb.* In the days of *Shamgar*, the son of Anath,
In the days of Jael, the highways were deserted.
Bar. For they who had gone by straight paths,
Passed by ways that were very crooked.
7. Deserted were the villages in Israel.
Deb. They were deserted till I, Deborah, arose;
Till I arose a mother in Israel.
8. They chose new gods!
Bar. Then, when war was at the gates,

Dr. Hales's version of the Song.

1. Then sang Deborah, and Barak son of Abinoam, on (the victory of) that day, on the avenging of wrongs in Israel;
2. On the volunteering of the people;
Saying, BLESS YE THE LORD!

3. Hearken, O kings, (of Canaan,)
Give ear, O princes, (of the land:)
I, even I, will sing unto the Lord;
I will shout to the Lord, the God of Israel

4. O Lord, on thy going forth from *Seir*,
On thy marching from the land of *Edom*,
The earth quaked, the heavens dropped,
The clouds, I say, dropped water.
5. The mountains melted away
From the presence of the Lord;
Even *Sinai* himself, from the presence
OF THE LORD, THE GOD OF ISRAEL.
6. From the days of *Shamgar*, son of Anath,
To the days of *Jael*, (through fear of the enemy,)
The highways were unfrequented,
And travellers walked through by-paths.
7. The villages were deserted;
They were deserted till I, *Deborah*, arose,
Till I arose (to be) a mother in *Israel*.
8. (The *Israelites*) had chosen *new gods*,
Therefore was war in their gates:

Dr. Kennicott.

Was there a shield seen, or a spear,
Among forty thousand in Israel?
9. *Deb.* My heart is towards the rulers of Israel;
Bar. Ye who offered yourselves willingly among the people.
Both. Bless ye Jehovah!
10. *Deb.* Ye who ride upon white asses;
Ye who sit upon the seat of judgment.

11. *Bar.* And ye who travel upon the roads,
Talk of Him with the voice of praise.
Deb. Let them who meet armed at the watering places
There show the righteous acts of Jehovah,
Bar. And the righteousness of the villages of Israel:
Then shall they go down to the gates;
Both. The people of Jehovah!
12. *Bar.* Awake, awake, Deborah!
Awake, awake, lead on the song.
Deb. Arise, Barak! and lead thy captivity captive,
Barak, thou son of Abinoam.
13. *Bar.* Then, when the remainder descended after their chiefs,
Jehovah's people descended after me,
Against the mighty.
14. *Deb.* Out of Ephraim was their beginning at Mount Amalek;
And after thee was Benjamin, against the nations.
Bar. From *Machir*, came masters in the art of war;
And from *Zebulun*, those who threw the dart.

15. *Deb.* The princes in *Issachar* were numbered
Together with Deborah and Barak.
Bar. And *Issachar* was the guard of Barak,
Into the valley sent close at his feet.
Deb. At the divisions of *Reuben*,
Great were the impressions of heart.
16. *Bar.* Why sattest thou among the rivulets?
What! to hear the bleatings of the flocks?
Deb. For the divisions of *Reuben*,
Great were the searchings of heart.
17. *Bar.* *Gad* dwelt quietly beyond Jordan;
And *Dan*, why abode he in ships?
Deb. *Asher* continued in the harbour of the seas,
And remained among his craggy places.
18. *Bar.* *Zebulun* were the people, and *Naphtali*,
Deb. Who exposed their lives unto the death,
Both. On the heights of the field.
19. *Deb.* The kings came, they fought;
Then fought the kings of Canaan;
Bar. At Taanac, above the waters of Megiddo;
The plunder of riches they did not receive.
20. *Deb.* From heaven did they fight;
The stars, from their lofty stations,
Fought against *Sisera*.
21. *Bar.* The river Kishon swept them away,
The river intercepted them; the river Kishon:
It was there my soul trod down strength.

22. *Deb.* It was then the hoofs of the cavalry were battered,
By the scampetings, the scamperings of its strong [steeds.

Dr. Hales.

Was there a shield or a spear to be seen
Among forty thousand in Israel?
9. My heart is attached to the senators of *Israel*,
Who volunteered among the people.

10. Bless ye the Lord!
Ye that ride upon white asses,
Ye that sit in (the gates of) judgment;
Extol (him) ye travellers.
11. (Now freed) from the noise of archers
At the watering places,
Here shall they rehearse the righteousness
Of the Lord; his righteousness
Towards the villages of *Israel*:
Now shall the people of the Lord
Go down to the gates of judgment in safety.
12. Awake, awake, *Deborah*;
Awake, awake, utter a song (of praise.)
Arise now, *Barak*; *lead thy captivity captive*,
Thou son of Abinoam.
13. For (God) made a remnant of the people
Triumph over the nobles of the enemy;
The Lord *made me triumph over the mighty*.

14. From Ephraim unto Amalek was their root:
Next to thee (*Ephraim*) was *Benjamin* among thy people:
From *Machir* (*Manasseh*) came down the senators;
And from Zebulun, they that write with the pen of the scribe.
15. The princes in *Issachar* (were) with *Deborah*,
Even *Issachar*, as well as *Barak*, (*Naphtali*,)
He was sent *on foot* into the valley;
For the divisions of *Reuben*
(I feel) great griefs of heart

16. Why abidest thou among the sheepfolds
To hear the bleatings of the flocks?
For the divisions of *Reuben*
(I feel) great griefs of heart.
17. (Why) abode *Gilead* (*Gad*) beyond *Jordan*;
And *Dan* remained in his ships!
(Why did) *Asher* sit in his seaports,
And continue in his creeks?
18. (While) the people of *Zebulun* hazarded their lives unto death,
And of *Naphtali*, in the heights of the field;
19. The kings came, they fought;
The kings of *Canaan* fought in *Taanah*,
Near the waters of *Megiddo*;
But they gained no lucre (thereby.)
20. The stars of heaven fought in their courses;
They fought against *Sisera*.

21. The torrents of *Kison* swept them away;
The torrent of *Kedummim*,
The torrent of *Kison*. *O my soul*,
Thou hast trodden down strength!
22. Then were the horsehoofs broken by the gallopings,
The gallopings of their great men.

Dr. Kennicott.

23. *Bar.* Curse ye the land of Meroz,
Said the messenger of JEHOVAH:
Deb. Curse ye heavily its inhabitants,
Because they came not for help.
Both. JEHOVAH WAS FOR HELP!
JEHOVAH AGAINST THE MIGHTY!
24. *Deb.* *Praised among* women will be *Jael*,
The wife of Heber the Kenite;
Among women in the tent will she be *praised*.
25. *Bar.* He asked water, she gave him milk;
In a princely bowl she brought it.
26. *Deb.* Her *left* hand she put forth to the nail;
And her *right* hand to the workman's hammer.
Bar. She struck *Sisera*, she smote his head;
Then she struck through, and pierced his temples.

27. *Deb.* At her feet he bowed, he fell!
Bar. At her feet he bowed, he fell!
Both. WHERE HE BOWED,
THERE HE FELL DEAD.
28. *Deb.* Through the window she looked out and called,
Even *the mother of Sisera*, through the lattice;
Bar. 'Why is his chariot ashamed to return?
Why so slow are the steps of his chariot?'
29. *Deb.* Her wise ladies answered her;
Nay, she returned answer to herself:
30. *Bar.* 'Have they not found, divided the spoil;
Embroidery, double embroidery for the captains' heads!
A prize of divers colours for Sisera!'
Deb. 'A prize of divers colours of embroidery;
A coloured piece of double embroidery for
MY NECK, a prize!'
Chorus, by Deborah and Barak.
31. So perish all thine enemies, O Jehovah!
Grand Chorus, by the whole procession.
AND LET THOSE WHO LOVE HIM
BE AS THE SUN GOING FORTH IN HIS MIGHT.

Dr. Hales.

23. Curse ye *Meroz*, saith the angel of THE LORD;
Bitterly curse her inhabitants,
Because they came not to the aid of THE LORD;
To the aid of THE LORD among the mighty.

24. Blessed above women be *Jael*,
The wife of *Heber* the Kenite;
Blessed be she above women in the tent.
25. *He* asked water, and she gave him milk;
She brought forth butter in a lordly bowl.
26. She put her hand to the nail,
And her right hand to the workman's hammer;
And she smote Sisera:
She pierced his head, she penetrated,
And she perforated his temples.
27. Between her feet he bowed, he fell, he lay
Between her feet; he bowed, he fell;
Where he bowed, there he fell down slain.

28. The mother of Sisera looked through the window,
And exclaimed through the lattice,
'Why is his chariot so long in coming?
Why linger the steps of his steeds?'
29. Her wise ladies answered their mistress,
Yea, she returned answer to herself:
30. 'Have they not found,
Have they not divided the spoil?
To each a damsel or two apiece;
To Sisera himself a spoil of divers colours,
A spoil of divers colours embroidered;
Of divers colours embroidered on both sides.
A spoil for (adorning) his neck.'
31. *So perish all thine enemies*, O LORD!
But let thy friends (rejoice,)
As the sun going forth in his strength.

Other attempts have been made to do justice to this very sublime song, and much yet remains to be done. The best means of ascertaining the sense and import of the various images and allusions contained in it is, in my opinion, the following: 1. Take the Hebrew text as it stands printed in the *hemistich form* in Kennicott's Hebrew Bible. 2. Collate this text with the *Septuagint*, *Chaldee*, *Syriac*, *Vulgate*, and *Arabic* versions, and the *various readings* in *Kennicott* and *De Rossi*. 3. Consult the writers in the *Critica Sacra*. And, 4. Carefully attend to the allusions made to Asiatic customs. I would gladly save my readers all this trouble, but it would extend the commentary beyond the size of the whole book, which would not comport with the *brevity* which I study.

From this song, as well as from that of Moses, Deut. xxxii., we see that the *first*, as also the *best*, *poets* of antiquity were found among the *Hebrews*; and that the *art of poetry* was highly cultivated among them many hundreds of years before *Greece*, or any other country of the world, could boast of *ode*, or *epic*, or any kind of poetic composition. The idolizers of Greece and Italy should not forget this; to Hebrew models both Greeks and Romans owe much of their perfection. Why are not these more studied? Why do not we go to the "*fountain head?*" To all the searchers after the venerable remains of antiquity, especially to *poets*, I would address the words of the old prophet:—

Dardanidæ duri, quæ vos a stirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: ANTIQUAM EXQUIRITE MATREM
VIRG. *Æn.*, iii., ver. 94.

Ye valiant sons of Troy, the land that bore
Your *mighty ancestors* to light before,
Once more their great descendants shall embrace.
Go, seek the ANCIENT MOTHER OF YOUR RACE.—*Pitt.*

CHAPTER VI.

The Israelites again do evil, and are delivered into the hands of the Midianites, by whom they are oppressed seven years, 1, 2. *Different tribes spoil their harvests, and take away their cattle,* 3–5. *They cry unto the Lord, and he sends them a prophet to reprehend and instruct them,* 6–10. *An angel appears unto Gideon, and gives him commission to deliver Israel, and works several miracles, to prove that he is Divinely appointed to this work,* 11–23. *Gideon builds an altar to the Lord, under the name of Jehovah-shalom; and throws down the altar of Baal,* 24–27. *His townsmen conspire against him; he expostulates with them, and they are pacified,* 28–32. *The Midianites and Amalekites gather together against Israel; Gideon summons Manasseh, Asher, Zebulun, and Naphtali, who join his standard,* 33–35. *The miracle of the fleece of wool,* 36–40.

A. M. 2752. B. C. 1252. An. Exod. Isr. 239. Anno ante I. Olymp. 476.

AND [a] the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand [b] of Midian seven years.

A. M. 2752–59. B. C. 1252–45. An. Exod. Isr. 239–46. Anno ante I. Olym. 476–69.

2 And the hand of Midian [c] prevailed against Israel: *and* because of the Midianites the children of Israel made them [d] the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and [e] the Amalekites, [f] and the children of the east, even they came up against them;

4 And they encamped against them, and [g] destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither [h] sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came [i] as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

A. M. 2752–59. B. C. 1252–45. An. Exod. Isr. 239–46. Anno ante I. Olym. 476–69.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel [k] cried unto the LORD.

A. M. 2759. B. C. 1245. An. Exod. Isr. 246. Anno ante I. Olymp. 469.

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent [l] a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [m] drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD

[a] Chap. ii. 19. — [b] Hab. iii. 7. — [c] Heb. *was strong.* — [d] 1 Sam. xiii. 6; Heb. xi. 38. — [e] Chap. iii. 13. — [f] Gen. xxix. 1; chap. vii. 12; viii. 10; 1 Kings iv. 30; Job i. 3.

[g] Lev. xxvi. 16; Deut. xxviii. 30, 33, 51; Mic. vi. 15. — [h] Or, *goat.* — [i] Chap. vii. 12. — [k] Ch. iii. 15; Hos. v. 15. — [l] Heb. *a man a prophet.* — [m] Psa. xliv. 2, 3.

NOTES ON CHAP. VI.

Verse 1. *Delivered them into the hand of Midian*] The Midianites were among the most ancient and inveterate of the enemies of Israel. They joined with the Moabites to seduce them to idolatry, and were nearly extirpated by them; Num. xxxi. The Midianites dwelt on the eastern borders of the *Dead Sea*, and their capital was Arnon.

Verse 2. *Made them the dens which are in the mountains*] Nothing can give a more distressing description of the state of the Israelites than what is here related. They durst not reside in the plain country, but were obliged to betake themselves to dens and caves of the mountains, and live like wild beasts, and were hunted like them by their adversaries.

Verse 3. *Children of the East*] Probably those who inhabited Arabia Deserta, Ishmaelites.

Verse 4. *Encamped against them*] Wandering hordes of Midianites, Amalekites, and Ishmaelites came, in the times of harvest and autumn, and carried away their crops, their fruit, and their cattle. And they appear to have come early, encamped in the plains, and watched the crops till they were ready to be carried off. This is frequently the case even to the present day.

Till thou come unto Gaza] That is, the whole *breadth* of the land, from Jordan to the coast of the Mediterranean Sea. Thus the whole land was ravaged, and the inhabitants deprived of the necessaries of life.

Verse 5. *They came up with their cattle and their tents*] All this proves that they were different tribes of *wanderers* who had no fixed residence; but, like their descendants the *Bedouins* or wandering Arabs, removed from place to place to get prey for themselves and forage for their cattle.

Verse 8. *The Lord sent a prophet*] The Jews say that this was Phinehas; but it is more likely that it was some prophet or teacher raised up by the Lord to warn and instruct them. Such were his witnesses, and they were raised up from time to time to declare the counsel of God to his rebellious people.

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your God; [n] fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

11 And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash [o] the Abi-ezrite: and his son [p] Gideon threshed wheat by the winepress, [q] to hide *it* from the Midianites.

12 And the [r] angel of the LORD appeared unto him, and said unto him, The LORD *is* [s] with thee, thou mighty man of valour.

13 And Gideon said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and [t] where *be* all his miracles [u] which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath [v] forsaken us, and delivered us into the hands of the Midianites.

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14 And the LORD looked upon him, and said, [w] Go in this thy might, and thou shalt save Israel from the hand of the Midianites: [x] have not I sent thee?

15 And he said unto him, O, my Lord, wherewith shall I save Israel? behold, [y] my [z] family *is* poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, [a] Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then [b] show me a sign that thou talkest with me.

18 [c] Depart not hence, I pray thee, until I come unto thee, and bring forth my [d] present,

[n] 2 Kings xvii. 35, 37, 38; Jer. x. 2.——[o] Joshua xvii. 2. [p] Heb. xi. 32, *called Gideon.*——[q] Heb. *to cause* it *to flee.* [r] Chap. xiii. 3; Luke i. 11, 28.——[s] Josh. i. 5.——[t] So Psalm lxxxix. 49; Isa. lix. 1; lxiii. 15.——[u] Psa. xliv. 1.——[v] 2 Chron. xv. 2.——[w] 1 Sam. xii. 11; Heb. xi. 32, 34.

[x] Josh. i. 9; chap. iv. 6.——[y] See 1 Sam. ix. 21.——[z] Heb. *my thousand* is *the meanest*; Exod. xviii. 21, 25; Mic. v. 2.——[a] Exod. iii. 12; Josh. i. 5.——[b] Exod. iv. 1–8; ver. 36, 37; 2 Kings xx. 8; Psa. lxxxvi. 17; Isa. vii. 11.——[c] Gen. xviii. 3, 5; chap. xiii. 15.——[d] Or, *meat-offering.*

Verse 11. *There came an angel of the Lord*] The prophet came to teach and exhort; the angel comes to confirm the word of the prophet, to call and commission him who was intended to be their deliverer, and to work miracles, in order to inspire him with supernatural courage and a confidence of success.

Ophrah] Or *Ephra*, was a city, or village rather, in the half tribe of Manasseh, beyond Jordan.

His son Gideon threshed wheat] This is not the only instance in which a man taken from agricultural employments was made general of an army, and the deliverer of his country. *Shamgar* was evidently a ploughman, and with his ox-goad he slew many Philistines, and became one of the deliverers of Israel. *Cincinnatus* was taken from the plough, and was made dictator and commander-in-chief of the Roman armies. There is a great similarity between his case and that of *Gideon*.

Threshed wheat by the winepress] This was a place of privacy; he could not make a threshing-floor in open day as the custom was, and bring either the wheel over the grain, or tread it out with the feet of the oxen, for fear of the Midianites, who were accustomed to come and take it away as soon as threshed. He got a few sheaves from the field, and brought them home to have them *privately* threshed for the support of the family. As there could be no *vintage* among the Israelites in their present distressed circumstances, the winepress would never be suspected by the Midianites to be the place of threshing corn.

Verse 12. *The Lord is with thee*] "The WORD of the Lord is with thee, thou mighty man of valour."—*Targum*. It appears that Gideon had proved himself, on former occasions, to be a man of courage and personal prowess; and this would naturally excite the confidence of his countrymen. God chooses for his work those instruments which, in the course of his operations in nature and providence, he has qualified for his purpose. The instruments thus chosen are generally *unlikely*, but they will be ever found the best qualified for the Divine employment.

Verse 13. *And Gideon said unto him*] This speech is remarkable for its energy and simplicity; it shows indeed a measure of despondency, but not more than the circumstances of the case justified.

Verse 14. *Go in this thy might*] What does the angel mean? He had just stated that *Jehovah was with him*; and he now says, *Go in* THIS *thy might*, i. e., in the might of Jehovah, who is *with thee*.

Verse 15. *Wherewith shall I save Israel?*] I have neither men nor money.

Behold, my family is poor in Manasseh] הנה אלפי הדל, *Behold, my thousand is impoverished.* Tribes were anciently divided into *tens*, and *fifties*, and *hundreds*, and *thousands*; the *thousands* therefore marked grand divisions, and consequently numerous families; Gideon here intimates that the families of which he made a part were very much diminished. But if we take אלפי *alpey* for the *contracted form* of the *plural*, which is frequently in Hebrew nouns joined with a *verb* in the *singular*, then the translation will be, "The thousands in Manasseh are thinned;" i. e., this tribe is greatly reduced, and can do little against their enemies.

Verse 16. *Thou shalt smite the Midianites as one man.*] Thou shalt as surely conquer *all their host* as if thou hadst but *one man* to contend with; or, Thou shalt destroy them to a man.

Verse 17. *Show me a sign*] Work a *miracle*, that I may know that thou hast wisdom and power sufficient to authorize and qualify me for the work.

Verse 18. *And bring forth my present*] My *minchah*; generally an offering of bread, wine, oil, flour, and such like. It seems from this that Gideon supposed

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and set *it* before thee. And he said, I will tarry until thou come again.

19 [c] And Gideon went in, and made ready [f] a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and [g] lay *them* upon this rock, and [h] pour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [i] there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

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22 And when Gideon [k] perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! [l] for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, [m] Peace *be* unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it [n] Jehovah-shalom: unto this day it *is* yet [o] in Ophrah of the Abi-ezrites.

[c] Genesis xviii. 6, 7, 8.——[f] Heb. *a kid of the goats.*——[g] Chap. xiii. 19.——[h] See 1 Kings xviii. 33, 34.——[i] Lev. ix. 24; 1 Kings xviii. 38; 2 Chron. vii. 1.——[k] Chap. xiii. 21.——[l] Gen. xvi. 13; xxii. 30; Exod. xxxiii. 20; chap. xiii. 22.——[m] Dan. x. 19.——[n] That is, *the LORD send peace*: see Gen. xxii. 14; Exod. xvii. 15; Jer. xxxiii. 16; Ezek. xlviii. 35.——[o] Chap. viii. 32.

the person to whom he spoke to be a Divine person. Nevertheless, what he prepared and brought out appears to be intended simply as an entertainment to refresh a respectable stranger.

Verse 19. *Made ready a kid—the flesh he put in a basket, and he put the broth in a pot*] The manner in which the Arabs entertain strangers will cast light on this verse. Dr. Shaw observes: "Besides a bowl of milk, and a basket of figs, raisins, or dates, which upon our arrival were presented to us to stay our appetite, the master of the tent fetched us from his flock according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cuscasoe; the rest was made *kab-ab*, i. e., cut to pieces and roasted, which we reserved for our breakfast or dinner next day." May we not suppose, says Mr. *Harmer*, that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial; that he immediately killed a kid, seethed part of it, and, when ready, brought out the stewed meat in a *pot*, with unleavened cakes of bread which he had baked; and the other part, the *kab-ab*, in a *basket*, for him to carry with him for some after-repast in his journey. See *Shaw's* and *Pococke's Travels*, and *Harmer's Observations*.

Brought it out unto him under the oak] Probably where he had a tent, which, with the shade of the oak, sheltered them from the heat of the sun, and yet afforded the privilege of the refreshing breeze. Under a shade in the open air the Arabs, to the present day, are accustomed to receive their guests.

Verse 20. *Take the flesh, &c.*] The angel intended to make the flesh and bread an *offering* to God, and the *broth* a *libation*.

Verse 21. *The angel—put forth the end of the staff*] He appeared like a traveller with a staff in his hand; this he put forth, and having touched the flesh, fire rose out of the rock and consumed it. Here was the most evident proof of supernatural agency.

Then the angel—departed out of his sight.] Though the angel vanished out of his sight, yet God continued to converse with him either by secret inspiration in his own heart, or by an audible voice.

Verse 22. *Alas, O Lord God! for because I have seen*] This is an elliptical sentence, a natural expression of the distressed state of Gideon's mind: as if he had said, Have mercy on me, O Lord God! else I shall die; because I have seen an angel of Jehovah face to face. We have frequently seen that it was a prevalent sentiment, as well *before* as *under* the *law*, that if any man saw God, or his representative angel, he must surely die. On this account Gideon is alarmed, and prays for his life. This notion prevailed among the heathens, and we find an instance of it in the fable of *Jupiter* and *Semele*. She wished to see his glory; she saw it, and was struck dead by the effulgence. See the notes on Exod. xxxiii. 20. We find that a similar opinion prevailed very anciently among the Greeks. In the hymn of Callimachus, Εις Λουτρα της Παλλαδος, ver. 100, are these words:—

Κρονιοι δ' ὡδε λεγοντι νομοι·
Ὁς κε τιν' αθανατων, ὁκα μη θεος αυτος ἑλῃται,
Λθρησῃ, μισθω τουτον ιδειν μεγαλω.

"The laws of Saturn enact, that if any man see any of the immortal gods, unless that god himself shall choose it, he shall pay dearly for that sight."

Verse 23. *Fear not; thou shalt not die.*] Here the discovery is made by God himself: Gideon is not curiously prying into forbidden mysteries, therefore he shall not die.

Verse 24. *Gideon built an altar—and called it Jehovah-shalom*] The words יהוה שלום *Yehovah shalom* signify *The Lord is my peace*, or *The peace of Jehovah*; and this name he gave the altar, in reference to what God had said, ver. 23, *Peace be unto thee*, שלום לך *shalom lecha*, "Peace to thee;" which implied, not only a *wish*, but a *prediction* of the prosperous issue of the enterprise in which he was about to engage. It is likely that this is the altar which is mentioned in verse 26, and is spoken of here merely by anticipation.

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25 And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, [p] even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and [q] cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this [r] rock, [s] in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

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29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

[p] Or, *and.*——[q] Exod. xxxiv. 13; Deut. vii. 5.

[r] Heb. *strong place.*——[s] Or, *in an orderly manner.*

Verse 25. *Take thy father's young bullock, even the second bullock*] There is some difficulty in this verse, for, according to the Hebrew text, *two* bullocks are mentioned here; but there is only one mentioned in verses 26 and 28. But what was this *second* bullock? Some think that it was a bullock that was fattened in order to be offered in sacrifice to Baal. This is very probable, as the *second bullock* is so particularly distinguished from *another* which belonged to Gideon's father. As the altar was built upon the ground of Joash, yet appears to have been public property, (see verses 29, 30,) so this *second* or was probably reared and fattened at the expense of the men of that village, else why should they so particularly *resent* its being offered to Jehovah?

Verse 26. *With the wood of the grove*] It is probable that אשרה *Asherah* here signifies *Astarte*; and that there was a *wooden image* of this goddess on the altar of Baal. Baal-peor was the same as *Priapus*, Astarte as *Venus*; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of *wood*. This is the case still with the inhabitants of the South Sea Islands, with the Indians of America, and with the inhabitants of Ceylon: many of the images of Budhoo are of wood. The Scandinavians also had *wooden gods*.

Verse 27. *He feared his father's household*] So it appears that his father was an idolater: but as Gideon had *ten men* of his own servants whom he could trust in this matter, it is probable that he had preserved the true faith, and had not bowed his knee to the image of Baal.

Verse 28. *The second bullock was offered*] It appears that the second bullock was offered, because it was just *seven* years old, ver. 25, being calved about the time that the Midianitish oppression began; and it was now to be slain to indicate that their slavery should end with its life. The young bullock, ver. 25, is supposed to have been offered for a *peace-offering*; the bullock of seven years old, for a *burnt-offering*.

Verse 29. *Gideon the son of Joash hath done this thing.*] They fixed on him the more readily because they knew he had not joined with them in their idolatrous worship.

Verse 30. *The men of the city said*] They all felt an interest in the continuance of rites in which they had often many sensual gratifications. Baal and Ashtaroth would have more worshippers than the true God, because their *rites* were more adapted to the fallen nature of man.

Verse 31. *Will ye plead for Baal?*] The words are very emphatic: "Will ye plead in earnest תריבון for Baal? Will ye הושיעון really save *him?* If *he* be God, אלהים *Elohim*, let him contend for himself, seeing his altar is thrown down." The *paragogic* letters in the words *plead* and *save* greatly increase the sense. Joash could not slay his son; but he was satisfied he had insulted Baal: if Baal were the true God, he would avenge his own injured honour. This was a sentiment among the heathens. Thus *Tacitus*, lib. i., c. 73, A. U. C. 768, mentioning the letter of Tiberius to the consuls in behalf of *Cassius* and *Rubrius*, two Roman knights, one of whom was accused of having sold a statue of Augustus in the auction of his gardens; and the other, of having sworn falsely by the name of Augustus, who had been deified by the senate; among other things makes him say: Non ideo decretum patri suo cœlum, ut in perniciem civium is honor verteretur. Nec contra religiones fieri quod effigies ejus, utalia numinum simulachra, venditionibus hortorum, et domuum accedant. Jusjurandum perinde æstimandum quam si Jovem fefellisset; *deorum injuria dis cura.*—"That Divine honours were not decreed to his father (Augustus) to lay snares for the citizens; and if his statue, in common with the images of the gods in general,

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32 Therefore on that day he called him [t] Jerubbaal, [u] saying, Let Baal plead against him, because he hath thrown down his altar.

33 Then all [v] the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in [w] the valley of Jezreel.

34 But [x] the Spirit of the LORD [y] came upon Gideon, and he [z] blew a trumpet; and Abi-ezer [a] was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 [b] Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

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38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, [c] Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

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[t] That is, *Let Baal plead.*——[u] 1 Sam. xii. 11; 2 Sam. xi. 21; *Jerubbesheth*; that is, *Let the shameful thing plead*; see Jer. xi. 13; Hos. ix. 10.——[v] Ver. 3.——[w] Josh. xvii. 16.

[x] Ch. iii. 10; 1 Chron. xii. 18; 2 Chron. xxiv. 20.——[y] Heb. *clothed.*——[z] Numb. x. 3; chap. iii. 27.——[a] Heb. *was called after him.*——[b] See Exod. iv. 3, 4, 6, 7.——[c] Gen. xviii. 32.

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was put up to sale with the houses and gardens, it could not be considered an injury to religion. That any false oath must be considered as an attempt to deceive Jupiter himself; *but the gods themselves must take cognizance of the injuries done unto them.*" *Livy* has a similar sentiment, Hist. lib. x., c. 6, where, speaking of some attempts made to increase the number of the augurs out of the commons, with which the senators were displeased, he says: *Simulabant* ad deos id magis, quam ad se pertinere; ipsos visuros, ne sacra sua polluantur.—"They pretended that these things belonged *more to the gods than themselves*; and *that they would take care that their sacred rites were not polluted.*"

Verse 32. *He called him Jerubbaal*] That is, *Let Baal contend*; changed, 2 Sam. xi. 21, into *Jerubbesheth, he shall contend against confusion or shame*; thus changing *baal, lord*, into *bosheth, confusion* or *ignominy*. Some think that Jerubbaal was the same with *Jerombalus*, who, according to *Sanchoniatho* and *Porphyry*, was a priest of *Jevo*. But the history of Sanchoniatho is probably a forgery of Porphyry himself, and worthy of no credit.

Verse 33. *Then all the Midianites*] Hearing of what Gideon had done, and apprehending that this might be a forerunner of attempts to regain their liberty, they formed a general association against Israel.

Verse 34. *The Spirit of the Lord came upon Gideon*] He was endued with preternatural courage and wisdom.

Verse 36. *If thou wilt save Israel*] Gideon was very bold, and God was very condescending. But probably the request itself was suggested by the Divine Spirit.

On the miracle of the *fleece, dew*, and *dry ground*, Origen, in his eighth homily on the book of Judges, has many curious and interesting thoughts. I shall insert the substance of the whole:—

The *fleece* is the *Jewish nation*. The *fleece covered with dew*, while *all around is dry*, the *Jewish nation* favoured with the *law* and the *prophets*. The *fleece dry*, the *Jewish nation* cast off for rejecting the *Gospel*. *All around watered*, the Gospel preached to the *Gentiles*, and they converted to God. The *fleece* on the *threshing-floor*, the *Jewish people* in the land of Judea, *winnowed*, *purged*, and *fanned* by the *Gospel*. The *dew wrung out into the bowl*, the doctrines of Christianity, extracted from the Jewish writings, shadowed forth by Christ's pouring water into a basin, and washing the disciples' feet. The pious father concludes that he has now wrung this water out of the fleece of the book of *Judges*, as he hopes by and by to do out of the fleece of the book of *Kings*, and out of the fleece of the book of *Isaiah* or *Jeremiah*; and he has received it into the basin of his heart, and there conceived its true sense: and is desirous to wash the feet of his brethren, that they may be able to walk in the way of the preparation of the Gospel of peace.—ORIGEN, *Op.* vol. ii., p. 475, edit. *Benedict.*

All this to some will doubtless appear trifling; but it is not too much to say that scarcely any pious mind can consider the homily of this excellent man without drinking into a measure of the same spirit, so much sincerity, deep piety, and unction, appear throughout the whole: yet as I do not follow such practices, I cannot recommend them. Of dealers in such *small wares*, we have many that imitate *Benjamin Keach*, but few that come nigh to *Origen*.

CHAPTER VII.

The Lord commands Gideon to make a selection of a small number of his men to go against the Midianites. Three hundred only are selected; and into the hands of these God promises to deliver the whole Midianitish host, 1–8. *Gideon is directed to go down unto the host in the night, that he may be encouraged on hearing what they say,* 9–12. *He obeys, and hears a Midianite tell a remarkable dream unto his fellow, which predicted the success of his attack,* 13–15. *He takes encouragement, divides his men into three companies, and gives each a trumpet with a lighted lamp concealed in a pitcher, with directions how to use them,* 16–18. *They come to the Midianitish camp at night, when all suddenly blowing their trumpets and exposing their lamps, the Midianites are thrown into confusion, fly, and are stopped by the Ephraimites at the passage of Jordan, and slain,* 19–24. *Oreb and Zeeb, two Midianitish princes, are slain,* 25.

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THEN [a] Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel [b] vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [c] Whosoever *is* fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

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4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

[a] Chap. vi. 32.—[b] Deut. viii. 17; Isa. x. 13; 1 Cor. i. 29; 2 Cor. iv. 7.—[c] Deut. xx. 8; 1 Mac. iii. 56.

NOTES ON CHAP. VII.

Verse 1. *Then Jerubbaal, who* is *Gideon*] It appears that Jerubbaal was now a *surname* of Gideon, from the circumstance mentioned chap. vi. 32. See chap. viii. 35.

The well of Harod] If this was a *town* or *village*, it is nowhere else mentioned. Probably, as חרר *charad* signifies to *shake* or *tremble through fear*, the fountain in question may have had its name from the *terror* and *panic* with which the Midianitish host was seized at this place.

Verse 2. *The people that* are *with thee* are *too many*] Had he led up a numerous host against his enemies, the excellence of the power by which they were discomfited might have appeared to be of man and not of God. By the manner in which this whole transaction was conducted, both the Israelites and Midianites must see that the thing was of God. This would inspire the Israelites with confidence, and the Midianites with fear.

Verse 3. *Whosoever* is *fearful and afraid, let him return—from Mount Gilead*] Gideon was certainly not at Mount *Gilead* at this time, but rather near Mount *Gilboa*. Gilead was on the other side of Jordan. Calmet thinks there must either have been two Gileads, which does not from the Scripture appear to be the case, or that the Hebrew text is here corrupted, and that for *Gilead* we should read *Gilboa*. This reading, though adopted by *Houbigant*, is not countenanced by any MS., nor by any of the *versions*.

Dr. *Hales* endeavours to reconcile the whole, by the supposition that there were in Gideon's army many of the eastern Manassites, who came from Mount Gilead; and that these probably were more afraid of their neighbours, the Midianites, than the western tribes were; and therefore proposes to read the text thus: *Whosoever from Mount Gilead is fearful and afraid, let him return* (home) *and depart early. So there returned* (home) *twenty-two thousand of the people.* Perhaps this is on the whole the best method of solving this difficulty.

There returned of the people twenty and two thousand] Gideon's army was at this time thirty-two thousand strong, and after the above address twenty-two thousand went away. How astonishing, that in thirty-two thousand men there should be found not less than twenty-two thousand poltroons, who would neither fight for God nor their oppressed country! A state of slavery debases the mind of man, and renders it incapable of being influenced by the pure principles of patriotism or religion. In behalf of the army of Gideon we may say, if the best appointed armies in Europe had the same address, *bona fide*, from their generals as the Israelites had, at least an equal proportion would return home.

Verse 5. *Every one that lappeth of the water—as a*

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6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [d] By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 And it came to pass the same [e] night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt [f] hear what they say: and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [g] armed men that *were* in the host.

12 And the Midianites and the Amalekites and [h] all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

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13 And when Gideon was come, behold, *there was* a man that told his dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was *so*, when Gideon heard the telling of the dream, and [i] the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put [k] a trumpet in every man's hand, with empty pitchers, and [l] lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

[d] 1 Sam. xiv. 6.——[e] Gen. xlvi. 2, 3.——[f] Ver. 13, 14, 15; see Gen. xxiv. 14; 1 Sam. xiv. 9, 10.——[g] Or, *ranks by five*; Exod. xiii. 18.

[h] Chapter vi. 5, 33; viii. 10.——[i] Hebrew, *the breaking thereof.* [k] Heb. *trumpets in the hand of all of them.*——[l] Or, *firebrands*, or *torches.*

dog] The original word יִלֹּק *yalok* is precisely the sound which a dog makes when he is drinking.

Verse 6. *The number of them that lapped*] From this account it appears that some of the people went down on their knees, and putting their mouths to the water, sucked up what they needed; the others stooped down, and taking up water in the hollow of their hands, applied it to their mouth.

Verse 8. *So the people took victuals*] The three hundred men that he reserved took the victuals necessary for the day's expenditure, while the others were dismissed to their tents and their houses as they thought proper.

Verse 9. *I have delivered it into thine hand.*] I have determined to do it, and it is as sure as if it were done.

Verse 11. *Unto the outside of the armed men*] No doubt the vast multitudes of Midianites, &c., which came merely for plunder, were wholly unarmed; but they had a guard of armed men, as all the caravans have, and those guards were on the outside of the multitudes; it was to these that Gideon and his servant came.

Verse 13. *Told a dream*] Both the dream and the interpretation were inspired by God for the purpose of increasing the confidence of Gideon, and appalling his enemies.

Verse 14. *Into his hand hath God delivered Midian*] This is a full proof that God had inspired both the dream and its interpretation.

Verse 16. *He divided the three hundred men*] Though the victory was to be from the Lord, yet he knew that he ought to use prudential means; and those which he employed on this occasion were the best calculated to answer the end. If he had not used these means, it is not likely that God would have delivered the Midianites into his hands. Sometimes, even in working a miracle, God will have natural means used: *Go, dip thyself seven times in Jordan. Go, wash in the pool Siloam.*

Verse 18. The sword *of the Lord, and of Gideon.*] The word חֶרֶב *chereb*, "sword," is not found in this

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19 So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and [m] they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and [n] they cried, The sword of the LORD, and of Gideon.

21 And they [o] stood every man in his place round about the camp: [p] and all the host ran, and cried, and fled.

22 And the three hundred [q] blew the trumpets, and [r] the LORD set [s] every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah [t] in Zererath, *and* to the [u] border of Abel-meholah, unto Tabbath.

[m] Ver. 18, 22.——[n] Ver. 18.——[o] Exod. xiv. 13, 14; 2 Chron. xx. 17.——[p] 2 Kings vii. 7, 15.——[q] Josh. vi. 4, 16, 20; see 2 Cor. iv. 7.——[r] Psa. lxxxiii. 9; Isa. ix. 4.——[s] 1 Sam. xiv. 20, 2 Chron. xx. 23.——[t] Or, *toward*.——[u] Heb. *lip*.

verse, though it is necessarily implied, and is found in ver. 20. But it is found in this place in the *Chaldee*, *Syriac*, and *Arabic*, and in eight of *Kennicott's* and *De Rossi's* MSS. The reading appears to be genuine.

Verse 20. *Blew the trumpets, and brake the pitchers*] How astonishing must the effect be, in a dark night, of the sudden glare of three hundred torches, darting their splendour, in the same instant, on the half-awakened eyes of the terrified Midianites, accompanied with the clangour of three hundred trumpets, alternately mingled with the thundering shout of חרב ליהוה ולגדעון *cherev layhovah ulegidon*, "A sword for the Lord and for Gideon!"

Origen, in his ninth homily on this book, makes these three hundred men types of the *preachers of the Gospel*; their *trumpets*, of the *preaching of Christ crucified*; and their *lights* or *torches*, of the *holy conduct* of righteous men. In some verses of an ancient author, attributed to *Tertullian*, and written against the heretic *Marcion*, Gideon's three hundred men are represented as horsemen; and in this number he finds the mystery of the cross; because the Greek letter T, *tau*, which is the numeral for 300, is itself the sign of the cross. The verses, which may be found in vol. v. of the *Pisaurian* Collection of the Latin heathen and Christian poets, *Advers. Marcion.*, lib. 3, ver. 18, as being very curious, and not often to be met with, I shall here subjoin:—

Ex quibus ut Gideon dux agminis, acer in hostem,
Non virtute sua tutelam acquirere genti,
Firmatusque fide signum petit excita menti,
Quo vel non posset, vel posset vincere bellum,
Vellus ut in noctem positum de rore maderet,
Et tellus omnis circum siccata jaceret,
Hoc inimicorum palmam coalescere mundo;
Atque iterum solo remanenti vellere sicco,
Hoc eadem tellus roraret nocte liquore,
Hoc etenim signo prædonum stravit acervos.
Congressus populo Christi, sine milite multo:
Trecentemo equite (numerus Tau littera Græca)
Armatis facibusque et cornibus ore canentum.
Vellus erat populus ovium de semine sancto.
Nam tellus varie gentes fusæque per orbem,
Verbum quod nutrit, sed nox est mortis imago.
Tau signum crucis et cornu præconia vitæ,
Lucentesque faces in lychno spiritus ardens.

"Gideon, keen in arms, was captain of the host,
And acquired redemption for his people, but not by his own power.
Being strengthened in faith, his heart was influenced to ask a sign
By which he might know whether or not he should be successful in battle.
A *fleece* was so placed by night, that it might be wet with dew;
And all the surrounding earth remain dry.
By this he was to learn that he should gain the victory over his enemies.
The sign was reversed; the fleece remaining dry while all the ground was moist;
And by this sign he was to know that he should slaughter those troops of robbers.
The people of Christ conquer without any military force;
Three hundred horsemen, (for the Greek letter T, *tau*, is the emblem of the number,)
Armed with torches, and blowing with trumpets.
The *fleece* of the sheep are the people sprung from the Messiah,
And the *earth* are the various nations dispersed over the world.
It is the *word* which nourishes; but *night* is the image of *death*.
Tau is the sign of the *cross*; and the *trumpets*, the emblems of the *heralds of life*;
And the *burning torches* in the *pitchers*, the emblems of the *Holy Spirit*.

We see here what abstruse meanings a strong imagination, assisted by a little piety, may extract from what was never intended to be understood as a mystery.

Verse 21. *They stood every man in his place*] Each of the three companies kept its station, and continued to sound their trumpets. The Midianites seeing this, and believing that they were the trumpets of a numerous army which had then penetrated their camp, were thrown instantly into confusion; and supposing that their enemies were in the midst of them, they turned their swords against every man they met, while at the same time they endeavoured to escape for their lives. No stratagem was ever better imagined, better executed, or more completely successful.

Verse 22. *Fled to Beth-shittah*] This is nowhere else mentioned in Scripture.

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23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all [v] Mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and [w] took the waters unto [x] Beth-barah and Jordan.

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25 And they took [y] two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon [z] the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the [a] other side Jordan.

[v] Chap. iii. 27.——[w] Chap. iii. 28.——[x] John i. 28.——[y] Chap. viii. 3; Psa. lxxxiii. 11.——[z] Isa. x. 26.——[a] Chap. viii. 4.

Zereroth] This and *Tabbath* are nowhere else to be found.

Abel-meholah] This was the birth-place of the prophet Elisha, 1 Kings xix. 16. It was beyond Jordan, in the tribe of Manasseh, 1 Kings iv. 12. The *Zartanah*, mentioned in this last quoted verse, was probably the same as *Zererath*. Its situation corresponds well with Abel-meholah.

Verse 23. *The men of Israel gathered*] It is very likely that these were some persons whom Gideon had sent home the day before, who, now hearing that the Midianites were routed, went immediately in pursuit.

Verse 24. *Take before them the waters unto Beth-barah*] This is probably the same place as that mentioned John i. 28, where the Hebrews forded Jordan under the direction of Joshua. To this place the Midianites directed their flight that they might escape into their own country; and here, being met by the Ephraimites, they appear to have been totally overthrown, and their two generals taken.

Verse 25. *They slew Oreb upon the rock Oreb*] These two generals had taken shelter, one in the cavern of the rock, the other in the vat of a winepress; both of which places were, from this circumstance, afterwards called by their names.

Brought the heads of Oreb and Zeeb to Gideon] OREB signifies a *raven*, and ZEEB a *wolf*. In all ancient nations we find generals and princes taking their names from both birds and beasts; the Romans had their *Gracchi*, jackdaws; *Corvini*, crows; *Aquilini*, eagles, &c. We have the same in our *Crows*, *Wolfs*, *Lyons*, *Hawkes*, *Bulls*, *Kidds*, &c. Among barbarous nations the *head* of the conquered chief was often brought to the conqueror. Pompey's head was brought to Cæsar; Cicero's head, to Mark Antony; the heads of Ahab's children, to Jehu, &c. These barbarities are not often practised now, except among the Mohammedans or the savages of Africa and America; and for the credit of human nature it is a pity that such barbarous atrocities had ever been committed.

CHAPTER VIII.

The Ephraimites are angry with Gideon because he did not call them particularly to his assistance; he pacifies them, 1–3. *Gideon and his three hundred men pass over Jordan, pursuing the Midianites; and, being faint, ask victuals from the princes of Succoth, but are refused*, 4–7. *They make the like application to the people of Penuel, and are also refused*, 8, 9. *Gideon defeats Zebah and Zalmunna, the two kings of Midian, and takes them prisoners*, 10–12. *He chastises the men of Succoth and Penuel*, 13–17. *He slays Zebah and Zalmunna, who had killed his brethren*, 18–21. *The Israelites offer him the kingdom, which he refuses*, 22, 23. *He requires from them the gold rings which they had taken from the Ishmaelites, and makes an ephod, which he sets up at Ophrah; and it became an instrument of idolatry*, 24–27. *The land enjoys peace forty years; Gideon dies, having seventy-one sons*, 28–32. *The Israelites fall into idolatry, and forget their obligations to Gideon's family*, 33–35.

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AND [a] the men of Ephraim said unto him, [b] Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him [c] sharply.

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2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes

[a] See chap. xii. 1; 2 Sam. xix. 41.——[b] Heb. *What thing is this thou hast done unto us?*——[c] Heb. *strongly.*

NOTES ON CHAP. VIII.

Verse 1. *The men of Ephraim said*] This account is no doubt displaced; for what is mentioned here could not have taken place till the return of Gideon from the pursuit of the Midianites; for he had not yet passed Jordan, ver. 4. And it was when he was beyond that river that the Ephraimites brought the heads of Oreb and Zeeb to him, chap. vii. 25.

Verse 2. *Is not the gleaning, &c.*] That is, The Ephraimites have performed more important services than Gideon and his men; and he supports the assertion by observing that it was they who took the two

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of Ephraim better than the vintage of Abi-ezer?

3 [d] God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [e] anger [f] was abated toward him, when he had said that.

4 And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of [g] Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, [h] *Are* the hands of Zebah and Zalmunna now in thine hand, that [i] we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, [k] then I will [l] tear your flesh with the thorns of the wilderness and with briers.

8 And he went up thence [m] to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I [n] come again in peace, [o] I will break down this tower.

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10 Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of [p] all the hosts of the children of the east: for there fell [q] a hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the east of [r] Nobah and Jogbehah, and smote the host: for the host was [s] secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [t] took the two kings of Midian, Zebah and Zalmunna, and [u] discomfited all the host.

13 And Gideon the son of Joash returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and inquired of him: and he [v] described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did [w] upbraid me, saying, *Are* the

[d] Ch. vii. 24, 25; Phil. ii. 3.——[e] Heb. *spirit*.——[f] Prov. xv. 1.
[g] Gen. xxxiii. 17; Psa. lx. 6.——[h] See 1 Kings xx. 11.——[i] See 1 Sam. xxv. 11.——[k] Ver. 16.——[l] Heb. *thresh*.——[m] Gen. xxxii. 30; 1 Kings xii. 25.——[n] 1 Kings xxii. 27.——[o] Ver. 17.

[p] Chap. vii. 12.——[q] Or, *a hundred and twenty thousand, every one drawing a sword*; chap. xx. 2, 15, 17, 25; 2 Kings iii. 26.
[r] Numbers xxxii. 35, 42.——[s] Chapter xviii. 27; 1 Thess. v. 3.
[t] Psa. lxxxiii. 11.——[u] Heb. *terrified*.——[v] Heb. *writ*.——[w] Ver. 6.

Midianish generals, having discomfited their hosts at the passes of Jordan.

Verse 3. *Then their anger was abated*] A soft answer turneth away wrath. He might have said that he could place but little dependence on his brethren when, through faint-heartedness, 22,000 left him at one time; but he passed this by, and took a more excellent way.

Verse 4. *Faint, yet pursuing*] The Vulgate paraphrases this, *et, præ lassitudine, fugientes persequi non poterant*; "and, through fatigue, unable to pursue the fugitives."

Verse 5. *Give, I pray you, loaves of bread*] As Gideon was engaged in the common cause of Israel, he had a right to expect succour from the people at large. His request to the men of Succoth and Penuel was both just and reasonable.

Verse 6. *Are the hands of Zebah and Zalmunna now in thine hand*] They feared to help Gideon, lest, if he should be overpowered, the Midianites would revenge it upon them; and they dared not trust God.

Verse 7. *I will tear your flesh*] What this punishment consisted in I cannot say; it must mean a severe punishment: as if he had said, I will thresh your flesh with briers and thorns, as corn is threshed out with threshing instruments; or, Ye shall be trodden down under the feet of my victorious army, as the corn is trodden out with the feet of the ox.

Succoth was beyond Jordan, in the tribe of Gad. *Penuel* was also in the same tribe, and not far distant from Succoth.

Verse 9. *I will break down this tower.*] Probably they had not only denied him, but insultingly pointed to a tower in which their chief defence lay; and intimated to him that he might do his worst, for they could amply defend themselves.

Verse 10. *Zebah and Zalmunna* were *in Karkor*] If this were a *place*, it is nowhere else mentioned in Scripture. Some contend that קרקר *karkor* signifies *rest*; and thus the Vulgate understood it: Zebah and Zalmunna *requiescebant, rested*, with all their army. And this seems the most likely, for it is said, ver. 11, that Gideon smote the host, for the host was *secure*.

Verse 13. *Returned from battle before the sun* was up] This does not appear to be a proper translation of מלחמה החרס *milmaaleh hecharec*. It should be rendered *from the ascent of Charec*: this is the reading of the *Septuagint*, the *Syriac*, and the *Arabic*.

Verse 14. *He described unto him the princes of Succoth*] The young man probably gave him the names

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hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 [x] And he took the elders of the city, and thorns of the wilderness, and briers, and with them he [y] taught the men of Succoth.

17 [z] And he beat down the tower of [a] Penuel, and slew the men of the city.

18 Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [b] Tabor? And they answered, As thou *art*, so *were* they; each one [c] resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

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20 And he said unto Jether his first-born, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and [d] slew Zebah and Zalmunna, and took away the [e] ornaments that *were* on their camels' necks.

[x] Ver. 7.—[y] Heb. *made to know.*—[z] Ver. 9.—[a] 1 Kings xii. 25. [b] Chap. iv. 6; Psa. lxxxix. 12.

[c] Heb. *according to the form*, &c.—[d] Psa. lxxxiii. 11.—[e] Or *ornaments like the moon.*

of seventy persons, the chief men of Succoth, who were those who were most concerned in refusing him and his men the refreshment he requested.

Verse 16. *He taught the men of Succoth.*] Instead of וידע *he taught*, Houbigant reads וירש *he tore*; and this is not only agreeable to what Gideon had threatened, ver. 7, but is supported by the *Vulgate*, *Septuagint*, *Chaldee*, *Syriac*, and *Arabic*. The Hebrew text might have been easily corrupted in this place by the change of ש *shin* into ע *ain*, letters very similar to each other.

Verse 18. *What manner of men* were they *whom ye slew at Tabor?*] We have no antecedent to this question; and are obliged to conjecture one: it seems as if Zebah and Zalmunna had massacred the family of Gideon, while he was absent on this expedition. Gideon had heard some confused account of it, and now questions them concerning the fact. They boldly acknowledge it, and describe the persons whom they slew, by which he found they were *his own brethren*. This determines him to avenge their death by slaying the Midianitish kings, whom he otherwise was inclined to save. He might have heard that his brethren had been taken prisoners, and might have hoped to have exchanged them for the kings now in his hand; but when he found they had been all slain, he decrees the death of their murderers. There is something in this account similar to that in the 12th Æneis of Virgil:—When Turnus was overthrown, and supplicated for his life, and Æneas was inclined to spare him; he saw the belt of his friend Pallas, whom Turnus had slain, and which he now wore as a trophy: this immediately determined the Trojan to sacrifice the life of Turnus to the manes of his friend. The story is well told:—

Stetit acer in armis
Æneas, volvens oculos, dextramque repressit.
Et jam jamque magis cunctantem flectere sermo
Cœperat, infelix humero cum apparuit ingens
Baltheus, et notis fulserunt cingula bullis
Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat.
Ille oculis postquam sævi monumenta doloris
Exuviasque hausit: furiis accensus et ira
Terribilis: Tune hinc spoliis indute meorum
Eripiare mihi?—Pallas, te hoc vulnere Pallas
Immolat; et pœnam scelerato ex sanguine sumit.
Hoc dicens ferrum adverso sub pectore condit
Fervidus. VIRG. *Æn.* lib. xii., ver. 938.

"In deep suspense the Trojan seem'd to stand,
And, just prepared to strike, repress'd his hand.
He roll'd his eyes, and every moment felt
His manly soul with more compassion melt.
When, casting down a casual glance, he spied
The golden belt that glitter'd on his side;
The fatal spoils which haughty Turnus tore
From dying Pallas, and in triumph wore.
Then roused anew to wrath, he loudly cries,
(Flames, while he spoke, came flashing from his eyes,)
Traitor! dost thou! dost *thou* to grace pretend,
Clad, as thou art, in trophies of my friend?—
To his sad soul a grateful offering go;
'Tis Pallas, Pallas gives this deadly blow.
He rais'd his arm aloft; and at the word,
Deep in his bosom drove the shining sword."
DRYDEN.

The same principle impels Gideon to slay Zebah and Zalmunna which induced Æneas to kill Turnus: and perhaps the ornaments which he took from their camels' necks, ver. 21, were some of the spoils of his slaughtered brethren.

Verse 20. *He said unto Jether his first-born*] By the ancient laws of war, prisoners taken in war might be either slain, sold, or kept for slaves. To put a captive enemy to death no *executioner* was required. *Gideon* slays Zebah and Zalmunna with his own hand. So *Samuel* is said to have hewn Agag in pieces, 1 Sam. xv. 33. *Benaiah* slew Joab, 1 Kings ii. 25. *Saul* orders his guards to slay the priests who had contributed to the escape of David, 1 Sam. xxii. 17; and *David* caused one of his attendants to slay the Amalekite who pretended to have slain Saul, 2 Sam. i. 15.

Verse 21. *Then Zebah and Zalmunna said, Rise thou, and fall upon us*] It was disgraceful to fall by the hands of a *child*; and the death occasioned by the

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22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: [f] the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, [g] because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

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26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and [h] collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon [i] made an ephod thereof, and put it in his city, *even* [k] in Ophrah: and all

[f] 1 Sam. viii. 7; x. 19; xii. 12.——[g] Gen. xxv. 13; xxxvii. 25, 28.

[h] Or, *sweet jewels*.——[i] Chap. xvii. 5.——[k] Chap. vi. 24.

blows of such a person must be much more lingering and tormenting. Some have even employed children to despatch captives. *Civilis*, a Roman knight, headed a revolt of the Gauls against Rome, in the year of the city 824. Of him *Tacitus* says, *Hist.* lib. iv., c. 61: *Ferebatur parvulo filio quosdam captivorum sagittis jaculisque puerilibus figendos obtulisse*: "He is said to have given to his little son some prisoners, as butts to be shot at with little darts and arrows." This was for their greater torment and dishonour; and to inure his child to blood! Could any thing like this have been the design of Gideon?

The ornaments that were *on their camels' necks.*] The heads, necks, bodies, and legs of camels, horses, and elephants, are highly ornamented in the eastern countries; and indeed this was common, from the remotest antiquity, in all countries. *Virgil* refers to it as a thing long before his time, and thus describes the horses given by King Latinus to the ambassadors of Æneas.—*Æn.* lib. vii., ver. 274.

Hæc effatus equos numero pater eligit omni.
Stabant terentum nitidi in præsepibus altis:
Omnibus extemplo Teucris jubet ordine duci
Instratos ostro alipedes *pictisque tapetis*.
Aurea pectoribus demissa *monilia* pendent:
Tecti auro fulvum mandunt sub dentibus aurum.

"He said, and order'd steeds to mount the band:
In lofty stalls three hundred coursers stand;
Their shining sides with *crimson* cover'd o'er;
The sprightly steeds *embroider'd trappings* wore,
With *golden chains*, refulgent to behold:
Gold were their *bridles*, and they *champ'd* on *gold*."
PITT.

Instead of *ornaments*, the *Septuagint* translate τους μηνισκους, *the crescents* or *half-moons*; and this is followed by the *Syriac* and *Arabic*. The worship of the *moon* was very ancient; and, with that of the *sun*, constituted the earliest idolatry of mankind. We learn from ver. 21 that the Ishmaelites, or Arabs, as they are termed by the *Targum*, *Syriac*, and *Arabic*, had *golden ear-rings*, and probably a *crescent* in each; for it is well known that the Ishmaelites, and the Arabs who descended from them, were addicted very early to the worship of the *moon*; and so attached were they to this superstition, that although *Mohammed* destroyed the idolatrous use of the *crescent*, yet it was universally borne in their ensigns, and on the tops of their mosques, as well as in various ornaments.

Verse 22. *Rule thou over us, both thou, and thy son, and thy son's son*] That is, Become our king, and let the crown be hereditary in thy family. What a weak, foolish, and inconstant people were these! As yet their government was a *theocracy*; and now, dazzled with the success of a man who was only an instrument in the hands of God to deliver them from their enemies, they wish to throw off the Divine yoke, and shackle themselves with an *unlimited* hereditary monarchy! An *unlimited* monarchy is a *curse*; a *limited* monarchy may be a blessing: the latter may be an appointment of God; the former never can. Those who cast off their allegiance to their Maker, are guilty of folly and extravagance of every kind.

Verse 23. *The Lord shall rule over you.*] Few with such power at their command would have acted as Gideon. His speech calls them back to their first principles, and should have excited in them both shame and contrition. How different is this speech from that of *Oliver Cromwell* when the commons offered him the crown of England!

Verse 24. *Give me every man the ear-rings of his prey.*] The *spoils* taken from their enemies in this warfare. This is a transaction very like to that of the Israelites and Aaron; when they brought him their *golden ear-rings*, out of which he made the *molten calf*, Exod. xxxii. 2, &c. Whether Gideon designed this ephod for an instrument of worship, or merely as a *trophy*, is not very clear. It is most likely that he had intended to establish a place of worship at Ophrah; and he took this occasion to provide the proper sacerdotal vestments.

Verse 26. *The weight of the golden ear-rings—was a thousand and seven hundred* shekels *of gold*] Taking the shekel at *half an ounce* weight, the sum of the gold collected in ear-rings was seventy pounds ten ounces; and worth, as gold now rates, about £3,100 sterling.

This computation of the weight of the golden *ear-rings*, taken from the slaughtered Ishmaelites, will bring to the reader's mind the slaughter of the Roman knights by the Carthaginians at the battle of *Cannæ*, from whose spoils Hannibal sent *three bushels* of gold rings to the city of Carthage!

Verse 27. *Gideon made an ephod thereof*] That is,

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Israel [l] went thither a whoring after it: which thing became [m] a snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. [n] And the country was in quietness forty years in the days of Gideon.

29 And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had [o] threescore and ten sons [p] of his body begotten: for he had many wives.

31 [q] And his concubine that *was* in Shechem, she also bare him a son, whose name he [r] called Abimelech.

32 And Gideon the son of Joash died [s] in a good old age, and was buried in the sepulchre of Joash his father, [t] in Ophrah of the Abi-ezrites.

A. M. 2799. B. C. 1205. An. Exod. Isr. 286. Anno ante I. Olymp. 429.

33 And it came to pass, [u] as soon as Gideon was dead, that the children of Israel turned again, and [v] went a whoring after Baalim, [w] and made Baal-berith their god.

34 And the children of Israel [x] remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 [y] Neither showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

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[l] Psa. cvi. 39.——[m] Deut. vii. 16.——[n] Chap. v. 31.——[o] Ch. ix. 2, 5.——[p] Hebrew, *going out of his thigh*.——[q] Chapter ix. 1. [r] Heb. *set*.——[s] Gen. xxv. 8; Job v. 26.

[t] Ver. 27; chap. vi. 24.——[u] Chap. ii. 19.——[v] Chap. ii. 17. [w] Ch. ix. 4, 46.——[x] Psa. lxxviii. 11, 42; cvi. 13, 21.——[y] Chap. ix. 16, 17, 18; Eccles. ix. 14, 15.

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he made an ephod *out of this* mass of gold; but he could not employ it *all* in making this one garment, for it is not likely that any man could wear a coat of nearly one hundred pounds weight. It is likely that he made a whole tabernacle service in miniature out of this gold.

All Israel went thither a whoring after it] This form of speech often occurs, and has been often explained. The whole Jewish nation is represented as being *united to God* as a *wife is to her husband*. Any act of *idolatry* is considered as a *breach of their covenant* with God, as an act of *whoredom* is the breach of the *marriage agreement* between man and wife. God calls himself the *husband* of the Jewish nation; and their *idolatries* acts of *whoredom*, *adultery*, and *fornication*. All Israel paid idolatrous worship to the ephod or sacerdotal establishment made by Gideon at Ophrah, and this is called *going a whoring after it*; see on ver. 33. For a description of the *ephod*, see Exod. xxv. 7; and for the other garments of the priests, see Exod. xxviii. 4, &c.

Verse 28. *Forty years in the days of Gideon.*] The Midianites were so completely humbled that they could make head no more against Israel during the forty years in which the government of Gideon lasted.

Verse 31. *His concubine*] A *lawful* but *secondary wife*, whose children could not *inherit*.

Whose name he called Abimelech.] That is, *my father is king*, or *my father hath reigned*. This name was doubtless given by the *mother*, and so it should be understood here; she wished to raise her son to the supreme government, and therefore gave him a name which might serve to stimulate him to seek that which she hoped he should enjoy in his father's right. See the following chapter.

Verse 32. *Gideon—died in a good old age*] Supposed to have been A. M. 2799; B. C. 1205.

Verse 33. *A whoring after Baalim*] This term has probably a different meaning here from what it has ver. 7; for it is very likely that in most parts of the pagan worship there were many *impure* rites, so that *going a whoring after Baalim* may be taken in a *literal* sense.

Baal-berith] Literally, *the lord of the covenant*; the same as *Jupiter fœderis*, or *Mercury*, among the Romans; the deity whose business it was to preside over *compacts*, *leagues*, *treaties*, *covenants*, &c. Some of the *versions* understand it as if the Israelites had made a *covenant* or agreement *to have Baal for their god*; so the VULGATE: *Percusseruntque cum Baal fœdus, ut esset eis in deum.*

Verse 34. *Remembered not the Lord their God*] They attributed their deliverance to some other cause, and did not give him the glory of their salvation.

Verse 35. *Neither showed they kindness to the house of—Gideon*] They were both *unthankful* and *unholy*. Though they had the clearest proofs of God's power and goodness before their eyes, yet they forgot him. And although they were under the greatest obligations to Gideon, and were once so sensible of them that they offered to settle the kingdom on him and his family, yet they forgot him also; for, becoming *foes* to GOD, they could not be *friends* to MAN.

Jerubbaal, namely, *Gideon*.—This is improper; it should be *Jerubbaal Gideon*, as we say *Simon Peter*, or call any man by his *Christian name* and *surname*.

THE ancients, particularly St. *Ambrose* and *Augustine*, have endeavoured to find out a *parallel* between our blessed Lord and Gideon. We have already seen what *Origen* has made of the whole account, who is followed in the main by the above Latin fathers. As I believe no such parallel was intended by the Spirit of God, I must be excused from going into their details. It is no credit either to Christ or Christianity to be compared to such persons and their transactions.

1. Of Gideon the most we can say is that which the angel said, he was *a mighty man of valour*.

2. He was also a *true patriot*: he loved his country,

and hazarded his life for it; and yet he would not stir till he had the most incontestable proofs that God would, by his supernatural assistance, make him victorious.

3. He was most evidently *disinterested*, and void of *ambition*; he refused the kingdom when it was offered to him and to his heirs after him. But, consistently with the belief he had in God, he could not accept it, as this would have been a complete alteration of the Jewish constitution, which acknowledged no ruler but God himself.

4. His motive in making the ephod is not well understood; probably it was done with no reprehensible *design*. But the *act* was totally wrong; he had no Divine authority to make such an innovation in the religious worship of his country. The ark was at Shechem; and *there* was the proper and only accredited priest. The *act* therefore can never be excused, whatever may be said of his *motive*.

5. His private character does not appear to have been very exemplary; he had *many wives*, and seventy sons by them, besides one by a concubine, which he kept at Shechem, where he was often obliged to go as *judge*, for the purpose of administering justice. In short, there is scarcely a trait in his character worthy to be compared with any thing in the conduct of the Redeemer of mankind.

6. Parallels to Christ, and the work of his Spirit in the salvation of men, have been diligently sought in the sacred writings, by both commentators and preachers; and we have had voluminous treatises on types and antitypes; and how little has sound doctrine or true piety derived from them! They have often served to unsettle the former, and have been rather inimical than favourable to the interests of the latter. When the Spirit of God says such things are *types* and such things are *allegories*, it is our duty to believe and examine; when men produce their types and metaphors, it may be our duty to doubt, be suspicious and pass on.

CHAPTER IX.

Abimelech is made king; and, to secure himself in the kingdom, slays his brethren; Jotham, the youngest only escapes, 1–6. *Jotham reproves him and the Shechemites by a curious and instructive parable,* 7–21. *Abimelech having reigned three years, the Shechemites, headed by Gaal the son of Ebed, conspire against him,* 22–29. *Zebul, governor of the city, apprises Abimelech of the insurrection, who comes with his forces, and discomfits Gaal,* 30–40. *Abimelech assaults the city, takes, beats it down, and sows it with salt,* 41–45. *Several of the Shechemites take refuge in the temple of Baal-berith; Abimelech sets fire to it, and destroys in it about one thousand men and women,* 46–50. *He afterwards besieges and takes Thebez; but while he is assaulting the citadel, a woman threw a piece of millstone upon his head, and killed him. Thus God requited him and the men of Shechem for their wickedness, and their ingratitude to the family of Gideon,* 51–57.

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AND Abimelech the son of Jerubbaal went to Shechem unto [a] his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, [b] Whether *is* better for you, either that all the sons of Jerubbaal, *which are* [c] threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* [d] your bone and your flesh.

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3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [e] to follow Abimelech; for they said, He *is* our [f] brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of [g] Baal-

[a] Chapter viii. 31.——[b] Hebrew, *What is good? whether*, &c.——[c] Chap. viii. 30.——[d] Genesis xxix. 14.——[e] Hebrew, *after*.——[f] Genesis xxix. 15.——[g] Chap. viii. 33.

NOTES ON CHAP. IX.

Verse 1. *Abimelech—went to Shechem*] We have already seen that Abimelech was the son of Gideon, by his concubine at Shechem. His going thither immediately after his father's death was to induce his townsmen to proclaim him governor in the place of his father. Shechem was the residence of his mother, and of all her relatives.

Verse 2. *Whether is better for you, either that all the sons*] This was a powerful argument: Whether will you have seventy tyrants or only *one*? For, as he had no right to the government, and God alone was *king* at that time in Israel: so he must support his usurped rule by whatever means were most likely to effect it: a usurped government is generally supported by oppression and the sword.

Verse 3. *He is our brother.*] We shall be raised to places of trust under him, and our city will be the capital of the kingdom.

Verse 4. *Threescore and ten pieces of silver*] Probably *shekels*; and this was the whole of his exchequer. As he was now usurping the government of God, he begins with a *contribution* from the idol temple. A work begun under the name and influence of the devil is not likely to end to the glory of God, or to the welfare of man.

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berith, wherewith Abimelech hired [h] vain and light persons, which followed him.

5 And he went unto his father's house [i] at Ophrah, and [k] slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone; notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, [l] by the plain of the pillar that *was* in Shechem.

7 And when they told *it* to Jotham, he went and stood in the top of [m] Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

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8 [n] The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, [o] Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, [p] wherewith by me they honour God and man, and [q] go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, *and* reign over us.

[h] Chap. xi. 3; 2 Chron. xiii. 7; Prov. xii. 11; Acts xvii. 5. [i] Chap. vi. 24.——[k] 2 Kings xi. 1, 2.——[l] Heb. or, *by the oak of the pillar*; see Josh. xxiv. 26.

[m] Deut. xi. 29; xxvii. 12; Joshua viii. 33; John iv. 20. [n] See 2 Kings xiv. 9.——[o] Chap. viii. 22, 23.——[p] Psa. civ. 15. [q] Heb. *go up and down for* other *trees*.

Hired vain and light persons] אנשים ריקים ופחזים *anashim reykim uphochazim, worthless and dissolute men*; persons who were living on the public, and had nothing to lose. Such was the foundation of his *Babel* government. By a cunning management of such rascals most revolutions have been brought about.

Verse 5. *Slew his brethren*] His brothers by the father's side, chap. viii. 30. This was a usual way of securing an ill-gotten throne; the person who had no right destroying all those that had right, that he might have no competitors.

Yet Jotham—was left] That is, all the seventy were killed except Jotham, if there were not seventy *besides* Jotham. All the histories of all the nations of the earth are full of cruelties similar to those of Abimelech: cousins, uncles, brothers, husbands, and fathers have been murdered by their cousins, nephews, brothers, wives, and children, in order that they might have the undisturbed possession of an ill-gotten throne. Europe, Asia, and Africa, can witness all this. Even now, some of these horribly obtained governments exist.

Verse 6. *And all the house of Millo*] If *Millo* be the name of a *place*, it is nowhere else mentioned in the sacred writings. But it is probably the name of a *person* of note and influence in the city of Shechem —*the men of Shechem and the family of Millo*.

Verse 7. *Stood in the top of Mount Gerizim*] *Gerizim* and *Ebal* were mounts very near to each other; the former lying to the north, the latter to the south, and at the foot of them Shechem. But see some remarks on the extent of the human voice in some hilly countries in the following extract from a late traveller in the East:—

"The great extent to which the sound of the voice is conveyed may be mentioned. Some persons have thought this a proof of the extreme rarity of the atmosphere. A similar observation is made by Captain Parry in his Voyage of Discovery to the Polar Regions in 1819–20, where he states that in the depth of winter the sound of the men's voices was heard at a much greater distance than usual. This phenomenon is constantly observed on the *Neilgherries*. I have heard the natives, especially in the morning and evening, when the air was still, carry on conversation from one hill to another, and that apparently without any extraordinary effort. They do not *shout* in the manner that strangers think necessary in order to be heard at so great a distance, but utter every syllable as distinctly as if they were conversing face to face. When listening to them, I have often been reminded of those passages in holy writ where it is recorded that Jotham addressed the ungrateful men of Shechem from Mount Gerizim, that David cried 'from the top of a hill afar off' to Abner and to the people that lay about their master Saul, and that Abner addressed Joab from the top of a hill."—*Letters on the Climate, Inhabitants, Productions, &c., &c., of the Neilgherries, or Blue Mountains of Coimbatoor, South India, by James Hough, of Madras:* 1829.

That God may hearken unto you.] It appears that Jotham received this message from God, and that he spoke on this occasion by Divine inspiration.

Verse 8. *The trees went forth* on a time] This is the *oldest*, and without exception the *best fable* or *apologue* in the world. See the observations at the end of this chapter.

It is not to be supposed that a fable, if well formed, requires much illustration; every part of this, a few expressions excepted, illustrates itself, and tells its own meaning.

To anoint a king] Hence it appears that *anointing* was usual in the installation of kings, long before there was any king in Israel; for there is much evidence that the book of Judges was written before the days of Saul and David.

The olive tree] The *olive* was the most *useful* of all the trees in the field or forest, as the *bramble* was the meanest and the most worthless.

Verse 9. *Wherewith—they honour God and man*] I believe the word אלהים *elohim* here should be translated *gods*, for the parable seems to be accommodated to the idolatrous state of the Shechemites. Thus it was understood by the *Vulgate*, *Arabic*, and others. It is true that *olive oil* was often used in the service of God; the priests were *anointed* with it; the lamps in the tabernacle *lighted* with it; almost all the offer-

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11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, [r] which cheereth God and man, and go to be promoted over the trees?

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14 Then said all the trees unto the [s] bramble, Come thou, *and* reign over us.

[r] Psa. civ. 15.

[s] Or, *thistle*.

ings of fine flour, cakes prepared in the pan, &c., had *oil* mingled with them; therefore Jotham might say that *with it they honour God*; and as *priests*, *prophets*, and *kings* were *anointed*, and their office was the most honourable, he might with propriety say, *therewith they honour man*. But I am persuaded he used the term in the first sense. See on ver. 13.

Verse 11. *But the fig tree said—Should I forsake my sweetness*] The fruit of the fig tree is the *sweetest* or most *luscious* of all fruits. A full-ripe fig, in its own climate, has an indescribable sweetness; so much so that it is almost impossible to eat it, till a considerable time after it is gathered from the trees, and has gone through an artificial preparation. This I have often noticed.

Verse 13. *Which cheereth God and man*] I believe אלהים *elohim* here is to be taken in the same sense proposed on ver. 9. Vast libations of *wine*, as well as much *oil*, were used in heathenish sacrifices and offerings; and it was their opinion that the gods *actually partook* of, and were *delighted* with, both the *wine* and *oil*. The pagan mythology furnishes the most exquisite *wines* to its gods in heaven, and hence the *nectar* and *ambrosia* so much talked of and praised by the ancients. It is not reasonable to suppose that Jotham makes any reference here to the sacrifices, oblations, and perfumes offered to the true God. This language the idolatrous Shechemites could scarcely understand. What could the worshippers of *Baal-berith* know of the worship of the God who gave his law to Moses? And it is not very likely that Jotham himself was well acquainted with the sacred rites of the Mosaic religion, as they had been little preached in his time.

Verse 14. *Then said all the trees unto the bramble*] The word אטד *atad*, which we translate *bramble*, is supposed to mean the *rhamnus*, which is the largest of thorns, producing dreadful spikes, similar to darts. See *Theodoret* on Psa. lviii. 10.

There is much of the *moral* of this fable contained in the different kinds of *trees* mentioned. 1. The *olive*; the most *profitable* tree to its owner, having few equals either for food or medicine. 2. The *fig tree*; one of the most *fruitful* of trees, and yielding one of the most delicious fruits, and superior to all others for *sweetness*. 3. The *vine*, which alone yields a liquor that, when properly prepared, and taken in strict moderation, is friendly both to the body and mind of man, having a most direct tendency to invigorate both. 4. The *bramble* or *thorn*, which, however useful as a hedge, is dangerous to come near; and is here the emblem of an impious, cruel, and oppressive king. As the *olive*, *fig*, and *vine*, are said in this fable to refuse the royalty, because in consequence, they intimate, they should lose their *own privileges*, we learn that to be *invested with power* for the *public good* can be no *privilege* to the sovereign. If he discharge the office faithfully, it will plant his pillow with thorns, fill his soul with anxious cares, rob him of rest and quiet, and, in a word, will be to him a source of distress and misery. All this is represented here under the emblem of the trees losing their *fatness*, their *sweetness* and *good fruits*, and their *cheering influence*. In short, we see from this most sensible fable that the *beneficent*, *benevolent*, and highly *illuminated* mind, is ever averse from the love of power; and that those who *do seek it* are the *thoughtless*, the *vain*, the *ambitious*, and those who wish for power merely for the purpose of *self-gratification*; persons who have neither the *disposition* nor the *knowledge* to use power for the advantage of the *community*; and who, while they boast great things, and make great pretensions and promises, are the tyrants of the people; and often through their ambition, like the bramble in the fable, kindle a flame of foreign or domestic war, in which their subjects are consumed.

The sleepless nights and corroding cares of sovereignty, are most forcibly described by a poet of our own, whose equal in describing the inward workings of the human heart, in all varieties of character and circumstances, has never appeared either in ancient or modern times. Hear what he puts in the mouth of two of his care-worn kings:—

"How many thousand of my poorest subjects
Are at this hour asleep!—Sleep, gentle sleep,
Nature's soft nurse! how have I frighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Why rather, sleep, liest thou in smoky cribs,
Upon uneasy pallets stretching thee,
And hush'd with buzzing night-flies to thy slumber;
Than in the perfumed chambers of the great,
Under the canopies of costly state,
And lull'd with sounds of sweetest melody?
O thou dull god! why liest thou with the vile
In loathsome beds; and leav'st the kingly couch
A watch-case, or a common 'larum bell?
Wilt thou upon the high and giddy mast
Seal up the ship-boy's eyes, and rock his brains
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who take the ruffian billows by the top,
Curling their monstrous heads and hanging them,
With deafening clamours, in the slippery clouds,
That, with the hurly, death itself awakes?
Canst thou, O partial sleep! give thy repose
To the wet sea-boy, in an hour so rude;
And, in the calmest and most stillest night,
With all appliances and means to boot,

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15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my [t] shadow: and if not, [u] let fire come out of the bramble, and devour the [v] cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him [w] according to the deserving of his hands;

17 (For my father fought for you, and [x] adventured his life far, and delivered you out of the hand of Midian:

18 [y] And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [z] rejoice ye in Abimelech, and let him also rejoice in you:

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20 But if not, [a] let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [b] Beer, and dwelt there, for fear of Abimelech his brother.

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22 When Abimelech had reigned three years over Israel,

23 Then [c] God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [d] dealt treacherously with Abimelech:

24 [e] That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

[t] Isa. xxx. 2; Dan. iv. 12; Hos. xiv. 7.——[u] Verse 20; Num. xxi. 28; Ezek. xix. 14.——[v] 2 Kings xiv. 9; Psa. civ. 16; Isa. ii. 13; xxxvii. 24; Ezek. xxxi. 3.——[w] Ch. viii. 35.——[x] Heb. *cast his life*.——[y] Ver. 5, 6.——[z] Isa. viii. 6; Phil. iii. 3.

[a] Ver. 15, 56, 57.——[b] 2 Sam. xx. 14.——[c] 1 Sam. xvi. 14; xviii. 9, 10; see 1 Kings xii. 15; xxii. 22; 2 Chron. x. 15; xviii. 19, &c.; Isa. xix. 2, 14.——[d] Isa. xxxiii. 1.——[e] 1 Kings ii. 32; Esth. ix. 25; Psa. vii. 16; Matt. xxiii. 35, 36.

Deny it to a king? Then, happy low, lie down!
Uneasy lies the head that wears a crown."——

"O hard condition! twin-born with greatness,
Subjected to the breath of every fool,
Whose sense no more can feel but his own wringing!
What infinite heart's ease must kings neglect,
That private men enjoy!
And what have kings, that privates have not too,
Save ceremony, save general ceremony!"——

"'Tis not the balm, the sceptre, and the ball,
The sword, the mace, the crown imperial,
The intertissued robe of gold and pearl,
The farced title running 'fore the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world,
No, not all these, thrice gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave."

SHAKSPEARE.

This is precisely the sentiment expressed in the denial of the olive, fig tree, and vine.

Verse 15. *Come and put your trust in my shadow*] The vain boast of the *would-be* sovereign; and of the man who is seeking to be put into power by the suffrages of the people. All *promise*, no *performance*.

Let fire come out of the bramble] A strong catachresis. The bramble was *too low* to give shelter to any tree; and so far from being able to *consume* others, that the smallest fire will reduce it to *ashes*, and that in the *shortest time*. Hence the very *transitory* mirth of fools is said to be *like the cracking of thorns under a pot*. Abimelech was the *bramble*; and the *cedars* of *Lebanon*, all the *nobles* and *people* of Israel. Could they therefore suppose that such a low-born, uneducated, cruel, and murderous man, could be a proper protector, or a humane governor? He who could imbrue his hands in the blood of his brethren in order to get into power, was not likely to stop at any means to retain that power when possessed. If, therefore, they took him for their king, they might rest assured that desolation and blood would mark the whole of his reign.

The condensed moral of the whole fable is this: Weak, worthless, and wicked men, will ever be foremost to thrust themselves into power; and, in the end, to bring ruin upon themselves, and on the unhappy people over whom they preside.

Verse 20. *Let fire come out from Abimelech*] As the thorn or bramble may be the means of kindling other wood, because it may be easily ignited; so shall Abimelech be the cause of kindling a *fire* of civil discord among you, that shall consume the rulers and great men of your country. A prophetic declaration of what would take place.

Verse 21. *Went to Beer*] Mr. Maundrell, in his journey from Aleppo to Jerusalem, p. 64, 5th edit., mentions a place of this name, which he thinks to be that to which Jotham fled, and supposed to be the same as Michmash, 1 Sam. xiv. It is situated, he says, towards the south, on an easy declivity; and has a *fountain* of excellent water at the bottom of the hill from which it has taken its name.

Verse 23. *God sent an evil spirit*] He permitted jealousies to take place which produced factions; and these factions produced insurrections, civil contentions, and slaughter.

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ther, which slew them; and upon the men of Shechem, which [f] aided him in the killing of his brethren.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [g] merry, and went into [h] the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, [i] Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of [k] Hamor the father of Shechem: for why should we serve him?

29 And [l] would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was [m] kindled.

31 And he sent messengers unto Abimelech [n] privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

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32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [o] as thou shalt find occasion.

34 And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See, there come people down by the [p] middle of the land, and another company come along by the plain of [q] Meonenim.

38 Then said Zebul unto him, Where *is*

[f] Heb. *strengthened his hands to kill.* — [g] Or, *songs*; see Isa. xvi. 9, 10. Jer. xxv. 30. — [h] Verse 4. — [i] 1 Samuel xxv. 10; 1 Kings xii. 16. — [k] Gen. xxxiv. 2, 6. — [l] 2 Sam. xv. 4.

[m] Or, *hot.* — [n] Heb. *craftily*, or, *to Tormah.* — [o] Heb. *as thine hand shall find*; 1 Sam. x. 7; xxv. 8; Eccles. ix. 10. — [p] Heb. *navel* — [q] Or, *the regarders of the times*; Deut. xviii. 14.

Verse 25. *The men of Shechem set liers in wait*] It pleased God to punish this bad man by the very persons who had contributed to his iniquitous elevation. So God often makes the instruments of men's sins the means of their punishment. It is likely that although Abimelech had his chief residence at *Shechem*, yet he frequently went to *Ophrah*, the city of his father; his claim to which there was none to oppose, as he had slain all his brethren. It was probably in his passage between those two places that the Shechemites had posted cut-throats, in order to assassinate him; as such men had no moral principle, they robbed and plundered all who came that way.

Verse 26. *Gaal the son of Ebed*] Of this person we know no more than is here told. He was probably one of the descendants of the Canaanites, who hoped from the state of the public mind, and their disaffection to Abimelech, to cause a revolution, and thus to restore the ancient government as it was under *Hamor*, the father of *Shechem*.

Verse 28. *Zebul his officer*] בקידו *pekido, his overseer*; probably governor of Shechem in his absence.

Verse 29. *Would to God this people were under my hand*] The very words and conduct of a sly, hypocritical demagogue.

Increase thine army, and come out.] When he found his party strong, and the public feeling warped to his side, then he appears to have sent a challenge to Abimelech, to come out and fight him.

Verse 31. *They fortify the city against thee.*] Under pretence of repairing the walls and towers, they were actually putting the place in a state of defence, intending to seize on the government as soon as they should find Abimelech coming against them. *Fortifying the city* may mean seducing the inhabitants from their loyalty to Abimelech.

Verse 35. *Stood in the entering of the gate*] Having probably got some intimation of the designs of Zebul and Abimelech.

Verse 37. *By the plain of Meonenim.*] Some translate, *by the way of the oaks*, or oaken groves; others, *by the way of the magicians*, or *regarders of the times*, as in our *margin*. Probably it was a place in which augurs and soothsayers dwelt.

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now thy mouth, wherewith thou [r]saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city: and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and [s]he took the city, and slew the people that *was* therein, and [t]beat down the city, and sowed it with salt.

46 And when all the men of the tower of Shechem heard *that*, they entered into a hold of the house [u] of the god Berith.

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47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to Mount [v] Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen [w] me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [x] cast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then [y] he called hastily unto the young

[r] Ver. 28, 29.—[s] Ver. 20.—[t] Deut. xxix. 23; 1 Kings xii. 25; 2 Kings iii. 25.

[u] Chap. viii. 33.—[v] Psalm lxviii. 14.—[w] Heb. *I have done.*
[x] 2 Sam. xi. 21.—[y] So 1 Sam. xxxi. 4.

Verse 45. *And sowed it with salt.*] Intending that the destruction of this city should be a *perpetual* memorial of his achievements. The *salt* was not designed to render it *barren*, as some have imagined; for who would think of cultivating a city? but as *salt* is an emblem of *incorruption* and *perpetuity*, it was no doubt designed to *perpetuate* the memorial of this transaction, and as a token that he wished this desolation to be *eternal*. This *sowing a place with salt* was a custom in different nations to express *permanent desolation* and *abhorrence*. *Sigonius* observes that when the city of *Milan* was taken, in A. D. 1162, the walls were razed, and *it was sown with salt*. And *Brantôme* informs us that it was an ancient custom in France to *sow the house* of a man *with salt*, who had been declared a *traitor* to his king. Charles IX., king of France, the most base and perfidious of human beings, caused the house of the *Admiral Coligni* (whom he and the Duke of *Guise* caused to be murdered, with thousands more of Protestants, on the eve of St. Bartholomew, 1572) to *be sown with salt!* How many houses have been since *sown with salt in France* by the just judgments of God, in revenge for the massacre of the Protestants on the eve of St. Bartholomew! *Yet for all this God's wrath is not turned away, but his hand is stretched out still.*

Verse 46. *A hold of the house of the god Berith.*] This must mean the *precincts* of the temple, as we find there were a thousand men and women together in that place.

Verse 53. *A piece of a millstone*] פלח רכב *pelach recheb, a piece of a chariot wheel*; but the word is used in other places for *upper millstones*, and is so understood here by the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic*.

And all to break his skull.] A most nonsensical version of ותרץ את גלגלתו *vattarits eth gulgolto*, which is literally, *And she brake*, or *fractured*, *his skull*. *Plutarch*, in his life of Pyrrhus, observes that this king was killed at the siege of Thebes, by a *piece of a tile*, which a *woman* threw upon his head.

Verse 54. *Draw thy sword, and slay me*] It was a

A. M. 2802. B. C. 1202. An. Exod. Isr. 289. Anno ante I. Olymp. 426.

man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 [z] Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

A. M. 2802. B. C. 1202. An. Exod. Isr 289. Anno ante I. Olymp. 426.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came [a] the curse of Jotham the son of Jerubbaal.

[z] Ver. 24; Job xxxi. 3; Psa. xciv. 23; Prov. v. 22.

[a] Ver. 20.

disgrace to be killed by a woman; on this account, Seneca the tragedian deplores the death of Hercules:—

O turpe fatum! femina Herculeæ necis
Auctor feritur. HERC. OETÆUS, ver. 1177.

"O dishonourable fate! a woman is reported to have been author of the death of Hercules."

Abimelech was also afraid that if he fell thus mortally wounded into the hands of his enemies, they might treat him with cruelty and insult.

Verse 56. *Thus God rendered, &c.*] Both the fratricide Abimelech, and the unprincipled men of Shechem, had the iniquity visited upon them of which they had been guilty. Man's judgment may be avoided; but there is no escape from the judgments of God.

I HAVE said that the fable of Jotham is the *oldest*, and perhaps the *best*, in the world; and have referred for other particulars to the end of the chapter.

On the general subject of fable, apologue, and parable, the reader will find a considerable dissertation at the end of Matt. xiii.; I shall add but a few things here, and they shall refer to the oldest *collection* of fables extant. These are of *Indian origin*, and are preserved in the *Sanscreet*, from which they have been translated into different languages, both Asiatic and European, under various titles. The *collection* is called *Hitopadesa*, and the author *Veshnoo Sarma*; but they are known in Europe by *The Tales and Fables of Bidpay, or Pilpay, an ancient Indian Philosopher*. Of this collection Sir William Jones takes the following notice:—"The fables of Veshnoo Sarma, whom we ridiculously call *Pilpay*, are the most beautiful, if not the most ancient, collection of apologues in the world. They were first translated from the Sanscreet, in the sixth century, by *Buzerchumihr*, or *bright as the sun*, the chief physician, and afterwards the vizir of the great *Anoshirwan*; and are extant under various names, in more than *twenty* languages. But their original title is *Hitopadesa*, or *amicable instruction*; and as the very existence of *Æsop*, whom the Arabs believe to have been an *Abyssinian*, appears rather doubtful, I am not disinclined to suppose that the first moral fables which appeared in Europe were of *Indian* or *Æthiopian origin*."

Mr. Frazer, in his collection of Oriental MSS. at the end of his History of *Nadir Shah*, gives us the following account of this curious and instructive work:—

"The ancient brahmins of India, after a good deal of time and labour, compiled a treatise, (which they called *Kurtuk Dumnik*,) in which were inserted the choicest treasures of wisdom, and the most perfect rules for governing a people. This book they presented to their *rajahs*, who kept it with the greatest secrecy and care. About the time of *Mohammed's* birth, or the latter end of the sixth century, *Noushervan* the Just, who then reigned in Persia, discovered a great inclination to see that book; for which purpose *Burzuvia*, a physician, who had a surprising talent in learning several languages, particularly *Sauskerrit*, was introduced to him as the most proper person to be employed to get a copy of it. He went to *India*, where, after some years' stay, and great trouble, he procured it. It was translated into the *Pehlavi* (the ancient *Persian* language) by him and *Buzrjumehr*, the vizir. *Noushervan*, ever after, and all his successors, the Persian kings, had this book in high esteem, and took the greatest care to keep it secret. At last *Abu Jaffer Munsour zu Nikky*, who was the second caliph of the Abassi reign, by great search got a copy of it in the *Pehlavi* language, and ordered *Imam Hassan Abdal Mokaffa*, who was the most learned of the age, to translate it into *Arabic*. This prince ever after made it his guide, not only in affairs relating to the government, but also in private life.

"In the year 380 of the *Hegira*, Sultan *Mahmud Ghazi* put into verse: and afterwards, in the year 515, by order of *Bherum Shah ben Massaud*, that which *Abdal Mokaffa* had translated was retranslated into *Persic* by *Abdul Mola Nasser Allah Mustofi*; and this is that *Kulila Dumna* which is now extant. As this latter had too many Arabic verses and obsolete phrases in it, *Molana Ali ben Hossein Vaes*, at the request of *Emir Soheli*, keeper of the seals to Sultan *Hossein Mirza*, put it into a more modern style, and gave it the title of *Anuar Soheli*.

"In the year 1002, the great moghul *Jalal o Din Mohammed Akbar* ordered his own secretary and vizir, the learned *Abul Fazl*, to illustrate the obscure passages, abridge the long digressions, and put it into such a style as would be most familiar to all capacities: which he accordingly did, and gave it the name of *Ayar Danish*, or the *Criterion* of *Wisdom*." Thus far Mr. *Frazer*, under the word *Ayar Danish*.

"In the year 1709," says Dr. *Wilkins*, "the *Kulila Dumna*, the Persian version of *Abul Mala Nasser Allah Mustofi*, made in the 515th year of the *Hegira*, was translated into *French*, with the title of *Les Conseils et les Maximes de Pilpay, Philosophe Indien, sur les divers Etats de la Vie*. This edition resembles the *Hitopadesa* more than any other then seen; and is evidently the immediate original of the English *Instructive and entertaining Fables of Pilpay, an ancient*

Indian philosopher, which, in 1775, had gone through *five* editions.

"The *Anuar Soheli*, above mentioned, about the year 1540, was rendered into the *Turkish* language; and the translator is said to have bestowed twenty years' labour upon it. In the year 1724, this edition M. *Galland* began to translate into French, and the first four chapters were then published; but, in the year 1778, M. *Cardonne* completed the work, in three volumes, giving it the name of *Contes et Fables Indiennes de Bidpai et de Lokman; traduites d' Ali Tcheleby ben Saleh, auteur Turk*; 'Indian Tales and Fables of Bidpay and Lockman, translated from Aly Tcheleby ben Saleh, a Turkish author.'"

The fables of *Lockman* were published in *Arabic* and *Latin*, with notes, by *Erpenius*, 4to. Amstel., 1636; and by the celebrated *Golius*, at the end of his edition of *Erpen's* Arabic Grammar, Lugd. Bat., 1656, with additional notes; and also in the edition of the same Grammar, by *Albert Schultens*, Lugd. Bat., 1748, 4to. They are only thirty-seven in number.

Of the *Hitopadesa*, or fables of *Veshnoo Sarma*, we have two very elegant *English* translations from the original Sanscreet: one by Sir *William Jones*, printed in his works, 4to., vol. 6, Lond. 1799; the other by the father of Sanscreet literature in Europe, Dr. *Charles Wilkins*, of the India House, 8vo., Bath, 1787, with a collection of very important notes.

The *Bahar Danush*, or *Sea of Wisdom*, abounds with maxims, apothegms, &c., similar to those in the preceding works; this was most faithfully translated from the *Persian*, by Dr. *Jonathan Scott*, late Persian secretary to his excellency *Warren Hastings*, published in three vols. 12mo., with notes, Shrewsbury, 1799. This is the most correct version of any Persian work yet offered to the public. The original is by *Einaut Ullah*. Of these works it may be said, they contain the wisdom of the oriental world; and many of the numerous maxims interspersed through them yield in importance only to those in the sacred writings. The fables attributed to *Æsop* have been repeatedly published in *Greek* and *Latin*, as well as in all the languages of Europe, and are well known. Those of *Phædrus* are in general only a metrical version of the fables of Æsop. The compositions of *La Fontaine*, in French, and those of Mr. *Gay*, in English, are very valuable.

CHAPTER X.

Tola judges Israel twenty-three *years*, 1, 2. *Jair is judge* twenty-two *years*, 3–5. *After him the Israelites rebel against God, and are delivered into the hands of the Philistines and Ammonites* eighteen *years*, 6–9. *They humble themselves, and God reproves them*, 10–14. *They put away their strange gods, and gather together against the Ammonites*, 15–17. *The chiefs of Gilead inquire concerning a captain to head them against the Ammonites*, 18.

A. M. 2802. B. C. 1202. An. Exod. Isr. 289. Anno ante I. Olymp. 426.

AND after Abimelech there [a] arose to [b] defend [c] Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in Mount Ephraim.

A. M. 2825. B. C. 1179. An. Exod. Isr. 312. Anno ante I. Olymp. 403.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

A. M. 2825. B. C. 1179. An. Exod. Isr. 312. Anno ante I. Olymp. 403.

4 And he had thirty sons that [d] rode on thirty ass colts, and they had thirty cities, [e] which are called [f] Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante I. Olymp. 381.

6 And [g] the children of Israel did evil again in the sight of the LORD, and [h] served Baalim, and Ashtaroth, and [i] the gods of Syria, and the gods of [k] Zidon, and the gods

[a] Chap. ii. 16. — [b] Or. *deliver* — [c] Heb. *save.* — [d] Chap. v. 10; xii. 14. — [e] Deut. iii. 14. — [f] Or, *the villages of Jair*; Num. xxxii. 41. — [g] Chap. ii. 11; iii. 7; iv. 1; vi. 1; xiii. 1. — [h] Chap. ii. 13. — [i] Chap. ii. 12. — [k] 1 Kings xi. 33; Psa. cvi. 36.

NOTES ON CHAP. X.

Verse 1. *Tola the son of Puah*] As this Tola continued twenty-three years a judge of Israel after the troubles of Abimelech's reign, it is likely that the land had rest, and that the enemies of the Israelites had made no hostile incursions into the land during his presidency and that of Jair; which, together, continued forty-five years.

Verse 4. *He had thirty sons, &c.*] It appears that there was both peace and prosperity during the time that Jair governed Israel; he had, it seems, provided for his family, and given a village to each of his thirty sons; which were, in consequence, called *Havoth Jair*, or the *villages of Jair*. Their *riding on thirty ass colts* seems to intimate that they were persons of consideration, and kept up a certain dignity in their different departments.

Verse 6. *And served Baalim*] They became *universal idolaters*, adopting every god of the surrounding nations. *Baalim* and *Ashtaroth* may signify *gods* and *goddesses* in general. These are enumerated; 1. *The gods of Syria*; *Bel* and *Saturn*, or *Jupiter* and *Astarte*. 2. *Gods of Zidon*; *Ashtaroth*, *Astarte* or *Venus*. 3. *The gods of Moab*; *Chemosh*. 4. *Gods of the children of Ammon*; *Milcom*. 5. *Gods of the Philistines*; *Dagon*. See 1 Kings xi. 33, and 1 Sam. v. 2. These are called *gods* because their images and places of worship were multiplied throughout the land.

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante I. Olymp. 381.

of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he [l] sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and [m] oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 [n] And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* [o] from the Egyptians, and [p] from the Amorites, [q] from the children of Ammon, [r] and from the Philistines?

12 [s] The Zidonians also, [t] and the Amalekites, and the Maonites, [u] did oppress you; and ye cried to me, and I delivered you out of their hand.

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante I. Olymp. 381.

13 [v] Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and [w] cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 And the children of Israel said unto the LORD, We have sinned: [x] do thou unto us whatsoever [y] seemeth good unto thee; deliver us only, we pray thee, this day.

16 [z] And they put away the [a] strange gods from among them, and served the LORD: and [b] his soul [c] was grieved for the misery of Israel.

17 Then the children of Ammon were [d] gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in [e] Mizpeh.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall [f] be head over all the inhabitants of Gilead.

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[l] Chap. ii. 14; 1 Sam. xii. 9.——[m] Heb. *crushed.*——[n] 1 Sam. xii. 10.——[o] Exod. xiv. 30.——[p] Num. xxi. 21, 24, 25.——[q] Ch. iii. 12, 13.——[r] Chap. iii. 31.——[s] Chap. v. 19.——[t] Chap. vi. 3. [u] Psa. cvi. 42, 43.——[v] Deut. xxxii. 15; Jer. ii. 13.——[w] Deut. xxxii. 37, 38; 2 Kings iii. 13; Jer. ii. 28.

[x] 1 Sam. iii. 18; 2 Sam. xv. 26.——[y] Heb. *is good in thine eyes.*——[z] 2 Chron. vii. 14; xv. 8; Jer. xviii. 7, 8.——[a] Heb. *gods of strangers.*——[b] Psa. cvi. 44, 55; Isa. lxiii. 9.——[c] Heb. *was shortened.*——[d] Heb. *cried together.*——[e] Chap. xi. 11, 29; Gen. xxxi. 49.——[f] Chap. xi. 8, 11.

Verse 7. *The anger of the Lord was hot*] This Divine displeasure was manifested in delivering them into the hands of the Philistines and the Ammonites. The former dwelt on the *western* side of Jordan; the latter, on the *eastern:* and it appears that they joined their forces on this occasion to distress and ruin the Israelites, though the Ammonites were the most active.

Verse 11. *And the Lord said*] By what means these reproofs were conveyed to the Israelites, we know not: it must have been by an *angel*, a *prophet*, or some *holy man* inspired for the occasion.

Verse 15. *We have sinned*] The reprehension of this people was kind, pointed, and solemn; and their repentance deep. And they gave proofs that their repentance was genuine, by putting away all their idols: but they were ever *fickle* and *uncertain*.

Verse 16. *And his soul was grieved for the misery of Israel.*] What a proof of the *philanthropy* of God! Here his compassions moved on a *small scale:* but it was the same principle that led him to give his Son Jesus Christ to be a sacrifice for the sins of the WHOLE *world*. God *grieves* for the miseries to which his creatures are reduced by their own sins. Be astonished, ye heavens, at this; and shout for joy, all ye inhabitants of the earth! for, through the love whence this compassion flowed, God has visited and redeemed a lost world!

Verse 17. *The children of Ammon were gathered together*] Literally, *they cried against Israel*—they sent out *criers* in different directions to stir up all the enemies of Israel; and when they had made a mighty collection, they encamped in Gilead.

Verse 18. *What man* is he *that will begin to fight*] It appears that, although the spirit of *patriotism* had excited the people at large to come forward against their enemies, yet they had no general, none to lead them forth to battle. God, however, who had accepted their sincere repentance, raised them up an able captain in the person of Jephthah; and in him the suffrages of the people were concentrated, as we shall see in the following chapter.

In those ancient times much depended on the onset; a war was generally terminated in one battle; the first impression was therefore of great consequence, and it required a person *skilful, valorous,* and *strong,* to head the attack. Jephthah was a person in whom all these qualifications appear to have met. When God purposes to deliver, he, in the course of his providence, will find out, employ, and direct the proper *means*.

CHAPTER XI.

The history of Jephthah, and his covenant with the Gileadites, 1–10. *He is elected by the people,* 11. *Sends an embassy to the king of the Ammonites, to inquire why they invaded Israel; and receives an answer, to which he sends back a spirited reply,* 12–27. *This is disregarded by the Ammonites, and Jephthah prepares for battle,* 28, 29. *His vow,* 30, 31. *He attacks and defeats them,* 32, 33. *On his return to Mizpeh he is met by his daughter, whom, according to his vow, he dedicates to the Lord,* 34–40.

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante I. Olymp. 381.

NOW [a] Jephthah the Gileadite was [b] a mighty man of valour, and he *was* the son of [c] a harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled [d] from his brethren, and dwelt in the land of Tob: and there were gathered [e] vain men to Jephthah, and went out with him.

A. M. 2865. B. C. 1139. An. Exod. Isr. 352. Anno ante I. Olymp. 363.

4 And it came to pass [f] in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the children of Gilead, [g] Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

A. M. 2865. B. C. 1139. An. Exod. Isr. 352. Anno ante I. Olymp. 363.

8 [h] And the elders of Gilead said unto Jephthah, Therefore we [i] turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be [k] our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, [l] The LORD [m] be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him [n] head and captain over them: and Jephthah uttered all his words [o] before the LORD in Mizpeh.

[a] Heb. xi. 32, called, *Jephthae.*——[b] Chap. vi. 12; 2 Kings v. 1.——[c] Heb. *a woman a harlot.*——[d] Heb. *from the face.*——[e] Chap. ix. 4; 1 Sam. xxii. 2.——[f] Heb. *after days.*

[g] Gen. xxvi. 27.——[h] Chap. x. 18.——[i] Luke xvii. 4.——[k] Ch. x. 18.——[l] Jer. xlii. 5.——[m] Heb. *be the hearer between us.*——[n] Ver. 8.——[o] Chap. x. 17; xx. 1; 1 Sam. x. 17; xi. 15.

NOTES ON CHAP. XI.

Verse 1. *Now Jephthah*—was *the son of a harlot*] I think the word זונה *zonah*, which we here render *harlot*, should be translated, as is contended for on Josh. ii. 1, viz. a *hostess, keeper of an inn* or *tavern* for the accommodation of travellers; and thus it is understood by the Targum of Jonathan on this place: והוא בר אתתא פונדקיתא *vehu bar ittetha pundekitha*, "and he was the son of a woman, a *tavern keeper*." See the note referred to above. She was very probably a Canaanite, as she is called, ver. 2, a *strange woman*, אשה אחרת *ishshah achereth*, a *woman of another race*; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Verse 3. *There were gathered vain men to Jephthah*] אנשים ריקים *anashim reykim, empty men*—persons destitute of good sense, and profligate in their manners. The word may, however, mean in this place *poor persons*, without property, and without employment. The *versions* in general consider them as *plunderers*.

Verse 4. *The children of Ammon made war*] They had invaded the land of Israel, and were now encamped in Gilead. See chap. x. 17.

Verse 6. *Come, and be our captain*] The Israelites were assembled in Mizpeh, but were without a captain to lead them against the Ammonites. And we find, from the conclusion of the preceding chapter, that they offered the command to any that would accept it.

Verse 8. *Therefore we turn again to thee now*] We are convinced that we have dealt unjustly by thee, and we wish now to repair our fault, and give thee this sincere proof of our regret for having acted unjustly, and of our confidence in thee.

Verse 11. *Jephthah went with the elders*] The *elders* had chosen him for their head; but, to be valid, this choice must be confirmed by the *people*; therefore, it is said, *the people made him head*. But even this did not complete the business; God must be brought in as a party to this transaction; and therefore *Jephthah uttered all his words before the Lord*—the terms made with the elders and the people on

A. M. 2865. B. C. 1139. An. Exod. Isr. 352. Anno ante I. Olymp. 363.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [p] because Israel took away my land, when they came up out of Egypt, from Arnon even unto [q] Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [r] Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and [s] walked through the wilderness unto the Red Sea, and [t] came to Kadesh;

17 Then [u] Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: [v] but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel [w] abode in Kadesh.

18 Then they went along through the wilderness, and [x] compassed the land of Edom, and the land of Moab, and [y] came by the east side of the land of Moab, [z] and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

A. M. 2865. B. C. 1139. An. Exod. Isr. 352. Anno ante I. Olymp. 363.

19 And [a] Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, [b] Let us pass, we pray thee, through thy land unto my place.

20 [c] But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they [d] smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed [e] all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [f] Chemosh thy god giveth thee to possess? So whomsoever [g] the LORD our God shall drive

[p] Num. xxi. 21, 25, 26.——[q] Gen. xxxii. 22.——[r] Deut. ii. 9, 19.
[s] Num. xiv. 25; Deut. i. 40; Josh. v. 6.——[t] Num. xiii. 26; xx. 1; Deut. i. 46.——[u] Num. xx. 14.——[v] Numbers xx. 18, 21.
[w] Numbers xx. 1.——[x] Num. xxi. 4; Deut. ii. 1–8.——[y] Num. xxi. 11.

[z] Num. xxi. 13; xxii. 36.——[a] Num. xxi. 21; Deut. ii. 26.
[b] Num. xxi. 22; Deut. ii. 27.——[c] Num. xxi. 23; Deut. ii. 32.
[d] Num. xxi. 24, 25; Deut. ii. 33, 34.——[e] Deut. ii. 36.——[f] Num. xxi. 29; 1 Kings xi. 7; Jer. xlviii. 7.——[g] Deut. ix. 4, 5; xviii. 12; Josh. iii. 10.

which he had accepted the command of the army; and, being sure of the Divine approbation, he entered on the work with confidence.

Verse 12. *Jephthah sent messengers*] He wished the Ammonites to explain their own motives for undertaking a war against Israel; as then the justice of his cause would appear more forcibly to the people.

Verse 13. *From Arnon even unto Jabbok, and unto Jordan*] That is, all the land that had formerly belonged to the Amorites, and to the Moabites, who it seems were confederates on this occasion.

Verse 22. *From the wilderness even unto Jordan.*] From Arabia Deserta on the east to Jordan on the west.

Verse 23. *The Lord God of Israel hath dispossessed the Amorites*] Jephthah shows that the Israelites did not take the land of the Moabites or Ammonites, but that of the *Amorites*, which they had conquered from Sihon their king, who had, without cause or provocation, attacked them; and although the Amorites had taken the lands in question from the Ammonites, yet the title by which Israel held them was good, because they took them not from the Ammonites, but conquered them from the Amorites.

So now the Lord—hath dispossessed the Amorites.—The circumstances in which the Israelites were when they were attacked by the Amorites, plainly proved, that, unless Jehovah had helped them, they must have been overcome. God defeated the Amorites, and made a grant of their lands to the Israelites; and they had, in consequence, possessed them for *three hundred years*, ver. 26.

Verse 24. *Wilt not thou possess that which Chemosh thy god giveth thee*] As if he had said: "It is a maxim with you, as it is among all nations, that the lands which they conceive to be given them by their gods, they have an absolute right to, and should not relinquish them to any kind of claimant. You suppose that the land which you possess was given you by your god *Chemosh*; and therefore you will not relinquish what you believe you hold by a Divine right. Now, we know that Jehovah, our God, who is the Lord of heaven and earth, has given the Israelites the land of the Amorites; and therefore we will not give it up." The ground of Jephthah's remonstrance was sound and good.

1. The Ammonites had lost their lands in their contests with the Amorites.

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out from before us, them will we possess.

25 And now *art* thou any thing better than [h] Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in [i] Heshbon and her towns, and in [k] Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [l] the Judge [m] be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

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29 Then [n] the Spirit of the LORD came upon [o] Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [p] vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be that [q] whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, [r] shall surely be the LORD's, [s] and [t] I will offer it up for a burnt-offering.

[h] Num. xxii. 2; see Josh. xxiv. 9.—[i] Num. xxi. 25.—[k] Deut. ii. 36.—[l] Gen. xviii. 25.—[m] Gen. xvi. 5; xxxi. 53; 1 Sam. xxiv. 12, 15.—[n] Chap. iii. 10.—[o] Jephthah seems to have been judge only of northeast *Israel*.

[p] Gen. xxviii. 20; 1 Sam. i. 11.—[q] Heb. *that which cometh forth, which shall come forth*.—[r] See Lev. xxvii. 2, 3, &c.; 1 Sam. i. 11, 28; ii. 18.—[s] Or, *or I will offer it*, &c.—[t] Psa. lxvi. 13; see Lev. xxvii. 11, 12.

2. The Israelites conquered these lands from the Amorites, who had waged a most unprincipled war against them.

3. God, who is the Maker of heaven and earth, had given those very lands as a Divine grant to the Israelites.

4. In consequence of this they had possession of them for upwards of three hundred years.

5. These lands were never reclaimed by the Ammonites, though they had repeated opportunities of doing it, whilst the Israelites dwelt in Heshbon, in Aroer, and in the coasts of Arnon; but they did not reclaim them because they knew that the Israelites held them legally. The present pretensions of Ammon were unsupported and unjustifiable.

Verse 27. *The Lord the Judge be judge—between the children of Israel*] If *you* be right, and *we* be wrong, then Jehovah, who is the sovereign and incorruptible Judge, shall determine in your favour; and to Him I submit the righteousness of my cause.

Verse 29. *Then the Spirit of the Lord came upon Jephthah*] The Lord qualified him for the work he had called him to do, and thus gave him the most convincing testimony that his cause was good.

Verse 31. *Shall surely be the Lord's, and I will offer it up for a burnt-offering.*] The text is והיה ליהוה והעליתיהו עולה *vehayah loyhovah, vehaalithihu olah*; the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the Lord, or I will offer it for a burnt-offering*; that is, "If it be a thing fit for a *burnt-offering*, it shall be made one; if fit for the *service of God*, it shall be consecrated to him." That conditions of this kind must have been implied in the vow, is evident enough; to have been made without them, it must have been the vow of a *heathen*, or a *madman*. If a *dog* had met him, this could not have been made a *burnt-offering*; and if his neighbour or friend's *wife*, *son*, or *daughter*, &c., had been returning from a visit to his family, his vow gave him no right over them. Besides, *human sacrifices* were ever an abomination to the Lord: and this was one of the grand reasons why God drove out the Canaanites, &c., because they offered their sons and daughters to Moloch in the fire, i. e., made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the *law of Moses*, which prohibited all such sacrifices, and stated *what* was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14–27. Therefore it must be granted that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers ("tell it not in Gath") have contended for. He could not commit a crime which himself had just now been an executor of God's justice to punish in others.

It has been supposed that "the text itself might have been read differently in former times; if instead of the words והעליתיהו עולה, *I will offer* IT *a burnt-offering*, we read והעליתי הוא עולה *I will offer* HIM (i. e., the Lord) *a burnt-offering*: this will make a widely different sense, more consistent with every thing that is sacred: and it is formed by the addition of only a *single letter*, (א *aleph*,) and the separation of the *pronoun* from the verb. Now the letter א *aleph* is so like the letter ע *ain*, which immediately follows it in the word עולה *olah*, that the one might easily have been lost in the other, and thus the *pronoun* be joined to the *verb* as at present, where it expresses the *thing* to be sacrificed instead of the *person* to *whom* the sacrifice was to be made. With this emendation the passage will read thus: *Whatsoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer* HIM *a burnt-offering*." For this criticism there is no absolute need, because the pronoun הוּ *hu*, in the

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32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to [u] Minnith, *even* twenty cities, and unto [v] the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 And Jephthah came to [w] Mizpeh unto his house, and, behold, [x] his daughter came out to meet him with timbrels and with dances: and she *was his* only child; [y] besides [z] her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he [a] rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I [b] have opened my mouth unto the LORD, and [c] I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, [d] do to me according to that which hath proceeded out of thy mouth; forasmuch as [e] the

[u] Ezek. xxvii. 17.——[v] Or, *Abel*——[w] Chap. x. 17; ver. 11.
[x] Exodus xv. 20; 1 Sam. xviii. 6; Psa. lxviii. 25; Jer. xxxi. 4.
[y] Or, *he had not of his own either son or daughter.*

[z] Heb. *of himself.*——[a] Gen. xxxvii. 29, 34——[b] Eccles. v. 2.
[c] Num. xxx. 2; Psa. xv. 4; Eccles. v. 4, 5.——[d] Num. xxx. 2.
[e] 2 Sam. xviii. 19, 31.

above verse, may with as much propriety be translated *him* as *it*. The latter part of the verse is, literally, *And I will offer him a burnt-offering*, עולה *olah*, not לעולה *leolah*, FOR *a burnt-offering*, which is the common Hebrew form when *for* is intended to be expressed. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the ו *vau*, in והעליתיהו *vehaalithihu*, OR *I will offer* IT *up*, instead of AND *I will offer* HIM *a burnt-offering*.

"From ver. 39 it appears evident that Jephthah's daughter *was not* SACRIFICED *to God*, but *consecrated* to him in a state of *perpetual virginity*; for the text says, *She knew no man, for this was a statute in Israel.* ותהי חק בישראל *vatteha chok beyishrael*; viz., that persons thus *dedicated* or *consecrated to God*, should live in a state of unchangeable *celibacy*. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God."

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times; but in answer to this it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29; and that Spirit could not permit him to imbrue his hands in the blood of his own child; and especially under the pretence of offering a *pleasing* sacrifice to that God who is the Father of mankind, and the Fountain of love, mercy, and compassion.

The *versions* give us but little assistance in clearing the difficulties of the text. In the *Targum* of Jonathan there is a remarkable *gloss* which should be mentioned, and from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow which he had vowed upon her; and she knew no man: and it was made a statute in Israel, [that no man should offer his son or his daughter for a burnt-offering, as did Jephthah the Gileadite, who did not consult Phinehas the priest; for if he had consulted Phinehas the priest, he would have redeemed her with money."]

The Targumist refers here to the *law*, Lev. xxvii. 1–5, where the Lord prescribes the *price* at which either males or females, who had been *vowed to the Lord*, might be *redeemed*. "When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels: and from five years old unto twenty years, the male twenty shekels, and for the female ten." This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than *thirty* shekels of silver!

Dr. Hales has entered largely into the subject: his observations may be seen at the end of this chapter.

Verse 33. *Twenty cities*] That is, he either *took* or *destroyed* twenty cities of the Ammonites, and completely routed their whole army.

Verse 34. *With timbrels and with dances*] From this instance we find that it was an ancient custom for women to go out to meet returning conquerors with musical instruments, songs, and dances; and that it was continued afterwards is evident from the instance given 1 Sam. xviii. 6, where David was met, on his return from the defeat of Goliath and the Philistines, by women from all the cities of Israel, with singing and dancing, and various instruments of music.

Verse 35. *Thou hast brought me very low*] He was greatly distressed to think that his daughter, who was his only child, should be, in consequence of his vow, prevented from continuing his family in Israel; for it is evident that he had not any other child, for *besides her*, says the text, *he had neither son nor daughter*, ver. 34. He might, therefore, well be grieved that thus his family was to become extinct in Israel.

Verse 36. *And she said unto him*] What a pattern of filial piety and obedience! She was at once obedient, pious, and patriotic. A woman to have no offspring was considered to be in a state of the utmost degradation among the Hebrews; but she is regardless of all this, seeing her father is in safety, and her country delivered.

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LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me; let me alone two months, that I may [f] go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

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39 And it came to pass at the end of two months, that she returned unto her father, who [g] did with her *according* to his vow which he had vowed: and she knew no man. And it was a [h] custom in Israel,

40 *That* the daughters of Israel went [i] yearly [k] to lament the daughter of Jephthah the Gileadite four days in a year.

[f] Heb. *go and go down.*——[g] Verse 31; 1 Samuel i. 22, 24; ii. 18.

[h] Or, *ordinance.*——[i] Heb. *from year to year.*——[k] Or, *to talk with*, chap. v. 11.

Verse 37. *I and my fellows*] Whether she meant the young women of her own acquaintance, or those who had been consecrated to God in the same way, though on different accounts, is not quite clear; but it is likely she means her own *companions*: and her *going up and down upon the mountains* may signify no more than her paying each of them a visit at their own houses, previously to her being shut up at the tabernacle; and this visiting of each at their own home might require the space of *two months*. This I am inclined to think is the meaning of this difficult clause.

Verse 39. *And she knew no man*] She continued a *virgin* all the days of her life.

Verse 40. *To lament the daughter of Jephthah*] I am satisfied that this is not a correct translation of the original לתנות לבת יפתח *lethannoth lebath yiphtach*. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virgines Israel, temporibus diversis, irent ad filiam Jepthe—ut eam quotannis dies quatuor consolarentur*; "But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her." This verse also gives evidence that the daughter of Jephthah was not sacrificed: nor does it appear that the custom or statute referred to here lasted after the death of Jephthah's daughter.

THE following is Dr. *Hales*' exposition of Jephthah's vow:—

"When *Jephthah* went forth to battle against the *Ammonites*, he vowed a vow unto the Lord, and said, 'If thou wilt surely give the children of *Ammon* into my hand, then it shall be that *whatsoever cometh out of the doors of my house to meet me*, when I return in peace from the children of *Ammon*, *shall either be the Lord's, or I will offer it up* (*for*) *a burnt-offering*,' Judg. xi. 30, 31. According to this rendering of the two conjunctions, ו *vau*, in the last clause '*either*,' '*or*,' (which is justified by the *Hebrew* idiom; thus, 'He that curseth his father *and* his mother,' Exod. xxi. 17, is necessarily rendered disjunctively, 'His father *or* his mother, by the *Septuagint*, *Vulgate*, *Chaldee*, and *English*, confirmed by Matt. xv. 4, the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. That what *person* soever met him should *be the Lord's*, or be dedicated to his service; and, 2. That what *beast* soever met him, if *clean*, should be offered up for a *burnt-offering* unto the Lord.

"This rendering and this interpretation is warranted by the *Levitical* law about vows.

"The נדר *neder*, or *vow*, in general, included either *persons*, *beasts*, or *things* dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, Lev. xxvii. 1–8: this was a wise regulation to remedy rash vows. But if the vow was accompanied with חרם *cherem*, *devotement*, it was irredeemable, as in the following case, Lev. xxvii. 28.

"Notwithstanding, no devotement which a man shall devote unto the Lord, (either) of *man*, or *beast*, or of *land* of *his own property*, shall be sold or redeemed. Every thing devoted is most holy to the Lord.

"Here the three ו *vaus* in the original should necessarily be rendered disjunctively, or as the last actually is in our translation, because there are three distinct subjects of devotement to be applied to distinct uses, the *man* to be dedicated to the service of the Lord, as *Samuel* by his mother *Hannah*, 1 Sam. i. 11; the *cattle*, if clean, such as *oxen*, *sheep*, *goats*, *turtle-doves*, or *pigeons*, to be sacrificed; and if unclean, as *camels*, *horses*, *asses*, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands*, to be sacred property.

"This law therefore expressly applied in its first branch to *Jephthah's* case, who had *devoted* his daughter to the Lord, or *opened his mouth to the Lord*, and therefore *could not go back*, as he declared in his grief at seeing his daughter and only child coming to meet him with timbrels and dances: she was, therefore, necessarily devoted, but with her own consent, to perpetual *virginity* in the service of the tabernacle, chap. xi. 36, 37; and such service was customary, for in the division of the spoils taken in the first Midianitish war, of the whole number of captive virgins the Lord's *tribute was thirty-two persons*, Num. xxxi. 15–40. This instance appears to be decisive of the nature of her devotement.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months to *bewail her virginity*, are both perfectly natural. Having no other issue, he could only look forward to the extinc-

tion of his name or family; and a state of celibacy, which is reproachful among women everywhere, was peculiarly so among the *Israelites*, and was therefore no ordinary sacrifice on her part; who, though she generously gave up, could not but regret the loss of, becoming 'a *mother* in *Israel*.' And *he did with her according to his vow* which he had vowed, and *she knew no man*, or remained a virgin, all her life, ver. 34–39.

"There was also another case of *devotement* which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

"1. It is confined to PERSONS devoted, omitting *beasts* and *lands*. 2. It does not relate to *private property*, as in the foregoing. And, 3. The subject of it was to be *utterly destroyed*, instead of being *most holy unto the Lord*. This law, therefore, related to *aliens*, or *public enemies* devoted to destruction *either* by GOD, the *people*, or by the *magistrate*. Of all these we have instances in Scripture.

"1. The *Amalekites* and *Canaanites* were devoted by God himself. *Saul* was, therefore, guilty of a breach of the law for sparing *Agag* the king of the *Amalekites*, as Samuel reproached him, 1 Sam. xv. 33: 'And Samuel hewed Agag in pieces before the Lord:' not as a *sacrifice*, according to *Voltaire*, but as a *criminal*, whose sword had made many women childless. By this law the Midianitish women who had been spared in battle were slain, Num. xxxi. 14–17.

"2. In Mount *Hor*, when the Israelites were attacked by Arad, king of the southern Canaanites, who took some of them prisoners, they vowed a vow unto the Lord that they would utterly destroy the *Canaanites* and their cities, if the Lord should deliver them into their hand, which the Lord ratified; whence the place was called *Hormah*, because the vow was accompanied by *cherem*, or devotement to destruction, Num. xxi. 1–3; and the vow was accomplished, chap. i. 17.

"3. In the *Philistine* war *Saul* adjured the people, and cursed any one who should taste food till the evening. His own son *Jonathan* inadvertently ate a honeycomb, not knowing his father's oath, for which *Saul* sentenced him to die. But the people interposed and rescued him for his public services; thus assuming the power of *dispensing*, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelative to *Jephthah's* vow, which did not regard a foreign enemy or a domestic transgressor devoted to destruction, but on the contrary was a vow of thanksgiving, and therefore properly came under the former case. And that *Jephthah* could not possibly have sacrificed his daughter, (according to the vulgar opinion,) may appear from the following considerations:—

"1. The sacrifice of children to *Molech* was an abomination to the Lord, of which in numberless passages he expresses his detestation, and it was prohibited by an express law, under pain of death, as a *defilement of God's sanctuary, and a profanation of his holy name*, Lev. xx. 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination, and there is no precedent of any such under the law in the OLD TESTAMENT.

"2. The case of *Isaac* before the law is irrelevant for *Isaac* was not sacrificed, and it was only proposed for a trial of *Abraham's* faith.

"3. No father, merely by his own authority, could put an offending, much less an innocent, child to death upon any account, without the sentence of the magistrate, (Deut. xxi. 18–21,) and the consent of the people, as in *Jonathan's* case.

"4. The *Mischna*, or traditional law of the Jews, is pointedly against it; ver. 212. 'If a Jew should devote his *son* or *daughter*, his *man* or *maid servant*, who are *Hebrews*, the devotement would be void, because no man can devote *what is not his own*, or *whose life he has not the absolute disposal of*.' These arguments appear to be decisive against the sacrifice; and that *Jephthah* could not have devoted his daughter to celibacy against her will is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate, which they celebrated by a regular anniversary commemoration four days in the year; chap. xi. 40."—*New Analysis of Chronology*, vol. iii., p. 319.

The celebrated sacrifice of Iphigenia has been supposed by many learned men to be a fable founded on this account of Jephthah's daughter; and M. De Lavaur, *Conference de la Fable avec l' Histoire Sainte*, has thus traced the parallel:—

"The fable of *Iphigenia*, offered in sacrifice by *Aganemnon* her father, sung by so many poets, related after them by so many historians, and celebrated in the *Greek* and *French* theatres, has been acknowledged by all those who knew the sacred writings, and who have paid a particular attention to them, as a changed copy of the history of the daughter of *Jephthah*, offered in sacrifice by her father. Let us consider the several parts particularly, and begin with an exposition of the original, taken from the eleventh chapter of the book of Judges.

"The sacred historian informs us that *Jephthah*, the son of *Gilead*, was a great and valiant captain. The *Israelites*, against whom God was irritated, being forced to go to war with the *Ammonites*, (nearly about the time of the siege of Troy,) assembled themselves together to oblige *Jephthah* to come to their succour, and chose him for their captain against the *Ammonites*. He accepted the command on conditions that, if God should give him the victory, they would acknowledge him for their prince. This they promised by oath; and all the people elected him in the city of *Mizpeh*, in the tribe of *Judah*. He first sent ambassadors to the king of the *Ammonites* to know the reason why he had committed so many acts of injustice, and so many ravages on the coast of *Israel*. The other made a pretext of some ancient damages his people had suffered by the primitive *Israelites*, to countenance the ravages he committed, and would not accord with the reasonable propositions made by the *ambassadors* of *Jephthah*. Having now supplicated the Lord, and being filled with his Spirit, he marched against the *Ammonites*, and being zealously desirous to acquit himself nobly, and to ensure the success of so important a war, he made a vow to the Lord to offer in sacrifice or as a burnt-offering the first thing

that should come out of the house to meet him at his return from victory.

"He then fought with and utterly discomfited the *Ammonites*; and returning victorious to his house, God so permitted it that his only daughter was the first who met him. *Jephthah* was struck with terror at the sight of *her*, and tearing his garments, he exclaimed, *Alas! alas! my daughter, thou dost exceedingly trouble me; for I have opened my mouth against thee, unto the Lord, and I cannot go back.* His daughter, full of courage and piety, understanding the purport of his vow, exhorted him to accomplish what he had vowed to the Lord, which to her would be exceedingly agreeable, seeing the Lord had avenged him of his and his country's enemies; desiring liberty only to go on the mountains with her companions, and to bewail the dishonour with which sterility was accompanied in *Israel*, because each hoped to see the *Messiah* born of his or her family. *Jephthah* could not deny her this request. She accordingly went, and at the end of two months returned, and put herself into the hands of her father, who did with her according to his vow.

"Several of the *rabbins*, and many very learned Christian expositors, believe that *Jephthah's* daughter was not really sacrificed, but that her virginity was consecrated to God, and that she separated from all connection with the world; which indeed seems to be implied in the sacred historian's account: *And she knew no man.* This was a kind of mysterious death, because it caused her to lose all hope of the glory of a posterity from which the *Messiah* might descend. From this originated the custom, observed afterwards in *Israel*, that on a certain season in the year the virgins assembled themselves on the mountains to bewail the daughter of *Jephthah* for the space of four days. Let us now consider the leading characters of the fable of *Iphigenia*. According to good chronological reckonings, the time of the one and of the other very nearly agree. The opinion that the name of *Iphigenia* is taken from the daughter of Jephthah, appears well founded; yea, the conformity is palpable. By a very inconsiderable change *Iphigenia* makes *Iphthygenia*, which signifies literally, *the daughter of Jephthah*. *Agamemnon*, who is described as a valiant warrior and admirable captain, was chosen by the *Greeks* for their prince and *general* against the *Trojans*, by the united consent of all *Greece*, assembled together at *Aulis* in *Bœotia*.

"As soon as he had accepted the command, he sent ambassadors to *Priam*, king of *Troy*, to demand satisfaction for the rape of *Helen*, of which the *Greeks* complained. The *Trojans* refusing to grant this, *Agamemnon*, to gain over to his side the gods, who appeared irritated against the *Greeks* and opposed to the success of their enterprise, after having sacrificed to them went to consult their interpreter, *Chalchas*, who declared that the gods, and particularly Diana, would not be appeased but by the sacrifice of *Iphigenia*, the daughter of *Agamemnon*.

"*Cicero*, in his *Offices*, says that Agamemnon, in order to engage the protection of the gods in his war against the *Trojans*, vowed to sacrifice to them the most beautiful of all that should be born in his kingdom; and as it was found that his daughter *Iphigenia* surpassed all the rest in beauty, he believed himself bound by his vow to sacrifice her. *Cicero* condemns this, rightly judging *that it would have been a less evil to have falsified his vow than to have committed parricide.* This account of *Cicero* renders the fable entirely conformable to the history.

"*Agamemnon* was at first struck with and troubled at this order, nevertheless consented to it: but he afterwards regretted the loss of his daughter. He is represented by the poets as deliberating, and being in doubt whether the gods could require such a *parricide*; but at last a sense of his duty and honour overcame his paternal affection, and his daughter, who had warmly exhorted him to fulfil his vow to the gods, was led to the altar amidst the lamentations of her companions; as *Ovid* and *Euripides* relate, see *Met.*, lib. 13.

"Some authors have thought she really was sacrificed; but others, more humane, say she was caught up in a cloud by the gods, who, contented with the intended sacrifice, substituted a *hind* in her place, with which the sacrifice was completed. *Dictys Cretensis* says that this animal was substituted to save *Iphigenia*.

"The chronology of times so remote cannot, in many respects, but be uncertain. Both the *Greeks* and *Romans* grant that there was nothing else than fables before the first *Olympiad*, the beginning of which was at least four hundred and fifty years after the destruction of *Troy*, and two hundred and forty years after *Solomon*. As to the time of *Solomon*, nothing can be more certain than what is related in the sixth chapter of the first book of Kings, that from the going out of *Egypt*, under *Moses*, till the time in which he began to build the temple, was four hundred and eighty years.

"According to the common opinion, the taking of *Troy* is placed one hundred and eighty years before the reign of *Solomon*; but his reign preceded *Homer three centuries*, according to some learned men, and always at least *one century* by those who related it lowest. Indeed, there is much uncertainty in fixing the express time in which *Homer* flourished.

"*Pausanias* found so much difference concerning this in authors, that he was at a loss how to judge of it. However, it is sufficient for us that it was granted that *Solomon* was at least a century before *Homer*, who wrote more than two centuries after the taking of *Troy*, and who is the most ancient historian of this famous siege."

CHAPTER XII.

The Ephraimites are incensed against Jephthah, because he did not call them to war against the Ammonites; and threaten his destruction, 1. *He vindicates himself,* 2, 3; *and arms the Gileadites against the men of Ephraim; they fight against them, and kill* forty-two thousand *Ephraimites at the passages of Jor-*

dan, 4–6. Jephthah dies, having judged Israel six years, 7. Ibzan judge seven years, 8. His posterity and death, 9, 10. Elon judge ten years, and dies, 11, 12. Abdon judge eight years, 13. His posterity and death, 14, 15.

A. M. 2865. B. C. 1139. An. Exod. Isr. 352. Anno ante I. Olymp. 363.

AND [a] the men of Ephraim [b] gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I [c] put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

A. M. 2865. B. C. 1139. An. Exod. Isr. 352. Anno ante I. Olymp. 363.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye [d] Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took [e] the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay,

6 Then said they unto him, Say now [f] Shibboleth; and he said Sibboleth: for he could

[a] See chap. viii. 1.——[b] Heb. *were* called.——[c] 1 Sam. xix. 5; xxviii. 21; Job xiii. 14; Psa. cxix. 109.——[d] See 1 Sam. xxv. 10; Psa. lxxviii. 9.——[e] Josh. xxii. 11; chap. iii. 28; vii. 24.

[f] Which signifieth *a stream* or *flood*; Psa. lxix. 2, 15; Isa. xxvii. 12

NOTES ON CHAP. XII.

Verse 1. *The men of Ephraim gathered themselves together*] ויצעק *vayyitstsaek, they called each other to arms*; summoning all their tribe and friends to arm themselves to destroy Jephthah and the Gileadites, being jealous lest they should acquire too much power.

Verse 3. *I put my life in my hands*] I exposed myself to the greatest difficulties and dangers. But whence did this form of speech arise? Probably from a man's laying hold of his sword, spear, or bow. "This is the defender of my life: on this, and my proper use of it, my life depends." When a man draws his sword against his foe, his enemy will naturally aim at his life; and his sword in his hand is his sole defence. It is then, Fight and conquer, or die. Thus Jephthah took his life in his hand. This phrase occurs in some other places of Scripture; see 1 Sam. xix. 5; xxviii. 21. And the words of the Conqueror, Isa. lxiii. 5, seem to confirm the above view of the subject: *I looked, and* there was *none to help; and I wondered* there was *none to uphold; therefore mine own arm brought salvation unto me*; i. e., by mine own arm I saved my life, and brought destruction on mine enemies.

Verse 4. *And fought with Ephraim*] Some commentators suppose that there were *two* battles in which the Ephraimites were defeated: the first mentioned in the above clause; and the second occasioned by the taunting language mentioned in the conclusion of the verse, *Ye Gileadites are fugitives of Ephraim*. Where the *point* of this reproach lies, or what is the reason of it, cannot be easily ascertained.

Verse 6. *Say now Shibboleth; and he said Sibboleth*] The original differs only in the first letter ס *samech*, instead of ש *sheen*; אמר נא שבלת ויאמר כבלת *emar na Shibboleth, vayyomer Sibboleth*. The difference between ש *seen*, without a point, which when pointed is pronounced *sheen*, and ס *samech*, is supposed by many to be imperceptible. But there can be no doubt there was, to the ears of a Hebrew, a most sensible distinction. Most Europeans, and, indeed, most who have written grammars of the language, perceive scarcely any difference between the Arabic س *seen* and ص *saad*; but as both those letters are *radical* not only in Arabic but in Hebrew, the difference of enunciation must be such as to be plainly perceivable by the ear; else it would be impossible to determine the root of a word into which either of these letters entered, except by guessing, unless by pronunciation the sounds were distinct. One to whom the Arabic is vernacular, hearing a native speak, discerns it in a moment; but the delicate enunciation of the characteristic difference between those letters ש *seen* and ס *samech*, and س *seen* and ص *saad*, is seldom caught by a European. Had there been no distinction between the *seen* and *samech* but what the Masoretic point gives now, then ס *samech* would not have been used in the word כבלת *sibboleth*, but ש *seen*, thus שבלת: but there must have been a very remarkable difference in the pronunciation of the Ephraimites, when instead of שבלת *shibboleth*, an *ear of corn*, (see Job xxiv. 24,) they said כבלת *sibboleth*, which signifies *a burden*, Exod. vi. 6; and a heavy burden were they obliged to bear who could not pronounce this *test* letter. It is likely that the Ephraimites were, in reference to the pronunciation of *sh*, as different from the Gileadites as the people in some parts of the north of England are, in the pronunciation of the letter *r*, from all the other inhabitants of the land. The sound of *th* cannot be pronounced by the Persians in general; and yet it is a common sound among the Arabians. To this day multitudes of the German Jews cannot pronounce ת *th*, but put *ss* in the stead of it; thus for בית *beith* (a house) they say *bess*.

A. M. 2865. B. C. 1139. An. Exod. Isr. 352. Anno ante I. Olymp. 363.

not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

A. M. 2871. B. C. 1133. An. Exod. Isr. 358. Anno ante I. Olymp. 357.

8 And after him [g] Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

A. M. 2878. B. C. 1126. An. Exod. Isr. 365. Anno ante I. Olymp. 350.

11 And after him [h] Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

A. M. 2888. B. C. 1116. An. Exod. Isr. 375. Anno ante I. Olymp. 340.

13 And after him [i] Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [k] nephews, that [l] rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in [m] the mount of the Amalekites.

[g] He seems to have been only a civil judge to do justice in northeast *Israel*.——[h] A civil judge in northeast *Israel*.

[i] A civil judge in northeast *Israel*.——[k] Heb. *sons' sons*.——[l] Chap. v. 10; x. 4.——[m] Chap. iii. 13, 27; v. 14.

Mr. Richardson, in his "Dissertation on the Languages, Literature, and Manners of the Eastern Nations," prefixed to his Persian and Arabic Dictionary, p. ii., 4to. edition, makes some observations on the different dialects which prevailed in Arabia Felix, the chief of which were the *Hemyaret* and *Koreish*; and to illustrate the point in hand, he produces the following story from the Mohammedan writers: "An envoy from one of the feudatory states, having been sent to the *tobba*, (the sovereign,) that prince, when he was introduced, pronounced the word *T'heb*, which in the *Hemyaret* implied, *Be seated*: unhappily it signified, in the native dialect of the ambassador, *Precipitate thyself*; and he, with a singular deference for the orders of his sovereign, threw himself instantly from the castle wall, and perished." Though the Ephraimites had not a different *dialect*, they had, it appears, a different pronunciation, which confounded, to others, letters of the same organ, and thus produced, not only a different sound, but even an opposite meaning. This was a sufficient test to find out an Ephraimite; and he who spake not as he was commanded, at the fords of Jordan, spoke against his own life.

For he could not frame to pronounce it *right.*] This is not a bad rendering of the original, ולא יכין לדבר כו *velo yachin ledabber ken*; "and they did not *direct* to speak it thus." But instead of יכין *yachin*, to *direct*, thirteen of *Kennicott's* and *De Rossi's* MSS., with two ancient editions, read יבין *yabin*; "they did not *understand* to speak it thus."

The *versions* take great latitude in this verse. The *Vulgate* makes a paraphrase: *Dic ergo Shibboleth, quod interpretatur spica: qui respondebat Sibboleth; eadem litera spicam exprimere non valens.* "Say therefore, Shibboleth; which interpreted is an *ear of corn*: but he answered, Sibboleth; not being able to express an ear of corn by that letter." In my very ancient copy of the *Vulgate*, probably the *editio princeps*, there is *sebboleth* in the first instance as the test word, and *thebboleth* as the Ephraimite pronunciation. But *eebboleth* is the reading of the *Complutensian* Polyglot, and is supported by one of my own MSS.; yet the former reading, *thebboleth*, is found in *two* of my MSS. The *Chaldee* has שובלתא *shubhaltha* for the Gileaditish pronunciation, and סבלתא *subbaltha* for that of Ephraim. The *Syriac* has ܫܒܠܐ *shebla* and ܣܒܠܐ *sebla*. The Arabic has the same word, with ش *sheen* and س *seen*; and adds, "He said *Sebla*, for the Ephraimites could not pronounce the letter *sheen*." These notices, however trivial at first view, will not be thought unimportant by the Biblical critic.

Verse 8. *And after him Ibzan*] It appears that during the administration of *Jephthah*, six years—*Ibzan*, seven years—*Elon*, ten years—and *Abdon*, eight years, (in the whole thirty-one years,) the Israelites had peace in all their borders; and we shall find by the following chapter that in this time of rest they corrupted themselves, and were afterwards delivered into the power of the Philistines.

1. We find that *Ibzan* had a numerous family, sixty children; and *Abdon* had forty sons and thirty grandsons; and that they lived splendidly, which is here expressed by their *riding on seventy young asses*; what we would express by *they all kept their carriages*; for the riding on fine asses in those days was not less dignified than riding in coaches in ours.

2. It does not appear that any thing particular took place in the civil state of the Israelites during the time of these latter judges; nothing is said concerning their administration, whether it was good or bad; nor is any thing mentioned of the state of religion. It is likely that they enjoyed peace without, and their judges were capable of preventing discord and sedition within. Yet, doubtless, God was at work among them, though there were none to record the operations either of his hand or his Spirit; but the people who feared him no doubt bore testimony to the word of his grace.

CHAPTER XIII.

The Israelites corrupt themselves, and are delivered into the hands of the Philistines forty years, 1. *An Angel appears to the wife of Manoah, foretells the birth of her son, and gives her directions how to treat both herself and her child, who was to be a deliverer of Israel,* 2–5. *She informs her husband of this transaction,* 6, 7. *Manoah prays that the Angel may reappear: he is heard, and the Angel appears to him and his wife, and repeats his former directions concerning the mother and the child,* 8–14. *Manoah presents an offering to the Lord, and the Angel ascends in the flame,* 15–20. *Manoah is alarmed, but is comforted by the judicious reflections of his wife,* 21–23. *Samson is born, and begins to feel the influence of the Divine Spirit,* 24, 25.

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante I. Olymp. 381.

AND the children of Israel [a] did [b] evil again in the sight of the LORD; [c] and the LORD delivered them [d] into the hands of the Philistines forty years.

2 And there was a certain man of [e] Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the [f] angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [g] drink not wine nor strong drink, and eat not any unclean *thing*:

5 For, lo, thou shalt conceive, and bear a son; and no [h] razor shall come on his head: for the child shall be [i] a Nazarite unto God from the womb: and he shall [k] begin to deliver Israel out of the hand of the Philistines.

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante I. Olymp. 381.

6 Then the woman came and told her husband, saying, [l] A man of God came unto me, and his [m] countenance *was* like the countenance of an angel of God, very terrible: but I [n] asked him not whence he *was*, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah entreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Ma-

[a] Heb. *added to commit*, &c. —[b] Chap. ii. 11; iii. 7; iv. 1; vi. 1; x. 6.—[c] This seems a partial captivity.—[d] 1 Sam. xii. 9.—[e] Josh. xix. 41.—[f] Ch. vi. 12; Luke i. 11, 13, 28, 31.—[g] Ver. 14; Num. vi. 2, 3; Luke i. 15.

[h] Num. vi. 5; 1 Sam. i. 11.—[i] Num. vi. 2.—[k] See 1 Sam. vii. 13; 2 Sam. viii. 1; 1 Chron. xviii. 1.—[l] Deut. xxxiii. 1; 1 Sam. ii. 27; ix. 6; 1 Kings xvii. 24.—[m] Matt. xxviii. 3; Luke ix. 29; Acts vi. 15.—[n] Ver. 17, 18.

NOTES ON CHAP. XIII.

Verse 1. *Delivered them into the hand of the Philistines*] It does not appear that after Shamgar, to the present time, the Philistines were in a condition to oppress Israel, or God had not permitted them to do it; but now they have a commission, the Israelites having departed from the Lord. Nor is it evident that the Philistines had entirely subjected the Israelites, as there still appears to have been a sort of commerce between the two people. They had often vexed and made inroads upon them, but they had them not in entire subjection; see chap. xv. 11.

Verse 2. *A certain man of Zorah*] A town in the tribe of Judah, but afterwards given to Dan.

Verse 3. *The angel of the Lord*] Generally supposed to have been the same that appeared to Moses, Joshua, Gideon, &c., and no other than the second person of the ever-blessed Trinity.

Verse 4. *Beware—drink not wine*] As Samson was designed to be a *Nazarite from the womb*, it was necessary that, while his mother carried and nursed him, *she* should live the life of a Nazarite, neither drinking wine nor any inebriating liquor, nor eating any kind of forbidden meat. See the account of the Nazarite and his vow in the notes on Num. vi. 2, &c.

Verse 5. *He shall begin to deliver Israel*] Samson only *began* this deliverance, for it was not till the days of David that the Israelites were completely redeemed from the power of the Philistines.

Verse 6. *But I asked him not whence he was, neither told he me his name*] This clause is rendered very differently by the Vulgate, the negative NOT being omitted: *Quem cum interrogassem quis esset, et unde venisset, et quo nomine vocaretur, noluit mihi dicere; sed hoc respondit.* "Who, when I asked who he was and whence he came, and by what name he was called, would not tell me; but this he said," &c.

The *negative* is also wanting in the *Septuagint*, as it stands in the *Complutensian Polyglot*: Και πρωτων αυτον ποθεν εστιν, και το ονομα αυτου, ουκ απηγγειλε μοι; "And I asked him whence he was, and his name, *but* he did not tell me." This is also the reading of the *Codex Alexandrinus*; but the *Septuagint*, in the London Polyglot, together with the *Chaldee*, *Syriac*, and *Arabic*, read the *negative* particle with the Hebrew text, *I asked* NOT *his name*, &c.

Verse 9. *The angel of God came again*] This second appearance of the angel was probably essential to the peace of Manoah, who might have been

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante Olymp. 381.

noah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. [o] How shall we order the child, and [p] *how* [q] shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, [r] neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 And Manoah said unto the angel of the LORD, I pray thee, [s] let us detain thee, until we shall have made ready a kid [t] for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

A. M. 2847. B. C. 1157. An. Exod. Isr. 334. Anno ante I. Olymp. 381.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, [u] Why askest thou thus after my name, seeing it *is* [v] secret?

19 So Manoah took a kid with a meat-offering, [w] and offered *it* upon a rock unto the LORD: and *the angel* did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and [x] fell on their faces to the ground.

21 And the angel of the LORD did no more appear to Manoah and to his wife. [y] Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [z] We shall surely die, because we have seen God.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these *things*, nor would as at this time have told us *such things* as these.

[o] Heb. *What shall be the manner of the*, &c.——[p] Or, what *shall he do?*——[q] Heb. what shall be *his work?*——[r] Ver. 4.——[s] Gen. xviii. 5; chap. vi. 18.——[t] Heb. *before thee*.——[u] Gen. xxxii. 29.

[v] Or, *wonderful*; Isa. ix. 6.——[w] Chap. vi. 19, 20.——[x] Lev. ix. 24; 1 Chron. xxi. 16; Ezek. i. 28; Matt. xvii. 6.——[y] Chap. vi. 22.——[z] Gen. xxxii. 30; Exod. xxxiii. 20; Deut. v. 26; ch. vi. 22.

jealous of his wife had he not had this proof that the thing was of the Lord.

Verse 15. *Until we shall have made ready a kid*] Not knowing his quality, Manoah wished to do this as an act of hospitality.

Verse 16. *I will not eat of thy bread*] As I am a spiritual being, I subsist not by earthly food.

And if thou wilt offer a burnt-offering] Neither shall I receive that homage which belongs to God; thou must therefore offer thy burnt-offering to Jehovah.

Verse 18. *Seeing it is secret?*] It was because it was *secret* that they wished to know it. The angel does not say that it was *secret*, but הוּא פלאי *hu peli*, *it is* WONDERFUL; the very character that is given to Jesus Christ, Isa. ix. 6: *His name shall be called*, פלא *Wonderful*; and it is supposed by some that the angel gives this as his name, and consequently that he was our blessed Lord.

Verse 19. The angel *did wondrously*] He acted according to his name: he, being *wonderful*, performed wonderful things; probably causing fire to arise out of the rock and consume the sacrifice, and then ascending in the flame.

Verse 22. *We shall surely die, because we have seen God.*] See the note on chap. vi. 22.

Verse 23. *If the Lord were pleased to kill us, &c.*] This is excellent reasoning, and may be of great use to every truly religious mind, in cloudy and dark dispensations of Divine Providence. It is not likely that God, who has preserved thee so long, borne with thee so long, and fed and supported thee all thy life long, girding thee when thou knewest him not, is less willing to save and provide for thee and thine now than he was when, probably, thou trustedst less in him. He who freely gave his Son to redeem thee, can never be indifferent to thy welfare; and if he give thee power to pray to and trust in him, is it at all likely that he is now seeking an occasion against thee, in order to destroy thee? Add to this the very *light* that shows thee thy wretchedness, ingratitude, and disobedience, is in itself a proof that he is waiting to be gracious to thee; and the penitential pangs thou feelest, and thy bitter regret for thy unfaithfulness, argue that the *light* and *fire* are of God's own kindling, and are sent to direct and refine, not to drive thee out of the way and destroy thee. *Nor would he have told thee such things* of his love, mercy, and kindness, and unwillingness to destroy sinners, as he has told thee in his sacred word, if he had been determined not to extend his mercy to thee.

A. M. 2818. B. C. 1156. An. Exod. Isr. 335. Anno ante I. Olymp. 380.

24 And the woman bare a son, and called his name [a] Samson: and [b] the child grew, and the LORD blessed him.

25 [c] And the Spirit of the LORD began to move him at times in [d] the camp of Dan, [e] between Zorah and Eshtaol.

A. M. 2869 B. C. 1141 An. Exod. Isr. 350. Anno ante I. Olymp. 365.

[a] Heb. xi. 32.——[b] 1 Sam. iii. 19; Luke i. 80; ii. 52.——[c] Chap. iii. 10; 1 Sam. xi. 6; Matt. iv. 1.

[d] Heb. *Mahaneh-dan*, as chap. xviii. 12.——[e] Josh. xv. 33; chap xviii. 11.

Verse 24. *And called his name Samson*] The original שמשון *shimshon*, which is from the root שמש *shamash, to serve*, (whence *shemesh, the sun*,) probably means either a *little sun*, or a *little servant*; and this latter is so likely a name to be imposed on an only son, by maternal fondness, that it leaves but little doubt of the propriety of the etymology.

And the Lord blessed him.] Gave evident proofs that the child was under the peculiar protection of the Most High; causing him to increase daily in stature and extraordinary strength.

Verse 25. *The Spirit of the Lord began to move him*] He felt the degrading bondage of his countrymen, and a strong desire to accomplish something for their deliverance. These feelings and motions he had from the Divine Spirit.

Camp of Dan] Probably the place where his parents dwelt; for they were Danites, and the place is supposed to have its name from its being the spot where the Danites stopped when they sent some men of their company to rob Micah of his teraphim, &c. See chap. xviii.

As he had these influences between Zorah and Eshtaol, it is evident that this was *while* he dwelt at home with his parents; for Zorah was the place where his father dwelt; see ver 2. Thus God began, from his infancy, to qualify him for the work to which he had called him.

CHAPTER XIV.

Samson marries a wife of the Philistines, 1–4. *Slays a young lion at Timnath, in the carcass of which he afterwards finds a swarm of bees*, 5–9. *He makes a feast; they appoint him thirty companions, to whom he puts forth a riddle, which they cannot expound*, 10–14. *They entice his wife to get the interpretation from him; she succeeds, informs them, and they tell the explanation*, 15–18. *He is incensed, and slays* thirty *of the Philistines*, 19, 20.

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AND Samson went down [a] to Timnath, and [b] saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore [c] get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d] thy brethren, or among all my people, that thou goest to take a wife of the [e] uncircumcised Philistines? And Samson said unto his father, Get her for me; for [f] she pleaseth me well.

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4 But his father and his mother knew not that it *was* [g] of the LORD, that he sought an occasion against the Philistines: for at that time [h] the Philistines had dominion over Israel.

[a] Gen. xxxviii. 13; Josh. xv. 10.——[b] Gen. xxxiv. 2.——[c] Gen. xxi. 21; xxxiv. 4.——[d] Gen. xxiv. 3, 4.——[e] Gen. xxxiv. 14; Exod. xxxiv. 16; Deut. vii. 3.

[f] Heb. *she is right in mine eyes*.——[g] Josh. xi. 20; 1 Kings xii. 15; 2 Kings vi. 33; 2 Chron. x. 15; xxii. 7; xxv. 20.——[h] Ch. xiii. 1; Deut. xxviii. 48.

NOTES ON CHAP. XIV.

Verse 1. *Went down to Timnath*] A frontier town of the Philistines, at the beginning of the lands belonging to the tribe of *Judah*, Josh. xv. 57; but afterwards given up to Dan, Josh. xix. 43. David took this place from the Philistines, but they again got possession of it in the reign of Ahaz. 2 Chron. xxviii. 18.

Verse 3. *Is there never a woman*] To marry with any that did not belong to the Israelitish stock, was contrary to the law, Exod. xxxiv. 16; Deut. vii. 3. But this marriage of Samson was said to be *of the Lord*, ver. 4, that is, God *permitted* it, (for in no other sense can we understand the phrase,) that it might be a means of bringing about the deliverance of Israel.

For she pleaseth me well.] כי היא ישרה בעיני *ki hi yishrah beeynai, for she is right in my eyes.* This is what is supposed to be a sufficient reason to justify either man or woman in their random choice of wife or husband; the maxim is the same with that of the poet:—

"Thou hast no fault, or I no fault can spy;
Thou art all beauty or all blindness I."

When the *will* has sufficient power, its determinations are its own rule of right. That *will* should be pure and well directed that says, *It shall be so, because I* WILL *it should be so.* A reason of this kind is similar to that which I have seen in a motto on the brass ordnance of Lewis XIV., ULTIMA RATIO REGUM, *the sum of regal logic*; i. e., "My will, backed by these instruments of destruction, shall be the rule of right and wrong." The rules and principles of this *logic*

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5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared [i] against him.

6 And [k] the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the careass of the lion: and, behold, *there was* a swarm of bees and honey in the carcass of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

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10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 And Samson said unto them, I will now [l] put forth a riddle unto you: if ye can certainly declare it me [m] within the seven days of the feast, and find *it* out, then I will give

[i] Heb. *in meeting him.*——[k] Chap. iii. 10; xiii. 25; 1 Sam. xi. 6.

[l] 1 Kings x. 1; Ezek. xvii. 2; Luke xiv. 7.——[m] Gen. xxix. 27.

are now suspected; and it is not likely to be generally received again without *violent demonstration.*

Verse 5. *A young lion roared against him.*] Came fiercely out upon him, ready to tear him in pieces.

Verse 6. *He rent him as he would have rent a kid*] Now it is not intimated that he did this by his own natural strength, but by the *Spirit of the Lord coming mightily upon him:* so that his strength does not appear to be his own, nor to be at his command; his might was, *by the will of God*, attached to his *hair* and to his *Nazarate.*

Verse 7. *And talked with the woman*] That is, concerning marriage; thus forming the espousals.

Verse 8. *And after a time*] Probably about one year; as this was the time that generally elapsed between espousing and wedding.

A swarm of bees and honey in the carcass] By length of time the flesh had been entirely consumed off the bones, and a swarm of bees had formed their combs within the region of the thorax: nor was it an improper place; nor was the thing unfrequent, if we may credit ancient writers; the carcasses of slain beasts becoming a receptacle for wild bees. The beautiful episode in the 4th Georgic of Virgil, beginning at ver. 317, proves that the ancients believed that bees might be engendered in the body of a dead ox:—

Pastor Aristæus fugiens Peneia Tempe——
Quatuor eximios præstanti corpore tauros
Ducit, et intacta totidem cervice juvencas.
Post, ubi nona suos Aurora induxerat ortus,
Inferias Orphei mittit, lucumque revisit.
Hic vero subitum, ac dictu mirabile monstrum
Adspiciunt, liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis;
Immensasque trahi nubes, jamque arbore summa
Confluere, et lentis uvam demittere ramis.
VIRG. Geor. lib. iv., ver. 550.

"Sad Aristæus from fair Tempe fled,
His bees with famine or diseases dead——
Four altars raises, from his herd he culls
For slaughter four the fairest of his *bulls;*
Four *heifers* from his female store he took,
All fair, and all unknowing of the yoke.
Nine mornings thence, with sacrifice and prayers,
The powers atoned, he to the grove repairs.
Behold a prodigy! for, from within
The broken bowels, and the bloated skin,
A buzzing noise of *bees* his ears alarms,
Straight issuing through the sides assembling swarms!
Dark as a cloud, they make a wheeling flight,
Then on a neighbouring tree descending light,
Like a large cluster of black grapes they show,
And make a large dependance from the bough.
DRYDEN.

Verse 10. *Samson made there a feast*] The marriage-feast, when he went to marry his espoused wife.

Verse 11. *They brought thirty companions*] These are called in Scripture *children of the bride-chamber*, and *friends of the bridegroom.* See the whole of this subject particularly illustrated in the observations at the end of John iii.

Verse 12. *I will now put forth a riddle*] Probably this was one part of the amusements at a marriage-feast; each in his turn proposing a riddle, to be solved by any of the rest on a particular forfeit; the proposer forfeiting, if solved, the same which the company must forfeit if they could not solve it.

Thirty sheets] I have no doubt that the Arab *hayk*, or *hyke*, is here meant; a dress in which the natives of the East wrap themselves, as a Scottish Highlander does in his *plaid.* In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2000 years ago. Mr. Jackson, in his account of the Empire of Morocco, thus mentions the Moorish dress: "It resembles," says he, "that of the ancient patriarchs, as represented in paintings; (*but the paintings are taken from Asiatic models*;) that of the men consists of a *red cap* and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee; a (*caftan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and

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you thirty [n] sheets and thirty [o] change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [p] Entice thy husband, that he may declare unto us the riddle, [q] lest we burn thee and thy father's house with fire: have ye called us [r] to take that we have? *is it* not *so?*

16 And Samson's wife wept before him, and said, [s] Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me.

[n] Or, *shirts.*——[o] Gen. xlv. 22; 2 Kings v. 22.——[p] Chapter xvi. 5.

[q] Chapter xv. 6.——[r] Heb. *to possess*, or, *to impoverish us.* [s] Chap. xvi. 15.

five feet wide. The Arabs often dispense with the caftan, and even with the shirt, wearing nothing but the hayk." When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c., obliges him to wrap it round him. The hayk is either *mean* or *elegant*, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with hayks, or hykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caftan* are meant, or at least the caftan; but most likely both: for the Hebrew has חליפות בגדים *chaliphoth begadim, changes* or *succession of garments.* Samson, therefore, engaged to *give* or *receive* thirty *hayks*, and thirty *kumjas* and *caftans*, on the issue of the interpretation or non-interpretation of his riddle: these were complete suits.

Verse 14. *And he said unto them*] Thus he states or proposes his riddle:—

Out of the eater came forth meat,
And out of the strong came forth sweetness.

Instead of *strong*, the *Syriac* and *Arabic* have *bitter.* I have no doubt that the riddle was in *poetry*; and perhaps the two hemistichs above preserve its order. This was scarcely a fair riddle; for unless the fact to which it refers were known, there is no rule of interpretation by which it could be found out. We learn from the Scholiast, on Aristophanes, *Vesp.* v. 20, that it was a custom among the ancient Greeks to propose at their festivals, what were called γρῦφοι, *griphoi*, riddles, enigmas, or very obscure sayings, both curious and difficult; and to give a recompense to those who found them out, which generally consisted in either a festive crown, or a goblet full of wine. Those who failed to solve them were condemned to drink a large portion of fresh water, or of wine mingled with sea-water, which they were compelled to take down at one draught, without drawing their breath, their hands being tied behind their backs. Sometimes they gave the crown to the deity in honour of whom the festival was made: and if none could solve the riddle, the reward was given to him who proposed it.

Of these enigmas proposed at entertainments, &c., we have numerous examples in Athenæus's, *Deipnosoph.* lib. x., c. 15, p. 142, edit. Argentorat., and some of them very like this of Samson; for example:—

Δίδους τις οὐκ ἐδωκεν, οὐδ' ἔχων ἔχει;

"Who gives, and does not give?
Who has not, and yet has?"

This may be spoken of an enigma and its proposer: he gives *it*, but he does not give the sense; the other has it, but has not the meaning.

Ἐστι φύσις θήλεια βρέφη σοζουσ' ὑπο κολποις
Αυτης· ταυτα δ' ἀφωνα βοην ἱστησι γεγωνον.
Και δια παντιον σώμα, και ἠπειρον δια πασης,
Οἷς ἐθελει θνητων· τοις δ' ου παρουσιν ακουειν
Ἐξεστι· κωφην δ' ακοης αισθησιν ἐχουσιν.

"There is a feminine Nature, fostering her children in her bosom; who, although they are dumb, send forth a distinct voice over every nation of the earth, and every sea, to whomsoever they please. It is possible for those who are absent to hear; and for those who are deaf to hear also."

The relator brings in Sappho interpreting it thus:—

Θηλεια μεν ουν ἐστι φυσις, ἐπιστολη.
Βριθη δ' ἐν αυτη περιφερει τα γραμματα
Ἀφωνα δ' οντα ταυτα τοις πορρω λαλει,
Οἷς βουληθ· ἑτερος δ' αν τεχη τις πλησιον
Ἑστως ἀναγινωσκοντος, οὐκ ακουσεται.

"The Nature, which is feminine, signifies an epistle; and her children whom she bears are alphabetical characters: and these, being dumb, speak and give counsel to any, even at a distance; though he who stands nigh to him who is silently reading, hears no voice."

Here is another, attributed by the same author to *Theodectes*:—

Της φυσεως ὁσα γαια φερει τροφος, οὐδ' ὁσα ποντος,
Οὐτε βροτοισιν ἐχει γενεων αυξησιν ὁμοιαν.
Ἀλλ' ἐν μεν γενεαι πρωτοπαγει ἐστι μεγιστη,
Ἐν δε μεσοις ακμαις μικρα, γηρᾳ δε προς αυτω
Μορφη και μεγεθει μειζων παλιν ἐστιν ἁπαντων.

"Neither does the nourishing earth so bear by nature, nor the sea, nor is there among mortals a like increase of parts; for at the period of its birth it is greatest, but in its middle age it is small, and in its old age it is again greater in form and size than all."

This is spoken of a *shadow.* At the rising of the sun in the east, the shadow of an object is projected

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And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him [t] the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

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19 And [u] the Spirit of the LORD came upon him, and he went down to Askelon, and slew thirty men of them, and took their [v] spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife [w] was *given* to his companion, whom he had used as [x] his friend.

[t] Or, the rest of *the seven days*, &c.——[u] Chap. iii. 10; xiii. 25.

[v] Or, *apparel*.——[w] Chap. xv. 2.——[x] John iii. 29.

illimitably across the earth towards the west; at noon, if the sun be vertical to that place, the shadow of the object is entirely lost; at sunsetting, the shadow is projected towards the east, as it was in the morning towards the west.

Here is another, from the same author:—

Εισι κασιγνηται δυτται, ὧν ἡ μια τικτει
Την ἑτεραν, αυτη δε τεκουσ' ὑπο τησδε τεκνουται.

"There are two sisters, the one of whom begets the other, and she who is begotten produces her who begat her."

Day and *night* solve this enigma.

The following I have taken from *Theognis*:—

Ηδη γαρ με κεκληκε θαλαττιος οικαδε νεκρος,
Τεθνηκως, ζωῳ ὀβεγγομενος στοματι.

THEOGN. *Gnom.*, in fine.

"A dead seaman calls me to his house;
And, although he be dead, he speaks with a living mouth."

This dead seaman is a conch or large shell-fish, of which the poet was about to eat. The mouth by which it spoke signifies its being used as a *horn*; as it is well known to produce, when opened at the spiral end and blown, a very powerful sound.

Verse 17. *And she wept before him*] Not through any love to him, for it appears she had none, but to oblige her paramours; and of this he soon had ample proof.

Verse 18. *If ye had not ploughed with my heifer*] If my wife had not been unfaithful to my bed, she would not have been unfaithful to my secret; and, you being her paramours, your interest was more precious to her than that of her husband. She has betrayed me through her attachment to you.

Calmet has properly remarked, in quoting the *Septuagint*, that to *plough with one's heifer*, or to *plough in another man's ground*, are delicate turns of expression used both by the Greeks and Latins, as well as the Hebrews, to point out a wife's infidelities.

Thus Theognis, Gnom. v. 581:—

Εκθαιρω δε γυναικα περιδρομον, ανδρα τε μαργον.
Ὁς την αλλοτριην βουλετ' αρουραν αρουν.

"I detest a woman who gads about, and also a libidinous man, who wishes to plough in another man's ground."

Fundum alienum arat, incultum familiarem deserit.

PLAUTUS.

"He ploughs another's farm, and leaves his own heritage uncultivated."

Milo domi non est, peregre at Milone profecto
Arva vacant, uxor non minus inde parit.

MARTIAL.

"Milo is not at home, and Milo being from home, his field lies uncultivated; his wife, nevertheless, continues to breed, and brings forth children."

There is the same metaphor in the following lines of *Virgil*:—

Hoc faciunt, nimio ne luxu obtusior usus,
Sit genitali arvo, sulcosque oblimet inertes.

Geor. l. iii., v. 135.

In this sense Samson's words were understood by the *Septuagint*, by the *Syriac*, and by Rabbi *Levi*. See BOCHART, Hierozoic. p. 1., lib. ii., cap. 41., col. 406.

The metaphor was a common one, and we need seek for no other interpretation of the words of Samson.

Verse 19. *The Spirit of the Lord came upon him*] "The spirit of fortitude from before the Lord."—*Targum*. He was inspired with unusual courage, and he felt strength proportioned to his wishes.

He—slew thirty men—and took their spoils] He took their *hayks*, their *kumjas*, and *caftans*, and gave them to the thirty persons who, by unfair means, had solved his riddle; thus they had what our version calls *thirty sheets, and thirty changes of raiment*. See the note on ver. 12.

Verse 20. *But Samson's wife was* given *to his companion*] This was the same kind of person who is called the friend of the bridegroom, John iii. 29. And it is very likely that she loved this person better than she loved her husband, and went to him as soon as Samson had gone to his father's house at Zorah. She might, however, have thought herself abandoned by him, and therefore took another; this appears to have been the persuasion of her father, chap. xv. 2. But her betraying his secret and his interests to his enemies was a full proof he was not very dear to her; though, to persuade him to the contrary, she shed

many crocodile tears; see ver. 16. He could not keep his own secret, and he was fool enough to suppose that another would be more faithful to him than he was to himself. Multitudes complain of the treachery of friends betraying their secrets, &c., never considering that they themselves have been their first betrayers, in confiding to others what they pretend to wish should be a secret to the whole world! If a man never let his secret out of his own bosom, it is impossible that he should ever be betrayed.

CHAPTER XV.

Samson, going to visit his wife, finds her bestowed on another, 1, 2. *He is incensed, vows revenge, and burns the corn of the Philistines,* 3–5. *They burn Samson's wife and her father,* 6. *He is still incensed, makes a great slaughter among them.* 7, 8. *The Philistines gather together against Israel; and to appease them, the men of Judah bind Samson, and deliver him into their hands,* 9–13. *The Spirit of the Lord comes upon him; he breaks his bonds, finds the jaw-bone of an ass, and therewith kills a* thousand *men,* 14–16. *He is sorely fatigued; and, being thirsty, God miraculously produces water from an opening of the ground in Lehi, and he is refreshed,* 17–19. *He judges Israel in the time of the Philistines* twenty *years,* 20.

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BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his [a] wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I [b] verily thought that thou hadst utterly hated her; therefore I gave her to thy [c] companion: *is* not her younger sister fairer than she? take her, I pray thee, instead of her.

3 And Samson said concerning them, [e] Now shall I be more blameless than the Philistines, though I do them a displeasure.

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4 And Samson went and caught three hundred foxes, and took [f] firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

[a] Chap. xiv. 2.——[b] Chap. xiv. 16.——[c] Chap. xiv. 20.——[d] Heb. *let her be thine.*

[e] Or, *Now shall I be blameless from the Philistines, though,* &c.
[f] Or, *torches.*

NOTES ON CHAP. XV.

Verse 1. *Visited his wife with a kid*] On her betraying him, he had, no doubt, left her in great disgust. After some time his affection appears to have returned: and, taking a kid, or perhaps a *fawn*, as a present, he goes to make reconciliation, and finds her given to his brideman; probably, the person to whom she betrayed his riddle.

Verse 2. *Thou hadst utterly hated her*] As he was conscious she had given him great cause so to do.

Her younger sister] The father appears to have been perfectly sincere in this offer.

Verse 4. *Went and caught three hundred foxes*] There has been much controversy concerning the meaning of the term שׁוּעָלִים *shualim*, some supposing it to mean *foxes* or *jackals*, and others *handfuls* or *sheaves of corn*. Much of the force of the objections against the common version will be diminished by the following considerations:—

1. Foxes, or jackals, are common and gregarious in that country.

2. It is not hinted that Samson collected them *alone*; he might have employed several hands in this work.

3. It is not said he collected them all in *one day*; he might have employed several days, as well as many persons, to furnish him with these means of vengeance.

4. In other countries, where ferocious beasts were less numerous, great multitudes have been exhibited at once. *Sylla*, in a public show to the Roman citizens, exhibited *one hundred* lions; *Cæsar*, *four hundred*; and *Pompey*, nearly *six hundred*. The Emperor *Probus* let loose in the theatre, at one time, *one thousand* ostriches, *one thousand* stags, *one thousand* wild boars, *one thousand* does, and a countless multitude of other wild animals: at another time he exhibited *one hundred* leopards from Libya, *one hundred* from Syria, and *three hundred* bears.—See *Flavius Vopiscus* in the Life of *Probus*, cap. xix., beginning with *Dedit Romanis etiam voluptates*, &c.

That foxes, or the creature called *shual*, abounded in Judea, is evident from their frequent mention in Scripture, and from several places bearing their name. 1. It appears they were so numerous that even their cubs ruined the vineyards; see Cant. ii. 15: *Take us the foxes, the little foxes, that spoil our vines.* Jeremiah complains that the *foxes* had occupied the mountains of Judea, Lam. v. 18. They are mentioned as making incursions into *enclosures*, &c., Neh. iv. 3. Ezekiel compares the numerous false prophets to these animals, chap. xiii. 4. In Josh. xv. 28 we find a place called *Hazar Shual*, "the court of the *foxes*:" and in chap. xix. 42 a place called *Shaal-abbin*, "the *foxes*;" no doubt from the number of those animals in that district. And mention is made of the *land of Shual*, or of the *fox*, 1 Sam. xiii. 17.

The creature called *shual* is represented by travel-

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6 Then the Philistines said, Who hath done this? And they answered, Samson the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. [g] And the Philistines came up and burnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves [h] in Lehi.

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10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [i] went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* [k] rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee

[g] Chap. xiv. 15.——[h] Ver. 19.

[i] Heb. *went down.*——[k] Chap. xiv. 4.

lers and naturalists who have been in Judea, as an animal between a wolf and a fox. *Hasselquist*, who was on the spot, and saw many of them, calls it the *little Eastern fox*. They are frequent in the East, and often destroy infirm persons and children.

Dr. *Kennicott*, however, objects to the common interpretation; and gives reasons, some of which are far from being destitute of weight. "The *three hundred foxes*," says he, "caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider whether the words may not admit a more rational interpretation: for, besides the improbability arising here from the *number* of these *foxes*, the *use* made of them is also very strange. If these animals were tied *tail to tail*, they would probably pull contrary ways, and consequently stand still; whereas a firebrand tied to the tail of each fox singly would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked, that the word שועלים *shualim*, here translated *foxes*, signifies also *handfuls*, Ezek. xiii. 19, *handfuls of barley*; if we leave out that one letter ו *vau*, which has been inserted or omitted elsewhere, almost at pleasure. No less than *seven* Hebrew MSS. want that letter here, and read שיעלים *shealim*. Admitting this version, we see that Samson took *three hundred handfuls* or *sheaves of corn*, and *one hundred and fifty firebrands*; that he turned the sheaves *end* to *end*, and put a firebrand between the two ends in the midst; and then, setting the brands on fire, sent the fire into the standing corn of the Philistines. The same word is now used twice in one chapter, (Ezek. xiii. 4 and 19;) in the former verse signifying *foxes*, in the latter *handfuls*: and in 1 Kings xx. 10, where we render it *handfuls*, it is *αλωπεξι*, *foxes*, in the Greek version."—*Remarks on Select Passages.*

The reasoning of Dr. Kennicott in the first part of this criticism has already been answered; other parts shall be considered below. Though there are seven MSS. which agree in the reading contended for by Dr. Kennicott, yet all the *versions* are on the other side. I see no improbability in the common version.

Turned tail to tail] Had he put a firebrand to each, which Dr. Kennicott thinks more reasonable, the creature, naturally terrified at fire, would have instantly taken to *cover*; and thus the design of Samson would have been frustrated. But, tying *two* of them *together by their tails*, they would frequently thwart each other in running, pull hither and thither, and thus make the greater devastation. Had he tied them all together, the confusion would have been so great that no execution could have been done.

Verse 6. *Burnt her and her father*] This was probably done to *appease* Samson: as they saw he had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in the following verse: *And Samson said—Though ye have done this, yet will I be avenged of you*; that is, I am not yet satisfied: ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Verse 8. *He smote them hip and thigh*] This also is variously understood; but the general meaning seems plain; he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them: and, according to the custom of *wrestlers*, *trip up their feet*, and then bruise them to death. Some translate *heaps upon heaps*; others, *he smote horsemen and footmen*; others, *he wounded them from their legs to their thighs*, &c., &c. See the different *versions*. Some think in their running away from him he *kicked* them down, and then trod them to death: thus his *leg* or *thigh* was against their *hip*; hence the expression.

The top of the rock Etam.] It is very likely that this is the same place as that mentioned 1 Chron. iv. 32; it was in the tribe of Simeon, and on the borders of Dan, and probably a *fortified* place.

Verse 10. *To bind Samson are we come up*] It seems they did not wish to come to an open rupture with the Israelites, provided they would deliver up him who was the cause of their disasters.

Verse 11. *Three thousand men of Judah went*] It appears evidently from this that Samson was strongly posted, and they thought that no less than *three thousand* men were necessary to reduce him.

Verse 12. *That ye will not fall upon me yourselves.*] He could not bear the thought of contending with and

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into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 *And* when he came unto Lehi, the Philistines shouted against him: and [c] the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [m] loosed from off his hands.

15 And he found a [n] new jaw-bone of an ass, and put forth his hand, and took it, and [o] slew a thousand men therewith.

16 And Samson said, With the jaw bone of an ass, [p] heaps upon heaps, with the jaw of an ass have I slain a thousand men.

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17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place [q] Ramath-lehi.

18 And he was sore athirst, and called on the LORD, and said, [r] Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave a hollow place that *was* in [s] the jaw, and there came water thereout; and when he had drunk, [t] his spirit came again, and he revived: wherefore he called the name thereof [u] En-hakkore, which *is* in Lehi unto this day.

20 [v] And he judged Israel [w] in the days of the Philistines twenty years.

[l] Chap. iii. 10; xiv. 6.——[m] Heb. *were melted.*——[n] Heb. *moist.* [o] Chap. iii. 31; Lev. xvi. 8; Josh. xxiii. 10.——[p] Heb. *a heap, two heaps.*——[q] That is, *the lifting up of the jaw-bone*, or, *casting away of the jaw-bone.*——[r] Psa. iii. 7.

[s] Or, *Lehi.*——[t] Gen. xlv. 27; Isa. xl. 29.——[u] That is, *the well of him that called*, or *cried*; Psa. xxxiv. 6.——[v] He seems to have judged southwest Israel during twenty years of their servitude of the Philistines.——[w] Chap. xiii. 1.

slaying his own countrymen; for there is no doubt that he could have as easily rescued himself from their hands as from those of the Philistines.

Verse 13. *They bound him with two new cords*] Probably his *hands* with one and his *legs* with the other.

Verse 14. *When he came unto Lehi*] This was the name of the *place* to which they brought him, either to put him to death, or keep him in perpetual confinement.

Shouted against him] His capture was a matter of public rejoicing.

Verse 15. *He found a new jaw-bone of an ass*] I rather think that the word טריה *teriyah*, which we translate *new*, and the margin *moist*, should be understood as signifying the *tabia* or *putrid state* of the ass from which this jaw-bone was taken. He found there a dead ass in a state of putrefaction; on which account he could the more easily separate the jaw from its integuments; this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But were we to understand it of a *fresh jaw-bone*, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

With the jaw-bone of an ass, heaps upon heaps] I cannot see the propriety of this rendering of the Hebrew words בלחי החמור חמרתים *bilchi hachamor, chamor chamorathayim*; I believe they should be translated thus:—

"With the jaw-bone of this ass, an ass (the foal) of two asses;

"With the jaw-bone of this ass I have slain a thousand men."

This appears to have been a triumphal song on the occasion; and the words are variously rendered both by the versions, and by expositors.

Verse 17. *Ramath-lehi.*] The *lifting up* or *casting away of the jaw-bone.* Lehi was the name of the place before, *Ramath* was now added to it here; he *lifted up* the jaw-bone against his enemies, and slew them.

Verse 18. *I die for thirst*] The natural consequence of the excessive fatigue he had gone through in this encounter.

Verse 19. *God clave a hollow place that* was *in the jaw*] אשר בלחי *asher ballechi, that was in Lehi*, that is, there was a *hollow* place in this Lehi, and God caused a fountain to spring up in it. Because the place was *hollow* it was capable of containing the water that rose up in it, and thus of becoming a *well*.

En-hakkore] *The well of the implorer*; this name he gave to the *spot* where the water rose, in order to perpetuate the bounty of God in affording him this miraculous supply.

Which is in Lehi unto this day.] Consequently not IN the *jaw-bone of the ass*, a most unfortunate rendering.

Verse 20. *He judged Israel—twenty years.*] In the margin it is said, *He seems to have judged southwest Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of עשרים שנה *esrim shanah, twenty years*, the Jerusalem Talmud has ארבעים שנה *arbaim shanah, forty years*; but this reading is not acknowledged by any MS. or version. According to Calmet, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the high priest *Eli*.

THE burning of the Philistines' corn by the means of foxes and firebrands is a very remarkable circumstance; and there is a story told by Ovid, in the 4th book of his *Fasti*, that bears a striking similitude to this; and is supposed by some learned men to allude

to *Samson* and his *foxes*. The poet is at a loss to account for this custom, but brings in an old man of Carseoli, with what must have appeared to himself a very unsatisfactory solution. The passage begins as follows:—

Tertia post Hyadas cum lucerit orta remotas,
Carcere partitos Circus habebit equos
Cur igitur missæ vinctis ardentia tædis
Terga *ferant* vulpes, *causa docenda mihi?*
Vid. Ovid, *Fastor.* lib. iv., ver. 679.

The substance of the whole account, which is too long to be transcribed, is this: It was a custom in Rome, celebrated in the month of April, to let loose a number of *foxes* in the circus, with lighted flambeaux on their backs; and the Roman people took pleasure in seeing these animals run about till roasted to death by the flames with which they were enveloped. The poet wishes to know what the origin of this custom was, and is thus informed by an old man of the city of Carseoli: "A frolicksome young lad, about ten years of age, found, near a thicket, a fox that had stolen away many fowls from the neighbouring roosts. Having enveloped his body with hay and straw, he set it on fire, and let the fox loose. The animal, in order to avoid the flames, took to the standing corn which was then ready for the sickle; and the wind, driving the flames with double violence, the crops were everywhere consumed. Though this transaction is long since gone by, the commemoration of it still remains; for, by a law of this city, every fox that is taken is burnt to death. Thus the nation awards to the foxes the punishment of being burnt alive, for the destruction of the ripe corn formerly occasioned by one of these animals."

Both *Serrarius* and *Bochart* reject this origin of the custom given by Ovid; and insist that the custom took its rise from the burning of the Philistines' corn by Samson's foxes. The *origin* ascribed to the custom by the Carseolian they consider as too frivolous and unimportant to be commemorated by a national festival. The *time* of the observation does not accord with the time of *harvest* about Rome and in Italy, but it perfectly accords with the time of harvest in Palestine, which was at least as early as April. Nor does the circumstance of the fox wrapped in hay and let loose, the hay being set on fire, bear any proper resemblance to the foxes let loose in the circus with burning brands on their backs.

These learned men therefore conclude that it is much more natural to suppose that the Romans derived the custom from Judea, where probably the burning of the Philistines' corn might, for some time, have been annually commemorated.

The whole account is certainly very singular, and has not a very satisfactory solution in the old man's tale, as related by the Roman poet.

All public institutions have had their origin in *facts*; and if, through the lapse of time or loss of records, the original facts be lost, we may legitimately look for them in cases where there is so near a resemblance as in that above.

CHAPTER XVI.

Samson comes to Gaza; they lay wait for him; he rises by night, and carries away the city gates, 1–3 *Falls in love with Delilah,* 4. *The lords of the Philistines promise her money if she will obtain from Samson the secret in which his strength lay,* 5. *By various artifices she at last obtains this; and communicates it to the Philistines, who seize and bind him, put out his eyes, and cause him to grind in the prison-house,* 6–21. *At a public festival to Dagon he is brought out to make sport; when, being weary, he requests to be placed between the two pillars which supported the roof of the house, on which* three thousand *men and women were stationed to see him make sport,* 22–27. *He prays to God to strengthen him, and pulls down the pillars; by which (the house falling) both himself, the lords of the Philistines, and a vast multitude of the people, are slain,* 28–30. *His relatives come and take away his body, and bury it,* 31.

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THEN went Samson to Gaza, and saw there a [a] harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [b] compassed *him* in, and laid wait for him all night in the gate of the city, and were

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[a] Heb. *a woman a harlot.*

[b] 1 Sam. xxiii. 26; Psa. cxviii. 10, 11, 12; Acts ix. 24.

NOTES ON CHAP. XVI.

Verse 1. *Then went Samson to Gaza, and saw there a harlot*] The Chaldee, as in the former case, renders the clause thus: *Samson saw there a woman, an inn-keeper.* Perhaps the word זונה *zonah* is to be taken here in its *double* sense; one who keeps a house for the entertainment of travellers, and who also prostitutes her person.

Gaza was situated near the Mediterranean Sea, and was one of the most southern cities of Palestine. It has been supposed by some to have derived its name from the *treasures* deposited there by Cambyses, king of the Persians; because they say *Gaza*, in *Persian*, signifies *treasure*; so Pomponius Mela, and others. But it is more likely to be a Hebrew word, and that this city derived its name, עזה *azzah*, from עז *azaz*, *to be strong*, it being a strong or well fortified place.

The Hebrew ע *ain* in this word is, by the *Septuagint*, the *Arabic*, and the *Vulgate*, rendered *G*; hence instead of *azzah*, with a strong guttural breathing, we

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[c] quiet all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, [d] bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron.

4 And it came to pass afterward, that he loved a woman [e] in the valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, [f] Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [g] afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

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7 And Samson said unto her, If they bind me with seven [h] green [i] withs that were never dried, then shall I be weak, and be as [k] another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [l] toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

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[c] Heb. *silent.*——[d] Heb. *with the bar.*——[e] Or, *by the brook.* [f] Chap. xiv. 15; see Prov. ii. 16–19; v. 3–11; vi. 24, 25, 26; vii. 21, 22, 23.——[g] Or, *humble.*——[h] Or, *new cords.*——[i] Heb. *moist.* [k] Heb. *one.*——[l] Heb. *smelleth.*

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have *Gaza*, a name by which this town could not be recognised by an ancient Hebrew.

Verse 2. *They compassed* him *in*] They shut up all the avenues, secured the gates, and set persons in ambush near them, that they might attack him on his leaving the city early the next morning.

Verse 3. *Took the doors of the gate*] Though Samson was a very strong man, yet we do not find that he was a *giant*; consequently we may conjecture that the gates of the city were not very large, as he took at once the *doors*, the *two posts*, and the *bar*, with him. The *cities* of those days would appear to disadvantage among modern *villages*.

A hill—before Hebron.] Possibly there were *two* Hebrons; it could not be the city generally understood by the word Hebron, as that was about twenty miles distant from Gaza: unless we suppose that על פני חברון *al peney Chebron* is to be understood of the road *leading to Hebron*: he carried all to the top of that hill which was on the road leading to Hebron.

Verse 4. *He loved a woman in the valley of Sorek*] Some think Samson took this woman for his *wife*; others, that he had her as a *concubine*. It appears she was a Philistine; and however strong his love was for her, she seems to have had none for him. He always matched improperly, and he was cursed in all his matches. Where the *valley* or *brook* of *Sorek* was, is not easy to be ascertained. Eusebius and Jerome say it lay southward of *Eleutheropolis*; but where was Eleutheropolis? Ancient writers take all their measurements from this city; but as it is nowhere mentioned in the Scriptures, it is impossible to fix its situation, for we know not its ancient name.

Verse 5. *See wherein his great strength lieth*] They saw that his *stature* was not remarkable: and that, nevertheless, he had most extraordinary strength; therefore they supposed that it was the effect of some *charm* or *amulet*. The lords of the Philistines were the five following: Gaza, Gath, Askelon, Ekron, and Ashdod. All these considered Samson as a public enemy; and they promised this bad woman a large sum of money if she would obtain from him the important secret wherein his strength lay, that, depriving him of this *supernatural power*, they might be able to reduce him to bondage.

Verse 7. *Seven green withs*] That is, any kind of *pliant, tough wood*, twisted in the form of a cord or rope. Such are used in many countries formed out of *osiers, hazel*, &c. And in Ireland, very long and strong ropes are made of the *fibres of bog-wood*, or the larger roots of the fir, which is often dug up in the *bogs* or *masses* of that country. But the *Septuagint*, by translating the Hebrew יתרים לחים *yetharim lachim* by νευραις ὑγραις, and the *Vulgate* by *nerveeis funibus*, understand these bonds to be *cords made of the nerves of cattle*, or perhaps rather out of *raw hides*, these also making an exceedingly strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad, and after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry this latter species of cord is called the *tug*, and is chiefly used for agricultural purposes, particularly for drawing the *plough* and the *harrow*, instead of the *iron chains* used in other countries.

Verse 9. *Men lying in wait*] They probably did not appear, as Samson immediately broke his bonds when this bad woman said, *The Philistines* be *upon thee*

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11 And he said unto her, If they bind me fast with new ropes [m] that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 And she said unto him, [n] How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

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16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [o] vexed unto death;

17 That he [p] told her all his heart, and said unto her, [q] There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 [r] And she made him sleep upon her knees; and she called for a man, and caused

[m] Heb. *wherewith work hath not been done.*——[n] Chapter xiv. 16. [o] Heb. *shortened.*

[p] Mic. vii. 5.——[q] Num. vi. 5; chap. xiii. 5.——[r] Proverbs vii. 26, 27.

Verse 11. *If they bind me fast with new ropes*] Samson wishes to keep up the opinion which the Philistines held; viz., that his mighty strength was the effect of some *charm*; and therefore he says, *Seven green withs which had not been dried; new ropes that were never occupied; weave the seven locks of my hair with the web*, &c.; the *green* withs, the *new* ropes, and the number *seven*, are such matters as would naturally be expected in a charm or spell.

Verse 13. *The seven locks of my head*] Probably Samson had his long hair plaited into *seven divisions*, and as his vow of a Nazarite obliged him to *wear his hair*, so, *seven* being a number of perfection among the Hebrews, his hair being divided into *seven locks* might more particularly point out the *perfection* designed by his *Nazarite state*.

Every person must see that this verse ends abruptly, and does not contain a full sense. Houbigant has particularly noticed this, and corrected the text from the *Septuagint*, the reading of which I shall here subjoin: Εαν ὑφανῃς τας ἑπτα σειρας της κεφαλης μου συν τῳ διασματι, και εγκρουσῃς τῳ πασσαλῳ εις τον τοιχον, και εσομαι ὡς εις των ανθρωπων ασθενης· Και εγενετο εν τῳ κοιμασθαι αυτον, και ἐλαβε Δαλιδα τας ἑπτα σειρας της κεφαλης αυτου, και ὑφανεν εν τῳ διασματι, και επηξε τῳ πασσαλῳ εις τον τοιχον; "If thou shalt weave the seven locks of my head with the web, *and shalt fasten them with the pin in the wall, I shall become weak like other men: And so it was that, when he slept, Dalida took the seven locks of his head, and wove them with the web, and fastened it with the* pin *to the wall*, and said unto him," &c. All the words printed here in *italic*, are wanting in the present Hebrew copies; but are preserved in the *Septuagint*, and are most obviously necessary to complete the sense; else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.

Verse 16. *His soul was vexed unto death*] What a consummate *fool* was this *strong* man! Might he not have seen, from what already took place, that Delilah intended his ruin? After trifling with her, and lying thrice, he at last commits to her his fatal secret, and thus becomes a traitor to himself and to his God. Well may we adopt the sensible observation of Calmet on this passage: *La foiblesse du cœur de Samson, dans toute cette histoire, est encore plus etonnante que la force de son corps;* "The weakness of Samson's heart in the whole of this history, is yet more astonishing than the strength of his body."

Verse 17. *If I be shaven, then my strength will go from me*] The miraculous strength of Samson must not be supposed to reside either in his *hair* or in his *muscles*, but in that *relation* in which he stood to God as a Nazarite, such a person being bound by a solemn vow to walk in a strict conformity to the laws of his Maker. It was a part of the Nazarite's vow to permit no razor to pass on his head: and his long *hair* was the mark of his Nazirate, and of his vow to God. When Samson permitted his hair to be shorn off, he renounced and broke his Nazir vow; in consequence of which God abandoned him; and therefore we are told, in ver 20, that *the Lord was departed from him*.

Verse 19. *She began to afflict him*] She had probably tied his hands slyly, while he was asleep, and after having cut off his hair, she began to insult him before she called the Philistines, to try whether he were really reduced to a state of weakness. Finding he could not disengage himself, she called the Philis-

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him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD [s] was departed from him.

21 But the Philistines took him, and [t] put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.

22 Howbeit the hair of his head began to grow again, [u] after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

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24 And when the people saw him, they [v] praised their god: for they said Our god hath delivered into our hands our enemy, and the destroyer of our country [w] which slew many of us.

25 And it came to pass, when their hearts were [x] merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he [y] made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

[s] Num. xiv. 9, 42, 43; Josh. vii. 12; 1 Sam. xvi. 14; xviii. 12; xxviii. 15, 16; 2 Chron. xv. 2.——[t] Heb. *bored out.*

[u] Or, *as when he was shaven* ——[v] Daniel v. 4.——[w] Heb. *and who multiplied our slain.*——[x] Chap. ix. 27.——[y] Heb. *before them.*

tines, and he, being alarmed, rose up, thinking he could exert himself as before, *and shake himself*, i. e., disengage himself from his bonds and his enemies: but *he wist not that the Lord was departed from him*; for as Delilah had cut off his locks while he was *asleep*, he had not yet perceived that they were gone.

Verse 21. *Put out his eyes*] Thus was the lust of the eye, in looking after and gazing on strange women, punished. As the Philistines did not know that his strength might not return, they put out his eyes, that he might never be able to plan any enterprise against them.

He did grind in the prison-house] Before the invention of *wind* and *water-mills*, the grain was at first bruised between two stones, afterwards ground in *hand-mills*. This is practised in China and in different parts of the East still; and *women* and *slaves* are the persons who are obliged to turn these mills.

Such instruments were anciently used in this country, and called *querns*, from the Anglo-Saxon cpeopn and cpyrn *cweorn* and *cwyrn*, which has the signification of a *mill*; hence cpeopn ꝥan *cweorn stan*, a millstone: and as *quern* conveys the notion of *grinding*, hence cpeopnetꝥ, *cweornteth*, the *dentes molares* or *grinders* in the jaws of animals. This clause of the verse is thus translated in the Saxon Octateuch: And pa Philiſtrel zefengon hine ſona—and ʒeleddon hine aweꝛ—to heopa hirꝛe. And on cpeaꝛnepne behceondeꝛon hine ʒiendon ærꝛ hiꝛa handcpyrne. "And the Philistines laid their fangs, (seized) him soon, and led him away to their burgh, (city,) and shut him up in prison, and made him grind at their *hand-querne*." So late as half a century ago I have seen these *querns* or hand-mills in *these* kingdoms.

Verse 22. *The hair of his head began to grow again*] And may we not suppose that, sensible of his sin and folly, he renewed his *Nazir vow* to the Lord, in consequence of which his supernatural strength was again restored?

Verse 23. *Unto Dagon their god*] Diodorus Siculus describes their god thus: Το μεν προσωπον εχει γυναικος, το δ' αλλο σωμα παν ιχθυος; "It had the head of a woman, but all the rest of the body resembled a fish." Dagon was called *Derceto* among the heathens.

Horace, in the following lines, especially in the *third* and *fourth*, seems to have in view the image of *Dagon*:—

> Humano capiti cervicem pictor equinam
> Jungere si velit; et varias inducere plumas,
> Undique collatis membris: ut *turpiter atrum*
> *Desinat in piscem mulier formosa superne*;
> Spectatum admissi risum teneatis amici?
>
> De Art. Poet., v. 1.

"Suppose a painter to a human head
Should join a horse's neck; and wildly spread
The various plumage of the feather'd kind
O'er limbs of different beasts, absurdly join'd;
Or if he gave to view a *beauteous maid*,
Above the waist with every charm array'd,
Should a *foul fish her lower parts* infold,
Would you not smile such pictures to behold?"
Francis.

Verse 25. *Call for Samson, that he may make us sport*] What the sport was we cannot tell; probably it was an exhibition of his prodigious strength. This seems to be intimated by what is said, ver. 22, of the restoration of his *hair*: and the exertions he was obliged to make will account for the *weariness* which gave him the pretence to ask for leave to *lean against the pillars*. Some think he was brought out to be a *laughing-stock*, and that he was variously *insulted* by the Philistines; hence the version of the Septuagint: και εμπαιζον αυτον, *and they buffeted him*. Josephus, Antiq. Jud. lib. v., cap. 8, s. 12, says: *He was brought out, ὁπως ενυβριωσιν αυτον παρα του ποτου, that they might insult him in their cups.*

A. M. 2884. B. C. 1120. An. Exod. Isr. 371. Anno ante I. Olymp. 344.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the [z] roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O LORD God, [a] remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and [b] on which it was borne up, of the one with his right hand, and of the other with his left.

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30 And Samson said, Let [c] me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and [d] buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

[z] Deut. xxii. 8.——[a] Jer. xv. 15.——[b] Or, *he leaned on them.*——[c] Heb. *my soul.*——[d] Chap. xiii. 25.

Verse 27. *Now the house was full of men*] It was either the prison-house, house of assembly, or a *temple* of Dagon, raised on pillars, open on all sides, and flat-roofed, so that it could accommodate a multitude of people on the top.

Verse 28. *Samson called unto the Lord*] It was in consequence of his *faith* in God that he should be strengthened to overthrow his enemies and the enemies of his country, that he is mentioned, Heb. xi., among those who were remarkable for their *faith*.

Verse 29. *The two middle pillars upon which the house stood*] Much learned labour has been lost on the attempt to prove that a building like this might stand on two pillars. But what need of this? There might have been as many pillars here as were in the temple of Diana at Ephesus, and yet the two centre pillars be the *key of the building*; these being once pulled down, the whole house would necessarily fall.

Verse 30. *So the dead which he slew*] We are informed that the house was *full of men and women*, with about *three thousand* of both sexes on the top; now as the whole house was pulled down, consequently the principal part of all these were slain; and among them we find there were the *lords of the Philistines*. The death of *these*, with so many of the inferior chiefs of the people, was such a crush to the Philistine ascendancy, that they troubled Israel no more for several years, and did not even attempt to hinder Samson's relatives from taking away and burying his dead body.

Verse 31. *He judged Israel twenty years.*] It is difficult to ascertain the *time* of Samson's magistracy, and the *extent* of country over which he presided. His jurisdiction seems to have been very limited, and to have extended no farther than over those parts of the *tribe of Dan* contiguous to the land of the Philistines. This is what our *margin* intimates on ver. 20 of chap. xv. Many suppose that *he* and *Eli* were contemporaries, Samson being rather an *executor of the Divine justice* upon the enemies of his people, than an *administrator* of the *civil* and *religious* laws of the Hebrews. Allowing Eli and Samson to have been contemporaries, this latter part might have been entirely committed to the care of Eli.

1. SAMSON does not appear to have left any posterity. His amours with the different women mentioned in the history were unproductive as to issue. Had he married according to the laws of his country, he would have been both a more useful and a more happy man, and not have come to a violent death.

2. We seldom find much *mental energy* dwelling in a body that in *size* and *bulk* greatly surpasses the *ordinary pitch* of man; and wherever there are great *physical powers*, we seldom find proportionate *moral faculties*. Samson was a man of a *little mind*, a slave to his passions, and the wretched dupe of his mistresses. He was not a *great* though he was a *strong* man; and even his muscular force would have been lost, or spent in beating the air, had he not been frequently under the impulse of the *Divine Spirit*. He often got himself into broils and difficulties from which nothing but supernatural interposition could have saved him. His attacks upon the Philistines were never *well planned*, as he does not appear to have asked counsel from God; indeed, he seems to have consulted nothing but his own passions, particularly those of *inordinate* love and *revenge*; and the last effort of his extraordinary strength was, not to avenge his people for the oppressions which they had suffered under the Philistinian yoke, nor to avenge the quarrel of God's covenant against the enemies of his truth, but to be *avenged of the Philistines for the loss of his two eyes*.

3. Samson is a solemn proof how little corporeal *prowess* avails where *judgment* and *prudence* are wanting, and how dangerous all such gifts are in the hands of any man who has not his passions under proper discipline, and the fear of God continually before his eyes.

4. A *parallel* has been often drawn between Samson and our blessed Lord, of whom he has been supposed to be a *most illustrious type*. By a fruitful imagination, and the torture of words and facts, we may force resemblances everywhere: but that not one will *naturally* result from a cool comparison between Jesus Christ and Samson, is most demonstrable. A more exceptionable character is not to be found in the sacred oracles. It is no small dishonour to Christ to

be thus compared. There is no resemblance in the *qualities* of Samson's mind, there is none in his moral conduct, that can entitle him even to the most distant comparison with the chaste, holy, benevolent, and immaculate Jesus. That man dishonours the law of unchangeable righteousness, who endeavours to make Samson a type of any thing or person that can be called holy, just, and pure.

5. Those who compare him to *Hercules* have been more successful. Indeed, the heathen god of strength appears to have been borrowed from the Israelitish judge; but if we regard what is called the *choice of Hercules*, his preference of *virtue* to *pleasure*, we shall find that the heathen is, morally speaking, vastly superior to the Jew. M. *De Lavaur*, in his *Conference de la Fable avec l' Histoire Sainte*, vol. ii., p. 1, has traced the parallel between Hercules and Samson in the following manner:—

"Hercules was figured by the poets as supernatural both in his birth and actions, and was therefore received by the people as a god of the first order. They attributed to him the miracles wrought by several illustrious chiefs among the people of God, which they found described in the sacred oracles, more ancient than their most ancient accounts, or which they had learned by tradition, and their commerce with the Egyptians and Phœnicians, who were spread through various countries, but particularly in Greece. It is also to the time of these chiefs, and to the government of the Israelites by their judges, that the heroes and grand events of fable owe their origin; to which time, indeed, they are referred by the common consent of authors, sacred and profane.

"Every ancient nation, which had writers who left monuments of their country's glory, had a Hercules of its own, forged on the same plan. Varro reckons more than forty, and Cicero reckons six. (Book iii. *De Natura Deorum.*)

"Herodotus, (book ii., entitled *Euterpe,*) only speaks of the Egyptian and Greek Hercules. Although a Greek himself, this father of history, as Cicero calls him, who lived the nearest of any of these writers to the period he describes, informs us that Greece had borrowed its Hercules from Egypt, and that Amphitryon his father, and Alcmena his mother, were both Egyptians; so that, notwithstanding the desire the Greeks had to make Hercules a native of their country, they could not conceal his origin, which was either Egyptian or Hebrew; for the Greeks and Phœnicians looked upon the Israelites, who were settled in Canaan or Phœnicia, as Egyptians, whose ancestors, after residing in Egypt some centuries, had certainly come from that country.

"M. Jaquelot, in his '*Treatise on the Existence of God*,' believes that the Tyrian Hercules, who was the most ancient, was no other than Joshua. But St. Augustine (*City of God*, book xviii., chap. 19) has made it appear that it was after Samson (because of his prodigious and incomparable strength) that they forged their Hercules; first in Egypt, afterwards in Phœnicia, and lastly in Greece, each of whose writers has united in him all the miraculous actions of the others. In fact, it appears that Samson, judge of the Israelites from about A. M. 2867 to 2887, celebrated in the book of Judges, and mentioned by Josephus in his history, is the original and essential Hercules of fable: and although the poets have united these several particulars, drawn from Moses and Joshua, and have added their own inventions; yet the most capital and considerable belong to Samson, and are distinguished by characteristics so peculiar to him, as to render *him* easily discerned throughout the whole.

"In Hebrew the name of Samson (שמשון) signifies the *sun*, and in Syriac (servitium vel ministerium ejus) *subjection to some one, servitude*. Macrobius says that the name of Hercules signifies only the *sun*; for, he adds, in Greek Heracles means, *it is glory of the air*, or *the light of the sun*. The Greeks and Egyptians have exactly followed the Syriac signification by imposing on their Hercules, during the whole of his life, a subjection to Eurystheus in all his exploits, and who appointed him his famous enterprises. This necessity they attribute to fate and the law of his birth. Having spoken of his name, we will now examine the circumstances of his birth, as mentioned in the sacred writings, Judg., chap. xiii., and in the History of the Jews, chap. x.

"Manoah, of the tribe of Dan, had married a woman who was barren, which led them to pray earnestly that the Lord would bless them with an offspring. One day, this woman being alone, an angel appeared to her, and told her he was sent by God to inform her she should have a son of the most extraordinary strength, who was to raise the glory of their nation, and to humble their enemies. Upon the arrival of her husband, she imparted to him the message and discourse of the angel. Some time after this heavenly messenger showed himself to them both as they were in the house together, and ascended up to heaven in their sight, after having confirmed the promises made before to the woman, who soon after became pregnant, and was in due time delivered of Samson.

"The singular birth of Hercules, in fable, is similar to the above account, with a trifling alteration taken from the ideas the poets entertained of their gods. Amphitryon, the most considerable person and the chief of the Thebans, had married Alcmena, whom he loved to distraction, but had not any children by her. Jupiter, desirous of making her the mother of Hercules, repaired to Alcmena one night, in the absence and under the figure of her husband. On Amphitryon's return, his wife said she had seen him before, on such a night, mentioning the visit she had received. Amphitryon, transported with jealousy, and enraged with his wife, whatever good opinion he might entertain of her virtue, would neither be appeased nor consoled till Jupiter appeared to vindicate her conduct; and, in order to convince Amphitryon of his being a god, visibly ascended up to heaven, after informing him that he alone had visited Alcmena, assuring him of her virtue, and promising him a son, who was to be distinguished for his strength; whose glory was to confer honour on his race and family; who was to humble their enemies; and who, finally, was to be immortal.

"The Spirit of God, with which Samson was from the very first endowed, caused him, even in his youth, to effect prodigies of strength. He once met with a furious young lion which attacked him; Samson, then

unarmed, immediately rent the lion in pieces, as if it had been a lamb; and, resolving to revenge himself upon the Philistines, who had grievously afflicted the children of Israel, he slew vast numbers of them at different times, weakened them excessively, and thus began to deliver Israel out of the hands of their enemies as the angel had predicted.

"Fable, likewise, causes Hercules to perform exploits requiring prodigious strength; but, as its exaggerations are beyond all bounds, it attributes to him, while still an infant, the strangling enormous serpents which fell upon him in his cradle; and the first and most illustrious exploit of his youth was the defeat of a terrible lion in the Nemæan forest, which he slew without the help of any weapon of defence: the skin of this lion he afterwards wore as a garment. He likewise formed and executed the design of delivering his country from the tyrannic oppression of the Myrmidons. We ought not to be surprised that fable, which disfigures so many events by transforming them to its fancy, has altered the other adventures of Samson; that it has added to them others of its own invention; that it attributes to him the actions of other chiefs and heroes, and ascribes some of the performances of Samson to other persons than Hercules; for this reason we find the account of the foxes Samson caught and tied by the tail preserved indeed, but transferred to another country.

"Fable then borrows in favour of our hero, Hercules, the miracle which God wrought for Joshua, when he assisted the Gibeonites against the five kings of the Amorites, when the Lord cast down great stones upon them from heaven, so that more of those who fled from the Israelites perished by the hail than did by the sword. In imitation of this miracle, fable says (Pliny, book iii., chap. iv.; Pomponius Mela, De Situ Orbis, book ii., chap. v.) that when Hercules was engaged in a combat with the Ligurians, Jupiter assisted him by sending him a shower of stones. The quantity of stones which are still to be seen on the plains of Crau (called by the ancients Campi Lapidei) in Provence, has occasioned the poets to consider this place as the theatre of the above miracle.

"The jaw-bone of the ass, rendered so famous from Samson having slain one thousand Philistines with it, has been changed into the celebrated club of Hercules with which he defeated giants, and slew the many enemies that opposed him. The similarity of the Greek words *κορδη* and *κορυνη* may have given rise to this alteration; *corre* signifying *jaw*, and *corune*, a *mace* or *club*. The change of one of these words for the other is not difficult, especially as it seemed more suitable to arm Hercules with a club than with the jaw-bone of an ass. But fable has, however, more clearly preserved the miracle of the spring of water that God produced in this bone, to preserve Samson from perishing with thirst, after the defeat of the Philistines; for it relates that when Hercules had slain the dragon that guarded the golden apples in the garden of the Hesperides, and he was in danger of perishing with thirst in the scorching deserts of Libya, the gods caused a fountain to issue from a rock he struck with his foot; Apol. book xxxvi. of Argonauts, ver. 1446.

"The extraordinary strength of Samson was accompanied with a constant and surprising weakness, viz., his love for women. These two characteristics compose his history, and are equally conspicuous throughout the whole of his life: the latter however predominated; and after having frequently exposed him to great danger, at length completed his ruin. Fable has not omitted this characteristic weakness in its Hercules; in him this passion was excited by every woman that presented herself to his view; it led him to the performance of many base actions, and, after precipitating him into several dangers, at length put an end to his miserable existence. Samson, who well knew that his strength depended upon the preservation of his hair, was so imprudent as to impart this secret to Delilah, his mistress. This woman, whose sole design in importuning him was to betray him, cut his hair off while asleep, and delivered him, thus deprived of all his strength, into the hands of the Philistines, who took from him both his liberty and eyesight, and treated him as the vilest and most wretched of slaves. Tradition, which spoils and disfigures the ancient histories and those of distant countries, has transferred this adventure to Nisus, king of Megara, and his daughter Scylla. Megara was also the name of one of Hercules' wives, the daughter of Creon, king of Thebes. The name of Scylla is taken from the crime and impiety of the daughter of Nisus, from the Greek verb *συλαω*, *sulao*, which signifies to *rob* or *strip with impiety*. The destiny or welfare of Nisus depended on the preservation of a lock of purple hair which grew on his head. Scylla, having conceived an affection for Minos, who was at that time besieging the capital of her father's kingdom, betrayed her parent, cut off this lock of purple hair while he was asleep, and delivered him into the hands of his enemy. Nisus lost both his senses and his life, and, according to fable, was changed into a bird.—*Ovid, Met.*, book viii.

"But the most remarkable and striking event in the history of Samson, is that by which he lost his life. The Philistines, when offering solemn sacrifices to their god, by way of thanksgiving for his having delivered into their hands their formidable enemy, caused Samson to be brought out of prison, in order to make a laughing-stock of him. Samson, as though wishing to rest himself, requested his conductors to let him lean against the pillars which supported the temple, which was at that time filled with a great multitude of persons, among whom were many princes of the Philistines. Samson then, invoking the Lord, and exerting all his strength, which was returning with the growth of his hair, laid hold of the pillars with both his hands, and shook them so violently as to pull the building down upon the whole multitude therein assembled. By this fatal catastrophe Samson killed a greater number of Philistines than he had done during his life.

"Fable and tradition could not efface this event in the copy of Samson, which is Hercules. Herodotus relates it as a fabulous tradition, invented by the Greeks, and rejects it as having no foundation either in the history itself, or in the manners and customs of the Egyptians; among whom the Greeks say this event had happened. They relate (says this historian, book ii., entitled *Euterpe*, p. 47) that Hercules, having fallen into the hands of the Egyptians, was condemned to be

sacrificed to Jupiter. He was adorned like a victim, and led with much pomp to the foot of the altar: after permitting himself to be conducted thus far, and stopping a moment to collect his strength, he fell upon and massacred all those who were assembled to be either actors in, or spectators of, this pompous sacrifice, to the number of many thousands.

"The conformity between these adventures of Samson and Hercules is self-evident, and proves beyond a doubt that the fable of the one was composed from the history of the other. The remark of Herodotus respecting the impossibility of this last adventure, according to the Greek tradition, and the folly of attributing it to the Egyptians, serves to confirm the truth of its having been borrowed, and of its being but a disfigured copy, whose original must be sought for elsewhere.

"In fact, it appears that Samson, judge of the Israelites, particularly mentioned in the book of Judges, and by Josephus, Ant. lib. v., c. 10, is the original and essential Hercules of fable; and although the poets have united some particulars drawn from Moses and Joshua, and have added their own inventions, yet the most capital and considerable belong to Samson, and are distinguished by characteristics so peculiar to him, as render him easily discernible throughout the whole."

The above is the substance of what M. De Lavaur has written on the subject, and contains, as some think, a very clear case; and is an additional proof how much the *heathens* have been indebted to the *Bible*.

CHAPTER XVII.

Micah, an Ephraimite, restores to his mother eleven hundred *shekels of silver, which he had taken from her* 1, 2. *She dedicates this to God; and out of a part of it makes a graven image and a molten image, and sets them up in the house of Micah,* 3, 4; *who consecrates one of his sons to be his priest,* 5. *He afterwards finds a Levite, whom he consecrates for a priest, and gives him annually* ten *shekels of silver, with his food and clothing,* 6–13.

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AND there was a man of Mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [a] Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to [b] make a graven image and a molten image: now therefore I will restore it unto thee.

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4 Yet he restored the money unto his mother; and his mother [c] took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had a house of gods, and made an [d] ephod, and [e] teraphim, and [f] consecrated one of his sons, who became his priest.

[a] Gen. xiv. 19; Ruth iii. 10.—[b] See Exodus xx. 4, 23; Lev. xix. 4.—[c] Isa. xlvi. 6.—[d] Chap. viii. 27.

[e] Gen. xxxi. 19, 30; Hos. iii. 4.—[f] Heb. *filled the hand*; Exod. xxix. 9; 1 Kings xiii. 33.

NOTES ON CHAP. XVII.

Verse 1. *And there was a man of Mount Ephraim*] It is extremely difficult to fix the *chronology* of this and the following transactions. Some think them to be here in their natural order; others, that they happened in the time of *Joshua*, or immediately after the *ancients* who outlived Joshua. All that can be said with certainty is this, that they happened when there was no king in Israel; i. e., about the time of the *Judges*, or in some time of the anarchy, ver. 6.

Verse 2. *About which thou cursedst*] Houbigant and others understand this of *putting the young man to his oath*. It is likely that when the mother of Micah missed the money, she poured imprecations on the thief; and that Micah, who had secreted it, hearing this, was alarmed, and restored the money lest the curses should fall on him.

Verse 3. *I had wholly dedicated*] From this it appears that Micah's mother, though she made a superstitious use of the money, had no *idolatrous* design, for she expressly says she had dedicated it ליהוה *layhovah, to Jehovah*; and this appears to have been the reason why she poured imprecations on him who had taken it.

Verse 4. *A graven image and a molten image*] What these images were, we cannot positively say; they were most probably some resemblance of matters belonging to the tabernacle. See below.

Verse 5. *The man Micah had a house of gods*] בית אלהים *beith Elohim* should, I think, be translated *house* or *temple of God*; for it is very likely that both the mother and the son intended no more than a private or domestic chapel, in which they proposed to set up the worship of the true God.

Made an ephod] Perhaps the whole of this case may be stated thus: Micah built a *house of God*—a chapel in imitation of the *sanctuary*: he made a *graven image* representing the *ark*, a *molten image* to

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6 [g] In those days *there was* no king in Israel, [h] *but* every man did *that which was* right in his own eyes.

7 And there was a young man out of [i] Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to Mount Ephraim to the house of Micah, [k] as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, [l] and be unto me a [m] father and a priest, and I will give thee ten *shekels* of silver by the year, and [n] a [o] suit of apparel, and thy victuals. So the Levite went in.

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11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [p] consecrated the Levite; and the young man [q] became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

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[g] Chap. xviii. 1; xix. 1; xxi. 25; Deut. xxxiii. 5.——[h] Deut. xii. 8.——[i] See Josh. xix. 15; chap. xix. 1; Ruth i. 1, 2; Mic. v. 2; Matt. ii. 1, 5, 6.

[k] Heb. *in making his way.*——[l] Chap. xviii. 19.——[m] Gen. xlv. 8; Job xxix. 16.——[n] Or, *a double suit, &c.*——[o] Heb. *an order of garments.*——[p] Ver. 5.——[q] Chap. xviii. 30.

represent the *mercy-seat*, *teraphim* to represent the *cherubim* above the *mercy-seat*, and an *ephod* in imitation of the *sacerdotal garments*; and he consecrated one of his sons to be priest. Thus gross idolatry was not the crime of Micah; he only set up in his own house an epitome of the Divine worship as performed at Shiloh. What the *teraphim* were, see the note on Gen. xxxi. 19; for the *ephod*, see the note on Exod. xxv. 7; and for the *sacerdotal vestments* in general, see the note on Exod. xxviii. 4, &c.

Who became his priest.] כהן *cohen*, which the Targum translates *chumera*. The word כהן *cohen* is the common name in Hebrew for a *priest* of the true God; but sometimes it is applied to idolatrous priests. When it is to be understood in the former sense, the Targum renders it *cahen*; when in the latter, it uses the word כומרא *chumera*, by which it always understands an *idolatrous* priest. But that this was not a case of idolatry, and that the true God was worshipped here, is evident from the word *Jehovah* being used, ver. 4, and *oracular* answers being given at this house, as we see from chap. xviii.

Verse 6. *There was no king in Israel*] The word מלך *melech*, which generally means *king*, is sometimes taken for a supreme *governor*, *judge*, *magistrate*, or *ruler* of any kind; (see Gen. xxxvi. 31, and Deut. xxxiii. 5;) and it is likely it should be so understood here.

Every man did that which was *right in his own eyes.*] He was his own governor, and what he did he said was right; and, by his cunning and strength, defended his conduct. When a man's own will, passions, and caprice, are to be made the rule of law, society is in a most perilous and ruinous state. Civil government is of God; and without it the earth must soon be desolated. There was a time when there was no king in *England*; and that was, in general, a time of scandal to religion, and oppression to men.

Verse 7. *Of the family of Judah*] The word *family* may be taken here for *tribe*; or the young man might have been of the tribe of *Judah* by his *mother*, and of the tribe of *Levi* by his *father*, for he is called here a *Levite*; and it is probable that he might have officiated at Shiloh, in the Levitical office. A Levite might marry into any other tribe, providing the woman was not an *heiress*.

Verse 8. *To sojourn where he could find*] He went about the country seeking for some employment, for the Levites had no inheritance: besides, no secure residence could be found where there was no civil government.

Verse 10. *Be unto me a father and a priest*] Thou shalt be *master* of my house, as if thou wert my father; and, as *priest*, thou shalt appear in the presence of God for me. The term *father* is often used to express *honour* and *reverence*.

Ten shekels *of silver*] About thirty shillings per annum, with board, lodging, and clothes. Very good wages in those early times.

Verse 11. *The Levite was content*] He thought the place a good one, and the wages respectable.

Verse 12. *Micah consecrated the Levite*] וימלא את יד *vayemalle eth yad, he filled his hands*; i. e., he gave him an *offering* to present before the Lord, that he might be accepted by him. He *appointed* him to be priest; God was to *accept* and *consecrate* him; and for this purpose he *filled his hand*; i. e., furnished him with the proper offering which he was to present on his inauguration.

Verse 13. *Now know I that the Lord will do me good*] As he had already provided an epitome of the *tabernacle*, a model of the *ark*, *mercy-seat*, and *cherubim*; and had got proper *sacerdotal vestments*, and a *Levite* to officiate; he took for granted that all was right, and that he should now have the benediction of God. Some think that he expected great gain from the concourse of the people to his temple; but of this there is no evidence in the text. Micah appears to have been perfectly sincere in all that he did.

I HAVE already remarked that there is no positive evidence that Micah or his mother intended to establish any idolatrous worship. Though they acted without any Divine command in what they did; yet they appear, not only to have been perfectly *sincere*, but also

perfectly *disinterested*. They put themselves to considerable *expense* to *erect* this place of worship, and to *maintain*, at their own proper charges, a priest to officiate there; and without this the place, in all probability, would have been destitute of the worship and knowledge of the true God. His *sincerity*, *disinterestedness*, and *attachment* to the *worship* of the God of his fathers, are farther seen in the *joy* which he expressed on finding a *Levite* who might *legally* officiate in his house. It is true, he had not a Divine warrant for what he did; but the state of the land, the profligacy of his countrymen, his distance from Shiloh, &c., considered, he appears to deserve more *praise* than *blame*, though of the latter he has received a most liberal share from every quarter. This proceeds from that often-noticed propensity in man to take every thing which concerns the character of another by the worst handle. It cannot be considered any particular crime, should these notes be found at any time leaning to the other side.

CHAPTER XVIII.

Some Danites, seeking an inheritance, send five men to search the land, who arrive at the house of Micah, 1, 2. *They employ the Levite, who served in his house as priest, to ask counsel for them of God,* 3–5. *He inquires, and promises them success,* 6. *They depart, and go to Laish, and find the inhabitants secure,* 7. *They return to their brethren, and encourage them to attempt the conquest of the place,* 8–10. *They send* six hundred *men, who, coming to the place where Micah dwelt, enter the house, and carry off the priest and his consecrated things,* 11–21. *Micah and his friends pursue them; but, being threatened, are obliged to return,* 22–26. *The Danites come to Laish, and smite it, and build a city there, which they call Dan* 27–29. *They make the Levite their priest, and set up the images at this new city,* 30, 31.

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IN [a] those days *there was* no king in Israel: and in those days [b] the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, [c] men of valour, from [d] Zorah, and from Eshtaol, [e] to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to Mount Ephraim, to the [f] house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath [g] hired me, and I am his priest.

5 And they said unto him, [h] Ask counsel, we pray thee, [i] of God, that we may know whether our way which we go shall be prosperous.

[a] Chap. xvii. 6; xxi. 25.——[b] Josh. xix. 47.——[c] Heb. *sons.* [d] Chap. xiii. 25.——[e] Num. xiii. 17; Josh. ii. 1.

[f] Chap. xvii. 1.——[g] Ch. xvii. 10.——[h] 1 Kings xxii. 5; 2 Chr. xxx. 1; Hos. iv. 12.——[i] See chap. xvii. 5; ver. 14.

NOTES ON CHAP. XVIII.

Verse 1. *There was no king in Israel*] See chap. xvii. 6. The circumstances related here show that this must have happened about the time of the preceding transactions.

The tribe of the Danites] That is, a part of this tribe; some families of it.

All their inheritance] That is, they had not got an extent of country sufficient for them. Some families were still unprovided for, or had not sufficient territory; for we find from Josh. chap. xix. 40, &c., that, although the tribe of Dan did receive their inheritance with the rest of the tribes of Israel, yet *their coasts went out too little for them, and they went and fought against* LESHEM, (called here *Laish*,) *and took it*, &c. This circumstance is marked here more particularly than in the book of Joshua. See on Josh. xix. 47.

Verse 2. *Five men—men of valour*] The Hebrew word חיל *chayil* has been applied to *personal prowess*, to *mental energy*, and to *earthly possessions*. They sent those in whose courage, judgment, and prudence, they could safely confide.

Verse 3. *They knew the voice of the young man*] They knew, by his dialect or mode of *pronunciation*, that he was not an Ephraimite. We have already seen (chap. xii. 6) that the Ephraimites could not pronounce certain letters. See the note there.

Verse 5. *Ask counsel—of God*] As the Danites use the word אלהים *Elohim* here for *God*, we are necessarily led to believe that they meant the true God: especially as the Levite answers, ver. 6, *Before the* LORD (יהוה *Yehovah*) *is your way*. Though the former word may be sometimes applied to *idols*, whom their votaries clothed with the *attributes* of God; yet the latter is never applied but to the *true God* alone. As the Danites succeeded according to the oracle delivered by the Levite, it is a strong presumption that the *worship* established by Micah was not of an *idolatrous* kind. It is really begging the question to assert, as many commentators have done, that the answer was

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6 And the priest said unto them, [k] Go in peace: before the LORD *is* your way wherein ye go.

7 Then the five men departed, and came to [l] Laish, and saw the people that *were* therein, [m] how they dwelt careless, after the manner of the Zidonians, quiet and secure: and *there was* no [n] magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to [o] Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, [p] Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye [q] still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people [r] secure, and to a large land: for God hath given it into your hands; [s] a place where *there is* no want of any thing that *is* in the earth.

11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men [t] appointed with weapons of war.

12 And they went up, and pitched in [u] Kirjath-jearim, in Judah; wherefore they called that place [v] Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

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13 And they passed thence unto Mount Ephraim, and came unto [w] the house of Micah.

14 [x] Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that [y] there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [z] saluted him.

16 And the [a] six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And [b] the five men that went to spy out the land, went up, *and* came in thither, *and* took [c] the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

[k] 1 Kings xxii. 6.——[l] Josh. xix. 47, called, *Leshem*.——[m] Ver. 27, 28.——[n] Heb. *possessor, or heir of restraint*.——[o] Verse 2.
[p] Num. xiii. 30; Josh. ii. 23, 24.——[q] 1 Kings xxii. 3.——[r] Ver. 7, 27.——[s] Deut. viii. 9.

[t] Heb. *girded*.——[u] Josh. xv. 60.——[v] Chap. xiii. 25.——[w] Ver. 2.——[x] 1 Sam. xiv. 28.——[y] Ch. xvii. 5.——[z] Heb. *asked him of peace*; Gen. xliii. 27; 1 Sam. xvii. 22.——[a] Ver. 11.——[b] Ver. 2, 14.——[c] Chap. xvii. 4, 5.

either a *trick of the Levite*, or *suggested by the devil*; and that the success of the Danites was merely *accidental*. This is taking the thing by the worst handle, to support an hypothesis, and to serve a system. See the end of the preceding chapter.

Verse 7. *After the manner of the Zidonians*] Probably the people of *Laish* or *Leshem* were originally a colony of the *Sidonians*, who, it appears, were an opulent people; and, being in possession of a *strong city*, lived in a state of security, not being afraid of their neighbours. In this the Leshemites imitated them, though the sequel proves they had not the same reason for their confidence.

They were *far from the Zidonians*] Being, as above supposed, a *Sidonian colony*, they might naturally expect help from their countrymen; but, as they dwelt a considerable distance from Sidon, the Danites saw that they could strike the blow before the news of invasion could reach *Sidon*; and, consequently, before the people of Laish could receive any succours from that city.

And had no business with any *man*.] In the most correct copies of the Septuagint, this clause is thus translated: Και λογος ουκ ην αυτοις μετα Συριας; *and they had no transactions with* SYRIA. Now it is most evident that, instead of אדם *adam*, MAN, they read ארם *aram*, SYRIA; words which are so nearly similar that the difference which exists is only between the ר *resh* and ד *daleth*, and this, both in MSS. and printed books, is often indiscernible. This reading is found in the *Codex Alexandrinus*, in the *Complutensian* Polyglot, in the *Spanish* Polyglot, and in the edition of the Septuagint published by *Aldus*. It may be proper to observe, that *Laish* was on the frontiers of Syria; but as they had no intercourse with the *Syrians*, from whom they might have received the promptest assistance, this was an additional reason why the Danites might expect success.

Verse 9. *Arise, &c.*] This is a very plain and nervous address; full of good sense, and well adapted to the purpose. It seems to have produced an instantaneous effect.

Verse 11. *Six hundred men*] These were not the whole, for we find they had children, &c., ver. 21; but these appear to have been six hundred *armed* men.

Verse 12. *Mahaneh-dan*] "The camp of Dan;" so called from the circumstance of this armament *encamping* there. See chap. xiii. 25, which affords some proof that this transaction was previous to the days of Samson.

Verse 14. *Consider what ye have to do.*] They probably had formed the design to carry off the priest and his sacred utensils.

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18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, [a] lay thine hand upon thy mouth, and go with us, [b] and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, [c] that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest [d] angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

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26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and [h] came unto Laish, unto a people *that were* at quiet and secure: [i] and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* [k] far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* [l] by Beth-rehob. And they built a city, and dwelt therein.

29 And [m] they called the name of the city [n] Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan [o] until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, [p] all the time that the house of God was in Shiloh.

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[a] Job xxi. 5; xxix. 9; xl. 4; Prov. xxx. 32; Mic. vii. 16. [b] Ch. xvii. 10.——[c] Heb. *that thou art gathered together.*——[d] Heb. *bitter of soul*; 2 Sam. xvii. 8.——[h] Ver. 7, 10; Deut. xxviii. 22. Josh. xix. 47.

[i] Ver. 7.——[k] Num. xiii. 21; 2 Sam. x. 6.——[l] Josh. xix. 47. [m] Gen. xiv. 14; chap. xx. 1; 1 Kings xii. 29, 30; xv. 20.——[n] Ch. xiii. 1; 1 Sam. iv. 2, 3, 10, 11; Psa. lxxviii. 60, 61.——[o] Josh. xviii. 1; chap. xix. 18; xxi. 12.

Verse 18. *These went into Micah's house*] The five men went in, while the six hundred armed men stood at the gate.

Verse 19. *Lay thine hand upon thy mouth*] This was the token of *silence*. The god of silence, *Harpocrates*, is represented on ancient statues with *his finger pressed on his lips.*

Verse 20. *Went in the midst of the people.*] He was glad to be employed by the Danites; and went into the *crowd*, that he might not be discovered by Micah or his family.

Verse 21. *The little ones and the cattle, &c.*] These men were so confident of success that they removed their whole families, household goods, cattle, and all.

And the carriage] כבודה *kebudah*, their *substance, precious things*, or *valuables*; *omne quod erat pretiosum*, VULGATE: or rather the *luggage* or *baggage*; what *Cæsar* calls in his commentaries *impedimenta*; and what the *Septuagint* here translate βαρος, *weight* or *baggage*. We are not to suppose that any *wheel carriage* is meant.

Verse 24. *Ye have taken away my gods*] As Micah was a worshipper of the true God, as we have seen, he cannot mean any kind of *idols* by the word אלהי *elohai* here used. He undoubtedly means those *representations* of Divine things, and symbols of the Divine presence; such as the teraphim, ephod, &c.; for they are all evidently included under the word *elohai*, which we translate *my gods.*

Verse 25. *And thou lose thy life*] This was *argumentum ad hominem*; he must put up with the loss of his substance, or else lose his life! It was the mere language of a modern highwayman: *Your life or your money!*

Verse 27. *Unto a people—at quiet and secure*] They found the report given by the spies to be correct. The people were apprehensive of no danger, and were unprepared for resistance; hence they were all put to the sword, and their city burnt up.

Verse 28. *There was no deliverer*] They had no succour; because the Sidonians, from whom they might have expected it, were at too great a *distance*.

Verse 29. *Called the name of the city Dan*] This

city was afterwards very remarkable as one of the *extremities* of the promised land. The extent of the Jewish territories was generally expressed by the phrase, *From* DAN *to* BEER-SHEBA; that is, From the most *northern* to the *southern* extremity.

Verse 30. *The children of Dan set up the graven image*] They erected a chapel, or temple, among themselves, as Micah had done before; having the same implements and the same priest.

And Jonathan the son of Gershom] Either this was the name of the young *Levite*; or they had turned him off, and got this Jonathan in his place.

The son of Manasseh] Who this Manasseh was, none can tell; nor does the reading appear to be genuine. He could not be Manassch the son of *Joseph*, for he had no son called *Gershom*; nor could it be Manasseh king of *Israel*, for he lived *eight hundred* years afterwards.

Instead of מנשה *Manasseh*, the word should be read משה *Mosheh*, MOSES, as it is found in some MSS., in the *Vulgate*, and in the *concessions* of the most intelligent Jews. The Jews, as *R. D. Kimchi* acknowledges, have suspended the letter נ *nun*, over the word משה

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Mosheh, thus, מנשה—which, by the addition of the *points*, they have changed into MANASSEH, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That *Gershom* the son of *Moses* is here intended, is very probable. See the arguments urged by *Dr. Kennicott*, Dissertation I., p. 55, &c.; and see the *Var. Lect.* of *De Rossi* on this place.

Until the day of the captivity of the land.] Calmet observes, "The posterity of this Jonathan executed the office of priest in the city of Dan, all the time that the idol of Micah (the teraphim, ephod, &c.) was there. But this was only while the house of the Lord was at Shiloh; and, consequently, the sons of Jonathan were priests at Dan only till the time in which the ark was taken by the Philistines, which was the last year of Eli, the high priest; for after that the ark no more returned to Shiloh." This is evident; and on this very ground *Houbigant* contends that, instead of הארץ *haarets*, *the* LAND, we should read הארון *haaron*, *the* ARK; for nothing is easier than the ו *vau* and ן *final nun* to be mistaken for the ץ *final tsade*, which is the only difference between *the captivity of the* LAND and *the captivity of the* ARK. And this conjecture is the more likely, because the next verse tells us that Micah's graven image, &c., continued at Dan *all the time that the house of God was at Shiloh*; which was, till the ark was taken by the Philistines. Those who wish to see more on this subject may consult *Calmet*, and the writers in *Pool's Synopsis*. This chapter is an important supplement to the conclusion of the 19th chapter of Joshua, on which it casts considerable light.

THE Danites were properly the first *dissenters* from the public *established* worship of the Jews; but they seem to have departed *as little* as possible from the Jewish *forms*, their worship being conducted in the same *way*, but not in the same place. Surely it was better to have had this, allowing it to be unconstitutional worship, than to have been wholly destitute of the ordinances of God.

I think we have not sufficient ground from the text to call these persons *idolaters*; I believe they worshipped the true God according to their light and circumstances, from a conviction that they could not prosper without his approbation, and that they could not expect that approbation if they did not offer to him a religious worship. They endeavoured to please him, though the means they adopted were not the most proper.

CHAPTER XIX.

A Levite and his concubine disagree; and she leaves him and goes to her father's house, 1, 2. *He follows to bring her back, and is kindly entertained by her father five days*, 3–8. *He returns; and lodges the first night at Gibeah, in the tribe of Benjamin*, 9–21. *The men of Gibeah attack the house, and insist on abusing the body of the Levite; who, to save himself, delivers to them his concubine, whose life falls a victim to their brutality*, 22–27. *The Levite divides her dead body into twelve pieces, and sends one to each of the twelve tribes; they are struck with horror, and call a council on the subject*, 28–30.

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AND it came to pass in those days, [a] when *there was* no king in Israel, that there was a certain Levite sojourning on the side of Mount Ephraim, who took to him [b] a concubine out of [c] Beth-lehem-judah.

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2 And his concubine played

[a] Chap. xvii. 5; xviii. 1; xxi. 25.—[b] Heb. *a woman a concubine*, or, *a wife a concubine*.—[c] Chap. xvii. 7.

NOTES ON CHAP. XIX.

Verse 1. *There was no king in Israel*] All sorts of *disorders* are attributed to the want of *civil government*; justice, right, truth, and humanity, had fallen in the streets.

Took to him a concubine] We have already seen that the *concubine* was a sort of *secondary wife*; and that such connections were not disreputable, being according to the general custom of those times. The word פילגש *pilegesh*, *concubine*, is supposed by Mr. Parkhurst to be compounded of לפג *palag*, "to divide, or share;" and נגש *nagash*, "to approach;" because the husband *shared* or *divided* his attention and affections between her and the real wife; from whom she differed in nothing material, except in her posterity not *inheriting*.

Verse 2. *Played the whore*] Neither the *Vulgate*, *Septuagint*, *Targum*, nor *Josephus*, understand this

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the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [d] four [e] whole months.

3 And her husband arose, and went after her, to speak [f] friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, [g] Comfort [h] thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried [i] until afternoon, and they did eat both of them.

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9 And when the man rose up to depart, he and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day [k] draweth toward evening, I pray you tarry all night: behold, [l] the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go [m] home.

10 But the man would not tarry that night, but he rose up and departed, and came [n] over against [o] Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city [p] of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger that *is* not of the children of Israel; we will pass over [q] to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in [r] Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin

15 And they turned aside thither, to go in

[d] Or, *a year and four months.*——[e] Heb. *days four months.* Heb *to her heart*; Gen. xxxiv. 3.——[g] Heb. *strengthen.*——[h] Gen. xviii. 5.——[i] Heb. *till the day declined.*——[k] Heb. *is weak.*

[l] Heb. *it is the pitching time of the day.*——[m] Heb. *to thy tent.* [n] Heb. *to over against.*——[o] Josh. xviii. 28.——[p] Josh. xv. 8, 63, chap. i. 21; 2 Sam. v. 6.——[q] Josh. xviii. 28.——[r] Josh. xviii. 25.

word as implying any act of conjugal infidelity on the woman's part. They merely state that the *parties disagreed*, and the woman returned to her father's house. Indeed all the circumstances of the case vindicate this view of the subject. If she had been a *whore*, or *adulteress*, it is not very likely that her husband would have gone after her to *speak friendly*, literally, *to speak to her heart*, and entreat her to return. The *Vulgate* simply states, *quæ reliquit eum*, that she *left him*; the *Septuagint*, ὠργισθη αυτω, that she *was angry with* him; the *Targum* ובסרת יקלוהי *wbserath aloha*, that she *despised him*; *Josephus*, αλλοτριως ειχε, that she *was alienated*, or *separated* herself, from him. *Houbigant* translates the clause: *quæ cum ab eo alienata esset, vel irata in eum esset, eum reliquit*; "who when she was *alienated* from him, or *angry with him*, left him;" and he defends this version in his note. I think the true meaning to be among the above interpretations. They had *contentions*; she *ceased to love him*, her *affections were alienated* from him; and she *left his house*, and *went home* to *her father*.

Verse 3. *He rejoiced to meet him.*] He hoped to be able completely to reconcile his daughter and her husband.

Verse 8. *And they tarried until afternoon*] Merely that they might avoid the *heat of the day*, which would have been very inconvenient in travelling.

Verse 9. *The day groweth to an end*] חנות היום *chanoth haiyom*, "the day is about to pitch its tent;" that is, it was near the time in which travellers ordinarily pitched their tents, to take up their lodging for the night.

Verse 11. *When they* were *by Jebus*] This was *Jerusalem*, in which, though after the death of Joshua it appears to have been partly conquered by the tribe of Judah, yet the Jebusites kept the strong hold of Zion till the days of David, by whom they were finally expelled. See the note on chap. i. 8.

Verse 15. *No man—took them into his house to lodging.*] There was probably no *inn* or house of *public entertainment* in this place, and therefore they could not have a lodging unless furnished by mere *hospitality*. To say that there were *no inns in those*

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and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that [s] took them into his house to lodging.

16 And, behold, there came an old man from [t] his work out of the field at even, which *was* also of Mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of Mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to [u] the house of the LORD; and there *is* no man that [v] receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, [w] Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; [x] only lodge not in the street.

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21 [y] So he brought him into his house, and gave provender unto the asses: [z] and they washed their feet, and did eat and drink.

22 *Now* as they were making their hearts merry, behold, [a] the men of the city, certain [b] sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, [c] Bring forth the man that came into thine house, that we may know him.

23 And [d] the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, [e] do not this folly.

24 [f] Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and [g] humble ye them, and do with them what seemeth good unto you: but unto this man do not [h] so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought

[s] Matt. xxv. 43; Heb. xiii. 2.——[t] Psa. civ. 23.——[u] Josh. xviii. 1; chap. xviii. 31; xx. 18; 1 Sam. i. 3, 7.——[v] Heb. *gathereth*; ver. 15.——[w] Gen. xliii. 23; chap. vi. 23.——[x] Gen. xix. 2. [y] Gen. xxiv. 32; xliii. 24.——[z] Gen. xviii. 4; John xiii. 5.

[a] Gen. xix. 4; chap. xx. 5; Hos. ix. 9; x. 9.——[b] Deut. xiii. 13.——[c] Gen. xix. 5; Rom. i. 26, 27.——[d] Gen. xix. 6, 7. [e] 2 Sam. xiii. 12.——[f] Gen. xix. 8.——[g] Gen. xxxiv. 2; Deut. xxi. 14.——[h] Heb. *the matter of this folly.*

primitive times, is not true; there were such places, though not very frequent. Joseph's brethren found their money in ther sacks when they loosed them at an *inn*, Gen. xlii. 27. The house of Rahab was an *inn*, Josh. ii. 1. And the woman whose house Samson frequented at Gaza was a *hostess*, or one who kept a place of *public entertainment*.

Verse 19. *There is both straw and provender for our asses.*] In the countries principally devoted to *pasturage*, there was no *hay*; but as they raised some corn, they took great care of their *straw*, chopped it very small, and having mixed it with *barley*, *beans*, or the pounded kernels of *dates*, made it into *balls*, and fed their cattle with it. *Straw*, cut into what is called *chaff*, is not unfrequently used in England for the same purpose.

Verse 20. *All thy wants* lie *upon me*] Here was genuine hospitality: "Keep your bread and wine for yourselves, and your straw and provender for your asses; you may need them before you finish your journey; I will supply all your wants for this night, therefore do not lodge in the street."

Verse 22. *Sons of Belial*] Profligate fellows. See the notes on Deut. xiii. 13.

That we may know him.] See Gen. xix. These were genuine sodomites as to their practice; sons of Belial, rascals and miscreants of the deepest dye; worse than brutes, being a compound of beast and devil inseparably blended.

Verse 24. Here is *my daughter, a maiden*] Such a proposal was made by *Lot* to the men of Sodom, Gen. xix., but nothing can excuse either. That the rights of *hospitality* were sacred in the East, and most highly regarded, we know; and that a man would defend, at the expense of his life, the stranger whom he had admitted under his roof, is true; but how a *father* could make such a proposal relative to his *virgin daughter*, must remain among those things which are incompre hensible.

Verse 25. *So the man took his concubine*] The word יחזק *yachazek*, which we here translate simply *took*, signifies rather to *take* or *seize by violence*. The woman would not go out to them; but her graceless husband *forced* her to go, in order that he might save his own body. He could have but little love for her, and this was the cause of their separation before.

The *men of Gibeah* who wished to abuse the body of the Levite; the *Levite* who wished to save his body at the expense of the modesty, reputation, and life of his wife; and the *old man* who wished to save his guest at the expense of the violation of his daughter; are all characters that humanity and modesty wish to be buried in everlasting oblivion.

When the day began to spring] Their turpitude

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her forth unto them; and they [i] knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But [k] none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

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29 And when he was come into his house, he took a knife, and laid hold on his concubine, and [l] divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, [m] take advice, and speak *your minds*.

[i] Gen. iv. 1.—[k] Chap. xx. 5.—[l] Chap. xx. 6; see 1 Sam. xi. 7.—[m] Chap. xx. 7; Prov. xiii. 10.

could not bear the full light of the day; and they dismissed the poor woman when the day began to break.

Verse 26. *Fell down at the door*] She had strength to reach the door, but not to knock for admittance; when she reached the door she fell down dead! The reason of this abominable and horrid catastrophe is strongly signified by the original words, ver. 25: וידעו אותה ויתעללו בה כל הלילה *vaiyedu othah, vaiyithallelu boh col hallailah*, which we modestly translate, *and they knew her, and they abused her all the night*. More literally, but still not fully: *Illi cum ea rem habuerunt, et alternatim in eam tota nocte ascenderunt.* The *hithpahel* used here in the verb יעלל greatly increases the sense: *Conjugatio* hithpahel *frequentiam actus et immanem libidinem designat.* The Arabic is not too strong; the following is its meaning: *Exercuerunt in ea cupiditates suas, et mœchati sunt in ea ad matutinum usque.*

Verse 29. *Divided her—into twelve pieces*] There is no doubt that with the *pieces* he sent to each tribe a circumstantial account of the barbarity of the men of Gibeah; and it is very likely that they considered each of the pieces as expressing an *execration*, "If ye will not come and avenge my wrongs, may ye be hewn in pieces like this abused and murdered woman!"

It was a custom among the ancient Highlanders in Scotland, when one clan wished to call all the rest to avenge its wrongs, to take a *wooden cross, dip it in blood*, and send it by a special messenger through all the clans. This was called the *fire cross*, because at sight of it each clan *lighted a fire* or *beacon*, which gave notice to all the adjoining clans that a general rising was immediately to take place.

Verse 30. *There was no such deed done nor seen*] They were all struck with the enormity of the crime; and considered it a sovereign disgrace to all the tribes of Israel.

Consider of it] Literally, *Put it to yourselves; take counsel upon it; and speak.* This was the prelude to the council held, and the subsequent operations, which are mentioned in the following chapter.

I HAVE passed over the abominable transactions of this chapter as lightly as I could, and shall make no apology to the learned or unlearned reader for leaving some things untranslated.

What a blessing are wholesome laws, and a vigorous and attentive magistracy! These wretched people had no form of government, and every one did what was right in his own eyes: their own eye (corrupt inclination) was the measure and rule of their conduct; and how bad a rule, the abuse and murder of the Levite's wife testify. Reader, bless God for a civil government.

CHAPTER XX.

The heads of the eleven tribes come before the Lord in Mizpeh, and examine the Levite relative to the murder of his wife, who gives a simple narrative of the whole affair, 1–7. They unanimously resolve to avenge the wrong, and make provision for a campaign against the Benjamites, 8–11. They desire the Benjamites to deliver up the murderers; they refuse, and prepare for battle, having assembled an army of twenty-six thousand seven hundred men, 12–16. The rest of the Israelites amount to four hundred thousand, who, taking counsel of God, agree to send the tribe of Judah against the Benjamites, 17, 18. They attack the Benjamites, and are routed with the loss of twenty-two thousand men, 19–21. They renew the battle next day, and are discomfited with the loss of eighteen thousand men, 22–25. They weep, fast, and pray, and offer sacrifices; and again inquire of the Lord, who promises to deliver Benjamin into their hands, 26–28. They concert plans, attack the Benjamites, and rout them, killing twenty-five thousand one hundred men, and destroy the city of Gibeah, 29–37. A recapitulation of the different actions in which they were killed, 38–46. Six hundred men escape to the rock Rimmon, 47. The Israelites destroy all the cities of the Benjamites, 48.

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THEN [a] all the children of Israel went out, and the congregation was gathered together as one man, from [b] Dan even to Beer-sheba, with the land of Gilead, unto the LORD [c] in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen [d] that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And [e] the Levite, the husband of the woman that was slain, answered and said, [f] I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 [g] And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: [h] and my concubine have they [i] forced, that she is dead.

6 And [k] I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they [l] have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; [m] give here your advice and counsel.

8 And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

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9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [n] knit together as one man.

12 [o] And the tribe of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, [p] the children of Belial, which *are* in Gibeah, that we may put them to death, and [q] put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gi-

[a] Deut. xiii. 12; Josh. xxii. 12; chap. xxi. 5; 1 Sam. xi. 7. [b] Chap. xviii. 29; 1 Sam. iii. 20; 2 Sam. iii. 10; xxiv. 2. [c] Chap. x. 17; xi. 11; 1 Sam. vii. 5; x. 17.——[d] Chap. viii. 10. [e] Heb. *the man the Levite*.——[f] Chap. xix. 15.

[g] Chap. xix. 22.——[h] Chap. xix. 25, 26.——[i] Heb. *humbled*. [k] Chap. xix. 29.——[l] Josh. vii. 15.——[m] Chap. xix. 30.——[n] Heb. *fellows*.——[o] Deut. xiii. 14; Josh. xxii. 13, 16.——[p] Deut. xiii. 13; chap. xix. 22.——[q] Deut. xvii. 12.

NOTES ON CHAP. XX.

Verse 1. *Unto the Lord in Mizpeh.*] This city was situated on the confines of Judah and Benjamin, and is sometimes attributed to the one, sometimes to the other. It seems that there was a *place* here in which the Lord was consulted, as well as at Shiloh; in 1 Mac. iii. 46 we read, *In Maspha was the place where they prayed aforetime in Israel.* These two passages cast light on each other.

Some think that *Shiloh* is meant, because the ark was there; but the phrase *before the Lord* may signify no more than meeting in the *name of God* to consult him, and make prayer and supplication. Wherever God's people are, there is God himself; and it ever was true, that wherever two or three were assembled in his name, he was in the midst of them.

Verse 2. *The chief of all the people*] The *corners* פנות *pinnoth*; for as the *corner-stones* are the *strength* of the walls, so are the *chiefs* the strength of the people. Hence Christ is called the *chief corner-stone*.

In the assembly of the people of God] The Septuagint translate, *And all the tribes of Israel stood up before the face of the Lord, εν εκκλησια του λαου του Θεου, in the Church of the people of God.* Here was a *Church*, though there was no *priest*; for, as *Tertullian* says, *Ubi tres, ecclesia est, licet laici*; "Wheresoever three are gathered together in the name of the Lord, there is a *Church*, although there be none but the *laity*."

Verse 3. *Tell* us, *how was this wickedness?*] They had heard before, by the messengers he sent with the fragments of his wife's body; but they wish to hear it, in full council, from himself.

Verse 8. *We will not any* of us *go to his tent*] We will have satisfaction for this wickedness before we return home.

Verse 10. *Ten men of a hundred*] Expecting that they might have a long contest, they provide suttlers for the camp; and it is probable that they chose these tenths by lot.

Verse 13. *Deliver* us *the men*] Nothing could be fairer than this. They wish only to make the murderers answerable for their guilt.

Benjamin would not hearken] Thus making their whole tribe partakers of the guilt of the men of Gibeah. By not delivering up those bad men, they in effect said: "We will stand by them in what they have done, and would have acted the same part had we been present." This proves that the whole tribe was excessively depraved.

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beah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [r] left-handed; every one could sling stones at a hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 And the children of Israel arose, and [s] went up to the house of God, and [t] asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And [u] the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 ([v] And the children of Israel went up and wept before the LORD until even, and asked

[r] Chap. iii. 15; 1 Chron. xii. 2.—[s] Ver. 23, 26.—[t] Num. xxvii. 21; chap. i. 1.—[u] Gen. xlix. 27.—[v] Ver. 26, 27.

Verse 15. *Twenty and six thousand*] Some copies of the *Septuagint* have twenty-three thousand, others twenty five thousand. The *Vulgate* has this latter number; the *Complutensian* Polyglot and Josephus have the same.

Verse 16. *Left-handed*] They were *ambidexters*—could use the right hand and the left with equal ease and effect. See the note on chap. iii. 15.

Could sling stones at a hair—and not miss] ולא יחטא *veli yachati, and not sin: και ουκ εξημαρτανοντες*; *Sept.* Here we have the true import of the term *sin*; it signifies simply *to miss the mark*, and is well translated in the New Testament by *ἁμαρτανω*, from *α*, *negative*, and *μαρτω*, *to hit the mark*. Men miss the mark of true *happiness* in aiming at sensual gratifications; which happiness is to be found only in the possession and enjoyment of the favour of God, *from* whom their *passions* continually lead them. He alone *hits the mark*, and ceases from *sin*, who attains to God through Christ Jesus.

It is worthy of remark that the Persian خطا كردن *khuta kerden*, which literally signifies *to sin* or *mistake*, is used by the Mohammedans to express *to miss the mark*.

The *sling* was a very ancient warlike instrument, and, in the hands of those who were skilled in the use of it, it produced astonishing effects. The inhabitants of the isles called *Baleares*, now *Majorca* and *Minorca*, were the most celebrated slingers of antiquity. They did not permit their children to break their fast till they had struck down the bread they were to eat from the top of a pole, or some distant eminence. They had their name *Baleares* from the Greek word *βαλλειν*, *to dart, cast, or throw*.

Concerning the *velocity* of the ball out of the sling, there are strange and almost incredible things told by the ancients. The leaden ball, when thus projected, is said to have *melted* in its course. So Ovid, Met. lb. ii., ver. 726:

Obstupuit forma Jove natus: et æthere pendens
Non secus *exarsit*, quam cum *balearica plumbum*
Funda jacit; volat illud, et *incandescit* eundo;
Et, quos non habuit, sub nubibus invenit *ignes*.

Hermes was fired as in the clouds he hung;
So the *cold bullet* that, with fury *slung*
From *Balearic engines*, mounts on high,
Glows in the whirl, and *burns* along the sky.
DRYDEN.

This is not a *poetic* fiction; SENECA, the philosopher, in lib. iii. *Quæst. Natural.*, c. 57, says the same thing: *Sic liquescit excussa glans funda, et adtritu aeris velut igne distillat*; "Thus the ball projected from the sling melts, and is liquefied by the friction of the air, as if it were exposed to the action of fire." I have often, by the *sudden* and *violent compression of the air*, produced *fire*; and by this *alone* inflamed tinder, and lighted a match.

Vegetius de Re Militari, lib. ii., cap. 23, tells us that slingers could in general hit the mark at six hundred feet distance. *Funditores scopas—pro signo ponebant; ita ut* SEXCENTOS PEDES *removerentur a signo—signum sæpius tangerent.* These things render credible what is spoken here of the Benjamite slingers.

Verse 18. *Went up to the house of God*] Some think that a deputation was sent from *Shiloh*, where Phinehas the high priest was, to inquire, not concerning the *expediency* of the war, nor of its *success*, but which of the tribes should begin the attack. Having so much right on their side, they had no doubt of the *justice* of their cause. Having such a *superiority* of numbers, they had no doubt of success. See the note on ver. 1.

And the Lord said, Judah] But he did not say that they should conquer.

Verse 21. *Destroyed down to the ground—twenty-two thousand men.*] That is, so many were left dead on the field of battle.

Verse 23. *Go up against him.*] It appears most

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counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And [w] Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 Then all the children of Israel, and all the people, [x] went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for [y] the ark of the covenant of God *was* there in those days,

28 [z] And Phinehas, the son of Eleazar, the son of Aaron, [a] stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to-morrow I will deliver them into thine hand.

29 And Israel [b] set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

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31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began [c] to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to [d] the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: [e] but they knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and a hundred men: all these drew the sword.

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[w] Verse 21.——[x] Verse 18.——[y] Josh. xviii. 1; 1 Sam. iv. 3, 4.
[z] Josh. xxiv. 33.——[a] Deut. x. 8; xviii. 5.

[b] So Josh. viii. 4.——[c] Heb. *to smite of the people wounded as at.*
[d] Or, *Beth-el.*——[e] Josh. viii. 14; Isa. xlvii. 11.

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evident that the Israelites did not seek the protection of God. They trusted in the *goodness of their cause* and in the *multitude of their army.* God humbled them, and delivered them into the hands of their enemies, and showed them that the race was not to the swift, nor the battle to the strong.

Verse 26. *And wept*] Had they humbled themselves, fasted, and prayed, and offered sacrifices at first, they had not been discomfited.

And fasted that day until even] This is the first place where *fasting* is mentioned as a religious ceremony, or as a means of obtaining help from God. And in this case, and many since, it has been powerfully effectual. At present it is but little used; a strong proof that *self-denial* is wearing out of fashion.

Verse 28. *Phinehas, the son of Eleazar*] This was the same Phinehas who is mentioned Num xxv., and consequently these transactions must have taken place shortly after the death of Joshua.

Verse 29. *Israel set liers in wait*] Though God had promised them success, they knew they could expect it only in the use of the proper means. They used all prudent precaution, and employed all their military skill.

Verse 32. *Let us—draw them from the city*] They had two reasons for this: 1. They had placed an ambuscade behind Gibeah, which was to enter and burn the city as soon as the Benjamites had left it. 2. It would seem that the slingers, by being within the city and its fortifications, had great advantage against the Israelites by their slings, whom they could not annoy with their swords, unless they got them to the plain country.

Verse 33. *Put themselves in array at Baal-tamar*] The Israelites seem to have divided their army into three divisions; one was at Baal-tamar, a second behind the city in ambush, and the third skirmished with the Benjamites *before* Gibeah.

Verse 35. *Twenty and five thousand and a hundred*] As the Benjamites consisted only of twenty-six thousand and seven hundred slingers; or, as the Vulgate, Septuagint, and others read, twenty-five thousand, which is most probably the true reading; then the whole of the Benjamites were cut to pieces, except six hundred

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36 So the children of Benjamin saw that they were smitten: [f] for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 [g] And the liers in wait hasted, and rushed upon Gibeah: and the liers in wait [h] drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed [i] sign between the men of Israel [k] and the liers in wait, that they should make a great [l] flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began [m] to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites [n] looked behind them, and, behold, [o] the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil [p] was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

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43 *Thus* they enclosed the Benjamites round about, *and* chased them, *and* trode them down [q] with ease [r] over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of [s] Rimmon: and they gleaned of them in the highways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 [t] But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [u] came to hand: also they set on fire all the cities that [v] they came to.

[f] Josh. viii. 15.—[g] Josh. viii. 19.—[h] Or *made a long* sound with the trumpets; Josh. vi. 5.—[i] Or, *time.*—[k] Heb. *with.* [l] Heb. *elevation.*—[m] Heb. *to smite the wounded.*—[n] Josh. viii. 20. [o] Heb. *the whole consumption.*—[p] Heb. *touched them.*—[q] Or, from *Menuchah,* &c.—[r] Heb. *unto over against.*—[s] Josh. xv. 32. [t] Chap. xx. 13.—[u] Heb. *was found.*—[v] Heb. *were found.*

men, who we are informed fled to the rock Rimmon, where they fortified themselves.

Verse 38. *Now there was an appointed sign*] From this verse to the end of the chapter we have the *details* of the same operations which are mentioned, in a general way, in the preceding part of the chapter.

Verse 45. *Unto the rock of Rimmon*] This was some strong place, but where situated is not known. Here they maintained themselves four months, and it was by these alone that the tribe of Benjamin was preserved from utter extermination. See the following chapter.

It is scarcely possible to imagine any thing more horrid than the indiscriminate and relentless slaughter of both innocent and guilty mentioned in this chapter. The crime of the men of Gibeah was great, but there was no adequate cause for this relentless extermination of a whole tribe. There was neither justice nor judgment in this case; they were on all sides brutal, cruel, and ferocious: and no wonder; *there was no king in Israel*—no effective civil government, and *every man did what was right in his own eyes.* There was no proper leader; no man that had authority and influence to repress the disorderly workings of the pell-mell mob.

CHAPTER XXI.

The Israelites mourn because of the desolation of Benjamin, and consult the Lord, 1–4. *They inquire who of Israel had not come to this war, as they had vowed that those who would not make this a common cause should be put to death,* 5, 6. *They consult how they shall procure wives for the* six hundred *men who had fled to the rock Rimmon,* 7. *Finding that the men of Jabesh-gilead had not come to the war, they send* twelve thousand *men against them, smite them, and bring off* four hundred *virgins, which they give for wives to those who had taken refuge in Rimmon,* 8–14. *To provide for the* two hundred *which remained, they propose to carry off* two hundred *virgins of the daughters of Shiloh, who might come to the annual feast of the Lord, held at that place,* 15–22. *They take this counsel, and each carries away a virgin from the feast,* 23–25.

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NOW [a] the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came [b] to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and [c] built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? [d] For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

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8 And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from [e] Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [f] Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, [g] Ye shall utterly destroy every male, and every woman that hath [h] lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred [i] young virgins, that had known no man by lying with any male: and they brought them unto the camp to [k] Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* [l] to speak to the children of Benjamin [m] that

[a] Chap. xx. 1.——[b] Chap. xx. 18, 26.——[c] 2 Sam. xxiv. 25. [d] Judg. v. 23.——[e] 1 Sam. xi. 1; xxxi. 11.——[f] Ver. 5; chap. v. 23; 1 Sam. xi. 7.

[g] Num. xxxi. 17.——[h] Heb. *knoweth the lying* with *man*. [i] Heb. *young women virgins*.——[k] Josh. xviii. 1.——[l] Heb. *and spake and called*.——[m] Chap. xx. 47.

NOTES ON CHAP. XXI.

Verse 1. *Now the men of Israel had sworn*] Of this oath we had not heard before; but it appears they had commenced this war with a determination to destroy the Benjamites utterly, and that if any of them escaped the sword, no man should be permitted to give him his daughter to wife. By these means the remnant of the tribe must soon have been annihilated.

Verse 2. *The people came to the house of God*] Literally, *the people came* בית־אל *to Beth-el*; this is considered as the name of a *place* by the Chaldee, Syriac, Arabic, and Septuagint.

And wept sore] Their revenge was satisfied, and now reflection brings them to contrition for what they had done.

Verse 3. *Why is this come to pass*] This was a very impertinent question. They knew well enough *how* it came to pass. It was right that the men of Gibeah should be punished, and it was right that they who vindicated them should share in that punishment; but they carried their revenge too far, they endeavoured to exterminate both man and beast, chap. xx. 48.

Verse 4. *Built there an altar*] This affords some evidence that this was not a *regular* place of worship, else an altar would have been found in the place; and their act was not according to the law, as may be seen in several places of the Pentateuch. But there was neither king nor law among them, and they did whatever appeared right in their own eyes.

Verse 7. *How shall we do for wives for them*] From this it appears that they had destroyed all the Benjamitish *women* and children! They had set out with the purpose of exterminating the whole tribe, and therefore they massacred the *women*, that if any of the men escaped, they might neither find wife nor daughter; and they bound themselves under an oath not to give any of their females to any of the remnant of this tribe, that thus the whole tribe might utterly perish.

Verse 8. *There came none to the camp from Jabesh-gilead*] As they had sworn to destroy those who would not assist in this war, ver. 5, they determined to destroy the men of Jabesh, and to leave none alive except the *virgins*, and to give these to the six hundred Benjamites that had escaped to the rock Rimmon. So twelve thousand men went, smote the city, and killed all the males and all the *married* women. The whole account is dreadful; and none could have been guilty of all these enormities but those who were abandoned of God. The crime of the men of Gibeah was of the deepest die; the punishment, involving both the guilty and innocent, was extended to the most criminal excess; and their mode of redressing the evil which they had occasioned was equally abominable.

Verse 13. *And to call peaceably unto them*] To *proclaim peace* to them; to assure them that the enmity was all over, and that they might with safety leave their strong hold.

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were in the rock Rimmon, and to [n] call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people [o] repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: [p] for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh [q] yearly *in a place* which *is* on the north side of Beth-el, [r] on the east side [s] of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

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20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out [t] to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [u] Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

[n] Or, *proclaim peace*; Deut. xx. 10.——[o] Ver. 6.——[p] Ver. 1; Judg. xi. 35.——[q] Heb. *from year to year.*——[r] Or, *toward the sun-rising.*——[s] Or, *on.*——[t] See Exod. xv. 20; chap. xi. 34; 1 Sam. xviii. 6; Jer. xxxi. 13.——[u] Or, *gratify us in time.*

Verse 14. *Yet so they sufficed them not.*] There were six hundred men at Rimmon, and all the young women they saved from Jabesh were only four hundred; therefore, there were two hundred still wanting.

Verse 19. There is *a feast of the Lord*] What this feast was is not known: it might be either the passover, pentecost, or the feast of tabernacles, or indeed some other peculiar to this place. All the above feasts were celebrated at that time of the year when the vines were in full *leaf*; therefore the Benjamites might easily conceal themselves in the vineyards; and the circumstances will answer to any of those feasts.

On the east side of the highway, &c.] I can see no reason for this minute description, unless it intimates that this feast was to be held this year in rather a *different* place to that which was usual: and, as the Benjamites had been shut up in their strong hold in Rimmon, they might not have heard of this alteration; and it was necessary, in such a case, to give them the most circumstantial information, that they might succeed in their enterprise without being discovered.

Verse 21. *And catch you every man his wife*] That is, Let each man of the two hundred Benjamites seize and carry off a *woman*, whom he is, from that hour, to consider as his *wife*.

Verse 22. *Be favourable unto them*] They promise to use their influence with the men of Shiloh to induce them to consent to a connection thus fraudulently obtained, and which the necessity of the case appeared to them to justify.

We reserved not to each man his wife in the war] The reading of the *Vulgate* is very remarkable: Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent non dedistis, et a vestra parte peccatum est.—"Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them you did not; therefore the fault is your own." Here it is intimated that application had been made to the people of Shiloh to furnish these *two hundred* Benjamites with wives, and that they had refused; and it was this refusal that induced the Benjamites to seize and carry them off. Does not St. Jerome, the translator, refer to the history of the rape of the *Sabine virgins*? See below. *Houbigant* translates the Hebrew thus: Veniam quæso illis date; non enim ad bellum duxerant suam quisque uxorem; et nisi eas illis nunc concedetis, delicti rei critis.—"Pardon them, I beseech you, for they have not each taken his wife to the war; and unless you now give these to them, you will sin." This intimates that, as the Benjamites had not taken their wives with them to the war, where some, if not all, of them might have escaped; and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those *two hundred* young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give as a reason to the men of Shiloh why they should pardon this rape, that as they had not permitted the women to live in their war with Benjamin, therefore these men are now destitute; and the concession which they wish them to make may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the reader, if not pleased with what is laid down, may endeavour to satisfy himself with others which he may find in different *versions* and *commentators*. The *Vulgate* gives a good sense

A. M. 2598. B. C. 1406. An. Exod. Isr. 85. Anno ante I. Olymp. 630.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and [v] repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

A. M. 2598. B. C. 1406. An. Exod. Isr. 85. Anno ante I. Olymp. 630.

25 [w] In those days *there was* no king in Israel: [x] every man did *that which was* right in his own eyes.

[v] See chap. xx. 48.——[w] Chap. xvii. 6; xviii. 1; xix. 1.

[x] Deut. xii. 8; chap. xvii. 6.

to the passage; but probably Houbigant comes nearest to the meaning.

Verse 23. *They went and returned unto their inheritance*] It appears that the Benjamites acted in the most honourable way by the women whom they had thus violently carried off; and we may rest assured they took them to an inheritance at least equal to their own, for it does not appear that any part of the lands of the Benjamites was alienated from them, and the *six hundred* men in question shared, for the present, the inheritance of many thousands.

Verse 24. *Every man to his tribe*] Though this must have been *four months* after the war with Benjamin, chap. xx. 47; yet it appears the armies did not disband till they had got the remnant of Benjamin settled, as is here related.

Verse 25. *In those days* there was *no king in Israel*] Let no one suppose that the sacred writer, by relating the atrocities in this and the preceding chapters, justifies the actions themselves; by no means. Indeed, they cannot be justified; and the writer by relating them gives the strongest proof of the authenticity of the whole, by such an impartial relation of facts that were highly to the discredit of his country.

I HAVE already referred to the rape of the Sabine virgins. The story is told by *Livy*, Hist. lib. i., cap. 9, the substance of which is as follows: Romulus having opened an *asylum* at his new-built city of Rome for all kinds of persons, the number of men who flocked to his standard was soon very considerable; but as they had few *women*, or, as Livy says, *penuria mulierum*, a dearth of women, he sent to all the neighbouring states to invite them to make intermarriages with his people. Not one of the tribes around him received the proposal: and some of them insulted his ambassador, and said, *Ecquod feminis quoque asylum aperuissent? Id enim demum compar connubium fore?* "Why have you not also opened an asylum for WOMEN, which would have afforded you suitable matches!" This exasperated Romulus, but he concealed his resentment; and, having published that he intended a great *feast* to *Neptune Equester*, invited all the neighbouring tribes to come to it: they did so, and were received by the Romans with the greatest cordiality and friendship. The *Sabines*, with their wives and children, came in great numbers, and each Roman citizen entertained a stranger. When the games began, and each was intent on the spectacle before them, at a signal given the young Romans rushed in among the Sabine women, and each carried off one, whom however they used in the kindest manner, marrying them according to their own rites with due solemnity, and admitting them to all the rights and privileges of the new commonwealth. The number carried off on this occasion amounted to near *seven hundred*; but this act of violence produced disastrous wars between the Romans and the Sabines, which were at last happily terminated by the *mediation* of the very women whose rape had been the cause of their commencement. The story may be seen at large in *Livy*, *Plutarch*, and others.

Thus ends the book of *Judges*; a work which, while it *introduces* the history of *Samuel* and that of the *kings* of Judah and Israel, forms in some sort a *supplement* to the book of *Joshua*, and furnishes the only account we have of those times of anarchy and confusion, which extended nearly from the times of the elders who survived Joshua, to the establishment of the Jewish *monarchy* under Saul, David, and their successors. For other *uses* of this book, see the *preface*.

MASORETIC NOTES ON THE BOOK OF JUDGES.

The number of *verses* in this book is *six hundred and eighteen*.

Its Masoretic *chapters* are *fourteen*.

And its middle verse is ver. 8, of chap. x.: *And that year they vexed and oppressed the children of Israel*, &c.

Corrected for a new edition, December 1, 1827.—A. C.

PREFACE TO THE BOOK

OF

R U T H.

WHEN and by *whom* the *book of Ruth* was written, are points not agreed on among critics and commentators.

As to the transactions recorded in it, they are variously placed. In the book itself there is no other notation of *time* than merely this, that the things *came to pass in the days when the judges ruled*; therefore some have placed these transactions under *Ehud*; others, under *Gideon*; others, under *Barak*; others, under *Abimelech*; and others, under *Shamgar*. This last is the opinion of Archbishop Usher; and most chronologers adopt it. The book is evidently an *Appendix* to the book of Judges, and contains a perfect history in itself; and therefore should not be inserted in any part of that book. It also seems to be an *Introduction* to the books of Samuel, in which the history of David is contained, as it gives the genealogy of this prince. It is also not without its use in matters which respect the *Gospels*, as it ascertains the line by which Jesus Christ came.

As to the *author*, he is as uncertain as the *time*. It has been attributed to *Hezekiah*, to *Ezra*, and to *Samuel*; and it is most likely that the author of the two books of Samuel was also the writer of this little book, as it seems necessary to complete his plan of the history of David. See the *preface* to the first book of Samuel.

The sum of the history contained in this book is the following: A man of Bethlehem, named Elimelech, with his wife Naomi, and his two sons Mahlon and Chilion, left his own country in the time of a famine, and went to sojourn in the land of Moab. There he died; and Naomi married her two sons to two Moabitish women: Mahlon married Ruth, who is the chief subject of this book; and Chilion married one named Orpah. In about ten years both these brethren died; and Naomi, accompanied by her two daughters-in-law, set out to return to the land of Judah, she having heard that plenty was again restored to her country. On the way she besought her daughters to return to their own country and kindred. Orpah took her advice, and, after an affectionate parting, returned; but Ruth insisted on accompanying her mother-in-law. They arrived in Bethlehem about the time of *harvest*; and Ruth went into the fields to glean for their support. The ground on which she was accidentally employed belonged to Boaz, one of the relatives of Elimelech, her father-in-law; who, finding who she was, ordered her to be kindly treated, and appointed her both meat and drink with his own servants. Finding that she was by marriage his *kinswoman*, he purposed to take her to wife, if a nearer kinsman who was then living should refuse. He was accordingly applied to, refused to take Ruth, and surrendered his right to her, according to the custom of those times, at the gate of Bethlehem, before the elders of the city. Boaz then took her to wife, by whom she had Obed, who was father to Jesse, the father of David.

To the questions, Who was *Boaz?* and, Who was *Ruth?* no satisfactory answer can be given: all we know for certain is, that *Boaz* was an *Ephraimite* of Bethlehem; and *Ruth* a *Moabitess*, and consequently educated a heathen. But what we want in certainty, several have attempted to supply by conjecture: with them Boaz was the same as *Ibzan*, Judg. xii. 8–10; and Ruth was the daughter of *Eglon*, king of Moab. This is the opinion maintained by the Chaldee *Targum* on this book; to which I shall, in the course of the notes, have

farther occasion to refer. The rabbins say that Elimelech was brother to Salmon, who married Rahab and that Naomi was his niece.

The genealogy of David, as stated in this book, is as follows:—

A. M. 2236.	Judah,	Nahshon,
	Pharez,	Salmon, who married Rahab,
	Ezron, called also *Hezron*,	Boaz, who married Ruth,
	Aram, called also *Ram*,	Obed, who begat Jesse,
	Amminadab,	A. M. 2919. David born.

This chronology is according to Archbishop Usher; and includes, from Judah to David *six hundred and seventy years.*

THE

BOOK OF RUTH.

Year before the common year of Christ, 1186.—Year from the Flood, 1162.—Year before the first Olympiad, 110.—Creation from Tisri, or September, 2818.—This chronology is upon the supposition that Obed was forty years of age at the birth of Jesse; and Jesse, fifty at the birth of David.

CHAPTER I.

Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion, flee from a famine in the land of Israel, and go to sojourn in Moab. 1, 2. *Here his two sons marry; and, in the space of ten years, both their father and they die.* 3–6. *Naomi sets out on her return to her own country, accompanied by her daughters-in-law Orpah and Ruth; whom she endeavours to persuade to return to their own people,* 7–13. *Orpah returns, but Ruth accompanies her mother-in-law,* 14–18. *They arrive at Beth-lehem in the time of the barley harvest,* 19–22.

A. M. 2818. B. C. 1186. An. Exod. Isr. 305. Anno ante I. Olymp. 110.

NOW it came to pass in the days when [a] the judges [b] ruled, that there was [c] a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, [c] Ephrathites of Beth-lehem-judah. And they came [f] into the country of Moab, and [g] continued there.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

A. M. 2818. B. C. 1186. An. Exod. Isr. 305. Anno ante I. Olymp. 110.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 Then she arose with her daughters-in-

[a] Judg. ii. 16.—[b] Heb. *judged*.—[c] See Gen. xii. 10; xxvi. 1; 2 Kings viii. 1.

[d] Judg. xvii. 8.—[e] See Gen. xxxv. 19.—[f] Judg. v. 30. [g] Heb. *were*.

NOTES ON CHAP. I.

Verse 1. *When the judges ruled*] We know not under what judge this happened; some say under *Ehud*, others under *Shamgar*. See the *preface*.

There was a famine] Probably occasioned by the depredations of the Philistines, Ammonites, &c., carrying off the corn as soon as it was ripe, or destroying it on the field.

The *Targum* says: "God has decreed ten grievous famines to take place in the world, to punish the inhabitants of the earth, before the coming of Messiah the king. The *first* in the days of Adam; the *second* in the days of Lamech; the *third* in the days of Abraham; the *fourth* in the days of Isaac; the *fifth* in the days of Jacob; the *sixth* in the days of Boaz, who is called Abstan, (Ibzan,) the just, of Beth-lehem-judah; the *seventh* in the days of David, king of Israel; the *eighth* in the days of Elijah the prophet; the *ninth* in the days of Elisha, in Samaria; the *tenth* is yet to come, and it is not a famine of *bread* or of *water*, but of hearing the word of prophecy from the mouth of the Lord; and even now this famine is grievous in the land of Israel."

Verse 2. *Elimelech*] That is, *God is my king*.

Naomi] *Beautiful* or *amiable*.

Mahlon] *Infirmity*.

Chilion] *Finished, completed*.

Verse 3. *Elimelech—died*] Probably a short time after his arrival in Moab.

Verse 4. *And they took them wives*] The Targum very properly observes, that *they transgressed the decree of the word of the Lord, and took to themselves strange women*.

Verse 5. *And Mahlon and Chilion died*] The Targum adds, *And because they transgressed the decree of the word of the Lord, and joined affinity with strange people, therefore their days were cut off*. It is very likely that there is more here than conjecture.

Verse 6. *She had heard*] *By the mouth of an angel*, says the *Targum*

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law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [h] visited his people in [i] giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, [k] Go, return each to her mother's house: [l] the LORD deal kindly with you, as ye have dealt with [m] the dead, and with me.

9 The LORD grant you that ye may find [n] rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, [o] that they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have a husband. If I should say, I have hope, [p] *if* I should have a husband also to-night, and should also bear sons;

13 Would ye [q] tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for [r] it grieveth me much for your sakes, that [s] the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah [t] kissed her mother-in-law; but Ruth [u] clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto [v] her gods: [w] return thou after thy sister-in-law.

16 And Ruth said, [x] Entreat [y] me not to leave thee, *or* to return from following after

[h] Exod. iv. 31; Luke i. 68. —[i] Psa. cxxxii. 15; Matt. vi. 11. [k] See Joshua xxiv. 15. —[l] 2 Tim. i. 16, 17, 18. —[m] Verse 5; chap. ii. 20. —[n] Chap. iii. 1. —[o] Gen. xxxviii. 11; Deut. xxv. 5. —[p] Or, if *I were with a husband.* —[q] Heb. *hope.* —[r] Heb. *I have much bitterness.*

[s] Judg. ii. 15; Job xix. 21, Psa. xxxii. 4; xxxviii. 2; xxxix. 9, 10. —[t] Eccles. xii. 9. —[u] Proverbs xvii. 17; xviii. 24. [v] Judges xi. 24. —[w] See Joshua xxiv. 15, 19; 2 Kings ii. 2; Luke xxiv. 28. —[x] Or, *be not against me.* —[y] 2 Kings ii. 2, 4, 6.

The Lord had visited his people] "Because of the righteousness of Ibzan the judge, and because of the supplications of pious Boaz."—*Targum.*

It is imagined, and not without probability, that Mahlon and Chilion are the same with *Joash* and *Saraph*, mentioned 1 Chron. iv. 22, where the Hebrew should be thus translated, *and Joash and Saraph, who married in Moab, and dwelt in Lehem.* See the *Hebrew.*

Verse 11. Are *there yet* any more *sons*] This was spoken in allusion to the *custom*, that when a married brother died without leaving posterity, his brother should take his widow: and the children of such a marriage were accounted the children of the deceased brother. There is something very persuasive and affecting in the address of Naomi to her daughters-in-law. Let us observe the particulars:—

1. She intimates that she had no other sons to give them.

2. That she was not with child; so there could be no expectation.

3. That she was too old to have a husband.

4. That though she should marry that night, and have children, yet they could not wait till such sons were marriageable; she therefore begs them to return to their own country, where they might be comfortably settled among their own kindred.

Verse 14. *And Orpah kissed her mother-in-law*] The Septuagint add, Και επεστρεψεν εις τον λαον αυτης, *And returned to her own people.* The *Vulgate*, *Syriac*, and *Arabic*, are to the same purpose.

Verse 18. *Gone back—unto her gods*] They were probably both idolaters; their having been *proselytes* is an unfounded conjecture. *Chemosh* was the grand idol of the Moabites. The conversion of Ruth probably commenced at this time.

Verse 16. *And Ruth said*] A more perfect surrender was never made of friendly feelings to a friend: *I will not leave thee*—I will follow thee; *I will lodge where thou lodgest*—take the same fare with which thou meetest; *thy people shall be my people*—I most cheerfully abandon my own country, and determine to end my days in thine. *I will* also henceforth *have no god but thy God*, and be joined with thee in worship, as I am in affection and consanguinity. I will cleave unto thee *even unto death*; *die where thou diest*; *and be buried*, if possible, in the same grave. This was a most extraordinary attachment, and evidently without any secular motive.

The Targum adds several things to this conversation between Naomi and Ruth. I shall subjoin them: "And Ruth said, Entreat me not to leave thee," *for I desire to become a proselyte. And Naomi said, We are commanded to keep the Sabbath and other holy days; and on it not to travel more than* two thousand *cubits. And Ruth said,* "Whither thou goest, I will go." *And Naomi said, We are commanded not to lodge with the Gentiles. Ruth answered,* "Where thou lodgest, I will lodge." *And Naomi said, We are commanded to observe the* one hundred and thirteen *precepts. Ruth answered, What thy people observe, that will I observe*; as if they had been my people of old. *And Naomi said, We are commanded not to worship with any strange worship. Ruth answered,* "Thy God shall be my God." *Naomi said, We have four kinds of capital punishment for criminals: stoning, burning.*

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thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: [z] thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: [a] the LORD do so to me, and more also, *if aught* but death part thee and me.

18 [b] When she saw that she [c] was steadfastly minded to go with her, then she left speaking unto her.

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that [d] all the city was moved about them, and they said, [e] *Is* this Naomi?

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20 And she said unto them, Call me not [f] Naomi, call me [g] Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, [h] and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem [i] in the beginning of barley harvest.

[z] Chap. ii. 11, 12.——[a] 1 Sam. iii. 17; xxv. 22; 2 Sam. xix. 13; 2 Kings vi. 31.——[b] Acts xxi. 14.——[c] Heb. *strengthened herself.*——[d] Matt. xxi. 10.

[e] See Isa. xxiii. 7; Lam. ii. 15.——[f] That is, *pleasant.* [g] That is, *bitter.*——[h] Job i. 21.——[i] Exod. ix. 31, 32; chap. ii 23; 2 Sam. xxi. 9.

beheading, and hanging. Ruth answered, "In whatsoever manner thou diest, I will die." *Naomi said*, *We have a house of burial. Ruth answered*, "And there will I be buried."

It is very likely that some such conversation as this took place between the *elders* and those who were becoming *proselytes*. This verse is famous among those who strive to *divine* by the Bible. I should relate the particulars, but am afraid they might lead to a continuance of the practice. In my youth I have seen it done, and was then terrified.

Verse 17. *The Lord do so to me, and more*] May he inflict any of those punishments on me, and any worse punishment, if I part from thee till death. And it appears that she was true to her engagement; for Naomi was nourished in the house of Boaz in her old age, and became the fosterer and nurse of their son Obed, chap. iv. 15, 16.

Verse 19. *All the city was moved about them*] It appears that Naomi was not only well known, but highly respected also at Beth-lehem; a proof that Elimelech was of high consideration in that place.

Verse 20. *Call me not Naomi*] That is, *beautiful* or *pleasant*.

Call me Mara] That is, *bitter*; one whose life is grievous to her.

The Almighty] שדי *Shaddai*, He who is *self-sufficient*, has taken away the props and supports of my life.

Verse 21. *I went out full*] Having a *husband* and *two sons*.

The Lord hath brought me home again empty] Having lost all *three* by death. It is also likely that Elimelech took considerable property with him into the land of Moab; for as he fled from the face of the famine, he would naturally take his property with him; and on this Naomi subsisted till her return to Beth-lehem, which she might not have thought of till all was spent.

Verse 22. *In the beginning of barley harvest.*] This was in the beginning of *spring*, for the barley harvest began immediately after the passover, and that feast was held on the 15th of the month *Nisan*, which corresponds nearly with our *March*.

The *Targum* says, "They came to Beth-lehem on that day in which the children of Israel began to mow the sheaf of barley which was to be waved before the Lord." This circumstance is the more distinctly marked, because of Ruth's *gleaning*, mentioned in the succeeding chapter.

1. THE native, the amiable *simplicity*, in which the story of the preceding chapter is told, is a proof of its *genuineness*. There are several sympathetic circumstances recorded here which no *forger* could have invented. There is too much of *nature* to admit any thing of *art*.

2. On the marriage of Orpah and Ruth, and the wish of Naomi that they might find *rest* in the house of their husbands, there are some pious and sensible observations in Mr. NESS's *History and Mystery of the Book of Ruth*, from which I shall lay the following extract before my readers.—

"A married estate is a state of *rest*; so it is called here, and in chap. iii. 1. Hence marriage is called *portus juventutis*, the *port* or *haven* of *young people*; whose affections, while unmarried, are continually *floating* or *tossed to* and *fro*, like a *ship* upon the *waters*, till they come into this *happy harbour*. There is a natural propension in most persons towards nuptial communion, as all created beings have a natural tendency towards their proper centre, (*leve sursum, et grave deorsum.*) and are restless out of it; so the rabbins say, *Requiret vir costam suam, et requiret femina sedem suam.* 'The man is restless while he misses his rib that was taken out of his side; and the woman is restless till she get under the man's arm, from whence she was taken.' O! look up to God then, ye unmarried ones, and cry with good *Naomi*, *The Lord grant me rest* for my roving affections in the house of some good consort, that I may live in peace and plenty, with content and comfort all my days. Know that your marriage is, of all your civil affairs, of the greatest importance, having an influence upon your whole

life. It is either your making or marring in this world; 'tis like a stratagem in war, wherein a miscarriage cannot be recalled when we will, for we marry for life. I am thine, and thou art mine, *brevis quidem cantiuncula est*, 'is a short song,' *sed longum habet epiphonema*, 'but it hath a long undersong.' So an error here is irrecoverable; you have need of Argus's hundred eyes to look withal before you leap." This is good advice; but who among the persons concerned will have grace enough to take it?

CHAPTER II.

Ruth goes to glean in the field of Boaz, 1–3. *Boaz finds her, and inquires who she is*, 4–7. *He speaks kindly to her, gives her permission to follow his reapers, and orders them to use her well*, 8–16. *She returns in the evening to Naomi, and tells her of her fare; from whom she receives encouragement and advice*, 17–23.

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AND Naomi had a [a] kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* [b] Boaz.[c]

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [d] glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her [e] hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

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4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, [f] The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

[a] Chap. iii. 2, 12. — [b] Chap. iv. 21. — [c] Called *Booz*; Matt. i. 5. [d] Lev. xix. 9; Deut. xxiv. 19.

[e] Heb. *hap happened.* — [f] Psa. cxxix. 7, 8; Luke i. 28; 2 Thess. iii. 16.

NOTES ON CHAP. II.

Verse 1. *A mighty man of wealth*] We have already seen that some suppose Boaz to have been one of the judges of Israel; he was no doubt a man of considerable property.

Verse 2. *Glean ears of corn*] The word *glean* comes from the French *glaner*, to gather ears or grains of corn. This was formerly a general custom in England and Ireland; the poor went into the fields and collected the straggling ears of corn after the reapers; and it was long supposed that this was their *right*, and that the *law* recognised it. But although it has been an old *custom*, I find that it is now settled, by a solemn judgment in the court of common pleas, that a right to glean in the harvest field cannot be claimed by any person at common law; see *Law Dictionary*, article *gleaning*. Any person may *permit* or *prevent* it in his own grounds. By the Irish acts, 25 Hen. VIII., c. 1, and 28 Hen. VIII., c. 24, *gleaning* and *leasing* are so restricted as to be in fact prohibited in that part of the United Kingdom. See the note on Lev. xix. 10.

After him *in whose sight I shall find grace.*] She did not mean Boaz; but she purposed to go out where they were now reaping, and glean after *any person* who might permit her, or use her in a friendly manner. The words seem to intimate that, notwithstanding the law of Moses, the gleaners might be prevented by the owner of the field.

Verse 3. *And her hap was*] So she was *accidentally* or *providentially* led to that part of the cultivated country which belonged to Boaz.

Verse 4. *Boaz came from Beth-lehem*] This salutation between Boaz and his reapers is worthy of particular regard; *he said*, יהוה עִמָּכֶם *Yehovah immachem*, "Jehovah be with you!" *They said*, יְבָרֶכְךָ יהוה *yebarechecha Yehovah*, "May Jehovah bless thee!" Can a pious mind read these godly salutations without wishing for a return of those simple primitive times! The words may be thus paraphrased: "May God be with you, to preserve you from accidents, and strengthen you to accomplish your work!" "May God bless THEE with the increase of the field, and grace to use his bounty to the glory of the Giver!"

Verse 5. *His servant that was set over the reapers*] This was a kind of steward or hind who had the under management of the estate. Some think that an *officer* of this kind is intended in the description given by Homer of the labours of a harvest field, as represented by Vulcan on one compartment of the shield which he made for Achilles:—

Εν δ' ετιθει τεμενος βαθυληϊον· ενθα δ' εριθοι
Ημων, οξειας δρεπανας εν χερσιν εχοντες·
Δραγματα δ' αλλα μετ' ογμον επηρτυμα πιπτον εραζε,
Αλλα δ' αμαλλοδετηρες εν ελλεδανοισι δεοντο.
Τρεις δ' αρ' αμαλλοδετηρες εφεστασαν· αυταρ οπισθε
Παιδες δραγμευοντες, εν αγκαλιδεσσι φερουτες,
Ασπερχες παρεγον· βασιλευς δ' εν τοισι σιωπη
Σκηπτρον εχων εστηκε επ' ογμου γηθησυνος κηρ.
Κηρυκες δ' απανευθεν υπο δρυι δαιτα πενουτες·
Βουν δ' ιερευσαντες μεγαν, αμφεπον· αι δε γυναικες
Δειπνον εριθαισιν, λευκ' αλφιτα πολλα παλευειν.

Iliad xviii., v. 550.

There too he form'd the likeness of a field
Crowded with corn, in which the reapers toil'd,
Each with a sharp-tooth'd sickle in his hand.

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6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel [g] that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she [h] fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger.

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11 And Boaz answered and said unto her, It hath fully been showed me, [i] all that thou hast done unto thy mother-in-law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 [k] The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, [l] under whose wings thou art come to trust.

13 Then she said, [m] Let [n] me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [o] friendly unto thine handmaid, [p] though I be not like unto one of thine handmaidens.

[g] Chap. i. 22.——[h] 1 Sam. xxv. 23.——[i] Chap. i. 11, 16, 17. [k] 1 Sam. xxiv. 19.——[l] Chap. i. 16; Psa. xvii. 8; xxxvi. 7; lvii. 1; lxiii. 7.

[m] Or, *I find favour.*——[n] Gen. xxxiii. 15; 1 Sam. i. 18. [o] Heb. *to the heart*; Gen. xxxiv. 3; Judg. xix. 3.——[p] 1 Sam. xxv. 41.

Along the furrow *here*, the harvest fell
In frequent handfuls; *there*, they bound the sheaves.
Three binders of the sheaves their sultry task
All plied industrious, and behind them boys
Attended, filling with the corn their arms.
And offering still their bundles to be bound.
Amid them, staff in hand, the master stood,
Enjoying, mute, the order of the field:
While, shaded by an oak, apart his train
Prepared the banquet—a well thriven ox
New slain, and the attendant maidens mix'd
Large supper for the hinds, of whitest flour.

COWPER.

This scene is well described: and the person who acts as *overseer* is here called *βασιλευς, king*, and his *staff* is called *σκηπτρον*, a *sceptre*; and he *stands* in *mute dignity*, merely to see that the work is well done, and that each person performs his task: and there appear to me to be *gleaners* in the description, viz., the *boys who gather the handfuls after the three binders*. See the *Greek*.

Verse 7. *That she tarried a little in the house.*] It seems as if the reapers were now resting in their *tent*, and that Ruth had just gone in with them to take her rest also.

Verse 8. *Abide here fast by my maidens*] These were probably employed in making *bands*, and laying on them enough to form a *sheaf*, which the binders would tie and form into *shocks* or *thraves*. When the maidens had gathered up the scattered handfuls thrown down by the reapers, Ruth picked up any straggling heads of ears which they had left.

Verse 9. *The young men that they shall not touch thee*] This was peculiarly necessary, as she was a stranger and unprotected.

Verse 10. *Then she fell on her face*] Prostrated herself, as was the custom in the East when inferiors approached those of superior rank. The *Targum* adds to the conversation between Ruth and Boaz: "How, says she, have I obtained grace in thy sight, that thou shouldest acknowledge me who am a stranger and one of the daughters of Moab, of whom it is said, The unclean shall not enter into the congregation of the Lord? And Boaz, answered, It has been certainly told me by the word of the wise, that what the Lord hath decreed, he hath not decreed concerning the *women* but the *men*. And it hath been surely said to me by prophecy, that kings and prophets shall proceed from thee because of the good which thou hast done," &c.

Verse 12. *The Lord recompense thy work*] The dutiful respect which thou hast paid to thy husband, and thy tender and affectionate attachment to thy aged mother-in-law.

And a full reward be given thee] This is spoken with great modesty and piety: The kindness I show thee is little in comparison of thy desert; God alone can give thee a *full reward* for thy kindness to thy husband and mother-in-law; and he will do it, because *thou art come to trust under his wings*—to become a *proselyte* to his religion. The metaphor is taken from the young of fowls, who, seeing a bird of prey, run to their mother to be covered by her wings from danger, and also to take shelter from storms, tempests, cold, &c. It is evident from this that Ruth had already attached herself to the Jewish religion.

Verse 13. *Not like unto one of thine handmaidens.*] I am as unworthy of thy regards as any of thine own maid-servants, and yet thou showest me distinguished kindness.

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14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and [q] was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [r] reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not:

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her [s] that she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did [t] take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

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20 And Naomi said unto her daughter-in law, [u] Blessed *be* he of the LORD, who [v] hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [w] one [x] of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they [y] meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest: and dwelt with her mother-in-law.

[q] Ver. 18.—[r] Heb. *shame her not.*—[s] Ver. 14.—[t] Verse 10, Psa. xli. 1.—[u] Chap. iii. 10; 2 Sam. ii. 5; Job xxix. 13.

[v] Prov. xvii. 17.—[w] Chap. iii. 9; iv. 6.—[x] Or, *one that hath right to redeem*; see Lev. xxv. 25.—[y] Or, *fall upon thee.*

Verse 14. *Dip thy morsel in the vinegar.*] The חמץ *chomets*, which we here translate *vinegar*, seems to have been some refreshing kind of *acid sauce* used by the reapers to dip their bread in, which both cooled and refreshed them. *Vinegar, rob of fruits*, &c., are used for this purpose in the East to the present day; and the custom of the Arabs, according to Dr. Shaw, is to *dip the bread* and hand together into these cooling and refreshing articles.

Parched corn] This was a frequent repast among the ancients in almost all countries; see the notes on Lev. ii. 1–14.

Verse 15. *Let her glean even among the sheaves*] This was a privilege; for no person should glean till the sheaves were all bound, and the shocks set up.

Verse 17. *An ephah of barley.*] Not less than *seven gallons and a half*; a good day's work. On Hebrew measures of capacity, see the note on Exod. xvi. 16.

Verse 18. *And gave to her that she had reserved*] As Ruth had received a distinct portion at dinner-time, of which she had more than she could eat, ver. 14; it appears she brought the rest home to her mother-in-law, as is here related.

Verse 20. *To the living and to the dead.*] Naomi and Ruth were the *living*; and they were also the representatives of *Elimelech* and *Mahlon*, who were dead. Naomi was of the *family*; and Ruth, though not of the family, was a *representative* of one of its deceased branches, being the *widow* of *Mahlon*.

One of our next kinsmen.] מגאלינו *miggoaleynu*, of our *redeemers*; one who has the right to redeem the forfeited inheritance of the family. The word גאל *goel* signifies a *near kinsman*—one who by the Mosaic law had a right to *redeem* an inheritance, and also was permitted to *vindicate* or *revenge* the death of his relation by killing the slayer, if he found him out of the cities of refuge.

In order to prevent families from running to decay, if a brother died childless, the next unmarried brother took his widow; and the children from that marriage were reputed the children of the deceased brother. The office of the next akin was *threefold*: 1. It belonged to him to buy back the forfeited inheritance, or the liberty of him who had been obliged to sell himself for a servant. 2. It was his right to avenge the blood of any of the family who had been killed, by killing the murderer. 3. It belonged to him to take the widow of a deceased brother or relative, if he died childless. If the nearest akin in any case refused, he was treated with indignity, lost his right to the inheritance, and the next akin to him might come forward and take the widow, &c., as in the case of Boaz. See chap. iv.

Verse 21. *Keep fast by my young men*] The word הנערים *hannearim* should be translated *servants*, both the *male* and *female* being included in it; the latter especially, as we see in ver. 22, 23.

Verse 23. *And of wheat harvest*] That is, she was to continue gleaning in the farm of Boaz to the end of the *barley* harvest; and then, when the *wheat* harvest began, to continue to its conclusion in the same way. In the interim, as well as each night, she lodged with her mother-in-law.

1. Ruth seems to have been a woman of a very amiable mind; she was *modest*, and she was *industrious*, and most probably a *comely* woman; and all these things served to attract the *attention* of Boaz, and to engage his *affection*. Her *attachment* also to her mother-in-law could not fail to secure his *esteem*. All these things worked together in the course of Providence, to bring about a matrimonial connection, which in its issue was intimately connected with the salvation of a lost world; for, from this very *line*, Jesus Christ, according to the flesh, sprang; and Ruth showed herself as worthy to be one of His progenitors as the Virgin Mary was to be His mother. See the notes on Matt. i.

2. We should carefully attend to the *leadings* and to the *workings* of God's providence; it is our *duty* and our *interest* to do both, for the path of duty is ever the way of *safety*. Had not Ruth acted thus, how dreary and uncomfortable must her life have been! but she followed God fully, and in a path apparently *dangerous*, and yet, not only sustained no injury, but succeeded well in all things: from this, as well as from innumerable other circumstances, we see the truth of that word, *Acknowledge him in all thy ways, and he will direct thy steps*; and with this we may ever connect, *Trust in the Lord with thy whole heart, and lean not to thy own understanding*. Whosoever follows God in simplicity of heart, will most assuredly be guided into all truth

CHAPTER III.

Naomi's advice to Ruth, how to procure herself a marriage with Boaz, 1–5. *She acts according to her mother-in-law's direction, and is kindly received by Boaz, who promises to marry her, should her nearer kinsman refuse*, 6–13. *He gives her six measures of barley, and sends her away privately to her mother-in-law, who augurs favourably of the issue of the plan she had laid*, 14–18.

A. M. 2828. B. C. 1176. An. Exod. Isr. 315. Anno ante I. Olymp. 400.

THEN Naomi her mother-in-law said unto her, My daughter, [a] shall I not seek [b] rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, [c] with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor.

3 Wash thyself, therefore, [d] and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [e] uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

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5 And she said unto her, All that thou sayest unto me I will do.

6 And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and [f] his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

[a] 1 Cor. vii. 36; 1 Tim. v. 8.—[b] Chap. i. 9.—[c] Chap. ii. 8.
[d] 2 Sam. xiv. 2.

[e] Or, *lift up the clothes that are on his feet.*—[f] Judg. xix. 6, 9, 22; 2 Sam. xiii. 28; Esth. i. 10.

NOTES ON CHAP. III.

Verse 1. *Shall I not seek rest for thee*] That is, Shall I not endeavour to procure thee a *proper husband*? See chap. i. 9, and the observations at the end of that chapter.

Verse 2. *He winnoweth barley to-night*] It is very likely that the winnowing of grain was effected by taking up, in a broad thin vessel or sieve, a portion of the corn, and letting it down slowly in the wind; thus the *grain* would, by its own weight, fall in one place, while the *chaff*, &c., would be carried to a distance by the wind. It is said here that this was done *at night*; probably what was threshed out in the day was winnowed in the evening, when the *sea breeze* set in, which was common in Palestine; and as this took place in the *evening* only, that was the time in which they would naturally winnow their corn.

Verse 3. *Wash thyself, therefore*] She made Ruth put on her best dress, that Boaz might, in the course of the day, be the more attracted by her person, and be the better disposed to receive her as Naomi wished

Verse 4. *Uncover his feet, and lay thee down*] It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of *subjection*, go to the bed's foot, and gently raising the clothes, creep under them up to their proper place. See *Calmet*.

On the whole, we must say, had not Boaz been a person of extraordinary piety, prudence, and continence, this experiment might have been fatal to Ruth. We cannot easily account for this transaction; probably Naomi knew more than she revealed to her daughter-in-law. The experiment however was dangerous, and should in no sense be imitated.

He will tell thee what thou shalt do] The *Targum* reads the clause thus: *Thou shalt ask counsel from him*, "and he shall tell thee what thou shouldest do."

Verse 7. *When Boaz had eaten and drunk*] The *Targum* adds, "He blessed the name of the Lord,

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8 And it came to pass at midnight, that the man was afraid, and [g] turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: [h] spread therefore thy skirt over thine handmaid; for thou *art* [i] a [k] near kinsman.

10 And he said, [l] Blessed *be* thou of the LORD, my daughter: *for* thou hast showed more kindness in the latter end than [m] at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the [n] city of my people doth know that thou *art* [o] a virtuous woman.

12 And now it is true that I *am thy* [p] near kinsman: howbeit [q] there is a kinsman nearer than I.

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13 Tarry this night, and it shall be in the morning, *that* if he will [r] perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, [s] *as* the LORD liveth: lie down until the morning.

14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, [t] Let it not be known that a woman came into the floor.

15 Also he said, Bring the [u] veil that *thou hast* upon thee, and hold it. And when she

[g] Or, *took hold on.*——[h] Ezek. xvi. 8.——[i] Or, *one that hath right to redeem.*——[k] Chap. ii. 20; ver. 12.——[l] Chapter ii. 20.
[m] Chap. i. 8.——[n] Heb. *gate.*——[o] Prov. xii. 4.——[p] Ver. 9.

[q] Chap. iv. 1.——[r] Deut. xxv. 5; chap. iv. 5; Matt. xxii. 24.
[s] Judg. viii. 19; Jer. iv. 2.——[t] Rom. xii. 17; xiv. 16; 1 Cor. x. 32; 2 Cor. viii. 21; 1 Thess. v. 22.——[u] Or, *sheet*, or *apron.*

who had heard his prayer, and removed famine from the land of Israel."

Went to lie down] As the threshing-floors of the Eastern nations are in general in the *open air*, it is very likely that the *owner* or some confidential person continued in the fields till the grain was secured, having a *tent* in the place where the corn was threshed and winnowed. Boaz seems to have acted thus.

Verse 8. *The man was afraid, and turned himself*] The verb יִלָּפֵת *yillapheth*, which we render he *turned himself*, has puzzled even the Targumist, who translates the clause thus: "The man trembled, and his flesh became like a (boiled) turnip through fear." It is fully evident Boaz had no intimation of the present proceedings. To this verse the Targumist adds much; he says, "Boaz subdued his concupiscence, and acted towards her as Joseph did to the Egyptian wife of his master, and as Pelatiel, the son of Laish the pious, did to Michal, the daughter of Saul, the wife of David, who put a sword between Michal and himself, because he would not approach to her."

Verse 9. *Spread therefore thy skirt over thine handmaid*] Hebrew, *Spread thy wing*. The *wing* is the emblem of *protection*, and is a metaphor taken from the young of fowls, which run under the wings of their mothers, that they may be saved from birds of prey. The meaning here is, *Take me to thee for wife*; and so the Targum has translated it, *Let thy name be called on thy handmaid to take me for wife, because thou art the redeemer*; i. e., thou art the גּוֹאֵל *goel*, the *kinsman*, to whom the right of *redemption* belongs. See on chap. ii. 20. Even to the present day, when a Jew marries a woman, *he throws the skirt or end of his talith over her*, to signify that he has taken her under his protection.

Verse 10. *In the latter end than at the beginning*] It is not easy to find out what Boaz means. Perhaps חֶסֶד *chesed*, which we translate *kindness*, means *piety*; as if he had said: Thou hast given great proof of thy *piety* in this latter instance, when thou hast avoided the young, and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the Divine injunction fulfilled, viz., that the brother, or next akin, might take the wife of the deceased, and raise a family to him who had died childless, that his name might not become extinct in Israel: this latter act is a greater proof of thy piety and sincerity than any thing that could be inferred from thy becoming a proselyte.

Whether poor or rich.] So it appears from this that it was not to mend her condition in life that Ruth endeavoured to get Boaz for her husband, for she might have had a *rich young man*, but she preferred the building up the house of her deceased husband. See above.

Verse 12. *There is a kinsman nearer than I.*] It is very likely that Naomi was not acquainted with this circumstance. Some have supposed that there was a *brother* of Elimelech remaining, who was nearer than Boaz, who is supposed to have been only a *nephew*; the former, therefore, must have a prior right.

Verse 13. *As the Lord liveth*] Thus he bound himself by an *oath* to take her to wife if the other should refuse.

Verse 15. *Bring the veil*] הַמִּטְפַּחַת *hammitpachath*; this seems to have been a cloak, plaid, or what the Arabs call *hayk*, which has been largely explained elsewhere. See Judg. xiv. 12.

Six measures *of barley*] We supply the word *measures*, for the Hebrew mentions no *quantity*. The Targum renders *six seahs*, שִׁית סְאִין *shith sein*; which, as a seah was about *two gallons and a half*, must have been a very heavy load for a woman; and so the Targumist thought, for he adds, *And she received strength from the Lord to carry it.* If the *omer* be meant, which is about *six pints*, the load would not be so great, as this would amount to but about *four gallons and a half*; a very goodly present. The Targum

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held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, [v] Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, [w] until he have finished the thing this day.

[v] Psa. xxxvii. 3, 5.

[w] Isa. xxviii. 16.

says, that on receiving these six measures "it was said, in the spirit of prophecy, that from her should proceed the six righteous persons of the world; viz., David, Daniel, Shadrach, Meshach, Abednego, and the King Messiah; each of whom should be blessed with six benedictions." It is, however, remarkable, that the Targum makes the *Messiah* to spring from her through the line of David, and goes down to Daniel and his companions; which Daniel prophesied so clearly, not only of the advent of *Messiah the prince*, but also of the very *time* in which he was to come, and the *sacrificial death* he was to die.

Verse 18. *Until thou know how the matter will fall*] That is, whether he who is nearer of kin than Boaz will take thee to wife; do not return again till this thing is determined. Boaz lost no time to bring this to an issue, as we shall see in the following chapter.

CHAPTER IV.

Boaz gathers a council of the elders at the city gate, states the case, and proposes to the nearest kinsman to redeem the inheritance of Elimelech, and take Ruth to wife, 1–5. The kinsman refuses, and relinquishes his right to Boaz, 6. The manner of redemption in such cases, 7, 8. Boaz redeems the inheritance in the presence of the elders, and of the people, who witness the contract, and pray for God's blessing upon the marriage, 9–12. Boaz takes Ruth for wife, and she bears a son, 13. The people's observations on the birth of the child, 14, 15. It is given to Naomi to nurse, 16. The neighbouring women name the child, and the book concludes with the genealogy of David, 17–22.

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THEN went Boaz up to the gate, and sat him down there: and, behold, [a] the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of [b] the elders of the city, and said, Sit ye down here. And they sat down.

[a] Chap. iii. 12.

[b] 1 Kings xxi. 8; Prov. xxxi. 23.

NOTES ON CHAP. IV.

Verse 1. *Then went Boaz up to the gate*] We have often had occasion to remark that the *gate* or *entrance* to any city or town was the place where the court of justice was ordinarily kept. For an account of the officers in such places, see the note on Deut. xvi. 18.

Ho, such a one!—sit down here.] This familiar mode of compellation is first used here. The original is שׁכה פּה פלני אלמני *shebah poh, peloni almoni!* "Hark ye, Mr. Such-a-one of such a place! come and sit down here." This is used when the *person* of the individual is known, and his *name* and *residence* unknown. אלמני *almoni* comes from אלם *alam, to be silent* or *hidden*, hence the Septuagint render it by κρυφε, *thou unknown person*: פלני *peloni* comes from פלה *palah, to sever* or *distinguish*; you of such a *particular place*. Modes of compellation of this kind are common in all languages.

Verse 2. *He took ten men*] Probably it required this number to constitute a court. How simple and how rational was this proceeding! 1. The man who had a suit went to the city gates. 2. Here he stopped till the person with whom he had the suit came to the gate on his way to his work. 3. He called him by name, and he stopped and sat down. 4. Then ten elders were called, and they came and sat down. 5. When all this was done, the appellant preferred his suit. 6. Then the appellee returned his answer. 7. When the elders heard the case, and the response of the appellee, they pronounced judgment, which judgment was always according to the *custom* of the place. 8. When this was done, the people who happened to be present witnessed the issue. And thus the business was settled without lawyers or legal casuistry. A question of this kind, in one of our courts of justice, in these enlightened times, would require many days' previous preparation of the attorney, and several hours' arguing between counsellor *Botherum* and counsellor *Borum*, till even an enlightened and conscientious judge would find it extremely difficult to decide whether *Naomi* might *sell* her *own land*, and whether *Boaz* or *Peloni* might *buy* it! O, glorious uncertainty of modern law!

A. M. 2828. B. C. 1176. An. Exod. Isr. 315. Anno ante I. Olymp. 400.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [c] I thought to advertise thee, saying, [d] Buy *it* [e] before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: [f] for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, [g] to raise up the name of the dead upon his inheritance.

6 [h] And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 [i] Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

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8 Therefore the kinsman said unto Boaz Buy *it* for thee. So he drew off his shoe.

9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, [k] that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [l] The

[c] Heb. *I said I will reveal* in *thine ear.*——[d] Jer. xxxii. 7, 8. [e] Gen. xxiii. 18.——[f] Lev. xxv. 25.——[g] Gen. xxxviii. 8; Deut. xxv. 5, 6; chap. iii. 13; Matt. xxii. 24.——[h] Chap. iii. 12, 13. [i] Deut. xxv. 7, 9.——[k] Deut. xxv. 6.——[l] Psa. cxxvii. 3; cxxviii. 3.

Verse 3. *Naomi—selleth a parcel of land*] She was reduced to want; the immediate inheritors were extinct; and it was now open for the next heir to purchase the land, and thus preserve the inheritance in the family according to the custom of Israel.

Verse 4. *I thought to advertise thee*] Both Dr. *Kennicott* and Father *Houbigant* have noticed several corruptions in the *pronouns* of this and the following verses; and their criticisms have been confirmed by a great number of MSS. since collated. The text corrected reads thus: "And I said I will reveal this to thy ear, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, tell me, that I may know; for there is none to redeem it but thou, and I who am next to thee. And he said, I will redeem it. And Boaz said, In the day that thou redeemest the land from the hand of Naomi, thou wilt also acquire Ruth, the wife of the dead, that thou mayest raise up the name of the dead upon his inheritance;" ver. 4, 5.—See *Kennicott's Dissertations*, vol. i., p. 449; *Houbigant in loco*; and the *Variæ Lectiones* of *Kennicott* and *De Rossi*. This is Boaz's statement of the case before the kinsman, and before the people and the elders.

I will redeem it.] I will pay down the money which it is worth. He knew not of the following condition.

Verse 5. *Thou must buy* it *also of Ruth*] More properly, *Thou wilt also acquire Ruth.* Thou canst not get the land without taking the wife of the deceased; and then the children which thou mayest have shall be reputed the children of Mahlon, thy deceased kinsman.

Verse 6. *I cannot redeem* it *for myself*] The *Targum* gives the proper sense of this passage: "And the kinsman said, On this ground I cannot redeem it, because I have a wife already; and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance. Do thou redeem it, for thou hast no wife; for I cannot redeem it." This needs no comment. But still the gloss of the *Targum* has no foundation in the *law* of Moses. See the law, Deut. xxv. 5–9.

Verse 7. *A man plucked off his shoe*] The law of such a case is given at large in Deut. xxv. 5–9. It was simply this: If a brother, who had married a wife, died without children, the eldest brother was to take the widow, and raise up a family to the brother deceased; and he had a right to redeem the inheritance, if it had been alienated. But if the person who had the right of redemption would not take the woman, she was to pull off his shoe and spit in his face; and he was ever after considered as a disgraced man. In the present case the *shoe* only is taken off, probably because the circumstances of the man were such as to render it *improper* for him to redeem the ground and take Ruth to his wife: and because of this reasonable excuse, the *contemptuous* part of the ceremony is omitted. See the note on Deut. xxv. 9.

Verse 11. *We are witnesses.*] It is not very likely that any writing was drawn up. There was an appeal made to the people then present, whether they had seen and understood the transaction; who answered, *We have witnessed it.* If any minutes of court were kept, then the transaction was entered probably in some such words as these: "On —— day of ——, Boaz bought the land of Elimelech from Naomi his widow, and took Ruth, her daughter-in-law, to wife; ——, who had the nearest right, refusing to buy the land on the conditions then proposed."

The Lord make this woman—like Rachel and like

A. M. 2828. B. C. 1176. An. Exod. Isr. 315. Anno ante I. Olymp. 400.

LORD make the woman that is come into thine house like Rachel and like Leah, which two did [m] build the house of Israel: and [n] do thou worthily in [o] Ephratah, and [p] be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, [q] whom Tamar bare unto Judah, of [r] the seed which the LORD shall give thee of this young woman.

A. M. 2829. B. C. 1175. An. Exod. Isr. 316. Anno ante I. Olymp. 399.

13 So Boaz [s] took Ruth, and she was his wife: and when he went in unto her, [t] the LORD gave her conception, and she bare a son.

14 And [u] the women said unto Naomi, Blessed *be* the LORD, which hath not [v] left thee this day without a [w] kinsman, that his name may be famous in Israel.

A. M. 2829. B. C. 1175. An. Exod. Isr. 316. Anno ante I. Olymp. 399.

15 And he shall be unto thee a restorer of *thy* life, and a [x] nourisher [y] of thine old age; for thy daughter-in-law, which loveth thee, which is [z] better to thee than seven sons, hath borne him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 [a] And the women her neighbours gave it a name, saying, There is a son born to Naomi, and they called his name Obed: he *is* the father of Jesse, the father of David.

18 Now these *are* the generations of Pharez; [b] Pharez begat Hezron,

A. M. 2289-2919. B. C. 1715-1085 Ante I. Olymp. 939-309.

[m] Deut. xxv. 9.——[n] Or, *get the riches*, or, *power*.——[o] Genesis xxxv. 16, 19.——[p] Heb. *proclaim* thy *name*.——[q] Gen. xxxviii. 29; 1 Chron. ii. 4; Matt. i. 3.——[r] 1 Sam. ii. 20.——[s] Chap. iii. 11.——[t] Gen. xxix. 31; xxxiii. 5.

[u] Luke i. 58; Rom. xii. 15.——[v] Heb. *caused to cease unto thee*.——[w] Or, *redeemer*.——[x] Heb. *to nourish*; Gen. xlv. 11; Psa. lv. 22.——[y] Heb. *thy gray hairs*.——[z] 1 Sam. i. 8.——[a] Luke i. 58, 59——[b] 1 Chron. ii. 4, &c.; Matt. i. 3.

Leah] May thy family be increased by her means, as the tribes were formed by means of *Rachel* and *Leah*, wives of the patriarch Jacob!

Which two did build the house of Israel] We have already seen that בן *ben*, a *son*, comes from the root בנה *banah, he built*; and hence אבן *eben*, a *stone*, because as a *house* is built of *stones*, so is a *family of children*. There is a similar figure in PLAUTUS, *Mostell.* act i., sec. 2, ver. 37.

——— Nunc etiam volo
Dicere, ut homines *ædium* esse similes arbitremini.
Primum dum parentes *fabri liberum* sunt,
Et *fundamentum* liberorum substruunt.

"I would also observe, that ye men are similar to *houses*; ye parents are the *fabricators* of the children, and they are the *foundation* of the *building*."

Verse 12. *Like the house of Pharez*] This was very appropriate; for from Pharez, the son of Judah, by Tamar, came the family of the Beth-lehemites and that of Elimelech.

Verse 13. *So Boaz took Ruth*] The law of Moses had prohibited the Moabites, even to the tenth generation, from entering into the congregation of the Lord; but this law, the Jews think, did not extend to *women*; and even if it had, Ruth's might be considered an exempt case, as she had been already incorporated into the family by marriage; and left her own country, people, and gods, to become a *proselyte* to the true God in the land of Israel.

Verse 15. *Better to thee than seven sons*] If Naomi had had even a numerous family of sons, it is most likely that they would have been scattered to different quarters from her, and settled in life; whereas Ruth cleaved to her, and it was by her affectionate services that Naomi was preserved alive.

Verse 16. *Naomi took the child*] This might do for Naomi, but it was bad for the child. A child, unless remarkably healthy and robust, will suffer considerably by being *nursed* by an *old woman*, especially if the child *sleep with her*. The *aged* gain refreshment and energy by sleeping with the *young*; and from the same means the young derive premature decrepitude. The vigour which is *absorbed* by the *former* is *lost* by the *latter*. It is a foolish and destructive custom to permit young children, which is a common case, to sleep with *aged aunts* and *old grandmothers*. Bacon's grand secret of the *cure of old age*, couched in so many obscure and enigmatical terms, is simply this: *Let young persons sleep constantly with those who are aged and infirm*. And it was on this principle that the physicians of David recommended a *young healthy girl to sleep with David in his old age*. They well knew that the aged infirm body of the king would absorb a considerable portion of healthy energy from the young woman.

Verse 17. *The neighbours gave it a name*] That is, they recommended a name suitable to the circumstances of the case; and the parents and grandmother adopted it.

They called his name Obed] עובד *obed, serving*, from עבד *abad, he served*. Why was this name given? Because he was to be the *nourisher of her old age*, ver. 15. And so he must be by *lying in her bosom*, even if *services* in future life were wholly left out of the question. These neighbours of Naomi were skilful people. See on ver. 16. Other meanings, of which I am not ignorant, have been derived from these words; those who prefer them have my consent.

He is the father of Jesse, the father of David.] And for the sake of this conclusion, to ascertain the line of David, and in the counsel of God to fix and ascertain the line of the Messiah, was this instructive little book written.

Verse 18. *Now these* are *the generations*] The Targum gives a copious paraphrase on this and the following verses: I shall insert the principal parts in their proper places.

A. M. 2289-2919. B. C. 1715-1085. Ante I. Olymp. 939-309.

19 And Hezron begat Ram, and Ram begat Amminadab,
20 And Amminadab [c] begat Nahshon, and Nahshon begat [d] Salmon,[e]
21 And Salmon begat Boaz, and Boaz begat Obed,
22 And Obed begat Jesse, and Jesse begat [f] David.

A. M. 2289-2919. B. C. 1715-1085. Ante I. Olymp. 939-309.

[c] Num. i. 7.—[d] Matt. i. 4, &c.

[e] Or, *Salmah*.—[f] 1 Chron. ii. 15; Matt. i. 6.

Verse 19. *Hezron begat Ram*] He is called *Aram* here by the *Septuagint*, and also by St. Matthew, chap. i. 3.

Verse 20. *Amminadab begat Nahshon*] The Targum adds, "And Nahshon was chief of the house of his father in the tribe of Judah."

Nahshon begat Salmon] In the Hebrew it is שלכה *Salmah*, which *Houbigant* thinks was an error of an ancient scribe, before any final letters were acknowledged in the Hebrew alphabet: for then the word would be written שלמון *Salmon*, which a scribe, after final letters were admitted, might mistake for שלכה *Salmah*, and so write it, instead of שלמון *Salmon*, the ו *vau* and ן *final nun* in conjunction (ון) bearing some resemblance to ה.

The *Targum* calls him "Salmah the Just; he was the Salmah of Beth-lehem and Netopha, whose sons abolished the watches which Jeroboam set over the highways; and their works and the works of their father were good in Netopha."

Verse 21. *And Salmon begat Boaz*] The *Targum* goes on, "And Salmon begat *Absan* the judge; he is *Boaz* the Just, on account of whose righteousness the people of the house of Israel were redeemed from the hands of their enemies; and at whose supplication the famine departed from the land of Israel."

And Boaz begat Obed] "Who served the Lord in this world with a perfect heart."

Verse 22. *And Obed begat Jesse*] "Who," says the *Targum*, "also is called Nachash, נחש, because neither iniquity nor corruption was found in him, that he should be delivered into the hands of the angel of death, that he might take away his soul from him. And he lived many days until the counsel was remembered before the Lord, that the serpent gave to Eve the wife of Adam, that she should eat of the tree; by eating of the fruit of which they became wise, to distinguish between good and evil: and by that counsel all the inhabitants of the earth became guilty of death; and by this iniquity Jesse the Just died." Here is no mean or indistinct reference to the doctrine of *original sin*: and it shows us, at least, what the very ancient rabbins thought on the subject. I should observe that these *additions* are taken from the *London Polyglot*; they are not found in that of *Antwerp*; but they are the same that appear in the Targum of the great Bible printed by *Bomberg*, at Venice, in 1547–49.

And Jesse begat David.] To this no comment is added by the Targumist, as the history of this king is found in the following book.

The *ten* persons whose genealogy is recorded in the five last verses, may be found, with a trifling change of name, in the genealogical list in Matt. i. 3–6, as forming important links in the *line* of the Messiah. To introduce this appears to have been the principal object of the writer, as introductory to the following books, where the history of David, the regal progenitor and type of the Messiah, is so particularly detailed.

For the account of the birth of Pharez and his brother Zarah, the reader is requested to refer to Gen. xxxviii. 12–30, and to the notes there; and for several particulars in the genealogy itself, to the notes on Matt. i. and Luke iii., where the wisdom, goodness, and providence of God, in the preservation of this line, are particularly noticed.

Masoretic Notes on Ruth.

Number of verses in Ruth is 85.

Middle verse is the 21st of chap. ii.

We have already seen that Archbishop Usher places the event mentioned here in A. M. 2686, about one hundred years after the conquest of Canaan

PREFACE

TO THE

FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

THE FIRST BOOK OF THE KINGS.

THIS and the three following books were formerly termed the *first, second, third,* and *fourth books of Kings,* and the two books of *Samuel* made in ancient times but one; the separation which has taken place seems to have been done without reason or necessity. These books are, properly speaking, a continuation of the book of *Judges,* as they give us an account of the remaining judges of Israel, down to the election of Saul; and of all the kings of Israel and Judah to the Babylonish captivity.

Of this book, called the first book of Samuel, the following are the contents: The birth and education of Samuel; the high priesthood of Eli; the Philistines attack the Israelites, overthrow them with a terrible slaughter, take the ark of the Lord, and set it up in the temple of their god Dagon; they are visited with Divine judgments, and are obliged to send back the ark with offerings and presents; Samuel, long acknowledged as a prophet of the Lord, takes the government of the people. Under his wise and pious administration, the affairs of Israel become re-established, and the Philistines are subdued. The sons of Samuel, who principally administered the secular concerns of the kingdom, acting unworthily, the people desire to have a *king,* who should be supreme, both in civil and military affairs. Samuel, after expostulations, yields to their entreaties; and, under the direction of God, Saul the son of Kish, whilst seeking the lost asses of his father, is met by the prophet, and anointed king over Israel. This man, not conducting himself in the government according to the direction of God, is rejected, and David the son of Jesse anointed king in his place, though Saul continues still in the government. This person soon becomes advantageously known to Israel by his single combat with a gigantic Philistine chief, called *Goliath,* whom he slays; on which the Israelites attack the Philistines, and give them a total overthrow. Saul, envious of David's popularity, seeks his destruction; he is in consequence obliged to escape for his life, and take refuge sometimes among the Moabites, sometimes among the Philistines, and sometimes in the caves of the mountains of Judah, everywhere pursued by Saul, and everywhere visibly protected by the Lord. At last Saul, being pressed by the Philistines, and finding that the Lord had forsaken him, had recourse to a witch that dwelt at Endor, whom he consulted relative to the issue of the present war with the Philistines; he loses the battle, and being sorely wounded, and his three sons slain, he falls on his own sword, and expires on Mount Gilboa. The Philistines find his body, and the bodies of his three sons, among the slain; they cut off Saul's head, and affix the bodies to the walls of Beth-shan. The men of Jabesh-gilead, hearing this, go by night, and take the bodies from the walls of Beth-shan, bring them to Jabesh, burn them there, bury the bones, and mourn over their fallen king, fasting seven days. Thus concludes the first book of Samuel.

Concerning the *author* of these books there have been various conjectures. Because, in most of the Hebrew copies, they bear the name of *Samuel,* as a running title, it has been generally supposed that *he* was the author. But his name does not appear to have been anciently prefixed to these books, at least in those copies used by the Greek interpreters, commonly called the *Septuagint,* as they simply term each βασιλειων, The *History* or *Book of Kingdoms.* The *Chaldee* has no inscription. The *Syriac* and *Arabic* call each The *Book of Samuel the*

Prophet; and the *Vulgate*, The *Book of Samuel*, simply. The Jews, in *general*, believe that *Samuel* is the author of the first twenty-seven chapters of this book, which contain the history of his own life and government, and what respects Saul and David during that time. The remaining four chapters they suppose were added by the prophets Gad and Nathan. This opinion is founded on what is said 1 Chron. xxix. 29: *Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.* Others suppose the books to be more recent than the persons already named, but that they were compiled out of their *memoirs*.

But who was the compiler? Some of the most learned among the Jews suppose it to have been *Jeremiah* the prophet, and that the style bears a near resemblance to his prophecies. That they were the work of a more recent author than Samuel, &c., *Grotius* thinks evident from this circumstance, that the names of the *months* are comparatively *modern*, and were not known among the ancient Jews. Others have attributed them to David; others, to Hezekiah; and others, to Ezra the scribe, on his return from the Babylonish captivity.

Calmet's opinion is as probable as any, viz., "That these books were written by the same hand, though composed out of the memoirs left by persons of that time; and that the compiler has generally used the same terms he found in those memoirs, adding here and there something of his own by way of illustration." The equality of the *style*, the frequent eulogiums on the character of Samuel, the connection of the materials, particular quotations, and remarks on certain events, are, he thinks, proofs sufficiently clear of what he assumes. These books contain remarks or expressions which could only proceed from a *contemporary* author, and others which are evidences of a much *later* age.

1. For instance, we read, chap. iii. 1, *The word of the Lord was precious in those days; there was no open vision;* i. e., in the days of Eli, the high priest: hence it is evident that the author lived in times in which prophecy was *more common;* which, in fact, it was after Samuel, under David, and the succeeding kings of Israel and Judah.

2. Again, in the time of the author of this book, *Beth-el* was called *Beth-aven*, chap. xiii. 5, which name was given to it in derision *after* Jeroboam had placed there his golden calves.

3. Again, it is said, chap. vi. 18, that the ark of the Lord was set down in the field of *Joshua the Beth-shemite, where it remained to the time of this author;* and yet, in chap. vii. 15, he speaks of Samuel as being already dead: *And Samuel judged Israel all the days of his life.*

4. It is not natural to suppose that Samuel would have spoken of himself as is done chap. ii. 26: *And the child Samuel grew, and was in favour both with the Lord and with men;* but if he were *dead* when this book was written, any author might have added this with the strictest propriety.

5. In chap. xxvii. 6, it is said that Achish gave Ziklag to David, *Wherefore Ziklag pertaineth to the kings of Judah unto this day.* This is a proof that when this book was written the kingdoms of Judah and Israel were *separated;* and that, although the tribe of Simeon belonged to the kings of *Israel*, yet *Ziklag*, which was in that tribe, remained in the hands of the kings of *Judah*.

Here, therefore, are proofs that this book contains matters which must have been written by a *contemporary* author; and others which could not have been inserted but in times *much posterior*. These seeming contradictions are reconciled by the hypothesis that the books were compiled, by a comparatively recent author, out of materials of a much earlier date, the author not changing many of the expressions which he found in those ancient documents.

Several other proofs might be here adduced to support this opinion; but as the reader will find them noticed in the places where they occur, it is not necessary to repeat them here. Those who wish to see the subject farther discussed, may consult *Calmet*. We may rest satisfied with these *three* things: 1. That the books of Samuel were constructed out of original and authentic documents. 2. That the compiler was not contemporary with the facts he narrates. And, 3. That both the author and time in which he compiled his history, though comparatively more recent than the facts themselves, are nevertheless both *uncertain*.

THE

FIRST BOOK OF SAMUEL.

Year from the Creation, 2833.—Year before the Incarnation, 1171.—Year before the first Olympiad, 395.—Year before the building of Rome, 418.—Year of the Julian Period, 3543.—Year of the Dionysian Period, 351.—Cycle of the Sun, 15.—Cycle of the Moon, 9.

CHAPTER 1.

Some account of Elkanah and his two wives, Peninnah and Hannah, 1, 2. *His annual worship at Shiloh, and the portions he gave at such times to his wives,* 3–5. *Hannah, being barren, is reproached by Peninnah, especially in their going up to Shiloh; at which she is sorely grieved,* 6, 7. *Elkanah comforts her,* 8. *Her prayer and vow in the temple, that if God would give her a son, she would consecrate him to His service,* 9–11. *Eli, the high priest, indistinctly hearing her pray, charges her with being drunk,* 12–14. *Her defence of her conduct,* 15, 16. *Eli, undeceived, blesses her; on which she takes courage,* 17, 18. *Hannah and Elkanah return home; she conceives, bears a son, and calls him Samuel,* 19, 20. *Elkanah and his family go again to Shiloh to worship; but Hannah stays at home to nurse her child, purposing, as soon as he is weaned, to go and offer him to the Lord, according to her vow,* 21–23. *When weaned, she takes him to Shiloh, presents her child to Eli to be consecrated to the Lord, and offers* three *bullocks, an ephah of flour, and a bottle of wine, for his consecration,* 24–28.

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NOW there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name *was* [a] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, [b] an Ephrathite:

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [c] yearly [d] [e] to worship and to sacrifice unto the LORD of hosts in [f] Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

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4 And when the time was that Elkanah [g] offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

[a] 1 Chron. vi. 27, 34.—[b] Ruth i. 2.—[c] Exod. xxiii. 14; Deut. xvi. 16; Luke ii. 41.

[d] Heb. *from year to year.*—[e] Deut. xii. 5, 6, 7.—[f] Josh. xviii. 1.
[g] Deut. xii. 17, 18; xvi. 11.

NOTES ON CHAP. I.

Verse 1. *Ramathaim-zophim*] Literally, *the two high places of the watchmen*; these were, no doubt, two contiguous hills, on which watchtowers were built, and in which watchmen kept continual guard for the safety of the country, and which afterwards gave name to the place.

Verse 2. *He had two wives*] The custom of those times permitted polygamy; but wherever there was more than *one wife*, we find the peace of the family greatly disturbed by it.

The name of the one was *Hannah*] חנה *Channah*, which signifies *fixed* or *settled*; and *the other* פנינה *Peninnah*, which signifies a *jewel* or *pearl*.

Verse 3. *Went up out of his city yearly to worship*] As the ark was at Shiloh, *there* was the temple of God, and thither all the males were bound by the law to go once a year, on each of the great national festivals: viz., the *passover*, *pentecost*, and *feast of tabernacles*.

The Lord of hosts] יהוה צבאות *Yehovah tsebaoth*, *Jehovah of armies*. As all the heavenly bodies were called the *hosts of heaven*, צבא השמים *tseba hashshamayim*, Jehovah being called Lord of this host showed that he was their Maker and Governor; and consequently *He*, not *they*, was the proper object of religious worship. The *sun*, *moon*, *planets*, and *stars*, were the highest objects of religious worship to the heathens in general. The Jewish religion, teaching the knowledge of a Being who was the Lord of all these, showed at once its superiority to all that heathenism could boast. This is the *first place* where *Lord of hosts* is mentioned in the Bible; and this is so much in the style of the prophets *Isaiah*, *Jeremiah*, &c., that it gives some weight to the supposition that this book was written by a person who lived *in* or *after* the times of these prophets. See the *preface*.

Verse 4. *He gave—portions*] The sacrifices which were made were probably *peace-offerings*, of which the *blood* was poured out at the foot of the altar; the *fat* was burnt on the fire; the *breast* and *right shoulder*

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5 But unto Hannah he gave [h] a worthy portion; for he loved Hannah: [i] but the LORD had shut up her womb.

6 And her adversary also [k] provoked [l] her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, [m] when [n] she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I [o] better to thee than ten sons?

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of [p] the temple of the LORD.

10 [q] And she *was* [r] in bitterness of soul, and prayed unto the LORD, and wept sore.

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11 And she [s] vowed a vow, and said, O LORD of hosts, if thou wilt indeed [t] look on the affliction of thine handmaid, and [u] remember me, and not forget thine handmaid, but wilt give unto thine handmaid [v] a man-child, then I will give him unto the LORD all the days of his life, and [w] there shall no razor come upon his head.

12 And it came to pass, as she [x] continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my

[h] Or, *a double portion.*——[i] Gen. xxx. 2.——[k] Heb. *angered her.* [l] Job xxiv. 21.——[m] Or, *from the time that she*, &c.——[n] Heb. *from her going up.*——[o] Ruth iv. 15.——[p] Chap. iii. 3.——[q] Job vii. 11; x. 1.——[r] Heb. *bitter of soul*; 2 Sam. xvii. 8.

[s] Gen. xxviii. 20; Num. xxx. 6; Judg. xi. 30.——[t] Gen. xxix. 32; Exod. iv. 31; 2 Sam. xvi. 12; Psa. xxv. 18.——[u] Gen. viii. 1; xxx. 22.——[v] Heb. *seed of men.*——[w] Num. vi. 5; Judg. xiii. 5.——[x] Heb. *multiplied to pray.*

were the portion of the priest; and the *rest* belonged to him who made the offering; on it he and his family feasted, each receiving his *portion*; and to these feasts God commands them to invite the *Levite*, the *poor*, the *widow*, and the *orphan*, Deut. xvi. 11.

Verse 5. *Unto Hannah he gave a worthy portion*] The Hebrew here is very obscure, יתן כנה אחת אפים *yitten manah achath appayim*; *he gave her one portion of two faces*; which the *Syriac* renders, *he gave her one* DOUBLE PART; and the *Chaldee*, *he gave her one* CHOSEN *part*; the *Arabic* is nearly the same; the *Vulgate*, Annæ autem dedit unam partem tristis, *but to Anna he being sorrowful gave one part*. As the *shew-bread* that was presented to the Lord was called לחם פנים *lechem panim*, the *bread of faces*, because it was placed before the *face* or *appearances* of the Lord; probably this was called מנה אפים *manah appayim*, because it was the portion that belonged to, or was placed *before*, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah *his own portion*, or a part of that which was placed *before himself*. Whatever it was, it was intended as a proof of his especial love to her; *for*, it is added, *he loved Hannah*.

Verse 6. *And her adversary*] That is, Peninnah. *Provoked her sore*] Was constantly striving to irritate and vex her, *to make her fret*—to make her discontented with her lot, because the Lord had denied her children.

Verse 7. *And* as *he did so year by year*] As the whole family went up to Shiloh to the annual festivals, Peninnah had both *sons* and *daughters* to accompany her, ver. 4, but Hannah had none; and Peninnah took this opportunity particularly to twit Hannah with her barrenness, by making an ostentatious exhibition of her children. *Therefore she wept*] She was greatly distressed, because it was a great reproach to a woman among the Jews to be barren; because, say some, every one hoped that the *Messiah* should spring from her line.

Verse 8. *Am not I better to thee than ten sons?*] TEN, a certain for an uncertain number. Is not my especial affection to thee better than all the comfort thou couldst gain, even from a numerous family?

Verse 9. *Eli—sat upon a seat*] יעל הכסא *al hakkisse*, upon the throne, i. e., of judgment; for he was then *judge* of Israel.

By a post of the temple of the Lord.] I think this is the first place where היכל יהוה *heychal Yehovah*, "temple of Jehovah," is mentioned. This gives room for a strong suspicion that the books of Samuel were not compiled *till the first temple was built*, or *after the days of Solomon*. After this the word *temple* is frequent in the books of Kings, Chronicles, and in the prophets. Perhaps those *Psalms* in which this word occurs were, like many others in the Psalter, not of David's composition; some of them were evidently made long after his time.

Verse 11. *I will give him unto the Lord*] Samuel, as a descendant of the house of *Levi*, was the Lord's property from *twenty-five* years of age till *fifty*; but the vow here implies that he should be consecrated to the Lord from his infancy to his death, and that he should not only act as a *Levite*, but as a *Nazarite*, on whose head no razor should pass.

Verse 13. *Spake in her heart; only her lips moved*] She prayed; her whole heart was engaged: and though she spake not with an audible voice, yet her lips formed themselves according to the pronunciation of the words which her *heart* uttered.

Verse 15. *I have drunk neither wine nor strong*

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lord, I *am* a woman [y] of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [z] poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of [a] Belial: for out of the abundance of my [b] complaint and grief have I spoken hitherto.

17 Then Eli answered and said, [c] Go in peace: and [d] the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, [e] Let thine handmaid find grace in thy sight. So the woman [f] went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah [g] knew Hannah his wife; and [h] the LORD remembered her.

20 Wherefore it came to pass, [i] when the time was come about after Hannah had conceived, that she bare a son, and called his name [k] Samuel, *saying*, Because I have asked him of the LORD.

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21 And the man Elkanah, and all his house, [l] went up to offer unto the LORD the yearly sacrifice, and his vow.

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22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will [m] bring him, that he may appear before the LORD, and there [n] abide [o] for ever.

23 And [p] Elkanah her husband said unto her, Do what seemeth thee good: tarry until thou have weaned him; [q] only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24 And when she had weaned him, she [r] took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine,

[y] Heb. *hard of spirit.*—[z] Psa. lxii. 8; cxlii. 2.—[a] Deut. xiii. 13.—[b] Or, *meditation.*—[c] Judg. xviii. 6; Mark v. 34; Luke vii. 50; viii. 48.—[d] Psa. xx. 4, 5.—[e] Gen. xxxiii. 15; Ruth ii. 13.—[f] Eccles. ix. 7.—[g] Gen. iv. 1.

[h] Gen. xxx. 22.—[i] Heb. *in revolution of days.*—[k] That is, *asked of God.*—[l] Ver. 3.—[m] Luke ii. 22.—[n] Ver. 11, 28; chap. ii. 11, 18; iii. 1.—[o] Exod. xxi. 6.—[p] Num. xxx. 7.—[q] 2 Sam. vii. 25.—[r] Deut. xii. 5, 6, 11.

drink] Neither wine nor inebriating drink has been *poured out unto me*; but I have *poured out my soul unto the Lord*. There is a great deal of delicacy and point in this vindication.

Verse 16. *Count not thine handmaid for a daughter of Belial*] אל תתן את אמתך לפני בת בליעל *al titten eth amathecha liphney bath Beliyaal*; "Put not thy handmaiden before the faces of a daughter of Belial." "If I am a drunkard, and strive by the most execrable hypocrisy (praying in the house of God) to cover my iniquity, then I am the chief of the daughters of Belial." Or, "Give not thy handmaid (to reproach) before the faces of the daughters of Belial." Several of *these* probably attended there for the purposes of prostitution and gain; for it is said, chap. ii. 22, that Eli's sons lay with the women at the door of the tabernacle, though this may refer to the women who kept the door.

Verse 17. *Grant* thee *thy petition*] He was satisfied he had formed a wrong judgment, and by it had added to the distress of one already sufficiently distressed.

The fact that Eli supposed her to be *drunken*, and the other of the conduct of Eli's sons already mentioned, prove that religion was at this time at a very low ebb in Shiloh; for it seems *drunken women* did come to the place, and *lewd women* were to be found there.

Verse 18. *Let thine handmaid find grace*] Continue to think favourably of me, and to pray for me.

Verse 20. *Called his name Samuel*] As she gave this name to her son because she had *asked him of the Lord*, the word שמואל *Shemuel* must be here considerably contracted; if it express this sentiment, the component parts of it are the following: שאול מאל *shaul meEl*, "asked of God." This name would put both the mother and the son in continual remembrance of the Divine interposition at his birth. See on ver. 28.

Verse 21. *The man Elkanah and all his house*] He and the whole of his family, Hannah and her child excepted, who purposed not to go up to Shiloh till her son was old enough to be employed in the Divine service.

And his vow.] Probably *he* had also made some vow to the Lord on the occasion of his wife's prayer and vow; in which, from his love to her, he could not be less interested than herself.

Verse 23. *Until thou have weaned him*] On the nature of this *weaning*, and the time in which it was usually done, the reader will be pleased to refer to the note on Gen. xxi. 8.

The Lord establish his word.] Or, *may the Lord establish his word*—preserve the child, cause him to grow up, and make him a blessing to Israel.

Verse 24. *With three bullocks*] The *Septuagint*, the *Syriac*, and the *Arabic*, read, *a bullock of three years old*; and this is probably correct, because we read, ver. 25, that they slew את הפר *eth happar*, THE *bullock*. We hear of no more, and we know that a *bullock* or *heifer* of *three years old* was ordinarily used. see Gen. xv. 9.

One ephah of flour] Seven gallons and a half.

A bottle of wine] נבל יין *nebel yayin*, a *skin full of wine*. Their bottles for wine and fluids in general

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and brought him unto [s] the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and [t] brought the child to Eli.

26 And she said, O my lord, [u] *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 [v] For this child I prayed; and the LORD hath given me my petition which I asked of him.

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28 [w] Therefore also I have [x] lent him to the LORD; as long as he liveth [y] he shall be lent to the LORD. And he [z] worshipped the LORD there.

[s] Josh. xviii. 1. — [t] Luke ii. 22. — [u] Gen. xlii. 15; 2 Kings ii. 2, 4, 6. — [v] Matt. vii. 7. — [w] Ver. 11, 22. — [x] Or, *returned him, whom I have obtained by petition, to the* LORD. — [y] Or, *he whom I have obtained by petition shall be returned.* — [z] Gen. xxiv. 26, 52.

were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted sewed up, as also the lower part; and the top tied. See the notes on Gen. xxi. 14, and Matt. ix. 17. These three things, the *ox*, the *flour*, and the *wine*, probably constituted the *consecration-offering*.

Verse 26. *As thy soul liveth*] As sure as thou art a living soul, so surely am I the person who stood by thee here praying.

Verse 28. *Therefore also I have lent him to the Lord*] There is here a continual reference to her *vow*, and to the *words* which she used in making that vow.

The word *Samuel*, as we have already seen, is a contraction of the words שאול מאל *Shaul meEl*, that is, *asked* or *lent of God*; for his mother said, ver. 27, *The Lord hath given me my petition, which* שאלתי SHAALTI, *I* ASKED, *of him*. In ver. 28 she says: הוא שאול ליהוה *hu* SHAUL *layhovah, he shall be* LENT *unto the Lord:* here we find the verb is the same; and it is remarked by grammarians that שאל *shaal, he asked*, making in the participle *pahul* שאול *shaul*, ASKED, in the conjugation *hiphil* signifies *to lend*; therefore, says his mother, ver. 28, השאלתיהו ליהוה HISHILTIHU *layhovah, I have* LENT *him to the Lord*. This twofold meaning of the Hebrew root is not only followed by our translators, but also by the *Vulgate*, *Septuagint*, and *Syriac*.

And he worshipped the Lord there.] Instead of וישתחו *vayishtachu*, HE *worshipped*, וישתחוו *vayishtachavu, and* THEY *worshipped*, is the reading of six of *Kennicott's* and *De Rossi's* MSS., of some copies of the *Septuagint*, and of the *Vulgate*, *Syriac*, and *Arabic*.

This and the following chapter are *connected* in most copies of the *Septuagint* and *Vulgate* thus: *And Anna worshipped, and said, My soul is strengthened in the Lord*, &c. It is very likely that the whole passage, from the beginning of ver. 26 to the end of ver. 10 of the ensuing chapter, contains the words of Hannah *alone*; and that even the clause, *He worshipped the Lord there*, should be, *And she worshipped the Lord there*, and prayed, and said, &c. Indeed this latter clause is wanting in the *Polyglot Septuagint*, as I have stated above.

CHAPTER II.

Hannah's prophetic hymn, 1–10. *Samuel ministers to the Lord*, 11. *The abominable conduct of Eli's sons*, 12–17. *Farther account of Samuel, and of the Divine blessing on Elkanah and Hannah*, 18–21. *Eli's reprehensible remissness towards his sons in not restraining them in their great profligacy*, 22–26. *The message of God to Eli, and the prophecy of the downfall of his family, and slaughter of his wicked sons Hophni and Phinehas*, 27–36.

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AND Hannah [a] prayed, and said, [b] My heart rejoiceth in the LORD, [c] mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I [d] rejoice in thy salvation.

2 [e] *There is* none holy as the

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[a] Phil. iv. 6. — [b] See Luke i. 46, &c. — [c] Psa. xcii. 10; cxii. 9. [d] Psa. ix. 14; xiii. 5; xx. 5; xxxv. 9. [e] Exodus xv. 11; Deut. iii. 24; xxxii. 4; Psalm lxxxvi. 8. lxxxix. 6, 8.

NOTES ON CHAP. II.

Verse 1. *And Hannah prayed, and said*] The *Chaldee* very properly says, *And Hannah prayed in the spirit of prophecy*; for indeed the whole of this prayer, or as it may be properly called *oracular declaration*, is a piece of regular prophecy, every part of it having respect to the future, and perhaps not a little of it declaratory of the Messiah's kingdom.

Dr. *Hales* has some very good observations on this prophetic song.

"This admirable hymn excels in simplicity of composition, closeness of connection, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his providential government of the world in general; exalting the poor in spirit or the humble-minded, and abasing the rich and the arrogant; rewarding the righteous, and punishing the wicked. *Hannah* was also a prophetess of the first class; besides predicting her own fruitfulness, ver. 5, (for she bore six children in all, chap. ii. 21,) she foretold not only the more immediate judgments of

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LORD: for *there is* [f] none beside thee: neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; [g] let *not* [h] arroganey come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

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[f] Deut. iv. 35; 2 Sam. xxii. 32.

[g] Psa. xciv. 4; Mal. iii. 13; Jude 15.——[h] Heb. *hard.*

God upon the *Philistines* during her son's administration, chap. ii. 10, but his remoter judgments 'upon the ends of the earth,' ver. 10, in the true spirit of the prophecies of *Jacob*, *Balaam*, and *Moses*. Like them, she describes the promised Saviour of the world as a KING, before there was any king in Israel; and she first applied to him the remarkable epithet MESSIAH in Hebrew, CHRIST in Greek, and ANOINTED in English, which was adopted by *David*, *Nathan*, *Ethan*, *Isaiah*, *Daniel*, and the succeeding prophets of the Old Testament; and by the apostles and inspired writers of the New. And the allusion thereto by Zacharias, the father of the Baptist, in his hymn, Luke, i. 69, where he calls Christ a '*horn of salvation*,' and the beautiful imitation of it by the blessed *Virgin* throughout in her hymn, Luke i. 46–55, furnishing the finest commentary thereon, clearly prove that *Hannah* in her rejoicing had respect to something higher than *Peninnah* her rival, or to the triumphs of *Samuel*, or even of *David* himself; the expressions are too magnificent and sublime to be confined to such objects. Indeed the learned rabbi, *David Kimchi*, was so struck with them, that he ingenuously confessed that 'the *King* of whom *Hannah* speaks is the MESSIAH,' of whom she spake either by *prophecy* or *tradition*; for, continues he, 'there was a tradition among the *Israelites* that *a great King should arise in Israel*; and she seals up her song with celebrating this King *who was to deliver them from all their enemies*.' The tradition, as we have seen, was founded principally on Balaam's second and third prophecies, Num. xxiv. 7–17; and we cannot but admire that *gracious* dispensation of spiritual gifts to *Hannah* (whose name signifies *grace*) in ranking her among the prophets who should first unfold a leading title of the *blessed Seed of the woman*."

In the best MSS. the whole of this hymn is written in hemistich or poetic lines. I shall here produce it in this order, following the plan as exhibited in *Kennicott's* Bible, with some trifling alterations of our present version:—

Ver. 1. My heart exulteth in Jehovah;
My horn is exalted in Jehovah.
My mouth is incited over mine enemies,
For I have rejoiced in thy salvation.

Ver. 2. There is none holy like Jehovah,
For there is none besides thee;
There is no rock like our God.

Ver. 3. Do not magnify yourselves, speak not proudly, proudly.
Let not prevarication come out of your mouth;
For the God of knowledge is Jehovah,
And by him actions are directed.

Ver. 4. The bows of the heroes are broken,
And the tottering are girded with strength.

Ver. 5. The full have hired out themselves for bread,
And the famished cease for ever.
The barren hath borne seven,
And she who had many children is greatly enfeebled.

Ver. 6. Jehovah killeth, and maketh alive;
He bringeth down to the grave, and bringeth up;

Ver. 7. Jehovah maketh poor, and maketh rich;
He bringeth down, and he even exalteth.

Ver. 8. He lifteth up the poor from the dust;
From the dunghill he exalteth the beggar,
To make him sit with the nobles,
And inherit the throne of glory.
For to Jehovah belong the pillars of the earth,
And upon them he hath placed the globe.

Ver. 9. The foot of his saints he shall keep,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.

Ver. 10. Jehovah shall bruise them who contend with him;
Upon them shall he thunder in the heavens.
Jehovah shall judge the ends of the earth;
And he shall give strength to his King,
And shall exalt the horn of his Messiah.

It is not particularly stated here when Hannah composed or delivered this hymn; it appears from the connection to have been at the very time in which she dedicated her son to God at the tabernacle, though some think that she composed it immediately on the birth of Samuel. The former sentiment is probably the most correct.

Mine horn is exalted in the Lord] We have often seen that *horn* signifies power, might, and dominion. It is thus constantly used in the Bible, and was so used among the heathens. The following words of Horace to his jar are well known, and speak a sentiment very similar to that above:—

Tu spem reducis mentibus anxiis,
Viresque et addis CORNUA *pauperi.*
Hor. Odar. lib. iii., Od. 21, v. 18.

Thou bringest back hope to desponding minds;
And thou addest strength and *horns* to the poor man.

Paraphrastically expressed by Mr. Francis:—

"Hope, by thee, fair fugitive,
Bids the wretched strive to live
To the beggar you dispense
Heart and brow of confidence."

In which scarcely any thing of the *meaning* is preserved.

My mouth is enlarged] My faculty of speech is *incited*, *stirred up*, to express God's disapprobation against my adversaries.

Verse 2. *None holy*] HOLINESS is peculiar to the God of Israel; no false god ever pretended to *holiness*; it was no attribute of heathenism, nor of any religion ever professed in the world before or since the true revelation of the true God.

There is *none beside thee*] There can be but one

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4 [i] The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 [k] *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that [l] the barren hath borne seven; and [m] she that hath many children is waxed feeble.

6 [n] The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD [o] maketh poor, and maketh rich: [p] he bringeth low, and lifteth up.

8 [q] He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, [r] to set *them* among princes, and to make them inherit the throne of glory; for [s] the pillars of the earth *are* the LORD's, and he hath set the world upon them.

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9 [t] He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be [u] broken to pieces; [v] out of heaven shall he thunder upon them: [w] the LORD shall judge

[i] Psa. xxxvii. 15. 17; lxxvi. 3.——[k] Psa. xxxiv. 10; Luke i. 53. [l] Psa. cxiii. 9.——[m] Isa. liv. 1; Jer. xv. 9.——[n] Deut. xxxii. 39; Job v. 18; Hos. vi. 1; Tob. xiii. 2; Wisd. xvi. 13.——[o] Job i. 21.——[p] Psa. lxxv. 7.

[q] Psa. cxiii. 7, 8; Dan. iv. 17; Luke i. 52.——[r] Job xxxvi. 7. [s] Job xxxviii. 4, 5, 6; Psa. xxiv. 2; ciii. 25; civ. 5; Heb. i. 3. [t] Psa. xci. 11; cxxi. 3.——[u] Psa. ii. 9.——[v] Chap. vii. 10; Psalm xviii. 13.——[w] Psa. xcvi. 13; xcviii. 9.

unoriginated, infinite, and eternal Being; that Being is Jehovah.

Any rock like our God.] Rabbi *Maimon* has observed that the word צור *tsur*, which we translate *rock*, signifies, when applied to Jehovah, *fountain*, *source*, *spring*. There is no *source* whence continual help and salvation can arise but our God.

Verse 3. *A God of knowledge*] He is the most wise, *teaching* all good, and *knowing* all things.

Actions are weighed] נתכנו *nithkenu*, they are *directed*; it is by his counsel alone that we can successfully *begin*, *continue*, or *end*, any work.

Verse 3. *The bows of the mighty*] The *Targum* considers the *first* verse as including a prophecy against the *Philistines*; the *second* verse, against *Sennacherib* and his army; the *third*, against *Nebuchadnezzar* and the *Chaldeans*; the *fourth*, against the *Greeks*; the *fifth*, against *Haman* and his posterity; and the *tenth*, against *Magog*, and the enemies of the Messiah.

Verse 5. They that were *full*] All the things mentioned in these verses frequently happen in the course of the Divine providence; and indeed it is the particular providence of God that Hannah seems more especially to celebrate through the whole of this simple yet sublime ode.

Verse 6. *The Lord killeth*] God is the arbiter of life and death; he only can give life, and he only has a right to take it away.

He bringeth down to the grave] The Hebrew word שאול *sheol*, which we translate *grave*, seems to have the same meaning in the Old Testament with ἅδης *hades* in the New, which is the word generally used by the *Septuagint* for the other. It means the *grave*, the *state* of the *dead*, and the *invisible place*, or place of *separate spirits*. Sometimes we translate it *hell*, which now means the *state of perdition*, or place of *eternal torments*; but as this comes from the Saxon helan, *to cover* or *conceal*, it means only the *covered place*. In some parts of England the word *helling* is used for the *covers* of a book, the *slating* of a house, &c. The *Targum* seems to understand it of death and the resurrection. "He kills and commands to give life; he causes to descend into Sheol, that in the time to come he may bring them into the lives of eternity," i. e., the *life* of shame and everlasting contempt, and the *life* of glory.

Verse 7. *The Lord maketh poor*] For many cannot bear affluence, and if God should continue to trust them with riches, they would be their ruin.

Maketh rich] Some he can trust, and therefore makes them stewards of his secular bounty.

Verse 8. *To set* them *among princes*] There have been many cases where, in the course of God's providence, a person has been raised from the lowest and most abject estate to the highest; from the *plough* to the *imperial dignity*; from the *dungeon* to the *throne*; from the *dunghill* to *nobility*. The story of *Cincinnatus* is well known; so is that of the patriarch *Joseph*; but there is one not less in point, that of *Roushen Akhter*, who was brought out of a dungeon, and exalted to the throne of Hindostan. On this circumstance the following elegant couplet was made:—

روشن اختر بود اکنون ماه شد
یوسف از زندان بر آمد شاه شد

"He was a *bright star*, but now is become a *moon*,
Joseph is taken from prison, and is become a *king*."

There is a play here on *Roushen Akhter*, which signifies a *bright star*; and there is an allusion to the history of the patriarch *Joseph*, because of the similarity of fortune between him and the Mohammedan prince.

For the pillars of the earth are *the Lord's*] He is almighty, and upholds all things by the word of his power.

Verse 9. *He will keep the feet of his saints*] He will order and direct all their goings, and keep them from every evil way.

The wicked shall be silent in darkness] The *Targum* understands this of their being sent to the *darkness of hell*; they shall be slain.

By strength shall no man prevail.] Because God is *omnipotent*, and no power can be successfully exerted against him.

Verse 10. *The adversaries of the Lord shall be*

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the ends of the earth; and he shall give strength unto his King, and exalt [x] the horn of his anointed.

11 And Elkanah went to Ramah to his house. [y] And the child did minister unto the LORD before Eli the priest.

12 Now the sons of Eli *were* [z] sons of Belial; [a] they knew not the LORD.

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into [b] the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

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15 Also before they [c] burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat [d] presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great [e] before the LORD: for men [f] abhorred the offering of the LORD.

18 [g] But Samuel ministered before the LORD, *being* a child, [h] girded with a linen ephod.

[x] Psa. lxxxix. 24.——[y] Ver. 18; chap. iii. 1.——[z] Deut. xiii. 3. [a] Judg. ii. 10; Jer. xxii. 16; Rom. i. 28.——[b] See 1 Esd. i. 12.

[c] Lev. iii. 3, 4, 5, 16.——[d] Heb. *as on the day.*——[e] Gen. vi. 11. [f] Mal. ii. 8.——[g] Ver. 11.——[h] Exod. xxviii. 4; 2 Sam. vi. 14.

broken] Those who *contend with him,* מריבי *meribaiv,* by sinning against his laws, opposing the progress of his word, or persecuting his people.

Shall judge the ends of the earth] His empire shall be extended over all mankind by the preaching of the everlasting Gospel, for to this the afterpart of the verse seems to apply: *He shall give strength unto his King, and shall exalt the horn of his Christ,* or, as the *Targum* says, וירבי מלכות משיחיה *viribbey malcuth Meshicheyh,* "he shall multiply the kingdom of the Messiah." Here the horn means spiritual as well as secular dominion.

After the clause, *The adversaries of the Lord shall be broken to pieces,* the Septuagint add the following words: Μη καυχασθω ὁ φρονιμος εν τη φρονησει αυτου, κ. τ. λ. *Let not the wise man glory in his wisdom; and let not the rich man glory in his riches; but let him who glorieth rather glory in this, that he understandeth and knoweth the Lord; and that he executeth judgment and righteousness in the midst of the earth.* This is a very long addition, and appears to be taken from Jer. ix. 23, but on collating the two places the reader will find the *words* to be materially different. This clause is wanting in the *Complutensian* Polyglot, but it is in the edition of *Aldus,* in that of Cardinal *Caraffa,* and in the *Codex Alexandrinus.*

Verse 11. *And Elkanah went to Ramah*] Immediately after the 10th verse, the Septuagint add, Και κατελιπεν αυτον εκει ενωπιον Κυριου· και απηλθεν εις Αρμαθαιμ. *And she left him there before the Lord, and went unto Arimathea.* Thus the Septuagint suppose that the song of Hannah was composed when she brought Samuel to present him to the Lord, and as soon as she had completed this fine ode, she delivered him into the hands of Eli the high priest, and the child entered immediately on his ministration, under the direction and instructions of Eli.

Verse 12. *The sons of Eli* were *sons of Belial*] They were perverse, wicked, profligate men; devil's children. *They knew not the Lord.*

"THEY *knew!* nor would an angel show Him;
They *would* not know, nor *choose* to know Him."

These men were the principal cause of all the ungodliness of Israel. Their most execrable conduct, described from ver. 13 to 17, caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation; witness France, Germany, Spain, &c., from 1792 to 1814.

Verse 13. *When any man offered sacrifice*] That is, when a *peace-offering* was brought, the right shoulder and the breast belonged to the priest, the fat was burnt upon the altar, and the blood was poured at the bottom of the altar; the rest of the flesh belonged to the offerer. Under pretence of taking only their own part, they took the *best* of all they chose, and *as much* as they chose.

Verse 14. *Kettle—caldron,* or *pot*] We know not what these were, nor of what capacity; nor is it of any consequence.

Verse 15. *Before they burnt the fat*] They would serve *themselves* before God was served! This was iniquity and arrogance of the first magnitude.

He will not have sodden flesh] He chooses *roast* meat, not *boiled;* and if they had it in the pot before the servant came, he took it out that it might be roasted.

Verse 17. *Wherefore the sin of the young men was very great*] That is, Hophni and Phinehas, the sons of Eli.

Men abhorred the offering] As the people saw that the priests had no piety, and that they acted as if there was no God; they despised God's service, and became infidels.

A national priesthood, when the foundation is right, may be a great blessing; but if the priesthood becomes corrupt, though the foundation itself stand sure, the corruption of the national manners will be the unavoidable consequence.

Verse 18. *Girded with a linen ephod*] This the

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19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she [i] came up with her husband to offer the yearly sacrifice.

20 And Eli [k] blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the [l] loan which is [m] lent to the LORD. And they went unto their own home.

21 And the LORD [n] visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel [o] grew before the LORD.

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with [p] the women that [q] assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for [r] I hear of your evil dealings by all this people.

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24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people [s] to transgress.

25 If one man sin against another, the judge shall judge him: but if a man [t] sin against the LORD, who shall entreat for him? Notwithstanding, they hearkened not unto the voice of their father, [u] because the LORD would slay them.

26 And the child Samuel [v] grew on, and was [w] in favour both with the LORD, and also with men.

27 [x] And there came a man of God unto Eli, and said unto him, Thus saith the LORD, [y] Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

[i] Chap. i. 3.——[k] Gen. xiv. 19.——[l] Or, *petition which she asked*, &c.——[m] Chap. i. 28.——[n] Gen. xxi. 1.——[o] Ver. 26; chap. iii. 19; Judg. xiii. 24; Luke i. 80; ii. 40.——[p] See Exod. xxxviii. 8.
[q] Heb. *assembled by troops.*

[r] Or, *I hear evil words of you.*——[s] Or, *to cry out.*——[t] Num. xv. 30.——[u] Josh. xi. 20; Prov. xv. 10.——[v] Ver. 21.——[w] Prov. iii. 4; Luke ii. 52; Acts ii. 47; Rom. xiv. 18.——[x] 1 Kings xiii. 1.
[y] Exod. iv. 14, 27.

Targum translates אסיר כרדוט דבוץ *asir cardut debuts*, "Girded with a cardut of byssus, or *fine linen*." The word *cardut* they seem to have borrowed from the Greek χειριδωτος, a *tunic*, having χειριδας, i. e., *sleeves* that came down to, or covered, the *hands*. This was esteemed an effeminate garment among the Romans. See Buxtorf's *Talmudic Lexicon*.

Verse 19. *Made him a little coat*] מעיל קטן *meil katon, a little cloak*, or *surtout*; an *upper garment*: probably intended to keep him from the cold, and to save his other clothes from being abused in his meaner services. It is probable that she furnished him with a *new one* each year, when she came up to one of the annual sacrifices.

Verse 20. *Eli blessed Elkanah*] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused by the wrong position of the verses.

Verse 22. *They lay with the women that assembled*] It is probable that these were persons who had some *employment* about the tabernacle. See the note on Exod. xxxviii. 8, where the Hebrew text is similar to that in this place.

Verse 23. *Why do ye such things?*] Eli appears to have been a fondly affectionate, easy father, who wished his sons to do well, but did not bring them under proper *discipline*, and did not use his *authority* to restrain them. As *judge*, he had power to cast them immediately out of the vineyard, as wicked and unprofitable servants; this he did not, and his and their ruin was the consequence.

Verse 25. *If one man sin against another*] All differences between man and man may be settled by the proper judge; but if a man sin against the Supreme Judge, God himself, who shall reconcile him to his Maker? Your sin is immediately against God himself, and is the highest insult that can be offered, because it is in the matter of his own worship; therefore ye may expect his heaviest judgments.

But if a man sin against the Lord, who shall entreat for him?] This was a question of the most solemn importance under the old covenant, especially after the death of Moses, the mediator. The law had determined *what* sins should be punished with *death*; and it was supposed that there was not any appeal from the decision there pronounced. 1 John ii. 1 is an answer to this question; but it is an answer which the *Gospel* alone can give: *My little children, these things write I unto you, that ye sin not; but if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

Because the Lord would slay them.] The particle כי *ki*, which we translate *because*, and thus make their continuance in sin the *effect* of God's determination to destroy them, should be translated *therefore*, as it means in many parts of the sacred writings. See *Noldius's* Particles, where the very text in question is introduced: *Sed non auscultarunt, &c.; IDEO voluit Jehova eos interficere*; "But they would not hearken, &c.; THEREFORE God purposed to destroy them." It was their not hearkening that induced the Lord to will their destruction.

Verse 27. *There came a man of God*] Who this was we know not, but the Chaldee terms him נביא דיי *nebiya daya, a prophet of Jehovah.*

Unto the house of thy father] That is, to *Aaron*; he was the first high priest; the priesthood descended from him to his eldest son Eleazar, then to *Phinehas*. It became afterwards established in the younger branch of the family of Aaron; for Eli was a descendant of

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28 And did I [z] choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [a] did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [b] kick ye at my sacrifice and at mine offering, which I have commanded *in my* [c] habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [d] I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, [e] Be it far from me; for them that honour me [f] I will honour, and [g] they that despise me shall be lightly esteemed.

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31 Behold, [h] the days come, that I will cut off thine arm, and the arm of thy father's house, and there shall not be an old man in thine house.

32 And thou shalt see [i] an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be [k] an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [l] in the flower of their age.

34 And this *shall be* [m] a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; [n] in one day they shall die both of them.

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[z] Exod. xxviii. 1, 4; Num. xvi. 5; xviii. 1, 7.——[a] Lev. ii. 3, 10; vi. 16; vii. 7, 8, 34, 35; x. 14, 15; Num. v. 9, 10; xviii. 8–19. [b] Deut. xxxii. 15.——[c] Deut. xii. 5, 6.——[d] Exodus xxix. 9. [e] Jer. xviii. 9, 10.——[f] Psa. xviii. 20; xci. 14.——[g] Mal. ii. 9.

[h] 1 Kings ii. 27; Ezek. xliv. 10; see chapter iv. 11, 18, 20; xiv. 3; xxii. 18, &c.——[i] Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*——[k] See Zech. viii. 4.——[l] Heb. *men.*——[m] 1 Kings xiii. 3.——[n] Chap. iv. 11.

Ithamar, Aaron's youngest son. From Eli it was transferred back again to the family of *Eleazar*, because of the profligacy of Eli's sons.

Verse 28. *And did I choose him*] The high priesthood was a place of the greatest *honour* that could be conferred on man, and a place of considerable *emolument*; for from their part of the sacrifices they derived a most comfortable livelihood.

Verse 29. *Wherefore kick ye at my sacrifice*] They disdained to take the *part* allowed by law; and would take for themselves *what* part they pleased, and *as much* as they pleased, ver. 13–16: thus they kicked at the sacrifices.

Honourest thy sons above me] Permitting them to deal, as above, with the offerings and sacrifices, and take their part *before* the fat, &c., was burnt unto the Lord: thus they were *first* served. At this Eli *connived*, and thus honoured his sons *above* God.

Verse 30. *Should walk before me for ever*] See Exod. xxix. 9; xl. 15; Num. xxv. 10–13, where it is positively promised that the priesthood should be continued in the *family of Aaron* FOR EVER. But although this promise appears to be *absolute*, yet we plainly see that, like all other apparently absolute promises of God, it is *conditional*, i. e., a *condition* is *implied* though not *expressed*.

But now—be it far from me] You have walked unworthily; I shall annul my promise, and reverse my ordinance. See Jer. xviii. 9, 10.

For them that honour me] This is a plan from which God will never depart: this can have no *alteration*: every promise is made in reference to it; "they who honour God shall be honoured; they who despise him shall be lightly esteemed."

Verse 31. *I will cut off thine arm*] I will destroy the strength, power, and influence of thy family.

Verse 32. *Thou shalt see an enemy* in my *habitation*] Every version and almost every commentator understands this clause differently. The word צר *tsar*, which we translate an *enemy*, and the Vulgate *æmulum*, a *rival*, signifies *calamity*; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he *saw*, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth *which* God *shall give Israel*] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods; but the Israelites shall first be sorely pressed with *calamity*. See the *margin*.

There shall not be an old man] This is repeated from the *preceding* verse; all the family shall die in the flower of their years, as is said in the following verse.

Verse 33. *And the man of thine*] On this passage Calmet observes: "The posterity of Eli possessed the high priesthood to the time of Solomon; and even when that dynasty was transferred to another family, God preserved that of Eli, not to render it more happy, but to punish it by seeing the prosperity of its enemies, to the end that it might see itself destitute and despised. This shows the depth of the judgments of God and the grandeur of his justice, which extends even to distant generations, and manifests itself to sinners both in life and death; both in their own disgrace, and in the prosperity of their enemies."

Verse 34. *They shall die both of them.*] Hophni and Phinehas were both killed very shortly after in that great battle with the Philistines in which the Israelites were completely routed, and the ark taken. See chap. iv.

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35 And [o] I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and [p] I will build him a sure house; and he shall walk before [q] mine Anointed for ever.

36 [r] And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, [s] Put me, I pray thee, into [t] one of the priests' offices, that I may eat a piece of bread.

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[o] 1 Kings ii. 35; 1 Chron. xxix. 22; Ezek. xliv. 15.—[p] 2 Sam. vii. 11, 27; 1 Kings xi. 38.—[q] Psalm ii. 2; xviii. 50.—[r] 1 Kings ii. 27.—[s] Heb. *join.*
[t] Or, *somewhat about the priesthood.*

Verse 35. *A faithful priest*] This seems to have been spoken of Zadok, who was anointed high priest in the room of Abiathar, the last descendant of the house of Eli; see 1 Kings ii. 26, 27. Abiathar was removed because he had joined with Adonijah, who had got himself proclaimed king; see 1 Kings i. 7.

I will build him a sure house] I will continue the priesthood in his family.

He shall walk before mine Anointed] He shall minister before Solomon, and the *kings* which shall reign in the land. The *Targum* says, "He shall walk קדם משיחי *kodam Meshichi, before my* MESSIAH," and the *Septuagint* expresses it, *ενωπιον Χριστου μου*, "*before my* CHRIST;" for, in their proper and more extended sense, these things are supposed to belong to our great High Priest and the Christian system: but the word may refer to the *Israelitish people*. See the note on Heb. ix. 26.

Verse 36. *Shall come* and *crouch to him*] Shall *prostrate* himself before him in the most abject manner, begging to be employed even in the meanest offices about the tabernacle, in order to get even the most scanty means of support.

A piece of silver] אגורת כסף *agorath kesreph*, translated by the *Septuagint*, *οβολον αργυριου*, an *obolus of silver*. The *Targum* translates it מינא *mea*, which is the same as the Hebrew *gerah*, and weighed about sixteen grains of barley.

A morsel of bread] A mouthful; what might be sufficient to keep body and soul together. See the *sin* and its *punishment*. They formerly *pampered* themselves, and *fed to the full* on the Lord's sacrifices; and now they are reduced to a *morsel of bread*. They fed themselves *without fear*; and now they have *cleanness of teeth* in all their dwellings. They *wasted* the Lord's heritage, and now they *beg their bread!*

IN religious establishments, vile persons, who have no higher motive, may and do get into the priest's office, that they may clothe themselves with the wool, and feed themselves with the fat, while they starve the flock. But where there is no law to back the claims of the worthless and the wicked, men of piety and solid merit only can find support; for they must live on the *free-will offerings* of the people. Where religion is established by law, the strictest ecclesiastical discipline should be kept up, and all *hireling priests* and ecclesiastical *drones* should be expelled from the Lord's vineyard. An established religion, where the *foundation* is good, as is ours, I consider a great blessing; but it is liable to this continual abuse, which nothing but careful and rigid ecclesiastical discipline can either cure or prevent. If *our* high priests, our archbishops and bishops, do not their duty, the whole body of the clergy may become corrupt or inefficient. If *they* be faithful, the establishment will be an honour to the kingdom, and a praise in the earth.

The words *pillars of the earth*, מצקי ארץ *metsukey erets*, Mr. Parkhurst translates and defends thus: "The *compressors of the earth*; i. e., the columns of the celestial fluid which compress or keep its parts together." This is all *imaginary*; we do not know this compressing *celestial fluid*; but there is one that answers the same end, which we do know, i. e., the AIR, the *columns* of which *press* upon the earth *in all directions; above, below, around*, with a weight of *fifteen pounds* to every *square inch*; so that a *column of air* of the height of the atmosphere, which on the surface of the globe measures one square inch, is known by the most accurate and indubitable experiments to weigh *fifteen pounds*. Now as a *square foot* contains one hundred and forty-four square inches, each foot must be compressed with a weight of incumbent atmospheric *air* equal to two thousand one hundred and sixty pounds. And as the earth is known to contain a surface of *five thousand five hundred and seventy-five billions* of square feet; hence, allowing *two thousand one hundred and sixty pounds* to each square foot, the whole surface of the globe must sustain a pressure of atmospheric air equal to *twelve trillions and forty-one thousand billions of pounds*; or *six thousand and twenty-one billions of tons*. This pressure, independently of what is called *gravity*, is sufficient to keep all the parts of the earth *together*, and perhaps to counteract all the influence of *centrifugal* force. But adding to this all the influence of *gravity* or *attraction*, by which every particle of matter tends to the *centre*, these *compressors of the earth* are sufficient to poise, balance, and preserve the whole terraqueous globe. These *pillars* or *compressors* are an astonishing provision made by the wisdom of God for the necessities of the globe. Without this, water could not rise in fountains, nor the sap in vegetables. Without this, there could be no respiration for man or beast, and no circulation of the blood in any animal. In short, both vegetable and animal life depend, under God, on these *pillars* or *compressors of the earth*; and were it not for this *compressing* power, the air contained in the vessels of all plants and animals would by its elasticity expand and instantly rupture all those vessels, and cause the destruction of all animal and vegetable life: but God in his wisdom has so balanced these two forces, that, while they appear to counteract and balance each other, they serve, by mutual dilations and compressions, to promote the circulation of the sap in vegetables, and the blood in animals

CHAPTER III.

Samuel ministers to the Lord before Eli, 1. *He is thrice called by the Lord; who informs him of the evils which shall be brought on the house of Eli,* 2–15. *Eli inquires of Samuel what the Lord had said,* 16, 17. *He gives a faithful relation of the whole, which Eli receives with great submission,* 18. *Samuel prospers; is established as a prophet in Israel; and the Lord reveals himself to him in Shiloh,* 19–21.

A. M. 2839. B. C. 1165. An. Exod. Isr. 326. Anno ante I. Olymp. 389.

AND [a] the child Samuel ministered unto the LORD before Eli. And [b] the word of the LORD was precious in those days; *there was* no open vision.

A. M. 2862. B. C. 1142. An. Exod. Isr. 349. Anno ante I. Olymp. 366.

2 And it came to pass at that time, when Eli *was* laid down in his place, [c] and his eyes began to wax dim, *that* he could not see;

3 And ere [d] the lamp of God went out [e] in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

A. M. 2862. B. C. 1142. An. Exod. Isr 349. Anno ante I. Olymp. 366.

7 [f] Now Samuel [g] did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will do a thing in Israel, [h] at which both the

[a] Chap. ii. 11.——[b] Psa. lxxiv. 9; Amos viii. 11; see ver. 21 [c] Gen. xxvii. 1; xlviii. 10; chap. ii. 22; iv. 15.——[d] Exod. xxvii 21; Lev. xxiv. 3; 2 Chron. xiii. 11.——[e] Chap. i. 9.

[f] Or, *Thus* did *Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*——[g] See Acts xix. 2.——[h] 2 Kings xxi. 12; Jer. xix. 3.

NOTES ON CHAP. III.

Verse 1. *Samuel ministered unto the Lord*] He performed minor services in the tabernacle, under the direction of Eli, such as *opening the doors*, &c. See ver. 15.

The word of the Lord was precious] There were but few revelations from God; and because the word was *scarce*, therefore it was *valuable*. The author of this book probably lived at a time when prophecy was frequent. See the *preface*.

There was *no open vision.*] There was no public accredited prophet; one with whom the secret of the Lord was known to dwell, and to whom all might have recourse in cases of doubt or public emergency.

Verse 2. *Eli* was *laid down in his place*] It is very likely that as the ark was a long time at Shiloh, they had built near to it certain apartments for the high priest and others more immediately employed about the tabernacle. In one of these, near to that of Eli, perhaps under the same roof, Samuel lay when he was called by the Lord.

Verse 3. *Ere the lamp of God went out*] Before sunrise; for it is likely that the lamps were extinguished before the rising of the sun. See Exod. xxvii. 21; Lev. xxiv. 3.

Verse 4. *The Lord called Samuel*] The voice probably came from the holy place, near to which Eli and Samuel were both lying.

Verse 7. *Samuel did not yet know the Lord*] He had not been accustomed to receive any revelation from him. He *knew* and *worshipped* the God of Israel; but he did not know him as communicating especial revelations of His will.

Verse 9. *Speak, Lord; for thy servant heareth*] This was the usual way in which the prophets spoke, when they had intimations that the Lord was about to make some especial revelation.

Verse 10. *The Lord came, and stood*] He heard the voice as if it was approaching nearer and nearer; till at last, from the sameness of the tone, he could imagine that it ceased to approach: and this is what appears to be represented under the notion of God *standing* and calling.

Verse 11. *The Lord said to Samuel*] He probably saw nothing, and only heard the *voice*; for it was not likely that any extraordinary *representation* could have been made to the *eyes* of a person so young. He heard a *voice*, but saw no *similitude*.

The ears—shall tingle.] It shall be a *piercing* word to all Israel; it shall astound them all; and, after having heard it, it will still continue to *resound* in their ears.

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ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli [i] all *things* which I have spoken concerning his house: [k] when I begin, I will also make an end.

13 [l] For [m] I have told him that I will [n] judge his house for ever for the iniquity which he knoweth; because [o] his sons made themselves [p] vile, and he [q] restrained [r] them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house [s] shall not be purged with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: [t] God do so to thee, and [u] more also, if thou hide *any* [v] thing from me of all the things that he said unto thee.

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18 And Samuel told him [w] every whit, and hid nothing from him. And he said, [x] It *is* the LORD: let him do what seemeth him good.

19 And Samuel [y] grew, and [z] the LORD was with him, [a] and did let none of his words fall to the ground.

20 And all Israel [b] from Dan even to Beer-sheba knew that Samuel *was* [c] established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by [d] the word of the LORD.

[i] Chap. ii. 30–36.——[k] Heb. *beginning and ending.*——[l] Or, *And I will tell him*, &c.——[m] Chap. ii. 29, 30, 31, &c.——[n] Ezek. vii. 3; xviii. 30.——[o] Chap. ii. 12, 17, 22.——[p] Or, *accursed.*——[q] Heb. *frowned not upon them.*——[r] Ch. ii. 23, 25.——[s] Num. xv. 30, 31; Isa. xxii. 14.——[t] Ruth i. 17.——[u] Heb. *so add.*——[v] Or, *word.* [w] Heb. *all the things*, or *words.*——[x] Job i. 21; ii. 10; Psa. xxxix. 9; Isa. xxxix. 8.——[y] Chap. ii. 21.——[z] Gen. xxxix. 2, 21, 23. [a] Chap. ix. 6.——[b] Judg. xx. 1.——[c] Or, *faithful.*——[d] Ver. 1, 4.

Verse 12. *I will perform—all* things *which I have spoken*] That is, what He had declared by the prophet, whose message is related chap. ii. 27, &c.

When I begin, I will also make an end.] I will not delay the execution of my purpose: when I begin, nothing shall deter me from bringing all my judgments to a conclusion.

Verse 13. *I will judge his house for ever*] I will continue to execute judgments upon it till it is destroyed.

His sons made themselves vile] See chap. ii. 12–17, 22–25.

He restrained them not.] He did not use his parental and juridical authority to curb them, and prevent the disorders which they committed. See at the conclusion of the chapter.

Verse 14. *Shall not be purged with sacrifice nor offering*] That is, God was determined that they should be removed by a violent death. They had committed the *sin unto death*; and no *offering* or *sacrifice* could prevent this. What is spoken here relates to their *temporal death* only.

Verse 15. *Samuel feared to show Eli*] He reverenced him as a father, and he feared to distress him by showing what the Lord had purposed to do. It does not appear that God had commanded Samuel to deliver this message; he, therefore, did not attempt it till adjured by Eli, ver. 17.

Verse 17. *God do so to thee, and more also*] This was a very solemn adjuration: he suspected that God had threatened severe judgments, for he knew that his house was very criminal; and he wished to know what God had spoken. The words imply thus much: If thou do not tell me fully what God has threatened, may the same and greater curses fall on thyself.

Verse 18. *Samuel told him every whit*] Our word *whit*, or *wit*, comes from the Anglo-Saxon pihc, which signifies *person, thing*, &c.; *every whit* is *every thing*. The Hebrew is את כל הדברים *et col haddebarim*, "all these words."

It is *the Lord*] He is *Sovereign*, and will do what he *pleases*; he is *righteous*, and will do nothing but what is *just*.

Let him do what seemeth him good.] There is much of a godly submission, as well as a deep sense of his own unworthiness, found in these words. He also had sinned, so as to be punished with *temporal death*; but surely there is no evidence that the displeasure of the Lord against him was extended to a future state.

Verse 19. *Samuel grew*] Increased to manhood.

The Lord was with him] Teaching him, and filling him with grace and holiness.

None of his words fall] Whatever prediction he uttered, God fulfilled it; and his counsels were received as coming from the Lord.

Verse 20. *All Israel from Dan even to Beer-sheba*] Through the whole extent of Palestine; Dan being at the *northern*, Beer-sheba at the *southern* extremity.

Was *established* to be *a prophet*] The word נאמן *neeman*, which we translate *established*, signifies *faithful: The faithful Samuel was a prophet of the Lord.*

Verse 21. *The Lord appeared again*] ויסף יהוה להראה *vaiyaseph Yehovah leherah*, "And Jehovah *added* to appear;" that is, he continued to reveal himself to Samuel at Shiloh.

By the word of the Lord.] By the *spirit* and *word* of *prophecy*.

In this chapter we read again of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord; but he neither taught his children, nor restrained them by his

parental authority. I have already had occasion to remark, that were a proper line of conduct pursued in the education of children, how few *profligate* sons and *daughters*, and how few *broken-hearted* parents should we find! The neglect of early *religious education*, connected with a *wholesome* and *affectionate* restraint, is the ruin of millions. Many parents, to excuse their indolence and most criminal neglect, say, "We cannot give our children grace." What do they *mean* by this? That God, not *themselves*, is the author of the irregularities and viciousness of their children. They may shudder at this imputation: but when they reflect that they have not given them right precepts, have not brought them under firm and affectionate restraint; have not showed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretences, to absent themselves from it; when all these things are considered, they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "*We cannot give grace to our children*," lay their hand on their conscience, and say whether they ever knew an instance where God withheld *his* grace, while they were, in humble subserviency to him, performing *their* duty. The real state of the case is this: parents cannot do God's work, and God will not do *theirs*; but if they use the means, and *train up the child in the way he should go*, God will not withhold his blessing.

It is not parental *fondness*, nor parental *authority*, taken *separately*, that can produce this beneficial effect. A father may be as *fond* of his offspring as *Eli*, and his children be sons of Belial; he may be as *authoritative* as the *grand Turk*, and his children despise and plot rebellion against him. But let parental *authority* be tempered with *fatherly affection*; and let the rein of discipline be steadily held by this powerful but affectionate hand; and there shall the pleasure of God prosper; there will he give his blessing, even life for evermore. Many fine families have been *spoiled*, and many *ruined*, by the *separate* exercise of these two principles. Parental *affection*, when *alone*, infallibly degenerates into *foolish fondness*; and parental authority frequently degenerates into *brutal tyranny* when standing by *itself*. The first sort of parents will be *loved* without being respected; the second sort will be *dreaded*, without either *respect* or *esteem*. In the first case obedience is not *exacted*, and is therefore felt to be unnecessary, as offences of great magnitude pass without punishment or reprehension: in the second case, rigid exaction renders obedience almost impossible; and the smallest delinquency is often punished with the extreme of torture, which, hardening the mind, renders duty a matter of perfect indifference.

Parents, lay these things to heart: remember Eli and his sons; remember the dismal end of both! Teach your children to fear God—use wholesome discipline—be determined—begin in time—mingle *severity* and *mercy* together in all your conduct—and earnestly pray to God to second your godly discipline with the power and grace of his Spirit.

Education is generally defined that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed, and brought forth, between early infancy and the period when a young person is considered as qualified to take a part in active life. Whole *nations* have been corrupted, enfeebled, and destroyed, through the want of proper education: through this multitudes of *families* have degenerated; and a countless number of *individuals* have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.

CHAPTER IV.

A battle between Israel and the Philistines, in which the former are defeated, with the loss of four thousand *men*, 1, 2. *They resolve to give the Philistines battle once more, and bring the ark of the Lord, with Hophni and Phinehas the priests, into the camp*, 3, 4. *They do so, and become vainly confident*, 5. *At this the Philistines are dismayed*, 6–9. *The battle commences; the Israelites are again defeated, with the loss of* thirty thousand *men: Hophni and Phinehas are among the slain; and the ark of the Lord is taken*, 10, 11. *A Benjamite runs with the news to Eli; who, hearing of the rapture of the ark, falls from his seat, and breaks his neck*, 12–18. *The wife of Phinehas, hearing of the death of her husband, and father-in-law, and of the capture of the ark, is taken in untimely travail, brings forth a son, calls him I-chabod, and expires*, 19–22.

A. M. 2863. B. C. 1141. An. Ex. Isr. 350. Anno ante I. Olymp. 365.

AND the word of Samuel [a]came [b]to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [c]Eben-ezer: and the Philistines pitched in Aphek.

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[a] Or, *came to pass*.—[b] Heb. *was*.

[c] Chap. v. 1; vii. 12.

NOTES ON CHAP. IV.

Verse 1. *The word of Samuel came to all Israel*] This clause certainly belongs to the preceding chapter, and is so placed by the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic*.

Pitched beside Eben-ezer] This name was not given to this place till more than *twenty* years *after* this battle, see chap. vii. 12: for the monument called אבן העזר *haeben haezer*, the "Stone of Help," was erected by Samuel in the place which was afterwards

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2 And the Philistines put themselves in array against Israel: and when [d] they joined battle, Israel was smitten before the Philistines: and they slew of [e] the army in the field about four thousand men.

3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us [f] fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, [g] which dwelleth *between* [h] the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

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7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing [i] heretofore.

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness.

9 [k] Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, [l] as they have been to you: [m] quit yourselves like men, and fight.

10 And the Philistines fought, and [n] Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

[d] Heb. *the battle was spread.*——[e] Heb. *the array.*——[f] Heb. *take unto us.*——[g] 2 Sam. vi. 2; Psa. lxxx. 1; xcix. 1.——[h] Exod. xxv. 18, 22; Num. vii. 89.

[i] Heb. *yesterday, or the third day.*——[k] 1 Cor. xvi. 13.
[l] Judg. xiii. 1.——[m] Heb. *be men.*——[n] Ver. 2; Lev. xxvi. 17; Deut. xxviii. 25; Psa. lxxviii. 9, 62.

from this circumstance, called *Eben-ezer*, when the Lord had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mizpeh* and *Shen*, and not far from the *Aphek* here mentioned. This is another proof that this book was compiled *after* the times and transactions which it records, and probably from *memoranda* which had been made by a contemporary writer.

Verse 2. *Put themselves in array*] There is no doubt that both the Philistines and Israelites had what might be called *the art of war*, according to which they marshalled their troops in the field, constructed their camps, and conducted their retreats, sieges &c.; but we know not the principles on which they acted.

They slew of the army in the field about four thousand men.] This must have been a severe conflict, as *four thousand* were left dead on the field of battle. The contest also must have lasted some considerable time, as these were all slain hand to hand; swords and spears being in all probability the only weapons then used.

Verse 3. *Let us fetch the ark*] They vainly supposed that the ark could save them, when the God of it had departed from them because of their wickedness. They knew that in former times their fathers had been *beaten* by their enemies, when they took not the ark with them to battle; as in the case of their wars with the Canaanites, Num. xiv. 44, 45; and that they had *conquered* when they took this with them, as in the case of the destruction of Jericho, Josh. vi. 4. From the latter clause they took confidence; but the *cause* of their miscarriage in the former they laid not to heart. It was customary with all the nations of the earth to take their *gods* and *sacred ensigns* with them to war. The *Persians*, *Indians*, *Greeks*, *Romans*, *Germans*, *Philistines*, &c., did so. *Consecrated crosses*, *blessing* and *hallowing of colours* and *standards*, are the *modern* remains of those *ancient superstitions*.

Verse 4. *The Lord of hosts*] See on chap. i. 3.

Dwelleth between *the cherubims*] Of what shape the cherubim were, we know not; but there was one of these representative figures placed at each end of the ark of the covenant; and between them, on the *lid* or *cover* of that ark, which was called the *propitiatory* or *mercy-seat*, the *shechinah*, or symbol of the Divine presence, was said to dwell. They thought, therefore, if they had the ark, they must necessarily have the *presence* and *influence* of *Jehovah*.

Verse 5. *All Israel shouted*] Had they *humbled* themselves, and *prayed* devoutly and fervently for success, they would have been heard and saved. Their shouting proved both their vanity and irreligion.

Verse 7. *God is come into the camp.*] They took for granted, as did the Israelites, that his presence was inseparable from his ark or shrine.

Verse 8. *These mighty Gods*] מיד האלהים האדירים *miyad haelohim haaddirim, from the hand of these illustrious Gods.* Probably this should be translated in the *singular*, and not in the *plural*: *Who shall deliver us from the hand of this illustrious God?*

Verse 9. *Be strong, &c.*] This was the address to the whole army, and very forcible it was. "If ye do not fight, and acquit yourselves like men, ye will be servants to the Hebrews, as they have been to you;

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11 And [o] the ark of God was taken; and [p] the two sons of Eli, Hophni and Phinehas, [q] were slain.

12 And there ran a man of Benjamin out of the army, and [r] came to Shiloh the same day with his clothes rent, and [s] with earth upon his head.

13 And when he came, lo, Eli sat upon a [t] seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

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14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of the tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and [u] his eyes [v] were dim, that he could not see.

[o] Chap. ii. 32; Psa. lxxviii. 61.—[p] Ch. ii. 34; Psa. lxxviii. 64. [q] Heb. *died.*—[r] 2 Sam. i. 2.

[s] Josh. vii. 6; 2 Sam. xiii. 19; xv. 32; Neh. ix. 1; Job ii. 12 [t] Chap. i. 9.—[u] Chap. iii. 2.—[v] Heb. *stood.*

and you may expect that they will avenge themselves of you for all the cruelty you have exercised towards *them*."

Verse 11. *Hophni and Phinehas were slain.*] They probably attempted to defend the ark, and lost their lives in the attempt.

Verse 12. *Came to Shiloh the same day*] The field of battle could not have been at any great distance, for this young man reached Shiloh the same evening after the defeat.

With his clothes rent, and with earth upon his head.] These were signs of *sorrow* and *distress* among all nations. The *clothes rent*, signified the *rending, dividing*, and *scattering*, of the *people*; the *earth*, or *ashes on the head*, signified their *humiliation*: "We are brought down to the *dust* of the earth; we are near to our *graves*." When the Trojan fleet was burnt, Æneas is represented as *tearing his robe from his shoulder*, and invoking the aid of his gods:—

Tum pius Æneas *humeris abscindere vestem*,
Auxilioque vocare Deos, et tendere palmas.
VIRG. Æn. lib. v., ver. 685.

"The prince then *tore his robes* in deep despair,
Raised high his hands, and thus address'd his prayer."
PITT.

We have a remarkable example in the same poet, where he represents the queen of King Latinus resolving on her own death, when she found that the Trojans had taken the city by storm:—

Purpureas moritura manu *discindit amictus.*
Æn. lib. xii., ver. 603.

She *tears* with both her hands her *purple vest.*

But the image is complete in King Latinus himself, when he heard of the death of his queen, and saw his city in flames:—

——— It *scissa veste* Latinus,
Conjugis attonitus fatis, urbisque ruina,
Canitiem immundo *perfusam pulvere* turpans.
Ib., ver. 609.

Latinus *tears his garments* as he goes,
Both for his public and his private woes:
With *filth* his venerable beard besmears,
And *sordid dust* deforms his *silver hairs.* DRYDEN.

We find the same custom expressed in one line by *Catullus*:—

Canitiem terra, *atque* infuso pulvere fœdans
EPITH. *Pelei et Thetidos*, ver. 224.

Dishonouring her *hoary locks* with *earth* and *sprinkled dust.*

The ancient Greeks in their mourning often *shaved off their hair*:—

Τουτο νυ και γερας οιον οιζυροισι βροτοισι,
Κειρασθαι τε κομην, βαλλειν τ' απο δακρυ παρειων
HOM. *Odyss.* lib. iv., ver. 197.

"Let each deplore his dead; the *rites* of wo
Are all, alas! the living can bestow
O'er the congenial dust, enjoin'd to *shear*
The *graceful curl*, and drop the tender tear." POPE.

And again:—

Κατθεμεν εν λεχεεσσι, καθηραντες χροα καλον
Ὑδατι τε λιαρῳ και αλειφατι· πολλα δε σ' αμφις
Δακρυα θερμα χεον Δαναοι, κειροντο τε χαιτας.
Ib., lib. xxiv., ver. 44.

"Then unguents sweet, and tepid streams, we shed;
Tears flow'd from every eye; and o'er the dead
Each *clipp'd* the *curling honours* of his *head.*" POPE.

The whole is strongly expressed in the case of Achilles, when he heard of the death of his friend Patroclus:—

Ὡς φατο· τον δ' αχεος νεφελη εκαλυψε μελαινα
Αμφοτερηισι δε χερσιν ἑλων κονιν αιθαλοεσσαν,
Χευατο κατ κεφαλης, χαριεν δ' ηισχυνε προσωπον
Νεκταρεῳ δε χιτωνι μελαιν' αμφιζανε τεφρη.
Iliad, lib. xviii., ver. 22.

"A sudden horror shot through all the chief,
And wrapp'd his senses in the cloud of grief.
Cast *on the ground*, with furious hands he spread
The *scorching ashes* o'er his *graceful head*:
His *purple garments*, and his *golden hairs*,
Those he deforms with *dust*, and *these* with *tears.*"
POPE.

It is not unusual, even in *Europe*, and in the most *civilized* parts of it, to see grief expressed by *tearing the hair, beating the breasts*, and *rending the garments*; all these are *natural* signs, or expressions of deep and excessive grief, and are common to all the nations of the world.

Verse 13. *His heart trembled for the ark of God*] He was a most mild and affectionate father, and yet

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16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, [w] What [x] is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

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18 And it came to pass, when he made

[w] 2 Sam. i. 4.

[x] Heb. *is the thing.*

the safety of the *ark* lay nearer to his heart than the safety of his *two sons*. Who can help feeling for this aged, venerable man?

Verse 17. *And the messenger answered*] Never was a more afflictive message, containing such a variety of woes, each rising above the preceding, delivered in so few words.

1. *Israel is fled before the Philistines.*

This was a sore evil: that *Israel* should *turn their backs upon their enemies*, was *bad*; and that they should turn their backs on such enemies as the *Philistines*, was yet worse; for now they might expect the chains of their slavery to be strengthened and riveted more closely.

2. *There hath also been a great slaughter among the people.*

A *rout* might have taken place without any *great previous slaughter*; but in this case the field was warmly contested, *thirty thousand* were laid dead on the spot. This was a deeper cause of distress than the preceding; as if he had said, "The flower of our armies is destroyed; scarcely a veteran now to take the field.

3. *Thy two sons also, Hophni and Phinehas, are dead.*

This was still more afflictive to him as a father, to lose *both* his sons, the only hope of the family; and to have them taken away by a *violent death* when there was so little prospect of their having died *in the peace of God*, was more grievous than all.

4. *The ark of God is taken.*

This was the most dreadful of the whole; now Israel is dishonoured in the sight of the heathen, and the name of the Lord will be blasphemed by them. Besides, the capture of the ark shows that God is departed from Israel; and now there is no farther hope of restoration for the people, but every prospect of the destruction of the nation, and the final ruin of all religion! How high does each wo rise on the back of the preceding! And with what apparent *art* is this very laconic message constructed! And yet, probably, no art at all was used, and the messenger delivered the tidings just as the facts rose up in his own mind.

How vapid, diffused, and alliterated, is the report of the messenger in the Persæ of Æschylus, who comes to the queen with the tremendous account of the destruction of the whole naval power of the Persians, at the battle of Salamis! I shall give his first speech, and leave the reader to compare the two accounts.

Ω γης ἁπασης Ασιδος πολισματα,
Ω Περσις αια, και πολυς πλουτου λιμην,
Ὡς εν μια πληγῃ κατεφθαρται πολυς
Ολβος, το Περσων δ' ανθος οιχεται πεσον.
Ωμοι, κακον μεν πρωτον αγγελλειν κακα·
Ὁμως δ' αναγκη παν αναπτυξαι παθος
Περσαις, στρατος γαρ πας ολωλε βαρβαρων.

Of which I subjoin the following translation by Mr Potter:—

Wo to the towns through Asia's peopled realms!
Wo to the land of Persia, once the port
Of boundless wealth! how is thy glorious state
Vanish'd at once, and all thy spreading honours
Fallen, lost! Ah me! unhappy is his task
That bears unhappy tidings; but constraint
Compels me to relate this tale of wo:
Persians! the whole barbaric host is fallen.

This is the sum of his account, which he afterwards details in about a dozen of speeches.

Heroes and conquerors, ancient and modern, have been celebrated for comprising a vast deal of information in a few words. I will give *three* examples, and have no doubt that the Benjamite in the text will be found to have greatly the advantage.

1. *Julius Cæsar* having totally defeated *Pharnaces*, king of *Pontus*, wrote a letter to the Roman senate, which contained only these three words:—

VENI, VIDI, VICI;

I came, I saw, I conquered.

This war was begun and ended in *one day*

2. *Admiral* HAWKE having totally defeated the French fleet, in 1759, off the coast of Brittany, wrote as follows to King George II.:—

"SIRE, *I have taken, burnt, and destroyed all the French fleet, as per margin.*—HAWKE."

3. NAPOLEON BUONAPARTE, then general-in-chief of the French armies in Italy, wrote to *Josephine*, his wife, the evening before he attacked Field Marshal *Alvinzi*, the imperial general:—

"*Demain j'attaquerai l'enemie; je le battrai; et j'en finirai.*" "*To-morrow I shall attack the enemy; I shall defeat them, and terminate the business.*" He did so: the imperialists were totally defeated, *Mantua* surrendered, and the campaign for that year (1796) was concluded.

In the above examples, excellent as they are in their kind, we find little more than *one idea*, whereas the report of the Benjamite includes *several*; for, in the most forcible manner, he points out the *general* and *particular disasters* of the *day*, the *rout of the army*, the *great slaughter*, the *death of the priests*, who were in effect the whole generals of the army, and the *capture of the ark*; all that, on such an occasion, could affect and distress the heart of an Israelite. And all this he does in *four simple assertions*.

Verse 18. *When he made mention of the ark of God*] Eli bore all the relation till the messenger came to this solemn word; he had *trembled* before *for the ark*, and now, hearing that it was *captured*, he was transfixed with grief, fell down from his seat, and dislocated his

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mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. [y] And he had judged Israel forty years.

19 And his daughter-in-law, Phinehas's wife, was with child, *near* [z] to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains [a] came upon her.

20 And about the time of her death, [b] the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, [c] neither did she regard *it*.

21 And she named the child [d] I-chabod, [e] saying, [f] The glory is departed from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

[y] He seems to have been a judge to do justice only, and that in southwest *Israel*.——[z] Or, *to cry out*.——[a] Heb. *were turned*. [b] Gen. xxxv. 17.

[c] Heb. *set not her heart*.——[d] That is, *where is the glory?* or, there is *no glory*.——[e] Chapter xiv. 3.——[f] Psalm xxvi. 8, lxxviii. 61.

neck! Behold the judgments of God! But shall we say that this man, however remiss in the education of his children, and criminal in his indulgence towards his profligate sons, which arose more from the *easiness* of his disposition than from a desire to encourage vice, is gone to perdition! God forbid! No man ever died with such benevolent and religious feelings, and yet perished.

He had judged Israel forty years] Instead of *forty* years, the Septuagint has here εικοσι ετη, *twenty years*. All the other versions, as well as the Hebrew text, have *forty* years.

Verse 19. *And his daughter-in-law*] This is another very affecting story; the defeat of Israel, the capture of the ark, the death of her father-in-law, and the slaughter of her husband, were more than a woman in her circumstances, near the time of her delivery, could bear. She bowed, travailed, was delivered of a son, gave the child a name indicative of the ruined state of Israel, and expired!

Verse 20. *But she answered not*] She paid no attention to what the women had said concerning her having borne a son; that information she *regarded not*.

Verse 21. *She named the child I-chabod*] The versions are various on the original words אי כבוד *I-chabod*; the Septuagint, *ουαιβαρχαβωθ ouaibarchaboth*; the Syriac, ܐܝ ܟܒܘܕ *yechabor*; the Arabic, يوخاباد *yochabad*. But none of these give us much light on the subject. It is pretty evident they did not know well what signification to give the name; and we are left to collect its meaning from what she says afterwards, *The glory is departed from Israel*; the words literally mean, *Where is the glory?* And indeed where was it, when the armies of Israel were defeated by the Philistines, the priests slain, the supreme magistrate dead, and the ark of the Lord taken?

This is a very eventful, interesting, and affecting chapter, and prepares the reader for those signal manifestations of God's power and providence by which the ark was restored, the priesthood re-established, an immaculate judge given to Israel, the Philistine yoke broken, and the people of the Most High caused once more to triumph. God humbled them that he might exalt them; he suffered his glory for a time to become eclipsed, that he might afterwards cause it to break out with the greater effulgence.

CHAPTER V.

The Philistines set up the ark in the temple of Dagon at Ashdod; whose image is found next morning prostrate before it, broken in pieces, 1–5. *The Philistines are also smitten with a sore disease.* 6. *The people of Ashdod refuse to let the ark stay with them; and the lords of the Philistines, with whom they consulted, order it to be carried to Gath,* 7, 8. *They do so; and God smites the inhabitants of that city, young and old, with the same disease,* 9. *They send the ark to Ekron, and a heavy destruction falls upon that city, and they resolve to send it back to Shiloh,* 10–12.

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AND the Philistines took the ark of God, and brought it [a] from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of [b] Dagon, and set it by Dagon.

3 And when they of Ashdod

[a] Chap. iv. 1; vii. 12.

[b] Judg. xvi. 23.

NOTES ON CHAP. V.

Verse 1. *Brought it from Eben-ezer unto Ashdod*] Ashdod or Azotus was one of the five *satrapies* or *lordships* of the Philistines.

Verse 2. *The house of Dagon*] On this idol, which was supposed to be partly in a *human* form, and partly in that of a *fish*, see the note on Judg. xvi. 23. Some think that this idol was the same with *Dirceto*, *Alter-*

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arose early on the morrow, behold, Dagon *was* [c] fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and [d] set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and [e] the head of Dagon, and both the palms of his hands *were* cut off upon the threshold; only [f] *the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, [g] tread on the threshold of Dagon in Ashdod unto this day.

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6 But [h] the hand of the LORD was heavy upon them of Ashdod, and he [i] destroyed them, and smote them with [k] emerods, *even* Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel

[c] Isa. xix. 1; xlvi. 1, 2.—[d] Isa. xlvi. 7.—[e] Jer. l. 2; Ezek. vi. 4, 6; Mic. i. 7.—[f] Or, *the fishy part.*—[g] See Zeph. i. 9.

[h] Ver. 7, 11; Exod. ix. 3; Psa. xxxii. 4; Acts xiii. 11. [i] Chap. vi. 5.—[k] Deut. xxviii. 27; Psa. lxxviii. 66.

gatis, the *Venus* of Askelon, and the *Moon*.—See Calmet's *Dissertation on the gods of the Philistines.*

The *motive* which induced the Philistines to set up the ark in the temple of Dagon, may be easily ascertained. It was customary, in all nations, to dedicate the spoils taken from an enemy to their gods: 1. As a *gratitude-offering* for the help which they supposed them to have furnished; and, 2. As a *proof* that their gods, i. e., the gods of the conquerors, were *more powerful* than those of the conquered. It was, no doubt, to insult the God of Israel, and to insult and terrify his people, that they placed his ark in the temple of Dagon. When the Philistines had conquered Saul, they hung up his armour in the temple of Ashtaroth, chap. xxxi. 10. And when David slew Goliath, he laid up his sword in the tabernacle of the Lord, chap. xxi. 8, 9. We have the remains of this custom in the depositing of colours, standards, &c., taken from an enemy, in our *churches*; but whether this may be called superstition or a religious act, is hard to say. If the *battle* were the *Lord's*, which few battles are, the dedication might be right.

Verse 3. *They of Ashdod arose early on the morrow*] Probably to perform some act of their superstition in the temple of their idol.

Dagon was *fallen upon his face*] This was one proof, which they little expected, of the *superiority* of the God of Israel.

Set him in his place again.] Supposing his fall might have been merely *accidental*.

Verse 4. *Only* the stump of *Dagon was left*] Literally, Only דגון *dagon* (i. e., the *little fish*) was left. It has already been remarked that Dagon had the head, arms, and hands of a man or woman, and that the rest of the idol was in the form of a *fish*, to which Horace is supposed to make allusion in the following words:—

Desinat in piscem mulier formosa superne.

"The upper part resembling a *beautiful woman*; the lower, a *fish*."

All that was *human* in his form was broken off from what resembled a *fish*. Here was a proof that the affair was not accidental; and these proofs of God's *power* and *authority* prepared the way for his *judgments*.

Verse 5. *Tread on the threshold*] Because the arms, &c., of Dagon were broken off by his fall on the threshold, the threshold became sacred, and neither his priests nor worshippers ever tread on the threshold. Thus it was ordered, in the Divine providence, that, by a religious custom of their own, they should perpetuate their disgrace, the insufficiency of their worship, and the superiority of the God of Israel.

It is supposed that the idolatrous Israelites, in the time of *Zephaniah*, had adopted the worship of Dagon: and that in this sense chap. i. 9 is to be understood: *In the same day will I punish all those who leap upon the threshold.* In order to go into such temples, and not tread on the threshold, the people must *step* or *leap over* them; and in this way the above passage may be understood. Indeed, the *thresholds* of the temples in various places were deemed so sacred that the people were accustomed to fall down and *kiss* them. When Christianity became corrupted, this *adoration* of the thresholds of the churches took place.

Verse 6. *Smote them with emerods*] The word עפלים *apholim*, from עפל *aphal*, to be *elevated*, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus.

The Vulgate says, *Et percussit in secretiori parte natium*; "And he smote them in the more secret parts of their posteriors." To this the psalmist is supposed to refer, Psa. lxxviii. 66, *He smote all his enemies in the* HINDER PARTS; *he put them to a perpetual reproach.* Some copies of the *Septuagint* have εξεζεσεν αυτοις εις τας ναυς, "he inflamed them in their ships:" other copies have εις τας ὑδρας, "in their posteriors." The *Syriac* is the same. The *Arabic* enlarges: "He smote them in their posteriors, so that they were affected with a dysenteria." I suppose them to have been affected with enlargements of the *hæmorrhoidal veins*, from which there came frequent discharges of blood.

The *Septuagint* and *Vulgate* make a very material *addition* to this verse: Και μεσον της χωρας αυτης ανεφυσαν μυες· και εγενετο συγχυσις θανατου μεγαλη εν τη πολει; *Et ebullierunt villæ et agri in medio regionis illius; et nati sunt mures, et facta est confusio mortis magnæ in civitate:* "And the cities and fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city." This addition *Houbigant* contends was originally in the Hebrew text; and this gives us the reason why golden *mice* were sent, as well as the images of the emerods, (chap. vi. 4,) when the ark was restored.

Verse 7. *His hand is sore upon us, and upon Dagon*

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shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was so, that, after they had carried it about, [l] the hand of the LORD was against the city [m] with a very great destruction: and [n] he smote the men of the city, both small and great, and they had emerods in their secret parts.

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to [o] us, to slay us and our people.

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11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay [p] us not, and our people: for there was a deadly destruction throughout all the city; [q] the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

[l] Deut. ii. 15; chap. vii. 13; xii. 15.——[m] Ver. 11.——[n] Ver. 6; Psa. lxxviii. 66.

[o] Heb. *me, to slay me and my.*——[p] Heb. *me not, and my.* [q] Ver. 6, 9.

our god.] Here the *end* was completely answered: they now saw that they had not prevailed against Israel, on account of their god being more *powerful* than *Jehovah*; and they now feel how easily this God can confound and destroy their whole nation.

Verse 8. *The lords of the Philistines*] The word סרני *sarney*, which we translate *lords*, is rendered by the *Chaldee* טורני *tureney*, *tyrants*. The *Syriac* is the same. By the *Vulgate* and *Septuagint*, *satrapæ*, satraps. Palestine was divided into five *satrapies*: Ashdod, Ekron, Askelon, Gath, and Gaza. See Josh. xiii. 8. But these were all federates, and acted under one general government, for which they assembled in council.

Let the ark—be carried about] They probably thought that their affliction rose from some *natural* cause; and therefore they wished the ark to be carried about from place to place, to see what the effects might be. If they found the same evil produced wherever it came, then they must conclude that it was a judgment from the God of Israel.

Verse 9. *The hand of the Lord was against the city*] As it was at *Ashdod*, so it was at *Gath*. The *Vulgate* says, *Et computrescebant prominenter extales eorum*; which conveys the idea of a bloody flux, dysentery, and ulcerated anus; and it adds, what is not to be found in the Hebrew text, nor many of the versions, except some traces in the Septuagint, *Et fecerunt sibi sedes pellicias*, "And they made unto themselves *seats of skins*;" for the purpose of sitting more easy, on account of the malady already mentioned.

Verse 11. *Send away the ark*] It appears that it had been received at Ekron, for *there was a deadly destruction through the whole city*. They therefore concluded that the ark should be sent back to Shiloh.

Verse 12. *The men that died not*] Some it seems were smitten with *instant death*; others, with the *hæmorrhoids*; and there was a universal consternation; and *the cry of the city went up to heaven*—it was an exceeding great cry.

It does not appear that the Philistines had any correct knowledge of the nature of Jehovah, though they seemed to acknowledge his *supremacy*. They imagined that every country, district, mountain, and valley, had its peculiar deity; who, in its *place*, was supreme over all others. They thought therefore to appease Jehovah by sending him back his ark or shrine; and, in order to be redeemed from their plagues, they send golden mice and emerods as *telesms*, probably made under some particular configurations of the planets. See at the end of chap. vi.

CHAPTER VI

After the ark had been seven months in the land of the Philistines, they consult their priests and diviners about sending it to Shiloh, 1, 2. They advise that it be sent back with a trespass-offering of five golden emerods, and five golden mice, 3–6. They advise also that it be sent back on a new cart, drawn by two milch kine, from whom their calves shall be tied up; and then conclude that if these cows shall take the way of Beth-shemesh, as going to the Israelitish border, then the LORD *had afflicted them; if not, then their evils were accidental, 7–9. They do as directed; and the kine take the way of Beth-shemesh, 10–13. They stop in the field of Joshua; and the men of Beth-shemesh take them, and offer them to the Lord for a burnt-offering, and cleave the wood of the cart to burn them, and make sundry other offerings, 14, 15. The offerings of the five lords of the Philistines, 16–18. For too curiously looking into the ark, the men of Beth-shemesh are smitten of the Lord, 19, 20. They send to the inhabitants of Kirjath-jearim, that they may take away the ark, 21.*

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AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines [a] called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not [b] empty; but in any wise return him [c] a trespass-offering: then ye shall be healed, and it shall [d] be known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, [e] *according to* the number of the lords of the Philistines: for one plague *was* on [f] you all, and on your lords

5 Wherefore ye shall make images of your emerods, and images of your mice that [g] mar the land; and ye shall [h] give glory unto the God of Israel: peradventure he will [i] lighten his hand from off you, and from off [k] your gods, and from off your land.

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6 Wherefore then do ye harden your hearts, [l] as the Egyptians and Pharaoh hardened their hearts? when he had wrought [m] wonderfully among them, [n] did they not let [o] the people go, and they departed?

7 Now therefore make [p] a new cart, and take two milch kine, [q] on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD and lay it upon the cart; and put [r] the jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof: and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [s] Beth-shemesh, *then* [t] he hath

[a] Gen. xli. 8; Exod. vii. 11; Dan. ii. 2; v. 7; Matt. ii. 4. [b] Exod. xxiii. 15; Deut. xvi. 16.——[c] Lev. v. 15, 16.——[d] Ver. 9. [e] See ver. 17, 18; Josh. xiii. 3; Judg. iii. 3.——[f] Heb. *them.* [g] Chap. v. 6.——[h] Josh. vii. 19; Isa. xlii. 12; Mal. ii. 2; John ix. 24.——[i] See chap. v. 6, 11; Psa. xxxix. 10.——[k] Chap. v. 3, 4, 7.——[l] Exod. vii. 13; viii. 15; xiv. 17.——[m] Or, *reproachfully* [n] Exod. xii. 31.——[o] Heb. *them.*——[p] 2 Sam. vi. 3.——[q] Num. xix. 2.——[r] Ver. 4, 5.——[s] Josh. xv. 10.——[t] Or, *it.*

NOTES ON CHAP. VI.

Verse 2. *The diviners*] קסמים *kosemim*, from קסם *kasam*, to *presage* or *prognosticate*. See Deut. xviii. 10. In what their pretended art consisted, we know not.

Verse 3. *Send it not empty*] As it appears ye have *trespassed* against him, send him an offering for this trespass.

Why his hand is not removed] The sense is, If you send him a trespass-offering, and ye be cured, then ye shall know why his judgments have not been taken away from you previously to this offering.

It is a common opinion, says *Calmet*, among all people, that although the Supreme Being needs nothing of his creatures, yet he requires that they should consecrate to him all that they have; for the same argument that proves his independence, infinitude, and self-sufficiency, proves our dependence, and the obligation we are under to acknowledge him by offering him due marks of our gratitude and submission. Such sentiments were common among all people; and God himself commands his people not to appear before him without an offering, Exod. xxiii. 15: *None shall appear before me empty.*

Verse 4. *Five golden emerods, and five golden mice*] *One* for each satrapy. The *emerods* had afflicted their bodies; the *mice* had marred their land. Both, they considered, as sent by God; and, by making an image of each, and sending them as a trespass-offering, they acknowledged this. See at the end.

Verse 5. *He will lighten his hand from off you*] The whole land was afflicted; the ground was marred by the *mice*, the common people and the lords afflicted by the *hæmorrhoids*, and their gods broken in pieces.

Verse 6. *Wherefore then do ye harden your hearts*] They had heard how God punished the Egyptians, and they are afraid of similar plagues. It appears that they had kept the ark long enough.

Did they not let the people go] And has he not *wrought wonderfully among us?* And should we not send back his ark?

Verse 7. *Make a new cart*] It was indecent and improper to employ in any part of the worship of God any thing that had before served for a *common* purpose. Every thing in the worship of God is said to be *sanctified:* now the general meaning of that word is, *to separate a thing from all earthly and common uses*, and *devote it solely to the service of God.*

When David removed the ark from the house of Abinadab, he put it on a *new* cart, 2 Sam. vi. 3.

Bring their calves home from them.] So it appears that their calves had been with them in the fields. This was a complete trial: unless they were supernaturally *influenced*, they would not leave their calves; unless supernaturally *directed*, they would not leave their home, and take a way unguided, which they had never gone before.

Verse 8. *The jewels of gold*] The word כלי *keley*, which our translators so often render *jewels*, signifies *vessels*, *implements*, *ornaments*, &c. A *jewel of gold* has an odd sound to those who always attach the idea of a *precious stone* to the term.

Verse 9. *A chance that happened to us.*] The word מקרה *mikreh*, from רקה *karah*, to *meet* or *coalesce*, signifies an event that naturally arises from such concurring causes as, in the order and nature of things, must produce it.

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done us this great evil: but if not, then [o] we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.

10 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

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15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone; and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when [p] the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 [w] And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the [x] great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 And [y] he smote the men of Beth-shemesh

[o] Ver. 3.——[p] Josh. xiii. 3.——[w] Ver. 4.——[x] Or, *great stone.*

[y] See Exod. xix. 21; Num. iv. 5, 15, 20; 2 Sam. vi. 7.

Thus a bad state of the atmosphere, putrid exhalations, bad diet, occasioned by any general scarcity, might have produced the disease in question; and to something of this kind they would attribute it, if the other evidences did not concur. This gives us the proper notion of *chance*; and shows us that it is a matter as dependent upon the *Divine providence*, as any thing can be: in short, that these *occurrences* are parts of the *Divine government*.

The word *chance*, though often improperly used to signify such an occurrence as is not under the Divine government, is of itself, not only *simple*, but expressive; and has nearly the meaning of the Hebrew word: it comes from the French *cheoir*, or *escheoir*, *to fall out, to occur, to fall to*. Hence our law-term *escheat*, any lands that fall to the lord of the manor by forfeiture, or for want of heirs: i. e., these are the *occurrences* which *naturally* throw the lands into the hands of the lord.

Verse 12. *Lowing as they went*] Calling for their calves.

To the right hand or to the left] Some think they were placed where two roads met; one going to *Ekron*, the other to *Beth-shemesh*. It is possible that they were put in such circumstances as these for the greater certainty of the affair: to have turned from their own home, from their calves and known pasture, and to have taken the road to a strange country, must argue supernatural influence.

The lords of the Philistines went after] They were so jealous in this business that they would trust no eyes but their own. All this was wisely ordered, that there might be the fullest conviction of the *being* and *interposition* of God.

Verse 14. *They clave the wood of the cart*] Both the *cart* and the *cattle* having been thus employed, could no longer be devoted to any secular services; therefore the *cattle* were *sacrificed*, and the *cart* was *broken up* for fuel to consume the sacrifice.

Verse 15. *The Levites took down*] It appears there were some of the tribe of Levi among the people of Beth-shemesh: to them appertained the service of the tabernacle.

Verse 17. *These* are *the golden emerods*] Each of these cities, in what may be called its *corporate capacity*, sent a golden emerod.

Verse 18. *And the golden mice*] The desolation that had been made through the land by these animals had excited a general concern; and it appears from the text, that *all* the cities of the Philistines, as well *fenced* as without *walls*, sent a golden mouse as a trespass-offering.

Remaineth *unto this day*] Some think the *ark* is intended, which continued on the stone of Abel for some considerable time after it was placed there; and that the memoranda from which this book was afterwards compiled, were made before it was removed: but it is not likely that it remained any time exposed in the open field. Therefore it is most natural to suppose that it is the *stone* of *Abel* which is here intended; and so our translators have understood the place, and have used supplementary words to express this sentiment: "*Which stone remaineth* unto this day."

Verse 19. *He smote of the people fifty thousand*

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because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [z] Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of [a] Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

[z] 2 Sam. vi. 9; Mal. iii. 2.

[a] Josh. xviii. 14; Judg. xviii. 12; 1 Chron. xiii. 5, 6.

and threescore and ten men] The present Hebrew text of this most extraordinary reading stands thus: ויך באנשי בית־שמש—ויך בעם שבעים איש חמשים אלף איש *vaiyach beanshey Beith-shemesh—vaiyach baan shibim ish, chamishshim eleph ish;* "And he smote among the men of Beth-shemesh, (because they had looked into the ark of Jehovah,) and he smote among the people SEVENTY men, FIFTY THOUSAND *men.*"

From the manner in which the text stands, and from the great improbability of the thing, it is most likely that there is a corruption in this text, or that some explanatory word is lost, or that the number *fifty thousand* has been added by ignorance or design; it being very improbable that such a small village as Beth-shemesh should *contain* or be *capable* of *employing fifty thousand* and *seventy* men in the fields at wheat harvest, much less that they could all peep into the ark on the stone of Abel, in the corn-field of Joshua.

That the words are not naturally connected in the Hebrew text, is evident; and they do not stand better in the *versions.*

1. The VULGATE renders it thus:—*Et percussit de populo* SEPTUAGINTA *viros; et* QUINQUAGINTA MILLIA *plebis;* "And he smote of the (chief) people SEVENTY men, and FIFTY THOUSAND of the (common) people." This distinction, I suppose, St. Jerome intended between *plebis* and *populus;* which he might think was warranted by the אנשים *anashim,* and איש *ish,* of the Hebrew text.

2. The TARGUM of *Jonathan* is something similar to the *Vulgate:*—"And he smote בסבי עמא *besabey amma,* of the *elders* of the people SEVENTY men; ובקהלא *ubekahala,* and of the *congregation* FIFTY THOUSAND men."

3. The SEPTUAGINT follow the Hebrew text: *Και επαταξεν εν αυτοις ἑβδομηκοντα ανδρας, και πεντηκοντα χιλιαδας ανδρων;* "And he smote of them SEVENTY men; and FIFTY THOUSAND men." *Εκ του λαου, of the people,* is added by some copies.

4. The SYRIAC has *forty-five thousand* less! It is as follows: ܘܡܚܐ ܡܪܝܐ ܒܥܡܐ ܚܡܫܐ ܐܠܦܝܢ ܘܫܒܥܝܢ ܓܒܪܝܢ *wamacho Morio beamo chamesho alapin weshabein gabrin;* "And the Lord smote among the people FIVE *thousand* and SEVENTY men."

5. The ARABIC is nearly similar: "*And the* LORD *smote among the people;* and *there died of them* خمسة الف وسبعون FIVE *thousand* and SEVENTY *men.*"

We have no other *versions* from which we can receive any farther light.

6. JOSEPHUS is different from all the rest, and has *fifty thousand* less, for he renders the place thus, *Antiq. Jud.* lib. vi., cap. i., sect. 4: *Οργη δε και χολος του Θεου μετεισιν, ὡστε ἑβδομηκοντα των εκ της Βηθσαμης κωμης—βαλων απεκτεινεν;* "But the displeasure and wrath of God pursued them so, that SEVENTY *men* of the village of Beth-shemesh, approaching the ark, which they were not worthy to touch, (not being priests,) were struck with lightning." Here we find the whole *fifty thousand* is *omitted.*

7. *Rabbi Solomon Jarchi,* giving the opinion of other rabbins as well as his own, says, "Our rabbins say SEVENTY *men,* and each of them was worth *fifty thousand* men; or *fifty thousand,* every one of whom was worth the seventy of the Sanhedrin." This only shows embarrassment, but gives very little light.

All these discordances, together with the utter improbability of the thing, lead us to suppose there must be a corruption in this place, either by *adding* or *omitting.*

Dr. *Kennicott* has found *three* very reputable MSS. in which the words חמשים אלף איש *chamishshim eleph ish, fifty thousand men,* are wanting. The 1st, No. 84, a MS. from *Holland;* the 2d, No. 210, one of the *Parisian* MSS.; the 3d, No. 418, a MS. belonging to *Milan;* all three written about the beginning of the *twelfth* century, and numbered as above in Dr. K's Bible.

Perhaps the omission in these MSS. was occasioned by a mistake of the transcriber, which might have easily happened, because of the word איש *ish,* which occurs both after שבעים *shibim* and after אלף *eleph;* for, having written the *first,* and taking his eye off, when he recommenced he might have supposed he had written the latter, and so proceed, leaving the words in question *out* of his copy. *Two, three,* or *more* persons might have been thus deceived, and so produce the above MSS.; or the mistake once made, all the MSS. copied from that would show the same omission. The common reading may be defended, if we only suppose the *omission* of a single letter, the particle of *comparison* כ *ke,* like, as, or equal to, before the word חמשים *chamishshim:* thus כחמשים *kechamishshim;* the passage would then read: "And he smote of the people SEVENTY men, *equal to* FIFTY THOUSAND men;" that is, they were the *elders* or *governors* of the people.

Some solve the difficulty by translating, "He slew SEVENTY men OUT OF *fifty thousand* men." There are various *other* methods invented by learned men to remove this difficulty, which I shall not stop to examine; all, however, issue in this point, that only SEVENTY MEN were slain; and this is, without doubt, the most probable. The FIFTY THOUSAND, therefore, must be an *interpolation,* or be understood in some

such way as that mentioned above. But the omission of the particle of *similitude* solves every difficulty; and this would account for the reading in *Josephus*, who in his recital would naturally leave out such an explanation of the *worth* of the *seventy* men, as his Roman readers could not easily comprehend such *comparisons*.

With a great slaughter.] *Seventy* men slain, out of an inconsiderable village in a harvest day, was certainly a *great slaughter*.

Verse 20. *Who is able to stand*] Why this exclamation! They knew that God had forbidden any to touch his ark but the priests and Levites; but they endeavoured to throw that blame on God, as a Being *hard to be pleased*, which belonged solely to themselves.

Verse 21. *To the inhabitants of Kirjath-jearim*] They wished the ark away out of their village, but *why* they sent to this city instead of sending to *Shiloh*, does not appear: probably Shiloh had been destroyed by the Philistines, after the late defeat of Israel. This is most likely, as the ark was never more taken back to that place.

It was a very ancient usage, when a plague or other calamity infested a country, city, &c., for the magicians to form an *image* of the *destroyer*, or of the *things* on which the plague particularly rested, in gold, silver, ivory, wax, clay, &c., under certain configurations of the heavens; and to set this up in some proper place, that the evils thus represented might be driven away. These consecrated images were the same that are called *talismans*, or rather *telesms*, among the Asiatics. Mr. Locke calls the diviners *talismans*, but this is a mistake: the *image*, not the *fabricator*, was called by this name.

I have seen several of these *talismans*, of different countries; and such images were probably the origin of all the forms of gods which, in after times, were the objects of religious worship. It is well known that Ireland is not infested with any venomous creature; no serpent of any kind is found in it:—

"No poison there infects, no scaly snake
Lurks in the grass, nor toads annoy the lake."

This has been attributed to a *telesm*, formed with certain rites under the sign *Scorpio*. Such opinions have been drawn from very ancient pagan sources: e. g.: A stone engraved with the figure of a *scorpion*, while the *moon* is in the sign *Scorpio*, is said to cure those who are stung by this animal. *Apollonius Tyaneus* is said to have prevented *flies* from infesting Antioch, and *storks* from appearing in Byzantium, by figures of those animals formed under certain constellations. A *brazen scorpion*, placed on a pillar in the city of *Antioch*, is said to have expelled all such animals from that country. And a *crocodile* of lead is also said to have preserved *Cuma* from the depredations of those monsters. See *Calmet*.

Virgil refers to this custom, Eclogue viii., ver. 80, where he represents a person making two images or *telesms*, one of *wax*, another of *clay*, which were to represent an absent person, who was to be alternately *softened* or *hardened*, as the *wax* or *clay* image was exposed to the fire:—

Limus ut hic durescit, et hæc ut cera liquescit
Uno et eodem igni: sic nostro Daphnis amore.

"As this clay hardens, and this wax softens, by one and the same fire, so may Daphnis by my love."

This thought is borrowed from *Theocritus*, Idyl. ii., ver. 28.

A beautiful marble figure of *Osiris*, about four inches and a quarter high, now stands before me, entirely covered with *hieroglyphics*; he is *standing*, and holds in each hand a *scorpion* and a *snake* by the tails, and with each foot he stands on the neck of a *crocodile*. This I have no doubt was a *telesm*, formed under some peculiar *configuration* of the heavens, intended to drive away both scorpions and crocodiles. This image is of the highest antiquity, and was formed probably long before the Christian era.

Tavernier observes that something like what is mentioned in the text is practised among the Indians; for when a pilgrim goes to one of the idol temples for a cure, he brings the *figure* of the *member* affected, made either of *gold*, *silver*, or *copper*, according to his circumstances, which he offers to his god. This custom was common among the heathens, and they consecrated to their gods the *monuments* of their deliverance. From heathenism it was adopted by *corrupt Christianity*; and *Theodoret* informs us that in his time there might be seen about the tombs of the martyrs figures of *eyes*, *hands*, *feet*, and other parts of the body, which represented those of the offerers which they supposed had been healed by the intercession of those holy persons! This degrading superstition is continued among the papists to the present day: I have seen at *St. Winifred's well*, in *Holywell*, Flintshire, several *staves*, *crutches*, and *handbarrows*, hung up in different places, which were reported to be the votive offerings of the maimed, the halt, the withered, &c., who had received their cure by the virtue of the saint! It is true the crutches are such as no man or woman could ever walk with; and the *barrows* are such as most evidently never carried any human being. But they serve the purpose of superstition, and keep up an idolatrous reverence for the well and the legendary virgin.

After all, I need not say that the system of judicial astrology is vain, unfounded, absurd, and wicked. It in effect presumes to take the government of the world out of the hand of an all-wise God, and to abandon it to the most fortuitous and unconnected occurrences of life; for the stars have their influences according to this pretended science, conformably to the occurrences here below: e. g., if a child be born but one hour sooner or later than a particular configuration of the heavens, his destiny will be widely different from what it otherwise would have been; and as an almost infinite number of casualties may accelerate or retard a birth, consequently the whole destiny of man is influenced and ruled by these casualties: to say nothing of the absurdity, that those omnipotent stars ever can affect the infant while invested with a thin covering of flesh in the womb of its parent. But the whole science is a tissue of absurdities.

CHAPTER VII.

The men of Kirjath-jearim bring the ark from Beth-shemesh, and consecrate Eleazar, the son of Abinadab, to keep it; and there it continued twenty years, 1, 2. *Samuel reproves and exhorts the people, and gathers them together at Mizpeh, where they fast and pray, and confess their sins,* 3–6. *The Philistines go up against them; the Israelites cry unto the Lord for help; Samuel offers sacrifices; and the Lord confounds the Philistines with thunder; Israel discomfits and pursues them to Beth-car,* 7–11. *Samuel erects a stone for a memorial, and calls it Eben-ezer,* 12. *The Philistines are totally subdued, and Israel recovers all its lost cities,* 13, 14. *Samuel acts as an itinerant judge in Israel,* 15–17.

A. M. 2864. B. C. 1140. An. Exod. Isr. 351. Anno ante I. Olymp. 364.

AND the men of [a] Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of [b] Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

A. M. 2884. B. C. 1120. An. Exod. Isr. 371. Anno ante I. Olymp. 344.

3 And Samuel spake unto all the house of Israel, saying, If ye do [c] return unto the LORD with all your hearts, *then* [d] put away the strange gods and [e] Ashtaroth from among you, and [f] prepare your hearts unto the LORD, and [g] serve him only; and he will deliver you out of the hand of the Philistines.

A. M. 2884. B. C. 1120. An. Exod. Isr. 371. Anno ante I. Olymp. 344.

4 Then the children of Israel did put away [h] Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, [i] Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, [k] and drew water, and poured *it* out before the LORD, and [l] fasted on that day, and said

[a] Chap. vi. 21; Psa. cxxxii. 6.——[b] 2 Sam. vi. 4.——[c] Deut. xxx. 2–10; 1 Kings viii. 48; Isa. lv. 7; Hos. vi. 1; Joel ii. 12. [d] Gen. xxxv. 2; Josh. xxiv. 14, 23.——[e] Judg. ii. 13.——[f] 2 Chron. xxx. 19; Job xi. 13, 14.

[g] Deut. vi. 13; x. 20; xiii. 4; Matthew iv. 10; Luke iv. 8.——[h] Judg. ii. 11.——[i] Judg. xx. 1; 2 Kings xxv. 23 [k] 2 Samuel xiv. 14.——[l] Neh. ix. 1, 2; Dan. ix. 3, 4, 5; Joel ii. 12.

NOTES ON CHAP. VII.

Verse 1. *Fetched up the ark*] When these people received the message of the Beth-shemites, they probably consulted Samuel, with whom was the counsel of the Lord, and he had encouraged them to go and bring it up, else they might have expected such destruction as happened to the Beth-shemites.

Sanctified Eleazar] Perhaps this sanctifying signifies no more than *setting* this man *apart*, simply to take care of the ark.

Verse 2. *It was twenty years*] This chapter contains the transactions of at least *twenty* years, but we know not the date of each event.

Verse 3. *And Samuel spake*] We have heard nothing of this judge since he served in the tabernacle. He was now grown up, and established for a prophet in the land of Israel.

If ye do return] From your backsliding and idolatry.

With all your hearts] For outward services and professions will avail nothing.

Put away the strange gods] Destroy their *images*, *altars*, and *groves*: they are *strange*; you do not know them as *helpers*, *saviours*, or *defenders*.

Prepare your hearts] Let your hearts be *straight* and *steady*.

And serve him only] Have no other religious service but his, and *obey* his laws.

He will deliver you] Vain are your own exertions; he will deliver you in such a way as to show that the excellence of the power is of himself alone.

Verse 4. *Put away Baalim and Ashtaroth*] These were not two *particular deities*, but two *genera* of idols; the one *masculine*, BAALIM; the other *feminine*, ASHTAROTH; both the words are in the *plural* number, and signify all their *gods* and *goddesses*.

Verse 5. *Gather all Israel to Mizpeh*] This appears to have been an *armed* assembly, though probably collected principally for religious and political purposes; but Samuel knew that an *unarmed* multitude could not safely be convened in the vicinity of the Philistines.

Verse 6. *Drew water, and poured it out*] It is not easy to know what is meant by this; it is true that *pouring out water*, in the way of *libation*, was a religious ordinance among the *Hebrews*, (Isa. xii. 3,) and among most other nations, particularly the *Greeks* and *Romans*, who used, not only *water*, but *wine*, *milk*, *honey*, and *blood*, as we find by Homer, Virgil, Euripides, Sophocles, Porphyry, and Lucian. Our Lord seems to allude to this ceremony, John vii. 37, 38, where see the note.

The *Chaldee Paraphrast* understands the place differently, for he translates: "And they *poured out* their *hearts* in *penitence*, *as* WATERS, before the Lord." That deep penitential sorrow was represented under the notion of *pouring out water*, we have a direct proof in the case of David, who says, Psa. xxii. 14, *I am* POURED OUT LIKE WATER, *my heart is like* WAX; *it is* MELTED *in the midst of my bowels*. And to repentance, under this very similitude, the prophet exhorts fallen Jerusalem: *Arise, cry out in the night; in the beginning of the watches* POUR OUT *thine* HEART LIKE WATER *before the face of the Lord*; Lam. ii. 19. David uses the same image, Psa. lxii. 8: *Trust in him at all times,*

A. M. 2884. B. C. 1120. An. Exod. Isr. 371. Anno ante I. Olymp. 344.

there, [m] We have sinned against the LORD. And Samuel [n] judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, [o] Cease [p] not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 [q] And Samuel took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD: and [r] Samuel cried unto the LORD for Israel; and the LORD [s] heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: [t] but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

A. M. 2884. B. C. 1120. An. Exod. Isr. 371. Anno ante I. Olymp. 344.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel [u] took a stone, and set *it* between Mizpeh and Shen, and called the name of it [v] Eben-ezer, saying, Hitherto hath the LORD helped us.

13 [w] So the Philistines were subdued, and they [x] came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel [y] judged Israel all the days of his life.

[m] Judg. x. 10; 1 Kings viii. 47; Psa. cvi. 6.——[n] Eccles. xlvi. 14.——[o] Heb. *Be not silent from us from crying.*——[p] Isa. xxxvii. 4.——[q] Eccles. xlvi. 16.——[r] Psa. xcix. 6; Jer. xv. 1.——[s] Or, *answered*——[t] See Josh. x. 10; Judg. iv. 15; v. 20; chap. ii. 10; 2 Sam. xxii. 14, 15; Eccles. xlvi. 17.——[u] Gen. xxviii. 18; xxxi. 45; xxxv. 14; Josh. iv. 9; xxiv. 26.——[v] That is, *The stone of help*; ch. iv. 1.——[w] Judg. xiii. 1.——[x] Ch. xii. 5.——[y] Ver. 6; chap. xii. 11; Judg. ii. 16.

ye people; POUR OUT *your hearts before him.* The same figure is used by *Hannah* in chap. i. 15 of this book; *I am a woman of a sorrowful spirit; I have* POURED OUT *my soul before the Lord.* Perhaps the *drawing* and *pouring out* of *water* mentioned in the text was done *emblematically*, to represent the *contrition* of their *hearts.*

And Samuel judged] He gave them ordinances, heard and redressed grievances, and taught them how to get reconciled to God. The assembly, therefore, was held for religio-politico-military purposes.

Verse 7. *The Philistines went up against Israel*] They went to give them battle before that, by continual accessions of numbers, they should become too powerful.

Verse 8. *Cease not to cry unto the Lord*] They had strong confidence in the intercession of Samuel, because they knew he was a holy man of God.

Verse 9. *Samuel took a sucking lamb*] This sucking lamb must have been *eight days under its mother* before it could be offered, as the law says, Lev. xxii. 27.

Though Samuel was not a *priest*, yet he offered this sacrifice; or he might have ordered *Eleazar* to offer it, and still be said to have done it himself: *Qui facit per alterum, facit per se*; "He who *procures* a thing to be done, may be said to *do* it *himself*."

His not sacrificing at the *tabernacle* was justified by the necessity of the case; neither tabernacle nor ark was at hand

Verse 10. *The Lord thundered with a great thunder*] Literally, *The Lord thundered with a great voice*—he confounded them with a mighty tempest of thunder and lightning, and no doubt slew many by the lightning.

Verse 11. *Under Beth-car.*] We know not where this place was; the *Septuagint* have *Beth-chor*; the *Targum*, *Beth-saron*; and the *Syriac* and *Arabic*, *Beth-jasan.*

Verse 12. *Called the name of it Eben-ezer*] אבן העזר *Eben haezer*, "The Stone of Help;" perhaps a *pillar* is meant by the word *stone.*

Verse 13. *They came no more into the coast of Israel*] Perhaps a more signal victory was never gained by Israel; the Lord had brought them low, almost to extermination; and now, by his miraculous interference, he lifts them completely up, and humbles to the dust their proud oppressors. God often suffers nations and individuals to be brought to the lowest extremity, that he may show his mercy and goodness by suddenly rescuing them from destruction, when all *human* help has most evidently failed.

Verse 14. *The cities which the Philistines had taken*] We are not informed of the particulars of these reprisals, but we may rest assured all this was not done in one day: perhaps the *retaking* of the cities was by slow degrees, through the space of several years.

There was peace between Israel and the Amorites.] That is, all the remaining Canaanites kept quiet, and did not attempt to molest the Israelites, when they found the Philistines, the most powerful of the ancient inhabitants of the land, broken and subdued before them.

Verse 15. *Samuel judged Israel all the days of his life.*] Samuel is supposed to have lived *one hundred* years; he did not begin to judge Israel till he was about *forty* years of age; and if he was *one hundred* years of age when he died, he must have been a judge *sixty* years, and consequently filled that office during

A. M. 2873-2947. B. C. 1131-1057. Anno ante I. Olymp. 355-281.

16 And he went from year to year in [z] circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And [a] his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he [b] built an altar unto the LORD.

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[z] Heb. *and he circuited.*

[a] Chap. viii. 4.——[b] Judg. xxi. 4.

the whole of Saul's reign. But that he had been dead before Saul's last battle, is evident from the transactions of that king with the witch of Endor, and probably not long before. Samuel was the *prophet* of that time; declared the will of the Lord, and frequently directed both the *civil* and *military* transactions of the kingdom. Samuel seems, in many respects, to have been considered the *governor of the people*, while Saul was only looked on as the *general of the armies*.

Verse 16. *He went from year to year in circuit*] When he was at BETH-EL, the tribe of Ephraim, and all the northern parts of the country, could attend him; when at GILGAL, the tribe of Benjamin, and those beyond Jordan, might have easy access to him; and when at MIZPEH, he was within reach of Judah, Simeon, and Gad; but *Ramah* was the place of his ordinary abode; and there he held his court, for *there* he *judged Israel*; and, as it is probable that *Shiloh* was destroyed, it is said, ver. 17, that *there* (viz., at Ramah) *he built an altar unto the Lord*. This altar, being duly consecrated, the worship performed at it was strictly legal.

Ramah, which is said to be about six miles from Jerusalem, was the *seat of prophecy* during the life of Samuel; and there it is probable all Israel came to consult him on matters of a spiritual nature, as *there* was the only *altar* of God in the land of Israel.

CHAPTER VIII.

Samuel, grown old, makes his sons judges in Beer-sheba, 1, 2. *They pervert judgment; and the people complain, and desire a king*, 3–5. *Samuel is displeased, and inquires of the Lord*, 6. *The Lord is also displeased; but directs Samuel to appoint them a king, and to show them solemnly the consequences of their choice*, 7–9. *Samuel does so; and shows them what they may expect from an absolute monarch, and how afflicted they should be under his administration*, 10–18. *The people refuse to recede from their demand; and Samuel lays the matter before the Lord, and dismisses them*, 19–22.

A. M. 2892. B. C. 1112. An. Exod. Isr. 379. Anno ante I. Olymp. 336.

AND it came to pass, when Samuel was old, that he [a] made his sons [b] judges over Israel.

2 Now the name of his first-born was [c] Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons [d] walked not in his ways, but turned aside [e] after lucre, and [f] took bribes, and perverted judgment.

A. M. 2892. B. C. 1112. An. Exod. Isr. 379. Anno ante I. Olymp. 336

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

[a] Deut. xvi. 18; 2 Chron. xix. 5.——[b] See Judg. x. 4; xii. 14, compared with Judg. v. 10.

[c] *Vashni*, 1 Chron. vi. 28.——[d] Jer. xxii. 15, 16, 17.——[e] Exod. xviii. 21; 1 Tim. iii. 3; vi. 10.——[f] Deut. xvi. 19; Psa. xv. 5.

NOTES ON CHAP. VIII.

Verse 1. *When Samuel was old*] Supposed to be about *sixty*.

He made his sons judges] He appointed them as his lieutenants to superintend certain affairs in Beer-sheba, which he could not conveniently attend to himself. But they were never *judges* in the proper sense of the word; Samuel was the last judge in Israel, and he judged it to the day of his death. See chap. vii. 15.

Verse 3. *His sons walked not in his ways*] Their iniquity is pointed out in *three* words: 1. *They turned aside after lucre*; the original (בצע *batsa*) signifies to *cut, clip, break off*; and therefore Mr. Parkhurst thinks that it means nearly the same with our *clipping of coin*. It however expresses here the idea of *avarice*, of *getting money by hook or by crook*. The *Targum* says, "They looked after ממון דשקר *mamon dishkar, the mammon of unrighteousness*;" of which they did not make unto themselves *friends* but *enemies*; see the note on Matt. vi. 24. 2. *They took bribes*; שׁחד *shochad, gifts* or *presents*, to blind their eyes. 3. *They perverted judgment*—they *turned judgment aside*: they put it out of its *regular path*; they *sold* it to the highest bidder: thus the wicked rich man had his cause, and the poor man was oppressed and deprived of his right. This was the custom in our own country before MAGNA CHARTA was obtained: he that would speed in the *king's court* must *bribe* all the *officers*, and fee both the *king* and *queen!* I have found in our ancient records the most barefaced and shameful examples of this kind; but it was totally abolished *invito rege*, by that provision in the above charter which states, *Nulli vendemus, nulli negabimus aut differemus rectum aut judicium*; "To no man will we sell, to no man will we deny or defer, justice and right." It was customary in those inauspicious times, for judgment to be *delayed in banco regis*, in the king's court, as long as there was any hope that *more*

A. M. 2909. B. C. 1095. An. Exod. Isr. 396. Anno ante I. Olymp. 319.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [g] make us a king to judge us like all the nations.

6 But the thing [h] displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for [i] they have not rejected thee, but [k] they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [l] hearken unto their voice: [m] howbeit yet protest solemnly unto them, and [n] show them the manner of the king that shall reign over them.

10 And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, [o] This will be the manner of the king that shall reign over you: [p] He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

A. M. 2909. B. C. 1095. An. Exod. Isr. 396. Anno ante I. Olymp. 319.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And [q] he will take your fields and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his [r] officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you;

[g] Ver. 19, 20; Deut. xvii. 14; Hos. xiii. 10; Acts. xiii. 21.——[h] Heb. *was evil in the eyes of Samuel.*——[i] See Exodus xvi. 8.——[k] Chap. x. 19; xii. 17, 19; Hos. xiii. 10, 11.——[l] Or, *obey.*

[m] Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.*——[n] Ver. 11.——[o] See Deut. xvii. 16, &c.; chap. x. 25.——[p] Chap. xiv. 52.——[q] 1 Kings xxi. 7; see Ezek. xlvi. 18.——[r] Heb. *eunuchs*; Gen. xxxvii. 36.

money would be paid in order to bring it to *issue*. And there were cases, where the king did not like the party, in which he *denied justice* and *judgment* entirely! *Magna Charta* brought them to book, and brought the subject to his right.

Of those times it might well be said, as Homer did, Iliad xvi., ver. 387.

Οἱ βιῃ εἰν ἀγορῃ σκολιας κρινωσι θεμιστας,
Ἐκ δε δικην ελασωσι, θεων ὁπιν οὐκ ἀλεγοντες.

"When guilty mortals break the eternal laws,
Or judges, bribed, betray the righteous cause."

"When the laws are perverted by force; when justice is expelled from her seat; when judges are swayed from the right, regardless of the vengeance of Heaven." Or, in other words, these were times in which the streams of justice were poisoned in their source, and judges neither feared God nor regarded man.

Verse 5. *Make us a king*] Hitherto, from the time in which they were a people, the Israelites were under a *theocracy*, they had no other king but GOD. Now they desire to have a king like the other nations around them, who may be their general in battle; for this is the point at which they principally aim.

Verse 6. *The thing displeased Samuel*] Because he saw that this amounted to a formal renunciation of the Divine government.

Samuel prayed unto the Lord] He begged to know his mind in this important business.

Verse 7. *They have rejected me*] They wish to put that government in the hands of a *mortal*, which was always in the hands of their GOD. But *hearken unto their voice*—grant them what they request. So we find God grants that in his *displeasure* which he withholds in his *mercy*.

Verse 9. *Show them the manner of the king*] The word משפט *mishpat*, which we here render *manner*, signifies simply what the king would and might require, according to the *manner* in which kings in general ruled; all of whom, in those times, were *absolute* and *despotic*.

The whole of this *manner of the king* is well illustrated by Puffendorf. "Hitherto," says he, "the people of Israel had lived under governors raised up of God, who had exacted no tribute of them, nor put them to any charge; but, little content with this form of government, they desire to have *a king like other nations*, who should live in magnificence and pomp, keep *armies*, and be able to resist any invasion. Samuel informs them what it was they desired; that when they understood it, they might consider whether they

A. M. 2909. B. C. 1095. An. Exod. Isr. 396. Anno ante I. Olymp. 319.

and the LORD [s] will not hear you in that day.

19 Nevertheless the people [t] refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be [u] like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

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22 And the LORD said to Samuel, [v] Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

[s] Prov. i. 25, 26, 27, 28; Isa. i. 15; Mic. iii. 4.

[t] Jer. xliv. 16.—[u] Ver. 5.—[v] Ver. 7; Hos. xiii. 11.

would persist in their choice. If they would have a king splendidly attended, he tells them that he *would take their sons for his chariots*, &c.; if they would have him keep up constant *forces*, then he would appoint them for *colonels* and *captains*, and employ those in his *wars* who were accustomed to follow their family business; and since, after the *manner* of other kings, he must keep a *stately court*, they must be content that their *daughters* should serve in several offices, which the king would think below the dignity of his wives and daughters, ver. 13. Many ministers also, in several departments, both of war and peace, must have *salaries* to support them, which must be paid out of their *fields* and *vineyards*, ver. 14. In one word, that to sustain his dignity their king would exact the *tenth* of all they possessed, and be maintained in a royal manner out of their estates."

It is perfectly vain in *Grotius*, or any one else, to state that this shows what a king, as king, *may* any where, in virtue of his *office, claim* and *exact*; and that he can take the *property* and *persons* of his subjects, and dispose of them as *he may judge necessary* for the exigence of the state. This was the *manner* of *Saul*, but Saul was not a king of *God's choosing*: "He gave him in his wrath, and took him away in his displeasure;" and the *manner* of such a king should not be arrogated by any potentate who affects to rule *jure divino*, by Divine right. The *manner* of the king of God's choice is distinctly detailed, Deut. xvii. 15–20, to which the reader will do well to refer, that he may have an impartial statement of the subject.

Verse 19. *The people refused to obey*] They *would* have the *king*, his *manner* and all, notwithstanding the solemn warning which they here receive.

Verse 20. *May judge us*] This appears to be a rejection of Samuel.

Go out before us] Be in every respect our head and governor.

And fight our battles.] Be the general of our armies.

Verse 21. *Rehearsed them in the ears of the Lord.*] He went to the altar, and in his secret devotion laid the whole business before God.

Verse 22. *Hearken unto their voice*] Let them have what they desire, and let them abide the consequences.

Go ye every man unto his city.] It seems the elders of the people had tarried all this time with Samuel, and when he had received his ultimate answer from God, he told them of it and dismissed them.

On this account we may observe: 1. That GOD did not change the government of Israel; it was the *people* themselves who changed it. 2. That though God permitted them to have a king, yet he did not *approve* of him. 3. That, notwithstanding he did not suffer them to choose the *man*, he ordered his servant Samuel to choose him by lot, he disposing of that lot. 4. That God never gave up the supreme government; he was still KING *in Israel*, and the king, so called, was only the *vicegerent* or *deputy* of the Lord. 5. That no king of Judah attempted to be supreme, therefore they never *made new laws*, nor *altered the old*; which was a positive confession that God was the supreme Legislator. 6. That an *absolute monarchy* is always an evil, and is contrary to all the rights, civil and religious, of mankind; a mode of government that all people should avoid, as pregnant with evils to mankind. 7. That although it was a sin in the Israelites to *desire a king*, that is, *to change a constitution* of which God was the author, yet *kingly government*, properly understood, is a good of the first magnitude to the civil happiness of mankind. 8. That by kingly government, *properly understood*, I mean such a monarchical government as that of *Great Britain*, where the *king*, the *nobles*, and the *people*, are duly *mixed*, each having his proper part in the government, and each preventing the other from running to excess, and all limited by law. 9. That the *three* grand forms of government which have obtained among mankind, viz., *monarchy*, *aristocracy*, and *democracy*, have each certain *advantages* without which no state can be well preserved; but they have *evils* by which any state may be injured. 10. That, from a proper *mixture* of these, the advantages of the whole may be reaped without any of their attendant evils, and that this is the *British constitution*; which, not merely the *wisdom of our ancestors*, but the *providence of God* has given unto us, and of which no other state has had common sense enough to avail themselves, though they see that *because of this* the British empire is the most *powerful* and the most *happy* in the universe, and likely at last *to give laws to the whole world*. The *manner* of *our* king is *constitutional*, widely different from that of Saul, and from that of any other potentate in the four quarters of the globe. He is the *father* of his people, and the people *feel* and *love* him as *such*. He has all the *power* necessary to do good; they have all the *liberty* necessary to their political happiness, had they only a diminution of taxes, which at present are too heavy for any nation to bear.

CHAPTER IX.

Saul's lineage and description; he is sent by his father to seek some lost asses, 1–5. Not finding them, he purposes to go and consult Samuel concerning the proper method of proceeding, 6–14. The Lord informs Samuel that he should anoint Saul king, 15, 16. Samuel invites Saul to dine with him, and informs him that the asses are found; and gives him an intimation that he is to be king, 17–21. Saul dines with Samuel, and afterwards he is taken to the house-top, where both commune together, 22–27.

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NOW there was a man of Benjamin, whose name *was* [a] Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [b] a Benjamite, a mighty man of [c] power.

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: [d] from his shoulders and upward *he was* higher than any of the people.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through Mount Ephraim, and passed through the land of [e] Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

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5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city [f] a man of God, and *he is* an honourable man: [g] all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, [h] what shall we bring the man? for the bread [i] is spent in our vessels, and *there is* not a present to bring to the man of God: what [k] have we?

[a] Chap. xiv. 51; 1 Chron. viii. 33; ix. 39.——[b] Or, *the son of a man of Jemini*.——[c] Or, *substance*.——[d] Chap. x. 23.——[e] 2 Kings iv. 42.——[f] Deut. xxxiii. 1; 1 Kings xiii. 1.

[g] Chap. iii. 19.——[h] See Judg. vi. 18; xiii. 17; 1 Kings xiv. 3; 2 Kings iv. 42; viii. 8.——[i] Heb. *is gone out of*, &c.——[k] Heb. *is with us*.

NOTES ON CHAP. IX.

Verse 1. *A mighty man of power.*] Literally, a *strong man*; this appears to be the only *power* he possessed; and the physical strength of the father may account for the extraordinary size of the son. See ver. 2.

Verse 2. *From his shoulders and upwards*] It was probably from this very circumstance that he was chosen for king; for, where kings were *elective*, in all ancient times great respect was paid to *personal appearance*.

Verse 3. *The asses of Kish—were lost*] What a wonderful train of occurrences were connected in order to bring Saul to the throne of Israel! Every thing seems to go on according to the *common course of events*, and yet all conspired to favour the election of a man to the kingdom who certainly did not come there by the *approbation* of God.

Asses grow to great perfection in the East; and at this time, as there were no *horses* in Judea, they were very useful; and on them kings and princes rode.

Verse 5. *Were come to the land of Zuph*] Calmet supposes that Saul and his servant went from Gibeah to Shalisha, in the tribe of Dan; from thence to Shalim, near to Jerusalem; and thence, traversing the tribe of Benjamin, they purposed to return to Gibeah; but passing through the land of Zuph, in which Ramatha, the country of Samuel, was situated, they determined to call on this prophet to gain some directions from him; the whole of this circuit he supposes to have amounted to no more than about *twenty-five* leagues, or three days' journey. We do not know where the places were situated which are here mentioned: the Targum translates thus: "And he passed through the mount of the house of *Ephraim*, and went into the *southern* land, but did not meet with them. And he passed through the land of *Mathbera*, but they were not there; and he passed through the land of the tribe of *Benjamin*, but did not find them; then they came into the land where the *prophet of the Lord* dwelt. And Saul said to his servant," &c.

Verse 7. There is *not a present to bring to the man of God*] We are not to suppose from this that the prophets took money to predict future events: Saul only refers to an invariable custom, that no man approached a *superior* without a *present* of some kind or other. We have often seen this before; even God, who needs nothing, would not that his people should approach him with *empty hands*. "It is very common in Bengal for a person, who is desirous of asking a favour from a superior, to take a present of *fruits* or *sweetmeats* in his hand. If not accepted, the feelings of the offerer are greatly wounded. The making of presents to appease a superior is also very common in Bengal."—Ward's *Customs*.

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8 And the servant answered Saul again, and said, Behold, [l] I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man [m] went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a prophet was beforetime called [n] a seer.)

10 Then said Saul to his servant, [o] Well said; come, let us go. So they went unto the city where the man of God *was*.

11 *And* as they went up [p] the hill to the city, [q] they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for [r] *there is* a [s] sacrifice of the people to-day [t] in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice: *and* afterwards they eat that be bidden. Now therefore get you up; for about [u] this time ye shall find him.

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14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 [v] Now the LORD had [w] told Samuel in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, [x] and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have

[l] Heb. *there is found in my hand.*——[m] Gen. xxv. 22.——[n] 2 Sam. xxiv. 11; 2 Kings xvii. 13; 1 Chron. xxvi. 28; xxix. 29; 2 Chron. xvi. 7, 10; Isa. xxx. 10; Amos vii. 12.——[o] Heb. *Thy word is good.*

[p] Heb. *in the ascent of the city.*——[q] Gen. xxiv. 11.——[r] Gen. xxxi. 54; chapter xvi. 2.——[s] Or, *feast.*——[t] 1 Kings iii. 2. [u] Heb. *to-day.*——[v] Chap. xv. 1; Acts xiii. 21.——[w] Heb. *revealed the ear of Samuel*; chap. xx. 2.——[x] Chap. x. 1.

Verse 8. *The fourth part of a shekel of silver*] We find from the preceding verse, that the *bread* or *provisions* which they had brought with them for their journey was expended, else a *part of that* would have been thought a suitable present; and here the *fourth part of a shekel of silver*, about *ninepence* of our money, was deemed sufficient: therefore the present was intended more as a *token of respect* than as an *emolument*.

Verse 9. *Beforetime in Israel*] This passage could not have been a part of this book originally: but we have already conjectured that Samuel, or some contemporary author, wrote the memoranda, out of which a later author *compiled* this book. This hypothesis, sufficiently reasonable in itself, solves all difficulties of this kind.

Was beforetime called a seer.] The word *seer*, ראה *roeh*, occurs for the first time in this place; it literally signifies a *person who* SEES; particularly *preternatural* sights. A *seer* and a *prophet* were the same in most cases; only with this difference, the seer was always a *prophet*, but the prophet was not always a *seer*. A seer seems to imply one who *frequently* met with, and *saw*, some symbolical representation of God. The term *prophet* was used a long time before this; Abraham is called a *prophet*, Gen. xx. 7, and the term frequently occurs in the law. Besides, the word *seer* does not occur before this time; but often occurs *afterwards* down through the prophets, for more than *three hundred* years. See Amos vii. 12; Mic. iii. 7.

All prophets, false and true, profess to see God; see the case of *Balaam*, Num. xxiv. 4, 16, and Jer. xiv. 14. All *diviners*, in their enthusiastic flights, boasted that they had those things *exhibited* to their *sight* which should come to pass. There is a remarkable account in *Virgil* which may serve as a specimen of the whole; the *Sibyl* professes to be a *seer*:—

——*Bella, horrida bella,*
Et Tyberim multo spumantem sanguine CERNO.
ÆN. lib. vi., ver. 86.

Wars, horrid wars, I VIEW; a field of blood;
And Tyber rolling with a purple flood.

I think the 9th verse comes more naturally in after the 11th.

Verse 11. *Young maidens going out to draw water*] So far is it from being true, that young women were always kept closely shut up at home, that we find them often in the field, drawing and carrying water, as here.

Verse 12. *He came to-day to the city*] Though Samuel lived chiefly in *Ramah*, yet he had a dwelling in the country, at a place called Naioth, where it is probable there was a school of the prophets. See chap. xix. 18–24.

A sacrifice of the people] A great *feast*. The animals used were first sacrificed to the Lord; that is, their blood was poured out before him; and then all the people fed on the flesh. By *high place* probably Samuel's *altar* is alone meant; which no doubt was raised on an eminence.

Verse 13. *He doth bless the sacrifice*] He alone can perform the religious rites which are used on this occasion.

Afterwards they eat that be bidden.] Among the Arabs, often a large feast is made of sacrificed *camels*, &c., and then the people of the vicinity are invited to come and partake of the sacrifice. This is the custom to which allusion is made here.

Verse 14. *Come out against them*] Met them.

Verse 15. *Now the Lord had told Samuel*] How this communication was made, we cannot tell.

Verse 16. *Thou shalt anoint him* to be *captain*] Not to be *king*, but to be נגיד *nagid* or captain of the

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[y] looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, [z] Behold the man whom I spake to thee of! this same shall [a] reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for [b] thine asses that were lost [c] three days ago, set not thy mind on them; for they are found. And on whom [d] *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, [e] *Am* not I a Benjamite, of the [f] smallest of the tribes of Israel? and [g] my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou [h] so to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

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23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up [i] the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [k] left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon [l] the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still [m] a while, that I may show thee the word of God.

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[y] Exod. ii. 25; iii. 7, 9.——[z] Chap. xvi. 12; Hos. xiii. 11. [a] Heb. *restrain in.*——[b] Ver. 3.——[c] Heb. *to-day three days.* [d] Chap. viii. 5, 19; xii. 13.——[e] Chap. xv. 17.——[f] Judg. xx. 46, 47, 48; Psa. lxviii. 27.——[g] See Judg. vi. 15.——[h] Heb. *according to this word.*——[i] Lev. vii. 32, 33. Ezek. xxiv. 4.——[k] Or, *reserved.*——[l] Deut. xxii. 8; 2 Sam. xi. 2; Acts x. 9.——[m] Heb. *to-day.*

Lord's host. But in ancient times no king was esteemed who was not an able warrior. *Plutarch* informs us that Alexander the Great esteemed the following verse the most correct, as to its sentiment, of any in the whole Iliad of Homer:—

Ουτος γ' Ατρειδης ευρυκρειων Αγαμεμνων,
Αμφοτερον βασιλευς τ' αγαθος, κρατερος τ' αιχμητης.

"The king of kings, Atrides, you survey;
Great in the war, and *great in acts of sway*." POPE.

Verse 17. *Behold the man whom I spake to thee of*] What an intimate communion must Samuel have held with his God! A constant familiarity seems to have existed between them.

Verse 19. *I am the seer*] This declaration would prepare Saul for the communications afterwards made.

Verse 20. *As for thine asses*] Thus he shows him that he knew what was in his heart, God having previously revealed these things to Samuel.

And on whom is all the desire of Israel?] Saul understood this as implying that he was chosen to be king.

Verse 21. *Am not I a Benjamite*] This speech of Saul is exceedingly *modest*; he was now becomingly humble; but who can bear *elevation* and *prosperity*? The tribe of Benjamin had not yet recovered its strength, after the ruinous war it had with the other tribes, Judg. xx.

Verse 22. *Brought them into the parlour*] It might as well be called *kitchen*; it was the place where they sat down to feast.

Verse 23. *Said unto the cook*] טבח *tabbach*, here rendered *cook*; the singular of טבחות *tabbachoth*, *female cooks*, chap. viii. 13, from the root *tabach*, to *slay* or *butcher*. Probably the *butcher* is here meant.

Verse 24. *The shoulder, and* that *which* was *upon it*] Probably the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it, *the shoulder* and *its thigh*; not only the *shoulder* merely, but the *fore-leg bone* to the knee; perhaps the whole *fore-quarter*. Why was the *shoulder* set before Saul? Not because it was the *best part*, but because it was an emblem of the *government* to which he was now called. See Isa. ix. 6: *And the government shall be upon his* SHOULDER.

Verse 25. *Upon the top of the house*.] All the houses in the East were flat-roofed; on these people walked, talked, and frequently *slept*, for the sake of fresh and cooling air.

Verse 26. *Called Saul to the top of the house*] Saul had no doubt slept there all night; and now, it being the *break of day*, "Samuel called to Saul on the top of the house, saying, Up, that I may send thee away."

There was no calling him *to* the house-top a *second* time; he was sleeping there, and Samuel called him up.

Verse 27. *As they were going down*] So it appears that Saul arose immediately, and Samuel accompanied him out of the town, and sent the servant on that he might show Saul the *word*—the *counsel* or *design*, of the Lord. What this was we shall see in the following chapter.

CHAPTER X.

Samuel anoints Saul captain of the Lord's inheritance, 1. *Instructs him concerning his return home, whom he should meet, and what he should do*, 2–8. *Saul meets a company of prophets, the Spirit of the Lord comes on him, and he prophesies among them*, 9–13. *He meets his uncle, and converses with him*, 14–16. *Samuel calls the people together to Mizpeh, and upbraids them for having rejected the Lord as their king*, 17–19. *Lots are cast to find out the person proper to be appointed king; Saul is chosen*, 20–24. *Samuel shows the manner of the king, and writes it in a book*, 25. *Saul goes to Gibeah; and certains persons refuse to acknowledge him as king*, 26, 27.

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THEN [a] Samuel took a vial of oil, and poured *it* upon his head, [b] and kissed him, and said, *Is it* not because [c] the LORD hath anointed thee *to be* captain over [d] his inheritance?

2 When thou art departed from me to-day, then thou shalt find two men by [e] Rachel's sepulchre in the border of Benjamin [f] at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left [g] the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up [h] to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

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4 And they will [i] salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to [k] the hill of God, [l] where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a com-

[a] Chapter ix. 16; xvi. 13; 2 Kings ix. 3, 6.——[b] Psalm ii. 12. [c] Acts xiii. 21.——[d] Deut. xxxii. 9; Psa. lxxviii. 71.——[e] Gen. xxxv. 19, 20.

[f] Josh. xviii. 28.——[g] Heb. *the business*.——[h] Gen. xxviii. 29; xxxv. 1, 3, 7.——[i] Heb. *ask thee of peace*: as Judg. xviii. 15. [k] Ver. 10.——[l] Chap. xiii. 3.

NOTES ON CHAP. X.

Verse 1. *Took a vial of oil*] The reasons of this rite the reader will find largely stated in the note on Exod. xxix. 7. The anointing mentioned here took place in the *open field*. See the preceding chapter, ver. 26, 27. How simple was the ancient ceremony of consecrating a king! A *prophet* or *priest poured oil upon his head*, and *kissed him*; and said, *Thus the Lord hath anointed thee to be captain over his inheritance*. This was the whole of the ceremony. Even in this anointing, Saul is not acknowledged as *king*, but simply נגיד *nagid*, *a captain*—one who *goes before* and *leads* the people.

Verse 2. *Rachel's sepulchre*] This was nigh to Bethlehem. See Gen. xxxv. 19.

At Zelzah] If this be the name of a *place*, nothing is known of it.

The Hebrew בצלצח *betseltsach* is translated by the *Septuagint* ἁλλομενους μεγαλα, *dancing greatly*: now this may refer to the *joy* they felt and expressed on finding the asses, or it may refer to those *religious exultations*, or *playing on instruments of music*, mentioned in the succeeding verses.

Verse 3. *Three men going up to God to Beth-el*] Jacob's altar was probably there still, Gen. xxviii. 19. However this might be, it was still considered, as its name implies, *the house of God*; and to it they were now going, to offer *sacrifice*.

The *three kids* were for *sacrifice*; the *three loaves of bread* to be offered probably as a *thank-offering*; and *the bottle* or skin full *of wine*, for a *libation*. When the blood was poured out before the Lord, then they feasted on the *flesh* and on the *bread*; and probably had a sufficiency of the *wine* left for their own drinking.

Verse 4. *And they will salute thee*] ושאלו לך לשלום *veshaalu lecha leshalom*, "And they will inquire of thee concerning peace," i. e., *welfare*. In the East, if this salutation be given, then the person or persons giving it may be reckoned friends; if the others return it, then there is friendship on both sides. *Salaam alicum*, Peace to you! is the mode of compellation; *Alicum essalaam*, To you be peace! is the return. If you give the former and receive not the latter, you may expect hostility. The meaning of the prophet is, When you come to the plain of Tabor, ye shall meet three men: you need not be afraid of them, for they are *friends*; and they will show this friendship, not only by bidding you good speed, but by giving you two loaves of bread, a provision which you will need for the remaining part of your journey.

Verse 5. *The hill of God*] The Targum says, "The

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pany of prophets coming down [m] from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; [n] and they shall prophesy:

6 And the [o] spirit of the LORD will come upon thee, and [p] thou shalt prophesy with them, and shalt be turned into another man.

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[m] Chap. ix. 12.——[n] Exod. xv. 20, 21; 2 Kings iii. 15; 1 Cor. xiv. 1.

[o] Numbers xi. 25; chap. xvi. 13.——[p] Verse 10; chapter xix. 23, 24.

hill on which *the ark of the Lord was*. Calmet supposes it to be a height near Gibeah.

The garrison of the Philistines] Probably they kept a watch on the top of this hill, with a company of soldiers to keep the country in check.

A company of prophets] A company of scribes, says the Targum. Probably the scholars of the prophets; for the prophets seem to have been the only accredited teachers, at particular times, in Israel; and at this time there does not appear to have been any other prophet besides Samuel in this quarter. Probably the teacher of this school was not an inspired man, but one acting under the direction of Samuel. Mr. Harmer thinks that the following custom among the Mohammedans greatly illustrates this obscure place: "When the children have gone through the Koran, their relations borrow a fine horse and furniture, and *carry them about the town in procession*, with the book in their hand, the rest of their *companions* following, and all sorts of music of the country going before. Dr. Shaw, in p. 195, mentions the same custom; adding the *acclamations* of their *school-fellows*, but taking no notice of the music. We have no reason, however, to doubt the fact on account of the doctor's silence; especially as it relates to another part of Barbary, and is given us by those who resided some years in that country. The doctor makes no use of this circumstance relating to the education of youth in Barbary; but the account of the procession above given seems to be a lively comment on that ancient Jewish custom mentioned in these verses. That the word *prophet* often signifies *sons* or *scholars* of the prophets, and that *prophesying* often implies *singing*, has been already remarked; but no author that I know of has given any account of the nature of this procession, or its design. We are sometimes told that *high places* were used for sacrifices; and in one case *music*, it is certain, played before them when they went up to worship, Isa. xxx. 29. But did they not also return from sacrifice with it? We are told that music was used by the prophets to calm and compose them, and to invite the Divine influences; which is indeed very true. But is it to the purpose? Did they go forth in this manner *from their college* into the *noise* and *interruptions* of the world, to call down the prophetic impulse? But if we consider them as a company of the *sons of the prophets*, going in procession with *songs of praise* and *music* playing before them, and recollect that it is usual in this day for young scholars to go in procession with acclamations and music, the whole mystery seems to be unravelled. To which may be added, that Saul was to *meet them*, and find himself *turned into another man*; into a man, perhaps, who is instantaneously made as knowing in the law of God as the youth to whom they were doing the above honours, or any of his convoy; which acquaintance with the law of God was very necessary for one who was to judge among his brethren as their king. For this reason the Jewish kings were to write out a copy of the law of God, and read it continually, that they might be perfect masters of it, Deut. xvii. 18, 20, which accomplishment some youth had gained whom Saul met with, and who was honoured with the solemnity the sacred historian speaks of, if the customs of South Barbary may be supposed to be explanatory of those of Judea."

On the word *prophet*, and the general account given here, I shall introduce the following illustrations from another work:—

"The word *prophet* generally conveys the idea of a person so far acquainted with *futurity* as to discern some purpose of the Divine Being relative to his government of the natural and moral world, but which is not sufficiently matured by the economy of Providence to make, as yet, its public appearance among men: and to *prophesy* is usually understood to imply the *foretelling* such an event, the *time* of its appearance, and the *place* of its operation, with some preceding and subsequent circumstances. But that this was the *original* and *only meaning* of the word prophet or prophesy, is very far from being clear. The first place the word occurs in is Gen. xx. 7, where the Lord says of Abraham to Abimelech, He *is a prophet*, (נביא הוא *nabi hu*,) *and will pray* (ויתפלל *veyithpallel*, will make earnest intercession) *for thee*. In the common acceptation of the word it is certain Abraham was *no prophet*; but here it seems to signify a man well acquainted with the Supreme Being, capable of teaching others in Divine things, and especially a *man of prayer*—one who had great influence with the God he worshipped, and whose intercessions were available in the behalf of others. And in this sense the original word נביא *nabi* is used in several places in the Old Testament.

"It was through inattention to this meaning of the word, which appears to me to be the true, original, and ideal one, that all the commentators and critics that I have met with have been so sadly puzzled with that part of the history of Saul which is related chap. x. 9–13, and xix. 20–24. In these passages the sacred historian represents Saul, who was neither a prophet nor the son of one, associating with the prophets, and *prophesying among them*, to which he was led by *the Spirit of the Lord which came upon him*.

"That this can mean no more here than prayer and *supplication* to God, accompanied probably with edifying *hymns* of *praise* and *thanksgiving*, (for they had instruments of music, chap. x. 5,) needs, in my opinion, little proof. If Saul had prophesied in the common acceptation of the word, it is not likely that we should have been kept absolutely in the dark concerning the subject

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7 And [q] let it be, when these [r] signs are come unto thee, [s] *that* thou do as occasion serve thee; for [t] God *is* with thee.

8 And thou shalt go down before me [u] to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: [v] seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 And it was *so*, that when he had turned his [w] back to go from Samuel, God [x] gave him another heart: and all those signs came to pass that day.

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10 And [y] when they came thither to the hill, behold, [z] a company of prophets met him; and [a] the Spirit of God came upon him; and he prophesied among them.

11 And it came to pass, when all that knew

[q] Heb. *it shall come to pass, that when these signs,* &c. [r] Exod. iv. 8; Luke ii. 12. —— [s] Heb. *do for thee as thine hand shall find*; Judg. ix. 33.

[t] Judg. vi. 12. —— [u] Chap. xi. 14, 15; xiii. 4. —— [v] Chap. xiii. 8. [w] Heb. *shoulder.* —— [x] Heb. *turned.* —— [y] Ver. 5. —— [z] Chap. xix. 20. —— [a] Ver. 6.

and design of his predictions, of which, by the way, not one syllable is spoken in the oracles of God. The simple fact seems to have been this: God, who had chosen this man to govern Israel, designed to teach *him* that the Most High alone is the fountain of power, and that by him only kings could reign so as to execute justice properly, and be his ministers for good to the people. To accomplish this gracious purpose, *he gave him another heart* (ver. 9)—a disposition totally different from what he had ever before possessed, and taught him *to pray*.

"Coming among the sons of the prophets, on whom the Spirit of the Lord rested, and who were under the instruction of Samuel, (chap. xix. 20,) while they worshipped God with music and supplication, Saul also was made a partaker of the same Divine influence, and *prophesied*, i. e., made prayer and supplication among them. To see one who did not belong to the prophetic school *thus incorporated* with the prophets, pouring out his soul in prayer and supplication, was an unusual sight, which could not pass unnoticed, especially by those of Saul's acquaintance who probably knew him in times past to have been as careless and ungodly as themselves, (for it was only *now* he got that other good Spirit from God, a sufficient proof that he had it not *before*.) These companions of his, being unacquainted with that grace which can in a moment influence and change the heart, would, according to an invariable custom, express their astonishment with a sneer: *Is* SAUL *also among the prophets?* That is, in modern language, 'Can this man *pray* or *preach?* He whose education has been the same as our own, employed in the same secular offices, and formerly companion with us in what he now affects to call folly and sin? Can such a person be among the prophets?' Yes, for God may have *given him a new heart*; and the *Spirit of God*, whose inspiration *alone* can give sound understanding in sacred things, may have *come upon him* for this very purpose, that he might announce unto *you* the righteousness of the Lord, and speak unto your ruined souls *to edification, and to exhortation, and to comfort*.

"The history of Elijah and the priests of Baal, mentioned in 1 Kings xviii., throws farther light on this subject. In ver. 26 it is said, 'They (the priests of Baal) took a bullock and dressed it, and called on the name of Baal, from morning to noon, saying, O Baal, hear us! And they leaped upon the altar, and cried aloud, and cut themselves with knives, till the blood gushed out; and they *prophesied* (ויתנבאו *vaiyithnabbru, and they made supplication*) until the time of the evening sacrifice.' From the whole context it is plain that *earnest, importunate prayer*, is alone what is meant by *prophesying* in this text. See also 1 Cor. xiv. 3.

"And as all the prophets of God, whose principal business it was to instruct the people in the way of righteousness, were *men of prayer*, who were continually interceding with God in behalf of those to whom they ministered, the term נביא *nabi* became their proper appellative; and thus a part of their office, *intercessors for the people*, might have given rise to that name by which the Spirit of God thought proper in after times to distinguish those whom he sent, not only to *pray for* and *instruct the people*, but also to *predict* those future events which concerned the punishment of the incorrigible, and the comfort and exaltation of his own servants." See a sermon which I have printed on 1 Cor. xiv. 3, entitled, "The Christian Prophet and his Work;" and see the note on Gen. xx. 7.

A psaltery] נבל *nebel*. As the word signifies in other places a *bottle* or *flagon*, it was probably something like the *utricularia tibia* or BAG-PIPE. It often occurs both with the Greeks and Romans, and was evidently borrowed from the *Hebrews*.

A tabret] תף *toph*; a sort of *drum* or *cymbal*.

A pipe] חליל *chalil, from* חל *chul, to make a hole* or *opening*; a sort of *pipe, flute, hautboy, clarionet*, or the like.

A harp] כנור *kinnor*; a stringed instrument similar to our harp, or that on the model of which the harp was formed. On these different instruments I shall have occasion to speak more at large when I come to the *Psalms*.

Verse 7. *Thou do as occasion serve thee*] After God has shown thee all these signs that thou art under his especial guidance, fear not to undertake any thing that belongs to thy office, for God is with thee.

What a number of circumstances thus precisely foretold! Does not this prove that Samuel was under the continual inspiration of the Almighty?

Verse 8. *Seven days shalt thou tarry*] I will come to thee within seven days, offer sacrifices, receive directions from the Lord, and deliver them to thee. It is likely that these *seven days* referred to the time in which Samuel came to Saul to Gilgal, offered sacri-

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him beforetime saw that, behold, he prophesied among the prophets, then the people said [b] one to another, What *is* this *that* is come unto the son of Kish? [c] *Is* Saul also among the prophets?

12 And one [d] of the same place answered and said, But [e] who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* nowhere, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the people together [f] unto the LORD [g] to Mizpeh;

18 And said unto the children of Israel, [h] Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 [i] And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

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20 And when Samuel had [k] caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [l] inquired of the LORD farther, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, [m] he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him [n] whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [o] God [p] save the king.

25 Then Samuel told the people [q] the manner of the kingdom, and wrote *it* in a

[b] Heb. *a man to his neighbour.* — [c] Chap. xix. 24; Matt. xiii. 54, 55; John vii. 15; Acts iv. 13. — [d] Heb. *from thence.* [e] Isa. liv. 13; John vi. 45; vii. 16. — [f] Judg. xi. 11; xx. 1; chap. xi. 15. — [g] Chap. vii. 5, 6. — [h] Judg. vi. 8, 9.

[i] Ch. viii. 7, 19; xii. 12. — [k] Josh. vii. 14, 16, 17; Acts i. 24, 26. [l] Chap. xxiii. 2, 4, 10, 11. — [m] Chap. ix. 2. — [n] 2 Sam. xxi. 6. [o] 1 Kings i. 25, 39; 2 Kings xi. 12. — [p] Heb. *Let the king live.* [q] See Deut. xvii. 14, &c.; chap. viii. 11.

fices, and confirmed the kingdom to him, after he had defeated the Ammonites. See chap. xi. 14, 15.

Verse 10. *Behold, a company of prophets*] See on ver. 5, &c.

Verse 12. *But who is their father?*] The Septuagint, in its principal editions, adds ου Κεις; *is it not Kish?* This makes the sense more complete.

Verse 13. *He came to the high place.*] I suppose this to mean the place where Saul's father lived; as it is evident the next verse shows him to be at *home*.

Verse 14. *Saul's uncle*] The word דוד *dod* signifies a *beloved one, love, a lover, friend*, &c.; and is the same as *David*. It is supposed to mean *uncle* here; but I think it means some *familiar friend*.

Verse 18. *I brought up Israel out of Egypt*] These are similar to the upbraidings in chap. viii. 7, &c.

Verse 19. *Present yourselves—by your tribes*] It appears that, in order to find out the proper person who should be made their king, they must determine by lot: 1. The *tribe*. 2 The *thousands* or *grand divisions* by families. 3. The *smaller divisions* by families. And, 4. The *individual*. When the lot was cast for the *tribe*, *Benjamin* was taken; when for the *thousand*, the division of *Matri* was taken; when for the *family*, the family of *Kish* was taken; when for the *individual*, *Saul*, the son of Kish, was taken.

Verse 21. *When they sought him, he could not be found.*] Through modesty or fear he had secreted himself.

Verse 22. *The Lord answered*] What a continual access to God! and what condescension in his attention to all their requests!

The *stuff* among which he had secreted himself may mean the *carts, baggage*, &c., brought by the people to Mizpeh.

Verse 24. *God save the king.*] There is no such word here; no, nor in the whole Bible; nor is it countenanced by any of the *versions*. The words which we thus translate here and elsewhere are simply יחי המלך *yechi hammelech*, "May the king live;" and so all the *versions*, the *Targum* excepted, which says, *May the king prosper!* The French *Vive le roi!* is a proper version of the Hebrew.

Verse 25. *The manner of the kingdom*] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there

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book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 And Saul also went home [r] to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 [s] But the [t] children of Belial said, How shall this man save us? And they despised him, [u] and brought him no presents. But [v] he held his peace.

[r] Judg. xx. 14; chap. xi. 4.—[s] Chap. xi. 12.—[t] Deut. xiii. 13.—[u] 2 Sam. viii. 2; 1 Kings iv. 21; x. 25; 2 Chron. xvii. 5; Psa. lxxii. 10; Matt. ii. 11.—[v] Or, *he was as though he had been deaf.*

was some kind of *compact* or *covenant* between *them* and *Saul*; and this was the thing that was *written in a book*, and *laid up before the Lord*, probably near the *ark*.

Verse 26. *A band of men*] Not a *military band*, as I imagine, but some *select friends*, or *companions*, who were personally attached to him. Others think that all the men fit to bear arms are intended; but this seems inconsistent with the life that Saul led for some time afterwards; for he appears to have gone into his agricultural concerns, and waited for a call from the Divine providence. See the next chap. ver. 5.

Verse 27. *Brought him no presents*] They gave him no proofs that they acknowledged either the Divine appointment or his authority. The Arab chiefs are, to this day, when on a march or excursion of any kind, supplied with every necessary by the *free-will offerings* or *presents* of the people in the villages or places where they encamp. Saul was now a public character, and had a right to support from the public. These sons of Belial refused to bear their part; they *brought him no presents*. He marked it, but at present held his peace; *he was as if he were deaf*: so says the text. He was prudent, and did not immediately assume all the consequence to which his office entitled him. It is probable, however, that *tribute* is meant by the word *present*. The people in general finding they had now a king, took it for granted that they must pay tribute or taxes to him. This was a part of the *manner of the king* which Samuel had shown them; the great majority had done so, but certain refractory people refused to pay any thing, on the pretence that such a person as Saul could not be a deliverer of Israel. *How*, say they, *shall this man save us?*

CHAPTER XI.

Nahash, king of the Ammonites, besieges Jabesh-gilead; and proposes to its inhabitants the most degrading conditions of peace, 1, 2. *They apply to their brethren for help*, 3, 4. *Saul hears of their distress; takes a yoke of oxen, hews them in pieces, and sends them throughout the coasts of Israel, with the threat that all who did not come to his standard should have his cattle served in like manner; in consequence of which he is soon at the head of an army of* three hundred and thirty thousand *men*, 5–8. *He sends to Jabesh-gilead, and promises help*, 9, 10. *Saul attacks the Ammonites next morning, and gives them a total overthrow*, 11. *The people are greatly encouraged, and propose to put to death those who are opposed to Saul's government: but this he prevents*, 12, 13. *Samuel leads the people to Gilgal: they offer sacrifices, and renew the kingdom to Saul*, 14, 15.

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THEN [a] Nahash the Ammonite came up, and encamped against [b] Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c] Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition*

[a] Chap. xii. 12.—[b] Judg. xxi. 8.—[c] Gen. xxvi. 28; Exod. xxiii. 32; 1 Kings xx. 34; Job xli. 4; Ezek. xvii. 13.

NOTES ON CHAP. XI.

Verse 1. *Nahash the Ammonite*] In the *Vulgate* this chapter begins thus: *Et factum est quasi post mensem*, "And it came to pass about a month after." This addition appears also in the principal copies of the *Septuagint*; though it is wanting in the Complutensian edition, both in the *Greek* and *Latin*, and is not acknowledged by any of the *Oriental versions*. But it is in *Josephus*, and probably was inserted from him into some copies of the *Septuagint*, and thence into the *Vulgate*. It appears to be of very little authority.

We know little about *Nahash*; there was a king of this name among the Ammonites in the time of David, 2 Sam. x. 2, but probably not the same person. *Nahash* might have been a common name of the Ammonitish kings.

Make a covenant with us] They found they were in no condition to risk a war; and they wish to have peace, and desire to know his conditions.

Verse 2. *I may thrust out all your right eyes*] This cruel condition would serve at once as a badge of their *slavery*, and a means of incapacitating them from being effective warriors. *Theodoret* observes, "He who opposes his shield to the enemy with his left hand, thereby hides his left eye, and looks at his enemy with his right eye; he therefore who plucks out that right eye makes men useless in war." *Josephus* gives the same reason.

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will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* [d] a reproach upon all Israel.

3 And the elders of Jabesh said unto him, [e] Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 Then came the messengers [f] to Gibeah of Saul, and told the tidings in the ears of the people: and [g] all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 [h] And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and [i] hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [k] Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out [l] with one consent.

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8 And when he numbered them in [m] Bezek, the children [n] of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have [o] help. And the messengers came and showed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To-morrow [p] we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that [q] Saul put the people [r] in three companies; and they came into the midst of the host in the morning

[d] Gen. xxxiv. 14; chap. xvii. 26.——[e] Heb. *Forbear us.*——[f] Ch. x. 26; xv. 34; 2 Sam. xxi. 6.——[g] Judg. ii. 4; xxi. 2.——[h] Judg. iii. 10; vi. 34; xi. 29; xiii. 25; xiv. 6; chap. x. 10; xvi. 13.

[i] Judg. xix. 29.——[k] Judg. xxi. 5, 8, 10.——[l] Heb. *as one man*; Judg. xx. 1.——[m] Judg. i. 5.——[n] 2 Sam. xxiv. 9.——[o] Or, *deliverance.*——[p] Ver. 3.——[q] See chap. xxxi. 11.——[r] Judg. vii. 16

Verse 3. *Give us seven days' respite*] Such promises are frequently made by besieged places; "We will surrender if not relieved in so many days;" and such conditions are generally received by the besiegers.

Verse 4. *Then came the messengers to Gibeah*] It does not appear that the people of Jabesh-gilead knew any thing of Saul's appointment to the kingdom, for the message is not directed to him but to the *people.*

The people lifted up their voices and wept.] They saw no hope of deliverance, and they expected that their reproach would be laid on all Israel.

Verse 5. *Saul came after the herd*] He had been bred up to an *agricultural* life, and after his consecration he returned to it, waiting for a call of Divine providence, which he considered he had now received in the message from Jabesh-gilead.

It has often been remarked, that mighty kings and accomplished generals have been chosen from among those who were engaged in agricultural concerns. In these observations one fact is lost sight of, viz., that in ancient times *agriculture* was the *only* employment. *Trade* and *commerce* were scarcely known; therefore all descriptions of official dignities must be chosen out of this class, there being no other to choose them from. We need not wonder at these words of the poet:—

Jura dabat populis posito modo consul aratro;
Pascebatque suas ipse senator oves.

"The consul, having now laid aside his plough, gives laws to the people;
And the senator himself feeds his own sheep."
OVID, *Fast.* lib. i., v. 201–207.

Verse 6. *The Spirit of God came upon Saul*] He felt himself *strongly excited* to attempt the relief of his brethren.

And his anger was kindled greatly.] I believe this means no more than that *his courage was greatly excited*—he felt himself strong for fight, and confident of success.

Verse 7. *He took a yoke of oxen*] The sending the *pieces* of the oxen was an act similar to that of the Levite, Judg. xix. 29, where see the note. And both customs are similar to the sending about of the *bloody cross*, to call the clans to battle, practised by the ancient Highlanders of Scotland. See at the end of this chapter.

Verse 8. *The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] This was a vast army, but the *Septuagint* make it even more: "All the men of Israel were ἑξακοσιαι χιλιαδες, SIX HUNDRED *thousand*; and the men of Judah, ἑβδομηκοντα χιλιαδες, SEVENTY *thousand.*" *Josephus* goes yet higher with the number of the Israelites: "He found the number of those whom he had gathered together to be ἑβδομηκοντα μυριαδας, SEVEN HUNDRED *thousand.*" Those of the tribe of Judah he makes *seventy* thousand, with the Septuagint. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Verse 10. *To-morrow we will come out unto you*] They concealed the information they had received of Saul's promised assistance. They did *come* out unto them; but it was in a different manner to what the Ammonites expected.

Verse 11. *Put the people in three companies*] In-

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watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 And the people said unto Samuel, [s] Who *is* he that said, Shall Saul reign over us? [t] bring the men, that we may put them to death.

13 And Saul said, [u] There shall not a man be put to death this day: for to-day [v] the LORD hath wrought salvation in Israel.

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14 Then said Samuel to the people, Come, and let us go [w] to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king [x] before the LORD in Gilgal; and [y] there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

[s] Chapter x. 27.——[t] See Luke xix. 27.——[u] 2 Samuel xix. 22.

[v] Exod. xiv. 13, 30; chap. xix. 5——[w] Chap. x. 8.——[x] Chap. x. 17.——[y] Chap. x. 8.

tending to attack the Ammonites in three different points, and to give his own men more *room* to act.

In the morning watch] He probably began his march in the evening, passed Jordan in the night, and reached the camp of the Ammonites by daybreak.

That two of them were not left together.] This proves that the rout was complete.

Verse 12. *Who is he that said, Shall Saul reign*] Now, flushed with victory and proud of their leader, they wished to give him a proof of their attachment by slaying, even in cool blood, the persons who were at first averse from his being intrusted with the supreme power! The common soldier is scarcely ever inspired by his victory to acts of *magnanimity*; he has shed blood—he wishes to shed more!

Verse 13. *There shall not a man be put to death*] This was as much to Saul's credit as the lately proposed measure was to the discredit of his soldiers.

Verse 14. *Renew the kingdom*] The unction of Saul, in the first instance, was a very private act; and his being appointed to be king was not known to the people in general. He had now shown himself worthy to command the people; and Samuel takes advantage of this circumstance to gain the general consent in his favour. Josephus says that Saul was anointed a *second time* at this convocation.

Verse 15. *There they made Saul king*] It is likely, from these words, that Saul was anointed a second time; he was now publicly acknowledged, and there was no gainsayer. Thus far Saul acted well, and the kingdom seemed to be confirmed in his hand; but soon through *imprudence* he lost it.

On the custom referred to in ver. 7 I am favoured with the following observations by a learned correspondent:—

"It is considered that the authenticity of records respecting a peculiar people cannot be better illustrated, or the fidelity of the historian more clearly ascertained, than by proving that the manners and customs recorded are in unison with, or bear a resemblance to, the manners and customs of other nations of the same antiquity; or, what may be more correct, in a similar state of improvement; and the records of such rites and customs may possibly acquire an additional mark of authenticity, when the similarity is not so exact as to admit a presumption that the customs of one nation were merely copied from the other.

"Sir Walter Scott, in the third canto of the *Lady of the Lake*, describes the rites, incantations, and imprecations, used prior to the fiery cross being circulated, to summon the rough warriors of ancient times to the service of their chief; and in the first note of this canto he alludes to this ancient custom which, in comparatively modern times, has been used in Scotland, and proves that a similar punishment of death or destruction of the houses for disobeying the summons was inflicted by the ancient Scandinavians, as recorded by Olaus Magnus, in his history of the Goths. A custom still more in point than the one cited may be found to have existed in a more ancient nation, whose history is supposed the most, if not the only, authentic narrative of deeds of ancient times; and which also records the sanguinary manners of uncultivated nations; see the preceding chapter, first eight verses. The similarity of the custom is to be found in the seventh verse; with the Highlanders a goat was slain; with the Israelites, an ox. The exhibition of a cross stained with the blood of the sacrificed animal was the summons of the former, while part of the animal was the mandate of the latter. Disobedience in the one nation was punished with the death of the parties, and burning of their dwellings; in the other, the punishment was more simple, and more allusive to the sacrificed emblem, the forfeiture or destruction of their oxen. It is not difficult to judge whether the comparison be correct.

"The first verses record the sanguinary practices of ancient times, which to many appear merely as the gratification of revenge, or as proofs of victory; yet when it is considered that the right eye must chiefly aid the warrior in aiming at his adversary, whether the weapon be of ancient or modern warfare, here arises a military reason, corroborative of the truth of history, for the deprivation, and in some degree lessening the cruelty of the mutilation, which would be increased if it were caused by revenge or wantonness; though Nahash declares it to be a reproach upon all Israel."

CHAPTER XII.

Samuel, grown old, testifies his integrity before the people, which they confirm, 1–5. *He reproves them for their ingratitude and disobedience; and gives a summary of the history of their fathers,* 6–12. *He exhorts them to future obedience, and calls for a sign from heaven to confirm his authority, and to show them their disobedience: God sends an extraordinary thunder and rain,* 13–19. *He warns them against idolatry, and exhorts to obedience, and promises to intercede for them,* 20–23. *Sums up their duty, and concludes with a solemn warning,* 24, 25.

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AND Samuel said unto all Israel, Behold, I have hearkened unto [a] your voice in all that ye said unto me, and [b] have made a king over you.

2 And now, behold, the king [c] walketh before you: [d] and I am old and gray-headed; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, [e] here I *am:* witness against me before the LORD, and before [f] his anointed: [g] whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [h] bribe [i] to [k] blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, [l] that ye have not found aught [m] in my hand. And they answered, *He is* witness.

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6 And Samuel said unto the people, [n] *It is* the LORD that [o] advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may [p] reason with you before the LORD of all the [q] righteous acts of the LORD, which he did [r] to you and to your fathers.

8 [s] When Jacob was come into Egypt, and your fathers [t] cried unto the LORD, then the LORD [u] sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they [v] forgat the LORD their God, [w] he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of

[a] Chap. viii. 5, 19, 20. —— [b] Chap. x. 24; xi. 14, 15. —— [c] Num. xxvii. 17; chap. viii. 20. —— [d] Chap. viii. 1, 5. —— [e] Ecclus. xlvi. 19. —— [f] Ver. 5; chap. x. 1; xxiv. 6; 2 Sam. i. 14, 16. —— [g] Num. xvi. 15; Acts xx. 33; 1 Thess. ii. 5. —— [h] Heb. *ransom.* —— [i] Or, *that I should hide mine eyes at him.* —— [k] Deut. xvi. 19.

[l] John xviii. 38; Acts xxiii. 9; xxiv. 16, 20. —— [m] Exodus xxii. 4. —— [n] Mic. vi. 4. —— [o] Or, *made.* —— [p] Isa. i. 18; v. 3, 4; Mic. vi. 2, 3 —— [q] Heb. *righteousnesses*, or, *benefits*; Judg. v. 11. [r] Heb. *with.* —— [s] Gen. xlvi. 5, 6. —— [t] Exod. ii. 23 —— [u] Exodus iii. 10; iv. 26. —— [v] Judg. iii. 7. —— [w] Judg. iv. 2.

NOTES ON CHAP. XII.

Verse 1. *And Samuel said*] It is very likely that it was at this public meeting that Samuel delivered the following address; no other time seems to be given for it, and this is the most proper that could be chosen.

Verse 2. *My sons* are *with you*] It is generally agreed that these words intimate that Samuel had deprived them of their public employ, and reduced them to a level with the common people.

Have walked before you from my childhood] He had been a long, steady, and immaculate servant of the public.

Verse 3. *Witness against me*] Did ever a minister of state, in any part of the world, resign his office with so much self-consciousness of integrity, backed with the universal approbation of the public! No man was oppressed under his government, no man defrauded! He had accumulated no riches for himself; he had procured none for his friends; nor had one needy dependant been provided for out of the *public purse*. He might have pardoned his own sons, who had acted improperly, before he quitted the government: but though he was the most tender of parents, he would not, but abandoned them to national justice, with only a tacit solicitation of mercy: *Behold, my sons are with you!* They have acted improperly; I deprived them of their authority: they are amenable to *you* for their past conduct; I have walked uprightly and disinterestedly among you; they have not followed my steps: but can you forgive them for their father's sake? As a *minister of justice*, he abandons them to their fate; as a *tender father*, he indirectly and modestly pleads for them on the ground of his own services. Had he not acted thus in both these relations, he would have been unworthy of that character which he so deservedly bears.

Verse 4. *They said, Thou hast not defrauded*] Of what minister or governor can any nation under heaven say such things!

Verse 7. *Now therefore stand still*] I have arraigned *myself* before God and you; I now arraign *you* before God.

Verse 8. *The Lord sent Moses and Aaron*] He shows them that through all their history God had ever raised them up deliverers, when their necessities required such interference.

Verse 9. *The hand of Sisera*] See these transac-

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[x] the Philistines, and into the hand of the king [y] of Moab, and they fought against them.

10 And they cried unto the LORD, and said, [z] We have sinned, because we have forsaken the LORD, [a] and have served Baalim and Ashtaroth: but now [b] deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent [c] Jerubbaal, and Bedan, and [d] Jephthah, and [e] Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that [f] Nahash the king of the children of Ammon came against you, [g] ye said unto me, Nay; but a king shall reign over us: when [h] the LORD your God *was* your king.

13 Now therefore [i] behold the king [k] whom ye have chosen, *and* whom ye have desired! and, behold, [l] the LORD hath set a king over you.

14 If ye will [m] fear the LORD, and serve him, and obey his voice, and not rebel against the [n] commandment of the LORD, then shall both ye and also the king that reigneth over you [o] continue following the LORD your God:

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15 But if ye will [p] not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, [q] as *it was* against your fathers.

16 Now therefore [r] stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not [s] wheat harvest to-day? [t] I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that [u] your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and [v] all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, [w] Pray for thy servants unto the LORD thy God, that we die not: for we have added unto

[x] Judges x. 7; xiii. 1.——[y] Judges iii. 12.——[z] Judges x. 10. [a] Judges ii. 13.——[b] Judg. x. 15, 16.——[c] Judg. vi. 14, 32. [d] Judg. xi. 1.——[e] Chap. vii. 13.——[f] Chap. xi. 1.——[g] Chap. viii. 3, 19.——[h] Judg. viii. 23; chap. viii. 7; x. 19.——[i] Chap. x. 24. [k] Chap. viii. 5; ix. 20.——[l] Hos. xiii. 11.——[m] Josh. xxiv. 14; Psa lxxxi. 13, 14.

[n] Heb. *mouth.*——[o] Heb. *be after.*——[p] Lev. xxvi. 14, 15, &c.; Deut. xxviii. 15, &c.; Josh. xxiv. 20.——[q] Ver. 9.——[r] Exodus xiv. 13, 31.——[s] Prov. xxvi. 1.——[t] Josh. x. 12; chap. vii. 9, 10; James v. 16, 17, 18.——[u] Chap. viii. 7.——[v] Exod. xiv. 31; see Ezra x. 9.——[w] Exod. ix. 28; x. 17; James v. 15; 1 John v. 16.

tions in the book of Judges, as marked in the margin; and see the notes on those passages.

Verse 11. *Jerubbaal*] That is, Gideon. *And Bedan:* instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the *Septuagint* have *Barak*; the same reading is found in the *Syriac* and *Arabic*. The Targum has *Samson*. Many commentators are of this opinion; but *Calmet* thinks that *Jair* is intended, who judged Israel *twenty-two* years, Judg. x. 3.

Instead of *Samuel*, the *Syriac* and *Arabic* have *Samson*; and it is most natural to suppose that Samuel does not mention *himself* in this place. St. Paul's authority confirms these alterations: *The time would fail me*, says he, *to tell of Gideon*, of *Barak*, of *Samson*, of *Jephthah*, of *David*, &c.

Verse 12. *When ye saw that Nahash*] This was not the first time they had demanded a *king*; see before, chap. viii. 5. But at the crisis mentioned here they became more importunate; and it was in consequence of this that the kingdom was a second time confirmed to Saul. Saul was *elected* at *Mizpeh*, he was *confirmed* at *Gilgal*.

Verse 14. *If ye will fear the Lord, &c.*] On condition that ye rebel no more, God will take you and your king under his merciful protection, and he and his kingdom shall be confirmed and *continued*.

Verse 16. *This great thing*] This unusual occurrence.

Verse 17. Is it *not wheat harvest to-day?*] That is, This is the *time of wheat harvest*. According to St. Jerome, who spent several years in the promised land, this harvest commenced about the end of *June* or beginning of *July*, in which he says he never saw rain in Judea: Nunquam enim in fine mensis Junii, sive in mense Julio, in his provinciis, maximeque in Judea, pluvias vidimus.—HIER. in Amos iv. 7; where he refers to this very history. What occurred now hardly ever occurs there but in the winter months.

Verse 18. *The Lord sent thunder and rain that day*] This was totally unusual; and, as it came at the *call of Samuel*, was a most evident *miracle*.

Greatly feared the Lord] They dreaded His terrible majesty; and *they feared Samuel*, perceiving that he had so much power with God.

Verse 19. *Pray for thy servants—that we die not*] As they knew they had rebelled against God, they saw that they had every thing to fear from his justice and power.

We have added unto all our sins this *evil*] It is no sin to have a king; a good king is one of the greatest blessings of God's providence; but it is a sin to put a *man* in the place of *God*. Is it not strange that they did not now attempt to repair their fault? They might have done it, but they did not; they acknowledged their sin, but did not put it away. This is the general way of mankind. "God help us, we are all sinners!" is the general language of all people; but though to be a *sinner* is to be in the most *solemn* and *awful* circumstances, yet they are contented to bear the character, heedless of the consequences!

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all our sins *this* evil, to ask us a king.

20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And [z] turn ye not aside: [y] for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For [z] the LORD will not forsake his people [a] for his great name's sake: because [b] it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD [c] in [d] ceasing to pray for you: but [e] I will teach you the [f] good and the right way:

24 [g] Only fear the LORD, and serve him in truth with all your heart: for [h] consider [i] how [k] great *things* he hath done for you.

25 But if ye shall still do wickedly, [l] ye shall be consumed, [m] both ye and your king.

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[a] Deut. xi. 16.——[y] Jer. xvi. 19; Hab. ii. 18; 1 Cor. viii. 4. [z] 1 Kings vi. 13; Psa. xciv. 14.——[a] Josh. vii. 9; Psa. cvi. 8; Jer. xiv. 21; Ezek. xx. 9, 14.——[b] Deut. vii. 7, 8; xiv. 2; Mal. i. 2. [c] Heb. *from ceasing*.——[d] Acts xii. 5; Rom. i. 9; Col. i. 9; 2 Tim. i. 3.——[e] Psa. xxxiv. 11; Prov. iv. 11.——[f] 1 Kings viii. 36; 2 Chron. vi. 27; Jer. vi. 16——[g] Eccles. xii. 13.——[h] Isa. v. 12.——[i] Or, *what a great* thing, &c.——[k] Deut. x. 21; Psalm cxxvi. 2, 3.——[l] Josh. xxiv. 20.——[m] Deut. xxviii. 36.

Verse 20. *Ye have done all this wickedness*] That is, *although* ye have done all this wickedness: what was past God would pass by, provided they would be obedient in future.

Verse 21. *After vain* things] That is, *idols*; which he calls here התהו *hattahu*, the same expression found Gen. i. 2. *The earth was* תהו *tohu*; it was *waste, empty*, and *formless*: so idols; they are *confusion*, and things of *naught*, for *an idol is nothing in the world*—it is not the representative of any intelligent being.

Verse 22. *The Lord will not forsake his people*] He will not as yet cast you off, though you have deserved it. His purpose in preserving them in their land and religion was not yet accomplished. It was not however *for their sake* that he would not cast them off, but *for his own great name's sake*. He drew his reasons from himself.

Verse 23. *God forbid that I should sin*] They had earnestly begged him, ver. 19, to pray to God for them, that they might not die; and he tells them that he should consider himself a sinner, should he cease to be their intercessor.

But I will teach you the good and the right way] I will show you, as long as I am with you, what *true religion* is; it is the *way* to *happiness* and *heaven*. It is *right*—there is no *crookedness* in it; it is *good*—there is no *evil* in it.

Verse 24. *Only fear the Lord*] *Know, respect*, and *reverence* him.

Serve him] Consider him your *Lord* and *Master*; consider yourselves his *servants*.

In truth] Be ever *honest*, ever *sincere*; *with all your heart*—have every *affection* engaged in the work of obedience; act not merely from a principle of *duty*, but also from a *pious, affectionate sense* of obligation. Act towards your God as an affectionate *child* should act towards a tender and loving *parent*.

Consider how great things] Review the history of your *fathers*, review your own life; see what interpositions of power, mercy, goodness, and truth, God has displayed in your behalf! Has he not daily loaded you with his benefits?

Verse 25. *Ye shall be consumed*] If ye do wickedly *you* shall be destroyed, your *kingdom* destroyed, and your *king* destroyed. Here they had set before them life and good, death and evil. Never was a people more fully warned, and never did a people profit less by the warning; and they continue to this day monuments of God's justice and forbearance. Reader, What art thou? Perhaps a similar monument. Consider therefore what great things God has done for *thee*.

CHAPTER XIII.

Saul chooses a body of troops, 1, 2. *Jonathan smites a garrison of the Philistines*, 3, 4. *The Philistines gather together an immense host against Israel*. 5. *The Israelites are afraid; and some hide themselves in caves, and others flee over Jordan*, 6, 7. *Samuel delaying his coming, Saul offers sacrifice*, 8, 9. *Samuel comes and reproves him, and Saul excuses himself*. 10–12. *Samuel shows him that God has rejected him from being captain over his people*, 13, 14. *Samuel departs; and Saul and Jonathan, with* six hundred *men, abide in Gibeah*, 15, 16. *The Philistines send out foraging companies, and waste the land*. 17, 18. *Desolate state of the Israelitish army, having no weapons of defence against their enemies*, 19–23.

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SAUL [a] reigned one year; and when he had reigned two years over Israel,

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2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in Mount Beth-el, and a thousand were with Jonathan in [b] Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the [c] garrison of the Philistines that *was* in [d] Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [e] was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

A. M. 2911. B. C. 1093. An. Exod. Isr. 398. Anno ante I. Olymp. 317.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people [f] did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people [g] followed him trembling.

8 [h] And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

[a] Heb. *the son of one year in his reigning.*—[b] Chapter x. 26. [c] Chap. x. 5.—[d] Or, *the hill.*

[e] Heb. *did stink*; Genesis xxxiv. 30; Exod. v. 21.—[f] Judges vi. 2.—[g] Heb. *trembled after him.*—[h] Chap. x. 8.

NOTES ON CHAP. XIII.

Verse 1. *Saul reigned one year*] A great deal of learned labour has been employed and lost on this verse, to reconcile it with propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the preceding chapter, either as a part of the whole, or a chronological note added afterwards as if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign*: and then he proceeds in the next place to tell us what took place in the *second year*, the *two* most remarkable years of Saul's reign. In the first he is appointed, anointed, and twice confirmed, viz., at *Mizpeh* and at *Gilgal*; in the *second*, Israel is brought into the lowest state of degradation by the Philistines, Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial *chronological* note.

And when he had reigned] This should begin the chapter, and be read thus: "And when Saul had reigned two years over Israel, he chose him three thousand," &c. The *Septuagint* has left the clause out of the text entirely, and begins the chapter thus: "And Saul chose to himself three thousand men out of the men of Israel."

Verse 2. *Two thousand were with Saul*] Saul, no doubt, meditated the redemption of his country from the Philistines; and having chosen three thousand men, he thought best to divide them into companies, and send one against the Philistine garrison at *Michmash*, another against that at *Beth-el*, and the third against that at *Gibeah*: he perhaps hoped, by *surprising* these garrisons, to get *swords* and *spears* for his men, of which we find, (ver. 22,) they were entirely destitute.

Verse 3. *Jonathan smote*] He appears to have taken this garrison by surprise, for his men had no arms for a regular battle, or taking the place by storm. This is the first place in which this brave and excellent man appears; a man who bears one of the most amiable characters in the Bible.

Let the Hebrews hear.] Probably this means the people who *dwelt beyond Jordan*, who might very naturally be termed here העברים *haibrim*, from עבר *abar*, *he passed over*; those who are beyond the river Jordan: as Abraham was called עברי *Ibri* because he dwelt beyond the river Euphrates.

Verse 4. *The people were called together*] The smiting of this garrison was the commencement of a war, and in effect the shaking off of the Philistine yoke; and now the people found that they must stand together, and fight for their lives.

Verse 5. *Thirty thousand chariots, and six thousand horsemen*] There is no proportion here between the *chariots* and the *cavalry*. The largest armies ever brought into the field, even by mighty emperors, never were furnished with *thirty thousand* chariots.

I think שלשים *sheloshim*, THIRTY, is a false reading for שלש *shalosh*, THREE. The *Syriac* has ܬܠܬܐ *telotha alpin*, and the *Arabic* ثلاثة الف *thalathato alf*, both signifying THREE *thousand*; and this was a fair proportion to the *horsemen*. This is most likely to be the true reading.

Verse 6. *The people did hide themselves*] They, being few in number, and totally unarmed as to *swords* and *spears*, were terrified at the very numerous and well-appointed army of the Philistines. Judea was full of *rocks*, *caves*, *thickets*, &c., where people might shelter themselves from their enemies. While some hid themselves, others fled beyond Jordan: and those who did cleave to Saul *followed him trembling*.

Verse 8. *He tarried seven days according to the set time*] Samuel in the beginning had told Saul to wait *seven days*, and he would come to him, and *show him*

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9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might [i] salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash:

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not [k] made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [l] Thou hast done foolishly: [m] thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

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14 [n] But now thy kingdom shall not continue: [o] the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* [p] present with him, [q] about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in [r] Gibeah of Benjamin: but the Philistines encamped in Michmash.

[i] Heb. *bless him.*——[k] Heb. *entreated the face.*——[l] 2 Chron. xvi. 9.
[m] Chap. xv. 11.——[n] Chap. xv. 28.

[o] Psa. lxxxix. 20; Acts xiii. 22.——[p] Heb. *found.*——[q] Chap. xiv. 2.——[r] Heb. *Geba*; ver. 3.

what to do, chap. x. 8. What is here said cannot be understood of that appointment, but of a different one. Samuel had at this time promised to come to him within seven days, and he kept his word, for we find him there before the day was ended; but as Saul found he did not come at the beginning of the *seventh day*, he became impatient, took the whole business into his own hand, and acted the parts of prophet, priest, and king; and thus he attempted a most essential change in the Israelitish constitution. In it the king, the prophet, and the priest, are in their nature perfectly distinct. What such a rash person might have done, if he had not been deprived of his authority, who can tell? But his conduct on this occasion sufficiently justifies that deprivation. That he was a rash and headstrong man is also proved by his senseless *adjuration* of the people about *food*, chap. xiv. 24, and his unfeeling resolution to put the brave Jonathan, his own son, to death, because he had unwittingly acted contrary to this adjuration, ver. 44. Saul appears to have been a brave and honest man, but he had few of those qualities which are proper for a king, or the governor of a people.

Verse 9. *And he offered the burnt-offering.*] This was most perfectly unconstitutional; he had no authority to offer, or cause to be offered, any of the Lord's sacrifices.

Verse 10. *Behold, Samuel came*] Samuel was punctual to his appointment; one hour longer of delay would have prevented every evil, and by it no good would have been lost. How often are the effects of *precipitation* fatal!

Verse 11. *And Saul said*] Here he offers *three* excuses for his conduct: 1. The people were fast leaving his standard. 2. Samuel did not come *at the time*, לבוקר *lemoced*; at the very *commencement* of the time he did not come, but *within* that time he did come. 3. The Philistines were coming fast upon him. Saul should have waited *out* the time; and at all events he should not have gone contrary to the counsel of the Lord.

Verse 12. *I forced myself*] It was with great reluctance that I did what I did. In all this Saul was sincere, but he was rash, and regardless of the *precept of the Lord*, which precept or command he most evidently had received, ver. 13. And one part of this precept was, that the *Lord should tell him what he should do.* Without this information, in an affair under the immediate cognizance of God, he should have taken no step.

Verse 14. *The Lord hath sought him a man after his own heart*] That this man was *David* is sufficiently clear from the sequel. But in what sense was he *a man after God's own heart?* Answer: 1. In his strict attention to the law and worship of God. 2. In his admitting, in the whole of his conduct, that God was King in Israel, and that he himself was but his vicegerent. 3. In never attempting to alter any of those laws, or in the least change the Israelitish constitution. 4. In all his *public official conduct* he acted according to the Divine mind, and fulfilled the will of his Maker: thus was he *a man after God's own heart.* In reference to his *private* or *personal moral* conduct, the word is never used. This is the sense alone in which the word is used here and elsewhere; and it is unfair and wicked to put another meaning on it in order to ridicule the revelation of God, as certain infidels have done.

Verse 15. *And Samuel arose*] Though David, in the Divine purpose, is appointed to be *captain over the people*, yet Saul is not to be removed from the government during his life; Samuel therefore accompanies

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17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* [s] Ophrah, unto the land of Shual:

18 And another company turned the way *to* [t] Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [u] Zeboim toward the wilderness.

19 Now [v] there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

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21 Yet they had [w] a file for the mattocks, and for the coulters, and for the forks, and for the axes, and [x] to sharpen the goads.

22 So it came to pass in the day of battle, that [y] there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 [z] And the [a] garrison of the Philistines went out to the passage of Michmash.

[s] Josh. xviii. 23. — [t] Josh. xvi. 3; xviii. 13, 14. — [u] Neh. xi. 34. [v] See 2 Kings xxiv. 14; Jer. xxiv. 1.

[w] Heb. *a file with mouths.* — [x] Heb. *to set.* — [y] So Judg. v. 8. [z] Chap. xiv. 1, 4. — [a] Or, *standing camp.*

him to Gibeah, to give him the requisite help in this conjuncture.

About six hundred men.] The whole of the Israelitish army at this time, and not one sword or spear among them!

Verse 17. *The spoilers came out*] The Philistines, finding that the Israelites durst not hazard a battle, divided their army into three bands, and sent them in three different directions to pillage and destroy the country. Jonathan profited by this circumstance, and attacked the remains of the army at Michmash, as we shall see in the succeeding chapter.

Verse 19. *Now there was no smith found*] It is very likely that in the former wars the Philistines carried away all the smiths from Israel, as Porsenna did in the peace which he granted to the Romans, not permitting any iron to be forged except for the purposes of agriculture: "Ne ferro, nisi in agricultura, uterentur." The Chaldeans did the same to the Jews in the time of Nebuchadnezzar; they carried away all the artificers, 2 Kings xxiv. 14; Jer. xxiv. 1, xxix. 2. And in the same manner did Cyrus treat the Lydians, *Herod.* lib. i., c. 145. See several examples in *Calmet.*

Verse 20. *But all the Israelites went down to the Philistines*] We find from this that they did not grant them as much as Porsenna did to the Romans; he permitted the people to manufacture the implements of *husbandry.*

Verse 21. *Yet they had a file*] The Hebrew פצירה *petsirah*, from פצר *patsar*, to *rub hard*, is translated very differently by the versions and by critics. Our translation may be as likely as any: they permitted them the use of *files*, (I believe the word means *grindstone*,) to restore the blunted edges of their *tridents*, *axes*, and *goads*.

Verse 22. *In the day of battle—there was neither sword nor spear*] But if the Israelites enjoyed such profound peace and undisturbed dominion under Samuel, how is it that they were totally destitute of *arms*, a state which argues the lowest circumstances of oppression and vassalage! In answer to this we may observe, that the *bow* and the *sling* were the principal arms of the Israelites; for these they needed no *smith*: the most barbarous nations, who have never seen *iron*, have nevertheless *bows* and *arrows*; the arrow *heads* generally made of *flint*. Arrows of this kind are found among the inhabitants of the South Sea islands; and even axes, and different implements of war, all made of stone, cut and polished by stone, are frequent among them. The arms of the aboriginal Irish have been of this kind. I have frequently seen heads of *axes* and *arrows* of *stone*, which have been dug up out of the ground, formed with considerable taste and elegance. The former the common people term *thunderbolts*; the latter, *elf-stones*. Several of these from *Ireland*, from *Zetland*, and from the *South Sea islands*, are now before me.

Now it is possible that the Israelites had still *bows* and *arrows*: these they could have without the *smith*; and it is as likely that they had *slings*, and for these they needed none. But then these were *missiles*; if they came into *close* fight, they would avail them nothing: for attacks of this kind they would require *swords* and *spears*; of these none were found but with Saul and Jonathan.

We see, in this chapter, Israel brought to as low a state as they were under Eli; when they were totally discomfited, their priests slain, their ark taken, and the judge dead. After that, they rose by the strong hand of God; and in this way they are now to rise, principally by means of David, whose history will soon commence.

CHAPTER XIV.

Jonathan and his armour-bearer purpose to attack a garrison of the Philistines, 1. *Saul and his army, with Ahiah the priest, tarry in Gibeah,* 2, 3. *Jonathan plans his attack of the Philistine garrison,* 4–10. *He and his armour-bearer climb over a rock: attack and rout the garrison,* 11–15. *Saul and his company,*

seeing confusion in the Philistine host, come out against them; as did the men who had hidden themselves; and the Philistines are defeated, 16–23. *Saul lays every man under a curse who shall eat food until the evening; in consequence of which the people are sorely distressed,* 24–26. *Jonathan, not hearing the adjuration, eats a little honey, which he found on the ground,* 27–30. *The Philistines being defeated, the people seize on the spoil, and begin to eat flesh without previously bleeding the animals, which Saul endeavours to prevent,* 31–34. *He builds an altar there,* 35. *Inquires of the Lord if he may pursue the Philistines by night, but receives no answer,* 36, 37. *Attributes this to some sin committed by some unknown person: makes inquiry by lot; and finds that Jonathan had tasted the honey, on which he purposes to put him to death,* 38–44. *The people interpose, and rescue Jonathan,* 45. *Saul fights against the Moabites, Ammonites, and Amalekites,* 46–48. *An account of the family of Saul,* 49–52.

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NOW [a] it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost parts of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* [b] about six hundred men;

3 And [c] Ahiah, the son of Ahitub, [d] I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, [e] wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over [f] unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The [g] fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

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6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD [h] to save by many or by few.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, [i] Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up; for [k] the LORD hath delivered them into our hand: and [l] this *shall be* a sign unto us.

11 And both of them discovered themselves

[a] Or, *there was a day.*——[b] Chap. xiii. 15.——[c] Chap. xxii. 9, 11, 20, called *Ahimelech.*——[d] Chap. iv. 21.——[e] Chapter ii. 28 [f] Chap. xiii. 23.

[g] Heb. *tooth.*——[h] Judg. vii. 4, 7; 2 Chron. xiv. 11; 1 Mac. iii. 18.——[i] Heb. *be still.*——[k] 1 Mac. iv. 30.——[l] See Gen. xxiv. 14; Judg. vii. 11.

NOTES ON CHAP. XIV.

Verse 1. *Come, and let us go over*] This action of Jonathan was totally contrary to the laws of war; no military operation should be undertaken without the knowledge and command of the general. But it is likely that he was led to this by a Divine influence.

The *armour-bearer* is the origin of what we call *esquire*, from *escu*, old French, a *shield*; *armiger* is the Latin, from *arma*, *weapons*, and *gero*, *I bear*. In the times of chivalry, the *armiger*, or *esquire*, was the *servant* of the knight who went after him, and carried his lance, shield, &c. It is now (strange to tell!) a title of *honour*.

Verse 2. *Under a pomegranate tree*] Under *Rimmon*, which not only signifies a *pomegranate tree*, but also a strong rock, in which *six hundred* Benjamites took shelter. Judg. xx. 45. Probably it was in this very rock that Saul and his six hundred men now lay hidden.

Verse 3. *Ahiah, the son of Ahitub*] Phinehas, son of Eli the high priest, had two sons, Ahitub and I-chabod; the latter was born when the ark was taken, and his mother died immediately after. Ahiah is also called Ahimelech, chap. xxii. 9.

Wearing an ephod.] That is, performing the functions of the high priest. This man does not appear to have been with Saul when he offered the sacrifices, chap. xiii. 9, &c.

Verse 4. *The name of the one* was *Bozez*] *Slippery*; and the name of the other Seneh, *treading down*.—Targum.

Verse 6. *Let us go over*] Moved, doubtless, by a Divine impulse.

There is *no restraint to the Lord*] This is a fine sentiment; and where there is a promise of defence and support, the weakest, in the face of the strongest enemy, may rely on it with the utmost confidence.

Verse 7. *Behold, I am with thee*] I shall accompany thee whithersoever thou goest, and share all thy dangers.

Verse 9. *If they say thus unto us*] Jonathan had no doubt asked this as a sign from God; exactly

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unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were [m] a half acre of land, *which* a yoke *of oxen might plough.*

15 And [n] there was trembling in the host, in the field, and among all the people: the garrison, and [o] the spoilers, they also trembled, and the earth quaked: so it was [p] a [q] very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they [r] went on beating down *one another.*

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17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 And it came to pass, while Saul [s] talked unto the priest, that the [t] noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that *were* with him [u] assembled themselves, and they came to the battle: and, behold, [v] every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover the Hebrews *that* were with

[m] Or, *half a furrow of an acre of land*; Judges vii. 21. [n] 2 Kings vii. 7; Job xviii. 11. — [o] Chap. xiii. 17. — [p] Heb. *a trembling of God.* [q] Gen. xxxv. 5. — [r] Ver. 20. — [s] Num. xxvii. 21. — [t] Or, *tumult.* — [u] Heb. *were cried together.* — [v] Judg. vii. 22; 2 Chron. xx. 23.

as Eliezer the servant of Abraham did, Gen. xxiv. 12.

Verse 12. *Come up to us, and we will show you a thing.*] This was the favourable sign which Jonathan had requested. The Philistines seem to have meant, Come, and we will show you how well fortified we are, and how able to quell all the attacks of your countrymen.

Verse 13. *Jonathan climbed up*] It seems he had a part of the rock still to get over. When he got over he began to slay the guards, which were about twenty in number; these were a sort of outpost or advanced guard to the garrison.

Slew after him] Jonathan knocked them down, and the armour-bearer despatched them. This seems to be the meaning.

Verse 14. *A half acre of land*] The ancients measured land by the quantum which a yoke of oxen could plough in a day. The original is obscure, and is variously understood. It is probably a proverbial expression for a *very small space.*

Verse 15. *There was trembling in the host*] They were terrified and panic-struck; the people in general round about, those in the garrison, the spoilers, and the whole country, were struck with terror; the commotion was universal and most extraordinary. The trembling of the earth is probably not to be taken literally, but as a metaphor for a great commotion in the country, though God might have interposed in an extraordinary manner, and produced a real earthquake; but their being panic-struck was sufficient to produce all the requisite confusion and dismay.

Verse 16. *The watchmen of Saul*] Those who were sent out as scouts to observe the motions of the army.

Melted away] There was no order in the Philistine camp, and the people were dispersing in all directions. The Vulgate has, *Et ecce multitudo prostrata*, "And behold the multitude were prostrate;" many lay dead upon the field, partly by the sword of Jonathan and his armour-bearer, and partly by the swords of each other, ver. 20.

Verse 17. *Number now*] Saul perceived that the Philistines were routed, but could not tell by what means; supposing that it must be by some of his own troops, he called a muster to see who and how many were absent.

Verse 18. *Bring hither the ark of God*] He wished to inquire what use he should make of the present favourable circumstances, and to proceed in the business as God should direct.

Verse 19. *While Saul talked unto the priest*] Before he had made an end of consulting him, the increasing noise of the panic-struck Philistines called his attention; and finding there was no time to lose, he immediately collected his men and fell on them.

Verse 21. *The Hebrews* that *were with the Philistines*] We may understand such as they held in bondage, or who were their servants. Instead of *Hebrews* the *Septuagint* read, *οἱ δοῦλοι, the slaves*; from which it is evident that, instead of עברים *Ibrim, Hebrews*, they found in their text עבדים *abadim, servants.* But this reading is not countenanced by any other version, nor by any MS. yet discovered.

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the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which [w] had hid themselves in Mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 [x] So the LORD saved Israel that day: and the battle passed over [y] unto Beth-aven.

24 And the men of Israel were distressed that day: for Saul had [z] adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 [a] And all *they of* the land came to a wood; and there was [b] honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in a honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [c] faint.

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29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* [d] with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [e] transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [f] with him that night, and slew *them* there.

35 And Saul [g] built an altar unto the LORD:

[w] Chap. xiii. 6. —[x] Exod. xiv. 30; Psa. xliv. 6, 7; Hos. i. 7. [y] Chap. xiii. 5. —[z] Josh. vi. 26. —[a] Deut. ix. 28; Matt. iii. 5. [b] Exod. iii. 8; Num. xiii. 27; Matt. iii. 4.

[c] Or, *weary.* —[d] Lev. iii. 17; vii. 26; xvii. 10; xix. 26; Deut. xii. 16, 23, 24. —[e] Or, *dealt treacherously.* —[f] Heb. *in his hand.* [g] Chap. vii. 17.

Verse 22. *The men—which had hid themselves*] See chap. xiii. 6.

The *Vulgate* and the *Septuagint* add here, *And there were with Saul about ten thousand men;* but this is supported by no other authority.

Verse 24. *Saul had adjured the people*] He was afraid, if they waited to refresh themselves, the Philistines would escape out of their hands, and therefore he made the taking any food till sunset a capital crime. This was the very means of defeating his own intention; for as the people were exhausted for want of food, they could not continue the pursuit of their enemies: had it not been for this foolish adjuration, there had been a greater slaughter of the Philistines, ver. 30.

Verse 25. *There was honey upon the ground*] There were many wild bees in that country, and Judea is expressly said to be a land flowing with milk and *honey*.

Verse 26. *The honey dropped*] It seems to have dropped from the *trees* on the ground. *Honey dews*, as they are called, are not uncommon in most countries; and this appears to have been something of this kind. I have seen *honey* in considerable quantity on the *trees* and long *grass* in the fields, and have often eaten of it.

Verse 27. *His eyes were enlightened.*] Hunger and fatigue affect and dim the sight; on taking food, this affection is immediately removed. This most people know to be a fact.

Verse 31. *They smote the Philistines—from Michmash to Aijalon*] The distance Calmet states to be three or four leagues.

Verse 32. *The people did eat* them *with the blood.*] They were faint through hunger, and did not take time to bleed the cattle on which they fed. This was another bad effect of Saul's rash adjuration.

Verse 33. *Roll a great stone unto me*] Probably this means that they should set up an altar to the Lord, on which the animals might be properly slain, and the blood poured out upon the earth; and a *large stone* was erected for an *altar*.

Verse 35. *Saul built an altar*] And this we are informed was *the first* he had built; Samuel, as pro-

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[h] the same was the first altar that he built unto the LORD.

36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [i] he answered him not that day.

38 And Saul said, [k] Draw ye near hither, all the [l] chief of the people: and know and see wherein this sin hath been this day.

39 For, [m] *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

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41 Therefore Saul said unto the LORD God of Israel, [n] Give [o] a perfect *lot*. [p] And Saul and Jonathan were taken: but the people [q] escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then said Saul to Jonathan, [r] Tell me what thou hast done. And Jonathan told him, and said, [s] I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, [t] God do so and more also: [u] for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: [v] *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

[h] Heb. *that altar he began to build unto the LORD.*—[i] Chap. xxviii. 6.—[k] Josh. vii. 14; chap. x. 19.—[l] Heb. *corners*; Judg. xx. 2.—[m] 2 Sam. xii. 5.—[n] Or, *Show the innocent.*

[o] Prov. xvi. 33; Acts i. 24.—[p] Josh. vii. 16; chap. x. 20, 21.—[q] Heb. *went forth.*—[r] Josh. vii. 19.—[s] Ver. 27.—[t] Ruth i. 17.—[u] Ver. 39.—[v] 2 Sam. xiv. 11; 1 Kings i. 52; Luke xxi. 18.

phet had hitherto erected the altars, and Saul thought he had sufficient authority to erect one himself without the prophet, as he once offered sacrifice without him.

Verse 36. *Then said the priest*] It is evident that Ahiah doubted the propriety of pursuing the Philistines that night; and as a reverse of fortune might be ruinous after such a victory, he wished to have specific directions from the Lord.

Verse 37. *He answered him not that day.*] Why was this answer delayed! Surely Jonathan's eating the honey was no *sin*. This could not have excited God's displeasure. And yet the *lot* found out Jonathan! But did this argue that he had incurred guilt in the sight of God? I answer: It did not; for Jonathan was delivered, by the authority of the people, from his father's rash curse; no propitiation is offered for his supposed transgression to induce God to pardon it; nor do we find any displeasure of God manifested on the occasion. See below.

Verse 41. *Lord God of Israel, Give a perfect* lot.] Both the *Vulgate* and *Septuagint* add much to this verse: *And Saul said to the Lord God of Israel, Lord God of Israel, give judgment. Why is it that thou hast not answered thy servant to-day? If the iniquity be in me, or Jonathan my son, make it manifest. Or if this iniquity be in thy people, give sanctification.*

Verse 42. *And Jonathan was taken.*] The object of the inquiry most evidently was, "Who has gone contrary to the king's *adjuration* to-day?" The answer to that *must* be JONATHAN. But was this a proof of the Divine displeasure against the man! By no means: the holy oracle told the truth, but neither that oracle nor the God who gave it fixed any blame upon Jonathan, and his own conscience acquits him. He seeks not pardon from God, because he is conscious he had not transgressed. But why did not God answer the priest that day? Because he did not think it proper to send the people by night in pursuit of the vanquished Philistines. Saul's motive was perfectly vindictive: *Let us go down after the Philistines by night, and spoil them unto the morning light, and let us not leave a man of them*; that is, Let us burn, waste, destroy, and slay all before us! Was it right to indulge a disposition of this kind, which would have led to the destruction of many innocent country people, and of many Israelites who resided among the Philistines! Besides, was there not a most manifest reason in the *people* why God could not be among them? Multitudes of them were defiled in a very solemn manner; they had eaten the *flesh with the blood*; and however sacrifices might be offered to atone for this transgression of the law, they must continue unclean till the evening. Here were reasons enough why God would not go on with the people for that night.

Verse 44. *And Saul answered—thou shalt surely die, Jonathan.*] To save thy rash oath! So must John Baptist's head be taken off at the desire of an impure woman, because a Herod had sworn to give her whatever she might request! Unfeeling brute! However, the king was JUDGE. But what said the *people*, who were the JURY?

Verse 45. *And the people said*] "Shall Jonathan die, who hath wrought this great salvation in Israel?

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46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of [w] Ammon, and against Edom, and against the kings of [x] Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he [y] gathered a host, and [z] smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now [a] the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the firstborn Merab, and the name of the younger Michal:

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50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* [b] Abner, the son of Ner, Saul's uncle.

51 [c] And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, [d] he took him unto him.

[w] Chap. xi. 11.——[x] 2 Sam. x. 6.——[y] Or, *wrought mightily.* [z] Chap. xv. 3, 7.

[a] Chap. xxxi. 2; 1 Chron. viii. 33.——[b] Heb. *Abiner.*——[c] Chap. ix. 1.——[d] Chap. viii. 11.

God forbid! As the Lord liveth, there shall not one hair of his head fall to the ground." Here was a righteous and impartial *jury*, who brought in a *verdict* according to the *evidence*: No man should *die* but for a *breach of the law of God*; but Jonathan hath *not broken any law of God*; therefore Jonathan *should not die*. And because he *should* not, therefore he *shall* not.

He hath wrought with God this day.] God has been commander-in-chief; Jonathan has acted under his directions.

So the people rescued Jonathan] And God testified no displeasure; and perhaps he permitted all this that he might correct Saul's propensity to rashness and precipitancy.

Verse 47. *So Saul took the kingdom*] The Targum appears to give the meaning of this expression: "Saul prospered in his government over Israel." And the proofs of his prosperity are immediately subjoined.

Fought against all his enemies] Of the wars which are mentioned here we have no particulars; they must have endured a long time, and have been, at least in general, successful.

Verse 48. *Smote the Amalekites*] This war is mentioned in the following chapter.

Verse 49. *Now the sons of Saul*] We do not find Ishbosheth here. *Calmet* says it was "because he was too young, and did not go with him to the war, for he mentions only those who were with him." Why then mention his *daughters* and his *wife*? Did *they* go with him to the war?

Verse 52. *When Saul saw any strong man*] This was very politic. He thus continued to recruit his army with strong and effective men.

CHAPTER XV.

Samuel sends Saul to destroy the Amalekites, and all their substance, 1–3. *Saul collects an immense army, and comes against their city*, 4, 5. *He desires the Kenites to remove from among the Amalekites*, 6. *He smites the Amalekites, and takes their king, Agag, prisoner, and saves the best of the spoil*, 7–9. *The Lord is displeased, and sends Samuel to reprove him*, 10, 11. *The conversation between Samuel and Saul, in which the latter endeavours to justify his conduct*, 12–23. *He is convinced that he has done wrong, and asks pardon*, 24–31. *Samuel causes Agag to be slain; for which he assigns the reasons*, 32–35.

A. M. 2925. B. C. 1079. An. Exod. Isr. 412. Anno ante I. Olymp. 303.

SAMUEL also said unto Saul, [a] The Lord sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

2 Thus saith the Lord of hosts, I remember *that* which Amalek did to Israel, [b] how he laid *wait* for him in the way, when he came up from Egypt.

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[a] Chap. ix. 16.

[b] Exod. xvii. 8, 14; Num. xxiv. 20; Deut. xxv. 17, 18, 19.

NOTES ON CHAP. XV.

Verse 1. *The Lord sent me to anoint thee*] This gave him a right to say what immediately follows.

Verse 2. *I remember* that *which Amalek did*] The Amalekites were a people of Arabia Petræa, who had occupied a tract of country on the frontiers of Egypt and Palestine. They had acted with great cruelty towards the Israelites on their coming out of Egypt. (See Exod. xvii. 8, and the notes there.) They came upon them *when they were faint and weary, and smote the hindermost of the people*—those who were too *weak to keep up* with the rest. (See Deut. xxv. 18.) And

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3 Now go and smite Amalek, and [c] utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [d] laid wait in the valley.

6 And Saul said unto [e] the Kenites, [f] Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [g] ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 [h] And Saul smote the Amalekites from [i] Havilah *until* thou comest to [k] Shur, that *is* over against Egypt.

8 And [l] he took Agag the king of the Amalekites alive, and [m] utterly destroyed all the people with the edge of the sword.

9 But Saul and the people [n] spared Agag, and the best of the sheep, and of the oxen, and [o] of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

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10 Then came the word of the LORD unto Samuel, saying,

11 [p] It repenteth me that I have set up Saul *to be* king: for he is [q] turned back from following me, [r] and hath not performed my commandments. And it [s] grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [t] Carmel, and, behold, he set him up a place, and is gone about and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, [u] Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: [v] for the people spared

[c] Lev. xxvii. 28, 29; Josh. vi. 17, 21.—[d] Or, *fought*.—[e] Num. xxiv. 21; Judg. i. 16; iv. 11.—[f] Gen. xviii. 25; xix. 12, 14; Rev. xviii. 4.—[g] Exod. xviii. 10, 19; Num. x. 29, 32.—[h] Ch. xiv. 48.—[i] Gen. ii. 11; xxv. 18.—[k] Gen. xvi. 7.—[l] See 1 Kings xx. 34, 35, &c.—[m] See chap. xxx. 1.

[n] Ver. 3, 15.—[o] Or, *of the second sort*.—[p] Ver. 35; Gen. vi 6, 7; 2 Sam. xxiv. 16.—[q] Josh. xxii. 16; 1 Kings ix. 6 [r] Chap. xiii. 13; ver. 3, 9.—[s] Ver. 35; chap. xvi. 1.—[t] Josh xv. 55.—[u] Gen. xiv. 19; Judg. xvii. 2; Ruth iii. 10.—[v] Ver. 9, 21; Gen. iii. 12; Prov. xxviii. 13.

God then purposed that Amalek, as a nation, should be blotted out from under heaven; which purpose was now fulfilled by Saul upwards of *four hundred* years afterwards!

Verse 3. *Slay both man and woman*] Nothing could justify such an exterminating decree but the absolute authority of God. This was given: all the reasons of it we do not know; but this we know well, *The Judge of all the earth doth right*. This war was not for *plunder*, for God commanded that all the *property* as well as all the *people* should be destroyed.

Verse 4. *Two hundred thousand—and ten thousand*] The *Septuagint*, in the *London Polyglot*, have FOUR HUNDRED *thousand companies of Israel*, and THIRTY *thousand companies of Judah*. The *Codex Alexandrinus* has TEN *thousand* of each. The *Complutensian Polyglot* has TWO HUNDRED *thousand companies of Israel*, and TEN *thousand of Judah*. And *Josephus* has FOUR HUNDRED *thousand of Israel*, and THIRTY *thousand of Judah*. All the other *versions* are the same with the *Hebrew* text; and there is no difference in the MSS.

Verse 5. *Saul came to a city of Amalek*] I believe the original should be translated, *and Saul came to the city Amalek*; their capital being called by the *name* of their *tribe*.

Verse 6. *Said unto the Kenites*] The Kenites were an ancient people. Jethro, the father-in-law of Moses, was a Kenite. Hobab his son (if the same person be not meant) was guide to the Hebrews through the wilderness. They had a portion of the promised land, near to the city Arad. See Judg. i. 16; and for more particulars concerning them and the Amalekites, see the notes on Num. xxvi. 20, 21.

Verse 7. *From Havilah—to Shur*] From Pelusium, in Egypt, unto the Red Sea.—*Josephus*. But Havilah lay eastward from the Red Sea; the Amalekites lay between this and the way to Egypt towards Shur.

Verse 11. *It repenteth me that I have set up Saul*] That is, I placed him on the throne; I intended, if he had been obedient, to have established his kingdom. He has been disobedient; I change my purpose, and the kingdom shall not be *established in his family*. This is what is meant by God's *repenting—changing a purpose* according to conditions already laid down or mentally determined.

Verse 12. *He set him up a place*] Literally, a *hand*, יד *yad*. Some say it was a *monument*; others, a *triumphal arch*: probably it was no more than a *hand*, pointing out the place where Saul had gained the victory. *Absalom's pillar* is called *the hand of Absalom*, 2 Sam. xviii. 18.

Verse 15. *The people spared the best of the sheep*] It is very likely that the people did spare the best of

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the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [w] When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until [x] they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, [y] I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 [z] But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, [a] Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, [b] to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

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23 For rebellion *is as* the sin of [c] witchcraft and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, [d] he hath also rejected thee from *being* king.

24 [e] And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I [f] feared the people, and obeyed their voice.

25 Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: [g] for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, [h] he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, [i] The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

[w] Ch. ix. 21.——[x] Heb. *they consume.*——[y] Ver. 13.——[z] Ver. 15.——[a] Psa. l. 8, 9; Prov. xxi. 3; Isa. i. 11, 12, 13, 16, 17; Jer. vii. 22, 23; Mic. vi. 6, 7, 8; Heb. x. 6, 7, 8, 9.——[b] Eccles. v. 1; Hos. vi. 6; Matt. v. 21; ix. 13; xii. 7; Mark xii. 33.

[c] Hebrew, *divination*; Deut. xviii. 10.——[d] Chapter xiii. 14.——[e] See 2 Sam. xii. 13.——[f] Exod. xxiii. 2; Prov. xxix. 25; Isa. li. 12, 13.——[g] See chap. ii. 30.——[h] See 1 Kings xi. 30.——[i] Ch. xxviii. 17, 18; 1 Kings xi. 31.

the prey; and it is as likely that Saul might have *restrained* them if he would. That they might not *love war*, God had interdicted *spoil* and *plunder*; so the war was undertaken merely from a sense of *duty*, without any hope of enriching themselves by it.

Verse 17. *Little in thine own sight*] Who can bear *prosperity*? Is it not of the Lord's great goodness that the majority of the inhabitants of the earth are in comparative *poverty*?

Verse 21. *To sacrifice unto the Lord*] Thus he endeavours to *excuse* the people. They did not take the spoil in order to *enrich themselves* by it, but to *sacrifice unto the Lord*; and did not this motive justify their conduct?

Verse 22. *Hath the Lord* as great *delight*, &c.] This was a very proper answer to, and refutation of Saul's excuse. Is not obedience to the will of God the end of all religion, of its rites, ceremonies, and sacrifices?

Verse 23. *For rebellion* is as *the sin of witchcraft, and stubbornness* is as *iniquity and idolatry.*] This is no translation of those difficult words, כי חטאה קסם כרי ואון והרפים הפצר *ki chattath kesem meri vaaven utheraphim haphtsar*. It appears to me that the three nouns which occur first in the text refer each to the three last in order. Thus, חטאת *chattath*, TRANSGRESSION, refers to און *aven*, INIQUITY, which is the principle whence *transgression* springs. קסם *kesem*, DIVINATION, refers to תרפים *teraphim*, consecrated images or *telesms*, vulgarly *talismans*, used in incantations. And כרי *meri*, REBELLION, refers evidently to הפצר *haphtsar*, STUBBORNNESS, whence *rebellion* springs. The meaning therefore of this difficult place may be the following: As transgression comes from iniquity, divination from teraphim, and rebellion from stubbornness, so, because thou hast rejected the word of the Lord, he hath also rejected thee from being king. All the *versions* are different.

Verse 24. *I have sinned—because I feared the people*] This was the best excuse he could make for himself; but had he *feared* GOD *more*, he need have *feared the* PEOPLE *less*.

Verse 25. *Pardon my sin*] Literally, *bear my sin*; take it away; forgive what I have done against thee, and be my intercessor with God, that he may forgive my offence against him; *turn again with me, that I may worship the Lord.*

Verse 26. *I will not return with thee*] I cannot acknowledge thee as king, seeing the Lord hath rejected thee.

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29 And also the [k] Strength of Israel [l] will not lie nor repent; for he *is* not a man, that he should repent.

30 Then he said, I have sinned: *yet* [m] honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [n] As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to [o] Gibeah of Saul.

35 And [p] Samuel came no more to see Saul until the day of his death: nevertheless Samuel [q] mourned for Saul: and the LORD [r] repented that he had made Saul king over Israel.

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[k] Or, *eternity*, or *victory*.——[l] Num. xxiii. 19; Ezek. xxiv. 14; 2 Tim. ii. 13; Tit. i. 2.——[m] John v. 44; xii. 43.——[n] Exodus xvii. 11; Num. xiv. 45; see Judg. i. 7.——[o] Ch. xi. 4.——[p] See chap. xix. 24.——[q] Ver. 11; chap. xvi. 1.——[r] Ver. 11.

Verse 29. *The Strength of Israel will not lie*] What God has purposed he will bring to pass, for he has all power in the heavens and in the earth; and he will not *repent*—change his purpose—concerning thee.

We may say it was some extenuation of Saul's fault that the people *insisted* on preserving the best of the prey; for who could resist the demands of a victorious mob! But his crime was in *consenting*; had he not, the crime would have been *theirs alone*.

Verse 32. *Agag came unto him delicately.*] The Septuagint have τρεμων, *trembling*; the original, מעדנת *maadannoth, delicacies*; probably איש *ish*, man, understood; *a man of delights, a pleasure-taker*: the Vulgate, *pinguissimus et tremens*, "very fat and trembling."

Surely the bitterness of death is past.] Almost all the versions render this differently from ours. *Surely death is bitter*, is their general sense; and this seems to be the true meaning.

Verse 33. *As thy sword hath made women childless*] It appears that Agag had forfeited his life by his own personal transgressions, and that his death now was the retribution of his *cruelties*.

And Samuel hewed Agag in pieces] 1. What Samuel did here he did in his magisterial capacity; and, 2. It is not likely he did it by his *own sword*, but by that of an *executioner*. What kings, magistrates, and generals do, in an official way, by their subjects, servants, or soldiers, they are said to do themselves; *qui facit per alterum, facit per se*.

Verse 35. *And Samuel came no more to see Saul*] But we read, chap. xix. 22–24, that *Saul* went to *see Samuel* at Naioth, but this does not affect what is said here. From this time Samuel had no *connection* with Saul; he never more acknowledged him as king; he mourned and prayed for him, and continued to perform his prophetic functions at Ramah, and at Naioth, superintending the school of the prophets in that place.

CHAPTER XVI.

Samuel is sent from Ramah to Beth-lehem, to anoint David, 1–13. *The Spirit of the Lord departs from Saul, and an evil spirit comes upon him,* 14. *His servants exhort him to get a skilful harper to play before him,* 15, 16. *He is pleased with the counsel, and desires them to find such a person,* 17. *They recommend David,* 18. *He is sent for, comes, plays before Saul, and finds favour in his sight,* 19–23.

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AND the LORD said unto Samuel, [a] How long wilt thou mourn for Saul, seeing [b] I have rejected him from reigning over Israel? [c] fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for [d] I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And

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[a] Chap. xv. 35.——[b] Chap. xv. 23.——[c] Chap. ix. 16; 2 Kings ix. 1.——[d] Psa. lxxviii. 70; lxxxix. 19, 20; Acts xiii. 22.

NOTES ON CHAP. XVI.

Verse 1. *Fill thine horn with oil*] *Horns* appear to have been the *ancient* drinking vessels of all nations; and we may suppose that most persons who had to travel much, always carried one with them, for the purpose of taking up water from the fountains to quench their thirst. Such a *horn* had Samuel; and on this occasion he was commanded to fill it with *oil*, for the purpose of consecrating a king over Israel from among the sons of Jesse.

Verse 2. *Take a heifer with thee, and say, I am come to sacrifice*] This was strictly *true*; Samuel *did offer a sacrifice*; and it does not appear that he could have done the work which God designed, unless he had offered this sacrifice, and called the elders of the people together, and thus collected Jesse's sons. But

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the LORD said, Take a heifer [c] with thee, and say, [f] I am come to sacrifice to the LORD.

3 And call Jesse to the sacrifice, and [g] I will show thee what thou shalt do: and [h] thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town [i] trembled at his [k] coming, and said, [l] Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: [m] sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on [n] Eliab, and [o] said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on [p] his countenance, or on the height of his stature; because I have refused him: [q] for *the LORD seeth* not as man seeth; for man [r] looketh on the [s] outward appearance, but the LORD looketh on the [t] heart.

8 Then Jesse called [u] Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

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9 Then Jesse made [v] Shammah [w] to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, [x] There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, [y] Send and fetch him: for we will not sit [z] down till he come hither.

12 And he sent, and brought him in. Now he *was* [a] ruddy, *and* withal [b] of a beautiful countenance, and goodly to look to. [c] And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and [d] anointed him in the midst of his brethren: and [e] the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 [f] But the Spirit of the LORD departed

[c] Heb. *in thine hand.*—[f] Chap. ix. 12; xx. 29.—[g] Exod. iv. 15.—[h] Chap. ix. 16.—[i] Chap. xxi. 1.—[k] Hebrew, *meeting.* [l] 1 Kings ii. 13; 2 Kings ix. 22.—[m] Exod. xix. 10, 14.—[n] Ch. xvii. 13; called *Elihu*, 1 Chron. xxvii. 18.—[o] 1 Kings xii. 26. [p] Psa. cxlvii. 10, 11.—[q] Isa. lv. 8.—[r] 2 Cor. v. 7.—[s] Heb. *eyes.*—[t] 1 Kings viii. 39; 1 Chron. xxviii. 9; Psa. vii. 9; Jer. xi. 20; xvii. 10; *xx.* 12; Acts i. 24.

[u] Chap. xvii. 13.—[v] Chap. xvii. 13.—[w] *Shimeah*, 2 Sam. xiii. 3; *Shimma*, 1 Chron. ii. 13.—[x] Chap. xvii. 12.—[y] 2 Sam. vii. 8; Psa. lxxviii. 70.—[z] Heb. *round.*—[a] Chap. xvii. 42; Cant. v. 10.—[b] Heb. *fair of eyes.*—[c] So chap. ix 17.—[d] Ch. x. 1; Psa. lxxxix. 20.—[e] See Num. xxvii. 18; Jude. xi. 29; xiii. 25; xiv. 6; chap. x. 6, 10.—[f] Chap. xi. 6; xviii. 12; xxviii. 15; Judg. xvi. 20; Psa. li. 11.

he did not tell the principal design of his coming; had he done so, it would have produced *evil* and *no good*: and though no man, in any circumstances, should ever *tell a lie*, yet in all circumstances he is not obliged to tell the *whole* truth, though in every circumstance he must tell *nothing but the truth*, and in every case so tell the truth that the hearer shall not believe a lie by it.

Verse 3. *Call Jesse to the sacrifice*] The common custom was, after the blood of the victim had been poured out to God, and the fat burnt, to feast on the flesh of the sacrifice. This appears to have been the case in all, except in the *whole burnt-offering*; this was entirely consumed.

Verse 4. *The elders of the town trembled at his coming*] They knew he was a prophet of the Lord, and they were afraid that he was now come to denounce some judgments of the Most High against their city.

Verse 5. *Sanctify yourselves*] Change your clothes, and wash your bodies in pure water, and prepare your minds by meditation, reflection, and prayer; that, being in the spirit of sacrifice, ye may offer acceptably to the Lord.

Verse 7. *Man looketh on the outward appearance*] And it is well he *should*, and confine his looks to *that*; for when he pretends to sound the *heart*, he usurps the prerogative of God.

In what way were these communications made from God to Samuel? It must have been by direct inspirations into his heart. But what a state of holy familiarity does this argue between God and the prophet! I believe Moses himself was not more highly favoured than Samuel.

Verse 10. *Seven of his sons*] This certainly was not done *publicly*; Samuel, Jesse, and his children, must have been in a *private* apartment, previously to the public feast on the sacrifice; for Samuel says, ver. 11, *We will not sit down till he* (David) *come.*

Verse 12. *He* was *ruddy*] I believe the word here means *red-haired*, he had *golden locks*. Hair of this kind is ever associated with a delicate skin and florid complexion.

Verse 13. *The Spirit of the Lord came upon David*] God qualified him to be governor of his people, by infusing such graces as wisdom, prudence, counsel, courage, liberality, and magnanimity.

Verse 14. *The Spirit of the Lord departed from Saul*] He was thrown into such a state of mind by the judgments of God, as to be deprived of any regal qualities which he before possessed. God seems to have taken what gifts he had, and given them to David; and then the evil spirit came upon Saul; for what God fills not, the devil will.

An evil spirit from the Lord] The evil spirit was

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from Saul, and [g] an evil spirit from the LORD [h] troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* [i] before thee, to seek out a man, *who is* a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall [k] play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite *that is* cunning in playing, and [l] a mighty valiant man, and a man of war, and prudent in [m] matters, and a comely person, and [n] the LORD *is* with him.

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19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, [o] which *is* with the sheep.

20 And Jesse [p] took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and [q] stood before him: and he loved him greatly; and he became his armour-bearer.

[g] Judg. ix. 23; chap. xviii. 10; xix. 9.——[h] Or, *terrified.* [i] Gen. xli. 46; ver. 21, 22; 1 Kings x. 8.——[k] Ver. 23; 2 Kings iii. 15.——[l] Chap. xvii. 32, 34, 35, 36.——[m] Or, *speech.*

[n] Chap. iii. 19; xviii. 12, 14.——[o] Ver. 11; chap. xvii. 15, 34. [p] See chap. x. 27; xvii. 18; Gen. xliii. 11; Prov. xviii. 16. [q] Gen. xli. 46; 1 Kings x. 8; Prov. xxii. 29.

either immediately sent from the Lord, or permitted to come. Whether this was a diabolic possession, or a mere mental malady, the learned are not agreed; it seems to have partaken of both. That Saul had fallen into a deep melancholy, there is little doubt; that the devil might work more effectually on such a state of mind, there can be but little question. There is an old proverb, Satan delights to fish in troubled waters; and Saul's situation of mind gave him many advantages.

The theory of Dr. Schenchzer, in his *Physica Sacra*, on the malady of Saul, is allowed to be very ingenious. It is in substance as follows: Health consists in a moderate tension of the *fibres*, which permits all the *fluids* to have an entire freedom of circulation, and to the *spirits*, that of diffusing themselves through all the limbs: on the contrary, *disease* consists in tensions of the fibres morbidly weak or morbidly strong. This latter seems to have been the case of Saul; and as the undulations of the air which convey *sound* communicate themselves to and through the most solid bodies, it is easy to suppose that by the modulations of music all the fibres of his body, which were under the influence of their morbidly increased tension, might be so relaxed as to be brought back into their natural state, and thus permit the re-establishment of a free and gentle circulation of the fluids, and consequently of the animal spirits, and thus induce calmness and tranquillity of mind. I believe this theory to be correct, and I should find no difficulty to amplify and to illustrate the subject. Even a skilful playing upon the harp was one means to bring a disordered state of the nervous and fibrous system into a capacity of affording such uninterrupted tranquillity to the mind as to render it capable of receiving the prophetic influence; see the case of Elisha, 2 Kings iii. 14, 15. It has been said—

"Music hath charms to sooth the savage breast."

This has been literally proved: a musician was brought to play on his instrument while they were feeding a *savage lion* in the tower of London; the beast immediately left his food, came towards the grating of his den, and began to *move* in such a way as to show himself affected by the music. The musician ceased, and the lion returned to his food; he recommenced, and the lion left off his prey, and was so affected as to seem by his motions to dance with delight. This was repeatedly tried, and the effects were still the same.

Verse 18. *I have seen a son of Jesse*] Dr. *Warburton* supposes the story is anticipated from ver. 14 to 23, and that the true chronology of this part of David's life is the following:—1. David is anointed by Samuel; 2. Carries provisions to his brethren in the army; 3. Fights with and kills Goliath; 4. Is received into the king's court; 5. Contracts a friendship with Jonathan; 6. Incurs Saul's jealousy; 7. Retires to his father's house; 8. Is after some time sent for by Saul to sooth his melancholy with his harp; 9. Again excites Saul's jealousy, who endeavours to smite him with his javelin. This anticipation between the 14th and 23d verse comes in, in the order of time, between verses 9 and 10 of chap. xviii., where the breach is apparent.

Verse 20. *Took an ass* laden *with bread*] He must send a present to Saul to introduce his son, and this was probably the best he had. Dr. Warburton pleads still farther on the propriety of his rectification of the chronology in this place. David had at this time vanquished the Philistine, was become a favourite with the people, had excited Saul's jealousy, and retired to shun its bad effects. In the interim Saul was seized with the disorder in question, and is recommended by his servants to try the effects of music. They were acquainted with David's skill on the harp, and likewise with Saul's bad disposition towards him; the point was delicate, it required to be managed with address, and therefore they recommend David in this artful manner: "As you must have one constantly in attendance, both in court and on your military expeditions, to be always at hand on occasion, the son of Jesse will become both stations well; he will strengthen your camp and adorn your court, for he is a tried soldier and of a graceful presence. You have nothing to fear from his ambition, for you saw with what prudence he went into voluntary banishment when his popularity had incurred your

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22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when [r] the *evil* spirit from God was upon Saul, that David took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

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[r] 1 Samuel, chap. xvi. 14, 16.

displeasure." Accordingly Saul is prevailed on, David is sent for, and succeeds with his music; this dissipates all former umbrage, and, as one who is ever to be in attendance, he is *made Saul's armour-bearer*. This sunshine still continued till his great successes awakened Saul's jealousy afresh, and then the lifted *javelin* was to strike off all obligations. Thus we see what light is thrown upon the whole history by the supposition of an *anticipation* in the latter part of this chapter; an anticipation the most natural, proper, and necessary, for the purpose of the historian. Thus reasons Bishop *Warburton*, and with very considerable plausibility, though the intelligent reader may still have his doubts.

Verse 23. *The* evil *spirit from God*] The word *evil* is not in the common Hebrew text, but it is in the *Vulgate*, *Septuagint*, *Targum*, *Syriac*, and *Arabic*, and in *eight* of *Kennicott's* and *De Rossi's* MSS., which present the text thus: רוח אלהים רעה *ruach Elohim roah*, spiritus Domini malus, *the evil spirit of God*. The *Septuagint* leave out Θεου, *of God*, and have πνευμα πονηρον, *the evil spirit*. The *Targum* says, *The evil spirit from before the Lord*; and the *Arabic* has it, *The evil spirit by the permission of God*: this is at least the sense.

And the evil spirit departed from him.] The *Targum* says, *And the evil spirit descended up from off him*. This considers the malady of Saul to be more than a *natural* disease.

There are several difficulties in this chapter; those of the *chronology* are pretty well cleared, in the opinion of some, by the observations of Bishop Warburton; but there is still something more to be done to make this point entirely satisfactory. Saul's *evil spirit*, and the influence of *music* upon it, are not easily accounted for. I have considered his malady to be of a *mixed* kind, *natural* and *diabolical*; there is too much of apparent *nature* in it to permit us to believe it was all *spiritual*, and there is too much of apparent *supernatural* influence to suffer us to believe that it was all *natural*.

CHAPTER XVII.

The Philistines gather together against Israel at Ephes-dammim, and Saul and his men pitch their camp near the valley of Elah, 1–3. *Goliath of Gath, a gigantic man, whose height was six cubits and a span, defies the armies of Israel, and proposes to end all contests by single combat; his armour is described,* 4–11. *Saul and his host are greatly dismayed,* 12. *David, having been sent by his father with provisions to his brethren in the army, hears the challenge, inquires into the circumstances, thinks it a reproach to Israel that no man can be found to accept the challenge, is brought before Saul, and proposes to undertake the combat,* 13–32. *Saul objects to his youth and inexperience,* 33. *David shows the grounds on which he undertakes it,* 34–37. *Saul arms him with his own armour: but David, finding them an encumbrance, puts them off, and takes his staff, his sling, and five stones out of the brook, and goes to meet Goliath,* 38–40. *The Philistine draws near, despises, defies, and curses him,* 41–44. *David retorts his defiance,* 45–47. *They draw near to each other, and David slings a stone, hits Goliath in the forehead, slays him, and cuts off his head with his own sword,* 48–51. *The Philistines flee, and are pursued by the Israelites,* 52, 53. *David brings the head of the Philistine to Jerusalem,* 54. *Conversation between Saul and Abner concerning David, who is in consequence brought before Saul,* 55–58.

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NOW the Philistines [a] gathered together their armies to battle, and were gathered together at [b] Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in [c] Ephes-dammim.

2 And Saul and the men of

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[a] Chap. xiii. 5. — [b] Josh. xv. 35; 2 Chron. xxviii. 18.

[c] Or, *the coast of Dammim*; called *Pas-dammim*, 1 Chron. xi. 13.

NOTES ON CHAP. XVII.

Verse 1. *Now the Philistines gathered together*] Calmet thinks that this war happened *eight* years after the anointing of David, and *ten* or *twelve* years after the war with the Amalekites. We have already seen that there was war between Saul and the Philistines all his days. See chap. xiv. 52.

Shochoh and Azekah] Places which lay to the south of Jerusalem and to the west of Beth-lehem; about five leagues from the former. Ephes-dammim was somewhere in the vicinity, but it is not known *where*. See *Calmet*.

Verse 2. *The valley of Elah*] Some translate this the *turpentine valley*, or *the valley of the terebinth trees*; and others, *the valley of oaks*. The situation of this valley is well known.

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Israel were gathered together, and pitched by the valley of Elah, and [d] set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 And there went out a champion out of the camp of the Philistines, named [e] Goliath, of [f] Gath, whose height *was* six cubits and a span.

5 And *he had* a helmet of brass upon his head, and he *was* [g] armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a [h] target of brass between his shoulders.

[d] Heb. *ranged the battle.*—[e] 2 Sam. xxi. 19.—[f] Josh. xi. 22.—[g] Heb. *clothed.*—[h] Or, *gorget.*

Verse 3. *The Philistines stood on a mountain*] These were two eminences or hills, from which they could see and talk with each other.

Verse 4. *There went out a champion*] Our word *champion* comes from *campus*, the field; Campio *est enim ille qui pugnat in* campo, *hoc est, in castris*, "*Champion* is he, properly, who fights in the *field*; i. e., in *camps*." A man well skilled in arms, strong, brave, and patriotic.

But is this the meaning of the original איש הבנים *ish habbenayim*, a *middle man*, the *man between two*; that is, as here, the *man* who undertakes to settle the disputes *between two armies* or *nations*. So our ancient *champions* settled disputes between *contending parties* by what was termed *camp fight*; hence the *campio* or *champion*. The *versions* know not well what to make of this man. The *Vulgate* calls him *vir spurius*, "a bastard;" the *Septuagint*, *ανηρ δυνατος*, "a strong or powerful man;" the *Targum*, גברא כיבניהון *gabra mibbeyneyhon*, "a man from between them;" the *Arabic*, رجل جبار *rujil jibar*, "a great or gigantic man;" the *Syriac* is the same; and Josephus terms him *ανηρ παμμεγεθιστατος*, "an immensely great man." The *Vulgate* has given him the notation of *spurius* or *bastard*, because it considered the original as expressing *a son of two*, i. e., a man whose parents are unknown. Among all these I consider our word *champion*, as explained above, the best and most appropriate to the original terms.

Whose height was *six cubits and a span.*] The word cubit signifies the length from *cubitus*, the elbow, to the top of the middle finger, which is generally rated at *one foot six inches*. The *span* is the distance from the top of the middle finger to the end of the thumb, when extended as far as they can stretch on a *plain*; this is ordinarily *nine inches*. Were we sure that these were the measures, and their extent, which are intended in the original words, we could easily ascertain the height of this Philistine; it would then be *nine feet nine inches*, which is a tremendous height for a man.

But the *versions* are not all agreed in his height. The *Septuagint* read *τεσσαρων πηχεων και σπιθαμης*, *four cubits and a span*; and *Josephus* reads the same. It is necessary however to observe that the *Septuagint*, in the *Codex Alexandrinus*, read with the Hebrew text. But what was the *length* of the ancient cubit? This has been variously computed; *eighteen inches*, *twenty inches and a half*, and *twenty-one inches*. If we take the first measurement, he was *nine feet nine*; if the second, and read *palm* instead of *span*, with the Vulgate and others, he was *ten feet seven inches and a half*; if we take the last, which is the estimate of Grævius, with the *span*, he was *eleven feet three inches*; or if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at 21·888 inches, the span at 10·944 inches, and the palm at 3·684 inches, then the six cubits and the span will make exactly 11 feet 10·272 inches. If we take the *palm* instead of the *span*, then the height will be 11 feet 3·012 inches. But I still think that the *nine feet nine inches* is the most reasonable.

Verse 5. *He* was *armed with a coat of mail*] The words in the original, שרין קשקשים *shiryon kaskassim*, mean *a coat of mail* formed of *plates of brass overlapping each other, like the scales of a fish*, or *tiles of a house*. This is the true notion of the original terms.

With thin *plates* of *brass* or *iron*, *overlapping* each other, were the ancient coats of mail formed in different countries; many formed in this way may be now seen in the tower of London.

The weight—five thousand shekels] Following Bishop Cumberland's tables, and rating the *shekel* at *two hundred and nineteen grains*, and the *Roman* ounce at *four hundred and thirty-eight grains*, we find that Goliath's coat of mail, weighing *five thousand shekels*, was exactly *one hundred and fifty-six pounds four ounces* avoirdupoise. A vast weight for a coat of mail, but not at all out of proportion to the man.

Verse 6. *Greaves of brass upon his legs*] This species of armour may be seen on many ancient monuments. It was a *plate of brass* (though perhaps sometimes formed of *lamina* or *plates*, like the *mail*) which covered the *shin* or fore part of the leg, from the knee down to the instep, and was buckled with straps behind the leg. From ancient monuments we find that it was commonly worn only on one leg. Vegetius, *de Re Militari*, says, *Pedites Scutati etiam ferreas ocreas in dextris cruribus cogebantur accipere.* "The foot soldiers, called Scutati, from their particular species of shield, were obliged to use iron *greaves* on their *right legs*." One of these may be seen in the monument of the gladiator *Buto*, in *Montfaucon*; and another in the Mosaic pavement at *Bognor*, in Surrey.

A target of brass between his shoulders.] When not actually engaged, soldiers threw their shields behind their back, so that they appeared to rest or hang between the shoulders.

There are different opinions concerning this piece of armour, called here כידון *kidon*. Some think it was a *covering* for the *shoulders*; others, that it was a

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7 And the [i] staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye [k] servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and [l] serve us.

10 And the Philistine said, I [m] defy the armies of Israel this day; give me a man, that we may fight together.

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11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 Now David *was* [n] the son of that [o] Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [p] eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the [q] names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

[i] 2 Sam. xxi. 19.——[k] Ch. viii. 17.——[l] Chap. xi. 1.——[m] Ver. 26; 2 Sam. xxi. 21.——[n] Ver. 58; Ruth iv. 22; chap. xvi. 1, 18.

[o] Gen. xxxv. 19.——[p] Chap. xvi. 10, 11; see 1 Chron. ii. 13, 14, 15.——[q] Chap. xvi. 6, 8, 9; 1 Chron. ii. 13.

javelin or *dart*; others, that it was a *lance*; some, a *club*; and others, a *sword*. It is certainly distinguished from the shield, ver. 41, and is translated a *spear*, Josh. viii. 18.

Verse 7. *The staff of his spear* was *like a weaver's beam*] Either like that on which the *warp* is *rolled*, or that on which the *cloth* is *rolled*. We know not how *thick* this was, because there were several sorts of *looms*, and the sizes of the beams very dissimilar. Our *woollen*, *linen*, *cotton*, and *silk* looms are all different in the *size* of their *beams*; and I have seen several that I should not suppose *too thick*, though they might be *too short*, for Goliath's spear.

His spear's head weighed *six hundred shekels of iron*] That is, his spear's head was of *iron*, and it weighed *six hundred shekels*; this, according to the former computation, would amount to *eighteen pounds twelve ounces*.

And one bearing a shield] הצנה *hatstsinnah*, from צן *tsan*, *pointed* or *penetrating*, if it do not mean some kind of a *lance*, must mean a *shield*, with what is called the *umbo*, a sharp protuberance, in the middle, with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting *dagger* in the centre. Taking the proportions of things *unknown* to those *known*, the armour of Goliath is supposed to have weighed not less than *two hundred and seventy-two pounds thirteen ounces!* Plutarch informs us that the ordinary weight of a soldier's *panoply*, or complete armour, was one *talent*, or *sixty pounds*; and that one Alcimus, in the army of Demetrius, was considered as a prodigy, because his panoply weighed *two talents*, or *one hundred and twenty pounds*.

Verse 8. *I a Philistine*] The *Targum* adds much to this speech. This is the substance: "I am Goliath the Philistine of Gath, who killed the two sons of Eli, Hophni and Phinehas the priests; and led into captivity the ark of the covenant of Jehovah, and placed it in the temple of Dagon my god; and it remained in the cities of the Philistines seven months. Also, in all our battles I have gone at the head of the army, and we conquered and cut down men, and laid them as low as the dust of the earth; and to this day the Philistines have not granted me the honour of being chief of a thousand men. And ye, men of Israel, what noble exploit has Saul, the son of Kish, of Gibeah, done, that ye should have made him king over you? If he be a hero, let him come down himself and fight with me; but if he be a weak or cowardly man, then choose you out a man that he may come down to me."

Verse 9. *Then will we be your servants*] Of this stipulation we hear nothing farther.

Verse 10. *I defy*] אני חרפתי *ani cherophti*, "I *strip* and *make bare*," the armies of Israel; for none dared to fight him. From the *Dhunoor Veda Shastra* it appears that, among the Hindoos, it was common, before the commencement of an engagement, to challenge the enemy by throwing out some terms of abuse, similar to those used by Goliath. We find this also in Homer: his heroes scold each other heartily before they begin to fight. See on ver. 43.

Verse 11. *Saul and all Israel—were dismayed*] They saw no man able to accept the challenge.

Verse 12.—The 12th verse, to the 31st inclusive, are wanting in the *Septuagint*; as also the 41st verse; and from the 54th to the end; with the first *five* verses of chap. xviii., and the 9th, 10th, 11th, 17th, 18th, and 19th of the same.

All these parts are found in the *Codex Alexandrinus*; but it appears that the MS. from which the Codex Alexandrinus was copied, had them not. See observations at the end of this chapter. Dr. *Kennicott* has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the *eleventh* verse in connection with the *thirty-second*, leave out the *forty-first*, and connect the *fifty-fourth* with the *sixth* of chap. xviii., and he

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14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul [r] to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten [s] cheeses unto the [t] captain of *their* thousand, and [u] look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [v] trench, as the host was going forth to the [w] fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left [x] his carriage in the hand of the keeper of the carriage, and ran into the army, and came and [y] saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake [z] according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled [a] from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and [b] will give him his daughter, and make his father's house free in Israel.

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26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away [c] the reproach from Israel? for who *is* this [d] uncircumcised Philistine, that he should [e] defy the armies of [f] the living God?

27 And the people answered him after this manner, saying, [g] So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's [h] anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? [i] *Is there* not a cause?

30 And he turned from him toward another and [k] spake after the same [l] manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed them before Saul: and he [m] sent for him.

32 And David said to Saul, [n] Let no man's heart fail because of him; [o] thy servant will go and fight with this Philistine.

33 And Saul said to David, [p] Thou art not

[r] Chap. xvi. 19. —[s] Heb. *cheeses of milk*. —[t] Heb. *captain of a thousand*. —[u] Gen. xxxvii. 14. —[v] Or, *place of the carriage*; chap. xxvi. 5. —[w] Or, *battle array*, or, *place of fight*. —[x] Heb. *the vessels from upon him*. —[y] Heb. *asked his brethren of peace*, as Judg. xviii. 15. —[z] Ver. 8.

[a] Heb. *from his face*. —[b] Josh. xv. 16. —[c] Chap. xi. 2. [d] Chap. xiv. 6. —[e] Verse 10. —[f] Deut. v. 26. —[g] Verse 25. [h] Gen. xxxvii. 4, 8, 11; Matt. x. 36. —[i] Ver. 17. —[k] Ver. 26, 27. —[l] Heb. *word*. —[m] Heb. *took him*. —[n] Deut. xx. 1, 3. [o] Chap. xvi. 18. —[p] See Num. xiii. 31; Deut. ix. 2.

will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all farther attempts to justify the chronology; and refer to those who have written *for* and *against* the genuineness of this part of the common Hebrew text. At the end of the chapter I shall introduce some extracts from *Kennicott* and *Pilkington*: and leave the whole with the unprejudiced and discerning reader.

Verse 18. *Carry these ten cheeses*] *Cheeses of milk*, says the *margin*. In the East they do not make what we call *cheese*: they press the milk but slightly, and carry it in rush baskets. It is highly salted, and little different from *curds*.

Verse 19. *Fighting with the Philistines.*] See at the end of the chapter.

Verse 29. Is there *not a cause?*] הלוא דבר הוא *halo dabar hu*. I believe the meaning is what several of the versions express: *I have spoken but a word*. And should a man be made an offender for a word?

Verse 32. *And David said*] This properly connects with the eleventh verse.

Verse 33. *Thou* art but *a youth*] Supposed to be about *twenty-two* or *twenty-three* years of age

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able to go against this Philistine to fight with him; for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a [q] lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he has defied the armies of the living God.

37 David said moreover, [r] The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and [s] the LORD be with thee.

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38 And Saul [t] armed David with his armour and he put a helmet of brass upon his head also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the [u] brook, and put them in a shepherd's [v] bag which he had, even in a scrip; and his sling *was* in his

[q] Or, *kid*.——[r] Psa. xviii. 16, 17; lxiii. 7; lxxvii. 11; 2 Cor. i. 10; 2 Tim. iv. 17, 18.

[s] Chap. xx. 13; 1 Chron. xxii. 11, 16.——[t] Heb. *clothed David with his clothes*.——[u] Or, *valley*.——[v] Heb. *vessel*.

Verse 34. *Thy servant kept his father's sheep*] He found it necessary to give Saul the *reasons* why he undertook this combat; and why he expected to be victorious. 1. I have *courage* to undertake it, and *strength* to perform it. 2. Both have been tried in a very signal manner: (1.) A *lion* came upon my flock, and seized a lamb; I ran after him, he attacked me, I seized hold of him by his shaggy locks, smote and slew him, and delivered the lamb. (2.) A *bear* came in the same way, and I attacked and slew him. 3. This, with whom I am to fight, is a *Philistine*, an *uncircumcised* man; one who is an enemy to God: God therefore will not be on *his* side. On that ground I have nothing to fear. 4. He has defied the armies of the Lord; and has in effect defied Jehovah himself: therefore the battle is the Lord's, and he will stand by *me*. 5. I have perfect confidence in his protection and defence; for they that trust in him shall never be confounded. 6. I conclude, therefore, that the Lord, who delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine.

Verse 35. The slaying of the lion and the bear mentioned here, must have taken place at *two* different times; perhaps the verse should be read thus: *I went out after him*, (the lion,) *and smote him*, &c. *And when he* (the bear) *rose up against me, I caught him by the beard and slew him.*

Verse 37. *Go, and the Lord be with thee.*] Saul saw that these were reasonable grounds of confidence, and therefore wished him success.

Verse 38. *Saul armed David*] He knew that although the battle was the Lord's, yet prudent means should be used to secure success.

Verse 39. *I cannot go with these*] In ancient times it required considerable *exercise* and *training* to make a man expert in the use of such heavy armour; armour which in the present day scarcely a man is to be found who is able to carry; and so it must have been *then*, until that *practice* which arises from frequent use had made the proprietor perfect. *I have not proved* them, says David; I am wholly unaccustomed to such armour, and it would be an encumbrance to me.

Verse 40. *He took his staff*] What we would call his *crook*.

Five smooth stones] 1. Had they been *rough* or *angular*, they would not have passed easily through the air, and their asperities would, in the course of their passage, have given them a *false direction*. 2. Had they not been *smooth*, they could not have been readily despatched from the *sling*.

A shepherd's bag] That in which he generally carried his provisions while keeping the sheep in the open country.

And his sling] The sling, both among the Greeks and Hebrews, has been a powerful offensive weapon. See what has been said on Judg. xx. 16. It is composed of *two strings* and a *leathern strap*; the strap is in the *middle*, and is the place where the *stone* or *bullet* lies. The string on the right end of the strap is firmly fastened to the hand; that on the *left* is held between the thumb and middle joint of the fore finger. It is then whirled two or three times round the head; and when discharged, the finger and thumb let go their hold of the left end string. The velocity and force of the sling are in proportion to the distance of the strap, where the bullet lies, from the shoulder joint. Hence the ancient *Baleares*, or inhabitants of *Majorca* and *Minorca*, are said to have had *three* slings of different lengths, the *longest* they used when the enemy was at the greatest distance; the *middle* one, on their nearer approach; and the *shortest*, when they came into the ordinary fighting distance in the field. The shortest is the most *certain*, though not the most *powerful*. The *Balearians* are said to have had *one* of their slings constantly bound about their *head*, to have used the *second* as a *girdle*, and to have carried the *third* always in their *hand*. See Diod. Sic. lib. v., c. 18, p. 286, edit. *Bipont*.

In the use of the sling it requires much *practice* to

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hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he [w] disdained him: for he was *but* a youth, and [c] ruddy, and of a fair countenance.

43 And the Philistine said unto David, [y] *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine [z] said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: [a] but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast [b] defied.

46 This day will the LORD [c] deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give [d] the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; [e] that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD [f] saveth not with sword and spear: for [g] the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

[w] Psa. cxxiii. 4, 5; 1 Cor. i. 27, 28.——[x] Chapter xvi. 12.
[y] Chap. xxiv. 14; 2 Sam. iii. 8; ix. 8; xvi. 9; 2 Kings viii. 13.
[z] 1 Kings xx. 10, 11.——[a] 2 Sam. xxii. 33, 35; Psa. cxxiv. 8; cxxv. 1; 2 Cor. x. 4; Heb. xi. 33, 34.

[b] Verse 10.——[c] Hebrew, *shut thee up*.——[d] Deut. xxviii. 26.
[e] Josh. iv. 24; 1 Kings viii. 43; xviii. 36; 2 Kings xix. 19; Isa. lii. 10.——[f] Psa. xliv. 6, 7; Hos. i. 7; Zech. iv. 6.
[g] 2 Chron. xx. 15.

hit the mark; but when once this dexterity is acquired, the sling is nearly as fatal as the musket or bow; see on ver. 49. David was evidently an expert marksman; and his sling gave him greatly the *advantage* over Goliath; an advantage of which the giant does not seem to have been aware. He could hit him within any speaking distance; if he missed once, he had as many *chances* as he had *stones*; and after all, being unencumbered with armour, young, and athletic, he could have saved his life by flight. Against him the Philistine could do but little, except in close fight; it is true he appears to have had a *javelin* or *missile spear*, (see on ver. 6,) but David took care to prevent the use of all such weapons, by giving him the first blow.

Verse 41. *The man that bare the shield*] See on ver. 7.

Verse 42. *He disdained him*] He held him in contempt; he saw that he was young, and from his *ruddy complexion* supposed him to be *effeminate*.

Verse 43. *Am I a dog, that thou comest to me with staves?*] It is very likely that Goliath did not perceive the *sling*, which David might have kept coiled up within his hand.

Cursed David by his gods.] Prayed his gods to curse him. This long parley between David and Goliath is quite in the style of those times. A Hindoo sometimes in a fit of anger says to his enemy, *The goddess Kalee shall devour thee! May Doorga destroy thee!* Homer's heroes have generally an altercation before they engage; and sometimes enter into geographical and genealogical discussions, and vaunt and scold most contemptibly.

Verse 44. *Come to me, and I will give thy flesh*] He intended, as soon as he could lay hold on him, to pull him to pieces.

Verse 45. *Thou comest to me with a sword*] *I come to thee with the name* (בשם *beshem*) *of Jehovah of hosts; the God of the armies of Israel.* What Goliath expected from his *arms*, David expected from the ineffable *name*.

Verse 46. *This day will the Lord deliver thee into mine hand*] This was a direct and circumstantial prophecy of what did take place.

Verse 47. *For the battle is the Lord's*] It is the Lord's war: you are fighting *against* him and his religion, as the champion of your party; I am fighting *for* God, as the champion of his cause.

Verse 48. *The Philistines arose*] This was an end of the parley; the Philistine came forward to meet David, and David on his part ran forward to meet the Philistine.

Verse 49. *Smote the Philistine in his forehead*] Except his *face*, Goliath was everywhere covered over with strong armour. Either he had no *beaver* to his helmet, or it was lifted up so as to expose his forehead; but it does not appear that the ancient helmets had any covering for the face. The *Septuagint* however supposes that the stone passed through the helmet, and sank into his forehead: Και διεδυ ὁ λιθος δια της περικεφαλαιας εις το μετωπον αυτου, "and the stone passed through his helmet, and sank into his skull." To some this has appeared perfectly improbable; but we are assured by ancient writers that scarcely any thing could resist the force of the *sling*.

Diodorus Siculus, lib. v., c. 18, p. 287, edit. *Bipont*, says, "The Baleares, in time of war, sling greater

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50 So [h] David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, [i] they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to [k] Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

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55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, [l] whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul [m] with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [n] *I am* the son of thy servant Jesse the Bethlehemite.

[h] Chap. xxi. 9; Eccles. xlvii. 4; 1 Mac. iv. 30; see Judg. iii. 31; xv. 15; chap. xxiii. 21.

[i] Heb. xi. 34.——[k] Josh. xv. 36.——[l] See chap. xvi. 21, 22.——[m] Ver. 54.——[n] Ver. 12.

stones than any other people, and with *such force*, that they seem as if projected from a *catapult*. Διο και κατα τας τειχομαχιας εν ταις προσβολαις τυπτοντες τους πρω των επαλξεων εξεστωτας κατατραυματιζουσιν· εν δε ταις παραταξεσι τους τε θυρεους, και τα κρανη, και παν σκεπαστηριον ὁπλον συντριβουσι. Κατα δε την ευστοχιαν ουτως ακριβεις εισιν, ὡστε κατα το τυχον μη ἁμαρτανειν του προκειμενου σκοπου. Therefore, in assaults made on fortified towns, they grievously wound the besieged; and in battle they *break in pieces* the *shields*, *helmets*, and every *species* of *armour* by which the body is defended. And they are such exact marksmen that they scarcely *ever miss* that at which they *aim*."

The historian accounts for their great *accuracy* and *power* in the use of the *sling*, from this circumstance: Αιτιαι δε τουτων, κ. τ. λ. "They attain to this perfection by frequent exercise from their childhood; for while they are young and under their mother's care, they are obliged to learn to sling; for they fasten bread for a mark at the top of a pole; and till the child hit the bread he must remain fasting; and when he has hit it, the mother gives it to him to eat."—*Ibid.*

I have given these passages at large, because they contain several curious facts, and sufficiently account for the *force* and *accuracy* with which David slung his stone at Goliath. We find also in the μη ἁμαρτανειν, *not miss the mark*, of the historian, the true notion of ἁμαρτανειν, *to sin*, which I have contended for elsewhere. He who *sins*, though he *aims* thereby at his *gratification* and *profit*, *misses the mark* of present and eternal felicity.

Verse 51. *When the Philistines saw their champion was dead, they fled.*] They were panic-struck; and not being willing to fulfil the condition which was stipulated by Goliath, they precipitately left the field. The Israelites took a proper advantage of these circumstances, and totally routed their enemies.

Verse 54. *David took the head of the Philistine*] It has been already remarked that this, with the following verses, and the five first verses of the eighteenth chapter, are omitted by the Septuagint. See the observations at the end.

Verse 58. *Whose son* art *thou*, thou *young man?*] That Saul should not know David with whom he had treated a little before, and even armed him for the combat, and that he should not know who his father was, though he had sent to his father for permission to David to reside constantly with him, (chap. xvi. 22,) is exceedingly strange! I fear all Bishop Warburton's attempts to rectify the chronology by assumed *anticipations*, will not account for this. I must honestly confess they do not satisfy me; and I must refer the reader to what immediately follows on the authenticity of the verses which concern this subject.

On the subject of that large omission in the Septuagint of which I have spoken on ver. 12, I here subjoin the reasons of Mr. *Pilkington* and Dr. *Kennicott* for supposing it to be an interpolation of some rabbinical writer, added at a very early period to the Hebrew text.

"Had every version of the Hebrew text," says Mr. Pilkington, "agreed to give a translation of this passage, as we now find, the attempts of clearing it from its embarassments would have been attended with very great difficulties; but, as in several other cases before mentioned, so here, the providence of God seems to have so far secured the credit of those who were appointed to be the penmen of the oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now happily in possession of an ancient version of these two chapters, which appears to have been made from a *Hebrew* copy, which had none of the thirty-nine verses which are here sup-

posed to have been interpolated, nor was similar to what we have at present in those places which are here supposed to have been altered. This version is found in the *Vatican* copy of the *Seventy*, which whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the *Hebrew* text, in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation, which ought not to be laid merely upon the authority of any single version.

"The first passage, which is not translated in the *Vatican* copy of the *Greek* version, is from the 11th to the 32d verse of the xviith chapter, wherein we have an account: 1. Of *David's* being sent to the camp to visit his brethren. 2. Of his conversation with the men of *Israel*, relating to *Goliath's* challenge; and their informing him of the premium *Saul* had offered to any one that should accept it, and come off victorious. 3. Of *Eliab's* remarkable behaviour to his brother *David*, upon his making this inquiry. And, 4. Of *Saul's* being made acquainted with what *David* had said upon this occasion.

"It is obvious to remark upon this passage:—

"1. That, after *David* had been of so much service to the king, in causing the evil spirit to depart from him; after its being recorded how greatly *Saul* loved him, and that he had made him his armour-bearer; after the king had sent to *Jesse* to signify his intention of keeping his son with him; all of which are particularly mentioned in the latter part of the preceding chapter; the account of his keeping his father's sheep afterwards, and being sent to his brethren upon this occasion, must appear to be somewhat improbable. 2. That what is here said of the premium that *Saul* had offered to him who should conquer the *Philistine*, is not well consistent with the accounts afterwards given, of which we shall have occasion to take particular notice. 3. That *Eliab's* behaviour, as here represented, is not only remarkable but unaccountable and absurd. And, 4. That the inquiries of a young man, who is not said to have declared any intentions of accepting the challenge of the *Philistine*, would scarcely have been related to the king. But now, if this passage be supposed to have been interpolated, we must see how the connection stands upon its being omitted.

"Verse 11. 'When *Saul* and all *Israel* heard these words of the *Philistine*, they were dismayed, and greatly afraid.'

"Verse 32. 'Then *David* said unto *Saul*, Let no man's heart fail because of him; thy servant will go and fight with this *Philistine*.'

"No connection can be more proper, and in this view *David* is represented as being at that time an attendant upon the king; and when we had been told just before, (chap. xvi. 21,) that *Saul* had made him his armour-bearer, we might justly expect to find him with him when the battle was set in array; chap. xvii. 2. In this connection *David* is also represented as fully answering the character before given of him: 'A mighty valiant man, and a man of war,' chap. xvi. 18, and ready to fight with the *giant* upon the first proposal, (for the account of the Philistine presenting himself forty days is in this passage here supposed to have been interpolated, chap. xvii. 16.) I shall leave it to the critical *Hebrew* reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses; and let *Jesse go for an old man amongst men in the days of Saul*, &c."—PILKINGTON's Remarks upon several Passages of Scripture, p. 62.

"The authorities," says Dr. *Kennicott*, "here brought to prove this great interpolation are the internal evidence arising from the *context*, and the external arising from the *Vatican* copy of the Greek version. But how then reads the *Alexandrian* MS.? The remarks acknowledge that this MS. agrees here with the corrupted *Hebrew*; and therefore was probably translated, in this part, from some late Hebrew copy which had thus been interpolated; see pages 72, 75. Now that these two MSS. do contain different readings in some places, I observed in pages 398–404, and 414. And in this xviith chapter of *Samuel*, ver. 4, the *Alexandrian* MS. says, agreeably to the present *Hebrew*, that the height of Goliath was *six cubits and a span*, i. e., above *eleven feet*; but the *Vatican* MS., agreeably to *Josephus*, that it was *four cubits and a span*, i. e., near *eight feet*. And in ver. 43, what the *Vatican* renders *he cursed David by his gods*, the *Alexandrian* renders *by his idols*. But though the *Hebrew* text might be consulted, and a few words differently rendered by the transcriber of one of these MSS., or by the transcribers of the MSS. from which these MSS. were taken; yet, as these MSS. do contain, in this chapter, such Greek as is almost universally the same, (in verb, noun, and particle,) I presume that they contain here the same translation with the designed alteration of a few words, and with the difference of the interpolated verses found in the *Alexandrian* MS.

"But, after all, what if the *Alexandrian* MS., which now has these verses, should *itself* prove them interpolated? What if the *very words of this very MS.* demonstrate that these verses were not in some former *Greek* MS.? Certainly if the *Alexandrian* MS. should be thus found, at last, not to contradict, but to confirm the *Vatican* in its omission of these twenty verses, the concurrence of these authorities will render the argument much more forcible and convincing.

"Let us then state the present question; which is, Whether the twenty verses between ver. 11 and 32, which are now in the *Hebrew* text, are interpolated? The *Vatican* MS. goes on immediately from the end of the 11th verse (και εφοβηθησαν σφοδρα) to ver. 32, which begins και ειπε Δαυιδ: whereas the 12th verse in the Hebrew begins, *not with a speech*, but with David's birth and parentage. If then the *Alexandrian* MS. begins its present 12th verse as the 32d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment *whether the transcriber was not certainly copying from a MS. in which the 32d verse succeeded the 11th verse*; and if *so*, then *from a MS. which had not these intermediate verses?* Now that this is the fact, the case will at once appear upon examining the *Alexandrian* copy, where the 12th verse begins with ΚΑΙ ΕΙΠΕ ΔΑΥΙΔ; exactly as the 32d verse begins, and as the 12th verse could not begin properly.

"The case seems clearly to be, that the transcriber, having wrote what is now in the 11th verse, was beginning what is now the 32d verse; when, after writing *και είπε Δαυιδ*, he perceived that either the *Hebrew*, or some other *Greek* copy, or the margin of his own copy, had several intermediate verses: upon which, without blotting out the significant word ΕΙΠΕ, he goes on to write the addition: thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the *Alexandrian* was transcribed, it might be inserted by that transcriber; but if it was inserted either from the *Hebrew*, or from any other *Greek* copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that *former* MS., then the interpolation may be *a hundred* or *a hundred and fifty* years older than the *Alexandrian* MS. Perhaps the earliest Christian writer who enlarges upon the strong circumstance of David's coming from the sheep to the army, is Chrysostom, in his homily upon David and Saul: so that it had then been long in some copies of the *Greek* version. The truth seems to be, that the addition of these twenty verses took its first rise from what *Josephus* had inserted in his variation and embellishment of this history; but that many circumstances were afterwards added to his additions.

"For (and it is extremely remarkable) though *Josephus* has some, he has not half the improbabilities which are found *at present* in the sacred history: as for instance: Nothing of *the armies being fighting in the valley*, or *fighting at all*, when David was sent by his father, as in ver. 19. Nothing of *the host going forth, and shouting for the battle*, at the time of David's arrival, as in ver. 20. Nothing of *all the men of Israel fleeing from Goliath*, as in ver. 24; on the contrary, *the two armies*, (it should seem,) continued upon their two mountains. Nothing of *David's long conversation with the soldiers*, ver. 25–27, in seasons so very improper, as, whilst they were *shouting for the battle*, or whilst they were *fleeing from Goliath*; and *fleeing* from a man after they had seen him and heard him *twice* in every day *for forty days together*, ver. 16, the two armies, all this long while, leaning upon their arms, and looking very peaceably at one another. Nothing of Goliath's repeating his challenge *every morning and every evening*, as in ver. 16. David, (it is said, ver. 23,) happened to hear one of these challenges: but if he heard the *evening* challenge, it would have been then too late for the several transactions before, and the long pursuit after, Goliath's death; and David could not well hear the *morning* challenge, because he could scarce have arrived so early, after travelling from *Beth-lehem* to the army, (about *fifteen* miles,) and bringing with him *an ephah of parched corn, and ten loaves, and ten cheeses*, as in ver. 17, 18. Nothing of encouraging any man to fight Goliath, by *an offer of the king's daughter*, ver. 25; which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army. Nothing of Eliab's reprimanding David for *coming to see the battle*, as in ver. 28; but for a very different reason; and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future king of Israel, see chap. xvi. 1–13. Nothing of a *second conversation* between David and the soldiers, as in ver. 30, 31. Nothing of *Saul and Abner's not knowing who was David's father*, at the time of his going forth against the Philistine, as in ver. 55. Nothing of *David's being introduced to the king by Abner*, in form, after killing the Philistine, ver. 57, at a time when the king and the captain of the host had no leisure for complimental ceremony; but were set out, ver. 57, in *immediate and full pursuit of the Philistines*. Nor, lastly, is any notice taken *here* by *Josephus* of what now begins the xviiith chapter, *Jonathan's friendship for David*, which is related elsewhere, and in a different manner; on the contrary, as soon as *Josephus* has mentioned Goliath's death, and told us that Saul and all Israel shouted, and fell at once upon the Philistines, and that, when the pursuit was ended, the head of Goliath was carried *by David into his own tent*, (and he could have then *no tent of his own* if he had not been then an officer in the army:) I say, as soon as *Josephus* has recorded these circumstances, he goes on to *Saul's envy and hatred of David, arising from the women's songs of congratulation*; exactly as these capital parts of the history are connected in the VATICAN MS. And with this circumstance I shall conclude these remarks; earnestly recommending the whole to the learned reader's attentive examination.

"It must not however be forgot, that the learned F. Houbigant has, in his Bible, placed these twenty verses (from the 11th to the 32d) between *hooks*, as containing a passage which comes in very improperly.

"If it be inquired as to this interpolation in *Samuel*, *when* it could possibly be introduced into the text? It may be observed that, *about the time of Josephus*, the Jews seem to have been fond of enlarging and, as they vainly thought, embellishing the sacred history, by inventing speeches, and prayers, and hymns, and also new articles of history, and these of considerable length; witness the several additions to the book of Esther; witness the long story concerning *wine, women, and truth*, inserted amidst parts of the genuine history of *Ezra* and *Nehemiah*, and worked up into what is now called the *First Book of Esdras*; witness the hymn of the three children in the fiery furnace, added to *Daniel*; and witness also the many additions in *Josephus*. Certainly, then, some few remarks might be noted by the Jews, and some few of their historical additions might be inserted in the margin of their Hebrew copies; which might afterwards be taken into the text itself by injudicious transcribers.

"The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man, relying with firm confidence upon the aid of the GOD *of battle* against a blaspheming enemy. It is not therefore very strange that some fanciful rabbin should be particularly struck with the strange circumstances of the Philistines daring to challenge all Israel; and David's cutting off the giant's head with the giant's own sword. And then, finding that Josephus had said that *David came from the sheep to the camp, and happened*

to hear the challenge, the rabbin might think it very natural that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David; and then, to be sure, this was the most lucky season to introduce the celebrated friendship of Jonathan for David; particularly when, according to these additions, Jonathan had seen *Abner leading David in triumph to the king's presence*; every one admiring the young hero, as he proudly advanced with the grim *head of the Philistine in his hand*. So that this multiform addition and fanciful embellishment of the rabbin reminds one of the motley absurdity described by the poet in the famous lines:—

Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas, &c.

"The passage supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it which were made by Aquila, Theodotion, and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies as the Jews then declared to be *genuine*, and which they delivered afterwards to Origen as such. And that Origen did refer to the Jews for such copies as *they held genuine*, he allows in his epistle to Africanus; for there he speaks of *soothing* the Jews, in order to get *pure* copies from them."—KENNICOTT'S *Second Dissertation on the Hebrew Text*, p. 419.

In the *general dissertation* which Dr. Kennicott has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the *Septuagint*, and consequently not in the *Hebrew copy* used for that version. Several MSS. in the royal library at Paris either omit these verses, or have them with *asterisks* or notes of *dubiousness*. And the collation by Dr. *Holmes* and his continuators has brought farther proof of the fact. From the whole, there is considerable evidence that these verses were not in the Septuagint in the time of *Origen*; and if they were not in the MSS. used by Origen, it is very probable they were not in that version *at first*; and if they were not in the Septuagint at first, it is very probable that they were not in the *Hebrew text* one hundred and fifty years before Christ; and if not *then* in the Hebrew text, it is very probable they were not in that text *originally*. See *Dissertation on Gen.*, p. 9; and *Remarks on Select Passages*, p. 104.

I have only to remark here, that the *historical books* of the Old Testament have suffered more by the carelessness or infidelity of transcribers than any other parts of the sacred volume; and of this the two books of *Samuel*, the two books of *Kings*, and the two books of *Chronicles*, give the most decided and unequivocal proofs. Of this also the reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the *Divine inspiration* of those books as they had of those of the *law* and the *prophets*; and have therefore made no scruple to insert some of their own *traditions*, or the glosses of their doctors, in different parts; for as the whole must evidently appear to them as a *compilation* from their *public records*, they thought it no harm to make *different alterations* and *additions* from *popular statements* of the same facts, which they found in *general circulation*. This is notoriously the case in *Josephus*: this will account, and it does to me very satisfactorily, for many of the *various readings* now found in the Hebrew text of the *historical books*. They were held in less *reverence*, and they were copied with less *care*, and emended with less *critical skill*, than the *pentateuch* and the *prophets*; and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of *zeal*, yet with all the sincere and truly enlightened friends of Divine revelation, will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a *blot* on the Divine records, let them who in the providence of God are qualified for the task wipe it off; and while they have the thanks of all honest men, God will have the glory.

There have been many who have affected to deny the existence of *giants*. There is no doubt that the accounts given of several are either fabulous or greatly exaggerated. But men of an extraordinary size are not uncommon even in our own day: I knew two brothers of the name of *Knight*, who were born in the same township with myself, who were *seven feet six inches high*; and another, in the same place, *Charles Burns*, who was *eight feet six!* These men were well and proportionably made. I have known others of this height, whose limbs were out of all proportion; their knees bent in, and joints rickety.

Ireland, properly speaking, is the only nation on the earth that produces GIANTS; and let me tell the *poor*, that this is the only nation in the world that may be said to live on *potatoes*; with little *bread*, and less *flesh-meat*.

I have seen and entertained in my house the famous Polish dwarf, the *Count Boruwlaski*, who was about *thirty-six inches* high, every part of whose person was formed with the most perfect and delicate symmetry. The prodigious height and bulk of *Charles Burns*, and the astonishing diminutiveness of *Count Boruwlaski*, could not be properly estimated but by comparing both together. Each was a perfect man; and yet, in quantum, how disproportionate! *Man* is the only creature in whom the extremes of minuteness and magnitude are so apparent, and yet the proportion of the parts in each strictly correlative.

CHAPTER XVIII.

Jonathan and David commence a lasting friendship; and David acts prudently with respect to Saul, 1–5. *Saul becomes jealous of David, on account of the esteem in which he is held in Israel; and, in his fury, endeavours to destroy him*, 6–12. *David is made captain over a thousand; and the people love and*

respect him, 13–16. *Saul, in order to ensnare him, offers him his daughter in marriage,* 17–24; *and requires a hundred foreskins of the Philistines for dowry; hoping that, in endeavouring to procure them, David might fall by the hands of the Philistines,* 25. *David agrees to the conditions, fulfils them, and has Michal to wife,* 26–30.

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AND it came to pass, when he had made an end of speaking unto Saul, that [a] the soul of Jonathan was knit with the soul of David, [b] and Jonathan loved him as his own soul.

2 And Saul took him that day, [c] and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, *and* [d] behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the [e] Philistine, that [f] the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy and with [g] instruments of music.

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7 And the women [h] answered *one another* as they played, and said, [i] Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying [k] displeased [l] him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but [m] the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that [n] the evil spirit from God came upon Saul,

[a] Gen. xliv. 30.——[b] Chap. xix. 2; xx. 17; 2 Sam. i. 26; Deut. xiii. 6.——[c] Chap. xvii. 15.——[d] Or, *prospered*; ver. 14, 15, 30.

[e] Or, *Philistine's.*——[f] Exod. xv. 20; Judg. xi. 34.

[g] Heb. *three-stringed instruments.*——[h] Exod. xv. 21.——[i] Chap. xxi. 11; xxix. 5; Eccles. xlvii. 6.——[k] Heb. *was evil in his eyes.*

[l] Eccles. iv. 4.——[m] Chap. xv. 28.——[n] Chap. xvi. 14.

NOTES ON CHAP. XVIII.

Verse 1. *When he had made an end of speaking*] These *first five verses* are omitted by the *Septuagint.* See the notes on the preceding chapter.

Jonathan loved him as his own soul.] The most intimate friendship subsisted between them; and they loved each other with pure hearts fervently. No love was lost between them; each was worthy of the other. They had a friendship which could not be affected with changes or chances, and which exemplified all that the ancients have said on the subject; Την φιλιαν ισοτητα ειναι, και μιαν ψυχην, τον φιλον ετερον αυτου; "Friendship produces an entire sameness; it is one soul in two bodies: a friend is another self."

Verse 4. *Jonathan stripped himself*] Presents of *clothes* or *rich robes,* in token of respect and friendship, are frequent in the East. And how frequently *arms* and *clothing* were presented by warriors to each other in token of friendship, may be seen in Homer and other ancient writers.

Verse 5. *Set him over the men of war*] Made him *generalissimo*; or what we would call *field marshal.*

Verse 6. *When David was returned*] This verse connects well with the 51th verse of the preceding chapter, and carries on the narration without any break or interruption. See the notes there.

The women came out] It was the principal business of certain women to celebrate *victories,* sing at *funerals,* &c.

With instruments of music.] The original word (שלשים *shalishim*) signifies instruments with *three strings*; and is, I think, properly translated by the Vulgate, *cum sistris,* "with *sistrums*." This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had *three,* sometimes more, brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Verse 7. *Saul hath slain his thousands*] As it cannot literally be true that Saul had slain thousands, and David ten thousands; it would be well to translate the passage thus: *Saul hath smitten* or *fought against thousands; David against tens of thousands.* "Though Saul has been victorious in all *his* battles; yet he has not had such *great odds* against him as David has had; Saul, indeed, has been *opposed by thousands*; David, by *ten thousands.*" We may here remark that the Philistines had drawn out their whole forces at this time: and when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Verse 10. *The evil spirit from God*] See on chap. xvi. 14, &c.

He prophesied in the midst of the house] He was *beside himself*; made *prayers, supplications,* and incoherent *imprecations:* "God preserve my life," "Destroy my enemies," or such like prayers, might frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit, and that through it he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he *prayed* in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed

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[o] and he prophesied in the midst of the house: and David played with his hand, as at other times: [p] and *there was* a javelin in Saul's hand.

11 And Saul [q] cast the javelin; for he said, I will smite David even to the wall *with it.* And David avoided out of his presence twice.

12 And Saul was [r] afraid of David, because [s] the LORD was with him, and was [t] departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and [u] he went out and came in before the people.

14 And David [v] behaved himself wisely in all his ways; and [w] the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But [x] all Israel and Judah loved David, because he went out and came in before them.

17 And Saul said to David, Behold my elder daughter Merab, [y] her will I give thee to wife: only be thou [z] valiant for me, and fight [a] the LORD's battles. For Saul said, [b] Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, [c] Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?

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19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto [d] Adriel the [e] Meholathite to wife.

20 [f] And Michal Saul's daughter loved David and they told Saul, and the thing [g] pleased him.

21 And Saul said, I will give him her, that she may be [h] a snare to him, and that [i] the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt [k] this day be my son-in-law in *the one of* the twain.

22 And Saul commanded his servants, *saying,* Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [l] On this manner spake David.

25 And Saul said, Thus shall ye say to

[o] Chap. xix. 24; 1 Kings xviii. 29; Acts xvi. 16.——[p] Chap. xix. 9.——[q] Chap. xix. 10; xx. 33; Prov. xxvii. 4.——[r] Ver. 15, 29.——[s] Chap. xvi. 13, 18.——[t] Chap. xvi. 14; xxviii. 15.——[u] Ver. 16; Num. xxvii. 17; 2 Sam. v. 2.——[v] Or, *prospered*; ver. 5.——[w] Gen. xxxix. 2, 3, 23; Josh. vi. 27.——[x] Ver. 5.——[y] Ch. xvii. 25.

[z] Heb. *a son of valour.*——[a] Num. xxxii. 20, 27, 29; chapter xxv. 28.——[b] Ver. 21, 25; 2 Sam. xii. 9.——[c] See ver. 23; chap. ix. 21; 2 Sam. vii. 18.——[d] 2 Sam. xxi. 8.——[e] Judg. vii. 22.——[f] Ver. 28.——[g] Heb. *was right in his eyes.*——[h] Exod. x. 7.——[i] Ver. 17.——[k] See ver. 26.——[l] Heb. *According to these words.*

that the word ויתנבא *vayithnabbe* is the third person singular of the future *hithpael*; the sign of which is not only to do an action on or for one's self, but also to *feign* or *pretend* to do it. The meaning seems to be, Saul *pretended* to be *praying* in his family, the better to conceal his murderous intentions, and render David unsuspicious; who was, probably, at this time performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Verse 11. *Saul cast the javelin*] The *javelin* or *spear* was the emblem of regal authority; kings always had it at hand, and in ancient monuments they are always represented with it.

In ancient times, says *Justin*, kings used a *spear* instead of a diadem: *Per ea tempora reges* hastas *pro* diademate *habebant, Hist.* lib. xliii. And as *spears* were the emblems of supreme power, hence they were reputed as attributes of the Divinity, and were worshipped as representatives of the gods. *Ab origine rerum, pro* NUIS *immortalibus veteres* HASTAS *coluerunt, ob cujus religionis memoriam, adhuc deorum simulachris* HASTÆ *adduntur.*—Ibid.

Verse 13. *Made him his captain*] This was under pretence of doing him honour, when it was in effect only to rid himself of the object of his envy.

Verse 15. *He was afraid of him.*] He saw that, by his prudent conduct, he was every day gaining increasing influence.

Verse 17. *Fight the Lord's battles.*] Mr. Calmet properly remarks that the wars of the Hebrews, while conducted by the express orders of God, were truly *the wars of the Lord*; but when the spirit of worldly ambition and domination became mingled with them, they were no longer the wars of the Lord, but wars of lust and profanity.

Verse 21. *That she may be a snare to him*] Saul had already determined the condition on which he would give his daughter to David; viz., that he *should slay one hundred Philistines*: this he supposed he would undertake for the love of Michal, and that he must necessarily perish in the attempt; and *thus* Michal would become *a snare to him.*

Verse 25. *But a hundred foreskins*] That is, Thou shalt slay one hundred Philistines, and thou shalt produce their *foreskins*, as a proof, not only that thou hast

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David, The king desireth not any [m] dowry, but a hundred foreskins of the Philistines, to be [n] avenged of the king's enemies. But Saul [o] thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and [p] the days were not [q] expired,

27 Wherefore David arose and went, he and [r] his men, and slew of the Philistines two hundred men; and [s] David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

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28 And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines [t] went forth: and it came to pass, after they went forth, *that* David [u] behaved himself more wisely than all the servants of Saul; so that his name was much [v] set by.

[m] Gen. xxxiv. 12; Exod. xxii. 17.—[n] Chap. xiv. 24.—[o] Ver. 17.—[p] See ver. 21.—[q] Heb. *fulfilled*.—[r] Ver. 13.

[s] 2 Sam. iii. 14.—[t] 2 Sam. xi. 1.—[u] Ver. 5.—[v] Heb. *precious*; chap. xxvi. 21; 2 Kings i. 13; Psa. cxvi. 15.

killed one hundred men, but that these are of the *uncircumcised*. A custom similar to this still prevails among the Abyssinians, according to Bruce. See his Travels.

Verse 27. *Slew—two hundred men.*] The Septuagint has only *one hundred men*. Saul covenanted with David for a *hundred*; and David himself says, 2 Sam. iii. 14, that he espoused Michal for a *hundred*: hence it is likely that *one hundred* is the true reading.

Verse 30. *Then the princes of the Philistines went forth*] Probably to avenge themselves on David and the Israelites: but of this war we know no more than that David was more skilful and successful in it than any of the other officers of Saul. His military skill was greater, and his success was proportionate to his skill and courage; hence it is said, he behaved himself more wisely than all the servants of Saul.

CHAPTER XIX.

Jonathan pleads for David before Saul, who is for the present reconciled, 1–7. *David defeats the Philistines; and Saul becomes again envious, and endeavours to slay him, but he escapes,* 8–10. *Saul sends men to David's house, to lie in wait for him; but Michal saves him by a stratagem,* 11–17. *David flees to Samuel, at Ramah,* 18. *Saul, hearing of it, sends messengers three several times to take him; but the Spirit of God coming upon them, they prophesy,* 19–21. *Saul, hearing of this, goes after David himself, and falls under the same influence,* 22–24.

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AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son [a] delighted much in David: and Jonathan told David, saying, Saul my father [b] seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

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4 And Jonathan [c] spake good of David unto Saul his father, and said unto him, Let not the king [d] sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his [e] life in his hand, and [f] slew the Philistines, and [g] the LORD wrought

[a] Chap. xviii. 1.—[b] Ver. 8.—[c] Prov. xxxi. 8, 9.—[d] Gen. xlii. 22; Psa. xxxv. 12; cix. 5; Prov. xvii. 13; Jer. xviii. 20.

[e] Judg. ix. 17; xii. 3; chap. xxviii. 21; Psa. cxix. 109.—[f] Chap. xvii. 49, 50.—[g] 1 Sam. xi. 13; 1 Chron. xi. 14.

NOTES ON CHAP. XIX.

Verse 1. *That they should kill David.*] Nothing less than the especial interposition of God could have saved David's life, when every officer about the king's person, and every soldier, had got positive orders to despatch him.

Verse 2. *Take heed to thyself until the morning*] Perhaps the order was given to slay him the *next day*; and therefore Jonathan charges him to be particularly on his guard at that time, and to hide himself.

Verse 4. *Jonathan spake good of David*] It is evident that Jonathan was satisfied that David was an innocent man; and that his father was most *unjustly* incensed against him.

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a great salvation for all Israel: thou sawest *it*, and didst rejoice: [h] wherefore then wilt thou [i] sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, [k] as [l] in times past.

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8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from [m] him.

9 And [n] the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 [o] Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

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12 So Michal [p] let David down through a window: and he went, and fled, and escaped.

13 And Michal took an [q] image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; [r] why should I kill thee?

[h] Chap. xx. 32.——[i] Matt. xxvii. 4.——[k] Chap. xvi. 21; xviii. 2, 13.——[l] Heb. *yesterday third day.*——[m] Heb. *his face.*——[n] Ch. xvi. 14; xviii. 10, 11.

[o] Psalm lix. title.——[p] So Josh. ii. 15; Acts ix. 24, 25.
[q] Heb. *teraphim*; Gen. xxxi. 19; Judg. xvii. 5.——[r] 2 Samuel ii. 22.

Verse 5. *For he did put his life in his hand*] The pleadings in this verse, though short, are exceedingly cogent; and the argument is such as could not be resisted.

Verse 6. *He shall not be slain.*] In consequence of this *oath*, we may suppose he issued orders contrary to those which he had given the preceding day.

Verse 7. *He was in his presence, as in times past.*] By Jonathan's advice he had secreted himself on that day on which he was to have been assassinated: the king having sworn that he should not be slain, David resumes his place in the palace of Saul.

Verse 9. *And the evil spirit from the Lord*] His envy and jealousy again returned, producing distraction of mind, which was exacerbated by diabolic influence. See on chap. xvi. 14.

Verse 10. *But he slipped away*] He found he could not trust Saul; and therefore was continually on his watch. His agility of body was the means of his preservation at this time.

Verse 11. *To slay him in the morning*] When they might be able to *distinguish* between him and Michal his wife; for, had they attempted his life in the night season, there would have been some danger to Michal's life. Besides, Saul wished to represent him as a *traitor*; and consequently an attack upon him was justifiable at any time, even in the fullest daylight.

Verse 12. *Let David down through a window*] As Saul's messengers were sent to David's house to *watch him*, they would naturally guard the gate, or be in wait in that place by which David would come out. Michal, seeing this, let him down to the ground through a window, probably at the *back part* of the house; and there being neither entrance nor issue that way, the liers in wait were easily eluded.

Verse 13. *Michal took an image*] את התרפים *eth hatteraphim, the teraphim.* The Hebrew word appears to mean any kind of *image*, in any kind of *form*, as a representative of some *reality*. Here it must have been something in the *human form*; because it was intended to represent a man lying in bed indisposed.

A pillow of goats' hair] Perhaps she formed the appearance of a sick man's *head* muffled up by this pillow or bag of goats' hair. So I think the original might be understood. The *goats' hair* was merely accidental; unless we could suppose that it was designed to represent the *hair of David's head*, which is not improbable.

Verse 17. *Let me go; why should I kill thee?*] That is, If thou do not let me go, I will kill thee. This she said to excuse herself to her father: as a *wife* she could do no less than favour the escape of her husband, being perfectly satisfied that there was no guilt in him. It is supposed that it was on this occasion that David wrote the fifty-ninth Psalm, *Deliver me from mine enemies*, &c.

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18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And [s] Saul sent messengers to take David: [t] and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also [u] prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

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22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and [v] the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 [w] And he stripped off his clothes also, and prophesied before Samuel in like manner, and [x] lay down [y] naked all that day and all that night. Wherefore they say, [z] *Is* Saul also among the prophets?

[s] See John vii. 32, 45, &c.——[t] 1 Cor. xiv. 3, 24, 25; chap. x. 5, 6.——[u] Num. xi. 25; Joel ii. 28.

[v] Chap. x. 10.——[w] Isa. xx. 2.——[x] Heb. *fell*; Num. xxiv. 4. [y] Mic. i. 8; see 2 Sam. vi. 14, 20.——[z] Chap. x. 11.

Verse 18. *David fled, and escaped—to Samuel*] He, no doubt, came to this holy man to ask advice; and Samuel thought it best to retain him for the present, with himself at Naioth, where it is supposed he had a school of prophets.

Verse 20. *The company of the prophets prophesying*] Employed in religious exercises.

Samuel—appointed over them] Being *head* or *president* of the school at this place.

The Spirit of God was upon the messengers] They partook of the same influence, and joined in the same exercise; and thus were prevented from seizing David.

Verse 23. *He went on, and prophesied*] The Divine Spirit seemed to have seized him at the well of Sechu; and he went on from that *prophesying*—praying, singing praises, &c.—till he came to Naioth.

Verse 24. *He stripped off his clothes*] Threw off his royal robes or military dress, retaining only his *tunic*; and continued so all that day and all that night, uniting with the sons of the prophets in *prayers, singing praises*, and other *religious exercises*, which were unusual to kings and warriors; and this gave rise to the saying, *Is Saul also among the prophets?* By bringing both him and his men thus under a Divine influence, God prevented them from injuring the person of David. See the notes on chap. x. 6, &c.; and see my sermon on *The Christian Prophet and his Work*.

CHAPTER XX.

David complains to Jonathan of Saul's enmity against him; Jonathan comforts him, 1–10. *They walk out into the field, and renew their covenant*, 11–17. *David asks Jonathan's leave to absent himself from Saul's court; and Jonathan informs him how he shall ascertain the disposition of his father towards him*, 18–23. *David hides himself; is missed by Saul; Jonathan is questioned concerning his absence; makes an excuse for David; Saul is enraged, and endeavours to kill Jonathan*, 24–33. *Jonathan goes out to the field; gives David the sign which they had agreed on, and by which he was to know that the king had determined to take away his life*, 34–39. *He sends his servant back into the city; and then he and David meet, renew their covenant, and have a very affectionate parting*, 40–42.

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AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

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2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will [a] show it me: and why should my father hide this thing from me? it *is* not *so*.

[a] Heb. *uncover mine ear*; ver. 12; chap. ix. 15.

NOTES ON CHAP. XX.

Verse 1. *David fled from Naioth*] On hearing that Saul had come to that place, knowing that he was no longer in safety, he fled for his life.

Verse 2. *My father will do nothing*] Jonathan thought that his father could have no evil design against David, because of the oath which he had sworn to himself, chap. xix. 6; and at any rate, that he

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3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, [b] Whatsoever thy soul [c] desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the [d] new moon, and I should not fail to sit with the king at meat: but let me go, that I may [e] hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run [f] to Beth-lehem his city: for *there is* a yearly [g] sacrifice there for all the family.

7 [h] If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that [i] evil is determined by him.

8 Therefore thou shalt [k] deal kindly with thy servant; for [l] thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [m] if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

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9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have [n] sounded my father about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and [o] show it thee;

13 [p] The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and [q] the LORD be with thee, as he hath been with my father.

[b] Or, *Say what is thy mind, and I will do*, &c.——[c] Heb. *speaketh*, or, *thinketh*.——[d] Num. x. 10; xxviii. 11.——[e] Chap. xix. 2.——[f] Chap. xvi. 4.——[g] Or, *feast*; chap. ix. 12.——[h] See Deut. i. 23; 2 Sam. xvii. 4.——[i] Chap. xxv. 17; Esth. vii. 7.

[k] Joshua ii. 14.——[l] Verse 16; chapter xviii. 3; xxiii. 18.——[m] 2 Sam. xiv. 32.——[n] Heb. *searched*.——[o] Heb. *uncover thine ear*; ver. 2.——[p] Ruth i. 17.——[q] Josh. i. 5; chap. xvii. 37; 1 Chron. xxii. 11, 16.

would do nothing against David without informing him.

Verse 3. *There is but a step between me and death.*] My life is in the most imminent danger. Your father has, most assuredly, determined to destroy me.

The same figure used here, *there is but a step between me and death*, may be found in *Juvenal*, who, satirizing those who risk their lives for the sake of gain in perilous voyages, speaks thus:—

> *I nunc et ventis animam committe, dolato*
> *Confisus ligno, digitis a morte remotus*
> Quatuor *aut* septem, *si sit latissima teda.*
> SAT. xii., ver. 57.

"Go now, and commit thy life to the winds, trusting to a hewn plank, *four* or *seven* fingers thick, if the beam out of which it has been cut have been large enough."

Verse 5. *To-morrow is the new moon*] The months of the Hebrews were *lunar* months, and they reckoned from new moon to new moon. And as their other feasts, particularly the passover, were reckoned according to this, they were very scrupulous in observing the first appearance of each new moon. On these new moons they offered sacrifices, and had a feast; as we learn from Num. x. 10; xxviii. 11. And we may suppose that the families, on such occasions, sacrificed and feasted together. To this David seems to refer; but the gathering together all the families of a whole tribe seems to have taken place only once in the year. *There is a yearly sacrifice there for all the family*, ver. 6.

Verse 8. *If there be in me iniquity*] If thou seest that I am plotting either against the state, or the life of thy father, then slay me thyself.

Verse 10. *Who shall tell me?*] Who shall give me the necessary information? What means wilt thou use to convey this intelligence to me?

Verse 11. *Come, and let us go out into the field.*] In answer to David's question, he now shows him how he shall convey this intelligence to him.

Verse 12. *Jonathan said—O Lord God of Israel.*] There is, most evidently, something wanting in this verse. The *Septuagint* has, *The Lord God of Israel doth* KNOW. The *Syriac* and *Arabic*, *The Lord God of Israel is* WITNESS. Either of these makes a good sense. But two of Dr. Kennicott's MSS. supply the word חי *chai*, "liveth;" and the text reads thus, *As the Lord God of Israel* LIVETH, *when I have sounded my father,—if there be good, and I then send not unto thee, and show it thee, the Lord do so and much more to Jonathan.* This makes a still better sense.

Verse 13. *The Lord be with thee, as he hath been with my father.*] From this, and other passages here, it is evident that Jonathan knew that the Lord had appointed David to the kingdom.

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14 And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not:

15 But *also* [r] thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan [s] made *a covenant* with the house of David, *saying*, [t] Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, [u] because he loved him: [v] for he loved him as he loved his own soul.

18 Then Jonathan said to David, [w] To-morrow *is* the new moon: and thou shalt be missed, because thy seat will be [x] empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down [y] quickly, [z] and come to [a] the place where thou didst hide thyself, [b] when the business was *in hand*, and shalt remain by the stone [c] Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [d] no hurt; [e] *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [f] the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

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24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* [g] not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?

28 And Jonathan [h] answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, [i] Thou [k] son of the perverse rebellious *woman*, do not I

[r] 2 Sam. ix. 1, 3, 7; xxi. 7.—[s] Heb. *cut.*—[t] Chap. xxv. 22; see chap. xxxi. 2; 2 Sam. iv. 7; xxi. 8.—[u] Or, *by his love toward him.*—[v] Chap. xviii. 1.—[w] Ver. 5.—[x] Heb. *missed.*

[y] Or, *diligently.*—[z] Heb. *greatly.*—[a] Chap. xix. 2.

[b] Heb. *in the day of the business.*—[c] Or, *that showeth the way.*

[d] Heb. *not any thing.*—[e] Jer. iv. 2.—[f] Ver. 14. 15; see ver. 42.—[g] Lev. vii. 21; xv. 5, &c.—[h] Ver. 6.—[i] Or, *Thou perverse rebel.*—[k] Heb. *son of perverse rebellion.*

Verse 14. *Show me the kindness of the Lord*] When thou comest to the kingdom, if I am alive, thou shalt show kindness to me, and thou shalt continue that kindness to my family after me.

Verse 20. *I will shoot three arrows*] Jonathan intended that David should stay at the stone Ezel, where probably there was some kind of *cave*, or *hiding place*; that, to prevent all suspicion, he would not go to him himself, but take his servant into the fields, and pretend to be exercising himself in archery; that he would shoot three arrows, the better to cover his design; and that, if he should say to his servant, who went to bring back the arrows, "The arrows are on this side of thee," this should be a sign to David that he might safely return to court, no evil being designed; but if he should say, "The arrows are beyond thee," then David should escape for his life, Saul having determined his destruction.

Verse 25. *The king sat upon his seat*] It seems that there was one table for Saul, Jonathan, David, and Abner; Saul having the chief seat, that *next to the wall*. As only *four* sat at this table, the absence of any one would soon be noticed.

Verse 29. *Our family hath a sacrifice*] Such sacrifices were undoubtedly *festal* ones; the beasts slain for the occasion were first *offered to God*, and *their blood poured out before him*; afterwards all that were bidden to the feast ate of the flesh. This was a family entertainment, at the commencement of which God was peculiarly honoured.

Verse 30. *Thou son of the perverse rebellious* woman] This clause is variously translated and understood. The *Hebrew* might be translated, *Son of an unjust rebellion*; that is, "Thou art a rebel against thy own father." The Vulgate, *Fili mulieris virum ultro rapientis*; "Son of the woman who, of her own accord, forces the man." The Septuagint is equally curious, Υἱὲ κορασίων ἀτιμολογητῶν; "Son of the damsels who

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know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he [l] shall surely die.

32 And Jonathan answered Saul his father, and said unto him, [m] Wherefore shall he be slain? What hath he done?

33 And Saul [n] cast a javelin at him to smite him: [o] whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow [p] beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

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38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his [q] artillery unto [r] his lad, and said unto him, Go, carry *them* to the city.

41 *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, [s] Go in peace, [t] forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

[l] Heb. is *the son of death.*— [m] Ch. xix. 5; Matt. xxvii. 23; Luke xxiii. 22.— [n] Chap. xviii. 11.— [o] Ver. 7.— [p] Heb. *to pass over him.*— [q] Heb. *instruments.*— [r] Heb. *that* was *his.*— [s] Ch. i. 17. [t] Or, the LORD be witness of that *which*, &c.; see ver. 23.

came of their own accord." Were these the meaning of the *Hebrew*, then the bitter reflection must refer to some *secret* transaction between Saul and Jonathan's mother; which certainly reflects more dishonour on himself than on his brave son. Most sarcasms bear as hard upon the speaker, as they do on him against whom they are spoken. Abusive language always argues a mean, weak, and malevolent heart.

Verse 34. *Jonathan arose—in fierce anger*] We should probably understand this rather of Jonathan's *grief* than of his *anger*, the latter clause explaining the former: *for he was grieved for David.* He was grieved for his *father*—he was grieved for his *friend.*

Verse 38. *Make speed, haste, stay not.*] Though these words appear to be addressed to the lad, yet they were spoken to David, indicating that his life was at stake, and only a prompt flight could save him.

Verse 40. *Jonathan gave his artillery*] I believe this to be the only place in our language where the word *artillery* is not applied to *cannon* or *ordnance.* The original (כלי *keley*) signifies simply *instruments*, and here means the bow, quiver, and arrows.

Verse 41. *Until David exceeded.*] David's distress must, in the nature of things, be the *greatest.* Besides his friend Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Saul saw David's growing popularity, and was convinced of his own maladministration. He did not humble himself before God, and therefore became a prey to envy, pride, jealousy, cruelty, and every other malevolent temper. From him David had every thing to fear, and therefore he thought it was safer to yield to the storm, than attempt to brave it; though he could have even raised a very powerful party in Israel, had he used the means which were so much in his power. But as he neither sought nor affected the kingdom, he left it to the providence of God to bring him in by such means, at such a way, and in such a time, as was most suited to his godly wisdom. He that believeth shall not make haste: God's *way* and *time* are ever the best; and he who, even in God's way, runs before he is sent, runs at random; runs without light, and without Divine strength. Feeble, therefore, must be his own might, his own counsel, and his own wisdom: though he encompass himself with his own sparks, yet this hath he at the Lord's hand—he shall lie down in sorrow.

CHAPTER XXI.

David comes to Ahimelech at Nob, receives provisions from him, and the sword of Goliath; and is noticed by Doeg, one of the servants of Saul, 1–9. *He leaves Nob, and goes to Achish, king of Gath,* 10. *But on being recognised as the vanquisher of Goliath by the servants of Achish, he feigns himself deranged, and Achish sends him away,* 11–15.

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THEN came David to Nob to [a] Ahimelech the priest: and Ahimelech was [b] afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [c] present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is [d] hallowed bread; [e] if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the [f] vessels of the young men are holy, and *the bread is* in a manner common, [g] yea, though it were sanctified this day [h] in the vessel.

6 So the priest [i] gave him hallowed *bread:* for there was no bread there but the shew-bread, [k] that was taken from before the LORD, to put hot bread in the day when it was taken away.

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7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* [l] Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in [m] the valley of Elah, [n] behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 And David arose, and fled that day for fear of Saul, and went to [o] Achish the king of Gath.

11 And [p] the servants of Achish said unto him, *Is* not this David the king of the land? Did they not sing one to another of him in

[a] Chap. xiv. 3, called *Ahiah;* called also *Abiathar,* Mark ii. 26. Chap. xvi. 4.——[c] Heb. *found.*——[d] Exod. xxv. 30; Lev. xxiv. 5; Matt. xii. 4.——[e] Exod. xix. 15; Zech. vii. 3.——[f] 1 Thess. iv. 4.——[g] Or, *especially when this day there is* other *sanctified in the vessel.*——[h] Lev. viii. 26.——[i] Matt. xii. 3, 4; Mark ii. 25, 26; Luke vi. 3, 4.——[k] Lev. xxiv. 8, 9.——[l] Chap. xxii. 9; Psa. lii. title.——[m] Chap. xvii. 2, 50.——[n] See chap. xxxi. 10.——[o] Or, *Abimelech,* Psa. xxxiv. title.——[p] Psa. lvi. title.

NOTES ON CHAP. XXI.

Verse 1. *Then came David to Nob*] There were two places of this name, one on this side, the second on the other side of Jordan; but it is generally supposed that Nob, near Gibeah of Benjamin, is the place here intended; it was about twelve miles from Jerusalem.

Why art *thou alone*] Ahimelech probably knew nothing of the difference between Saul and David; and as he knew him to be the king's son-in-law, he wondered to see him come without any attendants.

Verse 2. *The king hath commanded me a business*] All said here is an untruth, and could not be dictated by the Spirit of the Lord; but there is no reason to believe that David was under the influence of Divine inspiration at this time. It is well known that from all antiquity it was held no crime to tell a lie, in order to save life. Thus *Diphilus:*—

Ὑπολαμβανω το ψευδος επι σωτηρια
Λεγομενον, ουδεν πραττεσθαι δυσχερες.

"I hold it right to tell a lie, in order to procure my personal safety; nothing should be avoided in order to save life."

A *heathen* may *say* or *sing* thus; but no *Christian* can act thus, and *save his soul,* though he by doing so may *save his life.*

Verse 6. *So the priest gave him hallowed* bread] To this history our Lord alludes, Mark ii. 25, in order to show that in cases of *absolute necessity* a breach of the *ritual* law was no sin. It was lawful for the priests only to eat the shew-bread; but David and his companions were starving, no other bread could be had at the time, and therefore he and his companions ate of it without sin.

Verse 7. *Detained before the Lord*] Probably fulfilling some vow to the Lord, and therefore for a time resident at the tabernacle.

And his name was *Doeg*] From chap. xxii. 9 we learn that this man betrayed David's secret to Saul, which caused him to destroy the city, and slay eighty-five priests. We learn from its title that the fifty-second Psalm was made on this occasion; but titles are not to be implicitly trusted.

Verse 9. *The sword of Goliath*] It has already been conjectured (see chap. xvii.) that the sword of Goliath was laid up as a trophy in the tabernacle.

Verse 10. *Went to Achish the king of Gath.*] This was the worst place to which he could have gone: it was the very city of Goliath, whom he had slain, and whose sword he now wore; and he soon found, from the conversation of the servants of Achish, that his life was in the most imminent danger in this place

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dances, saying, [q] Saul hath slain his thousands, and David his ten thousands?

12 And David [r] laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And [s] he changed his behaviour before them, and feigned himself mad in their hands, and [t] scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man [u] is mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

[q] Ch. xviii. 7; xxix. 5; Eccles. xlvii. 6.—[r] Luke ii. 19.—[s] Psa. xxxiv. title.—[t] Or, *made marks.*—[u] Or, *playeth the madman.*

Verse 13. *And he changed his behaviour*] Some imagine David was so *terrified* at the danger to which he was now exposed, that he was thrown into a kind of *frenzy*, accompanied with *epileptic fits*. This opinion is countenanced by the *Septuagint*, who render the passage thus: Ιδου ιδετε ανδρα επιληπτον; "Behold, ye see an epileptic man. Why have ye introduced him to me?" Μη ελαττουμαι επιληπτων εγω; "Have I any need of epileptics, that ye have brought him to have his fits before me, (επιληπτευεσθαι προς με?") It is worthy of remark, that the *spittle falling upon the beard*, i. e., *slavering* or *frothing at the mouth*, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct, and that he acted the part of a lunatic or madman in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David; but if *mocking be catching*, according to the proverb, he who *feigns* himself to be *mad* may, through the just judgment of God, *become* so. I dare not be the apologist of *insincerity* or *lying*. Those who wish to look farther into this subject may consult Dr. *Chandler*, Mr. *Saurin*, and *Ortlob*, in the first volume of *Dissertations*, at the end of the Dutch edition of the *Critici Sacri*.

Verse 15. *Shall this* fellow *come into my house?*] I will not take into my service a man who is liable to so grievous a disease. *Chandler*, who vindicates David's *feigning himself mad*, concludes thus: "To deceive the deceiver is in many instances meritorious, in none criminal. And what so likely to deceive as the very reverse of that character which they had so misconstrued? He was undone as a *wise man*, he had a chance to escape as a *madman*; he tried, and the experiment succeeded." I confess I can neither feel the *force* nor the *morality* of this. Deceit and hypocrisy can never be pleasing in the sight of God.

CHAPTER XXII.

David flees to the cave of Adullam, where he is joined by four hundred men of various descriptions, 1, 2. *He goes afterwards to Moab; and by the advice of the prophet Gad, to the forest of Hareth,* 3–5. *Saul, suspecting his servants of infidelity, upbraids them,* 6–8. *Doeg informs him of David's coming to Nob; of his being entertained by Ahimelech; on which Saul slays Ahimelech and all the priests, to the number of* eighty-five, *and destroys the city of Nob,* 9–19. *Abiathar, the son of Ahimelech, only escapes; he joins with David, by whom he is assured of protection,* 20–23.

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DAVID therefore departed thence, and [a] escaped [b] to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.

2 [c] And every one *that was* in distress, and every one that [d] *was* in debt, and every one *that was* [e] discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

[a] Psa. lvii. title, and cxlii. title.—[b] 2 Sam. xxiii. 13.—[c] Judg. xi. 3.—[d] Hebrew, *had a creditor.*—[e] Heb. *bitter of soul.*

NOTES ON CHAP. XXII.

Verse 1. *The cave Adullam*] This was in the tribe of Judah, and, according to Eusebius and Jerome, ten miles eastward of what they call *Eleutheropolis*.

Verse 2. *And every one that was in distress—debt—discontented*] It is very possible that these several disaffected and exceptionable characters might at first have supposed that David, unjustly persecuted, would be glad to avail himself of their assistance that he might revenge himself upon Saul, and so they in the mean time might profit by plunder, &c. But if this were their design they were greatly disappointed, for David never made any improper use of them. They are never found plundering or murdering; on the contrary, they always appear under good discipline, and are only employed in services of a beneficent nature, and in defence of their country. Whatever they were before they came to David, we find that he succeeded in civilizing them, and making profitable to the state those who were before unprofitable. It is not neces-

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3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab, and they dwelt with him all the while that David was in the hold.

5 And the prophet [f] Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [g] tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse [h] give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [i] showeth me that [k] my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

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9 Then answered [l] Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to [m] Ahimelech the son of [n] Ahitub.

10 [o] And he inquired of the LORD for him, [p] and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [q] Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to inquire of God for

[f] 2 Sam. xxiv. 11; 1 Chron. xxi. 9; 2 Chron. xxix. 25.——[g] Or, *grove in a high place*.——[h] Chap. viii. 14.——[i] Heb. *uncovereth mine ear*, chap. xx. 2.

[k] Chap. xviii. 3; xx. 30.——[l] Chap. xxi. 7; Psa. lii. title, and ver. 1, 2, 3.——[m] Chap. xxi. 1.——[n] Chap. xiv. 3.——[o] Numbers xxvi. 21.——[p] Chap. xxi. 6, 9.——[q] Heb. *Behold me*.

sary to strain the words of the original in order to prove that these were *oppressed* people, and not exceptionable characters, as some have done.

Verse 3. *He said unto the king of Moab*] David could not trust his parents within the reach of Saul, and he found it very inconvenient to them to be obliged to go through all the fatigues of a military life, and therefore begs the king of Moab to give them shelter. The king of Moab, being one of Saul's enemies, would be the more ready to oblige a person from whom he might at least expect *friendship*, if not considerable *services*.

Verse 5. *Get thee into the land of Judah*] Gad saw that in this place alone he could find safety.

Verse 6. *Saul abode in Gibeah*] Saul and his men were in pursuit of David, and had here, as is the general custom in the East, encamped on a *height*, for so *Ramah* should be translated, as in the margin. His *spear*, the ensign of power, (see on chap. xviii. 11.) was at hand, that is, stuck in the ground where he rested, which was the *mark* to the soldiers that *there* was their general's tent.

And all his servants were *standing about him*] That is, they were encamped around him, or perhaps here there is a reference to a sort of council of war called by Saul for the purpose of delivering the speech recorded in the following verses.

Verse 8. There is *none that showeth me*] He conjectured that Jonathan had made a league with David to dethrone him, and he accuses them of disloyalty for not making the discovery of this unnatural treason. Now it was impossible for any of them to show what did not exist, no such league having ever been made between David and Jonathan.

Verse 9. *Doeg the Edomite, which was set over the servants of Saul*] In chap. xxi. 7 he is said to be *the chiefest of the herdmen that belonged to Saul*, and the *Septuagint* intimate that he was *over the mules of Saul*. Probably he was what we call the king's *equery* or *groom*.

Verse 10. *And he inquired of the Lord for him*] This circumstance is not related in history; but it is probably true, as David would most naturally wish to know where to direct his steps in this very important crisis.

Verse 14. *And who* is so *faithful*] The word נֶאְמָן *neeman*, which we here translate *faithful*, is probably the name of an *officer*. See the note on Num. xii. 7.

Verse 15. *Did I then begin to inquire of God*] He probably means that his inquiring *now* for David was

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him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, [r] less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 And the king said unto the [s] footmen [t] that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king [u] would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and [v] slew on that day fourscore and five persons that did wear a linen ephod.

19 [w] And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

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20 [x] And one of the sons of Ahimelech the son of Ahitub, named Abiathar, [y] escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: [z] for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

[r] Heb. *little or great.*—[s] Or, *guard.*—[t] Heb. *runners.*—[u] See Exod. i. 17.

[v] See chap. ii. 31.—[w] Ver. 9, 11.—[x] Chap. xxiii. 6.—[y] Ch. ii. 33.—[z] 1 Kings ii. 26.

no *new thing*, having often done so before, and without ever being informed it was either wrong in itself, or displeasing to the king. Nor is it likely that Ahimelech knew of any disagreement between Saul and David. He knew him to be the king's son-in-law, and he treated him as such.

Verse 17. *But the servants of the king would not*] They dared to disobey the commands of the king in a case of such injustice, inhumanity, and irreligion.

Verse 18. *And Doeg—fell upon the priests*] A ruthless Edomite, capable of any species of iniquity.

Fourscore and five persons] The Septuagint read τριακοσιους και πεντε ανδρας, *three hundred and five men*; and Josephus has *three hundred and eighty-five men*. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

That did wear a linen ephod.] That is, persons who did actually administer, or had a right to administer, in sacred things. The *linen ephod* was the ordinary clothing of the priests.

Verse 19. *And Nob—smote he with the edge of the sword*] This is one of the worst acts in the life of Saul; his malice was implacable, and his wrath was cruel, and there is no motive of justice or policy by which such a barbarous act can be justified.

Verse 20. *Abiathar, escaped*] This man carried with him his *sacerdotal garments*, as we find from chap. xxiii. 6, 9.

Verse 22. *I knew* it *that day*] When I saw Doeg there, I suspected he would make the matter known to Saul.

I have occasioned the death *of all the persons*] I have been the innocent cause of their destruction.

Verse 23. *He that seeketh my life seeketh thy life*] The enmity of Saul is directed against thee as well as against me, and thou canst have no safety but in being closely attached to me; and I will defend thee even at the risk of my own life. This he was bound in duty and conscience to do.

CHAPTER XXIII.

David succours Keilah, besieged by the Philistines; defeats them, and delivers the city, 1–6. Saul, hearing that David was at Keilah, determines to come and seize him, 7, 8. David inquires of the Lord concerning the fidelity of the men of Keilah towards him; is informed that if he stays in the city, the men of Keilah will betray him to Saul, 9–12. David and his men escape from the city, and come to the wilderness of Ziph, 13–15. Jonathan meets David in the wood of Ziph, strengthens his hand in God, and they renew their covenant, 16–18. The Ziphites endeavour to betray David to Saul, but he and his men escape to Maon, 19–22. Saul comes to Maon; and having surrounded the mountain on which David and his men were, they must inevitably have fallen into his hands, had not a messenger come to call Saul to the succour of Judah, then invaded by the Philistines, 25–27. Saul leaves the pursuit of David, and goes to succour the land; and David escapes to En-gedi, 28, 29.

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THEN they told David, saying, Behold, the Philistines fight against [a] Keilah, and they rob the threshing-floors.

2 Therefore David [b] inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [c] fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

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8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 And David knew that Saul secretly practised mischief against him; and [d] he said to Abiathar the priest, Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, [e] to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah [f] deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

[a] Josh. xv. 44.—[b] Ver. 4, 6, 9; chap. xxx. 8; 2 Sam. v. 19, 23.—[c] Chap. xxii. 20.—[d] Num. xxvii. 21; chap. xxx. 7.—[e] Chap. xxii. 19.—[f] Heb *shut up.*

NOTES ON CHAP. XXIII.

Verse 1. *The Philistines fight against Keilah*] Keilah was a fortified town in the tribe of Judah near to Eleutheropolis, on the road to Hebron.

Rob the threshing-floors.] This was an ancient custom of the Philistines, Midianites, and others. See Judg. vi. 4. When the corn was ripe and fit to be threshed, and they had collected it at the threshing-floors, which were always in the open field, then their enemies came upon them and spoiled them of the fruits of their harvest.

Verse 2. *Therefore David inquired of the Lord*] In what way David made this inquiry we are not told, but it was probably by means of Abiathar; and therefore I think, with Houbigant, that the sixth verse should be read immediately after the first. The adventure mentioned here was truly noble. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judah as producing a strong diversion in his favour, and embroiling his inveterate enemy. In most cases a man with David's wrongs would have joined with the enemies of his country, and avenged himself on the author of his adversities; but he thinks of nothing but succouring Keilah, and using his power and influence in behalf of his brethren! This is a rare instance of disinterested heroism.

The Lord said—Go and smite] He might now go with confidence, being assured of success. When God promises success, who need be afraid of the face of any enemy?

Verse 4. *David inquired of the Lord yet again*] This was to satisfy his men, who made the strong objections mentioned in the preceding verse.

Verse 5. *Brought away their cattle*] The forage and spoil which the Philistines had taken, driving the country before them round about Keilah.

Verse 6. *Came down with an ephod*] I think this verse should come immediately after ver. 1. See the note there.

Verse 8. *Saul called all the people together*] That is, all the people of that region or district, that they might scour the country, and hunt out David from all his haunts.

Verse 9. *Bring hither the ephod.*] It seems as if David himself, clothed with the ephod, had consulted the Lord; and the 10th, 11th, and 12th verses contain the words of the consultation, and the Lord's answer. But see on ver. 2.

Verses 11, 12. In these verses we find the following questions and answers:—David said, *Will Saul come down to Keilah?* And the Lord said, *He will come down. Will the men of Keilah deliver me and my men into the hand of Saul?* And the Lord said, *They will deliver* thee *up.* In this short history we find an ample proof that there is such a thing as *contingency* in human affairs; that is, God has poised many things between a possibility of being and not being, leaving it to the will of the creature to turn the scale. In the above answers of the Lord the following *conditions* were evidently implied:—IF thou *continue* in Keilah, Saul will certainly come down; and IF *Saul come down*, the men of Keilah will deliver thee into his hands. Now though the text positively

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13 Then David and his men, [g] *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in [h] a mountain in the wilderness of [i] Ziph. And Saul [k] sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life; and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and [l] that also Saul my father knoweth.

18 And they two [m] made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 Then [n] came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* [o] on the south of [p] Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and [q] our part *shall be* to deliver him into the king's hand.

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21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [r] haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness [s] of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down [t] into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: [u] and David made haste to get away for fear of Saul; for Saul and his men

[g] Chap. xxii. 2; xxv. 13.—[h] Psa. xi. 1.—[i] Josh. xv. 55.—[k] Psa. liv. 3, 4.—[l] Chap. xxiv. 20.—[m] Chap. xviii. 3; xx. 16, 42; 2 Sam. xxi. 7.—[n] See chap. xxvi. 1; Psa. liv. title.

[o] Heb. *on the right hand.*—[p] Or, *the wilderness.*—[q] Psa. liv. 3.—[r] Heb. *foot shall be.*—[s] Josh. xv. 55; chapter xxv. 2.—[t] Or, *from the rock.*—[u] Psa. xxxi. 22.

asserts that Saul would come to Keilah, yet he did not come: and that the men of Keilah would deliver David into his hand, yet David was not thus delivered to him. And why? Because David left Keilah; but had he stayed, Saul would have come down, and the men of Keilah would have betrayed David. We may observe from this that, however positive a declaration of God may appear that refers to any thing in which man is to be employed, the prediction is not intended to *suspend* or *destroy free agency*, but always comprehends in it some particular condition.

Verse 14. *Wilderness of Ziph*] Ziph was a city in the southern part of Judea, not far from Carmel.

Verse 16. *And Jonathan—strengthened his hand in God.*] It is probable that there was always a secret intercourse between David and Jonathan, and that by this most trusty friend he was apprized of the various designs of Saul to take away his life. As Jonathan well knew that God had appointed David to the kingdom, he came now to encourage him to trust in the Most High, and to assure him that the hand of Saul should not prevail against him; and at this interview they renewed their covenant of friendship. Now all this Jonathan could do, consistently with his *duty* to his *father* and his *king*. He knew that David had delivered the kingdom; he saw that his father was ruling unconstitutionally; and he knew that God had appointed David to succeed Saul. This he knew would come about in the order of Providence; and neither he nor David took one step to hasten the time. Jonathan, by his several interferences, prevented his father from imbruing his hands in innocent blood: a more filial and a more loyal part he could not have acted; and therefore, in his attachment to David, he is wholly free of blame.

Verse 25. *The wilderness of Maon.*] Maon was a mountainous district in the most southern parts of Judah. Calmet supposes it to be the city of *Menois*, which Eusebius places in the vicinity of Gaza; and the *Mænæmi Castrum*, which the Theodosian code places near to Beer-sheba.

Verse 26. *Saul went on this side of the mountain*] Evidently not knowing that David and his men were on the other side.

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[v] compassed David and his men round about to take them.

27 [w] But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have [x] invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [y] Sela-hammah-lekoth.

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29 And David went up from thence, and dwelt in strong holds at [z] En-gedi.

[v] Psa. xvii. 6.—[w] See 2 Kings xix. 9.—[x] Heb. *spread themselves upon*, &c.—[y] That is, *the rock of divisions*.—[z] 2 Chron. xx. 2.

Verse 27. *There came a messenger*] See the providence of God exerted for the salvation of David's life! David and his men are almost surrounded by Saul and his army, and on the point of being taken, when a messenger arrives, and informs Saul that the Philistines had invaded the land! But behold the workings of Providence! God had already prepared the invasion of the land by the Philistines, and kept Saul ignorant how much David was in his power; but as his advanced guards and scouts must have discovered him in a very short time, the messenger arrives just at the point of time to prevent it. Here David was delivered by God, and in such a manner too as rendered the Divine interposition visible.

Verse 28. *They called that place Sela-hammah-lekoth.*] That is, *the rock of divisions*; because, says the *Targum*, *the heart of the king was divided to go hither and thither*. Here Saul was obliged to *separate* himself from David, in order to go and oppose the invading Philistines.

Verse 29. *Strong holds at En-gedi.*] En-gedi was situated near to the western coast of the *Dead Sea*, not far from Jeshimon: it literally signifies the *kid's well*, and was celebrated for its *vineyards*, Cant. i. 14. It was also celebrated for its *balm*. It is reported to be a mountainous territory, filled with caverns; and consequently proper for David in his present circumstances.

How *threshing-floors* were made among the ancients, we learn from CATO, *De Re Rustica*, chap. xci. and cxxix. And as I believe it would be an excellent method to make the most durable and efficient *barn-floors*, I will set it down:—

Aream sic facito. Locum ubi facies confodito; postea amurca conspergito bene, sinitoque combibat. Postea comminuito glebas bene. Deinde coæquato, et paviculis verberato. Postea denuo amurca conspergito, sinitoque arescat. Si ita feceris neque formicæ nocebunt, neque herbæ nascentur: et cum pluerit, lutum non erit. "Make a threshing-floor thus: dig the place thoroughly; afterwards sprinkle it well with the lees of oil, and give it time to soak in. Then beat the clods very fine, make it level, and beat it well down with a paver's rammer. When this is done, sprinkle it afresh with the oil lees, and let it dry. This being done, the mice cannot burrow in it, no grass can grow through it, nor will the rain dissolve the surface to raise mud."

The directions of COLUMELLA are nearly the same; but as there are some differences of importance, I will subjoin his account:—

Area quoque si terrena erit, ut sit ad triturам satis habilis, primum radatur, deinde confodiatur, permixtis paleis cum amurca, quæ salem non accepit, extergatur: nam ea res a populatione murium formicarumque frumenta defendit. Tum æquata paviculis, vel molari lapide condensetur, et rursus subjectis paleis inculcetur, atque ita solibus siccanda relinquatur.—*De Re Rustica*, lib. ii., c. 20. "If you would have a threshing-floor made on the open ground, that it may be proper for the purpose, first pare off the surface, then let it be well digged, and mixed with lees of oil, unsalted, with which chaff has been mingled, for this prevents the mice and ants from burrowing and injuring the corn. Then level it with a paver's rammer, or press it down with a millstone. Afterwards scatter chaff over it, tread it down, and leave it to be dried by the sun."

This may be profitably used within doors, as well as in the field; and a durable and solid floor is a matter of very great consequence to the husbandman, as it prevents the flour from being injured by sand or dust

CHAPTER XXIV.

Saul is informed that David is at En-gedi, and goes to seek him with three thousand *men*, 1, 2. *He goes into a cave to repose, where David and his men lay hid: who, observing this, exhort David to take away his life: David refuses, and contents himself with privily cutting off Saul's skirt*, 3–7. *When Saul departed, not knowing what was done, David called after him; showed him that his life had been in his power; expostulates strongly with him; and appeals to God, the Judge of his innocence*, 8–15. *Saul confesses David's uprightness; acknowledges his obligation to him for sparing his life; and causes him to swear that, when he should come to the kingdom, he would not destroy his seed*, 17–21. *Saul returns home, and David and his men stay in the hold*, 22.

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AND it came to pass, [a] when Saul was returned from [b] following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and [c] went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and [d] Saul went in to [e] cover his feet; and [f] David and his men remained in the sides of the cave.

4 [g] And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of [h] Saul's robe privily.

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5 And it came to pass afterward, that [i] David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, [k] The LORD

[a] Chapter xxiii. 28.——[b] Heb. *after.*——[c] Psalm xxxviii. 12. [d] Psa. cxli. 6.——[e] Judg. iii. 24.——[f] Psa. lvii. title; and cxlii. title.——[g] Chap. xxvi. 8.——[h] Heb. *the robe which* was *Saul's.* [i] 2 Sam. xxiv. 10.——[k] Chap. xxvi. 11.

NOTES ON CHAP. XXIV.

Verse 1. *Saul was returned*] It is very probable that it was only a small marauding party that had made an excursion in the Israelitish borders, and this invasion was soon suppressed.

Verse 2. *Rocks of the wild goats.*] The original (צורי היעלים *tsurey haiyeelim*) is variously understood. The VULGATE makes a *paraphrase: Super abruptissimas petras quæ solis ibicibus perviæ sunt*; "On the most precipitous rocks over which the ibexes alone can travel." The TARGUM: *the caverns of the rocks.* The SEPTUAGINT make the original a proper name; for out of צורי היעלים *tsurey haiyeelim*, they make Σαδδαιεμ *Saddaiem*, and in some copies Αειαμειν *Aeiamein*, which are evidently corruptions of the Hebrew.

Verse 3. *The sheep-cotes*] Caves in the rocks, in which it is common, even to the present time, for shepherds and their flocks to lodge. According to *Strabo* there are caverns in Syria, one of which is capable of containing *four thousand men*: Ὧν ἐν καὶ τετρακισχιλίους ἀνθρώπους δεξασθαι δυναμενον; lib. xvi. p. 1096. Edit. 1707.

Saul went in to cover his feet] Perhaps this phrase signifies exactly what the *Vulgate* has rendered it, *ut purgaret ventrem.* The *Septuagint*, the *Targum*, and the *Arabic* understand it in the same way. It is likely that, when he had performed this *act of necessity*, he lay down to repose himself, and it was while he was asleep that David cut off the skirt of his robe. It is strange that Saul was not aware that there might be men lying in wait in such a place; and the rabbins have invented a most curious conceit to account for Saul's security: "God, foreseeing that Saul would come to this cave, *caused a spider to weave her web over the mouth of it*, which, when Saul perceived, he took for granted that no person had lately been there, and consequently he entered it without suspicion." This may be *literally* true; and we know that even a *spider* in the hand of God may be the instrument of a great salvation. This is a Jewish tradition, and one of the most elegant and instructive in their whole collection.

David and his men remained in the sides of the cave.] This is no hyperbole; we have not only the authority of *Strabo* as above mentioned, but we have the authority of the most accurate travellers, to attest the fact of the vast capacity of caves in the East.

Dr. *Pococke* observes: "Beyond the valley (of Tekoa) there is a very large grotto, which the Arabs call *El Maamah*, a hiding place; the high rocks on each side of the valley are almost perpendicular, and the way to the grotto is by a terrace formed in the rock, which is very narrow. There are two entrances into it; we went by the farthest, which leads by a narrow passage into a very large grotto, the rock being supported by great natural pillars; the top of it rises in several parts like domes; the grotto is perfectly dry. There is a tradition that the people of the country, to the number of *thirty thousand*, retired into this grotto to avoid a bad air. This place is so strong that one would imagine it to be one of the strong holds of *Engedi*, to which David and his men fled from Saul; and possibly it may be that very cave in which he cut off Saul's skirt, for David and his men might with great ease lie hid there and not be seen by him."—*Pococke's Travels*, vol. ii., part 1, p. 41.

Verse 4. *And the men of David said*] We know not to what promise of God the men of David refer; they perhaps meant no more than to say, "Behold, the Lord hath delivered thine enemy into thy hand, now do to him as he wishes to do to thee."

Then David arose] Though I have a high opinion of the character of David, yet the circumstances of the case seem to indicate that he arose to take away the life of Saul, and that it was in reference to this that his heart smote him. It appears that he rose up immediately at the desire of his men to slay his inveterate enemy, and one whom he knew the Lord had rejected; but when about to do it he was prevented by the remonstrance of God in his conscience, and instead of cutting off his head, as he might have done, an act which the laws and usages of war would have justified, he contented himself with cutting off the skirt of his robe; and he did this only to show Saul how much he had been in his power.

Verse 6. *The Lord's anointed*] However unworthily Saul was now acting, he had been appointed to his high office by God himself, and he could only be removed by the authority which placed him on the throne. Even David, who knew he was appointed to reign in his stead, and whose life Saul had often sought to destroy, did not conceive that he had any right to take away his life; and he grounds the reasons of his

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forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David [l] stayed [m] his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, [n] Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD hath delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* [o] neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou [p] huntest my soul to take it.

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12 [q] The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? [r] After a dead dog, after [s] a flea?

15 [t] The LORD therefore be judge, and judge between me and thee; and [u] see, and [v] plead my cause, and [w] deliver me out of thine hand.

16 And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, [x] *Is* this thy voice, my son David? And Saul lifted up his voice and wept.

17 [y] And he said to David, Thou *art* [z] more righteous than I: for [a] thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when [b] the LORD had [c] delivered me into thine hand, thou killedst me not.

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[l] Heb. *cut off*.——[m] Psa. vii. 4; Matt. v. 44; Rom. xii. 17, 19.
[n] Psa. cxli. 6; Prov. xvi. 28; xvii. 9.——[o] Psa. vii. 3; xxxv. 7.
[p] Chap. xxvi. 20.——[q] Gen. xvi. 5; Judg. xi. 27; chap. xxvi. 10; Job v. 8.——[r] Chap. xvii. 43; 2 Sam. ix. 8.——[s] Chap. xxvi. 20.

[t] Ver. 12.——[u] 2 Chron. xxiv. 22.——[v] Psa. xxxv. 1; xliii. 1; cxix. 154; Mic. vii. 9.——[w] Heb. *judge*.——[x] Chap. xxvi. 17.
[y] Chap. xxvi. 21.——[z] Gen. xxxviii. 26.——[a] Matthew v. 44.
[b] Chap. xxvi. 23.——[c] Heb. *shut up*; chap. xxiii. 12; xxvi. 8.

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forbearance on this—He is my *master*, I am his *subject*. He is the *Lord's anointed*, and therefore *sacred* as to his *person* in the Lord's sight. It is an awful thing to kill a king, even the most untoward, when he has once been constitutionally appointed to the throne. No experiment of this kind has ever succeeded; the Lord abhors *king killing*. Had David taken away the life of Saul at this time, he would, in the sight of God, have been a *murderer*.

Verse 7. *Suffered them not to rise against Saul.*] As he could restrain them, it was his duty to do so; had he *connived* at *their* killing him, David would have been the *murderer*. In praying for the king we call God *the only Ruler of princes*, for this simple reason, that their authority is the *highest* among men, and next to that of God himself; hence he alone is above them. We find this sentiment well expressed by an elegant poet:—

Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis.
HORACE, *Odar.* lib. iii., Od. i., ver. 5.

Kings are supreme over their own subjects;
Jove is supreme over kings themselves.

Verse 12. *The Lord judge between me and thee*] Appeals of this kind to God are the common refuge of the poor and oppressed people. So also among the *Hindoos: God will judge between us. Mother Kalee will judge.* Sometimes this springs from a consciousness of innocence, and sometimes from a desire of revenge.

Verse 13. *Wickedness proceedeth from the wicked*] This proverb may be thus understood: He that does a wicked act, gives proof thereby that he is a wicked man. From him who is wicked, wickedness will proceed; he who is wicked will add one iniquity to another. Had I conspired to dethrone thee, I should have taken thy life when it was in my power, and thus added *wickedness* to *wickedness*.

Verse 14. *After a dead dog*] A term used among the Hebrews to signify the most sovereign contempt; see 2 Sam. xvi. 9. One utterly incapable of making the least resistance against Saul, and the troops of Israel. The same idea is expressed in the term *flea*. The *Targum* properly expresses both thus: *one who is weak, one who is contemptible.*

Verse 15. *The Lord therefore be judge*] Let God determine who is guilty.

Verse 16. *My son David?*] David had called Saul his *master, lord*, and *king*. Saul accosts him here as

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19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [d] I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 [e] Swear now therefore unto me by the LORD, [f] that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

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22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto [g] the hold.

[d] Chap. xxiii. 17.——[e] Gen. xxi. 23.——[f] 2 Sam. xxi. 6, 8.

[g] Chap. xxiii. 29; Eccles. xii. 10, 11.

his *son*, to show that he felt perfectly reconciled to him, and wished to receive him as formerly into his family.

Verse 19. *If a man find his enemy, will he let him go well away?*] Or rather, *Will he send him in a good way?* But *Houbigant* translates the whole clause thus: *Si quis, inimicum suum reperiens, dimittit eum in viam bonam*, redditur ei adomino sua merces; "If a man, finding his enemy, send him by a good way, *the Lord will give him his reward.*" The words which are here put in italic, are not in the *Hebrew text*, but they are found, at least in the sense, in the *Septuagint*, *Syriac*, and *Arabic*, and seem necessary to complete the sense; *therefore*, adds Saul, *the Lord will reward thee good for what thou hast done unto me.*

Verse 20. *I know well that thou shalt surely be king*] Hebrew, *Reigning, thou shalt reign.* He knew this before; and yet he continued to pursue him with the most deadly hatred.

Verse 21. *Swear now*] Saul knew that an oath would bind *David*, though it was insufficient to bind *himself*; see chap. xix. 6. He had sworn to his son Jonathan that David should not be slain; and yet sought by all means in his power to destroy him!

Verse 22. *Saul went home*] Confounded at a sense of his own baseness, and overwhelmed with a sense of David's generosity.

David and his men gat them up unto the hold.] *Went up to Mizpeh*, according to the *Syriac* and *Arabic*. David could not trust Saul with his life; the utmost he could expect from him was that he should cease from persecuting him; but even this was too much to expect from a man of such a character as Saul. He was no longer under the Divine guidance; an evil spirit had full dominion over his soul. What God fills not, the devil will occupy.

CHAPTER XXV.

The death of Samuel, 1. *The history of Nabal, and his churlishness towards David and his men*, 2–12. *David, determining to punish him, is appeased by Abigail, Nabal's wife*, 13–35. *Abigail returns, and tells Nabal of the danger he has escaped: who on hearing it is thunderstruck, and dies in ten days*, 36–38. *David, hearing of this, sends and takes Abigail to wife*, 39–42. *He marries also Ahinoam of Jezreel, Saul having given Michal, David's wife, to Phalti, the son of Laish*, 43, 44.

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AND [a] Samuel died: and all the Israelites were gathered together, and [b] lamented him, and buried him in his house at Ramah. And David arose, and went down [c] to the wilderness of Paran.

2 And *there was* a man [d] in Maon, whose [e] possessions *were* in [f] Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

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3 Now the name of this man *was* Nabal; and the name of his wife Abigail: and *she was*

[a] Chapter xxviii. 3.——[b] Numbers xx. 29; Deuteronomy xxxiv. 8.

[c] Gen. xxi. 21; Psa. cxx. 5.——[d] Chap. xxiii. 24.——[e] Or, *business*.——[f] Josh. xv. 55.

NOTES ON CHAP. XXV.

Verse 1. *And Samuel died*] Samuel lived, as is supposed, about *ninety-eight* years; was in the government of Israel before Saul from *sixteen* to *twenty* years; and ceased to live, according to the Jews, about *four months* before the death of Saul; but according to *Calmet* and others, *two years*. But all this is very uncertain; how long he died before Saul, cannot be ascertained. For some account of his character, see the end of the chapter.

Buried him in his house] Probably this means, not his *dwelling-house*, but the *house* or *tomb* he had made for his sepulture; and thus the *Syriac* and *Arabic* seem to have understood it.

David—went down to the wilderness of Paran.] This was either on the confines of Judea, or in Arabia Petræa, between the mountains of Judah and Mount Sinai; it is evident from the history that it was not far from *Carmel*, on the south confines of Judah.

Verse 3. *The name of the man* was *Nabal*] The word נבל *nabal* signifies to be *foolish*, *base*, or *villanous*; and hence the Latin word *nebulo*, *knave*, is supposed to be derived.

The name of his wife Abigail] The *joy* or *exulta-*

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a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 And David heard in the wilderness that Nabal did [g] shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and [h] greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, [i] Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we [k] hurt them not, [l] neither was there aught missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee. Wherefore let the young men find favour in thine eyes; for we come in [m] a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [n] ceased.

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10 And Nabal answered David's servants, and said, [o] Who *is* David? and who *is* the son of Jesse? there be many servants now-a-days that break away every man from his master.

11 [p] Shall I then take my bread, and my water, and my [q] flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred [r] abode by the stuff.

14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [s] railed on them.

15 But the men *were* very good unto us, and [t] we were not [u] hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were [v] a wall unto us both by night and day, all the while we were with them keeping the sheep.

[g] Gen. xxxviii. 13; 2 Sam. xiii. 23.——[h] Heb. *ask him in my name of peace*; chap. xvii. 22.——[i] 1 Chron. xii. 18; Psa. cxxii. 7; Luke x. 5.——[k] Heb. *shamed.*——[l] Ver. 15, 21.——[m] Neh. viii. 10; Esth. ix. 19.

[n] Heb. *rested.*——[o] Judg. ix. 28; Psa. lxxiii. 7, 8; cxxiii. 3, 4. [p] Judg. viii. 6.——[q] Heb. *slaughter.*——[r] Chap. xxx. 24.——[s] Heb. *flew upon them.*——[t] Ver. 7.——[u] Heb. *shamed.*——[v] Exod. xiv. 22; Job i. 10.

tion of my father. A woman of sense and beauty, married to the boor mentioned above, probably because he was *rich.* Many women have been thus sacrificed.

Of the house of Caleb] והוא כלבי *vehu Chalibbi*, "he was a Calebite." But as the word *caleb* signifies *a dog*, the *Septuagint* have understood it as implying a man of a *canine disposition*, and translate it thus, *και ὁ ανθρωπος κυνικος*, *he was a doggish man.* It is understood in the same way by the *Syriac* and *Arabic.*

Verse 6. *Peace be both to thee*] This is the ancient form of sending greetings to a friend: *Peace to* THEE, *peace to thy* HOUSEHOLD, *and peace to all that* THOU HAST. That is, May both *thyself*, thy *family*, and all that *pertain* unto thee, be in continual *prosperity!*

Perhaps David, by this salutation, wished Nabal to understand that he had acted so towards him and his property that nothing had been destroyed, and that all had been protected; see ver. 15–17.

Verse 7. *Thy shepherds which were with us, we hurt them not*] It is most evident that David had a *claim* upon Nabal, for very essential services performed to his herdmen at Carmel. He not only did them *no hurt*, and took none of their *flocks* for the supply of his necessities, but he protected them from the rapacity of others; *they were a* WALL *unto us*, said Nabal's servants, *both by night and day.* In those times, and to the present day, wandering hordes of Arabs, under their several *chiefs*, think they have a right to exact contributions of provisions, &c., wherever they come; David had done nothing of this kind, but protected them against those who would.

Verse 8. *Whatsoever cometh to thine hand*] As thou art making a great feast for thy servants, and I and my men, as having essentially served thee, would naturally come in for a share were we present; send a portion by my ten young men, for me and my men, that we also may rejoice with you. Certainly this was a very reasonable and a very modest request. This mode of address is not unfrequent among the Hindoos: "O father, fill the belly of thy son; he is in distress."

Verse 10. *Who is David?*] Nabal's answer shows the *surliness* of his disposition. It was unjust to refuse so reasonable a request; and the *manner* of the refusal was highly insulting. It is true what his own servants said of him, *He is such a son of Belial that one cannot speak to him*, ver. 17.

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17 Now therefore know and consider what thou wilt do; for [w] evil is determined against our master, and against all his household: for he *is such* a son of [x] Belial, that *a man* cannot speak to him.

18 Then Abigail made haste, and [y] took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and a hundred [z] clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, [a] Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, [b] Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath [c] requited me evil for good.

22 [d] So and more also do God unto the enemies of David, if I [e] leave of all that *pertain* to him by the morning light [f] any that pisseth against the wall.

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23 And when Abigail saw David, she hasted, [g] and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be*: and let thine handmaid, I pray thee, speak in thine [h] audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, [i] regard this man of Belial, *even* Nabal: for as his name *is*, so *is* he; [k] Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [l] *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath [m] withholden thee from coming to *shed* blood, and from [n] avenging [o] thyself with thine own hand, now [p] let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now [q] this [r] blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that [s] follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for [t] the LORD will certainly make my lord a sure house; because my lord [u] fighteth the battles of the LORD, and [v] evil hath not

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[w] Chap. xx. 7.——[x] Deut. xiii. 13; Judg. xix. 22.——[y] Gen. xxxii. 13; Prov. xviii. 16; xxi. 14.——[z] Or, *bunches*.——[a] Gen. xxii. 16, 20.——[b] Eccles. xii. 1.——[c] Psa. cix. 5; Prov. xvii. 13.
[d] Ruth i. 17; chap. iii. 17; xx. 13, 16.——[e] Ver. 34.——[f] 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8.——[g] Josh. xv. 18; Judg. i. 14.
[h] Heb. *ears*.——[i] Heb. *lay it to his heart*.

[k] That is, *fool*.——[l] 2 Kings ii. 2.——[m] Gen. xx. 6; ver. 33
[n] Heb. *saving thyself*.——[o] Rom. xii. 19.——[p] 2 Sam. xviii. 32.
[q] Gen. xxxiii. 11; chap. xxx. 26; 2 Kings v. 15.——[r] Or, *present*.
[s] Heb. *walk at the feet of*, &c.; ver. 42; Judg. iv. 10.——[t] 2 Sam. vii. 11, 27; 1 Kings ix. 5; 1 Chron. xvii. 10, 25.——[u] Ch. xviii. 17.——[v] Chap. xxiv. 11.

Verse 18. *Took two hundred loaves*] The Eastern bread is ordinarily both *thin* and *small*; and answers to our *cakes*.

Two bottles of wine] That is, two goat-skins full. The hide is pulled off the animal without *ripping up*; the places where the legs, &c., were are sewed up, and then the skin appears one *large bag*. This is properly the Scripture and Eastern *bottle*. There is one such before me.

Five sheep] Not one sheep to one hundred men.

Clusters of raisins] Raisins dried in the sun.

Cakes of figs] Figs cured, and then pressed together. We receive the former in jars, and the latter in small *barrels*; and both articles answer the description here given.

Now all this provision was a matter of little worth, and, had it been granted in the first instance, it would have perfectly satisfied David, and secured the good offices of him and his men. Abigail showed both her wisdom and prudence in making this provision. Out of *three thousand sheep* Nabal could not have missed *five*; and as this claim was made only in the time of sheep-shearing, it could not have been made more than once in the year: and it certainly was a small price for such important services.

Verse 20. *She came down—and David—came down*] David was coming down Mount Paran; Abigail was coming down from Carmel.—*Calmet*.

Verse 22. *So and more also do God*] Nothing can justify this part of David's conduct. Whatever his provocation might have been, he had suffered, properly speaking, no wrongs; and his resolution to cut off a whole innocent family, because Nabal had acted ungenerously towards him, was abominable and cruel, not to say diabolic. He who attempts to vindicate this conduct of David is, at least constructively, a foe to God and truth. David himself condemns this most rash and unwarrantable conduct, and thanks God for having prevented him from doing this evil, ver. 32, &c.

Any that pisseth against the wall.] This expression certainly means either *men* or *dogs*, and should be thus translated, *if I leave—any male*; and this will answer both to *men* and *dogs*, and the offensive mode of expression be avoided. I will not enter farther into the subject: *Bochart* and *Calmet* have done enough, and more than enough; and in the *plainest language* too.

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been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he [w] sling out, [x] *as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be [y] no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 And David said to Abigail, [z] Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast [a] kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath [b] kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had [c] not been left unto Nabal by the morning light any that pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, [d] Go up in peace to thine house; see, I have hearkened to thy voice, and have [e] accepted thy person.

36 And Abigail came to Nabal; and, behold, [f] he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.

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37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 And when David heard that Nabal was dead, he said, [g] Blessed *be* the LORD, that hath [h] pleaded the cause of my reproach from the hand of Nabal, and hath [i] kept his servant from evil: for the LORD hath [k] returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [l] thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went [m] after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [n] of Jezreel, [o] and they were also both of them his wives.

44 But Saul had given [p] Michal his daughter, David's wife, to [q] Phalti the son of Laish, which *was* of [r] Gallim.

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[w] Jer. x. 18.——[x] Heb. *in the midst of the bow of a sling.* [y] Heb. *no staggering*, or, *stumbling*.——[z] Gen. xxiv. 27; Exod. xviii. 10; Psa. xli. 13; lxxii. 18; Luke i. 68.——[a] Verse 26. [b] Ver. 26.——[c] Ver. 22.——[d] Chap. xx. 42; 2 Sam. xv. 9; 2 Kings v. 19; Luke vii. 50; viii. 48.——[e] Gen. xix. 21.

[f] 2 Sam. xiii. 23.——[g] Ver. 32.——[h] Prov. xxii. 23.——[i] Ver. 26, 34.——[k] 1 Kings ii. 44; Psa. vii. 16.——[l] Ruth ii. 10, 13 Prov. xv. 33.——[m] Heb. *at her feet*; ver. 27.——[n] Josh. xv. 56. [o] Chap. xxvii. 3; xxx. 5.——[p] 2 Samuel iii. 14.——[q] *Phaltiel*; 2 Sam. iii. 15.——[r] Isa. x. 30.

Verse 28. *And evil hath not been found in thee*] Thou hast not committed any act of this kind hitherto.

Verse 29. *Shall be bound in the bundle of life*] Thy life shall be precious in the sight of the Lord: it shall be found in the bundle of life; it shall be supported by Him who is the *Spring and Fountain of life*, and ever be found *united* to those who are most favoured by the Almighty.

Them shall he sling out] Far from being *bound* and *kept together* in union with the Fountain of life, he will cast them off from himself as a stone is cast out from a sling. This betokens both *force* and *violence*.

Verse 37. *His heart died within him, and he became as a stone.*] He was thunderstruck, and was so terrified at the apprehension of what he had escaped, that the fear overcame his mind, he became insensible to all things around him, probably refused all kinds of nourishment, and died in ten days.

Verse 39. *To take her to him to wife.*] It is likely that he had heard before this that Saul, to cut off all his pretensions to the throne, had married Michal to Phalti; and this justified David in taking Abigail or any other woman; and, according to the then custom, it was not unlawful for David to take several wives. By his marriage with Abigail, it is probable he became possessed of all Nabal's property in Carmel and Maon.

Verse 43. *David also took Ahinoam*] Many think that this was his wife before he took Abigail; she is always mentioned first in the list of his wives, and she was the mother of his eldest son Ammon.

Of Jezreel] There were two places of this name; one in the tribe of Issachar, the other in the tribe of Judah.

Verse 44. *Phalti*] Called also *Phaltiel*, 2 Sam. iii. 15.

Of Gallim.] Probably a city or town in the tribe of Benjamin; see Isa. x. 30. It is likely therefore that Saul chose this man because he was of his own tribe.

In this chapter we have the account of the death of Samuel, who from his infancy had been devoted to God and the service of his people. He was born at a time in which religion was at a very low ebb in Israel, as there were but very few prophets, and *no open vision*—scarcely any revelation from God. Those who might be called *prophets* had no regular ministry of God's word; they were extraordinary messengers sent for a particular purpose, and not continued in the work any longer than the time necessary to deliver their extraordinary message.

Samuel is supposed to have been the first who established *academies* or *schools for prophets*, at least we do not hear of them before his time; and it is granted that they continued till the Babylonish captivity. This was a wise institution, and no doubt contributed much to the maintenance of pure religion, and the prevention of idolatry among that people.

Samuel reformed many abuses in the Jewish state, and raised it to a pitch of political consequence to which it had been long a stranger. He was very zealous for the honor of God, and supported the rights of pure religion, of the king, and of the people, against all encroachments. He was *chief magistrate* in Israel before the appointment of a *king*, and afterwards he acted as *prime minister* to Saul, though without being chosen or formally appointed to that station. Indeed, he seems on the whole to have been the *civil* and *ecclesiastical governor*, Saul being little more than *general of the Israelitish forces*.

In his office of *minister* in the state, he gave the brightest example of zeal, diligence, inflexible integrity, and uncorruptedness. He reproved both the people and the king for their transgressions, with a boldness which nothing but his sense of the Divine *authority* could inspire, and yet he tempered it with a sweetness which showed the interest he felt in their welfare, and the deep and distressing concern he felt for their backslidings and infidelities

He was incorrupt; he received no man's *bribe*; he had no *pension* from the *state*; he *enriched* none of his *relatives* from the *public purse*; left no *private debts* to be discharged by his country. He was among the Hebrews what *Aristides* is said to have been among the Greeks, so poor at his death, though a minister of state, that he did not leave property enough to bury him. *Justice* was by him duly and impartially administered, and oppression and wrong had no existence.

If there ever was a *heaven-born minister*, it was Samuel; in whose public and private conduct there was no blemish, and whose parallel cannot be found in the ancient or modern history of any country in the universe.

Let ministers of state who have sought for nothing but their own glory, and have increased the public burdens by their improvident expenditure; who have endeavoured, by their wordy representations, to dazzle and delude the people, and impose *false grandeur* in the place of *true greatness* and *solid prosperity*; who have *oppressed* the *many*, and *enriched* the *worthless few*; fall down at the feet of THIS *heaven-born man*, and learn, from this immaculate judge of Israel, what a faithful servant to his king, and an incorruptible *minister of state*, means; and in retiring from their high station, or in going to appear before the judgment-seat of God, see whether, in the presence of their king, and in the face of the thousands of their people, they can boldly say, "Behold, here am I! Witness against me before the Lord and before his anointed. Whose ox have I taken? Whose ass have I seized? Whom have I defrauded? Whom have I oppressed, by the imposition of heavy taxes for the support of *needless expenses*, and the payment of *venal men*? Or of whose hand have I taken any bribe to blind my eyes? Scrutinize my conduct, examine the state of my family, compare their present circumstances with what they were previously to my administration, and see if you can find aught in my hands." See chap. xii. 1, &c.

O, how seldom in the annals of the world, from the assembled heads of the great body politic, can the departing prime minister hear, "Thou hast not defrauded us; thou hast not oppressed us; neither hast thou taken aught of any man's hand!" This voice can be heard from Gilgal; but of what other minister can this be spoken but of *Samuel the seer*, who was the gift of God's mercy to the people of Israel; whose memory was too precious to be intrusted to public monuments, but stands, and alas! almost *unique*, in the Book of God! Of *Daniel*, and his administration, I shall have occasion to speak elsewhere.

A prime minister, deeply devoted to God, and faithful to his king and to his country, is so rare a character in the world, that when he does occur, he should be held up to public admiration. But I have no *parallel* for Samuel. See the notes on chap. xii. and on chap. xxiv. 6.

CHAPTER XXVI.

The Ziphites inform Saul of David's hiding place, 1. *Saul, with* three thousand *men, goes in pursuit of him*, 2, 3. *David sends out spies; and finds where Saul had pitched his camp; and he and Abishai come to the camp by night, find all asleep, and bring away Saul's spear, and the cruse of water that was at his head*, 4–12. *David goes to the opposite hill; awakes Abner, captain of Saul's host; chides him for being*

so careless of his master's life; and calls on Saul to send one of his servants for the spear; and severely chides him for his continued hostility to him, 13–24. *Saul humbles himself to David; promises to persecute him no more; and returns to his own place,* 25.

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AND the Ziphites came unto Saul to Gibeah, saying,[a] Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and [b] Abner the son of Ner, the captain of his host: and Saul lay in the [c] trench, and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai [d] the son of Zeruiah, brother to Joab, saying, Who will [e] go down with me to Saul to the camp? And Abishai said, I will go down with thee.

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7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath [f] delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: [g] for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, *As* the LORD liveth, [h] the LORD shall smite him; or [i] his day shall come to die; or he shall [k] descend into battle, and perish.

11 [l] The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear, and the cruse

[a] Chap. xxiii. 19; Psa. liv. title.——[b] Chap. xiv. 50; xvii. 55. [c] Or, *midst of his carriages*; chap. xvii. 20.——[d] 1 Chron. ii. 16. [e] Judg. vii. 10, 11.——[f] Heb. *shut up*; chap. xxiv. 18.——[g] Ch. xxiv. 6, 7; 2 Sam. i. 16.

[h] Chapter xxv. 38; Psa. xciv. 1, 2, 23; Luke xviii. 7; Rom. xii. 19.——[i] See Gen. xlvii. 29; Deut. xxxi. 14; Job vii. 1; xiv. 5; Psa. xxxvii. 13.——[k] Chap. xxxi. 6.——[l] Chapter xxiv 6, 12.

NOTES ON CHAP. XXVI.

Verse 1. *The Ziphites came*] This is the second time that these enemies of David endeavoured to throw him into the hands of Saul. See chap. xxiii. 19.

Verse 2. *Three thousand chosen men*] Though they knew that David was but six hundred strong, yet Saul thought it was not safe to pursue such an able general with a less force than that mentioned in the text; and, that he might the better depend on them, they were all *elect* or *picked men* out of the whole of his army.

Verse 5. *David arose*] As David and his men knew the country, they had many advantages over Saul and his men; and no doubt could often watch them without being discovered.

Saul lay in the trench] The word במעגל *bammaegal*, which we translate *in the trench*, and in the margin *in the midst of his carriages*, is rendered by some *in a ring of carriages*, and by others *in the circle*, i. e., which was formed by his troops. Luther himself translates it wagenburg, a *fortress* formed of *wagons* or *carriages*.

As מעגל *agal* signifies any thing *round*, it may here refer to a *round pavilion* or *tent* made for Saul, or else to the *form* of his *camp*. The Arabs, to the present day, always form a *circle* in their encampments, and put their principal officers in the centre.

Verse 6. *Abishai the son of Zeruiah*] She was David's sister; and therefore Abishai and Joab were nephews to David.

Verse 8. *God hath delivered thine enemy into thine hand*] Here Abishai uses the same language as did David's men, when Saul came into the cave at En-gedi, (see chap. xxiv. 4, &c.,) and David uses the same language in reply.

Verse 10. *The Lord shall smite him*] He shall die by a stroke of the Divine judgment; *or his day shall come to die*—he shall die a natural death: which in the course of things must be before mine, and thus I shall get rid of mine enemy; *or he shall descend into the battle, and perish*—he shall fall by the enemies of his country. These are the *three* ordinary ways by which man accomplishes, as a hireling, his day. *Murder* David could not consider to be lawful; this would have been taking the matter out of God's hand, and this David would not do.

Verse 12. *David took the spear and the cruse*] The *spear*, we have already seen, was the emblem of *power* and *regal dignity*. But it is usual, in Arab camps, for every man to have his lance stuck in the ground be-

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of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [m] a deep sleep from the LORD was fallen upon them.

13 Then David went over to the other side, and stood on the top of a hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* [n] worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [o] *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, [p] Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have [q] stirred thee up against me, let him [r] accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; [s] for they have driven me out this day from [t] abiding in the [u] inheritance of the LORD, saying, Go, serve other gods.

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20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek [v] a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, [w] I have sinned: return, my son David: for I will no more do thee harm, because my soul was [x] precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 [y] The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but I would not stretch forth mine hand against the LORD's [z] anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let

[m] Gen. ii. 21; xv. 12.——[n] Heb. *the sons of death*; 2 Samuel xii. 5.——[o] Chap. xxiv. 16.——[p] Chap. xxiv. 9. 11.——[q] 2 Sam. xvi. 11; xxiv. 1.——[r] Heb. *smell*; Gen. viii. 21; Lev. xxvi. 31.

[s] Deut. iv. 28; Psa. cxx. 5——[t] Heb. *cleaving*.——[u] 2 Sam. xiv. 16; xx. 19.——[v] Chap. xxiv. 14.——[w] Chap. xv. 24; xxiv. 17. [x] Chap. xviii. 30.——[y] Psa. vii. 8; xviii. 20.——[z] Chap. xxiv. 6.

side him, that he may be ready for action in a moment. The cruse of water resembled, in some measure, the *canteens* of our soldiers. In such a climate, where water was always scarce, it was necessary for each man to carry a little with him, to refresh him on his march.

A deep sleep from the Lord] It is the same word which is used, Gen. ii. 21, to describe the *sleep* which God caused to fall upon Adam, when he formed Eve out of his side.

Verse 15. Art *not thou a* valiant *man?*] This is a strong irony. *Ye* are *worthy to die; ye are sons of death*—ye deserve death for this neglect of your king. And had not Saul been so deeply affected with David's generosity in preserving his life, he had doubtless put Abner and his chief officers to death; though they were not to blame, as their apparent neglect was the effect of a supernatural sleep.

Verse 19. *Let him accept an offering*] If God have stirred thee up against me, why, then, let him deliver my life into thy hand, and accept it as a sacrifice. But as the word is מנחה *minchah*, a gratitude-offering, perhaps the sense may be this: Let God accept a gratitude-offering from thee, for having purged the land of a worker of iniquity; for, were I not such, God would never stir thee up against me.

But if they be *the children of men*] If men have, by false representations, lies, and slanders, stirred thee up against an innocent man, then *let them be cursed before the Lord*. If I am guilty, I deserve to die; if not, those who seek my life should be destroyed.

Saying, Go, serve other gods.] His being *obliged* to leave the tabernacle, and the place where the true worship of God was performed, and take refuge among *idolaters*, said in effect, *Go, serve other gods.*

Verse 20. *As when one doth hunt a partridge*] It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. See *Harmer*.

Verse 21. *I have sinned*] Perhaps the word חטאתי *chatathi*, "I have sinned," should be read, *I have erred*,

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him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still [a] prevail. So David went on his way, and Saul returned to his place.

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[a] Genesis, chap. xxxii. 28.

or, *have been mistaken*. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, *sinned* against his life.

Verse 25. *Thou shalt both do great things, and also shalt still prevail.*] The Hebrew is גם עשה תעשה וגם יכל תוכל *gam asoh thaaseh, vegam yachol tuchal*; "Also in doing thou shalt do, and being able thou shalt be able; which the Targum translates, *also in reigning thou shalt reign, and in prospering thou shalt prosper*; which in all probability is the meaning.

There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon him to desist from his felonious attempts, but refers the whole matter to God, as the judge and vindicator of oppressed innocence. Saul himself is speechless, except in the simple acknowledgment of his sin; and in the behalf of their king not one of his officers has one word to say! It is strange that none of them offered now to injure the person of David; but they saw that he was most evidently under the guardian care of God, and that their master was apparently abandoned by him. Saul invites David to *return*, but David knew the uncertainty of Saul's character too well to trust himself in the power of this infatuated king. How foolish are the counsels of men against God! When he undertakes to save, who can destroy? And who can deliver out of his hands?

CHAPTER XXVII.

David flies to Achish, king of Gath, who receives him kindly, and gives him Ziklag to dwell in, where he continues a year and four months, 1–7. *David invades the Geshurites and Amalekites, and leaves neither man nor woman alive,* 8, 9. *He returns to Achish, and pretends that he had been making inroads on the Israelites, and Achish believes it,* 10–12.

A. M. 2946. B. C. 1058. An. Exod. Isr. 433. Anno ante I. Olymp. 282.

AND David said in his heart, I shall now [a] perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, [b] and he passed over with the six hundred men that *were* with him [c] unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David [d] with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

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4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give

[a] Heb. *be consumed*.—[b] Chap. xxv. 13.—[c] Chap. xxi. 10.—[d] Chap. xxv. 43.

NOTES ON CHAP. XXVII.

Verse 1. *I shall now perish one day by the hand of Saul*] This was a very hasty conclusion: God had so often interposed in behalf of his life, that he was authorized to believe the reverse. God had hitherto confounded all Saul's stratagems, and it was not at all likely that he would now abandon him: there was now no *additional* reason why he should withdraw from David his helping hand.

Verse 2. *David arose, and he passed over—unto Achish*] There is not one circumstance in this transaction that is not blameable. David joins the enemies of his God and of his country, acts a most inhuman part against the Geshurites and Amalekites, without even the pretence of a Divine authority; tells a most deliberate falsehood to Achish, his protector, relative to the people against whom he had perpetrated this cruel act; giving him to understand that he had been destroying the Israelites, his enemies. I undertake no defence of this conduct of David; it is all bad, all defenceless; God vindicates him not. The inspired penman tells what he did, but passes no *eulogium* upon his conduct; and it is false to say that, because these things are *recorded*, therefore they are *approved*. In all these transactions David was in no sense a man after God's own heart. Chandler attempts to vindicate all this conduct: those who can receive his saying, let them receive it.

Verse 3. *Every man with his household*] So it appears that the men who consorted with David had wives and families. David and his company resembled a tribe of the wandering Arabs.

Verse 5. *Why should thy servant dwell in the royal city*] He seemed to intimate that *two princely esta-*

A. M. 2946. B. C. 1058. An. Exod. Isr. 433. Anno ante I. Olymp. 282.

me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore [e] Ziklag pertaineth unto the kings of Judah unto this day.

7 And [f] the time that David dwelt in the country of the Philistines was [g] a full year and four months.

8 And David and his men went up, and invaded [h] the Geshurites, [i] and the [k] Gezrites, and the [l] Amalekites: for those *nations were* of old the inhabitants of the land, [m] as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

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10 And Achish said, [n] Whither have ye made a road to-day? And David said Against the south of Judah, and against the south of [o] the Jerahmeelites, and against the south of [p] the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel [q] utterly to abhor him; therefore he shall be my servant for ever.

[e] See Josh. xv. 31; xix. 5.——[f] Hebrew, *the number of days.* [g] Heb. a year *of days*; see chap. xxix. 3, till 1056.——[h] Josh. xiii. 2.——[i] Josh. xvi. 10; Judg. i. 29.——[k] Or, *Gerzites.* [l] Exod. xvii. 16; see chap. xv. 7, 8.——[m] Gen. xxv. 18.——[n] Or, *Did you not make a road,* &c.——[o] See 1 Chron. ii. 9, 25. [p] Judg. i. 16.——[q] Heb. *to stink.*

blishments in the same city were too many. Achish appears to have felt the propriety of his proposal, and therefore appoints him Ziklag.

Verse 6. *Achish gave him Ziklag*] Ziklag was at first given to the tribe of *Judah*, but afterwards it was ceded to that of *Simeon*, Josh. xv. 31; xix. 5. The Philistines had, however, made themselves masters of it, and held it to the time here mentioned; it then fell into the tribe of Judah again, and continued to be the property of the kings of Judah. This verse is a proof that this book was written long after the days of Samuel, and that it was formed by a later hand, out of materials which had been collected by a contemporary author. See the *preface*.

Verse 9. *David smote the land*] Here was a complete extirpation of all these people, not one being left alive, lest he should carry tidings of the disasters of his country! The *spoil* which David took consisted of *sheep, oxen, asses, camels*, and *apparel*.

Verse 10. *Whither have ye made a road to-day?*] He had probably been in the habit of making predatory excursions. This seems to be implied in the question of Achish.

Verse 12. *He hath made his people—utterly to abhor him*] This deception, which Dr. Delaney says "*did harm to nobody, and to the account of which he is at an utter loss what degree of guilt to charge*," imposed upon Achish, had the most direct tendency to make him imagine himself secure, while in the utmost danger; and to have a faithful friend and able ally in David, while he was the veriest enemy he could possibly have. Shame on him who becomes the apologist of such conduct! As to Dr. Chandler, he should know that no *lie* is of the *truth*, and that all *falsity* is an abomination to the Lord.

CHAPTER XXVIII.

The Philistines prepare to attack the Israelites, and Achish informs David that he shall accompany him to battle, 1, 2. *Saul, unable to obtain any answer from God, applies to a witch at En-dor to bring up Samuel, that he may converse with him on the issue of the war,* 3–11. *Samuel appears,* 12–14. *He reproaches Saul with his misconduct, and informs him of his approaching ruin,* 15–19. *He is greatly distressed; but at the solicitations of the woman and his own servants, he takes some food, and departs the same night,* 20–25.

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AND [a] it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel.

And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

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[a] 1 Samuel, chap. xxix. 1.

NOTES ON CHAP. XXVIII.

Verse 1. *The Philistines gathered their armies together*] Sir Isaac Newton conjectures that the Philistines had got a great increase to their armies by vast numbers of men which *Amasis* had driven out of Egypt. This, with Samuel's death, and David's disgrace, were

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2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 Now [b] Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away [c] those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in [d] Shunem: and Saul gathered all Israel together, and they pitched in [e] Gilboa.

5 And when Saul saw the host of the Philistines, he was [f] afraid, and his heart greatly trembled.

6 And when Saul inquired of the LORD, [g] the LORD answered him not, neither by [h] dreams, nor [i] by Urim, nor by prophets.

7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

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8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and [k] he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he [l] hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

[b] Chap. xxv. 1.—[c] Ver. 9; Exod. xxii. 18; Lev. xix. 31; xx. 27; Deut. xviii. 10, 11.—[d] Josh. xix. 18; 2 Kings iv. 8.
[e] Chap. xxxi. 1.—[f] Job xviii. 11.

[g] Chap. xiv. 37; Prov. i. 28; Lam. ii. 9.—[h] Numbers xii. 6
[i] Exod. xxviii. 30; Num. xxvii. 21; Deut. xxxiii. 8.—[k] Deut. xviii. 11; 1 Chron. x. 13; Isa. viii. 19.—[l] Ver. 3.

no inconsiderable motives to a new war, from which the Philistines had now every thing to hope.

Thou shalt go out with me to battle] This he said, being deceived by what David had told him.

Verse 2. *Surely thou shalt know what thy servant can do*] This was another equivocal answer; and could only be understood by his succeeding conduct. It might imply what he *could do* in *favour* of the *Philistines* against Israel; or in favour of *Israel* against the Philistines. Achish understood it in the former sense; and therefore he said to David, *I will make thee keeper of my head for ever*; i. e., Thou shalt be captain of my *life-guards*.

Verse 3. *Samuel was dead*] And there was no longer a public accredited prophet to consult.

Those that had familiar spirits, and the wizards] See the note on Lev. xix. 31, and Exod. xxii. 18.

Verse 5. *When Saul saw*] He saw from the superiority of his enemies, from the state of his army, and especially from his own state towards God, that he had every thing to fear.

Verse 6. *The Lord answered him not*] He used the *three methods* by which supernatural intelligence was ordinarily given:—

1. *Dreams.*—The person prayed for instruction; and begged that God would answer by a significant dream.

2. *Urim.*—This was a kind of oracular answer given to the high priest when clothed with the ephod, on which were the *Urim* and *Thummim*. How these communicated the answer, is not well known.

3. *Prophets.*—Who were requested by the party concerned to consult the Lord on the subject in question, and to report his answer. The *prophets* at that time could only be those in the *schools of the prophets*, which Samuel had established at *Naioth* and *Gibeah*. These were the only successors of Samuel that we know of.

Verse 7. *Seek me a woman that hath a familiar spirit*] Literally, Seek me a woman, בעלת אוב *baalath ob, the mistress of the Ob* or *Pythonic spirit*—one who had a familiar spirit, whom she could invoke when she pleased, and receive answers from him relative to futurity.

Strange that a man, who had banished all such from the land, as dangerous to the state, as impostors and deceivers, should now have recourse to them as the only persons in whom he could safely put his confidence in the time in which *Jehovah* had refused to help him!

At En-dor.] This was a city in the valley of Jezreel, at the foot of Mount Gilboa, where the army of Saul had now encamped.

Verse 8. *Saul disguised himself*] That he might not be known by the woman, lest she, being terrified, should refuse to use her art.

Verse 11. *Whom shall I bring up*] The woman certainly meant no more than making her *familiar* personify whomsoever the querist should wish. In the evocation of spirits this is all that, according to the professed rules of their art, such persons pretend to; for over human souls in *paradise* or in the *infernal regions* they have no power. If we allow that there is such an art founded on true principles, all it can pretend to is, to bring up the *familiar*; cause him when necessary to assume the *form* and *character* of some particular person, and to give such notices relative to

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12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [m] gods ascending out of the earth.

14 And he said unto her, [n] What form *is* he of? And she said, An old man cometh up; and he *is* covered with [o] a mantle. And Saul perceived that it *was* [p] Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, [q] I am sore distressed; for the Philistines make war against me, and [r] God is departed from me, and [s] answereth me no more, neither [t] by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

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16 [u] Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done [v] to him [w] as he spake by [x] me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 [y] Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philis-

[m] Exod. xxii. 28.——[n] Heb. *What is his form?*——[o] Chap. xv. 27; 2 Kings ii. 8, 13.——[p] Eccles. xlvi. 20.——[q] Prov. v. 11, 12, 13; xiv. 14.——[r] Chap. xviii. 12.——[s] Ver. 6.

[t] Heb. *by the hand of prophets.*——[u] Eccles. xlvi. 20.——[v] Or, *for himself*; Prov. xvi. 4.——[w] Ch. xv. 28.——[x] Heb. *mine hand.* [y] Chap. xv. 9; 1 Kings xx. 42; 1 Chron. x. 13; Jer. xlviii. 10.

futurity as he is able to collect. And this even in the cases to which authenticity is generally allowed, is often scanty, vague, and uncertain, for fallen spirits do not abound in *knowledge:* this is an attribute of God, and rays of this perfection are imparted to pure and holy intelligences; and even *Satan* himself, as may be seen from most of his temptations, is far from *excelling in knowledge.* He may be *cunning* and *insidious*, but he certainly is not *wise* and *prudent;* we in general give this fallen spirit credit for much more wisdom than he possesses.

Verse 12. *When the woman saw Samuel*] That *Samuel did* appear on this occasion, is most evident from the text; nor can this be denied from any legitimate mode of interpretation: and it is as evident that he was neither raised by the power of the devil nor the incantations of the witch, for the appearances which took place at this time were such as she was wholly unacquainted with. Her *familiar* did not appear; and from the confused description she gives, it is fully evident that she was both surprised and alarmed at what she saw, being so widely different from what she expected to see.

Verse 13. *I saw gods ascending out of the earth.*] The word אלהים *elohim*, which we translate *gods*, is the word which is used for the Supreme Being throughout the Bible; but all the *versions*, the *Chaldee* excepted, translate it in the *plural* number, as we do. The *Chaldee* has, *I see* מלאכא דיי *malacha dayeya, an angel of the Lord, ascending from the earth.* This sight alarmed the woman; it was what she did not expect; in this she could not recognise her familiar, and she was terrified at the appearance.

Verse 14. *An old man cometh up; and he is covered with a mantle.*] This seems to have been a *second* apparition; she cannot mean that she had seen *gods* ascending out of the earth, and these *gods* were like an *old man with a mantle.* The angelic appearance first mentioned prepared the way for Samuel; and the whole was done so as to show to the woman that her art had not prevailed in the present instance, and that what was now taking place was wholly independent of *her* incantations.

Saul perceived that it was Samuel] The description was suitable to his person and clothing.

Verse 15. *Why hast thou disquieted me*] The complaint is not directed against the *woman* but against *Saul.* Indeed, her incantations had no influence in the business, and it does not appear that she had commenced her operations before the *angels* had prepared the way of the prophet, and before the *prophet* himself had made his appearance.

That thou mayest make known unto me what I shall do.] In his former difficulties, and when pressed by his enemies, he was in the habit of consulting Samuel; and now he applies to him as his former preceptor. God, he knew, might answer by such a man as Samuel, when he would answer by no other means.

Verse 16. *Wherefore then dost thou ask of me*] Was ever I wont to give answers that were not dictated by the Lord? It is his counsel alone that I communicate.

Verse 17. *The Lord hath done to him*] I believe these words are spoken *of* Saul; and as they are spoken *to* him, it seems evident that *him* should be *thee.* The Vulgate has *tibi*, the Septuagint σοι, *to* THEE: and this is the reading of *five* of *Kennicott's* and *De Rossi's* MSS., as well as of both the Bibles printed at Venice in 1518, where we read לך *lecha, to* THEE, instead of לו *lo, to* HIM.

As he spake by me] Here was no illusion; none but *Samuel* could say this.

Verse 18. *Nor executedst his fierce wrath upon Amalek*] See chap. xv. and the notes there.

Verse 19. *To-morrow* shalt *thou and thy sons* be *with me*] What an awful message! In the course of

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times: and to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [z] fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have [a] put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

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23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a [b] fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake [c] unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

[z] Hebrew, *made haste, and fell with the fulness of his stature.*

[a] Judg. xii. 3; chap. xix. 5; Job xiii. 14.—[b] Gen. xviii. 6, 7, 8. [c] Gen. xix. 3.

the ensuing day thou shalt be slain, thy three sons shall be slain, and the armies of Israel shall be delivered into the hands of the Philistines! Can any person read this, properly considering the situation of this unfortunate monarch, the triumph of the enemies of God, and the speedy ruin in which the godlike Jonathan is about to be involved, without feeling the keenest anguish of heart?

But Samuel says, "He and his sons should be *with him.*" Does not this mean that they were to go to *paradise?* I suppose it means no more than that they should all *die.* Yet the paraphrase of the Rev. C. Wesley is beautiful:—

"What do these solemn words portend?
A ray of hope when life shall end.
Thou and thy sons, *though slain*, shall be
To-morrow in *repose* with me.
Not in a state of hellish pain,
If Saul with Samuel do remain:
Not in a state of damn'd *despair*,
If loving Jonathan be *there*."

Saul had committed *the sin unto death*—the sin to be visited with a violent death, while the mercy of God was extended to the soul. Thus say my *faith*, my *hope*, and my *charity*; and doth not the *mercy* of God say the same?

Verse 20. *Then Saul fell straightway all along on the earth.*] Literally, *he fell with his own length*, or *with the fulness of his stature.* He was so overwhelmed with this most dreadful message, that he swooned away, and thus *fell at his own length upon the ground.* The woman, being terrified, had probably withdrawn to some distance at the first appearance of the prophet; and Saul was left alone with Samuel. After some short time, *the woman came* again unto Saul, found him *sore troubled*, and offered him those succours which humanity dictated.

Verse 23. *I will not eat.*] It is no wonder that not only his *strength*, but also his *appetite*, had departed from him.

And sat upon the bed.] *Beds* or *couches* were the common places on which the ancients sat to take their repasts.

Verse 24. *The woman had a fat calf*] The ancients used great despatch in their cookery. In hot countries they could not keep flesh meat by them any length of time; hence they generally kept young animals, such as *calves*, *lambs*, and *kids*, ready for slaughter; and when there was occasion, one of them was killed, and dressed immediately.

Unleavened bread] There was not time to bake *leavened bread*; that would have taken considerable time, in order that the leaven might leaven the whole lump.

Verse 25. *They rose up, and went away that night.*] The transactions of this chapter occupy one night only. 1. Saul came by night to *En-dor*, ver. 8. 2. He consulted the woman, and had his conference with Samuel the same night; for no time whatever appears to have been lost after his arrival at *En-dor*. 3. He was overcome by the heavy tidings which he heard; and which for a time appear to have deprived him of all power. 4. The woman kills a calf; dresses a part; makes and bakes bread; and Saul and his servants eat. And, 5. They rose and went away *that night*, ver. 25. The *next day*, in all probability, the battle happened in which Israel was defeated, and Saul and his sons lost their lives.

THERE is a considerable diversity of opinion, both among learned and pious men, relative to the subject mentioned in this chapter, that of *raising Samuel from the dead.* Some deny the *possibility* of the thing, and say that it was the *devil* that personified *Samuel*; and others, that the whole was the *imposition* of this cunning woman, and that there was no *supernatural* agency in the business. This is not a proper place to argue the point. I have given my opinion in the notes. I may sum up in a few particulars.

1. I believe there is a *supernatural* and *spiritual* world, in which HUMAN *spirits*, both good and bad, live, in a state of consciousness.

2. I believe there is an *invisible world*, in which various orders of *spirits*, not *human*, live and act.

3. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals.

4. I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits, *not* HUMAN; and to employ, in a certain limited way, their power and influence.

5. I believe that the woman of En-dor had no power over *Samuel*; and that *no incantation* can avail over any *departed saint of God*, nor indeed over any *human* disembodied spirit.

6. I believe *Samuel did actually appear to Saul*; and that he was sent by the especial *mercy of God* to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker.

7. I believe that the woman found, from the *appearances*, that her *real* or *pretended charms* had no effect; and that what now took place came from a totally different disposition of things from those with which she was conversant.

8. I believe that direct, circumstantial, and unequivocal oracles were now delivered concerning things which neither human nor diabolical wisdom could foresee or penetrate; that the defeat of the Israelites, and the death of Saul and his three sons on the following day, were matters which, from their nature, could only be known to God himself; and that no demon or bad spirit could be employed in such a transaction.

CHAPTER XXIX.

The Philistines gather their armies together against Israel, and encamp at Aphek; while the Israelites encamp at Jezreel, 1. *The lords of the Philistines refuse to let David go to battle with them, lest he should betray them,* 2–5. *Achish expresses his confidence in David; but begs him to return,* 6–10. *David and his men return,* 11.

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NOW [a] the Philistines gathered together all their armies [b] to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rere-ward [c] with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [d] these days, or these years, and I have [e] found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [f] Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest [g] in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [h] Saul slew his thousands, and David his ten thousands?

6 Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and [i] thy going out and thy coming in with me in the host *is* good in my sight: for [k] I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [l] the lords favour thee not.

7 Wherefore now return, and go in peace, that

[a] Chap. xxviii. 1.——[b] Chap. iv. 1.——[c] Chapter xxviii. 1, 2.
[d] See ch. xxvii. 7.——[e] Dan. vi. 5.——[f] 1 Chron. xii. 19.——[g] As chap. xiv. 21.

[h] Chap. xviii. 7; xxi. 11.——[i] 2 Sam. iii. 25; 2 Kings xix. 27.——[k] Ver. 3.——[l] Heb. *thou* art *not good in the eyes of the lords.*

NOTES ON CHAP. XXIX.

Verse 1. *To Aphek*] This was a place in the valley of Jezreel, between Mounts Tabor and Gilboa.

Pitched by a fountain] To be near a *fountain*, or *copious spring of water*, was a point of great importance to an army in countries such as these, where water was so very scarce. It is supposed, as William of Tyre says, that it was at this *same fountain* that Saladin pitched his camp, while Baldwin, king of Jerusalem, pitched his by another fountain between Nazareth and Sephoris; each being anxious to secure that without which it was impossible for their armies to subsist.

Verse 2. *By hundreds, and by thousands*] They were probably divided, as the Jewish armies, by *fifties*, *hundreds*, and *thousands*; each having its proper officer or captain.

Verse 3. *These days, or these years*] I suppose these words to mark no *definite* time, and may be understood thus: "Is not this David, who has been with me for a considerable time?"

Verse 4. *The princes of the Philistines were wroth*] It is strange that they had not yet heard of David's destruction of a village of the Geshurites, Gezrites, and Amalekites, chap. xxvii. Had they heard of this, they would have seen much more cause for suspicion.

Verse 6. *Thou hast been upright*] So he thought;

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thou [m] displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been [n] with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, [o] as an angel of God: notwithstanding, [p] the princes of the Philistines have said, He shall not go up with us to the battle.

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10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: [q] and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. [r] And the Philistines went up to Jezreel.

[m] Heb. *do not evil in the eyes of the lords.*——[n] Hebrew, *before thee.*

[o] 2 Sam. xiv. 17, 20; xix. 27.——[p] Ver. 4.——[q] Gen. xliv. 3.
[r] 2 Sam. iv. 4.

for as yet he had not heard of the above transaction; David having given him to understand that he had been fighting against Israel.

Verse 8. *David said—what have I done?*] Dr. Chandler and others may say what they will to make David act a *consistent* part in this business; but it is most evident, whatever his *intentions* might be as to the part he was to take in the approaching battle, he did intend to persuade Achish that he would fight *against Israel*; and affects to feel his reputation injured by not being permitted on this occasion to show his fidelity to the king of Gath.

It was in the order of God's gracious providence that the Philistine lords refused to let David go with them to this battle. Had he gone, he had his choice of two sins—*First*, If he had fought *for* the *Philistines*, he would have fought *against God* and his *country*. *Secondly*, If he had in the battle *gone over to the Israelites*, he would have *deceived* and become a *traitor* to the hospitable Achish. God, therefore, so ordered it in his mercy that he was not permitted to go to a battle in which he was sure to be disgraced, whatever side he took, or with what success soever he might be crowned.

Verse 9. *As an angel of God*] There is some reason to think that Achish had actually embraced or was favourably disposed towards the Jewish religion. He speaks here of *the angels of God*, as a Jew might be expected to speak; and in ver. 6 he appeals to, and swears by, *Jehovah*; which, perhaps, no Philistine ever did. It is possible that he might have learned many important truths from David, during the time he sojourned with him.

Verse 10. *With thy master's servants*] Who were these? has been very properly asked; and to this question there can be but two answers:—

1. The *six hundred Israelites* which were with him; and who might still be considered the *subjects of* Saul, though now residing in a foreign land.

2. The servants of Achish; i. e., David's men thus considered; because on his coming to Gath, he had in effect given up himself and his men to Achish. But Saul may be the master to whom Achish refers, and the words convey a delicate information to David that he is no vassal, but still at liberty.

CHAPTER XXX.

While David is absent with the army of Achish, the Amalekites invade Ziklag, and burn it with fire, and carry away captive David's wives, and those of his men, 1, 2. *David and his men return; and, finding the desolate state of their city, are greatly affected,* 3–5. *The men mutiny, and threaten to stone David, who encourages himself in the Lord,* 6. *David inquires of the Lord, and is directed to pursue the Amalekites, with the promise that he shall recover all,* 7, 8. *He and his men begin the pursuit, but* two hundred, *through fatigue, are obliged to stay behind at the brook Besor,* 9, 10. *They find a sick Egyptian, who directs them in their pursuit,* 11–15. *David finds the Amalekites secure, feasting on the spoils they had taken; he attacks and destroys the whole host, except* four hundred, *who escape on camels,* 16, 17. *The Israelites recover their wives, their families, and all their goods,* 18–20. *They come to the* two hundred *who were so faint as not to be able to pursue the enemy, with whom they divide the spoil; and this becomes a statute in Israel,* 21–25. *David sends part of the spoil which he had taken to different Jewish cities, which had suffered by the incursion of the Amalekites; and where David and his men had been accustomed to resort,* 26–31.

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AND it came to pass, when David and his men were come to Ziklag on the third day, that the [a] Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the [b] women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's [c] two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; [d] for the people spake of stoning him, because the soul of all the people was [e] grieved, every man for his sons and for his daughters: [f] but David encouraged himself in the LORD his God.

7 [g] And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 [h] And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

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9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: [i] for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and [k] when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

[a] See chap. xv. 7; xxvii. 8.——[b] Ver. 5, 6.——[c] Chap. xxv. 42, 43; 2 Sam. ii. 2.——[d] Exod. xvii. 4.——[e] Heb. *bitter*; Judg. xviii. 25; chap. i. 10; 2 Sam. xvii. 8; 2 Kings iv. 27.

[f] Psa. xlii. 5; lvi. 3, 4, 11; Hab. iii. 17, 18.——[g] Chap. xxiii. 6, 9.——[h] Chap. xxiii. 2, 4.——[i] Ver. 21.——[k] So Judg. xv. 19; chap. xiv. 27.

NOTES ON CHAP. XXX.

Verse 1. *On the third day*] This was the third day after he had left the Philistine army at Aphek. *Calmet* supposes that Aphek was distant from Ziklag more than *thirty* leagues.

The Amalekites had invaded] These were, doubtless, a travelling predatory *horde*, who, availing themselves of the war between the Philistines and the Israelites, plundered several unprotected towns, and among them Ziklag. It is likely they had not heard of what David did to some of their tribes, else they would have avenged themselves by slaying all they found in Ziklag.

Verse 4. *Wept, until they had no more power to weep.*] This marks great distress; they wept, as says the Vulgate, till their tears failed them.

Verse 6. *The people spake of stoning him*] David had done much to civilize those men; but we find by this of what an unruly and ferocious spirit they were; and yet they strongly felt the ties of natural affection, they "grieved every man for his sons and for his daughters."

David encouraged himself in the Lord] He found he could place very little confidence in his men; and, as he was conscious that this evil had not happened either through his neglect or folly, he saw he might the more confidently expect succour from his Maker.

Verse 7. *Bring me hither the ephod.*] It seems as if David had put on the ephod, and inquired of the Lord for himself; but it is more likely that he caused Abiathar to do it.

Verse 9. *The brook Besor*] This had its source in the mountain of Idumea, and fell into the Mediterranean Sea beyond Gaza. Some suppose it to have been the same with the river of the wilderness, or the river of Egypt. The sense of this and the following verse is, that when they came to the brook Besor, there were found *two hundred* out of his *six hundred* men so spent with fatigue that they could proceed no farther. The baggage or *stuff* was left there, ver. 24, and they were appointed to guard it.

Verse 12. *A cake of figs*] See on chap. xxv. 18.

Verse 13. *My master left me, because three days agone I fell sick.*] This was very inhuman: though they had booty enough, and no doubt asses sufficient to carry the invalids, yet they left this poor man to perish; and God visited it upon them, as he made this very person the means of their destruction, by the information which he was enabled to give to David and his men.

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11 We made an invasion *upon* the south of [l]the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [m]Caleb; and we burned Ziklag with fire.

12 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

13 And when he had brought him down, behold, *they were* spread abroad upon all the earth, [n]eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

14 And David smote them from the twilight even unto the evening of [o]the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

15 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

16 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: [p]David recovered all.

17 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

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18 And David came to the [q]two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he [r]saluted them.

19 Then answered all the wicked men, and *men* [s]of Belial, of [t]those that went with David, and said, Because they went not with us, we will not give them *aught* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

20 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

21 For who will hearken unto you in this matter? but [u]as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

22 And it was *so* from that day [v]forward, that he made it a statute and an ordinance for Israel unto this day.

[l] Ver. 16; 2 Sam. viii. 18; 1 Kings i. 38, 44; Ezek. xxv. 16; Zeph. ii. 5.——[m] Josh. xiv. 13; xv. 13.——[n] 1 Thess. v. 3. [o] Heb. *their morrow*.——[p] Ver. 8.——[q] Ver. 10.

[r] Or, *asked them how they did*; Judg. xviii. 15.——[s] Deut. xiii 13; Judg. xix. 22.——[t] Heb. *men*.——[u] See Num. xxxi. 27; Josh xxii. 8; 2 Mac. viii. 28.——[v] Heb. *and forward*.

Verse 14. *Upon the south of the Cherethites*] Calmet and others maintain, that the כרתי *kerethi*, which, without the points, might be read *Creti*, were not only at this time *Philistines*, but that they were aborigines of *Crete*, from which they had their name *Cherethites* or *Cretans*, and are those of whom Zephaniah speaks, chap. ii. 5: *Wo to the inhabitants of the sea-coasts, the nation of the Cherethites.* And by Ezekiel, chap. xxv. 16: *Behold, I will stretch out mine hand upon the Philistines, and will cut off the Cherethim.* In 2 Sam. xv. 18 we find that the *Cherethites* formed a part of David's guards.

South of Caleb] Somewhere about *Kirjath-arba*, or Hebron, and *Kirjath-sepher*; these being in the possession of Caleb and his descendants.

Verse 15. *Swear unto me*] At the conclusion of this verse, the *Vulgate*, *Syriac*, and *Arabic* add, that *David swore to him.* This is not expressed in the *Hebrew*, but is necessarily implied.

Verse 16. *Out of the land of the Philistines*] That *these* Amalekites were enemies to the Philistines is evident, but it certainly does not follow from this that *those* whom David destroyed were enemies also. This, I think, has been too hastily assumed by Dr. Chandler and others, in order the better to vindicate the character of David.

Verse 17. *There escaped not a man of them*] It is well known to every careful reader of the Bible, that the *Amalekites* were a proscribed people, even by God himself, and that in extirpating them it has been supposed David fulfilled the express will of God. But all this depends on whether *he* had an express commission to do so, received from God himself, as Saul had.

Verse 20. *And David took all the flocks*] He and his men not only recovered all their own property, but they recovered all the spoil which these Amalekites had taken from the south of Judah, the Cherethites, and the south of Caleb. When this was separated from the rest, it was given to David, and called *David's spoil.*

Verse 22. *Men of Belial*] This is a common expression to denote the *sour*, the *rugged*, the *severe*, the *idle*, and the *profane.*

Verse 23. *That which the Lord hath given us*] He very properly attributes this victory to God; the numbers of the Amalekites being so much greater than his own. Indeed, as many fled away on camels as were in the whole host of David.

Verse 25. *He made it a statute and an ordinance*

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26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a [w] present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in [x] south Ramoth, and to *them* which *were* in [y] Jattir,

28 And to *them* which *were* in [z] Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in [a] Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of [b] the Jerahmeelites, and to *them* which *were* in the cities of the [c] Kenites,

30 And to *them* which *were* in [d] Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [e] Hebron, and to all the places where David himself and his men were wont to haunt.

[w] Heb. *blessing*; Gen. xxxiii. 11; chap. xxv. 27.—[x] Josh. xix. 8.—[y] Josh. xv. 48.—[z] Josh. xiii. 16.

[a] Josh. xv. 50.—[b] Chap. xxvii. 10.—[c] Judg. i. 16.—[d] Judg. i. 17.—[e] Josh. xiv. 13; 2 Sam. ii. 1.

for Israel] Nothing could be more just and proper than this law: he who stays at home to defend house and property, has an equal right to the booty taken by those who go out to the war. There was a *practice* of this kind among the Israelites long before this time; see Num. xxxi. 27; Josh. xxii. 8; and the note on this latter verse.

Unto this day.] This is another indication that this book was composed long after the facts it commemorates. See the hypothesis in the preface.

Verse 26. *Unto the elders of Judah*] These were the persons among whom he sojourned during his exile, and who had given him shelter and protection. Gratitude required these presents.

Verse 27. *To* them *which* were *in Beth-el*] This was in the tribe of Ephraim.

South Ramoth] So called to distinguish it from *Ramoth Gilead*, beyond Jordan. This *Ramoth* belonged to the tribe of *Simeon*, Josh. xix. 8.

In Jattir] Supposed by Calmet to be the same as *Ether*, Josh. xv. 42, but more probably *Jattir*, ver. 48. It was situated in the mountains, and belonged to *Judah*.

Verse 28. *In Aroer*] Situated beyond Jordan, on the banks of the river Arnon, in the tribe of *Gad*.

Siphmoth] Supposed to be the same with *Shepham*, Num. xxxiv. 10, on the eastern border of the promised land.

Eshtemoa] Another city in the tribe of *Judah*. See Josh. xv. 50.

Verse 29. Them *which* were *in Rachal*] We know not where this place was; it is mentioned nowhere else in the Bible. Calmet conjectures that *Hachilah*, chap. xxiii. 19, may be the same place; here we know David did conceal himself for some time, till the Ziphites endeavoured to betray him to Saul.

The cities of the Jerahmeelites] See before, chap. xxvii. 10.

And—the cities of the Kenites] A very small tract on the southern coast of the *Dead Sea*.

Verse 30. *Hormah*] The general name of those cities which belonged to *Arad*, king of Canaan; and were devoted to destruction by the Hebrews, and thence called *Hormah*. See Num. xxi. 1–3.

In Chor-ashan] Probably the same as *Ashan* in the tribe of *Judah*; see Josh. xv. 42. It was afterwards ceded to *Simeon*, Josh. xix. 7.

To them *which* were *in Athach*] Probably the same as *Ether*, Josh. xix. 7.

Verse 31. *To* them *which* were *in Hebron*] This was a place strongly attached to David, and David to it, and the place where he was proclaimed king, and where he reigned more than seven years previously to the death of Ish-bosheth, Saul's son, who was, for that time, his competitor in the kingdom.

David's having sent presents to all these places, not only shows his sense of *gratitude*, but that the *booty* which he took from the Amalekites must have been exceedingly great. And we learn from this also that David sojourned in many places which are not mentioned in the preceding history; for *these* are all said to be places *where David and his men were wont to haunt*.

We are not to suppose that the transactions mentioned here and in the preceding chapter took place after Saul's interview with the woman of *En-dor*; they were considerably antecedent to this, but how long we do not know. What is recorded in the following chapter must have taken place the next day after Saul left En-dor.

CHAPTER XXXI.

A battle in Mount Gilboa between Israel and the Philistines; in which the former are defeated, and Saul's three sons slain, 1, 2. *Saul, being mortally wounded, and afraid to fall alive into the hands of the Philistines, desires his armour-bearer to despatch him; which he refusing, Saul falls on his sword, and his armour-bearer does the same,* 3–6. *The Israelites on the other side of the valley forsake their cities, and the Philistines come and dwell in them,* 7. *The Philistines, finding Saul and his three sons among the slain, strip them of their armour, which they put in the house of Ashtaroth, cut off their heads, send the news to all the houses of their idols, and fasten the bodies of Saul and his three sons to the walls of Beth-shan,* 8–10. *Valiant men of Jabesh-gilead go by night, and take away the bodies; burn them at Jabesh; bury their bones under a tree; and fast seven days,* 11–13.

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NOW [a] the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down [b] slain in Mount [c] Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [d] Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And [e] the battle went sore against Saul, and the [f] archers [g] hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest [i] these uncircumcised come and thrust me through, and [k] abuse me. But his armour-bearer would not; [l] for he was sore afraid. Therefore Saul took a sword, and [m] fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

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6 So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [n] publish *it in* the house of their idols, and among the people.

[a] 1 Chron. x. 1–12.—[b] Or, *wounded*.—[c] Chap. xxviii. 4.
[d] Chap. xiv. 49; 1 Chron. viii. 33.—[e] See 2 Sam. i. 6, &c.
[f] Heb. *shooters, men with bows*.

[g] Heb. *found him*.—[h] So Judg. ix. 54.—[i] Chap. xiv. 6; xvii. 26.—[k] Or, *mock me*.—[l] 2 Sam. i. 14.—[m] 2 Samuel i. 10.
[n] 2 Sam. i. 20.

NOTES ON CHAP. XXXI.

Verse 1. *Now the Philistines fought*] This is the continuation of the account given in chap. xxix.

The men of Israel fled] It seems as if they were thrown into confusion at the first onset, and turned their backs upon their enemies.

Verse 2. *Followed hard upon Saul and upon his sons*] They, seeing the discomfiture of their troops, were determined to sell their lives as dear as possible, and therefore maintained the battle till the three brothers were slain.

Verse 3. *He was sore wounded of the archers.*] It is likely that Saul's sons were slain by the archers, and that Saul was now mortally wounded by the same. Houbigant translates, *The archers rushed upon him, from whom he received a grievous wound.* He farther remarks, that had not Saul been grievously wounded, and beyond hope of recovery, he would not have wished his armour-bearer to despatch him; as he might have continued still to fight, or have made his escape from this most disastrous battle. Some of the versions render it, *He* FEARED *the archers greatly*; but this is by no means likely.

Verse 4. *Draw thy sword, and thrust me through*] Dr. Delaney has some good observations on this part of the subject: "Saul and his armour-bearer died by the same sword. That his armour-bearer died by his own sword is out of all doubt: the text expressly tells us so; and that Saul perished by the same sword is sufficiently evident. *Draw* THY *sword*, says he to him, *and thrust me through*; which, when he refused, *Saul*, says the text, *took* THE *sword*, (את החרב *eth hacherev*, *the very sword*,) *and fell upon it*. What sword? Not his *own*, for then the text would have said so; but, in the plain natural grammatical construction, the *sword before mentioned* must be the sword now referred to, that is, his armour-bearer's, 1 Chron. x. 4, 5. Now it is the established tradition of all the Jewish nation that this armour-bearer was *Doeg*, and I see no reason why it should be discredited; and if so, then Saul and his executioner both fell by that weapon with which they had before massacred the priests of God. So *Brutus* and *Cassius* killed themselves with the same swords with which they stabbed *Cæsar*; and *Calippus* was stabbed with the same sword with which he stabbed *Dio*."

Verse 6. *And all his men*] Probably meaning those of his troops which were his *life* or *body guards*: as to the bulk of the army, it fled at the commencement of the battle, ver. 1.

Verse 7. *The men of Israel that* were *on the other side of the valley*] They appear to have been panic-struck, and therefore fled as far as they could out of the reach of the Philistines. As the Philistines possessed *Beth-shan*, situated near to *Jordan*, the people on *the other side* of that river, fearing for their safety, fled also.

Verse 8. *On the morrow*] It is very likely that the battle and pursuit continued till the night, so that there was no time till the next day to strip and plunder the slain.

Verse 9. *And they cut off his head*] It is possible that they cut off the heads of his three sons likewise; for although only *his head* is said to be cut off, and *his body* only to be fastened to the walls of Beth-shan, yet we find that the men of Jabesh-gilead found both *his body* and the *bodies* of *his three sons*, fastened to the walls, ver. 12.

Perhaps they only took off Saul's head, which they sent about to their temples as a trophy of their victory, when they sent the news of the defeat of the Israelites through all their coasts, and at last placed it in the temple of Dagon, 1 Chron. x. 10.

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10 [o] And they put his armour in the house of [p] Ashtaroth: and [q] they fastened his body to the wall of [r] Beth-shan.

11 [s] And when the inhabitants of Jabesh-gilead heard [t] of that which the Philistines had done to Saul,

12 [u] All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and [v] burnt them there.

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13 And they took their bones, and [w] buried *them* under a tree at Jabesh, and [x] fasted seven days.

[o] Ch. xxi. 9.——[p] Judg. ii. 13.——[q] 2 Sam. xxi. 12.——[r] Josh. xvii. 11; Judg. i. 27.——[s] Chap. xi. 3, 9, 11.——[t] Or, *concerning him.*

[u] See chap. xi. 1–11; 2 Sam. ii. 4–7.——[v] 2 Chron. xvi. 14; Jer. xxxiv. 5; Amos vi. 10.——[w] 2 Sam. ii. 4, 5; xxi. 12, 13, 14. [x] Gen. l. 10.

Verse 10. *They put his armour in the house of Ashtaroth*] As David had done in placing the sword of Goliath in the tabernacle. We have already seen that it was common for the conquerors to consecrate armour and spoils taken in war, to those who were the objects of religious worship.

They fastened his body to the wall] Probably by means of iron hooks; but it is said, 2 Sam. xxi. 12, that these bodies *were fastened in the* STREET *of Beth-shan.* This may mean that the place where they were fastened to the wall was the main *street* or *entrance* into the city.

Verse 11. *When the inhabitants of Jabesh-gilead heard*] This act of the men of Jabesh-gilead was an act of gratitude due to Saul, who, at the very commencement of his reign, rescued them from Nahash, king of the Ammonites, (see chap. xi. 1, &c.,) and by his timely succours saved them from the deepest degradation and the most oppressive tyranny. This heroic act, with the seven days' *fast*, showed that they retained a due sense of their obligation to this unfortunate monarch.

Verse 12. *And burnt them there.*] It has been denied that the Hebrews *burnt* the bodies of the dead, but that they *buried* them in the earth, or *embalmed* them, and often burnt spices *around them*, &c. These no doubt were the common forms of sepulture, but neither of these could be conveniently practised in the present case. They could not have *buried* them about Beth-shan without being discovered; and as to *embalming*, that was most likely out of all question, as doubtless the bodies were now too *putrid* to bear it. They therefore *burnt* them, because there was no other way of disposing of them at that time so as to do them honour; and the *bones* and *ashes* they collected, and *buried under a tree* or in a *grove at Jabesh.*

Verse 13. *And fasted seven days.*] To testify their sincere regret for his unfortunate death, and the public calamity that had fallen upon the land.

Thus ends the troublesome, and I had almost said the useless, reign of Saul. A king was chosen in opposition to the will of the Most High; and the government of God in effect rejected, to make way for this king.

Saul was at first a very humble young man, and conducted himself with great propriety; but his elevation made him proud, and he soon became tyrannical in his private conduct and in his political measures. His natural temper was not good; he was peevish, fretful, and often outrageous; and these bad dispositions, unchecked by proper application to the grace of God, became every day more headstrong and dangerous. Through their violence he seems at times to have been wholly carried away and deranged; and this derangement appears to have been occasionally greatly exacerbated by diabolical influence. This led him to take his friends for his foes; so that in his paroxysms he strove to imbrue his hands in their blood, and more than once attempted to assassinate his own son; and most causelessly and inhumanly ordered the innocent priests of the Lord at Nob to be murdered. This was the worst act in his whole life.

Saul was but ill qualified for a proper discharge of the *regal* functions. The reader will remember that he was chosen rather as a *general* of the *armies* than as *civil governor.* The administration of the affairs of the *state* was left chiefly to Samuel, and Saul led forth the armies to battle.

As a *general* he gave proof of considerable capacity; he was courageous, prompt, decisive, and persevering; and, except in the last unfortunate battle in which he lost his life, generally led his troops to *victory.*

Saul was a weak man, and very capricious; this is amply proved by his unreasonable jealousy against David, and his continual suspicion that all were leagued against him. It is also evident, in his foolish adjuration relative to the matter of the honey (see chap. xiv.) in which, to save his rash and nonsensical oath, he would have sacrificed Jonathan his son!

The question, "Was Saul a good king?" has already in effect been answered. He was on the whole a good *man*, as far as we know, in private life; but he was a *bad king*; for he endeavoured to reign independently of the Jewish constitution; he in effect assumed the sacerdotal office and functions, and thus even changed what was essential to that constitution. He not only offered sacrifices which belonged to the priests alone; but in the most positive manner went opposite to the orders of that God whose *vicegerent* he was.

Of his conduct in visiting the woman at *En-dor* I have already given my opinion, and to this I must refer. His desperate circumstances imposed on the weakness of his mind; and he did in that instance an act which, in his jurisprudential capacity, he had disapproved by the edict which banished all witches, &c., from Israel. Yet in this act he only wished to avail himself of the counsel and advice of his *friend* Samuel.

To the question, "Was not Saul a *self-murderer*?" I scruple not to answer, "No." He was to all appear-

ance mortally wounded, when he begged his armour-bearer to extinguish the remaining spark of life; and he was afraid that the Philistines might *abuse* his body, if they found him alive; and we can scarcely say how much of *indignity* is implied in this *word;* and his falling on his sword was a fit of desperation, which doubtless was the issue of a mind greatly agitated, and full of distraction. A few minutes longer, and his life would in all probability have ebbed out; but though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before, and did it on the conviction that he could not survive.

Taking Saul's state and circumstances together, I believe there is not a *coroner's inquest* in this nation that would not have brought in a verdict of *derangement;* while the pious and the humane would every where have consoled themselves with the hope that God had extended mercy to his soul.

MILLBROOK, *June* 11, 1818.

Ended this examination August 13, 1827.—A. C.

INTRODUCTION

TO THE

SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

AS this is a continuation of the preceding history, without any interruption, it can scarcely be called *another* book. Originally this and the preceding made but one book, and they have been separated without reason or necessity. For a general account of both, see the *preface* to the *first* book of Samuel.

It is generally allowed that this book comprehends a period of forty years, from about A. M. 2949 to 2989. See the prefixed chronological account.

It has been divided into *three* parts: in the *first* we have an account of the happy commencement of David's reign, chap. i.–x. In the *second*, David's unhappy fall, and its miserable consequences, chap. xi.–xviii. In the *third*, his restoration to the Divine favour, the re-establishment of his kingdom, and the events which signalized the latter part of his reign, chap. xix.–xxiv.

THE

SECOND BOOK OF SAMUEL.

Year from the Creation, 2949.—Year before the Incarnation, 1055.—Year before the first Olympiad, 279.—Year before the building of Rome, 302.—Year of the Julian Period, 3659.—Year of the Dionysian Period, 467.—Cycle of the Sun, 19.—Cycle of the Moon, 11.

CHAPTER I.

An Amalekite comes to David, and informs him that the Philistines had routed the Israelites; and that Saul and his sons were slain, 1–4. *And pretends that he himself had despatched Saul, finding him ready to fall alive into the hands of the Philistines, and had brought his crown and bracelets to David,* 5–10. *David and his men mourn for Saul and his sons,* 11, 12. *He orders the Amalekite, who professed that he had killed Saul, to be slain,* 13–16. *David's funeral song for Saul and Jonathan,* 17–27.

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NOW it came to pass after the death of Saul, when David was returned from [a] the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, [b] a man came out of the camp from Saul [c] with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [d] How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by chance upon [e] Mount Gilboa, behold, [f] Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

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7 And when he looked behind him, he saw me, and called unto me. And I answered, [g] Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for [h] anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and [i] slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and [k] rent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son,

[a] 1 Sam. xxx. 17, 26.——[b] Chap. iv. 10.——[c] 1 Sam. iv. 12. [d] Heb. *what was*, &c.; 1 Sam. iv. 16.——[e] 1 Sam. xxxi. 1. [f] See 1 Sam. xxxi. 2, 3, 4.

[g] Heb. *Behold me.*——[h] Or, *my coat of mail, or, my embroidered coat hindereth me, that my*, &c.——[i] Judg. ix. 54.——[k] Chap. iii. 31; xiii. 31.

NOTES ON CHAP. I.

Verse 2. *A man came out of the camp*] The whole account which this young man gives is a fabrication: in many of the particulars it is grossly *self-contradictory*. There is no *fact* in the case but the bringing of the *crown*, or *diadem*, and *bracelets* of Saul; which, as he appears to have been a plunderer of the slain, he found on the field of battle; and he brought them to David, and told the lie of having despatched Saul, merely to ingratiate himself with David.

Verse 8. *I am an Amalekite.*] Dr. Delaney remarks that an Amalekite took that crown from off the head of Saul, which he had forfeited by his disobedience in the case of Amalek.

Verse 10. *The crown—and the bracelet*] The crown was probably no more than a royal *fillet* or *diadem*,

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and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [l] How wast thou not [m] afraid to [n] stretch forth thine hand to destroy the LORD's anointed?

15 And [o] David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [p] Thy blood *be* upon thy head; for [q] thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 And David lamented with this lamentation over Saul and over Jonathan his son:

18 ([r] Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written [s] in the book [t] of Jasher.)

19 The beauty of Israel is slain upon thy high places: [u] how are the mighty fallen!

20 [v] Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest [w] the daughters of the [x] Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye [y] mountains of Gilboa, [z] *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* [a] anointed with oil.

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22 From the blood of the slain, from the fat of the mighty, [b] the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and [c] pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were [d] stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: [e] thy love to me was wonderful, passing the love of women.

27 [f] How are the mighty fallen, and the weapons of war perished!

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[l] Num. xii. 8.——[m] 1 Sam. xxxi. 4.——[n] 1 Sam. xxiv. 6; xxvi. 9; Psa. cv. 15.——[o] Chap. iv. 10, 12.——[p] 1 Sam. xxvi. 9; 1 Kings ii. 32, 33, 37.——[q] Ver. 10; Luke xix. 22.——[r] 1 Sam. xxxi. 3.——[s] Josh. x. 33.——[t] Or, *of the upright.*——[u] Ver. 27; 1 Mac. ix. 21.——[v] 1 Sam. xxxi. 9; Mic. i. 10; see Judg. xvi. 23.

[w] See Exod. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6.——[x] 1 Sam. xxxi. 4.——[y] 1 Sam. xxxi. 1.——[z] So Judg. v. 23; Job iii. 3, 4; Jer. xx. 14.——[a] 1 Sam. x. 1.——[b] 1 Sam. xviii. 4.——[c] Or, *sweet.* [d] Judg. xiv. 18.——[e] 1 Sam. xviii. 1, 3; xix. 2; xx. 17, 41; xxiii. 16.——[f] Ver. 19.

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both being the ensigns of royalty. It is sometimes customary in the *East* for a sovereign prince to give a *crown* and *bracelets*, when investing others with dominion or authority over certain provinces. Had Saul these in token of his being God's *vicegerent*, and that he held the kingdom from him alone?

Verse 16. *Thy blood be upon thy head*] If he killed Saul, as he said he did, then he deserved death; at that time it was not known to the contrary, and this man was executed on his own confession.

Verse 17. *David lamented*] See this lamentation, and the notes on it at the end of this chapter.

Verse 18. The use of *the bow*] *The use of* is not in the Hebrew; it is simply *the bow*, that is, a song thus entitled. See the observations at the end.

Verse 21. As though he had *not* been] Instead of כלי *beli*, NOT, I read כלי *keley*, INSTRUMENTS.

Anointed with oil.] See the observations at the end.

Chap. i. ver. 18, &c.: *He bade them teach the children of Judah* the use of *the bow*, קשת *kasheth*.

The word *kasheth* is to be understood of the title of the song which immediately follows, and not of the use of the bow, as our translation intimates.

Many of David's Psalms have titles prefixed to them; some are termed *Shosannim*, some *Maschil*, *Nehiloth*, *Neginoth*, &c., and this one here, *Kadesh* or *The Bow*, because it was occasioned by the Philistine archers. 1 Sam. xxxi. 3: "And the archers hit him."

But especially respecting the *bow* of Jonathan, "which returned not back from the blood of the slain," as the song itself expresses. And David could not but remember the *bow* of Jonathan, out of which "the arrow was shot beyond the lad," 1 Sam. xx. 36. It was the time when that covenant was made, and that affection expressed between them "which was greater than the love of women."

On these accounts the song was entitled *Kasheth*, or *The song of the Bow*; and David commanded the chief musicians, Ethan, Heman, and Jeduthun, to teach the children of Judah to sing it.

"It is written in the book of Jasher." *Sept.*, επι βιβλιον του ευθους, "in the book of the upright."

כפרא דאוריתא *siphra deoraitha*, "The book of the Law."—*Jonathan.*

The *Arabic* says, "Behold it is written in the book of Ashee; this is the book of Samuel;" the interpretation of which is, "book of songs or canticles."

This lamentation is justly admired as a picture of distress the most tender and the most striking; unequally divided by grief into longer and shorter breaks, as nature could pour them forth from a mind interrupted by the alternate recurrence of the most lively images of *love* and *greatness*.

His reverence for Saul and his love for Jonathan have their strongest colourings; but their *greatness* and *bravery* come full upon him, and are expressed with peculiar energy.

Being himself *a warrior*, it is in that character he sees their greatest excellence; and though his imagination hurries from one point of recollection to another, yet we hear him—at first, at last, everywhere—lamenting, *How are the mighty fallen!*

It is almost impossible to read the noble original without finding every word *swollen* with a *sigh* or *broken* with a *sob*. A heart pregnant with distress, and striving to utter expressions descriptive of its feelings, which are repeatedly interrupted by an excess of grief, is most sensibly painted throughout the whole. Even an *English* reader may be convinced of this, from the following specimen in European characters:—

19. Haitstebi Yishrael al bamotheycha chalal;
Eych naphelu gibborim;
20. Al taggidu begath,
Al tebasseru bechutsoth Ashkelon;
Pen tismachnah benoth Pelishtim,
Pen taalozenah benoth haarelim.
21. Harey baggilboa al tal,
Veal matar aleychem usedey terumoth;
Ki sham nigal magen Gibborim.
Magen Shaul keley Mashiach bashshamen!
22. Middam chalalim, mecheleb gibborim,
Kesheth Yehonathan lo nashog achor;
Vechereb Shaul lo thashub reykam.
23. Shaul Vihonathan,
Hanneehabim vehanneimim bechaiyeyhem,
Ubemotham lo niphradu.
Minneshurim kallu, mearayoth gaberu!
24. Benoth Yishrael el Shaul becheynah;
Hammalbishchem shani im adanim,
Hammaaleh adi zahab al lebushechen.
25. Eych naphelu gibborim bethoch hammilchamah!
Yehonathan al bamotheycha chalal!
26. Tsar li aleyeha achi
Yehonathan, naamta li meod,
Niphleathah ahabatheeha li meahabath nashim!
27. Eych naphelu gibborim,
Vaiyobedu keley milchamah!

The three last verses in this sublime lamentation have *sense* and *sound* so connected as to strike every reader.

Dr. *Kennicott*, from whom I have taken several of the preceding remarks, gives a fine Latin version of this song, which I here subjoin:—

O decus Israelis, super excelsa tua MILES!
Quomodo ceciderunt FORTES!
Nolite indicare in Gatho,
Nolite indicare in plateis Ascalonis:
Ne lætentur filiæ Philistæorum,
Ne exultent filiæ incircumcisorum.
Montes Gilboani super vos
Nec ros, nec pluvia, neque agri primitiarum,
Ibi enim abjectus fuit clypeus fortium,
Clypeus Saulis, arma inuncti olee!
Sine sanguine MILITUM,
Sine adipe FORTIUM,
Arcus Jonathanis non retrocesserat;
Gladiusque Saulis non redierat incassum.
Saul et Jonathan
Amabiles erant et jucundi in vitis suis,
Et in morte sua non separati.
Præ aquilis veloces!
Præ leonibus fortes!
Filiæ Israelis deflete Saulem,
Qui coccino eum deliciis vos vestivit,
Qui vestibus vestris ornamenta imposuit aurea!
Quomodo ceciderunt FORTES, in medio belli!
O Jonathan, super excelsa tua MILES!
Versor in angustiis, tui causa,
Frater mi, Jonathan!
Mihi fuisti admodum jucundus!
Mihi tuus amor admodum mirabilis,
Mulierum exuperans amorem!
Quomodo ceciderunt fortes,
Et perierunt arma belli!

DISSERTATION I., p. 122.

In verse 21 I have inserted כלי *keley* for בלי *beli*. Dr. *Delaney* rightly observes that the particle בלי *beli* is not used in any part of the Bible in the sense of *quasi non*, *as though not*, in which sense it must be used here if it be retained as a genuine reading: The shield of Saul *as though it had not been* anointed with oil.

In a MS. written about the year 1200, numbered 30 in *Kennicott's Bible*, כלי *keley* is found; and also in the *first edition of the whole Hebrew Bible*, printed *Soncini* 1488. Neither the *Syriac* nor *Arabic* versions, nor the *Chaldee* paraphrase, acknowledge the negative particle בלי *beli*, which they would have done had it been in the copies from which they translated. It was easy to make the mistake, as there is such a similarity between ב *beth* and כ *caph*; the line therefore should be read thus: The shield of Saul, *weapons* anointed with oil.

In ver. 22 נשוג *nashog*, to *obtain*, *attain*, seems to have been written for נסוג *nasog*, to *recede*, *return*. The former destroys the sense; the latter, which our translation has followed, and which is supported by the authority of 30 MSS., makes it not only intelligible but beautiful.

In verses 19, 22, and 25, חלל and חללים *chalal* and *chalalim* occur, which we translate the SLAIN, but which Dr. *Kennicott*, I think from good authority, renders *soldier* and *soldiers*; and thus the version is made more consistent and beautiful.

חלל *chalal* signifies to *bore* or *pierce through*; and this epithet might be well given to a soldier, q. d., the PIERCER, because his business is to *transfix* or *pierce* his enemies with sword, spear, and arrows.

If it be translated *soldiers* in the several places of the Old Testament, where we translate it SLAIN or WOUNDED, the sense will be much mended; see Judg. xx. 31, 39; Psa. lxxxix. 11; Prov. vii. 26; Jer. li 4, 47, 49; Ezek. xi. 6, 7; xxi. 14. In several

others it retains its radical signification of *piercing*, *wounding*, &c.

After these general observations I leave the particular beauties of this inimitable song to be sought out by the intelligent reader. Much has been written upon this, which cannot, consistently with the plan of these notes, be admitted here. See *Delaney*, *Kennicott*, *Lowth*, &c.; and, above all, let the reader examine the *Hebrew* text.

CHAPTER II.

David, by the direction of God, goes up to Hebron, and is there anointed king over the house of Judah, 1–4. *He congratulates the inhabitants of Jabesh-gilead on their kindness in rescuing the bodies of Saul and his sons from the Philistines,* 5–7. *Abner anoints Ish-bosheth, Saul's son, king over Gilead, the Ashurites, Jezreel, Ephraim, Benjamin, and all Israel; over whom he reigned two years,* 8–10. *David reigns over Judah, in Hebron, seven years and six months,* 11. *Account of a battle between Abner, captain of the Israelites, and Joab, captain of the men of Judah; in which the former are routed with the loss of* three hundred and sixty men: *but Asahel, the brother of Joab, is killed by Abner,* 12–32.

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AND it came to pass after this, that David [a] inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b] Hebron.

2 So David went up thither, and his [c] two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And [d] his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 [e] And the men of Judah came; and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

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5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, [g] Blessed *be* ye of the Lord, that ye have showed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [h] the Lord show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and [i] be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But [k] Abner the son of Ner, captain of

[a] Judg. i. 1; 1 Sam. xxiii. 2, 4, 9; xxx. 7, 8.——[b] 1 Sam. xxx. 31; ver. 11; chap. v. 1, 3; 1 Kings ii. 11.——[c] 1 Sam. xxv. 5. [d] 1 Sam. xxvii. 2, 3; xxx. 1; 1 Chron. xii. 1.

[e] Ver. 11; chap. v. 5; 1 Mac. ii. 57.——[f] 1 Sam. xxxi. 11, 13. [g] Ruth ii. 20; iii. 10; Psa. cxv. 15.——[h] 2 Tim. i. 16, 18. [i] Heb. *be ye the sons of valour*.——[k] 1 Sam. xiv. 50.

NOTES ON CHAP. II.

Verse 1. *David inquired of the Lord*] By means of Abiathar the priest; for he did not know whether the different tribes were willing to receive him, though he was fully persuaded that God had appointed him king over Israel.

Unto Hebron.] The metropolis of the tribe of Judah, one of the richest regions in Judea. The mountains of Hebron were famed for fruits, herbage, and honey; and many parts were well adapted for vines, olives, and different kinds of grain, abounding in springs of excellent water, as the most accurate travellers have asserted.

Verse 4. *Anointed David king*] He was anointed before by Samuel, by which he acquired *jus ad regnum, a right* TO *the kingdom*; by the present anointing he had *jus in regno, authority* OVER *the kingdom*. The other parts of the kingdom were, as yet, attached to the family of Saul.

Verse 5. *David sent messengers unto—Jabesh-gilead*] This was a generous and noble act, highly indicative of the grandeur of David's mind. He respected Saul as his once legitimate sovereign; he loved Jonathan as his most intimate friend. The former had greatly injured him, and sought his destruction; but even this did not cancel his respect for him, as the anointed of God, and as the king of Israel. This brings to my remembrance that fine speech of Saurin, when speaking of the banishment of the Protestants from France by the revocation of the edict of Nantes. He thus at the Hague apostrophizes Louis XIV., their persecutor: *Et toi, prince redoutable, que j'honorai jadis comme mon roi, et que je respecte encore comme le fleau du Seigneur.* "And thou, O formidable prince, whom I once honoured as my king, and whom I still reverence as the scourge of the Lord!"

Verse 7. *Now let your hands be strengthened*] David certainly wished to attach the men of Jabesh to his interest; he saw that they were generous and valiant, and must be of great service to him whose part they espoused; and he was no doubt afraid that they would attach themselves to the house of Saul, in consideration of the eminent services Saul had rendered them in rescuing them from Nahash, king of the Ammonites.

Verse 8. *Abner the son of Ner*] This man had long

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[l] Saul's host, took [m] Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And [n] the [o] time that David was king in Hebron over the house of Judah was seven years and six months.

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12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [p] Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met [q] together by the [r] pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

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14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [s] Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were [t] three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [u] *as* light [v] of foot [w] as [x] a wild roe.

[l] Heb. *the host which* was *Saul's*.—[m] Or, *Esh-baal*; 1 Chron. viii. 33; ix. 39.—[n] Chap. v. 5; 1 Kings ii. 11.—[o] Heb. *number of days*.—[p] Josh. xviii. 25.—[q] Heb. *them together*.—[r] Jer. xli. 12.—[s] That is, *The field of strong men*.—[t] 1 Chron. ii. 16.—[u] 1 Chron. xii. 8.—[v] Heb. *of his feet*.—[w] Heb. *as one of the roes that* is *in the field*.—[x] Psa. xviii. 33; Cant. ii. 17; viii. 14.

been one of the chief captains of Saul's army, and commander-in-chief on several occasions; he was probably envious of David's power, by whom he had often been out-generalled in the field.

Verse 9. *Made him king over Gilead*] These were places beyond Jordan; for as the Philistines had lately routed the Israelites, they were no doubt in possession of some of the principal towns, and were now enjoying the fruits of their victory. Abner was therefore afraid to bring the new king to any place where he was likely to meet with much resistance, till he had got his army well recruited.

Who the *Ashurites* were is not generally agreed; probably men of the tribe of Ashur.

Verse 10. *Ish-bosheth—reigned two years.*] It is well observed that Ish-bosheth reigned *all the time that David reigned in Hebron*, which was *seven years and six months*. Perhaps the meaning of the writer is this: Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think that Abner in effect reigned the last five years of Ish-bosheth, who had only the name of king after the first two years. Or the text may be understood thus: *When Ish-bosheth had reigned two years over Israel, he was forty years of age.*

Houbigant, dissatisfied with all the common modes of solution, proposes to read שש שית *shishshith shanah, six years*, for the שתים שנים *shetayim shanim, two years*, of the text, which he contends is a *solecism*; for in pure Hebrew the words would be שתים שנה, as they are everywhere read in the first book; and שנה is the reading of eleven of Kennicott's MSS., and nine of De Rossi's; but the number *two* is acknowledged by all the ancient versions, and by all the MSS. yet collated. The critical reader may examine Houbigant on the place. After all, probably the expedition mentioned in the succeeding verses is that to which the writer refers, and from which he *dates*. Ish-bosheth had reigned two years without any rupture with David or his men, till under the direction of Abner, captain of his host, the Israelites passed over Jordan, from Mahanaim to Gibeon; and being opposed by Joab, captain of David's host, that battle took place which is described in the following verses.

Verse 14. *Let the young men—play before us.*] This was diabolical play, where each man thrust his sword into the body of the other, so that the twenty-four (twelve on each side) fell down dead together! But this was the signal for that sanguinary skirmish which immediately took place.

Verse 16. *Caught every one his fellow by the head*] Probably by the beard, if these persons were not too young to have one, or by the hair of the head. Alexander ordered all the Macedonians to shave their beards; and being asked by Parmenio why they should do so, answered, "Dost thou not know that in battle there is no better hold than the beard?"

Helkath-hazzurim] "The portion of the mighty;" or, "The inheritance of those who were slain," according to the *Targum*.

Verse 18. *Asahel* was as *light of foot as a wild roe.*] To be *swift of foot* was deemed a great accomplishment in the heroes of antiquity; ποδας ωκυς Αχιλλευς, *the swift-footed Achilles*, is an epithet which Homer gives to that hero no less than thirty times in the course of the Ilias. It was a qualification also among the Roman soldiers; they were taught both to *run swiftly*, and to *swim well*.

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19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [y] from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [z] armour. But Asahel would not turn aside from following him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him [a] under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

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27 And Joab said, *As* God liveth, unless [b] thou hadst spoken, surely then [c] in the morning the people had [d] gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

[y] Heb. *from after Abner.*——[z] Or, *spoil*; Judg. xiv. 19.——[a] Ch. iii. 27; iv. 6; xx. 10.

[b] Ver. 14; Prov. xvii. 14.——[c] Heb. *from the morning.*——[d] Or, *gone away.*

Verse 21. *Take thee his armour.*] It seems Asahel wished to get the armour of Abner as a trophy; this also was greatly coveted by ancient heroes. Abner wished to spare him, for fear of exciting Joab's enmity; but as Asahel was obstinate in the pursuit, and was swifter of foot than Abner, the latter saw that he must either kill or be killed, and therefore he *turned his spear* and ran it through the body of Asahel. This *turning about* that he might pierce him is what we translate "the hinder end of his spear." This slaying of Asahel cost Abner his life, as we shall find in the next chapter.

Verse 27. *And Joab said*] The meaning of this verse appears to be this: If Abner had not provoked the battle, (see ver. 14,) Joab would not have attacked the Israelites that day; as his orders were probably to act on the defensive. Therefore the blame fell upon Israel.

Verse 29. *They came to Mahanaim.*] So they returned to the place whence they set out. See ver. 12. This was the commencement of the civil wars between Israel and Judah, and properly the commencement of the division of the two kingdoms, through which both nations were deluged with blood.

CHAPTER III.

Account of the children born to David in Hebron, 1–5. *Abner being accused by Ish-bosheth of familiarities with Rizpah, Saul's concubine, he is enraged; offers his services to David; goes to Hebron, and makes a league with him,* 6–22. *Joab, through enmity to Abner, pretends to David that he came as a spy, and should not be permitted to return,* 23–25. *He follows Abner, and treacherously slays him,* 26, 27. *David hearing of it is greatly incensed against Joab, and pronounces a curse upon him and upon his family,* 28, 29. *He commands a general mourning for Abner, and himself follows the bier weeping,* 30–32. *David's lamentation over Abner,* 33, 34. *The people solicit David to take meat; but he fasts the whole day, and complains to them of the insolence and intrigues of Joab and his brothers: the people are pleased with his conduct,* 35–39.

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NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And [a] unto David were sons born [b] in Hebron: and his first-born was Amnon, [c] of Ahinoam the Jezreelitess;

3 And his second, [d] Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah, the daughter of Talmai king of [e] Geshur;

4 And the fourth, [f] Adonijah the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name *was* [g] Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou [h] gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am* I [i] a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

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9 [k] So do God to Abner, and more also, except [l] as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, [m] from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 And Abner sent messengers to David on his behalf, saying, Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

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13 And he said, Well; I will make a league with thee: but one thing I require of thee, [n] that is, [o] Thou shalt not see my face, except thou first bring [p] Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me [q] for a hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* from [r] Phaltiel the son of Laish.

[a] 1 Chron. iii. 1–4.——[b] 1 Chron. xxix. 27.——[c] 1 Sam. xxv. 43. [d] Or, *Daniel*; 1 Chron. iii. 1.——[e] 1 Sam. xxvii. 8; chap. xiii. 37. [f] 1 Kings i. 5.——[g] Chap. xxi. 8, 10.——[h] Ch. xvi. 21.——[i] Deut. xxiii. 18; 1 Sam. xxiv. 15; chap. ix. 8; xvi. 9.

[k] Ruth i. 17; 1 Kings xix. 2.——[l] 1 Sam. xv. 28; xvi. 1, 12; xxviii. 17; 1 Chron. xii. 23.——[m] Judg. xx. 1; ch. xvii. 11; 1 Kings iv. 25.——[n] Heb. *saying*.——[o] So Gen. xliii. 3.——[p] 1 Sam. xviii. 20. [q] 1 Sam. xviii. 25, 27.——[r] 1 Sam. xxv. 44, *Phalti*.

NOTES ON CHAP. III.

Verse 1. *There was long war*] Frequent battles and skirmishes took place between the followers of David and the followers of Ish-bosheth, after the two years mentioned above, to the end of the fifth year, in which Ish-bosheth was slain by Rechab and Baanah.

Verse 6. *Abner made himself strong*] This strengthening of himself, and going in to the late king's concubine, were most evident proofs that he wished to seize upon the government. See 1 Kings ii. 21, 22; xii. 8; xvi. 21.

Verse 8. Am *I a dog's head*] Dost thou treat a man with indignity who has been the only prop of thy tottering kingdom, and the only person who could make head against the house of David?

Verse 9. *Except, as the Lord hath sworn to David*] And why did he not do this before, when he knew that God had given the kingdom to David? Was he not now, according to his own concession, fighting against God?

Verse 11. *He could not answer Abner a word*] Miserable is the lot of a king who is governed by the general of his army, who may strip him of his power and dignity whenever he pleases! Witness the fate of poor Charles I. of England, and Louis XVI. of France. Military men, above all others, should never be intrusted with any *civil* power, and should be great only in the *field*.

Verse 13. *Except thou first bring Michal*] David had already *six wives* at Hebron; and none of them could have such pretensions to *legitimacy* as Michal, who had been taken away from him and married to Phaltiel. However distressing it was to take her from a husband who loved her most tenderly, (see ver. 16,) yet prudence and policy required that he should strengthen his own interest in the kingdom as much as possible; and that he should not leave a princess in the possession of a man who might, in her right, have made pretensions to the throne. Besides, she was his own lawful wife, and he had a right to demand her when he pleased.

Verse 14. *Deliver* me *my wife*] It is supposed that he meant to screen Abner; and to prevent that *violence* which he might have used in carrying off Michal

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16 And her husband went with her [s] along weeping behind her to [t] Bahurim. Then said Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David [u] in times past *to be* king over you:

18 Now then do *it:* [v] for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of [w] Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and [x] will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [y] reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

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24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know [z] thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab [a] took him aside in the gate to speak with him [b] quietly, and smote him there [c] under the fifth *rib*, that he died, for the blood of [d] Asahel his brother.

28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the blood of [e] Abner the son of Ner:

29 [f] Let it rest on the head of Joab, and on all his father's house; and let there not [g] fail from the house of Joab one [h] that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain his brother [i] Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the

[s] Heb. *going and weeping.*——[t] Chap. xix. 16.——[u] Heb. *both yesterday and the third day.*——[v] Ver. 9.——[w] 1 Chron. xii. 29.——[x] Ver. 10, 12.——[y] 1 Kings xi. 37.——[z] 1 Sam. xxix. 6; Isa. xxxvii. 28.——[a] 1 Kings ii. 5; so chap. xx. 9, 10.——[b] Or, *peaceably.*——[c] Ch. iv. 6.——[d] Ch. ii. 23.——[e] Heb. *bloods.*——[f] 1 Kings ii. 32, 33.——[g] Heb. *be cut off.*——[h] Lev. xv. 2.——[i] Chap. ii. 23.

Verse 16. *Weeping behind her*] If genuine affection did not still subsist between David and Michal, it was a pity to have taken her from Phaltiel, who had her to wife from the conjoint authority of her *father* and her *king*. Nevertheless David had a legal right to her, as she had never been divorced, for she was taken from him by the hand of violence.

Verse 18. *The Lord hath spoken of David*] *Where* is this spoken? Such a promise is not extant. Perhaps it means no more than, "Thus, it may be presumed, God hath determined."

Verse 21. *He went in peace.*] David dismissed him in good faith, having no sinister design in reference to him.

Verse 27. *And smote him there*] Joab feared that, after having rendered such essential services to David, Abner would be made captain of the host: he therefore determined to prevent it by murdering the man, under pretence of avenging the death of his brother Asahel.

The murder, however, was one of the most unprovoked and wicked: and such was the power and influence of this nefarious general, that the king dared not to bring him to justice for his crime. In the same way he murdered *Amasa*, a little time afterwards. See chap. xx. 10. Joab was a cool-blooded, finished murderer. "Treason and murder ever keep together, like two yoke-devils."

Verse 29. *Let it rest on the head*] All these verbs may be rendered in the *future* tense: it *will* rest on the head of Joab, &c. This was a prophetic declaration, which sufficiently showed the displeasure of God against this execrable man.

Verse 31. *David said to Joab*] He commanded him to take on him the part of a principal mourner.

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people that *were* with him, [k] Rend your clothes, and [l] gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [m] bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a [n] fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before [o] wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came [p] to cause David to eat meat while it was yet day, David sware, saying, [q] So do God to me, and more also, if I taste bread, or aught else, [r] till the sun be down.

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36 And all the people took notice *of it*, and it [s] pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [t] weak, though anointed king; and these men the sons of Zeruiah [u] *be* too hard for me: [v] the LORD shall reward the doer of evil according to his wickedness.

[k] Josh. vii. 6; chap. i. 2, 11.——[l] Gen. xxxvii. 34.——[m] Heb. *bed*.——[n] Chap. xiii. 12, 13.——[o] Heb. *children of iniquity*.
[p] Chap. xii. 17; Jer. xvi. 7.——[q] Ruth i. 17.

[r] Chap. i. 12.——[s] Heb. *was good in their eyes*.——[t] Heb. *tender*.
[u] Chap. xix. 7.——[v] See chap. xix. 13; 1 Kings ii. 5, 6, 33, 34; Psa. xxviii. 4; lxii. 12; 2 Tim. iv. 14.

Verse 33. *The king lamented over Abner*] This lamentation, though short, is very pathetic. It is a high strain of poetry; but the *measure* cannot be easily ascertained. Our own translation may be measured thus:—

Died Abner as a fool dieth?
Thy hands were not bound,
Nor thy feet put into fetters.
As a man falleth before the wicked.
So hast thou fallen!

Or thus:—

Shall Abner die
A death like to a villain's?
Thy hands not bound,
Nor were the fetters to thy feet applied.
Like as one falls before the sons of guilt,
So hast *thou* fallen!

He was not taken away by the hand of *justice*, nor in *battle*, nor by *accident*: he died the death of a culprit by falling into the hands of a villain.

This song was a heavy reproof to Joab; and must have galled him extremely, being sung by all the people.

Verse 36. *The people took notice*] They saw that the king's grief was sincere, and that he had no part nor device in the murder of Abner: see ver. 37.

Verse 39. *I am this day weak*] Had Abner lived, all the tribes of Israel would have been brought under my government.

Though anointed king] I have little else than the title: *first*, having only one tribe under my government; and *secondly*, the sons of Zeruiah, Joab and his brethren, having usurped all the power, and reduced me to the shadow of royalty.

The Lord shall reward the doer of evil] That is, Joab, whom he appears afraid to name.

We talk much of ancient manners, their *simplicity* and *ingenuousness*; and say that *the former days were better than these*. But who says this who is a judge of the times? In those days of celebrated *simplicity*, &c., there were not so *many* crimes as at present I grant: but what they wanted in *number* they made up in *degree*: *deceit*, *cruelty*, *rapine*, *murder*, and *wrong* of almost every kind, then flourished. We are *refined* in our vices; they were *gross* and *barbarous* in theirs: they had neither so many *ways* nor so many *means* of sinning; but the *sum* of their moral turpitude was greater than ours. We have a sort of *decency* and *good breeding*, which lay a certain restraint on our passions; they were boorish and beastly, and their bad passions were ever in full play. Civilization prevents barbarity and atrocity; mental cultivation induces decency of manners: those primitive times were generally without these. Who that knows them would wish such ages to return?

CHAPTER IV.

Some account of Rechab and Baanah, two of Ish-bosheth's captains, and of Mephibosheth, the son of Jonathan, 1–4. *Rechab and Baanah murder Ish-bosheth, and escape; and bring his head to David,* 5–8. *David is greatly irritated, and commands them to be slain,* 9–12.

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AND when Saul's son heard that Abner was dead in Hebron, [a] his hands were feeble, and all the Israelites were [b] troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the [c] other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [d] Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to [e] Gittaim, and were sojourners there until this day.)

4 And [f] Jonathan, Saul's son, had a son *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan [g] out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* [h] Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him [i] under the fifth *rib:* and Rechab and Baanah his brother escaped.

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7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, [k] which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [l] who hath redeemed my soul out of all adversity,

10 When [m] one told me, saying, Behold, Saul is dead, [n] thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, [o] who *thought* that I would have given him a reward for his tidings:

11 How much more when wicked men have

[a] Ezra. iv. 4; Isa. xiii. 7 — [b] Matt. ii. 3. — [c] Heb. *second.* [d] Josh. xviii. 25. — [e] Neh. xi. 33. — [f] Chap. ix. 3. — [g] 1 Sam. xxix. 1, 11. — [h] Or, *Merib-baal*; 1 Chron. viii. 34; ix. 40. [i] Chap. ii. 23.

[k] 1 Sam. xix. 2, 10, 11; xxiii. 15; xxv. 29. — [l] Gen. xlviii. 16; 1 Kings i. 29; Psa. xxxi. 7 — [m] Chap. i. 2, 4, 15 — [n] Heb. *he was in his own eyes as a bringer*, &c. — [o] Or, *which* was *the reward I gave him for his tidings.*

NOTES ON CHAP. IV.

Verse 1. *All the Israelites were troubled.*] Abner was their great support; and on him they depended; for it appears that Ish-bosheth was a feeble prince, and had few of those qualities requisite for a sovereign.

Verse 2. *Captains of bands*] *Principes latronum*, captains of banditti, says the *Vulgate*; the *Syriac* is the same. Whether Ish-bosheth kept bands of *marauders*, whose business it was to make sudden incursions into the country places, and carry off grain, provisions, cattle, &c., we know not; but such persons would be well qualified for the bloody work in which these two men were afterwards employed.

Verse 3. *The Beerothites fled to Gittaim*] Probably the same as *Gath*; as *Ramathaim* is the same as *Ramah*.

Verse 4. *He fell, and became lame*] Dislocated his *ancle, knee*, or *thigh*; which was never after reduced; and thus he became lame. Lovely Jonathan! unfortunate in thy life, and in thy progeny.

Verse 5. *Lay on a bed at noon.*] It is a custom in all hot countries to travel or work very *early* and very *late*, and rest at *noonday*, in which the *heat* chiefly prevails.

Verse 6. As though *they would have fetched wheat*] The king's stores were probably near his own dwelling; and these men were accustomed to go thither for provisions for themselves, their cattle, and their men. This supposition, which is natural, renders unnecessary all the emendations of *Houbigant* and others.

As these men were accustomed to bring wheat from these stores, from which it appears there was an easy passage to the king's chamber, (especially if we consider this a *summer-house*, as it most probably was,) no man would suspect their present errand, as they were in the habit of going frequently to that place.

Verse 8. *They brought the head—unto David*] They thought, as did the poor lying Amalekite, to ingratiate themselves with David by this abominable act.

Verse 9. *Who hath redeemed my soul out of all adversity*] This was, in David's case, a very proper view of the goodness and watchful providence of God towards him. His *life* was frequently in danger; murderers had often laid wait for it: but God, the *living* God, had always *redeemed that life* from *all adversity*; and called on him now to punish such evil-minded and blood-thirsty men.

Verse 10. *A reward for his tidings*] Ὡ εδει με δουναι ευαγγελια, *Septuagint*. Here is a proof that ευαγγελιον, *evangelium* or *gospel*, signifies the *reward* which the bringer of good tidings is entitled to receive. See my *preface* to St. Matthew's Gospel.

Verse 11. *How much more*] Here are several things which aggravated the guilt of those wicked men. 1. Ish-bosheth was an *innocent man*, and therefore none could have any ground of quarrel against him.

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slain a righteous person in his own house upon his bed? shall I not therefore now [p] require his blood of your hand, and take you away from the earth?

12 And David [q] commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ish-bosheth, and buried *it* in the [r] sepulchre of Abner in Hebron.

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[p] Gen. ix. 5, 6.——[q] Chap. i. 15.

[r] Chap. iii. 32.

2. He was in *his own house*, which was his sanctuary, and none but the worst of men would disturb him there. 3. He was *upon his bed*, resting in the heat of the day, and so free from suspicion that he was not even attended by his guards, nor had he his doors secured. To take away the life of such a man, in such circumstances, whom also they professed to hold as their sovereign, was the most abandoned treachery.

Verse 12. *And they slew them*] None ever more richly deserved death; and by this act of justice, David showed to all Israel that he was a decided enemy to the destruction of Saul's family; and that none could lift up their hands against any of them without meeting with condign punishment. In all these cases I know not that it was possible for David to show more sincerity, or a stricter regard for justice

CHAPTER V.

The elders of all the tribes of Israel come and anoint David king over all Israel, 1–5. *He goes against the Jebusites, and takes the strong hold of Zion, and afterwards the city itself; which is called the city of David,* 6–9. *David's prosperity, and friendship with Hiram, king of Tyre,* 10–12. *He takes more concubines, and begets several sons and daughters,* 13–16. *The Philistines gather together against him in the valley of Rephaim; he defeats them; they abandon their idols, and David and his men burn them,* 17–21. *They assemble once more in the valley of Rephaim, and David smites them from Geba to Gazer,* 22–25.

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THEN [a] came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b] we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, [c] thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, [d] Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 [e] So all the elders of Israel came to the king to Hebron; [f] and king David made a league with them in Hebron [g] before the LORD: and they anointed David king over Israel.

4 David *was* thirty years old when he began to reign, [h] *and* he reigned forty years.

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5 In Hebron he reigned over Judah [i] seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went [k] to Jerusalem unto [l] the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: [m] thinking, David cannot come in hither.

[a] 1 Chron. xi. 1; xii. 23.——[b] Gen. xxix. 14.——[c] 1 Sam. xviii. 13.——[d] 1 Sam. xvi. 1, 12; Psa. lxxviii. 71; see chap. vii. 7. [e] 1 Chron. xi. 3.——[f] 2 Kings xi. 17.——[g] Judg. xi. 11; 1 Sam. xxiii. 18.——[h] 1 Chron. xxvi. 31; xxix. 27.——[i] Chap. ii. 11; 1 Chron. iii. 4.——[k] Judg. i. 21.——[l] Josh. xv. 63; Judges i. 8; xix. 11, 12.——[m] Or, *saying, David shall not,* &c.

NOTES ON CHAP. V.

Verse 1. *Then came all the tribes of Israel*] Ish-bosheth the king, and Abner the general, being dead, they had no hope of maintaining a separate kingdom, and therefore thought it better to submit to David's authority. And they founded their resolution on *three* good arguments: 1. David was their own countryman: *We are thy bone and thy flesh.* 2. Even in Saul's time David had been their general, and had always led them to victory; *Thou wast he that leddest out and broughtest in Israel.* 3. God had appointed him to the kingdom, to govern and protect the people; *The Lord said to thee, Thou shalt feed my people, and be a captain over Israel.*

Verse 3. *They anointed David king*] This was the third time that David was anointed, having now taken possession of the *whole* kingdom.

Verse 6. *The king and his men went to Jerusalem*] This city was now in the hands of the Jebusites; but how they got possession of it is not known; probably they took it during the wars between Ish-bosheth and David. After Joshua's death, what is called the *lower city* was taken by the Israelites; and it is evident that the whole city was in their possession in the time of Saul, for David brought the head of Goliath thither, 1 Sam. xvii. 54. It appears to have been a very strong fortress, and, from what follows, deemed impregnable by the Jebusites. It was right that the

A. M. 2956. B. C. 1048. An. Exod. Isr. 443. Anno ante I. Olymp. 272.

7 Nevertheless David took the strong hold of Zion: [n] the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind *that are* hated of David's soul, [o] *he shall be chief and captain.* [p] Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it [q] The city of David. And David built round about from Millo and inward.

10 And David [r] went on, and grew great, and the LORD God of hosts *was* with him.

A. M. 2961. B. C. 1043. An. Exod. Isr. 448. Anno ante I. Olymp. 267.

11 And [s] Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and [t] masons: and they built David a house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

A. M. 2957. B. C. 1047. An. Exod. Isr. 444. Anno ante I. Olymp. 271.

13 And [u] David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And [v] these *be* the names of those that were born unto him in Jerusalem; [w] Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and [x] Elishua, and Nepheg, and Japhia,

16 And Elishama, and [y] Eliada, and Eliphalet.

A. M. 2957. B. C. 1047. An. Exod. Isr. 444. Anno ante I. Olymp. 271.

17 [z] But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek

[n] Ver. 9; 1 Kings ii. 10; viii. 1.——[o] 1 Chron. xi. 6–9.——[p] Or, *because they had said, even the blind, and the lame, he shall not come into the house.*——[q] Ver. 7.——[r] Heb. *went going and growing.* [s] 1 Kings v. 2; 1 Chron. xiv. 1.——[t] Heb. *hewers of the stone of the wall.*——[u] Deut. xvii. 17; 1 Chron. iii. 9; xiv. 3.——[v] 1 Chron iii. 5; xiv. 4.——[w] Or, *Shimea*, 1 Chron. iii. 5.——[x] Or, *Elishama* 1 Chron. iii. 6.——[y] Or, *Beeliada*, 1 Chron. xiv. 7.——[z] 1 Chron xi. 16; xiv. 8.

Israelites should repossess it; and David very properly began his reign over the whole country by the siege of this city.

Except thou take away the blind and the lame] Scarcely a passage in the sacred oracles has puzzled commentators more than this. For my own part, I do not think that it is worth the labour spent upon it, nor shall I encumber these pages with the discordant opinions of learned men. From the general face of the text it appears that the Jebusites, vainly confiding in the strength of their fortress, placed *lame* and *blind men* upon the walls, and thus endeavoured to turn into ridicule David's attempt to take the place: *Thou shalt not come in hither, except thou take away the blind and the lame*; nothing could be more cutting to a warrior.

Dr. *Kennicott* has taken great pains to correct this passage, as may be seen in his *First Dissertation on the Hebrew Text*, pages 27 to 47. I shall insert our present version with his amended text line for line, his translation being distinguished by *italics*; and for farther information refer to Dr. K.'s work.

Verse 6. And the king and his men went to Jeru-
K. *And the king and his men went to Jerusalem*
salem unto the Jebusites, the inhabitants of the
K. *unto the Jebusites, the inhabitants of the land*; who
land: who spake unto David, saying, Except thou
K. *spake unto David, saying*; *Thou shalt not come in*
take away the blind and the lame, thou shalt not come
K. *hither*; *for the blind and the lame shall drive thee*
in hither: thinking, David cannot come in hither.
K. *away by saying*, "*David shall not come in hither.*"

Verse 8. And David said—Whosoever getteth up
K. *And David said—Whosoever smiteth the Jebus-*
to the gutter, and smiteth the Jebusites, and the
K. *ites, and through the subterranean passage reacheth*
lame and the blind, that are hated of David's
K. *the lame and the blind who hate the life of David*
soul——Wherefore they said, The blind and the
K. (*because the blind and the lame said*, "*He shall not*
lame shall not come into the house. * * *
K. *come into the house*,") *shall be chief and captain. So*
* * * * * * * * * *
K. *Joab the son of Zeruiah went up first, and was chief.*

Verse 11. *Hiram king of Tyre*] He was a very friendly man, and no doubt a believer in the true God. He was not only a friend to David, but also of his son Solomon, to whom, in building the temple, he afforded the most important assistance.

Verse 13. *David took* him *more concubines*] He had, in all conscience, enough before; he had, in the whole, *eight wives* and *ten concubines*. That dispensation permitted *polygamy*, but from the beginning it was not so; and as upon an average there are about *fourteen* males born to *thirteen* females, polygamy is unnatural, and could never have entered into the original design of God.

Verse 13. *These* be *the names*] *Eleven* children are here enumerated in the Hebrew text; but the *Septuagint* has no less than *twenty-four*. I shall insert their names, and the reader if he please may collate them with the text: *Samnus, Sobab, Nathan, Solomon, Ebear, Elisue, Naphek, Jephies, Elisama, Elidae, Eliphalath, Samae, Jessibath, Nathan, Galimnan, Jebaar, Theesus, Eliphalat, Naged, Naphek, Jonathan, Leasamas, Baalmath*, and *Eliphaath*. There is no doubt some corruption in these names; there are two of the name of *Nathan*, two of *Eliphalath*, and two of *Naphek*; and probably *Sammus* and *Samae* are the same.

Verse 17. *The Philistines came up to seek David*]

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David; and David heard *of it*, [a] and went down to the hold.

18 The Philistines also came and spread themselves in [b] the valley of Rephaim.

19 And David [c] inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to [d] Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [e] Baal-perazim.

21 And there they left their images, and David and his men [f] burned [g] them.

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22 [h] And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when [i] David inquired of the LORD, he said, Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou [k] hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then [l] shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from [m] Geba until thou come to [n] Gazer.

[a] Chap. xxiii. 14.—[b] Josh. xv. 8; Isa. xvii. 5.—[c] Ch. ii. 1; 1 Sam. xxiii. 2, 4; xxx. 8.—[d] Isa. xxviii. 21.—[e] That is, *the plain of breaches.*—[f] Deut. vii. 5, 25; 1 Chron. xiv. 12.

[g] Or, *took them away.*—[h] 1 Chron. xiv. 13.—[i] Verse 19.
[k] So 2 Kings vii. 6.—[l] Judg. iv. 14.—[m] 1 Chron. xiv. 16, *Gibeon.*—[n] Josh. xvi. 10.

Ever since the defeat of the Israelites and the fall of Saul and his sons, the Philistines seem to have been in undisturbed possession of the principal places in the land of Israel; now, finding that David was chosen king by the *whole nation*, they thought best to attack him before his army got too numerous, and the affairs of the kingdom were properly settled.

Verse 19. *David inquired of the Lord*] He considered himself only the captain of the Lord's host, and therefore would not strike a stroke without the command of his Superior.

Verse 20. *The Lord hath broken forth*] He very properly attributes the victory to Jehovah, without whose strength and counsel he could have done nothing.

Baal-perazim.] The *plain* or *chief of breaches*, because of the *breach* which God made in the Philistine army; and thus he commemorated the interference of the Lord.

Verse 21. *They left their images*] It was the custom of most nations to carry their gods with them to battle: in imitation of this custom the Israelites once took the ark and lost it in the field; see 1 Sam. iv.

Verse 23. *Fetch a compass behind them*] When they may be had, God will not work without using *human means*. By this he taught David caution, prudence, and dependence on the Divine strength.

Verse 24. *When thou hearest the sound of a going*] If there had not been an evident *supernatural interference*, David might have thought that the *sleight* or *ruse de guerre* which he had used was the cause of his victory. By the *going in the tops of the mulberry trees* probably only a *rustling among the leaves* is intended. The Targum says, *a noise*; the Arabic has it, *the noise of horses' hoofs.*

Verse 25. *And David did so*] He punctually obeyed the directions of the Lord, and then every thing succeeded to his wish.

How is it that such supernatural directions and assistances are not communicated now? Because they are not asked for; and they are not asked for because they are not expected; and they are not expected because men have not faith; and they have not faith because they are under a refined spirit of atheism, and have no spiritual intercourse with their Maker. Who believes that God sees all things and is everywhere? Who supposes that he concerns himself with the affairs of his creatures? Who acknowledges him in all his ways? Who puts not his own wisdom, prudence, and strength, in the place of God Almighty? Reader, hast *thou* faith in God? Then exercise it, cultivate it, and thou mayest remove mountains.

It is worthy of remark that David was, by the appointment of God, *to feed the people.* As he had formerly the care of a flock of sheep, which he was to watch over, defend, lead in and out, and for which he was to find pasture; now he is to watch over, defend, lead in and out, feed, and protect, the Israelites. He is to be *the shepherd of the people*, not the tyrant or oppressor.

In ancient times, among the Greeks, kings were denominated ποιμενες λαων, *shepherds of the people*; and all good kings were really such: but, in process of time, this pleasing title was changed for βασιλευς and τυραννος, *sovereign* and *tyrant*; in neither of which names does any thing of the original title exist. And such are the different political constitutions of the kingdoms of the earth, that it is impossible that in any of them, the British excepted, the king can be the *shepherd* and *father of his people.* All the other regal constitutions under the sun permit the sovereign to be *despotic*, and consequently *oppressive* and *tyrannical* if he please. The British alone gives no power of this kind to the prince; by the constitution he is a *patriotic king*, and by the influence of those maxims of state which are continually presented to his view, and according to which all acts of government are formed, he becomes *habitually* the *father of his people*,

and in this light alone do the British people behold the British king.

David, by his own authority, *without any form of law*, could slay the Amalekite who said he had killed Saul; and could cut off the heads of Rechab and Baanah, who murdered Ish-bosheth; but, in the government of Britain, the culprit is to be heard in his vindication, witnesses are to be examined, the facts viewed by an upright judge in the light of the law; and then the alleged criminality is left to the decision of twelve honest men, the equals of the accused, who are bound by a solemn oath to decide *according to the evidence* brought before them. The Israelitish constitution was radically good, but the British constitution is much better. In the former, while the king ruled according to the *spirit* of the constitution, he could do no wrong, because he was only the *vicegerent* of the Almighty; in the latter, the king can do no wrong, because he is bound both by the *spirit* and *letter* of the law, to do nothing but what is according to the rules of eternal justice and equity laid down in that law: nothing is left to mere regal power or authority, and nothing trusted to human fickleness or caprice. In all his acts he is directed by his nobles and commons; who, being the representatives of all classes of the people, are always supposed to speak their mind. Well may it be said, Blessed are the people who are in such a case!

CHAPTER VI.

David goes with thirty thousand *men to bring the ark from Kirjath-jearim to Jerusalem*, 1–5. *The oxen stumbling, Uzzah, who drove the cart on which the ark was placed, put forth his hand to save it from falling: the Lord was displeased, and smote him so that he died*, 6, 7. *David, being alarmed, carries the ark to the house of Obed-edom*, 8–10. *Here it remained three months; and God prospered Obed-edom, in whose house it was deposited*, 11. *David, hearing of this, brings the ark, with sacrifices and solemn rejoicings, to Jerusalem*, 12–15. *Michal, seeing David dance before the ark, despises him*, 16. *He offers burnt-offerings and peace-offerings, and deals among all the people, men and women, a cake of bread, a good piece of flesh, and a flagon of wine each*, 17–19. *Michal coming to meet him, and seeing him dance extravagantly before the ark, reproaches him for his conduct: he vindicates himself, reproves her, and she dies childless*, 20–23.

A. M. 2962. B. C. 1042. An. Exod. Isr. 449. Anno ante I. Olymp. 266.

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And [a] David arose, and went with all the people that *were* with him from [b] Baale of Judah, to bring up from thence the ark of God, [c] whose name is called by the name of the LORD of hosts [d] that dwelleth *between* the cherubims.

3 And they [e] set the ark of God [f] upon a new cart, and brought it out of the house of Abinadab that *was* in [g] Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

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4 And they brought it out of [h] the house of Abinadab which *was* at Gibeah, [i] accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

[a] 1 Chron. xiii. 5, 6. — [b] Or, *Baalah*, that is, *Kirjath-jearim*, Josh. xv. 9, 60. — [c] Or, *at which the name, even the name of the LORD of hosts, was called upon.*

[d] 1 Sam. iv. 4; Psa. lxxx. 1. — [e] Heb. *made to ride.* — [f] See Num. vii. 9; 1 Sam. vi. 7. — [g] Or, *the hill.* — [h] 1 Sam. vii. 1. [i] Heb. *with.*

NOTES ON CHAP. VI.

Verse 1. *Thirty thousand.*] This is supposed to have been a new levy; and thus he augmented his army by 30,000 fresh troops. The *Septuagint* has 70,000.

Verse 2. *From Baale of Judah*] This is supposed to be the same city which, in Josh. xv. 60, is called *Kirjath-baal* or *Kirjath-jearim*; (see 1 Chron. xiii. 6;) or *Baalah*, Josh. xv. 9

Whose name is called by the name of the Lord] That is, The ark is called *the ark of the Lord of hosts*. But this is not a *literal* version; the word שם *shem*, NAME, occurs twice together; probably one of them should be read שם *sham*, THERE. *There* the name of the Lord of hosts was invoked, &c.

Verse 3. *A new cart*] Every thing used in the worship of God was hallowed or *set apart* for that purpose: a new cart was used through respect, as that had never been applied to any profane or common purpose. But this was not sufficient, for the ark should have been carried on the shoulders of the priests; and the neglect of this ceremony was the cause of the death of Uzzah.

Verse 5. *On all manner of* instruments made of *fir wood*] This place should be corrected from the parallel place, 1 Chron. xiii. 8: "All Israel played before God, with all their might, and with singing, and with harps, and with psalteries," &c. Instead of בכל עצי *bechol atsey*, "with all woods" or "trees:" the parallel place is בכל עז *bechol oz*, "with all their strength:" this makes a good sense, the first makes none. The *Septuagint*, in this place, has the same reading: *εν ισχυι, with might.*

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6 And when they came to [k] Nachon's threshing-floor, Uzzah [l] put forth *his hand* to the ark of God, and took hold of it; for the oxen [m] shook *it*.

7 And the anger of the LORD was kindled against Uzzah; and [n] God smote him there for *his* [o] error; and there he died by the ark of God.

8 And David was displeased because the LORD had [p] made a breach upon Uzzah: and he called the name of the place [q] Perez-uzzah to this day.

9 And [r] David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom [s] the Gittite.

11 [t] And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD [u] blessed Obed-edom, and all his household.

12 And it was told King David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [v] So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

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13 And it was so, that when [w] they that bare the ark of the LORD had gone six paces, he sacrificed [x] oxen and fatlings.

14 And David [y] danced before the LORD with all *his* might; and David *was* girded [z] with a linen ephod.

15 [a] So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And [b] as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw King David leaping and dancing before the LORD; and she despised him in her heart.

17 [c] And they brought in the ark of the LORD, and set it in [d] his place, in the midst of the tabernacle that David had [e] pitched for it: and David [f] offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, [g] he blessed the people in the name of the LORD of hosts.

[k] 1 Chron. xiii. 9, he is called, *Chidon*.——[l] See Num. iv. 15.——[m] Or, *stumbled*.——[n] 1 Sam. vi. 19.——[o] Or, *rashness*.——[p] Heb. *broken*.——[q] That is, *the breach of Uzzah*.——[r] Psa. cxix. 120; see Luke v. 8, 9.——[s] 1 Chron. xiii. 13.——[t] 1 Chronicles xiii. 14.——[u] Genesis xxx. 27; xxix. 5.——[v] 1 Chronicles xv. 25.

[w] Num. iv. 15; Josh. iii. 3; 1 Chron. xv. 2, 15.——[x] See 1 Kings viii. 5; 1 Chron. xv. 26.——[y] See Exod. xv. 20; Psalm xxx. 11.——[z] 1 Sam. ii. 18; 1 Chron. xv. 27.——[a] 1 Chron. xv. 28.——[b] 1 Chron. xv. 19.——[c] 1 Chron. xvi. 1.——[d] 1 Chron. xv. 1; Psa. cxxxii. 8.——[e] Heb. *stretched*.——[f] 1 Kings viii. 5, 62, 63.——[g] 1 Kings viii. 55; 1 Chron. xvi. 2.

Verse 6. *Uzzah put forth* his hand] In Num. iv. 15–20, the Levites are forbidden to touch the ark *on pain of death*; this penalty was inflicted upon Uzzah, and he was the first that suffered for a breach of this law.

Verse 7. *Smote him there for* his *error*] Uzzah sinned through ignorance and precipitancy; he had not time to *reflect*; the oxen suddenly stumbled; and, fearing lest the ark should fall, he suddenly stretched out his hand to prevent it. Had he touched the ark with impunity, the populace might have lost their respect for it and its sacred service; the example of Uzzah must have filled them with fear and sacred reverence; and, as to Uzzah, no man can doubt of his eternal safety. He committed a sin unto death, but doubtless the mercy of God was extended to his soul.

Verse 10. *But David carried it aside*] The house of Obed-edom appears to have been very near the city, which they were about to enter, but were prevented by this accident, and lodged the ark with the nearest friend.

Verse 11. *The Lord blessed Obed-edom*] And why? Because he had the ark of the Lord in his house. Whoever entertains God's messengers, or consecrates his house to the service of God, will infallibly receive God's blessing.

Verse 12. *So David—brought up the ark*] The *Vulgate* adds to this verse: *And David had seven choirs, and a calf for a sacrifice*. The *Septuagint* make a greater addition: "And he had seven choirs carrying the ark, a sacrifice, a calf, and lambs. And David played on harmonious organs before the Lord; and David was clothed with a costly tunic; and David, and all the house of Israel, brought the ark of the Lord with rejoicing, and the sound of a trumpet." Nothing of this is found in any MS., nor in the *Chaldee*, the *Syriac*, nor the *Arabic*, nor in the parallel place, 1 Chron. xv. 25.

Verse 14. *And David danced before the Lord*] Dancing is a religious ceremony among the Hindoos, and they consider it an act of devotion to their idols. It is evident that David considered it in the same light. What connection dancing can have with devotion I cannot tell. This I know, that unpremeditated and involuntary *skipping* may be the effect of sudden mental elation.

Verse 16. *She despised him in her heart.*] She did not blame him outwardly; she thought he had disgraced himself, but she kept her mind to herself.

Verse 18. *He blessed the people in the name of the Lord*] David acted here as priest, for it was the gene-

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19 [h] And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 [i] Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who [k] uncovered himself to-day in the eyes of the handmaids of his servants, as one of the [l] vain fellows [m] shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, [n] which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

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22 And I will yet be more vile than thus, and will be base in mine own sight: and [o] of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child [p] unto the day of her death.

[h] 1 Chron. xvi. 3.——[i] Psa. xxx. title.——[k] Ver. 14, 16; 1 Sam. xix. 24.——[l] Judg. ix. 4.——[m] Or, *openly*.

[n] 1 Sam. xiii. 14; xv. 28.——[o] Or, *of the handmaids* of my servants.——[p] See 1 Sam. xv. 35; Isa. xxii. 14; Matt. i. 25.

ral prerogative of the priests to bless the people; but it appears, by both David and Solomon, that it was the prerogative of the *kings* also.

Verse 19. *A cake of bread*] Such as those which are baked without leaven, and are made very thin.

A good piece of flesh, *and a flagon* of wine.] The words *of flesh* and *of wine* we add; they are not in the Hebrew. The *Chaldee* translates *one part* and *one portion*; but all the other versions understand the Hebrew as we do.

Verse 20. *To bless his household.*] This was according to the custom of the *patriarchs*, who were priests in their own families. It is worthy of remark, that David is called *patriarch* by Stephen, Acts ii. 29, though living upwards of *four hundred* years after the termination of the patriarchal age.

How glorious was the king of Israel!] This is a strong irony. From what Michal says, it is probable that David used some *violent* gesticulations, by means of which some parts of his body became uncovered. But it is very probable that we cannot guess all that was implied in this reproach.

Verse 21. It was *before the Lord, which chose me*] David felt the reproach, and was strongly irritated, and seems to have spoken to Michal with sufficient asperity.

Verse 22. *I will yet be more vile*] The plain meaning of these words appears to be this: "I am not ashamed of *humbling* myself before that God who rejected thy father because of his *obstinacy* and *pride*, and chose me in his stead to rule his people; and even those maid-servants, when they come to know the motive of my conduct, shall acknowledge its propriety, and treat me with additional respect; and as for thee, thou shalt find that thy conduct is as little pleasing to God as it is to me." Then it is said, *Michal had no child till the day of her death:* probably David never more took her to his bed; or God, in his providence, might have subjected her to *barrenness*, which in Palestine was considered both a misfortune and a *reproach*. Michal formed her judgment without reason, and meddled with that which she did not understand. We should be careful how we attribute actions, the reasons of which we cannot comprehend, to motives which may appear to us unjustifiable or absurd. Rash judgments are *doubly* pernicious; they hurt those who form them, and those of whom they are formed.

CHAPTER VII.

David consults the prophet Nathan about building a temple for the Lord, and is encouraged by him to do it, 1–3. *That night Nathan receives a revelation from God, stating that Solomon, not David, should build the temple,* 4–16. *Nathan delivers the Divine message, and David magnifies God for his mercies, and makes prayer and supplication,* 17–29.

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AND it came to pass, [a] when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in [b] a house of cedar, [c] but the ark of God dwelleth within [d] curtains.

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[a] 1 Chron. xvii. 1, &c.——[b] Chap. v. 11.

[c] See Acts vii. 46.——[d] Exod. xxvi. 1; xl. 21.

NOTES ON CHAP. VII.

Verse 1. *When the king sat in his house*] That is, when he became resident in the palace which Hiram, king of Tyre, had built for him.

And the Lord had given him rest] This was after he had defeated the Philistines, and cast them out of all the strong places in Israel which they had possessed after the overthrew of Saul; but before he had carried

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3 And Nathan said to the king, Go, do all that *is* [n] in thine heart; for the LORD *is* with thee.

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell [f] my servant David, Thus saith the LORD, [g] Shalt thou build me a house for me to dwell in?

6 Whereas I have not dwelt in *any* house [h] since the time that I brought up the children of Israel out of Egypt, even to this day; but have walked in [i] a tent and in a tabernacle.

7 In all *the places* wherein I have [k] walked with all the children of Israel spake I a word with [l] any of the tribes of Israel, whom I commanded [m] to feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [n] I took thee from the sheep-cote, [o] from following the sheep, to be ruler over my people, over Israel:

9 And [p] I was with thee whithersoever thou wentest, [q] and have cut off all thine enemies [r] out of thy sight, and have made thee [s] a great name, like unto the name of the great *men* that *are* in the earth.

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10 Moreover I will appoint a place for my people Israel, and will [t] plant them, that they may dwell in a place of their own, and move no more; [u] neither shall the children of wickedness afflict them any more, as beforetime,

11 And as [v] since the time that I commanded judges *to be* over my people Israel, and have [w] caused thee to rest from all thine enemies. Also the LORD telleth thee [x] that he will make thee a house.

12 And [y] when thy days be fulfilled, and thou [z] shalt sleep with thy fathers, [a] I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 [b] He shall build a house for my name, and I will [c] establish the throne of his kingdom for ever.

[n] 1 Kings viii. 17, 18; 1 Chron. xxii. 7; xxviii. 2.——[f] Heb. *to my servant, to David.*——[g] See 1 Kings v. 3; viii. 19; 1 Chron. xxii. 8; xxviii. 3.——[h] 1 Kings viii. 16.——[i] Exod. xl. 18, 19, 34. [k] Lev. xxvi. 11, 12; Deut. xxiii. 14.——[l] 1 Chron. xvii. 6, *any of the judges.*——[m] Chap. v. 2; Psa. lxxviii. 71, 72; Matt. ii. 6; Acts xx. 28.——[n] 1 Sam. xvi. 11, 12; Psa. lxxviii. 70.——[o] Heb. *from after.*——[p] 1 Sam. xviii. 14; chap. v. 10; viii. 6, 14.

[q] 1 Sam. xxxi. 6; Psa. lxxxix. 23.——[r] Heb. *from thy face.* [s] Gen. xii. 2.——[t] Psa. xliv. 2; lxxx. 8; Jer. xxiv. 6; Amos ix. 15. [u] Psa. lxxxix. 22.——[v] Judg. ii. 14, 15, 16; 1 Sam. xii. 9, 11; Psa. cvi. 42.——[w] Ver. 1.——[x] Exod. i. 21; ver. 27; 1 Kings xi. 38. [y] 1 Kings ii. 1.——[z] Deut. xxxi. 16; 1 Kings i. 21; Acts xiii. 36. [a] 1 Kings viii. 20; Psa. cxxxii. 11.——[b] 1 Kings v. 5; vi. 12; viii. 19. 1 Chron. xxii. 10; xxviii. 6.——[c] Ver. 16; Psa. lxxxix. 4, 29, 36, 37.

his arms beyond the land of Israel, against the Moabites, Syrians, and Idumeans. See chap. viii.

Verse 2. *I dwell in a house of cedar*] That is, a house whose principal beams, ceiling, and wainscot, were cedar.

Dwelleth within curtains.] Having no other residence but the tabernacle, which was a place covered with the *skins* of beasts, Exod. xxvi.

Verse 3. *Nathan said to the king*] In this case he gave his judgment as a pious and prudent man, not as a prophet: for the prophets were not always under a Divine afflatus: it was only at select times they were thus honoured.

For the Lord is with thee.] Thou hast his blessing in all that thou doest, and this pious design of thine will most certainly meet with his approbation.

Verse 5. *Shalt thou build me a house*] That is, Thou shalt not: this is the force of the interrogative in such a case.

Verse 7. *With any of the tribes*] "Spake I a word to any of the JUDGES" is the reading in the parallel place, 1 Chron. xvii. 6; and this is probably the true reading. Indeed, there is but *one letter* of difference between them, and letters which might be easily mistaken for each other: שבטי *shibtey, tribes*, is almost the same in *appearance* with שפטי *shophtey, judges*; the ב *beth* and the פ *pe* being the same letter, the apex under the upper stroke of the פ *pe* excepted. If this were but a little effaced in a MS., it would be mistaken for the other, and then we should have *tribes* instead of *judges*. This reading seems confirmed by ver. 11.

Verse 10. *I will appoint a place*] I *have* appointed a place, and *have* planted them. See the observations at the end.

Verse 11. *The Lord—will make thee a house.*] Thou hast in thy heart to make *me* a house; I have it in my heart to make *thee* a house: thy family shall be built up, and shall prosper in the throne of Israel; and thy spiritual posterity shall remain for ever. God is the author of all our holy purposes, as well as of our good works; he first excites them; and if we be workers together with him, he will crown and reward them as though they were our own, though he is their sole author.

Verse 13. *He shall build*] That is, Solomon shall build my temple, not thou, because *thou hast shed blood abundantly, and hast made great wars.* See 1 Chron. xxii. 8; and see also the observations at the end.

The throne of his kingdom for ever.] This is a reference to the government of the *spiritual kingdom*, the kingdom of the *Messiah*, agreeably to the predictions of the prophet long after, and by which this passage is illustrated: "Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even FOR EVER." Isa. ix. 7.

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14 [d] I will be his father, and he shall be my son. [e] If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, [f] as I took *it* from Saul, whom I put away before thee.

16 And [g] thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went King David in, and sat before the LORD, and he said, [h] Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O LORD God; [i] but thou hast spoken also of thy servant's house for a great while to come. [k] And *is* this the [l] manner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, [m] knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore [n] thou art great, O LORD God: for [o] *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And [p] what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before [q] thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

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24 For [r] thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: [s] and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [t] revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and [u] thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [v] let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed [w] for ever.

[d] Psa. lxxxix. 26, 27; Heb. i. 5. — [e] Psa. lxxxix. 30, 31, 32, 33. — [f] 1 Sam. xv. 23, 28; xvi. 14; 1 Kings xi. 13, 34. — [g] Ver. 13; Psa. lxxxix. 36, 37; John xii. 34. — [h] Gen. xxxii. 10. [i] Ver. 12, 13. — [k] Isa. lv. 8. — [l] Heb. *law*. — [m] Gen. xviii. 19; Psa. cxxxix. 1. — [n] 1 Chron. xvi. 25; 2 Chron. ii. 5; Psa. xlviii. 1; lxxxvi. 10; xcvi. 4; cxxxv. 5; cxlv. 3; Jer. x. 6. — [o] Deut. iii. 24; iv. 35; xxxii. 39; 1 Sam. ii. 2; Psa. lxxxvi. 8; lxxxix. 6, 8; Isa. xlv. 5, 18, 22. — [p] Deut. iv. 7, 32, 34; xxxiii. 29; Psa. cxlvii. 20. — [q] Deut. ix. 26; Neh. i. 10. — [r] Deut. xxvi. 18. [s] Psa. xlviii. 14. — [t] Heb. *opened the ear*; Ruth iv. 4; 1 Sam. ix. 15. — [u] John xvii. 17. — [v] Heb. *be thou pleased, and bless.* [w] Chap. xxii. 51.

Verse 14. *If he commit iniquity*] Depart from the holy commandment delivered to him; *I will chasten him with the rod of men*—he shall have affliction, but his government shall not be utterly subverted. But this has a higher meaning. See the observations at the end.

Verse 15. *But my mercy shall not depart away from him, as I took it from Saul*] His house shall be a lasting house, and he shall die in the throne of Israel, his children succeeding him; and the spiritual seed, Christ, possessing and ruling in that throne to the end of time.

The family of Saul became *totally extinct*; the family of David remained till the incarnation. Joseph and Mary were both of that family; Jesus was the *only heir* to the kingdom of Israel; he did not choose to sit on the *secular* throne, he ascended the *spiritual* throne, and now he is exalted to the right hand of God, a PRINCE and a Saviour, to give repentance and remission of sins. See the observations at the end of the chapter.

Many have applied these verses and their *parallels* to support the doctrine of *unconditional final perseverance*; but with it the text has nothing to do; and were we to press it, because of the antitype, Solomon, the doctrine would most evidently be ruined, for there is neither *proof* nor *evidence* of Solomon's salvation.

Verse 18. *Sat before the Lord*] Sometimes, when a Hindoo seeks a favour from a superior, he sits down in his presence in silence; or if he solicits some favour of a *god*, as *riches, children*, &c., he places himself before the idol, and remains in a *waiting posture*, or repeats the name of the god, counting the beads in his necklace.—WARD.

Verse 19. *And is this the manner of man*] Literally: *And this, O Lord God, is the law of Adam.* Does he refer to the promise made to Adam, *The seed of the woman shall bruise the head of the serpent?*

From my line shall the Messiah spring, and be the spiritual and triumphant King, for ever and ever. See the additions at the end.

Verse 20. *What can David say more*] How can I express my endless obligation to thee?

Verse 25. *And do as thou hast said.*] David well knew that all the promises made to himself and family were *conditional*; and therefore he prays that they may be fulfilled. His posterity did not walk with God, and therefore they were driven from the throne. It was taken from *them* by the neighbouring nations, and it is now in the hands of the Mohammedans; all the promises have failed to David and his *natural posterity*, and to Christ and his spiritual seed alone are they fulfilled. Had David's posterity been faithful, they would, according to the promises of God, have been sitting on the Israelitish throne at this day.

It is worthy of remark how seldom God employs a soldier in any spiritual work, just for the same reason as that given to David; and yet there have been several eminently pious men in the army, who have laboured for the conversion of sinners. I knew a remarkable instance of this; I was acquainted with Mr. *John Haime*, a well known preacher among the people called *Methodists*. He was a soldier in the queen's eighth regiment of dragoons, in Flanders, in the years 1739–46. He had his horse shot under him at the battle of *Fontenoy*, May 11, 1745; and was in the hottest fire of the enemy for above seven hours; he preached among his fellow soldiers frequently, and under the immediate patronage of his royal highness the *Duke of Cumberland*, commander-in-chief; and was the means of reforming and converting many hundreds of the soldiers. He was a man of amazing courage and resolution, and of inflexible loyalty. One having expressed a wonder "how he could reconcile *killing men* with *preaching the Gospel of the grace and peace of Christ*," he answered, "I never killed a man." "How can you tell that? were you not in several battles?" "Yes, but I am confident I never killed nor wounded a man." "How was this? did you not do your *duty*?" "Yes, with all my might; but when in battle, either my horse jumped aside or was wounded, or was killed, or my carbine missed fire, and I could never draw the blood of the enemy." "And would you have done it if you could?" "Yes, I would have slain the whole French army, had it been in my power; I fought in a good cause, for a good king, and for my country; and though I struck in order to cut, and hack, and hew, on every side, I could kill no man." This is the substance of his answers to the above questions, and we see from it a remarkable interfering Providence; God had appointed this man to *build a spiritual house* in the British army, in Flanders, and would not permit him to shed the blood of his fellow creatures.

"This chapter is one of the most important in the Old Testament, and yet some of its most interesting verses are very improperly rendered in our translation; it therefore demands our most careful consideration. And as in the course of these *remarks* I propose to consider, and hope to explain, some of the prophecies descriptive of THE MESSIAH, which were fulfilled in JESUS CHRIST, among which prophecies *that* contained in this chapter is worthy of particular attention, I shall introduce it with a general state of this great argument.

"It having pleased God that, between the time of *a Messiah* being promised and the time of his coming, there should be delivered by the prophets a variety of *marks* by which *the Messiah* was to be known, and distinguished from every other man; it was impossible for any one to prove himself *the Messiah*, whose *character* did not answer to these *marks*; and of course it was necessary that *all these criteria*, thus Divinely *foretold*, should be *fulfilled* in the character of *Jesus Christ*. That these prophetic descriptions of the Messiah were *numerous*, appears from Christ and his apostles, (Luke xxiv. 27, 44; Acts xvii. 2, 3; xxviii. 23, &c.,) who referred the Jews to the Old Testament as containing abundant evidence of *his* being THE MESSIAH, because *he fulfilled all the prophecies* descriptive of that *singular* character. The chief of these prophecies related to his being *miraculously born of a virgin*; the *time* and *place* of his birth; the *tribe* and *family* from which he was to descend; the miracles he was to perform; the *manner* of his preaching; his *humility* and *mean* appearance; the perfect *innocence* of his life; the greatness of his *sufferings*; the *treachery* of his betrayer; the circumstances of his *trial*; the nature of his *death* and *burial*; and his *miraculous resurrection*. Now amongst all the circumstances which form this chain of prophecy, the first reference made in the New Testament relates to his *descent*; for the New Testament begins with asserting that JESUS CHRIST *was the son of David, the son of Abraham*. As to the descent of Christ from ABRAHAM, every one knows that Christ was born a *Jew*, and consequently descended from Jacob, the grandson of Abraham. And we all know that the promise given to Abraham concerning the Messiah is *recorded* in the *history* of Abraham's life, in Gen. xxii. 18. Christ being also to descend from DAVID, there can be no doubt that this promise, as made to David, was recorded likewise in the *history* of David. It is remarkable that David's life is given more at large than that of any other person in the Old Testament; and can it be supposed that the historian omitted to record *that promise* which was more honourable to David than any other circumstance? The *record* of this promise, if written at all, must have been written in this chapter; in the message *from God by Nathan to David*, which is here inserted. Here, I am fully persuaded, the promise was, and still is, recorded; and the chief reason why our divines have so frequently missed it, or been so much perplexed about it, is owing to our very improper translation of the 10th and 14th verses.

"This wrong translation in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon splendidly, by the deistical author of *The Grounds and Reasons of the Christian Religion*; who pretends to demonstrate that the promise of a Messiah could not be here recorded. His reasons, hitherto I believe unanswered, are three: 1. Because, in ver. 10, the prophet speaks of *the future* prosperity of the Jews, as to be afterwards *fixed*, and *no more afflicted*; which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ. 2. Because the son here promised

was (ver. 13) to *build a house*; which house, it is pretended, must mean *the temple of Solomon*; and of course *Solomon* must be the son here promised. And, 3. Because ver. 14 supposes that this son *might commit iniquity*, which could not be supposed of *the Messiah*. The first of these objections is founded on our wrong translation of ver. 10, where the words should be expressed as relating to the time *past* or *present*. For the prophet is there declaring what great things God *had already done* for David and his people; that he *had* raised David from the sheepfold to the throne; and that he *had* planted the Israelites in a place of safety, at rest from all those enemies who had so often before afflicted them. That the verbs ושמתי *vesamti*, and ונטעתי *unetati*, may be rendered in the time *past* or *present*, is allowed by our own translators; who here (ver. 11) render והניחתי *vahanichothi*, *and have caused thee to rest*, and also render והגיד *vehiggid*, *and telleth*; which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation, therefore, should run thus: *I took thee from the sheepcote; and have made thee a great name; and I* HAVE APPOINTED *a place for my people Israel; and* HAVE PLANTED *them, that they may dwell in a place of their own, and move no more. Neither* DO *the children of wickedness afflict them any more; as before-time, and as since the time that I commanded judges to be over Israel: and I* HAVE CAUSED *thee to rest from all thine enemies.*

"Objection the second is founded on a mistake in the sense. David indeed had proposed to build a house for God, which God did not permit. Yet, approving the piety of David's intention, God was pleased to reward it by promising that he *would make a house for* DAVID; which house, to be thus erected by God, was certainly *not material*, or made of stones, but *a spiritual house*, or *family*, to be raised up for the honour of God, and the salvation of mankind. And this house, which God would make, was to be built by *David's* SEED; and this seed was to be raised up AFTER *David slept with his fathers*; which words clearly exclude *Solomon*, who was set up and placed upon the throne BEFORE *David was dead*. This building promised by God, was to be erected by one of David's descendants, who was also to be *an everlasting king*; and indeed the *house* and the *kingdom* were both of them to be *established for ever*. Now that this *house* or spiritual building was to be set up, together with a *kingdom*, by the Messiah, is clear from *Zechariah*; who very emphatically says, (ch. vi. 12, 13,) *Behold the man whose name is The Branch*; HE SHALL BUILD THE TEMPLE *of the Lord. Even* HE SHALL BUILD THE TEMPLE *of the Lord; and he shall bear the glory, and shall sit and rule upon his* THRONE, &c. Observe also the language of the *New* Testament. In 1 Cor. iii. 9–17, St. Paul says, *Ye are God's* BUILDING—*Know ye not that* YE *are the temple of God—the temple of God is holy, which temple* YE *are*. And the author of the Epistle to the Hebrews seems to have his eye upon this very promise in *Samuel* concerning a *son* to David, and of the *house* which he should build; when he says, (iii. 6,) CHRIST, AS A SON OVER HIS OWN HOUSE, WHOSE HOUSE ARE WE.

"As to the third and greatest difficulty, *that* also may be removed by a more just translation of ver. 14; for the Hebrew words do not properly signify what they are now made to speak. It is certain that the principal word, בהעותו *behaavotho*, is not the active infinitive of *kal*, which would be בעותו, but העות from עות is in *niphal*, as הנלות from גלה. It is also certain that a verb, which in the active voice signifies to *commit iniquity*, may, in the passive signify to *suffer for iniquity* and hence it is that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*. See Lowth's Isaiah, p. 187, with many other authorities which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, *if he commit iniquity*; and also for adopting the true one, *even in his suffering for iniquity*. The Messiah, who is thus the person possibly here spoken of, will be made still more manifest from the whole verse thus translated: *I will be his father, and he shall be my son*: EVEN IN HIS SUFFERING FOR INIQUITY, *I shall chasten him with the rod of men*, (with the rod *due to men*,) *and with the stripes* (due to) *the children of* ADAM. And this construction is well supported by Isa. liii. 4, 5: *He hath carried* OUR SORROWS, (i. e., the sorrows *due to* us, and which we must otherwise have suffered,) *he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed*. See note, p. 479, in Hallet, on Heb. xi. 26. Thus, then, God declares himself the Father of the Son here meant; (see also Heb. i. 5;) and promises that, even amidst the *sufferings* of this Son, (as they would be for the sins of others, not for his own,) his mercy should still attend him: nor should his favour be ever removed from *this king*, as it had been from *Saul*. And thus (as it follows) *thine house* (O David) *and thy kingdom shall*, in Messiah, *be established for ever before* ME: (before GOD:) *thy throne shall be established for ever*. Thus the angel, delivering his message to the virgin mother, Luke i. 32, 33, speaks as if he was quoting from this very prophecy: *The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob* FOR EVER: *and of his kingdom there shall be no end*. In ver. 16, לפניך *lephaneycha*, is rendered as לפני *lephanai*, on the authority of *three* Hebrew MSS., with the Greek and Syriac versions; and, indeed, nothing could be established *for ever* in the presence of *David*, but in the presence of God only.

"Having thus shown that the words fairly admit here the promise made to David, that *from his seed* should arise *Messiah, the everlasting King*; it may be necessary to add that, if the *Messiah* be the person here meant, as suffering innocently for the sins of others, *Solomon* cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters. *Of whom speaketh the prophet this? of* HIMSELF, *or of* SOME OTHER *man?* This was a question properly put by the Ethiopian treasurer, (Acts viii. 34,) who never dreamed that such a description as he was reading could relate to different persons; and Philip shows him that the person was *Jesus* only. So here it may be asked, *Of whom* speaketh the prophet this? of *Solomon*, or of *Christ?* It must be answered, Of *Christ*: one reason is, because the description does *not agree* to *Solomon*; and therefore *Solomon*,

being necessarily excluded in a single sense, must also be excluded in a double. Lastly, if it would be universally held absurd to consider the promise of Messiah made to Abraham as relating to *any other* person *besides* MESSIAH; why is there not an equal absurdity in giving a *double* sense to the promise of Messiah thus made to DAVID?

"Next to our present very improper translation, the cause of the common confusion here has been—not distinguishing the promise here made as to *Messiah* alone, from another made as to *Solomon* alone: the *first* brought by *Nathan*, the *second* by *God*; the *first* near the *beginning* of David's reign, the *second* near the *end* of it; the *first* relating to Messiah's *spiritual* kingdom, *everlasting without conditions*, the *second* relating *to the fate* of the *temporal* kingdom of Solomon, and his heirs, depending entirely on their *obedience* or *rebellion*, 1 Chron. xxii. 8–13, xxviii. 7. Let the first message be compared with this second in 1 Chron. xxii. 8–13, which the Syriac version (at ver. 8) tells us was delivered by *a prophet*, and the Arabian says by *the prophet* GAD. This *second* message was after David's *many wars*, when he *had shed much blood*; and it was this *second* message that, out of all David's sons, appointed *Solomon* to be his successor. At the time of the *first* message Solomon was *not born*; it being delivered soon after David became king at Jerusalem: but Solomon *was born* at the time of this *second* message. For though our translation very wrongly says, (1 Chron. xxii. 9,) *a son* SHALL BE *born to thee—and his name shall be Solomon*; yet the Hebrew text expressly speaks of him as *then born—Behold a son*, (ילד, *natus est*,) is BORN *to thee*: and therefore the words following must be rendered, *Solomon* is *his name*, *and I will give peace in his days: he shall build a house for my name*, &c.

"From David's address to God, after receiving the message by Nathan, it is plain that David understood the *Son promised* to be THE MESSIAH: in whom *his house* was to be *established for ever*. But the words which seem most expressive of this are in this verse now rendered very unintelligibly: *And is this the manner of man?* Whereas the words וזאת תורת האדם *vezoth torath haadam* literally signify, *and this is* (or *must be*) *the law of the man*, or *of the Adam*; i. e., this promise must relate to *the law* or ordinance made by God to *Adam*, concerning *the seed of the woman*; *the man*, or *the second* ADAM; as the Messiah is expressly called by St. Paul, 1 Cor. xv. 45, 47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17, where the words of David are now miserably rendered thus: *And thou hast regarded me according to the estate of a man of high degree*; whereas the words וראיתני כתור האדם המעלה *ureithani kethor haadam hamnaalah* literally signify, *and thou hast regarded me according to the order of the* ADAM THAT IS FUTURE, OR THE MAN THAT IS FROM ABOVE: (for the word המעלה *hamnaalah* very remarkably signifies *hereafter* as to time, and *from above* as to place:) and thus St. Paul, including both senses—THE SECOND MAN *is* THE LORD FROM HEAVEN—and *Adam is the figure of him that was to come*, or *the future*, Rom. v. 14.—See the *Preface* of the late learned Mr. *Peters* on *Job*, referred to and confirmed as to this interesting point in a note subjoined to my Sermon on A VIRGIN SHALL CONCEIVE, &c., p. 46–52, 8vo. 1765. A part of that note here follows: 'The speech of David (2 Sam. vii. 18–29) is such as one might naturally expect from a person overwhelmed with the greatness of the promised blessing: for it is abrupt, full of wonder, and fraught with repetitions. *And now what can David say unto thee?* What, indeed! *For thou*, LORD GOD *knowest thy servant*—thou knowest the hearts of all men, and seest how full my own heart is. *For thy word's sake*—for the sake of former prophecies, *and according to thine own heart*—from the mere motive of thy wisdom and goodness, *hast thou done all these great things, to make thy servant know them*. I now perceive the reason of those miraculous providences which have attended me from my youth up; *taken from following the sheep*, and conducted through all difficulties *to be ruler of thy people*; and shall I distrust the promise now made me? *Thy words be true*. If the preceding remarks on this whole passage be just and well grounded, then may we see clearly the chief foundation of what St. Peter tells us (Acts ii. 30) concerning DAVID: that *being a prophet*, *and* KNOWING *that God had sworn with an oath to him*, *that of the fruit of his loins, according to the flesh, he would raise up* CHRIST *to sit on his throne; he, seeing this before, spake of the resurrection of Christ*, &c.'"

CHAPTER VIII.

David subdues the Philistines, 1; *and the Moabites*, 2; *and the king of Zobah*, 3, 4; *and the Syrians in general*, 5–8. *Toi, king of Hamath, sends to congratulate him on his victories over the king of Zobah, and sends him rich presents*, 9–10. *David dedicates all the spoils to God*, 11–13. *He garrisons Edom*, 14; *and reigns over all Israel*, 15. *An account of his chief officers*, 16–18.

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AND [a] after this it came to pass, that David smote the Philistines, and subdued them: and David took [b] Metheg-ammah out of the hand of the Philistines.

2 And [c] he smote Moab, and measured them with a line, cast-

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[a] 1 Chron. xviii. 1, &c.

[b] Or, *the bridle of Ammah*.—[c] Num. xxiv. 17.

NOTES ON CHAP. VIII.

Verse 1. *David took Metheg-ammah*] This is variously translated. The Vulgate has, *Tulit David frænum tributi*, *David removed the bondage of the tribute*, which the Israelites paid to the Philistines. Some think it means a *fortress*, city, or strong town: but no such

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ing them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites [d] became David's servants, *and* [e] brought gifts.

3 David smote also [f] Hadadezer, the son of Rehob, king of [g] Zobah, as he went to recover [h] his border at the river Euphrates.

4 And David took [i] from him a thousand [k] *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David [l] houghed all the chariot *horses*, but reserved of them *for* a hundred chariots.

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5 [m] And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians [n] became servants to David, *and* brought gifts. [o] And the LORD preserved David whithersoever he went.

7 And David took [p] the shields of gold that

[d] Ver. 6, 14.——[e] Psa. lxxii. 10; see 1 Sam. x. 27.——[f] Or, *Hadarezer*, 1 Chron. xviii. 3.——[g] Chap. x. 6; Psa. lx. title.
[h] Gen. xv. 18.

[i] Or, *of his*.——[k] As 1 Chron. xviii. 4.——[l] Josh. xi. 6, 9.
[m] 1 Kings xi. 23, 24, 25.——[n] Ver. 2.——[o] Ver. 14; chap. vii. 9.
[p] See 1 Kings x. 16.

place as *Metheg-ammah* is known. Probably the Vulgate is nearest the truth. The versions are all different. See the following comparison of the principal passages here collated with the parallel place in 1 Chron.

S. 8, 1—David took Metheg-ammah 3. David
C. 18, 1—*David took Gath and her towns.* 3. *David*
S. smote Hadadezer 4. And David took from him
C. *smote Hadarezer* 4. *And David took from him*
S. 1000 and 700 horsemen, and 20,000 foot.
C. 1000 *chariots, and* 7000 *horsemen, and* 20,000 *foot.*
S. 6. Then David put garrisons in Syria 8. And
C. 6. *Then David put in Syria* 8. *And*
S. from Betah and Berothai cities of Hadadezer. 9.
C. *from Tibhath and Chun cities of Hadarezer.* 9.
S. When Toi heard that David had smitten
C. *When Tou heard that David had smitten*
S. Hadadezer 10. Then Toi sent Joram his son
C. *Hadarezer* 10. *He sent Hadoram his son*
S. 12—Syria and Moab 13—Syrians, in the valley
C. 11—*Edom and Moab* 12—*Edomites, in the valley*
S. of salt, 18,000 17—Ahimelech—and Seraiah
C. *of salt*, 18,000 16—*Abimelech—and Shavsha*
S. was the scribe. 10, 16. Shobach the captain
C. *was scribe.* 19, 16. *Shophach the captain*
S. 17. David passed over Jordan, and came חלאמה
C. 17. *David passed over Jordan and came* אלהם
S. to Helam 18. David slew 700
C. *upon them* 18. *David slew of the Syrians* 7000
S. chariots of the Syrians, and 40,000 horsemen;
C. *chariots,* *and* 40,000 *footmen;*
S. and smote Shobach, &c.
C. *and killed Shophach, &c.*

Verse 2. *And measured them with a line—even with two lines*] It has been generally conjectured that David, after he had conquered Moab, consigned *two-thirds* of the inhabitants *to the sword*; but I think the text will bear a meaning much more reputable to that king. The first clause of the verse seems to determine the sense; *he measured them with a line, casting them down to the ground*—to put to death, and with one line to keep alive. *Death* seems here to be referred to the cities by way of metaphor; and, from this view of the subject we may conclude that two-thirds of the cities, that is, the *strong places* of Moab, were erased; and not having strong places to trust to, the text adds, *So the Moabites became David's servants, and brought gifts*, i. e., were obliged to pay tribute. The word *line* may mean the same here as our *rod*, i. e., the instrument by which land is measured. There are various opinions on this verse, with which I shall not trouble the reader. Much may be seen in *Calmet* and *Dodd*.

Verse 3. *David smote—Hadadezer*] He is supposed to have been king of all Syria, except Phœnicia; and, wishing to extend his dominions to the Euphrates, invaded a part of David's dominions which lay contiguous to it; but being attacked by David, he was totally routed.

Verse 4. *A thousand* chariots] It is strange that there were a *thousand chariots*, and only *seven hundred horsemen* taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the *chariots*, being less manageable, might be more easily taken, while the *horsemen* might, in general, make their escape. The *infantry* also seem to have been surrounded, when twenty thousand of them were taken prisoners.

David houghed all the chariot horses] If he did so, it was both unreasonable and inhuman; for, as he had so complete a victory, there was no danger of these horses falling into the enemy's hands; and if he did not choose to keep them, which indeed the law would not permit, he should have killed them outright; and then the poor innocent creatures would have been put out of pain. But does the text speak of houghing *horses* at all? It does not. Let us hear: ויגקר דוד את כל הרכב *vayeakker David eth col harecheb, And David disjointed all the chariots*, except a hundred chariots which he reserved for himself. Now, this destruction of the *chariots*, was a matter of sound *policy*, and strict *piety*. God had censured those who trusted in chariots; *piety* therefore forbade David the use of them: and lest they should fall into the enemy's hands, and be again used against him, *policy* induced him to destroy them. The Septuagint render the words nearly as I have done, *και παρελυσε Δαυιδ παντα τα αρματα.*

He kept however one hundred; probably as a sort of baggage or forage wagons.

Verse 6. *Brought gifts*] Paid tribute.

Verse 7. *David took the shields of gold*] We know

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were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from [q] Betah, and from [r] Berothai, cities of Hadadezer, King David took exceeding much brass.

9 When [s] Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [t] Joram his son unto King David, to [u] salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer [v] had wars with Toi. And *Joram* [w] brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also King David [x] did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

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13 And David gat *him* a name when he returned from [y] smiting of the Syrians in [z] the valley of salt, [a] *being* [b] eighteen thousand *men*.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and [c] all they of Edom became David's servants. [d] And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

16 [e] And Joab the son of Zeruiah *was* over the host; and [f] Jehoshaphat the son of Ahilud *was* [g] recorder;

17 And [h] Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the [i] scribe;

18 [k] And Benaiah the son of Jehoiada *was over* both the [l] Cherethites and the Pelethites; and David's sons were [m] chief rulers.

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[q] Or, *Tibhath*.—[r] Or, *Chun*, 1 Chron. xviii. 8.—[s] *Tou*, 1 Chron. xviii. 9.—[t] 1 Chron. xviii. 10, *Hadoram*.—[u] Heb. *ask him of peace*.—[v] Heb. *was a man of wars with*.—[w] Heb. *in his hand were*.—[x] 1 Kings vii. 51; 1 Chron. xviii. 11; xxvi. 26.—[y] Heb. *his smiting*.—[z] 2 Kings xiv. 7.—[a] See 1 Chron. xviii. 12; Psa. lx. title.—[b] Or, slaying.—[c] Gen. xxvii. 29, 37, 40; Num. xxiv. 18.—[d] Ver. 6.—[e] Chap. xix. 13; xx. 23; 1 Chron. xi. 6; xviii. 15.—[f] 1 Kings iv. 3.—[g] Or, *remembrancer*, or, *writer of chronicles*.—[h] 1 Chron. xxiv. 3.—[i] Or, *secretary*.—[k] 1 Chron. xviii. 17.—[l] 1 Sam. xxx. 14.—[m] Or, *princes*; ch. xx. 26.

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not what these were. Some translate *arms*, others *quivers*, others *bracelets*, others *collars*, and others *shields*. They were probably costly ornaments by which the Syrian soldiers were decked and distinguished. And those who are called *servants* here, were probably the *choice troops* or *body-guard* of Hadadezer, as *the argyraspides* were of Alexander the Great. See Quintus Curtius.

Verse 9. *Toi king of Hamath*] Hamath is supposed to be the famous city of *Emesa*, situated on the *Orontes*, in Syria. This was contiguous to Hadadezer; and led him to wage war with Toi, that he might get possession of his territories. For a comparison of the 10th verse, see 1 Chron. xviii. 9.

Verse 13. *David gat* him *a name*] Became a very celebrated and eminent man. The Targum has it, *David collected troops*; namely, to *recruit* his army when he returned from smiting the Syrians. His many battles had no doubt greatly thinned his army.

The valley of salt] Supposed to be a large plain abounding in this mineral, about a league from the city of *Palmyra* or Tadmor in the wilderness.

Verse 14. *He put garrisons in Edom*] He repaired the strong cities which he had taken, and put garrisons in them to keep the country in awe.

Verse 16. *Joab—was over the host*] General and commander-in-chief over all the army.

Ahilud—recorder] מזכיר *mazkir*, *remembrancer*; one who kept a strict journal of all the proceedings of the king and operations of his army; a chronicler. See the margin.

Verse 17. *Seraiah—the scribe*] Most likely the king's private secretary. See the margin.

Verse 18. *Benaiah*] The chief of the second class of David's worthies. We shall meet with him again.

The Cherethites and the Pelethites] The former supposed to be those who accompanied David when he fled from Saul; the latter, those who came to him at Ziklag. But the Targum translates these two names thus, *the archers and the slingers*; and this is by far the most likely. It is not at all probable that David was without a company both of *archers* and *slingers*. The *bow* is celebrated in the funeral lamentation over Saul and Jonathan; and the *sling* was renowned as the weapon of the Israelites, and how expert David was in the use of it we learn from the death of Goliath. I take for granted that the Chaldee paraphrast is correct. No weapons then known were equally powerful with these; the spears, swords, and javelins, of other nations, were as stubble before them. The bow was the grand weapon of our English ancestors; and even after the invention of firearms, they were with difficulty persuaded to prefer them and leave their archery.

CHAPTER IX.

David inquires after the family of Jonathan, and is informed of Mephiboseth his son, 1–4. *He sends for him, and gives him all the land of Saul,* 5–8; *and appoints Ziba the servant of Saul, and his family, to till the ground for Mephibosheth,* 9–13.

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AND David said, Is there yet any that is left of the house of Saul, that I may [a] show him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* [b] Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may show [c] the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [d] lame on *his* feet.

4 And the king said unto him, Where *is* he? and Ziba said unto the king, Behold, he *is* in the house of [e] Machir, the son of Ammiel, in Lo-debar.

5 Then King David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when [f] Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

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7 And David said unto him, Fear not: [g] for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such [h] a dead dog as I *am?*

9 Then the king called to Ziba, Saul's servant, and said unto him, [i] I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son [k] shall eat bread alway at my table. Now Ziba had [l] fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded

[a] 1 Sam. xviii. 3; xx. 14, 15, 16, 17, 42; Prov. xxvii. 10. — [b] Chap. xvi. 1; xix. 17, 29. — [c] 1 Sam. xx. 14. — [d] Chap. iv. 4. — [e] Chap. xvii. 27.

[f] Called *Merib-baal*, 1 Chron. viii. 34. — [g] Ver. 1, 3. — [h] 1 Sam. xxiv. 14; chap. xvi. 9. — [i] See chap. xvi. 4; xix. 29. — [k] Ver. 7, 11, 13; chap. xix. 28. — [l] Chap. xix. 17.

NOTES ON CHAP. IX.

Verse 1. *Is there yet any that is left?*] David recollecting the covenant made with his friend Jonathan, now inquires after his family. It is supposed that *political* considerations prevented him from doing this *sooner*. *Reasons of state* often destroy all the charities of life.

Verse 3. *That I may show the kindness of God unto him?*] That is, the *utmost*, the *highest degrees of kindness*; as the *hail of God* is very great hail, the *mountains of God*, exceeding high mountains: besides, this kindness was according to the *covenant of God* made between him and the family of Jonathan.

Verse 4. *Lo-debar.*] Supposed to have been situated beyond Jordan; but there is nothing certain known concerning it.

Verse 7. *Will restore thee all the land*] I believe this means the *mere family estate* of the house of Kish, which David as *king* might have retained, but which most certainly belonged, according to the Israelitish law, to the descendants of the family.

And thou shalt eat bread at my table] This was *kindness*, (the giving up the land was *justice*,) and it was the highest honour that any subject could enjoy, as we may see from the reference made to it by our Lord, Luke xxii. 30: *That ye may eat and drink at my table in my kingdom.* For such a person David could do no more. His lameness rendered him unfit for any public employment.

Verse 9. *I have given unto thy master's son*] Unless Ziba had been servant of Jonathan, this seems to refer to Micha, son of Mephibosheth, and so some understand it; but it is more likely that Mephibosheth is meant, who is called *son of Saul* instead of *grandson*. Yet it is evident enough that the produce of the land went to the support of Micha, (see ver. 10,) for the father was provided for at the table of David; but all the patrimony belonged to Mephibosheth.

Verse 10. *Thou therefore, and thy sons—shall till the land*] It seems that Ziba and his family had the care of the whole estate, and cultivated it at their own expense, yielding the half of the produce to the family of Mephibosheth. Ziba was properly the *hind*, whose duty and interest it was to take proper care of the ground, for the better it was cultivated the more it produced; and his *half* would consequently be the greater.

Verse 11. *So shall thy servant do.*] The promises

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his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, [m] whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: [n] for he did eat continually at the king's table; and [o] was lame on both his feet.

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[m] 1 Chron. viii. 34.

[o] Ver. 7, 10.—[o] Ver. 3.

of Ziba were fair and specious, but he was a traitor in his heart, as we shall see in the rebellion of Absalom, and David's indulgence to this man is a blot in his character; at this time however he suspected no evil; circumstances alone can develope the human character. The *internal* villain can be known only when circumstances occur which can call his propensities into action; till then he may be reputed an honest man.

Verse 13. *Did eat continually at the king's table*] He was fit for no public office, but was treated by the king with the utmost respect and affection

CHAPTER X.

The king of Ammon being dead, David sends ambassadors to comfort his son Hanun, 1, 2. Hanun, misled by his courtiers, treats the messengers of David with great indignity, 3–5. The Ammonites, justly dreading David's resentment, send, and hire the Syrians to make war upon him, 6. Joab and Abishai meet them at the city of Medeba, and defeat them, 7–14. The Syrians collect another army, but are defeated by David with great slaughter, and make with him a separate peace, 15–19.

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AND it came to pass after this, that the [a] king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [b] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, [c] *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw

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[a] 1 Chron. xix. 1, &c.—[b] Heb. *In thine eyes doth David?*

[c] Isa. xx. 4; xlvii. 2.

NOTES ON CHAP. X.

Verse 2. *I will show kindness unto Hanun the son of Nahash*] We do not know exactly the nature or extent of the obligation which David was under to the king of the Ammonites; but it is likely that the Nahash here mentioned was the same who had attacked Jabesh-gilead, and whom Saul defeated: as David had taken refuge with the Moabites, (1 Sam. xxii. 3,) and this was contiguous to the king of the Ammonites, his hatred to Saul might induce him to show particular kindness to David.

Verse 3. *Thinkest thou that David doth honour thy father*] It has been a matter of just complaint through all the history of mankind, that there is little sincerity in courts. Courtiers, especially, are suspicious of each other, and often mislead their sovereigns. They feel themselves to be insincere, and suspect others to be so too.

Verse 4. *Shaved off the one half of their beards*] The *beard* is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it. Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life. The beard was never cut off but in *mourning*, or as a sign of *slavery*. Cutting off half of the beard and the clothes rendered the men ridiculous, and made them look like slaves: what was done to these men was an accumulation of insult.

Verse 5. *Tarry at Jericho*] This city had not been rebuilt since the time of Joshua: but there were, no doubt, many cottages still remaining, and larger dwellings also, but the *walls* had not been repaired. As it must have been comparatively a *private* place, it was proper for these men to tarry in, as they would not be exposed to public notice.

Verse 6. *The children of Ammon saw that they stank*] That is, that their conduct rendered them abominable

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that they [d] stank before David, the children of Ammon sent and hired [e] the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of King Maacah a thousand men, and of [f] Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of [g] the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and [h] the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 [i] Be of good courage, and let us [k] play the men for our people, and for the cities of our God: and [l] the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

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14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

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15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond [m] the river: and they came to Helam; and [n] Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [o] horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and [p] served them. So the Syrians feared to help the children of Ammon any more.

[d] Gen. xxxiv. 30; Exod. v. 21; 1 Sam. xiii. 4.——[e] Chap. viii. 3, 5.——[f] Or, *the men of Tob*: see Judg. xi. 3, 5.——[g] Chap. xxiii. 8.——[h] Ver. 6.——[i] Deut. xxxi. 6.

[k] 1 Sam. iv. 9; 1 Cor. xvi. 13.——[l] 1 Sam. iii. 18.——[m] That is, *Euphrates*.——[n] Or, *Shophach*, 1 Chron. xix. 16.——[o] 1 Chron. xix. 18, *footmen*.——[p] Chap. viii. 6.

This is the Hebrew mode of expressing such a feeling. See Gen. xxxiv. 30.

The Syrians of Beth-rehob] This place was situated at the extremity of the valley between Libanus and Anti-libanus. The Syrians of Zoba were subject to Hadadezer. *Maacah* was in the vicinity of Mount Hermon, beyond Jordan, in the Trachonitis.

Ish-tob] This was probably the same with *Tob*, to which Jephthah fled from the cruelty of his brethren. It was situated in the land of Gilead.

Verse 7. *All the host of the mighty*] All his *worthies*, and the flower of his army.

Verse 8. *At the entering in of the gate*] This was the city of *Medeba*, as we learn from 1 Chron. xix. 7.

Verse 9. *Before and behind*] It is probable that one of the armies was in the *field*, and the other in the *city*, when Joab arrived. When he fronted this army, the other appears to have issued from the city, and to have taken him in the rear: he was therefore obliged to divide his army as here mentioned; one part to face the Syrians commanded by himself, and the other to face the Ammonites commanded by his brother Abishai.

Verse 12. *Be of good courage*] This is a very fine military address, and is equal to any thing in ancient or modern times. Ye fight *pro aris et focis*; for every good, sacred and civil; for God, for your families, and for your country.

Verse 14. *The Syrians were fled*] They betook themselves to their own confines, while the Ammonites escaped into their own city.

Verse 16. *The Syrians that* were *beyond the river*] That is, the *Euphrates*.

Hadarezer] This is the same that was overthrown by David, chap. viii., and there called *Hadadezer*; which is the reading here of about *thirty* of Kennicott's and De Rossi's MSS. But the ר *resh* and ד *daleth* are easily interchanged.

Verse 17. *David—gathered all Israel together*] He thought that such a war required his own presence.

Verse 18. SEVEN HUNDRED *chariots—and forty thousand* HORSEMEN] In the parallel place, 1 Chron. xix. 18, it is said, *David slew of the Syrians* SEVEN

THOUSAND *men*, which fought in *chariots*. It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do *now*, their numbers, not by *words at full length*, but by *numeral letters*; and, as many of the letters bear a great similarity to each other, mistakes might easily creep in when the numeral letters came to be expressed by *words* at *full length*. This alone will account for the many mistakes which we find in the numbers in these books, and renders a mistake here very probable. The letter ז *zain*, with a dot above, stands for *seven thousand*, נ *nun* for *seven hundred*: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

Verse 19. *Made peace with Israel*] They made this peace separately, and were obliged to pay tribute to the Israelites. Some copies of the Vulgate add here after the word *Israel*, *Expaverunt et fugerunt quinquaginta et octo millia coram Israel*; "and they were panic-struck, and fled *fifty-eight thousand* of them before Israel." This reading is nowhere else to be found. "Thus," observes Dr. *Delaney*, "the arms of David were blessed; and God accomplished the promises which he had made to Abraham, Gen. xv. 18, and renewed to Joshua, i. 2, 4. And thus, in the space of *nineteen* or *twenty* years, David had the good fortune to finish gloriously *eight* wars, all righteously undertaken, and all honourably terminated; viz., 1. The civil war with *Ish-bosheth*. 2. The war against the *Jebusites*. 3. The war against the *Philistines* and their *allies*. 4. The war against the *Philistines* alone. 5. The war against the *Moabites*. 6. The war against *Hadadezer*. 7. The war against the *Idumeans*. 8. The war against the *Ammonites* and *Syrians*. This last victory was soon followed by the complete conquest of the kingdom of the Ammonites, abandoned by their allies. What glory to the monarch of Israel, had not the splendour of this illustrious epoch been obscured by a complication of crimes, of which one could never have even suspected him capable!

WE have now done with the first part of this book, in which we find David great, glorious, and pious: we come to the *second* part, in which we shall have the pain to observe him fallen from God, and his horn defiled in the dust by crimes of the most flagitious nature. Let him that most assuredly standeth take heed lest he fall

CHAPTER XI.

David sends Joab against the Ammonites, who besieges the city of Rabbah, 1. *He sees Bath-sheba, the wife of Uriah, bathing; is enamoured of her; sends for and takes her to his bed*, 2–4. *She conceives, and informs David*, 5. *David sends to Joab, and orders him to send to him Uriah*, 6. *He arrives; and David having inquired the state of the army, dismisses him, desiring him to go to his own house*, 7, 8. *Uriah sleeps at the door of the king's house*, 9. *The next day the king urges him to go to his house; but he refuses to go, and gives the most pious and loyal reasons for his refusal*, 10–11. *David after two days sends him back to the army, with a letter to Joab, desiring him to place Uriah in the front of the battle, that he may be slain*, 12–15. *He does so; and Uriah falls*, 16, 17. *Joab communicates this news in an artful message to David*, 18–25. *David sends for Bath-sheba and takes her to wife, and she bears him a son*, 26, 27.

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AND it came to pass [a] after the year was expired, at the time when kings go forth *to battle*, that [b] David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 And it came to pass in an evening-tide, that David arose from off his bed, [c] and walked upon the roof of the king's house: and from the roof he [d] saw a woman washing herself; and the woman *was* very beautiful to look upon.

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3 And David sent and inquired after the

[a] Heb. *at the return of the year*, 1 Kings xx. 22, 26; 2 Chron. xxxvi. 10.

[b] 1 Chron. xx. 1.—[c] Deut. xxii. 8.—[d] Gen. xxxiv. 2; Job xxxi. 1; Matt. v. 28.

NOTES ON CHAP. XI.

Verse 1. *When kings go forth*] This was about a year after the war with the Syrians spoken of before, and about the *spring* of the year, as the most proper season for military operations. Calmet thinks they made *two campaigns*, one in *autumn* and the other in *spring*; the *winter* being in many respects inconvenient, and the *summer* too hot.

Verse 2. *In an evening-tide—David arose*] He had been reposing on the roof of his house, to enjoy the breeze, as the noonday was too hot for the performance of business. This is still a constant custom on the flat-roofed houses in the East.

He saw a woman washing herself] How could any woman of delicacy expose herself where she could be so fully and openly viewed? Did she not know that she was at least in view of the king's terrace? Was there no *design* in all this? *Et fugit ad salices, et se cupit ante videri.* In a Bengal town pools of water are to be seen everywhere, and women *may be seen* morning and evening *bathing* in them, and carrying water home. Thus David might have seen Bath-sheba, and no blame attach to her.

Verse 4 shows us that this washing was at the termination of a particular period.

Verse 3. *The daughter of Eliam*] Called, 1 Chron

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woman. And *one* said, *Is* not this [e] Bath-sheba, the daughter of [f] Eliam, the wife [g] of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and [h] he lay with her; [i] for she was [k] purified from her uncleanness: and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [l] how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and [m] wash thy feet. And Uriah departed out of the king's house, and there [n] followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

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11 And Uriah said unto David, [o] The ark, and Israel, and Judah, abide in tents; and [p] my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him [q] drunk: and at even he went out to lie on his bed [r] with the servants of his lord, but went not down to his house.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

[e] Or, *Bath-shuah*, 1 Chron. iii. 5.——[f] Or, *Ammiel*.——[g] Chap. xxiii. 39.——[h] Psa. li. title; James i. 14.——[i] Or, *and when she had purified herself, &c., she returned*.——[k] Lev. xv. 19, 28; xviii. 19.

[l] Heb. *of the peace of*, &c.——[m] Gen. xviii. 4; xix. 2.——[n] Heb *went out after him*.——[o] Chap. vii. 2, 6.——[p] Chap. xx. 6.——[q] Gen. xix. 33, 35.——[r] Ver. 9.——[s] See 1 Kings xxi. 8, 9.

iii. 5, Ammiel; a word of the same meaning, *The people of my God, The God of my people*. This name expressed the covenant—*I will be your God; We will be thy people*.

Verse 4. *And she came in unto him*] We hear nothing of her reluctance, and there is no evidence that she was taken by force.

Verse 5. *And the woman conceived*] A proof of the observation on ver. 4; as that is the time in which women are most apt to conceive.

Verse 8. *Go down to thy house, and wash thy feet.*] Uriah had come off a journey, and needed this refreshment; but David's design was that he should go and lie with his wife, that the child now conceived should pass for his, the honour of Bath-sheba be screened, and his own crime concealed. At this time he had no design of the murder of Uriah, nor of taking Bath-sheba to wife.

A mess of meat *from the king.*] All this was artfully contrived.

Verse 9. *Slept at the door*] That is, in one of the apartments or niches in the court of the king's house. But in Bengal servants and others generally sleep on the verandahs or porches in face of their master's house.

Verse 10. *Camest thou not from* thy *journey?*] It is not *thy* duty to keep watch or guard; thou art come from a journey, and needest rest and refreshment.

Verse 11. *The ark, and Israel—abide in tents*] It appears therefore that they had taken the ark with them to battle.

This was the answer of a brave, generous, and disinterested man. I will not indulge myself while all my fellow soldiers are exposed to hardships, and even the ark of the Lord in danger. Had Uriah no suspicion of what had been done in his absence?

Verse 13. *He made him drunk*] Supposing that in this state he would have been off his guard, and hastened down to his house.

Verse 14. *David wrote a letter*] This was the sum of treachery and villany. He made this most noble man the carrier of letters which prescribed the mode in which he was to be murdered. This case some have likened to that of Bellerophon, son of Glaucus, king of Ephyra, who being in the court of Prœtus, king of the Argives, his queen Antia, or as others Sthenobœa, fell violently in love with him; but he, refusing to gratify her criminal passions, was in revenge accused by her to Prœtus her husband, as having attempted to corrupt her. Prœtus not willing to violate the laws of hospitality by slaying him in his own house, wrote letters to Jobates, king of Lycia, the father of Sthenobœa, and sent them by the hand of Bellerophon, stating his crime, and desiring Jobates to put him to death. To meet the wishes of his son-in-law, and keep his own hands innocent of blood, he sent him with a small force against a very warlike people called the *Solymi*; but, contrary to all expectation, he not only escaped with his life, but gained a complete victory over them. He was afterwards sent upon several equally dangerous and hopeless expeditions, but still

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15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the [t] hottest battle, and retire ye [u] from him, that he may [v] be smitten, and die.

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [w] Abimelech the son of [x] Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

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22 So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [y] displease thee, for the sword devoureth [z] one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she [a] became his wife, and bare him a son. But the thing that David had done [b] displeased the LORD.

[t] Heb. *strong.* — [u] Heb. *from after him.* — [v] Chap. xii. 9. [w] Judg. ix. 53. — [x] Judg. vi. 32. *Jerubbaal.*

[y] Heb. *be evil in thine eyes.* — [z] Heb. *so and such.* — [a] Chap. xii. 9. — [b] Heb. *was evil in the eyes of.*

came off with success; and to reward him Jobates gave him one of his daughters to wife, and a part of his kingdom. Sthenobœa, hearing this, through rage and despair killed herself.

I have given this history at large, because many have thought it not only to be parallel to that of Uriah, but to be a fabulous formation from the Scripture fact: for my own part, I scarcely see in them any correspondence, but in the simple circumstance that both carried those letters which contained their own condemnation. From the fable of Bellerophon came the proverb, *Bellerophontis literas portare*, "to carry one's own condemnation."

Verse 17. *Uriah the Hittite died also.*] He was led to the attack of a place defended by valiant men; and in the heat of the assault, Joab and his men retired from this brave soldier, who cheerfully gave up his life for his king and his country.

Verse 20. *If—the king's wrath arise*] It is likely that Joab had by some indiscretion suffered loss about this time; and he contrived to get rid of the odium by connecting the transaction with the death of Uriah, which he knew would be so pleasing to the king.

Verse 25. *The sword devoureth one as well as another*] What abominable hypocrisy was here! He well knew that Uriah's death was no *chance-medley*; he was by his own order thrust on the edge of the sword.

Verse 26. *She mourned for her husband.*] The whole of her conduct indicates that she observed the *form* without feeling the *power* of *sorrow*. She lost a *captain* and got a *king* for her spouse; this must have been deep affliction indeed: and therefore

—— Lachrymas non sponte cadentes
Effudit; gemitusque expressit pectore læto.

"She shed reluctant tears, and forced out groans from a joyful heart."

Verse 27. *When the mourning was past*] Probably it lasted only *seven days*.

She became his wife] This hurried marriage was no doubt intended on both sides to cover the pregnancy.

But the thing that David had done displeased the Lord.] It was necessary to add this, lest the splendour of David's former virtues should induce any to suppose his crimes were passed over, or looked on with an indulgent eye, by the God of purity and justice. Sorely he sinned, and sorely did he suffer for it; he sowed one *grain* of sweet, and reaped a long *harvest* of calamity and wo.

ON a review of the whole, I hesitate not to say that the preceding chapter is an illustrious proof of the truth of the sacred writings. Who that intended to deceive, by trumping up a religion which he designed to father on the purity of God, would have inserted

such an account of one of its most zealous advocates, and once its brightest ornament! God alone, whose character is impartiality, has done it, to show that his religion, *librata ponderibus suis*, will ever stand independently of the conduct of its professors.

Drs. Delaney, Chandler, and others, have taken great pains to excuse and varnish this conduct of David; and while I admire their ingenuity, I abhor the tendency of their doctrine, being fully convinced that he who writes on this subject should write like the inspired penman, who tells the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH.

David may be *pitied* because he had fallen from great eminence; but who can help *deploring* the fate of the brave, the faithful, the incorruptible *Uriah*? *Bath-sheba* was probably *first* in the transgression, by a too public display of her charms; by which, accidentally, the heart of David was affected, wounded, and blinded. He committed one crime which he employed many shifts to conceal; these all failing, he is led from step to step to the highest degree of guilt. Not only does he feel that his and her *honour*, but even their *lives*, are at stake; for death, by the law of Moses, was the punishment of adultery. He thought therefore that either Uriah must die, or he and Bath-sheba perish for their iniquity; for that law had made no provision to save the life of even a *king* who transgressed its precepts. He must not imbrue his own hands in the blood of this brave man; but he employs him on a service from which his bravery would not permit him to shrink; and in which, from the nature of his circumstances, he must inevitably perish! The awful trial is made, and it succeeds! The criminal king and his criminal paramour are for a moment concealed; and one of the bravest of men falls an affectionate victim for the safety and support of him by whom his spotless blood is shed! But what shall we say of *Joab*, the wicked executor of the base commands of his fallen master! He was a *ruffian*, not a *soldier*; base and barbarous beyond example, in his calling; a pander to the vices of his monarch, while he was aware that he was outraging every law of religion, piety, honour, and arms! It is difficult to state the characters, and sum up and apportion the quantity of vice chargeable on each.

Let *David*, once a pious, noble, generous, and benevolent hero, who, when almost perishing with thirst, would not taste the water which his brave men had acquired at the hazard of their lives; let this David, I say, be considered an awful example of *apostacy* from religion, justice, and virtue; *Bath-sheba*, of lightness and conjugal infidelity; *Joab*, of base, unmanly, and cold-blooded cruelty; *Uriah*, of untarnished heroism, inflexible fidelity, and unspotted virtue; and then justice will be done to each character. For my own part, I must say, I *pity* David; I *venerate* Uriah; I *detest* Joab, and *think meanly* of Bath-sheba. Similar crimes have been repeatedly committed in similar circumstances. I shall take my leave of the whole with

Id commune malum; semel insanivimus omnes;
Aut sumus, aut fuimus, aut possumus, omne quod hic est.

God of purity and mercy! save the reader from the *ευπερίστατος ἁμαρτία*, *well circumstanced sin*; and let him learn,

"Where many mightier have been slain,
By thee unsaved, he falls."

See the notes on the succeeding chapter

CHAPTER XII.

The Lord sends Nathan the prophet to reprove David; which he does by means of a curious parable, 1–4. *David is led, unknowingly, to pronounce his own condemnation,* 5, 6. *Nathan charges the guilt home on his conscience; and predicts a long train of calamities which should fall on him and his family,* 7–12. *David confesses his sin; and Nathan gives him hope of God's mercy, and foretells the death of the child born in adultery,* 13, 14. *The child is taken ill; David fasts and prays for its restoration,* 15–17. *On the seventh day the child dies, and David is comforted,* 18–24. *Solomon is born of Bath-sheba,* 25, 26. *Joab besieges Rabbah of the Ammonites, takes the city of waters, and sends for David to take Rabbah,* 27, 28. *He comes, takes, it, gets much spoil, and puts the inhabitants to hard labour,* 29–31.

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AND the LORD sent Nathan unto David. And [a] he came unto him, and [b] said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and

[a] Psa. li. title.

[b] See chap. xiv. 5, &c.; 1 Kings xx. 35–41; Isa. v. 3.

NOTES ON CHAP. XII.

Verse 1. *There were two men in one city*] See a *discourse* on *fables* at the end of Judg. ix.; and a *discourse on parabolic writing* at the end of the thirteenth chapter of Matthew. There is nothing in this parable that requires illustration: its bent is evident; and it was constructed to make David, unwittingly, pass sentence on himself. It was in David's hand, what his own letters were in the hands of the brave but unfortunate Uriah.

Verse 3. *And lay in his bosom*] This can only mean that this lamb was what we call a *pet* or *favourite* in the family, else the circumstance would be very *unnatural*, and most likely would have prevented David from making the application which he did, as otherwise it would have appeared absurd. It is the only

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it grew up together with him, and with his children; it did eat of his own [e] meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely [d] die:

6 And he shall restore the lamb [e] fourfold, because he did this thing, and because he had no pity.

7 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I [f] anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah: and if *that had been* too little, I would moreover have given unto thee such and such things.

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9 [g] Wherefore hast thou [h] despised the commandment of the LORD, to do evil in his sight? [i] thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [k] the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will [l] take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: [m] but I will do this thing before all Israel, and before the sun.

13 [n] And David said unto Nathan, [o] I have

[a] Heb. *morsel*.——[d] Or, *is worthy to die*, or, *is a son of death*; 1 Sam. xxvi. 16.——[e] Exod. xxii. 1; Luke xix. 8.——[f] 1 Sam. xvi. 13.——[g] 1 Sam. xv. 19.——[h] Num. xv. 31.

[i] Chap. xi. 15, 16, 17, 27.——[k] Amos vii. 9.——[l] Deut. xxviii. 39; chap. xvi. 22.——[m] Chap. xvi. 22.——[n] See 1 Sam. xv. 24. [o] Chap. xxiv. 10; Job vii. 20; Psa. xxxii. 5; li. 4. Prov. xxviii. 13.

part of this parable which is at variance with *nature* and *fact*.

Verse 5. *The man—shall surely die*] Literally בן מות *ben maveth*, "he is a son of death," a very *bad man*, and one who *deserves to die*. But the law did not sentence a sheep-stealer to death: let us hear it: *If a man steal an ox or a sheep, he shall restore* FIVE OXEN *for an ox, and* FOUR SHEEP *for a sheep*, Exod. xxii. 1: and hence David immediately says, *He shall restore the lamb* FOURFOLD.

Verse 7. *Thou* art *the man.*] What a terrible word! And by it David appears to have been transfixed, and brought into the dust before the messenger of God.

THOU ART *this son of death*, and thou shalt restore this lamb FOURFOLD. Is it indulging fancy too much to say David was called, in the course of a just Providence to pay this fourfold debt? to lose *four sons* by untimely deaths, viz., this son of Bath-sheba, on whom David had set his heart, was slain by the Lord; *Ammon*, murdered by his brother Absalom; *Absalom*, slain in the oak by Joab; and *Adonijah*, slain by the order of his brother Solomon, even at the altar of the Lord! The sword and calamity did not depart from his house, from the murder of wretched *Ammon* by his brother to the slaughter of the sons of *Zedekiah*, before their father's eyes, by the king of Babylon. His *daughter* was dishonoured by her own brother, and his *wives* contaminated publicly by his own son! How dreadfully, then, was David punished for his sin! Who would repeat his transgression to share in its penalty! Can his conduct ever be an inducement to, or an encouragement in, sin! Surely, No. It must ever fill the reader and the hearer with horror. Behold the goodness and severity of God! Reader, lay all these solemn things to heart.

Verse 8. *Thy master's wives into thy bosom*] Perhaps this means no more than that he had given him *absolute power* over every thing possessed by Saul; and as it was the custom for the new king to succeed even to the *wives* and *concubines*, the *whole harem* of the deceased king, so it was in this case; and the possession of the wives was a sure proof that he had got all regal rights. But could David, as the *son-in-law* of Saul, take the wives of his *father-in-law*? However, we find delicacy was seldom consulted in these cases; and Absalom lay with his own father's wives in the most public manner, to show that he had seized on the kingdom, because the wives of the preceding belonged to the succeeding king, and to none other.

Verse 9. *Thou hast killed Uriah*] THOU ART the MURDERER, as having planned his death; the sword of the Ammonites was THY *instrument* only.

Verse 11. *I will take thy wives*] That is, In the course of my providence I will *permit* all this to be done. Had David been faithful, God, by his providence, would have turned all this aside; but now, by his sin, he has made that providence his enemy which before was his friend.

Verse 13. *The Lord—hath put away thy sin*] Many have supposed that David's sin was *now actually pardoned*, but this is perfectly erroneous: David, as an adulterer, was *condemned to death by the law of God*; and he had according to that law passed sentence of death upon himself. God alone, whose law that was

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sinned against the LORD. And Nathan said unto David, [p] The LORD also hath [q] put away thy sin: thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD [r] to blaspheme, the child also *that is* born unto thee shall surely die.

15 And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David [s] fasted, and went in, and [t] lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then [u] vex himself, if we tell him that the child is dead?

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19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and [v] anointed *himself*, and changed his apparel, and came into the house of the LORD, and [w] worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: [x] for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but [y] he shall not return to me.

[p] Eccles. xlvii. 11.——[q] Chap. xxiv. 10; Psa. xxxii. 1; Job vii. 21; Mic. vii. 18; Zech. iii. 4.——[r] Isa. lii. 5; Ezek. xxxvi. 20, 23; Rom. ii. 24.

[s] Heb. *fasted a fast.*——[t] Chap. xiii. 31——[u] Heb. *do hurt.* [v] Ruth iii. 3.——[w] Job i. 20.——[x] See Isa. xxxviii. 1, 5; Jonah iii. 9.——[y] Job vii. 8, 9, 10.

could revoke that sentence, or dispense with its execution; therefore Nathan, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a *temporal death* for it: *The Lord hath put away thy sin; thou shalt not die.* This is all that is contained in the assurance given by Nathan: Thou shalt not die that temporal death; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the fifty-first Psalm, as is generally supposed, was written on this occasion, then it is evident (as the Psalm must have been written *after* this interview) that David had not received pardon for his sin from God at the time he composed it: for in it he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan: *The Lord also hath* PUT AWAY *thy sin; thou shalt not die;* גם יהוה העביר חטאתך לא תמות *gam Yehovah heebir chattathecha, lo thamuth, Also Jehovah* HATH CAUSED *thy sin* TO PASS OVER, OR *transferred thy sin;* THOU *shalt not die.* God has *transferred* the legal punishment of this sin to the *child;* HE shall die, THOU shalt not die; and this is the very point on which the prophet gives him the most direct information: *The child that is born unto thee shall* SURELY *die;* כוות יבות *moth yamuth, dying he shall die*—he shall be in a *dying state* seven days, and then he shall *die.* So God immediately *struck the child, and it was very sick.*

Verse 16. *David—besought God for the child*] How could he do so, after the solemn assurance that he had from God that the child should die? The justice of God absolutely required that the penalty of the law should be exacted; either the *father* or the *son* shall die. This could not be reversed.

Verse 20. *David arose from the earth, and washed*] Bathing, anointing the body, and changing the apparel, are the first outward signs among the Hindoos of coming out of a state of *mourning* or sickness.

Verse 22. *Who can tell*] David, and indeed all others under the Mosaic dispensation, were so satisfied that all God's *threatenings* and *promises* were *conditional*, that even in the most positive assertions relative to judgments, &c., they sought for a change of purpose. And notwithstanding the positive declaration of Nathan, relative to the death of the child, David sought for its life, not knowing but *that* might depend on some unexpressed *condition*, such as earnest *prayer, fasting, humiliation*, &c., and in these he continued while there was hope. When the child *died*, he ceased to grieve, as he now saw that this must be fruitless. This appears to be the sole reason of David's importunity.

Verse 23. *I shall go to him, but he shall not return to me.*] It is not clear whether David by this expressed his faith in the *immortality of the soul; going to him* may only mean, *I also shall die, and be gathered to my fathers, as he is.* But whether David expressed this or not, we know that the thing is true; and it is

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24 And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and [z] she bare a son, and [a] he called his name Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name [b] Jedidiah, because of the LORD.

26 And [c] Joab fought against [d] Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

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28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and [e] it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 [f] And he took their king's crown from off his head, the weight whereof *was* a talent

[z] Matt. i. 6.—[a] 1 Chron. xxii. 9.—[b] That is, *Beloved of the Lord*.

[c] 1 Chron. xx. 1.—[d] Deut. iii. 11.—[e] Heb. *my name be called upon it*.—[f] 1 Chron. xx. 2.

one of the most solid grounds of consolation to surviving friends that they shall by and by be joined to them in a state of conscious existence. This doctrine has a very powerful tendency to *alleviate* the miseries of human life, and reconcile us to the death of most beloved friends. And were we to admit the contrary, grief, in many cases, would wear out its subject before it wore out itself. Even the heathens derived consolation from the reflection that they should meet their friends in a state of conscious existence. And a saying in Cicero *De Senectute*, which he puts in the mouth of Cato of Utica, has been often quoted, and is universally admired:—

O præclarum diem, cum ad illud divinum animorum concilium cœtumque proficiscar, cumque ex hac turba et colluvione discedam! Proficiscar enim non ad eos solum viros de quibus ante dixi; sed etiam ad Catonem meum quo nemo vir melior natus est, nemo pietate præstantior: cujus a me corpus crematum est; quod contra decuit ab illo meum. Animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum: quem ego meum casum fortiter ferre visus sum: non quod æquo animo ferrem; sed me ipse consolabar, existimans, non longinquum inter nos digressum et discessum fore.

CATO MAJOR, *De Senectute*, in fin.

"O happy day, (says he,) when I shall quit this impure and corrupt multitude, and join myself to that divine company and council of souls who have quitted the earth before me! There I shall find, not only those illustrious personages to whom I have spoken, but also my Cato, who I can say was one of the best men ever born, and whom none ever excelled in virtue and piety. I have placed his body on that funeral pile whereon he ought to have laid mine. But his soul has not left me; and, without losing sight of me, he has only gone before into a country where he saw I should soon rejoin him. This my lot I seem to bear courageously; not indeed that I do bear it with resignation, but I shall comfort myself with the persuasion that the interval between his departure and mine will not be long."

And we well know who has taught us *not to sorrow as those without hope* for departed friends.

Verse 24. *David comforted Bath-sheba*] His extraordinary attachment to this beautiful woman was the cause of all his misfortunes.

He called his name Solomon] This name seems to have been given prophetically, for שלמה *sholomah* signifies *peaceable*, and there was almost uninterrupted *peace* during his reign.

Verse 25. *Called—Jedidiah*] ידידיה, literally, *the beloved of the Lord*. This is the first instance I remember of a minister of God being employed to give a name to the child of one of his servants. But it is strange that the name given by the father was that alone which prevailed.

Verse 26. *And took the royal city.*] How can this be, when Joab sent to David to come to take the city, in consequence of which David did come and take that city? The explanation seems to be this: Rabbah was composed of a *city* and *citadel*; the former, in which was the king's residence, Joab had taken, and supposed he could soon render himself master of the latter, and therefore sends to David to come and take it, lest, he taking the whole, the city should be called after his name.

Verse 27. *And have taken the city of waters.*] The city where the *tank* or *reservoir* was that supplied the city and suburbs with water. Some think that the original, לכדתי את עיר המים *lachadti eth ir hammayim*, should be translated, *I have intercepted, or cut off, the waters of the city:* and Houbigant translates the place, *et aquas ab urbe jam derivavi*; "And I have already drawn off the waters from the city." This perfectly agrees with the account in *Josephus*, who says, τον τε ὑδατων αυτους αποτεμνομενος, *having cut off their waters*, Antiq., lib. vii., cap. 7. This was the reason why David should come speedily, as the citadel, *deprived of water*, could not long hold out.

Verse 30. *The weight whereof was a talent of gold*] If this talent was only *seven pounds*, as Whiston says, David might have carried it on his head with little difficulty; but this weight, according to common computation, would amount to more than *one hundred* pounds!

If, however, משקלה *mishkalah* be taken for the *value*, not the *weight*, then all is plain, as the worth of the crown will be about £5075 15*s.* 7*d.* sterling. Now this seems to be the true sense, because of the added words *with the precious stones*; i. e., the *gold* of the crown, and the *jewels* with which it was adorned, were equal in *value* to a talent of gold.

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of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city [e] in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

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[e] Hebrew, *very great.*

Verse 31. *He brought forth the people*] And put them *under saws*. From this representation a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the parallel place, 1 Chron. xx. 3, where it is said, *he cut* them *with saws, and with axes*, &c. Instead of וישר *vaiyasar, he sawed*, we have here (in Samuel) וישם *vaiyasem, he put them;* and these two words differ from each other only in a *part of a single letter*, ר *resh* for ם *mem*. And it is worthy of remark, that instead of וישר *vaiyasar, he sawed*, in 1 Chron. xx. 3, six or seven MSS. collated by Dr. Kennicott have וישם *vaiyasem, he put them;* nor is there found any various reading in all the MSS. yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning therefore is, He made the people *slaves*, and employed them in *sawing, making iron harrows*, or *mining*, (for the word means both,) and in *hewing of wood*, and *making of brick*. Sawing asunder, hacking, chopping, and hewing human beings, have no place in this text, no more than they had in David's conduct towards the Ammonites.

It is surprising, and a thing to be deplored, that in this and similar cases our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the sacred writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

CHAPTER XIII.

Amnon falls in love with his half-sister Tamar, and feigns himself sick, and requests her to attend him, 1–6. *David sends her to him, and he violates her,* 7–14. *He then hates her, and expels her from his house,* 15–17. *She rends her garments, puts ashes on her head, and goes forth weeping,* 18, 19. *She is met by Absalom her brother, who, understanding her case, determines the death of Amnon,* 20–22. *Two years after, he invites all his brothers to a sheep-shearing, when he orders his servants to murder Amnon,* 23–29. *Tidings come to David that Absalom has slain all the king's sons, which fill him with the bitterest distress,* 30, 31. *The rest soon arrive, and he finds that Amnon only is killed,* 32–36. *Absalom flees to Talmai, king of Geshur, where he remains three years,* 37, 38. *David longs after Absalom, having become reconciled to the death of Amnon,* 39.

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AND it came to pass after this, [a] that Absalom the son of David had a fair sister, whose name *was* [b] Tamar; and Amnon the son of David loved her.

2 And Amnon was so vexed that he fell sick for his sister Tamar; for she *was* a virgin; and [c] Amnon thought it hard for him to do any thing to her.

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3 But Amnon had a friend, whose name *was* Jonadab, [d] the son of Shimeah, David's brother:

[a] Chap. iii. 2, 3.—[b] 1 Chron. iii. 9.—[c] Heb. *it was marvellous or hidden in the eyes of Amnon.*—[d] See 1 Sam. xvi. 9.

NOTES ON CHAP. XIII.

Verse 1. *Whose name* was *Tamar*] Tamar was the daughter of David and Maacah, daughter of the king of Geshur, and the uterine sister of Absalom. Amnon was David's eldest son by Ahinoam. She was therefore sister to Amnon only by the father's side, i. e., *half-sister;* but *whole sister* to Absalom.

Verse 2. *Amnon was so vexed—for she* was *a virgin*] It has been well remarked that "the passion of love is nowhere so wasting and vexatious, as where it is unlawful. A quick sense of guilt, especially where it is enormous, as in the present instance, strikes the soul with horror; and the impossibility of an innocent gratification loads that horror with desperation: a conflict too cruel and too dreadful for human bearing."—*Delaney.*

Verse 3. *Jonadab* was *a very subtle man.*] And most diabolic advice did he give to his cousin. We talk of the simplicity and excellence of primitive times! "Say not thou what is *the cause* that the former days

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and Jonadab *was* a very subtle man.

4 And he said unto him, Why *art* thou, *being* the king's son, [e] lean [f] from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and [g] make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took [h] flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, [i] Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he [k] took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [l] force me; for [m] no [n] such thing ought to be done in Israel: do not thou this [o] folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; [p] for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, [q] forced her, and lay with her.

15 Then Amnon hated her [r] exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* [s] a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 And Tamar put [t] ashes on her head, and rent her garment of divers colours that *was* on her, and [u] laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her Hath [v] Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; [w] regard not this thing. So Tamar remained [x] desolate in her brother Absalom's house.

21 But when King David heard of all these things, he was very wroth.

[e] Heb. *thin* —— [f] Heb. *morning by morning.* —— [g] Gen. xviii. 6. [h] Or, *paste.* —— [i] Gen. xlv. 1. —— [k] Gen. xxxix. 12. —— [l] Heb. *humble me*; Gen. xxxiv. 2. —— [m] Lev. xviii. 9, 11; xx. 17. —— [n] Heb. *it ought not so to be done.* —— [o] Genesis xxxiv. 7; Judges xix. 23; xx. 6.

[p] See Lev. xviii. 9, 11. —— [q] Deut. xxii. 25; see chap. xiii. 11. [r] Heb. *with great hatred greatly.* —— [s] Gen. xxxvii. 3; Judg. v. 30, Psa. xlv. 14. —— [t] Josh. vii. 6; chap. i. 2; Job ii. 12. —— [u] Jer. ii. 37. —— [v] Heb. *Amnon.* —— [w] Heb. *set not thine heart* —— [x] Heb. *and desolate.*

were better than these." Take them altogether, we may thank God that they are past, and pray him that they may never return.

Verse 12. *Nay, my brother*] There is something exceedingly tender and persuasive in this speech of Tamar; but Amnon was a mere brute, and it was all lost on him.

Verse 13. *Speak unto the king*] So it appears that she thought that the king, her father, would give her to him as wife. This is another strong mark of indelicacy in those simple but barbarous times. There might have been some excuse for such connections under the patriarchal age, but there was none now. But perhaps she said this only to divert him from his iniquitous purpose, that she might get out of his hands.

Verse 15. *Hated her exceedingly*] Amnon's conduct to his sister was not only brutal but inexplicable. It would be easy to form *conjectures* concerning the *cause*, but we can arrive at no certainty.

Verse 18. *A garment of divers colours*] See the note on Gen. xxxvii. 3, where the same words occur.

Verse 21. *But when King David heard*] To this

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22 And Absalom spake unto his brother Amnon [y] neither good nor bad: for Absalom [z] hated Amnon, because he had forced his sister Tamar.

23 And it came to pass after two full years, that Absalom [a] had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's [b] heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [c] have not I commanded you? be courageous, and be [d] valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man [e] gat him up upon his mule, and fled.

30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

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31 Then the king arose, and [f] tare his garments, and [g] lay on the earth; and all his servants stood by with their clothes rent.

32 And [h] Jonadab the son of Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [i] appointment of Absalom this hath been [k] determined from the day that he forced his sister Tamar.

33 Now therefore [l] let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 [m] But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [n] as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept [o] very sore.

37 But Absalom fled, and went to [p] Talmai, the son of [q] Ammihud, king of Geshur. And *David* mourned for his son every day.

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[y] Gen. xxiv. 50; xxxi. 24.——[z] Lev. xix. 17, 18.——[a] See Gen. xxxviii. 12, 13; 1 Sam. xxv. 4, 36.——[b] Judg. xix. 6, 9, 22; Ruth iii. 7; 1 Sam. xxv. 36; Esth. i. 10; Psa. civ. 15.——[c] Or, *will you not, since I have commanded you?* Josh. i. 9.——[d] Heb. *sons of valour*.——[e] Heb. *rode*.——[f] Ch. i. 11.——[g] Ch. xii. 16.——[h] Ver. 3.——[i] Heb. *mouth*.——[k] Or, *settled*.——[l] Ch. xix. 19.——[m] Ver. 38.——[n] Heb. *according to the word of thy servant*.——[o] Heb. *with a great weeping greatly*.——[p] Chap. iii. 3.——[q] Or, *Ammihur*.

verse the *Septuagint* add the following words: Και ουκ ελυπησε το πνευμα Αμνων του υιου αυτου, ὁτι ηγαπα αυτον, ὁτι πρωτοτοκος αυτου ην; "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." The same addition is found in the *Vulgate* and in *Josephus*, and it is possible that this once made a part of the Hebrew text.

Verse 23. *Absalom had sheep-shearers*] These were times in which feasts were made, to which the neighbours and relatives of the family were invited.

Verse 26. *Let my brother Amnon go*] He urged this with the more plausibility, because Amnon was the first-born, and presumptive heir to the kingdom; and he had disguised his resentment so well before, that he was not suspected.

Verse 30. *Absalom hath slain all the king's sons*] *Fame* never *lessens* but always *magnifies* a fact. *Report*, contrary to the nature of all other things, *gains strength by going*. *Virgil* has given, in his best manner, a fine personification of *Fame* or *Evil Report*.—Æn. iv., 173.

Extemplo Libyæ magnas it *Fama* per urbes;
Fama, malum qua non aliud velocius ullum,
Mobilitate viget, viresque adquirit eundo, &c.

"Now *Fame*, tremendous fiend! without delay,
Through Libyan cities took her rapid way;
Fame, the swift plague, that *every moment grows*,
And *gains new strength* and *vigour as she goes*," &c.

Verse 32. *And Jonadab—said—Amnon only is dead*] This was a very bad man, and here speaks coolly of a most bloody tragedy, which himself had contrived.

Verse 37. *Absalom fled*] As he had committed wilful murder, he could not avail himself of a city of refuge, and was therefore obliged to leave the land of Israel, and take refuge with Talmai, king of Geshur, his grandfather by his mother's side. See chap. iii. 3.

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38 So Absalom fled, and went to [r] Geshur, and was there three years.

39 And *the soul of* King David [s] longed to go forth unto Absalom: for he was [t] comforted concerning Amnon, seeing he was dead.

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[r] Chap. xiv. 23, 32; xv. 8.

[s] Or, *was consumed*; Psa. lxxxiv. 2.—[t] Gen. xxxvii. 12.

Verse 39. *David longed to go forth unto Absalom*] We find that he had a very strong paternal affection for this young man, who appears to have had little to commend him but the beauty of his person. David wished either to go to him, or to bring him back; for the hand of time had now wiped off his tears for the death of his son Amnon. Joab had marked this disposition, and took care to work on it, in order to procure the return of Absalom. It would have been well for all parties had Absalom ended his days at Geshur. His return brought increasing wretchedness to his unfortunate father. And it may be generally observed, that those undue, unreasonable paternal attachments are thus rewarded.

CHAPTER XIV.

A woman of Tekoah, by the advice of Joab, comes to the king; and by a fictitious story persuades him to recall Absalom, 1–20. Joab is permitted to go to Geshur, and bring Absalom from thence, 21–23. Absalom comes to Jerusalem to his own house, but is forbidden to see the king's face, 24. An account of Absalom's beauty, and the extraordinary weight of his hair, 25, 26. His children, 27. He strives to regain the king's favour, and employs Joab as an intercessor, 28–32. David is reconciled to him, 33.

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NOW Joab the son of Zeruiah perceived that the king's heart *was* [n] toward Absalom.

2 And Joab sent to [b] Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, [c] and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab [d] put the words in her mouth.

4 And when the woman of Tekoah spake to the king, she [e] fell on her face to the ground, and did obeisance, and said, [f] Help, [g] O king.

5 And the king said unto her, What aileth thee? And she answered, [h] I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* [i] none to part them, but the one smote the other, and slew him.

7 And, behold, [k] the whole family is risen against thine handmaid, and they said, De

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[n] Chap. xiii. 39.—[b] 2 Chron. xi. 6.—[c] See Ruth iii. 3.
[d] Ver. 19; Exod. iv. 15.—[e] 1 Sam. xx. 41; chap. i. 2.—[f] Heb. *save*.—[g] See 2 Kings vi. 26, 28.—[h] See chap. xii. 1.—[i] Heb. *no deliverer between them*.—[k] Num. xxxv. 19; Deut. xix. 12.

NOTES ON CHAP. XIV.

Verse 2. *Joab sent to Tekoah*] Tekoah, according to St. *Jerome*, was a little city in the tribe of Judah, about twelve miles from Jerusalem.

There are several circumstances relative to this woman and her case which deserve to be noticed:—

1. She was a *widow*, and therefore her condition of life was the better calculated to excite compassion.

2. She lived at some *distance* from Jerusalem, which rendered the case difficult to be readily inquired into; and consequently there was the less danger of detection.

3. She was *advanced in years*, as Josephus says, that her application might have the more weight.

4. She put on *mourning*, to heighten the idea of distress.

5. She framed *a case similar to that in which David stood*, in order to convince him of the reasonableness of sparing Absalom.

6. She did not make the similitude *too plain* and *visible*, lest the king should see her intention before she had obtained a grant of pardon. Thus her circumstances, her mournful tale, her widow's weeds, her aged person, and her impressive manner, all combined to make one united impression on the king's heart. We need not wonder at her success. See Bishop *Patrick*.

Verse 5. *I am indeed a widow woman*] It is very possible that the principal facts mentioned here were real, and that Joab found out a person whose circumstances bore a near resemblance to that which he wished to represent.

Verse 7. *The whole family is risen*] They took on them the part of the *avenger of blood*; the nearest akin to the murdered person having a right to slay the murderer.

They shall quench my coal which is left] A man and his descendants or successors are often termed in Scripture *a lamp* or *light*. So, chap. xxi. 17, the men of David said, when they sware that he should no more go out with them to battle, *That thou* QUENCH *not the* LIGHT *of Israel*. See also Psa. cxxxii. 17. And to

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liver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder [l] upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [m] the iniquity *be* on me, and on my father's house: [n] and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *aught* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, [o] that thou wouldest not suffer [p] the revengers of blood to destroy any more, lest they destroy my son. And he said, [q] *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

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13 And the woman said, Wherefore then hast thou thought such a thing against [r] the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again [s] his banished.

14 For we [t] must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; [u] neither doth God respect *any* person: yet doth he [v] devise means that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

[l] Heb. *upon the face of the earth.*——[m] Gen. xxvii. 13; 1 Sam. xxv. 24; Matt. xxvii. 25.——[n] Chap. iii. 28, 29; 1 Kings ii. 33.
[o] Heb. *that the revenger of blood do not multiply to destroy.*
[p] Num. xxxv. 19.

[q] 1 Sam. xiv. 45; Acts xxvii. 34.——[r] Judg. xx. 2.——[s] Chap. xiii. 37, 38.——[t] Job xxxiv. 15; Heb. ix. 27.——[u] Or, *because God hath not taken away his life, he hath also devised means*, &c.
[v] Num. xxxv. 15, 25, 28.

raise up a lamp to a person signifies his having a posterity to continue his name and family upon the earth: thus, *quench my coal that is left* means destroying all hope of posterity, and extinguishing the family from among the people. The heathens made use of the same similitude. The few persons who survived the deluge of Deucalion are termed ζωπυρα, *living coals*, because by them the *vital flame* of the human race was to be *rekindled* on the earth.

Verse 8. *I will give charge concerning thee.*] This would not do; it was too distant; and she could not by it bring her business to a conclusion: so she proceeds—

Verse 9. *The iniquity* be *on me*] She intimates that, if the king should suppose that the not bringing the offender to the assigned punishment might reflect on the administration of justice in the land, she was willing that all blame should attach to her and her family, and the king and his throne be guiltless.

Verse 10. *Whosoever saith* aught *unto thee*] Neither did this bring the matter to such a bearing that she could come to her conclusion, which was, to get the king pledged by a *solemn promise* that all proceedings relative to the case should be stopped.

Verse 11. *Let the king remember the Lord thy God*] Consider that when God is earnestly requested to show mercy, he does it in the promptest manner; he does not wait till the case is hopeless: the danger to which my son is exposed is imminent; if the king do not decide the business instantly, it may be too late.

And he said, As *the Lord liveth*] Thus he binds himself by a most solemn promise and oath; and this is what the woman wanted to extort.

Verse 13. *Wherefore then hast thou thought such a thing*] The woman, having now got the king's promise confirmed by an oath, that her son should not suffer for the murder of his brother, comes immediately to her conclusion: Is not the king to blame? Does he now act a consistent part? He is willing to pardon the meanest of his subjects the murder of a brother at the instance of a poor widow, and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation. Is that clemency to be refused to the king's son, the hope of the *nation* and heir to the throne, which is shown to a private individual, whose death or life can only be of consequence to one family? Why, therefore, dost thou not bring back thy banished child?

Verse 14. *For we must needs die*] Whatever is done must be done quickly; all must die; God has not exempted any person from this common lot. Though Amnon be dead, yet the death of Absalom cannot bring him to life, nor repair this loss. Besides, for his crime, he justly deserved to die; and thou, in this case, didst not administer justice. Horrible as this fratricide is, it is a pardonable case: the crime of Amnon was the most flagitious; and the offence to Absalom, the ruin of his beloved sister, indescribably great. Seeing, then, that the thing is so, and that Amnon can be no more recalled to life than water spilt upon the ground

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17 Then thine handmaid said, The word of my lord the king shall now be [w] comfortable: for [x] as an angel of God, so *is* my lord the king [y] to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from aught that my lord the king hath spoken: for thy servant Joab, he bade me, and [z] he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, [a] according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [b] thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [c] his servant.

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23 So Joab arose [d] and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him [e] not see my face. So Absalom returned to his own house, and saw not the king's face.

25 [f] But in all Israel there was none to be so much praised as Absalom for his beauty [g] from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And [h] unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

[w] Heb. *for rest.*——[x] Ver. 20; chap. xix. 27.——[y] Heb. *to hear.* [z] Ver. 3.——[a] Ver. 17; chap. xix. 27.——[b] Heb. *blessed.*——[c] Or, *thy.*——[d] Chap. xiii. 37.

[e] Gen. xliii. 3; chap. iii. 13.——[f] Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*——[g] Isa. i. 6. [h] See chap. xviii. 18.

can be gathered up again; and that God, whose vicegerent thou art, and whose example of clemency as well as justice thou art called to imitate, devises means that those who were banished from him by sin and transgression, may not be finally expelled from his mercy and his kingdom; restore thy son to favour, and pardon his crime, as thou hast promised to restore my son, and the Lord thy God will be with thee. This is the sum and sense of the woman's argument.

The argument contained in this 14th verse is very elegant, and powerfully persuasive; but one clause of it has been variously understood. *Neither doth God respect* any *person*; the Hebrew is, ולא ישא אלהים נפש *velo yissa Elohim nephesh*, "And God doth not take away the soul." The Septuagint has it, Και λημψεται ὁ Θεος την ψυχην; *And God will receive the soul.* This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least *three hundred years* before the incarnation; about which time this translation was made. The Vulgate has, *Nec vult Deus perire animam*, "Nor does God will the destruction of the soul." God is not the author of death; neither hath he pleasure in the destruction of the living; imitate him; pardon and recall thy son.

Verse 20. *According to the wisdom of an angel of God*] This is quite in the style of Asiatic flattery. A European is often addressed, "*Saheb can do every thing*; we can do nothing; none can prevent the execution of Saheb's commands; Saheb is God." See WARD.

Verse 21. *And the king said unto Joab*] It appears that Joab was present at the time when the woman was in conference with the king, and no doubt others of David's courtiers or officers were there also.

Verse 24. *Let him not see my face.*] He would not at once restore him to favour, though he had now remitted his crime; so that he should not die for it. It was highly proper to show this detestation of the crime, and respect for justice.

Verse 25. *None to be so much praised as Absalom*] It was probably his *personal beauty* that caused the people to interest themselves so much in his behalf; for the great mass of the public is ever caught and led by *outward appearances.*

There was no blemish in him.] He was perfect and regular in all his features, and in all his proportions.

Verse 26. *When he polled his head*] Not at any particular period, but when the hair became too heavy for him. On this account of the extraordinary weight of Absalom's hair, see the observations at the end of this chapter.

Verse 27. *Unto Absalom there were born*] These children did not survive him; see chap. xviii. 18.

Tamar] The Septuagint adds, *And she became the*

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28 So Absalom dwelt two full years in Jerusalem, [i] and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is [k] near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire.

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.

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33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [l] kissed Absalom.

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[i] Ver. 21.——[k] Heb. *near my place.*

[l] Gen. xxxiii. 4; xlv. 15; Luke xv. 20.

wife of Rehoam, the son of Solomon, and bare to him Abia; see Matt. i. 7. Josephus says the same. This addition is not found in the other versions.

Verse 30. *Go and set it on fire.*] This was strange conduct, but it had the desired effect. He had not used his influence to get Absalom to court; now he uses it, and succeeds.

Additional observations on ver. 26:—

"And at every year's end, he (Absalom) polled his head; and he weighed the hair at *two hundred* shekels."

The very learned *Bochart* has written a dissertation on this subject (vide *Bocharti Opera*, vol. iii., col. 883, edit. Lugd. 1692) in a letter to his friend M. *Faukell*. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. *Budæus de Asse* (lib. ii., p. 49 and 51, also lib. iii., p. 67, &c.) complains loudly of this.

This might easily have happened, as in former times the numbers in the sacred writings appear to have been expressed by single letters. The letter ר *resh* stands for *two hundred*, and might in this place be easily mistaken for ד *daleth*, which signifies *four*; but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet, if the *two hundred* shekels be taken in, the amount will be utterly incredible; for *Josephus* says, (Antiq. lib. vii., cap. 8,) Σικλους διακοσιους, οιτινες εισι πεντε μναι, i. e., "Two hundred shekels make five minæ:" and in lib. xiv., cap. 12, he says, Η δε μνα παρ' ημιν ισχει λιτρας β' και ημισυ; "And a mina with us (i. e., the Jews) weighs two pounds and a half." This calculation makes Absalom's hair weigh *twelve pounds and a half! Credat Judæus Apella!*

Indeed, the same person tells us that the hair of *Absalom* was so thick, &c., ὡς μολις αυτην ημεραις αποκειρειν οκτω, "that eight days were scarcely sufficient to cut it off in!" This is rabbinism, with a witness.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, Σικλος ὁ λεγεται και κοδραντης τεταρτον μεν εστι της ουγκιας, ημισυ δε του στατηρος, δυο δραχμας εχων; "A shekel, (i. e., a *common* or *king's* shekel, equal to half a shekel *of the sanctuary*,) which is called also a *quarter*, is the fourth part of an ounce, or half a stater; which is about two drachms." This computation seems very just, as the half-shekel, (i. e., of the sanctuary,) Exod. xxx. 13, which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in Matt. xvii. 24, το διδραχμον, "two drachms:" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a *stater*, which contained exactly four drachms or one shekel, (of the sanctuary,) the tribute money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what *Epiphanius* says above; and *Hesychius* says the same; Δινατα δε ὁ σικλος δυο δραχμας Αττικας; "A shekel is equal to, or worth, two Attic drachms." The whole amount, therefore, of the *two hundred* shekels is about *fifty ounces*, which make *four pounds two ounces*, Troy weight, or *three pounds two ounces*, Avoirdupois. This need not, says my learned author, be accounted incredible, especially as abundance of *oil* and *ointments* were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the sacred writings. See Psa. xxiii. 5; Eccles. ix. 8; Matt. vi. 17.

Josephus also informs us that the Jews not only used *ointments*, but that they put *gold dust* in their hair, that it might flame in the sun; and this they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for Bochart's argument: an *officer*, who had upwards of *two pounds* of powder and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And *Absalom*, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to solve the difficulty by understanding שקל *shakal* to mean rather the *value* than the *weight*.

Bochart concludes this elaborate dissertation, in which he appears to have ransacked all the Hebew, Greek, and Roman authors for proofs of his opinion, by exhorting his friend in these words of *Horace*:—

——*Si quid novisti rectius istis,*
Candidus imperti; si non, his utere mecum.

To me the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out *something better.*

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that ל *lamed*, THIRTY, was first written; which, in process of time, became changed for ר *resh*, TWO HUNDRED, which might easily have happened from the similarity of the letters. But if this be supposed to be *too little*, (which I think it is not,) being only *seven ounces and a half* in the course of a year: let it be observed that the sacred text does not limit it to that quantity of time, for מִקֵּץ יָמִים לְיָמִים *mikkets yamim laiyamim* signifies literally, "From the end of days to days;" which *Jonathan* properly renders, מִזְמַן יָרַן לְיָרַן *mizzeman iddan leiddan*, "at proper or convenient times," viz., when it grew too long or weighty, which it might be several times in the year. Besides, this was not all his hair; for his head was not *shaved*, but *polled*, i. e., the redundancy cut off.

But how was it probable that these two numerals should be interchanged! Thus; if the upper stroke of the ל *lamed* were but a little impaired, as it frequently is both in MSS. and printed books, it might be very easily taken for ר *resh*, and the remains of the upper part of the *lamed* might be mistaken for the stroke over the ר, which makes it the character of *two hundred.*

But how could מָאתַיִם *mathayim*, *two hundred*, in the text, be put in the place of שְׁלֹשִׁים *sheloshim*, *thirty*? Very easily, when the numbers became expressed by words *at length* instead of *numeral letters.*

The common reading of the text appears to me irreconcileable with truth; and I humbly hope that what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

Verse 27. "Absalom had a daughter, whose name was *Tamar.*"

CHAPTER XV.

Absalom conspires against his father, and uses various methods to seduce the people from their allegiance to their king, 1–6. *Under pretence of paying a vow at Hebron, he obtains leave from David to go thither; and, by emissaries sent through the land, prepares the people for revolt*, 7–11. *He gains over Ahithophel, David's counsellor*, 12. *David is informed of the general defection of the people; on which he, and his life-guards and friends, leave the city, and go towards the wilderness*, 13–18. *The steadfast friendship of Ittai, the Gittite*, 19–22. *David's affecting departure from the city*, 23. *He sends Zadok and Abiathar with the ark back to Jerusalem*, 24–29. *He goes up Mount Olivet; prays that the counsel of Ahithophel may be turned into foolishness*, 30–31. *He desires Hushai to return to Jerusalem, and to send him word of all that occurs*, 32–37.

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AND [a] it came to pass after this, that Absalom [b] prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy [c] came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters *are* good and right; but [d] *there is* no man *deputed* of the king to hear thee.

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4 Absalom said moreover, [e] O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

[a] Chap. xii. 11. ——[b] 1 Kings i. 5. ——[c] Heb. *to come.*

[d] Or, *none will hear thee from the king* downward. ——[e] Judg. ix. 29.

NOTES ON CHAP. XV.

Verse 1. *Absalom prepared him chariots and horses.*] After all that has been said to prove that *horses* here mean *horsemen*, I think it most likely that the writer would have us to understand *chariots* drawn by *horses*; not by *mules* or such like cattle.

Fifty men to run before him.] Affecting in every respect the regal state by this establishment. Of this man *Calmet* collects the following character: "He was a bold, violent, revengeful, haughty, enterprising, magnificent, eloquent, and popular prince; he was also rich, ambitious, and vain of his personal accomplishments: after the death of Amnon, and his reconciliation to his father, he saw no hinderance in his way to the throne. He despised Solomon because of the meanness of his birth, and his tender years. He was himself of the blood royal, not only by his father David, but also by his mother Maacah, daughter to Talmai, king of Geshur: and, doubtless, in his own apprehension, of sufficient age, authority, and wisdom, to sustain the weight of government. There was properly now no competitor in his way: Amnon, David's *first-born*, was dead. Of Chileab, his *second* son by Abigail, we hear nothing; and Absalom was the *third*: see chap. iii. 2–5. He, therefore, seemed to stand *nearest to the throne*; but his sin was, that he sought

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6 And on this manner did Absalom to all Israel that came to the king for judgment: [f] so Absalom stole the hearts of the men of Israel.

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7 And it came to pass [g] after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 [h] For thy servant [i] vowed a vow [k] while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

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11 And with Absalom went two hundred men out of Jerusalem, *that were* [l] called; and they went [m] in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, [n] David's counsellor, from his city, *even* from [o] Giloh, while he offered sacrifices. And the conspiracy was strong; for the people [p] increased continually with Absalom.

13 And there came a messenger to David,

[f] Rom. xvi. 18.——[g] 1 Sam. xvi. 1.——[h] 1 Sam. xvi. 2.——[i] Gen. xxviii. 20, 21.——[k] Chap. xiii. 38.

[l] 1 Sam. ix. 13; xvi. 3, 5.——[m] Gen. xx. 5.——[n] Psa. xli. 9; lv. 12, 13, 14.——[o] Josh. xv. 51.——[p] Psa. iii. 1.

it during his father's life, and endeavoured to dethrone him in order to sit in his stead."

Verse 6. *So Absalom stole the hearts*] His manner of doing this is circumstantially related above. He was thoroughly versed in the arts of the *demagogue*; and the common people, the vile mass, heard him gladly. He used the *patriot's* arguments, and was every thing of the kind, as far as *promise* could go. He found fault with men in power; and he only wanted their place, like all other pretended patriots, that he might act as they did, or worse.

Verse 7. *After forty years*] There is no doubt that this reading is corrupt, though supported by the commonly printed *Vulgate*, the *Septuagint*, and the *Chaldee*. But the *Syriac* has ܐܪܒܥ ܫܢܝܢ *arba shanin*, FOUR *years*; the *Arabic* the same أربع سنين *arba shinin*, FOUR *years*; and *Josephus* has the same; so also the *Sixtine edition* of the *Vulgate*, and several MSS. of the same version. *Theodoret* also reads *four*, not *forty*; and most learned men are of opinion that ארבעים *arbaim*, FORTY, is an error for ארבע *arba*, FOUR; yet this reading is not supported by any Hebrew MS. yet discovered. But *two* of those collated by Dr. *Kennicott* have יום *yom* instead of שנה *shanah*, i. e., *forty* DAYS, instead of *forty* YEARS; and this is a reading more likely to be true than that in the commonly received text. We know that Absalom did stay THREE *years* with his grandfather at Geshur, chap. xiii. 38; and this probably was *a year after his return*: the era, therefore, may be the time of his slaying his brother Amnon; and the *four* years include the time from his flight till the conspiracy mentioned here.

Verse 8. *While I abode at Geshur in Syria*] Geshur, the country of Talmai, was certainly not in *Syria*, but lay on the south of *Canaan*, in or near *Edom*, as is evident from Judg. i. 10; 1 Sam. xxvii. 8; chap. xiii. 37. Hence it is probable that ארם *Arom*, *Syria*, is a mistake for אדם *Edom*; ד *daleth* and ר *resh* being easily interchangeable. *Edom* is the reading both of the *Syriac* and *Arabic*.

I will serve the Lord] Here he pretended to be a strict follower of Jehovah, even while he was in a *heathen* country; and now he desires liberty to go and perform a vow at Hebron, which he pretends to have made while he was resident at Geshur. And all this was the more perfectly to organize his system of rebellion against his venerable father.

Verse 10. *Absalom sent spies*] These persons were to go into every tribe; and the trumpet was to be blown as a signal for all to arise, and proclaim Absalom in every place. The trumpet was probably used as a kind of *telegraph* by the spies: trumpet exciting trumpet from place to place; so that, in a few minutes all Israel would hear the proclamation.

Verse 11. *Went two hundred men*] These were probably soldiers, whom he supposed would be of considerable consequence to him. They had been seduced by his specious conduct, but knew nothing of his present *design*.

Verse 12. *Sent for Ahithophel*] When Absalom got *him*, he in effect got the *prime minister* of the kingdom to join him.

Verse 13. *The hearts of the men of Israel are after Absalom.*] It is very difficult to account for this general defection of the people. Several reasons are given: 1. David was old or afflicted, and could not well attend to the administration of justice in the land. 2. It does appear that the king did not attend to the affairs of state, and that there were no properly appointed judges in the land; see ver. 3. 3. Joab's power was overgrown; he was wicked and insolent, oppressive to the people, and David was afraid to execute the laws against him. 4. There were still some partisans of the house of Saul, who thought the crown not fairly obtained by David. 5. David was under the displeasure of the Almighty, for his adultery with Bathsheba, and his murder of Uriah; and God let his enemies loose against him. 6. There are always troublesome and disaffected men in every state, and under every government; who can never rest, and are ever hoping for something from a change. 7. Absalom ap-

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saying, [q] The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us [r] flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [s] bring evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall [t] appoint.

16 And [u] the king went forth, and all his household [v] after him. And the king left [w] ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; [x] and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 Then said the king to [y] Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day [z] make thee go up and down with us? seeing I go [a] whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

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21 And Ittai answered the king, and said, [b] *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [c] Kidron, and all the people passed over toward the way of the [d] wilderness.

24 And lo, Zadok also, and all the Levites *were* with him, [e] bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he [f] will bring me again, and show me *both* it and his habitation:

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[q] Ver. 6; Judg. ix. 3.——[r] Ch. xix. 9; Psa. iii. title.——[s] Heb. *thrust.*——[t] Heb. *choose.*——[u] Psa. iii. title.——[v] Heb. *at his feet.* [w] Chap. xvi. 21, 22.——[x] Chap. viii. 18.——[y] Chap. xviii. 2.

[z] Heb. *make thee wander in going.*——[a] 1 Sam. xxiii. 13.——[b] Ruth i. 16, 17; Prov. xvii. 17; xviii. 24.——[c] Called, John xviii. 1 *Cedron.*——[d] Chap. xvi. 2.——[e] Num. iv. 15.——[f] Psa. xlii. 3.

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peared to be the *real* and was the *undisputed* heir to the throne; David could not, in the course of nature, live very long; and most people are more disposed to hail the beams of the *rising*, than exult in those of the *setting*, sun. No doubt some of these causes operated, and perhaps most of them exerted less or more influence in this most scandalous business.

Verse 14. *David said—Arise—let us flee*] This, I believe, was the first time that David turned his back to his enemies. And why did he *now* flee! Jerusalem, far from not being in a state to sustain a siege, was so strong that even the blind and the lame were supposed to be a sufficient defence for the walls, see chap. v. 6. And he had still with him his faithful *Cherethites* and *Pelethites*; besides six hundred faithful Gittites, who were perfectly willing to follow his fortunes. There does not appear any reason why such a person, in such circumstances, should not act on the *defensive*; at least till he should be fully satisfied of the real complexion of affairs. But he appears to take all as *coming from the hand of God*; therefore he humbles himself, weeps, goes barefoot, and covers his head! He does not even *hasten* his departure, for the habit of mourners is not the habit of those who are *flying* before the face of their enemies. He sees the storm, and he yields to what he conceives to be the tempest of the Almighty.

Verse 17. *And tarried in a place*] He probably waited till he saw all his friends safely out of the city.

Verse 19. *Thou* art *a stranger, and also an exile.*] Some suppose that Ittai was the son of Achish, king of Gath, who was very much attached to David, and banished from his father's court on that account. He and his *six hundred* men are generally supposed to have been proselytes to the Jewish religion.

Verse 20. *Mercy and truth* be *with thee.*] May God ever show thee mercy, as thou showest it to me; and his truth ever preserve thee from error and delusion!

Verse 23. *The brook Kidron*] This was an inconsiderable brook, and only furnished with water in *winter*, and in the *rains*. See John xviii. 1.

Verse 24. *Bearing the ark*] The priests knew that God had given the kingdom to David; they had no evidence that he had deposed him: they therefore chose to accompany him, and take the ark, the object of their charge, with them.

Verse 25. *Carry back the ark*] David shows here great confidence in God, and great humility. The ark was too precious to be exposed to the dangers of his migrations; he knew that God would restore him if he

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26 But if he thus say, I have no [g] delight in thee; behold, *here am* I, [a] let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a [i] seer? return into the city in peace, and [k] your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, [l] I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of *Mount* Olivet, [m] and wept as he went up, and [n] had his head covered, and he went [o] barefoot: and all the people that *was* with him [p] covered every man his head, and they went up, [q] weeping as they went up.

31 And *one* told David, saying, [r] Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, [s] turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the [t] Archite came to meet him [u] with his coat rent, and earth upon his head:

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33 Unto whom David said, If thou passest on with me, then thou shalt be [v] a burden unto me:

34 But if thou return to the city, and say unto Absalom, [w] I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [x] thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there [y] with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai [z] David's friend came into the city, [a] and Absalom came into Jerusalem.

[s] Num. xiv. 8; chap. xxii. 20; 1 Kings x. 9; 2 Chron. ix. 8; Isa. lxii. 4.——[a] 1 Sam. iii. 18.——[i] 1 Sam. ix. 9.——[k] See chap. xvii. 17.——[l] Chap. xvii. 16.——[m] Heb. *going up, and weeping.* [n] Chap. xix. 4; Esth. vi. 12.——[o] Isa. xx. 2, 4.

[p] Jer. xiv. 3, 4.——[q] Psa. cxxvi. 6.——[r] Psa. lv. 1, 2; lv. 12, &c.——[s] Chap. xvi. 23; xvii. 14, 23.——[t] Josh. xvi. 2.——[u] Ch. i. 2.——[v] Ch. xix. 35.——[w] Chap. xvi. 19.——[x] Ch. xvii. 15, 16. [y] Ver. 27.——[z] Ch. xvi. 16; 1 Chron. xxvii. 33.——[a] Ch. xvi. 15.

delighted in him, and he was not willing to carry off from the city of God that without which the *public worship* could not be carried on. He felt, therefore, more for this public worship and the honour of God, than he did for his own personal safety.

Verse 27. Art not *thou a seer? return into the city in peace*] That is, As thou art the only organ of the public worship, that worship cannot be carried on without thee; and as thou art the *priest of God*, thou hast no cause to fear for thy personal safety: the nation has not abandoned their God, though they have abandoned their king. It appears also, that he wished these priests, by means of their sons, Ahimaaz the son of Zadok, and Jonathan the son of Abiathar, to send him frequent intelligence of the motions and operations of the enemy.

Verse 30. *Had his head covered*] This was not only the attitude of a *mourner*, but even of a *culprit*; they usually had their heads covered when condemned. See the case of Haman. When the king had pronounced his condemnation, they immediately covered his face, and led him out to punishment; Esth. vii. 8. See also Quintus Curtius, De Philota, cap. vi.: *I, Licitor; caput obnubito.*

Verse 31. *Turn the counsel of Ahithophel into foolishness.*] Ahithophel was a wise man, and well versed in state affairs; and God alone could confound *his* devices.

Verse 32. *Where he worshipped God*] Though in danger of his life, he stops on the top of Mount Olivet for prayer! How true is the adage, *Prayer and provender never hinder any man's journey!* Reader, dost thou do likewise!

Hushai the Archite] He was the particular friend of David, and was now greatly affected by his calamity.

Verse 33. *Then thou shalt be a burden unto me.*] It appears that Hushai was not a warrior, but was a wise, prudent, and discreet man, who could well serve David by gaining him intelligence of Absalom's conspiracy; and he directs him to form a strict confederacy with the priests Zadok and Abiathar, and to make use of their sons as couriers between Jerusalem and David's place of retreat.

Verse 37. *Absalom came into Jerusalem.*] It is very probable that he and his partisans were not far from the city when David left it, and this was one reason which caused him to hurry his departure.

READER, behold in the case of David a sad vicissitude of human affairs, and a fearful proof of their instability. Behold a king, the greatest that ever lived, a profound politician, an able general, a brave soldier, a poet of the most sublime genius and character, a prophet of the Most High God, and the deliverer of his country, driven from his dominions by his own son, abandoned by his fickle people, and for a time even by his God! See in his desolate state that there is none so exalted that God cannot abase, and none so abased that God cannot exalt. He was forsaken

for a time, and his enemies triumphed; God returned, and his enemies were confounded. His crime, it is true, was great; and God had declared by Nathan what had now come to pass. God is just, and in numberless instances sees right to show his displeasure even at those sins which his mercy has forgiven. In all cases it is a fearful and bitter thing to sin against the Lord.

CHAPTER XVI.

Ziba, servant of Mephibosheth, meets David with provisions, and by false insinuations obtains the grant of his master's property, 1–4. *Shimei abuses and curses David, who restrains Abishai from slaying him,* 5–14. *Hushai makes a feigned tender of his services to Absalom,* 15–19. *Absalom calls a council, and Ahithophel advises him to go in to his father's concubines,* 20–22. *Character of Ahithophel as a counsellor,* 23.

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AND [a] when David was a little past the top *of the hill*, behold, [b] Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, [c] that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? [d] And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father.

4 [e] Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [f] I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

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5 And when King David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [g] Shimei, the son of Gera: [h] he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of King David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou [i] bloody man, and thou [k] man of Belial:

8 The LORD hath [l] returned upon thee all [m] the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, [n] behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

[a] Chap. xv. 30, 32.——[b] Chap. ix. 2.——[c] Ch. xv. 23; xvii. 29.
[d] Chap. xix. 27.——[e] Prov. xviii. 13.——[f] Heb. *I do obeisance.*
[g] Chap. xix. 16; 1 Kings ii. 8, 44.——[h] Or, *he still came forth and cursed.*——[i] Heb. *man of bloods.*——[k] Deut. xiii. 13.——[l] Judg. ix. 24, 56, 57; 1 Kings ii. 32, 33.——[m] See chap. i. 16; iii. 28, 29; iv. 11, 12.——[n] Heb. *behold thee in thy evil.*

NOTES ON CHAP. XVI.

Verse 1. *Two hundred* loaves *of bread*] The word *loaf* gives us a false idea of the ancient Jewish bread; it was *thin cakes*, not *yeasted* and *raised* like ours.

Bunches of raisins] See on 1 Sam. xxv. 18.

Summer fruits] These were probably *pumpions*, *cucumbers*, or *water-melons*. The two latter are extensively used in those countries to refresh travellers in the burning heat of the summer. Mr. Harmer supposes they are called *summer fruits* on this very account.

A bottle of wine.] A *goat's skin full of wine*: this I have already shown was the general *bottle* in the Eastern countries; see on 1 Sam. xxv. 18.

Verse 2. *The asses* be *for the king's household*] This is the Eastern method of speaking when any thing is presented to a great man: "This and this is for the slaves of the servants of your majesty," when at the same time the presents are intended for the sovereign himself, and are so understood. It is a high Eastern compliment: These presents are not worthy of *your* acceptance; they are only fit for the slaves of your slaves.

Verse 3. *To-day shall the house of Israel*] What a base wretch was Ziba! and how unfounded was this accusation against the peaceable, loyal, and innocent Mephibosheth!

Verse 4. *Thine* are *all*] This conduct of David was very rash; he spoiled an honourable man to reward a villain, not giving himself time to look into the circumstances of the case. But David was in heavy afflictions, and these sometimes make even a *wise man* mad. Nothing should be done rashly; he who is in the habit of obeying the first impulse of his passions or feelings, will seldom do a right action, and never keep a clear conscience.

Verse 5. *David came to Bahurim*] This place lay northward of Jerusalem, in the tribe of Benjamin. It

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9 Then said Abishai the son of Zeruiah unto the king, Why should this [o] dead dog [p] curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, [q] What have I to do with you, ye sons of Zeruiah? so let him curse, because [r] the LORD hath said unto him, Curse David. [s] Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, [t] my son, which [u] came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine [v] affliction, [w] and that the LORD will [x] requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [y] cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 And [z] Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

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16 And it came to pass, when Hushai the Archite, [a] David's friend, was come unto Absalom, that Hushai said unto Absalom, [b] God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? [c] why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, [d] whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's [e] concubines, which he hath left to keep the house; and all Israel shall hear that thou [f] art abhorred of thy father: then shall [g] the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the

[o] 1 Sam. xxiv. 14; chap. ix. 8.——[p] Exod. xxii. 28.——[q] Ch. xix. 22; 1 Pet. ii. 23.——[r] See 2 Kings xviii. 25; Lam. iii. 38. [s] Rom. ix. 20.——[t] Chap. xii. 11.——[u] Gen. xv. 4.——[v] Or, *tears.* [w] Heb. *eye*; Gen. xxix. 32; 1 Sam. i. 11; Psa. xxv. 18.——[x] Rom. viii. 28.——[y] Heb. *dusted* him *with dust.*——[z] Chap. xv. 37. [a] Chap. xv. 37.——[b] Heb. *Let the king live.*——[c] Chap. xix. 25; Prov. xvii. 17.——[d] Chap. xv. 34.——[e] Chap. xv. 16; xx. 3. [f] Gen. xxxiv. 30; 1 Sam. xiii. 4.——[g] Chap. ii. 7; Zech. viii. 13.

is called *Almon*, Josh. xxi. 18; and *Alemeth*, 1 Chron. vi. 60. Bahurim signifies *youths*, and Almath *youth*; so the names are of the same import.

Cursed still as he came.] Used imprecations and execrations.

Verse 10. *Because the Lord hath said*] The particle כי *ki* should be translated *for if*, not *because*. FOR IF *the Lord hath said unto him, Curse David, who shall then say, Wherefore hast thou done so?*

Verse 11. *Let him curse; for the Lord hath bidden him.*] No soul of man can suppose that ever God bade one man to curse another, much less that he commanded such a wretch as Shimei to curse such a man as David; but this is a peculiarity of the Hebrew language, which does not always distinguish between *permission* and *commandment*. Often the Scripture attributes to God what he only *permits* to be done; or what in the course of his providence he does not *hinder*. David, however, considers all this as being permitted of God for his chastisement and humiliation. I cannot withhold from my readers a very elegant poetic paraphrase of this passage, from the pen of the Rev. *Charles Wesley*, one of the first of Christian poets:—

"Pure from the blood of *Saul* in vain,
He dares not to the charge reply:
Uriah's doth the charge maintain,
Uriah's doth against him cry!
Let Shimei curse: the rod he bears
For sins which mercy had forgiven:
And in the wrongs of man reveres
The awful righteousness of heaven.
Lord, I adore thy righteous will,
Through every instrument of ill
My Father's goodness see;
Accept the complicated wrong
Of *Shimei's hand* and *Shimei's tongue*
As kind rebukes from THEE."

Verse 15. *The men of Israel*] These words are wanting in the *Chaldee*, *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*, and in two of *Kennicott's* and *De Rossi's* MSS.

Verse 18. *Whom the Lord and this people—choose*] Here is an *equivocation*; Hushai meant *in his heart* that God and all the people of Israel had chosen *David*; but he spake so as to make Absalom believe that he spoke of *him*: for whatever of insincerity may appear in this, Hushai is alone answerable. What he says afterwards may be understood in the same way.

Verse 21. *Go in unto thy father's concubines*] It may be remembered that David left *ten* of them behind to take care of the house, see chap. xv. 16. Ahitho-

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top of the house; and Absalom went in unto his father's concubines [h] in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the [i] oracle of God: so *was* all the counsel of Ahithophel [k] both with David and with Absalom.

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[h] Chap. xii. 11, 12.

[i] Heb. *word*.——[k] Chap. xv. 12.

phel advised this infernal measure, in order to prevent the possibility of a *reconciliation* between David and his son; thus was the prophecy to Nathan fulfilled, chap. xii. 11. And this was probably transacted in the very same place where David's eye took the adulterous view of Bath-sheba; see chap. xi. 2.

The wives of the conquered king were always the property of the conqueror; and in possessing these, he appeared to possess the right to the kingdom. *Herodotus* informs us that Smerdis, having seized on the Persian throne after the death of Cambyses, espoused all the wives of his predecessor, lib. iii., c. 68. But for a son to take his father's wives was the sum of abomination, and was *death* by the law of God, Lev. xx. 11. This was a sin rarely found, even among the *Gentiles*.

Every part of the conduct of Absalom shows him to have been a most profligate young man; he was proud, vindictive, adulterous, incestuous, a parricide, and, in fine, reprobate to every good word and work. We still however recollect that David had grievously sinned, and we should also recollect that he suffered grievously for it; and that his humiliation, repentance, and amendment, were most decisive and exemplary. Reader God is as *just* as he is *merciful*.

CHAPTER XVII.

Ahithophel counsels Absalom to pursue his father with twelve thousand *men*, 1–4. *Hushai gives a different counsel, and is followed*, 5–14. *Hushai informs Zadok and Abiathar; and they send word to David*, 15–21. *David and his men go beyond Jordan*, 22. *Ahithophel, finding his counsel slighted, goes home, sets his house in order, and hangs himself*, 23. *David moves to Mahanaim; and Absalom follows him over Jordan*, 24–26. *Several friends meet David at Mahanaim with refreshments and provisions* 27–29.

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MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* [a] weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I will [b] smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying [c] pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise [d] what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner, shall we do *after* his [e] saying? if not, speak thou.

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7 And Hushai said unto Absalom, The counsel that Ahithophel hath [f] given *is* not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* [g] chafed in their minds, as [h] a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be [i] overthrown at the

[a] See Deut. xxv. 18; ch. xvi. 14.——[b] Zech. xiii. 7——[c] Heb. *was right in the eyes of*, &c.; 1 Sam. xviii. 20——[d] Heb. *what is in his mouth*.——[e] Heb. *word*——[f] Heb. *counselled*——[g] Heb. *bitter of soul*; Judg. xviii. 25——[h] Hos. xiii. 8——[i] Heb. *fallen*.

NOTES ON CHAP. XVII.

Verse 1. *Let me now choose out twelve thousand men*] Had this counsel been followed, David and his little troop would soon have been destroyed; nothing but the miraculous interposition of God could have saved them. *Twelve thousand* chosen troops coming against him, in his totally unprepared state, would have soon settled the business of the kingdom. Ahithophel well saw that, this advice neglected, all was lost.

Verse 3. *The man whom thou seekest is as if all returned*] Only secure David, and all Israel will be on thy side. He is the soul of the whole; destroy him, and all the rest will submit.

Verse 6. *As a bear robbed of her whelps*] All wild

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first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly [k] melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, [l] from Dan even to Beer-sheba, [m] as the sand that *is* by the sea for multitude; and [n] that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For [o] the LORD had [p] appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 [q] Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

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16 Now therefore send quickly, and tell David, saying, Lodge not this night [r] in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 [s] Now Jonathan and Ahimaaz [t] stayed by [u] En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house [v] in Bahurim, which had a well in his court; whither they went down.

19 And [w] the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And [x] the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told King David, and said unto David,

[k] Josh. ii. 11.——[l] Judg. xx. 1.——[m] Gen. xxii. 17.——[n] Heb. *that thy face* or *presence go*, &c.——[o] Chap. xv. 31, 34.——[p] Heb. *commanded*.——[q] Chap. xv. 35.

[r] Chap. xv. 28.——[s] Chap. xv. 27, 36.——[t] Josh. ii. 4, &c.
[u] Josh. xv. 7; xviii. 16.——[v] Chap. xvi. 5.——[w] See Josh. ii. 6.
[x] See Exod. i. 19; Josh. ii. 4, 5.

beasts are very furious when robbed of their young; but we have some remarkable instances of the maternal affection of the bear in such circumstances; see one at the end of the chapter.

Verse 13. *Shall all Israel bring ropes to that city*] The original word חבלים *chabalim*, which signifies *ropes*, and from which we have our word *cable*, may have some peculiarity of meaning here; for it is not likely that any city could be pulled down with ropes. The *Chaldee*, which should be best judge in this case, translates the original word by מישרין *mashreyan*, *towers*: this gives an easy sense.

Verse 17. *En-rogel*] The *fullers' well*; the place where they were accustomed to *tread* the clothes with their *feet*; hence the name עין *ein*, a *well*, and רגל *regel*, the *foot*, because of the *treading* above mentioned.

And a wench went and told them] The word *wench* occurs nowhere else in the Holy Scriptures; and, indeed, has no business here; as the Hebrew word שפחה *shiphchah*, should have been translated *girl*, *maid*, *maid-servant*. The word either comes from the Anglo-Saxon pencle, a *maid*, or the Belgic *wunch*, *desire*, *a thing wished for*: multum enim ut plurimum *Puellæ* a Juvenibus *desiderantur*, seu *appetuntur*. So *Minsheu*. Junius seems more willing to derive it from *wince*, to frisk, to be skittish, &c.; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wens* or *weins*, a word frequently used in the gospels of the Codex Argenteus for *wife*. *Coverdale's* Bible, 1535, has *damsell*. *Becke's* Bible, 1549, has *wenche*. The same in *Cardmarden's* Bible, 1566; but it is *maid* in *Barker's* Bible, 1615. *Wench* is more of a Scotticism than *maid* or *damsel*; and King James probably restored it, as he is said to have done *lad* in Gen. xxi. 12, and elsewhere. In every other place where the word occurs, our translators render it *handmaid*, *bondmaid*, *maiden*, *woman-servant*, *maidservant*, and *servant*. Such is the latitude with which they translate the same Hebrew term in almost innumerable instances.

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[y] Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 And when Ahithophel saw that his counsel was not [z] followed, he saddled *his* ass, and arose, and gat him home to his house, to [a] his city, and [b] put his household in order, and [c] hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [d] Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* [e] Ithra, an Israelite, that went in to [f] Abigail [g] the daughter of [h] Nahash, sister to Zeruiah, Joab's mother.

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26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that [i] Shobi the son of Nahash of Rabbah of the children of Ammon, and [k] Machir the son of Ammiel of Lo-debar, and [l] Barzillai the Gileadite of Rogelim,

28 Brought beds, and [m] basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, [n] in the wilderness.

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[y] Ver. 15, 16.——[z] Heb. *done*.——[a] Ch. xv. 12.——[b] Heb. *gave charge concerning his house*; 2 Kings xx. 1.——[c] Matt. xxvii. 5.
[d] Gen. xxxii. 2; Josh. xiii. 26; chap. ii. 8.——[e] Or, *Jether an Ishmaelite*——[f] 1 Chron. ii. 16, 17.——[g] Heb. *Abigal*.——[h] Or, *Jesse*, see 1 Chron. ii. 13, 16.——[i] See ch. x. 1; xii. 30.——[k] Ch. ix. 4
[l] Chap. xix. 31, 32; 1 Kings ii. 7.——[m] Or, *cups*.——[n] Ch. xvi. 2.

Verse 23. *Put his household in order*] This self-murder could not be called *lunacy*, as every step to it was deliberate. He foresaw Absalom's ruin; and he did not choose to witness it, and share in the disgrace; and he could expect no mercy at the hands of David. He was a very bad man, and died an unprepared and accursed death.

Verse 25. *Amasa captain of the host*] From the account in this verse, it appears that Joab and Amasa were sisters' children, and both nephews to David.

Verse 28. *Brought beds*] These no doubt consisted in *skins* of beasts, *mats*, *carpets*, and such like things.

Basons] כפות *sappoth*. Probably *wooden bowls*, such as the Arabs still use to eat out of, and to knead their bread in.

Earthen vessels] כלי יוצר *keley yotser*. Probably clay vessels, baked in the sun. These were perhaps used for lifting water, and boiling those articles which required to be cooked.

Wheat, and barley, &c.] There is no direct mention of *flesh-meat* here; little was eaten in that country, and it would not keep. Whether the *sheep* mentioned were brought for their *flesh* or their *milk*, I cannot tell.

According to Mr. Jones, "the Moors of west Barbary use the flour of parched barley, which is the chief provision they make for their *journeys*, and often use it at *home*; and this they carry in a leathern satchel." These are ordinarily made of *goat-skins*. One of them now lies before me: it has been drawn off the animal before it was cut up: the places where the fore legs, the tail, and the anus were, are elegantly closed, and have leathern thongs attached to them, by which it can be slung over the back of man, ass, or camel. The place of the neck is left open, with a running string to draw it up, purse-like, when necessary. The skin itself is tanned; and the upper side is curiously embroidered with red, black, blue, yellow, and flesh-coloured leather, in very curious and elegant forms and devices. Bags of this kind are used for carrying wine, water, milk, butter, grain, flour, clothes, and different articles of merchandise. This is, as I have before stated, the Scripture *bottle*. Mr. Jones farther says: "Travellers use *zumeet*, *tumeet*, and *limereeee*. *Zumeet* is flour mixed with honey, butter, and spice; *tumeet* is flour done up with organ oil; and *limereeee* is flour mixed with water for drink. This quenches the thirst much better than water alone; satisfies a hungry appetite; cools and refreshes tired and weary spirits; overcoming those ill effects which a hot sun and fatiguing journey might well occasion."

This flour might be made of grain or pulse of any kind: and probably may be that which we here term *parched corn* and *parched pulse*; and in the forms above mentioned was well calculated, according to Mr. Jones's account, for *the people hungry, weary, and thirsty, in the wilderness*. This was a timely supply for David and his men, and no doubt contributed much to the victory mentioned in the following chapter.

A REMARKABLE account of maternal affection in a she-bear: "In the year 1772, the *Seahorse* frigate and *Carcass* bomb, under the command of the Hon. Captain C. J. Phipps, afterwards Lord Mulgrave, were sent on a voyage of discovery to the north seas. In this expedition the late celebrated admiral Lord Nelson served as midshipman. While the *Carcass* lay locked in the ice, early one morning, the man at the mast-head gave notice that three bears were making their way very fast over the frozen sea, and were directing their course towards the ship. They had no doubt been invited by the scent of some blubber of a sea-horse that the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a she-bear

and her two cubs, but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the seahorse that remained unconsumed, and ate voraciously. The crew from the ship threw great lumps of flesh of the seahorse, which they had still left upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and, dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the dying moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up; all this while it was piteous to hear her moan. When she found she could not move them, she went off; and being at some distance, looked back and moaned. This not availing to entice them away, she returned, and smelling around them, began to lick their wounds. She went off a second time, as before, and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one, and round the other, pawing them and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the murderers, which they returned with a volley of musket balls. She fell between her cubs, and died licking their wounds."

Had this animal got among the destroyers of her young, she would have soon shown what was implied in the *chafed mind of a bear robbed of her whelps*.

CHAPTER XVIII.

David reviews and arranges the people, and gives the command to Joab, Abishai, and Ittai, 1, 2. *On his expressing a desire to accompany them to the battle, they will not permit him,* 3. *He reviews them as they go out of the city, and gives commandment to the captains to save Absalom,* 4, 5. *They join battle with Absalom and his army, who are discomfited with the loss of twenty thousand men,* 6–8. *Absalom, fleeing away, is caught by his head in an oak; Joab finds him, and transfixes him with three darts,* 9–15. *The servants of David are recalled, and Absalom buried,* 16–18. *Ahimaaz and Cushi bring the tidings to David, who is greatly distressed at hearing of the death of Absalom, and makes bitter lamentation for him,* 19–33.

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AND David [a] numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, [b] and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, [c] and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 [d] But the people answered, Thou shalt not go forth: for if we flee away, they will not [e] care for us; neither if half of us die, will they care for us: but now *thou art* [f] worth ten thousand of us: therefore now *it is* better that thou [g] succour us out of the city.

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4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. [h] And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field

[a] Psa. iii. 1.——[b] 1 Sam. xxvi. 6.——[c] Chap. xv. 19.——[d] Chap. xxi. 17.——[e] Heb. *set* their *heart on us*.

[f] Hebrew, *as ten thousand of us*.——[g] Hebrew, *be to succour*.
[h] Ver. 12.

NOTES ON CHAP. XVIII.

Verse 1. *And set captains of thousands*] By this time David's small company was greatly recruited; but what its number was we cannot tell. Josephus says it amounted to *four thousand* men. Others have supposed that they amounted to *ten thousand*; for thus they understand a clause in ver. 3, which they think should be read, *We are now ten thousand* strong.

Verse 3. *But now* thou art *worth ten thousand of us*] The particle עתה *attah, now*, is doubtless a mistake for the pronoun אתה *attah, thou*; and so it appears to have been read by the *Septuagint*, the *Vulgate*, and the *Chaldee*, and by *two* of *Kennicott's* and *De Rossi's* MSS.

Verse 5. Deal *gently—with the young man*] David was the *father* of this worthless young man; and is it to be wondered at that he feels *as a father?* Who in his circumstances, that had such feelings as every *man* should have, would have felt or acted otherwise?

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against Israel: and the battle was in the [i] wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood [k] devoured more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground?

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and I would have given thee ten *shekels* of silver, and a girdle.

12 And the man said unto Joab, Though I should [l] receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: [m] for in our hearing the king charged thee and Abishai and Ittai, saying, [n] Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus [o] with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the [p] midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet and the people returned from pursuing after Israel:

[i] Josh. xvii. 15, 18.——[k] Heb. *multiplied to devour.*——[l] Hebrew, *weigh upon mine hand.*

[m] Ver. 5.——[n] Heb. *Beware whosoever ye be of*, &c.——[o] Heb. *before thee.*——[p] Heb. *heart.*

Verse 7. *Twenty thousand* men.] Whether these were slain on the field of battle, or whether they were reckoned with those slain in the *wood* of Ephraim, we know not.

Verse 8. *The wood devoured more people*] It is generally supposed that, when the army was broken, they betook themselves to the wood, fell into pits, swamps, &c., and, being entangled, were hewn down by David's men; but the *Chaldee*, *Syriac*, and *Arabic*, state that they were *devoured* by *wild beasts* in the wood.

Verse 9. *And his head caught hold of the oak*] It has been supposed that Absalom was caught by the *hair*, but no such thing is intimated in the text. Probably his neck was caught in the fork of a strong bough, and he was nearly dead when Joab found him; for it is said, ver. 14, *he was yet alive*, an expression which intimates he was *nearly dead*.

Verse 10. *I saw Absalom hanged in an oak.*] He must have hung there a considerable time. This man saw him hanging; how long he had been hanging *before* he saw him, we cannot tell. He came and informed Joab; this must have taken up a considerable time. Joab *went* and pierced him through with three darts; this must have taken up still more time. It is therefore natural to conclude that his life must have been nearly gone after having been so long suspended, and probably was past recovery, even if Joab had taken him down.

Verse 11. *And a girdle.*] The military belt was the chief ornament of a soldier, and was highly prized in all ancient nations; it was also a rich present from one chieftain to another. *Jonathan* gave his to *David*, as the highest pledge of his esteem and perpetual friendship, 1 Sam. xviii. 4. And *Ajax* gave his to *Hector*, as a token of the highest respect.—*Hom.* Il. vii., ver. 305.

Verse 13. *Thou thyself wouldest have set thyself against* me.] This is a strong appeal to Joab's loyalty, and respect for the orders of David; but he was proof against every fine feeling, and against every generous sentiment.

Verse 14. *I may not tarry thus with thee*] He had nothing to say in vindication of the purpose he had formed.

Thrust them through the heart of Absalom] He was determined to make sure work, and therefore he pierced his *heart*.

Joab should have obeyed the king's commandment: and yet the safety of the state required the sacrifice of Absalom. But independently of this, his life was quadruply forfeited to the law:—1. In having murdered his brother Ammon. 2. In having excited an insurrection in the state. 3. In having taken up arms against his own father, Deut. xxi. 18, 21. 4. In having lain with his father's concubines, Lev. xviii. 29. Long ago he should have died by the hand of justice; and now all his crimes are visited on him in his last act of rebellion. Yet, in the present circumstances, Joab's act was base and disloyal, and a cowardly murder.

Verse 15. *Ten young men—smote Absalom and slew him.*] That is, they all pierced the body; but there could be no life in it after three darts had been thrust through the heart: but they added as much as would have killed him had he been alive.

Verse 16. *Joab blew the trumpet*] He knew that

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for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and [q] laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in [r] the king's dale: for he said, [s] I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath [t] avenged him of his enemies.

20 And Joab said unto him, Thou shalt not [u] bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But [v] howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [w] ready?

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

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24 And David sat between the two gates: and [x] the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [y] Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called and said unto the [z] king, [a] All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath [b] delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [c] Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what it *was*.

[q] Josh. vii. 26. — [r] Gen. xiv. 17. — [s] See ch. xiv. 27. — [t] Heb. *judged him from the hand*, &c. — [u] Heb. *be a man of tidings.* [v] Heb. *be what* may.

[w] Or, *convenient*. — [x] 2 Kings ix. 17. — [y] Heb. *I see the running.* — [z] Or, *Peace* be to thee. — [a] Heb. *Peace.* — [b] Heb. *shut up.* — [c] Heb. Is there *peace?*

the rebellion was now extinguished by the death of Absalom; and was not willing that any farther slaughter should be made of the deluded people.

Verse 17. *And laid a very great heap of stones*] This was the method of burying heroes, and even traitors, the heap of stones being designed to perpetuate the memory of the event, whether good or bad. The ancient *cairns* or heaps of stones, in different parts of the world, are of this kind. The various *tumuli* or *barrows* in England are the same as the *cairns* in different parts of Ireland and Scotland. In the former, *stones* were not plenty; hence they heaped up great *mounds of earth.*

Verse 18. *Reared up for himself a pillar*] There was a marble pillar in the time of Josephus called *Absalom's pillar:* and there is one shown to the present day under this name; but it is comparatively a modern structure.

Absalom's place.] Literally *Absalom's* HAND. See the note on 1 Sam. xv. 12.

Verse 21. *Tell the king what thou hast seen*] At this time the death of Absalom was not publicly known; but Joab had given Cushi private information of it. This Ahimaaz had not, for he could not tell the king whether Absalom were dead. To this Joab seems to refer, ver. 22: "Thou hast no tidings ready."

Verse 24. *David sat between the two gates*] He was probably in the seat of justice. Before the gate of the city it is supposed there was an enclosure, which had its gate also: David sat in the space between these two doors. Over the larger gate there appears to have been a turret, on which a sentinel or watchman stood continually, and gave information of what he saw in the country.

Verse 25. *If he* be *alone*, there is *tidings*] That is, *good tidings.* For if the battle had been lost, men would have been running in different directions through the country.

Verse 29. *I saw a great tumult*] It was very probable that Ahimaaz did not know of the death of Absalom; he had seen the rout of his army, but did not know of his death. Others think he knew all, and told this untruth that he might not be the messenger of bad news to David.

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30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [d] Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

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33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, [e] O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

[d] Heb. *tidings is brought.*

[e] Chap. xix. 4.

Verse 30. *Stand here.*] He intended to confront the two messengers, and compare their accounts.

Verse 32. *Is the young man Absalom safe?*] This was the utmost of his solicitude, and it well merited the reproof which Joab gave him, chapter xix. 5.

Verse 33. *O my son Absalom*] It is allowed by the most able critics that this lamentation is exceedingly pathetic. In what order the words were pronounced, for much depends on this, we cannot say. Perhaps it was the following:—

בני אבשלום בני
Beni Abshalom, beni!
My son Absalom! O my son!

בני אבשלום
Beni Abshalom!
O my son Absalom!

מי יתן כותי אני תחתיך
Mi yitten muthi ani thachteicha.
O that I had died in thy stead!

אבשלום בני בני
Abshalom, beni! beni!
O Absalom, my son, my son!

Is there no hope for the soul of this profligate young man? He died in his iniquity: but is it not possible that he implored the mercy of his Maker while he hung in the tree? And is it not possible that the mercy of God was extended to him? And was not that suspension a respite, to the end that he might have time to deprecate the wrath of Divine justice?

This is at least a charitable conjecture, and humanity will delight in such a case to lay hold even on *possibilities*. If there be any room for *hope* in such a death, who that knows the worth of an immortal soul, would not wish to indulge in it?

CHAPTER XIX.

David continues his lamentation for his son, and the people are greatly discouraged, 1–4. *Joab reproves and threatens him with the general defection of the people,* 5–7. *David lays aside his mourning, and shows himself to the people, who are thereby encouraged,* 8. *The tribes take counsel to bring the king back to Jerusalem,* 9–12. *He makes Amasa captain of the host in place of Joab,* 13. *The king, returning, is met by Judah at Gilgal,* 14, 15. *Shimei comes to meet David, and entreats for his life, which David grants,* 16–23. *Mephibosheth also meets him, and shows how he had been slandered by Ziba,* 24–30. *David is met by Barzillai, and between them there is an affecting interview,* 31–40. *Contention between the men of Judah and the men of Israel, about bringing back the king,* 41–43.

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AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the [a] victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day [b] into the city, as people being ashamed steal away when they flee in battle.

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4 But the king [c] covered his face, and the king cried with a loud voice, [d] O my son Absalom, O Absalom, my son, my son!

[a] Heb. *salvation or deliverance.*——[b] Ver. 32.

[c] Chap. xv. 30.——[d] Chap. xviii. 33.

NOTES ON CHAP. XIX.

Verse 2. *The victory—was* turned *into mourning*] instead of rejoicing that a most unnatural and ruinous rebellion had been quashed, the people mourned over their own success, because they saw their king so immoderately afflicted for the loss of his worthless son.

Verse 4. *The king covered his face*] This was the custom of mourners.

O my son Absalom] Calmet has properly remarked that the frequent repetition of the name of the defunct, is common in the language of lamentation. Thus VIRGIL, *Ecl.* v., ver. 51:—

——— Daphnin *que tuum tollemus ad astra;*
Daphnin *ad astra feremus: amavit nos quoque* Daphnis.

"With yours, my song I cheerfully shall join,
To raise your *Daphnis* to the powers Divine.

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5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 [g] In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, [f] that thou regardest neither princes nor servants: for this day I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therefore arise, go forth, and speak [g] comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hands of the Philistines; and now he is [h] fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why [i] speak ye not a word of bringing the king back?

11 And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

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12 Ye *are* my brethren, ye *are* [k] my bones and my flesh: wherefore then are ye the last to bring back the king?

13 [l] And say ye to Amasa, *Art* thou not of my bone, and of my flesh? [m] God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah [n] even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [o] Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And [p] Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet King David.

17 And *there were* a thousand men of Benjamin with him, and [q] Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him: and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do [r] what he thought good. And Shimei the son of Gera

[e] Heb. *by loving*, &c.——[f] Heb. *that princes or servants* are *not to thee*.——[g] Heb. *to the heart of thy servants*; Gen. xxxiv. 3. [h] Chap. xv. 14.——[i] Heb. are *ye silent?*

[k] Chap. v. 1.——[l] Chap. xvii. 25.——[m] Ruth i. 17.——[n] Judg. xx. 1.——[o] Josh. v. 9.——[p] Chap. xvi. 5; 1 Kings ii. 8.——[q] Ch. ix. 2, 10; xvi. 1, 2.——[r] Heb. *the good in his eyes.*

Daphnis I'll raise unto the powers above,
For dear to me was *Daphnis'* well tried love."

See the notes on the preceding chapter.

Verse 5. *Thou hast shamed this day*] Joab's speech to David on his immoderate grief for the death of his rebellious son is not only remarkable for the *insolence of office*, but also for good sense and firmness. Every man who candidly considers the state of the case, must allow that David acted imprudently at least; and that Joab's firm reproof was necessary to arouse him to a sense of his duty to his people. But still, in his *manner*, Joab had far exceeded the bounds of that reverence which a servant owes to his master, or a subject to his prince. Joab was a good soldier, but in every respect a bad man, and a dangerous subject.

Verse 8. *The king—sat in the gate.*] The place where justice was administered to the people.

Verse 11. *Speak unto the elders of Judah*] David was afaid to fall out with this tribe: they were in possession of Jerusalem, and this was a city of great importance to him. They had joined Absalom in his rebellion; and doubtless were now ashamed of their conduct. David appears to take no notice of their infidelity, but rather to place confidence in them, that their confidence in him might be naturally excited: and, to oblige them yet farther, purposes to make Amasa captain of the host in the place of Joab.

Verse 14. *And he bowed the heart of all the men of Judah*] The measures that he pursued were the best calculated that could be to accomplish this salutary end. Appear to distrust those whom you have some reason to suspect, and you increase their caution and distrust. Put as much confidence in them as you safely can, and this will not fail to excite their confidence towards you.

Verse 16. *Shimei the son of Gera*] It appears that Shimei was a powerful chieftain in the land; for he had here, in his retinue, no less than a thousand men.

Verse 18. *There went over a ferry-boat*] This is the first mention of any thing of the kind. Some think a bridge or raft is what is here intended

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fell down before the king, as he was come over Jordan;

19 And said unto the king, [s] Let not my lord impute iniquity unto me, neither do thou remember [t] that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should [u] take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all [v] the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he [w] cursed the LORD's anointed?

22 And David said, [x] What I have to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [y] shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore [z] the king said unto Shimei, Thou shalt not die. And the king sware unto him.

24 And [a] Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, [b] Wherefore wentest not thou with me, Mephibosheth?

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26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 [c] And he hath slandered thy servant unto my lord the king; [d] but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but [e] dead men before my lord the king: [f] yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 And [g] Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [h] he had provided the king of sustenance while he lay at Mahanaim for he *was* a very great man.

[s] 1 Sam. xxii. 15.——[t] Chap. xvi. 5, 6, &c.——[u] Chap. xiii. 33. [v] See chap. xvi. 5.——[w] Exod. xxii. 28.——[x] Chap. xvi. 10. [y] 1 Sam. xi. 13.——[z] 1 Kings ii. 8, 9, 37, 46.

[a] Chap. ix. 6.——[b] Chap. xvi. 17.——[c] Chap. xvi. 3.——[d] Chap xiv. 17, 20.——[e] Heb. *men of death*; 1 Sam. xxvi. 16.——[f] Chap ix. 7, 10, 13.——[g] 1 Kings ii. 7.——[h] Chap. xvii. 27.

Verse 20. *For thy servant doth know that I have sinned*] This was all he could do; his subsequent conduct alone could prove his sincerity. On such an avowal as this David could not but grant him his life.

Verse 21. *Neither dressed his feet*] He had given the fullest proof of his sincere attachment to David and his cause; and by what he had done, amply refuted the calumnies of his servant Ziba.

Verse 27. *The king is as an angel of God*] As if he had said, I state my case plainly and without guile; thou art too wise not to penetrate the motives from which both myself and servant have acted. I shall make no appeal; with whatsoever thou determinest I shall rest contented.

Verse 29. *I have said, Thou and Ziba divide the land.*] At first, David gave the land of Saul to Mephibosheth; and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the *half of the produce*. Ziba met David in his distress with provisions, and calumniated Mephibosheth: David, too slightly trusting to his misrepresentation, and supposing that Mephibosheth was actually such a traitor as Ziba represented him, made him on the spot a grant of his master's land. Now he finds that he has acted too rashly, and therefore confirms the *former grant*; i. e., that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things *in statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man any thing? Answer, 1. He was one of the domesties of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessaries of life when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

Verse 32. *Barzillai was a very aged man*] This venerable person had given full proof of his attachment to David by the supplies he had given him when he lay at Mahanaim, where his case was all but desperate: the sincerity of his congratulations now none can sus-

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33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [i] How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day [k] fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant [l] Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt [m] require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [n] kissed Barzillai, and blessed him; and he returned unto his own place.

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40 Then the king went on to Gilgal, and [o] Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and [p] have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* [q] near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye [r] despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than [s] the words of the men of Israel.

[i] Heb. *how many days* are *the years of my life?*——[k] Psa. xc. 10.
[l] 1 Kings ii. 7; Jer. xli. 17.——[m] Heb. *choose.*
[n] Gen. xxxi. 55.——[o] Heb. *Chimham.*——[p] Ver. 15.——[q] Ver. 12.
[r] Heb. *set us at light.*——[s] See Judg. viii. 1; xii. 1.

pect. David's offer to him was at once noble and liberal: he wished to compensate *such a man*, and he wished to have at hand *such a friend.*

Verse 35. *Can thy servant taste what I eat*] Here is at once an affecting description of the infirmities of old age; and a correct account of the mode of living at an Eastern court in ancient times.

Barzillai was fourscore years old; his *ear* was become dull of hearing, and his *relish* for his food was gone: he therefore appears to have been not only an old man, but an *infirm* old man. Besides *delicate meats* and *drinks*, we find that *vocal music* constituted a principal part of court entertainments: male and female singers made a necessary appendage to these banquets, as they do in most Eastern courts to the present day. As David was a most sublime poet, and emphatically styled the *sweet singer of Israel*, he no doubt had his court well supplied with vocal as well as *instrumental* performers; and, probably, with *poets* and *poetesses*; for it is not likely that *he* was the only poet of his time, though he undoubtedly was the most excellent.

Verse 37. *Thy servant Chimham*] It is generally understood that this was Barzillai's son; and this is probable from 1 Kings ii. 7, where, when David was dying, he said, *Show kindness to the sons of Barzillai:* and it is very probable that this Chimham was one of them. In Jer. xli. 17 mention is made of *the habitation of Chimham*, which was near to Bethlehem; and it is reasonably conjectured that David had left that portion, which was probably a part of his paternal estate, to this son of Barzillai.

Verse 39. *The king kissed Barzillai, and blessed him*] The *kiss* was the token of *friendship* and *farewell*; the *blessing* was a *prayer to God* for his prosperity, probably a prophetical benediction.

Verse 42. *Wherefore then be ye angry for this matter?*] We have not done this for our own advantage; we have gained nothing by it; we did it through loyal attachment to our king.

Verse 43. *We have ten parts in the king, and—more* right] We are ten tribes to one, or we are ten times so many as you; and consequently should have been consulted in this business.

The words of the men of Judah were fiercer than the words of the men of Israel.] They had more weight, for they had more reason on their side.

It is pleasant when every province, canton, district, and county, vie with each other in personal attachment to the prince, and loyal attachment to his government. From such contentions as these civil wars are never likely to arise. And how blessed it must be for the country where the king merits all this! where the prince is the pastor and father of his people, and in all things the minister of God to them for good!

It is criminal in the prince not to endeavour to de-

serve the confidence and love of his people; and it is highly criminal in the people not to repay such endeavours with the most loyal and affectionate attachment.

Where the government is not *despotic*, the king acts by the counsels of his ministers; and while he does so he is not chargeable with miscarriages and misfortunes; they either came through bad counsels, or directly thwarting providences. On this ground is that political maxim in our laws formed, *the king can do no wrong*. Sometimes God will have things otherwise than the best counsels have determined, because he sees that the results will, on the whole, be better for the peace and prosperity of that state. "God is the only Ruler of princes." And as the peace of the world depends much on civil government, hence kings and civil governors are peculiar objects of the Almighty's care. Wo to him who labours to bring about a general disaffection; as such things almost invariably end in general disappointment and calamity. It is much easier to unsettle than to settle; to pull down than to build up.

CHAPTER XX.

Sheba raises an insurrection, and gains a party in Israel, 1, 2. *David shuts up the ten concubines who were defiled by Absalom,* 3. *Amasa is sent to assemble the men of Judah,* 4, 5. *And in the mean time Abishai is sent to pursue Sheba,* 6, 7. *Joab treacherously murders Amasa,* 8–12. *Joab and the army continue the pursuit of Sheba.* 13, 14. *He is besieged in Abel; and, by the counsels of a wise woman, the people of Abel cut off his head, and throw it over the wall to Joab; who blows the trumpet of peace, and he and his men return to Jerusalem,* 15–22. *Account of David's civil and military officers,* 23–26.

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AND there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, [a] We have no part in David, neither have we inheritance in the son of Jesse: [b] every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women *his* [c] concubines, whom he had left to keep the house, and put them in [d] ward, and fed them, but went not in unto them. So they were [e] shut up unto the day of their death, [f] living in widowhood.

4 Then said the king to Amasa, [g] Assemble [h] me the men of Judah within three days, and be thou here present.

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5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou [i] thy lord's servants, and pursue after him, lest he get him fenced cities, and [k] escape us.

7 And there went out after him Joab's men, and the [l] Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which

[a] Ch. xix. 13. —— [b] 1 Kings xii. 16; 2 Chron. x. 16. —— [c] Ch. xv. 16; xvi. 21, 22 —— [d] Heb. *a house of ward.* —— [e] Heb. *bound.* [f] Heb. *in widowhood of life.*

[g] Chap. xix. 13 —— [h] Heb. *call* —— [i] Ch. xi. 11; 1 Kings i. 33. [k] Heb. *deliver himself from our eyes* —— [l] Chap. viii. 18; 1 Kings i. 38

NOTES ON CHAP. XX.

Verse 1. *Sheba, the son of Bichri*] As this man was a *Benjamite*, he probably belonged to the family of Saul; and he seems to have had considerable influence in Israel to raise such an insurrection: but we know nothing farther of him than what is related in this place.

We have no part in David] We of Israel, we of the ten tribes, are under no obligation to the house of David. Leave him, and let every man fall into the ranks under his own leader.

Verse 3. *The ten women*] He could not well divorce them; he could not punish them, as they were not in the transgression; he could no more be familiar with them, because they had been defiled by his son; and to have married them to other men might have been dangerous to the state: therefore he shut them up and *fed them*—made them quite comfortable, and they continued as widows to their death.

Verse 4. *Then said the king to Amasa*] Thus he invests him with the command of the army, and sends him to collect the men of Judah, and to come back to receive his orders in relation to Sheba, in three days. It appears that Amasa found more difficulty in collecting his countrymen than was at first supposed; and this detaining him beyond the three days, David, fearing that Sheba's rebellion would get head, sent Abishai, who it appears was accompanied by Joab, to pursue after Sheba.

Amasa, it seems, got up with them at Gibeon, ver. 8, where he was treacherously murdered by the execrable Joab.

Verse 8. *Joab's garment*] It appears that this was not a military garment; and that Joab had no arms but

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is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? [m] And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so [n] he smote him therewith [o] in the fifth *rib*, and shed out his bowels to the ground, and [p] struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

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14 And he went through all the tribes of Israel unto [q] Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [r] cast up a bank against the city, and [s] it stood in the trench: and all the people that *were* with Joab [t] battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [u] They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

[m] Matt. xxvi. 49; Luke xxii. 47.——[n] 1 Kings ii. 5.——[o] Ch. ii. 23.——[p] Heb. *doubled not his* stroke.——[q] 2 Kings xv. 29; 2 Chron. xvi. 4.——[r] 2 Kings xix. 32.

[s] Or, *it stood against the outmost wall*.——[t] Heb. *marred to throw down*.——[u] Or, *they plainly spoke in the beginning, saying, Surely they will ask of Abel, and so make an end*; see Deut. xx. 11.

a short sword, which he had concealed in his girdle; and this *sword*, or *knife*, was so loose in its sheath that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled, (for so some of the versions, and able critics, understand the words *it fell out*,) and that the sword fell down when he stumbled; that he took it up with his left hand as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure verse. It is worthy of remark that in the Eastern country it is the *beard*, not the *man*, which is usually kissed.

Verse 10. *In the fifth* rib] I believe חמישׁ *chomesh*, which we render here and elsewhere the *fifth rib*, means any part of the abdominal region. The *Septuagint* translate it *την ψοαν, the groin*; the *Targum, the right side of the thigh*, i. e., (the phrase of the Targumist being interpreted,) *the privy parts*. That it means some part of the abdominal region, is evident from what follows, *And shed out his bowels to the ground*. It appears from this that, in plain English, he ripped up his belly.

Verse 11. *He that favoureth Joab*] As if he had said, There is now no other commander besides Joab; and Joab is steadily attached to David: let those therefore who are loyal follow Joab.

Verse 12. *Amasa wallowed in blood*] It is very likely that Amasa did not immediately die: I have known instances of persons living several hours after their bowels had been shed out.

Verse 14. *Unto Abel*] This is supposed to have been the capital of the district called Abilene in St. Luke's Gospel, chap. iii. 1.

Beth-maachah] Is supposed to have been in the northern part of the Holy Land, on the confines of Syria, and probably in the tribe of Naphtali.

Verse 15. *They cast up a bank against the city*] The word סללה *solelah*, which we render *bank*, means, most probably, a *battering engine* of some kind, or a *tower* overlooking the walls, on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a *bank that stood in the trench*, is evident from the circumstance thus expressed.

Verse 16. *A wise woman*] She was probably governess.

Verse 18. *They shall surely ask* counsel *at Abel*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes appealed to their judgment, which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers, and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

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19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou wallow up [v] the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but a man of Mount Ephraim, Sheba the son of Bichri [w] by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people [x] in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they [y] retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

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23 Now [z] Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites:

24 And Adoram *was* [a] over the tribute: and [b] Jehoshaphat the son of Ahilud *was* [c] recorder:

25 And Sheva *was* scribe: and [d] Zadok and Abiathar *were* the priests:

26 [e] And Ira also the Jairite was [f] a chief ruler about David.

[v] 1 Sam. xxvi. 19; chap. xxi. 3.——[w] Heb. *by his name.* [x] Eccles. ix. 14, 15.——[y] Heb. *were scattered.*——[z] Chap. viii. 16, 18.——[a] 1 Kings iv. 6.

[b] Ch. viii. 16; 1 Kings iv. 3.——[c] Or, *remembrancer.*——[d] Ch. viii. 17; 1 Kings iv. 4.——[e] Chap. xxiii. 38.——[f] Or, *a prince*, Gen. xli. 45; Exod. ii. 16; chap. viii. 18.

Verse 19. *I—peaceable* and *faithful in Israel*] I am for peace, not contention of any kind; I am *faithful*—I adhere to David, and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the *name* and on *behalf* of the *city*: "I am a peaceable city, and am faithful to the king."

A mother in Israel] That is, a chief city of a district: for it is very likely that the woman speaks of the city, not of herself.

Verse 21. *His head shall be thrown to thee*] Thus it appears she had great sway in the counsels of the city; and that the punishment of a state rebel was then, what it is now in this kingdom, *beheading*.

Verse 23. *Joab* was *over all the host*] He had murdered Amasa, and seized on the supreme command: and such was his power at present, and the service which he had rendered to the state by quelling the rebellion of Sheba, that David was obliged to continue him; and dared not to call him to account for his murders without endangering the safety of the state by a civil war.

Benaiah—over the Cherethites] Benaiah was over the *archers* and *slingers*. See the notes on chap. viii. 18.

Verse 24. *Adoram* was *over the tribute*] Probably the chief receiver of the taxes; or *Chancellor of the Exchequer*, as we term it.

Jehoshaphat—recorder] The registrar of public events.

Verse 25. *Sheva* was *scribe*] The king's secretary.

Verse 26. *Ira—was a chief ruler about David.*] The Hebrew is כהן לדוד *cohen ledavid, a priest to David*; and so the *Vulgate*, *Septuagint*, *Syriac*, and *Arabic*. The *Chaldee* has רב *rab*, a *prince*, or *chief*. He was probably a sort of *domestic chaplain* to the king. We know that the kings of Judah had their *seers*, which is nearly the same: Gad was David's seer, chap. xxiv. 11; and Jeduthun was the seer of King Josiah, 2 Chron. xxxv. 15.

The conclusion of this chapter is very similar to the conclusion of chap. viii., where see the notes.

CHAPTER XXI.

A famine taking place three successive years in Israel, David inquired of the Lord the cause; and was informed that it was on account of Saul and his bloody house, who had slain the Gibeonites, 1. David inquires of the Gibeonites what atonement they require, and they answer, seven sons of Saul, that they may hang them up in Gibeah, 2–6. Names of the seven sons thus given up, 7–9. Affecting account of Rizpah, who watched the bodies through the whole of the time of harvest, to prevent them from being devoured by birds and beasts of prey, 10. David is informed of Rizpah's conduct, and collects the bones of Saul, Jonathan, and the seven men that were hanged at Gibeah, and buries them: and God is entreated for the land, 11–14. War between the Israelites and Philistines, in which David is in danger of being slain by Ishbi-benob, but is succoured by Abishai, 15–17. He, and several gigantic Philistines, are slain by David and his servants, 18–22.

A. M. 2983. B. C. 1021. An. Exod. Isr. 470. Anno ante Olymp. 245.

THEN there was a famine in the days of David three years, year after year; and David [a] inquired of the LORD. And the LORD answered, *It is* for Saul and for *his* bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but [b] of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah;)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless [c] the inheritance of the LORD?

4 And the Gibeonites said unto him, [d] We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that [e] devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD [f] in Gibeah of Saul, [g] *whom* [h] the LORD did choose. And the king said, I will give *them*.

A. M. 2983 B. C. 1021. An. Exod. Isr 470. Anno ante 1 Olymp. 245.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of [i] the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [k] Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [l] Michal the daughter of Saul, whom she [m] brought up for Adriel the son of Barzillai the Meholathite:

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9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill [n] before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

10 And [o] Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, [p] from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest or them by day, nor the beasts of the field by night.

[a] Heb. *sought the face*, &c.; see Num. xxvii. 21.——[b] Josh. ix. 3, 15, 16, 17.——[c] Chap. xx. 19.——[d] Or, It is *not silver nor gold that we have to do with Saul or his house, neither* pertains it *to us to kill*, &c.——[e] Or, *cut us off*.——[f] 1 Sam. x. 26; xi. 4.

[g] 1 Sam. x. 24.——[h] Or, *chosen of the LORD*.——[i] 1 Sam. xviii 3; xx. 8, 15, 42; xxiii. 18.——[k] Ch. iii. 7.——[l] Or, *Michal's sister*
[m] Heb. *bare to Adriel*; 1 Sam. xviii. 19.——[n] Chap. vi. 17
[o] Ver. 8; chap. iii. 7.——[p] See Deut. xxi. 23.

NOTES ON CHAP. XXI.

Verse 1. *Then there was a famine*] Of this famine we know nothing; it is not mentioned in any part of the history of David.

Because he slew the Gibeonites.] No such fact is mentioned in the life and transactions of Saul; nor is there any reference to it in any other part of Scripture.

Verse 2. *The remnant of the Amorites*] The Gibeonites were *Hivites*, not Amorites, as appears from Josh. xi. 19; but *Amorites* is a name often given to the Canaanites in general, Gen. xv. 16; Amos ii. 9, and elsewhere.

Verse 3. *Wherewith shall I make the atonement*] It is very strange that a choice of this kind should be left to such a people. Why not ask this of God himself?

Verse 6. *Seven men of his sons*] Meaning sons, grandsons, or other near branches of his family. It is supposed that the persons chosen were principal in assisting Saul to exterminate the Gibeonites. But where is the proof of this?

Verse 8. *Five sons of Michal—whom she brought up*] Michal, Saul's daughter, was never married to *Adriel*, but to David, and afterwards to Phaltiel; though it is here said *she bore* ילדה *yaledah*, not *brought up*, as we falsely translate it: but we learn from 1 Sam. xviii. 19, that *Merab*, one of Saul's daughters, was married to Adriel.

Two of Dr. *Kennicott's* MSS. have *Merab*, not Michal; the *Syriac* and *Arabic* have *Nadab*; the *Chaldee* has properly *Merab*; but it renders the passage thus:—*And the five sons of Merab which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai.* This *cuts* the knot.

Verse 9. *In the beginning of barley harvest.*] This happened in Judea about the vernal equinox, or the 21st of *March*.

Verse 10. *Rizpah—took sackcloth*] Who can read the account of Rizpah's maternal affection for her sons that were now hanged, without feeling his mind deeply impressed with sorrow?

Did God require this sacrifice of Saul's sons, probably all innocent of the alleged crime of their father? Was there no other method of averting the Divine displeasure? Was the requisition of the Gibeonites to have Saul's sons sacrificed to God, to be considered as an oracle of God? Certainly not; God will not have man's blood for sacrifice, no more than he will have swine's blood. The famine might have been removed, and the land properly purged, by offering the sacrifices

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11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of [q] Jabesh-gilead, which had stolen them from the street of Beth-shan, where the [r] Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

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13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [s] Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that [t] God was entreated for the land.

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him; and fought against the Philistines; and David waxed faint.

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16 And Ishbi-benob, which *was* of the sons of [u] the giant, the weight of whose [v] spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, [w] Thou shalt go no more out with us to battle, that thou quench not the [x] light [y] of Israel.

18 [z] And it came to pass after this, that there was again a battle with the Philistines at Gob: then [a] Sibbechai the Hushathite slew [b] Saph, which *was* of the sons of [c] the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of [d] Jaare-oregim, a Beth-lehemite, slew [e] *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

[q] 1 Sam. xxxi. 11, 12, 13.——[r] 1 Sam. xxxi. 10.——[s] Joshua xviii. 28.——[t] So Josh. vii. 26; chap. xxiv. 25.——[u] Or, *Rapha.* [v] Heb. *the staff*, or, *the head.*——[w] Chap. xviii. 3.

[x] 1 Kings xi. 36; xv. 4; Psa. cxxxii. 17.——[y] Heb. *candle*, or, *lamp.*——[z] 1 Chron. xx. 4.——[a] 1 Chron. xi. 29.——[b] Or, *Sippai* [c] Or, *Rapha.*——[d] Or, *Jair.*——[e] See 1 Chron. xx. 5.

prescribed by the law, and by a general humiliation of the people.

Until water dropped upon them] Until the time of the *autumnal* rains, which in that country commence about October. Is it possible that this poor broken-hearted woman could have endured the fatigue, (and probably in the open air,) of watching these bodies for more than five months? Some think that the *rain dropping on them out of heaven* means the removal of the famine which was occasioned by *drought*, by now sending *rain*, which might have been shortly after these men were hanged; but this by no means agrees with the manner in which the account is introduced: "They were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest. And Rizpah —took sackcloth, and spread it for her on the rock, from the beginning of harvest, until water dropped upon them out of heaven." No casual or immediately providential rain can be here intended; the reference must be to the *periodical* rains above mentioned.

Verse 12. *Took the bones of Saul*] The reader will recollect that the men of Jabesh-gilead burned the bodies of Saul and his sons, and buried the remaining bones under a tree at Jabesh. See 1 Sam. xxxi. 12, 13. These David might have digged up again, in order to bury them in the family sepulchre.

Verse 15. *Moreover the Philistines had yet war*] There is no mention of this war in the parallel place, 1 Chron. xx. 4, &c.

David waxed faint.] This circumstance is nowhere else mentioned.

Verse 16. *Being girded with a new* sword] As the word *sword* is not in the original, we may apply the term *new* to his *armour* in general; he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable: or it may mean a strong or sharp sword.

Verse 17. *That thou quench not the light of Israel.*] David is here considered as the *lamp* by which all Israel was guided, and without whom all the nation must be involved in darkness. The lamp is the emblem of *direction* and *support*. Light is used in this sense by Homer:—

> Ουδε τι Πατροκλω γενομην φαος, ουδ' εταροισι
> Τοις αλλοις, οι δη πολεες δαμεν Εκτορι δι̃ω.
> *Iliad*, lib. xviii. ver. 102.

"I have neither been a LIGHT to Patroclus, nor to his companions, who have been slain by the noble Hector."

Verse 18. *A battle—at Gob*] Instead of *Gob*, several editions, and about *forty* of *Kennicott's* and *De Rossi's* MSS., have *Nob*; but *Gezer* is the name in the parallel place, 1 Chron. xx. 4.

Verse 19. *Elhanan the son of Jaare-oregim—slew—Goliath the Gittite*] Here is a most manifest corruption of the text, or gross mistake of the transcriber; *David*, not *Elhanan*, slew *Goliath*. In 1 Chron. xx. 5, the parallel place, it stands thus: "Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam." This is plain; and our translators have *borrowed* some words from Chronicles to make both texts agree. The corruption may be easily accounted for by considering

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20 And [f] there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to [g] the giant.

21 And when he [h] defied Israel, Jonathan the son of [i] Shimeah the brother of David slew him.

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22 [k] These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

[f] 1 Chron. xx. 6. —[g] Or, *Rapha*. —[h] Or, *reproached*; 1 Sam. xvii. 10, 25, 26. —[i] 1 Sam. xvi. 9. *Shammah*. —[k] 1 Chron. xx. 8

that ארגים *oregim*, which signifies *weavers*, has slipped out of one line into the other; and that בית הלחמי *beith hallachmi*, the *Beth-lehemite*, is corrupted from את לחם *eth Lachmi*; then the reading will be the same as in Chronicles. Dr. *Kennicott* has made this appear very plain in his *First Dissertation on the Hebrew Text*, p. 78, &c.

Verse 20. *On every hand six fingers*] This is not a solitary instance: *Tavernier* informs us that the eldest son of the emperor of Java, who reigned in 1648, had *six fingers* on each hand, and *six toes* on each foot. And *Maupertuis*, in his seventeenth letter, says that he met with two families near Berlin, where *sedigitism* was equally transmitted on both sides of father and mother. I saw once a young girl, in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot, but her stature had nothing gigantic in it. The daughters of *Caius Horatius*, of patrician dignity, were called *sedigitæ*, because they had *six fingers* on each hand. *Volcatius*, a poet, was called *sedigitus* for the same reason. See *Pliny's* Hist. Nat., lib. xi., cap. 43.

THERE are evidently many places in this chapter in which the text has suffered much from the ignorance or carelessness of transcribers; and indeed I suspect the whole has suffered so materially as to distort, if not misrepresent the principal facts. It seems as if a Gibeonite has had something to do with the copies that are come down to us, or that the first fourteen verses have been inserted from a less authentic document than the rest of the book. I shall notice some of the most unaccountable, and apparently exceptionable particulars:—

1. The *famine*, ver. 1, is not spoken of anywhere else, nor at all referred to in the books of *Kings* or *Chronicles*; and, being of three years' duration, it was too remarkable to be omitted in the history of David.

2. The circumstance of Saul's *attempt to exterminate the Gibeonites* is nowhere else mentioned; and, had it taken place, it is not likely it would have been passed over in the history of Saul's transgressions. Indeed, it would have been such a breach of the good faith by which the whole nation was bound to this people, that an attempt of the kind could scarcely have failed to raise an insurrection through all Israel.

3. The wish of David that the Gibeonites, little better than a heathenish people, *should bless the inheritance of the Lord*, is unconstitutional and unlikely.

4. That God should leave the choice of the atonement to such a people, or indeed to any people, seems contrary to his established laws and particular providence.

5. That he should require seven innocent men to be hung up in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with justice and mercy.

6. In ver. 8, there is mention made of *five sons of Michal*, which she bore (ילדה *yaledah*) unto Adriel. Now, 1. Michal was never the wife of Adriel, but of David and Phaltiel. 2. She never appears to have had any children, see chap. vi. 23; this I have been obliged to correct in the preceding notes by putting *Merab* in the place of *Michal*.

7. The seven sons of Saul, mentioned here, are represented as a *sacrifice* required by God, to make an *atonement* for the sin of Saul. Does God in any case require *human blood* for sacrifice? And is it not *such a sacrifice* that is represented here? Dr. Delaney and others imagine that these seven sons were *principal agents* in the execution of their father's purpose; but of this there is *no proof*. Mephibosheth, the son of Jonathan, certainly had no hand in this projected massacre; he was ever *lame*, and could not be so employed; and yet he would have been one of the seven had it not been for the covenant made before with his father: *But the king spared Mephibosheth the son of Jonathan—because of the Lord's oath that* was *between them*, ver. 7.

8. The circumstance of Rizpah's watching the bodies of those victims, upon a rock, and probably in the open air, both day and night, from March to October, or even *for a much less period*, is, as it is here related, very extraordinary and improbable.

9. The hanging the bodies *so long* was against an express law of God, which ordained that those who were hanged on a tree should be taken down before sunset, and *buried the same day, lest the land should be defiled*, (Deut. xxi. 22, 23.) Therefore, 1. God did not command a breach of his own law. 2. David was too exact an observer of that law to require it. 3. The people could not have endured it; for, in that sultry season, the land would indeed have been *defiled* by the *putrefaction* of the dead bodies; and this would, in all likelihood, have added *pestilence* to *famine*.

10. The story of collecting and *burying the bones* of Saul and Jonathan is not very likely, considering that the men of Jabesh-gilead had burned their bodies, and buried the remaining bones under a tree at Jabesh. 1 Sam. xxxi. 12, 13; yet still it is possible.

11. Josephus takes as much of this story as he thinks proper, but says not one word about Rizpah, and her long watching over her slaughtered sons.

12. Even the *facts* in this chapter, which are mentioned in other places, (see 1 Chron. xx. 4, &c.) are greatly distorted and corrupted; for we have already seen that *Elhanan* is made here to *kill Goliath the Gittite*, whom it is well known David slew; and it is only by means of the parallel place above that we can restore this to historical truth.

That there have been attempts to remove some of these objections, I know; and I know also that these attempts have been in general without success.

Till I get farther light on the subject, I am led to conclude that the whole chapter is not *now* what it would be coming from the pen of an inspired writer; and that this part of the Jewish records has suffered much from rabbinical glosses, alterations, and additions. The *law*, the *prophets*, and the *hagiographa*, including *Psalms*, *Proverbs*, *Ecclesiastes*, &c., have been ever considered as possessing the *highest title to Divine inspiration*; and therefore have been most carefully preserved and transcribed; but the *historical books*, especially *Samuel*, *Kings*, and *Chronicles*, have not ranked so high, have been less carefully preserved, and have been the subjects of frequent alteration and corruption Yet still the great foundation of God standeth sure, and is sufficiently attested by his own broad seal of consistency, truth, and holiness

CHAPTER XXII.

David's psalm of thanksgiving for God's powerful deliverance and manifold blessings, including prophetic declarations relative to the humiliation and exaltation of the Messiah, 1–51.

A. M. 2986. B. C. 1018. An. Exod. Isr. 473. Anno ante I. Olymp. 242.

AND David [a] spake unto the LORD the words of this song in the day *that* the LORD had [b] delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he said, [c] The LORD *is* my rock, and my fortress, and my deliverer:

3 The God of my rock; [d] in him will I trust: *he is* my [e] shield, and the [f] horn of my salvation, my high [g] tower, and my [h] refuge, my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the [i] waves of death compassed me, the floods of [k] ungodly men made me afraid;

6 The [l] sorrows [m] of hell compassed me about; the snares of death prevented me;

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7 In my distress [n] I called upon the LORD, and cried to my God: and he did [o] hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then [p] the earth shook and trembled; [q] the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke [r] out of his nostrils, and [s] fire out of his mouth devoured coals were kindled by it.

10 He [t] bowed the heavens also, and came down; and [u] darkness *was* under his feet.

11 And he rode upon a cherub, and did fly; and he was seen [v] upon the wings of the wind.

[a] Exod. xv. 1; Jodg. v. 1.——[b] Psa. xviii. title; xxxiv. 19.——[c] Deut. xxxii. 4; Psa. xviii. 2, &c.; xxxi. 3; lxxi. 3; xci 2; cxliv. 2.——[d] Heb. ii. 13.——[e] Gen. xv. 1.——[f] Luke i. 69.——[g] Prov. xviii. 10.——[h] Psa. ix. 9; xiv. 6; lx. 16; lxxi. 7; Jer. xvi. 19.——[i] Or, *pangs*.——[k] Heb. *Belial*.——[l] Or, *cords*.

[m] Psa. cxvi. 3.——[n] Psa. cxvi. 4; cxx. 1; Jonah ii. 2.——[o] Exod. iii. 7; Psa. xxxiv. 6, 15, 17.——[p] Judg. v. 4; Psa. lxxvii. 18; xcvii. 4.——[q] Job xxvi. 11.——[r] Heb. *by*.——[s] Psa. xcvii. 3; Hab. iii. 5; Heb. xii. 29——[t] Psa. cxliv. 5; Isa. lxiv. 1.——[u] Exod. xx. 21; 1 Kings viii. 12; Psa. xcvii. 2.——[v] Psa. civ. 3.

NOTES ON CHAP. XXII.

Verse 1. *David spake unto the Lord the words of this song*] This is the same in *substance*, and almost in *words*, with Psa. xviii.; and therefore the exposition of it must be reserved till it occurs in its course in that book, with the exception of a very few observations, and Dr. *Kennicott's* general view of the subject.

Verse 5. *When the waves of death compassed me*] Though in a primary sense many of these things belong to David, yet generally and fully they belong to the Messiah alone.

Verse 11. *He rode upon a cherub, and did fly—he was seen upon the wings of the wind.*] In the *original* of this sublime passage, *sense* and *sound* are astonishingly well connected. I shall insert the *Hebrew*, to represent it in *English letters* for the sake of the unlearned reader, and have only to observe, he must read from the right to the left.

וירכב על כרוב ויעף וירא על כנפי רוח

ruach canphey al vaiyera : vaiyaoph kerub al vayirkab

and the of wings the upon seen was he and ; fly did and cherub a upon rode he

The *clap* of the *wing*, the *agitation* and *rush* through the air are expressed here in a very extraordinary manner.

Other beauties of this kind will be noted in the exposition of the Psalm alluded to above.

I now subjoin Dr. *Kennicott's* remarks on this chapter —

"The very sublime poetry contained in this chapter is universally admired, and yet it cannot be perfectly understood, till it is known who is the *speaker*, *who* the person thus triumphant over mighty enemies, *whose* sufferings occasioned such a dreadful convulsion of nature, and *who*, upon his deliverance, inflicted such vengeance on his own people, and also became thus a king over the heathen. Should we be told that this person was *David*, it will be very difficult to show how this description can possibly agree with that character: but if it did in fact agree, yet would it contradict St. Paul, who quotes part of it as predicting *the conversion of the Gentiles under Christ the Messiah*, Rom. xv. 9-

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12 And he made [w] darkness pavilions round about him, [x] dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were [y] coals of fire kindled.

14 The LORD [z] thundered from heaven, and the Most High uttered his voice.

15 And he sent out [a] arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the [b] rebuking of the LORD, at the blast of the breath of his [c] nostrils.

17 [d] He sent from above, he took me; he drew me out of [e] many waters;

18 [f] He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the LORD was my stay.

20 [g] He brought me forth also into a large place: he delivered me, because he [h] delighted in me.

21 [i] The LORD rewarded me according to my righteousness: according to the [k] cleanness of my hands hath he recompensed me.

22 For I have [l] kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his [m] judgments *were* before me: and *as for* his statutes, I did not depart from them.

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24 I was also [n] upright [o] before him, and have kept myself from mine iniquity.

25 Therefore [p] the LORD hath recompensed me according to my righteousness; according to my cleanness [q] in his eyesight.

26 With [r] the merciful thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure; and [s] with the froward thou wilt [t] show thyself unsavoury.

28 And the [u] afflicted people thou wilt save: but thine eyes *are* upon [v] the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [w] lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have [x] run through a troop: by my God have I leaped over a wall.

31 *As for* God, [y] his way *is* perfect; [z] the word of the [a] LORD *is* tried: he *is* a buckler to all them that trust in him.

32 For [b] who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my [c] strength *and* power: and he [d] maketh [e] my way [f] perfect.

34 He [g] maketh my feet [h] like hinds' *feet*: and [i] setteth me upon my high places.

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[w] Verse 10; Psalm xcvii. 2. — [x] Heb. *binding of waters.* [y] Ver. 9. — [z] Judg. v. 20; 1 Sam. ii. 10; vii. 10; Psa. xxix. 3; Isa. xxx. 30. — [a] Deut. xxxii. 23; Psa. vii. 13; lxxvii. 17; cxliv. 6; Hab. iii. 11. — [b] Exod. xv. 8; Psa. cvi. 9; Nah. i. 4; Matt. viii. 26. — [c] Or, *anger*; Psa. lxxiv. 1. — [d] Psa. cxliv. 7. — [e] Or, *great.* — [f] Ver. 1. — [g] Psa. xxxi. 8; cxviii. 5. — [h] Ch. xv. 26; Psa. xxii. 8. — [i] Ver. 25; 1 Sam. xxvi. 23; 1 Kings viii. 32; Psa. vii. 8. — [k] Psa. xxiv. 4. — [l] Gen. xviii. 19; Psa. cxix. 3; cxxviii. 1; Prov. viii. 32. — [m] Deut. vii. 12; Psa. cxix. 30, 102. — [n] Genesis vi. 9; xvii. 1; Job i. 1. — [o] Heb. *to him.* [p] Ver. 21.

[q] Heb. *before his eyes.* — [r] Matt. v. 7. — [s] Lev. xxvi. 23, 24, 27, 28. — [t] Or, *wrestle*, Psa. xviii. 26. — [u] Exod. iii. 7, 8; Psa. lxxii. 12, 13. — [v] Job xl. 11, 12; Isa. ii. 11, 12, 17; v. 15; Dan. iv. 37. — [w] Or, *candle*; Job xxix. 3; Psa. xxvii. 1. — [x] Or, *broken a troop.* — [y] Deut. xxxii 4; Dan. iv. 37; Rev. xv. 3. [z] Psa. xii. 6; cxix. 140; Prov. xxx. 5. — [a] Or, *refined.* — [b] 1 Sam. ii. 2; Isa. xlv. 5, 6. — [c] Exod. xv. 2; Psa. xxvii. 1; xxviii. 7, 8; xxxi. 4; Isa. xii. 2. — [d] Heb. *riddeth*, or, *loosth.* — [e] Heb. xiii. 21. — [f] Deut. xviii. 13; Job xxii. 3; Psa. ci. 2, 6; cxix. 1. [g] Heb. *equalleth.* — [h] Chap. ii. 18; Hab. iii. 19. — [i] Deut. xxxii. 13; Isa. xxxiii. 16; lviii. 14.

Heb. ii. 13; and see *Peirce's* Commentary, p. 50. Now if the person represented as speaking through this Divine ode be *David only*, the Messiah is excluded. In consequence of the difficulties resulting from each of these suppositions, the general idea has been that it relates *both to David and to the Messiah* as *a prophecy of a double sense*; first, as spoken by David of *himself*, and yet to be understood in a secondary sense, of the *Messiah*. But it must be remarked here, that if spoken only of David, it is not *a prediction* of any thing future, but a *thanksgiving* for favours past, and therefore is no *prophecy* at all. And farther, it could not be a prophecy descriptive of David unless the particulars agreed to David, which they evidently do not. If then David be here necessarily excluded from the *single* sense, he must be excluded also from the *double* sense, because nothing can be intended by any sacred writer, to relate to *two* persons, unless it be TRUE of *both*; but it not being the case here as to David, we must conclude that this song relates only to the *Messiah*; and on this subject an excellent Dissertation, by the late Mr. *Peirce*, is subjoined to his comment on the *Epistle to the Hebrews*. It may be necessary to add here two remarks: the twenty-fourth verse now ends with, *I have kept myself from mine iniquity*, which words, it is objected, are not proper, if applied to the Messiah. But this difficulty is removed, in part, by the context, which represents the speaker as *perfectly innocent and righteous*; and this exactly agrees with the proof arising from the *Syriac* and *Arabic* versions, and also the Chaldee paraphrase, that this word was anciently מיעונים *ab iniquitatibus*; consequently, this is one of the many instances where the ם *final mem* is improperly omitted by the Jewish transcribers. See

A. M. 2986. B. C. 1018. An. Exod. Isr. 473. Anno ante I. Olymp. 242.

35 [k] He teacheth my hands [l] to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me the shield of thy salvation: and thy gentleness hath [m] made me great.

37 Thou hast [n] enlarged my steps under me; so that my [o] feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen [p] under my feet.

40 For thou hast [q] girded me with strength to battle: [r] them that rose up against me hast thou [s] subdued under me.

41 Thou hast also given me the [t] necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* [u] unto the LORD, but he answered them not.

43 Then did I beat them as small [v] as the dust of the earth, I did stamp them [w] as the mire of the street, *and* did spread them abroad.

44 [x] Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* [y] head of the heathen: [z] a people *which* I knew not shall serve me.

A. M. 2986. B. C. 1018. An. Exod. Isr. 473. Anno ante I. Olymp. 242.

45 [a] Strangers shall [b] submit [c] themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid [d] out of their close places.

47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the [e] rock of my salvation.

48 It *is* God that [f] avengeth me, and that [g] bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the [h] violent man.

50 Therefore I will give thanks unto thee, O LORD, among [i] the heathen, and I will sing praises unto thy name.

51 [k] *He is* the tower of salvation for his king: and showeth mercy to his [l] anointed, unto David, and [m] to his seed for evermore.

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[k] Psa. cxliv. 1.——[l] Heb. *for the war.*——[m] Heb. *multiplied me.* [n] Prov. iv. 12.——[o] Heb. *ankles.*——[p] Mal. iv. 3.——[q] Psa. xviii. 32, 39.——[r] Psa. xliv. 5.——[s] Heb. *caused to bow.*——[t] Gen. xlix. 8; Exod. xxiii. 27; Josh. x. 24.——[u] Job xxvii. 9; Prov. i. 28; Isa. i. 15; Mic. iii. 4.——[v] 2 Kings xiii. 7; Psa. xxxv. 5; Dan. ii. 35.——[w] Isa. x. 6; Mic. vii. 10; Zech. x. 5.——[x] Chap. iii 1; v. 1; xix. 9, 14; xx. 1, 2, 22.

[y] Deut. xxviii. 13; chap. viii. 1–14; Psa. ii. 8.——[z] Isa. lv. 5. [a] Hebrew, *sons of the stranger.*——[b] Or, *yield feigned obedience.* [c] Heb. *lie*; see Deut. xxxiii. 29; Psa. lxvi. 3; lxxxi. 15. [d] Mic. vii. 17.——[e] Psa. lxxxix. 26.——[f] Heb. *giveth avengement for me*; 1 Sam. xxv. 39; chap. xviii. 19, 31.——[g] Psa. cxliv. 2. [h] Psa. cxl. 1.——[i] Rom. xv. 9.——[k] Psa. cxliv. 10.——[l] Psalm lxxxix. 20.——[m] Chap. vii. 12, 13; Psa. lxxxix. 29.

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my *General Dissertation*, p. 12. Lastly, the difficulty arising from the *title*, which ascribes the Psalm to *David*, and which seems to make *him* the speaker in it, may be removed, either by supposing that the title here, like those now prefixed to several Psalms, is of no sufficient authority; or *rather*, by considering this title as only meant to describe *the time* when David composed this prophetic hymn, that *when delivered from all his other enemies as well as from the hand of Saul*, he *then* consecrated his leisure by composing this sublime prophecy concerning MESSIAH, his son, *whom* he represents here as *speaking*, (just as in Psa. xxii., xl., and other places,) and as describing, 1. His triumph over death and hell; 2. The manifestations of Omnipotence in his favour, earth and heaven trembling at God's awful presence; 3. The speaker's innocence thus Divinely attested; 4. The vengeance he was to take on *his own people* the Jews, in the destruction of Jerusalem; and, 5. The adoption of the *heathen*, over whom he was to be the head and ruler.

"Another instance of *a title* denoting only *the time* of a prophecy, occurs in the very next chapter; where a prophecy concerning the Messiah is entitled, *The* LAST *words of David*; i. e., a hymn which he composed a little before his death, *after all his other prophecies*. And perhaps this ode in chap. xxii., which immediately precedes that in chap. xxiii., was composed but a little while before; namely, *when all his wars were over*. Let it be added, that *Josephus*, immediately before he speaks of David's mighty men, which follow in this same chapter of Samuel, considers the two hymns in chap. xxii. and xxiii. as both written after his wars were over—*Jam Davides, bellis et periculis perfunctus, pacemque deinceps profundam agitans, odas in Deum hymnosque composuit.* Tom. i., page 401."

CHAPTER XXIII.

The last words of David, 1–7. *The names and exploits of his* thirty-seven *worthies,* 8–39.

A. M. 2986. B. C. 1018. An. Exod. Isr. 473. Anno ante I. Olymp. 242.

NOW these *be* the last words of David. David the son of Jesse said, [a] and the man *who was* raised up on high, [b] the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 [c] The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, [d] the Rock of Israel spake to me, [e] He that ruleth over men *must be* just, ruling [f] in the fear of God.

4 And [g] *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

A. M. 2986. B. C. 1018. An. Exod. Isr. 473. Anno ante I. Olymp. 242.

5 Although my house *be* not so with God; [h] yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be [i] fenced with iron and the staff of a spear: and they shall be utterly burned with fire in the *same* place.

[a] Chap. vii. 8, 9; Psa. lxxviii. 70, 71; lxxxix. 27.——[b] 1 Sam. xvi. 12, 13; Psa. lxxxix. 20.——[c] 2 Pet. i. 21.——[d] Deut. xxxii. 4, 31; chap. xxii. 2, 32.——[e] Or, *be thou ruler*, &c.; Psa. cx. 2.

[f] Exod. xviii. 21; 2 Chron. xix. 7, 9.——[g] Judg. v. 31; Psalm lxxxix. 36; Prov. iv. 18; Hos. vi. 5; see Psa. cx. 3.——[h] Chap. vii. 15, 16; Psa. lxxxix. 29; Isa. lv. 3.——[i] Heb. *filled.*

NOTES ON CHAP. XXIII.

Verse 1. *These* be *the last words of David.*] I suppose the *last poetical composition* is here intended. He might have spoken many words after these in *prose*, but none in *verse*. Other meanings are given; this I prefer.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests, in highly poetic language.

The sweet psalmist of Israel] This character not only belonged to him as the finest poet in *Israel*, but as the finest and most Divine poet of the whole *Christian* world. The *sweet psalmist of Israel* has been the sweet psalmist of every part of the habitable world, where religion and piety have been held in reverence.

Verse 2. *The Spirit of the Lord spake by me*] Hence the matter of his writing came by direct and immediate inspiration.

His word was *in my tongue.*] Hence the *words* of this writing were as directly inspired as the *matter*.

Verse 3. *The Rock of Israel*] The *Fountain* whence Israel was derived.

He that ruleth over men must be *just*] More literally, משל באדם צדיק *moshel baadam tsaddik, He that ruleth in man is the just one*; or, *The just one is the ruler among men.*

Ruling in the fear of God.] It is by God's fear that Jesus Christ rules the hearts of all his followers; and he who has not the fear of God before his eyes, can never be a Christian.

Verse 4. He shall be *as the light of the morning*] This verse is very obscure, for it does not appear from it *who* the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, he is probably the person intended. One of Dr. *Kennicott's* MSS. supplies the word יהוה *Yehovah*; and he therefore translates, *As the light of the morning ariseth Jehovah* (see below)—He shall be the Sun of righteousness, bringing salvation in his rays, and *shining*—illuminating the children of men, with increasing splendour, as long as the sun and moon endure.

As *the tender grass*] The effects of this *shining*, and of the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

Verse 5. *Although my house* be *not so with God*] Instead of כן *ken, so*, read כון *kun, established*; and let the whole verse be considered as an *interrogation*, including a positive *assertion*; and the sense will be at once clear and consistent: "for is not my house (family) *established* with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this (He) is all my salvation, and all my desire, although he make it (or him) not to spring up." All is sure relative to my spiritual successor, though he do not *as yet* appear; the covenant is firm, and it will spring forth in due time. See the observations at the end of the chapter.

Verse 6. *But* the sons *of Belial* shall be *all of them as thorns*] There is no word in the text for *sons*; it is simply *Belial*, the *good-for-nothing man*, and may here refer—first to Saul, and secondly to the enemies of our Lord.

As thorns thrust away] A metaphor taken from *hedging*; the workman thrusts the thorns aside either with his *bill* or hand, protected by his impenetrable *mitten* or glove, till, getting a fair blow at the roots, he cuts them all down. The man is *fenced with iron*, and the handle of his bill is *like the staff of a spear*. This is a good representation of the *dubbing-bill*, with which they *slash the thorn hedge* on each side before they level the tops by the *pruning-shears*. The handle is five or six feet long. This is a perfectly natural and intelligible image.

A. M. 2949-89. B. C. 1055-15. An. Exod. Isr. 436-76.

8 These *be* the names of the mighty men whom David had: [k] The Tachmonite that sat in the seat, chief among the captains: the same *was* Adino the Eznite: [l] he *lift up his spear* against eight hundred, [m] whom he slew at one time.

9 And after him *was* [n] Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [o] Shammah the son of Agee the Hararite. [p] And the Philistines were gathered together [q] into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines; and the LORD wrought a great victory.

A. M. 2949-89. B. C. 1055-15. An. Exod. Isr. 436-76.

13 And [r] three [s] of the thirty chief went down, and came to David in the harvest time unto [t] the cave of Adullam: and the troop of the Philistines pitched in [u] the valley of Rephaim.

14 And David *was* then in [v] a hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, O that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

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[k] Or, *Josheb-bassebet the Tachmonite, head of the three.*——[l] See 1 Chron. xi. 11; xxvii. 2.——[m] Heb. *slain.*——[n] 1 Chron. xi. 12; xxvii. 4.——[o] 1 Chron. xi. 27.

[p] See 1 Chron. xi. 13, 14.——[q] Or, *for foraging.*——[r] 1 Chron. xi. 15.——[s] Or, *the three captains over the thirty.*——[t] 1 Sam. xxii. 1.——[u] Chap. v. 18.——[v] 1 Sam. xxii. 4, 5.

Verse 8. *These* be *the names of the mighty men*] This chapter should be collated with the parallel place, 1 Chron. xi.; and see *Kennicott's* First Dissertation on the printed Hebrew text, pages 64–171.

The Tachmonite that sat in the seat] Literally and properly, *Jashobeam the Hachmonite.* See 1 Chron. xi. 11.

The same was *Adino the Eznite*] This is a corruption for *he lift up his spear.* See 1 Chron. xi. 11.

Eight hundred, whom he slew at one time.] THREE *hundred* is the reading in Chronicles, and seems to be the true one. The word חלל *chalal*, which we translate *slain*, should probably be translated *soldiers*, as in the *Septuagint*, στρατιωτας; he withstood *three hundred* SOLDIERS at one time. See the note on David's lamentation over Saul and Jonathan, chap. i., and *Kennicott's* First Dissertation, p. 101. Dr. Kennicott observes: "This one verse contains *three* great corruptions in the Hebrew text: 1. The proper name of the hero *Jashobeam* is turned into two common words, rendered, *that sat in the seat.* 2. The words, *he lift up his spear*, הוא עורר את חניתו *hu orer eth chanitho*, are turned into two proper names wholly inadmissible here: הוא עדינו העצני *hu Adino haetsni, he was Adino the Eznite*; it being nearly as absurd to say that Jashobeam the Hachmonite was the same with Adino the Eznite, as that David the Beth-lehemite was the same with Elhjah the Tishbite. 3. The number *eight hundred* was probably at first *three hundred*, as in 1 Chron. xi. 11." See *Kennicott*, ubi supr.

Verse 9. *When they defied the Philistines* that *were there gathered*] This is supposed to refer to the war in which David slew Goliath.

Verse 11. *A piece of ground full of lentiles*] In 1 Chron. xi. 13 it is *a parcel of ground full of barley.* There is probably a mistake of ערשים *adashim, lentiles*, for שעורים *seorim, barley*, or *vice versa.* Some think there were both *lentiles* and *barley* in the field, and that a marauding party of the Philistines came to destroy or carry them off, and these worthies defeated the whole, and saved the produce of the field. This is not unlikely.

Verse 13. *And three of the thirty*] The word שלשים *shalishim*, which we translate *thirty*, probably signifies an *office* or *particular description* of men. Of these *shalishim* we have here *thirty-seven*, and it can scarcely be said with propriety that we have *thirty-seven* out of *thirty*; and besides, in the parallel place, 1 Chron. xi., there are *sixteen* added. The *captains* over Pharaoh's chariots are termed שלישים *shalishim*, Exod. xiv. 7.

The Philistines pitched in the valley of Rephaim.] This is the same war which is spoken of chap. v. 17, &c.

Verse 15. *The water of the well of Beth-lehem*] This was David's city, and he knew the excellence of the water which was there; and being near the place, and parched with thirst, it was natural for him to wish for a draught of water out of that well. These three heroes having heard it, though they received no command from David, broke through a company of the Philistines, and brought away some of the water. When brought to David he refused to drink it; for as the men got it at the hazard of their lives, he considered it as their blood, and gave thereby a noble instance of self-denial. There is no evidence that David had requested them to bring it; they had gone for it of their own accord, and without the knowledge of David.

Verse 16. *Poured it out unto the Lord.*] To make *libations*, both of *water* and *wine*, was a frequent custom among the heathens. We have an almost similar ac-

A. M. 2949-89. B. C. 1055-15. An. Exod. Isr. 436-76.

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* [w] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [x] Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, [y] *and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of [z] Kabzeel, [a] who had done many acts, [b] he slew two [c] lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

A. M. 2949-89. B. C. 1055-15. An. Exod. Isr. 436-76.

21 And he slew an Egyptian, [d] a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [e] more honourable than the thirty, but he attained not to the *first* three. And David set him [f] over his [g] guard. [h]

24 [i] Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

[w] Lev. xvii. 10.—[x] 1 Chron. xi. 20.—[y] Heb. *slain.*—[z] Josh. xv. 21.—[a] Heb. *great of acts.*—[b] Exod. xv. 15; 1 Chron. xi. 22.—[c] Heb. *lions of God.*—[d] Heb. *a man of countenance*, or *sight*; called, 1 Chron. xi. 23, *a man of* great *stature.*—[e] Or, *honourable among the thirty.*—[f] Chap. viii. 18; xx. 23.—[g] Or, *council.*—[h] Heb. *at his command*; 1 Sam. xxii. 14.—[i] Chap. ii. 18.

count in *Arrian's* Life of Alexander: "When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water; he ordered it to be carried back, saying, I cannot bear to drink alone while so many are in want, and this cup is too small to be divided among the whole." Tunc poculo pleno sicut oblatum est reddito: Non solus, inquit, bibere sustineo, nec tam exiguum dividere omnibus possum.—ARRIAN, lib. vi.

The example was noble in both cases, but David added *piety* to *bravery*; he poured it out unto the Lord.

Verse 20. *Two lion-like men of Moab*] Some think that two *real lions* are meant; some that they were two savage *gigantic* men; others, that two *fortresses* are meant. The words שני אראל מואב *sheney ariel Moab* may signify, as the Targum has rendered it, ית תרין רברבי מואב *yath terein rabrebey Moab*, "The two princes of Moab."

Verse 21. *He slew an Egyptian*] This man in 1 Chron. xi. 23 is stated to have been *five cubits high*, about *seven feet six inches*.

He went down to him with a staff] I have known men who, with a *staff* only for their defence, could render the sword of the best practised soldier of no use to him. I have seen even a parallel instance of a man with his staff being attacked by a soldier with his hanger; he soon beat the weapon out of the soldier's hand, and could easily have slain him with his own sword.

We have a good elucidation of this in a duel between *Dioxippus* the Athenian and *Horratas* a Macedonian, before Alexander: "The Macedonian, proud of his military skill, treated the naked Athenian with contempt, and then challenged him to fight with him the ensuing day. The Macedonian came armed *cap-a-pie* to the place; on his left arm he had a brazen shield, and in the same hand a spear called *sarissa*; he had a javelin in his right hand, and a sword girded on his side; in short, he appeared armed as though he were going to contend with a host. Dioxippus came into the field with a chaplet on his head, a purple sash on his left arm, his body naked, smeared over with oil, and in his right hand a strong knotty club, (*dextra validum nodosumque stipitem præferebat.*) Horratas, supposing he could easily kill his antagonist while at a distance, threw his javelin, which Dioxippus, suddenly stooping, dexterously avoided, and, before Horratas could transfer the spear from his left to his right hand, sprang forward, and with one blow of his club, broke it in two. The Macedonian being deprived of both his spears, began to draw his sword; but before he could draw it out Dioxippus seized him, tripped up his heels, and threw him with great violence on the ground, (*pedibus repente subductis arietavit in terram.*) He then put his foot on his neck, drew out his sword, and lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king."—*Q. Curt.* lib. ix., cap. 7.

How similar are the two cases! *He went down to him with a staff, and plucked the spear out of the Egyptian's hands, and slew him with his own spear.* Benaiah appears to have been just such another *clubsman* as Dioxippus.

Verse 23. *David set him over his guard.*] The *Vulgate* renders this, *Fecitque eum sibi David auricularium a secreto*, "David made him his privy counsellor;" or, according to the Hebrew, *He put him to his ears*, i. e., confided his secrets to him. Some think he made him a *spy* over the rest. It is supposed that the meaning of the fable which attributes to *Midas very long ears*, is, that this king carried the system of *espionage* to a great length; that he had a multitude of spies in different places.

Verse 24. *Asahel*—was *one of the thirty*] Asahel was one of those officers, or troops, called the *shalishim*. This Asahel, brother of Joab, was the same that was killed by Abner, chap. ii. 23.

A. M. 2949-80. B. C. 1055-15. An. Exod. Isr. 436-76.

25 [k] Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the [l] brooks of [m] Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

A. M. 2946-89. B. C. 1055-15. An. Exod. Isr. 436-76.

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 [n] Ira an Ithrite, Gareb an Ithrite,

39 [o] Uriah the Hittite: thirty and seven in all.

[k] See 1 Chron. xi. 27.——[l] Or, *valleys*, Deut. i. 24.

[m] Judg. ii. 9.——[n] Chap. xx. 26.——[o] Chap. xi. 3, 6.

Verse 25. *Shammah the Harodite*] There are several varieties in the names of the following *shalishim*; which may be seen by comparing these verses with 1 Chron. xi. 27.

Verse 39. *Uriah the Hittite: thirty and seven in all.*] To these the author of 1 Chron. xi. 41 adds *Zabad* son of *Ahlai*.

Verse 42.—*Adina* the son of *Shiza* the Reubenite, a captain of the Reubenites, and thirty with him.

Verse 43.—*Hanan* the son of *Maachah*, and *Joshaphat* the Mithnite,

Verse 44.—*Uzzia* the Ashterathite, *Shama* and *Jehiel* the sons of *Hothan* the Aroerite,

Verse 45.—*Jediael* the son of *Shimri*, and *Joha* his brother, the Tizite,

Verse 46.—*Eliel* the Mahavite, and *Jeribai*, and *Joshaviah*, the sons of *Elnaam*, and *Ithmah* the Moabite,

Verse 47.—*Eliel*, and *Obed*, and *Jasiel* the Mesobaite.

The 4th and 5th verses are very obscure; *L. De Dieu* gives them a good meaning, if not the true one:—

"The *perpetuity* of his kingdom David amplifies by a comparison to three natural things, which are very grateful to men, but not *constant* and *stable*. For the *sun* arises and goes down again; the *morning* may be clear, but clouds afterwards arise; and the *tender grass* springs up, but afterwards withers. Not so, said he, is my kingdom before God; it is flourishing like all these, but *perpetual*, for he has made an everlasting covenant with me, though some afflictions have befallen me; and he has not made all my *salvation* and *desire* to grow."

De Dieu repeats ב *ke*, the note of similitude, *thrice*; and the following is his version:—

"The God of Israel said, the Rock of Israel spake unto me, (or concerning me:) The just man ruleth among men; he ruleth in the fear of God. And, as the sun ariseth with a shining light; as the morning is without clouds by reason of its splendour; as, from rain, the tender grass springeth out of the earth; truly so is not my house with God: because he hath made an *everlasting* covenant with me; disposed in all things, and well *kept* and *preserved* in that order. Although he doth not make all my deliverance and desire to grow, i. e., though some adversities happen to me and my family; yet, *that* always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved."

See Bishop *Patrick* on the place.

Once more I must beg the reader to refer to the *First Dissertation* of Dr. *Kennicott*, on the *present state of the printed Hebrew text*; in which there is not only great light cast on this subject, several corruptions in the Hebrew text being demonstrated, but also many valuable criticisms on different texts in the sacred writings. There are two *Dissertations*, 2 vols. 8vo.; and both very valuable.

CHAPTER XXIV.

David is tempted by Satan to number Israel and Judah, 1. *Joab remonstrates against it, but the king determines that it shall be done; and Joab and the captains accomplish the work, and bring the sum total to the king*; viz., eight hundred thousand *warriors in Israel*, and five hundred thousand *in Judah*, 2–9. *David is convinced that he has done wrong; and the prophet Gad is sent to him, to give him his choice of three judgments, one of which God is determined to inflict upon the nation*, 10–13. *David humbles himself before God; and a pestilence is sent, which destroys* seventy thousand *men*, 14, 15. *The angel of the Lord being about to destroy Jerusalem, David makes intercession, and the plague is stayed*, 16, 17. *God directs him to build an altar to the Lord on the threshing-floor of Araunah, where the plague was stayed*, 18. *He purchases this place for the purpose, and offers burnt-offerings and peace-offerings*, 19–25.

A. M. 2987. B. C. 1017. An. Exod. Isr. 474. Anno ante I. Olymp. 241.

AND [a] again the anger of the LORD was kindled against Israel, and [b] he moved David against them to say, [c] Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, [d] Go now through all the tribes of Israel, [e] from Dan even to Beer-sheba, and number ye the people, that [f] I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, a hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

A. M. 2987. B. C. 1017. An. Exod. Isr. 474. Anno ante I. Olymp. 241.

5 And they passed over Jordan, and pitched in [g] Aroer, on the right side of the city that *lieth* in the midst of the [h] river of Gad, and toward [i] Jazer:

6 Then they came to Gilead, and to the [k] land of Tahtim-hodshi; and they came to [l] Dan-jaan, and about to [m] Zidon;

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

[a] Chap. xxi. 1.——[b] *Satan*, see 1 Chron. xxi. 1; James i. 13, 14.——[c] 1 Chron. xxvii. 23, 24.——[d] Or, *compass.*——[e] Judg. xx. 1.——[f] Jer. xvii. 5.——[g] Deut. ii. 36; Josh. xiii. 9, 16.

[h] Or, *valley.*——[i] Num. xxxii. 1, 3.——[k] Or, *nether land newly inhabited.*——[l] Josh. xix. 47; Judg. xviii. 29.——[m] Josh. xix. 28; Judg. xviii. 28.

NOTES ON CHAP. XXIV.

Verse 1. *He moved David against them*] God could not be angry with David for numbering the people if *he moved him to do it;* but in the parallel place (1 Chron. xxi. 1) it is expressly said, *Satan stood up against Israel, and provoked David to number Israel.* David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the Divine counsel or command, was naturally curious to know whether the number of fighting men in his empire was sufficient for the work which he had projected. See more on ver. 10. He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away, either by *famine, war,* or *pestilence.*

Verse 3. *Joab said unto the king*] This very bad man saw that the measure now recommended by the king was a wrong one, and might be ruinous to the people, and therefore he remonstrates against it in a very sensible speech; but the king was infatuated, and would hear no reason.

Verse 4. *And pitched in Aroer*] This was beyond Jordan, on the river Arnon, in the tribe of Gad: hence it appears, says *Calmet,* that they began their census with the most *eastern* parts of the country beyond Jordan.

Verses 6. *Tahtim-hodshi*] Where this place was is not exactly known: some think that the words refer to a newly conquered country, as our margin, *the nether land newly inhabited;* and if so, this was probably the country *eastward* of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarites, and dwelt in themselves. See 1 Chron. v. 10, where this transaction is recorded.

To Dan-jaan] Or, to *Dan of the woods.* This is the place so frequently mentioned, situated at the foot of Mount Libanus, near to the source of the Jordan, the most *northern* city of all the possessions of the Israelites in what was called the promised land, as Beer-sheba was the most *southern:* hence the common form of speech, *From Dan to Beer-sheba,* i. e., from *north* to *south.*

Verse 7. *The strong hold of Tyre*] This must have been the old city of Tyre, which was built on the main land: the new city was built on a rock in the sea.

Verse 8. *Nine months and twenty days.*] This was a considerable time; but they had much work to do, nor did they complete the work, as appears from 1 Chron. xxi. 6; xxvii. 24. *William the Conqueror* made a survey of all England, particularizing "how many hides or carucates the land is taxed at; whose it was in the time of his predecessor Edward; who the present owners and sub-tenants; what and how much arable land, meadow, pasture, and wood there is; how much in demesne, i. e., held and cultivated by the landowners; how much in tenantcy, and what number of ploughs it will keep; what mills and fisheries; how many sockmen, freemen, co-liberti, cotarii, bordarii, radmanni, radchenisters, villains, maid-servants, and bondmen, there are; how many hogs the woods would support; how many churches, priests, or parsons; what customary rents, prestations, and services, are to be paid and rendered out of the lands; what has been added to the manor; what has been withheld from it, and by whom; what land is waste, and what the whole was let for in the time of King Edward; and what the nett rent, and whether it was too dear rented, and whether it might be improved." This survey was begun in the year 1080, and was finished in the year 1086, *six years* having been employed in the work. This most important document is still preserved; it is in the *Chapter House, Westminster,* in two volumes, one in *folio,* on *three hundred and eighty-two* leaves of vellum, the other in *quarto,* on *four hundred and fifty*

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9 And Joab gave up the sum of the number of the people unto the king: [n] and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 And [o] David's heart smote him after that he had numbered the people. And David said unto the LORD, [p] I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have [q] done very foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [r] Gad, David's [s] seer, saying,

12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, Shall [t] seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

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14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; [u] for his mercies *are* [v] great: and [w] let me not fall into the hand of man.

15 So [x] the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 [y] And when the angel stretched out his hand upon Jerusalem to destroy it, [z] the LORD

[n] See 1 Chron. xxi. 5.——[o] 1 Sam. xxiv. 5.——[p] Chap. xii. 13. [q] 1 Sam. xiii. 13.——[r] 1 Sam. xxii. 5.——[s] 1 Sam. ix. 9; 1 Chron. xxix. 29.——[t] See 1 Chron. xxi. 12.——[u] Psa. cxix. 156.——[v] Or, *many*.——[w] See Isa. xlvii. 6; Zech. i. 15.——[x] 1 Chron. xxi. 14; xxvii. 24.——[y] Exod. xii. 23; 1 Chron. xxi. 15. [z] Gen. vi. 6; 1 Sam. xv. 11; Joel ii. 13, 14.

leaves; and is in as good preservation as it was *seven hundred* years ago. This work was much more difficult than that which was performed by Joab and his fellows. The work itself is known by the name *Domesday Book*.

Verse 9. *In Israel eight hundred thousand—the men of Judah were five hundred thousand*] In the parallel place, 1 Chron. xxi. 5, the sums are widely different: in Israel *one million one hundred thousand*, in Judah *four hundred and seventy thousand*. Neither of these sums is too great, but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely: but more corruptions have taken place in the *numbers* of the historical books of the Old Testament, than in any other part of the sacred records. To attempt to reconcile them in every part is lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes. They might mistake, and they did mistake; but a careful collation of the different historical books serves to correct all essential errors of the scribes. See the *Dissertations* of Dr. *Kennicott* mentioned at the conclusion of the preceding chapter.

Verse 10. *David said—I have sinned greatly*] We know not exactly in what this sin consisted. I have have already hinted, ver. 1, that probably David now began to covet an extension of empire, and purposed to unite some of the neighbouring states with his own; and having, through the suggestions of Satan or some other *adversary*, (for so the word implies,) given way to this covetous disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended and refuses assistance, vain is the help of man.

Verse 11. *For when David was up*] It is supposed that David's contrition arose from the reproof given by Gad, and that in the order of time the reproof came before the confession stated in the 10th verse.

David's seer] A holy man of God, under the Divine influence, whom David had as a domestic chaplain.

Verse 13. *Shall seven years of famine*] In 1 Chron. xxi. 12, the number is *three*, not *seven*; and here the *Septuagint* has *three*, the same as in Chronicles: this is no doubt the true reading, the letter ז *zain*, SEVEN, being mistaken for ג *gimel*, THREE. A mistake of this kind might be easily made from the similarity of the letters.

Verse 14. *I am in a great strait: let us fall now into the hand of the Lord*] David acted nobly in this business. Had he chosen *war*, his own *personal safety* was in no danger, because there was already an ordinance preventing him from going to battle. Had he chosen *famine*, his own wealth would have secured his and his own family's support. But he showed the greatness of his mind in choosing the *pestilence*, to the ravages of which himself and household were exposed equally with the meanest of his subjects.

Verse 15. *From the morning—to the time appointed*] That is, from the morning of the day after David had made his election till the *third day*, according to the condition which God had proposed, and he had accepted: but it seems that the plague was terminated before the conclusion of the third day, for Jerusalem might have been destroyed, but it was not. Throughout the land, independently of the city, *seventy thousand* persons were slain! This was a terrible mortality in the space of less than three days.

Verse 16. *The angel stretched out his hand upon Jerusalem*] By what means this destruction took place,

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repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing-place of [a] Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, [b] I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

18 And Gad came that day to David, and said unto him, [c] Go up, rear an altar unto the LORD in the threshing-floor of [d] Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? [e] And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that [f] the plague may be stayed from the people.

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22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: [g] behold, *here be* oxen for burnt-sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God [h] accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price; neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So [i] David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. [k] So the LORD was entreated for the land, and [l] the plague was stayed from Israel.

[a] 1 Chron. xxi. 15, *Ornan*: see verse 18; 2 Chron. iii. 1. 1 Chron. xxi. 17.—[b] 1 Chron. xxi. 18, &c.—[d] Hebrew, *Araniah.*

[e] See Gen. xxiii. 8-16.—[f] Num. xvi. 48, 50.—[g] 1 Kings xix. 21.—[h] Ezek. xx. 40, 41.—[i] See 1 Chron. xxi. 24, 25. [k] Chap. xxi. 14.—[l] Ver. 21.

we know not: it appears that an angel was employed in it, and that this minister of Divine justice actually appeared as an object of sight; for it is said, ver. 17, *When David saw the angel that smote the people, he said*, &c.; and both Ornan and his four sons saw him and were affrighted, 1 Chron. xxi. 20.

The threshing-place of Araunah] These *threshing-places*, we have already seen, were made in the open air. In the parallel place, 1 Chron. xxi. 15, 20, &c., this person is called *Ornan*. The word that we render *Araunah* is written in this very chapter אורנה *Avarnah*, ver. 16, ארניה *Araniah*, ver. 18, ארונה *Araunah* or *Avarnah*, ver. 20, and the following: but in every place in 1 Chron. xxi. where it occurs it is written ארנן *Ornan*. It is likely he had both names, *Araunah* and *Ornan*: but the *varieties* of spelling in 2 Sam. must arise from the blunders of transcribers.

Verse 17. *But these sheep, what have they done?*] It seems that in the order of Providence there is no way of punishing kings in their *regal* capacity, but by afflictions on their land, in which the people must necessarily suffer. If the king, therefore, by his own personal offences, in which the people can have no part, bring down God's judgments upon his people, (though they suffer innocently,) grievous will be the account that he must give to God. The people generally suffer for the miscarriages of their governors; this has been observed in every age.

Quicquid delirant reges, plectuntur Achivi.

"When doting monarchs urge
Unsound resolves, their subjects feel the scourge."
HOR. Ep. lib. i., ep. 2, ver. 14.

Against my father's house.] That is, against his own family; even to cut it off from the face of the earth.

Verse 18. *Go up, rear an altar unto the Lord*] This place is supposed to be Mount Moriah: on which, according to the rabbins, Cain and Abel offered their sacrifices; where Abraham attempted to sacrifice Isaac, and where the temple of Solomon was afterwards built.

Verse 22. Here be *oxen for burnt-sacrifice*] He felt for the *king*; and showed his loyalty to him by this offer. He felt for the *people*; and was willing to make any sacrifice to get the plague stayed. He felt for *his own personal safety*; and therefore was willing to give up all to save his life. He felt for the *honour of God*; and therefore was glad that he had a sacrifice to offer, so that God might magnify both his justice and mercy.

Verse 23. *As a king, give unto the king.*] Literally, *All these did King Araunah give unto the king.* That there could not be a king of the Jebusites on Mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so: the word המלך *hammeleech*, "the king," given here to Araunah, is wanting in the *Septuagint*, *Syriac*, and *Arabic*; in *three* of Kennicott's and De Rossi's MSS., and in the parallel place in Chronicles: and, it is very probable, never made a part of the text. Perhaps it should be read, *All these did Araunah give unto the king.*

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before; yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a sub-

ject of David; but he paid him respect as a neighbour and a king. This is merely *possible*.

Verse 24. *Neither will I offer burnt-offerings*] It is a maxim from heaven, "Honour the Lord with thy substance." He who has a religion that *costs him nothing*, has a religion that is *worth nothing*: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been *Araunah's sacrifice*, not *David's*; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah: therefore David must offer sacrifice, and at his own expense too.

Verse 25. *David—offered burnt-offerings*] And that these sacrifices were pleasing to the Lord, is evident from a circumstance marked in the parallel place, 1 Chron. xxi. 26: *David called upon the Lord, and he answered him from heaven by fire upon the altar of burnt-offering.*

The plague was stayed] Jerusalem did not share in the common calamity, seventy thousand being the whole that were slain throughout the land.

This book is unfinished, and requires 1 Chron. xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., and xxix., to complete it. A few things relative to this history may be found in the beginning of the following book; but the information in 1 Chron. is much more extensive and satisfactory.

Masoretic Notes on the two Books of Samuel.

In the time of the Masoretes the two books of Samuel were considered but as one, and thus divided:—

Number of *verses* in these two books 1506.

Number of *Masoretic sections*, 31.

The *middle verse* is 1 Sam. xxviii. 24: *And the woman had a fat calf in the house, and she hasted and killed it, and took flour and kneaded it, and did bake unleavened bread thereof.*

PREFACE

TO THE

FIRST BOOK OF THE KINGS,

OTHERWISE CALLED

THE THIRD BOOK OF THE KINGS.

IN the most correct and ancient editions of the Hebrew Bible, the two books of Kings make but *one*, with sometimes a little break, the first book beginning with 1 Sam. xxii. 10. Some of the ancient fathers seem to have begun the First Book of Kings at the death of David, chap. ii. 12. The more modern copies of the Hebrew Bible have the same division as ours; but in the time of the Masoretes they certainly made but one book; as both, like the books of Samuel, are included under one enumeration of sections, verses, &c., in the Masora.

The *titles* to these books have been various, though it appears from Origen that they had their name from their first words, והמלך דוד *vehammelech David*, "and King David;" as *Genesis* had its name from בראשית *bereshith*, "in the beginning." The *Septuagint* simply term it Βασιλειων, *of reigns*, or kingdoms; of which it calls Samuel the *first* and *second*, and these two the *third* and *fourth*. The *Vulgate* has *Liber Regum tertius; secundum Hebræos, Liber Malachim:* "The Third Book of Kings; but, according to the Hebrews, the First Book of Malachim." The *Syriac* has, "Here follows the Book of the Kings who flourished among this ancient people; and in this is also exhibited the history of the prophets who flourished in their times." The *Arabic* has the following title: "In the name of the most merciful and compassionate God; the Book o Solomon, the son of David the prophet, whose benedictions be upon us.—Amen."

The author of these books is unknown: that they are a *compilation* out of public and private records, as the books of Samuel are, there is little doubt; but by whom this compilation was made nowhere appears. Some have attributed it to Isaiah and to Jeremiah, because there are several chapters in both these prophets which are similar to some found in the first and second books of Kings; compare 2 Kings xviii., xix., and xx., with Isa. xxxvi., xxxvii., xxxviii., and xxxix.; and 2 Kings xxiv. 18, and xxv. 1, &c., with Jer. lii. 1, &c. But rather than allow those prophets to be the authors or compilers of these books, some very learned men have judged that the chapters in question have been taken from the books of Kings in after times, and inserted in those prophets. It is worthy of remark that the fifty-second chapter found in Jeremiah is marked so as to intimate that *it is not the composition of that prophet;* for at the end of chap. li. we find these words, *Thus far* are *the words of Jeremiah;* intimating that the following chapter *is* not *his*.

But the most common opinion is, that *Ezra* was the author, or rather the compiler of the history found in these books. Allowing only the existence of ancient documents from which it was compiled, it appears,

1. That it is the work of one person; as is sufficiently evident from the uniformity of the style, and the connection of events.

2. That this person had ancient documents from which he compiled, and which he often only abridged, is evident from his own words, *The rest of the acts* of such and such a prince, *are they not written in the Chronicles of the Kings of Judah*, or *of Israel*, which occur frequently.

3. These books were written during or after the Babylonish captivity, as at the end of the second book that event is particularly described. The author states also, 2 Kings xvii. 23, that Israel was, in his time, in captivity in Assyria, according to the declaration of God by his prophets.

4. That the writer was not *contemporary* with the facts which he relates, is evident from the reflections he makes on the facts that he found in the memoirs which he consulted. See 2 Kings xvii. from ver. 6 to ver. 24.

5. There is every reason to believe that the author was a *priest* or a *prophet*; he studies less to describe acts of heroism, successful battles, conquests, political address, &c., than what regards the temple, religion, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestation of God's anger against the wicked, and his kindness to the righteous. He appears everywhere strongly attached to the house of David; he treats of the kings of Israel only accidentally; his principal object seems to be the kingdom of Judah, and the matters which concern it.

Now, all this agrees well with the supposition that *Ezra* was the compiler of these books. He was not only a *priest*, a zealous servant of God, and a reformer of the corruptions which had crept into the Divine worship, but is universally allowed by the Jews to have been the collector and compiler of the whole sacred code, and author of the arrangement of the different books which constitute the Old Testament. If some things be found in these books of Kings which do not agree to his time, they may be easily accounted for on his often taking the facts as he found them in the documents which he consults, without any kind of alteration; and this is so far a proof of his great sincerity and scrupulous exactness.

The First Book of Kings contains the history of *one hundred and nineteen* years, from A. M. 2989 to A. M. 3108. It contains a great variety of interesting particulars, the chief of which are the following: The death of David; the reign of Solomon; the building and dedication of the temple; the building of Solomon's palace; an account of his great wisdom; his magnificence, and his fall; the division of Israel and Judah under Rehoboam; the idolatry of the ten tribes over whom Jeroboam became king. It states how Judah, Benjamin, and Levi, attached themselves to the house of David; how Rehoboam was attacked by Shishak, king of Egypt, who pillaged the temple; how Baasha destroyed the house of Jeroboam, and seized on the government of Israel; how Jehu predicted the ruin of Baasha; how Ahab married the impious Jezebel, and persecuted the prophets of the Lord. It relates the acts of Elijah; the destruction of the prophets of Baal; the cruel death of Naboth; the death of Ahab; the good reign of Jehoshaphat, king of Judah; and the wicked reign of Ahaziah, king of Israel, &c. See *Calmet's* preface to the first and second books of Kings.

THE

FIRST BOOK OF THE KINGS.

Year from the Creation, according to the English Bible, 2989.—Year before the Incarnation, 1015.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 170.—Year before the first Olympiad, 239.—Year before the building of Rome, 262.—Year of the Julian Period, 3699.—Year of the Dionysian Period, 507.—Cycle of the Sun, 3.—Cycle of the Moon, 13.—Year of Acastus, the second perpetual archon of the Athenians, 31.—Pyritiades was king over the Assyrians about this time, according to Scaliger, Langius, and Strauchius. He was the *thirty-seventh* monarch, (including Belus,) according to Africanus, and the *thirty-third* according to Eusebius.—Year of Alba Silvius, the sixth king of the Latins 15.—Year of David, king of the Hebrews, 40.

CHAPTER I.

David, grown old, is, by the advice of his physicians, cherished by Abishag the Shunammite, 1–4. *Adonijah conspires with Joab and Abiathar to seize on the government,* 5–10. *Nathan and Bath-sheba communicate these tidings to the aged king,* 11–27. *David immediately pronounces Solomon his successor, and causes Zadok and Nathan to proclaim and anoint him king,* 28–40. *Adonijah and his friends hear of it, are afraid, and flee away, Adonijah laying hold on the horns of the altar, from which he refuses to go till Solomon shall promise him his life; this he does, and banishes him to his own house,* 41–53.

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NOW King David was old *and* [a] stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, [b] Let there be sought for my lord the king [c] a young virgin: and let her stand before the king, and let her [d] cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [e] Shunammite, and brought her to the king.

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4 And the damsel *was* very fair and cherished the king, and ministered to him: but the king knew her not.

5 Then [f] Adonijah the son of Haggith exalted himself, saying, I will [g] be king: [h] and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him [i] at

[a] Heb. *entered into days.*—[b] Heb. *let them seek.*—[c] Heb. *a damsel, a virgin.*—[d] Heb. *be a cherisher unto him.*

[e] Josh. xix. 18.—[f] 2 Sam. iii. 4.—[g] Heb. *reign.*—[h] 2 Sam. xv. 1.—[i] Heb. *from his days.*

NOTES ON CHAP. I.

Verse 1. *Now King David was old*] He was probably now about *sixty-nine* years of age. He was *thirty* years old when he began to reign, reigned *forty*, and died in the *seventieth* year of his age, 2 Sam. v. 4, and chap. ii. 11; and the transactions mentioned here are supposed to have taken place about a year before his death.

But he gat no heat.] Sixty-nine was not an advanced age; but David had been exhausted with various fatigues, and especially by family afflictions, so that he was much older in constitution than he was in years. Besides he seems to have laboured under some wasting maladies, to which there is frequent reference in the Psalms.

Verse 2. *Let there be sought—a young virgin*] This was the best remedy which in his state could be prescribed. His nearly exhausted frame would infallibly absorb from her young and healthy body an additional portion of animal heat, and consequently trim and revive the flame of animal life. This is properly, as I have elsewhere expressed it, Friar Bacon's secret for the cure of old age.

Verse 4. *The king knew her not.*] The maxim of Bacon in his enigmatical cure is, "Take all you can from the medicine, but give nothing to it; if you give any thing, it increases the disease and hastens death." I have seen this abundantly verified; but it is a subject on which it would be improper to dilate except in a medical work. An extract from Friar Bacon's *Cure of Old Age* may be found at the end of the chapter.

Verse 5. *Adonijah the son of Haggith*] Who this woman was we know not; Adonijah was evidently David's eldest son now living, and one of whom his father was particularly fond; see ver. 6.

Prepared him chariots and horsemen] He copied

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any time in saying, Why hast thou done so? and he also *was* a very goodly *man*; [k] and *his mother* bare him after Absalom.

7 And [l] he conferred with Joab the son of Zeruiah, and with [m] Abiathar the priest: and [n] they [o] following Adonijah helped *him*.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [p] Shimei, and Rei, and [q] the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by [r] En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of [s] Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto King David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, [t] Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

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14 Behold, while thou yet talkest there with the king, I also will come in after thee, and [u] confirm thy words.

15 And Bath-sheba went in unto the king into the chamber: and the king was very old, and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, [v] What wouldest thou?

17 And she said unto him, My lord, [w] thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 [x] And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

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[k] 2 Sam. iii. 3, 4; 1 Chron. iii. 2.——[l] Heb. *his words were with Joab.*——[m] 2 Sam. xx. 25.——[n] Chap. ii. 22, 28.——[o] Heb. *helped after Adonijah.*——[p] Chap. iv. 18.——[q] 2 Sam. xxiii. 8.

[r] Or, *the well Rogel*: 2 Sam. xvii. 17.——[s] 2 Sam. iii. 4. [t] 1 Chron. xxii. 9.——[u] Heb. *fill up.*——[v] Hebrew, *what to thee?* [w] Ver. 12, 30.——[x] Ver. 7, 8, 9, 25.

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the conduct of his brother Absalom in every respect. See 2 Sam. xv. 1.

Verse 7. *And he conferred with Joab*] Joab well knew, if *he made the new king*, he would necessarily be continued in the command of the army, and so govern him.

Verse 8. *And Nathan*] Some suppose that he was the preceptor of Solomon.

Verse 9. *Slew sheep and oxen*] Making a royal feast, in reference to his inauguration. As he had Abiathar the *priest* with him, no doubt these animals were offered *sacrificially*, and then the guests fed on the flesh of the victims. He had not only a splendid feast, but a great sacrifice; and he gave by this a popular colour to his pretensions, by affecting to receive his authority from *God*.

Verse 11. *Hast thou not heard that Adonijah the son of Haggith doth reign*] He was now considered as being legally appointed to the regal office, and no doubt was about to begin to perform its functions.

Verse 12. *Save thine own life, and the life of thy son*] Nathan took for granted that Adonijah would put both Bath-sheba and Solomon to death as state criminals, if he got established on the throne. O cursed lust of rule! a father will destroy his son, a son depose his father, and a brother murder a brother, in order to obtain a crown! At this time the monarchy of Israel was *unsettled*; no man knew who was to succeed to the crown, and the minds of the people were as unsettled as the succession. I have examined both systems, and find that, with all its alleged disadvantages, *hereditary monarchy* has a high balance of evidence in its favour beyond that which is *elective*, and is every way more safe for the state and more secure for the subject.

Verse 13. *Go and get thee in unto King David*] He knew that this woman had a sovereign influence over the king. If Bath-sheba was a source of pleasure to David, must she not also have been a source of pain to him? For could he ever forget the guilty manner in which he acquired her?

Didst not thou—swear] It is very likely that David made such an oath, and that was known only to Bath-sheba and Nathan. It is nowhere else mentioned.

Verse 20. *That thou shouldest tell—who shall sit on the throne*] This was a monarchy neither *hereditary* nor *elective*: the king simply *named his successor*. This obtained less or more, anciently, in most countries.

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21 Otherwise it shall come to pass, when my lord the king shall [y] sleep with his fathers, that I and my son Solomon shall be counted [z] offenders.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 [a] For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [b] God [c] save King Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 Then King David answered and said, Call me Bath-sheba. And she came [d] into the king's presence, and stood before the king.

29 And the king sware, and said, [e] As the LORD liveth, that hath redeemed my soul out of all distress,

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30 [f] Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, [g] Let my lord King David live for ever.

32 And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, [h] Take with you the servants of your lord, and cause Solomon my son to ride upon [i] mine own mule, and bring him down to [k] Gihon:

34 And let Zadok the priest and Nathan the prophet [l] anoint him there king over Israel: and [m] blow ye with the trumpet, and say, God save King Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 [n] As the LORD hath been with my lord

[y] Deut. xxxi. 16; chap. ii. 10.——[z] Heb. *sinners*.——[a] Ver. 19.
[b] 1 Sam. x. 24.——[c] Heb. *let King Adonijah live*.——[d] Heb. *before the king*.——[e] 2 Sam. iv. 9.——[f] Ver. 17.——[g] Neh. ii. 3; Dan. ii. 4.——[h] 2 Sam. xx. 6.

[i] Heb. *which* belongeth *to me*; see Esth. vi. 8.——[k] 2 Chron. xxxii. 30.——[l] 1 Sam. x. 1; xvi. 3, 12; 2 Sam. ii. 4; v. 3; ch. xix. 16; 2 Kings ix. 3; xi. 12.——[m] 2 Sam. xv. 10; 2 Kings ix. 13; xi. 14.——[n] Josh. i. 5, 17; 1 Sam. xx. 13.

Verse 21. *Shall be counted offenders.*] When Adonijah and his party shall find that I and my son have had this promise from thee by oath, he will slay us both.

Verse 28. *Call me Bath-sheba.*] She had gone out when Nathan came in, and he retired when she was re-admitted. Each had a separate audience, but to Nathan the king did not express any will.

Verse 33. *Take with you the servants of your lord*] By these we may understand the *king's guards*, the *guards* of the *city*, the *Cherethites* and *Pelethites*, who were under the command of Benaiah; and in short, all the disposable force that was at hand.

Solomon—to ride upon mine own mule] No subject could use any thing that belonged to the prince, without forfeiting his life. As David offered Solomon to ride on his own mule, this was full evidence that he had appointed him his successor.

Verse 34. *Blow ye with the trumpet*] After he has been anointed, make proclamation that he is king.

Verse 35. *Sit upon my throne*] The matter of conducting a business of this kind seems to have been this: 1. The king elect was *placed on the mule of his predecessor*, and caused *to ride abroad* to one of the public wells, or to a river where there was the greatest concourse of people, that they might see who he was that was appointed. Solomon was here taken to the river *Gihon*, in order to be anointed; the continual stream or constantly running fountain, denoting the perpetuity of the kingdom. 2. The *priest* and the *prophet anointed* him in the name of the Lord; and thereby signified that he should be endued with all the kingly virtues; that he should reign *by*, *under*, and *for* the Lord. 3. The *trumpet* was then to be *blown*, and solemn proclamation made, that he was anointed king. 4. He was then brought and solemnly *placed on the throne*, to signify that he had now assumed the reins of government, and was about to administer justice and judgment to the people.

Verse 37. *Make his throne greater than the throne of—David.*] A wish of this kind a *king* will suffer in behalf of his *son*, but it is never in ordinary cases con-

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the king, even so be he with Solomon, and [n] make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, [p] and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon.

39 And Zadok the priest took a horn of [q] oil out of the tabernacle, and [r] anointed Solomon. And they blew the trumpet; [s] and all the people said, God save King Solomon.

40 And all the people came up after him, and the people piped with [t] pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore *is this* noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for [u] thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily, our lord King David hath made Solomon king.

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44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [v] sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord King David, saying, [w] God make the name of Solomon better than thy name, and make his throne greater than thy throne. [x] And the king bowed himself upon his bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath [y] given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

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[n] Ver. 47.——[p] 2 Sam. viii. 18; xxiii. 20–23.——[q] Exod. xxx. 23, 25, 32; Psa. lxxxix. 20.——[r] 1 Chron. xxix. 22.——[s] 1 Sam. x. 24.

[t] Or, *flutes*.——[u] 2 Samuel xviii. 27.——[v] 1 Chron. xxix 23.——[w] Verse 37.——[x] Gen. xlvii. 31.——[y] Chap. iii. 6; Psa cxxxii. 11, 12.

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sidered a *compliment* to say, "I hope this child will make a better man than his father," because it seems to insinuate some reflections on his father's conduct or character. Many foolish people deal in such compliments, and they may rest assured, for the reasons given above, that they are far from being either welcome or agreeable.

Claudian, in his panegyric *De Quarto Consulatu Honorii Augusti*, ver. 428, has words something similar to those of Benaiah, when he describes a father, worn out with toils and difficulties, committing the reins of government to the hands of his son:—

> Adspice, completur votum: jam natus adæquat
> Te meritis; et, quod magis est optabile, vincit.
>
> "Behold, thy desire is accomplished. Even now thy son equals thee in worth; and what is still more desirable, surpasses thee."

Verse 39. *Zadok—took a horn of oil*] *Pottery* and *glass* were little in use in those times; and *horns* were frequently used to hold *oil* and *wine*. The oil used here was the *holy anointing oil*, which was laid up in the tabernacle, and which was used for the anointing of both *priests* and *kings*.

Verse 40. *The people piped with pipes*] They danced, sang, and played on what instruments of music they possessed.

The earth rent] We use a similar expression in precisely the same sense: They *rent the air* with their cries.

Verse 43. *Jonathan answered*] He was properly a *messenger* about the court; we have met with him and Ahimaaz before, 2 Sam. xv. 36. He had now been an *observer*, if not a *spy*, on all that was doing, and relates the transactions to Adonijah, in the very order in which they took place.

1. David has nominated Solomon his successor.

2. Zadok, Nathan, and Benaiah, have been appointed to set him on the king's mule.

3. They have taken him to Gihon, and anointed him there.

4. They have brought him up to Jerusalem and placed him on the throne of the kingdom.

Verse 47. *Moreover, the king's servants came*] The king himself was at this time confined to his own house, and probably to his bed, and could not possibly see these ceremonies; therefore his confidential servants came and told him. We know not how Jonathan, in so short a time, possessed himself of so much information.

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50 And Adonijah feared because of Solomon, and arose, and went, and [z] caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let King Solomon swear unto me to-day that he will not slay his servant with the sword.

[z] Chap. ii. 28.

52 And Solomon said, If he will show himself a worthy man, [a] there shall not a hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

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53 So King Solomon sent, and they brought him down from the altar. And he came and bowed himself to King Solomon: and Solomon said unto him, Go to thine house.

[a] 1 Sam. xiv. 45; 2 Sam. xiv. 11; Acts xxvii. 34.

Verse 50. *Adonijah feared*] He knew he had usurped the kingdom, and had not his father's consent; and, as he finds now that Solomon is appointed by David, he knows well that the people will immediately respect that appointment, and that his case is hopeless; he therefore took sanctuary, and, fleeing to the tabernacle, laid hold on one of the horns of the altar, as if appealing to the protection of God against the violence of men. The altar was a privileged place, and it was deemed sacrilege to molest a man who had taken refuge there. See chap. ii. 28.

Verse 52. *If he will show himself a worthy man*] If, from henceforth, he behave well, show himself to be contented, and not endeavour to make partisans, or stir up insurrections among the people, he shall be safe; *but if wickedness be found in him*—if he act at all contrary to this—*he shall die*; his blood shall be upon him.

Verse 53. *Go to thine house.*] Intimating that he should have no place about the king's person, nor under the government. Adonijah must have seen that he stood continually on his good behaviour.

Friar Bacon's method of restoring and strengthening the Natural Heat.

"I have read many volumes of the wise: I find few things in physic which restore the *natural heat*, weakened by dissolution of the innate moisture, or increase of a foreign one.

"But certain wise men have *tacitly* made mention of some medicine, which is likened to that which *goes out of the mine of the noble animal*. They affirm that in it there is a *force* and *virtue* which restores and increases the *natural heat*. As to its disposition, they say it is like *youth* itself, and contains an equal and temperate complexion.

"And the signs of a temperate complexion in men are, when their colour is made up of *white* and *red*, when the hair is *yellow*, inclined to redness and curling.

"This *medicine* indeed is like *to such a complexion*, for it is of a temperate heat: its flame is temperate and sweet, and grateful to the smell. When it departs from this temperature, it departs so far from its virtue and goodness.

"This medicine therefore *temperately heats*, because it is temperately hot; it therefore *heals* because it is *whole*. When it is *sick*, it makes a man *sick*; when it is distempered, it breeds distempers, and changes the body to its own disposition, because of the similitude it has with the body.

"For the infirmity of a *brute* animal rarely passes into a *man*, but into another animal of the *same kind*; but the infirmity of *man* passes into *man*; and so does *health*, because of *likeness*.

"This thing is seldom found; and although sometimes it be found, yet *it cannot commodiously be had of all men*.

"Now, when this thing is *like to youth*, that is, of temperate complexion, it has good operations; if its temperature be better, it produces better effects: sometimes it is even in the *highest degree of its perfection*, and then it operates best; and then there is that property whereof we have spoken before.

"This differs from other medicines and nutriments, which heat and moisten after a certain temperate manner, and are good for old men. For other medicines principally heat and moisten the body; and, secondarily, they strengthen the *native heat*, and after that refresh the body, by moistening and heating it. For it brings back this heat in old men, who have it but weakly and deficient, to a certain stronger and more vehement power.

"If a *plaster* be made hereof, and applied to the *stomach*, it will help very much, for it will refresh the stomach itself, and excite an appetite; it will very much *recreate an old man*, and change *him to a kind of youth*; and will make complexions, by what means soever depraved or corrupted, better. But it is to be observed, that *Venus* doth weaken and diminish the power and virtue of this thing!

"And it is very likely that the son of the prince, in his second canon of the *Operations of Simple Medicines*, spoke of this thing, where he saith, that there is a certain medicine, concealed by wise men, lest the *incontinent* should offend their Creator. There is such a *heat* in this thing, as is in young men of sound complexion; and if I durst declare the properties of this heat, this most hidden secret should presently be revealed. For this heat doth help the palsical, it restores and preserves the wasted strength of the native heat, and causeth it to flourish in all the members, and gently revives the aged.

"But the simple medicine which restores the *native heat*, when wasted and weakened, is that which is likened to the complexion of a healthy young man."

All this covered and enigmatical description is intended simply to point out that very medicine recommended by the Jewish physicians to restore and invigorate the dying king. I could show the bearing of every sentence, but I must leave something to the good sense of my readers. By attending to the words in *italics*, the sense will be more easily discovered. See my note on Ruth iv. 16.

CHAPTER II.

David leaves his dying charge with Solomon, relative to his own personal conduct, 1–4; *to Joab,* 5, 6; *to Barzillai,* 7; *to Shimei,* 8, 9. *He dies, and Solomon is established in the kingdom,* 10–12. *Adonijah requests to have Abishag to wife, and is put to death by Solomon,* 13–25. *Abiathar the priest is banished to his estate at Anathoth,* 26, 27. *Joab, fearing for his life, flees to the horns of the altar, and is slain there by Benaiah,* 28–34. *Benaiah is made captain of the host in his stead,* 35. *Shimei is ordered to confine himself to Jerusalem, and never leave it on pain of death,* 36–38. *After three years he follows some of his runaway servants to Gath, and thereby forfeits his life,* 39, 40. *Solomon sends for him, upbraids him, and commands him to be slain by Benaiah,* 41–46.

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NOW [a] the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 [b] I go the way of all the earth: [c] be thou strong therefore, and show thyself a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest [d] prosper [e] in all that thou doest, and whithersoever thou turnest thyself.

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[a] Gen. xlvii. 29; Deut. xxxi. 14.——[b] Josh. xxiii. 14.——[c] Deut. xvii. 19, 20.

[d] Deut. xxix. 9; Josh. i. 7; 1 Chron. xxii. 12, 13.——[e] Or, *do wisely*; 1 Sam. xviii. 5, 14, 30.

NOTES ON CHAP. II.

Verse 2. *I go the way of all the earth*] I am dying. All the inhabitants of the earth must come to the dust. In *life*, some follow one occupation, some another; but all must, sooner or later, come to the *grave*. Death is no respecter of persons; he visits the palace of the king as well as the cottage of the peasant.

Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres.—Hor. *Odar.* lib. i., *od.* iv., ver. 13.

"With equal pace, impartial fate
Knocks at the *palace* as the *cottage* gate." FRANCIS.

——— Sed omnes una manet nox,
Et calcanda semel via lethi.—*Ib. od.* xxviii., ver 15.

"One dreary night for all mankind remains,
And once we all must tread the shadowy plains."
Ibid.

There is no respect to *age* or *youth* more than to *station* or external *circumstance*:—

Mixta senum ac juvenum densantur funera: nullum
Sæva caput Proserpina fugit.—*Ib. od.* xxviii., ver. 19.

"Thus *age* and *youth* promiscuous crowd the tomb;
No mortal head can shun the impending doom."
Ibid.

And it is not merely *man* that is subjected to this necessity; all that have in them the *breath of life* must lose it; *it is the way of all the earth*, both of *men* and inferior *animals*.

——— Terrestria quando
Mortales animas vivunt sortita, neque ulla est
Aut parvo aut magno lethi fuga.—
Vive memor quam sis ævi brevis.
Hor. *Sat.* I. ii., *s.* vi., ver. 93.

"All that tread the earth are subject to mortality; neither *great* nor *small* can avoid death. Live therefore conscious that your time is short."

It is painful to the pride of the great and mighty that, however decorated their tombs may be, they must undergo the same *dissolution* and *corruption* with the vulgar dead; for the grave is the house appointed for all living: man is born to die.

Omnium idem exitus est, sed et idem domicilium.

"For all have the *same end*, and are huddled together in the same narrow house."

Here emperors, kings, statesmen, *warriors*, *heroes* and *butchers* of all kinds, with peasants and beggars meet; however various their routes, they terminate in the same point. This and all other kindred sentiments on the subject are well expressed in that excellent little poem of Mr. Blair, entitled THE GRAVE, which opens with the following lines:—

While some affect the sun, and some the shade;
Some flee the city, some the hermitage;
Their aims as various as the roads they take
In journeying through life; the task be mine
To paint the gloomy horrors of the tomb,
The *appointed place of rendezvous*, where all
These *travellers meet*.

Show thyself a man] Act like a *rational being*, and not like a *brute*; and remember, that he acts most like a *man* who is most devoted to his GOD.

Verse 3. *Keep the charge of the Lord*] Keep what God has given thee to keep.

1. *Walk in his ways.* Not in thine own, nor in the ways of a wicked, perishing world.

2. *Keep his statutes.* Consider all his appointments to be holy, just, and good; receive them as such; and conscientiously observe them.

3. *Keep his commandments.* Whatever he has bidden thee to do, perform; what he has forbidden thee to do, omit.

4. *Keep his judgments.* What he has *determined* to be right, is essentially and inherently right; what he has determined to be wrong or evil, is inherently and essentially so. A thing is not good because God has commanded it; a thing is not evil because he has forbidden it. He has commanded the *good*, because it is in its own nature *good* and *useful*; he has forbidden

A. M. 2989. B. C. 1015. An. Exod. Isr. 476. Anno ante I. Olymp. 239.

4 That the LORD may [f] continue his word which he spake concerning me, saying, [g] If thy children take heed to their way, to [h] walk before me in truth with all their heart and with all their soul, [i] there shall not [k] fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah [l] did to me, *and* what he did to the two captains of the hosts of Israel, unto [m] Abner the son of Ner, and unto [n] Amasa the son of Jether, whom he slew, and [o] shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [p] according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But show kindness unto the sons of [q] Barzillai the Gileadite, and let them be of those that [r] eat at thy table: for so [s] they came to me when I fled because of Absalom thy brother.

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8 And, behold, *thou hast* with thee [t] Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a [u] grievous curse in the day when I went to Mahanaim: but [v] he came down to meet me at Jordan, and [w] I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [x] hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head [y] bring thou down to the grave with blood.

10 So [z] David slept with his fathers, and was buried in [a] the city of David.

A. M. 2990. B. C. 1014. An. Exod. Isr. 477. Anno ante I. Olymp. 238.

11 And the days that David

[f] 2 Sam. vii. 25.——[g] Psa. cxxxii. 12.——[h] 2 Kings xx. 3. [i] 2 Sam. vii. 12, 13; chap. viii. 25.——[k] Heb. *be cut off from thee from the throne.*——[l] 2 Sam. iii. 39; xviii. 5, 12, 14; xix. 5, 6, 7. [m] 2 Sam. iii. 27.——[n] 2 Sam. xx. 10.——[o] Heb. *put.*——[p] Ver. 9; Prov. xx. 26.

[q] 2 Sam. xix. 31, 38.——[r] 2 Sam. ix. 7, 10; xix. 28.——[s] 2 Sam. xvii. 27.——[t] 2 Sam. xvi. 5.——[u] Heb. *strong.*——[v] 2 Samuel xix. 18.——[w] 2 Sam. xix. 23.——[x] Exod. xx. 7; Job ix. 28. [y] Gen. xlii. 38; xliv. 31.——[z] Chap. i. 21; Acts ii. 29; xiii. 36 [a] 2 Sam. v. 7.

the *evil*, because it is in its own nature *bad* and *hurtful*. Keep therefore his judgments.

5. *Keep his testimonies.* Bear witness to all to which he has borne witness. His testimonies are true; there is no deceit or falsity in them. His testimonies refer also to future good things and good times; they are the significators of coming blessedness: as such, respect them.

That thou mayest prosper] If thou hast God's approbation, thou wilt have God's blessing. If thy ways please him, he will not withhold from thee any manner of thing that is good.

Verse 4. *That the Lord may continue his word*] The prosperity which God has promised to grant to my family will depend on their faithfulness to the good they receive; if they live to God, they shall sit for ever on the throne of Israel. But alas! they did not; and God's justice cut off the entail made by his mercy.

Verse 5. *Thou knowest—what Joab—did to me*] He did every thing bad and dishonourable in itself, in the murder of Abner and Amasa, and indeed in the death of the profligate Absalom.

Shed the blood of war—upon his girdle—and in his shoes] He stabbed them while he pretended to *embrace* them, so that their blood gushed out on his girdle, and fell into his shoes! This was a most abominable aggravation of his crimes.

Verse 6. *Let not his hoar head go down to the grave in peace.*] It would have been an insult to justice not to have taken the life of Joab. David was culpable in delaying it so long; but probably the circumstances of his government would not admit of his doing it sooner. According to the law of God, Joab, having murdered Abner and Amasa, should die. And had not David commanded Solomon to perform this act of justice, he could not have died in the approbation of his Maker.

Verse 7. *But show kindness unto the sons of Barzillai*] See the notes on 2 Sam. xix. 31, &c.

Verse 8. Thou hast *with thee Shimei*] See on 2 Sam. xvi. 5, &c., and the notes on 2 Sam. xix. 18–23.

Verse 9. *Hold him not guiltless*] Do not consider him as an innocent man, though I have sworn to him that I would not put him to death by the sword; yet as thou art a wise man, and knowest how to treat such persons, treat him as he deserves; only as I have sworn to him, and he is an aged man, let him not die a violent death; bring *not* down his hoary head to the grave with blood. So Solomon understood David, and so I think David should be understood; for the negative particle אל *lo*, in the former clause, *hold him* NOT *guiltless*, should be repeated in this latter clause, though not expressed, *his hoary head bring thou* NOT *down*; instances of which frequently occur in the Hebrew Bible. See Dr. *Kennicott's* note at the end of this chapter.

Verse 10. *David slept with his fathers*] His life was a life of remarkable providences, of much piety, and of great public usefulness. In general he lived well, and it is most evident that he died well; and as a king, a general, a poet, a father, and a friend, he has had few *equals*, and no *superior*, from his own time to the present day. But I shall reserve a more particular consideration of his character till I come to the book of Psalms, in which that character, with all its lights and shades, is exhibited by his own masterly hand. And it is from this composition alone that we can know David, and the maxims by which he was governed in public and private life.

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[b] reigned over Israel *were* forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 [c] Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, [d] Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was [e] mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for [f] it was his from the LORD.

16 And now I ask one petition of thee, [g] deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [h] Abishag the Shunammite to wife.

18 And Bath-sheba said, Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto King Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and [i] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; [k] and she sat on his right hand

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20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And King Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for [l] Abiathar the priest, and for Joab the son of Zeruiah.

23 Then King Solomon sware by the LORD, saying, [m] God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me a house, as he [n] promised, Adonijah shall be put to death this day.

[b] 2 Sam. v. 4; 1 Chron. xxix. 26, 27.——[c] 1 Chron. xxix. 23; 2 Chron. i. 1.——[d] 1 Sam. xvi. 4, 5.——[e] Ch. i. 5.——[f] 1 Chron. xxii. 9, 10; xxviii. 5, 6, 7; Prov. xxi. 30; Dan. ii. 21.

[g] Heb. *turn not away my face*; Psa. cxxxii. 10.——[h] Chap. i. 3, 4.——[i] Exod. xx. 12.——[k] See Psa. xlv. 9.——[l] Chapter i. 7.——[m] Ruth i. 17.——[n] 2 Sam. vii. 11, 13, 1 Chron. xxii. 10.

Was buried in the city of David.] And Solomon, says Josephus, deposited immense treasures with him, in the grave, where they continued unmolested for *thirteen hundred* years, till Hyrcanus, the high priest, being besieged by Antiochus, opened the sepulchre, and took thence *three thousand* talents, part of which he gave to Antiochus, to raise the siege. It is added that, many years afterwards, Herod the Great ransacked this tomb and got considerable riches. Little credit is due to this account, though we know that it was customary in ancient times to deposit with the more illustrious dead, gold, silver, and precious stones. That the tomb of David existed in the days of the *apostles*, we learn from Acts ii. 29, where St. Peter, addressing the Jews, says, *Men and brethren, let me speak freely to you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day.* St. Jerome speaks of it as existing in his time, and modern travellers pretend that it is still in existence. But both monks and Mohammedans have long united to impose on Christian pilgrims; and there is scarcely any dependence to be placed on any of their relations; absurdity and self-contradiction are their principal characteristics.

Verse 15. *Thou knowest that the kingdom was mine.*] It certainly was *his* by the right of *primogeniture*, and it was his by the *voice of the people*, and the consent of the *high priest*. But there was a right paramount to all these, the *right of God*; it was his kingdom, the kings were his *lieutenants*, and he had a right to give the crown to whomsoever he pleased, and he was pleased to give it to Solomon.

Verse 17. *That he give me Abishag—to wife.*] He cheerfully gives up all right to the kingdom, and only desires to have this young woman, who, though she had been his father's wife or concubine, was still in a state of virginity. Some think that Joab and Abiathar had advised Adonijah to make this application, not doubting, if he got Abishag, that the popular tide would again turn in his favour, and that Solomon, whom they did not like, might soon be deposed; and that it was on this account that Solomon was so severe. But there is little evidence to support these conjectures. It does not appear that Adonijah by desiring to have Abishag had any thought of the kingdom, or of maintaining any right to it, though Solomon appears to have understood him in this sense. But without farther evidence, this was a flimsy pretext to imbrue his hands in a brother's blood. The fable of the *wolf and lamb* is here very applicable, and the old English proverb not less so: *It is an easy thing to find a staff to beat a dog with.* We readily find an excuse for whatever we are determined to do. He who attempts to var-

A. M. 2950. B. C. 1014. An. Exod. Isr. 477. Anno ante I. Olymp. 238.

25 And King Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, Get thee to [o] Anathoth, unto thine own fields; for thou *art* [p] worthy of death: but I will not at this time put thee to death, [q] because thou barest the ark of the Lord GOD before David my father, and because [r] thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might [s] fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab [t] had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and [u] caught hold on the horns of the altar.

29 And it was told King Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

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30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus saith Joab, and thus he answered me.

31 And the king said unto him, [v] Do as he hath said, and fall upon him, and bury him; [w] that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD [x] shall return his blood upon his own head, who fell upon two men more righteous [y] and better than he, and slew them with the sword, my father David not knowing *thereof, to wit,* [z] Abner the son of Ner, captain of the host of Israel, and [a] Amasa

[o] Josh. xxi. 18.——[p] Heb. *a man of death.*——[q] 1 Sam. xxiii. 6; 2 Sam. xv. 24, 29.——[r] 1 Sam. xxii. 20, 23; 2 Sam. xv. 24.——[s] 1 Sam. ii. 31–35.——[t] Chap. i. 7.

[u] Chap. i. 50.——[v] Exod. xxi. 14.——[w] Num. xxxv. 33; Deut. xix. 13; xxi. 8, 9.——[x] Judg. ix. 24, 57; Psalm vii. 16.——[y] 2 Chron. xxi. 13.——[z] 2 Sam. iii. 27.——[a] 2 Sam. xx. 10.

nish over this conduct of Solomon by either *state necessity* or a *Divine command*, is an enemy, in my mind, to the cause of God and truth. See on ver. 25.

Verse 25. *Solomon sent—Benaiah—and he fell upon him that he died.*] Benaiah seems to have been the public state executioner, and yet he was generalissimo of all the forces. See him employed in a similar work, ver. 34, 46. I suppose him to have been such another general as *Suwarrow*, butcher-general of the Turks and Poles to the late Empress Catharine of Russia: like mistress, like man. But they have long since been called to an impartial tribunal.

That this was an act of cruelty towards Adonijah, needs no proof. He is suspected, condemned, and slain, without a hearing. *Calmet* vindicates all this by various assumptions, and lays down a doctrine that is calculated for the meridian of *Fez* or *Morocco*; hear him: Un prince, dans ses jugemens, ne peut pas toujours suivre les regles de la plus parfaite morale; la politique, et le bien de l'etat, obligent souvent à des choses opposées aux conseils de l'evangile; "A prince in his judgments cannot always follow the rules of the most perfect morality; policy and the good of the state often require things to be done which are contrary to the counsels of the Gospel." What a diabolic maxim is this! And is this indeed the way that *French kings* ruled and ministers decreed judgment? Then we need not wonder at a revolution in that state, nor of the scourge that desolated the land. O England! magnify God for your *constitution*, your *constitutional king*, and the *laws* according to which he reigns.

Verse 27. *So Solomon thrust out Abiathar*] This was for having taken part before with Adonijah, but by it a remarkable prophecy was fulfilled; see 1 Sam. ii. 13–35, and the notes there. God had told Eli that the priesthood should depart from his house; Abiathar was the last of the descendants of *Ithamar*, of which family was Eli the high priest. Zadok, who was made priest in the stead of Abiathar, was of the family of Eliezer; and by this change the priesthood reverted to its ancient channel. Abiathar deserved this degradation; he supported Adonijah in his unnatural assumption of the royal dignity, even during the life of his father. This was the head and front of his offending.

Verse 28. *Tidings came to Joab*] He heard that Adonijah had been slain and Abiathar banished, and probably he had heard of David's dying charge to Solomon. Fearing therefore for his personal safety, he takes refuge at the tabernacle, as claiming Divine protection, and desiring to have his case decided by God alone; or perhaps a spark of remorse is now kindled: and, knowing that he must die, he wishes to die in the house of God, as it were under the shadow, that he might receive the mercy of the Almighty.

Verse 30. *Nay; but I will die here.*] The altars were so sacred among all the people, that, in general, even the vilest wretch found safety, if he once reached the altar. This led to many abuses, and the perversion of public justice; and at last it became a maxim that the guilty should be punished, should they even have taken refuge at the altars. God decreed that the presumptuous murderer who had taken refuge at the altar should be dragged thence, and put to death; see Exod. xxi. 14. The heathens had the same kind of ordinance; hence *Euripides*:—

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the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and [b] upon the head of his seed for ever: [c] but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and [d] Zadok the priest did the king put in the room of [e] Abiathar.

36 And the king sent and called for [f] Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over [g] the brook Kidron, thou shalt know for certain that thou shalt surely die: [h] thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

A. M. 2993. B. C. 1011. An. Exod. Isr. 480. Anno ante I. Olymp. 235.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto [i] Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest [k] all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall [l] return thy wickedness upon thine own head;

45 And King Solomon *shall be* blessed, and [m] the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [n] kingdom was established in the hand of Solomon.

[b] 2 Sam. iii. 29. — [c] Prov. xxv. 5. — [d] Num. xxv. 11, 12, 13; 1 Sam. ii. 35; see 1 Chron. vi. 53; xxiv. 3. — [e] Ver. 27. — [f] 2 Sam. xvi. 5; ver. 8.

[g] 2 Sam. xv. 23. — [h] Lev. xx. 9; Josh. ii. 29; 2 Sam. i. 16 [i] 1 Sam. xxvii. 2. — [k] 2 Sam. xvi. 5. — [l] Psa. vii. 16; Ezek. xvii. 19. — [m] Prov. xxv. 5. — [n] Ver. 12; 2 Chron. i. 1.

Εἰ γὰρ ὅστις μὴ δίκαιος ὢν ἀνὴρ
Βωμὸν προσίζει, τὸν νόμον χαίρειν ἐῶν,
Πρὸς τὴν δίκην ἀγοιμ' ἄν, οὐ τρέσας θεούς·
Κακὸν γὰρ ἀνδρὰ χρὴ κακῶς πάσχειν ἀεί.
EURIPID. *Frag.* 42. Edit. *Musg.*

"If an unrighteous man, availing himself of the law, should claim the protection of the altar, I would drag him to justice, nor fear the wrath of the gods; for it is necessary that every wicked man should suffer for his crimes."

Verse 34. *So Benaiah—went up—and slew him*] It appears he slew him at the very altar. Joab must have been both old and infirm at this time, and now he bleeds for *Abner*, he bleeds for *Amasa*, and he bleeds for *Uriah*. The two former he murdered: of the blood of the latter he was not innocent: yet he had done the state much service, and they knew it. But he was a murderer, and vengeance would not suffer such to live.

Verse 36. *Build thee a house*] Thus he gave him the whole city for a prison, and this certainly could have reduced him to no hardships.

Verse 37. *Thy blood shall be upon thine own head.*] Thou knowest what to expect; if thou disobey my orders thou shalt certainly be slain, and then thou shalt be considered as a *self-murderer*; thou alone shalt be answerable for thy own death. Solomon knew that Shimei was a seditious man, and he chose to keep him under his own eye; for such a man at large, in favourable circumstances, might do much evil. His bitter revilings of David were a sufficient proof.

Verse 40. *And Shimei—went to Gath*] It is astonishing that with his eyes wide open he would thus run into the jaws of death.

Verse 45. *King Solomon* shall *be blessed*] He seems to think that, while such bad men remained unpunished, the nation could not prosper; that it was an act of justice which God required him to perform, in order to the establishment and perpetuity of his throne.

Verse 46. *And the kingdom was established*] He had neither foes within nor without. He was either dreaded

or loved universally. His own subjects were affectionately bound to him, and the surrounding nations did not think proper to make him their enemy.

As there are serious doubts relative to the dying charge of David as it relates to *Shimei*, most believing that, in opposition to his own oath, David desired that Solomon should put him to death; I shall here insert Dr. *Kennicott's* criticism on this part of the text:—

"*David* is here represented in our *English* version as finishing his life with giving a command to Solomon to kill Shimei, and to kill him on account of that very crime for which, as David here says, he had sworn to him by the Lord he would not put him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable if true, should be examined very carefully as to the ground it stands upon; and when the passage is duly considered, I presume it will appear highly probable that an injury has been here done to this illustrious character. The point to which I now beg the reader's attention is this: That it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. And thus on Isa. xiii. 22 the late learned annotator says: 'The *negative* is repeated or referred to by the conjunction *vau*, as in many other places.' So also Isa. xxiii. 4. The necessity of so very considerable an alteration as inserting the particle NOT, may be here confirmed by some other instances. Psa. i. 5: *The ungodly shall not stand in the judgment,* NOR (the Hebrew is AND, signifying *and not*) *sinners in the congregation of the righteous.* Psa. ix. 18: *The needy shall not alway be forgotten,* (and then the negative, understood as repeated by the conjunction, now dropped,) *the expectation of the poor shall* (NOT) *perish for ever.* Psa. xxxviii. 1: *O Lord, rebuke me not in thy wrath;* NEITHER (AND, for *and not*) *chasten me in thy hot displeasure.* Psa. lxxv. 5: *Lift not up your horn on high,* (and then the negative, understood as repeated by the conjunction, now dropped,) *speak* (NOT) *with a stiff neck.* Prov. xxiv. 12, (our version is this:) *Doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth* (NOT) *he know it? and shall* (NOT) *he render to every man according to his works?* And Prov. xxx. 3: *I neither learned wisdom,* NOR (AND, for *and not*) *have the knowledge of the holy.* If then there are in fact many such instances, the question is, Whether the *negative* here, expressed in the former part of David's command, may not be understood as to be repeated in the latter part; and if this *may* be, a strong reason will be added why it *should* be, so interpreted. The passage will run thus: 'Behold, thou hast with thee Shimei, who cursed me—but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him NOT guiltless, (for thou art a wise man, and knowest what thou oughtest to do unto him,) but bring NOT down his hoar head to the grave with blood.' Now if the language itself will admit of this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not; for after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life; chap. ii. 36–42. See also Job xxiii. 17; xxx. 20; xxxi. 20." This is the best mode of interpreting this text.

CHAPTER III.

Solomon marries Pharaoh's daughter, 1, 2. *He serves God, and offers a thousand burnt-offerings upon one altar, at Gibeon,* 3, 4. *God appears to him in a dream at Gibeon; and asks what he shall give him,* 5. *He asks wisdom; with which God is well pleased, and promises to give him not only that, but also riches and honour; and, if obedient, long life,* 6–14. *He comes back to Jerusalem; and offers burnt-offerings and peace-offerings, and makes a feast for his servants,* 15. *His judgment between the two harlots,* 16–27 *He rises in the esteem of the people,* 28.

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AND [a] Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the [b] city of David, until he had made an end of building his [c] own house, and [d] the house of the Lord, and [e] the wall of Jerusalem round about.

[a] Chap. vii. 8; ix. 24.——[b] 2 Sam. v. 7.——[c] Chap. vii. 1.

[d] Chap. vi.——[e] Chap. ix. 15, 19.

NOTES ON CHAP. III.

Verse 1. *Solomon made affinity with Pharaoh*] This was no doubt a *political* measure in order to strengthen his kingdom, and on the same ground he continued his alliance with the king of Tyre; and these were among the most powerful of his neighbours. But should political considerations prevail over express laws of God? God had strictly forbidden his people to form alliances with heathenish women, lest they should lead their hearts away from him into idolatry. Let us hear the law: *Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son: for they will turn away thy son from following me,* &c. Exod. xxxiv. 16; Deut. vii. 3, 4. Now Solomon acted in direct *opposition* to these laws; and perhaps in this alliance were sown those seeds of apostacy from God and goodness in which he so long lived, and in which he so awfully died.

Those who are, at all hazards, his determinate

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2 [f] Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon [g] loved the LORD, [h] walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And [i] the king went to Gibeon to sacrifice there; [k] for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

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5 [l] In Gibeon the LORD appeared to Solomon [m] in a dream by night: and God said, Ask what I shall give thee.

[f] Lev. xvii. 3, 4, 5; Deut. xii. 2, 4, 5; chap. xxii. 43. [g] Deut. vi. 5; xxx. 16, 20; Psa. xxxi. 23; Rom. viii. 28; 1 Cor. viii. 3.

[h] Ver. 6, 14.——[i] 2 Chron. i. 3.——[k] 1 Chron. xvi. 39; 2 Chron. i. 3.——[l] Chap. ix. 2; 2 Chron. i. 7.——[m] Num. xii. 6; Matt. i. 20; ii. 13, 19.

apologists, assume, 1. That Pharaoh's daughter must have been a *proselyte to the Jewish religion*, else Solomon would not have married her. 2. That God was not displeased with this match. 3. That the book of *Canticles*, which is supposed to have been his *epithalamium*, would not have found a place in the sacred canon had the spouse, whom it all along celebrates, been at that time an idolatress. 4. That it is certain we nowhere in Scripture find Solomon blamed for this match. See *Dodd*.

Now to all this I answer, 1. We have no evidence that the daughter of Pharaoh was a proselyte, no more than that her father was a true believer. It is no more likely that he sought a proselyte here than that he sought them among the Moabites, Hittites, &c., from whom he took many wives. 2. If God's law be positively against such matches, he could not possibly be *pleased* with this breach of it in Solomon; but his law is positively against them, therefore he was not pleased. 3. That the book of Canticles being found in the sacred canon is, according to some critics, neither a proof that the marriage pleased God, nor that the book was written by Divine inspiration; much less that it celebrates the love between Christ and his Church, or is at all profitable for doctrine, for reproof, or for edification in righteousness. 4. That Solomon is most expressly reproved in Scripture for this very match, is to me very evident from the following passages: DID NOT SOLOMON, *king of Israel*, SIN *by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless even him did outlandish women cause to sin*; Neh. xiii. 26. Now it is certain that Pharaoh's daughter was an *outlandish woman*; and although it be not expressly said that Pharaoh's daughter is *here* intended, yet there is all reasonable evidence that she is included; and, indeed, the words seem to intimate that *she* is *especially referred to*. In ver. 3 it is said, *Solomon* LOVED THE LORD, *walking in the statutes of David*; and Nehemiah says, *Did not Solomon, king of Israel*, SIN BY THESE THINGS, *who* WAS BELOVED *of* HIS GOD; referring, most probably, to this early part of Solomon's history. But supposing that this is not sufficient evidence that this match is *spoken against in Scripture*, let us turn to chap. xi. 1, 2, of this book, where the cause of Solomon's apostacy is assigned; and there we read, *But King Solomon loved many* STRANGE WOMEN, TOGETHER WITH THE DAUGHTER OF PHARAOH, *women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations* concerning *which the Lord said unto the children of Israel, Ye shall not go in unto them; neither shall they come in unto you; for surely they will turn away your heart after their gods*: SOLOMON CLAVE UNTO THESE IN LOVE. Here the marriage with Pharaoh's daughter is classed most positively with the most exceptionable of his matrimonial and concubinal alliances; as it no doubt had its predisposing share in an apostacy the most unprecedented and disgraceful.

Should I even be singular, I cannot help thinking that the reign of Solomon *began rather inauspiciously*: even a brother's blood must be shed to cause him to sit securely on his throne, and a most reprehensible alliance, the forerunner of many others of a similar nature, was formed for the same purpose. But we must ever be careful to distinguish between what God has commanded to be done, and what was done through the vile passions and foolish jealousies of men. Solomon had many advantages, and no man ever made a worse use of them.

Verse 2. *The people sacrificed in high places*] Could there be any sin in this, or was it unlawful till after the temple was built? for prophets, judges, the kings which preceded Solomon, and Solomon himself, sacrificed on high places, such as Gibeon, Gilgal, Shiloh, Hebron, Kirjath-jearim, &c. But after the temple was erected, it was sinful to offer sacrifices in any other place; yet here it is introduced as being morally wrong, and it is introduced, ver. 3, as being an exceptionable trait in the character of Solomon. The explanation appears to be this: as the *ark* and *tabernacle* were still in being, it was not right to offer sacrifices but where they were; and wherever they were, whether on a high place or a plain, there sacrifices might be lawfully offered, previously to the building of the temple. And the tabernacle was now at Gibeon, 2 Chron. i. 3. Possibly the *high places* may be like those among the Hindoos, large *raised-up terraces*, on which they place their gods when they bathe, anoint, and worship them. Juggernaut and Krishnu have large terraces or *high places*, on which they are annually exhibited. But there was no idol in the above case.

Verse 5. *The Lord appeared to Solomon in a dream*] This was the night after he had offered the sacrifices, (see 2 Chron. i. 7,) and probably after he had earnestly prayed for wisdom; see *Wisdom*, chap. vii. 7: *Wherefore I prayed, and understanding was given me: I called* upon God, *and the spirit of wisdom came to me*. If this were the case, the dream might have

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6 [n] And Solomon said, Thou hast showed unto thy servant David my father great [o] mercy, according as he [p] walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou [q] hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: [r] and I *am but* a little child: I know not *how* [s] to go out or come in.

8 And thy servant *is* in the midst of thy people which thou [t] hast chosen, a great people, [u] that cannot be numbered nor counted for multitude.

9 [v] Give therefore thy servant an [w] understanding heart [x] to judge thy people, that I may [y] discern between good and bad: for who is able to judge this thy so great a people?

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10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast [z] not asked for thyself [a] long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, [b] to discern judgment:

12 [c] Behold, I have done according to thy words: [d] lo, I have given thee a wise and an understanding heart; so that there was none

[n] 2 Chron. i. 8, &c. — [o] Or, *bounty*. — [p] Chap. ii. 4; ix. 4; 2 Kings xx. 3; Psa. xv. 2. — [q] Chap. i. 48. — [r] 1 Chron. xxix. 1. — [s] Num. xxvii. 17. — [t] Deut. vii. 6. — [u] Gen. xiii. 16; xv. 5.

[v] 2 Chron. i. 10; Prov. ii. 3–9; James i. 5. — [w] Heb. *hearing* [x] Psa. lxxii. 1, 2. — [y] Heb. v. 14. — [z] James iv. 3. — [a] Heb. *many days*. — [b] Heb. *to hear*. — [c] 1 John v. 14, 15. — [d] Chap. iv. 29, 30, 31; v. 12; x. 24; Eccles. i. 16.

been the *consequence* of his earnest prayer for wisdom: the images of those things which occupy the mind during the day are most likely to recur during the night; and this, indeed, is the origin of the greater part of our dreams. But this appears to have been *supernatural*.

Gregory Nyssen, speaking of different kinds of dreams, observes that our organs and brain are not unlike a musical instrument; while the strings of such instruments have their proper degree of tension, they give, when touched, a harmonious sound, but as soon as they are relaxed or screwed down, they give no sound at all. During our waking hours, our senses, touched by our reason, produce the most harmonious concert; but as soon as we are asleep, the instrument is no longer capable of emitting any sound, unless it happen that the remembrance of what passed during the day returns and presents itself to the mind while we are asleep, and so forms a dream; just as the strings of an instrument continue to emit feeble sounds for some time after the musician has ceased to strike them.—See GREG. NYSS. *De opificio hominis*, cap. xii., p. 77. *Oper.* vol. i., edit. *Morell.*, Par. 1638.

This may account, in some measure, for common dreams: but even suppose we should not allow that Solomon had been the day before earnestly requesting the gift of wisdom from God, yet we might grant that such a dream as this might be produced by the immediate influence of God upon the soul. And if Solomon received his wisdom by immediate inspiration from heaven, this was the kind of dream that he had; a dream by which that wisdom was actually communicated. But probably we need not carry this matter so much into miracle: God might be the author of his extraordinary *wisdom*, as he was the author of his extraordinary *riches*. Some say, "He lay down as ignorant as other men, and yet arose in the morning wiser than all the children of men." I think this is as credible as that he lay down with a scanty revenue, and in the morning, when he arose, found his treasury full. In short, God's especial blessing brought him riches through the medium of his own care and industry; as the inspiration of the Almighty gave him understanding, while *he gave his heart to seek and search out by his wisdom concerning all things under the sun*, Eccles. i. 13. God gave him the seeds of an extraordinary understanding, and, by much study and research, they grew up under the Divine blessing, and produced a plentiful harvest; but, alas! they did not continue to grow.

Verse 7. *I know not* how *to go out or come in.*] I am just like an infant learning to walk alone, and can neither go out nor come in without help.

Verse 9. *Give—an understanding heart to judge thy people*] He did not ask wisdom in general, but the true science of government. This wisdom he sought, and this wisdom he obtained.

Verse 12. *I have given thee a wise and an understanding heart*] I have given thee a capacious mind, one capable of knowing much: make a proper use of thy powers, under the direction of my Spirit, and thou shalt excel in wisdom all that have gone before thee; neither after thee shall any arise like unto thee. But, *query*. Was not all this *conditional*? *If he should walk in his ways, and keep his statutes and commandments*, ver. 14. Was it not to depend upon his proper use of initiatory inspirations? Did he ever receive *all* this wisdom? Did not his unfaithfulness prevent the fulfilment of the Divine purpose? Instead of being the *wisest* of men, did he not become more *brutish* than any man? Did he not even lose the *knowledge of his Creator*, and worship the abominations of the Moabites, Zidonians, &c., &c.? And was not such idolatry a proof of the *grossest stupidity*? How few proofs does his life give that the gracious purpose of God was fulfilled in him! He received *much*; but he would have received *much more*, had he been faithful to the grace given. No character in the sacred writings disappoints us more than the character of Solomon.

None like thee before thee] That is, no king, either

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like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [o] given thee that which thou hast not asked, both [p] riches and honour: so that there [q] shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, [r] as thy father David did walk, then I will [s] lengthen thy days.

15 And Solomon [t] awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and [u] made a feast to all his servants.

16 Then came there two women, *that were* harlots, unto the king, and [w] stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

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21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No: but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for [n] her bowels [o] yearned upon her son, and she said, O my lord, give her the living child, and in nowise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give

[o] Wisd. vii. 11; Matt. vi. 33; Eph. iii. 20.——[p] Ch. iv. 21, 24; x. 23, 25, &c.; Prov. iii. 16.——[q] Or, *hath not been*.——[r] Chap. xv. 5.——[s] Psa. xci. 16; Prov. iii. 2.——[t] So Gen. xli. 7.

[u] So Gen. xl. 20; chap. viii. 65; Esth. i. 3; Dan. v. 1; Mark vi. 21.——[w] Num. xxvii. 2.——[n] Gen. xliii. 30; Isa. xlix. 15; Jer. xxxi. 20; Hos. xi. 8.——[o] Heb. *were hot*.

In Israel or among the nations, as the following verse explains.

Verse 16. *Then came there two women—harlots*] The word זנות *zonath*, which we here, and in some other places, improperly translate *harlots*, is by the Chaldee (the best judge in this case) rendered פונדקין *pundekayan, tavern-keepers*. (See on Josh. ii. 1.) If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and if they had been common women, it is not likely they would have had children; nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their *husbands*, it is probable they might have been at this time in other parts, following their necessary occupations; and the settling the present business could not have been delayed till their return; the appeal to justice must be made immediately.

Verse 25. *Divide the living child in two*] This was apparently a very strange decision, and such as nothing could vindicate had it been carried into execution; but Solomon saw that the only way to find out the real mother was by the *affection* and *tenderness* which she would necessarily show to her offspring. He plainly saw that the real mother would rather relinquish her claim to her child than see it hewn in pieces before her eyes, while it was probable the pretender would see this with indifference. He therefore orders such a mode of trial as would put the maternal affection of the real mother to the utmost proof; the plan was tried, and it succeeded. This was a proof of his sound judgment, penetration, and acquaintance with human nature; but surely it is not produced as a proof of extraordinary and supernatural wisdom. We have several similar decisions even among heathens.

Suetonius, in his life of the Emperor Claudius, cap. xv., whom he celebrates for his wonderful sagacity and penetration on some particular occasions, tells us, that this emperor discovered a woman to be the mother of a certain young man, whom she refused to acknowledge as her son, by commanding her to marry him, the proofs being doubtful on both sides; for, rather than commit this incest, she confessed the truth. His words are: Feminam, non agnoscentem filium suum, dubia utrinque argumentorum fide, ad confessionem compulit, indicto matrimonio juvenis.

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her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the [p] wisdom of God *was* [q] in him, to do judgment.

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[p] Ver. 9, 11, 12.

[q] Heb. *in the midst of him.*

Ariopharnes, king of Thrace, being appointed to decide between three young men, who each professed to be the son of the deceased king of the Cimmerians, and claimed the crown in consequence, found out the real son by commanding each to shoot an arrow into the body of the dead king: two of them did this without hesitation; the third refused, and was therefore judged by Ariopharnes to be the real son of the deceased. *Grotius*, on this place, quotes this relation from *Diodorus Siculus*; I quote this on his authority, but have not been able to find the place in Diodorus. This is a parallel case to that in the text; a covert appeal was made to the principle of *affection*; and the truth was discovered, as in the case of the mother of the living child.

Verse 28. *They feared the king*] This decision proved that they could not impose upon him; and they were afraid to do those things which might bring them before his judgment-seat.

They saw that the wisdom of God was *in him*] They perceived that he was taught of God, judged impartially, and could not be deceived. What was done to the other woman we are not told; justice certainly required that she should be punished for her lies and fraud.

CHAPTER IV.

An account of Solomon's chief officers, 1–6. *Names of the twelve officers that were over twelve districts, to provide victuals for the king's household monthly*, 7–19. *Judah and Israel are very populous; and Solomon reigns over many provinces*, 20, 21. *The daily provision for his family*, 22, 23. *The extent and peace of his dominions*, 24, 25. *His horses, chariots, and dromedaries; with the provision made for them*, 26–28. *His wisdom and understanding*, 29–31. *The number of his proverbs and songs; and his knowledge in natural history*, 32, 33. *People from all nations come to hear his wisdom*, 34.

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SO King Solomon was king over all Israel.

2 And these *were* the princes which he had; Azariah the son of Zadok the [a] priest.

3 Elihoreph and Ahiah, the sons of Shisha, [b] scribes; [c] Jehoshaphat the son of Ahilud, the [d] recorder.

4 And [e] Benaiah the son of Jehoiada *was* over the host: and Zadok and [f] Abiathar *were* the priests.

5 And Azariah the son of Nathan *was* over [g] the officers: and Zabud the son of Nathan *was* [h] principal officer, *and* [i] the king's friend:

6 And Ahishar *was* over the household: and [k] Adoniram the son of Abda *was* over the [l] tribute.

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7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: [m] The son of Hur, in Mount Ephraim:

9 [n] The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan:

10 [o] The son of Hesed, in Aruboth; to him

[a] Or, *the chief officer.*——[b] Or, *secretaries.*——[c] 2 Sam. viii. 16; xx. 24.——[d] Or, *remembrancer.*——[e] Chap. ii. 35.——[f] See chap. ii. 27.——[g] Ver. 7.

[h] 2 Sam. viii. 18; xx. 26.——[i] 2 Sam. xv. 37; xvi. 16; 1 Chron. xxvii. 33.——[k] Chap. v. 14.——[l] Or, *levy.*——[m] Or, *Ben-hur.* [n] Or, *Ben-dekar*——[o] Or, *Ben-hesed.*

NOTES ON CHAP. IV.

Verse 2. *These* were *the princes which he had; Azariah the son of Zadok the priest.*] These were his *great, chief*, or *principal* men. None of them were *princes* in the common acceptation of the word.

Verse 3. *Elihoreph and Ahiah—scribes*] *Secretaries* to the king.

Jehoshaphat—recorder] *Historiographer* to the king, who chronicled the affairs of the kingdom. He was in this office under David, see 2 Sam. xx. 24.

Verse 5. *Azariah*—was *over the officers*] He had the *superintendence* of the twelve officers mentioned below; see ver. 7.

Zabud—was *principal officer*] Perhaps what we call *premier*, or *prime minister*.

The king's friend] His chief *favourite*—his *confidant*.

Verse 6. *Ahishar* was *over the household*] The king's *chamberlain*.

Adoniram—was *over the tribute*.] What we call *chancellor* of the *exchequer*. He received and brought into the treasury all the proceeds of *taxes* and *tributes*. He was in this office under David; see 2 Sam. xx. 24.

Verse 7. *Twelve officers*] The business of these twelve officers was to provide daily, each for a month, those provisions which were consumed in the king's

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pertained Sochoh, and all the land of Hepher:

11 [p] The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife;

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:

13 [q] The son of Geber, in Ramoth-gilead; to him *pertained* [r] the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* [s] the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo *had* [t] Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

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18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* [u] the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 Judah and Israel *were* many, [v] as the sand which *is* by the sea in multitude, [w] eating and drinking, and making merry.

21 And [x] Solomon reigned over all kingdoms from [y] the river unto the land of the Philistines, and unto the border of Egypt: [z] they brought presents, and served Solomon all the days of his life.

22 And Solomon's [a] provision for one day was thirty [b] measures of fine flour, and three score measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep, beside harts, and roebucks, and fallow deer, and fatted fowl.

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[p] Or, *Ben-abinadab.*——[q] Or, *Ben-geber.*——[r] Num. xxxii. 41. [s] Deut. iii. 4.——[t] Or, *to Mahanaim.*——[u] Deut. iii. 8.——[v] Gen. xxii. 17; chap. iii. 8; Prov. xiv. 28.

[w] Psa. lxxii. 3, 7; Mic. iv. 4.——[x] 2 Chron. ix. 26; Psa. lxxii. 8; Eccles. xlvii. 13.——[y] Gen. xv. 18; Josh. i. 4.——[z] Psa. lxviii. 29; lxxii. 10, 11.——[a] Heb. *bread.*——[b] Heb. *cors.*

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household: see verses 22 and 23. And the task for such a daily provision was not an easy one.

Vere 13. *Threescore great cities with walls and brazen bars*] These were fortified cities: their gates and bars covered with plates of brass. Such were the gates in Priam's palace:—

Ipse inter primos correpta dura bipenni
Limina perrumpit, POSTES *que a cardine vellit*
Æratos. VIRG. *Æn.*, lib. ii. ver. 479.

Fierce Pyrrhus in the front, with forceful sway,
Plied the huge axe, and hew'd the beams away;
The solid timbers from the portal tore,
And rent from every hinge the BRAZEN *door.* PITT.

Verse 20. *Eating and drinking, and making merry.*] They were very comfortable, very rich, very merry, and very corrupt. And this full feeding and dissipation led to a total corruption of manners.

Verse 21. *Solomon reigned over all kingdoms*] The meaning of this verse appears to be, that Solomon reigned over all the provinces from the river Euphrates to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was on the *east* of Solomon's dominions: the Philistines were *westward* on the Mediterranean sea; and Egypt was on the *south*. Solomon had, therefore, as tributaries, the kingdoms of *Syria, Damascus, Moab,* and *Ammon*, which lay between the Euphrates and the Mediterranean. See *Calmet*. Thus he appears to have possessed all the land that God covenanted with Abraham to give to his posterity.

Verse 22. *Solomon's provision for one day:*—

Of fine flour - -	30	measures, or *cors.*
Of meal - - -	60	ditto.
Stall-fed oxen - -	10	
Ditto from the pasture	20	
Sheep - - - -	100;	with harts, roebucks, fallow deer, and fat fowls.

The כר *cor* was the same as the *homer*, and contained nearly *seventy-six gallons*, wine measure, according to Bishop Cumberland.

Sheep] צאן *tson*, comprehending both sheep and goats.

Harts] איל *meaiyal*, the deer.

Roebucks] צבי *tsebi*, the gazal, antelope, or wild goat.

Fallow deer] יחמור *yachmur*, the buffalo. See the notes on Deut. xii. 15, and xiv. 5.

Fatted fowl.] ברברים אבוסים *barburim abusim*, I suppose, means all the *wild fowls* in *season* during each month. Michaelis derives ברברים *barburim* from ברא *bara*, which in Chaldee, Syriac, and Arabic, signifies a *field*, a *desert*; all that is *without* the cities and habitations of men: hence חית ברא *cheyath bara*, wild beasts, Dan. ii. 38, תיר בר *tor bar*, wild bull; and therefore *barburim* may signify creatures living in the *fields, woods,* and *deserts*, which are taken by *hunting*, and opposed to those which are *domesticated*; and, consequently, may include *beasts* as well as *fowls*. Many have translated the word *capons*; but, query, was any such thing known among the ancient Jews? Solomon's table, therefore, was spread with all the *necessaries* and *delicacies* which the *house* or the *field* could afford.

But how immense must the number of men have been who were fed daily at the palace of the Israelitish king! *Vilalpandus* computes the number to be not less than *forty-eight thousand, six hundred*; and Calvisius makes, by estimation from the consumption of food, *fifty-four thousand!* These must have in

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24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over [c] all the kings on this side the river: and [d] he had peace on all sides round about him.

25 And Judah and Israel [e] dwelt [f] safely, [g] every man under his vine and under his fig tree, [h] from Dan even to Beer-sheba, all the days of Solomon.

26 And [i] Solomon had forty thousand stalls of [k] horses for his chariots, and twelve thousand horsemen.

27 And [l] those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and [m] dromedaries brought they unto the place where *the officers* were, every man according to his charge.

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29 And [n] God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children [o] of the east country, and all the [p] wisdom of Egypt.

31 For he was [q] wiser than all men; [r] than Ethan the Ezrahite, and Heman, [s] and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about.

32 And [t] he spake three thousand proverbs,

[c] Psa. lxxii. 11.——[d] 1 Chron. xxii. 9.——[e] See Jer. xxiii. 6. [f] Heb. *confidently*.——[g] Mic. iv. 4; Zech. iii. 10.——[h] Judg. xx. 1. [i] Chap. x. 26; 2 Chron. i. 14; ix. 25.——[k] See Deut. xvii. 16. [l] Ver. 7.——[m] Or, *mules* or *swift beasts*; Esth. viii. 14; Mic. i. 13.

[n] Chap. iii. 12; Eccles. xlvii. 14, 15, 16, 17.——[o] Gen. xxv. 6. [p] See Acts vii. 22.——[q] Chap. iii. 12.——[r] 1 Chron. xv. 19; Psa. lxxxix. title.——[s] See 1 Chron. ii. 6; vi. 33; xv. 19; Psa. lxxxviii. title.——[t] Prov. i. 1; Eccles. xii. 9.

eluded all his guards, each of whom received a *ration* from the king's store.

Verse 25. *Every man under his vine*] They were no longer obliged to dwell in *fortified* cities for fear of their enemies; they spread themselves over all the country, which they everywhere cultivated; and had always the privilege of eating the fruits of their own labours. This is the meaning of the phrase.

Verse 26. *Solomon had forty thousand stalls of horses —and twelve thousand horsemen.*] In 2 Chron. ix. 25, instead of *forty thousand stalls*, we read *four thousand*; and even this number might be quite sufficient to hold horses for *twelve thousand* horsemen; for *stalls* and *stables* may be here synonymous. In chap. x. 26 it is said he had *one thousand four hundred chariots, and twelve thousand horsemen*; and this is the reading in 2 Chron. i. 14. In 2 Chron. ix. 25, already quoted, instead of *forty thousand stalls for horses*, the *Septuagint* has τεσσαρες χιλιαδες θηλειαι ἱπποι, *four thousand mares*; and in this place the whole verse is omitted both by the *Syriac* and *Arabic*. In the *Targum* of Rabbi Joseph on this book we have ארבע מאה *arba meah, four hundred*, instead of the *four thousand* in Chronicles, and the *forty thousand* in the text. From this collation of parallel places we may rest satisfied that there is a *corruption* in the *numbers* somewhere; and as a sort of *medium*, we may take for the whole *four thousand stalls, one thousand four hundred chariots*, and *twelve thousand horsemen*.

Verse 28. *And dromedaries*] The word רכש *rechesh*, which we translate thus, is rendered *beasts*, or *beasts of burden*, by the *Vulgate*; *mares* by the *Syriac* and *Arabic*; *chariots* by the *Septuagint*; and *race-horses* by the *Chaldee*. The original word seems to signify a very *swift* kind of *horse*, and *race-horse* or *post-horse* is probably its true meaning. To communicate with so many distant provinces, Solomon had need of many animals of this kind.

Verse 29. *God gave Solomon wisdom, &c.*] He gave him a capacious mind, and furnished him with extraordinary assistance to cultivate it.

Even as the sand that is on the sea-shore.] Lord *Bacon* observes on this: "As the sand on the sea-shore encloses a great body of waters, so Solomon's mind contained an ocean of knowledge." This is a happy and correct illustration.

Verse 30. *The children of the east country*] That is the Chaldeans, Persians, and Arabians, who, with the Egyptians, were famed for wisdom and knowledge through all the world.

Verse 31. *He was wiser than all men*] He was wiser than any of those who were most celebrated in his time, among whom were the *four* after mentioned, viz., *Ethan, Heman, Chalcol*, and *Darda*. Ethan was probably the same as is mentioned in some of the Psalms, particularly Psa. lxxxix., title; and among the *singers* in 1 Chron. vi. 42. There is a *Heman* mentioned in the title to Psa. lxxxviii. In 1 Chron. ii. 6 we have all the four names, but they are probably not the same persons, for they are there said to be the *sons of Zerah*, and he flourished long before Solomon's time.

Some suppose that בני מחול *beney machol* should be rendered *masters of dancing* or *music*, as מחול *machol* signifies not only a *dance* or *choir*, but also an instrument of *music* of the *pipe* kind. Perhaps a reference is here made to Solomon's skill in *music* and *poetry*, as he is compared to persons who appear to have been eminent *poets* and *musicians*.

Verse 32. *He spake three thousand proverbs*] The book of Proverbs, attributed to Solomon, contains only about *nine hundred* or *nine hundred* and *twenty-three* distinct proverbs; and if we grant with some that the first *nine chapters* are not the work of Solomon, then all that can be attributed to him is only about *six hundred* and *fifty*.

Of all his *one thousand* and *five songs* or *poems* we

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and his [u] songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes.

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34 And [v] there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

[u] Cant. i. 1.

[v] Chap. x. 1; 2 Chron. ix. 1, 23.

have only *one*, the book of Canticles, remaining, unless we include Psa. cxxvii., *Except the Lord build the house*, &c., which in the title is said to be *by* or *for* him, though it appears more properly to be a psalm of *direction*, left him by his father David, relative to the building of the temple.

Verse 33. *He spake of trees—beasts—fowl—creeping things, and of fishes.*] This is a complete system of natural history, as far as relates to the animal and vegetable kingdoms, and the first intimation we have of any thing of the kind: Solomon was probably the first *natural historian* in the world.

O, how must the heart of Tournefort, Ray, Linné, Buffon, Cuvier, Swammerdam, Bloseh, and other naturalists, be wrung, to know that these works of Solomon are all and for ever lost! What light should we have thrown on the animal and vegetable kingdoms, had these works been preserved! But the providence of God has not thought fit to preserve them, and succeeding naturalists are left to invent the system which he probably left perfect. If there be any remains of his wisdom, they must be sought among the orientals, among whom his character is well known, and rates as high as it does with either Jews or Christians. I shall give some extracts from their works relative to Solomon when I come to consider his character at the end of chap. xi.

Verse 34. *There came of all people to hear the wisdom of Solomon*] We learn from chap. x. that the *queen of Sheba* was one of those visitants, and perhaps the most remarkable, as we have the particulars of her visit, but not of the others.

It is astonishing that of a person so renowned for wisdom, so little should be left to prove the truth of a fact of which all the civilized nations of the world have heard, and of which scarcely any man has ever doubted. The people that came from all kings of the earth were probably ambassadors, who came to form and maintain friendship between their sovereigns and the Israelitish king. We cannot understand the place as speaking of people who, either through an idle or laudable curiosity, came to see and converse with Solomon; to give free access to such people would ill comport with the maintenance of his dignity.

CHAPTER V.

Hiram, king of Tyre, sends to congratulate Solomon on his accession to the kingdom, 1. *Solomon consults him on building a temple for the Lord, and requests his assistance,* 2–6. *Hiram is pleased, and specifies the assistance which he will afford,* 7–9. *He sends cedars and fir trees,* 10. *The return made by Solomon,* 11. *They form a league,* 12. *Solomon makes a levy of men in Israel to prepare wood and stones,* 13–18.

A. M. 2990. B. C. 1014. An. Exod. Isr. 477. Anno ante I. Olymp. 238.

AND [a] Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: [b] for Hiram was ever a lover of David.

2 And [c] Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build a house unto the name of the LORD his God [d] for the wars which were about him on every side, until the LORD put them under the soles of his feet.

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4 But now the LORD my God hath given me

[a] Ver. 10, 18; 2 Chron. ii. 3. *Huram.*—[b] 2 Sam. v. 11; 1 Chron. xiv. 1; Amos i. 9.—[c] 2 Chron. ii. 3.—[d] 1 Chron. xxii. 8; xxviii. 3.

NOTES ON CHAP. V.

Verse 1. *Hiram king of Tyre*] It must have been at the beginning of Solomon's reign that these ambassadors were sent; and some suppose that the Hiram mentioned here is different from him who was the friend of David; but there seems no very solid reason for this supposition. As Hiram had intimate alliance with David, and built his palace, 2 Sam. v. 11, he wished to maintain the same good understanding with his son, of whose wisdom he had no doubt heard the most advantageous accounts; and he loved the son because he always loved the father, *for Hiram was ever a lover of David.*

Verse 2. *Solomon sent to Hiram*] Made an interchange of ambassadors and friendly greetings. Josephus tells us that the correspondence between Hiram and Solomon was preserved in the archives of the Tyrians even in his time. But this, like many other assertions of the same author, is worthy of little credit.

Verse 4. *There is neither adversary*] אין שטן ואין פגע רע *satan, there is no satan*—no opposer, nor any kind of evil; all is peace and quiet, both without and within.

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[c] rest on every side, *so that there is* neither adversary nor evil occurrent.

5 [f] And, behold, I [g] purpose to build a house unto the name of the LORD my God, [h] as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name.

6 Now therefore command thou that they hew me [i] cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt [k] appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [l] considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

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9 My servants shall bring *them* down from Lebanon unto the sea: [m] and I will convey them by sea in floats unto the place that thou shalt [n] appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, [o] in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 [p] And Solomon gave Hiram twenty thousand [q] measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom [r] as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

[c] Chap. iv. 24; 2 Chron. xxii. 9.——[f] 2 Chron. ii. 4.——[g] Heb. *say.*——[h] 2 Sam. vii. 13; 1 Chron. xvii. 12; xxii. 10.——[i] 2 Chron. ii. 8, 10.——[k] Heb. *say.*

[l] Heb. *heard.*——[m] 2 Chron. ii. 16.——[n] Heb. *send.*——[o] See Ezra iii. 7; Ezek. xxvii. 17; Acts xii. 20.——[p] See 2 Chron. ii. 10.——[q] Heb. *cors.*——[r] Chap. iii. 12.

God has given me this quiet that I may build his temple. *Deus nobis hæc otia fecit.*

Verse 5. *A house unto the name of the Lord*] The name of God is God himself. I purpose to build a house to that infinite and eternal Being called *Jehovah.*

Verse 6. *Any that can skill to hew timber*] An obsolete and barbarous expression for *any that know how to cut timber.* They had neither *sawyers, carpenters, joiners,* nor *builders* among them, equal to the Sidonians. Sidon was a part of the territories of Hiram, and its inhabitants appear to have been the most expert workmen. It requires more skill to *fell* and prepare timber than is generally supposed. *Vitruvius* gives some rules relative to this, lib. ii., cap. 9, the sum of which is this: 1. Trees should be felled in autumn, or in the winter, and in the wane of the moon; for in this season the trees recover their vigour and solidity, which was dispersed among their leaves, and exhausted by their fruit, in spring and summer; they will then be free from a certain moisture, very apt to engender worms and rot them, which in autumn and winter is consumed and dried up. 2. Trees should not be cut down *at once;* they should be cut carefully round towards the pith, that the sap may drop down and distil away, and thus left till thoroughly dry, and then cut down entirely. 3. When fully dried, a tree should not be exposed to the south sun, high winds, and rain; and should be smeared over with cow-dung to prevent its splitting. 4. It should never be drawn through the dew, but be removed in the afternoon. 5. It is not fit for floors, doors, or windows, till it has been felled three years. Perhaps these directions, attended to, would prevent the dry rot. And we see from them that there is considerable skill required to *hew timber,* and in this the Sidonians excelled. We do every thing in a hurry, and our building is good for nothing.

Verse 7. *Blessed* be *the Lord this day*] From this, and indeed from every part of Hiram's conduct, it is evident that he was a worshipper of the true God: unless, as was the case with many of the heathens, he supposed that every country had its own god, and every god his own country, and he thanked the God of Israel that he had given so wise a prince to govern those whom he considered his friends and allies: but the first opinion seems to be the most correct.

Verse 9. *Shall bring* them *down from Lebanon unto the sea*] As the river *Adonis* was in the vicinity of the forest of Lebanon, and emptied itself into the Mediterranean sea, near *Biblos,* Hiram could transport the timber all squared, and not only cut to scantling, but cut so as to occupy the place it was intended for in the building, without any farther need of axe or saw. It might be readily sent down the coast on rafts and landed at *Joppa,* or Jamnia, just opposite to Jerusalem, at the distance of about *twenty-five* miles. See 2 Chron. ii. 16. The carriage could not be great, as the timber was all fitted for the building where it was hewn down. The materials had only to be put together when they arrived at Jerusalem. See chap. vi. 7.

Verse 11. *And Solomon gave Hiram, &c.*] The information in this verse of the annual stipend paid to Hiram, is *deficient,* and must be supplied out of 2 Chron. ii. 10. Here *twenty thousand* measures of wheat, and *twenty* measures of pure oil, is all that is promised: there, *twenty thousand* measures of beaten wheat, *twenty thousand* measures of barley, *twenty*

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13 And King Solomon raised a [s] levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [t] Adoniram *was* over the levy.

15 [u] And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

A. M. 2990. B. C. 1014. An. Exod. Isr. 477. Anno ante I. Olymp. 238.

17 And the king commanded, and they brought great stones, costly stones, *and* [v] hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the [w] stone-squarers: so they prepared timber and stones to build the house.

[s] Heb. *tribute* of men.——[t] Ch. iv. 6.——[u] Chap. ix. 21; 2 Chron. ii. 17, 18.——[v] 1 Chron. xxii. 2.——[w] Or, *Giblites*, as Ezek. xxvii. 9.

thousand baths of wine, and *twenty thousand* baths of oil, is the stipulation; unless we suppose the first to be for Hiram's own family, the latter for his workmen. Instead of *twenty* measures of oil, the Syriac, Arabic, and Septuagint, have *twenty thousand* measures, as in Chronicles. In 2 Chron., instead of *cors* of oil, it is *baths*. The *bath* was a measure much less than the *cor*.

Verse 13. *The levy was thirty thousand men.*] We find from the following verse that only *ten thousand* were employed at once, and those only for one month at a time; and having rested two months, they again resumed their labour. These were the persons over whom Adoniram was superintendent, and were all Israelites.

Verse 15. *Threescore and ten thousand that bare burdens*] These were all *strangers*, or *proselytes*, dwelling among the Israelites; as we learn from the parallel place, 2 Chron. ii. 17, 18.

Verse 16. *Besides—three thousand and three hundred which ruled over the people*] In the parallel place, 2 Chron. ii. 18, it is *three thousand six hundred*. The Septuagint has here the same number.

Verse 17. *Great stones*] Stones of very large dimensions.

Costly stones] Stones that cost much labour and time to cut them out of the rock.

Hewed stones] Everywhere squared and polished.

Verse 18. *And the stone-squarers*] Instead of *stone-squarers* the *margin* very properly reads *Giblites*, הגבלים *haggiblim*; and refers to Ezek. xxvii. 9, where we find the inhabitants of *Gebal* celebrated for their knowledge in *ship-building*. Some suppose that these *Giblites* were the inhabitants of *Biblos*, at the foot of Mount Libanus, northward of Sidon, on the coast of the Mediterranean Sea; famous for its wines; and now called *Gaeta*. Both *Ptolemy* and *Stephanus Byzantinus* speak of a town called *Gebala*, to the east of Tyre: but this was different from *Gebal*, or *Biblos*. It seems more natural to understand this of a *people* than of *stone-squarers*, though most of the versions have adopted this idea which we follow in the text.

CHAPTER VI.

In the four hundred and eightieth *year from the exodus, in the fourth year of Solomon's reign, and in the second month, he laid the foundations of the temple; the length* sixty *cubits, the breadth* twenty, *and the height* thirty *cubits; besides the porch, which was* twenty *cubits in length, and* ten *cubits in height*, 1–3. *A description of its different external parts*, 4–10. *God's promise to Solomon*, 11–13. *Description of its internal parts and contents*, 14–36. *Temple finished in the* eighth *month of the* eleventh *year of Solomon's reign, being* seven *years in building*, 37, 38.

A. M. 2993. B. C. 1011. An. Exod. Isr. 480. Anno ante I. Olymp. 235.

AND [a] it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that [b] he [c] began

A. M. 2993. B. C. 1011. An. Exod. Isr. 480. Anno ante I. Olymp. 235.

[a] 2 Chron. iii. 1, 2.——[b] Acts vii. 47.——[c] Heb. *built*.

NOTES ON CHAP. VI.

Verse 1. *In the four hundred and eightieth year*] The *Septuagint* has the *four hundred and fortieth* year. It need scarcely be noticed, that among chronologists there is a great difference of opinion concerning this epocha. *Glycas* has 330 years; *Melchior Canus*, 590 years; *Josephus*, 592 years; *Sulpicius Severus*, 588; *Clemens Alexandrinus*, 570; *Cedrenus*, 672; *Codomanus*, 598; *Vossius* and *Capellus*, 580; *Scrarius*, 680; *Nicholas Abraham*, 527; *Mastlinus*, 592; *Petavius* and *Valtherus*, 520. Here are more than a dozen different opinions; and after all, that in the common Hebrew text is as likely to be the true one as any of the others.

The month Zif] This answers to a part of our April and May; and was the second month of the

A. M. 2993. B. C. 1011. An. Exod. Isr. 480. Anno ante I. Olymp. 235.

to build the house of the LORD.

2 And [d] the house which King Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made [e] windows [f] of narrow lights.

5 And [g] against the wall of the house he built [h] chambers [i] round about, *against* the walls of the house round about, *both* of the temple [k] and of the oracle: and he made [l] chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [m] narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

A. M. 2993. B. C. 1011. An. Exod. Isr. 480. Anno ante I. Olymp. 235.

7 And [n] the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right [o] side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

[d] See Ezek. xli. 1, &c.——[e] See Ezek. xl. 16; xli. 16.——[f] Or, *windows broad* within, and *narrow* without; or, *skewed* and *closed*. [g] Or, *upon* or *joining to*.

[h] See Ezek. xli. 6.——[i] Heb. *floors*.——[k] Ver. 16, 19, 20, 21, 31. [l] Heb. *ribs*.——[m] Heb. *narrowings* or *rebatements*.——[n] See Deut. xxvii. 5, 6; chap. v. 18.——[o] Heb. *shoulder*.

sacred year, but the eighth month of the civil year. Before the time of Solomon, the Jews do not appear to have had any *names* for their months, but mentioned them in the order of their consecutive occurrence, *first* month, *second* month, *third* month, &c. In this chapter we find *Zif* and *Bul*; and in ch. viii. ver. 2, we find another, *Ethanim*; and these are supposed to be borrowed from the Chaldeans; and consequently this book was written after the Babylonish captivity. Before this time we find only the word *Abib* mentioned as the name of a month, Exod. xiii. 4. Whether there were any others at that time, or whether *Abib* were really intended as the *name* of a month, we cannot absolutely say. The present names of the Hebrew months are:—*Tisri*, answering to a part of *September* and *October*, *Marchesvan*, *Cisleu*, *Tebeth*, *Shebat*, *Adar*, *Nisan*, *Ijar*, *Sivan*, *Tamuz*, *Ab*, and *Elul*.

Verse 2. *The length thereof* was *threescore cubits*] A cubit, according to Bishop Cumberland, is 21 inches, and 888 decimals, or 1 foot, 9 inches, and 888 decimals.

	Yds.	Ft.	Inch.
According to this, the length, 60 cubits, was	36	1	5·28
The breadth, 20 cubits, was - - -	12	0	5·76
The height, 30 cubits, was - - -	18	0	8·64

This constituted what was called the *temple* or *house*, the *house of God*, &c. But, besides this, there were *courts* and *colonnades*, where the people might assemble to perform their devotions and assist at the sacrifices, without being exposed to the open air. The court surrounded the temple, or holy place, into which the priests alone entered. Sometimes the whole of the building is called the *temple*; at other times that, the measurement of which is given above. But as no proper account can be given of such a building in *notes*; and as there is a great variety of opinion concerning the temple, its structure, ornaments, &c., as mentioned in the books of *Kings* and *Chronicles*, in *Ezekiel*, and by *Josephus*; and as modern writers, such as *Vitalpandus*, Dr. *Lightfoot*, and Dr. *Prideaux*, professing to be guided by the same principles, have produced very different buildings; I think it best to hazard nothing on the subject, but give that description at the end of the chapter which Calmet with great pains and industry has collected: at the same time, pledging myself to no particular *form* or *appearance*, as I find I cannot give any thing as the *likeness of Solomon's temple* which I could say, either in honour or conscience, bears any affinity to it. For other particulars I must refer the reader to the three large volumes of *Vitalpandus*, Dr. *Lightfoot's* Works, and to the *Connections of Dr. Prideaux*.

Verse 4. *Windows of narrow lights.*] The *Vulgate* says, *fenestras obliquas*, oblique windows; but what sort of windows could such be? The Hebrew is חלוני שקפים אטמים *challoney shekuphim atumim*, *windows to look through, which shut*. Probably latticed windows: windows through which a person within could see well; but a person without, nothing. *Windows*, says the Targum, *which were open within and shut without*. Does he mean *windows* with *shutters*; or, are we to understand, with the Arabic, windows opening wide within, and narrow on the outside; such as we still see in ancient castles! This sense our *margin* expresses. We hear nothing of *glass* or any other *diaphanous* substance. Window, perhaps originally *windore*, a *door* to let the *wind* in, in order to *ventilate* the building, and through which external objects might be discerned.

Verse 7. *The house—was built of stone*] It appears that every *stone* was hewn and squared, and its place in the building *ascertained*, before it came to Jerusalem: the *timbers* were fitted in like manner. This greatly lessened the trouble and expense of carriage. On this account, that all was prepared at Mount Lebanon, *there was neither hammer, axe, nor any tool of iron heard in the building*; nothing except mallets to

A. M. 3000. B. C. 1004. Ante I. Ol. 228. An. Archippi, Archi. Athen. perpet. 9.

9 [p] So he built the house, and finished it; and covered the house [q] with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [r] if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, [s] which I spake unto David thy father.

13 And [t] I will dwell among the children of Israel, and will not [u] forsake my people Israel.

A. M. 2993-3000. B. C. 1011-1001. Anno ante I. Olymp. 235-228.

14 [v] So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, [w] both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the [x] most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with [y] knops and [z] open flowers: all *was* cedar; there was no stone seen.

A. M. 2993-3000 B. C. 1011-1001 Anno ante I. Olymp. 235-228.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with [a] pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house; also [b] the whole altar that *was* by the oracle he overlaid with gold.

23 And within the oracle [c] he made two cherubims *of* [d] olive tree, [e] *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

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[p] Ver. 14, 38.——[q] Or, *the vault beams and the ceilings with cedar.* [r] Chap. ii. 4; ix. 4.——[s] 2 Sam. vii. 13; 1 Chron. xxii. 10. [t] Exod. xxv. 8; Lev. xxvi. 11; 2 Cor. vi. 16; Rev. xxi. 3. [u] Deut. xxxi. 6.——[v] Ver. 38.——[w] Or, *from the floor of the house unto the walls, &c.*, and so ver. 16.

[x] Exod. xxvi. 33; Lev. xvi. 2; chap. viii. 6; 2 Chron. iii. 8, Ezek. xlv. 3; Heb. ix. 3.——[y] Or, *gourds.*——[z] Heb. *openings of flowers.*——[a] Heb. *shut up.*——[b] Exod. xxx. 1, 3, 6.——[c] Exod. xxxvii. 7, 8, 9; 2 Chron. iii. 10, 11, 12.——[d] Or, *oily.*——[e] Heb. *trees of oil.*

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drive the tenons into the mortices, and drive in the pins to fasten them, was necessary: therefore there was no noise. But *why* is this so particularly marked? Is it not because the temple was a type of the kingdom of God; and the souls of men are to be prepared *here* for *that* place of blessedness? *There*, there is no preaching, exhortations, repentance, tears, cries, nor prayers: the stones must be all squared and fitted here for their place in the New Jerusalem; and, being *living stones*, must be built up a holy temple for a habitation of God through the Spirit.

Verse 9. *Covered the house with beams and boards of cedar.*] The Eastern custom is very different from ours: we *ceil* with *plaster*, and make our *floors* of *wood*; they make their *floors* of *plaster* or *painted tiles*, and make their *ceilings* of *wood*. But it may not be improper to observe that, in ancient times, our buildings were somewhat similar. Westminster Hall is a proof of this.

Verse 11. *The word of the Lord came to Solomon*] Some think that this is the same revelation as that mentioned chap. ix. 2, &c., which took place *after* the dedication of the temple: but to me it appears different: it was a word to encourage him *while* building; to warn him against apostacy, and to assure him of God's continued protection of him and his family, if they continued faithful to the grace which God had given.

Verse 15. *The walls of the ceiling*] See the note on ver. 9.

Verse 19. *The oracle he prepared*] See the description of the temple at the end of this chapter.

Verse 22. *The whole house he overlaid with gold*] It is impossible to calculate this expense, or the quantity of gold employed in this sacred building.

Verse 26. *The height of the one cherub* was *ten cubits*] Concerning the cherubs, their form, &c., see my note on Exod. xxv. 18. The height of each cherub was about *eighteen feet and three inches*.

A. M. 2993-3000. B. C. 1011-1004. Anno ante I. Olymp. 235-228.

27 And he set the cherubims within the inner house: and [f] they [g] stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and [h] open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* [i] a fifth part *of the wall.*

32 The [k] two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and [l] open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

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33 So also made he for the door of the temple posts *of* olive tree, [m] a fourth part *of the wall.*

34 And the two doors *were of* fir tree: the [n] two leaves of the one door *were* folding, and the two leaves of the other door *were* folding

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

36 And he built the inner court with three rows of hewed stone, and a row of cedar beams

37 [o] In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished [p] throughout all the parts thereof, and according to all the fashion of it. So was he [q] seven years in building it.

[f] Exod. xxv. 20; xxxvii. 9; 2 Chron. v. 8.——[g] Or, *the cherubims stretched forth their wings.*——[h] Heb. *openings of flowers.*——[i] Or, *five square.*——[k] Or, *leaves of the door.*

[l] Heb. *openings of flowers.*——[m] Or, *four square.*——[n] Ezek. xli. 23, 24, 25.——[o] Ver. 1.——[p] Or, *with all the appurtenances thereof, and with all the ordinances thereof.*——[q] Comp. ver. 1.

Verse 36. *Three rows of hewed stone, and a row of cedar beams.*] Does not this intimate that there were three courses of stone, and then one course of timber all through this wall? Three strata of stone and one stratum of timber, and so on. If so, could such a building be very durable? This is also referred to in the succeeding chapter, ver. 11; and as both the temple and Solomon's house were built in the same manner, we may suppose that this was the ordinary way in which the better sort of buildings were constructed. Calmet thinks that to this mode of building the prophet alludes, Hab. ii. 11: *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* But it should be observed that this was in the *inner* court, and therefore the timber was not exposed to the weather. The *outer* court does not appear to have been built stratum super stratum of stone and wood.

Verse 38. *In the eleventh year—was the house finished*] It is rather strange that this house required *seven* years and about six months to put all the stones and the timbers in their places, for we have already seen that they were all prepared before they came to Jerusalem; but the ornamenting, gilding, or overlaying with gold, making the carved work, cherubim, trees, flowers, &c., must have consumed a considerable time. The month *Bul* answers to a part of our *October* and *November*, as *Zif*, in which it was begun, answers to a part of *April* and *May*.

The *dedication* did not take place till the following year, the twelfth of Solomon, because then, according to Archbishop Usher, the jubilee happened.

So was he seven years in building it.] Properly seven years and six months; but the Scripture generally expresses things in *round numbers*.

DIANA'S temple at Ephesus was one of the seven wonders of the world. It is said that almost all Asia was employed in the building of it for about *two hundred* years; but it was certainly more extensive than the temple at Jerusalem, for it may be justly questioned, notwithstanding the profusion of gold, silver, precious stones, &c., employed in the temple of Solomon, whether it cost any thing like the money expended on the temple of Diana.

Pliny informs us, *Hist. Nat.*, lib. xxxvi., cap. 12, that, in order to build one of the pyramids in Egypt, no less than *three hundred and sixty thousand* men were employed for the space of *twenty* years. But neither was the temple any such work as this. We may also observe that the temple was never intended to hold a vast concourse of people; it was only for the service of the Lord, and the priests were those alone who were employed in it. The courts, chambers, and other apartments, were far more extensive than the temple itself; it was never designed to be a place to worship *in*, but a place to worship *at*. There God was known to have a peculiar residence, and before him the tribes came, and the priests were a sort of mediators between him and the people. In short, the *temple* was to the *Jews* in the *promised land* what the *tabernacle* was to the *Hebrews* in the *wilderness*; the place where God's honour dwelt, and whither the people flocked to pay their adoration.

"Solomon laid the foundation of the temple in the year of the world 2992, before *Christ* 1008, before the vulgar era, 1012; and it was finished in the year of the world 3000, and dedicated in 3001, before Christ 999, before the vulgar era 1003; 1 Kings viii.; 2 Chron. v., vii., viii. The place that was pitched on for erecting this magnificent structure was on the side of Mount *Sion* called Moriah. Its entrance or frontispiece stood towards the east, and the most holy or most

retired part was towards the west. The author of the first book of Kings, and of the second of Chronicles has chiefly made it his business to describe the *temple* properly so called, that is the sanctuary, the sanctum, and the apartments belonging to them, as also the vessels, the implements, and the ornaments of the temple, without giving any description scarcely of the courts and open areas, which, however, made a principal part of the grandeur of this august edifice.

"But *Ezekiel* has supplied this defect by the exact plan he has delineated of these necessary parts. Indeed it must be owned that the temple as described by *Ezekiel* was never restored after the captivity of *Babylon*, according to the model and the mensuration that this prophet has given of it. But as the measures he sets down for the sanctum and the sanctuary are, within a small matter, the same as those of the temple of Solomon; and as this prophet, who was himself a priest, had seen the first temple; it is to be supposed that the description he gives us of the temple of *Jerusalem* is the same as that of the temple of Solomon.

"The ground-plot upon which the temple was built was a square of six hundred cubits, or twenty-five thousand royal feet; Ezek. xlv. This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the *Gentiles*, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of *Israel*. This wall was a square of five hundred cubits. The court of *Israel* was a hundred cubits square, and was encompassed all round with magnificent galleries supported by two or three rows of pillars. It had four gates or entrances; one to the east, another to the west, a third to the north, and the fourth to the south. They were all of the same form and largeness, and each had an ascent of seven steps. The court was paved with marble of divers colours, and had no covering; but the people in case of need could retire under the galleries that were all round about. These apartments were to lodge the priests in, and to lay up such things as were necessary for the use of the temple. There were but three ways to come in, to the east, to the north, and to the south, and they went to it by an ascent of eight steps. Before, and over against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt-offerings, of twelve cubits square, according to Ezek. xliii. 16, or of ten cubits high and twenty broad, according to 2 Chron. iv. 1. They went up to it by stairs on the eastern side.

"Beyond this, and to the west of the altar of burnt-offerings was the temple, properly so called, that is to say, the *sanctuary*, the *sanctum*, and the *porch of entrance*. The porch was twenty cubits wide and six cubits deep. Its gate was fourteen cubits wide. The sanctum was forty cubits wide and twenty deep. There stood the golden candlestick, the table of shew-bread, and the golden altar, upon which the incense was offered. The sanctuary was a square of twenty cubits. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high priest entered here but once a year, and none but himself was allowed to enter. *Solomon* had embellished the inside of this holy place with palm trees in relief, and cherubim of wood covered with plates of gold, and in general the whole sanctuary was adorned, and as it were overlaid, with plates of gold.

"Round the sanctum and sanctuary were three stories of chambers, to the number of thirty-three. *Ezekiel* makes them but four cubits wide; but the first book of Kings, vi. 6, allows five cubits to the first story, six to the second, and seven to the third.

"Since the consecration or dedication of the temple by Solomon in the year of the world 3001, this edifice has suffered many revolutions, which it is proper to take notice of here.

"In the year of the world 3033, before Christ 967, before the vulgar era 971, *Shishak*, king of Egypt, having declared war with Rehoboam, king of Judah, took Jerusalem, and carried away the treasures of the temple; 1 Kings xiv.; 2 Chron. xii.

"In 3146, *Jehoash*, king of *Judah*, got silver together to go upon the repairs of the temple; they began to work upon it in earnest in 3148, before Christ 852, before the vulgar era 856; 2 Kings xii. 4, 5, and 2 Chron. xxiv. 7, 8, 9, &c.

"*Ahaz*, king of Judah, having called to his assistance *Tiglath-pileser*, king of Assyria, against the kings of Israel and *Damascus*, who were at war with him, robbed the temple of the Lord of its riches to give away to this strange king, 2 Chron. xxviii. 21, 22, &c., in the year of the world 3264, before Christ 736, before the vulgar era 740; and not contented with this, he profaned this holy place by setting up there an altar like one he had seen at Damascus, and taking away the brazen altar that Solomon had made; 2 Kings xvi. 10, 11, 12, &c. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basons from their pedestals, and the king's throne or oratory, which was of brass. These he took away to prevent their being carried away by the king of *Assyria*. Nor did he stop here, but carried his wickedness so far as to sacrifice to strange gods, and to erect profane altars in all the corners of the streets of Jerusalem; 2 Chron. xxviii. 24, 25. He pillaged the temple of the Lord, broke the sacred vessels, and, lastly, shut up the house of God. This happened in the year of the world 3264, before Christ 736, before the vulgar era 740, to his death, which happened in 3278, before Christ 722, before the vulgar era 726.

"*Hezekiah*, the son and successor of Ahaz, opened again and repaired the gates of the temple which his father had shut up and robbed of their ornaments; 2 Chron. xxix. 3, 4, &c., in the year of the world 3278, before Christ 722, before the vulgar era 726. He restored the worship of the Lord and the sacrifices, and made new sacred vessels in the place of those that Ahaz had destroyed. But in the fourteenth year of his reign, 2 Kings xviii. 15, 16, in the year of the world 3291, before Christ 709, before the vulgar era 713, *Sennacherib*, king of *Assyria*, coming with an army into the land of *Judah*, *Hezekiah* was forced to take all the riches of the temple, and even the plates of gold that he himself had put upon the gates of the

temple, and give them to the king of *Assyria*. But when Sennacherib was gone back into his own country, there is no doubt that Hezekiah restored all these things to their first condition.

"*Manasseh*, son and successor of *Hezekiah*, profaned the temple of the Lord, by setting up altars to all the host of heaven, even in the courts of the house of the Lord; 2 Kings xxi. 4, 5, 6, 7; 2 Chron. xxxiii. 5, 6, 7; in the year of the world 3306, and the following years. He set up *idols* there, and worshipped them. God delivered him into the hands of the king of *Babylon*, who loaded him with chains, and carried him away beyond the Euphrates; 2 Chron. xxxiii. 11, 12, &c.; in the year of the world 3328, before Christ 672, before the vulgar era 676. There he acknowledged and repented of his sins; and being sent back to his own dominions, he redressed the profanations he had made of the temple of the Lord, by taking away the idols, destroying the profane altars, and restoring the altar of burnt-offering, upon which he offered his sacrifices.

"*Josiah*, king of Judah, laboured with all his might in repairing the edifices of the temple, (2 Kings xxii. 4, 5, 6, &c.; 2 Chron. xxxiv. 8–10; in the year of the world 3380, before Christ 620, before the vulgar era 624,) which had been either neglected or demolished by the kings of *Judah*, his predecessors. He also commanded the priests and Levites to replace the ark of the Lord in the sanctuary, in its appointed place; and ordered that it should not any more be removed from place to place as it had been during the reigns of the wicked kings, his predecessors, 2 Chron. xxxv. 3.

"*Nebuchadnezzar* took away a part of the sacred vessels of the temple of the Lord, and placed them in the temple of his god at *Babylon*, under the reign of Jehoiakim, king of Judah; 2 Chron. xxxvi. 6, 7; in the year of the world 3398, before Christ 602, before the vulgar era 606. He also carried away others under the reign of Jehoiachin, 2 Chron. xxxvi. 10; in the year of the world 3405, before Christ 595, before the vulgar era 599. Lastly, he took the city of Jerusalem, and entirely destroyed the temple, in the eleventh year of Zedekiah, in the year of the world 3416, before Christ 584, before the vulgar era 588; 2 Kings xxv. 1, 2, 3, &c.; 2 Chron. xxxvi. 18, 19.

"The temple continued buried in its ruins for the space of fifty-two years, till the first year of *Cyrus* at Babylon, in the year of the world 3468, before Christ 532, before the vulgar era 536. Then Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the temple of the Lord, Ezra i. 1, 2, 3, &c. The following year they laid the foundation of the second temple; but they had hardly been at work upon it one year, when either Cyrus or his officers, being gained over by the enemies of the Jews, forbade them to go on with their work; Ezra iv. 5; in the year of the world 3470, before Christ 530, before the vulgar era 534. After the death of *Cyrus* and *Cambyses*, they were again forbidden by the magian, who reigned after Cambyses, and whom the Scripture calls by the name of Artaxerxes; Ezra iv. 7, 17, 18, &c.; in the year of the world 3483, before Christ 517, before the vulgar era 521. Lastly, these prohibitions being superseded, under the reign of Darius, son of *Hystaspes*, (Ezra v. 1; vi. 1, 14; Hag. i. 1, &c.; in the year of the world 3485, before Christ 515, before the vulgar era 519,) the temple was finished and dedicated four years after, in the year of the world 3489, before Christ 511, before the vulgar era 515, twenty years after the return from the captivity.

"This temple was profaned by order of *Antiochus Epiphanes* in the year of the world 3837. The ordinary sacrifices were discontinued therein, and the idol of *Jupiter Olympus* was set up upon the altar. It continued in this condition for three years; then *Judas Maccabeus* purified it, and restored the sacrifice and the worship of the Lord, 1 Mac. iv. 36; in the year of the world 3840, before Christ 160, before the vulgar era 164.

"*Herod* the Great undertook to rebuild the whole temple of Jerusalem anew, in the eighteenth year of his reign, and in the year of the world 3986; *Joseph.*, Antiq., lib. xv., cap. 14. He began to lay the foundation of it in the year of the world 3987, forty-six years before the first passover of *Jesus Christ*, as the Jews observe to him by saying, *Forty and six years was this temple in building, and wilt thou rear it up in three days?* John ii. 20. This is not saying that *Herod* had employed six and forty years in building it; for *Josephus* assures us that he finished it in nine years and a half; *Joseph.*, Antiq., lib. xv., cap. 14. But, after the time of this prince, they all continued to make some new addition to it; and the same *Josephus* tells us that they went on working upon it, even to the beginning of the Jewish war; *Joseph.*, Antiq., lib. xx., cap. 8.

"This temple, built by *Herod*, did not subsist more than seventy-seven years, being destroyed in the year of the world 4073, of Christ 73, of the vulgar era 69. It was begun by *Herod* in 3987, finished in 3996, burnt and destroyed by the Romans in 4073.

"This temple of *Herod* was very different from that of *Solomon*, and from that which was rebuilt by *Zerubbabel* after the captivity. This is the description that *Josephus* has left us of it, who himself had seen it:—

"The temple, properly so called, was built sixty cubits high, and as many broad; but there were two sides of front, like two arms or shoulderings, which advanced twenty cubits on each side, which gave in the whole front a hundred cubits wide, as well as in height. The stones made use of in this building were white and hard, twenty-five cubits long, eight in height, and twelve in width; *Joseph.*, de Bell., lib. vi., p. 917.

"The front of this magnificent building resembled that of a royal palace. The two extremes of each face were lower than the middle, which middle was so exalted that those who were over against the temple, or that approached towards it at a distance, might see it, though they were many furlongs from it. The gates were almost of the same height as the temple; and on the top of the gates were veils or tapestry of several colours, embellished with purple flowers. On the two sides of the doors were two pillars, the cornices of which were adorned with the branches of a

golden vine, which hung down with their grapes and clusters, and were so well imitated, that art did not at all yield to nature. *Herod* made very large and very high galleries about the temple, which were suitable to the magnificence of the rest of the building, and exceeded in beauty and sumptuousness all of the kind that had been seen before.

"The temple was built upon a very irregular mountain, and at first there was hardly place enough on the top of it for the site of the temple and altar. The rest of it was steep and sloping; *Joseph.*, de Bell., lib. vi., p. 915, *exφολ.*; Antiq., lib. xv., c. 14. But when King *Solomon* built it, he raised a wall towards the east, to support the earth on that side; and after this side was filled up, he then built one of the porticoes or galleries. At that time this face only was eased with stone, but in succeeding times, the people endeavouring to enlarge this space, and the top of the mountain being much extended, they broke down the wall which was on the north side, and enclosed another space as large as that which the whole circumference of the temple contained at first. So that at last, against all hope and expectation, this work was carried so far that the whole mountain was surrounded by a treble wall. But, for the completing of this great work whole ages were no more than sufficient; and all the sacred treasures were applied to this use, that the devotion of the people had brought to the temple from all the provinces of the world. In some places these walls were above three hundred cubits high, and the stones used in these walls were some forty cubits long. They were fastened together by iron cramps and lead, to be able to resist the injuries of time. The platform on which the temple was built was a furlong square, or one hundred and twenty-five paces." Thus far *Calmet* and *Josephus*.

CHAPTER VII.

Solomon builds his own house, and completes it in thirteen *years*, 1. *He builds another called the house of the forest of Lebanon; and a house for Pharaoh's daughter*, 2–12. *He brings Hiram, a coppersmith, out of Tyre, who makes much curious work for the temple*, 13–20. *He makes the two pillars Jachin and Boaz*, 21, 22. *The molten sea, and the twelve oxen that bare it*, 23–26. *And ten brazen bases, and the ten layers, with pots, shovels, and basons, all of which he cast in the plain of Jordan*, 27–46. *The quantity of brass too great to be weighed; and the vessels of the temple were all of pure gold*, 47–50. *Solomon brings into the house the silver and gold which his father had dedicated*, 51.

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BUT Solomon was building his own house [a] thirteen years, and he finished all his house.

2 He built also the house of the forest of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the [b] beams, that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and [c] light *was* against light *in* three ranks.

5 And all the [d] doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* [e] before them: and the *other* pillars and the thick beam *were* [f] before them.

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7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar [g] from one side of the floor to the other.

8 And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also a house for Pharaoh's daughter, [h] whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with

[a] Chap. ix. 10; 2 Chron. viii. 1.——[b] Heb. *ribs*.——[c] Heb. *sight against sight*.——[d] Or, *spaces and pillars were square in prospect*.

[e] Or, *according to them*.——[f] Or, *according to them*——[g] Heb. *from floor to floor*.——[h] Chap. iii. 1; 2 Chron. viii. 11

NOTES ON CHAP. VII.

Verse 1. *Building his own house*] This house is said to have been situated in Jerusalem, and probably was, what some call it, his *winter's* residence. It is called the *king's house*, chap. ix. 10.

Verse 2. *The house of the forest of Lebanon*] It was not built in Lebanon, but is thought to have been on Mount Sion. And why it was called *the house of the forest of Lebanon* does not appear; probably it was because it was built *almost entirely* of materials brought from that place. See the following verses.

Verse 7. *A porch for the throne*] One porch appears to have been devoted to the purposes of administering judgment, which Solomon did in person.

Verse 8. *A house for Pharaoh's daughter*] This appears to have been a *third house*; probably the whole *three* made but *one building*, and were in the same place, but distinguished from each other; the first as Solomon's

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saws within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, [i] and for the porch of the house.

13 And King Solomon sent and fetched [k] Hiram out of Tyre.

14 [l] He *was* [m] a widow's son of the tribe of Naphtali, and [n] his father *was* a man of Tyre, a worker in brass: and [o] he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

15 For he [p] cast [q] two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

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19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work: and the pomegranates *were* [r] two hundred in rows round about upon the other chapiter.

21 [s] And he set up the pillars in [t] the porch of the temple: and he set up the right pillar, and called the name thereof [u] Jachin: and he set up the left pillar, and called the name thereof [v] Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

23 And he made [w] a molten sea, ten cubits [x] from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [y] compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon [z] twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* a hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [a] two thousand baths.

27 And he made ten bases of brass; four

[i] John x. 23; Acts iii. 11.——[k] 2 Chron. iv. 11, *Huram*; see ver. 40.——[l] 2 Chron. ii. 14.——[m] Heb. *the son of a widow woman.* [n] 2 Chron. iv. 16.——[o] Exod. xxxi. 3; xxxvi. 1.——[p] Hebrew, *fashioned.*——[q] 2 Kings xxv. 17; 2 Chron. iii. 15; iv. 12; Jer. lii. 21.

[r] See 2 Chron. iii. 16; iv. 13; Jer. lii. 23.——[s] 2 Chron. iii. 17. [t] Chap. vi. 3.——[u] That is, *He shall establish.*——[v] That is, *In it is strength.*——[w] 2 Kings xxv. 13; 2 Chron. iv. 2; Jer. lii. 17. [x] Heb. *from his brim to his brim.*——[y] 2 Chron. iv. 3.——[z] 2 Chron. iv. 4, 5; Jer. lii. 20.——[a] See 2 Chron. iv. 5.

palace, the second as a house of judgment, a court-house; the third, the *harem*, or apartments for the women.

Verse 13. *Solomon sent and fetched Hiram out of Tyre.*] This was not the Tyrian king, mentioned before, but a very intelligent coppersmith, of Jewish extraction by his mother's side, who was probably married to a Tyrian. In 2 Chron. ii. 14, this woman is said to be *of the daughters of Dan*, but here *of the tribe of Naphtali*. The king of Tyre, who gives the account as we have it in Chronicles, might have made the mistake, and confounded the two tribes; or she might have been of *Naphtali* by her *father*, and of *Dan* by her *mother*, and so be indifferently called *of the tribe of Naphtali* or *of the daughters of Dan*. This appears to be the best solution of the difficulty The versions and MSS. give no help here.

Verse 15. *He cast two pillars—eighteen cubits high*] That is, about thirty feet in English measure.

A line of twelve cubits] In circumference. It would be difficult even now to procure a founder who could cast such massive pillars, whether solid or hollow.

Verse 21. *The right pillar—Jachin*] That is, *He shall establish. The left pillar—Boaz*, that is, *in strength.* These were no doubt emblematical; for notwithstanding their *names*, they seem to have supported no part of the building.

Verse 27. *He made ten bases*] That is, *pedestals*, for the *ten lavers* to rest on.

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cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* [b] *joined* to the base: and the height of a wheel *was* a cubit and a half cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel; their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the [c] proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

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38 Then [d] made he ten lavers of brass; one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [e] side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 And [f] Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made King Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two [g] net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters, that *were* [h] upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 [i] And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to King Solomon for the house of the LORD, *were of* [k] bright brass.

46 [l] In the plain of Jordan did the king cast them, [m] in the clay ground between [n] Succoth and [o] Zarthan.

47 And Solomon left all the vessels *unweighed*, [p] because they were exceeding many: neither was the weight of the brass [q] found out.

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [r] the

[b] Heb. *in the base.*——[c] Heb. *nakedness.*——[d] 2 Chron. iv. 6 [e] Heb. *shoulder.*——[f] Heb. *Huram*; see ver. 13.——[g] Ver. 17, 18. [h] Heb. *upon the face of the pillars.*——[i] Exod. xxvii. 3; 2 Chron. iv. 16.

[k] Heb. *made bright or scoured.*——[l] 2 Chron. iv. 17——[m] Heb. *in the thickness of the ground.*——[n] Gen. xxxiii. 17.——[o] Josh. iii. 16.——[p] Heb. *for the exceeding multitude.*——[q] Heb. *searched*; 1 Chron. xxii. 14.——[r] Exod. xxxvii. 25, &c.

Verse 38. *Then made he ten lavers*] These were set on the ten *bases* or *pedestals*, and were to hold water for the use of the priests in their sacred office, particularly to wash the victims that were to be offered as a burnt-offering, as we learn from 2 Chron. iv. 6; but the *brazen sea* was for the priests to wash in. The whole was a building of vast art, labour, and expense.

Verse 40. *So Hiram made an end*] It is truly surprising, that in so short a time *one* artist could design and execute works of such magnitude, taste, and variety, however numerous his assistants might be. The mere building of the house was a matter of little difficulty in comparison of these internal works.

Verse 46. *Cast them, in the clay ground*] In this place he found that particular kind of *clay* that was proper for his purpose. Some suppose that the place where Hiram had his foundry was on the *other* side,

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altar of gold, and [e] the table of gold, whereupon [t] the shew-bread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the [u] censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit*, of the temple.

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51 So was ended all the work that King Solomon made for the house of the LORD. And Solomon brought in the [v] things [w] which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

[s] Exodus xxxvii. 10, &c.——[t] Exodus xxv. 30; Lev. xxiv. 5-8.

[u] Heb. *ash-pans*.——[v] Heb. *holy things of David*.——[w] 2 Sam. viii. 11; 2 Chron. v. 1.

some on *this* side, of Jordan. Calmet supposes that it was near to *Beth-shan*.

Verse 51. *Solomon brought in the things*] It has been a question whether Solomon, in the structure of the temple, used any of the gold and silver which David had provided? And here it seems answered in the negative; for after the house was finished, with all its utensils and ornaments, with its immense profusion of gold, it is here said that *Solomon brought in the silver, and the gold, and the vessels, which David his father had dedicated*. It appears therefore that Solomon had employed four years to make preparation for the work before it was begun. During the whole time of the building, he was no doubt still appropriating a part of the public revenue for this purpose; and the provision made by his father he placed *among the treasures of the house*; but the temple was truly Solomon's, as he had provided all its materials, and borne every expense.

As the temple was built in some measure on the model of the tabernacle, and dedicated to the same use, I wish to refer the reader to the description of the former, in Exod. xxv.–xxvii., and xxxv.–xxxix., and the notes there.

CHAPTER VIII.

Solomon assembles the elders of Israel, and brings up the ark, and the holy vessels, and the tabernacle, out of the city of David, and places them in the temple; on which account a vast number of sheep and oxen are sacrificed, 1–8. *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb*, 9. *The cloud of God's glory fills the house*, 10, 11. *Solomon blesses the people*, 12–21. *His dedicatory prayer*, 22–53. *Afterwards he blesses and exhorts the people*, 54–61. *They offer a sacrifice of* twenty-two thousand *oxen, and* one hundred and twenty thousand *sheep*, 62, 63. *He hallows the middle of the court for offerings; as the brazen altar which was before the Lord was too little*, 64. *He holds the feast of the dedication for seven days; and for other seven days, the feast of tabernacles; and on the eighth day blesses the people, and sends them away joyful*, 65, 66.

A. M. 3000. B. C. 1004. Ante I. Ol. 228. An. Archippi, Arch. Athen. perpet. 9.

THEN [a] Solomon assembled the elders of Israel, and all the heads of the tribes, the [b] chief of the fathers of the children of Israel, unto King Solomon in Jerusalem, [c] that they might bring up the ark of the covenant of the LORD [d] out of the city of David, which *is* Zion.

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[a] 2 Chron. v. 2, &c.——[b] Heb. *princes*.

[c] 2 Sam. vi. 17.——[d] 2 Sam. v. 7, 9; vi. 12, 16.

NOTES ON CHAP. VIII.

Verse 1. *Then Solomon assembled*] It has already been observed that Solomon deferred the dedication of the temple to the following year after it was finished, because that year, according to Archbishop Usher, was a *jubilee*. "This," he observes, "was the *ninth* jubilee, opening the fourth *millenary* of the world, or A. M. 3001, wherein Solomon with great magnificence celebrated the dedication of the temple seven days, and the feast of tabernacles other seven days; and the celebration of the eighth day of tabernacles being finished, upon the twenty-third day of the seventh month the people were dismissed every man to his home. The eighth day of the seventh month, viz., the thirtieth of our October, being *Friday*, was the first of the seven days of dedication; on the *tenth* day, Saturday, November 1, was the fast of expiation or atonement held; whereon, according to the Levitical law, the jubilee was proclaimed by sound of trumpet. The fifteenth day, *Friday*, November 6, was the feast of tabernacles; the twenty-second, November 13, being also *Friday*, was the feast of tabernacles, which was always very solemnly kept, 2 Chron. vii. 9; Lev. xxiii. 36; John vii. 37; and the day following, November 14, being our *Saturday*, when the Sabbath was ended, the people returned home.

"In the *thirteenth* year after the temple was built, Solomon made an end also of building his own house, having spent full twenty years upon both of them: seven and a half upon the temple, and thirteen or twelve

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2 And all the men of Israel assembled themselves unto King Solomon at the [e] feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, [f] and the priests took up the ark.

4 And they brought up the ark of the LORD, [g] and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And King Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [h] sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests [i] brought in the ark of the covenant of the LORD unto [k] his place, into the oracle of the house, to the most holy *place*, *even* [l] under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they [m] drew out the staves, that the [n] ends of the staves were seen out in the [o] holy *place* before the oracle, and they were not seen without: and there they are unto this day.

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9 [p] *There was* nothing in the ark [q] save the two tables of stone, which Moses [r] put there at Horeb, [s] when [t] the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*, that the cloud [u] filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 [v] Then spake Solomon, The LORD said that he would dwell [w] in the thick darkness.

13 [x] I have surely built thee a house to dwell in, [y] a settled place for thee to abide in for ever.

14 And the king turned his face about, and [z] blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, [a] Blessed *be* the LORD God of Israel, which [b] spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

[e] Lev. xxiii. 34; 2 Chron. vii. 8.—[f] Num. iv. 15; Deut. xxxi. 9; Josh. iii. 3, 6; 1 Chron. xv. 14, 15.—[g] Ch. iii. 4; 2 Chron. i. 3.—[h] 2 Sam. vi. 13.—[i] 2 Sam. vi. 17.—[k] Exod. xxvi. 33, 34; chap. vi. 19.—[l] Chap. vi. 27.—[m] Exod. xxv. 14, 15. [n] Heb. *heads*.—[o] Or, *ark*; as 2 Chron. v. 9.—[p] Exod. xxv. 21; Deut. x. 2.

[q] Deut. x. 5; Heb. ix. 4.—[r] Exod. xl. 20.—[s] Or, *where*. [t] Exod. xxxiv. 27, 28; Deut. iv. 13; ver. 21.—[u] Exod. xl. 34, 35; 2 Chron. v. 13, 14; vii. 2.—[v] 2 Chron. vi. 1, &c. [w] Lev. xvi. 2; Psa. xviii. 11; xcvii. 2.—[x] 2 Sam. vii. 13. [y] Psa. cxxxii. 14.—[z] 2 Sam. vi. 18.—[a] Luke i. 68.—[b] 2 Sam. vii. 5, 25.

and a half upon his own."—*Usher's Annals*, sub. A. M. 3001.

Verse 2. *At the feast in the month Ethanim*] The feast of tabernacles, which was celebrated in the *seventh* month of what is called the *ecclesiastical year*.

Verse 4. *They brought up—the tabernacle*] It is generally agreed that there were now *two* tabernacles, one at Gibeon, and the other in the city of David, which one David had constructed as a temporary residence for the ark, in the event of a temple being built. Which of these tabernacles was brought into the temple at this time, is not well known; some think *both* were brought in, in order to prevent the danger of idolatry. I should rather suppose that the tabernacle from Gibeon was brought in, and that the temporary one erected by David was demolished.

Verse 8. *And there they are unto this day.*] This proves that the book was written before the destruction of the first temple, but how long before we cannot tell.

Verse 9. *Save the two tables of stone*] See my notes on Heb. ix. 4.

Verse 10. *When the priests were come out*] That is, after having carried the ark into the holy of holies, before any sacred service had yet commenced.

Verse 11. *The glory of the Lord had filled the house*] The cloud, the symbol of the Divine glory and presence appears to have filled not only the holy of holies, but the whole temple, court and all, and to have become evident to the people; and by this Solomon knew that God had honoured the place with his presence, and taken it for his habitation in reference to the people of Israel.

Verse 12. *The Lord said—he would dwell*] It was under the appearance of a cloud that God showed himself present with Israel in the wilderness; see Exod. xiv. 19, 20. And at the dedication of the tabernacle in the wilderness, God manifested himself in the same way that he did here at the dedication of the temple; see Exod. xl. 34, 35.

Verse 13. *I have surely built thee a house*] He was now fully convinced that the thing pleased God, and that he had taken this place for his settled habitation.

Verse 14. *Blessed all the congregation*] Though this blessing is not particularly stated, yet we may suppose that it was such as the high priest pronounced upon the people: "The Lord bless thee, and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!" (see Num. vi. 21–26,) for Solomon seems now to be acting the part

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16 [c] Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that [d] my name might be therein; but I chose [e] David to be over my people Israel.

17 And [f] it was in the heart of David my father to build a house for the name of the LORD God of Israel.

18 [g] And the LORD said unto David my father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart.

19 Nevertheless [h] thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, [i] as the LORD promised, and have built a house for the name of the LORD God of Israel.

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21 And I have set there a place for the ark, wherein *is* [k] the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 And Solomon stood before [l] the altar of the LORD in the presence of all the congregation of Israel, and [m] spread forth his hands toward heaven:

23 And he said, [n] LORD God of Israel, [o] *there is* no God like thee, in heaven above,

[c] 2 Sam. vii. 6; 2 Chron. vi. 5, &c.——[d] Ver. 29; Deut. xii. 11.——[e] 1 Sam. xvi. 1; 2 Sam. vii. 8; 1 Chron. xxviii. 4.——[f] 2 Samuel vii. 2; 1 Chron. xvii. 1.——[g] 2 Chron. vi. 8, 9.

[h] 2 Sam. vii. 5, 12, 13; chap. v. 3, 5.——[i] 1 Chron. xxviii. 5, 6. [k] Ver. 9; Deut. xxxi. 26.——[l] 2 Chron. vi. 12, &c. ——[m] Exod. ix. 33; Ezra ix. 5; Isa. i. 15.——[n] 2 Mac. ii. 8.——[o] Exod. xv. 11; 2 Sam. vii. 22.

of the high priest. But he may have in view more particularly the conduct of *Moses*, who, when he had seen that the people had done all the work of the tabernacle, as the Lord had commanded them, he blessed them, Exod. xxxix. 43; and the conduct of his father David, who, when the ark had been brought into the city of David, and the burnt-offerings and peace-offerings completed, blessed the people in the name of the Lord; 2 Sam. vi. 18.

Verse 16. *Since the day, &c.*] Mention is here made, says Dr. Kennicott, of some *one place* and some *one person* preferred before all others; and the preference is that of *Jerusalem* to other *places*, and of *David* to other *men*. In consequence of this remark, we shall see the necessity of correcting this passage by its parallel in 2 Chron. vi. 5, 6, where the thirteen Hebrew words now lost in Kings are happily preserved. Let us compare the passages:—

K. *Since the day that I brought forth my people*
C. Since the day that I brought forth my people
K. *Israel out of Egypt, I chose no* CITY
C. out of the land of Egypt, I chose no CITY
K. *out of all the tribes of Israel to build a house,*
C. among all the tribes of Israel to build a house in,
K. *that my name might be therein;* * * *
C. that my name might be there; neither chose I
K. * * * * * * *
C. any MAN to be a ruler over my people Israel:
K. * * * * * * *
C. but I have chosen JERUSALEM, that my name
K. * * * *but I chose David to be*
C. might be there; and have chosen DAVID to be
K. *over my people Israel.*
C. over my people Israel.

I would just observe here, that I do not think these *thirteen words* ever made a part of Kings, and, consequently, are not *lost* from it; nor do they exist here in any of the versions; but their being found in Chronicles helps to complete the sense.

Verse 21. *Wherein is the covenant of the Lord*] As it is said, ver. 9, that *there was nothing in the ark but the two tables of stone*, consequently these are called *the Covenant*, i. e., a *sign* of the covenant; as our Lord calls the *cup* the *new covenant in his blood*, that is, the *sign* of the new covenant: for *This is my body* implies, This is the *sign* or *emblem* of my body.

Verse 22. *Stood*] He ascended the *brazen scaffold*, five cubits long, and five cubits broad, and three cubits high, and then *kneeled down upon his knees*, with his hands spread up to heaven, and offered up the following prayer: see ver. 54, and 2 Chron. v. 12, 13.

And spread forth his hands toward heaven] This was a usual custom in all nations: in prayer the *hands were stretched out to heaven*, as if to invite and receive assistance from thence; while, humbly *kneeling* on their knees, they seemed to acknowledge at once their *dependence* and *unworthiness*. On this subject I have spoken elsewhere. In the Scriptures we meet with several examples of the kind: *Hear my voice—when I* LIFT UP MY HANDS *toward thy holy oracle*; Psa. xxviii. 2. LIFT UP YOUR HANDS *in the sanctuary, and bless the Lord*; Psa. cxxxiv. 2. *Let my prayer be set forth*—and *the* LIFTING UP OF MY HANDS *as the evening sacrifice*; Psa. cxli. 2. And see 1 Tim. ii. 8, &c.

In heathen writers examples are not less frequent:

> SUSTULIT exutas vinclis ad sidera PALMAS.
> Vos æterni ignes, et non violabile vestrum
> Testor numen, ait.
>
> VIRG. Æn. lib. ii., ver. 153.

> Ye lamps of heaven, he said, and LIFTED HIGH
> His HANDS, now free; thou venerable sky,
> Inviolable powers!

And that they *kneeled* down when supplicating I have also proved. Of this too the Scriptures afford abundant evidence, as do also the *heathen* writers. I need add but one word:—

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or on earth beneath, [p] who keepest covenant and mercy with thy servants that [q] walk before thee with all their heart:

23 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [r] There [s] shall not fail thee a man in my sight to sit on the throne of Israel; [t] so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 [u] And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [v] will God indeed dwell on the earth? behold, the heaven and [w] heaven of heavens cannot contain thee; how much less this house that I have builded?

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28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [x] My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make [y] toward [z] this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray [b] toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31 If any man trespass against his neigh-

[p] Deut. vii. 9; Neh. i. 5; Dan. ix. 4.——[q] Gen. xvii. 1; chap. iii. 6; 2 Kings xx. 3.——[r] Chap. ii. 4; 2 Sam. vii. 12, 16. [s] Heb. *there shall not be cut off unto thee a man from my sight.* [t] Heb. *only if.*

[u] 2 Sam. vii. 25.——[v] 2 Chron. ii. 6; Isa. lxvi. 1; Jer. xxiii. 24; Acts vii. 49; xvii. 24.——[w] 2 Cor. xii. 2.——[x] Deut. xii. 11. [y] Dan. vi. 10.——[z] Or, *in this place.*——[a] 2 Chron. xx. 9; Neh. i. 6.——[b] Or, *in this place.*

Et GENIBUS PRONIS supplex, similisque roganti,
Circumfert tacitos, tanquam sua brachia, vultus.
OVID, Met. lib. iii., f. 3, ver. 240.

Indeed, so universal were these forms in praying, that one of the heathens has said, "All men, in praying, lift up their hands to heaven."

Verse 21. *Who has kept with thy servant David*] This is in reference to 2 Sam. vii. 13, where God promises to David that Solomon shall build a house for the name of the Lord. The temple being now completed, this promise was literally fulfilled.

Verse 27. *But will God indeed dwell on the earth?*] This expression is full of astonishment, veneration, and delight. He is struck with the immensity, dignity, and grandeur of the Divine Being, but especially at his *condescension* to dwell with men: and though he sees, by his filling the place, that he has come now to make his abode with them, yet he cannot help asking the question, How can such a God dwell in such a place, and with such creatures?

Behold, the heaven] The words are all in the *plural* number in the Hebrew: השמים ושמי השמים *hashshamayim, ushemey hashshamayim*; "the heavens, and the heavens of heavens." What do these words imply? That there are *systems*, and *systems of systems*, each possessing its *sun*, its *primary* and *secondary planets*, all extending beyond each other in unlimited space, in the same regular and graduated order which we find to prevail in what we call our *solar system*; which probably, in its thousands of millions of miles in diameter, is, to some others, no more than the area of the lunar orbit to that of the Georgium Sidus. When God, his manifold wisdom, his creative energy, and that *space* which is unlimited, are considered, it is no hyperbole to say that, although the earth has been created nearly *six thousand* years ago, suns, the centres of systems, may have been created at so immense a distance that their light has not yet reached our earth, though travelling at the rate of *one hundred and ninety thousand* miles every second, or upwards of a *million* times swifter than the motion of a cannon ball! This may be said to be inconceivable; but what is even all this to the vast immensity of space! Had God created a system like ours in every six days since the foundation of the world, and kept every seventh as a Sabbath; and though there might have been by this time [A. M. 5823 *incunte*, A. D. 1819, *incunte*] *three hundred and three thousand five hundred and seventy-five* mundane systems; they would occupy but a *speck* in the inconceivable immensity of *space*. Reader, all this and millions more is demonstrably possible; and if so, what must God be—*illud inexprimibile*—who i-n-h-a-b-i-t-e-t-h E-t-e-r-n-i-t-y!

Verse 29. *My name shall be there*] I will there show forth my power and my glory by enlightening, quickening, pardoning, sanctifying, and saving all my sincere worshippers.

Verse 30. *Toward this place*] Both tabernacle and temple were types of our Lord Jesus, or of *God manifested in the flesh*; and he was and is the Mediator between God and man. All prayer, to be acceptable, and to be entitled to a hearing, must go to God *through Him*. The *human nature* of Christ is the temple in which *dwelt all the fulness of the Godhead bodily*; therefore with propriety all prayer must be offered to God through Him. "If they pray toward this place, hear thou in heaven thy dwelling-place; and when thou hearest, forgive." This appears to me to be the true sense and doctrine of this verse.

Verse 31. *If any man trespass against his neighbour*]

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bour, [c] and [d] an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, [e] condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 [f] When thy people Israel be smitten down before the enemy, because they have sinned against thee, and [g] shall turn again to thee, and confess thy name, and pray, and make supplication unto thee [h] in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 [i] When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou [k] teach them [l] the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

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37 [m] If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their [n] cities; whatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, [o] knowest the hearts of all the children of men;)

40 [p] That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

[c] Heb. *and he require an oath of him*; Lev. v. 1.——[d] Exod. xxii. 11.——[e] Deut. xxv. 1.——[f] Lev. xxvi. 17; Deut. xxviii. 25. [g] Lev. xxvi. 39, 40; Neh. i. 9.——[h] Or, *toward*.——[i] Lev. xxvi. 19; Deut. xxviii. 23.——[k] Psa. xxv. 4; xxvii. 11; xciv. 12; cxliii. 8.——[l] 1 Sam. xii. 23.——[m] Lev. xxvi. 16, 25, 26; Deut. xxviii. 21, 22, 27, 38, 42, 52; 2 Chron. xx. 9.——[n] Or, *jurisdiction*. [o] 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Psa. xi. 4; Jer. xvii. 10; Acts i. 24.——[p] Psa. cxxx. 4.

Solomon puts here *seven cases*, in all of which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention on condition that the people pray towards that holy place, and with a feeling heart make earnest supplication.

The FIRST case is one of *doubtfulness*; where a man has sustained an injury, and charges it on a suspected person, though not able to bring direct evidence of the fact, the accused is permitted to come before the altar of God, and purge himself by his personal oath. Solomon prays that God may not permit a false oath to be taken, but that he will discover the truth, so that the wicked shall be condemned, and the righteous justified.

Verse 33. *When thy people Israel be smitten down, &c.*] The SECOND case. When their enemies make inroads upon them, and defeat them in battle, and lead them into captivity, because God, being displeased with their transgressions, has delivered them up; then if they shall turn again; confess the name of God, which they had in effect denied, by either neglecting his worship, or becoming *idolatrous*; and pray and make supplication; *then*, says Solomon, *hear thou in heaven—and bring them again unto the land which thou gavest unto their fathers.*

Verse 35. *When the heaven is shut up, and there is no rain*] The THIRD case. When, because of their sin, and their ceasing to *walk in the good way* in which they should have walked, God refuses to send the *early* and *latter rain*, so that the appointed weeks of harvest come in vain, as there is no crop: then, if they pray and confess their sin, hear thou in heaven, &c.

Verse 37. *If there be in the land famine—pestilence*] The FOURTH case includes several kinds of evils: 1. *Famine*; a scarcity or total want of bread, necessarily springing from the preceding cause, *drought*. 2. *Pestilence*; any general and contagious disease. 3. *Blasting*; any thing by which the crops are injured, so that the ear is never matured; but instead of wholesome grain, there is a *black offensive dust*. 4. *Mildew*; any thing that vitiates or corrodes the texture of the *stalk*, destroys the flowers and blossoms, or causes the young shaped fruits to fall off their stems. 5. *Locust*, a well known curse in the East; a species of *grasshopper* that multiplies by *millions*, and covers the face of the earth for many miles square, destroying every green thing; leaving neither herb nor grass upon the earth, nor leaf nor bark upon the trees. 6. *Caterpillar*; the locust in its young or *nympha* state. The *former* refers to *locusts* brought by winds *from other countries* and settling *on* the land; the latter, to the young *locusts* bred in the land. 7. An *enemy*, having *attacked* their *defenced cities*, the keys and barriers of the land. 8. Any other kind of *plague*; that which affects the *surface* of the body; blotch, blain, leprosy, ophthalmia, &c. 9. *Sickness*; whatever impaired the strength, or affected the intestines, disturbing or destroying their natural functions. All such cases were to be brought before the Lord, the persons *having a deep sense* of the wickedness which induced God thus to afflict, o

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41 Moreover, concerning a stranger that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy [q] strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: [r] that all people of the earth may know thy name, to [s] fear thee, as *do* thy people Israel; and that they may know that [t] this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD [u] toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [v] cause.

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46 If they sin against thee, (for [w] *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [x] unto the land of the enemy far or near;

47 [y] *Yet* if they shall [z] bethink themselves in the land whither they were carried captives and repent, and make supplication unto thee in the land of them that carried them captives, [a] saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* [b] return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and [c] pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

[q] Deut. iii. 24. —[r] 1 Sam. xvii. 46; 2 Kings xix. 19; Psa. lxvii. 2. —[s] Psa. cii. 15. —[t] Heb. *thy name is called upon this house.* —[u] Heb. *the way of the city.* —[v] Or, *right.* —[w] 2 Chron. vi. 36; Prov. xx. 9; Eccles. vii. 20; James iii. 2; 1 John i. 8, 10. —[x] Lev. xxvi. 34, 44; Deut. xxviii. 36, 64. —[y] Lev. xxvi. 40. —[z] Hebrew, *bring back to their heart.* —[a] Neh. i. 6; Psa. cvi. 6; Dan. ix. 5. —[b] Jer. xxix. 12, 13, 14. —[c] Daniel vi. 10.

permit them to be afflicted: for only those who knew the *plague of their own hearts*, (ver. 38,) the deep-rooted moral corruption of their nature, and the destructive nature and sinfulness of sin, were likely to pray in such a manner as to induce God to hear and forgive.

Verse 41. *Moreover, concerning a stranger*] The FIFTH case relates to *heathens* coming from other countries with the design to become proselytes to the true religion; that they might be received, blessed, and protected as the true Israelites, that the name of Jehovah might be known over the face of the earth.

Verse 44. *If thy people go out to battle*] The SIXTH case refers to wars undertaken by Divine appointment: *whithersoever thou shalt send them*; for in no other wars could they expect the blessing and concurrence of the Lord; in none other could the God of truth and justice *maintain their cause*. There were such wars under the Mosaic dispensation, there are none such under the Christian dispensation; nor can there be any; for the Son of man is come, not to destroy men's lives, but to save them. Except mere *defensive* war, all others are diabolic; and, *query*, if there were no *provocations*, would there be any *attacks*, and consequently any need of *defensive* wars?

Verse 46. *If they sin against thee*] This SEVENTH case must refer to some general defection from truth, to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High; as for it they are here stated to be *delivered into the hands of their enemies* and *carried away captive*, which was the general punishment for idolatry, and what is called, verse 47, *acting perversely* and *committing wickedness*.

In ver. 46 we read, *If they sin against thee, for* there is *no man that sinneth not*. On this verse we may observe that the second clause, as it is here translated, renders the *supposition* in the first clause entirely nugatory; for if there be *no man that sinneth not*, it is useless to say, IF *they sin*; but this contradiction is taken away by reference to the original, כי יחטאו לך *ki yechetu lach*, which should be translated IF *they shall sin against thee*, or *should they sin against thee*; כי אין אדם אשר לא יחטא *ki ein Adam asher lo yecheta*, *for there is no man that* MAY *not sin*; i. e., there is no man *impeccable*, none *infallible*, none that is not *liable* to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original: for even in the thirty-first verse of this chapter they have translated יחטא *yecheta*, IF *a man* TRESPASS; which certainly implies he *might* or *might not* do it; and in this way they have translated the same word, IF a *soul* SIN, in Lev. v. 1; vi. 2; 1 Sam. ii. 25; 2 Chron. vi. 22, and in several other places. The truth is, the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the *future* tense of the conjugation *kal*.

This text has been a wonderful strong hold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine: it only speaks of the *possibility* of every man sinning, and this must be true of a state of *probation*. 2. There is not another text in the Divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the Gospel; for Jesus came to save

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49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their [d] cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [e] give them compassion before them who carried them captive, that they may have compassion on them:

51 For [f] they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, [g] from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, [h] as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, [i] and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: [k] there hath not [l] failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: [m] let him not leave us, nor forsake us:

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58 That he may [n] incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel [o] at all times, as the matter shall require:

60 [p] That all the people of the earth may know that [q] the LORD *is* God, *and that there is* none else.

61 Let your [r] heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And [s] the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 [t] The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because [u] the brazen altar that *was* before the LORD, *was* too little to receive

[a] Or, *right.*——[b] Ezra vii. 6; Psa. cvi. 46.——[c] Deut. ix. 29; Neh. i. 10.——[d] Deut. iv. 20; Jer. xi. 4.——[e] Exod. xix. 5; Deut. ix. 26, 29; xiv. 2.——[f] 2 Sam. vi. 18.——[g] Deut. xii. 10; Josh. xxi. 45; xxiii. 14.——[h] Heb. *fallen.*——[i] Deut. xxxi. 6; Josh. i. 5.

[k] Psa. cxix. 36.——[l] Heb. *the thing of a day in his day.*——[m] Josh. iv. 24; 1 Sam. xvii. 46; 2 Kings xix. 19.——[n] Deut. iv. 35, 39.——[o] Chap. xi. 4; xv. 3, 14; 2 Kings xx. 3.——[p] 2 Chron. vii. 4, &c.——[q] 2 Chron. vii. 7.——[r] 2 Chron. iv. 1.

his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are *unavoidable*.

Verse 50. *And give them compassion before them who carried them captive*] He does not pray that they may be delivered out of that captivity, but that their enemies may use them well; and that they may, as formerly, be kept a separate and distinct people.

Verse 55. *He stood, and blessed all the congregation*] This blessing is contained in verses 57 and 58.

Verse 59. *And let these my words*] This and the following verse is a sort of supplement to the prayer which ended ver. 53; but there is an important addition to this prayer in the parallel place, 2 Chron. vi. 41, 42: "Now therefore arise, O LORD God, into thy resting place, thou and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness. O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant."

Verse 61. *Let your heart therefore be perfect*] Be sincere in your faith, be irreproachable in your conduct.

Verse 63. *Two and twenty thousand oxen*] This was the whole amount of the victims that had been offered during the *fourteen days*; i. e., the *seven* days of the *dedication*, and the *seven* days of the *feast of tabernacles*. In what way could they dispose of the *blood* of so many victims?

Verse 64. *Did the king hallow the middle of the court*]

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the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held [v] a feast, and all Israel with him, a great congregation, from [w] the entering in of Hamath unto [x] the river of Egypt, before the LORD our God, [y] seven days and seven days, *even* fourteen days.

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66 [z] On the eighth day he sent the people away: and they [a] blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

[v] Ver. 2; Lev. xxiii. 34 — [w] Num. xxxiv. 8; Josh. xiii. 5; Judg. iii. 3; 2 Kings xiv. 25. — [y] 2 Chron. vii. 8. — [z] Gen. xv. 16; Num. xxxiv. 5. — [a] Or, *thanked.*

The great altar of burnt-offerings was not sufficient for the number of sacrifices which were then made; therefore the middle of the court was *set apart*, and an altar erected there for the same purpose.

Verse 65. *From—Hamath*] Supposed to be *Antioch* of Syria; *unto the river of Egypt*—to the *Rhinocorura*; the former being on the *north*, the latter on the *south*: i. e., from one extremity of the land to the other.

Verse 66. *They blessed the king*] Wished him all spiritual and temporal happiness. They were contented with their king, at peace among themselves, and happy in their God; so that they returned to their houses magnifying their God for all his bounty to them, their country, and their king. How happy must these people have been, and how prosperous, had their king continued to walk uprightly before God! But alas! the king fell, and the nation followed his example

CHAPTER IX.

The Lord appears a second time to Solomon, and assures him that he had heard his prayer; and that he would establish his worship for ever in that temple, and him and his successors on the throne of Israel, provided he and they would keep his statutes and judgments, 1–5; *but if they should transgress and forsake the Lord, then they should be cast off, the temple itself abandoned, and their enemies permitted to prevail over them,* 6–9. *Solomon having finished the temple and the king's house, about which he was employed* twenty *years, and having received assistance from Hiram king of Tyre, he gave him in return* twenty *cities in Galilee, with which he was not pleased,* 10–14. *Solomon's levies, buildings, and the persons employed,* 15–23. *Pharaoh's daughter comes to the city of David,* 24. *He sacrifices thrice a year at the temple,* 25. *Solomon's navy, and the gold they brought from Ophir,* 26–28.

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AND [a] it came to pass, when Solomon had finished the building of the house of the LORD, [b] and the king's house, and [c] all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [d] as he had appeared unto him at Gibeon.

3 And the LORD said unto him, [e] I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, [f] to put my name there for ever; [g] and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt [h] walk before me, [i] as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

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5 Then I will establish the throne of thy kingdom upon Israel for ever, [k] as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 [l] *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 [m] Then will I cut off Israel out of the land

[a] 2 Chron. vii. 11 — [b] Chap. vii. 1. — [c] 2 Chron. viii. 6. Chap. iii. 5 — [d] 2 Kings xx. 5; Psa. x. 17. — [e] Chap. viii. 29. [f] Deut. xii. 12. — [g] Gen. xvii. 1. — [h] Ch. xi. 4, 6, 38; xiv. 8; xv. 5. [i] 2 Sam. vii. 12, 16; chap. ii. 4; vi. 12; 1 Chron. xxii. 10; Psa. cxxxii. 12. — [k] 2 Sam. vii. 11; 2 Chron. vii. 19, 20; Psa. lxxxix. 30, &c. — [m] Deut. iv. 26; 2 Kings xvii. 23; xxv. 21.

NOTES ON CHAP. IX.

Verse 2. *The Lord appeared to Solomon*] The design of this appearance, which was in a dream, as that was at Gibeon, was to assure Solomon that God had accepted his service, and had taken that house for his dwelling-place, and would continue it, and establish him and his descendants upon the throne of Israel for ever, provided they served him with an upright heart; but, on the contrary, if they forsook him, he would abandon both them and his temple.

Verse 7. *A proverb and a by-word among all people*] And so they are to the present; the *unbelieving Jews*, the *stubborn, stiff-necked Jews*, are words still in common use. They forsook the Lord, rejected his Christ,

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which I have given them; and this house which I have hallowed [n] for my name, will I cast out of my sight; [o] and Israel shall be a proverb and a by-word among all people:

8 And [p] at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [q] Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 [r] And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 ([s] *Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then King Solomon gave Hiram twenty cities in the land of Galilee.

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12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [t] pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? [u] And he called them the land of [v] Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 And this *is* the reason of [w] the levy which King Solomon raised; for to build the house of the LORD, and his own house, and [x] Millo, and the wall of Jerusalem, and [y] Hazor, and [z] Megiddo, and [a] Gezer.

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16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, [b] and slain the Canaanites that dwelt in the city, and

[n] Jeremiah vii. 14.—[o] Deut. xxviii. 37; Psa. xliv. 14.—[p] 2 Chron. vii. 21.—[q] Deut. xxix. 24, 25, 26; Jer. xxii. 8, 9.—[r] Chap. vi. 37, 38; vii. 1; 2 Chron. viii. 1.—[s] 2 Chron. viii. 2.

[t] Heb. *were not right in his eyes.*—[u] Josh. xix. 27.—[v] That is, *displeasing* or *dirty.*—[w] Chap. v. 13.—[x] Ver. 24; 2 Sam. v. 9.—[y] Josh. xix. 36.—[z] Josh. xvii. 11.—[a] Josh. xvi. 10; Judg. i. 29.—[b] Josh. xvi. 10.

and are cast off, their temple destroyed, and they scattered over the face of the earth.

Verse 9. *Have taken hold upon other gods*] When an indigent person claims the protection of a superior, he casts himself down before him, and *lays hold of his feet*; and this expression is frequently used when there is no prostration: *I have taken hold of thy feet.* When a person is called into the presence of the *Burman* monarch, he is said to go to the *golden foot.*—WARD'S *Customs.*

Verse 10. *At the end of twenty years*] He employed seven years and a half in building the temple, and twelve years and a half in building the king's house; see chap. vii. 1; 2 Chron. viii. 1.

Verse 11. *Solomon gave Hiram twenty cities*] It is very likely that Solomon did not give those cities to Hiram so that they should be annexed to his Tyrian dominions, but rather gave him the produce of them till the money was paid which he had advanced to Solomon for his buildings. It appears however that either Hiram did not accept them, or that, having received the produce till he was paid, he then restored them to Solomon; for in the parallel place, 2 Chron. viii. 2, it is said, *The cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.* Some think that they were *heathen cities* which Solomon had conquered, and therefore had a right to give them if he pleased, as they were not any part of the land given by promise to the Israelites.

Verse 13. *Called them the land of Cabul*] Whether this epithet was given to this land by Hiram as a mark of disapprobation, or what is its proper meaning, the learned are not agreed. That there was a country of this name in the promised land in the time of Joshua, is evident enough from Josh. xix. 27, as it was one part of the boundary of the tribe of Asher; hence some interpret the word *border* or *boundary*, and so the *Septuagint* understood it, for they have translated the Hebrew word *ôpor*, which signifies the same. The margin gives another meaning.

Verse 14. *Sixscore talents of gold.*] This was the sum which Hiram had lent, and in order to pay this Solomon had laid a tax upon his people, as we afterward learn. The whole is very darkly expressed.

Verse 15. *This is the reason of the levy*] That is, in order to pay Hiram the sixscore talents of gold which he had borrowed from him (Hiram not being willing to take the Galilean cities mentioned above; or, having taken them, soon restored them again) he was obliged to lay a tax upon the people; and that this was a grievous and oppressive tax we learn from chap. xii. 1–4, where the elders of Israel came to Rehoboam, complaining of their heavy state of taxation, and entreating that their yoke might be made lighter.

And Millo] This is supposed to have been a deep valley between Mount Sion and what was called the city of Jebus, which Solomon filled up, and it was built on, and became a sort of fortified place, and a place for public assemblies.—See *Calmet.*

Verse 16. *Pharaoh—had gone up, and taken Gezer*] This city Joshua had taken from the Canaanites, Josh. x. 33, and xii. 12, and it was divided by lot to the tribe of Ephraim, and was intended to be one of the Levitical cities; but it appears that the Canaanites had retaken it, and kept possession till the days of Solomon, when his father-in-law, Pharaoh king of Egypt, retook it, and gave it to Solomon in dowry with his daughter.

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given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and [c] Beth-horon the nether,

18 And [d] Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for [e] his chariots and cities for his horsemen, and [f] that which Solomon [g] desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 [h] *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children [i] that were left after them in the land, [k] whom the children of Israel also were not able utterly to destroy, [l] upon those did Solomon levy a tribute of [m] bond-service unto this day.

22 But of the children of Israel did Solomon [n] make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

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23 These *were* the chief of the officers that *were* over Solomon's work, [o] five hundred and fifty, which bare rule over the people that wrought in the work.

24 But [p] Pharaoh's daughter came up out of the city of David unto [q] her house which *Solomon* had built for her: [r] then did he build Millo.

25 [s] And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense [t] upon the altar that *was* before the LORD. So he finished the house.

26 And [u] King Solomon made a navy of ships in [v] Ezion-geber, which *is* beside Eloth, on the [w] shore of the Red Sea, in the land of Edom.

27 [x] And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to [y] Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to King Solomon.

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[c] Josh. xvi. 3; xxi. 22; 2 Chron. viii. 5.——[d] Josh. xix. 44; 2 Chron. viii. 4, 6, &c.——[e] Chap. iv. 26.——[f] Heb. *the desire of Solomon which he desired.*——[g] Ver. 1.——[h] 2 Chron. viii. 7, &c. [i] Judg. i. 21, 27, 29; iii. 1.——[k] Josh. xv. 63; xvii. 12.——[l] Judg. i. 28.——[m] See Gen. ix. 25, 26; Ezra ii. 55, 58; Neh. vii. 57; xi. 3.

[n] Lev. xxv. 39.——[o] See 2 Chron. viii. 10.——[p] Chap. iii. 1; 2 Chron. viii. 11.——[q] Chap. vii. 8.——[r] 2 Sam. v. 9; chap. xi. 27; 2 Chron. xxxii. 5.——[s] 2 Chron. viii. 12, 13, 16.——[t] Heb. *upon it.*——[u] 2 Chron. viii. 17, 18.——[v] Num. xxxiii. 35; Deut. ii. 8; chap. xxii. 48.——[w] Heb. *lip.*——[x] Chap. x. 11.——[y] Job xxii. 24.

Verse 18. *And Tadmor in the wilderness*] This is almost universally allowed to be the same with the celebrated *Palmyra*, the ruins of which remain to the present day, and give us the highest idea of Solomon's splendour and magnificence. *Palmyra* stood upon a fertile plain surrounded by a barren desert, having the river Euphrates on the east. The ruins are well described by Messrs. *Dawkes* and *Wood*, of which they give fine representations. They are also well described in the ancient part of the *Universal History*, vol. i., p. 367–70. The description concludes thus: "The world never saw a more glorious city; the pride, it is likely, of ancient times, and the reproach of our own; a city not more remarkable for the state of her buildings and unwontedness of her situation than for the extraordinary *personages* who once flourished there, among whom the renowned *Zenobia* and the incomparable *Longinus* must for ever be remembered with admiration and regret."

Verse 19. *And all the cities of store*] Though, by the multitude and splendour of his buildings, Solomon must have added greatly to the magnificence of his reign; yet, however plenteous silver and gold were in his times, his subjects must have been greatly oppressed with the taxation necessary to defray such a vast public expenditure.

Verse 21. *A tribute of bond-service*] He made them do the most laborious part of the public works, the *Israelites* being generally exempt. When *Sesostris*, king of Egypt, returned from his wars, he caused temples to be built in all the cities of Egypt, but did not employ one *Egyptian* in the work, having built the whole by the hands of the *captives* which he had taken in his wars. Hence he caused this inscription to be placed upon each temple:—

Ουδεις εγχωριος εις αυτα μεμοχθηκε.

No native has laboured in these.

Diodor. Sic. Bibl., lib. i., c. 56.

It appears that Solomon might with propriety have placed a similar inscription on most of his works.

Verse 25. *Three times in a year did Solomon offer*] These three times were: 1. The *passover*. 2. The feast of *pentecost*. 3. The feast of *tabernacles*.

Verse 26. *A navy of ships*] Literally, אנית *oni, a ship:* in the parallel place, 2 Chron. viii. 17, it is said that Hiram sent him אניות *oniyoth, ships;* but it does not appear that Solomon in this case built more than one ship; and this was manned principally by the Tyrians.

Verse 28. *And they came to Ophir*] No man knows certainly, to this day, where this *Ophir* was situated. There were two places of this name; one somewhere in India, beyond the Ganges, and another in Arabia, near the country of the Sabeans, mentioned by Job, chap. xxii. 24: *Then shalt thou lay up gold as dust; and the* gold *of Ophir as the stones of the brooks.* And chap. xxviii. 16: *It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.* Cal-

met places this country at the sources of the Euphrates and Tigris.

But there are several reasons to prove that this was not the Ophir of the Bible, which it seems was so situated as to require a voyage of *three years* long to go out, load, and return. Mr. *Bruce* has discussed this subject at great length; see his *Travels*, vol. ii., chap. iv., p. 354, &c. He endeavours to prove that *Ezion-geber* is situated on the Elanitic branch of the Arabian Gulf or Red Sea. 2. That *Tharshish* is Moka, near to Melinda, in the Indian Ocean, in about *three* degrees south latitude. 3. That *Ophir* lies somewhere in the land of *Sofala*, or in the vicinity of the *Zambeze* river, opposite the island of Madagascar, where there have been gold and silver mines in great abundance from the remotest antiquity. And he proves, 4. That no vessel could perform this voyage *in less than* THREE *years*, because of the *monsoons*; that more time *need not* be employed, and that this is the precise time mentioned in chap. x. 22. 5. That this is the country of the queen of *Sheba*, or *Sabia*, or *Azeba*, who on her visit to Solomon, brought him *one hundred and twenty* talents of gold, and of spices and precious stones great store, ver. 10. And that gold, ivory, silver, &c., are the natural productions of this country. To illustrate and prove his positions he has given a map on a large scale, "showing the track of Solomon's fleet in their three years' voyage from the Elanitic Gulf to Ophir and Tharshish;" to which, and his description, I must refer the reader.

CHAPTER X.

The queen of Sheba visits Solomon, and brings rich presents; and tries him by hard questions, which he readily solves, 1–3. *She expresses great surprise at his wisdom, his buildings, his court, &c.; and praises God for placing him on the Jewish throne*, 4–9. *She gives him rich presents*, 10. *What the navy of Hiram brought from Ophir*, 11, 12. *The queen of Sheba returns*, 13. *Solomon's annual revenue*, 14, 15. *He makes* two hundred *targets and* three hundred *shields of gold*, 16, 17. *His magnificent ivory throne*, 18–20. *His drinking vessels all of gold*, 21. *What the navy of Tharshish brought every three years to Solomon*, 22. *His great riches, numerous chariots, and horsemen*, 23–27. *He brings chariots and horses out of Egypt*, 28, 29.

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AND when the [a] queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, she came [b] to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

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[a] 2 Chron. ix. 1, &c.; Matt. vii. 42; Luke xi. 31.

[b] See Judg. xiv. 12; Prov. i. 6.

NOTES ON CHAP. X.

Verse 1. *When the queen of Sheba heard*] As our Lord calls her *queen of the south*, (Matt. xii. 42,) it is likely the name should be written *Saba*, *Azab*, or *Azaba*, all of which signify the *south*. She is called *Balkis* by the Arabians, but by the Abyssinians *Maqueda*. See the account at the end of this chapter.

With hard questions.] בחידות *bechidoth*; *Septuagint*, *εν αινιγμασι*, *with riddles*. *With parables and riddles*, says the *Arabic*.

Verse 2. *She came to Jerusalem with—spices, &c.*] Those who contend that she was *queen* of the Sabæans, a people of Arabia Felix, towards the southern extremity of the Red Sea, find several proofs of their opinion: 1. That the Sabæans abounded in riches and spices.

India mittit ebur, molles sua thura Sabæi.

"India furnishes ivory, and the effeminate *Sabæans* their *frankincense*." VIRG. *Geor.* i., ver. 57.

And again:—

Divisæ arboribus patriæ: sola India nigrum
Fert ebenum; solis est thurea *virga* Sabæis.
Geor. ii., ver. 116.

All sorts of trees their several countries know:
Black ebon only will in India grow;
And *odorous frankincense* on the *Sabæan* bough.
DRYDEN.

—— *Ubi templum illi centumque* Sabæo
Thure *calent aræ*.

Where to her fame a hundred altars rise,
And pour *Sabæan odours* to the skies.

PLINY (*Hist. Nat.* lib. xii., c. 17) observes, *Non alia ligni genera in usu sunt quam* odorata; *eibosque* Sabæi *coquunt* thuris *ligno*; *alii* myrrhæ. "The *Sabæans* use *odorous wood* only, and even use the *incense tree* and *myrrh* to cook their victuals."

2. All ancient authors speak, not only of their *odoriferous woods*, but of their rich *gold and silver mines*, and of their *precious stones*. See *Pliny*, Hist. Nat. lib. xxxvii., c. 6, &c.

3. It is also well known that the Sabæans had *queens* for their sovereigns, and not *kings*. So *Claudian*, in Eutrop. lib. i.

—— *Medis levibusque* Sabæis
Imperat hic sexus, reginarumque *sub armis*
Barbariæ *pars magna jacet*.

By this is meant, says Mr. Bruce, the country between the tropic and mountains of Abyssinia, the country of shepherds, from *berber*, a shepherd. And he con-

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3 And Solomon told her all her [c] questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the [d] attendance of his ministers, and their apparel, and his [e] cupbearers, [f] and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true [g] report that I heard in mine own land of thy [h] acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: [i] thy wisdom and prosperity exceedeth the fame which I heard.

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8 [k] Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 [l] Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, [m] to do judgment and justice.

10 And she [n] gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon.

11 [o] And the navy also of Hiram, that

[c] Heb. *words.*——[d] Heb. *standing.*——[e] Or, *butlers.*——[f] 1 Chron. xxvi. 16.——[g] Heb. *word.*——[h] Or, *sayings.*——[i] Heb. *thou hast added wisdom and goodness to the fame.*

[k] Proverbs viii. 34.——[l] Chapter v. 7.——[m] 2 Sam. viii. 15; Psa. lxxii. 2; Prov. viii. 15.——[n] Psa. lxxii. 10, 15.——[o] Chap. ix. 27.

tends that these *Sabæans* were a distinct *people* from the *Ethiopians* and the *Arabs*, and that SABA was a distinct *state*.

Verse 3. *Solomon told her all her questions*] Riddles, problems, fables, apologues, &c., formed the principal part of the wisdom of the East; indeed they use and delight in them to the present day. See the case of Samson and his friends, Judg. xiv. 12, 14, and the notes there.

Verse 4. *Had seen all Solomon's wisdom*] By the answers which he gave to her subtle questions.

And the house that he had built] Most probably his own house.

Verse 5. *The meat of his table*] The immense supply of all kinds of food daily necessary for the many thousands which were fed at and from his table. See chap. iv. 22, 23, and the notes there.

And the sitting of his servants] The various orders and distinctions of his officers.

The attendance of his ministers] See the account of these and their attendance, chap. iv. 1, &c.

And their apparel] The peculiarity of their robes, and their splendour and costliness.

And his cup-bearers] The original משקין *mashkain* may as well be applied to his *beverage*, or to his *drinking utensils*, as to his *cup-bearers*.

And his ascent by which he went up] It seems very strange that the *steps* to the temple should be such a separate matter of astonishment. The original is ועלתו אשר יעלה בית יהוה which all the versions have translated, *And the holocausts which he offered in the house of the Lord*. The *Vulgate*, *Septuagint*, *Chaldee*, *Syriac*, and *Arabic*, all express this sense: so does the *German* translation of *Luther*, from which, in this place, we have most pitifully departed: Und seine Brand opfer die er in dem House des Herrn opferte; "And his burnt-offering which he offered in the house of the Lord."

There was no more spirit in her.] She was overpowered with astonishment; she fainted. I have seen precisely the same effect produced; a lady who was herself an artist, viewing some exquisitely finished oriental paintings, was so struck with astonishment that she twice nearly fainted, and was obliged to leave the room. What happened to the queen of Sheba is a natural and not an uncommon effect which will be produced in a delicate sensible mind at the sight of rare and extraordinary productions of art.

Of the profusion of Solomon's sacrifices we have already had proof, chap. viii. 63, and ix. 25.

Verse 8. *Happy* are *thy men*] All these are very natural expressions from a person in her state of mind.

Verse 10. *A hundred and twenty talents of gold*] The worth of these one hundred and twenty talents of gold, according to Mr. Reynolds, is equal to £843,905. 10s. 4¾d. of our British sterling. But the *spices* and *precious stones* might have been yet of more value. After this verse the 13th should be read, which is here most evidently misplaced; and then the account of the queen of Sheba will be concluded, and that of Solomon's revenue will stand without interruption.

Verse 13. *All her desire whatsoever she asked*] Some imagine she desired progeny from the wise king of Israel; and all the traditions concerning her state that she had a son by Solomon called *Menilek*, who was brought up at the Israelitish court, succeeded his mother in the kingdom of Saba, and introduced among his subjects the Jewish religion. See at the end of the chapter.

Verse 11. *Great plenty of almug trees*] In the parallel place, 2 Chron. ix. 10, 11, these are called *algum trees*, the מ *mem* and the ג *gimel* being transposed; probably the latter is the more correct orthography. What the *algum trees* were we do not exactly know. The *Vulgate* calls it *ligna thyina*, the *thya* or *lignum vitæ* wood; and Mr. Parkhurst thinks

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brought gold from Ophir, brought in from Ophir great plenty of [p] almug trees, and precious stones.

12 [q] And the king made of the almug trees [r] pillars [s] for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such [t] almug trees, nor were seen unto this day.

13 And King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her [u] of his royal bounty. So she turned and went to her own country, she and her servants.

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14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.

15 Beside *that he had* of the merchantmen, and of the traffic of the spice merchants, and [v] of all the kings of Arabia, and of the [w] governors of the country.

16 And King Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

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17 And *he made* [x] three hundred shields *of* beaten gold; three pounds of gold went to one shield: and the king put them in the [y] house of the forest of Lebanon.

18 [z] Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round [a] behind: and *there were* [b] stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [c] the like made in any kingdom.

21 [d] And all King Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [e] none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of [f] Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [g] ivory, and apes, and peacocks.

23 So [h] King Solomon exceeded all the kings

[p] 2 Chron. ii. 8; ix. 10, 11, *algum trees.*——[q] 2 Chron. ix. 11. [r] Or, *rails.*——[s] Heb. *a prop.*——[t] 2 Chron. ix. 10.——[u] Heb. *according to the hand of King Solomon.*——[v] 2 Chron. ix. 24; Psa. lxxi. 10.——[w] Or, *captains.*——[x] Chap. xiv. 26.——[y] Ch. vii. 2.

[z] 2 Chron. ix. 17, &c.——[a] Heb. *on the hinder part thereof.* [b] Heb. *bands.*——[c] Heb. *so.*——[d] 2 Chron. ix. 20, &c.——[e] Or, there was *no silver* in them.——[f] Gen. x. 4; 2 Chron. xx. 36. [g] Or, *elephants' teeth.*——[h] Chap. iii. 12, 13; iv. 30.

that the original אלגומים *algumim*, comes from אל *al*, *not*, and גם *gem*, *to fill*; because the lignum vitæ is of so close a texture that it can imbibe no water, and cannot be affected by wet weather. The *Septuagint* translate it ξυλα πυκινα, *pine timber*; the *Syriac* ܩܝܣܐ ܕܟܝܣܘܬܐ *kaise dakisotho*, probably *cypress wood*, or what the translators render *ligna brasilica*. the *Arabic* translates *coloured wood*, and subjoins a paraphrase, *for that wood was by nature painted with various colours.* Perhaps the Arabic comes nearest the truth; *wood shaded* of different colours, such as the *rose wood* and such like, which are brought to us from various parts of the East Indies. The whole passage as it stands in the Arabic is this: "And the ships of Hiram brought gold from the land of Hind, (India,) and they carried also much *coloured wood*, (but this wood is *naturally painted of various colours*,) and very precious jewels. And Solomon put some of that same *painted wood* which was brought to him in the house of the Lord, and in his own house; and with it he adorned them." And for inlaying and veneering nothing can be finer than this wood.

Verse 14. *The weight of gold—was six hundred threescore and six talents*] This would amount in our money to £4,683 675 12s. 8½d. sterling. This seems to be what he got annually of *bullion*; but independently of this, he had *tribute* of all the kings of Arabia, duties from merchantmen, and the traffic of spice merchants; see ver. 25.

Verse 16. *Solomon made two hundred targets of beaten gold*] I have already conjectured that the צנה *tsinnah* might resemble the Highland targe or target, with a dagger projecting from the UMBO or centre.

Verse 17. He made *three hundred shields*] The מגן *magen* was a large shield by which the whole body was protected.

Mr. Reynolds computes that the *two hundred targets*, on each of which were employed *three hundred* shekels of gold, were worth £28,131 16s. 9½d.

And the *three hundred shields*, in forming each of which *three pounds of gold* were employed, were worth £210,976 7s. 7d.

Verse 19. *The throne* was *round behind: and* there were *stays on either side*] This description seems to indicate that the throne was in the form of one of our ancient *round-topped, two-armed* chairs. This throne or chair of state was raised on a platform, the ascent to which consisted of six steps. What we call *stays* is in the Hebrew ידת *yadoth*, *hands*, which serves to confirm the conjecture above.

Verse 22. *A navy of Tharshish*] For probable conjectures concerning this place, and the *three years' voyage*, see at the end of this and the preceding chapter.

Apes] קפים *kophim*; probably a species of *monkey* rather than *ape*.

Verse 23. *Solomon exceeded all the kings of the earth for riches*] Mr. Reynolds, stating the yearly

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of the earth for riches and for wisdom.

24 And all the earth [i] sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 [k] And Solomon [l] gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 [m] And the king [n] made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

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28 [o] And [p] Solomon had horses brought out of Egypt, and [q] linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty: [r] and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out [s] by their means.

[i] Heb. *sought the face of.*——[k] Chap. iv. 26; 2 Chron. i. 14; ix. 25.——[l] Deut. xvii. 16.——[m] 2 Chron. i. 15-17.——[n] Heb. *gave.* [o] Deut. xvii. 16; 2 Chron. i. 16; ix. 28.

[p] Heb. *And the going forth of the horses which* was *Solomon's.* [q] Ezek. xxvii. 7.——[r] Josh. i. 4; 2 Kings vii. 6.——[s] Heb. *by their hand.*

tribute of Solomon, 666 talents of gold, at about four times as much as his father left him, hence reckons that he had £4,909,371 8s. 8d. each year, £94,410 19s. 9¼d. per week, £13,487 5s. 8d. per day, taking each *day*, *week*, and *year*, one with another.

Verse 25. *They brought every man his present*] This means *tribute*; and it shows us of what sort that tribute was, viz., *vessels* of *gold* and *silver*, probably *ingots*; *garments* of very rich stuffs; *armour*, for little of this kind was ever made in Judea; *spices*, which doubtless sold well in that country; *horses*, which were very rare; and *mules*, the most *necessary* animal for all the purposes of life.

Verse 26. *He had a thousand and four hundred chariots*] See the note on chap. iv. 26.

Verse 27. *Made silver—as stones*] He destroyed its value by making it so exceedingly plenty.

As the sycamore trees] He planted many cedars, and doubtless had much cedar wood imported; so that it became as common as the *sycamore* trees, which appear to have grown there in great abundance. This is considered to be a tree that partakes of the nature of the *fig tree*, and of the *mulberry*. Of the former it has the *fruit*, and of the latter the *leaves*; that is, the fruit had a considerable resemblance to the fig, and the *leaf* to that of the *mulberry tree*: hence its name *sycamore*, from the Greek συκον, a fig, and μορεα, *a mulberry tree*.

Verse 28. *Horses brought out of Egypt*] It is thought that the first people who used horses in *war* were the Egyptians; and it is well known that the nations who knew the use of this creature in battle had greatly the advantage of those who did not. God had absolutely prohibited horses to be imported or used; but in many things Solomon paid little attention to the Divine command.

And linen yarn] The original word, מקיה *mikveh*, is hard to be understood, if it be not indeed a *corruption*.

The versions are all puzzled with it: the *Vulgate* and *Septuagint* make it a proper name: "And Solomon had horses brought out of Egypt, and from *Coe*, or *Tekoa*." Some think it signifies a *tribute* thus *Bochart*: "They brought horses to Solomon out of Egypt; and as to the tribute, the farmers of this prince received it at a price." They farmed the tribute, gave so much annually for it, taking the different kinds to themselves, and giving a round sum for the whole.

Some suppose that MIKVEH signifies the *string* or *cord* by which one horse's head is tied to the tail of another; and that the meaning is, Solomon brought *droves* of horses, thus tied, out of Egypt.

Rabbi Solomon Jarchi, in his comment on the parallel place, 2 Chron. i. 14, says that מקוה *mikveh* signifies a collection or drove of horses, or what the Germans call stutte, a *stud*. He observes on that place, "That he has heard that there was a company of merchants in Egypt, who bought horses from the Egyptians at a certain price, on condition that no person should be permitted to bring a horse out of Egypt but through them."

Houbigant supposes the place to be *corrupt*, and that for מקוה *mikveh* we should read מרכבה *mercabah*, *chariots*: "And Solomon had horses brought out of Egypt, and chariots; and the king's merchants received the chariots at a price: and a chariot came up and went out of Egypt for *six hundred* shekels of silver," &c. This makes a very good and consistent sense; but none of the versions acknowledge it, nor is there any various reading here in any of the MSS. yet collated.

If we understand it of *thread*, it may refer to the *byssus* or *fine flax* for which Egypt was famous; but I do not see on what authority we translate it *linen thread*. *Bochart's* opinion appears to me the most probable, as the text now stands; but the *change* contended for by Houbigant makes the text far more simple and intelligible.

Verse 29. *A chariot came up—for six hundred* shekels] This was the ordinary price of a *chariot*, as *a hundred and fifty shekels* were for a *horse*.

Kings of the Hittites] These must have been the remains of the original inhabitants of Canaan, who had gone to some other country, probably Syria, and formed themselves into a principality there. It seems that neither horses nor chariots came out of Egypt but by means of Solomon's servants.

MR. BRUCE'S ACCOUNT OF SOLOMON'S VOYAGE TO OPHIR.

"WE are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews with their correspondents, the Cushites and shepherds, on the coast of Africa. This had gone so far as, very naturally, to create a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of the immense treasures that had been exported from her country for a series of years, and the prince who so magnificently employed them. There can be no doubt of this expedition; as Pagan, Arab, Moor, Abyssinian, and all the countries around, vouch for it nearly in the terms of Scripture.

"Her name, the Arabs say, was Belkis; the Abyssinians, Maqueda. Our Saviour calls her queen of the south, without mentioning any other name, but gives his sanction to the truth of the voyage. 'The queen of the south (or Saba, or Azab) shall rise up in judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.' No other particulars, however, are mentioned about her in Scripture; and it is not probable that our Saviour would have said she came from the uttermost parts of the earth, if she had been an Arab, and had near *fifty degrees* of the continent behind her. But when we consider that the boundaries of the known land, to the southward, were at that time Raptum or Prassum, as we have just seen, these, being the uttermost parts of the known earth, were, with great propriety, so styled by our Saviour; and of these she was undoubtedly sovereign. The gold, the myrrh, cassia, and frankincense were all the produce of her own country.

"Whether she was a Jewess or a pagan is uncertain. Sabaism was the religion of all the East; it was the constant attendant and stumbling block of the Jews: but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. 'And when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions,' 1 Kings x. 1; 2 Chron. ix. 1. Our Saviour moreover speaks of her with praise, pointing her out as an example to the Jews. And in her thanksgiving before Solomon, she alludes to God's blessing on the seed of Israel for ever, which is by no means the language of a pagan, but of a person skilled in the ancient history of this nation.

"She likewise appears to have been a person of learning, and of that sort of learning which was then almost peculiar to Palestine, not to Ethiopia; for we know that one of the reasons of her coming was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories or parables, in which Nathan had instructed him.

"The annals of the Abyssinians, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a pagan when she left Azab, but, being full of admiration at Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son whom he called Menilek, and who was their first king.

"The Abyssinians, both Jews and Christians, believe the forty-fifth Psalm to be a prophecy of the queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem; and that the last part of it contains a declaration of her having a son by Solomon, who was to be a king over a nation of the Gentiles.

"To Saba or Azab, then, she returned with her son Menilek; whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge; and he was anointed and crowned king of Ethiopia in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges of in his kingdom; from whom the present *umbares*, or supreme judges (three of whom always attended the king) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of *nebret*, or high priest; and this charge, though the book itself was burnt with the church of Axum, in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are *nebrets*, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

"By the last act of the queen of Saba's reign, she settled the mode of succession in her country for the future. *First*, she enacted, that the crown should be hereditary in the family of Solomon for ever. *Secondly*, that, after her, no woman should be capable of wearing that crown, or being queen; but that it should descend to the heir male, however distant, in exclusion of all heirs female, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs male of the royal house should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

"The queen of Saba having made these laws irrevocable by all her posterity, died after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far, indeed, we must bear witness to them that this is no new doctrine, but has been steadfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days, after they had embraced Christianity. We may farther add, that the testimony of all the neighbouring nations is with them on this subject, whether friends or enemies. They only differ in the name of the queen, or in giving her two names.

"I shall therefore now give a list of their kings of the race of Solomon, descended from the queen of Saba, whose device is a lion passant, proper, upon a field gules; and their motto, *Mo Anbasa am Nizilet Solomon am Negade Juda*; which signifies 'The lion of the race of Solomon and tribe of Judah hath overcome.'

List of the kings of Abyssinia, from Maqueda, Queen of Saba, to the Nativity.

	Reigned yrs.		Reigned yrs.
Menilek, or David I.	4	Katzina	9
Hendedya, or Zagdur	1	Wazeha	1
Awida	11	Hazer	2
Ausyi	3	Kalas	6
Sawe	31	Solaya	16
Gesaya	15	Falaya	26
Katar	15	Aglebu	3
Mouta	20	Asisena	1
Bahas	9	Brus	29
Kawida	2	Mohesa	1
Kanaza	10	Bazen	16

Bruce's Travels, vol. ii., p. 395.

Mr. Bruce justly finds fault with this table as being *defective*; several kings must necessarily have been lost out of this list. It is probably a late invention, the genealogical tables having been lost or destroyed, and no wonder when we consider the numerous predatory wars in which the people of Abyssinia have been frequently engaged.

I need scarcely add that the very learned *Samuel Bochart* has endeavoured to prove by arguments not to be despised, that the Scripture *Ophir* is the island *Taprobanes* or *Serendib*, now called *Ceylon*. With any other opinions on this subject I think it unnecessary to trouble the reader. That the voyage which Mr. Bruce describes would take up three years, I think he has satisfactorily proved; but on other points and resemblances many readers will doubtless hesitate, while some may suppose his theory is the most plausible of any yet offered to the public on this very obscure subject.

CHAPTER XI.

Solomon's attachment to strange women, and consequent idolatry, 1, 2. *Number of his wives and concubines*, 3. *In his old age they turn away his heart from God*, 4. *He builds temples to idols, burns incense and sacrifices to them*, 5–8. *The Lord is angry with him, and threatens to deprive him of the kingdom, but will leave one tribe for David's sake*, 9–13. *The Lord stirs up Hadad, the Edomite, to be his enemy; the history of this man*, 14–22. *He stirs up another adversary against him, Rezon the son of Eliadah. He and Hadad plague Israel*, 23–25. *Jeroboam also becomes his enemy, and the reason why*, 26–28. *Ahijah the prophet meets Jeroboam, and promises, in the name of the Lord, that God will rend Israel from the family of Solomon, and give him ten tribes*, 29–39. *Solomon, hearing of this, seeks to put Jeroboam to death, who escapes to Egypt, where he continues till the death of Solomon*, 40. *Solomon dies, after having reigned over Israel* forty *years; and his son Rehoboam reigns in his stead*, 41–43.

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BUT [a] King Solomon loved [b] many strange women, [c] together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, [d] Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

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3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, [e] *that* his wives turned away his heart after other gods: and his [f] heart was not per-

[a] Neh. xiii. 26.——[b] Deut. xvii. 17; Eccles. xlvii. 19.——[c] Or, *beside*.

[d] Exod. xxxiv. 16; Deut. vii. 3, 4.——[e] Deut. xvii. 17; Neh. xiii. 26.——[f] Chap. viii. 61.

NOTES ON CHAP. XI.

Verse 1. *Many strange women*] That is, idolaters; *together with the daughter of Pharaoh*: she was also one of those strange women and an idolater. But many think she became a proselyte to the Jewish religion; of this there is no evidence.

Verse 3. *He had seven hundred wives, princesses*] How he could get so many of the blood royal from the different surrounding nations, is astonishing; but probably the daughters of *noblemen, generals*, &c., may be included.

And three hundred concubines] These were *wives of the second rank*, who were taken according to the usages of those times; but their offspring could not inherit. Sarah was to Abraham what these *seven hundred* princesses were to Solomon; and the *three hundred* concubines stood in the same relation to the Israelitish king as *Hagar* and *Keturah* did to the patriarch.

Here then are *one thousand wives* to form this great bad man's *harem!* Was it possible that such a person could have any piety to God, who was absorbed by such a number of women? We scarcely allow a man to have the fear of God who has a *second wife* or *mistress*; in what state then must the man be who has *one thousand* of them? We may endeavour to excuse all this by saying, "It was a custom in the East to have a multitude of women, and that there were many of those whom Solomon probably never saw," &c., &c. But was there any of them whom he *might not have seen?* Was it for reasons of state, or merely court splendour, that he had so many? How then is it said that *he loved many strange women?*—that *he clave to them in love?* And did he not give them the utmost

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fect with the LORD his God, [g] as *was* the heart of David his father.

5 For Solomon went after [h] Ashtoreth the goddess of the Zidonians, and after [i] Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and [k] went not fully after the LORD, as *did* David his father.

7 Then did Solomon build a high place for [m] Chemosh, the abomination of Moab, in [n] the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 And the LORD was angry with Solomon, because [o] his heart was turned from the LORD God of Israel, [p] which had appeared unto him twice,

10 And [q] had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded

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11 Wherefore the LORD said unto Solomon, Forasmuch as this [r] is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, [s] I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 [t] Howbeit I will not rend away all the kingdom; *but* will give [u] one tribe to thy son for David my servant's sake, and for Jerusalem's sake, [v] which I have chosen.

14 And the LORD stirred [w] up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.

[g] Chap. ix. 4.——[h] Ver. 33; Judg. ii. 13; 2 Kings xxiii. 13. [i] Called *Molech*, ver. 7.——[k] Heb. *fulfilled not after*; Num. xiv. 24.——[l] Num. xxxiii. 52.——[m] Num. xxi. 29; Judg. xi. 24. [n] 2 Kings xxiii. 13.

[o] Ver. 2, 3.——[p] Chap. iii. 5; ix. 2.——[q] Chap. vi. 12; ix. 6. [r] Heb. *is with thee*.——[s] Ver. 31; ch. xii. 15, 16.——[t] 2 Sam. vii. 15; Psa. lxxxix. 33.——[u] Chap. xii. 20.——[v] Deut. xii. 11. [w] 1 Chron. v. 26.

proofs of his *attachment* when he not only *tolerated* their iniquitous worship in the land, but *built temples* to their idols, and more, *burnt incense* to them *himself?* As we should not condemn what God justifies, so we should not justify what God condemns. He went after *Ashtaroth*, the impure *Venus* of the *Sidonians*; after *Milcom*, the *abomination of the Ammonites*; after *Chemosh*, the *abomination of the Moabites*; and after the murderous *Moloch*, the *abomination of the children of Ammon*. He seems to have gone as far in iniquity as it was possible.

Verse 7. *The hill that* is *before Jerusalem*] This was the *Mount of Olives*.

Verse 9. *The Lord was angry with Solomon*] Had not this man's delinquency been strongly marked by the Divine disapprobation, it would have had a fatal effect on the morals of mankind. Vice is *vice*, no matter who commits it. And God is as much displeased with sin in Solomon as he can be with it in the most profligate, *uneducated* wretch. And although God sees the same sin in precisely the *same degree* of *moral turpitude* as to the *act itself*, yet there may be *circumstances* which greatly aggravate the offence, and subject the offender to greater punishment. Solomon was wise; he knew better; his understanding showed him the vanity as well as the wickedness of idolatry. God had *appeared unto him twice*, and thus given him the most direct proof of his being and of his providence. The *promises* of God had been *fulfilled to him* in the most remarkable manner, and in such a way as to prove that they came by a Divine counsel, and not by any kind of *casualty*. All these were *aggravations* of Solomon's crimes, as to their demerit; for the same crime has, in every case, the same degree of moral turpitude in the sight of God; but circumstances may so aggravate, as to require the *offender* to be more grievously *punished*; so the punishment may be legally *increased* where the crime is the same. Solomon deserved more punishment for his worship of Ashtaroth than any of the Sidonians did, though they performed precisely the same acts. The Sidonians had never known the true God; Solomon had been fully acquainted with him.

Verse 11. *Forasmuch as this is done of thee*] Was not this another warning from the Lord! And might not Solomon have yet recovered himself! Was there not mercy in this message which he might have sought and found!

Verse 13. *Will give one tribe—for David my servant's sake*] The line of the *Messiah* must be preserved. The *prevailing lion* must come out of the tribe of Judah: not only the tribe must be preserved, but the *regal line* and the *regal right*. All this must be done for the *true David's* sake: and this was undoubtedly what God had in view by thus miraculously preserving the tribe of Judah, and the royal line, in the midst of so general a defection.

And for Jerusalem's sake] As *David* was a type of the *Messiah*, so was *Jerusalem* a type of the *true Church*: therefore the OLD *Jerusalem* must be preserved in the hands of the tribe of Judah, till the *true David* should establish the NEW *Jerusalem* in the same land, and in the same city. And what a series of providences did it require to do all these things!

Verse 14. *The Lord stirred up an adversary*] *A satan*, שטן. When he sent to Hiram to assist him in building the temple of the Lord, he could say, *There was no satan*, see chap. v. 4; and all his kingdom was in peace and security,—*every man dwelt under his vine, and under his fig tree*, chap. iv. 25: but now that he

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15 [x] For it came to pass when David was in Edom, and Joab the captain of the host was gone up to bury the slain, [y] after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him a house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 [z] And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, [a] Let me depart, that I may go to mine own country.

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22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? and he answered, [b] Nothing: howbeit let me go in any wise.

23 And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [c] Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, [d] when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

A. M. 3024. B. C. 980. Ante I. Ol. 204. An. Thersippi, Arch. Athen. perpet. 14.

26 And [e] Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he [f] lifted up *his* hand against the king.

27 And this was the cause that he lifted up *his* hand against the king: [g] Solomon built Millo, *and* [h] repaired the breaches of the city of David his father.

[x] 2 Sam. viii. 11; 1 Chron. xviii. 12, 13.—[y] Num. xxiv. 19; Deut. xx. 13.—[z] 1 Kings ii. 10, 34.—[a] Heb. *send me away.* [b] Heb. *not.*

[c] 2 Sam. viii. 3.—[d] 2 Sam. viii. 3; x. 8, 18.—[e] Chap. xii. 2; 2 Chron. xiii. 6.—[f] 2 Sam. xx. 21.—[g] Ch. ix. 24.—[h] Heb. *closed.*

had turned away from God, three *satans* rise up against him at once, *Hadad, Rezon,* and *Jeroboam.*

Verse 15. *Was gone up to bury the slain*] The slain Edomites: for Joab had in the course of six months exterminated all the males, except Hadad and his servants, who escaped to Egypt. Instead of *bury the slain,* the Targum has *to take the spoils of the slain.*

Verse 17. *Hadad being yet a little child.*] נער קטן *naar katan, a little boy;* one who was apprehensive of his danger, and could, with his father's servants, make his escape: not an infant.

Verse 18. *They arose out of Midian*] They at first retired to Midian, which lay to the southwest of the Dead Sea. Not supposing themselves in safety there, they went afterwards to *Paran* in the south of Idumea, and getting a number of persons to join them in Paran, they went straight to Egypt, where we find Hadad became a favourite with Pharaoh, who gave him his sister-in-law to wife; and incorporated him and his family with his own.

Verse 22. *Let me go in any wise.*] It does not appear that he avowed his real intention to Pharaoh; for at this time there must have been peace between Israel and Egypt, Solomon having married the daughter of Pharaoh.

Verse 23. *Rezon the son of Eliadah*] Thus God fulfilled his threatening by the prophet Nathan: *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;* 2 Sam. vii. 14.

Verse 24. *And reigned in Damascus.*] Rezon was one of the captains of Hadadezer, whom David defeated. It seems that at this time Rezon escaped with his men; and having lived, as is supposed, some time by plunder, he seized on Damascus, and reigned there till David took Damascus, when he subdued Syria, and drove out Rezon. But after Solomon's defection from God, Rezon, finding that God had departed from Israel, recovered Damascus; and joining with Hadad, harassed Solomon during the remaining part of his reign. But some think that Hadad and Rezon were the same person.

Verse 26. *Jeroboam the son of Nebat*] From the context we learn that Jeroboam while a young man was employed by Solomon to superintend the improvements and buildings at *Millo,* and had so distinguished himself there by his industry and good conduct as to attract general notice, and to induce Solomon to set him over all the labourers employed in that work, belonging to the tribes of *Ephraim and Manasseh,* called here the *house* of *Joseph.* At first it appears that Solomon employed none of the *Israelites* in any *drudgery;* but it is likely that, as he grew profane, he grew

A. M. 3024. B. C. 980. Ante I. Ol. 204. An. Thersippi, Arch. Athen. perpet. 14.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [i] was industrious, he made him ruler over all the [k] charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet, [l] Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [m] rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for [n] thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 [o] Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

A. M. 3024. B. C. 980. Ante I. Ol. 204. An. Thersippi, Arch. Athen. perpet. 14.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments, and my statutes:

35 But [p] I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that [q] David my servant may have a [r] light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shall be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did: that [s] I will be with thee, and [t] build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

[i] Heb. *did work.*——[k] Heb. *burden.*——[l] Ch. xiv. 2.——[m] See 1 Sam. xv. 27; xxiv. 5.——[n] Ver. 11, 13.——[o] Ver. 5, 6, 7.——[p] Ch. xii. 16, 17.——[q] 1 Kings xv. 4; 2 Kings viii. 19; Psa. cxxxii. 17——[r] Heb. *lamp*, or *candle.*——[s] Josh. i. 5.——[t] 2 Sam. vii. 11, 27.

tyrannical and oppressive; and at the works of *Millo* he changed his conduct; and there, in all probability, were the seeds of disaffection sown. And Jeroboam, being a clever and enterprising man, knew well how to avail himself of the general discontent.

Verse 29. *When Jeroboam went out of Jerusalem*] On what errand he was going out of Jerusalem, we know not.

Ahijah the Shilonite] He was one of those who wrote the history of the reign of Solomon, as we find from 2 Chron. ix. 29, and it is supposed that it was by him God spake twice to Solomon; and particularly delivered the message which we find in this chapter, ver. 11–13.

Verse 31. *Take thee ten pieces*] The *garment* was the symbol of the *kingdom of Israel*; the *twelve pieces* the symbol of the *twelve tribes*; the *ten pieces* given to Jeroboam, of the *ten tribes* which should be given to him, and afterwards form the *kingdom* of *Israel*, ruling in Samaria, to distinguish it from the *kingdom* of *Judah*, ruling in Jerusalem.

Verse 36. *That David my servant may have a light alway*] That his posterity may never fail, and the regal line never become extinct. This, as we have already seen, was in reference to the Messiah. He was not only *David's light*, but he was a *light to enlighten the Gentiles*.

Verse 37. *According to all that thy soul desireth*] It appears from this that Jeroboam had affected the kingdom, and was seeking for an opportunity to seize on the government. God now tells him, by his prophet, *what he shall have*, and *what he shall not have*, in order to prevent him from attempting to seize on the whole kingdom, to the prejudice of the spiritual seed of David.

Verse 38. *And build thee a sure house*] He would have continued his posterity on the throne of Israel, had he not by his wickedness forfeited the promises of God, and thrown himself out of the protection of the Most High.

Verse 39. *But not for ever.*] They shall be in affliction and distress till the Messiah come, who shall sit on the throne of David to order it and establish it in judgment and justice for ever. Jarchi says, on this verse, "When the Messiah comes, the kingdom shall be restored to the house of David."

Verse 40. *Sought—to kill Jeroboam.*] He thought by this means to prevent the punishment due to his crimes.

A. M. 3024. B. C. 980. Ante I. Ol. 204. An. Thersippi, Arch. Athen. perpet. 14.

41 And [u] the rest of the [v] acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 [w] And the [x] time that Solomon reigned in Jerusalem over all Israel *was* forty years.

A. M. 3029. B. C. 975. Ante I. Ol. 199. An. Thersippi, Arch. Athen. perpet. 19.

43 [y] And Solomon slept with his fathers, and was buried in the city of David his father: and [z] Rehoboam his son reigned in his stead.

[u] 2 Chron. ix. 29.——[v] Or, *words*, or, *things*.——[w] 2 Chron. ix. 30.

[x] Heb. *days*.——[y] 2 Chron. ix. 31.——[z] Matt. i. 7, called *Roboam*.

Unto Shishak king of Egypt] This is the first time we meet with the *proper name* of an Egyptian king, *Pharaoh* being the common name for all the sovereigns of that country. Some suppose that this *Shishak* was the *Sesostris* so renowned for his wars and his conquests. But it is likely that this king lived long before Solomon's time.

Verse 41. *The book of the acts of Solomon?*] These acts were written by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer; as we learn from 2 Chron. ix. 29. Probably from these were the Books of Kings and Chronicles composed; but the original documents are long since lost.

Verse 42. *Solomon reigned—forty years.*] Josephus says *fourscore years*, which is sufficiently absurd. Calmet supposes him to have been *eighteen* years old when he came to the throne, and that he died A. M. 3029, aged *fifty-eight* years; and, when we consider the excess in which he lived, and the criminal passions which he must have indulged among his thousand wives, and their idolatrous and impure worship, this life was as long as could be reasonably expected.

Verse 43. *Solomon slept with his fathers*] He died in almost the flower of his age, and, it appears unregretted. His government was no blessing to Israel; and laid, by its exactions and oppressions, the foundation of that schism which was so fatal to the unhappy people of Israel and Judah, and was the most powerful procuring cause of the miseries which have fallen upon the Jewish people from that time until now.

I. It may now be necessary to give a more distinct outline of the character of this king.

1. In his infancy and youth he had the high honour of being peculiarly *loved by the Lord*; and he had a *name* given him by the express authority of God himself, which to himself and others must ever call to remembrance this peculiar favour of the Most High.

There is little doubt that he was a most amiable youth, and his whole conduct appeared to justify the high expectations that were formed of him.

2. He ascended the Israelitish throne at a time the most favourable for the cultivation of those arts so necessary to the comfort and improvement of life. Among all the surrounding nations Israel had not one open enemy; *there was neither adversary, nor evil occurrent*, chap. v. 4. He had *rest on every side*, and from the universal and profound *peace* which he enjoyed, the very important name *Jedidiah*, "beloved of the Lord," which was given him by Divine authority, was changed to that of Solomon, *the Peaceable*, 2 Sam. xii. 24, 25, which at once indicated the state of the country, and the character of his own mild, pacific mind.

3. To the dying charge of his pious father relative to the building a temple for the Lord, he paid the most punctual attention. He was fond of *architecture*, as we may learn from the account that is given of his numerous buildings and improvements; and yet it does not appear that he at all excelled in architectural knowledge. Hiram, the amiable king of Tyre, and his excellent workmen, were the grand directors and executors of the whole. By his public buildings he doubtless rendered Jerusalem highly respectable; but his *passion* for such works was not on the whole an advantage to his subjects, as it obliged him to have recourse to a burdensome system of taxation, which at first oppressed and exasperated his people, and ultimately led to the fatal separation of Israel and Judah.

4. That he improved the *trade* and *commerce* of his country is sufficiently evident: by his public buildings vast multitudes were employed; and knowledge in the most beneficial arts must have been greatly increased, and the spirit of *industry* highly cultivated

Commerce does not appear to have been much regarded, if even known, in Israel, previously to the days of Solomon. The most celebrated maritime power then in the world was that of the Tyrians. With great address and prudence he availed himself of their experience and commercial knowledge, sent his ships in company with theirs to make long and dangerous but lucrative voyages, and, by getting their sailors aboard of his own vessels, gained possession of their nautical skill, and also a knowledge of those safe ports in which they harboured, and of the rich countries with which they traded. His friendly alliance with the king of Tyre was a source of advantage to Israel, and might have been much more so had it been prudently managed. But after the time of Solomon we find it scarcely mentioned, and therefore it does not appear that the Jews continued to follow a track which had been so successfully opened to them; their endless contentions, and the ruinous wars of the two kingdoms, paralyzed all their commercial exertions; till at length all the maritime skill which they had acquired from the expert and industrious Tyrians, dwindled down to the puny art of managing a few boats on the internal lakes of their own country. Had it not been for the destructive feuds that reigned between the two kingdoms of Israel and Judah, that country might have become one of the best and richest maritime powers of either Asia or Europe. Their situation was grand and commanding, but their execrable jealousies deprived them of its advantages, exposed them to the aggressions of their enemies, and finally brought them to ruin.

5. I have intimated that Solomon was truly *pious* in his youth; of this there can be no doubt; it was on this account that the *Lord loved him*, and his zeal in the cause of true religion, and high respect for the

honour of God, are strong indications of such a frame of mind. Had we no other proof of this than his *prayer for wisdom*, and his *prayer* at the *dedication* of the *temple*, it would put the matter for ever beyond dispute, independently of the direct testimonies we have from God himself on the subject. He loved the *worship* and *ordinances* of *God*, and was a pattern to his subjects of the strictest attention to religious duties. He even exceeded the requisitions of the *law* in the multitude of his sacrifices, and was a careful observer of those annual festivals so necessary to preserve the memory of the principal facts of the Israelitish history, and those miraculous interventions of God in the behalf of that people.

6. There can be no doubt that Solomon possessed the *knowledge* of *governing well*; of the importance of this knowledge he was duly aware, and this was the *wisdom* that he so particularly sought from God. "I am," said he, "but a little child; I know not how to go out or come in; and thy servant is in the midst of a great people that cannot be counted for multitude. Give therefore thy servant an *understanding heart to judge thy people*, and that I may *discern between good and bad*; for who is able to judge this thy so great a people! And the speech pleased the Lord that Solomon had asked this thing;" chap. iii. 8–10. This *wisdom* he did receive from God; and he is here a pattern to all kings, who, as they are the vicegerents of the Lord, should earnestly seek that wisdom which is from above, that they may be able to know how to govern the people intrusted to their care; because, in every civil government, there are a multitude of things on which a king may be called to decide, concerning which neither the laws, nor the commonly received political maxims by which, in particular cases, the conduct of a governor is to be regulated, can give any specific direction.

7. But the wisdom of Solomon was not confined to the art of government; he appears to have possessed a *universal knowledge*. The sages of the East were particularly distinguished by their accurate *knowledge of human nature*, from which they derived innumerable maxims for the regulation of man in every part of his moral conduct, and in all the relations in which he could possibly be placed. Hence their vast profusion of *maxims, proverbs, instructive fables, apologues, enigmas*, &c.; great collections of which still remain locked up in the languages of Asia, particularly the *Sanscrit*, *Arabic*, and *Persian*; besides those which, by the industry of learned men, have been translated and published in the languages of Europe. Much of this kind appears in the books of *Wisdom* and *Ecclesiasticus* in the *Apocrypha*, and in the very excellent collections of *D'Herbelot*, *Visdelou*, and *Galand*, in the *Bibliotheque Orientale*. That Solomon possessed this wisdom in a very high degree, the book of *Proverbs* bears ample testimony, leaving *Ecclesiastes* for the present out of the consideration.

8. As a *poet*, Solomon stands deservedly high, though of his *one thousand and five poems* not one, except the book of *Canticles*, remains. This ode alone, taken in a *literary* point of view, is sufficient to raise any man to a high degree of poetic fame. It is a most interesting drama, where what *Racine* terms the *genie createur*, the creative genius, every where appears; in which the imagery, which is always borrowed from nature, is impressive and sublime; the characters accurately distinguished and defined, the strongest passion, in its purest and most vigorous workings, elegantly portrayed; and in which allusions the most delicate, to transactions of the tenderest complexion, while sufficiently described to make them intelligible, are nevertheless hidden from the eye of the gross vulgar by a tissue as light as a gossamer covering. Such is the nature of this inimitable ode, which, had it not been perverted by weak but well designing men to purposes to which it can never legitimately apply, would have ranked with the highest productions of the *Epithalamian* kind that ever came from the pen of man. But alas! for this exquisite poem, its true sense has been perverted; it has been *forced* to speak a language that was never intended, a language far from being honourable to the *cause* which it was brought to support, and subversive of the unity and simplicity of the ode itself. By a forced mode of interpretation it has been hackneyed to death, and allegorized to destruction. It is now little read, owing to the injudicious manner in which it has been interpreted.

It was scarcely to be expected that the son of such a father should not, independently of inspiration, have caught a portion of the pure *poetic fire*. Though the spirit of poetry, strictly speaking, is not transmissible by ordinary generation, yet most celebrated poets have had poetical parents; but in many cases the talent has degenerated into that of *music*, and the *spirit of poetry* in the *sire* has become a mere musical instrument in the hands of the *son*. This however was not the case with the son of David, for though vastly inferior to his father in this gift, he had nevertheless the spirit and powers of a first-rate *poet*.

9. His knowledge in *natural history* must have been very extensive; it is said, "He spake of *trees*, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of *beasts*, of *fowls*, of *reptiles*, and of *fishes*;" chap. iv. 33. All this knowledge has perished; his countrymen, the prophets excepted, were without *taste*, and took no pains to preserve what they did not relish. A man of such mental power and comprehension under the direction of Divine light must have spoken of things as they are. His doctrine therefore of *generation* and *corruption*, of *nutrition, vegetation, production, aliments, tribes, classes, families*, and *habits*, relative to the different subjects in *botany*, *zoology*, *ornithology*, *entomology*, and *ichthyology*, which are all evidently referred to here, must have been at once correct, instructive, and delightful. I have already lamented the labour it has cost our *Rays*, *Tourneforts*, *Linnés*, *Buffons*, *Willoughbys*, *Swammerdams*, and *Bloschs*, to regain those sciences which possibly were possessed in their highest degree by the Israelitish king, and which, alas! are all lost, except a few traces in the book of Ecclesiastes, if that work can be traced to so remote an age as that of Solomon.

10. As a *moral philosopher* the author of the book of *Ecclesiastes* occupies no mean rank. At present we may consider this work as a production of Solomon, though this is disputed, and the question shall be considered in its proper place. This book contains

such a fund of wisdom, applied to the *regulation of life*, and all referred to the proper end, that it most deservedly occupies a high place in Biblical *ethics*, and deserves the closest attention of every reader.

11. The proofs of Solomon's vast wisdom, as brought into *practical* effect, lie in a very small compass, because his history in the Bible is short, his own writings in general lost, and the annals of his reign, as compiled by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer, long since perished. The decision between the two harlots is almost the only instance.

Of his interesting interview with the *queen of Sheba*, and the discussions into which they entered, we have only the *fact* stated, without the least detail of particulars. Those who have read the *Comcssus* of *Harari*, or the *Heetopadesa*, of *Veeshnoo Sarma*, will regret that the conversations of the wisest of men, with probably the most intelligent of women, should have been lost to the world, which may be reasonably concluded to have been as far superior to the excellent works above referred to, as they are beyond the *maxims* of *Rochefoucault*, and the *sayings* of *Madame Maintenon*.

12. The wisdom of the East has ever been celebrated; and if we may believe their own best writers, much of what they possess has been derived from Solomon. Encomiums of his wisdom are everywhere to be met with in the Asiatic writers; and his name is famous in every part of the East. Most of the oriental historians, poets, and philosophers, mention *Soliman ben Daoud*, "Solomon the son of David." They relate that he ascended the throne of Israel at the death of his father, when he was only *twelve* years of age, and that God subjected to his government, not only *men*, but good and evil *spirits*, the *fowls* of the air, and the *winds* of heaven. They agree with the sacred writers in stating that he employed *seven years* in building the temple at Jerusalem.

Solomon's *seal*, and Solomon's *ring*, are highly celebrated by them, and to these they attribute a great variety of magical effects. They state that without his ring he had not the science of government; and having once lost it, he did not remount his throne for forty days, as being destitute of that wisdom without which he could not decide according to truth and equity. But these things are probably spoken *allegorically* by their oldest writers. Of the *throne* of this prince they speak in terms of the most profound admiration. I have met with the most minute description of its magnificence, its ivory, gold, and jewels, and an estimate of its cost in lacs of rupees! According to those writers it had 12,000 seats of gold on the right hand for patriarchs and prophets, and as many on the left for the doctors of the law, who assisted him in the distribution of justice.

In various parts of the *Koran* Solomon is spoken of in terms of the highest respect, and is represented as a true believer; though, through the envy of demons, magic and sorcery were attributed to him. Mohammed speaks of this in the second surat of his Koran. The story, in sum, is this: The devils, by God's permission, having tempted Solomon without success, made use of the following stratagem to blast his reputation; they wrote several books of magic, and hid them under his throne; and, after his death, told the chief men that if they wished to know by what means Solomon had obtained absolute dominion over *men*, *genii*, and the *winds*, they should dig under his throne. This they did, and found the aforesaid books full of impious superstitions. The better sort would not learn these incantations; but the common people did, and published them as the genuine works of Solomon. From this imputation the Koran justifies him, by saying, *Solomon was not an unbeliever*, surat 2. From the wonder-working *signet* and *ring* of the Asiatics came the *Clavicle* of Solomon, so celebrated among the Jewish rabbins, and the Christian occult philosophers; for such things found in Cornelius Agrippa, and such like writers, are not late inventions, but have descended from a very remote antiquity, as the Koran and the various commentators on it sufficiently prove.—See *Calmet* and *Sale*.

The oriental traditions concerning this prince have been embodied in the *Soliman Nameh* of *Ferdusi*, in Persian, and in the *Soliman Namch* of *Uscobi*, in Turkish. D'Herbelot mentions one of these histories in Persian verse, containing 1571 couplets.

Indeed, the traditions concerning the wonderful knowledge of Solomon, which abound so much in the East, are at least an indirect proof that many things relative to this prince have been preserved among them which are not mentioned in our sacred books, but which they have blended so miserably with fables that it is impossible now to distinguish the precious from the vile.

Works attributed to Solomon have existed in different ages, from his time till the present. *Eusebius* states that Hezekiah, finding the Jews putting too much confidence in the books of Solomon, relative to *cures* and *different occult arts*, ordered them to be suppressed. *Josephus* positively says that Solomon did compose *books* of *charms* to *cure diseases*, and *conjurations* to *expel demons*, Antiq., lib. viii., cap. 2. He states farther, that a Jew named Eliezar cured several demoniacs in the presence of Vespasian, by reciting the *charms* which had been invented by Solomon. *R. D. Kimchi* speaks of a book of Solomon entitled *The Cure of Diseases*, which *Genebrard* supposes to be the same work of which Josephus speaks. And *Origen* speaks of conjurations which were used by the Jews in his time, and which they professed to derive from the books of Solomon.

There are still extant books of this kind attributed to Solomon, such as *The Enchantments*, *The Clavicle*, *The Ring*, *The Hygromantia*, *The New Moons*, and *The Shadows of Ideas*; but these, as they now stand, are the inventions of quacks and impostors, and entitled to no regard. If there were any books containing the wisdom of Solomon, they are either irrecoverably lost, or exist in mutilated fragments among the Asiatic sages; and are disfigured by being connected with improbable tales, and pretended *mantras* or *charms*.

II. Hitherto we have looked only at the bright side of Solomon's character: we must now take a much less satisfactory view of this singular man: one in whom every thing great, glorious, wise, and holy, and every thing little, mean, foolish, and impious, predominated by turns. He forsook the God of his mercies in a great variety of ways.

1. Whatever may be thought of the step in a poli-

tical point of view, he most assuredly went out of the way of God's providence, and acted contrary to his law, in making *affinity with Pharaoh's daughter*. The sacred writers frequently refer to this; and it is never mentioned with *approbation*: it is rather associated with circumstances that place it in a reprehensible point of view. She was doubtless an *idolater*; and the question of her becoming a *proselyte* is far from being satisfactorily settled. I believe she was the first means of drawing off his heart from the true God.

2. His expensive buildings obliging him to have recourse to a system of oppressive taxation, was another flaw in his character. Though with great zeal and honourable industry, and at great expense, he built a temple for the Lord, which he completed in seven years, yet the expense here was little in comparison of what was incurred by *his own house*, called the *house of the forest of Lebanon*, in which he spent incredible sums, and consumed nearly *thirteen* years; almost twice the time employed in building the temple at Jerusalem. This would have had no evil operation provided he had not been obliged to impose heavy taxes on his subjects, which produced an almost universal disaffection. Add to this, he had a most expensive household; *one thousand* women, part wives, part mistresses, would require immense riches to support their pomp and gratify their ambition. The people therefore justly complained of an establishment which, notwithstanding the riches brought into the country, must be both odious and oppressive.

3. He began his reign by an inauspicious act, the death of his brother Adonijah. This was a sin against God and nature: and no art of man can ever wash out its guilt. If *state policy* required it, which is very questionable, what had that to do with the *feelings* of *humanity*, and the *love of God*? On no pretence whatever is Solomon justified in this act.

4. His inordinate love of women. He had no doubt formed matrimonial alliances with all kingdoms and neighbouring states, by taking their *sisters* and *daughters* to be his wives, to the fearful amount of no less than *seven hundred*! Politicians may endeavour to justify these acts by asserting, that in the Asiatic countries they were matters of a sound policy, rather than an argument of the prevalence of an irregular and unbridled passion. Let this stand for its value; but what can such apologists say for the *additional three hundred concubines*, for the taking of whom no such necessity can be pleaded! But even allowing that state policy might require such extensive alliances, what are we to say to the flagrant breaches of a most positive law of God! Most solemnly and most authoritatively had he said that his people should not give their daughters to the heathen, nor take the daughters of the heathen to be their wives; lest they should turn their hearts away from serving the Lord. In the face of this most positive declaration, Solomon took wives of the most idolatrous of the surrounding nations; who succeeded, according to what was foretold, in turning his heart away from God.

5. He became an idolater. He worshipped "Ashtaroth, the Venus of the Sidonians; Milcom, the abomination of the Ammonites; Chemosh, the abomination of the Moabites; and Molech, the abomination of the children of Ammon." He did more: he built a temple to each of these; "and to all the gods of all his strange wives, which burned incense, and sacrificed unto their gods," chap. xi. 5–8.

6. By this time we may suppose that the light of God had entirely departed from his mind. He who knew so well the true God, now served him not; or, if he did, it was in conjunction with those idols, thus bringing the Supreme Being on a level with demons, or the figments of impure hearts and disordered fancies. We need not wonder at the tale of the mighty Samson betraying his life's secret in the lap of Delilah; or of the unconquerable Hercules handling the distaff among the maids of Omphale, queen of Lydia; when we see the son of David, the once well-beloved of the Lord, the wisest of human beings, for the love of his *millenary* of wives and concubines, erecting temples to devils, and burning incense to them that were no gods; not considering that an idol is nothing in the world. To what an indescribable state of blindness and fatuity must this man have been brought, before he could have been capable of such acts as these! O Lucifer, son of the morning, how art thou fallen!

7. I have already hinted that Solomon's oppressive taxation laid the foundation of that discontent which shortly after his death produced the separation of Israel and Judah; also the long and ruinous wars which drenched these states in blood: and this was doubtless the cause that ten-twelfths of the Jewish people became idolaters; which crime was punished, by the just judgments of God, by the Babylonish captivity, which lasted seventy years; and by the carrying away of the ten Israelitish tribes by the Assyrians, who are lost from the map of the universe, and no longer numbered among the children of men!

8. What greatly aggravates the whole of this most dismal tale is, that this strange defection from God, truth, reason, and common sense, was persisted in to his old age; or that in his old age, meaning undoubtedly his latter days, his wives turned away his heart from God. But his idolatry must have been of *many years'* standing; he meddled with it in his connection with the princes of Egypt; each of his idolatrous wives in succession increased the propensity: to chastise him for this very idolatry the Lord stirred up an adversary unto him, *Hadad* the Edomite, and *Rezon* the son of Eliadah, who was an adversary to Israel all the days of Solomon, 1 Kings xi. 14–25, which surely intimates that this idolatry was not the sin merely of his *old age*; as to chastise him for it Rezon was an adversary to Israel all his days. And as Solomon reigned forty years, we may fairly presume that a principal part of that time was spent in idolatrous practices.

9. This dismal account has a more dismal close still; for, in the same place in which we are informed of his *apostasy*, we are informed of his *death*, without the slightest intimation that he ever repented and turned to God. It is true that what is wanting in *fact* is supplied by *conjecture*; for it is firmly believed that "he did repent, and wrote the *book of Ecclesiastes* after his conversion, which is a decided proof of his repentance." I am sorry I cannot strengthen this opinion; of which I find not the shadow of a proof. 1. The book of Ecclesiates, though it speaks

much of the vanity of the creatures, yet speaks little or nothing of the *vanity* or *sin* of *idolatry*. 2. It is not the *language* of a man who was recovering from a state of the most awful backsliding. Is there any direct *confession of sin* in it? Is there any thing in it like the *penitential confessions* of his father, or like the *lamentations* of Jeremiah? Is there any where to be heard in it the *sighing of a broken heart*, or strong crying and tears to deprecate the justice and implore the mercy of a deeply offended God? Does it any where exhibit the language of a *penitent*, or expressions suitable to the state and circumstances of this supposed penitent king of Israel? Excellent as it is in its kind, is it any thing more than a valuable collection of experimental ethics, relative to the *emptiness of the creature*, and the folly of earthly pursuits and worldly anxieties? 3. Nor is it even past doubt that Solomon wrote this book: it certainly does in several places bear evidences of times posterior to those of Solomon. Eminent scholars have discerned a deterioration in the *style* from the pure classical Hebrew, with an admixture of exotic terms that did not exist in the Hebrew language previously to the Babylonish captivity. But supposing that they are mistaken here, I still contend that it is not the language of a penitent soul. 4. It has been supposed, that, as Solomon was a *type* of Christ, it is not likely that he has finally perished. To this I answer, (1.) I know not that Solomon was a type of Christ. The reference to Cant. iii. 7; viii. 11, 12, is to me no proof whatever of the point. (2.) Were it even otherwise, this would be no proof of his repentance, when the Scriptures are silent on the subject. The *brazen serpent* was a type of Christ, John iii. 14, and was held in great veneration for a considerable time among the Jews; but when it became an *incitement* to *idolatry*, it was called *nehushtan*, a *brazen trifle*, taken down, and destroyed; 2 Kings xviii. 4. Typical persons and typical things may perish as well as others; the antitype alone will infallibly remain. 5. Finally, there seems every evidence that he died in his sins. His crimes were greatly aggravated: he forsook the Lord, who had appeared to him twice; his wives turned away his heart in his old age: there is not a single testimony in the Old or New Testament that intimates he died in a safe state. That awful denunciation of Divine justice stands point blank in the way of all contrary suppositions: "If thou forsake the Lord, he will cast thee off for ever," 1 Chron. xxviii. 9. He did forsake the Lord; and he forsook him in his very last days; and there is no evidence that he ever again clave to him. *Ergo*,

Reader, let him that standeth take heed lest he fall; not only foully but finally. Certainly, unconditional final perseverance will find little support in the case of Solomon. He was once most incontrovertibly in grace. He lost that grace and sinned most grievously against God. He was found in this state in his old age. He died, as far as the Scripture informs us, without repentance. Even the doubtfulness in which the bare letter of the Scripture leaves the eternal state of this man, is a blast of lightning to the syren song of "Once in grace, and still in grace;" "Once a child, and a child for ever."

I shall close these observations with the account given by Abul Farage, an Arabic writer of the thirteenth century, in his work entitled *The History of the Dynasties*, p. 55. "But in this Solomon transgressed, because towards the end of his life he took other women of foreign nations besides the daughter of Pharaoh; nations with whom God had forbidden the children of Israel to form matrimonial alliances; but leaning towards their gods, he worshipped their idols. In the *thirty-fourth* year of his reign he built a house for idols in the mount which is opposite to Jerusalem; and the length of it was one hundred cubits, its breadth fifty, and its height thirty. He made also for himself golden shields, and a brazen sea, supported on the horns of brazen oxen. God reproved him for his infidelity, and gave him for punishment in this world that he took away from his son the greater part of the kingdom. Moreover, the duration of his reign was *forty* years; ومات غير تائب *and he died without repentance*, and was buried in the sepulchre of his father David."

For other particulars relative to the different transactions of this reign, the reader is referred to the *notes* in the order of their occurrence; and to those treatises which have been written on the probability that Solomon *did* or *did not* repent of his idolatry: and also to the notes on *Ecclesiastes*, where the subject will be again reviewed.

CHAPTER XII.

The people go to Shechem to make Rehoboam king, and send for Jeroboam out of Egypt, who with the heads of the tribes, requests relief from the heavy burdens laid on them by Solomon, 1–4. *He requires three days to consider their petition*, 5. *He rejects the counsel of the elders, who served his father, and follows that of young men, and returns the people a provoking answer*, 6–15. *The people therefore renounce the family of David, stone to death Adoram, who came to receive their tribute, and make Jeroboam king; none cleaving to Rehoboam but the tribes of Judah and Benjamin*, 16–20. *Rehoboam comes to Jerusalem, and assembles all the fighting men of Judah and Benjamin, and finds the number to be* one hundred and eighty thousand; *and with these he purposes to reduce the men of Israel to his allegiance, but is forbidden by the Prophet Shemaiah*, 21–24. *Jeroboam builds Shechem in Mount Ephraim and Penuel*, 25. *And lest the people should be drawn away from their allegiance to him by going up to Jerusalem to worship, he makes two golden calves, and sets them up, one in Dan, the other in Beth-el, and the people worship them*, 26–30. *He makes priests of the lowest of the people, and establishes the* fifteenth *day of the* eighth *month as a feast to his new gods; makes offerings, and burns incense*, 31–33.

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AND [a] Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when [b] Jeroboam the son of Nebat, who was yet in [c] Egypt, heard *of it,* (for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our [d] yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 And King Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

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7 And they spake unto him, saying, [e] If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him.

9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt

[a] 2 Chron. x. 1, &c.—[b] Chap. xi. 26.—[c] Chap. xi. 40.

[d] 1 Sam. viii. 11–18; chap. iv. 7.—[e] 2 Chron. x. 7; Prov. xv. 1.

NOTES ON CHAP. XII.

Verse 1. *Rehoboam went to Shechem*] Rehoboam was probably the only son of Solomon; for although he had a *thousand* wives, he had not the blessing of a numerous offspring; and although he was the wisest of men himself, his son was a poor, unprincipled fool. Had Solomon kept himself within reasonable bounds in matrimonial affairs, he would probably have had more children; and such as would have had common sense enough to discern the delicacy of their situation, and rule according to reason and religion.

Verse 4. *The grievous service—and—heavy yoke*] They seem here to complain of two things—excessively laborious service, and a heavy taxation. At first it is supposed Solomon employed no Israelite in drudgery: afterwards, when he forsook the God of compassion, he seems to have used them as *slaves*, and to have revived the Egyptian bondage.

Verse 7. *If thou wilt be a servant unto this people*] This is a constitutional idea of a king: he is the *servant*, but not the *slave* of his people; every regal act of a just king is an act of *service* to the state. The king is not only the *fountain of law* and *justice*; but as he has the appointment of all *officers* and *judges*, consequently he is the *executor of the laws*; and all justice is administered in his name. Properly speaking, a good and constitutional king is the servant of his people; and in being such, he is their father and their king.

They will be thy servants for ever.] The way to insure the obedience of the people is to hold the reins of empire with a steady and impartial hand; let the people see that the king *lives for them*, and not for *himself*; and they will obey, love, and defend him. The state is maintained on the part of the ruler and the ruled by mutual acts of service and benevolence. A good king has no self-interest; and such a king will ever have obedient and loving subjects. The haughty, proud tyrant will have a *suspicious* and *jealous* people, hourly ripening for *revolt*. The king is made for the people, not the people for the king. Let every *potentate* wisely consider this; and let every *subject* know that the heaviest cares rest on the heart, and the heaviest responsibility rests on the head, of the king. Let them therefore, under his government, fashion themselves as obedient children; acknowledge him their head; and duly consider *whose authority he has*; that they may love, honour and obey him. Happy are the people who have such a king; safe is the king who has such a people.

Verse 10. *And the young men that were grown up with him*] It was a custom in different countries to educate with the heir to the throne young noblemen of nearly the same age. This, as Calmet observes, answered two great and important ends:—1. It excited the prince to emulation; that he might, as far as possible, surpass in all manly exercises, and in all acts of prudence and virtue, those whom one day he was to surpass in the elevation and dignity of his station. 2. That he might acquire a correct knowledge of the disposition and views of those who were likely to be, under him, the highest officers of the state; and consequently, know the better how to trust and employ them. The old counsellors Rehoboam did not know; with the young nobility he had been familiar.

My little finger *shall be thicker*] A proverbial mode of expression: "My little *finger* is thicker than my father's *thigh*." As much as the *thigh* surpasses the *little finger* in thickness, so much does my power exceed that of my father; and the use that I shall make of it, to employ and tax you, shall be in proportion.

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thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [f] roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; [g] for the cause was from the LORD, that he might perform his saying, which the LORD [h] spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them; the people answered the king, saying, [i] What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

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17 But [k] *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam [l] sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore King Rehoboam [m] made speed to get him up to his chariot, to flee to Jerusalem.

19 So [n] Israel [o] rebelled against the house of David unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [p] only.

21 And when [q] Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But [r] the word of God came unto Shemaiah the man of God, saying,

[f] Heb. *hardly*.—[g] Ver. 24; Judg. xiv. 4; 2 Chron. x. 15; xxii. 7; xxv. 20.—[h] Ch. xi. 11, 31.—[i] 2 Sam. xx. 1.—[k] Ch. xi. 13, 36.

[l] Ch. iv. 6; v. 14.—[m] Heb. *strengthened himself*.—[n] 2 Kings xvii. 21.—[o] Or, *fell away*.—[p] Chap. xi. 13, 32.—[q] 2 Chron. xi. 1.—[r] 2 Chron. xi. 2.

Verse 11. *Chastise you with scorpions*] Should you rebel, or become disaffected, my father's *whip* shall be a *scorpion* in my hand. His was *chastisement*, mine shall be *punishment*. St. Isidore, and after him Calmet and others, assert that the scorpion was a sort of severe whip, the lashes of which were armed with iron points, that sunk into and tore the flesh. We know that the *scorpion* was a military engine among the Romans for *shooting arrows*, which, being poisoned, were likened to the scorpion's sting, and the wound it inflicted.

Verse 15. *The cause was from the Lord*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version; but if we come to inquire into the meaning of the CAUSE of all this confusion and anarchy, we shall find it was Rehoboam's *folly, cruelty*, and *despotic tyranny*: and was *this* from the Lord? But does the text speak this bad doctrine? No: it says סבבה *sibbah, the* REVOLUTION, *was from the Lord*. This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them. We had such a סבבה *revolution* in these nations in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present version does: they have it either *the* TURNING AWAY *was from the Lord*, or *it was the Lord's* ORDINANCE; viz., that they should turn away from this foolish king.

Verse 16. *So Israel departed unto their tents*] That is, the ten tribes withdrew their allegiance from Rehoboam; only Judah and Benjamin, frequently reckoned one tribe, remaining with him.

Verse 18. *King Rehoboam sent Adoram*] As this was the person who was superintendent over the *tribute*, he was probably sent to collect the ordinary taxes; but the people, indignant at the *master* who had given them such a brutish answer, stoned the *servant* to death. The sending of Adoram to collect the taxes, when the public mind was in such a state of fermentation, was another proof of Rehoboam's folly and incapacity to govern.

Verse 20. *Made him king over all Israel*] What is called Israel here, was ten-twelfths of the whole nation; and had they a right to call another person to the throne? They had not,—they had neither *legal* nor *constitutional right*. Jeroboam was not of the blood royal-

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23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [p] for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 Then Jeroboam [t] built Shechem in Mount Ephraim, and dwelt therein; and went out from thence, and built [u] Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people [v] go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and [w] made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: [x] behold thy gods, O Israel, which brought thee up out of the land of Egypt.

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29 And he set the one in [y] Beth-el, and the other put he in [z] Dan.

30 And this thing became [a] a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made a [b] house of high places, [c] and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto [d] the feast that *is* in Judah, and he [e] offered upon the altar. So did he in Beth-el, [f] sacrificing unto the calves that he had made; and [g] he placed in Beth-el the priests of the high places which he had made.

33 So he [h] offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had [i] devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, [k] and burnt [l] incense.

[p] Verse 15.—[t] See Judges ix. 45.—[u] Judges viii. 17.
[v] Deut. xii. 5, 6.—[w] 2 Kings x. 29; xvii. 16.—[x] Exodus xxxii. 4, 8.—[y] Gen. xxviii. 19; Hosea iv. 15.—[z] Judges xviii. 29.—[a] Chapter xiii. 34; 2 Kings xvii. 21.—[b] Chapter xiii. 32.

[c] Num. iii. 10; chap. xiii. 33; 2 Kings xvii. 32; 2 Chron. xi. 14, 15; Ezek. xliv. 7, 8.—[d] Lev. xxiii. 33, 34; Num. xxix. 12; chap. viii. 2, 5.—[e] Or, *went up to the altar*, &c.—[f] Or, *to sacrifice*.—[g] Amos vii. 13.—[h] Or, *went up to the altar*, &c.—[i] Num. xv. 39.—[k] Heb. *to burn incense*.—[l] Chap. xiii. 1.

he had no affinity to the kingdom. Nothing could justify this act, but the just judgment of God. God thus punished a disobedient and gainsaying people; and especially Solomon's family, whose sins against the Lord were of no ordinary magnitude.

Verse 24. *For this thing is from me.*] That is, the *separation* of the ten tribes from the house of David.

They—returned to depart] This was great deference, both in Rehoboam and his officers, to relinquish, at the demand of the prophet, a war which they thought they had good grounds to undertake. *The remnant of the people* heard the Divine command gratefully, for the mass of mankind are averse from war No nations would ever rise up against each other, were they not instigated to it or compelled by their rulers.

Verse 27. *And they shall kill me*] He found he had little cause to trust this fickle people; though they had declared for him it was more from *caprice, desire of change*, and *novelty*, than from any regular and praiseworthy *principle*.

Verse 28. *Made two calves of gold*] He invented a political religion, instituted feasts in his own times different from those appointed by the Lord, gave the people certain objects of devotion, and pretended to think it would be both inconvenient and oppressive to them to have to go up to Jerusalem to worship. This was not the last time that religion was made a state engine to serve political purposes. It is strange that in pointing out his calves to the people, he should use the same words that Aaron used when he made the golden calf in the wilderness, when they must have heard what terrible judgments fell upon their forefathers for this idolatry.

Verse 29. *One in Beth-el, and the other—in Dan.*] One at the *southern* and the other at the *northern* extremity of the land. Solomon's idolatry had prepared the people for Jeroboam's abominations!

Verse 31. *A house of high places*] A temple of temples; he had many *high places* in the land, and to imitate the temple at Jerusalem, he made one chief over all the rest, where he established a priesthood of his own ordination. Probably a place of *separate appointment*, where *different idols* were set up and worshipped; so it was a sort of *pantheon*.

Made priests of the lowest of the people] He took the people indifferently as they came, and made them priests, till he had enough, without troubling himself whether they were of the family of Aaron or the house of Levi, or not. Any priests would do well enough for such gods. But those whom he took seem to have been worthless, good-for-nothing fellows, who had neither piety nor good sense. Probably the *sons of Levi* had grace enough to refuse to sanction this new priesthood and idolatrous worship.

Verse 32. *Ordained a feast*] The Jews held their *feast of tabernacles* on the fifteenth day of the *seventh*

month; Jeroboam, who would meet the prejudices of the people as far as he could, appointed a similar feast on the fifteenth of the *eighth* month; thus appearing to hold the thing while he subverted the ordinance.

Verse 33. *He offered upon the altar*] Jeroboam probably performed the functions of high priest himself, that he might in his own person condense the civil and ecclesiastical power.

CHAPTER XIII.

A man of God prophesies against Jeroboam's altar, and foretells the destruction of that altar, and of its idolatrous priests by Josiah; and gives Jeroboam a sign that the prophecy should be accomplished, 1–3. Jeroboam is enraged, and orders the man of God to be seized; and stretching out his hand for this purpose, his arm dries up, 4. The altar is rent, and the ashes poured out, according to the sign given by the man of God; and at his intercession Jeroboam's arm is restored, 5, 6. Jeroboam wishes to engage him in his service, but he refuses, and tells him that he was ordered by God not even to eat or drink in that place; and he accordingly departs, 7–10. An old prophet that dwelt at Beth-el, hearing of this, rides after the man of God; deceives him; brings him back to his house, and persuades him to eat and drink, 11–19. While he is eating, the word of the Lord comes to the old prophet, and he foretells the death of the man of God; who departing is met by a lion, and slain, 20–25. On hearing this, the old prophet goes to the place, finds the corcass, brings it home, buries it, and mourns over it, charging his sons to bury him, when dead, in the same grave, 26–32. Notwithstanding these warnings, Jeroboam continues in his idolatry, 33, 34.

A. M. 3030. B. C. 974. Ante I. Ol. 198. An. Thersippi, Arch. Athen. perpet. 20.

AND, behold, there came [a] a man of God out of Judah by the word of the LORD unto Beth-el: [b] and Jeroboam stood by the altar [c] to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, [d] Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

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3 And he gave [e] a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when King Jeroboam heard the saying of the man of God, which

[a] 2 Kings xxiii. 17.——[b] Chap. xii. 32, 33.——[c] Or, *to offer.*

[d] 2 Kings xxiii. 15, 16.——[e] Isa. vii. 14; John ii. 18; 1 Cor. i. 22.

NOTES ON CHAP. XIII.

Verse 1. *There came a man of God*] Who this was we know not. The *Chaldee*, *Syriac*, and *Arabic* call him a *prophet*. The *Vulgate* and *Septuagint* follow the *Hebrew*. איש אלהים *ish elohim* means a Divine person, one wholly devoted to God's service. Some have thought it was Shemaiah, others Joel, and others Iddo. It could not have been the latter, for he wrote the acts of Jeroboam, 2 Chron. ix. 29, and the prophet was killed before he returned home; but conjecture is idle on such a subject.

Jeroboam stood by the altar] Like gods, like priest; he made himself high priest, and he took of the lowest of the people, and made them priests of the high places; they proved themselves to be *fools* by worshipping *calves*.

Verse 2. *He cried against the altar*] He denounced the destruction of this idolatrous system.

A child shall be born—Josiah by name] This is one of the most remarkable and most singular prophecies in the Old Testament. It here most circumstantially foretels a fact which took place *three hundred and forty* years after the prediction; a fact which was attested by the two nations. The *Jews*, in whose behalf this prophecy was delivered, would guard it most sacredly; and it was the interest of the *Israelites*, against whom it was levelled, to impugn its authenticity and expose its falsehood, had this been possible. This prediction not only showed the *knowledge* of God, but his *power*. He gave, as it were, this warning to idolatry, that it might be on its guard, and defend itself against this Josiah whenever a person of that name should be found sitting on the throne of David; and no doubt it was on the alert, and took all prudent measures for its own defence; but all in vain, for Josiah, in the *eighteenth* year of his reign, literally accomplished this prophecy, as we may read, 2 Kings, chap. xxiii. 15–20. And from this latter place we find that the prophecy had *three* permanent testimonials of its truth 1. The house of Israel; 2. The house of Judah; and, 3. The tomb of the prophet who delivered this prophecy, who, being slain by a lion, was brought back and buried at Beth-el, the *superscription* on whose tomb remained till the day on which Josiah destroyed that altar, and burnt dead men's bones upon it. See above, verses 16, 17, and 18.

Verse 3. *And he gave a sign*] A miracle to prove that the prophecy should be fulfilled in its season.

Verse 4. *Lay hold on him.*] No doubt stretching out his own hand at the same time, through rage pride, and haste, to execute his own orders.

And his hand—dried up] The whole arm became suddenly rigid; the nerves no longer communicated

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had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [f] Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought [g] the LORD, and the king's hand was restored to him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and [h] I will give thee a reward.

8 And the man of God said unto the king, [i] If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, [k] Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

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11 Now there dwelt an old prophet in Beth-el; and his [l] sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, [m] I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For [n] it was said to me [o] by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as

[f] Exod. viii. 8; ix. 28; x. 17; Num. xxi. 7; Acts viii. 24; James v. 16.——[g] Heb. *the face of the LORD.*——[h] 1 Sam. ix. 7; 2 Kings v. 15.

[i] So Num. xxii. 18; xxiv. 13.——[k] 1 Cor. v. 11.——[l] Heb. *son.* [m] Ver. 8, 9.——[n] Heb. *a word* was.——[o] Chap. xx. 35; 1 Thess. iv. 15.

their influence, and the muscles ceased to obey the dictates of the will.

Verse 5. *The altar was also rent*] It split or clave of its own accord; and, as the split parts would decline at the top from the line of their perpendicular, so the ashes and coals would fall off, or be poured out.

Verse 6. *Entreat—the face of the Lord thy God*] The *face* of God is his *favour*, as we see in many parts of the sacred writings. He says, *thy God*; for Jeroboam knew that he was not *his God*, for he was now in the very act of acknowledging other gods, and had no portion in the God of Jacob.

And the king's hand was restored] Both miracles were wrought to show the truth of the Jewish religion, and to convince this bold innovator of his wickedness, and to reclaim him from the folly and ruinous tendency of his idolatry.

Verse 7. *Come home with me—and I will give thee a reward.*] Come and be one of my priests, and I will give thee a proper salary.

Verse 9. *For so it was charged me—Eat no bread, &c.*] That is, Have no kind of communication with those idolaters. He was charged also not to return by the way that he came; probably lest the account of what was done should have reached the ears of any of the people through whom he *had passed*, and he suffer inconveniences on the account, either by persecution from the idolaters, or from curious people delaying him, in order to cause him to give an account of the transactions which took place at Beth-el. This is a reason why he should not return by the same way; but what *the* reason of this part of the charge was, if not the above, is not easy to see.

Verse 11. *An old prophet*] Probably once a prophet of the Lord, who had fallen from his steadfastness, and yet not so deeply as to lose the knowledge of the true God, and join with Jeroboam in his idolatries. We find he was not at the king's sacrifice, though his sons were there; and perhaps even they were there, not as idolaters, but as spectators of what was done.

Verse 14. *And went after the man of God*] I can hardly think that this was with any evil design. His sons had given him such an account of the prediction, the power, and influence of this prophet, that he wished to have a particular acquaintance with him, in order that he might get farther information relative to the solemn import of the prophecy which he had denounced against the idolatry at Beth-el. This good man could not have been an object of the old prophet's malevolence.

Verse 18. *An angel spake unto me*] That *he lied unto him* is here expressly asserted, and is amply

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thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

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22 But camest back, and hast eaten bread and drunk water in the place, [p] of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [q] a lion met him

[p] Verse 9.

[q] Chap. xx. 36.

proved by the event. But why should he deceive him? The simple principle of curiosity to know all about this prediction, and the strange facts which had taken place, of which he had heard at second hand by means of his sons, was sufficient to induce such a person to get the intelligence he wished by any means. We may add to this, that, as he found the man of God sitting under an oak, probably *faint* with *fatigue* and *fasting*, for he had had no refreshment, his *humanity* might have led him to practise this deception, in order to persuade him to take some refreshment. Having fallen from God, as I have supposed, ver. 11, his own tenderness of conscience was gone; and he would not scruple to do a *moral evil*, if even a *temporal good* could come of it. Again, is it not possible that the old prophet was himself *deceived?* for, though he *lied unto him*, it is possible that he was not conscious of his lie, for Satan, as *an angel of light*, might have deceived him in order to lead him to deceive the other. He does not say, as the man of God did, *It was said to me by the word of the Lord*; no: but, *An angel spake unto me by the word of the Lord*. And I think it very likely that an angel did appear to him on the occasion; an *angel of darkness* and *idolatry*, in the garb of *an angel of light*, who wished to use him as an instrument to bring discredit on the awful transactions which had lately taken place, and to destroy him who had foretold the destruction of his power and influence.

Verse 19. *So he went back with him*] He permitted himself to be imposed on; he might have thought, as he had accomplished every purpose for which God sent him, and had actually begun to return by another way, God, who had given him the charge, had authority to say, "As thy purpose was to obey every injunction, even to the letter, I now permit thee to go with this old prophet, and take some refreshment." Now God might as well have dispensed with this part of the injunction, as he did in the case of Abraham: *Take thy son Isaac, thy only son, whom thou lovest—and offer him for a burnt-offering*; but, when he saw his perfect readiness, he dispensed with the *actual offering*, and accepted a ram in his stead. Thus much may be said in vindication of the man of God: but if this be so, why should he be punished with *death*, for doing what he had *reason* and *precedent* to believe might be the will of God? I answer: He should not have taken a step back, till he had remission of the clause from the same authority which gave him the general message. He should have had it from the *word of the Lord to himself*, in both cases, as Abraham had; and not taken an apparent contradiction of what was before delivered unto him, from the mouth of a *stranger*, who only professed to have it from *an angel*, who pretended to speak unto him *by the word of the Lord*. In this, and in this alone, lay the *sinfulness* of the act of the man of God, who came out of Judah.

Verse 20. *The word of the Lord came unto the prophet that brought him back*] "A great clamour," says Dr. *Kennicott*, "has been raised against this part of the history, on account of God's denouncing sentence on the *true* prophet by the mouth of the *false* prophet: but if we examine with attention the original words here, they will be found to signify either *he who brought him back*; or, *whom he had brought back*; for the very same words, אשר השיבו *asher heshiko*, occur again in ver. 23, where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the *true* prophet thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by *God*, not by the false prophet, we are assured in ver. 26: 'The Lord hath delivered him unto the lion, according to the word of the *Lord* which HE spake unto him.' *Josephus* expressly asserts that the sentence was declared by God to the *true* prophet." The *Arabic* asserts the same.

Verse 21. *And he*] That is, according to the above interpretation, *the voice of God* from heaven addressing the man of God, the old prophet having nothing to do in this business.

Verse 22. *Thy carcass shall not come*] This intimated to him that he was to *die an untimely death*, but probably did not *specify* by what means.

Verse 24. *A lion met him—and slew him*] By permitting himself to be seduced by the old prophet, when he should have acted only on the expressly declared

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by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath [t] torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor [u] torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

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30 And he laid his carcass in his own grave: and they mourned over him, *saying*, [v] Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; [w] lay my bones beside his bones:

32 [x] For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of [w] Samaria, shall surely come to pass.

33 [x] After this thing Jeroboam returned not from his evil way, but [y] made again of the

[t] Heb. *broken.*——[u] Heb. *broken.*——[v] Jer. xxii. 18.——[w] 2 Kings xxiii. 17, 18.——[x] Ver. 2; 2 Kings xxiii. 16, 19.

[w] See chap. xvi. 24.——[x] Chap. xii. 31, 32; 2 Chron. xi. 15; xiii. 9.——[y] Heb. *returned and made.*

counsel of God, he committed *the sin unto death*; that is, such a sin as God will punish with the death of the body, while he extends mercy to the soul. See my notes on 1 John v. 16, 17.

From the instance here related, we see, as in various other cases, that often *judgment begins at the house of God*. The true prophet, for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king, and the old fallen prophet, are both permitted to live! If this was *severity* to the man of God, it was *mercy* to the others, neither of whom was prepared to meet his Judge. Here we may well say, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear!"

Verse 28. *The lion had not eaten the carcass, nor torn the ass.*] All here was preternatural. The lion, though he had killed the man, does not devour him; the ass stands quietly by, not fearing the lion; and the lion does not attempt to tear the ass: both stand as guardians of the fallen prophet. How evident is the hand of God in all!

Verse 30. *Alas, my brother!*] This lamentation is very simple, very short, and very pathetic. Perhaps the old prophet said it as much in reference to *himself*, who had been the cause of his untimely death, as in reference to the man of God, whose corpse he now committed to the tomb. But the words may be no more than the *burden* of each line of the lamentation which was used on this occasion. See instances of this among the Asiatics in the note on Jer. xxii. 18.

Verse 31. *Lay my bones beside his bones*] This argues a strong conviction in the mind of the old prophet, that the deceased was a good and holy man of God; and he is willing to have place with him in the general resurrection.

Verse 32. *In the cities of Samaria*] It is most certain that Samaria, or as it is called in Hebrew *Shomeron*, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of *Shemer*, after whom he called the city Samaria or *Shomeron*; (see chap. xvi. 24;) and this was fifty years after the death of Jeroboam. How then could the old prophet speak of *Samaria*, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name *three hundred* years before he was born? Some suppose that the historian adds these words because Samaria existed in *his time*, and he well knew that it did not exist in the time of the old prophet; for himself, in the sixteenth chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of *Houbigant*, and is thought sound by many good critics.

Verse 33. *Jeroboam returned not from his evil way*] There is something exceedingly obstinate and perverse, as well as blinding and infatuating, in idolatry. The prediction lately delivered at Beth-el, and the miracles wrought in confirmation of it, were surely sufficient to have affected and alarmed any heart, not wholly and incorrigibly hardened; and yet they had no effect on Jeroboam!

Made—the lowest of the people priests] So hardy was this bad man in his idolatry that he did not even

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lowest of the people priests of the high places: whosoever would, he [z] consecrated him, and he became *one* of the priests of the high places.

34 [a] And this thing became sin unto the house of Jeroboam, even [b] to cut *it* off, and to destroy *it* from off the face of the earth.

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[z] Heb. *filled his hand*; Judg. xvii. 12.

[a] Chap. xii. 30.—[b] Chap. xiv. 10.

attempt to form any thing according to the model of God's true worship: he would have nothing like God and truth. In his *calves*, or rather *oxen*, he copied the manner of Egypt; and in the formation of his priesthood, he seems to have gone aside from all models. Amongst the worst of heathens, the priesthood was filled with respectable men; but Jeroboam took of the lowest of the people, and put them in that office.

Whosoever would, he consecrated him.] He made no discrimination: any vagabond that offered was accepted even of those who had no character, who were too idle to work, and too stupid to learn.

Verse 34. *And this thing became sin.*] These abominations were too glaring, and too insulting to the Divine Majesty, to be permitted to last; therefore his house was cut off, and destroyed from the face of the earth.

A HOLY priesthood, a righteous ministry, is a blessing to any state, because it has a most powerful effect on the *morals* of the community; inducing order, sobriety, and habits of industry, among the people: on the contrary, the profligacy of the clergy, and false principles of religion, are the most likely to unsettle a kingdom, and to bring about destructive revolutions in the state. This is the principle on which all national establishments of religion were originally formed. The state thought proper to secure a permanency of religion, that religion might secure the safety of the state; because it was supposed from the general aversion of men from good, that, if left to themselves, they would have no religion at all. Where the religion of the country is pure, founded solely on the oracles of God, it deserves the utmost sanction of the state, as well as the attention of every individual. A Christian state has surely authority to enact, *The Christian religion is and shall be the religion of this land*; and, prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the sacred writings established by the authority of the laws: and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country. For *abuses* in *church* or *state*, he is the last to contend.

CHAPTER XIV.

Abijah, son of Jeroboam, falls sick, 1. *Jeroboam sends his wife disguised to Ahijah the prophet, and with her a present, to inquire concerning his son,* 2–4. *Ahijah discovers her by a Divine intimation, and delivers to her a heavy message concerning the destruction of Jeroboam's house, and the death of her son,* 5–16. *The child dies, according to the prediction of Ahijah,* 17. *Jeroboam's reign and death,* 18–20. *Rehoboam's bad reign, and the apostasy of Judah,* 21–24. *Shishak, king of Egypt, invades Judea, spoils the temple, and takes away the golden shields made by Solomon; instead of which Rehoboam makes others of brass,* 25–28. *Rehoboam's reign and death,* 29–31.

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AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that [a] *I should be* king over this people.

3 [b] And take [c] with thee ten loaves, and [d] cracknels, and a [e] cruse of honey, and go to him: he shall tell thee what shall become of the child.

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4 And Jeroboam's wife did so, and arose, [f] and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes [g] were set by reason of his age.

5 And the LORD said unto Ahijah, Behold,

[a] Chap. xi. 31.—[b] See 1 Sam. ix. 7, 8.—[c] Heb. *in thine hand.* [d] Or, *cakes.*

[e] Or, *bottle.*—[f] Chapter xi. 29.—[g] Hebrew, *stood for his heaviness.*

NOTES ON CHAP. XIV.

Verse 1. *Abijah—fell sick.*] This was but a prelude to the miseries which fell on the house of Jeroboam; but it was another merciful warning, intended to turn him from his idolatry and wickedness.

Verse 3. *Ten loaves.*] Probably common or household bread.

Cracknels.] נקדים *nikkuddim, spotted* or *perforated* bread; thin cakes, pierced through with many holes, the same as is called *Jews' bread* to the present day, and used by them at the passover. It was customary to give presents to all great personages; and no person consulted a prophet without bringing something in his hand.

Verse 5. *Feign herself*] to be *another* woman.] It

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the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [h] heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, [i] Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [k] rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, [l] who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes:

9 But hast done evil above all that were before thee: [m] for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [n] hast cast me behind thy back:

10 Therefore, behold, [o] I will bring evil upon the house of Jeroboam, and [p] will cut off from Jeroboam him that pisseth against the wall, [q] *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 [r] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou, therefore, get thee to thine own house: *and* [s] when thy feet enter into the city, the child shall die.

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13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him [t] there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 [u] Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall [v] root up Israel out of this [w] good land, which he gave to their fathers, and shall scatter them [x] beyond the river, [y] because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, [z] who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to [a] Tirzah: *and* [b] when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, [c] according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

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19 And the rest of the acts of Jeroboam, how he [d] warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty years: and he [e] slept with his fathers, and Nadab his son reigned in his stead.

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[h] Heb. *hard*.—[i] See 2 Sam. xii. 7, 8; chap. xvi. 2.—[k] Ch. xi. 31.—[l] Chap. xi. 33, 38; xv. 5.—[m] Chap. xii. 28; 2 Chron. xi. 15.—[n] Neh. ix. 26; Psa. l. 17; Ezek. xxiii. 35.—[o] Chap. xv. 29.—[p] Chap. xxi. 21; 2 Kings ix. 8.—[q] Deut. xxxii. 36; 2 Kings xiv. 26.—[r] Chap. xvi. 4; xxi. 24.—[s] Ver. 17.

[t] 2 Chron. xii. 12; xix. 3.—[u] Ch. xv. 27, 28, 29.—[v] 2 Kings xvii. 6; Psa. lii. 5.—[w] Josh. xxiii. 15, 16.—[x] 2 Kings xv. 29.—[y] Exod. xxxiv. 13; Deut. xii. 3, 4.—[z] Chap. xii. 30; xiii. 34; xv. 30, 34; xvi. 2.—[a] Chap. xvi. 6, 8, 15, 23; Cant. vi. 4.—[b] Ver. 12.—[c] Ver. 13.—[d] 2 Chron. xiii. 2, &c.—[e] Heb. *lay down*.

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would have been discreditable to Jeroboam's calves, if it had been known that he had consulted a prophet of Jehovah.

Verse 8. *And rent the kingdom away from the house of David*] That is, *permitted* it to be rent, because of the folly and insolence of Rehoboam.

Verse 10. *Him that pisseth against the wall*] Every *male*. The phrase should be thus rendered wherever it occurs.

Verse 11. *Shall the dogs eat*] They shall not have an honourable burial: and shall not come into the sepulchres of their fathers.

Verse 13. *In him there is found* some *good thing*] Far be it from God to destroy the righteous with the wicked; God respects even a *little good*, because it is a seed from himself. The kingdom of heaven is like a grain of mustard seed.

Verse 15. *For the Lord shall smite Israel*] See this prophecy fulfilled, chap. xv. 28–30, when Baasha destroyed all the house and posterity of Jeroboam.

Verse 19. *The rest of the acts of Jeroboam*—are *written in the—chronicles*] For some important particulars relative to this reign, see 2 Chron. xiii. 1–20.

A. M. 3029-3046. B. C. 975-958. Anno ante I. Olymp. 199-182.

21 And Rehoboam the son of Solomon reigned in Judah. [f] Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city [g] which the LORD did choose out of all the tribes of Israel, to put his name there. [h] And his mother's name *was* Naamah an Ammonitess.

22 [i] And Judah did evil in the sight of the LORD, and they [k] provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them [l] high places, and [m] images, [n] and groves, on every high hill, and [o] under every green tree.

24 [p] And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

A. M. 3034. B. C. 970. Ante I. Ol. 194. An. Thersippi, Arch. Athen. perpet. 24.

25 [q] And it came to pass in the fifth year of King Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 [r] And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold [s] which Solomon had made.

A. M. 3034. B. C. 970. Ante I. Ol. 194. An. Thersippi, Arch. Athen. perpet. 24.

27 And King Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the [t] guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 [u] Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3029-3046. B. C. 975-958. Anno ante I. Olymp. 199-182.

30 And there was [v] war between Rehoboam and Jeroboam all *their* days.

31 [w] And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. [x] And his mother's name *was* Naamah an Ammonitess. And [y] Abijam his son reigned in his stead.

A. M. 3046. B. C. 958. Ante I. Ol. 182. An. Thersippi, Arch. Athen. perpet. 36.

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[f] 2 Chron. xii. 13.——[g] Ch. xi. 36.——[h] Ver. 31.——[i] 2 Chron. xii. 1.——[k] Deut. xxxii. 21; Psalm lxxviii. 58; 1 Cor. x. 22.
[l] Deut. xii. 2; Ezek. xvi. 24, 25.——[m] Or, *standing images* or *statues*.——[n] 2 Kings xvii. 9, 10.——[o] Isa. lvii. 5.——[p] Deut. xxiii. 17; chap. xv. 12; xxii. 46; 2 Kings xxiii. 7.

[q] Chap. xi. 40; 2 Chron. xii. 2.——[r] 2 Chron. xii. 9, 10, 11.——[s] Chap. x. 17.——[t] Heb. *runners*.——[u] 2 Chron. xii. 15.
[v] Chap. xii. 21; xv. 6; 2 Chron. xii. 15.——[w] 2 Chron. xii. 16.——[x] Ver. 21.——[y] 2 Chron. xiii. 16, *Abijah*; Matt. i. 7, *Abia*.

Verse 24. *There were also sodomites in the land*] קדשים *kedeshim, consecrated persons*; persons who had devoted themselves, in practices of the greatest impurity, to the service of the most impure idols.

Verse 26. *He took away the treasures*] All the treasures which Solomon had amassed, both in the temple and in his own houses; a booty the most immense ever acquired in one place.

All the shields of gold which Solomon had made.] These were *three hundred* in number, and were all made of beaten gold. See a computation of their value in the note on chap. x. 17.

Verse 28. *The guard bare them*] The guard probably were just *three hundred*, answering to the number of the shields.

Verse 31. *Naamah an Ammonitess.*] He was born of a heathen mother, and begotten of an apostate father. From such an impure fountain could sweet water possibly spring?

Abijam his son reigned in his stead.] Though righteousness cannot be propagated, because it is *supernatural*, yet unrighteousness may, for that is a genuine offspring of nature. Abijam was the wicked son of an apostate father and heathenish mother. Grace may be grafted on a crab stock; but let none do evil that good may come of it. A bad stock will produce bad fruit.

Dr. *Kennicott* observes that the name of this king of Judah is now expressed *three* ways: here and in four other places it is *Abijam* or *Abim*; in *two* others it is *Abihu*; but in *eleven* other places it is *Abiah*, as it is expressed by St. Matt. i. 7, Ροβοαμ εγεννησε τον ΑΒΙΑ; and this is the reading of *thirteen* of *Kennicott's* and *De Rossi's* MSS., and of *thirteen* respectable editions of the Hebrew Bible. The *Syriac* is the same. The *Septuagint* in the London Polyglot has Αβιου, *Abihu*; but in the *Complutensian* and *Antwerp* Polyglots it is Αβια, *Abiah*. Though the common printed *Vulgate* has *Abiam*, yet the *Editio Princeps* of the *Vulgate*, some MSS., and the text in the *Complutensian* and *Antwerp* Polyglots, have *Abia*; which without doubt is the reading that should in all cases be followed.

The rabbins say, and particularly *Rab. Sol. Jarchi*, that the Shishak mentioned in this chapter is Pharaoh Necho, and that he invaded Israel in order to get the ivory throne of his son-in-law Solomon, which he had always coveted; and this throne he carried away. It appears however that he spoiled the temple, the king's palace, &c., and in short took every thing away without resistance which he chose to carry off. It is very likely that this had a good effect on Rehoboam; it probably caused him to frequent the temple, ver. 28, which it is likely he had before neglected. This history is

more particularly told in 2 Chron. xii., to which the reader will do well to refer; and as to Rehoboam, though so much positive iniquity is not laid to his charge as to his father, yet little can be said for his piety; the idolatry introduced by Solomon does not appear to have been lessened in the days of Rehoboam.

CHAPTER XV.

Abijam's wicked reign, and death, 1–8. *Asa succeeds him in the kingdom of Judah, and rules well,* 9–15 *He makes a league with the king of Syria against Baasha king of Israel, who is obliged to desist in his attempts against Judah,* 16–22. *He is diseased in his feet and dies, and is succeeded by his son Jehosha phat,* 23–25. *Nadab, son of Jeroboam, reigns over Israel; but is slain by Baasha, who reigns in his stead,* 26–28. *Baasha destroys all the house of Jeroboam, according to the prediction of Ahijah,* 29, 30. *Baasha continues the idolatry of Jeroboam,* 31–34.

A. M. 3046-3049. B. C. 958-955. Anno Ante I. Olymp. 182-179.

NOW [a] in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. [b] And his mother's name *was* [c] Maachah, the daughter of [d] Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and [e] his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless [f] for David's sake did the LORD his God give him a [g] lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David [h] did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [i] save only in the matter of Uriah the Hittite.

A. M. 3046-3049. B. C. 958-955. Anno ante I. Olymp. 182-179.

6 [k] And there was war between Rehoboam and Jeroboam all the days of his life.

7 [l] Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 [m] And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

A. M. 3049. B. C. 955. Ante I. Ol. 179. An. Thersippi, Arch. Athen. perpet. 39.

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his [n] mother's name *was* Maachah, the daughter of Abishalom.

A. M. 3049-3090. B. C. 955-914. Anno ante I. Olymp. 179-138

[a] 2 Chron. xiii. 1, 2. — [b] 2 Chron. xi. 20, 21, 22. — [c] 2 Chron. xiii. 2, *Michaia, the daughter of Uriel.* — [d] 2 Chron. xi. 21, *Absalom.* [e] Ch. xi. 4; Psa. cxix. 80. — [f] Chap. xi. 32, 36; 2 Chron. xxi. 7.

[g] Or, *candle*; chap. xi. 36. — [h] Ch. xiv. 8. — [i] 2 Sam. xi. 4, 15; xii. 9. — [k] Ch. xiv. 30. — [l] 2 Chron. xiii. 2, 3, 22. — [m] 2 Chron. xiv. 1. — [n] That is, *grandmother's*; ver. 2.

NOTES ON CHAP. XV.

Verse 1. *Reigned Abijam over Judah.*] Of this son of Rehoboam, of his brethren, and of Rehoboam's family in general, see 2 Chron. xii., where many particulars are added.

Verse 3. *His heart was not perfect*] He was an idolater, or did not support the worship of the true God. This appears to be the general meaning of *the heart not being perfect with God.*

Verse 4. *The Lord—give him a lamp*] That is, a son to succeed him; see chap. xi. 36.

Verse 5. *Save only in the matter of Uriah*] Properly speaking, this is the only flagrant fault or crime in the life of David. It was a horrible offence, or rather a *whole system of offences.* See the notes on 2 Sam. xi. and xii.

Verse 6. *There was war between Rehoboam and Jeroboam*] This was mentioned in the preceding chapter, ver. 30, and it can mean no more than this: there was a *continual spirit of hostility* kept up between the two kingdoms, and no doubt frequent *skirmishing* between bordering parties; but it never broke out into *open war*, for this was particularly forbidden. See chap. xii. 24. Hostility did exist, and no doubt frequent skirmishes; but *open war* and *pitched battles* there were none.

But why is this circumstance *repeated*, and the history of Abijam interrupted by the repetition? There is some reason to believe that *Rehoboam* is not the true reading, and that it should be *Abijam*: "Now there was war between *Abijam* and Jeroboam all the days of his life." And this is the reading of *fourteen* of *Kennicott's* and *De Rossi's* MSS. The *Syriac* has *Abia the son of Rehoboam*; the *Arabic* has *Abijam*. In the *Septuagint* the whole verse is omitted in the London Polyglot, but it is extant in those of *Complutum* and *Antwerp*. Some copies of the *Targum* have *Abijam* also, and the *Editio Princeps* of the *Vulgate* has *Abia*. This is doubtless the true reading, as we know there was a very memorable war between Abia and Jeroboam; see it particularly described 2 Chron. xiii. 3, &c.

Verse 10. *His mother's name*] Our translators thought that *grandmother* was likely to be *the meaning*, and therefore have put it in the *margin*.

The daughter of Abishalom.] She is called, says

A. M. 3049-3090. B. C. 955-914. Anno ante I. Olymp. 179-138.

11 [o] And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 [p] And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also [q] Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa [r] destroyed her idol, and [s] burnt *it* by the brook Kidron.

14 [t] But the high places were not removed: nevertheless Asa's [u] heart was perfect with the LORD all his days.

15 And he brought in the [v] things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD silver, and gold, and vessels.

A. M. 3049-3090 B. C. 955-914. Anno ante I. Olymp. 179-138

16 And there was war between Asa and Baasha king of Israel all their days.

A. M. 3051-3074 B. C. 953-930. Anno ante I Olymp. 177-154

17 And [w] Baasha king of Israel went up against Judah, and built [x] Ramah, [y] that he might not suffer any to go out or come in to Asa king of Judah.

A. M. 3074. B. C. 930. Ante I. Ol. 154. An. Phorbæ, Arch. Athen. perpet. 23.

18 Then Asa took all the silver and the gold

[o] 2 Chron. xiv. 2.——[p] Chap. xiv. 24; xxii. 16.——[q] 2 Chron. xv. 16.——[r] Heb. *cut off*.——[s] So Exod. xxxii. 20.——[t] Ch. xxii. 13; 2 Chron xv. 17, 18.——[u] See verse 3.——[v] Hebrew, *holy*. [w] 2 Chron. xvi. 1, &c.——[x] Josh. xviii. 25.——[y] See ch. xii. 27.

Calmet, the *daughter of Absalom*, according to the custom of the Scriptures, which give the name of *daughter* indifferently to the *niece*, the *grand-daughter*, and *great grand-daughter*.

Verse 12. *The sodomites*] הקדשים *hakkedeshim*; literally, *the holy*, or *consecrated ones*. See on chap. xiv. 24.

Verse 13. *She had made an idol in a grove*] The original word, מפלצת *miphletseth*, is variously understood. I shall give its different views in the *versions*:—

"Besides, he removed his mother Maacha from being chief in the sacred rites of Priapus, and in his grove which she had consecrated."—VULGATE.

"And Ana, [other copies Maacha,] he removed from being governess, because she had made an assembly in her grove."—SEPTUAGINT.

"Moreover, he deprived Maacha, his mother, of her own magnificence, because she had celebrated a solemnity to her own worship."—SYRIAC.

"And even Maacha, his mother, he removed from the kingdom, because she had made an idol in a grove."—CHALDEE.

"Besides, he removed Maacha, his mother, from her kingdom, because she had made a high tree into an idol."—ARABIC.

"Also he removed Maacha, his mother, from the kingdom, because she had made a horrible statue; and our rabbins say that it was called מפלצת *miphletseth*, because מפליא ליצנותא *maphli leytsanutha*, it *produced wonderful ridicule*; for she made it *ad instar membri virilis*, and she used it daily."—RABBI SOLOMON JARCHI.

From the whole, it is pretty evident that the image was a mere *Priapus*, or something of the same nature, and that Maachah had an assembly in the grove where this image was set up, and doubtless worshipped it with the most impure rites. What the Roman *Priapus* was I need not tell the learned reader; and as to the unlearned, it would not profit him to know. *Maachah* was most likely another *Messalina*; and Asa probably did for his *mother* what Claudius did for his *wife*.

Verse 14. *The high places were not removed*] He was not able to make a thorough *reformation*; this was reserved for his son Jehoshaphat.

Asa's heart was perfect] He worshipped the true God, and zealously promoted his service; see on ver. 3. And even the *high places* which he did not remove were probably those where the true God alone was worshipped; for that there were such high places the preceding history amply proves, and Jarchi intimates that these were places which individuals had erected for the worship of Jehovah.

Verse 15. *Which his father had dedicated*] On what account he and his father dedicated the things mentioned below, we know not; but it appears that Asa thought himself bound by the vow of his father.

Verse 16. *There was war*] That is, there was continual enmity; see on ver. 6. But there was no open war till the *thirty-sixth* year of Asa, when Baasha, king of Israel, began to build Ramah, that he might prevent all communication between Israel and Judah; see 2 Chron. xv. 19, and xvi. 1. But this does not agree with what is said here, chap. xvi. 8, 9, that Elah, the son and successor of Baasha, was killed by Zimri, in the *twenty-sixth* year of the reign of Asa. Chronologers endeavour to reconcile this by saying that the years should be reckoned, not from the beginning of the reign of Asa, but from the separation of the kingdoms of Israel and Judah. It is most certain that Baasha could not make war upon Asa in the *thirty-sixth* year of his reign, when it is evident from this chapter that he was dead in the *twenty-sixth* year of that king. We must either adopt the mode of solution given by chronologists, or grant that there is a mistake in some of the numbers; most likely in the parallel places in Chronicles, but which we have no direct means of correcting. But the reader may compare 2 Chron. xiv. 1, with xv. 10, 19, and xvi. 1.

Verse 17. *And Baasha—built Ramah*] As the word signifies a *high place*, what is here termed *Ramah* was probably a *hill*, (commanding a *defile* through which lay the principal road to Jerusalem,) which Baasha fortified in order to prevent all intercourse with the kingdom of Judah, lest his subjects should cleave to the house of David. Ramah was about *two* leagues northward of Jerusalem.

A. M. 3074. B. C. 930. Ante I. Ol. 154. An. Phorbæ, Arch. Athen. perpet. 23.

that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and King Asa sent them to [z] Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at [a] Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may [b] depart from me.

20 So Ben-hadad hearkened unto King Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [c] Ijon, and [d] Dan, and [e] Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 [f] Then King Asa made a proclamation throughout all Judah, none *was* [g] exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and King Asa built with them [h] Geba of Benjamin, and [i] Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless [k] in the time of his old age he was diseased in his feet.

A. M. 3074. B. C. 930. Ante I. Ol. 154. An. Phorbæ, Arch. Athen. perpet. 23.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: [l] and [m] Jehoshaphat his son reigned in his stead.

A. M. 3090. B. C. 914. Ante I. Ol. 138. An. Megaclis, Arch. Athen. perpet. 8.

25 And Nadab the son of Jeroboam [n] began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

A. M. 3050-3051 B. C. 954-953. Anno ante I. Olymp. 178-177.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in [o] his sin wherewith he made Israel to sin.

27 [p] And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at [q] Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

A. M. 3051. B. C. 953. Ante I. Ol. 177. An. Thersippi, Arch. Athen. perpet. 11.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

[z] 2 Chron. xvi. 2.——[a] Chap. xi. 23, 24.——[b] Hebrew, *go up.* [c] 2 Kings xv. 29.——[d] Judg. xviii. 29.——[e] 2 Sam. xx. 14. [f] 2 Chron. xvi. 6.——[g] Heb. *free.*——[h] Josh. xxi. 17.——[i] Josh. xviii. 26.——[k] 2 Chron. xvi. 12.——[l] 2 Chron. xvii. 1.——[m] Matt. i. 8, called *Josaphat.*——[n] Heb. *reigned.*——[o] Chap. xii. 30; xiv. 16. [p] Chap. xiv. 14.——[q] Josh. xix. 44; xxi. 23; chap. xvi. 15.

Verse 18. *Asa took all the silver*] Shishak, king of Egypt, had not taken the whole; or there had been some treasures brought in since that time.

Ben-hadad] This was the grandson of Rezon, called here Hezion, who founded the kingdom of Damascus. See chap. xi. 23, 24; and *Calmet.*

Verse 19. There is *a league between me and thee*] Or, Let there be a league between me and thee; as there was between my father and thy father. There was no reason why Asa should have emptied his treasures at this time to procure the aid of the Syrian king; as it does not appear that there was any danger which himself could not have turned aside. He probably wished to destroy the kingdom of Israel; and to effect this purpose, even robbed the house of the Lord.

Verse 20. *Ijon, and Dan, &c.*] He appears to have attacked and taken those towns which constituted the principal strength of the kingdom of Israel.

Verse 21. *Dwelt in Tirzah.*] This seems to have been the *royal city*; see ver. 33, and chap. xiv. 17; and in this Baasha was probably obliged to shut himself up.

Verse 22. *None* was *exempted*] Every man was obliged to go and help to dismantle the fortress at Ramah which Baasha had built. This was a general *levee en masse* of the people: every one was obliged to lend a helping hand, as the state was then supposed to be in danger, and all exemptions necessarily ceased. This is a maxim of civil policy, *Ubi adversus hostem municndi sunt limites, omnis immunitas cessat:* "Where the boundaries are to be fortified against an enemy, then all exemptions cease."

Verse 23. *And the cities which he built*] Such as *Geba* and *Mizpah*, which he built out of the spoils of Ramah.

He was diseased in his feet.] Probably he had a strong rheumatic affection, or the *gout.* This took place in the *thirty-ninth* year of his reign, *three* years before his death; and it is said that he sought to physicians rather than to the Lord, 2 Chron. xvi. 12, 13.

Verse 24. *Asa slept with his fathers*] Of his splendid and costly funeral we read 1 Chron. xvi. 14.

Verse 25. *Nadab—began to reign over Israel*] He began his reign in the *second* year of the reign of Asa, and reigned *two* years.

Verse 27. *Smote him at Gibbethon*] This was a city in the tribe of Dan, and generally in the possession of the Philistines.

A. M. 3051. B. C. 953. Ante I. Ol. 177. An. Thersippi, Arch. Athen. perpet. 11.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto [r] the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 [s] Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3050-3051. B. C. 954-953. Anno ante I. Olymp. 178-177.

32 [t] And there was war between Asa and Baasha king of Israel all their days.

A. M. 3051-3074. B. C. 953-930. Anno ante I. Olymp. 177-154.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in [u] the way of Jeroboam, and in his sin wherewith he made Israel to sin.

[r] Chap. xiv. 10, 14.——[s] Chap. xiv. 9, 16.

[t] Ver. 16.——[u] Chap. xii. 28, 29; xiii. 33; xiv. 16.

Verse 29. *He smote all the house of Jeroboam*] This was according to Ahijah's prophetic declaration; see chap. xiv. 10, 14. Thus God made use of one wicked man to destroy another.

Verse 32. *There was war*] See on ver. 16.

Verse 34. *Walked in the way of Jeroboam*] The *entail* of iniquity cannot be cut off but by a thorough *conversion* of the soul to God; and of this, these bad kings seem to have had no adequate notion. The wicked followed the steps of the wicked, and became still more wicked; sin gathers strength by *exercise* and *age*.

CHAPTER XVI.

Jehu the prophet denounces the destruction of Baasha, 1–7. *Zimri conspires against him, and slays him and his family, and reigns seven days*, 8–15. *The people make Omri king, and besiege Zimri in Tirzah; who, finding no way to escape, sets fire to his palace, and consumes himself in it*, 16–20. *The people are divided, half following Tibni, and half Omri; the latter faction overcomes the former, Tibni is slain, and Omri reigns alone*, 21–23. *He founds Samaria*, 24. *His bad character and death*, 25–28. *Ahab reigns in his stead; marries Jezebel, restores idolatry, and exceeds his predecessors in wickedness*, 29–33 *Hiel the Beth-elite rebuilds Jericho*, 34.

A. M. 3073. B. C. 931. Ante I. Ol. 155. An. Phorbæ, Arch. Athen. perpet. 22.

THEN the word of the LORD came to [a] Jehu the son of Hanani against Baasha, saying,

2 [b] Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and [c] thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will [d] take away the posterity of Baasha, and the posterity of his house; and will make thy house like [e] the house of Jeroboam the son of Nebat.

4 [f] Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

A. M. 3073. B. C. 931. Ante I. Ol. 155. An. Phorbæ. Arch. Athen. perpet. 22.

5 Now the rest of the acts of Baasha, and what he did, and his might, [g] *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3051-3074. B. C. 953-930. Anno ante I. Olymp. 177-154.

6 So Baasha slept with his fathers, and was buried in [h] Tirzah: and Elah his son reigned in his stead.

A. M. 3074. B. C. 930. Ante I. Ol. 154. An. Phorbæ. Arch. Athen. perpet. 23.

7 And also by the hand of the prophet

[a] Ver. 7; 2 Chron. xix. 2; xx. 34.——[b] Chap. xiv. 7.——[c] Chap. xv. 34.——[d] Ver. 11.

[e] Chap. xiv. 10; xv. 29.——[f] Chap. xiv. 11.——[g] 2 Chron. xvi. 1.
[h] Chap. xiv. 17; xv. 21.

NOTES ON CHAP. XVI.

Verse 1. *Then the word of the Lord came to Jehu*] Of this prophet we know nothing but from this circumstance. It appears from 2 Chron. xvi. 7–10, that his father *Hanani* was also a prophet, and suffered imprisonment in consequence of the faithful discharge of his ministry to Asa.

Verse 2. *Made thee prince over my people*] That is, in the course of my providence, I *suffered* thee to become king; for it is impossible that God should make a rebel, a traitor, and a murderer, king over *his* people, or over any people. God is ever represented in Scripture as *doing* those things which, in the course of his providence, he *permits* to be done.

Verse 7. *And because he killed him.*] This the Vulgate understands of *Jehu the prophet*, put to death

A. M. 3074. B. C. 930. Ante I. Ol. 154. An. Phorbæ, Arch. Athen. perpet. 23.

1 Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because [k] he killed him.

A. M. 3074-3075. B. C. 930-929. Anno ante I. Olymp. 154-153.

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

A. M. 3075. B. C. 929. Ante I. Ol. 153. An. Phorbæ, Arch. Athen. perpet. 24.

9 [l] And his servant Zimri, captain of half *his* chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza, [m] steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him [n] not one that pisseth against a wall, [o] neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, [p] according to the word of the LORD, which he spake against Baasha [q] by [r] Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger [s] with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3074-3075. B. C. 930-929. Anno ante I. Olymp. 154-153.

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people *were* encamped [t] against Gibbethon, which *belonged* to the Philistines.

A. M. 3075. B. C. 929. Ante I. Ol. 153. An. Phorbæ, Arch. Athen. perpet. 24.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, [u] in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri pre-

[i] Ver. 1.——[k] Chap. xv. 27, 29; see Hos. i. 4.——[l] 2 Kings ix. 31.——[m] Heb. *which* was *over*.——[n] 1 Sam. xxv. 22.——[o] Or, *both his kinsmen and his friends*.——[p] Ver. 3.

[q] Heb. *by the hand of*.——[r] Ver. 1.——[s] Deut. xxxii. 21; 1 Sam. xii. 21; Isa. xli. 29; Jon. ii. 8; 1 Cor. viii. 4; x. 19.——[t] Chap. xv. 27.——[u] Chap. xii. 28; xv. 26, 34.

by Baasha: *Ob hanc causam occidit eum, hoc est, Jehu filium Hanani prophetam*; "On this account he killed him, that is, Jehu the prophet, the son of Hanani." Some think *Baasha* is intended, others *Jeroboam*, and others *Nadab* the son of Jeroboam. This last is the sentiment of *Rab. Sol. Jarchi*, and of some good critics. The order is here confused; and the *seventh* verse should probably be placed between the 4th and 5th.

Verse 9. *Captain of half his chariots*] It is probable that Zimri, and some other who is not here named, were commanders of the cavalry.

Verse 11. *He slew all the house of Baasha*] He endeavoured to exterminate his race, and blot out his memory; and the Jews say, when such a matter is determined, they not only destroy the house of the person himself, *but the five neighbouring houses*, that the memory of such a person may perish from the earth.

Verse 13. *For all the sins of Baasha*] We see why it was that God permitted such judgments to fall on this family. Baasha was a grievous offender, and so also was his son Elah; and they caused the people to sin; and they provoked God to anger by their idolatries.

Verse 15. *The people were encamped against Gibbethon*] It appears that, at this time, the Israelites had war with the Philistines, and were now besieging Gibbethon, one of their cities. This army, hearing that Zimri had rebelled and killed Elah, made Omri, their general, king, who immediately raised the siege of Gibbethon, and went to attack Zimri in the royal city of Tirzah; who, finding his affairs desperate, chose rather to consume himself in his palace than to fall into the hands of his enemies.

Verse 21. *Divided into two parts*] Why this division took place we cannot tell; the *people* appear to

A. M. 3075. B. C. 929. Ante I. Ol. 153. An. Phorbæ, Arch. Athen. perpet. 24.

vailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

A. M. 3079-3086. B. C. 925-918. Anno ante I. Olymp. 149-142.

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, [y] Samaria.[w]

25 But [x] Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he [y] walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their [z] vanities.

A. M. 3079-3086. B. C. 925-918. Anno ante I. Olymp. 149-142.

27 Now the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

A. M. 3086. B. C. 918. Ante I. Ol. 142. An. Megaclis, Arch. Athen. perpet. 4.

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

A. M. 3086-3107. B. C. 918-897. Anno ante I. Olymp. 142-121.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, [a] as if it had been

[w] Heb. *Shomeron.*—[x] See chap. xvi. 32; 2 Kings xvii. 24; John iv. 4.—[y] Mic. vi. 16.—[z] Ver. 19.—[a] Ver. 13.—[a] Heb. *was it a light thing*, &c.

have been for Tibni, the *army* for Omri; and the latter prevailed.

Verse 23. *In the thirty and first year of Asa*] There must be a mistake here in the number *thirty-one*; for, in ver. 10 and 15, it is said that Zimri slew his master, and began to reign *in the twenty-seventh year of Asa*; and as Zimri reigned only *seven days*, and Omri *immediately* succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh year of Asa*, as related above. *Rab. Sol. Jarchi* reconciles the two places thus: "The division of the kingdom between Tibni and Omri began in the *twenty-seventh* year of Asa; this division lasted *five years*, during which Omri had but a *share* of the kingdom. Tibni dying, Omri came into the possession of the *whole* kingdom, which he held *seven years*; this was in the *thirty-first* year of Asa. *Seven years* he reigned *alone*; *five years* he reigned over *part* of Israel; *twelve years* in the whole. The two dates, the *twenty-seventh* and *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri." *Jarchi* quotes *Seder Olam* for this solution.

Verse 24. *He bought the hill Samaria of Shemer*] This should be read, "He bought the hill of Shomeron from Shomer, and called it Shomeron, (*i. e.*, Little Shomer,) after the name of Shomer, owner of the hill." At first the kings of Israel dwelt at Shechem, and then at Tirzah; but this place having suffered much in the civil broils, and the place having been burnt down by Zimri, Omri purposed to found a new city, to which he might transfer the seat of government. He fixed on a hill that belonged to a person of the name of *Shomer*; and bought it from him for *two talents of silver*, about £707 3*s.* 9*d.* Though this was a large sum in those days, yet we cannot suppose that the hill was very large which was purchased for so little; and probably no other building upon it than Shomer's house, if indeed he had one there. *Shomeron*, or, as it is corruptly written, *Samaria*, is situated in the midst of the tribe of Ephraim, not very far from the coast of the Mediterranean Sea, and about mid-way between Dan and Beer-sheba: thus Samaria became the capital of the ten tribes, the metropolis of the kingdom of Israel, and the residence of its kings. The kings of Israel adorned and fortified it; Ahab built a *house of ivory* in it, chap. xxii. 39; the kings of Syria had *magazines* or *storehouses* in it, for the purpose of commerce; see chap. xx. 34. And it appears to have been a place of considerable importance and great strength.

Samaria endured several sieges; Ben-hadad, king of Syria, besieged it twice, chap. xx. 1, &c.; and it cost Shalmaneser a siege of three years to reduce it, 2 Kings xvii. 6, &c. After the death of Alexander the Great, it became the property of the kings of Egypt; but Antiochus the Great took it from the Egyptians; and it continued in the possession of the kings of Syria till the Asmoneans took and razed it to the very foundation. *Gabinius*, pro-consul of Syria, partially rebuilt it, and called it *Gabiniana*. Herod the Great restored it to its ancient splendour, and placed in it a colony of *six thousand* men, and gave it the name of *Sebaste*, in honour of *Augustus*. It is now a place of little consequence.

Verse 25. *Did worse than all—before him*] Omri was, 1. An idolater in principle; 2. An idolater in practice; 3. He led the people to idolatry by *precept* and *example*; and, which was that in which he *did worse* than all before him, 4. He made *statutes* in favour of idolatry, and obliged the people by law to commit it. See Mic. vi. 16, where this seems to be intended: *For the statutes of Omri are kept, and all the works of the house of Ahab.*

Verse 31. *He took to wife Jezebel*] This was the head and chief of his offending; he took to wife, not only a *heathen*, but one whose hostility to the true religion was well known, and carried to the utmost extent.

A. M. 3086-3107. B. C. 918-897. Anno ante I. Olymp. 142-121.

a light thing for him to walk in the sins of Jeroboam the son of Nebat, [b] that he took to wife Jezebel the daughter of Ethbaal king of the [c] Zidonians, [d] and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in [e] the house of Baal, which he had built in Samaria.

33 [f] And Ahab made a grove; and Ahab [g] did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

A. M. 3086 3107. B. C. 918-897. Anno ante I. Olymp. 142-121.

34 In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, [h] according to the word of the LORD, which he spake by Joshua the son of Nun.

[b] Deut. vii. 3.——[c] Judg. xviii. 7.——[d] Chap. xxi. 25, 26; 2 Kings x. 18; xvii. 16.——[e] 2 Kings x. 21, 26, 27.

[f] 2 Kings xiii. 6; xvii. 10; xxi. 3; Jer. xvii. 2.——[g] Verse 30; chap. xxi. 25.——[h] Josh. vi. 26.

1. She was the idolatrous daughter of an idolatrous king; 2. She practised it openly; 3. She not only countenanced it in others, but protected it, and gave its partisans honours and rewards; 4. She used every means to persecute the true religion; 5. She was hideously cruel, and put to death the prophets and priests of God; 6. And all this she did with the most zealous perseverance and relentless cruelty.

Notwithstanding Ahab had built a temple, and made an altar for Baal, and set up the worship of *Asherah*, the Sidonian *Venus*, which we, ver. 33, have transformed into *a grove*; yet so well known was the hostility of Jezebel to all good, that his marrying her was esteemed the highest pitch of vice, and an act the most provoking to God, and destructive to the prosperity of the kingdom.

Verse 33. *Ahab made a grove*] אשרה *Asherah*, *Astarte*, or *Venus*; what the *Syriac* calls an *idol*, and the *Arabic*, a *tall tree*; probably meaning, by the last, an image of *Priapus*, the obscene keeper of groves, orchards, and gardens.

Verse 34. *Did Hiel the Beth-elite build Jericho*] I wish the reader to refer to my note on Josh. vi. 26, for a general view of this subject. I shall add a few observations. Joshua's curse is well known: "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born; and in his youngest son shall he set up the gates of it," Josh. vi. 26. This is the curse, but the meaning of its terms are not very obvious. Let us see how this is to be understood from the manner in which it was accomplished.

"In his days did Hiel the Beth-elite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; according to the word of the Lord, which he spake by Joshua the son of Nun." This prediction was delivered upwards of *five hundred* years before the event; and though it was most circumstantially fulfilled, yet we know not the precise meaning of some of the terms used in the original execration, and in this place, where its fulfilment is mentioned. There are *three* opinions on the words, *lay the foundation in his first-born, and set up the gates in his youngest son.*

1 It is thought that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct.

2. These expressions signify only *great delay* in the building; that he who should undertake it should *spend nearly his whole life* in it; all the time in which he was capable of procreating children; in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind, intimating *greatly protracted labour*, occasioned by *multitudinous hinderances and delays.*

3. That he who rebuilt this city should, in laying the foundation, *slay* or *sacrifice* his first-born, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the *Chaldee*, which represents Hiel as *slaying* his first-born Abiram, and his youngest son Segub.

But who was *Hiel* the *Beth-elite?* The *Chaldee* calls him *Hiel* of *Beth-mome*, or the *Beth-momite*; the *Vulgate*, Hiel of *Beth-el*; the *Septuagint*, Hiel the *Baithelite*; the *Syriac* represents *Ahab* as the builder: "Also in his days did Ahab build Jericho, the place of execration;" the *Arabic*, "Also in his days did Hiel build the house of idols—to wit, Jericho." The MSS. give us no help. None of these versions, the Chaldee excepted, intimates that the children were either *slain* or *died*; which circumstance seems to strengthen the opinion, that the passage is to be understood of *delays* and *hinderances*. Add to this, Why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the Divine displeasure, and at the risk of losing his whole family! Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state. A curse seems to rest still upon Jericho: it is not yet blotted out of the map of Palestine, but it is reduced to a miserable village, consisting of about *thirty* wretched cottages, and the governor's *dilapidated castle*; nor is there any *ruin* there to indicate its former splendour.

CHAPTER XVII.

Elijah's message to Ahab concerning the three years' drought, 1. *He is commanded to go to the brook Cherith; where he is fed by ravens*, 2–7. *He afterwards goes to a widow's house at Zarephath, and miraculously multiplies her meal and oil*, 8–16. *Her son dies, and Elijah restores him to life*, 17–24.

A. M. 3094. B. C. 910. Ante I. Ol. 134. An. Megaclis, Arch. Athen. perpet. 12.

AND [a] Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [b] *As* the LORD God of Israel liveth, [c] before whom I stand, [d] there shall not be dew nor rain [e] these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

A. M. 3094. B. C. 910. Ante I. Ol. 134. An. Megaclis. Arch. Athen. perpet. 12.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

[a] Heb. *Elijahu*; Luke i. 17; iv. 25, he is called *Elias*.—[b] 2 Kings iii. 14.—[c] Deut. x. 8.—[d] Eccles. xlviii. 3; James v. 17.—[e] Luke iv. 25.

NOTES ON CHAP. XVII.

Verse 1. *Elijah the Tishbite*] The history of this great man is introduced very abruptly; his origin is enveloped in perfect obscurity. He is here said to be a *Tishbite*. Tishbeh, says Calmet, is a city beyond Jordan, in the tribe of Gad, and in the land of Gilead. Who was his father, or from what tribe he sprang, is not intimated; he seems to have been the prophet of *Israel* peculiarly, as we never find him prophesying in *Judah*. A number of apocryphal writers have trifled at large about his parentage, miraculous birth, of his continual celibacy, his academy of the prophets, &c., &c., all equally worthy of credit. One opinion, which at first view appears strange, bears more resemblance to truth than any of the above, viz., that he had no earthly parentage known to any man: that he was an angel of God, united for a time to a human body, in order to call men back to perfect purity, both in doctrine and manners, from which they had totally swerved. His Hebrew name, which we have corrupted into *Elijah* and *Elias*, is אליהו *Alihu*, or, according to the vowel points, *Eliyahu*; and signifies *he is my God*. Does this give countenance to the supposition that this great personage was a manifestation in the flesh of the Supreme Being? He could not be the Messiah: for we find him with Moses on the mount of transfiguration with Christ. The conjecture that he was an *angel* seems countenanced by the manner of his departure from this world; yet, in James v. 17, he is said to be a man ὁμοιοπαθης, *of like passions*, or rather *with real human propensities*; this, however, is irreconcilable with the conjecture.

There shall not be dew nor rain these years] In order to remove the abruptness of this address, R. S. Jarchi dreams thus:—"Elijah and Ahab went to comfort Hiel in his grief, concerning his sons. And Ahab said to Elijah, Is it possible that the curse of Joshua, the son of Nun, who was only the servant of Moses, should be fulfilled; and the curse of Moses, our teacher, not be fulfilled; who said, Deut. xi. 16, 17: *If ye turn aside, and serve other gods, and worship them, then the Lord's wrath shall be kindled against you; and he will shut up the heaven that there be no rain?* Now all the Israelites serve other gods, and yet the rain is not withheld. Then Elijah said unto Ahab, *As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*" This same mode of connecting this and the preceding chapter, is followed by the Jerusalem and Babylonish Talmuds, Sedar Olam, Abarbanel, &c.

Verse 3. *Hide thyself by the brook Cherith*] This brook, and the valley through which it ran, are supposed to have been on the western side of Jordan, and not far from Samaria. Others suppose it to have been on the eastern side, because the prophet is commanded to go *eastward*, ver. 3. It was necessary, after such a declaration to this wicked and idolatrous king, that he should immediately hide himself; as, on the first drought, Ahab would undoubtedly seek his life. But what a proof was this of the power of God, and the vanity of idols! As God's prophet prayed, so there was rain or drought; and all the gods of Israel could not reverse it! Was not this sufficient to have converted all Israel!

Verse 4. *I have commanded the ravens to feed thee*] Thou shalt not lack the necessaries of life; thou shalt be supplied by an especial providence. See more on this subject at the end of the chapter.

Verse 6. *And the ravens brought him bread and flesh*] The *Septuagint*, in the Codex Vaticanus, and some ancient *fathers*, read the passage thus:—Και οι κορακες εφερον αυτω αρτους το πρωι, και κρεα το δειλης, *And the crows brought him bread in the morning, and flesh in the evening*: but all the other versions agree with the Hebrew text. This is the first account we have of flesh-meat breakfasts and flesh-meat suppers; and as this was the food appointed by the Lord for the sustenance of the prophet, we may naturally conjecture that it was the food of the people at large.

A. M. 3095. B. C. 909. Ante I. Ol. 133. An. Megaclis, Arch. Athen. perpet. 13.

7 And it came to pass [f] after a while, that the brook dried up, because there had been no rain in the land.

8 And the word of the LORD came unto him, saying,

9 Arise, get thee to [g] Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD [h] sendeth rain upon the earth.

A. M. 3095. B. C. 909. Ante I. Ol. 133 An. Megaclis, Arch. Athen. perpet. 13.

15 And she went and did according to the saying of Elijah; and she, and he, and her house did eat [i] *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake [k] by Elijah.

A. M. 3095-3098 B. C. 909-906. Anno ante I. Olymp. 133-130.

17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

A. M. 3096. B. C. 908. Ante I. Ol. 132. An. Megaclis, Arch. Athen. perpet. 14.

18 And she said unto Elijah, [l] What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil

[f] Heb. *at the end of days.*——[g] Obad. 20; Luke iv. 26, called *Sarepta.*

[h] Heb. *giveth.*——[i] Or, *a full year.*——[k] Heb. *by the hand of.* [l] See Luke v. 8.

Verse 7. *The brook dried up*] Because there had been no rain in the land for some time, God having sent this drought as a testimony against the idolatry of the people: see Deut. xi. 16, 17.

Verse 9. *Get thee to Zarephath*] This was a town between Tyre and Sidon, but nearer to the latter, and is therefore called in the text *Zarephath* which belongeth *to Sidon*; or, as the *Vulgate* and other versions express it, *Sarepta of the Sidonians*. Sarepta is the name by which it goes in the New Testament; but its present name is *Sarphan*. Mr. Maundrell, who visited it, describes it as consisting of a few houses only, on the tops of the mountains; but supposes that it anciently stood in the plain below, where there are still ruins of a considerable extent.

Verse 12. *A handful of meal in a barrel*] The word כד *cad* is to be understood as implying an *earthen jar*; not a *wooden vessel*, or *barrel* of any kind. In the East they preserve their corn and meal in such vessels; without which precaution the insects would destroy them. Travellers in Asiatic countries abound with observations of this kind.

The word *cruse*, צפחת *tsappachath*, says Jarchi, signifies what in our tongue is expressed by *bouteille*, a bottle. Jarchi was a French rabbin.

Verse 13. *But make me thereof a little cake first*] This was certainly putting the widow's faith to an extraordinary trial: to take and give to a stranger, of whom she knew nothing, the small pittance requisite to keep her child from perishing, was too much to be expected.

Verse 16. *The barrel of meal wasted not*] She continued to take out of her *jar* and out of her *bottle* the quantity of *meal* and *oil* requisite for the consumption of her household; and without carefully estimating what was left, she went with confidence each time for a supply, and was never disappointed. This miracle was very like that wrought by Jesus at the marriage at Cana in Galilee: as the servants drew the water out of the pots, they found it turned into wine; and thus they continued to draw *wine* from the *water-pots* till the guests had been sufficiently supplied.

Verse 17. *There was no breath left in him.*] He ceased to breathe and died.

Verse 18. *To call my sin to remembrance*] She seems to be now conscious of some secret sin, which she had either forgotten, or too carelessly passed over; and to punish this she supposes the life of her son was taken away. It is mostly in times of adversity that we duly consider our moral state; outward afflictions often bring deep searchings of heart.

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upon the widow with whom I sojourn, by slaying her son?

21 [m] And he [n] stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come [o] into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he [p] revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

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24 And the woman said to Elijah, Now by this [q] I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

[m] 2 Kings iv. 34, 35.——[n] Heb. *measured.*——[o] Heb. *into his inward parts.*——[p] Heb. xi. 35.——[q] John iii. 2; xvi. 30.

Verse 21. *Stretched himself upon the child three times*] It is supposed that he did this in order to communicate some *natural warmth* to the body of the child, in order to dispose it to receive the departed spirit. *Elisha*, his disciple, did the same in order to restore the dead child of the Shunamite, 2 Kings iv. 34. And St. Paul appears to have stretched himself on Eutychus in order to restore him to life, Acts xx. 10.

Let this child's soul come into him again.] Surely this means no more than the *breath*. Though the word נפש *nephesh* may sometimes signify the *life*, yet does not this imply that the spirit must take possession of the body in order to produce and maintain the flame of animal life? The expressions here are singular: *Let his soul,* נפש *nephesh, come into him,* על קרבו *al kirbo, into the midst of him.*

Verse 22. *And the soul*] נפש *nephesh, of the child came into him again,* על קרבו *al kirbo, into the midst of him; and he revived,* ויחי *vaiyechi, and he became alive.* Did he not become alive from the circumstance of the immaterial principle coming again into him?

Although רוח *ruach* is sometimes put for the *breath*, yet נפש generally means the immortal spirit, and where it seems to refer to *animal life* alone, it is only such a life as is the immediate and necessary effect of the presence of the immortal spirit.

The words and mode of expression here appear to me a strong proof, not only of the existence of an immortal and immaterial spirit in man, but also that that spirit can and does exist in a separate state from the body. It is here represented as being *in the midst* of the child, like a *spring* in the centre of a machine, which gives motion to every part, and without which the whole would stand still.

Verse 24. *The word of the Lord in thy mouth is truth*] *Three* grand effects were produced by this temporary affliction; 1. The woman was led to examine her heart, and try her ways; 2. The power of God became highly manifest in the resurrection of the child; 3. She was convinced that the word of the Lord was truth, and that not one syllable of it could fall to the ground. Through a little suffering all this good was obtained.

THE subject in the fourth verse of this chapter deserves a more particular consideration.

I have commanded the ravens to feed thee.—It is contended that if we consider ערבים *orebim* to signify *ravens*, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few. The *raven* is an unclean bird, *And these ye shall have in abomination among the fowls—every raven after his kind*; Lev. xi. 13–15; that is, every *species* of this *genus* shall be considered by you *unclean* and *abominable*. Is it therefore likely that God would employ this most unclean bird to feed his prophet? Besides, where could the ravens get any *flesh* that was not *unclean*? *Carrion* is their food: and would God send any thing of this kind to his prophet? Again: If the flesh was *clean* which God sent, *where* could ravens get it? Here must be at least three miracles: *one* to bring from some *table* the flesh to the ravens; *another*, to induce the raveneous bird to give it up; and the *third*, to conquer its timidity towards man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his *own law* had pronounced *abominable*. Again, he could not have employed this means without working a *variety* of *miracles* at the same time, in order to accomplish *one simple end*; and this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word *orebim* has been considered by some as meaning *merchants*, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was *miracle enough*; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this it is said, that the "original word never signifies merchants; and that the learned *Bochart* has proved this." I have carefully read over cap. 13, part. ii., lib. 2, of the *Hierozoicon* of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that *ravens* are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis, ערבי מערכך, *the occupiers of thy merchandise*, Ezek. xxvii. 27; and asserts that ערבים *orebim, per se, mercatores nusquam significat*, "by itself, never signifies *merchants*." Now, with perfect deference to so great an authority, I assert that ערב *oreby*, the contracted form of ערבים *orebim*, does signify *merchants*, both in Ezek. xxvii. 9 and xxvii. 27, and that כערב *maarab*

signifies *a place for merchandise*, the *market-place* or *bazaar*, in Ezek. xxvii. 9, 13, 17, 19; as also the *goods* sold in such places, Ezek. xxvii. 33; and therefore that ערבים may, for aught proved to the contrary, signify *merchants* in the text.

As to Bochart's objection, that, the prophet being ordered to go to the brook Cherith, that he might lie hid, and the place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c., I think there is no weight in it; for the men might be as well bound by the secret inspiration of God not to discover the place of his retreat, as they were to supply his wants; besides, they might have been of the number of *those* seven thousand *men who had not bowed their knees to the image of Baal*, and consequently would not inform Ahab and Jezebel of their prophet's hiding place.

Some have supposed that the original means *Arabians*; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes and families of the same people, have been widely scattered over different places for the purpose of temporal sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of *ravens* being the agents employed to feed the prophet, I would observe that there was a town or city of the name of *Orbo*, that was not far from the place where Elijah was commanded to hide himself. In *Bereshith Rabba*, a rabbinical comment on Genesis, we have these words עיר היא בתחום ביהשאן ושכה ערבו *ir hi bithchom Beth-shean, veshemo Orbo*; "There is a town in the vicinity of Beth-shan, (Scythopolis,) and its name is Orbo." We may add to this from St. Jerome, *Orbim, accolæ villæ in finibus Arabum, Eliæ dederunt alimenta*: "The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Now, I consider Jerome's testimony to be of great worth, because he spent several years in the holy land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to his translating the sacred writings, and explaining them. Had there not been such a place in his time, he could not have written as above: and although in this place the common printed editions of the *Vulgate* have *corvi*, "crows or ravens;" yet in 2 Chron. xxi. 16, St. Jerome translates the same word ערבים, "the Arabians;" and the same in Neh. iv. 7; it is therefore most likely that the inhabitants of *Oreb* or *Orbo*, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic version, which considers the word as meaning a people, عوربيم *Orabim*, and not ravens or fowls of any kind. In such a case this version is high authority.

It is contended that those who think the *miracle* is lost if the *ravens* be not admitted, are bound to show, 1. With what propriety the raven, an unclean animal, could be employed? 2. Why the *dove*, or some such clean creature, was not preferred? 3. How the ravens could get properly *dressed* flesh to bring to the prophet? 4. From whose table it was taken; and by what means? 5. Whether it be consistent with the wisdom of God, and his general conduct, to work a *tissue* of miracles where *one* was sufficient? 6. And whether it be not best, in all cases of this kind, to adopt that mode of interpretation which is most simple; the wisdom, goodness, and providence of God being as equally apparent as in those cases where a multitude of miracles are resorted to in order to solve difficulties!

CHAPTER XVIII.

Elijah is commanded by the Lord to show himself to Ahab, 1, 2. *Ahab, and Obadiah his steward, search the land to find provender for the cattle*, 3–6. *Obadiah meets Elijah, who commands him to inform Ahab that he is ready to present himself before him*, 7–15. *Elijah and Ahab meet*, 16–18. *Elijah proposes that the four hundred and fifty priests of Baal should be gathered together at Mount Carmel; that they should offer a sacrifice to their god, and he to Jehovah; and the God who should send down fire to consume the sacrifice should be acknowledged as the true God*, 19–24. *The proposal is accepted, and the priests of Baal call in vain upon their god through the whole day*, 25–29. *Elijah offers his sacrifice, prays to God, and fire comes down from heaven and consumes it; whereupon the people acknowledge Jehovah to be the true God, and slay all the prophets of Baal*, 30–40. *Elijah promises Ahab that there shall be immediate rain; it comes accordingly, and Ahab and Elijah come to Jezreel*, 41–46.

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AND it came to pass *after* [a] many days, that the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Ahab; and [b] I will send rain upon the earth.

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2 And Elijah went to show himself unto Ahab. And

[a] Luke iv. 25; James v. 17.

[b] Deut. xxviii. 12.

NOTES ON CHAP. XVIII.

Verse 1. *After many days—in the third year*] We learn from our Lord, Luke iv. 25, that the drought which brought on the famine in Israel lasted *three years and six months*. St. James, v. 17, gives it the same duration. Probably Elijah spent six months at the

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there was a sore famine in Samaria.

3 And Ahab called [c] Obadiah, which *was* [d] the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when [e] Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, [f] that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

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11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that [g] the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [h] *Art* thou he that [i] troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, [k] in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

[c] Heb. *Obadiahu.*——[d] Heb. *over* his *house.*——[e] Heb. *Izabel.* [f] Heb. *that we cut not off* ourselves *from the beasts.*——[g] 2 Kings ii. 16; Ezek. iii. 12, 14; Matt. iv. 1; Acts viii. 39.——[h] Chap. xxi 20.——[i] Josh. vii. 25; Acts xvi. 20.——[k] 2 Chron. xv. 2.

brook Cherith, and three years with the widow at *Sarepta*.

I will send rain upon the earth.] The word האדמה *haadamah* should be translated *the ground* or *the land*, as it is probable that this drought did not extend beyond the land of Judea.

Verse 3. *Obadiah feared the Lord greatly*] He was a sincere and zealous worshipper of the true God, and his conduct towards the persecuted prophets was the full proof both of his *piety* and *humanity*.

Verse 4. *Fed them with bread and water.*] By these are signified the necessaries of life, of whatsoever kind.

Verse 5. *Unto all fountains of water*] All marshy or well-watered districts, where grass was most likely to be preserved.

Verse 10. *There is no nation or kingdom*] He had sent through all his own states and to the neighbouring governments to find out the prophet, as he knew, from his own declaration, that both rain and drought were to be the effect of his prayers. Had he found him, he no doubt intended to oblige him to procure rain, or punish him for having brought on this drought.

He took an oath] Ahab must have had considerable power and authority among the neighbouring nations to require and exact this, and Elijah must have kept himself very secret to have shunned such an extensive and minute search.

Verse 12. *The Spirit of the Lord shall carry thee*] Obadiah supposed that the Spirit of the Lord had carried him to some strange country during the three years and a half of the drought; and as he had reason to think that Ahab would slay Elijah if he found him, and that the God of the prophet would not suffer his servant to fall into such murderous hands, he took for granted that as soon as he should come into danger, so soon would the Spirit of the Lord carry him away, or direct him to some hiding place.

Verse 13. *When Jezebel slew the prophets*] This persecution was probably during the dearth, for as this bad woman would attribute the public calamity to Elijah not being able to find him, she would naturally wreak her vengeance on the prophets of Jehovah who were within her reach.

Verse 18. *I have not troubled Israel*] Here the *cause* of the dearth is placed on its true ground: the king and the people had forsaken the true God, and God *shut up the heavens that there was no rain*. Elijah

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19 Now therefore send, *and* gather to me all Israel unto Mount [l] Carmel, and the prophets of Baal four hundred and fifty, [m] and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and [n] gathered the prophets together unto Mount Carmel.

21 And Elijah came unto all the people, and said, [o] How long halt ye between two [p] opinions? if the LORD *be* God, follow him: but if [q] Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, [r] I *even* I only, remain a prophet of the LORD; [s] but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*.

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24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that [t] answereth by fire, let him be God. And all the people answered and said, [u] It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, [v] hear us. But *there was* [w] no voice, nor any that [x] answered. And they [y] leaped upon the altar which was made.

[l] Josh. xix. 26.——[m] Chap. xvi. 33.——[n] Chapter xxii. 6.——[o] 2 Kings xvii. 41; Matt. vi. 24.——[p] Or, *thoughts*.——[q] See Josh. xxiv. 15.——[r] Chap. xix. 10, 14.——[s] Ver. 19.

[t] Ver. 38; 1 Chron. xxi. 26.——[u] Heb. *the word is good*.——[v] Or, *answer*.——[w] Psa. cxv. 5; Jer. x. 5; 1 Cor. viii. 4; xii. 2.——[x] Or, *heard*.——[y] Or, *leaped up and down at the altar*.

was only the minister whom God used to dispense this judgment.

Verse 19. *Gather to me all Israel*] The heads of tribes and families; the rulers of the people.

The prophets of Baal four hundred and fifty—the prophets of the groves four hundred] The king and queen had different religious establishments; the king and his servants worshipped Baal, the supreme lord and master of the world, the sun. For this establishment *four hundred and fifty* priests were maintained. The queen and her women worshipped אשרה *Asherah*, *Astarte*, or *Venus*; and for this establishment *four hundred* priests were maintained. These latter were in high honour; they ate at Jezebel's table; they made a part of her household. It appears that those *eight hundred and fifty* priests were the domestic chaplains of the king and queen, and probably not all the priests that belonged to the rites of Baal and Asherah in the land; and yet from the following verse we learn that Ahab had sent to all the children of Israel to collect these prophets; but Jezebel had certainly *four hundred* of them in her own house who were not at the assembly mentioned here. Those of Baal might have a more extensive jurisdiction than those of Asherah, the latter being constantly resident in Samaria.

Verse 21. *How long halt ye between two opinions?*] Literally, "How long hop ye about upon two boughs?" This is a metaphor taken from birds hopping about from bough to bough, not knowing on which to settle. Perhaps the idea of *limping* through *lameness* should not be overlooked. They were *halt*, they could not walk uprightly; they dreaded Jehovah, and therefore could not totally abandon him; they feared the king and queen, and therefore thought they *must* embrace the religion of the state. Their conscience forbade them to do the former; their fear of man persuaded them to do the latter; but in neither were they heartily engaged; and at this juncture their minds seemed in equipoise, and they were waiting for a favourable opportunity to make their decision. Such an opportunity now, through the mercy of God, presented itself.

Verse 22. *I only, remain a prophet of the Lord*] That is, I am the only prophet of God *present*, and can have but the influence of *an individual*; while the prophets of Baal are *four hundred and fifty* men! It appears that the queen's prophets, amounting to *four hundred*, were not at this great assembly; and these are they whom we meet with chap. xxii. 6, and whom the king consulted relative to the battle at Ramoth-gilead.

Verse 24. *The God that answereth by fire*] Elijah gave them every advantage when he granted that the God who answered by *fire* should be acknowledged as the true God; for as the Baal who was worshipped here was incontestably *Apollo*, or the sun, he was therefore the *god of fire*, and had only to work in *his own element*.

Verse 25. *For ye* are *many*] And therefore shall have the preference, and the advantage of being first in your application to the deity.

Verse 26. *From morning even until noon*] It seems that the priests of Baal employed the whole day in their desperate rites. The time is divided into two periods: 1. *From morning until noon*; this was employed in preparing and offering the sacrifice, and in earnest supplication for the celestial fire. Still there was no answer, and at *noon* Elijah began to mock and ridicule them, and this excited them to commence anew. And, 2. They continued *from noon till the time of offering the evening sacrifice*, dancing up and down, cutting themselves with knives, mingling their own blood with their sacrifice, praying, supplicating, and acting in the most frantic manner.

And they leaped upon the altar] Perhaps it will be more correct to read with the margin, *they leaped up*

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27 And it came to pass at noon, that Elijah mocked them, and said, Cry [z] aloud: for he *is* a god; either [a] he is talking, or he [b] is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and [c] cut themselves after their manner with knives and lancets, till [d] the blood gushed out upon them.

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29 And it came to pass, when midday was past, [e] and they prophesied until the *time* of the [f] offering of the *evening* sacrifice, that *there was* [g] neither voice, nor any to answer, nor any [h] that regarded.

30 And Elijah said unto all the people, Come

[z] Heb. *with a great voice.*——[a] Or, *he meditateth.*——[b] Heb. *hath a pursuit.*——[c] Lev. xix. 28; Deut. xiv. 1.

[d] Heb. *poured out blood upon them.*——[e] 1 Cor. xi. 4, 5.——[f] Heb. *ascending.*——[g] Ver. 26.——[h] Heb. *attention.*

and down at the altar; they danced round it with strange and hideous cries and gesticulations, tossing their heads to and fro, with a great variety of bodily contortions.

A heathen priest, a high priest of Budhoo, has been just showing me the manner in which they dance and jump up and down, and from side to side, twisting their bodies in all manner of ways, when making their offerings to their demon gods; a person all the while beating furiously on a tom-tom, or drum, to excite and sustain those frantic attitudes; at the same time imploring the succour of their god, frequently in some such language as this: "O loving brother devil, hear me, and receive my offering!" To perform these sacrificial attitudes they have persons who are taught to practise them from their earliest years, according to directions laid down in religious books; and to make the joints and body pliant, much anointing of the parts and mechanical management are used; and they have masters, whose business it is to teach these attitudes and contortions according to the rules laid down in those books. It seems therefore that this was a very general practice of idolatry, as indeed are the others mentioned in this chapter.

Verse 27. *At noon—Elijah mocked them*] Had not Elijah been conscious of the Divine protection, he certainly would not have used such freedom of speech while encompassed by his enemies.

Cry aloud] Make a great noise; oblige him by your *vociferations* to attend to your suit.

For he is a god] כי אלהים הוא *ki Elohim hu, he is the supreme God*, you worship him as such, he must needs be such, and no doubt jealous of his own honour and the credit of his votaries! A strong irony.

He is talking] He may be giving audience to some others; let him know that he has other worshippers, and must not give too much of his attention to one. Perhaps the word שיח *siach* should be interpreted as in the margin, *he meditateth*; he is in a profound revery: he is making some god-like projects; he is considering how he may best keep up his credit in the nation. Shout! let him know that all is now at stake.

He is pursuing] He may be taking his pleasure in hunting, and may continue to pursue the game in heaven, till he have lost all his credit and reverence on earth.

The original words, שיג לו *sig lo*, are variously translated; *He is in a hotel, in diversorio*, VULGATE. *Perhaps he is delivering oracles, μη που χρηματιζει αυτος*, SEPTUAGINT. Or, he is on some special business. Therefore, cry aloud!

He is in a journey] He has left his audience chamber, and is making some excursions; call aloud to bring him back, as his all is at stake.

Peradventure he sleepeth] Rab. S. Jarchi gives this the most degrading meaning; I will give it in Latin, because it is too coarse to be put in English; *Fortassis ad locum secretum abiit, ut ventrem ibi exoneret*; "Perhaps he is gone to the ———." This certainly reduces Baal to the lowest degree of contempt, and with it the ridicule and sarcasm are complete.

Among Asiatic idolaters their gods have different functions to fulfil, and require *sleep* and *rest*. *Vishnoo* sleeps four months in the year. *Budhoo* is represented in his temple as asleep, though his eyes are open. *Vayoo* manages the winds; *Varoona*, the waters; *Indra*, the clouds, &c.; and according to many fables in the *Pooranos*, the gods are often *out on journeys*, expeditions, &c.

Verse 28. *They cried aloud*] The poor fools acted as they were bidden.

And cut themselves after their manner] This was done according to the *rites* of that barbarous religion; if the blood of the bullock would not move him, they thought their *own blood* might; and with it they smeared themselves and their sacrifice. This was not only the custom of the idolatrous Israelites, but of the Syrians, Persians, Greeks, Indians, and in short of all the heathen world.

Verse 29. *They prophesied*] They made incessant *prayer* and *supplication*; a farther proof that *to pray* or *supplicate* is the proper ideal meaning of the word נבא *naba*, which we constantly translate *to prophesy*, when even all the circumstances of the time and place are against such a meaning. See what is said on the case of *Saul among the prophets*, in the note on 1 Sam x. 5.

Verse 30. *He repaired the altar of the Lord*] There had been an altar of Jehovah in that place, called, even among the heathens, *the altar of Carmel*, probably built in the time of the judges, or, as the rabbins imagine, by *Saul*. *Tacitus* and *Suetonius* mention an altar on Mount Carmel, which Vespasian went to consult; there was no temple nor statue, but simply an altar that was respectable for its antiquity. "Est Judæam inter Syriamque *Carmelus*; ita vocant montem Deumque: nec simulachrum Deo, aut templum situm tradidere majores: *aram* tantum, et reverentiam."—TACIT. *Hist.* lib. ii., c. 78. A priest named *Basilides* officiated at that altar, and assured Vespasian that all his projects would be crowned with success.

Suetonius speaks to this purpose: "Apud Judæam *Carmeli* Dei oraculum consulentem ita confirmavere sortes, ut quicquid cogitaret volveretque animo, quam-

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near unto me. And all the people came near unto him. [i] And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [k] Israel shall be thy name:

32 And with the stones he built an altar [l] in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he [m] put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and [n] pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

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35 And the water [o] ran round about the altar; and he filled [p] the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD [q] God of Abraham, Isaac, and of Israel, [r] let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* [s] I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then [t] the fire of the LORD fell, and

[i] Chap. xix. 10.——[k] Gen. xxxii. 28; xxxv. 10; 2 Kings xvii. 34.——[l] Col. iii. 17.——[m] Lev. i. 6, 7, 8.——[n] See Judg. vi. 20. [o] Heb. *went.*

[p] Ver. 32, 38.——[q] Exod. iii. 6.——[r] Chap. viii. 43; 2 Kings xix. 19; Psa. lxxxiii. 18.——[s] Num. xvi. 28.——[t] Lev. ix. 24; Judg. vi. 21; 1 Chron. xxi. 26; 2 Chron. vii. 1.

libet magnum, id esse proventurum pollicerentur." SUET. in *Vespas.* cap. 5. The mount, the absence of a temple, no image, but a simple altar, very ancient, and which was held in reverence on account of the true answers which had been given there, prove that this was originally the altar of Jehovah; though in the time of Vespasian it seems to have been occupied by a heathen priest, and devoted to lying vanities.

Verse 31. *Took twelve stones*] He did this to show that all the twelve tribes of Israel should be joined in the worship of Jehovah.

Verse 32. *He made a trench*] This was to detain the water that might fall down from the altar when the barrels should be poured upon it, ver. 35.

Verse 33. *Fill four barrels*] This was done to prevent any kind of suspicion that there was *fire concealed under the altar.* An ancient writer under the name of *Chrysostom*, quoted by Calmet, says that he had seen under the altars of the heathens holes dug in the earth with funnels proceeding from them, and communicating with openings on the tops of the altars. In the former the priests concealed fire, which, communicating through the funnels with the holes, set fire to the wood and consumed the sacrifice; and thus the simple people were led to believe that the sacrifice was consumed by a miraculous fire. Elijah showed that no such knavery could be practised in the present case. Had there been a *concealed fire* under the altar, as in the case mentioned above, the water that was thrown *on* the altar must have extinguished it most effectually. This very precaution has for ever put this miracle beyond the reach of suspicion.

Verse 36. *Lord God of Abraham*] He thus addressed the Supreme Being, that they might know when the answer was given, that it was the *same God*, whom the patriarchs and their fathers worshipped, and thus have *their hearts turned back again* to the true religion of their ancestors.

Verse 38. *Then the fire of the Lord fell*] It did not *burst out* from the altar; this might still, notwithstanding the water, have afforded some ground for suspicion that fire had been concealed, after the manner of the heathens, under the altar.

Pindar's account of the Rhodians' settling in the isle of Rhodes, and their first sacrifice there, bears a near affinity to the account here given: *the shower of gold* descending on the sacrifice *offered up without fire*, to show the approbation of their god, is little more than a *poetic* account of the above transactions.

Καιτοι γαρ αιθυσσας εχοντες
Σπερμ' ανεβαν φλογος ου
Τευξαν δ' απυροις ἱεροις
Αλσος εν ακροπολει· κεινοι-
σι μεν ξαν-
θαν αγαγων νεφελαι
Πολυν ὑσε χρυσον

Pind. Olymp. Od. 7, ver. 86.

The Rhodians, mindful of their sire's behest,
Straight *in the citadel an altar reared;*
But with imperfect rites the Power addressed,
And without fire their sacrifice prepared;
Yet Jove, approving, o'er the assembly spread
A yellow cloud, that dropped with golden dews.

WEST.

Consumed the burnt-sacrifice] The process of this consumption is very remarkable, and all calculated to remove the possibility of a suspicion that there was any concealed fire. 1. The fire *came down* from heaven. 2. The *pieces of the sacrifice* were *first* consumed. 3. The *wood next*, to show that it was not even by *means of the wood* that the flesh was burned. 4. The *twelve stones* were also consumed, to show that it was *no common fire*, but one whose agency nothing could resist. 5. The *dust*, the *earth* of which the altar was constructed, was burned up. 6. The *water* that was in the trench was, by the action of this fire, entirely evaporated. 7. The action of this fire was in every case

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consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, [u] The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [v] Take [w] the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and [x] slew them there.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* [y] a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; [z] and he cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

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44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, [a] Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he [b] girded up his loins, and ran before Ahab [c] to the entrance of Jezreel.

[u] Ver. 24.—[v] Or, *apprehend*.—[w] 2 Kings x. 25.—[x] Deut. xiii. 5; xviii. 20.—[y] Or, *a sound of a noise of rain*.

[z] James v. 17, 18.—[a] Heb. *tie* or *bind*.—[b] 2 Kings iv. 29; ix. 1.
[c] Heb. *till thou come to Jezreel*.

downward, contrary to the nature of all earthly and material fire. Nothing can be more simple and artless than this description, yet how amazingly full and satisfactory is the whole account!

Verse 39. *Fell on their faces*] Struck with awe and reverence at the sight of this incontestable miracle.

And they said] We should translate the words thus: JEHOVAH, *He is the God!* JEHOVAH, *He is the God!* Baal is not the God; Jehovah alone is the God of Israel.

As our term *Lord* is very equivocal, we should every where insert the original word יהוה, which we should write *Yeve* or *Yeheveh*, or *Yahvah* or *Yehueh*, or, according to the points, *Yehovah*.

Verse 40. *Let not one of them escape.*] They had committed the highest crime against the state and the people by introducing idolatry, and bringing down God's judgments upon the land; therefore their lives were forfeited to that law which had ordered every idolater to be slain. It seems also that Ahab, who was present, consented to this act of impartial justice.

Verse 41. *Get thee up, eat and drink*] It appears most evidently that Ahab and the prophet were now on good terms, and this is a farther evidence that the slaying of the false prophets was by the king's consent.

Verse 42. *Put his face between his knees*] He kneeled down, and then bowed his head to the earth, so that, while his face was between his knees, his forehead touched the ground.

Verse 43. *Look toward the sea.*] From the top of Mount Carmel the Mediterranean Sea was full in view.

Verse 44. *There ariseth a little cloud out of the sea, like a man's hand.*] ככף איש *kechaph ish, like the hollow of a man's hand.* In the form of the hand bent, the concave side downmost. I have witnessed a resemblance of this kind at sea previously to a violent storm, a little cloud the size of a man's hand first appearing, and this increasing in size and density every moment, till at last it covered the whole heavens, and then burst forth with incredible fury.

Mr. Bruce mentions a similar appearance in Abyssinia:—"Every morning, in Abyssinia, is clear, and the sun shines. About nine a *small cloud, not above four feet broad*, appears in the east, whirling violently round, as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on Mount Carmel."—*Travels*, vol. v., page 336, edit. 1805.

Verse 46. *Ran before Ahab*] Many think that Elijah ran before the king in order *to do him honour*; and much learned labour has been spent on this passage in order to show that Elijah had put himself at the head of a company of chanters who ran before the king reciting his praises, or the praises of God; a custom which still exists in Arabian countries! I believe all these entirely mistake the writer's meaning: Ahab yoked his chariot, and made all speed to Jezreel. The hand of the Lord, or, as the *Targum* says, the *spirit of strength*, came upon Elijah, and he girded up his loins, that is, tucked up his long garments in his girdle, and ran; and notwithstanding the advantage the king had by means of his chariot, the prophet reached Jezreel before him. There is no intimation here that he ran before the horses' heads. All this was intended to show that he was under the peculiar influence and inspiration of the Almighty, that the king might respect and fear him, and not do or permit to be done to him any kind of outrage.

CHAPTER XIX.

Ahab tells Jezebel what Elijah had done; she is enraged, and threatens to take away his life, 1, 2. *He leaves Jezreel, and comes to Beer-sheba, and thence to the wilderness, where he is fed and encouraged by an angel,* 3–9. *His complaint, and the vision by which God instructs him,* 10–14. *He is sent to Damascus, in order to anoint Hazael king over Syria, and Jehu king over Israel,* 15–18. *He meets with Elisha, who becomes his servant,* 19–21.

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AND Ahab told Jezebel all that Elijah had done, and withal how he had [a] slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [b] So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he [c] requested [d] for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* no better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his [e] head. And he did eat and drink, and laid him down again.

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7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat [f] forty days and forty nights unto [g] Horeb the mount of God.

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, [h] I have been very [i] jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown

[a] Chap. xviii. 40.——[b] Ruth i. 17; ch. xx. 10; 2 Kings vi. 31.
[c] Num. xi. 15; Jonah iv. 3, 8.——[d] Heb. *for his life.*——[e] Heb. *bolster.*

[f] So Exodus xxxiv. 28; Deuteronomy ix. 9, 18; Matt. iv. 2.
[g] Exodus iii. 1.——[h] Rom. xi. 3.——[i] Numbers xxv. 11, 13; Psa. lxix. 9.

NOTES ON CHAP. XIX.

Verse 1. *Ahab told Jezebel*] Probably with no evil design against Elijah.

Verse 2. *So let the gods do*] If I do not slay thee, let the gods slay me with the most ignominious death.

Verse 3. *He arose, and went for his life*] He saw it was best to give place to this storm, and go to a place of safety. He probably thought that the miracle at Carmel would have been the means of effecting the conversion of the whole court and of the country, but, finding himself mistaken, he is greatly discouraged.

To Beer-sheba] This being at the most southern extremity of the promised land, and under the jurisdiction of the king of Judah, he might suppose himself in a place of safety.

Left his servant there.] Being alone, he would be the more unlikely to be discovered; besides, he did not wish to risk the life of his servant.

Verse 4. *A day's journey into the wilderness*] Probably in his way to Mount Horeb. See ver. 8.

Juniper tree] A tree that afforded him a shade from the scorching sun.

It is enough] I have lived long enough; I can do no more good among this people; let me now end my days.

Verse 5. *As he lay and slept*] Excessive anguish of mind frequently induces sleep, as well as great fatigue of body.

An angel touched him] He needed refreshment, and God sent an angel to bring him what was necessary.

Verse 6. *A cake baken on the coals*] All this seems to have been *supernaturally* provided.

Verse 7. *The journey is too great for thee.*] From Beer-sheba to Horeb was about *one hundred and fifty* miles.

Verse 8. *Forty days and forty nights*] So he fasted just the same time as Moses did at Horeb, and as Christ did in the wilderness.

Verse 9. *He came thither unto a cave*] Conjectured by some to be the same cave in which God put Moses that he might give him a glimpse of his glory. See Exod. xxxiii. 22.

What doest thou here, Elijah?] Is this a reproach for having fled from the face of Jezebel, through what some call *unbelieving fears*, that God would abandon him to her rage?

Verse 10. *I have been very jealous for the Lord.*] The picture which he draws here of apostate Israel is very affecting:—

1. *They have forsaken thy covenant*] They have now cleaved to and worshipped other gods.

2. *Thrown down thine altars*] Endeavoured, as much as they possibly could, to abolish thy worship, and destroy its remembrance from the land.

3. *And slain thy prophets*] That there might be

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down thine altars, and [k] slain thy prophets with the sword; and [l] I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon [m] the mount before the LORD. And, behold, the LORD passed by, and [n] a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that [o] he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. [p] And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

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14 [q] And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: [r] and when thou comest, anoint Hazael *to be* king over Syria:

16 And [s] Jehu the son of Nimshi shalt thou

[k] Chap. xviii. 4.——[l] Chap. xviii. 22; Rom. xi. 3.——[m] Exod. xxiv. 12.——[n] Ezek. i. 4; xxxvii. 7.——[o] So Exod. iii. 6; Isa. vi. 2.——[p] Verse 9.——[q] Ver. 10.——[r] 2 Kings viii. 12, 13. [s] 2 Kings ix. 1–3; Ecclus. xlviii. 8.

none to reprove their iniquity, or teach the truth; so that the restoration of the true worship might be impossible.

4. *I only, am left*] They have succeeded in destroying all the rest of the prophets, and they are determined not to rest till they slay me.

Verse 11. *Stand upon the mount before the Lord.*] God was now treating Elijah nearly in the same way that he treated Moses; and it is not unlikely that Elijah was now standing on the same place where Moses stood, when God revealed himself to him in the giving of the law. See Exod. xix. 9, 16.

The Lord passed by] It appears that the *passing by* of the Lord occasioned the *strong wind*, the *earthquake*, and the *fire*; but in none of these was God to make a discovery of himself unto the prophet; yet these, in some sort, prepared his way, and prepared Elijah to hear the *still small voice*. The apparatus, indicating the presence of the Divine Majesty, is nearly the same as that employed to minister the law to Moses; and many have supposed that God intended these things to be understood thus: that God intended to display himself to mankind not in *judgment*, but in *mercy*; and that as the *wind*, the *earthquake*, and the *fire*, were only the forerunners of the *still small voice*, which proclaimed the benignity of the Father of spirits; so the *law*, and all its *terrors*, were only intended to introduce the mild spirit of the Gospel of Jesus, proclaiming glory to God in the highest, and on earth peace, and good will unto men. Others think that all this was merely *natural*; and that a real earthquake, and its accompaniments, are described. 1. Previously to earthquakes the atmosphere becomes greatly disturbed, mighty winds and tempests taking place. 2. This is followed by the actual agitation of the earth. 3. In this agitation *fire* frequently escapes, or a burning *lava* is poured out, often accompanied with *thunder* and *lightning*. 4. After these the air becomes serene, the thunder ceases to roll, the forked lightnings no longer play, and nothing remains but a *gentle breeze*. However correct all this may be, it seems most probably evident that what took place at this time was out of the ordinary course of nature; and although the things, as mentioned here, may often be the accompaniments of an earthquake that has nothing supernatural in it; yet here, though every thing is produced in its *natural order*, yet the exciting cause of the whole is *supernatural*. Thus the Chaldee understands the whole passage: "And behold the Lord was revealed; and before him was a host of the angels of the wind, tearing the mountains, and breaking the rocks before the Lord, but the Majesty (*Shechinah*) of the Lord was not in the host of the angels of the wind. And after the host of the angels of the wind, there was a host of the angels of commotion; but the Majesty of the Lord was not in the host of the angels of commotion. And after the host of the angels of commotion, a fire; but the Majesty of the Lord was not in the host of the angels of fire. And after the host of the angels of fire, a voice singing in silence," &c.; that is, a sound with which no other sound was mingled. Perhaps the whole of this is intended to give an emblematical representation of the various displays of Divine providence and grace.

Verse 13. *Wrapped his face in his mantle*] This he did to signify his *respect*; so Moses hid his face, for he dared not to look upon God, Exod. iii. 6. *Covering the face* was a token of respect among the Asiatics, as *uncovering the head* is among Europeans.

Verse 15. *To the wilderness of Damascus*] He does not desire him to take a road by which he might be likely to meet Jezebel, or any other of his enemies.

Anoint Hazael] For what reason the Lord was about to make all these *revolutions*, we are told in ver. 17. God was about to bring his judgments upon the land, and especially on the house of Ahab. This he exterminated by means of Jehu; and Jehu himself was a scourge of the Lord to the people. Hazael also grievously afflicted Israel; see the accomplishment of these purposes, 2 Kings viii. and ix.

Verse 16. *Elisha—shalt thou anoint to be prophet in thy room.*] *Jarchi* gives a strange turn to these words: "Thy prophecy (or execution of the prophetic

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anoint *to be* king over Israel: and [t] Elisha the son of Shaphat of Abel-meholah shalt thou anoint *to be* prophet in thy room.

17 And [u] it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu [v] shall Elisha slay.

18 [w] Yet [x] I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, [y] and every mouth which hath not kissed him.

19 So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

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20 And he left the oxen, and ran after Elijah, and said, [z] Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, [a] Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and [b] boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

[t] Luke iv. 27, called *Eliseus*.——[u] 2 Kings viii. 12; ix. 14, &c.; x. 6, &c.; xiii. 3.——[v] See Hos. vi. 5.——[w] Rom. xi. 4.——[x] Or, *I will leave*.——[y] See Hos. xiii. 2.——[z] Matt. viii. 21, 22; Luke ix. 61, 62.——[a] Heb. *go return*.——[b] 2 Sam. xxiv. 22.

office) does not please me, because thou art the constant accuser of my children." With all their abominations, this rabbin would have us to believe that those vile idolaters and murderers were still the *beloved children of God!* And why? Because God had made a *covenant* with their fathers; therefore said the ancient as well as the modern *siren song:* "Once in the covenant, always in the covenant; once a son, and a son for ever." And yet we have here the testimony of God's own prophet, and the testimony of their history, that they had *forsaken the covenant*, and consequently renounced all their interest in it.

Verse 17. *Shall Elisha slay.*] We do not find that Elisha either used the sword, or commissioned it to be used, though he delivered solemn prophecies against this disobedient people: and this is probably the sense in which this should be understood, as Elisha was prophet before Hazael was king, and Hazael was king before Jehu; and the heavy famine which he brought on the land took place before the reign either of Jehu or Hazael. The meaning of the prophecy may be this: Hazael, Jehu, and Elisha, shall be the ministers of my vengeance against this disobedient and rebellious people. The *order of time*, here, is not to be regarded.

Verse 18. *Seven thousand in Israel*] That is, *many* thousands; for *seven* is a number of perfection, as we have often seen: so, *The barren has borne seven*—has had a *numerous* offspring; *Gold seven times purified*—purified till *all the dross is perfectly separated* from it. The court and multitudes of the people had gone after Baal; but perhaps the majority of the common people still worshipped in secret the God of their fathers.

Every mouth which hath not kissed him.] Idolaters often *kissed their hand* in honour of their idols; and hence the origin of *adoration—bringing the hand to the mouth* after touching the idol, if it were within reach; and if not, kissing the right hand in token of respect and subjection. The word is compounded of *ad*, *to*, and *os*, *oris*, *the mouth*. *Dextera manu deum contingentes, ori admovebant:* "Touching the god with their right hand, they applied it to their mouth." So *kissing the hand*, and *adoration*, mean the same thing: thus Pliny, *Inter adorandum, dexteram ad osculum referimus, totum corpus circumagimus:* Nat. Hist. lib. xxviii., cap. 2.—"In the act of adoration we kiss the right hand, and turn about the whole body." *Cicero* mentions a statue of Hercules, the chin and lips of which were considerably *worn* by the frequent kissing of his worshippers: *Ut rictus ejus, et mentum paulo sit attritius, quod in precibus et gratulationibus, non solum id venerari, sed etiam osculari solent.*—*Orat.* in VERREM.

I have seen several instances of this, especially in the paintings of old saints: the lips and mouth of beautiful paintings literally worn away by the unmerciful *osculations* of devotees.

Verse 19. *Twelve yoke* of oxen] Elisha must have had a considerable estate, when he kept *twelve* yoke of oxen to till the ground. If, therefore, he obeyed the prophetic call, he did it to considerable secular loss.

He with the twelfth] Every owner of an inheritance among the Hebrews, and indeed among the *ancients* in general, was a principal *agent* in its cultivation.

Cast his mantle upon him.] Either this was a *ceremony* used in a call to the prophetic office, or it indicated that he was called to be the *servant* of the prophet. The *mantle*, or *pallium*, was the peculiar garb of the prophet, as we may learn from Zech. xiii. 4; and this was probably made of *skin dressed with the hair on*. See also 2 Kings i. 8. It is likely, therefore, that Elijah threw his mantle on Elisha to signify to him that he was called to the prophetic office. See more on this subject below.

Verse 20. *Let me—kiss my father and my mother*] Elisha fully understood that he was called by this ceremony to the prophetic office: and it is evident that he conferred not with flesh and blood, but resolved, immediately resolved, to obey; only he wished to bid farewell to his relatives. See below.

What have I done to thee?] Thy call is not from *me*, but from *God:* to *him*, not to *me*, art thou accountable for thy use or abuse of it.

Verse 21. *He returned back*] He went home to his house; probably he yet lived with his parents, for it appears he was a single man: and *he slew a yoke of the oxen*—he made a feast for his household, having

boiled the flesh of the oxen with his agricultural implements, probably in token that he had *abandoned* secular life: then, having bidden them an affectionate farewell, he arose, went after Elijah, who probably still awaited his coming in the field or its vicinity, and ministered unto him.

On the call of Elisha, I may make a few remarks.

1. Elijah is commanded, ver. 16, to *anoint* Elisha prophet in his room. Though it is generally believed that *kings*, *priests*, and *prophets*, were inaugurated into their respective offices by the right of *unction*, and this I have elsewhere supposed; yet this is the only instance on record where a prophet is commanded to be *anointed*; and even this case is problematical, for it does not appear that Elijah did *anoint* Elisha. Nothing is mentioned in his call to the prophetic office, but the casting the mantle of Elijah upon him; wherefore it is probable that the word *anoint*, here signifies no more than the *call to the office*, accompanied by the *simple rite* of having the prophet's *mantle thrown over his shoulders*.

2. A call to the ministerial office, though it completely sever from all secular occupations, yet never supersedes the duties of filial affection. Though Elisha must leave his oxen, and become a prophet to Israel; yet he may first go home, eat and drink with his parents and relatives, and bid them an affectionate farewell.

3. We do not find any attempt on the part of his parents to hinder him from obeying the Divine call: they had too much respect for the authority of God, and they left their son to the dictates of his conscience. Woe to those parents who strive, for filthy lucre's sake, to prevent their sons from embracing a call to preach Jesus to their perishing countrymen, or to the heathen, because they see that the life of a true evangelist is a life of comparative poverty, and they had rather he should *gain money* than *save souls*.

4. The *cloak*, we have already observed, was the prophet's peculiar habit; it was probably in imitation of this that the Greek philosophers wore a sort of *mantle*, that distinguished them from the common people; and by which they were at once as easily known as certain academical characters are by their *gowns* and *square caps*. The *pallium* was as common among the *Greeks* as the *toga* was among the *Romans*. Each of these was so peculiar to those nations, that *Palliatus* is used to signify a *Greek*, as *Togatus* is to signify a *Roman*.

5. Was it from this act of Elijah, conveying the prophetic office and its authority to Elisha by throwing his mantle upon him, that the popes of Rome borrowed the ceremony of collating an archbishop to the spiritualities and temporalities of his *see*, and investing him with plenary sacerdotal authority, by sending him what is well known in ecclesiastical history by the name *pallium*, *pall*, or cloak? I think this is likely; for as we learn from Zech. xiii. 4. and 2 Kings i. 8, that this *mantle* was a *rough* or *hairy garment*, so we learn from *Durandus* that the *pallium* or *pall* was made of *white wool*, after the following manner:—

The nuns of St. *Agnes*, annually on the festival of their patroness, offer two *white lambs* on the altar of their church, during the time they sing *Agnus Dei*, in a solemn mass; which lambs are afterwards taken by two of the canons of the Lateran Church, and by them given to the pope's sub-deacons, who send them to pasture till shearing time: and then they are shorn, and the *pall* is made of their wool, mixed with other white wool. The pall is then carried to the Lateran church, and there placed on the high altar by the deacons, on the bodies of St. *Peter* and St. *Paul*; and, after a usual watching or vigil, it is carried away in the night, and delivered to the sub-deacons, who lay it up safely. Now, because it was taken from the body of St. Peter, it signifies the plenitude of ecclesiastical power: and, therefore, the popes assume it as their prerogative, being the professed successors of this apostle, to invest other prelates with it. This was at first confined to *Rome*, but afterwards it was sent to popish prelates in different parts of the world.

6. It seems, from the place in Zechariah, quoted above, that this *rough cloak* or *garment* became the covering of *hypocrites* and *deceivers*; and that persons assumed the *prophetic dress* without the *prophetic call*; and God threatens to *unmask* them. We know that this became general in the popish Church in the beginning of the 16th century; and God stripped those false prophets of their false and wicked pretensions, and exposed them to the people. Many of them profited by this exposure, and became reformed; and the whole community became at least more *cautious*. The Romish Church should be thankful to the Reformation for the moral purity which is now found in it; for, had not its vices, and usurpations, and super-scandalous sales of indulgences, been thus checked, the whole fabric had by this time been probably dissolved. Should it carry its reformation still farther, it would have a more legitimate pretension to the title of *apostolic*. Let them compare their *ritual* with the Bible and common sense, and they will find cause to lop many cumbrous and rotten branches from a good tree.

CHAPTER XX.

Ben-hadad, king of Syria, and thirty-two kings, besiege Samaria, 1. *He sends an insulting message to Ahab, and insists on pillaging the whole city*, 2–7.—*The elders of Israel counsel the king not to submit to such shameful conditions*, 8. *He sends a refusal to Ben-hadad; who, being enraged, vows revenge*, 9–12. *A prophet comes to Ahab, and promises him victory, and gives him directions how he should order the battle*, 13–19. *The Syrians are discomfited, and Ben-hadad scarcely escapes*, 20, 21. *The prophet warns Ahab to be on his guard, for the Syrians would return next year*, 22. *The counsellors of the king of Syria instruct him how he may successfully invade Israel*, 23–25. *He leads an immense army to Aphek*,

to fight with Ahab, 26, 27. *A man of God encourages Ahab, who attacks the Syrians, and kills* one hundred thousand *of them*, 28, 29. *They retreat to Aphek, where* twenty-seven thousand *of them are slain by a casualty*, 30. *Ben-hadad and his courtiers, being closely besieged in Aphek, and unable to escape, surrender themselves with sackcloth on their loins, and halters on their heads; the king of Israel receives them in a friendly manner, and makes a covenant with Ben-hadad*, 31–34. *A prophet, by a symbolical action, shows him the impolicy of his conduct in permitting Ben-hadad to escape, and predicts his death and the slaughter of Israel*, 35–43.

A. M. 3103. B. C. 901. Ante I. Ol. 125. An. Megaclis, Arch. Athen. perpet. 21.

AND Ben-hadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine: thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is [a] pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh [b] mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and [c] I denied him not.

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8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, [d] The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [e] follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this [f] message, as he *was* [g] drinking, he and the kings in the [h] pavilions, that he said unto his servants, [i] Set *yourselves in array*.

[a] Heb. *desirable*.—[b] 2 Kings v. 7.—[c] Heb. *I kept not back from him*.—[d] Chap. xix. 2.—[e] Heb. are *at my feet*: so Exod. xi. 8; Judg. iv. 10.—[f] Heb. *word*.—[g] Ver. 16.—[h] Or, *tents*. [i] Or, *place* the engines; *and they placed engines*.

NOTES ON CHAP. XX.

Verse 1. *Ben-hadad*] Several MSS., and some early printed editions, have *Ben-hadar*, or *the son of Hadar*, as the Septuagint. He is supposed to be the same whom Asa stirred up against the king of Israel, xv. 18; or, as others, his *son* or *grandson*.

Thirty and two kings] Tributary chieftains of Syria and the adjacent countries. In former times every town and city had its independent chieftain. Both the *Septuagint* and *Josephus* place this war after the history of *Naboth*.

Verse 4. *I am thine, and all that I have.*] He probably hoped by this humiliation to soften this barbarous king, and perhaps to get better conditions.

Verse 6. *Whatsoever is pleasant in thine eyes*] It is not easy to discern in what this *second* requisition differed from the *first*; for surely his *silver, gold, wives*, and *children*, were among his *most pleasant* or *desirable things*. *Jarchi* supposes that it was the *book of the law of the Lord* which Ben-hadad meant, and of which he intended to deprive Israel. It is however evident that Ben-hadad meant to *sack the whole city*, and after having taken the *royal treasures*, and the *wives* and *children* of the king, to deliver up the whole to be *pillaged* by his soldiers.

Verse 8. *Hearken not* unto him] The elders had every thing at stake, and they chose rather to make a desperate defence than tamely to yield to such degrading and ruinous conditions.

Verse 10. *If the dust of Samaria shall suffice*] This is variously understood. Jonathan translates thus: "If the dust of Shomeron shall be sufficient for the soles of the feet of the people that shall accompany me;" i. e., I shall bring such an army that there will scarcely be room for them to stand in Samaria and its vicinity.

Verse 11. *Let not him that girdeth on*] This was no doubt a proverbial mode of expression. *Jonathan* translates, "Tell him, Let not him who girds himself and goes down to the battle, boast as he who has conquered and returned from it."

Verse 12. *In the pavilions*] This word comes from

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And they set *themselves in array* against the city.

13 And, behold, there [k] came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, [l] I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [m] young men of the princes of the provinces. Then he said, Who shall [n] order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Ben-hadad *was* [o] drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

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20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: [p] for at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army [q] that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

[k] Heb. *approached.*—[l] Ver. 28.—[m] Or, *servant.*—[n] Heb. *bind or tie.*

[o] Verse 11; chapter xvi. 9.—[p] 2 Sam. xi. 1.—[q] Heb. *that was fallen.*

papilio, a *butterfly*, because tents, when pitched or spread out, resembled such animals; partly because of the mode of their *expansion*, and partly because of the manner in which they were *painted*.

Set yourselves in array.] The original word, שיכו *simu*, which we translate by this long periphrasis, is probably a military term for *Begin the attack*, *Invest the city*, *Every man to his post*, or some such like expression.

Verse 13. *There came a prophet*] Who this was we cannot tell; *Jarchi* says it was *Micaiah, son of Imlah*. It is strange that on such an occasion we hear nothing of Elijah or Elisha. Is it not possible that this was one of them disguised!

Verse 14. *By the young men of the princes of the provinces.*] These were probably some chosen persons out of the militia of different districts, raised by the *princes of the provinces*; the same as we would call *lord-lieutenants* of counties.

Verse 15. *Two hundred and thirty-two*] These were probably the king's *life* or *body guards*: not all he militia, but *two hundred and thirty* of them who constituted the royal guard in Samaria. They were therefore the king's own regiment, and he is commanded by the prophet to put himself at their head.

Seven thousand.] How low must the state of Israel have been at this time! These *Jarchi* thinks were the seven thousand who had not *bowed the knee to Baal*.

Verse 18. *Take them alive.*] He was confident of victory. Do not slay them: bring them to me, they may give us some useful information.

Verse 20. *The Syrians fled*] They were doubtless panic-struck.

Verse 23. *Their gods* are *gods of the hills*] It is very likely that the small Israelitish army availed itself of the *heights* and *uneven* ground, that they might fight with greater advantage against the Syrian *cavalry*, for Ben-hadad came up against Samaria *with horses and chariots*, ver. 1. These therefore must be soon thrown into confusion when charging in such circumstances; indeed, the *chariots* must be nearly useless.

Let us fight against them in the plain] There our horses and chariots will all be able to bear on the enemy, and there their gods, whose influence is confined to the hills, will not be able to help them. It was a general belief in the heathen world that each *district* had its tutelary and protecting deity, who could do nothing out of his own sphere.

Verse 24. *Take the kings away*] These were not acquainted with military affairs, or they had not com-

A. M. 3104. B. C. 900. Ante I. Ol. 124. An. Megaclis, Arch. Athen. perpet. 22.

26 And it came to pass at the return of the year, that Ben hadad numbered the Syrians, and went up to [r] Aphek, [s] to fight against Israel.

27 And the children of Israel were numbered, and [t] were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore [u] will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, [v] into [w] an inner chamber.

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31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, [x] put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, [y] The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee

[r] Josh. xiii. 4.——[s] Heb. *to the war with Israel.*——[t] Or, *were victualled.*——[u] Ver. 13.——[v] Or, *from chamber to chamber.*

[w] Heb. *into a chamber within a chamber*; chap. xxii. 25.——[x] Gen. xxxvii. 34.——[y] Chap. xv. 20.

petent skill. Put experienced *captains* in their place, and fight not but on the plains, and you will be sure of victory.

Verse 26. *Ben-hadad numbered the Syrians, and went up to Aphek*] There were several towns of this name; see the notes on Josh. xii. 18. It is supposed that the town mentioned here was situated in Libanus, upon the river *Adonis*, between *Heliopolis* and *Biblos*.

Verse 28. *Because the Syrians have said*] God resents their blasphemy, and is determined to punish it. They shall now be discomfited in such a way as to show that God's power is every where, and that the multitude of a host is nothing against him.

Verse 29. *Slew—a hundred thousand footmen in one day.*] This number is enormous; but the MSS. and versions give no various reading.

Verse 30. *A wall fell upon twenty and seven thousand*] From the first view of this text it would appear that when the Syrians fled to Aphek, and shut themselves within the walls, the Israelites immediately brought all hands, and sapped the walls, in consequence of which a large portion fell, and buried *twenty-seven thousand* men. But perhaps the hand of God was more immediately in this disaster; probably a *burning wind* is meant. See at the end of the chapter.

Came into the city, into an inner chamber.] However the passage above may be understood, the city was now, in effect, taken; and Ben-hadad either betook himself with his few followers to the citadel or to some secret hiding-place, where he held the council with his servants immediately mentioned.

Verse 31. *Put sackcloth on our loins, and ropes upon our heads*] Let us show ourselves humbled in the deepest manner, and let us put ropes about our necks, and go submitting to his mercy, and deprecating his wrath. The citizens of Calais are reported to have acted nearly in the same way when they surrendered their city to Edward III., king of England, in 1346. See at the end.

Verse 32. *Thy servant Ben-hadad*] See the vicissitude of human affairs! A little before he was the haughtiest of all tyrants, and Ahab calls him his *lord*; now, so much is he humbled, that he will be glad to be reputed Ahab's *slave!*

Verse 33. *Did hastily catch* it] They were watching to see if any kind word should be spoken by him, from which they might draw a favourable omen; and when they heard him use the word *brother*, it gave them much encouragement.

Verse 34. *Thou shalt make streets for thee in Damascus*] It appears that it was customary for foreigners to have a place assigned to them, particularly in maritime towns, where they might deposite and vend their merchandise. This was the very origin of European settlements in Asiatic countries: "The people gave an *inch* to those strangers; and in consequence they took an *ell*." Under the pretence of strengthening the place where they kept their wares, to prevent depredations, they built forts, and soon gave laws to their entertainers. In vain did the natives wish them away; they had got power, and would retain it; and at last subjected these countries to their own dominion

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in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 And a certain man of [z] the sons of the prophets said unto his neighbour [a] in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, [b] a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, [c] so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And [d] as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then [e] shall thy life be for his life, or else thou shalt [f] pay a talent of silver.

40 And as thy servant was busy here and there, [g] he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, [h] Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel [i] went to his house heavy and displeased, and came to Samaria.

[z] 2 Kings ii. 3, 5, 15.—[a] Chap. xiii. 17, 18.—[b] Chap. xiii. 24. [c] Heb. *smiting and wounding*.

[d] See 2 Sam. xii. 1, &c.—[e] 2 Kings x. 24.—[f] Heb. *weigh*. [g] Heb. *he was not*.—[h] Chap. xxii. 31-37.—[i] Chap. xxi. 4.

It was customary also, in the time of the crusades, to give those nations which were engaged in them *streets, churches*, and *post dues*, in those places which they assisted to conquer. The Genoese and Venetians had each a street in *Accon*, or St. Jean d'Acre, in which they had their own jurisdiction; with oven, mill, bagnio, weights, and measures.—See *William of Tyre*, and *Harmer's Observations*.

He made a covenant with him] According to the words recited above, putting him under no kind of disabilities whatsoever.

Verse 35. *In the word of the Lord*] By the word or command of the Lord; that is, God has commanded thee to smite me. Refusing to do it, this man forfeited his life, as we are informed in the next verse.

By this emblematical action he intended to inform Ahab that, as the man forfeited his life who refused to smite him when he had the Lord's command to do it; so he (Ahab) had forfeited his life, because he did not smite Ben-hadad when he had him in his power.

Verse 36. *A lion found him, and slew him.*] This seems a hard measure, but there was ample reason for it. This person was also one of the sons of the prophets, and he knew that God frequently delivered his counsels in this way, and should have immediately obeyed; for the smiting could have had no evil in it when God commanded it, and it could be no outrage or injury to his fellow when he himself required him to do it.

Verse 38. *Disguised himself with ashes upon his face.*] It does not immediately appear how putting *ashes* upon his face could disguise him. Instead of אפר *apher, dust, Houbigant* conjectures that it should be אפד *aphad*, a *fillet* or *bandage*. It is only the *corner* of the last letter which makes the difference; for the ד *daleth* and ר *resh* are nearly the same, only the *shoulder* of the former is *square*, the latter *round*. That *bandage*, not *dust*, was the *original* reading, seems pretty evident from its remains in two of the oldest versions, the *Septuagint* and the *Chaldee*; the former has Και κατεδησατο εν τελαμωνι τους οφθαλμους αυτου, "And he bound his eyes with a fillet." The latter has וכריך במעפריא עינוהי *ukerich bemaaphira einohi*; "And he covered his eyes with a cloth." The MSS. of *Kennicott* and *De Rossi* contain no various reading here; but *bandage* is undoubtedly the true one. However, in the way of *mortification*, both the *Jews* and *Hindoos* put ashes upon their *heads* and *faces*, and make themselves sufficiently disgusting.

Verse 39. *Keep this man*] The drift of this is at once seen; but Ahab, not knowing it, was led to pass sentence on himself.

Verse 41. *Took the ashes away*] He took the bandage from off his eyes; see on ver. 38. It was no doubt of thin cloth, through which he could see, while it served for a sufficient disguise.

Verse 42. *Thy life shall go for his life*] This was fulfilled at the battle of Ramoth-gilead, where he was slain by the Syrians; see chap. xxii. 34, 35.

Verse 43. *Heavy and displeased*] Heavy or afflicted, because of these dreadful tidings; and displeased with the prophet for having announced them. Had he been displeased with himself, and humbled his soul before God, even those judgments, so circumstantially foretold, might have been averted.

1. WE have already seen, in ver. 30, that according to our text, *twenty-seven thousand* men were slain by

the falling of a wall. Serious doubts are entertained concerning the legitimacy of this rendering. I have, in the note, given the conjecture concerning sapping the foundation of the wall, and thus overthrowing them that were upon it. If, instead of חומה *chomah*, a *wall*, we read חומה *confusion* or *disorder*, then the destruction of the *twenty-seven thousand* men may appear to have been occasioned by the *disorganized* state into which they fell; of which their enemies taking advantage, they might destroy the whole with ease.

But חומה *chomah*, a *wall*, becomes, as Dr. *Kennicott* has observed, a very different word when written without the ו *vau*, חמה which signifies *heat*; sometimes the *sun*, *vehement heat*, or the *heat of the noon-day sun*; and also the name of a *wind*, from its suffocating, *parching* quality.

The same noun, from יחם *yacham*, Dr. Castel explains by *excandescentia, furor, venenum; burning, rage, poison*. These renderings, says Dr. *Kennicott*, all concur to establish the sense of a *burning wind*, eminently blasting and destructive. I shall give a few instances from the Scripture:—

We read in Job xxvii. 21: *The east wind carrieth him away*; where the word קדים *kadim* is καυσων, *burning*, in the *Septuagint*; and in the *Vulgate, ventus urens, a burning wind*. In Ezek. xix. 12: *She was plucked up* בחמה *she was cast down to the ground, and the east wind dried up her fruit; her strong rods were withered, and the fire consumed them*. Hosea (xiii. 15) mentions the desolation brought by *an east wind, the wind of the Lord*. What in Amos iv. 9 is, *I have smitten you with blasting*, in the Vulgate is, *in vento vehemente*, "with a vehement wind;" and in the Syriae, *with a hot wind*.

Let us apply these to the history: when Ben-hadad, king of Syria, was besieging Samaria the second time, the Israelites slew of the Syrians *one hundred thousand* footmen in one day; and it follows, that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left were suddenly destroyed by החומה *hachomah*, or החמה *hachamah*, *a burning wind*. That such is the true interpretation, will appear more clearly if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a BLAST, רוח *ruach*, *a wind*; doubtless such a wind as would be suddenly destructive. The event is said to be that in the night *one hundred and eighty-five thousand* Assyrians were smitten by the angel of the Lord, 2 Kings xix. 7, 35. The connection of this sentence with the execution of it is given by the psalmist, who says, civ. 4: *God maketh his angels* רוחות *ruchoth, winds*; or, *maketh the winds his angels*, i. e., *messengers for the performance of his will*. In a note on Psa. xi. 6, Professor Michaelis has these words: *Ventus Zilgaphoth, pestilens eurus est, orientalibus notissimus, qui obvia quævis necat*; "The wind Zilgaphoth is a *pestilent east wind*, well known to the Asiatics, which suddenly kills those who are exposed to it." *Thevenot* mentions such a wind in 1658, that in one night suffocated *twenty thousand* men. And the *Samiel* he mentions as having, in 1665, suffocated *four thousand* persons. "Upon the whole, I conclude," says the doctor, "that as *Thevenot* has mentioned *two* great multitudes destroyed by this *burning wind*, so has holy Scripture recorded the destruction of *two* much greater multitudes by a similar cause, and therefore we should translate the words thus: *But the rest fled to Aphek, into the city; and* THE BURNING WIND *fell upon the twenty and seven thousand of the men that were left*."

2. On the case of Ben-hadad and his servants coming out to Ahab with *sackcloth on their loins* and *ropes about their necks*, ver. 31, I have referred to that of the six citizens of Calais, in the time of Edward III. I shall give this affecting account from Sir *John Froissart*, who lived in that time, and relates the story circumstantially, and with that simplicity and detail that give it every appearance of truth. He is the only writer, of all his contemporaries, who gives the relation; and as it is not only illustrative of the text in question, but also very curious and affecting, I will give it in his own words; only observing that, King Edward having closely invested the city in 1346, and the king of France having made many useless attempts to raise the seige, at last withdrew his army, and left it to its fate. "Then," says *Froissart*, chap. cxliv., "after the departure of the king of France with his army, the Calesians saw clearly that all hopes of succour were at an end; which occasioned them so much sorrow and distress that the hardiest could scarcely support it. They entreated therefore, most earnestly, the lord *John de Vienne*, their governor, to mount upon the battlements, and make a sign that he wished to hold a parley.

"The king of England, upon hearing this, sent to him Sir *Walter Manny* and Lord *Basset*. When they were come near, the lord de Vienne said to them: 'Dear gentlemen, you, who are very valiant knights, know that the king of France, whose subjects we are, has sent us hither to defend this town and castle from all harm and damage. This we have done to the best of our abilities; all hopes of help have now left us, so that we are most exceedingly straitened; and if the gallant king, your lord, have not pity upon us, we must perish with hunger. I therefore entreat that you would beg of him to have compassion upon us, and to have the goodness to allow us to depart in the state we are in; and that he will be satisfied with having possession of the town and castle, with all that is within them, as he will find therein riches enough to content him.' To this Sir Walter Manny replied: 'John, we are not ignorant of what the king our lord's intentions are, for he has told them to us; know then, that it is not his pleasure that you should get off so, for he is resolved that you surrender yourselves wholly to his will, to allow those whom he pleases their ransom, or to be put to death; for the Calesians have done him so much mischief, and have, by their obstinate defence, cost him so many lives, and so much money, that he is mightily enraged.'

"The lord de Vienne answered: 'These conditions are too hard for us; we are but a small number of knights and squires, who have loyally served our lord and master, as you would have done, and have suffered much ill and disquiet: but we will endure more than any men ever did in a similar situation, before we consent that the smallest boy in the town should fare worse than the best. I therefore once more entreat you, out

of compassion, to return to the king of England, and beg of him to have pity on us; he will, I trust, grant you this favour; for I have such an opinion of his gallantry as to hope that, through God's mercy, he will alter his mind.'

"The two lords returned to the king and related what had passed. The king said: 'He had no intention of complying with the request, but should insist that they surrendered themselves unconditionally to his will.' Sir Walter replied: 'My lord, ye may be to blame in this, as you will set us a very bad example; for if you order us to go to any of your castles, we shall not obey you so cheerfully if you put these people to death, for they will retaliate upon us in a similar case.'

"Many barons who were present supported this opinion; upon which the king replied: 'Gentlemen, I am not so obstinate as to hold my opinion alone against you all. Sir Walter, you will inform the governor of Calais, that the only grace he is to expect from me is, that six of the principal citizens of Calais march out of the town with bare heads and feet, *with ropes round their necks*, and the keys of the town and castle in their hands. These six persons shall be at my absolute disposal, and the remainder of the inhabitants pardoned.'

"Sir Walter returned to the lord de Vienne, who was waiting for him on the battlements, and told him all that he had been able to gain from the king. 'I beg of you,' replied the governor, 'that you would be so good as to remain here a little, whilst I go and relate all that has passed to the townsmen; for, as they have desired me to undertake this, it is but proper that they should know the result of it.'

"He went to the market place, and caused the bell to be rung; upon which all the inhabitants, men and women, assembled in the town-hall. He then related to them what he had said, and the answers he had received, and that he could not obtain any conditions more favourable; to which they must give a short and immediate answer.

"This information caused the greatest lamentations and despair, so that the hardest heart would have had compassion on them; even the lord de Vienne wept bitterly.

"After a short time the most wealthy citizen of the town, by name *Eustace de St. Pierre*, rose up and said: 'Gentlemen, both high and low, it would be a very great pity to suffer so many people to die through famine, if any means could be found to prevent it; and it would be highly meritorious in the eyes of our Saviour, if such misery could be averted. I have such faith and trust in finding grace before God, if I die to save my townsmen, that I name myself as first of the six.'

"When Eustace had done speaking, they all rose up and almost worshipped him: many cast themselves at his feet with tears and groans. Another citizen, very rich and respected, rose up and said, 'He would be the *second* to his companion *Eustace*;' his name was *John Daire*. After him *James Wisant*, who was very rich in merchandise and lands, offered himself as companion to his two cousins, as did *Peter Wisant*, his brother. Two others then named themselves, which completed the number demanded by the king of England. The lord John de Vienne then mounted a small hackney, for it was with difficulty he could walk, (he had been wounded in the siege,) and conducted them to the gate. There was the greatest sorrow and lamentation over all the town; and in such manner were they attended to the gate, which the governor ordered to be opened and then shut upon him and the six citizens, whom he led to the barriers, and said to Sir Walter Manny, who was there waiting for him, 'I deliver up to you, as governor of Calais, with the consent of the inhabitants, these six citizens; and I swear to you that they were, and are at this day, the most wealthy and respectable inhabitants of Calais. I beg of you, gentle sir, that you would have the goodness to beseech the king that they may not be put to death.' 'I cannot answer for what the king will do with them,' replied Sir Walter; 'but you may depend that I will do all in my power to save them.'

"The barriers were opened, when these six citizens advanced towards the pavilion of the king, and the lord de Vienne re-entered the town.

"When Sir Walter Manny had presented these six citizens to the king, they fell upon their knees, and with uplifted hands said: 'Most gallant king, see before you six citizens of Calais, who have been capital merchants, and who bring you the keys of the castle and of the town. We surrender ourselves to your absolute will and pleasure, in order to save the remainder of the inhabitants of Calais, who have suffered much distress and misery. Condescend, therefore, out of your nobleness of mind, to have mercy and compassion upon us.' All the barons, knights, and squires, that were assembled there in great numbers, wept at this sight.

"The king eyed them with angry looks, (for he hated much the people of Calais, for the great losses he had formerly suffered from them at sea,) and ordered their heads to be stricken off. All present entreated the king that he would be more merciful to them, but he would not listen to them. Then Sir Walter Manny said: 'Ah, gentle king, let me beseech you to restrain your anger; you have the reputation of great nobleness of soul, do not therefore tarnish it by such an act as this, nor allow any one to speak in a disgraceful manner of you. In this instance all the world will say you have acted cruelly, if you put to death six such respectable persons, who of their own free will have surrendered themselves to your mercy, in order to save their fellow citizens.' Upon this the king gave a wink, saying, *Be it so*, and ordered the headsman to be sent for; for that the Calesians had done him so much damage, it was proper they should suffer for it.

"The queen of England, who was at that time very big with child, fell on her knees, and with tears said: 'Ah, gentle sir, since I have crossed the sea with great danger to see you, I have never asked you one favour; now I most humbly ask as a gift, for the sake of the Son of the blessed Mary, and for your love to me, that you will be merciful to these six men.' The king looked at her for some time in silence, and then said: 'Ah, lady, I wish you had been any where else than here; you have entreated in such a manner that I cannot refuse you; I therefore give them to you, to do as you please with them.'

"The queen conducted the six citizens to her apart-

ments, and had the halters taken from round their necks, new clothed, and served them with a plentiful dinner; she then presented each with nobles, and had them escorted out of the camp in safety."

This is the whole of this affecting account, which is mentioned by no other writer, and has been thought a proper subject for the pen of the poet, the pencil of the painter, and the burin of the engraver; and which has seldom been fairly represented in the accounts we have of it from our historians. The translation I have borrowed from the accurate edition of Froissart, by Mr. Johns, of Hafod; and to his work, vol. i., p. 367, I must refer for objections to the authenticity of some of the facts stated by the French historian. We see in *Eustace de St. Pierre* and his five companions the portrait of genuine patriotism,—a principle, almost as rare in the world as the Egyptian phœnix, which leads its possessors to devote their property and consecrate their lives to the public weal; widely different from that spurious birth which is deep in the cry of *My country!* while it has nothing in view but its places, pensions, and profits. Away with it!

CHAPTER XXI.

Ahab covets the vineyard of Naboth, and wishes to have it either by purchase or exchange, 1, 2. *Naboth refuses to alienate it on any account, because it was his inheritance from his fathers,* 3. *Ahab becomes disconsolate, takes to his bed, and refuses to eat,* 4. *Jezebel, finding out the cause, promises to give him the vineyard,* 5–7. *She writes to the nobles of Jezreel to proclaim a fast, to accuse Naboth of blasphemy, carry him out, and stone him to death; which is accordingly done,* 8–14. *She then tells Ahab to go and take possession of the vineyard; he goes, and is met by Elijah, who denounces on him the heaviest judgments,* 15–24. *Ahab's abominable character,* 25, 26. *He humbles himself; and God promises not to bring the threatened public calamities in his days, but in the days of his son,* 27–29.

A. M. 3105. B. C. 899. Ante I. Ol. 123. An. Megalis. Arch. Athen. perpet. 23.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy [a] vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it [b] seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, [c] that I should give the inheritance of my fathers unto thee.

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4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

[a] 1 Sam. viii. 14.——[b] Heb. be *good in thine eyes.*

[c] Lev. xxv. 23; Num. xxxvi. 7; Ezek. xlvi. 18.

NOTES ON CHAP. XXI.

Verse 1. *After these things*] This and the twentieth chapter are transposed in the *Septuagint*; this preceding the account of the Syrian war with Ben-hadad. *Josephus* gives the history in the same order.

Verse 2. *Give me thy vineyard*] The request of Ahab seems at first view fair and honourable. Naboth's vineyard was nigh to the palace of Ahab, and he wished to add it to his own for a *kitchen garden*, or perhaps a *grass-plat*, יֶרֶק *gan yarak*; and he offers to give him either a better vineyard for it, or to give him its worth in money. Naboth rejects the proposal with horror: *The Lord forbid it me, that I should give the inheritance of my fathers to thee.* No man could *finally alienate* any part of the parental inheritance; it might be sold or mortgaged till the *jubilee*, but at that time it must revert to its original owner, if not redeemed before; for this God had particularly enjoined, Lev. xxv. 14–17, 25–28: therefore Naboth properly said, ver. 3, *The Lord forbid it me, to give the inheritance of my fathers.* Ahab most evidently wished him to *alienate* it *finally*, and this is what God's law had expressly forbidden; therefore he could not, consistently with his duty to God, indulge Ahab; and it was high iniquity in Ahab to tempt him to do it; and to covet it showed the depravity of Ahab's soul. But we see farther that, despotic as those kings were, they dared not seize on the inheritance of any man. This would have been a flagrant breach of the *law* and *constitution* of the country; and this indeed would have been inconsistent with the character which they sustained, viz., the *Lord's vicegerents*. The Jewish kings had no authority either to *alter* the old laws, or to *make new ones*. "The Hindoos," says Mr. *Ward*, "are as strongly attached to their *homesteads* as the Jews were. Though the heads of the family be employed in a distant part of the country, and though the *homesteads* may be almost in ruins, they cling still to the *family inheritance* with a fondness bordering on superstition."

Verse 4. *He laid him down upon his bed*] Poor soul! he was lord over ten-twelfths of the land, and became miserable because he could not get a poor man's vineyard added to all that he possessed! It is a true saying, "That soul in which God dwells not, has no happiness: and he who has God has a satisfying por-

A. M. 3105. B. C. 899. Ante I. Ol. 123. An. Megachi, Arch. Athen. perpet. 23.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth [d] on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst [e] blaspheme God and the king. And *then* carry him out, and [f] stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

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12 [g] They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. [h] Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go

[d] Heb. *in the top of the people.*——[e] Exod. xxii. 28; Lev. xxiv. 15, 16; Acts vi. 11.

[f] Leviticus xxiv. 14.——[g] Isaiah lviii. 4.——[h] See 2 Kings ix. 26.

tion." Every privation and cross makes an unholy soul unhappy; and privations and crosses it must ever meet with, therefore—

"*Where'er* it goes is *hell*; *itself* is hell!"

Verse 7. *Dost thou now govern the kingdom of Israel?*] Naboth, not Ahab, is king. If *he* have authority to *refuse*, and *thou* have no power to *take*, he is the greater man of the two. This is the vital language of *despotism* and *tyranny*.

Verse 8. *She wrote letters in Ahab's name*] She counterfeited his authority by his own consent; and he lent his signet to stamp that authority.

Verse 9. *Proclaim a fast*] Intimate that there is some great calamity coming upon the nation, because of some evil tolerated in it.

Set Naboth on high] Bring him to a public trial.

Verse 10. *Set two men*] For life could not be attainted but on the evidence of two witnesses at least.

Sons of Belial] Men who will not scruple to tell lies and take a false oath.

Thou didst blaspheme God and the king.] Thou art an *atheist* and a *rebel*. Thou hast spoken words injurious to the perfections and nature of God; and thou hast spoken words against the crown and dignity of the king. The words literally are, *Naboth hath* BLESSED *God and the king*; or, as Parkhurst contends, "Thou hast blessed the false gods and Molech," ברכת אלהים ומלך. And though Jezebel was herself an abominable idolatress; yet, as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth, upon the false accusation of *blessing the heathen Alcim and Moloch*, which subjected him to death by Deut. xii. 6; xvii. 2–7. The first meaning appears the most simple.

Many think that the word ברך *barach* signifies both to *bless* and *curse*; and so it is interpreted in most Lexicons: it is passing strange that out of the same word proceedeth *blessing* and *cursing*; and to give such opposite and self-destructive meanings to any word is very dangerous. Parkhurst denies that it ever has the meaning of *cursing*, and examines all the texts where it is said to occur with this meaning; and shows that *blessing*, not *cursing*, is to be understood in all those places: see him under ברך, sec. vi.

Verse 13. *And stoned him with stones*] As they pretended to find him guilty of treason against God and the king, it is likely they destroyed the whole of his *family*; and then the king seized on his grounds as confiscated, or as *escheated* to the king, without any heir at law. That his *family* was destroyed appears strongly intimated, 2 Kings ix. 26: *Surely I have seen yesterday the blood of Naboth,* AND THE BLOOD OF HIS SONS, *saith the Lord.*

Verse 15. *Arise, take possession*] By what *rites* or in what *forms* this was done, we do not know

A. M. 3105. B. C. 899. Ante I. Ol. 123. An. Megaclis, Arch. Athen. perpet. 23.

down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 [i] And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, [k] which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [l] In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, [m] Hast thou found me, O mine enemy? And he answered, I have found *thee:* because [n] thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, [o] I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [p] him that pisseth against the wall, and [q] him that is shut up and left in Israel,

22 And will make thine house like the house of [r] Jeroboam the son of Nebat, and like the house of [s] Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [t] of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [u] wall of Jezreel.

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24 [v] Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But [w] there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, [x] whom Jezebel his wife [y] stirred up.

A. M. 3086-3107. B. C. 918-897. Anno ante I. Olymp. 142-121.

26 And he did very abominably in following idols, according to all *things* [z] as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and [a] put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

A. M. 3105. B. C. 899. Ante I. Ol. 123. An. Megaclis, Arch. Athen. perpet. 23.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* [b] in his son's days will I bring the evil upon his house.

[i] Psa. ix. 12.——[k] Chap. xiii. 32; 2 Chron. xxii. 9.——[l] Ch. xxii. 38.——[m] Ch. xviii. 17.——[n] 2 Kings xvii. 17; Rom. vii. 14. [o] Chap. xiv. 10; 2 Kings ix. 8.——[p] 1 Sam. xxv. 22.——[q] Chap. xiv. 10.——[r] Chap. xv. 29.

[s] Ch. xvi. 3, 11.——[t] 2 Kings ix. 36.——[u] Or, *ditch.*——[v] Ch. xiv. 11; xvi. 4.——[w] Chap. xvi. 30, &c.——[x] Chapter xvi. 31. [y] Or, *incited.*——[z] Gen. xv. 16; 2 Kings xxi. 11.——[a] Gen. xxxvii. 34.——[b] 2 Kings ix. 25.

Verse 18. *Go down to meet Ahab*] This was the next day after the murder, as we learn from the above quotation, 2 Kings ix. 26.

Verse 19. *In the place where dogs licked, &c.*] It is in vain to look for a *literal fulfilment* of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria, where his chariot and his armour were washed, after he had received his death wound at Ramoth-gilead; but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning *his son* was fulfilled, see 2 Kings ix. 25, where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown *into the portion of the field of Naboth the Jezreelite*; and there, doubtless, the dogs licked his blood, if they did not even devour his body. There is a similar idea of the propriety of punishment overtaking the culprit in the place where he had committed the crime, expressed by *Orestes* to *Ægisthus*, SOPH. *Elect.* 1495.

——Χωρει δ' ενθαπερ κατεκτανες
Πατερα τον αμον, ὡς αν εν ταυτῳ θανῃς.
——Go where thou slew'st my father,
That in the self-same place thou too may'st die.

Verse 20. *Thou hast sold thyself to work evil*] See a similar form of speech, Rom. vii. 14. Thou hast totally abandoned thyself to the service of sin. Satan is become thy *absolute master*, and thou his *undivided slave*.

Verse 23. *The dogs shall eat Jezebel*] This was most literally fulfilled; see 2 Kings ix. 36. The carcasses of poor *Hindoos*, and of persons who have received public punishment, are thrown into the *rivers*, and floating to the side, are devoured by *dogs*, *vultures*, and *crows*.

Verse 25. *Did sell himself to work wickedness*] He hired himself to the devil for this very purpose, that he might *work* wickedness. This was to be his *employment*, and at this he *laboured*.

In the sight of the Lord, whom Jezebel his wife stirred up.] A good wife is from the Lord; a bad wife is from the devil: Jezebel was of this kind; and she has had many successors.

Verse 27. *He rent his clothes*] He was penetrated with sorrow, and that evidently unfeigned.

Put sackcloth upon his flesh] He humbled himself before God and man.

And fasted] He afflicted his body for his soul's benefit.

Lay in sackcloth] Gave the fullest proof that his repentance was real.

And went softly.] *Walked barefooted*; so the *Chaldee*, *Syriac*, and *Arabic*. The *Vulgate* has *demisso capite*, "with his head hanging down." *Houbigant* translates *went groaning*. *Jarchi* says that the word אט *at*, used here, signifies *to be unshod*. This is its most likely sense. All these things prove that Ahab's repentance was genuine; and God's approbation of it puts it out of doubt. The *slow* and *measured pace* which always accompanies deep and reflective sorrow is also alluded to by Æschylus, where the *Chorus* are thus shortly addressed on the defeat of Xerxes.—Ἀεσχ. *Pers.* 1073.

Γοασθ' ἀβροβάται

"With light and noiseless step lament."

Verse 29. *Seest thou how Ahab humbleth himself*] He did abase himself; he did *truly repent him of his sins*, and it was such a repentance as was genuine in the *sight of God*: *He humbleth himself* BEFORE ME.

The *penitent* heart ever meets the *merciful* eye of God; repentance is highly esteemed by the Father of compassion, even where it is comparatively shallow and short-lived. Any measure of godly sorrow has a proportionate measure of God's regard; where it is deep and lasting, the heart of God is set upon it. He that mourns shall be comforted; thus hath God spoken, and though repentance for our past sins can *purchase* no favour, yet without it God will not grant us his salvation.

CHAPTER XXII.

Jehoshaphat king of Judah, and Ahab king of Israel, unite against the Syrians, in order to recover Ramoth-gilead, 1–4. *They inquire of false prophets, who promise them success. Micaiah, a true prophet, foretells the disasters of the war*, 5–17. *A lying spirit in the mouths of Ahab's prophets persuades Ahab to go up against Ramoth*, 18–29. *The confederate armies are routed, and the king of Israel slain*, 30–36. *Death and burial of Ahab*, 37–40. *Character of Jehoshaphat*, 41–47. *He makes a fleet in order to go to Ophir for gold, which is wrecked at Ezion-geber*, 48. *His death*, 49. *He is succeeded by his son Jehoram*, 50. *Ahaziah succeeds his father Ahab, and reigns wickedly*, 51, 52.

A. M. 3104-3107. B. C. 900-897. Anno ante I. Olymp. 124-121.

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megaclis, Arch. Athen. perpet. 25.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that [a] Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that [b] Ramoth in Gilead *is* ours, and we *be* [c] still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, [d] I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

A. M. 3107. B. C. 897. Ante I. Ol. 121 An. Megaclis, Arch. Athen. perpet. 25.

6 Then the king of Israel [e] gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

7 And [f] Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And

[a] 2 Chron. xviii. 2, &c.——[b] Deut. iv. 43.——[c] Heb. *silent from taking it.*

[d] 2 Kings iii. 7.——[e] Chapter xviii. 19.——[f] 2 Kings iii. 11.

NOTES ON CHAP. XXII.

Verse 1. *Three years without war*] That is, from the time that Ahab made the covenant with Ben-hadad, mentioned chap. xx. 34. And probably in that treaty it was stipulated that Ramoth-gilead should be restored to Israel; which not being done, Ahab formed a confederacy with Judah, and determined to take it by force.

Verse 4. *Wilt thou go with me*] We find that there was a good understanding between Jehoshaphat and Ahab, which no doubt was the consequence of a matrimonial alliance between the son of the former, Jehoram, and the daughter of the latter, Athaliah; see 2 Chron. xviii. 1; 2 Kings viii. 18. This coalition did not please God, and Jehoshaphat is severely reproved for it by Jehu the seer, 2 Chron. xix. 1–3.

Verse 6. *About four hundred men*] These were probably the *prophets of Asherah* or *Venus*, maintained by Jezebel, who were not present at the contention on Mount Carmel. See chap. xviii. 19, &c.

Verse 8. *Micaiah the son of Imlah*] The Jews suppose that it was this prophet who reproved Ahab for dismissing Ben-hadad, chap. xx. 35, &c. And that it

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megaclis, Arch. Athen. perpet. 25.

Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an [g] officer, and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a [h] void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megaclis, Arch. Athen. perpet. 25.

14 And Micaiah said, *As* the LORD liveth, [i] what the LORD saith unto me, that will I speak.

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

[g] Or, *eunuch*.——[h] Heb. *floor*.

[i] Num. xxii. 38.

was because of the judgments with which he had threatened him, that Ahab hated him: *I hate him, for he doth not prophesy good concerning me, but evil.*

Verse 9. *The king of Israel called an officer*] סריס *saris*, literally *a eunuch*; probably a foreigner, for it was not lawful to disgrace an Israelite by reducing him to such a state.

Verse 11. *Zedekiah—made him horns of iron*] This was in imitation of that sort of prophecy which instructed by significative actions. This was frequent among the prophets of the Lord.

Verse 13. *The words of the prophets* declare *good*] What notion could these men have of *prophecy*, when they supposed it was in the power of the prophet to model the prediction as he pleased, and have the result accordingly?

Verse 15. *Go, and prosper*] This was a strong *irony*; as if he had said, All your prophets have predicted success; you wish me to speak as they speak: *Go, and prosper; for the Lord will deliver* it *into the hand of the king.* These were the precise words of the false prophets, (see ver. 6 and 12,) and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them; hence the king *adjures* him, ver. 16, that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe that the word *it* is not in the original: *The Lord will deliver* IT *into the hand of the king*; and the words are so artfully constructed that they may be interpreted *for* or *against*; so that, be the event whatever it might, the *juggling prophet* could save his credit by saying he meant what had happened. Thus then the prophecy might have been understood: *The Lord will deliver* (Ramoth-gilead) *into the king's* (Ahab's) *hand*; or, *The Lord will deliver* (Israel) *into the king's hand*; i. e., into the hand of the *king of Syria.* And Micaiah repeats these words of uncertainty in order to *ridicule* them and expose their fallacy.

The following oracles among the heathens were of this same *dubious* nature, in order that the priests' credit might be saved, let the event turn out as it might. Thus the Delphic oracle spoke to Crœsus words which are capable of a double meaning, and which he understood to his own destruction:—

Crœsus, Halym penetrans, magnam subvertet opum vim

Which says, in effect—

"If you march against Cyrus, he will either overthrow *you*, or you will overthrow *him*."

He trusted in the *latter*, the *former* took place. He was deluded, and yet the oracle maintained its credit. So in the following:—

Aio te, Æacida, Romanos vincere posse.
Ibis redibis nunquam in bello peribis.

Pyrrhus, king of Epirus, understood by this that he should conquer the Romans, against whom he was then making war; but the oracle could be thus translated: "The Romans shall overcome thee." He trusted in the former, made unsuccessful war, and was overcome; and yet the juggling priest saved his credit. The latter line is capable of two *opposite* meanings:—

"Thou shalt go, thou shalt return, thou shalt *never perish* in war."

Or,

"Thou shalt go, thou shalt *never* return, thou *shalt perish* in war."

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megacl. Arch. Athen. perpet. 25.

17 And he said, I saw all Israel [k] scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: [l] I saw the LORD sitting on his throne, [m] and all the host of heaven standing by him on his right hand and on his left:

20 And the LORD said, Who shall [n] persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, [o] Thou shalt persuade *him*, and prevail also: go forth, and do so.

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megacl. Arch. Athen. perpet. 25.

23 [p] Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, [q] Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go [r] into [s] an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

[k] Matt. ix. 36. — [l] Isa. vi. 1; Dan. vii. 9. — [m] Job i. 6; ii. 1; Psa. ciii. 20, 21; Dan. vii. 10; Zech. i. 10; Matt. xviii. 10; Heb. i. 7, 14. — [n] Or, *deceive*.

[o] Judg. ix. 23; Job xii. 16; Ezek. xiv. 9; 2 Thess. ii. 11. [p] Ezek. xiv. 9. — [q] 2 Chron. xviii. 23. — [r] Or, *from chamber to chamber*. — [s] Heb. *a chamber in a chamber*; chap. xx. 30.

When prophecies and oracles were not delivered in this dubious way, they were generally couched in such intricate and dark terms that the assistance of the oracle was necessary to explain the oracle, and then it was *ignotum per ignotius*, a dark saying paraphrased by one yet more obscure.

Verse 17. *These have no master*] Here the prophet foretells the defeat of Israel, and the death of the king; they were as *sheep* that had not a *shepherd*, people that had no *master*, the political *shepherd* and *master* (Ahab) shall fall in battle.

Verse 19. *I saw the Lord sitting on his throne*] This is a mere *parable*, and only tells, in figurative language, what was in the womb of providence, the events which were shortly to take place, the agents employed in them, and the permission on the part of God for these agents to act. Micaiah did not choose to say before this angry and impious king, "Thy prophets are all liars; and the devil, the father of lies, dwells in them;" but he represents the whole by this parable, and says the same truths in language as forcible, but less offensive.

Verse 22. *Go forth and do so.*] This is no more than, "God has *permitted* the spirit of lying to influence the whole of thy prophets; and he now, by my mouth, apprizes thee of this, that thou mayest not go and fall at Ramoth-gilead." Never was a man more circumstantially and fairly warned; he had counsels from the *God of truth*, and counsels from the *spirit of falsity*; he obstinately forsook the *former* and followed the *latter*. He was shown by this parable how every thing was going on, and that all was under the control and direction of God, and that still it was possible for him to make that God his friend whom by his continual transgressions he had made his enemy; but he would not: his blood was therefore upon his *own head*.

Verse 23. *The Lord hath put a lying spirit*] He hath *permitted* or *suffered* a lying spirit to influence thy prophets. Is it requisite again to remind the reader that the Scriptures repeatedly represent God as *doing* what, in the course of his providence, he only *permits* or *suffers* to be done? Nothing can be done in heaven, in earth, or hell, but either by his immediate *energy* or *permission*. This is the reason why the Scripture speaks as above.

Verse 24. *Which way went the Spirit of the Lord from me*] This is an expression of as great insolence as the act was of brutal aggression. "Did the Spirit of the Lord, who rests solely upon me, condescend to inspire thee? Was it at this ear [where he smote him] that it entered, in order to hold communion with thee!" Josephus tells an idle rabbinical tale about this business, which is as unworthy of repetition as it is of credit. See his *Antiq. of the Jews*, book viii., c. 10.

Verse 25. *When thou shalt go into an inner chamber*] It is probable that this refers to some Divine judgment which fell upon this deceiver. Hearing of the tragical result of the battle, he no doubt went into a secret place to hide himself from the resentment of Jezebel and the Israelitish courtiers; and *there* it is probable he perished; but *how*, *when*, or *where*, is not mentioned.

Verse 27. *Feed him with bread of affliction*] Deprive him of all the *conveniences* and *comforts* of life;

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megaclis, Arch. Athen. perpet. 25.

28 And Micaiah said, If thou return at all in peace, [t] the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, [u] I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel [v] disguised himself, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat [w] cried out.

A. M. 3107. B. C. 897. Ante I. Ol. 121 An. Megaclis, Arch. Athen. perpet. 25.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 And a *certain* man drew a bow [x] at a venture, and smote the king of Israel between the [y] joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am [z] wounded.

35 And the battle [a] increased that day; and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the [b] midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun,

[t] Num. xvi. 29; Deut. xviii. 20, 21, 22.——[u] Or, *when he was to disguise himself and enter into the battle.*——[v] 2 Chron. xxxv. 22.
[w] 2 Chron. xviii. 31; Prov. xiii. 20.

[x] Heb. *in his simplicity*; 2 Sam. xv. 11.——[y] Heb. *joints and the breast-plate.*——[z] Heb. *made sick.*——[a] Heb. *ascended.*——[b] Heb. *bosom.*

treat him *severely*; just keep him alive, that he may see my triumph.

Verse 30. *I will disguise myself*] Probably he had heard of the orders given by Ben-hadad to his thirty-two captains, *to fight with the king of Israel only*; that is, to make their most powerful attack where he commanded, in order to take him prisoner, that he might lead him captive whose captive he formerly was; and therefore he *disguised* himself that he might not be known.

But put thou on thy robes.] What is meant by this? He could not mean, "Appear as the king of Judah, for they will not molest thee, as the matter of contention lies between them and me;" this is *Jarchi's* turn. For if Jehoshaphat aided Ahab, is it to be supposed that the Syrians would spare him in battle? A general in the civil wars of England, when he had brought his army in sight of their foes, thus addressed them: "Yonder are your enemies; if you do not kill *them*, they will kill *you*." So it might be said in the case of Jehoshaphat and the Syrians.

The *Septuagint* gives the clause a different and more intelligible turn: "I will cover (conceal) myself, and enter into the battle; *και συ ενδυσαι τον ἱματισμον μου, but put thou on* MY *robes*." And does it not appear that he did put on Ahab's robes? And was it not this that caused the Syrians to mistake him for the king of Israel? ver. 32.

Verse 34. *Drew a bow at a venture*] It is supposed that he shot, as the archers in general did, not aiming at any person in particular.

The word לתמו *lethummo*, which we translate *in his simplicity*, has been variously understood; *in his integrity, his uprightness; in his perfection*; i. e., to the utmost of his *skill* and *strength*. This is most probably the meaning; and may imply both *aim* and *power*, having his *butt full in view*. In cases where the archers wished to do the greatest execution, they bent their bows, and pulled till the subtending string drew back the arrow *up to its head*. This they could not do *always*, because it required their whole strength; and they could not put forth their utmost effort each time, and continue to discharge many shots. Our old national ballad of the *Chevy-chace* mentions the slaying of Sir Hugh Montgomery, who had slain Earl Percy, in nearly the same way that Ahab appears to have been shot:—

"And thus did both these nobles die,
Whose courage none could stain:
An English archer then perceived
His noble lord was slain,
Who had a bow bent in his hand
Made of a trusty tree;
An *arrow, of a cloth-yard long,*
Up to the head drew he;
Against Sir Hugh Montgomery then
So *right his shaft he set*,
The gray goose wing that was thereon
In his heart's blood was wet."

Between the joints of the harness] "Between the *cuirass* and the lower part of the *helmet*;" and then the arrow must pass *through the neck*, just above the *breast*: or "between the *cuirass* and the *cuissarts*;" and then the arrow must pass through the *abdomen*, or just where the armour of the *thighs* joins to that which covers the *breast* and *belly*.

The *Vulgate* has *Inter pulmonem et stomachum*; "Between the lungs and the stomach;" consequently, in the region of the heart.

Verse 35. *The king was stayed up*] He did not wish his misfortune should be known, lest his troops should be discouraged.

Verse 36. *Every man to his city*] It appears that

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megaclis, Arch. Athen. perpet. 25.

saying, Every man to his city, and every man to his own country.

37 So the king died, and [c] was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according [d] unto the word of the LORD which he spake.

A. M. 3086-3107. B. C. 918-897. Anno ante I. Olymp. 142-121.

39 Now the rest of the acts of Ahab, and all that he did, and [e] the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3107. B. C. 897. Ante I. Ol. 121. An. Megaclis, Arch. Athen. perpet. 25.

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

A. M. 3090. B. C. 914. Ante I. Ol. 130. An. Megaclis, Arch. Athen. perpet. 8.

41 And [f] Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

A. M. 3090-3115 B. C. 914-889. Anno ante I. Olymp. 138-113.

43 And [g] he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD. nevertheless [h] the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And [i] Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 [k] And the remnants of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 [l] *There was* then no king in Edom: a deputy *was* king.

48 [m] Jehoshaphat [n] made [o] ships of Tharshish to go to Ophir for gold: [p] but they went

[c] Heb. *came* —— [d] Ch. xxi. 19. —— [e] Amos iii. 15. —— [f] 2 Chron. xx. 31. —— [g] 2 Chron. xvii. 3. —— [h] Ch. xiv. 23; xv. 14; 2 Kings xii. 3. —— [i] 2 Chron. xix. 2; 2 Cor. vi. 14.

[k] Chap. xiv. 24; xv. 12. —— [l] Gen. xxv. 23; 2 Sam. viii. 14; 2 Kings iii. 9; viii. 20. —— [m] 2 Chron. xx. 35, &c. —— [n] Or, had *ten ships*. —— [o] Chap. x. 22. —— [p] 2 Chron. xx. 37.

the Israelites and Jews maintained the fight the whole of the day; but when at evening the king died, and this was known, there was a proclamation made, probably with the consent of both Syrians and Israelites, that the war was over. Ahab being dead, his subjects did not choose to contend for Ramoth-gilead; so the Israelites went to their own *cities*, and the Syrians to their own *country*.

Verse 38. *The dogs licked up his blood*] Some of the rabbins think that this was in the *very place* where Naboth was stoned; see on chap. xxi 19. The *Septuagint* translates this verse strangely: "And the swine and the dogs licked his blood, and the whores bathed themselves in his blood, according to the word of the Lord." It is certain that the Hebrew words, הזנות רחצו *hazzonoth rachatsu*, "washed his armour," might be translated as the *Septuagint* have done; "*and the whores* (or public women) *washed*," &c. And so the rabbins seem to have understood the words; but then they suppose that Jezebel had made him *two images of prostitutes*, which he had with him in the chariot. It is not worth inquiring into the *use* for which they say these images were made. See *Kimchi* and *Jarchi*.

Verse 39. *Ivory house*] A royal palace which he built in Samaria, decorated with *ivory*, and hence called the *ivory house*. *Amos* the prophet speaks against this luxury, chap iii. 15.

Verse 43. *The high places were not taken away*] In 2 Chron. xvii. 6, it is expressly said, that he *did take away the high places*. Allowing that the text is right in 2 Chron., the two places may be easily reconciled. There were *two kinds* of *high places* in the land: 1. Those used for *idolatrous* purposes. 2. Those that were *consecrated to God*, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6 is corrupted, and that, instead of ויגר הסיר *vegod hesir*, "and moreover he took away," we should read, ולא הסיר *velo hesir*, "and he did NOT take away."

Verse 46. *The remnant of the sodomites*] הקדש *of the consecrated persons*; or it may rather apply here to the *system* of pollution, effeminacy, and debauch. He destroyed the thing itself; the abominations of Priapus, and the rites of Venus, Baal, and Ashtaroth. No more of that impure worship was to be found in Judea.

Verse 47. There was *no king in Edom*] It is plain that the compiler of this book lived after the days of Jehoshaphat, in whose time the Edomites revolted; see 2 Kings viii. 22. David had conquered the Edomites, and they continued to be governed by *deputies*, appointed by the kings of Judah, till they recovered their liberty, as above. This note is introduced by the writer to account for Jehoshaphat's building ships at *Ezion-geber*, which was in the *territory* of the *Edomites*, and which showed them to be at that time under the Jewish yoke.

Verse 48. *Ships of Tharshish to go to Ophir for gold*] In the parallel place (2 Chron. xx. 36) it is said that Jehoshaphat joined himself to Ahaziah, *to make ships to go to Tharshish*; *and they made the ships* in

A. M. 3090-3115. B. C. 914-889. Anno ante I. Olymp. 138-113.

not, for the ships were broken at [q] Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

A. M. 3115. B. C. 889. Ante I. Ol. 113. An. Diogeneti, Arch. Athen. perpet. 3.

50 And [r] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 [s] Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

A. M. 3107-3109. B. C. 897-896. Anno ante I. Olymp. 124-120

52 And he did evil in the sight of the LORD, and [t] walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For [u] he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

[q] Chap. ix. 26.—[r] 2 Chron. xxi. 1.—[s] Ver. 40.

[t] Chap. xv. 26.—[u] Judg. ii. 11; chap. xvi. 31.

Ezion-geber. Concerning these places, see the notes on chap. ix. 26–28, and x. 11, 22. Some translate, instead of ships of *Tharshish*, ships of *burden*. See *Houbigant*, who expresses himself doubtful as to the meaning of the word.

Verse 49. *But Jehoshaphat would not.*] It appears from the above cited place in Chronicles that Jehoshaphat did join in making and sending ships to Tharshish, and it is possible that what is here said is spoken of a *second* expedition, in which Jehoshaphat *would not* join Ahaziah. But instead of ולא אבה *velo abah*, "he would not," perhaps we should read ולו אבה *velo abah*, "he consented to him;" two words pronounced exactly in the same way, and differing but in *one letter*, viz., an א *aleph* for a ו *vau*. This reading, however, is not supported by any MS. or version; but the emendation seems just; for there are several places in these historical books in which there are mistakes of transcribers which nothing but violent criticism can restore, and to this it is dangerous to resort, but in cases of the last necessity. Critics have recommended the 48th and 49th verses to be read thus: "Jehoshaphat had built ships of burden at Ezion-geber, to go to Ophir for gold. 49. And Ahaziah, the son of Ahab, had said to Jehoshaphat, Let my servants, I pray thee, go with thy servants in the ships: to which Jehoshaphat consented. But the ships went not thither; for the ships were broken at Ezion-geber." This is *Houbigant's* translation, who contends that "the words of the 48th verse, *but they went not*, should be placed at the end of the 49th verse, for who can believe that the sacred writer should first relate that *the ships were broken*, and then that Ahaziah requested of Jehoshaphat that his servants might embark with the servants of Jehoshaphat?" This bold critic, who understood the Hebrew language better than any man in Europe, has, by happy conjectures, since verified by the testimony of MSS., removed the blots of many careless transcribers from the sacred volume.

THE

SECOND BOOK OF THE KINGS,

OTHERWISE CALLED

THE FOURTH BOOK OF THE KINGS.

Year from the Creation, according to the English Bible, 3108.—Year before the birth of Christ, 892.—Year before the vulgar era of Christ's nativity, 896.—Year since the Deluge, according to Archbishop Usher and the English Bible, 1452.—Year of the Cali Yuga, or Indian era of the Deluge, 2206. Chronologers vary very considerably in their calculations of the time which elapsed between the flood and the birth of Abraham, the difference of the two extremes amounting to *nine hundred* years! Archbishop Usher's computation is from the common Hebrew text, with the single exception of fixing the birth of Abraham in the *one hundred and thirtieth* year of the life of his father, instead of the *seventieth*, in order to reconcile *Gen.* xi. 26, 32, with *Acts* vii. 4. But these passages are better reconciled, in the opinion of Dr. *Kennicott*, by stating (with the Samaritan Pentateuch) the whole life of Terah to have been *one hundred and forty-five* years, instead of *two hundred and five*, as in our common Bibles.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 289.—Year from the foundation of Solomon's temple, 115.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 79.—Year before the era of Iphitus, who re-established the Olympic Games, *three hundred and thirty-eight* years after their institution by Hercules, or about *eight hundred and eighty-four* years before the commencement of the Christian era, 12.—Year before the conquest of Corœbus at Elis, usually styled the first Olympiad, (being the 28th Olympiad after their re-establishment by Iphitus.) 120.—Year before the Varronian or generally received era of the building of Rome, 143.—Year before the building of Rome, according to Cato and the Fasti Consulares, 144.—Year before the building of Rome, according to Polybius the historian, 145.—Year before the building of Rome, according to Fabius Pictor, who lived about *two hundred and twenty-five* years before the Christian era, 149.—Year before the commencement of the Nabonassarean era, 149. The years of this epoch contained uniformly 365 days, so that 1461 Nabonassarean were equal to 1460 Julian years. This era commenced on the fourth of the calends of March, (Feb. 26,) B. C. 747; which was the year in which Romulus laid the foundation of Rome, according to Fabius Pictor.—Year of the Julian Period, 3818.—Year of the Dionysian Period, 91.—Cycle of the Sun, 10.—Cycle of the Moon, 18.—Year of Megacles, the sixth perpetual archon of the Athenians, 26.—Ocrazeres, the immediate predecessor of Sardanapalus, was king over the Assyrians about this time, according to Strauchius: but when this king reigned is very uncertain. Scaliger fixing the fall of Sardanapalus, which ended the Assyrian empire, in the year of the Julian Period, 3841; Langius, in 3852 of the same epocha; and Eusebius, in the year before Christ, 820.—Year of Agrippa Silvius, the eleventh king of the Latins, 20.—Year of Jehoshaphat, king of Judah, 18.—Year of Ahaziah, king of Israel, 2.—Last year of the Prophet Elijah.—Tenth year of Elisha.

CHAPTER I.

Ahaziah, being hurt by a fall, sends messengers to Baal-zebub to inquire whether he shall recover, 1, 2. *They are met by Elijah, who sends them back with the information that he shall surely die,* 3–8. *The king sends a captain and fifty men, to bring Elijah to Samaria, on which fire comes down from heaven, and destroys both him and his men,* 9, 10. *Another captain and fifty men are sent, who are likewise destroyed,* 11, 12. *A third is sent, who behaves himself humbly, and Elijah is commanded to accompany him; he obeys, comes to the king, reproves his idolatry, and announces his death,* 13–16. *Ahaziah dies and Jehoram reigns in his stead,* 17, 18.

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THEN Moab [a] rebelled against Israel [b] after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go,

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[a] 2 Sam. viii. 2.

[b] Chap. iii. 5.

In the *preface* to the First Book of Kings, I have spoken at large concerning both these books, the author, time of writing, &c., &c., to which I must refer my readers, as that preface is *common* to both.

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inquire of Baal-zebub the god of [c] Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, [d] Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

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7 And he said unto them, [e] What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* [f] a hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of

[c] 1 Sam. v. 10.——[d] Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

[e] Heb. *What* was *the manner of the man?*——[f] See Zech. xiii. 4; Matt. iii. 4.

The Second Book of Kings contains the history of *three hundred and eight* years, from the rebellion of Moab, A. M. 3108, to the ruin of the kingdom of Judah, A. M. 3416.

The history, on the whole, exhibits little less than a series of crimes, disasters, Divine benefits, and Divine judgments. In the *kingdom of Judah* we meet with a few kings who feared God, and promoted the interests of pure religion in the land; but the major part were idolaters and profligates of the highest order.

The *kingdom of Israel* was still more corrupt: all its kings were determined idolaters; profligate, vicious, and cruel tyrants. *Elijah* and *Elisha* stood up in the behalf of God and truth in this fallen, idolatrous kingdom, and bore a strong testimony against the corruptions of the princes, and the profligacy of the people; their powerful ministry was confined to the *ten tribes*; Judah had its own prophets, and those in considerable number.

At length the avenging hand of God fell first upon *Israel*, and afterwards upon *Judah*. Israel, after many convulsions, torn by domestic and foreign wars, was at length wholly subjugated by the king of Assyria, the people led away into captivity, and the land repeopled by strangers, A. M. 3287.

The kingdom of Judah continued some time longer, but was at last overthrown by Nebuchadnezzar; Zedekiah, its last king, was taken prisoner; his eyes put out; and the principal part of the people were carried into captivity, which lasted about *seventy* years. The captivity began under Jehoiakim, A. M. 3402, and ended under Belshazzar, A. M. 3470 or 3472. There was after this a partial restoration of the Jews, but they never more rose to any consequence among the nations; and at last their civil polity was finally dissolved by the Romans, and their temple burnt, A. D. 70; and from that time until now they became fugitives and vagabonds over the face of the earth, universally detested by mankind. But should they not be loved for their fathers' *sake?* Are they not men and brothers? Will persecution and contempt convert them to *Christianity*, or to any thing else that is good?

NOTES ON CHAP. I.

Verse 1. *Moab rebelled*] The Moabites had been subdued by David, and laid under tribute, chap. iii. 4, and 2 Sam. viii. 2. After the division of the two kingdoms, the Moabites fell *partly* under the dominion of Israel, and partly under that of Judah, until the death of Ahab, when they arose and shook off this yoke. Jehoram confederated with the king of Judah and the king of Edom, in order to reduce them. See this war, chap. iii. 5.

Verse 2. *Fell down through a lattice*] Perhaps either through the flat roof of his house, or over or through the balustrades with which the roof was surrounded.

Go, inquire of Baal-zebub] Literally, the *fly-god*, or *master of flies*. The *Septuagint* has *Βααλ μυιαν*, *Baal the fly*. He was the tutelary god of Ekron, and probably was used at first as a kind of *telesm*, to *drive away flies*. He became afterwards a very respectable devil, and was supposed to have great power and influence. In the New Testament Beelzebub is a common name for Satan himself, or the prince of devils. See my notes on Matt. x. 25.

Verse 4. *But shalt surely die.*] The true God tells you this; he in whose hands are both life and death, who can kill and make alive. Baal-zebub can do nothing; God has determined that your master shall die.

Verse 8. He was *a hairy man*] That is, he wore a *rough garment*, either made of camels' hair, as his successor John Baptist's was; or he wore a skin *dressed with the hair on*. Some think that the meaning is, he had very *long hair* and a *long beard*. The ancient prophets all wore rough garments, or upper coats made of the *skins of beasts: They wandered about in sheepskins and goat-skins*, says the apostle, Heb. xi. 37.

Verse 9. *A captain of fifty with his fifty.*] It is im-

A. M. 3108. B. C. 896. Ante I. Ol. 120. An. Megacl. Arch. Athen. perpet. 26.

fifty with his fifty. And he went up to him: and, behold, he sat on the top of a hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [g] let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and [h] fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, [i] be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

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15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, *is it* not because *there is* no God in Israel to inquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 So he died according to the word of the LORD which Elijah had spoken. And [k] Jehoram reigned in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3107-3108. B. C. 897-896. Anno ante I. Olymp. 121-120.

[g] Luke ix. 54.—[h] Hebrew, *bowed*.—[i] 1 Sam. xxvi. 21; Psa. lxxii. 14.

[k] The second year that *Jehoram* was *Prover*, and the eighteenth of *Jehoshaphat*; chap. iii. 1.

possible that such a man as Ahaziah, in such circumstances, could have had any *friendly* designs in sending a *captain and fifty soldiers* for the prophet; and the *manner* in which they are treated shows plainly that they went with a *hostile* intent.

And he spake unto him, Thou man of God] Thou prophet of the Most High.

Verse 10. *And there came down fire*] Some have blamed the prophet for destroying these men, by bringing down fire from heaven upon them. But they do not consider that it was no more possible for *Elijah* to bring down fire from heaven, than for *them* to do it. *God alone* could send the fire; and as he is *just* and *good*, he would not have destroyed these men had there not been a *sufficient cause* to justify the act. It was not to *please Elijah*, or to *gratify any vindictive humour* in him, that God thus acted; but to show his own *power* and *justice*. No entreaty of Elijah could have induced God to have performed an act that was *wrong* in itself. Elijah, personally, had no concern in the business; God led him simply to *announce* on these occasions what he himself had determined *to do*. *If I be a man of God*, i. e., as surely as I am a man of God, *fire* SHALL *come down from heaven, and* SHALL *consume thee and thy fifty*. This is the literal meaning of the original; and by it we see that Elijah's words were only *declarative*, and not *imprecatory*.

Verse 15. *And the angel of the Lord said—Go down with him*] This is an additional proof that Elijah was then acting under *particular inspirations*: he had neither *will* nor *design* of his own. He waited to know the counsel, declare the will, and obey the command, of his God.

And he arose, and went down] He did not even regard his personal safety or his life; he goes without the least hesitation to the king, though he had reason to suppose he would be doubly irritated by his prediction, and the death of *one hundred* of his men. But with all these consequences *he* had nothing to do; he was the ambassador of the King eternal, and his honour and life were in the hands of his Master.

Verse 17. *And Jehoram reigned in his stead*] The *Vulgate*, *Septuagint*, and *Syriac* say, *Jehoram* HIS BROTHER *reigned in his stead, in the second year of Jehoram*. There were two *Jehorams* who were contemporary: the first, the son of *Ahab*, brother to Ahaziah, and his successor in the kingdom of Israel; the second, the *son of Jehoshaphat*, king of Judah, who succeeded his father in Judah. But there is a difficulty here: "How is it that Jehoram the brother of Ahaziah *began to reign in the second year of Jehoram son of Jehoshaphat*, seeing that, according to chap. iii. 1, he *began his reign in the eighteenth year of the reign of Jehoshaphat*; and, according to chap. viii. 16, *Jehoram son of Jehoshaphat began to reign in the fifth year of Jehoram king of Israel?*" *Calmet* and others answer thus: "Jehoram king of Israel began to reign in the eighteenth year of Jehoshaphat king of Judah,

which was the second year after this same Jehoshaphat had given the *viceroyalty* to his son Jehoram; and afterwards Jehoshaphat communicated the royalty to Jehoram his successor, *two* years before his death, and *the fifth year of Jehoram*, king of Israel." Dr. *Lightfoot* takes another method:—"Observe," says he, "these texts, 1 Kings xxii. 51: *Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years*; and 2 Kings i. 17: *And Ahaziah died according to the word of the Lord which Elijah had spoken, and Jehoram reigned in his stead, in the second year of Jehoram son of Jehoshaphat king of Judah*; and 2 Kings iii. 1: *Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah.* By these scriptures it is most plain, that both Jehoram the son of Jehoshaphat, and Ahaziah the son of Ahab, began to reign in the seventeenth of Jehoshaphat; for who sees not in these texts that Jehoshaphat's eighteenth, when Jehoram the son of Ahab began to reign, is called *the second year of Jehoram the son of Jehoshaphat?* Now Jehoshaphat's reign was not yet expired by *eight* or *nine years*, for this was in his *seventeenth year*, and he reigned *twenty-five years*, 1 Kings xxii. 42; nor was Ahab's reign expired by *two* or *three years*, for this was in his *twentieth year*, and he reigned *twenty-two years*, 1 Kings xvi. 29. But the reason why both their sons came thus into their thrones in their lifetime, and both in the *same year*, was because their fathers, Jehoshaphat and Ahab, were both engaged in the war against the *Syrians* about Ramoth-gilead; and while they were providing for it, and carrying it on, they made their sons viceroys, and set them to reign in their stead, while they were absent or employed upon that expedition." This is very probable, and seems well supported by the above texts, and would solve all the difficulties with which many have been puzzled and not a few stumbled, had we sufficient evidence for the viceroyalty here mentioned.

CHAPTER II.

Elijah, about to be taken up to heaven, goes in company with Elisha from Gilgal to Beth-el, 1, 2. *Thence to Jericho*, 3–5. *And thence to Jordan*, 6, 7. *Elijah smites the waters with his mantle; they divide, and he and Elisha pass over on dry ground*, 8. *Elijah desires Elisha to ask what he should do for him; who requests a double portion of his spirit, which is promised on a certain condition*, 9, 10. *A chariot and horses of fire descend; and Elijah mounts, and ascends by a whirlwind to heaven*, 11. *Elisha gets his mantle, comes back to Jordan, smites the waters with it, and they divide, and he goes over*, 12–14. *The sons of the prophets see that the spirit of Elijah rests on Elisha*, 15. *They propose to send* fifty *men to seek Elijah, supposing the Spirit of the Lord might have cast him on some mountain or valley; after three days' search, they return, not having found him*, 16–18. *The people of Jericho apply to Elisha to heal their unwholesome water*, 19. *He casts salt into the spring in the name of Jehovah, and the water becomes wholesome*, 20–22. *Forty-two young persons of Beth-el, mocking him, are slain by two she-bears*, 23, 24. *He goes to Carmel, and returns to Samaria*, 25.

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AND it came to pass, when the LORD would [a] take up Elijah into heaven by a whirlwind, that Elijah went with [b] Elisha from Gilgal.

2 And Elijah said unto Elisha, [c] Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, *As* the LORD liveth, and [d] *as* thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And [e] the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray

[a] Gen. v. 24.——[b] 1 Kings xix. 21.——[c] See Ruth i. 15, 16. [d] 1 Sam. i. 26; ver. 4, 6; chap. iv. 30.

[e] 1 Kings xx. 35. verse 5, 7, 15; chapter iv. 1, 38; ix. 1.

NOTES ON CHAP. II.

Verse 1. *When the Lord would take up Elijah*] It appears that God had revealed this intended translation, not only to Elijah himself, but also to Elisha, and to the schools of the prophets, both at Beth-el and Jericho, so that they were all expecting this solemn event.

Verse 2. *Tarry here, I pray thee*] He either made these requests through *humility*, not wishing any person to be witness of the honour conferred on him by God, or with the desire to prove the fidelity of Elisha, whether he would continue to follow and serve him.

Verse 3. *Knowest thou that the Lord*] Thus we see

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thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [f] to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and [g] they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

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10 And he said, [h] Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* [i] a chariot of fire, and horses of fire, and parted them both asunder; and [k] Elijah went up by a whirlwind into heaven.

[f] Heb. *in sight* or *over against*.——[g] So Exod. xiv. 21; Josh. iii. 16; ver. 14.

[h] Heb. *thou hast done hard in asking*.——[i] Chap. vi. 7; Psa. civ. 4.——[k] Ecclus. xlviii. 9; 1 Mac. ii. 58.

that it was a matter well known to all the sons of the prophets. This day the Lord will take thy master and instructer from thee.

Verse 7. *Fifty men of the sons of the prophets*] They fully expected this extraordinary event, and they could have known it only from Elijah himself, or by a direct revelation from God.

Verse 8. *Took his mantle*] Την μηλωτην αυτου, *his sheep-skin*, says the *Septuagint*. The skins of beasts, dressed with the hair on, were formerly worn by *prophets* and *priests* as the simple insignia of their office. As the *civil authority* was often lodged in the hands of such persons, particularly among the Jews, *mantles* of this kind were used by *kings* and *high civil officers* when they bore no sacred character. The custom continues to the present day; a *lamb's skin hood* or *cloak* is the badge which certain graduates in our universities wear: and the royal robes of kings and great officers of state are adorned with the *skins* of the animal called the *ermine*.

They were divided hither and thither] This was a most astonishing miracle, and could be performed only by the almighty power of God.

Verse 9. *A double portion of thy spirit be upon me.*] This is in reference to the law, Deut. xxi. 17: *He shall acknowledge the first-born, by giving him a* DOUBLE PORTION *of all that he hath—the right of the first-born is his.* Elisha considered himself the only child or first-born of Elijah, as the disciples of eminent teachers were called their children; so here he claims a double portion of his spiritual influence, any other disciples coming in for a *single share* only. *Sons of the prophets* means no more than the *disciples or scholars* of the prophets. The original words פי שנים *pi shenayim*, mean rather *two parts*, than *double the quantity*.

Verse 10. *A hard thing*] This is what is not in *my* power, God alone can give this: yet *if thou see me taken away from thee, it shall be so.* Perhaps this means no more than, "If thou continue with me till I am translated, God will grant this to thee;" for on the mere *seeing* or *not seeing* him in the moment in which he was taken away, this Divine gift could not depend.

Verse 11. *A chariot of fire, and horses of fire*] That is, a chariot and horses of the most *resplendent glory*, which, manifesting itself in *coruscations* or *shooting rays*, seemed to be like blazing *fire*, or like the sun in his strength. Some think that this circumstance, known in the heathen world, gave rise to the fable of *Apollo*, or the *sun*, being seated in a *blazing chariot*, drawn by *horses which breathed and snorted fire*. These horses were *four*, and called Pyroeis, Eous, Æthon, and Phlegon; all which words signify *fire* or *resplendent light*. So OVID:—

Nec tibi quadrupedes animosos *ignibus* illis
Quos *in pectore* habent, quos *ore* et *naribus efflant*,
In promptu regere est: vix me patiuntur, ut aeres
Inealuere animi; cervixque repugnat habenis.
OVID, Met. lib. ii., 84.

Interea volueres *Pyroeis*, *Eous*, et *Æthon*,
Solis equi, quartusque *Phlegon*, hinnitibus auras
Flammiferis implent, pedibusque repagula pulsant
Ib. 153.

Meanwhile the restless horses neighed aloud,
Breathing out fire and pawing where they stood.
Nor would you find it easy to compose
The mettled steeds, when from their *nostrils flows*
The *scorching fire*, that in their *entrails glows*.
Even I their headstrong fury scarce restrain,
When they grow warm, and restiff to the rein.
DRYDEN.

Perhaps the whole of this fable, which represents Phaethon son of Apollo *requesting to drive the chariot of his father* (*the horses and chariot of fire*) for one day, was borrowed from the *request of Elisha* to his spiritual father Elijah, whom he afterwards saw borne away *by a whirlwind*, in a *chariot of fire* drawn by *fiery steeds*.

Verse 11. *Elijah went up—into heaven.*] He was truly *translated*; and the words here leave us no room to indulge the conjecture of Dr. Priestley, who supposes that as "*Enoch*, (probably *Moses*,) *Elijah*, and *Christ*, had no relation to any other world or planet, they are no doubt in this:" for we are told that Elijah *went up into heaven*; and we know, from the sure testimony of the Scripture, that our blessed Lord is at the right hand of the Majesty on high, ever living to make intercession for us.

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12 And Elisha saw *it*, and he cried, [l] My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the [m] bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had smitten the waters, [n] they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [o] to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty [p] strong men; let them go, we pray thee, and seek thy master: [q] lest peradventure the Spirit of the LORD hath taken him up, and cast him upon [r] some mountain, or into some valley. And he said, Ye shall not send.

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17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground [s] barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the

[l] Chapter xiii. 14.——[m] Heb. *lip*.——[n] Verse 8.——[o] Verse 7. [p] Heb. *sons of strength*.——[q] See I Kings xviii. 12; Ezek. viii. 3; Bel and Dragon 36; Acts viii. 39.——[r] Heb. *one of the mountains*. [s] Heb. *causing to miscarry*.

Verse 12. *The chariot of Israel and the horsemen thereof.*] The Chaldee translates these words thus: "My master, my master! who, by thy intercession, wast of more use to Israel than horses and chariots." This is probably the *sense*.

In the Book of *Ecclesiasticus*, chap. xlviii. 1, &c., he *fiery horses* and *chariot* are considered as an *emblem* of that *burning zeal* which Elijah manifested in the whole of his ministry: "Then stood up Elijah the prophet *as fire*, and his word *burned as a lamp*," &c.

And rent them in two pieces.] As a sign of *sorrow* for having lost so good and glorious a master.

Verse 13. *He took—the mantle*] The same with which he had been called by Elijah to the prophetic office, and the same by which Elijah divided Jordan. His having the *mantle* was a proof that he was *invested* with the authority and influence of his master.

Verse 14. *Where is the Lord God of Elijah?*] The Vulgate gives a strange turn to this verse: *Et percussit aquas*, et non sunt divisæ; *et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt huc et illuc.* "And he smote the waters, *but they did not divide*; and he said, Where is the God of Elijah even now? And he struck the waters and they were divided hither and thither." The act of striking the waters seems to be twice repeated in the verse, though *we* get rid of the *second striking* by rendering the second clause, *when he also had smitten the* waters: which has the same Hebrew words as the first, and which we translate, *he smote the waters*. The Vulgate supposes he smote *once in vain*, perhaps confiding too much in his own strength; and then, having invoked the God of Elijah, he *succeeded*. This distinction is not followed by any of the other versions; nor is the clause, *et non sunt divisæ*, "and they divided not," expressed by the *Hebrew* text.

Verse 15. *The spirit of Elijah doth rest on Elisha.*] This was a natural conclusion, from seeing him with the *mantle*, and working the same miracle. This disposed them to yield the same obedience to him they had done to his master: and in token of this, *they went out to meet him, and bowed themselves to the ground before him.*

Verse 16. *Fifty strong men*] Probably the *same fifty* who are mentioned ver. 7, and who saw Elijah taken up in the whirlwind.

Cast him upon some mountain] Though they saw him *taken up towards heaven*, yet they thought it possible that the Spirit of the Lord might have *descended* with him, and left him on some remote mountain or valley.

Ye shall not send.] He knew that he was translated to heaven, and that therefore it would be useless.

Verse 17. *Till he was ashamed*] He saw they would not be satisfied unless they made the proposed search; he felt therefore that he could not, with any good grace, resist their importunity any longer.

Verse 19. *The water is naught, and the ground barren.*] The barrenness of the ground was the effect of the badness of the water.

Verse 21. *And cast the salt in there*] He cast in the salt at the place where the waters sprang out of the earth. *Jarchi* well observes here, "Salt is a thing which corrupts water; therefore, it is evident that this was a true miracle." What Elisha did on this occasion, getting the new cruse and throwing in the salt, was only to make the miracle more conspicuous. If the salt could have had any *natural* tendency to render the water salubrious, it could have acted only for

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waters, and [t] cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, [u] and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

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24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth [v] two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to Mount Carmel, and from thence he returned to Samaria.

[t] See Exod. xv. 25; chap. iv. 41; vi. 6; John ix. 6.

[u] Prov. xx. 11; xxii. 6, 15.——[v] Prov. xvii. 12; Lam. iii. 10.

a *short time*, and only on that *portion* of the *stream* which now arose from the spring; and in a few moments its effects must have disappeared. But the miracle here was *permanent*: the death of men and cattle, which had been occasioned by the insalubrity of the waters, ceased; the land was no longer barren; and the waters became permanently fit for all agricultural and domestic uses.

Verse 23. *There came forth little children out of the city*] These were probably the school of some celebrated teacher: but under his instruction they had learned neither piety nor good manners.

Go up, thou bald head; go up, thou bald head.] עֲלֵה קֵרֵחַ עֲלֵה קֵרֵחַ *aleh kerecach, aleh kerecach.* Does not this imply the grossest insult? *Ascend, thou empty skull, to heaven*, as it is pretended thy master did! This was blasphemy against God; and their punishment (for they were Beth-elite idolaters) was only proportioned to their guilt. Elisha *cursed them*, i. e., pronounced a curse upon them, *in the name of the Lord*, בְּשֵׁם יְהוָה *beshem Yehovah, by the name* or *authority of Jehovah.* The spirit of their offence lies in their *ridiculing a miracle* of the Lord: the offence was against *Him*, and *He* punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone: had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

"But was it not a cruel thing to destroy *forty-two little children*, who, in mere childishness, had simply called the prophet *bare skull*, or *bald head?*" I answer, *Elisha* did not destroy them; he had no power by which he could bring two she-bears out of the wood to destroy them. It was evidently either accidental, or a Divine judgment; and if a judgment, God must be the sole author of it. Elisha's *curse* must be only *declaratory* of what God was about to do. See on chap. i. 10. "But then, as they were *little children*, they could scarcely be accountable for their conduct; and consequently, it was cruelty to destroy them." If it was a judgment of God, it could neither be *cruel* nor *unjust*; and I contend, that the prophet had no power by which *he* could bring these she-bears to fall upon them. But were they *little children?* for *here* the strength of the objection lies. Now I suppose the objection means *children* from *four* to *seven* or *eight* years old; for so we use the word: but the original נְעָרִים קְטַנִּים *nearim ketannim*, may mean *young men* for קָטֹן *katon* signifies to be *young*, in opposition to *old*, and is so translated in various places in our Bible; and נַעַר *naar* signifies, not only a *child*, but a *young man*, a *servant*, or even a *soldier*, or one fit to go out to battle; and is so translated in a multitude of places in our common English version. I shall mention but a few, because they are sufficiently decisive: Isaac was called נַעַר *naar* when *twenty-eight* years old, Gen xxi. 5–12; and Joseph was so called when he was *thirty-nine*, Gen. xli. 12. Add to these 1 Kings xx. 14: "And Ahab said, By whom [shall the Assyrians be delivered into my hand?] And he said, Thus saith the Lord, by the YOUNG MEN, בִּנְעָרֵי *benaarey, of the princes of the provinces.*" That these were *soldiers* probably *militia*, or a selection from the militia, which served as a *body-guard* to Ahab, the event sufficiently declares; and the persons that mocked Elisha were perfectly accountable for their conduct.

But is it not possible that these *forty-two* were a set of unlucky young men, who had been employed in the *wood*, destroying the *whelps* of these same *she-bears*, who now pursued them, and tore them to pieces, for the injury they had done? We have already heard of the ferocity of *a bear robbed of her whelps*; see at the end of 2 Sam. chap. xvii. The mention of SHE-*bears* gives some colour to the above conjecture; and, probably, at the time when these young fellows insulted the prophet, the bears might be tracing the footsteps of the murderers of their young, and thus came upon them in the midst of their insults, God's providence ordering these occurrences so as to make this natural effect appear as a Divine cause. If the conjecture be correct, the bears were prepared by their loss to execute the curse of the prophet, and God's justice guided them to the spot to punish the iniquity that had been just committed.

CHAPTER III.

The reign and idolatry of Jehoram, king of Israel, 1–3. *Mesha, king of Moab, rebels against Israel,* 4, 5. *Jehoram, Jehoshaphat, and the king of Edom join against the Moabites, and are brought into great distress for want of water,* 6–10. *The three kings go to Elisha to inquire of the Lord; who promises them water and a complete victory,* 11–19. *Water comes the next morning, and fills the trenches which these kings had made in the valley,* 20. *The Moabites arm against them; and suppose, when they see the sun shining upon the waters, which look like blood, that the confederate kings have fallen out, and slain each other; and that they have nothing to do but take the spoil,* 21–23. *The Israelites attack and completely rout them, beat down their cities, and mar their land,* 24, 25. *The king of Moab, having made an unsuccessful attack on the king of Edom, takes his eldest son, and offers him for a burnt-offering upon the wall; and there is great indignation against Israel,* 26, 27.

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NOW [a] Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the [b] image of Baal [c] that his father had made.

3 Nevertheless he cleaved unto [d] the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel a hundred thousand [e] lambs, and a hundred thousand rams, with the wool.

5 But it came to pass, when [f] Ahab was dead, that the king of Moab rebelled against the king of Israel.

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6 And King Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: [g] I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle [h] that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But [i] Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here

[a] Chap. i. 17.—[b] Heb. *statue.*—[c] 1 Kings xvi. 31, 32. [d] 1 Kings xii. 28, 31, 32.—[e] See Isa. xvi. 1.

[f] Chap. i. 1.—[g] 1 Kings xxii. 4.—[h] Heb. *at their feet*; see Exod. xi. 8.—[i] 1 Kings xxii. 7.

NOTES ON CHAP. III.

Verse 2. *He put away the image of Baal*] He abolished his worship; but he continued that of the *calves* at Dan and Beth-el.

Verse 4. *Was a sheepmaster*] The original is נקד *noked*, of which the Septuagint could make nothing, and therefore retained the Hebrew word νωκηδ: but the Chaldee has מרי גיתי *marey githey*, "a sheepmaster:" *Aquila* has ποιμνιοτροφος; and *Symmachus*, τρεφων βοσκηματα; all to the same sense. The original signifies one who *marks* or *brands*, probably from the *marking* of sheep. He fed many sheep, &c., and had them *all marked* in a particular way, in order to ascertain his property.

A hundred thousand lambs] The *Chaldee* and *Arabic* have *a hundred thousand fat oxen.*

Verse 7. *My people as thy people*] We find that Jehoshaphat maintained the same friendly intercourse with the *son*, as he did with the *father*. See 1 Kings xxii. 4.

Verse 8. *Through the wilderness of Edom.*] Because he expected the king of Edom to join them, as we find he did; for, being tributary to Judah, he was obliged to do it.

Verse 9. *A compass of seven days' journey*] By taking a circuitous route, to go round the southern part of the Dead Sea, they probably intended to surprise the Moabites; but it appears their journey was ill planned, as they at last got into a country in which it was impossible to obtain *water*, and they were brought in consequence to the utmost extremity.

Verse 10. *The Lord hath called these three kings together*] That is, This is a Divine judgment; God has judicially blinded us, and permitted us to take this journey to our destruction.

Verse 11. Is there *not here a prophet of the Lord*] The kings of Judah still acknowledged the true God, and him only.

Poured water on the hands of Elijah.] That is, was his constant and confidential *servant.*

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is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom [k] went down to him.

13 And Elisha said unto the king of Israel, [l] What have I to do with thee? [m] get thee to [n] the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, [o] *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a [p] minstrel. And it came to pass, when the minstrel played, that [q] the hand of the LORD came upon him.

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16 And he said, Thus saith the LORD, [r] Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and [s] mar every good piece of land with stones.

[k] Ch. ii. 25. —— [l] Ezek. xiv. 3. —— [m] So Judg. x. 14; Ruth i. 15. [n] 1 Kings xviii. 19.

[o] 1 Kings xvii. 1; chap. v. 16. —— [p] See 1 Sam. x. 5. —— [q] Ezek. i. 3; iii. 14, 22; viii. 1. —— [r] Chap. iv. 3. —— [s] Heb. *grieve.*

Verse 12. *The word of the Lord is with him.*] He has the gift of propheey.

Verse 13. *Get thee to the prophets of thy father*] This was a just but cutting reproof.

Nay] The Chaldee adds here, *I beseech thee, do not call the sins of this impiety to remembrance, but ask mercy for us*; because the Lord hath called, &c. The Arabic has, *I beseech thee, do not make mention of our transgressions, but use kindness towards us.* It is very likely that some such words were spoken on the occasion; but these are the only *versions* which make this addition.

Verse 14. *Were it not that I regard the presence of Jehoshaphat*] He worshipped the true God; Jehoram was an idolater.

Verse 15. *Bring me a minstrel.*] A person who played on the *harp*. The rabbins, and many Christians, suppose that Elisha's mind was considerably irritated and grieved by the bad behaviour of the young men at Beth-el, and their tragical end, and by the presence of the idolatrous king of Israel; and therefore called for Divine psalmody, that it might calm his spirits, and render him more susceptible of the prophetic influence. To be able to discern the voice of God, and the operation of his hand, it is necessary that the *mind be calm*, and the *passions all in harmony*, under the direction of *reason*; that reason may be under the influence of the Divine Spirit.

The hand of the Lord came upon him.] The playing of the harper had the desired effect; his mind was calmed, and the power of God descended upon him. This effect of music was generally acknowledged in every civilized nation. *Cicero*, in his Tusculan Questions, lib. iv., says, that "the Pythagoreans were accustomed to calm their minds, and soothe their passions, by singing and playing upon the harp." *Pythagorei mentes suas a cogitationum intentione cantu fidibusque ad tranquillitatem traducebant.* I have spoken elsewhere of the heathen priests who endeavoured to imitate the true prophets, and were as *actually filled with the devil* as the others were *with the true God.* The former were thrown into *violent agitations* and *contortions* by the influence of the demons which possessed them, while the *latter* were in a state of the utmost serenity and composure.

Verse 16. *Make this valley full of ditches.*] The word נחל *nachal* may be translated *brook*, as it is by the *Vulgate* and *Septuagint*. There probably was a *river* here, but it was now *dry*; and the prophet desires that they would enlarge the channel, and cut out various canals from it, and reservoirs, where water might be collected for the refreshment of the army and of the cattle; and these were to be made so wide, that the reflection of the sun's rays from this water might be the means of confounding and destroying the Moabites.

Verse 17. *Ye shall not see wind*] There shall be no *wind* to collect vapours, and there shall be *no showers*, and yet the *whole bed* of this river, and all the *new made canals*, shall be filled with water.

Verse 19. *Shall fell every good tree*] Every tree by which your enemies may serve themselves for fortifications, &c. But surely *fruit trees* are not intended here; for this was positively against the law of God, Deut. xx. 19, 20: "When thou shalt besiege a city—thou shalt not destroy the trees thereof—for the tree of the field is man's life—only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down."

Stop all wells of water] In those hot countries this would lead sooner than any thing else to reduce an enemy.

Mar every good piece of land with stones.] Such a multitude of men, each throwing a *stone*

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20 And it came to pass in the morning, when [t] the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they [u] gathered all that were able to [v] put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely [w] slain, and they have smitten one another: now, therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but [x] they went forward smiting the Moabites, even in *their* country.

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25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it and they stopped all the wells of water, and felled all the good trees: [y] only in [z] Kirharaseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then [a] he took his eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: [b] and they departed from him, and returned to *their own* land.

[t] Exodus xxix. 39, 40.——[u] Hebrew, *were cried together.*——[v] Hebrew, *gird himself with a girdle.*——[w] Hebrew, *destroyed.*

[x] Or, *they smote in it even smiting.*——[y] Heb. *until he left the stones thereof in Kir-haraseth.*——[z] Isa. xvi. 7, 11.——[a] Amos ii. 1. [b] Chap. viii. 20.

on a good field as they passed, would completely destroy it.

Verse 20. *When the meat-offering was offered*] This was the first of all offerings, and was generally made at sun-rising.

There came water] This supply was altogether miraculous, for there was neither *wind* nor *rain*, nor any other natural means by which it could be supplied.

Verse 22. *Saw the water on the other side* as *red as blood*] This might have been an optical deception; I have seen the like sight when there was no reason to suspect supernatural agency. The Moabites had never seen that valley full of water, and therefore did not suspect that their eyes deceived them, but took it for the blood of the confederate hosts, who they thought might have fallen into confusion in the darkness of night and destroyed each other, as the Midianites had formerly done, Judges vii. 22; and the Philistines lately, 1 Sam. xiv. 20.

Verse 23. *Therefore, Moab, to the spoil.*] Thus they came on in a disorderly manner, and fell an easy prey to their enemies.

Verse 25. *On every good piece of land*] On all cultivated ground, and especially fields that were sown.

Only in Kir-haraseth] This was the royal city of the Moabites, and, as we learn from Scripture, exceedingly strong; (see Isa. xvi. 7, 11;) so that it is probable the confederate armies could not easily reduce it. The *slingers*, we are informed, *went about the wall*, and smote all the men that appeared on it, while no doubt the besieging army was employed in sapping the foundations.

Verse 26. *Seven hundred men*] These were no doubt the *choice* of all his troops, and being afraid of being hemmed up and perhaps taken by his enemies, whom he found on the eve of gaining possession of the city, he made a desperate sortie in order to regain the open country; and supposing that the quarter of the Edomites was weakest, or less carefully guarded, he endeavoured to make his impression there; but they were so warmly received by the king of Edom that they failed in the attempt, and were driven back into the city. Hence he was led to that desperate act mentioned in the following verse.

Verse 27. *Took his eldest son*] The rabbins account for this horrible sacrifice in the following way:—

When the king of Moab found himself so harassed, and the royal city on the point of being taken, he called a council of his servants, and asked them how it was these Israelites could perform such prodigies, and that such miracles were wrought for them? His servants answered, that it was owing to their progenitor Abraham, who, having an only son, was commanded by Jehovah to offer him in sacrifice. Abraham instantly obeyed, and offered his only son for a burnt-offering; and the Israelites being his descendants, through his merits the holy blessed God wrought such miracles in their behalf. The king of Moab answered, I also have an only son, and I will go and offer him to my God. Then he offered him for a burnt-offering upon the wall.

Upon the wall] על החכה *al hachamah*. Rab. Sol. Jarchi says that the letter ו *vau* is wanting in this word, as it should be written חוכה *chomah*, to signify a *wall*; but חכה *chammah* signifies the *sun*, and this was the god of the king of Moab: "And he offered his first-born son for a burnt-offering unto the *sun*." This is not very solid.

There was great indignation] The Lord was displeased with them for driving things to such an extremity; or the surrounding nations held them in abomination on the account; and they were so terrified them

selves at this most horrid sacrifice, that they immediately raised the siege and departed. In cases of great extremity it was customary in various heathen nations to offer *human sacrifices*, or to *devote* to the infernal gods the most precious or excellent thing or person they possessed. This was frequent among the *Phœnicians*, *Romans*, and *Greeks*; and it was the natural fruit of a religious system which had for the objects of its worship cruel and merciless divinities. How different the Christian system! "Wilt thou that we shall bring down fire from heaven and destroy them? Ye know not what manner of spirits ye are of: the Son of man is not come to destroy men's lives, but to save them."

CHAPTER IV.

A widow of one of the prophets, oppressed by a merciless creditor, applies to Elisha, who multiplies her oil, by a part of which she pays her debt, and subsists on the rest, 1–7. *His entertainment at the house of a respectable woman in Shunem,* 8–10. *He foretells to his hostess the birth of a son,* 11–17. *After some years the child dies, and the mother goes to Elisha at Carmel; he comes to Shunem, and raises the child to life,* 18–37. *He comes to Gilgal, and prevents the sons of the prophets from being poisoned by wild gourds,* 38–41. *He multiplies a scanty provision, so as to make it sufficient to feed* one hundred *men,* 42–44.

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NOW there cried a certain woman of the wives of [a] the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come [b] to take unto him my two sons to be bondmen.

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[a] 1 Kings xx. 35.

[b] See Lev. xxv. 39; Matt. xviii. 25.

NOTES ON CHAP. IV.

Verse 1. *Now there cried a certain woman*] This woman, according to the Chaldee, Jarchi, and the rabbins, was the wife of Obadiah.

Sons of the prophets] תלמידי נביא *talmidey nebiyaiya*, "disciples of the prophets:" so the *Targum* here, and in all other places where the words occur, and properly too.

The creditor is come] This, says *Jarchi*, was *Jehoram* son of Ahab, who lent money on usury to Obadiah, because he had in the days of Ahab fed the Lord's prophets. The *Targum* says he borrowed money to feed these prophets, because he would not support them out of the property of Ahab.

To take unto him my two sons to be bondmen.] Children, according to the laws of the *Hebrews*, were considered the property of their parents, who had a right to dispose of them for the payment of their debts. And in cases of poverty, the law permitted them, expressly, to sell both themselves and their children; Exod. xxi. 7, and Lev. xxv. 39. It was by an extension of this law, and by virtue of another, which authorized them to sell the *thief* who could not make restitution, Exod. xxii. 3, that creditors were permitted to take the children of their debtors in payment. Although the law has not determined any thing precisely on this point, we see by this passage, and by several others, that this custom was common among the Hebrews. *Isaiah* refers to it very evidently, where he says, *Which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves*; chap. l. 1. And our Lord alludes to it, Matt. xviii. 25, where he mentions the case of an insolvent debtor, *Forasmuch as he had not to pay, his lord commanded* HIM *to be* SOLD, *and his* WIFE *and* CHILDREN, *and all that he had*; which shows that the custom continued among the Jews to the very end of their republic. The *Romans*, *Athenians*, and *Asiatics* in general had the same authority over their children as the Hebrews had: they sold them in time of poverty; and their creditors seized them as they would a sheep or an ox, or any *household goods*. *Romulus* gave the Romans an *absolute power* over their children, which extended through the whole course of their lives, let them be in whatever situation they might. They could *cast them into prison, beat, employ them as slaves in agriculture, sell them for slaves*, or even *take away their lives!*—*Dionys. Halicarn.* lib. ii., pp. 96, 97.

Numa Pompilius first moderated this law, by enacting, that if a son married with the consent of his father, he should no longer have power to sell him for debt.

The emperors *Diocletian* and *Maximilian* forbade *freemen* to be sold on account of debt: Ob æs alienum servire liberos creditoribus, jura non patiuntur.—Vid. Lib. ob. æs C. de obligat. The ancient *Athenians* had the same right over their children as the *Romans*; but *Solon* reformed this barbarous custom.—Vid. *Plutarch in Solone.*

The people of Asia had the same custom, which *Lucullus* endeavoured to check, by moderating the laws respecting usury.

The *Georgians* may alienate their children: and their creditors have a right to sell the wives and children of their debtors, and thus exact the uttermost farthing of their debt.—*Tavernier*, lib. iii., c. 9. And we have reason to believe that this custom long prevailed among the inhabitants of the British isles. See *Calmet* here.

In short, it appears to have been the custom of all the inhabitants of the earth. We have some remains of it yet in this country, in the senseless and pernicious custom of throwing a man into prison for debt, though his own industry and labour be absolutely necessary to

A. M. 3109. B. C. 895. Ante I. Ol. 119. An. Megaclis, Arch. Athen. perpet. 27.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; [c] borrow [d] not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy [e] debt, and live thou and thy children of the rest.

8 And [f] it fell on a day, that Elisha passed to [g] Shunem, where *was* a great woman; and she [h] constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

A. M. 3109. B. C. 895. Ante I. Ol. 119. An. Megaclis, Arch. Athen. perpet. 27.

9 And she said unto her husband, Behold, now, I perceive that this *is* a holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

[c] See chap. iii. 16. — [d] Or, *scant not.* — [e] Or, *creditor.* — [f] Heb. *there was a day.* — [g] Josh. xix. 18. — [h] Heb. *laid hold on him.*

discharge it, and these cannot be exercised within the loathsome and contagious walls of a prison.

Verse 2. *Save a pot of oil.*] Oil was used as *aliment*, for anointing the *body* after bathing, and to anoint the *dead*. Some think that this pot of oil was what this widow had kept for her burial: see Matt. xxvi. 12.

Verse 6. *And the oil stayed.*] While there was a vessel to fill, there was oil sufficient; and it only ceased to flow when there was no vessel to receive it. This is a good emblem of the grace of God. While there is an empty, longing heart, there is a continual overflowing fountain of salvation. If we find in any place or at any time that the oil ceases to flow, it is because there are no empty vessels there, no souls hungering and thirsting for righteousness. We find fault with the dispensations of God's mercy, and ask, Why were the former days better than these? Were we as much in earnest for our salvation as our *forefathers* were for theirs, we should have equal supplies, and as much reason to sing aloud of Divine mercy.

Verse 7. *Go, sell the oil, and pay thy debt*] He does not inveigh against the cruelty of this creditor, because the law and custom of the country gave him the authority on which he acted; and rather than permit a poor honest widow to have her children sold, or that even a Philistine should suffer loss who had given credit to a genuine Israelite, he would work a miracle to pay a debt which, in the course of providence, it was out of her power to discharge.

Verse 8. *Elisha passed to Shunem*] This city was in the tribe of Issachar, to the south of the brook Kishon, and at the foot of Mount Tabor.

Where was *a great woman*] In *Pirkey Rab. Eliezer*, this woman is said to have been the sister of Abishag, the Shunammite, well known in the history of David.

Instead of *great woman*, the Chaldee has, *a woman fearing sin*; the Arabic, *a woman eminent for piety before God*. This made her truly *great*.

Verse 9. *This is a holy man of God*] That is, *a prophet*, as the *Chaldee* interprets it.

Which passeth by us continually.] It probably lay in his way to some school of the prophets that he usually attended.

Verse 10. *Let us make a little chamber*] See the note upon Judges iii. 20. As the woman was convinced that Elisha was a prophet, she knew that he must have need of more privacy than the general state of her house could afford; and therefore she proposes what she knew would be a great acquisition to him, as he could live in this little chamber in as much privacy as if he were in his own house. The *bed*, the *table*, the *stool*, and the *candlestick*, were really every thing he could need, by way of accommodation, in such circumstances.

Verse 12. *Gehazi his servant*] This is the first time we hear of this very indifferent character.

Verse 13. *Wouldest thou be spoken for to the king*] Elisha must have had considerable influence with the king, from the part he took in the late war with the Moabites. Jehoram had reason to believe that the prophet, under God, was the sole cause of his success; and therefore he could have no doubt that the king would grant him any reasonable request.

A. M. 3109. B. C. 895. Ante I. Ol. 119. An. Megaclis, Arch. Athen. perpet. 27.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily, she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [i] About this [k] season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [l] do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

A. M. 3113. B. C. 891. Ante . . Ol. 115. An. Diogneti, Arch. Athen. perpet. 1.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, wherefore wilt thou go to him to-day? *it is* neither new moon nor Sabbath. And she said, *It shall be* [m] well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; [n] slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God [o] to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well

[i] Gen. xviii. 10, 14.——[k] Heb. *set time.*——[l] Ver. 28.——[m] Heb. *peace.*

[n] Hebrew, *restrain not for me to ride.*——[o] Chapter iv. 25.

Or to the captain of the host?] As if he had said, Wilt thou that I should procure thee and thy husband a place at court, or get any of thy *friends* a *post* in the *army?*

I dwell among mine own people.] I am perfectly satisfied and contented with my lot in life; I live on the best terms with my neighbours, and am here encompassed with my kindred, and feel no disposition to change my connections or place of abode.

How few are there like this woman on the earth! Who would not wish to be recommended to the king's notice, or get a post for a relative in the army, &c.? Who would not like to change the country for the town, and the rough manners of the inhabitants of the villages for the polished conversation and amusements of the court? Who is so contented with what he has as not to desire more? Who trembles at the prospect of riches; or believes there are any snares in an elevated state, or in the company and conversation of the great and honourable! How few are there that will not sacrifice every thing—peace, domestic comfort, their friends, their conscience, and their God—for *money, honours, grandeur,* and *parade?*

Verse 14. *What then is to be done for her?*] It seems that the woman retired as soon as she had delivered the answer mentioned in the preceding verse.

Verse 16. *Thou shalt embrace a son.*] This *promise,* and the *circumstances* of the parties, are not very dissimilar to that relative to the birth of Isaac, and those of Abraham and Sarah.

Do not lie.] That is, Let thy words become true; or, as the rabbins understand it, Do not mock me by giving me a son that shall soon be removed by death; but let me have one that shall survive me.

Verse 18. *When the child was grown.*] We know not of what age he was, very likely *four* or *six*, if not more years; for he could go out to the reapers in the harvest field, converse, &c.

Verse 19. *My head, my head.*] Probably affected by the *coup de soleil*, or *sun stroke*, which might, in so young a subject, soon occasion death, especially in that hot country.

Verse 21. *Laid him on the bed of the man of God.*] She had no doubt heard that Elijah had raised the widow's son of Zarephath to life; and she believed that he who had obtained this gift from God for her, could obtain his restoration to life.

Verse 23. *Wherefore wilt thou go.*] She was a very prudent woman; she would not harass the feelings of her husband by informing him of the death of his son till she had tried the power of the prophet. Though the religion of the true God was not the religion of the state, yet there were no doubt multitudes of the people who continued to worship the true God alone, and were in the habit of going, as is here intimated, on *new moons* and *Sabbaths,* to consult the prophet.

Verse 24. *Drive, and go forward.*] It is customary in the East for a servant to walk *along side* or *drive* the ass his master rides. Sometimes he walks *behind*, and goads on the beast; and when it is to turn, he directs its head with the long pole of the goad. It is probably to this custom that the wise man alludes when he says, "I have seen servants on horses, and *princes walking as servants* on the earth," on the *ground.*

Verse 26. *It is well.*] How strong was her faith in God and submission to his authority! Though the heaviest family affliction that could befall her and her husband had now taken place; yet, believing that it was a dispensation of Providence which was in itself neither *unwise* nor *unkind*, she said, *It is well* with *me*, with my *husband*, and with my *child.* We may farther remark that, in her days, the doctrine of *reprobate* in-

A. M. 3113. B. C. 891. Ante I. Ol. 115. An. Diogeneti, Arch. Athen. perpet. 1.

with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught [p] him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* [q] vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? [r] did I not say, Do not deceive me?

29 Then he said to Gehazi, [s] Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, [t] salute him not; and if any salute thee, answer him not again: and [u] lay my staff upon the face of the child.

30 And the mother of the child said, [v] *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

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31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice nor [w] hearing. Wherefore he went again to meet him, and told him, saying, The child is [x] not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He [y] went in therefore, and shut the door upon them twain, [z] and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and [a] he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house [b] to and fro; and went up [c] and stretched

[p] Heb. *by his feet*; Matt. xxviii. 9.——[q] Heb. *bitter*; 1 Sam. i. 10.——[r] Ver. 16.——[s] 1 Kings xviii. 46; chap. ix. 1.——[t] Luke x. 4.——[u] See Exod. vii. 19; xiv. 16; chapter ii. 8, 14; Acts xix. 12.

[v] Chap. ii. 2.——[w] Heb. *attention*.——[x] John xi. 11.——[y] Ver. 1; Matt. vi. 6.——[z] 1 Kings xvii. 20.——[a] 1 Kings xvii. 21; Acts xx. 10.——[b] Heb. *once hither, and once thither*.——[c] 1 Kings xvii. 21.

fants had not disgraced the pure religion of the God of endless compassion. She had no doubts concerning the welfare of her child, even with respect to another world; and who but a pagan or a stoic can entertain a contrary doctrine!

Verse 27. *The Lord hath hid* it *from me, and hath not told me.*] In reference to this point he had not now the *discernment of spirits*. This, and the *gift of prophecy*, were influences which God gave and suspended as his infinite wisdom saw good.

Verse 28. *Did I desire a son of my lord?*] I expressed no such wish to thee; I was contented and happy; and when thou didst promise me a son, *did I not say, Do not deceive me?* Do not mock me with a child which shall grow up to be attractive and engaging, but of whom I shall soon be deprived by death.

Verse 29. *Salute him not*] Make all the haste thou possibly canst, and lay my staff on the face of the child; he probably thought that it might be a case of mere *suspended animation* or a *swoon*, and that laying the staff on the face of the child might act as a *stimulus* to excite the animal motions.

Verse 30. *I will not leave thee.*] The prophet it seems had no design to accompany her; he intended to wait for Gehazi's return; but as the woman was well assured the child was *dead*, she was determined not to return till she brought the prophet with her.

Verse 32. *Behold, the child was dead*] The prophet then saw that the body and spirit of the child were separated.

Verse 33. *Prayed unto the Lord.*] He had no power of his own by which he could restore the child.

Verse 34. *Lay upon the child*] Endeavoured to convey a portion of his own natural warmth to the body of the child; and probably endeavoured, by blowing into the child's mouth, to inflate the lungs, and restore respiration. He uses every natural means in his power to restore life, while praying to the Author of it to exert a miraculous influence. Natural means are in our power; those that are supernatural belong to God. We should always do our own work, and beg of God to do his.

Verse 35. *Walked in the house to and fro*] In order, no doubt, that he might recover that natural warmth which was absorbed by the cold body of the child, that he might, by again taking it in his arms, communicate more warmth. *Caloric* or natural heat, when accumulated in any particular part, will diffuse itself to all bodies with which it comes in contact, till their temperature be equal; so a heated body will give out its caloric to the surrounding air, or to contiguous bodies, till the temperature of all be perfectly equalized. The body of the prophet gave out its natural heat, or caloric, to the cold body of the child; the prophet no doubt continued in contact with the child till he could bear it no longer; then covered up the child, rose up, and *walked smartly* on the floor, till, by increasing the circulation of the blood by activity and strong and quick respiration, he could again afford to communicate another portion of his natural heat. This appears to be the reason of what is mentioned in the text.

Verse 35. *The child sneezed seven times*] That is, it sneezed *abundantly*. When the nervous influence began to act on the muscular system, before the circulation could be in every part restored, particular muscles, if not the whole body, would be thrown into strong contractions and shiverings, and *sternutation* or sneezing would be a natural consequence; particularly as obstructions must have taken place in the *head* and its *vessels*, because of the disorder of which the child

A. M. 3113. B. C. 891. Ante I. Ol. 115. An. Diogeneti, Arch. Athen. perpet. 1

himself upon him: and [d] the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and [e] took up her son, and went out.

A. M. 3114. B. C. 890. Ante I. Ol. 114. An. Diogeneti, Arch. Athen. perpet. 2.

38 And Elisha came again to [f] Gilgal: and *there was* a [g] dearth in the land; and the sons of the prophets *were* [h] sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* [i] death in the pot. And they could not eat *thereof*.

A. M. 3114. B. C. 890. Ante I. Ol. 114. An. Diogeneti, Arch. Athen. perpet. 2.

41 But he said, Then bring meal. And [k] he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no [l] harm in the pot.

42 And there came a man from [m] Baal-shalisha, [n] and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn [o] in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, [p] What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [q] They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, [r] and left *thereof*, according to the word of the LORD.

[d] Chap. viii. 1, 5. —— [e] 1 Kings xvii. 23; Heb. xi. 35. —— [f] Ch. ii. 1. —— [g] Ch. viii. 1. —— [h] Chap. ii. 3; Luke x. 39; Acts xxii. 3. —— [i] Exod. x. 17. —— [k] See Exod. xv. 25; chap. ii. 21; v. 10; John ix. 6.

[l] Heb. *evil thing*. —— [m] 1 Sam. ix. 4. —— [n] 1 Sam. ix. 7; 1 Cor. ix. 11; Gal. vi. 6. —— [o] Or, *in his script* or *garment*. —— [p] Luke ix. 13; John vi. 9. —— [q] Luke ix. 17; John vi. 11. —— [r] Matt. xiv. 20; xv. 37; John vi. 13.

died. Most people, as well as philosophers and physicians, have remarked how beneficial sneezings are to the removal of obstructions in the head. *Sternutamenta*, says Pliny, *Hist. Nat.*, lib. xxviii., cap. 6, *gravedinem capitis emendant*; "Sneezing relieves disorders of the head."

Verse 37. *She went in and fell at his feet*] Few can enter into the feelings of this noble woman. What suspense must she have felt during the time that the prophet was employed in the slow process referred to above! for *slow* in its own nature it must have been, and exceedingly exhausting to the prophet himself.

Verse 38. *Came again to Gilgal*] He had been there before with his master, a short time prior to his translation.

Set on the great pot and seethe pottage for the sons of the prophets.] It was in a time of *dearth*, and all might now stand in need of refreshment; and it appears that the prophet was led to put forth the power he had from God to make a plentiful provision for those who were present. The father of the celebrated Dr. Young, author of the *Night Thoughts*, preaching a charity sermon for the benefit of the *sons of the clergy*, took the above words for his text; nor could they be said to be inappropriate.

Verse 39. *Wild gourds*] This is generally thought to be the *coloquintida*, the fruit of a plant of the same name, about the size of a large orange. It is brought hither from the Levant, and is often known by the name of the *bitter apple*; both the seeds and pulp are intensely bitter, and violently purgative. It ranks among vegetable poisons, as all intense bitters do; but, judiciously employed, it is of considerable use in medicine.

Verse 40. There is *death in the pot.*] As if they had said, "We have here a deadly mixture; if we eat of it, we shall all die."

Verse 41. *Bring meal.*] Though this might, in some measure, correct the strong acrid and purgative quality; yet it was only a miracle which could make a lapful of this fruit shred into pottage salutary.

Verse 42. *Bread of the first-fruits*] This was an offering to the prophet, as the first-fruits themselves were an offering to God.

Corn in the husk] Probably parched corn or corn to be parched, a very frequent food in the East; full ears, before they are ripe, parched on the fire.

Verse 43. *Thus saith the Lord, They shall eat, and shall leave* thereof.] It was God, not the prophet, who fed *one hundred* men with these *twenty* loaves, &c. This is something like our Lord's feeding the multitude miraculously. Indeed, there are many things in this chapter similar to facts in our Lord's history: and this prophet might be more aptly considered a type of our Lord, than most of the other persons in the Scriptures who have been thus honoured.

CHAPTER V.

The history of Naaman, captain of the host of the king of Syria, a leper; who was informed by a little Israelitish captive maid that a prophet of the Lord, in Samaria, could cure him, 1–4. *The king of Syria sends him, with a letter and rich presents, to the king of Israel, that he should recover him of his leprosy,* 5, 6. *On receiving the letter, the king of Israel is greatly distressed, supposing that the Syrian king designed to seek a quarrel with him; in desiring him to cleanse a leper, when it was well known that none could cure that disorder but God,* 7. *Elisha, hearing this, orders Naaman to be sent to him,* 8. *He comes to Elisha's house in great state,* 9. *And the prophet sends a messenger to him, ordering him to wash in Jordan seven times, and he should be made clean,* 10. *Naaman is displeased that he is received with so little ceremony, and departs in a rage,* 11, 12. *His servants reason with him; he is persuaded, goes to Jordan, washes, and is made clean,* 13, 14. *He returns to Elisha; acknowledges the true God; and offers him a present, which the prophet refuses,* 15, 16. *He asks directions, promises never to sacrifice to any other god, and is dismissed,* 17–19. *Gehazi runs after him, pretends he is sent by his master for a talent of silver and two changes of raiment; which he receives, brings home, and hides,* 20–24. *Elisha questions him; convicts him of his wickedness; pronounces a curse of leprosy upon him, with which he is immediately afflicted; and departs from his master a leper, as white as snow,* 25–27.

A. M. 3110. B. C. 894. Ante I. Ol. 118. An. Megaclis, Arch. Athen. perpet. 28.

NOW [a] Naaman, captain of the host of the king of Syria, was [b] a great man [c] with his master, and [d] honourable, [e] because by him the Lord had given [f] deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she [g] waited on Naaman's wife.

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3 And she said unto her mistress, Would God my lord *were* [h] with the prophet that *is* in Samaria! for he would [i] recover him of his leprosy.

[a] Luke iv. 27 — [b] Exod. xi. 3. — [c] Heb. *before* — [d] Or, *gracious.* [e] Heb. *lifted up* or *accepted in countenance.* [f] Or, *victory.* — [g] Heb. *was before.* — [h] Heb. *before.* — [i] Heb. *gather in.*

NOTES ON CHAP. V.

Verse 1. *Naaman, captain of the host*] Of Naaman we know nothing more than is related here. *Jarchi* and some others say that he was the man who *drew the bow at a venture*, as we term it, and slew Ahab: see 1 Kings xxii. 34, and the notes there. He is not mentioned by *Josephus*, nor has he any reference to this history; which is very strange, as it exists in the *Chaldee*, *Septuagint*, and *Syriac*.

King of Syria] The Hebrew is מלך ארם *melech Aram, king of Aram*; which is followed by the *Chaldee* and *Arabic*. The *Syriac* has ܐܕܘܡ *Adom*; but as the Syriac ܕ *dolath* is the same element as the Syriac ܪ *rish*, differing only in the position of the *diacritic point*, it may have been originally *Aram*. The *Septuagint* and *Vulgate* have *Syria*; and this is a common meaning of the term in Scripture. If the king of *Syria* be meant, it must be *Ben-hadad*; and the contemporary king of Israel was *Jehoram*.

A great man] He was held in the highest esteem.

And honourable] Had the peculiar favour and confidence of his master; and was promoted to the highest trusts.

Had given deliverance unto Syria] That is, as the rabbins state, by his slaying Ahab, king of Israel; in consequence of which the Syrians got the victory.

A mighty man in valour] *He was a giant, and very strong*, according to the *Arabic*. He had, in a word, all the qualifications of an able general.

But he was a leper.] Here was a heavy tax upon his grandeur; he was afflicted with a disorder the most loathsome and the most humiliating that could possibly disgrace a human being. God often, in the course of his providence, permits great defects to be associated with great eminence, that he may hide pride from man; and cause him to think soberly of himself and his acquirements.

Verse 2. *The Syrians had gone out by companies*] גדודים *gedudim, troops.* When *one hundred* or *two hundred* men go out by themselves to make prey of whatever they can get, that is called, says *Jarchi*, גדוד *gedud, a troop.* They had gone out in marauding parties; and on such occasions they bring away *grain*, *cattle*, and such of the inhabitants as are proper to make *slaves*.

A little maid] Who, it appears, had pious parents, who brought her up in the knowledge of the true God. Behold the goodness and the *severity* of the Divine providence! affectionate parents are deprived of their promising daughter by a set of lawless freebooters, without the smallest prospect that she should have any lot in life but that of misery, infamy, and woe.

Waited on Naaman's wife.] Her decent, orderly behaviour, the consequence of her sober and pious education, entitled her to this place of distinction; in which her servitude was at least easy, and her person safe.

If God permitted the parents to be deprived of their pious child by the hands of ruffians, he did not permit the child to be without a *guardian*. In such a case, were even the father and mother to forsake her, God would take her up.

Verse 3. *Would God my lord*] אחלי *achaley, I wish*; or, as the Chaldee, Syriac, and Arabic have, "*Happy would it be* for my master if he were with the prophet," &c.

Here the mystery of the Divine providence begins to

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4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [k] took [l] with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I [m] God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

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8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him saying, Go and [n] wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, [o] I [p] thought, He will surely come out to me, and stand, and call on the

[k] 1 Sam. ix. 8; chap. viii. 8, 9.——[l] Heb. *in his hand.*——[m] Gen. xxx. 2; Deut. xxxii. 39; 1 Sam. ii. 6.

[n] See chap. iv. 41; John ix. 7.——[o] Heb. *I said.*——[p] Or, *I said with myself, He will surely come out, &c.*

develope itself. By the captivity of this little maid, one Syrian family at least, and that one of the most considerable in the Syrian empire, is brought to the knowledge of the true God.

Verse 4. *Thus and thus said the maid*] So well had this little pious maid conducted herself, that her words are credited; and credited so fully, that an embassy from the king of Syria to the king of Israel is founded upon them!

Verse 5. *The king of Syria said*] He judged it the best mode of proceeding to send immediately to the *king*, under whose control he supposed the prophet must be, that he would order the prophet to cure his general.

Ten talents of silver] This, at £353 11*s.* 10½*d.* the talent, would amount to £3,535 18*s.* 9*d.*

Six thousand pieces *of gold*] If *shekels* are here meant, as the *Arabic* has it, then the *six thousand* shekels, at £1 16*s.* 5*d.* will amount to £10,925; and the whole, to £14,160 18*s.* 9*d.* sterling: besides the value of the ten *caftans*, or *changes of raiment*. This was a princely present, and shows us at once how high Naaman stood in the esteem of his master.

Verse 7. *Am I God, to kill and to make alive*] He spoke thus under the conviction that God alone could cure the leprosy; which, indeed, was universally acknowledged: and must have been as much a maxim among the Syrians as among the Israelites, for the disorder was equally prevalent in both countries; and in both equally incurable. See the notes on Lev. xiii. and xiv. And it was this that led the king of Israel to infer that the Syrian king sought a quarrel with him, in desiring him to do a work which God only could do; and then declaring war upon him because he did not do it.

Verse 8. *Let him come now to me*] Do not be afflicted, the matter belongs to me, as the prophet of the Most High; send him to me, and he shall know that I am such.

Verse 9. *Came with his horses and with his chariot*] In very great pomp and state. Closely inspected, this was preposterous enough; a *leper* sitting in state, and affecting it!

Verse 10. *Sent a messenger*] Did not come out to speak with him: he had got his orders from God, and he transmitted them to Naaman by his servant.

Wash in Jordan seven times] The waters of Jordan had no tendency to remove this disorder, but God chose to make them the means by which he *would* convey his healing power. He who is the author of life, health, and salvation, has a right to dispense, convey, and maintain them, by whatsoever means he pleases.

Verse 11. *Naaman was wroth*] And why? Because the prophet treated him without ceremony; and because he appointed him an expenseless and simple mode of cure.

Behold, I thought] God's ways are not as our ways; he appoints that mode of cure which he knows to be best. Naaman expected to be treated with great ceremony; and instead of humbling himself before the Lord's prophet, he expected the prophet of the Lord to humble himself before *him*! *Behold, I thought*;—and what did he think? Hear his words, for they are all very emphatic:—1. "*I thought, He will surely come* OUT *to* ME. He will never make his servant the medium of communication between ME and himself. 2. *And stand*—present himself before me, and stand as a servant to hear the orders of his God. 3. *And call on the name of Jehovah* HIS *God*; so that both his God and himself shall appear to do me service and honour. 4. *And strike his hand over the place*; for can it be supposed that any healing virtue can be conveyed without contact? Had he done these things, then the leper might have been recovered."

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name of the LORD his God, and [q] strike his hand over the place and recover the leper.

12 *Are* not [r] Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and [s] his flesh came again like unto the flesh of a little child, and [t] he was clean.

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15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* [u] no God in all the earth, but in Israel: now therefore, I pray thee, take [v] a blessing of thy servant.

16 But he said, [w] *As* the LORD liveth, before whom I stand, [x] I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules'

[q] Heb. *move up and down.*——[r] Or, *Amana.*——[s] Job xxxiii. 25.
[t] Luke iv. 27.——[u] Dan. ii. 47; iii. 29; vi. 26, 27.

[v] Gen. xxxiii. 11.——[w] Chap. iii. 14.——[x] Gen. xiv. 23; see Matt. x. 8; Acts viii. 18, 20.

Verse 12. *Are not Abana and Pharpar*] At present these rivers do not exist by these names; and where they are we know not; nor whether they were the *Orontes* and *Chrysorroes*. Mr. Maundrell, who travelled over all this ground, could find no vestige of the names *Abana* and *Pharpar*. The river *Barrady* he accurately describes: it has its source in Antilibanus; and, after having plentifully watered the city of Damascus and the gardens, dividing into three branches, (one of which goes through the city, and the two others are distributed among the gardens,) it is lost in the marshy country about five or six leagues from Damascus. Two of these branches were doubtless called in the time of Elisha *Abana*, or *Amana*, as many copies have it; and *Pharpar*. And in the time in which the *Arabic* version was made, two of these branches were called برداى و تورى *Barda* and *Toura*, for these are the names by which this version translates those of the text.

May I not wash in them, and be clean?] No, for God has directed thee to Jordan; and by *its* waters, or none, shalt thou be cleansed. *Abana* and *Pharpar* may be as good as Jordan; and in respect to thy cleansing, the simple difference is, God will convey his influence by the *latter*, and not by the *former*.

There is often contention among the people of Bengal and other places, concerning the superior efficacy of rivers; though the Ganges bears the bell in Bengal, as the Thames does in England, and the Nile in Egypt.

Verse 13. *My father*] A title of the highest respect and affection.

Had bid thee do some great thing] If the prophet had appointed thee to do something very *difficult* in itself, and very *expensive* to thee, wouldst thou not have done it? With much greater reason shouldst thou do what will occupy *little time*, be no *expense*, and is *easy* to be performed.

Verse 14. *Then went he down*] He felt the force of this reasoning, and made a trial, probably expecting little success.

Like unto the flesh of a little child] The loathsome scurf was now entirely removed; his flesh assumed the appearance and health of youth; and the whole mass of his blood, and other juices, became purified, refined, and exalted! How mighty is God! What great things can he do by the simplest and feeblest of means!

Verse 15. *He returned to the man of God*] He saw that the hand of the Lord was upon him; he felt gratitude for his cleansing; and came back to acknowledge, in the most public way, his obligation to God and his servant.

Stood before him] He was now truly humbled, and left all his state behind him. It is often the case that those who have least to value themselves on are proud and haughty; whereas the most excellent of the earth are the most humble, knowing that they have nothing but what they have received. Naaman, *the leper*, was more proud and dictatorial than he was when *cleansed* of his leprosy.

There is *no God in all the earth*] Those termed gods are no gods; the God of Israel is sole God in all the earth. See my sermon on this subject.

Take a blessing] Accept a present. *Take an expiatory gift.—Arabic.* He desired to offer something *for his cleansing*. He thought it right thus to acknowledge the hand from which he had received his healing, and thus honour the Lord by giving something to his servant.

Verse 16. *I will receive none.*] It was very common to give presents to all great and official men; and among these, *prophets* were always included: but as it might have appeared to the Syrians that he had taken the offered presents as a remuneration for the cure performed, he refused; for as God alone did the work, he alone should have all the glory.

Verse 17. *Shall there not then, I pray thee*] This verse is understood two different ways. I will give them both in a paraphrase:—

1. *Shall there not then be given unto thy servant* [viz., Naaman] *two mules' burden of* this Israelitish *earth*, that I may build an altar with it, on which I may offer sacrifices to the God of Israel! *For thy servant, &c.*

2. *Shall there not be given to thy* [Elisha's] *servant* [Gehazi] *two mules' burden of* this *earth?* i. e., the gold and silver which he brought with him; and which he

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burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and [y] he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him [z] a little way.

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20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he

[y] Chap. vii. 2, 17.

[z] Heb. *a little piece of ground*, as Gen. xxxv. 16.

esteemed as *earth*, or *dust*, in comparison of the cure he received. *For thy servant* [Naaman] *will henceforth, &c.*

Each of these interpretations has its difficulties. Why Naaman should *ask* for *two mules' burden of earth*, which he might have taken up any where on the confines of the land, without any such liberty, is not easy to see. As to the *prophet's permission*, though the boon was ever so small, it was not *his* to give; only the king of Israel could give such a permission: and what sort of an altar could he build with two mules' burden of earth, carried from Samaria to Damascus? If this be really the meaning of the place, the request was exceedingly foolish, and never could have come from a person enjoying the right use of his reason. The second opinion, not without its difficulties, seems less embarrassed than the former. It was natural for Naaman to wish to give something to the prophet's servant, as the master had refused his present. Again, impressed with the vast importance of the cure he had received, to take away all feeling of obligation, he might call *two* or *ten talents of silver* by the name of *earth*, as well as Habakkuk, chap. ii. 6, calls silver and gold *thick clay*; and by terms of this kind it has been frequently denominated, both by *prophets* and heathen writers: "Tyrus heaped up *silver* as the *dust*, and *fine gold* as the *mire of the streets*;" Zech. ix. 3. *And the king made silver and gold* at Jerusalem *as stones*; 2 Chron. i. 15. Which is agreeable to the sentiments of the heathen: Χρυσος τις κονις τατι, και αργυρος, *Gold* and *silver* are only a *certain kind of earth*.—ARIST. *Eth. Nicomach.*

Should it be said, The gold and silver could not be *two mules' burden*; I answer, Let the quantity that Naaman brought with him be only considered, and it will be found to be as much, when put into two bags, as could be well lifted upon the backs of two mules, or as those beasts could conveniently carry. The silver itself would weigh 233lbs. 9oz. 15½dwts., and the gold 1,110lbs. 7oz. 10dwts.; in the whole 1,37 1lbs. 5oz. 5½dwts. Troy weight. Should it be objected that, taken in this sense, there is no visible connection between the former and latter clauses of the verse, I answer that there is as much connection between the words taken in this sense as in the other, for something must be brought in to supply both; besides, this makes a more complete sense than the other: "Shall there not, I pray thee, be given to thy servant two mules' burden of this silver and gold, [to apply it as he may think proper; I regard it not,] for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, [for the cure he has now received; or by way of worship at any time;] but unto Jehovah." The reader may choose which of these interpretations he pleases.

Verse 18. *In this thing the Lord pardon thy servant*] It is useless to enter into the controversy concerning this verse. By no rule of right reasoning, nor by any legitimate mode of interpretation, can it be stated that Naaman is asking pardon for offences which he *may commit*, or that he could ask or the prophet grant *indulgence* to bow himself in the temple of Rimmon, thus performing a decided act of *homage*, the very essence of that worship which immediately before he solemnly assured the prophet he would never practise. The original may legitimately be read, and *ought* to be read, in the *past*, and not in the *future* tense. "For this thing the Lord pardon thy servant, for that when my master HATH GONE into the house of Rimmon to worship there, and he HATH LEANED upon mine hand, that I also HAVE BOWED myself in the house of Rimmon; for my worshipping in the house of Rimmon, the Lord pardon thy servant in this thing." This is the translation of Dr. *Lightfoot*, the most able Hebraist of his time in Christendom.

To admit the common interpretation is to admit, in effect, the doctrine of *indulgences*; and that we may do *evil* that *good* may come of it: that the *end* sanctifies the *means*; and that for political purposes we may do unlawful acts.

Verse 19. *And he said unto him*] There is a most singular and important reading in one of De Rossi's MSS., which he numbers 191. It has in the margin לא ק׳ that is, "read לא *lo*, *not*, instead of ל *lo*, *to him*." Now this reading supposes that Naaman *did* ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, *No*; *go in peace*: that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS., No. 383, appears first to have written ל *to him*, but to have corrected it immediately by inserting an א *aleph* after the ו *vau*; and thus, instead of making it לא *no*, it has made it אל *to*, which is no word.

Verse 20. *My master hath spared—this Syrian*] He has neither taken any thing from him for himself, nor permitted him to give any thing to me.

Verse 21. *He lighted down from the chariot*] He

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lighted down from the chariot to meet him, and said, [a] *Is* all well?

22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the [b] tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

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25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went [c] no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman [d] shall cleave unto thee, and unto thy seed for ever. And he went out from his presence [e] a leper *as white* as snow.

[a] Is there *peace?*——[b] Or, *secret place.*——[c] Heb. *not hither or thither.*

[d] 1 Tim. vi. 10.——[e] Exod. iv. 6; Num. xii. 10; chap. xv. 5.

treats even the prophet's servant with the profoundest respect, alights from his chariot, and goes to meet him.

Is *all well?*] השלום *hashalom*; *Is it peace*, or *prosperity?*

Verse 22. *And he said*] שלום *shalom*. *It is peace*; *all is right*. This was a common mode of address and answer.

There be come to me from Mount Ephraim] There was probably a school of the prophets at this mount.

Verse 23. *He—bound two talents of silver*] It required two servants to carry these two talents, for, according to the computation above, each talent was about 120lbs. weight.

Verse 24. *When he came to the tower*] The Chaldee, Septuagint, Syriac, and Arabic understand the word עפל *ophel*, which we translate *tower*, as signifying a *secret*, *dark*, or *hiding place*. He was doing a deed of darkness, and he sought darkness to conceal it. He no doubt put them in a place little frequented, or one to which few had access besides himself. But the prophet's discerning spirit found him out.

Verse 26. *Went not mine heart* with thee] The *Chaldee* gives this a good turn: *By the prophetic spirit it was shewn unto me, when the man returned from his chariot to meet thee.*

Is it *a time to receive money*] He gave him farther proof of this all-discerning prophetic spirit in telling him what he designed to do with the money; he intended to set up a splendid establishment, to have men-servants and maid-servants, to have oliveyards and vineyards, and sheep and oxen. This, as the Chaldee says, *he had thought in his heart to do.*

Verse 27. *The leprosy of Naaman—shall cleave unto thee*] Thou hast got much money, and thou shalt have much to do with it. Thou hast got Naaman's silver, and thou shalt have Naaman's leprosy. Gehazi is not the last who has got money in an unlawful way, and has got God's curse with it.

A leper as white *as snow.*] The moment the curse was pronounced, that moment the *signs* of the leprosy began to appear. The *white shining* spot was the sign that the infection had taken place. See on Lev. xiii. 2, and the notes at the end of that chapter.

1. Some have thought, because of the prophet's curse, *The leprosy of Naaman shall cleave unto thee and thy seed for ever*, that there are persons still alive who are this man's real descendants, and afflicted with this horrible disease. Mr. Maundrell when he was in Judea made diligent inquiry concerning this, but could not ascertain the truth of the supposition. To me it appears absurd: the denunciation took place in the posterity of Gehazi till it should become extinct, and under the influence of this disorder this must *soon* have taken place. The *for ever* implies as long as any of his posterity should remain. This is the import of the word לעולם *leolam*. It takes in the whole extent or duration of the thing to which it is applied. The *for ever* of Gehazi was till his posterity became extinct.

2. The god *Rimmon*, mentioned ver. 18, we meet with nowhere else in the Scriptures, unless it be the same which Stephen calls *Remphan*. See Acts vii. 43, and the note there. *Selden* thinks that *Rimmon* is the same with *Elion*, a god of the Phœnicians, borrowed undoubtedly from the עליון *Elion*, *the Most High*, of the Hebrews, one of the names of the supreme God, which *attribute* became a god of the Phœnicians. *Hesychius* has the word Ῥαμας *Ramas*, which he translates ὁ ὑψιστος Θεος, *the Most High God*, which agrees very well with the Hebrew רמון *Rimmon*, from רמה *ramah*, *to make high* or *exalt*. And all these agree with the sun, as being the *highest* or most *exalted* in what is called the solar system. Some think *Saturn* is intended, and others *Venus*. Much may be seen on this subject in Selden De *Diis Syris*.

3. Let us not suppose that the *offence* of Gehazi was too severely punished. 1. Look at the principle, *covetousness*. 2. *Pride* and *vanity*; he wished to become a great man. 3. His *lying*, in order to impose on Naaman: *Behold, even now there be come to me, &c.* 4. He in effect *sells* the cure of Naaman for so much money: for if Naaman had not been cured, could he have pretended to ask the silver and raiment?

5. It was an act of *theft*; he applied that to his own use which Naaman gave him for his master. 6. He *dishonoured* his master by getting the money and raiment in his name, who had before so solemnly refused it. 7. He closed the whole by *lying to his master*, denying that he had gone after Naaman, or that he had received any thing from him. But was it not severe to *extend the punishment of his crime to his innocent posterity?* I answer, it does not appear that any of Gehazi's children, if he had any *prior* to this, were smitten with the leprosy; and as to those whom he might beget *after* this time, their leprosy must be the necessary consequence of their being engendered by a leprous father.

Reader, see the end of *avarice* and *ambition*; and see the truth of those words, "He that WILL be rich, shall fall into temptation, and a snare, and into divers hurtful lusts which drown men in destruction and perdition."—St. *Paul.*

4. We have already remarked the *apparently severe* and *manifestly kind providence* of God in this business. 1. A maraunding party was permitted to spoil the confines of the land of Israel. 2. They brought away, to reduce to captivity, a little maid, probably the hope of her father's house. 3. She became Naaman's property, and waited on his wife. 4. She announced God and his prophet. 5. Naaman, on the faith of her account, took a journey to Samaria. 6. Gets healed of his leprosy. 7. Is converted to the Lord; and, doubtless, brought at least his whole family to believe to the saving of their souls. What was *severe* to the *parents* of the little maid was most kind to *Naaman* and his *family*; and the parents lost their child only a little time, that they might again receive her with honour and glory for ever. How true are the words of the poet!—

"Behind a *frowning* providence he hides a *smiling* face."

And see the benefits of a religious education! Had not this little maid been brought up in the knowledge of the true God, she had not been the instrument of so great a salvation. See my sermon on this subject, 2 Kings v. 12.

CHAPTER VI.

The sons of the prophets wish to enlarge their dwelling-place, and go to the banks of Jordan to cut down wood, when one of them drops his axe into the water, which Elisha causes to swim, 1–7. *Elisha, understanding all the secret designs of the king of Syria against Israel, informs the king of Israel of them,* 8–10. *The king of Syria, finding that Elisha had thus penetrated his secrets and frustrated his attempts, sends a great host to Dothan, to take the prophet; the Lord strikes them with blindness; and Elisha leads the whole host to Samaria, and delivers them up to the king of Israel,* 11–19. *The Lord opens their eyes, and they see their danger,* 20. *But the king of Israel is prevented from destroying them; and, at the order of the prophet, gives them meat and drink, and dismisses them to their master,* 21–23. *Ben-hadad besieges Samaria, and reduces the city to great distress, of which several instances are given,* 24–30. *The king of Israel vows the destruction of Elisha, and sends to have him beheaded,* 31–33.

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AND [a] the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan they cut down wood.

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5 But as one was felling a beam, the [b] axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And [c] he cut down a stick, and cast *it* in thither; and the iron did swim.

[a] Chap. iv. 38 —— [b] Heb. *iron.*

[c] Chap. ii. 21.

NOTES ON CHAP. VI.

Verse 1. *The place—is too strait for us.*] Notwithstanding the general profligacy of Israel, the schools of the prophets increased. This was no doubt owing to the influence of Elisha.

Verse 2. *Every man a beam.*] They made a sort of *log-houses* with their own hands.

Verse 5. *Alas, master! for it was borrowed.*] אהה אדני והיא שאול *ahah adoma, vehu shaul! Ah, ah, my master; and it has been sought.* It has fallen in, and I have sought it in vain. Or, *it was borrowed*, and therefore I am the more afflicted for its loss; and *Jarchi* adds, I have nothing wherewith to repay it.

Verse 6. *He cut down a stick.*] This had no natural tendency to raise the iron; it was only a sign or ceremony which the prophet chose to use on the occasion.

The iron did swim.] This was a real miracle; for the gravity of the metal must have for ever kept it at the bottom of the water.

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7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my [d] camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us *is* for the king of Israel?

12 And one of his servants said, [e] None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in [f] Dothan.

14 Therefore sent he thither horses, and chariots, and a [g] great host: and they came by night, and compassed the city about.

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15 And when the [h] servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for [i] they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of [k] horses and chariots of fire round about Elisha.

18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And [l] he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: [m] follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD,

[d] Or, *encamping*.——[e] Heb. *No*.——[f] Gen. xxxvii. 17.——[g] Heb. *heavy*.——[h] Or, *minister*.——[i] 2 Chron. xxxii. 7; Psa. lv. 18; Rom. viii. 31.——[k] Chap. ii. 11; Psa. xxxiv. 7; lxviii. 17; Zech. i. 8; vi. 1–7.——[l] Gen. xix. 11.——[m] Heb. *come ye after me*.

Verse 8. *The king of Syria warred against Israel*] This was probably the same Ben-hadad who is mentioned ver. 24. What was the *real* or *pretended* cause of this war we cannot tell; but we may say, in numberless war cases, as Calmet says in this: "An ambitious and restless prince always finds a sufficiency of reasons to colour his enterprises."

In such and such a place] The Syrian king had observed, from the disposition of the Israelitish army, in what direction it was about to make its movements; and therefore laid ambuscades where he might surprise it to the greatest advantage.

Verse 9. *Beware that thou pass not such a place*] Elisha must have had this information by immediate revelation from heaven.

Verse 10. *Sent to the place*] To see if it were so. But the *Vulgate* gives it quite a different turn: *Misit rex Israel ad locum, et præoccupavit eum.* The king of Israel sent previously to the place, and took possession of it: and thus the Syrians were disappointed. This is very likely, though it is not expressed in the Hebrew text. The prophet knew the Syrians marked such a place; he told the king of Israel, and he hastened and sent a party of troops to pre-occupy it; and thus the Syrians found that their designs had been detected.

Verse 13. *Behold, he is in Dothan.*] This is supposed to be the same place as that mentioned in Gen. xxxvii. 17. It lay about twelve miles from Samaria.

Verse 14. *He sent thither horses*] It is strange he did not think that he who could penetrate his secrets with respect to the Israelitish army, could inform himself of all his machinations against his own life.

Verse 16. *For they that be with us are more, &c.*] What astonishing intercourse had this man with heaven! It seems the whole heavenly host had it in commission to help him.

Verse 17. *Lord—open his eyes*] Where is heaven? Is it not above, beneath, around us! And were our eyes open as were those of the prophet's servant, we should see the heavenly host in all directions. The horses and chariots of fire were there, before the eyes of Elisha's servant were opened.

Verse 18. *Smite this people—with blindness*] Confound their sight so that they may not know what they see, and so mistake one place for another.

Verse 19. *I will bring you to the man whom ye seek.*] And he did so; he was their guide to Samaria, and showed himself to them fully in that city.

Verse 20. *Open the eyes of these men*] Take away their confusion of vision, that they may discern things as they *are*, and distinguish *where* they are

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open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [n] set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So [o] the bands of Syria came no more into the land of Israel.

24 And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

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25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, [p] If the LORD do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So [q] we boiled my son, and did eat him:

[n] Rom. xii. 20. —[o] Chap. v. 2; ver. 8, 9. —[p] Or, *Let not the Lord save thee.* —[q] Lev. xxvi. 29; Deut. xxviii. 53, 57.

Verse 21. *My father, shall I smite*] This was dastardly; the utmost he could have done with these men, when thus brought into his hand, was to make them prisoners of war.

Verse 22. *Whom thou hast taken captive*] Those who in open *battle* either lay down their arms, or are surrounded, and have their retreat cut off, are entitled to their lives, much more those who are thus providentially put into thy hand, without having been in actual hostility against thee. Give them meat and drink, and send them home to their master, and let them thus know that thou fearest him not, and art incapable of doing an ungenerous or unmanly action.

Verse 23. *He prepared great provision for them*] These, on the return to their master, could tell him strange things about the power of the God of Israel, and the magnanimity of its king.

So the bands of Syria came no more] Marauding parties were no more permitted by the Syrian king to make inroads upon Israel. And it is very likely that for some considerable time after this, there was no war between these two nations. What is mentioned in the next verse was more than a year afterwards.

Verse 25. *And, behold, they besieged it*] They had closed it in on every side, and reduced it to the greatest necessity.

An ass's head was sold *for fourscore* pieces *of silver*] I suppose we are to take the *ass's head* literally; and if the *head* sold for so much, what must other parts sell for which were much to be preferred? The famine must be great that could oblige them to eat any part of an animal that was proscribed by the law; and it must be still greater that could oblige them to purchase so *mean a part* of this *unclean* animal at so *high a price*. The *piece of silver* was probably the *drachm*, worth about *seven pence three farthings* of our money; the whole amounting to about *two pounds nine shillings.*

And the fourth part of a cab of dove's dung] The *cab* was about a *quart* or *three pints*. *Dove's dung*, חרינים *chiriyonim*. Whether this means *pigeon's dung* literally, or a kind of *pulse*, has been variously disputed by learned men. After having written much upon the subject, illustrated with quotations from east, west, north, and south, I choose to spare my reader the trouble of wading through them, and shall content myself with asserting that it is probable a *sort of pease* are meant, which the Arabs to this day call by this name. "The *garvancos*, *cicer*, or *chick pea*," says Dr. Shaw, "has been taken for the pigeon's dung, mentioned in the siege of Samaria; and as the *cicer* is *pointed* at one end, and acquires an *ash colour* in parching, the first of which circumstances answers to the *figure*, the second to the usual *colour* of *dove's dung*, the supposition is by no means to be disregarded."

I should not omit saying that *dove's dung* is of great value in the East, for its power in producing *cucumbers*, *melons*, &c., which has induced many learned men to take the words *literally*. *Bochart* has exhausted this subject, and concludes that a kind of *pulse* is meant. Most learned men are of his opinion.

Verse 27. *If the Lord do not help thee*] Some read this as an *imprecation*, *May God save thee not! how can I save thee?*

Verse 29. *So we boiled my son*] This is horrible; but for the sake of humanity we must allow that the children *died* through hunger, and then became food for their starved, desperate parents.

She hath hid her son.] He was already dead, says *Jarchi*; and she hid him, that she might eat him alone.

This very evil Moses had foretold should come upon them if they forsook God; see Deut. xxviii. 53, 57. The same evil came upon this wretched people when besieged by Nebuchadnezzar; see Ezek. v. 10. And also when Titus besieged Jerusalem; see *Josephus*

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and I said unto her on the [r] next day, Give thy son, that we may eat him: and she hath hid her son.

30 And it came to pass, when the king heard the words of the woman, that he [s] rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, [t] God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and [u] the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, [v] See ye how this son of [w] a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

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33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD, [x] What should I wait for the LORD any longer?

[r] Hebrew, *other.*——[s] 1 Kings xxi. 27.——[t] Ruth i. 17; 1 Kings xix. 2.——[u] Ezek. viii. 1; xx. 1.——[v] Luke xiii. 32.——[w] 1 Kings xviii. 4.——[x] Job ii. 9.

De Bell. Judaic. lib. vi., cap. 3, and my notes on Matt. xxiv. 19.

Verse 30. *He had sackcloth within upon his flesh.*] The king was in deep mourning for the distresses of the people.

Verse 31. *If the head of Elisha—shall stand on him*] Either he attributed these calamities to the prophet, or else he thought he could remove them, and yet would not. The miserable king was driven to desperation.

Verse 32. *This son of a murderer*] Jehoram, the son of Ahab and Jezebel. But Ahab is called a *murderer* because of the murder of Naboth.

Shut the door] He was obliged to make use of this method for his personal safety, as the king was highly incensed.

The sound of his master's feet behind him?] That is, King Jehoram is following his messenger, that he may see him take off my head.

Verse 33. *Behold, this evil is of the Lord*] It is difficult to know whether it be the *prophet*, the *messenger*, or the *king*, that says these words. It might be the answer of the *prophet* from within to the messenger who was without, and who sought for admission, and gave his reason; to whom Elisha might have replied: "I am not the cause of these calamities; they are from the Lord; I have been praying for their removal; but why should I pray to the Lord any longer, for the time of your deliverance is at hand?" And *then Elisha said,*—see the following chapter, where the removal of the calamity is foretold in the most explicit manner; and indeed the chapter is unhappily divided from this. The seventh chapter should have begun with ver. 24 of this chapter, as, by the present division, the story is unnaturally interrupted.

How natural is it for men to lay the cause of their suffering on any thing or person but themselves! Ahab's iniquity was sufficient to have brought down God's displeasure on a whole nation; and yet he takes no blame to himself, but lays all on the prophet, who was the only *salt* that preserved the whole nation from corruption. How few take their sins to *themselves!* and till they do this, they cannot be true penitents; nor can they expect God's wrath to be averted till they feel themselves the chief of sinners.

CHAPTER VII.

Elisha foretells abundant relief to the besieged inhabitants of Samaria, 1. *One of the lords questions the possibility of it; and is assured that he shall see it on the morrow, but not taste of it,* 2. *Four lepers, perishing with hunger, go to the camp of the Syrians to seek relief, and find it totally deserted,* 3–5. *How the Syrians were alarmed, and fled,* 6, 7. *The lepers begin to take the spoil, but at last resolve to carry the good news to the city,* 8–11. *The king, suspecting some treachery, sends some horsemen to scour the country, and see whether the Syrians are not somewhere concealed; they return, and confirm the report that the Syrians are totally fled,* 12–15. *The people go out and spoil the camp, in consequence of which provisions become as plentiful as Elisha had foretold,* 16. *The unbelieving lord, having the charge of the gate committed to him, is trodden to death by the crowd,* 17–20.

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THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, [a] To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

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[a] 2 Kings chap. vii. 18, 19.

NOTES ON CHAP. VII.

Verse 1. *To-morrow about this time*] This was in reply to the desponding language of the king, and to vindicate himself from the charge of being author of this calamity. See the end of the preceding chapter

A measure of fine flour—for a shekel] A *seah* of

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2 [b] Then [c] a lord on whose hand the king leaned answered the man of God, and said, Behold, [d] *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 And there were four leprous men [e] at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians [f] to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [g] the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they [h] arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

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9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, [i] some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now show you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the

[b] Ver. 17, 19, 20.——[c] Heb. *a lord which* belonged *to the king leaning upon his hand*, chap. v. 18.——[d] Mal. iii. 10.——[e] Lev. xiii. 46.

[f] 2 Sam. v. 24; chap. xix. 7; Job xv. 21.——[g] 1 Kings x. 29. [h] Psa. xlviii. 4, 5, 6; Prov. xxviii. 1.——[i] Heb. *we shall find punishment.*

fine flour: the *seah* was about *two gallons* and *a half;* the *shekel*, *two shillings* and *fourpence* at the lowest computation. A wide difference between this and the price of the ass's head mentioned above.

Verse 2. *Then a lord*] שלישׁ *shalish*. This word, as a name of *office*, occurs often, and seems to point out one of the highest offices in the state. So unlikely was this prediction to be fulfilled, that he thought God must pour out wheat and barley from heaven before it could have a literal accomplishment.

But shalt not eat thereof.] This was a mere prediction of his *death*, but not as a judgment for his unbelief; any person in his circumstances might have spoken as he did. He stated in effect that nothing but a miracle could procure the plenty predicted, and by a miracle alone was it done; and any person in his place might have been trodden to death by the crowd in the gate of Samaria.

Verse 3. *There were four leprous men*] The *Gemara* in *Soto*, *R. Sol. Jarchi*, and others, say that these four lepers were *Gehazi and his three sons.*

At the entering in of the gate] They were not permitted to mingle in civil society.

Verse 5. *The uttermost part of the camp*] Where the Syrian advanced guards should have been.

Verse 6. *The Lord had made the—Syrians to hear a noise*] This threw them into confusion; they imagined that they were about to be attacked by powerful auxiliaries, which the king of Israel had hired against them.

Verse 12. *The king arose in the night*] This king had made a noble defence; he seems to have shared in all the sufferings of the besieged, and to have been ever at his post. Even in vile Ahab there were some good things!

They know that we be *hungry*] This was a very natural conclusion; the Syrians by the closest blockade could not induce them to give up the city, but knowing that they were in a starving condition, they might make use of such a stratagem as that imagined by the king, in order to get possession of the city.

Verse 13. *And one of his servants answered*] This is a very difficult verse, and the great variety of ex-

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horses that remain, which are left [k] in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [l] according to the word of the LORD.

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, [m] as the man of God had said, who spake when the king came down to him.

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18 And it came to pass, as the man of God had spoken to the king, saying, [n] Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

[k] Heb. *in it.*—[l] Ver. 1.

[m] Chap. vi. 32; ver. 2.—[n] Ver. 1.

planations given of it cast but little light on the subject. I am inclined to believe, with Dr. *Kennicott*, that there is an *interpolation* here which puzzles, if not destroys, the sense. "Several instances," says he, "have been given of words improperly *repeated* by Jewish transcribers, who have been *careless* enough to make such *mistakes*, and yet *cautious* not to *alter* or *erase*, for fear of discovery. This verse furnishes another instance in a careless *repetition* of *seven Hebrew words*, thus:—

הנשארים אשר נשארו בה הנם ככל ההמון ישראל אשר
נשארו בה הנם ככל המון ישראל אשר תמו

The exact English of this verse is this: *And the servant said, Let them take now five of the remaining horses, which remain in it; behold they are as all the multitude of Israel, which* [remain in it: behold they are as all the multitude of Israel which] *are consumed; and let us send and see.*

"Whoever considers that the *second set* of these *seven words* is neither in the *Septuagint* nor *Syriac* versions, and that those translators who suppose these words to be genuine alter them to make them look like sense, will probably allow them to have been at first an improper *repetition*; consequently to be now an *interpolation* strangely continued in the Hebrew text." They are wanting in more than *forty* of *Kennicott's* and *De Rossi's* MSS. In some others they are left *without points*; in others they have been *written in*, and afterwards *blotted out*; and in others *four*, in others *five*, of the *seven words* are omitted. *De Rossi* concludes thus: *Nec verba hæc legunt* LXX., *Vulg.*, *Syrus simplex*, *Syrus Heptaplaris Parisiensis*, *Targum*. They stand on little authority, and the text should be read, omitting the words enclosed by *brackets*, as above.

They are consumed] The words אשר תמו *asher tamu* should be translated, *which are perfect*; i. e., fit for service. The rest of the horses were either *dead* of the famine, *killed* for the subsistence of the besieged, or so *weak* as not to be able to perform such a journey.

Verse 14. *They took—two chariot horses*] They had at first intended to send *five*; probably they found on examination that only two were effective. But if they sent two chariots, each would have two horses, and probably a single horse for crossing the country.

Verse 15. *All the way* was *full of garments and vessels*] A manifest proof of the hurry and precipitancy with which they fled.

Verse 17. *And the people trode upon him*] This officer being appointed by the king to have the command of the *gate*, the people rushing *out* to get spoil, and *in* to carry it to their houses, he was borne down by the multitude, and trodden to death. This also was foreseen by the spirit of prophecy. The literal and exact fulfilment of such predictions must have acquired the prophet a great deal of credit in Israel.

DR. *Lightfoot* remarks that, between the *first* and *last year* of Jehoram son of Jehoshaphat, there are very many occurrences mentioned which are not referred nor fixed to their *proper year*; and, therefore, they must be calculated in a *gross sum*, as coming to pass *in one of these years*. These are the stories contained in chapters iv., v., vi., and vii., of this book; and in 2 Chron. xxi. 6–19. They may be calculated thus: In the *first* year of Jehoram, Elisha, returning out of Moab into the land of Israel, multiplies the widow's oil; he is lodged in Shunem, and assures his hostess of a child. The *seven years'* famine was then begun, and he gives the Shunammite warning of its continuance.

The *second* year she bears her child in the land of the Philistines, chap. viii. 2. And Elisha resides among the disciples of the prophets at Gilgal, heals the poisoned pottage, and feeds *one hundred* men with *twenty* barley loaves and some ears of corn. That summer

he cures Naaman of his leprosy, the only cure of this kind done till Christ came.

The *third* year he makes iron to swim, prevents the Syrians' ambushments, strikes those with blindness who were sent to seize him, and sends them back to their master.

The *fourth* year Jehoshaphat dies, and Edom rebels and shakes off the yoke laid upon them by David: Libnah also rebels.

The *fifth* year Samaria is besieged by Ben-hadad, the city is most grievously afflicted; and, after being nearly destroyed by famine, it is suddenly relieved by a miraculous interference of God, which had been distinctly foretold by Elisha.

The *sixth* year the Philistines and Arabians oppress Jehoram, king of Judah, and take captive his wives and children, leaving only one son behind.

The *seventh* year Jehoram falls into a grievous sickness, so that his bowels fall out, 2 Chron. xxi. 19. And in the same year the *seven years' famine ends* about the time of harvest; and at that harvest, the Shunammite's son dies, and is restored to life by Elisha, though the story of his birth and death is related together; and yet some years must have passed between them. Not long after this the Shunammite goes to the king to petition to be restored to her own land, which she had left in the time of the famine, and had sojourned in the land of the Philistines.

This year Elisha is at Damascus; Ben-hadad falls sick; Hazael stifles him with a wet cloth, and reigns in his stead. All these things Dr. Lightfoot supposes happened between A. M. 3110 and 3117.—See *Lightfoot's* Works, vol. i., p. 88. In examining the facts recorded in these books, we shall always find it difficult, and sometimes impossible, to ascertain the exact chronology. The difficulty is increased by a custom common among these annalists, the giving the whole of a story *at once*, though several incidents took place at the *distance of some years from the commencement of the story:* as they seem unwilling to have to recur to the same history in the chronological order of its facts.

CHAPTER VIII.

Account of the sojourning of the Shunammite in the land of the Philistines, during the seven years famine, 1, 2. *She returns, and solicits the king to let her have back her land; which, with its fruits, he orders to be restored to her,* 3–6. *Elisha comes to Damascus, and finds Ben-hadad sick; who sends his servant Hazael to the prophet to inquire whether he shall recover,* 7–9. *Elisha predicts his death, tells Hazael that he shall be king, and shows him the atrocities he will commit,* 10–14. *Hazael returns, stifles his master with a wet cloth, and reigns in his stead,* 15. *Jehoram, son of Jehoshaphat, becomes king over Judah: his bad reign,* 16–19. *Edom and Libnah revolt,* 20–22. *Jehoram dies, and his son Ahaziah reigns in his stead,* 23, 24. *His bad reign,* 25–27. *He joins with Joram, son of Ahab, against Hazael; Joram is wounded by the Syrians, and goes to Jezreel to be healed,* 28, 29.

A. M. 3113. B. C. 891. Ante I. Ol. 115. An. Diogenetî, Arch. Athen. perpet. 1.

THEN spake Elisha unto the woman, [a] whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD [b] hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

A. M. 3119. B. C. 885. Ante I. Ol. 109. An. Diogenetî, Arch. Athen. perpet. 7.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with [c] Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the

[a] Chap. iv. 35.—[b] Psa. cv. 16; Hag. i. 11.

[c] Chap. v. 27.

NOTES ON CHAP. VIII.

Verse 1. *Then spake Elisha*] As this is the relation of an event far past, the words should be translated, "But Elisha *had spoken* unto the woman whose son he *had restored* unto life; and the woman *had arisen*, and acted according to the saying of the man of God, and *had gone* with her family, and *had sojourned* in the land of the Philistines seven years." What is mentioned in these two verses happened several years before the time specified in the *third* verse. See the observations at the end of the preceding chapter.

Verse 4. *The king talked with Gehazi*] This is supposed to have happened *before* the cleansing of Naaman, for is it likely that the king would hold conversation with a leprous man; or that, knowing Gehazi had been dismissed with the highest disgrace from the prophet's service, he could hold any conversation with him concerning his late master, relative to whom he could not expect him to give either a true or impartial account!

Some think that this conversation might have taken place after Gehazi became leprous: the king having an insatiable curiosity to know the private history of a man who had done such astonishing things: and

A. M. 3119. B. C. 885. Ante I. Ol. 109. An. Diogeneti, Arch. Athen. perpet. 7.

king how he had [d] restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [e] officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto [f] Hazael, [g] Take a present in thine hand, and go, meet the man of God, and [h] inquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present [i] with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

A. M. 3119. B. C. 885. Ante I. Ol. 109. An. Diogeneti, Arch. Athen. perpet. 7.

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that [k] he shall surely die.

11 And he settled his countenance [l] stead fastly, until he was ashamed: and the man of God [m] wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know [n] the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and [o] wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, [p] *is* thy ser

[d] Ch. iv. 35.——[e] Or, *eunuch*.——[f] 1 Kings xix. 15.——[g] 1 Sam. ix. 7; 1 Kings xiv. 3; chap. v. 5.——[h] Ch. i. 2.——[i] Heb. *in his hand*.——[k] Ver. 15.

[l] Heb. *and set it*.——[m] Luke xix. 41.——[n] Chap. x. 32; xii. 17 xiii. 3, 7; Amos i. 3.——[o] Chap. xv. 16; Hos. xiii. 16; Amos i 13.——[p] 1 Sam. xvii. 43.

from whom could he get this information, except from the prophet's own confidential servant? It agrees better with the chronology to consider what is here related as having taken place *after* the cure of Naaman. As to the circumstance of Gehazi's disease, he might overlook that, and converse with him, keeping at a reasonable distance, as nothing but actual contact could defile.

Verse 5. *This is the woman, and this is her son, whom Elisha restored to life.*] This was a very providential occurrence in behalf of the Shunammite. The relation given by Gehazi was now corroborated by the woman herself; the king was duly affected, and gave immediate orders for the restoration of her land.

Verse 7. *Elisha came to Damascus*] That he might lead Gehazi to repentance; according to *Jarchi* and some others.

Verse 8. *Take a present in thine hand*] But what an immense present was this—*forty camels' burden of every good thing of Damascus!* The prophet would need to have a very large establishment at Damascus to dispose of so much property.

Verse 10. *Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.*] That is, God has not *determined* thy death, nor will it be a *necessary consequence* of the *disease* by which thou art now afflicted; but this wicked man will abuse the power and trust thou hast reposed in him, and take away thy life. Even when God has not *designed* nor *appointed* the death of a person, he may nevertheless die, though not without the *permission* of God. This is a farther proof of the doctrine of *contingent events*: he might live for all his sickness, but thou wilt put an end to his life.

Verse 11. *He settled his countenance steadfastly*] Of whom does the author speak? Of Hazael, or of Elisha? Several apply this action to the prophet: he had a murderer before him, and he saw the bloody acts he was about to commit, and was greatly distressed; but he endeavoured to conceal his feelings: at last his face reddened with anguish, his feelings overcame him, and he burst out and wept.

The *Septuagint*, as it stands in the *Complutensian* and *Antwerp* Polyglots, makes the text very plain: *Και ἐστη Αζαηλ κατα προσωπον αυτου, και παρεθηκεν ενωπιον αυτου δωρα, ἑως ησχυνετο· και εκλαυσεν ὁ ανθρωπος του Θεου, And Hazael stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.*

The Codex *Vaticanus*, and the Codex *Alexandrinus*, are nearly as the Hebrew. The *Aldine* edition agrees in some respects with the *Complutensian*; but all the *versions* follow the *Hebrew*.

Verse 12. *I know the evil that thou wilt do*] We may see something of the accomplishment of this prediction, chap. x. 32, 33, and xiii. 3, 7.

Verse 13. *But what, is thy servant a dog, that he should do this great thing?*] I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart, that when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was *delighted* at the prospect; and his question rather implies a *doubt* whether a per

A. M. 3119. B. C. 885. Ante I. Ol. 109. An. Diogeneti, Arch. Athen. perpet. 7.

vant a dog, that he should do this great thing? And Elisha answered, [q] The LORD hath showed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, [r] Jehoram the son of Jehoshaphat king of Judah [s] began to reign.

17 [t] Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem. A. M. 3112-3119 B. C. 892-885. Anno ante I. Olymp. 116-109

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for [u] the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, [v] as he promised him to give him alway a [w] light, *and* to his children.

20 In his days [x] Edom revolted from under the hand of Judah, [y] and made a king over themselves.

21 So Joram went over to Zair, and all the

[q] 1 Kings xix. 15.——[r] 2 Chron. xxi. 3, 4.——[s] Heb. *reigned.* Began to reign in consort with his father.——[t] 2 Chron. xxi. 5, &c.——[u] Ver. 26.

[v] 2 Sam. vii. 13; 1 Kings xi. 36; xv. 4; 2 Chron. xxi. 7. [w] Heb. *candle* or *lamp.*——[x] Gen. xxvii. 40; chap. iii. 27; 2 Chron. xxi. 8, 9, 10.——[y] 1 Kings xxii. 47.

son so inconsiderable as he is shall ever have it in his power to do such *great*, not such *evil*, things; for, in his sight, they had no turpitude. The Hebrew text stands thus: כי מה עבדך הכלב כי יעשה הדבר הגדול הזה *ki mah abdecha hakkeleb, ki yaasch haddabar haggadol hazzeh?* "But, what! thy servant, this dog! that *he* should do this great work!" Or, "Can such a poor, worthless fellow, such *a dead dog*, [ὁ κυων ὁ τεθνηκως, *Sept.*,] perform such mighty actions! thou fillest me with surprise." And that this is the true sense, his immediate murder of his master on his return fully proves. "Our common version of these words of Hazael," as Mr. *Patten* observes, "has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of *horror*; his expression has no tincture of it; but of the unexpected glimpse of a crown! The prophet's answer is plainly calculated to satisfy the astonishment he had excited. A *dog* bears not, in Scripture, the character of a *cruel*, but of a *despicable* animal; nor does he who is shocked with its barbarity call it a GREAT deed."—*David Vindicated.*

Verse 15. *A thick cloth*] The versions, in general, understand this of a *hairy* or *woollen* cloth.

So that he died] He was smothered, or suffocated.

Verse 16. *In the fifth year of Joram*] This verse, as it stands in the present Hebrew text, may be thus read: "And in the fifth year of Joram son of Ahab king of Israel, [and of Jehoshaphat, king of Judah,] reigned Jehoram son of Jehoshaphat king of Judah." The three Hebrew words, ויהושפט כלך יהודה *and of Jehoshaphat king of Judah*, greatly disturb the chronology in this place. It is certain that Jehoshaphat reigned *twenty-five* years, and that Jehoram his son reigned but *eight*; 1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31, and xxi. 5. So that he could not have reigned during his father's life without being king *twenty* years, and *eight* years! These words are wanting in *three* of *Kennicott's* and *De Rossi's* MSS., in the *Complutensian* and *Aldine* editions of the *Septuagint*, in the *Peshito Syriac*, in the Parisian *Heptaplar Syriac*, the *Arabic*, and in many copies of the *Vulgate*, collated by Dr. *Kennicott* and *De Rossi*, both *printed* and *manuscript*; to which may be added *two* MSS. in my own library, one of the fourteenth, the other of the eleventh century, and in what I judge to be the *Editio Princeps* of the Vulgate. And it is worthy of remark that in this latter work, after the fifteenth verse, ending with *Quo mortuo regnavit Azahel pro eo*, the following words are in a smaller character, *Anno quinto Joram filii Achab regis Israhel, regnavit Joram filius Josaphat rex Juda. Triginta*, &c. We have already seen that it is supposed that Jehushaphat associated his son with him in the kingdom; and that the *fifth year* in this place only regards *Joram* king of Israel, and not *Jehoshaphat* king of Judah. See the notes on chap. i. 17.

Verse 17. *He reigned eight years in Jerusalem.*] Beginning with the fifth year of Joram, king of Israel. He reigned *three years* with *Jehoshaphat* his father, and *five years* alone; i. e., from A. M. 3112 to 3119, according to Archbishop Usher.

Verse 18. *The daughter of Ahab was his wife*] This was the infamous *Athaliah*; and through this marriage Jehoshaphat and Ahab were confederates; and this friendship was continued after Ahab's death.

Verse 19. *To give him alway a light*] To give him a *successor* in his own family.

Verse 21. *Joram went over to Zair*] This is the same as *Seir*, a chief city of Idumea. So Isa. xxi., 11: *The burden of Dumah* (Idumea.) *He calleth to me out of Seir.*

Smote the Edomites] It appears that the Israelites were *surrounded* by the Idumeans; and that in the night Joram and his men cut their way through them, and so got every man to his tent, for they were not able to make any farther head against these enemies; and therefore it is said, *that Edom revolted from under the hand of Judah unto this day.*

A. M. 3112-3119. B. C. 892-885. Anno ante I. Olymp. 116-109.

chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 [z] Yet Edom revolted from under the hand of Judah unto this day. [a] Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3119-3120. B. C. 885-884. Anno ante I. Olymp. 109-108.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and [b] Ahaziah [c] his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 [d] Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the [e] daughter of Omri king of Israel.

A. M. 3119-3120 B. C. 885-884. Anno ante I. Olymp. 109-108.

27 [f] And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 And he went [g] with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

A. M. 3120. B. C. 884. Ante I. Ol 108. An. Diogeneti, Arch. Athen. perpet. 8.

29 And [h] King Joram went back to be healed in Jezreel of the wounds [i] which the Syrians had given him at [k] Ramah, when he fought against Hazael king of Syria. [l] And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was [m] sick.

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[z] And so fulfilled: Gen. xxvii. 40.——[a] 2 Chron. xxi. 10.
[b] 2 Chron. xxii. 1.——[c] Called *Azariah*, 2 Chron. xxii. 6, and *Jehoahaz*, 2 Chron. xxi. 17; xxv. 23.——[d] See 2 Chron. xxii. 2.
[e] Or, *grand-daughter*; see ver. 18.

[f] 2 Chron. xxii. 3, 4.——[g] 2 Chron. xxii. 5.——[h] Chap. ix. 15.
[i] Heb. *wherewith the Syrians had wounded*.——[k] Called *Ramoth*, ver. 28.——[l] Chap. ix. 16; 2 Chron. xxii. 6, 7.——[m] Heb. *wounded*.

Verse 23. Are *they not written in the book of the chronicles*] Several remarkable particulars relative to Joram may be found in 2 Chron. xxi.

Verse 26. *Two and twenty years old* was *Ahaziah when he began to reign*] In 2 Chron. xxii. 2. it is said, *forty and two years old* was *Ahaziah when he began to reign*; this is a heavy difficulty, to remove which several expedients have been used. It is most evident that, if we follow the reading in *Chronicles*, it makes the *son two years older* than his *own father!* for his father began to reign when he was *thirty-two* years old, and reigned *eight* years, and so died, being *forty* years old; see ver. 17. Dr. *Lightfoot* says, "The *original* meaneth thus: *Ahaziah was the son of two and forty years*; namely, of the house of *Omri*, of whose seed he was by the mother's side; and he walked in the ways of that house, and came to ruin at the same time with it. This the text directs us to look after, when it calleth his mother the *daughter of Omri*, who was indeed the *daughter of Ahab*. Now, these *forty-two* years are easily reckoned by any that will *count back* in the Chronicle to the *second of Omri*. Such another reckoning there is about *Jechoniah*, or Jehoiachin, 2 Kings xxiv. 8: *Jehoiachin was eighteen years old when he began to reign*. But, 2 Chron. xxxvi. 9, *Jehoiachin was the son of the eight* years; that is, the beginning of his reign fell in the *eighth* year of Nebuchadnezzar, and of Judah's first captivity."—Works, vol. i., p. 87.

After all, here is a most *manifest contradiction*, that cannot be removed but by having recourse to *violent modes* of solution. I am satisfied the reading in 2 Chron. xxii. 2, is a *mistake*; and that we should read there, as here, *twenty-two* instead of *forty-two* years; see the note there. And may we not say with *Calmet*, Which is most dangerous, to acknowledge that *transcribers* have made some mistakes in copying the sacred books, or to acknowledge that there are *contradictions* in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind? I add, that no mode of solution yet found out has succeeded in removing the difficulty: and of all the MSS. which have been collated, and they amount to *several hundred*, *not one* confirms the reading of *twenty-two years*. And to it all the *ancient versions* are equally unfriendly.

Verse 28. *The Syrians wounded Joram*] Ahaziah went with Joram to endeavour to wrest Ramoth-gilead out of the hands of the Syrians, which belonged to Israel and Judah. Ahab had endeavoured to do this before, and was slain there; see 1 Kings xxii. 3, &c., and the notes there.

Verse 29. *Went back to be healed in Jezreel*] And there he continued till Jehu conspired against and slew him there. And thus the blood of the innocents, which had been shed by Ahab and his wife Jezebel, was visited on them in the total extinction of their family. See the following chapters, where the bloody tale of Jehu's conspiracy is told at large.

I HAVE already had to remark on the chronological difficulties which occur in the historical books; difficulties for which copyists alone are responsible. To remove them by the plan of *reconciliation*, is in many cases impracticable: to conjectural criticism we must have recourse. And is there a single ancient author of any kind, but particularly those who have written on matters of *history* and *chronology*, whose works have been transmitted to us free of similar errors, owing to the negligence of transcribers?

CHAPTER IX.

Elisha sends one of the disciples of the prophets to Ramoth-gilead, to anoint Jehu king of Israel, 1–3. *He acts according to his orders, and informs Jehu that he is to cut off the whole house of Ahab,* 4–10. *Jehu's captains proclaim him king,* 11–14. *He goes against Jezreel; where he finds Joram and Ahaziah king of Judah, who had come to visit him; he slays them both: the former is thrown into the portion of Naboth; the latter, having received a mortal wound, flees to Megiddo, and dies there, and is carried to Jerusalem, and buried in the city of David,* 15–29. *He commands Jezebel to be thrown out of her window; and he treads her under the feet of his horses; and the dogs eat her, according to the word of the Lord,* 30–37.

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

AND Elisha the prophet called one of [a] the children of the prophets, and said unto him, [b] Gird up thy loins, and take this box of oil in thine hand, [c] and go to Ramoth-gilead.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among [d] his brethren, and carry him to an [e] inner chamber;

3 Then [f] take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, [g] Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [h] at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [i] I will cut off from Ahab [k] him that pisseth against the wall, and [l] him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of [m] Jeroboam the son of Nebat, and like the house of [n] Baasha the son of Ahijah:

10 [o] And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door and fled.

11 Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came [p] this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

[a] 1 Kings xx. 35.——[b] Chap. iv. 29; Jer. i. 17.——[c] Chap. viii. 28, 29.——[d] Ver. 5, 11.——[e] Hebrew, *chamber in a chamber.* [f] 1 Kings xix. 16.——[g] 1 Kings xix. 16; 2 Chron. xxii. 7. [h] 1 Kings xviii. 4; xxi. 15.——[i] 1 Kings xiv. 10; xxi. 21.

[k] 1 Sam. xxv. 22.——[l] Deut. xxxii. 36.——[m] 1 Kings xiv. 10; xv. 29; xxi. 22.——[n] 1 Kings xvi. 3, 11.——[o] 1 Kings xxi. 23; ver. 35, 36.——[p] Jer. xxix. 26; John x. 20; Acts xxvi. 24; 1 Cor. iv. 10.

NOTES ON CHAP. IX.

Verse 1. *One of the children of the prophets*] The Jews say that this was *Jonah* the prophet, the son of Amittai.

Gird up thy loins] What thou hast to do requires the utmost despatch.

Verse 4. *The young man the prophet*] This should be translated, *The servant of the prophet*; that is, the servant which Elisha now had in place of Gehazi.

Verse 6. *King over the people of the Lord*] This pointed out to Jehu that he was to rule that people according to God's law; and consequently, that he was to restore the pure worship of the Most High in Israel.

Verse 7. *Thou shalt smite the house of Ahab*] For their most cruel murders they have forfeited their own lives, according to that immutable law, "He that sheddeth man's blood, by man shall *his* blood be shed."

This and the two following verses contain the *commission* which Jehu received from the Lord against the bloody house of Ahab.

Verse 10. *The dogs shall eat Jezebel*] How most minutely was this prophecy fulfilled! See ver. 33, &c.

Verse 11. *Wherefore came this mad fellow to thee?*] Was it because he was a *holy man* of God that he was reputed by a club of irreligious officers to be a madman? In vain do such pretend that they fight for religion, and are the guardians of the public welfare and morals, if they persecute religion and scoff at holy men. But this has been an old custom with all the *seed*—the sons, *of the serpent*. As to religious soldiers, *they are far to seek, and ill to find*, according to the old proverb.

Ye know the man, and his communication.] Ye know that he is a *madman*, and that his message must be a message of folly. Jehu did not appear willing to tell

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and [q] took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu [r] is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.

15 But [s] King [t] Joram was returned to be healed in Jezreel of the wounds which the Syrians [u] had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, *then* [v] let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. [w] And Ahaziah king of Judah was come down to see Joram.

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17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, *Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the [x] driving *is* like the driving of Jehu the son of Nimshi; for he driveth [y] furiously.

[q] Matt. xxi. 7.—[r] Heb. *reigneth.*—[s] Chap. viii. 29.—[t] Heb. *Jehoram.*—[u] Heb. *smote.*

[v] Heb. *let no escaper go, &c.*—[w] Chap. viii. 29.—[x] Or, *marching.*—[y] Heb. *in madness.*

them what had been done, lest it should promote jealousy and envy.

Verse 12. *They said, It is false*] Or, as the Chaldee has it, *Thou liest.* Or, perhaps, it might be thus understood, "We know he has said nothing but folly and lies; nevertheless, let us hear what he has said."

Verse 13. *Took every man his garment*] This was a ceremony by which they acknowledged him as *king*; and it was by such a ceremony that the multitudes acknowledged Jesus Christ for the *Messiah and King of Israel*, a little before his passion: see Matt. xxi. 7, and the note there. The ceremony was expressive: "As we put our garments under his feet, so we place every thing under his authority, and acknowledge ourselves his servants."

On the top of the stairs] The *Chaldee*, the *rabbins*, and several interpreters, understand this of the *public sun-dial*; which, in those ancient times, was formed of *steps* like *stairs*, each *step* serving to indicate, by its *shadow*, one *hour*, or such division of time as was commonly used in that country. This *dial* was, no doubt, in the most *public place*; and upon the top of it, or on the *platform* on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him *king*. The Hebrew מעלות *maaloth* is the same word which is used chap. xx. 9, 10, 11, to signify the *dial* of Ahaz; and this was probably the very same dial on which that miracle was afterwards wrought: and this dial, מעלות *maaloth*, from עלה *alah*, to go up, ascend, was most evidently made of *steps*; the *shadows* projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time. See the notes on chap. xx. 9, &c., and the *diagram* at the end of that chapter.

Verse 14. *Joram had kept Ramoth-gilead*] The confederate armies appear to have taken this city; but they were obliged to watch their conquests, as they perceived that Hazael was determined to retake it if possible.

Verse 16. *Jehu—went to Jezreel; for Joram lay there.*] From the preceding verse we learn, that Joram had been wounded in his attack on Ramoth-gilead, and had gone to Jezreel to be cured; and neither he nor Ahaziah knew any thing of the conspiracy in Ramoth-gilead, because Jehu and his captains took care to prevent any person from leaving the city; so that the two kings at Jezreel knew nothing of what had taken place.

Verse 17. *A watchman on the tower*] These watchmen, fixed on elevated places, and generally within hearing of each other, served as a kind of *telegraphs*, to communicate intelligence through the whole country. But, in some cases, it appears that the intelligence was conveyed by a *horseman* to the next stage, as in the case before us. At this time, when the armies were at Ramoth-gilead, they were, no doubt, doubly watchful to observe the state of the country, and to notice every movement. See on 2 Sam. xiii. 34.

Verse 18. *What hast thou to do with peace?*] "What is it to thee whether there be peace or war? Join my company, and fall into the rear."

Verse 20. *He driveth furiously*] Jehu was a bold, daring, prompt, and precipitate general. In his various military operations he had established his character; and now it was almost proverbial.

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21 And Joram said, [z] Make ready. And his chariot was made ready. And [a] Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [b] met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu [c] drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he [d] sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [e] the LORD laid this burden upon him;

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

26 Surely I have seen yesterday the [f] blood of Naboth, and the blood of his sons, saith the LORD; and [g] I will requite thee in this [h] plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to [i] Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the

[z] Heb. *Bind.*——[a] 2 Chron. xxii. 7.——[b] Heb. *found.*——[c] Heb. *filled his hand with a bow.*——[d] Heb. *bowed.*——[e] 1 Kings xxi. 29.——[f] Heb. *bloods.*——[g] 1 Kings xxi. 19.——[h] Or, *portion.*

[i] In the kingdom of *Samaria*. 2 Chron. xxii. 9. Then he began to reign as vice-roy to his father in his sickness, 2 Chron. xxi. 18, 19. But in Joram's 12th year he began to reign alone, ch. viii. 25

Verse 21. *Joram—and Ahaziah—went out*] They had no suspicion of what was done at Ramoth-gilead; else they would not have ventured their persons as they now did.

Verse 22. *What peace, so long as the whoredoms*] Though the words *whoredom*, *adultery*, and *fornication*, are frequently used to express *idolatry*, and *false religion*, in general; yet here they may be safely taken in their *common* and most *obvious* sense, as there is much reason to believe that Jezebel was the patroness and supporter of a very impure system of religion: and to this Jehu might refer, rather than to the *calf-worship*, to which himself was most favourably disposed.

Verse 23. *There is treachery, O Ahaziah.*] This was the first intimation he had of it: he feels for the safety of his friend Ahaziah, and now they fly for their lives.

Verse 24. *Drew a bow with his full strength*] The marginal reading is correct: *He filled his hand with a bow.* That is, "He immediately took up his bow, set his arrow, and let fly." This is the only meaning of the passage.

Between his arms] That is, between his *shoulders*: for he was now *turned*, and was flying *from* Jehu.

Verse 25. *Cast him in the portion of the field*] This was predicted, 1 Kings xxi.; and what now happened to the son of Ahab is foretold in ver. 29 of that chapter.

Verse 26. *The blood of Naboth, and the blood of his sons*] We are not informed in 1 Kings xxi. that any of Naboth's *family* was slain but himself; but as the object both of Ahab and Jezebel was to have Naboth's vineyard entirely, and *for ever*, it is not likely that they would leave any of his posterity, who might at a future time reclaim it as their inheritance. Again, to secure this point, Jezebel had Naboth convicted of *treason* and *atheism*; in order that his whole family might be involved in his ruin.

Verse 27. *Fled by the way of the garden*] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9, is very different from that given *here*: *When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him, (for he was hid in Samaria,) and brought him to Jehu; and when they had slain him, they buried him.* "The current of the story at large is this," says Dr. Lightfoot: "Jehu slayeth Joram in the *field of Jezreel*, as Ahaziah and Joram were together; Ahaziah, seeing this, flees, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dogs' meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth *forty-two* of Ahab's kinsmen: and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he commands to carry him up towards *Gur*, by *Ibleam*, and there to slay him. It may be, his father Joram had slain *his brethren there*, as Ahab had done *Naboth*, in *Jezreel*. They do so; smite him there in his chariot; and his charioteer driveth away to *Megiddo* before he dies. The story in the book of Kings is short; but the book of Chronicles shows the order." *Lightfoot's* Works, vol. i., p. 88.

Verse 29. *In the eleventh year of Joram*] The note in our *margin* contains as good an account of this chronological difficulty as can be reasonably required:

A. M. 3118. B. C. 886. Ante I. Ol. 110. An. Diogeneti, Arch. Athen. perpet. 6.

son of Ahab began Ahaziah to reign over Judah.

A. M. 3120. B. C. 884. Ante I. Ol. 108. An Diogeneti, Arch. Athen. perpet. 8.

30 And when Jehu was come to Jezreel, Jezebel heard *of it;* [k] and she [l] painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, [m] *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three [n] eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her; for [o] she *is* a king's daughter.

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35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake [p] by his servant Elijah the Tishbite, saying, [q] In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcass of Jezebel shall be [r] as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

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[k] Ezek. xxiii. 40.——[l] Heb. *put her eyes in painting.*——[m] 1 Kings xvi. 9-20.——[n] Or, *chamberlains.*

[o] 1 Kings xvi. 31.——[p] Heb. *by the hand of.*——[q] 1 Kings xxi. 23.
[r] Psa. lxxxiii. 10.

Then he began to reign as viceroy to his father in his sickness; 2 Chron. xxi. 18, 19. *But in Joram's twelfth year he began to reign alone*; chap. viii. 26.

Verse 30. *She painted her face, and tired her head*] She endeavoured to improve the *appearance* of her *complexion* by paint, and the general effect of her countenance by a *tiara* or turban head-dress. *Jonathan*, the *Chaldee Targumist*, so often quoted, translates this וכחלת בצדידא עיניהא *vechachalath bitsdida eynaha:* "She stained her eyes with *stibium* or *antimony*." This is a custom in *Asiatic* countries to the present day. From a late traveller in Persia, I borrow the following account:—

"The Persians differ as much from us in their notions of *beauty* as they do in those of taste. *A large, soft, and languishing black eye*, with them, constitutes the perfection of beauty. It is chiefly on this account that the women *use the powder of antimony*, which, although it *adds to the vivacity of the eye, throws a kind of voluptuous languor over it*, which makes it appear, (if I may use the expression,) *dissolving in bliss*. The Persian women have a curious custom of making *their eye-brows meet;* and if this charm be denied them, *they paint the forehead* with a kind of preparation made for that purpose." *E. S. Waring's* Tour to Sheeraz, 4to., 1807, page 62.

This casts light enough on Jezebel's painting, &c.; and shows sufficiently with what design she did it, to conquer and disarm Jehu, and *induce him to take her for wife*, as *Jarchi* supposes. This staining of the eye with stibium and painting was a universal custom, not only in Asiatic countries, but also in all those that bordered on them, or had connections with them. The Prophet Ezekiel mentions the painting of the eyes, chap. xxiii. 40.

That the *Romans painted their eyes* we have the most positive evidence. Pliny says, *Tanta est decoris affectatio, ut tinguantur oculi quoque.* Hist. Nat. lib. xi., cap. 37. "Such is their affectation of ornament, that they paint their eyes also." That this *painting* was with *stibium* or *antimony*, is plain from these words of St. Cyprian, De Opere et Eleemosynis, *Inunge oculos tuos non stibio diaboli, sed collyrio Christi*, "Anoint your eyes, not with the devil's antimony, but with the eye-salve of Christ." Juvenal is plain on the same subject. Men as well as women in Rome practised it:—

Ille supercilium madida fuligine tactum
Obliqua producit acu pingitque trementes
Attollens oculos. SAT. ii., ver. 93.

"With *sooty moisture* one his eye-brows dyes,
And with a *bodkin* paints his *trembling eyes*."

The *manner* in which the women in Barbary do it Dr. Russel particularly describes:—"Upon the principle of *strengthening* the sight, as well as an *ornament*, it is become a general practice among the women to *black the middle of their eye-lids* by applying a powder called *ismed*. Their method of doing it is by a cylindrical piece of *silver, steel*, or *ivory*, about two inches long, made very smooth, and about the size of a *common probe*. This they wet with water, in order that the powder may stick to it, *and applying the middle part horizontally to the eye, they shut the eye-lids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge*. This is sometimes practised by the *men*, but is then regarded as foppish." RUSSEL'S *Nat. Hist.* of Aleppo, page 102. See *Parkhurst, sub voc.* פך.

Verse 31. *Had Zimri peace, who slew his master?*] Jarchi paraphrases this place thus: "If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha;" which words were rather intended to *conciliate* than to *provoke*. But the words are understood by most of the versions thus: Health to Zimri, the slayer of his master!

Verse 33. *So they threw her down*] What a terrible

death! She was already, by the fall, almost dashed to pieces; and the brutal Jehu trampled her already mangled body under his horse's feet!

Verse 34. *She is a king's daughter.*] Jezebel was certainly a woman of a very *high lineage*. She was *daughter* of the king of Tyre; *wife* of Ahab, king of Israel; *mother* of Joram, king of Israel; *mother-in-law* of Joram, king of Judah; and *grandmother* of Ahaziah, king of Judah.

Verse 35. *The skull—the feet, and the palms of* her *hands.*] The dogs did not eat those parts, say *Jarchi* and *Kimchi*, because in her festal dances she danced like a dog, on her hands and feet, wantonly moving her head. What other meaning these rabbins had, I do not inquire. She was, no doubt, guilty of the foulest actions, and was almost too bad to be *belied*.

How literally was the prediction delivered in the preceding book, (1 Kings xxi. 23, *The dogs shall eat Jezebel, by the wall of Jezreel,*) fulfilled! And how dearly did she and her husband Ahab pay for the murder of innocent Naboth!

Verse 37. *And the carcass of Jezebel shall be as dung*] As it was not *buried* under the earth, but was *eaten by the dogs*, this saying was also literally fulfilled.

They shall not say, This is Jezebel.] As she could not be buried, she could have no *funeral monument*. Though so great a woman by her birth, connections, and alliances, she had not the honour of a tomb! There was not even a *solitary stone* to say, *Here lies Jezebel!* not even a *mound of earth* to designate the place of her sepulture! Judgment is God's strange work; but when he contends, how terrible are his judgments! and when he ariseth to execute judgment, who shall stay his hand! How deep are his counsels, and how terrible are his workings!

CHAPTER X.

Jehu sends an ironical letter to the elders of Samaria, telling them to choose one of the best of their master's sons, and put him on the throne; to which they return a submissive answer, 1–6. *He writes a second letter, and orders them to send him the heads of Ahab's* seventy *sons; they do so, and they are laid in two heaps at the gate of Jezreel*, 7, 8. *Jehu shows them to the people, and excuses himself, and states that all is done according to the word of the Lord*, 9, 10. *He destroys all the kindred of Ahab that remained in Jezreel*, 11. *He also destroys* forty-two *men, the brethren of Ahaziah, king of Judah*, 12–14. *He meets with Jehonadab, and takes him with him in his chariot*, 15, 16. *He comes to Samaria, and destroys all that were of the kindred of Ahab there*, 17. *He pretends a great zeal for the worship of Baal, and gathers all his priests together, under the pretence of a grand sacrifice, and slays them all*, 18–25. *He burns Baal's images, and makes his temple a draught house*, 26–28. *But he does not depart from the sins of Jeroboam, and does not prosper*, 29–31. *Hazael vexes Israel*, 32, 33. *Jehu dies, having reigned over Israel, in Samaria*, twenty-eight *years*, 34–36.

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

AND Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to [a] them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

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[a] Hebrew, *nourishers.*

NOTES ON CHAP. X.

Verse 1. *Ahab had seventy sons*] As he had several wives, he might have many children. The Israelites, from the earliest part of their history, were remarkably fruitful. How amazingly did they multiply in Egypt, even under the hand of the severest oppression! And as to the individuals of whose families we have an account, they are quite remarkable: *Rehoboam* had *thirty-eight* sons; *Abdon* had *forty*; *Tola* had *thirty*; *Ahab, seventy*; and *Gideon, seventy-one*.

Unto the rulers of Jezreel] It certainly should be, *unto the rulers of Samaria*; for to *them* and to that *city* the whole context shows us the letters were sent. See ver. 6.

To them that brought up Ahab's children] It appears that the royal children of Israel and Judah were intrusted to the care of the nobles, and were brought up by them, (see ver. 6;) and to these, therefore, Jehu's letters are directed. It is supposed Isaiah (xlix. 23) alludes to this custom: *Kings shall be thy nursing fathers, and queens thy nursing mothers.*

Verse 2. *A fenced city also*] All here seems to refer to Samaria alone: in it were the magazines and implements of war, &c. No reader need be told that these letters were all *ironical*. It was the same as if he had said, "Ye have no means of defence; Israel is with *me*: if you yield not up yourselves and the city, I will put you all to the sword."

Verse 4. *Two kings stood not before him*] That is Joram and Ahaziah.

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5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [b] mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and [c] slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, [d] I conspired against my master, and slew him: but who slew all these?

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10 Know now that there shall [e] fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake [f] by [g] his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [h] kinsfolks, and his priests, until he left him none remaining.

12 And he arose, and departed, and came to Samaria. *And* as he *was* at the [i] shearing house in the way,

13 [k] Jehu [l] met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down [m] to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

15 And when he was departed thence, he

[b] Heb. *for me.*——[c] 1 Kings xxi. 21.——[d] Chap. ix. 14, 24. [e] 1 Sam. iii. 19.——[f] 1 Kings xxi. 19, 21, 29.——[g] Hebrew, *by the hand of.*

[h] Or, *acquaintance.*——[i] Heb. *house of shepherds binding* sheep [k] Chap. viii. 29; 2 Chron. xxii. 8.——[l] Heb. *found.*——[m] Heb. *to the peace of, &c.*

Verse 5. *He that* was *over the house, &c.*] Thus all the constituted authorities agreed to submit.

Will do all that thou shalt bid us] They made no conditions, and stood pledged to commit the horrid murders which this most execrable man afterwards commanded.

Verse 6. *Come to me to Jezreel*] Therefore the letters were not written to Jezreel, but from Jezreel to Samaria.

Verse 7. *Put their heads in baskets*] What cold-blooded wretches were the whole of these people!

Verse 8. *Lay ye them in two heaps*] It appears that the heads of these princes had arrived at Jezreel in the *night time:* Jehu ordered them to be left at the gate of the city, a place of public resort, that all the people might see them, and be struck with terror, and conclude that all resistance to such authority and power would be vain.

Verse 9. *Ye* be *righteous*] Another irony; intended partly to excuse himself, and to involve them in the odium of this massacre, and at the same time to justify the conduct of both, by showing that all was done according to the commandment of the Lord.

Verse 11. *Jehu slew all*] So it appears that the *great men* who had so obsequiously taken off the heads of Ahab's *seventy* sons, fell also a sacrifice to the ambition of this incomparably bad man.

Verse 12. *The shearing house*] Probably the place where the shepherds met for the annual sheep shearing.

Verse 13. *The brethren of Ahaziah*] The relatives of his family; for it does not appear that he had any *brethren*, properly so called: but we know that the term brethren among the Jews signified the relatives of the same family, and especially *brothers'* and *sisters'* children; and that these were such, see 2 Chron. xxii. 8

We go down to salute, &c.] So promptly had Jehu executed all his measures, that even the nearest relatives of the murdered kings had not heard of their death, and consequently had no time to escape. They were all taken as in a net.

Verse 14. *The pit of the shearing house*] Probably the place where they washed the *sheep* previously to shearing, or the *fleeces* after they were shorn off.

Verse 15. *Jehonadab the son of Rechab*] For particulars concerning this man, his *ancestry*, and *posterity*, see the notes on Jer. xxxv.

Is thine heart right] With me, in the prosecution of a reform in Israel; *as my heart* is *with thy heart* in the true religion of Jehovah, and the destruction of Baal?

It is.] I wish a reform in the religion of the country; I am his friend who shall endeavour to promote it.

Give me *thine hand.*] This has been generally considered as exacting a *promise* from Jehonadab; but

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

[n] lighted on [o] Jehonadab the son of [p] Rechab, *coming* to meet him: and he [q] saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? and Jehonadab answered, It is. If it be, [r] give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and see my [s] zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, [t] he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, [u] which he spake to Elijah.

18 And Jehu gathered all the people together, and said unto them, [v] Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the [w] prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [x] Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the [y] house of Baal; and the house of Baal was [z] full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, [a] his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth.

[n] Heb. *found.*—[o] Jer. xxxv. 6, &c.—[p] 1 Chron. ii. 55. [q] Heb. *blessed.*—[r] Ezra x. 19.—[s] 1 Kings xix. 10.—[t] Chap. ix. 8; 2 Chron. xxii. 8.—[u] 1 Kings xxi. 21.

[v] 1 Kings xvi. 31, 32.—[w] 1 Kings xxii. 6.—[x] Heb. *Sanctify.* [y] 1 Kings xvi. 32.—[z] Or, *so full* that they stood *mouth to mouth.* [a] 1 Kings xx. 39.

does it mean any more than his taking him by the hand, to help him to step into his chariot, in which Jehu was then sitting? Jehonadab was doubtless a very honourable man in Israel; and by carrying him about with him in his chariot, Jehu endeavoured to acquire the public esteem. "Jehu must be acting right, for Jehonadab is with him, and approves his conduct."

Verse 16. *Come with me, and see my zeal for the Lord.*] O thou ostentatious and murderous hypocrite! Thou have zeal for Jehovah and his pure religion! Witness thy calves at Dan and Bethel, and the general profligacy of thy conduct. He who can call another to witness his zeal for religion, or his works of charity, has as much of both as serves his *own* turn.

Verse 18. *Ahab served Baal a little*] Jehu had determined to have no worship in Israel but that of the golden calves at Dan and Beth-el; therefore he purposes to destroy all the worshippers of Baal: and that he may do it without *suspicion*, he proclaims a great sacrifice; and that he may do it the more *easily*, he gathers them all together into one place.

Verse 19. *Whosoever shall be wanting, he shall not live.*] Because, as he will thereby show himself without zeal for the service of his God, he will justly forfeit his life. All this was done in the very spirit of deceit.

Verse 22. *He said unto him that was over the vestry*] The word *vestry* comes from *vestiarium*, and that from *vestes*, *garments*, from *vestio*, I *clothe*; and signifies properly the *place* where the *sacerdotal robes* and *pontifical ornaments* are kept. The priests of Baal had their robes as well as the priests of the Lord; but the garments were such that one could be easily distinguished from the other.

Verse 23. *None of the servants of the Lord*] Though he was not attached to that service, yet he would tolerate it; and as he was led to suppose that he was fulfilling the will of *Jehovah* in what he was doing, he would of course treat his worship and worshippers with the more respect.

He might have ordered the search to be made on pretence of expelling any of those whom they would consider *the profane*, especially as this was "a solemn assembly for Baal," as was the custom with the heathen when any extraordinary exhibition of or for their god was expected; thus Callimachus, (Hymn to Apollo,) after imagining the temple and its suburbs to be shaken by the approach of Apollo, cries out, Εκας, ἑκας ὁστις, αλιτρος. To prevent any suspicion of his real design, such might have been Jehu's plea, else alarm must have been excited, and perhaps some would have escaped.

Verse 25. *As soon as he had made an end of offering*] Had Jehu been a man of any conscientious principle in religion, he would have finished the tragedy

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

And they smote them with the [b] edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the [c] images [d] out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, [e] and made it a draught house unto this day.

A. M. 3120-3148. B. C. 884-856. Anno ante I. Olymp. 108-80.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit,* [f] the golden calves that *were* in Beth-el, and that *were* in Dan.

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, [g] thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu [h] took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from [i] the sins of Jeroboam, which made Israel to sin.

A. M. 3120-3148. B. C. 884-856. Anno ante I. Olymp. 108-80.

32 In those days the LORD began [k] to cut Israel short: and [l] Hazael smote them in all the coasts of Israel;

33 From Jordan [m] eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, [n] even [o] Gilead and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3148. B. C. 856. Ante I. Ol. 180. An. Phereeli, Arch. Athen. perpet. 8.

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And [p] the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

A. M. 3120-3148. B. C. 884-856. Anno ante I. Olymp. 108-80.

[b] Heb. *the mouth.*——[c] Heb. *statues.*——[d] 1 Kings xiv. 23. [e] Ezra vi. 11; Dan. ii. 5; iii. 29.——[f] 1 Kings xii. 28, 29. [g] See ver. 35; chap. xiii. 1, 10; xiv. 23; xv. 8, 12.——[h] Heb. *observed not.*——[i] 1 Kings xiv. 16.——[k] Heb. *to cut off the ends.* [l] Chap. viii. 12.——[m] Heb. *toward the rising of the sun.*——[n] Or, *even to Gilead and Bashan.*——[o] Amos i. 3.——[p] Heb. *the days* were.

before he offered the *burnt-offering*; but to a man of no religion, the worship of Jehovah and of Baal are alike. If he prefers either, it is merely as a *statesman*, for political purposes.

To the guard and to the captains] לרצים ולשלשים *leratsim uleshalashim*; *to the couriers* or *runners, and the shalashim*, the men of the *third rank*; those officers who were next to the nobles, the king and these being only their superiors. The *runners* were probably a sort of *light infantry*.

The city of the house of Baal.] Does not this mean a sort of holy of holies, where the most sacred images of Baal were kept? A place separated from the temple of Baal, as the *holy of holies* in the temple of Jehovah was separated from what was called *the holy place*.

Verse 27. *Made it a draught house*] A place for human excrement; so all the *versions* understand it. Nothing could be more degrading than this; he made it a *public necessary*.

Verse 30. *Thy children of the fourth* generation] These four descendants of Jehu were *Jehoahaz, Jehoash, Jeroboam* the second, and *Zechariah*; see chap. xiv. and xv. This was all the compensation Jehu had in either world, as a recompense of *his zeal for the Lord*.

Verse 31. *Jehu took no heed*] He never made it his study; indeed, he never intended to walk in this way; it neither suited his *disposition* nor his *politics*.

Verse 32. *The Lord began to cut Israel short*] The *marginal* reading is best: *The Lord cut off the ends*; and this he did by permitting Hazael to seize on the *coasts*, to conquer and occupy the *frontier towns*. This was the commencement of those miserable ravages which Elisha predicted; see chap. viii. 12. And we find from the next verse that he seized on *all the land of Gilead*, and that of *Reuben* and *Gad*, and the *half tribe of Manasseh*; in a word, whatever Israel possessed on the east side of Jordan.

Verse 34. Are *they not written in the book of the chronicles*] We have no chronicles in which there is any thing farther spoken of this bad man. His reign was long, *twenty-eight* years; and yet we know nothing of it but the commencement.

FOR *barbarity* and *hypocrisy* Jehu has few parallels; and the cowardliness and baseness of the *nobles of Samaria* have seldom been equalled. Ahab's bloody house must be cut off; but did God ever design that it should be done by these means? The men were, no doubt, profligate and wicked, and God permitted their iniquity to manifest itself in this way; and thus the purpose of God, that Ahab's house should no more reign, was completely accomplished: see 1 Kings xxi. 19, 21, 29. And by this conduct Jehu is said to have executed what was right in God's eyes, ver. 30. The cutting off of Ahab's family was decreed by the Divine justice; the *means* by which it was done, or at least the *manner* of doing, were not entirely of his appointing: yet the commission given him by the young prophet, chap. ix. 7, was very extensive. Yet still many things seem to be attributed to God, as the *agent*, which he does not execute, but only permits to be done

CHAPTER XI.

Athaliah destroys all that remain of the seed royal of Judah, 1. *Jehosheba hides Joash the son of Ahaziah, and he remains hidden in the house of the Lord* six *years; and Athaliah reigns over the land,* 2, 3. *Jehoiada, the high priest, calls the nobles privately together into the temple, shows them the king's son, takes an oath of them, arms them, places guards around the temple, and around the young king's person; they anoint and proclaim him,* 4–12. *Athaliah is alarmed, comes into the temple, is seized, carried forth, and slain,* 13–16. *Jehoiada causes the people to enter into a covenant with the Lord; they destroy Baal's house, priest, and images,* 17, 18. *Joash is brought to the king's house, reigns, and all the land rejoices,* 19–21.

A. M. 3120. B. C. 884. Ante I. Ol. 108. An. Diogeneti, Arch. Athen. perpet. 8.

AND when [a] Athaliah [b] the mother of Ahaziah saw that her son was dead, she arose and destroyed all the [c] seed royal.

2 But [d] Jehosheba, the daughter of King Joram, sister of Ahaziah, took [e] Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain, and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

A. M. 3120-3126. B. C. 884-878. Anno ante I. Olymp. 108-102.

3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

A. M. 3126. B. C. 878. Ante I. Ol. 102. An. Diogeneti, Arch. Athen. perpet. 14.

4 And [f] the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

A. M. 3126. B. C. 878. Ante I. Ol. 102. An. Diogeneti, Arch. Athen. perpet. 14.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in [g] on the Sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, [h] that it be not broken down.

7 And two [i] parts [k] of all you that go forth on the Sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 [l] And the captains over the hundreds did according to all *things* that Jehoiada the priest

[a] 2 Chron. xxii. 10.—[b] Chap. viii. 26.—[c] Heb. *seed of the kingdom.*—[d] 2 Chron. xxii. 11, *Jehoshabeath.*—[e] Or, *Jehoash.*

[f] 2 Chron. xxiii. 1, &c.—[g] 1 Chron. ix. 25.—[h] Or, *from breaking up.*—[i] Or, *companies.*—[k] Heb. *hands.*—[l] 2 Chron. xxiii. 8.

NOTES ON CHAP. XI.

Verse 1. *Athaliah*] This woman was the daughter of Ahab, and grand-daughter of Omri, and wife to Joram king of Judah, and mother of Ahaziah.

Destroyed all the seed royal.] All that she could lay her hands on whom Jehu had left; in order that she might get undisturbed possession of the kingdom.

How dreadful is the lust of reigning! it destroys all the charities of life; and turns fathers, mothers, brothers, and children, into the most ferocious savages! Who, that has it in his power, makes any conscience

"To swim to sovereign rule through seas of blood?"

In what a dreadful state is that land that is exposed to political *revolutions*, and where the *succession* to the throne is not most positively settled by the clearest and most decisive law! Reader, beware of *revolutions*; there have been some useful ones, but they are in general the heaviest curse of God.

Verse 2. *Daughter of—Joram, sister of Ahaziah*] It is not likely that Jehosheba was the daughter of *Athaliah*; she was sister, we find, to Ahaziah the son of Athaliah, but probably by a different mother. The mother of Jehoash was Zibiah of Beer-sheba; see chap. xii. 1.

Verse 3. *He was—hid in the house of the Lord*] This might be readily done, because none had access to the temple but the priests; and the high priest himself was the chief manager of this business.

Verse 4. *And the seventh year Jehoiada sent*] He had certainly sounded them all, and brought them into the interests of the young king, before this time; the plot having been laid, and now ripe for execution, he brings the chief officers of the army and those of the body guard into the temple, and there binds them by an oath of secrecy, and shows them the king's son, in whose behalf they are to rise.

Verse 5. *That enter in on the Sabbath*] It appears that Jehoiada chose the *Sabbath day* to proclaim the young king, because as that was a day of public concourse, the gathering together of the people who were in this secret would not be noticed; and it is likely that they all came *unarmed*, and were supplied by Jehoiada with the *spears* and *shields* which David had laid up in the temple, ver. 10.

A. M. 3126. B. C. 878. Ante I. Ol. 102. An. Diogeneti, Arch. Athen. perpet. 14.

commanded: and they took every man his men that were to come in on the Sabbath, with them that should go out on the Sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give King David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right [m] corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's son, and put the crown upon him, and *gave him* the testimony; and they made him king, and anointed him; and they clapped their hands, and said, [n] God [o] save the king.

13 [p] And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by [q] a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.

A. M. 3126. B. C. 878. Ante I. Ol. 102. An. Diogeneti, Arch. Athen. perpet. 14.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

17 [r] And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; [s] between the king also and the people.

18 And all the people of the land went into

[m] Heb. *shoulder.*——[n] Heb. *Let the king live.*——[o] 1 Sam. x. 24.
[p] 2 Chron. xxiii. 12, &c.

[q] Chap. xxiii. 3; 2 Chron. xxxiv. 31.——[r] 2 Chron. xxiii. 16
[s] 2 Sam. v. 3.

The priests and Levites were divided into *twenty-four* classes by David, and each served a week by turns in the temple; and it was on the *Sabbath* that they began the weekly service; all this favoured Jehoiada's design.

Verse 10. *King David's spears and shields*] Josephus expressly says that David had provided an arsenal for the temple, out of which Jehoiada took those arms. His words are: Ανοιξας δε Ιωαδος την εν τω ἱερω ὁπλοθηκην, ἡν Δαβιδης κατεσκευασε, διεμερισε τοις ἑκατονταρχαις ἁμα και ἱερευσι και Λευιταις ἁπαντ' ὁσα ευρεν εν αυτη δοορατα τε και φαρετρας, και ει τι ἑτερον ειδος ὁπλου κατελαβε. "And Jehoiada having opened the arsenal in the temple, which David had prepared, he divided among the centurions, priests, and Levites, the spears, (arrows,) and quivers, and all other kinds of weapons which he found there."—*Ant.* lib. ix., c. 7, s. 8.

Verse 12. *Put the crown upon him*] This was a *diadem* or *golden band* that went round the head.

And—the testimony] Probably the *book of the law*, written on a roll of vellum. This was his *sceptre*. Some think that it was placed *upon his head*, as well as the diadem. The *diadem*, the *testimony*, and the *anointing oil*, were essential to his consecration.

They clapped their hands] This I believe is the first instance on record of *clapping the hands* as a testimony of joy.

God save the king] יחי המלך *yechi hammelech*; *May the king live!* So the words should be translated wherever they occur.

Verse 14. *The king stood by a pillar*] *Stood* on *a pillar* or *tribunal*; the place or throne on which they were accustomed to put the kings when they proclaimed them.

Treason, Treason.] קשר קשר *kesher, kasher*; *A conspiracy, A conspiracy!* from *kashar, to bind, unite together.*

Verse 15. *Have her forth*] She had pressed in among the guards into the temple.

And him that followeth] The person who takes her part, let him instantly be slain.

Verse 16. *By the way—which the horses came*] They probably brought her out near the king's stables. It has been supposed, from Ezek. xlvi. 1, 2, that the *east gate* of the inner court was that by which the king entered on the *Sabbath day*, whereas on all other days he entered by the *south gate*. And there was another gate, called the *horse gate*, in the wall of the city, (Jer. xxxi. 40,) for the king's horses to go out at from the stables at Millo, which is therefore called, 2 Chron. xxiii. 15, *the horse gate toward the king's house.*

Verse 17. *Jehoiada made a covenant*] A *general* covenant was *first* made between the *Lord*, the Supreme King, the *king* his viceroy, and the *people*, that they should all be the *Lord's people*; each being equally bound to live according to the Divine law.

Then, *secondly*, a *particular* covenant was made between the *king* and the *people*, by which the *king* was bound to rule according to the laws and constitution of the kingdom, and to watch and live for the safety of the public. And the *people* were bound on their part, to love, honour, succour, and obey the king. Where these mutual and just agreements are made and maintained, there can be nothing else than prosperity in the Church and the state.

Verse 18. *His altars and images brake they in*

A. M. 3126. B. C. 878. Ante I. Ol. 102. An. Diogeneti, Arch. Athen. perpet. 14.

the [t] house of Baal, and brake it down; his altars and his images [u] brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And [v] the priest appointed [w] officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

A. M. 3126. B. C. 878. Ante I. Ol. 102. An. Diogeneti, Arch. Athen. perpet. 14.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 [x] Seven years old *was* Jehoash when he began to reign.

[t] Chap. x. 26.——[u] Deut. xii. 3; 2 Chron. xxiii. 17.

[v] 2 Chron. xxiii. 18, &c.——[w] Heb. *officers*.——[x] 2 Chron. xxiv. 1.

pieces] It is probable that Athaliah had set up the worship of Baal in Judah, as Jezebel had done in Israel; or probably it had never been removed since the days of Solomon. It was no wonder that Jehoiada began his reform with this act, when we learn from 2 Chron. xxiv. 7, that *the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.*

Verse 20. *The people—rejoiced*] They were glad to get rid of the tyranny of Athaliah.

And the city was in quiet] She had no *partisans* to rise up and disturb the king's reign.

Verse 21. *Seven years old* was *Jehoash*] The first instance on record of making a child seven years old the king of any nation, and especially of such a nation as the Jews, who were at all times very difficult to be governed.

CHAPTER XII.

Jehoash reigns well under the instructions of Jehoiada the priest, 1–3. *He directs the repairing of the temple the account of what was done*, 4–16. *Hazael takes Gath; and, proceeding to besiege Jerusalem, is prevented by Jehoash, who gives him all the treasures and hallowed things of the house of the Lord*, 17, 18 *The servants of Jehoash conspire against and slay him*, 19–21.

A. M. 3126-3165. B. C. 878-839. Anno ante I. Olymp. 102-63.

IN the seventh year of Jehu [a] Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beer-sheba.

A. M. 3126-3162. B. C. 878-842. Anno ante I. Olymp. 102-66.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But [b] the high places were not taken away: the people still sacrificed and burnt incense in the high places.

A. M. 3148. B. C. 856. Ante I. Ol. 80. An. Pherecli, Arch. Athen. perpet. 8.

4 And Jehoash said to the priests, [c] All the money of the [d] dedicated [e] things that is brought into the house of the LORD, *even* [f] the money of every one that passeth *the account*, [g] the money that every man is set at, *and* all the money that [h] cometh [i] into any man's heart to bring into the house of the LORD,

5 Let the priest take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

[a] 2 Chron. xxiv. 1.——[b] 1 Kings xv. 14; xxii. 43; chap. xv. 4.

[c] Chap. xxii. 4.——[d] Or, *holy things*.——[e] Heb. *holiness*.——[f] Exod. xxx. 13.

[g] Heb. *the money of the souls of his estimation*, Lev. xxvii. 2.

[h] Heb. *ascendeth upon the heart of a man*.——[i] Exodus xxxv. 5; 1 Chron. xxix. 9.

NOTES ON CHAP. XII.

Verse 2. *Jehoash did—right in the sight of the Lord*] While Jehoiada the priest, who was a pious, holy man, lived, Jehoash walked uprightly; but it appears from 2 Chron. xxiv. 17, 18, that he departed from the worship of the true God after the death of this eminent high priest, lapsed into idolatry, and seems to have had a share in the murder of Zechariah, who testified against his transgressions, and those of the princes of Judah. See above, ver. 20–22.

O how *few* of the *few* who begin to live to God *continue unto the end!*

Verse 3. *The high places were not taken away*] Without the total destruction of these there could be no *radical* reform. The toleration of any species of idolatry in the land, whatever else was done in behalf of true religion, left, and in effect fostered, a seed which, springing up, regenerated in time the whole infernal system. Jehoiada did not use his influence as he might have done; for as he had the king's heart and hand with him, he might have done what he pleased.

Verse 4. *All the money of the dedicated things*] From all this account we find that the temple was in a

A. M. 3148. B. C. 856. Ante I. Ol. 80. An. Pherecli, Arch. Athen. perpet. 8.

6 But it was *so*, *that* [k] in the three and twentieth year of King Jehoash [l] the priests had not repaired the breaches of the house.

7 [m] Then King Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took [n] a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the [o] door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's [p] scribe and the high priest came up, and they [q] put up in bags, and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [r] laid it out to the carpenters and builders, that wrought upon the house of the LORD,

A. M. 3148. B. C. 856. Ante I. Ol. 80. An. Pherecli, Arch. Athen. perpet. 8.

12 And to masons and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [s] was laid out for the house to repair *it*.

13 Howbeit [t] there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover [u] they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 [v] The trespass money and sin money was not brought into the house of the LORD: [w] it was the priests'.

[k] Heb. *in the twentieth year and third year.*——[l] 2 Chron. xxiv. 5. [m] 2 Chron. xxiv. 6.——[n] 2 Chron. xxiv. 8, &c.——[o] Heb. *threshold.*——[p] Or, *secretary.*

[q] Heb. *bound up.*——[r] Heb. *brought it forth.*——[s] Heb. *went forth.* [t] See 2 Chron. xxiv. 14.——[u] Chap. xxii. 7.——[v] Lev. v. 15, 18. [w] Lev. vii. 7; Num. xviii. 9.

very ruinous state: the walls were falling down, some had perhaps actually fallen, and there was no person so zealous for the pure worship of God, as to exert himself to shore up the falling temple!

The king himself seems to have been the first who noticed these dilapidations, and took measures for the necessary repairs. The repairs were made from the following sources: 1. The *things* which pious persons *had dedicated* to the service of God. 2. The *free-will offerings* of strangers who had visited Jerusalem: *the money of every one that passeth.* 3. The *half-shekel* which the males were obliged to pay from the age of *twenty* years (Exod. xxx. 12) for the redemption of their *souls*, that is their *lives*, which is here called *the money that every man is set at.* All these sources had ever been in some measure open, but instead of repairing the dilapidations in the Lord's house, the priests and Levites had converted the income to their own use.

Verse 6. *In the three and twentieth year*] In what year Jehoash gave the orders for these repairs, we cannot tell; but the account here plainly intimates that they had been long given, and that nothing was done, merely through the inactivity and *negligence of the priests*; see 2 Chron. xxiv. 5.

It seems that the people had brought money in abundance, and the pious Jehoiada was over the priests, and yet nothing was done! Though Jehoiada was a good man, he does not appear to have had much of the spirit of an active *zeal*; and simple *piety*, without zeal and activity, is of little use when a reformation in religion and manners is necessary to be brought about. *Philip Melancthon* was orthodox, pious, and learned, but he was a man of comparative *inactivity*. In many respects *Martin Luther* was by far his inferior, but in zeal and activity he was a flaming and consuming fire; and by him, under God, was the mighty Reformation, from the corruptions of popery, effected. Ten thousand *Jehoiadas* and *Melancthons* might have *wished* it in vain; Luther *worked*, and God worked *by* him, *in* him, and *for* him.

Verse 9. *Jehoiada—took a chest*] This chest was at first set *beside the altar*, as is here mentioned; but afterwards, for the convenience of the people, it was set *without the gate*; see 2 Chron. xxiv. 8.

Verse 10. *The king's scribe and the high priest*] It was necessary to associate with the high priest some *civil authority* and activity, in order to get the neglected work performed.

Verse 13. *Howbeit there were not made—bowls, &c.*] That is, there were no vessels made for the service of the temple till all the outward repairs were completed; but after this was done, *they brought the rest of the money before the king and Jehoiada, whereof were made vessels of gold and silver*; 2 Chron. xxiv. 14.

Verse 15. *They reckoned not with the men*] They placed great confidence in them, and were not disappointed, *for they dealt faithfully.*

A. M. 3164. B. C. 840. Ante I. Ol. 64. An. Ariphronis, Arch. Athen. perpet. 5.

17 Then [x] Hazael king of Syria went up, and fought against Gath, and took it: and [y] Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah [z] took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he [a] went away from Jerusalem.

19 And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3164. B. C. 840. Ante I. Ol. 64. An. Ariphronis, Arch. Athen. perpet. 5.

20 And [b] his servants arose, and made a conspiracy, and slew Joash in [c] the house of Millo, which goeth down to Silla.

21 For [d] Jozachar the son of Shimeath, and Jehozabad the son of [e] Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and [f] Amaziah his son reigned in his stead.

[x] Chap. viii. 12. —— [y] See 2 Chron. xxiv. 23. —— [z] 1 Kings xv. 18; chap. xviii. 15, 16. —— [a] Heb. *went up.* —— [b] Chap. xiv. 5; 2 Chron. xxiv. 25. —— [c] Or, *Beth-millo.* —— [d] 2 Chron. xxiv. 26, *Zabad.* —— [e] Or, *Shimrith.* —— [f] 2 Chron. xxiv. 27.

Verse 17. *Hazael—fought against Gath, and took it*] This city, with its satrapy or *lordship*, had been taken from the Philistines by David, (see 2 Sam. viii. 1, and 1 Chron. xviii. 1;) and it had continued in the possession of the kings of Judah till this time. On what pretence Hazael seized it, we cannot tell; he had the *ultima ratio regum*, *power* to do it, and he *wanted more territory.*

Verse 18. *Took all the hallowed things*] He dearly bought a peace which was of *short duration*, for the next year Hazael returned, and Jehoash, having no more treasures, was obliged to hazard a battle, which he lost, with the principal part of his nobility, so that Judah was totally ruined, and Jehoash shortly after slain in his bed by his own servants; 2 Chron. xxiv. 23.

Verse 19. *The rest of the acts of Joash*] We have already seen that this man, so promising in the beginning of his reign, apostatized, became an idolater, encouraged idolatry among his subjects, and put the high priest Zechariah, the son of Jehoiada his benefactor, to death; and now God visited that blood upon him by the hands of the tyrannous king of Syria, and by his own servants.

Verse 20. *The house of Millo*] Was a royal palace, built by David; (see 2 Sam. v. 9;) and *Silla* is supposed to be the name of the *road* or *causeway* that led to it. *Millo* was situated between the old city of Jerusalem, and the city of David.

Verse 21. *For Jozachar*] This person is called *Zabad* in 2 Chron. xxiv. 26; and *Shimeath* his mother is said to be an *Ammonitess*, as *Jehozabad* is said to be the son, not of *Shomer*, but of *Shimrith*, a Moabitess.

They buried him with his fathers in the city of David] But they did not bury him in the *sepulchres of the kings*; this is supposed to express the popular disapprobation of his conduct. Thus ended a reign full of promise and hope in the beginning, but profligate, cruel, and ruinous in the end. Never was the hand of God's justice more signally stretched out against an apostate king and faithless people, than at this time. Now Hazael had a plenary commission; the king, the nobles, and the people, were food for his sword, and by a handful of Syrians the mighty armies of Israel were overthrown: *For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God*, 2 Chron. xxiv. 24. Thus, as righteousness exalteth a nation, so sin is the disgrace and confusion of any people. Sin destroys both counsel and strength; and the wicked flee when none pursue

CHAPTER XIII.

Jehoahaz reigns in Israel seventeen *years; his various acts, and wars with the Syrians,* 1–8. *He dies, and Joash reigns in his stead, and does evil in the sight of the Lord,* 9–13. *Elisha's last sickness; he foretells a three-fold defeat of the Syrians, and dies,* 14–20. *A dead man raised to life by touching the bones of Elisha.* 21. *Hazael dies, having long oppressed Israel; but Jehoash recovers many cities out of the hands of Ben-hadad, his successor, and defeats him three times,* 22–25.

A. M. 3148. B. C. 856. Ante I. Ol. 80. An. Phereeh, Arch. Athen. perpet. 8.

IN [a] the three and twentieth year of Joash, the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

A. M. 3148-3165. B. C. 856-839. Anno ante I. Olymp. 80-63.

2 And he did *that which was* evil in the sight of the LORD, and [b] followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 And [c] the anger of the LORD was kindled against Israel, and he delivered them into the hand of [d] Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz [e] besought the LORD, and the LORD hearkened unto him: for [f] he saw the oppression of Israel, because the king of Syria oppressed them.

5 ([g] And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, [h] as beforetime.

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* [i] walked therein: [k] and there [l] remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, [m] and had made them like the dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3148-3165. B. C. 856-839. Anno ante I. Olymp. 80-63.

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and [n] Joash his son reigned in his [o] stead.

A. M. 3165. B. C. 839. Ante I. Ol. 63. An. Ariphronis, Arch. Athen. perpet. 6.

10 In the thirty and seventh year of Joash king of Judah began [p] Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

A. M. 3163-3179. B. C. 841-825. Anno ante I. Olymp. 65-49.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 [q] And the rest of the acts of Joash, and [r] all that he did, and [s] his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

A. M. 3179. B. C. 825. Ante I. Ol. 49. An. Ariphronis, Arch. Athen. perpet. 20.

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, [t] the chariot of Israel, and the horsemen thereof.

A. M. 3166. B. C. 838. Ante I. Ol. 62. An. Ariphronis, Arch. Athen. perpet. 7.

[a] Heb. *the two and twentieth year and third year.*——[b] Heb. *walked after.* [c] Judg. ii. 14.——[d] Chap. viii. 12.——[e] Psa. lxxviii. 34.——[f] Exod. iii. 7; chap. xiv. 26.——[g] See ver. 25; ch. xiv. 25, 27.——[h] Heb. *as yesterday* and *third day.*

[i] Hebrew, *he walked.*——[k] 1 Kings xvi. 33.——[l] Heb. *stood.* [m] Amos i. 3.——[n] Ver. 10, *Jehoash.*——[o] Alone.——[p] In consort with his father, chap. xiv. 1.——[q] Ch. xiv. 15.——[r] See ver. 14, 25.——[s] Chap. xiv. 9, &c.; 2 Chron. xxv. 17; &c.——[t] Ch. ii. 12.

NOTES ON CHAP. XIII.

Verse 1. *In the three and twentieth year of Joash*] The chronology here is thus accounted for; Jehoahaz began his reign at the commencement of the *twenty-third* year of Joash, and reigned *seventeen* years, *fourteen* alone, and *three* years with his son Joash; the *fourteenth* year was but just begun.

Verse 5. *And the Lord gave Israel a saviour*] This was undoubtedly *Joash*, whose successful wars against the Syrians are mentioned at the conclusion of the chapter. *Houbigant* recommends to read the *seventh* verse after the *fourth*, then the *fifth* and *sixth*, and next the *eighth*, &c.

Verse 6. *The grove also in Samaria*] *Asherah*, or *Astarte*, remained in Samaria, and there was she worshipped, with all her abominable rites.

Verse 10. *In the thirty and seventh year*] Joash, the son of Jehoahaz, was associated with his father in the government two years before his death. It is this association that is spoken of here. He succeeded him two years after, a little before the death of Elisha. Joash reigned *sixteen years*, which include the years he governed *conjointly* with his father.—*Calmet.*

Verse 12. *Wherewith he fought against Amaziah*] This war with Amaziah may be seen in ample detail 2 Chron. xxv.; it ended in the total defeat of Amaziah, who was taken prisoner by Joash, and afterwards slain in a conspiracy at Lachish. Joash took Jerusalem, broke down *four hundred* cubits of the wall, and took all the royal treasures, and the treasures of the house of God. See 2 Chron. xxv. 20–27.

Verse 14. *Now Elisha was fallen sick*] This is supposed to have taken place in the *tenth* year of Joash; and if so, Elisha must have prophesied about *sixty-five* years.

O my father, my father] "What shall I do now

A. M. 3166. B. C. 838. Ante I. Ol. 62. An. Ariphronis, Arch. Athen. perpet. 7.

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, [u] Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened *it.* Then Elisha said, Shoot. And he shot. [v] And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [w] Aphek, till thou have consumed *them.*

[u] Heb. *Make thine hand to ride* —— [v] Ecclus. xlviii. 13.

18 And he said, Take the arrows. And he took *them.* And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

A. M. 3166. B. C. 838. Ante I. Ol. 62. An. Ariphronis, Arch. Athen. perpet. 7.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* [x] whereas now thou shalt smite Syria *but* thrice.

20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

A. M. 3167. B. C. 837. Ante I. Ol. 61. An. Ariphronis, Arch. Athen. perpet. 8.

[w] 1 Kings xx. 26.—— [x] Ver. 25.

thou art dying? thou art the only defence of Israel." He accosts him with the same words which himself spoke to Elijah when he was translated; see chap. ii. 12, and the note there.

Verse 15. *Take bow and arrows.*] The *bow*, the *arrows*, and the *smiting on the ground*, were all emblematical things, indicative of the *deliverance of Israel* from Syria.

Verse 17. *Open the window eastward*] This was towards the country beyond Jordan, which Hazael had taken from the Israelites.

The arrow of—deliverance from Syria] That is, As surely as that arrow is shot towards the lands conquered from Israel by the Syrians, so surely shall those lands be reconquered and restored to Israel.

It was an ancient custom to *shoot an arrow* or *cast a spear* into the country which an army intended to invade. *Justin* says that, as soon as Alexander the Great had arrived on the coasts of Ionia, he threw a dart into the country of the Persians. "Cum delati in continentem essent, primus Alexander jaculum velut in hostilem terram jacit."—Just. lib. ii.

The *dart*, *spear*, or *arrow* thrown, was an emblem of the commencement of hostilities. *Virgil* (*Æn.* lib. ix., ver. 51) represents *Turnus* as giving the signal of attack by *throwing a spear*:—

Equis erit mecum, O Juvenes, qui primus in hostem?
En, ait: et *jaculum* intorquens emittit in auras,
Principium pugnæ; et campo sese arduus infert.

"Who, first," he cried, "with me the foe will dare!"
Then hurled a *dart*, the *signal of the war.* Pitt.

Servius, in his note upon this place, shows that it was a custom to proclaim war in this way: the *pater patratus*, or *chief* of the *Feciales*, a sort of *heralds*, went to the confines of the enemy's country, and, after some solemnities, said with a loud voice, *I wage war with you, for such and such reasons*; and then *threw in a spear.* It was then the business of the parties thus *defied* or *warned* to take the subject into consideration; and if they did not, within *thirty* days, come to some accommodation, the war was begun.

Thou shalt smite the Syrians in Aphek] This was a city of Syria, and probably the place of the *first* battle; and there, it appears, they had a total overthrow. They were, in the language of the text, *consumed* or *exterminated.*

Verse 18. *Smite upon the ground*] As he was ordered to take his *arrows*, the smiting on the ground must mean *shooting arrows into it.*

He smote thrice, and stayed.] The prophet knew that this shooting was *emblematical*: probably the king was not aware of what depended on the *frequency* of the action; and perhaps it was of the Lord that he smote only *thrice*, as he had determined to give Israel those three victories *only* over the Syrians. Elisha's being *wroth* because there were only *three* instead of *five* or *six* shots does not prove that God was wroth, or that he had intended to give the Syrians *five* or *six* overthrows.

Verse 20. *And Elisha died*] The two prophets, *Elijah* and *Elisha*, were both most extraordinary men. Of the former, it is difficult to say whether he was a *man*, or an *angel in a human body.* The arguments *for* this latter opinion are strong, the objections against it very feeble. His being *fed by an angel* is no proof that he was not an *angel incarnate*, for *God manifest in the flesh* was fed by the same ministry. Of him the following from Ecclesiasticus (chap. xlviii. 1–11) is a nervous character:—

1. Then stood up Elias the prophet as fire, and his word burned like a lamp.

2. He brought a sore famine upon them, and by his zeal he diminished their number.

3. By the word of the Lord he shut up the heaven, and also three times brought down fire.

4. O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5. Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High:

6. Who broughtest kings to destruction, and honourable men from their bed:

7. Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

8. Who anointedst kings to take revenge, and prophets to succeed after him:

9. Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10. Who wast ordained for reproofs in their times,

A. M. 3167. B. C. 837. Ante I. Ol. 61. An. Ariphronis, Arch. Athen. perpet. 8.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man [y] was let down, and touched the bones of Elisha, [z] he revived, and stood up on his feet.

A. M. 3148-3165. B. C. 856-839. Anno ante I. Olymp. 80-63.

22 But [a] Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 [b] And the LORD was gracious unto them, and had compassion on them, and [c] had respect unto them, [d] because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his [e] presence as yet.

A. M. 3148-3165 B. C. 856-839. Anno ante I. Olymp. 80-63.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

A. M. 3165. B. C. 839. Ante I. Ol. 63. An. Ariphronis, Arch. Athen. perpet. 6.

25 And Jehoash the son of Jehoahaz [f] took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. [g] Three times did Joash beat him, and recovered the cities of Israel.

A. M. 3168. B. C. 836. Ante I. Ol. 60. An. Ariphronis, Arch. Athen. perpet. 9.

[y] Heb. *went* down.—[z] Eccles. xlviii. 14.—[a] Chap. viii. 12.
[b] Chap. xiv. 27.—[c] Exod. ii. 24, 25.

[d] Exod. xxxii. 13.—[e] Heb. *face.*—[f] Heb. *returned and took.*
[g] Ver. 18, 19.

to pacify the wrath of the Lord's judgment, before it brake forth into fury; and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11. Blessed are they that saw thee, and slept in love; for we shall surely live.

Elisha was not less eminent than Elijah; the history of his ministry is more detailed than that of his master, and his miracles are various and stupendous. In many things there is a striking likeness between him and our blessed Lord, and especially in the very beneficent miracles which he wrought. Of him the same author gives this character, ib. ver. 12–14: *Elisha was filled with his spirit: whilst he lived, he was not moved with* the presence *of any prince; neither could any bring him into subjection. Nothing could overcome him; and after his death his body prophesied*, i. e., raised a dead man to life, as we learn from the following verse. *He did wonders in his life, and at his death were his works marvellous*; perhaps referring to his last acts with Joash.

The bands of the Moabites] *Marauding parties*; such as those mentioned chap. v. 2.

Verse 21. *They spied a band*] They saw one of these *marauding parties*; and through fear could not wait to bury their dead, but threw the body into the grave of Elisha, which chanced then to be open; and as soon as it touched the bones of the prophet, the man was restored to life. This shows that the prophet did not perform his miracles by any powers of his *own*, but by the power of God; and he chose to honour his servant, by making even his *bones* the instrument of another miracle after his death. This is the *first*, and I believe the *last*, account of a *true miracle* performed by the bones of a dead man; and yet on it and such like the whole system of miraculous working *relics* has been founded by the popish Church.

Verse 23. *And the Lord was gracious unto them*] וַיְחֻנֵּם *vaiyechonem*, he had tender affection for them, as a husband has for his wife, or a father for his own children.

And had compassion on them] וַיְרַחֵם *vaiyrachamem*, his *bowels yearned over them*; he *felt* for them, he *sympathized* with them in all their distress: *Therefore are my bowels troubled; I will surely have mercy upon him, saith the Lord*, Jer. xxxi. 20.

And had respect unto them] וַיִּפֶן *vaiyiphen, he turned his face towards them*, he received them again into *favour*; and this because of his *covenant* with their fathers: they must not be totally destroyed; the Messiah must come from them, and through them must come *that light which is to enlighten the Gentiles*, and therefore he would not make an entire end of them.

Neither cast he them from his presence as yet.] But *now* they are cast out from his presence; they have sinned against the only remedy for their souls. They sit in darkness and the shadow of death; the veil is upon their face; but if they yet turn to the Lord, the veil shall be taken away.

Verse 25. *Three times did Joash beat him*] The particulars of these battles we have not; but these three victories were according to the prediction of Elisha, ver. 19. That these victories were very *decisive* we learn from their fruits, for Joash took from the Syrians the cities which Hazael had taken from Israel; viz., Gilead, the possessions of Reuben, Gad, and the half-tribe of Manasseh, and the country of Bashan; see chap. x. 33.

Thus God accomplished his word of *judgment*, and his word of *mercy*. The Syrians found themselves to be but men, and the Israelites found they could do nothing without God. In the dispensations of his justice and mercy, God has ever in view, not only the comfort, support, and salvation of his followers, but also the conviction and salvation of his enemies; and by his judgments many of these have been awakened out of their sleep, turned to God, learned righteousness, and finally become as eminent for their *obedience*, as they were before for their *rebellion*.

CHAPTER XIV.

Amaziah begins to reign well; his victory over the Edomites, 1–7. *He challenges Jehoash, king of Israel,* 8. *Jehoash's parable of the thistle and the cedar,* 9, 10. *The two armies meet at Beth-shemesh; and the men of Judah are defeated,* 11, 12. *Jehoash takes Jerusalem, breaks down* four hundred *cubits of the wall; takes the treasures of the king's house, and of the temple; and takes hostages, and returns to Samaria,* 13, 14. *The death and burial of both these kings,* 15–20. *Azariah, the son of Amaziah, made king; he builds Elath,* 21, 22. *Jeroboam the second is made king over Israel: his wicked reign and death,* 23–29.

A. M. 3165. B. C. 839. Ante I. Ol. 63. An. Ariphronis, Arch. Athen. perpet. 6.

IN [a] the second year of Joash son of Jehoahaz king of Israel reigned [b] Amaziah the son of Joash king of Judah.

A. M. 3165-3194. B. C. 839-810. Anno ante I. Olymp. 63-34.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 [c] Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

A. M. 3166. B. C. 838 Ante I. Ol. 62. An. Ariphronis, Arch. Athen. perpet. 7.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants [d] which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [e] The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

A. M. 3166. B. C. 838. Ante I. Ol. 62. An. Ariphronis, Arch. Athen. perpet. 7.

7 [f] He slew of Edom in [g] the valley of salt ten thousand, and took [h] Selah by war, [i] and called the name of it Joktheel unto this day.

A. M. 3177. B. C. 827. Ante I. Ol. 51. An. Ariphronis, Arch. Athen. perpet. 18.

8 [k] Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, [l] Come, let us look one another in the face.

A. M. 3178. B. C. 826. Ante I. Ol. 50. An. Ariphronis, Arch. Athen. perpet. 19.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [m] The thistle

[a] Chap. xiii. 10.——[b] 2 Chron. xxv. 1.——[c] Chapter xii. 3.
[d] Chap. xii. 20.——[e] Deuteronomy xxiv. 16. Ezek. xviii. 4, 20.
[f] 2 Chron. xxv. 11.

[g] 2 Sam. viii. 13; Psa. lx. title.——[h] Or, *the rock*.——[i] Josh. xv. 38.——[k] 2 Chron. xxv. 17, 18, &c.——[l] *Joseph.* Ant. IX.
[m] *See* Judg. ix. 8.

NOTES ON CHAP. XIV.

Verse 1. *In the second year of Joash*] This second year should be understood as referring to the time when his father Jehoahaz associated him with himself in the kingdom: for he reigned *two* years with his father; so this *second* year of Joash is the *first* of his absolute and independent government.—See *Calmet*.

Verse 5. *As soon as the kingdom was confirmed in his hand*] No doubt those wicked men, *Jozachar* and *Jehozabad*, who murdered his father, had considerable power and influence; and therefore he found it dangerous to bring them to justice, till he was assured of the loyalty of his other officers: when this was clear, he called them to account, and put them to death.

Verse 6. *But the children of the murderers he slew not*] Here he showed his conscientious regard for the law of Moses; for God had positively said, *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin*, Deut. xxiv. 16.

Verse 7. *He slew of Edom in the valley of salt*] This war is more circumstantially related in 2 Chron. xxv. 5, &c. The Idumeans had arisen in the reign of Joram king of Judah, and shaken off the yoke of the house of David. Amaziah determined to reduce them to obedience; he therefore levied an army of *three hundred thousand* men in his own kingdom, and hired *a hundred thousand* Israelites, at the price of *one hundred* talents. When he was about to depart at the head of this numerous army, a prophet came to him and ordered him to dismiss the Israelitish army, for God was not with *them*: and on the king of Judah expressing regret for the loss of his *hundred talents*, he was answered, that *the Lord could give him much more than that*. He obeyed, sent back the Israelites, and at the head of his own men attacked the Edomites in the valley of salt, slew *ten thousand* on the spot, and took *ten thousand* prisoners, all of whom he precipitated from the *rock*, or *Selah*, which was afterwards called *Joktheel*, a place or city supposed to be the same with *Petra*, which gave name to *Arabia Petræa*, where there must have been a great precipice, from which the place took its name of *Selah* or *Petra*.

Verse 8. *Come, let us look one another in the face.*] This was a real declaration of war; and the ground of it is most evident from this circumstance: that the *one hundred thousand* men of Israel that had been dis

A. M. 3178. B. C. 826. Ante I. Ol. 50. An. Ariphronis Arch. Athen. perpet. 19.

that *was* in Lebanon sent to the [n] cedar that *was* in Lebanon, saying Give thy daughter to my son to wife and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and [o] thine heart hath lifted thee up: glory *of this*, and tarry [p] at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up: and he and Amaziah king of Judah looked one another in the face at [q] Beth-shemesh, which *belongeth* to Judah.

12 And Judah [r] was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from [s] the gate of Ephraim unto [t] the corner gate, four hundred cubits.

14 And he took all [u] the gold and silver, and all the vessels that *were found* in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

A. M. 3178. B. C. 826. Ante I. Ol. 50. An. Ariphronis, Arch. Athen. perpet. 19.

15 [v] Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3163-3179. B. C. 841-825. Anno ante I. Olymp. 65-49.

16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel; and Jeroboam his son reigned in his stead.

A. M. 3179. B. C. 825. Ante I. Ol. 49. An. Ariphronis, Arch. Athen. perpet. 20.

17 [w] And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

A. M. 3179-3194. B. C. 825-810. Anno ante I. Olymp. 49-34.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3165-3194. B. C. 839-810. Anno ante I. Olymp. 63-34.

[n] 1 Kings iv. 33.—[o] Deut. viii. 14; 2 Chron. xxxii. 25; Ezekiel xxviii. 2, 5, 17; Hab. ii. 4.—[p] Hebrew, *at thy house*. 1 Josh. xix. 38; xxi. 16.

[q] Heb. *was smitten*.—[r] Neh. viii. 16; xii. 39.—[s] Jer. xxxi. 38; Zech. xiv. 10.—[t] 1 Kings vii. 51.—[u] Chapter xiii. 12. [v] 2 Chron. xxv. 25, &c.

missed, though they had the *stipulated money*, taking the advantage of Amaziah's absence, fell upon the *cities of Judah, from Samaria to Beth-horon, and smote three thousand men, and took much spoil*, 2 Chron. xxv. 10–13. Amaziah no doubt remonstrated with Jehoash, but to no purpose; and therefore he declared war against him.

Verse 9. *Jehoash—sent to Amaziah—saying*] The meaning of this parable is plain. *The thistle that* was *in Lebanon*—Amaziah, king of Judah, *sent to the cedar that* was *in Lebanon*—Jehoash, king of Israel, *saying, Give thy daughter*—a part of thy kingdom, *to my son to wife*—to be united to, and possessed by the kings of Judah. *And there passed by a wild beast*—Jehoash and his enraged army, *and trode down the thistle*—utterly discomfited Amaziah and his troops, pillaged the temple, and broke down the walls of Jerusalem: see verses 12–14. Probably Amaziah had required certain cities of Israel to be given up to Judah; if so, this accounts for that part of the parable, *Give thy daughter to my son to wife*.

Verse 10. *Glory* of this, *and tarry at home*] There is a vast deal of insolent dignity in this remonstrance of Jehoash: but it has nothing conciliatory; no proposal of making amends for the injury his army had done to the unoffending inhabitants of Judah. The ravages committed by the army of Jehoash were totally unprovoked, and they were base and cowardly: they fell upon women, old men, and children, and butchered them in cold blood, for all the *effective* men were gone off with their king against the Edomites. The quarrel of Amaziah was certainly *just*, yet he was put to the rout; he did *meddle to his hurt*; *he fell*, and *Judah fell with him*, as Jehoash had said; but why was this? Why *it came of God*; for he had *brought the gods of Seir, and set them up to be his gods, and bowed down himself before them*, and *burnt incense to them*; therefore God *delivered them into the hands* of their enemies, *because they sought after the gods of Edom*, 2 Chron. xxv. 14, 20. This was the reason why the Israelites triumphed.

Verse 13. *Took Amaziah king of Judah*] It is plain that Amaziah afterwards had his liberty; but how or on what terms he got it, is not known. See on the following verse.

Verse 14. *And he took—hostages*] התערבות *hattaarubuth, pledges*; from ערב *arab*, to *pledge*, give *security*, &c., for the performance of some *promise*. See the meaning of this word interpreted in the note on Gen. xxxviii. 17. It is likely that Amaziah gave some of the *nobles* or some of his own family as *hostages*, that he might regain his liberty; and they were to get their liberty when he had fulfilled his engagements; but of what kind these were we cannot tell, nor, indeed, how he got his liberty.

Verse 15. *How he fought with Amaziah*] The only fighting between them was the battle already mentioned; and this is minutely related in 2 Chron. xxv.

A. M. 3191. B. C. 810. Ante I. Ol. 31. An. Thespiæ, Arch. Athen. perpet. 15.

19 Now [x] they made a conspiracy against him in Jerusalem: and he fled to [y] Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers, in the city of David.

21 And all the people of Judah took [z] Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built [a] Elath, and restored it to Judah, after that the king slept with his fathers.

A. M. 3179-3220. B. C. 825-784. Anno ante I. Olymp. 49-8.

23 In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel [b] from the entering of Hamath unto [c] the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [d] Jonah, the son of Amittai, the prophet, which *was* of [e] Gath-hepher.

A. M. 3179-3229. B. C. 825-784. Anno ante I. Olymp. 49-8.

26 For the LORD [f] saw the affliction of Israel, *that it was* very bitter: for [g] *there was* not any shut up, nor any left, nor any helper for Israel.

27 [h] And the LORD said not that he would blot out the name of Israel from under heaven but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, [i] *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and [k] Zachariah his son reigned in his stead.

A. M. 3220. B. C. 784. Ante I. Ol. 8. An. Agamestoris, Arch. Athen. perpet. 11.

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[x] 2 Chron. xxv. 27. — [y] Joshua x. 31. — [z] Chapter xv. 13; 2 Chron. xxvi. 1, he is called *Uzziah*. — [a] Chap. xvi. 6; 2 Chron. xxvi. 2; Now he begins to reign alone. — [b] Num. xiii. 21; xxxiv. 8. — [c] Deut. iii. 17

[d] Jonah i. 1; Matt. xii. 39, 40, called *Jonas*. — [e] Josh. xix. 13. [f] Ch. xiii. 4. — [g] Deut. xxxii. 36 — [h] Chap. xiii. 5. — [i] 2 Sam. viii. 6; 1 Kings xi. 24; 2 Chron. viii. 3. — [k] After an interregnum of 11 years, chap. xv. 8.

Verse 19. *They made a conspiracy against him*] His defeat by Jehoash, and the consequent pillaging of the temple, and emptying the royal exchequer, and the dismantling of Jerusalem, had made him exceedingly unpopular; so that probably the whole of the last *fifteen* years of his life were a series of troubles and distresses.

Verse 21. *Took Azariah*] He is also called *Uzziah*, 2 Chron. xxvi. 1. The former signifies, *The help of the Lord*; the latter, *The strength of the Lord*.

Verse 22. *He built Elath*] This city belonged to the *Edomites*; and was situated on the *eastern branch of the Red Sea*, thence called the *Elanitic Gulf*. It had probably suffered much in the late war; and was now rebuilt by Uzziah, and brought entirely under the dominion of Judah.

Verse 25. *He restored the coast of Israel*] From the description that is here given, it appears that Jeroboam reconquered all the territory that had been taken from the kings of Israel: so that *Jeroboam the second* left the kingdom as ample as it was when the ten tribes separated under *Jeroboam the first*.

Verse 26. *The Lord saw the affliction of Israel*] It appears that about this time Israel had been greatly reduced; and great calamities had fallen upon all indiscriminately: even the *diseased* and *captives* in the dungeon had the hand of God heavy upon them, and there was *no helper*; and then God sent *Jonah* to encourage them, and to assure them of better days. He was the first of the prophets, after *Samuel*, whose writings are preserved: yet the prophecy delivered on this occasion is not extant: for what is now in the prophecies of Jonah, relates wholly to *Nineveh*.

Verse 28. *How he warred, and—recovered Damascus*] We learn from 1 Chron. xviii. 3–11, that David had conquered *all Syria*, and put garrisons in Damascus and other places, and laid all the Syrians under *tribute*; but this yoke they had not only shaken off, but they had conquered a considerable portion of the Israelitish territory, and added it to Syria. These latter Jeroboam now recovered: and thus the places which anciently *belonged to Judah* by David's conquests, and were repossessed by Syria, he now conquered, and added *to Israel*.

Verse 29. *Jeroboam slept with his fathers*] He died a natural death; and was regularly succeeded by his son *Zachariah*, who, reigning badly, was, after *six months*, slain by *Shallum*, who succeeded him, and reigned but *one month*, being slain by *Menahem*, who succeeded him, and reigned *ten years* over Israel. *Amos* the prophet lived in the reign of Jeroboam; and was accused by *Amaziah*, one of the idolatrous priests of Beth-el, of having predicted the death of Jeroboam by the sword, but this was a slander: what he did predict, and which came afterwards to pass, may be seen Amos vii. 10–17. The *interregnum* referred to in the *margin* cannot be accounted for in a satisfactory manner.

CHAPTER XV.

Azariah begins to reign over Judah, and acts well, but does not remove the high places, 1–4. *He becomes leprous, and dies, after having reigned* fifty-two *years; and Jotham, his son, reigns in his stead,* 5–7. *Zachariah reigns over Israel, and acts wickedly; and Shallum conspires against him and slays him, after he had reigned* six *months,* 8–12. *Shallum reigns* one *month, and is slain by Menahem,* 13–15. *Menahem's wicked and oppressive reign; he subsidizes the king of Assyria, and dies, after having reigned* ten *years,* 16–22. *Pekahiah, his son, reigns in his stead; does wickedly; Pekah, one of his captains, conspires against and kills him, after he had reigned* two *years,* 23–26. *Pekah reigns in his stead, and act wickedly,* 27, 28. *Tiglath-pileser, king of Assyria, carries into captivity the inhabitants of many cities,* 29. *Hoshea conspires against and slays Pekah, after he had reigned* twenty *years; and reigns in his stead,* 30, 31. *Jotham begins to reign over Judah; he reigns well; dies after a reign of* sixteen *years, and is succeeded by his son Ahaz,* 32–38.

A. M. 3194. B. C. 810. Ante I. Ol. 34. An. Thespiei, Arch. Athen. perpet. 15.

IN [a] the twenty and seventh year of Jeroboam king of Israel [b] began [c] Azariah son of Amaziah king of Judah to reign.

A. M. 3194-3246. B. C. 810-758. Ante Urbem Conditam, 57-5.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

A. M. 3194-3246. B. C. 810-758. Ante Urbem Conditam, 57-5

4 [d] Save that the high places were not removed: the people sacrificed and burnt in censе still on the high places.

5 And the LORD [e] smote the king, so that he was a leper unto the day of his death, and

[a] This is the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the 16th year of Jeroboam's monarchy.

[b] Chap. xiv. 21; 2 Chron. xxvi. 1, 3, 4.——[c] Called *Uzziah*, verses 13, 30, &c.; and 2 Chron. xxvi. 1.——[d] Ver. 35; chap. xii. 3; xiv. 4.——[e] 2 Chron. xxvi. 19–21.

NOTES ON CHAP. XV.

Verse 1. *In the twenty and seventh year of Jeroboam*] Dr. *Kennicott* complains loudly here, because of "the corruption in the name of this king of Judah, who is expressed by *four* different names in this chapter: *Ozriah*, *Oziah*, *Ozribu*, and *Ozihu*. Our oldest Hebrew MS. relieves us here by reading truly, in verses 1, 6, 7, עזיה *Uzziah*, where the printed text is differently corrupted. This reading is called *true*, 1. *Because* it is supported by the *Syriac* and *Arabic* versions in these three verses. 2. *Because* the printed text itself has it so in ver. 32 and 34 of this very chapter. 3. *Because* it is so expressed in the parallel place in Chronicles; and, 4. *Because* it is not Αζαριας *Azariah*, but Οζιας *Oziah*, (*Uzziah*,) in St. Matthew's genealogy." There are insuperable difficulties in the chronology of this place. The marginal note says, "This is the *twenty-seventh* year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the *sixteenth* year of Jeroboam's monarchy." Dr. *Lightfoot* endeavours to reconcile this place with chap. xiv. 16, 17, thus: "At the death of Amaziah, his son and heir Uzziah was but *four* years old, for he was but *sixteen* in Jeroboam's *twenty-seventh* year; therefore, the throne must have been empty *eleven* years, and the government administered by protectors while Uzziah was in his minority." Learned men are not agreed concerning the mode of reconciling these differences; there is probably some mistake in the *numbers*. I must say to all the contending chronologers:—

Non nostrum inter vos tantas componere lites.

When *such men* disagree, *I* can't decide.

Verse 3. *He did* that which was *right*] It is said, 2 Chron. xxvi. 5, that he sought the Lord in the days of Zechariah the prophet, and God made him to prosper; that he fought against the *Philistines*; broke down the walls of *Gath*, *Jabneh*, and *Ashdod*; prevailed over the *Arabians* and *Mehunims*; and that the *Ammonites* paid him tribute; and his dominion extended abroad, even to the *entering in of Egypt*: that he built *towers* in Jerusalem, at the *corner gate*, *valley gate*, and *turning of the wall*; and built *towers* also in the *desert*, and digged many *wells*; that he had a very strong and well-regulated *military force*, which he provided with a well-stocked *arsenal*; and constructed many military *engines* to shoot *arrows* and project *great stones*: and that his fame was universally spread abroad.

Verse 5. *The Lord smote the king, so that he was a leper*] The reason of this plague is well told in the above quoted chapter, ver. 16. That his heart being elated, he went into the temple to burn incense upon the altar, assuming to himself the functions of the high priest; that Azariah the priest, with *fourscore* others, went in after him, to prevent him: and that while they were remonstrating against his conduct, the Lord struck him with the *leprosy*, which immediately appeared on his *forehead*; that they thrust him out as an unclean person; and that he himself *hurried to get out*, feeling that the Lord had smitten him; that he was obliged to dwell in a *house by himself*, being leprous, to the day of his death; and that during this time the affairs of the kingdom were administered by his son *Jotham*. A poet, ridiculing the conduct of those who, without an episcopal ordination, think they have authority from God to dispense all the ordinances of the Church, expresses himself thus:—

A. M. 3239-3246. B. C. 765-758. Ante Urbem Conditam, 12-5.

[f] dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

A. M. 3191-3246. B. C. 810-758. Ante Urbem Conditam, 57-5.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3246. B. C. 758. Olymp. V. 3. An. Æschyli, Arch. Athen. perpet. 20.

7 So Azariah slept with his fathers; and [g] they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

A. M. 3231. B. C. 773. Olymp. I. 4. An. Æschyli, Arch. Athen. perpet. 5.

8 [h] In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

A. M. 3232. B. C. 772. Olymp. II. 1. An. Æschyli, Arch. Athen. perpet. 6.

10 And Shallum the son of Jabesh conspired against him, and [i] smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* [k] the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

A. M. 3120. B. C. 884. Ante I. Ol. 108 An. Diocletii Arch. Athen. perpet. 8.

13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of [l] Uzziah king of Judah; and he reigned [m] a full month in Samaria.

A. M. 3232. B. C. 772. Olymp. II. 1. An. Æschyli, Arch. Athen. perpet. 6.

14 For Menahem the son of Gadi went up from [n] Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 Then Menahem smote [o] Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it*; *and* all [p] the women therein that were with child he ripped up.

A. M. 3232-3243. B. C. 772-761. Ante Urbem Conditam, 19-8.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his

[f] Lev. xiii. 46.——[g] 2 Chron. xxvi. 23.——[h] There having been an interregnum for 11 years——[i] As prophesied, Amos vii. 9.
[k] Chap. x. 30.

[l] Matt. i. 8, 9, called *Ozias*, and ver. 11, *Azariah*.——[m] Heb. *a month of days*.——[n] 1 Kings xiv. 17.——[o] 1 Kings xv. 24.
[p] Chap. viii. 12.

But now the warm enthusiast cries,
The office to myself I take;
Offering the Christian sacrifice,
Myself a lawful priest I make:
To me this honour appertains,
No need of *man* when GOD ordains.

[Some go into the contrary extreme, and in effect say, *no need of* GOD *when* MAN *ordains*.]

Though *kings* may not so far presume,
'Tis no presumption in a *clown*,
And, lo, without a call from Rome,
My *flail* or *hammer* I lay down;
And if my *order's* name ye seek,
Come, see a new *Melchisedek*!
Ye upstart (men-made) priests, your sentence know,
The marks you can no longer hide;
Your daring deeds too plainly show
The loathsome leprosy of *pride*;
And if ye still your crime deny,
Who *lepers live* shall *lepers die*.

CHARLES WESLEY.

This is very severe, but applies to every man who, through pride, presumption, or the desire of gain, enters into the priest's office, though he have the utmost authority that the highest ecclesiastical officer can confer.

Verse 10. *Smote him before the people*] In some public assembly: he probably became very unpopular.

Verse 12. *This* was *the word of the Lord—unto Jehu*] God had promised to Jehu that his sons should sit on the throne of Israel *to the fourth generation*; and so it came to pass, for *Jehoahaz*, *Joash*, *Jeroboam*, and *Zachariah*, succeeded Jehu, to whom this promise was made. But because he executed the Divine purpose with an uncommanded *cruelty*, therefore God *cut his family short*, according to his word by Hosea, *I will avenge the blood of Jezreel upon the house of Jehu: and I will cause to cease the kingdom of the house of Israel*, i. 4.

Verse 13. *He reigned a full month*] Menahem is supposed to have been one of Zachariah's *generals*. Hearing of the death of his master, when he was with the troops at *Tirzah*, he hastened to Samaria, and slew the murderer, and had himself proclaimed in his stead. But, as the people of *Tiphsah* did not open

A. M. 3232-3243. B. C. 772-761. Ante Urbem Conditam, 19-8.

days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

A. M. 3233. B. C. 771. Olymp. II. 2. An. Æschyli, Arch. Athen. perpet. 7.

19 *And* [q] Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to [r] confirm the kingdom in his hand.

20 And Menahem [s] exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

A. M. 3232-3243. B. C. 772-761. Ante Urbem Conditam, 19-8.

21 And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

A. M. 3243. B. C. 761. Olymp. IV. 4. An. Æschyli, Arch. Athen. perpet. 17.

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

A. M. 3243-3245. B. C. 761-759. Ante Urbem Conditam, 8-6.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

A. M. 3245. B. C. 759. Olymp. V. 2. An. Æschyli, Arch. Athen. perpet. 19.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

A. M. 3243-3245. B. C. 761-759. Ante Urbem Conditam, 8-6.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

A. M. 3245-3265. B. C. 759-739. Olymp. V. 2. —X. 2.

27 In the two and fiftieth year of Azariah king of Judah, [t] Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

A. M. 3261. B. C. 740. Olymp. X. 2. An. Æsimedis, Arch. Athen. decen. 3.

29 In the days of Pekah king of Israel [u] came Tiglath-pileser king of Assyria, and took [v] Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

A. M. 3265. B. C. 739. Olymp. X. 2. An. Æsimedis, Arch. Athen. decen. 4.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and

[q] 1 Chron. v. 26; Isa. ix. 1; Hos. viii. 9.——[r] Chap. xiv. 5.
[s] Heb. *caused to come forth.*

[t] Isaiah vii. 1.——[u] 1 Chron. v. 26; Isaiah ix. 1.——[v] 1 Kings xv. 20.

their gates to him, he took the place by assault; and as the text tells us, practised the most cruel barbarities, even *ripping up the women that were with child!*

Verse 19. *Pul, the king of Assyria*] This is the first time we hear of *Assyria* since the days of Nimrod, its founder, Gen. x. 11.

Dean *Prideaux* supposes that this *Pul* was father of the famous *Sardanapalus*, the son himself being called *Sardan*; to which, as was frequent in those times, the father's name, *Pul*, was added, making *Sardanpul*, of which the Greeks and Latins made *Sardanapalus*; and this *Pul* is supposed to be the same that reigned in *Nineveh* when *Jonah* preached the terrors of the Lord to that city.

That his hand] That is, his *power* and *influence*, *might be with him*: in this sense is the word *hand* frequently used in Scripture.

Verse 20. *Each man fifty shekels of silver*] Upwards of *five pounds* sterling a man.

Verse 21. *Are they not written in—the chronicles*] There are no chronicles extant, in which there is any thing farther relative to this king.

Verse 25. *Smote him in Samaria, in the palace of the king's house, with Argob and Arieh*] Who Argob and Arieh were we know not; some make them *men*, some make them *statues*. Pekah had *fifty* Gileadites in the conspiracy with him.

Verse 29. *Came Tiglath-pileser*] He is supposed to have been the successor of Sardanapalus: Dean Prideaux makes him the same with *Arbaces*, called by Ælian *Thilgamus*, and by Usher *Ninus junior*; who, together with *Belesis*, headed the conspiracy against *Sardanapalus*, and fixed his seat at Nineveh, the ancient residence of the Assyrian kings; as did *Belesis*, who is called, in Isa. xxxix. 1, *Baladan*, fix his at Babylon.

Took Ijon] These places belonged to Israel; and were taken by Ben-hadad, king of Syria, when he was in league with Asa, king of Judah. See 1 Kings xv. 20. They were regained by *Jeroboam the second*; and now they are taken from Israel once more by *Tiglath-pileser*. From 1 Chron. v. 26. we learn that *Pul* and *Tiglath-pileser*, kings of Assyria, carried away into captivity the two tribes of *Reuben*, and *Gad*, and the half tribe of *Manasseh*; all that belonged to Israel, on the other side of Jordan. These were never restored to Israel.

Verse 30. *Hoshea the son of Elah—in the twentieth year of Jotham*] There are many difficulties in the

A. M. 3265. B. C. 739. Olymp. X. 2. An. Æsimedis, Arch. Athen. decen. 4.

smote him, and slew him, and [w] reigned in his stead, [x] in the twentieth year of Jotham the son of Uzziah.

A. M. 3245-3265. B. C. 759-739. Olymp. V. 2. —X. 2.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

A. M. 3246. B. C. 758. Olymp. V. 3. An. Æschyli, Arch. Athen. perpet. 20.

32 In the second year of Pekah the son of Remaliah king of Israel began [y] Jotham the son of Uzziah king of Judah to reign.

A. M. 3246-3262. B. C. 758-742. Olymp. V. 3. —IX. 3.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did [z] according to all that his father Uzziah had done.

A. M. 3246-3262. B. C. 758-742. Olymp. V. 3. —IX. 3.

35 [a] Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. [b] He built the higher gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3262. B. C. 742. Olymp. IX. 3. An. Æsimedis, Arch. Athen. decen. 1.

37 In [c] those days the LORD began to send against Judah [d] Rezin the king of Syria, and [e] Pekah the son of Remaliah.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

[w] After an anarchy for some years, chap. xvii. 1; Hos. x. 3, 7, 15.——[x] In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign; *Ush.*

[y] 2 Chron. xxvii. 1.——[z] Ver. 3.——[a] Ver. 4.——[b] 2 Chron. xxvii. 3, &c.——[c] At the end of Jotham's reign.——[d] Chap. xvi. 5; Isa. vii. 1.——[e] Ver. 27.

chronology of this place. To reconcile the whole, *Calmet* says: "Hoshea conspired against Pekah, the *twentieth* year of the reign of this prince, which was the *eighteenth* after the beginning of the reign of Jotham, king of Judah. Two years after this, that is, the *fourth* year of Ahaz, and the *twentieth* of Jotham, Hoshea made himself master of a *part* of the kingdom, according to ver. 30. Finally, the *twelfth* year of Ahaz, Hoshea had peaceable possession of the *whole* kingdom, according to chap. xvii. ver. 1."

Verse 36. *Now the rest of the acts of Jotham*] These acts are distinctly stated in 2 Chron. chap. xxvii. He built the high gate of the house of the Lord; and he built much on the wall of *Ophel*. He built cities in the mountains of Judah; and in the forests he built castles and towers. He overthrew the Ammonites; and obliged them to give him *one hundred* talents of silver, *ten thousand* measures of wheat, and *ten thousand* of barley, for *three* consecutive years. He was *twenty-five* years old when he began to reign, and he reigned *sixteen* years. These are the particulars which we learn from the place in Chronicles quoted above; few of which are mentioned in this place. As to the *higher gate* of the house of the Lord, commentators are not well agreed: some think it was a gate which he then made, and which did not exist before, and is the same that is called the *new gate*, Jer. xxvi. 10: which is very likely.

Verse 37. *In those days the Lord began to send*] It was about this time that the Assyrian wars, so ruinous to the Jews, began; but it was in the following reigns that they arrived at their highest pitch of disaster to those unfaithful and unfortunate people. However much we may blame the Jews for their disobedience and obstinacy, yet we cannot help feeling for them under their severe afflictions. Grievously they have sinned, and grievously have they suffered for it. And if they be still objects of God's judgments, there is revelation to believe that they will yet be objects of God's goodness. Many think the signs of the times are favourable to this ingathering; but there is no evidence among the people themselves that the day of their redemption is at hand. They do not humble themselves; they do not seek the Lord.

CHAPTER XVI.

Ahaz begins to reign, acts wickedly, and restores idolatry in Judea. 1–4. *Rezin, king of Syria, besieges Jerusalem, but cannot take it; he takes Elath, and drives the Jews thence.* 5, 6. *Ahaz hires Tiglath-pileser against the king of Syria and the king of Israel, and gives him the silver and gold that were found in the treasures of the house of the Lord.* 7, 8. *Tiglath-pileser takes Damascus and slays Rezin.* 9. *Ahaz goes to meet him at Damascus; sees an altar there, a pattern of which he sends to Uriah, the priest; and orders him to make one like it, which he does.* 10–15. *He makes several alterations in the temple; dies; and Hezekiah his son reigns in his stead.* 16–20.

A. M. 3262. B. C. 742. Olymp. IX. 3. An. Æsimedis, Arch. Athen. decen. 1.

IN the seventeenth year of Pekah the [a] son of Remaliah, [b] Ahaz the son of Jotham king of Judah began to reign.

A. M. 3262-3278. B. C. 742-726. Olymp. IX. 3. —XIII. 3.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, [c] and made his son to pass through the fire, according to the [d] abomination of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and [e] on the hills, and under every green tree.

A. M. 3262. B. C. 742. Olymp. IX. 3. An. Æsimedis, Arch. Athen. decen. 1.

5 [f] Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

A. M. 3262. B. C. 742. Olymp. IX. 3. An. Æsimedis, Arch. Athen. decen. 1.

6 At that time Rezin king of Syria [g] recovered Elath to Syria, and drave the Jews from [h] Elath; and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers [i] to [k] Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

A. M. 3264. B. C. 740. Olymp. X. 1. An. Æsimedis, Arch. Athen. decen. 3.

8 And Ahaz [l] took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against [m] Damascus, and [n] took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 And King Ahaz went to Damascus to

[a] Isa. viii. 6.——[b] 2 Chron. xxviii. 1, &c.——[c] Lev. xviii. 21; 2 Chron. xxviii. 3; Psa. cvi. 37, 38.——[d] Deut. xii. 31. [e] Deut. xii. 2; 1 Kings xiv. 23.——[f] Isa. vii. 1, 4, &c.——[g] Ch. xiv. 22.

[h] Heb. *Eloth.*——[i] Ch. xv. 29.——[k] Heb. *Tilgath-pilneser*, 1 Chron. v. 26, and 2 Chron. xxviii. 20, *Tilgath-pilneser.*——[l] Chap. xii. 18; see 2 Chron. xxviii. 21.——[m] Heb. *Dammesek.*——[n] Foretold, Amos i. 5.

NOTES ON CHAP. XVI.

Verse 2. *Twenty years old* was *Ahaz*] Here is another considerable difficulty in the chronology. Ahaz was but *twenty years* old when he began to reign, and he died after he had reigned *sixteen* years; consequently his whole age amounted only to *thirty-six years*. But Hezekiah his son was *twenty-five* years old when he began to reign; and if this were so, then Ahaz must have been the father of Hezekiah when he was but *eleven* years of age! Some think that the *twenty years* mentioned here respect the beginning of the reign of Jotham, father of Ahaz; so that the passage should be thus translated: *Ahaz was twenty years of age when his father began to reign;* and consequently he was *fifty-two years* old when he died, seeing Jotham reigned *sixteen* years: and therefore Hezekiah was born when his father was *twenty-seven* years of age. This however is a violent solution, and worthy of little credit. It is better to return to the *text* as it stands, and allow that Ahaz might be only *eleven* or *twelve* years old when he had Hezekiah: this is not at all impossible; as we know that the youth of both sexes in the eastern countries are marriageable at *ten* or *twelve* years of age, and are frequently betrothed when they are but *nine*. I know a woman, an East Indian, who had the *second* of her *two* first children when she was only *fourteen* years of age, and must have had the *first* when between *eleven* and *twelve*. I hold it therefore quite a possible case that Ahaz might have had a son born to him when he was but *eleven* or *twelve* years old.

Verse 3. *Made his son to pass through the fire*] On this passage I beg leave to refer the reader to my notes on Lev. xviii. 21, xx. 2, 14, where the subject is considered at large.

Verse 5. *But could not overcome* him.] It is likely that this was the time when Isaiah was sent to console Ahaz; (see Isa. vii. 1;) and predicted the death both of Rezin and Pekah, his enemies.

Verse 6. *Recovered Elath to Syria*] See the note on chap. xiv. 22.

Verse 7. *I* am *thy servant and thy son*] I will *obey* thee in all, and become *tributary* to thee; only help me against Syria and Israel.

Verse 9. *The king of Assyria hearkened unto him*] It is said, 2 Chron. xxviii. 20, that *Tilgath-pilneser distressed him, but strengthened him not.* Though he came against the Syrians, and took Damascus, and slew Rezin, yet he did not *help* Ahaz against the Philistines, nor did he lend him any forces to assist against Israel; and he distressed him by taking the royal treasures, and the treasures of the temple, and did him little service for so great a sacrifice. He helped him a little, but distressed him on the whole.

It appears that, about this time, Pekah king of Israel nearly ruined Judea: it is said, 2 Chron. xxviii. 6, *that he slew one hundred thousand valiant men in one day;* and that he *carried away captive to Samaria two hundred thousand women and children, and much spoil;* but, at the instance of the prophet Obed, these were all sent back, fed and clothed, ib. 8–15.

Verse 10. *Ahaz went to Damascus*] He had received so much help on the defeat of Rezin, that he

A. M. 3261. B. C. 740. Olymp. X. 1. An. Æsimedis, Arch. Athen. decen. 3.

meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and King Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus: so Urijah the priest made *it* against King Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and [o] the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his [p] peace-offerings upon the altar.

14 And he brought also [q] the brazen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And King Ahaz commanded Urijah the priest, saying, Upon the great altar burn [r] the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire *by*.

A. M. 3264. B. C. 740. Olymp. X. 1. An. Æsimedis, Arch. Athen. decen. 3.

16 Thus did Urijah the priest, according to all that King Ahaz commanded.

17 [s] And King Ahaz cut off [t] the borders of the bases, and removed the laver from off them; and took down [u] the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones.

A. M. 3265. B. C. 739. Olymp. X. 2. An. Æsimedis, Arch. Athen. decen. 4.

18 And the covert for the Sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3262-3278. B. C. 742-726. Olymp. IX. 3. —XIII. 3.

20 And Ahaz slept with his fathers, and [v] was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

A. M. 3278. B. C. 726. Olymp. XIII. 3. An. Olidici, Arch. Athen. decen. 7.

[o] 2 Chron. xxvi. 16, 19.——[p] Heb. *which* were *his*.——[q] 2 Chron. iv. 1.——[r] Exod. xxix. 39, 40, 41.

[s] 2 Chron. xxviii. 25.——[t] 1 Kings vii. 27, 28.——[u] 1 Kings vii. 23, 24.——[v] 2 Chron. xxviii. 27.

went to Damascus to meet the king of Assyria, and render him thanks.

Ahaz sent to Urijah the priest the fashion of the altar] This was some idolatrous altar, the *shape* and *workmanship* of which pleased Ahaz so well that he determined to have one like it at Jerusalem. For this he had no Divine authority, and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose, is evident from 2 Chron. xxviii. 21–25: "For he sacrificed to the gods of Damascus;—and he said, Because the gods of the kings of Syria help them, I will sacrifice to them, that they may help me. And he made high places to burn incense to other gods in every city of Judah."

Verse 14. *Put it on the north side*] He seems to have intended to *conform* every thing in the Lord's house as much as possible to the idolatrous temples which he saw at Damascus, and to model the Divine worship in the same way; in a word to honour and worship the gods of Syria, and not the God of heaven. All the alterations specified here were in contempt of the true God. Thus *he provoked to anger the Lord God of his fathers*, 2 Chron. xxviii. 25.

Verse 18. *And the covert for the Sabbath*] There are a great number of conjectures concerning this *covert*, or, as it is in the Hebrew, the מיכך *musach*, *of the Sabbath*. As the word, and others derived from the same root, signify *covering* or *booths*, it is very likely that this means either a sort of *canopy* which was erected on the Sabbath days for the accommodation of the people who came to worship, and which Ahaz took away to discourage them from that worship; or a canopy under which the king and his family reposed themselves, and which he transported to some other place to accommodate the king of Assyria when he visited him. *Jarchi* supposes that it was a sort of *covert way* that the kings of Judah had to the temple, and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might be to give them up. The removing of this, whatever it was, whether *throne* or *canopy*, or *covered way*, cut off the communication between the king's house and the temple; and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

Verse 20. *Was buried with his fathers in the city of David*] But it is expressly declared, 2 Chron. xxviii. 27, that *he was not buried in the sepulchres of the kings of Israel*; and this was undoubtedly intended as a mark of *degradation*. His reign was *disastrous* and *impious*; and it was *disastrous* because it was *impious*.

He had been a *scourge*, not a *blessing*, to his people. He had not only made illegal *alterations* in the temple, and in the mode of worship prescribed by the true God, but he had *polluted* all the cities of Judah with *idolatry*, and brought ruin upon the nation. On the whole, a worse king than himself had not as yet sat on the Jewish throne; and yet he had many advantages: he had for *counsellor* one of the greatest men ever produced in the Jewish nation, ISAIAH *the prophet*; and God condescended to interpose especially for him when grievously straitened by the kings of *Israel* and *Syria*, both of whom were cut off according to the prediction of this prophet. But he would not lay it to heart, and therefore the wrath of God fell heavily upon him, and upon the stiff-necked and rebellious people whom he governed. He had sufficient warning and was without excuse. He *would* sin, and therefore he *must* suffer.

CHAPTER XVII.

Hoshea's wicked reign, 1, 2. *Shalmaneser comes up against him, makes him tributary, and then casts him into prison*, 3, 4. *He besieges Samaria three years; and at last takes it, and carries Israel captive into Assyria, and places them in different cities of the Assyrians and Medes*, 5, 6. *The reason why Israel was thus afflicted; their idolatry, obstinacy, divination, &c.*, 7–18. *Judah copies the misconduct of Israel*, 19. *The Lord rejects all the seed of Israel*, 20–23. *The king of Assyria brings different nations and places them in Samaria, and the cities from which the Israelites had been led away into captivity*, 24. *Many of these strange people are destroyed by lions*, 25. *The king of Assyria sends back some of the Israelitish priests to teach these nations the worship of Jehovah; which worship they incorporate with their own idolatry*, 26–33. *The state of the Israelites, and strange nations in the land of Israel*, 34–41.

A. M. 3274. B. C. 730. Olymp. XII. 3. An. Clidici, Arch. Athen. decen. 3.

IN the twelfth year of Ahaz king of Judah began [a] Hoshea the son of Elah to reign in Samaria over Israel nine years.

A. M. 3274-3283. B. C. 730-721. Olymp. XII. 3. —XIV. 4.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 Against him came up [b] Shalmaneser king of Assyria; and Hoshea became his servant, and [c] gave him [d] presents.

A. M. 3279. B. C. 725. Olymp. XIII. 4. An. Clidici, Arch. Athen. decen. 8.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

A. M. 3281-3283. B. C. 723-721. Olymp. XIV. 2-4.

5 Then [e] the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

A. M. 3283. B. C. 721. Ol. XIV. 4. An. Hippomenis, Arch. Athen. decen. 2.

6 [f] In the ninth year of Hoshea the king of Assyria took Samaria, and [g] carried Israel away into Assyria, and [h] placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And [i] walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings

[a] After an interregnum, chapter xv. 30. —[b] Chap. xviii. 9. [c] Heb. *rendered*; 2 Sam. viii. 2. —[d] Or, *tribute*. —[e] Ch. xviii. 9. [f] Chap. xviii. 10, 11; Hos. xiii. 16, foretold.

[g] Leviticus xxvi. 32, 33; Deut. xxviii. 36, 64; xxix. 27, 28. [h] 1 Chron. v. 26. —[i] Lev. xviii. 3; Deut. xviii. 9; chapter xvi. 3.

NOTES ON CHAP. XVII.

Verse 3. *Shalmaneser*] This was the son and successor of *Tiglath-pileser*. He is called *Shalman* by Hosea, x. 14, and *Enemessar*, in the book of Tobit, i. 2.

Gave him presents.] Became tributary to him.

Verse 4. *Found conspiracy in Hoshea*] He had endeavoured to shake off the Assyrian yoke, by entering into a treaty with *So*, king of Egypt; and having done so, he ceased to send the annual tribute to Assyria.

Verse 5. *Besieged it three years.*] It must have been well fortified, well provisioned, and well defended, to have held out so long.

Verse 6. *Took Samaria*] According to the prophets Hosea xiii. 16, and Micah i. 6. He exercised great cruelties on this miserable city, ripping up the women with child, dashing young children against the stones, &c., &c.

Carried Israel away into Assyria] What were the places to which the unfortunate Israelites were carried, or where their successors are now situated, have given rise to innumerable conjectures, dissertations, discourses, &c. Some maintain that they are found on the coast of *Guinea*; others, in *America*; the Indian tribes being the descendants of those carried away by the Assyrians. In vol. i. of the *Supplement* to Sir Wm. Jones's works, we find a translation of the *History of the Afghans*, by Mr. H. *Vansittart*; from which it appears that they derive their own descent

A. M. 3283. B. C. 721. Ol. XIV. 1. An. Hippomenis, Arch. Ath. decen. 2

of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, [k] from the tower of the watchmen to the fenced city.

10 [l] And they set them up [m] images and [n] groves [o] in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, [p] whereof the LORD had said unto them, [q] Ye shall not do this thing.

13 Yet the LORD testified against Israel and against Judah, [r] by all the prophets, *and by* all [s] the seers, saying, [t] Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [u] hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

A. M. 3283. B. C. 721. Ol. XIV. 4. An. Hippomenis, Arch. Ath. decen. 2.

15 And they rejected his statutes, [v] and his covenant that he made with their fathers, and his testimonies which he testified against them, and they followed [w] vanity, and [x] became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should [y] not do like them.

16 And they left all the commandments of the LORD their God, and [z] made them molten images, *even* two calves, [a] and made a grove, and worshipped all the host of heaven, [b] and served Baal.

17 [c] And they caused their sons and their daughters to pass through the fire, and [d] used divination and enchantments, and [e] sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight:

[k] Chap. xviii. 8.——[l] 1 Kings xiv. 23; Isa. lvii. 5.——[m] Heb. *statutes*.——[n] Exodus xxxiv. 13; Deut. xvi. 21; Mic. v. 14.——[o] Deut. xii. 2; chap. xvi. 4.——[p] Exod. xx. 3, 4; Lev. xxvi. 1; Deut. v. 7, 8.——[q] Deut. iv. 19.——[r] Heb. *by the hand of all*.——[s] 1 Sam. ix. 9.——[t] Jer. xviii. 11; xxv. 5; xxxv. 15.——[u] Deut. xxxi. 27; Prov. xxix. 1.——[v] Deut. xxix. 25.

[w] Deut. xxxii. 21; 1 Kings xvi. 13; 1 Cor. viii. 4.——[x] Psa. cxv. 8; Rom. i. 21.——[y] Deut. xii. 30, 31.——[z] Exod. xxxii. 8; 1 Kings xii. 28.——[a] 1 Kings xiv. 15, 23; xv. 13; xvi. 33.——[b] 1 Kings xvi. 31; xxii 53; chap. xi. 18.——[c] Lev. xviii. 21; ch. xvi. 3; Ezekiel xxiii. 37.——[d] Deut. xviii. 10.——[e] 1 Kings xxi. 20.

from the Jews. On this history Sir Wm. Jones writes the following note:—

"This account of the *Afghans* may lead to a very interesting discovery. We learn from *Esdras*, that the ten tribes, after a wandering journey, came to a country called *Arsaret*, where we may suppose they settled. Now the *Afghans* are said by the best Persian historians to be descended from the *Jews*; they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of *Jewish tribes*; although, since their conversion to the *Islum*, they studiously conceal their origin. The *Pushtoo*, of which I have seen a dictionary, has a manifest resemblance to the *Chaldaic*; and a considerable district under their dominion is called *Hazarek* or *Hazaret*, which might easily have been changed into the word used by *Esdras*. I strongly recommend an inquiry into the literature and history of the Afghans." Every thing considered, I think it by far the most probable that the Afghans are the descendants of the Jews, who were led away captives by the Assyrian kings.

Thus ended the kingdom of Israel, after it had lasted *two hundred* and *fifty-four* years, from the death of Solomon and the schism of Jeroboam, till the taking of Samaria by Shalmaneser, in the *ninth* year of *Hoshea*; after which the remains of the ten tribes were carried away beyond the river Euphrates.

The rest of this chapter is spent in vindicating the Divine providence and justice; showing the reason why God permitted such a desolation to fall on a people who had been so long his peculiar children.

Verse 9. *Did secretly those things*] There was much *hidden iniquity* and *private idolatry* among them, as well as public and notorious crimes.

From the tower of the watchmen to the fenced city.] That is, the idolatry was *universal*; every place was made a place for some idolatrous rite or act of worship: from the largest city to the smallest village, and from the public watchtower to the shepherd's cot.

Verse 10. *Images and groves*] Images of different idols, and places for the abominable rites of *Ashtaroth* or *Venus*.

Verse 13. *Yet the Lord testified against Israel*] What rendered their conduct the more inexcusable was, that the Lord had preserved among them a succession of prophets, who testified against their conduct, and preached repentance to them, and the readiness of God to forgive, provided they would return unto him, and give up their idolatries.

Verse 17. *Sold themselves to do evil*] Abandoned themselves to the will of the devil, to work all iniquity with greediness.

Verse 18. *Removed them out of his sight*] Banished them from the promised land, from the temple, and from every ordinance of righteousness, as wholly unworthy of any kind of good.

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there was none left [f] but the tribe of Judah only.

19 Also [g] Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and [h] delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For [i] he rent Israel from the house of David; and [k] they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, [l] as he had said by all his servants the prophets. [m] So was Israel carried away out of their own land to Assyria unto this day.

24 [n] And the king of Assyria brought *men* [o] from Babylon, and from Cuthah, and from [p] Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

A. M. 3326. B. C. 678. Ol. XXV. 3. An. Numæ, Regia Romanorum, 38.

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and

[f] 1 Kings xi. 13, 32.—[g] Jer. iii. 8.—[h] Chap. xiii. 3; xv. 29.
[i] 1 Kings xi. 11, 31.—[k] 1 Kings xii. 20, 28.
[l] 1 Kings xiv. 16.—[m] Ver. 6.—[n] Ezra iv. 2, 10.—[o] See ver. 30.—[p] Chap. xviii. 31, *Ivah.*

None left but the tribe of Judah only.] Under this name all those of *Benjamin* and *Levi*, and the *Israelites*, who abandoned their idolatries and joined with Judah, are comprised. It was the *ten tribes* that were carried away by the Assyrians.

Verse 24. *The king of Assyria brought* men *from Babylon*] He removed one people entirely, and substituted others in their place; and this he did to cut off all occasion for mutiny or insurrection; for the people being removed from their *own land*, had no *object* worthy of attention to contend for, and no *patrimony* in the land of their captivity to induce them to hazard any opposition to their oppressors.

By men *from Babylon*, we may understand some cities of *Babylonia* then under the Assyrian empire; for at this time Babylon had a king of its own; but some parts of what was called Babylonia might have been still under the Assyrian government.

From Cuthah] This is supposed to be the same as *Cush*, the Chaldeans and Syrians changing ש *shin* into ת *tau*; thus they make כוש *Cush* into כות *Cuth*; and אשור *Ashshur*, *Assyria*, into אתור *Attur*. From these came the *Scythæ*; and from these the Samaritans were called *Cuthæans*, and their language *Cuthite*. The original language of this people, or at least the language they spoke after their *settlement* in Israel, is contained in the *Samaritan version* of the Pentateuch, printed under the *Hebræo-Samaritan* in vol. i. of the London Polyglott. This *Cuthah* was probably the country in the land of *Shinar*, first inhabited by *Cush*.

From Ava] The *Avim* were an ancient people, expelled by the Caphtorim from *Hazerim*, Deut. ii. 23.

From Hamath] This was *Hemath* or *Emath* of Syria, frequently mentioned in the sacred writings.

From Sepharvaim] There was a city called *Syphera*, near the Euphrates; others think the *Saspires*, a people situated between the *Colchians* and the *Medes*, are meant. There is much uncertainty relative to these places: all that we know is, that the Assyrians carried away the Israelites into Assyria, and placed them in cities and districts called *Halah* and *Habor by the river of Gozan*, and *in the cities of the Medes*, ver. 6; and it is very likely that they brought some of the inhabitants of those places into the cities of Israel.

Verse 25. *The Lord sent lions among them*] The land being deprived of its inhabitants, wild beasts would necessarily increase, even without any supernatural intervention; and this the superstitious new comers supposed to be a plague sent upon them, because they did not know how to worship him who was the God of the land; for they thought, like other heathens, that every district had its own *tutelary deity*. Yet it is likely that God did send lions as a scourge on this bad people.

Verse 26. *The manner of the God of the land.*] משפט *mishpat*, the *judgment*; the way in which the God of the land is to be worshipped.

Verse 27. *Carry thither one of the priests*] Imperfect as this teaching was, it, in the end, overthrew the idolatry of these people, so that soon after the Babylonish captivity they were found to be as free from idolatry as the Jews themselves, and continue so to the present day. But they are now nearly annihilated: the small remains of them is found at *Naplouse* and *Jaffa*; they are about *thirty families*; and men, women, and children, amount to about *two hundred* persons! They have a synagogue, which they regularly attend every Sabbath; and they go thither clothed

A. M. 3326. B. C. 678. Ol. XXV. 3. An. Numæ, Regis Romano-rum, 38.

dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of [q] Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 [r] And the Avites made Nibhaz and Tartak, and the Sepharvites [s] burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, [t] and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 [u] They feared the LORD, and served their own gods, after the manner of the nations [v] whom they carried away from thence.

A. M. 3326. B. C. 678. Ol. XXV. 3. An. Numæ, Regis Romano rum, 38.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [w] whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, [x] Ye shall not fear other gods, nor [y] bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and [z] a stretched-out arm, [a] him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, [b] ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with

[q] Ver. 24.—[r] Ezra iv. 9.—[s] Lev. xviii. 21; Deut. xii. 31. [t] 1 Kings xii. 31.—[u] Zeph. i. 5.—[v] Or, *who carried them away from thence.*

[w] Gen. xxxii. 28; xxxv. 10; 1 Kings xi. 31.—[x] Judg. vi. 10. [y] Exod. xx. 5.—[z] Exod. vi. 6.—[a] Deut. x. 20.—[b] Deut. v. 32.

in white robes. The reader may find much curious information relative to this people, in a *Memoire sur L'Etat actuel des Samaritains*, by Baron *Sylvestre de Sacy*, 8vo., Paris, 1812.

Verse 29. *Every nation made gods of their own*] That is, they made gods after the fashion of those which they had worshipped in their own country.

Verse 30. *The men of Babylon made Succoth-benath*] This, literally, signifies *the tabernacles of the daughters* or *young women*, and most evidently refers to those public prostitutions of young virgins at the temple of *Melitta* or *Venus* among the Babylonians. See at the end of the chapter. From *benoth* it is probable that the word *Venus* came, the *B* being changed into V, as is frequently the case, and the *th* into *s*, *benoth*, *Venus*. The rabbins say that her emblem was a *hen with her chickens*; see *Jarchi* on the place.

The men of Cuth made Nergal] This is supposed to have been the *solar orb* or *light*. According to the rabbins, his emblem was a *cock*. See at the end of the chapter.

The men of Hamath made Ashima] Perhaps *the fire*; from אשם *asham, to make atonement* or *to purify*. Jarchi says this was in the form of a *goat*. See below.

Verse 31. *The Avites made Nibhaz*] This was supposed to be the same as the *Anubis* of the Egyptians; and was in form partly of a *dog*, and partly of a *man*. A very ancient image of this kind now lies before me: it is cut out of stone, about *seven* inches high; has the *body*, *legs*, and *arms*, of a *man*; the *head* and *feet* of a *dog*; the *thighs* and *legs* covered with *scales*; the *head* crowned with a *tiara*; the *arms* crossed upon the breasts, with the fingers clenched. The figure stands upright, and the belly is very protuberant. See below.

And Tartak] This is supposed by some to be another name of the same idol; *Jarchi* says it was in the shape of an *ass*. Some think these were the representations of the *sun* in his *chariot*; *Nibhaz* representing the solar orb, and *Tartak* the chariot. See below.

Adrammelech] From אדר *adar*, *glorious*, and מלך *melech*, *king*. Probably the *sun*.

Anammelech] From *anah*, *to return*, and מלך *melech*, *king*. Probably, the *Moloch* of the Ammonites. *Jarchi* says, the first was in the form of a *mule*, the second in the form of a *horse*; this was probably the *moon*.

Verse 32. *Of the lowest of them priests*] One priest was not enough for this motley population; and, as the priesthood was probably neither *respectable* nor *lucrative*, it was only the lowest of the people who would enter into the employment.

Verse 33. *They feared the Lord, and served their own gods*] They did not relinquish their own *idolatry*, but *incorporated* the worship of the true God with that of their idols. They were *afraid* of Jehovah, who had sent lions among them; and therefore they offered him a sort of worship that he might not thus afflict them: but they *served* other gods, devoted themselves *affectionately* to them, because their worship was such as gratified their *grossest passions*, and most sinful propensities.

Verse 36. *But the Lord*] JEHOVAH, the supreme,

A. M. 3326. B. C. 678. Ol. XXV. 3. An. Numæ, Regis Romanorum, 38.

you, [c] ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

A. M. 3326. B. C. 678. Ol. XXV. 3. An. Numæ, Regis Romanorum, 38.

41 [d] So these nations feared the LORD, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day.

[c] Deut. iv. 23.

[d] Ver. 32, 33.

self-existent, and eternal Being; author of all *being* and *life*. This was to be the sole *object* of their adoration.

Who brought you up] This was a *strong reason* why they should adore *Him* only: he had saved them from the hands of their enemies, and he did it in such a *way* as to show his *power* to be irresistible; in such a Being they might safely confide.

Him shall ye fear] Here is the *manner* in which he is to be worshipped. Him ye shall *reverence* as your *Lawgiver* and *Judge*; ye shall *respect* and keep all his commandments; doing what he has enjoined, and avoiding what he has forbidden.

Him shall ye worship] Before Him ye shall *bow the knee*; living in the *spirit of obedience*, and performing every religious act in the *deepest humility*.

And to him shall ye do sacrifice.] Ye shall consider that, as ye have *sinned*, so ye deserve *death*; ye shall therefore bring your *living victims* to the altar of the Lord, and let their *life's blood* be poured out there, as an *atonement* for your souls. We see in this verse *three* important points: 1. The *object* of their worship. 2. The *reasons* of that worship; and, 3. The *spirit* and *manner* in which it was to be performed: viz., 1. In fear. 2. Humility; and, 3. By sacrifice.

Verse 41. *So do they unto this day.*] This must have been written before the Babylonish captivity; because, after that time, none of the Israelites ever lapsed into idolatry. But this may chiefly refer to the *heathenish* people who were sent to dwell among the remains of the ten tribes.

On these *nations* and the *objects of their worship*, I present my readers with the following extracts from *Dodd* and *Parkhurst*.

Verse 30. *The men of Babylon made Succoth-benoth.* We have here an account of the idols which were consecrated by the different nations, transplanted by the king of Assyria to Samaria. It is difficult, however, and has afforded a large field for conjecture, to give any satisfactory account concerning them. The reader will find in Selden, Vossius, and Jurieu, much upon the subject. Succoth-benoth may be literally translated, *The Tabernacles of the Daughters*, or *Young Women*; or if *Benoth* be taken as the name of a female idol, from בנה *to build up, procreate children*, then the words will express the tabernacles sacred to the productive powers feminine. And, agreeably to this latter exposition, the rabbins say that the emblem was a hen and chickens. But however this may be, there is no room to doubt that these *succoth* were *tabernacles* wherein young women exposed themselves to prostitution in honour of the Babylonish goddess *Melitta*. Herodotus, (lib. i., c. 199,) gives us a particular account of this detestable service. "Every young woman," says he, "of the country of Babylon must once in her life sit at the temple of Venus, [whom he afterwards tells us the Assyrians called *Melitta*,] and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns upon their heads, and holding a cord, some continually coming, others going. [See *Baruch* vi. 43.] The cords are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place must not return home till some stranger has cast money into her lap, and led her from the temple, and defiled her. The stranger who throws the money must say, 'I invoke the goddess Melitta for thee.' The money, however small a sum it may be, must not be refused, because it is appointed to sacred uses. [See *Deut.* xxiii. 18.] The woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus," adds the historian, "they have the same custom." This abomination, implied by *Succoth-benoth*, the men of Babylon brought with them into the country of Samaria; and both the name of the idol *Melitta*, and the execrable service performed to her honour, show that by *Melitta* was originally intended the procreative or productive power of nature, the *Venus* of the Greeks and Romans. See the beginning of Lucretius's first book De Rerum Natura. Mr. Selden imagines that some traces of the Succoth-benoth may be found in Sicca Veneria, the name of a city of Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of, and seems to have been transported from Phœnicia; nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money by the prostitution of their bodies. See *Univ. Hist.*, vol. xvii., p. 295, and Parkhurst's Lexicon on the word כך.

The men of Cuth made Nergal.—*Cuth* was a province of Assyria, which, according to some, lies upon the Araxis: but others rather think it to be the same with *Cush*, which is said by Moses to be encompassed with the river Gihon; and must, therefore, be the same with the country which the Greeks call *Susiana*, and which to this day is called by the inhabitants *Chusesta*. Their idol, *Nergal*, seems to have been the

sun, as the causer of the diurnal and annual revolutions of the planets; for it is naturally derived from נר *ner*, *light*, and גל *gal*, *to revolve*. The rabbins say that the idol was represented in the shape of a cock; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathens we find the cock was sacred to Apollo or the sun, (see *Pierii* Hieroglyph., p. 223,) "because," says Heliodorus, speaking of the time when cocks crow, "by a natural sensation of the sun's revolution to us, they are incited to salute the god." *Æthiop.* lib. i. And perhaps under this name, *Nergal*, they meant to worship the sun, not only for the diurnal return of its light upon the earth, but also for its annual return or revolution. We may observe that the emblem, a *cock*, is affected by the latter as well as by the former, and is frequently crowing both day and night, when the days begin to lengthen. See *Calmet's* Dictionary under the word, and *Parkhurst's* Lexicon.

The men of Hamath made Ashima.—There are several cities and countries which go under the name of *Hamath*; but what we take to be here meant is that province of Syria which lies upon the Orontes, wherein there was a city of the same name; which when Shalmaneser had taken, he removed the inhabitants from thence into Samaria. Their idol *Ashima* signifies the *atoner* or *expiator*, from אשם *asham*. The word is in a Chaldee form, and seems to be the same as אשמת שמרון *ashmath Shomeron*, *the sin of Samaria*, mentioned Amos viii. 14, where *ashmath* is rendered by the LXX. *propitiation*. It is known to every one who has the least acquaintance with the mythology of the heathens, how strongly and universally they retained the tradition of an *atonement* or *expiation for sin*, although they expected it from a false object and wrong means. We find it expressed in very clear terms among the Romans even so late as the time of Horace, lib. i., ode 2:—

Cui dabit partes scelus expiandi
Jupiter?

And whom, to expiate the horrid guilt,
Will Jove appoint?

The answer is, "Apollo," the god of light. Some think that, as *Asuman* or *Suman*, اسمان *asman*, in the Persian language, signifies *heaven*, the Syrians might from hence derive the name of this god; who, they suppose, was represented by a large stone pillar terminating in a cone or pyramidical figure, whereby they denoted *fire*. See *Parkhurst* on the word אשם *asham*, *Calmet's* Dictionary, and *Tennison* on Idolatry.

Verse 31. *The Avites made Nibhaz and Tartak.*—It is uncertain who these Avites were. The most probable opinion seems to be that which Grotius has suggested by observing that there are a people in Bactriana, mentioned by Ptolemy, under the name of *Avidia*, who possibly might be those transported at this time into Palestine by Shalmaneser. *Nibhaz*, according to the rabbins, had the shape of a dog, much like the *Anubis* of the Egyptians. In *Pierius's* Hieroglyphics, p. 53, is the figure of a *cynocephalus*, a kind of ape, with a head like a dog, standing upon his hinder feet, and *looking earnestly* at the moon. Pierius there teaches us that the *cynocephalus* was an animal eminently sacred amongst the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but on the moon's appearance seeming to return thanks, and congratulate the return of light both to himself and her. See *Johnston's* Nat. Hist. de Quadruped., p. 100. This being observed, the נבחז *nibchaz*, (which may well be derived from נבח *nabach*, *to bark*, and חזה *chazah*, *to see*,) gives us reason to conclude that this idol was in the shape of a *cynocephalus*, or a dog looking, barking, or howling at the moon. It is obvious to common observation that dogs in general have this property; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the cynocephaluses and dogs are so eminently affected. So, as we have observed upon *Nergal*, the influence of the returning solar light was represented by a *cock*; and the generative power of the heavens by *Dagon*, a *fishy* idol. See *Parkhurst* on נבחז, who is of opinion that *Tartak* תרתק is compounded of תר *tar*, *to turn*, *go round*, and רתק *rathak*, *to chain*, *tether*; and plainly denotes the heavens, considered as confining the planets in their respective orbits, as if they were tethered. The Jews have a tradition that the emblem of this idol was an *ass*; which, considering the propriety of that animal when tethered to represent this idol, is not improbable; and from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the cherubim, seems to have sprung that stupid story by the heathens, that the Jews had an ass's head in their holy of holies, to which they paid religious worship. See *Bochart*, vol. ii., p. 221. Jurieu is of opinion that as the word *Nibhaz*, both in the Hebrew and Chaldee, with a small variation, denotes *quick*, *swift*, *rapid*; and *tartak*, in the same languages, signifies a *chariot*, these two idols may both together denominate the *sun* mounted on his *car*, as the fictions of the poets and the notions of the mythologists were wont to represent that luminary.

The Sepharvites burned their children—to Adram melech and Anammelech.—As these Sepharvites probably came from the cities of the Medes, whither the Israelites were carried captive, and as Herodotus tells us that between Colchis and Media are found a people called *Sasperes*, in all likelihood they were the same with those here named *Sepharvites*. *Moloch*, *Milcom*, and *Melech*, in the language of different nations, all signify a *king*, and imply the *sun*, which was called the *king of heaven*; and consequently the addition of אדר *adar*, which signifies *powerful*, *illustrious*, to the one, and of ענה *anah*, which implies to *return*, to *answer*, to the other, means no more than the *mighty* or the *oracular Moloch*. And as the children were offered to him, it appears that he was the same with the Moloch of the Ammonites. See *Univ. Hist.* and *Calmet*. Mr. Locke is also of opinion that these two names were expressive of one and the same deity. What they were, or in what form, and how worshipped, we have not light from antiquity to determine.

CHAPTER XVIII.

Hezekiah begins to reign; he removes the high places, breaks to pieces the brazen serpent, and walks uprightly before God, 1–6. He endeavours to shake off the Assyrian yoke, and defeats the Philistines, 7, 8. Shalmaneser comes up against Samaria, takes it, and carries the people away into captivity, 9–12. And then comes against Judah, and takes all the fenced cities, 13. Hezekiah sends a message to him at Lachish to desist, with the promise that he will pay him any tribute he chooses to impose; in consequence of which Shalmaneser exacts three hundred *talents of silver, and* thirty *talents of gold; to pay which Hezekiah is obliged to take all his own treasures, and those belonging to the temple, 14–16. The king of Assyria sends, notwithstanding, a great host against Jerusalem; and his general, Rab-shakeh, delivers an insulting and blasphemous message to Hezekiah, 17–35. Hezekiah and his people are greatly afflicted at the words of Rab-shakeh, 36, 37.*

A. M. 3278. B. C. 726. Ol. XIII. 3. An. Clidici, Arch. Athen. decen. 7.

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [a] Hezekiah the son of Ahaz king of Judah began to reign.

A. M. 3278-3306. B. C. 726-698. Ol. XIII. 3.—XX. 3.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* [b] Abi, the daughter of Zachariah.

A. M. 3278-3306. B. C. 726-698. Ol. XIII. 3.—XX. 3.

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did.

4 [c] He removed the high places, and brake the [d] images, and cut down the groves, and brake in pieces the [e] brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it [f] Nehushtan.

[a] 2 Chron. xxviii. 27; xxix. 1; He is called *Ezekias*, Matt. i. 9. [b] 2 Chron. xxix. 1, *Abijah*.

[c] 2 Chron. xxxi. 1.—[d] Heb. *statues*.—[e] Num. xxi. 9.—[f] That is, *a piece of brass*.

NOTES ON CHAP. XVIII.

Verse 1. *Now—in the third year of Hoshea*] See the note on chap. xvi. 1, where this chronology is considered.

Verse 3. *He did* that which was *right in the sight of the Lord*] In chap. xxix. of the second book of Chronicles, we have an account of what this pious king did to restore the worship of God. He caused the priests and Levites to cleanse the holy house, which had been shut up by his father Ahaz, and had been polluted with filth of various kinds; and this cleansing required no less than *sixteen* days to accomplish it. As the passover, according to the law, must be celebrated the *fourteenth* of the *first* month, and the Levites could not get the temple cleansed before the *sixteenth* day, he published the passover for the *fourteenth* of the *second* month, and sent through all Judah and Israel to collect all the men that feared God, that the passover might be celebrated in a proper manner. The concourse was great, and the feast was celebrated with great magnificence. When the people returned to their respective cities and villages, they began to throw down the idol altars, statues, images, and groves, and even to abolish the high places: the consequence was that a spirit of piety began to revive in the land, and a general reformation took place.

Verse 4. *Brake in pieces the brazen serpent.*] The history of this may be seen in Num. xxi. 8, 9; see the notes there.

We find that this brazen serpent had become an object of idolatry, and no doubt was supposed to possess, as a *teleism* or *amulet*, extraordinary virtues, and that incense was burnt before it which should have been burnt before the true God.

And he called it Nehushtan.] נחשתן Not one of the *versions* has attempted to *translate* this word. *Jarchi* says, "He called it Nechustan, through contempt, which is as much as to say, *a brazen serpent*." Some have supposed that the word is compounded of נחש *nachash*, to *divine*, and תן *tan*, a *serpent*, so it signifies *the divining serpent*; and the *Targum* states that it was the *people*, not Hezekiah, that gave it this name. נחש *nachash* signifies to *view, eye attentively, observe*, to *search, inquire accurately*, &c.; and hence is used to express *divination, augury*. As a *noun* it signifies *brass* or *copper, filth, verdigris*, and some *sea animal*, Amos ix. 3; see also Job xxvi. 13, and Isa. xxvi. 1. It is also frequently used for a *serpent*; and most probably for an animal of the genus *Simia*, in Gen. ii., where see the notes. This has been contested by some, ridiculed by a few, and believed by many. The objectors, because it signifies a *serpent* sometimes, suppose it must have the same signification *always!* And one to express his contempt and show his *sense*, has said, "Did Moses hang up an *ape* on a pole?" I answer, No; no more than he hanged up *you*, who ask the contemptible question. But this is of a piece with the conduct of the people of *Milan*, who show you to this day the brazen serpent which Moses hung up in the wilderness, and which Hezekiah broke in pieces *two thousand five hundred* years ago!

Of serpents there is a great variety. Allowing that נחש *nachash* signifies a *serpent*, I may ask in my turn, What kind of a serpent was it that tempted Eve? Of what species was that which Moses hung up on the pole, and which Hezekiah broke to pieces? Who of the *wise men* can answer these questions? Till this is done I *assert*, that the word, Gen. iii. 1, &c., does *not* signify a serpent of *any kind*; and that with a creature of the genus *Simia* the whole account best agrees.

A. M. 3278-3306. B. C. 726-698. Ol. XIII. 3. —XX. 3.

5 He [s] trusted in the LORD God of Israel; [h] so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he [i] clave to the LORD, *and* departed not [k] from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD [l] was with him: *and* he [m] prospered whithersoever he went forth: and he [n] rebelled against the king of Assyria, and served him not.

8 [o] He smote the Philistines, *even* unto [p] Gaza, and the borders thereof, [q] from the tower of the watchmen to the fenced city.

A. M. 3281. B. C. 723. Ol. XIV. 2. An. Clidici, Arch. Athen. decen. 10.

9 And [r] it came to pass in the fourth year of King Hezekiah, which *was* the seventh year of Hoshea, son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

A. M. 3283. B. C. 721. Ol. XIV. 4. An. Hippomenis, Arch. Ath. decen. 2.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* [s] the ninth year of Hoshea king of Israel, Samaria was taken.

11 [t] And the king of Assyria did carry away Israel unto Assyria, and put them in [u] Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 [v] Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them* nor do *them*.

A. M. 3283. B. C. 721. Ol. XIV. 4. An. Hippomenis, Arch. Ath. decen. 2.

13 Now [w] in the fourteenth year of King Hezekiah did [x] Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

A. M. 3291. B. C. 713. Ol. XVI. 4. An. Hippomenis, Arch. Ath. decen. 10.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah [y] gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave [z] it to the king of Assyria.

17 And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to King Hezekiah with a [a] great host against Jerusalem. And they went up and

A. M. 3291. B. C. 710. Ol. XVII. 3. An. Lycoratis, Arch. Athen. decen. 3.

[s] Chap. xix. 10; Job xii. 15; Psa. xxii. 5.——[h] Chap. xxiii. 25.——[i] Deut. x. 20; Josh. xxiii. 8.——[k] Heb. *from after him.* [l] 2 Chron. xv. 2.——[m] 1 Sam. xviii. 5, 14; Psa. lx. 12.——[n] Ch. xvi. 7.——[o] 1 Chron. iv. 41; Isaiah xiv. 29.——[p] Hebrew, *Izzah.*

[q] Chap. xvii. 9.——[r] Chap. xviii. 3.——[s] Chap. xvii. 6.——[t] Ch. xvii. 6.——[u] 1 Chron. v. 26.——[v] Chap. xvii. 7; Dan. ix. 6, 10. [w] 2 Chron. xxxii. 1, &c.; Isa. xxxvi. 1, &c.; Ecclus. xlviii. 18. [x] Heb. *Sanherib.*——[y] Chap. xvi. 8.——[z] Heb. *them.*——[a] Heb. *heavy.*

Verse 5. *He trusted in the Lord*] See the character of this good king. 1. *He trusted in the Lord God of Israel*; 2. He *clave to the Lord*; 3. He was steady in his religion; he *departed not from following the Lord*: 4. He *kept God's commandments*. And what were the consequences? 1. The *Lord was with him*; 2. *He prospered whithersoever he went.*

Verse 8. *From the tower of the watchmen*] See the same words, chap. xvii. 9. It seems a proverbial mode of expression: he reduced every kind of fortification: nothing was able to stand before him.

Verse 9. *In the fourth year*] This history has been already given, chap. xviii. 3, &c.

Verse 17. *The king of Assyria sent Tartan, &c.*] Calmet has very justly remarked that these are not the names of *persons*, but of *offices*. *Tartan*, תרתן *tartan* or *tantan*, as in the parallel place in Isaiah, in the Greek version, signifies he who *presides* over the *gifts* or *tribute*: chancellor of the exchequer.

Rabsaris] רב סריס, the *chief of the eunuchs*. *Rab-shakeh*, רב שקה *master* or *chief* over the *wine cellar*; or he who had the care of the *king's drink*.

From Lachish] It seems as if the Assyrian troops had been *worsted* before Lachish, and were obliged to raise the siege, from which they went and sat down before *Libnah*. While Sennacherib was there with the Assyrian army, he heard that *Tirhakah*, king of Ethiopia, had invaded the Assyrian territories. Being obliged therefore to hasten, in order to succour his own dominions, he sent a considerable force under the aforementioned officers against Jerusalem, with a most *fearful* and *bloody manifesto*, commanding Hezekiah to pay him tribute, to deliver up his kingdom to him, and to submit, he and his people, to be carried away captives into Assyria! This manifesto was accompanied with the vilest *insults*, and the highest *blasphemies*. God interposed, and the evils threatened against others fell upon himself.

Manifestoes of this kind have seldom been honourable to the senders. The conduct of Rab-shakeh was unfortunately copied by the Duke of Brunswick, com-

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decen. 3.

came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, [b] which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the [c] scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, [d] What confidence *is* this wherein thou trustest?

20 Thou [e] sayest, (but *they are but* [f] vain words,) [g] *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 [h] Now, behold, thou [i] trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he, [k] whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decen. 3.

23 Now therefore, I pray thee, give [l] pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and

[b] Isa. vii. 3.——[c] Or, *secretary*.——[d] 2 Chron. xxxii. 10, &c.——[e] Or, *talkest*.——[f] Heb. *word of the lips*.——[g] Or, *but counsel and strength are for the war*.——[h] Ezek. xxix. 6, 7.——[i] Heb. *trustest thee*.——[k] Ver. 4; 2 Chron. xxxi. 1; xxxii. 12.——[l] Or, *hostages*.

mander-in-chief of the allied army of the centre, in the French revolution, who was then in the plains of Champagne, August 27, 1792, at the head of *ninety thousand* men, *Prussians*, *Austrians*, and *emigrants*, on his way to Paris, which in his manifesto he threatened to reduce to ashes! This was the cause of the dreadful massacres which immediately took place. And shortly after this time the blast of God fell upon him, for in Sept. 20 of the same year, (three weeks after issuing the manifesto,) almost all his army was destroyed by a fatal disease, and himself obliged to retreat from the French territories with shame and confusion. This, and some other injudicious steps taken by the allies, were the cause of the ruin of the royal family of France, and of enormities and calamities the most extensive, disgraceful, and ruinous, that ever stained the page of history. From all such revolutions God in mercy save mankind!

Conduit of the upper pool] The aqueduct that brought the water from the *upper* or *eastern reservoir*, near to the valley of *Kedron*, into the city. Probably they had seized on this in order to distress the city.

The fuller's field.] The place where the washermen stretched out their clothes to dry.

Verse 18. *Called to the king*] They wished him to come out that they might get possession of his person.

Eliakim—over the household] What we would call Lord chamberlain.

Shebna the scribe] The king's *secretary*.

Joah—the recorder.] The writer of the public *annals*.

Verse 19. *What confidence* is *this*] מה הבטחון הזה *ma habbittachon hazzeh*. The words are excessively insulting: *What little, foolish, or unavailing cause of confidence is it, in which thou trustest?* I translate thus, because I consider the word בטחון *bittachon* as a *diminutive*, intended to express the utmost contempt for Hezekiah's God.

Verse 21. *The staff of this bruised reed*] Egypt had already been greatly *bruised* and *broken*, through the wars carried on against it by the Assyrians.

Verse 22. *Whose high places and whose altars Hezekiah hath taken away*] This was artfully malicious. Many of the people sacrificed to Jehovah on the *high places*; Hezekiah had removed them, (ver. 4,) because they were incentives to idolatry: Rab-shakeh insinuates that by so doing he had offended Jehovah, deprived the people of their religious rights, and he could neither expect the blessing of God nor the co-operation of the people.

Verse 23. *I will deliver thee two thousand horses*] Another insult: Were I to give thee *two thousand* Assyrian horses, thou couldst not find riders for them. How then canst thou think that thou shalt be able to stand against even the *smallest division of my troops?*

Verse 25. *Am I now come up without the Lord*] As Rab-shakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them, and was become ally to the king of Assyria, and therefore they could not expect any help from that quarter.

Verse 26. *Talk not with us in the Jews' language*] The object of this blasphemous caitiff was to stir up the people to *sedition*, that the city and the king might be delivered into his hand.

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decem. 3.

talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink [m] their own piss with you?

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, [n] Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, [o] Make [p] *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one of the waters of his [q] cistern:

32 Until I come and take you away to a land like your own land, [r] a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [s] persuadeth you, saying, The LORD will deliver us.

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decem. 3.

33 [t] Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 [u] Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and [v] Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, [w] that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah [x] with *their* clothes rent, and told him the words of Rab-shakeh.

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[m] Heb. *the water of their feet.*——[n] 2 Chron. xxxii. 15.——[o] Or, *Seek my favour.*——[p] Heb. *Make with me a blessing*; Gen. xxxii. 20; xxxiii. 11; Prov. xviii. 16.——[q] Or, *pit.*

[r] Deut. viii. 7, 8.——[s] Or, *deceiveth.*——[t] Ch. xix. 12; 2 Chron. xxxii. 14; Isa. x. 10, 11.——[u] Chap. xix. 13.——[v] Chap. xvii. 24, *Ava.*——[w] Dan. iii. 15.——[x] Isa. xxxvi. 7.

Verse 27. *That they may eat their own dung*] That they may be duly apprized, if they hold on Hezekiah's side, Jerusalem shall be most straitly besieged, and they be reduced to such a state of *famine* as to be obliged to eat their own excrements.

Verse 28. *Hear the word of the great king—of Assyria*] This was all intended to cause the people to revolt from their allegiance to their king.

Verse 32. *Until I come and take you away*] This was well calculated to stir up a seditious spirit. Ye cannot be delivered; your destruction, if ye resist, is inevitable: Sennacherib will do with you, as he does with all the nations he conquers, lead you captive into another land: but if you will surrender without farther trouble, he will transport you into a land as good as your own.

Verse 34. *Where* are *the gods of Hamath*] Sennacherib is greater than any of the gods of the nations. The Assyrians have already overthrown the gods of Hamath, Arpad, Hena, and Ivah; therefore, Jehovah shall be like one of them, and shall not be able to deliver Jerusalem out of the hand of my master.

The impudent blasphemy of this speech is without parallel. Hezekiah treated it as he ought: it was not properly against *him*, but against the LORD; therefore he refers the matter to Jehovah himself, who punishes this blasphemy in the most signal manner.

Verse 36. *Answer him not.*] The blasphemy is too barefaced; *Jehovah* is insulted, not *you*; let him avenge his own quarrel. See the succeeding chapter.

Verse 37. *Then came Eliakim—and Shebna—and Joah—to Hezekiah with* their *clothes rent*] It was the custom of the Hebrews, when they heard any blasphemy, to rend their clothes, because this was the greatest of crimes, as it immediately affected the majesty of God: and it was right that a religious people should have in the utmost abhorrence every insult offered to the object of their religious worship. These three ambassadors lay the matter before the *king*, as God's *representative*; he lays it before the *prophet*, as God's *minister*; and the prophet lays it before *God*, as the people's *mediator*.

CHAPTER XIX.

Hezekiah is greatly distressed, and sends to Isaiah to pray for him, 1–4. *Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army*, 5–8. *Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him to surrender*, 9–13. *Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer*, 14–19. *Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed*, 20–34. *That very night a messenger of God slays* one hundred and eighty-five thousand *Assyrians*, 35. *Sennacherib returns to Nineveh, and is slain by his own sons*, 36, 37.

A. M. 3291. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decen. 3.

AND [a] it came to pass, when King Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to [b] Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and [c] blasphemy: for the children have come to the birth, and *there is* not strength to bring forth.

4 [d] It may be the LORD thy God will hear all the words of Rab-shakeh, [e] whom the king of Assyria his master hath sent to reproach the living God; and will [f] reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are [g] left.

A. M. 3291. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decen. 3.

5 So the servants of King Hezekiah came to Isaiah.

6 [h] And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the [i] servants of the king of Assyria have blasphemed me.

7 Behold, I will send [k] a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed [l] from Lachish.

[a] Isa. xxxvii. 1, &c. — [b] Luke iii. 4, called *Esaias*. — [c] Or, *provocation* — [d] 2 Sam. xvi. 12. — [e] Chap. xviii. 35. — [f] Psa. l. 21. — [g] Heb. *found*. — [h] Isa. xxxvii. 6, &c. — [i] Chap. xviii. 17. [k] Ver. 35, 36, 37; Jer. li. 1. — [l] Chap. xviii. 14.

NOTES ON CHAP. XIX.

Verse 2. *To Isaiah the prophet*] His fame and influence were at this time great in Israel: and it was well known that the word of the Lord was with him. Here both the Church and the state unite in fervent application to, and strong dependence upon, God, and behold how they succeed!

Verse 3. *The children are come to the birth*] The Jewish state is here represented under the emblem of *a woman in travail*, who has been so long in the pangs of parturition, that her strength is now entirely exhausted, and her deliverance is hopeless, without a miracle. The image is very fine and highly appropriate.

A similar image is employed by Homer, when he represents the agonies which Agamemnon suffers from his wound:—

Οφρα οἱ αἱμ' ἐτι θερμον ἀνηνοθεν ἐξ ὠτειλῆς·
Αὐταρ ἐπει το μεν ἑλκος ἐτέρσετο, παυσατο δ' αἱμα,
Οξειαι ὀδυναι δύνον μενος Ατρεϊδαο·
Ὡς δ' ὁταν ὠδινουσαν ἐχῃ βέλος ὀξυ γυναικα,
Δριμυ, το τε πρωτοισι μογοστοκοι Ειλειθυιαι
Ἡρης θυγατερες, πικρας ὠδινας ἐχουσαι·
Ὡς ἀξεϊ' ὀδυναι δύνον μενος Ατρεϊδαο. *Il.* xi., ver. 266.

This, while yet warm, distill'd the purple flood;
But when the wound grew stiff with clotted blood,
Then *grinding tortures* his strong bosom rend.
Less keen *those darts* the fierce *Hythiæ* send,
The powers that cause the *teeming matron's throes*,
Sad mothers of *unutterable woes*. POPE.

Better translated by *Macpherson*; but in neither *well*: "So long as from the gaping wound gushed forth, in its warmth, the blood; but when the wound became dry, when ceased the blood to flow amain, sharp pains pervade the strength of Atrides. Racking pangs glide through his frame; as when the Hythiæ, who preside over *births*, the daughters of white armed Juno, fierce dealers of *bitter pains*, throw all their *darts* on hapless women, that travail with child. Such pains pervade the strength of Atrides."

Verse 4. *The remnant that are left*] That is, the *Jews*; the ten tribes having been already carried away captive by the kings of Assyria.

Verse 7. *Behold, I will send a blast—and he shall hear a rumour*] The *rumour* was, that Tirhakah had invaded Assyria. The *blast* was that which slew *one hundred and eighty-five thousand* of them in one night: see ver. 35.

Cause him to fall by the sword] Alluding to his death by the hands of his two sons, at Nineveh. See ver. 35–37.

Verse 8. *Libnah—Lachish.*] These two places were not very distant from each other: they were in the mountains of Judah, southward of Jerusalem.

A. M. 3291. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decem. 3.

9 And [m] when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God [n] in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?

12 [o] Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of [p] Eden which *were* in Thelasar?

13 [q] Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 [r] And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, [s] which dwellest *between* the cherubims, [t] thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, [u] bow down thine ear, and hear: [v] open, LORD, thine eyes, and see: and hear the words of Sennacherib, [w] which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

A. M. 3291. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decem. 3.

18 And have [x] cast their gods into the fire: for they *were* no gods, but [y] the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, [z] that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, [a] *That* which thou hast prayed to me against Sennacherib king of Assyria [b] I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin [c] the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem [d] hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the [e] Holy *One* of Israel.

23 [f] By [g] thy messengers thou hast reproached the LORD, and hast said, [h] With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down [i] the tall cedar trees thereof, *and*

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[m] See 1 Sam. xxiii. 27.——[n] Chap. xviii. 5.——[o] Chap. xviii. 33——[p] Ezek. xxvii. 23.——[q] Chap. xviii. 34.——[r] Isa. xxxvii. 14, &c——[s] 1 Sam. iv. 4; Psa. lxxx. 1.——[t] 1 Kings xviii. 39; Isa. xlii. 6; Jer. x. 10, 11, 12.——[u] Psa. xxxi. 2.——[v] 2 Chron. vi. 40.——[w] Ver. 4.

[x] Heb. *given*.——[y] Psa. cxv. 4; Jer. x. 3.——[z] Psa. lxxxvi. 18. [a] Isa. xxxvii. 21, &c.——[b] Psa. lxv. 2.——[c] Lam. ii. 13.——[d] Job xvi. 4; Psa. xxii. 7, 8; Lam. ii. 15.——[e] Psa. lxxi. 22; Isa. x. 24; Jer. l. 5.——[f] Heb. *By the hand of*.——[g] Chap. xviii. 17.——[h] Psa. xx. 7.——[i] Heb. *the tallness*, &c.

Verse 10. *Let not thy God in whom thou trustest*] This letter is nearly the same with the speech delivered by Rab-shakeh. See chap. xviii. 29.

Verse 14. *Spread it before the Lord*] The temple was considered to be *God's dwelling-place*; and that whatever was there was peculiarly under his eye. Hezekiah spread the letter before the Lord, as he wished him to read the blasphemies spoken against himself.

Verse 15. *Thou art the God, &c.*] Thou art not only God of Israel, but God also of Assyria, and of all the nations of the world.

Verse 21. *The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.*] "So truly contemptible is thy power, and empty thy boasts, that even the *young women* of Jerusalem, under the guidance of Jehovah, shall be amply sufficient to discomfit all thy forces, and cause thee to return with shame to thy own country, where the most disgraceful death awaits thee."

When Bishop *Warburton* had published his Doctrine of Grace, and chose to fall foul on some of the most religious people of the land, a *young woman* of the city of Gloucester exposed his *graceless* system in a pamphlet, to which she affixed the above words as a motto!

Verse 23. *The tall cedar trees—the choice fir trees*] Probably meaning the *princes* and *nobles* of the country.

The forest of his Carmel.] Better in the margin: *the forest* and *his fruitful field*.

Verse 24. *I have digged and drunk strange waters*] I have conquered *strange countries*, in which I have digged wells for my army; or, I have gained the *wealth* of strange countries.

With the sole of my feet] My *infantry* have been so numerous that they alone have been sufficient to drink up the rivers of the places I have besieged.

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decen. 3.

the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* [k] the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of [l] besieged places.

25 [m] Hast thou not heard long ago *how* [n] I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that [o] thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were [p] of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* [q] the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But [r] I know thy [s] abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore [t] I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back [u] by the way by which thou camest.

29 And this *shall be* [v] a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis Arch. Athen. decen. 3.

30 [w] And [x] the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and [y] they that escape out of Mount Zion: [z] the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For [a] I will defend this city, to save it for mine own sake, and [b] for my servant David's sake.

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[k] Or, *the forest and his fruitful field*: Isa. x. 18.——[l] Or, *fenced*. [m] Or, *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?*——[n] Isa. xlv. 7.——[o] Isaiah x. 5. [p] Heb. *short of hand*.——[q] Psalm cxxix. 6.——[r] Psalm cxxxix. 1, &c.

[s] Or, *sitting*.——[t] Job xli. 2; Ezek. xxix. 4; xxxviii. 4; Amos iv. 2.——[u] Ver. 33, 36, 37.——[v] 1 Sam. ii. 34; chap. xx. 8, 9; Isa. vii. 11, 14; Luke ii. 12.——[w] 2 Chron. xxxii. 22, 23. [x] Heb. *the escaping of the house of Judah that remaineth*.——[y] Heb. *the escaping*.——[z] Isa. ix. 7.——[a] Chap. xx. 6.——[b] 1 Kings xi. 12, 13.

Verse 25. *Hast thou not heard*] Here *Jehovah* speaks, and shows this boasting king that what he had done was done by the *Divine appointment*, and that of his own counsel and might he could have done nothing. It was because God had appointed them to this civil destruction that he had overcome them; and it was not through *his* might; for God had made *their inhabitants of small power*, so that he only got the victory over men whom God had *confounded, dismayed, and enervated*, ver. 26.

Verse 28. *I will put my hook in thy nose*] This seems to be an allusion to the method of *guiding a buffalo*; he has a sort of ring put into his nose, to which a cord or bridle is attached, by which he can be *turned* to the *right*, or to the *left*, or *round about*, according to the pleasure of his driver.

Verse 29. *This* shall *be a sign unto thee*] To Hezekiah: for to him this part of the address is made.

Ye shall eat this year] Sennacherib had ravaged the country, and *seed-time* was now over, yet God shows them that he would so bless the land, that what should *grow of itself that year*, would be quite sufficient to supply the inhabitants and prevent all *famine*; and though the *second year* was the *sabbatical rest* or *jubilee for the land*, in which it was unlawful to plough or sow; yet even then the land, by an especial blessing of God, should bring forth a sufficiency for its inhabitants; and in the *third year* they should sow and plant, &c., and have abundance, &c. Now this was to be a *sign* to Hezekiah, that his deliverance had not been effected by *natural* or *casual* means; for as without a *miracle* the ravaged and uncultivated land could not yield food for its inhabitants, so not without *miraculous* interference could the Assyrian army be cut off and Israel saved.

Verse 30. *The remnant—shall yet again take root*] As your *corn* shall take root in the soil, and bring forth and abundantly *multiply* itself, so shall the Jewish people: the population shall be greatly increased, and the desolations occasioned by the sword soon be forgotten.

Verse 31. *Out of Jerusalem shall go forth a remnant*] The Jews shall be so multiplied as not only to fill *Jerusalem*, but all the adjacent country.

And they that escape out of Mount Zion] Some think that this refers to the going forth of the *apostles* to the Gentile world, and converting the nations by the preaching of the Gospel.

Verse 32. *He shall not, &c.*] Here follow the fullest proofs that Jerusalem shall not be taken by the Assyrians. 1. *He shall not come into this city*; 2. He shall not be able to get so near as to *shoot an arrow into it*; 3. He shall not be able to *bring an army* before it; 4. Nor shall he be able to raise any *redoubt* or *mound* against it; 5. No; not even an Assyrian *shield* shall be seen in the country; not even a foraging party shall come near the city.

Verse 33. *By the way that he came*] Though his army shall not return, yet *he* shall return to Assyria;

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decem. 3.

35 And [c] it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [d] Nineveh.

A. M. 3294. B. C. 710. Ol. XVII. 3. An. Leocratis, Arch. Athen. decem. 3.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that [e] Adrammelech and Sharezer [f] his sons [g] smote him with the sword: and they escaped into the land of [h] Armenia. And [i] Esarhaddon his son reigned in his stead.

[c] 2 Chron. xxxii. 21; Isa. xxxvii. 36; Ecclus. xlviii. 21; 1 Mac. vii. 41; 2 Mac. viii. 19.——[d] Gen. x. 11.

[e] 2 Chron. xxxii. 21.——[f] Tob. i. 21.——[g] Ver. 7.——[h] Heb. *Ararat.*——[i] Ezra iv. 2.

for because of his blasphemy he is reserved for a more ignominious death.

Verse 35. *That night*] The very night after the blasphemous message had been sent, and this comfortable prophecy delivered.

The angel of the Lord went out] I believe this *angel* or *messenger of the Lord* was simply a *suffocating* or *pestilential* WIND; by which the Assyrian army was destroyed, as in a moment, without *noise, confusion*, or any *warning*. See the note 1 Kings chap. xx. ver. 30. Thus was the threatening, ver. 7, fulfilled, *I will send a* BLAST *upon him*; for he had heard the *rumour* that his territories were invaded; and on his way to save his empire, in one night the whole of his army was destroyed, without any one even seeing who had hurt them. This is called an *angel* or *messenger of the Lord*: that is, *something immediately sent* by him to execute his judgments.

When they arose early] That is, *Sennacherib*, and probably a *few associates*, who were preserved as *witnesses* and *relaters* of this most dire *disaster*. Rabshakeh, no doubt, perished with the rest of the army.

Verse 36. *Dwelt at Nineveh.*] This was the capital of the Assyrian empire.

Verse 37. *Nisroch his god*] We know nothing of this deity; he is nowhere else mentioned.

Smote him with the sword] The rabbins say that his sons had learned that he intended to sacrifice them to this god, and that they could only prevent this by slaying *him*.

The same writers add, that he consulted his wise men how it was that such miracles should be wrought for the Israelites; who told him that it was because of the merit of Abraham, who had offered his only son to God: he then said, I will offer to him my two sons; which when *they* heard, they rose up and slew him. When a rabbin cannot untie a knot, he feels neither scruple nor difficulty to cut it.

CHAPTER XX.

Hezekiah's sickness, and the message of the prophet to him, to prepare for death, 1. *His distress and prayer to God,* 2, 3. *The Lord hears, and promises to add* fifteen *years to his life, and Isaiah prescribes a means of cure,* 4–7. *Hezekiah seeks a sign; and to assure him of the truth of God's promise, the shadow on the dial of Ahaz goes back* ten *degrees,* 8–11. *The king of Babylon sends a friendly message to Hezekiah, to congratulate him on his recovery; and to these messengers he ostentatiously shows all his treasures,* 12, 13. *Isaiah reproves him, and foretells that the Babylonians will come and take away all those treasures, and take the people into captivity; and degrade the royal family of Judah,* 14–18. *Hezekiah bows to the Divine judgment,* 19. *His acts and death,* 20, 21.

A. M. 3291. B. C. 713. Ol. XVI. 4. An. Hippomenis, Arch. Ath. decem. 10.

IN [a] those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [b] Set thine house in order; for thou shalt die, and not live.

A. M. 3291. B. C. 713. Ol. XVI. 4. An. Hippomenis, Arch. Ath. decem. 10.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

[a] 2 Chron. xxxii. 24, &c; Isa. xxxviii. 1, &c.

[b] Heb. *Give charge concerning thine house*, 2 Sam. xvii. 23.

NOTES ON CHAP. XX.

Verse 1. *Set thine house in order*] It appears from the text that he was smitten with such a disorder as must *terminate in death*, without the miraculous interposition of God; and he is now commanded to *set his house in order*, or *to give charge concerning his house*; to dispose of his affairs, or in other words, to *make his will*; because his death was at hand.

"This sickness," says *Jarchi*, "took place *three days* before the defeat of Sennacherib." That it must have been *before* this defeat, is evident. Hezekiah reigned only *twenty-nine* years, chap. xviii. 2. He had reigned *fourteen* years when the war with Sennacherib began, chap. xviii. 13, and he reigned *fifteen* years after this sickness, chap. xx. 6; therefore $14 \times 15 = 29$, the term of his reign. Nothing can be clearer than this; that Hezekiah had reigned *fourteen* years before this time; and that he did live the *fifteen*

A. M. 3291. B. C. 713. Ol. XVI. 4. An. Hippomenis, Arch. Ath. decen. 10.

3 I beseech thee, O LORD, [c] remember now how I have [d] walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [e] sore.

4 And it came to pass, afore Isaiah was gone out into the middle [f] court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah [g] the captain of my people, Thus saith the LORD, the God of David thy father, [h] I have heard thy prayer, I have seen [i] thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and [k] I will defend this city for mine own sake, and for my servant David's sake.

A. M. 3291. B. C. 713. Ol. XVI. 4. An. Hippomenis, Arch. Ath. decen. 10.

7 And [l] Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 And Hezekiah said unto Isaiah, [m] What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, [n] This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the

[c] Neh. xiii. 22.——[d] Gen. xvii. 1; 1 Kings iii. 6.——[e] Heb. *with a great weeping*.——[f] Or, *city*.——[g] 1 Sam. ix. 16; x. 1.——[h] Ch. xix. 20; Psa. lxv. 2.

[i] Psa. xxxix. 12; lvi. 8.——[k] Ch. xix. 34.——[l] Isa. xxxviii. 21.——[m] See Judg. vi. 17, 37, 39; Isa. vii. 11, 14; xxxviii. 22.——[n] See Isa. xxxviii. 7, 8.

years here promised. That Hezekiah's sickness happened before the destruction of Sennacherib's army, is asserted by the text itself: see ver. 6.

Verse 3. *I beseech thee, O Lord*] Hezekiah knew that, although the words of Isaiah were delivered to him in an *absolute* form, yet they were to be *conditionally* understood; else he could not have prayed to God to reverse a purpose which he knew to be irrevocable. Even this passage is a key to many prophecies and Divine declarations: see chap. xviii. of Jeremiah.

Hezekiah pleads his uprightness and holy conduct in his own behalf. Was it *impious* to do so? No; but it certainly did not savour much either of *humility* or of a *due sense of his own weakness*. If he had a *perfect heart*, who made it such?—God. If he did good in God's sight, who enabled him to do so?—God. Could he therefore plead in his behalf dispositions and actions which he could neither have felt nor practised but by the *power of the grace of God*? I trow not. But the times of this ignorance God winked at. The Gospel teaches us a different lesson.

Wept sore.] How clouded must his prospects of another world have been! But it is said that, as he saw the nation in danger from the Assyrian army, which was then invading it, and threatened to destroy the religion of the true God, he was greatly affected at the news of his death, as he wished to live to see the enemies of God overthrown. And therefore God promises that he *will deliver the city out of the hands of the king of Assyria*, at the same time that he promises him a respite of *fifteen* years, ver. 6. His lamentation on this occasion may be seen in Isaiah, chap. xxxviii.

Verse 4. *Into the middle court*] חצר *hatstser, the court*. This is the reading of the Masoretic *Keri*: העיר *haair*, "of the city," is the reading of the text, and of most MSS.; but the *versions* follow the *Keri*.

Verse 6. *I will add unto thy days fifteen years*] This is the *first* and *only* man who was ever informed of the *term of his life*. And was this a *privilege*? Surely no. If Hezekiah was attached to life, as he appears to have been, how must his mind be affected to mark the *sinking years*! He knew he was to *die* at the end of *fifteen* years; and how must he feel at the end of every year, when he saw that so much was cut off from life? He must necessarily feel a thousand deaths in fearing one. I believe there would be nothing wanting to complete the misery of men, except the place of torment, were they informed of the precise time in which their lives *must* terminate. God, in his abundant mercy, has hidden this from their eyes.

Verse 7. *Take a lump of figs—and laid it on the boil*] We cannot exactly say in what Hezekiah's malady consisted. שחין *shechin* signifies any *inflammatory tumour, boil, abscess*, &c. The *versions* translate it *sore, wound*, and such like. Some think it was a *pleurisy*; others, that it was the *plague*; others, the *elephantiasis*; and others, that it was a *quinsey*. A poultice of figs might be very proper to maturate a boil, or to discuss any obstinate inflammatory swelling. This Pliny remarks, *Omnibus quæ maturanda aut discutienda sunt imponuntur*. But we cannot pronounce on the propriety of the *application*, unless we were certain of the nature of the *malady*. Thus, however, was the *natural* means which God chose to bless to the recovery of Hezekiah's health; and without this interposition he must have died.

Verse 8. *What* shall be *the sign*] He wished to be fully convinced that his cure was to be entirely supernatural; and, in order to this, he seeks one miracle to prove the truth of the other, that nothing might remain *equivocal*.

Verse 11. *He brought the shadow ten degrees backward*] We cannot suppose that these *ten degrees* meant *ten hours*; there were *ten divisions of time* on this dial: and perhaps it would not be right to suppose

A. M. 3291. B. C. 713. Ol. XVI. 4. An. Hippomenis, Arch. Ath. decen. 10.

A. M. 3292. B. C. 712. Ol. XVII. 4. An. Lecontis, Arch. Athen. decen. 1.

LORD: and [o] he brought the shadow ten degrees backward, by which it had gone down in the [p] dial of Ahaz.

12 [q] At that time [r] Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And [s] Hezekiah hearkened unto them, and showed them all the house of his [t] precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [u] armour, [v] and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, [w] All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not showed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [x] shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that shall issue from thee, which thou shalt beget, [y] shall they take away; [z] and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [a] Good *is* the word of the LORD which thou hast spoken. And he said, [b] *Is it* not *good*, if peace and truth be in my days?

[o] See Josh. x. 12, 14; Isa. xxxviii. 8; Eccles. xlviii. 23. [p] Heb. *degrees.*——[q] Isa. xxxix. 1, &c.——[r] Or, *Merodach-baladan.* [s] 2 Chron. xxxii. 27, 31.——[t] Or, *spicery.*——[u] Or, *jewels.*——[v] Heb. *vessels.*——[w] Ver. 13.

[x] Ch. xxiv. 13; xxv. 13; Jer. xxvii. 21, 22; lii. 17.——[y] Ch. xxiv. 12; 2 Chron. xxxiii. 11.——[z] Fulfilled, Dan. i. 3.——[a] 1 Sam. iii. 18; Job i. 21; Psa. xxxix. 9.——[b] Or, *Shall there not be peace and truth,* &c.

that the *sun* went ten degrees back in the heavens, or that the *earth* turned back upon its axis from *east* to *west*, in a contrary direction to its natural course. But the miracle might be effected by means of *refraction*, for a ray of light we know can be *varied* or *refracted* from a *right line* by passing through a dense medium; and we know also, by means of the refracting power of the atmosphere, the sun, when near rising and setting, seems to be higher above the horizon than he really is; and, by horizontal refraction, we find that the sun appears above the horizon when he is actually below it, and literally out of sight: therefore, by using dense clouds or vapours, the rays of light in that place might be *refracted* from their direct course *ten*, or any other number of degrees; so that the miracle might have been wrought by occasioning this extraordinary *refraction*, rather than by disturbing the course of the *earth*, or any other of the celestial bodies.

The dial of Ahaz.] *See* the note on chap. ix. 13, and the observations and *diagram* at the end of this chapter.

Verse 12. *At that time Berodach-baladan*] He is called *Merodach-Baladan*, Isa. xxxix. 1, and by the *Septuagint*, *Syriac*, and *Arabic* versions; and by several of *Kennicott's* and *De Rossi's* MSS.; and also by the *Babylonian* and *Jerusalem Talmuds*. The true reading seems to be *Merodach*; the מ *mem* and ב *beth* might be easily interchanged, and so produce the mistake.

Sent letters and a present] It appears that there was friendship between the king of Babylon and Hezekiah, when the latter and the Assyrians were engaged in a destructive war. The king of Babylon had not only heard of his *sickness*, but he had heard of the *miracle*; as we learn from 2 Chron. xxxii. 31.

Verse 13. *Hezekiah hearkened unto them*] Instead of וישמע *vaiyishma, he hearkened*, וישמח *vaiyismach, he rejoiced* or *was glad*, is the reading of *twelve* of *Kennicott's* and *De Rossi's* MSS., the *parallel* place, Isa. xxxix. 2, the *Septuagint*, *Syriac*, *Vulgate*, *Arabic*, some copies of the *Targum*, and the Babylonian *Talmud*.

All the house of his precious things] Interpreters are not well agreed about the meaning of the original נכתה *nechatho*h, which we here translate *precious things*, and in the margin *spicery* or *jewels*. I suppose the last to be meant.

There was nothing in his house] He showed them, through a spirit of folly and exultation, all his treasures, and no doubt those in the house of the Lord. And it is said, 2 Chron. xxxii. 31, that in this business *God left him to try him, that he might know all* that was *in his heart*; and this trial proved that in his heart there was little else than *pride* and *folly*.

Verse 17. *Behold, the days come*] This was fulfilled in the days of the latter Jewish kings, when the Babylonians had led the people away into captivity, and stripped the land, the temple, &c., of all their riches. See Dan. i. 1–3.

Verse 18. *They shall be eunuchs*] Perhaps this means no more than that they should become *household servants* to the kings of Babylon. See the fulfilment, chap. xxiv. 13–15, and Dan. i. 1–3.

Verse 19. *Good is the word of the Lord*] *He* has

A. M. 3278-3306. B. C. 726-698. Ol. XIII. 3. —XX. 3.

20 [c] And the rest of the acts of Hezekiah, and all his might, and how he [d] made a pool, and a conduit, and [e] brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3306. B. C. 698. Ol. XX. 3. An. Apsandri, Arch. Athen. decen. 5.

21 And [f] Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

[c] 2 Chron. xxxii. 32.——[d] Neh. iii. 16.

[e] 2 Chron. xxxii. 30.——[f] 2 Chron. xxxiii. 33.

spoken *right*, *I* have done *foolishly*. I submit to his judgments.

Is it *not* good *if peace and truth be in my days?*] I believe Hezekiah inquires whether there shall be peace and truth in his days. And the question seems to be rather of an interested nature. He does not appear to deplore the calamities that were coming on the land, provided peace and truth might prevail in his days.

Verse 20. *The rest of the acts of Hezekiah*] See the parallel places in Isaiah and in 2 Chronicles. In this latter book, chap. xxxii., we find several particulars that are not inserted here; especially concerning his pride, the increase of his riches, his storehouses of corn, wine, and oil; his stalls for all manner of beasts; his cities, flocks, and herds, in abundance; and the bringing the upper water course of Gihon to the west side of the city of David, by which he brought a plentiful supply of water into that city, &c., &c., &c.

On the subject of the *Babylonian embassy* I may say a few words. However we may endeavour to excuse Hezekiah, it is certain that he made an exhibition of his riches and power in a spirit of great vanity; and that this did displease the Lord. It was also ruinous to Judea: when those foreigners had seen such a profusion of wealth, such princely establishments, and such a fruitful land, it was natural for them to conceive the *wish* that they had such treasures, and from that to covet the very treasures they saw. They made their report to their king and countrymen, and the *desire* to possess the Jewish wealth became general; and in consequence of this there is little doubt that the conquest of Jerusalem was *projected*. History is not barren in such instances: the same kind of cause has produced similar effects. Take two or three notable instances.

When the barbarous *Goth* and *Vandal* nations saw the pleasant and fruitful plains and hills of *Italy*, and the vast treasures of the Roman people, the abundance of the necessaries, conveniences, comforts, and luxuries of life, which met their eyes in every direction; they were never at rest till their swords put them in possession of the whole, and brought the mistress of the world to irretrievable ruin.

Vortigern, a British king, unhappily invited the *Saxons*, in 445, to assist him against his rebellious subjects: they came, saw the land that it was good, and in the end took possession of it, having driven out, or into the mountains of Wales, all the original Britons.

The *Danes*, in the *ninth century*, made some inroads into England, found the land better than their own, and never rested till they established themselves in this country, and, after having ruled it for a considerable time, were at last, with the utmost difficulty, driven out.

These nations had only to *see* a better land in order to *covet* it, and their *exertions* were not wanting in order to *possess* it.

How far other nations, since those times, have imitated the most foolish and impolitic conduct of the Jewish king, and how far their conduct may have been or may yet be marked with the same *consequences*, the pages of impartial history have shown and will show: God's ways are all equal, and the judge of all the earth will do right. But we need not wonder, after this, that the Jews fell into the hands of the Babylonians, for this was the political consequence of their own conduct: nor could it be otherwise, the circumstances of both nations considered, unless God, by a miraculous interposition, had saved them; and this it was inconsistent with his justice to do, because they had, in their pride and vanity, offended against him. To be lifted up with pride and vain glory in the possession of any blessings, is the most direct way to lose them; as it induces God, who dispensed them for our benefit, to resume them, because that which was designed for our good, through our own perversity becomes our bane.

1. I have intimated, in the note on ver. 11, that the shadow was brought back on the dial of Ahaz by means of *refraction*. On this subject some farther observations may not be improper.

2. Any person may easily convince himself of the effect of *refraction* by this simple experiment: Place a vessel on the floor, and put a piece of coin on the bottom, close to that part of the vessel which is *farthest off* from yourself; then move back till you find that the edge of the vessel next to yourself fairly covers the coin, and that it is now entirely out of sight. Stand exactly in that position, and let a person pour water gently into the vessel, and you will soon find the coin to reappear, and to be entirely in sight when the vessel is full, though neither it nor you have changed your positions in the least.

By the refracting power of the atmosphere we have *several minutes* more of the solar light each day than we should otherwise have. "The atmosphere refracts the sun's rays so as to bring him in sight every clear day, before he rises in the horizon, and to keep him in view for *some minutes* after he is really set below it. For at some times of the year we see the sun *ten minutes* longer above the horizon than he would be if there were no *refractions*, and above *six minutes* every day at a mean rate."—*Ferguson*.

And it is entirely owing to refraction that we have any morning or evening *twilight*; without this power in the atmosphere, the heavens would be as *black* as *ebony* in the absence of the sun; and at his *rising* we should pass in a moment from the *deepest darkness* into the *brightest light*; and at his *setting*, from the *most intense light* to the *most profound darkness*, which in

a few days would be sufficient to destroy the visual organs of all the animals in *air*, *earth*, or *sea*.

That the rays of light can be *supernaturally refracted*, and the sun appear to be where he actually is not, we have a most remarkable instance in *Kepler*. Some Hollanders, who wintered in *Nova Zembla* in the year 1596, were surprised to find that after a continual night of three months, the sun began to rise *seventeen days* sooner than (according to computation deduced from the altitude of the pole, observed to be *seventy-six degrees*) he should have done; which can only be accounted for by a miracle, or by an *extraordinary refraction* of the sun's rays passing through the cold dense air in that climate. At that time the sun, as *Kepler* computes, was almost *five degrees* below the horizon when he appeared; and consequently the refraction of his rays was about *nine times* stronger than it is with us.

3. Now this might be all purely *natural*, though it was *extraordinary*, and it proves the *possibility* of what I have conjectured, even on *natural principles*; but the *foretelling* of this, and leaving the *going back* or *forward* to the choice of the king, and the thing occurring in the *place* and *time* when and where it was predicted, shows that it was *supernatural* and *miraculous*, though the means were purely *natural*. Yet in that climate, (LAT. *thirty-one degrees fifty minutes north*, and LONG. *thirty-five degrees twenty-five minutes east*,) where *vapours* to produce an extraordinary refraction of the solar rays could not be expected, the *collecting* or *producing* them *heightens* and *ascertains* the miracle. "But why contend that the thing was done by *refraction?* Could not God as easily have caused the *sun*, or rather the *earth*, to turn back, as to have produced this extraordinary and miraculous *refraction?*" I answer, Yes. But it is much more consistent with the wisdom and perfections of God to perform a work or accomplish an end by *simple* means, than by those that are *complex*; and had it been done in the other way, it would have required a miracle to *invert* and a miracle to *restore*; and a strong convulsion on the earth's surface to bring it ten degrees suddenly *back*, and to take it the same suddenly *forward*. The miracle, according to my supposition, was performed on the *atmosphere*, and without in the least disturbing even *that*; whereas, on the other supposition, it could not have been done without *suspending* or *interrupting* the *laws of the solar system*, and this without gaining a hair's breadth in credulity or conviction more by such stupendous interpositions than might be effected by the agency of *clouds* and *vapours*. The point to be gained was the *bringing back the shadow* on *the dial ten degrees*: this might have been gained by the means I have here described, as well as by the other; and these means being much more *simple*, were more worthy the Divine choice than those which are more *complex*, and could not have been used without producing the necessity of working at least double or treble miracles.

4. Before I proceed to the immediate object of inquiry, I shall beg leave to make some observations on the invention and construction of DIALS in general.

SUNDIALS must have been of great antiquity, though the earliest we hear of is that of *Ahaz*; but this certainly was not the *first* of its kind, though it is the first on record. Ahaz began his reign about *four hundred* years before Alexander, and about *twelve* years after the foundation of Rome.

Anaximenes, the Milesian, who flourished about *four hundred* years before Christ, is said by *Pliny* to have been the first who made a *sundial*, the use of which he taught to the Spartans; but others give this honour to *Thales*, his countryman, who flourished *two hundred* years before him.

Aristarchus of Samos, who lived before *Archimedes*, invented a plain horizontal disc, with a *gnomon*, to distinguish the hours, and had its rim raised all round, to prevent the shadow from extending too far.

Probably all these were *rude* and *evanescent* attempts, for it does not appear that the *Romans*, who borrowed all their knowledge from the Greeks, knew any thing of a *sundial* before that set up by *Papirius Cursor*, about *four hundred* and *sixty* years after the foundation of Rome; before which time, says Pliny, there was no mention of any account of *time* but by the *rising* and *setting* of the *sun*. This dial was erected near the temple of *Quirinus*, but is allowed to have been very inaccurate. About *thirty* years after, the consul *Marcus Valerius Messala* brought a dial out of Sicily, which he placed on a pillar near the *rostrum*; but as it was not made for the latitude of Rome, it did not show the time exactly; however, it was the only one they had for a *hundred* years, when *Martius Philippus* set up one more exact.

Since those times the science of *dialling* has been cultivated in most civilized nations, but we have no professed treatise on the subject before the time of the jesuit *Clavius*, who, in the latter part of the *sixteenth* century, demonstrated both the theory and practice of dialling; but he did this after the most rigid mathematical principles, so as to render that which was *simple* in itself exceedingly obscure. Though we have useful and correct works of this kind from *Rivard*, *De Pareiux*, *Dom. Bedos de Celles*, *Joseph Blaise Garnier*, *Gravesande*, *Emerson*, *Martin*, and *Leadbetter*; yet something more specific, more simple, and more general, is a desideratum in the science of *sciatherics* or *dialling*.

Observations on the nature and structure of the sundial of Ahaz, with a diagram of its supposed form.

5. When writing on the appointment of Jehu to be king of Israel, chap. ix., I was struck with the manner in which the subject of the thirteenth verse was understood by the *Chaldee*: "Then they hastened and took every man his garment, and put it under him, *on the* TOP *of the* STAIRS;" according to the Hebrew, אל גרם המעלות *el gerem hammaaloth*, which might be translated, *on the bare* (*naked* or *uncovered*) steps. This the Targumist has translated by לדרג שניא *lidrag sheaya*, "*at the* HORN-STEPS." The other *versions*, knowing nothing of what was intended, have endeavoured to *guess* severally at a meaning. On turning to chap. xx. 11, where the same word מעלות *maaloth* is used, and most evidently there implies some kind of *sundial*, I found the *Chaldee* still more pointed, both in this and in the parallel place, Isa. xxxviii. 8, rendering the Hebrew words בצורת אבן שניא *betsurath eben*

sheaiya, "by the *shadow* of the *stone* of *hours*," from which I was led to conclude that some kind of *gnomonic* figure, or *sundial*, was intended; and that the hours or divisions of time were shown by a *shadow*, *projected on stone steps, gradually ascending to a certain height*. This thought I communicated to the Rev. *Philip Garrett*, one of the preachers among the people called Methodists, of whose rare knowledge in the science of *gnomonics*, and ingenuity in constructing every possible variety of dials, I had already indubitable proofs, and requested him, from the principle I had laid down, to try whether such an instrument could be constructed that might serve at once as a *public tribunal*, and as a *dial*, to ascertain all the *inequalities* of the Jewish *division of time*?

A more difficult problem in the science he was never called to solve. Though several had attempted to construct dials to show the mode by which different nations measured time, and among the rest the *Jews*; yet nothing properly satisfactory has been produced, although one nearly in the same form of outline with the present may be found in *Hutton's Mathematical Recreations*, vol. iii., p. 337, projected on a *plane superficies*, which could not possibly show the *ascending* and *descending* of the shadow like that now before the reader, which the ingenuity of the above gentleman has brought to almost as great a degree of perfection as can reasonably be expected. And that the dial of Ahaz was constructed on a similar principle, there can be but little doubt, as the words of the original seem to express this and no other form; and so the *Chaldee* appears to have understood it; nor is it easy to conceive that one on any other principle could ascertain in all seasons the varying admeasurement of the Jewish time.

6. Having said thus much relative to the circumstances which gave birth to this dial, it may be deemed necessary to give a general view of the natural and artificial divisions of time, and then a description of the dial itself.

The most obvious *division of time* is into *day* and *night*; these are marked out by the *rising* and *setting* of the sun. Modern writers call the time from sunrise to sunset the *natural day*; the *night* is the time from sunset to sunrise; these days and nights are subject to great inequalities in every part of the earth, except under the equator. The most ancient division of the equatorial day was into the morning and evening; the night was divided into watches.

Hours are either equal or unequal; an *unequal* hour is the *twelfth* part of a natural day, or the *twelfth* part of the night. In *summer*, when the days are the longest, the diurnal hours are the longest, and the nocturnal hours shortest; in *winter*, on the contrary, when the days are shortest, the hours of the day are the *shortest*, and the hours of the night *longest*. The difference between the hours of the day and those of the night is greatest at the *solstices*, because then there is the greatest inequality between the length of the day and that of the night. At the *equinoxes*, when the days and nights are of an equal length, all hours, both of days and nights, are equal.

The ancient *Jews* made use of *unequal* hours; with them *sunrise* was the beginning of the *first* hour of the day, *noon* was the end of the *sixth* hour, and the *twelfth* hour ended at *sunset*.

Doctor *Long* observes, "These *times* might be measured by an astronomer; but how *unequal* hours can be marked for common use, is not easy to say." He farther observes that "the ancients had *sundials*; but I think unequal hours could not be marked thereon exactly." And in a note on this observation he remarks, "The *sundials of the ancients*, to show unequal hours, were not made in the method used at present, with a gnomon *parallel* to the axis of the earth, but had a *pin* set upright upon a plane, rounded at the upper end, the shadow whereof marked their *unequal* hours in the following manner: by means of an *analemma*, or projection of the sphere, *six curves* were drawn upon the plane, to show where the shadow of the *pin* at the several hours terminated every month in the year; one *curve* served for two months, because the shadows are of the same length in January as December, in February as in November, in March as in October, &c.; each *curve* was drawn long enough to take in all the hours of the longest day in the respective months, and was divided into twelve equal parts. It is easy to see that a dial made by this method, in order to show the unequal hours exactly, *ought* to have *half* as many curves, or parallel lines, as there are days in the year; but this would require so many *lines* as would make it all confusion; it is possible they had only one line for a month, and that for the middle of the month."

The doctor is perfectly correct in observing, that "the sundials of the ancients, to show unequal hours, were not made in the method used at present, with a gnomon parallel to the axis of the earth;" because such a dial could not be of any use to those nations whose divisions of the solar hours were unequal, or more or less than *sixty* minutes to an hour. But the doctor is mistaken in supposing the difficulty, or rather impossibility, of constructing a sundial to show these *unequal* hours; for *eleven* lines are all that is necessary to show the hours for *every* day in the year; and *forty-four* lines would show all the *quarters*: whereas, on his plan, it would require near *eleven hundred* calculations of the *altitude of the sun*, and the same number to show where the shadow of the *gnomon* at the several hours terminated. His dial would therefore require above *one hundred and eighty* parallel lines, and nearly *eleven hundred* marks for the *hours* only; but if the quarters are inserted, *four thousand four hundred* marks would be necessary. This would require the labour of *six* or *eight months*, whereas the plan here adopted would not require in its calculations and construction as many hours.

7. *A description of the dial.* This dial consists of *eleven steps* placed parallel to the horizon, with a *perpendicular gnomon* fixed in the upper or middle step, which step is placed exactly *north* and *south*, and forms the *meridian* or sixth-hour line.

All the operations of this dial are determined by the *point* of the shadow projected from the gnomon on the steps of the dial.

Every day for *six months* the shadow from the point of the gnomon makes a *different angle* with the gnomon, which makes the hours of one day to differ in length

from the hours of the preceding and following days. The same observations apply to the other six months in the year.

The shadow crosses each step of the dial every day in the year.

Each day in the year consists of *twelve* hours from the time of sunrise to sunset, which makes a difference of *twenty* minutes between an hour in the longest day and an hour in the shortest. The longest day, consisting of *twelve* hours of *seventy* minutes to an hour; and the shortest of *twelve* hours of *fifty* minutes to an hour; but when the sun enters *Aries* or *Libra*, each hour consists of *sixty* minutes.

To be able to understand this dial, one example will be sufficient: On the 21st of March, or the 23d of September, the shadow from the point of the gnomon will enter or *ascend* the *first* step of the dial, at the first hour of the day, at the *west* side of the dial on the equinoctial line; *eleven* minutes afterwards the shadow comes in contact with the circle marked *fifteen* degrees, which is the altitude of the sun at that time; *twenty-four* minutes afterwards the shadow touches the circle of *twenty* degrees; and in *twenty-five* minutes it ascends the *second step*, at the *second* hour of the day, when the altitude of the sun is *twenty-five* degrees *eight* minutes.

In *twenty-four* minutes the shadow comes to the circle of *thirty* degrees; and *twenty-five* minutes after it arrives at the circle of *thirty-five* degrees; and in *eleven* minutes it ascends the *third* step at the *third* hour of the day, when the altitude is *thirty-six* degrees *fifty-seven* minutes. In *sixteen* minutes the point of the shadow intersects the circle of *forty* degrees; and in *forty-four* minutes it ascends the *fourth* step at the *fourth* hour of the day, when the altitude of the sun is *forty-seven* degrees *twenty-two* minutes: and in *eighteen* minutes of time it comes in contact with the circle of *fifty* degrees, &c., &c., until it arrives at the *meridian step* or line at the *sixth* hour of the day, when the altitude is *fifty-eight* degrees *ten* minutes; then the shadow *descends* the *sixth* step, and moves on to the *seventh*, &c., *descending step after step*, tracing the equinoctial line on the *east* side of the dial; intersecting the *steps* or *hour lines*, and the *circles* of *altitude*, until it leaves the dial at the *eleventh* hour of the day.

A dial of this construction is the most simple, useful, and durable that can be made; and is exclusively and completely adapted to ascertain the ancient Jewish divisions of the solar hours.

The *steps* of this dial render the construction a little more difficult than it otherwise would be if the *lines* were drawn on a plane superficies, which would give exactly the same divisions of the hours.

N. B. A *vertical south dial*, in lat. *thirty-one* degrees *fifty* minutes, (the latitude of Jerusalem,) could be of little or no use to ascertain these divisions for several months in the year. The same remark may be made respecting a *south vertical concave* dial. The sun cannot shine upon a south vertical plane, in lat. *thirty-one* degrees *fifty* minutes in the longest day before *fifty-three* minutes past *eight*, or nearly *nine*, in the morning.

With respect to the dimensions of this dial, if we suppose the height of the stile from the bottom of the *lowest* step to be *four feet*, this would allow *six* inches for the thickness of each step, and *twelve* inches for the height of the *stile* above the upper step. According to this scale the *south* end of the dial would be *ten yards*; the *north* end *sixteen yards*; and the *east* and *west* sides *eight yards two feet*. The groundwork might be *eighteen* yards by *twelve*, making an oblong square facing the four cardinal points of the heavens.

N. B. All the lines upon a dial-plane are *inverted*, with respect to the *cardinal* points of the heavens.

The lines which show the hours from *sunrise* to the meridian, are on the *west* side of the dial-plane; and the lines which show the hours from the meridian to *sunset* are on the *east* side of the dial-plane; the *southern* tropic, Capricorn, is on the *north* end of the dial-plane; and the *northern* tropic, Cancer, is on the *south* end of the plane.

The *narrow* end of the dial looks towards the *south*, and is marked *north*; the *wide* end looks *north*, and is marked *south*. The side which looks *west* is marked *sunrise*; and the side which looks *east* is marked *sunset*.

8. In the annexed *diagram* a transverse section of the dial is represented where the *steps* are seen at one view *ascending* and *descending to* and *from* the gnomon or stile on the upper or sixth step. These steps are all equal in their height, but unequal on their upper surface, as the diagram shows, and for the reasons alleged above. Each of these steps might have been divided into parts or degrees, to mark the smaller divisions of time; and to this sort of division there appears to be a reference in the text, where it is said, *the shadow went back ten degrees*. It seems the miracle was wrought in the *afternoon*, for it is said, *The shadow was brought ten degrees* BACKWARD, *by which it had* GONE DOWN: so it appears that the shadow had reascended *ten* degrees on the afternoon steps; and when this was done, so that all were fully convinced of the miracle, the shadow again descended to its *true place* on the steps; and this would be the immediate consequence of dissipating the vapours which I have supposed to be the agent which God employed to produce, by *refraction*, this most extraordinary phenomenon.

A dial constructed in this way, in the *centre of a town*, or some *public place*, would serve, not only to give the *divisions of time*, but also as a place from which *proclamations* might be made; and especially from the *upper step*, where the speaker might stand by the *gnomon*, and be sufficiently elevated above the crowd below.

On such a place I have supposed Jehu to have been proclaimed king; and to do him honour his captains *spread their garments on the steps*; the *first*, *second*, *third*, *fourth*, and *fifth*, by which he ascended, to the *sixth step*, on which the *gnomon* was placed, and where he was proclaimed and acknowledged the king of Israel; for it is said, *The captains hasted, and took every man his* GARMENT, *and put it under him on the* TOP *of the* STAIRS, *and blew with trumpets, saying*, JEHU *is* KING! 2 Kings ix. 13; where see the note.

Pietro Nonius or *Nunnez*, a celebrated Portuguese

mathematician about the middle of the *sixteenth* century, proved that the shadow on a stile in a sundial *might go backward without a miracle;* which was founded on the following theorem :—

"In all countries, the zenith of which is situated between the equator and the tropic, as long as the sun passes beyond the zenith, towards the apparent or elevated pole, he arrives *twice* before noon at the same azimuth; and the same thing takes place in the afternoon."

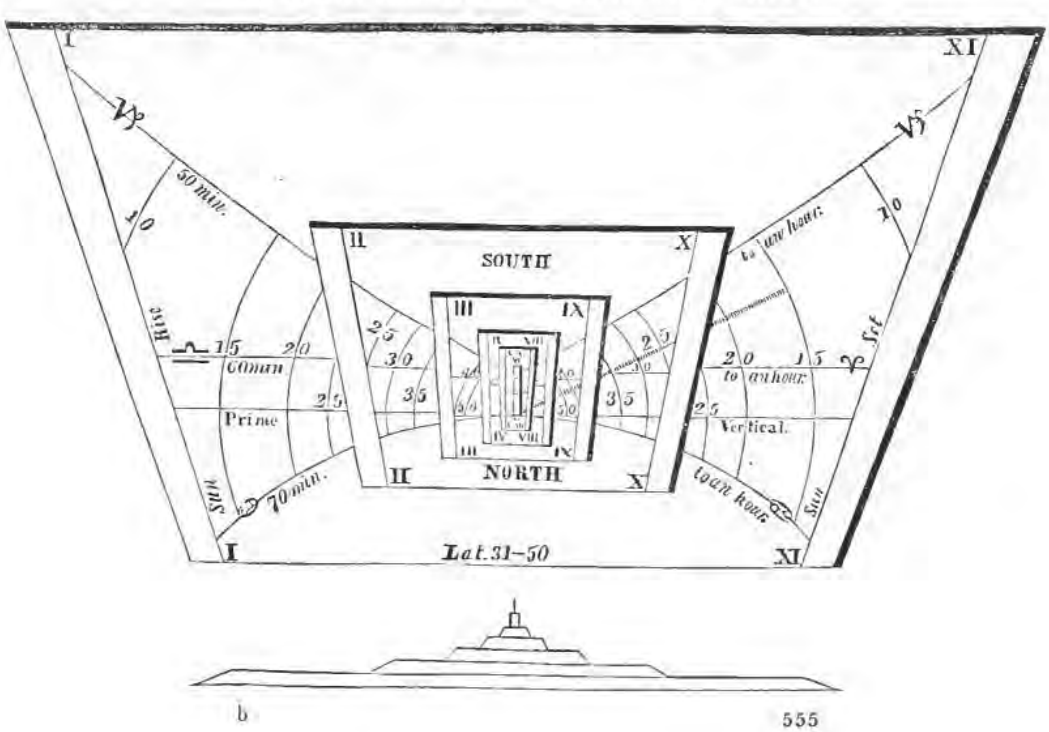
This gave rise to the demonstration that a dial might be constructed for any latitude on which the shadow shall *retrograde* or go *backward*. And it is effected in the following manner :—

Incline a plane turned directly *south* in such a manner that its zenith may fall between the tropic and equator; and nearly about the middle of the distance between these two circles. In the latitude of London, for example, which is *fifty-one* degrees *thirty-one* minutes, the plane must make an angle of about *thirty-eight* degrees. In the middle of the plane fix an upright stile of such a length that its shadow shall go beyond the plane; and if several angular lines be then drawn from the bottom of the stile towards the *south*, about the time of the *solstice*, the shadow will retrograde twice in the course of the day, as mentioned above. This is evident, since the plane is parallel to the horizontal plane, having its zenith under the same meridian, at the distance of *twelve* degrees from the equator towards the *north;* the shadows of the two stiles must consequently move in the same manner in both.

Of these principles some have endeavoured to make an unholy use, contending that what the Holy Scriptures consider to be a *miracle*, in the case of the retrogradation of the shadow on the dial of Ahaz, was the effect of a mere *natural cause*, without any thing miraculous in it. On this subject Dr. *Hutton* very properly remarks : "It is very improbable, if the retrogradation which took place on the dial of that prince had been a natural effect, that it should not have been observed till the prophet announced it to him as the sign of his cure; for in that case it must have always occurred when the sun was between the tropic and the zenith." *Hutton's* Mathematical Recreations, vol. iii. p. 323.

To this we may add, that if the dial of Ahaz had been thus constructed, the effect must have been generally known; and Hezekiah would never have taken that for a miracle which he and all his courtiers must have observed as an occurrence which at particular seasons, took place twice every day. And that the matter was known publicly to have been a *miracle* we learn from this circumstance : that Merodach-baladan, king of Babylon, sent his ambassadors to Jerusalem *to inquire after the wonder that was done in the land*, as well as after Hezekiah's health : see 2 Chron. xxxii. 31. But the miraculous interposition is so obvious, that infidelity must be driven to pitiful shifts when it is obliged to have recourse to the insinuation of imposture, in a case where the miraculous interference of God is so strikingly evident. Besides, such a dial could not be constructed for the latitude of Jerusalem without having the *north* end elevated *twenty* degrees *seven* minutes; which could not be used for the purpose which is indicated in the text. See No. 3 of the preceding observations.

SUPPOSED FORM OF THE SUNDIAL OF AHAZ.



CHAPTER XXI.

Manasseh succeeds his father Hezekiah, reigns fifty-five years, and fills Jerusalem and the whole land with abominable idolatry and murder, 1–9. *God denounces the heaviest judgments against him and the land* 10–15. *Manasseh's acts and death,* 16–18. *Amon his son succeeds him, and reigns two years; is equally profligate with his father; is slain by his servants, and buried in the garden of Uzza; and Josiah his son reigns in his stead,* 19–26.

A. M. 3306-3361. B. C. 698-643. Olymp. XX. 3. —XXXIV. 2.

MANASSEH [a] *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the sight of the LORD, [b] after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places [c] which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, [d] as did Ahab king of Israel; and [e] worshipped all the host of heaven, and served them.

4 And [f] he built altars in the house of the LORD, of which the LORD said, [g] In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 [h] And he made his son pass through the fire, and observed [i] times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

A. M. 3321. B. C. 683. Ol. XXIV. 2. Creonteu, Arch. Athen. annuo primo.

A. M. 3306-3327 B. C. 698-677 Olymp. XX. 3. XXV. 4.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [k] In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 [l] Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh [m] seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

[a] 2 Chron. xxxiii. 1, &c. —[b] Chap. xvi. 3. —[c] Chap. xviii. 4. [d] 1 Kings xvi. 32, 33. —[e] Deut. iv. 19; xvii. 3; chap. xvii. 16. [f] Jer. xxxii. 34. —[g] 2 Sam. vii. 13; 1 Kings viii. 29; ix. 3. [h] Lev. xviii. 21; xx. 2; chap. xvi. 3; xvii. 17.

[i] Lev. xix. 26, 31; ch. xvii. 17; Deut. xviii. 10, 11. —[k] 2 Sam. vii. 13; 1 Kings viii. 29; ix. 3; chap. xxiii. 27; Psa. cxxxii. 13, 14; Jeremiah xxxii. 34. —[l] 2 Sam. vii. 10. —[m] Proverbs xxix. 12.

NOTES ON CHAP. XXI.

Verse 1. *Manasseh* was *twelve years old*] He was born about three years after his father's miraculous cure; he was carried captive to Babylon, repented, was restored to his kingdom, put down idolatry, and died at the age of *sixty-seven* years. See 2 Chron. xxxiii. 1–20.

Verse 2. *After the abominations of the heathen*] He exactly copied the conduct of those nations which God had cast out of that land.

Verse 3. *Made a grove*] *He made Asherah*, the Babylonian *Meditta* or Roman *Venus*. See chap. xvii. 10, and the observations at the end of that chapter; and see here on ver. 7.

Worshipped all the host of heaven] All the *stars* and *planets*, but particularly the *sun* and the *moon*.

Verse 4. *Built altars*] He placed idolatrous altars even in the *temple*.

Verse 6. *Made his son pass through the fire*] Consecrated him to Moloch.

Observed times] עוֹנֵן *veonen*; he practised *divination* by the *clouds*; by observing their course at particular times, their different kinds, contrary directions, &c., &c.

Used enchantments] וְנִחֵשׁ *venichesh*; he used incantations, spells, and charms.

Dealt with familiar spirits] וַיַּעַשׂ אוֹב *veasah ob*; he was a necromancer; was a raiser of spirits, whom he endeavoured to press into his service; he had a *Python*.

And wizards] וְיִדְּעֹנִים *veyiddeonim*; the *knowing ones*, the *white witches*, and such like; see on Lev. xix. 26–31, where most of these terms are particularly explained and illustrated.

Verse 7. *He set a graven image of the grove that he had made in the house*] Every one may see that *Asherah* here must signify an *idol*, and not a *grove*; and for the proof of this see the observations at the end of the chapter.

Verse 8. *Neither will I make the feet of Israel*] Had they been faithful to God's testimonies they never had gone into captivity, and should even at this day have been in possession of the promised land.

Verse 9. *Seduced them to do more evil*] He did all he could to pervert the national character, and totally destroy the worship of the true God; and he succeeded.

A. M. 3306-3327. B. C. 698-677. Olymp. XX. 3. XXV. 4.

10 And the LORD spake by his servants the prophets, saying,

11 [n] Because Manasseh king of Judah hath done these abominations, [o] *and* hath done wickedly above all that the Amorites did, which *were* before him, and [p] hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both [q] his ears shall tingle.

13 And I will stretch over Jerusalem [r] the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, [s] wiping *it*, and turning *it* upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

A. M. 3306-3327. B. C. 698-677. Olymp. XX. 3. XXV. 4.

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 [t] Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem [u] from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 Now [v] the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3306-3361. B. C. 698-643. Olymp. XX. 3. —XXXIV. 2.

[n] Chap. xxiii. 26, 27; xxiv. 3, 4; Jer. xv. 4.——[o] 1 Kings xxi. 26.——[p] Ver. 9.——[q] 1 Sam. iii. 11; Jer. xix. 3.——[r] See Isa. xxxiv. 11; Lam. ii. 8; Amos vii. 7, 8.

[s] Heb. *he wipeth and turneth it upon the face thereof.*——[t] Chap. xxiv. 4.——[u] Heb. *from mouth to mouth.*——[v] 2 Chron. xxxiii. 11–19.

Verse 10. *The Lord spake by—the prophets*] The prophets were Hosea, Joel, Nahum, Habakkuk, and Isaiah. These five following verses contain the sum of what these prophets spoke. It is said that Isaiah not only prophesied in those days, but also that he was put to death by Manasseh, being *sawn asunder by a wooden saw*.

Verse 12. *Both his ears shall tingle.*] תצלנה *titstsalnah*; something expressive of the *sound* in what we call, from the same sensation, the *tingling* of the ears. This is the consequence of having the ears suddenly pierced with a *loud* and *shrill noise*; the ears seem to *ring* for some time after. The prophets spoke to them vehemently, so that the sound seemed to be continued even when they had left off speaking. This was a faithful and solemn testimony.

Verse 13. *The line of Samaria*] I will treat Jerusalem as I have treated Samaria. Samaria was taken, pillaged, ruined, and its inhabitants led into captivity; Jerusalem shall have the same *measure*.

And the plummet of the house of Ahab] The house of Ahab was totally destroyed, and not a man of his race left to sit upon the throne of Israel: so shall it be done to the house or royal family of Judah; they shall be all finally destroyed, and not a man of their race shall any more sit on the throne of Judah; nor shall Judah have a throne to sit on. Thus Jerusalem shall have the same *weight* as well as the same *measure* as Samaria, because it has copied all the abominations which brought that kingdom to total destruction.

I will wipe Jerusalem as a man *wipeth a dish*] The Vulgate translates this clause as follows: *Deleho Jerusalem, sicut deleri solent tabulæ*; "I will blot out Jerusalem as tablets are wont to be blotted out." This is a metaphor taken from the ancient method of writing: they traced their letters with a style on boards thinly spread over with *wax*; for this purpose one end of the stile was *sharp*, the other end blunt and smooth, with which they could rub out what they had written, and so smooth the place and spread back the wax, as to render it capable of receiving any other word. Thus the Lord had written down Jerusalem, never intending that its name or its memorial should be blotted out. It was written down *The Holy City, The City of the Great King*; but now God turns the stile and blots this out; and the Holy Jerusalem, the City of the Great King, is no longer to be found! This double use of the stile is pointed out in this ancient *enigma*:—

> De summo planus; sed non ego planus in imo:
> Versor utrinque manu, diverso et munere fungor:
> Altera pars revocat, quicquid pars altera fecit.
>
> "I am flat at the top, but sharp at the bottom;
> I turn either end, and perform a double function:
> One end destroys what the other end has made."

But the idea of *emptying out* and *wiping a dish* expresses the same meaning equally well. Jerusalem shall be emptied of all its wealth, and of all its inhabitants, as truly as a dish turned up is emptied of all its contents; and *it shall be turned upside down*, never to be filled again. This is true from that time to the present hour. Jerusalem is the *dish turned upside down*, the *tablet blotted out* to the present day! How great are God's mercies! and how terrible his judgments!

Verse 14. *I will forsake the remnant of mine inheritance*] One part (the *ten tribes*) was already forsaken, and carried into captivity; the *remnant* (the *tribe of Judah*) was now about to be forsaken.

Verse 16. *Shed innocent blood very much*] Like the deities he worshipped, he was *fierce* and *cruel*; an unprincipled, merciless tyrant: he slew innocent people and God's prophets.

Verse 17. *Now the rest of the acts*] In 2 Chron. xxxiii. 11, &c., we read that the Assyrians took

A. M. 3361. B. C. 643. Ol. XXXIV. 2. An. Tulli Hostilii, Regis Romanorum, 30.

18 [w] And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

A. M. 3361-3363. B. C. 643-641. Ol. XXXIV. 2-4.

19 [x] Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the sight of the LORD, [y] as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he [z] forsook the LORD God of his fathers, and walked not in the way of the LORD.

A. M. 3363. B. C. 641. Ol. XXXIV. 4. An. Tulli Hostilii, Regis Romanorum, 32.

23 [b] And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

A. M. 3361-3363. B. C. 643-641. Ol. XXXIV. 2-4.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3363. B. C. 641. Ol. XXXIV. 4. An. Tulli Hostilii, Regis Romanorum, 30.

26 And he was buried in his sepulchre in the garden of Uzza: and [b] Josiah his son reigned in his stead.

[w] 2 Chron. xxxiii. 20.——[x] 2 Chron. xxxiii. 21-23.——[y] Verse 2, &c.

[z] 1 Kings xi. 33.——[a] 2 Chron. xxxiii. 24, 25.——[b] Matt. i. 10, called *Josias*.

Manasseh, bound him with fetters, and took him to Babylon; that there he repented, sought God, and was, we are not told how, restored to his kingdom; that he fortified the city of David, destroyed idolatry, restored the worship of the true God, and died in peace.

In 2 Chron. xxxiii. 18, 19, *His prayer unto God* is particularly mentioned. What is called his prayer, is found in the *Apocrypha*, just before the first book of the *Maccabees*. There are some good sentiments in it; but whether it be that which was made by Manasseh is more than can be proved. Even the Romish Church have not received it among the canonical books.

Are *they not written*] There are several particulars referred to here, and in 2 Chron. chap. xxxiii., which are not found in any chronicles or books which now remain, and what the *books of the seers* were, mentioned in Chronicles, we cannot tell.

Verse 18. *In the garden of his own house*] It was probably a burying-place made for his own family, for Amon his son is said to be buried in the same place, ver. 26.

Verse 19. *He reigned two years in Jerusalem.*] The remark of the rabbins is not wholly without foundation, that the sons of those kings who were idolaters, and who succeeded their fathers, seldom reigned more than *two* years. So *Nadab*, the son of Jeroboam, 1 Kings xv. 25; *Elah*, the son of Baasha, 1 Kings xvi. 8; *Ahaziah*, the son of Ahab, 1 Kings xxii. 51; and *Amon*, the son of Manasseh, as mentioned here, ver. 19.

Verse 23. *The servants of Amon conspired*] What their reason was for slaying their king we cannot tell. It does not seem to have been a popular act, for the people of the land rose up and slew the *regicides*. We hear enough of this man when we hear that he was as bad as his father was in the beginning of his reign, but did not copy his father's repentance.

Verse 26. *The garden of Uzza*] The family sepulchre or burying-place.

IT is said ver. 3 and 7, that "Manasseh made a grove; and he set a graven image of the grove," &c. וישם את פסל האשרה אשר עשה *vaiyasem eth pesel haasherah, asher asah:* "And he put the graven image of *Asherah*, which he had made," into the house.

Asherah, which we translate *grove*, is undoubtedly the name of an idol; and probably of one which was carved out of wood.

R. S. Jarchi, on Gen. xii. 3, says, "that אשרה *asherah* means a *tree* which was worshipped by the Gentiles;" like as the oak was worshipped by the ancient Druids in Britain.

Castel. in Lex. Hept. sub voce אשר, defines אשרה *asherah* thus. *Simulacrum lignеum* Astartæ *dicatum*; "A wooden image dedicated to *Astarte* or *Venus*."

The *Septuagint* render the words by ἄλσος; and *Flamminius Nobilis*, on 2 Kings xxiii. 4, says *Rursus notat Theodoretus το ἄλσος esse Astartem et Venerem, et ab aliis interpretibus dictum Ashtaroth*; i. e. "Again *Theodoret* observes, ἄλσος is *Astarte* and *Venus*; and by other interpreters called *Ashtaroth*."

The *Targum* of *Ben Uzziel*, on Deut. vii. 5, ואשרהם תגדעון *vaasheyrehom tegaddeun*; i. e., "Their groves shall ye cut down"—translates the place thus, ואילני כינרהון תקצצון *veilaney sigedeyhon tekatsetsun*; "And the oaks of their adoration shall ye cut down."

From the above it is pretty evident that *idols*, not *groves*, are generally intended where אשרה *asherah* and its derivatives are used.

Here follow proofs:—

In chap. xxiii. 6, it is said that "Josiah brought out the grove from the house of the Lord." This translation seems very absurd; for what *grove* could there be in the temple? There was none planted there, nor was there room for any. The plain meaning of ויצא את האשרה מבית יהוה *vaiyotse eth haasherah mibbeyth Yehovah*, is, "And he brought out the (goddess) *Asherah* from the house of the Lord, and burnt it," &c.

That this is the true meaning of the place appears

farther from ver. 7, where it is said, "He broke down the houses of the sodomites," (הקדשים *hakkedeshim*, of the *whoremongers*,) "where the women wove hangings for the grove" (בתים לאשרה *bottim laasherah*, "houses or shrines for *Asherah*.") Similar perhaps to those which the silversmiths made for *Diana*, Acts xix. 24. It is rather absurd to suppose that the women were employed in making curtains to encompass a *grove*.

The *Syriac* and *Arabic* versions countenance the interpretation I have given above. In ver. 6, the former says, "He cast out the idol, ܕܚܠܬܐ *dechlotho*, from the house of the Lord;" and in ver. 7: "He threw down the houses, ܕܙܢܝܐ *dazoine*, of the prostitutes; and the women who wove garments, ܠܕܚܠܬܐ *ledechlotho*, for the idols which were there." The *Arabic* is exactly the same.

From the whole it is evident that Asherah was no other than *Venus*; the nature of whose worship is plain enough from the mention of *whoremongers* and *prostitutes*.

I deny not that there were groves consecrated to idolatrous worship among the Gentiles, but I am sure that such are not intended in the above-cited passages; and the text, in most places, reads better when understood in this way.

CHAPTER XXII.

Josiah succeeds Amon his father, and reigns thirty-one *years*, 1, 2. *He repairs the breaches of the temple*, 3–7. *Hilkiah finds the book of the law in the temple*, 8. *It is read by Shaphan the scribe, before the king and his servants*, 9, 10. *The king, greatly affected, sends to inquire of Huldah the prophetess*, 11–13. *She delivers an afflictive prophecy concerning the evils that were coming apon the land*, 14–17. *But promises Josiah that these evils shall not come in his time*, 18–20.

A. M. 3363-3394. B. C. 641-610. Ol. XXXIV. 4. —XLII. 3.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of [b] Boscath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and [c] turned not aside to the right hand or to the left.

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

3 [d] And it came to pass in the eighteenth year of King Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is [e] brought into the house of the LORD, which [f] the keepers of the [g] door have gathered of the people:

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

5 And let them [h] deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit [i] there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 And Hilkiah the high priest said unto Shaphan the scribe, [k] I have found the book

[a] 2 Chron. xxxiv. 1.——[b] Josh. xv. 39.——[c] Deut. v. 32. [d] 2 Chron. xxxiv. 8, &c.——[e] Chap. xii. 4.——[f] Chap. xii. 9; Psa. lxxxiv. 10.——[g] Heb. *threshold*.——[h] Ch. xii. 11, 12, 14.——[i] Ch. xii. 15.——[k] Deut. xxxi. 24, &c.; 2 Chron. xxxiv. 14, &c.

NOTES ON CHAP. XXII.

Verse 1. *Josiah was eight years old*] He was one of the best, if not the best, of all the Jewish kings since the time of David. He began well, continued well, and ended well.

Verse 1. *That he may sum the silver*] As Josiah began to seek the Lord as soon as he began to reign, we may naturally conclude that the worship of God that was neglected and suppressed by his father, was immediately restored; and the people began their accustomed offerings to the temple. Ten years therefore had elapsed since these offerings began: no one had, as yet, taken account of them, nor were they applied to the use for which they were given, viz., the repairing the breaches of the temple.

Verse 8. *I have found the book of the law*] Was this the *autograph* of Moses? It is very probable that it was, for in the parallel place, 2 Chron. xxxiv. 14, it is said to be the book of *the law of the Lord by Moses*. It is supposed to be that part of Deuteronomy, (xxviii., xxix., xxx., and xxxi.,) which contains the renewing of the covenant in the plains of Moab, and which contains the most terrible invectives against the corrupters of God's word and worship.

The rabbins say that Ahaz, Manasseh, and Amon endeavoured to destroy all the copies of the law, and this only was saved by having been buried under a paving-stone. It is scarcely reasonable to suppose that this was the *only copy* of the law that was found in Judea; for even if we grant that Ahaz, Manasseh, and Amon had endeavoured to destroy all the books of the law, yet they could not have succeeded so as

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have [l] gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and [m] Achbor the son of [n] Michaiah, and Shaphan the scribe, and Asahiah a servant of the king, saying,

13 Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* [o] the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

A. M. 3380. B. C. 624. Ol. XXXIX. An. Anci Martii, Regis Romanorum, 17.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of [p] Tikvah, the son of [q] Harhas, keeper of the [r] wardrobe; (now she dwelt in Jerusalem [s] in the college;) and they communed with her.

15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, [t] I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 [u] Because they have forsaken me, and have burned incense unto other gods, that they

[l] Heb. *melted*.——[m] *Abdon*, 2 Chron. xxxiv. 20.——[n] Or, *Micah*.——[o] Deut. xxix. 27.——[p] *Tikvath*, 2 Chron. xxxiv. 22.——[q] Or, *Hasrah*.

[r] Hebrew, *garments*.——[s] Or, *in the second part*.——[t] Deut. xxix. 27; Daniel ix. 11, 12, 13, 14.——[u] Deut. xxix. 25, 26, 27.

to destroy the whole. Besides, Manasseh endeavoured after his conversion to *restore* every part of the Divine worship, and in this he could have done nothing without the Pentateuch; and the succeeding reign of Amon was too short to give him opportunity to undo every thing that his penitent father had reformed. Add to all these considerations, that in the time of Jehoshaphat teaching from the law was *universal* in the land, for he set on foot an *itinerant ministry*, in order to instruct the people fully: for "he sent to his princes to teach in the cities of Judah; and with them he sent Levites and priests; and they went about through all the cities of Judah, and taught the people, having the book of the Lord with them:" see 2 Chron. xvii. 7–9. And if there be any thing wanting to show the improbability of the thing, it must be this, that the transactions mentioned here took place in the *eighteenth* year of the reign of Josiah, who had, from the time he came to the throne, employed himself in the restoration of the pure worship of God; and it is not likely that during these eighteen years he was without a copy of the Pentateuch. The simple fact seems to be this, that this was the original of the covenant renewed by Moses with the people in the plains of Moab, and which he ordered to be laid up beside the ark; (Deut. xxxi. 26;) and now being unexpectedly found, its *antiquity*, the *occasion* of its being made, the present *circumstances* of the people, the *imperfect state* in which the reformation was as yet, after all that had been done, would all concur to produce the effect here mentioned on the mind of the pious Josiah.

Verse 11. *Went unto Huldah the prophetess*] This is a most singular circumstance: At this time *Jeremiah* was certainly a prophet in Israel, but it is likely he now dwelt at *Anathoth*, and could not be readily consulted; *Zephaniah* also prophesied under this reign, but probably he had not yet *begun*; *Hilkiah* was *high priest*, and the priest's lips should retain knowledge. *Shaphan* was *scribe*, and must have been conversant in sacred affairs to have been at all fit for his office; and yet *Huldah*, a prophetess, of whom we know nothing but by this circumstance, is *consulted* on the meaning of the book of the law: for the secret of the Lord was neither with *Hilkiah* the high priest, *Shaphan* the scribe, nor any other of the *servants* of the *king*, or *ministers* of the *temple!* We find from this, and we have many facts in all ages to corroborate it, that a pontiff, a pope, a bishop, or a priest, may, in some cases, not possess the true knowledge of God; and that a simple *woman*, possessing the life of God in her soul, may have more knowledge of the Divine testimonies than many of those whose office it is to explain and enforce them.

On this subject Dr. Priestley in his note makes the following very judicious remark:—"It pleased God to distinguish several women with the spirit of prophecy, as well as other great attainments, to show that in his sight, and especially in things of a *spiritual nature*, there is no essential pre-eminence in the male sex, though in some things the female be subject to the male."

Verse 17. *My wrath shall be kindled*] The decree is gone forth; Jerusalem shall be delivered into the hands of its enemies: the people will revolt more and more, towards them longsuffering is useless; the

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to [v] the king of Judah which sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine [w] heart was tender, and thou hast [x] humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become [y] a desolation and [z] a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

20 Behold, therefore, I will gather thee unto thy fathers, and thou [a] shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

[v] 2 Chron. xxxiv. 26, &c. — [w] Psa. li. 17; Isa. lvii. 15. [x] 1 Kings xxi. 29.

[y] Lev. xxvi. 31, 32. — [z] Jer. xxvi. 6; xliv. 22. — [a] Psa. xxxvii. 37; Isa. lvii. 1, 2.

wrath of God is kindled, and shall not be quenched. This was a dreadful message.

Verse 19. *Because thine heart was tender*] Because thou hast feared the Lord, and trembled at his word, and hast wept before me, I have heard thee, so far that these evils shall not come upon the land in thy lifetime.

Verse 20. *Thou shalt be gathered into thy grave in peace*] During thy life *none of these calamities* shall fall upon the people, and no *adversary* shall be permitted to disturb the peace of Judea, and thou shalt die in peace with God. But was Josiah *gathered to the grave in peace?* Is it not said, chap. xxiii. 29, that Pharaoh-nechoh slew him at Megiddo? On this we may remark, that the Assyrians and the Jews were at peace; that Josiah might feel it his duty to oppose the Egyptian king going against his friend and ally, and endeavour to prevent him from passing through his territories; and that in his endeavours to oppose him he was mortally wounded at Megiddo: but certainly was not killed *there*; for his servants put him in his second chariot and brought him to *Jerusalem*, where he died in peace. See 2 Chron. xxxv. 24. So that, however we take the place here, we shall find that the words of Huldah were true: he *did die in peace*, and *was gathered to his fathers in peace*.

From the account in the above chapter, where we have this business detailed, we find that Josiah should not have meddled in the quarrel between the Egyptian and the Assyrian kings, for God had given a commission to the former against the latter; but he did it in error, and suffered for it. But this unfortunate end of this pious man does not at all impeach the credit of Huldah: he died in peace in his own kingdom. He died in peace with God, and there was neither war nor desolation in his land: nor did the king of Egypt proceed any farther against the Jews during his life: for he said, "What have I to do with thee, thou king of Judah? I come not against thee, but the house wherewith I have war; for God commanded me to make haste: forbear then from meddling with God, who is with me, that he destroy thee not. Nevertheless, Josiah would not turn his face from him, and hearkened not to the words of Nechoh, from the mouth of God. And the archers shot at King Josiah: and the king said, Bear me away, for I am sore wounded. And his servants took him out of that chariot, and put him in the second chariot, and they brought him to Jerusalem, and he died and was buried in the sepulchre of his fathers;" 2 Chron. xxxv. 21–24.

It seems as if the Egyptian king had brought his troops by sea to Cæsarea, and wished to cross the Jordan about the southern point of the sea of Tiberias, that he might get as speedily as possible into the Assyrian dependencies; and that he took this road, for *God*, as he said, *had commanded him to make haste*.

CHAPTER XXIII.

Josiah reads in the temple to the elders of Judah, the priests, the prophets, and the people, the book of the covenant which had been found, 1, 2. *He makes a covenant, and the people stand to it,* 3. *He destroys the vessels of Baal and Asherah, and puts down the idolatrous priests; breaks down the houses of the sodomites, and the high places; defiles Topheth; takes away the horses of the sun; destroys the altars of Ahaz; breaks in pieces the images: and breaks down and burns Jeroboam's altar at Beth-el,* 4–15. *Fulfils the word of the prophet who cried against the altar at Beth-el,* 16–18. *Destroys the high places in Samaria, slays the idolatrous priests, and celebrates a great passover,* 19–23: *and puts away all the dealers with familiar spirits, &c.,* 24. *His eminent character; he is mortally wounded at Megiddo, and buried at Jerusalem,* 25–30. *Jehoahaz reigns in his stead, and does evil in the sight of the Lord,* 31, 32. *Is dethroned by Pharaoh-nechoh; and Eliakim, his brother, called also Jehoiakim, made king in his stead the land is laid under tribute by the king of Egypt, and Jehoiakim reigns wickedly,* 33–37.

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

AND [a] the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, [b] both small and great: and he read in their ears all the words of the book of the covenant [c] which was found in the house of the LORD.

3 And the king [d] stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for [e] the grove, and for all the host of heaven: and he burned them without Jerusalem, in the fields of Kidron, and carried the ashes of them unto Beth-el.

A. M. 3380. B. C. 624. Ol. XXXIX. 1 An. Anci Martii, Regis Romanorum, 17.

5 And he [f] put down [g] the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the [h] planets, and to [i] all the host of heaven.

6 And he brought out the [k] grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon [l] the graves of the children of the people.

[a] 2 Chron. xxxiv. 29, 30, &c. — [b] Heb. *from small even unto great.* — [c] Chap. xxii. 8. — [d] Chap. xi. 14, 17. — [e] Chap. xxi. 3, 7. — [f] Heb. *caused to cease.*

[g] Heb. *chemarim*; Hosea x. 5; foretold, Zeph. i. 4. — [h] Or, *twelve signs* or *constellations.* — [i] Chap. xxi. 3. — [k] Chap. xxi. 7. [l] 2 Chron. xxxiv. 4.

NOTES ON CHAP. XXIII.

Verse 2. *The king went up into the house of the Lord*] Here is another very singular circumstance. The high priest, scribes, priest, and prophets, are gathered together, with all the elders of the people, and the king *himself* reads the book of the covenant which had been lately found! It is strange that either the high priest, Jeremiah, Zephaniah, or some other of the prophets, who were certainly there present, did not read the sacred book! It is likely that the king considered himself a *mediator* between God and them, and therefore read and made the covenant.

Verse 3. *Stood by a pillar*] *He stood*, עַל הָעַמּוּד *al haammud*, "*upon* the *stairs* or *pulpit*." This is what is called the *brazen scaffold* or *pulpit* which Solomon made, and on which the kings were accustomed to stand when they addressed the people. See 2 Chron. vi. 13, and the parallel places.

Made a covenant] This was expressed, 1. In *general*. To walk after Jehovah; to have no gods besides him. 2. To take his law for the regulation of their *conduct*. 3. In *particular*. To bend their whole heart and soul to the observance of it, so that they might not only have *religion* without, but *piety* within. To this *all the people stood up*, thus giving their consent, and binding themselves to obedience.

Verse 4. *The priests of the second order*] These were probably such as supplied the place of the high priest when he was prevented from fulfilling the functions of his office. So the Chaldee understood the place—*the sagan of the high priests*. But the words may refer to those of the *second course* or *order* established by David: though it does not appear that those *orders* were now in use, yet the *distinction* was continued even to the time of our Lord. We find the *course of Abia*, which was the *eighth*, mentioned Luke i. 5; where see the note.

All the vessels] These *had* been used for idolatrous purposes; the king is now to destroy them; for although no longer used in this way, they might, if permitted to remain, be an incentive to idolatry at a future time.

Verse 5. *The idolatrous priests*] הַכְּמָרִים *hakkemarim*. Who these were is not well known. The *Chaldee*, *Syriac*, and *Arabic*, call them the *priests* simply, *which the kings of Judah had ordained*. Probably they were an *order* made by the idolatrous kings of Judah, and called *kemarim*, from כמר *camar*, which signifies to be *scorched*, *shrivelled together*, *made dark*, or *black*, because their business was constantly to attend *sacrificial fires*, and probably they wore *black garments*; hence the Jews in derision call Christian ministers *kemarim*, because of their *black clothes* and *garments*. Why we should *imitate*, in our *sacerdotal dress*, those priests of Baal, is strange to think and hard to tell.

Unto Baal, to the sun] Though *Baal* was certainly the *sun*, yet here they are distinguished; Baal being worshipped under different forms and attributes, *Baal-peor*, *Baal-zephon*, *Baal-zebub*, &c.

The planets] מַזָּלוֹת *mazzaloth*. The *Vulgate* translates this *the twelve signs*, i. e., the *zodiac*. This is as likely as any of the other conjectures which have been published relative to this word. See a similar word Job xxxvii. 9. and xxxviii. 32.

Verse 6. *He brought out the grove*] He brought out the idol Asherah. See at the end of chap. xxi.

Upon the graves of the children of the people.] I believe this means the burial-place of the *common people*

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romano-rum, 17.

7 And he brake down the houses [m] of the sodomites, that *were* by the house of the LORD, [n] where the women wove [o] hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from [p] Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 [q] Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, [r] but they did eat of the unleavened bread among their brethren.

10 And he defiled [s] Topheth, which *is* in [t] the valley of the children of Hinnom, [u] that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the [v] chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

A. M. 3380. B. C. 624. Ol. XXXIX. 1. An. Anci Martii Regis Romano rum, 17.

12 And the altars that *were* [w] on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [x] Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [y] brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [z] the mount of corruption, which [a] Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the chil-

[m] 1 Kings xiv. 24; xv. 12.——[n] Ezek. xvi. 16.——[o] Heb. *houses.* [p] 1 Kings xv. 22.——[q] See Ezek. xliv. 10-14.——[r] 1 Sam. ii. 36.——[s] Isa. xxx. 33; Jer. vii. 31; xix. 6, 11, 12, 13.——[t] Josh. xv. 8.

[u] Lev. xviii. 21; Deut. xviii. 10; Ezek. xxiii. 37, 39.——[v] Or, *eunuch* or *officer.*——[w] See Jer. xix. 13; Zeph. i. 5.——[x] Chap. xxi. 5.——[y] Or, *ran from thence.*——[z] That is, the mount of Olives. [a] 1 Kings xi. 7.

Verse 7. *The houses of the sodomites*] We have already often met with these קדשים *kedeshim* or *consecrated persons.* The word implies all kinds of *prostitutes*, as well as *abusers of themselves with mankind.*

Wove hangings for the grove.] For *Asherah*; curtains or tent coverings for the places where the rites of the impure goddess were performed. See at the end of chap. xxi.

Verse 8. *The gate of Joshua*] The place where he, as governor of the city, heard and decided causes. Near this we find there were public altars, where sometimes the true God, at other times false gods, were honoured.

Verse 9. *The priests of the high places came not up*] As these priests had offered sacrifices on the *high places*, though it was to the *true God*, yet they were not thought proper to be employed *immediately* about the *temple*; but as they were acknowledged to belong to the *priesthood*, they had a right to their support; therefore a portion of the tithes, offerings, and unleavened bread, shew-bread, &c., was appointed to them for their support. Thus they were treated as *priests* who had some infirmity which rendered it improper for them to minister at the altar. See Lev. xxi. 17, &c., and particularly verses 22 and 23.

Verse 10. *He defiled Topheth*] St. Jerome says that Topheth was a fine and pleasant place, well watered with fountains, and adorned with gardens. The valley of the son of Hinnom, or *Gehenna*, was in one part; here it appears the sacred rites of Molech were performed, and to this all the filth of the city was carried, and perpetual fires were kept up in order to consume it. Hence it has been considered a *type* of *hell*; and in this sense it is used in the New Testament.

It is here said that Josiah *defiled* this place *that no man might make his son or his daughter to pass through the fire.* He destroyed the *image* of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable. The rabbins say that Topheth had its name from תף *toph*, a *drum*, because instruments of this kind were used to drown the cries of the children that were put into the burning arms of Molech, to be scorched to death. This may be as true as the following definition: "Topheth, or the valley of the son of Hinnom, was a place near Jerusalem, where the filth and offal of the city were thrown, and where a constant fire was kept up to consume the wretched remains of executed criminals. It was a human shambles, a public chopping-block, where the arms and legs of men and women were quartered off by thousands." *Query*, On what *authority* do such descriptions rest?

Verse 11. *The horses that the kings of Judah had given to the sun.*] *Jarchi* says that those who adored the *sun* had *horses* which they mounted every morning to go out to meet the sun at his rising. Throughout the East the *horse*, because of his *swiftness* and *utility*, was dedicated to the *sun*; and the Greeks and Romans feigned that the *chariot of the sun* was drawn by *four horses*—Pyrocis, Eous, Æthon, and Phlegon. See the note on chap. ii.

Whether these were *living* or *sculptured* horses, we cannot tell; the latter is the more *reasonable* supposition.

Verse 12. *On the top of the upper chamber*] Altars built on the *flat roof* of the house. Such altars were erected to the *sun, moon, stars*, &c.

Verse 13. *Mount of corruption*] This, says *Jarchi*, following the *Chaldee*, was the mount of *Olives*, for

A. M. 3390. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

dren of Ammon, did the king defile.

14 And he [b] brake in pieces the [c] images, and cut down the groves, and filled their places with the bones of men.

15 Moreover the altar that *was* at Beth-el, *and* the high place [d] which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the [e] word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* [f] the sepulchre of the man of God, which came from Judah and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones [g] alone, with the bones of [h] the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* [i] in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

A. M. 3390. B. C. 624. Ol. XXXIX. 1. An. Anci Martii, Regis Romanorum, 17.

20 And [k] he [l] [m] slew all the priests of the high places that *were* there upon the altars, and [n] burned men's bones upon them, and returned to Jerusalem.

21 And the king commanded all the people, saying, [o] Keep the passover unto the LORD your God, [p] as *it is* written in the book of this covenant

22 Surely [q] there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of King Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 Moreover [r] the *workers with* familiar spirits, and the wizards, and the [s] images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of [t] the law which were written in the book that Hilkiah the priest found in the house of the LORD.

[b] Exod. xxiii. 24; Deut. vii. 5, 25. —[c] Heb. *statues*. —[d] 1 Kings xii. 28, 33. —[e] 1 Kings xiii. 2. —[f] 1 Kings xiii. 1, 30. —[g] Heb. *to escape*. —[h] 1 Kings xiii. 31. —[i] See 2 Chron. xxxiv. 6, 7. [k] 1 Kings xiii. 2 —[l] Or, *sacrificed*. —[m] Exod. xxii. 20; 1 Kings xviii. 40; chap. xi. 18.

[n] 2 Chron. xxxiv. 5. —[o] 2 Chron. xxxv. 1; 1 Esd. i. 1. [p] Exod. xii. 3; Lev. xxiii. 5; Num. ix. 2; Deut. xvi. 2. [q] 2 Chron. xxxv. 18, 19; His eighteenth year ending. —[r] Chap. xxi. 6. —[s] Or, *teraphim*, Gen. xxxi. 19. —[t] Lev. xix. 31; xx. 27; Deut. xviii. 11.

this is the mount הר משחה *hammishchah*, of *unction*; but because of the idolatrous purposes for which it was used, the Scripture changed the appellation to the *mount* הר משחית *hammashchith*, *of corruption*.

Ashtoreth the abomination, &c.] See on 1 Kings xi. 7.

Verse 14. *Filled their places with the bones of men.*] This was allowed to be the utmost defilement to which any thing could be exposed.

Verse 16. *And as Josiah turned himself*] This verse is much more *complete* in the *Septuagint*, and in the *Hexaplar Syriac* version at Paris. I shall give the whole, making a distinction where, in those versions, any thing is added: "And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it; according to the word of the Lord which the man of God proclaimed [when Jeroboam stood by the altar at the feast. And turning about, *he* cast his eyes on the sepulchre of the man of God] who proclaimed these words." See 1 Kings xiii. 2, where these things were predicted, and see the notes there.

Verse 17. *What title is that*] There was either a *stone*, an *image*, or an *inscription* here; the old prophet no doubt took care to have the place made sufficiently remarkable.

Verse 18. *The prophet that came out of Samaria.*] See the note on 1 Kings xiii. 32.

Verse 19. *That* were *in the cities of Samaria*] Israel had now no king; and Josiah, of the blood royal of Judah, had certainly a direct right to the kingdom: he had, at this time, an especial commission from God, to reform every abuse through the whole land—all that ground that was given by the Lord as an inheritance to the *twelve sons* of Jacob. Therefore he had every right to carry his plans of reformation into the Samaritan states.

Verse 20. *Slew all the priests*] The lives of these, as corrupters of the people, were forfeited to the law.

Verse 22. *Surely there was not holden such a passover*] Not one on *purer* principles, more *heartily* joined in by the *people* present, more *literally consecrated*, or more *religiously* observed. The words do not apply to the number present, but to the manner and spirit See the *particulars* and *mode* of celebrating this pass over in 2 Chron. xxxv. 1–18.

Verse 24. *The* workers with *familiar spirits*] See on chap. xxi. 5.

A. M. 3363-3394. B. C. 641-610. Ol. XXXIV. 4.—XLII. 3.

25 [a] And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, [v] because of all the [w] provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as [x] I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [y] My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3394. B. C. 610. Ol. XLII. 3. An. Tarquinii Prisci, Reg. Rom. 7.

29 [z] In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and King Josiah went against him; and he slew him at [a] Megiddo, when he [b] had seen him.

A. M. 3394. B. C. 610. Ol. XLII. 3. An. Tarquinii Prisci, Reg. Rom. 7.

30 [c] And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And [d] the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 [e] Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* [f] Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands [g] at Riblah in the land of Hamath, [h] that he might not reign in Jerusalem; and [i] put the land to a tribute of a hundred talents of silver and a talent of gold.

34 And [k] Pharaoh-nechoh made Eliakim the

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[a] Chap. xviii. 5.——[v] Chap. xxi. 11, 12; xxiv. 3, 4; Jer. xv. 4. [w] Heb. *angers.*——[x] Chapter xvii. 18, 20; xviii. 11; xxi. 13. [y] 1 Kings viii. 29; ix. 3; chap. xxi. 4, 7.——[z] 2 Chron. xxxv. 20. [a] Zech. xii. 11.——[b] Chap. xiv. 8.——[c] 2 Chron. xxxv. 24.

[d] 2 Chron. xxxvi. 1.——[e] Called *Shallum*, 1 Chron. iii. 15; Jer xxii. 11.——[f] Chap. xxiv. 18.——[g] Chap. xxv. 6; Jer. lii. 27. [h] Or, *because he reigned.*——[i] Heb. *set a mulct upon the land*: 2 Chron. xxxvi. 3.——[k] 2 Chron. xxxvi. 4.

And the images] The *terophim*. See the note on Gen. xxxi. 19.

Verse 25. *Like unto him was there no king*] Perhaps not one from the time of David; and, morally considered, including David himself, none ever sat on the Jewish throne, so truly exemplary in his own conduct, and so thoroughly zealous in the work of God. David was a *greater* but not a *better* man than Josiah.

Verse 26. *The Lord turned not*] It was of no use to try this fickle and radically depraved people any longer. They were respited merely during the life of Josiah.

Verse 29. *In his days Pharaoh-nechoh*] See the note on the death of Josiah, chap. xxii. 20.

Nechoh is supposed to have been the son of *Psammitichus*, king of Egypt; and the Assyrian king, whom he was now going to attack, was the famous *Nabopolassar*. What the cause of this quarrel was, is not known. Some say it was on account of *Carchemish*, a city on the Euphrates, belonging to the Egyptians, which Nabopolassar had seized. See Isa. x. 9.

Verse 30. *Dead from Megiddo*] The word מת *meth* should here be considered as a participle, *dying*, for it is certain he was not *dead*: he was *mortally wounded* at Megiddo, was carried in a *dying state* to Jerusalem, and *there* he *died* and was buried. See 2 Chron. xxxv. 24.

Herodotus, lib. i., c. 17, 18, 25, and lib. ii. 159, appears to refer to the same war which is here mentioned. He says that Nechoh, in the *sixth* year of his reign, went to attack the king of Assyria at *Magdolum*, gained a complete victory, and took *Cadytis*. Usher and others believe that *Magdolum* and *Megiddo* were the same place. The exact place of the battle seems to have been *Hadadrimmon*, in the valley of Megiddo, for there Zechariah tells us, chap. xii. 11, was the great mourning for Josiah. Compare this with 2 Chron. xxxv. 24, 25.

Verse 31. *Jehoahaz was twenty and three years old*] This was not the *eldest* son of Josiah, which is evident from this, that he was *twenty-three* years old when he began to reign; that he reigned but *three months*; that, being dethroned, his brother *Eliakim* was put in his place, who was then *twenty-five years* of age. Eliakim, therefore, was the eldest brother; but Jehoahaz was probably raised to the throne by the people, as being of a more active and martial spirit.

Verse 33. *Nechoh put him in bands*] But what was the cause of his putting him in bands? It is conjectured, and not without reason, that *Jehoahaz*, otherwise called *Shallum*, raised an army, met Nechoh in his return from *Carchemish*, fought, was beaten, taken prisoner, put in chains, and taken into Egypt, where he died; ver. 34, and Jer. xxii. 11, 12. *Riblah* or *Diblath*, the place of this battle, was probably a town in *Syria*, in the land or district of *Hamath*.

Verse 34. *Turned his name to Jehoiakim*] These names are precisely the same in signification: ELIAKIM

A. M. 3394. B. C. 610. Ol. XLII. 3. An. Tarquinii Prisci, Reg. Rom. 7.

son of Josiah king in the room of Josiah his father, and [l] turned his name to [m] Jehoiakim, and took Jehoahaz away: [n] and he came to Egypt, and died there.

35 And Jehoiakim gave [o] the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

A. M. 3394-3405. B. C. 610-599. Ol. XLII. 3—XLV. 2.

36 [p] Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

See chap. xxiv. 17; Dan. i. 7.——[m] Matthew i. 11, called *Jakim*.——[n] Jer. xxii. 11, 12; Ezek. xix. 3, 4.——[o] Ver. 33.——[p] 2 Chron. xxxvi. 5.

is *God shall arise*; JEHOIAKIM, *Jehovah shall arise*; or, the *resurrection of God*; the *resurrection of Jehovah*. That is, God's rising again to show his power, justice, &c. The *change* of the name was to show Nechoh's *supremacy*, and that Jehoiakim was only his *vassal* or *viceroy*. Proofs of this mode of changing the name, when a person of greater power put another in office under himself, may be seen in the case of *Mattaniah*, changed into *Zedekiah*; *Daniel*, *Mishael*, *Hananiah*, and *Azariah*, into *Belteshazzar*, *Shadrach*, *Meshach*, and *Abed-nego*; and *Joseph* into *Zaphnath-paaneah*. See Dan. i. 6, 7; Gen. xli. 45.

Verse 35. *Jehoiakim gave the silver and the gold*] Nechoh had placed him there as viceroy, simply to *raise* and *collect his taxes*.

Every one according to his taxation] That is, each was assessed in proportion to his property: that was the principle avowed: but there is reason to fear that this bad king was not governed by it.

Verse 37. *He did* that which was *evil in the sight of the Lord*] He was a most unprincipled and oppressive tyrant. *Jeremiah* gives us his character at large, chap. xxii. 13–19, to which the reader will do well to refer. Jeremiah was at that time in the land, and was an eyewitness of the abominations of this cruel king.

CHAPTER XXIV.

Nebuchadnezzar brings Jehoiakim under subjection; who, after three *years, rebels*, 1. *Bands of Chaldean Syrians, Moabites, and Ammonites, invade the land*, 2–4. *Jehoiakim dies, and Jehoiachin his son reigns in his stead*, 5, 6. *The Babylonians overcome the Egyptians*, 7. *Nebuchadnezzar takes Jehoiachin and his family, and all his treasures, and those of the temple, and all the chief people and artificers, and carries them to Babylon*, 8–16; *and makes Mattaniah, brother of Jehoiakim, king, who reigns wickedly, and rebels against the king of Babylon*, 17–20.

A. M. 3394-3405. B. C. 610-599. Ol. XLII. 3.—XLV. 2.

IN [a] his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 [b] And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c] according to the word of the LORD, which he spake [d] by his servants the prophets.

A. M. 3394-3405. B. C. 610-599. Ol. XLII. 3.—XLV. 2.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, [e] for the sins of Manasseh, according to all that he did;

4 [f] And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim,

[a] 2 Chron. xxxvi. 6; Jer. xxv. 1, 9; Dan. i. 1.——[b] Ezek. xix. 8; Jer. xxv. 9; xxxii. 28.——[c] Chap. xx. 17; xxi. 12, 13, 14; xxiii. 27.——[d] Heb. *by the hand of*.——[e] Chap. xxi. 2, 11; xxiii. 26.——[f] Chap. xxi. 16.

NOTES ON CHAP. XXIV.

Verse 1. *Nebuchadnezzar*] This man, so famous in the writings of the prophets, was son of *Nabopolassar*. He was sent by his father against the rulers of several provinces that had revolted; and he took Carchemish, and all that belonged to the Egyptians, from the Euphrates to the Nile. Jehoiakim, who was tributary to Nechoh king of Egypt, he attacked and reduced; and obliged him to become tributary to Babylon. At the end of *three* years he revolted; and then a mixed army, of Chaldeans, Syrians, Moabites, and Ammonites, was sent against him, who ravaged the country, and took *three thousand and twenty-three* prisoners, whom they brought to Babylon, Jer. lii. 28.

Verse 2. *According to the word of the Lord*] See what *Huldah* predicted, chap. xxii. 16, and see chap. xiv. xv. and xvi. of Jeremiah.

A. M. 3394-3405. B. C. 610-599. Ol. XLII. 3. —XLV. 2.

and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

A. M. 3405. B. C. 599. Ol. XLV. 2. An. Tarquinii Prisci, Reg. Rom. 18.

6 [e] So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And [h] the king of Egypt came not again any more out of his land: for [i] the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 [k] Jehoiachin [l] *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 [m] At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [n] was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 [o] And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [p] officers: [q] and the king of Babylon [r] took him [s] in the eighth year of his reign.

A. M. 3405. B. C. 599. Ol. XLV. 2. An. Tarquinii Prisci, Reg. Rom. 18.

13 [t] And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and [u] cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, [v] as the LORD had said.

14 And [w] he carried away all Jerusalem, and all the princes, and all the mighty men of valour, [x] *even* ten thousand captives, and [y] all the craftsmen and smiths: none remained, save [z] the poorest sort of the people of the land.

15 And [a] he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [b] officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And [c] all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

[e] See 2 Chron. xxxvi. 6, 8; Jer. xxii. 18, 19; xxxvi. 30. [h] See Jer. xxxvii. 5, 7. —[i] Jer. xlvi. 2. —[k] Called *Jeconiah*, 1 Chron. iii. 16; Jer. xxiv. 1; and *Coniah*, Jer. xxii. 24, 28. [l] 2 Chron. xxxvi. 9. —[m] Dan. i. 1. —[n] Heb. *came into siege*. —[o] Jer. xxiv. 1; xxix. 1, 2; Ezekiel xvii. 12. —[p] Or, *eunuchs*.

[q] *Nebuchadnezzar's* eighth year; Jer. xxv. 1. —[r] See chap. xxv. 27. —[s] See Jer. lii. 28. —[t] Ch. xx. 17; Isa. xxxix. 6. —[u] See Dan. v. 2, 3. —[v] Jer. xx. 5. —[w] Jer. xxiv. 1. —[x] See Jer. lii. 28. —[y] So 1 Sam. xiii. 19, 22. —[z] Chap. xxv. 12; Jer. xl. 7. [a] 2 Chron. xxxvi. 10; Esth. ii. 6; Jer. xxii. 24, &c. —[b] Or, *eunuchs*. —[c] See Jer. lii. 28.

Verse 6. *Jehoiachin his son*] As this man reigned only *three months*, and was a mere *vassal* to the Babylonians, his reign is scarcely to be reckoned; and therefore Jeremiah says of Jehoiakim, *He shall have none to sit upon the throne of David*, chap. xxxvi. 30, for at that time it belonged to the king of Babylon, and Jehoiachin was a mere viceroy or governor. Jehoiachin is called *Jechonias* in Matt. i. 11.

Verse 7. *The king of Egypt came not again*] He was so crushed by the Babylonians that he was obliged to confine himself within the limits of his own states, and could no more attempt any conquests. The text tells us how much he had lost by the Babylonians. See on ver. 1.

Verse 8. *Jehoiachin* was *eighteen years old*] He is called *Jeconiah*, 1 Chron. iii. 16, and *Coniah*, Jer. xxii. 24. In 2 Chron. xxxvi. 9, he is said to be only *eight* years of age, but this must be a mistake; for we find that, having reigned only *three* months, he was carried captive to Babylon, and there he had *wives*; and it is very improbable that a child between *eight* and *nine* years of age could have *wives*; and of such a tender age, it can scarcely be said that, as a *king*, he *did that which was evil in the sight of the Lord*. The place in Chronicles must be corrupted.

That he was a grievous offender against God, we learn from Jer. xxii. 24, which the reader may consult; and in the man's punishment, see his crimes.

Verse 12. *Jehoiachin—went out*] He saw that it was useless to attempt to defend himself any longer, and he therefore surrendered himself, hoping to obtain better terms.

Verse 13. *He carried out thence all the treasures*] It has been remarked that Nebuchadnezzar spoiled the temple *three times*:—1. He took away the greater part of those treasures when he took Jerusalem under Jehoiakim: and the vessels that he took then he placed in the temple of his god, Dan. i. 2. And these were the vessels which Belshazzar *profaned*, Dan. v. 2; and which *Cyrus* restored to *Ezra*, when he went up to Jerusalem, Ezra i. 2. It was at this time that he took Daniel and his companions. 2. He took the remaining part of those vessels, and broke them or cut them in pieces, when he came the second time against Jerusalem under Jeconiah; as is mentioned here, ver. 13. 3. He pillaged the temple, took away all the brass, the brazen pillars, brazen vessels, and vessels of gold and silver, which he found there when he besieged Jerusalem under Zedekiah, chap. xxv. 13–17.

Verse 14. *He carried away all Jerusalem*] That is, all the chief men, the nobles, and artificers. Among

A. M. 3405. B. C. 599. Ol. XLV. 2. An. Tarquinii Prisci, Reg. Rom. 18.

17 And [d] the king of Babylon made Mattaniah [e] his father's brother king in his stead, and [f] changed his name to Zedekiah.

A. M. 3405-3416. B. C. 599-588. Ol. XLV. 2 —XLVIII. 1.

18 [g] Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* [h] Hamutal, the daughter of Jeremiah of Libnah.

19 [i] And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

A. M. 3405-3416. B. C. 599-588. Olymp. XLV. 2. —XLVIII. 1.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, [k] that Zedekiah rebelled against the king of Babylon.

[d] Jer. xxxvii. 1.——[e] 1 Chron. iii. 15; 2 Chron. xxxvii. 10. [f] So chap. xxiii. 34; 2 Chron. xxxvi. 4.——[g] 2 Chron. xxxvi. 11; Jer. xxxvii. 1; lii. 1.——[h] Chap. xxiii. 31.——[i] 2 Chron. xxxvi. 12.——[k] 2 Chron. xxxvi. 13; Ezek. xvii. 15.

these there were of mighty men *seven thousand*; of craftsmen and smiths, *one thousand*.

Verse 17. *Made Mattaniah his father's brother king in his stead*] He was the son of Josiah, and brother to Jehoiakim.

Changed his name to Zedekiah.] See the note on chap. xxiii. 34.

Verse 19. *He did—evil*] How astonishing is this! not one of them takes warning by the judgments of God, which fell on their sinful predecessors.

Verse 20. *Zedekiah rebelled*] This was in the eighth year of his reign: and he is strongly reproved for having violated the oath he took to the king of Babylon: see 2 Chron. xxxvi. 13. This was the filling up of the measure of iniquity; and now the wrath of God descends upon this devoted king, city, and people, to the uttermost. See the catastrophe in the next chapter.

CHAPTER XXV.

Nebuchodnezzar besieges Jerusalem; it is taken, after having been sorely reduced by famine, &c.; and Zedekiah, endeavouring to make his escape, is made prisoner, his sons slain before his eyes; then, his eyes being put out, he is put in chains and carried to Babylon, 1–7. *Nebuzar-adan burns the temple, breaks down the walls of Jerusalem, and carries away the people captives, leaving only a few to till the ground,* 8–12. *He takes away all the brass, and all the vessels of the temple,* 13–17. *Several of the chief men and nobles, found in the city, he brings to Nebuchadnezzar at Riblah, who puts them all to death,* 18–21. *Nebuchadnezzar makes Gedaliah governor over the poor people that were left, against whom Ishmael rises, and slays him, and others with him; on which the people in general, fearing the resentment of the Chaldeans, flee to Egypt,* 22–26. *Evil-merodach, king of Babylon, releases Jehoiachin out of prison, treats him kindly, and makes him his friend,* 27–30.

A. M. 3414. B. C. 590. Ol. XLVII. 3. An. Tarquinii Prisci, Reg. Rom. 27.

AND it came to pass, [a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

A. M. 3414. B. C. 590. Ol. XLVII. 3. An. Tarquinii Prisci, Reg. Rom. 27.

2 And the city was besieged unto the eleventh year of King Zedekiah.

[a] 2 Chron. xxxvi. 17; Jer. xxxix. 1; lii. 4, 5; Ezek. xxiv. 1.

NOTES ON CHAP. XXV.

Verse 1. *In the ninth year of his reign*] Zedekiah, having revolted against the Chaldeans, Nebuchadnezzar, wearied with his treachery, and the bad faith of the Jews, determined the total subversion of the Jewish state. Having assembled a numerous army, he entered Judea on the *tenth day* of the *tenth month* of the *ninth year* of the reign of Zedekiah: this, according to the computation of Archbishop Usher, was on *Thursday, January* 30, A. M. 3414, which was a *sabbatical year*: whereon the men of Jerusalem, hearing that the Chaldean army was approaching, proclaimed liberty to their servants; see Jer. xxxiv. 8, 9, 10, according to the law, Exod. xxi. 2; Deut. xv. 1, 2, 12: for Nebuchadnezzar, marching with his army against Zedekiah, having wasted all the country, and taken their strong holds, except Lachish, Azekah, and Jerusalem, came against the latter with all his forces. See Jer. xxxiv. 1–7. On the very day, as the same author computes, the siege and utter destruction of Jerusalem were revealed to Ezekiel the prophet, then in Chaldea, under the type of a *seething pot*; and his wife died in the evening, and he was charged not to mourn for her, because of the extraordinary calamity that had fallen upon the land. See Ezek. xxiv. 1, 2, &c.

Jeremiah, having predicted the same calamities, Jer. xxxiv. 1–7, was by the command of Zedekiah shut up in prison, xxxii. 1–16.

Pharaoh Hophra, or *Vaphris*, hearing how Zedekiah was pressed, and fearing for the safety of his own dominions should the Chaldeans succeed against Jerusalem, determined to succour Zedekiah. Finding this, the Chaldeans raised the siege of Jerusalem, and went to meet the Egyptian army, which they defeated and

A. M. 3416. B. C. 588. Ol. XLVIII. 1. An. Tarquinii Prisci, Reg. Rom. 29.

3 And on the ninth *day* of the [b] *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 And [c] the city was broken up, and all the men of *war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and [d] *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon [e] to Riblah: and they [f] gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and [g] put [h] out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 And in the fifth month, [i] on the seventh *day* of the month which *is* [k] the nineteenth year of King Nebuchadnezzar king of Babylon, [l] came Nebuzar-adan, [m] captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 [n] And he burnt the house of the LORD, [o] and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. An. Tarquinii Prisci, Reg. Rom. 29.

10 And all the army of the Chaldees, that *were with* the captain of the guard, [p] brake down the walls of Jerusalem round about.

11 [q] Now the rest of the people *that were* left in the city, and the [r] fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard [s] left of the poor of the land *to be* vine-dressers and husbandmen.

13 And [t] the [u] pillars of brass that *were* in the house of the LORD, and [v] the bases, and [w] the brazen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And [x] the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

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[b] Jer. xxxix. 2; lii. 6.——[c] Jer. xxxix. 2; lii. 7, &c.——[d] Jer. xxxix. 4–7; lii. 7; Ezek. xii. 12.——[e] Chap. xxiii. 33; Jer. lii. 9.——[f] Hebrew, *spake judgment upon him.*——[g] Hebrew, *made blind.*——[h] Jer. xxxix. 7; Ezek. xii. 13.——[i] See Jer. lii. 12–14.——[k] See chap. xxiv. 12; ver. 27.——[l] Jer. xxxix. 9.——[m] Or, *chief marshal.*

[n] 2 Chron. xxxvi. 19; Psa. lxxix. 1.——[o] Jer. xxxix. 8; Amos ii. 5.——[p] Neh. i. 3; Jer. lii. 14.——[q] Jer. xxxix. 9; lii. 15.——[r] Heb. *fallen away.*——[s] Chap. xxiv. 14; Jer. xxxix. 10; xl. 7; lii. 16.——[t] Chap. xx. 17; Jer. xxvii. 19, 22; lii. 17, &c.——[u] 1 Kings vii. 15.——[v] 1 Kings vii. 27.——[w] 1 Kings vii. 23.——[x] Exod. xxvii. 3; 1 Kings vii. 45, 50.

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put to flight. *Joseph. Antiq.*, lib. x, cap. 10. In the interim the Jews, thinking their anger was passed, reclaimed their servants, and put them again under the yoke; Jer. xxxiv. 8, &c.

Verses 2–4. *And the city was besieged, &c.*] Nebuchadnezzar, having routed the Egyptian army, returned to Jerusalem, and besieged it so closely that, being reduced by famine, and a breach made in the wall, the Chaldeans entered it on the *ninth day of the fourth month*, (*Wednesday, July* 27,) Zedekiah and many others endeavouring to make their escape by night.

Verse 5. *The army of the Chaldeans pursued*] Zedekiah was taken, and brought captive to Riblah in Syria, where Nebuchadnezzar then lay, who ordered his sons to be slain before his face, and then put out his eyes; and having loaded him with chains, sent him to Babylon, (see Jer. xxxix. 4, 7, lii. 7, 11,) thus fulfilling the prophetic declarations, that *his eyes should see the eyes of the king of Babylon*, Jer. xxxii. 4, and xxxiv. 3; but *Babylon he should not see*, though he was to die there; Ezek. xii. 13.

Verse 8. *In the fifth month*] On the *seventh day of the fifth month*, (answering to *Wednesday, Aug.* 24,) Nebuzar-adan made his entry into the city; and having spent two days in making provision, on the *tenth day* of the same month, (*Saturday, Aug.* 27,) he set fire to the temple and the king's palace, and the houses of the nobility, and burnt them to the ground; Jer. lii. 13, compared with xxxix. 8. Thus the temple was destroyed in the *eleventh* year of Zedekiah, the *nineteenth* of Nebuchadnezzar, the *first* of the XLVIIIth Olympiad, in the *one hundred and sixtieth* current year of the era of Nabonassar, *four hundred and twenty-four* years *three* months and *eight* days from the time in which Solomon laid its foundation stone.

Verse 10. *Brake down the walls*] In the same *fifth month*, Jer. i. 3, the walls of Jerusalem being razed to the ground, all that were left in the city, and all that had fled over formerly to Nebuchadnezzar, and all the common people of the city, with all the king's treasures, those of the nobles, and the whole furniture of the temple, did Nebuzar-adan carry off to Babylon. See Jer. xxix. 8, 9, lii. 14, 23. And thus was Judah carried away out of her own land, *four hundred and sixty-eight* years after David began to reign over it; from the division of the ten tribes *three hundred and eighty-eight*

A. M. 3416. B. C. 588. Ol. XLVIII. 1. An. Tarquinii Prisci, Reg. Rom. 29.

16 The two pillars, [f] one sea, and the bases which Solomon had made for the house of the LORD; [g] the brass of all these vessels was without weight.

17 [a] The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work:

18 [b] And the captain of the guard took [c] Seraiah the chief priest, and [d] Zephaniah the second priest, and the three keepers of the [e] door:

19 And out of the city he took an [f] officer, that was set over the men of war, and [g] five men of them that [h] were in the king's presence, which were found in the city, and the [i] principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. [k] So Judah was carried away out of their land.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. An. Tarquinii, Prisci, Reg. Rom. 29.

22 [l] And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the [m] captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

25 But [n] it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed [o] royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, [p] and came to Egypt: for they were afraid of the Chaldees.

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[f] Heb. *the one sea.*——[g] 1 Kings vii. 47.——[a] 1 Kings vii. 15; Jer. lii. 21.——[b] Jer. lii. 24, &c.——[c] 1 Chron. vi. 14; Ezra vii. 1. [d] Jer. xxi. 1; xxix. 25.——[e] Heb. *threshold.*——[f] Or, *eunuch.* [g] See Jer. lii. 25.——[h] Heb. *saw the king's face*; Esth. i. 14.

[i] Or, *scribe of the captain of the host.*——[k] Lev. xxvi. 33; Deut. xxviii. 36, 64; chap. xxiii. 27.——[l] Jer. xl. 5.——[m] Jer. xl. 7, 8, 9.——[n] Jer. xli. 1, 2.——[o] Heb. *of the kingdom.*——[p] Jer. xliii. 4, 7.

years; and from the destruction of the kingdom of Israel, *one hundred and thirty-four* years; A. M. 3416, and before Christ *five hundred and ninety.* And thus ends what is called the *fifth age of the world.* See USHER'S *Annals.*

Verse 18. *Seraiah the chief priest—Zephaniah*] The person who is here called the *second priest* was what the Jews call *sagan*, a sort of *deputy*, who performed the functions of the high priest when he was prevented by any infirmity from attending the temple service. See on chap. xxiii. 4.

Verse 19. *And five men of them that were in the king's presence*] These were principal counsellors, and confidential officers.

In Jer. lii. 25, it is said he took *seven* men who were near the king's person, and the same number is found in the *Arabic* in this place; and the *Chaldee* has no less than *fifty men*; but in Jeremiah this, as well as all the rest of the *versions*, reads *seven*. Probably they were no more than *five* at first, or, perhaps Jeremiah reckoned with the five the *officer* that was set *over the men of war*, and the *principal scribe* of the host mentioned here, as *two* with the five; and thus make *seven* in the whole.

Verse 21. *The king of Babylon smote them*] He had, no doubt, found that these had counselled Zedekiah to revolt.

Verse 22. *Made Gedaliah—ruler.*] This was no *regal* dignity; he was only a sort of *bailiff* or *overseer*, appointed to regulate the *husbandmen*.

Verse 23. *To Mizpah*] This is said to have been situated on the *east* side of the river Jordan, and most contiguous to Babylon, and therefore the most proper for the residence of Gedaliah, because nearest to the place from which he was to receive his instructions. But there were several places of this name, and we do not exactly know where *this* was situated.

Verse 24. *Gedaliah sware to them*] He pledged himself in the most solemn manner to encourage and protect them.

Verse 25. *Smote Gedaliah*] This was at an entertainment which Gedaliah had made for them; see Jer. xli. 1, &c. He was not content with this murder, but slew fourscore more, who were coming with offerings to the temple, and took several as prisoners, among whom were some of the *king's daughters*; and set off to go to the Ammonites: but Johanan, the son of Careah, hearing of these outrages, raised a number of men, and

A. M. 3442. B. C. 562. Ol. LIV. 3. An. Servii Tullii, Regis Romanorum, 17.

27 [q] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the year that he began to reign [r] did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake [s] kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

A. M. 3442. B. C. 562. Ol. LIV. 3. An. Servii Tullii, Regis Romanorum, 17.

29 And changed his prison garments: and he did [t] eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

[q] Jer. lii. 31, &c.——[r] See Gen. xl. 13, 20.

[s] Heb. *good things with him.*——[t] 2 Sam. ix. 7.

pursued Ishmael; upon which Ishmael's prisoners immediately turned and joined Johanan; so that *he*, and *eight* of his accomplices, with difficulty escaped to the Ammonites. See Jer. xli. 1, &c. *Baalis*, king of the *Ammonites*, had sent Ishmael to murder Gedaliah; and of this he was informed by Johanan, who offered to prevent it, by taking away the life of this murderer. But Gedaliah could not believe that he harboured such foul designs, and therefore took no precaution to save his life. See Jer. xl. 13–16.

Verse 27. *And it came to pass*] Nebuchadnezzar was just now dead; and Evil-merodach, his son, succeeded to the kingdom in the *thirty-seventh year of the captivity of Jehoiachin*: and on the *seven and twentieth* day [Jeremiah says *five and twentieth*] of the *twelfth month* of that year (*Tuesday, April* 15, A. M. 3442,) he brought the long captivated Jewish king out of prison; treated him kingly; and ever after, during his life, reckoned him among the king's friends. This is particularly related in the four last verses of the book of *Jeremiah*.

Verse 30. *A continual allowance given him of the king*] He lived in a *regal style*, and had his *court* even in the city of Babylon, being supplied with every requisite by the munificence and friendship of the king. In about *two years* after this, Evil-merodach was slain in a conspiracy; and it is supposed that Jehoiachin, then about fifty-eight years of age, fell with his friend and protector. Thus terminates the catastrophe of the Jewish kings, people, and state; the consequence of unheard-of rebellions and provocations against the Majesty of heaven.

Masoretic Notes on the First and Second Books of Kings.

We have already seen that the Hebrews consider these two books as one:—

The number of verses in both is *one thousand five hundred and thirty-four*.

Masoretic Sections, *thirty-five*.

Middle Verse, 1 Kings xxi. 6. *And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me, &c.*

PREFACE

TO THE

TWO BOOKS OF CHRONICLES.

ANCIENTLY these *two* books were considered but as *one;* for this we have not only the testimony of St. *Jerome*, but also that of the *Masoretes*, who gave the *sum* of all the sections, chapters, and verses, under one *notation* at the end of the second book, without mentioning any division; and although the modern Jews divide them, yet they give the *Masoretic* enumeration of sections, &c., as it was given of old; and all editors of the Masoretic Bibles, whether Jewish or Christian, follow the same plan.

These books have had several *names*. In Hebrew they are denominated דברי הימים *dibrey haiyamim;* literally, *The Words of the Days*, i. e., *The Journals*, particularly of the kings of Israel and kings of Judah. But this name does not appear to have been given by the inspired writer.

The *Syriac* has, *The Book of the Transactions in the days of the Kings of Judah which is called, Dibrey Yamim;* referring to the Hebrew title.

The *Arabic* has, *The Book of the Annals, which is called in Hebrew, Dibrey Haiyamim.*

The *Septuagint* has, παραλειπομενων, *of the things that were left* or *omitted;* supposing that these books were a *supplement* either to *Samuel* and to the *Books of Kings*, or to the *whole Bible*. To this the Greek translators might have been led by finding that these books in their time closed the Sacred Canon, as they still do in the most correct editions of the Hebrew Bible.

The *Vulgate* uses the same term as the *Septuagint*, referring like the *Syriac* and *Arabic*, to the *Hebrew name*.

In our *English Bibles* these books are termed *Chronicles* from the Greek χρονικα, from χρονος, *time*, i. e., *A History of Times;* or, as the matter of the work shows, "A History of Times, Kingdoms, States, Religion, &c., with an Account of the most memorable *Persons* and *Transactions* of those Times and Nations."

Concerning the *author* of these books, nothing certain is known. Some think they are the works of *different* authors; but the uniformity of the style, the connection of the facts, together with the recapitulations and reflections which are often made, prove that they are the work of *one* and the *same person*.

The Jews, and Christian interpreters in general, believe they were the work of EZRA, assisted by the prophets *Haggai*, *Zechariah*, and *Malachi*. That EZRA was the author is, on the whole, the most probable opinion. That he lived at the conclusion of the Babylonish captivity is well known; and the second book of Chronicles terminates at that period, barely reciting the *decree of Cyrus* to permit the return of the captivated Israelites to their own land; which subject is immediately taken up in *the book of Ezra*, in which the operation of that decree is distinctly marked.

There are words and terms, both in Chronicles and Ezra, which are similar, and prove that each was written *after* the captivity, and probably by the same person, as those terms were not in use previously to that time; and some of them are peculiar to *Ezra* himself: e. g., we have כפורי זהב *kipporey zahb* "golden cups;" Ezra i. 10; viii. 27; and in 1 Chron. xxviii. 17; and דרכמין *darkemon* or *drakmon*, "a drachma" or *drachm;* 1 Chron

xxix. 7 ; Ezra ii. 69 ; Neh. vii. 70 ; and רפסדות *raphsodoth*, "rafts" or *floats*, 2 Chron. ii 16, widely differing from דברות *doberoth*, 1 Kings v. 9, which we there translate in the same way. *Calmet* considers these words as strong evidence that these books were the work of *Ezra*, and penned after the captivity.

We are not to suppose that these books are the *Chronicles of the Kings of Judah and Israel* so often referred to in the historical books of the Old Testament ; these have been long lost, and the books before us can only be abridgments, either of such chronicles, or of works of a similar kind.

That the ancient Jews took great care to *register* their civil, military, and ecclesiastical transactions, is sufficiently evident from frequent reference to such works in the sacred writings ; and that these *registers* were carefully and correctly formed, we learn from the *character* of the *persons* by whom they were compiled : they were in general prophets, and seem to have been employed by the kings under whom they lived to compile the annals of their reigns ; or most likely this was considered a part of the prophet's regular office.

Samuel, *Nathan*, and *Gad*, wrote under the reign of DAVID ; 1 Chron. xxix. 29.

The acts of the reign of SOLOMON were written by *Nathan*, *Ahijah*, and *Iddo* ; 2 Chron ix. 29.

Shemaiah and *Iddo* wrote those of REHOBOAM ; 2 Chron. xii. 15.

Iddo wrote also those of ABIJAH ; 2 Chron. xiii. 22.

It is likely that *Hanani* the seer wrote those of ASA ; 2 Chron. xvi. 7.

Jehu the prophet, the son of Hanani, 1 Kings xvi. 1, 7, wrote the acts of JEHOSHAPHAT ; 2 Chron. xx. 34. Under this same reign we find *Jahaziel* the prophet, 2 Chron. xx. 14 ; and *Eliezer* the prophet, *ib.* v. 37.

Isaiah recorded the transactions of UZZIAH, 2 Chron. xxvi. 22 ; and those of HEZEKIAH, 2 Chron. xxxii. 32 ; and of AHAZ, of whose reign we find the principal facts in the fifth, sixth, and ninth chapters of his prophecies. Under this reign we find *Oded* the prophet, 2 Chron. xxviii. 9.

Hosea wrote the history of the reign of MANASSEH. See 2 Chron. xxxiii. 19, in the *margin*.

And *Jeremiah* wrote the history of JOSIAH and his descendants, the last kings of Judah.

This was such a succession of *historians* as no nation of the world could ever boast. Men, all of whom wrote under the *inspiration* of God's Holy Spirit ; some of whom had minds the most highly cultivated, and of the most extraordinary powers. Whether the prophets who flourished in the reigns of the *kings of Israel* wrote the annals of *those* kings, we know not, because it is not positively declared. We know that *Ahijah* the Shilonite lived under JEROBOAM, the son of Nebat ; 1 Kings xi. 29, and xiv. 2 ; and *Jehu*, son of Hanani, under BAASHA ; 1 Kings xvi. 7.

Elijah and many others flourished under the reign of AHAB. *Elisha*, *Jonah*, and many more, succeeded him in the prophetic office.

Besides these prophets and prophetic men, we find other persons, whose office it was to *record* the transactions of the kings under whom they lived. These were called *secretaries* or *recorders* ; so, under DAVID and SOLOMON, *Jehoshaphat* the son of Ahilud was *recorder*, מזכיר *mazkir*, "remembrancer ;" 2 Sam. viii. 16, and 1 Chron. xviii. 15. And under HEZEKIAH we find *Joah*, the son of *Asaph* ; 2 Kings xviii. 18. And under JOSIAH, *Joah* the son of *Joahaz*, who filled the office ; 2 Chron. xxxiv. 8.

The real object of the author of these books is not very easy to be ascertained. But it is evident that he never could have intended them as a *supplement* to the preceding books, as he relates many of the same circumstances which occur in them, and often in *greater detail* ; and, except by way of *amplification*, *adds* very little that can be called *new*, and *omits* many things of importance, not only in the ancient history of the Israelites, but even of those mentioned in the preceding books of Samuel and Kings. *Nine chapters* of his work are

occupied with extensive *genealogical tables*, but even these are far from being *perfect*. His history, properly speaking, does not begin till the *tenth chapter*, and then it commences abruptly with the last unsuccessful battle of Saul and his death, but not a word of his history.

Though the writer gives many curious and important particulars in the life of David, yet he passes by his *adultery* with Bath-sheba, and all its consequences. He says nothing of the *incest* of Amnon with his sister Tamar, nor a word of the *rebellion* and *abominations* of Absalom. He says very little of the kings of Israel, and takes no notice of what concerned that state, from the capture of Amaziah king of Judah by Joash king of Israel; 2 Chron xxv. 17, &c. And of the last wars of these kings, which terminated in the captivity of the ten tribes, he says not one word!

The principal design of the writer appears to have been this: to point out, from the public registers, which were still preserved, what had been the state of the different families previously to the captivity, that at their return they might enter on and repossess their respective inheritances. He enters particularly into the functions, genealogies, families, and orders of the *priests* and *Levites*; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before, and by the proper legitimate persons.

He is also very particular relative to what concerns religion, the worship of God, the temple and its utensils, the kings who *authorized* or *tolerated* idolatry, and those who maintained the worship of the true God. In his distribution of praise and blame, these are the qualities which principally occupy his attention, and influence his pen.

It may be necessary to say something here concerning the *utility* of these books. That they are in this respect in low estimation, we may learn from the manner in which they are treated by commentators: they say very little concerning them, and suppose the subject has been anticipated in the books of *Samuel* and *Kings*. That the persons who treat them thus have never studied them, is most evident, else their judgment would be widely different. Whatever history these books possess, *in common* with the books of Samuel and Kings, may, in a commentary, be fairly introduced in the examination of the latter; and this I have endeavoured to do, as the reader may have already seen. But there are various *details*, and *curious facts* and *observations*, which must be considered in these books alone: nor will a *slight* mention of such circumstances do them justice.

St. Jerome had the most exalted opinion of the books of Chronicles. According to him, "they are an epitome of the Old Testament." He asserts, that "they are of such high moment and importance, that he who supposes himself to be acquainted with the sacred writings, and does not know *them*, only deceives himself; and that innumerable questions relative to the Gospel are here explained." *Paralipomenon liber, id est, Instrumenti Veteris επιτομη, tantus ac talis est, ut absque illo, si quis scientiam Scripturarum sibi voluerit arrogare, seipsum irrideat. Per singula quippe nomina, junctasque verborum, et prætermissæ in* Regum *libris tanguntur historiæ, et innumerabiles explicantur Evangelii Quæstiones.*—Epis. Secund. ad Paulinum Presbyterum., Oper. Edit. Benedict. vol. iv., col. 574. And in another place he asserts, that "all Scripture knowledge is contained in these books;" *Omnis eruditio Scripturarum in hoc libro continetur.*—Præfat. in lib. Paral. juxta Septuaginta Interpret. Oper. Edit. Bened., vol. i., col. 1418. This may be going too far; but St. Jerome believed that there was a mystery and meaning in every proper name, whether of *man*, *woman*, *city*, or *country*, in the book. And yet he complains greatly of the corruption of those names, some having been *divided*, so as to make *two* or *three* names out of one; and sometimes names condensed, so as of *three* names to make but *one*. To cure this evil he laboured hard, and did much; but still the confusion is great, and in many cases past remedy. To assist the reader in this respect I wish to refer him to the *marginal readings* and *parallel texts*, which are here carefully represented in the inner margin; these should be constantly consulted, as they serve to remove many difficulties and reconcile several seeming contradictions. In addition to these helps I have carefully examined the different

ancient versions, and the *various readings* in the MSS. of *Kennicott* and *De Rossi*, which often help to remove such difficulties.

There is one mode of exposition which I have applied to these books, which has not, as far as I know, been as yet used: I mean the *Targum*, or *Chaldee Paraphrase*, of Rabbi JOSEPH. It is well known to all oriental scholars, that a *Chaldee* Targum, or Paraphrase, has been found and published in the Polyglots, on every book of the Old Testament, *purely Hebrew*, the books of *Chronicles* excepted. Neither in the Complutensian, Antwerp, Parisian, nor London Polyglot, is such a *Targum* to be found; none having been discovered when these works were published. But shortly after the London Polyglot was finished, a MS was found in the University of Cambridge, containing the *Targum* on these books: this, with several other pieces, *Arabic*, *Persian*, *Syriac*, &c., Dr. *Samuel Clarke* collected, and intended to publish, as a *supplementary volume* to the Polyglot, but was prevented by premature death. The MS. was afterwards copied by Mr. *David Wilkins*, and printed, with a Latin translation, at Amsterdam, quarto, 1715. Of this work the reader will find I have made a liberal use, as I have of the *Targum* of *Jonathan ben Uzziel*, on the preceding books. *Rabbi Joseph*, the author, lived about *three hundred years* after the destruction of the second temple, or about A. D. 400. The MS. in question formerly belonged to the celebrated *Erpen*, and was purchased by the duke of Buckingham, then Chancellor of the University of Cambridge, and by him presented to the public library of that University.

It is worthy of remark, that the term מימרא *meymera*, "word," and מימרא דיי *meymera dayeya*, "the word of Jehovah," is used *personally* in this Targum; never as a *word spoken*, but as a PERSON *acting*: see the notes on John i. 1.

The *first book of Chronicles* contains a sort of genealogical history, from the creation of the world to the death of David, A. M. 2989.

THE FIRST BOOK

OF

THE CHRONICLES.

Chronological Notes relative to this Book.

Year of the World, 1.—Year before Christ, according to Archbishop Usher, 4004.—Year before the Flood according to the common Hebrew Bible, 1656.—Year of the Julian period, 710.

CHAPTER I.

The genealogy of Adam to Noah, 1–3. *Of Noah to Abraham*, 4–27. *The sons of Abraham, Ishmael, and Isaac*, 28. *The sons of Ishmael*, 29, 33. *The sons of Esau*, 34–42. *A list of the kings of Edom*, 43–50. *A list of the dukes of Edom*, 51–54.

A. M. 1, &c. B. C. 4004, &c. Ante Diluvium, 1656, &c.

ADAM, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.

5 [b] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and [c] Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and [d] Dodanim.

8 [e] The sons of Ham; Cush, and Mizraim, Put, and Canaan.

A. M. 1, &c. B. C. 4004, &c. Ante Diluvium, 1656, &c.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush [f] begat Nimrod: he began to be mighty upon the earth.

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

[a] Gen. iv. 25, 26; v. 3, 9. —[b] Gen. x. 2, &c. —[c] Or, *Diphath*, as it is in some copies. —[d] Or, *Rodanim*, according to some copies. —[e] Gen. x. 6, &c. [f] Gen. x. 8, 13, &c.

NOTES ON CHAP. I.

Verse 1. *Adam, Sheth, Enosh*] That is, Adam was the father of Sheth or Seth. Seth was the father of Enosh, Enosh the father of Kenan, and so on. No notice is taken of *Cain* and *Abel*, or of any of the other sons of Adam. One line of patriarchs, from Adam to Noah, is what the historian intended to give; and to have mentioned the posterity of *Cain* or *Abel* would have been useless, as Noah was not the immediate descendant of either. Besides, all their posterity had perished in the deluge, none remaining of the Adamic family but Noah and his children; and from these all the nations of the earth sprang.

How learned must those men be who can take for a text "*The first verse* of *the first chapter* of *the first book* of CHRONICLES," and find a *mystery* in each *name*; which, in the aggregate, amounts to a full view of the *original perfection, subsequent fall, consequent misery*, and *final restoration*, of MAN! O ye profound illustrators of the names of *men* and *cities*! why do ye not give us the *key* of your wisdom, write comments, and enlighten the world!

Verse 5. After *Tiras*, the Targum adds, "And the names of their countries were Africa, and Germany, and Media, and Macedonia, Bithynia, and Mœsia, and Thrace." *And in another copy*, "Germany, Getia, and Media, and Ephesus, Bithynia, and Mœsia, and Thrace."

Verse 6. To this verse the Targum adds, "And the names of their countries were Asia, and Persia, and Barbary."

Verse 7. *The sons of Javan*] "But the sons of Macedon, Alsu, and Tarsus, Ilation, and Dardania; or, according to others, Elisha, Alan, Tusas, Achzavia, and Dardania, Rodom, and Chamen, and Antioch." So says this Targum, which I shall henceforth designate by the letter *T*.

Verse 8. *The sons of Ham: Cush, and Mizraim*] "Arabia and Egypt."—*T*.

Verse 9. *Seba, and Havilah*] "Sindi and Hindi, and Semadæi, and Libyes and the Zingitæ; but the sons of the Mauritanians, Demargad and Mesag."—*T*.

Verse 10. *He began to be mighty upon the earth.*] "He began to be bold in sin, a murderer of the innocent, and a rebel before the Lord."—*T*.

Verse 11. *Ludim, &c.*] "The Nivitæi, the Mariotæi, the Libakæi, and the Pentaskenæi."—*T*.

A. M. 1, &c. B. C. 4004, &c. Ante Diluvium, 1656, &c.

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [g] Caphthorim.

13 And [h] Canaan begat Zidon his first-born, and Heth.

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 The sons of [i] Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [k] Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

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

20 And [m] Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 [n] Shem, Arphaxad, Shelah,

25 [o] Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 [p] Abram; the same *is* Abraham.

28 The sons of Abraham; [q] Isaac, and [r] Ishmael.

29 These *are* their generations: The [s] firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massah, [t] Hadad, and Tema,

A. M. 1, &c. B. C. 4004, &c Ante Diluvium, 1656, &c.

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 Now [u] the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah All these *are* the sons of Keturah.

34 And [v] Abraham begat Isaac. [w] The sons of Isaac; Esau and Israel.

35 The sons of [x] Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, [y] Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 [z] And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and [a] Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; [b] Alian, and Manahath, and Ebal, [c] Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; [d] Dishon. And the sons of Dishon; [e] Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, *and* [f] Jakan. The sons of Dishan; Uz, and Aran.

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[g] Deut. ii. 23.——[h] Gen. x. 15, &c.——[i] Gen. x. 22; xi. 10.
[k] Or, *Mosh*, Genesis x. 23.——[l] That is, *Division*, Gen x 25.
[m] Gen. x. 26.——[n] Gen. xi. 10, &c.; Luke iii. 34, &c.——[o] Gen. xi. 15.——[p] Gen. xvii. 5.——[q] Gen. xxi. 2, 3.——[r] Gen. xvi. 11, 15.——[s] Gen. xxv. 13-16.——[t] Or, *Hadar*, Genesis xxv. 15.
[u] Gen. xxv. 1, 2.

[v] Genesis xxi. 2, 3.——[w] Gen. xxi. 25, 26.——[x] Gen. xxxvi. 9, 10.——[y] Or, *Zepho*, Genesis xxxvi. 11.——[z] Genesis xxxvi. 20.——[a] Or, *Heman*, Gen. xxxvi. 22.——[b] Or, *Alvan*, Genesis xxxvi. 23.——[c] Or, *Shepho*, Genesis xxxvi. 23.——[d] Gen. xxxvi. 25.——[e] Or, *Hemdan*, Gen. xxxvi. 26.——[f] Or, *Akan*, Genesis xxxvi. 27.

Verse 12. *Caphthorim.*] "The Cappadocians."—*T.*

Verse 13. *Canaan begat Zidon*] "Canaan begat Bothniam, his first-born, who built Sidon."—*T.*

Verse 19. *The name of the one* was *Peleg*] "Because in his days the inhabitants of the earth were *divided* according to their languages. And the name of his brother was *Joktan*, because in his days the years of men began to be shortened, on account of their iniquities."—*T.*

Verse 20. *Joktan begat Almodad*] "He divided and measured the earth by lines. *Sheleph*; he assigned rivers to be boundaries. *Hazarmaveth*; he prepared a place of snares to kill by the highways. *Jerah*; he built inns, and when any person came to eat and drink, he gave him deadly poison, and so took his property."—*T.*

According to *these* traditions, the two first were *geographers*; the third, a public *robber*; and the fourth, an unprincipled *innkeeper*, who gave poison to his rich guests, that he might get their property. Such things have been done even in *modern* times.

Verse 23. *And Ophir*] "Whence gold is brought." *And Havilah*; "whence pearls are brought."—*T.*

Verse 24. *Shem*] "The great priest."—*T.*

Verse 32. *Keturah, Abraham's concubine*] Abraham's *pilegesh*, or *wife* of the *second rank*; she was neither *whore*, *harlot*, nor *concubine*, in our sense of these words.

A. M. 1, &c. B. C. 4004, &c. Ante Diluvium, 1656, &c.

43 Now these *are* the [s] kings that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab, the son of Zerah of Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 [h] And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

A. M. 1, &c. B. C. 4004, &c. Ante Diluvium, 1656, &c.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, [i] Hadad reigned in his stead: and the name of his city *was* [k] Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the [l] dukes of Edom were; duke Timnah, duke [m] Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

[s] Gen. xxxvi. 31, &c.—[h] Gen. xxxvi. 37.—[i] Or, *Hadar*, Gen. xxxvi. 39.—[k] Or, *Pau*, Genesis xxxvi. 39.—[l] Genesis xxxvi. 40.—[m] Or, *Alvah*.

Verse 43. *Before any king reigned over—Israel*] See Gen. xxxvi. 31, &c., where the same verses occur, as I have supposed borrowed from this place; and see the notes there.

Bela the son of Beor] "Balaam the impious son of Beor, the same as Laban the Syrian, who formed a confederacy with the sons of Esau, to destroy Jacob and his children; and he studied to destroy them utterly. Afterwards he reigned in Edom; and the name of his royal city was Dinhabah, because it was undeservedly given to him."—*T.*

Verse 44. *Bela was dead*] "Being killed by Phineas, in the wilderness."—*T.*

Jobab the son of Zerah] Supposed by some to be the same as *Job*, whose book forms a part of the canon of Scripture. But in their names there is no similarity; Job being written איוב *aiyob*; Jobab, יובב *yobab*. See the notes on Job, and the parallel place in Genesis.

Verse 46. *Smote Midian*] Nothing is known of this war.

Verse 48. *By the river*] "Shaul of Plathiutha, a great city, built on the banks of the Euphrates."—*T.*

Verse 50. *Daughter of Mezahab.*] This word, מי זהב *mey zahab*, is literally *the golden waters*; or *What is gold?* The Targumist paraphrases thus: "Mehetabel, the daughter of Matred, was so earnest and diligent in business that she became immensely rich; but when she was converted, she said, *What is this silver*, and *What is this gold?* That is, They are of no real worth."

Verse 51. *Hadad died*] "And his kingdom ended; for his land was subdued by the children of Esau, and the dukes of Edom ruled in the land of Gebala."—*T.*

For various particulars in this chapter, see Gen. x and xxxvi., and the parallel places.

CHAPTER II.

The twelve sons of Jacob, 1, 2. *The posterity of Judah down to David*, 3–15. *The posterity of the children of Jesse and Caleb*, 16–55.

A. M. 2252, &c. B. C. 1752, &c. Post Diluvium, 596, &c.

THESE *are* the sons of [a] Israel; [b] Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sons of [c] Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of [d] Shua the Canaanitess. And [e] Er, the first-born of Judah, was evil in the sight of the Lord; and he slew him.

A. M. 2252, &c. B. C. 1752, &c. Post Diluvium, 596, &c.

4 And [f] Tamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of [g] Pharez; Hezron, and Hamul

[a] Or, *Jacob*.—[b] Gen. xxix. 32; xxx. 5; xxxv. 18, 23; xlvi. 8, &c.—[c] Gen. xxxviii. 3; xlvi. 12; Num. xxvi. 19.—[d] Gen. xxxviii. 2.—[e] Gen. xxxviii. 7.—[f] Gen. xxxviii. 29, 30; Matt. i. 3.—[g] Gen. xlvi. 12; Ruth iv. 18.

NOTES ON CHAP. II.

Verse 1. *These are the sons of Israel*] For this genealogy see the parallel places pointed out in the margin.

Verse 6. *Five of them in all.*] "These were all chief men; and on them the spirit of prophecy rested."—*T.*

A. M. 2252, &c. B. C. 1752, &c. Post Diluvium, 596, &c.

6 And the sons of Zerah; [h] Zimri, [i] and Ethan, and Heman, and Calcol, and [k] Dara: five of them in all.

7 And the sons of [l] Carmi; [m] Achar, the troubler of Israel, who transgressed in the thing [n] accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and [o] Ram, and [p] Chelubai.

10 And Ram [q] begat Amminadab; and Amminadab begat Nahshon, [r] prince of the children of Judah;

11 And Nahshon begat [s] Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 [t] And Jesse begat his first-born Eliab, and Abinadab the second, and [u] Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. [v] And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And [w] Abigail bare Amasa: and the father of Amasa *was* [x] Jether the Ishmeelite.

18 And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [y] Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [z] Bezaleel.

21 And afterward Hezron went in to the daughter of [a] Machir the father of Gilead, whom he [b] married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 [c] And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged to* the sons of Machir the father of Gilead.

A. M. 2252, &c. B. C. 1752, &c. Post Diluvium, 596, &c.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him [d] Ashur the father of Tekoa.

25 And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And [e] the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat [f] Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

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[h] Or. *Zabdi*, Josh. vii. 1. —[i] 1 Kings iv. 31 —[k] Or. *Darda*. [l] See chap. iv. 1. —[m] Or. *Achan* —[n] Josh. vi. 18; vii. 1. [o] Or. *Aram*, Matt. i. 3, 4. —[p] Or. *Caleb*, ver. 18, 42. —[q] Ruth iv. 19, 20; Matt. i. 4. —[r] Num i. 7; ii. 3. —[s] Or. *Salmon*, Ruth iv. 21; Matt. i. 4. —[t] 2 Sam. xvi. 6.

[u] Or, *Shammah*, 1 Sam. xvi. 9. —[v] 2 Sam. ii. 18. —[w] 2 Sam. xvii. 25 —[x] 2 Sam. xvii. 25, *Ithra an Israelite* —[y] Verse 50 [z] Exod. xxxi. 2. —[a] Num. xxvii. 1. —[b] Heb. *took*. —[c] Num xxxii. 41; Deut. iii. 14; Josh. xiii. 30. —[d] Ch. iv. 5. —[e] See ver. 34, 35 —[f] Chap. xi. 41.

Verse 17. *Jether the Ishmeelite.*] "They called him Jether, because he girded himself with his sword, that he might assist David with the Arabians, when Abner was endeavouring to destroy David and the whole race of Jesse, as being unfit to enter into the congregation of the Lord, on account of Ruth the Moabitess."—*T.*

Verse 18. *Azubah*] "And why was she called Azubah? Because she was barren and despised. But her injury was manifested before the Lord; and she was comforted, and adorned with wisdom; and she span, skilfully, goats' hair for the court of the tabernacle."—*T.*

Verse 20. *Uri begat Bezaleel*] This was probably the famous artist mentioned Exod. xxxi. 2, &c., where see the notes.

A. M. 2252, &c. B. C. 1752, &c. Post Diluvium, 596, &c.

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his first-born, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [g] Achsah.

A. M. 2252, &c. B. C. 1752, &c. Post Diluvium, 596, &c.

50 These were the sons of Caleb the son of Hur, the first-born of [h] Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [i] Haroeh, *and* [k] half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, [l] Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [m] Kenites that came of Hemath, the father of the house of [n] Rechab.

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[g] Josh. xv. 17. —— [h] Or, *Ephrath*, ver. 19. —— [i] Or, *Reaiah*, ch. iv. 2. —— [k] Or, *half of the Menuchites* or *Hatsi-hammenuchoth*.

[l] Or, *Asarites* or *crowns of the house of Joab*. —— [m] Judg. i. 16. [n] Jer. xxxv. 2.

Verse 31. *Whose name was Jarha.*] "And he gave him his liberty, and gave him Sheshan his daughter to wife."—*T.*

Verse 42. *Now the sons of Caleb*] This was not Caleb the son of Jephunneh, but Caleb the son of Hezron, ver. 18, 50. But some think that Caleb the son of Hezron was the *grandson* of Caleb, son of Jephunneh; but this is probably fanciful.

The father of Ziph] "The prince of the Ziphites."—*T.*

Verse 52. *Shobal—had sons*] "Disciples and priests, to whom belonged the half of the oblations."—*T.*

Verse 53. *The families of Kirjath-jearim*] "These were the children of Moses, which Zipporah bare to him, viz., the Jethrites, the Shumathites, and the Mishraites; of these came the disciples of the prophets Zarah and *Eshtaul*."—*T.*

Verse 54. *The sons of Salma*] "The righteous Bethlehemites, who had a good name, as the Netophathites, who removed the guards which Jeroboam had placed in the way lest the people should carry the first-fruits to Jerusalem: for the sons of Salma carried baskets full of first-fruits privately to Jerusalem: and having sloven wood, they made ladders, and brought them to Jerusalem to be laid up in Beth-mokad for oblations. These came from the lineage of Joab the son of Zeruiah; and some of them were priests; and they divided the residue of the sacrifices with the sons of the prophets who were in Zorah."—*T.*

Verse 55. *The families*] "The families of the Rechabites, the sons of Eliezer the son of Misco, the disciple of Jabez; he was Othniel, the son of Kenaz. And he was called *Jabez*, because in his *council* he instituted a school of disciples; they were called *Tirathim*, because in their hymns their voice was like *trumpets*; and *Shimathim*, because *in hearing* they lifted up their faces, i. e., in prayer: and *Suchathim*, because they were *overshadowed* by the Spirit of prophecy. These Salmai were the children of Zipporah, who were numbered among the Levites who came from the stock of Moses, the master of Israel, whose righteousness profited them more than chariots and horses."—*T.* See on chap. iv. 9, 10.

In the above explanation of *Tirathites*, *Shimeathites*, and *Suchathites*, the Targumist refers to the import of the Hebrew roots, whence these names are derived. See chap. iv. 10. In this chapter many names of *cities* are given as the names of *men*.

CHAPTER III.

The children of David which were born to him in Hebron, 1–4 *Those born to him in Jerusalem*, 5–9. *The regal line from Solomon*, 10–24.

A. M. 2951, &c. B. C. 1053, &c. Post Diluvium, 1295, &c.

NOW these were the sons of David, which were born unto him in Hebron; the first-born [a] Amnon, of Ahinoam the [b] Jezreelitess; the second, [c] Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by [d] Eglah his wife.

4 *These* six were born unto him in Hebron; and [e] there he reigned seven years and six months: and [f] in Jerusalem he reigned thirty and three years.

5 [g] And these were born unto him in Jerusalem; [h] Shimea, and Shobab, and Nathan, and [i] Solomon, four, of [k] Bath-shua the daughter of [l] Ammiel:

6 Ibhar also, and [m] Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [n] Eliada, and Eliphelet, [o] nine.

9 *These were* all the sons of David, besides the sons of the concubines, and [p] Tamar their sister.

A. M. 2951, &c. B. C. 1053, &c. Post Diluvium, 1295, &c.

10 And Solomon's son *was* [q] Rehoboam, [r] Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, [s] Ahaziah his son, Joash his son,

12 Amaziah his son, [t] Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born, [u] Johanan, the second, [v] Jehoiakim, the third, [w] Zedekiah, the fourth, Shallum.

16 And the sons of [x] Jehoiakim; [y] Jeconiah his son, Zedekiah [z] his son.

17 And the sons of Jeconiah; Assir, [a] Salathiel [b] his son,

[a] 2 Sam. iii. 2.—[b] Josh. xv. 56.—[c] Or, *Chileab*, 2 Sam. iii. 3.—[d] 2 Sam. iii. 5.—[e] 2 Sam. ii. 11.—[f] 2 Sam. v. 5. [g] 2 Sam. v. 14; chap. xiv. 4.—[h] Or, *Shammua*, 3 Sam. v. 14. [i] 2 Sam. xii. 24.—[k] Or, *Bath-sheba*, 2 Sam. xi. 3.—[l] Or, *Eliam*, 2 Sam. xi. 3.—[m] *Elishua*, 2 Sam. v. 15.—[n] Or, *Beeliada*, chap. xiv. 7.—[o] See 2 Sam. v. 14, 15, 16.—[p] 2 Samuel xiii. 1.—[q] 1 Kings xi. 43; xv. 6.

[r] Or, *Abijam*, 1 Kings xv. 1.—[s] Or, *Azariah*, 2 Chron. xxii. 6; or *Jehoahaz*, 2 Chron. xxi. 17.—[t] Or, *Uzziah*, 2 Kings xv. 30. [u] Or, *Jehoahaz*, 2 Kings xxiii. 30.—[v] Or, *Eliakim*, 2 Kings xxiii. 34.—[w] Or, *Mattaniah*, 2 Kings xxiv. 17.—[x] Matt. i. 11.—[y] Or, *Jehoiachin*, 2 Kings xxiv. 6; or *Coniah*, Jer. xxii. 24.—[z] 2 Kings xxiv. 17, being his uncle.—[a] Heb. *Shealtiel*. [b] Matt. i. 12.

NOTES ON CHAP. III.

Verse 1. *The second, Daniel*] In 2 Sam. iii. 3, this person is called *Chileab*; he probably had two names. The Targum says, "The second, Daniel, who was also called Chileab, because he was in every respect like to his father." The Targumist refers here to the import of the word כלאב *ke-le-ab, like to the father*. Jarchi says the two names were given to this person because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of *David* or of *Nabal*, therefore David called him דניאל *Daniel, God is my Judge*, and כלאב *Chileab*, he who is *like to the father*; probably from the striking resemblance he bore to David, his reputed father. "God is my Judge, I have not fathered another man's child; this is entirely like unto myself."

Verse 3. *By Eglah his wife.*] The *Targum, Jarchi*, and others, maintain that this was *Michal*, the daughter of Saul; but this does not well agree with 2 Sam. vi. 23: *Michal had no child to the day of her death*. Yet she might have had a child *before* the time that is mentioned above.

Verse 5. *Shimea, and Shobab*] Solomon is mentioned *last*, though he was the *eldest* of these four sons, because the genealogy was to be continued from him. *Bath-shua* בת שוע, is the same as *Bath-sheba*, בת שבע the ו *vau* being put by mistake in the former for ב *beth* in the latter.

Verse 6. *Elishama, and Eliphelet*] In this and the eighth verse these two names occur twice; some think this is a mistake, but others suppose that two persons of these names died young, and that the next born received the name of the deceased.—See *Jarchi*.

Verse 8. *Nine.*] There are *thirteen* if we count the *four* sons of Bath-sheba, and *nine* without them; and in the second book of Samuel there are *eleven*, reckoning the above *four*, and without them only *seven*. In the book of *Samuel* probably only those who were *alive* were reckoned, while the author of the *Chronicles* comprises those also who were *dead* in this enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet* are those which increase the regular number *seven* to *nine*; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants; for, says he, the whole book is written for the honour of David and his seed.

Verse 9. *And Tamar their sister.*] This is the only *daughter* of David whose name is on record; and yet he is said to have had both SONS and DAUGHTERS, 2 Sam. v. 13.

Verse 15. *Jehoiakim*] For the difference of several names in these lists, see the *marginal readings* and *references*.

Shallum.] "So called because the kingdom was parted from the house of David in his days."—*T.*

Verse 16. *Zedekiah his son.*] If this be the same who was the last king of Judah, before the captivity, the word *son* must be taken here to signify *successor*; for it is certain that Zedekiah was the successor of

A. M. 2951, &c. B. C. 1053, &c. Post Diluvium, 1295, &c.

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, Zerubbabel, and Shimei: and the sons of Zerubbabel, Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

A. M. 2951, &c. B. C. 1053, &c. Post Diluvium, 1295, &c.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; [c] Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and [d] Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

[c] Ezra viii. 2.

[d] Heb. *Hiskijahu.*

Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

Verse 17. *The sons of Jeconiah*] Jeremiah has said (chap. xxii. 30) that Jeconiah, or, as he calls him, *Coniah*, should be *childless*; but this must refer to his *posterity* being deprived of the throne, and indeed thus the prophet interprets it himself: *For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.*

Assir] Salathiel was not the son of *Assir*, but of Jeconiah, Matt. i. 12. Who then was *Assir?* Possibly *nobody*; for as the Hebrew אסר *assir* signifies a *prisoner*, it may be considered as an epithet of Jeconiah, who we know was a very long time *prisoner* in Babylon. See 2 Kings xxiv. 15, and *Calmet.*

Verse 18. *Malchiram also*] Calmet supposes we should read here, *And the sons of Salathiel were Malchirom and Pedaiah, &c.*

Verse 19. *The sons of Pedaiah*] Houbigant thinks these words should be omitted. *Pedaiah* is wanting in the *Arabic* and *Syriac*. If this be omitted, Zerubbabel will appear to be the son of *Salathiel*, according to Matt. i. 12, and not the son of *Pedaiah*, as here stated.

Verse 22. *The sons of Shemaiah—six.*] Five only are found in the text, and the *versions* give us no assistance; neither do the MSS. correct the place. If the *father* be not here included with his *sons*, some *name* must be lost out of the text.

Verse 24. *And Anani*] "This is the King Messiah, who is to be revealed."—*T. Jarchi* says the same, and refers to Dan. vii. 13: *Behold, one like the Son of man came with the clouds* (ענני *ananey*) *of heaven.* For this application of the word he gives a fanciful reason, not worthy to be repeated. The *Syriac* and *Arabic* omit several names in this table, and make only *twenty-three* verses in the chapter: but such differences are frequent in the books of Chronicles.

CHAPTER IV.

A second genealogy of Judah, 1–23. *The account of Jabez*, 9, 10. *The genealogy of Simeon*, 24–27 *Their cities*, 28–31. *Their villages, and where situated*, 32, 33. *The heads of families*, 34–38 *Where they settled; and what was their occupation*, 39–43.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

THE sons of Judah; [a] Pharez, Hezron, and [b] Carmi, and Hur, and Shobal.

2 And [c] Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of [d] Hur, the first-born of Ephratah, the father of Beth-lehem.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

5 And [e] Ashur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

[a] Gen. xxxviii. 29; xlvi. 12.—[b] Or, *Chelubai*, chap. ii. 9, or *Caleb*, chap. ii. 18.

[c] Or, *Haroah*, chapter ii. 52.—[d] Chap. ii. 50.—[e] Chapter ii. 24.

NOTES ON CHAP. IV.

Verse 1. *The sons of Judah*] A genealogy of this tribe has already been given in the *second* chapter. It is here introduced again, with some variations. Probably there were different copies in the public registers; and the writer of this book, finding that this *second* one contained some remarkable particulars, thought proper to insert it in this place: and no reader will regret the insertion, when he carefully considers the matter.

Verse 3. *These* were of *the father of Etam*] "And these are the rabbins (*doctors*) living at Etam, Jezreel, Ishma, and Idbash."—*T.*

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 And Jabez was [f] more honourable than his brethren: and his mother called his name [g] Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, [h] O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest [i] keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

11 And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [k] Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz; [l] Othniel and Seraiah: and the sons of Othniel; [m] Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of [n] the [o] valley of [p] Charashim; for they were craftsmen.

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, [q] even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon; and she bare

[f] Gen. xxxiv. 19.——[g] That is, *sorrowful*.——[h] Heb. *If thou wilt*, &c.——[i] Heb. *do me*.——[k] Or, *the city of Nahash*.——[l] Josh. xv. 17.

[m] Or, *Hathath*, and *Meonothai*, who *begat*, &c.——[n] Neh. xi. 35.——[o] Or, inhabitants *of the valley*.——[p] That is, *craftsmen*.
[q] Or, *Uknaz*.

Verse 7. *And Ethnan.*] After this word we should, with the *Targum*, read *Coz*, whose posterity is mentioned in the next verse. *Coz* was probably the same as *Kenaz*.

Verse 8. *The son of Harum.*] *Jabez* should be mentioned at the end of this verse, else he is as a *consequent* without an *antecedent*.

Verse 9. *And Jabez was more honourable*] This whole account is variously understood by some of the principal *versions*. I shall subjoin a translation of each.

SEPTUAGINT.—"And *Igabes* was more glorious than his brethren; and his mother called his name *Igabes*, saying, I have brought thee forth as *Gabes*. And *Igabes* invoked the God of Israel, saying, If in blessing thou wilt bless me, and enlarge my borders, and thy hand be with me, and wilt give me understanding not to depress me: and God brought about all that he requested."

SYRIAC.—"And one of these was dear to his father and to his mother; and he called his name عينا *ainai*, MY EYE. And he said to him, In blessing may the Lord bless thee, and enlarge thy boundary; and may his hand be with thee; and may he preserve thee from evil, that it may not rule over thee; and may he give to thee whatsoever thou shalt request of him!"

ARABIC.—"And this one (*Hastahar* or *Harum*) was beloved of his father and his mother: and they called his name عيني *aina*, MY EYE; and they said unto him, May the Lord bless thee, and multiply thy people, and may his hand be present with thee, because thou wast born in Beth-lehem!"

These two latter versions seem to have copied each other, and the *Vulgate* is nearly, like ours, a literal rendering of the Hebrew; but the *Chaldee* is widely different from all the rest:—

CHALDEE.—"And *Jabets* also, he is Othniel, honourable and skilled in the law beyond his brethren, whose mother called his name *Jabets*, because she had borne him with sorrow. And *Jabets* prayed to the God of Israel, saying, O that in blessing thou wouldest bless me with children, and enlarge my borders with disciples; and that thy hand may be with me in business, that thou mayest make me like to my companions, that evil concupiscence may the less grieve me! And the Lord granted that which he prayed for."

Of this honourable person we know nothing but what is here mentioned, nor does the name occur in any other part of Scripture except in chap. ii. 55, where it appears to be the name of a *place*, but is understood by the *Chaldee* to be the name of a *person*, as here. Though I have noticed this particularly in the note on that place, yet I think it right to add the Chaldee here, that all that concerns this worthy person may be seen at one view:—

Chap. ii. 55: "The families of the Rechabites, the son of Eliezer, the son of Moses, the disciples of Jabets: he was Othniel, the son of Kenaz. And he was called Jabets, יעבץ *Yabets*, because in his counsel [בעיצתיה *beytsatih*, from יעץ *yaats*, he *counselled*, *advised*, &c.] he instituted a school for disciples. They were called *Tirathim*, תרעתים, because in their *hymns* their *voices* were like *trumpets*, [from רעע *ra*, to *sound like a trumpet*; see Num. x. 9; 2 Chron. xiii. 12.] and *Shimathim*, שמיעתים, because, in *hearing*, they lifted up their faces, i. e., in prayer, [from שמע *shama*, he *heard*, *hearkened*,] and *Suchathim*, שוכתים, because they were *overshadowed* with the spirit of prophecy, [from סך *sach*, a *tabernacle*, or extended *covering*."] For farther particulars, see at the end of this chapter.

Verse 12. *These* are *the men of Rechah.*] "These are the men of the great Sanhedrin."—*T.*

Verse 15. *Caleb the son of Jephunneh*] We have already met with this eminent person in Num. xiii. 6, 30, xiv. 24, and elsewhere; and seen his courageous piety and inflexible integrity. The *Targum* says here, "They called him Caleb, the son of Jephunneh, because he had *purged* his soul from the counsel of the spies."

A. M. 2701, &c. B. C. 1303, &c. Post Diluvium, 1048, &c.

Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife [r] Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [s] Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 The sons of Shelah [t] the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

A. M. 2701, &c. B. C. 1303, &c. Post Diluvium, 1048, &c.

24 The sons of Simeon *were*, [u] Nemuel, and Jamin, [v] Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [w] like to the children of Judah.

28 And they dwelt at [x] Beer-sheba, and Moladah, and Hazar-shual,

29 And at [y] Bilhah, and at Ezem, and at [z] Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [a] Hazar susim, and at Beth-birei, and at Shaaraim.

[r] Or, *the Jewess*.—[s] Or, *Jehudijah*, mentioned before.—[t] Gen. xxxviii. 1, 5; xlvi. 12.—[u] Or, *Jemuel*, Gen. xlvi. 10; Exod. vi. 15; Num. xxvi. 12.

[v] Or, *Jachin*, *Zohar*.—[w] Heb. *unto*.—[x] Josh. xix. 2.—[y] Or, *Balah*, Josh. xix. 3.—[z] Or, *Eltolad*, Josh. xix. 4.—[a] Or, *Hazar-susah*, Josh. xix. 5.

Verse 18. *And his wife Jehudijah*] The Targum considers the names in this verse as *epithets* of Moses: "And his wife Jehuditha educated Moses after she had drawn him out of the water; and she called his name *Jered*, because he caused the manna to *descend* upon Israel; and Prince *Gedor*, because he *restored* the *desolations* of Israel; *Heber* also, because he *joined* Israel to their heavenly Father; and Prince *Socho*, because he *overshadowed* Israel with his righteousness; and *Jekuthiel*, because the Israelites *waited* on the God of heaven in his time, forty years in the desert; and prince *Zanoah*, because God, on his account, had *passed by* the sins of Israel. These names *Bithiah*, the daughter of Pharaoh, called him by the spirit of prophecy, for she became a proselyte; and Mered took her to himself to wife: he is Caleb, and was so called because he *opposed* the counsel of the spies."—*T*. A similar explanation is given by *Jarchi*.

Verse 21. *That wrought fine linen*] "Of the family of those who worked in fine flax to make garments for kings and priests."—*T*.

Verse 22. *And Joash, and Saraph*] "And the prophets and scribes which sprang from the seed of Joshua, and the Gibeonites, whose office it was to serve in the house of the sanctuary, because they had lied to the princes of Israel; also *Joash*, who is the same as *Mahlon*; and *Saraph*, who is the same as *Chilion*, who took wives of the daughters of Moab and Boaz, the chief of the wise men of the college of Bethlehem, and of those who existed in former days."—*T*.

Verse 23. *These were the potters*] "These are the disciples of the law, for whose sake the world was created; who preside in judgment, and establish the world; and they build and perfect the fallen down house of Israel: they dwelt there with the Shechinah of the King of the world, in the study of the law and the intercalation of months, and determining the commencement of years and festivals: and they computed the times from heaven in the days of Ruth, the mother of kingdoms, to the days of Solomon the king."—*T*. I am afraid this paraphrase gives us as little light as the text itself, which speaks *of potters, and those who dwelt among plants and hedges*. They were probably *brick-makers*; perhaps *potters* also, who had their dwelling in low grounds, and fabricated the clay into pots and bricks that was digged up in forming fences in the king's domains.

Verse 24. *The sons of Simeon*] This genealogy is very different from that given in Gen. xlvi. 10, and Num. xxvi. 12. This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless.

Verse 27. *Neither did all their family multiply*] In Num. i. 23 the number of all the families of Simeon was *fifty-nine thousand three hundred*; and that of Judah was, ver. 27, not less than *seventy-four thousand six hundred*. When the next census was made, Num xxvi., the tribe of Judah amounted to *seventy-six thousand five hundred*, an increase of *one thousand nine hundred*; while the tribe of Simeon amounted only to *twenty-two thousand two hundred*, a decrease of *thirty-seven thousand one hundred*. It was at that time the smallest tribe in Israel.

Verse 31. *These were their cities unto the reign of David.*] It appears that David took some of the cities

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

These *were* their cities unto the reign of David.

32 And their villages *were* [b] Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto [c] Baal. These *were* their habitations, and [d] their genealogy.

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 These [e] mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

A. M. 3289. B. C. 715. Olymp. XVI. 2. An. Hezekiæ, regis Judæorum, 12.

39 And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and [f] smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to Mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote [g] the rest of the Amalekites that were escaped, and dwelt there unto this day.

[b] Or, *Ether*, Josh. xix. 7.—[c] Or, *Baalath-beer*, Joshua xix. 8. [d] Or, *as they divided themselves by nations among them.*

[e] Hebrew, *coming.*—[f] 2 Kings xviii. 8.—[g] See 1 Sam. xv. 8; xxx. 17; 2 Sam. viii. 12.

of the Simeonites, and added them to Judah; *Ziklag* for instance, 1 Sam. xxvii. 6.

As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe, so that they were obliged to seek pasture for their flocks at *Gedor*, and in the mountains of *Seir*, as we find ver. 39–42.

Verse 40. They *of Ham had dwelt there of old.*] These were probably either *Philistines* or *Egyptians*, who dwelt at Gedor, which was situated in the environs of *Joppa* and *Samnia*.

Those whom the *five hundred* Simeonites expelled from Seir were *Amalekites*, ver. 43.

Verse 43. *They smote the rest of the Amalekites*] Those who had escaped in the war which Saul made against them, (see 1 Sam. xiv. 48,) and from David, who had attacked them afterwards, 2 Sam. viii. 12.

THE expedition of the Simeonites mentioned here, against *Gedor* and *Seir*, was in the days of Hezekiah; and, as Calmet conjectures, near about the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more *southward*, into Arabia Petræa, for fear of the Jews. These may be probable conjectures.—See *Calmet*.

There are several things in the account of Jabez that are very instructive:—

1. He appears to have been a child brought into the world with *great difficulty*, at the *risk* of his *own life* and that of his *mother*. So much seems to be implied in, *she bare him with sorrow*, i. e., with peculiar sorrow and danger.

2. To perpetuate the merciful interposition of God in her own and her son's behalf, she gave him a *name* that must have recalled to her and his *remembrance* the *danger* to which both their lives were exposed, and from which they could not have been extricated but by the especial help of God. *She called his name Jabez*, &c.

3. He was brought up in the fear of God; he was no *idolater*; he worshipped the *God of Israel*, and he showed the sincerity of his faith by frequent and earnest *prayer*.

4. His *prayer* was at once both *enlightened* and *pious*. He had *piety* towards God, and therefore he *trusted* in him; he *knew* that he was the fountain of all good, and therefore he sought all necessaries both for body and soul from him. *He prayed to the God of Israel.*

5. Both the *matter* and *manner* of his prayer were excellent. His heart was deeply impressed with its wants, and therefore he was *earnest* and *fervent*; *O that thou wouldest bless me indeed*; אם ברך תברכני *im barech tebarecheni*; "O that in blessing thou wouldest bless me!" Let me live under thy benediction! Do thou *diligently* and *frequently bless* me!

6. He prays for the things necessary for the *body* as well as for the *soul*: *And enlarge my coasts*—grant me as much territory as may support my family. Let the means of *living* be adequate to the demands of life; let me have the *necessaries*, *conveniences*, and, as far as they may be safely intrusted with me, the *comforts* of life! *O that thou wouldest enlarge my coasts!*

7. He is conscious that without the continual support of God he must fail; and therefore he prays to be upheld by his power: *That thy hand might be with me!* May I ever walk with thee, and ever feel the *hand* of thy *power* to *support* and *cover* me in all the trials, dangers, and difficulties of life; and the *hand*

of thy *providence* to *supply* all my wants in reference to both worlds!

8. He dreads both *sin* and *suffering*, and therefore prays against both: *O that thou wouldest keep me from evil, that it may not grieve me!* *Sin* and *misery* are in every step of the journey of life; keep me from *sin*, that I *grieve thee* not; and keep me from sin, that I render not *myself miserable!* We can never *offend God* without *injuring ourselves*; he that *sins* must *suffer*. *Thorns* and *scorpions* are everywhere in the way to perdition; and he that walks in it must be *torn* and *stung*. He alone is *happy* who walks in the ways of God. *Keep me from evil, that it may not grieve me.*

9. Prayers that have a *right aim* will have a *right answer*; Jabez did not pray in vain, *for God granted him that which he requested.* He was continually blessed; his family was increased; the hand of God was upon him for good. He was saved from sin, and saved from the pangs and sufferings of a guilty conscience.

10. If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers and by their deep piety to God in bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, *rested upon them.*

11. He did not do these things merely as a *duty* he owed to God and his fellows, but from the *abundance* of a *generous* and *loving heart*: *In his counsel he erected a school of disciples.* God had blessed him with temporal things, and he secures their continuance by devoting them to his service; he honours God with his substance, and God honours him with his especial blessing and approbation.

12. On these accounts he was *more honourable than his brethren.* He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*, and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God. Reader, imitate the conduct of this worthy Israelite, that thou mayest be a partaker of his blessings.

The things added by the Targumist might have been derived from authentic tradition.

CHAPTER V.

The genealogies of Reuben, 1–10. *Of Gad*, 11–17. *The exploits of Reuben, Gad, and the half tribe of Manasseh*, 18–22. *The genealogy of the half tribe of Manasseh*, 23, 24. *The idolatry of these tribes and their captivity by the Assyrians*, 25, 26.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

NOW the sons of Reuben the first-born of Israel, (for [a] he *was* the first-born; but, forasmuch as he [b] defiled his father's bed, [c] his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For [d] Judah prevailed above his brethren, and of him *came* the [e] chief [f] ruler; but the birthright *was* Joseph's:)

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

3 The sons, *I say*, of [g] Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [h] Tilgath-pilneser

[a] Gen. xxix. 32; xlix. 3. —[b] Gen. xxxv. 22; xlix. 4. —[c] Gen. xlviii. 15, 22. —[d] Gen. xlix. 8, 10; Psa. lx. 7; cviii. 8. —[e] Mic. v. 2; Matt. ii. 6. —[f] Or, *prince*. —[g] Gen. xlvi. 9; Exod. vi. 14; Num. xxvi. 5. —[h] Or, *Tiglath-pilneser*, 2 Kings xv. 29; xvi. 7.

NOTES ON CHAP. V.

Verse 1. *The sons of Reuben the first-born*] As Reuben was the *eldest* son of Jacob, why was not his genealogy reviewed first? This verse answers the question: he lost the birthright because of the transgression mentioned Gen. xxxv. 22, and xlix. 4, and the *precedency* was given to Judah; from him therefore came the chief ruler. This appears to be the meaning of the place.

Verse 2. *And of him came the chief ruler*] This is, by both the Syriac and Arabic, understood of *Christ*: "From Judah the King Messiah shall proceed." The *Chaldee* paraphrases the verse thus: "Seeing Judah prevailed over his brethren, so the kingdom was taken from Reuben and given to Judah: and because he was strong, so was his kingdom. Levi also was godly, and did not transgress in the matter of the golden calf; therefore the high priesthood was taken away from the children of Reuben, and on their account from all the first-born, and given to Aaron and his sons. The custody of the sanctuary belonged to the Levites, but the birthright to Joseph."—*T.*

Verse 6. *Beerah his son*] After their separation from the house of David the ten tribes continued to

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, [i] when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of [k] Shema, the son of Joel, who dwelt in [l] Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied [m] in the land of Gilead.

10 And in the days of Saul they made war [n] with the Hagarites, who fell by their hand: and they dwelt in their tents [o] throughout all the east *land* of Gilead.

11 And the children of Gad dwelt over against them in the land of [p] Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [q] Sharon, upon [r] their borders.

17 All these were reckoned by genealogies in the days of [s] Jotham king of Judah, and in the days of [t] Jeroboam king of Israel.

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, [u] of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with [v] Jetur, and Nephish, and Nodab.

20 And [w] they were helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was entreated of them; because they [x] put their trust in him.

21 And they [y] took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of [z] men a hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until [a] the captivity.

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[i] See ver. 17.——[k] Or, *Shemaiah*, ver. 4.——[l] Josh. xiii. 15, 16.
[m] Josh. xxii. 9.——[n] Gen. xxv. 12.——[o] Heb. *upon all the faces of the east.*——[p] Josh. xiii. 11, 24.——[q] Chap. xxvii. 29.——[r] Heb. *their goings forth.*

[s] 2 Kings xv. 5, 32.——[t] 2 Kings xiv. 16, 20.——[u] Heb. *sons of valour.*——[v] Gen. xxv. 15; ch. i. 31.——[w] See ver. 22.——[x] Psa. xxii. 4, 5.——[y] Heb. *led captive.*——[z] Heb. *souls of men*; as Num. xxxi. 35.——[a] 2 Kings xv. 29; xvii. 6.

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have princes of the tribes; and this continued till the time that Tiglath-pileser carried them captives into Assyria. At that time *Beerah* was their *prince* or *chief*; and with him this species of dominion or precedency terminated. According to the Targum, *Beerah* was the same as Baruch the prophet.

Verse 8. *Who dwelt in Aroer*] This town was situated on the river *Arnon*; and *Nebo* was both a city and a mountain in the same country. They both lay on the other side of Jordan.

Verse 10. *And they dwelt in their tents*] The *Hagarites* were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place.

Verse 12. *Joel the chief*] "Joel, prince of the Sanhedrim; and Shapham, master of the college; and Jaanai and Shaphat, judges in Mathnan."—*T.*

Verse 13. *And their brethren*] This verse is wanting both in the *Syriac* and in the *Arabic*.

Verse 16. *The suburbs of Sharon*] There were *three* places of this name: that mentioned here was a district in the country of Bashan beyond Jordan, (see Josh. xii. 18;) there was another that lay between Cæsarea of Palestine and Joppa; and there was a third between Mount Tabor and the Sea of Tiberias. See *Calmet*.

Verse 19. *They made war with the Hagarites*] This is probably the same war that is mentioned ver 10. Those called *Hagarites* in the text are everywhere denominated by the Targum הונגראי *Hongaraai*, Hungarites.

Verse 20. *They put their trust in him.*] Or, as the Targum says, "Because they trusted במימריה *bemeymriah, in his* WORD."

Verse 21. *They took away their cattle*] This was a war of extermination as to the political state of the people, which nothing could justify but an especial direction of God; and this he could never give again, any, unless the cup of their iniquity had been full. The Hagarites were full of idolatry; see ver. 25.

Verse 22. *For there fell down many slain*] The *hundred thousand men* mentioned above were probably

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto Mount Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [b] famous men, *and* heads of the house of their fathers.

25 And they transgressed against the God of their fathers, and went a [c] whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of [d] Pul king of Assyria, and the spirit of [e] Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto [f] Halah, and Habor, and Hara, and to the river Gozan, unto this day.

[b] Heb. *men of names.*——[c] 2 Kings xvii. 7.——[d] 2 Kings xv. 19.

[e] 2 Kings xv. 29.——[f] 2 Kings xvii. 6; xviii. 11.

made *slaves*, and were not slain. The Targum says, *one hundred thousand souls of men.*

The war was *of God.*] The Targum says, the war was מן מימרא ד״י *min meymera dayai*, "from the word of the Lord."

Verse 25. *The gods of the people of the land*] We see the reason why God delivered the Hagarites into the hands of these tribes; they were abominable *idolaters*, and therefore God destroyed them.

Verse 26. *Tilgath-pilneser*] Many MSS. have תגלת *Tiglath* instead of תלגת *Tilgath*. The *Syriac*, the *Septuagint*, and the *Chaldee*, have the same reading as in 2 Kings xv. 29, &c.

Brought them unto Halah] See the *notes* on the parallel places marked in the margin, for many particulars of these wars, and consequent captivity. It is a pity that some method were not found out to *harmonize* the books of Kings with the books of Chronicles, that the *variations* might be seen at one view.

CHAPTER VI.

The genealogy of Levi and Aaron, 1–30. *The offices of the priests and Levites*, 31–53. *The cities assigned them*, 54–81.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

THE sons of Levi; [a] Gershon, [b] Kohath, and Merari.

2 And the sons of Kohath; Amram, [c] Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [d] Nadab, and Abihu, Eleazar, and Ithamar.

4 Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [e] Ahitub begat Zadok, and [f] Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* [g] that executed the priest's office [h] in the [i] temple that Solomon built in Jerusalem:)

[a] Gen. xlvi. 11; Exodus vi. 16; Num. xxvi. 57; chapter xxiii. 6.——[b] Or, *Gershom*, ver. 16.——[c] See ver. 22.——[d] Lev. x. 1.

[e] 2 Samuel viii. 17.——[f] 2 Samuel xv. 27.——[g] See 2 Chron. xxvi. 17, 18.——[h] Heb. *in the house.*——[i] 1 Kings vi; 2 Chron. iii.

NOTES ON CHAP. VI.

Verse 1. *The sons of Levi*] It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted.

Verse 4. *Eleazar begat Phinehas*] As the high priesthood continued in this family for a long time, the sacred historian confines himself to this chiefly, omitting *Nadab* and *Abihu*, and even the family of *Ithamar*.

Verse 8. *Ahitub begat Zadok*] Through this person the high priesthood came again into the family of Eleazar.

Verse 10. *Johanan*] Supposed to be the same as *Jehoiada*.

Executed the priest's office] Probably this refers to the dignified manner in which Azariah opposed King Uzziah, who wished to invade the priest's office, and offer incense in the temple. See 2 Chron. xxvi 17, 18.

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11 And [k] Azariah begat Amariah, and Amariah begat Ahitub,
12 And Ahitub begat Zadok, and Zadok begat [l] Shallum,
13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,
14 And Azariah begat [m] Seraiah, and Seraiah begat Jehozadak,
15 And Jehozadak went *into captivity*, [n] when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
16 The sons of Levi; [o] Gershom, [p] Kohath, and Merari.
17 And these *be* the names of the sons of Gershom; Libni, and Shimei.
18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.
19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.
20 Of Gershom; Libni his son, Jahath his son, [q] Zimmah his son,
21 [r] Joah his son, [s] Iddo his son, Zerah his son, [t] Jeaterai his son.
22 The sons of Kohath; [u] Amminadab his son, Korah his son, Assir his son,
23 Elkanah his son, and Ebiasaph his son, and Assir his son,
24 Tahath his son, [v] Uriel his son, Uzziah his son, and Shaul his son.
25 And the sons of Elkanah; [w] Amasai and Ahimoth.
26 *As for* Elkanah: the sons of Elkanah; [x] Zophai his son, and [y] Nahath his son,
27 [z] Eliab his son, Jeroham his son, Elkanah his son.
28 And the sons of Samuel; the first-born [a] Vashni, and Abiah.
29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
30 Shimei his son, Haggiah his son, Asaiah his son.
31 And these *are they* whom David set over the service of song in the house of the LORD, after that the [b] ark had rest.
32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.
33 And these *are* they that [c] waited with their children. Of the sons of the Kohathites: Heman, a singer, the son of Joel, the son of Shemuel,
34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of [d] Toah,
35 The son of [e] Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36 The son of Elkanah, the son of [f] Joel the son of Azariah, the son of Zephaniah,
37 The son of Tahath, the son of Assir, the son of [g] Ebiasaph, the son of Korah,
38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea.

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[k] See Ezra vii. 3. —[l] Or, *Meshullam*, chap. ix. 11. —[m] Neh. xi. 11. —[n] 2 Kings xxv. 18. —[o] Exod. vi. 16. —[p] Or, *Gershon*, ver. 1. —[q] Ver. 42. —[r] Or, *Ethan*, ver. 42. —[s] Or, *Adaiah*, ver. 41. —[t] Or, *Ethai*, ver. 41. —[u] Or, *Izhar*, verses 2, 18. [v] Or, *Zephaniah*, *Azariah*, *Joel*, ver. 36.

[w] See ver. 35, 36. —[x] Or, *Zuph*, ver. 35; 1 Samuel i. 1. [y] Ver. 34. *Toah*. —[z] Ver. 34. *Eliel*. —[a] Called also *Joel*, ver. 33; 1 Sam. viii. 2. —[b] Chap. xvi. 1. —[c] Heb, *stood*. —[d] Ver. 26. *Nahath*. —[e] Or, *Zophia*. —[f] Ver. 24, *Shaul*, *Uzziah*, *Uriel*. [g] Exod. vi. 24.

Verse 11. *Seraiah*] He was put to death by Nebuchadnezzar. 2 Kings xxv. 18, 21.

Verse 22. *Korah*] See the history of this man, and his rebellion, Num. xvi.

Verse 28. *The first-born Vashni, and Abiah.*] There is a great mistake in this verse: in 1 Sam. viii. 2 we read, *Now the name of his* (Samuel's) *first-born was Joel; and the name of his second Abiah.* The word יואל *Joel* is lost out of the text in this place, and משני *mesheni*, which signifies *the second*, and which refers to *Abiah*, is made here into a proper name. The *Septuagint*, *Vulgate*, and *Chaldee*, copy this blunder; but the *Syriac* and *Arabic* read as in 1 Sam. viii. The MSS. have all copied the corrupted Hebrew in this place. *Jarchi* labours to restore the true reading, and yet preserve the integrity of the text, by paraphrasing thus: "*And the second*, (משני *mesheni*,) in respect of the first, he was *Abiah*; *and the second*, in respect of Abiah, he was *Joel*."

These, *Joel* and *Abiah*, were the two sons of Samuel, who administered justice so badly that the people, being oppressed, began to murmur, and demanded a king. See 1 Sam. viii. 1, &c.

Verse 31. *After that the ark had rest.*] The Targum says, "These are they whom David set over the service of the singing, in the house of the sanctuary, or tabernacle of the Lord, at the time in which the ark was brought into it;" that is, when it was brought from the house of Obed-edom.

Verse 32. *According to their order.*] This order is specified below.

Verse 39. *Asaph*] This person, with *Heman*, the sons of *Kora*, *Ethan*, *Jedithun*, &c., are celebrated in these books, and in the Psalms, for their skill in

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40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [h] Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: [i] Ethan the son of [k] Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 But Aaron and his sons offered [l] upon the altar of the burnt-offering, and [m] on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 [n] Now these *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 [o] And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 [p] But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And [q] to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And [r] Hilen with her suburbs, Debir with her suburbs,

59 And [s] Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and [t] Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the sons of Kohath, [u] *which were* left of the family of that tribe, *were cities given* out of the half tribe, *namely, out of* the half *tribe* of Manasseh, [v] by lot, ten cities.

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

[h] See ver. 21.——[i] Called *Jeduthun*, chap. ix. 16; xxv. 1, 3, 6.
[k] Or, *Kushaiah*, chap. xv. 17.——[l] Lev. i. 9.——[m] Exod. xxx. 7.
[n] Josh. xxi.——[o] Josh. xxi. 11, 12.
[p] Josh. xiv. 13; xv. 13.——[q] Josh. xxi. 13.——[r] Or, *Holon*, Josh. xxi. 15.——[s] Or, *Ain*, Josh. xxi. 16.——[t] Or, *Almon*, Josh. xxi. 18.——[u] Ver. 66.——[v] Josh. xxi. 5.

singing, and the part they performed in the public worship of God.

It is very likely that their singing was only a kind of recitative or chanting, such as we still find in the synagogues. It does not appear that God had especially appointed these singers, much less any musical instruments, (the silver trumpets excepted,) to be employed in his service. Musical instruments in the house of God are, at least under the Gospel, repugnant to the *spirit* of Christianity, and tend not a little to corrupt the worship of God. Those who are fond of music in the theatre are fond of it in the house of God when they go thither: and some, professing Christianity, set up such a spurious worship in order to draw people to hear the Gospel! This is doing evil that good may come of it: and by this means, light and trifling people are introduced into the Church of Christ, and when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

Verse 50. *These* are *the sons of Aaron*] We have already had a list of these, (see ver. 3–16:) this is a second, but less extensive, and is a proof that the writer of this book had several lists before him, from which he borrowed as he judged proper.

Verse 51. *Theirs was the lot.*] All the tribes and families obtained their respective inheritances by lot, but to the sons of Aaron was the *first lot*; and so the *Syriac* and *Arabic* have understood this place. The first lot, says *Jarchi*, fell to Judah, that they might give to the priests and the Levites the cities marked below. See an account of the possessions of the priests and Levites, Josh. xx., xxi.

Verse 60. *All their cities*—were *thirteen*] But there are only *eleven* reckoned here, *Gibeon* and *Juttah* being omitted, and the names of some of the others changed. None of the versions give the full number of names, although they all give the whole sum *thirteen*.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, [w] twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And [x] *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 [y] And they gave unto them, *of* the cities of refuge, Shechem in Mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,

68 And [z] Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 [a] Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of [b] Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

[w] Joshua xxi. 7. 31.—[x] Verse 61.—[y] Joshua xxi. 21.

[z] See Josh. xxi. 22–35, where many of these cities have other names.—[a] Josh. xxi. 37.—[b] Josh. xxi. 38, 39.

Verse 65. *Which are called by* their *names.*] Probably each family gave its own name to the city that fell to its lot.

Verse 69. *Aijalon with her suburbs*] There are *two* cities wanting here, *Elteked* and *Gibbethon*. See Josh. xxi. 23.

Verses 71–77. We shall see from Josh. xxi. 28, &c., that several of these cities have different names.

How barren to us is this register, both of incident and interest! and yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the Church of Christ. Therefore, no one that fears God will either despise or lightly esteem them.

CHAPTER VII.

The genealogy of Issachar, 1–5. *Of Benjamin*, 6–12. *Of Naphtali*, 13. *Of Manasseh*, 14–19. *Of Ephraim*, 20–29. *And of Asher*, 30–40.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

NOW the sons of Issachar *were*, [a] Tola, and [b] Puah, Jashub, and Shimrom, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and She-

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

[a] Gen. xlvi. 13; Num. xxvi. 23.

[b] Or, *Phuvah*, *Job*.

NOTES ON CHAP. VII.

Verse 2. *Whose number* was *in the days of David*] Whether this was the number returned by Joab and his assistants, when they made that census of the people with which God was so much displeased, we know not. It is worthy of remark that we read here

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

muel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [c] whose number *was* in the days of David two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 *The sons* of [d] Benjamin; Bela, and Becher, and Jediael, three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 [e] Shuppim also, and Huppim, the children of [f] Ir, *and* Hushim, the sons of [g] Aher.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and [h] Shallum, the sons of Bilhah.

14 The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh: and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [i] Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and [k] Abiezer, and Mahalah.

19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 And [l] the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son,

[c] 2 Sam. xxiv. 1, 2; chap. xxvii. 1.——[d] Gen. xlvi. 21; Num. xxvi. 38; chap. viii. 1, &c.——[e] Num. xxvi. 39, *Shupham* and *Hupham*.

[f] Or, *Iri*, ver. 7.——[g] Or, *Ahiram*, Num. xxvi. 38.——[h] Gen. xlvi. 24, *Shillem*.——[i] 1 Sam. xii. 11.——[k] Numb. xxvi. 30, *Jezer*. [l] Numb. xxvi. 35.

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the sum of three tribes, Benjamin, Issachar, and Asher, under the reign of David, which is mentioned nowhere else; and yet we have no account here of the other tribes, probably because the author found no public registers in which such enumeration was recorded.

Verse 3. *The sons of Izrahiah—five*] There are, however, only *four* names in the text. Instead of *five*, the *Syriac* and *Arabic* read *four*. If *five* be the true reading, then *Izrahiah* must be reckoned with his *four sons*.

Verse 6. *The sons of Benjamin; Bela, and Becher, and Jediael*] In Gen. xlvi. 21, *ten* sons of Benjamin are reckoned: viz., *Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim*, and *Ard*. In Numb. xxvi. 38, &c., *five* sons only of Benjamin are mentioned, *Bela, Ashbel, Ahiram, Shupham*, and *Hupham*: and Ard and Naaman are there said to be the sons of Bela; consequently grandsons of Benjamin. In the beginning of the following chapter, *five* sons of Benjamin are mentioned, viz., *Bela, Ashbel, Aharah, Nohah*, and *Rapha*: where also *Addar, Gera, Abihud, Abishua, Naaman, Ahoah*, a second *Gera, Shephuphan*, and *Huram*, are all represented as *grandsons*, not *sons*, of Benjamin: hence we see that in many cases *grandsons* are called *sons*, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that Ezra, who wrote this book, did not know whether some of these were *sons* or *grandsons*; and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

Verse 21. *Whom the men of Gath—slew*] We know nothing of this circumstance but what is related here. The Targum paraphrases the whole thus: "These were the leaders of the house of Ephraim, and they

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzensherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [m] Non his son, Jehoshuah his son.

28 And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward [n] Naaran, and westward Gezer, with the [o] towns thereof; Shechem also and the towns thereof, unto [p] Gaza and the towns thereof:

29 And by the borders of the children of [q] Manasseh, Beth-shean and her towns, Taanach and her towns, [r] Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30 [s] The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet; and [t] Shomer and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of [u] Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

[m] Or, *Nun*, Numbers xiii. 8, 16.——[n] Josh. xvi. 7, *Naarath*.——[o] Heb. *daughters*.——[p] Or, *Azza*, 1 Mac. vii. 45.

[q] Josh. xvii. 7.——[r] Joshua xvii. 11.——[s] Gen. xlvi. 17; Num. xxvi. 44.——[t] Ver. 34, *Shamer*.——[u] Ver. 32, *Shomer*.

computed their period [or boundary, קִצָּם *kitso*] from the time in which the Word of the Lord of the universe spake with Abraham between the divisions, [i. e., the separated parts of the covenant sacrifice; see Gen. xv.,] but they erred, for they should have counted from the time in which Isaac was born; they went out of Egypt therefore thirty years before the period: for, thirty years before the birth of Isaac the Word of the Lord of the universe spake with Abraham between the divisions. And when they went out of Egypt, there were with them *two hundred thousand* warriors of the tribe of Ephraim, whom the men of Gath, the natives of the land of the Philistines, slew, because they came down that they might carry away their cattle. 22.—And Ephraim their father mourned for them many days, and all his brethren came to comfort him. 23.—And he went in to his wife, and she conceived and bare a son, and called his name Beriah. (בְּרִיעָה *in evil*,) because *he was born in the time in which this evil happened to his house.*"

Verse 24. *His daughter* was *Sherah*] That is, *remnant*; "called so," says the Targum, "because she was the *remnant that escaped from the slaughter* mentioned above."

Verse 32. *And Shua their sister.*] It is very rarely that *women* are found in the Jewish genealogies, and they are never inserted but for especial reasons.

Verse 40. *The children of Asher*] The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*. Several things relative to the subjects in this chapter may be found explained in the parallel places marked in the margin.

CHAPTER VIII.

The genealogy of Benjamin down to Saul, 1–32. *The children and descendants of Saul*, 33–40.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

NOW Benjamin begat [a] Bela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, [b] Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and [c] Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to [d] Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and [e] Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of [f] Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zicri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These dwelt in Jerusalem.

29 And at Gibeon dwelt the [g] father of Gibeon; whose [h] wife's name *was* Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and [i] Zacher.

32 And Mikloth begat [k] Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 And [l] Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and [m] Abinadab, and [n] Esh-baal.

34 And the son of Jonathan *was* [o] Meribbaal; and Merib-baal begat [p] Micah.

[a] Gen. xlvi. 21; Num. xxvi. 38; chap. vii. 6. —— [b] Or, *Ard*, Gen. xlvi. 21. —— [c] Or, *Shupham*, Num. xxvi. 39; *see* chap. vii. 12. [d] Chap. ii. 52. —— [e] Ver. 21. —— [f] Or, *Shema*, ver. 13. —— [g] Called *Jehiel*, chap. ix. 35. —— [h] Chap. ix. 35.

[i] Or, *Zechariah*, chap. ix. 37. —— [k] Or, *Shimeam*, chap. ix. 38. [l] 1 Sam. xiv. 51. —— [m] 1 Sam. xiv. 49. *Ishui*. —— [n] Or, *Ish-bosheth* 2 Sam. ii. 8. —— [o] Or, *Mephibosheth*, 2 Sam. iv. 4; ix. 6, 10. [p] 2 Sam. ix. 12.

NOTES ON CHAP. VIII.

Verse 1. *Now Benjamin begat, &c.*] See what has been said on the preceding chapter, ver. 6.

Verse 9. *He begat of Hodesh his wife*] In the preceding verse it is said that *Hushim and Baara* were *his wives*; and here it is said *he begat of Hodesh his wife, &c.* And then his children by *Hushim* are mentioned, but not a word of *Baara!* It is likely therefore that *Hodesh* was another name for *Baara*, and this is asserted by the Targum: *And he begat of Baara, that is Chodesh, his wife*; so called *because he espoused her anew*. It is supposed that he had put her away before, and now re-married her.

Verse 12. *Who built Ono, and Lod*] The Targum adds, "Which the children of Israel ravaged and burnt with fire, when they made war on the tribe of Benjamin in Gibeah."

Verse 28. *These were heads of the fathers*] On the following verses Dr. Kennicott has laboured hard to restore the true reading. See his detailed *comparison* of these and their parallel passages in his Hebrew Bible, vol. ii., p. 657.

Verse 29. *And at Gibeon*] This passage to the end of the 38th verse is found, with a little variety in the names, chap. ix. 35–44.

The rabbins say that Ezra, having found *two books* that had these passages with a variety in the names, as they agreed in general, he thought best to insert them both, not being able to discern which was the best.

His general plan was to collate all the copies he had, and to follow the *greater number* when he found them to agree: those which disagreed from the majority were thrown aside as spurious; and yet, in many cases, probably the rejected copies contained the true text.

If Ezra proceeded as R. Sol. Jarchi says, he had a very imperfect notion of the rules of true criticism: and it is no wonder that he has left so many faults in his text.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

35 And the sons of Micah *were*, Pithon, and Melech, and [q] Tarea, and Ahaz.

36 And Ahaz begat [r] Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: [s] Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

A. M. 2704, &c. B. C. 1300, &c. Post Diluvium, 1048, &c.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of [t] valour, archers, and had many sons, and sons' sons, a hundred and fifty. All these *are* of the sons of Benjamin.

[q] Or, *Tohrea*, chap. ix. 41.——[r] *Jarah*, chap. ix. 42.——[s] Chap. ix. 43, *Rephaiah*.

[t] Judges vi. 12; 1 Kings xi. 28; 2 Kings v. 1; chap. xii. 28; 2 Chron. xvii. 17.

Verse 34. *Merib-baal*] The same as *Mephibosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*.

Verse 40. *The sons of Ulam were mighty men of valour*] The Targum speaks honourably of them: "The sons of Ulam were mighty and strong men, subduing by wisdom their evil concupiscence, as men bend a bow; therefore they had many sons and grandsons."

Of the six sons of Azel, mentioned ver. 38, R. S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels!*

CHAPTER IX.

All Israel reckoned by genealogies, 1. *The first inhabitants of Jerusalem, after their return from their captivity, who were chiefs of the fathers*, 2–9. *Of the priests*, 10–13; *Levites*, 14–16; *porters, their work, lodgings, &c.*, 17–29; *other officers*, 30–32; *the singers*, 33, 34. *A repetition of the genealogy of Saul and his sons*, 35–44.

A. M. 2804, &c. B. C. 1200, &c. Post Diluvium, 1148, &c.

SO [a] all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression.

2 [b] Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and [c] the Nethinims.

A. M. 2801, &c. B. C. 1200, &c. Post Diluvium, 1148, &c.

3 And in [d] Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of

[a] Ezra ii. 59.——[b] Ezra ii. 70; Neh. vii. 73.

[c] Josh. ix. 27; Ezra ii. 43; viii. 20.——[d] Neh. xi. 1.

NOTES ON CHAP. IX.

Verse 1. *Were reckoned by genealogies*] Jarchi considers these as the words of Ezra, the compiler of the book; as if he had said: I have given the genealogies of the Israelites as I have found them in a book which was carried into Babylon, when the people were carried thither for their transgressions; and this book which I found is that which I have transcribed in the preceding chapters.

Verse 2. *Now the first inhabitants*] This is spoken of those who returned from the Babylonish captivity, and of the time in which they returned; for it is insinuated here that *other persons afterwards* settled at Jerusalem, though these mentioned here were the *first* on the return from the captivity. Properly speaking, the divisions mentioned in this verse constituted the *whole* of the Israelitish people, who were, ever since the days of Joshua, divided into the *four* following classes: 1. The *priests*. 2. The *Levites*. 3. The *common people*, or *simple Israelites*. 4. The *Nethinim*, or *slaves of the temple*, the remains of the Gibeonites, who, having deceived Joshua, were condemned to this service, Josh. ix. 21, &c. In David's time it is probable that other conquered people were added, as the successors of the Gibeonites were not sufficient to perform all the drudgery of the temple service.

Verse 3. *And in Jerusalem dwelt*] Several of the tribes of Judah, Benjamin, Ephraim, and Manasseh, took advantage of the proclamation of Cyrus to return to Jerusalem, and so mingled with the Israelites, and those to whom Jerusalem had previously appertained; and this was necessary in order to provide a sufficient population for so large a city.

Verse 4. *Uthai the son of Ammihud*] The list here is nearly the same with those found in *Ezra* and *Nehemiah*, and contains those who returned to Jerusalem

A. M. 2804, &c. B. C. 1200, &c. Post Diluvium, 1148, &c.

Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 [c] And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And [f] Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [g] very able men for the work of the service of the house of God.

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

A. M. 2804, &c. B. C. 1200, &c. Post Diluvium 1148, &c.

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [h] gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And [i] Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom [k] David and Samuel [l] the seer [m] did ordain in their [n] set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their

[c] Neh. xi. 10, &c. — [f] Neh. xi. 11, *Seraiah*. — [g] Heb. *mighty men of valour*. — [h] Heb. *thresholds*.

[i] Numbers xxvi. 6. — [k] Chap. xxvi. 1, 2. — [l] 1 Samuel ix. 9. [m] Heb. *founded*. — [n] Or, *trust*.

with Zerubbabel; but the list in Nehemiah is more ample, probably because it contains those who came *afterwards*. The object of the sacred writer here was to give the list of those who came *first*. *Now the first inhabitants, &c.*

Verse 11. *The ruler of the house of God.*] The high priest at this time was *Jeshua* the son of *Jozadak*, (Ezra iii. 8,) and *Seraiah*, (Neh. xi. 11,) called here *Azariah*, was the *ruler of the house*; the person next in authority to the high priest, and who probably had the guard of the temple and command of the priests, Levites, &c. It is likely that the person here was the same as is called the *second priest*, 2 Kings xxv. 18, who was the *sagan* or high priest's deputy. See the note there.

Verse 13. *And their brethren*] What a prodigious number of ecclesiastics to perform the Divine service of one temple! no less than *one thousand seven hundred* and *eighty* able-bodied men! and this number is reckoned independently of the *two hundred* and *twelve* porters who served at the gates of the house of the Lord, ver. 22.

Verse 18. *The king's gate*] That by which the kings of Judah went to the temple; see on 2 Kings xvi. 18.

Verse 19. *Keepers of the entry.*] Whose business it was to suffer no person to come to the tabernacle but the priests, during the performance of the sacred service; see *Jarchi*.

Verse 20. *And Phinehas*] The Targum says, "And Phinehas, the son of Eleazar, was ruler over them from

A. M. 2804, &c. B. C. 1200, &c. Post Diluvium, 1148, &c.

villages, *were* to come [o] after seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* [p] set office, and were over the [q] chambers and treasuries of the house of God.

27 And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should [r] bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the [s] instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [t] the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the first-born of Shallum the Korahite, had the [u] set office [v] over the things that were made [w] in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, [x] *were* over the [y] shew-bread, to prepare *it* every Sabbath.

33 And these *are* [z] the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for [a] they were employed in *that* work day and night.

A. M. 2804, &c. B. C. 1200, &c. Post Diluvium, 1148, &c.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* [b] Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 [c] And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [d] *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

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[o] 2 Kings xi. 5.——[p] Or, *trust*.——[q] Or, *storehouses*.——[r] Heb. *bring them in by tale, and carry them out by tale*.——[s] Or, *vessels*. [t] Exod. xxx. 23.——[u] Or, *trust*.——[v] Lev. ii. 5; vi. 21.

[w] Or, *on flat plates* or *slices*.——[x] Lev. xxiv. 8.——[y] Heb. *bread of ordering*.——[z] Chap. vi. 31; xxv. 1.——[a] Heb. *upon them*. [b] Chap. viii. 29.——[c] Chap. viii. 33.——[d] Chap. viii. 35.

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ancient times, from the day in which the tabernacle was set up in the wilderness; and the WORD of the Lord was his assistant."

Verse 30. *The sons of the priest made the ointment*] Only the priests were permitted to make this ointment; all others were forbidden to do it on pain of death; see Exod. xxx. 34–38, and the notes there.

Verse 35. *Whose wife's name* was *Maachah*] Here our translators have departed from the original, for the word is אחתו *achotho*, his SISTER; but the *Vulgate*, *Septuagint*, *Syriac*, *Arabic*, and *Chaldee*, have WIFE; to which may be added chap. viii. 29, the parallel place. Almost all the early editions, as well as the MS. editions, have the same reading. Of all the *Polyglots* the *Complutensian* alone has אשתו *ishto*, his WIFE. *His wife* is the reading also of Vatablus's Polyglot, but in the margin he observes that other copies have *his sister*. There is most certainly a *fault* somewhere, for *Maachah* could not be both the *sister* and *wife* of *Jehiel*. Whether, therefore, chap. viii. 29 has been altered from *this*, or this altered from *that*, who can tell? A *single letter* makes the whole difference; if the word be written with ת *cheth*, it is SISTER; if with ש *shin*, it is WIFE. The latter is most probably the true reading. It is so in three very ancient MSS. in my own possession.

Verse 41. And Ahaz.] This is added by our translators from chap. viii. 35, but such liberties should only be taken in a note; for although the words are now sufficiently distinguished from the text by being printed in *Italics*, yet it is too much to expect that every editor of a Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

Ver. 35, and the following verses, are a repetition of what we find in chap. viii. 29–38, where see the notes.

CHAPTER X.

A fatal battle between the Israelites and Philistines in Gilboa, in which Saul is mortally wounded, and his three sons slain, 1–6. *The Israelites being totally routed, the Philistines, coming to strip the dead, find Saul and his three sons among the slain: they cut off Saul's head, and send it and his armour about the country to the idol temples; and then fix them up in the house of Dagon,* 7–10. *The men of Jabesh-gilead come by night, and take away the bodies of Saul and his three sons, and bury them in Jabesh,* 11, 12. *The reason of Saul's tragical death; the kingdom is transferred to David,* 13, 14.

A. M. 2949. B. C. 1055. An. Exod. Isr. 436. Anno ante I. Olymp. 279.

NOW [a] the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down [b] slain in Mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and [c] Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul, and the [d] archers [e] hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and [f] abuse me. But his armour-bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

A. M. 2949. B. C. 1055. An. Exod. Isr. 436. Anno ante I. Olymp. 279.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in Mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 [g] And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 So Saul died for his transgression which he [h] committed against the LORD, [i] *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, [k] to inquire *of it*;

14 And inquired not of the LORD: therefore he slew him, and [l] turned the kingdom unto David, the son of [m] Jesse.

[a] 1 Sam. xxxi. 1, 2. — [b] Or, *wounded*. — [c] Or, *Ishui*, 1 Sam. xiv. 49. — [d] Hebrew, *shooters with bows*. — [e] Heb. *found him*. [f] Or, *mock me*.

[g] 1 Sam. xxxi. 10. — [h] Heb. *transgressed*. — [i] 1 Sam. xiii. 13; xv. 23. — [k] 1 Sam. xxviii. 7. — [l] 1 Sam. xv. 28; 2 Sam. iii. 9, 10; v. 3. — [m] Heb. *Isai*.

NOTES ON CHAP. X.

Verse 1. *Now the Philistines fought against Israel*] The reader will find the same history in almost the same words, in 1 Sam. xxxi. 1–13, to the notes on which he is referred for every thing important in this.

Verse 6. *So Saul died—and all his house*] Every branch of his family that had followed him to the war was cut off; his *three sons* are mentioned as being the chief. No doubt all his officers were slain.

Verse 11. *When all Jabesh-gilead heard*] For a general account of the principles of *heroism* and *gratitude* from which this action of the men of Jabesh-gilead proceeded, see the note on 1 Sam. xxxi. 11, 12.

By the kindness of a literary friend, I am enabled to lay a farther illustration of this noble act before the reader, which he will find at the conclusion of the chapter.

Verse 13. *Saul died for his transgression*] See the concluding observations on the first book of Samuel.

Verse 14. *Inquired not of the Lord*] On these two last verses the Targum speaks thus: "And Saul died for the transgression by which he transgressed against the WORD of the Lord, and because he did not keep the commandment of the Lord when he warred against the house of Amalek; and because he consulted Pythons, and sought oracular answers from them. Neither did he ask counsel from before the Lord by Urim and Thummim, for he had slain the priests that were in Nob; therefore the Lord slew him, and transferred the kingdom to David the son of Jesse."

A LITERARY friend furnishes the following remarks:—

"The sacred writer, in the first book of Samuel, chap. xxxi. 11–13, and 1 Chron. x. 11, 12, after re-

lating the defeat and death of Saul, and the ignominious treatment of his remains, thus concludes:—

"'And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there; and they took the bones, and buried them under a tree at Jabesh, and fasted seven days.'

"Often has this account been read with admiration of the bravery and devotedness of the men of Jabesh-gilead, but without considering that these men had any greater cause than others for honouring the remains of their sovereign; but, on reflection, it will be perceived that the strong impulse of gratitude prompted them to this honourable exertion. They remembered their preservation from destruction, and, which to brave men is more galling, from bearing marks of having been defeated, and being deprived of the honourable hope of wiping off disgrace, or defending their country at future seasons.

"Reading these verses in conjunction with the attack of Nahash, we perceive the natural feelings of humanity, of honourable respect, prompting the men of Jabesh to act as they did in rescuing the bones of Saul and his family.

"The father of Grecian poetry relates in how great a degree the warriors of ancient days honoured the remains of their leaders; how severe were the contests for the body of the fallen chief, more determined oftentimes than the struggle for victory: this point of military honour was possibly excited or heightened by the religious idea so prevalent in his age, and after times, respecting the fate of the spirits of those who were unburied.

"Homer wrote of events passing at no distant period from those recorded in the first volume of Samuel; and these accounts mutually corroborate each other, being in unison, not only with the feelings of humanity, but with the customs of ancient nations. These may be farther illustrated by comparing the conduct of the Philistines with regard to Saul and his sons, with that of the hero of the Iliad towards Hector, the most finished character of the poem. Saul had been a severe scourge to the Philistines throughout a long series of years; the illustrious chief of Troy had long warded off the ruin of his country, and destroyed the flower of her foes, independently of his last victory over Patroclus, which drew on his remains that dishonour which, however, fell only on his destroyer.

"Should the siege of Troy be considered a fable, it may then be concluded that Homer introduced into his poems the customs and manners known to those for whose perusal he wrote, if these customs were not prevalent among his readers; but anxiety for the body of the illustrious dead, or regret for his death, has often caused success when all exertions prior to this powerful stimulus have not availed; and this even in our days.

"The Philistines had long been confined to the south-west angle of the promised land, and in the earlier part of Saul's reign had suffered many and severe losses; yet it appears by this chapter that, alone or in conjunction with allies, they had been able to penetrate nearly to the banks of the Jordan, to fight the battle on Mount Gilboa. This could only have been effected by a march through great part of the kingdom of Israel.

"Doubtless the attention of Saul in its defence might have been greatly distracted by his pursuit and fear of David, which appeared to have absorbed his whole mind; and it may account for the defenceless or weakened state of his forces.

"These circumstances appear to corroborate the authenticity of these books, independently of the many private transactions therein recorded; particularly the interesting and singular friendship of Jonathan and David, a transaction not likely to occur to a forger of a narrative. J. W."

CHAPTER XI.

David is anointed king in Hebron, 1–3. *He wars against the Jebusites, and takes their city,* 4–9. *An account of David's three mightiest heroes; and particularly of their hazardous exploit in bringing water from the well of Beth-lehem,* 10–19. *A list of the rest, and an account of their acts,* 20–47.

A. M. 2956. B. C. 1048. An. Exod. Isr. 443. Anno ante I. Olymp. 272.

THEN [a] all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And moreover [b] in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt [c] feed [d] my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and [e] they anointed David king over Israel, according to the word of the LORD [f] by [g] Samuel.

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[a] 2 Sam. v. 1.—[b] Heb. *both yesterday and the third day.*—[c] Or, *rule.*

[d] Psa. lxxviii. 71.—[e] 2 Sam. v. 3.—[f] Heb. *by the hand of.* [g] 1 Sam. xvi. 1, 12, 13.

NOTES ON CHAP. XI.

Verse 1. *Then all Israel gathered themselves to David*] See 2 Sam. v. 1–10, for the history contained in the first nine verses of this chapter, and the notes there.

Verse 11. *The number of the mighty men*] See 2

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4 And David and all Israel [h] went to Jerusalem, which *is* Jebus; [i] where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be [k] chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it [l] the city of David.

8 And he built the city round about, even from Millo round about: and Joab [m] repaired the rest of the city.

9 So David [n] waxed greater and greater: for the LORD of hosts *was* with him.

10 [o] These also *are* the chief of the mighty men whom David had, who [p] strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to [q] the word of the LORD concerning Israel.

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11 And this *is* the number of the mighty men whom David had; Jashobeam, [r] a Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

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13 He was with David at [s] Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they [t] set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great [u] deliverance.

15 Now [v] three of the thirty captains [w] went

[h] 2 Samuel v. 6. — [i] Judg. i. 21; xix. 10. — [k] Heb. *head.* [l] That is, *Zion*, 2 Sam. v. 7. — [m] Heb. *revived.* — [n] Heb. *went on going and increasing.* — [o] 2 Sam. xxiii. 8. — [p] Or, *held strongly with him.*

[q] 1 Samuel xvi. 1, 12. — [r] Or, *son of Hachmoni.* — [s] Or, *Ephes-dammim*, 1 Samuel xvii. 1. — [t] Or, *stood.* — [u] Or, *salvation.* — [v] Or, *three captains over the thirty.* — [w] 2 Samuel xxiii. 13.

Sam. xxiii. 8, &c., and the notes there. The Targum has a remarkable addition here.

"These are the numbers of the strong men who were with David; he was the potent chief of the army; he sat upon the throne of judgment, anointed with the holy oil, all the prophets and wise men standing about him. When he went to battle, he was assisted from on high; and when he sat down to teach the law, the true meaning arose up in his mind. He was elect and pleasant, of a beautiful mien and lovely countenance, exercised in wisdom, prudent in counsel, and strong in virtue; the prince of the assembly, of a melodious voice, master in hymns, and chief among the mighty. He was instructed in the use of martial weapons; he carried a spear, to which was appended the ensign of the host of Judah; he went forth according to the voice of the Holy Spirit, was victorious in battle, and overthrew with his spear *three hundred* men at one time."—*T.*

On this and some of the following verses there is a judicious note of Dr. *Kennicott*, which I shall take the liberty to introduce, referring to his *first Dissertation on the Hebrew text* for farther illustration and proof, p. 128–111.

"Among the parallel places, a comparison of which may be of very considerable service, scarce any passages will appear more effectually to correct each other than the catalogue of David's mighty men of valour, as it now stands in 2 Sam. xxiii. 8–10, and in this chapter. About *thirty-four Hebrew words* have been lost out of this part of the passage in *Chronicles*, which are happily preserved in *Samuel*.

"The chief point of proof is this, that the catalogue divides these *thirty-seven* warriors into the *captain-general*, a *first three*, a *second three*, and the remaining *thirty*; and yet that the *third* captain of the first ternary is now here omitted. The following juxta-position will show the whole deficiency, and properly supply it. But let it be observed that *Jashobeam*, the *first* captain of the first ternary, had been already mentioned, and that the history is here speaking of the *second* captain, namely, *Eleazar*.

2 Sam. xxiii. 9: And after him was Eleazar the son
1 Chron. xi. 12: *And after him was Eleazar the son*
S. of Dodo, the Ahohite, one of the three mighty
C. *of Dodo, the Ahohite, who was one of the three mighties.*
S. men with David when they defied
C. 13. *He was with David at Pas-dammim, and there*
S. the Philistines that were there gathered together to
C. *the Philistines were gathered together to*
S. battle, and the men of Israel were gone away.
C. *battle,* * * * * * *
S. 10. He arose and smote the Philistines until his
C. * * * * * * *
S. hand was weary, and his hand clave unto the
C. * * * * * * *
S. sword; and the Lord wrought a great victory
C. * * * * * * *
S. that day: and the people returned after him only
C. * * * * * * *
S. to spoil. 11. And after him was SHAMMAH, the
C. * * * * * * *
S. son of Agee the Hararite: and the Philistines
C. * * * * * * *

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down to the rock to David, unto the cave of Adullam; and the host of the Philistines encamped [x] in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, O that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men [y] that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 [z] And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 [a] Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [b] who had done many acts; [c] he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, [d] a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

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24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

26 Also the valiant men of the armies *were*, [e] Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 [f] Shammoth the [g] Harorite, Helez the [h] Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,

29 [i] Sibbecai the Hushathite, [k] Ilai the Ahohite,

30 Maharai the Netophathite, [l] Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 [m] Hurai of the brooks of Gaash, [n] Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of [o] Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of [p] Sacar the Hararite, [q] Eliphal the son of [r] Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 [s] Hezro the Carmelite, [t] Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar [u] the son of Haggeri,

39 Zelek the Ammonite, Naharai the Bero

[x] Chap. xiv. 9.——[y] Heb. *with their lives.*——[z] 2 Sam. xxiii. 18, &c.——[a] 2 Sam. xxiii. 19, &c.——[b] Heb. *great of deeds.* [c] 2 Sam. xxiii. 20.——[d] Heb. *a man of measure.*——[e] 2 Sam. xxiii. 24.——[f] Or, *Shammah.*——[g] Or, *Harodite*, 2 Sam. xxiii. 25. [h] Or, *Paltite*, 2 Sam. xxiii. 26.

[i] Or, *Mebunnai.*——[k] Or, *Zalmon.*——[l] Or, *Heleb.*——[m] Or, *Hiddai.*——[n] Or, *Abialbon.*——[o] Or, *Jashen*; see 2 Sam. xxiii. 32, 33.——[p] Or, *Sharar.*——[q] Or, *Elipheiet.*——[r] Or, *Ahasbai.*——[s] Or, *Hezrai.*——[t] Or, *Paarai the Arbite.*——[u] Or, *the Haggerite.*

S. were gathered together into a troop, where was
C. * * * * *where was*
S. a piece of ground full of lentiles: and the people
C. *a parcel of ground full of barley, and the people*
S. fled from the Philistines. 12. But he
C. *fled from before the Philistines.* 14. *And they set*
S. stood in the midst of the ground and defended
C. *themselves, in the midst of that parcel, and delivered*
S. it, and slew the Philistines: and the Lord
C. *it, and slew the Philistines: and the Lord*
S. wrought a great victory.
C. *saved them by a great deliverance.*

Verse 17. *David longed*] See the notes on 2 Sam. xxiii. 15–17.

Verse 22. *Benaiah—slew two lion-like men of Moab*] The *Targum* says, "Benaiah was a valiant man, fearing sin, and of a righteous conduct in Kabzeel; he slew two of the nobles of Moab, who were like two strong lions. He was a great and righteous man as any in the second sanctuary. On a certain day, having struck his foot against a dead tortoise, he went down to Shiloh, and having broken pieces of ice, he washed himself with them, and afterward went up, and read the book of the law of the priests, in which much is contained,

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thite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the [v] son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

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[v] Or, *Shimrite.*

in a short winter's day, viz., the tenth of the month Tebeth."

Verse 23. *Plucked the spear out of the Egyptian's hand, and slew him with his own spear.*] See the note on 2 Sam. xxiii. 21.

Verse 25. *David set him over his guard*] "Made him chief ruler over his disciples."—*T.*

For other particulars, see the notes on the parallel places, where the subject is farther considered

CHAPTER XII.

The different persons, captains, &c., who joined themselves to David at Ziklag, 1–22. *Those who joined him at Hebron, out of the different tribes; Judah, Simeon, Levi, the house of Aaron, Benjamin, Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Dan, Asher, Reuben, &c., to the amount of* a hundred and twenty thousand, 23–37. *Their unanimity, and the provisions they brought for his support,* 38–40.

A. M. 2946. B. C. 1058. An. Exod. Isr. 433. Anno ante I. Olymp. 282.

NOW [a] these *are* they that came to David to [b] Ziklag, [c] while he yet kept himself close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and [d] the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of [e] Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men [f] of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* [g] as [h] swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [i] one of the least *was* over a hundred, and the greatest over a thousand.

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[a] 1 Sam. xxvii. 2.——[b] 1 Sam. xxvii. 6.——[c] Heb. *being yet shut up.*——[d] Judg. xx. 16.——[e] Or, *Haamaah.*——[f] Heb. *of the host.*

[g] 2 Sam. ii. 18.——[h] Heb. *as the roes upon the mountains to make haste.*——[i] Or, *one that was least* could resist *a hundred, and the greatest a thousand.*

NOTES ON CHAP. XII.

Verse 1. *Came to David to Ziklag*] Achish, king of Gath, had given Ziklag to David, as a safe retreat from the wrath of Saul.

Verse 8. *And* were *as swift as the roes*] That *swiftness* was considered to be a grand accomplishment in a warrior, appears from all ancient writings which treat of military affairs.

A. M. 2946. B. C. 1058. An. Exod. Isr. 433. Anno ante I. Olymp. 282.

15 These *are* they that went over Jordan in the first month, when it had [k] overflown all his [l] banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out [m] to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall [n] be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [o] wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then [p] the spirit came upon [q] Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, [r] when he came with the Philistines against Saul to battle: but they helped them not for the lords of the Philistines upon advisement sent him away, saying, [s] He will fall to his master Saul, [t] to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David [u] against [v] the band *of the rovers*: for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time day by day there came to David to help him, until *it was* a great host, like the host of God.

A. M. 2946. B. C. 1058. An. Exod. Isr. 433. Anno ante I. Olymp. 282.

23 And these *are* the numbers of the [w] bands [x] *that were* ready armed to the war, *and* [y] came to David to Hebron, to [z] turn the kingdom of Saul to him, [a] according to the word of the LORD.

A. M. 2956. B. C. 1048. An. Exod. Isr. 443. Anno ante I. Olymp. 272.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready [b] armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And [c] Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the [d] kindred of Saul, three thousand: for hitherto [e] the [f] greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, [g] famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, [h] *which*

[k] Heb. *filled over*.——[l] Josh. iii. 15.——[m] Hebrew, *before them*. [n] Heb. *be one*.——[o] Or, *violence*.——[p] Heb. *the spirit clothed Amasai*; so Judg. vi. 34.——[q] 2 Sam. xvii. 25.——[r] 1 Sam. xxix. 2. [s] 1 Sam. xxix. 4.——[t] Heb. *on our heads*.——[u] Or, *with a band*. [v] 1 Sam. xxx. 1, 9, 10.——[w] Or, *captains*; or, *men*.

[x] Heb. *heads*.——[y] 2 Sam. ii. 3, 4; v. 1; chap. xi. 1.——[z] Chap. x. 14.——[a] 1 Sam. xvi. 1, 3.——[b] Or, *prepared*.——[c] 2 Sam. viii. 17.——[d] Heb. *brethren*, Gen. xxxi. 23.——[e] Heb. *a multitude of them*.——[f] 2 Sam. ii. 8, 9.——[g] Heb. *men of names*.——[h] Esth. i. 13.

Verse 15. *In the first month*] Perhaps this was the month Nisan, which answers to a part of our *March* and *April*. This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks; or if we allow that it had already overflowed its banks, it made their attempt more hazardous, and afforded additional proof of their heroism.

Verse 18. *The spirit came upon Amasai*] "The spirit of fortitude clothed Amasai, the chief of the mighty men; and he answered, For thy sake, O David, are we come, that we may be with thee, thou son of Jesse. Prosperity be to thee by night and by day; and prosperity be to thy helpers; for the Word of the Lord is thy assistant."—*T*.

Verse 22. *Like the host of God.*] "That is, a very numerous army; like the army of the angel of God."—*T*.

Verse 23. *And came to David to Hebron*] That is, after the death of Ish-bosheth, Saul's son. See 2 Sam. iv. 5.

Verse 27. *Jehoiada* was *the leader of the Aaronites*] Abiathar was then high priest, and Jehoiada captain over the warriors of the house of Aaron.

Verse 32. *Children of Issachar*] According to the Targum they were all astronomers and astrologers: "and the sons of Issachar, who had understanding to know the times, and were skilled in fixing the beginnings of years, the commencement of months, and the intercalation of months and years; skilful in the changes

A. M. 2956. B. C. 1048. An. Exod. Isr. 143. Anno ante I. Olymp. 272.

were men that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, [i] expert in war, with all instruments of war, fifty thousand, which could [k] keep rank: *they were* [l] not of double heart.

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

35 And of the Danites expert in war twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, [m] expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, a hundred and twenty thousand.

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38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* [n] meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

[i] Or, *rangers of battle, or ranged in battle.*——[k] Or, *set the battle in array.*

[l] Heb. *without a heart and a heart,* Psa. xii. 2.——[m] Or, *keeping their rank.*——[n] Or, *victual of meal.*

of the moon, and in fixing the lunar solemnities to their proper times; skilful also in the doctrine of the solar periods; astrologers in signs and stars, that they might show Israel what to do; and their teachers were "*two hundred* chiefs of the Sanhedrin: and all their brethren excelled in the words of the law, and were endued with wisdom, and were obedient to their command."—*T.* It appears that in their wisdom, experience, and skill, their brethren had the fullest confidence; and nothing was done but by their direction and advice.

Verse 39. *They were with David three days*] These were the *deputies* of the different people mentioned here: it is not possible that all the thousands mentioned above could have feasted with David for three days; and yet it appears there was even of these a great number, for the men of Issachar, Zebulun, and Naphtali, who were nearest to this place of rendezvous, had brought all the necessaries for such a feast. From the whole it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public choice. As a statesman, warrior, hero, poet, and divine, he stands unrivalled in the annals of the world: by him alone were the Israelites raised to a pitch of the highest splendour; and their name became a terror to their enemies, and a praise in the earth. But, alas, how are the mighty now fallen!

CHAPTER XIII.

David consults with his officers, and resolves to bring back the ark from the house of Abinadab, 1–4. *They place it on a new cart, and Uzza and Ahio drive the cart; the oxen stumbling, Uzza puts forth his hand to save the ark from falling, and he is smitten by the Lord,* 5–10. *David is displeased, and orders the ark to be carried to the house of Obed-edom the Gittite,* 11–13. *The ark abides there three months, and the Lord blesses Obed-edom,* 14.

A. M. 2959. B. C. 1045. An. Exod. Isr. 146. Anno ante I. Olymp. 269.

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, [a] let us send abroad unto our brethren every

A. M. 2959. B. C. 1045. An. Exod. Isr. 146. Anno ante I. Olymp. 269.

[a] Heb. *let us break forth* and *send.*

NOTES ON CHAP. XIII.

Verse 1. *David consulted*] Having taken the strong hold of Zion from the Jebusites, organized his army, got assurances of the friendly disposition of the Israelites towards him, he judged it right to do what he could for the establishment of religion in the land; and as a first step, consulted on the propriety of bringing the ark from an obscure village, where it had remained during the reign of Saul, to the royal city or seat of government.

A. M. 2959. B. C. 1045. An. Exod. Isr. 446. Anno ante I. Olymp. 269.

where, *that are* [b] left in all the land of Israel, and with them *also* to the priests and Levites *which are* [c] in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [d] bring again the ark of our God to us: [e] for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so; for the thing was right in the eyes of all the people.

5 So [f] David gathered all Israel together, from [g] Shihor of Egypt even unto the entering of Hemath, to bring the ark of God [h] from Kirjath-jearim.

6 And David went up, and all Israel, to [i] Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [k] that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they [l] carried the ark of God [m] in a new cart [n] out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 [o] And David and all Israel played before God with all *their* might, and with [p] singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

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9 And when they came unto the threshing-floor of [q] Chidon, Uzza put forth his hand to hold the ark; for the oxen [r] stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, [s] because he put his hand to the ark: and there he [t] died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [u] Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David [v] brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 [w] And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed [x] the house of Obed-edom, and all that he had.

[b] 1 Sam. xxvi. 1; Isa. xxxvii. 4.——[c] Heb. *in the cities of their suburbs.*——[d] Heb. *bring about.*——[e] 1 Sam. vii. 1, 2.——[f] 1 Sam. vii. 1; 2 Sam. vi. 1.——[g] Josh. xiii. 3.——[h] 1 Sam. vi. 21; vii. 1, [i] Josh. xv. 9, 60.——[k] 1 Sam. iv. 4; 2 Sam. vi. 2.——[l] Heb. *made the ark to ride.*

[m] See Num. iv. 15; chapter xv. 2, 13.——[n] 1 Samuel vii. 1. [o] 2 Sam. vi. 5.——[p] Heb. *songs.*——[q] Called *Nachon*, 2 Sam. vi. 6. [r] Heb. *shook it.*——[s] Num. iv. 15; chap. xv. 13, 15.——[t] Lev. x. 2. [u] That is, *The breach of Uzza.*——[v] Heb. *removed.*——[w] 2 Sam. vi. 11.——[x] As Gen. xxx. 27; chap. xxvi. 5.

Verse 5. *From Shihor of Egypt even unto the entering of Hemath*] "Therefore David gathered all Israel, from the *Nile*, נילוס *Nilos*, of Egypt, even to the entrance of Antioch."—*T.*

Verse 6. *Whose name is called* on it.] "Where his name is invoked."—*T.* And so the Hebrew, אשר נקרא שם *asher nikra shem*, should be understood, his name was not *called on it*, but *invoked at it.*

Verse 7. *In a new cart*] Lest it should be profaned by being placed on any carriage that had been employed about common uses.

Uzza and Ahio] All the *versions* understand אחיו *achyo* as signifying *brother* or *brothers*; so does *Jarchi*, who observes, from 2 Sam. vi. 3, that these were the sons of Abinadab.

Verse 9. *Uzza put forth his hand*] See this transaction explained 2 Sam. vi. 6, &c.

Verse 11. *The Lord blessed the house of Obed-edom*] That this man was only a sojourner at Gath, whence he was termed Gittite, and that he was originally a *Levite*, is evident from chap. xv. 17, 18.

The *Targum* ends this chapter thus: "And the Word of the Lord blessed Obed-edom, and his children, and his grand-children; and his wife conceived, and his eight daughters-in-law; and each brought forth eight at one birth, insomuch that in one day there were found, of fathers and children, *fourscore* and *one*; and He blessed and increased greatly all that belonged to him." This exposition will not be generally received; but all rabbins must be allowed to deal in the marvellous.

For other remarks see on 2 Sam. vi. 1, &c.

CHAPTER XIV.

Hiram sends artificers and materials to David, to build him a house, 1, 2. *David's wives and children*, 3–7. *He defeats the Philistines in two battles: one in the valley of Rephaim*, 8–12; *and the other at Gibeon and Gazer*, 13–16. *His fame goes out into all the surrounding nations*, 17.

A. M. 2961. B. C. 1043. An. Exod. Isr. 448. Anno ante I. Olymp. 267.

NOW [a] Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 And David took [b] more wives at Jerusalem: and David begat more sons and daughters.

4 Now [c] these *are* the names of *his* children which he had in Jerusalem, Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [d] Beeliada, and Eliphalet.

8 And when the Philistines heard that [e] David was anointed king over all Israel, all the Philistines went up to seek David. And David heard *of it*, and went out against them.

A. M. 2957. B. C. 1047. An. Exod. Isr. 444. Anno ante I. Olymp. 271.

9 And the Philistines came and spread themselves [f] in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

A. M. 2957. B. C. 1047. An. Exod. Isr. 444. Anno ante I. Olymp. 271.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place [g] Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 [h] And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, [i] and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [k] Gibeon even to Gazer.

17 And [l] the fame of David went out into all lands; and the LORD [m] brought the fear of him upon all nations.

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[a] 2 Sam. v. 11, &c. — [b] Heb. *yet.* — [c] Chap. iii. 5. — [d] Or, *Eliada*, 2 Sam. v. 16. — [e] 2 Sam. v. 17. — [f] Chap. xi. 15. — [g] That is, *a place of breaches.*

[h] 2 Samuel v. 22. — [i] 2 Samuel v. 23. — [k] 2 Sam. v. 25, *Geba.* — [l] Josh. vi. 27; 2 Chron. xxvi. 8. — [m] Deut. ii. 25; xi. 25.

NOTES ON CHAP. XIV.

Verse 1. *Now Hiram king of Tyre*] See the transactions of this chapter related 2 Sam. v. 11–25.

Verse 4. *These* are *the names of* his *children*] In 2 Sam. v. 14–16, *eleven* persons only are mentioned in the *Hebrew* text, but the *Septuagint* has *twenty-four*; here there are *thirteen*, and all the *versions* have the same number, with certain varieties in the names.—See the notes there.

Verse 8. *The Philistines went up to seek David*] See on 2 Sam. v. 17.

Verse 10. *David inquired of God*] "David consulted the Word of the Lord."—*T.*

Verse 11. *Like the breaking forth of waters*] "And David said, The Lord hath broken the enemies of David like to the breaking of a potter's vessel full of water."—*T.*

Verse 15. *A sound of going*] "When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle; for an angel is sent from the presence of God, that he may render thy way prosperous."—*T.*

Verse 17. *Into all lands*] That is, all the surrounding or neighbouring lands and nations, for no others can possibly be intended.

CHAPTER XV.

David prepares to bring home the ark, and musters the Levites, 1–11. *They sanctify themselves, and bear the ark upon their shoulders,* 12–15. *The solemnities observed on the occasion,* 16–26. *David dances before the ark, and is despised by his wife Michal,* 27–29.

A. M. 2962. B. C. 1042. An. Exod. Isr. 449. Anno ante I. Olymp. 266.

AND *David* made him houses in the city of David, and prepared a place for the ark of God, [a] and pitched for it a tent.

2 Then David said, [b] None ought to carry the [c] ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David [d] gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his [e] brethren a hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren a hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of [g] Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren a hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For [h] because ye *did it* not at the first, [i] the LORD our God made a breach upon us, for that we sought him not after the due order.

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14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as [k] Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [l] Heman the son of Joel; and of his brethren [m] Asaph the son of Berechiah; and of the sons of Merari their brethren, [n] Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and [o] Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries [p] on Alamoth;

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps [q] on the Sheminith to excel.

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[a] Ch. xvi. 1.——[b] Heb. It is *not to carry the ark of God, but for the Levites.*——[c] Num. iv. 2, 15; Deut. x. 8; xxxi. 9.——[d] 1 Kings viii. 1; chapter xiii. 5.——[e] Or, *kinsmen.*——[f] Exodus vi. 22.
[g] Exod. vi. 18.

[h] 2 Sam. vi. 3; ch. xiii. 7.——[i] Chap. xiii. 10, 11.——[k] Exod. xxv. 14; Num. iv. 15; vii. 9.——[l] Ch. vi. 33.——[m] Chap. vi. 39.
[n] Ch. vi. 44.——[o] Ver. 18, *Jaaziel.*——[p] Psa. xlvi. title.——[q] Or, *on the eighth to oversee*, Psa. vi. title.

NOTES ON CHAP. XV.

Verse 1. *Made him houses*] One for himself, and one for the ark; in the latter was a tent, under which the ark was placed.

Verse 2. *None ought to carry the ark—but the Levites*] It was their business; and he should have thought of this sooner, and then the unfortunate breach on Uzza would have been prevented; see ver. 13.

Verse 15. *Upon their shoulders*] That is the staves which went through the rings rested on their shoulders, but the ark itself rested on the staves like a sedan on its poles.

As Moses commanded] See Num. iv. 5, 15.

Verse 17.—*Heman—Asaph—Ethan*] These were the *three* chief musicians in the time of David; see chap. vi. 31.

Verse 20. *With psalteries on Alamoth*] Some suppose that the word signifies *virgins*, or *women singers*, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

The Vulgate says *arcana cantabant*, they sang *secret things* or *mysteries*; probably *prophetic hymns*.

Verse 21. *On the Sheminith*] According to the Targum, this signifies an instrument that sounded an *octave*, or, according to others, an instrument with *eight* strings. The Syriac and Arabic have it, instruments to sing with daily, at the *third*, *sixth*, and *ninth* hour; the Vulgate, an octave, *for a song of victory*: some think the *eighth* band of the musicians is intended, who had the *strongest* and most *sonorous* voices; and that it is in this sense that *shelomith* and *lenatstseach* should be understood.

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22 And Chenaniah, chief of the Levites, [r] *was* for [s] song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, [t] did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 So [u] David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [r] song with the singers: David also *had* upon him an ephod of linen.

28 [w] Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 And it came to pass, [x] *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw King David dancing and playing: and she despised him in her heart.

[r] Or, was *for the carriage; he instructed about the carriage.*—[s] Heb. *lifting up.*—[t] Num. x. 8; Psa. lxxxi. 3.

[u] 2 Sam. vi. 12, 13, &c.; 1 Kings viii. 1.—[x] Or, *carriage*

[w] Chap. xiii. 8.—[x] 2 Sam. vi. 16.

Verse 22. *Chenaniah—he instructed about the song*] This appears to have been the master singer; he gave the *key* and the *time*, for he presided כמשא *bemassa*, in the *elevation*, probably meaning what is called *pitching the tune*, for *he was skilful* in music, and powerful in his voice, and well qualified to lead the band: he might have been *precentor*.

Verse 26. *God helped the Levites*] When they saw that God had made no breach among them, as he had in the case of Uzza, in gratitude for their preservation, and his acceptance of their labour, they sacrificed *seven bullocks and seven rams*.

Verse 27. *A robe of fine linen*] A robe made of בוץ *buts*, probably the tuft or beard of the Pinna Magna, a species of muscle found everywhere on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and a half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the *lilac*. The *buts* or *byssus* was not heard of in Israel before the time of David: after that it is frequently mentioned.

Verse 29. *Michal—saw—David dancing—and she despised him*] See this whole business explained 2 Sam. vi. 20, &c., where David's conduct is vindicated, and the nature of Michal's disgrace and punishment hinted at, but all left to the reader's determination.

CHAPTER XVI.

David brings the ark into its tent; and offers sacrifices, peace-offerings, and burnt-offerings, 1, 2; *and gives portions to the people of Israel,* 3. *He appoints proper ministers and officers for the ark,* 4–6. *He delivers a solemn thanksgiving on the occasion,* 7–36. *How the different officers served at the ark,* 37–42. *The people return home,* 43

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SO [a] they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

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3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread.

[a] 2 Samuel chap. vi. 17–19.

NOTES ON CHAP. XVI.

Verse 2. *He blessed the people*] "He blessed the people in the name of the WORD of the Lord."—*T.*

Verse 3. *To every one a loaf of bread*] A whole cake. *A good piece of flesh*; "the sixth part of an ox, and the sixth part of a hin of wine."—*T.* See 2 Sam. vi. 18–20; see *Jarchi* also.

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and a good piece of flesh, and a flagon *of wine*.

4 And he appointed *certain* of the Levites to minister before the ark of the LORD, and to [b] record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel [c] with psalteries and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered [d] first *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.

8 [e] Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* [f] *covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

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18 Saying, Unto thee will I give the land of Canaan, [g] the lot of your inheritance;

19 When ye were but [h] few, [i] even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people,

21 He suffered no man to do them wrong; yea, he [k] reproved kings for their sakes,

22 *Saying*, [l] Touch not mine anointed, and do my prophets no harm.

23 [m] Sing unto the LORD, all the earth; show forth from day to day his salvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods [n] of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof:

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[b] Psa. xxxviii. and lxx. title.——[c] Heb. *with instruments of psalteries and harps.*——[d] See 2 Sam. xxiii. 1.——[e] Psa. cv. 1–15.——[f] Gen. xvii. 2; xxvi. 3; xxviii. 13; xxxv. 11.

[g] Heb. *the cord.*——[h] Heb. *men of number.*——[i] Gen. xxxiv. 30.——[k] Gen. xii. 17; xx. 3; Exod. vii. 15–18.——[l] Psa. cv. 15.——[m] Psa. xcvi. 1, &c.——[n] Lev. xix. 4.

Verse 5. *Asaph*] See the preceding chapter, ver. 17, &c.

Verse 7. *David delivered first* this psalm] I believe the meaning of this place to be this: David made the psalm on the occasion above specified; and delivered it to Asaph, who was the musician, and to his brethren, to be sung by them in honour of what God had done in behalf of his people.

Verse 10. *That seek the Lord.*] "That seek the WORD of the Lord."—*T.*

Verse 12. *Remember his marvellous works*] The whole of the psalm refers to God's wondrous actions among the nations in behalf of Israel.

Verse 22. *Touch not mine anointed*] By this title the *patriarchs* are generally understood: they had a *regal* and *sacerdotal* power in the order of God. In the behalf of the patriarchs God had often especially interfered: in behalf of *Abraham*, Gen. xii. 17, and xx. 3; and of *Jacob*, Gen. xxxi. 24, and xxxiv. 26. and xxxv. 5. But the title may be applied to all the Jewish people, who *were* the *anointed*, as they were the *elect* and peculiar people of God. See on Heb. xi. 26.

Verse 31. *Let the heavens be glad*] "Let the supreme angels be glad, and the inhabitants of the earth rejoice."—*T.* In this place the Targumist uses the

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let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 [o] O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

35 [p] And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 [q] Blessed *be* the LORD God of Israel for ever and ever. And all [r] the people said, Amen, and praised the LORD.

37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun, and Hosah, *to be* porters:

39 And Zadok the priest, and his brethren the priests, [s] before the tabernacle of the LORD, [t] in the high place that *was* at Gibeon,

A. M. 2962. B. C. 1042. An. Exod. Isr. 449. Anno ante I. Olymp. 266.

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually, [u] morning [v] and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel:

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, [w] because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [x] porters.

43 [y] And all the people departed every man to his house: and David returned to bless his house.

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[o] Psa. cvi. 1; cvii. 1; cxviii. 1; cxxxvi. 1.——[p] Psa. cvi. 47, 48.——[q] 1 Kings viii. 15.——[r] Deut. xxvii. 15.——[s] Ch. xxi. 29; 2 Chron. i. 3.——[t] 1 Kings iii. 4.

[u] Exod. xxix. 38; Num. xxviii. 3.——[v] Heb. *in the morning, and in the evening.*——[w] Ver. 34; 2 Chron. v. 13; vii. 3; Ezra iii. 11; Jer. xxxiii. 11.——[x] Heb. *for the gate.*——[y] 2 Sam. vi. 19, 20.

Greek word ἀγγέλοι, *angels*, in Hebrew letters thus, אנגלי *angeley*.

Verse 35. *Save us, O God of our salvation*] As he is the *saving* God, so we may pray to him to *save* us. To pray to God under the *attribute* the influence of which we need, serves to inspire much confidence. I am *weak*; *Almighty God, help* me! I am *ignorant*; O thou *Father of lights, teach* me! I am *lost*; O *merciful* God, *save* me! &c. See the notes on Psa. xcvi. and cv.

Verse 39. *Zadok the priest*] Both Zadok and Abiathar were high priests at this time: the former David established at *Gibeah*, or Gibeon, where the ark had been all the days of Saul; and the latter he established at Jerusalem, where the ark now was: so there were *two high priests*, and two distinct services; but there was only *one ark*. How long the service at Gibeon was continued we cannot tell; the principal functions were no doubt performed at Jerusalem.

Verse 42. *Musical instruments of God.*] *Ad canendum Deo*, "to sing to God."—*Vulgate*. Τῶν ὡδῶν τοῦ Θεοῦ, "of the sons of God."—*Septuagint*. The *Syriac* is remarkable: "These were upright men who did not sing unto God with instruments of music, nor with drums, nor with lutra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity." The *Arabic* is nearly the same. None of the *versions* understand the words כלי שיר האלהים *keley shir haelohim* as implying *instruments of music of God*, but instruments employed in the song of God, or to praise God; so also the *Targum*. *Query*, Did God ever ordain *instruments of music* to be used in his worship? Can they be used in *Christian assemblies* according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the *apostolic Church*? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that *bands of musicians*, either in their *collective* or *individual* capacity, are *more spiritual*, or *as spiritual*, as the other parts of the Church of Christ? Is there less pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians in the house of God have attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those Churches and Christian societies which have and use instruments of music in Divine worship are *more holy*, or *as holy*, as those societies which do not use them? And is it always found that the *ministers* which affect and recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere *sounds*, no matter how melodious, where no *word* nor *sentiment* is or can be uttered, be considered as giving praise to God? Is it possible that *pipes* or *strings* of any kind can give God praise? Can God be pleased with sounds which are emitted by no *sentient* being, and have in themselves *no meaning*? If these questions cannot be answered in the affirmative; then, *query*, Is not the introduction of such instru-

ments into the worship of God antichristian, and calculated to debase and ultimately ruin the spirit and influence of the Gospel of Jesus Christ! And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice against them? The argument from their use in the *Jewish* service is futile in the extreme when applied to *Christianity*.

CHAPTER XVII.

David consults Nathan about building a temple for God, 1, 2. God sends him an answer by Nathan, informing him that Solomon shall build the house, 3–14. David receives the Divine purpose with humility and joy, and gives God praise, 15–27.

A. M. 2962. B. C. 1042. An. Exod. Isr. 449. Anno ante I. Olymp. 266.

NOW [a] it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me a house to dwell in:

5 For I have not dwelt in a house since the day that I brought up Israel unto this day; but [b] have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, *even* [c] from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

A. M. 2962. B. C. 1042. An. Exod. Isr. 449. Anno ante I. Olymp. 266.

10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee a house.

11 And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me a house, and I will stablish his throne for ever.

13 [d] I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But [e] I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 [f] And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

[a] 2 Sam. vii. 1, &c.—[b] Heb. *have been*.—[c] Heb. *from after*.

[d] 2 Sam. vii. 14, 15.—[e] Luke i. 33.—[f] 2 Sam. vii. 18.

NOTES ON CHAP. XVII.

Verse 1. *Now it came to pass*] See every thing recorded in this chapter amply detailed in the notes on 2 Sam. vii. 1, &c.

Verse 5. *But have gone from tent to tent*] "I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon."—*Targum* and *Jarchi*.

Verse 9. *Neither shall the children of wickedness*] They shall no more be brought into *servitude* as they were in the time they sojourned in Egypt. This is what is here referred to.

Verse 12. *I will establish his throne for ever.*] David was a type of Christ: and concerning him the prophecy is literally true. See Isa. ix. 7, where there is evidently the same reference.

Verse 13. *I will not take my mercy away from him*] I will not cut off his family *from the throne*, as I did that of his predecessor Saul.

Verse 16. *And what is mine house, that thou hast*

A. M. 2962. B. C. 1042. An. Exod. Isr. 449. Anno ante I. Olymp. 266.

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* [g] great things.

20 O LORD, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

A. M. 2962. B. C. 1042. An. Exod. Isr. 449. Anno ante I. Olymp. 266.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, [h] hast told thy servant that thou wilt build him a house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore [i] let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

[g] Heb. *greatness.*——[h] Heb. *hast revealed the ear of thy servant.*

[i] Or, *it hath pleased thee.*

brought me hitherto?] I am not of any regal family, and have no natural right to the throne.

Verse 25. *Hath found* in his heart *to pray*] The Targum expresses a full sense: "Therefore thy servant hath found an opening of mouth, that he might pray before Thee."

Verse 27. *For thou blessest, O Lord*] "Thou beginnest to bless the house of thy servant, therefore it shall be blessed for ever."—*T.*

THE reader is requested to refer to 2 Sam. vii., and the notes there for many particulars that belong to the parallel places here, and which it would answer no good purpose to repeat in this place.

CHAPTER XVIII.

David smites the Philistines, and takes Gath, 1. *Reduces the Moabites,* 2. *Vanquishes Hadarezer, king of Zobah,* 3, 4. *Overcomes the Syrians of Damascus, and takes several of their cities,* 5–8. *Tou, king of Hamath, congratulates him on his victory, and sends him vessels of silver, gold, and brass,* 9, 10. *These and the different spoils he had taken from the conquered nations, he dedicates to God,* 11. *Abishai defeats the Edomites,* 12, 13. *David reigns over all Israel,* 14. *His officers,* 15–17.

A. M. 2961. B. C. 1043. An. Exod. Isr. 451. Anno ante I. Olymp. 264.

NOW after this [a] it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hands of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 And David smote [b] Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

A. M. 2964. B. C. 1040. An. Exod. Isr. 451. Anno ante I. Olymp. 264.

4 And David took from him a thousand chariots, and [c] seven thousand horsemen, and twenty thousand footmen: David also houghed

[a] 2 Sam. viii. 1, &c.——[b] Or, *Hadadezer*, 2 Sam. viii. 3.

[c] 2 Sam. viii. 4, *seven hundred*

NOTES ON CHAP. XVIII.

Verse 1. *David—took Gath and her towns*] See the comparison between this chapter and 2 Sam. viii. 1, &c., in the notes on the latter.

Verse 2. *Brought gifts*] Were laid under tribute.

Verse 9. *Tou king of Hamath*] Called *Toi* in 2 Sam. viii. 9.

A. M. 2964. B. C. 1040. An. Exod. Isr. 451. Anno ante I. Olymp. 264.

all the chariot *horses*, but reserved of them a hundred chariots.

5 And when the Syrians of [d] Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [e] Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith [f] Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when [g] Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [h] Hadoram his son to King David, [i] to inquire of his welfare, and [k] to congratulate him because he had fought against Hadarezer, and smitten him; (for Hadarezer [l] had war with Tou;) and *with him* all manner of vessels of gold, and silver, and brass.

11 Them also King David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

A. M. 2964. B. C. 1040. An. Exod. Isr. 451. Anno ante I. Olymp. 264.

12 Moreover [m] Abishai the son of Zeruiah slew of the Edomites in the valley of salt [n] eighteen thousand.

13 [o] And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, [p] recorder.

16 And Zadok the son of Ahitub, and [q] Abimelech the son of Abiathar *were* the priests; and [r] Shavsha was scribe;

17 [s] And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief [t] about the king.

[d] Heb. *Darmesek.*——[e] Called in the book of Samuel *Betah and Berothai.*——[f] 1 Kings vii. 15, 23; 2 Chron. iv. 12, 15, 16.——[g] Or, *Toi*, 2 Sam. viii. 9.——[h] Or, *Joram*, 2 Sam. viii. 10.——[i] Or, *to salute.*——[k] Heb. *to bless.*——[l] Heb. *was the man of wars.*

[m] Heb. *Abshai.*——[n] 2 Sam. vii. 13.——[o] 2 Sam. vii. 14, &c. [p] Or, *remembrancer.*——[q] Called *Ahimelech*, 2 Sam. viii. 17. [r] Called *Seraiah*, 2 Sam. viii. 17; and *Shisha*, 1 Kings iv. 3. [s] 2 Sam. viii. 18.——[t] Heb. *at the hand of the king.*

Verse 12. *Abishai—slew of the Edomites*] This victory is attributed to *David*, 2 Sam. viii. 13. He sent Abishai against them, and he defeated them: this is with great propriety attributed to David as commander-in-chief; *qui facit per alterum, facit per se.*

Verse 15. *Joab*—was *over the host*] General-in-chief.

Jehoshaphat—recorder.] The king's remembrancer, or historiographer royal.

Verse 16. *Zadok—and Abimelech—priests*] Both *high priests*; one at *Gibeon*, and the other at *Jerusalem*, as we have seen chap. xvi. 39.

Shavsha was scribe] Called *Seraiah*, 2 Sam. viii. 17.

Verse 17. *Cherethites and the Pelethites*] See the note on 2 Sam. viii. 18.

The *Targum* says, "Benaiah was over the great Sanhedrin and the small Sanhedrin, and consulted Urim and Thummim. And at his command the archers and slingers went to battle."

The sons of David] These were the highest in authority.

CHAPTER XIX.

David sends a congratulatory message to Hanun, king of Ammon, 1, 2. *He treats the messengers with great incivility,* 3, 4. *David is exasperated, but condoles with the degraded messengers,* 5. *The Ammonites prepare for war, and hire* thirty-two thousand *chariots, and besiege Medeba,* 6, 7. *David sends Joab to attack them; he defeats the Syrians and Ammonites,* 8–15. *The discomfited Syrians recruit their army, and invade David's territories beyond Jordan; he attacks them, kills Shophach their general,* seven thousand *charioteers, and* forty thousand *of their infantry,* 16–18. *The Syrians abandon the Ammonites, and make a separate peace with David,* 19.

A. M. 2967. B. C. 1037. An. Exod. Isr. 454. Anno ante I. Olymp. 261.

NOW [a] it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, [b] Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they had made themselves [c] odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, [d] and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

A. M. 2967. B. C. 1037 An. Exod. Isr. 454. Anno ante I. Olymp. 261.

10 Now when Joab saw that [e] the battle was set against him before and behind, he chose out of all the [f] choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of [g] Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

A. M. 2968. B. C. 1036. An. Exod. Isr. 455. Anno ante I. Olymp. 260.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [h] river: and [i] Shophach the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and

[a] 2 Sam. x. 1, &c. — [b] Heb. *In thine eyes doth David, &c.* [c] Heb. *to stink.* — [d] Chap. xviii. 5, 9. — [e] Heb. *the face of the battle was.* — [f] Or, *young men.* — [g] Heb. *Abshai.* — [h] That is, *Euphrates.* — [i] Or, *Shobach*, 2 Sam. x. 16.

NOTES ON CHAP. XIX.

Verse 1. *Now it came to pass*] See the same history, 2 Sam. x. 1, &c., and the notes there.

Verse 4. *And cut off their garments in the midst*] *Usque ad eorum pudenda.* So the *Targum, Jarchi*, and others; leaving exposed what nature and decency require to be concealed. See on 2 Sam. x. 4.

Verse 6. *Chariots and horsemen out of Mesopotamia*] These are not mentioned in the parallel place in *Samuel*; probably they did not arrive till the Ammonites and their other allies were defeated by the Israelites in the first battle.

Verse 7. *Thirty and two thousand*] The whole number mentioned in Samuel is, *Syrians* of Beth-rehob, and of Zoba, *twenty thousand*; of King *Maacah, one thousand*; of *Ish-tob, twelve thousand*; in all *thirty-three thousand*. Of chariots or cavalry there is no mention. These could not have been the whole army.

Verse 13. *Be of good courage*] See the note on 2 Sam. x. 12.

A. M. 2968. B. C. 1036. An. Exod. Isr. 455. Anno ante I. Olymp. 260.

David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

A. M. 2968. B. C. 1036. An. Exod. Isr. 455. Anno ante I. Olymp. 260.

Verse 18. *Forty thousand footmen*] See this number accounted for in the note on 2 Sam. x. 18.

Verse 19. *They made peace with David, and became his servants*] See on 2 Sam. x. 19, and the concluding note in that place; and see for *omissions* in Chronicles, the preface to these books.

CHAPTER XX.

Joab smites the city of Rabbah; and David puts the crown of its king upon his own head, and treats the people of the city with great rigour, 1–3. *First battle with the Philistines,* 4. *Second battle with the Philistines,* 5. *Third battle with the Philistines,* 6, 7. *In these battles three giants are slain,* 8.

A. M. 2969. B. C. 1035. An. Exod. Isr. 456. Anno ante I. Olymp. 259.

AND [a] it came to pass, that [b] after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And [c] Joab smote Rabbah, and destroyed it.

2 And David [d] took the crown of their king from off his head, and found it [e] to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, [f] that there [g] arose [h] war at [i] Gezer with the Philistines; at which time [k] Sibbechai the Hushathite slew [l] Sippai, *that was* of the children of [m] the giant: and they were subdued.

A. M. 2969. B. C. 1035. An. Exod. Isr. 456. Anno ante I. Olymp. 259.

5 And there was war again with the Philistines: and Elhanan the son of [n] Jair slew Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weaver's beam.

6 And yet again [o] there was war at Gath, where was [p] a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was [q] the son of the giant.

7 But when he [r] defied Israel, Jonathan, the son of [s] Shimea, David's brother, slew him.

8 These were born unto the giant in Gath, and they fell by the hand of David, and by the hand of his servants.

[a] 2 Sam. xi. 1.——[b] Heb. *at the return of the year.*——[c] 2 Sam. xii. 26.——[d] 2 Sam. xii. 30, 31.——[e] Heb. *the weight of.*——[f] 2 Sam. xxi. 18.——[g] Or, *continued.*——[h] Heb. *stood.*——[i] Or, *Goh.*
[k] Chap. xi. 29.——[l] Or, *Saph*, 2 Sam. xxi. 18.

[m] Or, *Rapha*.——[n] Called also, *Jaare-oregim*, 2 Sam. xxi. 19.
[o] 2 Sam. xxi. 20.——[p] Heb. *a man of measure.*——[q] Heb. *born to the giant*, or, *Rapha.*——[r] Or, *reproached.*——[s] Called *Shammah*, 1 Sam. xvi. 9.

NOTES ON CHAP. XX.

Verse 1. *After the year was expired, at the time that kings go out* to battle] About the *spring* of the year; see the note on 2 Sam. xi. 1.

After this verse the parallel place in Samuel relates the whole story of David and Bath-sheba, and the murder of Uriah, which the compiler of these books passes over, as he designedly does almost every thing prejudicial to the character of David. All he states is, *but David tarried at Jerusalem*; and, while he thus tarried, and Joab conducted the war against the Ammonites, the awful transactions above referred to took place.

Verse 2. *David took the crown of their king—off his head*] See 2 Sam. xii. 30.

Precious stones in it] The Targum says, "And there was set in it a precious stone, worth a talent of gold; this was that magnetic stone that supported the woven gold in the air." What does he mean?

Verse 3. *He brought out the people*] See this transaction particularly explained in the notes on the parallel places, 2 Sam. xii. 30, 31.

Verse 5. *Elhanan the son of Jair*] See the note on 2 Sam. xxi. 19. The *Targum* says, "David, the son of Jesse, a pious man, who rose at midnight to sing praises to God, slew Lachmi, the brother of Goliath, the same day on which he slew Goliath the Gittite, whose spear-staff was like a weaver's beam."

Verse 6. *Fingers and toes were four and twenty*] See the note on 2 Sam. xxi. 20.

Verse 8. *These were born unto the giant in Gath*]

"These were born להרפא *leharapha, to that Rapha in Gath*, or *to Arapha.*" So the *Vulgate*, *Septuagint*, and *Chaldee*.

THE compiler of these books passes by also the incest of Ammon with his sister Tamar, and the rebellion of Absalom, and the awful consequences of all these. These should have preceded the fourth verse. These facts could not be unknown to him, for they were notorious to all; but he saw that they were already amply detailed in books which were accredited among the people, and the relations were such as no friend to piety and humanity could delight to repeat. On these grounds the reader will give him credit for the *omission*. See on ver. 1.

CHAPTER XXI.

David is tempted by Satan to take the numbers of the people of Israel and Judah, 1, 2. *Joab remonstrates, but the king is determined, and Joab pleads in vain*, 3, 4. *He returns, and delivers in the number to the king, but reckons not Levi and Benjamin*, 5. *The Lord is displeased, and sends Gad to offer David his choice of three great national calamities; famine, war, or pestilence*, 6–12. *David submits himself to God, and a pestilence is sent, which destroys* seventy thousand, 13, 14. *At David's intercession the destroying angel is restrained at the threshing-floor of Ornan*, 15–17. *He buys the piece of ground, builds an altar to the Lord and offers sacrifices, and the plague is stayed*, 18–30.

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AND [a] Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; [b] and bring the number of them to me, that I may know *it*.

3 And Joab answered, The LORD make his people a hundred times so many more as they *be*: but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and a hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 [c] But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

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7 [d] And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, [e] I have sinned greatly, because I have done this thing: [f] but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And the LORD spake unto Gad, David's [g] seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I [h] offer thee three *things*: choose thee one of them, that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, [i] Choose thee

12 [k] Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee*; or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thy-

[a] 2 Sam. xxiv. 1, &c. — [b] Chap. xxvii. 23. — [c] Chap. xxvii. 24. [d] Heb. *And it was evil in the eyes of the LORD concerning this thing.*

[e] 2 Sam. xxiv. 10. — [f] 2 Sam. xii. 13. — [g] See 1 Sam. ix. 9. [h] Heb. *stretch out.* — [i] Heb. *Take to thee.* — [k] 2 Sam. xxiv. 13.

NOTES ON CHAP. XXI.

Verse 1. *And Satan stood up against Israel*] See the notes on the parallel place, 2 Sam. xxiv. 1, &c.

Verse 5. *All they of Israel were a thousand thousand—Judah was four hundred threescore and ten thousand*] In the parallel place, 2 Sam. xxiv. 9, the men of Israel are reckoned *eight hundred thousand*, and the men of Judah *five hundred thousand*: see the note there.

Verse 6. *Levi and Benjamin counted he not*] The rabbins give the following reason for this: Joab, seeing that this would bring down destruction upon the people, purposed to save two tribes. Should David ask, Why have you not numbered the Levites? Joab purposed to say, Because the Levites are not reckoned among the children of Israel. Should he ask, Why have you not numbered Benjamin? he would answer, Benjamin has been already sufficiently punished, on account of the treatment of the woman at Gibeah: if, therefore, this tribe were to be again punished, who would remain?

Verse 12. *Three days—the pestilence in the land*]

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self what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very [1] great *are* his mercies: but let me not fall into the hand of man.

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an [m] angel unto Jerusalem to destroy it; and as he was destroying, the LORD beheld, and [n] he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of [o] Ornan the Jebusite.

16 And David lifted up his eyes, and [p] saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

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18 Then the [q] angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 [r] And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [s] Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And King David said to Ornan, Nay; but

[1] Or, *many*.——[m] 2 Sam. xxiv. 16.——[n] See Gen. vi. 6.——[o] Or, *Araunah*; 2 Sam. xxiv. 18.——[p] 2 Chron. iii. 1.——[q] 2 Chron. iii. 1.

[r] Or, *When Ornan turned back and saw the angel, then he and his four sons with him hid themselves*.——[s] Heb. *Give*.

In 2 Sam. xxiv. 13, *seven years* of *famine* are mentioned: see the note there.

Verse 13. *David said—I am in a great strait*] The Targum reasons thus: "And David said to Gad, If I choose *famine*, the Israelites may say, The granaries of David are full of corn; neither doth he care should the people of Israel die with hunger. And if I choose *war*, and fly before an enemy, the Israelites may say, David is a strong and warlike man, and he cares not though the people of Israel should fall by the sword. I am brought into a great strait; I will deliver myself now into the HAND *of the* WORD *of the* LORD, ביד מימרא דיי *beyad meymera dayai*, for his mercies are many; but into the hands of the children of men I will not deliver myself."

Verse 15. *And God sent an angel*] Thus the Targum: "And the WORD *of the* LORD sent the angel of death against Jerusalem to destroy it; and he beheld the ashes of the binding of Isaac at the foot of the altar, and he remembered his covenant with Abraham, which he made in the Mount of Worship; and the house of the upper sanctuary, where are the souls of the righteous, and the image of Jacob fixed on the throne of glory; and he turned *in his* WORD from the evil which he designed to do unto them; and he said to the destroying angel, Cease; take Abishai their chief from among them, and cease from smiting the rest of the people. And the angel which was sent from the presence of the Lord stood at the threshing-floor of Araunah the Jebusite."

Verse 20. *Ornan turned back, and saw the angel*] The *Septuagint* say, *And Orna turned, και ειδε τον βασιλεα, and saw the* KING. The *Syriac* and *Arabic* say, *David saw the angel*; and do not mention Ornan in this place. *Houbigant* translates the same reading המלך *hammalech, the king*, for המלאך *hammalach, the angel*, and vindicates his version from the parallel place, 2 Sam. xxiv. 20, where it is said, he *saw David*: but there is no word of his seeing the *angel*. But the seeing David is mentioned in ver. 21; though Houbigant supposes that the 20th verse refers to his seeing the king *while he was at a distance*; the 21st, to his seeing him *when he came into the threshing-floor*. In the first instance he and his sons were *afraid* when they saw the king coming, and this caused them to hide themselves; but when he came into the threshing-floor, they were obliged to appear before him. One of *Kennicott's* MSS. has המלך *the king*, instead of המלאך *the angel*. Some learned men contend for the former reading.

Verse 24. *For the full price*] That is, *six hundred* shekels *full* weight of *pure* gold.

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I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.

25 So [t] David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and [u] he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 [v] For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at [w] Gibeon.

30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.

[t] 2 Sam. xxiv. 24.——[u] Lev. ix. 24; 2 Chron. iii. 1; vii. 1.

[v] Chap. xvi. 39.——[w] 1 Kings iii. 4; chap. xvi. 39; 2 Chron. i. 3.

Verse 26. *He answered him—by fire*] In answer to David's prayers, God, to show that he had accepted him, and was now pacified towards him and the people, sent fire from heaven and consumed the offerings.

Verse 30. *Because of the sword of the angel*] This is given as a reason why David built an altar in the threshing-floor of Ornan: he was afraid to go to Gibeon, *because of the sword of the destroying angel*, or he was afraid of *delaying* the offerings so long as his going thither would require, lest the destroying angel should *in the mean while* exterminate the people; therefore he hastily built an altar in that place, and on it made the requisite offerings; and by the fire from heaven God showed that he had accepted his act and his devotion. Such interventions as these must necessarily maintain in the minds of the people a full persuasion of the truth and Divine origin of their religion.

For a more circumstantial account of these transactions, see the notes on 2 Sam. xxiv. 1, &c., in which several difficulties of the text are removed.

CHAPTER XXII.

David makes great preparations for building a temple to the Lord, 1–5; *gives the necessary directions to Solomon concerning it,* 6–16; *and exhorts the princes of Israel to assist in the undertaking,* 17–19.

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THEN David said, [a] This *is* the house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together [b] the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c] without weight;

4 Also cedar trees in abundance: for the [d] Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, [e] Solomon my son *is* young and tender, and the house *that is* to be builded

[a] Deut. xii. 5; 2 Sam. xxiv. 18; chap. xxi. 18, 19, 26, 28; 2 Chron. iii. 1.

[b] 1 Kings ix. 21.——[c] Ver. 14; 1 Kings vii. 47.——[d] 1 Kings v. 6.——[e] Chap. xxix. 1.

NOTES ON CHAP. XXII.

Verse 1. *David said, This is the house of the Lord*] Till a temple is built for his name, this place shall be considered the temple of God: and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the *place* on which God designed that his house should be built; and perhaps it was this that induced him to buy, not only the threshing-floor, but probably some adjacent ground also, as *Calmet* supposes, that there might be sufficient room for such a building.

Verse 2. *The strangers that were in the land*] Those who had become *proselytes* to the Jewish religion, at least so far as to renounce idolatry, and keep what were called the seven Noahic precepts. These were to be employed in the more servile and difficult parts of the work: see on 1 Kings ix. 21. For the account of building the temple, see 1 Kings v.–ix., and the notes there.

Verse 3. *Iron—for the nails, &c.*] Iron for bolts, bars, hinges, &c., &c.

Verse 5. *Solomon—is young and tender*] He is as yet without complete knowledge and due experience; and it is necessary that I should make as much preparation for the work as I possibly can; especially as the house is to be exceedingly magnificent.

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for the LORD *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 Then he called for Solomon his son, and charged him to build a house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [f] it was in my mind to build a house [g] unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [h] Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight.

9 [i] Behold, a son shall be born to thee, who shall be a man of rest; and I will give him [k] rest from all his enemies round about: for his name shall be [l] Solomon, and I will give peace and quietness unto Israel in his days.

10 [m] He shall build a house for my name; and [n] he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

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11 Now, my son, [o] the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD [p] give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 [q] Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [r] be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, [s] in my trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron [t] without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and [u] workers of stone and

[f] 2 Sam. vii. 2; 1 Kings viii. 17; chapter xvii. 1; xxviii. 2. [g] Deut. xii. 5, 11. — [h] 1 Kings v. 3; chap. xxviii. 3. — [i] Chap. xxviii. 5. — [k] 1 Kings iv. 25; v. 4. — [l] That is, *peaceable*. [m] 2 Sam. vii. 13; 1 Kings v. 5; chap. xvii. 12, 13; xxviii. 6.

[n] Heb. i. 5. — [o] Ver. 16. — [p] 1 Kings iii. 9, 12; Psa. lxxii. 1. [q] Josh. i. 7, 8; chap. xxviii. 7. — [r] Deut. xxxi. 7, 8; Josh. i. 6, 7, 9; chap. xxviii. 20. — [s] Or, *in my poverty*. — [t] As verse 3. [u] That is, *masons and carpenters*.

Verse 8. *Thou hast shed blood abundantly*] Heathens, Jews, and Christians, have all agreed that *soldiers* of any kind should have nothing to do with Divine offices. Shedding of human blood but ill comports with the benevolence of God or the spirit of the Gospel.

Æneas, overpowered by his enemies, while fighting for his parents, his family, and his country, finding farther resistance hopeless, endeavours to carry off his aged father, his wife, young son, and his *household gods*; but as he was just come from slaughter, he would not even *handle* these objects of superstition, but confided them to his father, whom he took on his shoulders, and carried out of the burning of Troy.

Tu, genitor, cape sacra *manu*, patriosque penates:
Me bello *tanto digressum, et* cæde recenti,
Attrectare nefas; *donec me flumine vivo*
Abluero. ÆN. ii., ver. 717.

"Our *country gods*, our *relics*, and the bands,
Hold you, my father, in your guiltless hands:
In me 'tis *impious holy things to bear*,
Red as I am with *slaughter, new from war*;
Till, in some living stream, I cleanse the guilt
Of dire debate, and blood in battle spilt."
DRYDEN.

See the note at the end of 2 Sam. chap. vii.

Verse 9. *His name shall be Solomon*] שלמה *Shelomoh*, from שלם *shalam*, he was *peaceable*; and therefore, says the Lord, alluding to the name, *I will give* PEACE, שלום SHALOM, *in his days*.

Verse 14. *In my trouble I have prepared*] Notwithstanding all the wars in which I have been engaged, all the treacheries with which I have been surrounded, all the domestic troubles with which I have been overwhelmed, I never lost sight of this great object, the building of a house for God, that his worship might be established in the land. I have curtailed my expenses, and have lived in comparative poverty that I might save all I possibly could for this building.

A hundred thousand talents of gold] A talent of gold weighed three thousand shekels, and was worth five thousand and seventy-five pounds, fifteen shillings, and seven pence halfpenny. One hundred thousand such talents would therefore amount to five hundred and seven millions, five hundred and seventy-eight thousand, one hundred and twenty-five pounds sterling. These sums are variously computed by several writers.

A thousand thousand talents of silver] A talent of silver weighed three thousand shekels, and was worth three hundred and fifty-three pounds, eleven shillings, and ten pence. A thousand thousand, or a million, of such talents would amount to the immense sum of three hundred and fifty-three millions, five hundred and ninety-one thousand, six hundred and sixty-six pounds, thirteen shillings, and four pence, sterling;

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timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise, *therefore*, and be doing, and [v] the LORD be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? [w] and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

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19 Now [x] set your heart and your soul to seek the LORD your God; arise therefore and build ye the sanctuary of the LORD God, to [y] bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built [z] to the name of the LORD.

[v] Ver. 11.—[w] Deut. xii. 10; Josh. xxii. 4; 2 Sam. vii. 1; ch. xxiii. 25.

[x] 2 Chron. xx. 3.—[y] 1 Kings viii. 6, 21; 2 Chron. v. 7; vi. 11. [z] Ver. 7; 1 Kings v. 3.

both sums amounting to eight hundred and sixty-one millions, one hundred and sixty-nine thousand, seven hundred and ninety-one pounds, thirteen shillings, and four pence.

Thou mayest add thereto.] Save as I have saved, out of the revenues of the state, and thou mayest also add something for the erection and splendour of this house. This was a gentle though pointed hint, which was not lost on Solomon.

Verse 18. Is *not the Lord your God with you?*] "Is not the WORD of the Lord your God your assistant!"—*T.*

Hath he not *given you rest on every side?*] David at this time was not only king of Judea, but had also subdued most of the surrounding nations.

Thus Solomon came to the Jewish throne with every possible advantage. Had he made a proper use of his state and of his talents, he would have been the greatest as well as the wisest of sovereigns. But alas! how soon did this pure gold become dim! He began with an unlawful matrimonial connection; this led him to a commerce that was positively forbidden by the law of God: he then multiplied his matrimonial connections with heathen women; they turned his heart away from God, and the once wise and holy Solomon died a fool and an idolater.

CHAPTER XXIII.

David makes Solomon king, 1. *Numbers the Levites, and appoints them their work*, 2–5. *The sons of Levi, Gershom, Kohath, Merari, and their descendants*, 6–12. *The sons of Amram, and their descendants*, 13. *The sons of Moses, and their descendants*, 14–24. *David appoints the Levites to wait on the priests for the service of the sanctuary*, 25–32.

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SO when David was old and full of days, he made [a] Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of [b] thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* [c] to set forward the work of the house of the LORD; and six thousand *were* [d] officers and judges.

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5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments [e] which I made, *said David*, to praise *therewith*.

6 And [f] David divided them into [g] courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.

[a] 1 Kings i. 33-39; chapter xxviii. 5.—[b] Num. iv. 3, 47. [c] Or, *to oversee*.—[d] Deut. xvi. 18; chap. xxvi. 29; 2 Chron. xix. 8.

[e] See 2 Chron. xxix. 25, 26; Amos vi. 5.—[f] Exod. vi. 16; Num. xxvi. 57; chap. vi. 1, &c.; 2 Chron. viii. 14; xxix. 25. [g] Heb. *divisions*.

NOTES ON CHAP. XXIII.

Verse 1. *David was old and full of days*] On the phrase *full of days*, see the note on Gen. xxv. 8.

Verse 3. *Thirty years and upward*] The enumeration of the Levites made in the desert, Num. iv. 3, was from *thirty* years upwards to *fifty* years. In this place, the latter limit is not mentioned, probably because the service was not so laborious now; for the ark being fixed, they had no longer any heavy burdens to carry, and therefore even an old man might continue to serve the tabernacle. David made another ordinance afterwards; see on ver. 24 and 27.

Verse 5. *Four thousand praised the Lord*] David made this distribution according to his own judgment,

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7 Of the [h] Gershonites were, [i] Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, [k] Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah [l] had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 [m] The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of [n] Amram; Aaron and Moses: and [o] Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, [p] to burn incense before the LORD, [q] to minister unto him, and [r] to bless in his name for ever.

14 Now *concerning* Moses, the man of God, [s] his sons were named of the tribe of Levi.

15 [t] The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, [u] Shebuel [v] *was* the chief.

17 And the sons of Eliezer *were*, [w] Rehabiah [x] the chief. And Eliezer had none other sons; but the sons of Rehabiah [y] were very many.

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18 Of the sons of Izhar; [z] Shelomith the chief.

19 [a] Of the sons of Hebron; Jeriah the first, Amariah the second, Jehaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 [b] The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and [c] Kish.

22 And Eleazar died, and [d] had no sons, but daughters: and their [e] brethren the sons of Kish [f] took them.

23 [g] The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 These *were* the sons of [h] Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [i] twenty years and upward.

25 For David said, The LORD God of Israel [k] hath given rest unto his people, [l] that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* [m] carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites *were* [n] numbered from twenty years old and above:

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[h] Chap. xxvi. 21.——[i] Or, *Libni*, chap. vi. 17.——[k] Or, *Zizah*, ver. 11.——[l] Heb. *did not multiply sons*.——[m] Exodus vi. 18.
[n] Exod. vi. 20.——[o] Exod. xxviii. 1; Heb. v. 4.——[p] Exod. xxx. 7; Num. xvi. 40; 1 Sam. ii. 28.——[q] Deut. xxi. 5.——[r] Num. vi. 23.——[s] See chap. xxvi. 23, 24, 25.——[t] Exod. ii. 22; xviii. 3, 4.——[u] Chap. xxvi. 24.——[v] *Shubael*, chap. xxiv. 20.——[w] Chap. xxvi. 25.

[x] Or, *the first*.——[y] Heb. *were highly multiplied*.——[z] *Shelomoth*, chap. xxiv. 22.——[a] Chap. xxiv. 23.——[b] Chap. xxiv. 26.
[c] Chap. xxiv. 29.——[d] Ch. xxiv. 28.——[e] Or, *kinsmen*.——[f] See Num. xxxvi. 6, 8.——[g] Chap. xxiv. 30.——[h] Num. x. 17, 21.
[i] Ver. 27; see Num. i. 3; iv. 3; viii. 24; Ezra iii. 8.——[k] Ch. xxii. 18.——[l] Or, *and he dwelleth in Jerusalem*, &c.——[m] Num. iv. 5, &c.——[n] Heb. *numbers*.

and from the dictates of his piety; but it does not appear that he had any positive Divine authority for such arrangements. As to the instruments of music which he made they are condemned elsewhere; see Amos vi. 5, to which this verse is allowed to be the *parallel*.

Verse 11. *Therefore they were in one reckoning*] The family of *Shimei*, being small, was united with that of *Laadan*, that the two families might do that work which otherwise belonged to one, but which would have been too much for either of these separately.

Verse 13. *To bless in his name*] To bless the people by invoking the name of the Lord.

Verse 14. *Moses the man of God*] "Moses the prophet of God."—*T*.

Verse 16. To this verse the Targum adds, "The same Jonathan, who became a false prophet, repented in his old age; and David made him his chief treasurer."

Verse 17. *But the sons of Rehabiah were very many.*] The Targum says, "On account of the merits of Moses, the posterity of Rehabiah were multiplied to more than sixty myriads."

Verse 22. *Their brethren the sons of Kish took them.*] This was according to the law made Num. xxvii. 1, &c., and xxxvi. 5–9, in favour of the daughters of Zelophehad, that women who were heiresses should marry *in the family of the tribe of their father* and that their estates should not be alienated from them.

Verse 24. *Twenty years and upward.*] It appears that this was a different ordinance from that mentioned ver. 3. At first he appointed the Levites to serve from *thirty years* and *upward*; now from *twenty years*. These were David's last orders: see ver. 27. They should begin at an earlier age, and continue later.

This was not a very painful task; the ark being now fixed, and the Levites very numerous, there could be no *drudgery*.

Verse 28. *Purifying of all holy things*] Keeping

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28 Because [o] their office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for [p] the shew-bread, and for [q] the fine flour for meat-offering, and for [r] the unleavened cakes, and for [s] *that which is baked in* the [t] pan, and for that which is fried, and for all manner of [u] measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD [v] in the Sabbaths, in the new moons, and on the [w] set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [x] keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [y] the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

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[o] Heb. *Their station* was *at the hand of the sons of Aaron*, Neh. xi. 24.——[p] Exod. xxv. 30.——[q] Lev. vi. 20; chap. ix. 29, &c. [r] Lev. ii. 4.

[s] Lev. ii. 5, 7.——[t] Or, *flat plate*.——[u] Lev. xix. 35.——[v] Num. x. 10; Psalm lxxxi. 3.——[w] Lev. xxiii. 4.——[x] Num. i. 53. [y] Num. iii. 6-9.

all the vessels and utensils belonging to the sacred service clean and neat.

Verse 29. *Both for the shew-bread*] It was the *priests'* office to place this bread before the Lord, and it was their privilege to feed on the old loaves when they were replaced by the *new*. Some of the rabbins think that the priests sowed, reaped, ground, kneaded, and baked the grain of which the *shew-bread* was made. This appears to be a conceit. Jerome, in his comment on Mal. i. 6, mentions it in these words: "Panes propositionis quos, juxta traditiones Hebraicas, ipsi serere, ipsi demetere, ipsi molere, ipsi coquere debebatis."

For all manner of measure and size] The *standards* of all *weights* and *measures* were kept at the sanctuary, and by those there deposited all the *weights* and *measures* of the land were to be tried. See the note on Exod. xxx. 13.

Verse 30. *To stand every morning*] At the offering of the morning and evening sacrifice, they sounded their musical instruments, and sang praises to God.

Verse 32. *The charge of the sons of Aaron*] It was the priests' business to kill, flay, and dress, as well as to *offer*, the victims; but being *few*, they were obliged to employ the Levites to flay those animals. The Levites were, properly speaking, servants to the priests, and were employed about the more servile part of Divine worship.

CHAPTER XXIV.

David divides the families of Eleazar and Ithamar, by lot, into twenty-four *courses*, 1–19. *How the rest of the sons of Levi were disposed of*, 20–31.

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NOW *these are* the divisions of the sons of Aaron. [a] The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [b] Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

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4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the

[a] Lev. x. 1, 6; Num. xxvi. 60.

[b] Num. iii. 4; xxvi. 61.

NOTES ON CHAP. XXIV.

Verse 2. *Nadab and Abihu died before their father*] That is, during his lifetime.

Eleazar and Ithamar executed the priest's office.] These two served the office during the life of their father Aaron; after his death Eleazar succeeded in the high priesthood. And under Eli the high priest, the family of Ithamar re-entered into that office.

Verse 3. *And Ahimelech*] Ahimelech is put here for *Abiathar*, who was high priest in the days of David. Abiathar had also the name of Ahimelech, as well as his father. See *Calmet*.

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sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one [c] principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to [d] Abijah,

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service [e] to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

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20 And the rest of the sons of Levi *were these:* Of the sons of Amram; [f] Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning [g] Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; [h] Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of* [i] *Hebron;* Jeriah *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 [k] The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [l] who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 [m] The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

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[c] Heb. *house of the father.*——[d] Neh. xii. 4, 17; Luke i. 5.
[e] Chapter ix. 25.——[f] Chapter xxiii. 16, *Shebuel.*——[g] Chapter xxiii. 17.

[h] Chap. xxiii. 18, *Shelomith.*——[i] Chap. xxiii. 19; xxvi. 31
[k] Exod. vi. 19; chap. xxiii. 21.——[l] Chap. xxiii. 22.——[m] Chap xxiii. 23.

Verse 5. *They divided by lot*] This prevented jealousies; for, as all the families were equally noble, they had equal right to all ecclesiastical and civil distinctions.

Verse 6. *And Shemaiah*] "Moses the great scribe, who is called Shemaiah, the son of Nethaneel, of the tribe of Levi, wrote them down."—*T.*

One principal household—for Eleazar] The family of Eleazar was the most illustrious of the sacerdotal families, because Eleazar was the *first-born* of Aaron, Ithamar's family was the *second* in order and dignity; therefore one of the principal families of Eleazar was *first* taken, and then one of Ithamar's, and thus alternately till the whole was finished.

Verse 19. *Under Aaron their father*] That is, they followed the order and plans laid down by Aaron during his lifetime.

Verse 26. *The sons of Merari*] It is remarkable that not a word is here spoken of the family of *Gershom.*

Verse 31. *These likewise cast lots*] The Levites were divided into *twenty-four* orders; and these were appointed by lot to serve under the *twenty-four* orders of the priests: the first order of Levites under the first order of priests, and so on. The meaning is not very clear: "both elder and younger," says Bishop Patrick, "had their places by lot, not by seniority of houses. They who were of greater dignity drew lots against those who were of less; and were to take their courses according to the lot they drew." This may have been the case; but we are very little interested in the subject.

CHAPTER XXV.

The number and offices of the singers and players on musical instruments; and their division by lot into twenty-four *courses*, 1–31.

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MOREOVER David and the captains of the host separated to the service of the sons of [a] Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and [b] Asarelah, the sons of Asaph under the hands of Asaph, which prophesied [c] according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and [d] Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [e] six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, [f] Uzziel, [g] Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman, the king's seer in the [h] words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [i] according [k] to the king's order to Asaph, Jeduthun, and Heman.

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7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 And they cast lots, ward against *ward*, as well the small as the great, [l] the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to [m] Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and his brethren, *were* twelve:

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

[a] Chap. vi. 33, 39, 44. — [b] Otherwise called *Jesharelah*, ver. 14. [c] Heb. *by the hands of the king*; so ver. 6. — [d] Or, *Izri*, ver. 11. [e] With Shimei, mentioned ver. 17.

[f] Or, *Azarel*, ver. 18 — [g] Or, *Shubael*, ver. 20 — [h] Or, *matters*. — [i] Ver. 2. — [k] Heb. *by the hands of the king*. — [l] 2 Chron. xxiii. 13. — [m] Ver. 2.

NOTES ON CHAP. XXV.

Verse 1. *David and the captains of the host*] The chiefs of those who formed the several orders: not *military* captains.

Should prophesy] Should accompany their musical instruments with prayer and singing.

Verse 2. *Which prophesied*] Sung hymns and prayed. But the *Targum* understands this of prophesying in the proper sense of the term; and therefore says, "Who prophesied by the Holy Spirit." *Jarchi* is of the same opinion: and quotes the case of Elisha, 2 Kings iii. 15: *While the minstrel played, the hand of the Lord* [i. e., the spirit of prophecy] *was upon him.*

Verse 3. *The sons of Jeduthun—six*] That is, *six* with their *father*; otherwise, there are but *five*. Hence it is said, *they were under the hands of their father Jeduthun, who prophesied with a harp, &c.*

Verse 5. *To lift up the horn*] "The horn of prophecy," says *Jarchi*; "to sound with the trumpet in the words of prophecy before the Lord."—*T.*

Three daughters.] These also were employed among the singers.

Verse 7. *Two hundred fourscore and eight.*] That is, twelve classes of *twenty-four* Levites each; for *two hundred and eighty-eight* divided by *twelve* quotes *twenty-four*.

Verse 9. *For Asaph to Joseph*] His first-born.

The second to Gedaliah] The first-born of Jeduthun.

Verse 10. *The third to Zaccur*] The first-born of Asaph.

Verse 11. *The fourth to Izri*] The second son of Jeduthun.

Verse 12. *The fifth to Nethaniah*] The third son of Asaph. Thus we find the lot did not run in any particular kind of order.

Verse 14. *Jesharelah*] Supposed to be the same with Uzziel, son of Heman.

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18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

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26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to [n] Romamti-ezer, *he*, his sons, and his brethren, *were* twelve.

[n] 1 Chronicles, chap. xxv. 4.

Verse 31. *Romamti-ezer*] Both these names belong to the same person. He is mentioned also ver. 4.

With this immense parade of noise and show (David's own invention,) Christianity has nothing to do.

CHAPTER XXVI.

The divisions of the porters, 1–12. *The gates assigned to them*, 13–19. *Those who were over the treasures*, 20–28. *Different officers*, 29–32.

A. M. 2989. B. C. 1015. An. Exod. Isr. 476. Anno ante I. Olymp. 239.

CONCERNING the divisions of the porters: Of the Korhites *was* [a] Meshelemiah the son of Kore, of the sons of [b] Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [c] him.

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* mighty men of valour.

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7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [d] Hosah, of the children of Merari,

[a] Or, *Shelemiah*, ver. 14.—[b] Or, *Ebiasaph*, chap. vi. 37; ix. 19.—[c] That is, Obed-edom, as chap. xiii. 14.—[d] Chap. xvi. 38.

NOTES ON CHAP. XXVI.

Verse 1. *The divisions of the porters*] There were four classes of these, each of which belonged to one of the four gates of the temple, which opened to the four cardinal points of heaven. The *eastern* gate fell to Shelemiah: the *northern*, to Zechariah, ver. 14; the *southern*, to Obed-edom, ver. 15; the *western*, to Shuppim and Hosah, ver. 16. These several persons were *captains* of these porter-bands or door-keepers at the different gates. There were probably *a thousand men* under each of these captains; as we find, from chap. xxiii. 5, that there were *four thousand* in all.

Verse 5. *For God blessed him.*] "That is, Obed-edom: because of the ark of the Lord which was in his house; and to him was given the honour that he should see his children and grand-children, even fourscore and two, masters of the Levites."—*T.* In ver 8, we have only *sixty-two* mentioned.

Verse 6. *They* were *mighty men of valour.*] They were not only porters or door-keepers in the ordinary

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had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 And they cast lots, [e] as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [f] Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [g] Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going [h] up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

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20 And of the Levites, Ahijah *was* [i] over the treasures of the house of God, and over the treasures of the [k] dedicated things.

21 *As concerning* the sons of [l] Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [m] Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And [n] Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [o] Shelomith his son

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 [p] Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel [q] the seer, and Saul the son of Kish, and Abner the son of Ner,

[e] Or, *as well for the small as for the great.*—[f] Called *Meshelemiah*, ver. 1.—[g] Heb. *gatherings*.—[h] See 1 Kings x. 5; 2 Chron. ix. 4.—[i] Chap. xxvii. 12; Mal. iii. 10.

[k] Heb. *holy things.*—[l] Or, *Libni*, chap. vi. 17.—[m] Or, *Jehiel*. chap. xxiii. 8; xxix. 8.—[n] Chap. xxiii. 16.—[o] Chap. xxiii. 18.
[p] Heb. *Out of the battles and spoils.*—[q] 1 Sam. ix. 9.

sense of the word, but they were a military guard for the gates: and perhaps in this sense alone we are to understand their office.

Verse 12. The rest of this chapter, with the whole of the xxviiith, is wanting both in the *Syriac* and *Arabic*.

Verse 13. *They cast lots—for every gate.*] None of these captains or their companies were permitted to choose which gate they would guard, but each took his appointment by *lot*.

Verse 15. *The house of Asuppim.*] The house of the *collections*: the place where either the supplies of the porters, or the offerings made for the use of the priests and Levites, were laid up.

Verse 16. *The gate Shallecheth*] The gate of the *projections*: probably that through which all the offal of the temple was carried out.

Verse 17. *Eastward were six Levites*] It is supposed that there were more guards set at this *eastern gate*, because it was more frequented than the others. At each of the other gates were only *four*; at this, *six*.

Verse 20. *The treasures of the house of God*] Where the money was kept, which was to be expended in oblations for the temple.—*Jarchi*.

Verse 24. *Shebuel the son of Gershom*] "Shebuel, that is, Jonathan, the son of Gershom, the son of Moses, *who returned to God* [שבו־אל *shebuel*.] And David, seeing him expert in money matters, constituted him chief treasurer."—*T*.

Verse 27. *The spoils won in battles did they dedicate*] It seems these were intended for its *repairs*. This custom prevailed amongst almost all the people of the earth. All who acknowledged any supreme Being, believed that victory could only come through him; and therefore thought it quite rational to give him a share of the spoils. Proofs of this exist in all ancient histories: thus *Virgil*:—

Invimus ferro, et dicos, ipsumque vocamus
In partem prædamque Jovem. Æn. iii. ver. 222.

"With weapons we the welcome prey invade:
Then call the gods for partners of our feast,
And Jove himself, the chief invited guest."
DRYDEN.

On this passage *Servius* observes: Ipsum vocamus. *Ipsum regem deorum, cui de præda debetur aliquid, nam Romanis moris fuit, ut bella gessuri de* parte

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and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for [r] officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [s] officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

[r] Chap. xxiii. 4 —— [s] Heb. *over the charge.*—— [t] Chap. xxiii. 19.

31 Among the Hebronites *was* [t] Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour, [u] at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and [v] affairs [w] of the king.

[u] See Josh. xxi. 39.—— [v] Heb. *thing.*—— [w] 2 Chron. xix. 11.

prædæ aliquid numinibus *pollicerentur: adeo ut Romæ fuerit unum templum* JOVIS PRÆDATORIS: *non quod prædæ præest, sed quod* ei ex præda aliquid debeatur. "Jupiter himself, the king of the gods, to whom a *portion* of the *prey* was due: for it was a custom among the Romans, when entering on a war, to promise some *part of the prey* to their *deities*. And there was a temple at Rome dedicated to JUPITER PRÆDATOR, not because he *presided* over the *prey*, but because a *part* of the *prey* was *due* to him."

Verse 29. *Outward business*] Work done without the city, cutting of timber, hewing stones, ploughing the fields belonging to the sanctuary.—*Jarchi.*

Verse 30. *In all the business of the Lord*] Every thing that concerned *ecclesiastical* matters.

In the service of the king.] Every thing that concerned *civil* affairs: see also ver. 32.

Thus courts of *ecclesiastical* and *civil* judicature were established in the land; and due care taken to preserve and insure the peace of the Church, and the safety of the state; without which the public welfare could neither be secured nor promoted. Whatever affects religion in any country, must affect the state or government of that country: true religion alone can dispose men to civil obedience. Therefore, it is the interest of every state to protect and encourage religion. It would certainly be ruinous to true religion, to make the state dependent on the Church; nor should the Church be dependent on the state. Let them mutually support each other: and let the state rule by the *laws*, and the Church live by the *Bible*.

CHAPTER XXVII.

An account of the twelve *captains who were over the monthly course of* twenty-four thousand *men; each captain serving* one *month in turn*, 1. *The names of the* twelve, *and the months in which they served*, 2–15. *The names of the rulers of the* twelve *tribes*, 16–22. *The reasons why the whole number of Israel and Judah had not been taken*, 23, 24. *The persons who were over the king's property, treasures, fields, flocks, &c.*, 25–31. *His officers of state*, 32–34.

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NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

A. M. 2989. B. C. 1015. An. Exod. Isr. 476. Anno ante I. Olymp. 239.

NOTES ON CHAP. XXVII.

Verse 1. *The chief fathers and captains of thousands*] The patriarchs, chief generals, or generals of brigade. This enumeration is widely different from the preceding. In *that*, we have the orders and courses of the *priests* and the *Levites* in their *ecclesiastical* ministrations; in *this*, we have the account of the order of the *civil* service, that which related simply to the *political state* of the king and the kingdom. Twenty-four persons, chosen out of David's worthies, each of whom had a second, were placed over *twenty-four thousand* men, who all served a month in turn at a time; and this was the whole of their service during the year, after which they attended to their own affairs. Thus the king had always on foot a regular force of *twenty-four thousand*, who served without expense to him or the state, and were not oppressed by the service, which took up only a *twelfth* part of their time; and by this plan he could at any time, when the exigency of the state required it, bring into the field

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2 Over the first course for the first month *was* [a] Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [b] Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a [c] chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* [d] mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* [e] Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth *captain* for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* [f] Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* [g] Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* [h] Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

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12 The ninth *captain* for the ninth month *was* [i] Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* [k] Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* [l] Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* [m] Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 Furthermore over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, [n] Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, [o] Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

[a] 2 Sam. xxiii. 8; chap. xi. 11. —— [b] Or, *Dodo*, 2 Sam. xxiii. 9. [c] Or, *principal officer*, 1 Kings iv. 5. —— [d] 2 Sam. xxiii. 20, 22, 23; chap. xi. 22, &c. —— [e] 2 Sam. xxiii. 24; chap. xi. 26.

[f] Chap. xi. 28. —— [g] Ch. xi. 27. —— [h] 2 Sam. xxi. 18; chap. xi. 29. [i] Chap. xi. 28. —— [k] 2 Sam. xxiii. 28; chap. xi. 30. —— [l] Ch. xi. 31. [m] Or, *Heled*, ch. xi. 30. —— [n] Ch. xxvi. 30. —— [o] 1 Sam. xvi. 6, *Eliab*.

twelve times *twenty-four thousand*, or *two hundred and eighty-eight thousand* fighting men, independently of the *twelve thousand* officers, which made in the whole an effective force of *three hundred thousand* soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the *militia* of the Israelitish kingdom. See *Calmet*.

Verse 2. *First course for the first month*] Instead of mentioning *first, second, third, &c., month*, the *Targum* names them thus: *First month, Nisan; second, Aiyar; third, Sivan; fourth, Tammuz; fifth, Ab; sixth, Elul; seventh, Tishri; eighth, Marchesvan; ninth, Chisleu; tenth, Tebeth; eleventh, Shebat; twelfth, Adar.* No mention is made of a *readar* or intercalary month.

Verse 5. *Benaiah the son of Jehoiada, a chief priest*] Why should not this clause be read as it is in the Hebrew? "Benaiah, the son of Jehoiada the priest, a captain;" and in his course," &c. Or, as the *Targum* has it, "The third captain of the host for the month Sivan was Benaiah, the son of Jehoiada the priest, who was constituted a chief." He is distinguished from Benaiah, the Pirathonite, who was over the *eleventh month*. Some think that the original word הכהן *haccohen*, which generally signifies *priest*, should be translated here *a principal officer*; so the *margin* has it. But, in the Old Testament, כהן *cohen* signifies both *prince* and *priest*; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a *priest*.

Verse 7. *Asahel the brother of Joab*] This verse proves that the division and arrangement mentioned above were made *before* David was acknowledged king in Hebron; for Asahel, the brother of Joab, who was fourth captain, was slain by *Abner*, while Ishbosheth reigned over Israel at Mahanaim, 2 Sam. ii. 19–23.

Verse 16. *Over the tribes of Israel*] In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of these has been lost

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20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under: because [p] the LORD had said he would increase Israel like to the stars of the heavens.

A. M. 2987. B. C. 1017. An. Exod. Isr. 474. Anno ante I. Olymp. 241.

24 Joab the son of Zeruiah began to number, but he finished not, because [q] there fell wrath for it against Israel; neither [r] was the number put in the account of the chronicles of king David.

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25 And over the king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: [s] over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

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28 And over the olive-trees and the sycamore-trees that *were* in the low plains *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan David's uncle was a counsellor, a wise man, and a [t] scribe: and Jehiel the [u] son of Hachmoni *was* with the king's sons.

33 And [v] Ahithophel *was* the king's counsellor; and [w] Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and [x] Abiathar: and the general of the king's army *was* [y] Joab.

[p] Gen. xv. 5.——[q] 2 Sam. xxiv. 15; chap. xxi. 7.——[r] Heb. *ascended.*——[s] Heb. *over that which* was *of the vineyards.*

[t] Or, *secretary.*——[u] Or, *Hachmonite.*——[v] 2 Sam. xv. 12. [w] 2 Sam. xv. 37; xvi. 16.——[x] 1 Kings i. 7.——[y] Chap. xi. 6.

from this register. These rulers appear to have been all honorary men, without pay, like the lords lieutenants of our counties.

Verse 24. *Neither was the number put in the account*] Joab did not return the whole number: probably the plague began before he had finished: or, he did not choose to give it in, as he had entered on this work with extreme reluctance; and he did not choose to tell the king how numerous they were.

Verses 25–31. *Over the king's treasures*] We see from these verses in what the *personal property* of David consisted:—1. Treasures, gold, silver, &c. 2. Goods and grain in castles, cities, villages, and in the fields. 3. Vineyards and their produce. 4. Olive-trees and their produce. 5. Neat cattle, in different districts. 6. Camels and asses: they had no horses. 7. Flocks, sheep, goats, &c.

Verse 34. *And after Ahithophel*] The *Targum* is curious: "When they went to war, they asked counsel of Ahithophel; and, after the counsel of Ahithophel, they inquired by Urim and Thummim of Jehoiada, the son of Benaiah, prince of the Sanhedrin, and chief of the priesthood; and from Abiathar, the high priest. And after they had inquired by Urim and Thummim, they went out to battle, well armed with bows and slings; and Joab, the general of the king's troops, led them on." It is worthy of remark, that Obil, an Ishmaelite or Arab, was put over the camels, which is a creature of Arabia; and that Jaziz, a Hagarene, (the Hagarenes were shepherds by profession,) was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified; and thus men of worth were encouraged, and the public service effectually promoted.

CHAPTER XXVIII.

David assembles the princes of Israel, and informs them that the temple was to be built by Solomon, to whom God had given the most gracious promises, 1–7. *He exhorts them and him to be obedient to God, that they might continue to prosper,* 8–10. *He gives Solomon a pattern of the work,* 11, 12; *directs*

him concerning the courses of the priests and Levites, 13; *gives also gold, by weight, for the different utensils of the temple, as God had directed him,* 14–19; *encouroges Solomon to undertake the work,* 20, 21.

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AND David assembled all the princes of Israel, [a] the princes of the tribes, and [b] the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and [c] the stewards over all the substance and [d] possession of the king, [e] and of his sons, with the [f] officers, and with [g] the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me,* [h] I *had* in mine heart to build a house of rest for the ark of the covenant of the LORD, and for [i] the footstool of our God, and had made ready for the building:

3 But God said unto me, [k] Thou shalt not build a house for my name, because thou *hast been* a man of war, and hast shed [l] blood.

4 Howbeit the LORD God of Israel [m] chose me before all the house of my father to be king over Israel for ever: for he hath chosen [n] Judah *to be* the ruler; and of the house of Judah, [o] the house of my father; and [p] among the sons of my father he liked me to make *me* king over all Israel:

5 [q] And of all my sons, (for the LORD hath given me many sons,) [r] he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

A. M. 2989. B. C. 1015. An. Exod. Isr. 476. Anno ante I. Olymp. 239.

6 And he said unto me, [s] Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, [t] if he be [u] constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel, the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 And thou, Solomon my son, [v] know thou the God of thy father, and serve him [w] with a perfect heart and with a willing mind: for [x] the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [y] if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; [z] for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do *it*.

11 Then David gave to Solomon his son [a] the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of

[a] Chap. xxvii. 16. — [b] Chap. xxvii. 1, 2. — [c] Chap. xxvii. 25. [d] Or, *cattle.* — [e] Or, *and his sons.* — [f] Or, *eunuchs.* — [g] Chap. xi. 10. — [h] 2 Sam. vii. 2; Psa. cxxxii. 3, 4, 5. — [i] Psa. xcix. 5; cxxxii. 7. — [k] 2 Sam. vii. 5, 13; 1 Kings v. 3; chap. xvii. 4; xxii. 8. — [l] Heb. *bloods.* — [m] 1 Sam. xvi. 7–13. — [n] Gen. xlix. 8; chap. v. 2; Psa. lx. 7; lxxviii. 68. — [o] 1 Sam. xxvi. 1. [p] 1 Sam. xvi. 12, 13.

[q] Chap. iii. 1, &c.; xxiii. 1. — [r] Chap. xxii. 9. — [s] 2 Sam vii. 13, 11; chap. xxii. 9, 10; 2 Chron. i. 9. — [t] Chap. xxii. 13. [u] Heb. *strong.* — [v] Jer. ix. 24; Hos. iv. 1; John xvii. 3. [w] 2 Kings xx. 3; Psa. ci. 2. — [x] 1 Sam. xvi. 7; 1 Kings viii. 39; chap. xxix. 17; Psa. vii. 9; cxxxix. 2; Prov. xvii. 3; Jer. xi. 20; xvii. 10; xx. 12; Rev. ii. 23. — [y] 2 Chron. xv. 2. — [z] Ver. 6. [a] See Exod. xxv. 40; ver. 19.

NOTES ON CHAP. XXVIII.

Verse 1. *David assembled*] This refers to the persons whose names and offices we have seen in the preceding chapter.

Verse 2. *David—stood up upon his feet*] He was now very old, and chiefly confined to his bed, (see 1 Kings i. 47;) and while he was addressing his son Solomon, he continued on the bed; but when all the principal nobles of his kingdom came before him, he received strength to arise and address them, standing on his feet.

Verse 3. *Thou shalt not build a house*] See 2 Sam. vii. 5, 13, and the observations at the end of that chapter.

Verse 4. *Over Israel for ever*] The government should have no end, provided they continued to walk according to the commandments of God; see ver. 7. The government, as referring to *Christ*, is, and will be, *without end.*

Verse 8. *In the audience of our God*] "Before the Word of the Lord."—*T.*

Verse 10. *The Lord hath chosen thee*] "The Word of the Lord hath chosen thee."—*T.*

Verse 11. *David gave to Solomon—the pattern*] He gave him an ichnograph of the building, with elevations, sections, and specifications of every part; and all this he received by inspiration from God himself, (see ver. 12 and 19,) just as Moses had received the plan of the tabernacle.

The treasuries thereof] גנזכיו *ganzaccaiv.* The word גנך *ganzach* is not Hebrew, but is supposed to be *Persian*, the same word being found in Ezra iii. 19. In this tongue we have the word گنج *ganj*.

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the upper chamber thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern [b] of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, [c] of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shew-bread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

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18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the [d] cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, said David,* [e] the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 And David said to Solomon his son, [f] Be strong and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; [g] he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, [h] the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship [i] every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

[b] Heb. *of all that was with him.*——[c] Chap. xxvi. 20.——[d] Exod. xxv. 18–22; 1 Sam. iv. 4, 1 Kings vi. 23, &c.——[e] See Exod. xxv. 40; ver. 11, 12.

[f] Deut. xxxi. 7, 8; Josh. i. 6, 7, 9; compare xxii. 13.——[g] Josh. i. 5.——[h] Chap. xxiv., xxv., xxvi.——[i] Exod. xxxv. 25, 26; xxxvi. 1, 2.

a granary, a hidden treasure, and كنجور *gunjoor*, and كنجينه *gunjineh*, a treasure, treasury, or barn. *Parkhurst* supposes that it is compounded of נז *ganaz*, to treasure up, and זך *zach*, pure; *a treasury for the most precious things.*

Verse 12. *All that he had by the Spirit*] "By the Spirit of prophecy that was with him."—*T.*

Verse 14. *Of gold by weight*] The quantity of gold which was to be put in *each article.*

Verse 15. *For the candlesticks*] There was but *one* chandelier in the tabernacle; there were *ten* in the temple. See 1 Kings vii. 19.

Verse 18. *The chariot of the cherubims*] "And the figure of the chariot, like to the figure of the propitiatory, where are the figures of the golden cherubim, extending their wings and covering the ark of the covenant of the Lord."—*T.*

Verse 19. *Understand in writing*] In some vision of ecstasy he had seen a regularly sketched out plan, which had made so deep an impression on his mind that he could readily describe *it* to his son.

"That the architecture of the temple," says Dr. Delaney, "was of Divine origin, I, for my part, am fully satisfied from this passage, and am confirmed in this opinion by finding from *Vitalpandus* that the Roman, at least the Greek, architecture is derived from this, as from its fountain; and in my humble opinion even an infidel may easily believe these to be of Divine original, inasmuch as they are, at least the latter is, found perfect in the earliest models; nor hath the utmost reach of human wisdom, invention, and industry, been ever able to improve it, or alter it but to disadvantage, through the course of so many ages."

Verse 20. *The Lord God—my God, will be with thee*] "The Word of the Lord my God will be thy assistant."—*T.*

Verse 21. *Behold, the courses of the priests*] The priests and the Levites, the cunning artificers, and the princes of the people, will be at thy command. Thus David, having assigned him his work, and described the manner in which it was to be done, shows him who were to be his assistants in it, and encourages him in the great undertaking.

Here we find piety, good sense, prudence, zeal for the public welfare and God's glory, the strongest attachments to the worship of Jehovah, and concern for the ordinances of religion, all united; and Solomon has his danger, his duty, and his interest placed before him in the truest and most impressive light by his pious and sensible father.

CHAPTER XXIX.

David enumerates the gifts which he designed for the building of the temple; and exhorts the princes and people to make their offerings, 1–5. *They offer willingly, and to a great amount,* 6–9. *David's thanksgiving and prayer to God on the occasion,* 10–19. *The princes and people praise God, offer sacrifices and feasts before him, make Solomon king, and do him homage,* 20–24. *The Lord magnifies Solomon,* 25. *Concluding account of David's reign, character, and death,* 26–30.

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FURTHERMORE David the king said unto all the congregation, Solomon my son, whom God alone hath chosen, *is yet* [a] young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood: [b] onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [c] Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing [d] to consecrate his service this day unto the LORD?

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6 Then [e] the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with [f] the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents, and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of [g] Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they [h] offered willingly to the LORD: and David the king also rejoiced with great joy.

10 Wherefore David blessed the LORD before all the congregation: and David said,

[a] 1 Kings iii. 7; chap. xxii. 5; Prov. iv. 3.—[b] See Isa. liv. 11, 12; Rev. xxi. 18, &c.—[c] 1 Kings ix. 28.

[d] Heb. *to fill his hand.*—[e] Chap. xxvii. 1.—[f] Chap. xxvii. 25, &c.—[g] Chap. xxvi. 21.—[h] 2 Cor. ix. 7.

NOTES ON CHAP. XXIX.

Verse 1. *The palace is not for man*] "The palace is not prepared for the name of a son of man, but for the name of the Word of the Lord God."—*T.*

Verse 2. *And marble stones*] אבני ישיש *abney shayish*, which the Vulgate translates *marmor Parium, Parian marble. Paros* was one of the Cyclade islands, and produced the *whitest* and *finest* marble, that of which most of the finest works of antiquity have been made. That the word *shaish* means *marble* is probable from the Chaldee, which has אבני מרמוריה *abney marmoraiyah, marble stones.* Josephus says that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance.—Jos., *De Bell. Jud.*, lib. v., c. 5, s. 2.

Verse 5. *To consecrate his service*] למלאת ידו *lemalloth yado, to fill his hand*; to bring an offering to the Lord.

Verse 7. *Of gold five thousand talents*] These, at *five thousand and seventy-five pounds, fifteen shillings, and seven pence halfpenny* each, amount to *twenty-five millions, three hundred and seventy-eight thousand, nine hundred and six pounds, five shillings,* sterling. If, with Dr. Prideaux, we estimate the golden talent at upwards of *seven thousand pounds* sterling, the value of these *five thousand talents* will be much more considerable. See the notes on Exod xxv. 39; Matt. xviii. 24; and the calculations at the end of the notes on 2 Chron. ix.

Ten thousand drams] Probably golden *darics*, worth each about *twenty shillings*, amounting to *ten thousand pounds.*

Of silver ten thousand talents] These, at *three hundred and fifty-three pounds, eleven shillings, and tenpence halfpenny*, each, amount to *three millions five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings*, sterling.

Brass eighteen thousand talents] Each *six hundred and fifty-seven thousand grains*, amount to *one thousand and twenty-six tons, eleven hundred weight, and one quarter.*

One hundred thousand talents of iron] Each *six*

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Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 [i] Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 [k] Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should be [l] able to offer so willingly after this sort? for all things *come* of thee, and [m] of thine own have we given thee.

15 For [n] we *are* strangers before thee, and sojourners, as *were* all our fathers: [o] our days on the earth *are* as a shadow, and *there is* none [p] abiding.

16 O LORD our God, all this store that we have prepared to build thee a house for thine holy name *cometh* of thine hand, and *is* all thine own.

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17 I know also, my God, that thou [q] triest the heart, and [r] hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are [s] present here, to offer willingly unto thee.

18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and [t] prepare their heart unto thee:

19 And [u] give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which [v] I have made provision.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD,

[i] Matt. vi. 13; 1 Tim. i. 17; Rev. v. 13.—[k] Rom. xi. 36.—[l] Heb. *retain or obtain strength.*—[m] Heb. *of thine hand.*—[n] Chap. xxxix. 12; Heb. xi. 13; 1 Pet. ii. 11.—[o] Job xiv. 2; Psa. xc. 9; cii. 11; cxliv. 4.—[p] Heb. *expectation.*—[q] 1 Sam. xvi. 7; chap. xxviii. 9.—[r] Prov. xi. 20.—[s] Or, *found.*—[t] Or, *stablish*, Psa. x. 17.—[u] Psa. lxxii. 1.—[v] Ver. 2; chap. xxii. 14.

hundred and fifty-seven thousand grains, amount to *five thousand seven hundred and three tons, two hundred weight, and a half.*

Verse 11. *Thine, O Lord,* is *the greatness*] This verse is thus paraphrased by the *Targum:* "*Thine, O Lord, is the magnificence;* for thou hast created the world by thy *great power*, and by thy *might* hast led our fathers out of Egypt, and with great signs hast caused them to pass through the Red Sea. Thou hast appeared *gloriously* on Mount Sinai, with troops of angels, in giving law to thy people. Thou hast *gained the victory* over Amalek; over Sihon and Og, kings of Canaan. By the splendour of thy majesty thou hast caused the sun to stand still on Gibeon, and the moon in the valley of Ajalon, until thy people, the house of Israel, were avenged of their enemies. All things that are in *heaven and earth* are the work of thy hands, and thou *rulest* over and *sustainest* whatsoever is in the heavens and in the earth. Thine, O Lord, is the *kingdom* in the firmament; and thou art *exalted* above the heavenly angels, and over all who are constituted *rulers* upon earth."

Verse 14. *Of thine own have we given thee.*] "For from thy presence all good comes, and of the blessings of thy hands have we given thee."—*Targum.*

Verse 15. *For we* are *strangers*] We have here neither *right* nor *property*.

And sojourners] *Lodging* as it were for a *night*, in the mansion of another.

As were *all our fathers*] These were, as we are, supported by thy bounty, and tenants at will to thee.

Our days on the earth are *as a shadow*] They are continually *declining*, *fading*, and *passing away*. This is the place of our sojourning, and here we have no *substantial*, permanent residence.

There is *none abiding.*] However we may wish to settle and remain in this state of things, it is impossible, because every earthly form is passing swiftly away, all is in a state of revolution and decay, and there is no abiding, מקוה *mikveh*, no *expectation*, that we shall be exempt from those changes and chances to which our fathers were subjected. "As the shadow of a bird flying in the air [אויר *avir*] of heaven, such are our days upon the earth; nor is there any *hope* to any son of man that he shall live for ever."—*Targum.*

Verse 18. *Keep this for ever*] All the good dispositions which myself and my people have, came from thee; continue to support and strengthen them by the same grace by which they have been inspired!

Verse 19. *Give unto Solomon—a perfect heart*] This he did, but Solomon abused his mercies.

Verse 20. *Worshipped the Lord, and the king.*] They did reverence to God as the *supreme Ruler*, and to the king as his *deputy*.

Verse 21. *With their drink-offerings*] The *Targum* says *a thousand drink-offerings*, making these *libations* equal in number to the other offerings.

And sacrifices] These were *peace-offerings*, offered

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on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel:

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and [w] anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of King David, [x] submitted [y] themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and [z] bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

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26 Thus David the son of Jesse reigned over all Israel.

27 [a] And the time that he reigned over Israel *was* forty years; [b] seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he [c] died in a good old age, [d] full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold they *are* written in the [e] book [f] of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, [g] and the times that went over him, and over Israel, and over all the kingdoms of the countries.

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[w] 1 Kings i. 35, 39.——[x] Eccles. viii. 2.——[y] Heb. *gave the hand under Solomon.* See Gen. xxiv. 2; xlvii. 29; 2 Chron. xxx. 8; Ezek. xvii. 18.——[z] 1 Kings iii. 13; 2 Chron. i. 12; Eccles. ii. 9.——[a] 2 Sam. v. 4; 1 Kings ii. 11.——[b] 2 Sam. v. 5.——[c] Gen. xxv. 8.——[d] Chap. xxiii. 1.——[e] Or, *history.*——[f] Heb. *words.*——[g] Dan. ii. 21.

for the people, and on the flesh of which they feasted.

Verse 22. *They made Solomon—king the second time*] The *first* time of his being anointed and proclaimed king was when his brother Adonijah affected the throne; and Zadok, Nathan, and Benaiah anointed and proclaimed him in a hurry, and without pomp. See 1 Kings i. 39. Now that all is quiet, and David his father dead, (for he was probably so at the time of the second anointing,) they anointed and proclaimed him afresh, with due ceremonies, sacrifices, &c.

To be *the chief governor*] To be the vicegerent or deputy of Jehovah; for God never gave up his right of king in Israel; those called kings were only his lieutenants: hence it is said, ver. 23, "that Solomon sat on *the throne of the Lord* as king instead of David his father."

Verse 24. *Submitted themselves*] נתנו יד תחת שלמה *nathenu yad tachath Shelomoh.* "They gave the hand under Solomon;" they *sware fealty* to him. We have already seen that *putting the hand under the thigh* (*super sectionem circumcisionis*) was the *form* of taking an oath. See the note on Gen. xxiv. 9.

Verse 28. *And he died*] David, at his death, had every thing that his heart could wish. 1. *A good old age*; having lived as long as living could be desirable, and having in the main enjoyed good health. 2. *Full of days*; having lived till he saw every thing that he lived for either accomplished or in a state of forwardness. 3. *Full of riches*; witness the immense sums left for the temple. 4. *Full of honour*; having gained more renown than any crowned head ever did, either before his time or since—laurels that are fresh to the present hour.

Verse 29. *The acts of David—first and last*] Those which concerned him in *private life*, as well as those which grew out of his *regal* government. All these were written by *three* eminent men, personally acquainted with him through the principal part of his life; these were *Samuel* and *Gad* the seers, and *Nathan* the prophet. These writings are all lost, except the particulars interspersed in the books of *Samuel*, *Kings*, and *Chronicles*, none of which are the records mentioned here.

Verse 30. *The times that went over him*] The transactions of his reign, and the occurrences and vicissitudes in his own kingdom, as well as those which were *over all the kingdoms of the countries*, i. e., in the surrounding nations, in most of which David had a share during his forty years' reign. Relative to the *character* of David, see a few remarks in the note on 1 Kings ii. 10; and see more at the end of the *Psalms*.

Dr. Delaney gives a just view of his character in a few words: "To sum up all, David was a true believer, a zealous adorer of God, teacher of his law and worship, and inspirer of his praise. A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unequalled hero; a skilful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and, what is yet rarer, a no less generous an magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth, a *peasant*; by merit, a *prince*; in youth, a *hero*; in manhood, a *monarch*; and in age, a *saint*." The matter of Uriah and Bathsheba is his great but only *blot!* There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted for ever!

THE SECOND BOOK

OF

THE CHRONICLES.

Chronological Notes relative to this Book.

Year from the Creation, according to the English Bible, 2989.—Year before the Incarnation, 1015.—Year before the first Olympiad, 239.—Year before the building of Rome, according to Varro, 262.—Year of the Julian period, 3699.—Year of the Dionysian period, 507.—Cycle of the Sun, 3.—Cycle of the Moon, 13.—Year of Acastus, the second perpetual archon of the Athenians, 31.—Pyritiades was king over the Assyrians about this time, according to Scaliger and others. He was the *thirty-seventh* monarch, including Belus, according to Africanus; and the *thirty-third* according to Eusebius.—Year of Alba Sylvius, the sixth king of the Latins, 15.—Year of Solomon, king of the Hebrews, 1.

CHAPTER I.

Solomon, and the chiefs of the congregation, go to Gibeon, where was the tabernacle of the Lord, and the brazen altar; and there he offers a thousand *sacrifices*, 1–6. *The Lord appears to him in a dream, and gives him permission to ask any gift*, 7. *He asks wisdom*, 8–10, *which is granted; and riches, wealth, and honour besides*, 11, 12. *His kingdom is established*, 13. *His chariots, horsemen, and horses*, 14. *His abundant riches*, 15 *He brings horses, linen yarn, and chariots, at a fixed price, out of Egypt*, 16, 17.

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AND [a] Solomon the son of David was strengthened in his kingdom, and [b] the LORD his God *was* with him, and [c] magnified him exceedingly.

2 Then Solomon spake unto all Israel, to [d] the captains of thousands and of hundreds, and to the judges, and to every governor of all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [e] Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 [f] But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

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5 Moreover [g] the brazen altar, that [h] Bezaleel the son of Uri, the son of Hur, had made, [i] he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and [k] offered a thousand burnt-offerings upon it.

7 [l] In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

[a] 1 Kings ii. 46.——[b] Gen. xxxix. 2.——[c] 1 Chron. xxix. 25. [d] 1 Chron. xxvii. 1.——[e] 1 Kings iii. 4; 1 Chron. xvi. 39; xxi. 29.

[f] 1 Sam. vi. 2, 17; 1 Chron. xv. 1.——[g] Exodus xxvii. 1, 2; xxxviii. 1, 2.——[h] Exod. xxxi. 2.——[i] Or, was *there*.——[k] 1 Kings iii. 4.——[l] 1 Kings iii. 5, 6.

NOTES ON CHAP. I.

Verse 1. *And Solomon the son of David*] The very beginning of this book shows that it is a *continuation* of the preceding, and should not be thus formally separated from it. See the *preface* to the first book.

The Lord his God was *with him*] "The WORD of the Lord was his support."—*Targum*.

Verse 2. *Then Solomon spake*] This is supposed to have taken place in the *second* year of his reign.

Verse 4. *But the ark*] The tabernacle and the brazen altar remained still at Gibeon; but David had brought away the ark out of the tabernacle, and placed it in a tent at Jerusalem; 2 Sam. vi. 2, 17.

Verse 5. *Sought unto it.*] Went to seek the Lord there.

Verse 7. *In that night*] The night following the sacrifice. On Solomon's *choice*, see the notes on 1 Kings iii. 5–15.

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8 And Solomon said unto God, Thou hast showed great mercy unto David my father, and hast made me [m] to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: [n] for thou hast made me king over a people [o] like the dust of the earth in multitude.

10 [p] Give me now wisdom and knowledge, that I may [q] go out and come in before this people: for who can judge this thy people, *that is so* great?

11 [r] And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, such as [s] none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

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14 [t] And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 [u] And the king [v] made silver and gold at Jerusalem *as plenteous as* stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

16 [w] And [x] Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and a horse for a hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, [y] by their means.

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[m] 1 Chron. xxviii. 5.——[n] 1 Kings iii. 7, 8.——[o] Heb. *much as the dust of the earth.*——[p] 1 Kings iii. 9.——[q] Num. xxvii. 17; Deut. xxxi. 2.——[r] 1 Kings iii. 11, 12, 13.——[s] 1 Chron. xxix. 25; chap. ix. 22; Eccles. ii. 9.

[t] 1 Kings iv. 26; x. 26, &c.; chap. ix. 25.——[u] 1 Kings x. 27; chap. ix. 27, Job xxii. 24.——[v] Heb. *gave.*——[w] 1 Kings x. 28, 29; chap. ix. 28.——[x] Heb. *the going forth of the horses which* was *Solomon's.*——[y] Heb. *by their hand.*

Verse 9. *Let thy promise*] דברך *debarcha, thy word*; פתנכך *pithgamach*, Targum. It is very remarkable that when either God or man is represented as having spoken a *word*, then the noun פתגם *pithgam* is used by the *Targumist*; but when *word* is used personally, then he employs the noun מימרא *meymera*, which appears to answer to the Λογος of St. John, ch. i. 1, &c.

Verse 14. *He had a thousand and four hundred chariots*] For these numbers, see the notes on 1 Kings iv. 26.

Verse 15. *Made silver and gold*] See on 1 Kings x. 27, 28.

Verse 16. *Linen yarn*] See the note on 1 Kings x. 28, where this subject is particularly examined.

Verse 17. *A horse for a hundred and fifty*] Suppose we take the shekel at the utmost value at which it has been rated, *three shillings*: then the price of a horse was about *twenty-two pounds ten shillings.*

On Solomon's multiplying horses, *Bishop Warburton* has made some judicious remarks:—

"Moses had expressly prohibited the multiplying of *horses*, Deut. xvii. 16, by which the future king was forbidden to establish a body of cavalry, because this could not be effected without sending into Egypt, with which people God had forbidden any communication, as this would be dangerous to religion. When Solomon had violated *this law*, and multiplied horses to excess, 1 Kings iv. 26, it was soon attended with those fatal consequences that the law foretold: for this wisest of kings having likewise, in violation of *another* law, married Pharaoh's daughter, (the early fruits of this commerce,) and then, by a repetition of the same crime, but a transgression of *another* law, having espoused more strange women, 1 Kings xi. 1; they first, in defiance of a *fourth* law, persuaded him to build them idol temples for *their use*, and afterwards, against a *fifth* law, brought him to erect other temples for his *own*. Now the original of all this mischief was the forbidden traffic with Egypt for *horses*; for thither were the agents of Solomon sent to mount his cavalry. Nay, this great king even turned factor for the neighbouring monarchs, ver. 17, and this opprobrious commerce was kept up by his successors, and attended with the same pernicious consequences. Isaiah denounces the mischiefs of this traffic; and foretells that one of the good effects of leaving it would be the forsaking of their idolatries, Isa. xxxi. 1, 4, 6, 7."—See *Divine Legation*, vol. iii., p. 289, and *Dr. Dodd's* Notes.

CHAPTER II.

Solomon determines to build a temple, 1. *The number of his workmen,* 2. *Sends to Huram for artificers and materials,* 3–10. *Huram sends him a favourable answer, and makes an agreement with him concerning the labour to be done, and the wages to be paid to his men,* 11–16. *The number of strangers in the land, and how employed,* 17, 18.

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AND Solomon [a] determined to build a house for the name of the LORD, and a house for his kingdom.

2 And [b] Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to [c] Huram the king of Tyre, saying, [d] As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, *even so deal with me.*

4 Behold, [e] I build a house to the name of the LORD my God, to dedicate *it* to him, *and* [f] to burn before him [g] sweet incense, and for [h] the continual shew-bread, and for [i] the burnt-offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for [k] great *is* our God above all gods.

6 [l] But who [m] is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him a house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill [n] to grave with the cunning men that *are* with me in Judah and in Jerusalem, [o] whom David my father did provide.

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8 [p] Send me also cedar trees, fir trees, and [q] algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [r] wonderful great.

10 [s] And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then Huram the king of Tyre answered in writing, which he sent to Solomon, [t] Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, [u] Blessed *be* the LORD God of Israel, [v] that made heaven and earth, who hath given to David the king a wise son, [w] endued with prudence and understanding, that might build a house for the LORD, and a house for his kingdom.

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[a] 1 Kings v. 5.——[b] 1 Kings v. 15; ver. 18.——[c] Or, *Hiram*, 1 Kings v. 1.——[d] 1 Chron. xiv. 1.——[e] Ver. 1.——[f] Exod. xxx. 7.——[g] Heb. *incense of spices.*——[h] Exod. xxv. 30; Lev. xxiv. 8; Num. xxviii. 3, 9, 11.——[i] Psa. cxxxv. 5.——[k] 1 Kings viii. 27; chap. vi. 18; Isa. lxvi. 1.——[l] Heb. *hath retained* or *obtained strength.*

[n] Heb. *to grave gravings.*——[o] 1 Chron. xxii. 15.——[p] 1 Kings v. 6.——[q] Or, *almuggim*, 1 Kings x. 11.——[r] Heb. *great and wonderful.*——[s] 1 Kings v. 11.——[t] 1 Kings x. 9; chap. ix. 8.——[u] 1 Kings v. 7.——[v] Gen. i. and ii.; Psa. xxxiii. 6; civ. 25; cxxiv. 8; cxxxvi. 5, 6; Acts iv. 24; xiv. 15; Rev. x. 6.——[w] Heb. *knowing prudence and understanding.*

NOTES ON CHAP. II.

Verse 1. *A house for the name of the Lord*] A temple for the worship of Jehovah.

A house for his kingdom.] A royal palace for his own use as king of Israel.

Verse 3. *Solomon sent to Huram*] This man's name is written חירם *Chiram* in Kings; and in Chronicles, חורם *Churam*: there is properly no difference, only a י *yod* and a ו *vau* interchanged. See on 1 Kings v. 2.

Verse 6. *Seeing the heaven and heaven of heavens*] "For the lower heavens, the middle heavens, and the upper heavens cannot contain him, seeing he sustains all things by the arm of his power. Heaven is the throne of his glory, the earth his footstool; the deep, and the whole world, are sustained by the spirit of his WORD, [רוח מימרה *beruach meymereh.*] Who am I, then, that I should build him a house?"—*Targum.*

Save only to burn sacrifice] It is not under the hope that the house shall be able to contain him, but merely for the purpose of burning incense to him, and offering him sacrifice, that I have erected it.

Verse 7. *Send me—a man cunning to work*] A person of great ingenuity, who is capable of planning and directing, and who may be over the other artists.

Verse 11. *Answered in writing*] Though correspondence among persons of distinction was, in these early times, carried on by confidential messengers, yet we find that epistolary correspondence did exist, and

A. M. 2989. B. C. 1015. An. Exod. Isr. 476. Anno ante I. Olymp. 239.

13 And now I have sent a cunning man, endued with understanding, of Huram my father's,

14 [x] The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which [y] my lord hath spoken of, let him send unto his servants:

16 [z] And we will cut wood out of Lebanon, [a] as much as thou shalt need: and we will bring it to thee in floats by sea to [b] Joppa; and thou shalt carry it up to Jerusalem.

A. M. 2989. B. C. 1015. An. Exod. Isr. 476. Anno ante I. Olymp. 239.

17 [c] And Solomon numbered all [d] the strangers that *were* in the land of Israel after the numbering wherewith [e] David his father had numbered them; and they were found a hundred and fifty thousand and three thousand and six hundred.

18 And he sent [f] threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

[x] 1 Kings vii. 13, 14.——[y] Verse 10.——[z] 1 Kings v. 8, 9. [a] Heb. *according to all thy need.*——[b] Heb. *Japho*, Josh. xix. 46; Acts ix. 36.

[c] As ver 2; 1 Kings v. 13, 15, 16; ix. 20, 21; chap. viii. 7, 8.——[d] Heb. *the men the strangers.*——[e] 1 Chron. xxii. 2. [f] As it is ver. 2.

that kings could *write* and *read* in what were called by the proud and insolent *Greeks* and *Romans* barbarous nations. Nearly *two thousand* years after this we find a king on the British throne who could not sign his own name. About the year of our Lord 700, Withred, king of Kent, thus concludes a charter to secure the liberties of the Church: *Ego Wythredus rex Cantiæ hæc omnia suprascripta et confirmavi, atque a me dictata propria manu signum sanctæ crucis pro ignorantia literarum expressi*; "All the above dictated by myself, I have confirmed; and because I can not write, I have with my own hand expressed this by putting the sign of the holy cross +."—See *Wilkins' Concilia.*

Verse 13. *I have sent a cunning man*] His name appears to have been *Hiram*, or *Hiram Abi*: see the notes on 1 Kings vii. 13, 14.

Verse 16. *In floats by sea to Joppa*] See the note on 1 Kings v. 9, and on the parallel places, for other matters contained in this chapter.

CHAPTER III.

Solomon begins to build the temple in the fourth year of his reign on Mount Moriah, 1, 2. Its dimensions, ornaments, and pillars, 3–17.

A. M. 2993. B. C. 1011. An. Exod. Isr. 480. Anno ante I. Olymp. 235.

THEN [a] Solomon began to build the house of the LORD at [b] Jerusalem in Mount Moriah, [c] where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of [d] Ornan [e] the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

A. M. 2993-3000. B. C. 1011-1004. Anno ante I. Ol. 235-228.

3 Now these *are the things* [f] *wherein* Solomon was [g] instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

[a] 1 Kings vi. 1, &c.——[b] Gen. xxii. 2, 14.——[c] Or, *which was seen of David his father.*

[d] 1 Chron. xxi. 18; xxii. 1.——[e] Or, *Araunah*, 2 Sam. xxiv. 18. [f] 1 Kings vi. 2.——[g] Heb. *founded.*

NOTES ON CHAP. III.

Verse 1. *In Mount Moriah*] Supposed to be the same place where Abraham was about to offer his son Isaac; so the Targum: "Solomon began to build the house of the sanctuary of the Lord at Jerusalem, in the place where Abraham had prayed and worshipped in the name of the Lord. This is the place of the earth where all generations shall worship the Lord. Here Abraham was about to offer his son Isaac for a burnt-offering: but he was snatched away by the WORD of the Lord, and a ram placed in his stead. Here Jacob prayed when he fled from the face of Esau his brother; and here the angel of the Lord appeared to David, at which time David built an altar unto the Lord in the threshing-floor which he bought from Araunah the Jebusite."

Verse 3. *The length—after the first measure was threescore cubits*] It is supposed that the *first measure* means the cubit used in the time of *Moses*, contradistinguished from that used in *Babylon*, and which

A. M. 2993-3000. B. C. 1011-1004. Anno ante I. Ol. 235-228.

4 And the [h] porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* a hundred and twenty: and he overlaid it within with pure gold.

5 And [i] the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he [k] garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 [l] And in the most holy house he made two cherubims [m] of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

A. M. 2993-3000. B. C. 1011-1004. Anno ante I. Ol. 235-228.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [n] inward.

14 And he made the [o] veil *of* blue, and purple, and crimson, and fine linen, and [p] wrought cherubims thereon.

15 Also he made before the house [q] two pillars of thirty and five cubits [r] high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [s] a hundred pomegranates, and put *them* on the chains.

17 And he [t] reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [u] Jachin, and the name of that on the left [v] Boaz.

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[h] 1 Kings vi. 3.——[i] 1 Kings vi. 17.——[k] Heb. *covered*.——[l] 1 Kings vi. 17.——[m] Or, (as some think) *of moveable work*.——[n] Or, *toward the house*.——[o] Exod. xxvi. 31; Matt. xxvii. 51; Heb. ix. 3.——[p] Heb. *caused to ascend*.——[q] 1 Kings vii. 15-21; Jer. lii. 21.——[r] Heb. *long*.——[s] 1 Kings vii. 20.——[t] 1 Kings vii. 21.——[u] That is, *he shall establish*.——[v] That is, *in it is strength*.

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the Israelites used after their return from captivity; and, as the books of Chronicles were written after the captivity, it was necessary for the writer to make this remark, lest it should be thought that the measurement was by the Babylonish cubit, which was a *palm*, or *one-sixth* shorter than the cubit of Moses. See the same distinction observed by Ezekiel, chap. xl. 5; xliii. 13.

Verse 4. *The height* was *a hundred and twenty*] Some think this should be *twenty* only; but if the same building is spoken of as in 1 Kings vi. 2, the height was only *thirty cubits*. *Twenty* is the reading of the *Syriac*, the *Arabic*, and the *Septuagint* in the *Codex Alexandrinus*. The MSS. give us no help. There is probably a mistake here, which, from the similarity of the letters, might easily occur. The words, as they now stand in the Hebrew text, are מאה ועשרים *meah veesrim, one hundred and twenty*. But probably the letters in מאה *meah, a hundred*, are transposed for אמה *ammah, a cubit*; if, therefore, the א *aleph* be placed after the מ *mem*, then the word will be מאה *meah, one hundred*; if *before* it the word will be אמה *ammah, a cubit*; therefore אמה עשרים *ammah esrim* will be *twenty cubits*; and thus the *Syriac*, *Arabic*, and *Septuagint* appear to have read. This will bring it within the proportion of the other measures, but *hundred and twenty* seems too great a height.

Verse 6. *Gold of Parvaim*] We know not what this place was; some think it is the same as *Sepharvaim*, a place in *Armenia* or *Media*, conquered by the king of Assyria, 2 Kings xvii. 24, &c. Others, that it is *Taprobane*, now the island of *Ceylon*, which *Bochart* derives from *taph*, signifying the border, and *Parvan*, i. e., *the coast of Parvan*. The rabbins say that it was gold of a *blood-red* colour, and had its name from פרים *parim, heifers*, being like to *bullocks' blood*.

The *Vulgate* translates the passage thus: *Stravit quoque pavimentum templi pretiosissimo marmore, decore multo; porro aurum erat probatissimum*; "And he made the pavement of the temple of the most precious marble; and moreover the gold was of the best quality," &c.

Verse 9. *The weight of the nails was fifty shekels*] *Bolts* must be here intended, as it would be preposterous to suppose *nails* of nearly *two pounds'* weight.

The upper chambers] Probably the *ceiling* is meant.

Verse 17. *He reared up the pillars*] "The name of that on the right hand was *Jachin*, because the kingdom of the house of David was *established*: and the name of the left was *Boaz*, from the name of *Boaz* the patriarch of the family of Judah, from whom all the kings of the house of Judah have descended."—*Targum*. See on 1 Kings vii. 21; and see the parallel places for other matters contained in this chapter.

CHAPTER IV.

The brazen altar, 1. *Molten sea, and its supporters*, 2–5. *The ten lavers*, 6. *Ten golden candlesticks*, 7. *Ten tables, the hundred golden basons, and the priests' court*, 8–10. *The works which Huram performed*, 11–17. *Solomon finishes the temple, and its utensils*, 18–22.

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MOREOVER he made [a] an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 [b] Also he made a molten sea of ten cubits [c] from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 [d] And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was* *set* above upon them, and all their hinder parts *were* inward.

A. M. 2993-3000. B. C. 1011-1004. Anno ante I. Ol. 235-228.

5 And the thickness of it *was* a hand-breadth, and the brim of it like the work of the brim of a cup, [e] with flowers of lilies, *and* it received and held [f] three thousand baths.

6 He made also [g] ten lavers, and put five on the right hand, and five on the left, to wash in them: [h] such things as they offered for the burnt-offering they washed in them; but the sea *was* for the priests to wash in.

7 [i] And he made ten candlesticks of gold [k] according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 [l] He made also ten tables, and placed *them* in the temple, five on the right side, and five

[a] Exod. xxvii. 1, 2; 2 Kings xvi. 14; Ezek. xliii. 13, 16. [b] 1 Kings vii. 23.——[c] Heb. *from his brim to his brim.*——[d] 1 Kings vii. 24, 25, 26.——[e] Or, *like a lily-flower.*

[f] See 1 Kings vii. 26.——[g] 1 Kings vii. 38.——[h] Heb. *the work of burnt-offering*——[i] 1 Kings vii. 49.——[k] Exod. xxv. 31, 40; 1 Chron. xxviii. 12, 19.——[l] 1 Kings vii. 48.

NOTES ON CHAP. IV.

Verse 3. *Under it was the similitude of oxen*] In 1 Kings vii. 24. instead of *oxen*, בקרים *bekarim*, we have *knops*, פקעים *pekaim*; and this last is supposed by able critics to be the reading which ought to be received here. What we call *knops* may signify *grapes*, *mushrooms*, *apples*, or some such ornaments placed round about under the turned over lip or brim of this caldron. It is possible that בקרים *bekarim*, *oxen*, may be a corruption of פקעים *pekaim*, *grapes*, as the פ *pe* might be mistaken for a ב *beth*, to which in ancient MSS. it has often a great resemblance, the dot under the top being often faint and indistinct; and the ע *ain*, on the same account, might be mistaken for a ר *resh*. Thus *grapes* might be turned into *oxen*. *Houbigant* contends that the words in both places are right; but that בקר *bakar* does not signify *ox* here, but a large kind of *grape*, according to its meaning in Arabic: and thus both places will agree. But I do not find that بقر *bakar*, or بقرة *bakarat*, has any such meaning in Arabic. He was probably misled by the following, in the Arabic Lexicon. *Camus*, inserted under بقر *bakara*, both by *Giggeius* and *Golius*, عين البقر *ainu albikri*, *ox-eye*, which is interpreted *Genus uvæ nigræ ac prægrandis, incredibilis dulcedinis. In Palæstina autem pro prunis absolute usurpatur.* "A species of black grape, very large, and of incredible sweetness. It is used in Palestine for *prum* or plum." What is called the *Damascene plum* is doubtless meant: but בקרים *bekarim*, in the text, can never have this meaning, unless indeed we found it associated with עין *ayin*, *eye*, and then עיני בקרים *eyney bekarim* might, according to the Arabic, be translated *plums*, *grapes*, *sloes*, or such like, especially those of the largest kind, which in *size* resemble the *eye of an ox*. But the criticism of this great man is not solid. The likeliest method of reconciling the two places is supposing a change in the letters, as specified above. The reader will at once see that what are called the *oxen*, ver. 3, said to be round about the brim, are widely different from those ver. 4, by which this molten sea was supported.

Verse 5. *It—held three thousand baths.*] In 1 Kings vii. 26, it is said to hold only *two thousand baths*. As this book was written *after* the Babylonish captivity, it is very possible that reference is here made to the Babylonish *bath*, which might have been *less* than the Jewish. We have already seen that the *cubit* of Moses, or of the ancient Hebrews, was *longer* than the Babylonish by *one palm*; see on chap. iii. ver. 3. It might be the same with the measures of capacity; so that *two thousand* of the *ancient* Jewish baths might have been equal to *three thousand* of those used *after the captivity*. The *Targum* cuts the knot by saying, "It received *three thousand* baths of dry measure, and held *two thousand* of liquid measure."

Verse 6. *He made also ten lavers*] The lavers served to wash the different parts of the victims in; and the molten sea was for the use of the priests. In this they bathed, or drew water from it for their personal purification.

Verse 8. *A hundred basons of gold*] These were doubtless a sort of *patera*, or sacrificial spoons, with which they made *libations*.

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on the left. And he made a hundred [m] basons of gold.

9 Furthermore [n] he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And [o] he set the sea on the right side of the east end, over against the south.

11 And [p] Huram made the pots, and the shovels, and the [q] basons. And Huram [r] finished the work that he was to make for King Solomon for the house of God;

12 *To wit*, the two pillars, and [s] the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars;

13 And [t] four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* [u] upon the pillars.

14 He made also [v] bases, and [w] lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did [x] Huram his father make to King Solomon for the house of the LORD of [y] bright brass.

A. M. 2993-3000. B. C. 1011-1004. Anno ante I. Ol. 235-228.

17 [z] In the plain of Jordan did the king cast them, in the [a] clay ground between Succoth and Zeredathah.

18 [b] Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 And [c] Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon [d] the shew-bread *was set*;

20 Moreover the candlesticks with their lamps, that they should burn [e] after the manner before the oracle, of pure gold;

21 And [f] the flowers, and the lamps, and the tongs, *made he of* gold, *and* that [g] perfect gold;

22 And the snuffers, and the [h] basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

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[m] Or, *bowls*.——[n] 1 Kings vi. 36.——[o] 1 Kings vii. 39.——[p] See 1 Kings vii. 40.——[q] Or, *bowls*.——[r] Heb. *finished to make*.——[s] 1 Kings vii. 41.——[t] See 1 Kings vii. 20.——[u] Heb. *upon the face*.——[v] 1 Kings vii. 27, 43.——[w] Or, *caldrons*.——[x] 1 Kings vii. 14, 45.

[y] Heb. *made bright*, or *scoured*.——[z] 1 Kings vii. 46.——[a] Heb. *thickness of the ground*.——[b] 1 Kings vii. 47.——[c] 1 Kings vii. 48, 49, 50.——[d] Exod. xxv. 30.——[e] Exod. xxvii. 20, 21.——[f] Exod. xxv. 31, &c.——[g] Heb. *perfections of gold*.——[h] Or, *bowls*.

Verse 9. *He made the court of the priests*] This was the *inner* court.

And the great court] This was the *outer* court, or place for the assembling of the people.

Verse 16. *Huram his father*] 28 *ab, father*, is often used in Hebrew to signify a *master, inventor, chief operator*, and is very probably used here in the former sense by the Chaldee: *All these Chiram his master made for King Solomon*; or *Chiram Abi*, or rather *Huram*, made for the king.

Verse 17. *In the clay ground*] See on 1 Kings vii. 46. Some suppose that he did not actually cast those instruments at those places, but that he brought the *clay* from that quarter, as being the most proper for making moulds to cast in.

Verse 21. *And the flowers, and the lamps*] Probably each branch of the chandelier was made like *a plant in flower*, and the opening of the flower was either the *lamp*, or served to support it.

Verse 22. *The doors*—were of *gold*.] That is, were overlaid with *golden plates*, the thickness of which we do not know.

THAT every thing in the tabernacle and temple was *typical* or *representative* of some excellence of the Gospel dispensation may be readily credited, without going into all the detail produced by the pious author of *Solomon's Temple Spiritualized*. We can see the general reference and the principles of the great design, though we may not be able to make a particular application of the *knops*, the *flowers*, the *pomegranates*, the *tongs*, and the *snuffers*, to some Gospel doctrines: such spiritualizing is in most cases weak, silly, religious trifling; being ill calculated to produce respect for Divine revelation.

CHAPTER V.

Solomon having finished the temple, brings in the things which his father had consecrated, 1. *He assembles the elders and chiefs of Israel and the Levites, in order to bring up the ark from the city of David.* 2, 3. *They bring it and its vessels; and having offered innumerable sacrifices, place it in the temple, under the wings of the cherubim,* 4–10. *The Levites, singers, and trumpeters praise God; and his glory descends, and fills the house, so that the priests cannot stand to minister,* 11–14.

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

THUS [a] all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 [b] Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD [c] out of the city of David, which *is* Zion.

3 [d] Wherefore all the men of Israel assembled themselves unto the king [e] in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also King Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [f] there it is unto this day.

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

10 *There was* nothing in the ark save the two tables which Moses [g] put *therein* at Horeb, [h] when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy *place*: (for all the priests *that were* [i] present were sanctified, *and* did not *then* wait by course:

12 [k] Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, [l] and with them a hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, [m] For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud; [n] for the glory of the LORD had filled the house of God.

[a] 1 Kings vii. 51. — [b] 1 Kings viii. 1, &c. — [c] 2 Sam. vi. 12. [d] 1 Kings viii. 2. — [e] See chap. vii. 8, 9, 10. — [f] Or, *they are here*, as 1 Kings viii. 8. — [g] Deut. x. 2, 5; chap. v. 11.

[h] Or, *where*. — [i] Heb. *found*. — [k] 1 Chron. xxv. 1. — [l] 1 Chron. xv. 24. — [m] Psalm cxxxvi., see 1 Chron. xvi. 34, 41. [n] Exod. xl. 35; chap. vii. 2.

NOTES ON CHAP. V.

Verse 1. *Brought in* all *the things*] See the note on 1 Kings vii. 51.

Verse 3. *The feast*] "That is, the feast of tabernacles, which was held in the seventh month."—*Targum*. See 1 Kings viii. 2.

Verse 9. *They drew out the staves*] As the ark was no longer to be carried about, these were unnecessary.

Verse 10. *There was nothing in the ark save*] The Chaldee paraphrases thus: "There was nothing put in the ark but the two tables which Moses placed there, after the first had been broken on account of the calf which they made in Horeb, and the two other tables had been confirmed which were written with the writing expressed in the TEN WORDS."

Verse 11. *When the priests were come out*] After having carried the ark into the holy of holies, before the sacred service had commenced.

Verse 12. *A hundred and twenty priests*] Cymbals, psalteries, and harps, of any kind, in union with *a hundred and twenty trumpets* or *horns*, could not produce much *harmony*; as to *melody*, that must have been impossible, as the *noise* was too great.

Verse 13. *For* he is *good*] This was either the whole of the song, or the *burden* of each verse. The Hebrew is very short:—

כי טוב כי לעולם חסדו

Ki tob, ki leolam chasdo.

For he is *good*; *for his mercy is endless.*

Verse 14. *The priests could not stand*] What a proof of the being of God, and of the Divine presence! What must those holy men have felt at this time!

CHAPTER VI.

Solomon's prayer at the dedication of the temple, 1–42.

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

THEN [a] said Solomon, The LORD hath said that he would dwell in the [b] thick darkness.

2 But I have built a house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 [c] But I have chosen Jerusalem that my name might be there; and [d] have chosen David to be over my people Israel.

7 Now [e] it was in the heart of David my father to build a house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build a house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

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11 And in it have I put the ark, [f] wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 [g] And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brazen scaffold, of five cubits [h] long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven.

14 And said, O LORD God of Israel, [i] *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *showest* mercy unto thy servants, that walk before thee with all their hearts:

15 [k] Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [l] There [m] shall not fail thee a man in my sight to sit upon the throne of Israel; [n] yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men

[a] 1 Kings viii. 12, &c. — [b] Lev. xvi. 2. — [c] Chap. xii. 13. [d] 1 Chron. xxviii. 4. — [e] 2 Sam. vii. 2; 1 Chron. xvii. 1; xxviii. 2. — [f] Chap. v. 10. — [g] 1 Kings viii. 22. — [h] Heb. *the length thereof*, &c. — [i] Exodus xv. 11; Deut. iv. 39; vii. 9. — [k] 1 Chron. xxii. 9. — [l] 2 Sam. vii. 12, 16; 1 Kings ii. 4; vi. 12; ch. vii. 18. — [m] *There shall not a man be cut off.* — [n] Psa. cxxxii. 12.

NOTES ON CHAP. VI.

Verse 1. *The Lord hath said that he would dwell*] Solomon, seeing the cloud descend and fill the house, immediately took for granted that the Lord had accepted the place, and was now present. What occurred now was precisely the same with what took place when Moses reared the tabernacle in the wilderness; see Exod. xl. 34, 35: *A cloud covered the tent—and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent—because the glory* of the Lord *filled the tabernacle.*

The *Chaldee* paraphrases thus: "Then said Solomon, It hath pleased God to place his majesty in the city of Jerusalem, in the house of the sanctuary which I have built to the name of his Word, and he hath placed a dark cloud before him."

Verse 10. *For the name of the Lord*] "For the name of the Word of the Lord God of Israel."—*Targum.*

Verse 11. *That walk before thee with all their hearts*] "With all the will of their souls, and with all the affection of their hearts."—*Targum.*

Verse 18. *But will God in very deed dwell with men*] "But who could have imagined, who could have

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

on the earth? [o] behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth [p] toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [q] make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

22 If a man sin against his neighbour, [r] and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel [s] be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee [t] in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 When the [u] heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

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28 If there [v] be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them [w] in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands [x] in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [y] knowest the hearts of the children of men;)

31 That they may fear thee, to walk in thy ways, [z] so long as they live [a] in the land which thou gavest unto our fathers.

32 Moreover concerning the stranger, [b] which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that [c] this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain their [d] cause.

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[o] Chap. ii. 6; Isa. lxvi. 1; Acts vii. 49 —— [p] Or, *in this place.* [q] Heb. *pray.* —— [r] Heb. *and he require an oath of him* —— [s] Or, *be smitten.* —— [t] Or, *toward* —— [u] 1 Kings xvii. 1 —— [v] Chap. xx. 9 [w] Heb. *in the land of their gates*

[x] Or, *toward this house.* —— [y] 1 Chron. xxviii. 9 —— [z] Heb. *all the days which.* —— [a] Heb. *upon the face of the land.* —— [b] John xii. 20; Acts viii. 27. —— [c] Heb. *thy name is called upon this house.* [d] Or, *right*

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thought it credible, that God should place his majesty among men dwelling upon earth? Behold, the highest heavens, the middle heavens, and the lowest heavens, cannot bear the glory of thy majesty, (for thou art the God who sustainest all the heavens, and the earth, and the deep, and all that is in them,) nor can this house which I have built contain Thee."—*Targum.*

Verse 22. *If a man sin against his neighbour*] For the SEVEN *cases* put here by Solomon in his prayer, see the notes on 1 Kings viii. 31–46.

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36 If they sin against thee, (for *there is* [e] no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and [f] they carry them away captives unto a land far off or near;

37 Yet *if* they [g] bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

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39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their [h] cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent [i] unto the prayer *that is made* in this place.

41 Now [k] therefore arise, O LORD God, into thy [l] resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints [m] rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: [n] remember the mercies of David thy servant.

[e] Prov. xx. 9; Eccles. vii. 20; James iii. 2; 1 John i. 8. [f] Heb. *they that take them captives carry them away.*—[g] Heb. *bring back to their heart.*

[h] Or, *right.*—[i] Heb. *to the prayer of this place.*—[k] Psa. cxxxii. 8, 9, 10, 16.—[l] 1 Chron. xxviii. 2.—[m] Neh. ix. 25. [n] Psa. cxxxii. 1; Isa. lv. 3.

Verse 36. *For* there is *no man which sinneth not*] See this case largely considered in the note on 1 Kings viii. 46.

Verse 37. *If they bethink themselves*] "If thy fear should return into their hearts."—*Targum.*

The whole of this prayer is amply considered in the parallel place, 1 Kings viii., where see the notes.

Verse 41. *Let thy saints rejoice in goodness.*] "In the abundance of the tithes and other goods which shall be given to the Levites, as their reward for keeping the ark, and singing before it."—*Jarchi.*

Verse 42. *Turn not away the face of thine anointed*] "At least do me good; and if not for *my sake*, do it for *thy own sake*."—*Jarchi.*

These two last verses are not in the parallel place in 1 Kings viii. There are other differences between the two places in this prayer, but they are not of much consequence.

CHAPTER VII.

Solomon having ended his prayer, the fire of the Lord comes down from heaven and consumes the offerings, 1. *The people and the priests see this, and glorify God, and offer sacrifices,* 2–4. *Solomon offers* twenty-two thousand *oxen, and* one hundred and twenty thousand *sheep; and the priests and Levites attend in their offices,* 5, 6. *He keeps the feast* seven *days, and the dedication of the altar* seven *days, and dismisses the people,* 7–11. *The Lord appears unto him by night, and assures him that he has heard his prayer,* 12–16; *promises him and his posterity a perpetual government, if they be obedient,* 17, 18; *but utter destruction should they disobey, and become idolaters,* 19–22.

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

NOW [a] when Solomon had made an end of praying, the [b] fire came down from heaven, and consumed the burnt-offering and the sacrifices; and [c] the glory of the LORD filled the house.

2 [d] And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

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3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, [e] *saying*, For *he is* good; [f] for his mercy *endureth* for ever.

4 [g] Then the king and all the people

[a] 1 Kings viii. 54.—[b] Lev. ix. 24; Judg. vi. 21; 1 Kings xviii. 38; 1 Chron. xxi. 26.—[c] 1 Kings viii. 10, 11; Chap. v. 13, 14; Ezek. x. 3, 4.—[d] Chap. v. 14.—[e] Chap. v. 13; Psa. cxxxvi. 1, 1 Chron. xvi. 41; Chap. xx. 21.—[f] 1 Kings viii. 62, 63.

NOTES ON CHAP. VII.

Verse 1. *The fire came down*] The *cloud* had come down before, now the *fire* consumes the sacrifice, showing that both the *house* and the *sacrifices* were accepted by the Lord.

Verse 4. *The king and all the people offered sacrifices*]

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

offered sacrifices before the LORD.

5 And King Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep; so the king and all the people dedicated the house of God.

6 [h] And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised [i] by their ministry; and [k] the priests sounded trumpets before them, and all Israel stood.

7 Moreover [l] Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 [m] Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto [n] the river of Egypt.

9 And in the eighth day they made a [o] solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And [p] on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

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11 Thus [q] Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, [r] and have chosen this place to myself for a house of sacrifice.

13 [s] If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, [t] which are called by my name, shall [u] humble themselves, and pray, and seek my face, and turn from their wicked ways; [v] then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now [w] mine eyes shall be open, and mine ears attent [x] unto the prayer *that is made* in this place.

16 For now have [y] I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 [z] And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

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[h] 1 Chron. xv. 16.——[i] Heb. *by their hand.*——[k] Chap. v. 12. [l] 1 Kings viii. 64.——[m] 1 Kings viii. 65.——[n] Josh. xiii. 3. [o] Heb. *a restraint.*——[p] 1 Kings viii. 66.——[q] 1 Kings ix. 1, &c. [r] Deut. xii. 5.

[s] Chap. vi. 26, 28.——[t] Heb. *upon whom my name is called.* [u] James iv. 10.——[v] Chap. vi. 27, 30.——[w] Ch. vi. 40.——[x] Heb. *to the prayer of this place.*——[y] 1 Kings ix. 3; chap. vi. 6.——[z] 1 Kings ix. 4, &c.

They presented the victims to the priests, and they and the Levites slew them, and sprinkled the blood: or perhaps the people themselves slew them; and, having caught the blood, collected the fat, &c., presented them to the priests to be offered as the law required.

Verse 5. *Twenty and two thousand oxen, &c.*] The amount of all the victims that had been offered during the *seven* days of the feast of *tabernacles*, and the *seven* days of the feast of the *dedication*.

Verse 8. *The entering in of Hamath*] "From the entrance of Antioch to the Nile of Egypt."—*Targum*.

Verse 10. *On the three and twentieth day*] This was the *ninth* day of the dedication of the temple; but in 1 Kings viii. 66 it is called the *eighth* day. "The meaning is this," says *Jarchi*: "he gave them liberty to return on the *eighth* day, and many of them did then return: and he dismissed the remainder on the *ninth*, what is called here the *twenty-third*, reckoning the *fourteen* days for the duration of the *two feasts*; in all, *twenty-three*."

The *Targum* paraphrases this verse thus: "The people departed with a glad heart, for all the good which God had done to David his servant, on whose account the doors of the sanctuary were open; and for Solomon his son, because God had heard his prayer, and the majesty of the Lord had rested on the house of the sanctuary; and for Israel, his people, because God had favourably accepted their oblations, and the heavenly fire had descended, and, burning on the altar, had devoured their sacrifices."

Verse 12. *The Lord appeared to Solomon*] This was a *second* manifestation; see 1 Kings ix. 2–9, and the notes there. The *Targum* says, "The WORD of the Lord appeared to Solomon."

Verse 13. *Or if I send pestilence*] "The angel of death."—*Targum*.

Verse 15. *Now mine eyes shall be open*] "It shall

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, [a] There [b] shall not fail thee a man *to be* ruler in Israel.

19 [c] But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

A. M. 3000. B. C. 1004. Anno ante I. Olymp. 228. Ante Urbem Conditam 251.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [d] Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

[a] Chapter vi. 16.——[b] Hebrew, *There shall not be cut off to thee.*

[c] Lev. xxvii. 14, 33; Deut. xxviii. 15, 36, 37.——[d] Deut. xxix. 24; Jer. xxii. 8, 9.

be pleasing to me in the *sight* of *my* WORD, that I should incline mine ear," &c.—*Targum.*

Verse 18. *There shall not fail thee a man*] This *promise* was not fulfilled, because the *condition* was not fulfilled; they forsook God, and he cut *them* off, and the *throne* also.

Verse 20. *Then will I pluck them up by the roots*] How completely has this been fulfilled! not only all the *branches* of the Jewish political tree have been cut off, but the very *roots* have been plucked up; so that the day of the Lord's anger has left them neither *root* nor *branch*.

Verse 21. *Shall be an astonishment*] The *manner* in which these disobedient people have been destroyed is truly *astonishing*: no nation was ever so highly favoured, and none ever so severely and signally punished.

Verse 22. *Because they forsook the Lord*] While they cleaved to God, the most powerful enemy could make no impression on them; but when they forsook him, then the weakest and most inconsiderable of their foes harassed, oppressed, and reduced them to bondage and misery. It was by no personal prowess, genuine heroism, or supereminent military tactics, that the Jews were enabled to resist and overcome their enemies; it was by the Divine power alone; for, destitute of this, they were even worse than other men.

CHAPTER VIII.

Solomon's buildings, conquests, and officers, 1–10. *He brings Pharaoh's daughter to his new-built palace,* 11. *His various sacrifices, and arrangement of the priests, Levites, and porters,* 12–16. *He sends a fleet to Ophir,* 17, 18.

A. M. 3013. B. C. 991. Anno ante I. Olymp. 215. Ante Urbem Conditam 238.

AND [a] it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 [b] And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

A. M. 3013. B. C. 991. Anno ante I. Olymp. 215. Ante Urbem Conditam 238.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and [c] all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

[a] 1 Kings ix. 10, &c.——[b] 1 Kings ix. 17, &c.

[c] Heb. *all the desire of Solomon which he desired to build.*

NOTES ON CHAP. VIII.

Verse 1. *At the end of twenty years*] He employed *seven* years and a *half* in building the temple, and *twelve* and a *half*, or *thirteen*, in building his own house.—Compare this with 1 Kings vii. 1.

Verse 2. *The cities which Huram had restored*] See the note on 1 Kings ix. 11.

Verse 3. *Hamath-zobah*] "Emessa, on the river Orontes."—*Calmet.*

Verse 4. *Tadmor*] *Palmyra.* See the note on 1 Kings ix. 18, for an account of this superb city.

Verse 6. *All the store cities*] See the note on 1 Kings ix. 19.

A. M. 3013. B. C. 991. Anno ante I. Olymp. 215. Ante Urbem Conditam 238.

7 [a] *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots, and horsemen.

10 And these *were* the chief of King Solomon's officers, *even* [c] two hundred and fifty, that bare rule over the people.

11 And Solomon [f] brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* [g] holy, whereunto the ark of the LORD hath come.

12 Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate [h] every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, [i] three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

A. M. 3013. B. C. 991. Anno ante I. Olymp. 215. Ante Urbem Conditam 238.

14 And he appointed, according to the order of David his father, the [k] courses of the priests to their service, and [l] the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the [m] porters also by their courses at every gate: for [n] so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 Then went Solomon to [o] Ezion-geber, and to [p] Eloth, at the sea-side in the land of Edom.

18 [q] And Huram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to King Solomon.

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[a] 1 Kings ix. 20, &c. — [c] See 1 Kings ix. 23. — [f] 1 Kings iii. 1; vii. 8; ix. 24. — [g] Heb. *holiness*. — [h] Exod. xxix. 38; Num. xxviii. 3, 9, 11, 26; xxix. 1, &c. — [i] Exod. xxiii. 14; Deut. xvi. 16. — [k] 1 Chron. xxiv. 1.

[l] 1 Chron. xxv. 1. — [m] 1 Chron. ix. 17; xxvi. 1. — [n] Heb. *so was the commandment of David the man of God*. — [o] 1 Kings ix. 26. — [p] Or, *Elath*, Deut. ii. 8; 2 Kings xiv. 22. — [q] 1 Kings ix. 27; chap. ix. 10, 13.

Verse 9. *But of the children of Israel*] See the note on 1 Kings ix. 21.

Verse 11. *The daughter of Pharaoh*] "And Bithiah, the daughter of Pharaoh, Solomon brought up from the city of David to the palace which he had built for her."—*T.*

Because the places are *holy*] Is not this a proof that he considered his wife to be a *heathen*, and not proper to dwell in a place which had been sanctified! Solomon had not yet departed from the true God.

Verse 13. *Three times in the year*] These were the *three* great annual feasts.

Verse 15. *The commandment of the king*] The institutions of David.

Verse 17. *Then went Solomon to Ezion-geber*] See the notes on 1 Kings ix. 26–28, for conjectures concerning *Ezion-geber* and *Ophir*.

Verse 18. *Knowledge of the sea*] Skilful sailors Solomon probably bore the expenses, and his friend, the Tyrian king, furnished him with expert sailors; for the Jews, at no period of their history, had any skill in maritime affairs, their navigation being confined to the lakes of their own country, from which they could never acquire any nautical skill. The Tyrians, on the contrary, lived on and in the sea.

CHAPTER IX.

The queen of Sheba visits Solomon, and is sumptuously entertained by him, 1–12. *His great riches,* 13, 14. *He makes targets and shields of beaten gold, and a magnificent ivory throne, and various utensils of gold* 15–20. *His navigation to Tarshish, and the commodities brought thence,* 21. *His magnificence and political connections,* 22–28. *The writers of his life,* 29. *He reigns* forty *years, and is succeeded by his son Rehoboam,* 30, 31.

A. M. 3014. B. C. 990. Anno ante I. Olymp. 214. Ante Urbem Conditam 237.

AND [a] when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his [b] cup-bearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true [c] report which I heard in mine own land of thine [d] acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king a hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave King Solomon.

A. M. 3014. B. C. 990. Anno ante I. Olymp. 214. Ante Urbem Conditam 237.

10 And the servants also of Huram, and the servants of Solomon, [e] which brought gold from Ophir, brought [f] algum trees and precious stones.

11 And the king made *of* the algum trees [g] terraces [h] to the house of the LORD, and to the king's palace, and harps and psalteries for singers; and there were none such seen before in the land of Judah.

12 And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

A. M. 2989-3029. B. C. 1015-975. Anno ante I. Ol. 239-199.

13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the kings of Arabia and [i] governors of the country brought gold and silver to Solomon.

15 And King Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [k] stays on each side of the

[a] 1 Kings x. 1, &c.; Matt. xii. 42; Luke xi. 31.—[b] Or, *butlers*.—[c] Heb. *word*.—[d] Or, *sayings*.

[e] Chap. viii. 18.—[f] 1 Kings x. 11, *almug trees*.—[g] Or, *stays*.—[h] Heb. *highways*.—[i] Or, *captains*.—[k] Heb. *hands*.

NOTES ON CHAP. IX.

Verse 1. *The queen of Sheba*] See all the particulars of this royal visit distinctly marked and explained in the notes on 1 Kings x. 1–10. The *Targum* calls her *queen of Zemargad*.

Verse 12. *Beside* that *which she had brought unto the king*] In 1 Kings x. 13 it is stated that Solomon gave her all she asked, *besides that which he gave her of his royal bounty*. It is not at all likely that he gave her back the *presents* which she brought to *him*, and which he had accepted. She had, no doubt, asked for several things which were *peculiar* to the land of Judea, and would be curiosities in her own kingdom; and besides these, he gave her other valuable presents.

Verse 14. *The kings of Arabia*] "The kings of Sistevantha."—*Targum*.

Verse 15. *And King Solomon made two hundred targets of beaten gold*] For a more correct valuation of these targets and shields than that in 1 Kings x. 17, see at the end of the chapter.

Verse 17. *Made a great throne of ivory*] For a very curious description of the *throne of Solomon*, see at the end of the chapter.

A. M. 2989-3029. B. C. 1015-975. Anno ante I. Ol. 239-199.

sitting place, and two lions standing by the stays;

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of King Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [l] pure gold: [m] none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, [n] ivory, and apes, and peacocks.

22 And King Solomon passed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 And Solomon [o] had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

A. M. 2989-3029. B. C. 1015-975. Anno ante I. Ol. 239-199.

26 [p] And he reigned over all the kings [q] from the [r] river even unto the land of the Philistines, and to the border of Egypt.

27 [s] And the king [t] made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

28 [u] And they brought unto Solomon horses out of Egypt, and out of all lands.

29 [v] Now the rest of the acts of Solomon, first and last, *are* they not written in the [w] book of Nathan the prophet, and in the prophecy of [x] Ahijah the Shilonite, and in the visions of [y] Iddo the seer against Jeroboam the son of Nebat?

30 [z] And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

A. M. 3029. B. C. 975. Anno ante I. Olymp. 199. Ante Urbem Conditam 222.

[l] Heb. *shut up.*——[m] Or, there was *no silver* in them.——[n] Or, *elephants' teeth.*——[o] 1 Kings iv. 26; x. 26; ch. i. 14.——[p] 1 Kings iv. 21.——[q] Gen. xv. 18; Psa. lxxii. 8.——[r] That is, *Euphrates.*

[s] 1 Kings x. 27; chap. i. 15.——[t] Heb. *gave.*——[u] 1 Kings x. 28; chap. i. 16.——[v] 1 Kings xi. 41.——[w] Heb. *words.*——[x] 1 Kings xi. 29.——[y] Chap. xii. 15; xiii. 22.——[z] 1 Kings xi. 42, 43.

Verse 21. *The king's ships went to Tarshish*] "Went to *Africa*."—*Targum.*

Verse 25. *Four thousand stalls for horses*] See the note on 1 Kings iv. 26, where the *different numbers* in these two books are considered. The *Targum*, instead of *four thousand*, has ארבע מאה *arba meah*, *four hundred*.

Verse 29. *Nathan the prophet*] These books are all lost. See the account of Solomon, his character, and a review of his works, at the end of 1 Kings xi.

1. By the kindness of a learned friend, who has made this kind of subjects his particular study, I am able to give a more correct view of the value of the talent of gold and the talent of silver than that which I have quoted 1 Kings x. 17, from Mr. Reynold's *State of the Greatest King*.

1. To find the equivalent in British standard to an ounce troy of pure gold, valued at *eighty* shillings, and to a talent of the same which weighs *one thousand eight hundred* ounces troy.

The ounce contains *four hundred and eighty* grains, and the guinea weighs *one hundred and twenty-nine* grains, or *five* pennyweights and *nine* grains.

(1) As 129 grains : 21 shillings : : 180, the number of grains in an ounce : 78·1395348*s.* or 3*l.* 18*s.* 1*d.* 2·69767*q.*; the equivalent in our silver coin to *one ounce* of standard gold.

(2) As 78·1395348 shillings, the value of an ounce of *standard* gold, : 80 shillings, the value of an ounce troy of *pure* gold, : : 80 shillings : 81·9047619 shillings, the equivalent in *British standard* to *one ounce* of pure gold.

Instead of the preceding, the following proportions may be used:—

(1.) As 21·5 shillings : 21 shillings : : 80 shillings : 78·1395348 shillings. This multiplied by 1800, the number of troy ounces in a Hebrew talent, gives 140651·16264*s.* or 7032*l.* 11*s.* 1*d.* 3·8*q.*, the equivalent to one talent of *standard* gold.

(2) As 21 standard : 21·5 pure : : 80 pure : 81·9047619 standard. This multiplied by 1800 gives 147428·57142*s.* or 7371*l.* 8*s.* 6*d.* 3·4*q.*, the equivalent to one talent of *pure* gold.

2. To find the equivalent in British standard to a talent of pure silver, which is valued at *four hundred and fifty pounds* sterling, or *five shillings* the ounce troy.

The pound troy is 240 pennyweights; and our silver coin has 18 pennyweights of alloy in the pound. From 240 pennyweights take 18, and there will remain 222 pennyweights, the pure silver in the pound.

Now as 240 pennyweights : 222 pennyweights : : 20 pennyweights, the weight of a crown piece, : $18\frac{1}{2}$ pennyweights, the weight of the pure silver in the crown.

Then, as 18·5 pennyweights : 5 shillings : : 36000, the number of dwts. in a talent, : 9729·729729729729

shillings, or, £486 9*s.* 8¾*d.*, the equivalent in our coin to a talent of pure silver.

Example 1. To find the equivalent in British standard to the *one hundred and twenty* talents of gold which the queen of Sheba gave to King Solomon, 2 Chron. ix. 9.

147428·57142*s.* equivalent to one talent of pure gold,
120 number of talents [as found above.
17691428·5704 = £884,571 8*s.* 6¾*d.*, the equivalent to 120 talents.

Example 2. To find the equivalent in British standard to Solomon's *two hundred* targets of beaten gold, each *six hundred* shekels; and to his *three hundred* shields, each *three hundred* shekels, 2 Chron. ix. 15, 16.

A talent is *three thousand* shekels; therefore *six hundred* shekels are *one-fifth*, and *three hundred* are *one-tenth* of a talent.

5)147428·57142*s.* equivalent to one talent.
29485·71428 equivalent to one target.
200 the number of targets.
2|0)589714|2·856
£294,857 2*s.* 10¼*d.* equivalent to 200 targets.

One-tenth of a talent is 14742·857142 = one shield.
300 number of shlds.
2|0)442285|7·1126
£221,142 17*s.* 1½*d.* = 300 shlds.

Example 3. To find the equivalent in British standard to the weight of gold which came to Solomon in one year, independently of what the chapmen and merchants brought him.

147428·57142*s.* = one talent.
666 number of talents.
88457142852
88457142852
88457142852
2|0)9818742|8·56572
£1,909,371 8*s.* 6¾*d.* equivalent to 666 talents.

Example 4. To find the equivalent in British standard to the *hundred thousand* talents of gold, and to the *million* of talents of silver, which were prepared by David for the temple, 1 Chron. xxii. 14.

THE GOLD.

147428·57142*s.* = one talent.
100000 number of talents.
2|0)14742857|14|2
£737,142,857 2*s.* the equivalent.

Or, *seven hundred and thirty-seven millions, one hundred and forty-two thousand, eight hundred and fifty-seven pounds, two shillings* sterling, for the gold.

THE SILVER.

9729·729729729*s.* = one talent.
1000000 number of talents.
2|0)9729729729|9·729
£186,186,486 9*s.* 8½*d.* the equivalent.

Or, *four hundred and eighty-six millions, four hundred and eighty-six thousand, four hundred and eighty-six pounds, nine shillings, and eightpence halfpenny* sterling, for the *silver*.

II. I have referred, in the note on ver. 17, to a curious account of Solomon's throne, taken from a Persian MS. entitled بيت المقدس *beet al mukuddus, the Holy House*, or *Jerusalem*. It has already been remarked, in the account of Solomon at the end of chap. xi. of 1 Kings, article 12, that among the oriental writers Solomon is considered, not only as the wisest of all men, but as having supreme command over *demons* and *genii* of all kinds; and that he knew the language of beasts and birds, &c.; and therefore the reader need not be surprised if he find, in the following account, Solomon employing preternatural agency in the construction of this celebrated *throne*.

"This famous throne was the work of the *Deev Sukhur*; it was called *Koukab al Jumma*. The beauty of this throne has never been sufficiently described; the following are the particulars:—

"The *sides* of it were pure gold; the *feet*, of emeralds and pearls, intermixed with other pearls, each of which was as large as the egg of an ostrich.

"The *throne* had SEVEN *steps*; on each side were delineated *orchards* full of trees, the branches of which were composed of precious stones, representing ripe and unripe fruits.

"On the tops of the trees were to be seen *fowls* of the most beautiful plumage; particularly the *peacock*, the *etaub*, and the *kurgus*; all these birds were artificially hollowed within, so as occasionally to utter a thousand melodious notes, such as the ears of mortals had never before heard.

"On the FIRST *step* were delineated *vine-branches*, having bunches of *grapes*, composed of various sorts of precious stones; fashioned in such a manner as to represent the different colours of *purple*, *violet*, *green*, and *red*, so as to exhibit the appearance of *real fruit*.

"On the SECOND *step*, on each side of the *throne*, were *two lions*, of massive gold, of terrible aspect, and as large as life.

"The property of this throne was such, that when the prophet Solomon placed his foot upon the FIRST *step*, all the *birds* spread their wings, and made a fluttering noise in the air.

"On his touching the SECOND *step*, the two *lions* expanded their claws.

"On his reaching the THIRD *step*, the whole assembly of *deevs*, *peris*, and *men*, repeated the praises of the Deity.

"When he arrived at the FOURTH *step*, voices were heard addressing him in the following manner: *Son of David be grateful for the blessings which the Almighty has bestowed upon thee.*

"The same was repeated on his reaching the FIFTH *step*.

"On his touching the SIXTH *step*, all the *children* sang praises.

"On his arrival at the SEVENTH *step*, the whole *throne*, with all the *birds* and other *animals*, became in motion, and ceased not till he had placed himself in the royal seat; and then the *birds*, *lions*, and other *animals*, by secret springs, discharged a shower of the *most precious musk* upon the prophet: after which two of the *kurguses*, descending, placed a *golden crown* upon his head.

"Before the *throne* was a *column of burnished gold*; on the top of which was placed a *golden dove*, which had in its beak a *roll* bound in silver. In this *roll*

were written the *Psalms* of the prophet *David*; and the *dove* having presented the *roll* to King Solomon, he read a portion of it to the children of Israel.

"It is farther related that, on the approach of *wicked* persons to this throne for judgment, the *lions* were wont to set up a terrible roaring, and to lash their tails about with violence; the *birds* also began to erect their feathers; and the whole *assembly* of *deeves* and *genii* uttered such loud cries, that for fear of them no person would dare to be guilty of falsehood, but instantly confess his crimes.

"Such was the *throne* of Solomon, the son of David."

Supposing even this splendid description to be *literally* true, there is nothing here that could not have been performed by *ingenuity* and *art*; nothing that needed the aid of *supernatural* influence.

In another MS., on which I cannot now lay my hand, the whole value of this throne, and its ornaments, is computed in *lacs* of *rupees!* The above description is founded in the main on the account given here, chap. ix. 17–19. The six *steps*, and the *footstool* of the sacred writer, make the SEVEN *steps*, in the above description. The *twelve* lions are not *distinguished* by the Mohammedan writer. Other matters are added from *tradition*.

This profusion of gold and precious stones was not beyond the reach of Solomon, when we consider the many millions left by his father; no less a sum than *one thousand two hundred and twenty-three millions, six hundred and twenty-nine thousand, three hundred and forty-three pounds, eleven shillings, and eight pence halfpenny*, besides what Solomon himself furnished.

CHAPTER X.

The people apply to Rehoboam to ease them of their burdens, 1–4. *Rejecting the advice of the aged counsellors, and following that of the young men, he gives them an ungracious answer*, 5–14. *The people are discouraged, and ten tribes revolt*, 15–17. *They stone Hadoram, who went to collect the tribute; and Rehoboam but barely escapes*, 18, 19.

A. M. 3029. B. C. 975. Anno ante I. Olymp. 199. Ante Urbem Conditam 222.

AND [a] Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, [b] whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

A. M. 3029. B. C. 975. Anno ante I. Olymp. 199. Ante Urbem Conditam 222.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father [c] put a heavy yoke upon you, I will put more to your yoke; my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and King Rehoboam forsook the counsel of the old men,

[a] 1 Kings xii. 1, &c. —[b] 1 Kings xi. 40.

[c] Heb. *laded.*

NOTES ON CHAP. X.

Verse 1. *Rehoboam went to Shechem*] This chapter is almost word for word the same as 1 Kings xii., to the notes on which the reader is referred.

Verse 10. *My little* finger *shall be thicker*] "My

A. M. 3029. B. C. 975. Anno ante I Olymp. 199. Ante Urbem Conditam 222.

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: [d] for the cause was of God, that the LORD might perform his word, which he spake by the [e] hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

A. M. 3029. B. C. 975. Anno ante I. Olymp. 199. Ante Urbem Conditam 222.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died But King Rehoboam [f] made speed to get him up to *his* chariot, to flee to Jerusalem.

19 [g] And Israel rebelled against the house of David unto this day.

[d] 1 Sam. ii. 25; 1 Kings xii. 15, 24. —— [e] 1 Kings xi. 29.

[f] Heb. *strengthened himself.* —— [g] 1 Kings xii. 19.

weakness shall be stronger than the might of my father."—*Targum.*

Verse 15. *For the cause was of God*] "For there was an occasion Divinely given."—*Targum.*

Verse 16. *To your tents, O Israel*] "To your *cities*, O Israel."—*Targum.*

Now, David, see to thine own house.] "Now, David, rule over the men of thy own house."—*Targum.*

Verse 18. *Stoned him*] When he endeavoured to collect the tribute which Solomon had imposed on them.—*Jarchi.*

Verse 19. *Israel rebelled*] A few soft words, and the removal of a part of the oppressive taxes, (for they said, *Ease thou* SOMEWHAT *the grievous servitude,*) would have secured this people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the separation of this kingdom. Rehoboam was a fool; and through his folly he lost his kingdom. He is not the only example on record: the *Stuarts* lost the realm of England much in the same way; and, by a different mode of treatment, the House of Brunswick continues to fill the British throne. May the *thread* of its fortune, *woven* by the hand of God, never be undone! and may the *current* of its *power glide on* to the latest posterity!

Talia secla, suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcæ.
VIRG. Ecl. iv., ver. 46.

"God's firm decree, by which this *web* was *spun*,
Shall ever bless the *clue*, and bid it *smoothly* run."

Labitur, et labetur in omne volubilis Ævum.
HORAT. Epist., l. i., c. 2, v. 43.

"Still glides the river, and shall ever glide."
Amen! Amen!

CHAPTER XI.

Rehoboam raises an army, purposing to reduce the ten tribes; but is prevented by Shemaiah the prophet, 1–4. *He builds several cities of defence, and fortifies others.* 5–12. *The priests and Levites being turned out by Jeroboam, come to Rehoboam,* 13, 14. *Jeroboam's gross idolatry,* 15. *The pious of the land join with Judah, and strengthen the kingdom of Rehoboam.* 16, 17. *His wives, concubines, and numerous issue,* 18–21. *He places his own sons for governors in the different provinces,* 22, 23.

A. M. 3029. B. C. 975. Anno ante I. Olymp. 199. Ante Urbem Conditam 222.

AND [a] when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin a hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came [b] to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

A. M. 3029. B. C. 975. Anno ante I. Olymp. 199. Ante Urbem Conditam 222.

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

[a] 1 Kings xii. 21, &c.

[b] Chap. xii. 15.

NOTES ON CHAP. XI.

Verse 1. *Gathered of the house of Judah*] See this account 1 Kings xii. 21–24, and the notes there.

Verse 5. *And built cities for defence in Judah.*] He was obliged to strengthen his frontiers against the encroachments of the men of Israel; and Jeroboam

A. M. 3029-3032. B. C. 975-972. Anno ante I. Ol. 199-196.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

A. M. 3030. B. C. 974. Anno ante I. Olymp. 198. Ante Urbem Conditam 221.

13 And the priests and the Levites that *were* in all Israel [c] resorted to him out of all their coasts.

14 For the Levites left [d] their suburbs and their possession, and came to Judah and Jerusalem: for [e] Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 [f] And he ordained him priests for the high places, and for [g] the devils, and for [h] the calves which he had made.

16 [i] And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

A. M. 3029-3032. B. C. 975-972. Anno ante I. Ol. 199-196.

17 So they [k] strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;

A. M. 3029-3046. B. C. 975-958. Anno ante I. Ol. 199-182.

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [l] Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam [m] made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired [n] many wives.

[c] Heb. *presented themselves to him.*——[d] Num. xxxv. 2.——[e] Ch. xiii. 9.——[f] 1 Kings xii. 31; xiii. 33; xiv. 9; Hos. xiii. 2.
[g] Lev. xvii. 7; 1 Cor. x. 20.——[h] 1 Kings xii. 28.

[i] See ch. xv. 9; xxx. 11, 18.——[k] Chap. xii. 1.——[l] 1 Kings xv. 2; she is called Michaiah the daughter of Uriel, chapter xiii. 2.——[m] See Deut. xxi. 15, 16, 17.——[n] Heb. *a multitude of wives.*

did the same thing on his part, to prevent the inroads of Judah. See 1 Kings xii. 25.

Verse 11. *Store of victual*] In these places he laid up stores of provisions, not only to enable *them* to endure a siege; but also that they might be able, from their situation, to supply desolate places.

Verse 14. *The Levites left their suburbs*] They and the priests were expelled from their offices by Jeroboam, lest they should turn the hearts of the people to the true God, and then they would revolt to Judah, 1 Kings, xii. 26; and therefore he established a new worship, and made new gods.

Verse 15. *And he ordained him priests—for the devils*] לַשְּׂעִירִים *seirim*, the *hairy ones*; probably *goats*: for as the *golden calves*, or *oxen*, were in imitation of the Egyptian *Apis* or god, *Ipis*; so they no doubt paid Divine honours to the *goat*, which we know was an object of religious veneration in Egypt.

Verse 16. *Such as set their hearts to seek the Lord*] All the truly pious joined him out of every tribe: and the whole tribe of *Levi*, being deprived of their functions, joined him also. Thus he had *Judah*, *Benjamin*, and *Levi*, and probably a part of *Simeon*; for he had *Etam*, which was in that tribe, and the truly religious out of all the other tribes, for they could not bear Jeroboam's idolatry.

Verse 17. *For three years they walked in the way of David*] During this time he prospered: but for *fourteen* years after this he and the people were unfaithful to the Lord, except at such intervals as the hand of God's judgments was upon them.

Verse 18. *Took him Mahalath*] By marrying thus in the family of David, he strengthened his right to the Jewish throne.

Verse 20. *Maachah the daughter of Absalom*] See the note on 1 Kings xv. 10. She is called *Michaiah, the daughter of Uriel*, chap. xiii. 2. For this the *Targum* gives the following reason: "Abijah reigned *three* years in Jerusalem; and his mother's name was Michaiah, daughter of Uriel of Gibeatha. She is the same as Michah, the daughter of Absalom; but, because she was an upright woman, her name was changed into the more excellent name Michaiah, and her father's name into that of Uriel of Gibeatha, that the name of Absalom might not be remembered."

Verse 21. *Eighteen wives, and threescore concu-*

bines] Bad enough, but not so abandoned as his father. Of these marriages and concubinage the issue was *twenty-eight* sons and *sixty* daughters; *eighty-eight* children in the whole, to the education of the whole of whom he could pay but little attention. Numerous families are often neglected; and children by *different women*, must be yet in a worse state.

Verse 22. *Made Abijah—the chief*] Abijah certainly was not the *first-born* of Rehoboam; but as he loved Maachah more than any of his wives, so he preferred her son, probably through his mother's influence. In Deut. xxi. 16, this sort of preference is forbidden; but Rehoboam had a sort of precedent in the preference shown by David to Solomon.

Verse 23. *He dealt wisely*] It was true policy to disperse his own sons through the different provinces who were not likely to form any league with Jeroboam against their father.

He desired many wives.] He was much addicted to women; yet we do not find that he formed any heathenish alliances of this nature. And as no particulars are given, we do not know how far he indulged himself in this propensity. He probably strengthened his political connections by these means.

CHAPTER XII.

Rehoboam and his subjects, forsaking the Lord, are delivered into the hands of Shishak, king of Egypt, 1–4. *Shemaiah the prophet remonstrates with them, and they humble themselves, and Jerusalem is not destroyed; but Shishak takes away all the treasures, and the golden shields, instead of which Rehoboam makes shields of brass,* 5–12. *He reigns badly* seventeen *years, dies, and is succeeded by his son Abijah,* 13–16.

A. M. 3032. B. C. 972. Anno ante I. Olymp. 196. Ante Urbem Conditam 219.

AND [a] it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, [b] he forsook the law of the LORD, and all Israel with him.

A. M. 3031. B. C. 970. Anno ante I. Olymp. 194. Ante Urbem Conditam 217.

2 [c] And it came to pass, *that* in the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; [d] the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

A. M. 3034. B. C. 970. Anno ante I. Olymp. 194. Ante Urbem Conditam 217.

5 Then came [e] Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [f] Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king [g] humbled themselves; and they said, [h] The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, [i] the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them [k] some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

[a] Chap. xi. 17.—[b] 1 Kings xiv. 22, 23, 24.—[c] 1 Kings xiv. 24, 25.—[d] Chap. xvi. 8.—[e] Chap. xi. 2.

[f] Chap. xv. 2.—[g] James iv. 10.—[h] Exod. ix. 27.—[i] 1 Kings xxi. 28, 29.—[k] Or, *a little while.*

NOTES ON CHAP. XII.

Verse 1. *He forsook the law of the Lord*] This was after the *three* years mentioned chap. xi. 17.

Verse 2. *Shishak king of Egypt*] Concerning this man, and the motive which led him to attack the Jews, see the note on 1 Kings xiv. 31.

Transgressed against the Lord] "Against the WORD of the Lord."—*Targum.*

Verse 3. *The Lubims*] Supposed to be a people of *Libya*, adjoining to Egypt: sometimes called *Phut* in Scripture, as the people are called *Lehabim* and *Ludim.*

The Sukkiims] The *Troglodytes*, a people of Egypt on the coast of the Red Sea. They were called *Troglodytes*, Τρωγλοδυται, οἱ εἰς τας τρωγλας οικουντες, "because they dwelt in caves."—*Hesych.* This agrees with what *Pliny* says of them, *Troglodytæ specus excavant, hæc illis domus*; "The Troglodytes dig themselves caves; and these serve them for houses." This is not very different from the import of the original name סכיים *Sukkiyim*, from סכה *sachah*, to *cover* or *overspread*; (hence סוכ *such*, a *tabernacle*;) the people who were *covered* (emphatically) *under the earth.* The Septuagint translate by the word Τρωγλοδυται, *Troglodytes.*

The Ethiopians.] כושים *Cushim.* Various people were called by this name, particularly a people bordering on the northern coast of the Red Sea; but *these* are supposed to have come from a country of that name on the south of Egypt.

Verse 6. *Whereupon the princes of Israel and the king humbled themselves*] This is not mentioned in the parallel place, 1 Kings xiv.: this was the sole reason why Jerusalem was not at this time *totally* destroy-

A. M. 3034. B. C. 970. Anno ante I. Olymp. 194. Ante Urbem Conditam 247.

8 Nevertheless [l] they shall be his servants; that they may know [m] my service, and the service of the kingdoms of the countries.

9 [n] So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house: he took all: he carried away also the shields of gold which Solomon had [o] made.

10 Instead of which King Rehoboam made shields of brass, and committed *them* [p] to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: [q] and also in Judah things went well.

13 So King Rehoboam strengthened himself in Jerusalem, and reigned: for [r] Rehoboam *was* one and forty years old when he began *to* reign, and he reigned seventeen years in Jerusalem, [s] the city which the LORD had chosen out of all the tribes of Israel, to put his name there And his mother's name *was* Naamah an Ammoniteſs.

A. M. 3029-3046. B. C. 975-958. Anno ante I. Ol. 199-182.

14 And he did evil, because he [t] prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the [u] book of Shemaiah the prophet, [v] and of Iddo the seer concerning genealogies? [w] And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [x] Abijah his son reigned in his stead.

A. M. 3046. B. C. 958. Anno ante I. Olymp. 182. Ante Urbem Conditam 205.

[l] See Isa. xxvi. 13.—[m] Deut. xxviii. 47, 48.—[n] 1 Kings xiv. 25, 26.—[o] 1 Kings x. 16, 17; ch. ix. 15, 16.—[p] 2 Sam. viii. 18. [q] Or, *and yet in Judah there were good things*; see Gen. xviii. 24; and 1 Kings xv. 13; chap. xix. 3.—[r] 1 Kings xiv. 21. [s] Chap. vi. 6.—[t] Or, *fixed*.—[u] Heb. *words*.—[v] Chap. ix. 29; xiii. 22.—[w] 1 Kings xiv. 30.—[x] 1 Kings xiv. 31, *Abijam*.

ed, and the house of David entirely cut off; for they were totally incapable of defending themselves against this innumerable host.

Verse 8. *They shall be his servants*] They shall be preserved, and serve their enemies, that they may see the difference between the service of God and that of man. While they were pious, they found the service of the Lord to be *perfect freedom*; when they forsook the Lord, they found the fruit to be *perfect bondage*. A sinful life is both expensive and painful.

Verse 9. *Took away the treasures*] Such a booty as never had before, nor has since, come into the hand of man.

The shields of gold] These shields were the mark of the king's body-guard: it was in imitation of this Eastern magnificence that Alexander constituted his *Argyraspides*, adorned with the spoils taken from Darius. See Quintus Curtius, lib. viii., c. 5, et alibi.

Verse 13. *Was one and forty years old*] *Houbigant* thinks he was but *sixteen* years old when he began to reign; and brings many and forcible arguments to prove that the number *forty-one* must be a mistake. That he was *young* when he came to the throne, is evident from his consulting *the young men that were brought up with him*, chap. x. 8, 10. They were *young men* then; and if *he* was *brought up with them*, he must have been *young then* also. Besides, Abijah, in his speech to Jeroboam, chap. xiii. 7, says that at the time Rehoboam came to the throne he was tender-hearted, and therefore could not withstand the children of Belial raised up against him by Jeroboam: but surely at that time no man could be reputed *young* and *tender-hearted*—quite devoid of experience, who was above *forty* years of age. Besides, if this reading were allowed, it would prove that he was born *before* his father Solomon began to reign, for Solomon reigned only *forty* years, and Rehoboam immediately succeeded him.

Verse 15. *Concerning genealogies*] "In the book of the genealogy of the family of David."—*Targum*.

Verse 16. *Abijah his son*] Concerning the many varieties in this king's name, see the note on 1 Kings xiv. 31.

CHAPTER XIII.

Abijah begins to reign over Judah, and has war with Jeroboam, 1–3. *His speech from Mount Zemaraim to Jeroboam, before the commencement of hostilities,* 4–12. *While thus engaged, Jeroboam despatches some troops, which come on the rear of Abijah's army,* 13. *Perceiving this, they cry unto the Lord, and the Israelites are defeated with the loss of* five hundred thousand *men,* 14–18. *Abijah retakes several cities from Jeroboam, who is smitten by the Lord, and dies,* 19, 20. *Abijah's marriages and issue,* 21, 22.

A. M. 3046-3049. B. C. 958-955. Anno ante I. Ol. 182-179.

NOW [a] in the eighteenth year of King Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* [b] Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

A. M. 3047. B. C. 957. Anno ante I. Olymp. 181. Ante Urbem Conditam 204.

3 And Abijah [c] set the battle in array with an army of valiant men of war,

[a] 1 Kings xv. 1, &c. —— [b] See chap. xi. 20.

[c] Heb. *bound together.*

NOTES ON CHAP. XIII.

Verse 2. *His mother's name*—was *Michaiah*] See on chap. xi. 20.

Verse 3. *Abijah set the battle in array*] The *numbers* in this verse and in the seventeenth seem almost incredible. Abijah's army consisted of *four hundred thousand* effective men; that of Jeroboam consisted of *eight hundred thousand*; and the *slain* of Jeroboam's army were *five hundred thousand*. Now it is very possible that there is a *cipher* too much in all these numbers, and that they should stand thus: *Abijah's* army, *forty thousand*; *Jeroboam's eighty thousand*; the *slain, fifty thousand*. *Calmet*, who defends the common reading, allows that the *Venice* edition of the Vulgate, in 1478; another, in 1489; that of *Nuremberg*, in 1521; that of *Basil*, by *Froben*, in 1538; that of *Robert Stevens*, in 1546; and many others, have the *smaller numbers*. Dr. *Kennicott* says: "On a particular collation of the *Vulgate* version, it appears that the number of chosen men here *slain*, which Pope *Clement's* edition in 1592 determines to be *five hundred thousand*, the edition of Pope *Sixtus*, printed two years before, determined to be only *fifty thousand*; and the two preceding numbers, in the edition of *Sixtus*, are *forty thousand* and *eighty thousand*. As to different *printed editions*, out of *fifty-two*, from the year 1462 to 1592, *thirty-one* contain the *less* number. And out of *fifty-one* MSS. *twenty-three* in the *Bodleian* library, *four* in that of *Dean Aldrich*, and *two* in that of *Exeter College*, contain the *less* number, or else are corrupted irregularly, varying only one or two numbers."

This examination was made by Dr. *Kennicott* before he had finished his collation of Hebrew MSS., and before *De Rossi* had published his *Variæ Lectiones Veteris Testamenti*; but from these works we find little help, as far as the *Hebrew* MSS. are concerned. One Hebrew MS., instead of ארבע מאות אלף *arba meoth eleph, four hundred thousand*, reads ארבע עשר אלף *arba eser eleph, fourteen thousand*.

In all *printed* copies of the *Hebrew*, the numbers are as in the common text, *four hundred thousand, eight hundred thousand*, and *five hundred thousand*.

The *versions* are as follow:—The *Targum*, or *Chaldee*, the same in each place as the Hebrew.

The *Syriac* in ver. 3 has *four hundred thousand young men* for the army of Abijah, and *eight hundred thousand stout youth* for that of Jeroboam. For the *slain* Israelites, in ver. 17, it has ܚܡܫ ܡܐܐ *five hundred thousand*, falsely translated in the Latin text *quinque milia, five thousand*, both in the *Paris* and *London* Polyglots: another proof among many that little dependence is to be placed on the *Latin translation* of this version in either of the above Polyglots.

The *Arabic* is the same in all these cases with the *Syriac*, from which it has been translated.

The *Septuagint*, both as it is published in all the Polyglots, and as far as I have seen in MSS., is the same with the *Hebrew text*. So also is *Josephus*.

The *Vulgate* or *Latin* version is that alone that exhibits any important variations; we have had considerable proof of this in the above-mentioned collations of *Calmet* and *Kennicott*. I shall beg liberty to add others from my own collection.

In the *Editio Princeps* of the Latin Bible, though without *date* or *place*, yet evidently printed long before that of *Fust*, in 1462, the places stand thus: Verse 3. *Cumque iniisset certamen, et haberet bellicosissimos viros, et electorum* QUADRAGINTA milia: *Jeroboam construxit e contra aciem* OCTOGINTA *milia virorum*; "With him Abia entered into battle; and he had of the most warlike and choice men *forty thousand*; and Jeroboam raised an army against him of *eighty thousand men*."

And in ver. 17: *Et corruerunt vulnerati ex Israel,* QUINQUAGINTA *milia virorum fortium*; "And there fell down wounded *fifty thousand* stout men of Israel."

In the *Glossa Ordinaria*, by *Strabo Fuldensis*, we have *forty thousand* and *eighty thousand* in the two first instances, and *five hundred thousand* in the last.—*Bib. Sacr.* vol. ii., *Antv.* 1634.

In *six* ancient MSS. of my own, marked A, B, C, D, E, F, the text stands thus:—

A.—*Cumque iniisset Abia certamen, et haberet bellicosissimos viros, et electorum* XL. MIL. *Jeroboam instruxit contra aciem* LXXX. MIL.

And in ver. 17: *Et corruerunt vulnerati ex Israel* L. MIL. *virorum fortium*. Here we have *forty thousand* for the army of *Abijah*, and *eighty thousand* for that of *Jeroboam*, and FIFTY *thousand* for the *slain* of the latter.

B.—QUADRAGINTA *milia*,	OCTOGINTA *milia*,
FORTY *thousand*.	EIGHTY *thousand*.

QUINQUAGINTA *milia*,
FIFTY *thousand*.

The numbers being here expressed in *words* at full length, there can be no suspicion of mistake.

C.—CCCC *milia*.	DCCC *milibus*,	D *milia*.
400 *thousand*.	800 *thousand*.	500 *thousand*.

This is the same as the Hebrew text, and very distinctly expressed.

D.—*xl.* M.	*lxxx.* M.	*l v.* M.
40,000.	80,000.	50 and 5000.

This, in the two first numbers, is the same as the others above; but the last is confused, and appears to stand for *fifty thousand* and *five thousand*. A later hand has corrected the two first numbers in this MS., placing *over* the *first* four cccc, thus $\overset{cccc}{xl.}$, thus changing *forty* into *four hundred*; and over the second thus, $\overset{dccc}{lxxx.}$, thus changing *eighty* into *eight hundred*. Over

A. M. 3047. B. C. 957. Anno ante I. Olymp. 181. Ante Urbem Conditam 204.

even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 And Abijah stood up upon Mount [d] Zemaraim, which *is* in Mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel [e] gave the kingdom over Israel to David for ever, *even* to him and to his sons [f] by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [g] rebelled against his lord.

7 And there are gathered unto him [h] vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam [i] made you for gods.

9 [k] Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? [l] so that whosoever cometh [m] to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

A. M. 3047. B. C. 957. Anno ante I. Olymp. 181. Ante Urbem Conditam 204.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 [n] And they burn unto the LORD every morning and every evening burnt-sacrifices and sweet incense: the [o] shew-bread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, [p] to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, [q] and his priests with sounding trumpets to cry alarm against you. O children of Israel, [r] fight ye not against the LORD God of your fathers; for ye shall not prosper.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout:

[d] Josh. xviii. 22.——[e] 2 Sam. vii. 12, 13, 16.——[f] Num. xviii. 19.——[g] 1 Kings xi. 26; xii. 20.——[h] Judg. ix. 4.——[i] 1 Kings xii. 28; xiv. 9; Hos. viii. 6.——[k] Ch. xi. 14, 15.——[l] Exod. xxix. 35.——[m] Heb. *to fill his hand*; see Exod. xxix. 1; Lev. viii. 2.——[n] Chap. ii. 1.——[o] Lev. xxiv. 6.——[p] Exod. xxvii. 20, 21 Lev. xxiv. 2, 3.——[q] Num. x. 8.——[r] Acts v. 39.

the latter number, which is evidently a *mistake* of the scribe, there is no correction.

E.—*xl.* m.	Octoginta m.	*l.* m.
40,000.	Eighty *thousand*.	50,000.
F.—cccc. m.	dccc. m.	d. m.
400,000.	800,000.	500,000.

This also is the same as the Hebrew.

The reader has now the whole evidence which I have been able to collect before him, and may choose: the *smaller* numbers appear to be the most correct. Corruptions in the numbers in these historical books we have often had cause to *suspect*, and to complain of.

Verse 4. *Stood up upon Mount Zemaraim*] "Which was a mount of the tribe of the house of Ephraim."—*Targum*. *Jacchi* thinks that Abijah went to the confines of the tribe of Ephraim to attack Jeroboam. It could not be *Shomeron*, the mount on which *Samaria* was built in the days of Omri king of Israel, 1 Kings xvi. 24.

Verse 5. *By a covenant of salt?*] For ever. "For as the waters of the sea never grow *sweet*, neither shall the dominion depart from the house of David."—*Targum*. See my note on Num. xviii. 19.

Verse 7. *When Rehoboam was young and tender-hearted*] Therefore he could not be *forty-one* when he came to the throne; see the note on ver. 3. *Children of Belial* here signifies men of the most abandoned principles and characters; or men without consideration, education, or *brains*.

Verse 9. *A young bullock and seven rams*] He who could provide these for his own consecration was received into the order of this spurious and wicked priesthood. Some think he who could give to Jeroboam a young bullock and seven rams, was thereby received into the priesthood; this being the price for which the priesthood was conferred. The former is most likely.

Verse 10. *The Lord is our God*] We have not abandoned the Lord: and we still serve him according to his own law.

Verse 12. *God himself is with us*] Ye have *golden calves*; we have *the living and omnipotent Jehovah*.

With—trumpets to cry alarm against you.] This was appalling: When the priests sound their trumpets, it will be a proof that the vengeance of the Lord shall speedily descend upon you.

Verse 13. *But Jeroboam caused an ambushment*] While Abijah was thus employed in reproving them

A. M. 3047. B. C. 957. Anno ante I. Olymp. 181. Ante Urbem Conditam 204.

and as the men of Judah shouted, it came to pass, that God [s] smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time; and the children of Judah prevailed, [t] because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [u] Ephraim with the towns thereof.

A. M. 3047. B. C. 957. Anno ante I. Olymp. 181. Ante Urbem Conditam 204.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD [v] struck him, and [w] he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

A. M. 3047-3049. B. C. 957-955. Anno ante I. Ol. 181-179.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the [x] story of the prophet [y] Iddo.

A. M. 3046-3049. B. C. 958-955. Anno ante I. Ol. 182-179.

[s] Chap. xiv. 12.——[t] 1 Chron. v. 20; Psalm xxii. 5.——[u] Josh. xv. 9.

[v] 1 Sam. xxv. 38.——[w] 1 Kings xiv. 20.——[x] Or, *commentary.* [y] Chap. xii. 15.

Jeroboam divided his army privately, and sent a part to take Abijah in the rear; and this must have proved fatal to the Jews, had not the Lord interposed.

Verse 17. *Slain—five hundred thousand chosen men.*] Query, *fifty thousand?* This was a great slaughter: see the note on ver. 3, where all these numbers are supposed to be overcharged.

Verse 18. *Judah prevailed, because*] "They depended on the WORD of the God of their fathers."—*T.*

Verse 19. *Beth-el*] "Beth-lehem."—*Targum.*

Jeshanah] We know not where these towns lay.

Verse 20. *The Lord struck him, and he died.*] Who died? *Abijah* or *Jeroboam?* Some think it was *Jeroboam*; some, that it was *Abijah.* Both *rabbins* and *Christians* are divided on this point; nor is it yet settled. The prevailing opinion is that *Jeroboam* is meant, who was struck *then* with that disease of which he died about *two years after*; for he did not die till two years after Abijah: see 1 Kings xiv. 20; xv. 9. It seems as if *Jeroboam* was meant, not *Abijah.*

Verse 21. *Married fourteen wives*] Probably he made alliances with the neighbouring powers, by taking their daughters to him for *wives.*

Verse 22. *Written in the story*] במדרש *bemidrash*, "in the commentary;" this, as far as I recollect, is the first place where a *midrash* or *commentary* is mentioned. The *margin* is right.

His ways, and his sayings] The *commentary* of the prophet Iddo is lost. What his *sayings* were we cannot tell; but from the specimen in this chapter, he appears to have been a very able speaker, and one who knew well how to make the best use of his argument.

CHAPTER XIV.

Asa succeeds his father Abijah, reigns piously, and has peace for ten *years*, 1. *He makes a great reformation in Judah, and builds cities of defence*, 2–7. *His military strength*, 8. *He is attacked by Zerah the Ethiopian, with an immense army; Asa cries to the Lord, attacks the Ethiopians, and gives them a total overthrow*, 9–12. *He takes several of their cities, their cattle, &c., and returns to Jerusalem, laden with spoils*, 13–15.

A. M. 3049. B. C. 955. Anno ante I. Olymp. 179. Ante Urbem Conditam 202.

SO Abijah slept with his fathers, and they buried him in the city of David: and [a] Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

A. M. 3063-3073. B. C. 941-931. Anno ante I. Ol. 165-155.

3 For he took away the altars of the strange *gods*, and [b] the high places, and [c] brake down the [d] images, [e] and cut down the groves:

A. M. 3063. B. C. 941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

[a] 1 Kings xv. 8, &c.——[b] See 1 Kings xv. 14; chap. xv. 17.

[c] Exod. xxxiv. 13.——[d] Heb. *statues.*——[e] 1 Kings xi. 7.

NOTES ON CHAP. XIV.

Verse 1. *The land was quiet ten years.*] Calmet thinks these years should be counted from the *fifth* to the *fifteenth* of Asa's reign.

Verse 2. *Did* that which was *good*] He attended to what the law required relative to the worship of God. He was no idolater, though, morally speaking, he was not exempt from faults, 1 Kings xv. 14. He suppressed idolatry universally, and encouraged the people to worship the true God: see verses 3, 4, 5.

A. M. 3063. B. C. 941-941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the [f] images: and the kingdom was quiet before him.

A. M. 3063-3073. B. C. 931. Anno ante I. Ol. 165-155.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

A. M. 3063. B. C. 941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

9 [g] And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto [h] Mareshah.

A. M. 3063. B. C. 941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa [i] cried unto the LORD his God, and said, LORD, *it is* [k] nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and [l] in thy name we go against this multitude. O LORD, thou *art* our God; let not [m] man prevail against thee.

12 So the LORD [n] smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto [o] Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were [p] destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for [q] the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

[f] Heb. *sun images.*——[g] Chap. xvi. 8.——[h] Josh. xv. 44. [i] Exodus xiv. 10; chap. xiii. 14; Psalm xxii. 5.——[k] 1 Samuel xiv. 6.

[l] 1 Sam. xvii. 45; Prov. xviii. 10.——[m] Or, *mortal man.* [n] Chap. xiii. 15.——[o] Gen. x. 19; xx. 1.——[p] Heb. *broken.* [q] Gen. xxxv. 5; chap. xvii. 10.

Verse 6. *Fenced cities*] To preserve his territories from invasion, and strengthen the frontiers of his kingdom: see ver. 7.

Verse 8. *Targets and spears*] Probably targets with the *dagger in the centre*, and javelins for distant fight.

Bare shields and drew bows] They were not only archers, but had shield and sword for close fight.

Verse 9. *Zerah the Ethiopian*] Probably of that *Ethiopia* which lay on the south of Egypt, near to *Libya*, and therefore the *Libyans* are joined with them, chap. xvi. 8.

A thousand thousand] If this people had come from any great distance, they could not have had forage for such an immense army.

Verse 11. *Whether with many*] The same sentiment as that uttered by Jonathan, 1 Sam. xiv. 6, when he attacked the garrison of the Philistines.

O Lord our God—we rest on thee] "Help us, O Lord our God; because we depend on thy WORD, and in the name of thy WORD we come against this great host."—*Targum.*

Verse 14. *There was—much spoil in them.*] These cities being on the rear of this vast army, they had laid up much forage in them; and to get this the Jews overthrew the whole.

Verse 15. *Tents of cattle*] Those which had carried the baggage of the great army, and which they had left in such places as abounded with pasture. Perhaps sheepfolds, enclosures for camels, mules, &c., may also be intended. The discomfiture was great, because God fought for the people; and the spoil was immense, because the multitude was prodigious, indeed almost incredible; *a million* of men in one place is almost too much for the mind to conceive, but there may be some mistake in the numerals: it is evident from the whole account that the number was vast, and the spoil great.

CHAPTER XV.

Azariah's prophecy concerning Israel, and his exhortation to Asa, 1–7. *Asa completes the reformation which he had begun, his kingdom is greatly strengthened, and all the people make a solemn covenant with the Lord,* 8–15. *His treatment of his mother Maachah,* 16. *He brings into the house of God the things that his father had dedicated,* 17, 18. *And he has no war till the* thirty-fifth *year of his reign,* 19.

A. M. 3063. B. C. 941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

AND [a] the Spirit of God came upon Azariah the son of Oded:

2 And he went out to [b] meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; [c] The LORD *is* with you, while ye be with him; and [d] if ye seek him, he will be found of you; but [e] if ye forsake him, he will forsake you.

3 Now [f] for a long season Israel *hath been* without the true God, and without [g] a teaching priest, and without law.

4 But [h] when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And [i] in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 [k] And nation was [l] destroyed of nation, and city of city: for God did vex them with all adversity.

A. M. 3063. B. C. 941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

7 Be ye strong therefore, and let not your hands be weak: for your works shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the [m] abominable idols out of all the land of Judah and Benjamin, and out of the cities [n] which he had taken from Mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and [o] the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at

[a] Num. xxiv. 2; Judges iii. 10; chap. xx. 14; xxiv. 20. [b] Heb. *before Asa.*—[c] James iv. 8.—[d] Ver. 4, 15; 1 Chron. xxviii. 9; chap. xxxiii. 12, 13; Jer. xxix. 13; Matt. vii. 7.

[e] Chap. xxiv. 20.—[f] Hos. iii. 4.—[g] Lev. x. 11.—[h] Deut. iv. 29.—[i] Judg. v. 6.—[k] Matt. xxiv. 7.—[l] Heb. *beaten in pieces.* [m] Heb. *abominations.*—[n] Chap. xiii. 19.—[o] Chap. xi. 16.

NOTES ON CHAP. XV.

Verse 1. *Azariah the son of Oded*] We know nothing of this prophet but what is related of him here.

Verse 2. *The Lord is with you, while ye be with him*] This is the settled and eternal purpose of God; to them who seek him he will ever be found propitious, and them alone will he abandon who forsake him. In this verse the unconditional perseverance of the saints has no place: a doctrine which was first the ruin of the human race, *Ye shall not die*; and ever since the fall, has been the plague and disgrace of the Church of Christ. The *Targum* is curious: "Hearken to me, Asa, and all Judah and Benjamin: The WORD of the Lord shall be your helper, while ye walk in *his* ways. If ye seek doctrine from *his presence*, he will be found of you in times of trouble; but if you cast away *his fear, he* will abandon you."

Verse 3. *Now for a long season Israel*] "Israel hath followed Jeroboam, and they have not worshipped the true God. They have burnt incense to their golden calves; their priestlings [כומריא *cumeraiya*, their *black, sooty sacrificers*] have burnt perfumes with a strange worship, and have not exercised themselves in the law."—*Targum.* These priests could not *teach*, because they had not *learnt*; and as they had abandoned the *law* of the Lord, consequently they had no proper matter for instruction.

There is a great diversity of opinions concerning the meaning of this text. Some consider it a prophecy relative to the future state of this people, and the final destruction of the Jews as to their political existence: others consider it as referring to the state of the people under the reigns of Rehoboam and Abijah, which were happily changed under that of Asa; and this appears to me to be the most natural sense of the words.

Verse 5. *But great vexations*] Does not our Lord allude to this and the following verse in Matt. xxiv. 6, 7, 9, 13?

Verse 8. *Renewed the altar*] Dedicated it *afresh*, or perhaps *enlarged* it, that more sacrifices might be offered on it than ever before; for it cannot be supposed that this altar had no victims offered on it till the *fifteenth* year of the reign of Asa, who had previously been so zealous in restoring the Divine worship.

Verse 9. *And the strangers*] Many out of the different tribes, particularly out of *Simeon*, *Ephraim*, and *Manasseh*, having reflected that the Divine blessing was promised to the house of David, and finding the government of Jeroboam founded in idolatry, would naturally, through a spirit of piety, leave their own country, and go where they might enjoy the worship of the true God.

Verse 10. *The third month*] At the feast of *pentecost* which was held on the *third* month.

A. M. 3063. B. C. 941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 [p] And they offered unto the LORD [q] the same time, of [r] the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they [s] entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 [t] That whosoever would not seek the LORD God of Israel [u] should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and [v] sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

A. M. 3063. B. C. 941. Anno ante I. Olymp. 165. Ante Urbem Conditam 188.

16 And also *concerning* [w] Maachah the [x] mother of Asa the king, he removed her from *being* queen, because she had made an [y] idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But [z] the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

A. M. 3063-3073. B. C. 941-931. Anno ante I. Ol. 165-155.

[p] Chap. xiv. 15.——[q] Heb. *in that day*.——[r] Chap. xiv. 13. [s] 2 Kings xxiii. 3; chap. xxxiv. 31; Neh. x. 29.——[t] Exodus xxii. 20.

[u] Deut. xiii. 5, 9, 15.——[v] Ver. 2.——[w] 1 Kings xv. 13.——[x] That is, *grandmother*, 1 Kings xv. 2, 10.——[y] Heb. *horror*.——[z] Chap. xiv. 3, 5; 1 Kings xv. 14, &c.

Verse 11. *The spoil* which *they had brought*] The spoil which they had taken from Zerah and his auxiliaries, chap. xiv. 14, 15.

Verse 12. *They entered into a covenant*] The covenant consisted of *two* parts: 1. We will seek the God of our fathers with all our heart, and with all our soul. 2. Whosoever, great or small, man or woman, will not worship the true God, and serve him alone, shall be put to death. Thus no toleration was given to idolatry, so that it must be rooted out: and that this covenant might be properly *binding*, they confirmed it with an *oath*; and God accepted them and their services.

Verse 16. Concerning *Maachah*] See this matter fully explained in the note on 1 Kings xv. 13.

The Jews imagine that Maachah repented, and her name became changed into *Michaiah, daughter of Uriel of Gibeah*; and that this was done that there might be no mention of her former name, lest it should be a reproach to her: but we have already seen another gloss on this name. See on chap. xi. 20.

Verse 17. *The high places were not taken away*] He had totally suppressed or destroyed the *idolatry*; but some of the *places, buildings*, or *altars*, he permitted to remain.

Verse 18. *The things that his father had dedicated*] As it was a custom to dedicate a *part of the spoils taken from an enemy* to the service and honour of God, it is natural to suppose that Abijah, having so signally overthrown Jeroboam, (chap. xiii. 15–19,) had dedicated a part of the spoils to the Lord; but they had not been brought into the temple till this time.

Silver, and gold, and vessels.] The word כלים *kelim*, which we translate *vessels*, signifies *instruments, utensils, ornaments*, &c.

Verse 19. *The five and thirtieth year of the reign of Asa.*] Archbishop Usher thinks that this should be counted from the *separation* of the kingdom, and that this fell on the *fifteenth* year of Asa's reign. To settle in every respect these chronologies is a most difficult undertaking; and the difficulty does not belong to the *sacred books* alone, *all* other chronological tables of *all* the nations in the world, are in the same predicament. With those of our own history I have often been puzzled, even while I had access to all the archives of the nation. Probably we should read here *the five and twentieth year*. See the margin, and the note on 1 Kings xv. 16.

CHAPTER XVI.

Baasha, king of Israel, begins to build Ramah, to prevent his subjects from having any intercourse with the Jews, 1. *Asa hires Ben-hadad, king of Syria, against him; and obliges him to leave off building Ramah,* 2–5. *Asa and his men carry the stones and timbers of Ramah away, and build therewith Geba and Mizpah,* 6. *Asa is reproved by Hanani, the seer, for his union with the king of Syria: he is offended with the seer, and puts him in prison,* 7–10. *Of his acts,* 11. *He is diseased in his feet, and seeks to physicians and not to God, and dies,* 12, 13. *His sumptuous funeral,* 14.

A. M. 3074. B. C. 930. Anno ante I. Olymp. 154. Ante Urbem Conditam 177.

IN the [a] six and thirtieth year of the reign of Asa [b] Baasha king of Israel came up against Judah, and built Ramah, [c] to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad, king of Syria, that dwelt at [d] Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto King Asa, and sent the captains of [e] his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 And at that time [f] Hanani the seer came to Asa king of Judah, and said unto him, [g] Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

A. M. 3074. B. C. 930. Anno ante I. Olymp. 154 Ante Urbem Conditam 177.

8 Were not [h] the Ethiopians and [i] the Lubims [k] a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 [l] For the eyes of the LORD run to and fro throughout the whole earth, [m] to show himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein [n] thou hast done foolishly: therefore from henceforth [o] thou shalt have wars.

10 Then Asa was wroth with the seer, and [p] put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa [q] oppressed *some* of the people the same time.

11 [r] And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

A. M. 3049-3090. B. C. 955-914. Anno ante I. Ol. 179-138.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he [s] sought not to the LORD, but to the physicians.

A. M. 3088. B. C. 916. Anno ante I. Olymp. 140. Ante Urbem Conditam 163.

[a] From the rending of the ten tribes from Judah, over which Asa was now king.——[b] 1 Kings xv. 17, &c.——[c] Chapter xv. 9.——[d] Heb. *Darmesek*.——[e] Heb. *which* were *his*.——[f] 1 Kings xvi. 1; chap. xix. 2.——[g] Isa. xxxi. 1; Jer. xvii. 5.——[h] Chap. xiv. 9.——[i] Chap. xii. 3.

[k] Heb. *in abundance*.——[l] Job xxxiv. 21; Prov. v. 21; xv. 3; Jer. xvi. 17; xxxii. 19; Zech. iv. 10.——[m] Or, *strongly to hold with* them, &c.——[n] 1 Sam. xiii. 13.——[o] 1 Kings xv. 32.——[p] Chap. xviii. 26; Jer. xx. 2; Matt. xiv. 3.——[q] Heb. *crushed*.——[r] 1 Kings xv. 23.——[s] Jer. xvii. 5.

NOTES ON CHAP. XVI.

Verse 1. *The six and thirtieth year*] After the division of the kingdoms of Israel and Judah; according to *Usher*. This opinion is followed in our *margin*; see the note on 1 Kings xv. 16, where this subject is farther considered.

Concerning Baasha's building of Ramah, see the note on 1 Kings xv. 17.

Verse 3. There is *a league*] Let there be a treaty, offensive and defensive, between me and thee: see on 1 Kings xv. 22.

Verse 6. *Took all Judah*] See on 1 Kings xv. 22.

Verse 7. *Escaped out of thine hand.*] It is difficult to know what is here intended. Perhaps the Divine providence had intended to give Asa a grand victory over the *Syrians*, who had always been the inveterate enemies of the Jews; but by this unnecessary and very improper alliance between Asa and Ben-hadad, this purpose of the Divine providence was prevented, and thus *the Syrians escaped out of his hands*

Verse 9. *Therefore—thou shalt have wars.*] And so he had with Israel during the rest of his reign, 1 Kings xv. 32.

Verse 10. *Asa was wroth with the seer*] Instead of humbling himself, and deprecating the displeasure of the Lord, he persecuted his messenger: and having thus laid his impious hands upon the prophet, he appears to have got his heart hardened through the deceitfulness of sin; and then he began to *oppress the people*, either by unjust imprisonments, or excessive taxations.

Verse 12. *Diseased in his feet*] He had a strong and long fit of the *gout*; this is most likely.

He sought not to the Lord] "He did not seek discipline from the face of the Lord, but from the physicians."—*Turgum*.

Are we not taught by this to make prayer and supplication to the Lord in our afflictions, with the expectation that *he* will heal us when he finds us duly humbled, i. e., when the *end* is answered for which he sends the affliction!

A. M. 3090. B. C. 914. Anno ante I. Olymp. 138. Ante Urbem Conditam 161.

13 [t] And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had [u] made for himself in the city of David, and laid him in the bed which was filled [v] with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made [w] a very great burning for him.

A. M. 3090. B. C. 914. Anno ante I. Olymp. 138. Ante Urbem Conditam 161.

[t] 1 Kings xv. 24.——[u] Heb. *digged.*——[v] Gen. l. 2; Mark xvi. 1; John xix. 39, 40.——[w] Chap. xxi. 19; Jer. xxxiv. 5.

Verse 14. *And laid him in the bed*] It is very likely that the body of Asa was *burnt*; that the *bed* spoken of here was a *funeral pyre*, on which much *spices* and *odoriferous woods* had been placed; and then they set fire to the whole and consumed the body with the aromatics. Some think the body was not burned, but the *aromatics* only, in honour of the king.

How the ancients treated the bodies of the illustrious dead we learn from *Virgil*, in the funeral rites paid to *Misenus*.

Nec minus interea *Misenum* in littore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem tædis et robore secto
Ingentem struxere pyram: cui frondibus atris
Intexunt latera, et ferales ante cupressos
Constituunt, decorantque super fulgentibus armis, &c.
ÆN. vi. 214.

"Meanwhile the Trojan troops, with weeping eyes,
To dead *Misenus* pay their obsequies.
First from the ground a *lofty pile* they rear
Of *pitch trees, oaks,* and *pines,* and *unctuous fir.*
The fabric's front with *cypress twigs* they strew,
And stick the sides with boughs of *baleful yew.*
The topmost part his *glittering arms* adorn:
Warm waters, then, in brazen caldrons borne
Are *poured to wash his body joint* by *joint,*
And *fragrant oils* the stiffen'd limbs anoint.
With *groans* and *cries Misenus* they deplore:
Then on a *bier,* with *purple* cover'd o'er,
The breathless body thus bewail'd they lay,
And *fire the pile* (their faces turn'd away.)
Such reverend rites their fathers used to pay.
Pure *oil* and *incense* on the *fire* they throw,
And *fat* of *victims* which their friends bestow.
These gifts the greedy flames to dust devour,
Then on the living coals *red wine* they *pour:*
And last the *relics* by themselves dispose,
Which in a *brazen urn* the priests enclose.
Old Corineus compass'd thrice the crew,
And dipp'd an *olive branch* in holy dew;
Which *thrice he sprinkled* round, and thrice aloud
Invoked the dead, and then dismiss'd the crowd.
DRYDEN.

All these rites are of *Asiatic* extraction. *Virgil* borrows almost every circumstance from *Homer*; (see *Iliad,* xxiii., ver. 164, &c.;) and we well know that Homer ever describes Asiatic manners. Sometimes, especially in war, several captives were sacrificed to the manes of the departed hero. So, in the place above, the *mean-souled, ferocious demon,* ACHILLES, is represented sacrificing *twelve Trojan captives* to the ghost of his friend Patroclus. *Urns containing the ashes* and *half-calcined bones* of the dead occur frequently in *barrows* or *tumuli* in this country; most of them, no doubt, the work of the *Romans.* But all ancient nations, in funeral matters, have nearly the same rites.

CHAPTER XVII.

Jehoshaphat succeeds his father Asa, and reigns piously, and is particularly blessed, 1–6. *He establishes an itinerant ministry, for the instruction of the people, through all the cities of Judah, which produces the most beneficial effects,* 7–10. *The Philistines and Arabians bring him gifts,* 11. *His greatness,* 12, 13. *The commanders of his troops,* 14–19.

A. M. 3090. B. C. 914. Anno ante I. Olymp. 138. Ante Urbem Conditam 161.

AND [a] Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, [b] which Asa his father had taken.

A. M. 3090. B. C. 914. Anno ante I. Olymp. 138. Ante Urbem Conditam 161.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of [c] his father David, and sought not unto Baalim;

[a] 1 Kings xv. 24.——[b] Chap. xv. 8.

[c] Or, *of his father and of David.*

NOTES ON CHAP. XVII.

Verse 1. *Jehoshaphat—and strengthen himself against Israel*] The kingdoms of Israel and Judah were rivals from the beginning; sometimes one, sometimes the other, prevailed. Asa and Baasha were nearly matched; but, after Baasha's death, Israel was greatly weakened by civil contentions, and Jehoshaphat got the ascendancy. See 1 Kings xvi. 16–23.

Verse 2. *The cities of Ephraim*] This conquest from the kingdom of Israel is referred to, chap. xv. 8; but when it was made we do not know.

Verse 3. *The Lord was with Jehoshaphat*] "The

A. M. 3090. B. C. 914. Anno ante I. Olymp. 138. Ante Urbem Conditam 161.

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after [d] the doings of Israel.

A. M. 3091. B. C. 913. Anno ante I. Olymp. 137. Ante Urbem Conditam 160.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah [e] brought [f] to Jehoshaphat presents; [g] and he had riches and honour in abundance.

6 And his heart [h] was lifted up in the ways of the LORD: moreover [i] he took away the high places and groves out of Judah.

A. M. 3092. B. C. 912. Anno ante I. Olymp. 136. Ante Urbem Conditam 159.

7 Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [k] to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

A. M. 3092. B. C. 912. Anno ante I. Olymp. 136. Ante Urbem Conditam 159.

9 [l] And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And [m] the fear of the LORD [n] fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines [o] brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

A. M. 3092-3115. B. C. 912-889. Anno ante I. Ol. 136-113.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah [p] castles and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

[d] 1 Kings xii. 28.——[e] 1 Sam. x. 27; 1 Kings x. 25.——[f] Heb. *gave.*——[g] 1 Kings x. 27; chap. xviii. 1.——[h] That is, *was encouraged.*

[i] 1 Kings xxii. 43; chap. xv. 17; xix. 3; xx. 33.——[k] Chap. xv. 3.——[l] Chap. xxxv. 3; Neh. viii. 7.——[m] Gen. xxxv. 5. [n] Heb. *was.*——[o] 2 Sam. viii. 2.——[p] Or, *palaces.*

WORD of the Lord was Jehoshaphat's Helper."—*Targum.*

Verses 7–9. *To teach in the cities of Judah.*] "To teach the *fear of the Lord* in the cities of Judah."—*Targum.*

In these verses we find a remarkable account of an *itinerant ministry* established by Jehoshaphat; and in this work he employed *three* classes of men: 1. The *princes*. 2. The *Levites*. 3. The *priests*. We may presume that the *princes* instructed the people in the nature of the *civil law* and *constitution* of the *kingdom*; the *Levites* instructed them in every thing that appertained to the *temple service*, and *ritual law*; and the *priests* instructed them in the *nature* and *design* of the *religion* they professed. Thus the nation became thoroughly instructed in their duty to *God*, to the *king*, and to *each other*. They became, therefore, as *one man*; and against a people thus united, on such *principles*, no enemy could be successful.

Verse 9. Had *the book of the law of the Lord with them*] This was their *text book*: it was the *book of God*; they taught it *as such*, and as *such* the people received it. Its laws were *God's laws*, and the people *felt* their *obligation*, and their *consciences* were *bound*. Thus they were obedient to the laws of the land, on the principle of *religion*. In this they were encouraged and confirmed by the *example* of all, both in *Church* and *state*. The *princes* were not only *pious*, but were teachers of piety; the *Levites* showed them the worth and excellence of their ritual institutions; and the *priests* showed them the moral use they were to make of the whole: and thus the people became obedient to God as well as to the king, and kept all the civil ordinances, not merely for the sake of a good king, but for the sake of a good and gracious God. By these means the nation enjoyed peace and prosperity; and all insurrections, seditions, and popular commotions, were prevented. The surrounding nations, perceiving this, saw that there was no hope of subduing such a people, so *they made no war with Jehoshaphat*, ver. 10. And they took care not to provoke such a people to fall on them; therefore, it is said, *The fear of the Lord fell on all the kingdoms and lands that were round about Judah*. Such an itinerant ministry established in these kingdoms for upwards of *fourscore years*, teaching the pure, unadulterated doctrines of the Gospel, with the propriety and necessity of obedience to the laws, has been the principal means, in the hand of God, of preserving these lands from those convulsions and revolutions that have ruined and nearly dissolved the European continent. The *itinerant ministry*, to which this refers, is that which was established in these lands by the late truly reverend, highly learned and cultivated, deeply pious and loyal JOHN WESLEY, A. M., formerly a fellow of Lincoln College, Oxford, whose followers are known by the name of METHODISTS; a people who are an honour to their country, and a blessing to the government under which they live.

Verse 11. *The Philistines brought—presents*] They and the *Arabians* purchased peace with the king of Judah by paying an annual *tribute*. The *Philistines* brought *silver*, and no doubt *different kinds of merchandise*. The *Arabs*, whose riches consisted in *cattle*, brought him *flocks* in great abundance, principally *rams* and *he-goats*.

Verse 13. *He had much business in the cities*] He

A. M. 3092-3115. B. C. 912-889. Anno ante I. Ol. 136-113.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah, the chief, and with him mighty men of valour three hundred thousand.

15 And [q] next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, [r] who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

A. M. 3092-3115 B. C. 912-889. Anno ante I. Ol. 136-113.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him a hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside [s] *those* whom the king put in the fenced cities throughout all Judah.

[q] Heb. *at his hand.*

[r] Judg. v. 2, 9. — [s] Ver. 2.

kept the people constantly employed; they had wages for their work; and by their labours the empire was both enriched and strengthened.

Verse 14. *Adnah, the chief*] He was *generalissimo* of all this host. These are the numbers of the *five battalions:* under *Adnah*, three hundred thousand; *Jehohanan*, two hundred and eighty thousand; *Amasiah*, two hundred thousand; *Eliada*, two hundred thousand; *Jehozabad*, one hundred and eighty thousand; in all, one million and sixty thousand.

Verse 19. *These waited on the king*] They were disposable forces, always at the king's command; and were independent of those by which the cities of Judah were *garrisoned.*

THERE is not a sovereign in Europe or in the world but might read this chapter with advantage. 1. It shows most forcibly that true religion is the basis of the state, and that, wherever it prospers, there the state prospers. 2. It shows also that it is the wisdom of kings to encourage religion with all their power and influence; for if the hearts of the subjects be not bound and influenced by true religion, vain is the application of laws, fines, imprisonments, or corporal punishment of any kind. 3. A religious nation is ever a great nation; it is loved by its friends, it is dreaded by its enemies. 4. It is ever a peaceable and united nation: the blessings of religion, and a wholesome and paternal government, are so fully felt and prized, that all find it their interest to preserve and defend them. Harmony, peace, piety, and strength, are the stability of such times. May Britain know and value them!

CHAPTER XVIII.

Jehoshaphat joins affinity with Ahab, king of Israel, 1, 2; *who invites him to assist him in the war against the Syrians, to which Jehoshaphat agrees,* 3. *They consult the prophets concerning the success of the war; and all, except Micaiah, promise Ahab victory,* 4–17. *Micaiah relates his vision concerning the lying spirit in the mouth of Ahab's prophets,* 18–22. *Zedekiah, a false prophet, opposes Micaiah; and Micaiah is put in prison,* 23–27. *Both the kings go against the Syrians; the confederate armies are defeated, and the king of Israel slain,* 28–31.

A. M. 3107. B. C. 897. Anno ante I. Olymp. 121. Ante Urbem Conditam 141.

NOW Jehoshaphat [a] had riches and honour in abundance, and [b] joined affinity with Ahab.

2 [c] And [d] after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

A. M. 3107. B. C. 897. Anno ante I. Olymp. 121. Ante Urbem Conditam 141.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in war.

4 And Jehoshaphat said unto the king of Israel, [e] Inquire, I pray thee, at the word of the LORD to day.

[a] Chap. xvii. 5. — [b] 2 Kings viii. 18. — [c] 1 Kings xxii. 2, &c.

[d] Heb. *at the end of years.* — [e] 1 Sam. xxiii. 2, 4, 9; 2 Samuel ii. 1.

NOTES ON CHAP. XVIII.

Verse 1. *Jehoshaphat had riches and honour*] The preceding chapter gives ample proof of this.

Joined affinity with Ahab.] Took his daughter *Athaliu* to be wife to his son *Joram.*

Verse 3. *To Ramoth-gilead*] This place belonged to the Israelites, and was now held by the king of Syria.

The whole of this chapter is circumstantially explained in the note on 1 Kings xxii.

A. M. 3107. B. C. 897. Anno ante I. Olymp. 121. Ante Urbem Conditam 144.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD [f] besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah, the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* [g] officers, and said, [h] Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a [i] void place at the entering in of the gate of Samaria, and all the prophets prophesied before them

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until [k] they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king [l] with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [m] even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

A. M. 3107. B. C. 897. Anno ante I. Olymp. 121. Ante Urbem Conditam 144

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, [n] but evil?

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner.

20 Then there came out a [o] spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, [p] the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and [q] smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see

[f] Heb. *yet*, or *more*.——[g] Or, *eunuchs*.——[h] Heb. *Hasten*.——[i] Or, *floor*.——[k] Heb. thou *consume them*.——[l] Heb. *with one mouth*.——[m] Num. xxii. 18, 20, 35; xxiii. 12, 26; xxiv. 13; 1 Kings xxii. 14.——[n] Or, *but for evil*.——[o] Job i. 6.——[p] Job xii. 16; Isa. xix. 14; Ezek. xiv. 9.——[q] Jer. xx. 2; Mark xiv. 65; Acts xxiii. 2.

Verse 9. *The king of Israel and Jehoshaphat*] "Ahab consulted false prophets; but Jehoshaphat sought instruction from the presence of the Lord, and prayed at the entering in of Samaria; and before these all the false prophets prophesied lies."—*Targum*.

Verse 20. *Then there came out a spirit*] The *Targum* gives a strange gloss here: "Then the spirit of Naboth of Jezreel came out from the abode of the righteous, and stood before the Lord, and said, I will deceive him. And the Lord said, By what means? To which he answered, I will be a spirit of false prophecy in the mouth of his prophets. And the Lord said, Thou mayest then. But although the power of deceiving them is given unto thee, nevertheless it will not be lawful for thee to sit among the righteous; for whosoever shall speak falsely cannot have a mansion

A. M. 3107. B. C. 897. Anno ante I. Olymp. 121. Ante Urbem Conditam 141.

on that day when thou shalt go [r] into [s] an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, [t] Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle: but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

A. M. 3107. B. C. 897. Anno ante I. Olymp. 121. Ante Urbem Conditam 141.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [u] from pursuing him.

33 And a *certain* man drew a bow [v] at a venture, and smote the king of Israel [w] between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am [x] wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

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[r] Or, *from chamber to chamber.*——[s] Heb. *a chamber in a chamber.* [t] Chap. xvi. 10.——[u] Heb. *from after him.*

[v] Heb. *in his simplicity.*——[w] Heb. *between the joints and between the breast-plate.*——[x] Heb. *made sick.*

among the righteous. Therefore go forth from me, and do as thou hast said."—*Targum.*

Verse 29. *I will disguise myself*] See the note on 1 Kings xxii. 30.

Verse 31. *But Jehoshaphat cried out*] "Jehoshaphat cried, and the WORD of the Lord brought him assistance."—*Targum.*

Verse 33. *A certain man drew a bow*] The *Targum* tells us *who* it was. "Now Naaman, the captain of the host of the great king of Syria, drew a bow against him, (that the prophecy of Elijah the Tishbite, and of Micaiah the son of Imla, might be fulfilled,) and smote the king of Israel between the heart and the caul of the liver, through the place where the coat of mail is joined." See the note on 2 Kings v. 1 for this tradition.

Verse 34. *Stayed* himself *up—against the Syrians*] There was a great deal of true personal courage and patriotism in this last act of the king of Israel: he well knew that if his troops found that he was mortally wounded, they would immediately give way, and the battle would not only be lost, but the slaughter would be great in the pursuit; therefore he stayed himself up till the evening, when the termination of the day must necessarily bring the battle to a close: and when this was done, the Israelites found that their king was slain, and so they left the field of battle to their foes. Thus Israel had a great loss, and the *Syrians had got a great deliverance.* Had it not been for this accident, the Syrians had probably been defeated. See on 1 Kings xxii. 36.

In the notes referred to above, the *quibbling* predictions of false prophets and *lying oracles* are mentioned, and several instances given; and the whole account of the *lying spirit* going forth from the Lord to deceive Ahab, particularly considered. See especially the notes as above on verses 19, 23, 24.

The reader should never forget a truth so very frequently occurring in the Bible, that God is repeatedly represented as *doing* what, in the course of his providence, he only *permits* to be done.

CHAPTER XIX.

Jehoshaphat, on his return from Ramoth-gilead, is met by the prophet Jehu, and reproved, 1–3. *He makes a farther reformation in the land, establishing courts of justice, and giving solemn and pertinent directions to the judges, Levites, &c., to do judgment and justice among the people, in the fear of God,* 4–11.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani [a] the seer went out to meet him, and said to King Jehoshaphat, Shouldest thou help the ungodly, and [b] love them that hate the LORD? therefore *is* [c] wrath upon thee from before the LORD.

3 Nevertheless there are [d] good things found in thee, in that thou hast taken away the groves out of the land, and hast [e] prepared thine heart to seek God.

4 And Jehoshaphat dwelt at Jerusalem: and [f] he went out again through the people from Beer-sheba to Mount Ephraim, and brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for [g] ye judge not for man, but for the LORD, [h] who *is* with you [i] in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for [k] *there is* no iniquity with the LORD our God, nor [l] respect of persons, nor taking of gifts.

8 Moreover in Jerusalem did Jehoshaphat [m] set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

9 And he charged them, saying, Thus shall ye do [n] in the fear of the LORD, faithfully, and with a perfect heart.

10 [o] And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* [p] wrath come upon [q] you, and upon your brethren: this do, and ye shall not trespass

11 And, behold, Amariah the chief priest *is* over you [r] in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [s] Deal courageously, and the LORD shall be [t] with the good.

[a] 1 Sam. ix. 9.——[b] Psa. cxxxix. 21.——[c] Chap. xxxii. 25.
[d] Chap. xvii. 4, 6; see chap. xii. 12.——[e] Chap. xxx. 19; Ezra vii. 10.——[f] Heb. *he returned and went out.*——[g] Deut. i. 17.
[h] Psa. lxxxii. 1; Eccles. v. 8.——[i] Heb. *in the matter of judgment.*
[k] Deut. xxxii. 4; Rom. ix. 14.

[l] Deut. x. 17; Job xxxiv. 19; Acts x. 34; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.——[m] Deut. xvi. 18; chap. xvii. 8.——[n] 2 Sam. xxiii. 3.——[o] Deut. xvii. 8, &c.
[p] Num. xvi. 46.——[q] Ezek. iii. 18.——[r] 1 Chron. xxvi. 30.
[s] *Take courage and do.*——[t] Chap. xv. 2.

NOTES ON CHAP. XIX.

Verse 1. *Returned to his house in peace*] That is, in *safety*, notwithstanding he had been exposed to a danger so imminent, and from which only the especial mercy of God could have saved him.

Verse 2. *Jehu the son of Hanani*] We have met with this prophet before; see the note on 1 Kings xvi. 7.

Therefore is *wrath upon thee*] That is, Thou *deservest* to be punished. And who can doubt this, who knows that he did *help* the *ungodly*, and did *love them* that *hated Jehovah?* And is not the wrath of God upon all those alliances which his people form with the *ungodly*, whether they be *social*, *matrimonial*, *commercial*, or *political?*

Verse 4. *From Beer-sheba to Mount Ephraim*] Before the separation of the ten tribes, in speaking of the extent of the land it was said, *From Dan to Beer-sheba*; but since that event, the kingdom of Judah was bounded on the *south* by Beer-sheba, and on the *north* by the mountains of Ephraim. This shows that Jehoshaphat had gone through all his territories to examine every thing himself, to see that judgment and justice were properly administered among the people.

Verse 6. *Take heed what ye do*] A very solemn and very necessary caution; judges should feel themselves in the place of God, and judge as those who know they shall be judged for their judgments.

Verse 8. *And for controversies, when they returned to Jerusalem.*] *Who* were they that returned to Jerusalem? Some suppose that it means *Jehoshaphat and his courtiers*, who returned to Jerusalem after the expedition mentioned ver. 4: but if this were so, or if the text spoke of any person *returning to Jerusalem*, would not לירושלם *lirushalem*, TO *Jerusalem*, and not the simple word ירושלם *Yerushalem*, without the preposition, be used?

Learned men have supposed, with great plausibility, that the word וישבו *vaiyashubu*, "and they returned," should be written ושבי *yoshebey*, "the *inhabitants*," and that the words should be read, *And for the controversies of the inhabitants of Jerusalem.* That this was the original reading is very probable from its vestiges in the *Vulgate*, *habitatoribus ejus*, "its INHABITANTS;" and in the *Septuagint* it is found *totidem verbis*, Και κριναι τους κατοικουντας εν Ιερουσαλημ, *And to judge the inhabitants of Jerusalem.*

There is a clause in chap. xxxiv. 9 where we have a similar mistake in our version: *And they returned to Jerusalem*, וישבו ירושלם; where the false *keri*, or *marginal* note, directs it, in opposition to common sense and ALL the *versions*, to be read וישובו *and they returned*, which our translation has unhappily followed.

Verse 10. *Between blood and blood*] Cases of manslaughter or accidental murder, or cases of *consanguinity*, the settlement of inheritance, family claims, &c.

Between law and commandment] Whatsoever con

cerns the *moral precepts, rites*, and *ceremonies*, of the law, or whatsoever belongs to *civil* affairs.

Verse 11. *Behold, Amariah*] Here was a twofold jurisdiction, *ecclesiastical* and *civil*: in the *ecclesiastical court*, Amariah the high-priest was *supreme judge*; in the *civil court*, Zebadiah was supreme. To assist both, the *Levites* were a sort of *counsellors*.

Without good and wholesome *laws*, no nation can be prosperous; and vain are the best laws if they be not *judiciously* and *conscientiously* administered. The things of God and the things of the king should never be confounded in the administration of justice. Amariah the priest, and Zebadiah the ruler, should ever have their distinct places of jurisdiction.

CHAPTER XX.

The Moabites, Ammonites, and Edomites, invade Judah, 1, 2. *Jehoshaphat proclaims a fast, and gathers the people together to seek the Lord,* 3, 4. *His prayer to God,* 5–12. *Great and small, male and female, seek the Lord,* 13. *Jahaziel predicts the downfall of their enemies,* 14–17. *The king, the Levites, and the people take courage; praise and magnify God; and go forth to meet their enemies,* 18–21. *The enemies are confounded, and destroy each other,* 22–24. *The men of Judah take the spoil, praise the Lord, and return with joy to Jerusalem,* 25–28. *The fear of the Lord falls upon all their enemies round about; and the land has rest,* 29, 30. *Transactions and character of Jehoshaphat,* 31–34. *He joins with Ahaziah, king of Israel, in building a fleet of ships to go to Tarshish, but they are wrecked at Ezion-geber,* 35–37.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* [a] in Hazazontamar, which *is* [b] En-gedi.

3 And Jehoshaphat feared, and set [c] himself to [d] seek the Lord, and proclaimed a fast throughout all Judah.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

4 And Judah gathered themselves together, to ask *help* of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court,

6 And said, O Lord God of our fathers, *art* not thou [e] God in heaven? and [f] rulest *not*

[a] Gen. xiv. 7.——[b] Josh. xv. 62.——[c] Heb. *his face*.——[d] Chap. xix. 3.

[e] Ezra viii. 21; Jer. xxxvi. 9; Jonah iii. 5.——[f] Deut. iv. 39; Josh. ii. 11; 1 Kings viii. 23; Matt. vi. 9.

NOTES ON CHAP. XX.

Verse 1. *Children of Ammon, and with them* other *beside the Ammonites*] Here there must be a mistake; surely the *Ammonites* are the same as the *children of Ammon*. Our translators have falsified the text by inserting the words "other *beside*," which have nothing properly to represent them in the Hebrew. Literally translated, the words are: "And it happened after this, the children of Moab, and the children of Ammon, and with them of the Ammonites:" and thus the *Vulgate*. The *Syriac*, which the *Arabic* follows, has felt the difficulty, and translated, *Came together with warlike men to fight*, &c. The *Septuagint* have given it another turn: *Και μετ' αυτων εκ των Μεανιων, And with them people of the Meanites*; which were a people of Arabia Felix near the Red Sea. The *Targum* has ועכהין מן אדומאי *Ve-immahon min Edomaey*, "And with them some of the Edomites." This is very likely to be the true reading, as we find from ver. 10, 22, 23, that they procured men from Mount *Seir*; and these were the *Idumeans* or *Edomites*. We should, in my opinion, read the text thus: *The children of Moab, and the children of Ammon, and with them some of the Edomites*.

Verse 2. *On this side Syria*] Instead of מארם *mearam, from Syria*, I would read with one of *Kennicott's* MSS. (89) מאדם *meedom, from Edom*, which alteration brings it to truth, and does not require the change of *half a letter*, as it consists in the almost imperceptible difference between ר *resh* and ד *daleth*. We do not read of any *Syrians* in this invasion, but we know there were *Edomites*, or *inhabitants of Mount Seir*.

Hazazon-tamar] "In the wood of palm trees, that is, in Engedi."—*Targum*. This is the meaning of the word, and it is probable that they lay hid here.

Verse 3. *Jehoshaphat feared*] He found that he could not possibly stand against such a numerous army, and therefore could not expect to be delivered except by the strong arm of God. To get this assistance, it was necessary to *seek* it; and to get such *extraordinary* help, they should seek it in an *extraordinary way*; hence he proclaimed a *universal fast*, and all the people came up to Jerusalem to seek the Lord.

Verse 5. *Jehoshaphat stood*] What an instructive sight was this! The king who proclaimed the fast was foremost to observe it, and was on this occasion the priest of the people; offering in the congregation, without *form* or any *premeditation*, one of the most sensible, pious, correct, and as to its composition one of the most elegant prayers ever offered under the Old Testament dispensation.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

thou over all the kingdoms of the heathen? and [g] in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou [h] our God, [i] *who* [k] didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham [l] thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 [m] If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy [n] name *is* in this house,) and cry unto thee in our affliction, then [o] thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and Mount Seir, whom thou [p] wouldest not let Israel invade, when they came out of the land of Egypt, but [q] they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, [r] to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not [s] judge them? for we have no might against this great company that cometh against us; neither know we what to do: but [t] our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [u] came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [v] Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

16 To-morrow go ye down against them: behold, they come up by the [w] cliff of Ziz; and ye shall find them at the end of the [x] brook, before the wilderness of Jeruel.

17 [y] Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: [z] for the LORD *will be* with you.

18 And Jehoshaphat [a] bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [b] Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, [c] and [d] that should praise the beauty of holiness, as they went out before the army, and

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[g] Psa. xlvii. 2, 8; Dan. iv. 17, 25, 32.——[h] 1 Chron. xxix. 12; Psa. lxii. 11; Matt. vi. 13.——[i] Gen. xvii. 7; Exod. vi. 7. [k] Heb. *thou*.——[l] Psa. xlv. 2.——[m] Isa. xli. 8; James ii. 23. [n] 1 Kings viii. 33, 37; chap. vi. 28, 29, 30.——[o] Chap. vi. 20. [p] Deut. ii. 1, 9, 19.——[q] Num. xx. 21.——[r] Psa. lxxxiii. 12. [s] 1 Sam. iii. 13.

[t] Psa. xxv. 15; cxxi. 1, 2; cxxiii. 1, 2; cxli. 8.——[u] Num. xi. 25, 26; xxiv. 2; chap. xv. 1; xxiv. 20.——[v] Exod. xiv. 13, 14; Deut. i. 29, 30; xxxi. 6, 8; chap. xxxii. 7.——[w] Heb. *ascent*. [x] Or, *valley*.——[y] Exod. xiv. 13, 14.——[z] Num. xiv. 9; chap. xv. 2; xxxii. 8.——[a] Exod. iv. 31.——[b] Isa. vii. 9.——[c] 1 Chron. xvi. 29.——[d] Heb. *prayers*.

Verse 7. *Art not thou our God*] "Hast not thou, by thy WORD, driven out."—*Targum*.

Verse 8. *Therein for thy name*] "For the name of thy WORD."—*Targum*.

Verse 9. *For thy name is in this house*] "Thy *Majesty* is in this house." Several of Kennicott's and De Rossi's MSS., with the *Vulgate*, *Syriac*, and *Arabic*, add נקרא *nikra*, "is invoked:" *Thy name is invoked in this house*—here thou dwellest, and here thou art worshipped.

Verse 11. *They reward us*] Six of Kennicott's and De Rossi's MSS. add רעה, *evil*. "Behold, they reward us EVIL." This is also the reading of the *Targum*.

Verse 12. *Wilt thou not judge them*] That is, Thou wilt inflict deserved punishment upon them.

Verse 15. *For the battle is not yours, but God's.*] God will not employ *you* in the discomfiture of this great host; he himself will take the matter in hand, deliver you, and destroy them.

Verse 17. *For the Lord will be with you.*] "The WORD of the Lord shall be your Helper."—*Targum*.

Verse 20. *Believe in the Lord your God*] "Believe in the WORD of the Lord your God, and believe in his law, and believe in his prophets; and ye shall prosper." Here the WORD and the revelation are most pointedly distinguished; the *Word* being used *personally*

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

to say, [e] Praise the LORD; [f] for his mercy *endureth* for ever.

22 [g] And when they began [h] to sing and to praise, [i] the LORD set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and [k] they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped [l] to destroy another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and [m] none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of [n] Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [o] forefront of them, to go again to Jerusalem with joy; for the LORD had [p] made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And [q] the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his [r] God gave him rest round about.

31 [s] And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

A. M. 3090-3115. B. C. 914-889. Anno ante I. Ol. 138-113.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit [t] the high places were not taken away: for as yet the people had not [u] prepared their hearts unto the God of their fathers.

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[e] 1 Chron. xvi. 34; Psa. cxxxvi. 1.——[f] 1 Chron. xvi. 41; ch. v. 13; vii. 3, 6.——[g] Heb. *And in the time that they, &c.*——[h] Heb. *in singing and praise.*——[i] Judg. vii. 22; 1 Sam. xiv. 20.——[k] Or, *they smote one another.*

[l] Heb. *for the destruction.*——[m] Heb. *there was not an escaping.*——[n] That is, *blessing.*——[o] Heb. *head.*——[p] Neh. xii. 43.——[q] Ch. xvii. 10.——[r] Chap. xv. 15; Job xxxiv. 29.——[s] 1 Kings xxii. 41, &c.——[t] See chap. xvii. 6.——[u] Chap. xii. 14; xix. 3.

Verse 22. *The Lord set ambushments*] "The WORD of the Lord placed snares among the children of Ammon and Moab; and the inhabitants of the mountain of Gibla, who came to fight with Judah; and they were broken to pieces:" so the *Targum*.

Houbigant translates the place thus: "The Lord set against the children of Ammon and Moab ambushments of those who came from Mount Seir against Judah: and the children of Ammon and Moab were smitten: but they afterwards rose up against the inhabitants of Mount Seir, and utterly destroyed them; who being destroyed, they rose up one against another, and mutually destroyed each other." This is probably the meaning of these verses. *Calmet's* version is not very different.

Verse 25. *Both riches with the dead bodies*] For פגרים *pegarim, dead bodies*, בגדים *begadim, garments*, is the reading of *eight* MSS. in the collections of *Kennicott* and *De Rossi*, and in several ancient editions. None of the versions have *dead bodies* except the *Chaldee*. The words might be easily mistaken for each other, as the ב *pe*, if a little faint in the under dot might easily pass for a ב *beth*; and we know that the ר *resh* and ד *daleth*, are frequently interchanged and mistaken for each other, both in *Hebrew* and *Syriac*. I believe *garments* to be the true reading; and as to the clause *which they stripped off for themselves*, it should be understood thus: *Which they seized for themselves, &c.*

Verse 26. *Assembled themselves in the valley of Berachah*] "The valley of Benediction;" and so in the latter clause.—*Targum*.

Verse 27. *Jehoshaphat in the forefront of them*] He was their *leader* in all these spiritual, holy, fatiguing, and self-denying exercises. What a noble and persuasive pattern!

Verse 29. *The Lord fought*] "The WORD of the Lord made war against the enemies of Israel."—*Targum*.

Verse 33. *The high places were not taken away*] The idolatry, as we have seen, was universally suppressed; but some of the places where that worship had been performed were not destroyed. Some of them still remained: and these, to such a fickle people, became the means of idolatry in reigns less propitious to truth and religion.

A. M. 3090-3115. B. C. 914-889. Anno ante I. Ol. 138-113.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [v] book of Jehu the son of Hanani, [w] who [x] *is* mentioned in the book of the kings of Israel.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

35 And after this [y] did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 [z] And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

A. M. 3108. B. C. 896. Anno ante I. Olymp. 120. Ante Urbem Conditam 143.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. [a] And the ships were broken, that they were not able to go [b] to Tarshish.

[v] Heb. *words.*——[w] 1 Kings xvii. 1, 7.——[x] Heb. *was made to ascend.*——[y] 1 Kings xxii. 48, 49.

[z] At first Jehoshaphat was unwilling, 1 Kings xxii. 49.——[a] 1 Kings xxii. 48.——[b] Chap. ix. 21.

Verse 34. *In the book of Jehu*] This is totally lost, though it is evident that it was in being when the books of Chronicles were written.

Verse 36. *To go to Tarshish*] "In the great sea."—*Targum.* By which expression they always meant the *Mediterranean Sea.*

Verse 37. *The Lord hath broken, &c.*] "The WORD of the Lord hath broken."—*Targum.* Concerning *Tarshish*, *Ezion-geber*, and *Ophir*, and the voyage thither, see the notes on 1 Kings x. 22, and at the end of that chapter, and on chap. ix. 26–28. The Tarshish here is called by the Chaldee *Torsos in the great sea*, some place in the Mediterranean. On this subject the reader has, no doubt, already seen a great variety of opinions.

CHAPTER XXI.

Jehoram succeeds his father Jehoshaphat; and commences his reign with the murder of his brethren, and of several of the princes of Israel, 1–5. *He walks in the way of Ahab, whose bad daughter, Athaliah, he had married,* 6. *God remembers his covenant with David, and does not destroy the nation,* 7. *The Edomites revolt,* 8–10. *Jehoram restores the high places in the mountains of Judah, and greatly corrupts the morals of the people,* 11. *A letter comes to him from Elijah,* 12–15. *The Philistines and Arabians come up against him, pillage his house, and take away his wives, with all his sons except Jehoahaz,* 16, 17. *He is smitten with an incurable disease in his bowels; of which, in two years, he dies miserably, after a profligate reign of eight years,* 18–20.

A. M. 3115. B. C. 889. Anno ante I. Olymp. 113. Ante Urbem Conditam 136.

NOW [a] Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son [b] reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

A. M. 3115. B. C. 889. Anno ante I. Olymp. 113. Ante Urbem Conditam 136.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to [c] Jehoram; because he *was* the first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

[a] 1 Kings xxii. 50.——[b] Alone.——[c] Jehoram made partner of the kingdom with his father, 2 Kings viii. 16.

NOTES ON CHAP. XXI.

Verse 2. *And he had brethren—the sons of Jehoshaphat, king of Israel.*] Jehoshaphat certainly was not king of *Israel*, but king of *Judah*. ישראל *Yisrael* must be a corruption in the text, for יהודה *Yehudah*; which is the reading of the *Syriac*, *Arabic*, *Septuagint*, and *Vulgate*: the *Chaldee*, only, agrees with the Hebrew text. And the reading of the *versions* is supported by *thirty-eight* of *Kennicott's* and *De Rossi's* MSS. The word *Judah* should therefore be restored to the text.

Verse 3. *The kingdom gave he to Jehoram*] He made him co-partner with himself in the kingdom about *three* years before his death, so that he reigned only *five* years after the death of his father Jehoshaphat. See the notes on 2 Kings viii. 16, &c.; and on the same, chap. i. 17, where an attempt is made to settle this disturbed chronology.

Verse 4. *Slew all his brethren*] What a truly diabolic thing is the *lust of power!* it destroys all the charities of life, and renders those who are under its influence the truest resemblants of the arch fiend. That he might sit the more secure upon his throne, this execrable man imbrues his hands in the blood of his own brothers! There are more instances of this

A. M. 3112-3119. B. C. 892-885. Anno ante I. Ol. 116-109.

5 [a] Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of [c] Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a [f] light to him and to his [g] sons for ever.

A. M. 3115. B. C. 889. Anno ante I. Olymp. 113. Ante Urbem Conditam 136.

8 [b] In his days the Edomites revolted from under the [i] dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

A. M. 3115. B. C. 889. Anno ante I. Olymp. 113. Ante Urbem Conditam 136

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [k] commit fornication, and compelled Judah *thereto*.

12 And there came a [l] writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

A. M. 3116. B. C. 888. Anno ante I. Olymp. 112. Ante Urbem Conditam 135.

13 But hast walked in the way of the kings of Israel, and hast [m] made Judah and the inhabitants of Jerusalem to [n] go a whoring, like to the [o] whoredoms of the house of Ahab, and also hast [p] slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with [q] a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by [r] disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

[a] In consort, 2 Kings viii. 17, &c. —— [c] Chap. xxii. 2 —— [f] Heb. *lamp or candle.* —— [g] 2 Sam. vii. 12, 13; 1 Kings xi. 36; 2 Kings viii. 19; Psa. cxxxii. 11, &c. —— [b] 2 Kings viii. 20, &c. —— [i] Heb. *hand.* —— [k] Lev. xvii. 7; xx. 5; ver. 13.

[l] Which was writ before his assumption, 2 Kings ii. 1. [m] Ver. 11. —— [n] Exod. xxxiv. 15; Deut. xxxi. 16. —— [o] 1 Kings xvi. 31–33; 2 Kings ix. 22. —— [p] Ver. 4. —— [q] Heb. *a great stroke.* [r] Ver. 18, 19.

species of cruelty among bad Asiatic kings than among any other class of men. The history of every country abounds in proofs; even that of our own is not the least barren.

Verse 6. *He had the daughter of Ahab to wife*] This was *Athaliah*, daughter of Ahab and Jezebel, who was famous for her impieties and cruelty, as was her most profligate mother. It is likely that she was the principal cause of Jehoram's cruelty and profaneness.

Verse 7. *To give a light to him*] To give him a *descendant*.

Verse 8. *In his days the Edomites revolted*] See on 2 Kings viii. 21.

Verse 11. *To commit fornication*] That is, to *serve idols*. The Israelites were considered as joined to Jehovah as a *woman* is joined to her *husband*: when *she* associates with *other men*, this is *adultery*; when *they* served *other gods*, this was called by the same name, it was *adultery* against Jehovah. This is frequently the only meaning of the terms *adultery* and *fornication* in the Scriptures.

Verse 12. *There came a writing to him from Elijah the prophet*] From 2 Kings ii. 11, it is evident that Elijah had been translated in the reign of Jehoshaphat, the father of Jehoram. How then could he send a letter to the son? Some say he sent it from heaven by an angel; others, that by the spirit of prophecy he foresaw this defection of Jehoram, and left the letter with Elisha, to be sent to him when this defection should take place; others say that *Elijah* is put here for *Elisha*; and others, that *this Elijah* was not the *same* that was translated, but another prophet of the same name. There are others who think that, as Elijah was still in the *body*, for he did not *die*, but was *translated*, he sent this letter from that secret place in which he was hidden by the Almighty. All the *versions* have *Elijah*, and all the MSS. the same reading. Dr. *Kennicott* contends that *Elisha* was the writer; for *Elijah* had been taken up to heaven *thirteen* years before the time of this writing. Our *margin* says, the letter *was written before his assumption*, and refers to 2 Kings ii. 1.

These are all *conjectures*; and I could add *another* to their number, but still we should be where we were. I should adopt the conjecture relative to *Elisha*, were not every *Hebrew* MS., and *all the Oriental versions*, against it; to which may be added, that the author of this book does not once mention *Elisha* in any part of his work. It is certainly a possible case that this *writing* might have been a *prediction* of Jehoram's impiety and miserable death, delivered in the time of the prophet, and which was now laid before this wicked king for the first time: and by it the prophet, though not among mortals, still continued to speak. I can see no solid reason against this opinion.

Verse 14. *Will the Lord smite*] "The WORD of the Lord will send a great mortality."—*Targum*.

Verse 15. *Until thy bowels fall out*] This must

A. M. 3117. B. C. 887. Anno ante I. Olymp. 111. Ante Urbem Conditam 134.

16 Moreover the LORD [s] stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and [t] carried away all the substance that was found in the king's house, and [u] his sons also, and his wives; so that there was never a son left him, save [v] Jehoahaz, the youngest of his sons.

A. M. 3117-3119. B. C. 887-885. Anno ante I. Ol. 111-109.

18 [w] And after all this the LORD smote him [x] in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like [y] the burning of his fathers.

A. M. 3117-3119. B. C. 887-885. Anno ante I. Ol. 111-109.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed [z] without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

A. M. 3119. B. C. 885. Anno ante I. Olymp. 109. Ante Urbem Conditam 132

[s] 1 Kings xi. 14, 23.——[t] Heb. *carried captive*; see chap. xxiii. 7.——[u] Chap. xxiv. 7.——[v] Or, *Ahaziah*, chap. xxii. 1; or *Azariah*, chap. xxii. 6.

[w] His son, *Ahaziah Prorex*, 2 Kings ix. 29, soon after.——[x] Ver. 15.——[y] Chapter xvi. 14.——[z] Hebrew, *without desire*; Jeremiah xxii. 18.

have been occasioned by a violent inflammation: by the same death perished *Antiochus Epiphanes*, and *Herod Agrippa*.

Verse 16. *The Philistines, and—the Arabians*] We have no other account of this war. Though it was a predatory war, yet it appears to have been completely ruinous and destructive. What a general curse fell upon this bad king; in his *body*, *soul*, *substance*, *family*, and *government*!

Verse 17. *Save Jehoahaz the youngest*] This person had at least *three* names, *Jehoahaz*, *Ahaziah*, (chap. xxii. 1,) and *Azariah*, (ver. 6.)

Verse 18. *The Lord smote him*] "And after all these things the WORD of the Lord smote his bowels," &c.—*Targum*.

Verse 19. *After the end of two years, his bowels fell out*] The *Targum* seems to intimate that he had a constipation and inflammation in his bowels; and that at last his bowels gushed out.

No burning] "His people made no burning of aromatic woods for him, as they had done for his forefathers."—*Targum*. See on chap. xvi. 14.

Verse 20. *Departed without being desired.*] He was hated while he lived, and neglected when he died; visibly cursed of God, and necessarily execrated by the people whom he had lived only to corrupt and oppress. No *annalist* is mentioned as having taken the pains to write any account of his vile life. This summary mention of him consigns him to the execration of posterity, and holds in the view of every prudent governor, the rock on which he split and wrecked the state.

CHAPTER XXII.

Ahaziah begins to reign; and reigns wickedly under the counsels of his bad mother, 1–4. *He is slain by Jehu, who destroys all the house of Ahab,* 5–9. *Athaliah destroys all the seed royal of Judah, except Joash, who is hidden by his nurse in the temple six years,* 10–12.

A. M. 3119. B. C. 885. Anno ante I. Olymp. 109. Ante Urbem Conditam 132.

AND the inhabitants of Jerusalem made [a] Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the [b] eldest. So Ahaziah the son of Jehoram king of Judah reigned.

A. M. 3119-3120. B. C. 885-884. Anno ante I. Ol. 109-108.

2 [c] Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's

[a] 2 Kings viii. 24, &c.; see chap. xxi. 17; ver. 6.

[b] Chap. xxi. 17.——[c] See 2 Kings viii. 26.

NOTES ON CHAP. XXII.

Verse 1. *Made Ahaziah his youngest son king*] All the others had been slain by the Arabians, &c.; see the preceding chapter, ver. 17.

Verse 2. *Forty and two years old was Ahaziah*] See the note on 2 Kings viii. 26. Ahaziah might have been *twenty-two* years old, according to 2 Kings viii. 26, but he could not have been *forty-two*, as stated here, without being *two years older than his own father!* See the note there. The *Syriac* and *Arabic* have *twenty-two*, and the *Septuagint*, in some copies, *twenty*. And it is very probable that the Hebrew text read so originally; for when *numbers* were expressed by *single letters*, it was easy to mistake כ *mem*, FORTY, for כ *caph*, TWENTY. And if this book was written by a scribe who used the *ancient Hebrew letters*, now called the *Samaritan*, the mistake was still more easy and probable, as the difference between כ *caph* and מ *mem* is very small, and can in many instances be discerned only by an accustomed eye.

A. M. 3119-3120. B. C. 885-884. Anno ante I. Ol. 109-108.

name also *was* [d] Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

A. M. 3120. B. C. 884. Anno ante I. Olymp. 108. Ante Urbem Conditam 131.

5 He walked also after their counsel, and [e] went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 [f] And he returned to be healed in Jezreel, because of the wounds [g] which were given him at Ramah, when he fought with Hazael king of Syria. And [h] Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the [i] destruction of Ahaziah [k] was of God by coming to Joram: for when he was come, he [l] went out with Jehoram against Jehu the son of Nimshi, [m] whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that when Jehu was [n] executing judgment upon the house of Ahab, and [o] found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

A. M. 3120 B. C. 884. Anno ante I. Olymp. 108. Ante Urbem Conditam 131.

9 [p] And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who [q] sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 [r] But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But [s] Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed chamber. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

A. M. 3120-3126. B. C. 884-878. Anno ante I. Ol. 108-102.

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[d] Chap. xxi. 6.——[e] 2 Kings viii. 28, &c.——[f] 2 Kings ix. 15.
[g] Heb, *wherewith they wounded him.*——[h] Otherwise called *Ahaziah*, ver. 1; and *Jehoahaz*, chap. xxi. 17.——[i] Heb. *treading down.*——[k] Judg. xiv. 4; 1 Kings xii. 15; chap. x. 15.
[l] 2 Kings ix. 21.——[m] 2 Kings ix. 6, 7.——[n] 2 Kings x. 10, 11.
[o] 2 Kings x. 13, 14.——[p] 2 Kings ix. 27, at *Megiddo* in the kingdom of *Samaria.*——[q] Chap. xvii. 4.——[r] 2 Kings xi. 1, &c.
[s] 2 Kings xi. 2, *Jehosheba.*

The reading in 2 Kings is *right*, and any attempt to reconcile this in *Chronicles* with *that* is equally futile and absurd. *Both* readings cannot be *true;* is that therefore likely to be genuine that makes the *son two years older* than the *father* who begat him? *Apage hæ nugæ!*

Verse 3. *His mother was his counsellor*] Athaliah, the wicked daughter of a wicked parent, and the wicked spouse of an unprincipled king.

Verse 5. *Went with Jehoram*] See on 2 Kings viii. 28.

Verse 9. *He sought Ahaziah*] See a different account 2 Kings ix. 27, and the note there, where the accounts are reconciled.

Verse 10. *All the seed royal of the house of Judah*] Nothing but the miraculous intervention of the Divine providence could have saved the line of David at this time, and preserved the prophecy relative to the Messiah. The whole truth of that prophecy, and the salvation of the world, appeared to be now suspended on the brittle thread of the life of an *infant* of a year old, (see chap. xxiv. 1.) to destroy whom was the interest of the reigning power! But God can save by few as well as by many. He had purposed, and vain were the counter-exertions of earth and hell.

Verse 12. *Hid in the house of God*] "In the house of the sanctuary of God."—*Targum.* Or, as he says on ver. 11, בקודש קודשׁים *bekudash kudeshaiim*, "in the holy of holies." To this place Athalia had no access, therefore Joash lay concealed, he and his affectionate aunt-nurse.—See on 2 Kings xi. 1.

CHAPTER XXIII.

Jehoiada the priest, after having taken counsel with the captains, Levites, &c., proclaims Joash, and anoints him king, 1–11. *Athaliah, endeavouring to prevent it, is slain.* 12–15. *He makes the people enter into a covenant, that they would serve the Lord.* 16. *The people break down the temple of Baal, and slay Mattan his priest,* 17. *Jehoiada makes several alterations, and remodels the kingdom,* 18–21.

A. M. 3126. B. C. 878. Anno ante I. Olymp. 102. Ante Urbem Conditam 125.

AND [a] in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath [b] said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you [c] entering on the Sabbath, of the priests and of the Levites, *shall be* porters of the [d] doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [e] they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the Sabbath, with them that were to go *out* on the Sabbath: for Jehoiada the priest dismissed not [f] the courses.

A. M. 3126. B. C. 878. Anno ante I. Olymp. 102. Ante Urbem Conditam 125.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* King David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right [g] side of the [h] temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and [i] *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, [k] God save the king.

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and [l] such as taught to sing praise. Then Athaliah rent her clothes, and said, [m] Treason, Treason.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering [n] of the horse-gate by the king's house, they slew her there

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of

[a] 2 Kings xi. 4, &c. — [b] 2 Sam. vii. 12; 1 Kings ii. 4; ix. 5; chap. vi. 16; vii. 18; xxi. 7. — [c] 1 Chron. ix. 25. — [d] Hebrew, *thresholds*. — [e] 1 Chron. xxiii. 28, 29.

[f] See 1 Chron. xxiv. and xxv. — [g] Heb. *shoulder*. — [h] Heb. *house*. — [i] Deut. xvii. 18. — [k] Hebrew, *Let the king live*. — [l] 1 Chron. xxv. 8. — [m] Heb. *Conspiracy*. — [n] Neh. iii. 28.

NOTES ON CHAP. XXIII.

Verse 1. *And in the seventh year*] See on 2 Kings xi. 4, &c.

Verse 9. *Spears and bucklers*] See on 2 Kings xi. 10.

Verse 11. *God save the king.*] *May the king live!* See on 2 Kings xi. 12.

Verse 14. *And whoso followeth her, let him be slain with the sword.*] He who takes her part, or endeavours to prevent the present revolution, let him be immediately slain.

Verse 15. *Of the horse-gate*] See on 2 Kings xi. 16.

Verse 16. *Made a covenant between him*] The high priest was, on this occasion, the representative of GOD; whom both the people and the king must have had in view, through the medium of his priest.

Verse 17. *Mattan the priest*] The *Targum* will

A. M. 3126. B. C. 878. Anno ante I. Olymp. 102. Ante Urbem Conditam 125.

Baal, and brake it down, and brake his altars and his images in pieces, and [o] slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had [p] distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the [q] law of Moses, with rejoicing and with singing, *as it was ordained* [r] by David.

19 And he set the [s] porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

A. M. 3126. B. C. 878. Anno ante I. Olymp. 102 Ante Urbem Conditam 125.

20 [t] And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD; and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced, and the city was quiet, after that they had slain Athaliah with the sword.

[o] Deut. xiii. 9.——[p] 1 Chron. xxiii. 6, 30, 31; xxiv. 1.——[q] Num. xxviii. 2.

[r] Heb. *by the hands of David*; 1 Chron. xxv. 2, 6.——[s] 1 Chron. xxvi. 1, &c.——[t] 2 Kings xi. 19.

not prostitute the term *priest*, but calls him כומרא *cumera, priestling*.

Verse 21. *The city was quiet*] There was no attempt at a counter-revolution. Concerning the coronation of Joash, there is a curious circumstance mentioned by the *Targumist* on ver. 11; it is as follows:—

"And they brought forth the son of the king, and put on him the royal crown which David took from the head of the king of the children of Ammon. In it was inserted the precious attracting stone, in which was engraven and expressed the great and honourable NAME [יהוה] which David had placed there by the Holy Spirit: and it was of the weight of a talent of gold; it was therefore a testimony to the house of David that no king who was not of the seed of David should be able to put it on his head, nor be able to bear its weight. When, therefore, the people saw it placed on the head of Joash, and that he was able to bear this crown, they believed him to be of the seed of David, and immediately constituted him king. Therefore Jehoiada and his sons anointed him, and said, May the king be prosperous in his kingdom!"

The Jews say that this was the crown of the king of the Ammonites; and that it was always worn afterwards by the kings of the house of Judah. See *Jarchi* on this place.

CHAPTER XXIV.

Joash begins to reign when seven years old, and reigns well all the days of Jehoiada the priest, 1–3. *He purposes to repair the temple of God; and makes a proclamation that the people should bring in the money prescribed by Moses*, 4–9. *They all contribute liberally; and the different artificers soon perfect the work*, 10–13. *The rest of the money is employed to form utensils for the temple*, 14. *Jehoiada dies*, 15, 16. *And the people after his death become idolaters*, 17, 18. *Prophets are sent unto them*, 19. *And among the rest Zechariah the son of Jehoiada, who testifies against them; and they stone him to death*, 20–22. *The Syrians come against Jerusalem, and spoil it*, 23, 24. *Joash is murdered by his own servants*, 25, 26. *His acts*, 27.

A. M. 3126-3165. B. C. 878-839. Anno ante I. Ol. 102-63.

JOASH [a] *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

A. M. 3126-3162. B. C. 878-842. Anno ante I. O. 102-66.

2 And Joash [b] did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

A. M. 3126-3162. B. C. 878-842. Anno ante I. Ol. 102-66.

4 And it came to pass after this, *that* Joash was minded [c] to repair the house of the LORD.

A. M. 3148. B. C. 856. Anno ante I. Olymp. 80. Ante Urbem Conditam 103.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and [d] gather of

[a] 2 Kings xi. 21; xii. 1, &c.——[b] See chap. xxvi. 5.

[c] Heb. *to renew*.——[d] 2 Kings xii. 4.

NOTES ON CHAP. XXIV.

Verse 1. *Joash* was *seven years old*] As he was hidden *six* years in the temple, and was but *seven* when he came to the throne, he could have been but *one year* old when he was secreted by his aunt; see on chap. xxii. 10.

Verse 4. *To repair the house of the Lord.*] During the reigns of Joram and Athaliah, the temple of God had

A. M. 3148. B. C. 856. Anno ante I. Olymp. 80. Ante Urbem Conditam 103.

all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 [e] And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of [f] Moses the servant of the LORD, and of the congregation of Israel, for the [g] tabernacle of witness?

7 For [h] the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the [i] dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment [k] they made a chest, and set it without at the gate of the house of the LORD.

9 And they made [l] a proclamation through Judah and Jerusalem, to bring in to the LORD [m] the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and [n] when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

A. M. 3148. B. C. 856. Anno ante I. Olymp. 80. Ante Urbem Conditam 103.

13 So the workmen wrought, and [o] the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, [p] whereof were made vessels for the house of the LORD, *even* vessels to minister, and [q] to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 But Jehoiada waxed old, and was full of days when he died; a hundred and thirty years old *was he* when he died.

A. M. 3162. B. C. 842. Anno ante I. Olymp. 66. Ante Urbem Conditam 89

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served [r] groves and idols: and [s] wrath came upon Judah and Jerusalem for this their trespass.

A. M. 3162-3165. B. C. 842-839. Anno ante I. Olymp. 66-63.

19 Yet he [t] sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

[e] 2 Kings xii. 7.——[f] Exod. xxx. 12, 13, 14, 16.——[g] Num. i. 50; Acts vii. 44.——[h] Chap. xxi. 17.——[i] 2 Kings xii. 4.——[k] 2 Kings xii. 9.——[l] Hebrew, *a voice*.——[m] Verse 16.——[n] 2 Kings xii. 10.

[o] Heb. *the healing went up upon the work*.——[p] See 2 Kings xii. 13.——[q] Or, *pestils*.——[r] 1 Kings xiv. 23.——[s] Judg. v. 8; chap. xix. 2; xxviii. 13; xxix. 8; xxxii. 25.——[t] Chap. xxxvi. 15; Jer. vii. 25, 26; xxv. 4.

been pillaged to enrich that of Baal, and the whole structure permitted to fall into decay; see ver. 7.

Verse 5. *Gather of all Israel money*] As the temple was the property of the whole nation, and the services performed in it were for the salvation of the people at large, it was right that each should come forward on an occasion of this kind, and lend a helping hand. This is the first instance of such a *general collection* for building or repairing a house of God.

From year to year] It must have been in a state of great dilapidation, when it required such annual exertions to bring it into a thorough state of repair.

Vers 6. *The collection—of Moses*] This was the poll-tax, fixed by Moses, of half a shekel, which was levied on every man from twenty years old and upward; and which was considered as a *ransom for their souls, that there might be no plague among them.* See Exod. xxx. 12–14.

Verse 8. *They made a chest*] See the notes on the parallel places, 2 Kings xii. 4, &c.

Verse 16. *They buried him—among the kings*] He had, in fact, been *king* in Judah; for Joash, who appears to have been a weak man, was always under his tutelage. Jehoiada governed the state in the name of the king; and his being buried among the kings is a proof of the high estimation in which he was held among the people.

Verse 17. *The princes of Judah—made obeisance to the king*] I believe the *Targum* has given the true sense of this verse: "After the death of Jehoiada, the great men of Judah came and adored King Joash, and seduced him; and then the king received from them their idols."

A. M. 3164. B. C. 840. Anno ante I. Olymp. 64. Ante Urbem Conditam 87.

20 And [u] the Spirit of God [v] came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [w] Why transgress ye the commandments of the LORD, that ye cannot prosper? [x] because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and [y] stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

A. M. 3165. B. C. 839. Anno ante I. Olymp. 63. Ante Urbem Conditam 86.

23 And it came to pass [z] at the end of the year, *that* [a] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [b] Damascus.

A. M. 3165. B. C. 839. Anno ante I. Olymp. 63. Ante Urbem Conditam 86.

24 For the army of the Syrians [c] came with a small company of men, and the LORD [d] delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they [e] executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) [f] his own servants conspired against him for the blood of the [g] sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; [h] Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [i] Shimrith a Moabitess.

27 Now *concerning* his sons, and the greatness of [k] the burdens *laid* upon him, and the [l] repairing of the house of God, behold, they *are* written in the [m] story of the book of the kings. [n] And Amaziah his son reigned in his stead.

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[u] Chapter xv. 1; xx. 14.——[v] Heb. *clothed*, as Judg. vi. 34. [w] Num. xiv. 41.——[x] Chap. xv. 2.——[y] Matt. xxiii. 35; Acts vi. 58, 59.——[z] Heb. *in the revolution of the year*.——[a] 2 Kings xii. 17.——[b] Heb. *Darmesek*.——[c] Lev. xxvi. 8; Deut. xxxii. 30; Isa. xxx. 17.——[d] Lev. xxvi. 25; Deut. xxviii. 25.——[e] Chap. xxii. 8; Isa. x. 5.——[f] 2 Kings xii. 20.——[g] Verse 21.——[h] Or, *Jozachar*, 2 Kings xii. 21.——[i] Or, *Shomer*.——[k] 2 Kings xii. 18. [l] Heb. *founding*.——[m] Or, *commentary*.——[n] 2 Kings xii. 21.

Verse 20. *And the Spirit of God came upon Zechariah*] "When he saw the transgression of the king and of the people, burning incense to an idol in the house of the sanctuary of the Lord, on the day of expiation; and preventing the priests of the Lord from offering the burnt-offerings, sacrifices, daily oblations, and services, as written in the book of the law of Moses; he stood above the people, and said."—*Targum*.

Verse 21. *Stoned him—at the commandment of the king*] What a most wretched and contemptible man was this, who could imbrue his hands in the blood of a prophet of God, and the son of the man who had saved him from being murdered, and raised him to the throne! Alas, alas! Can even *kings* forget benefits? But when a man falls from God, the devil enters into him; and then he is capable of every species of cruelty.

Verse 22. *The Lord look upon it, and require it*] And so he did; for, at the end of that year, the Syrians came against Judah, destroyed all the princes of the people, sent their spoils to Damascus; and Joash, the murderer of the prophet, the son of his benefactor, was himself murdered by his own servants. Here was a most signal display of the Divine retribution.

On the subject of the death of this prophet the reader is requested to refer to the note on Matt. xxiii. 34, 35.

Verse 26. *These are they that conspired against him*] The two persons here mentioned were certainly not *Jews*; the *mother* of one was an *Ammonitess*, and the *mother* of the other was a *Moabitess*. Who their *fathers* were we know not; they were probably *foreigners* and *aliens*. Some suppose that these persons were of the *king's chamber*, and therefore could have the easiest access to him. It has been, and is still, the *folly* of kings to have foreigners for their valets and most confidential servants; and they have often been the causes of murders and treacheries of different kinds. *Foreigners* should be banished from the person of the sovereign by strong and efficient laws: even in this country they have often been the cause of much political wo.

Verse 27. *The greatness of the burdens laid upon him*] Meaning, probably, the heavy tribute laid upon him by the Syrians; though some think the vast sums amassed for the repairs of the temple are here intended.

Written in the story] מדרש *midrash*, the *commentary*, of the book of Kings. We have met with this before; but these works are all lost, except the extracts found in Kings, Chronicles, and Ezra. These *abridgments* were the cause of the neglect, and finally of the destruction, of the originals. This has been often the case in works of great consequence. *Trogus Pompeius* wrote a general history of the world, which he brought down to the reign of Augustus, in *forty-four* volumes. Justin abridged them into one volume, and the original is lost.

CHAPTER XXV.

Amaziah succeeds his father Joash, and begins his reign well, 1, 2. *He slays his father's murderers, but spares their children,* 3, 4. *He reviews and remodels the army,* 5; *and hires* a hundred thousand *soldiers out of Israel, whom, on the expostulation of a prophet, he sends home again, without bringing them into active service; at which they are greatly offended,* 6–10. *He attacks the Syrians, kills* ten thousand, *and takes* ten thousand *prisoners, whom he precipitates from the top of a rock, so that they are dashed to pieces,* 11, 12. *The Israelitish soldiers, sent back, ravage several of the cities of Judah,* 13. *Amaziah becomes an idolater,* 14. *Is reproved by a prophet, whom he threatens, and obliges to desist,* 15, 16. *He challenges Joash, king of Israel,* 17; *who reproves him by a parable,* 18, 19. *Not desisting, the armies meet, the Jews are overthrown, and Amaziah taken prisoner by Joash, who ravages the temple, and takes away all the treasures of the king,* 20–24. *The reign of Amaziah: a conspiracy is formed against him; he flees to Lachish, whither he is pursued and slain; is brought to Jerusalem, and buried with his fathers,* 25–28.

A. M. 3165-3194. B. C. 893-810. Anno ante I. Olymp. 63-34.

AMAZIAH [a] *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, [b] but not with a perfect heart.

A. M. 3166. B. C. 838. Anno ante I. Olymp. 62. Ante Urbem Conditam 85.

3 [c] Now it came to pass, when the kingdom was [d] established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [e] The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [f] from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also a hundred thousand mighty men of valour out of Israel for a hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

A. M. 3166 B. C. 838. Anno ante I. Olymp. 62. Ante Urbem Conditam 85.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath [g] power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [h] army of Israel? And the man of God answered, [i] The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go [k] home again: wherefore their anger was greatly kindled against Judah, and they returned home in [l] great anger.

A. M. 3177. B. C. 827. Anno ante I. Olymp. 51 Ante Urbem Conditam 74.

11 And Amaziah strengthened himself, and led forth his people, and went to [m] the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

13 But [n] the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of

[a] 2 Kings xiv. 1, &c. — [b] See 2 Kings xiv. 4; ver. 14; 2 Kings xiv. 5, &c. — [c] Heb. *confirmed upon him.* — [d] Deut. xxiv. 16; 2 Kings xiv. 6; Jer. xxxi. 30; Ezek. xviii. 20.

[f] Num i. 3. — [g] Chap. xx. 6. — [h] Heb. *band.* — [i] Prov. x. 22. [k] Heb. *to their place* — [l] Heb. *in heat of anger.* — [m] 2 Kings xiv. 7. — [n] Heb. *the sons of the band.*

NOTES ON CHAP. XXV.

Verse 2. *He did* that which was *right*] He began his reign well, but soon became an idolater, ver. 14, 15.

Verse 5. *Gathered Judah together*] He purposed to avenge himself of the Syrians, but wished to know his military strength before he came to a rupture.

Verse 7. *The Lord is not with Israel*] "The WORD of the Lord is not the helper of the Israelites, nor of the kingdom of the tribe of Ephraim."—*Targum*.

Verse 9. *The Lord is able to give thee much more than this.*] Better lose the *money* than keep the *men*, for they will be a curse unto thee.

Verse 10. *They returned home in great anger*] They thought they were insulted, and began to meditate re-

A. M. 3177. B. C. 827. Anno ante I. Olymp. 51. Ante Urbem Conditam 74.

Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [o] he brought the gods of the children of Seir, and set them up *to be* [p] his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after [q] the gods of the people, which [r] could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God hath [s] determined [t] to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

A. M. 3178. B. C. 826. Anno ante I. Olymp. 50. Ante Urbem Conditam 73.

17 Then [u] Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [v] thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [w] a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

A. M. 3178. B. C. 826. Anno ante I. Olymp. 50. Ante Urbem Conditam 73.

20 But Amaziah would not hear; for [x] it *came* of God, that he might deliver them into the hand *of their enemies*, because they [y] sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [z] put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of [a] Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to [b] the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

A. M. 3179-3194 B. C. 825-810. Anno ante I. Olymp. 49-34.

25 [c] And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

A. M. 3165-3194. B. C. 839-810. Anno ante I. Olymp. 63-34.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

A. M. 3194. B. C. 810. Anno ante I. Olymp. 34. Ante Urbem Conditam 57.

27 Now after the time that Amaziah did turn away [d] from following the LORD they [e] made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [f] Judah.

[o] See chap. xxviii. 23.——[p] Exod. xx. 3, 5.——[q] Psa. xcvi. 5.——[r] Ver. 11.——[s] Heb. *counselled*.——[t] 1 Sam. ii. 25.——[u] 2 Kings xiv. 8, 9, &c.——[v] Or, *furze bush*, or *thorn*.——[w] Heb. *a beast of the field*.——[x] 1 Kings xii. 15; chap. xxii. 7.

[y] Ver. 14.——[z] Heb. *smitten*.——[a] See chap. xxi. 17; xxii. 1, 6.——[b] Heb. *the gate of it that looketh*.——[c] 2 Kings xiv. 17.——[d] Heb. *from after*.——[e] *Conspired a conspiracy*.——[f] That is, *the city of David*, as it is 2 Kings xiv. 20.

venge. See the notes on 2 Kings xiv. 1–20, where almost every circumstance in this chapter is examined and explained.

Verse 14. *The gods of the children of Seir*] "The idols of the children of Gebal."—*Targum*.

Verse 16. *Art thou made of the king's counsel?*] How darest *thou* give advice to, or reprove, a king?

Verse 18. *The thistle that* was *in Lebanon*] See the explanation of this 2 Kings xiv. 9. After reciting this fable, the *Targum* adds, "Thus hast thou done in the time thou didst send unto me, and didst lead up from the house of Israel *a hundred thousand* strong warriors for *a hundred* talents of silver; and after they were sent, thou didst not permit them to go with thee to war, but didst send them back, greatly enraged, so that they spread themselves over the country; and having cut off *three thousand*, they brought back much spoil."

Verse 21. *In the house of God with Obed-edom*] From 1 Chron. xxvi. 15 we learn that to Obed-edom and his descendants was allotted the keeping of the house of *Asuppim* or *collections* for the Divine treasury.

And—the hostages] See on 2 Kings xiv. 14.

Verse 26. *The rest of the acts of Amaziah, first and*

last] Says the *Targum*; "The *first*, when he walked in the fear of the Lord; the *last*, when he departed from the right way before the Lord; are they not written," &c.

Verse 27. *Made a conspiracy*] He no doubt became very unpopular after having lost the battle with the Israelites; the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures, with several other evils. It is likely that the last *fifteen* years of his reign were greatly embittered: so that, finding the royal city to be no place of *safety*, he endeavoured to secure himself at Lachish; but all in vain, for thither his murderers pursued him; and he who forsook the Lord was forsaken by every friend, perished in his gainsaying, and came to an untimely end.

CHAPTER XXVI.

Uzziah, the son of Amaziah, succeeds; and begins his reign piously and prosperously, which continued during the life of Zechariah the prophet, 1–5. He fights successfully against the Philistines, and takes and dismantles some of their chief cities, 6; prevails over the Arabians and Mehunims, 7; and brings the Ammonites under tribute, 8. He fortifies Jerusalem, and builds towers in different parts of the country, and delights in husbandry, 9, 10. An account of his military strength, warlike instruments, and machines, 11–15. He is elated with his prosperity, invades the priest's office, and is smitten with the leprosy, 16–20. He is obliged to abdicate the regal office, and dwell apart from the people, his son Jotham acting as regent, 21. His death and burial, 22, 23.

A. M. 3194. B. C. 810. Anno ante I. Olymp. 34. Ante Urbem Conditam 57.

THEN all the people of Judah took [a] Uzziah,[b] who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

A. M. 3194-3246. B. C. 810-758. Ante Urbem Conditam 57-5.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

A. M. 3194-3239. B. C. 810-765. Ante Urbem Conditam 57-12.

4 And he did *that which was* right in the sight of the LORD according to all that his father Amaziah did.

5 And [c] he sought God in the days of Zechariah, who [d] had understanding [e] in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and [f] warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities [g] about Ashdod, and among the Philistines.

A. M. 3194-3239. B. C. 810-765. Ante Urbem Conditam 57-12.

7 And God helped him against [h] the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites [i] gave gifts to Uzziah: and his name [k] spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the [l] corner gate, and at the valley gate, and at the turning *of the wall*, and [m] fortified them.

10 Also he built towers in the desert, and [n] digged many wells: for he had much cattle, both in the low country, and in the plains:

[a] 2 Kings xiv. 21, 22; xv. 1, &c.——[b] Or, *Azariah*.——[c] See chap. xxiv. 2.——[d] Gen. xli. 15; Dan. i. 17; ii. 19; x. 1.——[e] Heb. *in the seeing of God*.——[f] Isa. xiv. 29.——[g] Or, *in* the country *of Ashdod*.——[h] Chap. xxi. 16.——[i] 2 Sam. viii. 2; chap. xvii. 11.——[k] Heb. *went*——[l] 2 Kings xiv. 13; Neh. iii. 13, 19, 32; Zech. xiv. 10.——[m] Or, *repaired*.——[n] Or, *cut out many cisterns*.

NOTES ON CHAP. XXVI.

Verse 1. *The people of Judah took Uzziah*] They all agreed to place this son on his father's throne.

Verse 2. *He built Eloth*] See the notes on 2 Kings xiv. 21. This king is called by several different names; see the note on 2 Kings xv. 1.

Verse 5. *In the days of Zechariah*] Who this was we know not, but by the character that is given of him here. He was wise *in the visions of God*—in giving the true interpretation of Divine prophecies. He was probably the tutor of Uzziah.

Verse 7. *And God helped him*] "And the WORD of the Lord helped him against the Philistines, and against the Arabians who lived in Gerar, and the plains of Meun."—*Targum*. These are supposed to be the Arabs which are called the *Meuneens*, or *Munites*, or *Meonites*.

Verse 8. *The Ammonites gave gifts*] Paid an annual *tribute*.

Verse 10. *Built towers in the desert*] For the defence of his flocks, and his shepherds and husbandmen.

And in Carmel] Calmet remarks that there were *two* Carmels in Judea: one in the tribe of Judah, where Nabal lived; and the other on the coast of the Mediterranean Sea, near to Kishon; and both fertile in vines.

He loved husbandry.] This is a perfection in a

A. M. 3194-3239. B. C. 810-765. Ante Urbem Conditam 57 12.

husbandmen *also*, and vine-dressers in the mountains, and in [o] Carmel: for he loved [p] husbandry.

11 Moreover Uzziah had a host of fighting men that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [q] an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and [r] slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name [s] spread far abroad; for he was marvellously helped, till he was strong.

16 But [t] when he was strong, his heart was [u] lifted up to *his* destruction: for he transgressed against the LORD his God, and [v] went into the temple of the LORD to burn incense upon the altar of incense.

A. M. 3239 B. C. 765. Olymp. III. 4. Ante Urbem Conditam 12.

17 And [w] Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men.

18 And they withstood Uzziah the king, and said unto him, *It* [x] *appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the [y] priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, [z] the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself [a] hasted also to go out, because the LORD had smitten him.

21 [b] And Uzziah the king was a leper unto

[o] Or, *fruitful fields.*——[p] Heb. *ground.*——[q] Heb. *the power of an army.*——[r] Heb. *stones of slings.*——[s] Heb. *went forth.* [t] Deut. xxxii. 15.——[u] Deut. viii. 14; chap. xxv. 19.

[v] So 2 Kings xvi. 12, 13.——[w] 1 Chron. xvi. 10.——[x] Num. xvi. 40; xviii. 7.——[y] Exod. xxx. 7, 8.——[z] Num. xii. 10; 2 Kings v. 27.——[a] As Esth. vi. 12.——[b] 2 Kings xv. 5.

king: on husbandry every state depends. Let their trade or commerce be what they may, there can be no true national prosperity if agriculture do not prosper; for the king himself is served by the field. When, therefore, the king of a country encourages agriculture, an emulation is excited among his subjects; the science is cultivated; and the earth yields its proper increase; then, should trade and commerce fail, the people cannot be reduced to wretchedness, because there is plenty of bread.

Verse 14. *Shields, and spears*] He prepared a vast number of military weapons, that he might have them in readiness to put into the hands of his subjects on any exigency.

Verse 15. *Engines—to shoot arrows and great stones*] The *Targum* says, "He made in Jerusalem ingenious instruments, and little hollow towers, to stand upon the towers and upon the bastions, for the shooting of arrows, and projecting of great stones."

This is the very first intimation on record of any warlike engines for the *attack* or *defence* of besieged places: and this account is long prior to any thing of the kind among either the Greeks or Romans. Previously to such inventions, the besieged could only be *starved out*, and hence sieges were very *long* and *tedious*. Shalmaneser consumed *three* years before such an inconsiderable place as Samaria, 2 Kings xvii. 5, 6; Sardanapalus maintained himself in Nineveh for *seven* years, because the besiegers had no engines proper for the attack and destruction of walls, &c.; and it is well known that Troy sustained a siege of *ten* years, the Greeks not possessing any machine of the kind here referred to. The *Jews* alone were the inventors of such engines; and the invention took place in the reign of Uzziah, about *eight hundred* years before the Christian era. It is no wonder that, in consequence of this, *his name spread far abroad*, and struck terror into his enemies.

Verse 16. *He transgressed against the Lord*] "He sinned against the WORD of the Lord his God."—*T.*

Went into the temple to burn incense] Thus assuming to himself the priest's office. See this whole transaction explained in the notes on 2 Kings xv. 5.

Verse 20. *Because the Lord had smitten him.*] "Because the WORD of the Lord had brought the plague upon him."—*T.*

Verse 21. *And dwelt in a several house*] He was *separated*, because of the infectious nature of his

A. M. 3239-3246. B. C. 765-758. Ante Urbem Conditam 12-5.

the day of his death, and dwelt in a [c] several [d] house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 Now the rest of the acts of Uzziah, first and last, did [e] Isaiah the prophet, the son of Amoz, write.

A. M. 3246. B. C. 758. Olymp. V. 3. Ante Urbem Conditam 5.

23 [f] So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, [g] He *is* a leper: and Jotham his son reigned in his stead.

[c] Lev. xiii. 46; Num. v. 2.——[d] Heb. *free.*

[e] Isa. i. 1.——[f] 2 Kings xv. 7; Isa. vi. 1.——[g] Ver. 21.

disorder, from all society, domestic, civil, and religious.

Jotham—was *over the king's house*] He became *regent* of the land; his father being no longer able to perform the functions of the regal office.

Verse 22. *The rest of the acts of Uzziah, first and last, did Isaiah the prophet—write.*] This work, however, is *totally lost*; for we have not any history of this king in the writings of Isaiah. He is barely mentioned, Isa. i. 1, and vi. 1.

Verse 23. *They buried him—in the field of the burial*] As he was a *leper*, he was not permitted to be buried in the common burial-place of the kings; as it was supposed that even a place of sepulture must be defiled by the body of one who had died of this most afflictive and dangerous malady.

CHAPTER XXVII.

Jotham succeeds his father Uzziah, and reigns well, 1, 2. *His buildings*, 3, 4. *His successful wars*, 5, 6. *General account of his acts, reign, and death*, 7–9.

A. M. 3246-3262. B. C. 758-742. Olymp. V. 3.—IX. 3.

JOTHAM [a] *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And [b] the people did yet corruptly.

3 He built the high gate of the house of the LORD, and on the wall of [c] Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. [d] So much did the children of Ammon pay unto him, both the second year, and the third.

A. M. 3246-3262 B. C. 758-742. Olymp. V. 3.—IX. 3.

6 So Jotham became mighty, because he [e] prepared his ways before the LORD his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 [f] And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

A. M. 3262. B. C. 742. Olymp. IX. 3. Anno Urbis Conditæ 12.

[a] 2 Kings xv. 32, &c.——[b] 2 Kings xv. 35.——[c] Or, *the tower*, chap. xxxiii. 14; Neh. iii. 26.

[d] Heb. *This.*——[e] Or, *established.*——[f] 2 Kings xv. 38.

NOTES ON CHAP. XXVII.

Verse 2. *He entered not into the temple*] He copied his father's conduct as far as it was constitutional; and avoided his transgression. See the preceding chapter.

Verse 3. *On the wall of Ophel*] The wall, says the *Targum*, of the *interior palace*. Ophel was some part of the wall of Jerusalem, that was most pregnable, and therefore Jotham fortified it in a particular manner.

Verse 4. *Castles and towers.*] These he built for the protection of the country people against marauders.

Verse 5. *He fought also with—the Ammonites*] We find here that he brought them under a heavy tribute for *three* years; but whether this was the *effect* of his prevailing against them, is not so evident. Some think that they paid this tribute for three years, and then revolted; that, in consequence, he attacked them, and their utter subjection was the result.

Verse 7. *The rest of the acts of Jotham, and all his wars, and his ways*] It was in his days, according to 2 Kings xv. 37, that *Rezin* king of Syria, and *Pekah* king of Israel, *began to cut Judah short*. See the notes on 2 Kings xv. 36, 37.

Written in the book of the kings, &c.] There is

not so much found in the books of *Kings* which we have now, as in this place of the *Chronicles*. In both places we have *abridged* accounts only: the larger histories have long been lost. The reign of Jotham was properly the last *politically* prosperous reign among the Jews. *Hezekiah* and *Josiah* did much to preserve the Divine worship; but Judah continued to be cut short, till at last it was wholly ruined.

CHAPTER XXVIII.

Ahaz succeeds his father Jotham, and reigns wickedly for sixteen years, 1. *He restores idolatry in its grossest forms,* 2–4; *and is delivered into the hands of the kings of Israel and Syria,* 5. *Pekah slays* one hundred and twenty thousand *Jews in one day, and carries away captive* two hundred thousand *of the people, whom, at the instance of Oded the prophet, they restore to liberty, and send home, clothed and fed,* 6–15. *Ahaz sends to the king of Assyria for help against the Edomites, Philistines, &c., from whom he receives no effectual succour,* 16–21. *He sins yet more, spoils and shuts up the temple of God, and propagates idolatry throughout the land,* 22–25. *A reference to his acts, his death, and burial,* 26, 27.

A. M. 3246-3262. B. C. 758-742. Olymp. V. 3. —IX. 3.

AHAZ [a] *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also [b] molten images for [c] Baalim.

3 Moreover he [d] burnt incense in [e] the valley of the son of Hinnom, and burnt [f] his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore [g] the LORD his God delivered him into the hand of the king of Syria; and they [h] smote him, and carried away a great multitude of them captives, and brought *them* to [i] Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

A. M. 3263. B. C. 741. Olymp. IX. 4. Anno Urbis Conditæ 13.

6 For [k] Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, *which were* all [l] valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [m] next to the king.

8 And the children of Israel carried away captive of their [n] brethren two hundred thou-

[a] 2 Kings xvi. 2. —[b] Exod. xxxiv. 17; Lev. xix. 4. —[c] Judg. ii. 11. —[d] Or, *offered sacrifice*. —[e] 2 Kings xxiii. 10. —[f] Lev. xviii. 21; 2 Kings xvi. 3; chap. xxxiii. 6.

[g] Isa. vii. 1. —[h] 2 Kings xvi. 5, 6. —[i] Heb. *Darmesek.* [k] 2 Kings xv. 27. —[l] Heb. *sons of valour.* —[m] Heb. *the second to the king.* —[n] Chap. xi. 4.

NOTES ON CHAP. XXVIII.

Verse 1. *Ahaz* was *twenty years old*] For the difficulties in this chronology, see the notes on 2 Kings xvi. 1.

Verse 3. *Burnt his children in the fire*] There is a most remarkable addition here in the *Chaldee*, which I shall give at length: "Ahaz burnt his children in the fire; but the WORD of the Lord snatched Hezekiah from among them; for it was manifest before the Lord that the *three* righteous men, *Hananiah*, *Mishael*, and *Azariah*, were to proceed from him; who should deliver up their bodies that they might be cast into a burning fiery furnace, on account of the great and glorious NAME, (יהוה,) and from which they should escape. *First*, *Abram* escaped from the furnace of fire among the Chaldeans, into which he had been cast by Nimrod, because he would not worship their idols. *Secondly*, *Tamar* escaped burning in the house of judgment of Judah, who had said, *Bring her out, that she may be burnt*. *Thirdly*, *Hezekiah* the son of Ahaz escaped from the burning, when Ahaz his father cast him into the valley of the son of Hinnom, on the altars of Tophet. *Fourthly*, *Hananiah*, *Mishael*, and *Azariah*, escaped from the burning fiery furnace of Nebuchadnezzar king of Babylon. *Fifthly*, *Joshua*, the son of Josedek the high priest, escaped, when the impious Nebuchadnezzar had cast him into a burning fiery furnace, with Achaab the son of Kolia, and Zedekiah the son of Maaseiah, the false prophet. *They* were consumed by fire; but Joshua the son of Josedek escaped because of his righteousness."

Verse 5. *Delivered him into the hand of the king of Syria*] For the better understanding of these passages, the reader is requested to refer to what has been advanced in the notes on the sixteenth chapter of 2 Kings, ver. 5, &c.

Verse 6. *A hundred and twenty thousand*] It is very probable that there is a mistake in this number. It is hardly possible that *a hundred and twenty thousand* men could have been slain in one day; yet all

A. M. 3263. B. C. 741. Olymp. IX. 4. Anno Urbis Conditæ 13.

sand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, [o] because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* [p] reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for [q] bondmen and bond-women unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: [r] for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

A. M. 3263. B. C. 741. Olymp. IX. 4. Anno Urbis Conditæ 13.

15 And the men [s] which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and [t] gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [u] the city of palm trees, to their brethren: then they returned to Samaria.

16 [v] At that time did King Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away [w] captives.

18 [x] The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of [y] Israel; for he [z] made Judah naked, and transgressed sore against the LORD.

20 And [a] Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

A. M. 3264. B. C. 740. Olymp. X. 1. Ante Urbem Conditæ 14.

21 For Ahaz took away a portion *out* of

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[o] Psa. lxix. 26; Isa. x. 5; xlvii. 6; Ezek. xxv. 12, 15; xxvi. 2; Obad. x. &c.; Zech. i. 15.——[p] Ezra ix. 6; Rev. xviii. 5.——[q] Leviticus xxv. 39, 42, 43, 46.——[r] James ii. 13. [s] Ver. 12.

[t] 2 Kings vi. 22; Prov. xxv. 21, 22; Luke vi. 27; Rom. xii. 20.——[u] Deut. xxxiv. 3; Judg. i. 16.——[v] 2 Kings xvi. 7.——[w] Heb. *a captivity.*——[x] Ezek. xvi. 27, 57.——[y] Chap. xxi. 2.——[z] Exod. xxxii. 35.——[a] 2 Kings xv. 29; xvi. 7, 8, 9.

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the *versions* and *MSS.* agree in this number. The whole people seem to have been given up into the hands of their enemies.

Verse 9. *But a prophet of the Lord—whose name was Oded*] To this beautiful speech nothing can be added by the best comment; it is simple, humane, pious, and overwhelmingly convincing: no wonder it produced the effect mentioned here. That there was much of humanity in the heads of the children of *Ephraim* who joined with the prophet on this occasion, the *fifteenth* verse sufficiently proves. They did not barely dismiss these most unfortunate captives, but they took that very spoil which their victorious army had brought away; and they clothed, fed, shod, and anointed, these distressed people, set the feeblest of them upon asses, and escorted them safely to Jericho. We can scarcely find a parallel to this in the universal history of the wars which savage man has carried on against his fellows, from the foundation of the world.

Verse 16. *The kings of Assyria to help him.*] Instead of מלכי *malchey*, KINGS; the *Vulgate*, *Syriac*, *Arabic*, and *Chaldee*, one MS., and the parallel place, 2 Kings xvi. 7, have מלך *melek*, KING, in the *singular* number. This king was *Tiglath-pileser*, as we learn from the second book of Kings.

Verse 21. *But he helped him not.*] He did him no ultimate service. See the note on 2 Kings xvi. 9.

After ver. 15, the 23d, 24th, and 25th verses are introduced before the 16th, in the *Syriac* and *Arabic*; and the 22d verse is wholly wanting in both, though some of the expressions may be found in the twenty-first verse.

A. M. 3261. B. C. 740. Olymp. X. 1. Anno Urbis Conditæ 14.

the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: this *is that* King Ahaz.

23 For [b] he sacrificed unto the gods of [c] Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that [d] they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, [e] and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

A. M. 3264. B. C. 740. Olymp. X. 1. Anno Urbis Conditæ 14.

25 And in every several city of Judah he made high places [f] to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 [g] Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

A. M. 3262-3278. B. C. 742-726. Olymp. IX. 3. —XIII. 3.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

A. M. 3278. B. C. 726. Olymp. XIII. 3. Anno Urbis Conditæ 28

[b] See chap. xxv. 14.—[c] Heb. *Darmesek.*—[d] Jer. xlv. 17, 18.

[e] See ch. xxix. 3, 7.—[f] Or, *to offer.*—[g] 2 Kings xvi. 19, 20.

Verse 23. *He sacrificed unto the gods of Damascus, which smote him*] "This passage," says *Mr. Hallet*, "greatly surprised me; for the sacred historian himself is here represented as saying, *The gods of Damascus had smitten* Ahaz. But it is impossible to suppose that an *inspired* author could say this; for the Scripture everywhere represents the heathen *idols* as *nothing* and *vanity*, and as incapable of *doing either good* or *hurt*. All difficulty is avoided if we follow the *old Hebrew copies*, from which the *Greek translation* was made, Και ειπεν ὁ βασιλευς Αχαζ, εκζητησω τους Θεους Δαμασκου τους τυπτοντας με, *And King Ahaz* SAID, I WILL SEEK TO THE GODS OF DAMASCUS WHICH HAVE SMITTEN ME; and then it follows, both in Hebrew and Greek, *He said moreover, Because the gods of the king of Syria help them; therefore will I sacrifice to them, that they may help me.* Both the *Syriac* and *Arabic* give it a similar turn; and say that *Ahaz sacrificed to the gods of Damascus, and said, Ye are my gods and my lords: you will I worship, and to you will I sacrifice.*"

Verse 24. *Shut up the doors*] He caused the Divine worship to be totally suspended; and they continued shut till the beginning of the reign of Hezekiah, one of whose first acts was to reopen them, and thus to restore the Divine worship, chap. xxix. 3.

Verse 27. *The kings of Israel*] It is a common thing for the writer of this book to put *Israel* for *Judah*. He still considers them as *one people*, because proceeding from one stock. The *versions* and *MSS.* have the same reading with the Hebrew; the matter is of little importance, and with this interpretation none can mistake.

CHAPTER XXIX.

Hezekiah's good reign. 1, 2. *He opens and repairs the doors of the temple,* 3. *He assembles and exhorts the priests and Levites, and proposes to renew the covenant with the Lord,* 4–11. *They all sanctify themselves and cleanse the temple,* 12–17. *They inform the king of their progress,* 18, 19. *He collects the rulers of the people: and they offer abundance of sin-offerings, and burnt-offerings, and worship the Lord,* 20–30. *Every part of the Divine service is arranged, and Hezekiah and all the people rejoice,* 31–36.

A. M. 3278-3306. B. C. 726-698. Ol. XIII. 3. —XX. 3.

HEZEKIAH [a] began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter [b] of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 He in the first year of his reign, in the first month, [c] opened the doors of the house of the LORD, and repaired them.

A. M. 3278. B. C. 726. Olymp. XIII. 3. Anno Urbis Conditæ 28.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Le-

[a] 2 Kings xviii. 1.—[b] Chap. xxvi. 5.

[c] See chap. xxviii. 24; ver. 7.

NOTES ON CHAP. XXIX.

Verse 2. *He did* that which was *right*] See the note on 2 Kings xviii. 3.

Verse 8. *He hath delivered them to trouble, to astonishment*] He probably refers here chiefly to that dreadful defeat by the Israelites in which *a hundred*

A. M. 3278. B. C. 726. Olymp. XIII. 3 Anno Urbis Conditæ 28.

vites, [d] sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have [e] turned away their faces from the habitation of the LORD, and [f] turned *their* backs.

7 [g] Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore the [h] wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [i] trouble, to astonishment, and to [k] hissing, as ye see with your eyes.

9 For, lo, [l] our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make [m] a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, [n] be not now negligent: for the LORD hath [o] chosen you to stand before him, to serve him, and that ye should minister unto him, and [p] burn incense.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehaleel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

A. M. 3278. B. C. 726. Olymp. XIII. 3. Anno Urbis Conditæ 28.

14 And of the sons of Heman: Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and [q] sanctified themselves, and came, according to the commandment of the king, [r] by the words of the LORD, [s] to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD; so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover all the vessels, which King Ahaz in his reign did [t] cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

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[d] 1 Chron. xv. 12; chap. xxxv. 6.——[e] Jer. ii. 27; Ezek. viii. 16.——[f] Heb. *given the neck*.——[g] Chap. xxviii. 24.——[h] Chap. xxiv. 18.——[i] Heb. *commotion*, Deut. xxviii. 25.——[k] 1 Kings ix. 8; Jer. xviii. 16; xix. 8; xxv. 9, 18; xxix. 18.

[l] Chap. xxviii. 5, 6, 8, 17.——[m] Chap. xv. 12.——[n] Or, *be not now deceived*.——[o] Num. iii. 6; viii. 14; xviii. 2, 6.——[p] Or, *offer sacrifice*.——[q] Ver. 5.——[r] Or, *in the business of the LORD*, chap. xxx. 12.——[s] 1 Chron. xxiii. 28.——[t] Chap. xxviii. 24.

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and twenty thousand were slain, and *two hundred thousand* taken prisoners; see the preceding chapter, ver. 6, 8.

Verse 10. *To make a covenant*] To renew the covenant under which the whole people were constantly considered, and of which circumcision was the sign; and the *spirit* of which was, *I will be your God: Ye shall be my people.*

Verse 16. *And the priests went*] The priests and Levites cleansed first the courts both of the *priests* and of the *people*. On this labour they spent eight days. Then they cleansed the *interior* of the temple; but as the Levites had no right to enter the temple, the priests carried all the dirt and rubbish to the *porch*, whence they were collected by the Levites, carried away, and cast into the brook Kidron; in this work eight days more were occupied, and thus the temple was purified in *sixteen days*.

Verse 17. *On the first* day] "They began on the first day of the first month Nisan."—*Targum*.

Verse 19. *All the vessels, which King Ahaz*] The *Targum* says, "All the vessels which King Ahaz had polluted and rendered abominable by strange idols, when he reigned in his transgression against the WORD of

A. M. 3278. B. C. 726. Olymp. XIII. 3. Anno Urbis Conditæ 28.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a [u] sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [v] sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought [w] forth the he-goats *for* the sin-offering before the king and the congregation; and they laid their [x] hands upon them;

24 And the priests killed them, and they made reconciliation with their blood upon the altar, [y] to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 [z] And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, [a] according to the commandment of David, and of [b] Gad the king's seer, and Nathan the prophet: [c] for *so was* the commandment [d] of the LORD [e] by his prophets.

A. M. 3278. B. C. 726. Olymp. XIII. 3 Anno Urbis Conditæ 28.

26 And the Levites stood with the instruments [f] of David, and the priests with [g] the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And [h] when the burnt-offering began, [i] the song of the LORD began *also* with the trumpets, and with the [k] instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the [l] singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, [m] the king and all that were [n] present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise

[u] Lev. iv. 3, 14.—[v] Lev. viii. 14, 15, 19, 21; Heb. ix. 21.—[w] Heb. *near*.—[x] Lev. iv. 15, 24.—[y] Lev. xiv. 20.—[z] 1 Chron. xvi. 4; xxv. 6.—[a] 1 Chron. xxiii. 5; xxv. 1; chap. viii. 14.—[b] 2 Sam. xxiv. 11.—[c] Chap. xxx. 12.—[d] Heb. *by the hand of the LORD*.—[e] Heb. *by the hand of*.—[f] 1 Chron. xxiii. 5; Amos vi. 5.—[g] Num. x. 8, 10; 1 Chron. xv. 24; xvi. 6.—[h] Heb. *in the time*.—[i] Chap. xxiii. 18.—[k] Heb. *hands of instruments*.—[l] Heb. *song*.—[m] Chap. xx. 18.—[n] Heb. *found*.

the Lord, we have collected and hidden; and others have we prepared to replace them; and they are now before the Lord."

Verse 21. *They brought seven bullocks, &c.*] This was more than the law required; see Lev. iv. 13, &c. It ordered *one calf* or *ox* for the sins of the *people*, and *one he-goat* for the sins of the *prince*; but Hezekiah here offers many more. And the reason appears sufficiently evident: the law speaks only of *sins of ignorance*; but here there were sins of every kind and every die—idolatry, apostasy from the Divine worship, profanation of the temple, &c., &c. The sin-offerings, we are informed, were offered, *first*, for *the* KINGDOM—for the transgressions of the *king* and his family; *secondly*, for the SANCTUARY, which had been defiled and polluted, and for the *priests* who had been profane, negligent, and unholy; and, *finally*, for JUDAH—for the whole mass of the people, who had been led away into every kind of abomination by the above examples.

Verse 23. *They laid their hands upon them*] That is, they confessed their sin; and as they had by their transgression *forfeited their lives*, they now offer these animals to die as vicarious offerings, their life being taken for the life of their owners.

Verse 25. *With cymbals, with psalteries*] Moses had not appointed any musical instruments to be used in the Divine worship; there was nothing of the kind under the first tabernacle. The *trumpets* or *horns* then used were not for song nor for praise, but as we use *bells*, i. e., to give notice to the congregation of what they were called to perform, &c. But David did certainly introduce many *instruments* of music into God's worship, for which we have already seen he was solemnly reproved by the prophet Amos, chap. vi. 1–6. Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad the king's seer; and this is stated to have been *the commandment of the Lord by his prophets*: but the *Syriac* and *Arabic* give this a different turn—"Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with the HYMNS of DAVID, and the HYMNS of GAD, the king's prophet, and of NATHAN, the king's prophet: for David *sang the praises of the Lord his God, as from the mouth of the prophets.*" It was by the hand or *commandment* of the *Lord* and his *prophets* that the *Levites should praise the Lord*: for so the Hebrew text may be understood: and it was by the *order of David* that so many instruments of music should be introduced into the Divine service. But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by Divine authority *under the law*, could this be adduced with any semblance of reason, that they ought to be used in *Christian worship*? No; the whole spirit, soul, and genius of the Christian religion are against this: and those who know the

A. M. 3278. B. C. 726. Olymp. XIII. 3. Anno Urbis Conditæ 28.

unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [o] consecrated yourselves unto the LORD, come near and bring sacrifices and [p] thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was three-score and ten bullocks, a hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

A. M. 3278. B. C. 726. Olymp. XIII. 3 Anno Urbis Conditæ 28.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore [q] their brethren the Levites [r] did help them, till the work was ended, and until the *other* priests had sanctified themselves: [s] for the Levites *were* more [t] upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with [u] the fat of the peace-offerings, and [v] the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was *done* suddenly.

[o] Or, *filled your hand*, chap. xiii. 9.——[p] Lev. vii. 12.——[q] Chap. xxxv. 11.

[r] Heb. *strengthened them*.——[s] Chap. xxx. 3.——[t] Psalm vii. 10.
[u] Lev. iii. 16.——[v] Num. xv. 5, 7, 10.

Church of God best, and what *constitutes its genuine spiritual state*, know that these things have been introduced as a substitute for the *life* and *power* of religion; and that where they prevail most, there is least of the *power* of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires his followers to worship him *in spirit and in truth*, for to no such worship are those instruments friendly. See the texts in the margin; also the use of the trumpets in the sanctuary, Num. x. 2, &c., and the notes there.

Verse 34. *They could not flay all the burnt-offerings*] Peace-offerings, and such like, the Levites might flay and dress; but the whole burnt-offerings, that is, those which were *entirely consumed* on the altar, could be touched only by the priests, unless in a case of necessity, such as is mentioned here.

The Levites were *more upright in heart*] The *priests* seem to have been very backward in this good work; the *Levites* were more ready to help forward this glorious reformation. Why the former should have been so backward is not easy to tell; but it appears to have been the fact. Indeed, it often happens that the higher orders of the priesthood are less concerned for the prosperity of true religion than the lower. Why is this? They are generally too busy about *worldly things*, or too much satisfied with *secular emoluments*. A rich priesthood is not favourable either to the *spread* or *depth* of religion. Earthly gratifications are often put in the place of Divine influences: it is almost a miracle to see a very rich man deeply interested in behalf either of his own soul, or the souls of others.

Verse 36. *And Hezekiah rejoiced*] Both he and the people rejoiced that God had prepared their hearts to bring about so great a reformation in so short a time; *for*, it is added, *the thing was done suddenly*. The king's example and influence were here, under God, the grand spring of all those mighty and effectual movements. What amazing power and influence has God lodged with *kings!* They can sway a whole empire nearly as they please; and when they declare themselves in behalf of religion, they have the *people* uniformly on their side. *Kings*, on this very ground, are no indifferent beings; they must be either a great curse or a great blessing to the people whom they govern

CHAPTER XXX.

Hezekiah invites all Israel and Judah, and writes letters to Ephraim and Manasseh to come up to Jerusalem, and hold a passover to the Lord, 1–4. *The posts go out with the king's proclamation from Dan to Beer-sheba, and pass from city to city through the coasts of Ephraim, Manasseh, and Zebulun, but are generally mocked in Israel,* 5–10. *Yet several of Asher, Manasseh, and Zebulun, humble themselves, and come to Jerusalem,* 11. *But in Judah they are all of one heart,* 12, 13. *They take away the idolatrous altars, kill the passover, sprinkle the blood, and, as circumstances will permit, sanctify the people,* 14, 15. *Many having eaten of the passover, who were not purified according to the law, Hezekiah prays for them; and the Lord accepts his prayer, and heals them,* 16–20. *Hezekiah exhorts them; and they hold the feast seven additional days, fourteen in all, and the people greatly rejoice,* 21–26. *The priests and the Levites bless the people, and God accepts their prayers and thanksgivings,* 27.

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AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second [a] month.

3 For they could not keep it [b] at that time, [c] because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [d] pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* for a long *time in such sort* as it was written.

6 So the posts went with the letters [e] from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, [f] turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of [g] the kings of Assyria.

7 And be not ye [h] like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now [k] be ye not [l] stiff-necked, as your fathers *were, but* [m] yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, [n] that the fierceness of his wrath may turn away from you.

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9 For if ye turn again unto the LORD, your brethren and your children *shall find* [o] compassion before them that lead them captive so that they shall come again into this land for the LORD your God *is* [p] gracious and merciful, and will not turn away *his* face from you, if ye [q] return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but [r] they laughed them to scorn, and mocked them.

11 Nevertheless [s] divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah [t] the hand of God was to give them one heart to do the commandment of the king and of the princes, [u] by the word of the LORD.

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the [v] altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the

[a] Num. ix. 10, 11.——[b] Exod. xii. 6, 18.——[c] Chap. xxix. 34.
[d] Heb. *was right in the eyes of the king.*——[e] Heb. *from the hand.*
[f] Jer. iv. 1; Joel ii. 13.——[g] 2 Kings xv. 19, 29.——[h] Ezek. xx. 18.——[i] Chap. xxix. 8.——[k] Heb. *harden not your necks.*
[l] Deut. x. 16.——[m] Heb. *give the hand*; see 1 Chron. xxix. 24, Ezra x. 19.——[n] Chap. xxix. 10.——[o] Psa. cvi. 46.——[p] Exod. xxxiv. 6.——[q] Isa. lv. 7.——[r] Ch. xxxvi. 16.——[s] So ch. xi. 16; ver. 18, 21.——[t] Phil. ii. 13.——[u] Chap. xxix. 25.——[v] Ch. xxviii. 24.

NOTES ON CHAP. XXX.

Verse 1. *Hezekiah sent to all Israel*] It is not easy to find out how this was permitted by the king of Israel; but it is generally allowed that *Hoshea*, who then reigned over Israel, was one of their best kings. And as the Jews allow that at this time both the golden calves had been carried away by the Assyrians,—that at Dan by Tiglath-pileser, and that at Beth-el by Shalmaneser,—the people who chose to worship Jehovah at Jerusalem were freely permitted to do it, and Hezekiah had encouragement to make the proclamation in question.

Verse 2. *In the second month.*] In *Iyar*, as they could not celebrate it in *Nisan*, the *fourteenth* of which month was the proper time. But as they could not complete the purgation of the temple till the *sixteenth* of that month, therefore they were obliged to hold it now, or else adjourn it till the next year, which would have been fatal to that spirit of reformation which had now taken place. The *law* itself had given permission to those who were at a distance, and could not attend on the *fourteenth* of the first month, and to those who were accidentally defiled, and ought not to attend, to celebrate the passover on the *fourteenth* of the *second* month; see Num. ix. 10, 11. Hezekiah therefore, and his counsellors, thought that they might extend that to the *people at large*, because of the delay necessarily occasioned by the cleansing of the temple, which was granted to *individuals* in such cases as the above, and the result showed that they had not mistaken the mind of the Lord upon the subject.

Verse 6. *So the posts went*] רָצִים *ratsim*, the *runners* or *couriers*; persons who were usually employed to carry messages; men who were *light of foot*, and *confidential*.

Verse 9. *And will not turn away his face from you*]

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fourteenth *day* of the second month: and the priests and the Levites were [w] ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in [x] their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* at the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified; [y] therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* [z] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, [a] yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* [b] prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were [c] present at Jerusalem kept [d] the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, *singing* with [e] loud instruments unto the LORD.

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22 And Hezekiah spake [f] comfortably unto all the Levites [g] that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and [h] making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep [i] other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah [k] did [l] give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests [m] sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation [n] that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 Then the priests the Levites arose and [o] blessed the people: and their voice was heard, and their prayer came *up* to [p] his holy dwelling-place, *even* unto heaven.

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[w] Chap. xxix. 34.——[x] Heb. *their standing.*——[y] Chap. xxix. 34.——[z] Ver. 11.——[a] Exod. xii. 43, &c.——[b] Chapter xix. 3.
[c] Heb. *found.*——[d] Exod. xii. 15; xiii. 6.——[e] Heb. *instruments of strength.*——[f] Heb. *to the heart of all,* &c.; Isa. xl. 2.

[g] Chap. xvii. 9; xxxv. 3; Deut. xxxiii. 10.——[h] Ezra x. 11.
[i] See 1 Kings viii. 65.——[k] Heb. *lifted up,* or *offered.*——[l] Chap. xxxv. 7, 8.——[m] Chap. xxix. 34.——[n] Ver. 11, 18.——[o] Num. vi. 23.——[p] Heb. *the habitation of his holiness,* Psa. lxviii. 5.

Well expressed by the *Targum*: "For the Lord your God is gracious and merciful, and will not cause his majesty to ascend up from among you, if ye will return to his fear." The *shechinah*, of which the Targumist speaks, is the *dwelling* of the Divine Presence among men, and the *visible symbol* of that presence.

Verse 18. *A multitude of the people—had not cleansed themselves*] As there were men from Ephraim, Manasseh, Issachar, and Zebulun, they were excusable, because they came from countries that had been wholly devoted to idolatry.

The good Lord pardon every one] "The Lord, who is good, have mercy on this people who err."—*T.*

Verse 22. *Spake comfortably unto all the Levites*] On such occasions the priests and Levites had great fatigue, and suffered many privations; and therefore had need of that *encouragement* which this prudent and pious king gave. It is a fine and expressive character given of these men, "They taught the good knowledge of God to the people." This is the great work, or should be so, of every Christian minister. They should convey that knowledge of God to the people by which they may be *saved*; that is, *the good knowledge of the Lord.*

Verse 25. *The strangers that came out of the land of Israel*] That is, the *proselytes* of the *covenant* who had embraced Judaism, and had submitted to the rite of *circumcision*; for none others could be permitted to eat of the passover.

Verse 26. *Since the time of Solomon*—there was *not the like in Jerusalem.*] For from that time the ten tribes had been separated from the true worship of God, and now many of them for the first time, especially from Asher, Issachar, Ephraim, Manasseh, and Zebulun, joined to celebrate the passover.

Verse 27. *And their voice was heard*] God accepted the fruits of that pious disposition which himself had infused.

And their prayer came up] As the smoke of their sacrifices ascended to the clouds, so did their prayers, supplications, and thanksgivings, ascend to the heavens. The *Targum* says: "Their prayer came up to the dwelling-place of his holy *shechinah*, which is in heaven." Israel now appeared to be in a fair way of

regaining what they had lost; but alas, how soon were all these bright prospects beclouded for ever!

It is not for the want of holy resolutions and heavenly influences that men are not saved, but through their own unsteadiness; they do not persevere, they forget the necessity of *continuing in prayer*, and thus the Holy Spirit is grieved, departs from them, and leaves them to their own darkness and hardness of heart. When we consider the heavenly influences which many receive who draw back to perdition, and the good fruits which for a time they bore, it is blasphemy to say they had no genuine or saving grace: they had it they showed it, they trifled with it, sinned against it, continued in their rebellions, and *therefore* are lost.

CHAPTER XXXI.

The people destroy all traces of idolatry throughout Judah, Benjamin, Ephraim, and Manasseh, 1. *Hezekiah reforms the state of religion in general; and the tithes are brought in from all quarters, and proper officers set over them,* 2–13. *They bring in also the freewill-offerings, and regulate the priests and Levites, and their families, according to their genealogies,* 14–19. *Hezekiah does every thing in sincerity and truth, and is prosperous,* 20, 21.

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NOW when all this was finished, all Israel that were [a] present went out to the cities of Judah, and [b] brake the [c] images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, [d] until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession, into their own cities.

2 And Hezekiah appointed [e] the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites [f] for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the Sabbaths, and for the new moons, and for the set feasts, as *it is* written in the [g] law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the [h] portion of the priests and the Levites, that they might be encouraged in [i] the law of the LORD.

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5 And as soon as the commandment [k] came abroad, the children of Israel brought in abundance [l] the first-fruits of corn, wine, and oil, and [m] honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [n] tithe of holy things which were consecrated unto the LORD their God, and laid *them* [o] by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

[a] Heb. *found.*——[b] 2 Kings xviii. 4.——[c] Heb. *statues*, chap. xxx. 14.——[d] Heb. *until to make an end.*——[e] 1 Chron. xxiii. 6; xxiv. 1.——[f] 1 Chron. xxiii. 30, 31.——[g] Num. xxviii., xxix.

[h] Num. xviii. 8, &c.; Neh. xii. 10.——[i] Mal. ii. 7.——[k] Heb. *brake forth.*——[l] Exod. xxii. 29; Neh. xiii. 12.——[m] Or, *dates.*

[n] Lev. xxvii. 30; Deut. xiv. 28.——[o] Heb. *heaps, heaps.*

NOTES ON CHAP. XXXI.

Verse 1. *Brake the images in pieces*] This species of reformation was not only carried on through *Judah*, but they carried it into *Israel*; whether through a transport of religious zeal, or whether with the *consent* of Hoshea the Israelitish king, we cannot tell.

Verse 2. *In the gates of the tents of the Lord.*] That is, in the temple; for this was the house, tabernacle, tent, and camp, of the Most High.

Verse 3. *The king's portion of his substance for the burnt-offerings*] It is conjectured that the Jewish kings, at least from the time of David, furnished the morning and evening sacrifice daily at their own expense, and several others also.

Verse 5. *Brought—the first-fruits*] These were principally for the maintenance of the priests and Levites; they brought tithes of all the produce of the field, whether commanded or not, as we see in the instance of *honey*, which was not to be offered to the Lord, Lev. ii. 11, yet it appears it might be offered to the priests as *first-fruits*, or in the way of *tithes*.

Verse 7. *In the third month*] "The month *Sivan*; the *seventh*, *Tisri*."—*Targum*.

The heaps] The vast *collections of grain* which

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10 And Azariah the chief priest of the house of Zadok answered him, and said, [p] Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 Then Hezekiah commanded to prepare [q] chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: [r] over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers [s] under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free[w] offerings of God to distribute the oblations of the LORD, and the most holy things.

15 And [t] next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the [u] cities of the priests, in *their* [v] set office, to give to their brethren by courses, as well to the great as to the small:

A. M. 3278. B. C. 726. Olymp. XIII. 3 Anno Urbis Conditæ 28.

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites [w] from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [x] set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in [y] the fields of the suburbs of their cities, in every several city, the men that were [z] expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and [a] wrought *that which was* good and right and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

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[p] Mal. iii. 10.——[q] Or, *store-houses*.——[r] Neh. xiii. 13.——[s] Heb, *at the hand*.——[t] Heb. *at his hand*.——[u] Josh. xxi. 9.——[v] Or, *trust*, 1 Chron. ix. 22.

[w] 1 Chron. xxiii. 24, 27.——[x] Or, *trust*.——[y] Lev. xxv. 34; Numbers xxxv. 2.——[z] Verses 12, 13, 14, 15.——[a] 2 Kings xx. 3.

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they had from the tithes over and above their own consumption; see ver. 10.

Verse 11. *To prepare chambers*] To make granaries to lay up this superabundance.

Verse 12. *Shimei*—was *the next*.] He was assistant to Cononiah.

Verse 15. *And Miniamin*] Instead of מנימן, *Miniamin*, בנימן, *Benjamin*, is the reading of three of Kennicott's and De Rossi's MSS.; and this is the reading of the *Vulgate*, *Syriac*, *Septuagint*, and *Arabic*.

Verse 17. *From twenty years old*] Moses had ordered that the Levites should not begin their labour till they were *thirty* years of age; but David changed this order, and obliged them to begin at *twenty*.

Verse 20. *Wrought—good and right and truth*] Here is the proper character of a worthy king: he is GOOD, and he does *good*; he is UPRIGHT, and he acts *justly* and maintains *justice*; he is *truly* RELIGIOUS, and he lives according to that *truth* which he receives as a revelation from God.

Verse 21. *He did it with all his heart*] In every respect he was a thoroughly excellent man, saw his duty to God and to his people, and performed it with becoming zeal and diligence. May God ever send such *kings* to the nations of the world; and may the *people* who are blessed with such be duly obedient to them, and thankful to the God who sends them!

CHAPTER XXXII.

Sennacherib invades Judea, 1. *Hezekiah takes proper measures for the defence of his kingdom,* 2–6. *His exhortation,* 7, 8. *Sennacherib sends a blasphemous message to Hezekiah, and to the people,* 9–15. *His servants rail against God; and he and they blaspheme most grievously,* 16–19. *Hezekiah and the prophet Isaiah cry to God; he answers, and the Assyrians are destroyed, and Sennacherib is slain by his own sons,* 20, 21. *The Lord is magnified,* 22, 23. *Hezekiah's sickness and recovery,* 24. *His ingratitude,* 25. *His humiliation,* 26. *His riches,* 27–30. *His error relative to the Babylonish ambassadors,* 31. *His acts and death,* 32, 33

A. M. 3291. B. C. 713. Olymp. XVI. 4. Anno Urbis Conditæ 41.

AFTER [a] these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought [b] to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [c] he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that [d] ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also [e] he strengthened himself, and [f] built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired [g] Millo *in* the city of David, and made [h] darts and shields in abundance.

A. M. 3291. B. C. 713. Olymp. XVI. 4. Anno Urbis Conditæ 41.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and [i] spake comfortably to them, saying,

7 [k] Be strong and courageous, [l] be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for [m] *there be* more with us than with him:

8 With him *is* an [n] arm of flesh; but [o] with us *is* the LORD our God to help us, and to fight our battles. And the people [p] rested themselves upon the words of Hezekiah king of Judah.

A. M. 3294. B. C. 710. Olymp. XVII. 3. Anno Urbis Conditæ 44.

9 [q] After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his [r] power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 [s] Thus saith Sennacherib king of Assyria,

[a] 2 Kings xviii. 13, &c.; Isa. xxxvi. 1, &c.——[b] Heb. *to break them up.*——[c] Heb. *his face was to war.*——[d] Heb. *overflowed.*——[e] Isa. xxii. 9, 10.——[f] Chap. xxv. 23.——[g] 2 Sam. v. 9; 1 Kings ix. 24.——[h] Or, *swords or weapons.*——[i] Heb. *spake to their heart,* chap. xxx. 22; Isa. xl. 2.——[k] Deut. xxxi. 6.——[l] Chap. xx. 15, [m] 2 Kings vi. 16.——[n] Jer. xvii. 5; 1 John iv. 4.——[o] Chap. xiii. 12; Rom. viii. 31.——[p] Heb. *leaned.*——[q] 2 Kings xviii. 17.——[r] Heb. *dominion.*——[s] 2 Kings xviii. 19.

NOTES ON CHAP. XXXII.

Verse 1. *After these things*] God did not permit this pious prince to be *disturbed* till he had completed the reformation which he had begun.

Verse 2. *When Hezekiah saw*] This was in the *fourteenth* year of the reign of Hezekiah; and at first the Jewish king *bought* him off at the great price of *three hundred talents of silver*, and *thirty talents of gold*; and even emptied his own treasures, and spoiled the house of the Lord, to gratify the oppressive avarice of the Assyrian king. See the whole account, 2 Kings xviii. 13, &c.

Verse 4. *Stopped all the fountains*] This was prudently done, for without water how could an immense army subsist in an *arid country?* No doubt the Assyrian army suffered much through this, as a Christian army did *eighteen hundred years* after this. When the crusaders came, in A. D. 1099, to besiege Jerusalem, the people of the city stopped up the wells, so that the Christian army was reduced to the greatest necessities and distress.

Verse 5. *Raised it up to the towers*] He built the wall up to the height of the towers, or, having built the wall, he raised towers on it.

Verse 6. *Set captains of war over the people—in the street of the gate of the city*] That is, the *open places* at the gate of the city, whither the people came for judgment, &c.

Verse 7. *There be more with us than with him*] We have more power than they have. (These words he quotes from the prophet Elisha, 2 Kings vi. 16.) This was soon proved to be true by the slaughter made by the angel of the Lord in the Assyrian camp.

Verse 9. *After this did Sennacherib*] Having received the silver and gold mentioned above, he withdrew his army, but shortly after he sent Rab-shakeh with a blasphemous message. This is the fact mentioned here.

Verse 10. *Thus saith Sennacherib*] See all these circumstances largely explained 2 Kings xviii. 17-36.

A. M. 3294. B. C. 710. Olymp. XVII. 3. Anno Urbis Conditæ 44.

Whereon do ye trust, that ye abide [t] in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, [u] The LORD our God shall deliver us out of the hand of the king of Assyria?

12 [v] Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? [w] were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore [x] let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

17 [y] He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, [z] As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 [a] Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem [b] that *were* on the wall to affright them, and to trouble them; that they might take the city.

A. M. 3294. B. C. 710. Olymp. XVII. 3 Anno Urbis Conditæ 44.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* [c] the work of the hands of man.

20 [d] And for this *cause* Hezekiah the king, and [e] the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 [f] And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [g] slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and [h] presents [i] to Hezekiah king of Judah: so that he was [k] magnified in the sight of all nations from thenceforth.

A. M. 3291. B. C. 713. Olymp. XVI. 4. Anno Urbis Conditæ 41.

24 [l] In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [m] gave him a sign.

25 But Hezekiah [n] rendered not again according to the benefit *done* unto him; for [o] his heart was lifted up: [p] therefore there was wrath upon him, and upon Judah and Jerusalem.

26 [q] Notwithstanding Hezekiah humbled himself for [r] the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them [s] in the days of Hezekiah.

27 And Hezekiah had exceeding much

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[t] Or, *in the strong hold.*——[u] 2 Kings xviii. 30.——[v] 2 Kings xviii. 22.——[w] 2 Kings xviii. 33, 34, 35.——[x] 2 Kings xviii. 29, [y] 2 Kings xix. 9.——[z] 2 Kings xix. 12.——[a] 2 Kings xviii. 28. [b] 2 Kings xviii. 26, 27, 28.——[c] 2 Kings xix. 18.——[d] 2 Kings xix. 15.——[e] 2 Kings xix. 2, 4.——[f] 2 Kings xix. 35, &c.

[g] Heb. *made him fall.*——[h] Heb. *precious things.*——[i] Chap. xvii. 5.——[k] Chap. i. 1.——[l] 2 Kings xx. 1; Isa. xxxviii. 1.——[m] Or, *wrought a miracle for him.*——[n] Psa. cxvi. 12.——[o] Chap. xxvi 16; Hab. ii. 4.——[p] Chap. xxiv. 18.——[q] Jer. xxvi. 18, 19 [r] Heb. *the lifting up.*——[s] 2 Kings xx. 19.

Verse 17. *Wrote also letters*] See 2 Kings xix. 9, 14.

Verse 21. *The Lord sent an angel*] See 2 Kings xix. 35, and the note there.

House of his god] Nisroch.

They that came forth of his own bowels] His sons Adrammelech and Sharezer.

Verse 23. *Many brought gifts unto the Lord*] They plainly saw that Jehovah was the protector of the land.

And presents to Hezekiah] They saw that God was his *friend*, and would undertake for him; and they did not wish to have such a man for their *enemy*.

Verse 24. *Hezekiah was sick*] See 2 Kings xx. 1, &c., and the notes there.

Verse 25. *Hezekiah rendered not again*] He got into a vain confidence, took pleasure in his riches, and vainly showed them to the messengers of the king of Babylon. See on 2 Kings xx. 12, &c.

Verse 26. *Humbled himself*] Awoke from his sleep, was sorry for his sin, deprecated the wrath of God, and the Divine displeasure was turned away from him.

Verse 27. *Pleasant jewels*] כלי חמדה *keley chemdah*, desirable *vessels* or *utensils*.

A. M. 3278-3306. B. C. 726-698. Olymp. XIII. 3. —XX. 3.

riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [t] pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for [u] God had given him substance very much.

30 [v] This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in *the business of* the [w] ambassadors of the princes of Babylon, who [x] sent unto him to inquire of the wonder that was *done* in the land, God left him, to [y] try him, that he might know all *that was* in his heart.

A. M. 3292. B. C. 712. Olymp. XVII. 1. Anno Urbis Conditæ 42.

32 Now the rest of the acts of Hezekiah, and his [z] goodness, behold, they *are* written in [a] the vision of Isaiah the prophet, the son of Amoz, *and* in the [b] book of the kings of Judah and Israel.

A. M. 3278-3306 B. C. 726-698. Olymp. XIII. 3. —XX. 3.

33 [c] And Hezekiah slept with his fathers, and they buried him in the [d] chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him [e] honour at his death. And Manasseh his son reigned in his stead.

A. M. 3306. B. C. 698. Olymp. XX. 3. Anno Urbis Conditæ 56.

[t] Heb. *instruments of desire.*——[u] 2 Chron. xxix. 12.——[v] Isa. xxii. 9, 11.——[w] Heb. *interpreters.*——[x] 2 Kings xx. 12; Isa. xxxix. 1.——[y] Deut. viii. 2.

[z] Heb. *kindnesses.*——[a] Isa. xxxvi., xxxvii., xxxviii., xxxix. [b] 2 Kings xviii., xix., xx.——[c] 2 Kings xx. 21.——[d] Or, *highest.* [e] Prov. x. 7.

Verse 30. *The upper watercourse*] He made canals to bring the waters of Gihon from the west side of Jerusalem to the west side of the city of David.

Verse 31. Of *the ambassadors*] See 2 Kings xx. 13, and the observations at the end of that chapter.

Verse 32. *The vision of Isaiah*] See this prophet, chap. xxxvi. to xxxix.

Verse 33. *Chiefest of the sepulchres*] This respect they paid to *him* who, since David, had been the best of all their kings.

I shall subjoin a few things from the *Targum* on this chapter.

Ver. 1. "After these things which Hezekiah did, and their establishment, the Lord appointed by his Word to bring Sennacherib, king of Assyria, and his army, into the land of Israel, that he might destroy the Assyrians in the land of the house of Judah, and smite their troops on the mountains of Jerusalem, and deliver all their spoils into the hands of Hezekiah and his people: wherefore Sennacherib came with immense armies, which could not be numbered; and having pitched his camps in the land of the tribe of Judah, besieged their fortified cities with his armies, hoping to overthrow them."

Ver. 8. *Hezekiah said*—"His help is the strength of the flesh, but our auxiliary is the Word of the Lord."

Ver. 16. "His (Sennacherib's) servants spoke blasphemy against the Word of the Lord God."

Ver. 18. *In the Jews' speech*—"In the language of the holy house."

Ver. 21. "And the Word of the Lord sent Michael, and the angel Gabriel, and destroyed them on the night of the passover with a destructive fire; and burnt up their breath within their bodies, and consumed every soldier, captain, and prince, in the army of the king of Assyria; and he returned with shame of face into his own land."

The destruction of God's enemies, and the support and salvation of the faithful, is in every instance in this *Targum* attributed to the Word of the Lord, *personally* understood. See the note on chap. xxxiv. 27.

Ver. 24. "In those days was Hezekiah sick, near to death; but he prayed before the Lord, who spoke to him by his Word to preserve him, and to add to his life *fifteen* years."

Ver. 31. "The king of Babylon sent, that they might inquire concerning the miracle that had been done in the land; that they might see the two tables of stone which were in the ark of the covenant of the Lord, which Moses had placed there with the two tables which he had broken on account of the sin of the calf which they made in Horeb. The Word of the Lord permitted him to show them these; neither did he suffer for it; that he might try him, and see what was in his heart."

Thus God speaks after the manner of men: he either brings, or permits them to be brought, into such circumstances as shall cause them to show their prevailing propensities; and then warns them against the evils to which they are inclined, after having shown them that they are capable of those evils. To know ourselves, and our own character, is of the utmost importance to our religious growth and perfection. He who does not know where his weakness lies, is not likely to know where his strength lies. Many, by not being fully acquainted with their own character, have been unwatchful and unguarded, and so become an easy prey to their enemies. *Know thyself* is a lesson which no man can learn but from the Spirit of God.

CHAPTER XXXIII.

Manasseh reigns fifty-five *years, and restores idolatry, pollutes the temple, and practises all kinds of abominations,* 1–9. *He and the people are warned in vain,* 10. *He is delivered into the hands of the Assyrians, bound with fetters, and carried to Babylon,* 11. *He humbles himself, and is restored,* 12, 13. *He destroys idolatry, and restores the worship of God,* 14–16. *The people keep the high places, but sacrifice to the Lord on them,* 17. *His acts, prayer, and death,* 18–20. *His son Amon succeeds him; and after a wicked idolatrous reign of* two *years, is slain by his own servants in his own house,* 21–24. *The people rise up, and slay his murderers, and make Josiah his son king in his stead,* 25.

A. M. 3306-3361. B. C. 698-643. Olymp. XX. 3. —XXXIV. 2.

A. M. 3306-3327. B. C. 698-677. Olymp. XX. 3. —XXV. 4.

MANASSEH [a] *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the [b] abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For [c] he built again the high places which Hezekiah his father had [d] broken down, and he reared up altars for Baalim, and [e] made groves, and worshipped [f] all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [g] In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven [h] in the two courts of the house of the LORD.

6 [i] And he caused his children to pass through the fire in the valley of the son of Hinnom: [k] also he observed times, and used enchantments, and used witchcraft, and [l] dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And [m] he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In [n] this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

A. M. 3306-3327. B. C. 698-677. Olymp. XX. 3. —XXV. 4.

8 [o] Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

A. M. 3327. B. C. 677. Olymp. XXV. 4 Anno Urbis Conditæ 77.

11 [p] Wherefore the LORD brought upon them the captains of the host [q] of the king of Assyria, which took Manasseh among the thorns, and [r] bound him with [s] fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and [t] humbled himself greatly before the God of his fathers,

[a] 2 Kings xxi. 1, &c. —— [b] Deut. xviii. 9; 2 Chron. xxviii. 3. [c] Heb. *he returned and built.* —— [d] 2 Kings xviii. 4; chap. xxx. 14; xxxi. 1; xxxii. 12. —— [e] Deut. xvi. 21. —— [f] Deut. xvii. 3. [g] Deut. xii. 11; 1 Kings viii. 29; ix. 3; chap. vi. 6; vii. 16. [h] Chap. iv. 9. —— [i] Lev. xviii. 21; Deut. xviii. 10; 2 Kings xxiii. 10; chap. xxviii. 3; Ezek. xxiii. 37, 39. —— [k] Deut. xviii. 10, 11. —— [l] 2 Kings xxi. 6. —— [m] 2 Kings xxi. 7. [n] Psa. cxxxii. 14 —— [o] 2 Sam. vii. 10. —— [p] Deut. xxviii. 36; Job xxxvi. 8. —— [q] Heb. *which were the king's.* —— [r] Psa. cvii. 10, 11. —— [s] Or, *chains.* —— [t] 1 Pet. v. 6.

NOTES ON CHAP. XXXIII.

Verse 1. *Manasseh* was *twelve years old*] We do not find that he had any godly director; his *youth* was therefore the more easily seduced. But surely he had a *pious education*; how then could the principles of it be so soon eradicated?

Verse 3. *Altars for Baalim*] The SUN and MOON. *And made groves,* אשרות *Asheroth*, Astarte, VENUS; *the host of heaven*, all the PLANETS and STARS. These were the general objects of his devotion.

Verse 5. *He built altars*] See the principal facts in this chapter explained in the notes on 2 Kings xxi. 1–17.

Verse 7. *A carved image*] "He set up an image, the likeness of himself, in the house of the sanctuary." The *Targumist* supposes he wished to procure himself Divine honours.

Verse 12. *And when he was in affliction*] Here is a very large addition in the Chaldee: "For the Chaldeans made a brazen mule, pierced full of small holes, and put him within it, and kindled fires all around it; and when he was in this misery, he sought help of all the idols which he had made, but obtained none, for they were of no use. He therefore repented, and prayed before the Lord his God, and was greatly humbled in the sight of the Lord God of his fathers."

A. M. 3327. B. C. 677. Olymp. XXV. 4. Anno Urbis Conditæ 77.

13 And prayed unto him: and he was [u] entreated of him, and heard his supplication, and brought him again to Jerusalem unto his kingdom. Then Manasseh [v] knew that the LORD he *was* God.

A. M. 3327-3361. B. C. 677-643. Olymp. XXV. 4. —XXXIV. 2.

14 Now after this he built a wall without the city of David, on the west side of [w] Gihon, in the valley, even to the entering in at the fish-gate, and compassed [x] about [y] Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the [z] strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and [a] thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 [b] Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

A. M. 3306-3361. B. C. 698-643. Olymp. XX. 3. —XXXIV. 2.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [c] the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

A. M. 3306-3361 B. C. 698-643 Olymp. XX. 3. —XXXIV. 2.

19 His prayer also, and *how God* was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves, and graven images, before he was humbled: behold, they *are* written among the sayings of [d] the seers.

A. M. 3361. B. C. 643. An. Olymp. XXXIV. 2. Anno Urbis Conditæ 111.

20 [e] So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

A. M. 3361-3363. B. C. 643-641. An Olymp. XXXIV. 2-4.

21 [f] Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, [g] as Manasseh his father had humbled himself; but Amon [h] trespassed more and more.

A. M. 3363. B. C. 641. Ol. XXXIV. 4. Anno Urbis Conditæ 113.

24 [i] And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against King Amon; and the people of the land made Josiah his son king in his stead.

[u] 1 Chron. v. 20; Ezra viii. 23. —[v] Psa. ix. 16; Dan. iv. 25. [w] 1 Kings i. 33. —[x] Chap. xxxii. 3. —[y] Or, *the tower*. —[z] Ver. 3, 5, 7. —[a] Lev. vii. 12.

[b] Chap. xxxii. 12. —[c] 1 Sam. ix. 9. —[d] Or, *Hozai*. —[e] 2 Kings xxi. 18. —[f] 2 Kings xxi. 19, &c. —[g] Ver. 12. —[h] Heb. *multiplied trespass*. —[i] 2 Kings xxi. 23, 24.

Verse 13. *And prayed unto him*] "While he was thus praying, all the presiding angels went away to the gates of prayer in heaven; and shut all the gates of prayer, and all the windows and apertures in heaven, lest that his prayer should be heard. Immediately the compassions of the Creator of the world were moved, whose right hand is stretched out to receive sinners, who are converted to his fear, and break their hearts' concupiscence by repentance. He made therefore a window and opening in heaven, under the throne of his glory; and having heard his prayer, he favourably received his supplication. And when his WORD had shaken the earth, the mule was burst and he escaped. Then the Spirit went out from between the wings of the cherubim; by which, being inspired through the decree of the WORD of the Lord, he returned to his kingdom in Jerusalem. And then Manasseh knew that it was the Lord God who had done these miracles and signs; and he *turned* to the Lord with his whole heart, left all his idols, and never served them more." This long addition gives the Jewish account of those particulars which the sacred writer has passed by: it is curious, though in some sort trifling. The *gates of prayer* may be considered childish; but in most of those things the ancient rabbins purposely hid deep and important meanings.

Verse 14. *He built a wall*] This was probably a weak place that he fortified; or a part of the wall which the Assyrians had broken down, which he now rebuilt.

Verse 15. *He took away the strange gods*] He appears to have done every thing in his power to destroy the idolatry which he had set up, and to restore the pure worship of the true God. His repentance brought forth fruits meet for repentance. How *long* he was in captivity, and *when* or by *whom* he was delivered, we know not. The fact of his restoration is asserted; and we believe it on Divine testimony.

Verse 17. *The people did sacrifice*] "Nevertheless the people did sacrifice on the high places, but only to the name of the WORD of the Lord their God."—*Targum.*

Verse 18. *The words of the seers that spake to him*] "Which were spoken to him in the name of the WORD of the Lord God of Israel."—*Targum.*

Verse 19. *His prayer also*] What is called the *Prayer*

of Manasseh, king of Judah, when he was holden captive in Babylon, being found among our apocryphal books, I have inserted it at the end of the chapter, without either asserting or thinking that it is the identical prayer which this penitent king used when a captive in Babylon. But, as I have observed in another place, there are many good sentiments in it; and some sinners may find it a proper echo of the distresses of their hearts; I therefore insert it.

Written among the sayings of the seers.] "They are written in the words of Chozai."—*Targum.* So says the *Vulgate*. The *Syriac* has *Hanan the prophet*; and the *Arabic* has *Saphan the prophet*.

Verse 21. *Amon—reigned two years*] See on 2 Kings xxi. 19.

Verse 22. *Sacrificed unto all the carved images*] How astonishing is this! with his father's example before his eyes, he copies his father's *vices*, but not his *repentance*.

Verse 23. *Trespassed more and more.*] He appears to have exceeded his father, and would take no warning.

Verse 24. *His servants conspired against him*] On what account we cannot tell.

Verse 25. *The people of the land slew all them*] His murder was not a *popular* act, for the people slew the regicides. They were as prone to idolatry as their king was. We may rest satisfied that idolatry was accompanied with great *licentiousness* and sensual gratifications, else it never, as a mere religious system, could have had any sway in the world.

For an explanation of the term *groves*, ver. 3, see the observations at the end of 2 Kings xxi.

I have referred to the *prayer* attributed to *Manasseh*, and found in what is called the *Apocrypha*, just before the first book of *Maccabees*. It was anciently used as a form of confession in the Christian Church, and is still as such received by the Greek Church. It is as follows:—

"O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening towards sinners is insupportable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee; and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; my transgressions are multiplied; and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release; for I have provoked thy wrath, and done evil before thee. I did not thy will, neither kept I thy commandments. I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not in mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, the God of them that repent; and in me thou wilt show all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever.—*Amen.*

The above translation, which is that in our common Bibles, might be mended; but the piece is scarcely worth the pains.

CHAPTER XXXIV.

Josiah reigns thirty-one *years; destroys idolatry in Judah, as also in Manasseh, Ephraim, Simeon, and even to Naphtali,* 1–7. *He begins to repair the temple, and collects money for the purpose, and employs workmen,* 8–13. *Hilkiah the priest finds the book of the law in the temple, which is read by Shaphan before the king,* 14–19. *He is greatly troubled, and consults Huldah the prophetess,* 20–22. *Her exhortation, and message to the king,* 23–28. *He causes it to be read to the elders of Judah, and they make a covenant with God,* 29, 32. *Josiah reforms every abomination, and the people serve God all his days,* 33.

A.M. 3363-3394. B. C. 641-610. Ol. XXXIV. 4. —XLII. 3.

JOSIAH [a] *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to

A.M. 3363-3394. B. C. 641-610. Ol. XXXIV. 4. —XLII. 3.

[a] 2 Kings xxii. 1, &c.

NOTES ON CHAP. XXXIV.

Verse 2. *He declined* neither *to the right hand, nor to the left.*] He never swerved from God and truth; he never omitted what he knew to be his duty to God and his kingdom; he carried on his reformation with a steady hand; *timidity* did not prevent him

A. M. 3370. B. C. 634. An. Olymp. XXXVI. 3. Anno Urbis Conditæ 120.

the right hand, nor to the left.

3 For in the eighth year of his reign, while he was yet young, he began to [b] seek after the God of David his father: and in the twelfth year he began to [c] purge Judah and Jerusalem [d] from the high places, and the groves, and the carved images, and the molten images.

A. M. 3374. B. C. 630. An Olymp. XXXVII. 3. Anno Urbis Conditæ 124.

A. M. 3374-3380. B. C. 630-624. Ol. XXXVII. 3. —XXXIX. 1.

4 [e] And they brake down the altars of Baalim in his presence; and the [f] images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, [g] and strowed *it* upon the [h] graves of them that had sacrificed unto them.

5 And he [i] burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their [k] mattocks round about.

7 And when he had broken down the altars and the groves, and had [l] beaten the graven images [m] into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now [n] in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

Maaseiah the governor of the city, and Joah, the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered [o] the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and [p] to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the

[b] Chap. xv. 2.——[c] 1 Kings xiii. 2.——[d] Chap. xxxiii. 17, 22.
[e] Lev. xxvi. 30; 2 Kings xxiii. 4.——[f] Or, *sun images*.——[g] 2 Kings xxiii. 4.——[h] Heb. *face of the graves*.

[i] 1 Kings xiii. 2.——[k] Or, *mauls*.——[l] Deut. ix. 21.——[m] Heb. *to make powder*.——[n] 2 Kings xxii. 3.——[o] See 2 Kings xii. 4, &c.——[p] Or, to *rafter*.

from going *far enough*; and *zeal* did not lead him beyond due *bounds*. He walked in the *golden mean*, and his *moderation* was known unto all men. He went neither to the right nor to the left, he looked *inward*, looked *forward*, and looked *upward*. Reader, let the conduct of this pious youth be thy exemplar through life.

Verse 4. *The altars of Baalim*] How often have these been broken down, and how soon set up again! We see that the religion of a land is as the religion of its king. If the *king* were *idolatrous*, up went the altars, on them were placed the statues, and the smoke of incense ascended in ceaseless clouds to the honour of that which is *vanity*, and *nothing in the world*; on the other hand, when the king was *truly religious*, down went the idolatrous altars, broken in pieces were the images, and the sacrificial smoke ascended only to the true God: in all these cases the *people* were as one man with the *king*.

Verse 5. *He burnt the bones of the priests*] כמרים *kemarim*, the *kemarim*, says the *Targum*. See this word explained, 2 Kings xxiii. 5.

Verse 6. *The cities of Manasseh*] Even those who were under the government of the Israelitish king permitted their idols and places of idolatry to be hewn down and destroyed: after the truth was declared and acknowledged, the *spade* and the *axe* were employed to complete the reformation.

Verse 9. *And they returned to Jerusalem.*] Instead of וישבו *vayashubu*, "they returned," we should read וישבי *yoshebey*, "the inhabitants;" a reading which is supported by many *MSS.*, printed *editions*, and all the *versions*, as well as by *necessity* and *common sense*. See the note on chap. xix. 8, where a similar mistake is rectified.

Verse 12. *All that could skill of instruments of music*] Did the musicians play on their several instruments to encourage and enliven the workmen? Is not this a probable case from their mention here? If this were really the case, *instrumental music* was never better applied in any thing that refers to the worship of God. It is fabled of *Orpheus*, a most celebrated musician, that such was the enchanting *harmony* of his *lyre*, that he *built the city of Thebes* by it: the *stones* and *timbers danced* to his *melody*; and by the power of his *harmony rose up*, and *took* their respective *places* in the different parts of the wall that was to defend the city! This is *fable*; but as all fable is a representation of *truth*, where is the *truth* and *fact* to which this refers? How long has this ones

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

Levites, all that could skill of instruments of music.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: [q] and of the Levites *there were* scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [r] found a book of the law of the LORD *given* by [s] Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed [t] to thy servants, they do *it*.

17 And they have [u] gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read [v] it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [w] Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

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q 1 Chron. xxiii. 4, 5.——r 2 Kings xxii. 8, &c.——s Heb. *by the hand of*.——t Heb. *to the hand of*.

u Heb. *poured out* or *melted*.——v Heb. *in it*.——w Or, *Achbor*, 2 Kings xxii. 12.

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tion lain unanswered! But have we not the answer now? It is known in general, that the cities of *Herculaneum* and *Pompeii* were overwhelmed by an eruption of Mount *Vesuvius*, about the *seventy-ninth* year of the Christian era. It is also known that, in sinking for wells, the workmen of the king of Naples lighted on houses, &c., of those overwhelmed cities; that *excavations* have been carried on, and are now in the act of being carried on, which are bringing daily to view various *utensils*, *pictures*, and *books*, which have escaped the influence of the burning lava; and that some of those *parchment volumes* have been unrolled, and *fac similes* of them *engraved* and published; and that our late *Prince Regent*, afterwards George IV., king of Great Britain, expended considerable sums of money annually in searching for, unrolling, and deciphering those *rolls*. This I record to his *great credit* as the lover of science and literature. Now, among the books that have been unrolled and published, is a *Greek Treatise* on *Music*, by *Philodemus*; and here we have the *truth* represented which lay hidden under the *fables of Orpheus* and *Amphion*. This latter was a *skilful harper*, who was frequently employed by the Theban *workmen* to play to them while engaged in their labour, and for which they *rewarded him out of the proceeds of that labour*. So *powerful* and *pleasing* was his *music*, that they went lightly and comfortably through their work; and *time* and *labour* passed on without *tedium* or *fatigue*; and the *walls and towers were speedily raised*. This, by a metaphor, was attributed to the *dulcet sounds* of his *harp*; and *poetry* seized on and embellished it, and *mythology* incorporated it with her fabulous system. Orpheus is the same. By his skill in music he drew stones and trees after him, i. e., he presided over and encouraged the workmen by his skill in music. Yet how simple and natural is the representation given by this ancient Greek writer of such matters! See *Philodemus*, *Col.* viii. and ix. *Orpheus*, and *Amphion*, by their music, moved the workmen to diligence and activity, and lessened and alleviated their toil. May we not suppose, then, that skilful musicians among the *Levites* did exercise their art among the *workmen* who were employed in the *repairs* of the house of the Lord? May I be allowed a gentle transition? Is it not the *power* and *harmony* of the *grace* of *Jesus Christ* in the *Gospel*, that convert, change, and purify the souls of men, and prepare them for and place them in that part of the house of God, the New Jerusalem? A most beautiful and chaste allusion to this *fact* and *fable* is made by an eminent poet, while praying for his own success as a *Christian* minister, who uses all his skill as a *poet* and *musician* for the glory of God:—

Thy own musician, Lord, inspire,
And may my consecrated lyre
Repeat the psalmist's part!
His Son and thine reveal in me,
And fill with sacred melody
The *fibres* of my heart.
So shall I *charm* the *listening throng*,
And *draw* the LIVING STONES along
By Jesus' *tuneful* name.
The *living stones* shall *dance*, shall *rise*,
And FORM A CITY in the *skies*,
The *New Jerusalem*.

CHARLES WESLEY.

Verse 14. *Found a book of the law*] See on 2 Kings xxii. 8.

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of [x] Tikvath, the son of [y] Hasrah, keeper of the [z] wardrobe; (now she dwelt in Jerusalem [a] in the college;) and they spake to her to that *effect*.

23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

29 [b] Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people [c] great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in his [d] place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were [e] present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the [f] abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. [g] *And* all his days they departed not [h] from following the LORD, the God of their fathers.

[x] 2 Kings xxii. 14.——[y] Or, *Harhas*.——[z] Heb. *garments*. [a] Or, *in the school*, or *in the second part*.——[b] 2 Kings xxiii. 1, &c.

[c] Heb. *from great even to small*.——[d] 2 Kings xi. 14; xxiii. 3; chap. vi. 13.——[e] Heb. *found*.——[f] 1 Kings xi. 5.——[g] Jer. iii. 10.——[h] Heb. *from after*.

Verse 22. *Huldah the prophetess*] See on 2 Kings xxii. 14.

Verse 27. *Because thine heart was tender*] "Because thy heart was melted, and thou hast humbled thyself in the sight of the WORD of the Lord, מֵימְרָא דֵּי *meymera dayai*, when thou didst hear his *words*, יָת פִּתְגָמוֹי *yath pithgamoi*, against this place," &c. Here the *Targum* most evidently distinguishes between מֵימְרָא *meymera*, the PERSONAL WORD, and פִּתְגָם *pithgam*, a *word spoken* or *expressed*.

Verse 28. *Gathered to thy grave in peace*] See particularly the note on 2 Kings xxii. 20.

Verse 30. *The king went*] See on 2 Kings xxiii. 1.

Verse 31. *Made a covenant*] See on 2 Kings xxiii. 3. And see the notes on that and the preceding chapter, for the circumstances detailed here.

Verse 32. *To stand to it.*] It is likely that he caused them all to *arise* when he read the terms of the covenant, and thus testify their approbation of the covenant itself, and their resolution to observe it faithfully and perseveringly.

CHAPTER XXXV.

Josiah celebrates a passover, 1; regulates the courses of the priests; assigns them, the Levites, and the people, their portions; and completes the greatest passover ever celebrated since the days of Solomon, 2–19. Pharaoh Necho passes with his army through Judea, 20. Josiah meets and fights with him at Megiddo, and is mortally wounded, 21–23. He is carried to Jerusalem, where he dies, 24. Jeremiah laments for him, 25. Of his acts and deeds and where recorded, 26, 27.

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

MOREOVER [a] Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the [b] fourteenth *day* of the first month.

2 And he set the priests in their [c] charges, and [d] encouraged them to the service of the house of the LORD,

3 And said unto the Levites [e] that taught all Israel, which were holy unto the LORD, [f] Put the holy ark [g] in the house which Solomon the son of David king of Israel did build; [h] *it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the [i] houses of your fathers, after your courses, according to the [k] writing of David king of Israel, and according to the [l] writing of Solomon his son.

5 And [m] stand in the holy *place* according to the divisions of [n] the families of the fathers of your brethren [o] the people, and *after* the division of the families of the Levites.

6 So kill the passover, and [p] sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah [q] gave [r] to the people of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes [s] gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, [t] gave unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

10 So the service was prepared, and the priests [u] stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests [v] sprinkled *the blood* from their hands, and the Levites [w] flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written [x] in the book of Moses. And so *did they* with the oxen.

13 And they [y] roasted the passover with fire according to the ordinance: but the *other* holy *offerings* [z] sod they in pots, and in caldrons, and in pans, and [a] divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, *were* in their [b] place, according to the [c] commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [d] *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of King Josiah.

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[a] 2 Kings xxiii. 21, 22; 1 Esd. i. 1, &c.——[b] Exod. xii. 6; Ezra vi. 19.——[c] Chap. xxiii. 18; Ezra vi. 18.——[d] Chap. xxix. 5, 11.——[e] Deut. xxxiii. 10; chap. xxx. 22; Mal. ii. 7.——[f] See chap. xxxiv. 14.——[g] Chap. v. 7.——[h] 1 Chron. xxiii. 26.——[i] 1 Chron. ix. 10.——[k] 1 Chron. xxiii., xxiv., xxv., xxvi.——[l] Chap. viii. 14.——[m] Psa. cxxxiv. 1.——[n] Heb. *the house of the fathers.* [o] Heb. *the sons of the people.*

[p] Chap. xxix. 5, 15; xxx. 3, 15; Ezra vi. 20.——[q] Heb. *offered.* [r] Chap. xxx. 24.——[s] Heb. *offered.*——[t] Heb. *offered.*——[u] Ezra vi. 18.——[v] Chap. xxix. 22.——[w] See chap. xxix. 34.——[x] Lev iii. 3.——[y] Exod. xii. 8, 9; Deut. xvi. 7.——[z] 1 Samuel ii. 13, 14, 15.——[a] Hebrew, *made them run.*——[b] Hebrew, *station.* [c] 1 Chronicles xxv. 1, &c.——[d] 1 Chronicles ix. 17, 18; xxvi 14, &c.

NOTES ON CHAP. XXXV.

Verse 3. *Put the holy ark in the house*] It is likely that the priests had secured this when they found that the idolatrous kings were determined to destroy every thing that might lead the people to the worship of the true God. And now, as all appears to be well established, the ark is ordered to be put into its *own place*.

For an ample account of this passover, and the reformation that was then made, see on 2 Kings xxiii. 1, &c., and the places marked in the margin.

Verse 11. *They killed the passover*] The *people* themselves might slay their own paschal lambs, and then present the *blood* to the *priests*, that they might *sprinkle* it before the altar; and the *Levites* flayed them, and made them ready for dressing.

A. M. 3380. B. C. 624. An. Olymp. XXXIX. 1. Anno Urbis Conditæ 130.

17 And the children of Israel that were [e] present kept the passover at that time, and the feast of [f] unleavened bread seven days.

18 And [g] there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

A. M. 3394. B. C. 610. An. Olymp. XLII. 3. Anno Urbis Conditæ 144.

20 [h] After all this, when Josiah had prepared the [i] temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against [k] the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but [l] disguised himself, that he might fight with him, and hearkened not unto the words of Necho [m] from the mouth of God, and came to fight in the valley of Megiddo.

A. M. 3394. B. C. 610. An. Olymp. XLII. 3. Anno Urbis Conditæ 144.

23 And the archers shot at King Josiah; and the king said to his servants, Have me away; for I am sore [n] wounded.

24 [o] His servants therefore took him out of that chariot, and put him in the second chario that he had; and they brought him to Jerusalem, and he died, and was buried [p] in *one of* the sepulchres of his fathers. And [q] all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah [r] lamented for Josiah: and [s] all the singing men and the singing women spake of Josiah in their lamentations to this day, [t] and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his [u] goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

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[e] Heb. *found.*——[f] Exod. xii. 15; xiii. 6; chap. xxx. 32.——[g] 2 Kings xxiii. 22, 23.——[h] 2 Kings xxiii. 29; Jer. xlvi. 2; 1 Esd. i. 25.——[i] Heb. *house.*——[k] Heb. *the house of my war.* So 1 Kings xxii. 31.——[l] 1 Esd. i. 28.

[m] Heb. *made sick*; 1 Kings xxii. 31.——[n] 2 Kings xxiii. 30.——[o] Or, *among the sepulchres.*——[p] Zech. xii. 11.——[q] Lam. iv 20.——[r] See Matt. ix. 23.——[s] Jer. xxii. 20.——[t] Heb. *kindnesses.*

Verse 18. *There was no passover like to that*] "That which distinguished this passover from all the former was," says Calmet, "the great liberality of Josiah, who distributed to his people a greater number of victims than either David or Solomon had done."

Verse 20. *Necho king of Egypt*] *Pharaoh the lame*, says the *Targum*.

Verse 21. *God commanded me to make haste*] The *Targum* gives a curious turn to this and the following verse: "My idol commanded me to make haste; refrain therefore from me and my idol which is with me, that he betray thee not. When he heard him mention his idol, he would not go back; and he hearkened not unto the words of Necho, which he spake concerning his idol." Here is the rabbinical *excuse* for the conduct of Josiah.

Verse 24. *The second chariot*] Perhaps this means no more than that they took Josiah out of his own chariot and put him into another, either for *secrecy*, or because his own had been *disabled*. The chariot into which he was put might have been that of the *officer* or *aid-de-camp* who attended his master to the war. See the note on 2 Kings xxii. 20.

Verse 25. *Behold, they are written in the lamentations.*] The Hebrews had *poetical compositions* for all great and important events, *military* songs, songs of *triumph*, *epithalamia* or *marriage odes*, *funeral elegies*, &c. Several of these are preserved in different parts of the historical books of Scripture; and these were generally made by *prophets* or *inspired* men. That composed on the tragical end of this good king by Jeremiah is *now* lost. The *Targum* says, "Jeremiah bewailed Josiah with a great lamentation; and all the chiefs and matrons sing these lamentations concerning Josiah to the present day, and it was a statute in Israel annually to bewail Josiah. Behold, these are written in the book of Lamentations, which Baruch wrote down from the mouth of Jeremiah."

Verse 27. *And his deeds, first and last*] "The former things which he did in his childhood, and the latter things which he did in his youth; and all the judgments which he pronounced from his *eighth* year when he came to the kingdom, to his *eighteenth*, when he was grown up, and began to repair the sanctuary of the Lord; and all that he brought of his substance to the hand of judgment, purging both the house of Israel and Judah from all uncleanness; behold, they are written in the book of the Kings of the house of Israel, and of the house of Judah."—*Targum*. These general histories are lost; but in the books of *Kings* and *Chronicles* we have the leading facts.

CHAPTER XXXVI.

Jehoahaz made king on the death of his father Josiah, and reigns only three *months,* 1, 2. *He is dethroned by the king of Egypt, and Jehoiakim his brother made king in his stead, who reigns wickedly* eleven *years, and is dethroned and led captive to Babylon by Nebuchadnezzar,* 3–8. *Jehoiachin is made king in his stead, and reigns wickedly* three *months and* ten *days, and is also led captive to Babylon,* 9, 10. *Zedekiah begins to reign, and reigns wickedly* eleven *years,* 11, 12. *He rebels against Nebuchadnezzar, and he and his people cast all the fear of God behind their backs; the wrath of God comes upon them to the uttermost; their temple is destroyed; and the whole nation is subjugated, and led into captivity,* 13–21. *Cyrus, king of Persia, makes a proclamation to rebuild the temple of the Lord,* 22, 23.

A. M. 3394. B. C. 610. An. Olymp. XLII. 3. Anno Urbis Conditæ 144.

THEN [a] the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt [b] put him down at Jerusalem, [c] and [d] condemned the land in a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

A. M. 3394-3405. B. C. 610-599. An. Olymp. XLII. 3. —XLV. 2.

5 [e] Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

A. M. 3397. B. C. 607. An. Olymp. XLIII. 2. Anno Urbis Conditæ 147.

6 [f] Against him came up Nebuchadnezzar king of Babylon, and bound him in [g] fetters to [h] carry him to Babylon.

A. M. 3398. B. C. 606. An. Olymp. XLIII. 3. Anno Urbis Conditæ 148.

7 [i] Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations, which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and [k] Jehoiachin his son reigned in his stead.

A. M. 3394-3405. B. C. 610-599. An. Olymp. XLII. 3. —XLV. 2.

9 [l] Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem; and he did *that which was* evil in the sight of the LORD.

A. M. 3405. B. C. 599. An. Olymp. XLV. 2. Anno Urbis Conditæ 155.

10 And [m] when the year was expired, [n] King Nebuchadnezzar sent, and brought him to Babylon, [o] with the [p] goodly vessels of the house of the LORD, and made [q] Zedekiah [r] his brother king over Judah and Jerusalem.

11 [s] Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

A. M. 3405-3416. B. C. 599-588. An. Olymp. XLV. 2. —XLVIII. 1.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And [t] he also rebelled against King Nebuchadnezzar, who had made him swear by God: but he [u] stiffened his neck, and hard-

[a] 2 Kings xxiii. 30, &c.; 1 Esd. i. 31, &c. —[b] Heb. *removed him.* —[c] 1 Esd. i. 36 —[d] Heb. *mulcted.* —[e] 2 Kings xxiii. 36, 37. —[f] 2 Kings xxiv. 1. —[g] Or, *chains*: foretold, Hab. i. 6. [h] See 2 Kings xxiv. 6; Jer. xxii. 18, 19; xxxvi. 30. —[i] 2 Kings xxiv. 13; Dan. i. 1, 2; v. 2. —[k] Or, *Jeconiah.* 1 Chron. iii. 16; Or, *Coniah*, Jer. xxii. 24. —[l] 2 Kings xxiv. 8. —[m] Heb. *at the return of the year.* —[n] 2 Kings xxiv. 10–17. —[o] Dan. i. 1, 2; v. 2. [p] Heb. *vessels of desire.* —[q] Or, *Mattaniah his father's brother,* 2 Kings xxiv. 17 —[r] Jer. xxxvii. 1. —[s] 2 Kings xxiv. 18; Jer. lii. 1, &c. —[t] Jer. lii. 3; Ezek. xvii. 15, 18. —[u] 2 Kings xvii. 14.

NOTES ON CHAP. XXXVI.

Verse 1. *Took Jehoahaz*] It seems that after Necho had discomfited Josiah, he proceeded immediately against *Charchemish*, and in the interim, Josiah dying of his wounds, the people made his son king.

Verse 3. *The king of Egypt put him down*] He now considered Judah to be *conquered*, and *tributary* to him: and because the people had set up Jehoahaz without his consent, he dethroned him, and put his brother in his place, perhaps for no other reason but to show his supremacy. For other particulars, see the notes on 2 Kings xxiii. 31–35.

Verse 6. *Came up Nebuchadnezzar*] See the notes on 2 Kings xxiv. 1. Archbishop *Usher* believes that Jehoiakim remained *three* years after this tributary to the Chaldeans, and that it is from this period that the *seventy years' captivity*, predicted by Jeremiah, is to be reckoned.

Verse 9. *Jehoiachin* was *eight*] See on 2 Kings xxiv. 8.

Verse 10. *Made Zedekiah—king*] His name was at first *Mattaniah*, but the king of Babylon changed it to *Zedekiah*. See 2 Kings xxiv. 17, and the notes there.

Verse 12. *Did* that which was *evil*] Was there

A. M. 3405-3416. B. C. 599-588. An. Olymp. XLV. 2. —XLVIII. 1.

ened his heart from turning unto the LORD God of Israel.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 [v] And the LORD God of their fathers sent to them [w] by his messengers, rising up [x] betimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 [y] But they mocked the messengers of God, and [z] despised his words, and [a] misused his prophets, until the [b] wrath of the LORD arose against his people, till *there was* no [c] remedy.

A. M. 3414-3416. B. C. 590-588. An. Olymp. XLVII. 3. —XLVIII. 1.

17 [d] Therefore he brought upon them the king of the Chaldees, who [e] slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

A. M. 3416. B. C. 588. An. Olymp. XLVIII. 1. Anno Urbis Conditæ 166.

18 [f] And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 [g] And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

A. M. 3416. B. C. 588. An. Olymp. XLVIII. 1. Anno Urbis Conditæ 166.

20 And [h] them [i] that had escaped from the sword carried he away to Babylon; [k] where they were servants to him and his sons until the reign of the kingdom of Persia:

A. M. 3416-3468. B. C. 588-536. An. Olymp. XLVIII. 1. —LXI. 1.

21 To fulfil the word of the LORD by the mouth of [l] Jeremiah, until the land [m] had enjoyed her Sabbaths; *for* as long as she lay desolate [n] she kept Sabbath, to fulfil threescore and ten years.

A. M. 3398-3468 B. C. 606-536. An. Olymp. XLIII. 3. —LXI. 1.

22 [o] Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of [p] Jeremiah might be accomplished, the LORD stirred up the spirit of [q] Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

A. M. 3468. B. C. 536. An. Olymp. LXI. 1. Anno Urbis Conditæ 218.

23 [r] Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him a house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

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[v] Jer. xxv. 3, 4; xxxv. 15; xliv. 4.——[w] Heb. *by the hand of his messengers.*——[x] That is, *continually and carefully.*——[y] Jer. v. 12, 13.——[z] Prov. i. 25, 30.——[a] Jer. xxxii. 3; xxxviii. 6; Matt. xxiii. 34.——[b] Psa. lxxiv. 1; lxxix. 5.——[c] Heb. *healing.*

[d] Deut. xxviii. 49; 2 Kings xxv. 1, &c.; Ezra ix. 7.——[e] Psa. lxxiv. 20; lxxix. 2, 3.——[f] 2 Kings xxv. 13, &c.

[g] 2 Kings xxv. 9; Psa. lxxiv. 6, 7; lxxix. 1, 7.——[h] Heb. *the remainder from the sword.*——[i] 2 Kings xxv. 11.

[k] Jer. xxvii. 7.——[l] Jer. xxv. 9, 11, 12; xxvi. 6, 7; xxix. 10.

[m] Lev. xxvi. 34, 35, 43; Dan. ix. 2.——[n] Leviticus xxv. 4, 5.

[o] Ezra i. 1.——[p] Jer. xxv. 12, 13; xxix. 10; xxxiii. 10, 11, 14.

[q] Isa. xliv. 28.——[r] Ezra i. 2, 3.

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ever such a set of weak, infatuated men as the Jewish kings in general! They had the fullest evidence that they were only *deputies* to God Almighty, and that they could not expect to retain the throne any longer than they were faithful to their Lord; and yet with all this conviction they lived wickedly, and endeavoured to establish *idolatry* in the place of the worship of their Maker! After bearing with them long, the Divine mercy gave them up, as their case was utterly hopeless. *They stirred till there was no remedy.*

Verse 19. *They burnt the house of God*] Here was an end to the *temple*; the most superb and costly edifice ever erected by man.

Brake down the wall of Jerusalem] So it ceased to be a *fortified* city.

Burnt all the palaces] So it was no longer a *dwelling-place* for *kings* or *great* men.

Destroyed all the goodly vessels] Beat up all the silver and gold into masses, keeping only a few of the finest in their own shape. See ver. 18.

Verse 21. *To fulfil the word of the Lord*] See Jer. xxv. 9, 12, xxvi. 6, 7, xxix. 12. For the miserable death of Zedekiah, see 2 Kings xxv. 4, &c.

Verse 22. *Now in the first year of Cyrus*] This and the following verse are supposed to have been written by *mistake* from the *book of Ezra*, which begins in the same way. The book of the *Chronicles*, properly speaking, does close with the *twenty-first verse*, as then the Babylonish captivity *commences*; and these *two verses* speak of the transactions of a period *seventy years after*. This was in the first year of the reign of Cyrus over the *empire of the East*, which is reckoned to be A. M. 3468. But he was king of *Persia* from the year 3444 or 3445. See *Calmet* and *Usher*.

Verse 23. *The Lord his God be with him*] "Let the Word of the Lord be his helper, and let him go up."—*Targum*. See the notes on the beginning of Ezra.

Thus ends the history of a people the most fickle, the most ungrateful, and perhaps on the whole the most sinful, that ever existed on the face of the earth. But what a display does all this give of the power, justice, mercy, and longsuffering of the Lord! There was no people like this people, and no God like their God.

Masoretic Notes.

The *sum* of the *verses* in both books of Chronicles is 1656. *Middle* verse, 1 Chron. xxvii. 25. Its Masoretic sections, *twenty-five*.

Having made particular remarks on every thing which I judged of importance in these and the preceding historical books, and in the course of this work having often found the want of a chronological list of the kings of Israel and Judah, in the consecutive order of their reigns; for the reader's information I have brought all the facts into a synopsis or general view, so that he may see at once the contemporary reigns in those two kingdoms, as well as the leading facts by which their reigns were distinguished. In this table will be seen, at one view, the year of the world; the year before Christ; the year before and after the First Olympiad; the year before and from the building of Rome; and under them the Jewish history, from its first kings till the time in which its regal state was entirely abolished, and both kingdoms led into captivity, never more to arise to any political consequence till they acknowledge the Lion of the tribe of Judah, and take Jesus the Christ, the son and only legitimate heir of David, for their Saviour and their Lord. I hope that the table which is here subjoined will be found, in every point of view, both interesting and instructive.

A. Clarke

Millbrook, December 7, 1819.

Finished correcting the two books of Chronicles, March 28th, 1828.—A. Clarke.

A CHRONOLOGICAL LIST OF THE KINGS OF ISRAEL AND JUDAH,

IN THE CONSECUTIVE ORDER OF THEIR REIGNS:

From their commencement to the destruction of the former by the Assyrians; and of the latter by the Babylonians.

REGAL STATE OF JUDEA BEFORE THE DIVISION:

SAUL reigned 40 years.—DAVID reigned 40 years.—SOLOMON reigned 40 years.

ISRAEL AND JUDAH AFTER THE DIVISION OF THE TWELVE TRIBES.

Year of the world	Year before Christ	Year before the first Olymp.	Year before the building of Rome	KINGDOM OF ISRAEL. With the contemporary events of Heathen nations.	KINGDOM OF JUDAH.
3029	975	199	222	1 JEROBOAM. Reigned 22 years.	1 REHOBOAM. Reigned 17 years. For-
3030	974	198	221	2 The disobedient prophet slain by a lion.	2 saking the counsel of the old men, ten
3031	973	197	220	3	3 tribes revolt from under his government;
3032	972	196	219	4 Jehoiadah the priest born about this time.	4 and are formed into a distinct kingdom.
3033	971	195	218	5 He lived in eight Jewish reigns, viz.,	5 Shishak king of Egypt (thought by Sir
3034	970	194	217	6 those of Rehoboam, Abijah, Asa, Je-	6 Isaac Newton to have been the same
3035	969	193	216	7 hoshaphat, Jehoram, Ahaziah, Athali-	7 with the famous Sesostris) invades Ju-
3036	968	192	215	8 ah, and Joash.	8 dea and takes away the shields of gold
3037	967	191	214	9	9 out of the temple.
3038	966	190	213	10	10
3039	965	189	212	11	11
3040	964	188	211	12 Capys Sylvius succeeds Capetus in the	12
3041	963	187	210	13 kingdom of Alba, and reigned 28 years.	13
3042	962	186	209	14 The commencement of this reign hap-	14
3043	961	185	208	15 pened (according to Dionysius of Hali-	15
3044	960	184	207	16 carnassus) in the 221st year from the	16
3045	959	183	206	17 destruction of Troy.	17
3046	958	182	205	18	1 ABIJAH or ABIJAM. Reigned 3 years.
3047	957	181	204	19	2 The king of Judah obtains a great victory
3048	956	180	203	20 Death of Abijah, the son of Jeroboam.	3 over Jeroboam, and takes Beth-el, &c.
3049	955	179	202	21	1 ASA. Reigned 41 years.
3050	954	178	201	22 1 NADAB. Reigned 2 years.	2
3051	953	177	200	2 1 BAASHA. Reigned 24 years.	3
3052	952	176	199	2 About this time flourished the prophets	4 Phorbas succeeds Thersippus as perpetual
3053	951	175	198	3 Jehu, Hanani, and Azariah. Baasha	5 archon of the Athenians, and rules 31
3054	950	174	197	4 begins his reign by extirpating the	6 years.
3055	949	173	196	5 whole house of Jeroboam. The *dy-*	7 Birth of Jehoshaphat, who was afterwards
3056	948	172	195	6 *nasty of Jeroboam* lasted not quite 24	8 king of Judah.
3057	947	171	194	7 years, and is followed by that of Baasha,	9
3058	946	170	193	8 which continues till the death of Elah,	10
3059	945	169	192	9 a period of not quite 26 years.	11
3060	944	168	191	10	12
3061	943	167	190	11	13
3062	942	166	189	12	14
3063	941	165	188	13	15 Zerah, with an immense host of Ethiopi-
3064	940	164	187	14	16 ans and Lubims, invades Judea. Asa
3065	939	163	186	15	17 overcomes him in the valley of Zepha-
3066	938	162	185	16	18 thah at Mareshah, abolishes idolatry
3067	937	161	184	17	19 out of Judea, and enjoys a peace for *ten*
3068	936	160	183	18 Calpetus Sylvius succeeds Capys in the	20 years. The number of men in Zerah's
3069	935	159	182	19 kingdom of Alba, in the 249th year	21 army is stated to have amounted to *a*
3070	934	158	181	20 from the destruction of Troy. He is	22 *million*, 2 Chron. xiv. 9.
3071	933	157	180	21 named, by Eusebius, Carpetus Sylvius.	23
3072	932	156	179	22	24
3073	931	155	178	23 [reigned 7 days.	25
3074	930	154	177	24 1 ELAH. Reigned 2 years. ZIMRI	26 Baasha comes up against Judah, and be-
3075	929	153	176	2 1 OMRI and TIBNI reign together	27 gins to build Ramah, but is diverted from
3076	928	152	175	2 about five years. Commencement of	28 his purpose by the policy of Asa. This
3077	927	151	174	3 the *third dynasty* by the accession of	29 is stated in 2 Chron. xvi. 1, to have
3078	926	150	173	4 Omri to the throne.	30 been in the 36th year of Asa: but there
3079	925	149	172	5 TIBNI dying, OMRI reigns alone about	31 is most manifestly a corruption in the
3080	924	148	171	6 7 years.	32 sacred text; see on 1 Kings xv. 16.
3081	923	147	170	7 Tiberinus Sylvius succeeds his father	33
3082	922	146	169	8 Calpetus in the kingdom of Alba, and	34
3083	921	145	168	9 reigned 8 years. The river Tiber was	35 Megacles succeeds Phorbas in the perpe-
3084	920	144	167	10 so named from this king.	36 tual archonship of the Athenians, and
3085	919	143	166	11	37 rules 30 years.

Year of the world.	Year before Christ.	Year before the first Olymp.	Year before the building of Rome.	KINGDOM OF ISRAEL. With the contemporary events of Heathen nations.		KINGDOM OF JUDAH.
3086	918	142	165	12	1 AHAB. Reigned 22 years. In this	38
3087	917	141	164	2	reign Jericho was rebuilt by Hiel,	39 Asa begins to be diseased in his feet, and
3088	916	140	163	3	the Beth-elite.	40 dies in the 41st year of his reign.
3089	915	139	162	4	About this time Agrippa Sylvius succeeds	41
3090	914	138	161	5	Tiberinus Sylvius in the kingdom of	1 JEHOSHAPHAT. Reigned 25 years.
3091	913	137	160	6	Alba, and reigned 40 years.	2
3092	912	136	159	7		3 The king of Judah sends Levites with the
3093	911	135	158	8		4 princes throughout his realm to instruct
3094	910	134	157	9	Commencement of the three years and six	5 the people in the law of the Lord.
3095	909	133	156	10	months' drought foretold by Elijah.	6
3096	908	132	155	11		7
3097	907	131	154	12	The widow's son raised to life.	8 Polydectus (of the family of the Proclidæ)
3098	906	130	153	13	The prophets of Baal slain by Elijah, at	9 succeeds Eunomus in the throne of
3099	905	129	152	14	the brook Kishon. Termination of	10 Lacedæmon, and reigned 9 years
3100	904	128	151	15	the long drought. Great fall of rain	11
3101	903	127	150	16	in the land of Israel.	12
3102	902	126	149	17		13
3103	901	125	148	18	The Syrians defeated by Ahab.	14
3104	900	124	147	19	The Syrians again defeated by Ahab.	15
3105	899	123	146	20	Naboth stoned to death.	16 [Spartans
3106	898	122	145	21		17 Lycurgus begins his reign over the
3107	897	121	144	22	1 AHAZIAH. Reigned two years.	18 Jehoshaphat joins Ahab against the Syri-
3108	896	120	143	2	1 JORAM or JEHORAM. Reigned 12	19 ans. Ahab is slain at the siege of Ra-
3109	895	119	142	2	years. Assumption of Elijah in the	20 moth-gilead, agreeably to the prophecy
3110	894	118	141	3	first year of this reign. Elisha suc-	21 of Micaiah, and the dogs lick up his
3111	893	117	140	4	ceeds him in the prophetic office.	22 blood, 1 Kings xxii. 2–38.
3112	892	116	139	5		23 1 JEHORAM associated with his father
3113	891	115	138	6	Diognetus succeeds Megacles in the per-	24 2 in the government, and reigns 8 years.
3114	890	114	137	7	petual archonship of the Athenians,	25 3
3115	889	113	136	8	and rules 28 years.	4 JEHORAM. Reigned 5 years alone.
3116	888	112	135	9		5
3117	887	111	134	10		6
3118	886	110	133	11		7
3119	885	109	132	12		8 1 AHAZIAH. Reigned 1 year.
3120	884	108	131	1	JEHU. Reigned 28 years. End of the	1 ATHALIAH usurps the throne, and re
3121	883	107	130	2	*dynasty of Omri*, after it had ruled	2 tains it six years.
3122	882	106	129	3	over Israel 46 years. Jehu began his	3
3123	881	105	128	4	reign by slaying all the posterity of Ahab,	4
3124	880	104	127	5	and destroying the worshippers of Baal.	5
3125	879	103	126	6	About this time Lycurgus, 42 years of	6
3126	878	102	125	7	age, establishes his laws at Lacedæmon:	1 JOASH. Reigned 40 years. He main-
3127	877	101	124	8	and, together with Iphitus and Cleos-	2 tains the purity of the Jewish worship
3128	876	100	123	9	thenes, restores the Olympic games at	3 during the life of Jehoiada, the high
3129	875	99	122	10	Elis, about 108 years before the era	4 priest. In the fourth year of this reign
3130	874	98	121	11	usually called the first Olympiad. Aw-	5 Alladius Sylvius succeeds Agrippa in
3131	873	97	120	12	ful death of Jezebel, the wife of Ahab.	6 the kingdom of Alba, and reigns 19
3132	872	96	119	13		7 years. This monarch is called Romu
3133	871	95	118	14		8 lus Sylvius.
3134	870	94	117	15		9
3135	869	93	116	16	Phidon, king of Argos, is supposed to	10
3136	868	92	115	17	have invented scales and measures,	11
3137	867	91	114	18	and coined silver at Ægina. Car-	12
3138	866	90	113	19	thage built by Dido.	13
3139	865	89	112	20		14
3140	864	88	111	21	[chonship of the Athenians.	15
3141	863	87	110	22	Phereclus succeeds to the perpetual ar-	16 Birth of Amaziah, who was afterwards
3142	862	86	109	23	The Ninevites repent at the preaching of	17 king of Judah.
3143	861	85	108	24	Jonah the prophet. There are a few	18
3144	860	84	107	25	years of uncertainty in the date of this	19
3145	859	83	106	26	event. We here follow the margin of	20
3146	858	82	105	27	our English Bibles.	21
3147	857	81	104	28		22
3148	856	80	103	1	JEHOAHAZ. Reigned 17 years.	23 Joash issues a mandate that the breaches
3149	855	79	102	2	About the commencement of this reign	24 of the temple be repaired, and gives the
3150	854	78	101	3	Aventinus Sylvius is supposed to have	25 charge thereof to Jehoiada the high
3151	853	77	100	4	succeeded Alladius Sylvius in the	26 priest.
3152	852	76	99	5	kingdom of Alba. He reigned 37	27
3153	851	75	98	6	years, according to Dionysius of Hali-	28
3154	850	74	97	7	carnassus, and was succeeded by	29

Year of the world	Year before Christ	Year before the first Olymp.	Year before the building of Rome	KINGDOM OF ISRAEL. With the contemporary events of Heathen nations.		KINGDOM OF JUDAH.
				JEHOAHAZ.		JOASH.
3155	849	73	96	Procas Sylvius, who reigned 23 years.	30	
3156	848	72	95		31	
3157	847	71	94		32	
3158	846	70	93		33	
3159	845	69	92		34	
3160	844	68	91	Ariphron succeeds Phereclus in the perpetual archonship of the Athenians.	35	
3161	843	67	90		36	
3162	842	66	89		37	Jehoiada, the high priest, dies at the age of 130.
3163	841	65	88	1 JEHOASH reigns in consort with his	38	
3164	840	64	87	2 father.	39	Zechariah, the priest, stoned to death.
3165	839	63	86	3 Jehoash reigns alone. Hazael, king of	40	1 AMAZIAH. Reigned 29 years.
3166	838	62	85	4 Syria, dies about this time, and is succeeded by his son Ben-hadad. Elisha	2	Soon after the commencement of his
3167	837	61	84	5	3	reign he slew all his servants who had
3168	836	60	83	6 dies in the second year of Ben-hadad,	4	killed his father.
3169	835	59	82	7 king of Syria, after having been invest-	5	
3170	834	58	81	8 ed with the prophetic office nearly 60	6	
3171	833	57	80	9 years.	7	
3172	832	56	79	10	8	
3173	831	55	78	11	9	
3174	830	54	77	12	10	
3175	829	53	76	13	11	
3176	828	52	75	14	12	
3177	827	51	74	15	13	Ten thousand of the children of Seir slain
3178	826	50	73	16	14	by Amaziah in the Valley of Salt; and
3179	825	49	72	1 JEROBOAM II. Reigned 41 years.	15	ten thousand precipitated from the top
3180	824	48	71	2 Thespieus succeeds Ariphron in the go-	16	of a rock, and dashed to pieces. Ama
3181	823	47	70	3 vernment of Athens.	17	ziah, proud of his victory over the
3182	822	46	69	4	18	Edomites, provokes the Israelitish king
3183	821	45	68	5	19	to battle. The following year Jehoash
3184	820	44	67	6 The fall of the Assyrian empire by the	20	overcomes him, takes him prisoner,
3185	819	43	66	7 death of Sardanapalus is supposed to	21	breaks down four hundred cubits of the
3186	818	42	65	8 have taken place about this time. Ar-	22	wall of Jerusalem, and having spoiled
3187	817	41	64	9 baces founds the empire of the Medes	23	the temple and the king's house of a
3188	816	40	63	10 upon the ruins of the Assyrian empire.	24	vast treasure, returns to Samaria
3189	815	39	62	11	25	
3190	814	38	61	12 Caranus founds the kingdom of Macedon,	26	
3191	813	37	60	13 and reigns 28 years. This kingdom	27	
3192	812	36	59	14 continued to the battle of Pydna, a pe-	28	
3193	811	35	58	15 riod of 646 years.	29	
3194	810	34	57	16	1	UZZIAH. Reigned 52 years. He is
3195	809	33	56	17 Charilaus, the successor of Lycurgus,	2	victorious over the Philistines, Arabi-
3196	808	32	55	18 dying after a reign of 64 years, Nican-	3	ans, and Mehunims. His standing ar-
3197	807	31	54	19 der succeeds him in the kingdom of	4	my consisted of 307,500 men. In this
3198	806	30	53	20 Lacedæmon, and reigns 39 years.	5	reign lived the prophets Amos and
3199	805	29	52	21	6	Hosea.
3200	804	28	51	22	7	
3201	803	27	50	23	8	
3202	802	26	49	24	9	
3203	801	25	48	25	10	
3204	800	24	47	26	11	
3205	799	23	46	27	12	
3206	798	22	45	28	13	[government of the Athenians.
3207	797	21	44	29 Ardysus begins his reign over Lydia, and	14	Agamestor succeeds Thespieus in the
3208	796	20	43	30 rules 36 years.	15	Amulius Sylvius and Numitor succeed
3209	795	19	42	31	16	Procas in the kingdom of Alba, the
3210	794	18	41	32	17	former of whom reigned 44 years.
3211	793	17	40	33	18	Numitor reigned alone two years, and
3212	792	16	39	34 Sosarmus is supposed to have succeeded	19	was their last king. He died about
3213	791	15	38	35 Arbaces in the government of the	20	751 B. C.
3214	790	14	37	36 Medes about this time; but the chro-	21	
3215	789	13	36	37 nology of this event is very uncertain.	22	
3216	788	12	35	38 He is succeeded 30 years after by Me-	23	
3217	787	11	34	39 lidias.	24	
3218	786	10	33	40 The triremes first invented by the Corin-	25	Cœnus, the second king of Macedon, be-
3219	785	9	32	41 thians.	26	gins his reign.
3220	784	8	31		27	
3221	783	7	30	After Jeroboam's death an interregnum	28	Birth of Jotham, who was afterwards
3222	782	6	29	of 11 years and a half is supposed to	29	king of Judah.

Year of the world.	Year before Christ.	Year before the first Olymp.	Year before the building of Rome.	Kingdom of the Romans.	KINGDOM OF ISRAEL. With the contemporary events of Heathen nations.	KINGDOM OF JUDAH.
					JEROBOAM II.	UZZIAH.
3223	781	5	28		have taken place; for Zachariah,	30
3224	780	4	27		the son of Jeroboam, did not com-	31
3225	779	3	26		mence his reign till the 38th year	32 The monarchical government
3226	778	2	25		of Azariah, or Uzziah, king of Ju-	33 abolished at Corinth, and the
3227	777	1	24		dah. See 2 Kings xv. 8. The	34 Prytanes elected. Two years
		Era of the Olympiads.			*fourth dynasty* of Israelitish	after, Æschylus succeeds Aga-
3228	776	I. 1	23		monarchs, viz., that of Jehu, is	35 mestor in the perpetual archon-
3229	775	2	22		terminated by the death of Za-	36 ship of the Athenians.
3230	774	3	21		chariah, B. C. 773.	37 Thurimas succeeds to the throne
3231	773	4	20		ZACHARIAH. Reign'd 6 mths.	38 of Macedon, and reigns 45
3232	772	II. 1	19	1	SHALLUM. Reigned 1 month.	39 years.
3233	771	2	18	2	MENAHEM. Reigned 10 yrs.	40
3234	770	3	17	3	Here begins the *sixth dynasty* of	41 Theopompus succeeds Nicander
3235	769	4	16	4	Israelitish kings, that of Shallum	42 in the kingdom of Lacedæmon,
3236	768	III. 1	15	5	subsisting only a single month.	43 and reigns 47 years.
3237	767	2	14	6		44
3238	766	3	13	7		45
3239	765	4	12	8		46 Uzziah, attempting to burn in-
3240	764	IV. 1	11	9		47 cense upon the altar of incense
3241	763	2	10	10		48 in the temple, is smitten with
3242	762	3	9			49 the leprosy.
3243	761	4	8	1	PEKAHIAH. Reigned 2 years.	50 Alyattes succeeds to the Lydian
3244	760	V. 1	7	2		51 throne.
3245	759	2	6	1	PEKAH. Reigned 20 years.	52 Isaiah begins to prophesy.
3246	758	3	5	2	Here begins the *seventh Israelitish dynasty*, that of Menahem	1 JOTHAM. Reigned 16 years.
3247	757	4	4	3		2 This king overcomes the Am-
3248	756	VI. 1	3	4	having subsisted twelve years.	3 monites, whom he compels to
3249	755	2	2	5		4 pay tribute.
3250	754	3	1	6		5 Alcmæon, the last perpetual ar-
			A.U.C.			chon, begins his administration,
3251	753	4	1	1 Romulus.	7 Rome built on the 20th of April	6 and rules two years; after whom
3252	752	VII. 1	2	2	8 of this year according to Varro.	7 decennial archons are appointed,
3253	751	2	3	3	9	8 Charops being first.
3254	750	3	4	4	10 The rape of the Sabines.	9 Birth of Hezekiah, who succeed-
3255	749	4	5	5	11	10 ed his father Ahaz in the king-
3256	748	VIII. 1	6	6	12	11 dom of Judah.
3257	747	2	7	7	13 Meles succeeds Alyattes in the	12 Commencement of the era of
3258	746	3	8	8	14 Lydian throne.	13 Nabonassar, king of Babylon.
3259	745	4	9	9	15	14
3260	744	IX. 1	10	10	16	15
3261	743	2	11	11	17 The first Messenian war begins;	16
3262	742	3	12	12	18 and continues 19 years, to the	1 AHAZ. Reigned 16 years. In the
3263	741	4	13	13	19 taking of Ithome.	2 first year of this reign Æsimedes
3264	740	X. 1	14	14	20 Pekah slain in the 4th year of	3 succeeds Charops in the decenni-
3265	739	2	15	15	Ahaz by Hoshea, the son of Elah.	4 al archonship of the Athenians.
3266	738	3	16	16	An anarchy is supposed to have	5 Æsimedes is succeeded by Clidi-
3267	737	4	17	17	succeeded for some years, as	6 cus, and ten years after Clidicus
3268	736	XI. 1	18	18	Hoshea is said not to have com-	7 is succeeded by Hippomenes.
3269	735	2	19	19	menced his reign before the 12th	8 Candaules succeeds Meles in the
3270	734	3	20	20	year of Ahaz, 2 Kings xvii. 1.	9 Lydian throne; who 17 years
3271	733	4	21	21	The beginning of Hoshea's	10 after is succeeded by Gyges.
3272	732	XII. 1	22	22	reign is placed two years later,	11 Syracuse built by a Corinthian
3273	731	2	23	23	that his 9th year may synchro-	12 colony.
3274	730	3	24	24	nize with Hezekiah's 6th.	13
3275	729	4	25	25	1 HOSHEA. Reigned 9 years.	14 Perdiccas succeeds to the throne
3276	728	XIII. 1	26	26	2 Here begins the *eighth* and *last*	15 of Macedon, and reigns 51 years.
3277	727	2	27	27	3 *dynasty* of Israelitish kings.	16
3278	726	3	28	28	4	1 HEZEKIAH. Reigned 29
3279	725	4	29	29	5	2 years.
3280	724	XIV. 1	30	30	6 Samaria besieged by Shalmane-	3 Zeuxidamus succeeds Theopom-
3281	723	2	31	31	7 ser king of Assyria. End of	4 pus in the throne of Lacedæmon,
3282	722	3	32	32	8 the first Messenian war.	5 and reigns 33 years.
3283	721	4	33	33	9	6 In the sixth year of Hezekiah (which was the 9th year of Ho-
3284	720	XV. 1	34	34	7 HEZEKIAH.	shea, the son of Elah) Shal-
3285	719	2	35	35	8 maneser, king of Assyria, took Samaria, carried the Israelites into	
3286	718	3	36	36	9 captivity, and so put an END TO THE KINGDOM OF ISRA	
3287	717	4	37	37	10 EL, 251 years after the revolt of the ten tribes from Rehoboam	

Year of the world	Year before Christ.	Era of the Olympiads	Year before the building of Rome	Kingdom of the Romans	KINGDOM OF JUDAH. With the contemporary events of Heathen nations.
3288	716	XVI. 1	38		11 HEZEKIAH.
3289	715	2	39	1 Numa Pompilius	12 [the Medes, and rules 13 years.
3290	714	3	40	2	13 About this time Cerdiceas succeeds Medidus in the government of
3291	713	4	41	3	14 Sennacherib, king of Assyria, comes up against Judah, and takes
3292	712	XVII. 1	42	4	15 several of its fenced cities; but is pacified by a tribute. Hezekiah,
3293	711	2	43	5	16 falling sick, is miraculously restored to health.
3294	710	3	44	6	17 Sennacherib again invading Judea, the whole of the Assyrian army,
3295	709	4	45	7	18 consisting of 185,000 men, is destroyed in one night by an angel
3296	708	XVIII. 1	46	8	19 of the Lord. Birth of Manasseh, who succeeded Hezekiah in the
3297	707	2	47	9	20 kingdom of Judah.
3298	706	3	48	10	21
3299	705	4	49	11	22
3300	704	XIX. 1	50	12	23 [rentum by the Parthenians.
3301	703	2	51	13	24 Coreyra built by the Corinthians, four years after the building of Ta-
3302	702	3	52	14	25 Leocrates, the successor of Hippomenes, dying, Apsandras succeeds
3303	701	4	53	15	26 him in the Athenian government.
3304	700	XX. 1	54	16	27 Deioces, governor of the Medes, assumes the title of king, and reigns
3305	699	2	55	17	28 53 years. Echatana was built in this reign, according to Herodotus.
3306	698	3	56	18	29 1 MANASSEH. Reigned 55 years. This is the longest reign in
3307	697	4	57	19	2 the Jewish annals.
3308	696	XXI. 1	58	20	3
3309	695	2	59	21	4
3310	694	3	60	22	5
3311	693	4	61	23	6
3312	692	XXII. 1	62	24	7 Eryxias, the last perpetual archon of the Athenians, begins his ad-
3313	691	2	63	25	8 ministration.
3314	690	3	64	26	9 Anaxidamus succeeds his father Zeuxidamus in the throne of Lace-
3315	689	4	65	27	10 dæmon, and reigned 39 years. He was of the race of the Proclidæ.
3316	688	XXIII. 1	66	28	11
3317	687	2	67	29	12
3318	686	3	68	30	13
3319	685	4	69	31	14 The second Messenian war begins; and continues 14 years to the
3320	684	XXIV. 1	70	32	15 taking of Ira, after a siege of 11 years.
3321	683	2	71	33	16 The government of Athens intrusted to annual archons, Creon being
3322	682	3	72	34	17 the first.
3323	681	4	73	35	18
3324	680	XXV. 1	74	36	19 Ardysus II. succeeds Gyges in the Lydian throne, and reigns 49
3325	679	2	75	37	20 years.
3326	678	3	76	38	21 Argæus, king of Macedon, begins his reign.
3327	677	4	77	39	22 Manasseh, on account of his impiety, is carried into captivity by the
3328	676	XXVI. 1	78	40	23 Assyrians, but upon his repentance, God restores him to his liberty
3329	675	2	79	41	24 and kingdom.
3330	674	3	80	42	25 End of the second Messenian war, which confirmed the Messenians
3331	673	4	81	43	26 under the power of the Lacedæmonians. The Messenians attempt-
3332	672	XXVII. 1	82	1 Tullus Hostilius	27 ed a third time to free themselves from the power of Lacedæmon,
3333	671	2	83	2	28 B. C. 465: but it was not till 370 B. C. that the descendants of the
3334	670	3	84	3	29 Messenians finally returned into the Peloponnesus, after a long ban-
3335	669	4	85	4	30 ishment of upwards of 300 years.
3336	668	XXVIII. 1	86	5	31
3337	667	2	87	6	32 Battle of the Horatii and Curiatii. Death of Metius Suffetius, the
3338	666	3	88	7	33 Alban dictator.
3339	665	4	89	8	34 Alba destroyed, and the inhabitants carried to Rome. Birth of Amon,
3340	664	XXIX. 1	90	9	35 son of Manasseh, king of Judah.
3341	663	2	91	10	36
3342	662	3	92	11	37
3343	661	4	93	12	38
3344	660	XXX. 1	94	13	39
3345	659	2	95	14	40 Cypselus usurps the government of Corinth, and keeps it for 30
3346	658	3	96	15	41 years. The following year Byzantium is said to have been built by
3347	657	4	97	16	42 a colony of Argives, or Athenians. Paterculus says it was founded
3348	656	XXXI. 1	98	17	43 by the Milesians; Justin, that it was founded by the Lacedæmonians;
3349	655	2	99	18	44 and Ammianus, that it was founded by the Athenians. Byzantium
3350	654	3	100	19	45 is the same with what was afterwards called Constantinople.
3351	653	4	101	20	46
3352	652	XXXII. 1	102	21	47 Birth of Pittacus, one of the seven wise men of Greece.
3353	651	2	103	22	48 Archidamus succeeds to the throne of Lacedæmon, and reigns 46
3354	650	3	104	23	49 years.
3355	649	4	105	24	50 Birth of Josiah, who was afterwards king of Judah.
3356	648	XXXIII. 1	106	25	51

Year of the world.	Year before Christ.	Era of the Olympiads.	Year from the building of Rome.	Kingdom of the Romans.	KINGDOM OF JUDAH. With the contemporary events of Heathen nations.
					MANASSEH.
3357	647	XXXIII. 2	107	26	52 Phraortes succeeds Deioces in the kingdom of Media. This monarch
3358	646	3	108	27	53 is supposed to be the same with the Arphaxad mentioned in Judith.
3359	645	4	109	28	54
3360	644	XXXIV. 1	110	29	55
3361	643	2	111	30	1 AMON. Reigned 2 years.
3362	642	3	112	31	2 [time.
3363	641	4	113	32	1 JOSIAH. Reigned 31 years. Birth of Thales happened about this
3364	640	XXXV. 1	114	1	2 Philip succeeds Argeus in the throne of Macedon, and reigns thirty-
3365	639	2	115	2	3 eight years.
3366	638	3	116	3	4 The celebrated Solon was born about this time. He died B. C. 558,
3367	637	4	117	4	5 at the age of 80.
3368	636	XXXVI. 1	118	5	6
3369	635	2	119	6	7
3370	634	3	120	7	8 Josiah (only 16 years of age) begins to manifest great zeal towards
3371	633	4	121	8	9 the pure worship of Jehovah.
3372	632	XXXVII. 1	122	9	10
3373	631	2	123	10	11 Sadyattes succeeds Ardysus II. in the Lydian throne.
3374	630	3	124	11	12 Josiah commences a thorough reformation in the religion of Judea,
3375	629	4	125	12	13 which is completed in his eighteenth year. Cyrene built by Battus
3376	628	XXXVIII. 1	126	13	14
3377	627	2	127	14	15
3378	626	3	128	15	16 [and Persia, and reigns 40 years.
3379	625	4	129	16	17 Cyaxares, or Cyaraxes, succeeds Phraortes in the kingdom of Media
3380	624	XXXIX. 1	130	17	18 Josiah repairs the temple, destroys the vessels of Baal and Asherah,
3381	623	2	131	18	19 puts down the idolatrous priests, breaks down the houses of the So-
3382	622	3	132	19	20 domites and the high places, defiles Topheth, takes away the horses
3383	621	4	133	20	21 of the sun, destroys Jeroboam's altar, and celebrates a great passover.
3384	620	XL. 1	134	21	22
3385	619	2	135	22	23 Alyattes II. of the family of the Mermnadæ, and father of the celebrat-
3386	618	3	136	23	24 ed Crœsus, succeeds to the Lydian throne, and reigns 57 years.
3387	617	4	137	24	25 This king drove the Cimmerians from Asia, and made war against
3388	616	XLI. 1	138	1	26 the Medes. An eclipse of the sun terminated a battle between him
3389	615	2	139	2	27 and Cyaxares. He died when engaged in a war against Miletus
3390	614	3	140	3	28
3391	613	4	141	4	29
3392	612	XLII. 1	142	5	30
3393	611	2	143	6	31
3394	610	3	144	7	1 JEHOAHAZ. Reigned 3 months.
3395	609	4	145	8	2 JEHOIAKIM. Reigned 11 years.
3396	608	XLIII. 1	146	9	3 [reign over Babylon.
3397	607	2	147	10	4 Jeremiah foretells the 70 years' captivity. Nebuchadnezzar begins his
3398	606	3	148	11	5 Nineveh taken and destroyed by Cyaxares and his allies.
3399	605	4	149	12	6 Agasicles succeeds to the throne of Lacedæmon, and reigns 41 years.
3400	604	XLIV. 1	150	13	7 The Phœnicians sailed around Africa by order of Necho. The age
3401	603	2	151	14	8 of Arion, Pittacus, Alcæus, &c.
3402	602	3	152	15	9 Æropas succeeds to the throne of Macedon, and reigns 20 years.
3403	601	4	153	16	10
3404	600	XLV. 1	154	17	11 Birth of Sappho, the celebrated poetess, happened about this time.
3405	599	2	155	18	1 JEHOIACHIN. Reigned 3 months and 10 days.
3406	598	3	156	19	1 ZEDEKIAH. Reigned 11 years. He was the last Jewish king,
3407	597	4	157	20	2 and commenced his reign in the 8th year of Nebuchadnezzar.
3408	596	XLVI. 1	158	21	3 The Scythians are expelled from Asia Minor by Cyaxares, king of
3409	595	2	159	22	4 Media and Persia.
3410	594	3	160	23	5
3411	593	4	161	24	6 About this time Zedekiah rebelled against Nebuchadnezzar, king of
3412	592	XLVII. 1	162	25	7 Babylon.
3413	591	2	163	26	8 The Pythian games first established at Delphi.
3414	590	3	164	27	9 Jerusalem besieged by Nebuchadnezzar; and two years after (viz.,
3415	589	4	165	28	10 in the 19th year of Nebuchadnezzar, Jer. lii. 12.) the city is taken,
3416	588	XLVIII. 1	166	29	11 the temple burnt, and the people carried away into captivity.

Tullus Hostilius. Ancus Martius. Tarquinius Priscus.

Thus ends THE KINGDOM OF JUDAH, after it had stood from the death of Solomon 387 years, and from the captivity of the ten tribes 133 years. About this time flourished Chilo, Anacharsis, Thales, Epimenides, Solon, the prophets Ezekiel and Daniel, Æsop, Stesichorus, &c. Nebuchadnezzar lived after the destruction of the temple 24 years.

A. CLARKE.—*March 28th*, 1828.

INTRODUCTION TO THE BOOK

OF

E Z R A.

At the conclusion of 2 Kings, and also of the preceding book, 2 Chronicles, we have seen the state of misery and desolation to which the kingdoms of Israel and Judah were reduced through their unparalleled ingratitude to God, and their innumerable backslidings and rebellions. These at last issued in their captivity; the inhabitants of the former country being carried away by the Assyrians, and those of the latter by the Chaldeans. The former never recovered their ancient territories, and were so disposed of by their enemies that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable, or they were transported to some foreign and recluse place of settlement, that the place of their existence, though repeatedly guessed at, has for more than *two thousand years* been totally unknown.

In mercy to the less polluted inhabitants of the kingdom of Judah, though delivered up into the hands of their enemies, God had promised by his prophet, that at the expiration of *seventy years* they should be enlarged, and restored to their own country. This prediction was most literally fulfilled; and the books of *Ezra*, *Esther*, and *Nehemiah*, inform us *how* the Divine goodness accomplished this most gracious design, and the *movers* and *agents* he employed on the occasion. The writer of the following book was undoubtedly the chief agent under God; and his history, as found in the most authentic writings of the Jews, is too nearly connected with this book, and too important in every point of view, to be passed by. No man has written on this subject with such perspicuity as Dean *Prideaux*; and from his invaluable work, *The Connected History of the Old and New Testaments*, I shall freely borrow whatever may be best calculated to throw light upon the ensuing history.

"In the beginning of the year 458 before the Christian era, Ezra obtained of King Artaxerxes and his seven counsellors a very ample commission for his return to Jerusalem, with all of his nation that were willing to accompany him thither; giving him full authority there to restore and settle the state, and reform the Church of the Jews, and to regulate and govern both according to their own laws. This extraordinary favour, not being likely to have been obtained but by some more than ordinary means, appears to have been granted by King Artaxerxes to the solicitations of Esther, who, though not at that time advanced to the dignity of his queen, was yet the best beloved of his concubines.

"Ezra was of the descendants of *Seraiah*, the high priest who was slain by Nebuchadnezzar when he burnt the temple and city of *Jerusalem*.

"As Ezra was a very holy, so also was he a very learned man, and especially skilled excellently in the knowledge of the Holy Scriptures; and therefore he is said to have been a very ready scribe in the law of God, for which he was so eminent that Artaxerxes takes particular notice of it in his commission. He began his journey from Babylon on the first day of the first month, called *Nisan*, which might fall about the middle of our March; and having halted at the river of Ahava till the rest of his company was come up to him, he there, in a solemn fast, recommended himself and all that were with him to the Divine protection; and then, on the *twelfth* day, set forward for Jerusalem, they all having spent *four* months in their journey from Babylon thither. On his arrival he delivered up to the temple the

offerings which had been made to it by the king and his nobles, and the rest of the people of Israel that stayed behind; which amounted to *a hundred talents* of gold, with *twenty* basons of gold of the value of *a thousand* darics, and *six hundred* and *fifty* talents of silver, with vessels of silver of the weight of *a hundred* talents more: and then, having communicated his commission to the king's lieutenants and governors throughout all Syria and Palestine, he betook himself to the executing of the contents of it, whereby he was fully empowered to settle both the Church and the state of the Jews, according to the law of Moses; and to appoint magistrates and judges to punish all such as should be refractory; and that, not only by imprisonment and confiscation of goods, but also with banishment and death, according as their crimes should be found to deserve. And all this power *Ezra* was invested with, and continued faithfully to execute, for the space of *thirteen* years, till *Nehemiah* arrived with a new commission from the Persian court for the same work. *Ezra*, having found in the *second* year of his government (Ezra ix. and x.) that many of the people had taken strange wives, contrary to the law, and that several of the priests and Levites, as well as the chief men of Judah and Benjamin, had transgressed herein, after he had in fasting and prayer deprecated God's wrath for it, caused proclamation to be made for all the people of Israel that had returned from the captivity to gather themselves together at Jerusalem, under the penalty of excommunication, and forfeiture of all their goods. And when they were met, he made them sensible of their sin, and engaged them in promise and covenant before God, to depart from it by putting away their strange wives, and all such as were born of them, that the seed of Israel might not be polluted with such an undue commixture; and thereon commissioners were appointed to inquire into this matter, and cause every man to do according to the law.

"And they sat down the *first* day of the *tenth* month to examine into this matter, and made an end by the *first* day of the *first* month; so that in *three* months' time, that is, in the *tenth*, *eleventh*, and *twelfth* months of the Jewish year, a thorough reformation was made of this transgression: which *three* months answer to *January*, *February*, and *March* of our year.

"About this time (Esther ii. 21) Bigthan and Jeush, two eunuchs of the palace, entered into a conspiracy against the life of King Artaxerxes. Most likely they were of those who had attended Queen Vashti; and being now out of their offices by the degrading of their mistress, and the advancing of another in her place, took such a disgust at this as to resolve to revenge themselves on the king for it; of which Mordecai, having got the knowledge, made discovery to Queen Esther, and she in Mordecai's name to the king; whereon inquiry being made into the matter, and the whole treason laid open and discovered, the two traitors were both crucified for it, and the history of the whole matter was entered on the public registers and annals of the kingdom.

"Ezra continued in the government of Judea till the end of the year 446; and by virtue of the commission he had from the king, and the powers granted him thereby, he reformed the whole state of the Jewish Church, according to the law of Moses, in which he was excellently learned, and settled it upon that bottom upon which it afterwards stood till the time of our Saviour. The two chief things which he had to do, were to restore the observance of the Jewish law according to the ancient approved usages which had been in practice before the captivity, under the directions of the prophets; and to collect together and set forth a correct edition of the Holy Scriptures; in the performance of both which, the Jews inform us he had the assistance of what they call the Great Synagogue, which they tell us was a convention consisting of *one hundred and twenty* men, who lived all at the same time under the presidency of Ezra, and assisted him in both of these two works; and among these they name Daniel and his three friends, Shadrach, Meshach, and Abed-nego.

"But the whole conduct of the work, and the glory of accomplishing it, is by the Jews chiefly attributed to him under whose presidency they tell us it was done, and therefore they look upon him as another Moses: for the law, they say, was given by Moses; but it was

reviewed and restored by Ezra, after it had in a manner been extinguished and lost in the Babylonish captivity. And therefore they reckon him as the second founder of it: and it is a common opinion among them that he was Malachi the prophet; that he was called Ezra as his proper name, and Malachi, which signifies an angel or messenger, from his office, because he was sent as the angel and messenger of God to restore again the Jewish religion, and establish it in the same manner as it was before the captivity on the foundation of the law and the prophets. And indeed, by virtue of that ample commission which he had from King Artaxerxes, he had an opportunity of doing more herein than any other of his nation; and he executed all the powers thereof to the utmost he was able, for the resettling both of the ecclesiastical and political state of the Jews in the best posture they were then capable of: and from hence his name is in so high esteem and veneration among the Jews, that it is a common saying among their writers, 'that if the law had not been given by Moses, Ezra was worthy, by whom it should have been given.' As to the ancient and approved usages of the Jewish Church which had been in practice before the captivity, they had by Joshua and Zerubbabel, with the chief elders, then contemporaries, and by others that after succeeded them, been gathering together from their first return to Jerusalem, as they could be recovered from the memories of the ancients of their nation who had either seen them practised themselves before the captivity, or who had been informed concerning them by their parents or others who had lived before them.

"All these, and whatsoever else was pretended to be of the same nature, Ezra brought under review, and, after due examination, allowed such of them as were to be allowed, and settled them by his approbation and authority: they gave birth to what the Jews now call their oral law; for they own a twofold law—the *first*, the written law, which is recorded in the Holy Scriptures; and the *second*, the oral law, which they have only by the tradition of their elders. And both these, they say, were given them by Moses from Mount Sinai, of which the former only was committed to writing, and the other delivered down to them from generation to generation by the tradition of the elders; and therefore holding them both to be of the same authority, as having both of them the same Divine original, they think themselves to be bound as much by the latter as the former, or rather much more; for the written law is, they say, in many places, obscure, scanty, and defective, and could be no perfect rule to them without the oral law, which, containing according to them a full, complete, and perfect interpretation of all that is included in the other, supplies all the defects and solves all the difficulties of it; and therefore they observe the written law no otherwise than according as it is explained and expounded by their oral law. And hence it is a common saying among them, 'that the covenant was made with them, not upon the written law, but upon the oral law;' and therefore they do in a manner lay aside the former to make room for the latter, and resolve their whole RELIGION into their traditions, in the same manner as the Romanists do theirs, having no farther regard to the written word of God than as it agrees with their traditionary explications of it, but always preferring them thereto, though in many particulars they are quite contradictory to it, which is a corruption that had grown to a great height among them even in our Saviour's time; for he charges them with it, and tells them *that they make the word of God of none effect through their traditions*; Mark vii. 13. But they have done it much more since, professing a greater regard to the latter than the former; and hence it is that we find it so often said in their writings, 'that the words of the scribes are lovely above the words of the law; that the words of the law are weighty and light, but the words of the scribes are all weighty; that the words of the elders are weightier than the words of the prophets;' where, by the words of the scribes and the words of the elders, they mean their traditions, delivered to them by their scribes and elders. And in other places, 'that the written text is only as water: but the *Mishnah* and *Talmud*, in which are contained the traditions, are as wine and hippocras.' And again, 'that the written law is only as salt, but the *Mishnah* and *Talmud* as pepper and sweet spices.' And in many other sayings, very common among them, do they express the very high veneration which they bear to-

wards the oral or traditionary law, and the little regard which they have to the written word of God in comparison of it, making nothing of the latter but as expounded by the former; as if the written word were no more than the dead letter, and the traditionary law alone the soul that gives it the whole life and essence.

"And this being what they hold of their traditions, which they call their oral law, the account which they give of its original is as follows: they tell us that 'at the same time when God gave unto Moses the law in Mount Sinai, he gave unto him also the interpretation of it, commanding him to put the former into writing, but to deliver the other only by word of mouth, to be preserved in the memories of men, and to be transmitted down by them from generation to generation by tradition only; and from hence the former is called the written, and the other the oral, law.' And to this day all the determinations and dictates of the latter are termed by the Jews 'Constitutions of Moses from Mount Sinai,' because they do as firmly believe that he received them all from God in his *forty days*' converse with him in that mount, as that he then received the written text itself. That on his return from this converse he brought both of these laws with him, and delivered them unto the people of Israel in this manner: As soon as he was returned to his tent, he called Aaron thither unto him, and first delivered unto him the text, which was to be the written law, and after that the interpretation of it, which was the oral law, in the same order as he received both from God in the mount. Then Aaron arising and seating himself at the right hand of Moses, Eleazar and Ithamar his sons went next in, and both these being taught laws at the feet of the prophet in the same manner as Aaron had been, they also arose and seated themselves, the one on the left hand of Moses, the other on the right hand of Aaron; and then the *seventy* elders who constituted the Sanhedrim, or great senate of the nation, went in, and being taught by Moses both these laws in the same manner, they also seated themselves in the tent: and then entered all such of the people as were desirous of knowing the law of God, and were taught in the same manner. After this, Moses withdrawing, Aaron repeated the whole of the law as he had heard it from him, and also withdrew; and then Eleazar and Ithamar repeated the same, and on their withdrawing, the seventy elders made the same repetition to the people then present; so that each of them having heard both these laws repeated to them four times, they all had it thereby fixed in their memories; and that then they dispersed themselves among the whole congregation, and communicated to all the people of Israel what had been thus delivered to them by the prophet of God. That they did put the text into writing, but the interpretation of it they delivered down only by word of mouth to the succeeding generations; that the written text contained the *six hundred and thirteen precepts* into which they divide the law and the unwritten interpretations, all the manners, ways, and circumstances, that were to be observed in the keeping of them; that after this, towards the end of the *fortieth* year from their coming up out of the land of Egypt, in the beginning of the *eleventh* month, (which fell about the beginning of our June,) Moses, calling all the people of Israel together, acquainted them of the approaching time of his death, and therefore ordered that if any of them had forgot aught of what he had delivered to them, they should repair to him, and he would repeat to them what had slipped their memories, and farther explain to them every difficulty and doubt which might arise in their minds concerning what he had taught them of the law of their God; and that hereon they applying to him, all the remaining term of his life, that is, from the said beginning of the *eleventh* month till the *sixth* day of the *twelfth* month, was employed in instructing them in the text, which they call the written law, and in the interpretation of it, which they call the oral law; and that on the said *sixth* day having delivered unto them *thirteen* copies of the written law, all copied out with his own hand, from the beginning of Genesis to the end of Deuteronomy, one to each of the twelve tribes, to be kept by them throughout their generations, and the *thirteenth* to the Levites, to be laid up by them in the tabernacle before the Lord, and having moreover repeated the oral law to Joshua his successor, he went on the *seventh* day up into Mount *Nebo*, and there died; that after his death Joshua delivered the same oral law to the elders who after succeeded him, and they

delivered it to the prophets, and the prophets transmitted it down to each other till it came to *Jeremiah*, who delivered it to *Baruch*, and *Baruch* to Ezra, by whom it was delivered to the men of the great synagogue, the last of whom was *Simon the Just*; that by him it was delivered to Antigonus of Socho, and by him to Jose the son of Jochanan, and by him to Jose the son of Joeser, and by him to Nathan the Arbelite and Joshua the son of Berachiah, and by them to Judah the son of Jabhai, and Simeon the son of Shatah, and by them to Shemaiah and Abitolion, and by them to Hillel, and by Hillel to Simeon his son, who is supposed to have been the same who took our Saviour into his arms when he was brought to the temple to be there presented to the Lord at the time of his mother's purification; and by Simeon it was delivered to Gamaliel his son, the same at whose feet Paul was brought up, and by him to Simeon his son, by him to Gamaliel his son, and by him to Simeon his son, and by him to Rabbah Judah Hakkadosh his son, who wrote it into the book called the Mishnah. But all this is mere fiction spun out of the fertile invention of the Talmudists, without the least foundation either in Scripture or in any authentic history for it. But since all this has made a part of the Jewish creed, they do as firmly believe their traditions thus to have come from God in the manner I have related, as they do the written word itself; and have now, as it were, wholly resolved their religion into these traditions. There is no understanding what their religion at present is without it, and it is for this reason I have here inserted it.

"But the truth is this: After the death of *Simon the Just* there arose a sort of men whom they call *The Jarmain*, or the Mishnical doctors, who made it their business to study and descant upon those traditions which had been received and allowed by Ezra and the men of the great synagogue, and to draw inferences and consequences from them, all of which they ingrafted into the body of these ancient traditions, as if they had been as authentic as the others; which example being followed by those who after succeeded them in this profession, they continually added their own imaginations to what they had received from those who went before them, whereby the traditions, becoming as a snow-ball, the farther they rolled down from one generation to another the more they gathered, and the greater the bulk of them grew. And thus it went on till the middle of the second century after Christ, when *Antoninus Pius* governed the Roman empire, by which time they found it necessary to put all these traditions into writing; for they were then grown to so great a number, and enlarged to so huge a heap, as to exceed the possibility of being any longer preserved in the memory of men. And besides, in the second destruction which their country had undergone from the Romans a little before, in the reign of Adrian the preceding emperor, most of their learned men having been cut off, and the chiefest of their schools broken up and dissolved, and vast numbers of their people dissipated, and driven out of their land, the usual method of preserving their traditions had then in a great measure failed; and therefore, there being danger that under these disadvantages they might be all forgotten and lost, for the preservation of them it was resolved that they should be all collected together, and put into a book; and *Rabbi Judah*, the son of Simeon, who from the reputed sanctity of his life was called Hakkadosh, that is, The Holy, and was then rector of the school which they had at Tiberias in Galilee, and president of the Sanhedrin that there sat, undertook the work, and compiled it in *six* books, each consisting of several tracts, which altogether made up the number of *sixty-three*; in which, under their proper heads, he methodically digested all that had hitherto been delivered to them, of their law and their religion, by the tradition of their ancestors. And this is the book called *The Mishnah*, which book was forthwith received by the Jews with great veneration throughout all their dispersions, and has ever since been held in high estimation among them; for their opinion of it is, that all the particulars therein contained were dictated by God himself to Moses from Mount Sinai, as well as the written word itself, and consequently must be of the same Divine authority with it, and ought to be as sacredly observed. And therefore, as soon as it was published, it became the subject of the studies of all their learned men; and the chiefest of them, both in Judea and Babylonia, employed themselves to make comments on it; and these, with the *Mishnah*, make up both

their *Talmuds;* that is, the Jerusalem Talmud and the Babylonish Talmud. These comments they call the *Gemara*, i. e., The Complement, because by them the Mishnah is fully explained, and the whole traditionary doctrines of their law and their religion completed. For the *Mishnah* is the *text*, and the *Gemara* the *comment;* and both together is what they call the *Talmud*. That made by the Jews of Judea is called the Jerusalem Talmud, that by the Jews of Babylonia is called the Babylonish Talmud. The former was completed about the year of our Lord 300, and is published in *one* large folio; the latter was published about *two hundred* years after, in the *beginning of the sixth century*, and has had several editions since the invention of printing. The last, published at Amsterdam, is in *twelve* folios; and in these two Talmuds, the law and the prophets being in a manner quite justled out of them, is contained the whole of the Jewish religion that is now professed among them; but the Babylonish Talmud is that which they chiefly follow; for the other, that is, the Jerusalem Talmud, being obscure, and hard to be understood, is not now much regarded by them. But this and the Mishnah, being the most ancient books which they have, except the *Chaldee* Paraphrases of *Onkelos* and *Jonathan*, and both written in the language and style of the Jews of Judea; our countryman, Dr. Lightfoot, has made very good use of them in explaining several places of the New Testament by parallel phrases and sayings out of them. For the one being composed about the *one hundred and fiftieth* year of our Lord, and the other about the *three hundredth*, the idioms, proverbial sayings, and phraseologies, used in our Saviour's time, might very well be preserved in them. But the other Talmud being written in the language and style of Babylonia, and not compiled till about the *five hundredth* year of our Lord, or, as some will have it, much later, this cannot so well serve for this purpose. However, it is now the Alcoran of the Jews, into which they have resolved all their faith, and all their religion, although framed almost with the same imposture as that of Mohammed, out of the doctrines falsely pretended to be brought from heaven. And in this book all that now pretend to any learning among them place their studies; and no one can be a master in their schools, or a teacher in their synagogues, who is not well instructed and versed herein; that is, not only in the text, which is the Mishnah, but also in the comment thereon, which is the Gemara; and this comment they so highly esteem beyond the other, that the name of Gemara is wholly engrossed by it; the Gemara of the Babylonish Talmud being that only which they now usually understand by that word; for this with the Mishnah, to which it is added, they think truly completes and makes up the whole of their religion, as fully and perfectly containing all the doctrines, rules, and rites thereof; and therefore it is, in their opinion, the most deserving of that name, which signifies what *completes, fills up*, or *perfects;* for this is the meaning of the word in the Hebrew language.

"They who professed this sort of learning, that is, taught and propagated this traditionary doctrine among them, have been distinguished by several different titles and appellations according to the different ages in which they lived. From the time of the men of the great synagogue to the publishing of the Mishnah, they were called *Jarmain;* and they are the *Mishnical* doctors, out of whose doctrines and traditions the *Mishnah* was composed. And from the time of the publishing of the Mishnah to the publishing of the Babylonish Talmud, they were called *Amoraim;* and they are the *Gemarical* doctors, out of whose doctrines and traditions the *Gemara* was composed. And for about a *hundred* years after the publishing of the Talmud, they were called *Seburaim*, and after that *Georim*. And these were the several classes in which their learned men have been ranked, according to the several ages in which they lived. But for these later times, the general name of *Rabbi* is that only whereby their learned men are called, there being no other title whereby they have been distinguished for nearly *seven hundred* years past.

"For about the year 1040 all their schools in Mesopotamia, where only they enjoyed these high titles, being destroyed, and all their learned men thence expelled and driven out by the Mohammedan princes, who governed in those parts; they have since that, with the greatest number of their people, flocked into the western parts, especially into Spain, France, and

England; and from that time all these pompous titles which they affected in the East being dropped, they have retained none other for their learned men from that time but that of *Rabbi*; excepting only that those of them who minister in their synagogues are called *Chacams*, i. e., wise men.

"But the great work of Ezra was, his collecting together and setting forth a correct edition of the Holy Scriptures, which he laboured much in, and went a great way in the perfecting of it. Of this both Christians and Jews gave him the honour; and many of the ancient fathers attribute more to him in this particular than the Jews themselves; for they hold that all the Scriptures were lost and destroyed in the Babylonish captivity, and that Ezra restored them all again by Divine revelation. Thus says *Irenæus* and thus say *Tertullian*, Clemens Alexandrinus, Basil, and others. But they had no other foundation for it than that fabulous relation which we have of it in the fourteenth chapter of the second Apocryphal book of Esdras, a book too absurd for the Romanists themselves to receive into their canon.

"Indeed, in the time of Josiah, through the impiety of the *two* preceding reigns of Manasseh and Amon, the book of the law was so destroyed and lost. The copy of it which *Hilkiah* is said to have found, and the grief which *Josiah* expressed at the hearing of it read, do plainly show that neither of them had ever seen it before.

"And if the king and the high priest, who were both men of eminent piety, were without this part of the Holy Scripture, it can scarcely be thought that any one else then had it But so religious a prince as King Josiah could not leave this long unremedied. By his orders copies were written out from this original; and search being made for all the other parts of Holy Scripture, both in the colleges of the sons of the prophets, and all other places where they could be found, care was taken for transcripts to be made out of these also; and thenceforth copies of the whole became multiplied among the people; all those who were desirous of knowing the laws of their God, either writing them out themselves, or procuring others to do it for them; so that within a few years after the holy city and temple were destroyed, and the authentic copy of the law, which was laid up before the Lord, was burnt and consumed with them, yet by this time many copies, both of the law and the prophets, and all the other sacred writings, were got into private hands, who carried them with them into captivity.

"That Daniel had a copy of the Holy Scriptures with him in Babylon is certain, for he quotes the law, and also makes mention of the prophecies of the prophet Jeremiah, which he could not do had he never seen them. And in the sixth chapter of Ezra it is said, that on the finishing of the temple, in the *sixth* year of Darius, the priests and the Levites were settled in their respective functions, according as it is written in the law of Moses. But how could they do this according to the written law, if they had not copies of the law then among them? And this was nearly *sixty* years before Ezra came to Jerusalem.

"And farther, in Nehemiah, chap. viii., the people called for the law of Moses, to have it read to them, which the Lord had commanded Israel, which plainly shows that the book was then well known to have been extant, and not to need such a miraculous expedient as that of the Divine revelation for its restoration; all that Ezra did in this matter was to get together as many copies of the sacred writings as he could, and out of them all to set forth a correct edition; in the performance of which he took care of the following particulars: *First*, He corrected all the errors that had crept into these copies through the negligence or mistakes of transcribers; for, by comparing them one with the other, he found out the true reading, and set all at rights. Whether the *keri cethib*, or various readings, that are in our present Hebrew Bibles were of these corrections, I dare not say. The generality of the Jewish writers tell us that they were; and others among them hold them as much more ancient; referring them, with absurdity enough, as far back as the times of the first writers of the books in which they are found, as if they themselves had designedly made these various readings for the sake of some mysteries comprised under them. It is most probable that they had their original from the mistakes of the transcribers after the time of Ezra, and the observations and corrections of the *Masorites* made thereon. If any of them were of those ancient

various readings which had been observed by Ezra himself in the comparing of those copies he collated on this occasion, and were by him annexed in the margin as corrections of those errors which he found in the text, it is certain those could not be of that number which are now in those sacred books that were written by himself, or taken into the canon after his time; for there are *keri cethib* in them as well as in the other books of the Hebrew Scriptures. *Secondly*, He collected together all the books of which the Holy Scriptures did then consist, and disposed them in their proper order; and settled the canon of Scripture for his time. These books he divided into three parts: 1. The Law. 2. The Prophets. 3. The *Cethubim*, or *Hagiographa*; i. e., the Holy Writings: which division our Saviour himself takes notice of, Luke xxiv. 44, where he says: 'These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the law, and in the prophets, and in the Psalms, concerning me.' For there, by the Psalms, he means the whole third part called the Hagiographa; for, that part beginning with the Psalms, the whole was for that reason then commonly called by that name; as usually with the Jews, the particular books are named from the words with which they begin. Thus with them Genesis is called *Bereshith*, Exodus *Shemoth*, Leviticus *Vaijikra*, &c., because they begin with these Hebrew words.

"And Josephus makes mention of this same division; for he says, in his first book against Apion, 'We have only two and twenty books which are to be believed as of Divine authority, of which five are the books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God, and documents of life for the use of men:' in which division, according to him, the law contains *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*. The writings of the prophets, *Joshua*, *Judges*, with *Ruth*, *Samuel*, *Kings*, *Isaiah*, *Jeremiah*, with his *Lamentations*, *Ezekiel*, *Daniel*, the twelve minor prophets, *Job*, *Ezra*, *Nehemiah*, *Esther*; and the *Hagiographa*, i. e., the *Psalms*, *Proverbs*, *Ecclesiastes*, and *Song of Solomon*, which altogether make *two and twenty books*. This division was made for the sake of reducing the books to the number of their alphabet, in which were *twenty-two* letters. But at present they reckon these books to be *twenty-four*, and dispose of them in this order: *First*, the Law, which contains *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. *Secondly*, the Writings of the Prophets, which they divide into the former prophets and the latter prophets: the books of the former prophets are, *Joshua*, *Judges*, *Samuel*, and *Kings*; the books of the latter prophets, *Isaiah*, *Jeremiah*, and *Ezekiel*; the twelve minor prophets; the *Hagiographa*, which are the *Psalms*, *Proverbs*, *Job*, the *Song of Solomon*, which they call the Song of Songs, *Ruth*, the *Lamentations*, *Ecclesiastes*, *Esther*, *Daniel*, *Ezra*, and the *Chronicles*. Under the name of *Ezra* they comprehend the book of *Nehemiah*; for the *Hebrews*, and also the *Greeks*, anciently reckoned *Ezra* and *Nehemiah* but as one book. But this order has not been always observed among the Jews; neither is it so now in all places, for there has been great variety as to this, and that not only among the Jews, but also among the Christians, as well as the Greeks and Latins: but no variation herein is of any moment, for in what order soever the books are placed, they are still the word of God; and no change as to this can make any change as to that Divine authority which is stamped upon them. But all these books were not received into the canon in *Ezra's* time, for Malachi it is supposed lived after him; and in *Nehemiah* mention is made of Jaddua as high priest, and of *Darius Codomannus* as king of Persia; who were at least *a hundred years* after his time. And in chap. iii. of the first book of Chronicles the genealogy of the sons of Zerubbabel is carried down for so many generations as must necessarily make it reach to the time of Alexander the Great; and therefore the book could not be put into the canon till after his time.

"It is most likely that the two books of *Chronicles*, *Ezra*, *Nehemiah*, and *Esther*, as well as *Malachi*, were afterwards added in the time of *Simon the Just*, and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed: and indeed, these last

books seem very much to want the exactness and skill of *Ezra* in their publication, they falling far short of the correctness which is in the other parts of the Jewish Scriptures. The five books of the law are divided into *fifty-four* sections. This division many of the Jews hold to be one of the constitutions of Moses from *Mount Sinai*; but others, with more likelihood of truth, attribute it to *Ezra*. It was made for the use of their synagogues, and the better instructing of the people there in the law of God; for every Sabbath day one of these sections was read in their synagogues; and this, we are assured in the *Acts of the Apostles*, was done among them *of old time*, which may well be interpreted from the time of *Ezra*. They ended the last section with the last words of *Deuteronomy* on the Sabbath of the feast of tabernacles, and then recommenced with the first section from the beginning of *Genesis* the next Sabbath after; and so went on round in this circle every year. The number of the sections was *fifty-four*; because in their intercalated years (a month being added) there were *fifty-four* Sabbaths. [See complete tables of these in all their variations at the end of this comment on the book of Deuteronomy.]

"On other years they reduced them to the number of the Sabbaths which were in those years by joining two short ones several times into one; for they held themselves obliged to have the whole law thus read over to them in their synagogues every year. Until the time of the persecution of *Antiochus Epiphanes* they read only the law; but, being then forbid to read it any more, in the room of the *fifty four* sections of the law, they substituted *fifty-four* sections out of the prophets, the reading of which they ever after continued. So that when the reading of the law was again restored by the Maccabees, the section which was read every Sabbath out of the law served for their first lesson, and the section out of the prophets for the second lesson; and so it was practised in the time of the apostles. And therefore, when *Paul* entered into the synagogue at *Antioch*, in *Pisidia*, it is said that 'he stood up to preach after the reading of the law and the prophets;' that is, after the reading of the first lesson out of the law, and the second lesson out of the prophets. And in that very sermon which he then preached, he tells them, 'That the prophets were read at *Jerusalem* every Sabbath day,' *that is*, in those lessons which were taken out of the prophets.

"These sections were divided into verses, which the Jews call *pesukim*; they were marked out in the Hebrew Bibles by two great points at the end of them, called from hence *soph-pasuk*, i. e., *the end of the verse*. If Ezra himself was not the author of this division, (as most say,) it was not long after him that it was introduced, for certainly it is very ancient. It is most likely that it was introduced for the sake of the *Targumist* or *Chaldee* interpreters: for after the Hebrew language had ceased to be the mother tongue of the Jews, and the Chaldee grew up into use among them instead of it, (as was the case after their return from the Babylonish captivity,) their usage was that, in the public reading of the law to the people, it was read to them, first in the original Hebrew, and after that rendered by an interpreter into the Chaldee language, that so all might fully understand the same; and this was done period by period; and therefore, that these periods might be the better distinguished, and the reader more certainly know how much to read at every interval, and the interpreter know how much to interpret at every interval, there was a necessity that some marks should be invented for their direction herein. The rule given in the ancient books is, that in the law the reader was to read one verse, and then the interpreter was to render the same into Chaldee; but that in the prophets the reader was to read three verses together, and then the interpreter was to render the same three verses into Chaldee, in the same manner; which manifestly proves that the division of the Scriptures into verses must be as ancient as the way of interpreting them into the Chaldee language in their synagogues, which was from the very time that the synagogues were erected, and the Scriptures publicly read in them, after the Babylonish captivity. This was at first done only in the law; for till the time of the Maccabees, the law only was read in their synagogues: but afterwards, in imitation of this, the same was also done in the prophets, and in the *Hagiographa* especially. After that the

prophets also began to be publicly read among them, as well as the law; and from hence the division of the Holy Scriptures into verses, it is most likely, was first made; but without any numerical figures annexed to them.

"The manner whereby they are now distinguished in their common Hebrew Bibles is by the two great points called *soph-pasuk* above mentioned; but whether this is the ancient way is by some made a question. The objection against it is this: If the distinction of verses was introduced for the sake of the Chaldee interpreters in their synagogues, and must therefore be held as ancient as that way of interpreting the Scriptures in them, it must then have place in their sacred synagogical books; for none others were used, either by their readers or their interpreters, in their public assemblies. But it has been anciently held as a rule among them, that any points or accents written into these sacred books pollute and profane them; and therefore, no copy of either the law or the prophets now used in their synagogues has any points or accents written in it. To this I answer, Whatever be the practice of the modern Jews, this is no rule to let us know what was the ancient practice among them, since in many particulars they have varied from the ancient usages, as they now do from each other, according to the different parts of the world in which they dwell. For mention is made of them in the *Mishnah;* and that the reason for this division was for the direction of the readers, and the Chaldee interpreters, is also there implied; and therefore, supposing a division for this use, it must necessarily follow, that there must have been some marks to set it out; otherwise it would not have answered the end intended.

"It is most likely, that anciently the writing of those books was in long lines, from one side of the parchment to the other, and that the verses in them were distinguished in the same manner as the *stichi* afterwards were in the Greek Bibles; for the manner of their writing those *stichi* was, to allow a line to every *stichus*, and then to end the writing where they ended the *stichus*, leaving the rest of the line void, in the same manner as a line is left at a break: but this was losing too much of the parchment, and making the book too bulky; for the avoiding of both these inconveniences, the way afterwards was, to put a point at the end of every *stichus*, and so continue the writing without leaving any part of the line void as before. And in the same manner I conceive the *pesukim*, or verses of the Hebrew Bibles, were anciently written. At first they allowed a line to every verse, and a line drawn from one end of the parchment to the other, of the length as above mentioned, was sufficient to contain any verse that is now in the Hebrew Bible; but many verses falling short of this length, they found the same inconveniences that the Greeks after did in the first way of writing their *stichi;* and therefore came to the same remedy, that is, they did put the *two* points above mentioned (which they call *soph-pasuk*) at the place where the former verse ended, and continued the writing of the next verse in the same line, without leaving any void space at all in the line. And so their manner has continued ever since, excepting only that between their sections, as well the smaller as the larger, there is some void space left, to make the distinction between them; and I am the more inclined to think this to be the truth of the matter; that is, that anciently the verses of the Hebrew Bible were so many lines, because among the ancients of other nations, about the same time, the lines in the writings of prose authors, as well as the poets, were termed verses; and hence it is that we are told that *Zoroaster's* works contain *two millions* of verses, and *Aristotle's, four hundred and forty-five thousand two hundred and seventy;* though neither of them wrote any thing but in prose; and so also we find the writings of *Tully*, of *Origen*, of *Lactantius*, and others, who were all prose writers, reckoned by the number of verses, which could be no other than so many lines. And why then might not the Bible verses anciently have been of the same nature also? I mean when written in long lines as aforesaid. But the long lines often occasioning, that in reading to the end of one verse, they lost the beginning of the next, and so often did read wrong, either by skipping a line, or beginning the same again; for the avoiding of this they came to the way of writing in columns and in short lines, as above mentioned. But all this I mean of their sacred synagogical books. In their common Bibles

they are not tied up to such rules, but write and print them so as they may serve for their instruction and convenience in common use.

"But the division of the Holy Scriptures into chapters, as we now have them, is of a much later date. The Psalms, indeed, were always divided as at present; for St. Paul, in his sermon at Antioch, in Pisidia, quotes the second Psalm: but as to the rest of the Holy Scriptures, the division of them into such chapters as we find at present is a matter of which the ancients knew nothing. Some attribute it to *Stephen Langton*, who was *archbishop* of *Canterbury* in the reigns of King *John* and King *Henry III.* his son. But the true author of this invention was *Hugo de Sancto Claro*, who being from a *Dominican* monk advanced to the dignity of a cardinal, and the first of that order that was so, is commonly called *Hugo Cardinalis*.

"The *third* thing that Ezra did about the Holy Scriptures in his edition of them was:—he added in several places, throughout the books of this edition, what appeared necessary for the illustrating, correcting, or completing of them, wherein he was assisted by the same Spirit by which they were at first written. Of this sort we may reckon the last chapter of Deuteronomy, which, giving an account of the death and burial of Moses, and of the succession of Joshua after him, could not be written by Moses himself, who undoubtedly was the penman of all the rest of that book. It seems most probable that it was added by Ezra at this time: and such also we may reckon the several interpolations which occur in many places of the Holy Scriptures. For that there are such interpolations undeniable, there being many passages through the whole sacred writers which create difficulties which can never be solved without the allowing of them: as for instance, Gen. xii. 6, it is remarked on *Abraham's* coming into the land of *Canaan*, that the 'Canaanites were then in the land;' which is not likely to have been said till after the time of *Moses*, when the *Canaanites*, being extirpated by *Joshua*, were then no longer in the land: and Gen. xxii. 14, we read, 'As it is said to this day, In the Mount of the Lord it shall be seen.' But Mount *Moriah*, which is the mount there spoken of, was not called the Mount of the Lord till the temple was built on it many hundred years after; and this being here spoken of as a proverbial saying that obtained among the Israelites in after ages, the whole style of the text manifestly points at a time after *Moses*, when they were in the possession of the land in which this mountain stood; and, therefore, both these particulars prove the words cited to have been an interpolation. Gen. xxxvi. 3, it is written, 'And these are the kings that reigned in the land of Edom, before there reigned any king over the land of Israel,' which could not have been said till after there had been a king in *Israel*; and therefore they cannot be *Moses's* words, but must have been interpolated afterwards. Exod. xvi. 35, the words of the text are, 'And the children of Israel did eat manna forty years, till they came to a land inhabited. They did eat manna till they came into the borders of the land of Canaan.' But *Moses* was dead before the manna ceased; and, therefore, these cannot be his words, but must have been inserted afterwards. Deut. ii. 12, it is said, 'The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession which the Lord gave unto them.' Which could not have been written by *Moses*, Israel having not till after his death entered into the land of his possession, which the Lord gave unto them. Deut. iii. 11, it is said, 'Only Og, king of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron. Is it not in Rabbath of the children of Ammon?' The whole style and strain of which text, especially that of the last clause of it, plainly speaks it to have been written a long while after that king was slain; and therefore it could not have been written by *Moses*, who died within five months after. In the same chapter, verse 14, it is said, 'Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.' Where the phrase *unto this day* speaks a much greater distance of time after the fact related than those few months in which *Moses* survived after the conquest; and therefore what is there

written must have been inserted by some other hand than that of *Moses*, and long after his death. And in the book of *Proverbs*, which was certainly King *Solomon's*, in the beginning of the *twenty-fifth* chapter, it is written, 'These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.' Which must certainly have been added many ages after *Solomon*; for Hezekiah was the *twelfth* generation in descent from him.

"Many more instances of such interpolated passages might be given; for throughout the whole Scriptures they have been frequently cast in by way of parentheses; where they have appeared necessary for the explaining, connecting, or illustrating the text, or supplying what was wanting in it: but those already mentioned are sufficient to prove the thing. Of which interpolations undoubtedly Ezra was the author, in all the books which passed his examination; and *Simon the Just* in all the rest which were added afterwards; for they all seem to refer to those latter times.

"But these additions do not at all detract from the Divine authority of the whole, because they were all inserted by the direction of the same Holy Spirit which dictated all the rest. This, as to Ezra, is without dispute, he being himself one of the Divine persons of the Holy Scriptures: for he was most certainly the writer of that book in the Old Testament which bears his name; and he is, upon good grounds, supposed to be the author of two more, that is, of the two books of *Chronicles*, as perchance he was also of the book of *Esther*. And if the books written by him be of Divine authority, why may not every thing else be so which he has added to any of the rest, since there is reason for us to suppose that he was as much directed by the Holy Spirit of God in the one as in the other? The great importance of the work proves the thing, for as it was necessary for the Church of God that this work should be done; so also it was necessary for the work that the person called thereto should be thus assisted in the completing of it.

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

"And many other like examples of this may be given; whereby it appears that the study of those who governed the Church of God at those times was to render the Scriptures as plain and intelligible to the people as they could; and not to hide and conceal any of it from them.

"*Fifthly*, He wrote out the whole in the *Chaldee* character: for that having now grown wholly into use among the people after the *Babylonish* captivity, he changed the old *Hebrew* character for it, which hath since that time been retained only by the *Samaritans*, among whom it is preserved even to this day. This was the old *Phœnician* character, from which the *Greeks* borrowed theirs; and the old *Ionian* alphabet bears some resemblance to it, as *Scaliger* shows in his notes upon *Eusebius's Chronicon*. In this *Moses* and the other prophets recorded the sacred oracles of God; and in this the finger of God himself wrote the ten commandments in the two tables of stone. *Eusebius*, in his *Chronicon*, tells us so, and *St. Jerome* doth the same; and so do also both the *Talmuds*; and the generality of learned men, as well among the Jews as Christians, hold this opinion.

"Whether *Ezra* on this review did add the vowel points, which are now in the *Hebrew* Bibles, is a hard question to be decided: it went without contradiction in the affirmative till

Elias Levita, a *German Jew*, wrote against it about the beginning of the Reformation *Buxtorf*, the father, endeavoured to refute his argument; but *Capellus*, a Protestant divine of the *French* Church, and professor of Hebrew in their university at *Saumur*, hath, in a very elaborate discourse, made a thorough reply to all that can be said on this head, and very strenuously asserted the contrary. *Buxtorf*, the son, in vindication of his father's opinion, has written an answer to it, but not with that satisfaction to the learned world as to hinder the generality of them from going into the other opinion.

"There is in the church of *St. Dominic*, in *Bononia*, a copy of the Hebrew Scriptures, kept with a great deal of care, which they pretend to be the original copy written by Ezra himself, and therefore it is there valued at so high a rate that great sums of money have been borrowed by the *Bononians* upon the pawn of it, and again repaid for its redemption. It is written in a very fair character upon a sort of leather, and made up in a roll, according to the ancient manner; but it having the vowel points annexed, and the writing being fresh and fair, without any decay, both these particulars prove the novelty of that copy.

"But though Ezra's government over all *Judah* and *Jerusalem* expired in this year, 446; yet his labour to serve the Church of God did not end here; for he still went on as a preacher of righteousness, and a skilful scribe in the law of God, to perfect the reformation which he had begun, both in preparing for the people correct editions of the Scriptures, and also in bringing all things in Church and state to be conformed to Scripture rules. And this he continued to do so long as he lived, and in this he was thoroughly assisted and supported by the next governor, who, coming to Jerusalem with the same intention, and the same zeal for promoting the honour of God, and the welfare of his people in Judah and Jerusalem, as Ezra did, struck in heartily with Ezra in the work, so that Ezra went on still to do the same things by the authority of the new governor, which he before did by his own; and, by their thus joining together in the same holy undertaking, and their mutually assisting each other, it exceedingly prospered in their hands, till at length, notwithstanding all opposition, both from within and without, it was brought to full perfection *forty-nine* years after it had been begun by Ezra. Whether Ezra lived so long is uncertain; but what he had not time to do was completed by the piety and zeal of his successor"

See the Introduction to the book of Nehemiah; and see Prideaux's Connections, vol. i., edit. 1725.

For all other matters relative to the text, see the notes as they occur.

THE

BOOK OF EZRA.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, whose system of chronology is most generally received, 3468.—Year before the birth of Christ, 532.—Year before the vulgar era of Christ's nativity, 536. Year of the Julian Period, 4178.—Year since the flood of Noah, according to the English Bible, 1812.—Year of the Cali Yuga, or Indian era of the Deluge, 2566.—Year from the vocation of Abram, 1386.—Year from the destruction of Troy, 649. This we collect from three passages in Dionysius of Halicarnassus, (who flourished in the Augustan age,) which state that an interval of *four hundred and thirty-two years* elapsed from the destruction of Troy to the building of Rome.—Year from the foundation of Solomon's temple, 475.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 439.—Year of the era of Iphitus, who re-established the Olympic games, *three hundred and thirty-eight* years after their institution by Hercules, or about *eight hundred and eighty-four* years before the commencement of the Christian era, 349.—Year since the conquest of Corœbus at Elis, usually styled the first Olympiad, (being the *twenty-eighth* Olympiad after their re-establishment by Iphitus,) 241.—First year of the sixty-first Olympiad.—Year of the Varronian or generally received era of the building of Rome, 218. This is upon the supposition that Rome was built in the last year of the sixth Olympiad.—Year from the building of Rome, according to Cato and the Fasti Consulares, 217. Dionysius of Halicarnassus follows this account; for he says that the metropolis of the Roman world was built in the first year of the sixth Olympiad, which was the first year of Charops, the first decennial archon of the Athenians.—Year from the building of Rome, according to Polybius, 216.—Year from the building of Rome, according to Fabius Pictor, who lived about *two hundred and twenty-five* years before the Christian era, 212.—Year of the Nabonassarean era, 212.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 186.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 53.—Year of Servius Tullius, the sixth king of the Romans, and father-in-law of Tarquin the Proud, 43.—Year of Ariston, king of Lacedæmon, and of the family of the Proclidæ, or Eurypontidæ, 29.—Year of Anaxandrides, king of Lacedæmon, and of the family of the Eurysthenidæ, or Agidæ, 28. N. B. The kings of the Lacedæmonians of the families of the Proclidæ and the Eurysthenidæ sat on the throne together for several hundred years.—Year of Amyntas, the ninth king of the Macedonians, 12.—Year of the reign of Cyrus, computing from the year in which he dethroned his grandfather Astyages, the last king of Media, 24. But this was only his *first year*, if with the Holy Scriptures, as well as Xenophon in the eighth book of his Institutes, we compute the years of his reign from the time in which he was put in possession of the whole Eastern empire. See *Ezra* i. 1.—Year of the Babylonish captivity, 70. The years of this captivity are generally reckoned from 606 B. C., when Jehoiakim king of Judah was put in chains to be carried to Babylon; and are supposed to be terminated by the edict of Cyrus to rebuild the temple at Jerusalem. But others are of opinion that the *seventy years' captivity* are to be computed from the total destruction of the Jewish monarchy; and that they reach down to the second year of Darius king of Persia, at which time Zerubbabel and Joshua were encouraged by the prophets Haggai and Zechariah to proceed with the rebuilding of the temple.

CHAPTER I.

The proclamation of Cyrus for the rebuilding of the temple, 1–4. *The people provide for their return*, 5, 6. *Cyrus restores to Sheshbazzar the vessels taken by Nebuchadnezzar out of the temple of Solomon*, 7–11.

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Conditæ 218.

NOW in the first year of Cyrus king of Persia, that the word of the LORD [a] by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, [b] that [c] he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

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2 Thus saith Cyrus king of Persia, The

[a] 2 Chron. xxxvi. 22, 23; Jer. xxv. 12; xxix. 10.

[b] Chap. v. 13, 14.—[c] Heb. *caused a voice to pass.*

In the introduction to this book the reader will find the history of Ezra detailed at considerable length. It is only necessary to say here that he is generally allowed among the Jews to have been of the sacerdotal

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LORD God of heaven hath given me all the kingdoms of the earth; and he hath [d] charged me to build him a house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place [f] help him with silver, and with gold, and with goods, and with beasts, beside the free-will-offering for the house of God that *is* in Jerusalem:

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5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit [g] God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

[d] Isa. xliv. 28; xlv. 1, 13.——[e] Dan. vi. 26.

[f] Heb. *lift him up.*——[g] Phil. ii. 13.

family, and therefore he is called ὁ ἱερευς, *the priest*, by the *Septuagint*. Among the rabbins he passes for a most extraordinary critic, Divinely authorized to collect and arrange the different portions of the sacred writings, and digest them into a system. How far all they say on this subject is true, we cannot tell; he was, beyond all controversy, a very eminent man; and in all that he did, acted under the immediate direction and inspiration of the Almighty.

This history contains the transactions of about *eighty-two* years; from the *first* year of Cyrus in Babylon, according to Archbishop Usher, A. M. 3468, to the *nineteenth* year of *Ardsheer Diraz Dest*, or *Artaxerxes Longimanus*, who sent Nehemiah to Jerusalem, about A. M. 3550. For all other particulars, see the *introduction*.

NOTES ON CHAP. I.

Verse 1. *Now in the first year*] This is word for word with the *two* last verses of the preceding book; which stand *here* in their proper place and connection, but there are entirely destitute of chronological connection and reference.

Cyrus] This prince, so eminent in antiquity, is said to have been the son of *Cambyses* king of Persia, and *Mandane*, daughter of *Astyages* king of the Medes; and was born about *six hundred* years before Christ. Josephus accounts for his partiality to the Jews from this circumstance; that he was shown the places in Isaiah the prophet where he is mentioned by name, and his exploits and conquests foretold: see Isa. xliv. 28, and xlv. 1, &c. Finding himself thus distinguished by the God of the Jews, he was anxious to give him proofs of his gratitude in return; and so made the decree in favour of the Jews, restored their sacred vessels, gave them liberty to return to their own land, and encouraged them to rebuild the temple of Jehovah, &c.

It is very probable that when Cyrus took Babylon he found *Daniel* there, who had been long famed as one of the wisest ministers of state in all the East; and it is most likely that it was this person who pointed out to him the prophecy of Isaiah, and gave him those farther intimations relative to the Divine will which were revealed to himself. Of his death there are contradictory accounts. *Herodotus* says, that having turned his arms against the Massagetes, and killed the son of *Tomyris* their queen, the mother impatient to avenge the death of her son, sent him a defiance; promised to glut him with blood; and, having attacked him, pretended to be worsted and to fly; and thus she drew him and his army into an ambuscade, where he was routed and slain, and a considerable part of his army destroyed. The enraged queen having found his body, cut off his head, and threw it into a vessel full of human blood, with this most bitter sarcasm:—

Συ μεν, εμεν ζωσης τε και νικωσης ες μαχην, απωλεσας παιδα τον εμον, ἑλων δολῳ· σε δ' εγω, καταπερ ηπειλησα, αἱματος κορεσω.—HEROD. *Clio*, c. 214.

"Although living and victorious, thou hast destroyed me in slaying my son, whom thou hast overcome by deceit; but, as I have threatened, I will now slake thy thirst with blood."

Cyrus, thy thirst was blood, now drink thy fill.

By—Jeremiah] This prophet, chap. xxv. 12, and xxix. 11, had foretold that the Babylonish captivity should last only *seventy* years: these were now ended; Cyrus had given the Jews permission and encouragement to return to Judea, and rebuild the temple of the Lord; and thus the prediction of Jeremiah was fulfilled.

Verse 2. *The Lord God of heaven*] It is not unworthy of remark, that in all the books written *prior* to the captivity, Jehovah is called *The Lord of Hosts*; but in all the books written *after* the captivity, as 2 Chronicles, Ezra, Nehemiah, and Daniel, he is styled *The God of Heaven*. The words however have the same meaning.

All the kingdoms of the earth] At this time the empire of the Medo-Persians was very extensive: according to ancient writers, Cyrus, at this time, reigned over the Medes, Persians, Hyrcanians, Armenians, Syrians, Assyrians, Arabians, Cappadocians, Phrygians, Lydians, Phœnicians, Babylonians, Bactrians, Indians, Saci, Cilicians, Paphlagonians, Moriandrians, and many others. His empire extended, on the EAST, to the Red Sea; on the NORTH, to the Euxine Sea; on the WEST, to the island of Cyprus and Egypt; and on the SOUTH, to Ethiopia.

Verse 4. *Whosoever remaineth in any place*] Every one was at liberty to go, but none was obliged to go. Thus their attachment to God was tried; he whose heart was right with God, went; he who was com-

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6 And all they that *were* about them [h] strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 [i] Also Cyrus the king brought forth the vessels of the house of the LORD, [k] which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them [l] unto Sheshbazzar, the prince of Judah.

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9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* [m] the captivity that were brought up from Babylon unto Jerusalem.

[h] That is, *helped them.* ——[i] Chap. v. 14; vi. 5.——[k] 2 Kings xxiv. 13; 2 Chron. xxxvi. 7.

[l] See chapter v. 14.——[m] Hebrew, *the transportation.*

fortably settled in Babylon, might go if he chose. Those who did not go, were commanded to assist their brethren who went.

Verse 6. *Vessels of silver*] *Articles* of silver, gold, &c.

Verse 7. *The king brought forth the vessels*] See on verses 9–11.

Verse 8. *Sheshbazzar, the prince of Judah.*] This was probably the Chaldean name of him who was originally called Zerubbabel: the former signifies *joy in affliction*; the latter, *a stranger in Babylon.* The latter may be designed to refer to his *captive state*; the former, to the *prospect of release.* Some think this was quite a different person; a Persian or Chaldean, sent by Cyrus to superintend whatever officers or men Cyrus might have sent to assist the Jews on their return; and to procure them help in the Chaldean provinces, through which they might be obliged to travel.

Verse 11. *All the vessels*—were *five thousand and four hundred.*] This place is without doubt corrupted; here it is said the sum of all the vessels, of every quality and kind, was *five thousand four hundred*; but the enumeration of the articles, as given in verses 9 and 10, gives the sum of *two thousand four hundred and ninety-nine* only. But we can correct this account from 1 Esdras ii. 13, 14.

I shall set both accounts down, that they may be compared together.

EZRA, chap. i. 9–11.

Golden chargers	30
Silver chargers	1000
Knives	29
Golden basons	30
Silver ditto, second sort	410
Other vessels	1000
Said to be 5400,	only 2499
Difference of the *first* account from *itself*	2901

1 ESDRAS, chap. ii. 13, 14.

Golden cups	1000
Silver cups	1000
Silver censers	29
Golden vials	30
Silver vials	2410
Other vessels	1000
Total	5469
Difference of the *second* account from the *first*	69

According, therefore, to the sum total in *Ezra*, the sum total in *Esdras* is only 69 different. See the next chapter.

It may be said that the vessels did actually amount to 5400, and that the chief of them only were intended to be specified; and these happen to amount to 2499; but that it was not the design of Ezra to insert the whole; and that the *ninth* verse should be considered as stating, *And of* the chief *of them*, that is, the gold and silver articles, *this is the number.* But the expression in ver. 10, *other vessels*, sets this conjecture aside: the place is most manifestly corrupted

CHAPTER II.

An account of those who returned from Babylon, 1–35. The children of the priests who returned, 36–39. Of the Levites, 40. Of the singers, 41. Of the porters, 42. Of the Nethinim, and the children of Solomon's servants, 43–58. Others who could not find out their registers, 59–62. The number of the whole congregation, 63, 64. Of their servants, maids, and singers, 65. Their horses and mules, 66. Their camels and asses, 67. The offerings of the chief men when they came to Jerusalem, 68, 69. The priests, Levites, singers, porters, and Nethinim, betake themselves to their respective cities, 70.

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Condit. 218.

NOW [a] these *are* the children of the province that went up out of the captivity, of those which had been carried away, [b] whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, [c] Seraiah, [d] Reelaiah, Mordecai, Bilshan, [e] Mizpar, Bigvai, [f] Rehum, Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand a hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, [g] seven hundred seventy and five.

6 The children of [h] Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

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10 The children of [i] Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of [k] Jorah, a hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of [l] Gibbar, ninety and five.

21 The children of Beth-lehem, a hundred twenty and three.

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[a] Neh. vii. 6, &c.; 1 Esd. v. 7, &c.——[b] 2 Kings xxiv. 14, 15, 16; xxv. 11; 2 Chron. xxxvi. 20.——[c] Or, *Azariah*, Neh. vii. 7.——[d] Or, *Raamiah*.——[e] Or, *Mispereth*.

[f] Or, *Nehum*.——[g] See Neh. vii. 10.——[h] Neh. vii. 11.——[i] Or, *Binnui*, Neh. vii. 15.——[k] Or, *Hariph*, Neh. vii. 24.——[l] Or, *Gibeon*, Neh. vii. 25.

NOTES ON CHAP. II.

Verse 1. *These* are *the children of the province*] That is, of *Judea*; once a *kingdom*, and a flourishing *nation*; now a *province*, subdued, tributary, and ruined! Behold the goodness and severity of God! Some think *Babylon* is meant by *the province*; and that *the children of the province* means those Jews who were born in Babylon. But the first is most likely to be the meaning, for thus we find Judea styled, chap. v. 8. Besides, the *province* is contradistinguished from *Babylon* even in this first verse, *The children of the province—that had been carried away unto Babylon.*

Verse 2. *Which came with Zerubbabel*] There are many difficulties in this table of names; but as we have no less than *three* copies of it, *that* contained here from ver. 1–67, a *second* in Neh. vii. 6–69, and a *third* in 1 Esdras v. 7–43, on a careful examination they will be found to correct each other. The *versions* also, and the *Variæ Lectiones* of *Kennicott* and *De Rossi*, do much toward harmonizing the names.

Though the sum total at the end of each of these enumerations is equal, namely 42,360, yet the particulars reckoned up make in Ezra only 29,818, and in Nehemiah 31,089. We find that Nehemiah mentions 1765 persons which are not in Ezra, and Ezra has 494 not mentioned by Nehemiah. Mr. *Alting* thinks that this circumstance, which appears to render all hope of reconciling them impossible, is precisely the very point by which they can be reconciled; for if we add Ezra's *surplus* to the *sum* in Nehemiah, and the *surplus* of Nehemiah to the *number* in Ezra, the numbers will be equal.

Thus:—The number in Ezra . . .	29,818
Surplus in Nehemiah . . .	1,765
Sum total . .	31,583
The number in Nehemiah . . .	31,089
The surplus in Ezra	494
Sum total . .	31,583

If we subtract this sum 31,583 from 42,360, we shall have a deficiency of 10,777 from the numbers as summed up in the text; and these are not named here, either because their registers were not found, or they were not of *Judah* and *Benjamin*, the tribes particularly concerned, but of the other Israelitish tribes; see ver. 36.

Verse 3. *The children of Parosh*] Where the word *children* is found in this table, prefixed to the name of a *man*, it signifies the *descendants* of that person, as from this verse to ver. 21. Where it is found prefixed to a *place*, *town*, &c., it signifies the *inhabitants* of that place, as from ver. 21 to ver. 35.

Verse 21. *The children of Beth-lehem*] The inhabitants; see before.

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22 The men of Netophah, fifty and six.

23 The men of Anathoth, a hundred twenty and eight.

24 The children of [m] Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, a hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, a hundred fifty and six.

31 The children of the other [n] Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, [o] Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

36 The priests: the children of [p] Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of [q] Immer, a thousand fifty and two.

38 The children of [r] Pashur, a thousand two hundred forty and seven.

39 The children of [s] Harim, a thousand and seventeen.

40 The Levites: the children of Jeshua and Kadmiel, of the children of [t] Hodaviah, seventy and four.

41 The singers: the children of Asaph, a hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all a hundred thirty and nine.

43 [u] The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

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44 The children of Keros, the children of [v] Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of [w] Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of [x] Nephusim.

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of [y] Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 The children of [z] Solomon's servants: the children of Sotai, the children of Sophereth, the children of [a] Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [b] Ami.

58 All the [c] Nethinims, and the children of [d] Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, [e] Addan, *and* Immer: but they could not show their father's house, and their [f] seed, whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

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[m] Or, *Beth-azmaveth*, Neh. vii. 28.——[n] See verse 7.——[o] Or, *Hared*, as it is in some copies.——[p] 1 Chron. xxiv. 7.——[q] 1 Chron. xxiv. 14.——[r] 1 Chron. ix. 12.——[s] 1 Chron. xxiv. 8.——[t] Or, *Judah*, chap. iii. 9; called also *Hodevah*, Neh. vii. 43.——[u] 1 Chron. ix. 2.——[v] Or, Sia.——[w] Or, *Shamlai*.——[x] Or, *Nephishesim*.——[y] Or, *Bazlith*, Neh. vii. 54.——[z] 1 Kings ix. 21.——[a] Or, *Perida*, Neh. vii. 57.——[b] Or, *Amon*, Neh. vii. 59.——[c] Joshua ix. 21, 27; 1 Chronicles ix. 2.——[d] 1 Kings ix. 21.——[e] Or, *Addon*, Neh. vii. 61.——[f] Or, *pedigree*.

Verse 33. *The children of Lod, Hadid, and Ono*] These were cities in the tribe of Benjamin; see on 1 Chron. viii. 12.

Verse 36. *The priests*] The preceding list takes in the census of Judah and Benjamin.

Verse 55. *The children of Solomon's servants*] The

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61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of [s] Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: [h] therefore [i] were they, as polluted, put from the priesthood.

63 And the [k] Tirshatha said unto them, that they [l] should not eat of the most holy things, till there stood up a priest with [m] Urim and with Thummim.

64 [n] The whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

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66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 [o] And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the [p] treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments.

70 [q] So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

[s] 2 Sam. xvii. 27.——[h] Num. iii. 10.——[i] Heb. *they were polluted from the priesthood.*——[k] Or, *governor*; see Neh. viii. 9.——[l] Lev. xxii. 2, 10, 15, 16.

[m] Exod. xxviii. 30; Num. xxvii. 21.——[n] Neh. vii. 67.——[o] Neh. vii. 70.——[p] 1 Chron. xxvi. 20.——[q] Chap. vi. 16, 17; Neh. vii. 73.

Nethinim, and others appointed to do the meaner services of the holy house.

Verse 63. *The Tirshatha*] This is generally supposed to be Nehemiah, or the person who was the commandant; see Neh. viii. 9, and x. 1, for the word appears to be the name of an *office*. The *Vulgate* and *Septuagint* write it *Atershatha*, the *Syriac* and *Arabic* render it *the princes of Judah*. Some suppose the word to be *Persian*, but nothing like it of the same import occurs in that language at present. If, as *Castel* supposed, it signifies *austerity*, or that *fear* which is impressed by the authority of a governor, it may come from ترس *ters*, FEAR, or ترش *tersh*, ACID, the former from ترسیدن *tarsidan*, TO FEAR OR DREAD.

Should not eat of the most holy things] There was a high priest then, but no *Urim* and *Thummim*, these having been lost in the captivity.

Verse 66. *Their horses—seven hundred, &c.*] They went into captivity, stripped of every thing; they now return from it, abounding in the most substantial riches, viz., horses 736, or, according to Esdras, 7036 mules, 245; camels, 435; asses, 6720; besides gold, and silver, and rich stuffs. See below.

Verse 69. *Threescore and one thousand drams of gold*] דרכמונים *darkemonim*, drakmons or daries; a Persian coin, always of gold, and worth about 1*l.* 5*s.*; not less than £76,250 sterling in gold.

Five thousand pounds of silver] מנים *manim*, manehs or minas. As a *weight*, the *maneh* was 100 shekels; as a coin, 60 shekels in value, or about 9*l.*: 5000 of these manehs therefore will amount to £15,000, making in the whole a sum of about £120,000; and in this are not included the 100 *garments for priests*.

Thus we find that God, in the midst of judgment, remembered mercy, and gave them favour in the land of their captivity.

Verse 70. *Dwelt in their cities*] They all went to those cities which belonged originally to their respective families.

CHAPTER III.

The altar of burnt-offerings is set up. 1–3. *They keep the feast of tabernacles.* 4–6. *They make provision for rebuilding the temple; and lay its foundation in the second month of the second year.* 7, 8. *Ceremonies observed in laying the foundation.* 9–11. *Some weep aloud, and others shout for joy.* 12–18

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Conditæ 218.

AND [a] when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up [b] Jeshua the son of Jozadak, and his brethren the priests, and [c] Zerubbabel the son of [d] Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* [e] written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, *even* [f] burnt-offerings morning and evening.

4 [g] They kept also the feast of tabernacles, [h] as *it is* written, and [i] *offered* the daily burnt-offerings by number, according to the custom, [k] as the duty of every day required;

5 And afterward *offered* the [l] continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But [m] the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the [n] carpenters; and [o] meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of [p] Joppa, [q] according to the grant that they had of Cyrus king of Persia.

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Conditæ 218.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, [r] and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

A. M. 3469. B. C. 535. Olymp. LXI. 2. Anno Urbis Conditæ 219.

9 Then stood [s] Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [t] Judah, [u] together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, [v] they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the [w] ordinance of David king of Israel.

[a] 1 Esd. v. 47, &c. —[b] Or, *Joshua*, Hag. i. 1; ii. 2; Zech. iii. 1. —[c] Called *Zorobabel*, Matt. i. 12; Luke iii. 27. —[d] Matt. i. 12; Luke iii. 27, called *Salathiel*. —[e] Deut. xii. 5. —[f] Num. xxviii. 3, 4. —[g] Neh. viii. 14, 17; Zech. xiv. 16, 17. —[h] Exod. xxiii. 16. —[i] Num. xxix. 12, &c. —[k] Heb. *the matter of the day in his day*. —[l] Exod. xxix. 38; Num xxviii. 3, 11, 19, 26; xxix. 2, 8, 13. —[m] Heb. *the temple of the LORD was not yet founded*. [n] Or, *workmen*. —[o] 1 Kings v. 6, 9; 2 Chron. ii. 10; Acts xii. 20. —[p] 2 Chron. ii. 16; Acts ix. 36. —[q] Chap. vi. 3. —[r] 1 Chron. xxiii. 24, 27. —[s] Chap. ii. 40. —[t] Or, *Hodaviah*, chap. ii. 40. —[u] Heb. *as one*. —[v] 1 Chron. xvi. 5, 6, 42. —[w] 1 Chron. vi. 31; xvi. 4; xxv. 1.

NOTES ON CHAP. III.

Verse 1. *When the seventh month was come*] The month *Tisri*, which answers to the latter part of our *September*, and beginning of *October*. It seems that the Israelites had left Babylon about the *spring* of the year; that on their arrival at Jerusalem they constructed themselves huts and sheds to lodge in among the ruins, in which they must have spent some months. After this they rebuilt the altar of burnt-offerings, and kept the feast of tabernacles, which happened about this time, and continued to offer sacrifices regularly, as if the temple were standing.

Verse 2. *Jeshua the son of Jozadak*] He was grandson of Seraiah the high priest, who was put to death by Nebuchadnezzar, 2 Kings xxv. 18, 21. This Jeshua or Joshua was the first high priest after the captivity.

Verse 3. *They set the altar upon his bases*] Rebuilt it on the *same spot* on which it had formerly stood. As it was necessary to keep up the Divine worship during the time they should be employed in re-edifying the temple, they first reared this altar of burnt-offerings; and all this they did, "*though* fear was upon them," because of the unfriendly disposition of their surrounding neighbours.

Verse 4. *They kept also the feast of tabernacles, as* it is *written*] This began on the *fifteenth* day of the seventh month; but they had begun the regular offerings from the *first day* of this month, ver. 6. And these were religiously continued all the time they were building the temple.

Verse 7. *They gave money also*] They copied the conduct of Solomon while he was building his temple; see 1 Kings v. 11. He employed the Tyrians, gave them meat and drink, &c.; and this permission they now had from Cyrus.

Verse 8. *In the second year*] The previous time had been employed in clearing the ground, felling timber, hewing stones, and transporting them to the place, and making other necessary preparations for the commencement of the building.

Verse 10. *After the ordinance of David*] With *psalms* which he composed, acting in the *manner* which he directed.

A. M. 3469. B. C. 535. Olymp. LXI. 2. Anno Urbis Conditæ 219.

11 [a] And they sang together by course in praising and giving thanks unto the LORD; [y] because *he is* good, [z] for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 [a] But many of the priests and Levites and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

A. M. 3469. B. C. 535. Olymp. LXI. 2 Anno Urbis Conditæ 219.

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

[a] Ezra iii. 21; 2 Chron. vii. 3; Neh. xii. 24.——[y] 1 Chron. xvi. 34; Psa. cxxxvi. 1.

[z] 1 Chronicles xvi. 41; Jeremiah xxxiii. 11.——[a] See Hag. ii. 3.

Verse 12. *Wept with a loud voice*] They saw that the glory had departed from Israel; in their circumstances it was impossible to build such a house as the first temple was; and had this been even possible, still it would have been greatly inferior, because it wanted the ark of the covenant, the heavenly fire, the mercy-seat, the heavenly manna, Aaron's rod that budded, the Divine shechinah, the spirit of prophecy, and most probably the Urim and Thummim.

Many shouted for joy] Finding they were now restored to their own land, and to the worship of their God in his own peculiar city: these, in general, had not seen the original temple: and therefore could not feel affected in that way which the elderly people did.

The sight must have been very affecting: a whole people, one part *crying* aloud with *sorrow*; the other shouting aloud for *joy*; and on the same occasion too, in which both sides felt an equal interest! The prophet *Haggai* comforted them on this occasion by assuring them that the glory of this latter house should exceed that of the former, because the Lord (Jesus Christ) was to come to this temple, and fill it with his glory. See *Haggai*, chap. ii. 1–9.

CHAPTER IV.

The Samaritans endeavour to prevent the rebuilding of the temple, 1–5. *They send letters to Artaxerxes, against the Jews,* 6–9. *A copy of the letter,* 10–16. *He commands the Jews to cease from building the temple, which they do; nor was any thing further done in the work till the second year of Darius,* 17–24.

A. M. 3469. B. C. 535. Olymp. LXI. 2. Anno Urbis Conditæ 219.

NOW when [a] the adversaries of Judah and Benjamin heard that [b] the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him [c] since the days of Esarhaddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [d] Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the LORD God of Israel, as [e] King Cyrus the king of Persia hath commanded us.

A. M. 3469. B. C. 535. Olymp. LXI. 2 Anno Urbis Conditæ 219.

4 Then [f] the people of the land weakened the hands of the people of Judah, and troubled them in building,

A. M. 3470-3475. B. C. 534-529. An. O. LXI. 3. —LXII. 4.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

[a] See verse 7, ch. 5.——[b] Heb. *The sons of the transportation.*

[c] 2 Kings xvii. 24, 32, 33; xix. 37; verse 10.——[d] Neh. ii. 20.

[e] Chap. i. 1, 2, 3.——[f] Chap. v. 3.

NOTES ON CHAP. IV.

Verse 1. *Now when the adversaries*] These were the Samaritans, and the different nations with which the kings of Assyria had peopled Israel, when they had carried the original inhabitants away into captivity, see ver. 9.

Verse 2. *Let us build with you*] We acknowledge the same God, are solicitous for his glory, and will gladly assist you in this work. But that they came with no friendly intention, the context proves.

Verse 3. *Ye have nothing to do with us*] We cannot acknowledge you as worshippers of the true God, and cannot participate with you in any thing that relates to his worship.

Verse 4. *Weakened the hands*] Discouraged and opposed them by every possible means.

Verse 5. *Hired counsellors*] They found means to

A. M. 3475. B. C. 529. Olymp. LXII. 4. Anno Urbis Conditæ 225.

6 And in the reign of [g] Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

A. M. 3482. B. C. 522. Olymp. LXIV. 3. Anno Urbis Conditæ 232.

7 And in the days of Artaxerxes wrote [h] Bishlam, Mithredath, Tabeel, and the rest of their [i] companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the [k] scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [l] companions; [m] the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

A. M. 3482. B. C. 522. Olymp. LXIV. 3. Anno Urbis Conditæ 232.

10 [r] And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, [s] and [p] at such a time.

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have [q] set up the walls *thereof*, and [r] joined the foundations.

[g] Heb. *Ahashverosh.* — [h] Or, *in peace.* — [i] Hebrew, *societies.* [k] Or, *secretary.* — [l] Chald. *societies.* — [m] 2 Kings xvii. 30, 31.

[n] Ver. 1. — [o] So ver. 11, 17; chap. vii. 12. — [p] Chald. *Cheeneth.* — [q] Or, *finished.* — [r] Chald. *sewed together.*

corrupt some of the principal officers of the Persian court, so that the orders of Cyrus were not executed; or at least so slowly as to make them nearly ineffectual.

Until the reign of Darius] This was probably *Darius* the son of *Hystaspes.*

Verse 6. *In the reign of Ahasuerus*] This is the person who is called *Cambyses* by the Greeks. He reigned seven years and five months; and during the whole of that time the building of the temple was interrupted.

Verse 7. *In the days of Artaxerxes*] After the death of Cambyses, one of the *Magi* named *Oropastus* by Trogus Pompeius, *Smerdis* by Herodotus, *Mardus* by Æschylus, and *Sphendatates* by Ctesias, usurped the empire, feigning himself to be *Smerdis*, the brother of Cambyses, who had been put to death. This is the person named Artaxerxes in the text; or, following the Hebrew, *Artachshasta.* It is generally believed, that from the time of Cyrus the great, *Xerxes* and Artaxerxes were names assumed by the Persian sovereigns, whatever their names had been before.

Written in the Syrian tongue] That is, the Syrian or Chaldean *character* was used; not the *Hebrew.*

Interpreted in the Syrian tongue.] That is, the *language*, as well as the *character*, was the *Syriac* or *Chaldaic.*

Verse 8. *Rehum the chancellor*] With this verse the *Chaldee* part of the chapter begins; and the same language continues to the end of verse 18 of chap. vi. These men wrote to Darius in their own language; and the king in the same dialect returns an answer, chap. v. This circumstance adds authenticity to what is written: so scrupulous was the inspired penman, that he not only gave the words which each spoke and wrote, but he gave them also in the very language in which they were conceived, and in the *character* peculiar to that language.

Verse 10. *The great and noble Asnapper*] Whether this was *Shalmaneser*, or *Esar-haddon*, or some *other person*, learned men and chronologists are not agreed. The Syriac terms him *Asphid*; but of this person we know no more than we do of *Asnapper.* He might have been the military officer who was appointed to escort this people to Judea.

Verse 11. *And at such a time.*] The word ובעת *ucheeneth* has greatly perplexed all commentators and critics. The versions give us no light; and the Vulgate translates it *et dicunt salutem*, "and they wish prosperity." Some translate it *and so forth*; and our translators supposed that it referred to the *date*, which however is not specified, and might have been as easily entered as the words *and at such a time.*

In our first translation of the Bible, that by *Coverdale*, in 1535, the passage stands thus: "And other on this syde the water, and in Canaan."

In that by *Becke*, 1549, it is thus: "And other on this syde the water, and in Ceneeth:" and in the margin he enters "or *peace*," "or *health*."

In *Cardmarden's* Bible, printed at Rouen, 1566, it stands thus: "And other that are nowe on thys syde the water."

In that printed by *Barker*, 1615, we find the text thus: "AND OTHER *that are beyond the river, and Cheeneth*;" on which is the following marginal note: "To wit, Euphrates: and he meaneth in respect of Babel, that they dwelt beyond it." And the note on *Cheeneth* is, "Which were a certain people that envied the Jews." All this is merely *guessing*, in the midst of obscurity: most of these having considered the original word בענה *Ceeneth* as the name of a people; and in this they follow the Syriac, which uses the word *Acaneth.*

Calmet thinks we should read ובעת *ubaeth*, "and at this time;" as if they had said, "We wish thee to enjoy the *same* health and prosperity at all *future* times, which thou dost at *present*." This is

A. M. 3482. B. C. 522. Olymp. LXIV. 3. Anno Urbis Conditæ 232.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again, then* will they not [s] pay [t] toll, tribute, and custom, and *so* thou shalt endamage the [u] revenue of the kings.

14 Now because [v] we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have [w] moved sedition [x] within the same of old time: for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [y] companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And [z] I commanded, and search hath been made, and it is found that this city of old time hath [a] made insurrection against kings, and *that* rebellion and sedition have been made therein.

A. M. 3482. B. C. 522. Olymp. LXIV. 3. Anno Urbis Conditæ 232.

20 There have been mighty kings also over Jerusalem, which have [b] ruled over all *countries* [c] beyond the river; and toll, tribute, and custom, was paid unto them.

21 [d] Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of King Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [e] by force and power.

A. M. 3482-3484. B. C. 522-520. An. Olymp. LXIV. 3. —LXV. 1.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the [f] second year of the reign of Darius king of Persia.

[s] Chald. *give* —— [t] Chap. vii. 24. —— [u] Or, *strength*. —— [v] Chald. *we are salted with the salt of the palace*. —— [w] Chald. *made*. [x] Chald. *in the midst thereof*. —— [y] Chald. *societies*. —— [z] Chald. *by me a decree is set*. —— [a] Chald. *lifted up itself* —— [b] 1 Kings iv. 21; Psa. lxxii. 8. —— [c] Gen. xv. 18; Josh. i. 4. —— [d] Chald. *Make a decree*. —— [e] Chald. *by arm and power*. —— [f] Hag. i. 1; Zech. i. 1.

not remote from the meaning of the *Chaldee* original.

Verse 13. *Toll, tribute, and custom*] The first term is supposed to imply the *capitation tax*; the second, an *excise on commodities* and *merchandise*; the third, a sort of *land tax*. Others suppose the first means a *property tax*; the second, a *poll tax*; and the third, what was paid on *imports* and *exports*. In a word, if you permit these people to rebuild and fortify their city, they will soon set you at naught, and pay you no kind of tribute.

Verse 14. *Now because we have maintenance from the king's palace*] More literally: *Now because at all time: we are salted with the salt of the palace*; i. e., We live on the king's bounty, and must be faithful to our benefactor. Salt was used as the emblem of an incorruptible covenant; and those who ate bread and salt together were considered as having entered into a very solemn covenant. These hypocrites intimated that they felt their conscience bound by the league between them and the king; and therefore could not conscientiously see any thing going on that was likely to turn to the king's damage. They were probably also persons in the *pay* of the Persian king.

Verse 15. *The book of the records of thy fathers*] That is, the records of the *Chaldeans*, to whom the Persians succeeded.

Verse 17. *Peace, and at such a time.*] The word וכעת *ucheeth* is like that which we have already considered on ver. 10, and probably has the same meaning.

Verse 19. *Hath made insurrection against kings*] How true is the proverb, "It is an easy thing to find a staff to beat a dog!" The struggles of the Israelites to preserve or regain their independency, which they had from God, are termed insurrection, rebellion, and sedition: because at last they fell under the power of their oppressors. Had they been successful in these struggles, such offensive words had never been used. In 1688 the people of England struggled to throw off an oppressive government, that was changing the times and the seasons, and overthrowing the religion of the country, and setting up in its place the spurious offspring of popery and arbitrary government. They were successful; and it is called the Revolution: had they failed it would have been called rebellion; and the parties principally concerned would have been put to death.

Verse 20. *Beyond the river*] That is, the Euphrates. Both David and Solomon carried their conquests beyond this river. See 2 Sam. viii. 3, &c., and 1

Kings iv. 21, where it is said, *Solomon reigned over all kingdoms from the river* (Euphrates) *unto the land of the Philistines; and unto the borders of Egypt.*

Verse 21. *Until* another *commandment shall be given from me.*] The rebuilding was only provisionally suspended. The decree was, Let it cease for the present; nor let it proceed at any time without an order express from me.

Verse 23. *Made them to cease by force and power.*] Commanded them on pain of the king's displeasure not to proceed, obliging all to remit their labours, and probably bringing an armed force to prevent them from going forward.

Verse 24. *So it ceased unto the second year of—Darius*] They had begun in the first year of Cyrus, B. C. 536, to go up to Jerusalem, and they were obliged to desist from the building, B. C. 522; and thus they continued till the second year of Darius, B. C. 519. See the chronology in the margin and the following chapter.

CHAPTER V

Haggai and Zechariah the prophets encourage Zerubbabel and Jeshua to proceed with the building of the temple, 1, 2. Tatnai, the governor of the provinces on this side the Euphrates, and his companions, inquire by what authority they do this, 3–5. They write to Darius; a copy of the letter, 6–16. They request to know how they are to proceed, 17.

A. M. 3484. B. C. 520. Olymp. LXV. 1. Anno Urbis Conditæ 234.

THEN [a] the prophets, [b] Haggai the prophet, and [c] Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up [d] Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

3 At the same time came to them [e] Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, [f] Who hath commanded you to build this house, and to make up this wall?

4 [g] Then said we unto them after this manner, What are the names of the men [h] that make this building?

5 But [i] the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned [k] answer by letter concerning this *matter.*

A. M. 3484. B. C. 520. Olymp. LXV. - Anno Urbis Conditæ 234.

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, [l] and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

A. M. 3485. B. C. 519. Olymp. LXV. 2 Anno Urbis Conditæ 235.

7 They sent a letter unto him, [m] wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with [n] great stones, and timber is laid in the walls, and this work

[a] 1 Esd. vi. 1, &c.——[b] Hag. i. 1.——[c] Zech. i. 1.——[d] Chap. iii. 2.——[e] Ver. 6; chap. vi. 6.——[f] Ver. 9.——[g] Ver. 10. [h] Chald. *that build this building?*

[i] See chap. vii. 6, 28; Psa. xxxiii. 18.——[k] Chap. vi. 6. [l] Chapter iv. 9.——[m] Chald. *in the midst whereof.*——[n] Chald. *stones of rolling.*

NOTES ON CHAP. V.

Verse 1. *Haggai—and Zechariah*] These are the same whose writings we have among the twelve minor prophets.

The son of Iddo] That is, the *grandson* of Iddo; for Zechariah was *the son of Barachiah, the son of Iddo.* See his prophecy, chap. i. ver. 1.

Verse 2. *Then rose up Zerubbabel*] Here we find *three classes* of men joining in the sacred work: *Zerubbabel* the *civil* governor; *Jeshua* the *high priest* or *ecclesiastical* governor; and *Haggai* and *Zechariah* the *prophets.* How glorious it is when we see the *civil government* joining with the *sacerdotal* and *prophetic* for the establishment and extension of true religion!

Verse 3. *Tatnai, governor*] He was governor of the provinces which belonged to the Persian empire on their side of the Euphrates, comprehending *Syria, Arabia Deserta, Phœnicia,* and *Samaria.* He seems to have been a mild and judicious man; and to have acted with great prudence and caution, and without any kind of *prejudice.* The manner in which he represented this to the king is a full proof of this disposition.

Verse 4. *What are the names*] It is most evident that this is the *answer* of the *Jews* to the inquiry of Tatnai, ver. 3, and the verse should be read thus: *Then said we unto them after this manner:* THESE *are the names of the men who make this building.*

Verse 5. *The eye of their God was upon the elders*] The *watchful care* of God was upon the elders. They were assured of his *favour*; and they found his especial *providence* working in their behalf.

Verse 8. *With great stones*] They are making a very *strong* and a very *costly* building.

A. M. 3485. B. C. 519. Olymp. LXV. 2. Anno Urbis Conditæ 235.

goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, [o] Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [p] and set up.

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Conditæ 218.

12 But [q] after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [r] Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of [s] Cyrus the king of Babylon, *the same* King Cyrus made a decree to build this house of God.

14 And [t] the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, [u] whose name *was* Sheshbazzar, whom he had made [v] governor,

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Conditæ 218.

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* [w] laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and [x] *yet* it is not finished.

A. M. 3468-3485. B. C. 536-519. Olymp. LXI. 1. —LXV. 2.

17 Now therefore, if *it seem* good to the king, [y] let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

A. M. 3485. B. C. 519. Olymp. LXV. 2 Anno Urbis Conditæ 235.

[o] Ver. 3, 4.——[p] 1 Kings vi. 1.——[q] 2 Chron. xxxvi. 16, 17. [r] 2 Kings xxiv. 2; xxv. 8, 9, 11.——[s] Chap. i. 1.

[t] Chap. i. 7, 8; vi. 5.——[u] Hag. i. 14; ii. 2, 21.——[v] Or, *deputy*. [w] Chap. iii. 8, 10.——[x] Chap. vi. 15.——[y] Chap. vi. 1, 2.

Verse 11. *We are the servants of the God of heaven*] How simple, plain, and ingenuous is this confession! They were the servants of the God of heaven. How came they then into bondage? Why, they *provoked the God of heaven—repeatedly sinned* against him, and then he gave them into the hands of their enemies.

Verse 16. *Sheshbazzar*] Probably the military officer that conducted the people from Babylon, and had the oversight of the work; but some think that Ezra is meant.

Verse 17. *The—treasure house*] גנזיא *ginzaiya*. This is a Persian word, گنجي *ganji, a treasury*.

There is a great deal of good sense and candour in this letter. Nothing of passion or prejudice appears in it. They laid before the king a fair statement, without any attempt to prejudice his mind; and gave him those directions which were most likely to lead him to the truth, and to form a correct judgment on a business which, however it issued, must be of considerable importance to the state. God was in all this business; he was now giving an additional proof of his continued regard for a disobedient people, whom, though he had punished in his *justice*, he had spared in his *mercy*.

CHAPTER VI.

Darius orders search to be made for the edict of Cyrus, 1. *It is found at Achmetha*, 2. *A transcript of this edict*, 3–5. *Darius confirms it*, 6–12. *Tatnai encourages the Jews to proceed; and they finish the temple in the* sixth *year of Darius*, 13–15. *They dedicate the temple*, 16–18; *keep the passover*, 19–21, *and the feast of unleavened bread*, 22.

A. M. 3485. B. C. 519. Olymp. LXV. 2. Anno Urbis Conditæ 235.

THEN Darius the king made a decree, [a] and search was made in the house of the [b] rolls, where the treasures [c] were laid up in Babylon.

2 And there was found at [d] Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 [e] *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

5 And also let [f] the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and [g] brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 [h] Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and [i] your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

A. M. 3485. B. C. 519. Olymp. LXV. 2. Anno Urbis Conditæ 235.

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover [k] I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not [l] hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 [m] That they may offer sacrifices [n] of sweet savours unto the God of heaven, and [o] pray for the life of the king, and of his sons

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, [p] let him be hanged thereon; [q] and let his house be made a dunghill for this.

12 And the God that hath caused his [r] name to dwell there, destroy all kings and people that shall put to their hand to alter *and* to

[a] Chap. v. 17; 1 Esd. vi. 23.——[b] Chald. *books*.——[c] Chald. *made to descend*.——[d] Or, *Ecbatana*; or, *in a coffer*.——[e] 1 Kings vi. 36.——[f] Chap. i. 7, 8; v. 14.——[g] Chald. *go*.——[h] Chap. v. 3. [i] Chald. *their societies*.

[k] Chald. *by me a decree is made*.——[l] Chald. *made to cease*. [m] Chap. vii. 23; Jer. xxix. 7.——[n] Chald. *of rest*.——[o] 1 Tim. ii. 1, 2.——[p] Chald. *let him be destroyed*.——[q] Dan. ii. 5; iii. 29 [r] 1 Kings ix. 3.

NOTES ON CHAP. VI.

Verse 1. *In the house of the rolls*] בית ספרא *beith siphraiya*, the *house of the books*, the *king's library*. This is the first time we hear of a *library*.

Verse 2. *At Achmetha*] Ecbatana in India, whither it is probable all the records of Cyrus had been carried. This was a sort of summer residence for the kings of Persia.

Verse 3. *The height thereof threescore cubits*] This was much larger than the temple of Solomon. This was *sixty cubits high*, and *sixty cubits broad*; whereas Solomon's was only *twenty cubits* broad, and *thirty cubits* high.

Verse 4. *Three rows of great stones, and a row of new timber*] We have noticed this kind of building before, three courses of stones, and then a course of strong balk; and this continued to the square of the building.

And let the expenses be given] Cyrus had ordered *wood* to be cut at Libanus, and conveyed to Joppa at his expense; but it does not appear that he furnished the other expenses of the building, for we have already seen that the Jews contributed for the defraying of all *others*. But it appears that he provided at his own expense the *sacrifices* and *offerings* for the temple. See ver. 9.

Verse 6. *Be ye far from thence*] Do not interrupt the Jews in their building; but, on the contrary, further them all in your power.

Verse 10. *And pray for the life of the king, and of his sons.*] Even heathens believed that offerings made in their behalf to the God of the Jews would be available. And this principle has had considerable influence in certain states, where there was even a form of religion established by the law, to induce them to tolerate other forms, that the state might have the benefit of their prayers.

Verse 11. *Let timber be pulled down*] Whether this refers to the punishment of hanging and gibbeting, of whipping at a post, or of empaling, is not quite clear. In China they tie culprits to posts; and the executioner cuts them open while alive, takes out their bowels, &c. Empaling, thrusting a sharp stake through the body till it comes out at the side of the neck, or hanging, seems to be intended here.

Let his house be made a dunghill] Let it be reduced to ruins, and never more used, except for the most sordid and unclean purposes.

A. M. 3485. B. C. 519. Olymp. LXV. 2. Anno Urbis Conditæ 235.

destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 [s] And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the [t] commandment of [u] Cyrus, and [v] Darius, and [w] Artaxerxes king of Persia.

A. M. 3489. B. C. 515. Ol. LXVI. 2. Anno Urbis Conditæ 239.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests, and the Levites, and the rest of [x] the children of the captivity, kept [y] the dedication of this house of God with joy,

17 And [z] offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

A. M. 3489. B. C. 515. Olymp. LXVI. 2 Anno Urbis Conditæ 239.

18 And they set the priests in their [a] divisions, and the Levites in their [b] courses, for the service of God, which *is* at Jerusalem; [c] as [d] it is written in the book of Moses.

19 And the children of the captivity kept the passover [e] upon the fourteenth *day* of the first month.

20 For the priests and the Levites were [f] purified together, all of them *were* pure, and [g] killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel which were come again out of captivity, and all such as had separated themselves unto them from the [h] filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the [i] feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [k] turned the heart [l] of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

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[s] Chap. v. 1, 2.——[t] Chald. *decree*.——[u] Chap. i. 1; v. 13; ver. 3.——[v] Chap. iv. 24.——[w] Chap. vii. 1.——[x] Chald. *the sons of the transportation*.——[y] 1 Kings viii. 63; 2 Chron. vii. 5.——[z] Ch. viii. 35.——[a] 1 Chron. xxiv. 1.——[b] 1 Chron. xxiii. 6.——[c] Chald. *according to the writing*.

[d] Num. iii. 6; viii. 9.——[e] Exodus xii. 6.——[f] 2 Chron. xxx. 15.——[g] 2 Chron. xxxv. 11.——[h] Ch. ix. 11.——[i] Exod. xii. 15; xiii. 6; 2 Chron. xxx. 21; xxxv. 17.——[k] Proverbs xxi. 1. [l] 2 Kings xxiii. 29; 2 Chron. xxxiii. 11; chapter *i.* 1; verse 6, &c.

Verse 14. *According to the commandment of the God of Israel*] He first gave the order, and stirred up the hearts of the following Persian kings to second that order.

Of Cyrus] This sovereign gave his orders for the rebuilding of the temple about A. M. 3468.

And Darius] Darius Hystaspes confirmed the above orders, A. M. 3485.

And Artaxerxes] Artaxerxes Longimanus sent Ezra to Judea with new privileges, A. M. 3547. With the permission of the same king, Nehemiah came to Judea in 3550. The writer recapitulates the different sovereigns who favoured the Jews after the Babylonish captivity. See *Calmet*.

Verse 15. *This house was finished*] The sixth year of Darius mentioned here was about A. M. 3489, twenty years after the foundation had been laid by Zerubbabel, under the reign of Cyrus.

Verse 17. *Twelve he-goats*] This was a sin-offering for every tribe.

Verse 18. *And they set the priests*] With this verse the Chaldee or Aramitic part of this chapter ends.

Verse 20. *The Levites were purified together*] They were all ready at one time to observe the proper rites and ceremonies, and had no need of having a second passover, which was appointed by the law for those who had been accidentally defiled, or were at a distance from the tabernacle. See 2 Chron. xxx. 3.

Verse 21. *And all such as had separated themselves*] These were the *proselytes* who had embraced the Jewish religion by having mingled with the Jews in their captivity. This proves that there the poor captives had so acted according to the principles of their religion, that the heathens saw it, and walked in the light of the Lord with them. A good example is very persuasive; and particularly so when founded on pure principles.

Verse 22. *Turned the heart of the king of Assyria*] I am of Calmet's mind, that *king of Assyria* is here put for *king of Persia*. Cyrus and his successors possessed all the rights and estates of the ancient kings of Assyria, and therefore the same monarch may be styled king of Assyria as well as king of Persia.

DARIUS had a very high character, as a wise, just, and merciful prince. To strengthen his title to the crown, he married two of the daughters of *Cyrus*; and, no doubt, to show his affection to this family, he the more cheerfully confirmed the edict which Cyrus had made in favour of the Jews.

CHAPTER VII.

In the seventh *year of Artaxerxes, king of Persia, Ezra goes up to Jerusalem; and with him certain of the priests, Levites, porters, and Nethinim: his character,* 1–10. *The letter and decree of Artaxerxes in behalf of the Jews,* 11–26. *Ezra's thanksgiving to God for these mercies,* 27, 28.

A. M. 3547. B. C. 457. Ol. LXXX. 4. Coss. Rom. Q. Minucio et C. Horatio.

NOW [a] after these things, in the reign of [b] Artaxerxes king of Persia, Ezra [c] the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a [d] ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, [e] according to the hand of the LORD his God upon him.

7 [f] And there went up *some* of the children of Israel, and of the priests, and [g] the Levites, and the singers, and the porters, and [h] the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

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8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [i] began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, [k] according to the good hand of his God upon him.

10 For Ezra had prepared his heart to [l] seek the law of the LORD, and to do *it*, and to [m] teach in Israel statutes and judgments.

11 Now this *is* the copy of the letter that the King Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [n] king of kings, [o] unto Ezra the priest, a scribe of the law of the God of

[a] 1 Esd. viii. 1, &c.——[b] Neh. ii. 1.——[c] 1 Chron. vi. 14. [d] Ver. 11, 12, 21.——[e] Ver. 9; chap. viii. 22, 31.——[f] Chap. viii. 1.——[g] See chap. viii. 15, &c.——[h] Chap. ii. 43; viii. 20. [i] Heb. was *the foundation of the going up.*

[k] Ver. 6; Neh. ii. 8, 18.——[l] Psa. cxix. 45.——[m] Ver. 6, 25; Deut. xxxiii. 10; Neh. viii. 1–8; Mal. ii. 7.——[n] Ezek. xxvi. 7; Dan. ii. 37.——[o] Or, *To Ezra the priest, a perfect scribe of the law of the God of heaven,* peace, &c.

NOTES ON CHAP. VII.

Verse 1. *In the reign of Artaxerxes*] This was Artaxerxes Longimanus, the seventh of whose reign chronologers place A. M. 3547, *sixty-eight* years after Cyrus had sent back Zerubbabel.—*Calmet.* See the *introduction.*

Son of Seraiah] Either this could not have been Seraiah the *high priest*, who had been put to death by Nebuchadnezzar *one hundred and twenty-one years* before this time, or the term *son* here must signify only his *descendants*, or *one of his descendants.* Were it otherwise, Ezra must now be at least *one hundred and twenty-two* years of age, supposing him to have been born in the year of his father's death; if, indeed, Seraiah the high priest was his father; but this is evidently impossible. In this place there are only *sixteen* generations reckoned between Ezra and Aaron, but in 1 Chron. vi. 3, 4, &c., there are not less than *twenty-two.* We must therefore supply the deficient generations from the above place, between Amariah son of Meraioth, 1 Chron. vi. 7, and Azariah the son of Johanan, ver. 10. There are other discrepances relative to genealogies in these *historical* books which it would be useless to investigate. On these differences much has been already said in different parts of this comment.

Verse 6. *A ready scribe*] סֹפֵר מָהִיר *sopher machir* does not merely signify a *speedy writer* or an *excellent penman*, but one who was eminently skilful in expounding the *law.* In this sense the word γραμματεὺς, *scribe*, is repeatedly used in the New Testament and we find that both in the Old and New Testament it had the same signification. The *Syriac* gives the sense of the word by translating ספרא חכימא *sophro chocimo*, a *wise scribe*, or *expounder.*

Verse 8. *He came to Jerusalem in the fifth month*] From the following verse we learn that Ezra and his company set off from Babylon on the first day of the first month, and thus we find they were upwards of *four months* on their journey. They could not travel fast, as they were a great company, composed in part of the *aged* and *infirm*, besides multitudes of *women* and *children.* They appear also to have taken a circuitous route. See on chap. viii.

Verse 10. *Ezra had prepared his heart*] Here is a fine character of a minister of God: *He prepares*, הכין *hechin*, he fixes, purposes, and determines, לבבו *lebabo*, *with his heart*—with all his powers and affections, to *seek the law of God*, and *to do it* himself, that he may be properly qualified to *teach* its *statutes* and *judgments* to Israel.

Verse 12. *Artaxerxes, king of kings*] This letter,

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heaven, perfect *peace*, [p] and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [q] of the king, and of his [r] seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, [s] whose habitation *is* in Jerusalem;

16 [t] And all the silver and gold that thou canst find in all the province of Babylon, with the freewill-offering of the people, and of the priests, [u] offering willingly for the house of their God which *is* in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their [v] meat-offerings and their drink-offerings, and [w] offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.

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21 And I, *even* I, Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto a hundred talents of silver, and to a hundred [x] measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing *how much*.

23 [y] Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, [z] set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [a] teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment

[p] Chap. iv. 10.—[q] Chald. *from before the king*.—[r] Esth. i. 14.—[s] 2 Chron. vi. 2; Psa. cxxxv. 21.—[t] Chap. viii. 25.—[u] 1 Chron. xxix. 6, 9.—[v] Num. xv. 4–13.

[w] Deut. xii. 5, 11.—[x] Chald. *cors*.—[y] Heb. *Whatsoever is of the decree*.—[z] Exod. xviii. 21, 22; Deut. xvi. 18.—[a] Ver. 10; 2 Chron. xvii. 7; Mal. ii. 7; Matt. xxiii. 2, 3.

from the beginning of this verse to the end of ver. 26, is in the *Aramitic* or *Chaldee* language.

This title of the king would, in Persian, run thus: اردشير شاهنشاه *Ardsheer shahunshah*, or پادشاه *padshah*, "Ardsheer, king of kings;" "*great* or *supreme king*, or *emperor*."

Verse 13. *Their own free-will*] None shall be *forced* either to *go* or to *stay*. He who loves his God will avail himself of this favourable opportunity.

Verse 14. *His seven counsellors*] It is very likely that the privy council of the king consisted of *seven* persons simply. The *names* of these seven counsellors or chamberlains may be found in the book of Esther, chap. i. 10.

Verse 16. *And all the silver and gold*] The king and his counsellors had already made a present to the house of the God of Israel; and Ezra is now empowered to receive any contribution which any of the inhabitants of the province of Babylon may think proper to give.

Verse 18. *After the will of your God.*] He gave them the fullest liberty to order every thing according to their own institutions, binding them to no form or mode of worship.

Verse 22. *A hundred talents of silver*] The talent of silver was 450*l.*

A hundred measures of wheat] A hundred *cors*: each *cor* was a little more than *seventy-five gallons, one quart*, and *a pint*, wine measure.

A hundred baths of wine] Each *bath* was *seven gallons* and *five pints*.

Verse 23. *Why should there be wrath*] As he believed he was appointed by the Almighty to do this work, he therefore wished to do it heartily, knowing that if he did not, God would be displeased, and that the kingdom would be cut off from *him* or his *posterity*.

Verse 24. *It shall not be lawful to impose toll*] As these persons had no private revenues, it would have been unreasonable to have laid them under *taxation*.

Verse 26. *Whether it be unto death*] These include

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be executed speedily upon him, whether *it be* unto death, or [b] to banishment, or to confiscation of goods, or to imprisonment.

27 [c] Blessed *be* the LORD God of our fathers, [d] which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And [e] hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as [f] the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

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[b] Chald. *to rooting out.*—[c] 1 Chron. xxix. 10.—[d] Ch. vi. 22.

[e] Chap. ix. 9.—[f] See chap. v. 5; ver. 6. 9; chap. viii. 18.

almost *every* species of punishment which should be inflicted on culprits in any civilized state. With this verse the *Chaldee* part of this chapter ends.

Verse 28. *And I was strengthened*] In what the king decreed he saw the hand of God; he therefore gave *him* the praise, and took courage. There is a most amiable spirit of piety in these reflections. Ezra simply states the case; shows what the king had determined, and tells what he said; and then points out the grand agent in the whole business—it was the Lord God of his fathers. Thus God had put it into the king's heart to beautify the house of Jehovah; and, as that house was built for the salvation of the souls of men, he gives God praise for putting it into the king's heart to repair it: he who loves God and man will rejoice in the establishment of the Divine worship, because this is the readiest way to promote the best interests of man.

CHAPTER VIII.

The genealogy of the chief persons who went with Ezra from Babylon, 1–14. *He gathers them together at Ahava; and finding among them no Levites, he sends confidential persons to the river of Ahava, who return with many Levites and Nethinim,* 15–20. *He proclaims a fast at Ahava for Divine protection on their journey,* 21–23. *He delivers to the care of the priests, &c., the silver, gold, and sacred vessels, that they might carry them to Jerusalem, and deliver them to the high priest,* 24–30. *They depart from Ahava, and come to Jerusalem,* 31, 32. *The vessels are weighed and the weight registered,* 33, 34. *They offer burnt-offerings to God,* 35; *deliver the king's commissions to his lieutenants, by whom they are furthered in their work,* 36.

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THESE [a] *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; [b] Hattush.

3 Of the sons of Shechaniah, of the sons of [c] Pharosh; Zechariah: and with him were reckoned by genealogy of the males a hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

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7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him a hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan [d] the

[a] 1 Esd. viii. 28.—[b] 1 Chron. iii. 22.

[c] Chap. ii. 3.—[d] Or, *the youngest son.*

NOTES ON CHAP. VIII.

Verse 2. *Gershom*] One of the descendants of Phinehas, son of Eliazar.

Verse 3. *Of the sons of Shechaniah*] There were three of this name; the second is mentioned ver. 5, and the third chap. x. 2. They were all different persons, as may be seen from their fathers' houses.

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son of Hakkatan, and with him a hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and [e] Zabbud, and with them seventy males.

15 And I gathered them together to the river that runneth to Ahava; and there [f] abode we in tents three days: and I viewed the people, and the priests, and found there none of the [g] sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and [h] I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they [i] brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

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20 [k] Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 Then I [l] proclaimed a fast there, at the river of Ahava, that we might [m] afflict ourselves before our God, to seek of him a [n] right way for us, and for our little ones, and for all our substance.

22 For [o] I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [p] The hand of our God *is* upon all them for [q] good that seek him; but his power and his wrath *is* [r] against all them that [s] forsake him.

23 So we fasted and besought our God for this: and he was [t] entreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.

25 And weighed unto them [u] the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

[e] Or, *Zaccai*, as some read.——[f] Or, *pitched*.——[g] See chap. vii. 7.——[h] *I put words in their mouth*: see 2 Sam. xiv. 3, 19. [i] Neh. viii. 7; ix. 4, 5.——[k] See chap. ii. 43——[l] 2 Chron. xx. 3. [m] Lev. xvi. 29; xxiii. 29; Isa. lviii. 3, 5.——[n] Psa. v. 8.

[o] So 1 Cor. ix. 15.——[p] Chap. vii. 6, 9, 28.——[q] Psa. xxxiii. 18, 19; xxxiv. 15, 22; Rom. viii. 28——[r] Psa. xxxiv. 16.——[s] 2 Chron. xv. 2.——[t] 1 Chron. v. 20; 2 Chron. xxxiii. 13; Isaiah xix. 22; Chap. vii. 15, 16.

Verse 15. *The river that runneth to Ahava*] Ahava was a *river* itself, which is supposed to be the same that is called *Diava* or *Adiava*, in the province of *Adiabene*; and perhaps the place whence the people of *Ava* came who were brought by the king of Assyria to Palestine, 2 Kings xvii. 24.

None of the sons of Levi.] None that were *simply Levites*. He found *priests*, and they were *sons of Levi*; but no *Levites* that were not *priests*.

Verse 17. *At the place Casiphia*] The most judicious commentators are agreed that by *Casiphia*, the *Caspian mountains*, between Media and Hyrcania, are intended; where, propably, the *Nethinim* were employed in working silver mines: כסף *keseph*, from which the word comes, signifies *silver*.

Verse 22. *I was ashamed to require—a band*] He had represented God, the object of his worship, as supremely powerful, and as having the strongest affection for his true followers: he could not, therefore, consistently with his declarations, ask a band of soldiers from the king to protect them on the way, when they were going expressly to rebuild the temple of Jehovah, and restore his worship. He therefore found it necessary to seek the Lord by *fasting* and *prayer*, that they might have from *Him* those succours without which they might become a prey to their enemies; and then the religion which they professed would be considered by the heathen as false and vain. Thus we see that this good man had more anxiety for the glory of God than for his own personal safety.

Verse 26. *Silver vessels a hundred talents*] That is, The *weight* of all the silver vessels amounted to one hundred talents; not that there were one hundred vessels of silver, *each* a *talent* in *weight*.

Reckoning in round sums, 650 *talents* of silver at £150 the talent, amount to £292,500 sterling. *Silver vessels*, 100 talents, amount to £15,000: *gold*, 100 talents, at £7,000 per talent, amount to £700,000, independently of the 20 *basons of gold*, amounting to 1000 *drachms*. Now the *golden drachm* or *daric* was worth about 1*l.* 2*s.*, therefore these basons were worth £1100; the whole amounting to £1,038,600 sterling. But these different weights and coins are variously computed; some making the silver talent only

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26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels a hundred talents, *and* of gold a hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of [v] fine copper [w] precious as gold.

28 And I said unto them, Ye *are* [x] holy unto the LORD; the vessels *are* [y] holy also; and the silver and the gold *are* a freewill-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and [z] the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

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32 And we [a] came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels [b] weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [c] offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 And they delivered the king's [d] commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God

[v] Heb. *yellow* or *shining brass.*——[w] Heb. *desirable.*——[x] Lev. xxi. 6, 7, 8. Deut. xxxiii. 8.——[y] Lev. xxii. 2, 3; Num. iv. 4, 15, 19, 20.——[z] Chap. vii. 6, 9, 28.——[a] Neh. ii. 11.——[b] Verse 26, 30.——[c] So chap. vi. 17.——[d] Chap. vii. 21.

£353 11*s.* 10½*d.*, and the talent of gold £5075 15*s.* 1½*d.*, calculations which I have elsewhere introduced.

Two vessels of fine copper, precious as gold.] What these were we cannot tell. The Syriac translates ܢܚܫܐ ܚܘܪܝܐ ܕܩܘܪܢܬܐ ܛܒܐ *nechoso corinthio toba*, to be vessels of the *best Corinthian brass*; so called from the brass found after the burning of Corinth by *Lucius Mummius*, which was brass, copper, gold, and silver, all melted together, as is generally supposed. But it was probably some *factitious* metal made there, that took the polish and assumed the brightness of *gold*, and because of its *hardness* was more durable. There is still a certain factitious metal of this kind, made among the Asiatics. I have seen this metal often made; it is as bright and fine as gold, takes a most exquisite polish, and will scarcely tarnish. I have kept this exposed to every variation of the air, even among old iron, brass, copper, &c., for *twenty* years together, without being scarcely at all *oxidized*. It requires much art in the making, but the constituent materials are of small value. Vessels of this metal, because of their lustre and durability for ornamental and domestic uses, are in many respects more valuable than gold itself. The only difficulty is to get at first the *true colour*, which depends on the *degree of heat*, and the time employed in *fusion*; but there are, however, proper rules to ascertain them. This metal is widely different from the *or molu* of France and England, is less expensive, and much more valuable.

Verse 35. *Twelve bullocks for all Israel*] Though of *tribes* there were only *Judah* and *Benjamin*, yet they offered a bullock for *every tribe*, as if present. There can be little doubt that there were individuals there from all the twelve tribes, possibly some families of each; but no complete tribe but those mentioned above.

Verse 36. *The king's lieutenants*] אחשדרפני *achashdarpeney*: this is generally understood to mean *lieutenant* or *deputy*, and is probably of *Persian* origin, though here greatly *corrupted*. The *Vulgate* renders it *regis satrapis*, to the *satraps* of the king, which is the Persian ستراپ *satrab*. A *viceroy* in Persian is صوبه دار *soubah-dar*; *viceroys*, صوبه داران *soubah-daran*. دارافرین *darafreen* signifies a person in whom one has *confidence*; and اچی *achi* is an epithet of a *vizir*. These two words conjoined will make nearly that of the text. But I do not give any of these etymologies with confidence. Other words might be proposed as candidates, but where there is so little certainty, conjecture is useless. Were it necessary, a dissertation might be written on the *Persian words*, and *Persian forms of speech*, in *this* and the *two following books*; but probably after my toil few of my readers would thank me for my pains.

CHAPTER IX.

The princes inform Ezra that many of the people now settled in the land had married heathen wives; and several of the rulers were principal offenders in this thing, 1, 2. *He is greatly afflicted,* 3, 4. *His prayer to God on this account,* 5–15.

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NOW [a] when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not [b] separated themselves from the people of the lands, [c] *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have [d] taken of their daughters for themselves, and for their sons: so that the [e] holy seed have [f] mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, [g] I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down [h] astonied.

4 Then were assembled unto me every one that [i] trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the [k] evening sacrifice.

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5 And at the evening sacrifice I arose up from my [l] heaviness; and having rent my garment and my mantle, I fell upon my knees, and [m] spread out my hands unto the LORD my God,

6 And said, O my God, I am [n] ashamed and blush to lift up my face to thee, my God: for [o] our iniquities are increased over *our* head, and our [p] trespass is [q] grown up unto the heavens.

7 Since the days of our fathers *have* [r] we *been* in a great trespass unto this day; and for our iniquities [s] have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to [t] confusion of face, as *it is* this day.

[a] 1 Esd. viii. 68, &c.——[b] Chap. vi. 21; Neh. ix. 2.——[c] Deut. vii. 30, 31.——[d] Exod. xxxiv. 16; Deut. vii. 3; Neh. xiii. 23.——[e] Exodus xix. 6; xxii. 31; Deut. vii. 6; xiv. 2.——[f] 2 Cor. xi. 14.——[g] Job i. 20.——[h] Psa. cxliii. 4.——[i] Chap. x. 3; Isa. lxvi. 2.

[k] Exodus xxix. 39.——[l] Or, *affliction*.——[m] Exodus ix. 29, 33.——[n] Dan. ix. 7, 8.——[o] Psa. xxxviii. 4.——[p] Or, *guiltiness*.——[q] 2 Chron. xxviii. 9; Rev. xviii. 5.——[r] Psa. cvi. 6; Dan. ix. 5, 6, 8.——[s] Deut. xxviii. 36, 64; Neh. ix. 30.——Daniel ix. 7, 8.

NOTES ON CHAP. IX.

Verse 1. *The people of Israel*] These were they who had returned at first with Zerubbabel, and were settled in the land of Judea, and whom Ezra found on his arrival to be little better than the Canaanitish nations from whom God had commanded them ever to keep separate.

Verse 2. *Hath been chief in this trespass.*] They who are the *first* men have been the most *capital* offenders; so VIRGIL, *Æn.* ix. 783:—

Unus homo, vestris, o cives, undique septus
Aggeribus, tantas strages impune per urbem
Ediderit? Juvenum *primos* tot miserit orco?

"Shall one, and he enclosed within your walls,
One rash imprisoned warrior, vanquish all?
Calm you look on, and see the furious foe
Plunge crowds of *heroes* to the shades below!"
PITT.

The *first* of the *Trojan youth* were the *chief*, the most *illustrious*; so we say the *first* men of the kingdom for the *nobles*, &c.

Verse 3. *I rent my garment and my mantle*] The *outer* and *inner* garment, in sign of great grief. This significant act is frequently mentioned in the sacred writings, and was common among all ancient nations.

Plucked off the hair] *Shaving* the head and beard were signs of excessive grief; much more so the *plucking off the hair*, which must produce exquisite pain. All this testified his abhorrence, not merely of the act of having taken strange wives, but their having also joined them in their *idolatrous* abominations.

Verse 4. *Those that had been carried away*] Those that had returned long before with Zerubbabel; see ver. 1.

Until the evening sacrifice.] The *morning* sacrifice was the *first* of all the offerings of the day, the *evening* sacrifice the *last*. As the latter was offered *between the two evenings*, i. e., between *sunset* and the *end of twilight*, so the former was offered between *break of day* and *sunrise*. Ezra *sat astonied*—confounded in his mind, distressed in his soul, and scarcely knowing what to do. He probably had withdrawn himself into some sequestered place, or into some secret part of the temple, spending the time in meditation and reflection.

Verse 5. *Fell upon my knees*] In token of the deepest *humility*. *Spread out my hands*, as if to *lay hold* on the mercy of God. We have already had occasion to explain these significant acts.

Verse 6. *I am ashamed and blush*] God had been so often provoked, and had so often pardoned them,

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8 And now for a [u] little space grace hath been *showed* from the LORD our God, to leave us a remnant to escape, and to give us [v] a nail in his holy place, that our God may [w] lighten our eyes, and give us a little reviving in our bondage.

9 [x] For we *were* bondmen; [y] yet our God hath not forsaken us in our bondage, but [z] hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and [a] to repair the desolations thereof, and to give us [b] a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [c] by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the [d] filthiness of the people of the lands, with their abominations, which have filled it [e] from one end to another with their uncleanness.

12 Now therefore [f] give not your daughters unto their sons, neither take their daughters unto your sons, [g] nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and [h] leave *it* for an inheritance to your children for ever.

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13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [i] hast [k] punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we [l] again break thy commandments, and [m] join in affinity with the people of these abominations? wouldest not thou be [n] angry with us till thou hadst consumed us, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, [o] thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* [p] before thee, [q] in our trespasses: for we cannot [r] stand before thee because of this.

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[u] Heb. *moment.*——[v] Or, *a pin*: that is, *a constant and sure abode.* So Isa. xxii. 23.——[w] Psa. xiii. 3; xxxiv. 5.——[x] Neh. ix. 36. [y] Psalm cxxxvi. 23.——[z] Chap. vii. 28.——[a] Heb. *to set up.* [b] Isa. v. 2.——[c] Heb. *by the hand of thy servants.*——[d] Chap. vi. 21. [e] Heb. *from mouth to mouth*: as 2 Kings xxi. 16.——[f] Exod. xxiii. 32; xxxiv. 16; Deut. vii. 3.——[g] Deut. xxiii. 6.——[h] Prov. xiii. 22; xx. 7.——[i] Psa. ciii. 10.——[k] Heb. *hast withheld beneath our iniquities.*——[l] John v. 14; 2 Pet. ii. 20, 21.——[m] Ver. 2; Neh. xiii. 23, 27.——[n] Deut. ix. 8.——[o] Neh. ix. 33; Dan. ix. 14. [p] Rom. iii. 19.——[q] 1 Cor. xv. 17.——[r] Psa. cxxx. 3.

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and they had continued to transgress, that he was ashamed to go back again to the throne of grace to ask for mercy in their behalf. This is the genuine feeling of every reawakened *backslider*.

Verse 8. *And now for a little space*] This *interval* in which they were returning from servitude to their own land.

Grace hath been showed] God has disposed the hearts of the Persian kings to publish edicts in our *favour*.

To leave us a remnant to escape] The ten tribes are gone irrecoverably into captivity; a great part even of Judah and Benjamin had continued beyond the Euphrates: so that Ezra might well say, there was but a *remnant* which had *escaped*.

A nail in his holy place] Even so much ground as to fix our *tent-poles* in.

May lighten our eyes] To give us a thorough knowledge of ourselves and of our highest interest, and to enable us to re-establish his worship, is the reason why God has brought us back to this place.

A little reviving] We were *perishing*, and our hopes were almost *dead*; and, because of our sins, we were *sentenced to death*: but God in his great mercy has given us a *new trial*; and he begins with little, to see if we will make a wise and faithful use of it.

Verse 10. *What shall we say after this?*] Even in the midst of these beginnings of respite and mercy we have begun to provoke thee anew!

Verse 11. *Have filled it from one end to another*] The abominations have been like a sweeping mighty torrent, that has increased till it filled the whole land, and carried every thing before it.

Verse 13. *Hast punished us less than our iniquities*] Great, numerous, and oppressive as our calamities have been, yet merely as temporal punishments, they have been much less than our provocations have deserved.

Verse 15. *Thou* art *righteous*] Thou art *merciful*; this is one of the many meanings of the word צדק *tsedek*; and to this meaning St. Paul refers, when he says, God *declares his righteousness for the remission of sins that are past*, Rom. iii. 25. See the note there.

We remain yet escaped] Because of this *righteousness* or *mercy*.

In our trespasses] We have no righteousness; we are *clothed* and *covered* with our trespasses.

We cannot stand before thee because of this.] The parallel place, as noted in the margin, is Psa. cxxx. 3: *If thou, Lord, shouldest mark iniquities, O Lord, who shall stand!* Every man must stand before the judgment-seat of Christ: but who shall stand there with joy? No man against whom the Lord marks iniquities. There is a reference here to the temple service: the priests and Levites stood and ministered before the Lord, but they were not permitted to do so unless pure from all legal pollution; so no man shall stand before the judgment-seat of Christ who is not washed and made white in the blood of the Lamb. Reader, how dost thou expect to stand there?

CHAPTER X.

The people are greatly afflicted by Ezra's prayer, 1. *Shechaniah proposes that all who have taken strange wives should put them away, and the children they had by them; and make a covenant to serve God,* 2–4. *Ezra is encouraged; and makes a proclamation to collect the people, to find who had transgressed,* 5–8. *They come together on the twentieth day of the* ninth *month,* 9. *Ezra exhorts them to put away their strange wives,* 10. *The people agree to it, and require time,* 11–14. *This being granted, the business is completed by the* first *of the* first *month,* 15–17. *Some of the priests had taken strange wives; their names, and the names of all who were in the same trespass,* 18–44.

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NOW [a] when Ezra had prayed, and when he had confessed, weeping and casting himself down [b] before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people [c] wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have [d] trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a [e] covenant with our God [f] to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that [g] tremble at [h] the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: [i] be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, [k] to swear that they should do according to this word. And they sware.

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6 [l] Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he [m] did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [n] forfeited, and himself separated from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem

[a] 1 Esd. viii. 91, &c.; Dan. ix. 20.—[b] 2 Chron. xx. 9.—[c] Heb. *wept a great weeping.*—[d] Neh. xiii. 27.—[e] 2 Chron. xxxiv. 31.—[f] Heb. *to bring forth.*

[g] Chap. ix. 4.—[h] Deut. vii. 2, 3.—[i] 1 Chron. xxviii. 10.—[k] Neh. v. 12.—[l] 1 Esd. ix. 1, &c.—[m] Deut. ix. 18.—[n] Heb. *devoted.*

NOTES ON CHAP. X.

Verse 1. *The people wept very sore.*] They were deeply affected at the thought of God's displeasure, which they justly feared was about to light upon them, because of their transgressions.

Verse 2. *Shechaniah the son of Jehiel*] He speaks here in the name of the *people*, not acknowledging *himself* culpable, for he is not in the following list. It is in the same form of speech with that in James. iii. 9. *With the tongue curse we men.* He seems to have been a *chief man* among the people; and Ezra, at present, stood in need of his influence and support.

Yet now there is hope in Israel] תקוה *mikveh, expectation*, of pardon; for the people were convinced of the evil, and were *deeply penitent*: hence it is said, ver. 1, that *they wept sore.*

Verse 3. *Let us make a covenant*] נכרת ברית *nichrath berith, let us cut or divide the covenant sacrifice.* See the notes on Gen. xv. 10.

Verse 4. *Arise; for* this *matter* belongeth *unto thee*] By the decree of Artaxerxes, he was authorized to do every thing that the law of God required: see chap. vii. 23–28. And all officers were commanded to be aiding and assisting; hence Shechaniah says, *We are with you.*

Verse 5. *And they sware.*] The thing was evidently contrary to the law of God; and now he bound them by an *oath* to rectify the abuse.

Verse 6. *Johanan the son of Eliashib*] Eliashib was high priest, and was succeeded in that office by his son Joiada, Neh. xii. 10. Probably *Johanan* here is the same as *Jonathan* in Nehemiah, who was the son of *Joiada*, and grandson of *Eliashib*. Some suppose that *Johanan* and *Joiada* were two names for the same person.

Verse 8. *All his substance should be forfeited*] To *the use of the temple.* So the *Septuagint* understood the place: Αναθεματισθησεται παση ἡ ὑπαρξις αυτου, "All his substance shall be devoted to a holy use."

Himself separated] *Excommunicated* from the Church of God, and *exiled* from Israel.

Verse 9. *Ninth month*] Answering to a part of our *December.*

Trembling because of—the great rain.] Απο του

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within three days. It *was* the ninth month, and the twentieth *day* of the month; and [o] all the people sat in the street of the house of God, trembling because of *this* matter, and for [p] the great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and [q] have taken strange wives, to increase the trespass of Israel.

11 Now therefore [r] make confession unto the LORD God of your fathers, and do his pleasure: and [s] separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for [t] we are many that have transgressed in this thing.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until [u] the fierce wrath of our God [v] for this matter be turned from us.

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah [w] were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

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17 And they made an end with all the men that had taken strange wives by the first day of the first month.

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18 And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they [x] gave their hands that they would put away their wives; and *being* [y] guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

[o] See 1 Sam. xii. 18.—[p] Heb. *the showers.*—[q] Heb. *have caused to dwell, or have brought back.*—[r] Josh. vii. 19; Prov. xxviii. 13.—[s] Ver. 3.—[t] Or, *we have greatly offended in this thing.*

[u] 2 Chron. xxx. 8.—[v] Or, *till this matter be despatched.*—[w] Heb *stood.*—[x] 2 Kings x. 15; 1 Chron. xxix. 24; 2 Chron xxx. 8.—[y] Lev. vi. 4, 6.

χειμωνος. *Because of the winter, Septuagint*; it was now *December*, the coldest and most rainy part of the year in Palestine.

Verse 11. *Make confession*] Acknowledge your sins before God, with deep compunction of heart, and the fullest resolution to forsake them.

Verse 12. *As thou hast said, so must we do.*] They all resolved to do what Ezra then commanded; they did put away their wives, even those by whom they had children; ver. 44: this was a great hardship on the *women* and *children*. Though by the Jewish laws such marriages were *null* and *void*, yet as the *women* they had taken did not know these laws, their case was deplorable. However, we may take it for granted that each of them received a portion according to the circumstances of their husbands, and that they and their children were not turned away desolate, but had such a provision as their necessities required. *Humanity* must have dictated this, and no law of God is contrary to humanity. After all, there is some room to doubt whether they did put them *finally* away, for several years after Nehemiah found Jews that had married wives of *Ashdod*, *Ammon*, and *Moab*: Neh. xiii. 23. And if these were not the same women, we find that the same offence was continued.

Verse 17. *The first day of the first month*] So they were *three whole months* in examining into this affair, and making those *separations* which the law required.

Verse 19. *They gave their hands*] They bound themselves in the most solemn manner to do as the rest of the delinquents had done; and they made an acknowledgment of their iniquity to God by offering each a *ram* for a trespass-offering.

Verse 25. *Moreover of Israel*] That is, as *Calmet*

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27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 [z] Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children.

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[z] Or, *Mahnadebai*, according to some copies.

observes, *simple Israelites*, to distinguish them from the *priests*, *Levites*, and *singers*, *mentioned* in verses 18. 23, and 24.

Verse 44. Some *of them had wives by whom they had children.*] This observation was probably intended to show that only a *few* of them had children; but it shows also how rigorously the law was put in execution.

According to a passage in *Justin Martyr's* dialogue with *Trypho*, a Jew, Ezra offered a paschal lamb on this occasion, and addressed the people thus: "And Ezra said to the people, This passover is our Saviour and our Refuge; and if ye will be persuaded of it, and let it enter into your hearts, that we are to humble ourselves to him in a sign, and afterwards shall believe in him, this place shall not be destroyed for ever, saith the Lord of Hosts: but if ye will not believe in him, nor hearken to his preaching, ye shall be a laughing-stock to the Gentiles."—*Dial. cum Tryphone*, sec. 72.

This passage, *Justin* says, the Jews, through their enmity to Christ, blotted out of the book of Ezra. He charges them with cancelling several other places through the same spirit of enmity and opposition.

In the *Hebrew text* this and the following book make but one, though sometimes Nehemiah is distinguished as the *second book of Esdras*. In the Masoretic enumeration of sections, &c., both books are conjoined. This may be seen at the end of *Nehemiah*. I can add nothing of importance to the character of Ezra, which has already been given so much in detail in the *introduction* to this book.

Corrected, March, 1828.—A. Clarke.

INTRODUCTION TO THE BOOK

OF

NEHEMIAH.

IN the introduction to the book of Ezra, we have already seen those wonderful interferences of Divine Providence in which Nehemiah bore so large a share. Dr. Prideaux, with his usual perspicuity, has interwoven the whole of the transactions of the mission of Nehemiah with that part of the Persian history with which they are connected; which I shall give, as in the preceding book, in his own words. He connects this book, as it ought to be, with the book of *Ezra*. See before.

"He who succeeded Ezra in the government of Judah and Jerusalem was Nehemiah, a very religious and most excellent man; one that was nothing behind his predecessor, saving his learning and great knowledge in the law of God. He came to Jerusalem in the *twentieth* year of *Artaxerxes Longimanus*, about *four hundred and forty-five* years before *Christ*; and by a commission from him, superseded that of Ezra, and succeeded him in the government of Judah and Jerusalem He had in that commission, by an express clause therein inserted, full authority to repair the walls, and set up the gates of Jerusalem; and to fortify it again in that manner as it was before it was dismantled and destroyed by the Babylonians. He was a Jew, whose ancestors had formerly been citizens of Jerusalem; for there, he says, was the place of his fathers' sepulchres: but as to the tribe or family which he was of, no more is said but only that his father's name was *Hachaliah*, who seems to have been of those Jews who, having gotten good settlements in the land of their captivity, chose rather to abide in them than return into their own country, when leave was granted for it. It is most likely that Hachaliah was an inhabitant of the city of Shushan, and that it was his dwelling there that gave his son an opportunity of gaining an advancement in the king's palace; for he was one of the cup-bearers of King Artaxerxes, which was a place of great honour and advantage in the Persian court, because of the privilege it gave him of being daily in the king's presence, and the opportunity which he had thereby of gaining his favour for the obtaining of any petition which he should make to him; and that, especially, since the times of his attendance always were when the king was making his heart merry with the wine which he served up to him; for this is the best opportunity with all men for the obtaining any boon that shall be desired of them, because they are always then in the best humour for complying: it was at such a time that he asked the government of Judea, and obtained it. And by the like advantages of his place, no doubt it was that he gained those immense riches which enabled him for so many years, out of his own private purse only, to live in his government with that splendour and expense as will be hereafter related, without burdening the people at all for it; and no doubt it was by the favour of Queen Esther, as being of the same nation and people with her, that he obtained so honourable and advantageous a preferment in that court. However, neither the honour nor advantage of this place, nor the long settlement of his family out of his country, could make him forget his love for it, or lay aside that zeal which he had for the religion of his forefathers, who had formerly dwelt in it. For though he had been born and bred in a strange land, yet he had a great love for Sion, and a heart thoroughly set for the advancing the prosperity of it, and was in all things a very religious observer of the law of his God; and therefore, when some came

from Jerusalem, and told him of the ill state of that city, how the walls of it were still in many places broken down, and the gates of it in the same demolished state as when burnt with fire by the Babylonians, and that, by reason hereof, the remnant of the captivity that dwelt there lay open, not only to the incursions and insults of their enemies, but also to the reproach and contempt of their neighbours, as a mean and despicable people, and that they were in both these respects in great grief and affliction of heart; the good man, being suitably moved with this representation, applied himself in fasting and prayer unto the Lord his God, and earnestly supplicated him for his people Israel, and the place which he had chosen for his worship among them. And having thus implored the Divine mercy against this evil, he resolved next to make his application to the king for the redressing of it, trusting in God for the inclining of his heart thereto; and therefore, when his turn came next to wait in his office, the king, observing his countenance to be sad, which at other times used not to be so, and asking the cause thereof, he took this opportunity to lay before him the distressed state of his country; and, owning this to be the cause of great grief to him, prayed the king to send him there to remedy it. And by the favour of Queen Esther he had his petition granted unto him; for it being particularly marked in the sacred text that the queen was sitting with the king when *Nehemiah* obtained this grant, sufficiently indicates that her favour was assisting to him herein;* and accordingly a royal decree was issued out for the rebuilding of the walls and gates of Jerusalem; and Nehemiah was sent thither with it, as governor of the province of Judea, to put it into execution; and to do him the more honour, the king sent a guard of horse with him, under the command of some of the captains of his army, to conduct him safely to his government. And he wrote letters to all the governors on this side the river Euphrates, to further him in the work on which he was sent; and also gave his orders to Asaph, the keeper of the forests in those parts, to allow him as much timber out of them as should be needed for the finishing of it. However, the Ammonites, the Moabites, and the Samaritans, and other neighbouring nations round, did all they could to hinder him from proceeding therein; and to this they were excited, not only by the ancient and bitter enmity which those people bore to the whole Jewish nation, because of the different manners and different religions they professed; but most especially at this time because of their lands; for during the time that the Jews were in captivity, these nations, having seized their lands, were forced to restore them on their return; for which reason they did all they could to oppose their settlement, hoping that, if they could be kept low, they might find an opportunity, some time or other, of resuming the prey they had lost. But Nehemiah was not at all discouraged at this; for having, on his arrival at Jerusalem, made known to the people the commission with which he was sent, he took a view of the ruins of the old walls, and immediately set about the repairing of them, dividing the people into several companies, and assigning to each of them the quarter where they were to work, but reserving to himself the superintendence and direction of the whole, in which he laboured so effectually that all was finished by the end of the month *Elul*, within the compass of *thirty-two* days, notwithstanding all manner of opposition that was made against him, both from within and without; for within several false prophets, and other treacherous persons, endeavoured to create obstructions; and from without Sanballat the Horonite, Tobias the Ammonite, Geshem the Arabian, and several others, gave him all the disturbance they were able, not only by underhand dealings, and treacherous tricks and contrivances, but also by open force; so that while part of the people laboured in carrying on the building, the other part stood to their arms, to defend themselves against those who had any designs upon them. And all had their arms at hand, even while they worked, to be ready at a signal given to draw together at any part where the enemy should be discovered to be coming upon them: and by this means they secured themselves against the attempts and designs of their enemies till the work was brought to a conclusion. And when they had thus far finished the walls and set up the gates, a public dedication of them was celebrated with great solemnity by the

* See my note on this passage.—A. C.

priests and Levites, and all the people. The burden which the people underwent in the carrying on of this work, and the incessant labour which they were forced to undergo to bring it to so speedy a conclusion being very great, and such as made them faint and groan under it; to revive their drooping spirits, and make them the more easy and ready to proceed in that which was farther to be done, care was taken to relieve them from a much greater burden, the oppression of usurers, which they at that time lay under, and had much greater reason to complain of; for the rich, taking advantage of the necessities of the poor, had exacted heavy usury of them, making them pay the *centesimal* for all moneys lent them; that is, one *per cent.* for every month, which amounted to twelve *per cent.* for the whole year: so that they were forced to mortgage their lands, and sell some of their children into servitude, to have wherewith to buy bread for the support of themselves and families; which being a manifest breach of the law of God, given by Moses, (for that forbids all the race of Israel to take usury of any of their brethren,) Nehemiah, on his hearing of this, resolved forthwith to remove so great an iniquity; in order whereto he called a general assembly of all the people, where, having set forth unto them the nature of the offence, how great a breach it was of the Divine law, and how heavy an oppression upon their brethren, and how much it might provoke the wrath of God against them, he caused it to be enacted by the general suffrage of that whole assembly, that all should return to their brethren whatsoever had been exacted of them upon usury, and also release all the lands, vineyards, oliveyards, and houses, which had been taken of them upon mortgage on this account.

"And thus Nehemiah, having executed the main of the end for which he obtained the favour of the king to be sent to Jerusalem, appointed Hanani and Hananiah to be governors of the city, and returned again unto him into Persia; for a time had been set him for his return again to court, when he first obtained to be sent from thence on this commission; which, as expressed in the text, plainly imports a short time, and not that of *twelve* years, after which he again went unto the king, as some interpret it. And his having appointed governors of the city as soon as the walls were built evidently implies that he then went from thence, and was absent for some time; for, had he still continued at Jerusalem, he would not have needed any deputies to govern the place. And farthermore, the building of the walls of Jerusalem being all for which he prayed his first commission; when this was performed, he seems to have needed a new authority before he could go on to other proceedings, which were necessary for the well settling of the affairs of that country. But on his return to the king, and having given him an account how all things stood in that province, and what farther was needful to be done for the well regulating of it, he soon obtained to be sent back again to take care thereof: and the shortness of his absence seems to have been the cause why there is no mention of it in the text, though the particulars I have mentioned seem sufficiently to imply it.

"Nehemiah, being returned from the Persian court with a new commission, in the *twenty-first* year of Artaxerxes, [B. C. 444,] forthwith set himself to carry on the reformation of the Church, and the state of the Jews, which Ezra had begun; and took along with him the advice and direction of that learned and holy scribe in all that he attempted in this work.

"The first thing that he did was to provide for the security of the city, which he had now fortified, by settling rules for the opening and shutting of the gates, and keeping watch and ward on the towers and walls: but finding Jerusalem to be but thinly inhabited, and that to make this burden more easy there needed more inhabitants to bear their share with them in it, he projected the thorough repeopling of the place: in order to which he prevailed first with the rulers and great men of the nation to agree to build them houses there, and dwell in them; and then others following their example, offered themselves voluntarily to do the same; and of the rest of the people every tenth man was taken by lot, and obliged to com to Jerusalem, and there build them houses, and settle themselves and their families in them. And when the city was fortified, and all that had their dwellings in it were there well secured by walls and gates against the insults of their enemies, and the incursions of thieves and rob

bers, who before molested them, all willingly complied; by which means the houses, as well as the walls and gates, being again rebuilt, and fully replenished with inhabitants, it soon after this received its ancient lustre, and became again a city of great note in those parts.

"Nehemiah, finding it necessary to have the genealogies of the people well investigated and clearly stated, next examined into that matter; and this he did, not only for the sake of their civil rights, that all knowing of what tribe and family they were, they might be directed where to take their possessions; but more especially for the sake of the sanctuary, that none might be admitted to officiate, even as Levites, who were not of the tribe of Levi; or as priests, that were not of the family of Aaron. And therefore, for the true settling of this matter, search was made for the old registers; and, having among them found a register of the genealogies of those who came up at first from Babylon with Zerubbabel and Jeshua, he settled this matter according to it; adding such also as came up, and expunging others whose families were extinct. And this caused the difference that is between the accounts we have of these genealogies in Ezra and Nehemiah: for in the *second* chapter of Ezra we have the old register made by Zerubbabel; and in the *seventh* of Nehemiah, from the *sixth* verse to the end of the chapter, a copy of it as settled by Nehemiah with the alterations I have mentioned. Ezra, having completed his edition of the law of God, and written it out fairly and clearly in the Chaldean character, this year, on the feast of trumpets, publicly read it to the people of Jerusalem. This feast was celebrated on the *first* of *Tisri*, the *seventh* month of the Jews' ecclesiastical year, and the *first* of their civil year. Their coming out of Egypt having been in the month *Nisan*, from that time the beginning of the year, in all ecclesiastical matters, was reckoned among them from the beginning of that month, which happened about the time of the vernal equinox; but in all civil matters, such as contracts and bargains, they still continued to go by the old form, and began their year from the *first* of *Tisri*, which happened about the time of the autumnal equinox, as all other nations of the East then did; and all instruments and writings relating to contracts and bargains, or other civil matters, were dated according to this year, and all their jubilees and Sabbatical years began with it; and, therefore, reckoning it their new-year's-day, they celebrated it with a festival; and this festival being solemnized by the sounding of trumpets, from the morning of that day to the end of it, to proclaim and give notice to all of the beginning of the new year, it was from thence called the feast of trumpets. To celebrate this feast, the people assembled from all parts of Jerusalem; and understanding that Ezra had finished his revisal of the law, and written out a fair copy of it, they called upon him to have it read to them; when a scaffold or large pulpit was erected in the largest street of the city, where most of the people might stand to hear it. Ezra ascended into it, with thirteen other principal elders; and having placed six on his right hand, and seven on his left, he stood up in the midst of them; and having blessed the Lord, the great God, he began to read the law out of the Hebrew text; and while he read it in this language, *thirteen* other of the Levites, whom he instructed for this purpose, rendered it period by period into Chaldee, which was then the vulgar language of the people, giving them the meaning of every particular part; thus making them understand it: thus the holy scribe, with these assistants, continued from morning till noon, reading and explaining the law of God unto the people in such a manner as suited their low capacities. But it being a festival day, and the dining hour approaching, Nehemiah, Ezra, and the rest that had been assisting, dismissed them to dinner, to eat and drink, and rejoice before the Lord the remainder of the day, because it was thus consecrated to be kept holy unto Him: but the next morning they assembled again, in the same place; and Ezra and his assistants went on farther to read and to explain the law of God in the same manner as they had done the day before; and when they came to the *twenty-third* chapter of Leviticus, wherein is written the law of the feast of tabernacles, and had explained to them the obligation they were under to observe it, and that the *fifteenth* day of that month was the day appointed for the beginning of it, he excited an eager desire in all the people to fulfil the law of God in this particular; and proclamation was therefore made through all Judah, to give

notice of the festival, and to warn them all to be present at Jerusalem on that day for the observing of it. Accordingly they went thither at the time prescribed; and, as they were instructed by the law of God, prepared booths, made of the branches of trees, and kept the festival in them, through the whole *seven* days of its continuance, in so solemn a manner as had not been observed before since the days of Joshua to this time. Ezra, taking the advantage of having the people assembled in so great a number, and so well disposed towards the law of God, went on with his assistants farther to read and explain in the same way as he had done on the two former days; and this he did from the first to the last day of the festival, till they had gone through the whole law; by which the people, perceiving in how many things they had transgressed the law of God through ignorance, (for till now the law of God had never been read since their return from Babylon,) expressed much trouble of heart, being much grieved for their sins, and exceedingly terrified with the fear of God's wrath for the punishment of them. Nehemiah and Ezra, finding them so well disposed, applied themselves to make the best improvement they could of it for the honour of God, and the interests of religion; and, therefore, proclaimed a fast to be held the day but one after the festival was ended, to which having called all the people while the sense of these things was fresh in their minds, excited them to make a solemn confession of their sins before God, and also to enter into a solemn vow and covenant with God to avoid them for the future. The observances which they chiefly obliged themselves to in this covenant were: *Firstly*, Not to make intermarriages with the Gentiles, either by giving their daughters to them, or by taking any of their daughters to themselves. *Secondly*, To observe the Sabbaths and Sabbatical years. *Thirdly*, To pay their annual tribute to the temple for the reparing of it, and finding all the necessaries for the carrying on of the public service in it. And *Fourthly*, To pay the tithes and first-fruits to the priests and Levites. And these particulars being thus named in this covenant shows us that they were the laws of God which they had been neglectful of since their return from the captivity. It being their ignorance which had led them into these transgressions, and this ignorance having been occasioned by their not having heard the law of God read to them; to prevent this for the future, they had from this time the most learned of the Levites and scribes that were skilled in the law, to read it to them in every city; which no doubt was at first done by gathering the people together in the most wide street, where all might the better hear it; but the inconvenience of this being soon felt, especially in the winter and stormy seasons of the year, they erected houses or tabernacles to meet in, and these were the original synagogues among them. That they had no synagogues before the Babylonish captivity is plain, not only from the silence of the Scriptures of the Old Testament, but also from several passages in them, which evidently prove that there were none in those days; for it is a common saying, among the Jews, that where there is no book kept of the law, there can be no synagogue; for the chief service of the synagogue being the reading of the law to the people, where there was no law, there certainly could be no synagogue. Many texts of Scripture tell us that the book of the law was very rare through all Judah before the Babylonish captivity. When Jehoshaphat sent teachers through all Judah to instruct the people in the law of God, they carried the law with them; which they need not have done if there had been copies of the law in those cities where they went, which there would have been had there been synagogues in them, it being the same absurdity to suppose a synagogue without a book of the law, as to suppose a parish church without a copy of the Bible in it; and therefore as this proves the want of the law through all Judah, so it proves the want of synagogues in them also. And when Hilkiah found the law in the temple, neither he nor the king Josiah would have been surprised at it, had books of the law been common in those times. Their behaviour on that occasion sufficiently proves that they had never seen it before, which could not have been the case had there been any copies of it to be found among the people; and if there were no copies of the law at that time among them, there could then be most certainly no synagogues for them to resort to for the hearing of it read. From hence it plainly follows that there could be no synagogues among the Jews till after the Ba-

bylonish captivity; and it is most probable that Ezra's reading to them the law, and the necessity which they perceived there was of having it oftener read to them, was the occasion of their erecting them after their captivity in the manner I have related; and most learned men are of this opinion, and some of the Jews themselves say as much.

"Nehemiah, after having held the government of Judah *twelve* years, returned to the Persian court, either recalled thither by the king, or else going thither to solicit a new commission after the expiration of the former. [32 Artax. B. C. 433.] During all the time that he had been in the government he managed it with great justice, and supported the dignity of his office, through these whole *twelve* years, with a very expensive and hospitable magnificence; for there sat at his table every day *a hundred and fifty* of the Jews and rulers, besides strangers who came to Jerusalem from among the heathen nations round about them; for when occasion brought them thither, if they were of any quality, they were always invited to the governor's house, and there hospitably and splendidly entertained; so that there were provided for Nehemiah's table every day *one* ox, *six* choice sheep, and fowls and kine, with all other things in proportion, which must have been a great expense; yet all this he bore through the whole *twelve* years, out of his own private purse, without burdening the province at all for it, or taking any part of that allowance which before was raised by other governors to support them in their station; which argues his great generosity, as well as his great love and tenderness to the people of his nation, in thus easing them of this burden; and also his vast wealth, in being able to do so. The office which he had been in at court gave him the opportunity of amassing great riches, and he thought he could no better expend them than in the service of his country, and by doing all he could to promote its true interest in Church and state; and God prospered him in the work, according to the great zeal with which he laboured in it.

"Nehemiah, on his return to the Persian court, in the *thirty-seventh* year of Artaxerxes, [B. C. 428,] having tarried there about *five* years in the execution, as it may be supposed, of his former office, at length obtained permission from the king to be sent back to Jerusalem with a new commission. The generality of chronologers as well as commentators on this part of Scripture make his going back there to have been much sooner; but considering the many and great corruptions which he tells us in the *thirteenth* chapter the Jews had run into during his absence, it cannot be conceived how, in less than *five* years' time, they could have grown to such a height among them. He had been *twelve* years in reforming what was amiss among them, and Ezra had been *thirteen* years doing the same before him; and they had brought their reformation to such a state of stability, that a little time would not have been sufficient to have unhinged it. It is indeed expressed in our English version, that *Nehemiah* came back from the *Persian* court to Jerusalem, *after certain days*; but the Hebrew word ימים *yamim*, which is there rendered *days*, signifies also *years*; and is in a great many places of the Hebrew Scriptures so used. About this time lived *Malachi* the prophet: the greatest of the corruptions he charged the Jews with are the same as those they had run into in the time of Nehemiah's absence; and therefore it is most probable that in this time his prophecies were delivered. It is certain that the temple was all finished, and every thing restored in it, before this time, for there are passages in his prophecies which clearly suppose it; for he does not charge the Jews with not restoring the temple, but their neglect of what pertained to the true worship of God in it. But at what time after the restoration of the temple it was that he wrote his prophecies, is nowhere stated; and therefore we have only conjecture about it, and I know of no conjecture that can place it with more probability than in the time I have mentioned.

"Many things having gone wrong among the Jews during the absence of Nehemiah, as soon as he was again settled in the government, he applied himself with his accustomed zeal to correct them. That which he first took notice of was a great profanation which had been introduced into the temple for the sake of *Tobiah* the *Ammonite*. This man, though he had made two alliances with the Jews, (for *Johanan* his son had married the daughter of *Me-*

shullam the son of *Berechiah*, who was one of the chief managers in the rebuilding of the walls of Jerusalem, under the direction of the governor, who himself had married the daughter of *Shecaniah* the son of Arah, another great man among the Jews,) yet being an *Ammonite*, he bore a national hatred to all who were of the race of Israel; and therefore, envying their prosperity, did the utmost he could to obstruct Nehemiah in all that he did for the good of that people, and confederated with *Sanballat*, their greatest enemy, to carry on this purpose. However, by reason of the alliances I have mentioned, he had many correspondents among the Jews, who were favourers of him, and acted insidiously with Nehemiah on this account; but he, being aware of their devices, withstood and baffled them all, so long as he continued in Jerusalem. But when he went from thence to the Persian court, *Eliashib* the high priest was prevailed upon, being one in the confederacy and alliance with *Tobiah*, to allow and provide for him lodging within the temple itself. In order for which he removed *the meat-offerings, the frankincense, and the vessels, and the tithes of corn, the new wine, and the oil, which had been commanded to be given to the Levites, and the singers, and the porters, and the offerings of the priests*, out of the chambers where they used to be laid; and to make out of them one large apartment for the reception of this heathen stranger. It is doubted by some whether this *Eliashib* were Eliashib the *high priest*, or only another priest of that name; for he is named in the text, where this is related of him, by the title only of priest, and is there said to have the oversight of the chambers in the house of God; from whence it is argued that he was only chamberlain of the temple, and not the high priest, who was above such an office. But the oversight of the chambers of the house of God may import the whole government of the temple, which belonged to the high priest only; and it is not easily to be conceived how any one less than the absolute governor of the whole temple could make such an innovation in it. Besides, *Eliashib* the high priest has no character in Scripture with which such a procedure can be said to be inconsistent. By what is said in the book of Ezra, chap. x. 18, it appears that the pontifical family was in his time grown very corrupt; and there is no act of his mentioned, either in Ezra or Nehemiah, except only his assisting in the repairing of the wall of Jerusalem. Had he done any thing else worthy of memory in the reforming of what was amiss, either in Church or state, in the times of Ezra or Nehemiah, it may be presumed mention would have been made of it in the books written by them. The silence of him in both these books, as to any good act done by him, is a sufficient proof that there was none to be recorded; for the high priest being head of the Jewish Church, had he borne any part with those two good men, when they laboured so much to reform that Church, it is utterly impossible that it should have been passed over in their writings, where they give an account of what was done in that reformation. What *Jeshua* his grandfather did, in concurrence with Zerubbabel the governor, and Haggai and Zechariah the prophets, in the resettling of the Church and state of the Jews, after their return from the Babylonish captivity, is all recorded in Scripture; and had Eliashib done any such thing in concurrence with Ezra and Nehemiah, we may be certain it would have been recorded also.

"Putting all this together, it appears most likely that it was Eliashib the high priest who was the author of this great profanation of the house of God. What was done, however, the text tells us, Nehemiah immediately withstood, as soon as he returned to Jerusalem; for, overruling what the high priest had ordered to be done by the authority which he had as governor, he commanded all the household stuff of *Tobiah* to be cast out, and the chambers to be cleansed and restored to their former use.

"The reading of the law to the people having been settled by Nehemiah, so as to be constantly carried on at certain stated times ever since it was begun under his government by Ezra, (probably on every Sabbath day,) when in the course of their lessons they came to chap. xxiii. of Deuteronomy, where it is commanded that *a Moabite or an Ammonite should not come into the congregation of the Lord even to the tenth generation for ever*; Nehemiah, taking advantage of it, separated all the mixed multitude from the rest of the people,

that thereby it might be known with whom a true Israelite might lawfully marry; for neither this law, nor any other of the like nature, is to be understood as excluding any, of whatever nation, from entering into the congregation as a proselyte, and becoming a member of their Church. Neither did the Jews so interpret it; for they freely received into their religion all who would embrace it, and on their conversion admitted them to all its rights and privileges, and treated them in all respects as true Israelites, excepting only in the case of marriage; and therefore this phrase in the text, *of not entering into the congregation even to the tenth generation*, must be understood to imply no more than a prohibition not to be married with them till then; and thus all the Jewish doctors expound it.

"Among other corruptions that grew up during the absence of Nehemiah, one especially to be noticed was, the neglect of not carrying on the daily service of the house of God in the manner it ought; for the tithes, which were to maintain the ministers of the temple in their offices and stations, either being embezzled by the high priest or other rulers under him, or else subtracted by the laity, and not paid at all; for want of them the Levites and singers were driven from the temple, every one to his own house, there to seek for a subsistence some other way. This abuse the governor, whose piety led him always to attend to the public worship, could not be long without taking notice of, and when he had thoroughly informed himself of the cause, he soon provided very effectually for its remedy; for he again made those dues to be brought into the temple treasuries, and forced every man faithfully and fully to pay them; thus a maintenance being again provided for those who attended the service of the house of God, all was there again restored to its pristine order. And he also took care that the Sabbath should be duly observed, and made many good orders for the preventing of the profanation of it, and caused them all to be put into effectual execution. But though all these things are mentioned in one chapter, they were not all done at one time; but this good man brought them about as opportunities best served for the success of effecting them. In the same year [B. C. 425] in which Nehemiah went again to his government of Judea, from the Persian court, i. e., in the *fourth* year of the *eighty-seventh* Olympiad, *Plato*, the famous Athenian philosopher, was born, who came the nearest to the truth in Divine matters of any of the heathens; for, having in his travels to the East, (whither he went for his improvement in knowledge,) conversed with the Jews, and got some insight into the writings of Moses, and their other sacred books, he learned many things from them which the other philosophers could not attain unto, and therefore he is said by *Numenius* to be none other than Moses speaking Greek; and many of the ancient fathers speak of him to the same purpose."

With this book the general historical books of the Old Testament end; and the succeeding accounts of the Jewish people must be sought partly in the Apocryphal books, and in Josephus; but nowhere with so much *perspicuity* as in the remaining volumes of the industrious and judicious author of The Connected History of the Old and New Testaments, from which the reader has already had such copious extracts.

THE BOOK

OF

NEHEMIAH.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, whose system of chronology is the most generally received, 3558.—Year before the birth of Christ, 442.—Year before the vulgar era of Christ's nativity, 446.—Year of the Julian period, 4268.—Year since the flood of Noah, according to the English Bible, 1902.—Year of the Cali Yuga, or Indian era of the Deluge, 2656.—Year from the vocation of Abram, 1476.—Year from the destruction of Troy, 739.—This we collect from three passages in Dionysius of Halicarnassus, (who flourished in the Augustan age,) which state that an interval of *four hundred and thirty-two years* elapsed from the destruction of Troy to the building of Rome.—Year from the foundation of Solomon's temple, 565.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 529.—Year of the era of Iphitus, king of Elis, who re-established the Olympic games, *three hundred and thirty-eight* years after their institution by Hercules, or about *eight hundred and eighty-four* years before the commencement of the Christian era, 439.—This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity.—Year since Coræbus won the prize at Olympia, a town of Elis in Peloponnesus, (being the *twenty-eighth* Olympiad after their re-establishment by Iphitus,) 331.—Third year of the *eighty-third* Olympiad.—The epoch of the Olympiads commenced, according to the accurate and learned computations of some of the moderns, exactly *seven hundred and seventy-six* years before the Christian era, in the year of the Julian period 3938, and *twenty-three* years before the building of Rome. N. B. The Olympic games were celebrated at the time of the full moon, which immediately followed the day of the summer solstice; therefore the Olympiads were not of equal length, because the time of the full moon differs about *eleven* days every year; and for that reason the Olympiads sometimes began the next day after the solstice, and at other times four weeks after.—Year of the Varronian or generally received era of the building of Rome, 308. This computation was used by the Romans in the celebration of their secular games.—Year from the building of Rome, according to Cato and the Fasti Consulares, 307. Dionysius of Halicarnassus follows this account in his Roman Antiquities.—Year from the building of Rome, according to Polybius the historian, (a native of Megalopolis in Peloponnesus, and son of Lycortas,) 306.—Year from the building of Rome, according to Fabius Pictor, (the first Roman who wrote a history of his own country, from the age of Romulus to the year of Rome 536,) 302.—Year of the era of Nabonassar, a king of Babylon after the division of the Assyrian monarchy, 302.—Year since the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 276.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 143.—Year since the publication of the famous edict of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 90. The commencement of this epoch was synchronical with the termination of the *seventy years* during which the Jews were under the dominion of the Babylonians.—Year since the expulsion of the Tarquins from Rome, which put an end to the regal government of the Romans, 63. The consular government immediately followed the expulsion of the Tarquins.—Year before the celebrated Peloponnesian war, 16. This war began on the seventh of May, *four hundred and thirty-one* years before the Christian era; and continued *twenty-seven* years between the Athenians and the inhabitants of Peloponnesus, with their allies.—Year before the commencement of the era of the Seleucidæ, 134. This era was named after Seleucus, one of the captains of Alexander the Great, surnamed Nicator, or The Conqueror. The year in which he conquered Babylon (viz. 312 B. C.) is called the first year of this era.—Year before the formation of the famous Achæan league, 165.—Year before the commencement of the first Punic war, 182. The Arundelian marbles are said to have been composed in the first year of this war.—Year before the fall of the Macedonian empire, 278.—Year before the extinction of the reign of the Seleucidæ in Syria, on the conquest of that country by Pompey, 381.—Year before the commencement of the era of the Roman emperors, 415. The year in which the famous battle of Actium was fought is the first year of this era.—Year of Archidamus, king of Lacedæmon, and of the family of the Proclidæ or Eurypontidæ, 24.—Year of Plistoanax, king of Lacedæmon, and of the family of the Eurysthenidæ, or Agidæ, 21. This king was general of the Lacedæmonian armies in the Peloponnesian war. N. B. The kings of the Lacedæmonians of the families of the Proclidæ and the Eurysthenidæ sat on the throne together for several hundred years; viz., from 1102 B. C. to about 200 B. C.—Year of Perdiccas II. the eleventh king of Macedon, 9.—Year of Artaxerxes, surnamed Macrochir (Μακροχειρ) or Longimanus, because his arms were so long that

when standing erect, his hands reached down to his knees. 20.—Roman Consuls, T. Quintius Capitolinus the fourth time, and Agrippa Furius. During this consulship the Æqui and Volsci came near to the gates of Rome, and were defeated.

Eminent men who were contemporary with Nehemiah; upon the supposition that his birth happened about 500 B. C., and his death about 420 B. C.

Acron, a physician of Agrigentum; flourished 459 B. C.—*Æschylus*, the tragic poet of Athens; born, 525 B. C., died 456 B. C., at the age of 69.—*Alcidamus* the philosopher; flourished 424 B. C.—*Anaxagoras*, a Clazomenian philosopher; born B. C. 500., died 428 B. C., at the age of 72.—*Aristarchus* the tragic poet of Tegea in Arcadia; flourished about 454 B. C.—*Aristides*, the Athenian; flourished about 480 B. C.—*Aristophanes*, the comic poet; said to have flourished about 434 B. C.—*L. Furius Camillus*, a celebrated Roman; born 445 B. C., and died 365 B. C., aged 80, after he had been five times dictator, once censor, three times interrex, twice a military tribune, and obtained four triumphs.—*Charandas*, who gave laws to the people of Thurium; died 446 B. C.—*Charon*, a historian of Lampsacus; flourished about 479 B. C.—*L. Q. Cincinnatus*, a celebrated Roman; flourished about 460 B. C.—*Cossus*, a Roman who killed Volumnius, king of Veii, and obtained the Spolia Opima, A. U. C. 317, B. C. 437.—*Cratinus*, the comic writer; born 528 B. C., died 431 B. C., at the age of 97.—*Democritus*, the philosopher; born 470 B. C., died 361 B. C., at the advanced age of 109.—*Empedocles*, a philosopher, poet, and historian, of Agrigentum in Sicily; flourished about 444 B. C.—*Epicharmus*, a poet and Pythagorean philosopher of Sicily, who, according to Aristotle and Pliny, added the two letters χ and θ to the Greek alphabet; flourished about 440 B. C., and died in the 90th year of his age.—*Euctemon*, the astronomer; flourished about 431 B. C.—*Eupolis*, a comic poet of Athens; flourished about 435 B. C.—*Euripides*, the tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks; torn to pieces by dogs, 407 B. C., in the 73d year of his age,—*Georgias*, a celebrated sophist and orator; born 508 B. C., died 400 B. C., at the advanced age of 108.—*Hellanicus*, the Greek historian; born at Mitylene, 496 B. C., died 411 B. C., in the 85th year of his age.—*Herodicus*, a physician surnamed Gymnastic; flourished 443 B. C.—*Herodotus*, a celebrated historian of Halicarnassus; born 484 B. C., read his history to the council of Athens, and received public honours, in the 39th year of his age, 445 B. C.—*Hippocrates*, a celebrated physician of Cos; born 460 B. C., died 361 B. C., nearly 100 years of age.—*Isocrates*, the orator; born 437 B. C., died about 338 B. C., aged 99.—*Leocrates*, an Athenian general; flourished about 460 B. C. —*Lysias*, the orator; born 459 B. C., died 378 B. C.—*Melissus*, the Samian philosopher; flourished about 440 B. C.—*Meton*, the astrologer and mathematician; flourished about 432 B. C.—*Pericles*, the celebrated minister of Athens; born 499 B. C., died of the plague about 429 B. C.—*Phidias*, a celebrated statuary of Athens; died 432 B. C.—*Pindar*, a celebrated lyric poet of Thebes; born 521 B. C., died 435 B. C., at the age of 86.—*Plato*, the Greek poet, called the prince of the middle comedy; flourished about 454 B. C.—*Protagoras*, a Greek philosopher; died at a very advanced age, about 400 B. C.—*Socrates*, one of the most celebrated philosophers of all antiquity; born 470 B. C., died 400 B. C., aged 70.—*Sophocles*, a celebrated tragic poet of Athens, educated in the school of Æschylus; born 497 B. C., died 406 B. C., at the age of 91.—*Thucydides*, a celebrated Greek historian; born at Athens 471 B. C., died 391 B. C., in his 80th year.—*Xenophon*, the celebrated general, historian, and philosopher; born 449 B. C., died 359 B. C., aged 90.—*Zeuxis*, a celebrated painter; flourished about 468 B. C.

CHAPTER I.

Account of Nehemiah, 1. *His inquiry about the Jews that had returned from their captivity, and concerning the state of Jerusalem, of which he receives the most discouraging information*, 2, 3. *He is greatly affected; fasts and prays*, 4. *His prayer and confession to God*, 5–11.

A. M. 3558. B. C. 446. A. U. C. 308. Coss. Rom. T. Q. Capitolino 4. et Agrip. Furio.

THE words of [a] Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

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2 That Hanani, one of my brethren, came, he and *certain*

[a] Nehemiah, chap. x. 1.

NOTES ON CHAP. I.

Verse 1. *The words of Nehemiah*] That this book was compiled out of the *journal* or *memoranda* made by *Nehemiah* himself, there can be no doubt; but that he was not the *compiler* is evident from several passages in the work itself. As it is written consecutively as one book with Ezra, many have supposed that this latter was the author: but whoever compares the style of each, in the Hebrew, will soon be convinced that this is not correct; the style is so very different, that they could not possibly be the work of the same person.

It is doubtful even whether the Nehemiah who is mentioned *Ezra* ii. 2, who came to Jerusalem with

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men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: [b] the wall of Jerusalem also [c] *is* broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, [d] O LORD God of heaven, the great and terrible God, [e] that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and [f] thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and [g] confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

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7 [h] We have dealt very corruptly against thee, and have [i] not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying [k] *If* ye transgress, I will scatter you abroad among the nations:

9 [l] But *if* ye turn unto me, and keep my commandments, and do them; [m] though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from

[b] Ch. ii. 17.—[c] 2 Kings xxv. 10.—[d] Dan. ix. 4.—[e] Exod. xx. 6.—[f] 1 Kings viii. 28, 29; 2 Chron. vi. 40; Dan. ix. 17, 18. [g] Dan. ix. 20.—[h] Psa. cvi. 6; Dan. ix. 5.

[i] Deut. xxviii. 15.—[k] Lev. xxvi. 33; Deut. iv. 25, 26, 27; xxviii. 64.—[l] Lev. xxvi. 39, &c.; Deut. iv. 29, 30, 31; xxx. 2. [m] Deut. xxx. 4.

Zerubbabel, he the same with him who is the reputed author of this book. By the computation of the best chronologists, *Zerubbabel* came to Jerusalem in A. M. 3468; and Nehemiah, who is here mentioned, did not come before the *twentieth* year of the reign of Artaxerxes, which falls in with A. M. 3558, *ninety* years after; and as his account here is carried down to A. M. 3570, *nearly twenty* years later, he must at his death have been about *a hundred and thirty*, allowing him to have been only *twenty* years old at the time that Zerubbabel went up to Jerusalem. This is by no means likely, as this would make him the king's cup-bearer when he was upwards of *a hundred years of age!* It seems, therefore, evident that the Nehemiah of Ezra cannot be the same with the reputed author of this book, and the cup-bearer of the Persian king.

Son of Hachaliah] Of what tribe or lineage he was, we cannot tell: this is all we know of his parentage. Some suppose he was a priest, and of the house of Aaron, on the authority of 2 Mac. i. 18, 21; but this is but slender evidence. It is likely he was of a very eminent family, if not of the blood royal of Judah, as only persons of eminence could be placed in the office which he sustained in the Persian court.

The month Chisleu] Answering to a part of our November and December.

Twentieth year] That is, of Artaxerxes, A. M. 3558, B. C. 446.

Shushan the palace] The ancient city of *Susa*; called in Persian شستر *Shuster*: the winter residence of the Persian kings.

Verse 2. *I asked them concerning the Jews*] Josephus gives a probable account of this business: "Nehemiah, being somewhere out of Susa, seeing some strangers, and hearing them converse in the Hebrew tongue, he went near; and finding they were Jews from Jerusalem, he asked them how matters went with their brethren in that city, and what was their state?" And the answer they gave him is, in substance, that recorded in the text; though with several aggravations in Josephus.—*Joseph.* Ant. lib. xi., c. 5.

Verse 3. *The wall of Jerusalem also is broken down*] This must refer to the walls which had been *rebuilt* after the people returned from their captivity: for it could not refer to the walls which were broken down and levelled with the dust by *Nebuchadnezzar*; for to hear of this could be no *news* to Nehemiah.

Verse 4. *And mourned certain days*] From the month *Chisleu* to the month *Nisan*; about *four* months from the time he received the above information, till the time that Artaxerxes noticed his grief, chap. ii. 1. All this time he probably spent in supplication to God; waiting for a favourable opening in the Divine providence. Every *good* work is not to be undertaken hastily; prayer and watchfulness are necessary to its completion. Many good works have been ruined by making *haste*.

Verse 5. *Lord God of heaven*] What was, before the captivity, *Jehovah, God of hosts* or *armies*.

Great] Able to do mighty things. *Terrible*—able to inflict the heaviest judgments.

Verse 6. *Let thine ear*] *Hear* what we *say* and *confess*. *Thine eyes open—see* what we *suffer*.

Verse 7. *Have not kept thy commandments*] The moral precepts by which our lives should be regulated.

Statutes] What refers to the rites and ceremonies of thy religion.

Judgments] The precepts of justice relative to our conduct to each other.

Verse 8. *Thy servant Moses*] See the parallel places in the margin, and the notes there. Though in

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thence, and will bring them unto the place that I have chosen to set my name there.

10 [n] Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, [o] let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, [p] who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's [q] cup-bearer.

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[n] Deut. ix. 29; Dan. ix. 15.—[o] Ver. 6.

[p] Isa. xxvi. 8; Heb. xiii. 18.—[q] Chap. ii. 1.

an enemy's country, and far from the ordinances of God, Nehemiah did not forget the law; he read his Bible well, and quotes correctly.

Verse 11. *Merey in the sight of this man.*] Favour before the king, Ahasuerus. He seems then to have been giving him the cup.

For I was the king's cup-bearer.] The king's *butler*, (the Persians call him ساقي *saky*,) which gave him the opportunity of being frequently with the king; and to be in such a place of trust, he must be in the king's confidence. No Eastern potentate would have a cup-bearer with whom he could not trust his life, *poison* being frequently administered in this way. This verse seems to have been a mental prayer, which Nehemiah now put up as he was delivering the cup into the king's hand.

CHAPTER II.

Artaxerxes, observing the sorrow of Nehemiah, inquires into the cause, 1, 2. *Nehemiah shows him the cause, and requests permission to go and rebuild the walls of Jerusalem,* 3–6. *The king grants it, and gives him letters to the governors beyond the river,* 7, 8. *He sets out on his journey,* 9. *Sanballat and Tobiah are grieved to find he had got such a commission.* 10. *He comes to Jerusalem; and, without informing any person of his business, examines by night the state of the city,* 11–16. *He informs the priests, nobles, and rulers, of his design and commission,* 17, 18. *The design is turned into contempt by Sanballat, Tobiah, and Geshem,* 19. *Nehemiah gives them a suitable answer,* 20.

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AND it came to pass in the month Nisan, in the twentieth year of [a] Artaxerxes the king, *that* wine *was* before him: and [b] I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but [c] sorrow of heart. Then I was very sore afraid,

3 And said unto the king, [d] Let the king live for ever: why should not my countenance be sad, when [e] the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

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4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fa-

[a] Ezra vii. 1.—[b] Chap. i. 11.—[c] Prov. xv. 13.

[d] 1 Kings i. 31; Dan. ii. 4; v. 10; vi. 6, 21.—[e] Chap. i. 3.

NOTES ON CHAP. II.

Verse 1. *Month Nisan*] Answering to a part of our *March* and *April*.

I took up the wine] It is supposed that the kings of Persia had a different cup-bearer for each quarter of the year, and that it had just now come to Nehemiah's turn.

Verse 2. *Then I was very sore afraid.*] Probably the king spoke as if he had some suspicion that Nehemiah harboured some bad design, and that his face indicated some conceived treachery or remorse.

Verse 3. *Let the king live for ever*] Far from wishing ill to my master, I wish him on the contrary to live and prosper for ever. ÆLIAN, *Hist. Var.* lib. i. c. 32, uses the same form of speech in reference to Artaxerxes Mnemon, one of the Persian kings, Βασιλευ Αρταξερξη, ὁι' αιωνος βασιλευοις, "O King Artaxerxes, may you reign for ever," when speaking of the custom of presenting them annually with an offering of earth and water; as if they had said, *May you reign for ever over these!*

Verse 4. *So I prayed to the God of heaven.*] Before he dared to prefer his request to the king, he made his prayer to God, that his suit might be acceptable: and this he does by mental prayer. To the spirit of prayer every place is a *praying place*.

Verse 5. *The city of my fathers' sepulchres*] The tombs of the dead were sacred among the ancients, and nothing could appear to them more detestable than disturbing the ashes or remains of the dead.

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thers' sepulchres, that I may build it.

6 And the king said unto me, (the [f] queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him [g] a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* [h] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, [i] according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I [k] came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night [l] by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were [m] broken down, and the gates thereof were consumed with fire.

[f] Heb. *wife.*——[g] Chap. v. 14: xiii. 6.——[h] Ch. iii. 7.——[i] Ezra v. 5; vii. 6, 9, 28; ver. 18.

[k] Ezra viii. 32.——[l] 2 Chron. xxvi. 9; chap. iii. 13.——[m] Chap. i. 3; ver. 17.

Nehemiah knew that in mentioning this circumstance he should strongly interest the feelings of the Persian king.

Verse 6. *The queen also sitting by him*] Who probably forwarded his suit. This was not Esther, as Dean Prideaux supposes, nor perhaps the same Artaxerxes who had taken her to be queen; nor does שגל *shegal* signify *queen*, but rather harlot or concubine, she who was chief favourite. The Septuagint translate it παλλακη, *harlot*; and properly too. See the introduction.

I set him a time.] How long this time was we are not told; it is by no means likely that it was *long*, probably no more than *six months* or a *year*; after which he either returned, or had his leave of absence *lengthened*; for in the same year we find he was made governor of the Jews, in which office he continued twelve years, viz., from the twentieth to the thirty-second year of Artaxerxes, chap. v. 14. He then returned to Susa; and after staying a short time, had leave to return to rectify some abuses that Tobiah the Ammonite had introduced into the temple, chap. xiii. 6, 7, and several others of which the people themselves were guilty. After having performed this service, it is likely he returned to the Persian king, and died in his office of cup-bearer; but of this *latter* circumstance we have no mention in the text.

Verse 8. *Asaph the keeper of the king's forest*] הפרדס *hapardes* of the *paradise* of the king. This I believe is originally a *Persian* word; it frequently occurs in Arabic, فردوس *ferdoos*, and in Greek, παραδεισος, and in both signifies a *pleasant garden, vineyard, pleasure garden*, and what we call a *paradise*.

Above the hall of audience, in the imperial palace at Dehli, the following Persian couplet is inscribed:—

اگر فردوسي بر روي زمي است
همين است همين است همين است

"If there be a *paradise* on the face of the earth,
this is it, this is it, this is it."

Thus we find that the word is applied to denote *splendid apartments*, as well as *fine gardens*; in a word, any place of pleasure and delight. The *king's forest* mentioned in the text might have been the same to *Artaxerxes*, as the *New Forest* was to *William the Conqueror*, or *Windsor Forest* to the late amiable sovereign of the British people, GEORGE the THIRD.

And the king granted me, &c.] This noble spirited man attributes every thing to God. He might have said, I had been long a faithful servant to the king; and he was disposed, in reward of my fidelity, to grant my request; but he would not say so: "He granted my request, because *the good hand of my God was upon me.*" God favoured me, and influenced the king's heart to do what I desired.

Verse 10. *Sanballat the Horonite*] Probably a native of Horonaim, a *Moabite* by birth, and at this time governor of the Samaritans under the king of Persia.

Tobiah the servant] He was an *Ammonite*; and here, under the Persian king, joint governor with Sanballat. Some suppose that the Sanballat here mentioned was the same who persuaded Alexander to build a temple on Mount Gerizim in favour of the Samaritans. Pelagius thinks there were two governors of this name.

Verse 13. *The dragon well*] Perhaps so called because of the representation of a dragon, out of whose mouth the stream issued that proceeded from the well.

Dung port] This was the gate on the eastern side of the city, through which the filth of the city was carried into the valley of Hinnom.

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14 Then I went on to the gate of the [a] fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the [c] brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more [p] a reproach.

18 Then I told them of [q] the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build So they [r] strengthened their hands for *this* good *work*.

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19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they [s] laughed us to scorn, and despised us, and said, What *is* this thing that ye do? [t] will ye rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: [u] but ye have no portion, nor right, nor memorial, in Jerusalem.

[a] Chap. iii. 15.——[c] 2 Sam. xv. 23; Jer. xxxi. 10.——[p] Chap. i. 3; Psa. xliv. 13; lxxix. 4; Jer. xxiv. 9; Ezek. v. 14, 15; xxii. 4.——[q] Ver. 8.——[r] 2 Sam. ii. 7.——[s] Psa. xliv. 13; lxxix 1; lxxx 6.——[t] Chap. vi. 6.——[u] Ezra iv. 3.

Verse 14. *The gate of the fountain*] Of *Siloah*. *The king's pool*] Probably the *aqueduct* made by Hezekiah, to bring the waters of Gihon to the city of David. See 2 Chron. xxxii. 30.

Verse 15. *By the brook*] *Kidron*.

By the gate of the valley] The valley through which the brook Kidron flowed. It was by this gate he went out; so he went all round the city, and entered by the same gate from which he had gone out.

Verse 16. *The rulers knew not whither I went*] He made no person privy to his design, that he might hide every thing as much as possible from their enemies till he had all things in readiness; lest they should take measures to defeat the work.

Verse 18. *Then I told them*] He opened to them his design and his commission.

Verse 19. *Geshem the Arabian*] Some chief of the Arabs contiguous to Samaria, who had joined with Sanballat and Tobiah to distress the Jews, and hinder their work.

Will ye rebel against the king?] This they said in order to raise jealousies in the king's mind, and induce him to recall his ordinance.

Verse 20. *Ye have no portion, nor right*] To be a citizen of Jerusalem was a high honour; and they would not permit those who did not belong to the tribes of Israel to dwell there. Zerubbabel gave the same answer to the Samaritans, Ezra iv. 3.

CHAPTER III.

The names of those who rebuilt the walls of Jerusalem; and the part assigned to each person, 1–32.

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THEN [a] Eliashib the high priest rose up with his brethren the priests, [b] and they builded the sheep gate; they sanctified it, and set up the doors of it; [c] even unto the tower of Meah they sanctified it, unto the tower of [d] Hananeel.

2 And [e] next unto him builded [f] the men of Jericho. And next to them builded Zaccur the son of Imri.

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3 [g] But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and [h] set up the doors thereof, the

[a] Chap. xii. 10.——[b] John v. 2.——[c] Chap. xii. 39.——[d] Jer. xxxi. 38; Zech. xiv. 10.——[e] Heb. *at his hand.*

[f] Ezra ii. 34.——[g] 2 Chron. xxxiii. 14; chap. xii. 39; Zeph. i. 10.——[h] See chap. vi. 1; xiii. 1.

NOTES ON CHAP. III.

Verse 1. *Eliashib the high priest*] It was right that the priests should be *first* in this holy work: and perhaps the *sheep gate* which is mentioned here is that by which the offerings or sacrifices were brought into the temple.

They sanctified it] As they began with the sacred offering as soon as they got an altar built, it was proper that the gate by which these sacrifices entered should be consecrated for this purpose, i. e., set apart, so that it should be for this use only.

Verse 3. *The fish gate*] We really know scarcely

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locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok, the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to [i] the work of their Lord.

6 Moreover [k] the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [l] throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah of the goldsmiths. Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they [m] fortified Jerusalem unto the [n] broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

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11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the [o] other piece, [p] and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 [q] The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto [r] the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But [s] the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [t] Siloah by the king's garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of

[i] Judg. v. 23.——[k] Chap. xii. 39.——[l] Chap. ii. 8.——[m] Or, *left Jerusalem unto the broad wall.*——[n] Chap. xii. 38.

[o] Heb. *second measure.*——[p] Chap. xii. 38.——[q] Chap. ii. 13. [r] Chap. ii. 13.——[s] Chap. ii. 14.——[t] John ix. 7.

any thing about these gates—what they were, why called by these names, or in what part of the wall situated. All plans of Jerusalem, its temple, walls, and gates, are mere works of conjecture; and yet how *learnedly* have some men written on all these subjects!

Verse 7. *The throne of the governor*] His house, and the place where he dispensed justice and judgment. Previously to the days of Nehemiah, Jerusalem was governed by a deputy from the Persian king; (see chap. v. 15;) but after this time they were governed by governors and judges chosen from among themselves.

Verse 8. *Goldsmiths.*] From the remotest period of the history of the Jews they had artists in all elegant and ornamental trades; and it is also evident that goldsmiths, apothecaries, and merchants were formed into *companies* in the time of Nehemiah.

Apothecaries] Rather such as dealt in *drugs, aromatics, spices*, &c., for embalming, or for furnishing the temple with the incense consumed there.

Verse 9. *Ruler of the half part of Jerusalem.*] Probably the city was divided into *two parts*; one for Judah, and the other for Benjamin, each having its proper governor. Rephaiah mentioned here was *one* of these governors, and *Shallum*, mentioned ver. 12, was the *other*. There were other rulers or governors of particular country or village districts.

Verse 11. *Repaired the other piece*] That which was left by *Jedaiah* after he had repaired the wall opposite to his own house. Probably some of the principal people were obliged to repair those parts of the wall opposite to their own dwellings. Perhaps this was the case generally.

Verse 12. *The son of Halohesh*] Or, the son of the *Enchanter*: conjectured to be thus named from having the art to *charm* serpents.

The ruler of the half part] See on ver. 9.

Verse 13. *The inhabitants of Zanoah*] This was a town in the tribe of Judah. Josh. xv. 34.

Verse 14. *Beth-haccerem*] A village or town in the tribe of Benjamin.—See Jer. vi. 1.

Verse 15. *The pool of Siloah*] This is probably the same as that mentioned by the evangelists.

The stairs that go down from the city of David.] Jerusalem being built on very *uneven ground*, and some *hills* being taken within the walls; there was a necessity that there should be in different places *steps* by which they could ascend and descend: probably similar to what we see in the city of *Bristol*.

Verse 16. *The pool that was made*] Calmet sup-

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David, and to the [a] pool that was made, and unto the house of the mighty.

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the [x] turning *of the wall*.

20 After him Baruch the son of [w] Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto [x] the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the [y] court of the prison. After him Pedaiah the son of Parosh.

26 Moreover [z] the Nethinims [a] dwelt in [b] Ophel, [c] unto *the place* over against [d] the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the [e] horse gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the [f] going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

[a] 2 Kings xx. 20; Isa. xxii. 11.—[x] 2 Chron. xxvi. 9.—[w] Or, *Zaccai*.—[x] Ver. 19.—[y] Jer. xxxii. 2; xxxiii. 1; xxxvii. 21.—[z] Ezra ii. 43; chap. xi. 21.

[a] Or, which *dwelt in Ophel, repaired unto*.—[b] 2 Chron. xxvii. 3.—[c] Or, *the tower*.—[d] Ch. viii. 1, 3; xii. 37.—[e] 2 Kings xi. 16; 2 Chron. xxiii. 15; Jer. xxxi. 40.—[f] Or, *corner-chamber*.

poses that this was the reservoir made by Hezekiah, when besieged by Sennacherib, 2 Chron. xxxii. 4.

The house of the mighty.] Probably a place where a *band of soldiers* was kept, or the *city guard*.

Verse 19. *The going up to the armoury*] This was either a *tower* that defended the angle where the two walls met; or the *city arsenal*, where shields, spears, &c., were kept to arm the people in time of danger.

Verse 20. *Earnestly repaired*] He distinguished himself by his *zeal* and *activity*.

Verse 22. *The priests, the men of the plain.*] Some of the officers of the temple, particularly the *singers*, dwelt in the *plain* country round about Jerusalem, chap. xii. 28; and it is likely that several of the *priests* dwelt in the same place.

Verse 28. *The horse gate*] The place through which the *horses* passed in order to be watered; it was near the temple. Some rabbins suppose that in order to go to the temple, a person might go on horseback to the place here referred to, but then was obliged to alight, as a horse could pass no farther. Horses were never very plentiful in Jerusalem.

Verse 32. *The goldsmiths and the merchants.*] The word הצרפים *hatstsorephim* may signify *smiths*, or persons who worked in *metals* of any kind: but it is generally understood to mean those who worked in *gold*. I have already observed, that the mention of *merchants* and *goldsmiths* shows that these persons were formed into *bodies corporate* in those ancient times. But these terms are differently rendered in the *versions*. The *Vulgate* is the same as ours, which probably our translators copied: *aurifices et negociatores*. The *Syriac* is, *goldsmiths* and *druggists*. The *Arabic*, *smelters of metal* and *porters*. The *Septuagint*, in some copies, particularly in the *Roman* edition, and in the *Complutensian*, *Antwerp*, and *Paris Polyglots*, have οἱ χαλκεις και οἱ μεταβολοι, *smiths* and *merchants*; but in other copies, particularly the *London Polyglot*, for μεταβολοι we find ῥοποπωλαι, *seller of shields*. And here the learned reader will find a double mistake in the *London Polyglot*, ῥοποπωλαι for ῥοποπωλαι, and in the Latin version *scuta* for *scuta*, neither of which conveys any sense.

CHAPTER IV

Sanballat and Tobiah mock the Jews, and endeavour to prevent the completing of the wall, 1–3. *Nehemiah prays against them, and the people complete one half of the wall*, 4–6. *The Arabians, Ammonites, and Ashdodites, conspire together, and come to fight against the Jews*, 7, 8. *The Jews commend themselves to God, and determine to fight for their lives and liberties; on hearing of which their enemies are disheartened*, 9–16. *The Jews divide themselves into two bands; one half working, and the other standing ready armed to meet their enemies. Even the workmen are obliged to arm themselves, while employed in building, for fear of their enemies*, 17, 18. *Nehemiah uses all precautions to prevent a surprise; and all labour with great fervour in the work*, 19–22.

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BUT it came to pass, [a] that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they [b] fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now [c] Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 [d] Hear, O our God: for we are [e] despised: and [f] turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And [g] cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

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6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to pass, [h] *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem [i] were made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And [k] conspired all of them together to come *and* to fight against Jerusalem, and [l] to hinder it.

9 Nevertheless [m] we made our prayer unto our God, and set a watch against them

[a] Chap. ii. 10, 19.—[b] Heb. *leave to themselves.*—[c] Chap. ii. 10, 19.—[d] Psa. cxxiii. 3, 4.—[e] Heb. *despite.*—[f] Psa. lxxix. 12; Prov. iii. 34.

[g] Psa. lxix. 27, 28; cix. 14, 15; Jer. xviii. 23.—[h] Verse 1. [i] Heb. *ascended.*—[k] Psa. lxxxiii. 3, 4, 5.—[l] Heb. *to make an error to it.*—[m] Psa. l. 15.

NOTES ON CHAP. IV.

Verse 2. *The army of Samaria*] As he was *governor*, he had the command of the army, and he wished to excite the soldiers to second his views against Nehemiah and his men.

What do these feeble Jews?] We may remark here, in general, that the enemies of God's work endeavour by all means to *discredit* and *destroy* it, and *those* who are employed in it. 1. They *despise* the *workmen: What do these feeble Jews?* 2. They endeavour to turn all into *ridicule: Will they fortify themselves?* 3. They have recourse to *lying: If a fox go up, he shall even break down their stone wall.* 4. They sometimes use *fair* but *deceitful speeches*; see chap. vi. 2, &c.

Verse 4. *Turn their reproach upon their own head*] A prayer of this kind, understood literally, is not lawful for any *Christian*. Jesus, our great master, has said, "Love your enemies; do good to them that hate you; and pray for them that despitefully use you." Such sayings as the above are excusable in the mouth of a Jew, under severe irritation. See the next verse.

Verse 5. *Let not their sin be blotted out*] These are the most terrible imprecations; but probably we should understand them as *declaratory*, for the same form of the verb, in the Hebrew, is used as *precative* and *imperative*. *Turn their reproach*—Their reproach *shall be* turned. *Give them for a prey*—They *shall be* given for a prey. *Cover not their iniquity*—Their iniquity *shall not* be covered. *Let not their sin be blotted out*—Their sin *shall not* be blotted out. All who know the genius of the Hebrew language, know that the *future* tense is used to express all these senses. Besides, we may rest assured that Nehemiah's curses, or declaration of God's judgments, had respect only to their *bodies*, and to their *life*: not to their *souls* and the *world to come*. And then they amount to no more than this: *What a man soweth, that he shall reap.*

Verse 6. *For the people had a mind to work.*] The original is very emphatic: ויהי לב לעם לעשות *vayehi leb leam laasoth*, "For the people had a *heart* to work." Their *hearts* were engaged in it; and where the *heart* is engaged, the work of God goes on well. The whole of this 6th verse is omitted by the *Septuagint*.

Verse 7. *The walls of Jerusalem were made up*] That is, they were made up *to the half height of the wall*; for the preceding verse seems to intimate that the *whole wall* was thus far built; not *half of the wall* completed, but the *whole wall built to half its height.*

Verse 9. *We made our prayer unto our God, and set a watch*] The strongest confidence in the protection and favour of God does not preclude the use of

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day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten[x] times, [n] From all places whence ye shall return unto us *they will be upon you.*

13 Therefore set I [o] in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

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14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [p] Be not ye afraid of them: remember the LORD, *which is* [q] great and terrible and [r] fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, [s] and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

[n] Or, *That from all places ye must return to us.*——[o] Heb. *from the lower parts of the place*, &c.

[p] Num. xiv. 9; Deut. i. 29.——[q] Deut. x. 17.——[r] 2 Sam. x. 12 [s] Job v. 12.

all or any of the *means of self-preservation and defence* which his providence has put in our power. While God works in us to *will and to do*, we should proceed to *willing*, through the *power* he has given us to *will*; and we should proceed to *action*, through the *power* he has given us to *act*. We cannot *will*, but through God's *power*; we cannot *act*, but through God's *strength*. The *power*, and the *use* of it, are two distinct things. We may *have the power to will*, and *not will*; and we may have the *power* to *do*, and *not act*: therefore, says the apostle, seeing God has wrought in you these powers, see that you WORK OUT YOUR OWN *salvation, with fear and trembling.*

Verse 10. *The strength of the bearers of burdens is decayed*] They worked both *day* and *night*, scarcely ever putting off their clothes, except for the purpose of being *washed*, ver. 21, 23.

Much rubbish] The ruins they were obliged to clear away, before they could dig the foundation for a new wall; and in this labour they were nearly exhausted; see chap. v. 15.

Verse 12. *From all places whence ye shall return unto us*] This verse is extremely difficult. Our translators have supplied the words, *they will be upon you*, which have nothing correspondent in the Hebrew. The Septuagint have given a good sense, Ἀναβαινουσιν ἐκ παντων των τοπων ἐφ' ἡμας, *They come up from all places against us.* The sense appears to be this: the Jews which dwelt among the Samaritans, &c., came often to Nehemiah from all quarters, where they sojourned, and told him the *designs* of his enemies against him: therefore, he set people with their swords, spears, and bows, to defend the walls. It is probable that instead of תשובו *tashubu*, "ye shall *return*," we should read תשבו *chashebu*, "they *designed* or *meditated*." This word is very similar to the other, and makes the sense very clear. "The Jews who dwelt among them told us frequently, from all places, what they *designed* against us." For this reading *Houbigant*, *Michaelis* and *Dathe* contend. But this various reading is not found in any MS., and is not countenanced by any of the *versions*. See ver 15.

Verse 14. *Be not ye afraid of them*] Are they more terrible or stronger than God!

Fight for your brethren] Your own *countrymen*, who worship the same God, and are come from the same stock; *your sons*, whom they wish to slay or lead into captivity; *your daughters* and *wives*, whom they wish to deflower and defile; and *your houses*, which they wish to seize and occupy as their own. They had every thing at stake; and therefore they must fight *pro aris et focis*, for their *religion*, their *lives*, and their *property*. A people thus interested, who once take up the sword, can never be *conquered*.

There is an address made to the Greeks by their leader in Æschylus, Pers. ver. 402, similar to this, to excite them against the Persians:—

————Ω Παιδες Ἑλληνων, ιτε,
Ἐλευθεροντε πατριδ', ἐλευθεροντε δε
Παιδας, γυναικας, θεων τε πατρωων ἑδη,
Ὁηκας τ' ἀρχαιογονων· νυν ὑπερ παντων ἀγων.

"————Sons of the Greeks, go on!
Free now your country, and your children free;
Your wives, the temples of your fathers' gods,
And dear abodes of farthest ancestors:—
Now strike the blow for all!" J. B. B. C.

Verse 15. *Their counsel to naught*] The word *counsel* used here countenances the *emendation* in the 12th verse.

Verse 16. *Half—wrought in the work*] This is no unusual thing, even in the present day, in Palestine; people sowing their seed are often attended by an armed man, to prevent the Arabs from robbing them of their seed, which they will not fail to do if not protected.

Habergeons] In the Franco-Gallic, *hauthergon* signifies *a coat of mail*; but as in *Teutonic* hals signifies

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17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded [t] by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [u] our God shall fight for us.

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21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, [v] *saving that* every one put them off for washing.

[t] Heb. *on his loins.*——[u] Exod. xiv. 14, 25; Deut. i. 30; iii. 22; xx. 4; Josh. xxiii. 10.

[v] Or, *every one* went *with his weapon for water*; see Judges v. 11.

the *neck*, and bergen, to *cover* or *defend*; it may be considered rather as signifying a *breastplate*, or *armour for the breast*.

Verse 17. *With one of his hands wrought in the work, and with the other* hand *held a weapon.*] That is, he had his *arms* at hand, and was as fully prepared to *fight* as to *work*. So Ovid, *Epist.* xi., *Canace Macario*, ver. 1:—

Si qua tamen cæcis errabunt scripta lituris,
Oblitus a domnæ cæde libellus erit:
Dextra tenet calamum: strictum tenet altera ferrum:
Et jacet in gremio charta soluta meo.

If streaming blood my fatal letter stain,
Imagine, ere you read, the writer slain.
One hand the sword, and one the pen employs,
And in my lap the ready paper lies. Dryden.

By this mode of speech Canace does not intimate to her brother Macarius, that she actually *held* the *sword* in one hand while she held the *pen* in the other, but that she had it *ready* to slay herself as soon as she had written the epistle.

Verse 20. *Ye hear the sound of the trumpet*] As the walls were very extensive, and the workmen consequently much scattered, their enemies might easily attack and destroy them successively, he therefore ordered them all to work as near to each other as they could; and himself, who was everywhere surveying the work, kept a trumpeter always with him, who was to sound when the enemy approached; and all were instantly to run to the place where they heard the sound.

Verse 22. *Let every one with his servant lodge within Jerusalem*] The country people were accustomed, after their day's labour, to return to their families; now, being so formidably threatened, he obliged them all to sleep in Jerusalem, that they might be ready, in case of attack, to help their brethren. All this man's arrangements were wise and judicious.

Verse 23. *None of us put off our clothes, saving that every one put them off for washing*] The Hebrew for all this is only אין אנחנו פשטים בגדינו איש שלחו המים *ein anachnu poshetim begadeynu ish shilcho hammayim*; which *Montanus* translates, *Non nos exuentes vestes nostras, vir missile suum aquas*; "We, not putting off our garments, a man his dart to the waters." Of this latter clause what sense can be made! Let us hear what the ancient *versions* say.

The *Vulgate*, *Unusquisque tantum nudabatur ad baptismum*, "Every one stripped himself for the bath."

The *Septuagint* omit the latter part of this clause, *And there was none of us who put off his garments.*

The *Syriac*, "None of us put off his clothes for a month each in his turn."

The *Arabic*, "Nor did we put off our clothes, but with our arms, at the end of a month."

There is a remarkable reading in one of *De Rossi's* MSS. אין אנחנו פשטים בגדינו כישלחה על המים, *We did not lay aside our garments, but in order to send them to the washing.* This is most likely the sense of the place.

It is curious to see how our old versions translate the place.

Coverdale: We put neuer of our clothes, so much as to wash ourselues.—1535.

Becke: We put neuer of our clothes, so muche as to washe ourselues.—1549.

Cardmarden: We put neuer of oure clothes no more than the other dyd theyr harnesse, sabe only byeause of the water.—1566.

This shows how all interpreters have been puzzled with this vexatious clause.

The reading from De Rossi's MS., given above, is the most likely to be the true one, because it gives a good sense, which cannot be found in the Hebrew text as it now stands. The general meaning is sufficiently evident; they worked nearly day and night, only had their hours by turns for repose; this did not permit them time sufficient to undress themselves in order to take regular sleep, therefore they only put off their clothes when they were obliged to get them washed.

CHAPTER V.

The people complain that they are oppressed and enthralled by their richer brethren, 1–3. *Nehemiah calls them to account; upbraids them for their cruelty; and obliges them to swear that they will forgive the debts, restore the mortgaged estates, and free their servants,* 4–13. *Nehemiah's generosity and liberality,* 14–17. *The daily provision for his table,* 18, 19.

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AND there was a great [a] cry of the people and of their wives against their [b] brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now [c] our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we [d] bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

6 And I was very angry when I heard their cry and these words.

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7 Then [e] I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, [f] Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have [g] redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also I said, It *is* not good that ye do: ought ye not to walk [h] in the fear of our God [i] because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

[a] Isa. v. 7.——[b] Lev. xxv. 35, 36, 37; Deut. xv. 7.——[c] Isa. lviii. 7.——[d] Exod. xxi. 7; Lev. xxv. 39.——[e] Heb. *my heart consulted in me.*

[f] Exod. xxii. 25; Lev. xxv. 36; Ezek. xxii. 12.——[g] Lev. xxv. 48.——[h] Lev. xxv. 36.——[i] 2 Sam. xii. 14; Rom. ii. 24; 1 Pet. ii. 12.

NOTES ON CHAP. V.

Verse 2. *We, our sons, and our daughters, are many*] Our families are larger than we can provide for; we are obliged to go in debt; and our richer brethren take advantage of our necessitous situation, and oppress us. The details which are given in the next verse are sufficiently plain.

Verse 3. *Because of the dearth.*] About the time of Zerubbabel, God had sent a judicial dearth upon the land, as we learn from *Haggai*, chap. i. 9, &c., for the people it seems were more intent on building houses for themselves than on rebuilding the house of the Lord: "Ye looked for much, and, lo, it is come to little; because of mine house that is waste; and ye run, every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth; and upon men, and upon cattle, and upon all the labour of the hands." This dearth might have been continued, or its effects still felt; but it is more likely that there was a *new* dearth owing to the great number of people for whose support the land that had been brought into cultivation was not sufficient.

Verse 4. *We have borrowed money*] This should be read, *We have borrowed money for the king's tribute on our lands and vineyards.* They had a tax to pay to the Persian king in token of their subjection to him, and though it is not likely it was heavy, yet they were not able to pay it.

Verse 5. *We bring into bondage our sons*] The law permitted parents to sell their children in times of extreme necessity, Exod. xxi. 7.

Verse 7. *Ye exact usury*] This was expressly contrary to the law of God; and was doubly cruel at this time, when they were just returning out of the land of their captivity, and were suffering from the effects of a *dearth*. Some think that it was about the time of a Sabbatical year, when their land must have lain at rest without cultivation, and during which they were expressly commanded not to exact any debt, Deut. xv. 2.

I set a great assembly against them.] Brought all these delinquents before the rulers of the people.

Verse 9. *Ought ye not to walk in the fear of our God*] If ye wish to *accredit* that religion ye profess, which comes from the God of *justice* and *mercy*; should you not, in the sight of the heathen, abstain from *injustice* and *cruelty*? Can they credit your profession, when they see such practices? The inconsistent conduct of some professors of religion does much harm in the Church of God.

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11 Restore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, [k] and took an oath of them, that they should do according to this promise.

13 Also [l] I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [m] emptied. And all the congregation said, Amen, and praised the LORD. [n] And the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, [o] even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not [p] eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but [q] so did not I, because of the [r] fear of God.

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16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* [s] at my table a hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* [t] which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this [u] required not I the bread of the governor, because the bondage was heavy upon this people.

19 [v] Think upon me, my God, for good, *according* to all that I have done for this people.

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[k] Ezra x. 5; Jer. xxxiv. 8, 9.——[l] Matt. x. 14; Acts xiii. 51; xviii. 6.——[m] Heb. *empty* or *void*.——[n] 2 Kings xxiii. 3.——[o] Ch. xiii. 6.

[p] 1 Cor. ix. 4, 15.——[q] 2 Cor. xi. 9; xii. 13.——[r] Verse 9.——[s] 2 Sam. ix. 7; 1 Kings xviii. 19.——[t] 1 Kings iv. 22.——[u] Ver. 14, 15.——[v] Chap. xiii. 22.

Verse 11. *Also the hundredth* part *of the money*] *Houbigant* contends, 1. That the word מאת *meath*, which *we* and the *Vulgate* translate one *hundredth* part, never means so anywhere; and 2. That it would have answered no end to have remitted to people so distressed merely the *one hundredth part* of the money which had been taken from them by usury. He understands מאת *meath* as signifying the same as כן את *min eth*, contracted into מאת *meeth*, a preposition and demonstrative particle joined together, *also a part* FROM THE *money*. Neither the *Syriac*, *Septuagint*, nor *Arabic* acknowledges this *hundredth* part. Some think that the *hundredth* part is that which they obliged the poor debtors to pay each month, which would amount to what we would call *twelve per cent.* interest for the money lent, or the debt contracted. See the *introduction*.

Verse 13. *Also I shook my lap*] This was a significant action frequent among the Hebrews; and something of the same nature was practised among other nations. "When the Roman ambassadors entered the senate of Carthage, they had their toga gathered up in their bosom. They said, We carry here *peace* and *war*; you may have *which* you will. The senate answered, You may give *which* you please. They then *shook their toga*, and said, We bring you war. To which all the senate answered, We cheerfully accept it." See *Livy*, lib. xxi., cap. 18; and see *Calmet*.

Verse 14. *I and my brethren have not eaten the bread of the governor.*] From what is related here, and in the following verse, we find that the table of the governor was always supplied by the people with *bread* and *wine*; and, besides, they had *forty shekels* per diem for their other expenses. The people were also greatly oppressed by the *servants* and *officers* of the governor; but, during the *twelve years* that Nehemiah had been with them, he took not this salary, and ate none of their bread. Nor were his servants permitted to take or exact any thing from them. Having such an example, it was scandalous for their chiefs, priests, and nobles, thus to oppress an afflicted and distressed people.

Verse 16. *Neither bought we any land*] Neither he nor his officers took any advantage of the necessities of the people, to buy their lands, &c. He even made his own servants to work at the wall.

Verse 17. *A hundred and fifty of the Jews*] He kept *open house*, entertained *all comers*; besides having *one hundred and fifty* Jews who had their food constantly at his table, and at his expense. To be able to bear all these expenses, no doubt Nehemiah had saved money while he was cup-bearer to the Persian king in *Susa*.

Verse 18. *One ox* and *six choice sheep*] This was food sufficient for more than *two hundred* men.

Once in ten days store of all sorts of wine] It is supposed that every *tenth* day they drank wine; at all other times they drank *water*; unless we suppose the meaning of the phrase to be, that his servants laid

in a stock of wine every ten days. Though the Asiatics drank sparingly of wine, yet it is not very likely that, in a case such as that above, *wine* was tasted only *thrice* in each month.

Bishop *Pococke* mentions the manner in which the *bey* of *Tunis* lived. He had daily *twelve sheep*, with *fish*, *fowls*, *soups*, *oranges*, *eggs*, *onions*, *boiled rice*, &c., &c. His *nobles* dined with him; after they had done, the *servants* sat down; and, when they had finished, the *poor* took what was left. Here is no mention of a *fat ox*; but there were *six sheep* at the bey's table *more* than were at the table of Nehemiah: so the *twelve sheep* were equal to *six sheep* and *one ox*. Probably the mode of living between these *two* was nearly alike.

Verse 19. *Think upon me, my God, for good*] Nehemiah wishes for no reward from *man*; and he only asks *mercy* at the hand of his God for what his *providence* enabled him to do; and which, according to the good hand of his God upon him, he had done *faithfully*. He does not offer his *good deeds* to God in extenuation of his *sins*, or as a *compensation* for the *heaven* he expected. Nothing of the kind: he simply says, what any good man might say, My God, *as* I have done good to them, *so* do good to me; or, as the poet has sung:—

"Teach me to feel another's woe,
To hide the fault I see:
The mercy I to others show,
That mercy show to me!" POPE.

This is according to the precept of Christ: "Forgive, and ye shall be forgiven; give, and it shall be given unto you."

CHAPTER VI.

Sanballat, Tobiah, and Geshem, insidiously desire a conference with Nehemiah, which he refuses, 1–4. *They then charge him with the design of rebelling, and causing himself to be made king*, 5–7; *which he denies, and prays to God for support*, 8, 9. *A false prophet is hired by Tobiah and Sanballat, to put him in fear; he discovers the imposture, and defeats their design.* 10–13. *He prays to God against them*, 14. *The wall is finished in* fifty-two *days*, 15. *He discovers a secret and treasonable correspondence between Tobiah and some of the Jewish nobles*, 16–19.

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NOW it came to pass, [a] when Sanballat, and Tobiah, and [b] Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; ([c] though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem [d] sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of [e] Ono. But they [f] thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you?

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4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and [g] Gashmu saith *it*, [h] *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be

[a] Chap. ii. 10, 19; iv. 1, 7.——[b] Or, *Gashmu*, ver. 6.——[c] Ch. iii. 1, 3.——[d] Prov. xxvi. 24, 25.

[e] 1 Chron. viii. 12; chap. xi. 35.——[f] Psa. xxxvii. 12, 32.——[g] Or, *Geshem*, ver. 1.——[h] Chap. ii. 19.

NOTES ON CHAP. VI.

Verse 2. *Come, let us meet together in—the plain of Ono.*] They wished to get him out of Jerusalem from among his friends, that they might either carry him off, or murder him. *Ono* is supposed to have been in the tribe of Benjamin, near Jordan.

Verse 3. *I am doing a great work*] Though he knew their design, he does not think it prudent to mention it. Had he done so, they would probably have gone to extremities, finding that they were discovered; and perhaps in a formidable body attacked Jerusalem, when ill provided to sustain such a shock. They wished to effect their purpose rather by *treachery* than by open *violence*. I know not any language which a man who is employed on important labours can use more suitably, as an answer to the thousand invitations and provocations he may have to remit his work, enter into useless or trivial conferences, or notice weak, wicked, and malicious attacks on his work and his motives: "I am doing a great work, so I cannot *stoop* to your nonsense, or notice your malevolence. Why should the work cease, while I leave it, and *come down* to such as *you?*"

Verse 5. *With an open letter in his hand*] This was an insult to a person of Nehemiah's quality: as letters sent to chiefs and governors in the East are always carefully folded up, and put in costly silken bags, and these carefully sealed. The circumstance is thus marked to show the contempt he (Sanballat) had for him.

Verse 6. *And Gashmu saith it*] You are accused of crimes against the state, and *Geshem*, the Arabian, is your accuser.

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their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in.

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12 And, lo, I perceived that God had not sent him; but that [i] he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 [k] My God, think thou upon Tobiah and Sanballat according to these their works, and on the [l] prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that [m] when all our enemies heard *thereof*, and all the heathen

[i] Ezek. xiii. 22.—[k] Chap. xiii. 29.—[l] Ezek. xiii. 17.

[m] Chap. ii. 10; iv. 1, 7; vi. 1.

Verse 7. *Thou hast also appointed prophets*] Persons who pretend to be commissioned to preach to the people, and say, *Nehemiah reigneth!*

Come now therefore, and let us take counsel] Come and justify yourself before me. This was a trick to get Nehemiah into his power.

Verse 8. *There are no such things done*] You well know that what you say is false: I shall not, therefore, trouble myself about a false charge.

Verse 10. *Who was shut up*] Lived in a sequestered, solitary state; pretending to sanctity, and to close intercourse with God.

Let us meet together in the house of God] The meaning is, "Shut yourself up in the temple; appear to have taken sanctuary there, for in it alone can you find safety." This he said to discourage and disgrace him, and to ruin the people; for, had Nehemiah taken his advice, the people would have been without a *leader*, their enemies would have come upon them at once, and they would have been an easy prey. Besides, had Nehemiah done this, he would have been shut up in the temple, his government would have been declared at an end, and Sanballat would have assumed the reins.

Verse 11. *Should such a man as I flee?*] Shall *I*, who am governor of the people, appointed both by God and the king, shall I betray my trust, and leave the flock without a shepherd? Shall I be a traitor, and abandon the office to which I am appointed?—No! Who, in my situation, with such responsibility, and such prospects, would go into the temple to save his life! *I* will not: I will stand at my post, and be ready to receive my enemies whensoever they come; so let Sanballat, Tobiah, and Geshem look to themselves.

Verse 14. *And on the prophetess Noadiah*] Whether this was a *prophet* or *prophetess*, we cannot tell; the *Hebrew* text only makes her a *prophetess*; all the *versions* have *Noadiah the prophet*, except the *Arabic*, which has يوناداع *Younadaa the prophet*. I think the ה *he* at the end of נביאה *nebiah* is a *mistake*, and that we should read *Noadiah the prophet*.

Verse 15. *The twenty and fifth—of—Elul*] This Jewish month answers to a part of our *August* and *September*.

Fifty and two days.] I see no difficulty in supposing that several thousand workmen, each of whom was working *as for God*, should be able to complete this wall in *fifty-two* days. There is little doubt that several parts of the old wall were entire; in many places the foundations still remained; there were all the *materials* of the old wall still at hand; and though they had to clear and carry away much rubbish, yet they do not appear to have had any stones to quarry. The work mentioned here was little when compared to what *Cæsar* did in Gaul and other places; and to what *Titus* did at Jerusalem, who built a wall round Jerusalem of *five thousand* paces in three days, besides *thirteen towers* of *ten stadia* in circuit. And *Quintus Curtius* and *Arrian* inform us that Alexander the Great built the walls of Alexandria, on the Tanais, which were nearly *eight miles* in compass, in the space of between *twenty* and *thirty days*. Nehemiah therefore had time sufficient in *fifty-two* days to repair and restore the walls of Jerusalem. See *Calmet* on this place.

Verse 16. *This work was wrought of our God.*] This is an additional reason why we should not wonder at the *shortness* of the time in which so great a work

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that *were* about us saw *these things*, they were much cast down in their own eyes: for [a] they perceived that this work was wrought of our God.

17 Moreover in those days the nobles of Judah [b] sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

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19 Also they reported his good deeds before me, and uttered my [c] words to him *And* Tobiah sent letters to put me in fear.

[a] Psa. cxxvi. 2.——[b] Heb. *multiplied their letters passing to Tobiah.*——[c] Or, *matters.*

was done, for God helped them by an especial providence; and this was so very observable, that their *carnal* enemies could discover it.

Verse 17. *The nobles of Judah sent many letters*] The circumstances marked in this and the following verses show still more clearly the difficulties which Nehemiah had to encounter; he had enemies *without* and false friends *within*. A treacherous correspondence was carried on between the nobles of Judah and the Ammonites; and had almost any other man been at the head of the Jewish affairs, Jerusalem had never been re-established.

Verse 18. *He was the son-in-law of Shechaniah*] Previously to the coming of Nehemiah, the Jews seemed to be fast intermixing with the heathen, by *intermarriages* with *Ashdodites*, *Ammonites*, and *Moabites*; see chap. xiii. 23. Ezra had many evils of this kind to redress, (Ezra ix. 3, &c.,) chiefly among the common people, though there were both chiefs and priests in that trespass. But here we find the heathen and Jewish nobles interlinked; and the latter were so far imbued with the spirit of idolatry, that they forgot God, his service, their brethren, and their own souls.

CHAPTER VII.

Nehemiah makes use of proper precautions in guarding the city gates, 1–4. *He purposes to reckon the people according to their genealogies; and finds a register of those who came out of Babylon, with Zerubbabel,* 5–7. *A transcript of the register,* 8–60. *Account of those who came from other provinces; and of priests who, because they could not show their register, were put away from the priesthood as polluted,* 61–65. *The sum total of the congregation: of their men-servants and maid-servants; singing men and women; horses, mules, camels, and asses,* 66–69. *The sums given by different persons for the work,* 70–72. *All betake themselves to their several cities,* 73.

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NOW it came to pass, when the wall was built, and I had [a] set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler [b] of the palace, charge over Jerusalem: for he *was* a faithful man, and [c] feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

A. M. 3559. B. C. 445. A. U. C. 309. Coss. Rom. M. Genucio et C. Curtio.

4 Now the city *was* [d] large and great; but

[a] Chap. vi. 1.——[b] Chap. ii. 8.——[c] Exod. xviii. 21.

[d] Heb. *broad in spaces.*

NOTES ON CHAP. VII.

Verse 2. *My brother Hanani*] This was the person who gave Nehemiah the account of the desolate state of the Jews, chap. i. 2. He is now made ruler of Jerusalem, probably because Nehemiah was about to return to the Persian court. And he found this man to be one in whom he could trust: 1. Because *he was a faithful man*—one who had a proper *belief* in God, his government, and his protection; and being devoted to the interests of his people, would be *faithful* in the discharge of his office. 2. Because he *feared God above many*—was the most religious person in the congregation: would govern according to the laws; would take care of the interests of *pure religion*; would not oppress, take bribes, nor abuse his authority; but act in all things as one who had the *fear of God* continually before his eyes. These are the proper qualifications of a governor.

Verse 3. *Until the sun be hot*] The meaning of this is, the gates were not to be *opened* before *sunrise*, and always *shut* at *sunset*. This is the custom to the present day in many of the cities of the East. If a traveller arrives *after sunset*, he finds the gates shut; and on no consideration will they open them till the next morning, so that those who come late are obliged to lodge in the plain, or *under the walls*.

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the people *were* few therein, and the houses *were* not builded.

5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein,

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Conditæ 218.

6 [e] These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, [f] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel *was this*;

8 The children of Parosh, two thousand a hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of [g] Binnui, six hundred forty and eight.

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16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of [h] Hariph, a hundred and twelve.

25 The children of [i] Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, a hundred fourscore and eight.

27 The men of Anathoth, a hundred twenty and eight.

28 The men of [k] Beth-Azmaveth, forty and two.

29 The men of [l] Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, a hundred and twenty and two.

32 The men of Beth-el and Ai, a hundred twenty and three.

[e] Ezra ii. 1, &c.—[f] Or, *Seraiah*; see Ezra ii. 2.—[g] Or, *Bani*.

[h] Or, *Jora*.—[i] Or, *Gibbar*.—[k] Or, *Azmaveth*.—[l] Or, *Kirjath-arim*.

Every one—over against his house.] Each was obliged to guard that part of the wall that was opposite to his own dwelling.

Verse 4. *The houses* were *not builded.*] The city was not yet rebuilt, only a row of houses in the inside of the wall all round.

Verse 5. *God put into mine heart*] With this good man every *good thing* was of God. If he *purposed* any good, it was because *God put it into his heart*; if he *did* any good, it was because *the good hand of his God was upon him*; if he *expected* any good, it was because he earnestly *prayed God to remember him for good*. Thus, in all his ways he acknowledged God, and God directed all his steps.

Verse 7. *Who came with Zerubbabel*] The register which he found was that of the persons only who came long before with Zerubbabel, Ezra, and Joshua the son of Josedek, which register could not answer in every respect to the state of the people then. Several persons and families were no doubt dead, and others had arrived since. Nehemiah probably altered it only in such parts, leaving the body of it as it was before; and this will account for the difference between it and the register that is found in *Ezra*, chap. ii.

Verse 8. *The children of Parosh*] As this chapter is almost entirely the *same* with the second chapter of the book of Ezra, it is not necessary to add any thing to what is said there; and to that chapter, and the accompanying notes, the reader is requested to refer.

Verse 19. *The children of Bigvai, two thousand threescore and seven*] Some MSS. read *two thousand and sixty-six*, as in Ezra ii. 14.

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33 The men of the other Nebo, fifty and two.

34 The children of the other [m] Elam, a thousand two hundred fifty and four.

35 The children of Harim three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 The priests: the children of [n] Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of [o] Immer, a thousand fifty and two.

41 The children of [p] Pashur, a thousand two hundred forty and seven.

42 The children of [q] Harim, a thousand and seventeen.

43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of [r] Hodevah, seventy and four.

44 The singers: the children of Asaph, a hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of [s] Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of [t] Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of [u] Nephishesim,

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53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of [v] Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Siserah, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of [w] Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [x] Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 [y] And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, [z] Addon, and Immer: but they could not show their father's house, nor their [a] seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And [b] the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

66 The whole congregation together *was*

[m] See ver. 12.——[n] 1 Chron. xxiv. 7.——[o] 1 Chron. xxiv. 14. [p] See 1 Chron. ix. 12; xxiv. 9.——[q] 1 Chron. xxiv. 8.——[r] Or, *Hodaiah*, Ezra ii. 40; or *Judah*, Ezra iii. 9.——[s] Or, *Siaha*.

[t] Or, *Shamlai*.——[u] Or, *Nephusim*.——[v] Or, *Bazluth*.——[w] Or, *Peruda*.——[x] Or, *Ami*.——[y] Ezra ii. 59.——[z] Or, *Addan*. [a] Or, *pedigree*.——[b] Or, *the governor*, chap. viii. 9.

Verse 33. *The men of the other Nebo*] The word *other* is not in the parallel place, Ezra ii. 29, and is wanting in many of *Kennicott's* and *De Rossi's* MSS. This *Nebo* is supposed to be the same as *Nob* or *Nobah*, in the tribe of Benjamin.

Verse 34. *The other Elam*] To distinguish him from the Elam mentioned ver. 12.

Verse 54. *The children of Mehida*] Many of *Kennicott's* and *De Rossi's* MSS. have *Mehira*.

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forty and two thousand three hundred and threescore,

67 Besides their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And [c] some of the chief of the fathers gave unto the work. [d] The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

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71 And *some* of the chief of the fathers gave to the treasure of the work [e] twenty thousand drams of gold, and two thousand and two hundred pounds of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pounds of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; [f] and when the seventh month came, the children of Israel *were* in their cities.

[c] Heb. *part.*—[d] Chap. viii. 9.

[e] So Ezra ii. 69.—[f] Ezra iii. 1.

Verse 68. *Their horses, &c.*] The whole of this verse is wanting in *fifty* of *Kennicott's* MSS., and in *twenty-nine* of those of *De Rossi*, in the edition of *Rab. Chayim*, 1525, in the *Roman Edit.* of the *Septuagint*; also in the *Syriac* and in the *Arabic*. It should however be observed, that the *Arabic* omits the *whole list*, having nothing of the chapter but the first five verses. The whole is found in the parallel place, Ezra ii. 66. *Calmet's* note on this passage is incorrect.

Verse 69. Their *camels, four hundred thirty and five*] After this verse St. Jerome has inserted the following words in the *Vulgate*:—

Hucusque refertur quid in commentario scriptum fuerit; exin Nehemiæ historia texitur.

"Thus far do the words extend which were written in the register: what follows belongs to the history of Nehemiah."

But this *addition* is not found either in the *Hebrew* or any of the ancient *versions*. It is wanting also in the *Complutum* and *Paris Polyglots*, but is in the *Editio Prima* of the *Vulgate*.

Verse 70. *The Tirshatha gave*] The *Septuagint*, particularly the copy in the *Codex Alexandrinus*, intimates that this sum was given *to the Tirshatha*, or Nehemiah: Και τω Αθερσαθα εδωκαν εις θησαυρον, *And to the Athersatha they gave for the treasure*, &c.

For the meaning of the word *Tirshatha*, see on Ezra ii. 63.

Verse 71. *Two thousand and two hundred pounds*] The *Septuagint* has *two thousand* THREE *hundred minæ of silver*.

Verse 73. *All Israel, dwelt in their cities*] It was in reference to this particularly that the public registers were examined; for by them they found the different *families*, and consequently the cities, villages, &c., which belonged to them, according to the *ancient division* of the lands. It seems that the examination of the registers occupied about a *month*; for as soon as the walls were finished, which was in the *sixth* month, (*Elul.*) chap. vi. 15, Nehemiah instituted the examination mentioned in this chapter, ver. 5; and by the *concluding* verse we find that the different families had got into their paternal cities in the *seventh month*, *Tisri*, answering to a part of our *September* and *October*. Thus the register determined every thing: there was no room for complaint, and none to accuse the governor of partiality.

CHAPTER VIII.

Ezra, Nehemiah, and the Levites, read and interpret the law to the people, 1–7. *The manner in which they do this important work*, 8. *The effect produced on the people's minds by hearing it*, 9. *The people are exhorted to be glad, and are told that the joy of the Lord is their strength*, 10–12. *On the second day they assemble, and find that they should keep the feast of tabernacles; which they accordingly religiously solemnize for* seven *days; and Ezra reads to them from the book of the law*, 13–18.

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AND all [a] the people gathered themselves together as one man into the street that *was* [b] before the water gate: and they spake unto Ezra the [c] scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought [d] the law before the congregation both of men and women, and all [e] that could hear with understanding, [f] upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water gate [g] from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [h] pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the [i] sight of all the people; (for he was above all the people;) and when he opened it, all the people [k] stood up:

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6 And Ezra blessed the LORD, the great God. And all the people [l] answered, Amen, Amen, with [m] lifting up their hands: and they [n] bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [o] caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 [q] And Nehemiah, which *is* [q] the Tirshatha, and Ezra the priest the scribe, [r] and the Levites that taught the people, said unto all the people, [s] This day *is* holy unto the LORD your God; [t] mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, [u] and send portions unto them for whom nothing is pre-

[a] Ezra iii. 1; 1 Esd. ix. 38, &c.——[b] Chap. iii. 26.——[c] Ezra vii. 6.——[d] Deut. xxxi. 11, 12.——[e] Heb. *that understood to hear*.——[f] Lev. xxiii. 24.——[g] Heb. *from the light*.——[h] Hebrew, *tower of wood*.——[i] Heb. *eyes*.——[k] Judg. iii. 20.——[l] 1 Cor. xiv. 16.——[m] Sam. iii. 41; 1 Tim. ii. 8.

[n] Exod. iv. 31; xii. 27; 2 Chron. xx. 18.——[o] Lev. x. 11; Deut. xxxiii. 10; 2 Chron. xvii. 7, 8, 9; Mal. ii. 7.——[p] Ezra ii. 63; chap. vii. 65; x. 1.——[q] Or, *the governor*.——[r] 2 Chron. xxxv. 3; ver. 8.——[s] Lev. xxiii. 24; Num. xxix. 1.——[t] Deut. xvi. 14, 15; Eccles. iii. 4.——[u] Esth. ix. 19, 22; Rev. xi. 10.

NOTES ON CHAP. VIII.

Verse 1. *The street that* was *before the water gate*] The gate which led from the temple to the brook *Kidron*.

Verse 2. *All that could hear with understanding*] Infants, idiots, and *children* not likely to receive instruction, were not permitted to attend this meeting; nor should any such, in any place, be ever brought to the house of God, if it can be avoided: yet, rather than a poor mother should be deprived of the ordinances of God, let her come with her child in her arms; and although it be inconvenient to the congregation, and to some ministers, to hear a child cry, it is cruel to exclude the mother on this account, who, having no person to take care of her child while absent, must bring it with her, or be totally deprived of the ordinances of the Christian Church.

Upon the first day of the seventh month.] This was the *first* day of what was called the *civil year*; and on it was the *feast of trumpets*, the year being ushered in by the sound of these instruments.

Verse 4. *Stood upon a pulpit of wood*] מגדל *migdal*, a *tower*, a *platform*, raised up for the purpose, to elevate him sufficiently for the people both to see and hear him; for it is said, ver. 5, that *he was above all the people*. This is the first intimation we have of a *pulpit*, or *structure* of this kind. But we must not suppose that it was any thing similar to those *tubs* or *barrels* ridiculously set up in churches and chapels, in which a preacher is nearly as much confined, during the time of his preaching, as if he was in the *stocks*.

Verse 5. *All the people stood up*] This was out of respect to the sacred word: in imitation of this, when the *gospel* for the day is read in our churches, all the people stand up.

Verse 6. *Ezra blessed the Lord*] In imitation of this, we say, when the gospel for the day is commenced, *Glory be to God for his holy Gospel!* and conclude this thanksgiving with, *Amen*.

Verse 8. *So they read in the book*] For an explanation of this verse, see the observations at the end of the chapter.

Verse 9. *Nehemiah, which* is *the Tirshatha*] This puts it out of doubt that, when the *Tirshatha* is mentioned, *Nehemiah* himself is intended, *Tirshatha* being the name of his *office*.

Mourn not, nor weep.] This is a holy day to God; a day appointed for *general rejoicing* in Him who has turned our captivity, restored to us his law, and again established among us his ordinances.

Verse 10. *Eat the fat, and drink the sweet*] Eat and drink the best that you have; and while ye are feed

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pared: for *this* day *is* holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to [v] send portions, and to make great mirth, because they had [w] understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [x] to understand the words of the law.

14 And they found written in the law which the LORD had commanded [y] by Moses, that the children of Israel should dwell in [z] booths in the feast of the seventh month:

15 And [a] that they should publish and proclaim in all their cities, and [b] in Jerusalem, saying, Go forth unto the mount, and [c] fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

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16 So the people went forth, and brought *them*, and made themselves booths, every one upon [d] the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the [e] water gate, [f] and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very [g] great gladness.

18 Also [h] day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* [i] a solemn assembly, [k] according unto the manner.

[v] Ver. 10.—[w] Ver. 7, 8.—[x] Or, *that they might instruct in the words of the law.*—[y] Heb. *by the hand of.*—[z] Lev. xxiii. 34, 42 Deut. xvi. 13.—[a] Lev. xxiii. 4.—[b] Deut. xvi. 16.

[c] Lev. xxiii. 40.—[d] Deut. xxii. 8.—[e] Chap. xii. 37.—[f] 2 Kings xiv. 13; chap. xii. 39.—[g] 2 Chron. xxx. 21.—[h] Deut. xxxi. 10, &c.—[i] Heb. *a restraint.*—[k] Lev. xxiii. 36; Num. xxix. 35.

ing yourselves in the fear of the Lord, remember those *who cannot feast*; and send *portions* to them, that the joy and the thanksgiving may be general. Let the poor have reason to rejoice as well as you.

For the joy of the Lord is your strength.] This is no gluttonous and drunken festival that *enervates* the body, and *enfeebles* the mind: from your religious feast your bodies will acquire *strength* and your minds power and fervour, so that you shall be able to DO HIS will, and to do it *cheerfully*. *Religious joy*, properly tempered with continual dependence on the help of God, meekness of mind, and self-diffidence, is a powerful means of strengthening the soul. In such a state every duty is practicable, and every duty delightful. In such a frame of mind no man ever fell, and in such a state of mind the general health of the body is much improved: a cheerful heart is not only a continual feast, but also a continual medicine.

Verse 14. *In the feast of the seventh month*] That is, the *feast of tabernacles*, which was held in commemoration of the sojourning of their fathers in the wilderness after they had been delivered from the Egyptian bondage. Now, having been delivered from the Babylonish captivity, and the proper time of the year occurring, it was their especial duty to keep the same feast.

Verse 15. *Fetch olive branches*] For every thing concerning this feast of tabernacles, see the notes on Lev. xxiii., and the other places *there* referred to.

Verse 16. *Upon the roof of his house*] It need scarcely be repeated, that the houses in the East are generally built with *flat roofs*. On these they reposed; on these they took the air in the heats of summer; and on these they oftentimes slept.

Verse 17. *Since the days of Joshua*] No feast of tabernacles since Joshua's time had been so heartily and so piously celebrated. The story of the *sacred fire* now discovered, which had been hidden by the order of Jeremiah in a dry well, and now, some of the mud from the bottom being brought upon the altar, was kindled afresh by the rays of the sun, which suddenly broke out, though before covered with clouds, &c., is worthy of no credit. Those who wish to see the detail may consult 2 Mac. i. 18–36.

On the subject in verse 8, I beg leave to make a few observations:—*So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.* The Israelites, having been lately brought out of the Babylonish captivity, in which they had continued *seventy years*, according to the prediction of Jeremiah, chap. xxv. 11, were not only extremely corrupt, but it appears that they had in general lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it; but certain Levites *stood by, and gave the sense*, i. e., translated into the Chaldee dialect. This was not only the origin of the Chaldee *Targums*, or translation of the law and prophets into that tongue, but was also, in all probability, the origin of *preaching from a text*; for it appears that the people were not only ignorant of their ancient language, but also of the rites and ceremonies of their religion, having been so long in

Babylon, where they were not permitted to observe them. This being the case, not only the *language* must be *interpreted*, but the meaning of the *rites* and *ceremonies* must also be explained; for we find from ver. 13, &c., of this chapter, that they had even forgotten the *feast of tabernacles*, and every thing relative to that ceremony.

As we nowhere find that what is called *preaching on* or expounding a text was ever in use before that period, we are probably beholden to the Babylonish captivity for producing, in the hand of Divine Providence, a custom the most excellent and beneficial ever introduced among men.

What the nature of *preaching* or *expounding* the word of God was, at this early period of its institution, we learn from the above cited text.

I. *They read in the book of the law of God.*—The *words* of *God*, the doctrines of *Divine revelation*, are the proper *matter* of preaching; for they contain the wisdom of the Most High, and teach man the things which belong to his peace and happiness.

II. They read *distinctly*—מפרש *mephorash*, from פרש *parash*, to expand; they analyzed, dilated, and expounded it at large, showing the import and genuine meaning of every word.

III. They *gave the sense*—וישום שכל *vesom sechel*, they *put weight to it*; showed its value and utility, and how intimately concerned they were in all that was revealed: thus applying verbal criticism, and general exposition to their true and most important purposes.

IV. They *caused them to understand the reading*—ויבינו במקרא *vaiyabinu bammikra*: and they *understood*—had a *mental taste* and *perception* of the things which were in *the reading*, i. e., in the *letter* and *spirit* of the text. Thus *they knew* the Divine *will*, and *approved the things that were more excellent, being* (thus) *instructed out of the law*, Rom. ii. 18.

This was the ancient method of expounding the word of God among the Jews; and this mode is still more necessary for us:—

1. Because the sacred writings, as they came from God, are shut up in languages no longer vernacular; and no *translation* ever did or ever can reach the force of the *original* words, though perhaps our own, in general, comes nearest to this of all versions, whether ancient or modern.

2. Ninety-nine out of a hundred know nothing of these languages; and consequently cannot, of themselves, reap all the requisite benefit from reading the Scriptures.

3. Sacred things are illustrated in the Bible by a reference to *arts* and *sciences*, of which the mass of the people are as ignorant as they are of the original tongues.

4. *Provincial customs* and *fashions* are mentioned in these writings, which must be understood, or the force and meaning of many texts cannot be comprehended.

5. There is a *depth* in the word of God which cannot be fathomed except either by Divine inspiration, or by deep study and research, for which the majority of the people have no time.

6. The people in general trust to the piety, learning, and abilities of their ministers, and maintain them as persons capable of instructing them in all the deep things of God; and believing them to be *holy men*, they are confident they will not take their *tithes*, their *food*, and *their raiment*, under a pretence of doing a work for which they have not the ordinary qualifications. Where there is not such preaching as this, the people "sit in darkness, and in the valley of the shadow of death;" sinners are not converted unto God; neither are believers "built up on their most holy faith."

Reader—Art thou a *Christian minister?* Dost thou *feed the flock of God?* Let thy *conduct*, thy *conscience*, and the *fruits* of thy *ministry* answer for thee.

CHAPTER IX.

On the twenty-fourth *day of the* seventh *month, the people hold a solemn fast unto the Lord, and confess their sins*, 1–3. *The Levites give a general account of God's kindness and forbearance to them and to their fathers; and acknowledge God's mercies and judgments*, 4–37. *They make a covenant with the Lord*, 38.

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NOW in the twenty and fourth day of [a] this month the children of Israel were assembled with fasting, and with sackclothes, [b] and earth upon them.

2 And [c] the seed of Israel separated themselves from all [d] strangers, and stood and confessed their sins, and the iniquities of their fathers.

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[a] Chap. viii. 2.—[b] Josh. vii. 6; 1 Sam. iv. 12; 2 Sam. i. 2; Job ii. 12.

[c] Ezra x. 11; chapter xiii. 3, 30.—[d] Heb. *strange children.*

NOTES ON CHAP. IX.

Verse 1. *Now in the twenty and fourth day*] The *feast of trumpets* was on the *first* day of this month: on the *fourteenth* began the *feast of tabernacles*, which, lasting *seven days*, finished on the *twenty-second*; on the *twenty-third* they *separated* themselves from their *illegitimate wives* and *children*; and, on the *twenty-fourth*, they held a solemn *day of fasting* and *confession* of sin, and reading the law, which they closed by renewing their covenants.

Verse 2. *The seed of Israel separated themselves*] A reformation of this kind was begun by Ezra, x. 3; but it appears that either more were found out who had taken strange wives, or else those who had separated from them had taken them again.

And stood and confessed their sins, and the iniqui-

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3 And they stood up in their place, and [e] read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 Then stood up upon the [f] stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be [g] thy glorious name, which is exalted above all blessing and praise.

6 [h] Thou, *even* thou, *art* LORD alone; [i] thou hast made heaven, [k] the heaven of heavens, with [l] all their hosts, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [m] preservest them all; and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose [n] Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of [o] Abraham;

8 And foundest his heart [p] faithful before thee, and madest a [q] covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and [r] hast performed thy words; for thou *art* righteous.

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9 [s] And didst see the affliction of our fathers in Egypt, and [t] heardest their cry by the Red Sea.

10 And [u] showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they [v] dealt proudly against them. So didst thou [w] get thee a name, as *it is* this day.

11 [x] And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, [y] as a stone into the mighty waters.

12 Moreover thou [z] leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 [a] Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them [b] right judgments, and [c] true laws, good statutes and commandments:

14 And madest known unto them thy [d] holy

[e] Chap. viii. 7, 8.——[f] Or, *scaffold*.——[g] 1 Chron. xxix. 13. [h] 2 Kings xix. 15, 19; Psa. lxxxvi. 10; Isa. xxxvii. 16, 20. [i] Gen. ii. 1; Exod. xx. 11; Rev. xiv. 7.——[k] Deut. x. 14; 1 Kings viii. 27.——[l] Gen. i. 1.——[m] Psa. xxxvi. 6.——[n] Gen. xi. 31; xii. 1.——[o] Gen. xvii. 5.——[p] Gen. xv. 6.——[q] Gen. xii. 7; xv. 18; xvii. 7, 8.——[r] Josh. xxiii. 14.——[s] Exod. ii. 25; iii. 7.

[t] Exod. xiv. 10.——[u] Exod. vii., viii., ix., x., xii., xiv.——[v] Exod. xviii. 11.——[w] Exod. ix. 16; Isa. lxiii. 12, 14; Jer. xxxii. 20; Dan. ix. 15.——[x] Exod. xiv. 21, 22, 27, 28; Psa. lxxviii. 13. [y] Exod. xv. 5, 10.——[z] Exod. xiii. 21.——[a] Exod. xix. 20; xx. 1. [b] Psa. xix. 8, 9; Rom. vii. 12.——[c] Heb. *laws of truth*.——[d] Gen. ii. 3; Exod. xx. 8, 11.

ties of their fathers.] They acknowledged that they had been sinners against God throughout all their generations; that their fathers had sinned and were punished; and that they, with this example before their eyes, had copied their fathers' offences.

Verse 3. *One fourth part of the day*] As they did no manner of work on this day of fasting and humiliation, so they spent the whole of it in religious duties. They began, says *Calmet*, on the *first* hour, and continued these exercises to the *third* hour; from the *third* they recommenced, and continued till the *sixth* hour; from the *sixth* to the *ninth*; and from the *ninth*, to the *twelfth* or *last* hour. 1. They heard the law read, standing; 2. They prostrated themselves, and confessed their sins; 3. They arose to praise God for having spared and dealt thus mercifully with them.

Verse 5. *Stand up and bless the Lord your God*] It is the shameless custom of many congregations of people to sit still while they profess to bless and praise God, by singing the *Psalms of David* or *hymns* made on the plan of the Gospel! I ask such persons, Did they ever feel the *spirit of devotion* while thus employed? If they do, it must be owned that, by the prevalence of habit, they have counteracted the influence of an attitude most unfriendly to such acts of devotion.

Verse 6. *Thou preservest them all*] ואתה מחיה את כלם *veattah mechaiyeh eth cullam*, and thou *givest life* to them all; *and the host of the heavens*, לך משתחוים *lecha mishtachavim*, *prostrate themselves unto thee.* How near is this to the opinion of *Kepler*, that all the heavenly host are *instinct* with *life*, and navigate the great expanse on pinions adjusted to their situation in their respective orbits! But to *preserve in life*, or in *being*, is a very good meaning in the original, which does not necessarily imply *vitality*. We say a *tree* is *alive* when *flourishing*, a *plant* is *dead* when it *withers*, &c.

Verse 7. *Who didst choose Abram*] See the notes on the passages referred to in the margin.

The name of Abraham] For the explanation of this name, see the notes on Gen. xvii. 5.

Verse 12. *By a cloudy pillar*] See the notes on the parallel passages, both here and in the other verses.

Verse 14. *Madest known unto them thy holy Sabbath*] They appear to have forgotten this *first* of all

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Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [c] gavest them bread from heaven for their hunger, and [d] broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [e] go in to possess the land [h] which thou hadst sworn to give them.

16 [i] But they and our fathers dealt proudly, and [k] hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, [l] neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed [m] a captain to return to their bondage: but thou *art* [n] a God ready to pardon, [o] gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, [p] when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy [q] manifold mercies forsookest them not in the wilderness: the [r] pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

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20 Thou gavest also thy [s] good Spirit to instruct them, and withholdest not thy [t] manna from their mouth, and gavest them [u] water for their thirst.

21 Yea, [v] forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their [w] clothes waxed not old, and their feet swelled not.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of [x] Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 [y] Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So [z] the children went in and possessed the land, and [a] thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [b] as they would.

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[c] Exod. xvi. 14, 15; John vi. 31. —[d] Exod. xvii. 6; Num. xx. 9, &c. —[e] Deut. i. 8. —[h] Heb. *which thou hadst lift up thine hand to give them*; Num. xiv. 30. —[i] Verse 29; Psa. cvi. 6. [k] Deut. xxxi. 27; 2 Kings xvii. 14; 2 Chron. xxx. 8; Jer. xix. 15. —[l] Psa. lxxviii. 11, 42, 43. —[m] Num. xiv. 4. —[n] Heb. *a God of pardons*. —[o] Exod. xxxiv. 6; Num. xiv. 18; Psa. lxxxvi. 5, 15; Joel ii. 13. —[p] Exod. xxxii. 4. —[q] Ver. 27; Psa. cvi. 45. —[r] Exod. xiii. 21, 22; Num. xiv. 14; 1 Cor. x. 1. —[s] Num. xi. 17; Isa. lxiii. 10. —[t] Exod. xvi. 15; Josh. v. 12. —[u] Exod. xvii. 6. —[v] Deut. ii. 7. —[w] Deut. viii. 4; xxix. 5. —[x] Num. xxi. 24, &c. —[y] Gen. xxii. 17. —[z] Josh. i. 2, &c. —[a] Psa. xliv. 2, 3. —[b] Heb. *according to their will*.

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the commandments of God, during their sojourning in Egypt.

Verse 17. *And in their rebellion appointed a captain*] This clause, read according to its order in the Hebrew text, is thus: *And appointed a captain to return to their bondage in their rebellion.* But it is probable that בְמִרְיָם *bemiryam, in their rebellion*, is a mistake for בְמִצְרַיִם *bemitsrayim, in Egypt*. This is the reading of *seven* of *Kennicott's* and *De Rossi's* MSS., the *Neapolitan* edition of the *Hagiographa*, and the *Septuagint*. It is also the reading in Num. xiv. 4. The clause should undoubtedly be read, *They appointed a captain to return to their bondage in* EGYPT.

Verse 19. *The pillar of the cloud departed not from them*] מֵעֲלֵיהֶם *meaaleyhem*, "from over them." I have already had occasion to observe that this miraculous cloud, the symbol of the Divine presence, assumed *three* different positions while accompanying the Israelitish camp: 1. As a cloud in the form of a *pillar*, it went before them when they journeyed, to point out their way in the wilderness. 2. As a pillar of *fire*, it continued with them during the *night*, to give them light, and be a rallying point for the whole camp in the night season. 3. As an *extended cloud*, it *hovered over them* in their encampments, to refresh them with its dews, and to keep them from the ardours of the sun.

Verse 21. *Their clothes waxed not old*] See the note on Deut. viii. 4.

Verse 22. *The land of Og king of Bashan.*] It is most evident that *Sihon* was *king of Heshbon*. How then can it be said that they possessed *the land of Sihon, and the land of the king of Heshbon?* The words *the land of the king of Heshbon* are wanting in two of *De Rossi's* MSS. In another MS. the words *and the land of* are wanting; so that the clause is read, *They possessed the land of Sihon, king of Heshbon.* The *Septuagint* has the same reading; the *Arabic* nearly the same, viz., *the land of Sihon, the land of the king of Heshbon.* The *Syriac* has, *They possessed the land of Sihon, the land of the* KINGS *of Heshbon.* The reading of the text is undoubtedly wrong; that supported by the MSS. and by the *Septuagint* is most likely to be the true one. Those of the *Arabic* and *Syriac* contain at least no *contradictory* sense. The *and* in the *Hebrew* and *our version*, distinguishes *two lands* and *two kings*; the *land* of *Sihon* and the *land* of the *king of Heshbon*; when it is most

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25 And they took strong cities, and [c] a fat land, and possessed [d] houses full of all goods, [e] wells digged, vineyards, and oliveyards, and [f] fruit trees in abundance: so they did eat, and were filled, and [g] became fat, and delighted themselves in thy great [h] goodness.

26 Nevertheless they [i] were disobedient, and rebelled against thee, and [k] cast thy law behind their backs, and slew thy [l] prophets which testified against them to turn them to thee, and they wrought great provocations.

27 [m] Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou [n] heardest *them* from heaven; and according to thy manifold mercies [o] thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, [p] they [q] did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and [r] many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they [s] dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and [u] withdrew the shoulder, and hardened their neck, and would not hear.

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30 Yet many years didst thou [v] forbear them, and testifiedst [w] against them by thy Spirit [x] in [y] thy prophets: yet would they not give ear: [z] therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake [a] thou didst not utterly consume them, nor forsake them; for thou *art* [b] a gracious and merciful God.

32 Now therefore, our God, the great, the [c] mighty, and the terrible God, who keepest covenant and mercy, let not all the [d] trouble seem little before thee, [e] that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, [f] since the time of the kings of Assyria unto this day.

33 Howbeit [g] thou *art* just in all that is brought upon us; for thou hast done right, but [h] we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor

[c] Ver. 35; Num. xiii. 27; Deut. viii. 7, 8; Ezek. xx. 6. [d] Deut. vi. 11. — [e] Or, *cisterns*. — [f] Heb. *tree of food*. — [g] Deut. xxxii. 15. — [h] Hos. iii. 5. — [i] Judg. ii. 11, 12; Ezek. xx. 21. [k] 1 Kings xiv. 9; Psa. l. 17. — [l] 1 Kings xviii. 4; six. 10; 2 Chron. xxiv. 20, 21; Matt. xxiii. 37; Acts vii. 52. — [m] Judg. ii. 14; iii. 8, &c.; Psa. cvi. 41, 42. — [n] Psa. cvi. 44. — [o] Judg. ii. 18; iii. 9. — [p] Heb. *they returned to do evil*. — [q] So Judg. iii. 11, 12, 30; iv. 1; v. 31; vi. 1. — [r] Psalm cvi. 43. [s] Ver. 16.

[t] Lev. xviii. 5; Ezek. xx. 11; Rom. x. 5; Gal. iii. 12. [u] Heb. *they gave a withdrawing shoulder*, Zech. vii. 11. — [v] Heb *protract over them*. — [w] 2 Kings xvii. 13; 2 Chron. xxxvi. 15. Jer. vii. 25; xxv. 4. — [x] Heb. *in the hand of thy prophets*. [y] See Acts vii. 51; 1 Pet. i. 11; 2 Pet. i. 21. — [z] Isa. v. 5; xlii 24. — [a] Jer. iv. 27; v. 10, 18. — [b] Ver. 17. — [c] Exod. xxxiv. 6, 7; chap. i. 5. — [d] Heb. *weariness*. — [e] Heb. *that hath found us*. — [f] 2 Kings xvii. 3. — [g] Dan. ix. 14; Psa. cxix. 137. [h] Psa. cvi. 6; Dan. ix. 5, 6, 8.

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certain that only *one land* and *one king* can be meant: but the [t] *vau* may be translated here as it often is, *even*: EVEN *the land of the king of Heshbon*.

Verse 25. *Became fat, and delighted themselves*] They became effeminate, fell under the power of *luxury*, got totally corrupted in their manners, sinned against all the mercies of God, and then were destroyed by his judgments. We have an old nervous saying, "*War* begets *poverty*, *poverty* begets *peace*, *peace* begets *affluence*, *affluence* begets *luxury* and *corruption* of *manners*; and hence *civil broils*, *foreign wars*, and *desolations*." A sensible Roman historian has said the same: "*Imperium facile iis artibus retinetur, quibus initio partum est: eorum ubi pro* LABORE, DESIDIA; *pro* continentia *et* æquitate, LIBIDO *atque* SUPERBIA *invasere*; fortuna *simul cum* moribus IMMUTATUR."

Verse 27. *Thou gavest them saviours*] The whole book of Judges is a history of God's mercies, and their rebellions.

Verse 30. *Many years didst thou forbear*] It is supposed that Nehemiah refers here principally to the *ten tribes*. And many years did God bear with *them*; not less than *two hundred and fifty-four* years from their separation from the house of *David*, till their captivity and utter dispersion under *Shalmaneser*; during the whole of which time God invariably warned them by his prophets: or, as it is here said, *by thy Spirit in thy prophets*, which gives us the true notion of *Divine inspiration*. God's Spirit was given to the prophets; and they testified to the people, *according* as they were *taught* and *influenced* by *this Spirit*.

Verse 32. *On our kings, on our princes*] I believe Nehemiah in this place mentions the whole of *civil society* in its *officers* as they stand related to each other in *dignity*:—1. KINGS, as supreme. 2. PRINCES. 3. PRIESTS. 4. PROPHETS. 5. The FATHERS, heads or chiefs of tribes and families. 6. The COMMON PEOPLE. Those who disturb this natural order (for it subsists even in *Britain*) are enemies to the peace of the *whole*, whatever they may pretend to the contrary.

Verse 34. *Neither have our kings*] In this verse

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hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have [i] not served thee in their kingdom, and in [k] thy great goodness that thou gavest them, and in the large and [l] fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, [m] we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

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37 And [n] it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have [o] dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And because of all this we [p] make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, [q] seal [r] *unto it.*

[i] Deut. xxviii. 47.——[k] Verse 25.——[l] Verse 25.——[m] Deut. xxviii. 48; Ezra ix. 9; Bar. iii. 8.——[n] Deut. xxviii. 33, 51. [o] Deut. xxviii. 48.

[p] 2 Kings xviii. 3; 2 Chron. xxix. 10; xxxiv. 31; chap. x. 29; Ezra x. 3.——[q] Heb. *are at the sealing*, or *sealed*.——[r] Chapter x. 1.

he acknowledges that the *kings*, *princes*, *priests*, and *fathers*, had broken the law: but the *prophets* are left out; for *they* continued faithful to God, testifying by his Spirit against the crimes of all; and this even at the risk of their lives.

Verse 35. *For they have not served thee in their kingdom*] Instead of במלכותם *bemalcutham*, "in THEIR kingdom," במלכותך *bemalcuthecha*, in THY kingdom," is the reading of two of *Kennicott's* MSS.; as also of the *Septuagint*, *Syriac*, and *Arabic*. This is most likely to be the true reading.

Verse 36. *Behold, we* are *servants*] They had no king of their own: and were under the government of the kings of Persia, to whom they paid a regular *tribute*.

Verse 37. *It yieldeth much increase unto the kings*] Good and fruitful as the land is, yet it profits *us* little; as the chief profits on all things go to the kings of Persia.

Over our bodies] Exacting *personal* and *feudal services* from us, and from our *cattle;* and this not by any *fixed rate*, or *rule*, of so *much rent*, so *much labour*, or *boons;* but *at their pleasure;* so that we can neither call our *persons*, our *time*, our *land*, nor our *cattle*, our own: therefore *we are in great distress*. Miserable are the people that live under such a government. Think of this, ye *Britons!* think of your liberties and rights. Compare them with any other nation under heaven, and see what a *balance* is in *your favour*. Almost all the nations of the earth acknowledge Britons the most happy of all men. May I not say,

O fortunatos nimium, sua si bona norint!

"How exceedingly happy would you be, could you but consider your many advantages!"

Verse 38. *Our princes, Levites*, and *priests, seal* unto it.] Persuaded that we have brought all the miseries upon ourselves by our transgressions, *feeling much* and *fearing more*, we make a covenant with thee to devote ourselves to thy service; to do with us as thou pleasest. From this *sealing* we learn that at this time the government of the Jews was a mixed *aristocracy;* composed of the *nobles* for the *civil* department, and the *priests* and *Levites* for the *ecclesiastical*.

THIS was not mixing the *Church* with the *state*, or the *state* with the *Church:* both were separate, yet both mutually supported each other. The *state* never attempted to model the Church according to its own mind; because the Church had been founded and regulated by God, and neither its *creed* nor its *ordinances* could be *changed*. The *Church* did not meddle with the *state*, to give it *new laws*, *new ordinances*, or *new officers*. Therefore the one could not be jealous of the other. Where this state of things prevails, every public blessing may be expected. In every *state* God says to the *governors* and the *governed:* "Render to Cæsar the things which are Cæsar's, and to GOD the things which are GOD's."

CHAPTER X.

The names of those who sealed the covenant, 1–27. *All solemnly promise not to have affinity with the people of the land*, 28–30: *to observe the Sabbaths*, 31: *to provide for the sanctuary according to the law*, 32–36; *and to pay the regular tithes for the support of the priests, Levites, and other officers of the temple*, 37–39.

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NOW [a] those that sealed *were*, [b] Nehemiah, [c] the Tirshatha, [d] the son of Hachaliah, and Zidkijah,

2 [e] Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people: [f] Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

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28 [g] And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, [h] and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They clave to their brethren, their nobles, [i] and entered into a curse, and into an oath, [k] to walk in God's law, which was given [l] by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give [m] our daughters unto the people of the land, nor take their daughters for our sons:

31 [n] And *if* the people of the land bring ware or any victuals on the Sabbath day to sell, *that* we would not buy it of them on the Sabbath, or on the holy day: and *that* we would leave the [o] seventh year, and the [p] exaction of [q] every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For [r] the shew-bread, and for the [s] continual meat-offering, and for the continual burnt-offering, of the Sabbaths, of the new

[a] Heb. *at the sealings*; chap. ix. 38. —— [b] Chap. viii. 9. —— [c] Or, *the governor*. —— [d] Chap. i. 1. —— [e] See chap. xii. 1–21. —— [f] See Ezra ii. 3, &c.; chap. vii. 8, &c. —— [g] Ezra ii. 36–43. —— [h] Ezra ix. 1; x. 11, 12, 19; chap. xiii. 3. —— [i] Deut. xxix. 12, 14; chap. v. 12, 13; Psa. cxix. 106. —— [k] 2 Kings xxiii. 3; 2 Chron. xxxiv. 31. —— [l] Heb. *by the hand of*. —— [m] Exod. xxxiv. 16; Deut. vii. 3; Ezra ix. 12, 14. —— [n] Exod. xx. 10; Lev. xxiii. 3; Deut. v. 12; chap. xiii. 15, &c. —— [o] Exod. xxiii. 10, 11; Lev. xxv. 4. [p] Deut. xv. 1, 2; chap. v. 12. —— [q] Heb. *every hand*. —— [r] Lev. xxiv. 5 &c.; 2 Chron. ii. 4. —— [s] See Num. xxviii., xxix.

NOTES ON CHAP. X.

Verse 1. *Now those that sealed*] Four classes here seal. *Nehemiah first*, as their governor. And after him, *secondly*, The *priests*, ver. 2–8. *Thirdly*, The *Levites*, ver. 9–13. *Fourthly*, The *chiefs of the people*, ver. 14–27.

It is strange that, among all these, we hear nothing of *Ezra*, nor of the high priest *Eliashib*. Nor are any of the *prophets* mentioned, though there must have been some of them at Jerusalem at this time.

The whole of this chapter, the two first verses excepted, is wanting in the *Arabic*; the word *Pashur* of the third verse is retained; and the rest of the chapter is summed up in these words, *and the rest of their assembly*.

Verse 28. *And the rest of the people*] All had, in one or other of the classes which sealed, their *representatives*; and by *their* sealing they considered themselves bound.

Verse 29. *They clave to their brethren*] Though they did not *sign* this instrument, yet they bound themselves under a *solemn oath* that they would fulfil the conditions of the covenant, and walk according to the law of Moses.

Verse 30. *Not give our daughters*] Make no affinity with the people of the land.

Verse 31. *Bring ware*] We will most solemnly keep the Sabbath. *Leave the seventh year*—We will let the land have its Sabbath, and rest every seventh year. See on Exod. xxiii. 10, 11.

Verse 32. *Charge ourselves yearly with the third part of a shekel*] According to the law, every one above *twenty* years of age was to give *half a shekel* to the sanctuary, which was called a *ransom for their souls*. See Exod. xxx. 11–16. But why is *one third* of a shekel now promised instead of the *half shekel*, which the law required? To this question no better answer can be given than this: the general *poverty*

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moons, for the set feasts, and for the holy *things*, and for the sin-offerings to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, [t] for the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, [u] as *it is* written in the law:

35 And [v] to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the first-born of our sons, and of our cattle, as *it is* written [w] in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 [x] And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God; and [y] the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

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38 And the priest the son of Aaron shall be with the Levites, [z] when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to [a] the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi [b] shall bring the offering of the corn, of the new wine, and of the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: [c] and we will not forsake the house of our God.

[t] Chap. xii. 31; Isa. xl. 16.——[u] Lev. vi. 12.——[v] Exod. xxiii. 19; xxxiv. 26; Lev. xix. 23; Num. xviii. 12; Deut. xxvi. 2.
[w] Exod. xiii. 2, 12, 13; Lev. xxvii. 26, 27; Num. xviii. 15, 16.

[x] Lev. xxiii. 17; Num. xv. 19; xviii. 12, &c.; Deut. xviii. 4; xxvi. 2.——[y] Lev. xvii. 30; Num. xviii. 21, &c.——[z] Num. xviii. 26.——[a] 1 Chron. ix. 26; 2 Chron. xxxi. 11.——[b] Deut. xii. 6, 11; 2 Chron. xxxi. 12; chap. xiii. 12.——[c] Chap. xiii. 10, 11.

of the people, occasioned by their wars, overthrows, heavy tributes, &c., in the land of their captivity: and now on their return, having little property, it was impossible for them to give more; and we know, from the terms of the law in this case, that the *poor* and the *rich* were obliged to give *alike*, because it was a *ransom for their souls*: and the souls of the *poor* and the *rich* were of *like value*, and stood equally in need of *redemption*: for all were *equally fallen*, and *all* had come equally short of the *glory of God*.

Though only a *third part* of a shekel was given at this time, and probably for the reason above assigned, yet when the people got into a state of greater prosperity, the *half* shekel was resumed: for it is clear that this sum was paid in the time of our Lord, though not to the *temple*, but to the *Roman government*. Hence when those who collected this as a *tribute* came to our Lord, it was for the δίδραχμα, *didrachma*, which was *half a shekel*; and the coin with which our Lord paid for himself and *Peter* was a *stater*, which contained exactly *two half shekels*. See Matt. xvii. 24–27.

Verse 34. *Cast the lots—for the wood-offering*] There does not appear to have been any *wood-offering* under the law. It was the business of the *Nethinim* to procure this; and hence they were called *hewers of wood* and *drawers of water* to the congregation. But it is very likely that after the captivity few Nethinim were found; for as such, who were the descendants of the Gibeonites, were considered only as *slaves* among the Israelites, they would doubtless find it *as much*, if not *more*, their *interest* to abide in the land of their captivity, than to return with their former masters. As there was not enough of such persons to provide wood for the fires of the temple, the people now cast lots, not *who* should furnish the wood, but what class or district should furnish it at a particular time of the year, so that there might be a constant supply. One district furnished it for one whole year, or for the *first* month or year; another, for the second month or year; and so on. Now the lot was to determine which district should bring the supply on the first month or year; which on the second; and so on. When the wood was brought, it was delivered to the *Levites:* they cut, prepared, and stacked it; and when wanted, delivered it to the *priests*, whose business it was to lay it upon the altar. Perhaps this providing of the wood was done only *once a year* by one district, the next year by another district, and so on: and this bringing the wood to the temple at last became a great day; and was constituted into a *feast*, called by Josephus Ξυλοφορια, *the carrying of the wood*.—See *De Bell. Jud.* lib. ii., cap. xvii., sec. 6, p. 191. This feast is not mentioned in the sacred writings: then there was no need for such an institution, as the Nethinim were sufficiently numerous.

Verse 36. *Also the first-born*] See this law, and the reasons of it, Exod. xiii. 1–13. As by this law the Lord had a right to all the first-born, instead of these he was pleased to take the *tribe of Levi* for the whole; and thus the Levites served at the tabernacle and temple, instead of the *first-born* of all the tribes.

Verse 38. *Tithe of the tithes*] The tithes of all the produce of the fields were brought to the Levites: out of these a *tenth* part was given to the priests. This is what is called the *tithe of the tithes*. The law for this is found, Num. xviii. 26.

Verse 39. *We will not forsake the house of our God.*] Here was a glorious resolution; and had they been faithful to it, they had been a great and good people to

the present day. But what is implied in, *We will not forsake the house of our God?* I answer:—

I. The Church of God is the house of God; there he has his constant *dwelling*-place.

II. True believers are his *family* in this house; and this family consists of, 1. *Fathers* and *mothers*; 2. *Young persons*; 3. *Little children*; And 4. *Servants*.

III. The ministers of the word of God are the officers and overseers of this house and family.

IV. The worship of God is the grand employment of this family.

V. The ordinances of God are the food of the members of this family; or the means of their spiritual support.

VI. Those who do not *forsake* the house of their God are those, 1. Who continue in the faith; 2. Who grow in grace; 3. Who labour in the vineyard; 4. Who bring forth fruit; 5. Who conscientiously attend all the ordinances; and 6. Who take care that the offerings of the house of God shall be duly made, providing for those who labour in the word and doctrine.

READER, 1. Art thou *of* this house? 2. Art thou *in* this house? 3. To what part *of* the family dost thou belong? 4. Art thou still an infant *in* this house? 5. Dost thou attend the ordinances *of* this house? 6. Hast thou *forsaken* this house? These questions are of great importance; answer them as in the sight of God.

CHAPTER XI.

Lots are cast that a tenth of the people may constantly dwell at Jerusalem, and the other nine parts in the other cities and villages, 1. *Some willingly offer themselves to dwell in Jerusalem, and the people bless them,* 2. *An enumeration of the families that dwell in Jerusalem, of Judah, and Benjamin,* 3–9; *of those of the priests,* 10–12; *of the chiefs of the fathers,* 13; *of the mighty men,* 14; *of the Levites,* 15–18; *of the porters,* 19; *of the residue of Israel and the officers,* 20–24. *The villages at which they dwelt,* 25–35. *Certain divisions of the Levites were in Judah and Benjamin,* 36.

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AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem [a] the holy city, and nine parts *to dwell* in *other* cities.

2 And the people blessed all the men that [b] willingly offered themselves to dwell at Jerusalem.

3 [c] Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and [d] the Nethinims, and [e] the children of Solomon's servants.

4 And [f] at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [g] Perez;

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5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maasciah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their over-

[a] Ver. 18; Matt. iv. 5; xxvii. 53.——[b] Judg. v. 9.——[c] 1 Chron. ix. 2, 3.

[d] Ezra ii. 43.——[e] Ezra ii. 55.——[f] 1 Chron. ix. 3, &c.——[g] Gen. xxxviii. 29, *Pharez*.

NOTES ON CHAP. XI.

Verse 1. *To bring one of ten*] Jerusalem certainly had many inhabitants at this time; but not sufficient to preserve the city, which was now encompassed with a wall, and the rebuilding of which was going on fast. Nehemiah therefore obliged *one tenth* of the *country people* to come and dwell in it, that the population might be sufficient for the preservation and defence of the city. *Ten* were set apart, and the lot cast among them to see *which one* of the ten should take up his residence in the city.

Verse 2. *All the men that willingly offered*] Some *volunteered* their services, which was considered a sacrifice to patriotism at that time, as Jerusalem afforded very few advantages, and was a place of considerable danger; hence the *people spoke well of them*, and no doubt prayed for God's blessing upon them.

Verse 3. *Now these* are *the chief*] A good deal of difference will be found between the *enumeration* here and that in 1 Chron. ix. 2, &c. *There*, those only who came with Zerubbabel appear to be numbered; *here*, those, and the persons who came with Ezra and Nehemiah, enter into the account.

Verse 9. *And Joel*—was *their overseer*] Joel was

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seer: and Judah the son of Senuah *was* second over the city.

10 [h] Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, a hundred twenty and eight: and their overseer *was* Zabdiel, [i] the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, [k] *had* the oversight of [l] the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in [m] the holy city *were* two hundred fourscore and four.

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19 Moreover the porters, Akkub, Talmon, and their brethren that kept [n] the gates, *were* a hundred seventy and two.

20 And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 [o] But the Nethinims dwelt in [p] Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For [q] *it was* the king's commandment concerning them, that [r] a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of [s] Zerah the son of Judah, *was* [t] at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [u] Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba and *in* the villages thereof,

[h] 1 Chron. ix. 10, &c. — [i] Or, *the son of Haggedolim.* — [k] Heb. were *over.* — [l] 1 Chron. xxvi. 29. — [m] Ver. 1. — [n] Heb. *at the gates.* — [o] See chap. iii. 26.

[p] Or, *the tower.* — [q] See Ezra vi. 8, 9; vii. 20, &c. — [r] Or, *to a sure ordinance.* — [s] Gen. xxxviii. 30, *Zarah.* — [t] 1 Chron. xviii. 16; xxiii. 28. — [u] Josh. xiv. 15.

chief or magistrate over those, and Judah was his *second* or *deputy*. Perhaps each had a *different* office, but that of Joel was the *chief*.

Verse 11. *Ruler of the house of God.*] He had the command over all *secular* matters, as the high priest had over those which were *spiritual*.

Verse 14. *Mighty men of valour*] Noted for strength of body, and military courage.

Verse 16. *And Shabbethai*] This verse, with verses 20, 21, 28, 29, 32, 33, 34, and 35, are all wanting in the *Septuagint*, and the whole chapter is wanting in the *Arabic*, the translator not being concerned in Jewish *genealogies*.

The outward business] Calmet supposes that he provided the victuals for the priests, victims for the sacrifices, the sacerdotal vestments, the sacred vessels, and other necessaries for the service of the temple.

Verse 17. *The principal to begin the thanksgiving*] The *precentor, pitcher of the tune*, or *master-singer*.

Verse 22. *The overseer also of the Levites*] פקיד *pekid*, the *visitant*, the *inspector*; translated επισκοπος, *bishop*, both by the *Septuagint* and *Vulgate*.

Verse 23. It was *the king's commandment*] By the *king* some understand *David*, and others *Artaxerxes*. It is most probable that it was the latter: who wished that a provision should be made for these, a part of whose office was to offer up *prayers* also, as well as *praises*. For we know that *Darius* made an ample provision for the priests, *that they might offer sacrifices of sweet savour unto the God of heaven; and pray for the life of the king and of his sons*. Ezra vi. 10. Some have thought that they had been Jewish singers employed in the service of the Persian king, to whom he had given a salary, and to whom he wished still to continue the same.

Verse 24. *Pethahiah*—was *at the king's hand*] He was the governor appointed by the Persian king over the Jewish nation in those matters in which the civil government interfered with Jewish concerns. He no doubt fixed, levied, and received the tribute.

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28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin [v] from Geba *dwelt* [w] at Michmash, and Aija, and Beth-el, and *in* their villages,

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32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, [x] the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

[v] Or, *of Geba.*

[w] Or, *to Michmash.* —— [x] 1 Chron. iv. 14.

Verse 26. *And at Jeshua*] This city is nowhere else mentioned.

Verse 28. *Mekonah*] This city is also unknown.

Verse 31. *Geba*] Probably the same as *Gibeah of Saul.*

Verse 32. *Ananiah*] No city of this name is known.

Verse 34. *Hadid*] This place is also unknown.

Neballat] Also unknown.

Verse 35. *Lod, and Ono*] These towns were built by the sons of Elpaal, 1 Chron. viii. 12.

The valley of craftsmen.] See 1 Chron. iv. 14. Probably this latter town was built in this *valley.*

Verse 36. *And of the Levites* were *divisions*] The Levites had their dwellings in the divisions of Judah and Benjamin. This is probably the meaning: the *Syriac* says, *They had the half of Judah and Benjamin*; which is not likely.

THAT the people whose hearts were now turned towards the Lord, would make the best provision for the support of God's work, and all those engaged in it, we may naturally suppose; but this could not be very great, as the complete service was not yet established, and the Levites themselves were few in number.

CHAPTER XII.

Account of the priests and Levites that came up with Zerubbabel, 1–7. *Of the Levites,* 8–21. *The Levite in the days of Eliashib,* 22–26. *Of the dedication of the wall, and its ceremonies,* 27–43. *Different officers appointed,* 44–47.

A. M. 3468. B. C. 536. Olymp. LXI. 1. Anno Urbis Conditæ 218.

NOW these *are* the [a] priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: [b] Seraiah, Jeremiah, Ezra,

2 Amariah, [c] Malluch, Hattush,

3 [d] Shechaniah, [e] Rehum, [f] Meremoth,

4 Iddo, [g] Ginnetho, [h] Abijah,

5 [i] Miamin, [k] Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 [l] Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests and of their brethren in the days of [m] Jeshua.

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8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, [n] *which was* over [o] the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

[a] Ezra ii. 1, 2. —— [b] See chap. x. 2–8. —— [c] Or, *Melicu,* ver. 14. —— [d] Or, *Shebaniah,* verse 14. —— [e] Or, *Harim,* verse 15. [f] Or, *Meraioth,* ver. 15. —— [g] Or, *Ginnethon,* ver. 16.

[h] Luke i. 5. —— [i] Or, *Miniamin,* verse 17. —— [k] Or, *Moadiah,* ver. 17. —— [l] Or, *Sallai,* ver. 20. —— [m] Ezra iii. 2; Hag. i. 1; Zech. iii. 1. —— [n] Ch. xi. 17. —— [o] That is, *the psalms of thanksgiving.*

NOTES ON CHAP. XII.

Verse 1. *Now these* are *the priests*] Not the *whole*, but the *chief* of them, as we are informed, ver. 7, 22, 23, and 24.

The *Septuagint* omit ver. 3, except the word *Shechaniah*; as also verses 4, 5, 6, 9, 37, 38, 39, 40, and 41. The *Arabic* omits the first *twenty-six* verses, and ver. 29. Mention is made of *Ezra* in this verse: and he is generally allowed to be that *Ezra* whose *book* the reader has already passed over, and who came to Jerusalem in the time of Cyrus, with Zerubbabel. If this were the same, he must have been at this time upward of *a hundred* years of age: and this case is not improbable, as an especial providence might preserve such a very useful man beyond the ordinary age of men. See what has been said on the case of Nehemiah, chap. i. 1.

Verse 7. *The chief of the priests*] They were *twenty-four* orders or courses in number, all subordinate to each other; as established by David, 1 Chron. xxiv. 18. And these orders or courses were continued till the destruction of Jerusalem by the Romans.—See *Calmet.*

Verse 8. *Over the thanksgiving*] The *principal singers*: see on chap. xi. 17.

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10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

A. M. 3469. B. C. 536. Olymp. LXI. 1 Anno Urbis Condit. 218.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [p] chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [q] according to the commandment of David the man of God, [r] ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the [s] thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah [t] the governor, and of Ezra the priest, [u] the scribe.

27 And at [v] the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to

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[p] 1 Chron. ix. 14, &c.——[q] 1 Chron. xxiii., xxv., xxvi.——[r] Ezra iii. 11.——[s] Or *treasuries, or assemblies.*

[t] Chap. viii. 9.——[u] Ezra vii. 6, 11.——[v] Deut. xx. 5; Psalm xxx. title.

Verse 22. *Jaddua*] This was probably the high priest who went in his pontifical robes, accompanied by his brethren, to meet Alexander the Great, when he was advancing towards Jerusalem, with the purpose to destroy it, after having conquered Tyre and Gaza. Alexander was so struck with the appearance of the priest, that he forbore all hostilities against Jerusalem, prostrated himself before Jaddua, worshipped the Lord at the temple, and granted many privileges to the Jews. See *Josephus*, Ant. lib. xi., c. 8, and Prideaux's Connections, lib. 7, p. 695.

To the reign of Darius the Persian.] *Calmet* maintains that this must have been *Darius Codomanus*, who was defeated by Alexander the Great: but Archbishop *Usher* understands it of *Darius Nothus*, in whose reign he thinks Jaddua was born, who was high priest under *Darius Codomanus*.

Verse 23. *The book of the chronicles*] This is not the book of *Chronicles* which we have now, no such list being found in it; but some other book or register, which is lost.

Verse 25. *The thresholds of the gates.*] Some understand this of a sort of *porticoes* at the gates, and are puzzled about it, because they find no mention of porticoes elsewhere: but why may we not suppose these to resemble our *watch-boxes*, or some temporary moveable shelters for those who took care of the gates? That there must have been some such conveniences, common sense dictates.

Verse 27. *At the dedication of the wall*] They sent for the Levites from all quarters, that this dedication might be as solemn and majestic as possible; and it is likely that this was done as soon as convenient after the walls were finished. The dedication seems to have consisted in processions of the most eminent persons around the walls, and thanksgivings to God, who had enabled them to bring the work to so happy a conclusion: and no doubt to all this were added a particular *consecration* of the city to God, and the most earnest *invocation* that he would take it under his guardian care, and defend it and its inhabitants against all their enemies.

The ancients consecrated their *cities* to the gods, and the very *walls* were considered as sacred. *Ovid* gives us an account of the ceremonies used in laying the foundations of the *walls of the city of Rome*, by *Romulus*. After having consulted together who should give name to the city, and have the direction of the wall by which it was necessary to surround it, they agreed to let the case be decided by the flight of birds. One brother went to the top of the Mons Palatinus, the other to that of Mount Aventine. Romulus saw twelve birds, Remus saw but six: the former, therefore, according to agreement, took the command. The poet thus describes the ceremonies used on the occasion:—

Aptа dies legitur, qua mœnia signet aratro;
Sacra Palis soberant: inde movetur opus.
Fossa fit ad solidum: fruges jaciuntur in imas,
Et de vicino terra petita solo.

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Jerusalem, to keep the dedication with gladness, [w] both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the walls.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof* [x] *one* went on the right hand upon the wall [y] toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

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35 And *certain* of the priests' sons [z] with trumpets: *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with [a] the musical instruments of David the man of God, and Ezra the scribe before them.

37 [b] And at the fountain gate, which was over against them, they went up by [c] the stairs of the city of David, at the going up of the wall, above the house of David, even unto [d] the water gate eastward.

38 [e] And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon [f] the wall, from beyond [g] the tower of the

[w] 1 Chron. xxv. 6; 2 Chron. v. 13; vii. 6.——[x] See verse 38.
[y] Chap. ii. 13; iii. 13.——[z] Num. x. 2, 8.——[a] 1 Chron. xxiii. 5.

[b] Ch. ii. 14; iii. 15.——[c] Chap. iii. 15.——[d] Ch. iii. 26; viii. 1, 3, 16.——[e] See ver. 31.——[f] Ch. iii. 11.——[g] Ch. iii. 8.

Fossa repletur humo, plenæque imponitur ara;
Et novus accenso finditur igne focus.
Inde, premens stivam, designat mœnia sulco;
Alba jugum niveo cum bove vacca tulit.
Vox fuit hæc regis; Condenti Jupiter urbem,
Et genitor Mavors, Vestaque mater ades:
Quosque pium est adhibere deos, advertite cuncti:
Auspicibus vobis hoc mihi surgat opus.
Longa sit huic ætas, dominæque potentia terræ:
Sitque sub hac oriens occiduusque dies!
Ille precabatur. Ovid, *Fast.* lib. iv., ver. 819.

"A proper day is chosen in which he may mark out the walls with the plough: the festival of Pales was at hand when the work was begun. A ditch is dug down to the solid clay, into which they cast the fruits of the season; and bring earth from the neighbouring ground, with which they fill up the trench; and on it build an altar, by whose flames the newly made hearth is cleft asunder. Then Romulus, seizing the plough, which a white heifer yoked with a snowy bull, drew along, marked out the walls with a furrow. And thus spoke the king: 'O Jupiter, and Father Mars, with Matron Vesta, prosper me in founding this city! And all ye gods, approach, whomsoever it is right to invoke! Under your auspices may the work arise; may it endure for countless ages, and be the mistress of the world; and may the East and the West be under its control!' Thus he prayed."

The above is a literal version, and the account is not a little curious.

Verse 29. *From the house of Gilgal, and out of the fields of Geba and Azmaveth*] Or, from Beth-Gilgal; a village erected in the place where the Israelites encamped after they had, under the direction of Joshua, passed over Jordan.

Verse 30. *The priests and the Levites purified themselves*] This consisted in washings, abstinence from wine, and other matters, which, on all other occasions, were lawful. And as to the purifying of the *gates* and the *walls*, nothing was requisite but to remove all filth from the former, and all rubbish that might have been laid against the latter.

Verse 31. *Then I brought up the princes*] Perhaps this verse should be read thus: "Then I caused the princes of Judah to go up on the wall, and appointed two great choirs, [to sing praises,] and *two* processions, one on the right hand, &c.

The following seems to have been the order of the procession: he divided the *priests*, the *Levites*, the *magistrates*, and the *people* into *two companies*; each company to go round one half of the wall. They began at the *dung gate*, one party going to the *right* and the other to the *left*, till they met at the *great space opposite to the temple*, where they all offered many sacrifices to God, and rejoiced with exceeding great joy; shouting so that the noise was heard a great way off.

Verse 38. *The broad wall*] What part this was, we know not: it might have been a place designed for a *public promenade*, or a *parade* for assembling the troops or guard of the temple.

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furnaces even unto [h] the broad wall;

39 [i] And from above the gate of Ephraim, and above [k] the old gate, and above [l] the fish gate, [m] and the tower of Hananeel, and the tower of Meah, even unto [n] the sheep gate: and they stood still in [o] the prison gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests: Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers [p] sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

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44 [q] And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions [r] of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites [s] that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, [t] according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [u] and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: [v] and they [w] sanctified *holy things* unto the Levites; [x] and the Levites sanctified *them* unto the children of Aaron.

[h] 2 Kings xiv. 13; chap. viii. 16.——[i] Chap. iii. 6.——[k] Chap. iii. 3.——[l] Chap. iii. 1.——[m] Chap. iii. 32.——[n] Jer. xxxii. 2.——[o] Heb. *made their voice to be heard.*——[p] 2 Chron. xxiii. 11, 12; chap. xiii. 5, 12, 13.——[q] That is, *appointed by the law.*

[r] Heb. *for the joy of Judah.*——[s] Heb. *that stood.*——[t] 1 Chron. xxv., xxvi.——[u] 1 Chron. xxv. 1, &c.; 2 Chron. xxix. 30.——[v] Numbers xviii. 21, 24.——[w] That is, *set apart.*——[x] Numbers xviii. 26.

Verse 47. *All Israel—gave the portions of the singers*] The *singers* and the *porters* were supported by the *people at large*; and each of these had their portions served out to them *daily*.

And they sanctified—unto the Levites] The things which were provided for *sacred uses* were delivered by the *people* to the *Levites*, and the Levites presented them to the *priests*.

The children of Aaron.] This may refer principally to the *tithes* which the people brought to the *Levites*; the *tithe* or *tenth* of which the Levites gave to the priests. The presenting these *tithes* is termed *sanctifying* them; that is, *dedicating* them to those sacred or ecclesiastical uses for which they were designed: this is a very general meaning of the word *sanctify* in Scripture.

CHAPTER XIII.

The law is read, which commands that the Ammonite and Moabite should be separated from the congregation, on which they separate all the mixed multitude, 1–3. Eliashib the high priest having not only joined opinion with Sanballat, but being also allied to Tobiah the Ammonite, and having given him some of the chambers in the court of the house of God, 4, 5; Nehemiah casts out the goods of Tobiah, and purifies the chambers, 6–9. He rectifies several evils; and the people bring the tithes of all things to the treasuries, 10–12. He appoints treasurers, 13, 14; finds that the Sabbaths had been greatly profaned by buying and selling, and rectifies this abuse, 15–22; finds Jews that had married strange wives; against whom he testifies, and expels one of the priests who had married the daughter of Sanballat the Horonite, 23–29. He cleanses them from all strangers, makes a final regulation, and prays for God's mercy to himself, 30, 31.

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ON that day [a] they [b] read in the book of Moses in the [c] audience of the people; and therein was found written, [d] that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but [e] hired Balaam against them, that he should curse them: [f] howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, [g] that they separated from Israel all the mixed multitude.

4 And before this, Eliashib the priest, [h] having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, [i] where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, [k] which [l] was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: [m] for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and [n] after certain days [o] obtained I leave of the king:

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7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in [p] preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they [q] cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had [r] not been given *them:* for the Levites and the singers, that did the work, were fled every one to [s] his field.

11 Then [t] contended I with the rulers, and said, [u] Why is the house of God forsaken? And I gathered them together, and set them in their [v] place.

[a] Deut. xxxi. 11, 12; 2 Kings xxiii. 2; chap. viii. 3, 8; ix. 3; Isa. xxxiv. 16.——[b] Heb. *there was read.*——[c] Heb. *ears.*——[d] Deut. xxiii. 3, 4.——[e] Num. xxii. 5; Josh. xxiv. 9, 10.——[f] Num. xxiii. 11; xxiv. 10; Deut. xxiii. 5.——[g] Chap. ix. 2; x. 28.——[h] Heb. *being set over*, chap. xii. 44.

[i] Chap. xii. 44.——[k] Heb. *the commandment of the Levites.* [l] Num. xviii. 21, 24.——[m] Chap. v. 14.——[n] Heb. *at the end of days.*——[o] Or, *I earnestly requested.*——[p] Ver. 1, 5.——[q] 2 Chron. xxix. 5, 15, 16, 18.——[r] Mal. iii. 8.——[s] Num. xxxv. 2.——[t] Ver. 17, 25; Prov. xxviii. 4.——[u] Chap. x. 39.——[v] Heb. *standing.*

NOTES ON CHAP. XIII.

Verse 1. *On that day*] I am quite of *Calmet's* mind, that the transaction detailed in this chapter did not immediately succeed the dedication of the walls of Jerusalem. It is most likely that, when this dedication was ended, Nehemiah returned to Babylon, as himself particularly marks, ver. 6, for he did return in the *thirty-second* year of Artaxerxes; and then, after certain days, supposed to be about the term of *one* year, he got leave to return to Jerusalem to see how matters were conducted: and there he found the evils which he mentions in this chapter, and which he redressed in the manner himself describes. See the *introduction* to this book.

Should not come into the congregation] That is, Ye shall not form any kind of *matrimonial alliance* with them. This, and this alone, is the meaning of the *law*.

Verse 3. *They separated from Israel all the mixed multitude.*] They excluded all strange women, and all persons, young and old, who had been born of these illegal connections.

Verse 4. *Eliashib the priest*] *Perhaps* this was a different person from Eliashib the high priest; but there is no indubitable evidence that he was not the same. If he was high priest, he was very unfaithful to the high charge which he had received; and a reproach to the priesthood. He had married his grandson to Sanballat's daughter; this produced a connection with Tobiah, the fast friend of Sanballat; in whose favour he polluted the house of God, giving him one of the chambers for his ordinary residence, which were appointed for the reception of the tithes, oblations, &c., that came to the house of God.

Verse 6. *Was not I at Jerusalem*] Nehemiah came to Jerusalem in the *twentieth* year of Artaxerxes, and remained there till the *thirty-second* year, *twelve* years: then returned to Babylon, and staid one year; got leave to revisit his brethren; and found matters as stated in this chapter.

Verse 8. *I cast forth all the household stuff of Tobiah*] He acted as Jesus Christ did when he found the courts of the Lord's house profaned: He *overthrew the tables of the money-changers, and the seats of those who sold doves.*

Verse 10. *The portions of the Levites had not been given*] Hence we find they were obliged to abandon the sacred service, and betake themselves to cultivate the land for their support. This was the fault of the *rulers*, who *permitted* all these abuses.

Verse 11. *Why is the house of God forsaken?*] They had all solemnly promised, chap. x. 39, that *they would never forsake the house of their God;* but, alas, how soon is this forgotten! Nehemiah used their own words here by way of reproof.

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12 [w] Then brought all Judah the tithe of the corn and the new wine and the oil unto the [x] treasuries.

13 [y] And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and [z] next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted [a] faithful, and their [b] office *was* to distribute unto their brethren.

14 [c] Remember me, O my God, concerning this, and wipe not out my [d] good deeds that I have done for the house of my God, and for the [e] offices thereof.

15 In those days saw I in Judah *some* treading wine-presses [f] on the Sabbath, and bringing in sheaves, and lading asses; and also wine, grapes, and figs, and all *manner of* burdens, [g] which they brought into Jerusalem on the Sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

17 [h] Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the Sabbath day?

18 [i] Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

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19 And it came to pass, that when the gates of Jerusalem [k] began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: [l] and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Sabbath day.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye [m] about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the Sabbath.

22 And I commanded the Levites, that [n] they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the Sabbath day. [o] Remember me, O my God, *concerning* this also, and spare me according to the [p] greatness of thy mercy.

23 In those days also saw I Jews *that* [q] had [r] married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the

[w] Chap. x. 38, 39; xii. 44.——[x] Or, *store-houses.*——[y] Chap. xii. 44; 2 Chron. xxxi. 12.——[z] Heb. *at their hand.*——[a] Chap. vii. 2; 1 Cor. iv. 2.——[b] Heb. it was *upon them.*——[c] Verse 22, 31; chap. v. 19.——[d] Heb. *kindnesses.*——[e] Or, *observations.* [f] Exod. xx. 10.

[g] Jer. xvii. 21, 22; chap. x. 31.——[h] Verse 11.——[i] Jer. xvii. 21, 22, 23.——[k] Lev. xxiii. 32.——[l] Jer. xvii. 21, 22.——[m] Heb. *before the wall?*——[n] Chap. xii. 30.——[o] Verses 14, 31.——[p] Or, *multitude.*——[q] Heb. *had made to dwell* with them.——[r] Ezra ix. 2.

Verse 13. *They were counted faithful*] They were reported to me as persons in whom I could confide; they had been steady in God's ways and work, while others had been careless and relaxed.

Verse 14. *Wipe not out my good deeds*] If thou wert strict to mark what is done amiss, even my *good deeds* must be *wiped out*; but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee!

Verse 15. *Treading wine-presses*] The Sabbath appears to have been totally disregarded.

Verse 17. *I contended with the nobles*] These evils took place through their negligence; and this I proved before them.

Verse 19. *When the gates—began to be dark*] After sunset on Friday evening he caused the gates to be shut, and kept them shut all the Sabbath; and, as he could not trust the ordinary officers, he set some of *his own servants* to watch the gates, that no person might enter for the purpose of traffic.

Verse 20. *So the merchants—lodged without Jerusalem*] They exposed their wares for sale on the outside of the walls.

Verse 21. *I will lay hands on you*] I will *imprison* every man of you. This had the desired effect; *they came no more.*

Verse 22. *Spare me according to the greatness of thy mercy.*] By some Nehemiah has been thought to deal with God too much on the principle of *merit.* That he wished God to *remember him for good*, is sufficiently evident; and who does not wish the same? But that he expected *heaven because of his good deeds*, does not appear. Indeed, the concluding clause of this verse proves the *contrary*, and shows that he expected nothing from God but through *the greatness of his mercy.* Shame on those who, with this evidence before them, brand this good man with the epithet of *workmonger!* a man who, in inward holiness, outward usefulness, and genuine love to God and man, was worth ten score of such *self-called* believers.

Verse 24. *Half in the speech of Ashdod*] There were children in the same family by *Jewish* and *Phi-*

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speech of Ashdod, and [s] could not speak in the Jews' language, but according to the language [t] of each people.

25 And I [u] contended with them, and [v] cursed them, and smote certain of them, and plucked off their hair, and made them [w] swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 [x] Did not Solomon king of Israel sin by these things? yet [y] among many nations was there no king like him, [z] who was beloved of his God, and God made him king over all Israel: [a] nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to [b] transgress against our God in marrying strange wives?

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28 And *one* of the sons [c] of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 [d] Remember them, O my God, [e] because they have defiled the priesthood, and [f] the covenant of the priesthood, and of the Levites.

30 [g] Thus cleansed I them from all strangers, and [h] appointed the wards of the priests and the Levites, every one in his business;

31 And for [i] the wood-offering, at times appointed, and for the first-fruits. [k] Remember me, O my God, for good.

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[s] Heb. *they discerned not to speak.* — [t] Heb. *of people and people.* [u] Ver. 11; Prov. xxviii. 4. — [v] Or, *reviled them.* — [w] Ezra x. 5; chap. x. 29, 30. — [x] 1 Kings xi. 1, &c. — [y] 1 Kings iii. 13; 2 Chron. i. 12. [z] 2 Sam. xii. 24. — [a] 1 Kings xi. 4, &c. — [b] Ezra x. 2. [c] Chap. xii. 10, 22. — [d] Chap. vi. 14. — [e] Heb. *for the defilings.* [f] Mal. ii. 4, 11, 12. — [g] Chap. x. 30. — [h] Chap. xii. 1, &c. [i] Chap. x. 34. — [k] Ver. 14, 22.

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listine mothers. As the Jewish mother would always speak to *her* children in *Hebrew* or *Chaldee*, so *they* learnt to speak these languages; and as the *Ashdod mother* would always speak to *her* children in the *Ashdod language*, so *they* learnt *that* tongue. Thus there were, in the same family, children who could not understand each other; *half*, or one *part*, speaking *one language*, and the *other* part *another*. Children of different wives did not ordinarily *mingle together*; and the wives had separate apartments. This is a better explanation than that which intimates that the *same child* spoke a *jargon*, half *Ashdod* and *half Hebrew*.

Verse 25. *I contended with them*] Proved the fact against these iniquitous fathers, in a legal assembly.

And cursed them] Denounced the judgments of God and the sentence of the law upon them.

Smote certain of them] Had them punished by *whipping*.

And plucked off their hair] Had them *shaven*, as a mark of the greatest ignominy.

And made them swear by God, saying, *Ye shall not give*] Caused them to bind themselves by an oath, that they would make no intermarriages with those who were not of the seed of Israel.

Verse 26. *Did not Solomon*] Have you not had an awful example before you? What a heavy curse did Solomon's conduct bring upon himself and upon the people, for a conduct such as *yours*?

Verse 27. *Shall we then hearken unto you*] If God spared not *Solomon*, who was so much beloved of Him, shall we spare *you*, who by your conduct are bringing down God's judgments upon Israel?

Verse 28. *One of the sons of Joiada*] This was *Manasseh*, brother of *Jaddua*, son of *Joiada*, and grandson of *Eliashib* the high priest.

I chased him from me.] Struck him off the list of the priests, and deemed him utterly unworthy of all connection and intercourse with truly religious people.

Verse 29. *Because they have defiled the priesthood*] God, therefore, will *remember* their iniquities against them, and punish them for their transgressions. These words of Nehemiah are to be understood *declaratively*.

Verse 31. *For the wood-offering*] This was a most necessary regulation: without it the temple service could not have gone forward; and therefore Nehemiah mentions this as one of the most important services he had rendered to his nation. See chap. x. 34.

Remember me, O my God, for good.] This has precisely the same meaning with, *O my God, have mercy upon me!* and thus alone it should be understood.

Of Nehemiah the Jews speak as one of the greatest men of their nation. His concern for his country, manifested by such unequivocal marks, entitles him to the character of the first *patriot* that ever lived. In the course of the Divine providence, he was a captive in Babylon; but there his excellences were so apparent, that he was chosen by the Persian king to fill an office the most respectable and the most *confidential* in the whole court. Here he lived in ease and affluence; he lacked no manner of thing that was good; and here he might have *continued* to live, in the same affluence and in the same confidence: but he could enjoy neither, so long as his people were distressed, the sepulchres of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem; he prayed to God for it; and was willing to sacrifice wealth, ease, and safety, and even life itself, if he might be the instrument of restoring the desolations of Israel. And God, who saw the desire of his heart, and knew the excellences with which he had endowed him, granted his request, and gave him

the high honour of restoring the desolated city of his ancestors, and the pure worship of their God. On this account he has been considered by several as an expressive *type* of Jesus Christ, and many parallels have been shown in their lives and conduct.

I have already, in several notes, vindicated him from all mercenary and interested views, as well as from all false notions of *religion*, grounded on *human merit*. For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation, and an *exemplar* worthy to be copied by the first patriots in every nation under heaven.

It has already been observed that, in the Jewish canon, Ezra and Nehemiah make but one book; and that both have been attributed, but without reason, to the same author: hence the *Syriac* version ends with this colophon—The end of the book of Ezra, the scribe, in which are contained *two thousand three hundred and sixty-one* verses.

Masoretic Notes.—Ezra and Nehemiah contain *six hundred and eighty-eight* verses. *Middle verse* is Neh. iii. 32. *Sections, ten.*

INTRODUCTION TO THE BOOK

OF

E S T H E R.

THE son and successor of the famous Persian king Xerxes was *Artaxerxes*, surnamed *Longimanus*, or, in Persian, اردشیر دیراز دست *Ardsheer Diraz dest, the long-handed Ardshur*. This prince, on coming to the throne, had powerful opponents and competitors in the children of *Artabanus*, uncle to Xerxes, and in his own brother *Hystaspes*. The former, and their adherents, he overthrew in a bloody battle; and in the following year obtained a complete victory over his brother, and totally subdued the *Bactrians*, who had espoused his cause: and thus rendered himself the undisputed possessor of the Persian empire. About his *third* year, which was 462 before Christ, the history of *Esther* begins, which, in its connection with the Persian history, is thus ably introduced by Dr. *Prideaux*:—

"After Artaxerxes had obtained these successes, and thereby firmly settled himself in the peaceable possession of the whole Persian empire, (*Esther* i.,) he appointed a solemn rejoicing on this account: and caused it to be celebrated in the city of Shushan, or Susa, in feastings and shows, for the term of a *hundred and eighty days*; on the conclusion of which he gave a great feast for all the princes and people that were then in Shushan, for *seven* days; and Vashti, the queen, at the same time, made a like feast in her apartment for the women. On the *seventh* day, the king's heart being merry with wine, he commanded the *seven* chamberlains to bring Queen Vashti before him, with the crown royal on her head, that he might show to the princes and people her beauty. But for her thus to show herself in such an assembly being contrary to the usage of the Persians, and appearing to her, as indeed it was, very indecent, and much unbecoming the modesty of a lady, as well as the dignity of her station, she refused to comply, and would not come; whereon the king, being very much incensed, called his *seven* counsellors to take advice with them about it, who, fearing this might be a bad example through the whole empire, in encouraging women to contemn and disobey their husbands, advised that the king should put Vashti away for ever from him, and give her royal state to another, that should be better than her; and by his royal edict, give command throughout the whole empire that all wives should pay honour and obedience to their husbands, and that every man should rule absolutely in his own house. Which advice pleasing the king, he commanded it accordingly to be put in execution; and Vashti never more after that came again into the king's presence: for the decree whereby she was removed from him was registered among the laws of the Medes and Persians, and therefore it could never again be altered. After this, orders were given out through the whole empire for the gathering together at the palace at Shushan all the fair virgins in every province, that out of them one might be chosen whom the king should best like to be made queen in her place. At the time when this collection of virgins was made, (Esther ii.,) there lived in Shushan a certain Jew named Mordecai, who was of the descendants of those who had been carried captive to Babylon with Jeconiah king of Judah, and, by his attendance at the king's gate, seems to have been one of the porters of the royal palace. He, having no children, did bring up Hadassah, his uncle's daughter, and adopted her as his own. This young woman, being very beautiful and fair, was made choice of among other virgins on this occasion; and was carried to the king's palace, and there committed to the care of Hege,

the king's chamberlain, who was appointed to have the custody of these virgins; whom she pleased so well by her good carriage, that he showed her favour before all the other virgins under his care; and therefore he assigned her the best apartment of the house, and provided her first with those things that were requisite for her purification: for the custom was, that every virgin thus taken into the palace for the king's use was to go through a course of purification, by sweet oils and perfumes, for a whole year; and therefore Hadassah, having been, by the favour of the chamberlain, of the earliest provided with these things, was one of the first that was prepared and made ready for the king's bed, and therefore was one of the soonest that was called to it. The term, therefore, of her purification being accomplished, her turn came to go in unto the king; who was so much pleased with her that he often called her by name, which he used not to do but to those only of his women whom he was much delighted with. Esther growing still farther in the king's favour, and gaining his affections beyond all the rest of the women, (Esther ii.,) he advanced her to higher honour; and on the *tenth* day of the *tenth* month, which falls about the end of our year, did put the royal diadem upon her head, and declared her queen in the place of Vashti; and in consequence thereof, made a solemn feast for his princes and servants, which was called Esther's feast; and, in honour of her, at the same time made a release of taxes to the provinces, and gave donatives and presents to all that attended him, according to the grandeur and dignity of his royal estate. *Haman*, an *Amalekite*, of the posterity of *Agag*, who was king of *Amalek*, in the time of *Saul*, growing to be the chief favourite of King *Artaxerxes*, all the king's servants were commanded to pay reverence unto him, and bow before him; and all of them obeyed the king's order but *Mordecai* the *Jew*, who, sitting in the king's gate, according to his office, paid not any reverence to *Haman* at such times as he passed by into the palace, neither bowed he at all to him; at which, being told, he was exceedingly displeased: but scorning to lay hands on one man only, and being informed that he was a *Jew*, he resolved, in revenge of this affront, to destroy, not only him, but also his whole nation with him; and to this act he was not a little excited by the ancient enmity which was between them and the people of whom he was descended; and therefore, for the accomplishing of this design, on the *first day* of the *first month*, that is, in the month *Nisan*, he called together his diviners, to find out what day would be the most fortunate for the putting his plan into execution: and they having, according to the manner of divination then in use among those Eastern people, cast lots first upon each month, did thereby determine for the *thirteenth* day of the twelfth month following, called *Adar*, as the day which they judged would be the most lucky for the accomplishing of what he purposed: whereon he forthwith went in unto the king; and having insinuated to him that there was a certain people dispersed all over his empire who did not keep the king's laws, but followed laws of their own, diverse from the laws of all other people, to the disturbance of the good order of his kingdom, and the breach of that uniformity whereby it ought to be governed; and that, therefore, it was not for the king's profit that they should any longer be suffered; he proposed, and gave counsel that they should be all destroyed and extirpated out of the whole empire of *Persia*; and urged it as that which was necessary for the establishing of the peace and good order of his government: to which having gained the king's consent, and an order that on the *thirteenth* day of *Adar* following, according as was determined by the divination of the lots, it should be put in execution, he called the king's scribes together to write the decree; and it being drawn as he proposed, on the *thirteenth* day of the same month of *Nisan* copies thereof were written out, and sent into all the provinces of the empire, commanding the king's lieutenants, governors, and all other his officers in every one of them, to destroy, kill, and cause to perish, all *Jews*, both young and old, little children and women, in one day, even on the *thirteenth* day of *Adar* following; and to take the spoil of them for a prey: which day was full *eleven* months after the date of the decree. The lot which seems to have pointed out that day appears to have been directed by the special providence of God, that so long a space intervening, there might be time enough to take such measures as should be proper to prevent the mischief intended. It is hard to find

a reason for *Mordecai's* refusing to pay his respect to *Haman*, which may be sufficient to excuse him for thus exposing himself and all his nation to that destruction which it had like to have drawn upon them. That which is commonly said is, that it was the same adoration which was made to the king of *Persia;* and that, consisting in the bowing of the knee, and the prostration of the whole body to the ground, it was avoided by *Mordecai*, upon a notion which he had of its being idolatrous: but this being the common compliment paid to the kings of *Persia*, by all that were admitted into their presence, it was no doubt paid to this very king by *Ezra* and *Nehemiah*, when they had access to him, and after also by *Mordecai* himself; for otherwise he could not have obtained that admission into his presence, and that advancement in his palace, which was afterwards there granted unto him; and if it were not idolatrous to pay this adoration to the king, neither was it idolatrous to pay it to *Haman*. The Greeks would not pay this respect to the kings of *Persia* out of pride; and excepting *Themistocles*, and two or three others, none of them could ever be brought to it. I will not say that this was the case with *Mordecai* in respect to *Haman:* it seems most probable that it was from a cause that was personal in *Haman* only. Perhaps it was because *Haman*, being of the race of the *Amalekites*, he looked upon him as under the curse which God had denounced against that nation; and therefore thought himself obliged not to give that honour to him. And if all the rest of the Jews thought the same, this might seem reason enough to him to extend his wrath against the whole nation, and to meditate the destruction of them all in revenge. But whatever was the cause that induced *Mordecai* to refuse the payment of this respect to the king's favourite, this provoked that favourite to procure the decree above mentioned, for the utter extirpation of the whole *Jewish* nation in revenge for it. When *Mordecai* heard of this decree, he made great lamentation, as did also all the *Jews* of *Shushan* with him; and therefore, putting on sackcloth, he sat in this mournful garb without the king's gate, (for he would not be allowed to enter within it in that dress,) which being told *Esther*, she sent to him to know what the matter was. Whereon *Mordecai* acquainted her with the whole state of the case; and sent her a copy of the decree, that she might fully see the mischief that was intended her people; to absolutely destroy them, and root them out from the face of the earth: and therefore commanded her forthwith to go in unto the king, and make supplication for them. At first she excused herself, because of the law, whereby it was ordained that whosoever, whether man or woman, should come in unto the king in the inner court who was not called for, should be put to death, excepting such only to whom the king should hold out the golden sceptre in his hand that he might live; and she was afraid of hazarding her life in this cause. Whereon *Mordecai*, sending to her, again told her, that the decree extended universally to all of her nation, without any exception, and that, if it came to execution, she must not expect to escape more than any other of her people; that Providence seemed to have advanced her on purpose for this work; but if she refused to act her part in it, then deliverance should come some other way, and she and her father's house should perish; for he was fully persuaded that God would not suffer his people to be thus totally destroyed.

"Whereon Esther, resolving to put her life on the hazard for the safety of her people, desired *Mordecai* that he and all the *Jews* then in *Shushan* should fast three days for her, and offer up prayer and humble supplication that God would prosper her in the undertaking: which being accordingly done, on the third day *Esther* put on her royal apparel, and went in unto the king, while he was sitting upon his throne in the inner part of his palace. And as soon as he saw her standing in the court, he showed favour unto her, and held out his golden sceptre; and *Esther*, going near and touching the top of it, had thereby her life secured unto her: and when the king asked her what her petition was, at first she only desired that he and *Haman* would come to a banquet which she had prepared for him.

"And when *Haman* was called, and the king and he were at the banquet, he asked her again of her petition, promising it should be granted her to the half of his kingdom: but then she desired only that the king and *Haman* should come again to the like banquet on the

next day, intimating that she would then make known her request unto him. Her intention in claiming thus to entertain the king twice at her banquet before she made known her petition unto him was, that thereby she might the more endear herself unto him, and dispose him the better to grant the request which she had to make unto him.

"*Haman*, being proud of the honour of being thus admitted alone with the king to the queen's banquet, went home to his house much puffed up: but on his return thither, seeing *Mordecai* sitting at the gate of the palace, and still refusing to bow unto him; this moved his indignation to such a degree, that on his coming to his house, and calling his friends about him to relate to them the great honour that was done to him by the king and queen, and the high advancement which he had obtained in the kingdom, he could not forbear complaining of the disrespect and affront that was offered him by *Mordecai*. Whereon they advised him to cause a gallows to be built of *fifty* cubits in height, and next morning to ask the king to have *Mordecai* hanged thereon: and accordingly he ordered the gallows immediately to be made; and went early the next morning to the palace, for the obtaining of the grant from the king to have *Mordecai* hanged on it. But that morning the king awaking sooner than ordinary, and not being able to compose himself again to sleep, he called for the book of the records and chronicles of the kingdom, and caused them to be read unto him; wherein finding an account of the conspiracy of *Bigthan* and *Teresh*, and that it was discovered by *Mordecai* the *Jew*, the king inquired what honour had been done to him for the same. And being told that nothing had been done for him, he inquired who was in the court; and being told that *Haman* was standing there, he ordered him to be called in, and asked of him what should be done to the man whom the king delighted to honour: whereon *Haman*, thinking this honour was intended for himself, gave advice that the royal apparel should be brought which the king used to wear, and the horse which he kept for his own riding, and the crown which used to be set upon his head; and that this apparel and horse should be delivered into the hands of one of the king's most noble princes, that he might array therewith the man whom the king delighted to honour, and bring him on horseback through the whole city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honour.' Whereon the king commanded him forthwith to take the apparel and horse, and do this to *Mordecai* the *Jew*, who sat in the king's gate, in reward for his discovery of the treason of the two eunuchs: all which *Haman* having been forced to do in obedience to the king's command, he returned with great sorrow to his house, lamenting the disappointment and great mortification he had met with in being thus forced to pay such signal honour to his enemy, whom he had intended to have hanged on the gallows which he had provided for him. And on his relating this to his friends, they all told him, that if this *Mordecai* were of the seed of the *Jews*, this bad omen foreboded that he should not prevail against them, but should surely fall before him. While they were thus talking, one of the queen's chamberlains came to *Haman's* house to hasten him to the banquet: and seeing the gallows which had been set up the night before, fully informed himself of the intent for which it was prepared. On the king's and Haman's sitting down to the banquet, the king asked again of *Esther* what was her petition, with like promise that it should be granted to her to the half of his kingdom: whereon she humbly prayed the king that her life might be given her on her petition, and her people at her request; for that a design was laid for the destruction of her and all her kindred and nation. At which the king asking, with much anger, who it was that durst do this thing, she told him that *Haman* then present was the author of the wicked plot; and laid the whole of it open to the king. Whereon the king rose up with much wrath from the banquet, and walked out into the garden adjoining; which *Haman* perceiving, he fell down before the queen upon the bed on which she was sitting, to supplicate for his life; in which posture the king having found him upon his return, spoke out in great passion, What, will he force the queen before me in the house? At which words the servants present immediately covered his face, as was then the usage to condemned persons; and the chamberlain, who had that day called *Haman* to the banquet, acquainting the king with the gallows he saw in his house there prepared for

Mordecai, who had saved the king's life in detecting the treason of the two eunuchs, the king ordered that he should be forthwith hanged thereon, which was accordingly done; and all his house, goods, and riches, were given to *Queen Esther*; and she appointed *Mordecai* to be her steward to manage the same. On the same day the queen made the king acquainted with the relation which *Mordecai* had unto her; whereon the king took him into his favour, and advanced him to great power, riches, and dignity in the empire; and made him the keeper of his signet, in the same manner as *Haman* had been before. But still the decree for the destruction of the *Jews* remaining in its full force, the queen petitioned the king a second time to put away this mischief from them; but, according to the laws of the *Medes* and *Persians*, nothing being to be reversed which had been decreed and written in the king's name, and sealed with the king's seal, and the decree procured by *Haman* against the *Jews* having been thus written and sealed, it could not be recalled. All therefore that the king could do, in compliance with her request, was, to give the *Jews*, by a new decree, such a power to defend themselves against such as should assault them, as might render the former decree ineffectual: and for that end he bid *Esther* and *Mordecai* draw such a decree in words as strong as could be devised, that so the former might be hindered from being executed, though it could not be annulled. And therefore the king's scribes being again called on the *twenty-third* day of the *third* month, a new decree was drawn just *two* months and *ten* days after the former; wherein the king granted to the *Jews*, which were in every city of the *Persian* empire, full license to gather themselves together and stand for their lives; and to destroy, slay, and cause to perish, all the power of the people and province that should assault them, with their little ones and women, and to take the spoil of them for a prey. And this decree being written in the king's hand, and sealed with his seal, copies thereof were drawn out, and especial messengers were despatched with them into all the provinces of the empire

"The *thirteenth* day of *Adar* drawing near, when the decree obtained by *Haman* for the destruction of the *Jews* was to be put into execution, their adversaries everywhere prepared to act against them, according to the contents of it: and the *Jews*, on the other hand, by virtue of the second decree which was obtained in their favour, by *Esther* and *Mordecai*, gathered themselves together in every city where they dwelt, throughout all the provinces of King *Artaxerxes*, to provide for their safety: so that on the said *thirteenth* of *Adar*, through the means of these two different and discordant decrees, a war was commenced between the *Jews* and their enemies throughout the whole *Persian* empire. But the rulers of the provinces, and the lieutenants, the deputies, and the other officers of the king, knowing with what power *Esther* and *Mordecai* were then invested, through fear of them so favoured the *Jews*, that they prevailed everywhere against those that rose up against them; and on that day, throughout the whole empire, slew of their enemies *seven thousand five hundred* persons; and in the city of *Shushan*, on that day and the next, *eight hundred* more: among whom were the ten sons of *Haman*, whom by a special order from the king they caused all to be hanged; perhaps upon the same gallows on which *Haman*, their father, had been hanged before. These transactions took place in the *thirteenth* year of Artaxerxes, about *four hundred and fifty-two* years before Christ." *The reader is requested to refer to the notes on all these passages.*

"The Jews, being delivered thus from this dangerous design which threatened them with nothing less than total extirpation, made great rejoicings for it on the two days following, that is on the *fourteenth* and *fifteenth* days of the said month *Adar:* and by the order of *Esther* and *Mordecai* these two days, with the *thirteenth* that preceded them, were set apart, and consecrated to be annually observed for ever after in commemoration thereof; the *thirteenth* as a fast, because of the destruction on that day intended to have been brought upon them, and the other *two* as a feast because of their deliverance from it; and both this fast and feast they constantly observe every year on those days, even to this time. The fast they call the fast of *Esther*: and the feast, the feast of *Purim*, from the Persian word *Purim*, which signifies lots; because it was by the casting of lots that *Haman* did set out this time

tor their destruction. This feast is the *Bacchanals* of the *Jews*, which they celebrate with all manner of rejoicing, mirth, and jollity; and therein indulge themselves in all manner of luxurious excesses, especially in drinking wine, even to drunkenness; which they think part of the duty of the solemnity, because it was by means of the wine banquet, they say, that *Esther* made the king's heart merry, and brought him into that good humour which inclined him to grant the request which she made unto him for their deliverance; and therefore they think they ought to make their hearts merry also, when they celebrate the commemoration of it. During this festival the book of *Esther* is solemnly read in all their synagogues from the beginning to the end; at which they are all to be present, men, women, children, and servants, because all these had their part in this deliverance which *Esther* obtained for them. And as often as the name of *Haman* occurs in the reading of this book, the usage is for them all to clap with their hands, and stamp with their feet, and cry out: *Let his memory perish.*

"This is the last feast of the year among them, for the next that follows is the *Passover* which always falls in the middle of the month, which begins the *Jewish* year"

THE BOOK

OF

E S T H E R.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3540.—Year before the birth of Christ, 460.—Year before the vulgar era of Christ's nativity, 464.—Year of the Julian Period, 4250.—Year since the flood of Noah, 1904.—Year of the Cali Yuga, or Indian era of the Deluge, 2638.—Year from the vocation of Abram 1458.—Year from the destruction of Troy, 721.—Year from the foundation of Solomon's temple, 547.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 511.—Year of the era of Iphitus, 421.—Year since Coræbus won the prize at the Olympic games, 313.—First year of the *seventy-ninth* Olympiad.—Year of the Varronian era of the building of Rome, 290.—Year from the building of Rome, according to Cato and the Fasti Consulares, 289.—Year from the building of Rome, according to Polybius the historian, 288.—Year from the building of Rome, according to Fabius Pictor, 284.—Year of the era of Nabonassar, 284.—Year since the commencement of the first Messenian war, 280.—Year since the destruction of the kingdom of Israel by Shalmaneser, the king of Assyria, 258.—Year since the commencement of the second Messenian war, 222.—Year from the destruction of Solomon's temple by Nebuchadnezzar, king of Babylon, 125.—Year since the publication of the famous edict of Cyrus, king of Persia, empowering the Jews to rebuild their temple, 72.—Year since the conquest of Egypt by Cambyses, 62.—Year since the abolition of the tyranny of the Pisistratidæ at Athens, 43.—Year since the expulsion of the Tarquins from Rome, which put an end to the regal government of the Romans, 44.—Year since the famous battle of Marathon, 26.—Year after the commencement of the *third* Messenian war, 2.—Year before the commencement of the *first* sacred war concerning the temple at Delphi, 17.—Year before the commencement of the celebrated Peloponnesian war, 34.—Year before the celebrated retreat of the *ten thousand* Greeks, and the expulsion of the *thirty* tyrants from Athens by Thrasybulus, 65.—Year before the commencement of the era of the Seleucidæ, 152.—Year before the formation of the famous Achæan league, 183.—Year before the commencement of the first Punic war, 200.—Year before the fall of the Macedonian empire, 296.—Year before the destruction of Carthage by Scipio, and of Corinth by Mummius, 317.—Year before the commencement of the Jugurthine war, which continued *five* years, 354.—Year before the commencement of the Social war, which continued for *five* years, and was finished by Sylla, 374.—Year before the commencement of the Mithridatic war, which continued for *twenty-six* years, 376.—Year before the commencement of the Servile war, under Spartacus, 392.—Year before the extinction of the reign of the Seleucidæ in Syria, on the conquest of that country by Pompey, 399.—Year before the era of the Roman emperors, 433.—Year of Archidamus, king of Lacedæmon, and of the family of the Proclidæ, or Eurypontidæ, 6.—Year of Plistoanax, king of Lacedæmon, and of the family of the Eurysthenidæ, or Agidæ, 3.—Year of Alexander, the *tenth* king of Macedon, 34.—Year of Artaxerxes Longimanus, king of Persia, 1.—Roman Consuls, Aulus Postumius, and Sp. Furius.

CHAPTER I.

Ahasuerus makes royal feasts for his nobles and people, 1–9. *Vashti is sent for by the king, but refuses to come*, 10–12. *Vashti is disgraced; and a law made for the subjection of women*, 13–22.

A. M. 3540. B. C. 464. A. U. C. 290. Coss. Rom. A. Postumio et Sp. Furio.

NOW it came to pass in the days of [a] Ahasuerus, (this *is* Ahasuerus which reigned [b] from India even unto Ethiopia, [c] *over* a hundred and seven and twenty provinces:)

2 *That* in those days, when the king Ahasuerus [d] sat on the

A. M. 3540. B. C. 464. A. U. C. 290. Coss. Rom. A. Postumio et Sp. Furio.

[a] Ezra iv. 6; Dan. ix. 1.—[b] Chap. viii. 9.

[c] Dan. vi. 1; 1 Esd. iii. 2.—[d] 1 Kings i. 46.

The whole history of this book in its *connected* order, with the occurrences in the *Persian empire* at that time, will be found in the *introduction*; to which the reader is referred.

Concerning the *author* of this book there are several opinions: some attribute the work to *Ezra*; some to one *Joachim*, a high priest; others, to the *men of the Great Synagogue*; and others to *Mordecai*. This

A. M. 3542. B. C. 462. A. U. C. 292. Coss. Rom. Tricipitino et T. V. Gemino.

throne of his kingdom, which *was* in [a] Shushan the palace,

3 In the third year of his reign, he [b] made a feast unto all his princes and his servants: the power of Persia and Media, the nobles and princes of the provinces *being* before him:

A. M. 3542. B. C. 462. A. U. C. 292. Coss. Rom. Tricipitino et T. V. Gemino.

4 When he showed the riches of his glorious kingdom and the honour of his

[a] Neh. i. 1.

[b] Gen. xl. 20; chap. ii. 18; Mark vi. 21.

latter is the most likely opinion: nor is that to be disregarded which gives to *Mordecai* for co-partner *Ezra* himself; though it is likely that the conclusion, from chap. ix. 23 to the end of the book, was inserted by another hand, and at a later time. Though some Christians have hesitated to receive the book of Esther into the sacred canon; yet it has always been received by the Jews, not only as perfectly *authentic*, but also as one of the most excellent of their sacred books. They call it מגילה *megillah*, THE VOLUME, by way of eminence; and hold it in the highest estimation. That it records the history of a real fact, the observation of the feast of *Purim*, to the present day, is a sufficient evidence. Indeed, this is one of the strongest evidences that any fact can have, viz., that, to commemorate it, a certain rite, procession, feast, or the like, should have been instituted at the time, which, without intermission, has been continued annually through every generation of *that people*, and in whatsoever place they or parties of them may have sojourned, to the present day. This is the fact concerning the feast of *Purim* here mentioned; which the Jews, in all places of their dispersion, have uninterruptedly celebrated, and do still continue to celebrate, from the time of their deliverance from the massacre intended by Haman to the present time. *Copies* of this book, widely differing from each other, exist in *Hebrew*, *Chaldee*, *Syriac*, *Greek*, and *Latin*. All these differ much from the *Hebrew* text, particularly the *Greek* and the *Chaldee*: the former has many additional paragraphs; and the latter, as it exists in the *London Polyglot*, contains five times more than the *Hebrew* text. To notice all the various readings, additions, and paraphrases, in the above copies, would require a volume of no inconsiderable magnitude. The reader who is curious may consult the above *Polyglot*. This book does not appear to be extant in *Arabic*, or in any other of the Oriental languages, besides the *Hebrew* and *Syriac*.

The question may naturally arise, What was the original of this book? or, In what language was it written? Though learned men in general decide in favour of a *Hebrew* original, yet there are many reasons which might be urged in favour of the *Persian*. Several of the proper names are evidently of a *Persian* origin; and no doubt all the others are so; but they are so transformed by passing through the *Hebrew*, that they are no longer discernible. The *Hebrew* has even retained some of the Persian words, having done little else than alter the character, e. g., *Esther*, *Mehuman*, *Mishak*, *Melzar*, *Vashti*, *Shushan*, *Pur*, *Darius*, *Paradise*, &c., several of which will be noted in their proper places. The *Targum* in the *London Polyglot* is widely different from that in the *Complutum*, *Antwerp*, and *Paris* editions. The principal additions in the *Greek* are carefully marked in the *London Polyglot*, but are too long and too numerous to be inserted here. It is a singular circumstance that the *name of God* does not once occur in the whole of this book as it stands in Hebrew.

NOTES ON CHAP. I.

Verse 1. *Now it came to pass*] The *Ahasuerus* of the *Romans*, the *Artaxerxes* of the *Greeks*, and *Ardsheer* of the *Persians*, are the same. Some think that this *Ahasuerus* was *Darius*, the son of *Hystaspes*; but *Prideaux* and others maintain that he was *Artaxerxes Longimanus*.

Reigned from India even unto Ethiopia] This is nearly the same account that is given by Xenophon. How great and glorious the kingdom of Cyrus was beyond all the kingdoms of Asia, was evident from this: Ωρισθη μεν προς εω τη Ερυθρα θαλαττη· προς αρκτον δε τω Ευξεινω ποντω· προς εσπεραν δε Κυπρω και Αιγυπτω· προς μεσημβριαν δε Αιθιοπια. "It was bounded on the east by the Red Sea; on the north by the Euxine Sea; on the west by Cyprus and Egypt; and on the south by Ethiopia."—CYROP. lib. viii., p. 241, edit. *Steph.* 1581.

Verse 2. *Sat on the throne of his kingdom*] Having subdued all his enemies, and brought universal peace to his empire. See the commencement of the *introduction*.

Shushan the palace] The ancient city of Susa, now called شستر *Shuster* by the Persians. This, with Ecbatana and Babylon, was a residence of the Persian kings. The word הבירה *habbirah*, which we render *the palace*, should be rendered *the city*, εν Σουσοις τη πολει, as in the *Septuagint*.

Verse 4. *The riches of his glorious kingdom*] Luxury was the characteristic of the Eastern monarchs, and particularly of the *Persians*. In their feasts, which were superb and of long continuance, they made a general exhibition of their wealth, grandeur, &c., and received the highest encomiums from their poets and flatterers. Their ostentation on such occasions passed into a proverb: hence *Horace*—

> Persicos *odi, puer*, apparatus:
> *Displicent nexæ philyra coronæ;*
> *Mitte sectari, rosa quo locorum*
> *Sera moretur.*
>
> I tell thee, boy, that I detest
> The grandeur of a *Persian feast;*
> Nor for me the linden's rind
> Shall the flowery chaplet bind.
> Then search not where the curious rose
> Beyond his season loitering grows.
>
> FRANCIS.

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excellent majesty many days, *even* a hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were [g] present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and [h] blue *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: [i] the beds *were of* gold and silver, upon a pavement [k] of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another, and [l] royal wine in abundance, [m] according to the state of the king.

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8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to King Ahasuerus.

10 On the seventh day, when [n] the heart

[g] Heb. *found.*——[h] Or, *violet.*——[i] See chap. vii. 8; Ezekiel xxiii. 41; Amos ii. 8; vi. 4.——[k] Or, *of porphyry, and marble, and alabaster, and stone of blue colour.*——[l] Heb. *wine of the kingdom.* [m] Heb. *according to the hand of the king.*——[n] 2 Sam. xiii. 28.

Verse 5. *A feast unto all the people*] The first was a feast for the *nobles* in general; this, for the *people* of the city at large.

In the court of the garden] As the company was very numerous that was to be received, no apartments in the palace could be capable of containing them; therefore the *court of the garden* was chosen.

Verse 6. *White, green, and blue* hangings] It was customary, on such occasions, not only to hang the place about with elegant curtains of the above colours, as Dr. Shaw and others have remarked, but also to have a *canopy* of rich stuffs suspended on cords from side to side of the place in which they feasted. And such courts were ordinarily paved with *different coloured marbles*, or with *tiles* painted, as above specified. And this was the origin of the *Musive* or *Mosaic work*, well known among the Asiatics, and borrowed from them by the *Greeks* and the *Romans*.

The *beds of gold and silver* mentioned here were the couches covered with gold and silver cloth, on which the guests reclined.

Verse 7. *Vessels being diverse*] They had different services of *plate*.

Verse 8. *None did compel: for so the king had appointed*] Every person drank what he pleased; he was not obliged to take more than he had reason to think would do him good.

Among the Greeks, each guest was obliged to *keep the round*, or leave the company: hence the proverb Η πιθι, η απιθι; *Drink* or *begone*. To this *Horace* refers, but gives more license:—

> Paseo libatis dapibus; prout cuique libido est,
> Siccat inæquales calices conviva, solutus
> Legibus insanis: seu quis capit acria fortis
> Pocula; seu modicis hunescit lætius.
>
> HORAT. *Sat.* lib. ii., s. vi., ver. 67.

> There, every guest may drink and fill
> As *much* or *little* as *he will*;
> Exempted from the *Bedlam rules*
> Of roaring prodigals and fools.
> Whether, in merry mood or whim,
> He *fills his goblet to the brim*;
> Or, *better pleased to let it pass*,
> Is cheerful with a *moderate glass*. FRANCIS.

At the Roman feasts there was a person chosen by the cast of *dice*, who was the *Arbiter bibendi*, and prescribed rules to the company, which all were obliged to observe. References to this custom may be seen in the same poet. ODAR. lib. i., *Od.* iv., ver. 18:—

> *Non regna vini sortiere talis.*

And in lib. ii., *Od.* vii., ver. 25:—

> —— Quem Venus arbitrum
> *Dicet bibendi?*

Mr. *Herbert*, in his excellent poem, *The Church Porch*, has five verses on this vile custom and its rule:—

> Drink not the *third glass*, which thou canst not *tame*
> When once it is within thee, but before
> Mayst rule it as thou list; and pour the shame,
> Which it would pour on thee, upon the floor.
> It is most just to throw that on the ground,
> Which would throw me there if I *keep the round*.
> He that is drunken may his mother kill,
> Big with his sister; he hath lost the reins;
> Is outlaw'd by himself. All kinds of ill
> Did with his liquor slide into his veins.
> The *drunkard* forfeits *man*; and doth divest
> All worldly right, save what he hath by *beast*.

Nothing too severe can be said on this destructive practice.

Verse 9. *Also Vashti the queen*] وشتي *Vashti* is a mere *Persian* word; and signifies a *beautiful* or *excellent woman*.

Made a feast for the women] The king, having subdued all his enemies, left no competitor for the kingdom; and being thus quietly and firmly seated on the throne, made this a time of *general* festivity. As the *women* of the East never mingle with the men in public, Vashti made a feast for the Persian ladies by themselves; and while the men were *in the court of the garden*, the women were *in the royal house*.

Verse 10. *He commanded Mehuman*] All these are doubtless *Persian* names; but so disguised by pass-

A. M. 3512. B. C. 492. A. U. C. 292. Coss. Rom. Tricipitino et T. V. Gemino.

of the king was merry with wine, he commanded Mehuman, Biztha, [o] Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [p] chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she *was* [q] fair to look on.

12 But the queen Vashti refused to come at the king's commandment [r] by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the [s] wise men, [t] which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [u] seven princes of Persia and Media, [v] which saw the king's face, *and* which sat the first in the kingdom;)

15 [w] What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

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16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall [x] despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 [y] If it please the king, let there go a royal

[o] Chap. vii. 9.——[p] Or, *eunuchs*.——[q] Heb. *good of countenance*.——[r] Heb. *which was by the hand of his eunuchs*.——[s] Jer. x. 7; Dan. ii. 12; Matt. ii. 1.

[t] 1 Chron. xii. 32.——[u] Ezra vii. 14.——[v] 2 Kings xxv. 19.——[w] Heb. *What to do*.——[x] Eph. v. 33.——[y] Heb. *If it be good with the king*.

ing through a Hebrew medium, that some of them can scarcely be known. مهمان *Mehuman* signifies a *stranger* or *guest*. We shall find other names and words in this book, the Persian etymology of which may be easily traced.

Verse 11. *To bring Vashti the queen*] The Targum adds *naked*.

For she was *fair to look on.*] Hence she had her name وشتي *Vashti*, which signifies *beautiful*. See verse 9.

Verse 12. *Vashti refused to come*] And much should she be commended for it. What woman, possessing even a common share of *prudence* and *modesty*, could consent to expose herself to the view of such a group of drunken Bacchanalians! Her *courage* was equal to her modesty: she would resist the royal mandate, rather than violate the rules of *chaste decorum*.

Her *contempt* of *worldly grandeur*, when brought in competition with what every modest woman holds dear and sacred, is worthy of observation. She well knew that this act of disobedience would cost her her *crown*, if not her *life* also: but she was regardless of both, as she conceived her virtue and honour were at stake.

Her *humility* was greatly evidenced in this refusal. She was *beautiful*; and might have shown herself to great advantage, and have had a fine opportunity of gratifying her vanity, if she had any: but *she refused to come*.

Hail, noble woman! be thou a pattern to all thy sex on every similar occasion! Surely, every thing considered, we have few women like Vashti; for some of the highest of the land will dress and deck themselves with the utmost splendour, even to the *selvedge* of their fortunes, to exhibit themselves at balls, plays, galas, operas, and public assemblies of all kinds, (nearly half naked,) that they may be seen and admired of men, and even, to the endless reproach and broad suspicion of their honour and chastity, figure away in *masquerades!* Vashti must be considered at the top of her sex:—

Rara avis in terris, nigroque simillima cygno.

A *black swan* is not half so *rare* a bird.

Verse 13. *To the wise men*] Probably the lawyers.

Verse 14. *And the next unto him—the seven princes*] Probably, the privy counsellors of the king. *Which saw the king's face*—were at all times admitted to the royal presence.

Verse 16. *Vashti—hath not done wrong to the king only*] This reasoning or arguing was inconsequent and false. Vashti had not *generally* disobeyed the king, therefore she could be no *precedent* for the *general* conduct of the Persian women. She disobeyed only in *one particular*; and this, to serve a purpose. Memucan draws into a *general consequence*; and the rest came to the conclusion which he drew, being either too drunk to be able to discern *right* from *wrong*, or too intent on reducing the women to a state of vassalage, to neglect the present favourable opportunity.

Verse 18. *The ladies of Persia*] שרות *saroth*, the *princesses*; but the meaning is very well expressed by our term *ladies*.

Verse 19. *That it be not altered*] Let it be in-

A. M. 3542. B. C. 462. A. U. C. 292. Coss. Rom. Tricipitino et T. V. Gemino.

commandment [z] from him, and let it be written among the laws of the Persians and the Medes, [a] that it be not altered, That Vashti come no more before King Ahasuerus; and let the king give her royal estate [b] unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall [c] give to their husbands honour, both to great and small.

21 And the saying [d] pleased the king and the princes; and the king did according to the word of Memucan;

A. M. 3542. B. C. 492. A. U. C. 262. Coss. Rom. Tricipitino et T. V. Gemino.

22 For he sent letters into all the king's provinces, [e] into every province according to the writing thereof, and to every people after their language, that every man should [f] bear rule in his own house, and [g] that *it* should be published according to the language of every people.

[z] Heb. *from before him.*——[a] Heb. *that it pass not away*, chap. viii. 8; Dan. vi. 8, 12, 15.——[b] Heb. *unto her companion.*——[c] Eph. v. 33; Col. iii. 18; 1 Pet. iii. 1.

[d] Heb. *was good in the eyes of the king.*——[e] Chap. viii. 9.——[f] Eph. v. 22, 23, 24; 1 Tim. ii. 12.——[g] Heb. *that one should publish it according to the language of his people.*

serted among the *permanent laws*, and made a part of the *constitution* of the empire. Perhaps the Persians affected such a degree of *wisdom* in the construction of their laws, that they *never could be amended*, and should never be *repealed*. And this we may understand to be the ground of the saying, *The laws of the Medes and Persians, that change not.*

Verse 22. *That every man should bear rule in his own house*] Both God's law and common sense taught this from the foundation of the world. And is it possible that this did not obtain in the Persian empire, previously to this edict? The *twentieth* verse has another clause, *That all wives shall give to their husbands honour, both to great and small.* This also was universally understood. This law did nothing. I suppose the parade of enactment was only made to deprive honest Vashti of her crown. The Targum adds, "That each woman should speak the language of her husband." If she were even a *foreigner*, she should be obliged to learn and speak the language of the king. Perhaps there might be some common sense in this, as it would oblige the foreigner to devote much time to study and improvement; and, consequently, to make her a better woman, and a better wife. But there is no proof that this was a part of the decree. But there are so many additions to this book in the principal versions, that we know not what might have made a part of it originally.

CHAPTER II.

The counsellors advise that a selection of virgins should be made throughout the empire, out of whom the king should choose one to be queen in place of Vashti, 1–4. Account of Mordecai and his cousin Esther, 5–7. She is chosen among the young women, and is placed under the care of Hegai, the king's chamberlain, to go through a year's purification, 8–11. The manner in which these young women were introduced to the king, and how those were disposed of who were not called again to the king's bed, 12–14. Esther pleases the king, and is set above all the women; and he makes her queen in the place of Vashti, and does her great honour, 15–20. Mordecai, sitting at the king's gate, discovers a conspiracy formed against the king's life by two of his chamberlains; he informs the king, the matter is investigated, they are found guilty and hanged, and the transaction is recorded, 21–23.

A. M. 3513. B. C. 161. A. U. C. 293. Coss. Rom. P. Volumnio et S. Sulpicio.

AFTER these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and [a] what was decreed against her.

2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, [b] unto the custody of [c] Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them*:

A. M. 3513. B. C. 161. A. U. C. 293. Coss. Rom. P. Volumnio et S. Sulpicio.

[a] Chap. i. 19, 20.——[b] Heb. *into the hand.*

[c] Or, *Hegai*, ver. 8.

NOTES ON CHAP. II.

Verse 2. *Let there be fair young virgins sought for the king*] This was the usual way in which the *harem* or *seraglio* was furnished: the finest women in the land, whether of high or low birth, were sought out, and brought to the *harem*. They all became the king's concubines: but *one* was raised, as *chief wife* or *sultana*, to the throne; and her issue was specially entitled to inherit.

Verse 3. *Hege the king's chamberlain*] הגא סריס המלך *Hege seris hammelech*, "Hege, the king's *eunuch*;" so the Septuagint, Vulgate, Targum, and Syriac. In

A. M. 3543. B. C. 461. A. U. C. 293. Coss. Rom. P. Volumnio et S. Sulpicio.

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

5 *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 [d] Who had been carried away from Jerusalem with the captivity which had been carried away with [e] Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he [f] brought up Hadassah, that *is*, Esther, [g] his uncle's daughter: for she had neither father nor mother, and the maid *was* [h] fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were [i] gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house to the custody of Hegai, keeper of the women.

A. M. 3543. B. C. 461. A. U. C. 293. Coss. Rom. P. Volumnio et S. Sulpicio.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her [k] things for purification, with [l] such things as belonged to her, and seven maidens *which were* meet to be given her out of the king's house: and [m] he preferred her and her maids unto the best *place* of the house of the women.

10 [n] Esther had not showed her people nor her kindred: for Mordecai had charged her that she should not show *it*.

11 And Mordecai walked every day before the court of the women's house, [o] to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go in to King Ahasuerus, after that she had been twelve months, according

A. M. 3546. B. C. 458. A. U. C. 296. Coss. Rom. L. Minucio et C. Nautio 2.

[d] 2 Kings xxiv. 14, 15; 2 Chron. xxxvi. 10, 20; Jer. xxiv. 1. [e] Or, *Jehoiachin*, 2 Kings xxiv. 6.——[f] Heb. *nourished*, Eph. vi. 4.——[g] Ver. 15.

[h] Heb. *fair of form, and good of countenance*.——[i] Ver. 3. [k] Ver. 3, 12.——[l] Heb. *her portions*.——[m] Heb. *he changed her*. [n] Ver. 20.——[o] Heb. *to know the peace*.

the Eastern countries the women are intrusted to the care of the *eunuchs* only.

Let their things for purification be given them] תמרוקיהן *tamrukeyhen*, their *cosmetics*. What these were we are told in ver. 12; *oil of myrrh*, and *sweet odours*. The myrrh was employed for *six* months, and the odours for *six* months more, after which the person was brought to the king. This space was sufficient to show whether the young woman had been *chaste*: whether she were with *child* or not, that the king might not be imposed on, and be obliged to father a spurious offspring, which might have been the case had not this precaution been used.

Instead of the *oil of myrrh*, the Targum says it was the oil of unripe olives, which caused the hair to fall off, and rendered the skin delicate.

Verse 5. *Whose name* was *Mordecai*] The Targum says, "He was the son of Jair, the son of Shimea, the son of Gera, the son of Kish." And "this was the same Shimea that cursed David; and whom David forbade Joab to slay because he saw, in the spirit of prophecy, that he was to be the predecessor of *Esther* and *Mordecai*; but when he became *old*, and incapable of having children, David ordered Solomon to put him to death."

Verse 7. *He brought up Hadassah*] הדסה *hadassah* signifies a *myrtle* in Chaldee: this was probably her first or *Babylonish* name. When she came to the *Persian* court, she was called *Esther*, استر *aster*, or ستارا *sitara*, which signifies a *star* in Persian: the name is undoubtedly Persian. Esther was the daughter of Abihail, the uncle of Mordecai, and therefore must have been Mordecai's cousin, though the Vulgate and Josephus make her Mordecai's *niece*: but it is safest here to follow the Hebrew.

Verse 9. *The maiden pleased him*] He conceived a partiality for her above the rest, probably because of the propriety of her deportment, and her engaging though unassuming manners.

Seven maidens] These were to attend her to the *bath*, to anoint and adorn her, and be her servants in general.

Verse 10. *Esther had not showed her people*] This might have prejudiced her with the king; for it was certainly no credit at the Persian court to be a *Jew*; and we shall find from the sequel that those who were in the Persian dominions were far from being *reputable*, or in a *safe state*. Besides, had her lineage been known, *envy* might have prevented her from ever having access to the king.

Verse 12. *Six months with oil of myrrh*] See on ver. 3. The reason of this purification seems not to be apprehended by any writer I have seen. The most beautiful of all the young virgins of all the provinces of Babylon were to be selected; and these were taken out of all *classes* of the people, indiscriminately; consequently there must have been many who were brought up in low life. Now we know that those who feed on coarse strong food, which is not easily digested, have generally a copious perspiration, which is strongly odorous; and in many, though in every respect amiable, and even beautiful, this odour is far from being plea-

A. M. 3546. B. C. 458. A. U. C. 296. Coss. Rom. L. Minucio et C. Nautio 2.

to the manner of the women, (for so were the days of their purification accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 Now when the turn of Esther, [p] the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto King Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

A. M. 3546. B. C. 458. A. U. C. 296. Coss. Rom. L. Minucio et C. Nautio 2.

17 And the king loved Esther above all the women, and she obtained grace and [q] favour [r] in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king [s] made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a [t] release to the provinces, and gave gifts, according to the state of the king.

A. M. 3547. B. C. 457. A. U. C. 297. Coss. Rom. Q. Minucio et C. Horatio.

19 And when the virgins were gathered together the second time, then Mordecai sat [u] in the king's gate.

20 [v] Esther had not *yet* showed her kindred nor her people: as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 [w] In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, [x] Bigthan and Teresh, of those which kept [y] the door, were wroth, and sought to

[p] Ver. 7.—[q] Or, *kindness*.—[r] Heb. *before him*.—[s] Chap. i. 3.—[t] Heb. *rest*.—[u] Ver. 21; chap. iii. 2.

[v] Ver. 10.—[w] See chap. xii. 1.—[x] Or, *Bigthana*, chap. vi. 2. [y] Heb. *the threshold*.

sant. Pure, wholesome, easily digested, and nourishing aliment, with the frequent use of the *hot bath*, continued for twelve months, the body frequently rubbed with *olive oil*, will in almost every case remove all that is disagreeable of this kind. This treatment will give a healthy action to all the subcutaneous vessels, and in every respect promote health and comfort.

Verse 13. *Whatsoever she desired*] When any of the young women were called to go to the king, it appears that it was an ordinance that whatever kind of *dress, stuff, colour, jewels*, &c., they thought best to set off their persons, and render them more engaging, should be given them.

Verse 14. *She returned into the second house*] This was the place where the king's *concubines* were kept. They went out no more, and were never given in marriage to any man, and saw the king's face no more unless specially called.

Custody of Shaashgaz] This is probably another *Persian* name; ششخنج *sheshkhunj, beardless*, a proper epithet of a *eunuch*; or سستغنج *sestgunj, weak loins*, for the same reason. Names of this kind at once show the reason of their imposition, by describing the *state* of the person.

Verse 15. *She required nothing*] She left this entirely to her friend Hege, who seems to have been intent on her success. She therefore left her decorations to his judgment alone, and went in that dress and in those ornaments which *he* deemed most suitable.

Verse 16. *The tenth month—Tebeth*] Answering to part of our *December* and *January*.

Verse 17. *Set the royal crown upon her head*] Made her what is now called in the East the SULTANA, the *queen*. She was the mistress of all the rest of the wives, all of whom were obliged to pay her the most profound respect.

Verse 18. *Made a release to the provinces*] Remitted some kind of *tribute* or *impost*, in honour of Esther, at her coronation, as our kings generally do when they are crowned, ordering a discharge from prison of many who are confined for minor offences. As it was the custom of the Persian kings to give their queens something like what is called with us the *aurum regina*, "queen gold," which was a tenth of all fines, &c., above what was given to the king; (for they gave them such a city to buy them *clothes*, another for their *hair*, a third for their *necklaces*, a fourth for their *pearls*, &c.:) it is probable that, on this occasion, Esther so wishing, he relieved those cities and provinces which had before paid this *queen gold* from all these expenses; and this would tend greatly to make the queen *popular*.

Verse 21. *Mordecai sat in the king's gate*] Mordecai might have been one of the *officers* of the king, as the *gate* was the place where such usually intended to await the king's call. It is not likely that he was the *porter*; had he been only such, *Haman* could have removed him at once.

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lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, [z] who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in [a] the book of the chronicles before the king.

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[z] Chap. vi. 2.

[a] Chap. vi. 1.

Two of the king's chamberlains] Eunuchs. *Why* they conspired against the life of the king, we are not informed. The *Targum* says that they found out that Esther had intended to use her influence with the king to get them removed from their office, and Mordecai put in their place; therefore they determined to poison Esther, and slay the king in his bedchamber. It is very likely that they were creatures of Haman, who probably affected the kingdom, and perhaps were employed by him to remove the king, and so make his way open to the throne.

Verse 22. *Was known to Mordecai*] Josephus says that a Jew, named *Barnabasus*, overheard the plot, told it to Mordecai, Mordecai to Esther, and Esther to the king, in Mordecai's name; and *he* was registered as the discoverer.

Verse 23. *It was found out*] It was proved against them, in consequence of which they were *hanged*. Perhaps the words ויתלו על עץ *vaiyittalu al ets, they were hung upon wood* or *a tree*, may refer to their being *impaled*. A pointed stake is set upright in the ground, and the culprit is taken, placed on the sharp point, and then pulled down by his legs till the stake that went in at the fundament passes up through the body and comes out by the side of the neck. A most dreadful species of punishment, in which *revenge* and *cruelty* may glut the utmost of their malice. The culprit lives a considerable time in excruciating agonies.

It has been observed that the *name of God* does not once occur in this book. This is true of the *Hebrew* text, and all *translations* from it; but in the *Septuagint* we find the following words, in ver. 20, after, *Esther had not showed her kindred: Οὕτως γαρ ενετειλατο αυτῃ Μαρδοχαιος, φοβεισθαι τον Θεον, και ποιειν τα προσταγματα αυτου, καθως ην μετ' αυτου*; "For so Mordecai had charged her to fear God, and to keep his commandments, as she did when with him." This, as far as the *Septuagint* is concerned, takes away the strange reproach from this book. It must be owned that it was not because there were not many fair opportunities that the sacred name has not been introduced.

CHAPTER III.

Ahasuerus exalts Haman the Agagite, and commands all his officers to do him reverence, which Mordecai refuses, 1–3. *Haman, informed of Mordecai's refusal, plots his destruction, and that of the Jews,* 4–6. *Lots are cast to find out the proper time,* 7. *Haman accuses the Jews to Ahasuerus, counsels him to destroy them, and offers* ten thousand *talents of silver for the damage which the revenue might sustain by their destruction,* 8, 9. *The king refuses the money, but gives Haman full authority to destroy them,* 10, 11. *Letters are written to this effect, and sent to the king's lieutenants throughout the empire, and the thirteenth day of the month Adar is appointed for the massacre,* 12–15.

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AFTER these things did King Ahasuerus promote [a] Haman the son of Hammedatha the [b] Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* [c] in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai [d] bowed not, nor did *him* reverence.

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[a] See chap. xvi. 10, 11.—[b] Num. xxiv. 7; 1 Sam. xv. 8.

[c] Chap. ii. 19.—[d] Ver. 5; Psa. xv. 4; chap. xiii. 12.

NOTES ON CHAP. III.

Verse 1. *Haman—the Agagite*] Perhaps he was some descendant of that *Agag*, king of the *Amalekites*, spared by Saul, but destroyed by Samuel; and on this ground might have an antipathy to the Jews.

Set his seat above all the princes] Made him his *prime minister*, and put all the officers of state under his direction.

Verse 2. *The king's servants, that were in the king's gate*] By *servants* here, certainly a higher class of *officers* are intended than *porters*; and Mordecai was one of those officers, and came to the gate with the others who were usually there in attendance to receive the commands of the king.

Mordecai bowed not] לא יכרע *lo yichra*, "He did not bow down;" *nor did him reverence*, ולא ישתחוה *velo yishtachaveh*, "nor did he prostrate himself." I think it most evident, from these two words, that it was not *civil reverence* merely that Haman expected and *Mordecai* refused; this sort of respect is found in the word כרע *caraa*, to *bow*. This sort of reverence Mordecai could not refuse without being guilty of the

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3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the [e] king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And when Haman saw that Mordecai [f] bowed not, nor did him reverence, then was Haman [g] full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman [h] sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

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7 In the first month, that *is*, the month Nisan, in the twelfth year of King Ahasuerus, [i] they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 And Haman said unto King Ahasuerus,

[e] Ver. 2.—[f] Ver. 2; chap. v. 9.—[g] Dan. iii. 19.

[h] Psa. lxxxiii. 4.—[i] Chap. ix. 24.

most inexcusable *obstinacy*, nor did any part of the Jewish law forbid it. But Haman expected, what the Persian kings frequently received, a species of *Divine adoration*; and this is implied in the word שחה *shachah*, which signifies that kind of *prostration* which implies the *highest degree of reverence that can be paid to God or man*, lying down flat on the earth, with the hands and feet extended, and the mouth in the dust.

The *Targum* says that Haman set up a *statue* for himself, to which every one was obliged to bow, and to adore Haman himself. The Jews all think that Mordecai refused this prostration because it implied *idolatrous adoration*. Hence, in the Apocryphal additions to this book, Mordecai is represented praying thus: "Thou knowest that if I have not adored Haman, it was not through pride, nor contempt, nor secret desire of glory; for I felt disposed to kiss the footsteps of his feet (gladly) for the salvation of Israel: but I feared to give to a man that honour which I know belongs only to my God."

Verse 7. *The first month*] That is, of the *civil* year of the Jews.

The month Nisan] Answering to a part of our *March* and *April*.

The twelfth year of King Ahasuerus] According to the chronology in our Bibles, about *five hundred and ten years* before Christ.

They cast Pur, that is, the lot] This appears to be the Hebrew corruption of the pure Persian word پارى *pari*, which signifies any thing that *happens fortuitously*. There is an addition here in the Greek text that was probably in the *original*, and which makes this place very plain. I shall set down the whole verse, and give the Greek in a parenthesis, that it may be read consecutively with what is in the Hebrew: "In the first month, that is, the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month," (ὥστε ἀπολέσαι ἐν μιᾷ ἡμέρᾳ τὸ γένος Μαρδοχαίου, καὶ ἔπεσεν ὁ κλῆρος εἰς τὴν τεσσαρακαιδεκάτην τοῦ μηνὸς ὃς ἐστιν Ἀδάρ. "that they might destroy in one day the people of Mordecai; and the lot fell on the *fourteenth* day of the month Adar.")

We see plainly intimated by the Hebrew text that they *cast lots*, or used a *species of divination*, to find *which* of the *twelve months* would be the most *favourable* for the execution of Haman's design; and, having found the desired *month*, then they *cast lots*, or used *divination*, to find out which *day* of the said month would be the *lucky day* for the accomplishment of the enterprise. But the *Hebrew* text does not tell us the result of this *divination*; we are left to guess it out: but the *Greek* supplies this deficiency, and makes all clear. From it we find that, when they cast for the *month*, the month *Adar* was taken; and when they cast for the *day*, the *fourteenth* (Heb. *thirteenth*) of that month was taken.

Some have questioned whether *Pur* may not have signified also some *game of chance*, which they played before or with Haman, from day to day, to divert him from his melancholy, till the lucky time came in which he was to have the gratification of slaying all the people who were objects of his enmity; or they cast lots, or played, who should get the property of such and such opulent families. *Holinshed*, one of our ancient historians, informs us that, previously to the battle of *Agincourt*, the English army, under Henry V., were so thinned and weakened by disease, and the French army so numerous, that "Frenchmen, in the mean while, as though they had been sure of victory, made great triumphe, for the captaines had determined before how to *divide the spoil*; and the souldiers, the night before, had *plaied the Englishmen at dice*." To this the chorus of *Shakspeare* alludes:—

"Proud of their numbers, and secure of soul,
The confident and over-lusty French
Do the low-rated English play at dice.
——— The poor condemned English,
Like sacrifices by their watchful fires,
Sit patiently, and inly ruminate
The morning's danger; and their gestures sad,
Investing lank-lean cheeks, and war-worn coats,
Presenteth them unto the gazing moon
So many horrid ghosts. HEN. V.

Monstrelet, who is an impartial writer, does not mention this.

Did *Haman* and his flatterers intend to divide the spoils of the designed-to-be-massacred Jews in some such manner as this?

Verse 8. *Their laws* are *diverse from all people*] Such they certainly were: for they worshipped the

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There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and [k] their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not [l] for the king's profit to suffer them.

9 If it please the king, let it be written [m] that they may be destroyed: and I will [n] pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

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10 And the king [o] took [p] his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [q] enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with

[k] Ezra iv. 13; Acts xvi. 20. — [l] Heb. *meet or equal.* — [m] Heb. *to destroy them.*

[n] Heb. *weigh.* — [o] Gen. xli. 42 — [p] Chap. viii. 2, 8. — [q] Or, *oppressor*, chap. vii. 6.

true God, according to *his own laws*; and this was not done by any other people then on the face of the earth.

Verse 9. *Let it be written that they may be destroyed*] Let it be *enacted* that they may all be put to death. By this he would throw all the odium off himself, and put it on the king and his counsellors; for he wished the thing to pass into a law, in which *he* could have but a small share of the blame.

I will pay ten thousand talents of silver] He had said before that *it was not for the king's profit to suffer them*; but here he is obliged to acknowledge that there will be a *loss* to the revenue, but that loss he is willing to make up out of his own property.

Ten thousand *talents of silver* is an immense sum indeed; which, counted by the *Babylonish* talent, amounts to *two millions one hundred and nineteen thousand pounds sterling*; but, reckoned by the *Jewish* talent, it makes more than double that sum.

Those who cavil at the Scriptures would doubtless call this *one* of the many absurdities which, they say, are so plenteously found in them, supposing it almost impossible for an individual to possess so much wealth. But though they do not believe the Bible, they do not scruple to credit *Herodotus*, who, lib. vii., says that when *Xerxes* went into Greece, *Pythius* the Lydian had *two thousand* talents of silver, and *four millions* of gold darics, which sums united make near *five millions and a half sterling*.

Plutarch tells us, in his life of *Crassus*, that after this Roman general had dedicated the *tenth* of all he had to *Hercules*, he entertained the Roman people at *ten thousand* tables, and distributed to every citizen as much corn as was sufficient for *three* months; and after all these expenses, he had *seven thousand one hundred* Roman talents remaining, which is more than a million and a half of English money.

In those days silver and gold were more plentiful than at present, as we may see in the yearly revenue of Solomon, who had of gold from *Ophir*, at one voyage, *four hundred and fifty* talents, which make *three millions two hundred and forty thousand* pounds sterling: and his annual income was *six hundred and sixty-six* talents of silver, which make *four millions seven hundred and ninety-five thousand two hundred* pounds English money.

In addition to the above I cannot help subjoining the following particulars:—

Crassus, who was mentioned before, had a landed estate valued at one million six hundred and sixty-six thousand six hundred and sixty-six pounds thirteen shillings and four pence.

C. Cæcilius Rufus, after having lost much in the civil war, left by will effects amounting to one million forty-seven thousand one hundred and sixty pounds.

Lentulus, the augur, is said to have possessed no less than three millions three hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eight pence.

Apicius was worth more than nine hundred and sixteen thousand six hundred and seventy-one pounds thirteen shillings and four pence: who, after having spent in his kitchen eight hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and eight pence, and finding that he had no more left than eighty-three thousand three hundred and thirty-three pounds six shillings and eight pence, considered it so little for his support, that he judged it best to put an end to his life by poison!

The superfluous furniture of *M. Scaurus*, which was burnt at *Tusculum*, was valued at no less than eight hundred and thirty-three thousand three hundred and thirty-two pounds thirteen shillings and four pence.

Anthony owed, at the *ides of March*, the sum of three hundred and thirty-three thousand three hundred and thirty-three pounds six shillings and six pence, which he paid before the *calends of April*.

None of these men were in trade, to account for the circulation of such immense sums through their hands. See DICKSON'S *Husband. of the Ane.*

Verse 10. *The king took his ring*] In this ring was no doubt included his *privy seal*, and he gave this to Haman, that when he had formed such a *decree* as he thought fit, he might seal it with this *ring*, which would give it its due force and influence among the rulers of the provinces. The *privy seal* of many of our sovereigns appears to have been inserted in their *rings*; and the seals of Eastern potentates were worn in rings upon their fingers. One such seal, once the property of the late *Tippoo Sultan*, lies before me; the inscription is deeply cut in *silver*, which is set in a *massy earring of gold*. This, as fitted to the finger, he probably kept always on his hand, to be ready to seal despatches, &c., or it might be carried by a confidential officer for the same purpose, as it seems to refer to one of the *chief cutcheries*, or *military officers*.

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them as it seemeth good to thee.

12 [r] Then were the king's [s] scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province, [t] according to the writing thereof, and *to* every people after their language; [u] in the name of King Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were [v] sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, [w] in one day, *even* upon [x] the thirteenth *day* of the twelfth month, which *is* the month Adar, and [y] *to take* the spoil of them for a prey.

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14 [z] The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but [a] the city Shushan was perplexed.

[r] Chap. viii. 9.——[s] Or, *secretaries*.——[t] Chap. i. 22; viii. 9.——[u] 1 Kings xxi. 8; chap. viii. 8, 10.——[v] Chap. viii. 10.

[w] Chap. viii. 12, &c.——[x] 2 Mac. xv. 36——[y] Chap. viii. 11.——[z] Chap. viii. 13, 14.——[a] See chap. viii. 15; Prov. xxix. 2.

Verse 12. *Unto the king's lieutenants*] אחשדרפני *achashdarpeney*. This is in all probability another *Persian* word, for there is nothing like it in the *Hebrew* language, nor can it be fairly deduced from any *roots* in that tongue. The *Vulgate* translates *ad omnes satrapas regis*, to all the *satraps* of the king. It is very likely that this is the true sense of the word, and that the אחשדרפני *achsadrapani*, as it may be pronounced, is the Chaldee or Hebrew corruption of the *Persian* word ستربان *satraban*, the plural of ستريب *satrab*, a Persian peer, though the word is now nearly obsolete in the Persian language; for since the conquest of Persia by Mohammedanism, the names of officers are materially changed, as something of *Islamism* is generally connected with the titles of officers both civil and military, as well as religious.

Verse 13. *To destroy, to kill, and to cause to perish*] To put the whole of them to death in *any manner*, or by *every way* and *means*.

Take *the spoil of them for a prey*.] Thus, whoever killed a Jew had his property for his trouble! And thus the hand of every man was armed against this miserable people. Both in the *Greek* version and in the *Latin* the copy of this order is introduced at length, expressing "the king's desire to have all his dominions in quiet and prosperity; but that he is informed that this cannot be expected, while a certain detestable people are disseminated through all his provinces, who not only are not subject to the laws, but endeavour to change them; and that nothing less than their utter *extermination* will secure the peace and prosperity of the empire; and therefore he orders that they be all destroyed, both male and female, young and old," &c.

Verse 15. *The posts*] Literally, the *couriers*, the *hircarrahs*, those who carried the public despatches; a species of public functionaries, who have been in use in all nations of the world from the remotest antiquity.

The decree was given at Shushan] It was *dated* from the royal Susa, where the king then was.

The city Shushan was perplexed.] They saw that in a short time, by this wicked measure, the whole city would be thrown into confusion; for, although the *Jews* were the only objects of this decree, yet, as it armed the *populace* against them, even the Persians could not hope to escape without being spoiled, when a desperate mob had begun to taste of human blood, and enrich themselves with the property of the murdered. Besides, many Persian families had, no doubt, become united by intermarriages with Jewish families, and in such a massacre they would necessarily share the same fate with the Jews. A more impolitic, disgraceful, and cruel measure was never formed by any government; and one would suppose that the king who ordered it must have been an idiot, and the counsellors who advised it must have been madmen. But a despotic government is ever capable of extravagance and cruelty; for as it is the bane of popular freedom and happiness, so is it the disgrace of political wisdom and of all civil institutions. Despotism and tyranny in the state are the most direct curses which insulted justice can well inflict upon a sinful nation.

CHAPTER IV.

On hearing the king's decree to exterminate the Jews, Mordecai mourns, and clothes himself in sackcloth, 1, 2. *The Jews are filled with consternation*, 3. *Esther, perceiving Mordecai in distress at the palace gate, sends her servant Hatach to inquire the reason*, 4–6. *Hatach returns with the information, and also the express desire of Mordecai that she should go instantly to the king, and make supplication in behalf of her people*, 7–9. *Esther excuses herself on the ground that she had not been called by the king for* thirty *days past; and that the law was such that any one approaching his presence, without express invitation, should be put*

to death, unless the king should, in peculiar clemency, stretch out to such persons the golden sceptre, **10–12.** *Mordecai returns an answer, insisting on her compliance,* **13, 14.** *She then orders Mordecai to gather all the Jews of Shushan, and fast for her success* three *days, night and day; and resolves to make the attempt, though at the risk of her life,* **15–17.**

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WHEN Mordecai perceived all that was done, Mordecai [a] rent his clothes, and put on sackcloth [b] with ashes, and went out into the midst of the city, and [c] cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and [d] many lay in sackcloth and ashes.

4 So Esther's maids and her [e] chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, [f] whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of [g] the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him [h] the copy of the writing of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into [i] the inner court, who is not called, [k] *there is* one law of his to put *him* to death, except such [l] to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

[a] 2 Sam. ii. 11.——[b] Josh. vii. 6; Ezek. xxvii. 30.——[c] Gen. xxvii. 34.——[d] Heb. *sackcloth and ashes were laid under many;* Isa. lviii. 5; Dan. ix. 3.

[e] Heb. *eunuchs.*——[f] Heb. *whom he had set before her.*——[g] Ch. iii. 9.——[h] Chap. iii. 14, 15.——[i] Chap. v. 1.——[k] Dan. ii. 9.——[l] Chap. v. 2; viii. 4.

NOTES ON CHAP. IV.

Verse 1. *Mordecai rent his clothes*] He gave every demonstration of the most poignant and oppressive grief. Nor did he hide this from the city; and the Greek says that he uttered these words aloud: Αἱρεται ἔθνος μηδὲν ἠδικηκος. *A people are going to be destroyed, who have done no evil!*

Verse 2. *Before the king's gate*] He could not enter into the gate, or the place where the officers waited, because he was in the habit of a mourner; for this would have been contrary to law.

Verse 3. *Fasting, and weeping, and wailing*] How astonishing, that in all this there is not the slightest intimation given *of praying to God!*

Verse 4. *Sent raiment*] She supposed that he must have been spoiled of his raiment by some means; and therefore sent him clothing.

Verse 5. *Then called Esther for Hatach*] This eunuch the king had appointed to wait upon her, partly, as is still the case in the East, to *serve her*, and partly to *observe her conduct*; for no despot is ever exempt from a twofold torture, *jealousy* and *suspicion*.

Verse 8. *That she should go in unto the king*] The Greek adds, "Remember the time of your low estate, and in what manner you have been nourished, and carried in my arms; and that Haman, who is next to the king, has got a decree for our destruction. Pray, therefore, to the Lord, and plead with the king, that we may be delivered from death." But there is not a word of this either in the *Hebrew*, *Syriac*, or *Vulgate*.

Verse 11. *Into the inner court*] We have already seen that the Persian sovereigns affected the highest degree of *majesty*, even to the *assuming of Divine honours*. No man nor woman dared to appear *unveiled* before them, without hazarding their lives; into the inner chamber of the *harem* no person ever entered but the king, and the woman he had chosen to call thither. None even of his courtiers or ministers dared to appear there; nor the most beloved of his concubines, except led thither by himself, or ordered to come to him. Here was Esther's difficulty; and that difficulty was now increased by the circumstance of her not having been sent for to the king's bed for

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13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there [m] enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

15 Then Esther bade *them* return Mordecai *this answer:*

16 Go, gather together all the Jews that are [n] present in Shushan, and fast ye for me, and neither eat nor drink [o] three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: [p] and if I perish, I perish.

17 So Mordecai [q] went his way, and did according to all that Esther had commanded him.

[m] Heb. *respiration*; Job ix. 18.——[n] Heb. *found*.

[o] See chap. v. 1.——[p] See Gen. xliii. 14.——[q] Heb. *passed*.

thirty days. In the last verse of the preceding chapter we find that the *king and Haman sat down to drink*. It is very likely that this wicked man had endeavoured to draw the king's attention from the queen, that his affection might be lessened, as he must have known something of the relationship between her and Mordecai; and consequently viewed her as a person who, in all probability, might stand much in the way of the accomplishment of his designs. I cannot but think that *he* had been the cause why Esther had not seen the king for *thirty* days.

Verse 13. *Think not—that thou shalt escape*] This confirms the suspicion that Haman knew something of the relationship between Mordecai and Esther; and therefore he gives her to understand that, although in the *king's palace*, she should no more *escape than the Jews*.

Verse 14. Then *shall there enlargement and deliverance arise*] He had a confidence that deliverance would come by some means; and he thought that *Esther* would be the most likely; and that, if she did not use the influence which her providential station gave her, she would be highly culpable.

And who knoweth whether thou art come] As if he had said, "Is it likely that Divine providence would have so distinguished thee, and raised thee from a state of abject obscurity, merely for *thy own sake?* Must it not have been on some *public account?* Did not *he* see what was coming? and has he not put thee in the place where thou mayest counteract one of the most ruinous purposes ever formed?" Is there a human being who has not some particular station by an especial providence, at some particular time, in which he can be of some essential service to his neighbour, in averting evil or procuring good, if he be but faithful to the *grace* and *opportunity* afforded by this station? Who dares give a negative to these questions? We lose much, both in reference to *ourselves* and *others*, by not adverting to our *providential situation* and *circumstances*. While on this subject, I will give the reader two important sayings, from two eminent men, both keen observers of human nature, and deeply attentive in all such cases to the operations of Divine providence:—

"To every thing there is a season; and a time to every purpose under heaven. Therefore withhold not good from them to whom it is due, when it is in the power of thy hand to do it."

SOLOMON.

There is a *tide* in the affairs of men,
Which, taken at the *flood*, leads on to *fortune;*
Omitted, all the *voyage* of their life
Is *bound* in *shallows*, and in *miseries*.

SHAKSPEARE.

Has there not been a case, *within time of memory*, when evil was designed against a whole people, through the Hamans who had poisoned the ears of well-intentioned men; in which *one poor man*, in consequence of a situation into which he was brought by an astonishing providence, used the influence which his situation gave him; and, by the mercy of his God, turned the whole evil aside? By the association of ideas the following passage will present itself to the reader's memory, who may have any acquaintance with the circumstance:—

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; *yet no man remembered that same poor man!*"

"Then *said I, Ah, Lord God! They say of me,* DOTH HE NOT SPEAK PARABLES?" Rem acu tetigi.

Verse 16. *Fast ye for me, and neither eat nor drink three days*] What a strange thing, that still we hear nothing of *prayer*, nor of *God!* What is the ground on which we can account for this total silence? I know it not. She could not suppose there was any *charm* in fasting, sackcloth garments, and lying on the ground. If these were not done to turn away the displeasure of God, which seemed now to have unchained their enemies against them, what were they done for!

If I perish, I perish.] If I lose my life in this attempt to save my people, I shall lose it cheerfully. I see it is my duty to make the attempt; and, come what will, I am resolved to do it. She must, however, have depended much on the efficacy of the humiliations she prescribed.

CHAPTER V.

Esther presents herself before the king, and finds favour in his sight, 1, 2. *He asks what her request is, and promises to grant it*, 3. *She invites him and Haman to a banquet, which they accept*, 4, 5. *He then desires to know her request; and she promises to make it known on the morrow, if they will again come to her banquet*, 6–8. *Haman, though overjoyed at the manner in which he was received by the queen, is indignant at the indifference with which he is treated by Mordecai*, 9. *He goes home, and complains of this conduct to his friends, and his wife Zeresh*, 10–13. *They counsel him to make a gallows of* fifty *cubits high, and to request the king that Mordecai may be hanged on it, which they take for granted the king will not refuse; and the gallows is made accordingly*, 14.

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NOW it came to pass [a] on the third day, that Esther put on *her* royal *apparel*, and stood in [b] the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* [c] she obtained favour in his sight: and [d] the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, What wilt thou, Queen Esther? and what *is* thy request? [e] it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

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6 [f] And the king said unto Esther at the banquet of wine, [g] What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and [h] to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, [i] that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman [k] refrained himself: and when he came home, he sent and [l] called for his friends, and Zeresh his wife.

[a] See chap. iv. 16.——[b] See chap. iv. 11; chap. vi. 4.——[c] See Esth. xv. 7, 8; Prov. xxi. 1.——[d] Ch. iv. 11; viii. 4.——[e] So Mark vi. 23.——[f] Ch. vii. 2.——[g] Chap. ix. 12.——[h] Heb. *to do.* [i] Chap. iii. 5.——[k] So 2 Sam. xiii. 22.——[l] Heb. *caused to come.*

NOTES ON CHAP. V.

Verse 1. *On the third day*] Most probably the third day of the *fast* which she had prescribed to Mordecai and the Jews.

Verse 2. *She obtained favour in his sight*] The *Septuagint* represents "the king as being at first greatly enraged when he saw Esther, because she had dared to appear before him unveiled; and she, perceiving this, was so terrified that she fainted away; on which the king, touched with tenderness, sprung from his throne, took her up in his arms, laid the golden sceptre on her neck, and spoke to her in the most endearing manner." This is more circumstantial than the Hebrew, but is not *contrary* to it.

The golden sceptre that was in his hand.] That the kings of Persia did wear a *golden sceptre*, we have the following proof in *Xenophon*: Ὅτι οὐ τοῦτο τὸ χρυσοῦν σκῆπτρον τὸ τὴν βασιλείαν διασῶζον ἐστίν, ἀλλ' οἱ πιστοὶ φίλοι σκῆπτρον βασιλεύειν ἀληθέστατον καὶ ἀσφαλέστατον. *Cyrop.*, lib. viii., p. 139, edit. *Steph.* 1581. *It is not*, said Cyrus to his son Cambyses, *the* GOLDEN SCEPTRE *that saves the kingdom; faithful friends are the truest and safest sceptre of the empire.*

Verse 4. *Let the king and Haman come this day unto the banquet*] It was necessary to invite Haman to prevent his suspicion, and that he might not take any hasty step which might have prevented the execution of the great design.

Verse 6. *The banquet of wine*] At that part of the banquet when the *wine* was introduced.

Verse 8. *I will do to-morrow*] She saw she was gaining on the king's affections; but she was not yet sufficiently confident: and therefore wished another interview, that she might ingratiate herself more fully in the king's favour, and thus secure the success of her design. But Providence disposed of things thus, to give time for the important event mentioned in the succeeding chapter.

Verse 9. *That he stood not up, nor moved for him*] This was certainly carrying his integrity or inflexibility

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11 And Haman told them of the glory of his riches, and [m] the multitude of his children, and all *the things* wherein the king had promoted him, and how he had [n] advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 Then said Zeresh his wife and all his friends unto him, Let a [o] gallows [p] be made of fifty cubits high, and to-morrow [q] speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused [r] the gallows to be made.

[m] Chap. ix. 7, &c.——[n] Chap. iii. 1.——[o] Heb. *tree.*

[p] Chap. vii. 9.——[q] Chap. vi. 4.——[r] Chap. vii. 10.

to the highest pitch. But still we are left to conjecture that some reverence was required, which Mordecai could not conscientiously pay.

Verse 11. *The multitude of his children*] The Asiatic sovereigns delight in the number of their children; and this is one cause why they take so many wives and concubines.

Verse 13. *Yet all this availeth me nothing*] *Pride* will ever render its possessor unhappy. He has such a high opinion of his own worth, that he conceives himself defrauded by every one who does not pay him all the respect and homage which he conceives to be his due.

The soul was made for God, and nothing but God can fill it and make it happy. *Angels* could not be happy in *glory*, when they had cast off their allegiance to their Maker. As soon as his heart had departed from God, *Adam* would needs go to the forbidden fruit, to satisfy a desire which was only an indication of his having been unfaithful to his God. *Solomon*, in all his glory, possessing every thing heart could wish, found all to be *vanity* and *vexation of spirit*; because his soul had not God for its portion. *Ahab*, on the throne of Israel, takes to his bed, and refuses to eat bread, not merely because he cannot get the *vineyard of Naboth*, but because he had not God in his heart, who could alone satisfy its desires. *Haman*, on the same ground, though the prime favourite of the king, is wretched because he cannot have a *bow* from that man whom his heart even despised. O, how distressing are the inquietudes of vanity! And how wretched is the man who has not the God of Jacob for his help, and in whose heart Christ dwells not by faith!

Verse 14. *Let a gallows be made of fifty cubits high*] The word עץ *ets*, which we translate *gallows*, signifies simply *wood*, a *tree*, or *pole*; and this was to be *seventy-five* feet high, that he might suffer the greater ignominy, and be a more public spectacle. I believe *impaling* is here also meant. See the note, chap. ii. 23.

In former times the Jews were accustomed to burn Haman in effigy; and with him a *wooden cross*, which they pretended to be in memory of that which he had erected for the suspension of Mordecai; but which was, in fact, to deride the *Christian religion*. The emperors, *Justinian* and *Theodosius*, abolished it by their edicts; and the practice has ceased from that time, though the principle from which it sprang still exists, with the same virulence against Christianity and its glorious Author.

CHAPTER VI.

That night the king, not being able to sleep, orders the chronicles of the kingdom to be read to him; and finds there the record concerning the discovery of the treason of the two *eunuchs, made by Mordecai*, 1, 2. *He inquires whether Mordecai had been rewarded, and was answered in the negative*, 3. *At this time Haman arrives, in order to request the king's permission to hang Mordecai; and being suddenly asked what should be done to the man whom the king delighted to honour, supposing that himself must be meant, presented the ceremonial*, 4–9. *The king orders him to give Mordecai those honours; which he performs, to his extreme mortification*, 10, 11. *He informs his wife Zeresh of these transactions, who predicts his downfall*, 12–13. *He is hurried by the eunuchs to the queen's banquet*, 14.

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ON that night [a] could not the king sleep, and he commanded to bring [b] the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of [c] Big-

[a] Heb. *the king's sleep fled away.*——[b] Chap. iii. 23.

[c] Or, *Bigthan*, chap. ii. 21.

NOTES ON CHAP. VI.

Verse 1. *On that night could not the king sleep*] The *Targum* says the king had a dream, which was as follows:—"And the king saw one in the similitude of a man, who spoke these words to him: Haman desireth to slay thee, and to make himself king in thy

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thana and Teresh, two of the king's chamberlains, the keepers of the [d] doors, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 And the king said, Who *is* in the court? Now Haman was come into [e] the outward court of the king's house, [f] to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man [g] whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

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7 And Haman answered the king, For the man [h] whom the king delighteth to honour,

8 [i] Let the royal apparel be brought [k] which the king *useth* to wear, and [l] the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man

[d] Heb. *threshold.*——[e] See chapter v. 1.——[f] Chapter v. 14. Heb. *in whose honour the king delighteth.*——[h] Heb. *in whose honour the king delighteth.*——[i] Heb. *Let them bring the royal apparel.*——[k] Heb. *wherewith the king cloatheth* himself.——[l] 1 Kings i. 33.

stead. Behold, he will come unto thee early in the morning, to ask from thee the man who rescued thee from death, that he may slay him: but say thou unto Haman, What shall be done for the man whose honour the king studieth? And thou wilt find that he will ask nothing less from thee than the royal vestments, the regal crown, and the horse on which the king is wont to ride."

The records of the chronicles] It may be well asked, Why should the king, in such a perturbed state of mind, wish such a dry detail, as *chronicles* afford, to be read to him? But the truth is, as chronicles were composed among the *Persians*, he could not have brought before him any work more instructive, and more entertaining; because they were all written in verse, and were generally the work of the most eminent poets in the empire. They are written in this way to the present time; and the famous epic poem, of the finest Persian poet, *Ferdusi*, the *Homer* of India, is nothing else than a collection of chronicles brought down from the creation to the reign of Mohammed Ghezny, in the beginning of the *tenth* century. After *thirty* years' labour, he finished this poem, which contained *one hundred and twenty thousand* lines, and presented it to the Sultan Mahmoud, who had promised to give him a *dinar (eight shillings and sixpence)* for every line. The poem was finished A. D. 984; and was formed out of compositions of a similar nature made by *former poets*. This chronological poem is written in all the harmony, strength, and elegance of the most beautiful and harmonious language in the universe; and what adds greatly to its worth is, that it has few *Arabic* words, with which the beautiful Persian tongue was loaded, and in my opinion *corrupted*, after the conquest of the major part of Asia by the Mohammedans. The peotands of Hindostan, whether they *speak* or *write*, in *prose* or in *verse*, affect this commixture of Arabic words; which, though they subjugate them to Persian rules, are producing a ruggedness in a language, which in *Ferdusi*, flows deep and strong, like a river of oil, over every kind of channel. Such, I suppose, was the *chronicle* that was read to Ahasuerus, when his distractions prevented his sleep, and his troubled mind required that soothing repose which the gentle though powerful hand of poetry is alone, in such circumstances, capable of affording. Even our *rough* English ancestors had their *poetic chronicles*; and, among many, the *chronicle of Robert of Gloucester* is proof in point. I need not add, that all that is real in *Ossian* is of the same complexion.

Verse 3. *What honour and dignity hath been done to Mordecai*] It is certain he found nothing in the record: and had any thing been done, that was the most likely place to find it.

Verse 4. *Who is in the court?*] This accords with the *dream* mentioned by the Targum; and given above.

Now Haman was come] This must have been very *early* in the morning. Haman's pride and revenge were both on the tenters to be gratified.

Verse 6. *The king said unto him*] He did not give him time to make his request; and put a question to him which, at the first view, promised him all that his heart could wish.

Verse 8. *Let the royal apparel be brought*] *Pride* and *folly* ever go hand in hand. What he asked would have been in any ordinary case against his own life: but he wished to reach the pinnacle of honour; never reflecting that the higher he rose, the more terrible would be his fall. The *royal apparel* was never worn but by the king; even when the king had laid them aside, it was death to put them on. The *Targum* has *purple robes*.

And the horse—and the crown royal] Interpreters are greatly divided whether what is called here *the crown royal* be not rather an *ornament* worn on the *head of the horse*, than what may be called the *royal crown*. The original may be understood both ways; and our version seems to favour the former opinion: but I think it more likely that the royal crown is meant; for why mention the ordinary trappings of the royal steed?

Verse 9. *One of the king's most noble princes*]

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withal whom the king delighteth to honour, and [m] bring him on horseback through the street of the city, [n] and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [o] let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate. But Haman [p] hasted to his house mourning, [q] and having his head covered.

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13 And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto [r] the banquet that Esther had prepared.

[m] Heb. *caused him to ride.*——[n] Gen. xli. 43.——[o] Heb. *suffer not a whit to fall.*

[p] 2 Chron. xxvi. 20.——[q] 2 Sam. xv. 30; Jer. xiv. 3, 4.
[r] Chap. v. 8.

Alas, poor Haman! Never was the fable of the *dog and shadow* more literally fulfilled. Thou didst gape at the *shadow*, and didst lose the *substance*.

Verse 10. *Make haste, and take the apparel—and do even so to Mordecai*] O mortifying reverse of human fortune! How could Haman bear this? The *Targumist might* speak according to *nature* when he said that "Haman besought the king to kill him rather than degrade him so." How astonishing is the conduct of Divine providence in all this business! From it we plainly see that there is neither counsel nor wisdom against the Lord; and that he who digs a pit for his neighbour, is sure to fall into it himself.

Verse 12. *Mordecai came again to the king's gate*] He resumed his former humble state; while Haman, ashamed to look up, *covered his face*, and ran home to hide himself in his own house. *Covering the head and face* was a sign of *shame* and *confusion*, as well as of *grief*, among most people of the earth.

Verse 13. *But shalt surely fall before him.*] The *Septuagint* adds, ὅτι ὁ Θεὸς ὁ ζῶν μετ' αὐτου, *for the living God is with him.* But this is a sentiment that could scarcely be expected to proceed from the mouth of *heathens*, such as these were.

Verse 14. *Hasted to bring Haman*] There was a dreadful banquet before him, of which he knew nothing: and he could have little appetite to enjoy that which he knew was prepared at the palace of Esther.

One grand design of this history is, to show that he who lays a snare for the life of his neighbour, is most likely to fall into it himself: for, in the course of the Divine providence, men generally meet with those evils in life which they have been the means of inflicting on others: and this is exactly agreeable to the saying of our Lord: "With what measure ye mete, it shall be measured to you withal."

CHAPTER VII.

The king at the banquet urges Esther to prefer her petition, with the positive assurance that it shall be granted, 1, 2. *She petitions for her own life, and the life of her people, who were sold to be destroyed,* 3, 4. *The king inquires the author of this project, and Haman is accused by the queen,* 5, 6. *The king is enraged: Haman supplicates for his life; but the king orders him to be hanged on the gallows he had prepared for Mordecai,* 7–10.

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SO the king and Haman came [a] to banquet with Esther the queen.

2 And the king said again unto Esther on the second day [b] at the banquet of wine, What *is* thy petition, Queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

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[a] Heb. *to drink.*

[b] Chap. v. 6.

NOTES ON CHAP. VII.

Verse 2. *At the banquet of wine*] *Postquam vino incaluerat*, after he had been heated with wine, says the *Vulgate*. In such a state the king was more likely to come into the measures of the queen.

Verse 3. *Let my life be given me*] This was very

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3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are [c] sold, I and my people, [d] to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, [e] that durst presume in his heart to do so?

6 And Esther said, [f] The adversary and enemy *is* this wicked Haman. Then Haman was afraid [g] before the king and the queen.

7 And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

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8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon [h] the bed whereon Esther *was*. Then said the king, Will he force the queen also [i] before me in the house? As the word went out of the king's mouth, they [k] covered Haman's face.

9 And [l] Harbonah, one of the chamberlains, said before the king, Behold also, [m] the [n] gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So [o] they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

[c] Chap. iii. 9; iv. 7.—[d] Heb. *that they should destroy, and kill, and cause to perish.*—[e] Heb. *whose heart hath filled him.* [f] Heb. *The man adversary.*

[g] Or, *at the presence of.*—[h] Chap. i. 6.—[i] Heb. *with me.* [k] Job ix. 24.—[l] Chap. i. 10.—[m] Chap. v. 14; Psa. vii. 16; Prov. xi. 5, 6.—[n] Heb. *tree.*—[o] Dan. vi. 24; Psa. xxxvii. 35, 36.

artfully, as well as very honestly, managed; and was highly calculated to work on the feelings of the king. What! is the life of the queen, whom I most tenderly love, in any kind of danger?

Verse 4. *To be destroyed, to be slain*] She here repeats the words which Haman put into the *decree*. See chap. iii. 13.

Could not countervail the king's damage.] Even the *ten thousand* talents of silver could not be considered as a compensation to the state for the loss of a whole nation of people *throughout all their generations*.

Verse 5. *Who is he, and where is he*] There is a wonderful abruptness and confusion in the original words, highly expressive of the state of mind in which the king then was: מי הוא זה ואי זה הוא אשר מלאו לבו *mi hu zeh veey zeh hu asher melao libbo laasoth ken.* "Who? He? This one? And where? This one? He? Who hath filled his heart to do thus?" He was at once struck with the horrible nature of a conspiracy so cruel and diabolic.

Verse 7. *Haman stood up*] He rose from the table to make request for his life, as soon as the king had gone out; and then he fell on his knees before the queen, she still sitting upon her couch.

Verse 8. *Will he force the queen*] On the king's return he found him at the queen's knees; and, professing to think that he intended to do violence to her honour, used the above expressions; though he must have known that, in such circumstances, the thought of perpetrating an act of this kind could not possibly exist.

They covered Haman's face.] This was a sign of his being devoted to death: for the attendants saw that the king was determined on his destruction. When a criminal was condemned by a Roman judge, he was delivered into the hands of the sergeant with these words: *I, lictor; caput obnubito, arbori infelici suspendito.* "Go, serjeant; cover his head, and hang him on the accursed tree."

Verse 9. *Behold also, the gallows*] As if he had said, Besides all he has determined to do to the Jews, he has erected a very high gallows, on which he had determined, this very day, to hang Mordecai, who has saved the king's life.

Hang him thereon.] Let him be instantly impaled on the same post. "Harm watch, harm catch," says the proverb. *Perillus* was the first person burnt alive in the brazen bull which he had made for the punishment of *others*; hence the poet said:—

—— *Nec lex est justior ulla,*
Quam necis artifices arte perire sua.

"Nor can there be a juster law than that the artificers of death should perish by their own invention."

CHAPTER VIII.

Ahasuerus invests Mordecai with the offices and dignities possessed by Haman, 1, 2. Esther begs that the decree of destruction gone out against the Jews may be reversed, 3–6. He informs her that the acts that had once passed the king's seal cannot be reversed; but he instructs her and Mordecai to write other letters in his name, and seal them with his seal, and send them to all the provinces in the empire, giving the Jews full liberty to defend themselves; which is accordingly done; and the letters are sent off with the utmost speed to all the provinces: in consequence, the Jews prepare for their own defence, 8–14. Mordecai appears publicly in the dress of his high office, 15. The Jews rejoice in every place; and many of the people become Jews, because the fear of the Jews had fallen upon them, 16, 17.

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ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told [a] what he *was* unto her.

2 And the king took off [b] his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, [c] and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then [d] the king held out the golden sceptre towards Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse [e] the letters devised by Haman the son of Hammedatha the Agagite, [f] which he wrote to destroy the Jews which *are* in all the king's provinces;

6 For how can I [g] endure to see [h] the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

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7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, [i] I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [k] may no man reverse.

9 [l] Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* [m] from India unto Ethiopia, a hundred twenty and seven provinces, unto every province [n] according to the writing thereof, and unto every people after their lan-

[a] Chap. ii. 7.——[b] Chap. iii. 10.——[c] Heb. *and she wept and besought him.*——[d] Ch. iv. 11; v. 2.——[e] Heb. *the device.*——[f] Or, *who wrote.*——[g] Heb. *be able that I may see.*

[h] Chap. vii. 4; Neh. ii. 3.——[i] Ver. 1; Prov. xiii. 22.——[k] See chap. i. 19; Dan. vi. 8, 12, 15.——[l] Chap. iii. 12.——[m] Chapter i. 1.——[n] Chap. i. 22; iii. 12.

NOTES ON CHAP. VIII.

Verse 1. *The king—gave the house of Haman,* As Haman was found guilty of treasonable practices against the peace and prosperity of the king and his empire, his life was forfeited, and his goods confiscated. And as Mordecai had been the means of preserving the king's life, and was the principal object of Haman's malice, it was but just to confer his property upon him, as well as his dignity and office, as Mordecai was found deserving of the former, and fit to discharge the duties of the latter.

Verse 2. *The king took off his ring*] In the *ring* was the *seal* of the king. *Giving the ring* to Mordecai was tantamount to giving him the *seal of the kingdom*, and constituting him the same as *lord chancellor* among us.

Verse 6. *To see the destruction of my kindred?*] She had now informed the king that she was cousin to Mordecai, and consequently a *Jewess*; and though her own life and that of Mordecai were no longer in danger, Haman being dead, yet the decree that had gone forth was in full force against the *Jews*; and if not repealed, their destruction would be inevitable.

Verse 8. *May no man reverse*] Whatever had passed the royal signet could never be revoked; no *succeeding* edict could destroy or repeal a *preceding* one: but one of a similar nature to the *Jews* against the *Persians*, as that to the *Persians* was against the *Jews*, might be enacted; and thus the Jews be enabled *legitimately* to defend themselves; and, consequently, placed on an equal footing with their enemies.

Verse 9. *The month Sivan*] This answers to a part of our *May* and *June*.

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guage, and to the Jews according to their writing, and according to their language.

10 [o] And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries.

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and [p] *to take* the spoil of them for a prey,

12 [q] Upon one day in all the provinces of King Ahasuerus, *namely,* upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 [r] The copy of the writing for a commandment to be given in every province *was* [s] published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

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14 *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 And Mordecai went out from the presence of the king in royal apparel of [t] blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and [u] the city of Shushan rejoiced and was glad.

16 The Jews had [v] light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast [w] and a good day. And many of the people of the land [x] became Jews; for [y] the fear of the Jews fell upon them.

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[o] 1 Kings xxi. 8; chap. iii. 12, 13. —— [p] See chap. ix. 10, 15, 16. [q] Chap. iii. 13, &c.; ix. 1. —— [r] Chap. iii. 14, 15. —— [s] Heb. *revealed.* —— [t] Or, *violet.* —— [u] See chap. iii. 15; Prov. xxix. 2.

[v] Psa. xcvii. 11. —— [w] 1 Sam. xxv. 8; chap. ix. 19, 22. —— [x] Psa. xviii. 43. —— [y] Gen. xxxv. 5; Exod. xv. 16; Deut. ii. 25; xi. 25; chap. ix. 2.

Verse 10. *On mules, camels,* and *young dromedaries*] What these beasts were is difficult to say. The word רכש *rechesh*, which we translate *mules*, signifies a *swift chariot horse.*

The strange word אחשתרנים *achashteranim* is probably a *Persian* word, but perhaps incurably corrupted. The most likely derivation is that of *Bochart*, from the *Persian* أخش *akhash, huge, large, rough,* and استر *aster*, a *mule*; large mules.

The words בני הרככים *beney harammachim, the sons of mares*, which we translate *dromedaries*, are supposed to signify *mules*, produced between the *he ass* and the *mare*, to distinguish them from those produced between the *stallion* and the *ass.* But there is really so much confusion about these matters, and so little consent among learned men as to the signification of these words, and even the true knowledge of them is of such little importance, that we may well rest contented with such names as our modern translations have given us. They were, no doubt, the *swiftest* and *hardiest beasts* that the *city* or *country* could produce.

Verse 11. *To destroy, to slay, and to cause to perish*] The same words as in Haman's decree: therefore the Jews had as much authority to slay their enemies, as their enemies had to slay them.

Little ones and women] This was the ordinary custom, to destroy the whole family of those convicted of great crimes; and whether this was right or wrong, it was the custom of the people, and according to the laws. Besides, as this edict was to give the Jews the same power against their enemies as they had by the former decree against them, and the women and children were there included; consequently they must be included here.

Verse 14. *The decree was given at Shushan*] The contrary effect which it was to produce considered, this decree was in every respect like the former. See chap. iii.

Verse 15. *Blue and white*] Probably stripe interchanged with stripe; or *blue* faced and bordered with *white* fur.

A great crown of gold] A large *turban*, ornamented with gold, jewels, &c.

Fine linen and purple] See on Gen. xli. 42. The בוץ *buts*, here mentioned, is most probably the same with the *byssus* of the ancients; supposed to be the beautiful *tuft* or *beard*, growing out of the side of the *pinna longa*, a very large species of *muscle*, found on the coasts of the Mediterranean Sea, of which there are a pair of gloves in the British Museum. This *byssus* I have described elsewhere.

Shushan—was glad.] Haman was too *proud* to be *popular*; few lamented his fall.

Verse 17. *Many—became Jews; for—fear*] These were a species of *converts* not likely to bring much honour to true religion: but the sacred historian states the simple fact. They did profess Judaism for fear of the Jews, whether they continued steady in that faith or not.

It is only the Gospel which will not admit of coercion for the propagation and establishment of its doctrines. It is a spiritual system, and can be propagated only by spiritual influence. As it proclaims holiness of heart and life, which nothing but the Spirit of God can produce, so it is the Spirit of God alone that can persuade the understanding and change the heart. If the kingdom of Christ were of this *world*, then would his servants *fight.* But it is not from *hence.*

CHAPTER IX.

On the thirteenth of the month Adar the Jews destroy their enemies, and the governors of the provinces assist them, 1–5. *They slay* five hundred *in Shushan, and kill the* ten *sons of Haman, but take no spoil,* 6–10. *The king is informed of the slaughter in Shushan,* 11. *He desires to know what Esther requests farther; who begs that the Jews may be permitted to act on the following day as they had done on the preceding, and that Haman's sons may be hanged upon the gallows; which is granted, and they slay* three hundred *more in Shushan, and in the other provinces* seventy-five thousand, 12–16. *A recapitulation of what was done; and of the appointment of the feast of Purim to be observed through all their generations every year,* 17–28. *Esther writes to confirm this appointment,* 29–32.

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NOW [a] in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, [b] when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews [c] had rule over them that hated them;)

2 The Jews [d] gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hands on such as [e] sought their hurt: and no man could withstand them; for [f] the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and [g] officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [h] waxed greater and greater.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did [i] what they would unto those that hated them.

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6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai and Vajezatha,

10 [k] The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; [l] but on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace [m] was brought before the king.

12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now [n] what *is* thy petition? and it shall be granted thee: or what *is* thy request farther? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in

[a] Chap. viii. 12. — [b] Chapter iii. 13. — [c] 2 Samuel xxii. 41. [d] Chap. viii. 11; ver. 16. — [e] Psa. lxxi. 13, 24. — [f] Chap. viii. 17. — [g] Heb. *those which did the business that* belonged *to the king.*

[h] 2 Sam. iii. 1; 1 Chron. xi. 9; Prov. iv. 18. — [i] Heb. *according to their will.* — [k] Chap. v. 11; Job xviii. 19; xxvii. 13, 14, 15; Psa. xxi. 10. — [l] See chap. viii. 11. — [m] Heb. *came in.* [n] Chap. v. 6; vii. 2.

NOTES ON CHAP. IX.

Verse 1. *Now in the twelfth month*] What a number of providences, and none of them apparently of an extraordinary nature, concurred to preserve a people so signally, and to all human appearance so inevitably, doomed to destruction! None are ever too low for God to lift up, or too high for God to cast down. Must not these heathens have observed that the uncontrollable hand of an Almighty Being had worked in behalf of the Jews! And must not this have had a powerful tendency to discredit the idolatry of the country!

Verse 3. *And all the rulers of the provinces*] Mordecai being raised to the highest confidence of the king, and to have authority over the whole realm, these officers assisted the Jews, no doubt, with the troops under their command, to overthrow those who availed themselves of the former decree to molest the Jews. For it does not appear that the Jews slew any person who did not rise up to destroy them. See ver. 5.

Verse 6. *And in Shushan*] It is strange that in this city, where the king's mind must have been so well known, there should be found *five hundred* persons to rise up in hostility against those whom they knew the king befriended!

Verse 10. *The ten sons of Haman*] Their names are given above. And it is remarked here, and in ver. 16, where the account is given of the number slain in the provinces, that the Jews *laid no hands on the spoil.* They stood for their lives, and gave full proof that they sought their own personal safety, and not the *property* of their enemies, though the decree in their favour gave them authority to take the property of all those who were their adversaries, chap. viii. 11.

Verse 13. *Let Haman's ten sons be hanged*] They

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Shushan to do to-morrow also [o] according unto this day's decree, and [p] let Haman's ten sons [q] be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [r] gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; [s] but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces [t] gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, [u] but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar; and on the fourteenth day [v] of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together [w] on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar [x] *a day of* gladness and feasting, [y] and a good day, and of [z] sending portions one to another.

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20 And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep [a] the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.

22 As the days wherein the Jews rested from their enemies, and the month which was [b] turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of [c] sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, [d] had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to [e] consume them, and to destroy them;

25 But [f] when [g] *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should [h] return upon his own head, and that he and his sons should be hanged on the gallows.

[o] Chap. viii. 11. —[p] Heb. *let men hang.* —[q] 2 Sam. xxi. 6, 9. [r] Ver. 2; chap. viii. 11. —[s] Ver. 10. —[t] Ver. 2; chap. viii. 11. [u] See chap. vii. 11. —[v] Heb. *in it.* —[w] Ver. 11, 15. —[x] Deut. xvi. 11, 14. —[y] Chap. viii. 17.

[z] Ver. 22; Neh. viii. 10, 12. —[a] See 2 Mac. xv. 36. —[b] Psa. xxx. 11. —[c] Ver. 19; Neh. viii. 11. —[d] Chap. iii. 6, 7. [e] Heb. *crush.* —[f] Heb. *when she came.* —[g] Ver. 13, 14; chap. vii. 5, &c.; viii. 3, &c. —[h] Chap. vii. 10; Psa. vii. 16.

had been slain the preceding day, and now she requests that they may be exposed on posts or gibbets, as a terror to those who sought the destruction of the Jews.

Verse 15. *And slew three hundred men*] Esther had probably been informed by Mordecai that there were still many enemies of the Jews who sought their destruction, who had escaped the preceding day; and, therefore, begs that this *second* day be added to the former permission. This being accordingly granted, they found *three hundred* more, in all *eight hundred*. And thus Susa was purged of all their enemies.

Verse 18. *The Jews—assembled—on the thirteenth—and on the fourteenth*] These *two* days they were employed in slaying their enemies: and they rested on the *fifteenth*.

Verse 19. *The Jews of the villages*] They joined that to the preceding day, and made it a day of festivity, and *of sending portions to each other*; that is, the *rich* sent portions of the sacrifices slain on this occasion to the *poor*, that they also might be enabled to make the day a day of festivity; that as the *sorrow* was *general*, so also might the *joy* be.

It is worthy of remark that the ancient *Itala* or *Ante-hieronymian* version of this book omits the whole of these *nineteen* verses. Query, Were they originally in this book?

Verse 20. *Mordecai wrote these things*] It has been supposed that thus far that part of the book of Esther, which was written by *Mordecai* extends: what follows, to the end, was probably added either by *Ezra*, or the *men of the Great Synagogue*; though what is said here may refer only to the letters sent by Mordecai to the Jews of the provinces. From this to the end of the chapter is nothing else than a recapitulation of the chief heads of the preceding history, and an account of the appointment of an annual feast, called *the feast of Purim*, in commemoration of their providential deliverance from the malice of Haman.

Verse 23. *The Jews undertook to do as they had begun*] They had already kept the *fifteenth* day, and some of them in the country the *fourteenth* also, as a day of rejoicing: Mordecai wrote to them to bind themselves and their successors, and all their proselytes, to celebrate this as an *annual feast* throughout all their generations; and thus they *undertook to do*. And it has been observed among them, in all places of their

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26 Wherefore they called these days Purim after the name of [i] Pur. Therefore for all the words of [k] this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as [l] joined themselves unto them, so as it should not [m] fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [n] fail from among the Jews, nor the memorial of them [o] perish from their seed.

29 Then Esther the queen, [p] the daughter of Abihail, and Mordecai the Jew, wrote with [q] all authority, to confirm this [r] second letter of Purim.

30 And he sent the letters unto all the Jews, to [s] the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth.

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed [t] for themselves and for their seed, the matters of [u] the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

[i] That is, *lot*.—[k] Ver. 20.—[l] Chap. viii. 17; Isa. lvi. 3, 6; Zeph. ii. 11.—[m] Heb. *pass*.—[n] Heb. *pass*.—[o] Hebrew, *be ended*.

[p] Chap. ii. 15.—[q] Heb. *all strength*.—[r] See chap. viii. 10. ver. 20.—[s] Chap. i. 1.—[t] Heb. *for their souls*.—[u] Chap. iv. 3, 16.

dispersion, from that day to the present time, without any interruption.

Verse 26. *They called these days Purim*] That is from פּוּר *puri, the lot*; because, as we have seen, Haman cast lots to find what month, and what day of the month, would be the most favourable for the accomplishment of his bloody designs against the Jews. See on chap. iii. 7.

And of that *which they had seen*] The *first letter* to which this *second* refers, must be that sent by Mordecai himself. See ver. 20.

Verse 29. *Esther—wrote with all authority*] Esther and Mordecai had the king's license so to do; and their own authority was great and extensive.

Verse 31. *As they had decreed for themselves and for their seed*] There is no mention of their receiving the approbation of any *high priest*, nor of any authority beyond that of Mordecai and Esther; the king could not join in such a business, as he had nothing to do with the Jewish religion, that not being the religion of the country.

Verse 32. *The decree of Esther confirmed these matters*] It was received by the Jews universally with all respect, and they bound themselves to abide by it.

The *Vulgate* gives a strange turn to this verse: *Et omnia quæ libri hujus, qui vocatur Esther, historia continentur*; "And all things which are contained in the history of this book, which is called Esther."

The *Targum* says, *And by the word of Esther all these things relative to Purim were confirmed*; and the *roll was transcribed in this book*. The *Syriac* is the same as the *Hebrew*, and the *Septuagint* in this place not very different.

CHAPTER X.

Ahasuerus lays a tribute on his dominions, 1. *Mordecai's advancement under him*, 2. *His character*, 3.

A. M. 3552. B. C. 452. A. U. C. 302. Coss. Rom. C. Menenio et P. Capitolino.

AND the king Ahasuerus laid a tribute upon the land, and *upon* [a] the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, [b] whereunto the king [c] advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* [d] next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, [e] seeking the wealth of his people, and speaking peace to all his seed.

[a] Genesis x. 5; Psalm lxxii. 10; Isa. xxiv. 15.—[b] Chap. viii. 15; ix. 4.

[c] Heb. *made him great*.—[d] Gen. xli. 40; 2 Chron. xxviii. 7.—[e] Neh. ii. 10; Psa. cxxii. 8, 9.

NOTES ON CHAP. X.

Verse 1. *Laid a tribute upon the land*] On the *one hundred and twenty-seven* provinces of which we have already heard.

The isles of the sea.] Probably the isles of the Ægean sea, which were conquered by *Darius Hystaspes*. *Calmet* supposes that this *Hystaspes* is the *Ahasuerus* of Esther.

Verse 2. *The book of the chronicles—of Media and Persia?*] The Persians have ever been remarkable for keeping exact chronicles of all public events. Their *Tareekhs*, which are compositions of this kind, are still very numerous, and indeed very important.

Verse 3. Was *next unto King Ahasuerus*] He was his prime minister; and, under him, was the governor of the whole empire.

The *Targum* is extravagant in its encomiums upon Mordecai: "All the kings of the earth feared and trembled before him: he was as resplendent as the evening star among the stars; and was as bright as Aurora beaming forth in the morning; and he was chief of the kings."

Seeking the wealth of his people] Studying to promote the Jewish interest to the utmost of his power.

Speaking peace to all his seed.] Endeavouring to settle their prosperity upon such a basis, that it might be *for ever permanent*. Here the *Hebrew* text ends; but in the ancient *Vulgate*, and in the *Greek*, *ten* verses are added to this chapter, and *six whole chapters* besides, so that the number of chapters in *Esther* amounts to *sixteen*. A translation of these may be found in the Apocrypha, bound up with the sacred text, in most of our larger English Bibles. On any part of this work it is not my province to add any comment.

This is the last of the historical books of the Old Testament, for from this time to the birth of Christ they had no *inspired writers*; and the interval of their history must be sought among the apocryphal writers and other historians who have written on Jewish affairs. The most complete *supplement* to this history will be found in that *most excellent work* of Dean *Prideaux*, entitled *The Old and New Testaments connected, in the History of the Jews and Neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the time of* Christ, 4 vols. 8vo. 1725. The editions prior to this date are not so complete.

We have already seen what the *Feast of* Purim means, and why it was instituted; if the reader is desirous of farther information on this subject, he may find it in the works of *Buxtorf*, *Leusden*, *Stehlin*, and *Calmet's* Dictionary, article *Pur*.

Masoretic Notes on the Book of Esther.

Number of verses, 167. Middle verse, chap. v. ver. 7. Sections, 5.

The following excellent remarks on the history of the Jews from the Babylonish captivity, I borrow from Dr. *John Taylor's* Scheme of *Scripture Divinity*, and make no doubt I shall have the thanks of every reader whose thanks are *worth having*.

"After the Babylonish captivity, the Jews no more lapsed into idolatry, but remained steady in the acknowledgment and worship of the one living and true God. Even then they fell into new ways of perverting religion, and the wise and holy intentions of the Divine law: 1. By laying all the stress on the *external* and *less momentous* parts of it, while they neglected the *weighty* and *substantial*, true holiness of heart and life. Mankind are too easily drawn into this error; while they retain a sense of religion, they are too apt to listen to any methods by which it may be reduced to a consistency with the *gratification* of *their passions*, *pride*, and *avarice*. Thus, by placing religion in *mere profession*, or in the zealous observance of *rites* and *ceremonies*, instead of *real piety*, *truth*, *purity*, and *goodness*, they learn to be *religious* without *virtue*. 2. By speculating and commenting upon the Divine commands and institutions till their force is quite enervated, and they are refined into a sense that will commodiously allow a slight regard instead of sincere obedience. 3. By confirming and establishing the two former methods of corrupting religion by tradition, and the authority of learned rabbins, pretending that there was a system of religious rules delivered by *word of mouth* from Moses explanatory of the written law, known only to those rabbins, to whose judgment and decision, therefore, all the people were to submit.

"This in time (the space of *two hundred and nineteen* years) became the general state of religion among the Jews, after they had discarded idolatry; and this spirit prevailed among them for some ages (*two hundred and ninety* years) before the coming of Messiah; but, however, it did not interfere with the main system of Providence, or the introducing the knowledge of God among the nations, as they still continued steadfast in the worship of the true God, without danger of deviating from it.

"Thus the Jews were prepared by the preceding dispensation for the reception of the Messiah, and the just notions of religion which he was sent to inculcate; insomuch that their guilt must be highly aggravated if they rejected him and his instructions. It could not be for want of capacity, but of integrity, and must be assigned to *wilful* blindness and obduracy. Out of regard to temporal power, grandeur, and enjoyments, they loved darkness rather than light.

"For many ages the Jews had been well known in the *Eastern empire*, among the *Assyrians*, *Chaldeans*, *Medes*, and *Persians*; but till the time of Alexander the Great they had no communication with the *Grecians*.

"About the year before Christ 332 Alexander built Alexandria in Egypt; and to people his new city, removed thither many of the *Jews*, allowing them the use of their own laws and religion, and the same liberties with the *Macedonians* themselves. The Macedonians, who spake the Greek language, and other Greeks, were the principal inhabitants of Alexandria; from them the Jews learnt to speak Greek, which was the common language of the city, and which soon became the native language of the Jews that lived there, who on that account were called *Hellenists*, or *Greek Jews*, mentioned Acts vi. 1, 9; xi. 20. These Greek Jews had synagogues in Alexandria, and for their benefit the *Five Books of Moses*, which alone at first were publicly read, were translated into Greek, (by whom is uncertain,) and were read in their synagogues every Sabbath day; and in the time of *Antiochus Epiphanes*, about 168 years before Christ, the *prophets* were also translated into Greek for the use of the Alexandrian Jews.

"This translation contributed much to the spreading the knowledge of true religion among the nations in the western parts of the world.

"For the Jews, their synagogues and worship were, after Alexander's death, dispersed almost everywhere among the nations. *Ptolemy*, one of Alexander's successors, having reduced Jerusalem and all Judea

about 320 years before Christ, carried *one hundred thousand* Jews into Egypt, and there raised considerable numbers of them to places of trust and power, and several of them he placed in *Cyrene* and *Libya*. *Seleucus*, another of Alexander's successors, about 300 years before Christ, built Antioch in Cilicia, and many other cities, in all *thirty-five*, and some of the capital cities in the Greater and Lesser Asia, in all which he planted the Jews, giving them equal privileges and immunities with the Greeks and Macedonians, especially at Antioch in Syria, where they settled in great numbers, and became almost as considerable a part of that city as they were at Alexandria. On that memorable day of Pentecost (Acts ii. 5, 9, 11, 12) were assembled in Jerusalem, *Jews, devout men, out of every nation under heaven*, namely, Parthians, Medes, and Persians, of the province of Elymais, inhabitants of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Cyrene in Libya, and Rome, Cretes, and Arabs, who were all either Jews natural, or *devout men*, i. e., *proselytes* to the Jewish religion. And in every city of the Roman empire where Paul preached, he found a body of his countrymen the Jews, except in *Athens*, which was at that time, I suppose, a town of no considerable trade, which shows that the Jews and their synagogues, at the time of our Lord's appearance, were providentially scattered over all the Roman empire, and had in every place introduced, more or less, among the nations the knowledge and worship of God; and so had prepared great numbers for the reception of the Gospel.

"About the time that Alexander built Alexandria in Egypt, the use of the *papyrus* for writing was found out in that country. This invention was so favourable to literature, that *Ptolemy Soter* was thereby enabled to erect a *museum* or *library*, which, by his son and successor, *Philadelphus*, who died *two hundred and forty-seven years* before Christ, was augmented to *seven hundred thousand* volumes. Part of this library happened to be burnt when *Julius Cæsar* laid siege to Alexandria: but after that loss it was again much augmented, and soon grew up to be larger, and of more eminent note, than the former; till at length it was burnt and finally destroyed by the Saracens, in the year of our Lord 642. This plainly proves how much the invention of turning the *papyrus* into *paper* contributed to the increase of *books*, and the advancement of learning, for some ages before the coming of our Lord. Add to all this, that the world, after many changes and revolutions, was, by God's all-ruling wisdom, thrown into that form of civil affairs which best suited with the great intended alteration. The many petty states and tyrannies, whose passions and bigotry might have run counter to the schemes of Providence, were all swallowed up in one great power, the ROMAN, to which all appeals lay; the seat of which, *Rome*, lay at a great distance from *Jerusalem*, the spring from which the Gospel was to rise and flow to all nations; and therefore as no material obstruction to the Gospel could come but from *one quarter*, none could *suddenly* arise from thence, but only in *process of time*, when the Gospel was sufficiently opened and established, as it did not in the least interfere with the *Roman polity* and *government*.

"The Gospel was first published in a time of *general peace* and *tranquillity throughout the whole world*, which gave the preachers of it an opportunity of passing freely from one country to another, and the minds of men the advantage of attending calmly to it.

"Many savage nations were civilized by the Romans, and became acquainted with the arts and virtues of their conquerors. Thus the darkest countries had their thoughts awakened, and were growing to a capacity of receiving, at the stated time, the knowledge of true religion; so that all things and circumstances conspired now with the views of heaven, and made this apparently *the fulness of time*, (Gal. iv. 4,) or the *fittest juncture* for God to reveal himself to the Gentiles, and to put an end to idolatry throughout the earth. Now the minds of men were generally ripe for a purer and brighter dispensation; and the circumstances of the world were such as favoured the progress of it."—P. 368.

Hated and despised as the *Jews* were among the proud *Romans*, and the still more proud and supercilious *Greeks*, their sojourning among them, and their *Greek version* of the *Scriptures*, commonly called the *Septuagint*, were the means of furnishing them with truer notions, and a more distinct knowledge of *vice* and *virtue*, than they ever had before. And on examination we shall find that, from the time of Alexander's conquest of Judea, a little more than *three hundred* years before our Lord, both Greeks and Romans became more correct in their theological opinions; and the sect of *eclectic philosophers*, whose aim was to *select* from *all preceding sects* what was most consistent with reason and truth, were not a little indebted to the progress which the light of God, dispensed by means of the *Septuagint*, had made in the heathen world. And let it be remembered, that for *Jews*, who were settled in Grecian countries, this version was made, and by those *Jews* it was carried through all the places of their dispersion.

To this *version* Christianity, under God, owes much. To this version we are indebted for such a knowledge of the *Hebrew* originals of the Old Testament, as we could never have had without it, the pure Hebrew having ceased to be vernacular after the Babylonish captivity; and Jesus Christ and his apostles have stamped an infinite value upon it by the general use they have made of it in the New Testament; perhaps never once quoting, *directly*, the Hebrew text, or using any *other version* than *some copy* of the *Septuagint*. By this version, though prophecy had ceased from the times of Ezra, Daniel, and Malachi, yet the law and the prophets were *continued down to the time of Christ*; and this was the grand medium by which this conveyance was made. And why is this version neglected! I hesitate not to assert that no man can ever gain a thorough knowledge of the *phraseology* of the *New Testament writers*, who is unacquainted with this version, or has not profited by such writers as derived their knowledge from it. A. CLARKE.

Millbrook, February 3, 1820.

Finished the correction of this volume, Oct. 16, 1828.—A. CLARKE.

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THE OLD TESTAMENT.

VOLUME III.—JOB TO SOLOMON'S SONG.

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PREFACE

TO THE

BOOK OF JOB

THIS is the most singular book in the whole of the Sacred Code: though written by the same inspiration, and in reference to the same end, the salvation of men, it is so different from every other book of the Bible, that it seems to possess nothing in common with them, for even the *language*, in its construction, is dissimilar from that in the *Law*, the *Prophets*, and the *historical books*. But on all hands it is accounted a work that contains "the purest *morality*, the sublimest *philosophy*, the simplest *ritual*, and the most majestic *creed*." Except the *two first chapters* and the *ten last verses*, which are merely *prose*, all the rest of the book is *poetic;* and is every where reducible to the *hemistich* form, in which all the other poetic books of the Bible are written: it is therefore properly called a POEM; but whether it belongs to the *dramatic* or *epic* species has not been decided by learned men. To try it by those *rules* which have been derived from *Aristotle*, and are still applied to ascertain compositions in these departments of poetry, is, in my opinion, as absurd as it is ridiculous. Who ever made a poem on these rules? And is there a poem in the universe worth reading that is strictly conformable to these rules? *Not one.* The rules, it is true, were deduced from compositions of this description:—and although they may be very useful, in assisting poets to methodize their compositions, and to keep the different parts distinct; yet they have often acted as a species of critical trammels, and have cramped genius. Genuine poetry is like a mountain flood: it pours down, resistless, bursts all bounds, scoops out its own channel, carries woods and rocks before it, and spreads itself abroad, both deep and wide, over all the plain. Such, indeed, is the poetry which the reader will meet with in this singular and astonishing book. As to Aristotle himself, although he was a keen-eyed plodder of nature, and a prodigy for his time; yet if we may judge from his *poetics*, he had a soul as incapable of feeling the true *genie createur*, as *Racine* terms the *spirit of poetry*, as he was, by his physics, metaphysics, and analogies, of discovering the true system of the universe.

As to the book of Job, it is most evidently a *poem*, and a *poem* of the highest order; dealing in *subjects* the most grand and sublime; using *imagery* the most chaste and appropriate; described by language the most happy and energetic; conveying *instruction*, both in Divine and human things, the most ennobling and useful; abounding in *precepts* the most pure and exalted, which are enforced by *arguments* the most strong and conclusive, and illustrated by *examples* the most natural and striking.

All these points will appear in the strongest light to every attentive reader of the book; and to such its great *end* will be answered: they will learn from it, that God has way every where: that the *wicked*, though bearing rule for a time, can never be ultimately prosperous and happy; and that the *righteous*, though oppressed with sufferings and calamities, can never be forgotten by Him in whose hands are his saints, and with whom their lives are precious; that in this world neither are the wicked ultimately punished, nor the righteous ultimately rewarded; that God's judgments are a great deep, and his ways past finding out; but the issues of all are to the glory of his wisdom and grace, and to the eternal happiness of those who trust in him. This is the grand design of the book, and this design will be strikingly evident to the simplest and most unlettered reader, whose heart is right with God,

and who is seeking instruction, in order that he may glorify his Maker, by receiving and by doing good.

Notwithstanding all this, there is not a book in Scripture on the subject of which more *difficulties* have been started None, says *Calmet*, has furnished more subjects of doubt and embarrassment; and none has afforded less information for the solution of those doubts. On this subject the great questions which have been agitated refer, principally, 1. To the *person* of Job. 2. To his *existence*. 3. To the *time* in which he lived. 4. To his *country*. 5. To his *stock* or *kindred*. 6. To his *religion*. 7. To the *author* of the book. 8. To its *truth*. 9. To its *authenticity*; and, 10. To the *time* and *occasion* on which it was written

With respect to the *first* and *second*, several writers of eminent note have denied the *personality* of Job; according to them, no such person ever existed; he is merely *fabulous*, and is like the *Il penseroso*, or *sorrowful man* of Milton; sorrow, distress, affliction, and persecution personified, as the name imports. According to them, he is a mere *ideal being*, created by the genius of the poet; clothed with such attributes, and placed in such circumstances, as gave the poet scope and materials for his work.

Thirdly, as to the *time* in which those place him who receive this as a *true history*, there is great variety. According to some, he flourished in the *patriarchal age*; some make him *contemporary* with *Moses*; that he was in the captivity in Egypt, and that he lived at the time of the *exodus*. Some place him in the time of the Israelitish *judges*; others in the days of *David*; others, in those of *Solomon*; and others, in the time of the *Babylonish captivity*, having been teacher of a school at Tiberias in Palestine, and, with the rest of his countrymen, carried away into Babylon; and that he lived under *Ahasuerus* and *Esther*. *Fourthly*, as to his *country*: some make him an *Arab*; others, an *Egyptian*; others, a *Syrian*; some, an *Israelite*; and some, an *Idumean*. *Fifthly*, as to his *origin*: some derive him from *Nachor*, and others from *Esau*, and make him the *fifth* in descent *from Abraham*. *Sixthly*, as to his *religion*: some suppose it to have been *Sabæism*; others, that it was *patriarchal*; and others, that he was bred up in the *Jewish* faith. *Seventhly*, as to the *author* of the work, learned men are greatly divided: some suppose the author to have been *Elihu*; others, *Job*; others, *Job* and *his friends*; others, *Moses*; some, *Solomon*; others, *Isaiah*; and others, *Ezra*, or some *unknown Jew*, posterior to the captivity. *Eighthly*, as to the book: some maintain that it is a history of *fact*, given by one best qualified to record it; and others, that it is an instructive *fiction*—facts, persons, dialogues and all, being supposititious; given, however, by the inspiration of God, in a sort of *parabolic* form, like those employed in the Gospel; and similar to that of the *rich man and Lazarus*. *Ninthly*, as to its *authenticity*: while some, and those not well qualified to judge, have asserted it to be a mere *human production*, of no Divine authority; others have clearly shown that the book itself, whatever questions may arise concerning the *person*, *author*, *time*, *place*, &c., was ever received by the Jewish *Church* and *people* as authentic, genuine, and divinely inspired; and incorporated, with the highest propriety, among the most instructive, sublime, and excellent portions of Divine revelation. *Tenthly*, as to the *occasion* on which it was written, there are considerable differences of opinion: some will have it to be written for the *consolation* of the *Hebrews* in their peregrinations through the *wilderness*; and others, for the comfort and encouragement of the Israelites in the *Babylonish captivity*: these state that *Job* represents *Nehemiah*, and that his three professed friends, but real enemies, *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*, represent *Sanballat* the *Horonite*, *Tobiah* the *Ammonite*, and *Geshem* the *Arabian!* and that the whole book should be understood and interpreted on this ground; and that, with a little allowance for poetic colouring, all its parts perfectly harmonize, thus understood; showing, in a word, that into whatsoever troubles or persecutions God may permit his people to be brought, yet he will sustain them in the fire, bring them safely through it, and discomfit all their enemies: and that whatsoever is true on this *great scale*, is true also on that which is more *contracted*; as he will equally support, defend, and finally render conqueror, every individual that trusts in him.

I shall not trouble my readers with the arguments which have been used by learned men, *pro* and *con*, relative to the particulars already mentioned: were I to do this, I must transcribe a vast mass of matter, which, though it might display great learning in the authors, would most certainly afford little edification to the great bulk of my readers. My own opinion on those points they may naturally wish to know; and to that opinion they have a right: it is such as I dare avow, and such as I feel no disposition to conceal. I believe Job to have been a *real person*, and his history to be a *statement* of *facts*.

As the preface to this book (I mean the first chapter) states him to have lived in the land of *Uz*, or *Uts*, I believe, with Mr. *Good* and several other learned men, this place to have been "situated in *Arabia Petræa*, on the south-western coast of the lake *Asphaltites*, in a line between Egypt and Philistia, surrounded with Kedar, Teman, and Midian; all of which were districts of Arabia Petræa; situated in Idumea, the land of Edom or Esau; and comprising so large a part of it, that *Idumea* and *Ausitis*, or the land of *Uz*, and the land of *Edom*, were convertible terms, and equally employed to import the same region: thus, Lam. iv. 21: 'Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz.'" See Mr. *Good's Introductory Dissertation*; who proceeds to observe: "Nothing is clearer than that all the persons introduced into this poem were *Idumeans*, dwelling in Idumea; or, in other words, Edomite Arabs. These characters are, *Job* himself, dwelling in the land of *Uz*; *Eliphaz* of *Teman*, a district of as much repute as *Uz*, and (upon the joint testimony of *Jer.* xlix. 7, 20; *Ezek.* xxv. 13; *Amos* i. 11, 12, and *Obadiah* ver. 8, 9) a part, and a principal part, of *Idumea*; *Bildad* of *Shuah*, always mentioned in conjunction with *Sheba* and *Dedan*, all of them being uniformly placed in the vicinity of Idumea; *Zophar* of *Naamah*, a city whose name imports *pleasantness*, which is also stated, in Josh. xv. 21, 41, to have been situated in Idumea, and to have lain in a southern direction towards its coast, or the shores of the Red Sea; and *Elihu* of *Buz*, which as the name of a place occurs but once in sacred writ, but is there (Jer. xxv. 22) mentioned in conjunction with *Teman* and *Dedan*; and hence necessarily, like themselves, a border city upon *Ausitis*, *Uz*, or *Idumea*. It had a number of names: it was at first called *Horitis*, from the *Horim* or *Horites*, who appear to have first settled there. Among the descendants of these, the most distinguished was *Seir*; and from him the land was known by the name of the *Land of Seir*. This *chief* had a numerous family, and among the most signalized of his grandsons was *Uz*, or *Uts*; and from him, and not from *Uz* the son of Nahor, it seems to have been called *Ausitis*, or the *Land of Uz*. The family of *Hor*, *Seir*, or *Uz*, were at length dispossessed of the entire region by *Esau*, or *Edom*; who strengthened himself by his marriage with one of the daughters of *Ishmael*; and the conquered territory was denominated *Idumea*, or the land of Edom." I think this is conclusive as to the *country* of Job and his friends. See Mr. *Good* as above.

The *man* and his *country* being thus ascertained, the *time* in which he lived is the point next to be considered.

I feel all the difficulties of the various chronologies of learned men: all that has been offered on the subject is only *opinion* or *probable conjecture*; and, while I differ from many respectable authors, I dare not say that I have more to strengthen my opinion than they have to support theirs.

I do not believe that he lived under the *patriarchal* dispensation; nor in any time *previous* to the *giving of the Law*, or to the *death of Moses*. I have examined the opposite arguments, and they have brought no conviction to my mind. That he lived *after* the giving of the Law appears to me very probable, from what I consider frequent references to the Mosaic institutions occurring in the book, and which I shall notice in their respective places. I know it has been asserted *there are no such references*; and I am astonished at the assertion: the reader will judge whether a plain case is made out where the supposed references occur. An obstinate adherence to a preconceived system is like *prejudice*; it has neither *eyes* nor *ears*.

With this question, that relative to the *author* of the book is nearly connected. Were we to

suppose that *Job* himself, or *Elihu*, or *Job* and *his friends*, wrote the work, the question would at once be answered that regards the *time;* but all positive evidence on this point is wanting: and while other suppositions have certain *arguments* to support them, the above claimants, who are supported only by critical *conjecture*, must stand where they are for want of evidence. The opinions that appear the most probable, and have plausible arguments to support them, are the following: 1. *Moses* was the author of this book, as many portions of it harmonize with his acknowledged writings. 2. *Solomon* is the most likely author, as many of the sentiments contained in it are precisely the same with those in the Proverbs; and they are delivered often in nearly the same words. 3. The book was written by some *Jew*, in or soon after the time of the Babylonish captivity.

1. That *Moses* was the author has been the opinion of most learned men; and none has set the arguments in support of this opinion in so strong a light as Mr. *Mason Good*, in his *Introductory Dissertation* to his *translation* and *notes* on this book. Mr. G. is a gentleman of great knowledge, great learning, and correct thinking; and whatever he says or writes is entitled to respect. If he have *data*, his deductions are most generally consecutive and solid. He contends, "that the writer of this poem must in his style have been equally master of the *simple* and of the *sublime;* that he must have been minutely and elaborately acquainted with *Astronomy*, *Natural History*, and the *general science* of his age; that he must have been a *Hebrew* by birth and *native language*, and an *Arabian* by long residence and local study; and, finally, that he must have flourished and composed the work before the exodus." And he thinks that "every one of these features is consummated in *Moses*, and in *Moses* alone; and that the whole of them give us his complete lineaments and portraiture. Instructed in all the learning of Egypt, it appears little doubtful that he composed it during some part of his forty years' residence with the hospitable Jethro, in that district of Idumea which was named Midian." In addition to these external proofs of identity, Mr. *Good* thinks, "a little attention will disclose to us an internal proof, of peculiar force, in the close and striking similarity of diction and idiom which exists between the book of Job and those pieces of poetry which *Moses* is usually admitted to have composed. This point he proceeds to examine; and thinks that the following examples may make some progress toward settling the question, by exhibiting a very singular proof of general *parallelism*.

"The order of creation, as detailed in the first chapter of Genesis, is precisely similar to that described in Job xxxviii. 1–20, the general arrangement that occupied the *first* day;—the formation of the *clouds*, which employed the *second;*—the separation of the *sea*, which took up a part of the *third;*—and the establishment of the *luminaries* in the skies, which characterized the *fourth*.

"In this general description, as given in Genesis, the vapour in the clouds, and the fluid in the sea, are equally denominated *waters:* thus, ver. 5, 6, 7, 'And God said, Let there be a firmament *in the midst of the waters*, and let it divide the *waters from the waters*. And God made the firmament, and divided the *waters which were under* the firmament from the *waters which were above* the firmament.'

"Let us compare this passage with Job xxvi. 8–10:—

> He driveth together the *waters* into His thick clouds;
> And the cloud is not rent under them.—
> He setteth a bow on the face of the *waters*,
> Till the consummation of light and of darkness.

"These are, perhaps, the only instances in the Bible in which the cloudy vapours are denominated *waters*, before they become concentrated into rain; and they offer an identity of thought, which strongly suggests an identity of person. The following is another very striking peculiarity of the same kind, occurring in the same description, and is perhaps still more in point. The combined simplicity and sublimity of Gen. i. 3, 'And God said, Be light! and light was,' has been felt and praised by critics of every age, Pagan and Mohammedan, as well as Jewish and Christian; and has by all of them been regarded as a charac-

teristic feature in the Mosaic style. In the poem before us we have the following proof of identity of manner, chap. xxxvii. 6 :—

Behold! He saith to the snow, Be!
On earth then falleth it.
To the rain—and it falleth ;—
The rains of his might.

"This can hardly be regarded as an allusion, but as an instance of identity of manner. In the psalmist we have an allusion : and it occurs thus, xxxiii. 9, הוא אמר ויהי *hu amar vaiyehi*, 'He spake, and it existed ;' and I copy it that the reader may see the difference. The eulogy of Longinus upon the passage in Genesis is a eulogy also upon that in Job ; and the Koran, in verbally copying the psalmist, has bestowed an equal penegyric upon all of them :—

قال كن فيكون

DIXIT, 'ESTO ;' ET FUIT.—*He said*, BE THOU ; *and it* WAS.

"With reference to the description of the creation, in the book of Genesis, I shall only farther observe, that the same simplicity of style, adapted to so lofty a subject, characteristically distinguishes the writer of the book of Job, who commonly employs a diction peculiarly magnificent, as though trusting to the subject to support itself, without the feeble aid of rhetorical ornaments. Of this the description of the tribunal of the Almighty, given in the first and second chapters of the ensuing poem, is a striking example, as indeed I have already remarked ; and that of the midnight apparition in the fourth chapter is no less so.

"The following instances are of a more general nature, and lead, upon a broader principle to the same conclusion :—

Ch. ver.	Job.
xiii. 24.	Wherefore accountest thou me thine enemy?
	Wouldst thou hunt down the parched stubble?
iv. 9.	By the blast of God they perish;
	And by the breath of His nostrils they are consumed.
xv. 24.	*Distress* and *anguish* dismay him ; [battle.
	They overwhelm him as a king ready for
xx. 26.	Terrors shall be upon him—
26.	Every *horror* treasured up in reserve for him.
	A fire unblown shall consume him.

Ch. ver.	Exodus.
xv. 7.	Thou sentest forth thy wrath,
	Consuming them as stubble.
8.	And with the blast of thy nostrils
	The waters were gathered together
10.	Thou didst blow with thy wind :
	The sea covered them.
16.	Terror and dread shall fall upon them :
	By the might of thine arm they shall be still as a stone.

Ch. ver.	Job.
27.	The heavens shall disclose his iniquity,
	And the earth shall rise up against him.
xviii. 15.	Brimstone shall be rained down upon his dwelling.
16.	Below shall his root be burnt up,
	And above shall his branch be cut off.
xii. 17.	Counsellors he leadeth captive,
	And judges he maketh distracted.
24.	He bewildereth the judgment of the leaders of the people of a land,
	And causeth them to wander in a pathless desert :
25.	They grope about in darkness, even without a glimpse ; [ard.
	Yea, he maketh them to reel like the drunk-
viii. 17.	His roots shall be entangled in a rock ;
	With a bed of stones shall he grapple ;
18.	Utterly shall it drink him up from his place ;
	Yea, it shall renounce him, and say, "I never knew thee."
19.	Behold the Eternal exulting in his course ;
	Even over his dust shall rise up another.

Ch. ver.	Deuteronomy.
xxviii. 22.	And Jehovah shall smite thee with a consumption ;
	And with a fever, and with an inflammation,
	And with an extreme burning.
23.	And the heaven over thy head shall be brass ;
	And the earth under thee, iron.
24.	And Jehovah shall make the rain of thy land powder and dust ;
	From heaven shall it come down upon thee,
	Until thou be destroyed.
28.	Jehovah shall smite thee with destruction,
	And blindness, and astonishment of heart.
29.	And thou shalt grope at noonday,
	As the blind gropeth in darkness :
	And thou shalt not prosper in thy ways :
	And thou shalt only be oppressed,
	And consumed continually
63.	And it shall come to pass,
	As Jehovah exulted over you,
	To do you good, and to multiply you,
	So will Jehovah exult over you,
	To destroy you, and reduce you to naught

"In this specimen of comparison it is peculiarly worthy of remark, that not only the same train of ideas is found to recur, but in many instances the same words, where others might have been employed, and perhaps have answered as well; the whole obviously resulting from that habit of thinking upon subjects in the same manner, and by means of the same terms, which is common to every one, and which distinguishes original identity from intentional imitation. I will only advert to one instance: the use of the very powerful, but not very common verb שש *sis*, 'to exult,' *exulto, glorior*, γαυριαω, which occurs in the last verse of both the above passages, and is in each instance equally appropriate: ישיש יהוה *yasis Yehovah* —הוא משוש *hu mesos*, سشو سش

"The same term is again employed, Job xxxix. 21, to express the spirited prancing of the high mettled war-horse.

"The above passage from chap. viii. 19 has not been generally understood, and has been given erroneously in the translations." Mr. *Good*, in his notes, p. 101–103, enters at large into a defence of his version of this passage.

Ch. ver.	Job.
viii. 8.	For examine, I beseech thee, the past age; Yea, gird thyself to the study of its fore-fathers;
10.	Shall not they instruct thee, counsel thee, And swell forth the sayings of their wisdom?
xx. 17.	He shall not behold the branches of the river, Brooks of honey and butter.—
xxix. 6.	When my path flowed with butter, And the rock *poured out* for me rivers of oil.
xv. 27.	Though his face be enveloped with fatness, And heaped up with fatness on his loins.
vi. 4.	The arrows of the Almighty are within me; Their poison drinketh up my spirit: The *terrors* of God set themselves in array against me;
xvi. 13.	His arrows fly around me; He pierceth my reins without mercy.

Ch. ver.	Deuteronomy
xxxii. 7.	Reflect on the days of old; Contemplate the times of ages beyond ages; Inquire of thy father, and he will show thee; Thine elders, *and they will* instruct thee.
13.	He gave him to suck honey out of the rock, And oil out of the flinty rock,
14.	Butter of kine, and milk of sheep,
15.	But Jeshurun waxed fat, and kicked: Thou art waxen fat, thou art grown thick; Thou art *enveloped with* fatness.
23.	I will heap mischiefs upon them, I will spend my arrows upon them.
42.	I will make mine arrows drunk with blood.

"The fine pathetic elegy of the *ninetieth* psalm has been usually ascribed to Moses; and Dathé imagines it was written by him a little before his death.

"Kennicott and Geddes have some doubt upon this point, chiefly because the ultimate period assigned in it to the life of man is fourscore years; while Moses was at his death a hundred and twenty years old, yet 'his eye was not dim, nor his natural force abated;' Deut. xxxiv. 7.

"The following comparison will, perhaps, have a tendency to confirm the general opinion, by rendering it probable that its author and the author of the Book of Job were the same person.

Ch. ver.	Job.
xiv. 2.	He springeth up as a flower, and is cut down;
2.	Yea, he fleeth as a shadow, and endureth not.
3.	And dost thou cast thine eyes upon such a one?
	[with thyself?
	And wouldst thou bring me into judgment
16.	Yet now art thou numbering my steps; Thou overlookest nothing of my sins:—
18.	And for ever, as the crumbling mountain dissolveth,
	[place,
	And the rock mouldereth away from his
19.	So consumest thou the hope of man, Thou harassest him continually till he perish.
	[transgression,
vii. 21.	Why wilt thou not turn away from my And let my calamity pass by?

Psa. ver.	Psalm.
xc. 5.	They are like the passing grass of the morning;
6.	In the morning it springeth up and groweth; In the evening it is cut down and withereth.
7.	For we are consumed by thine anger, And by thy wrath are we troubled.
8.	Thou hast set our iniquities before thee; Our secret sins in the light of thy countenance.
9.	Behold, all our days are passed away in thy wrath, We spend our years as a tale that is told.
10.	Their strength is labour and sorrow; It is soon cut off, and we flee away.
12.	So teach us to number our days That we may apply our hearts unto wisdom.

Ch. ver.	Job.
xi. 14.	If the iniquity of thy hand thou put away, And let not wickedness dwell in thy tabernacles,
16.	Lo! then shalt thou forget affliction; As waters passed by shalt thou remember it:
17.	And brighter shall the time be than noontide; Thou shalt shine forth, thou shalt grow vigorous, like the day-spring.

Psa. ver.	Psalm.
xc. 14.	O satisfy us early with thy mercy, [days. That we may rejoice and be glad all our
15.	Make us glad according to the days of our affliction, To the years we have seen evil:
16.	Let thy wonders be shown unto thy servants And thy glory unto their children;
17.	And let the beauty of Jehovah, our God, be upon us, And establish thou the work of our hands.

"The strictly and decidedly acknowledged productions of Moses are but few; and in the above examples I have taken a specimen from by far the greater number. It is, indeed, not a little astonishing that, being so few, they should offer a resemblance in so many points.

"There may at times be some difficulty in determining between the similarity of style and diction resulting from established habit, and that produced by intentional imitation; yet, in the former case, it will commonly, if I mistake not, be found looser, but more general; in the latter, stricter, but more confined to particular words or idioms; the whole of the features not having been equally caught, while those which have been laid hold of are given more minutely than in the case of habit. The *manner* runs carelessly through every part, and is perpetually striking us unawares; the *copy* walks after it with measured but unequal pace, and is restless in courting our attention. The specimens of resemblance now produced are obviously of the former kind: both sides have an equal claim to originality, and seem very powerfully to establish a unity of authorship."

Thus far Mr. Good; who has, on his own side of the question, most certainly exhausted the subject. The case he has made out is a strong one: we shall next examine whether a stronger cannot be made out in behalf of *Solomon*, as the second candidate for the authorship of this most excellent book.

2. That this book was the work of Solomon was the opinion of some early Christian writers, among whom was Gregory Nazianzen; and of several moderns, among whom were Spanheim and Hardouin. The latter has gone so far as to place the death of Job in the *thirty-fifth* year of the reign of David; and he supposes that Solomon wrote the work in question, about the *second* or *third* year of his reign. On this last opinion no stress whatever should be placed.

As the argument for Moses has been supported by supposed *parallelisms* between his acknowledged works and the Book of Job, so has that which attributes the latter to Solomon. That Solomon, from his *vast learning* and *wisdom*, was capable of such a work, none can deny. His knowledge in *astronomy*, *natural history*, *politics*, *theology*, *languages*, and the *general science* of *his* age, must have given him at least equal qualifications to those possessed by Moses. And if *he* was the author of the Book of Canticles, which most men believe, he had certainly a *poetic mind*, equal, if not superior, to all the writers who had existed previously to his time. The Book of Proverbs and that of Ecclesiastes are almost universally attributed to him: now, in the Book of Job, there are a multitude of *sentiments*, *sentences*, *terms*, and *modes of speech*, which are almost peculiar to Solomon, as will appear from the whole books.

In both we find the most exalted eulogium of *wisdom*. See Job xxviii. 12; Prov. viii. 11, &c. Job says, "The *fear of the Lord*, that is *wisdom*; and to depart from evil, that is *understanding*;" chap. xxviii. 28. Solomon says, "The *fear of the Lord* is the beginning of *knowledge*, but *fools* despise *wisdom* and *instruction*;" Prov. i. 7.

Job speaks of the *state of the dead* nearly in the same terms as Solomon: compare chap. xxi. 33, xii. 22, xxxvi. 5, with Prov. ix. 18.

Job says, chap. xxvi. 6, "*Hell* is naked before him, and *destruction* hath no covering." Solomon says, Prov. xv. 11, "*Hell* and *destruction* are before the Lord; how much more the hearts of the children of men?" Job says, "Man drinketh iniquity like water;" chap. xv. 16. And *Elihu* charges him with "drinking *up* scorning like water;" chap. xxxiv. 7

The same image occurs in *Solomon*, Prov. xxvi. 6: "He that sendeth a message by the hand of a fool *drinketh* damage."

In Job xv. 34 it is said, "Fire shall consume the tabernacle of *bribery*." The same turn of thought occurs Prov. xv. 27: "He that is greedy of gain troubleth his own house; but he that hateth *gifts* shall live."

Both speak of *weighing the spirits* or *winds*. See Job xxviii. 25; Prov. xvi. But to me the parallelism in these cases is not evident, as both the reason of the saying, and some of the terms in the original, are different. Job tells his friends, "If they would *hold their peace*, it would be their *wisdom*;" chap. xiii. 5. Solomon has the same sentiment in nearly the same words, Prov. xvii. 28: "Even a fool, when he *holdeth his peace*, is counted *wise*; and he that shutteth his lips is esteemed a man of understanding."

Solomon represents the *rephaim* or *giants* as in *hell*, or the *great deep*; Prov. ii. 18, ix. 18, vii. 27. The like sentiment is in Job xxvi. 5. See the Hebrew.

In Job xxvii. 16, 17, it is said that "If the wicked heap up silver as the dust, and prepare raiment as the clay; the just shall put it on, and the innocent shall divide the silver." The like sentiment is found, Prov. xxviii. 8: "He that by usury and unjust gain increaseth his substance, he shall gather for him that will pity the poor." Solomon says, Prov. xvi. 18: "Pride goeth before destruction, and a haughty spirit before a fall:" and, "Before destruction the heart of man is haughty; and before honour is humility;" xviii. 12: and, "A man's pride shall bring him low; but honour shall uphold the humble in spirit." The same sentiment is expressed in Job xxii. 29: "When men are *cast down*, then thou shalt say, There is a *lifting up*; and he shall save the *humble* person."

Both speak nearly in the same way concerning the *creation* of the *earth* and the *sea*. "Where wast thou when I *laid the foundations of the earth?*—Who *shut up the sea* with doors, when it brake forth as if it had issued from the womb?" Job xxxviii. 4–8. This seems a reference to the *flood*. In Prov. viii. 22–29 *Wisdom* says: "The Lord possessed me in the beginning of his way—when as yet he had not *made the earth*—when he gave to the *sea his decree* that the *waters* should not *pass his commandment:* when he *appointed* the *foundations of the earth*." These are precisely the same kind of conceptions, and nearly the same phraseology.

In Job xx. 7 it is said, "The wicked shall *perish* for ever, like his own DUNG." And in Prov. x. 7 it is said, "The name of the wicked shall ROT."

It would not be difficult to enlarge this list of correspondences by a collation of passages in *Job* and in *Proverbs;* but most of them will occur to the attentive reader. There is, however, another *class of evidence* that appears still more forcible, viz.: There are several *terms* used frequently in the Book of Job and in the books of Solomon which are almost *peculiar* to those books, and which argue an *identity* of *authorship*. The noun תושיה *tushiyah*, which may signify *essence*, *substance*, *reality*, *completeness*, occurs in Job and Proverbs. See Job v. 12, vi. 13, xi. 6, xii. 16, xxvi. 3, and xxx. 22; Proverbs ii. 7, iii. 21, viii. 14, and xviii. 1. And it occurs only *twice*, as far as I can recollect, in all the Bible besides; viz., Isa. xxviii. 29, and Mic. vi. 9. The word הוה *havvah*, used in the sense of *misfortune*, *ruinous downfall*, *calamity*, occurs Job vi. 2, 30, xxx. 13, and in Prov. x. 3, xi. 6, xvii. 4, and xix. 13. It occurs nowhere else, except once in Ezek. vii. 26, once in Micah vii. 3, and a few times in the Psalms, v. 9, lii. 2, 7, lv. 12, xci. 3, xciv. 20, xxxvii. 12, and lxii. 3.

The word תחבלות *tachbuloth*, *wise counsels*, occurs only in Job xxxvii. 12, and in Prov. i. 5, xi. 14, xii. 5, xx. 18, and xxiv. 6; and nowhere else in the Bible in this form. And פתה *potheh*, the *silly one*, *simpleton*, *fool*, is used precisely in the same sense in Job v. 2, Prov. xix. 7, and in various other parts of the same book. The word אבדון, *abaddon*, *destruction*, Job xxvi. 6, xxviii. 22, xxxi. 12, connected sometimes with שאול *sheol*, *hell*, or the *grave;* and מות *maveth*, *death*, occurs as above, and in Prov. xv. 11, and xxvii. 20.

Calmet, who refers to several of the above places, adds: It would be easy to collect a great number of similar parallel passages; but it must make a forcible impression in favour of this

opinion when we observe in Job and Proverbs the same *principles*, the same sentiments, the same terms, and some that are found only in Job and Solomon. We may add farther, the beauty of the *style*, the sublimity of the *thoughts*, the dignity of the *matter*, the *form* and *order* in which the *materials* of this writer are laid down, the vast *erudition* and astonishing *fecundity* of *genius*, all of which perfectly characterize Solomon.

Besides the above, we find many *forms of expression* in this book which prove that its author had a *knowledge of the law of God*, and *many* which show that he was acquainted with the *Psalms* of David, and a few very like what we find in the *writings of the prophets* I shall insert a few more:—

Job xv. 27: Because he covereth his face with *fatness*.

Job xxxiv. 14: If he set his heart upon man, he shall gather unto himself his *spirit* and his *breath*.

Job. xxi. 9: Their houses are safe from fear; neither is the rod of God upon them.

Job xxi. 10: Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

Job xxi. 18: They (the wicked) are as *stubble* before the *wind*; and as *chaff* that the storm carrieth away.

Job xxii. 19: The *righteous see it*, and are *glad*; and the innocent laugh them to scorn.

Job xxxviii. 41: Who provideth for the *raven his* food? when his *young ones cry unto God*.

Job xii. 21: *He poureth contempt upon princes*, and weakeneth the strength of the mighty.

Job iii. 3: *Let the day perish in which I was born*; and the night in which it was said, There is a man-child conceived. See also chap. x. 18.

Job xxi. 7: *Wherefore do the wicked live*, become old, and are *mighty in power?*

Job xxviii. 12: But where shall *wisdom be found*, and where is the place of *understanding?* 13: Man knoweth not the price thereof; neither is it found in the land of the living.

Psa. xvii. 10: They are *inclosed* in their own *fat*. lxxiii. 7: Their eyes stand out with *fatness*.

Psa. civ. 29: Thou hidest thy face, and they are troubled: thou *takest away* their *breath*; they die, and return to their dust.

Psa. lxxiii. 5: They are not in trouble as other men; neither are they plagued like other men.

Psa. cxliv. 13, 14: Let our sheep bring forth thousands;—and our oxen be strong to labour.

Psa. i. 4: The ungodly are like the *chaff* which the *wind* driveth away.

Psa. lviii. 10: The *righteous shall rejoice* when he seeth the *vengeance*; he shall wash his feet in the blood of the wicked.

Psa. cxlvii. 9: He giveth to the *beast his* food; and to the *young ravens which cry*.

Psa. cvii. 40: *He poureth contempt upon princes*, and causeth them to wander in the wilderness.

Jer. xv. 10: *Wo* is me, my mother, *that thou hast borne me, a man of strife*. xx. 14, 15: *Cursed be the day wherein I was born*—let not the day wherein my mother bare me be blessed.

Jer. xii. 1, 2: *Wherefore doth the way of the wicked prosper? they grow*; yea, they *bring forth fruit*.

Collate these verses with *Baruch* iii. 14, 15, 29, and see Prov. i. 20–23, ii. 2–7, iii, 13–18, iv. 5–9, viii. 10–35.

The remarkable sentiment that "God, as Sovereign of the world, does treat the righteous and the wicked, independently of their respective merits, with a similar lot in this life, and that like events often happen to both," is maintained in the Book of Job and the Ecclesiastes of Solomon. Job ix. 22–24: "He *destroyeth* the *perfect* and the *wicked*. If the scourge slay suddenly, he will laugh at the trial of the *innocent*. The *earth* is *given* into the *hand* of the *wicked*; he covereth the faces of the judges thereof; if not, where and who is he?" x. 15: "If I be *wicked*, wo unto me; and if I be *righteous*, yet will I not lift up my head." ix. 15: "*Whom*, though I were *righteous*, yet would I not *answer*; I would make supplication to my Judge." xii. 6: "The tabernacles of *robbers prosper*, and they that *provoke God* are *secure*; into whose hand God bringeth abundantly." xxi. 7–9: "Wherefore do the *wicked live, become old*, yea are *mighty* in *power?* Their *seed* is *established* in their *sight*, and their *offspring before their eyes*. Their *houses* are *safe* from *fear*, neither is the *rod of God upon them*."

Similar sentiments, with a great similarity of expression, are found in the following passages from *Solomon*. Eccles. vi. 8: "For what hath the *wise* more than the *fool?*" viii. 14: "There be *just men* to whom it happeneth *according* to the *work* of the *wicked*. Again, there be *wicked men* to whom it happeneth *according* to the *work* of the *righteous*." ix. 2: "*All things come alike to all*: there is *one event to the righteous* and to the *wicked*; to the *good* and to the *clean*, and to the *unclean*; to him that *sacrificeth*, and to him that *sacri*

ficeth not. As is the *good*, so is the *sinner;* and he that *sweareth*, as he that *feareth* an *oath*." vii. 15: "There is a *just man* that *perisheth* in his *righteousness;* and there is a *wicked man* that *prolongeth* his life in *his wickedness*."

I may conclude this with the words of a learned translator of the book of Job, and apply in reference to *Solomon* what he applies to *Moses:* "The specimens of resemblance now produced have an equal claim to originality, and seem very powerfully to establish a unity of authorship." I think the argument much stronger in favour of Solomon as its author than of Moses: and while even here I hesitate, I must enter my protest against the conclusions drawn by others; and especially those who profess to show where *David*, *Solomon*, *Isaiah Jeremiah*, *Ezekiel*, &c., have *copied* and *borrowed* from Job! Some of them, in all probability, never saw the book; and those who did had an *inspiration*, *dignity*, *manner*, and *power* of their own, that rendered it quite unnecessary to borrow from him. Such plagiarism would appear, in common cases, neither requisite nor graceful. I have a high opinion of the book of Job, but God forbid that I should ever bring it on a level with the *compositions* of the *sweet singer of Israel*, the inimitable *threnodies* of *Jeremiah*, or the *ultra-sublime* effusions of the *evangelical prophet*. Let each keep his place, and let God be acknowledged as the inspirer of all.

Thus, by exactly the same process, we come to different conclusions; for the evidence is now as strong *that Job lived posterior to the days of Moses;* that he was acquainted with the *Law* and the *Prophets;* that either he took much from the *Psalms* and *Proverbs*, or that *David* and *Solomon* borrowed much from him; or that *Solomon*, the son of *David*, wrote the history; as it is that he lived in the days of *Moses*.

For my own part, I think the *later date* by far the most probable; and although I think the arguments that go to prove *Solomon* to be the *author* are *weightier* than those so skilfully brought forth by learned men in behalf of *Moses*, yet I think it possible that it was the work of *neither*, but rather of *some learned Idumean*, well acquainted with the Jewish religion and writers; and I still hold the opinion which I formed more than *thirty* years ago, when I read over this book in the *Septuagint*, and afterwards in the *Hebrew*, that it is most probable the work was originally composed in *Arabic*, and afterwards translated into *Hebrew* by a person who either had not the same command of the *Hebrew* as he had of the *Arabic*, or else purposely affected the *Arabic idiom*, retaining many *Arabic words* and *Arabisms;* either because he could not find appropriate expressions in the *Hebrew*, or because he wished to *adorn* and *enrich* the *one language* by borrowing copiously from the other. The *Hebrew* of the book of Job differs as much from the pure Hebrew of *Moses* and the *early prophets*, as the Persian of *Ferdoosy* differs from that of *Saady*. Both these were *Persian poets;* the *former* wrote in the simplicity and purity of his elegant native language, adopting very few *Arabic* words; while *the latter* labours to introduce them at every turn, and has thus produced a language neither *Persian* nor *Arabic*. And so prevalent is this custom become with all Persian writers, both in *prose* and *verse*, that the pure Persian becomes daily more and more corrupted, insomuch that there is reason to fear that in process of time it will be swallowed up in the language of the conquerors of that country, in which it was formerly esteemed the most polished language of Asia. Such influence has the language of a conqueror on the country he has subdued; witness our own, where a paltry *French phraseology*, the remnant of one of the evils brought upon us by our *Norman conqueror* and *tyrant*, has greatly weakened the strong current of our mother tongue; so that, however amalgamated, filed, and polished by eminent authors, we only speak a very tolerable jargon, *enriched*, as we foolishly term it, by the spoils of other tongues. The best specimen of our ancient language exists in the *Lord's prayer*, which is pure *English*, or what is called *Anglo-Saxon*, with the exception of three frenchified words, *trespasses*, *temptation*, and *deliver*.

But to return to the book of Job. The collections of Mr. Good, Dr. Magee, and others, if they do not prove that *Moses was the author of the book*, prove that the author was well acquainted with the Mosaic writings; and prove that he was also acquainted with the ninetieth

Psalm; and this last circumstance will go far to prove that he lived *after* the days of *David*, for we have no evidence whatever that the ninetieth Psalm was *published* previously to the collection and publication of the Psalms now generally termed the *Psalms of David*, though many of them were written by other hands, and not a few even *after the Babylonish captivity*. And, as to the *inscription* to this Psalm, תפלה משה איש האלהים *tephillah Mosheh ish haelohim*, "A prayer of Moses, the man of God;" 1. We know not that *Moses* the *Jewish lawgiver* is meant: it might be another person of the same name. 2. And even in that case it does not positively state that this Moses was the *author* of it. 3. The *inscriptions* to the Psalms are of *dubious*, and many of them of *no authority*: some of them evidently *misplaced*; and others either bearing *no relation* to the *matter* of the *Psalms* to which they are prefixed, or evidently contradictory to that matter. Hence our translators have considered these inscriptions as of *no authority*; and have not admitted them, in any case, into the *body* of their respective Psalms. The *parallelism*, therefore, drawn from this Psalm, will not help much to prove that *Moses was the author of the book of Job*; but it will go far to prove, as will be seen in other cases, that the author of this book was acquainted with the *book of Psalms*, as several of the preceding collections testify; and that there is a probability that he had read the *prophets* that lived and wrote in the *time*, and *after* the time, of the *Babylonish captivity*, which appears to me the only thing that shakes the argument in favour of *Solomon*; unless we take the *converse* of the question, and say that *Moses*, *David*, *Solomon*, *Isaiah*, *Jeremiah*, and *Micah*, all knew and borrowed from the *book of Job*. But this supposition will, in its turn, be shaken by the consideration that there are several things in the book of Job which evidently refer to the *law as already given*, and to some of the *principal occurrences* in the Israelitish history, if such references can be made out. These considerations have led me to think it probable that the book was written *after the captivity* by some unknown but highly eminent and inspired man. We may wonder, indeed, that the author of such an eminent work has not been handed down to posterity; and that the question should be left at the discretion of the whole *limbus* of conjecture; but we find, not only several books in the Bible, but also other works of minor importance and a later date, similarly circumstanced. We have no certain evidence of the *author* of the books of *Judges*, *Samuel*, *Kings*, *Chronicles*, *Ruth*, *Ezra*, *Nehemiah*, or *Esther*; we can, in reference to them, make *probable conjectures*, but this is all. Even in the *New Testament* the author of the *Epistle to the Hebrews* is still unknown; though a pretty general tradition, and strong internal evidence, give it to St. Paul; yet this point is not *so proved* as to exclude all doubt.

The finest poems of heathen antiquity, the *Iliad* and *Odyssey*, cannot be certainly traced to their author. Of the person called *Homer*, to whom they have been attributed, no one knows any thing. He is still, for aught we know, a *fabulous* person; and the relations concerning him are entitled to little more credit than is due to the *Life of Æsop* by *Planudes*. *Seven* different *cities* have claimed the honour of being his birth-place. They are expressed in the following distich:—

Ἑπτα πολεις διεριζουσι περι ριζαν Ὁμηρου,
Σμυρνα, Ῥοδος, Κολοφων, Σαλαμις, Χιος, Αργος, Αθηναι.

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,
Orbis de Patria certat, Homere, *tua.*

Nor have these claims ever been adjusted. Some have gone so far as to attribute the work to *Solomon*, king of Israel, composed *after* his defection from the true religion to idolatry! that the word *Homer*, Ὁμηρος *Homeros*, is merely *Hebrew*, אמרים *omerim*, with a *Greek* termination, signifying the *sayings* or *discourses*, from אמר *amar*, *he spoke*; the whole work being little more than the *dialogues* or *conversations* of the eminent characters of which it is composed. Even the *battles* of Homer are full of *parleys*; and the principal information conveyed by the poem is through the *conversation* of the respective chiefs.

The *Makamaton*, or *assemblies*, of the celebrated Arabic author *Hariri*, show us how *conversations* were anciently carried on among the *Arabs*, and even in the same country in

which the plan of the poem of Job is laid; and were we closely to compare the *sex concessus* of that author, published by *Schultens*, we might find many analogies between them and the turn of conversation in the book of Job. But the *uncertainty* relative to the *author* detracts nothing from the *merit* and *excellency* of the *poem*. As it is the most singular, so it is the best, as a whole, in the *Hebrew* canon. It exhibits a full view of the opinions of the eastern sages on the most important points; not only their *religion* and *system* of *morals* are frequently introduced, but also their philosophy, astronomy, natural history, mineralogy, and *arts* and *sciences* in general; as well those that were *ornamental*, as those which ministered to the comforts and necessities of life. And on a careful examination, we shall probably find that several arts, which are supposed to be the discoveries of the *moderns*, were not unknown to those who lived in a very remote antiquity, and whom it is fashionable to consider as *unlettered* and *uncultivated barbarians*.

As the person, family, time, and descendants of Job are so very uncertain, I shall not trouble my readers with the many *genealogical tables* which have been constructed by chronologists and commentators; yet it might be considered a *defect* were I not to notice what is inserted at the end of the *Greek* and *Arabic* Versions relative to this point; to which I shall add Dr. *Kennicott's* Tables, and the substance of a letter which contains some curious particulars.

"And he (Job) dwelt in the land of *Ausitis*, in the confines of Idumea and Arabia; and his former name was *Jobab*. And he took to wife Arabissa, and begat a son whose name was Ennon. And his (Jobab's) father's name was Zarith, one of the sons of the children of Esau; and his mother's name was Bosora; and thus he was the *fifth* from Abraham."

"And these are the kings who reigned in Edom; which region he also governed; the first was *Balak*, the son of Beor, the name of whose city was Dennaba. And after Balak reigned *Jobab*, who is also called Job. And after him *Assom*, the governor of the country of the Temanites. After him *Adad*, the son of Basad, who cut off Madian in the plain of Moab; and the name of his city was Gethaim."

"The *friends* who came to visit him were *Eliphaz*, son of Sophan, of the children of Esau, king of the Temanites. *Baldad*, the son of Amnon, of Chobar, tyrant of the Sauchites. *Sophar*, king of the Minaites. *Thaiman*, son of Eliphaz, governor of the Idumeans."

"This is translated from the Syriac copy. He dwelt in the land of *Ausitis*, on the borders of the Euphrates; and his former name was *Jobab*; and his father was Zareth, who came from the east." This is verbatim from the *Codex Alexandrinus*.

The *Arabic* is not so circumstantial, but is the same in substance. "And Job dwelt in the land of *Auz*, between the boundaries of Edom and Arabia; and he was at first called *Jobab*. And he married a strange woman, and to her was born a son called *Anun*. But Job was the son of *Zara*, a descendant of the children of *Esau*; his mother's name was *Basra*, and he was the *sixth* from Abraham. Of the kings who reigned in Edom, the first who reigned over that land was *Balak*, the son of Beor, and the name of his city was Danaba. And after him *Jobab*, the same who is called Job. And after Job, he (Assom) who was prince of the land of Teman. And after him (Adad) the son of Barak, he who slew and put to flight Madian, in the plains of Moab; and the name of his city was Jatham. And of the *friends* of Job who visited him was *Eliphaz*, the son of Esau, king of the Temanites."

Dr. Kennicott says, When Job lived seems deducible from his being contemporary with Eliphaz, the Temanite, thus:—

ABRAHAM.

	ISAAC.	
1		1
2 Esau.	Jacob.	2
3 Eliphaz.	Levi.	3
4 Teman.	Kohath.	4
5 Eliphaz the Temanite.	Amram—Job.	5
	Moses.	

The late Miss Mary Freeman Shepherd, well known for her strong masculine genius, and knowledge of various languages, sent me the following genealogy and remarks, which she thought would clearly ascertain the time of Job. I faithfully transcribe them from her letter to me, a short time before her death.

Shem, two years after the flood, begat Arphaxad and Uz, and also Aram	2
Arphaxad begat Salah at	35
Salah begat Eber at	30
Eber begat Peleg at	34
Peleg, in whose time the earth was divided, begat Reu at	30
Reu begat Serug at	32
Serug begat Nahor at	30
Nahor begat Terah at	29
Terah begat Abraham at	70
Abraham begat Ishmael at eighty six, Israel at	100
Isaac married at forty, soon after, probably at forty-three, Esau and Jacob born	43
Jacob married at forty, had Reuben his first-born, and Levi born of Leah, by the time he was forty-four	44
Levi begat Kohath, suppose at	40
Kohath begat Amram, suppose at	40
Amram begat Moses, suppose at	40
After the deluge	599

"Shem was the father of Aram, who gave his name to the Aramites, *i. e.*, the Syrians; and he was the father of Uz, who gave his name to the *land of Uz*, in which Job *dwelt*, not was *born*, for the text says, *There was a man in the land of Uz, called Job.*

"In Gen. xlvi. 13, one of the sons of Issachar is named *Job*. In the genealogies of Num. xxvi. 24, and in 1 Chron. vii. 1, he is called *Jashub*. It is remarkable that there is no mention in Chronicles of the sons of Jashub, or of any of the sons of Issachar, among the thousands of Israel, sons of Tola, where, might not *Job* be called *Jashub?* Mitzraim, *i. e.*, Egypt, was a son of Ham; Uz and Aram, sons of Shem; Ishmael by Hagar, and Midian by Keturah, both sons to Abram. How well does this account for the nearness of the languages of these people, being scions from the same mother tongue!

"Ishmael, the father of the tribes of Arabia; Arabic was, therefore, not their mother tongue. The roots of these languages germinated from the Hebrew roots, and so a new language sprang up, afterwards formed according to grammatic rules, and enriched as arts and sciences, and cultivated genius, added new inventions. Things new and unknown before gave rise to new words or names. Nouns, and the action, operation, and effects of arts and sciences, produced verbs or roots. Thus the Arabic became so copious and rich, and has roots not in the pure original Hebrew. All this considered, might not Moses have written the book of Job, as parts of Ezra, Nehemiah, and Daniel were written, after the captivity, in a mixed language, in order that it might be the better understood by those for whom it was written; those of the people who, being left in Jerusalem, had retained their native Hebrew; and those who had, by long residence in Babylon, corrupted and mingled it with the Chaldaic, which is a dialect of the Hebrew, like the modern language of Italy when compared with that of ancient Rome, or our modern Latin when compared with that of the Augustan age.

"By the influence of climate upon the organs of speech, the different avocations, usages, diet, turn of mind, and genius of men, the dialects which all streamed from one language, and *pronounced* in one and the same *speech*, confounded, (not annihilated, troubled, but not dried up,) no new language then created, yet so confounded in utterance that they understood not one another's speech. The operation was upon the ear of the heart, as in the day of Pentecost: one man spoke, and all, though of different tongues, understood; the ear suggested the various sounds to the tongue, and from thence the varied pronunciations of one and the same language often makes it misunderstood.

"*Shem*, who lived five hundred and two years after the deluge, being still alive, and in the three hundred and ninety-third year of his life, when Abram was born, therefore the Jewish tradition that Shem was the Melchisedek, (my righteous king of Salem,) an epithet, or title of honour and respect, not a proper name, and, as the head and father of his race, Abraham

paid tithes to him; this seems to me well founded, and the idea confirmed by these remarkable words, Psalm cx., *Jehovah hath sworn, and will not repent,* אתה כהן לעולם על דברתי מלכי־צדק *attah cohen leolam al dibrathi malki-tsedek.* As if he had said, *Thou,* my only-begotten Son, first-born of many brethren; not according to the *substituted* priesthood of the sons of Levi, who, after the sin of the golden calf, stood up in lieu of all the first-born of Israel, invested with their forfeited rights of primogeniture of king and priest; the Lord hath sworn, and will not repent, (change,) Thou art a priest for ever after the (my order of Melchisedek, my own original primitive) order of primogeniture; even as *Shem* the *man of name,* the *Shem* that stands the *first* and foremost of the sons of Noah. The *righteous prince and priest of the most high God* meets his descendant Abraham after the slaughter of the kings, with refreshments; blessed him as the head and father of his race, and as such, he receives from Abraham the tithe of all the spoil.

"How beautifully does Paul of Tarsus, writing to the Hebrews, point through Melchisedek, —Shem, the head and father of their race, invested in all the original rights of primogeniture, priest of the most high God, blessing Abraham as such, as Levi even had existence, and as such receiving tithe from Abraham, and in him from Levi yet in the loins of his forefathers, when Moses on this great and solemn occasion records simply this: Melchisedek, king of Salem, priest of the most high God, *sine genealogia;* his pedigree not mentioned, but standing, as *Adam* in St. Luke's genealogy, without father and without mother, *Adam of God,* Luke iii., last verse;—how beautifully, I say, doth St. Paul point through Melchisedek to Jehoshua our great High Priest and King, whose eternal generation who shall declare! *Hammashiach,* the Lord's Anointed, Priest, and King, after the order of Melchisedek, only-begotten first-born Son! The Levitical priesthood that arose from the sin of the golden calf, and the forfeited rights of the first-born, in whose stead stood the sons of Levi, (the reward of their zeal for God, on that sad occasion.) This right of primogeniture, as the streams of Jordan at the presence of God, *conversus est retrorsum,* to its fountain head; and *Judah was his sanctuary,* Psalm cxiv. Reuben forfeited by incest his *excellence;* Simeon and Levi, the right in priority of birth, theirs; and Judah, he to whom his brethren should bow down as their head. From the time of Abraham, who married a sister of Haran, prince of the tribe of Judah, to the time of *Jesus,* the tribes of Levi and Judah intermarried: thus was incorporated the source and streams in one. And the very names of all the sons of the tribes of Israel lost in *one,* that of Jehudah, from which they call themselves Jehudim.

"The *shebit,* tribe, not sceptre, the rod or ensign of the chief of a tribe. 'The *tribe, genealogy,* shall not recede from Jehudah until Shiloh come;' for whose genealogy they subsist. Ten, by the schism of Jeroboam, may be carried away beyond the river, and heard of no more; but Jehudah, Levi, and Benjamin, shall be tribes; and their registers shall be clear and unbroken until the temple and city and all the registers of genealogy are destroyed. The people are one; one people worshipping one God. 'I have prayed,' said Jehoshua Mashiach, 'that ye might be one in me, as I and my Father are one.'

"Ham, the son of Noah, begat Cush, and Cush begat Nimrod, and Saba, and others. Nimrod began a monarchy, and founded Babel. Out of that land went forth Asshur, and builded Nineveh. Nimrod was therefore contemporary with Peleg. Compare Gen. ii. 8, 9, with Gen. ix. 10–25.

"Thus, in about two hundred and ten or twenty years after the deluge, by the confusion of tongues, was the earth divided; as its inhabitants, dispersing no doubt in families, together formed themselves into nations, people, and tribes and kindreds, and from thence into *tongues.*

"From the knowledge I have of the Hebrew, I have caught a glance of the genius, spirit, and tone of the general march of the oriental tongues, and even of the expression of their character. To me the book of Job seems to have much of the Chaldee, both in words and idiom, and much of the sublimity and spirit of the writings of Moses. His grand descriptions of the Most High, his wondrous works, his power, wisdom, justice, and truth, all speak the historian of Genesis, the legislator of Israel, the unconsumed fire of the burning bush,

the loud thunders of Sinai, and the shinings of the light of God. That pointed exactness and conciseness of narration that distinguish Moses, are also conspicuous in the book of Job. If Moses did indeed write this book, he wrote it for the *nations*, as well as for Israel; and took, as the best vehicle of a general conveyance, a language most generally understood. At this day, for the facilitating of intercourse in the Levant, Mediterranean, Archipelago, &c., there is a language called *Lingua Franca*, the language of the Franks. To Israel Moses conveyed the pure language of their fathers; but rather than the nations should be famished for bread, or die for thirst, he put *manna* in their coarse earthen vessels, and wine in their wooden cups.

"You see, my dear sir, how strong is female obstinacy; I struggle and contend for the body of Moses. I admire Moses; I admire Job. God, by the prophet Ezekiel and the apostle St. James, ascertains the history of Job to be a fact, not a fiction. And thus inspiration sustains its inspiration.

"Will you, dear sir, think it worth while to collect and put together these scattered scraps, as little pegs to better shelves, which you must furbish, smooth, and point;—too hard a work for *Mary* the aged? Blessed are the pure of heart, for they shall see God: and in him see all truth."—*M. F. S.*

Miss Shepherd is a strong auxiliary to Mr. Good; still I remain unconvinced. My readers must choose for themselves.

The history of Job, but strangely disguised, is well known among the Asiatics. He is called by the Arabic and Persian historians ايوب *Ayoub*, which is exactly the same as the *Hebrew* איוב *Ayoub*, which Europeans have strangely metamorphosed into *Job*. In the *Tareekh Muntekheb* his genealogy is given thus: Ayoub the son of Anosh, the son of Razakh, the son of Ais, (Esau,) the son of Isaac. He was a prophet, and was afflicted by a grievous malady *three years*, or according to others, *seven years*; at the end of which, when eighty years of age, he was restored to perfect health, and had a son named *Bash ben Ayoub*. Other writers say he had *five* sons, with whom he made war on a brutal people called *Dsul Kefel*, whom he exterminated because they refused to receive the knowledge of the true God, whom he preached to them. *Khondemir*, who entitles him *Job the patient*, gives us his history in the following manner:—

"*Job*, by his father's side, was descended from *Esau*, and by his mother from *Lot*. *Abou Giaffer al Tabary* relates that God sent him to preach to the inhabitants of *Thaniah*, a people who dwelt between Remla and Damascus; but *three* persons only received the truth. Nevertheless, as he was very zealous in the service of God, he rewarded his faith and obedience by heaping riches upon him, and giving him a numerous family. This excited the envy of the devil, who, presenting himself before God, accused Job as one who was *selfish* in his devotion; and, were it not for the temporal blessings which he received from his Maker, he would not worship even once in the day. God having given Satan permission to spoil Job of his goods, and deprive him of his children, he gave the same proofs of his piety, worshipping God as before, and patiently bearing his great losses. Satan, enraged to be thus baffled, presented himself once more before God, and asserted that Job continued thus faithful because he knew that God would reward his constancy with an equal or even greater portion of earthly blessings: but if he would afflict his *body* by some grievous disease, he would soon abandon his service, and be at the end of his patience. In order fully to show the piety of this exemplary man, God permitted Satan to afflict his body as he pleased, with the exception of his *eyes*, his *ears*, and his *tongue*. The devil, having received this permission, blew up the nostrils of Job such a pestilential heat as immediately turned his whole mass of blood into corruption, so that his whole body became one ulcer, the smell of which was so offensive that his greatest intimates could not approach him; and he was obliged to be carried out of the city, and laid in a distant place entirely by himself. Notwithstanding, Job continued both his patience and piety. His wife, *Rosina*, never forsook him, but continued daily to bring him the necessaries of life. Satan observing this, stole from her the provision she had made

for her husband; and when reduced to the lowest ebb, he appeared to her under the form of an old *bald woman*, and told her, that if she would give her the two tresses of hair that hung down on her neck, she would provide her daily with what was necessary for her husband's support. This offer appearing so very advantageous in behalf of her afflicted husband, she accepted the offer, and gave the two tresses to the old woman.

"Satan, overjoyed at the success of his plots, went to Job, told him that his wife had been caught in the act of adultery, and that her tresses had been cut off, and here was the proof of the fact. Job, seeing this, and finding his wife without her tresses, not supposing that he was deceived by the devil, lost his patience, and bound himself by an oath, that if he should ever recover his health he would inflict on her the most exemplary punishment. Satan, supposing he had now gained his end, transformed himself into an *angel of light*, and went throughout the country as a messenger of God, informing the people that Job, who was counted a prophet, had fallen from his piety and brought the wrath of God upon him; that they should no more listen to his preaching, but banish him from among them, lest the curse of God should fall on the whole country.

"Job, coming to understand how the matter stood, had recourse to God by faith and prayer, and said these remarkable words, which are found in the KORAN: 'Distress closes me in on every side: but thou, O Lord, art more merciful than all those who can feel compassion.' On this all his pains and sufferings immediately ceased; for Gabriel, the faithful servant of the Most High, descended from heaven, took Job by the hand, and lifting him up from the place where he lay, stamped on the ground with his foot, and immediately a spring of water rose up from the earth, out of which Job having drunk, and washed his body, he was instantly cleansed of all his ulcers, and restored to perfect health.

"God, having thus restored him, greatly multiplied his goods, so that the rain and the snow which fell around his dwelling were precious; and his riches became so abundant, as if showers of gold had descended upon him."

This is the sum of the account given by the oriental historians, who, forsaking the truth of the sacred history, have blended the story with their own fables. The great facts are however the same in the main; and we find that with them the personality, temptation, and deliverance of Job, are matters of serious credibility. Abul Faragius says that the trial of Job happened in the twenty-fifth year of Nahor, son of Serug; thus making him prior to Abraham. He calls him ايوب الطديق *Ayoub assadeek, Job the righteous*. See *Abul Faragius, Ebn Batric, D'Herbelot*, &c.

Commentators have considered this book as being divided into distinct parts. Mr. Good, who considers it a regular Hebrew epic, divides it into *six parts* or books, which he considers to be its natural division, and unquestionably intended by the author. These six parts are, an *opening* or *exordium*, containing the introductory history or decree concerning Job; *three* distinct series of arguments, in each of which the speakers are regularly allowed their respective turns; the *summing* up of the controversy; and the *close* of the *catastrophe*, consisting of the suffering hero's grand and glorious acquittal, and restoration to prosperity and happiness.

PART I.—*The* TEMPTATION *of Job decreed.*

Which contains.—1. A brief narrative of Job. 2. The tribunal of the *Almighty*. 3. His remarks to *Satan* concerning Job's fidelity. 4. Satan's reply. 5. The *Almighty* consents to his temptation. 6. Return of the celestial tribunal. 7. The fidelity of Job proved and declared. 8. *Satan* insinuates that he would not have proved true had the attack been made on his person. 9. The *Almighty* consents to a second trial. 10. The trial made. 11. Job's utter misery. 12. The visit of his three friends to condole with him. Chap. i. and ii.

PART II.—*First Series of Controversy*

1. Exclamation of *Job* on his miserable condition. 2. Speech of *Eliphaz*, accusing him of want of firmness, and suspecting his integrity, on account of the affliction with which he

is visited. 3. *Job's* reply, reproaching his friends with cruelty; bewailing the disappointment he had felt in them; calling for death as the termination of his miseries; then longing for life, expostulating with the Almighty, and supplicating his forgiveness. 4. *Bildad* resumes the argument of Eliphaz with great severity; openly accuses Job of hypocrisy; and exhorts him to repentance, in order that he may avoid utter ruin. 5. *Job* in reply longs to plead his cause before God, but is overwhelmed at his majesty. 6. He again desponds, and calls for death as the only refuge from his sorrows. 7. *Zophar* continues the argument on the side of his companions; condemns Job acrimoniously for still daring to assert his innocence; and once more exhorts him to repentance, as the only means of obtaining a restoration to the favour of the *Almighty*. 8. *Job* is stimulated to a still severer reply. 9. Accuses his companions of declaiming on the part of God, with the base hope of propitiating him 10. Boldly demands his trial at the tribunal of the Almighty; and, realizing the tribunal before him, commences his pleading, in an address variegated on every side by opposite feelings: fear, triumph, humiliation, expostulation, despondency. Chap. iii.–xiv.

PART III.—*Second Series of Controversy.*

1. *Eliphaz* commences the discussion in his regular turn; accuses Job of vehemence and vanity; asserts that no man is innocent; and that his own conduct sufficiently proves himself not to be so. 2. *Job* replies; and complains bitterly of the unjust reproaches heaped upon him; and accuses his companions of holding him up to public derision. 3. He pathetically bemoans his lot; and looks forward to the grave with glimmering, through despair, of a resurrection from its ruins. 4. *Bildad* perseveres in his former argument of Job's certain wickedness, from his signal sufferings; and, in a string of lofty traditions, points out the constant attendance of misery upon wickedness. 5. *Job* rises superior to this attack; appeals to the piety and generosity of his friends; asserts the Almighty to have afflicted him for purposes altogether unknown; and then soars to a full and triumphant hope of a future resurrection, and vindication of his innocence. 6. *Zophar* repeats the former charge; and *Job* replies, by directly controverting his argument, and proving, from a variety of examples, that in the present world the wicked are chiefly prosperous, and the just for the most part subject to affliction. Chap. xv.–xxi.

PART IV.—*Third Series of Controversy.*

1. *Eliphaz*, in direct opposition to Job's last remarks, contends that certain and utter ruin is the uniform lot of the wicked; and adduces the instances of the *deluge*, and of Sodom and the other cities of the plain. 2. *Job* supports his position by fresh and still more forcible examples. Though he admits that, in the mystery of Providence, prosperity and adversity are often equally the lot of both the righteous and the wicked; yet he denies that this ought to be held as an argument in favour of the last, whose prosperity is in the utmost degree precarious, and who in calamity are wholly destitute of hope and consolation. 3. *Bildad* replies in a string of lofty but general apophthegms, tending to prove that Job cannot be without sin, since no man is so in the sight of God. 4. *Job* rejoins with indignation; takes a general survey of his life, in the different capacities of a magistrate, a husband, and a master: and challenges his companions to point out a single act of injustice he had committed. Chap. xxii.–xxxi.

PART V.—*The Summing up of the Controversy.*

1. *Zophar*, who ought to have concluded the last series, having declined to prosecute the debate any farther, the general argument is summed up by *Elihu*, who has not hitherto spoken, though present from the first. 2. He condemns the subject matter of the opponents of Job, as altogether irrelevant; accuses Job himself, not of suffering for any past impiety, but of speaking irreverently during the controversy. 3. He contests several of Job's positions; asserts that afflictions are often sent by the Almighty for the wisest and most mer-

ciful purposes; and that, in every instance, our duty is submission. 4. He closes with describing the Creator as supreme and uncontrollable; and as creating, upholding, and regulating all nature according to his own will and pleasure; incomprehensibly and mysteriously, yet ever wisely and benevolently. Chap. xxxii.–xxxvii.

PART VI.—*The Acquittal and Restoration of Job.*

1. The *Almighty* appears to pronounce judgment; speaks to Job in a sublime and magnificent address out of a whirlwind. 2. *Job* humbles himself before God, and is accepted. 3. His *friends* are severely reproved for their conduct during the controversy, a sacrifice is demanded of them, and Job is appointed their intercessor. 4. He prays for his friends, and his prayer is accepted. 5. He is restored to his former state of prosperity, and his substance in every instance doubled. Chap. xxxviii.–xlii.

On this plan Mr. Good has constructed his learned translation and excellent observations on this book.

The following *Synopsis* or general view of this book is very intelligible, and may serve as an index to the work:—

I. The Historical Exordium, written in *prose*.—Chap. i., ii.

II. The threefold Series of Controversy, written in *poetry*.—Chap. iii.–xlii. ver. 1–6.

III. The *issue* of Job's trial; restoration to health and prosperity, in *prose*.—Chap. xlii. ver. 7–17.

1. Job's Disputation with his three friends, who came to visit him, in a *threefold* series, chap. iii.–xxxi.; including Job's speech, in which he curses the day of his birth, chap. iii.: this gives rise to the

First Series of Controversy, comprehended in chap. iv.–xiv.

1. With Eliphaz, chap. iv.–vii.
   - *a*. The Speech of *Eliphaz*, chap. iv., v.
   - *b*. The Answer of *Job*, chap. vi., vii.
2. With Bildad, chap. viii.–x.
   - *a*. The Speech of *Bildad*, chap. viii.
   - *b*. The Answer of *Job*, chap. ix., x.
3. With Zophar, chap. xi.–xiv.
   - *a*. The Speech of *Zophar*, chap. xi.
   - *b*. The Answer of *Job*, chap. xii–xiv.

Second Series of Controversy, included in chap. xv.–xxi.

1. With Eliphaz, chap. xv., xvii.
   - *a*. The Speech of *Eliphaz*, chap. xv.
   - *b*. The Answer of *Job*, chap. xvi., xvii.
2. With Bildad, chap. xviii., xix.
   - *a* The Speech of *Bildad*, chap. xviii.
   - *b*. The Answer of *Job*, chap. xix.
3. With Zophar, chap. xx., xxi.
   - *a*. *Zophar's* Speech, chap. xx.
   - *b*. The Answer of *Job*, chap. xxi.

Third Series of Controversy, included in chap. xxii.–xxx

1. With Eliphaz, chap. xxii.–xxiv.
   - *a*. The Speech of *Eliphaz*, chap. xxii.
   - *b*. The Answer of *Job*, chap. xxiii., xxiv.
2. With Bildad, chap. xxv.–xxxi.
   - *a*. The Speech of *Bildad*, chap. xxv.
   - *b*. The Answer of *Job*, chap. xxvi–xxxi.

ELIHU'S judgment concerning the Controversy, delivered at *four* different intervals, pausing for Job's answer, chap. xxxii.–xxxvii.

a. Elihu's *first* Speech, chap. xxxii., xxxiii.

b. Elihu's *second* Speech, chap. xxxiv.

c. Elihu's *third* Speech, chap. xxxv.

d. Elihu's *fourth* Speech, chap. xxxvi., xxxvii.

The ALMIGHTY appears, speaks out of a whirlwind, and determines the Controversy, chap. xxxviii.–xli.

a. The first Speech of the *Almighty*, chap. xxxviii., xxxix.

b. The second Speech of the *Almighty*, chap. xl., xli.

c. The Answer and *humiliation* of *Job*, chap. xlii., ver. 1–6.

Historical Narration concerning the restoration of Job to health and great worldly prosperity; with the account of his age and death, chap. xlii., ver. 7–17.

Some have contended that the *whole* of this book is written in *verse;* but I can see no rule or method by which the *two first chapters*, and the *ten last verses* of chap. xlii. can be reduced to poetry or poetic arrangement. They are merely *narrative;* and are utterly destitute of that dignity and pathos everywhere evident in this poem, and in every part of the Hebrew hemistich poetry wherever it occurs. I could almost suppose these places the work of *another hand;* a *Preface* and a *Conclusion* written by some person who was well acquainted with the fact of Job's temptation, and who found such additions necessary to cast light upon the poem. But they are most probably the work of the same hand. There are, in different parts of the body of the poem, *sentences in prose*, which are the *headings* to the different speeches. This is frequent among the Arabic and Persian poets. Such headings are generally in *rubric*, and should here stand by themselves.

THE BOOK OF JOB

As the time in which Job lived is so very uncertain, (see the *preface*, and the *observations* at the end of the notes on the first chapter,) the date found in our common English Bibles, which is upon the supposition that Moses wrote the book while among the Midianites, about *one thousand five hundred and twenty years* before the commencement of the Christian era, is inserted in the margin, not because it is the most probable, but because it is the most generally received.

CHAPTER 1.

Character of Job, 1. *His family*, 2. *His substance*, 3. *Care of his family*, 4, 5. *Satan accuses him to God as a selfish person, who served God only for the hope of secular rewards*, 6–11. *Satan is permitted to strip him of all his children and property*, 12–19. *Job's remarkable resignation and patience*, 20–22.

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THERE was a man [a] in the land of Uz, whose name *was* [b] Job, and that man was [c] perfect and upright, and one that feared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His [d] substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great [e] household; so that this man was the greatest of all the [f] men of the East.

4 And his sons went and feasted in *their* houses, every one his day, and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, [g] and offered burnt-offerings *according* to the number of them all: for Job said, It may

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[a] Gen. xxii. 20, 21.——[b] Ezek. xiv. 14; James v. 11.——[c] Chap. ii. 3.——[d] Or, *cattle*.

[e] Or, *husbandry*.——[f] Heb. *sons of the East*.——[g] Gen. viii. 20; chap. xlii. 8.

NOTES ON CHAP. I.

Verse 1. *In the land of Uz*] This country was situated in Idumea, or the land of *Edom*, in *Arabia Petræa*, of which it comprised a very large district. See the *preface*.

Whose name was *Job*] The original is איוב *Aiyob*; and this orthography is followed by the *Choldee*, *Syriac*, and *Arabic*. From the *Vulgate* we borrow *Job*, not very dissimilar from the Ιωβ *Iob* of the *Septuagint*. The name signifies *sorrowful*, or *he that weeps*. He is supposed to have been called *Jobab*. See more in the *preface*.

Perfect and upright] תם וישר *tam veyashar*; COMPLETE as to his *mind* and *heart*, and STRAIGHT or CORRECT as to his *moral deportment*.

Feared God] Had him in continual reverence as the fountain of justice, truth, and goodness.

Eschewed evil.] סר מרע *sar mera*, departing from, or avoiding evil. We have the word *eschew* from the old French *eschever*, which signifies to *avoid*. All *within* was holy, all *without* was righteous; and his whole life was employed in *departing* from *evil*, and *drawing nigh to God*. Coverdale translates, an innocent and vertuous man, such one as feared God, an eschuede evell. From this translation we retain the word *eschew*.

Verse 3. *His substance also was seven thousand sheep*] *A thousand*, says the Chaldee, *for each of his sons. Three thousand camels: a thousand for each of his daughters. Five hundred yoke of oxen* for *himself. And five hundred she-asses* for his *wife*. Thus the *Targum* divides the substance of this eminent man.

A very great household] עבדה רבה כאד *abuddah rabbah meod*, "a very great estate." The word עבדה *abuddah* refers chiefly to husbandry, including *all manner of labour* in the *field*, with *cattle*, and every description of *servants*.

The greatest of all the men of the East.] He was more eminent than any other person in that region in wisdom, wealth, and piety. He was the chief *emir* of that district.

Verse 4. *Feasted in* their *houses, every one his day*] It is likely that a *birthday festival* is here intended. When the birthday of one arrived, he invited his brothers and sisters to feast with *him*; and each observed the same custom.

Verse 5. *When the days of* their *feasting were gone about*] At the conclusion of the year, when the birth-

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be that my sons have sinned, and [h] cursed God in their hearts. Thus did Job [i] continually.

6 Now [k] there was a day [l] when the sons of God came to present themselves before the LORD, and [m] Satan came also [n] among them.

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[h] 1 Kings xxi. 10, 13.—[i] Heb. *all the days.*—[k] Chap. ii. 1. [l] 1 Kings xxii. 19; chap. xxxviii. 7.

[m] Hebrew, *the adversary*, 1 Chron. xxi. 1; Rev. xii. 9, 10. [n] Heb. *in the midst of them.*

day of each had been celebrated, the pious father appears to have gathered them all together, that the whole family might hold a *feast to the Lord*, offering burnt-offerings in order to make an atonement for sins of all kinds, whether presumptuous or committed through ignorance. This we may consider as a general custom among the godly in those ancient times.

And cursed God in their hearts.] וברכו אלהים *uberechu Elohim.* In this book, according to most interpreters, the verb ברך *barach* signifies both to *bless* and to *curse*; and the noun אלהים *Elohim* signifies the *true God, false gods*, and *great* or *mighty*. The reason why Job offered the burnt-offerings appears to have been this: in a country where idolatry flourished, he thought it possible that his children might, in their festivity, have given way to idolatrous thoughts, or done something prescribed by idolatrous rites; and therefore the words may be rendered thus: *It may be that my children have blessed the gods in their hearts.* Others think that the word ברך *barach* should be understood as implying *farewell, bidding adieu*—lest my children have *bidden adieu* to God, that is, *renounced* him, and *cast off his fear*. To me this is very unlikely. Mr. *Mason Good* contends that the word should be understood in its regular and general sense, *to bless*; and that the conjunction ו *vau* should be translated *nor*. "Peradventure my sons may have sinned, *nor* blessed God in their hearts." This version he supports with great learning. I think the sense given above is more plain, and less embarrassed. They might have been guilty of some species of *idolatry*. This is possible even among those called *Christians*, in their *banquets*; witness their songs to Bacchus, Venus, &c., which are countless in number, and often sung by persons who would think themselves injured, not to be reputed Christians. Coverdale, in his translation, (1535,) renders the passage thus: Peradventure my sonnes habe done some offence, and habe been unthankful to God in their hertes.

Thus did Job continually.] At the end of every year, when all the birthday festivals had gone round.

Verse 6. *There was a day when the sons of God*] All the *versions*, and indeed all the *critics*, are puzzled with the phrase *sons of God*; בני האלהים *beney haelohim*, literally, *sons of the God*, or, *sons of the gods*. The *Vulgate* has simply *filii dei, sons of God*. The *Septuagint*, οἱ ἀγγελοι του θεου, *the angels of God*. The *Chaldee*, כתי כלאכיא *kittey malachaiya, troops of angels*. The *Syriac* retains the Hebrew words and letters, only leaving out the demonstrative ה *he* in the word האלהים *haelohim*, thus, ܒܢܝ ܐܠܗܝܡ *baney Elohim*. The *Arabic* nearly copies the Hebrew also, بنوا الوهيم *banoa Ilaheem*; to which, if we give not the literal translation of the *Hebrew*, we may give what translation we please. *Coverdale* (1535) translates it, servauntes of God. The *Targum* supposes that this assembly took place on the day of the *great atonement*, which occurred once each year. *And there was a day of judgment in the beginning of the year; and the troops of angels came, that they might stand in judgment before the Lord.* But what are we to make of this whole account? Expositions are endless. That of Mr. *Peters* appears to me to be at once the most simple and the most judicious: "The Scripture speaks of God after the manner of men; for there is a necessity of condescending to our capacities, and of suiting the revelation to our apprehension. As kings, therefore, transact their most important affairs in a *solemn council* or *assembly*, so God is pleased to represent himself as having *his council* likewise; and as passing the decrees of his providence in an *assembly* of his *holy angels*. We have here, in the case of *Job*, the same grand assembly held, as was before in that of *Ahab*, 1 Kings xxii.; the same host of heaven, called here the *sons of God*, presenting themselves *before* Jehovah, as in the vision of *Micaiah* they are said to stand *on his right hand and on his left*. A *wicked spirit* appearing among them, here called *Satan* or the *adversary*, and there *a lying spirit*; both bent on mischief, and ready to do all the hurt they were permitted to do; for both were under the *control* of his power. The *imagery* is just the same; and the only *difference* is in the *manner* of the relation. That mentioned above, Micaiah, as a *prophet*, and in the actual exercise of his prophetic office, delivers, as he received it, in a *vision*. *I saw the Lord sitting on his throne, and all the* HOST *of* HEAVEN *standing by him, on his right hand and on his left; and there came forth a* LYING SPIRIT, *and stood* BEFORE *the Lord, and said*, 1 Kings xxii. 19–22. The other, as a *historian*, interweaves it with his history; and tells us, in his plain narrative style, *There was a day when the* SONS *of God came to* PRESENT *themselves* BEFORE *the Lord; and* SATAN *came also among them.* And this he delivers in the same manner as he does, *There was a man in the land of Uz, whose name was Job.*

"The things delivered to us by these two inspired writers are the same in substance, equally high, and above the reach of human sight and knowledge; but the *manner* of delivering them is different, each as suited best to his particular purpose. This, then, is the prophetical way of representing things, as to the manner of doing them, which, whether done exactly in the same manner, concerns us not to know; but which are really done: and God would have them described as done in this manner, to make the more lively and lasting impression on us. At the same time, it must not be forgotten that representations of this kind are founded in a well-known and established truth, viz., the doctrine of *good and bad angels*, a point revealed from the beginning, and without a previous

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7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From [o] going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, [p] Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for naught?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

10 Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his [q] substance is increased in the land.

11 [r] But put forth thine hand now, and touch all that he hath, [s] and he will curse thee to thy face.

[o] Chap. ii. 2; Matt. xii. 43; 1 Pet. v. 8.——[p] Heb. *Hast thou set thine heart on.*

[q] Or, *cattle.*——[r] Chap. ii. 5; xix. 21.——[s] Heb. *if he curse thee not to thy face.*

knowledge of which, the visions of the prophets could scarcely be intelligible." See Gen. xxviii.

And Satan came also] This word *also* is emphatic in the original, השטן *hassatan*, *the Satan*, or *the adversary*; translated by the *Septuagint* ὁ Διαβολος. The original word is preserved by the *Chaldee*, *Syriac*, and *Arabic*; indeed, in each of them the word signifies an *adversary*. St. *Peter*, 1st Epist., ch. v., ver. 8, plainly refers to this place; and fully proves that השטן *hassatan*, which he literally translates ὁ αντιδικος, the ADVERSARY, is no other than ὁ Διαβολος, the DEVIL, or chief of bad demons, which he adds to others by way of explanation. There are many δαιμονες, *demons*, mentioned in Scripture; but the word *Satan* or *devil* is never found in the originals of the Old and New Testaments in the *plural* number. Hence we reasonably infer, that all evil spirits are under the government of ONE *chief*, the DEVIL, who is more powerful and more wicked than the rest. From the GREEK Διαβολος comes the LATIN *Diabolus*, the SPANISH *Diablo*, the FRENCH *Diable*, the ITALIAN *Diavolo*, the GERMAN Teufel, the DUTCH *Duivel*, the ANGLO-SAXON Deofle, and the ENGLISH *Devil*, which some would derive from the compound THE-EVIL; ὁ πονηρος, the *evil one*, or *wicked one*.

It is now fashionable to deny the existence of this evil spirit; and this is one of what St. John (Rev. ii. 24) calls τα βαθη του σατανα, *the depths of Satan*; as he well knows that they who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the evil one; will not expect him to be trampled down under their feet, who has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard; and is then their complete master, and they are led captive by him at his will. It is well known that, among all those who make any profession of religion, those who deny the existence of the devil are they who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of a devil. Piety to God is with them out of the question; for those who do not pray, especially in *private*, (and I never met with a devil-denier who did,) have no *religion* of any kind, whatsoever pretensions they may chonse to make.

Verse 7. *From going to and fro in the earth*] The translation of the *Septuagint* is curious: Περιελθων την γην και εμπεριπατησας την υπ' ουρανον, παρειμι; "Having gone round the earth, and walked over all that is under heaven, I am come hither." The *Chaldee* says, "I am come from going round the earth to examine the works of the children of men; and from walking through it." *Coverdale*, who generally hits the sense, translates thus: *I have gone about the londe and walked thorow it.* Mr. *Good* has it, *from roaming round the earth, and walking about it.*

St. Peter, as has been already stated, ver. 6, refers to this: *Be sober, be vigilant; for your* ADVERSARY *the* DEVIL GOETH ABOUT, *as a roaring lion, seeking whom he may devour.* I rather think, with *Coverdale*, that ארץ *arets* here signifies rather that *land*, than the *habitable globe*. The words are exceedingly emphatic; and the latter verb התהלך *hithhallech* being in the *hithpael* conjugation shows how *earnest* and *determined* the devil is in his work: he *sets himself to walk*; he is *busily employed in it*; he is seeking the destruction of men; and while they sleep, he wakes—while they are careless, he is alert. The spirit of this saying is often expressed by the simple inhabitants of the country: when they perceive a man plotting mischief, and frequent in transgression, they say, *The devil is* BUSY *with him.*

Verse 8. *Hast thou considered my servant Job*] Literally, *Hast thou placed thy heart on my servant Job?* Hast thou viewed his conduct with attention, whilst thou wert roaming about, seeking whom thou mightest devour? viz., the careless, prayerless, and profligate in general.

Verse 9. *Doth Job fear God for naught?*] Thou hast made it his interest to be exemplary in his conduct: for this assertion Satan gives his reasons in what immediately follows.

Verse 10. *Hast thou not made a hedge about him*] Thou hast *fortified* him with *spikes* and *spears*. Thou hast defended him as by an unapproachable hedge. He is an object of thy peculiar care; and is not exposed to the common trials of life.

Verse 11. *But put forth thine hand*] Shoot the dart of poverty and affliction against him.

And he will curse thee to thy face.] אם לא על פניך יברכך *im lo al paneycha yebarechecca*, "If he will not bless thee to thy appearances." He will bless thee only in proportion to the temporal good thou bestowest upon

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12 And the LORD said unto Satan, Behold, all that he hath *is* in thy [t] power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, [u] The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and [v] fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house;

19 And behold, there came a great wind [w] from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

[t] Heb. *hand*.——[u] Or, *A great fire*.

[v] Heb. *rushed*.——[w] Heb. *from aside*, &c.

him; to the providential and gracious *appearances* or *displays* of thy power in his behalf. If *thou* wilt be gracious, *he* will be pious. The exact maxim of a great statesman, Sir Robert Walpole: *Every man has his price*. "But you have not bought such a one?" "No, because I would not go up to his price. He valued himself at more than I thought him worth; and I could get others cheaper, who, in the general muster, would do as well." No doubt Sir R. met with many such; and the devil many more. But still God has multitudes that will neither sell their souls, their consciences, nor their country, for any price; who, though God should slay them, will nevertheless trust in him; and be honest men, howsoever tempted by the devil and his vicegerents. So did Job; so have done thousands; so will all do, in whose hearts Christ dwells by faith.

Verse 12. *All that he hath* is *in thy power*] Satan cannot deprive a man even of an *ass*, a *sheep*, or a *pig*, but by especial permission of God. His power and malice are ever bounded, and under control.

So Satan went forth] The Targum adds, *with authority from the presence of the Lord*.

Verse 13. *There was a day*] *The first day of the week*, says the *Targum*. It no doubt refers to one of those *birthday festivals* mentioned before.

Verse 14. *The asses feeding beside them*] אתנות *athonoth*, the *she-asses*, which appear to have been more domesticated, as of more worth and use than the others, both for their milk and their work.

Verse 15. *And the Sabeans fell*] The *Vulgate* alone understands this of a *people*. The *Septuagint*, *Syriac*, and *Arabic*, understand it as implying a *marauding party*. The *Chaldee* says, "Lilith, queen of Zamargad, rushed suddenly upon them, and carried them away." The *Sabeans* mentioned here are supposed to have been the same with those who were the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. The sons of Keturah were sent by Abraham into the east, Gen. xxv. 6, and inhabited Arabia Deserta, on the east of the land of Uz. Hordes of predatory banditti were frequent in those countries, and continue so to the present day. They made sudden incursions, and carried off *men*, *women*, *children*, *cattle*, and *goods* of every description; and immediately retired to the desert, whither it was in vain to pursue them.

Verse 16. *The fire of God is fallen*] Though *the fire of God* may mean a *great*, a *tremendous* fire, yet it is most natural to suppose *lightning* is meant; for as *thunder* was considered to be the *voice of God*, so *lightning* was the *fire of God*. And as the *prince of the power of the air* was permitted now to arm himself with this dreadful artillery of heaven, he might easily direct the zigzag lightning to every part of the fields where the sheep were feeding, and so destroy the whole in a moment.

Verse 17. *The Chaldeans made out three bands*] The *Chaldeans* inhabited each side of the Euphrates near to Babylon, which was their capital. They were also mixed with the wandering *Arabs*, and lived like them on *rapine*. They were the descendants of *Chesed*, son of Nahor and brother of Huz, from whom they had their name *Casdim*, which we translate *Chaldeans*. They divided themselves into *three bands*, in order the more speedily and effectually to encompass, collect, and drive off the three thousand camels: probably they mounted the camels and rode off.

Verse 19. *A great wind from the wilderness*] Here was another proof of the influence of *the prince of the power of the air*. What mischief might he not do with this tremendous agent, were he not constantly under the control of the Almighty! He seems to have directed four different currents, which, blowing against the four corners or sides of the house, crushed it together, and involved all within in one common ruin.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

20 Then Job arose, [x] and rent his [y] mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, [z] Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

22 [a] In all this Job sinned not, nor [b] charged God foolishly.

[x] Gen. xxxvii. 29; Ezra ix. 3. — [y] Or, *robe*. — [z] Psa. xlix. 17; Eccles. v. 15; 1 Tim. vi. 7.

[a] Chap. ii. 10. — [b] Or, *attributed folly to God*.

Verse 20. *Rent his mantle*] Tearing the garments, having or pulling off the hair of the head, throwing dust or ashes on the head, and sitting on the ground, were acts by which immoderate grief was expressed. Job must have felt the bitterness of anguish when he was told that, in addition to the loss of all his *property*, he was deprived of his *ten children* by a violent death. Had he not felt this most poignantly, he would have been unworthy of the name of *man*.

Worshipped] *Prostrated himself*; lay all along upon the ground, with his face in the dust.

Verse 21. *Naked came I out of my mother's womb*] I had no earthly possessions when I came into the world; I cannot have less going out of it. What I have the *Lord gave*: as it was his *free gift*, he has a right to resume it when he pleases; and I owe him *gratitude* for the time he has permitted me to enjoy his gift.

Naked shall I return thither] Whither! Not to his *mother's womb* surely; nor does he call the *earth* his *mother* in this place. In the first clause of the verse he speaks without a *metaphor*, and in the latter he speaks in reference to the *ground* on which he was about to fall. As I came out of my mother's womb destitute of all earthly possessions, so shall I return שמה *shammah*, THERE; i. e., to the earth on which he was now falling. That *mother earth* was a common expression in different nations, I allow; but I believe no such metaphor was now in the mind of Job.

The Lord gave] The *Chaldee* has, "The WORD of the Lord, מימרא דיי *meymera dayai*, gave; and the WORD of the Lord and the house of his judgment, have taken away!" WORD is used here *personally*, as in many other places of all the *Targums*.

Blessed be the name of the Lord.] The following is a fine paraphrase on the sentiment in this verse:—

"*Good* when he *gives, supremely good*;
Nor less when he *denies*;
Afflictions from his sovereign hand,
Are *blessings* in disguise."

Seeing I have lost my temporal goods, and all my domestic comforts, may God alone be all my portion! The *Vulgate*, *Septuagint*, and *Coverdale*, add, *The Lord hath done as he pleased*.

Verse 22. *In all this Job sinned not*] He did not give way to any action, passion, or expression, offensive to his Maker. He did not charge God with acting unkindly towards him, but felt as perfectly satisfied with the *privation* which the hand of God had occasioned, as he was with the *affluence* and *health* which that hand had bestowed. This is the transaction that gave the strong and vivid colouring to the character of Job; in this, and in *this alone*, he was a *pattern* of *patience* and *resignation*. In this Satan was utterly disappointed; he found a man who loved his God more than his earthly portion. This was a rare case, even in the experience of the devil. He had seen multitudes who bartered their God for money, and their hopes of blessedness in the world to come for secular possessions in the present. He had been so often successful in this kind of temptation, that he made no doubt he should succeed again. He saw many who, when riches increased, set their hearts on them, and forgot God. He saw many also who, when deprived of earthly comforts, blasphemed their Maker. He therefore inferred that Job, in similar circumstances, would act like the others; he was disappointed. Reader, has he, by *riches* or *poverty*, succeeded with thee? Art thou pious when affluent, and patient and contented when in poverty?

THAT Job lived *after* the giving of the law, seems to me clear from many references to the rites and ceremonies instituted by Moses. In chap. i. 5, we are informed that he *sanctified* his children, and *offered burnt-offerings daily in the morning for each of them*. This was a general ordinance of the law, as we may see, Lev. ix. 7: "Moses said unto Aaron, Go unto the altar, and offer thy sin-offering and thy *burnt-offering*, and make an atonement for thyself and for the people." Ver. 22: "And Aaron lifted up his hands towards the people, and blessed them, and came down from offering the *burnt-offering*."

This sort of offering, we are told above, *Job offered continually*; and this also was according to the law, Exod. xxix. 42: "This shall be a *continual* burnt-offering throughout your generations." See also Num. xxviii. 3, 6, 10, 15, 24, 31.

This custom was observed *after the captivity*, Ezra iii. 5: "They offered the *continual burnt-offering*: and of every one that offered a freewill-offering." See also Neh. x. 33. Ezekiel, who prophesied during the captivity, enjoins this positively, chap. xlvi. 13–15; "Thou shalt daily prepare a *burnt-offering* unto the Lord; thou shalt prepare it *every morning*."

Job appears to have thought that his children might have *sinned* through *ignorance*, or sinned *privately*; and it was consequently necessary to make the due sacrifices to God in order to prevent his wrath and their punishment; he therefore offered the burnt-offering, which was prescribed by the law in cases of sins committed *through ignorance*. See the ordinances Lev. iv. 1–35; v. 15–19, and particularly Num. xv. 24–29. I think it may be fairly presumed that the offerings which Job made for his children were in reference to these laws.

The *worship* of the *sun*, *moon*, and *stars*, as being

the most prevalent and most seductive idolatry, was very expressly forbidden by the law, Deut. iv. 19: "Take heed, lest thou lift up thine eyes to heaven; and when thou seest the *sun*, and the *moon*, and the *stars*, even all the *host* of *heaven*, shouldest be driven to worship them, and serve them." Job purges himself from this species of idolatry, chap. xxxi. ver. 26–28: "If I beheld the *sun* when it shined, or the *moon* walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity *to be punished by* the judge; for I should have *denied* the *God* that is *above*."

He clears himself also from *adultery* in reference to the law enacted against that sin, Job xxxi. 9–12: "If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door; then let my wife grind to another: for this is a heinous crime; yea, it is an iniquity *to be punished by* the judges." See the law against this sin, Exod. xx. 14, 17: "Thou shalt not commit *adultery*: thou shalt not *covet* thy *neighbour's wife*." Lev. xx. 10: "The man that committeth *adultery* with another man's wife shall surely be put to death;" see Deut. xxii. 22. And for the *judge's* office in such cases, see Deut. xvii. 9–12: "Thou shalt come unto the priests and Levites, and unto the *judge* that shall be in those days; and they shall show thee the sentence of *judgment*." 1 Sam. ii. 25: "If one man sin against another, the *judge* shall *judge* him."

The following will, I think, be considered an evident allusion to the *passage of the Red Sea*, and the destruction of the *proud Egyptian king*: Job xxvi. 11, 12: "The pillars of heaven tremble, and are astonished at his reproof. He *divideth* the *sea* with his power; and by his understanding he *smiteth* through the *proud*." These, with several others that might be adduced, are presumptive proofs that the *writer* of this book lived after the giving and establishment of the law, if not much later, let Job himself live when he might. See other proofs in the notes.

CHAPTER II.

The sons of God once more present themselves before him; and Satan comes also, accusing Job as a person whose steadfastness would be soon shaken, provided his body were to be subjected to sore afflictions, 1–5. He receives permission to afflict Job, and smites him with sore boils, 6–8. His wife reviles him, 9. His pious reproof, 10. His three friends come to visit and mourn with him.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

AGAIN [a] there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And [b] Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, [c] a perfect and an upright man, one that feareth God, and escheweth evil? and still he [d] holdeth fast his integrity, although thou movedst me against him, [e] to [f] destroy him without cause.

4 And Satan answered the LORD, and said,

[a] Chap. i. 6.——[b] Chap. i. 7.——[c] Chap. i. 1, 8.

[d] Chap. xxvii. 5, 6.——[e] Heb. *to swallow him up*.——[f] Ch. ix. 17.

NOTES ON CHAP. II.

Verse 1. *Again there was a day*] How long this was after the former trial, we know not: probably *one whole year*, when, as the *Targum* intimates, it was the time of the annual atonement; which, if so, must have been at least one whole year after the former; and during which period the patience and resignation of Job had sufficient scope to show themselves. This appearance of the *sons of God* and *Satan* is to be understood metaphorically—there could be nothing *real* in it—but it is intended to instruct us in the doctrine of the existence of good and evil spirits; that Satan pursues man with implacable enmity, and that he can do no man hurt, either in his person or property, but by the especial permission of God; and that God gives him permission only when he purposes to overrule it for the greater manifestation of his own glory, and the greater good of his tempted followers.

Verse 3. *To destroy him without cause.*] Thou wishedst me to permit thee to destroy a man whose sins have not called for so heavy a judgment. This seems to be the meaning of this saying. The original word, לבלעו *leballeo*, signifies to *swallow down* or *devour*; and this word St. Peter had no doubt in view in the place quoted on verse 7 of the preceding chapter: "*Your adversary the devil goeth about as a roaring lion, seeking whom he may* DEVOUR; ζητων, τινα καταπιη, *seeking whom he may* SWALLOW or GULP DOWN. See the note on 1 Pet. v. 8.

Verse 4. *Skin for skin*] That is, A man will part with all he has in the world to save his life; and he will part with all by piecemeal, till he has nothing left on earth, and even be thankful, provided his life be spared. Thou hast only destroyed his *property*; thou hast left him his *life* and his health. Thou hast not touched his *flesh* nor his *bone*; therefore he is patient and resigned. Man, through the love of life, will go much farther: he will give up one *member* to save the *rest*; yea, *limb* after *limb*, as long as there is hope that, by such sacrifices, life may be spared or *pro-*

. M. cir. 2484. . C. cir. 1520. nte I. Olymp. cir. 744. nte U. C. cir. 767.

Skin for skin, yea, all that a man hath will he give for his life.

5 [g] But put forth thine hand now, and touch his [h] bone and is flesh, and he will curse thee to thy face.

6 [i] And the LORD said unto Satan, Behold, e *is* in thine hand; [k] but save his life.

7 So went Satan forth from the presence f the LORD, and smote Job with sore boils [l] from the sole of his foot unto his crown.

A. M. cir. 2484 B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

8 And he took him a potsherd to scrape himself withal; [m] and he sat down among the ashes.

9 Then said his wife unto him, [n] Dost thou still [o] retain thine integrity? curse God, and die

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What?

[g] Chap. i. 11.——[h] Chap. xix. 20.——[i] Chap. i. 12.——[k] Or, *only*. [l] Isa. i. 6.

[m] 2 Sam. xiii. 19; chap. xlii. 6; Ezek. xxvii. 30; Matt. xi. 21 [n] Chap. xxi. 15.——[o] Ver. 3.

nged. This is the meaning given to the passage by e *Targum;* and, I believe, the true one; hence, er. 7, the Lord says, *Save his life.*

Verse 5. *He will curse thee to thy face.*] Literally, *f he will not bless thee to thy face* or *appearances.* is *piety* to *thee* will be always regulated by thy *unty* to *him.* See the note on chap. i. 11.

Verse 6. *But save his life.*] His *body* thou shalt ave permission to afflict, but against his *life* thou alt have no power; therefore take care of his life. he original, נפשו שמר *naphsho shemor*, may be transted, *keep his soul;* but the word also signifies *life;* et in the hands of the destroyer the life of this holy an is placed! How astonishing is the economy of lvation! It is so managed, by the unlimited power nd skill of God, that the grand adversary of souls ecomes himself, by the order of God, the *preserver* f that which the evil of his nature incessantly prompts m to destroy!

Verse 7. *Sore boils*] בשחין רע *bischin ra*, "with evil inflammation." What this diabolical disorder as, interpreters are not agreed. Some think it was e *leprosy;* and this is the reason why he dwelt by mself, and had his habitation in an unclean place, *ithout the city*, (Septuagint, εξω της πολεως,) or in ne open air: and the reason why his friends beheld im *afar off*, ver. 12, was because they knew that the isorder was infectious.

His *scraping* himself with a *potsherd* indicates a isease accompanied with intolerable *itching*, one of ne characteristics of the *smallpox*. *Query*, Was it ot this disorder? And in order to save his life (for hat he had in especial command) did not Satan himelf direct him to the *cool regimen*, without which, umanly speaking, the disease must have proved fatal? n the *elephantiasis* and *leprosy* there is, properly peaking, no boil or *detached inflammation*, or *swelling*, ut *one uniform disordered state* of the *whole surface*, o that the whole body is covered with loathsome cales, and the skin appears like that of the *elephant*, ick and wrinkled, from which appearance the disrder has its name. In the *smallpox* it is different; ach *pock* or *pustule* is a separate inflammation, tendng to suppuration; and during this process, the fever s in general very high, and the anguish and distress f the patient intolerable. When the suppuration is retty far advanced, the *itching* is extreme; and the ands are often obliged to be confined to prevent the atient from literally *tearing* his own flesh.

Verse 9. *Then said his wife*] To this verse the *Septuagint* adds the following words: "Much time having elapsed, his wife said unto him, How long dost thou stand steadfast, saying, 'Behold, I wait yet a little longer looking for the hope of my salvation?' Behold thy memorial is already blotted out from the earth, together with thy sons and thy daughters, the fruits of my pains and labours, for whom with anxiety I have laboured in vain. Thyself also sittest in the rottenness of worms night and day, while I am a wanderer from place to place, and from house to house, waiting for the setting of the sun, that I may rest from my labours, and from the griefs which oppress me. Speak therefore some word against God, and die." We translate ברך אלהים ומת *barech Elohim vamuth, Curse God, and die.* The verb ברך *barach* is supposed to include in it the ideas of *cursing* and *blessing;* but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so.

Here it seems to be a strong *irony*. *Job* was exceedingly afflicted, and apparently dying through sore disease; yet his soul was filled with gratitude to God. His *wife*, destitute of the salvation which her husband possessed, gave him this *ironical* reproof. *Bless God, and die*—What! bless him for his *goodness*, while he is destroying all that thou hast! bless him for his support, while he is casting thee down and destroying thee! Bless on, and die.

The *Targum* says that Job's wife's name was *Dinah*, and that the words which she spake to him on this occasion were ברך מימרא דיי ומית *berich meymera dayai umith. Bless the word of the Lord, and die.*

Ovid has such an *irony* as I suppose this to have been:—

Quid vos sacra juvant? quid nunc Ægyptia prosunt
Sistra?——
Cum rapiant mala fata bonos, ignoscite fasso,
Sollicitor nullos esse putare deos.
Vive pius, moriere pius; cole sacra, colentem
Mors gravis a templis in cava busta trahet.
AMOR. lib. iii., *Eleg.* ix. ver. 33.

"In vain to gods (if gods there are) we pray,
And needless victims prodigally pay;
Worship their sleeping deities: yet death
Scorns votaries, and stops the praying breath.
To hallow'd shrines intruding fate will come,
And drag you from the altar to the tomb."
STEPNEY.

Verse 10. *Thou speakest as one of the foolish*] Thou

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[p] shall we receive good at the hand of God, and shall we not receive evil? [q] In all this did not Job [r] sin with his lips.

11 Now when Job's three [s] friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the [t] Temanite, and Bildad the [u] Shuhite, and Zophar the Naamathite: for they had made an appointment together to come [v] to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and [w] sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground [x] seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

[p] Chap. i. 21; Rom. xii. 12; James v. 10, 11.——[q] Chap. i. 22. [r] Psa. xxxix. 1.——[s] Prov. xvii. 17.——[t] Gen. xxxvi. 11; Jer. xlix. 7.——[u] Gen. xxv. 2.——[v] Chap. xlii. 11; Rom. xii. 15.——[w] Neh ix. 1; Lam. ii. 10; Ezek. xxvii. 30.——[x] Gen. l. 10.

speakest like an infidel; like one who has no knowledge of God, of religion, or of a future state.

The Targum, who calls this woman *Dinah*, translates thus: "Thou speakest like one of those women who have wrought folly in the house of their father." This is in reference to an ancient rabbinical opinion, that Job lived in the days of the patriarch Jacob, whose daughter Dinah he had married.

Shall we receive good] This we have received in great abundance for many years:—

And shall we not receive evil?] Shall we murmur when He *afflicts* us for a *day*, who has given us *health* for so *many years?* Shall we blaspheme his name for *momentary privations*, who has given us such a *long succession of enjoyments?* His blessings are his own: he never *gave* them to us; they were only *lent*. We have had the long, the free, the unmerited use of them;-and shall we be offended at the *Owner*, when he comes to reclaim his own property? This would be foolish, ungrateful, and wicked. So may every one reason who is suffering from adversity. But who, besides Job, reasons thus? Man is naturally discontented and ungrateful.

In all this did not Job sin with his lips.] The Chaldee adds, *But in his heart he thought words.* He had surmisings of heart, though he let nothing escape from his lips.

Verse 11. *Job's three friends*] The first was *Eliphaz the Temanite*; or, as the *Septuagint* has it, Ελιφαζ ὁ Θαιμανων βασιλευς, *Eliphaz the king of the Thaimanites*. Eliphaz was one of the sons of Esau; and Teman, of Eliphaz, Gen. xxxvi. 10, 11. Teman was a city of Edom, Jer. xlix. 7–20; Ezek. xxv. 13; Amos i. 11, 12.

Bildad the Shuhite] Or, as the *Septuagint*, Βαλδαδ ὁ Συχεων τυραννος, *Baldad, tyrant of the Suchites*. *Shuah* was the son of Abraham by Keturah; and his posterity is reckoned among the Easterns. It is supposed he should be placed with his brother *Midian*, and his brother's sons *Sheba* and *Dedan*. See Gen. xxv. 2, 3. Dedan was a city of Edom, see Jer. xlix. 8, and seems to have been situated in its southern boundary, as Teman was in [illegible] Ezek. xxv. 13.

Zophar the Naamathite] Or, according to the *Septuagint*, Σωφαρ Μιναιων Βασιλευς, *Sophar king of the Minaites*. He most probably came from that *Naamah*, which was bordering upon the Edomites to the south and fell by lot to the tribe of Judah, Josh. xv. 21–41. These circumstances, which have already been mentioned in the *introduction*, prove that Job must have dwelt in the land of *Edom*, and that all his friends dwelt in *Arabia Petræa*, or in the countries immediately adjacent. That some of those Eastern people were highly *cultivated*, we have at least indirect proof in the case of *the Temanites*, Jer. xlix. 7: *Concerning Edom thus saith the Lord of hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?* They are celebrated also in *Baruch*, iii. 22, 23. Speaking of *wisdom* he says: *It hath not been heard of in Chanaan; neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the expounders of fables, and searchers out of understanding, none of these have known the way of wisdom.* It is evident enough from these quotations that the inhabitants of those districts were celebrated for their knowledge; and the sayings of Job's three friends are proofs that their reputation for wisdom stood on a very solid foundation.

Verse 12. *They rent every one his mantle*] I have already had frequent occasions to point out and illustrate, by quotations from the ancients, the actions that were used in order to express profound grief; such as wrapping themselves in sackcloth, covering the face, strewing dust or ashes upon the head, sitting upon the bare ground, &c., &c.; significant actions which were in use among all nations.

Verse 13. *They sat down with him upon the ground seven days*] They were astonished at the unprecedented change which had taken place in the circumstances of this most eminent man; they could not reconcile his present situation with any thing they had met with in the history of Divine providence. The *seven days* mentioned here were the period appointed for mourning. The Israelites mourned for Jacob *seven days*, Gen. l. 10. And the men of Jabesh mourned so long for the death of Saul, 1 Sam. xxxi. 13; 1 Chron. x. 12. And Ezekiel sat on the ground with the captives at Chebar, and mourned with and for them *seven days*, Ezek. iii. 15. The wise son of Sirach says, "*Seven days* do men mourn for him that is dead;" Eccles. xxii. 12. So calamitous was the state of Job, that they considered him as a dead man:

and went through the prescribed period of mourning for him.

They saw that his *grief was very great.*] This is the reason why they did *not speak* to him: they believed him to be suffering for heavy crimes; and, seeing him suffer so much, they were not willing to add to his distresses by invectives or reproach. Job himself first broke silence.

CHAPTER III.

Job curses the day of his birth, and regrets that he ever saw the light, 1–12. *Describes the empire of death and its inhabitants,* 13–19. *Regrets that he is appointed to live in the midst of sorrows, for the calamities which he feared had overtaken him,* 20–26.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. A. U. C. cir. 767.

AFTER this opened Job his mouth, and cursed his day.

2 And Job [a] spake, and said,

3 [b] Let the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. A. U. C. cir. 767.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and [c] the shadow of death

[a] Hebrew, *answered.*——[b] Chapter x. 18, 19; Jeremiah xv. 10; xx. 14.

[c] Chap. x. 21, 22; xvi. 16; xxviii. 3; Psa. xxiii. 4; xliv. 19; cvii. 10, 14; Jer. xiii. 16; Amos v. 8.

NOTES ON CHAP. III.

Verse 1. *After this opened Job his mouth*] After the *seven days' mourning* was over, there being no prospect of relief, Job is represented as thus *cursing the day of his birth.* Here the *poetic* part of the book *begins*; for most certainly there is nothing in the preceding chapters either in the *form* or *spirit* of *Hebrew poetry.* It is easy indeed to break the sentences into *hemistichs*; but this does not constitute them *poetry*: for, although *Hebrew poetry* is in general in hemistichs, yet it does not follow that the division of *narrative* into hemistichs must necessarily constitute it *poetry.*

In many cases the Asiatic poets introduce their compositions with *prose narrative*; and having in this way prepared the reader for what he is to expect, begin their *deevans, cassidehs, gazels,* &c. This appears to be the plan followed by the author of this book. Those who still think, after examining the structure of those chapters, and comparing them with the undoubted poetic parts of the book, that *they* also, and the *ten* concluding verses, are *poetry*, have my consent, while I take the liberty to believe most decidedly the opposite.

Cursed his day.] That is, the day of his birth; and thus he gave vent to the agonies of his soul, and the distractions of his mind. His execrations have something in them awfully solemn, tremendously deep, and strikingly sublime. But let us not excuse all the things which he said in his haste, and in the bitterness of his soul, because of his former well established character of patience. He bore all his *privations* with becoming resignation to the Divine will and providence: but now, feeling himself the subject of continual sufferings, being in heaviness through manifold temptation, and probably having the light of God withdrawn from his mind, as his consolations most undoubtedly were, he regrets that ever he was born; and in a very high strain of impassioned poetry curses his day. We find a similar execration to this in Jeremiah, chap. xx. 14–18, and in other places; which, by the way, are no proofs that the one borrowed from the other; but that this was the common mode of Asiatic thinking, speaking, and feeling, on such occasions.

Verse 3. *There is a man-child conceived.*] The word הרה *harah* signifies to *conceive*; yet here, it seems, it should be taken in the sense of *being born*, as it is perfectly unlikely that the night of conception should be either distinctly known or published.

Verse 4. *Let that day be darkness*] The meaning is exactly the same with our expression, "Let it be blotted out of the calendar." However distinguished it may have been, as the birthday of a man once celebrated for his possessions, liberality, and piety, let it no longer be thus noted; as he who was thus celebrated is now the sport of adversity, the most impoverished, most afflicted, and most wretched of human beings.

Let not God regard it from above] אל ידרשהו *al yidreshehu*, "Let Him not *require* it"—let Him not consider it essential to the completion of the days of the year; and therefore he adds, *neither let the light shine upon it.* If it must be a part of *duration*, let it not be distinguished by the light of the sun.

Verse 5. *Let darkness and the shadow of death stain it*] יגאלהו *yigaluhu*, "pollute or avenge it," from גאל *gaal*, to *vindicate, avenge,* &c.; hence גאל *goel*, the nearest of kin, whose right it was to *redeem* an inheritance, and *avenge* the death of his relative by slaying the murderer. Let this day be pursued, overtaken, and destroyed. Let natural darkness, the total privation of the solar light, rendered still more intense by death's shadow projected over it, *seize on* and destroy this day, *εκλαβοι αυτην, Septuagint*; alluding, perhaps, says Mr. *Parkhurst*, to the avenger of blood seizing the offender.

Let a cloud dwell upon it] Let the dismal clouds fall upon it.—*Coverdale. Let the thickest clouds have there their dwelling-place*—let that be the period of time on which they shall constantly rest, and never be *dispersed.* This seems to be the import of the original. תשכן עליו אננה *tishcan alaiv ananah.* Let it be the place in which *clouds* shall be continually *gathered*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[d] stain it; let a cloud dwell upon it; [e] let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; [f] let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, [g] who are ready to raise up [h] their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none,

[d] Or, *challenge it.*— [e] Or, *let them terrify it, as those* who have *a bitter day*; Amos viii. 10.

[f] Or, *let it not rejoice among the days.*——[g] Jeremiah ix. 17, 18. [h] Or, *a leviathan.*

together, so as to be the storehouse of the densest vapours, still in the act of being increasingly condensed.

Let the blackness of the day terrify it.] And let it be lapped in with sorrow.—*Coverdale.* This is very expressive: *lap* signifies to fold up, or envelope any particular thing with fold upon fold, so as to *cover it everywhere*, and *secure it in all points.* Leaving out the semicolon, we had better translate the whole clause thus: "Let the thickest cloud have its dwelling-place upon it, and let the bitterness of a day fill it with terror." *A day* similar to that, says the *Targum*, in which *Jeremiah was distressed for the destruction of the house of the sanctuary*; or like that in which *Jonah was cast into the sea of Tarsis*; such a day as that on which some great or national misfortune has happened: probably in allusion to that in which *the darkness that might be felt* enveloped the whole land of Egypt, and the night in which the destroying angel slew all the first-born in the land.

Verse 6. *As for that night, let darkness seize upon it*] I think the *Targum* has hit the sense of this whole verse: "Let darkness seize upon that night: let it not be reckoned among the annual festivals; in the number of the months of the calendar let it not be computed."

Some understand the word אפל *ophel* as signifying a *dark storm*; hence the Vulgate, *tenebrosus turbo*, "a dark whirlwind." And hence *Coverdale*, Let the darck storme overcome that nyght, let it not be reckoned amonge the dayes off the yeare, nor counted in the monethes. Every thing is here personified; *day*, *night*, *darkness*, *shadow of death*, *cloud*, &c.; and the same idea of the total extinction of that portion of time, or its being rendered ominous and portentous, is pursued through all these verses, from the *third* to the *ninth*, inclusive. The *imagery* is diversified, the *expressions* varied, but the *idea* is the same.

Verse 7. *Lo, let that night be solitary*] The word הנה *hinneh*, *behold*, or *lo*, is wanting in one of *De Rossi's* MSS., nor is it expressed in the *Septuagint*, *Vulgate*, *Syriac*, or *Arabic*.

The word גלמוד *galmud*, which we translate *solitary*, is properly *Arabic*. From جسم *ghalama* or *jalama*, signifying to *cut off*, *make bare*, *amputate*, comes جلمود *jalmud*, a *rock*, a *great stone*; and جلميدة *jalameedet*, *weight*, a *burden*, *trouble*, from which we may gather Job's meaning: "Let that night be grievous, oppressive, as destitute of good as a bare rock is of verdure." The *Targum* gives the sense, *In that night let there be tribulation.*

Let no joyful voice come therein.] Let there be no choirs of singers; no pleasant music heard; no dancing or merriment. The word רננה *renanah* signifies any *brisk movement*, such as the vibration of the rays of light, or the brisk modulation of the voice in a cheerful ditty. The *Targum* has, *Let not the crowing of the rural or wild cock resound in it.* Let all work be intermitted; let there be no sportive exercises; and let all animals be totally silent.

Verse 8. *Let them curse it that curse the day*] This translation is scarcely intelligible. I have waded through a multitude of interpretations, without being able to collect from them such a notion of the verse as could appear to me probable. *Schultens*, *Rosenmüller*, and after them Mr. *Good*, have laboured much to make it plain. They think the custom of *sorcerers*, who had *execrations* for peoples, places, things, days, &c., is here referred to; such as Balaam, Elymas, and many others were: but I cannot think that a man who knew the Divine Being and his sole government of the world so well as Job did, would make such an allusion, who must have known that such *persons* and their *pretensions* were impostors and execrable vanities. I shall give as near a translation as I can of the words, and subjoin a short paraphrase: יקבהו אררי יום העתידים ערר ליתן *yikkebuhu ororey yom haathidim orer livyathan*; "Let them curse it who detest the day; them who are ready to raise up the leviathan." That is, Let them curse my birthday who hate daylight, such as adulterers, murderers, thieves, and banditti, for whose practices the *night* is more convenient; and let them curse it who, being like me *weary of life*, are desperate enough to provoke the leviathan, the crocodile, to tear them to pieces. This version is nearly the same as that given by *Coverdale*. Let them that curse the daye geve it their curse also, even those that be ready to rayse up Iebfathan. By *leviathan* some understand the greatest and most *imminent dangers*; and others, the *devil*, whom the *enchanters* are desperate enough to attempt to raise by their incantations.

Calmet understands the whole to be spoken of the *Atlantes*, a people of *Ethiopia*, who *curse the sun* because it parches their fields and their bodies; and who *fearlessly attack*, *kill*, and *eat* the *crocodile*. This seems a good sense.

Verse 9. *Let the stars of the twilight thereof*] The stars of the twilight may here refer to the planets *Venus*, *Jupiter*, *Mars*, and *Mercury*, as well as to the brighter fixed stars.

Let it look for light] Here the prosopopœia or personification is still carried on. The *darkness* is represented as *waiting* for the lustre of the *evening star*, but is disappointed; and then for the *aurora* or *dawn*, but equally in vain. He had prayed that its *light*, the

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neither let it see [i] the dawning of the day:

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 [k] Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 [l] Why did the knees prevent me? or why the breast that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which [m] built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver.

16 Or [n] as a hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the [o] weary be at rest.

[i] Heb. *the eyelids of the morning*, chap. xli. 18.——[k] Chap. x. 18. [l] Gen. xxx. 3; Isa. lxvi. 12.

[m] Chap. xv. 28.——[n] Psa. lviii. 8.——[o] Heb. *wearied* in *strength*.

un, should not shine upon it, ver. 4; and here he prays hat its *evening star* may be totally obscured, and that might never see the *dawning of the day*. Thus his xecration comprehends every thing that might *irraiate* or *enliven* it.

Verse 10. *Because it shut not up the doors*] Here s the reason why he curses the day and the night in vhich he was conceived and born, because, had he ever been brought into existence, he would never ave seen trouble. It seems, however, very harsh hat he should have wished the destruction of his *nother*, in order that his birth might have been prented; and I rather think Job's execration did not xtend thus far. The *Targum* understands the pasage as speaking of the *umbilical cord*, by which the ætus is nourished in its mother's womb: had this een shut up, there must have been a miscarriage, or e must have been *dead born*; and thus *sorrow would ave been hidden from his eyes*. This seeming gloss s much nearer the letter and spirit of the Hebrew han is generally imagined. I shall quote the words: כי לא סגר דלתי בטני *ki lo sagar dalthey bitni, because t did not shut up the doors of my belly*. This is nuch more consistent with the feelings of humanity, han to wish his mother's womb to have been his rave.

Verse 11. *Why died I not from the womb?*] As he other circumstance did not take place, why was I ot *still-born*, without the possibility of reviviscence? r, as this did not occur, why did I not *die as soon s born?* These *three* things appear to me to be learly intended here:—1. Dying in the womb, or never coming to maturity, as in the case of an *abortion*. 2. Being still-born, without ever being able to breathe. 3. Or, if born alive, dying within a short ime after. And to these states he seems to refer in he following verses.

Verse 12. *Why did the knees prevent me?*] Why vas I dandled on the knees? Why was I nourished by the breasts? In either of the above cases I had neither been received into a mother's lap, nor hung upon a mother's breasts.

Verse 13. *For now should I have lain still*] In hat case I had been insensible; *quiet*—without these overwhelming agitations; *slept*—unconscious of evil; *been at rest*—been out of the reach of calamity and sorrow.

Verse 14. *With kings and counsellors of the earth*] I believe this translation to be perfectly correct. The *counsellors*, יעצי *yoatsey*, I suppose to mean the privy council, or advisers of kings; those without whose advice kings seldom undertake wars, expeditions, &c. These mighty agitators of the world are at rest in their graves, after the lives of commotion which they have led among men: most of whom indeed have been the troublers of the peace of the globe.

Which built desolate places] Who erect mausoleums, funeral monuments, sepulchral pyramids, &c., to keep their *names* from *perishing*, while their *bodies* are turned to *corruption*. I cannot think, with some learned men, that Job is here referring to those patriotic princes who employed themselves in repairing the ruins and desolations which others had occasioned. His simple idea is, that, had he died from the womb, he would have been equally at rest, neither troubling nor troubled, as those defunct kings and planners of wars and great designs are, who have nothing to keep even their *names* from perishing, but the monuments which they have raised to contain their corrupting flesh, mouldering bones, and dust.

Verse 15. *Or with princes that had gold*] Chief or mighty men, lords of the soil, or fortunate adventurers in merchandise, who got gold in abundance, filled their houses with silver, left all behind, and had nothing reserved for themselves but the *empty places* which they had made for their last dwelling, and where their dust now sleeps, devoid of care, painful journeys, and anxious expectations. He alludes here to the case of the *covetous, whom nothing can satisfy*, as an Asiatic writer has observed, *but the dust that fills his mouth when laid in the grave*.—Saady.

Verse 16. *Or as a hidden untimely birth*] An early miscarriage, which was scarcely perceptible by the parent herself; and in this case he *had not been*—he had never had the distinguishable form of a human being, whether *male* or *female*.

As infants] Little ones; those farther advanced in maturity, but miscarried long before the time of birth.

Verse 17. *There the wicked cease*] In the grave the oppressors of men cease from irritating, harassing, and distressing their fellow creatures and dependents.

And there the weary be at rest.] Those who were worn out with the cruelties and tyrannies of the above. The troublers and the troubled, the restless and the submissive, the toils of the great and the labours of the slave, are here put in opposition.

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18 *There* the prisoners rest together; [p] they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

20 [q] Wherefore is light given to him that is in misery, and life unto the [r] bitter *in* soul;

21 Which [s] long [t] for death, but it *cometh* not; and dig for it more than [u] for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

23 *Why is light given* to a man whose way is hid, [v] and whom God hath [w] hedged in?

24 For my sighing cometh [x] before I eat, and my roarings are poured out like the waters.

25 For [y] the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

[p] Chap. xxxix. 7. — [q] Jer. xx. 18. — [r] 1 Sam. i. 10; 2 Kings iv. 27; Prov. xxxi. 6. — [s] Heb. *wait.* — [t] Rev. ix. 6. — [u] Prov. ii. 4. — [v] Chap. xix. 8; Lam. iii. 7. — [w] Chap. i. 10. — [x] Heb. *before my meat.* — [y] Heb. *I feared a fear, and it came upon me.*

Verse 18. *The prisoners rest together*] Those who were slaves, feeling all the troubles, and scarcely tasting any of the pleasures of life, are quiet in the grave together; and the voice of the oppressor, the hard, unrelenting task-master, which was more terrible than death, is heard no more. *They* are free from his exactions, and *his* mouth is silent in the dust. This may be a reference to the Egyptian bondage. The children of Israel cried by reason of their oppressors or task-masters.

Verse 19. *The small and great are there*] All sorts and conditions of men are equally blended in the grave, and ultimately reduced to one common dust; and between the bond and free there is no difference. The *grave* is

"The appointed place of rendezvous, where all
These travellers meet."

Equality is absolute among the sons of men in their *entrance* into and *exit* from the world: all the intermediate state is *disparity*. All men *begin* and *end life alike*; and there is no difference between the king and the cottager. A contemplation of this should equally humble the *great* and the *small*. The saying is *trite*, but it is *true*:—

Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres. Hor. Odar. lib. i., Od. iv., ver. 13.

"With equal pace impartial Fate
Knocks at the palace as the cottage gate."

Death is that state,

"Where they an equal honour share
Who buried or unburied are.
Where *Agamemnon* knows no more
Than *Irus* he contemn'd before.
Where fair *Achilles* and *Thersites* lie,
Equally *naked, poor*, and *dry*."

And why do not the *living* lay these things to heart?

There is a fine saying in *Seneca ad Marciam*, cap. 20, on this subject, which may serve as a comment on this place: Mors—servitutem invito domino remittit; hæc captivorum catenas levat; hæc e carcere eduxit, quos exire imperium impotens vetuerat. Hæc est in quo nemo humilitatem suam sensit; hæc quæ nulli paruit; hæc quæ nihil quicquam alieno fecit arbitrio. Hæc, ubi res communes fortuna male divisit, et æquo jure genitos alium alii donavit, exæquat omnia. —"Death, in spite of the master, manumits the slave. It loosens the chains of the prisoners. It brings out of the dungeon those whom impotent authority had forbidden to go at large. This is the state in which none is sensible of his humiliation. Death obeys no man. It does nothing according to the will of another. It reduces, by a just law, to a state of equality, all who in their families and circumstances had unequal lots in life."

Verse 20. *Wherefore is light given*] Why is life granted to him who is incapable of enjoying it, or of performing its functions?

Verse 21. *Which long for death*] They look to it as the *end* of all their miseries; and long more for a separation from life, than those who love gold do for a rich mine.

Verse 22. *Which rejoice exceedingly.* Literally, *They rejoice with joy*, and *exult when they find the grave.*

There is a various reading here in one of *Kennicott's* MSS., which gives a different sense. Instead of *who rejoice*, אל׳ גיל *eley gil*, *with* JOY, it has אל׳ גל *eley gal*, *who rejoice at the* TOMB, *and exult when they find the grave.*

Verse 23. *To a man whose way is hid*] Who knows not what is before him in either world, but is full of fears and trembling concerning both.

God hath hedged in?] Leaving him no way to escape; and not permitting him to see one step before him.

There is an exact parallel to this passage in Lam iii. 7, 9: *He hath hedged me about that I cannot get out. He hath inclosed my ways with hewn stone.* Mr. *Good* translates the verse thus: *To the man whose path is broken up, and whose futurity God hath overwhelmed.* But I cannot see any necessity for departing from the common text, which gives both an *easy* and a *natural* sense.

Verse 24. *For my sighing cometh*] Some think that this refers to the *ulcerated state* of Job's *body, mouth, hands*, &c. He longed for food, but was not able to lift it to his mouth with his hands, nor masticate it when brought thither. This is the sense in which *Origen* has taken the words. But perhaps it is most natural to suppose that he means his sighing took away all appetite, and served him in place of meat. There is the same thought in Psa. xlii. 3: *My tears have been my meat day and night*; which place is not

an imitation of Job, but more likely *Job* an imitation of it, or, rather, both an imitation of *nature*.

My roarings are poured out] My lamentations are like the noise of the murmuring stream, or the dashings of the overswollen torrent.

Verse 25. *For the thing which I greatly feared*] Literally, *the fear that I feared*; or, *I feared a fear*, as in the *margin*. While I was in prosperity I thought adversity might come, and I had a dread of it. I feared the loss of my family and my property; and both have occurred. I was not lifted up: I knew that what I possessed I had from Divine Providence, and that he who gave might take away. I am not stripped of my all as a punishment for my self-confidence.

Verse 26. *I was not in safety*] If this verse be read *interrogatively*, it will give a good and easy sense: *Was I not in safety? Had I not rest? Was I not in comfort? Yet trouble came.* It is well known that, previously to this attack of Satan, Job was in great prosperity and peace. Mr. *Good* translates, *I had no peace; yea, I had no rest. Yea, I had no respite, as the trouble came on*; and refers the whole to the quick succession of the series of heavy evils by which he was tried. There is a similar thought in the Psalmist: *Deep crieth unto deep at the noise of thy water-spouts; all thy waves and thy billows have gone over me;* Psa. xlii. 7. One evil treads on the heels of another.

In this chapter Job's conflict begins. *Now*, and not *before*, Satan appears to have access to his *mind*. When he deprived him of his *property*, and, what was still dearer, of his *sons* and his *daughters*, the hope of his family, he bore all with the most exemplary patience, and the deepest resignation to the Divine will. When his adversary was permitted to touch his *body*, and afflict it in the most grievous and distressing manner, rendered still more intolerable by his being previously deprived of all the *comforts* and *necessaries* of life; still he held fast his integrity; no complaint, no murmur was heard. From the Lord's hand he received his *temporal good*; and from that hand he received his *temporal evil*, the privation of that good. Satan was, therefore, baffled in all his attempts; Job continued to be *a perfect and upright man, fearing God, and avoiding evil*. This was Job's triumph, or rather the triumph of Divine grace; and Satan's defeat and confusion.

It is indeed very seldom that God permits Satan to waste the *substance* or afflict the *body* of any man; but at all times this malevolent spirit may have access to the *mind* of any man, and inject doubts, fears, diffidence, perplexities, and even *unbelief*. And here is the spiritual conflict. Now, *their wrestling is not with flesh and blood*—with *men* like themselves, nor about *secular* affairs; but they have to contend with *angels, principalities and powers, and the rulers of the darkness of this world, and spiritual wickednesses in heavenly places*. In such cases Satan is often permitted to diffuse *darkness* into the understanding, and envelope the heavens with clouds. Hence are engendered *false views* of God and his providence, of men, of the spiritual world, and particularly of the person's own state and circumstances. Every thing is distorted, and all seen through a false medium. Indescribable distractions and uneasiness are hereby induced; the mind is like a troubled sea, tossed by a tempest that seems to confound both heaven and earth. Strong *temptations* to things which the soul contemplates with abhorrence are injected; and which are followed by immediate *accusations*, as if the injections were the *offspring of the heart itself*; and the trouble and dismay produced are represented as the sense of guilt, from a consciousness of having, in heart, committed these evils. Thus Satan tempts, accuses, and upbraids, in order to perplex the soul, induce skepticism, and destroy the empire of faith. Behold here the *permission* of God, and behold also his *sovereign control*: all this time the grand tempter is not permitted to touch the *heart*, the seat of the affections, nor offer even the slightest violence to the *will*. The soul is cast down, but not destroyed; perplexed, but not in despair. It is on all sides harassed; without are fightings, within are fears: but the *will* is inflexible on the side of God and truth, and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God; the outworks are violently *assailed*, but not *taken*; the city is still safe, and the citadel impregnable. Heaviness may endure for the night, but joy cometh in the morning. Jesus is soon seen walking upon the waters. He speaks peace to the winds and the sea: immediately there is a calm. Satan is bruised down under the feet of the sufferer; the clouds are dispersed, the heavens re-appear, and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven whither it would be.

The reader who closely examines the subject will find that this was the case of Job. The following chapters show the conflict of the soul; the end of the book, God's victory and his exaltation. Satan sifted Job as wheat, but his faith failed not.

CHAPTER IV.

Eliphaz answers; and accuses Job of impatience, and of despondence in the time of adversity, 1–6; *asserts that no innocent man ever perished, and that the wicked are afflicted for their sins*, 7–11; *relates a vision that he had*, 12–16, *and what was said to him on the occasion*, 17–21.

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THEN Eliphaz the Temanite answered and said,

2 *If* we assay [a] to commune with thee, wilt thou be grieved? but [b] who can withhold himself from speaking?

3 Behold, thou hast instructed many, and thou [c] hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou [d] hast strengthened [e] the feeble knees.

5 But now it is come upon thee, and thou faintest: it toucheth thee, and thou art troubled.

6 *Is* not *this* [f] thy fear, [g] thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, [h] who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, [i] they that plough iniquity, and sow wickedness, reap the same.

[a] Heb. *a word.*——[b] Heb. *who can refrain from words?*——[c] Isa. xxxv. 3.——[d] Isa. xxxv. 3.——[e] Heb. *the bowing knees*; Heb. xii. 12.——[f] Chap. i. 1.——[g] Prov. iii. 26.——[h] Psa. xxxvii. 25. [i] Psa. vii. 14; Prov. xxii. 8; Hos. x. 13; Gal. vi. 7, 8.

NOTES ON CHAP. IV.

Verse 1. *Then Eliphaz the Temanite answered*] For *seven days* this person and his two friends had observed a profound silence, being awed and confounded at the sight of Job's unprecedented affliction. Having now sufficiently contemplated his afflicted state, and heard his bitter complaint, forgetting that he came as a *comforter*, and not as a *reprover*, he loses the feeling of the *friend* in the haughtiness of the *censor*, endeavouring to strip him of his only consolation, —the testimony of his conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, he had his conversation among men,— by insinuating that if his ways had been upright, he would not have been abandoned to such distress and affliction; and if his heart possessed that righteousness of which he boasted, he would not have been so suddenly cast down by adversity.

Verse 2. *If we assay to commune with thee*] As if he had said, Should I and my friends endeavour to reason with thee ever so mildly, because we shall have many things to say by way of reprehension, thou wilt be grieved and faint; and this we may reasonably infer from the manner in which thou hearest thy present afflictions. Yet as thou hast uttered words which are injurious to thy Maker, who can forbear speaking? It is our duty to rise up on the part of God, though thereby we shall grieve him who is our friend. This was a plausible beginning, and certainly was far from being insincere.

Verse 3. *Thou hast instructed many*] Thou hast seen many in affliction and distress, and thou hast given them such advice as was suitable to their state, and effectual to their relief; and by this means thou hast *strengthened the weak hands*, and *the feeble knees*—the desponding have been encouraged, and the irresolute confirmed and excited to prompt and proper actions, by thy counsel and example.

Verse 5. *But now it is come upon thee*] Now it is thy turn to suffer, and give an example of the efficacy of thy own principles; but instead of this, behold, thou faintest. Either, therefore, thou didst *pretend* to what thou hadst not; or thou art not making a proper use of the principles which thou didst recommend to others.

Verse 6. *Is not this thy fear*] I think *Coverdale* hits the true meaning: *Where is now thy feare of God, thy stedfastnesse, thy patience, and the perfectnesse of thy life?* If these be genuine, surely there is no cause for all this complaint, vexation, and despair. That this is the meaning, the next words show.

Verse 7. *Remember, I pray thee*] Recollect, if thou canst, a single instance where God abandoned an innocent man, or suffered him to perish. Didst thou ever hear of a case in which God abandoned a righteous man to destruction? Wert thou a righteous man, and innocent of all hidden crimes, would God abandon thee thus to the malice of Satan! or let loose the plagues of affliction and adversity against thee?

Verse 8. *They that plough iniquity*] A proverbial form of speech drawn from nature. Whatever seed a man sows in the ground, he reaps the same kind; for every seed produces its like. Thus *Solomon*, Prov. xxii. 8: "He that soweth iniquity shall reap vanity." And St. Paul, Gal. vi. 7, 8: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he who soweth to the Spirit, shall of the Spirit reap life everlasting." And of the same nature is that other saying of the apostle, *He that soweth sparingly, shall reap sparingly*, 2 Cor. ix. 6.

The same figure is employed by the Prophet *Hosea* viii. 7: *They have sown the wind, and they shall reap the whirlwind*; and chap. x. 12, 13: *Sow to yourselves in righteousness; reap in mercy. Ye have ploughed wickedness; ye have reaped iniquity.* The last sentence contains, not only the same *image*, but almost the *same words* as those used by Eliphaz.

Our Lord expresses the same thing, in the following words: Matt. vii. 16–18: *Do men gather grapes of thorns, or figs of thistles? Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.* So the Greeks:—

Ατης αρουρα θανατου εκκαρπιζεται.
Æsch. Επτα επι Θηβαις, ver. 607.

"The field of iniquity produces the fruit of death."

Ὑβρις γαρ εξανθοις' εκαρπωσε αταν
Ατης, ὁθεν παγκλαυτον εξαυρᾳ θερος.
Id. Περσαι, ver. 823.

"For oppression, when it springs,
Puts forth the blade of vengeance; and its fruit
Yields a ripe harvest of repentant woe."—Potter.

The image is common every where, because it is a universal law of nature.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 By the blast of God they perish, and [k] by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and [l] the teeth of the young lions, are broken.

11 [m] The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was [n] secretly brought to me, and mine ear received a little thereof.

13 [o] In thoughts from the visions of the night, when deep sleep falleth on men,

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

14 Fear [p] came upon me, and [q] trembling, which made [r] all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, [s] *there was* silence, and I heard a voice, *saying*,

17 [t] Shall mortal man be more just than

[k] That is *by his anger*; as Isa. xxx. 33; see Exod. xv. 8; chap. 19; xv. 30; Isa. xi. 4; 2 Thess. ii. 8.—[l] Psa. lviii. 6. [m] Psa. xxxiv. 10.

[n] Heb. *by stealth.*—[o] Chap. xxxiii. 15.—[p] Heb. *met me.* [q] Hab. iii. 16.—[r] Heb. *the multitude of my bones.*—[s] Or, *I heard a still voice.*—[t] Chap. ix. 2.

Verse 9. *By the blast of God they perish*] As the noxious and parching east wind blasts and destroys vegetation, so the wicked perish under the indignation of the Almighty.

Verse 10. *The roaring of the lion*] By the roaring lion, fierce lion, old lion, stout lion, and lion's whelps, tyrannous rulers of all kinds are intended. The design of Eliphaz in using these figures is to show that even those who are possessed of the greatest *authority* and *power*—the *kings*, *rulers*, and *princes* of the earth—when they become wicked and oppressive to their subjects are cast down, broken to pieces, and destroyed, by the incensed justice of the Lord; and their *whelps*—their children and intended *successors*, scattered without possessions over the face of the earth.

Verse 11. *The old lion perisheth*] In this and the preceding verse the word *lion* occurs *five times*; and in the original the words are all different:—

1. אריה *aryeh*, from ארה *arah*, to *tear off*. 2. שחל *shachal*, which as it appears to signify *black* or *dark*, may mean the *black lion*, which is said to be found in Ethiopia and India. 3. כפיר *kephir*, a *young lion*, from כפר *caphar*, *to cover*, because he is said to *hide* himself in order to surprise his prey, which the *old one* does not. 4. לישׁ *layish*, from לשׁ *lash*, *to knead*, *trample upon*; because of his method of seizing his prey. 5. לביא *labi*, from לבא *laba*, *to suckle with the first milk*; a lioness giving suck; at which time they are peculiarly fierce. All these words may point out some quality of the lion; and this was probably the cause why they were originally given: but it is likely that, in process of time, they served only to designate the beast, without any particular reference to any of his properties. We have one and the same idea when we say the *lion*, the *king of beasts*, the *monarch of the forest*, the *most noble of quadrupeds*, &c.

Verse 12. *Now a thing was secretly brought to me*] To give himself the more authority, he professes to have received a vision from God, by which he was taught the secret of the Divine dispensations in providence; and a confirmation of the doctrine which he was now stating to Job; and which he applied in a different way to what was designed in the Divine communication.

Mine ear received a little thereof.] Mr. *Good* translates, "And mine ear received a whisper along with it." The *apparition* was the general subject; and the *words* related ver. 17, &c., were the *whispers* which he heard when the apparition stood still.

Verse 13. *From the visions of the night*] "It is in vain," says Mr. *Good*, "to search through ancient or modern poetry for a description that has any pretensions to rival that upon which we are now entering. Midnight—solitude—the deep sleep of all around—the dreadful chill and horripilation or erection of the hair over the whole body—the shivering, not of the *muscles* only, but of the *bones* themselves—the gliding approach of the spectre—the abruptness of his pause—his undefined and indescribable form—are all powerful and original characters, which have never been given with equal effect by any other writer."

Mr. *Hervey's* illustration is also striking and natural. "'Twas in the *dead of night*; all nature lay shrouded in darkness; every creature was buried in *sleep*. The most *profound silence* reigned through the universe. In these solemn moments Eliphaz, alone, all wakeful and solitary, was musing on sublime subjects. When, lo! an awful being burst into his apartment. *A spirit passed before his face.* Astonishment seized the beholder. His bones shivered within him; his flesh trembled all over him; and the hair of his head stood erect with horror. *Sudden* and *unexpected* was its appearance; not such its departure. *It stood still*, to present itself more fully to his view. It made a solemn pause, to prepare his mind for some momentous message. After which *a voice was heard.* A *voice*, for the importance of its meaning, worthy to be had in everlasting remembrance. It spoke, and these were its words:"

Verse 17. *Shall mortal man*] אנוש *enosh*; Greek βροτος poor, weak, dying man.

Be more just than God?] Or, האנוש כאלוה יצדק *haenosh keeloah yitsdak*; shall poor, weak, sinful man be justified before God?

Shall a man] גבר *gaber*, shall even the *strong* and *mighty man*, be pure before his Maker? Is any man, considered merely in and of himself, either holy in his conduct, or pure in his heart? No. He must be justified by the mercy of God, through an *atoning sacrifice*; he must be *sanctified* by the Holy Spirit of God, and thus made a partaker of the Divine nature. Then he is justified before God, and pure in the sight of his Maker: and this is a work which God himself alone can do; so the work is not *man's* work, but God's.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

God? shall a man be more pure than his Maker?

18 Behold, he [u] put no trust in his servants; [v] and his angels he charged with folly:

19 [w] How much less *in* them that dwell in [x] houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 [y] They are [z] destroyed from morning to evening: they perish for ever without any regarding *it*.

21 [a] Doth not their excellency *which is* in them go away? [b] they die, even without wisdom.

[u] Chap. xv. 15; xxv. 5; 2 Pet. ii. 4.——[v] Or, *nor in his angels* in whom *he put light*.——[w] Chap. xv. 16.

[x] 2 Cor. iv. 7; v. 1.——[y] Psa. xc. 5, 6.——[z] Heb. *beaten in pieces*. [a] Psa. xxxix. 11; xlix. 14.——[b] Chap. xxxvi. 12.

It is false to infer, from the words of this spectre, (whether it came from heaven or hell, we know not, for its communication shows and rankles a wound, without providing a cure,) that no man can be justified, and that no man can be purified, when God both justifies the ungodly, and sanctifies the unholy. The meaning can be no more than this: no man can make an atonement for his own sins, nor purify his own heart. Hence all *boasting* is for ever excluded. Of this Eliphaz believed Job to be guilty, as he appeared to talk of his righteousness and purity, as if they had been his own acquisition.

Verse 18. *Behold, he put no trust in his servants*] This verse is generally understood to refer to the fall of angels; for there were some of those heavenly beings *who kept not their first estate:* they did not persevere to the end of their probation, and therefore fell into condemnation, and are *reserved in chains of darkness unto the judgment of the great day;* Jude 6. It is said *he put no trust in them*—he knew that nothing could be *absolutely immutable* but himself; and that no intelligent beings could *subsist* in a state of *purity*, unless continually dependent on himself, and deriving constant supplies of grace, power, and light, from him who gave them their being.

And his angels he charged with folly] Not *chargeth*, as many quote the passage. He *charged* those with folly who kept not their first estate. It does not appear that he is *charging* the others in the same way, who continue steadfast.

The several translations of this verse, both ancient and modern, are different from each other. Here are the chief:—

In angelis suis reperit pravitatem, "In his angels he found perverseness," VULGATE. The SEPTUAGINT is nearly the same. *Il met la lumiere dans ses anges*, "He puts light into his angels," FRENCH BIBLE. Even those pure intelligences have continual need of being irradiated by the Almighty. ܘܒܡܠܐܟܘܗܝ ܢܣܝܡ ܬܡܗܐ *wa-bemalakui neshim temcho*, "And he hath put amazement in his angels," SYRIAC. The ARABIC is the same. *In angelis suis ponet gloriationem*, "In his angels he will put exultation," MONTANUS. The Hebrew is תהלה *toholah*, *irradiation*, from הלה *halah*, to *irradiate*, *glister*, or *shine*. In this place we may consider angels (מלאכים *malachim*) as heavenly or earthly messengers or angels of the Lord; and the *glory*, *influence*, and *honour* of their office as being *put in them* by the Most High. They are as planets which shine with a *borrowed light*. They have nothing but what they have received. Coverdale translates the whole verse thus: **Beholde he hath founde unfaythfulnesse amonge his owne servaunts and proude disobedience amonge his angels.** The sense is among all these interpreters; and if the *fallen angels* are meant, the passage is plain enough.

Verse 19. *How much less*] Rather, with the VULGATE, *How much more?* If angels may be unstable, how can man arrogate stability to himself who dwells in an earthly tabernacle, and who must shortly return to dust?

Crushed before the moth?] The slightest accident oftentimes destroys. "A *fly*, a *grape-stone*, or a *hair* can kill." Great men have fallen by all these. This is the general idea in the text; and it is useless to *sift* for meanings.

Verse 20. *They are destroyed from morning to evening*] In almost every moment of time some human being comes into the world, and some one departs from it. Thus are they "destroyed from morning to evening."

They perish for ever] יאבדו *yobedu; peribunt*, they *pass by;* they *go out of sight;* they moulder with the dust, and are soon forgotten. Who regards the past generation now among the dead?

Isaiah has a similar thought, chap. lvii. 1: "The righteous perisheth, and NO MAN LAYETH IT TO HEART: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Some think that Isaiah borrowed from Job: this will appear possible when it has been *proved*, which has never yet been done, that the writer of this book flourished *before* Isaiah. If, however, he borrowed the above thought, it must be allowed that it has been wondrously improved by coming through his hands.

Verse 21. *Doth not their excellency—go away?*] Personal beauty, corporeal strength, powerful eloquence, and various mental endowments, pass away, or are *plucked up by the roots;* they are no more seen or heard among men, and their memory soon perisheth.

They die, even without wisdom.] If wisdom means *the pursuit of the best end, by the most legitimate and appropriate means*, the great mass of mankind appear to perish without it. But, if we consider the subject more closely, we shall find that all men die in a state of comparative ignorance. With all our boasted science and arts, how little do we know! Do we know any thing to *perfection* that belongs either to the *material* or *spiritual* world? Do we understand even what *matter* is? What is its *essence?* Do we understand what *spirit* is? Then, what is its *essence?* Almost all the phenomena of nature, its grandest operations, and the laws of the heavenly bodies, have been explained on the principle of *gravitation* or *at-*

traction; but in *what does this consist?* Who can answer? We can traverse every part of the huge and trackless ocean by means of the *compass*; but who understands the nature of *magnetism* on which all this depends? We eat and drink in order to maintain life; but what is *nutrition*, and how is it effected? This has never been explained. Life depends on *respiration* for its continuance; but by what kind of action is it, that *in a moment* the *lungs* separate the *oxygen*, which is friendly to life, from the *nitrogen*, which would destroy it; suddenly absorbing the *one*, and expelling the *other?* Who, among the generation of *hypothesis-framers*, has *guessed* this out? Life is continued by the *circulation of the blood*; but by what power and law does it circulate? Have the *systole* and *diastole* of the heart, on which this circulation depends, ever been satisfactorily explained? Most certainly not. Alas! *we die without wisdom*; and must *die*, to know these, and ten thousand other matters equally unknown, and equally important. To be safe, in reference to eternity, we must know the only true God, and Jesus Christ whom he has sent; whom to know is life eternal. This knowledge, obtained and retained, will entitle us to all the rest in the eternal world

CHAPTER V.

Eliphaz proceeds to show that the wicked are always punished by the justice of God, though they may appear to flourish for a time, 1–8; extols the providence of God, by which the counsels of the wicked are brought to naught, and the poor fed and supported, 9–16; shows the blessedness of being corrected by God, in the excellent fruits that result from it; and exhorts Job to patience and submission, with the promise of all secular prosperity, and a happy death in a mature and comfortable old age, 17–27.

A. M. cir. 2484. B. C cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou [a] turn?

2 For wrath killeth the foolish man, and [b] envy slayeth the silly one.

3 [c] I have seen the foolish taking root: but suddenly I cursed his habitation.

4 [d] His children are far from safety, and they are crushed in the gate, [e] neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and [f] the

[a] Or, *look*.——[b] Or, *indignation*.——[c] Psa. xxxvii. 35, 36; Jer. xii. 2, 3.

[d] Psa. cxix. 155; cxxvii. 5.——[e] Psa. cix. 12.——[f] Chap. xviii. 9.

NOTES ON CHAP. V.

Verse 1. *Call now, if there be any*] This appears to be a strong *irony*. From whom among those *whose foundations are in the dust, and who are crushed before the moth*, canst thou expect succour?

To which of the saints wilt thou turn?] To whom among the *holy ones*, (קדשים *kedoshim*,) or among those who are equally dependent on Divine support with thyself, and can do no good but as influenced and directed by God, *canst thou turn* for help? Neither angel nor saint can help any man unless sent especially from God; and all prayers to *them* must be foolish and absurd, not to say impious. Can the *channel* afford me water, if the *fountain* cease to emit it?

Verse 2. *For wrath killeth the foolish man*] *Foolish, silly*, and *simple*, are epithets given by *Solomon* to sinners and transgressors of all kinds. Such parallelisms have afforded a presumptive argument that Solomon was the author of this book. See the *preface*. The words of Eliphaz may be considered as a sort of *maxim*, which the wisdom and experience of ages had served to establish; viz., The wrath of God is manifested only against the wicked and impious; and if thou wert not such, God would not thus contend with thee.

Verse 3. *I have seen the foolish taking root*] I have seen wicked men for a time in prosperity, and becoming established in the earth; but I well knew, from God's manner of dealing with men, that they must soon be blasted. I even ventured to *pronounce their doom*; for I knew that, in the order of God's providence, that was inevitable. *I cursed his habitation.*

Verse 4. *His children are far from safety*] His posterity shall not continue in prosperity. *Ill gotten, ill spent*; whatever is got by wrong must have God's curse on it.

They are crushed in the gate] The *Targum* says, *They shall be bruised in the gate of hell, in the day of the great judgment.* There is reference here to a custom which I have often had occasion to notice: viz., that in the Eastern countries the *court-house*, or *tribunal of justice*, was at the GATE *of the city*; here the magistrates attended, and hither the plaintiff and defendant came for justice.

Verse 5. *Whose harvest*] Their possessions, because acquired by unjust means, shall not be under the protection of God's providence; he shall abandon them to be pillaged and destroyed by the wandering *half-starved* hordes of the *desert banditti*. They shall carry it suddenly off; *even the thorns*—grain, weeds, thistles, and all, shall they carry off in their rapacious hurry.

The robber swalloweth up] Or, more properly, the *thirsty*, צמים *tsammim*, as is plain from their *swallowing up* or *gulping down*; opposed to the *hungry* or *half-starved*, mentioned in the preceding clause. The *hungry* shall *eat up* their grain, and the *thirsty* shall *drink down* their wine and oil, here termed חילם *cheylam*, their *strength* or *power*, for the most obvious reasons.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

robber swalloweth up their substance.

6 Although [g] affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is [h] born unto [i] trouble, as [k] the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 [l] Which doeth great things [m] and unsearchable; marvellous things [n] without number:

10 [o] Who giveth rain upon the earth, and sendeth waters upon the [p] fields:

11 [q] To set up on high those that be low;

[g] Or, *iniquity.*——[h] Gen. iii. 17, 18, 19; 1 Cor. x. 13.——[i] Or, *labour.*——[k] Heb. *the sons of the burning coal lift up to fly.* [l] Ch. ix. 10; xxxvii. 5; Psa. xl. 5; lxxii. 18; cxlv. 3; Rom. xi. 33.

[m] Heb. *and* there is *no search.*——[n] Heb. *till* there be *no number.* [o] Ch. xxviii. 26; Psa. lxv. 9, 10; cxlvii. 8; Jer. v. 24; x. 13; li. 16; Acts xiv. 47.——[p] Heb. *out-places.*——[q] 1 Sam. ii. 7; Psa. cxiii. 7.

There seem to be *two* allusions in this verse: 1. To the hordes of wandering predatory banditti, or half-starved Arabs of the desert, who have their scanty maintenance by the plunder of others. These descendants of Ishmael have ever had their hands against all men, and live to this day in the same predatory manner in which they have lived for several thousands of years. M. *Volney's* account of them is striking: "These men are smaller, leaner, and blacker, than any of the Bedouins yet discovered. Their wasted legs had only tendons without calves. Their belly was shrunk to their back. They are in general small, lean, and swarthy, and more so in the bosom of the desert than on the borders of the more cultivated country. They are ordinarily about five feet or *five feet two inches* high; they seldom have more than about six ounces of food for the whole day. Six or seven dates, soaked in melted butter, a little milk, or curd, serve a man for twenty-four hours; and he seems happy when he can add a small portion of coarse flour, or a little ball of rice. Their *camels* also, which are their only support, are remarkably meagre, living on the meanest and most scanty provision. *Nature* has given it a small head without ears, at the end of a long neck without flesh. She has taken from its legs and thighs every muscle not immediately requisite for motion; and in short has bestowed on its withered body only the vessels and tendons necessary to connect its frame together. She has furnished it with a strong jaw, that it may grind the hardest aliments; and, lest it should consume too much, she has straitened its stomach, and obliged it to chew the cud." Such is the description given of the Bedouin and his camel, by M. Volney, who, while he denies the true God, finds out a deity which he calls *Nature*, whose works evince the highest providence, wisdom, and design! And where does this most wonderful and intelligent *goddess* dwell? Nowhere but in the creed of the infidel; while the genuine believer knows that *nature* is only the *agent* created and employed by the great and wise God to accomplish, under his direction, the greatest and most stupendous beneficial effects.

The *second allusion* in the verse I suppose to be to the loss Job had sustained of his cattle by the predatory *Sabeans*; and all this Eliphaz introduces for the support of his grand argument, to convict Job of hidden crimes, on which account his enemies were permitted to destroy his property; that property, because of this wickedness, being placed out of the protection of God's providence.

Verse 6. *Affliction cometh not forth of the dust*] If there were not an adequate cause, thou couldst not be so grievously afflicted.

Spring out of the ground] It is not from mere *natural* causes that affliction and trouble come; God's justice inflicts them upon offending man.

Verse 7. *Yet man is born unto trouble*] לעמל *leamal*, to *labour*. He must *toil* and be *careful*; and if in the course of his labour he meet with trials and difficulties, he should rise superior to them, and not *sink* as thou dost.

As the sparks fly upward.] ובני רשף ינביהו עוף *ubeney resheph yagbihu uph*; *And the sons of the coal lift up their flight*, or *dart upwards*. And who are *the sons of the coal?* Are they not bold, intrepid, ardent, fearless men, who rise superior to all their trials; combat what are termed chance and occurrence; succumb under no difficulties; and rise superior to time, tide, fate, and fortune? I prefer this to all the various meanings of the place with which I have met. *Coverdale* translates, **Et is man that is borne unto mysery, like as the byrde for to fle.** Most of the ancient *versions* give a similar sense.

Verse 8. *I would seek unto God*] Were I in your place, instead of wasting my time, and irritating my soul with useless complaints, I would apply to my Maker, and, if conscious of my innocence, would confidently commit my cause to him.

Verse 9. *Which doeth great things*] No work, however complicated, is too deep for his counsel to plan; none, however stupendous, is too great for his power to execute. He who is upright is always safe in referring his cause to God, and trusting in him.

Verse 10. *Who giveth rain upon the earth*] The *Chaldee* gives this verse a fine turn: "Who gives rain on the face of the land of *Israel*, and sends waters on the face of the *provinces* of the *people*." Similar to our Lord's saying, which is expressed in the half of the compass: *Your Father which is in heaven*—SENDETH RAIN ON THE JUST AND ON THE UNJUST; Matt. v. 45.

Sendeth waters upon the fields] The term חוצות *chutsoth*, which we translate *fields*, and generally signifies *streets*, may here mean those *plantations* which are *laid out* in *ridges* or *plats*, in an *orderly*, *regular* manner. God does not only send rain upon the *earth* in a *general* manner, but, by an *especial providence*, waters the *cultivated ground*, so that not one ridge is destitute of its due proportion of fructifying moisture.

Verse 11. *To set up on high those that be low*] He so distributes his providential blessings without par-

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

that those which mourn may be exalted to safety.

12 [r] He disappointeth the devices of the crafty, so that the hands [s] cannot perform *their* enterprise.

13 [t] He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 [u] They [v] meet with darkness in the daytime, and grope in the noonday as in the night.

15 But [w] he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 [x] So the poor hath hope, and iniquity stoppeth her mouth.

17 [y] Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 [z] For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 [a] He shall deliver thee in six troubles: yea, in seven [b] there shall no evil touch thee.

[r] Neh. iv. 15; Psa. xxxiii. 10; Isa. viii. 10. — [s] Or, *cannot perform any thing.* — [t] Psa. ix. 15; 1 Cor. iii. 19. — [u] Deut. xxviii. 29; Isa. lix. 10; Amos viii. 9. — [v] Or, *run into.* [w] Psa. xxxv. 10.

[x] 1 Sam. ii. 9; Psa. cvii. 42. — [y] Psa. xciv. 12; Prov. iii. 11, 12; Heb. xii. 5; James i. 12; Rev. iii. 19. — [z] Deut. xxxii. 39; 1 Sam. ii. 6; Isa. xxx. 26; Hos. vi. 1. — [a] Psa. xxxiv. 19; xci. 3; Prov. xxiv. 16; 1 Cor. x. 13. — [b] Psa. xci. 10.

iality, that the land of the *poor man* is as well *sunned* and *watered* as that of the *rich*; so that he is thus set upon a level with the lords of the soil.

Verse 12. *He disappointeth the devices of the crafty*] All these sayings refer to God's *particular providence*, by which he is ever working for the *good*, and counterworking the plots of the *wicked*. And as various as are the contingent, capricious, and malevolent acts of men, so varied are his providential interferences; disappointing the devices, snares, and plots of the crafty, so that their plans being confounded, and their machinery broken in pieces, *their hands cannot perform their enterprises.*

Verse 13. *He taketh the wise in their own craftiness*] So counterworks them as to cause their feet to be taken in their own snares, and their evil dealings to fall on their own pate. Such frequent proofs has God given of his especial interference in behalf of the innocent, who have been the objects of the plots and evil designs of the wicked, by turning those evil devices against their framers, that *he who digs a pit for his neighbour shall fall into it himself* has become a universal *adage*, and has passed, either in so many words or in sense, into all the languages of all the people of the earth. *Lucretius* expresses it strongly:

Circumretit enim vis atque injuria quemque,
Atque, unde exorta est, ad eum plerumque revortit.
LUCRET. lib. v., ver. 1151.

"For force and wrong entangle the man that uses them;
And, for the most part, recoil on the head of the contriver."

Verse 14. *They meet with darkness in the daytime*] God confounds them and their measures; and, with all their cunning and dexterity, they are outwitted, and often act on their own projects, planned with care and skill, as if they had been the crudest conceptions of the most disordered minds. They act in *noonday* as if the *sun were extinct*, and their *eyes put out.* Thus does God "abate their pride, assuage their malice, and confound their devices."

Verse 15. *He saveth the poor from the sword, from their mouth*] This is rather a harsh construction. To avoid this, some have proposed to render מחרב *mechereb*, which we translate *from the sword, the persecuted*, but, I am afraid, on very slender authority. Instead of מחרב מפיהם *mechereb mippihem*, "from the sword, from their mouth," *eleven* of *Kennicott* and *De Rossi's* MSS. read מחרב פיהם *mechereb pihem*, *from the sword of their mouth*; and with these MSS. the *Chaldee*, *Vulgate*, *Syriac*, and *Arabic* agree. The verse, therefore, may be translated thus:—

He saveth from the sword of their mouth;
The poor from the hand of the mighty.

Or thus:—

He saveth from the sword of their mouth;
And with a strong hand the impoverished.

Verse 16. *So the poor*] דל *dal*, he who is made *thin*, who is *wasted, extenuated; hath hope*—he sees what God is accustomed to do, and he expects a repetition of gracious dealings in his own behalf; and because God deals thus with those who trust in him, therefore the *mouth of impiety is stopped.*

Religion is kept alive in the earth, because of God's signal interventions in behalf of the bodies and souls of his followers.

Verse 17. *Behold, happy is the man*] הנה *hinneh*, *behold*, is wanting in *five* of *Kennicott's* and *De Rossi's* MSS., and also in the *Syriac*, *Vulgate*, and *Arabic.*

We have had *fathers of our flesh*, who corrected us for their pleasure, or according to their caprices, and we were subject to them: how much more should we be subject to the *Father of spirits*, and live! for he corrects that we may be partakers of his holiness, in order that we may be rendered fit for his glory. See Heb. xii. 5; James i. 12; and Prov. iii. 12.

Verse 18. *For he maketh sore, and bindeth up*] Thus nervously rendered by *Coverdale*, *For though he make a wounde, he giueth a medicyne againe: though he smyte, his honde maketh whole againe.*

Verse 19. *He shall deliver thee in six troubles*] The numbers *six* and *seven* are put here for *many.* Though a number of troubles should come upon thee *all at once*, and there should be no hope, humanly speaking, yet God would rid thee out of them all; for he saves as well from *many* as from *few.* We may

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

20 [c] In famine he shall redeem thee from death: and in war [d] from the power of the sword.

21 [e] Thou shalt be hid [f] from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: [g] neither shalt thou be afraid of the beasts of the earth.

23 [h] For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know [i] that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not [k] sin.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

25 Thou shalt know also that [l] thy seed *shall be* [m] great, and thine offspring [n] as the grass of the earth.

26 [o] Thou shalt come to *thy* grave in a full age, like as a shock of corn [p] cometh in his season.

27 Lo this, we have [q] searched it, so it *is*, hear it, and know thou *it* [r] for thy good.

[c] Psa. xxxiii. 19; xxxvii. 19.——[d] Heb. *from the hands.* [e] Psa. xxxi. 20.——[f] Or, *when the tongue scourgeth.*——[g] Isa. xi. 9; xxxv. 9; lxv. 25; Ezek. xxxiv. 25.——[h] Psa. xci. 12; Hos. ii. 18.

[i] Or, *that peace is thy tabernacle.*——[k] Or, *err.*——[l] Psa. cxii. 2. [m] Or, *much.*——[n] Psa. lxxii. 16.——[o] Prov. ix. 11; x. 27. [p] Heb. *ascendeth.*——[q] Psa. cxi. 2.——[r] Heb. *for thyself*; Prov. ix. 12.

also understand the words, He who hath been thy deliverer in past troubles, will not deny his help in those which are to come.

Verse 20. *In famine he shall redeem thee*] The *Chaldee*, which understands this chapter as speaking of the *troubles and deliverances of the Israelites in Egypt and the wilderness*, renders this verse as follows: "In the famine of Egypt he redeemed thee from death; and in the war of Amalek, from the slaying of the sword."

Verse 21. *Thou shalt be hid from the scourge of the tongue*] The *Targum* refers this to the *incantations of Balaam*: "From injury by the tongue of Balaam thou shalt be hidden in the clouds; and thou shalt not fear from the blasting of the Midianites, when it shall come."

Perhaps no evil is more dreadful than the *scourge of the tongue*: evil-speaking, detraction, backbiting, calumny, slander, tale-bearing, whispering, and scandalizing, are some of the terms which we use when endeavouring to express the baleful influence and effects of that member, which is a *world of fire*, kindled from the nethermost hell. The Scripture abounds with invectives and execrations against it. See Psa. xxxi. 20, lii. 2–4; Prov. xii. 18, xiv. 3; James iii. 5–8.

Neither shalt thou be afraid] "Thou shouldst have such strong confidence in God, that even in the presence of destruction thou shouldst not fear death," the God of life and power being with thee.

Verse 22. *At destruction and famine thou shalt laugh*] This most forcibly expresses the strongest security, and confidence in that security. "In the desolation of Sihon, and in the famine of the desert, thou shalt laugh; and of the camps of Og, who is compared to a wild beast of the earth, thou shalt not be afraid."—*Targum*.

Verse 23. *Thou shalt be in league with the stones of the field*] Instead of אבני *abney, stones*, Mr. *Good* reads בני *beney, sons*, or *produce*; but this reading is not supported by any ancient *version*, nor, as far as I know, by any MS. yet collated. We must, therefore, take up the text as we find it, and make the best we can of the present reading.

The *Chaldee* gives a plausible sense: Thou needest not to fear, "because thy covenant is on tables of stone, which are publicly erected in the field; and the Canaanites, which are compared to the beasts of the field, have made peace with thee."

Perhaps the reference is to those *rocks* or *strong holds*, where banditti secured themselves and their prey, or where the *emirs* or neighbouring *chiefs* had their ordinary residence. Eliphaz may be understood as saying: Instead, then, of taking advantage of thee, as the *Sabeans* have done, the circumjacent chieftains will be confederate with thee; and the very beasts of the field will not be permitted to harm thy flocks.

Coverdale seems to have had an idea of this kind, as we find he translates the verse thus:—

> But the castels in the londe shall be confederate with the,
> And the beastes of the felde shall geve the peace.

I believe the above to be the meaning of the place. See the next verse.

Verse 24. *Thou shalt know*] Thou shalt be so fully satisfied of the friendly disposition of all thy neighbours, that thou shalt rest secure in thy bed, and not be afraid of any danger, though sleeping in thy *tent* in the *field*; and when thou returnest from thy country excursions, thou shalt find that thy *habitation* has been preserved in peace and prosperity, and that thou hast *made no mistake* in thy trust, in thy confidence, or in thy confederates.

The word אהלך *oholecha*, "thy tabernacle," means simply a *tent*, or *moveable dwelling*, composed of *poles*, *pins*, and *cloth*, or *skin*, to be pitched any where in a few moments, and struck again with the same ease.

The word נוך *navecha*, which we properly translate thy *habitation*, signifies a *solid, permanent dwelling-place*. See Josh. xxii. 4, 6, 7, 8; 2 Sam. xviii. 17; xix. 8; 1 Kings xii. 16; Psa. lii. 7; xci. 10; cxxxii. 3; Lam. ii. 4; Mal. ii. 12: and with these passages compare the place in the text.

As to תחטא *techeta*, which we translate *thou shalt* not sin, it comes from חטא *chata*, to *err*, to *mistake*, to *miss the mark*: hence to *sin, transgress God's laws*, seeking for happiness in forbidden and unlawful things, and therefore *missing the mark*, because in *them* happiness is not to be found: and it is very likely, from the connection above, that to *mistake* or *err* is its mean-

ing in this place. I need not add, that the Arab chiefs, who had their castles or strong holds, frequently in their country excursions lodged in *tents* in the open fields; and that on such occasions a hostile neighbour sometimes took advantage of their absence, attacked and pillaged their houses, and carried off their families and household. See at the end of this chapter.

Verse 25. *Thine offspring as the grass*] Thou shalt have a numerous and permanent issue.

Verse 26. *Thou shalt come to thy grave*] Thou shalt not die before thy time; thou shalt depart from life like a full-fed guest; happy in what thou hast known, and in what thou hast enjoyed.

Like as a shock of corn] Thou shalt completely run through the round of the *spring*, *summer*, *autumn*, and *winter* of life; and thou shalt be buried like a wholesome seed in the earth; from which thou shalt again rise up into an eternal *spring!*

Verse 27. *Lo this, we have searched it*] What I have told thee is the sum of our wisdom and experience on these important points. These are established maxims, which universal experience supports. *Know*—understand, and reduce them to practice *for thy good*. Thus ends *Eliphaz*, the *Temanite*, "full of wise saws and ancient instances;" but he miserably perverted them in his application of them to Job's case and character. They contain, however, many wholesome truths, of which the wise in heart may make a very advantageous practical use.

The predatory excursions referred to in verse 23 were not unfrequent among our own barbarous ancestors. An affecting picture of this kind is drawn by *Shakspeare*, from *Holinshed's Chronicles*, of the case of *Macduff*, whose castle was attacked in his absence by *Macbeth*, and his wife and all his children murdered. A similar incident was the ground of the old heroic ballad of *Hardicanute*. When the veteran heard that a host of Norwegians had landed to pillage the country, he armed, and posted to the field to meet the invading foe. He slew the chief in battle, and routed his pillaging banditti. While this was taking place, another party took the advantage of his absence, attacked his castle, and carried off or murdered his lovely wife and family; which, being perceived on his return by the war and age-worn chief, is thus affectingly described by the unknown poet:—

Loud and chill blew the westlin wind,
Sair beat the heavy showir,
Mirk grew the nicht eir *Hardyknute*
Wan neir his stately towir:

His towir that us'd with torches bleise,
To shine sae far at nicht,
Seim'd now as black as mourning weid,
Nae marvel, sair he sich'd.

"Thair's nae light in my lady's bowir;
Thair's nae light in my hall;
Nae blink shynes round my *Fairly* fair,
Nor *ward* stands on my wall.

What bodes it, *Thomas! Robert!* say I"
Nae answer—speaks their dreid;
"Stand back, my sons, I'll be your gyde;"
But bye they pass'd with speid.

"As fast I haif sped owr Scotland's foes"—
There ceis'd his brag of weir.
Sair schamt to mind ocht but his dame,
And maiden *Fairly* fair.

Black feir he felt; but what to feir
He wist not yet with dreid;
Sair schook his body, sair his limbs,
And all the warrior fled.

The ending of this poem is lost; but we here see that the castle of *Hardicanute* was surprised, and his family destroyed, or carried off, while he and his sons had been employed in defeating the invading Norwegians. Thank God! *civilization*, the offspring of the spread of *Christianity*, has put an end to these barbarous practices among us; but in the *East*, where *Christianity* is not, they flourish still. Britons! send out your Bible and your missionaries to tame these barbarians; for whom *heathenism* has done nothing, and the *Koran* next to nothing. *Civilization* itself, without the *Bible*, will do as little; for the civilized Greeks and Romans were barbarians, fell and murderous; living in envy and malice, hateful, hating one another, and offering *hundreds* at a time of *human victims* to their ruthless deities. Nothing but *Christianity* ever did, or ever can, cure these evils.

CHAPTER VI.

Job answers, and vindicates himself; and shows that the great affliction which he suffered was the cause of his complaining, by which life was rendered burdensome to him, 1–13. *He complains that, whereas he expected consolation from his friends, he had received nothing but the bitterest reproaches, on the assumed ground that he must be a wicked man, else God would not so grievously afflict him*, 14–20. *He shows them that they knew nothing of his case, and that they had no compassion*, 21–23. *And then entreats them, if they can, to show him in what he has offended, as he is ready to acknowledge and correct every trespass*, 24–30.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

BUT Job answered and said,

2 O, that my grief were thoroughly weighed, and my calamity [a] laid in the balances together!

3 For now it would be heavier [b] than the sand of the sea: therefore [c] my words are swallowed up.

4 [d] For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: [e] the terrors of God do set themselves in array against me.

5 Doth the wild ass bray [f] when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

7 The things *that* my soul refuseth to touch *are* as my sorrowful meat.

8 O that I might have my request; and that God would grant *me* [g] the thing that I long for!

9 Even [h] that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not

[a] Heb. *lifted up.*——[b] Prov. xxvii. 3.——[c] That is, *I want words to express my grief*; Psa. lxxvii. 4.

[d] Psa. xxxviii. 2.——[e] Psa. lxxxviii. 15, 16.——[f] Heb. *at grass.*
[g] Heb. *my expectation.*——[h] 1 Kings xix. 4.

NOTES ON CHAP. VI.

Verse 2. *O that my grief were thoroughly weighed*] Job wished to be dealt with according to justice; as he was willing that his sins, if they could be proved, should be weighed against his sufferings; and if this could not be done, he wished that his sufferings and his complainings might be weighed together; and it would then be seen that, bitter as his complaint had been, it was little when compared with the distress which occasioned it.

Verse 3. *Heavier than the sand of the sea*] This includes *two ideas*: their *number* was too great to be counted; their *weight* was too great to be estimated.

Verse 4. *The arrows of the Almighty*] There is an evident reference here to *wounds inflicted by poisoned arrows*; and to the burning fever occasioned by such *wounds*, producing such an intense parching thirst as to dry up all the moisture in the system, stop all the salivary ducts, thicken and inflame the blood, induce putrescency, and terminate in raging mania, producing the most terrifying images, from which the patient is relieved only by death. This is strongly expressed in the fine figure: *The* POISON DRINKETH *up my* SPIRIT; *the* TERRORS *of* GOD SET THEMSELVES *in* ARRAY *against me.* That *calamities* are represented among the Eastern writers as the *arrows of the Almighty*, we have abundant proofs. In reference to this, I shall adduce that fine saying attributed to *Aaly*, the son-in-law of *Mohammed*, in the *Toozuki Teemour*; which I have spoken of elsewhere. "It was once demanded of the fourth califf, (*Aaly*,) 'If the canopy of *heaven* were a *bow*; and if the *earth* were the *cord thereof*; and if *calamities* were the *arrows*; if *mankind* were the *mark* for those arrows; and if *Almighty God*, the tremendous and glorious, were the unerring *Archer*; to whom could the sons of Adam flee for protection?' The califf answered, 'The sons of Adam must flee unto the Lord.'" This fine image Job keeps in view in the eighth and ninth verses, wishing that the *unerring marksman* may *let fly* these arrows, *let loose his hand*, to destroy and cut him off.

Verse 5. *Doth the wild ass*] פרא *pere*, translated *onager*, by the *Vulgate*, from the *ονος αγριος* of the *Septuagint*, which we properly enough, translate *wild ass*. It is the same with the *tame ass*; only in a wild state it grows to a larger size, is stronger, and more fleet. The meaning of Job appears to be this: You condemn me for complaining; do I complain without a cause? The *wild ass* will not *bray*, and the *ox* will not low, unless in *want*. If they have plenty of provender, they are silent. Were I at rest, at ease, and happy, I would not complain.

Verse 6. *Can that which is unsavoury*] Mr. *Good* renders this verse as follows: *Doth insipid food without a mixture of salt, yea, doth the white of the egg give forth pungency?* Which he thus illustrates: "Doth that which hath nothing of seasoning, nothing of a pungent or irritable power within it, produce pungency or irritation? I too should be quiet and complain not, if I had nothing provocative or acrimonious; but, alas! the food I am doomed to partake of is the very calamity which is most acute to my soul—that which I most loathe, and which is most grievous or trying to my palate." Some render the original, *Is there any dependence on the drivel of dreams?*

There have been a great variety of interpretations given of this verse. I could add another; but that of Mr. *Good* is as likely to be correct as that of any other critic.

Verse 8. *O that I might have*] As Job had no hope that he should ever be redeemed from his present helpless state, he earnestly begs God to shorten it by taking away his life.

Verse 9. *Let loose his hand*] A metaphor taken from *an archer drawing his arrow to the head*, and then *loosing his hold*, that *the arrow may fly to the mark*. See on ver. 4.

Verse 10. *Then should I yet have comfort*] Instead of עוד *od*, YET, three of *Kennicott's* and *De Rossi's* MSS. have זאת *zoth*, THIS. *And* THUS *should be my comfort.* The expectation that he will speedily make an end of me would cause me to rejoice with great joy. This reading is supported by the *Vulgate* and the *Chaldee*.

I would harden myself in sorrow] To know that I should shortly have an end put to my miseries, would cause me to endure the present with determinate resolution. *Let him not spare*—let him use whatever

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

spare; for [i] I have not concealed the words of [k] the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh [l] of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 [m] To [n] him that is afflicted pity *should be showed* from his friend; but he forsaketh the fear of the Almighty.

15 [o] My brethren have dealt deceitfully as

[i] Acts xx. 20.——[k] Lev. xix. 2; Isa. lvii. 15; Hos. xi. 9.
[l] Heb. *brazen.*

[m] Heb. *To him that melteth.*——[n] Prov. xvii. 17.——[o] Psa. xxxviii. 11; xli. 9.

neans he chooses, for I will not resist his decree; he *s holy*, and his decrees must be just.

Verse 11. *What* is *my strength*] I can never suppose that my strength will be restored; and, were hat possible, have I any comfortable prospect of a appy termination of my life? Had I any prospect of *future* happiness, I might well bear my *present* ills; ut the state of my *body* and the state of my *circumtances* preclude all hope.

Verse 12. Is *my strength the strength of stones?*] am neither a *rock*, nor is my flesh *brass*, that I can ndure all these calamities. This is a proverbial say-ng, and exists in all countries. Cicero says, *Non nim est e saxo sculptus, aut e* RODORE *dolatus* HOMO; *abet corpus, habet animum; movetur mente, movetur ensibus.* "For man is not chiselled out of the *rock*, or hewn out of the *oak*; he has a body, and he has soul; the one is actuated by intellect, the other by he senses." Quæst. Acad. iv. 31. So *Homer*, where e represents Apollo urging the Trojans to attack the Greeks:—

Νεμεσησε δ' Απολλων,
Περγαμου εκκατιδων· Τρωεσσι δε κεκλετ' ανασσ'·
Ορνυσθ', ἱπποδαμοι Τρωες, μηδ' εικετε χαρμης
Αργειοις· επει ου σφιλιθος χρως, ουδε σιδηρος,
Χαλκον ανασχεσθαι ταμεσιχροα βαλλομενοισιν.
ILIAD, lib. iv., ver. 507.

But Phœbus now from Ilion's towering height
Shines forth reveal'd, and animates the fight.
Trojans, be bold, and force to force oppose;
Your foaming steeds urge headlong on the foes!
Nor are their bodies ROCKS, nor ribb'd with STEEL;
Your weapons enter, and your strokes they feel.
POPE.

These are almost the same expressions as those in Job.

Verse 13. Is *not my help in me?*] My help is all n myself; and, alas! that is perfect weakness: *and ny subsistence*, תושיה *tushiyah*, all that is *real, stable,* nd *permanent, is driven quite from me.* My *friends* ave forsaken me, and I am abandoned to *myself*; ny *property* is all taken away, and I have no *re-ources* left. I believe Job neither said, nor intended o say, as some interpreters have it, *Reason is utterly driven from me.* Surely there is no mark in this hapter of his being deranged, or at all impaired in his intellect.

Verse 14. *To him that is afflicted pity* should be howed *from his friend; but he forsaketh the fear of the Almighty.*] The *Vulgate* gives a better sense, *Qui tollit ab amico suo misericordiam, timorem Domini dereliquit*, "He who takes away mercy from his friend, hath cast off the fear of the Lord." The word לִמָּס *lammas*, which we render *to him who is* AFFLICTED, from מסה *masah*, *to dissolve*, or *waste away*, is in thirty-two of Dr. *Kennicott's* and *De Rossi's* MSS. לִמְאַס *lemoes*, "to him that *despiseth* his friend;" and hence the passage may be read: *To him who despiseth his friend, it is a reproach; and he will forsake the fear of the Almighty:* or, as Mr. *Good* translates,

"Shame to the man who despiseth his friend!
He indeed hath departed from the fear of the Almighty."

Eliphaz had, in effect, *despised* Job; and on this ground had acted any thing but the part of a *friend* towards him; and he well deserved the severe stroke which he here receives. A heathen said, *Amicus certus in re incerta cernitur*; the full sense of which we have in our common adage:—

A FRIEND IN NEED *is a* FRIEND INDEED.

Job's *friends*, so called, supported *each other* in their attempts to blacken the character of this worthy man; and their hand became the heavier, because they supposed the hand of God was upon him. To each of them, individually, might be applied the words of another heathen:—

——————Absentem qui rodit amicum,
Qui non defendit alio culpante; solutos
Qui captat risus hominum, famamque dicacis,
Fingere qui non visa potest; commissa tacere
Qui nequit; hic niger est; hunc tu, Romane, caveto.
HOR. Satyr. lib. i., s. iv., ver. 81.

He who, malignant, tears an absent friend;
Or, when attack'd by others, don't defend;
Who trivial bursts of laughter strives to raise,
And courts, of prating petulance, the praise;
Of things he never saw who tells his tale,
And friendship's secrets knows not to conceal;—
This man is *vile*; here, Roman, fix your mark;
His *soul's* as *black* as his complexion's dark.
FRANCIS.

Verse 15. *Have dealt deceitfully as a brook*] There is probably an allusion here to those *land torrents* which make a sudden appearance, and as suddenly vanish; being produced by the rains that fall upon the mountains during the rainy season, and are soon absorbed by the thirsty sands over which they run. At first they seem to promise a *permanent stream*, and are noticed with delight by the people, who fill their tanks or reservoirs from their waters; but sometimes they are so large and rapid as to carry every thing before them; and then suddenly fail, so that

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

a brook, *and* [p] as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, [q] they vanish: [r] when it is hot, they are [s] consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of [t] Tema looked, the companies of [u] Sheba waited for them.

20 They were [v] confounded because they had hoped; they came thither, and were ashamed.

21 [w] For now [x] ye are [y] nothing; ye see *my* casting down, and [z] are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, [a] ye overwhelm the fatherless,

[p] Jer. xv. 18.——[q] Heb. *they are cut off.*——[r] Heb. *in the heat thereof.*——[s] Heb. *extinguished.*——[t] Gen. xxv. 15.——[u] 1 Kings x. 1; Psa. lxxii. 10; Ezek. xxvii. 22, 23.——[v] Jer. xiv. 3.

[w] Or, *For now ye are* like *to them*; Heb. *to it.*——[x] Chap. xiii. 4.——[y] Heb. *not.*——[z] Psa. xxxviii. 11.——[a] Heb. *ye cause to fall upon.*

there is no time to fill the tanks. The approach of Job's friends promised much of sympathy and compassion; his expectations were raised: but their conduct soon convinced him that they were physicians of no value; therefore he compares them to the *deceitful torrents* that soon *pass away*.

Verse 16. *Blackish by reason of the ice*] He represents the waters as being sometimes suddenly frozen, their foam being turned into the semblance of snow or hoar-frost: when the heat comes, they are speedily liquefied; and the evaporation is so strong from the heat, and the absorption so powerful from the sand, that they soon disappear.

Verse 18. *The paths of their way*] They sometimes forsake their *ancient channels*, which is a frequent case with the river *Ganges*; and, growing smaller and smaller from being divided into numerous streams, *they go to nothing and perish*—are at last utterly lost in the sands.

Verse 19. *The troops of Tema looked*] The *caravans* coming from *Tema* are represented as arriving at those places where it was well known torrents did descend from the mountains, and they were full of expectation that here they could not only slake their thirst, but fill their *girbas* or *water-skins*; but when they arrive, they find the waters totally dissipated and lost. In vain did the caravans of Sheba *wait for them*; they did not reappear: and they *were confounded, because they had hoped* to find here refreshment and rest.

Verse 21. *For now ye are nothing*] Ye are just to me as those deceitful torrents to the caravans of Tema and Sheba; they were *nothing* to them; ye are *nothing* to me.

Ye see my *casting down*] Ye see that I have been hurried from my eminence into want and misery, as the flood from the top of the mountains, which is divided, evaporated, and lost in the desert.

And are afraid.] Ye are terrified at the calamity that has come upon me; and instead of drawing near to comfort me, ye start back at my appearance.

Verse 22. *Did I say, bring unto me?*] Why do you stand aloof? Have I asked you to bring me any presents? or to supply my wants out of your stores?

Verse 23. *Or, Deliver me*] Did I send to you to come and avenge me of the destroyers of my property, or to rescue my substance out of the hands of my enemies?

Verse 24. *Teach me*] Show me where I am mistaken. Bring proper arguments to convince me of my errors; and you will soon find that I shall gladly receive your counsels, and abandon the errors of which I may be convicted.

Verse 25. *How forcible are right words*] A well-constructed argument, that has truth for its basis, is *irresistible*.

But what doth your arguing reprove?] Your *reasoning* is defective, because your *premises* are false; and your *conclusions* prove nothing, because of the falsity of the premises whence they are drawn. The last clause, literally rendered, is, *What reproof, in a reproof from you?* As you have *proved no fault* you have consequently *reproved* no *vice*. Instead of מה נמרצו *mah nimretsu*, "how forcible," מה נמלצו *mah nimletsu*, "how savoury or pleasant," is the reading of two MSS., the *Chaldee*, and some of the *rabbins*. Both senses are good, but the common reading is to be preferred.

Verse 26. *Do ye imagine to reprove words*] Is it some expressions which in my hurry, and under the pressure of unprecedented affliction, I have uttered, that ye catch at? You can find no flaw in my conduct; would ye *make me an* OFFENDER *for a* WORD? Why endeavour to take such advantage of a man who complains in the bitterness of his heart, through despair of life and happiness?

Verse 27. *Ye overwhelm the fatherless*] Ye see that I am as destitute as the most *miserable orphan*; would ye overwhelm such a one? and would you *dig a pit for your friend*—do ye lay wait for me, and endeavour to entangle me in my talk? I believe this to be the spirit of Job's words.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

and ye [b] dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* [c] evident unto you if I lie.

29 [d] Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* [e] in it.

30 Is there iniquity in my tongue? cannot [f] my taste discern perverse things?

[b] Psa. lvii. 6.——[c] Heb. *before your face.*——[d] Chap. xvii. 10.

[e] That is, *in this matter.*——[f] Heb. *my palate*, ch. xii. 11; xxxiv. 3.

Verse 28. *Look upon me*] View me; consider my circumstances; compare my words; and you must be convinced that I have spoken nothing but truth.

Verse 29. *Return, I pray you*] *Reconsider the whole subject. Do not be offended. Yea, reconsider the subject; my righteousness is in it*—my argumentation is a sufficient proof of my innocence.

Verse 30. *Is there iniquity in my tongue?*] Am I not an *honest* man? and if in my haste my tongue had uttered *falsity*, would not my conscience discern it? and do you think that such a man as your friend is would defend what he knew to be wrong!

I HAVE done what I could to make this chapter plain, to preserve the connection, and show the dependence of the several parts on each other; without which many of the sayings would have been very obscure. The whole chapter is an inimitable apology for what he had uttered, and a defence of his conduct. This might have ended the controversy, had not his friends been determined to bring him in guilty. They had prejudged his cause, and assumed a certain position, from which they were determined not to be driven.

CHAPTER VII.

Job continues to deplore his helpless and afflicted state, 1–6. *He expostulates with God concerning his afflictions*, 7–12; *describes the disturbed state of his mind by visions in the night season; abhors life*, 13–16; *and, showing that he is unworthy of the notice of God, begs pardon and respite*, 17–21.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

IS there not [a] an [b] appointed time to man upon earth? *are not* his days also like the days of a hireling?

2 As a servant [c] earnestly desireth the shadow, and as a hireling looketh for *the reward of* his work:

3 So am I made to possess [d] months of vanity, and wearisome nights are appointed to me.

A. M. cir. 2484. B. C. cir. 1529. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[a] Or, *a warfare.*——[b] Chap. xiv. 5, 13, 14; Psa. xxxix. 4.

[c] Heb. *gapeth after.*——[d] See chap. xxix. 2.

NOTES ON CHAP. VII.

Verse 1. *Is there not an appointed time to man*] The *Hebrew*, with its literal rendering, is as follows: הלא צבא לאנוש עלי ארץ *halo tsaba leenosh aley arets*, "Is there not a warfare to miserable man upon the earth?" And thus most of the *versions* have understood the words. The SEPTUAGINT: Ποτερον ουχι πειρατηριον εστι ὁ βιος ανθρωπου επι της γης; "Is not the life of man a place of trial upon earth?" The VULGATE: *Militia est* vita hominis super terram, "The life of man is a warfare upon earth." The CHALDEE is the same. *N'y a-t-il pas comme un train de guerre ordonné aux mortels sur la terre?* "Is there not a continual campaign ordained for mortals upon the earth?" FRENCH BIBLE. The GERMAN and DUTCH the same. COVERDALE: Is not the life of man upon earth a very batayle? CARMARDEN, Rouen, 1566: Hath man any certayne tyme upon earth? SYRIAC and ARABIC: "Now, man has time upon the earth." *Non è egli il tempo determinato á l'huomo sopra la terra?* "Is there not a determined time to man upon the earth?" BIB. ITAL., 1562. All these are nearer to the true sense than ours; and of a bad translation, worse use has been made by many theologians. I believe the simple sentiment which the writer wished to convey is this: *Human life is a state of probation*; and every day and place is a time and place of *exercise*, to *train us up* for eternal life. *Here* is the *exercise*, and here the *warfare*: we are *enlisted* in the *bands of the Church militant*, and must accomplish our *time of service*, and be honourably *dismissed* from the *warfare*, having *conquered* through the blood of the Lamb; and then receive the *reward* of the heavenly inheritance.

Verse 2. *Earnestly desireth the shadow*] As a man who labours hard in the *heat* of the day earnestly desires to get under a *shade*, or wishes for the *long evening shadows*, that he may rest from his labour, get his day's wages, retire to his food, and then go to rest. *Night* is probably what is meant by the *shadow*; as in VIRGIL, Æn. iv., ver. 7: Humentemque Aurora *polo dimoverat* UMBRAM. "The morning had removed the humid shadow, i. e., *night*, from the world." Where SERVIUS justly observes: *Nihil interest, utrum* UMBRAM *an* NOCTEM *dicat:* NOX *enim* UMBRA *terræ est*, "It makes no difference whether he says *shadow* or *night*; for night is the *shadow* of the earth."

Verse 3. *So am I made to possess*] But night is no relief to me; it is only a continuance of my anxiety and labour. I am like the *hireling*, I have my *appointed* labour for the *day*. I am like the *soldier* harassed by the enemy: I am obliged to be continually on the watch, always on the look out, with scarcely any rest.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

4 [e] When I lie down, I say, When shall I arise, and [f] the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is [g] clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 [h] My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that [i] my life *is* wind: mine eye [k] shall no more [l] see good.

8 [m] The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me, [n] and I *am* not.

[e] Deut. xxviii. 67; chap. xvii. 12.——[f] Heb. *the evening be measured.*——[g] Isa. xiv. 11.——[h] Chap. ix. 25; xvi. 22; xvii. 11; Psa. xc. 6; cii. 11; cviii. 13; cxliv. 4; Isa. xxxviii. 12; xl. 6; James iv. 14.——[i] Psa. lxxviii. 39; lxxxix. 47.——[k] Heb. *shall not return.*——[l] *To see*, that is, *to enjoy.*——[m] Chap. xx. 9.——[n] That is, *I can live no longer.*

Verse 4. *When I lie down*] I have so little rest, that when I do lie down I long for the return of the light, that I may rise. Nothing can better depict the state of a man under continual afflictions, which afford him no respite, his days and his nights being spent in constant anguish, utterly unable to be in any one posture, so that he is continually changing his position in his bed, finding ease nowhere: thus, as himself expresses it, he is *full of tossings*.

Verse 5. *My flesh is clothed with worms*] This is perhaps no figure, but is literally true: the miserably ulcerated state of his body, exposed to the open air, and in a state of great destitution, was favourable to those insects that sought such places in which to deposit their *ova*, which might have produced the animals in question. But the figure is too horrid to be farther illustrated.

Clods of dust] I believe all the commentators have here missed the sense. I suppose Job to allude to those *incrustations* of indurated or dried *pus*, which are formed on the tops of pustules in a state of decay: such as the *scales* which fall from the pustules of the smallpox, when the patient becomes convalescent. Or, if Job's disease was the *elephantiasis*, it may refer to the *furfuraceous scales* which are continually falling off the body in that disorder. It is well known, that in this disease the *skin* becomes very *rigid*, so as to *crack* across, especially at the different *joints*, out of which fissures a loathsome *ichor* is continually exuding. To something like this the words may refer, *My* SKIN *is* BROKEN, *and become* LOATHSOME.

Verse 6. *Swifter than a weaver's shuttle*] The word ארג *areg* signifies rather the *weaver* than his *shuttle*. And it has been doubted whether any such instrument were in use in the days of Job. Dr. Russell, in his account of Aleppo, shows that though they wove many kinds of curious cloth, yet no *shuttle* was used, as they conducted every thread of the *woof* by their *fingers*. That some such instrument as the *shuttle* was in use from time immemorial, there can be no doubt: and it is certain that such an instrument must have been in the view of Job, without which the figure would lose its expression and force. In almost every nation the whole of human existence has been compared to a *web*; and the principle of life, through the continual succession of moments, hours, days, weeks, months, and years, *to a thread woven through that web*. Hence arose the fable of the *Parcæ* or *Fates*, called also the *Destinies* or *Fatal Sisters*. They were the daughters of *Erebus* and *Nox*, darkness and night; and were *three* in number, and named *Clotho*, *Lachesis*, and *Atropos*. Clotho held the distaff; Lachesis spun off the thread; and Atropos cut it off with her scissors, when it was determined that life should end. Job represents the *thread of his life* as being *spun out* with great rapidity and tenuity, and about to be *cut off*.

And are spent without hope.] Expectation of future good was at an end; *hope* of the alleviation of his miseries no longer existed. The *hope* of future good is the *balm* of life: where that is not, there is *despair*; where despair is, there is *hell*. The fable above mentioned is referred to by *Virgil*, Ecl. iv., ver. 46, but is there applied to *time*:—

> Talia Secla, suis dixerunt, currite, fusis
> Concordes stabili fatorum numine Parcæ.

" The FATES, when they this happy *thread* have *spun*
Shall bless the sacred *clue*, and bid it *smoothly run*."
DRYDEN.

Isaiah uses the same figure, chap. xxxviii. 12:—

> My *life* is cut off, as by the *weaver*:
> He will sever me from the *loom*.
> In the course of the day thou wilt finish my *web*.
> LOWTH.

Coverdale translates thus: Myn dayes passe ouer more spedely then a weaber can weabe out his webbe and are gone or I am awarre.

A fine example of this figure is found in the *Teemour Nameh*, which I shall give in Mr. *Good's* translation:—

"Praise be to God, who hath *woven* the *web* of human affairs in the *loom* of his will and of his wisdom, and hath made *waves of times* and of *seasons* to *flow* from the *fountain* of his *providence* into the *ocean* of his *power*." The simile is fine, and elegantly expressed.

Verse 7. *My life is wind*] Mr. *Good* translates, "O remember that, if my life pass away, mine eye shall turn no more to scenes of goodness;" which he paraphrases thus: "O remember that, if my life pass away, never more shall I witness those scenes of Divine favour, never more adore thee for those proofs of unmerited mercy, which till now have been so perpetually bestowed on me." I think the *common translation* gives a very good sense.

Verse 8. *Shall see me no more*] If I die in my present state, with all this load of undeserved odium which is cast upon me by my friends, I shall never have an opportunity of vindicating my character, and regaining the good opinion of mankind.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 *As* the cloud is consumed and vanisheth away; so [o] he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will [q] not refrain my mouth; I will speak in the anguish of my spirit; I will [r] complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 [s] When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather [t] than my life.

16 [u] I loathe *it*; I would not live alway: [v] let me alone; [w] for my days *are* vanity.

17 [x] What *is* man, that thou shouldest mag-

[o] 2 Sam. xii. 23.——[p] Ch. viii. 18; xx. 9; Psa. ciii. 16.——[q] Psa. xxix. 1, 9; xl. 9.——[r] 1 Sam. i. 10; chap. x. 1.——[s] Ch. ix. 27.

[t] Heb. *than my bones*.——[u] Ch. x. 1.——[v] Ch. x. 20; xiv. 6; Psa. xxxix. 13.——[w] Psa. lxii. 9.——[x] Psa. viii. 4; cxliv. 3; Heb. ii. 6.

Thine eyes are *upon me, and I* am *not*.] Thou canst look me into nothing. Or, Let thine eye be upon me as judged to death, and I shall immediately cease to live among men.

Verse 9. As *the cloud is consumed*] As the cloud is dissipated, so is the breath of those that go down to the grave. As that cloud shall never return, so shall he be with the dead; they return no more to sojourn with the living. See on the following verses.

Verse 10. *He shall return no more to his house, neither shall his place know him any more.*] He does not mean that he shall be *annihilated*, but that he shall never more become an inhabitant of the earth.

The word שאול, which we properly enough translate *grave*, here signifies also the *state of the dead*, *hades*, and sometimes any *deep pit*, or even *hell* itself.

Verse 11. *Therefore I will not refrain*] All is hopeless; I will therefore indulge myself in complaining.

Verse 12. Am *I a sea, or a whale*] "Am I condemned as the Egyptians were who were drowned in the Red Sea? or am I as Pharaoh, who was drowned in it in his sins, that thou settest a keeper over me?" *Targum*. Am I as dangerous as the sea, that I should be encompassed about with barriers, lest I should hurt mankind? Am I like an ungovernable *wild beast* or *dragon*, that I must be put under locks and bars? I think our own version less exceptionable than any other hitherto given of this verse. The meaning is sufficiently plain. Job was hedged about and shut in with insuperable difficulties of various kinds; he was entangled as a wild beast in a net; the more he struggled, the more he lost his strength, and the less probability there was of his being extricated from his present situation. The *sea* is shut in with barriers, over which it cannot pass; for God has placed the sand for the *bound* of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it;" Jer. v. 22. "*For* thou hast set a *bound* that they may not pass over; that they turn not again to cover the earth;" Psa. civ. 9. "Or *who* shut up the sea with *doors*, when it brake forth, *as if* it had issued out of the womb? When I made the cloud the *garment* thereof, and thick darkness a *swaddling band* for it, and brake up for it my *decreed place*, and set *bars* and *doors*; and said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed;" chap. xxxviii. 8.

Here then is Job's allusion: the *bounds*, *doors*, *garment*, *swaddling bands*, *decreed place*, and *bars*, are the *watchers* or *keepers* which God has set to prevent the *sea* from *overflowing the earth*; so Job's *afflictions* and *distresses* were the *bounds* and *bars* which God had apparently set to prevent him from injuring his fellow creatures. At least Job, in his complaint, so takes it. Am I like the *sea*, which thou hast imprisoned within bounds, ready to overwhelm and destroy the country? or am I like a *dragon*, which must be cooped up in the same way, that it may not have the power to kill and destroy? Surely in my prosperity I gave no evidence of such a disposition; therefore should not be treated as a man dangerous to society. In this Job shows that *he will not refrain his mouth*.

Verse 14. *Thou scarest me with dreams*] There is no doubt that Satan was permitted to haunt his *imagination* with dreadful dreams and terrific appearances; so that, as soon as he fell asleep, he was suddenly roused and alarmed by those appalling images. He needed rest by sleep, but was afraid to close his eyes because of the horrid images which were presented to his imagination. Could there be a state more deplorable than this?

Verse 15. *Chooseth strangling*] It is very likely that he felt, in those interrupted and dismal slumbers, an oppression and difficulty of breathing something like the *incubus* or *nightmare*; and, distressing as this was, he would prefer death by this means to any longer life in such miseries.

Verse 16. *I loathe* it; *I would not live alway*] Life, in such circumstances, is hateful to me; and though I wish for long life, yet if length of days were offered to me with the sufferings which I now undergo, I would despise the offer and spurn the boon.

Mr. *Good* is not satisfied with our common version, and has adopted the following, which in his *notes* he endeavours to illustrate and defend:

Verse 15. So that my soul coveteth suffocation,
And death in comparison with my suffering.
16. No longer would I live! O, release me!
How are my days vanity!

Verse 17. *What* is *man that thou shouldest mag-*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

nify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, [y] O thou Preserver of men? why [z] hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

A. M. cir. 2484 B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir 767.

[y] Psa. xxxvi. 6.

[z] Chap. xvi. 12; Psa. xxi. 12; Lam. iii. 12.

nify him? and that thou shouldest set thine heart upon him?] Two different ideas have been drawn from these words:—

1. Man is not worth thy notice; why therefore dost thou contend with him?

2. How astonishing is thy kindness that thou shouldest *fix thy heart*—thy strongest affections, on such a poor, base, vile, impotent creature as man, (אנוש *enosh*,) that thou shouldest so highly exalt him beyond all other creatures, and mark him with the most particular notice of thy providence and grace!

The paraphrase of *Calmet* is as follows: "Does man, such as he at present is, merit thy attention! What is man that God should make it his business to examine, try, prove, and afflict him! Is it not doing him too much honour to think thus seriously about him! O Lord! I am not worthy that thou shouldest concern thyself about *me!*"

Verse 19. *Till I swallow down my spittle?*] This is a proverbial expression, and exists among the Arabs to the present day; the very language being nearly the same. It signifies the same as, *Let me draw my breath; give me a moment's space; let me have even the twinkling of an eye.* I am urged by my sufferings to continue my complaint; but my strength is exhausted, my *mouth dry* with speaking. Suspend my sufferings even for so short a space as is necessary to swallow my spittle, that my parched tongue may be moistened, so that I may renew my complaint.

Verse 20. *I have sinned; what shall I do*] Dr. *Kennicott* contends that these words are spoken to *Eliphaz*, and not to God, and would paraphrase them thus: "You say I must have been a sinner. What then! I have not sinned against thee, O thou spy upon mankind! Why hast thou set up *me* as a butt or mark to shoot at! Why am *I* become a burden unto thee! Why not rather overlook my transgression, and pass by mine iniquity! I am now sinking to the dust! To-morrow, perhaps, I shall be sought in vain!" See his vindication of Job at the end of *these notes* on this book. Others consider the address as made to God. Taken in this light, the sense is plain enough.

Those who suppose that the address is made to God, translate the 20th verse thus: "Be it that I have sinned, what injury can I do unto thee, O thou Observer of man! Why hast thou set me up as a mark for thee, and why am I made a burden to thee!" The *Septuagint* is thus: Ει εγω ημαρτον, τι δυνησομαι πραξαι, ὁ επισταμενος τον νουν των ανθρωπων; *If I have sinned, what can I do, O thou who knowest the mind of men?* Thou knowest that it is impossible for *me* to make any restitution. I cannot blot out my offences; but whether I have sinned so as to bring all these calamities upon me, thou knowest, who searchest the hearts of men.

Verse 21. *And why dost thou not pardon*] These words are spoken *after the manner of men.* If thou have any design to save me, if I have sinned, why dost thou not pardon my transgression, as thou seest that I am a dying man; and to-morrow morning thou mayest seek me to do me good, but in all probability I shall then be no more, and all thy kind thoughts towards me shall be unavailing! If I have sinned, then why should not I have a part in that mercy that flows so freely to all mankind!

That Job does not criminate himself here, as our text intimates, is evident enough from his own repeated assertions of his innocence. And it is most certain that *Bildad*, who immediately answers, did not consider him as criminating but as *justifying* himself; and this is the very ground on which *he* takes up the subject. Were we to admit the contrary, we should find strange inconsistencies, if not contradictions, in Job's speeches: on such a ground the controversy must have immediately terminated, as he would then have acknowledged that of which his friends accused him; and here the book of Job would have ended.

CHAPTER VIII.

Bildad answers, and reproves Job for his justifying himself, 1, 2. *Shows that God is just, and never punishes but for iniquity; and intimates that it was on account of their sins that his children were cut off,* 3, 4. *States that, if Job would humble himself to the Almighty, provided he were innocent, his captivity would soon be turned, and his latter end be abundantly prosperous,* 5–7. *Appeals to the ancients for the truth of what he says; and draws examples from the vegetable world, to show how soon the wicked may be cut off, and the hope of the hypocrite perish,* 8–19. *Asserts that God never did cast off a perfect man nor help the wicked; and that, if Job be innocent, his end shall be crowned with prosperity,* 20–22.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [a] Doth God pervert judgment? or doth the Almighty pervert justice?

4 If [b] thy children have sinned against him, and if he have cast them away [c] for their transgression;

5 [d] If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 [e] For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For [f] we *are but of* yesterday, and know [g] nothing, because our days upon earth *are* a shadow:)

[a] Gen. xviii. 25; Deut. xxxii. 4; 2 Chron. xix. 7; chap. xxxiv. 12, 17; Dan. ix. 14; Rom. iii. 5.——[b] Chap. i. 5, 18.——[c] Heb. *in the hand of their transgression.*

[d] Chap. v. 8; xi. 13; xxii. 23, &c.——[e] Deut. iv. 32; xxxii. 7; chap. xv. 18.——[f] Gen. xlvii. 9; 1 Chron. xxix. 15; chap. vii. 6; Psa. xxxix. 5; cii. 11; cxliv. 14.——[g] Heb. *not.*

NOTES ON CHAP. VIII.

Verse 1. *Bildad the Shuhite*] Supposed to be a descendant of *Shuah*, one of the sons of Abraham, by Keturah, who dwelt in Arabia Deserta, called in Scripture the *east country*. See Gen. xxv. 1, 2, 6.

Verse 2. *How long wilt thou speak these things?*] Wilt thou still go on to charge God foolishly? Thy heavy affliction proves that thou art under his wrath; and his wrath, thus manifested, proves that it is for thy sins that he punisheth thee.

Be like *a strong wind?*] The *Arabic*, with which the *Syriac* agrees, is روح العظمة *ruch-olazamati, the spirit of pride.* Wilt thou continue to *breathe forth tempest of words?* This is more literal.

Verse 3. *Doth God pervert judgment?*] God afflicts thee; can he afflict thee for naught? As he is just, his judgment is just; and he could not inflict punishment unless there be a cause.

Verse 4. *If thy children have sinned*] I know thy children have been cut off by a terrible judgment; but was it not because by transgression they had filled up the measure of their iniquity?

And he have cast them away] *Has sent them off*, says the *Targum, to the place of their transgression*—to that punishment due to their sins.

Verse 5. *If thou wouldest seek unto God*] Though God has so severely afflicted thee, and removed thy children by a terrible judgment; yet if thou wilt now humble thyself before him, and implore his mercy, thou shalt be saved. He cut *them* off in their sins, but he spares *thee;* and this is a proof that he waits to be gracious to thee.

Verse 6. *If thou* wert *pure and upright*] Concerning thy guilt there can be no doubt; for if thou hadst been a holy man, and these calamities had occurred through accident, or merely by the malice of thy enemies, would not God, long ere this, have manifested his power and justice in thy behalf, punished thy enemies, and restored thee to affluence?

The habitation of thy righteousness] Strongly ironical. If thy house had been as a temple of God, in which his worship had been performed, and his commandments obeyed, would it now be in a state of ruin and desolation?

Verse 7. *Though thy beginning was small*] Thy *former state*, compared to that into which God would have brought thee, would be small; for to show his respect for thy piety, because thou hadst, through thy faithful attachment to him, suffered the loss of all things, he would have greatly multiplied thy former prosperity, so that thou shouldest now have vastly more than thou didst ever before possess.

Verse 8. *Inquire—of the former age*] לדור ראשון *ledor rishon*, of the *first age;* of the *patriarchs;* the first generation of men that dwelt upon the earth: not of the *age that was just past*, as Mr. *Peters* and several others have imagined, in order to keep up the presumption of Job's high antiquity. *Bildad* most evidently refers to an antiquity exceedingly remote.

Verse 9. *For we* are but of *yesterday, and know nothing*] It is evident that Bildad refers to those times in which human life was protracted to a much *longer date* than that in which Job lived; when men, from the long period of *eight* or *nine hundred years*, had the opportunity of making many observations, and treasuring up a vast fund of knowledge and experience. In comparison with *them*, he considers *that age* as *nothing*, and that generation as being only of *yesterday*, not having had opportunity of laying up knowledge: nor could they expect it, as their days upon earth would be but a *shadow*, compared with that *substantial* time in which the fathers had lived. Perhaps there may be an allusion here to the *shadow* projected by the *gnomon of a dial*, during the time the sun is above the horizon. As is a single *solar day*, so is our *life*. The following beautiful motto I have seen on a sundial: UMBRÆ SUMUS! "We are shadows!" referring to the different shadows by which the gnomon marked the hours, during the course of the day; and all intended to convey this moral lesson to the passengers: Your life is composed of time, marked out by such shadows as these. Such as time *is*, such are *you;* as fleeting, as transitory, as unsubstantial. These *shadows* lost, *time* is lost; *time* lost, *soul* lost! Reader, take heed!

The writer of this book probably had before his eyes these words of David, in his last prayer, 1 Chron. xxix. 15: "For we are strangers before thee, and sojourners, as all our fathers *were;* our days upon earth are as a SHADOW, and there is no *expectation*"

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 [h] Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the [i] hypocrite's hope shall perish:

14 Whose hope shall be cut off, and

[h] Psa. cxxix. 6; Jer. xvii. 6

[i] Chap. xi. 20; xviii. 14; xxvii. 8; Psa. cxii. 10; Prov. x. 28.

There is no reason to *hope* that they shall be *prolonged*; for our lives are limited down to *threescore years* and *ten*, as the average of the life even of *old men*.

Verse 10. *Shall not they teach thee*] Wilt thou not treat their maxims with the utmost deference and respect? They *utter words from their heart*—what they say is the fruit of long and careful experience.

Verse 11. *Can the rush grow*] The word גֹּמֶא *gome*, which we translate *rush*, is, without doubt, the Egyptian flag *papyrus*, on which the ancients *wrote*, and from which our *paper* derives its name. The *Septuagint*, who made their Greek translation in Egypt, (if this book made a part of it,) and knew well the import of each word in both languages, render גֹּמֶא *gome* by παπυρος *papyrus*, thus: Μη θαλλει παπυρος ανευ ὑδατος; *Can the* PAPYRUS *flourish without water?* Their translation leaves no doubt concerning the meaning of the original. They were probably *writing on* the *very substance* in question, while making their translation. The technical language of no science is so thoroughly barbarous as that of *botany*: the description of this plant by *Linnæus*, shall be a proof. The plant he calls "*Cyperus Papyrus*; CLASS *Triandria*; ORDER *Monogynia*; Culm three-sided, naked; umbel longer than the involucres; involucels three-leaved, setaceous, longer; spikelets in threes.—Egypt, &c. *Involucre* eight-leaved; general *umbel* copious, the rays sheathing at the base; *partial* on very short peduncles; *spikelets* alternate, sessile; *culm* leafy at the base; *leaves* hollow, ensiform."

Hear our plain countryman *John Gerarde*, who describes the same plant: "*Papyrus Nilotica*, Paper Reed, hath many large flaggie leaves, somewhat triangular and smooth, not much unlike those of cats-taile, rising immediately from a tuft of roots, compact of many strings; amongst the which it shooteth up two or three naked stalkes, square, and rising some six or seven cubits high above the water; at the top whereof there stands a tuft or bundle off chaffie threds, set in comely order, resembling a tuft of floures, but barren and void of seed;" GERARDE'S *Herbal*, p. 40. Which of the two descriptions is easiest to be understood by common sense, either with or without a knowledge of the Latin language? This plant grows in the *muddy* banks of the Nile, as it requires an abundance of water for its nourishment.

Can the flag grow without water?] Parkhurst supposes that the word אחו *achu*, which we render *flag*, is the same with that species of *reed* which Mr. *Hasselquist* found growing near the river Nile. He describes it (p. 97) as "having scarcely any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface; and the plant about eleven feet high. The Egyptians make *ropes* of the leaves. They lay the plant in water, like hemp, and then make good and strong *cables* of them." As אח *ach* signifies to *join*, *connect*, *associate*, hence אחי *achi*, a *brother*. אחו *achu* may come from the same root, and have its name from its usefulness in making *ropes*, *cables*, &c., which are composed of *associated* threads, and serve to *tie*, *bind together*, &c.

Verse 12. *Whilst it is yet in his greenness*] We do not know enough of the natural history of this plant to be able to discern the strength of this allusion; but we learn from it that, although this plant be very succulent, and grow to a great size, yet it is short-lived, and speedily withers; and this we may suppose to be in the *dry season*, or on the retreat of the waters of the Nile. However, *Soon* RIPE, *soon* ROTTEN, is a maxim in horticulture.

Verse 13. *So are the paths*] The *papyrus* and the *rush* flourish while they have a plentiful supply of *ooze* and *water*; but take these away, and their prosperity is speedily at an end: so it is with the *wicked* and profane; their prosperity is of short duration, however great it may appear to be in the beginning. Thou also, O thou enemy of God, hast flourished for a time; but the blast of God is come upon thee, and now thou art dried up from the very roots.

The hypocrite's hope shall perish] A *hypocrite*, or rather *profligate*, has no inward religion, for his heart is not right with God; he has only *hope*, and that *perishes* when he gives up the ghost.

This is the first place in which the word *hypocrite* occurs, or the noun חנף *chaneph*, which rather conveys the idea of *pollution* and *defilement* than of *hypocrisy*. A *hypocrite* is one who only *carries the mask of godliness*, to serve secular purposes; who wishes to be taken for a religionist, though he is conscious he has *no religion*. Such a person cannot have *hope* of any good, because he knows he is *insincere*: but the person in the text has hope; therefore *hypocrite* cannot be the meaning of the original word. But all the *vile*, the *polluted*, and the *profligate* have *hope*; they hope to end their iniquities before they end life; and they hope to get at last to the kingdom of heaven. *Hypocrite* is a very improper translation of the Hebrew.

Verse 14. *Whose hope shall be cut off*] Such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam; and then they find no more strength in their hope than is in the threads of the spider's web.

Mr. *Good* renders, *Thus shall their support rot away*. The foundation on which they trust is rotten,

whose trust *shall be* [k] a spider's web.

15 [l] He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 [m] If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and [n] out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he [o] help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with [p] rejoicing.

22 They that hate thee shall be [q] clothed with shame; and the dwelling-place of the wicked [r] shall come to naught.

[k] Heb. *a spider's house;* Isa. lix. 5, 6.——[l] Chap. xxvii. 18.
[m] Chap. vii. 10; xx. 9; Psa. xxxvii. 36.——[n] Psa. cxiii. 7.
[o] Heb. *take the ungodly by the hand.*——[p] Heb. *shouting for joy*
[q] Psa. xxxv. 26; cix. 29.——[r] Heb. *shall not be.*

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nd by and by the whole superstructure of their confi-ence shall tumble into ruin.

Verse 15. *He shall lean upon his house*] This is n allusion to the spider. When he suspects his *web*, ere called his *house*, to be frail or unsure, he leans oon it in different parts, propping himself on his nder legs, and pulling with his fore claws, to see if l be safe. If he find any part of it injured, he im-ediately adds new cordage to that part, and attaches strongly to the wall. When he finds all safe and rong, he retires into his hole at one corner, sup-osing himself to be in a state of complete security, hen in a moment the *brush* or the *besom* sweeps vay both himself, his house, and his confidence. his I have several times observed; and it is in this at the strength and *point* of the comparison consist. he *wicked*, whose hope is in his temporal posses-ons, strengthens and keeps his house in repair; and us *leans* on his earthly supports; in a moment, as the case of the *spider*, his house is overwhelmed by ie blast of God's judgments, and himself probably ried in its ruins. This is a very fine and expressive etaphor, which not one of the commentators that I ave seen has ever discovered.

Verse 16. *He* is *green before the sun*] This is nother metaphor. The wicked is represented as a xuriant plant, in a good soil, with all the advan-ges of a good situation; well exposed to the sun; ie roots intervolving themselves with stones, so as render the tree more stable; but suddenly a blast omes, and the tree begins to die. The sudden fading f its leaves, &c., shows that its root is become as ttenness, and its vegetable life destroyed. I have ften observed sound and healthy trees, which were ourishing in all the pride of vegetative health, sud-enly struck by some unknown and incomprehensible last, begin to die away, and perish from the roots. have seen also the prosperous wicked, in the in-crutable dispensations of the Divine providence, lasted, stripped, made bare, and despoiled, in the ame way.

Verse 18. *If he destroy him from his place*] Is not his a plain reference to the *alienation of his inherit-nce?* God destroys him from it; it becomes the roperty of another; and on his revisiting it, the lace, by a striking *prosopopœia*, says, "I know thee ot; I have never seen thee." This also have I witnessed; I looked on it, felt regret, received instruction, and hasted away.

Verse 19. *Behold this* is *the joy of his way*] A strong irony. Here is the issue of all his mirth, of his sports, games, and pastimes! See the unfeeling, domineering, polluting and polluted scape-grace, levelled with those whom he had despised, a servant of servants, or unable to work through his debaucheries, cringing for a morsel of bread, or ingloriously ending his days in that bane of any well-ordered and civilized state, a *parish workhouse*. This also I have most literally witnessed.

Out of the earth shall others grow.] As in the preceding case, when *one* plant or tree is blasted or cut down, *another* may be planted in the same place; so, when a spendthrift has run through his property, another possesses his inheritance, and grows up from that soil in which he himself might have continued to flourish, had it not been for his extravagance and folly.

This verse Mr. *Good* applies to God *himself*, with no advantage to the argument, nor elucidation of the sense, that I can see. I shall give his translation, and refer to his learned notes for his vindication of the version he has given:—

"Behold the Eternal (יהוה) exulting in his course;
Even over his dust shall raise up another."

In this way none of the ancient *versions* have understood the passage. I believe it to be a strong *irony*, similar to that which some think flowed from the pen of the *same writer: Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes. But know thou, that for all these God will bring thee into judgment;* Eccles. xi. 9. These two places illustrate each other.

Verse 20. *Behold, God will not cast away a perfect* man] This is another of the *maxims* of the *ancients*, which Bildad produces: "As sure as he will punish and root out the wicked, so surely will he defend and save the righteous."

Verse 21. *Till he fill thy mouth with laughing*] Perhaps it may be well to translate after Mr. *Good* "*Even yet* may he fill thy mouth with laughter!" The two verses may be read as a *prayer;* and probably they were thus expressed by Bildad, who speaks with less virulence than his predecessor, though with equal positiveness in respect to the grand charge, viz.,

If thou wert not a sinner of no mean magnitude, God would not have inflicted such unprecedented calamities upon thee.

This most exceptionable position, which is so contrary to matter of fact, was founded upon maxims which they derived from the *ancients*. Surely *observation* must have, in numberless instances, corrected this mistake. They must have seen many *worthless men* in high *prosperity*, and many of the *excellent of the earth* in deep *adversity* and *affliction*; but the opposite was an article of their *creed*, and all appearances and facts must take its colouring.

Job's friends must have been acquainted, at least, with the history of the ancient *patriarchs*; and most certainly they contained facts of an opposite nature. Righteous *Abel* was persecuted and murdered by his wicked brother *Cain*. *Abram* was obliged to leave his own country on account of worshipping the true God: *so* all tradition has said. *Jacob* was persecuted by his brother *Esau*; *Joseph* was sold into slavery by his brothers; *Moses* was obliged to flee from Egypt, and was variously tried and afflicted, even by his own brethren. Not to mention *David*, and almost all the *prophets*. All these were proofs that the best of men were frequently exposed to sore afflictions and heavy calamities; and it is not by the prosperity or adversity of men in this world, that we are to judge of the approbation or disapprobation of God towards them. In every case our Lord's rule is infallible: *By their fruits ye shall know them.*

CHAPTER IX.

Job acknowledges God's justice and man's sinfulness, 1–3. *Celebrates his almighty power as manifested in the earth and in the heavens,* 4–10. *Maintains that God afflicts the innocent as well as the wicked, without any respect to their works: and hath delivered the earth into the hands of the wicked,* 11–24. *Complains of his lot, and maintains his innocence,* 25–35.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN Job answered and said,
2 I know *it is* so of a truth:
but how should [a] man be just
[b] with God?

3 If he will contend with him, he cannot
answer him one of a thousand.

4 [c] *He is* wise in heart, and mighty
in strength; who hath hardened *himself*
against him, and hath prospered?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

5 Which removeth the mountains, and they know not: which
overturneth them in his anger.

6 Which [d] shaketh the earth out of her
place, and [e] the pillars thereof tremble.

7 Which commandeth the sun, and it

[a] Psa. cxliii. 2; Rom. iii. 20.——[b] Or, *before God.*——[c] Chap. xxxvi. 5.

[d] Isa. ii. 19, 21; Hag. ii. 6, 21; Heb. xii. 26.——[e] Chap. xxvi. 11.

NOTES ON CHAP. IX.

Verse 2. *I know* it is *so of a truth*] I acknowledge the general truth of the maxims you have advanced. God will not ultimately punish a righteous person, nor shall the wicked finally triumph; and though righteous before man, and truly sincere in my piety, yet I know, when compared with the immaculate holiness of God, all my righteousness is nothing.

Verse 3. *If he will contend with him*] God is so holy, and his law so strict, that if he will enter into judgment with his creatures, the most upright of them cannot be justified in his sight.

One of a thousand.] Of a thousand offences of which he may be accused he cannot vindicate himself even in *one*. How little that any man does, even in the way of righteousness, truth, and mercy, can stand the penetrating eye of a just and holy God, when all *motives, feelings*, and *objects*, come to be scrutinized! In his sight, on this ground, no man living can be justified. O, how necessary to fallen, weak, miserable, imperfect and sinful man, is the doctrine of justification by faith, and sanctification through the Divine Spirit, by the sacrificial death and mediation of the Lord Jesus Christ!

Verse 4. He is *wise in heart, and mighty in strength*] By his infinite knowledge he searches out and sees all things, and by his almighty power he can punish all delinquencies. He that rebels against him must be destroyed.

Verse 5. *Removeth the mountains, and they know not*] This seems to refer to earthquakes. By those strong convulsions, mountains, valleys, hills, even whole islands, are removed in an instant; and to this latter circumstance the words, *they know not*, most probably refer. The work is done in the twinkling of an eye; no warning is given; the mountain, that seemed to be as firm as the earth on which it rested, was in the same moment both *visible* and *invisible*; so suddenly was it swallowed up.

Verse 6. *The pillars thereof tremble.*] This also refers to an earthquake, and to that *tremulous motion* which sometimes gives warning of the approaching catastrophe, and from which this violent convulsion of nature has received its name. *Earthquakes*, in Scripture language, signify also violent commotions and disturbances in *states*; *mountains* often signify *rulers*; *sun, empires*; *stars, petty states*. But it is most likely that the expressions here are to be understood literally.

Verse 7. *Which commandeth the sun*] Obscures it either with clouds, with thick darkness, or with an eclipse.

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riseth not; and sealeth up the stars.

8 [f] Which alone spreadeth out the heavens, and treadeth upon the [g] waves of the sea.

9 [h] Which maketh [i] Arcturus, Orion, and Pleiades, and the chambers of the south.

10 [k] Which doeth great things past finding out; yea, and wonders without number.

11 [l] Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 [m] Behold, he taketh away, [n] who can hinder him? who will say unto him, What doest thou?

[f] Gen. i. 6; Psa. civ. 2, 3.——[g] Heb. *heights.*——[h] Gen. i. 16; chap. xxxviii. 31, &c.; Amos v. 8.——[i] Heb. *Ash, Cesil, and Cimah.*

[k] Chap. v. 9; Psa. lxxi. 15.——[l] Chap. xiii. 8, 9; xxxv. 14.——[m] Isa. xlv. 9; Jer. xviii. 6; Rom. ix. 20.——[n] Heb. *who can turn him away?* chap. xi. 10.

Sealeth up the stars.] Like the contents of a letter, wrapped up and sealed, so that it cannot be read. Sometimes the heavens become as black as ebony, and no star, figure, or character, in this great book of God can be read.

Verse 8. *And treadeth upon the waves*] This is a very majestic image. God not only walks upon the waters, but, when the sea runs mountains high, he steps from billow to billow in his almighty and essential majesty. There is a similar sentiment in David, Psa. xxix. 10: "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." But both are far outdone by the Psalmist, Psa. xviii. 9–15, and especially in these words, ver. 10, *He did fly on the wings of the wind.* Job is great, but in every respect David is greater.

Verse 9. *Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.*] For this translation the original words are עשה עש כסיל וכימה והדרי תמן *oseh ash, kesil, vechimah vehadrey theman*, which are thus rendered by the SEPTUAGINT: Ὁ ποιων Πλειαδα, και Ἑσπερον, και Αρκτουρον, και ταμεια νοτου; "Who makes the Pleiades, and Hepserus, and Arcturus, and Orion, and the chambers of the south."

The VULGATE, *Qui facit Arcturum, et Oriona, et Hyadas, et interiora Austri*; "Who maketh Arcturus, and Orion, and the Hyades, and the innermost chambers of the south."

The TARGUM follows the Hebrew, but paraphrases the latter clause thus: "and the chambers or houses of the planetary domination in the southern hemisphere."

The SYRIAC and ARABIC, "Who maketh the Pleiades, and Arcturus, and the giant, (*Orion* or *Hercules*,) and the boundaries of the south."

COVERDALE has, He maketh the waynes of heaben, the Orions, the bif starres and the secrete places of the south. And on the *vii starres* he has this marginal note: some call these seben starres, the clock henne with hir chickens. See below.

Edmund Becke, in his edition, 1549, follows *Coverdale*; but puts VAYNES *of heaven* for *waynes*, which *Carmarden*, in his Bible, Rouen, 1566, mistaking, changes into WAVES *of heaven*.

Barker's Bible, 1615, reads, "He maketh *the starres* Arcturus, Orion, and Pleiades, and the climates of the south." On which he has this note, "These are the names of certain starres, whereby he meaneth that all starres, both knowen and unknowen, are at His appointment."

Our early translators seem to agree much with the German and Dutch: Er machet den wagen am himmel, und Orion, und die Glucken, und die Sterne gegen mittag; "He maketh the wagon of heaven, (*Charles's wain*,) and Orion, and the clucking hen, (*the Pleiades*,) and the stars of the mid-day region." See above, under *Coverdale*.

The *Dutch* version is not much unlike the *German*, from which it is taken: Die den wagen maeckt, den Orion, ende het sevengesternte, end de binnenkamers van't Zuyden.

The *European* versions, in general, copy one or other of the above, or make a compound translation from the whole; but all are derived ultimately from the *Septuagint* and *Vulgate*.

As to the *Hebrew* words, they might as well have been applied to any of the other constellations of heaven: indeed, it does not appear that *constellations* are at all meant. *Parkhurst* and *Bate* have given, perhaps, the best interpretation of the words, which is as follows:—

"כימה *kimah*, from כמה *camah*, *to be hot* or *warm*, denotes genial heat or warmth, as opposed to עש *ash*, a parching, biting air, on the one side; and כסיל *kesil*, the rigid, contracting *cold*, on the other; and the chambers (thick clouds) of the south." See more in *Parkhurst*, under כמה.

I need scarcely add that these words have been variously translated by critics and commentators. Dr. *Hales* translates *kimah* and *kesil* by *Taurus* and *Scorpio*; and, if this translation were indubitably correct, we might follow him to his conclusions, viz., that Job lived 2337 years before Christ! See at the end of this chapter.

Verse 10. *Great things past finding out*] Great things without end; wonders without number.—*Targum.*

Verse 11. *Lo, he goeth by me, and I see* him *not*] He is incomprehensible in all his ways, and in all his works; and he must be so if he be GOD, and *work* as GOD; for his own nature and his operations are past finding out.

Verse 12. *He taketh away*] He never *gives*, but he is ever *lending*: and while the gift is useful or is improved, he permits it to remain; but when it becomes useless or is misused, he recalls it.

Who can hinder him?] Literally, *Who can cause him to restore it?*

What doest thou?] He is supreme, and will give account of none of his matters. He is infinitely wise, and cannot mistake. He is infinitely kind, and can

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

13 *If* God will not withdraw his anger, [o] the [p] proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 [q] Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my Judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds [r] without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

20 If I justify myself, mine own mouth shall condemn me: *if I say* I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, [s] He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: [t] he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

[o] Chap. xxvi. 12; Isa. xxx. 7.——[p] Heb. *helpers of pride* or *strength*. [q] Chap. x. 15.

[r] Chap. ii. 3; xxxiv. 6.——[s] Eccles. ix. 2, 3; Ezek. xxi. 3. [t] 2 Sam. xv. 30; xix. 4; Jer. xiv. 4.

do nothing cruel. He is infinitely good, and can do nothing wrong. No one, therefore, should question either his motives or his operations.

Verse 13. *If God will not withdraw his anger*] It is of no use to contend with God: he cannot be successfully resisted; all his opposers must perish.

Verse 14. *How much less shall I answer*] I cannot contend with my Maker. He is the *Lawgiver* and the *Judge*. How shall I stand in judgment before *him?*

Verse 15. *Though I were righteous*] Though clear of all the crimes, public and secret, of which you accuse me, yet I would not dare to stand before his immaculate holiness. Man's holiness may profit man, but in the sight of the infinite purity of God it is nothing. Thus sung an eminent poet:—

"I loathe myself when God I see,
And into nothing fall;
Content that thou exalted be,
And Christ be all in all."

I would make supplication to my Judge.] Though not conscious of any sin, I should not think myself thereby justified; but would, from a conviction of the exceeding breadth of the commandment, and the limited nature of my own perfection, cry out, "Cleanse thou me from secret faults!"

Verse 16. *If I had called, and he had answered*] I could scarcely suppose, such is his majesty and such his holiness, that he could condescend to notice a being so *mean*, and in every respect so infinitely *beneath* his notice. These sentiments sufficiently confuted that slander of his friends, who said he was presumptuous, had not becoming notions of the majesty of God, and used blasphemous expressions against his sovereign authority.

Verse 17. *He breaketh me with a tempest*] The *Targum*, *Syriac*, and *Arabic* have this sense: *He powerfully smites even every hair of my head, and multiplies my wounds without cause.* That is, There is no reason known to myself, or to any man, why I should be thus most oppressively afflicted. It is, therefore, cruel and inconsequent to assert that *I suffer for my crimes.*

Verse 18. *He will not suffer me to take my breath*] I have no respite in my afflictions; I suffer continually in my body, and my mind is incessantly harassed.

Verse 19. *If* I speak *of strength, lo,* he is *strong*] Human wisdom, power, and influence avail nothing before him.

Who shall set me a time] מי יועידני *mi yoideni*, "Who would be a witness for me?" or, Who would dare to appear in my behalf? Almost all the *terms* in this part of the speech of Job, from ver. 11 to ver. 24, are *forensic* or *juridical*, and are taken from *legal processes* and *pleadings* in their *gates* or *courts of justice*.

Verse 20. *If I justify myself*] God must have some reason for his conduct towards me; I therefore do not pretend to justify myself; the attempt to do it would be an insult to his majesty and justice. Though I am conscious of none of the crimes of which you accuse me; and know not *why* he contends with me; yet he must have some reason, and that reason he does not choose to explain.

Verse 21. Though *I* were *perfect*] Had I the fullest conviction that, in every thought, word, and deed, I were blameless before him, yet I would not plead this; nor would I think it any security for a life of ease and prosperity, or any proof that my days should be prolonged.

Verse 22. *This* is *one* thing] My own observation shows, that in the course of providence the righteous and the wicked have an equal lot; for when any sudden calamity comes, the *innocent* and the *guilty* fall alike. There may be a few exceptions, but they are very extraordinary, and very rare.

Verse 24. *The earth is given into the hand of the wicked*] Is it not most evident that the worst men possess most of this world's goods, and that the righteous are scarcely ever in power or affluence? This was the case in Job's time; it is the case still. Therefore *prosperity* and *adversity* in this life are no marks either of God's approbation or disapprobation.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

25 Now [u] my days are swifter than a post: they flee away, they see no good.

26 They are passed away as the [v] swift [w] ships: [x] as the eagle *that* hasteth to the prey.

27 [y] If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 [z] I am afraid of all my sorrows, I know that thou [a] wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 [b] If I wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall [c] abhor me.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[u] Chap. vii. 6, 7.——[v] Heb. *ships of desire.*——[w] Or, *ships of Ebeh.*
[x] Hab. i. 8.——[y] Chap. vii. 13.

[z] Psa. cxix. 120.——[a] Exod. xx. 7.——[b] Jer. ii. 22.——[c] Or, *make me to be abhorred.*

He covereth the faces of the judges thereof] Or, *The faces of its decisions he shall cover.* God is often stated in Scripture as *doing* a thing which he only *permits* to be done. So he permits the eyes of judgment to be blinded; and hence false decisions. Mr. *Good* translates the verse thus:—

"The earth is given over to the hand of INJUSTICE;
She hoodwinketh the faces of its judges.
Where every one liveth is it not so?"

And vindicates the translation in his learned notes: but I think the Hebrew will not bear this rendering; especially that in the *third* line.

Where, and *who* is *he?*] If this be not the case, *who* is he that acts in this way, and *where* is he to be found? If God does not *permit* these things, who is it that *orders* them?

Coverdale translates, As for the worlde, he gebeth it ober into the power of the wicked, such as the rulers be wherof all londes are full. Is it not so? Where is there eny, but he is soch one? This sense is clear enough, if the original will bear it. The last clause is thus rendered by the *Syriac* and *Arabic*, *Who can bear his indignation?*

Verse 25. *Swifter than a post*] מני רץ *minni rats, than a runner.* The light-footed messenger or *courier* who carries messages from place to place.

They flee away] The *Chaldee* says, *My days are swifter than the shadow of a flying bird.* So swiftly do they flee away that I cannot discern them; and when past they cannot be recalled. There is a sentiment like this in VIRGIL, *Geor.* lib. iii., ver. 284:—

Sed FUGIT *interea,* FUGIT IRREPARABILE *tempus!*—

"But in the meanwhile time flies! irreparable time flies away!"

Verse 26. *As the swift ships*] אניות אבה *oniyoth ebeh. Ships of desire*, or *ships of Ebeh*, says our *margin*; perhaps more correctly, *inflated ships*, the sails bellying out with a fair brisk wind, tide favourable, and the vessels themselves lightly freighted.

The *Vulgate* has, *Like ships freighted with apples. Ships laden with the best fruits.*—TARGUM. *Ships well adapted for sailing.*—ARABIC. Shipes that be good under sale.—COVERDALE. Probably this relates to the light fast-sailing ships on the Nile, which were made of *reeds* or *papyrus.*

Perhaps the idea to be seized is not so much the *swiftness* of the passage, as their leaving *no trace* or *track* behind them. But instead of אבה *ebeh*, איבה *eybah, hostile ships* or the *ships of enemies*, is the reading of *forty-seven* of *Kennicott's* and *De Rossi's* MSS., and of the *Syriac* version. If this be the true reading, what is its sense? My days are gone off like the light vessels of the pirates, having stripped me of my property, and carried all irrecoverably away, under the strongest press of sail, that they may effect their escape, and secure their booty.

The next words, *As the eagle* that *hasteth to the prey*, seem at least to countenance, if not confirm, the above reading: the idea of *robbery* and *spoil*, *prompt attack* and *sudden retreat*, is preserved in both images.

Verse 27. *I will forget my complaint*] I will *forsake* or *forego* my complaining. *I will leave off my heaviness.* VULGATE, *I will change my countenance*—force myself to smile, and endeavour to assume the *appearance* of *comfort.*

Verse 28. *I am afraid of all my sorrows*] *Coverdale* translates, after the *Vulgate*, Then am I afrayed of all my workes Even were I to cease from complaining, I fear lest not one of my works, however well intentioned, would stand thy scrutiny, or meet with thy approbation.

Thou wilt not hold me innocent.] *Coverdale*, after the *Vulgate*, For I knowe thou favourest not an evill doer; but this is not the sense of the original: Thou wilt not acquit me so as to take away my afflictions from me.

Verse 29. If *I be wicked*] If I am the sinner you suppose me to be, in vain should I labour to counterfeit joy, and cease to complain of my sufferings.

Verse 30. *If I wash myself with snow water*] Supposed to have a more detergent quality than common water; and it was certainly preferred to common water by the ancients. Of this we find an example in an elegant but licentious author: *Tandem ergo discubuimus, pueris Alexandrinis* AQUAM *in manus* NIVATAM *infundentibus, aliisque insequentibus ad pedes.*—PETR. *Satyr.*, cap. xxxi. "At length we sat down, and had *snow water* poured on our hands by lads of Alexandria," &c.

Mr. *Good* supposes that there is an allusion here to the ancient rite of *washing the hands* in token of *innocence.* See Psa. xxvi. 6: *I will* WASH *my hands in* INNOCENCY; and lxxiii. 13: *Verily I have cleansed my heart in vain, and* WASHED *my* HANDS IN INNOCENCY. And by this ceremony *Pilate* declared himself *innocent* of the blood of Christ, Matt. xxvii. 24.

Verse 31. *And mine own clothes shall abhor me.*] Such is thine infinite purity, when put in opposition to the purity of man, that it will bear no comparison. Searched and tried by the eye of God, I should be

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

32 For [d] *he is* not a man as I *am, that* I should answer him, *and* we should come together in judgment.

33 [e] Neither is there [f] any [g] day's-man betwixt us, *that* might lay his hand upon us both.

34 [h] Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him; [i] but *it is* not so with me.

[d] Eccles. vi. 10; Isa. xlv. 9; Jer. xlix. 19; Rom. ix. 20.——[e] Ver. 19; 1 Sam. ii. 25.——[f] Heb. *one that should argue.*

[g] Or, *umpire.*——[h] Chap. xiii. 20, 21, 22; xxxiii. 7; Psa. xxxix. 10.——[i] Heb. *but I am not so with myself.*

found as a *leper*, so that my *own clothes* would dread to touch me, for fear of being infected by my corruption. This is a strong and bold figure; and is derived from the corrupted state of his *body*, which his clothes dreaded to touch, because of the contagious nature of his disorder.

Verse 32. *For* he is *not a man as I* am] I cannot contend with him as with one of my fellows in a court of justice.

Verse 33. *Neither is there any day's-man*] בינינו מוכיח *beyneynu mochiach*, a *reprover, arguer*, or *umpire between us.* Day's-man, in our law, means an arbitrator, or umpire between party and party; as it were bestowing a *day*, or certain time on a *certain day*, to decree, judge, or decide a matter.—*Minshieu.* Day is used in law for the *day of appearance in court*, either originally or upon assignation, for hearing a matter for trial.—*Idem.* But *arbitrator* is the proper meaning of the term here: one who is, by the consent of both parties, to judge between them, and settle their differences.

Instead of לא יש *lo yesh, there is not*, fifteen of *Kennicott's* and *De Rossi's* MSS., with the *Septuagint, Syriac*, and *Arabic*, read לו יש *lu yesh, I wish there were:* or, *O that there were!* Εἰθε ην ὁ μεσιτης ἡμων, και ελεγχων και διακονων αναμεσον αμφοτερων; *O that we had a mediator, an advocate, and judge between us both!*—Sept. Poor Job! He did not yet know the *Mediator* between God and man: the only means by which God and man can be brought together and reconciled. Had St. Paul this in his eye when he wrote 1 Tim. ii. 5, 6? *For* there is *one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all.* Without this *Mediator*, and the *ransom price* which he has laid down, God and man can never be united: and that this union might be made possible, Jesus took the human into conjunction with his Divine nature; and thus *God was manifest in the flesh.*

Verse 34. *Let him take his rod away*] In the Masoretic Bibles, the word שבטו *shibto, his rod*, is written with a large ט *teth*, as above; and as the letter in numerals stands for 9, the *Masora* says the word was thus written to show the *nine calamities* under which Job had suffered, and which he wished God to remove.

As שבט *shebet* signifies, not only *rod*, but also *sceptre* or the *ensign of royalty*, Job might here refer to God sitting in his majesty upon the judgment-seat; and this sight so appalled him, that, filled with terror, he was unable to speak. When a sinful soul sees God in his majesty, terror seizes upon it, and prayer is impossible. We have a beautiful illustration of this, Isa. vi. 1–5: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Wo is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Verse 35. *But* it is *not so with me.*] I am not in such circumstances as to plead with my Judge. I believe the sense of these words is nearly as *Coverdale* has expressed it:—*For as longe as I am in soch trauefulnesse, I can make no answere.* A natural picture of the state of a penitent soul, which needs no additional colouring.

On the names of the constellations mentioned ver. 9, and again chap. xxxviii. 31, &c., much has been written, and to little effect. I have already, in the notes, expressed my doubts whether any constellation be intended. Dr. *Hales*, however, finds in these names, as he thinks, astronomical data, by which he ascertains the time of Job. I shall give his words:—

"The cardinal constellations of spring and autumn, in *Job's* time, were *Chimah*, and *Chesil* or *Taurus*, and *Scorpio;* noticed ix. 9, and again, xxxviii. 31, 32; of which the principal stars are, *Aldebaran*, the bull's eye, and *Antares*, the scorpion's heart. Knowing, therefore, the longitudes of these stars, at present, the interval of time from thence to the assumed date of *Job's* trial will give the difference of the longitudes; and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the *precession of the equinoxes*, one degree in 71 years. See that article, vol. i., p. 185.

"The following calculations I owe to the kindness and skill of the respectable *Dr. Brinkley*, *Andrew's* Professor of Astronomy in the University of Dublin.

"In A. D. 1800 *Aldebaran* was in 2 signs, 7 degrees, east longitude. But since the date of *Job's* trial, B. C. 2338, i. e., 4138 years, the precession of the equinoxes amounted to 1 sign, 27 degrees, 53 minutes; which, being subtracted from the former quantity, left *Aldebaran* in only 9 degrees, 7 minutes longitude, or distance from the *vernal* intersection; which, falling within the constellation *Taurus*, consequently rendered it the cardinal constellation of *spring*, as *Pisces* is at present.

"In A. D. 1800 *Antares* was in 8 signs, 6 degrees, 58 minutes, east longitude; or 2 signs, 6 degrees, 58 minutes, east of the *autumnal* intersection: from which subtracting as before the amount of the precession, *Antares* was left only 9 degrees, 5 minutes east. Since, then, the autumnal equinox was found within *Scorpio*, this was the cardinal constellation of *autumn*, as *Virgo* is at present.

"Such a combination and coincidence of various rays of evidence, derived from widely different sources

history, sacred and profane, *chronology*, and *astronomy*, and all converging to the same focus, tend strongly to establish the time of *Job's* trial, as rightly assigned to the year B. C. 2337, or 818 years after the deluge, 184 years before the birth of Abram; 474 years before the settlement of *Jacob's* family in *Egypt*; and 689 years before their *exode* or departure from thence." *New Analysis of Chronology*, vol. ii., p. 57.

Now all this is specious; and, were the *foundation* sound, we might rely on the permanence of the building, though the rains should descend, the floods come, and the winds blow and beat on that house. But all these deductions and conclusions are founded on the *assumption* that *Chimah* and *Chesil* mean *Taurus* and *Scorpio*: but this is the very point that is to be proved; for proof of this is not offered, nor, indeed, can be offered; and such assumptions are palpably nugatory. That עש *ash* has been generally understood to signify the *Great Bear*; כסיל *Kesil*, *Orion*; and כימה *Kimah*, the *Pleiades*; may be seen everywhere: but that they do signify these constellations is perfectly uncertain. We have only conjectures concerning their meaning; and on such conjectures no *system* can be built. Genuine *data*, in Dr. *Hales's* hands, are sure to be conducted to legitimate conclusions: but neither he nor any one else can construct an astronomical fabric in the limlus of conjecture. *When* Job lived is perfectly uncertain: but that this book was written 818 years after the deluge; 184 years before the birth of Abram, and 689 years before the exodus; and that all this is demonstrable from *Chimah* and *Chesil* signifying *Taurus* and *Scorpio*, whence the positions of the equinoxes at the time of Job's trial can be ascertained; can never be proved, and should never be credited.

In what many learned men have written on this subject, I find as much solidity and satisfaction as from what is piously and gravely stated in the *Glossa Ordinaria*:—

Qui facit Arcturum. Diversæ sunt constellationes, varios status *ecclesiæ signantes. Per* Arcturum, *qui semper super orizontem nostrum apparet, significatur status* apostolorum *qui in* episcopis *remanet. Per* Oriona, *qui est tempestatis signum, significatur status* martyrum. *Per* Hyadas, *quæ significant* pluvios, *status* doctorum *doctrinæ pluvium effundentium. Per* interiora austri, *quæ sunt nobis occulta, status* Anachoretarum, *hominum aspectus declinantium.* "These different constellations signify *various states* of the Church. By *Arcturus*, which always appears above our horizon, is signified the *apostolic state*, which still remains in *episcopacy*. By *Orion*, which is a tempestuous sign, is signified the *state* of the *martyrs*. By the *Hyades*, (kids,) which indicate rain, the *state* of the *doctors*, pouring out the rain of doctrine, is signified. And by the *inner chambers of the south*, which are hidden from us, the *state* of the *Anchorets* (hermits) is signified, who always shun the sight of men."

Much more of the same allegorical matter may be found in the same place, the *Glossa Ordinaria* of *Strabus* of *Fulda*, on the ninth chapter of Job. But how unreal and empty are all these things! What an *uncertain* sound do such trumpets give!

CHAPTER X.

Job is weary of life, and expostulates with God, 1–6. *He appeals to God for his innocence; and pleads on the weakness of his frame, and the manner of his formation*, 7–13. *Complains of his sufferings, and prays for respite*, 14–20. *Describes the state of the dead*, 21, 22.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

MY [a] soul is [b] weary of my life; I will leave my complaint upon myself; [c] I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; show me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise [d] the work of thine hands, and shine upon the counsel of the wicked?

[a] 1 Kings xix. 4; chap. vii. 16; Jonah iv. 3, 8.—[b] Or, *cut off while I live.*

[c] Chap. vii. 11.—[d] Heb. *the labour of thine hands?* Psa. cxxxviii. 8; Isa. lxiv. 8.

NOTES ON CHAP. X.

Verse 1. *My soul is weary of my life*] Here is a proof that נפש *nephesh* does not signify the animal life, but the soul or immortal mind, as distinguished from חי *chai*, that animal life; and is a strong proof that Job believed in the distinction between these two principles; was no materialist; but, on the contrary, credited the proper immortality of the soul. This is worthy of observation. See chap. xii. 10.

I will leave my complaint] I will charge myself with the cause of my own calamities; and shall not charge my Maker foolishly: but I must deplore my wretched and forlorn state.

Verse 2. *Do not condemn me*] Let me not be afflicted in thy wrath.

Show me wherefore thou contendest] If I am afflicted because of my sins, show me what that sin is. God never afflicts but for past sin, or to try his followers; or for the greater manifestation of his grace in their support and deliverance.

Verse 3. Is it *good unto thee*] Surely it can be no gratification to thee to distress the children of men, as if thou didst despise the work of thy own hands.

And shine upon the counsel] For by my afflictions the harsh judgments of the wicked will appear to be confirmed: viz., that God regards not his most fer-

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

4 Hast thou eyes of flesh? or [e] seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 [f] Thou [g] knowest that I am not wicked; and *there is* none that can deliver out of thine hand.

8 [h] Thine hands [i] have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that [k] thou hast made me as the clay; and wilt thou bring me into dust again?

A. M. cir. 2484. B. C. cir. 1520. Ante U. C. cir. 744. Ante I. Olymp. 767.

10 [l] Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast [m] fenced me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine

[e] 1 Sam. xvi. 7.——[f] Heb. It is *upon thy knowledge*.——[g] Psa. cxxxix. 1, 2.——[h] Psa. cxix. 73.

[i] Heb. *took pains about me*.——[k] Gen. ii. 7; iii. 19; Isa. lxiv. 8.

[l] Psa. cxxxix. 14, 15, 16.——[m] Heb. *hedged*.

vent worshippers; and it is no benefit to lead a religious life.

Verse 4. *Hast thou eyes of flesh?*] Dost thou judge as *man* judges? Illustrated by the next clause, *Seest thou as man seeth?*

Verse 5. Are *thy days as the days of man*] אנוש *enosh, wretched, miserable man. Thy years as man's days;* גבר *gaber, the strong man.* Thou art not short-lived, like man in his present imperfect state; nor can the years of the long-lived patriarchs be compared with thine. The difference of the phraseology in the original justifies this view of the subject. Man in his *low estate* cannot be likened unto thee; nor can he in his *greatest excellence*, though made in thy own image and likeness, be compared to thee.

Verse 6. *That thou inquirest*] Is it becoming thy infinite dignity to concern thyself so much with the affairs or transgressions of a despicable mortal? A word spoken in the heart of most sinners.

Verse 7. *Thou knowest that I am not wicked*] While thou hast this knowledge of me and my conduct, why appear to be sifting me as if in order to find out sin; and though none can be found, treating me as though I were a transgressor?

Verse 8. *Thine hands have made me*] Thou art well acquainted with human nature, for thou art its author.

And fashioned me together round about] All my powers and faculties have been planned and executed by thyself. It is thou who hast refined the materials out of which I have been formed, and modified them into that excellent symmetry and order in which they are now found; so that the *union* and *harmony* of the different parts, (יחד *yachad,*) and their arrangement and *completion*, (סביב *sabib,*) proclaim equally thy wisdom, skill, power, and goodness.

Yet thou dost destroy me.] ותבלעני *vattehalleeni*, "and thou wilt swallow me up." Men generally care for and prize those works on which they have spent most time, skill, and pains: but, although thou hast formed me with such incredible skill and labour, yet thou art about to destroy me! How dreadful an evil must sin be, when, on its account, God has pronounced the sentence of death on all mankind; and that body, so curiously and skilfully formed, must be decomposed, and reduced to dust!

Verse 9. *Thou hast made me as the clay*] Thou hast fashioned me, according to thy own mind, out of a mass of clay: after so much skill and pains expended, men might naturally suppose they were to have a permanent being; but thou hast decreed to turn them into dust!

Verse 10. *Hast thou not poured me out as milk*] After all that some learned men have said on this subject, in order to confine the images here to simple *nutrition*, I am satisfied that *generation* is the true notion. *Respicit ad* fetus *in* matris utero *primam formationem, quum in embryonem ex* utriusque *parentis* semine *coalescit.—Ex* semine liquido, lac *quodammodo* referente, *me formasti.—In interpretando, inquit Hieronymus, omnino his accedo qui de* genitali semine *accipiunt, quod ipsa tanquam natura* emulget, *ac dein concrescere in utero ac coalescere jubet.* I make no apology for leaving this untranslated.

The different expressions in this and the following verse are very appropriate: *the pouring out like milk* —coagulating, *clothing with skin and flesh, fencing with bones* and *sinews*, are well imagined, and delicately, and at the same time forcibly, expressed.

If I believed that Job referred to *nutrition*, which I do not, I might speak of the *chyle*, the *chylopoietic* organs, the *lacteal* vessels, and the generation of all the solids and fluids from this substance, which itself is derived from the food taken into the *stomach*. But this process, properly speaking, does not take place till the human being is brought into the world, it being previously nourished by the *mother* by means of the *funis umbilicus*, without that action of the *stomach* by which the *chyle* is prepared.

Verse 12. *Thou hast granted me life and favour*] Thou hast brought me from my mother's womb; given me an actual existence among men; by thy favour or mercy thou hast provided me with the means of life; and *thy visitation*—thy continual providential care, has *preserved* me *in life*—has given me the air I breathe, and furnished me with those powers which enable me to respire it as an agent and preserver of life. It is by God's continued visitation or influence that the life of any man is preserved; *in him we live, move, and have our being.*

Verse 13. *And these* things *hast thou hid in thine heart*] Thou hast had many gracious purposes con-

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

heart: I know that this *is* with thee.

14 If I sin, then [n] thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, [o] wo unto me; [p] and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore [q] see thou mine affliction;

16 For it increaseth. [r] Thou huntest me as a fierce lion: and again thou showest thyself marvellous upon me.

17 Thou renewest [s] thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

18 [t] Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!

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19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 [u] *Are* not my days few? [v] cease *then, and* [w] let me alone, that I may take comfort a little,

21 Before I go *whence* I shall not return, [x] *even* to the land of darkness [y] and the shadow of death;

22 A land of darkness, as darkness *itself;* *and* of the shadow of death, without any order, and *where* the light *is* as darkness.

[n] Psa. cxxxix. 1.——[o] Isa. iii. 11.——[p] Chap. ix. 12, 15, 20, 21. [q] Psa. xxv. 18.——[r] Isa. xxxviii. 13; Lam. iii. 10.——[s] That is, *thy plagues,* Ruth i. 21.

[t] Chap. iii. 11.——[u] See chap. vii. 6, 16; viii. 9; Psa. xxxix. 5.——[v] Psa. xxxix. 13.——[w] Chap. vii. 16, 19.——[x] Psa. lxxxviii. 12.——[y] Psa. xxiii. 4.

cerning me which thou hast not made known; but thy visitations and mercy are sufficient proofs of kindness towards me; though for purposes unknown to me thou hast sorely afflicted me, and continuest to treat me as an enemy.

Verse 14. *If I sin*] From thee nothing can be hidden; if I sin, thou takest account of the transgression, and canst not hold me for innocent when thou knowest I am guilty.

Verse 15. *If I be wicked*] I must meet with that punishment that is due to the workers of iniquity.

If *I be righteous*] I am only in the state which my duty to my Creator requires me to be in; and I cannot therefore suppose that on this account I can deserve any thing by way of *favour* from the justice of my Maker.

I am *full of confusion*] I am confounded at my state and circumstances. I know that thou art merciful, and dost not afflict willingly the children of men; I know I have not wickedly departed from thee; and yet I am treated by thee as if I were an apostate from every good. I am therefore full of confusion. See thou to my affliction; and bring me out of it in such a way as shall at once prove my innocence, the righteousness of thy ways, and the mercy of thy nature.

Verse 16. *For it increaseth.*] Probably this refers to the *affliction* mentioned above, which is increased in proportion to its duration. Every day made his escape from such a load of evils less and less probable.

Thou huntest me as a fierce lion] As the hunters attack the king of beasts in the forest, so my friends attack me. They assail me on every side.

Thou showest thyself marvellous] Thy designs, thy ways, thy works, are all incomprehensible to me; thou dost both confound and overpower me. Mr. *Good* translates thus:—

"For uprousing as a ravenous lion dost thou spring upon me.
And again thou showest over me thy vast power."

Verse 17. *Thou renewest thy witnesses*] In this speech of Job he is ever referring to *trials in courts of judicature*, and almost all his terms are *forensic*. Thou bringest witnesses in continual succession to confound and convict me.

Changes and war] I am as if attacked by successive troops; one company being wearied, another succeeds to the attack, so that I am harassed by continual warfare.

Verse 18. *Wherefore then*] Why didst thou give me a being, when thou didst foresee I should be exposed to such incredible hardships! See on chap. iii. 10, &c.

Verse 19. *I should have been as though*] Had I given up the ghost as soon as born, as I could not then have been conscious of existence, it would have been, as it respects myself, as though I had never been; being immediately transported from my mother's womb to the grave.

Verse 20. *Are not my days few?*] My life cannot be long; let me have a little respite before I die.

Verse 21. *I shall not return*] I shall not return again from the *dust* to have a dwelling among *men*.

To the land of darkness] See the notes on chap. iii. 5. There are here a crowd of obscure and dislocated terms, admirably expressive of the obscurity and uncertainty of the subject. What do we know of the state of separate spirits? What do we know of the spiritual world? How do souls exist separate from their respective bodies? Of what are they capable, and what is their employment? Who can answer these questions? Perhaps nothing can be said much better of the state than is here said, *a land of obscurity, like darkness.*

The shadow of death] A place where death rules, over which he projects his shadow, intercepting every light of every kind of life. *Without any order,* ולא סדרים *velo sedarim*, having no arrangements, no distinctions of inhabitants; the poor and the rich are there, the master and his slave, the king and the beggar, their bodies in equal corruption and disgrace, their souls distinguished only by their moral character. Stripped of their flesh, they stand in their naked simplicity before God in that place.

Verse 22. Where *the light* is *as darkness.*] A palpable obscure: it is space and place, and has only such

light or capability of distinction as renders "darkness visible." The following words of *Sophocles* convey the same idea: Ιω σκοτος εμοι φαος; "Thou darkness be my light." It is, as the *Vulgate* expresses it, *Terra tenebrosa, et operta mortis caligine: Terra miseriæ et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat:* "A murky land, covered with the thick darkness of death: a land of wretchedness and obscurities, where is the shadow of death, and no order, but sempiternal horror dwells everywhere." Or, as *Coverdale* expresses this last clause, Whereas is no ordre but terrible feare as in the darknesse. A *duration* not characterized or measured by any of the attributes of time; where there is *no order* of darkness and light, night and day, heat and cold, summer and winter. It is the *state of the dead!* The *place of separate spirits!* It is *out of time, out of probation, beyond change* or *mutability*. It is on the *confines* of *eternity!* But *what* is THIS! and *where? Eternity!* how can I form any conception of thee! In thee there is no order, no bounds, no substance, no progression, no change, no past, no present, no future! Thou art an indescribable something, to which there is no analogy in the compass of creation. Thou art infinity and incomprehensibility to all finite beings. Thou art what, living, I know not, and what I must die to know; and even then I shall apprehend no more of thee than merely that thou art E-T-E-R-N-I-T-Y!

CHAPTER XI.

Zophar answers Job, and reproves him severely for his attempts to justify himself; charges him with secret iniquity, and contends that God inflicts less punishment on him than his iniquities deserve, 1–6. Shows the knowledge and perfections of God to be unsearchable, and that none can resist his power, 7–11. Warns him against vanity of mind, and exhorts him to repentance on the ground that his acceptance with God is still a possible case, and that his latter days may yet become happy and prosperous, 12–20.

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THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should [a] a man full of talk be justified?

3 Should thy [b] lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For [c] thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

5 But O that God would speak, and open his lips against thee;

6 And that he would show thee the secrets of wisdom, that *they are* double to that which is! Know therefore that [d] God exacteth of

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[a] Heb. *a man of lips.*——[b] Or, *devices.*

[c] Chap. vi. 10; x. 7.——[d] Ezra ix. 13.

NOTES ON CHAP. XI.

Verse 1. *Zophar the Naamathite*] Of this man and his friends, see chap. ii. 11. He is the most inveterate of Job's accusers, and generally speaks without feeling or pity. In *sour godliness* he excelled all the rest. This chapter and the twentieth comprehends all that he said. He was too crooked to speak much in measured verse.

Verse 2. *Should not the multitude of words be answered?*] Some translate, "To multiply words profiteth nothing."

And should a man full of talk be justified] איש שפתים *ish sephathayim*, "a man of lips," a proper appellation for a great talker: he is "a man of lips," i. e, his *lips* are the only active parts of his system.

Verse 3. *Should thy lies make men hold their peace?*] This is a very severe reproof, and not justified by the occasion.

And when thou mockest] As thou despisest others, shall no man put thee to scorn! Zophar could never think that the solemn and awful manner in which Job spoke could be called *bubbling*, as some would translate the term לעג *laag*. He might consider Job's speech as *sarcastic* and *severe*, but he could not consider it as *nonsense*.

Verse 4. *My doctrine is pure*] לקחי *likchi*, "my assumptions." What I assume or take as right, and just, and true, are so; the precepts which I have formed, and the practice which I have founded on them, are all correct and perfect. Job had not exactly said, *My doctrine* and *way of life are pure*, and *I am clean in thine eyes;* but he had vindicated himself from their charges of *secret sins* and *hypocrisy*, and appealed to God for his general uprightness and sincerity: but Zophar here begs the question, in order that he may have something to say, and room to give vent to his invective.

Verse 5. *But O that God would speak*] How little feeling, humanity, and charity is there in this prayer!

Verse 6. *The secrets of wisdom*] All the depths of his own counsels; the heights, lengths, and breadths, of holiness. *That they are double to that which is.* תושיה *tushiyah*, which we translate *that which is*, is a word frequent in *Job* and in the *Book of Proverbs*, and is one of the evidences brought in favour of *Solomon* as the author of this book. It signifies *substance* or *essence*, and is translated by a great variety of terms; enterprise, completeness, substance, the whole constitution, wisdom, law, sound wisdom, solid complete happiness, solidity of reason and truth, the complete total sum, &c., &c. See Taylor's Hebrew and English Concord., under שה. In this place the versions are various. *Coverdale*, following the *Vulgate*, translates: That he might shewe the (out of his secrite wissdome) how manyfolde his lawe is. The *Septuagint*, ότι διπλους εσται των κατα σε, *that it is double to what*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

thee *less* than thine iniquity *deserveth.*

7 [e] Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* [f] as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 [g] If he [h] cut off, and shut up, or gather together, then [i] who can hinder him?

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11 For [k] he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For [l] vain [m] man would be wise, though man be born *like* a wild ass's colt.

13 [n] If thou [o] prepare thine heart, and

[e] Eccles. iii. 11; Rom. xi. 33.——[f] Heb. *the heights of heaven.* [g] Chap. ix. 12; xii. 14; Rev. iii. 7.——[h] Or, *make a change.* [i] Heb. *who can turn him away?* chap. ix. 12.

[k] Psa. x. 11, 14; xxxv. 22; xciv. 11.——[l] Heb. *empty.*——[m] Psa. lxxiii. 22; xcii. 6; Eccles. iii. 18; Rom. i. 22.——[n] Chap. v. 8; xxii. 21.——[o] 1 Sam. vii. 3; Psa. lxxviii. 8.

it is with thee. Mr. *Good* translates, "For they are intricacies to INIQUITY." This is a meaning never before given to תושיה *tushiyah*, and a meaning which even his own learned note will not make generally prevalent. Perhaps Zophar is here, in mind, comparing the wisdom which has been *revealed* with the wisdom *not revealed.* The perfection and excellence of the Divine nature, and the purity of his law, are, in substance and essence, double or manifold to the revelation already made.

Less *than thine iniquity* deserveth.] Mr. *Good* translates, *And the knowledge hath withdrawn from thee because of thy sins;* and represents Zophar as praying that God would reveal to him the secrets of wisdom, and the knowledge which he had withdrawn from him because of his transgressions. That Zophar intends to insinuate that God afflicted Job because of his iniquities, is evident; and that he thought that God had inflicted less chastisement upon him than his sins deserved, is not less so; and that, therefore, Job's complaining of harsh treatment was not at all well founded.

Verse 7. *Canst thou by searching find out God?*] What is God? A Being self-existent, eternal, infinite, immense, without bounds, incomprehensible either by mind, or time, or space. Who then can find this Being out? Who can fathom his depths, ascend to his heights, extend to his breadths, and comprehend the infinitude of his perfections?

Verse 8. It is *as high as heaven*] High as the heavens, what canst thou work? Deep below *sheol*, (the invisible world,) what canst thou know? Long beyond the earth, and broad beyond the sea, is its measure. These are instances in the immensity of created things, and all out of the reach of human power and knowledge; and if these things are so, how incomprehensible must he be, who designed, created, preserves, and governs the whole!

We find the same thought in Milton:—

"These are thy glorious works, Parent of good!
Almighty! Thine this universal frame:
How wondrous fair! Thyself how wondrous then!"

Verse 10. *If he cut off*] As he is unlimited and almighty, he cannot be *controlled.* He will do whatsoever he pleases; and he is pleased with nothing but what is *right.* Who then will dare to find fault? Perhaps Zophar may refer to Job's former state, his losses and afflictions. *If he cut off*, as he has done, thy children; *if he shut up*, as he has done, thyself by this sore *disease*; or *gather together* hostile bands to invade thy territories and carry away thy property; who can hinder him? He is sovereign, and has a right to dispose of his own property as he pleases.

Verse 11. *He knoweth vain men*] אנתי שוא *methey shav*, "men of falsehood."

He seeth wickedness] He sees as well what is *in man*, as what man *does*; and of his actions and propensities he cannot be an indifferent spectator.

Verse 12. *For vain man would be wise*] The original is difficult and uncertain, ואיש נבוב ילבב *veish nabub yillabeb*, "And shall the hollow man assume courage," or "pride himself?" Or, as Mr. *Good* rather paraphrases it, *Will he then accept the hollow-hearted person?* The *Chaldee* gives *two* renderings: *An eloquent man shall become wiser in his heart, and the colt of the wild ass is born as the son of man.* Or, *The wise man shall ponder it; and the refractory youth, who at last becomes prudent, shall make a great man. Coverdale:*—A vayne body exalteth him self; and the son of man is like a wylde asse's foale. *Houbigant* translates thus:—*A man who hath understanding will become prudent; but he who is as the wild ass hath no heart*, i. e., *sense.* According to this critic, the meaning is this:—A man of sense, should he at any time transgress, will learn wisdom from it; but a man of a brutish mind, uncultivated and unreflecting, will plunge yet deeper into iniquity.

Though man be born like *a wild ass's colt*] Is translated by Mr. *Good, Or shall the wild ass colt assume the man?* This is making a sense, but such as I fear the original will never allow. There is no end to the translations of this verse, and conjectures relative to its meaning. I shall conclude with the *Vulgate:*—*Vir vanus in superbiam erigitur, et tanquam pullum onagri se liberum natum putat*, "Vain man is puffed up with pride: and he supposes himself to be born free like the wild ass's colt." Man is full of self-conceit; and imagines himself born to act as he pleases, to roam at large, to be under no control, and to be accountable to none for his actions.

Verse 13. *If thou prepare thine heart*] Make use of the powers which God has given thee, and be determined to seek him with all thy soul.

And stretch out thine hands toward him] Making fervent prayer and supplication, putting away *iniquity* out of thy *hand*, and not permitting *wickedness to dwell in thy tabernacle*; then thou shalt *lift up thy*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[p] stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and [q] let not wickedness dwell in thy tabernacles.

15 [r] For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt [s] forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age [t] shall [u] be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* [v] thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall [w] make suit unto thee.

20 But [x] the eyes of the wicked shall fail, and [y] they shall not escape, and [z] their hope *shall be as* [a] the giving up of the ghost.

[p] Psa. lxxxviii. 9; cxliii. 6.——[q] Psa. ci. 3.——[r] See Gen. iv. 5, 6; chap. xxii. 26; Psa. cxix. 6; 1 John iii. 21.——[s] Isa. lxv. 16.——[t] Heb. *shall arise above the noonday.*——[u] Psa. xxxvii. 6; cxii. 4; Isa. lviii. 8, 10.

[v] Lev. xxvi. 5, 6; Psa. iii. 5; iv. 8; Prov. iii. 24.——[w] Heb *entreat thy face*; Psa. xlv. 12.——[x] Lev. xxvi. 16; Deut. xxviii. 65.——[y] Heb. *flight shall perish from them.*——[z] Chap. viii. 14; xviii. 14; Prov. xi. 7.——[a] Or, *a puff of breath.*

face without a blush, thou wilt become *established*, and *have nothing to fear*, ver 14, 15.

There is a sentiment in Prov. xvi. 1, very similar to that in the 13th verse, which we translate very improperly:—

לאדם מערכי לב *leadam maarchey leb.*
To man are the preparations of the heart:
ומיהוה מענה לשון *umeyehovah maaneh lashon.*
But from Jehovah is the answer to the tongue.

It is man's duty to pray; it is God's prerogative to answer. Zophar, like all the rest, is true to his principle. Job must be a wicked man, else he had not been afflicted. There must be some iniquity in his hand, and some wickedness tolerated in his family. So they all supposed.

Verse 16. *Because thou shalt forget* thy *misery*] Thou shalt have such long and complete rest, that thou shalt scarcely remember thy *labour*.

As waters that *pass away*] Like as the mountain floods, which sweep every thing before them, houses, tents, cattle, and the produce of the field, and are speedily absorbed by the sandy plains over which they run; so shalt thou remember thy sufferings: they were wasting and ruinous for the time, but were soon over and gone.

Verse 17. Thine *age shall be clearer than the noonday*] The *rest of thy life* shall be unclouded prosperity.

Thou shalt shine forth] Thou shalt be in this unclouded state, as the sun in the firmament of heaven, giving light and heat to all around thee.

Thou shalt be as the morning.] Thus the sun of thy prosperity shall arise, and shine more and more unto the perfect day. This is the image which the sacred writer employs, and it is correct and elegant.

Verse 18. *And thou shalt be secure*] Thou shalt not fear any farther evils to disturb thy prosperity, for thou shalt have a well-grounded *hope* and confidence that thou shalt no more be visited by adversity.

Yea, thou shalt dig] I believe this neither refers to *digging his* grave, nor to *curiously investigating* surrounding circumstances; but to the custom of *digging for water* in the places where they pitched their tents. It was a matter of high importance in Asiatic countries to find good wells of wholesome water; and they were frequently causes of contention among neighbouring chiefs, who sometimes stopped them up, and at other times seized them as their own. Through envy of Isaac's prosperity the Philistines stopped up all the wells which Abraham had digged, Gen. xxvi. 12–16. And we find the herdsmen of Gerar contending with Isaac's servants about the wells which the latter had digged; so that they were obliged to abandon two of the chief of them, and remove to a distance in order to dig and find quiet possession. See Gen. xxxi. 17–22. Zophar, in reference to all these sorts of contentions and petty wars about *wells* and *springs*, tells Job that in the state of prosperity to which he shall be brought by the good providence of God, he shall *dig*—find wells of living water; none shall contend with him; and he shall rest in safety, all the neighbouring chieftains cultivating friendship with him; see on chap. v. 23, 24; and that this is the meaning of the passage the following verse shows: *Thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.* Thou shalt be in perfect security; no enemy shall molest thee, and many shall seek thy friendship.

Verse 20. *The eyes of the wicked shall fail*] They shall be continually looking out for help and deliverance; but their expectation shall be cut off.

And they shall not escape] They shall receive the punishment due to their deserts; for God has his eye continually upon them. ואבד מנהם וכנוס *umanos abad minnehem*, literally, "And escape perishes from them." *Flight* from impending destruction is impossible.

And their hope shall be as *the giving up of the ghost.*] ותקותם מפח נפש *vethikvatham mappach naphesh*, "And their hope an exhalation of breath," or *a mere wish of the mind.* They retain their hope to the last; and the *last breath* they breathe is the final and eternal termination of their hope. They give up their *hope* and their *ghost* together; for a *vain* hope cannot enter into that place where *shadow* and *representation* exist not; all being *substance* and *reality.* And thus endeth Zophar the Naamathite; whose premises were in general good, his conclusions legitimate, but his *application* of them to Job's case totally erro

neous; because he still proceeded on the ground that Job was a wicked man, if not *ostensibly*, yet *secretly*; and that the sufferings he was undergoing were the means by which God was unmasking him to the view of men.

But, allowing that Job had been a bad man, the exhortations of Zophar were well calculated to enforce repentance and excite confidence in the Divine mercy. Zophar seems to have had a full conviction of the all-governing providence of God; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He seems however to think that rewards and punishments were distributed in this *life*, and does not refer, at least very evidently, to a *future state*. Probably his information on subjects of divinity did not extend much beyond the grave; and we have much cause to thank God for a clearer dispensation. *Deus nobis hæc otia fecit.* God grant that we may make a good use of it!

CHAPTER XII.

Job reproves the boasting of his friends, and shows their uncharitableness towards himself, 1–5; *asserts that even the tabernacles of robbers prosper; and that, notwithstanding, God is the Governor of the world; a truth which is proclaimed by all parts of the creation whether animate or inanimate, and by the revolutions which take place in states,* 6–25.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

AND Job answered and said,
2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But [a] I have [b] understanding as well as you; [c] I *am* not inferior to you: yea, [d] who knoweth not such things as these?

4 [e] I am *as* one mocked of his neighbour, who [f] calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 [g] He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

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6 [h] The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

[a] Chap. xiii. 2.——[b] Heb. *a heart.*——[c] Heb. *I fall not lower than you.*——[d] Heb. *with whom* are *not such as these?*

[e] Chap. xvi. 10; xvii. 2, 6; xxi. 3; xxx. 1.——[f] Psa. xci. 15.
[g] Prov. xiv. 2.——[h] Chap. xxi. 7; Psa. xxxvii. 1, 35; lxxiii. 11, 12; xcii. 7; Jer. xii. 1; Mal. iii. 15.

NOTES ON CHAP. XII.

Verse 2. *No doubt but ye* are *the people*] Doubtless ye are the wisest men in the world; all wisdom is concentrated in you; and when ye die, there will no more be found on the face of the earth! This is a strong irony.

Verse 3. *I* am *not inferior to you*] I do not fall short of any of you in understanding, wisdom, learning, and experience.

Who knoweth not such things as these?] All your boasted wisdom consists only in *strings of proverbs* which are in every person's mouth, and are no proof of wisdom and experience in them that use them.

Verse 4. *I am* as *one mocked of his neighbour*] Though I am invoking God for help and salvation, yet my friends mock me in this most solemn and sacred work. But God answereth me.

The just upright man is *laughed to scorn*] This is a very difficult verse, on which no two critics seem to be agreed. Mr. *Good* translates the fourth and fifth verses thus:—

"Thus brother is become a laughing-stock to his companions,
While calling upon God that he would succour him.
The just, the perfect man, is a laughing-stock to the proud,
A derision amidst the sunshine of the prosperous,
While ready to slip with his foot."

For a vindication of this version, I must refer to his notes. *Coverdale* gives at least a good sense. Thus he that calleth upon God, and whom God heareth, is mocked of his neighboure: the godly and innocent man is laughed to scorne. Godlynesse is a light despysed in the hertes of the rich; and is set for them to stomble upon. The *fifth* verse is thus rendered by Mr. *Parkhurst*: "A torch of contempt, or contemptible link, (see Isa. vii. 4, xl. 2, 3,) לעשתות *leashtoth*, to the splendours of the prosperous (is he who is) ready (נכון *nachon*, Job xv. 23, xviii. 12; Psa. xxxviii. 17) to slip with his foot." The general sense is tolerably plain; but to *emendations* and *conjectures* there is no end.

Verse 6. *The tabernacles of robbers prosper.*] Those who live by the plunder of their neighbours are often found in great secular prosperity; and they that provoke God by impiety and blasphemy live in a state of security and affluence. These are administrations of Providence which cannot be accounted for; yet the Judge of all the earth does right. Therefore prosperity and adversity are no evidences of a man's spiritual state, nor of the place he holds in the approbation or disapprobation of God.

Verse 7. *But ask now the beasts, and they shall teach thee*] Mr. *Good's* paraphrase here is very just: "Why tell ye me that the Almighty hath brought this calamity upon me? Every thing in nature, the beasts

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8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 [i] In whose hand *is* the [k] soul of every living thing, and the breath of [l] all mankind.

11 [m] Doth not the ear try words? and the [n] mouth taste his meat?

12 [o] With the ancient *is* wisdom; and in length of days understanding.

13 [p] With [q] him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, [r] he breaketh down, and it cannot be built again: he [s] shutteth [t] up a man, and there can be no opening.

15 Behold, he [u] withholdeth the waters, and they dry up: also he [v] sendeth them out, and they overturn the earth.

16 [w] With him *is* strength and wisdom: the deceived and the deceiver *are* his.

[i] Num. xvi. 22; Dan. v. 23; Acts xvii. 28.——[k] Or, *life.* [l] Heb. *all flesh of man.*——[m] Chap. xxxiv. 3.——[n] Heb. *palate*, chap. vi. 30.——[o] Chap. xxxii. 7.

[p] That is, *with God.*——[q] Chap. ix. 4; xxxvi. 5.——[r] Chap. xii. 10.——[s] Isa. xxii. 22; Rev. iii. 7.——[t] Heb. *upon.*——[u] 1 Kings viii. 35; xvii. 1.——[v] Gen. vii. 11.——[w] Ver. 13.

of the field, the fowls of the heaven, every inhabitant of earth and sea, and every thing that befalls them, are the work of his hands; and every thing feels and acknowledges him to be the universal Creator and Controller. It is the common doctrine of all nature; but to apply it as *ye* would apply it to me, and to assert that I am suffering from being guilty of hypocrisy, is equally impertinent and impious. He ordains every thing in wisdom as well as in power; but why events happen as they happen, why good and evil are promiscuously scattered throughout nature or human life, ye are as ignorant of as myself."

Verse 10. *In whose hand* is *the soul of every living thing*] נפש כל חי *nephesh col chai*, "the soul of all life."

And the breath of all mankind.] ורוח כל בשר *veruach col besar*, "and the spirit or breath of all flesh." Does not the *first* refer to the *immortal soul*, the principle of all *intellectual life*; and the *latter* to the *breath, respiration*, the grand means by which *animal existence* is continued? See chap. x. 1.

Verse 11. *Doth not the ear try words?*] All these are common-place sayings. Ye have advanced nothing new; ye have cast no light upon the dispensations of Providence.

Verse 12. *With the ancient* is *wisdom*] Men who have lived in those primitive times, when the great facts of nature were recent, such as the creation, fall, flood, confusion of tongues, migration of families, and consequent settlement of nations, had much knowledge from those facts; and their *length of days*—the many hundreds of years to which they lived, gave them such an opportunity of accumulating wisdom by *experience*, that they are deservedly considered as oracles.

Verse 13. *With him* is *wisdom and strength*] But all these things come from GOD; he is the Fountain of wisdom and the Source of power. He alone can give us unerring counsel, and understanding to comprehend and act profitably by it. See on ver. 16.

Verse 14. *He breaketh down*] He alone can *create*, and he alone can *destroy*. Nothing can be annihilated but by the same Power that created it. This is a most remarkable fact. No power, skill, or cunning of man can annihilate the smallest particle of matter. Man, by chemical agency, may change its *form*; but to reduce it to *nothing* belongs to God alone. In the course of his providence God breaks down, so that it cannot be built up again. See proofs of this in the total political destruction of *Nineveh*, *Babylon*, *Persepolis*, *Tyre*, and other cities, which have been broken down never to be rebuilt; as well as the Assyrian, Babylonian, Grecian, and Roman empires, which have been dismembered and almost annihilated, never more to be regenerated.

He shutteth up a man] He often frustrates the best laid purposes, so that they can never be brought to good effect.

Verse 15. *He withholdeth the waters*] This is, I think, an allusion to the *third* day's work of the creation, Gen. i. 9: *And God said, Let the waters be gathered together unto one place, and let the dry land appear.* Thus the earth was drained, and the waters collected into seas, and bound to their particular places.

Also he sendeth them out] Here is also an allusion to the *flood*, for when he broke up the fountains of the great deep, then the *earth was overturned*.

Verse 16. *With him* is *strength and wisdom*] עז ותושיה *oz vethushiyah*, *strength and sufficiency*. Strength or power, springing from an exhaustless and infinite source of potency. In the *thirteenth* verse it is said, *With him* is *wisdom and strength*; but the expressions are not the same, חכמה וגבורה *chochmah ugeburah*, *intelligence* and *fortitude*, or *strength* in *action*, the *wisdom* ever guiding the exertions of *power*; but here is *strength* or *power* in *essence*, and an eternal *potentiality*. With him is every excellence, *in potentia* and *in esse*. He *borrows* nothing, he *derives* nothing. As he is self-existent, so is he self-sufficient. We have had the word *tushiyah* before. See the note on chap. xi. 6.

The deceived and the deceiver are *his.*] Some think this refers to the *fall*; even *Satan* the deceiver or beguiler, and *Adam* and *Eve*, the *deceived* or beguiled, are his. Satan, as this book shows, cannot act without especial *permission*; and *man*, whom the seducer thought to make his own property for ever, is claimed as the *peculium* or especial property of God, for the *seed of the woman* was then appointed to *bruise the head of the serpent*; and Jesus Christ has assumed the nature of man, and thus brought human nature into a *state of fellowship with himself*. Thus *he who sanctifieth and they who are sanctified are all of one, for*

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17 He leadeth counsellors away spoiled, and [x] maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 [y] He removeth away [z] the speech of the trusty, and taketh away the understanding of the aged.

21 [a] He poureth contempt upon princes, and [b] weakeneth the strength of the mighty.

22 [c] He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 [d] He increaseth the nations, and destroyeth them: he enlargeth the nations, and [e] straiteneth them *again*.

24 He taketh away the heart of the chief of

[x] 2 Sam. xv. 31; xvii. 14, 23; Isa. xix. 12; xxix. 14; 1 Cor. i. 19. [y] Chap. xxxii. 9; Isa. iii. 1, 2, 3. — [z] Heb. *the lip of the faithful.* [a] Psa. cvii. 40; Dan. ii. 21.

[b] Or, *looseth the girdle of the strong.* — [c] Dan. ii. 22; Matt. x. 26; 1 Cor. iv. 5. — [d] Psa. cvii. 38; Isa. ix. 3; xxvi. 15 [e] Heb. *leadeth in.*

which cause he is not ashamed to call them brethren; Heb. ii. 11.

Verse 17. *He leadeth counsellors away spoiled*] The events of *war* are also in his hand. It is he who gives *victory*; through him even the *counsellors*—the great and chief men, are often led into captivity, and found among the *spoils*.

And maketh the judges fools.] He infatuates the judges. Does this refer to the foolish conduct of some of the *Israelitish judges*, such as *Samson*?

Verse 18. *He looseth the bond of kings*] He takes away their splendid robes, and clothes them with sackcloth; or, he dissolves their authority, permits their subjects to rebel and overthrow the state, to bind them as captives, and despoil them of all power, authority, and liberty. Many proofs of this occur in the Israelitish history, and in the history of the principal nations of the earth, and not a few in the history of Britain.

Verse 19. *He leadeth princes away spoiled, and overthroweth the mighty.*] What multitudes of proofs of this does the history of the world present! Even the late disastrous war with the French republic and empire, which began in 1793, and continued without intermission till 1814, was afterwards renewed, and had a catastrophe that went nearly to ruin Europe. How many princes, or rather *priests*, כהנים *cohanim*, have been spoiled of their power, influence, and authority; and how many *mighty men*—captains, generals, admirals, &c., have been overthrown! But supposing that the writer of the Book of Job lived, as some think, *after* the *captivity*, how many *priests* were led away spoiled, both from Israel and Judah; and how many *kings* and *mighty men* were overthrown in the disastrous wars between the Assyrians, Babylonians, and Jews!

Verse 20. *He removeth away the speech of the trusty*] The faithful counsellor and the eloquent orator avail nothing: *Quos Deus vult perdere, prius dementat*; "God infatuates those whom he is determined to destroy." The writer might have had his eyes on Isa. iii. 1–3, which the reader will do well to consult.

The understanding of the aged.] זקנים *zekenim* signifies the same here as our word *elders* or *elder-men*; which includes in itself the two ideas of *seniority*, or considerably advanced age, and *official authority*. These can do no more to save a state which God designs to destroy, notwithstanding their great political wisdom and knowledge, than the child who can neither reason nor speak.

Verse 21. *He poureth contempt upon princes*] נדיבים *nedibim*, "those of royal extraction;" widely different from the כהנים *cohanim* mentioned ver. 19.

Weakeneth the strength of the mighty.] אפיקים *aphikim*, the *compact*; the *well-strung together*; the *nervous* and *sinewy*. Perhaps there is a reference here to the *crocodile*, as the same term is applied, chap. xl. 13, to the *compactness* of his bones: and as רפה כוח *rippah meziach*, which we translate *weakeneth the strength*, signifies more properly *looseth the girdle*, as the *margin* has properly rendered it, the reference seems still more pointed; for it is known that "the crocodile, from the shoulders to the extremity of the tail, is covered with large *square scales*, disposed like *parallel girdles*, *fifty-two* in number. In the middle of each *girdle* are *four protuberances*, which become higher as they approach the end of the tail, and compose *four rows*." See the quotation in *Parkhurst*, under the word אפק *aphak*. What is human strength against this? We may say as the Lord said, Job xl. 19: *He that made him can make his sword to approach* unto him. He alone can *loose the girdles of this mighty one*.

Verse 22. *He discovereth deep things out of darkness*] This may refer either to God's works in the great deep, or to the plots and stratagems of wicked men, conspiracies that were deeply laid, well digested, and about to be produced into existence, when *death*, whose *shadow* had hitherto concealed them, is to glut himself with *carnage*.

Verse 23. *He increaseth the nations*] Mr. *Good* translates, *He letteth the nations grow licentious*. Pride, fulness of bread, with extensive trade and commerce, produce luxury; and this is ever accompanied with profligacy of manners. When, then, the cup of this iniquity is full, God destroys the nation, by bringing or permitting to come against it a nation less pampered, more necessitous, and inured to toil.

He enlargeth the nations] Often permits a nation to acquire an accession of territory, and afterwards shuts them up within their ancient boundaries, and often contracts even those. All these things seem to occur as natural events, and the consequences of state intrigues, and such like causes; but when Divine inspiration comes to pronounce upon them, they are shown to be the consequence of God's acting in his

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the people of the earth, and [f] causeth them to wander in a wilderness *where there is* no way.

25 [g] They grope in the dark without light, and he maketh them to [h] stagger [i] like a drunken *man*.

[f] Psa. cvii. 4, 40.——[g] Deut. xxviii. 29; chap. v. 14.

[h] Heb. *wonder*.——[i] Psa. cvii. 27.

judgment and mercy; for it is by *him* that kings reign; it is *he* who putteth down one and raiseth up another.

Verse 24. *He taketh away the heart of the chief*] Suddenly deprives the leaders of great counsels, or mighty armies of courage; so that, panic-struck, they flee when none pursueth, or are confounded when about to enter on the accomplishment of important designs.

And causeth them to wander in a wilderness] A plain allusion to the journeyings of the Israelites in the deserts of Arabia, on their way to the promised land. Their *chief*, *Aaron*, had his *courage all taken away* by the clamours of the people; and so made them a molten calf to be the object of their worship, which defection from God was the cause of their wandering nearly *forty* years in the trackless wilderness. The reference is so marked, that it scarcely admits of a doubt; yet *Houbigant* and some others have called it in question, and suppose that those *chiefs* or *heads of families* which led out colonies into distant parts are principally intended. It answers too well to the case of the Israelites in the wilderness to admit of any other interpretation.

Verse 25. *They grope in the dark*] The writer seems to have had his eye on those words of Moses, Deut. xxviii. 28, 29: *The Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt* GROPE AT NOONDAY, *as the* BLIND GROPETH IN DARKNESS. And this also may refer to the unaccountable errors, transgressions, and judicial blindness of the Israelites in their journeying to the promised land; but it will apply also to the state of wicked nations under judicial blindness. The writer is principally indebted for his *imagery*, and indeed for the *chief expressions* used here, to Psa. cvii. 27: *They reel to and fro, and stagger like a drunken man.* 39, 40: *Again, they are minished and brought low through oppression, affliction, and sorrow. He* POURETH CONTEMPT UPON PRINCES, *and* CAUSETH THEM TO WANDER IN THE WILDERNESS, *where there is* NO WAY.

Mr. *Good* has some judicious reflections on this chapter, particularly on ver. 13–22: "It should be observed," says he, "that the entire passage has a reference to the machinery of a regular and political government; and that its general drift is to imprint on the mind of the hearer the important doctrine that the whole of the constituent principles of such a government, its officers and institutions; its monarchs and princes; its privy-counsellors, judges, and ministers of state; its chieftains, public orators, and assembly of elders; its nobles, or men of hereditary rank; and its stout robust peasantry, as we should express it in the present day; nay, the deep designing villains that plot in secret its destruction;—that the nations themselves, and the heads or sovereigns of the nations, are all and equally in the hands of the Almighty: that with him human pomp is poverty; human excellence, turpitude; human judgment, error; human wisdom, folly; human dignity, contempt; human strength, weakness"

CHAPTER XIII.

Job defends himself against the accusations of his friends, and accuses them of endeavouring to pervert truth, 1–8. Threatens them with God's judgments, 9–12. Begs some respite, and expresses strong confidence in God, 13–19. He pleads with God, and deplores his severe trials and sufferings, 20–28.

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LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 [a] What ye know, *the same* do I know also: I *am* not inferior unto you.

3 [b] Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, [c] ye *are* all physicians of no value.

[a] Chap. xii. 3.——[b] Chap. xxiii. 3; xxxi. 35.

[c] Chap. vi. 21; xvi. 2.

NOTES ON CHAP. XIII.

Verse 1. *Lo, mine eye hath seen all* this] Ye have brought nothing *new* to me; I know those maxims as well as you: nor have you any knowledge of which I am not possessed.

Verse 3. *Surely I would speak to the Almighty*] אולם *ulam*, *O that*:—*I wish I could speak to the Almighty!*

I desire to reason with God.] He speaks here in reference to the proceedings in a court of justice. Ye pretend to be advocates for God, but ye are forgers of lies: O that God himself would appear! Before him I could soon prove my innocence of the evils with which ye charge me.

Verse 4. *Ye* are *forgers of lies*] Ye frame deceitful arguments: ye reason sophistically, and pervert truth and justice, in order to support your cause.

Physicians of no value.] Ye are as feeble in your reasonings as ye are inefficient in your skill. Ye can neither heal the wound of my mind, nor the disease of my body. In ancient times every wise man professed skill in the healing art, and probably Job's friends had

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5 O that ye would altogether hold your peace! and [d] it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 [e] Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 [f] Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore [g] do I take my flesh in my teeth, and [h] put my life in mine hand?

15 [i] Though he slay me, yet will I trust in

[d] Prov. xvii. 28.——[e] Chap. xvii. 5; xxxii. 21; xxxvi. 4.——[f] Heb. *be silent from me.*

[g] Chap. xviii. 4.——[h] 1 Sam. xxviii. 21; Psa. cxix. 109.——[i] Psa. xxiii. 4; Prov. xiv. 32.

tried their skill on his *body* as well as on his *mind*. He therefore had, in his argument against their teaching, a double advantage: Your skill in *divinity* and *physic* is equal: in the former ye are *forgers of lies*; in the latter, ye are *good-for-nothing* physicians. I can see no reason to depart from the general meaning of the original to which the ancient versions adhere. The Chaldee says: "Ye are idle physicians; and, like the mortified flesh which is cut off with the knife, so are the whole of you." The imagery in the former clause is *chirurgical*, and refers to the *sewing together*, or *connecting the divided sides* of wounds; for טפלי *topheley*, which we translate *forgers*, comes from טפל *taphal*, to fasten, tie, connect, sew together. And I question whether טפלי *topheley* here may not as well express SURGEONS, as רפאי *ropheey*, in the latter clause, PHYSICIANS. Ye are CHIRURGEONS of *falsity*, and *worthless* PHYSICIANS.

Verse 5. *Hold your peace! and it should be your wisdom.*] In Prov. xvii. 28 we have the following *apophthegm*: "Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips, a man of understanding." There is no reason to say that Solomon quotes from Job: I have already expressed my opinion that the high antiquity attributed to this *book* is perfectly unfounded, and that there is much more evidence that *Solomon* was its *author*, than there is that it was the composition of *Moses*. But, whenever Job lived, whether *before* Abraham or *after* Moses, the book was not written till the time of Solomon, if not later. But as to the saying in question, it is a general apophthegm, and may be found among the wise sayings of all nations.

I may observe here, that a *silent man* is not likely to be a *fool*; for *a fool will be always prating*, or, according to another adage, *a fool's bolt is soon shot*. The Latins have the same proverb: *Vir sapit, qui pauca loquitur*, "A wise man speaks little."

Verse 6. *Hear now my reasoning*] The speeches in this book are conceived as if delivered in a *court of justice*, different counsellors pleading against each other. Hence most of the terms are *forensic*.

Verse 7. *Will ye speak wickedly for God?*] In order to support your own cause, in contradiction to the evidence which the whole of my life bears to the uprightness of my heart, will ye continue to assert that God could not thus afflict me, unless flagrant iniquity were found in my ways; for it is on this ground alone that ye pretend to vindicate the providence of God. Thus ye tell lies for God's sake, and thus ye wickedly contend for your Maker.

Verse 8. *Will ye accept his person?*] Do you think to act by him as you would by a *mortal*; and, by telling lies in his favour, attempt to conciliate his esteem?

Verse 9. *Is it good that he should search you out?*] Would it be to your credit if God should try your hearts, and uncover the motives of your conduct? Were you tried as I am, how would you appear?

Do ye so mock him?] Do ye think that you can deceive him; and by flattering speeches bring him to your terms, as you would bring an undiscerning, empty mortal, like yourselves?

Verse 10. *He will surely reprove you*] You may expect, not only his disapprobation, but his hot displeasure.

Verse 11. *His dread fall upon you?*] The very apprehension of his wrath is sufficient to crush you to nothing.

Verse 12. *Your remembrances* are *like unto ashes*] Your *memorable sayings* are *proverbs of dust*. This is properly the meaning of the original: זכרניכם כשלי אפר *zichroneycem mishley epher*. This he speaks in reference to the ancient and reputedly wise sayings which they had so copiously quoted against him.

Your bodies to bodies of clay.] This clause is variously translated: *Your swelling heaps* are *swelling heaps of mire*. That is, Your *high-flown speeches* are dark, involved, and incoherent; they are all sound, no sense; great swelling words, either of difficult or no meaning, or of no point as applicable to my case.

Verse 13. *Hold your peace*] You have perverted righteousness and truth, and your pleadings are totally irrelevant to the case; you have travelled out of the road; you have left law and justice behind you; it is high time that you should have done.

Let come on me what will.] I will now defend myself against you, and leave the cause to its issue.

Verse 14. *Wherefore do I take my flesh in my teeth*] A proverbial expression. I risk every thing on the justice of my cause. *I put my life in my hand*, 1 Sam. xxviii. 21. I run all hazards; I am fearless of the consequences.

Verse 15. *Though he slay me*] I have no depend

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him: [k] but I will [l] maintain mine own ways before him.

16 He also *shall be* my salvation: for a hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 [m] Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 [n] Only do not two *things* unto me: then will I not hide myself from thee.

21 [o] Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 [p] Wherefore hidest thou thy face, and [q] holdest me for thine enemy?

25 [r] Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and [s] makest me to possess the iniquities of my youth.

27 [t] Thou puttest my feet also in the stocks, and [u] lookest narrowly unto all my paths; thou settest a print upon the [v] heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

[k] Chap. xxvii. 5.——[l] Heb. *prove* or *argue*.——[m] Chap. xxxiii. 6; Isa. l. 8.——[n] Ch. ix. 34; xxxiii. 7.——[o] Psa. xxxix. 10.——[p] Deut. xxxii. 20; Psa. xiii. 1; xliv. 24; lxxxviii. 14; Isa. viii. 17.

[q] Deut. xxxii. 42; Ruth. i. 21; chap. xvi. 9; xix. 11; xxxiii. 10; Lam. ii. 5.——[r] Isa. xlii. 3.——[s] Chap. xx. 11; Psa. xxv. 7. Chap. xxxiii. 11.——[u] Heb. *observest*.——[v] Heb. *roots*.

ance but God; I trust in him alone. Should he even destroy my life by this affliction, yet will I hope that when he has tried me, I shall come forth as gold. In the common printed Hebrew text we have לֹא אִיחַל *lo ayachel, I will* NOT *hope*; but the Vulgate, Syriac, Arabic, and Chaldee have read לוֹ *lo*, HIM, instead of לֹא *lo*, NOT; with *twenty-nine* of Kennicott's and De Rossi's MSS., and the Complutensian and Antwerp Polyglots. Our translators have followed the best reading. Coverdale renders the verse thus: Lo, there is nether comforte nor hope for me, yf he wil slaye me.

But I will maintain mine own ways] I am so conscious of my innocence, that I fear not to defend myself from your aspersions, even in the presence of my Maker.

Verse 16. *He also* shall be *my salvation*] He will save me, *because* I trust in him.

A hypocrite] A *wicked man* shall never be able to stand before him. I am conscious of this; and were I, as you suppose, *a secret sinner*, I should not dare to make this appeal.

Verse 18. *Behold now, I have ordered*] I am now ready to come into court, and care not how many I have to contend with, provided they speak truth.

Verse 19. *Who* is *he* that *will plead with me?*] Let my accuser, the *plaintiff*, come forward; I will defend my cause against him.

I shall give up the ghost.] I shall cease to breathe. Defending myself will be as respiration unto me; or, While he is stating his case, I will be *so silent* as scarcely to *appear to breathe*.

Verse 20. *Only do not two* things *unto me*] These *two* things are the following: 1. *Withdraw thine hand far from me*—remove the heavy affliction which thy hand has inflicted. 2. *Let not thy dread make me afraid*—terrify me not with dreadful displays of thy majesty. The *reasons* of this request are sufficiently evident: 1. How can a man stand in a court of justice and plead for his life, when under grievous bodily affliction? *Withdraw thy hand far from me.* 2. Is it to be expected that a man can be sufficiently recollected, and in self-possession, to plead for his life, when he is overwhelmed with the awful appearance of the judge, the splendour of the court, and the various ensigns of justice? *Let not thy dread make me afraid.*

Verse 22. *Then call thou*] Begin thou first to plead, and I will answer for myself; or, I will first state and defend my own case, and then answer *thou* me.

Verse 23. *How many* are *mine iniquities*] Job being permitted to begin first, enters immediately upon the subject; and as it was a fact that he was grievously afflicted, and this his friends asserted was in consequence of grievous iniquities, he first desires to have them specified. What are the *specific* charges in this indictment? To say I must be a *sinner* to be thus afflicted, is saying nothing; tell me *what* are the *sins*, and show me the *proofs*.

Verse 24. *Wherefore hidest thou thy face*] Why is it that I no longer enjoy thy *approbation?*

Holdest me for thine enemy?] Treatest me as if I were the vilest of sinners!

Verse 25. *Wilt thou break a leaf*] Is it becoming thy dignity to concern thyself with a creature so contemptible!

Verse 26. *Thou writest bitter things against me*] The indictment is filled with bitter or grievous charges, which, if proved, would bring me to bitter punishment.

The iniquities of my youth.] The levities and indiscretions of my *youth* I acknowledge; but is this a *ground* on which to form charges against a man, the integrity of whose *life* is unimpeachable?

Verse 27. *Thou puttest my feet also in the stocks*] כַּכַּר *bassad*, "in a clog," such as was tied to the feet of slaves, to prevent them from running away. This is still used in the West Indies, among *slave-dealers;*

and is there called the *pudding*, being a large collar of iron, locked round the ankle of the unfortunate man. Some have had them *twenty* pounds' weight; and, having been condemned to carry them for several years, when released could not walk without them! A case of this kind I knew: The slave had learned to walk well with his *pudding*, but when taken off, if he attempted to walk, he fell down, and was obliged to resume it occasionally, till practice had taught him the proper centre of gravity, which had been so materially altered by wearing so large a weight; the badge at once of *his oppression*, and of the *cruelty* of his *task-masters!*

And lookest narrowly] Thou hast seen all my goings out and comings in; and there is no step I have taken in life with which thou art unacquainted.

Thou settest a print upon the heels of my feet.] Some understand this as the *mark* left on the foot by the clog; or the *owner's mark* indented on this clog; or, Thou hast pursued me as a hound does his game, by the *scent*.

Verse 28. *And he, as a rotten thing*] I am like a *vessel* made of *skin*; rotten, because of old age; or like a *garment* corroded by the *moth*. So the *Septuagint*, *Syriac*, and *Arabic* understood it. The word *he* may refer to himself.

CHAPTER XIV.

The shortness, misery, and sinfulness of man's life, 1–4. *The unavoidable necessity of death; and the hope of a general resurrection*, 5–15. *Job deplores his own state, and the general wretchedness of man*, 16–22.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

MAN *that is* born of a woman *is* [a] of few days, and [b] full of trouble.

2 [c] He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And [d] dost thou open thine eyes upon such a one, and [e] bringest me into judgment with thee?

4 [f] Who [g] can bring a clean *thing* out of an unclean? not one.

5 [h] Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[a] Heb. *short of days.*——[b] Chap. v. 7; Eccles. ii. 23.——[c] Chap. viii. 9; Psa. xc. 5, 6, 9; ciii. 11; cxliv. 4; Isa. xl. 6; James i. 10, 11; iv. 14; 1 Pet. i. 24.

[d] Psa. cxliv. 3.——[e] Psa. cxliii. 2.——[f] Heb. *who will give*
[g] Gen. v. 3; Psa. li. 5; John iii. 6; Rom. v. 12; Eph. ii. 3.
[h] Chap. vii. 1; xxx. 23; Heb. ix. 27.

NOTES ON CHAP. XIV.

Verse 1. *Man—born of a woman*] There is a delicacy in the original, not often observed: אדם ילוד אשה *Adam yelud ishah*, "Adam born of a woman, few of days, and full of tremor." *Adam*, who did *not* spring from *woman*, but was immediately formed by *God*, had *many days*, for he lived *nine hundred* and *thirty* years; during which time neither sin nor death had multiplied in the earth, as they were found in the days of Job. But the *Adam* who springs *now from woman*, in the way of ordinary generation, has *very few years*. *Seventy*, on an average, being the highest term, may be well said to be *few in days*; and all matter of fact shows that they are full of fears and apprehensions, רגז *rogez*, cares, anxieties, and tremors. He seems born, not indeed to *live*, but to *die*; and, by living, he forfeits the title to life.

Verse 2. *He cometh forth like a flower*] This is a frequent image both in the Old and New Testament writers; I need not quote the places here, as the readers will find them all in the *margin*.

He fleeth also as a shadow] Himself, as he appears among men, is only the *shadow* of his *real, substantial*, and *eternal* being. He is here compared to a *vegetable*; he springs up, bears his flower, is often nipped by disease, blasted by afflictions, and at last cut down by death. The bloom of youth, even in the most prosperous state, is only the forerunner of hoary hairs, enfeebled muscles, impaired senses, general debility, anility, and dissolution! All these images are finely embodied, and happily expressed, in the beautiful lines of a very nervous and correct poet, too little known, but whose compositions deserve the *first place* among what may be called the *minor poets* of Britain. See at the end of the chapter.

Verse 3. *Dost thou open thine eyes upon such a one*] The whole of this chapter is directed to God alone; in no part of it does he take any notice of his friends.

Verse 4. *Who can bring a clean* thing] This verse is thus rendered by the *Chaldee*: "Who will produce a clean thing from man, who is polluted with sins, except God, who is one?" By *Coverdale* thus: "Who can make it cleane, that commeth of an unclean thinge? No body."

The text refers to man's *original* and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called *original sin*; and is derived from *fallen Adam*, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy; and from this principle of depravity all transgression is produced; and from this corruption of nature God alone can save.

The *Septuagint*, in the *Codex Alexandrinus*, reads the verse thus: Τις γαρ εσται καθαρος απο ρυπου; ουδε εις, εαν και μιας ημερας γενηται ὁ βιος αυτου επι της γης; "Who is pure from corruption? Not one, although he had lived but one day upon the earth."

Verse 5. *Seeing his days* are *determined*] The general *term* of human life is fixed by God himself;

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

6 [l] Turn from him, that he may [k] rest, till he shall accomplish, [l] as a hireling, his day.

7 For there is hope of a tree, if it be cut down, [m] that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and [n] wasteth away: yea, man giveth up the ghost, and where *is* he?

11 *As* the waters fail from the sea, and

[l] Chap. vii. 16, 19; x. 20; Psa. xxxix. 13.——[k] Heb. *cease.*

[l] Chap. vii. 1.——[m] Ver. 14.——[n] Heb. *is weakened* or *cut off.*

in vain are all attempts to prolong it beyond this term. Several attempts have been made in all nations to find an *elixir* that would expel all the seeds of disease, and keep men in continual health; but all these attempts have failed. *Basil, Valentine, Norton, Dastin, Ripley, Sandivogius, Artephius, Geber, Van Helmont, Paracelsus, Philalethes,* and several others, both in Europe and Asia, have written copiously on the subject, and have endeavoured to prove that a *tincture* might be produced, by which all *imperfect metals* may be transmuted into *perfect;* and an *elixir* by which the *human body* may be kept in a state of endless repair and health. And these profess to teach the method by which this *tincture* and this *elixir* may be made! Yet all these are dead; and dead, for aught we know, comparatively young! *Artephius* is, indeed, said to have lived *ninety* years, which is probable; but some of his foolish disciples, to give credit to their thriftless craft, added another *cipher*, and made his age *nine hundred!* Man may endeavour to pass the *bound;* and God may, here and there, produce a *Thomas Parr*, who died in 1635, aged *one hundred* and *fifty-two;* and a *Henry Jenkins*, who died in 1670, aged *one hundred* and *sixty-nine;* but these are rare instances, and do not affect the general *term*. Nor can death be avoided. *Dust thou art, and unto dust thou shalt return*, is the *law;* and that will ever render nugatory all such pretended *tinctures* and *elixirs*.

But, although man *cannot pass his appointed bounds*, yet he may so live as *never to reach them;* for folly and wickedness abridge the term of human life; and therefore the psalmist says, *Bloody and deceitful men shall not live out* HALF *their days*, Psa. lv. 23, for by indolence, intemperance, and disorderly passions, the life of man is shortened in cases innumerable. We are not to understand the *bounds* as applying to *individuals*, but to the *race* in general. Perhaps there is no case in which God has determined absolutely this man's age shall be so long, and shall neither be more nor less. The contrary supposition involves innumerable absurdities.

Verse 6. *Turn from him, that he may rest*] Cease to try him by afflictions and distresses, that he may enjoy some of the comforts of life, before he be removed from it: and thus, like a *hireling*, who is permitted by his master to take a little repose in the heat of the day, from severe labour, I shall also have a breathing time from affliction, before I come to that bound over which I cannot pass. See chap. x. 20, where there is a similar request.

Verse 7. *For there is hope of a tree*] We must not, says *Calmet*, understand this of an *old tree*, the stem and roots of which are *dried up* and *rotted:* but there are some trees which grow from *cuttings;* and some which, though pulled out of the earth, and having had their roots dried and withered by long exposure to the sun and wind, will, on being replanted, take root and resume their verdure. There are also certain trees, the fibres of which are so solid, that if after several years they be steeped in water, they resume their vigour, the tubes dilate, and the blossoms or flowers which were attached to them expand; as I have often witnessed in what is called the *rose of Jericho*. There are few trees which will not send forth new shoots, when the stock is cut down level with the earth.

Verse 9. *Through the scent of water it will bud*] A fine metaphor: the water acts upon the decaying and perishing tree, as strong and powerful odours from musk, otto of roses, ammonia, &c., act on a fainting or swooning person.

Verse 10. *But man dieth*] No human being ever can spring from the dead body of man; *that* wasteth away, corrupts, and is dissolved; for the man dies: and when he breathes out his last breath, and his body is reduced to dust, then, *where is he?* There is a beautiful verse in the Persian poet *Khosroo*, that is not unlike this saying of Job:—

رفتم سوي خطيره و بگريستم بزار
از هجره دوستان كر اسير فنا شدند
گفتم ايشان كجا شدند و خطر
داداز مرا جواب ايشان كجا

"I went towards the burying ground, and wept
To think of the departure of friends which were
captives to death;
I said, *Where are they?* and *Fate*
Gave back this answer by *Echo, Where are they?*"

Thus paraphrased by a learned friend:—

Beneath the cypress' solemn shade,
As on surrounding tombs I gazed,
I wept, and thought of friends there laid,
Whose hearts with warmest love had blazed.
Where are those friends my heart doth lack,
Whose words, in grief, gave peace! *Ah, where?*
And *Fate*, by *Echo*, gave me back
This short but just reply, *Ah, where?*

Verse 11. *The waters fail from the sea*] I believe this refers to *evaporation*, and nothing else. As the waters are evaporated from the sea, and the river in passing over the sandy desert is partly exsiccated, and

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

the flood decayeth and drieth up:

12 So man lieth down, and riseth not: [o] till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again?* all the days of my appointed time [p] will I wait, [q] till my change come.

15 [r] Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

[o] Psa. cii. 26; Isa. li. 6; lxv. 17; lxvi. 22; Acts iii. 21; Rom. viii. 20; 2 Pet. iii. 7, 10, 11; Rev. xx. 11; xxi. 1.

[p] Chap. xiii. 15.——[q] Ver. 7; 1 Cor. xv. 51; 2 Cor. iii. 18; Phil. iii. 21.——[r] Chap. xiii. 22.

partly absorbed; and yet the waters of the sea are not exhausted, as these vapours, being condensed, fall down in rain, and by means of rivers return again into the sea; so man is imperceptibly removed from his fellows by death and dissolution; yet the human race is still continued, the population of the earth being kept up by perpetual generations

Verse 12. *So man lieth down*] He falls asleep in his bed of earth.

And riseth not] Men shall not, like cut down trees and plants, reproduce their like; nor shall they arise till the heavens are no more, till the earth and all its works are burnt up, and the general resurrection of human beings shall take place. Surely it would be difficult to twist this passage to the denial of the resurrection of the body. Neither can these expressions be fairly understood as implying Job's belief in the *materiality* of the soul, and that the whole man *sleeps* from the day of his death to the morning of the resurrection. We have already seen that Job makes a distinction between the animal life and rational soul in man; and it is most certain that the doctrine of the *materiality of the soul*, and its *sleep* till the resurrection, has no place in the sacred records. There is a most beautiful passage to the same purpose, and with the same imagery, in Moschus's epitath on the death of Bion:—

Αι, αι, ται μαλαχαι μεν επαν κατα καπον ολωνται,
Η τα χλωρα σελινα, το τ' ευθαλες ουλον ανηθον,
Υστερον αυ ζωοντι, και εις ετος αλλο φυοντι·
Ημεις δ', οι μεγαλοι, και καρτεροι, η σοφοι ανδρες,
Οπποτε πρωτα θανωμες, ανακοοι εν χθονι κοιλᾳ
Ευδομες ευ μαλα μακρον, ατερμονα, νηγρετον ὑπνον.
Idyll. iii., ver. 100.

Alas! alas! the mallows, when they die,
Or garden herbs, and sweet Anethum's pride,
Blooming in vigour, wake again to life,
And flourish beauteous through another year:
But we, the great, the mighty, and the wise,
When once we die, unknown in earth's dark womb
Sleep, long and drear, the endless sleep of death.
J. B. B. C.

A more cold and comfortless philosophy was never invented. The next verse shows that Job did not entertain this view of the subject.

Verse 13. *O that thou wouldest hide me in the grave*] Dreadful as death is to others, I shall esteem it a high privilege; it will be to me a covert from the wind and from the tempest of this affliction and distress.

Keep me secret] Hide my soul with thyself, where my enemies cannot invade my repose; or, as the poet expresses it:—

"My spirit hide with saints above,
My body in the tomb."

Job does not appear to have the *same thing* in view when he entreats God to *hide him in the grave*; and to *keep him secret, until his wrath be past*. The former relates to the *body*; the latter to the *spirit*.

That thou wouldest appoint me a set time] As he had spoken of the death of his body before, and the secreting of his spirit in the invisible world, he must refer here to the *resurrection*; for what else can be said to be an object of desire to one whose body is mingled with the dust?

And remember me!] When my body has paid that debt of death which it owes to thy Divine justice, and the morning of the resurrection is come, when it may be said thy *wrath*, אפך *appecha*, "thy displeasure," against the body is past, it having suffered the sentence denounced by thyself: *Dust thou art, and unto dust thou shalt return*, for *in the day thou eatest thereof thou shalt surely die*; then *remember me*—raise my body, unite my spirit to it, and receive both into thy glory for ever.

Verse 14. *If a man die, shall he live* again?] The *Chaldee* translates, If a wicked man die, can he ever live again? or, *he can never live again*. The *Syriac* and *Arabic* thus: "If a man die, shall he revive? Yea, all the days of his youth he awaits till his old age come." The *Septuagint*: "If a man die, shall he live, having accomplished the days of his life? I will endure till I live again." Here is no doubt, but a strong persuasion, of the certainty of the general resurrection.

All the days of my appointed time] צבאי *tsebai*, "of my warfare;" see on chap. vii. 1. *Will I await till* חליפתי *chaliphathi, my renovation, come*. This word is used to denote the springing again of grass, Psa. xc. 5, 6, after it had once withered, which is in itself a very expressive emblem of the resurrection.

Verse 15. *Thou shalt call*] Thou shalt say, *There shall be time no longer: Awake, ye dead! and come to judgment!*

And I will answer thee] My dissolved frame shall be united at thy call; and body and soul shall be rejoined.

Thou wilt have a desire] תכסף *tichsoph*, "Thou wilt *pant* with desire;" or, "Thou wilt *yearn* over the work of thy hands." God has subjected the creature to vanity, in *hope*; having determined the resurrection. Man is one of the noblest works of God. He has exhibited him as a master-piece of his creative skill, power, and goodness. Nothing less than the strongest call upon justice could have induced him thus to

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

16 [s] For now thou numberest my steps: dost thou not watch over my sin?

17 [t] My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling [u] cometh to naught, and the rock is removed out of his place.

19 The waters wear the stones: thou [v] washest away the things which grow *out* of the dust of the earth; and thou destroyest the [w] hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and [x] he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

[s] Chap. x. 6, 14; xiii. 27; xxxi. 4; xxxiv. 21; Psa. lvi. 8; cxxxix. 1, 2, 3; Prov. v. 21; Jer. xxxii. 19.——[t] Deut. xxxii. 34; Hos. xiii. 12.——[u] Heb. *fadeth.*——[v] Heb. *overflowest.*——[w] Chap. xi. 20; xxvii. 8.——[x] Eccles. ix. 5; Isa. lxiii. 16.

destroy the work of his hands. No wonder that he has an earnest desire towards it; and that although *man dies, and is as water spilt upon the ground that cannot be gathered up again; yet doth he devise means that his banished be not expelled from him.* Even God is represented as *earnestly longing* for the ultimate reviviscence of the sleeping dust. He cannot, he will not, forget the work of his hands.

Verse 16. *For now thou numberest my steps*] כי עתה *ki attah*, ALTHOUGH *thou*, &c. Though thou, by thy conduct towards me, seemest bent on my utter destruction, yet thou delightest in mercy, and I shall be saved.

Verse 17. *My transgression* is *sealed up in a bag*] An allusion to the custom of collecting evidence of state transgressions, *sealing them up in a bag*, and presenting them to the judges and officers of state to be examined, in order to trial and judgment. Just at this time (July, 1820) charges of state transgressions, *sealed up in a* GREEN BAG, and presented to the two houses of parliament, for the examination of a secret committee, are making a considerable noise in the land. Some suppose the allusion is to *money sealed up in bags;* which is common in the East. This includes two ideas: 1. Job's transgressions were all *numbered;* not one was passed by. 2. They were sealed up; so that none of them could be lost. These bags were indifferently *sewed* or *sealed*, the two words in the text.

Verse 18. *The mountain falling cometh to naught*] Every thing in nature is exposed to mutability and decay:—even mountains themselves may fall from their bases, and be dashed to pieces; or be suddenly swallowed up by an earthquake; and, by the same means, the strongest and most massive rocks may be removed.

Verse 19. *The waters wear the stones*] Even the common stones are affected in the same way. Were even *earthquakes* and violent concussions of nature wanting, the action of *water*, either *running* over them as a *stream*, or *even falling upon them* in *drops*, will wear these stones. Hence the proverb:—

Gutta cavat lapidem non vi sed sæpe cadendo.

"Constant droppings will make a hole in a flint."

Εκ θαμινης ραθαμιγγος, ὁκως λογος, αιες ιοισας,
Χ' ἁ λιθος ες ρωχμον κοιλαινεται.

"From frequent dropping, as the proverb says, perpetually falling, even a stone is hollowed into a hole."

Thou washest away the things] Alluding to sudden falls of rain occasioning floods, by which the fruits of the earth are swept away; and thus *the hope of man*—the *grain* for his household, and *provender* for his cattle, *is destroyed.*

Verse 20. *Thou prevailest for ever against him*] It is impossible for him to withstand thee: every stroke of thine brings him down.

Thou changest his countenance] Probably an allusion to the custom of *covering the face*, when the person was condemned, and *sending him away* to execution. See the case of Haman, in the note on *Esther*, chap. vii. 8.

Verse 21. *His sons come to honour*] When dead, he is equally indifferent and unconscious whether his children have met with a splendid or oppressive lot in life; for as to this world, when man dies, *in that day all his thoughts perish.*

Verse 22. *But his flesh upon him shall have pain*] The sum of the life of man is this, *pain of body* and *distress of soul;* and he is seldom without the one or the other, and often oppressed by both. Thus ends Job's discourse on the miserable state and condition of man.

THE last verse of the preceding chapter has been differently translated and explained.

Mr. *Good's* version is the following, which he vindicates in a learned note:—

For his flesh shall drop away from him;
And his soul shall become a waste from him.

The *Chaldee* thus: "Nevertheless his flesh, on account of the worms, shall grieve over him; and his soul, in the house of judgment, shall wail over him." In another copy of this version it is thus: "Nevertheless his flesh, before the window is closed over him, shall grieve; and his soul, for seven days of mourning, shall bewail him in the house of his burial." I shall give the *Hebrew*:—

אך בשרו עליו יכאב

Ach besaro alaiv yichab,

ונפשו עליו תאבל:

Venaphsho alaiv teebal.

Which Mr. *Stock* translates thus, both to the spirit and letter:—

But over him his flesh shall grieve;
And over him his breath shall mourn.

"In the daring spirit of oriental poetry," says he, 'the *flesh*, or body, and the *breath*, are made conscious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mouldering clay which it once enlivened."

This version is, in my opinion, the most natural yet offered. The *Syriac* and *Arabic* present nearly the same sense: "But his body shall grieve over him; and his soul be astonished over him."

Coverdale follows the Vulgate: Whyle he lyueth his flesh must haue trauayle; and whyle the soul is in him, he must be in sorowe.

On ver. 2 I have referred to the following beautiful lines, which illustrate these finely figurative texts:—

He cometh forth as a FLOWER, *and is* CUT DOWN; *he fleeth also as a shadow, and continueth not.*

All flesh is GRASS, *and all the goodliness thereof is as the* FLOWER *of the field.*

The GRASS *withereth, the* FLOWER *fadeth; but the word of our God shall stand for ever.*

The morning flowers display their sweets,
And gay their silken leaves unfold;
As careless of the noonday heats,
As fearless of the evening cold.

Nipp'd by the wind's untimely blast,
Parch'd by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away.

So blooms the human face divine,
When youth its pride of beauty shows;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly-rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away.

Yet these, new rising from the tomb,
With lustre brighter far shall shine;
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, let death devour,
If heaven must recompense our pains:
Perish the grass and fade the flower,
If firm the word of God remains.

See a Collection of Poems on Sundry Occasions, by the Rev. *Samuel Wesley*, Master of *Blundell's* School, *Tiverton*.

CHAPTER XV.

Eliphaz charges Job with impiety in attempting to justify himself, 1–13; asserts the utter corruption and abominable state of man, 14–16; and, from his own knowledge and the observations of the ancients, shows the desolation to which the wicked are exposed, and insinuates that Job has such calamities to dread, 17–35.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter [a] vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, [b] thou castest off fear, and restrainest [c] prayer before God.

5 For thy mouth [d] uttereth thine iniquity, and thou choosest the tongue of the crafty.

[a] Heb. *knowledge of wind.*—[b] Heb. *thou makest void.*

[c] Or, *speech.*—[d] Heb. *teacheth.*

NOTES ON CHAP. XV.

Verse 2. *Should a wise man utter vain knowledge*] Or rather, *Should a wise man utter the science of wind?* A science without solidity or certainty.

And fill his belly with the east wind?] בטן *beten*, which we translate *belly*, is used to signify any part of the cavity of the body, whether the region of the *thorax* or *abdomen*; here it evidently refers to the *lungs*, and may include the *cheeks* and *fauces*. The *east wind*, קדים *kadim*, is a very *stormy wind* in the Levant, or the eastern part of the Mediterranean Sea, supposed to be the same with that called by the Greeks ευροκλυδων, *euroclydon*, the *east storm*, mentioned Acts xxvii. 14. Eliphaz, by these words, seems to intimate that Job's speech was a perfect *storm* or *tempest of words*.

Verse 3. *Should he reason with unprofitable talk?*] Should a man talk disrespectfully of his Maker, or speak to him without reverence? and should he suppose that he has *proved* any thing, when he has uttered words of little meaning, and used *sound* instead of *sense?*

Verse 4. *Thou castest off fear*] Thou hast no reverence for God.

And restrainest prayer] Instead of *humbling* thyself, and making *supplication* to thy Judge, thou spendest thy time in arraigning his providence and justifying thyself.

When a man has any doubts whether he has grieved God's Spirit, and his mind feels troubled, it is much better for him to go immediately to God, and ask *forgiveness*, than spend any time in finding excuses for his conduct, or labouring to divest it of its seeming obliquity. *Restraining* or suppressing *prayer*, in order to find excuses or palliations for infirmities, indiscretions, or improprieties of any kind, which appear to trench on the sacred limits of *morality* and *godliness*, may be to a man the worst of evils: humiliation and prayer for *mercy* and *pardon* can never be out of their place to any soul of man who, surrounded with evils, is ever liable to offend.

Verse 5. *For thy mouth uttereth*] In attempting to justify thyself, thou hast added iniquity to sin, and hast endeavoured to impute blame to thy Maker.

The tongue of the crafty.] Thou hast *varnished* thy own conduct, and used *sophistical* arguments to defend thyself. Thou resemblest those *cunning persons*,

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

6 [e] Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? [f] or wast thou made before the hills?

8 [g] Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 [h] What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 [i] With us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

[e] Luke xix. 22; Psa. xc. 2.—[f] Prov. viii. 25.—[g] Rom. xi. 34; 1 Cor. ii. 11.—[h] Chap. xiii. 2.—[i] Chap. xxxii. 6, 7.

עֲרוּמִּים *arumim*, who derive their *skill* and *dexterity* from the *old serpent*, "the *nachash*, who was עָרוּם *arum*, *subtle*, or *crafty*, beyond all the beasts of the field;" Gen. iii. 1. Thy wisdom is not from *above*, but from *beneath*.

Verse 7. *Art thou the first man* that *was born?*] Literally, "Wert thou born before Adam?" Art thou in the pristine state of purity and innocence? Or art thou like Adam in his *first state?* It does not become the fallen descendant of a fallen parent to talk as thou dost.

Made before the hills?] Did God create thee the beginning of his ways? or wert thou the first intelligent creature which his hands have formed?

Verse 8. *Hast thou heard the secret of God?*] "Hast thou hearkened in God's council?" Wert thou one of the *celestial cabinet*, when God said, *Let us make man in* OUR *image, and in* OUR *likeness?*

Dost thou restrain wisdom to thyself?] Dost thou wish us to understand that God's counsels were revealed to none but thyself? And dost thou desire that we should give implicit credence to whatsoever thou art pleased to speak? These are all strong sarcastic questions, and apparently uttered with great contempt.

Verse 9. *What knowest thou*] Is it likely that thy intellect is greater than ours; and that thou hast cultivated it better than we have done ours?

What *understandest thou*] Or, *Dost thou understand* any thing, *and it is not with us?* Show us any point of knowledge possessed by thyself, of which we are ignorant.

Verse 10. *With us* are *both the gray-headed*] One copy of the *Chaldee Targum* paraphrases the verse thus: "Truly Eliphaz the hoary-headed, and Bildad the long-lived, are among us; and Zophar, who in age surpasseth thy father." It is very likely that Eliphaz refers to himself and his friends in this verse, and not either to the old men of their tribes, or to the masters by whom they themselves were instructed. Eliphaz seems to have been the *eldest* of these sages; and, therefore, he takes the lead in each part of this dramatic poem.

Verse 11. Are *the consolations of God small with thee?*] Various are the renderings of this verse. Mr. *Good* translates the verse thus: "Are then the mercies of God of no account with thee?" or, "the addresses of kindness before thee?"

The VULGATE thus:—"Can it be a difficult thing for God to comfort thee? But thou hinderest this by thy intemperate speeches."

The SYRIAC and ARABIC thus:—"Remove from thee the threatenings (*Arabic*, reproaches) of God, and speak tranquilly with thy own spirit."

The SEPTUAGINT thus:—"Thou hast been scourged lightly for the sins which thou hast committed; and thou hast spoken greatly beyond measure; or, with excessive insolence."

Houbigant thus:—"Dost thou not regard the threatenings of God; or, has there been any thing darkly revealed to thee."

Coverdale:—Dost thou no more regarde the comforte of God? But thy wicked wordes wil not suffre the.

Scarcely any two translators or interpreters agree in the *translation*, or even *meaning* of this verse. The *sense*, as expressed in the *Vulgate*, or in our own *version*, or that of *Coverdale*, is plain enough:—"Hast thou been so unfaithful to God, that he has withdrawn his consolations from thy heart? And is there any secret thing, any bosom sin, which thou wilt not give up, that has thus provoked thy Maker?" This is the sense of our version: and I believe it to be as near the original as any yet offered. I may just add the *Chaldee*:—"Are the consolations of God few to thee? And has a word in secret been spoken unto thee?" And I shall close all these with the *Hebrew text*, and the literal version of *Arius Montanus*:—

הכיעט מכך תנחומות אל

hameat mimmecha tanchumoth el,

ודבר לאט עמך׃

vedabar laat immak.

Nonne parum a te consolationes Dei? Et verbum latet tecum?

"Are not the consolations of God small to thee? And does a word (or thing) lie hidden with thee?"

Now, let the reader choose for himself.

Verse 12. *Why doth thine heart carry thee away?*] Why is it that thou dost conceive and entertain such high sentiments of thyself?

And what do thy eyes wink at] With what splendid opinion of thyself is thine eye dazzled? Perhaps there is an allusion here to that *sparkling in the eye* which is excited by sensations of joy and pleasing objects of sight, or to that furious *rolling of the eyes* observed in deranged persons. *Rosenmüller* translates thus:—

Quo te tuus animus rapit?
Quid oculi tui vibrantes?

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13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 [k] What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 [l] Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 [m] How much more abominable and filthy *is* man, [n] which drinketh iniquity like water?

17 I will show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told [o] from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and [p] no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, [q] and the number of years is hidden to the oppressor.

21 [r] A dreadful sound *is* in his ears: [s] in prosperity the destroyer shall come upon him.

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[k] 1 Kings viii. 46; 2 Chron. vi. 36; chap. xiv. 4; Psa. xiv. 3; Prov. xx. 9; Eccles. vii. 20; 1 John i. 8, 10.——[l] Chap. iv. 18; xv. 5.

[m] Chap. iv. 19; Psa. xiv. 3; liii. 3.——[n] Chap. xxxiv. 7; Prov. xix. 28.——[o] Chap. viii. 8.——[p] Joel. iii. 17.——[q] Psa. xc. 12. [r] Heb. *a sound of fears.*——[s] 1 Thess. v. 3.

"Whither does thy soul hurry thee!
What mean thy rolling eyes!"

Thou seemest transported beyond thyself; thou art actuated by a furious spirit. Thou art *beside thyself;* thy *words* and thy *eyes* show it. None but a *madman* could speak and act as thou dost; for *thou turnest thy spirit against God, and lettest such words go out of thy mouth*, ver. 13. This latter sense seems to agree best with the words of the text, and with the context.

Verse 13. *That thou turnest thy spirit against God*] The ideas here seem to be taken from an *archer*, who *turns his eye* and his *spirit*—his *desire*—against the object which he wishes to hit; and then *lets loose* his arrow, that it may attain the mark.

Verse 14. *What* is *man, that he should be clean?*] מה אנוש *mah enosh;* what is *weak, sickly, dying, miserable* man, that he should be clean? This is the import of the original word *enosh.*

And—born of a woman, that he should be righteous?] It appears, from many passages in the sacred writings, that *natural birth* was supposed to be a defilement; and that every man born into the world was in a state of moral pollution. Perhaps the word יצדק *yitsdak* should be translated, *that he should justify himself*, and not, *that he should be righteous.*

Verse 15. *Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.*] The *Vulgate* has, "Behold, among his saints, none is immutable; and the heavens are not clean in his sight."

Coverdale:—Beholde, he hath found unfaithfulneasse amonge his owne sanctes, yea, the very heavens are unclene in his sight.

Eliphaz uses the same mode of speech, chap. iv. 17, 18; where see the notes. Nothing is immutable but God: *saints* may fall; *angels* may fall; all their goodness is *derived* and *dependent.* The *heavens* themselves have no purity compared with his.

Verse 16. *How much more abominable and filthy is man*] As in the preceding verse it is said, *he putteth no trust in his saints*, it has appeared both to translators and commentators that the original words, אף כי *aph ki*, should be rendered *how much* LESS, not *how much* MORE: How much less would he put confidence in man, who is filthy and abominable in his nature, and profligate in his practice, as he *drinks down iniquity like water?* A man who is under the power of sinful propensities commits sin as greedily as the *thirsty man* or *camel* drinks down water. He thinks he can never have enough. This is a finished character of a BAD *man; he hungers and thirsts after* SIN: on the contrary, the GOOD *man hungers and thirsts after* RIGHTEOUSNESS.

Verse 17. *I will show thee, hear me; and that which I have seen I will declare*] Eliphaz is now about to quote a whole collection of *wise sayings* from the ancients; all good enough in themselves, but sinfully misapplied to the case of Job.

Verse 19. *Unto whom alone the earth was given*] He very likely refers to the *Israelites*, who got possession of the promised land from God himself; no *stranger* being permitted to dwell in it, as the old inhabitants were to be exterminated. Some think that *Noah* and *his sons* may be intended; as it is certain that the *whole earth* was *given to them*, when there were no *strangers*—no other family of mankind—in being. But, *system* apart, the words seem to apply more clearly to the *Israelites.*

Verse 20. *The wicked man travaileth with pain*] This is a most forcible truth: a life of sin is a life of misery; and he that WILL *sin* MUST *suffer.* One of the *Targums* gives it a strange turn:—"All the days of the ungodly Esau he was expected to repent, but he did not repent; and the number of years was hidden from the sturdy Ishmael." The sense of the original, מתחולל *mithcholel*, is *he torments himself:* he is a true *heautontimoroumenos*, or self-tormentor; and he alone is author of his own sufferings, and of his own ruin.

Verse 21. *A dreadful sound* is *in his ears*] If he be an oppressor or tyrant, he can have no rest; he is full of suspicions that the cruelties he has exercised on others shall be one day exercised on himself; for even in his prosperity he may expect the destroyer to rush upon him.

Verse 22. *That he shall return out of darkness*] If he take but a few steps in the dark, he expects the *dagger* of the assassin. This appears to be the only meaning of the place. Some think the passage should be understood to signify that he has no hope of a *resurrection;* he can never escape from the tomb. This

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23 He [s] wandereth abroad for bread, *saying*, Where *is it?* he knoweth that [t] the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers;

27 [u] Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

A. M. cir. 2484 B. C. cir. 1520 Ante I. Olymp cir. 744. Ante U. C. cir 767.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not depart out of darkness; the flame shall dry up his branches, and [w] by the breath of his mouth shall he go away.

[s] Psa. lix. 15; cix. 10.——[t] Chap. xviii. 12.

[u] Chap. xvii. 10.——[w] Chap. iv. 9.

I doubt; in the days of the writer of this book, the doctrine of a future judgment was understood in every part of the East where the knowledge of the true God was diffused.

Verse 23. *He wandereth abroad for bread*] He is reduced to a state of the utmost indigence; he who was once in affluence requires a morsel of bread, and can scarcely by begging procure enough to sustain life.

Is ready at his hand.] *Is* בידו *beyado, in his hand*—in his possession. As he cannot get *bread*, he must soon meet *death*.

Verse 24. *Trouble and anguish shall make him afraid*] He shall be in continual fear of death; being now brought down by adversity, and stripped of all the goods which he had got by oppression, his life is a mark for the meanest assassin.

As a king ready to the battle.] The acts of his wickedness and oppression are as numerous as the troops he commands; and when he comes to meet his enemy in the field, he is not only deserted but slain by his troops. How true are the words of the poet:—

Ad generum Cereris sine cæde et vulnere pauci
Descendunt reges, et sicca morte tyranni.
Juv. Sat., ver. 112.

"For few usurpers to the shades descend
By a dry death, or with a quiet end."

Verse 25. *He stretcheth out his hand against God*] While in *power* he thought himself *supreme*. He not only did not acknowledge God, by whom kings reign, but *stretched out his hand*—used his *power*, not to *protect*, but to *oppress* those over whom he had supreme rule; and thus *strengthened himself against the Almighty*.

Verse 26. *He runneth upon him*] *Calmet* has properly observed that this refers to God, who, like a mighty conquering hero, marches against the ungodly, rushes upon him, seizes him by the throat, which the *mail* by which it is encompassed cannot protect; neither his shield nor spear can save him when the *Lord of hosts* comes against him.

Verse 27. *Because he covereth his face*] He has lived in luxury and excess; and like a man overloaded with flesh, he cannot defend himself against the strong gripe of his adversary.

The *Arabic*, for *maketh collops of fat on his flanks*, has وجعل الثريا فوق العيوق *He lays the Pleiades upon the Hyades*, or, *He places Sureca upon aiyuk*, a proverbial expression for, His ambition is boundless; He aspires as high as heaven; His head touches the stars; or, is like the *giants* of old, who were fabled to have attempted to scale heaven by placing one high mountain upon another:—

Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvere Olympum.
Ter Pater extructos disjecit fulmine montes.
Virg. Geor. i., ver. 281.

"With mountains piled on mountains, thrice they strove
To scale the steepy battlements of Jove;
And thrice his lightning and red thunder play'd,
And their demolish'd works in ruins laid."
Dryden.

To the lust of power and the schemes of ambition there are no bounds; but see the end of such persons: the haughty spirit precedes a fall; their palaces become desolate; and their heaven is reduced to a chaos.

Verse 28. *He dwelleth in desolate cities*] It is sometimes the fate of a tyrant to be obliged to take up his habitation in some of those cities which have been ruined by his wars, and in a house so ruinous as to be ready to fall into heaps. Ancient and modern history afford abundance of examples to illustrate this.

Verse 29. *He shall not be rich*] The whole of what follows, to the end of the chapter, seems to be directed against Job himself, whom Eliphaz indirectly accuses of having been a *tyrant* and *oppressor*. The threatened evils are, 1. *He shall not be rich*, though he labours greatly to acquire riches. 2. *His substance shall not continue*—God will blast it, and deprive him of *power* to preserve it. 3. *Neither shall he prolong the perfection thereof*—all his works shall perish, for God will blot out his remembrance from under heaven.

Verse 30. *He shall not depart out of darkness*] 4. He shall be in continual afflictions and distress. 5. *The flame shall dry up his branches*—his *children* shall be cut off by sudden judgments. 6. *He shall pass away by the breath of his mouth*; for by the breath of his mouth doth God slay the wicked

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31 Let not him that is deceived [x] trust in vanity: for vanity shall be his recompense.

32 It shall be [y] accomplished [z] before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 [a] They conceive mischief, and bring forth [b] vanity, and their belly prepareth deceit.

[x] Isa. lix. 4.——[y] Or, *cut off.*——[z] Chap. xxii. 16; Psa. lv. 23.

[a] Psa. vii. 14; Isa. lix. 4; Hos. x. 13.——[b] Or, *iniquity.*

Verse 31. *Let not him that is deceived*] 7. He has many *vain imaginations* of obtaining wealth, power, pleasure, and happiness; but he is *deceived*; and he finds that he has trusted בשוא *bashshav, in a lie*; and this lie is his recompense.

Verse 32. *It shall be accomplished before his time*] I believe the *Vulgate* gives the true sense: *Antequam dies ejus impleantur, peribit*; "He shall perish before his time; before his days are completed." 8. He shall be removed by a violent death, and not live out half his days. 9. *And his branch shall not be green*—there shall be no *scion* from his roots; all his *posterity* shall fail.

Verse 33. *He shall shake off his unripe grape*] 10. Whatever *children* he may have, they shall never survive him, nor come to mature age. They shall be like *wind-fall grapes* and *blasted olive blossoms*. As the *vine* and *olive*, which are among the most *useful* trees, affording *wine* and *oil*, so necessary for the worship of God and the comfort of man, are mentioned here, they may be intended to refer to the hopeful progeny of the oppressor; but who fell, like the untimely grape or the blasted olive flower, without having the opportunity of realizing the public expectation.

Verse 34. *The congregation of hypocrites*] 11. Job is here classed with *hypocrites*, or rather the *impious* of all kinds. The *congregation*, or עדת *adath, society*, of such, shall be *desolate*, or a *barren rock*, גלמוד *galmud*. See this Arabic word explained in the note on chap. iii. 7.

Fire shall consume the tabernacles of bribery.] 12. Another insinuation against Job, that he had perverted justice and judgment, and had taken *bribes*.

Verse 35. *They conceive mischief*] The figure here is both elegant and impressive. The wicked *conceive* mischief, from the seed which Satan sows in their hearts; in producing which they *travail* with many pangs, (for sin is a sore labour,) and at last their *womb* produces *fraud* or *deception*. This is an *accursed* birth, from an *iniquitous* conception. St. *James* gives the figure at full length, most beautifully touched in all its parts: *When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death*; James i. 15, where see the note.

Poor Job! what a fight of affliction had he to contend with! His *body* wasted and tortured with sore *disease*; his *mind* harassed by *Satan*; and his *heart* wrung with the unkindness, and false accusations of his *friends*. No wonder he was greatly agitated, often distracted, and sometimes even thrown off his guard. However, all his enemies were chained; and beyond that chain they could not go. God was his unseen Protector, and did not suffer his faithful servant to be greatly moved.

CHAPTER XVI.

Job replies to Eliphaz, and through him to all his friends, who, instead of comforting him, had added to his misfortunes; and shows that, had they been in his circumstances, he would have treated them in a different manner, 1–5. *Enters into an affecting detail of his sufferings,* 6–16. *Consoles himself with the consciousness of his own innocence, of which he takes God to witness, and patiently expects a termination of all his sufferings by death,* 17–22.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN Job answered and said,

2 I have heard many such things: [a] miserable [b] comforters *are* ye all.

3 Shall [c] vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do*:

[a] Or, *troublesome.*——[b] Chap. xiii. 4.

[c] Heb. *words of wind.*

NOTES ON CHAP. XVI.

Verse 2. *I have heard many such things*] These sayings of the ancients are not strange to me; but they do not apply to my case: ye see me in affliction; ye should endeavour to console me. This ye do not; and yet ye pretend to do it! *Miserable comforters* are *ye all.*

Verse 3. *Vain words*] Literally, *words of air.*

What emboldeneth thee] Thou art totally ignorant of the business; what then can induce thee to take part in this discussion?

Verse 4. *I also could speak*] It is probably better to render some of these *permissives* or *potential verbs* literally in the *future tense*, as in the Hebrew: *I also* WILL *speak.* Mr. *Good* has adopted this mode.

If your soul were in my soul's stead] If you were in my place, I also could quote many wise sayings that

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

if your soul were in my soul's stead, I could heap up words against you, and [d] shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief.*

6 Though I speak, my grief is not assuaged: and *though* I forbear, [e] what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 [f] He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; [g] mine enemy sharpeneth his eyes upon me.

10 They have [h] gaped upon me with their mouth; they [i] have smitten me upon the cheek reproachfully; they have [k] gathered themselves together against me.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

11 God [l] hath [m] delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and [n] set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin,

[d] Psa. xxii. 7; cix. 25; Lam. ii. 15.——[e] Heb. *what goeth from me?* [f] Chap. x. 16, 17.——[g] Chap. xiii. 24.——[h] Psa. xxii. 13.

[i] Lam. iii. 30; Mic. v. 1.——[k] Psa. xxxv. 15.——[l] Chap. i. 15, 17. [m] Heb. *hath shut me up.*——[n] Chap. vii. 20.

might tend to show that you were hypocrites and wicked men; but would this be fair? Even when I might not choose to go farther in *assertion*, I might *shake my head* by way of *insinuation* that there was much more behind, of which I did not choose to speak; but would this be right? That such sayings are in memory, is no proof that they were either made for me, or apply to my case.

Verse 5. *I would strengthen you with my mouth*] Mr. *Good* translates thus:—

"With my own mouth will I overpower you,
Till the quivering of my lips shall fail;"

for which rendering he contends in his learned notes. This translation is countenanced by the *Septuagint*, *Syriac*, and *Arabic* versions.

Verse 6. *Though I speak*] But it will be of no avail thus to speak; for reprehensions of *your* conduct will not serve to mitigate *my* sufferings.

Verse 7. *But now he hath made me weary*] The *Vulgate* translates thus:—*Nunc autem oppressit me dolor meus; et in nihilum redacti sunt omnes artus mei*; "But now my grief oppresses me, and all my joints are reduced to nothing." Perhaps Job alluded here to his *own afflictions*, and the *desolation of his family*. Thou hast made me weary with continual affliction; my strength is quite exhausted; and thou hast made desolate all my company, not leaving me a single child to continue my name, or to comfort me in sickness or old age. Mr. *Good* translates:—

"Here, indeed, hath he distracted me;
Thou hast struck apart all my witnesses."

Verse 8. *Thou hast filled me with wrinkles*] If Job's disease were the *elephantiasis*, in which the whole skin is *wrinkled* as the skin of the *elephant*, from which this species of leprosy has taken its name, these words would apply most forcibly to it; but the whole passage, through its obscurity, has been variously rendered. *Calmet* unites it with the preceding, and *Houbigant* is not very different. He translates thus:—"For my trouble hath now weakened all my frame, and brought wrinkles over me: he is present as a witness, and ariseth against me, who telleth lies concerning me; he openly contradicts me to my face." Mr. *Good* translates nearly in the same way; others, still differently.

Verse 9. *He teareth* me *in his wrath*] Who the person is that is spoken of in this verse, and onward to the end of the *fourteenth*, has been a question on which commentators have greatly differed. Some think God, others Eliphaz, is intended: I think *neither*. Probably God permitted *Satan* to *show* himself to Job; and the *horrible form* which he and his *demons* assumed increased the misery under which Job had already suffered so much. All the expressions, from this to the end of the *fourteenth* verse, may be easily understood on this principle; *e. g.*, ver. 9: "He (*Satan*) gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me." Ver. 10: "They (*demons*) have gaped on me with their mouth;—they have gathered themselves together against me." Ver. 11: "God hath delivered me to the ungodly, עויל *avil*, to the EVIL ONE,) and turned me over into the hands of the wicked." He hath abandoned me to be tortured by the *tempter* and his *host*.

If we consider all these expressions as referring to Job's *three friends*, we must, in that case, acknowledge that the *figures* are all strained to an insufferable height, so as not to be justified by any *figure* of speech.

Verse 13. *His archers compass me*] רביו *rabbaiv*, "his great ones." The *Vulgate* and *Septuagint* translate this *his spears*; the *Syriac*, *Arabic*, and *Chaldee*, *his arrows*. On this and the following verse Mr. *Heath* observes: "The metaphor is here taken from huntsmen: first, they surround the beast; then he is shot dead; his entrails are next taken out; and then his body is broken up limb from limb."

Verse 15. *I have sewed sackcloth*] שק *sak*, a word

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

and [o] defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death.

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and [p] let my cry have no place.

19 Also now, behold, [q] my witness *is* in heaven, and my record *is* on [r] high.

20 My friends [s] scorn me: *but* mine eye poureth out *tears* unto God.

21 [t] O that one might plead for a man with God, as a man *pleadeth* for his [u] neighbour!

22 When [v] a few years are come, then I shall [w] go the way *whence* I shall not return.

[o] Chap. xxx. 19; Psa. vii. 5.——[p] Chap. xxvii. 9; Psa. lxvi. 18, 19.——[q] Rom. i. 9.——[r] Heb. *in the high places.*——[s] Heb. are *my scorners.*

[t] Chap. xxxi. 35; Eccles. vi. 10; Isa. xlv. 9; Rom. ix. 20.——[u] Or, *friend.*——[v] Heb. *years of number.*——[w] Eccles. xii. 5.

that has passed into almost all languages, as I have already had occasion to notice in other parts of this work.

Defiled my horn in the dust.] The *horn* was an emblem of *power*; and the metaphor was originally taken from beasts, such as the urus, wild ox, *buffalo*, or perhaps the *rhinoceros*, who were perceived to have so much power in their horns. Hence a horn was frequently worn on crowns and helmets, as is evident on ancient coins; and to this day it is an appendage to the diadem of the kings and chiefs of Abyssinia. In the second edition of Mr. Bruce's Travels in Abyssinia, vol. viii., plates 2 and 3, we have engravings of two chiefs, *Kefla Yasous*, and *Woodage Ashahel*, who are represented with this emblem of *power* on their forehead. Mr. Bruce thus describes it: "One thing remarkable in this cavalcade, which I observed, was the head-dress of the *governors of provinces*. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a *horn*, or a conical piece of silver, gilt, about *four* inches in length, much in the shape of our common candle extinguishers. This is called *kirn*, or horn; and is only worn in reviews, or *parades after victory*. This, I apprehend, like all others of their usages, is taken from the Hebrews; and the several allusions made in Scripture to it arise from this practice. 'I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the *horn*.' 'Lift not up your *horn* on high, speak not with a stiff neck; for promotion cometh not,' &c. 'But my *horn* shalt thou *exalt* like the horn of a unicorn.' 'And the *horn* of the righteous shall be *exalted* with honour.' And so in many other places throughout the Psalms." In a note on the same page we have the following observation: "The crooked manner in which they hold their neck when this ornament is on their forehead, for fear it should fall forward, perfectly shows the meaning of 'Speak not with a stiff neck when you hold the horn on high (or erect) like the horn of the unicorn.'"—Bruce's Travels, vol. iv., p. 407.

Defiling or *rolling the horn in the dust*, signifies the disgrace or destruction of power, authority, and eminence.

Mr. *Good* translates, *I have rolled my* turban *in the dust*, which he endeavours to justify in a long note. But in this, I think, this very learned man is mistaken. The Hebrew קרן *keren* is the same as the Æthiopic *kirn*, and both mean exactly, in such connection, what Mr. Bruce has noticed above. The *horn* on the *diadem* is the emblem of power, authority, and eminence.

Verse 16. *On my eyelids is the shadow of death*] Death is now *fast approaching* me; already his *shadow* is projected over me.

Verse 17. *Not for* any *injustice*] I must assert, even with my last breath, that the charges of my friends against me are groundless. I am afflicted unto death, but not on account of my iniquities.

Also my prayer is *pure.*] I am no hypocrite, God knoweth.

Verse 18. *O earth, cover not thou my blood*] This is evidently an allusion to the murder of Abel, and the verse has been understood in *two* different ways: 1. Job here calls for justice against his destroyers. His *blood* is his *life*, which he considers as taken away by *violence*, and therefore calls for vengeance. Let my blood cry against my murderers, as the blood of Abel cried against Cain. My innocent life is taken away by violence, as his innocent life was; as therefore the *earth* was not permitted *to cover his blood*, so that his murderer should be concealed, let my death be avenged in the same way. 2. It has been supposed that the passage means that Job considered himself accused of shedding innocent blood; and, conscious of his own perfect innocence, he prays that the earth may not cover any blood shed by him. Thus Mr. Scott:—

"O earth, the blood accusing me reveal;
Its piercing voice in no recess conceal."

And this notion is followed by Mr. *Good*. But, with all deference to these learned men, I do not see that this meaning can be supported by the Hebrew text; nor was the passage so understood by any of the ancient versions. I therefore prefer the first sense, which is sufficiently natural, and quite in the manner of Job in his impassioned querulousness.

Verse 19. *My witness is in heaven*] I appeal to God for my innocence.

Verse 20. *My friends scorn me*] They deride and insult me, but my eye is towards God; I look to him to vindicate my cause.

Verse 21. *O that one might plead*] Let me only have liberty to plead with God, as a man hath with his fellow.

Verse 22. *When a few years are come*] I prefer Mr. *Good's* version:—

"But the years numbered to me are come,
And I must go the way whence I shall not return."

Job could not, in his present circumstances, expect *a few years of longer life;* from his own conviction he was expecting death every hour. The next verse, the *first* of the following chapter, should come in here: *My breath is corrupt, &c.* He felt himself as in the arms of death: he saw the grave as already digged which was to receive his dead body. This verse shows that our translation of the *twenty-second* verse is improper, and vindicates Mr. *Good's* version.

I HAVE said on ver. 9 that a part of Job's sufferings probably arose from appalling representations made to his eye or to his imagination by Satan and his agents. I think this neither irrational nor improbable. That he and his demons have power to make themselves manifest on especial occasions, has been credited in all ages of the world; not by the weak, credulous, and superstitious only, but also by the wisest, the most learned, and the best of men. I am persuaded that many passages in the Book of Job refer to this, and admit of an easy interpretation on this ground.

CHAPTER XVII.

Job complains of the injustice of his friends, and compares his present state of want and wo with his former honour and affluence, 1–6. *God's dealings with him will even astonish upright men; yet the righteous shall not be discouraged, but hold on his way,* 7–9. *Asserts that there is not a wise man among his friends, and that he has no expectation but of a speedy death,* 10–16.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

MY [a] breath is corrupt, my days are extinct, [b] the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye [c] continue in their [d] provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* [e] will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a [f] by-word of the people; and [g] aforetime I was as a tabret.

[a] Or, *spirit is spent.*——[b] Psa. lxxxviii. 3, 4.——[c] Heb. *lodge.* [d] 1 Sam. i. 6, 7.

[e] Prov. vi. 1; xvii. 18; xxii. 26.——[f] Chap. xxx. 9.——[g] Or, *before them.*

NOTES ON CHAP. XVII.

Verse 1. *My breath is corrupt*] Rather, *My spirit is oppressed,* רוחי חבלה *ruchi chubbalah: My days are extinct, and the sepulchral cells* are ready *for me.*—PARKHURST. There is probably a reference here to cemeteries, where were several niches, in each of which a corpse was deposited. See on ver. 16.

For חבלה *chubbalah, corrupted* or *oppressed,* some MSS. have חלה *chalah, is made weak;* and one has נבלה *is worn down, consumed:* this is agreeable to the *Vulgate. Spiritus meus attenuebatur;* "My spirit is exhausted."

Verse 2. Are there *not mockers with me?*] This has been variously translated. The VULGATE: "I have not sinned, and yet my eye dwells upon afflictions." SEPTUAGINT: "I conjure you, labouring under afflictions, what evil have I done? Yet strangers have robbed me of my substance." Mr. GOOD: "But are not revilers before me? Alas, mine eye penetrateth their rebukes." CALMET thinks the Hebrew might be translated thus: "If I have not been united in friendship with the wicked, why are my eyes in bitterness?" COVERDALE translates both verses thus: My breth fayleth, my dayes are shortened, I am harde at deathes dore. I have disceaved no man, yet must myne eye continue in hebynesse. Mr. HEATH: "Were it not so, I have sarcasms enow in store; and I could spend the whole night unmoved at their aggravations." The general meaning is sufficiently plain, and the reader has got translations enough.

Verse 3. *Lay down now*] Deposit a pledge; stake your conduct against mine, and your life and soul on the issue; let the cause come before God; let him try it; and see whether any of you shall be justified by him, while I am condemned.

Verse 4. *For thou hast hid their heart*] This address is to *God;* and here he is represented as *doing* that which in the course of his providence he only *permits* to be done.

Shalt thou not exalt them.] This was exactly fulfilled: not one of Job's friends was exalted; on the contrary, God condemned the whole; and they were not received into the Divine favour till Job sacrificed, and made intercession for them.

Verse 5. *He that speaketh flattery*] There is a great variety of meaning given to the terms in this verse. The general sense is, The man who expects much from his friends will be disappointed: while depending on them his children's eyes may fail in looking for bread.

Verse 6. *He hath made me also a by-word*] My afflictions and calamities have become a subject of general conversation, so that my poverty and affliction are proverbial. *As poor as Job, As afflicted as Job,* are proverbs that have even reached our times, and are still in use.

Aforetime I was as a tabret.] This is not the translation of the Hebrew ותפת לפנים אהיה *vethopheth lephanim eheyeh.* Instead of לפנים *lephanim,* I would read לפניהם *liphneyhem,* and then the clause might be translated thus: *I shall be as a furnace,* or *consuming fire* (Topheth) *before them.* They shall have little

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

7 [h] Mine eye also is dim by reason of sorrow, and all [i] my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath [k] clean hands [l] shall be stronger and stronger.

10 But as for you all, [m] do ye return, and come now: for I cannot find *one* wise *man* among you.

11 [n] My days are past, my purposes are broken off, *even* [o] the thoughts of my heart.

12 They change the night into day: the light *is* [p] short because of darkness.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have [q] said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down [r] to the bars of the pit, when *our* [s] rest together *is* in the dust.

[h] Psa. vi. 7; xxxi. 9.——[i] Or, *my thoughts*.——[k] Psa. xxiv. 4.——[l] Heb. *shall add strength*.——[m] Chap. vi. 29.——[n] Chap. vii. 6; ix. 25.——[o] Heb. *the possessions*.——[p] Heb. *near*.——[q] Heb. *cried* or *called*.——[r] Chap. xviii. 13.——[s] Chap. iii. 17, 18, 19.

reason to mock when they see the end of the Lord's dealings with me; my example will be a consuming fire to them, and my false friends will be confounded. COVERDALE translates thus: *He hath made me as it were a byworde of the comon people. I am his restinge stocke amonge them.*

Verse 7. *Mine eye also is dim*] Continual weeping impairs the sight; and indeed any affliction that debilitates the frame generally, weakens the *sight* in the same proportion.

All my members are *as a shadow*.] Nothing is left but *skin* and *bone*. I am but the *shadow* of my *former self*.

Verse 8. *Upright* men *shall be astonied*] In several of these verses Job is supposed to speak prophetically of his future restoration, and of the good which religious society should derive from the history of his original affluence, consequent poverty and affliction, and final restoration to health, peace, and prosperity. The *upright* will receive the account with astonishment, and wonder at the dispensations of the Almighty; while *hypocrites*, false professors and the *sour-headed*, godly, shall be unmasked, and *innocent* men, whether in affliction or affluence, shall be known to be favourites of the Almighty.

Verse 9. *The righteous also shall hold on his way*] There shall be no doubt concerning the dispensations of the Divine providence. My case shall illustrate all seemingly intricate displays of God's government. None shall be stumbled at seeing a godly man under oppression, knowing that God never permits any thing of the kind but for the good of the subject, and the manifestation of his own mercy, wisdom, and love. Therefore, whatever occurs to the righteous man, he will take it for granted that all is well and justly managed, and that the end will be glorious.

Shall be stronger and stronger.] He shall take encouragement from my case, stay himself on the Lord, and thus gain strength by every blast of adversity. This is one grand use of the book of Job. It casts much light on seemingly partial displays of Divine providence: and has ever been the great *text-book* of godly men in a state of persecution and affliction. This is what Job seems prophetically to declare.

Verse 10. *But as for you all*] Ye are too proud, and too full of self-importance, to profit by what ye see. *Return*—enter into yourselves, consider your ways, go again to school, get back to your own houses, and endeavour to acquire humility and knowledge; for there is not one wise man among you.

Verse 11. *My days are past*] Job seems to relapse here into his former state of gloom. These *transitions* are very frequent in this poem; and they strongly mark the struggle of piety and resignation with continued affliction, violent temptation, and gloomy providences.

The thoughts of my heart.] All my purposes are interrupted; and all my schemes and plans, in relation to myself and family, are torn asunder, destroyed, and dissipated.

Verse 12. *They change the night into day*] These purposes and thoughts are so very gloomy, that they change day into night.

The light is *short because of darkness*.] אור קרוב מפני חשך *or karob mippeney choshek*, "The light is near from the face of darkness." I have scarcely any light: what is called *light* is so near akin to darkness, that it is scarcely severed from it. There is either *no light*, or merely such as is sufficient to render *darkness visible*. A fine picture of the state of his mind—he was generally in darkness; but had occasional *gleams* of hope.

Verse 13. *The grave* is *mine house*] Let my life be long or short, the grave at last will be my *home*. I expect soon to lie down in darkness—there is my end: I cannot reasonably hope for any thing else.

Verse 14. *I have said to corruption*] I came from a corrupted stock, and I must go to corruption again. The Hebrew might be thus rendered: *To the ditch I have called, Thou* art *my father. To the worm,* Thou art *my mother and my sister*. I am in the nearest state of affinity to *dissolution* and *corruption*: I may well call them my *nearest relations*, as I shall soon be blended with them.

Verse 15. *And where* is *now my hope?*] In the circumstances in which I am found, of what use can *hope* be? Were I to form the expectation of future good, who could ever see it realized? Is it then

any wonder that I should complain and bemoan my wretched lot!

Verse 16. *They shall go down to the bars of the pit*] All that I have must descend into the depths of the grave. Thither are we all going; and there alone can I *rest*.

בדי *baddey*, which we translate *bars*, signifies also *branches*, *distended limbs*, or *claws*, and may here refer either to a personification of the grave, a monster who seizes on human bodies, and keeps them fast in his *deadly gripe*; or to the different *branching-off alleys* in subterranean cemeteries, or catacombs, in which *niches* are made for the reception of different bodies.

When our *rest together* is *in the dust*.] That is, according to some critics, My *hope* and *myself* shall descend together into the grave. It shall never be realized, for the time of my departure is at hand.

In those times what deep shades hung on the state of man after death, and on every thing pertaining to the eternal world! Perplexity and uncertainty were the consequences; and a corresponding gloom often dwelt on the minds of even the best of the Old Testament believers. Job's friends, though learned in all the wisdom of the Arabians, connected with the advantages derivable from the Mosaic writings, and perhaps those of the earlier prophets, had little clear or distinct in their minds relative to all subjects *post mortem*, or of the invisible world. Job himself, though sometimes strongly confident, is often harassed with doubts and fears upon the subject, insomuch that his sayings and experience often appear contradictory. Perhaps it could not be otherwise; the true light was not then come: Jesus alone brought life and immortality to light by his Gospel.

CHAPTER XVIII.

Bildad, in a speech of passionate invective, accuses Job of impatience and impiety, 1–4; shows the fearful end of the wicked and their posterity; and apparently applies the whole to Job, whom he threatens with the most ruinous end, 5–21.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir 767.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted [a] as beasts, *and* reputed vile in your sight?

4 [b] He teareth [c] himself in his anger: shall the earth be forsaken for thee?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[a] Psa. lxxiii. 22.—[b] Chap. xiii. 14.

[c] Heb. *his soul*.

NOTES ON CHAP. XVIII.

Verse 1. *Then answered Bildad*] The following analysis of this speech, by Mr. *Heath*, is judicious: "Bildad, irritated to the last degree that Job should treat their advice with so much contempt, is no longer able to keep his passions within the bounds of decency. He proceeds to downright abuse; and finding little attention given by Job to his arguments, he tries to terrify him into a compliance. To that end he draws a yet more terrible picture of the final end of wicked men than any yet preceding, throwing in all the circumstances of Job's calamities, that he might plainly perceive the resemblance; and at the same time insinuating that he had much worse still to expect, unless he prevented it by a speedy change of behaviour. That it was the highest arrogance in him to suppose that he was of consequence enough to be the cause of altering the general rules of Providence, ver. 4. And that it was much more expedient for the good of the whole, that he, by his example, should deter others from treading in the same path of wickedness and folly:" ver. 5–7.

Verse 2. *How long* will it be ere *ye make an end*] It is difficult to say to whom this address is made: being in the *plural* number, it can hardly be supposed to mean Job only. It probably means all present; as if he had said, It is vain to talk with this man, and follow him through all his quibbles: take notice of this, and then let us all deliver our sentiments fully to him, without paying any regard to his self-vindications. It must be owned that this is the plan which Bildad followed; and he amply unburdens a mind that was labouring under the spirit of rancour and abuse. Instead of *How long* will it be ere *ye make an end of words?* Mr. *Good* translates: "*How long will ye plant thorns* (irritating, lacerating, wounding invectives) *among words?*" translating the unusual term קנצי *kintsey*, *thorns*, instead of *bounds* or *limits*. The word קנצ *kintsey* may be the Chaldee form for קצי *kitsey*, the נ *nun* being inserted by the Chaldeans for the sake of *euphony*, as is frequently done; and it may be considered as the contracted plural from קין *kats*, a *thorn*, from קין *kats*, to lacerate, rather than קין *kets*, an *end*, from קצה *katsah*, to cut off.

Schultens and others have contended that קנין *kanats*, is an Arabic word, used also in Hebrew; that قنص *kanasa*, signifies to *hunt*, to *lay snares*; and hence مقنص *maknas*, a snare: and that the words should be translated, "How long will you put captious snares in words?" But I prefer קנצי *kintsey*, as being the *Chaldee* form for קצי *kitsey*, whether it be considered as expressing *limits* or *thorns*; as the whole instance is formed after the Chaldee model, as is evident, not only in the word in question, but also in לכלין *lemillin*, *to words*, the Chaldee plural instead of לכלים *lemillim*, the Hebrew plural.

Verse 3. *Counted as beasts*] Thou treatest us as if we had neither reason nor understanding.

Verse 4. *He teareth himself in his anger*] Literally, *Rending his own soul in his anger*; as if he had said

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

and shall the rock be removed out of his place?

5 Yea, [d] the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, [e] and his [f] candle shall be put out with him.

7 The steps of his strength shall be straitened, and [g] his own counsel shall cast him down.

8 For [h] he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* [i] the robber shall prevail against him.

10 The snare *is* [k] laid for him in the ground, and a trap for him in the way.

11 [l] Terrors shall make him afraid on every side, and shall [m] drive him to his feet.

12 His strength shall be hunger-bitten, and [n] destruction *shall be* ready at his side.

13 It shall devour the [o] strength of his skin: *even* the first-born of death shall devour his strength.

14 [p] His confidence shall be rooted out of

[d] Prov. xiii. 9; xx. 20; xxiv. 20.——[e] Chap. xxi. 17; Psa. xviii. 28.——[f] Or, *lamp*.——[g] Chap. v. 13.——[h] Chap. xxii. 10; Psa. ix. 15; xxxv. 8.——[i] Chap. v. 5.——[k] Heb. *hidden*.

[l] Chap. xv. 21; xx. 25; Jer. vi. 25; xx. 3; xlvi. 5; xlix. 29. [m] Heb. *scatter him*.——[n] Chap. xv. 23.——[o] Heb. *bars*.——[p] Chap. viii. 14; xi. 20; Psa. cxii. 10; Prov. x. 28.

Thou art a madman: thy fury has such a sway over thee that thou eatest thy own flesh. While thou treatest us as beasts, we see thee to be a furious maniac, destroying thy own life.

Shall the earth be forsaken for thee?] To say the least, afflictions are the common lot of men. Must God work a miracle in providence, in order to exempt thee from the operation of natural causes? Dost thou wish to engross all the attention and care of Providence to thyself alone? What pride and insolence!

Verse 5. *The light of the wicked shall be put out*] Some think it would be better to translate the original, "Let the light of the wicked be extinguished!" Thou art a bad man, and thou hast perverted the understanding which God hath given thee. Let that understanding, that abused gift, be taken away. From this verse to the end of the chapter is a continual invective against Job.

Verse 6. *The light shall be dark in his tabernacle*] His *property* shall be destroyed, his house pillaged, and himself and his family come to an untimely end.

His candle shall be put out] He shall have no *posterity*.

Verse 7. *The steps of his strength*] Even in his greatest prosperity he shall be in straits and difficulties.

His own counsel] He shall be the dupe and the victim of his own airy, ambitious, and impious schemes.

Verse 8. *For he is cast into a net*] His own conduct will infallibly bring him to ruin. He shall be like a wild beast taken in a net; the more he flounces in order to extricate himself, the more he shall be entangled.

He walketh upon a snare.] He is continually walking on the meshes of a net, by which he must soon be entangled and overthrown.

Verse 9. *The gin shall take* him] *Houbigant* reads the *tenth* before the *ninth* verse, thus: "The snare is laid for him in the ground, and a trap for him in the way. The gin shall take him by the heel, and the robber shall prevail against him."

From the beginning of the *seventh* verse to the end of the *thirteenth* there is an allusion to the various arts and methods practised in hunting. 1. A number of persons extend themselves in a forest, and drive the game before them, still straitening the space from a broad base to a narrow point in form of a triangle, so that the farther they go the less room have they on the right and left, the hunters lining each side, while the drovers with their dogs are coming up behind. "The steps of his strength shall be straitened," ver. 7. 2. *Nets*, *gins*, and *pitfalls*, are laid or formed in different places, so that many are taken before they come to the point where the two lines close. "He is cast into a net, he walketh upon a snare—the trap is laid for him in the way—the snare in the ground," ver. 8, 9, 10. 3. The *howling of the dogs*, with the *shouts* of the *huntsmen*, fill him with dismay, and cause him to run himself beyond his strength and out of breath. "Terrors shall make him afraid on every side, and shall drive him to his feet," ver. 11. 4. While spent with hunger and fatigue, he is entangled in the spread nets; and the huntsman either pierces him with an arrow or spear, or cuts the sinews of his legs, so that he is easily captured and destroyed. "The robber shall prevail against him," ver. 9. "His strength is hunger-bitten, and destruction is ready at his side," ver. 12. This latter verse is thus paraphrased by the Chaldee: "Let his first-born son be famished; and affliction be prepared for his wife."

Verse 13. *It shall devour the strength of his skin*] This may refer to the *elephant*, or to the *rhinoceros*, whose skin scarcely any dart can pierce: but in the case referred to above, the animal is taken in a pitfall, and then the *first-born of death*—a sudden and *overwhelming stroke*—deprives him of life. See the account of hunting the *elephant* in the East at the end of the chapter. The Chaldee has: "The strength of his skin shall devour his flesh; and the angel of death shall consume his children."

Verse 14. *His confidence shall be rooted out*] His dwelling-place, how well soever fortified, shall now be deemed utterly insecure.

And it shall bring him to the king of terrors.] Or, as Mr. *Good* translates, "And dissolution shall invade him as a monarch." He shall be completely and finally overpowered.

The phrase *king of terrors* has been generally

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his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 [q] His roots shall be dried up beneath, and above

[q] Chap. xxix. 19; Isa. v. 24; Amos ii. 9; Mal. iv. 1.

thought to mean *death;* but it is not used in any such way in the text. For לכלך בלהות *lemelech ballahoth, to the king of destructions*, one of *De Rossi's* MSS. has כבלך *kemelech*, "as a king;" and one, instead of בלהות *ballahoth*, with ו *vau holem*, to indicate the *plural, terrors* or *destructions*, has בלהוה *ballahuth*, with ו *vau shurek*, which is *singular*, and signifies *terror, destruction.* So the Vulgate seems to have read, as it translates, *Et calcet super eum, quasi rex, interitus;* "And shall tread upon him as a king or destroyer. Or as a king who is determined utterly to destroy him." On this verse the bishop of Killala, Dr. Stock, says, "I am sorry to part with a beautiful phrase in our common version, *the king of terrors*, as descriptive of *death;* but there is no authority for it in the Hebrew text."

It may however be stated that death has been denominated by similar epithets both among the Greeks and Romans.

So *Virgil*, Æn. vi., ver. 100.

———Quando hic *inferni* janua *regis*
Dicitur.

"The gates of the *king of hell* are reported to be here."

And Ovid, Metam. lib. v., ver. 356, 359.

Inde tremit tellus: et rex pavit ipse silentum.
Hanc metuens cladem, tenebrosa sede tyrannus
Exierat.

"Earth's inmost bowels quake, and nature groans;
His terrors reach the direful KING of HELL.
Fearing this destruction, the *tyrant* left his *gloomy court.*"

And in Sophocles, (Œdip. Colon., ver. 1628, edit. Johnson.

Ευννυχιον ανακ,
Αιδωνευ.

"O Pluto, *king of shades.*" That is, the invisible demon, who dwells in darkness impenetrable.

Old Coverdale translates: *Very fearfulnesse shall bringe him to the kynge.*"

Verse 15. *It shall dwell in his tabernacle*] *Desolation* is here *personified*, and it is said that it shall be the inhabitant, its former owner being destroyed. *Brimstone shall be scattered upon his habitation*, so that, like Sodom and Gomorrah, it may be an everlasting monument of the Divine displeasure.

In the Persian poet *Saady*, we find a couplet which contains a similar sentiment:—

پرده داري ميكند در قصر قيصر عنكبوت
بومي نوبت ميزند بر كنبد افراسياب

Purdeh daree meekund dar keesri Keesar ankeboot
Boomee Noobat meezund ber kumbed Afraseeab.

"The spider holds the veil in the palace of Cæsar;
The owl stands sentinel on the watchtower of Afrasiab."

The palaces of those mighty kings are so desolate that the *spider* is the only *chamberlain*, and the *owl* the only *sentinel.* The *web* of the former is all that remains as a substitute for the *costly veil* furnished by the *chamberlain* in the palace of the *Roman monarch;* and the *hooting* of the latter is the only remaining substitute for the sound of *drums* and *trumpets* by which the *guards* were accustomed *to be relieved* at the watchtower of the *Persian king.*

The word قيصر *Keesur*, the same as Καισαρ or *Cæsar*, is the term which the Asiatics always use when they designate the *Roman emperor.*

Afrasiab was an ancient king who invaded and conquered Persia about *seven hundred* years before the Christian era. After having reigned *twelve* years, he was defeated and slain by *Zalzer* and his son, the famous *Rustem.* The present reigning family of Constantinople claim descent from this ancient monarch.

Brimstone shall be scattered upon his habitation.] This may either refer to the destruction of Sodom and Gomorrah, as has already been intimated, or to an ancient custom of *fumigating houses* with brimstone, in order to *purify* them from defilement. Pliny says, Hist. Nat., lib. xxxv., c. 15, speaking of the uses of sulphur, *Habet et in religionibus locum ad expiandas suffitu domos;* which Dr. *Holland* paraphrases thus: "Moreover brimstone is employed ceremoniously in hallowing of houses; for many are of opinion that the perfume and burning thereof will keep out all enchantments; yea, and drive away foul fiends and evil sprites that do haunt a place."

Ovid refers to the same, *De Arte. Am.*, lib. ii., ver. 329.

Et veniat, quæ *lustret* annus *lectumque locumque:*
Præferat et tremula *sulphur* et ova manu.

This alludes to the ceremony of purifying the *bed* or place in which a sick person was confined; an *old woman* or *nurse* was the operator, and *eggs* and *sulphur* were the instruments of *purification.*

On this and other methods of purgation see an excellent note in Servius on these words of Virgil, Æn. vi., ver. 740.

———— Aliæ panduntur inanes
Suspensæ ad ventos: aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.

"For this are various penances subjoin'd;
And some are hung to bleach upon the wind,
Some plunged in waters, others plunged in fires."

Unde etiam, says *Servius*, in sacris Liberi omnibus tres sunt istæ purgationes: nam aut *tæda* purgantur et *sulphure*, aut *aqua* abluuntur, aut *aëre* ventilantur

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shall his branch be cut off.

17 [r] His remembrance shall perish from the earth, and he shall have no name in the street.

18 [s] He shall be driven from light into darkness, and chased out of the world.

19 [t] He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at [u] his day,[*] as they that [v] went before [w] were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* [x] knoweth not God.

[r] Psa. xxxiv. 16; cix. 13; Prov. ii. 22; x. 7.——[s] Heb. *they shall drive him.*——[t] Isa. xiv. 32; Jer. xxii. 30.——[u] Psa. xxxvii. 16.

[v] Or, *lived with him.*——[w] Heb. *laid hold on horror.*——[x] Jer. ix 3; x. 25; 1 Thess. iv. 5; 2 Thess. i. 8; Tit. i. 16.

"These three kinds of purgation are used in the rites of Bacchus: they are purged by flame and sulphur, or washed in water, or ventilated by the winds."

But it is most likely that Bildad, in his usual uncharitable manner, alludes to the destruction of Job's property and family by *winds* and *fire: for the* FIRE OF GOD *fell from heaven and burnt up the sheep and the servants, and* CONSUMED *them; and a great wind*, probably the *sulphurcous suffocating simoom, smote the four corners of the house*, where Job's children were feasting, and killed them; see chap. i. 16, 19.

Verse 16. *His roots shall be dried up—his branch be cut off.*] He shall be as utterly destroyed, both in *himself*, his *posterity*, and his *property*, as a tree is whose branches are all lopped off, and whose every root is cut away.

Verse 17. *His remembrance shall perish*] He shall have none to survive him, to continue his name among men.

No name in the street.] He shall never be a man of reputation; after his demise, none shall talk of his *fame*.

Verse 18. *He shall be driven from light*] He shall be taken off by a violent death.

And chased out of the world.] The wicked is DRIVEN AWAY in *his iniquity*. This shows his reluctance to depart from life.

Verse 19. *He shall neither have son nor nephew*] *Coverdale*, following the *Vulgate*, translates thus: **He shal neither have children ner kynss folk among his people, no ner eny posterite in his countrie: ponge and olde shal be astonyshed at his death.**

Verse 20. *They that come after* him] The *young* shall be struck with astonishment when they hear the relation of the judgments of God upon this wicked man. *As they that went before.* The *aged* who were his contemporaries, and who saw the judgments that fell on him, were affrighted, אחזו שער *achazu saar, seized with horror*—were *horrified*; or, as Mr. *Good* has well expressed it, *were panic-struck.*

Verse 21. *Such* are *the dwellings*] This is the common lot of the wicked; and it shall be particularly the case with him *who knoweth not God*, that is *Job*, for it is evident he alludes to him. Poor Job! hard was thy lot, severe were thy sufferings.

On the elephant hunt to which I have referred, ver. 13, I shall borrow the following account extracted from Mr. Cordiner's History of Ceylon, by Mr. *Good*:—

"We have a curious description of the elephant hunt, which is pursued in a manner not essentially different from the preceding, except that the snares are pallisadoed with the strongest possible stakes, instead of being netted, and still farther fortified by interlacings. They are numerous, but connected together; every snare or inclosure growing gradually narrower, and opening into each other by a gate or two that will only admit the entrance of a single animal at a time.

"The wood in which elephants are known to abound is first surrounded, excepting at the end where the foremost and widest inclosure is situated, with fires placed on moveable pedestals, which in every direction are drawn closer and closer, and, aided by loud and perpetual shouts, drive the animals forward till they enter into the outer snare. After which the same process is continued, and they are driven by fear into a second, into a third, and into a fourth; till at length the elephants become so much subdivided, that by the aid of cordage fastened carefully round their limbs, and the management of decoy elephants, they are easily capable of being led away one by one, and tamed. A single hunt thus conducted will sometimes occupy not less than two months of unremitting labour; and the entrance of the elephants into the snares is regarded as an amusement or sport of the highest character, and as such is attended by all the principal families of the country."

Account of Ceylon, p. 218–226.

CHAPTER XIX.

Job complains of the cruelty of his friends, 1–5. *Pathetically laments his sufferings*, 6–12. *Complains of his being forsaken by all his domestics, friends, relatives, and even his wife*, 13–19. *Details his sufferings in an affecting manner, calls upon his friends to pity him, and earnestly wishes that his speeches may be recorded*, 20–24. *Expresses his hope in a future resurrection*, 25–27. *And warns his persecutors to desist, lest they fall under God's judgments*, 28, 29.

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THEN Job answered and said,
2 How long will ye vex my soul, and break me in pieces with words?
3 These [a] ten times have ye reproached me: ye are not ashamed *that* ye [b] make yourselves strange to me.
4 And be it indeed *that* I have erred, mine error remaineth with myself.
5 If indeed ye will [c] magnify *yourselves* against me, and plead against me my reproach:
6 Know now that God hath overthrown me, and hath compassed me with his net.
7 Behold, I cry out of [d] wrong, but I am not heard: I cry aloud, but *there is* no judgment.
8 [e] He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.
9 [f] He hath stripped me of my glory, and taken the crown *from* my head.
10 He hath destroyed me on every side,

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[a] Gen. xxxi. 7; Lev. xxvi. 26.—[b] Or, *harden yourselves against me.*—[c] Psa. xxxviii. 16.

[d] Or, *violence.*—[e] Chap. iii. 23; Psa. lxxxviii. 8.—[f] Psa. lxxxix. 44.

NOTES ON CHAP. XIX.

Verse 2. *How long will ye vex my soul*] Every thing that was irritating, vexatious, and opprobrious, his friends had recourse to, in order to support their own system, and overwhelm him. Not one of them seems to have been touched with a feeling of tenderness towards him, nor does a kind expression drop at any time from their lips! They were called *friends;* but this term, in reference to them, must be taken in the sense of *cold-blooded acquaintances.* However, there are many in the world that go under the sacred name of *friends*, who, in times of difficulty, act a similar part. Job's friends have been, by the general consent of posterity, consigned to endless infamy. May all those who follow their steps be equally enrolled in the annals of bad fame!

Verse 3. *These ten times*] The exact arithmetical number is not to be regarded here; *ten times* being put for many times, as we have already seen. See particularly the note on Gen. xxxi. 7.

Ye make yourselves strange to me.] When I was in affluence and prosperity, ye were my intimates, and appeared to rejoice in my happiness; but now ye scarcely know me, or ye profess to consider me a wicked man because I am in adversity. Of this you had no suspicion when I was in prosperity! Circumstances change men's minds.

Verse 4. *And be it indeed* that *I have erred*] Suppose indeed that I have been mistaken in any thing, that in the simplicity of my heart I have gone astray, and that this matter remains with myself, (for most certainly there is no public stain on my life,) you must grant that this error, whatsoever it is, has hurt no person except myself. Why then do ye treat me as a person whose life has been a general blot, and whose example must be a public curse!

Verse 6. *Know now that God hath overthrown me*] The matter is between him and me, and he has not commissioned *you* to add reproaches to *his* chastisements.

And hath compassed me with his net.] There may be an allusion here to the different modes of *hunting* which have been already referred to in the preceding chapter. But if we take the whole verse together, and read the latter clause before the former, thus, "Know, therefore, that God hath encompassed me with his net, and overthrown me;" the allusion may be to an ancient mode of combat practised among the ancient Persians, ancient Goths, and among the Romans. The custom among the Romans was this: "One of the combatants was armed with a *sword* and *shield*, the other with a *trident* and *net*. The *net* he endeavoured to cast over the head of his adversary, in which, when he succeeded, the entangled person was soon pulled down by a noose that fastened round the neck, and then despatched. The person who carried the *net* and *trident* was called *Retiarius*, and the other who carried the sword and shield was termed *Secutor*, or the *pursuer*, because, when the *Retiarius* missed his throw, he was obliged to run about the ground till he got his net in order for a second throw, while the *Secutor* followed hard to prevent and despatch him." The *Persians* in old times used what was called كمند *kumund, the noose.* It was not a *net*, but a sort of *running loop*, which horsemen endeavoured to cast over the heads of their enemies that they might pull them off their horses.

That the *Goths* used a *hoop net* fastened to a pole, which they endeavoured to throw over the heads of their foes, is attested by *Olaus Magnus, Hist. de Gentibus Septentrionalibus*, Rom. 1555, lib. xi., cap. 13, *De diversis Modis præliandi Finnorum.* His words are, Quidam restibus instar *retium* ferinorum ductilibus sublimi jactatione utuntur: ubi enim cum hoste congressi sunt, injiciunt eos restes quasi laqueos in caput resistentis, ut equum aut hominem ad se trahant. "Some use elastic ropes, formed like hunting nets, which they throw aloft; and when they come in contact with the enemy, they throw these ropes over the head of their opponent, and by this means they can then drag either man or horse to themselves." At the head of the page he gives a wood-cut representing the *net*, and the manner of throwing it over the head of the enemy. To such a device Job might allude, *God hath encompassed me with his* NET, *and overthrown me.*

Verse 7. *I cry out of wrong*] I complain of violence and of injustice; but no one comes to my help.

Verse 8. *He hath fenced up my way*] This may allude to the mode of hunting the elephant, described at the conclusion of the preceding chapter; or to the operations of an invading army. See under ver. 11.

Verse 9. *He hath stripped me of my glory*] I am reduced to such circumstances, that I have lost all my honour and respect.

Verse 10. *Mine hope hath he removed like a tree.*]

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and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and [g] he counteth me unto him as *one of* his enemies.

12 His troops come together, and [h] raise up heir way against me, and encamp round about ny tabernacle.

13 [i] He hath put my brethren far from me, nd mine acquaintance are verily estranged rom me.

14 My kinsfolk have failed, and my familiar riends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.

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17 My breath is strange to my wife, though I entreated for the children's *sake* of [k] mine own body.

18 Yea, [l] young [m] children despised me; I arose, and they spake against me.

19 [n] All [o] my inward friends abhorred me: and they whom I loved are turned against me.

20 [p] My bone cleaveth to my skin, [q] and to

[g] Chap. xiii. 24; Lam. ii. 5.——[h] Chap. xxx. 12.——[i] Psa. xxxi. 1; xxxviii. 11; lxix. 8; lxxxviii. 8, 18.——[k] Heb. *my belly.* Or, *the wicked.*

[m] 2 Kings ii. 23.——[n] Psa. xli. 9; lv. 13, 14, 20.——[o] Heb. *the men of my secret.*——[p] Chap. xxx. 30; Psa. cii. 5; Lam. iv. 8. [q] Or, *as.*

'here is no more hope of my restoration to affluence, uthority, and respect, than there is that a tree shall row and flourish, whose roots are extracted from the arth. I am pulled up by the roots, withered, and *gone.*

Verse 11. *And he counteth me unto him as* one of *is enemies.*] From the *seventh* to the *thirteenth* verse here seems to be an allusion to a hostile invasion, attles, sieges, &c. 1. A neighbouring chief, *without rovocation*, invades his neighbour's territories, and none f his friends will come to his help. "I cry out of rong, but I am not heard," ver. 7. 2. The foe has eized on all the passes, and he is hemmed up. "He ath fenced up my way that I cannot pass," ver. 8. . He has surprised and carried by assault the regal ity, seized and possessed the treasures. "He hath ripped me of my glory, and taken the crown from my ead," ver. 9. 4. All his armies are routed in the eld, and his strong places carried. "He hath destroyed me on every side," ver. 10. 5. The enemy roceeds to the greatest length of outrage, wasting very thing with fire and sword. "He hath kindled is wrath against me, and treateth me like one of his dversaries, ver. 11. 6. He is cooped up in a small amp with the wrecks of his army; and in this he is losely besieged by all the power of his foes, who encompass the place, and *raise forts* against it. "His roops come together, and raise up their way against ne, and encamp round about my tabernacle." 7. Not eceiving any assistance from friends or neighbours, e abandons all hope of being able to keep the field, scapes with the utmost difficulty, and is despised and eglected by his friends and domestics because he has een unfortunate. "I am escaped with the skin of my eeth," ver. 20. "My kinsfolk have failed—all my ntimate friends abhorred me," ver. 14–19.

Verse 14. *My kinsfolk have failed*] Literally, *departed:* they have all left my house now there is o more hope of *gain.*

Verse 15. *They that dwell in mine house*] In this nd the following verses the disregard and contempt sually shown to men who have fallen from affluence nd authority into poverty and dependence, are very orcibly described: formerly reverenced by *all*, now esteemed by none. Pity to those who have fallen into adversity is rarely shown; the *rich have many friends*, and to him who appears to be gaining worldly substance much court is paid; for *many worship the rising sun, who think little of that which is gone down.* Some are even reproached with that eminence which they have lost, though not culpable for the loss. A *bishop*, perhaps *Bale*, of *Ossory*, being obliged to leave his country and fly for his life, in the days of bloody Queen Mary, and who never regained his bishopric, was met one morning by one like those whom Job describes, who, intending to be witty at the expense of the venerable prelate, accosted him thus: "Good morrow, BISHOP *quondam.*" To which the bishop smartly replied, "Adieu, KNAVE *semper.*"

Verse 17. *Though I entreated for the children's* sake *of mine own body.*] This may imply no more than adjuring her by the tenderest ties, by their affectionate intercourse, and consequently by the *children* which had been the seals of their mutual affection, though these children were no more.

But the mention of his *children* in this place may intimate that he had still some remaining; that there might have been *young ones*, who, not being of a proper age to attend the festival of their elder brothers and sisters, escaped that sad catastrophe. The *Septuagint* have, Προσεκαλουμην δε κολακευων νιους παλλακιδων μου, "I affectionately entreated the *children of my concubines.*" But there is no ground in the Hebrew text for such a strange exceptionable rendering. *Coverdale* has, I am fayne to speake fayre to the children of myne owne body.

Verse 19. *My inward friends*] Those who were my greatest *intimates.*

Verse 20. *My bone cleaveth to my skin.*] My flesh is entirely wasted away, and nothing but skin and bone left.

I am escaped with the skin of my teeth.] I have had the most narrow escape. If I still live, it is a thing to be wondered at, my sufferings and privations have been so great. To *escape with the skin of the teeth* seems to have been a proverbial expression, signifying great difficulty. I had as narrow an escape

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my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; [r] for the hand of God hath touched me.

22 Why do ye [s] persecute me as God, and are not satisfied with my flesh?

23 [t] O that my words were now written! O that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know *that* my Redeemer liveth, and

[r] Chap. i. 11; Psa. xxxviii. 2.

[s] Psa. lxix. 26.—[t] Heb *Who will give*, &c.

from death, as the thickness of the enamel on the teeth. I was within a hair's breadth of destruction; see on verse 11.

Verse 21. *Have pity upon me*] The iteration here strongly indicates the depth of his distress, and that his spirit was worn down with the length and severity of his suffering.

Verse 22. *Why do ye persecute me as God*] Are not the afflictions which God sends enough! Do ye not see that I have as much as I can bear! When the papists were burning Dr. Taylor at Oxford, while wrapped in the flames, one of the true sons of the Church took a stick out of the faggots, and threw it at his head, and split open his face. To whom he calmly said, *Man, why this wrong? Do not I suffer enough?*

And are not satisfied with my flesh?] Will ye persecute my *soul*, while God is persecuting my *body*? Is it not enough that my *body* is destroyed? Why then labour to torment my *mind*?

Verse 23. *O that my words were now written!*] Job introduces the important subject which follows in a manner unusually solemn; and he certainly considers the words which he was about to utter of great moment, and therefore wishes them to be *recorded* in every possible way. All the modes of writing then in use he appears to refer to. As to *printing*, that should be out of the question, as no such art was *then* discovered, nor for nearly *two thousand* years after. Our translators have made a strange mistake by rendering the verb חקק *yachaku*, *printed*, when they should have used *described*, *traced out*. O that my words were fairly traced out in a book! It is necessary to make this remark, because superficial readers have imagined that the *art of printing* existed in Job's time, and that it was not a discovery of the *fifteenth* century of the Christian era: whereas there is no proof that it ever existed in the world before A. D. 1440, or thereabouts, for the first printed book with a date is a *psalter* printed by *John Fust*, in 1457, and the first *Bible* with a date is that by the same artist in 1460.

Three kinds of writing Job alludes to, as being practised in his time: 1. *Writing in a book*, formed either of the leaves of the *papyrus*, already described, (see on chap. viii. 11,) or on a sort of *linen cloth*. A roll of this kind, with unknown characters, I have seen taken out of the envelopements of an Egyptian mummy. *Denon*, in his travels in Egypt, gives an account of a book of this kind, with an engraved *fac-simile*, taken also out of an Egyptian mummy. 2. *Cutting with an iron stile on plates of lead*. 3. *Engraving on large stones* or *rocks*, many of which are still found in different parts of Arabia.

To the present day the *leaves* of the *palm tree* are used in the East instead of *paper*, and a *stile* of brass, silver, iron, &c., with a *steel point*, serves for a pen. By this instrument the letters are cut or engraved on the substance of the leaf, and afterwards some black colouring matter is rubbed in, in order to make the letters apparent. This was probably the oldest mode of writing, and it continues among the Cingalese to the present day. It is worthy of remark that PLINY (*Hist. Nat.*, lib. xiii., c. 11) mentions most of these methods of writing, and states that the *leaves* of the *palm tree* were used before other substances were invented. After showing that *paper* was not used before the conquest of Egypt by Alexander the Great, he proceeds: In palmarum foliis primo scriptitatum; deinde quarundam arborum libris: *postea publica monumenta* plumbeis voluminibus, *mox et privata* linteis *confici cœpta, aut* ceris. "At first men wrote on palm tree leaves, and afterwards on the bark or rind of other trees. In process of time, public monuments were written on *rolls of lead*, and those of a private nature on *linen books*, or tables covered with *wax*."

Pausanias, lib. xii., c. 31, giving an account of the Bœotians, who dwelt near fount Helicon, states the following fact:—Και μοι μολιβδου εδειχνυσαν, ενθα ἡ πηγη, τα πολλα ὑπο του χρονου λελυμασμενον, εγγεγραπται γαρ αυτῳ τα εργα; "They showed me a *leaden table* near to the fountain, on which his works (*Hesiod's*) were written; but a great part had perished by the injuries of time."

Verse 24. *Iron pen and lead*] Some suppose that the meaning of this place is this: the *iron pen* is the *chisel* by which the letters were to be *deeply cut* in the *stone* or *rock*; and the *lead* was melted into those cavities in order to preserve the engraving distinct. But this is not so natural a supposition as what is stated above; that Job refers to the different kinds of writing or perpetuating public events, used in his time: and the quotations from *Pliny* and *Pausanias* confirm the opinion already expressed.

Verse 25. *For I know that my Redeemer liveth*] Any attempt to establish the *true meaning* of this passage is almost hopeless. By learned men and eminent critics the words have been understood very differently; some vehemently contending that they refer to the *resurrection of the body, and the redemption of the human race by Jesus Christ*; while others, with equal vehemence and show of argument, have contended that they refer only *to Job's restoration to health, family comforts, and general prosperity, after the present trial should be ended*. In defence of these two opinions larger treatises have been written than the whole book of Job would amount to, if written even

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir 767.

that he shall stand at the latter *day* upon the earth:

26 [u] And *though* after my skin *worms* destroy this *body*, yet [v] in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not [w] another; [x] *though* my reins be consumed [y] within me.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp cir. 744. Ante U. C. cir. 767.

[u] Or, *After I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.*——[v] Psa. xvii. 15; 1 Cor. xiii. 12; 1 John iii. 2.

[w] Heb. *a stranger.*——[x] Or, *my reins within me are consumed with earnest desire* [for that day.]——[y] Heb. *in my bosom.*

in *capitals*. To discuss the arguments on either side the nature of this work forbids; but my own view of the subject will be reasonably expected by the reader. I shall therefore lay down *one principle*, without which no mode of interpretation hitherto offered can have any weight. The principle is this: *Job was now under the especial inspiration of the Holy Spirit, and spoke prophetically.*

Now, whether we allow that the passage refers to the *general resurrection* and *the redemption by Christ*, or to Job's *restoration to health, happiness, and prosperity*, this principle is equally necessary. 1. In those times no man could speak so clearly concerning the general resurrection and the redemption by Jesus Christ as Job, by one class of interpreters, is supposed here to do, unless especially inspired for this very purpose. 2. Job's restoration to health and happiness, which, though it did take place, was so totally improbable to himself all the way through, so wholly unexpected, and, in every sense, impossible, except to the almighty power of God, that it could not be *inferred* from any thing that had already taken place, and must be foreshown by direct inspiration. Now, that it was *equally easy* to predict either of these events, will be at once evident, because both were in *futurity*, and both were *previously determined*. Nothing *contingent* could exist in either; with them *man* had nothing to do; and they were equally within the knowledge of Him to whose *ubiquity* there can be neither *past* nor *future time;* in whose *presence absolute and contingent events* subsist in their own *distinctive characters*, and are never resolved into each other.

But another question may arise, *Which was most likely to be the subject of this oracular declaration, the general resurrection and redemption by Christ; or the restoration of Job to health and affluence?*

If we look only to the *general importance* of these things, this question may be soon decided; for the doctrine of human redemption, and the general resurrection to an eternal life, are of infinitely greater importance than any thing that could affect the personal welfare of Job. We may therefore say, of two things which only the power of God can effect, and one of which only shall be done, it is natural to conclude he will do that which is of most importance; and that is of most importance by which a greater measure of glory is secured to himself, and a greater sum of good produced to mankind.

As, therefore, a revelation by which the *whole human race*, in all its successive generations, to the end of time, may be most essentially benefited, is superior in its worth and importance to that by which *one man* only can be benefited, it is natural to conclude here, that the revelation relative to the general resurrection, &c., is that which most likely the text includes.

But to this it may be answered, God does not do always in the first instance that which is most necessary and important *in itself*, as every thing is done in that *order* and in that *time* which seems best to his godly wisdom; therefore, a thing of *less importance* may be done *now*, and a thing of *greater importance* left to a *future time*. So, God made the *earth* before he made *man*, produced *light* before he formed the *celestial luminaries*, and instituted the *Mosaic economy* before the *Christian dispensation*. This is all true, for every thing is done in that *season* in which it may best fulfil the designs of providence and grace. But the question still recurs, Which of the predictions was most congruous to the circumstances of Job, and those of his companions; and which of them was most likely to do most good on that occasion, and to be most useful through the subsequent ages of the world? The subject is now considerably narrowed; and, if this question could be satisfactorily answered, the true meaning of the passage would be at once found out. 1. For the sake of righteousness, justice, and truth, and to vindicate the ways of God with man, it was necessary that Job's *innocence* should be cleared; that the false judgments of his friends should be corrected; and that, as Job was now reduced to a state of the lowest distress, it was worthy the kindness of God to give him some direct intimation that his sufferings should have a happy termination. That such an event *ought* to take place, there can be no question: and that it did take place, is asserted in the book; and that Job's friends *saw* it, were reproved, corrected, and admitted into his favour of whom they *did not speak that which was right*, and who had, in consequence, *God's wrath kindled against them*, are also attested facts. But surely there was no need of *so solemn a revelation* to inform them of what was shortly to take place, when they lived to see it; nor can it be judged essentially necessary to the support of Job, when the ordinary consolations of God's Spirit, and the excitement of a good hope through grace, might have as completely answered the end.

2. On the other hand, to give men, who were the chiefs of their respective tribes, proper notice of a doctrine of which they appear to have had no adequate conception, and which was so necessary to the peace of society, the good government of men, and the control of unruly and wayward passions, which the doctrine of the general resurrection and consequent judgment is well calculated to produce; and to stay and support the suffering godly under the afflictions and calamities of life; were objects worthy the highest

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

28 But ye should say, [z] Why persecute we him, [a] seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, [b] that ye may know *there is* a judgment.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[z] Ver. 22.——[a] Or, *and what root of matter is found in me?*

[b] Psa. lviii. 10, 11.

regards of infinite philanthropy and justice, and of the most pointed and solemn revelation which could be given on such an occasion. In short, they are the *grounds* on which *all revelation* is given to the sons of men: and the prophecy in question, viewed in this light, was, in that dark age and country, *a light shining in a dark place;* for the doctrine of the general resurrection, and of future rewards and punishments, existed among the *Arabs* from time immemorial, and was a part of the public creed of the different tribes when Mohammed endeavoured to establish his own views of that resurrection and of future rewards and punishments, by the edge of the sword. I have thus endeavoured dispassionately to view this subject; and having instituted the preceding mode of reasoning, without foreseeing where it would tend, being only desirous to find out truth, I arrive at the conclusion, that the prophecy in question was not designed to point out the *future prosperity of Job;* but rather the *future redemption of mankind by Jesus Christ, and the general resurrection of the human race.*

After what has been stated above, a short paraphrase on the words of the text will be all that is necessary to be added.

I know, ידעתי *yadati,* I have a firm and full persuasion, *that my Redeemer,* גאלי *goali,* my *Kinsman,* he whose right it was among the ancient Hebrews to redeem the forfeited heritages belonging to the family, to vindicate its honour, and to avenge the death of any of his relatives by slaying the murderer; (Lev. xxv. 25; Num. xxxv. 12; Ruth iii. 13;) but here it must refer to *Christ,* who has truly the *right* of redemption, being of the *same kindred,* who was *born of woman, flesh of our flesh and bone of our bone.*

Liveth, חי *chai,* is the living One, who has the keys of hell and death: the Creator and Lord of the spirits of all flesh, and the principle and support of all *life.*

And that *he shall stand at the latter* day *upon the earth. The latter day,* אחרון *acharon,* the latter day, or *time,* when God comes to judgment; or *finally,* or *at last,* or *in the last time,* or *latter days,* as the Gospel is termed, he shall be manifested in the flesh.

He shall stand, יקום *yakum, he shall arise,* or *stand up,* i. e., to give sentence in judgment: or he himself shall arise from the dust, as the passage has been understood by some to refer to the resurrection of Christ from the dead.

Upon the earth, על עפר *al aphar,* over the *dead,* or those who are reduced to *dust.* This is the meaning of עפר *aphar* in Psa. xxx. 9: *What profit is there in my blood when I go down to the pit? Shall the* DUST (*i. e.,* the *dead*) *praise thee? He shall arise over the dust*—over them who sleep in the dust, whom he shall also raise up.

Verse 26. *And* though *after my skin* worms *destroy this* body] *My skin,* which is now almost all that remains of my former self, except the bones; see ver. 20. *They destroy this*—not body. נקפו זאת *nikkephu zoth, they*—diseases and affliction, destroy THIS wretched composition of misery and corruption.

Yet in my flesh shall I see God] Either, I shall arise from the dead, have a renewed body, and see him with eyes of flesh and blood, though what I have now shall shortly moulder into dust; or, I shall see him *in the flesh;* my *Kinsman,* who shall partake of my flesh and blood, in order that he may ransom the lost inheritance.

Verse 27. *Whom I shall see for myself*] Have a personal interest in the *resurrection,* as I shall have in the *Redeemer.*

And mine eyes shall behold] That very person who shall be the *resurrection,* as he is the *life.*

And not another] ולא זר *vela zar,* and not a *stranger,* one who has *no relation* to human nature; but גאלי *goali,* my redeeming Kinsman.

Though *my reins be consumed within me.*] Though I am now apparently on the brink of death, the thread of life being spun out to extreme tenuity.

This, on the mode of interpretation which I have assumed, appears to be the meaning of this passage. The words may have a somewhat different colouring put on them; but the basis of the interpretation will be the same.

I shall conclude with the version of *Coverdale:*—

For I am sure that my Redeemer liveth;
And that I shal ryse out of the earth in the latter daye;
That I shal be clothed againe with this skynne
And se God in my flesh.
Yee, I myself shal beholde him,
Not with other, but with these same eyes.
My reins are consumed within me, when ye saye,
Why do not we persecute him?
We have founde an occasion against him.

Verse 28. *But ye should say*] Or, *Then ye shall say.*

Why persecute we him] Or, as Mr. *Good,* How did we persecute him! Alas! we are now convinced that we did wrong.

Seeing the root of the matter] A *pure practice,* and a *sound hope,* resting on the solid ground of *sound faith,* received from God himself. Instead of בי *bi, in* me, בו *bo, in* HIM, is the reading of more than *one hundred* of *Kennicott's* and *De Rossi's* MSS., and in several of the *versions. Seeing the root of the matter is found in* HIM.

Verse 29. *Be ye afraid of the sword*] Of God's judgments.

For wrath bringeth] Such anger as ye have displayed against me God will certainly resent and punish.

That ye may know there is *a judgment.*] That ye may know that God will judge the world; and that the unequal distribution of riches and poverty, afflictions and health, in the present life, is a proof that there

must be a future judgment, where evil shall be punished and virtue rewarded.

It would not be fair, after all the discussion of the preceding verses in reference to the two grand opinions and modes of interpretation instituted by learned men, not to inform the reader that a *third* method of solving all difficulties has been proposed, viz., that Job refers to a Divine conviction which he had just then received, that God would appear in the most evident manner to vindicate his innocence, and give the fullest proofs to his friends and to the world that his afflictions had not been sent as a scourge for his iniquities. Dr. Kennicott was the proposer of this third mode of solving these difficulties, and I shall give his method in his own words.

"These five verses, though they contain but *twelve* lines, have occasioned controversies without number, as to the general meaning of Job in this place, whether he here expressed his firm belief of a *resurrection to happiness after death*, or of *a restoration to prosperity during the remainder of his life*.

"Each of these positions has found powerful as well as numerous advocates; and the short issue of the whole seems to be, that each party has confuted the opposite opinion, yet without establishing its own. For how could Job here express his conviction of a reverse of things in *this* world, and of a restoration to *temporal prosperity*, at the very time when he strongly asserts that his miseries would soon be terminated by death? See chap. vi. 11; vii. 21; xvii. 11–15; xix. 10, and particularly in chap. vii. 7: *O remember that my life is wind; mine eye shall no more see good.*

"Still less could Job here express *a hope full of immortality*, which sense cannot be extorted from the words without every violence. And as the *possession* of such belief is not to be reconciled with Job's so bitterly cursing the day of his birth in chap. iii., so the declaration of such belief would have solved at once the whole difficulty in dispute.

"But if neither of the preceding and opposite opinions can be admitted, if the words are not meant to express Job's belief either of a *restoration* or of a *resurrection*, what then are we to do? It does not appear to me that any other interpretation has *yet* been proposed by the learned; yet I will now venture to offer a *third* interpretation, different from both the former, and which, whilst it is free from the preceding difficulties, does not seem liable to equal objections.

"The conviction, then, which I suppose Job to express here, is this: That though his dissolution was hastening on amidst the unjust accusations of his pretended friends, and the cruel insults of his hostile relations; and though, whilst he was thus singularly oppressed with anguish of mind, he was also tortured with pains of body, torn by sores and ulcers from head to foot, and sitting upon dust and ashes; yet still, out of that miserable body, in his flesh thus stripped of skin, and nearly dropping into the grave, HE SHOULD SEE GOD, who would *appear in his favour*, and vindicate THE INTEGRITY *of his character*. This opinion may perhaps be fairly and fully supported by the sense of the words themselves, by the context, and by the following remarks.

"We read in chap. ii. 7, that *Job* was smitten with *sore boils from the sole of his foot unto his crown*: and ver. 8, "He sat down among the *ashes*." In chap. vii. 5, Job says, "My flesh is clothed with worms, and clods of *dust*; my skin is broken, and become loathsome." In chap. xvi. 19: "Also now, behold, my witness is in heaven, and my record is on high." Then come the words of Job, chap. xix. 25–29. And then, in opposition to what Job had just said, that God would soon appear to vindicate him, and that even his accusing *friends* would acquit him, Zophar says, chap. xx. 27, that '*the heaven* would reveal his iniquity, and *the earth* would rise up against him.' Lastly, this opinion concerning Job's words, as to God's *vindication* of him, is confirmed strongly at the end of the book, which records the conclusion of Job's history. His firm hope is here supposed to be that, *before his death*, he should, *with his bodily eyes*, see GOD *appearing and vindicating his character*. And from the conclusion we learn that God did thus appear: *Now*, says Job, *mine eye seeth thee*. And then did God most effectually and for ever brighten the glory of Job's fame, by *four* times calling him HIS SERVANT; and, as his anger was kindled against Job's *friends*, by speaking to them in the following words: 'Ye have not spoken of me the thing that is right, as *my servant* Job hath. Go to *my servant* Job,—and *my servant* Job shall pray for you,—in that ye have not spoken of me the thing which is right, like *my servant* Job,' chap. xl. 7, 8."

Dr. K. then gives the common version, and proposes the following as a new version:—

Ver. 25. For I know that my Vindicator liveth;
And he at last shall arise over *this* dust.
26. And after that mine adversaries have mangled *me* thus,
Even in my flesh shall I see God.
27. Whom I shall see on my side; [*from me:*
And mine eyes shall behold, but not estranged
All this have I made up in mine own bosom.
28. Verily ye shall say, Why have we persecuted him; [him?
Seeing the truth of the matter is found with
29. Tremble for yourselves at the face of the sword;
For the sword waxeth hot against iniquities:
Therefore be assured that judgment will take place.

KENNICOTT'S *Remarks on Select Passages of Scripture*, p. 165.

There is something very plausible in this plan of Dr. Kennicott; and in the conflicting opinions relative to the meaning of this celebrated and much controverted passage, no doubt some will be found who will adopt it as a middle course. The theory, however, is better than some of the arguments by which it is supported. Yet had I not been led, by the evidence mentioned before, to the conclusion there drawn, I should probably have adopted Dr. K.'s opinion with some modification: but as to his *new version*, it is what I am persuaded the Hebrew text can never bear. It is even too loose a paraphrase of the original, as indeed are most of the new versions of this passage. Dr. Kennicott says, that such a confidence as those cause

Job to express, who make him speak concerning the *future resurrection*, ill comports with his cursing so bitterly the day of his birth, &c. But this objection has little if any strength, when we consider that it is not at all probable that Job had this confidence any time before the moment in which he uttered it: it was then a *direct revelation*, nothing of which he ever had before, else he had never dropped those words of impatience and irritation which we find in several of his speeches. And this may be safely inferred from the consideration, that *after this time* no such words escaped his lips: he bears the rest of his sufferings with great patience and fortitude; and seems to look forward with steady hope to that day in which all tears shall be wiped away from off all faces, and it be fully proved that the Judge of all the earth has done right

CHAPTER XX.

Zophar answers Job, and largely details the wretchedness of the wicked and the hypocrite; shows that the rejoicing of such is short and transitory, 1–9. *That he is punished in his family and in his person*, 10–14. *That he shall be stripped of his ill-gotten wealth, and shall be in misery, though in the midst of affluence*, 15–23. *He shall at last die a violent death, and his family and property be finally destroyed*, 24–29.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* [a] I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since man was placed upon earth,

5 [b] That the triumphing of the wicked *is* [c] short, and the joy of the hypocrite *but* for a moment?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

6 [d] Though his excellency mount up to the heavens, and his head reach unto [e] the clouds;

7 *Yet* he shall perish for ever [f] like his own dung: they which have seen him shall say, Where *is* he?

[a] Heb. *my haste is in me.*——[b] Psa. xxxvii. 35, 36.——[c] Heb. *from near.*

[d] Isa. xiv. 13, 14; Obad. 3, 4.——[e] Heb. *cloud.*——[f] Psa. lxxxiii. 10.

NOTES ON CHAP. XX.

Verse 2. *Therefore do my thoughts*] It has already been observed that Zophar was the most inveterate of all Job's *enemies*, for we really must cease to call them *friends*. He sets no bounds to his invective, and outrages every rule of charity. A man of such a bitter spirit must have been, in general, very unhappy. With him Job is, by insinuation, every thing that is base, vile, and hypocritical. Mr. *Good* translates this verse thus: "Whither would my tumult transport me? And how far my agitation within me?" This is all the modesty that appears in Zophar's discourse. He acknowledges that he is pressed by the impetuosity of his spirit to reply to Job's self-vindication. The original is variously translated, but the sense is as above.

For this *I make haste.*] ובעבור חושי בי *ubaabur chushi bi, there is sensibility in me*, and my *feelings* provoke me to reply.

Verse 3. *I have heard the check of my reproach*] Some suppose that Zophar quotes the words of Job, and that some words should be supplied to indicate this meaning; *e. g.*, "I have heard (sayest thou) the check or charge of my reproach!" Or it may refer to what Job says of Zophar and his companions, chap. xix. 2, 3: *How long will ye vex my soul—these ten times have ye reproached me.* Zophar therefore assumes his old ground, and retracts nothing of what he had said. Like many of his own complexion in the present day, he was determined to believe that *his* judgment was infallible, and that *he* could not err.

Verse 4. *Knowest thou* not *this of old*] This is a maxim as ancient as the world; it began with the first man: A wicked man shall triumph but a short time; God will destroy the proud doer.

Since man was placed upon earth] Literally, *since* ADAM *was placed on the earth*; that is, since the fall, wickedness and hypocrisy have *existed*; but they have never *triumphed* long. Thou hast lately been expressing confidence in reference to a general judgment; but such is thy character, that thou hast little reason to anticipate with any joy the decisions of that day.

Verse 6. *Though his excellency mount up to the heavens*] Probably referring to the original state of Adam, of whose fall he appears to have spoken, ver. 4. He was created in the *image of God*; but by his sin against his Maker he fell into wretchedness, misery, death, and destruction.

Verse 7. *He shall perish for ever*] He is *dust*, and shall return to the dust from which he was taken. Zophar here hints his disbelief in that doctrine, the resurrection of the body, which Job had so solemnly asserted in the preceding chapter. Or he might have been like some in the present day, who believe that the wicked shall be annihilated, and the bodies of the righteous only be raised from the dead; but I know of no scripture by which such a doctrine is confirmed.

Like his own dung] His reputation shall be abominable, and his putrid carcass shall resemble his own excrement. A speech that partakes as much of the malevolence as of the asperity of Zophar's spirit.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

8 He shall fly away [e] as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 [h] The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 [i] His children shall seek to please the poor, and his hands [k] shall restore their goods.

11 His bones are full *of* [l] *the sin* of his youth, [m] which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still [n] within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see [o] the rivers, [p] the

[e] Psa. lxxiii. 20; xc. 5.——[h] Chap. vii. 8, 10; viii. 18; Psa. xxxvii 36; ciii. 16.——[i] Or, *The poor shall oppress his children.* [k] Ver. 18.

[l] Chap. xiii. 26; Psa. xxv. 7.——[m] Chap. xxi. 26.——[n] Heb. *in the midst of his palate.*——[o] Psa. xxxvi. 9; Jer. xvii. 6.——[p] Or, *streaming brooks.*

Verse 8. *He shall fly away as a dream*] Instead of rising again from corruption, as thou hast asserted, (chap. xix. 26,) with a new body, his flesh shall rot in the earth, and his spirit be dissipated like a vapour; and, like a vision of the night, nothing shall remain but the bare impression that such a creature had once existed, but shall appear no more for ever.

Verse 10. *His children shall seek to please the poor*] They shall be reduced to the lowest degree of poverty and want, so as to be obliged to become servants to the poor. *Cursed be Ham, a servant of servants shall he be.* There are cases where the poor actually serve the poor; and this is the lowest or most abject state of poverty.

His hands shall restore their goods.] He shall be obliged to restore the goods that he has taken by violence.

Mr. *Good* translates: *His branches shall be involved in his iniquity*; i. e., his children shall suffer on his account. "His own hands shall render to himself the evil that he has done to others."—*Calmet.* The clause is variously translated.

Verse 11. *His bones are full* of the sin *of his youth*] Our translators have followed the VULGATE, *Ossa ejus implebuntur vitiis adolescentiæ ejus*; "his bones shall be filled with the sins of his youth." The SYRIAC and ARABIC have, *his bones are full of marrow*; and the TARGUM is to the same sense. At first view it might appear that Zophar refers to those infirmities in old age, which are the consequences of youthful vices and irregularities. עלומיו *alumav*, which we translate *his youth*, may be rendered *his hidden things*; as if he had said, *his secret vices* bring down his strength to the dust. For this rendering *Rosenmüller* contends, and several other German critics. Mr. *Good* contends for the same.

Verse 12. *Though wickedness be sweet in his mouth*] This seems to refer to the *secret sins* mentioned above.

Hide it under his tongue] This and the *four* following verses contain an allegory; and the reference is to a man who, instead of taking wholesome food, takes what is *poisonous*, and is so delighted with it because it is sweet, that he rolls it under his tongue, and will scarcely let it down into his stomach, he is so delighted with the taste; "he spares it, and forsakes it not, but keeps it still within his mouth," ver. 13. "But when he swallows it, it is turned to the gall of asps within him," ver. 14, which shall corrode and torture his bowels.

Verse 15. *He shall vomit them up again*] This is also an allusion to an effect of most ordinary *poisons*; they occasion a nausea, and often excruciating *vomiting*; nature striving to eject what it knows, if retained, will be its bane.

Verse 16. *He shall suck the poison of asps*] That delicious morsel, that *secret, easily-besetting sin*, so palatable, and so pleasurable, shall act on the life of his soul, as the poison of asps would do on the life of his body.

The poison is called *the gall of asps*, it being anciently supposed that the *poison of serpents* consists in their *gall*, which is thought to be copiously exuded when those animals are *enraged*; as it has been often seen that their bite is *not poisonous* when they are *not angry*. *Pliny*, in speaking of the various parts of animals, *Hist. Nat.* lib. xi., c. 37, states, from this circumstance, that in the gall the poison of serpents consists; *ne quis miretur id* (fel) *venenum esse serpentum.* And in lib. xxviii., c. 9, he ranks the *gall* of horses among the poisons: *Damnatur* (fel) *equinum tantum inter venena.* We see, therefore, that the *gall* was considered to be the source whence the poison of serpents was generated, not only in Arabia, but also in Italy.

Verse 17. *He shall not see the rivers*] Mr. *Good* has the following judicious note on this passage: "Honey and butter are the common results of a rich, well-watered pasturage, offering a perpetual banquet of grass to kine, and of nectar to bees; and thus loading the possessor with the most luscious luxuries of pastoral life, peculiarly so before the discovery of the means of obtaining *sugar*. The expression appears to have been proverbial; and is certainly used here to denote a very high degree of temporal prosperity." See also chap. xxix. 6. To the Hebrews such expressions were quite familiar. See Exod. iii. 8; xiii. 5; xxxiii. 3; 2 Kings xviii. 32; Deut. xxxi. 20 and elsewhere.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

floods, the brooks of honey and butter.

18 That which he laboured for [q] shall he restore, and shall not swallow *it* down: [r] according to his substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath [s] oppressed

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[q] Ver. 10, 15.——[r] Heb. *according to the substance of his exchange.*

[s] Heb. *crushed.*

The Greek and Roman writers abound in such images.

Milk and honey were such delicacies with the ancients, that *Pindar* compares his song to them for its *smoothness* and *sweetness*:—

Χαιρε
Φιλος. Εγω τοδε τοι
Πεμπω μεμιγμενον μελι λευκω
Συν γαλακτι· κιρναμενα δ' εερσ' αμ-
φεπει πομ' αοιδιμον, Αιο-
λιαν εν πνοαισιν αυλων.
PIND. Nem. iii., ver. 133.

"Hail, friend! to thee I tune my song;
For thee its *mingled sweets* prepare;
Mellifluous accents pour along;
Verse, *pure as milk*, to thee I bear;
On all thy actions falls the dew of praise;
Pierian draughts thy thirst of fame assuage,
And breathing flutes thy songs of triumph raise."
J. B. C.

Qui te, Pollio, amat, veniat, quo te quoque gaudet;
Mella fluant illi, ferat et *rubus* asper *amomum*.
VIRG. Ecl. iii., ver. 88.

"Who Pollio loves, and who his muse admires;
Let Pollio's fortune crown his full desires.
Let *myrrh*, instead of *thorn*, his fences fill;
And *showers* of *honey* from his *oaks* distil!"
DRYDEN.

OVID, describing the *golden age*, employs the same image:—

Flumina *jam* lactis, *jam* flumina nectaris *ibant*;
Flavaque *de viridi stillabant* ilice mella.
Metam. lib. i., ver. 3.

"*Floods* were with *milk*, and *floods* with *nectar*, fill'd;
And *honey* from the sweating *oak* distill'd."
DRYDEN.

HORACE employs a similar image in nearly the same words:—

Mella *cava manant ex* ilice, *montibus altis*;
Levis crepante lympha desilit pede.
Epod. xvi., ver. 46.

"From hollow *oaks*, where *honey'd streams* distil,
And bounds with noisy foot the pebbled rill."
FRANCIS.

Job employs the same metaphor, chap. xxix. 6:—

When I washed my steps with *butter*,
And the rock poured out to me rivers of *oil*.

Isaiah, also, chap. vii. 22, uses the same when describing the produce of a *heifer* and two *ewes*:—

From the plenty of *milk* that they shall produce,
He shall eat *butter*: *butter* and *honey* shall he eat,
Whosoever is left in the midst of the land.

And *Joel*, iii. 18:—

And it shall come to pass in that day,
The *mountains* shall drop down *new wine*,
And the hills shall flow with *milk*;
And all the *rivers* of Judah shall flow with waters.

These expressions denote *fertility* and *abundance*; and are often employed to point out the *excellence* of the promised land, which is frequently denominated *a land flowing with milk and honey*: and even the superior blessings of the *Gospel* are thus characterized, Isa. li. 1.

Verse 18. *That which he laboureth for shall he restore*] I prefer here the reading of the *Arabic*, which is also supported by the *Syriac*, and is much nearer to the *Hebrew* text than the common version. *He shall return to labour, but he shall not eat; he shall toil, and not be permitted to enjoy the fruit of his labour.* The whole of this verse Mr. *Good* thus translates:—

"To labour shall he return, but he shall not eat.
A *dearth* his *recompense:* yea, nothing shall he *taste*."

It may be inquired how Mr. *Good* arrives at this meaning. It is by considering the word יעלס *yaalos*, which we translate *he shall rejoice*, as the Arabic علس *alasa*, "he ate, drank, tasted;" and the word כהיל *kehil*, which we make a compound word, *kecheyl*, "according to substance," to be the pure Arabic word كحل *kahala*, "it was fruitless," applied to a year of *dearth*: hence *kahlan*, "a barren year." Conceiving these two to be pure *Arabic* words, for which he seems to have sufficient authority, he renders תכורתו *temuratho*, *his recompense*, as in chap. xv. 31, and not *restitution*, as here.

The general meaning is, He shall labour and toil, but shall not reap, for God shall send on his land blasting and mildew. *Houbigant* translates the verse thus: *Reddet labore partum; neque id absumet; copiosæ fuerunt mercaturæ ejus, sed illis non fruetur.* "He shall restore what he gained by labour, nor shall he consume it; his merchandises were abundant, but he shall not enjoy them." O, how doctors disagree! Old *Coverdale* gives a good sense, which is no unfrequent thing with this venerable translator:—

But labour shal he, and yet habe nothinge to eate: great trabayle shal he make for ryches, but he shal not enjoye them.

Verse 19. *He hath oppressed* and *hath forsaken the poor*] Literally, *He hath broken in pieces the forsaken of the poor;* כי רצץ עזב דלים *ki ritstsats azab dallim.* The poor have fled from famine, and left their children behind them; and this hard-hearted wretch, meaning Job all the while, has suffered them to perish, when he might have saved them alive.

He hath violently taken away a house which he builded not] Or rather, He hath thrown down a house,

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

and hath forsaken the poor; *because* he hath violently taken away a house which he builded not;

20 [t] Surely he shall not [u] feel quietness in his belly, he shall not save of that which he desired.

21 [v] There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the [w] wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him [x] while he is eating.

24 [y] He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, [z] the glittering sword cometh out of his gall: [a] terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: [b] a fire not blown shall consume him;

[t] Eccles. v. 13, 14.——[u] Heb. *know.*——[v] Or, *There shall be none left for his meat.*——[w] Or, *troublesome.*——[x] Num. xi. 33; Psa. lxxviii. 30, 31.——[y] Isa. xxiv. 18; Jer. xlviii. 43; Amos v. 19. [z] Chap. xvi. 13.——[a] Chap. xviii. 11.——[b] Psa. xxi. 9.

and hath not rebuilt it. By neglecting or destroying the forsaken orphans of the poor, mentioned above, he has destroyed a house, (a *family,*) while he might, by helping the wretched, have preserved the family from becoming extinct.

Verse 20. *Surely he shall not feel quietness in his belly*] I have already remarked that the word בטן *beten*, which we translate *belly*, often means in the sacred Scriptures the whole of the human trunk; the regions of the *thorax* and *abdomen*, with their contents; the heart, lungs, liver, &c., and consequently all the *thoughts*, *purposes*, and *inclinations* of the mind, of which those viscera were supposed to be the functionaries. The meaning seems to be, "He shall never be satisfied; he shall have an endless desire after secular good, and shall never be able to obtain what he covets."

Verse 21. *There shall none of his meat be left*] *Coverdale* translates thus: He deboured so greedily, that he left nothinge behynde, therefore his goodes shal not prospere. He shall be stripped of every thing.

Verse 22. *In the fulness of his sufficiency he shall be in straits*] This is a fine saying, and few of the menders of Job's text have been able to improve the version. It is literally true of every great, rich, wicked man; he has no God, and anxieties and perplexities torment him, notwithstanding he has his portion in this life.

Every hand of the wicked shall come upon him.] All *kinds* of misery shall be his portion. *Coverdale* translates: Though he had plentcousnesse of every thinge, yet was he poore; and, therefore, he is but a wretch on every syde.

Verse 23. When *he is about to fill his belly*] Here seems a plain allusion to the *lustings of the children of Israel in the desert.* God showered down *quails* upon them, and showered down his wrath while the flesh was in their mouth. The allusion is too plain to be mistaken; and this gives some countenance to the bishop of Killala's version of the 20th verse:—

"Because he acknowledged not the *quail* in his stomach,
In the midst of his delight he shall not escape."

That שלו, which we translate *quietness*, means a *quail*, also the history of the Hebrews' lustings, Exod. xvi. 2–11, and Num. xi. 31–35, sufficiently proves. Let the reader mark all the expressions here, from ver. 20 to 23, and compare them with Num. xi. 31–35, and he will probably be of opinion that Zophar has that history immediately in view, which speaks of the Hebrews' murmurings for bread and flesh, and the miraculous *showers* of *manna* and *quails*, and the judgments that fell on them for their murmurings. Let us compare a few passages:—

Verse 20. *He shall not feel quietness.*] שלו *selav*, the quail. "He shall not save of that which he desired." Verse 21: "There shall none of his meat be left." Exod. xvi. 19: "Let no man leave of it till the morning."

Verse 22. *In the fulness of his sufficiency he shall be in straits.*] Exod. xvi. 20: "But some of them left of it until the morning, and it bred worms and stank."

Verse 23. *When he is about to* fill his belly, *God shall cast the* fury of his wrath *upon him, and shall* rain it *upon him while he is eating.*] Num. xi. 33: "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Psa. lxxviii. 26–30: "He rained flesh upon them as dust, and feathered fowls like as the sand of the sea: so they did eat and were filled—but, while the meat was in their mouth, the wrath of God came upon them," &c. These show to what Job refers.

Verse 24. *He shall flee from the iron weapon*] Or, "Though he should flee from the iron armour, the brazen bow should strike him through." So that yf he fle the yron weapens, he shal be shott with the stele bow.—*Coverdale.* That is, he shall most certainly perish: all kinds of deaths await him.

Verse 25. *It is drawn, and cometh out*] This refers to *archery:* The arrow is *drawn out* of the sheaf or quiver, and discharged from the bow against its mark, and pierces the vitals, and passes through the body. So *Coverdale:*—The arowe shal be taken forth, and go out at his backe.

Verse 26. *A fire not blown shall consume him*] As Zophar is here showing that the wicked cannot escape from the Divine judgments; so he points out the different instruments which God employs for their destruction. The *wrath of God*—any secret or supernatural curse. The *iron weapon*—the spear or such like. The *bow*, and its swift-flying *arrow*. *Darkness*—

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it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 [c] This *is* the portion of a wicked man from God, and the heritage [d] appointed unto him by God.

[c] Chap. xxvii. 13; xxxi. 2, 3.

[d] Heb. *of his decree from God.*

deep horror and perplexity. *A fire not blown*—a supernatural fire; *lightning*: such as fell on Korah, and his company, to whose destruction there is probably here an allusion: hence the words, *It shall go ill with him who is left in his tabernacle.* "And the Lord spake unto Moses and Aaron, Separate yourselves from among this congregation, that I may consume them in a moment. *Get ye up from about the tabernacle* of Korah, Dathan, and Abiram. *Depart* from the *tents* of these wicked men. There came out a fire from the Lord and consumed the two hundred and fifty men that offered incense;" Num. xvi. 20, &c.

Verse 27. *The heaven shall reveal his iniquity; and the earth shall rise up against him.*] Another allusion, if I mistake not, to the destruction of Korah and his company. The heaven revealed their iniquity; God declared out of heaven his judgment of their rebellion. "And the glory of the Lord appeared unto all the congregation;" Num. xvi. 20, &c. And then *the earth rose up against them.* "The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up; and they went down alive into the pit, and the earth closed upon them;" Num. xvi. 31–33.

Verse 28. *The increase of his house shall depart, and his goods shall flow away in the day of his wrath.*] A farther allusion to the punishment of the rebellious company of Korah, who not only perished *themselves*, but their *houses* also, and their *goods*. Num. xvi. 32.

These examples were all in point, on the ground assumed by Zophar; and such well-attested facts would not be passed over by him, had he known the record of them; and that he did know it, alludes to it, and quotes the very circumstances, is more than probable.

Verse 29. *This is the portion*] As God has dealt with the *murmuring Israelites*, and with the *rebellious sons* of *Korah*, so will he deal with those who *murmur* against the *dispensations* of his *providence*, and rebel against his *authority*. Instead of an *earthly portion*, and an *ecclesiastical heritage*, such as Korah, Dathan, and Abiram sought; they shall have *fire* from God to *scorch them*, and the *earth* to *swallow them up*.

Dr. *Stock*, bishop of Killala, who has noticed the allusion to the *quails*, and for which he has been most unmeritedly ridiculed, gives us the following note on the passage:—

"Here I apprehend is a fresh example of the known usage of Hebrew poets, in adorning their compositions by allusions to facts in the history of their own people. It has escaped all the interpreters; and it is the more important, because it fixes the date of this poem, so far as to prove its having been composed *subsequently* to the transgression of Israel, at Kibroth Hattaavah, recorded in Num. xi. 33, 34. Because the wicked acknowledges not the *quail*, that is, the meat with which God has filled his stomach; but, like the ungrateful Israelites, *crammed*, and *blasphemed his feeder*, as *Milton* finely expresses it, he shall experience the same punishment with them, and be cut off in the midst of his enjoyment, as Moses tells us the people were who lusted."

If I mistake not, I have added considerable strength to the prelate's reasoning, by showing that there is a reference also to the history of the *manna*, and to that which details the *rebellion of Korah* and his company; and if so, (and they may dispute who please,) it is a proof that the Book of Job is not *so old* as, much less *older* than, the *Pentateuch*, as some have endeavoured to prove, but with no evidence of success, at least to my mind: a point which never has been, and I am certain never can be, proved; which has multitudes of presumptions against it, and not one clear incontestable fact for it. Mr. *Good* has done more in this case than any of his predecessors, and yet Mr. *Good* has failed; no wonder then that *others*, unmerciful criticisers of the bishop of Killala, have failed also, who had not a tenth part of Mr. *Good's* learning, nor one-hundredth part of his critical acumen.

It is, however, strange that men cannot suffer others to differ from them on a subject of confessed difficulty and comparatively little importance, without raising up the cry of *heresy* against them, and treating them with supercilliousness and contempt! These should know, if they are *clergymen*, whether *dignified* or *not*, that such conduct ill becomes the *sacerdotal* character; and that *ante barbam docet senes* cannot be always spoken to the *teacher's* advantage.

As *a good story is not the worse for being twice told*, the following lines from a clergyman, who, for his *humility* and piety, was as much an honour to his *vocation* as he was to human nature, may not be amiss, in point of advice to all *Warburtonian* spirits:—

"Be *calm* in arguing, for *fierceness* makes
Error a *fault*, and *truth discourtesy*.
Why should I feel another man's mistakes
More than his *sickness* or his *poverty*?
In love I should: but anger is not love
Nor *wisdom* neither; therefore, gently move.
Calmness is great advantage: he that lets
Another chafe, may warm him at *his* fire,
Mark all his wanderings, and enjoy his frets;
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds: the bow that's there
Doth often aim at, never hit, the sphere."

HERBERT.

Dr. *Stock's* work on the Book of Job will stand honourably on the same shelf with the best on this difficult subject.

CHAPTER XXI.

Job expresses himself as puzzled by the dispensations of Divine Providence, because of the unequal distribution of temporal good; he shows that wicked men often live long, prosper in their families, in their flocks, and in all their substance, and yet live in defiance of God and sacred things, 1–16. At other times their prosperity is suddenly blasted, and they and their families come to ruin, 17–21. God, however, is too wise to err; and he deals out various lots to all according to his wisdom: some come sooner, others later, to the grave: the strong and the weak, the prince and the peasant, come to a similar end in this life; but the wicked are reserved for a day of wrath, 22–33. He charges his friends with falsehood in their pretended attempts to comfort him, 34.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

BUT Job answered and said,
2 Hear diligently my speech,
and let this be your consolations.
3 Suffer me that I may speak;
and after that I have spoken, [a] mock on.
4 As for me, *is* my complaint to man? and
if *it were so*, why should not my spirit be
[b] troubled?
5 [c] Mark me, and be astonished, [d] and lay
your hand upon *your* mouth.
6 Even when I remember I am afraid, and
trembling taketh hold on my flesh.
7 [e] Wherefore do the wicked live, become old, yea, are mighty in
power?
8 Their seed is established in
their sight with them, and their
offspring before their eyes.
9 Their houses [f] *are* safe from fear, [g] neither
is the rod of God upon them.
10 Their bull gendereth, and faileth not;
their cow calveth, and [h] casteth not her calf.
11 They send forth their little ones like a
flock, and their children dance.
12 They take the timbrel and harp, and rejoice at the sound of the organ.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[a] Chap. xvi. 10; xxvii. 2.——[b] Heb. *shortened*.——[c] Heb. *look unto me*.——[d] Judg. xviii. 19; chap. xxix. 9; xl. 4; Psa. xxxix. 9

[e] Chap. xii. 6; Psa. xvii. 10, 14; lxxiii. 3, 12; Jer. xii. 1; Hab. i. 16.——[f] Heb. are *peace from fear*.——[g] Psa. lxxiii. 5.——[h] Exod. xxiii. 26.

NOTES ON CHAP. XXI.

Verse 2. *Let this be your consolations.*] ותהי זאת תנחומתיכם *uthehi zoth tanchumotheychem* may be translated, "And let this be your retractations." Let what I am about to say induce you to *retract* what you have said, and to *recall* your false judgments.

נחם *nacham* signifies, not only to *comfort*, but to *change one's mind*, to *repent*; hence the *Vulgate* translates *et agite pœnitentiam*, "and repent," which *Coverdale* follows in his version, and amende yourselves. Some suppose the verse to be understood ironically: I am now about to give you consolations for those you have given me. When I have done, then turn them into *mockery* if you please.

Verse 4. *As for me*] האנכי *heanochi*, "Alas for me!" Is it not with a man that I speak? And, if this be the case, why should not my spirit be troubled? I do not reply against my *Maker*: I suffer much from God and man; why then may I not have the privilege of complaining to creatures like myself?

Verse 5. *Mark me, and be astonished*] Consider and compare the state in which I was once, with that in which I am now; and be astonished at the judgments and dispensations of God. You will then be confounded; you will put your hands upon your mouths, and keep silence.

Putting the hand on the mouth, or the *finger on the lips*, was the token of silence. The Egyptian god *Harpocrates*, who was the *god of silence*, is represented with his finger compressing his upper lip.

Verse 6. *I am afraid*] I am about to speak of the mysterious workings of Providence; and I tremble at the thought of entering into a detail on such a subject; my very flesh trembles.

Verse 7. *Wherefore do the wicked live*] You have frequently asserted that the wicked are invariably punished in this life; and that the righteous are ever distinguished by the strongest marks of God's providential kindness; how then does it come that many wicked men live long and prosperously, and at last die in peace, without any evidence whatever of God's displeasure? This is a fact that is occurring daily; none can deny it; how then will you reconcile it with your maxims?

Verse 8. *Their seed is established*] They see their own *children* grow up, and become settled in the land; and behold their *children's children* also; so that their generations are not cut off. Even the posterity of the wicked continue.

Verse 9 *Neither is the rod of God upon them.*] They are not afflicted as other men.

Verse 10. *Their bull gendereth*] יעבר *ibbar*, *passes over*, *i. e.*, on the cow, referring to the action of the bull when coupling with the female. Their flocks multiply greatly, they bring forth in time, and none of them is barren.

Verse 11. *They send forth their little ones*] It is not very clear whether this refers to the *young* of the *flocks* or to their *children*. The first clause may mean the former, the next clause the latter; while the *young* of their *cattle* are in flocks, their numerous *children* are healthy and vigorous, *and dance for joy*.

Verse 12. *They take the timbrel and harp*] ישאו *yisu*, they *rise up* or *lift themselves up*, probably alluding to the rural exercise of dancing.

A. M. cir. 2184. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

13 They [i] spend their days [k] in wealth, and in a moment go down to the grave.

14 [l] Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 [m] What *is* the Almighty, that we should serve him? and [n] what profit should we have, if we pray unto him?

A. M. cir. 2184. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

16 Lo, their good *is* not in their hand: [o] the counsel of the wicked is far from me.

17 [p] How oft is the [q] candle of the wicked

[i] Chap. xxxvi. 11.—[k] Or, *in mirth.*—[l] Chap. xxii. 17.—[m] Exod. v. 2; chap. xxxiv. 9.—[n] Chap. xxxv. 3; Mal. iii. 14.

[o] Chap. xxii. 18; Psa. i. 1; Prov. i. 10; Ezek. xi. 2; Luke xxiii. 51; Acts v. 33.—[p] Chap. xviii. 6.—[q] Or, *lamp.*

תף *toph*, which we translate *timbrel*, means a sort of *drum*, such as the *tom-tom* of the Asiatics.

כנור *kinnor* may mean something of the *harp* kind.

עגב *ugab*, *organ*, means nothing like the instrument now called the *organ*, though thus translated both by the *Septuagint* and *Vulgate*; it probably means the *syrinx*, composed of several unequal pipes, close at the bottom, which, when blown into at the top, gives a very *shrill* and *lively* sound. To these instruments the youth are represented as *dancing joyfully*. Mr. *Good* translates: "They trip merrily to the sound of the pipe." And illustrates his translation with the following verse:—

"Now pursuing, now retreating,
Now in circling troops they meet;
To brisk notes in cadence beating,
Glance their many twinkling feet."

The original is intended to convey the true notion of the gambols of the rustic nymphs and swains on festival occasions; and let it be observed that this is spoken of the children of those who say unto God, "Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" ver. 14, 15. Is it any wonder that the children of such parents should be living to the flesh, and serving the lusts of the flesh? for neither they nor their parents know God, nor pray unto him.

Verse 13. *They spend their days in wealth*] There is a various reading here of some importance. In the text we have יבלו *yeballu*, *they grow old*, or wear out as with old age, *terunt vetustate*; and in the *margin*, יכלו *yechallu*, *they consume*; and the *Masora* states that this is one of the *eleven* words which are written with ב *beth* and must be read with כ *caph*. Several *editions* have the former word in the *text*, and the latter in the *margin*; the former being what is called the *kethib*, the latter *keri*. יבלו *yeballu*, *they grow old*, or *wear out*, is the reading of the *Antwerp*, *Paris*, and *London* Polyglots; יכלו *yechallu*, *they accomplish* or *spend*, is the reading of the *Complutensian Polyglot*, thirteen of *Kennicott's* and *De Rossi's* MSS., the *Septuagint*, *Chaldee*, *Syriac*, and *Arabic*. The *Vulgate* has *ducunt*, "they lead or spend," from which our translation is borrowed. I incline to the former, as Job's argument derives considerable strength from this circumstance; they not only *spend* their days in faring sumptuously every day; but they even *wear out* so as to *grow old* in it; they are not cut off by any sudden judgment of God. This is fact; therefore your doctrine, that the wicked are cut off suddenly and have but a short time, is far from the truth.

In a moment go down to the grave.] They wear out their years in pleasure; grow old in their gay and giddy life; and die, as in a moment, without previous sickness; or, as Mr. *Good* has it, *They quietly descend into the grave.*

Verse 14. *They say unto God*] This is the language of their *conduct*, though not directly of their *lips*.

Depart from us] Let us alone; we do not trouble thee. Thy ways are painful; we do not like cross-bearing. Thy ways are spiritual; we wish to live after the flesh. We have learned to do our own will; we do not wish to study thine.

Verse 15. *What is the Almighty*] What allegiance do we owe to him? We feel no *obligation* to *obey* him; and what profit can we derive from *prayer?* We are as happy as flesh and blood can make us: our kingdom is of this world; we wish for no other portion than that which we have.

Those who have never prayed as they ought, know nothing of the benefits of prayer.

Verse 16. *Their good is not in their hand*] With all their boasting and self-dependence, God only *lends* them his bounty; and though it appears to be their own, yet it is at his disposal. Some of the wicked he permits to live and die in *affluence*, provided it be acquired in the ordinary way of his providence, by trade, commerce, &c. Others he permits to possess it for a *while* only, and then strips them of their illegally procured property.

The counsel of the wicked is far from me.] Some understand the words thus: "Far be it from me to advocate the cause of the wicked." I have nothing in common with them, and am not their apologist. I state a fact: they are often found in continual prosperity. I state another fact: they are often found in wretchedness and misery.

Verse 17. *How oft is the candle of the wicked put out?*] The *candle* or *lamp* is often used, both as the emblem of *prosperity* and of *posterity*. Oftentimes the rejoicing of the wicked is short; and, not unfrequently, his *seed* is cut off from the earth. The *root* is dried up, and the *branch* is withered.

God *distributeth sorrows in his anger.*] He must be incensed against those who refuse to *know*, *serve*, and *pray* unto him. In his anger, therefore, he portions out to each his due share of misery, vexation, and wo.

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put out? and *how oft* cometh their destruction upon them? *God* [r] distributeth sorrows in his anger.

18 [s] They are as stubble before the wind, and as chaff that the storm [t] carrieth away.

19 God layeth up [u] his iniquity [v] for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and [w] he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 [x] Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth [y] in his full strength, being wholly at ease and quiet.

24 His [z] breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

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[r] Luke xii. 16.——[s] Psa. i. 4; xxxv. 5; Isa. xvii. 13; xxix. 5; Hos. xiii. 3.——[t] Heb. *stealeth away*.——[u] That is, *the punishment of his iniquity*.——[v] Exod. xx. 5.——[w] Psa. lxxv. 8; Isa. li. 17; Jer. xxv. 15; Rev. xiv. 10; xix. 15.——[x] Isa. xl. 13; xlv. 9; Rom. xi. 34; 1 Cor. ii. 16.——[y] Heb. *in his very perfection*, or *in the strength of his perfection*.——[z] Or, *milk pails*.

Verse 18. *They are as stubble before the wind*] "His fan is in his hand; he will thoroughly cleanse his floor, and the chaff he will burn with unquenchable fire. Therefore the wicked shall not stand in the judgment, but shall be like the *chaff* which the wind driveth away." Were not this a common thought, I should have supposed that the author of this book borrowed it from Psa. i. 4. The original signifies that they shall be *carried away by a furious storm*; and borne off as *booty* is by the swift-riding robbers of the desert, who make a sudden irruption, and then set off at full speed with their prey.

Verse 19. *God layeth up his iniquity for his children*] This is according to the declaration of God, Exod. xx. 5: "Visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." This always supposes that the *children*, who are thus visited, have *copied their parents' example*; or that *ill-gotten property* is found in their hands, which has descended to them from their wicked fathers; and of this God, in his judgments, strips them. It is, however, very natural to suppose that children brought up without the fear of God will walk in the sight of their own eyes, and according to the imaginations of their own hearts.

He rewardeth him, and he shall know it.] He shall so visit his transgressions upon him, that he shall at last discern that it is God who hath done it. And thus they will find that there would have been *profit* in *serving* him, and *safety* in *praying* unto him. But this they have neglected, and now it is too late.

Verse 20. *His eyes shall see his destruction*] He shall perceive its approach, and have the double punishment of *fearing* and *feeling*; *feeling* a THOUSAND deaths in *fearing* ONE.

He shall drink of the wrath] The cup of God's wrath, the cup of trembling, &c., is frequently expressed or referred to in the sacred writings, Deut. xxxii. 33; Isa. li. 17–22; Jer. xxv. 15; Rev. xiv. 8. It appears to be a metaphor taken from those cups of poison which certain criminals were obliged to drink. A *cup* of the *juice of hemlock* was the *wrath* or *punishment* assigned by the Athenian magistrates to the philosopher *Socrates*.

Verse 21. *For what pleasure* hath *he in his house after him*] What may happen to his posterity he neither knows nor cares for, as he is now numbered with the dead, and numbered with them before he had lived out half his years. Some have translated the verse thus: "Behold how speedily God destroys the house of the wicked after him! How he shortens the number of his months!"

Verse 22. *Shall* any *teach God knowledge?*] Who among the sons of men can pretend to teach GOD how to govern the world, who himself teaches *those that are high*—the heavenly inhabitants, that excel us infinitely both in knowledge and wisdom? Neither angels nor men can comprehend the reasons of the Divine providence. It is a depth known only to God.

Verse 23. *One dieth in his full strength*] In this and the three following verses Job shows that the inequality of fortune, goods, health, strength, &c., decides nothing either for or against persons in reference to the approbation or disapprobation of God, as these various lots are no indications of their *wickedness* or *innocence*. One has a *sudden*, another a *lingering* death: but by none of these can their eternal states be determined.

Verse 24. *His breasts are full of milk*] The word עטיניו *atinaiv*, which occurs nowhere else in the Hebrew Bible, is most likely an *Arabic* term, but probably so *provincial* as to be now lost. عطن *atana* signifies to macerate hides so as to take off the hair: hence Mr. *Good* thinks it means here, that *sleekness of skin* which is the effect of *fatness* both in man and beast. But as the radical idea signifies to *stink*, as leather does which is thus macerated, I cannot see how this meaning can apply here. Under the root עטן *atan*, Mr. *Parkhurst* gives the following definitions: "עטן occurs, not as a verb, but as a noun masculine plural, in construction, עטיני *atiney*, *the bowels*, *intestines*; once Job xxi. 24. עטיניו *atinaiv*, his bowels or intestines, *are full of*, or *abound with*, חלב *chalab*, *fat*. So the LXX.: Τα δε εγκατα αυτου πληρη στεατος. The VULGATE: Viscera ejus *plena sunt adipe*, 'his intestines are full of fat.' May not עטינים *atinim* be a noun masculine plural from עטה *atah*, *to involve*, formed as גליונים *gailyonim*, *mirrors*, from גלה *galah*, *to reveal?* And may not the *intestines*, including those fatty parts, the mesentery and omentum, be so called on account of their wonderful *involutions?*" I think this conjecture to be as likely as any that has yet been formed.

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26 They shall [a] lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, [b] Where *is* the house of the prince? and where *are* [c] the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 [d] That the wicked is reserved to the day of destruction? they shall be brought forth to [e] the day of wrath.

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31 Who shall declare his way [f] to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the [g] grave, and shall [h] remain in the tomb.

33 The clods of the valley shall be sweet unto him, and [i] every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth [k] falsehood?

[a] Chap. xx. 11; Eccles. ix. 2.——[b] Chap. xx. 7.——[c] Heb. *the tent of the tabernacles of the wicked.*——[d] Prov. xvi. 4; 2 Pet. ii. 9.

[e] Heb. *the day of wraths.*——[f] Gal. ii. 11.——[g] Heb. *graves.*
[h] Heb. *watch in the heap.*——[i] Heb. ix. 27.——[k] Heb. *transgression.*

Verse 26. *They shall lie down alike in the dust*] Death levels all distinctions, and the grave makes all equal. There may be a difference in the grave itself; but the human corpse is the same in all. Splendid monuments enshrine *corruption*; but the *sod* must lie close and heavy upon the putrefying carcass, to prevent it from becoming the bane of the living.

Verse 27. *I know your thoughts*] Ye still think that, because I am grievously afflicted, I must therefore be a felonious transgressor.

Verse 28. *For ye say, Where is the house of the prince?*] In order to prove your point, ye *ask, Where is the house of the tyrant and oppressor?* Are they not overthrown and destroyed! And is not this a proof that God does not permit the wicked to enjoy prosperity?

Verse 29. *Have ye not asked them that go by the way?*] This appears to be Job's answer. Consult travellers who have gone through different countries; and they will tell you that they have seen both examples—the wicked in great prosperity in some instances, while suddenly destroyed in others. See at the end of the chapter.

Do ye not know their tokens] Mr. *Good* translates the whole verse thus: "Surely thou canst never have inquired of men of travel; or thou couldst not have been ignorant of their tokens. Hadst thou made proper inquiries, thou wouldst have heard of their awful end in a thousand instances. And also of their *prosperity*." See at the end of this chapter.

Verse 30. *That the wicked is reserved to the day of destruction?*] Though every one can tell that he has seen the wicked in prosperity, and even spend a long life in it; yet this is no proof that God loves him, or that he shall enjoy a prosperous lot in the next world. There, he shall meet with the *day of wrath*. There, the wicked shall be punished, and the just rewarded.

Verse 31. *Who shall declare his way to his face?*] But while the wicked is in power, who shall dare to tell him to his face what his true character is! or, who shall dare to repay him the evil he has done? As such a person cannot have his punishment in this life, he must have it in another; and for this the *day of wrath*—the day of judgment, is prepared.

Verse 32. *Yet shall he be brought to the grave*] He shall die like other men; and the corruption of the grave shall prey upon him. Mr. Carlyle, in his specimens of Arabic poetry, Translations, p. 16, quotes this verse, which he translates and paraphrases, והוא לקברות יובל "He shall be brought to the grave," ועל גדיש ישקוד "And shall *watch upon the high-raised heap.*"

It was the opinion of the pagan Arabs, that upon the death of any person, a bird, by them called *Manah*, issued from the brain, and haunted the sepulchre of the deceased, uttering a lamentable scream. This notion, he adds, is evidently alluded to in Job xxi. 32. Thus *Abusahel*, on the death of his mistress:—

> "If her *ghost's* funereal *screech*
> Through the earth my grave should reach,
> On *that voice* I loved so well
> My transported ghost would dwell."

Verse 33. *The clods of the valley shall be sweet unto him*] Perhaps there is an allusion here to the Asiatic mode of interment for princes, saints, and nobles: a well-watered valley was chosen for the tomb, where a perpetual spring might be secured. This was intended to be the emblem of a *resurrection*, or of a *future life*; and to *conceal* as much as possible the disgrace of the rotting carcass.

Every man shall draw after him] There seem to be two allusions intended here: 1. To *death*, the common lot of all. *Millions have gone before him* to the tomb; and כל אדם *col adam, all men, shall follow him*: all past generations have died; all succeeding generations shall die also. 2. To pompous *funeral processions*; multitudes *preceding*, and multitudes *following*, the corpse.

Verse 34. *How then comfort ye me in vain*] Mr. *Good* translates: "How vainly then would ye make me retract!" See the note on ver. 2. I cannot *retract* any thing I have said, as I have proved by fact and testimony that your positions are false and unfounded. Your pretensions to comfort me are as hollow as the arguments you bring in support of your exceptionable doctrines.

This chapter may be called Job's triumph over the insinuated calumnies, and specious but false doctrines, of his opponents. The irritability of his temper no

longer appears: from the time he got that glorious discovery of his *Redeemer*, and the joyous hope of an *eternal inheritance*, chap. xix. 25, &c., we find no more murmurings, nor unsanctified complainings. He is now full master of himself; and reasons conclusively, because he reasons coolly. Impassioned transports no longer carry him away: his mind is serene; his heart, fixed; his hope, steady; and his faith, strong. Zophar the Naamathite is now, in his presence, as an infant in the gripe of a mighty giant. Another of these pretended friends but real enemies comes forward to renew the attack with virulent invective, malevolent insinuation, and unsupported assertion. Him Job meets, and vanquishes by pious resignation and fervent prayer. Though, at different times after this, Job had his buffetings from his grand adversary, and some seasons of comparative darkness, yet his faith is unshaken, and he stands as a beaten anvil to the stroke. He effectually exculpates himself, and vindicates the dispensations of his Maker.

There appears to be something in the 29th verse which requires to be farther examined: *Have ye not asked them that go by the way? And do ye not know their tokens?* It is probable that this verse may allude to the custom of *burying the dead by the way-side*, and raising up *specious* and *descriptive monuments* over them. Job argues that the lot of outward prosperity fell alike to the just and to the unjust, and that the sepulchral monuments by the way-side were proofs of his assertion; for his friends, as well as himself and others, had noted them, and asked the history of such and such persons, from the nearest inhabitants of the place; and the answers, in a great variety of cases, had been: "*That* monument points out the place where a wicked man lies, who was all his lifetime in prosperity and affluence, yet oppressed the poor, and shut up the bowels of his compassion against the destitute; and *this* belongs to a man who lived only to serve his God, and to do good to man according to his power, yet had not a day of health, nor an hour of prosperity; God having given to the former *his portion in this life*, and reserved the recompense of the latter to a *future state*."

The *Septuagint* render the verse thus:—Ερωτησατε παραπορευμενους οδον, και τα σημεια αυτων ουκ απαλλοτριωσατε, "Inquire of those who pass by the way; and their signs [monuments] ye will not alienate." That is, When ye hear the history of these persons, ye will not then assert that the man who lived in prosperity was a genuine worshipper of the true God, and therefore was blessed with temporal good; and that he who lived in adversity was an enemy to God, and was consequently cursed with the want of secular blessings. Of the *former* ye will hear a different account from those who dare now speak the truth, because the prosperous oppressor is no more; and of the *latter* ye shall learn that, though afflicted, destitute, and distressed, he was one of those who acknowledged God in all his ways, and never performed an act of religious service to him in hope of *secular gain*; sought his approbation only, and met death cheerfully, in the hope of being eternally with the Lord.

Neither good nor evil can be known by the occurrences of this life. Every thing argues the certainty of a future state, and the necessity of a day of judgment. They who are in the habit of marking casualties, especially if those whom they love not are the subjects of them, as tokens of Divine displeasure, only show an ignorance of God's dispensations, and a malevolence of mind that would fain arm itself with the celestial thunders, in order to transfix those whom they deem their enemies.

CHAPTER XXII.

Eliphaz reproves Job for his attempts to clear his character and establish his innocence, 1–4. *Charges him with innumerable transgressions; with oppressions towards his brethren, cruelty to the poor, hard-heartedness to the needy, and uncharitableness towards the widow and the orphan; and says it is on these accounts that snares and desolations are come upon him*, 5–11. *Speaks of the majesty and justice of God: how he cut off the antediluvians, the inhabitants of Sodom and the cities of the plain*, 12–20. *Exhorts him to repent and acknowledge his sins, and promises him great riches and prosperity*, 21–30.

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THEN Eliphaz the Temanite answered and said,

2 [a] Can a man be profitable unto God, [b] as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

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4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

[a] Chap. xxxv. 7; Psa. xvi. 2; Luke xvii. 10.——[b] Or, *if he may be profitable* doth his *good success* depend *thereon?*

NOTES ON CHAP. XXII.

Verse 2. *Can a man be profitable unto God*] God does not afflict thee because thou hast *deprived* him of any excellency. A man may be profitable to a man, but no man can profit his Maker. He has no interest in thy conduct; he does not punish thee because thou hast offended and deprived him of some good. Thy iniquities are against justice, and justice requires thy punishment.

Verse 3. Is it *any pleasure to the Almighty*] Infinite in his perfections, he can neither *gain* nor *lose* by the wickedness or righteousness of men.

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6 For thou hast [c] taken a pledge from thy brother for naught, and [d] stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou [e] hast withholden bread from the hungry.

8 But *as for* [f] the mighty man, he had the earth; and the [g] honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of [h] the fatherless have been broken.

10 Therefore [i] snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of [k] waters cover thee.

12 *Is* not God in the height of heaven? and behold [l] the height of the stars, how high they are!

13 And thou sayest, [m] How [n] doth God know? can he judge through the dark cloud?

14 [o] Thick clouds *are* a covering to him, that

[c] Exod. xxii. 26, 27; Deut. xxiv. 10, &c.; chap. xxiv. 3, 9; Ezek. xviii. 12.——[d] Heb. *stripped the clothes of the naked.* [e] See chap. xxxi. 17; Deut. xv. 7, &c.; Isa. lviii. 7; Ezek. xviii. 7, 16; Matt. xxv. 42.——[f] Heb. *the man of arm.*——[g] Heb. *eminent or accepted for countenance.*——[h] Chap. xxxi. 21; Isa. x. 2; Ezek. xxii. 7.——[i] Chap. xviii. 8, 9, 10; xix. 6——[k] Psa. lxix. 1, 2; cxxiv. 4; Lam. iii. 54.——[l] Heb. *the head of the stars.* —[m] Or, *What.* [n] Psa. x. 11; lix. 7; lxxiii. 11; xciv. 7.——[o] Psa. cxxxix. 11, 12.

Verse 4. *For fear of thee?*] Is it because he is afraid that thou wilt do him some *injury*, that he has stripped thee of thy power and wealth!

Verse 5. *Is not thy wickedness great?*] Thy sins are not only *many*, but they are *great*; and of thy continuance in them *there is no end*, אין קץ *ein kets.*

Verse 6. *Thou hast taken a pledge*] Thou hast been vexatious in all thy doings, and hast exacted where nothing was due, so that through thee the poor have been unable to procure their necessary clothing.

Verse 7. *Thou hast not given water*] It was esteemed a great virtue in the East to furnish thirsty travellers with water; especially in the deserts, where scarcely a *stream* was to be found, and where *wells* were very rare. Some of the Indian devotees are accustomed to stand with a *girbah* or skin full of water, on the public roads, to give drink to weary travellers who are parched with thirst.

Verse 8. *But* as for *the mighty man, he had the earth*] איש זרוע *ish zeroa, the man of arm.* Finger, hand, and arm, are all emblems of strength and power. The *man of arm* is not only the *strong man*, but the *man of power* and *influence*, the man of *rapine* and *plunder.*

The honourable man] Literally, the man whose *face is accepted*, the respectable man, the man of *wealth.* Thou wert an enemy to the *poor* and *needy*, but thou didst favour and flatter the *rich* and *great.*

Verse 9. *The arms of the fatherless*] Whatever *strength* or *power* or property they had, of that thou hast deprived them. Thou hast been hard-hearted and cruel, and hast enriched thyself with the spoils of the poor and the defenceless.

Verse 10. *Therefore snares*] As thou hast dealt with others, so has God, in his retributive providence, dealt with thee. As thou hast spoiled, so art thou spoiled. Thou art taken in a net from which thou canst not escape. There is an allusion here to the hunting of the elephant: he is driven into an inclosure in the woods, passing from strait to strait, till brought into a narrow point, from which he cannot escape; and then his consternation is great, and his roaring terrible. God hath hunted thee down, as men hunt down those wild and dangerous beasts. See on chap. xviii.

Verse 11. *Or darkness, that thou canst not see*] The sense of this passage, in the connection that the particle *or* gives it with the preceding verse, is not easy to be ascertained. To me it seems very probable that a letter has been lost from the first word; and that אֹ *o*, which we translate OR, was originally אוֹר *or*, LIGHT. The copy used by the *Septuagint* had certainly this reading; and therefore they translate the verse thus: *Το φως σοι εις σκοτος απεβη; Thy* LIGHT *is changed into darkness*; that is, Thy *prosperity* is turned into *adversity.*

Houbigant corrects the text thus: instead of אֹ השך לא תראה *o chosech lo tireh, or darkness thou canst not see*, he reads חשך לא אור תראה *chosech lo or tireh, darkness, not light, shalt thou behold*; that is, Thou shalt dwell in thick darkness. Mr. *Good* translates: "Or darkness which thou canst not penetrate, and a flood of waters shall cover thee." Thou shalt either be enveloped in deep darkness, or overwhelmed with a flood.

The versions all translate differently; and neither they nor the MSS. give any light, except what is afforded by the Septuagint. *Coverdale* is singular: Shuldest thou then send darcknesse? Shulde not the water floude runne ouer the? Perhaps the meaning is: "Thou art so encompassed with darkness, that thou canst not see thy way; and therefore fallest into the snares and traps that are laid for thee."

Verse 12. *Is not God in the height of heaven?*] It appears, from this and the following verses, that Eliphaz was attributing infidel and blasphemous speeches or sentiments to Job. As if he had said: "Thou allowest that there is a God, but thou sayest that he is infinitely exalted above the heavens and the stars, and that there is so much dense ether and thick cloud between his throne and the earth, that he can neither see it nor its inhabitants." These were sentiments which Job never held, and never uttered; but if a man be dressed in a bear's skin, he may be hunted and worried by his own dogs. Job's friends attribute falsities to him, and then dilate upon them, and draw inferences from them injurious to his character. *Polemic writers*, both in *theology* and *politics*, often act in this way.

Verse 14. *He walketh in the circuit of heaven.*] He confines himself to those infinitely exalted regions, and cares nothing for the inhabitants of the earth.

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he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which [p] were cutdown out of time, [q] whose foundation was overflown with a flood:

17 [r] Which said unto God, Depart from us: and [s] what can the Almighty do [t] for them?

18 Yet he filled their houses with good *things:* but [u] the counsel of the wicked is far from me.

19 [v] The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our [w] substance is not cut down, but [x] the remnant of them the fire consumeth.

21 Acquaint now thyself [y] with him, and [z] be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and [a] lay up his words in thine heart.

23 [b] If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

[p] Chap. xv. 32, Psa. lv. 23; cii. 24; Eccles. vii. 17.——[q] Heb. *a flood was poured upon their foundation*; Gen. vii. 11; 2 Peter ii. 5.——[r] Chap. xxi. 14.——[s] Psa. iv. 6.——[t] Or, *to them.*

[u] Chap. xxi. 16.——[v] Psa. lviii. 10; cvii. 42.——[w] Or, *estate.* [x] Or, *their excellency.*——[y] That is, *with God.*——[z] Isa. xxvii. 5. [a] Psa. cxix. 11.——[b] Chap. viii. 5, 6; xi. 13, 14.

Verse 15. *Hast thou marked the old way*] This is supposed to be another accusation; as if he had said, "Thou followest the same way that the wicked of old have walked in." Here is an evident allusion to the FLOOD, as is particularly noted in the next verse.

Verse 16. *Whose foundation was overflown with a flood*] The unrighteous in the days of Noah, who appear to have had an abundance of all temporal good, (ver. 18,) and who surpassed the deeds of all the former wicked, said in effect to God, *Depart from us.* And when Noah preached unto them the terrors of the Lord, and the necessity of repentance, they rejected his preaching with, *What can the Almighty do for us?* Let him do his worst; we care not for him, ver. 17.

For לכו *lamo, to* THEM, the *Septuagint*, *Syriac*, and *Arabic* have evidently read לנו *lanu, to* us. This reading quotes their *own saying*; the former reading narrates it in *the third person*. The meaning, however, is the same.

Verse 18. *But the counsel of the wicked is far from me.*] Sarcastically quoting Job's words, chap. xxi. 14, 16. Job, having in the preceding chapter described the wicked, who said unto the Almighty, "Depart from us," &c., adds, *But the counsel of the wicked is far from me.* Eliphaz here, having described the impious, among whom he evidently ranks Job, makes use of the same expression, as if he had said, "Thank God, I have no connection with you nor your companions; nor is my mind contaminated by your creed."

Verse 19. *The righteous see* it, *and are glad*] They see God's judgments on the incorrigibly wicked, and know that the Judge of all the earth does right; hence they rejoice in all the dispensations of his providence.

Verse 20. *Whereas our substance is not cut down*] We, who fear the Lord, still continue in health and peace; whereas they who have departed from him are destroyed even in their very remnant.

Mr. *Good* thinks that קימנו *kimanu*, which we translate *our substance*, is the same as the Arabic قومنا *our people* or *tribe*; and hence he translates the clause thus: "For our tribe is not cut off; while even the remnant of these a conflagration consumed." The reference here is supposed to be to the destruction of the men of Sodom and Gomorrah. A judgment by a *flood* took off the world of the ungodly in the days of *Noah*. Their remnant, those who lived in the same ungodly way, were taken off by a judgment of fire, in the days of *Lot*. Eliphaz introduces these two examples in order to terrify Job into a compliance with the exhortation which immediately follows.

Verse 21. *Acquaint now thyself with him*] Perhaps the verb הככן *hasken* should be translated, here, *treasure up*, or *lay up*. *Lay up* or procure an *interest now with him, and be at peace.* Get the Divine favour, and then thou wilt be at peace with God, and have happiness in thy own soul.

Thereby good shall come unto thee.] בהם *bahem*, "in them," shall good come unto thee. That is, in getting an interest in the Divine favour, and in having thy soul brought into a state of peace with him; thereby, in them, that is, these two things, good will come unto thee. First, thou wilt have an interest in his favour, from which thou mayest expect all blessings; and, secondly, from his peace in thy conscience thou wilt feel unutterable happiness. Get these blessings *now*, for thou knowest not what a day may bring forth. Reader, hast *thou* these blessings?

Verse 22. *Receive, I pray thee, the law from his mouth*] Some, who wish to place Job *before* the law given by Moses, say that this means the *Noahic precepts*; others, that the *law of nature* is intended! Stuff and vanity! The allusion is plainly to the *law* given by God to the children of Israel, called here by way of emphasis, תורה *torah, the* LAW, which contained אמריו *amarair, his* WORDS, the *words* or *sayings of God* himself; consequently, it is not the *Noahic precepts*, nor the *law of nature*, neither of which were ever *written* or *registered* as the *words of God's mouth.*

Verse 23. *Thou shalt be built up*] God will restore thee to thy wonted state of prosperity; and thou shalt again have a *household*, not only of *servants*, but of *children* also. So much may be implied in the words, *Thou shalt be* BUILT UP. See my sermon on ver. 21–23.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

24 Then shalt thou [c] lay up gold [d] as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy [e] defence, and thou shalt have [f] plenty of silver.

26 For then shalt thou have thy [g] delight in the Almighty, and [h] shalt lift up thy face unto God.

27 [i] Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and [k] he shall save [l] the humble person.

30 [m] He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

[c] 2 Chron. i. 15.——[d] Or, *on the dust.*——[e] Or, *gold.*——[f] Heb. *silver of strength.*——[g] Chap. xxvii. 10; Isa. lviii. 14.——[h] Chap. xi. 15.——[i] Psa. l. 14, 15; Isa. lviii. 9.

[k] Prov. xxix. 23; James iv. 6; 1 Pet. v. 5.——[l] Heb. *him that hath low eyes.*——[m] Or, *The innocent shall deliver the island,* Gen. xviii. 26, &c.

Verse 24. *Then shalt thou lay up gold as dust*] The original is not fairly rendered in this translation, ושית על עפר בצר *veshith al aphar batser*, which *Montanus* renders: *Et pone super pulverem munitionem*, "And fix a tower upon the dust;" ובצור נחלים אופיר *ubetsur nechalim Ophir, et in petra torrentes Ophir*, "and in the rock, the torrents of Ophir."

The *Vulgate* is widely different: *Dabit pro terra silicem, et pro silice torrentes aureos*, "He will give thee flint for earth: and torrents of gold for flint;" which *Calmet* thus paraphrases: "Instead of brick thou shalt build with solid stone; and for ornaments, instead of stone as formerly, thou shalt have massive gold!"

All the versions are different. Mr. *Good* translates: "Then count thou treasure as dust: then shall he make fountains to gush forth amidst the rocks."

Coverdale is different from all: **We shal give the an harvest, which, in plenty and abundance, shal exceade the dust of the earthe, and the golde of Ophir like ryver stones.**

Verse 25. *Thou shalt have plenty of silver.*] Here again the versions and critics vary. The critics may disagree; but the doctrine of Eliphaz is sufficiently plain: "To those whom God loves best he gives the most earthly good. The rich and the great are his high favourites: the poor and the distressed he holds for his enemies."

In the above verses there seems to be a reference to the mode of obtaining the precious metals: 1. Gold in dust; 2. Gold in streams from the hills and mountains; 3. Silver in mines; כסף תועבות *keseph toaphoth*, "silver of giddiness;" of mines so deep as to make one giddy by looking into them. See Mr. *Good*.

Verse 26. *For then shalt thou have thy delight*] Thou shalt know, from thy temporal prosperity, that God favours thee; and for his bounty thou shalt be grateful. How different is this doctrine from that of St. Paul and St. John! "Being justified by faith, we have peace with God, through our Lord Jesus." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father!" "The Spirit himself beareth witness with our spirits that we are the children of God." "We glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." "We love him because he first loved us." *Tribulation* itself was often a mark of God's favour.

Verse 27. *Thou shalt make thy prayer unto him*] תעתיר *tatir, thou shalt open* or *unbosom thyself.* And when the *heart* prays, God hears; and the person, being blessed, vows fidelity, prays on, is supported, and enabled to pay his vows.

Verse 28. *Thou shalt also decree a thing*] Whatsoever thou purposest in his strength, thou shalt be enabled to accomplish.

Verse 29. *When* men *are cast down*] There is a great difficulty in this verse; the sense, however, is tolerably evident, and the following is nearly a literal version: *When they shall humble themselves, thou shalt say, Be exalted*, or, there *is exaltation: for the downcast of eye he will save.* The same sentiment as that of our Lord, "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted."

Verse 30. *He shall deliver the island of the innocent*] The word אי *ai*, which we translate *island*, is most probably the Arabic particle اي *whosoever, whatsoever, any, whosoever he may be*, as اي رجل *ai rajuli, whatsoever man he may be.* And it is most probable that both words are Arabic, اي نقى or اى نقا *any innocent, chaste, pure*, or *holy person*; for the word has the same meaning both in Hebrew and Arabic. The text may therefore be translated, *He shall deliver every innocent person: He*, the innocent person, *shall be delivered by the pureness of thy hands*; i. e., as thou lovest justice, so thou wilt do justice. Instead of כפיך *cappeyca, thy hands*, the *Vulgate, Syriac*, and *Arabic* have read כפיו *cappaiv, his* or their *hands.* Mr. *Good* thinks that אי *ai* signifies *house*, as اي and اوي in Arabic signify *to reside, to have a home*, &c.; and therefore translates the passage thus: "The house of the innocent shall be delivered; and delivered by the pureness of thy hands." The reader may adopt which he pleases; but the word *island* must be given up, as it cannot make any consistent sense.

Thus ends Eliphaz the Temanite, who began with a tissue of the bitterest charges, continued with the

most cruel insinuations, and ended with common-place exhortations to repentance, and promises of secular blessings in consequence: and from his whole speech scarcely can one new or important maxim be derived. Blessed be God for Moses and the prophets! for Jesus, the evangelists, and the apostles! Their trumpet gives no uncertain sound: but by that of Job's friends who can prepare himself for the battle?

CHAPTER XXIII.

Job answers; apologizes for his complaining; wishes to plead his cause in the presence of his Maker, from whom he knows he should receive justice; but regrets that he cannot find him, 1–9. *He, however, gives himself and his cause up to God, with the conviction of his own innocence, and God's justice and goodness,* 10–14. *He is, nevertheless, afraid when he considers the majesty of his Maker,* 15–17.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN Job answered and said,

2 Even to-day *is* my complaint bitter: [a] my stroke is heavier than my groaning.

3 [b] O that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 [c] Will he plead against me with *his* great power? No; but he would put *strength* in me.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 [d] Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but

[a] Heb. *my hand.*——[b] Chap. xiii. 3; xvi. 21.

[c] Isa. xxvii. 4, 8; lvii. 16.——[d] Chap. ix. 11.

NOTES ON CHAP. XXIII.

Verse 2. *Even to-day is my complaint bitter*] Job goes on to maintain his own innocence, and shows that he has derived neither conviction nor consolation from the discourses of his friends. He grants that his complaint is bitter; but states that, loud as it may be, the affliction which he endures is heavier than his complaints are loud.

Mr. *Good* translates: "And still is my complaint rebellion?" Do ye construe my lamentations over my unparalleled sufferings as rebellion against God? This, in fact, they had done from the beginning: and the original will justify the version of Mr. *Good;* for מרי *meri*, which we translate *bitter*, may be derived from מרה *marah*, "he rebelled."

Verse 3. *O that I knew where I might find him!*] This and the following verse may be read thus: "Who will give me the knowledge of God, that I may find him out? I would come to his establishment; (the place or way in which he has promised to communicate himself;) I would exhibit, in detail, my judgment (the cause I wish to be tried) before his face: and my mouth would I fill with convincing or decisive arguments;" arguments drawn from his common method of saving sinners, which I should prove applied fully to my case. Hence the confidence with which he speaks, ver. 6.

Verse 5. *I would know the words which he would answer me*] He would speak nothing but what was true, decree nothing that was not righteous, nor utter any thing that I could not comprehend.

Verse 6. *Will he plead against me*] He would not exhibit his majesty and his sovereign authority to strike me dumb, or so overawe me that I could not speak in my own vindication.

No; but he would put strength *in me.*] On the contrary, he would treat me with tenderness, he would rectify my mistakes, he would show me what was in my favour, and would temper the rigid demands of justice by the mild interpretations of equity; and where *law* could not clear me, *mercy* would conduct all to the most favourable issue.

Verse 7. *There the righteous might dispute with him*] נוכח *nochach*, might *argue* or *plead*. To *dispute with God* sounds very harsh.

So should I be delivered for ever] Mr. *Good* translates: "And triumphantly should I escape from my condemnation." The Hebrew word לנצח *lanetsach* may as well be translated *to victory* as *for ever:* and in this sense the *Vulgate* understood the words *Proponat aequitatem contra me; et perveniat ad victoriam judicium meum.* "He would set up equity against me; and would lead on my cause to victory." *Coverdale* renders thus:—But let hym gyue me lyke power to go to lawe, then am I sure to wynne my matter. Nothing less than the fullest conviction of his own innocence could have led Job to express himself thus to the Judge of quick and dead!

Verse 8. *Behold, I go forward*] These two verses paint in vivid colours the distress and anxiety of a soul in search of the favour of God. No *means* are left *untried*, no *place unexplored*, in order to find the object of his research. This is a true description of the conduct of a genuine penitent.

Verse 9. *On the left hand, where he doth work*] In these two verses Job mentions the four cardinal points of the heavens: the EAST, by the word קדם *kedem*, which signifies *before;* the WEST, by אחור *achor*, which signifies *after*, or the *back part;* the NORTH, by שׂמאל *semol*, which signifies the *left;* and the SOUTH

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

10 But [e] he knoweth [f] the way that I take: *when* [g] he hath tried me, I shall come forth as gold.

11 [h] My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; [i] I [k] have esteemed the words of his mouth more than [l] my necessary *food*.

13 But he *is* in one *mind*, and [m] who can turn him? and *what* [n] his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* [o] appointed for me: and many such *things are* with him.

[e] Psa. cxxxix. 1, 2, 3.——[f] Heb. *the way* that is *with me.* [g] Psa. xvii. 3; lxvi. 10; James i. 12.——[h] Psa. xliv. 18.——[i] Heb. *I have hid* or *laid up.*

[k] John iv. 32, 34.——[l] Or, *my appointed portion.*——[m] Chap. ix. 12, 13; xii. 14; Rom. ix. 19.——[n] Psa. cxv. 3.——[o] 1 Thess. iii. 3.

by ימין *yamin*, which signifies the *right*. Such is the situation of the world to a man who faces the *east*; see Gen. xiii. 9, 11, and xxviii. 14. And from this it appears that the Hebrews, Idumeans, and Arabs had the same ideas of these points of the heavens. It is worthy of remark that Job says, *He hideth himself on the right hand*, (the *south*,) *that I cannot see him:* for in fact, the southern point of heaven is not visible in Idumea, where Job was. Hence it comes that when he spake before, chap. ix. 9, of the constellations of the antarctic pole, he terms them the *hidden chambers of the south*; i. e., those compartments of the celestial concave that never appeared above the horizon in that place.—See *Calmet*.

Mr. *Good* translates these verses as follows:—

Behold! I go forward, and he is not there;
And backward, but I cannot perceive him.
On the left hand I feel for him, but trace *him* not:
He enshroudeth the right hand, and I cannot see *him*.

The simple rendering of *Coverdale* is nervous and correct:—

For though I go before, I fynde hym not:
If I come behynde, I can get no knowledge of hym:
If I go on the left syde to ponder his workes,
I cannot attayne unto them:
Agayne, yf I go on the right syde, he hydeth himself,
That I cannot se him.

Verse 10. *But he knoweth the way that I take*] He *approves* of my conduct; my ways *please* him. He tries me: but, like gold, I shall lose nothing in the fire; I shall come forth more pure and luminous. If that which is reputed to be gold is exposed to the action of a strong fire, if it be genuine, it will lose nothing of its *quality*, nor of its *weight*. If it went into the fire *gold*, it will come out *gold*; the strongest fire will neither alter nor destroy it. So Job: he went into this furnace of affliction an innocent, righteous man; he came out the same. His character lost nothing of its *value*, nothing of its *lustre*.

Verse 11. *My foot hath held his steps, his way have I kept*] I have carefully marked his *providential dealings*; and in his *way*—his pure and undefiled religion—have I walked. I have not only been *generally* but *particularly* religious: I have attended carefully to the *weightier* matters of the law, and have not forgotten its *slightest* injunctions.

Coverdale is curious:—Nevertheles my fete kepe his path, his hye strete have I holden, and not gone out of it. The hye strete is *highway*, the *causeway*, or *raised road*; formed, as they anciently were, by stones in the manner of *pavement*. It has its name from the Latin *strata*, paved, *via* being understood: *via lapidibus strata*, "a way paved with stones:" hence *street*, a raised road or pavement either in town or country. And hence the *four grand Roman* or *British roads* which intersected this kingdom: viz. *Watling street*, *Icknild* or *Ricknild street*, *Ermin street*, and *Fosse street*. Some say these *streets* or roads were made by *Bellinus*, a British king.

Fosse street began in Cornwall, passed through Devonshire, Somersetshire, and along by Tilbury upon Toteswould, beside Coventry, unto Leicester; and thence by the wide plains to Newark and to Lincoln, where it ends.

Watling street begins at Dover, passes through the middle of Kent, over the Thames by London, running near Westminster, and thence to St. Alban's, Dunstable, Stratford, Towcester, Weden, Lilbourn, Atherston, Wreaken by Severn, Worcester, Stratton, through Wales unto Cardigan, and on to the Irish sea.

Ermin, or *Erminage street*, running from St. David's in Wales, to Southampton.

Ricknild, or *Icknild street*, running by Worcester, Wycomb, Birmingham, Lichfield, Derby, Chesterfield, and by York, into Tynemouth. See *Camden*, *Holinshed*, and *Minshieu*.

Verse 12. *The commandment of his lips*] The written law that proceeded from his own mouth.

I have esteemed the words of his mouth] Mr. *Good* has given a better version of the original: *In my bosom have I stored up the words of his mouth*. The Asiatics carry every thing precious or valuable in their *bosom*, their handkerchiefs, jewels, purse, &c. Job, therefore, intimates that the words of God's mouth were to him a *most precious treasure*.

Verse 13. *But he is in one* mind] The original is והוא באחד *vehu beechad*, and is literally, *But he is in one:* properly rendered by the *Vulgate*, *Ipse enim solus est*, *But he is alone*. And not badly rendered by *Coverdale*:—Yet is he himself alone. He has no partner: his designs are his own, they are formed in his infinite wisdom, and none can turn his determinations aside. It is vain, therefore, for man to contend with his Maker. He designs my happiness, and you cannot prevent its accomplishment.

Verse 14. *For he performeth* the thing that is *appointed for me*] *Coverdale* translates:—He rewardeth

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God [p] maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[p] Psalm xxii. 14.

me into my bosome, and many other thinges me doth he, as he made by his power. חקי *chukki* may as well be translated *bosom* here as in the 12th verse; but probably it may mean a *portion, lot, sufficiency: For he hath appointed me my lot; and like these there are multitudes with him.* He diversifies human affairs: scarcely any two men have the same lot; nor has the same person the same portion at all times. He has multitudes of resources, expedients, means, &c., which he employs in governing human affairs.

Verse 15. *Therefore am I troubled*] I do not as yet see an end to my afflictions: he has not exhausted his means of trial; therefore, when I consider this, I am afraid of him.

Verse 16. *For God maketh my heart soft*] Prostrates my *strength*, deprives me of *courage*, so that I sink beneath my burden, and I am troubled at the thought of the Almighty, the self-sufficient and eternal Being.

Verse 17. *Because I was not cut off*] "O, why can I not draw darkness over my face? Why may not thick darkness cover my face?"—Mr. *Good.* This verse should be read in connection with the preceding; and then we shall have the following sense. Ver. 16: "The Lord hath beaten down my strength, and my soul has been terrified by his fear." Ver. 17: "For it is not this deep night in which I am enveloped, nor the evils which I suffer, that have overwhelmed me; I sink only through the fear which the presence of his Majesty inspires. This is my greatest affliction; sufferings, diseases, yea, death itself, are nothing in comparison of the terror which my soul feels in the presence of his tremendous holiness and justice."

Nothing can humble a pious mind so much as Scriptural apprehensions of the majesty of God. It is easy to contemplate his *goodness, loving-kindness*, and *mercy*; in all these we have an interest, and from them we expect the greatest good: but to consider his *holiness* and *justice*, the infinite *righteousness* of his nature, under the conviction that we have *sinned*, and *broken the laws* prescribed by his *sovereign Majesty*, and to feel ourselves brought as into the presence of his judgment-seat,—who can bear the thought? If cherubim and seraphim veil their faces before his throne, and the *holiest* soul exclaims,

I loathe myself when God I see,
And into nothing fall;

what must a *sinner* feel, whose conscience is not yet purged from dead works, and who feels the wrath of God abiding on him? And how, without such a mediator and sacrifice as Jesus Christ is, can any human spirit come into the presence of its Judge? Those who can approach him *without terror*, know little of *his* justice, and nothing of *their* sin. When we approach him in prayer, or in any ordinance, should we not feel more *reverence* than we generally do?

CHAPTER XXIV.

Job asserts that there are various transgressors whose wickedness is not visited on them in this life; and particularizes the unjust and oppressive, 1–6; those who are cruel to the poor, 7–13; the murderer, 14; the adulterer, 15; thieves and plunderers, 16, 17. Nevertheless they have an accursed portion, and shall die, and their memory perish, 18–20. He speaks of the abuse of power, and of the punishment of oppressors, 21–24; and asserts that what he has said on these subjects cannot be contradicted, 25.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

WHY, seeing [a] times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the [b] landmarks; they violently take away flocks, and [c] feed *thereof.*

3 They drive away the ass of

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[a] Acts i. 7.—[b] Deut. xix. 14; xxvii. 17; Prov. xxii. 28; xxiii. 10; Hos. v. 10.—[c] Or, *feed* them.

NOTES ON CHAP. XXIV.

Verse 1. *Why, seeing times are not hidden from the Almighty*] Mr. *Good* translates: "Wherefore are not doomsdays kept by the Almighty, so that his offenders may eye their periods?" *Doomsdays* are here used in the same sense as *term times*; and the wish is, that God would appoint such times that the falsely accused might look forward to them with comfort; knowing that, on their arrival, they should have a fair hearing, and their innocence be publicly declared; and their detractors, and the unjust in general, meet with their deserts. But God reserves the knowledge of these things to himself. "The holy patriarch," says Mr. *Good*, "has uniformly admitted that in the aggregate scale of Providence the just are rewarded and the wicked punished for their respective deeds, in some

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

the fatherless, they [d] take the widow's ox for a pledge.

4 They turn the needy out of the way: [e] the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his [f] corn in the field: and [g] they gather the vintage of the wicked.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

7 They [h] cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and [i] embrace the rock for want of a shelter.

[d] Chap. xxii. 6; Deut. xxiv. 6, 10, 12, 17.——[e] Prov. xxviii. 28. [f] Heb. *mingled corn* or *dredge*.

[g] Heb. *the wicked gather the vintage*.——[h] Exod. xxii. 26, 27; Deut. xxiv. 12, 13; chap. xxii. 6.——[i] Lam. iv. 5.

period or other of their lives. But he has contended in various places, and especially in chap. xxi. 7–13, that the exceptions to this general rule are numerous: so numerous, as to be sufficient to render the whole scheme of providential *interposition* perfectly mysterious and incomprehensible, chap. xxiii. 8–12; so in the passage before us: if the retribution ye speak of be universal, and which I am ready to admit to a certain extent to be true and unquestionable, I not only ask, Why do the just ever suffer in the midst of their righteousness? but, Why do not the wicked see such retribution displayed before their eyes by stated judgments, so that they may at one and the same time know and tremble?"

Verse 2. Some *remove the landmarks*] Stones or posts were originally set up to ascertain the bounds of particular estates: and this was necessary in open countries, before *hedges* and *fences* were formed. Wicked and covetous men often removed the landmarks or *termini*, and set them *in* on their neighbours' ground, that, by contracting their boundaries, they might enlarge their own. The law of Moses denounces curses on those who remove their neighbours' landmarks. See Deut. xix. 14, xxvii. 17, and the note on the former place, where the subject is considered at large.

They violently take away flocks, and feed thereof.] Mr. *Good* translates יִרְעוּ *yiru*, *they destroy*, deriving the word, not from רָעָה *raah*, to *feed*, but from רָעַע *ra*, to *rend*, to *destroy*.

The Septuagint had read רֹעֶה *roch*, a *shepherd*; and therefore have translated ποιμνιον συν ποιμενι ἁρπασουσες, "violently carrying off both the flock and the shepherd."

Verse 4. *They turn the needy out of the way*] They will not permit them to go by the accustomed paths; they oblige them to take circuitous routes. When the Marquis of H. was made ranger of Richmond Park, he thought it his duty to shut up a pathway which had existed for a long time; and those who presumed, after this shutting up, to break the fence, and take that path as formerly, were prosecuted. A *cobbler* near the place entered an action against the marquis: the cause was tried, the marquis cast, and the path ordered to be opened, on the ground that it had, time out of mind, been a public undisputed path. When one asked the *cobbler*, "How he could have the boldness to go to law with the Marquis of H.?" he answered, "Because I did not like to leave the world worse than I found it." All tolerated oppression and voluntary forfeiture of ancient rights, are injurious to society at large, and they who *wink* at them *leave the world worse than they found it*.

Verse 5. *Rising betimes for a prey*] The general sense here seems plain enough. There are some who live a lawless roaming life; make a predatory life their employment; for this purpose, frequent the wilderness, where they seize on and appropriate whatsoever they find, and by this method they and their families are supported.

Mr. *Good* says: "The sense has never yet been understood by any commentator;" and hence he proposes a different division of the words, placing עֲרָבָה *arabah*, the *desert* or *wilderness*, in the first hemistich, thus:—

"Rising early for the pillage of the wilderness;
The bread of themselves *and* of their children."

Others think that the words are spoken solely of the poor under the hand of oppression, who are driven away from their homes, and obliged to seek such support as the wilderness can afford. Such was originally the state of the *Bedouins*, and of the wandering Arab hordes in general: the oppression of their tyrannous governors obliged them to seek refuge in the deserts, where they still live a roaming predatory life.

Verse 6. *They reap* every one *his corn in the field*] This is perfectly characteristic. These wandering hordes often make sudden irruptions, and carry off the harvest of grain, olives, vines, &c., and plunge with it into the wilderness, where none can follow them. The *Chaldee* gives the same sense: "They reap in a field that is not their own, and cut off the vineyard of the wicked."

Verse 7. *They cause the naked to lodge without clothing*] Or rather, *They spend the night naked, without clothing; and without a covering from the cold:* another characteristic of the wandering Arabs. They are *ill-fed, ill-clothed*, and often miserably off, even for *tents*. They can have little household stuff: as they are plunderers, they are often obliged to fly for their lives, and cannot encumber themselves with what is not absolutely needful.

Verse 8. *They are wet with the showers of the mountains*] Mr. *Good* thinks that *torrents*, not *showers*, is the proper translation of the original זֶרֶם *zerem*; but I think *showers of the mountain* strictly proper. I have seen many of these in mountainous countries, where the tails of *water-spouts* have been intercepted and broken, and the *outpouring* of them

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away [k] the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them.*

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

[k] Job chap. xxii. 7.

would be incredible to those who have never witnessed similar phenomena. The *rain* fell in *torrents*, and produced torrents on the land, carrying away earth and stones and every thing before them, scooping out great gullies in the sides of the mountains. *Mountain torrents* are not produced but by such extraordinary *outpourings of rain*, formed either by *water-spouts*, or by vast *masses of clouds intercepted* and *broken* to pieces by the mountain tops.

And embrace the rock for want of a shelter.] In such cases as that related above, the *firm rock* is the only shelter which can be found, or safely trusted.

Verse 9. *They pluck the fatherless from the breast*] They forcibly take young children in order that they may bring them up in a state of *slavery*. This verse is the commencement of a new paragraph, and points out the arbitrary dealings of oppressors, under despotic governors.

Take a pledge of the poor.] Oppressive landlords who let out their grounds at an exorbitant rent, which the poor labourers, though using the utmost diligence, are unable at all times to pay; and then the unfeeling wretch *sells them up*, as the phrase here is, or takes their *cow*, their *horse*, their *cart*, or their *bed*, in pledge, that the money shall be paid in such a time. This is one of the crying sins of some countries of Europe.

Verse 10. *They cause* him *to go naked*] These cruel, hard-hearted oppressors seize the *cloth* made for the *family wear*, or the *wool* and *flax* out of which such *clothes* should be made.

And they take away the sheaf] Seize the *grain* as soon as it is reaped, that they may pay themselves the exorbitant rent at which they have leased out their land: and thus the *sheaf*—the *thraves* and *ricks*, by which they should have been supported, are taken away from the hungry.

Verse 11. *Make oil within their walls*] Thus stripped of all that on which they depended for *clothing* and *food*, they are obliged to become *vassals* to their lord, labour in the fields on scanty fare, or *tread their wine-presses*, from the produce of which they are not permitted to quench their *thirst*.

Verse 12. *Men groan from out of the city*] This is a new paragraph. After having shown the oppressions carried on in the *country*, he takes a view of those carried on in the *town*. Here the miseries are too numerous to be detailed. The *poor* in such places are often in the most wretched state; they are not only *badly fed*, and *miserably clothed*, but also most *unwholesomely lodged*. I was once appointed with a benevolent gentleman, J. S., Esq., to visit a district in St. Giles's London, to know the real state of the poor. We took the district in *House Row*, and found each dwelling full of people, dirt, and wretchedness. Neither old nor young had the appearance of health: some were *sick*, and others lying *dead*, in the same place! Several beds, if they might be called such, on the floor in the same apartment; and, in one single house, *sixty souls!* These were groaning under various evils; *and the soul of the wounded*, wounded in spirit, and *afflicted* in body, *cried out* to God and man for help! It would have required no subtle investigation to have traced all these miseries to the *doors*, the *hands*, the *lips*, and the *hearts*, of ruthless landlords; or to oppressive systems of public expenditure in the support of ruinous wars, and the stagnation of trade and destruction of commerce occasioned by them: to which must be added the enormous taxation to meet this expenditure.

Yet God layeth not folly to them.] He does not impute their calamities to their own folly. Or, according to the *Vulgate*, *Et Deus inultum abire non patitur*; "And God will not leave (these disorders) unpunished." But the Hebrew may be translated *And God doth not attend to their prayers.* Job's object was to show, in opposition to the mistaken doctrine of his friends, that God did not hastily punish every evil work, nor reward every good one. That *vice* often went long unpunished, and *virtue* unrewarded; and that we must not judge of a man's state either by his *prosperity* or *adversity*. Therefore, there might be cases in which the innocent oppressed poor were crying to God for a redress of their grievances, and were not immediately heard; and in which their oppressors were faring sumptuously every day, without any apparent mark of the Divine displeasure. These sentiments occur frequently.

Verse 13. *They—rebel against the light*] Speaking of wicked men. They rebel against the light of God in their consciences, and his light in his word. They are tyrants *in grain*, and care neither for God nor the poor. *They know not the ways thereof*—they will not learn their duty to God or man. *Nor abide in the paths thereof*—if brought at any time to a better mind, they speedily relapse; and are *steady* only in *cruelty* and *mischief*. This is the character of the oppressors of suffering humanity, and of sinners audacious and hardened.

This whole verse Mr. *Good* translates in the following manner:—

They are indignant of the light;
They respect not its progress;
And will not return to its paths.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

14 [l] The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 [m] The eye also of the adulterer waiteth for the twilight, [n] saying, No eye shall see me: and [o] disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they [p] know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat [q] consume the snow-waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; [r] he shall be no

[l] Psa. x. 8.——[m] Prov. vii. 9.——[n] Psa. x. 11.——[o] Heb. *setteth* his *face in secret.*——[p] John iii. 20.——[q] Heb. *violently take.*——[r] Prov. x. 7.

They hate good; they regard not its operation; they go out of the way of righteousness, and refuse to return.

Verse 14. *The murderer rising with the light*] Perhaps the words should be read as Mr. *Good* has done:—

With the daylight ariseth the murderer;
Poor and needy, he sheddeth blood.

This description is suitable to a *highwayman*; one who robs in daylight, and who has been *impelled* by *poverty* and *distress* to use this most unlawful and perilous mode to get bread; and for fear of being discovered or taken, commits murder, and thus adds crime to crime.

In the night is as a thief.] Having been a *highwayman* in the *daytime*, he turns *footpad* or *housebreaker by night*; and thus goes on from sin to sin.

There have been several instances like the case above, where poverty and distress have induced a man to go to the highway and rob, to repair the ruin of himself and family. I shall introduce an *authentic* story of this kind, which the reader may find at the end of this chapter.

Verse 15. *The eye also of the adulterer*] This is another sin particularly of the city. The *adulterer* has made his *assignation*; he has *marked the house* of her into whose good graces he has *insinuated himself*, called *digging through the house*; he *waits* impatiently *for the dusk*; and then goes forth, having *muffled* or *disguised his face*, and spends a criminal night with the faithless wife of another man. The *morning dawns*: but it is to him *as the shadow of death*, lest he should be detected before he can reach his own home. *And if one know him*—if he happen to be *recognised* in coming out of the forbidden house; *the terrors of death* seize upon him, being afraid that the thing shall be brought to light, or that he shall be called to account, a sanguinary account, by the injured husband.

This seems to be the general sense of the very natural picture which Job draws in the 15th, 16th, and 17th verses.

Verse 16. *In the dark they dig through houses*] Thieves in Bengal very frequently dig through the *mud wall* and under the *clay floors* of houses, and, entering unperceived, plunder them while the inhabitants are asleep.

Mr. *Good's* version of this paragraph I shall lay before the reader:—

Ver. 15. For the dark too watcheth the eye of the adulterer;
Exclaiming, No eye shall behold me.
Then putteth he the muffler on his face;
Ver. 16. He wormeth into houses amidst the darkness.
In the daytime they seal themselves up,
They know not the light:
Ver. 17. For, the dawn they reckon to themselves as the death-shade;
The horrors of the death-shade as it returneth.

Verse 18. *He is swift as the waters*] Literally, *Light is he on the face of the waters: and cursed shall be their portion on the earth*, which Mr. *Good* translates:—

Miserable is this man on the waters:
Deeply miserable the lot of those on dry land.

He beholdeth not the way of the vineyards.] These no longer flourish or bring forth fruit. The labour of the vintage fails.

Verse 19. *Drought and heat consume the snow-waters*] The public cisterns or large tanks which had been filled with water by the melting of the snow on the mountains, and which water was stored for the irrigation of their lands, had been entirely exhausted by the intensity of the heat, and the long continuance of drought.

So doth *the grave* those which *have sinned.*] For this whole paragraph we have only two words in the original; viz., שאול חטאו *sheol chatau*, "the pit, they have sinned;" which Mr. *Good* translates:—"They fall to their lowest depth."

I believe the meaning to be,—even the deepest tanks, which held most water, and retained it longest, had become exhausted; so that expectation and succour were cut off from this as well as from every other quarter.

I have elsewhere shown that שאול *sheol* signifies, not only *hell* and the *grave*, but any deep *pit*; and, also, that חטא *chata* signifies *to miss the mark*. Mr. *Good*, properly aware of these acceptations of the original words, has translated as above; and it is the only ground on which any consistent meaning can be given to the original.

Verse 20. *The womb shall forget him*] The mother that bare him shall have no affection for him, nor be

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, [s] and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, [t] whereon he resteth; yet his eyes *are* upon their ways.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

24 They are exalted for a little while, but [u] are gone and brought low; they are [v] taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

[s] Or, *he trusteth not* his own *life*.——[t] Psa. xi. 4; Prov. xv. 3.

[u] Heb. *are not*.——[v] Heb. *closed up*.

afflicted at his death. But the word רחם *rechem* signifies *compassion, mercy*. *Mercy shall be unmindful of him*. How dreadful such a state! When mercy itself forgets the sinner, his perdition slumbereth not.

The worm shall feed sweetly on him] The *Chaldee* has, "The cruel, who have neglected to commiserate the poor, shall be sweet to the worms." He shall be brought into a state of the greatest degradation, and shall be no more remembered.

And wickedness shall be broken as a tree.] He shall be as a rotten or decayed tree, easily broken to pieces. If it were clear that עולה *avlah*, here rendered *wickedness*, has the same sense as עלה *aleh*, a *leaf, sucker*, or *shoot*, then we might translate according to the ingenious version of Mr. *Good*; viz., *But the shoot shall be broken off as a tree*; which might, in this case, be supposed to refer to illicit commerce, the *fruit* of the *womb* becoming *abortive*.

Verse 21. *He evil entreateth the barren*] I believe the original word רעה should be translated *he feedeth*; and so the *Vulgate* understood the word: *Pavit enim sterilem*. He has been kind to the barren woman; but he has done no good to the widow. He has shown no mercy to *large families*; he has been an enemy to the procreation of children. Though he may, for particular reasons, have provided for a *barren woman*; yet the *widow* he has not comforted, she being old or infirm, or such as might not suit his purpose.

Verse 22. *He draweth also the mighty*] *Calmet* gives the following version of the original: "He draws with him guards for his defence; he raises himself up, and does not feel assured of his life." In the midst even of his guards he is afraid; and dares not put confidence in any person. This is an admirable delineation of the inquietudes and terrors of a tyrant.

Verse 23. *Though it be given him* to be *in safety*] The *Vulgate* gives this verse a singular turn: *Dedit ei Deus locum pœnitentiæ, et ille abutitur eo in superbiam*, "God gave him space for repentance, but he has abused it through pride." This is by no means conformable to the original. I think the words should be translated thus: "He gives *them* (*i. e.*, the guards) to him for security, and he leans upon them; yet his eyes are upon their ways." Though he have taken the guards, mentioned in the preceding verse, for his personal defence, and for this purpose he uses them; yet he is full of diffidence, and he is continually watching them lest they should be plotting his destruction. The true picture of an Eastern tyrant. *Without* are fightings; *within* are fears.

Verse 24. *They are exalted for a little while*] Such tyrants are exalted for a time, for God putteth down one and raiseth up another; but he turns his hand against them, and they are gone. They are removed by his justice as all of the same character have been and shall be; time and judgment shall mow them down as the grass, and crop them off as the ears of ripe corn. They may flourish for a time, and continue their oppressions; but they shall at last come to an untimely end. Few tyrants ever visit the eternal world *sicca morte*, but by a violent death. All Eastern history is full of this great *fact*.

Verse 25. *And if* it be *not* so *now*] Job has proved by examples that the righteous are often oppressed; that the wicked often triumph over the just; that the impious are always wretched even in the midst of their greatest prosperity: and he defies his friends to show one flaw in his argument, or an error in his illustration of it; and that existing facts are farther proofs of what he has advanced.

In the preceding chapters we find Job's friends having continual recourse to this assertion, which it is the grand object of all their discourses to prove, viz., The righteous are so distinguished in the approbation of God, that they live always in prosperity, and die in peace.

On the other hand, Job contends that the dispensations of Providence are by no means thus equal in this life; that experience shows that the righteous are often in adversity, and the wicked in power and prosperity.

Job's friends had also endeavoured to prove that if a reported good man fell into adversity, it was a proof that his character had been mistaken, that he was an internal sinner and hypocrite; and that God, by these manifest proofs of his disapprobation, unmasked him. Hence they charged Job with hypocrisy and secret sins, because he was now suffering adversity; and that his sins must be of the most heinous nature, because his afflictions were uncommonly great. This Job repels by appeals to numerous facts where there was nothing equivocal in the character; where the *bad* was demonstrably bad, and yet in *prosperity*; and the *good* demonstrably good, and yet in *adversity*. It is strange that none of these could hit on a middle way: viz., The wicked may be in prosperity, but he is ever miserable in his soul: the righteous may be in adversity, but he is ever happy in his God. In these respects, God's ways are always equal.

On ver. 14, I have referred to the case of unfortu-

nate men who, falling into adversity, madly have recourse to plunder to restore their ruined circumstances. The following anecdote is told of the justly celebrated Dr. Sharp, archbishop of York, the grandfather of that highly benevolent, useful, learned, and eminent man, Granville Sharp, Esq., with whom I had for several years the honour of a personal acquaintance.

"Never was any man, as well by the tenderness of his nature as by the impulse of religion, better disposed to succour the distressed, and relieve the necessities of the poor; to which merciful offices he had so strong an inclination that no reasonable solicitations were ever in danger of meeting with a repulse. Nay, he was more prone to seek out proper objects of his bounty, than to reject them when recommended; and so far was his charity from any suspicion of being extorted by importunity, that it appeared rather a delight than uneasiness to him to extend his liberality upon all proper occasions."

For the same reason, a singular anecdote of the archbishop, related in the London Chronicle of Aug. 13, 1785, and always credited by his family, may be thought worth preserving.

"It was his lordship's custom to have a saddle-horse attend his carriage, that in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and was got a mile or two before his carriage, a decent, well-looking young man came up with him; and, with a trembling hand and a faltering tongue presented a pistol to his lordship's breast, and demanded his money. The archbishop, with great composure, turned about; and, looking steadfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition. 'Sir! sir!' with great agitation, cried the youth; 'no words. 'tis not a time; your money instantly.' 'Hear me, young man,' said the archbishop; 'you see I am an old man, and my life is of very little consequence: yours seems far otherwise. I am named Sharp, and am archbishop of York; my carriage and servants are behind. Tell me what money you want, and who you are, and I will not injure you, but prove a friend. Here, take this; and now ingenuously tell me how much you want to make you independent of so destructive a business as you are now engaged in.' 'O sir,' replied the man, 'I detest the business as much as you. I am—but—but—at home there are creditors who will not stay—fifty pounds, my lord, indeed would do what no tongue besides my own can tell.' 'Well, sir, I take it on your word; and, upon my honour, if you will, in a day or two, call on me at ———, what I have now given you shall be made up that sum.' The highwayman looked at him, was silent, and went off; and, at the time appointed, actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever destroy.

"Nothing more transpired for a year and a half or more; when one morning a person knocked at his grace's gate, and with peculiar earnestness desired to see him. The archbishop ordered the stranger to be brought in. He entered the room where his lordship was, but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sank almost breathless on the floor. On recovering, he requested an audience in private. The apartment being cleared, 'My lord,' said he, 'you cannot have forgotten the circumstances at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, in happiness to millions. O, my lord!' tears for a while preventing his utterance, 'tis you, 'tis you that have saved me, body and soul; 'tis you that have saved a dear and much-loved wife, and a little brood of children, whom I tendered dearer than my life. Here are the fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may heaven and all its blessings be your present and everlasting reward! I was the younger son of a wealthy man; your lordship knows him; his name was ———. My marriage alienated his affection; and my brother withdrew his love, and left me to sorrow and penury. A month since my brother died a bachelor and intestate. What was *his*, is become *mine*; and by your astonishing goodness, I am now at once the most penitent, the most grateful, and happiest of my species.'"

See *Prince Hoar's* life of *Granville Sharp, Esq.*, page 13.

I have no doubt there have been several cases of a similar kind, when the *first step* in delinquency was urged by *necessity*; but few of such wretched adventurers have met with an *Archbishop Sharp*. An *early* and *pious education* is the only means under God to prevent such dangerous steps, which generally lead to the most fearful catastrophe. Teach a child, that whom God loveth he chasteneth. Teach him, that God suffers men to hunger, and be in want, that he may try them if they will be faithful, and do them good in their latter end. Teach him, that he who patiently and meekly bears providential afflictions, shall be relieved and exalted in due time. Teach him, that it is no sin to die in the most abject poverty and affliction, brought on in the course of Divine providence; but that any attempts to alter his condition by robbery, knavery, cozening, and fraud, will be distinguished with heavy curses from the Almighty, and necessarily end in perdition and ruin. A child thus educated is not likely to abandon himself to unlawful courses.

CHAPTER XXV.

Bildad, the Shuhite, in an irregular speech, shows that God's dominion is supreme, his armies innumerable, and his providence extended over all, 1–3; that man cannot be justified before God; that even the heavenly bodies cannot be reputed pure in his sight; much less man, who is naturally weak and sinful, 4–6.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not [a] his light arise?

4 [b] How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* [c] a worm? and the son of man, *which is* a worm?

[a] James i. 17.——[b] Chap. iv. 17, &c.; xv. 14, &c.; Psa. cxxx. 3; cxliii. 2.——[c] Psa. xxii. 6.

NOTES ON CHAP. XXV.

Verse 1. *Bildad the Shuhite*] This is the last attack on Job; the others felt themselves foiled, though they had not humility enough to acknowledge it, but would not again return to the attack. Bildad has little to say, and that little is very little to the point. He makes a few assertions, particularly in reference to what Job had said in the commencement of the preceding chapter, of his *desire to appear before God, and have his case tried by him, as he had the utmost confidence that his innocence should be fully proved.* For this Bildad reprehends Job with arguments which had been brought forth often in this controversy, and as repeatedly confuted, chap. iv. 18, and xv. 14, 15, 16.

Verse 2. *Dominion and fear* are *with him*] God is an absolute sovereign; his fear is on all the hosts of heaven; and by his sovereignty he establishes and preserves order in the heavens, and among all the inhabitants of the eternal world: how canst thou, therefore, dare to appeal to him, or desire to appear before him?

Verse 3. *Is there any number of his armies?*] He has *troops* innumerable; he can serve himself of all his creatures; every thing may be a means of *help* or *destruction*, according to his Divine will. When he purposes to save, none can destroy; and when he is determined to destroy, none can save. It is vain to trust in his creatures against himself.

Upon whom doth not his light arise?] That is, his *providence* rules over all; he is universal Lord; he causes his sun to arise on the evil and the good, and sends his rain on the just and unjust.

Verse 4. *How then can man be justified?*] Or, וכה *umah, With what, shall a man be justified with God?* Though this is no conclusion from Bildad's premises, yet the question is of the highest importance to man. Neither Bildad nor any of his fellows could answer it; the doctrine of redemption through the *blood of the cross* was then known only through *types* and *shadows*. We, who live in the Gospel dispensation, can readily answer the question, With what shall *miserable man* (אנוש *enosh*) be justified with God?—*Ans.* By bringing forward, by *faith*, to the throne of the Divine justice, the *sacrificial offering of the Lord Jesus Christ;* and confiding absolutely in it, as being a full, sufficient, and complete atonement and sacrifice for his sins, and for the salvation of a lost world.

How, or *with what* (וכה *umah*) shall he be clean that is born of a woman?—*Ans.* By receiving that grace or heavenly influence communicated by the power and energy of the eternal Spirit applying to the heart the efficacy of that blood which cleanses from all unrighteousness. This, and this only, is the way in which a *sinner*, when truly *penitent*, can be *justified before God:* and in which a *believer*, convinced of in dwelling sin, can be *sanctified* and cleansed from all unrighteousness. This is the only means of *justification* and *sanctification*, without which there can be no *glorification*. And these two great works, which constitute the whole of *salvation*, have been procured for a lost world by the incarnation, passion, death, and resurrection of the Lord Jesus Christ, who was delivered for our offences, and rose again for our justification; to whom be glory and dominion now and for evermore, Amen!

Verse 5. *Behold even to the moon, and it shineth not*] It is continually *changing* its appearance. It never appears twice in its whole revolution with the *same face:* it is ever *waxing* or *waning;* and its face is variegated with opaque spots. Its changeableness can never be compared with the unchangeable nature of God.

Yea, the stars are not pure in his sight.] Whatever their excellence may be as stars, it is nothing in comparison with him from whom they have derived their being and splendour. See the notes on chap. iv. 18, and xv. 14–16. The *Targum* reads: "Behold, the moon is as yet spotted in her eastern part; the sun shines not; and the stars are not pure in his sight."

Some think that by *stars* are meant those *angels who kept not their first estate:* this may be so, but I cannot see it in the text. It may, however, mean the *heavenly host*, as it is supposed to do, chap. xxviii. 7; but I still must hesitate on the propriety of such applications.

It is probable this speech of Bildad was delivered in the *night-season*, when clouds interrupted the bright shining of the moon. The third verse seems to refer immediately to the *stars*, which to the naked eye are innumerable. The *sun* is not mentioned, because of his absence.

This speech of Bildad is both confused and inconclusive. His reasoning is absurd, and he draws false conclusions from his premises. In the third verse, he says, "Is there any number of his armies? and upon whom does not his light arise?" But how absurd is the conclusion which he draws from his questions!—"How then can a man be justified with God, or he be clean who is born of a woman?"

This has no relation to the premises; still to us the question is not difficult, and has already been answered in the notes: "A man can be justified

with God," through the blood of Christ; and "he can be clean who is born of a woman," through the sanctification of the Spirit.

Verse 6. *How much less man*, that is *a worm?*] Or as the *Targum*:—"How much more man, who in his life is a reptile; and the son of man, who in his death is a worm." Almost all the *versions* read, "Truly man is corruption, and the son of man a worm." The *original* is degradingly expressive: "Even because אנוש *enosh, miserable man*, is רמה *rimmah, a crawling worm*; and the son of Adam, who is תולעה *toleah*, a *worm*, or rather *maggot*, from its eating into and dividing certain substances."—*Parkhurst.*

Thus endeth Bildad the Shuhite, who endeavoured to speak on a subject which he did not understand; and, having got on bad ground, was soon confounded in his own mind, spoke incoherently, argued inconclusively, and came abruptly and suddenly to an end Thus, his three friends being confounded, Job was left to pursue his own way; they trouble him no more; and he proceeds in triumph to the end of the thirty-first chapter.

CHAPTER XXVI.

Job, perceiving that his friends could no longer support their arguments on the ground they had assumed, sharply reproves them for their want both of wisdom and feeling, 1–4; *shows that the power and wisdom of God are manifest in the works of creation and providence; gives several proofs; and then adds that these are a small specimen of his infinite skill and unlimited power,* 5–14.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

BUT Job answered and said,
2 How hast thou helped
him that is [a] without power?
how savest thou the arm *that hath*
[b] no strength?
3 How hast thou counselled *him that hath*
no wisdom? and *how* hast thou
plentifully declared the thing as
it is?
4 To whom hast thou uttered
words? and whose spirit came from thee?
5 Dead *things* are formed from under the

[a] Neh. v. 5.

[b] 1 Sam. ii. 9.

NOTES ON CHAP. XXVI.

Verse 2. *How hast thou helped* him] This seems a species of irony. How wonderfully hast thou counselled the unskilful and strengthened the weak! Alas for you! ye could not give what ye did not possess! In this way the *Chaldee* understood these verses: "Why hast thou pretended to give succour, when *thou art* without strength? And save, while thy arm is weak? Why hast thou given counsel, when *thou art* without understanding? And supposest that thou hast shown the very essence of wisdom?"

Verse 4. *Whose spirit came from thee?*] Mr. *Good* renders the verse thus: *From whom hast thou pillaged speeches? And whose spirit hath issued forth from thee?* The retort is peculiarly severe; and refers immediately to the proverbial sayings which in several of the preceding answers have been adduced against the irritated sufferer; for which see chap. viii. 11–19, xv. 20–35, some of which he has already complained of, as in chap. xii. 3, and following. I concur most fully therefore with Dr. Stuck in regarding the remainder of this chapter as a sample, ironically exhibited by Job, of the harangues on the power and greatness of God which he supposes his friends to have taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only, in descanting on the same subject, he shows how much he himself can go beyond them in eloquence and sublimity.

Job intimates that, whatever *spirit* they had, it was not the Spirit of God, because in their answers falsehood was found.

Verse 5. *Dead* things *are formed from under the waters*] This verse, as it stands in our version, seems to convey no meaning; and the Hebrew is obscure; הרפאים *harephaim*, "the Rephaim," certainly means not *dead things*; nor can there be any propriety in saying that *dead things*, or things without life, *are formed under the waters*, for such things are formed everywhere in the earth, and under the earth, as well as under the waters.

The *Vulgate* translates: *Ecce gigantes gemunt sub aquis, et qui habitant cum eis.* "Behold the giants, and those who dwell with them, groan from under the waters."

The *Septuagint*: Μη γιγαντες μαιωθησονται ὑποκατωθεν ὑδατος, και των γειτονων αυτου; "Are not the giants formed from under the waters, and their neighbours?"

The *Chaldee*: אפשר דנבריא דמתמזמזין יתברין ואנון כלרע למיא ומשריתהון *eposhar degibraiya demithmazmezin yithbareyan veinnun millera lemaiya umashreiyatehon*, "Can the trembling giants be regenerated, when they and their hosts are under the water?"

The *Syriac* and *Arabic*: "Behold, the giants are slain, and are drawn out of the water." None of these appear to give any sense by which the true meaning can be determined.

There is probably here an allusion to the destruction of the earth by the general deluge. Moses, speaking concerning the state of the earth before the flood, says, Gen. vi. 4, "There were giants נפלים *nephilim*, in the earth in those days." Now it is likely that Job means the same by רפאים *rephaim* as Moses does by the *nephilim*; and that both refer to the antediluvians, who were all, for their exceeding great iniquities, overwhelmed by the waters of the deluge. Can those

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

waters, [c] and the inhabitants thereof.

6 [d] Hell *is* naked before him, and destruction hath no covering.

7 [e] He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 [f] He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.

10 [g] He hath compassed the waters with bounds, [h] until the day and night come to an end.

[c] Or, *with the inhabitants.*——[d] Psa. cxxxix. 8, 11; Prov. xv. 11; Heb. iv. 13.——[e] Chap. ix. 8; Psa. xxiv. 2; civ. 2, &c.

[f] Prov. xxx. 4.——[g] Chap. xxxviii. 8; Psa. xxxiii. 7; civ. 9; Prov viii. 29; Jer. v. 22.——[h] Heb. *until the end of light with darkness.*

mighty men and their neighbours, all the sinners who have been gathered to them since, be rejected from under the waters, by which they were judicially overwhelmed!

Mr. *Good* thinks the shades of the heroes of former times, the gigantic spectres, the mighty or enormous dead, are meant.

I greatly question whether *sea-monsters* be not intended, such as porpoises, sharks, narwals, grampuses, and whales. We know, however, that an opinion anciently prevailed, that the Titans, a race of men of enormous stature, rebelled against the gods, and endeavoured to scale heaven by placing one mountain on the top of another; and that they and their structure were cast down by the thunder of the deities, and buried under the earth and sea; and that their struggles to arise produce the earthquakes which occur in certain countries. Now although this opinion is supported by the most respectable antiquity among the heathens, it is not to be supposed that in the word of God there can be any countenance given to an opinion at once as absurd as it is monstrous. (But still the poet may use the language of the common people.) I must therefore either refer the passage here to the *antediluvians*, or to the vast *sea-monsters* mentioned above.

Verse 6. *Hell* is *naked before him*] *Sheol*, the *place of the dead*, or of *separate spirits*, is always in his view. *And there is no covering to Abaddon*—the place of the *destroyer*, where *destruction* reigns, and where those dwell who are eternally separated from God. The ancients thought that hell or Tartarus was a vast space in the centre, or at the very bottom of the earth. So VIRGIL, *Æn.* lib. vi., ver. 577:—

——————— Tum Tartarus ipse
Bis patet in præceps tantum, tenditque sub umbras,
Quantus ad æthereum cœli suspectus Olympum
Hic genus antiquum terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.

"Full twice as deep the dungeon of the fiends,
The huge Tartarean gloomy gulf, descends
Below these regions, as these regions lie
From the bright realms of yon ethereal sky.
Here roar the *Titan race*, th' *enormous birth*;
The ancient offspring of the teeming earth.
Pierced by the *burning bolts* of old they fell,
And still roll bellowing in the depths of hell."
PITT.

And some have supposed that there is an allusion to this opinion in the above passage, as well as in several others in the Old Testament; but it is not likely that the sacred writers would countenance an opinion that certainly has nothing in fact or philosophy to support it. Yet still a poet may avail himself of popular opinions.

Verse 7. *He stretcheth out the north over the empty place*] על תהו *al tohu, to the hollow waste.* The same word as is used, Gen. i. 2, *The earth was without form,* תהו *tohu.* The north must here mean the *north pole*, or northern hemisphere; and perhaps what is here stated may refer to the opinion that the earth was a vast extended plain, and the heavens poised upon it, resting on this plain all round the horizon. Of the *south* the inhabitants of Idumea knew nothing; nor could they have any notion of inhabitants in that hemisphere.

Hangeth the earth upon nothing.] The *Chaldee* says: "He lays the earth upon the waters, nothing sustaining it."

Verse 8. *He bindeth up the waters*] Drives the aqueous particles together, which were raised by evaporation, so that, being condensed, they form clouds which float in the atmosphere, till, meeting with strong currents of wind, or by the agency of the electric fluid, they are farther condensed; and then, becoming too heavy to be sustained in the air, fall down in the form of rain, when, in this poetic language, *the cloud is rent under them.*

Verse 9. *He holdeth back the face of his throne*] Though all these are most elegant effects of an omniscient and almighty power, yet the great Agent is not personally discoverable; he dwelleth in light unapproachable, and in mercy hides himself from the view of his creatures. The words, however, may refer to those obscurations of the face of heaven, and the hiding of the body of the sun, when the atmosphere is laden with dense vapours, and the rain begins to be poured down on the earth.

Verse 10. *He hath compassed the waters with bounds*] Perhaps this refers merely to the *circle* of the horizon, the line that terminates light and commences darkness, called here עד תכלית אור עם חשך *od tachlith or im chosech*, "until the completion of light with darkness." Or, if we take תכלית *tachlith* here to be the same with תכלת *techeleth*, Exod. xxv. 4, and elsewhere, which we translate *blue*, it may mean that sombre sky-blue appearance of the horizon at the time of *twilight*, i. e., between light and darkness; the line where the one is terminating and the other commencing. Or, He so circumscribes the waters, retaining them in their own place, that they shall not be able to overflow the earth until day and night, that is, time itself, come to an end.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 [i] He divideth the sea with his power, and by his understanding he smiteth through [k] the proud.

13 [l] By his Spirit he hath garnished the heavens; his hand hath formed [m] the crooked serpent.

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

[i] Exod. xiv. 21; Psa. lxxiv. 13; Isa. li. 15; Jer. xxxi. 35.

[k] Heb. *pride.*—[l] Psa. xxxiii. 6.—[m] Isa. xxvii. 1.

Verse 11. *The pillars of heaven tremble*] This is probably a poetical description either of thunder, or of an earthquake:—

"He shakes creation with his nod;
Earth, sea, and heaven, confess him God."

But there may be an allusion to the *high mountains*, which were anciently esteemed by the common people as the *pillars* on which the *heavens rested*; and when these were shaken with earthquakes, it might be said *the pillars of heaven tremble*. Mount *Atlas* was supposed to be one of those pillars, and this gave rise to the fable of Atlas being a man who bore the heavens on his shoulders. The Greek and Roman poets frequently use this image. Thus SILIUS ITALICUS, lib. i., ver. 202:—

Atlas subducto tracturus vertice cœlum:
Sidera nubiferum fulcit caput, æthereasque
Erigit æternum compages ardua cervix:
Canet barba gelu, frontemque immanibus umbris
Pinea silva premit; vastant cava tempora venti
Nimbosoque ruunt spumantia flumina rictu.

"Atlas' broad *shoulders* prop th' incumbent *skies:*
Around his cloud-girt *head* the *stars* arise.
His towering *neck* supports th' *ethereal way;*
And o'er his *brow* black *woods* their gloom display.
Hoar is his *beard; winds* round his *temples* roar;
And from his *jaws* the rushing *torrents* pour."

J. B. C.

Verse 12. *He divideth the sea with his power*] Here is a manifest allusion to the passage of the Red Sea by the Israelites, and the overthrow of Pharaoh and his host, according to the opinion of the most eminent critics.

He smiteth through the proud.] רהב *Rahab*, the very name by which Egypt is called Isa. li. 9, and elsewhere. *Calmet* remarks: "This appears to refer only to the passage of the Red Sea, and the destruction of Pharaoh. Were we not prepossessed with the opinion that Job died before Moses, every person at the first view of the subject must consider it in this light." I am not thus prepossessed. Let *Job* live when he might, I am satisfied the *Book of Job* was written long after the death of Moses, and not earlier than the days of Solomon, if not later. The farther I go in the work, the more this conviction is deepened; and the opposite sentiment appears to be perfectly gratuitous.

Verse 13. *By his Spirit he hath garnished the heavens*] See the observations below.

Verse 14. *Lo, these* are *parts of his ways*] קצות *ketsoth, the ends* or *extremities*, the *outlines*, an *indistinct sketch*, of his eternal power and Godhead.

How little a portion is heard] שמץ *shemets, a mere whisper;* admirably opposed, as Mr. *Good* has well observed, to רעם *raam, the thunder*, mentioned in the next clause. As the *thunder* is to a *whisper*, so are the *tremendous and infinitely varied works* of God to the *faint outlines* exhibited in the above discourse. Every reader will relish the dignity, propriety, and sense of these expressions. They force themselves on the observation of even the most heedless.

By his Spirit he hath garnished the heavens.—Numerous are the opinions relative to the true meaning of this verse. Some think it refers to the *clearing of the sky* after a storm, such as appears to be described ver. 11, 12; and suppose *his Spirit* means the *wind*, which he directs to sweep and cleanse the face of the sky, by which the splendour of the day or the lustre of the night is restored: and by the *crooked, flying*, or *aerial serpent*, as it is variously rendered, the *ecliptic* is supposed to be meant, as the sun's apparent course in it appears to be *serpentine*, in his approach to and recession from each of the *tropics*. This *tortuous line* may be seen on any terrestrial globe. Many will object to this notion as too refined for the time of Job; but this I could easily admit, as astronomy had a very *early existence* among the *Arabians*, if not its *origin*. But with me the chief objection lies against the *obscurity* of the allusion, if it be one; for it must require no small ingenuity, and almost the spirit of divination, to find out the *sun's oblique path in the zodiac* in the words *His hand hath formed the crooked serpent*. Others have imagined that the allusion is to the *lightning* in that *zigzag form* which it assumes when discharged from one cloud into another during a thunder storm. This is at once a natural and very apparent sense. To *conduct* and *manage* the *lightning* is most certainly a work which requires the *skill* and *omnipotence* of GOD, as much as *garnishing the heavens by his Spirit, dividing the sea by his power*, or causing *the pillars of heaven to tremble by his reproof*. Others think that the *act* of the *creation* of the solar system is intended to be expressed, which is in several parts of the sacred writings attributed to the *Spirit of God*; (Gen. i. 2; Psa. xxxiii. 6;) and that the *crooked serpent* means either *Satan*, who deceived our first parents, or *huge aquatic animals*; for in Isa. xxvii. 1, we find the *leviathan* and *dragon of the sea* called נחש ברח *nachash bariach*, the very terms that are used by Job in this place: "In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, (נחש ברח *nachash bariach*,) even leviathan, that crooked serpent, (נחש עקלתון *nachash akallathon*,) and he shall slay the dragon (התנין *hattannin*) that is in the sea." And we know that in Gen. i. 21 התנינם הגדלים *hattanninim haggedolim*,

which we translate *great whales*, includes all *sea-monsters* or *vast aquatic animals*. *Calmet*, who without hesitation adopts this sentiment, says: "I see no necessity to have recourse to allegory here. After having exhibited the effects of the sovereign power of God in the *heavens*, in the *clouds*, in the vast collection of *waters* in the *sea*, it was natural enough for Job to speak of the production of *fishes*." The intelligent Dr. *Sherlock* gives another interpretation. After strongly expressing his disapprobation of the opinion that Job should descend, after speaking of the *creation of the heavens and their host*, to the *formation of snakes* and *adders*, he supposes "that Job here intended to oppose that grand religious system of *sabæism* which prevailed in his time, and to which, in other parts of this book, he alludes; a system which acknowledged two opposite independent principles by which the universe was governed, and paid Divine adoration to the celestial luminaries. Suppose, therefore, Job to be acquainted with the fall of man, and the part ascribed to the *serpent* of the introduction of evil, see how aptly the parts cohere. In opposition to the idolatrous practice of the time, he asserts God to be the maker of all the host of heaven: *By his Spirit he garnished the heavens*. In opposition to the false notion of two independent principles, he asserts God to be the maker of him who was the author of evil: *His hand hath formed the crooked serpent*. You see how properly the *garnishing of the heavens* and the *forming of the serpent* are joined together. That this is the ancient traditionary explication of this place, we have undeniable evidence from the translation of the *Septuagint*, who render the latter part of this verse, which relates to the serpent, in this manner: Προσταγματι δε εθανατωσε δρακοντα αποστατην. *By a decree he destroyed the apostate dragon*. The *Syriac* and *Arabic* versions are to the same effect: *And his hand slew the flying serpent*.

"These translators apply the place to the *punishment* inflicted on the serpent; and it comes to the same thing, for the *punishing the serpent* is as clear an evidence of God's power over the author of evil as the *creating* him. We need not wonder to see so much concern in this book to maintain the supremacy of God, and to guard it against every false notion; for this was the theme, the business of the author."—Bp. *Sherlock* on Prophecy, Diss. ii.

From the contradictory opinions on this passage, the reader will no doubt feel cautious what mode of interpretation he adopts, and the absolute necessity of admitting no texts of doubtful interpretation as vouchers for the essential doctrines of Christianity. Neither metaphors, allegories, similes, nor figurative expressions of any kind, should ever be adduced or appealed to as proofs of any article in the Christian faith. We have reason to be thankful that this is at present the general opinion of the most rational divines of all sects and parties, and that the *allegory* and *metaphor men* are everywhere vanishing from the meridian and sinking under the horizon of the Church. Scriptural Christianity is prevailing with a strong hand, and going forward with a firm and steady step.

CHAPTER XXVII.

Job strongly asserts his innocence; determines to maintain it, and to avoid every evil way, 1–7. *Shows his abhorrence of the hypocrite by describing his infamous character, accumulated miseries, and wretched end*, 8–23.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

MOREOVER Job [a] continued his parable, and said,

2 *As* God liveth, [b] *who* hath taken away my judgment; and the Almighty, *who* hath [c] vexed my soul;

3 All the while my breath *is* in me, and [d] the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

[a] Heb. *added to take up.*—[b] Chap. xxxiv. 5.—[c] Heb. *made my soul bitter*, Ruth i. 20; 2 Kings iv. 27.

[d] That is, *the breath which God gave him*, Gen. ii. 7.

NOTES ON CHAP. XXVII.

Verse 1. *Continued his parable*] After having delivered the preceding discourse, Job appears to have *paused* to see if any of his friends chose to make any reply; but finding them all silent, he resumed his discourse, which is here called משלו *meshalo, his parable*, his *authoritative weighty discourse*; from משל *mashal, to exercise rule, authority, dominion*, or *power*.—*Parkhurst*. And it must be granted that in this speech he assumes great boldness, exhibits his own unsullied character, and treats his friends with little ceremony.

Verse 2. Who *hath taken away my judgment*] Who has *turned aside my cause*, and has not permitted it to come to a hearing, where I might have justice done to me, but has abandoned me to the harsh and uncharitable judgment of my enemies? There appears to be a great want of reverence in these words of Job; he speaks with a degree of irritation, if not bitterness, which cannot be justified. No man should speak thus of his Maker.

Verse 3. *All the while my breath* is *in me*] As Job appears to allude to the *creation of Adam*, whom God made out of the dust of the earth, *and breathed into his nostrils the breath of life*, so that *he became a living soul*, the whole of Job's assertion may be no more than a periphrasis for *As long as I live and have my understanding*. Indeed נשמתי *nishmathi* may be rendered *my mind* or *understanding*, and רוח אלוה *ruach Eloah, the breath of God, the principle of animal life*, the same that he breathed into Adam;

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

5 God forbid that I should justify you: till I die [e] I will not remove my integrity from me.

6 My righteousness [f] I hold fast, and will not let it go: [g] my heart shall not reproach *me* [h] so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 [i] For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 [k] Will God hear his cry when trouble cometh upon him?

10 [l] Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you [m] by the hand of God: *that* which *is* with the Almighty will I not conceal.

[e] Chap. ii. 9; xiii. 15.——[f] Chap. ii. 3.——[g] Acts xxiv. 16. [h] Heb. *from my days.*——[i] Matt. xvi. 26; Luke xii. 20.——[k] Chap. xxxv. 12; Psa. xviii. 41; cix. 7; Prov. i. 28; xxviii. 9; Isa. i. 15; Jer. xiv. 12; Ezek. viii. 18; Mic. iii. 4; John ix. 31; James iv. 3.——[l] See chap. xxii. 26, 27.——[m] Or, being *in the hand*, &c.

for it is there said, Gen. ii. 7, He breathed into his nostrils, נשמת חיים *nismath chaiyim, the breath of lives*, or that principle from which *animal* and *spiritual* life proceeds; in consequence of which he became לנפש חיה *lenephesh chaiyah, an intelligent* or *rational animal*.

Verse 4. *My lips shall not speak wickedness*] As I have hitherto lived in all good conscience before God, as he knoweth, so will I continue to live.

Verse 5. *God forbid*] חלילה לי *chalilah lli, far be it from me, that I should justify you*—that I should now, by any kind of acknowledgment of wickedness or hypocrisy justify your harsh judgment. You say that God afflicts me for my crimes; I say, and God knows it is truth, that I have not sinned so as to draw down any such judgment upon me. Your judgment, therefore, is pronounced at your own risk.

Verse 6. *My righteousness I hold fast*] I stand firmly on this ground; I have endeavoured to live an upright life, and my afflictions are not the consequence of my sins.

My heart shall not reproach me] I shall take care so to live that I shall have a conscience void of offence before God and man. "Beloved, if our heart condemn us not, then have we confidence toward God;" 1 John iii. 21. This seems to be Job's meaning.

Verse 7. *Let mine enemy be as the wicked*] Let my accuser be proved a lying and perjured man, because he has laid to my charge things which he cannot prove, and which are utterly false.

Verse 8. *What* is *the hope of the hypocrite*] The word חנף *chaneph*, which we translate, most improperly, *hypocrite*, means a *wicked fellow*, a *defiled*, *polluted wretch*, a *rascal*, a *knave*, a man who sticks at nothing in order to gain his ends. In this verse it means a *dishonest man*, a *rogue*, who by overreaching, cheating, &c., has amassed a fortune.

When God taketh away his soul?] Could he have had any well-grounded hope of eternal blessedness when he was acquiring earthly property by guilt and deceit? And of what avail will this property be when his soul is summoned before the judgment-seat? A righteous man *yields up* his soul to God; the wicked does not, because he is afraid of God, of death, and of eternity. God therefore takes the soul away—forces it out of the body. Mr. *Blair* gives us an affecting picture of the death of a wicked man. Though well known, I shall insert it as a striking comment on this passage:—

"How shocking must thy summons be, O death!
To him that is at ease in his possessions;
Who, counting on long years of pleasures here;
Is quite unfurnished for that world to come!
In that dread moment how the frantic soul
Raves round the walls of her clay tenement;
Runs to each avenue, and shrieks for help,
But shrieks in vain! How wishfully she looks
On all she's leaving, now no longer hers!
A little longer, yet a *little* longer,
O, might she stay, to wash away her stains,
And fit her for her passage! Mournful sight!
Her very eyes weep blood; and every groan
She heaves is big with horror. But the foe,
Like a stanch murderer, steady to his purpose,
Pursues her close, through every lane of life,
Nor misses once the track, but presses on;
Till, forced at last to the tremendous verge,
At once she sinks to everlasting ruin."

THE GRAVE.

The *Chaldee* has, *What can the detractor expect who has gathered together* (כנין דשקר *mamon dishkar, the mammon of unrighteousness*) *when God plucks out his soul?* The *Septuagint*: Τις γαρ εστιν ετι ελπις ασεβει, ὁτι επεχει; Μη πεποιθως επι Κυριον ει αρα σωθησεται; "*For what is the hope of the ungodly that he should wait for? shall he, by hoping in the Lord, be therefore saved?*" Mr. *Good* translates differently from all the versions:—

"Yet what is the hope of the wicked that he should prosper,
That God should keep his soul in quiet?"

I believe our version gives as true a sense as any; and the words appear to have been in the eye of our Lord, when he said, "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.

Verse 11. *I will teach you by the hand of God*] Relying on *Divine assistance*, and not speaking out of my own head, or quoting what *others* have said, I will teach you what the mind of the Almighty is, and I will conceal nothing. Job felt that the *good hand of his God was upon him*, and that therefore he should make no mistake in his doctrines. In this way the *Chaldee* understood the words, ביד אל *beyad El, by the hand of God*, which it translates בנבואת אלהא

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 [a] This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 [b] If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and [p] his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it,* but [q] the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and [r] as a booth *that* the keeper maketh.

[a] Chap. xx. 29.——[b] Deut. xxviii. 41; Esth. ix. 10; Hos. ix. 13.

[p] Psa. lxxviii. 64.——[q] Prov. xxviii. 8; Eccles. ii. 26.——[r] Isa. i. 8; Lam. ii. 6.

binbuath Elaha, by the prophecy of God. Those who reject the literal meaning, which conveys a very good sense, may adopt the translation of Mr. *Good*, which has much to recommend it: "I will teach you concerning the *dealings of God.*"

Verse 12. *Ye yourselves have seen* it] Your own experience and observation have shown you that the righteous are frequently in affliction, and the wicked in affluence.

Why then are ye thus altogether vain?] The original is very emphatical: הבל תהבלו *hebel tehbalu*, and well expressed by Mr. *Good*: "Why then should ye thus *babble babblings?*" If our language would allow it, we might say *vanitize vanity.*

Verse 13. *This* is *the portion of a wicked man*] Job now commences his promised teaching; and what follows is a description of the *lot* or *portion* of the *wicked man* and *of tyrants.* And this remuneration shall they have *with God* in general, though the hand of man be not laid upon them. Though he does not at all times show his displeasure against the wicked, by reducing them to a state of poverty and affliction, yet he often does it so that men may see it; and at other times he seems to pass them by, reserving their judgment for *another world*, that men may not forget that there is a day of judgment and perdition for ungodly men, and a future recompense for the righteous.

Verse 14. *If his children be multiplied*] As numerous families were supposed to be a proof of the benediction of the Almighty, Job shows that this is not always the case; for the offspring of the wicked shall be partly cut off by *violent deaths*, and partly reduced to great *poverty.*

Verse 15. *Those that remain of him*] שריריו *seridiv, his remains*, whether meaning himself personally, or his family.

Shall be buried in death] Shall come to *utter* and *remediless destruction.* Death shall have his *full conquest* over them, and the *grave* its *complete victory.* These are no common dead. All the *sting*, all the *wound*, and all the *poison* of sin, remains: and so evident are God's judgments in his and their removal, that even *widows* shall not weep for them; the *public* shall not bewail them; for when the wicked perish *there is shouting.*

Mr. *Good*, following the *Chaldee*, translates: *Entombed in corruption*, or *in the pestilence.* But I see no reason why we should desert the literal reading. *Entombed in corruption* gives no nervous sense in my judgment; for in corruption are the high and the low, the wicked and the good, entombed: but *buried in death* is at once nervous and expressive. Death itself is the *place* where he shall lie; he shall have no redemption, no resurrection to life; death shall ever have dominion over him. The expression is very similar to that in Luke xvi. 22, as found in several *versions* and MSS.: *The rich man died, and was buried in hell; and, lifting up his eyes, being in torment, he saw*, &c. See my note there.

Verse 16. *Though he heap up silver*] Though he amass riches in the greatest abundance, he shall not enjoy them. Unsanctified wealth is a curse to its possessor. *Money*, of all earthly possessions, is the most dangerous, as it is the *readiest* agent to do good or evil. He that *perverts* it is doubly cursed, because it affords him the most immediate means of sinful gratification; and he can sin more in an hour through this, than he can in a day or week by any other kind of property. On the other hand, they who use it *aright* have it in their power to do the most *prompt* and *immediate* good. Almost every kind of want may be speedily relieved by it. Hence, he who uses it as he ought is doubly blessed; while he who *abuses* it is doubly cursed.

Verse 17. *The just shall put* it *on*] Money is God's property. "The silver is mine, and the gold is mine, saith the Lord;" and though it may be abused for a time by unrighteous hands, God, in the course of his providence, brings it back to its proper use; and often the righteous possess the inheritance of the wicked.

Verse 18. *He buildeth his house as a moth*] With great skill, great pains, and great industry; but the structure, however skilful, shall be dissolved; and the materials, however costly, shall be brought to corruption. To its owner it shall be only a temporary habitation, like that which the *moth* makes in its *larve* or *caterpillar* state, during its change from a *chrysalis* to a winged insect.

As a booth that *the keeper maketh.*] A *shed* which the *watchman* or *keeper of a vineyard* erects to cover him from the scorching sun, while watching the ripening grapes, that they may be preserved from depredation. Travellers in the East have observed that such *booths* or *sheds* are made of the *lightest* and most *worthless* materials; and after the harvest or vintage is in, they are quite neglected, and by the winter rains, &c., are soon dissolved and destroyed.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 [a]Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: [b]he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

[a] Chap. xviii. 11.

[b] Heb. *in fleeing he would flee.*

Verse 19. *The rich man shall lie down*] In the grave.

But he shall not be gathered] Neither have a respectable burial among men, nor be gathered with the righteous in the kingdom of God. It may be that Job alludes here to an opinion relative to the state of certain persons after death, prevalent in all nations in ancient times, viz., that those whose funeral rites had not been duly performed, wander about as *ghosts*, and find *no rest*.

He openeth his eyes] In the morning of the resurrection.

And he is not.] He is utterly lost and undone for ever. This seems to be the plain sense of the passage; and so all the *versions* appear to have understood it; but *Reiske* and some others, by making אסף *yeaseph* an *Arabic* word, signifying, not the idea of *gathering*, but *care, anxiety*, &c., have quite altered this sense of the passage; and Mr. *Good*, who copies them, translates thus: *Let the rich man lie down, and care not.* I see no manner of occasion to resort to this interpretation, which, in my judgment, gives a sense inferior to that given above, or to the following: *The rich man shall lie down*—go to his rest, fully persuaded that his property is in perfect safety; *but he shall not be gathered*, or *he shall not gather*—make any farther addition to his stores: *he openeth his eyes in the morning, when he is not*—marauders in the night have stripped him of all his property, as in the case of Job himself; a case quite probable, and not unfrequent in Arabia, when a hostile tribe makes a sudden incursion, and carries off an immense booty. But I prefer the first meaning, as it is obtained without crucifying the text. *Coverdale* translates: When the rich man dyeth, he carieth nothinge with him: he is gone in the twinckelinge of an eye.

Verse 20. *Terrors take hold on him as waters*] They come upon him as an irresistible flood; and he is overwhelmed as by a tempest in the night, when darkness partly hides his danger, and deprives him of discerning the way to escape.

Verse 21. *The east wind carrieth him away*] Such as is called by Mr. *Good* a *levanter*, the *euroclydon*, the *eastern storm* of Acts xxvii. 14.

Verse 22. *God shall cast upon him*] Or, rather, the *storm* mentioned above shall incessantly pelt him, and give him no respite; nor can he by any means escape from its fury.

Verse 23. Men *shall clap their hands at him*] These two verses refer to the storm, which is to sweep away the ungodly; therefore the word *God*, in verse 22, and *men* in this verse, should be omitted. Verse 22: "For it shall fall upon him, and not spare: flying from its power he shall continue to fly. Verse 23. It shall clap its hands against him, and *hiss*, וישרק *veyishrok*, *shriek*, him out of his place." Here the storm is personified, and the wicked actor is *hissed* and driven by it from off the stage. It seems it was an ancient method to *clap the hands* against and *hiss* a man from any public office, who had acted improperly in it. The populace, in European countries, express their disapprobation of public characters who have not pleased them in the same manner to the present day, by *hisses, groans*, and the like.

CHAPTER XXVIII.

Job, in showing the vanity of human pursuits in reference to genuine wisdom, mentions mining for and refining gold and silver, 1; *iron and other minerals,* 2; *the difficulties of mining,* 3, 4; *produce of grain for bread from the earth, and stones of fire from under it,* 5. *He speaks of precious stones and gold dust,* 6; *of the instinct of fowls and wild beasts in finding their way,* 7, 8; *and of the industry and successful attempts of men in mining and other operations,* 9–11: *but shows that with all their industry, skill, and perseverance, they cannot find out true wisdom,* 12; *of which he gives the most exalted character,* 13–22; *and shows that God alone, the fountain of wisdom, knows and can teach it,* 23–27; *and in what this true wisdom consists,* 28.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

SURELY there is [a] a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the [b] earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the [c] stones of darkness, and the [d] shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread:

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir 767.

[a] Or, *a mine*.——[b] Or, *dust*.

[c] Ver. 6.——[d] Psa. xxiii. 4.

NOTES ON CHAP. XXVIII.

Verse 1. *Surely there is a vein for the silver*] This chapter is the oldest and finest piece of *natural history* in the world, and gives us very important information on several curious subjects; and could we ascertain the precise meaning of all the original words, we might, most probably, find out allusions to several useful arts which we are apt to think are of modern, or comparatively modern, invention.

The word מוצא *motsa*, which we here translate *vein*, signifies literally, *a going out*; i. e., a *mine*, or place dug in the earth, whence the silver ore is extracted. And this ore lies generally in *veins* or *loads*, running in certain directions.

A place for gold where *they fine* it.] This should rather be translated, *A place for gold* which *they refine*. Gold ore has also its peculiar mine, and requires to be refined from earthy impurities.

Verse 2. *Iron is taken out of the earth*] This most useful metal is hidden under the earth, and men have found out the method of separating it from its ore.

Brass is *molten* out of *the stone*.] As brass is a factitious metal, *copper* must be the meaning of the Hebrew word נחושה *nechusah*: literally, the stone is poured out for brass. If we retain the common translation, perhaps the process of making brass may be that to which Job refers; for this metal is formed from copper melted with the stone *calamine*; and thus *the stone is poured out* to make *brass*.

Verse 3. *He setteth an end to darkness*] As it is likely Job still refers to mining, the words above may be understood as pointing out the persevering industry of man in penetrating into the bowels of the earth, in order to seek for metals and precious stones. Even the stones that lay hidden in the bowels of the earth he has digged for and brought to light, and has penetrated in directions in which the solar light could not be transmitted; so that he appears to have gone to the regions of the shadow of death. Mr. *Good* translates: "*Man* delveth into *the region* of darkness; and examineth, to the uttermost limit, the stones of darkness and death-shade."

Verse 4. *The flood breaketh out from the inhabitant*] This passage is very difficult. Some think it refers to *mining*; others to *navigation*. If it refer to the former, it may be intended to point out the waters that spring up when the miners have sunk down to a considerable depth, so that the mine is drowned, and they are obliged to give it up. Previously to the invention of the steam-engine this was generally the case: hence ancient mines may be reopened, and worked to great advantage, because we have the means now to take off the water which the ancient workers had not. When, therefore, floods break out in those *shafts*, they are abandoned; and thus they are,

Forgotten of the foot] No man treads there any more. The waters increase דלו *dallu, they are elevated*, they rise up to a level with the spring, or till they meet with some fissure by which they can escape; and then מאנוש נעו *meenosh nau, they are moved* or carried away *from men*; the stream is lost in the bowels of the earth.

Mr. *Peters* thinks that both this verse, and ver. 26 of chap. ix., refer to navigation, then in a state of infancy; for the *sea* is not so much as mentioned; but נחל *nachal*, a torrent or flood, some river or arm of the sea perhaps of a few leagues over, which, dividing the several nations, must interrupt their hospitality and commerce with each other, unless by the help of navigation. According to this opinion the verse may be translated and paraphrased thus: *The flood*—rivers and arms of the sea—*separateth from the stranger*, מעם גר *meim gar*, divides different nations and peoples: *they are forgotten of the foot*—they cannot walk over these waters, they must embark in vessels; then *they dwindle away*, דלו *dallu*, from the size of men, that is, in proportion to their departure from the land they lessen on the sight; נעו *nau, they are tossed up and down*, namely, by the action of the waves. This receives some countenance from the psalmist's fine description, Psa. cvii. 26, 27, of a ship in a rough sea: *They mount up to heaven; they go down again to the depths: their soul is melted because of trouble. They reel to and fro*, יגועו *yanuu*, (the same word as above,) *they stagger like a drunken man*. Mr. *Good's* translation is singular:—

> He breaketh up the veins from the matrice,
> Which, though thought nothing of under the foot,
> Are drawn forth, are brandished among mankind.

This learned man thinks that it applies solely to *mining*, of which I cannot doubt; and therefore I adopt the first interpretation: but as to agreement among translators, it will be sought in vain. I shall just add *Coverdale's*: With the ryuer of water parteth he a sunder the straunge people, that knoweth no good neyghbourheade; such as are rude, unmannerly, and boysterous.

Verse 5. *The earth, out of it cometh bread*] Or the earth, מימנה *mimmennah, from itself*, by its own vegetative power, *it sends out bread*, or the *corn* of which bread is made.

And under it is turned up as it were fire.] It seems as if this referred to some combustible fossil,

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath [e] dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the [f] rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods [g] from overflowing; and *the thing that is* hid bringeth he forth to light.

[e] Or, *gold ore.*——[f] Or, *flint.*

[g] Heb. *from weeping.*

similar to our stone coal, which was dug up out of the earth in some places of Arabia. The *Chaldee* gives a translation, conformable to a very ancient opinion, which supposed the centre of the earth to be a vast *fire*, and the place called *hell*. "The earth from which food proceeds, and under which is gehenna, whose cold snow is converted into the likeness of fire; and the garden of Eden, which is the place whose stones are sapphires," &c. The *Vulgate* has, "The land from which bread has been produced has been destroyed by fire." If this be the meaning of the original, there is probably an allusion to the destruction of Sodom and Gomorrah; and the seventh and eighth verses may be supposed to refer to that catastrophe, there being no place left tangible or visible where those cities once stood: neither *fowl* nor *beast* could discern a *path* there, the whole land being covered with the lake Asphaltites.

Verse 6. *The stones—the place of sapphires*] In the language of mineralogists, the gangue, matrix, or bed in which the sapphire is found. For a description of this stone, see on ver. 16

Dust of gold] Or rather, *gold dust*.

Verse 7. There is *a path which no fowl knoweth*] The instinct of birds is most surprising. They traverse vast forests, &c., in search of food, at a great distance from the place which they have chosen for their general residence; and return in all weathers, never missing their track: they also find their own nest without ever mistaking another of the same kind for it. Birds of passage, also, after tarrying in a foreign clime for six or seven months, return to their original abode over kingdoms and oceans, without missing their way, or deviating in the least from the proper direction; not having a single object of sight to direct their peregrinations. In such cases even the keen scent of the vulture, and the quick, piercing sight of the eagle, would be of no use. It is possible that Job may here refer to undiscovered mines and minerals; that notwithstanding man had already discovered much, yet much remained undiscovered, especially in the internal structure and contents of the earth. Since his time innumerable discoveries have been made; and yet how little do we know! Our various conflicting and contradictory *theories* of the earth are full proofs of our ignorance, and strong evidences of our folly. The present dogmatical systems of *geology* itself are almost the *ne plus ultra* of brain-sick visionaries, and system-mad mortals. They talk as confidently of the structure of the globe, and the manner and time in which all was formed, as if they had examined every part from the centre to the circumference; though not a soul of man has ever penetrated two miles in perpendicular depth into the bowels of the earth.

And with this scanty, defective knowledge, they pretend to build systems of the universe, and blaspheme the revelation of God! Poor souls! All these things are to them *a path which no fowl knoweth*, which the *vulture's eye hath not seen*, on which the *lion's whelps have not trodden*, and by which the *fierce lion hath not passed*. The *wisdom* necessary to such investigations is out of *their* reach; and they have not simplicity of heart to seek it where it may be found.

One of the *Chaldee Targums* gives a strange turn to this verse:—"The path of the tree of life Sammael, (Satan,) though flying like a bird, hath not known; nor hath the eye of Eve beheld it. The children of men have not walked in it; nor hath the serpent turned towards it."

Verse 9. *He putteth forth his hand upon the rock*] Still there appears to be a reference to *mining*. Man puts his hand upon the rock, he breaks that to pieces, in order to extract the metals which it contains.

He overturneth the mountains] He excavates, undermines, or digs them away, when in search of the metals contained in them: this is not only poetically, but literally, the case in many instances.

Verse 10. *He cutteth out rivers among the rocks*] He cuts canals, adits, &c., in the rocks, and drives levels under ground, in order to discover *loads* or *veins* of ore. These are often continued a great way under ground; and may be poetically compared to rivers, channels, or canals.

His eye seeth every precious thing.] He sinks those *shafts*, and drives those *levels*, in order to discover where the precious minerals lie, of which he is in pursuit.

Verse 11. *He bindeth the floods*] Prevents the risings of springs from drowning the mines; and conducts rivers and streams from their wonted course, in order to *bring forth to light what was hidden under their beds*. The *binding* or *restraining* the *water*, which, at different depths, annoys the miner, is both difficult and expensive: in some cases it may be drawn off by pipes or canals into neighbouring watercourses; in others, it is conducted to one receptacle or reservoir, and thence drawn off. In Europe it is generally done by means of *steam-engines*. What method the ancients had in mining countries, we cannot tell; but they *dug deep* in order to find out the

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

12 [h] But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the [i] price thereof; neither is it found in the land of the living.

14 [k] The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 [l] It [m] cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

[h] Ver. 20; Eccles. vii. 24.—[i] Prov. iii. 15.—[k] Ver. 22; Rom. xi. 33, 34.

[l] Heb. *fine gold shall not be given for it.*—[m] Prov. iii. 13, 14, 15; viii. 10, 11, 19; xvi. 16.

riches of the earth. PLINY says, nervously, *Imus in viscera terræ; et in sede manium opes quærimus.* "We descend into the bowels of the earth; and seek for wealth even in the abodes of departed spirits."—The *manes* or ghosts of the dead, or spirits presiding over the dead, were supposed to have their habitation in the centre of the earth; or in the deepest pits and caves. OVID, speaking of the degeneracy of men in the iron age, *Met.* lib. i., ver. 137, says:—

Nec tantum segetes alimentaque debita dives
Poscebatur humus; sed *itum est in viscera terræ:*
Quasque *recondiderat, Stygiisque admoverat umbris,*
Effodiuntur opes, irritamenta malorum.
Jamque nocens ferrum, ferroque nocentius aurum
Prodierat: prodit bellum, quod pugnat utroque;
Sanguineaque manu crepitantia concutit arma.

"Nor was the ground alone required to bear
Her annual income to the crooked share:
But greedy mortals, rummaging her store,
Digg'd from her entrails first the precious ore;
And that alluring ill to sight display'd,
Which, next to hell, the prudent gods had laid.
Thus cursed *steel*, and more accursed *gold*,
Gave mischief birth, and made that mischief bold;
And double death did wretched man invade,
By *steel* assaulted, and by *gold* betray'd."

DRYDEN.

By *binding the floods from overflowing*, some have supposed that there is an allusion to the *flux* and *reflux* of the sea. In its *flowing* it is so *bound*, has its *bounds* assigned by the Most High, that it does not drown the adjacent country; and in its *ebbing* the parts which are ordinarily *covered* with the water are *brought to view*.

Verse 12. *But where shall wisdom be found?*] It is most evident that the terms *wisdom* and *understanding* are used here in a widely different sense from all those arts and sciences which have their relation to man in his animal and social state, and from all that *reason* and *intellect* by which man is distinguished from all other animals. Now as these terms חכמה *chochmah*, *wisdom*, and בינה *binah*, *understanding* or *discernment*, are often applied in the sacred writings in their common acceptations, we must have recourse to what Job says of them, to know their meaning in *this place*. In ver. 28, he says, The *fear of the Lord is* WISDOM, *and to depart from evil is* UNDERSTANDING. We know that the *fear of the Lord* is often taken for the whole of that religious reverence and holy obedience which God prescribes to man in his word, and which man owes to his Maker. Hence the *Septuagint* render חכמה *chochmah*, *wisdom*, by θεοσεβια, *Divine worship*; and as to a *departure from evil*, that is necessarily implied in a religious life; but it is here properly distinguished, that no man might suppose that a *right faith*, and a proper performance of the rites of religious worship, is the whole of religion. No. They must not only worship God *in the letter*, but also in the *spirit*; they must not only have the *form*, but also the *power* of *godliness*: and this will lead them to worship God in spirit and truth, to walk in his testimonies, and abstain from every appearance of evil; hence they will be truly *happy*: so that *wisdom* is another word for *happiness*. Now these are things which man by study and searching could never find out; they are not of an *earthly origin*. The *spirit of a man*, human understanding, *may know the things of a man*—those which concern him in his animal and social state: *but the Spirit of God* alone *knows the things of God*; and therefore WISDOM—all true religion—must come by Divine revelation, which is the mode of its attainment. *Wisdom* finds out the *thing*, and *understanding* uses and applies the *means*; and then the great *end* is obtained.

Verse 13. *Man knoweth not the price thereof*] It is of infinite value; and is the only science which concerns *both worlds*. Without it, the wisest man is but a beast; with it, the simplest man is next to an angel.

Neither is it found in the land of the living.] The world by wisdom, *its* wisdom, never knew God. True religion came by Divine revelation: that alone gives the true notion of God, his attributes, ways, designs, judgments, providences, &c., whence man came, what is his duty, his nature, and his end. *Literature, science, arts*, &c., &c., can only avail man for the *present life*; nor can they contribute to his true *happiness*, unless tempered and directed by genuine religion.

Verse 14. *The depth saith, It* is *not in me*] Men may dig into the bowels of the earth, and there find gold, silver, and precious stones; but these will not give them true happiness.

The sea saith, It is *not with me.*] Men may explore foreign countries, and by navigation connect as it were the most distant parts of the earth, and multiply the comforts and luxuries of life; but every voyage and every enjoyment proclaim, True happiness is not here.

Verse 15. *It cannot be gotten for gold*] Genuine religion and true happiness are not to be acquired by earthly property. Solomon made gold and silver as plentiful as the stones in Jerusalem, and had all the delights of the sons of men, and yet he was not happy; yea, he had *wisdom*, was the wisest of men, but he had not the wisdom of which Job speaks here, and therefore, to him, all was vanity and vexation of spirit

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* [a] jewels of fine gold.

18 No mention shall be made of [b] coral, or of pearls: for the price of wisdom *is* above rubies.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[a] Or, *vessels of fine gold.*

[b] Or, *Ramoth.*

If Solomon, as some suppose, was the author of this book, the sentiments expressed here are such as we might expect from this deeply experienced and wise man.

Verse 16. *The gold of Ophir*] Gold is *five* times mentioned in this and verses 17 and 19, and *four* of the times in different words. I shall consider them all at once.

1. כגור SEGOR, from כגר *sagar*, to *shut up*. *Gold* in the *mine*, or *shut up* in the *ore*; *native* gold washed by the streams out of the mountains, &c.; *unwrought gold*.

Verse 16. 2. כתם KETHEM, from כתם *catham*, to *sign* or *stamp*: *gold* made *current* by being *coined*, or *stamped* with its *weight* or *value*; what we would call *standard* or *sterling* gold.

Verse 17. 3. זהב ZAHAB, from זהב *zahab*, to be *clear, bright*, or *resplendent*: the *untarnishing* metal; the only metal that always keeps its lustre. But probably here it means gold *chased*, or that in which precious stones are *set*; *burnished* gold.

4. פז PAZ, from פז *paz*, to *consolidate*, joined here with כלי *keley*, *vessels*, *ornaments*, *instruments*, &c.: *hammered* or *wrought gold*; gold in the finest *forms*, and most elegant *utensils*. This metal is at once the brightest, most solid, and most precious, of all the *metals* yet discovered, of which we have no less than *forty* in our catalogues.

In these verses there are also *seven* kinds of *precious stones*, &c., mentioned: *onyx*, *sapphire*, *crystal*, *coral*, *pearls*, *rubies*, and *topaz*. These I shall also consider in the order of their occurrence.

Verse 16. 1. שהם *shoham*, the ONYX, from ονυξ, *a man's nail, hoof of a horse*, because in *colour* it resembles both. This stone is a species of *chalcedony*; and consists of alternate layers of white and brown *chalcedony*, under which it generally ranges. In the *Vulgate* it is called *sardonyx*, compounded of *sard* and *onyx*. *Sard* is also a variety of chalcedony, of a deep reddish-brown colour, of which, and alternate layers of *milk-white* chalcedony, the sardonyx consists. A most beautiful block of this mineral sardonyx, from Iceland, now lies before me.

2. ספיר *sappir*, the SAPPHIRE stone, from ספר *saphar*, to *count*, *number*; probably from the number of *golden spots* with which it is said the *sapphire of the ancients* abounded. PLINY says, *Hist. Nat.* lib. xxxvii., cap. 8: Sapphirus *aureis punctis* collucet: cœruleæ et sapphiri, raraque cum purpura: optimæ apud Medos, nusquam tamen perlucidæ. "The sapphire glitters with golden spots. Sapphires are sometimes of an azure, never of a purple colour. Those of Media are the best, but there are none transparent." This may mean the *blond stones*; but see below.

What we call the *sapphire* is a variety of the perfect *corundum*; it is in hardness inferior only to the *diamond*. It is of several colours, and from them it has obtained several names. 1. The transparent or translucent is called the *white* sapphire. 2. The *blue* is called the oriental *sapphire*. 3. The *violet blue*, the oriental *amethyst*. 4. The *yellow*, the oriental *topaz*. 5. The *green*, the oriental *emerald*. 6. That with *pearly reflections*, the *opalescent* sapphire. 7. When transparent, with a pale, reddish, or bluish reflection, it is called the *girasol* sapphire. 8. A variety which, when polished, shows a *silvery star* of six rays in a direction perpendicular to the axis, is called *asteria*. When the meaning of the Hebrew word is collated with the description given by *Pliny*, it must be evident that a *spotted opaque* stone is meant, and consequently not what is now known by the name *sapphire*. I conjecture, therefore, that *lapis lazuli*, which is of a *blue colour*, with *golden-like spots*, formed by *pyrites* of iron, must be intended. The *lapis lazuli* is that from which the beautiful and unfading colour called *ultramarine* is obtained.

Verse 17. 3. זכוכית *zechuchith*, CRYSTAL, or *glass*, from זכה *zachah*, to be *pure, clear, transparent*. *Crystal* or *crystal of quartz* is a six-sided prism, terminated by six-sided pyramids. It belongs to the *siliceous* class of minerals: it is exceedingly clear and brilliant, insomuch that this property of it has become proverbial, as *clear as crystal*.

Verse 18. 4. ראמות *ramoth*, CORAL, from ראם *raam*, to be *exalted* or *elevated*; probably from this remarkable property of coral, "it always grows from the tops of marine rocky caverns with the head downwards." *Red coral* is found in the Mediterranean, about the isles of Majorca and Minorca, on the African coast, and in the Ethiopic ocean.

5. גביש *gabish*, PEARLS. from גבש *gabash*, in Arabic, to be *smooth*, to *shave off the hair*; and hence גביש *gabish*, the *pearl*, the *smooth round substance*; and also *hail* or *hailstones*, because of their resemblance to *pearls*. The *pearl* is the production of a shell-fish of the *oyster* kind, found chiefly in the East Indies, and called *berberi*; but pearls are occasionally found in the *common oyster*, as I have myself observed, and in the *muscle* also. They are of a brilliant sparkling white, perfectly round in general, and formed of *coats*, in the manner of an *onion*. Out of one oyster I once took *six* pearls. When large, fine, and without spots, they are valuable. I have seen one that formed the whole body of a Hindoo idol, *Creeshna*, more than an inch in length, and valued at 300 guineas.

Verse 18. 6. פנינים *peninim*, RUBIES, from פנה *panah*, he *turned, looked, beheld*. The *oriental ruby* is blood-red, rose-red, or with a tinge of violet. It has occasionally a mixture of *blue*, and is generally in the form of *six-sided prisms*. It is a species of the *sapphire*,

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19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 [p] Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [q] air.

22 [r] Destruction and death say, We have heard the fame thereof with our ears.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* [s] seeth under the whole heaven;

25 [t] To make the weight for the winds;

[p] Ver. 12.——[q] Or, *heaven*.——[r] Ver. 14.

[s] Prov. xv. 3.——[t] Psa. cxxxv. 7.

and is sometimes *chatoyant* in its appearance, i. e., has a curious kind of reflection, similar to the *cat's eye*: and as this is particularly striking, and *changes* as you *turn* the stone, hence probably the name *peninim*, which you derive from פנה *panah*, to turn, look, behold, &c.

But some learned men are of opinion that the *magnet* or *loadstone* is meant, and it is thus called because of the remarkable property it has of *turning north* and *south*. And this notion is rendered the more likely, because it agrees with another word in this verse, expressive of a different property of the magnet, viz., its *attractive* influence: for the Hebrew words משך חכמה מפנינים *meshech chochmah mippeninim*, which we render, *The price of wisdom is above rubies*, is literally, *The* ATTRACTION *of wisdom is beyond the peninim*, the *loadstone*; for all the gold, silver, and precious stones, have strong influence on the human heart, attracting all its passions strongly; yet the *attraction of wisdom*—that which insures a man's *happiness* in both worlds—is more powerful and influential, when understood, than all of these, and even than the *loadstone*, for that can only attract *iron*; but, *through desire* of the other, *a man, having separated himself* from all those earthly entanglements, *seeketh and intermeddleth with* ALL WISDOM. The *attractive* property of the loadstone must have been observed from its first discovery; and there is every reason to believe that the *magnet* and its virtues were known in the East long before they were discovered in Europe.

7. פטרה *pitdah*, *the* TOPAZ. This word occurs only in Exod. xxviii. 17; xxxix. 10; Ezek. xxviii. 13, and in the present place; in all of which, except that of Ezekiel, where the Septuagint is all confusion, the *Septuagint* and *Vulgate* render the word always τοπαζιον, *topazius*, *the* TOPAZ. This stone is generally found in a prismatic form, sometimes limpid and nearly transparent, or of various *shades* of *yellow*, *green*, *blue*, *lilac*, and *red*.

I have thus given the best account I can of the stones here mentioned, allowing that they answer to the names by which we translate them. But on this point there is great uncertainty, as I have already had occasion to observe in other parts of this work. Beasts, birds, plants, metals, precious stones, unguents, different kinds of grain, &c., are certainly mentioned in the sacred writings; but whether we know what the different Hebrew terms signify, is more than we can certainly affirm. Of some there is little room to doubt; of others *conjecture* must, in the present state of our knowledge, supply the place of *certainty*. See PHILIP'S *Elementary Introduction* to MINERALOGY; an accurate work, which I feel pleasure in recommending to all students in the science.

Verse 19. *The topaz of Ethiopia*] The country called *Cush*, which we call *Ethiopia*, is supposed to be that which extends from the eastern coast of the Red Sea, and stretches towards Lower Egypt. *Diodorus Siculus* says that the topaz was found in great abundance, as his description intimates, in an island in the Red Sea called *Ophiodes*, or the *isle of serpents*. *Hist.* lib. iii., p. 121. His account is curious, but I greatly doubt its correctness; it seems too much in the form of a legend: yet the reader may consult the place.

Verse 20. *Whence then cometh wisdom?*] Nearly the same words as in verse 12, where see the note.

Verse 22. *Destruction and death say, We have heard the fame thereof*] אבדון ומות *Abaddon vamaveth*, the destroyer, and his offspring death. This is the very name that is given to the *devil* in Greek letters Αβαδδων, Rev. ix. 11, and is rendered by the Greek word Απολλυων, *Apollyon*, a word exactly of the same meaning. No wonder *death* and the *devil* are brought in here as saying *they had heard the fame of wisdom*, seeing ver. 28 defines it to be *the fear of the Lord, and a departure from evil*; things point blank contrary to the interests of Satan, and the extension of the empire of death.

Verse 23. *God understandeth the way thereof*] It can only be taught by a revelation from himself. Instead of הבין *hebin*, *understandeth*, six MSS. have הכין *hechin*, *disposed* or *established*. This reading is also supported by the *Septuagint*; Ὁ Θεος ευ συνεστησεν αυτης ὁδον, "God hath well established her way:" *falsely* rendered *bene cognovit*, *hath well known*, in the *Latin version* of the Septuagint in the London Polyglot; but *bene constituit*, *hath well established*, in the *Complutensian*, *Antwerp*, and *Paris* Polyglots.

Verse 24. *For he looketh to the ends of the earth*] His knowledge is unlimited, and his power infinite.

Verse 25. *To make the weight for the winds*] God has given an atmosphere to the earth, which, possessing a certain degree of *gravity* perfectly suited to the necessities of all animals, plants, vegetables, and fluids, is the cause in his hand of preserving animal and vegetative life through the creation; for by it the *blood* circulates in the veins of animals, and the *juices* in the tubes of vegetables. Without this *pressure* of the atmosphere, there could be no respiration; and the *elasticity* of the particles of air included in animal and vegetable bodies, without this superincumbent pressure, would rupture the vessels in

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and he weigheth the waters by measure.

26 When he [u] made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and [v] declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [w] the fear of the Lord, that *is* wisdom: and to depart from evil *is* understanding.

[u] Chap. xxxviii. 25.——[v] Or, *number it.*

[w] Deut. iv. 6; Psa. cxi. 10; Prov. i. 7; ix. 10; Eccles. xii. 13.

which they are contained, and destroy both kinds of life. So exactly is this *weight of the winds* or *atmospheric air* proportioned to the necessities of the globe, that we find it in the mean neither too *light* to prevent the undue *expansion* of animal and vegetable tubes, nor too *heavy* to *compress* them so as to prevent due circulation. See at the end of the chapter.

And he weigheth the waters by measure.] He has exactly proportioned the *aqueous surface* of the earth to the *terrene parts*, so that there shall be an adequate surface to produce, by *evaporation*, moisture sufficient to be treasured up in the atmosphere for the irrigation of the earth, so that it may produce grass for cattle, and corn for the service of man. It has been found, by a pretty exact calculation, that the aqueous surface of the globe is to the terrene parts as *three* to *one*; or, that *three-fourths* of the surface of the globe is *water*, and about *one-fourth earth*. And other experiments on evaporation, or the quantity of vapours which arise from a given space in a given time, show that it requires such a proportion of *aqueous surface* to afford moisture sufficient for the other proportion of *dry land*. Thus God has given the waters by measure, as he has given the due proportion of *weight* to the *winds*.

Verse 26. *When he made a decree for the rain*] When he determined how that should be *generated*; viz., By the *heat* of the sun *evaporation* is produced: the particles of vapour being lighter than the air on the surface, ascend into the atmosphere, till they come to a region where the air is of their own *density*; there they are formed into *thin clouds*, and become suspended. When, by the sudden passages of *lightning*, or by *winds* strongly *agitating* these clouds, the particles are driven together and condensed, so as to be *weightier* than the *air* in which they float, then they fall down in the form of *rain*; the drops being greater or less according to the *force* or *momentum*, or suddenness, of the agitation by which they are driven together, as well as to the degree of *rarity* in the lower regions of the atmosphere through which they fall.

A way for the lightning of the thunder] ודרך לחזיז קולות *vederech lachaziz kolath*. קול *kol* signifies *voice* of any kind; and *koloth* is the plural, and is taken for the frequent *claps* or *rattlings* of thunder. חז *chaz* signifies to *notch*, *indentate*, or *serrate*, as in the *edges* of the leaves of trees; חזיז *chaziz* must refer to the *zigzag* form which lightning assumes in passing from one cloud into another. We are informed that "this is a frequent occurrence in hot countries." Undoubtedly it is; for it is frequent in *cold countries* also. I have seen this phenomenon in England in the most distinct manner for hours together, with a few seconds of interval between each flash. Nothing can better express this appearance than the original word.

Verse 27. *Then did he see it, and declare it*] When he had finished all his creative operations, and tried and proved his work, חקרה *chakarah*, investigated and found it to be very good; then he gave the needful revelation to man; for,

Verse 28. *Unto man he said*] לאדם *laadam*, *unto man*, he said: This probably refers to the revelation of his will which God gave to Adam after his fall. He had before sought for *wisdom* in a *forbidden way*. When he and Eve saw that the tree was pleasant to the eyes, *and a tree to be desired to make one wise*, they took and did eat, Gen. iii. 6. Thus they lost all the *wisdom* that they had, by not setting the *fear of the Lord* before their eyes; and became *foolish*, *wicked*, and *miserable*. Hear, then, what God prescribes as a proper remedy for this dire disease: The fear of the Lord, that is wisdom; it is thy only wisdom now to set God always before thy eyes, that thou mayest not again transgress.

Depart from evil is understanding.] Depart from the evil *within* thee, and the evil *without* thee; for thy own evil, and the evil that is now, through thee, brought into the world, will conspire together to sink thee into ruin and destruction. Therefore, let it be thy constant employment to shun and avoid that evil which is everywhere diffused through the whole moral world by thy offence; and labour to be *reconciled* to him by righteousness and true holiness, that thou mayest escape the bitter pains of an eternal death. See the note on verse 12.

From what has been observed on verses 25, 26, and from the doctrine of the atmosphere in general, I can safely draw the following conclusions:—

1. From the *gravity* and *elasticity* of the air, we learn that it closely invests the earth, and all bodies upon it, and binds them down with a force equal to 2160 pounds on every square foot. Hence it may properly be termed the *belt* or *girdle* of the globe.

2. It prevents the arterial system of animals and plants from being too much distended by the impetus of the circulating juices, or by the elastic power of the air so plenteously contained in the blood, and in the different vessels both of plants and animals.

3. By its gravity it prevents the blood and juices from oozing through the pores of the vessels in which they are contained; which, were it not for this circumstance, would infallibly take place. Persons who ascend high mountains, through want of a sufficiency of pressure in the atmosphere, become relaxed, and spit blood. Animals, under an exhausted receiver, swell, vomit, and discharge their fæces.

4. It promotes the mixture of contiguous fluids; for when the air is extracted from certain mixtures, a separation takes place, by which their properties, when in combination, are essentially changed.

5. To this principle we owe winds in general, so essential to navigation, and so necessary to the purification of the atmosphere. The air is put into motion by any alteration of its equilibrium.

6. Vegetation depends entirely on the gravity and elasticity of the air. Various experiments amply prove that plants in vacuo never grow.

7. Without air there could be no evaporation from the sea and rivers; and, consequently, no rain; nor could the clouds be suspended, so necessary to accumulate and preserve, and afterwards to distil, these vapours, in the form of dew, rain, snow, and hail, upon the earth.

8. Without air, all the charms of vocal and instrumental sounds would become extinct; and even language itself would cease.

9. Without it heat could not be evolved, nor could fire exist; hence a universal rigour would invest the whole compass of created nature.

10. Without air, animal life could never have had a being; hence God created the firmament or atmosphere before any animal was produced. And without its continual influence animal life cannot be preserved; for it would require only a few moments of a total privation of the benefits of the atmosphere to destroy every living creature under the whole heaven.

11. It has been found, by repeated *experiments*, that a column or rod of *quicksilver*, about *twenty-nine inches and a half high*, and *one inch* in *diameter*, weighs about *fifteen* pounds; and such a column is suspended in an exhausted tube by the weight of the *atmosphere*; hence it necessarily follows, that a column of *air*, one *square inch* in diameter, and as *high as the atmosphere*, weighs about *fifteen pounds* at a medium. Thus it is evident that the atmosphere presses with the weight of *fifteen pounds* on every *square inch*; and, as a *square foot* contains *one hundred and forty-four* square inches, every such foot must sustain a weight of incumbent atmospheric air equal to *two thousand one hundred and sixty pounds*, as has been before stated. And from this it will follow, that a middle-sized man, whose surface is about *fifteen square feet*, constantly sustains a load of air equal to *thirty-two thousand four hundred pounds!* But this is so completely counterbalanced by the air *pressing equally in all directions*, and by the *elasticity* of the air included in the various cavities of the body, that no person in a pure and healthy state of the atmosphere feels any inconvenience from it; so accurately has God *fitted the weight to the winds*.

It has been suggested that my computation of 15 *square* feet for the surface of a *middle-sized man*, is too *much*; I will, therefore, take it at 14 *square* feet. From this computation, which is within the measure, it is evident that every such person sustains *a weight of air* equal, at a medium, to about 30,240 *lbs.* troy, or 24,882½ *lbs.* avoirdupois, which make 1,777 *stone*, 4 *lbs.* equal to *eleven* TONS, *two* HUNDRED and *eighteen pounds* and *a half*.

2. Though it may appear more *curious* than *useful*, yet from the simple fact which I have completely demonstrated myself by experiment, that *the atmosphere presses with the weight of fifteen pounds on every square inch*, we can tell the *quantum of pressure* on the *whole globe*, and weigh the whole atmosphere to a pound!

The *polar* and *equatorial* circumference of the earth is well known. Without, therefore, entering too much into *detail*, I may state that the surface of the terraqueous globe is known to contain about *five thousand, five hundred, and seventy-five* BILLIONS *of square* FEET; hence, allowing *fifteen pounds to each square inch, and two thousand one hundred and sixty pounds to each square foot*, the whole surface must sustain a pressure from the atmosphere equal to *twelve* TRILLIONS *and forty-two thousand billions of* POUNDS! or *six thousand and twenty-one* BILLIONS *of* TONS! And this weight is the *weight of the whole atmosphere* from its contact with every part of the earth's surface to its utmost highest extent!

Experiments also prove that the air presses *equally in all directions*, whether *upwards*, *downwards*, or *laterally*; hence the earth is not incommoded with this enormous weight, because its *zenith* and *nadir*, *north* and *south* pressure, being perfectly equal, *counterbalance* each other! This is also the case with respect to the human body, and to all bodies on the earth's surface.

To make the foregoing calculations more satisfactory, it may be necessary to add the following observations:—

A bulk of atmospheric air, equal to one *quart*, when taken near the level of the sea, at a temperature of 50° Fahrenheit, weighs about 16 *grains*, and the same bulk of *rain water*, taken at the same temperature, weighs about 14,621 *grains:* hence *rain water* is about 914 times specifically heavier than *air*.

I have already shown that the *pressure* of the atmosphere is equal to about 15 *lbs.* troy on every *square inch*; and that this pressure is the same in all directions; and thence shown that on this datum the *whole weight of the atmosphere* may be computed. I shall re-state this from a computation of the earth's surface in *square miles*, which is recommended to me as peculiarly accurate. A square mile contains 27,878,400 square feet. The earth's surface, in round numbers, is 200,000,000, or *two hundred millions*, of square miles. Now, as from the preceding data it appears that there is a pressure of 19,440 *lbs.* troy on every *square yard*, the pressure or *weight* of the *whole atmosphere*, circumfused round the whole surface of the earth, amounts to 12,013,468,800,000,000,000, or, *twelve* TRILLIONS, *forty-three thousand four hundred and sixty-eight* BILLIONS, *eight hundred thousand* MILLIONS *of pounds*.

Though we cannot tell to what *height* the atmosphere extends, the air growing more and more *rare* as we ascend in it; yet we can ascertain, as above, the quantum of *weight* in the whole of this atmosphere, which the terraqueous globe sustains equally diffused over its surface, as well as over the surfaces of all bodies existing on it. At first view, however, it is difficult for minds not exercised in matters of philosophy to conceive how such an immense pressure can

be borne by animal beings. Though this has been already explained, let the reader farther consider that, as *fishes* are surrounded by *water*, and live and move in it, which is a much denser medium than our atmosphere; so all *human beings* and all other animals are surrounded by *air*, and live and move in it. A *fish taken out of the water* will die in a very short time: a *human being*, or any other animal, *taken out of the air*, or put in a place *whence the air is extracted*, will die in a much shorter time. *Water gravitates* towards the *centre* of the earth, and so does *air*. Hence, as a *fish* is pressed on every side by that fluid, so are all animals on the earth's surface by atmospheric air. And the pressure in both cases, on a given surface, is as has been stated above; the air contained in the vessels and cells of animal bodies being a sufficient counterpoise to the air without.

Having said thus much on the pressure of the atmosphere, as intimated by Job, the reader will permit me to make the following general reflections on the subject, of which he may make what use he may judge best.

It is generally supposed that former times were full of barbaric ignorance; and that the system of philosophy which is at present in repute, and is established by experiments, is quite a modern discovery. But nothing can be more false than this; as the Bible plainly discovers to an attentive reader that the doctrine of *statics*, the *circulation* of the blood, the *rotundity* of the earth, the *motions* of the celestial bodies, the process of *generation*, &c., were all known long before *Pythagoras*, *Archimedes*, *Copernicus*, or *Newton* were born.

It is very reasonable to suppose that God implanted the first principles of every science in the mind of his first creature; that *Adam* taught them to his posterity, and that *tradition* continued them for many generations with their proper improvements. But many of them were lost in consequence of wars, captivities, &c. Latter ages have re-discovered many of them, principally by the direct or indirect aid of the Holy Scriptures; and others of them continue hidden, notwithstanding the accurate and persevering researches of the moderns.

CHAPTER XXIX.

Job laments his present condition, and gives an affecting account of his former prosperity, having property in abundance, being surrounded by a numerous family, and enjoying every mark of the approbation of God, 1–6. *Speaks of the respect he had from the young*, 7, 8; *and from the nobles*, 9, 10. *Details his conduct as a magistrate and judge in supporting the poor, and repressing the wicked*, 11–17; *his confidence, general prosperity, and respect*, 18–25.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

MOREOVER Job [a] continued his parable, and said,

2 O that I were [b] as *in* months past, as *in* the days *when* God preserved me;

3 [c] When his [d] candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when

[a] Heb. *added to take up.*——[b] See chap. vii. 3.

[c] Chap. xviii. 6.——[d] Or, *lamp*; Psa. xviii. 28.

NOTES ON CHAP. XXIX.

Verse 2. *O that I were as in months past*] Job seems here to make an apology for his complaints, by taking a view of his former prosperity, which was very great, but was now entirely at an end. He shows that it was not removed because of any bad use he had made of it; and describes how he behaved himself before God and man, and how much, for justice, benevolence, and mercy, he was esteemed and honoured by the wise and good.

Preserved me] Kept, guarded, and watched over me.

Verse 3. *When his candle shined upon my head*] Alluding most probably to the custom of illuminating festival or assembly rooms by lamps pendant from the ceiling. These shone literally *on the heads* of the guests.

By his light I walked through *darkness*] His *light*—prosperity and peace—continued to illuminate my way. If adversity came, I had always the light of God to direct me. Almost all the nations of the world have represented their great men as having a *nimbus* or *Divine glory* about their heads, which not only signified the honour they had, but was also an emblem of the inspiration of the Almighty.

Verse 4. *The days of my youth*] The original word rather means *in the days of my winter*, בימי *charpi*, from חרף *charaph*, "to strip or make bare." Mr. *Harmer* supposes the *rainy season* is intended, when the fields, &c., parched up by long drought, are revived by the *plentiful showers*. Mr. *Good* thinks the word as found in the *Arabic*, which means *top* or *summit*, and which he translates *perfection*, is that which should be preferred. Others think the *autumnal* state is meant, when he was *loaded with prosperity* as the trees are with *ripe fruit*.

The secret of God was *upon my tabernacle*] בסוד אלוה *besod Eloah*, "the secret assembly of God," meaning probably the same thing that is spoken of in the beginning of this book, *the sons of God, the devout people, presenting themselves before God*. It is not unlikely that such a *secret assembly of God* Job had in his own house; where he tells us, in the next verse, "The Almighty was with him, and his children were about him."

Mr. *Good* translates differently: *When God forti-*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[e] the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When [f] I washed my steps with butter, and [g] the rock poured [h] me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and [i] laid *their* hand on their mouth.

10 [k] The nobles held their peace, and their [l] tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because [m] I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 [n] I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was [o] eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and [p] the cause *which* I knew not I searched out.

17 And I brake [q] the [r] jaws of the wicked, and [s] plucked the spoil out of his teeth.

18 Then I said, [t] I shall die in my nest, and I shall multiply *my* days as the sand.

[e] Psa. xxv. 14.——[f] Gen. xlix. 11; Deut. xxxii. 13; xxxiii. 24; chap. xx. 17.——[g] Psa. lxxxi. 16.——[h] Heb. *with me.*——[i] Chap. xxi. 5.——[k] Heb. *The voice of the nobles was hid.*——[l] Psa. cxxxvii. 6.——[m] Psa. lxxii. 12; Prov. xxi. 13; xxiv. 11.

[n] Deut. xxiv. 13; Psa. cxxxii. 9; Isa. lix. 17; lxi. 10; Ephes. vi. 14, &c.; 1 Thess. v. 8.——[o] Num. x. 31.——[p] Prov. xxix. 7.——[q] Psa. lviii. 6; Prov. xxx. 14.——[r] Heb. *the jaw-teeth* or *the grinders.*——[s] Heb. *cast.*——[t] Psa. xxx. 6.

fied my tent over me; supposing that the Hebrew סוד *sod* is the Arabic سد *sud*, "a barrier or fortification." Either will make a good sense.

Verse 6. *Washed my steps with butter*] See the note on chap. xx. 17.

Verse 7. *When I went out to the gate*] Courts of justice were held at the gates or entrances of the cities of the East; and Job, being an *emir*, was *supreme magistrate:* and here he speaks of his going to the gate to administer justice.

I prepared my seat in the street] I administered judgment openly, in the most public manner; and none could say that I, in any case, perverted justice. Mr. *Good* translates:—"As I went forth the city rejoiced at me, as I took my seat abroad."

Verse 8. *The young men saw me, and hid themselves*] From all classes of persons I had the most marked respect. The YOUNG, through modesty and bashfulness, shrunk back, and were afraid to meet the eye of their prince; and the AGED *rose from their seats* when I entered the place of judgment. These were the *elders* of the people, who also sat with the judge, and assisted in all legal cases.

Verse 9. *The princes refrained talking*] They never ventured an opinion in opposition to mine; so fully were they persuaded of the justice and integrity of my decision.

Verse 10. *The nobles held their peace*] PRINCES שרים *sarim*, and NOBLES, נגידים *negidim*, must have been *two* different classes of the great men of Idumea. שר *sar*, PRINCE, *director*, or *ruler*, was probably the *head of a township*, or what we would call a *magistrate* of a particular district. נגיד *nagid*, a NOBLE, or one of those who had the privilege of standing *before*, or in the *presence* of, the chief ruler. The participle נגד *neged* is frequently used to signify *before, in the presence of, publicly, openly*. And on this account, it is most likely that the *noun* means one of those nobles or counsellors who were always admitted to the royal presence. Mr. *Good* thinks that *renowned speakers* or *eminent orators* are meant: and others have embraced the same opinion. Job here intimates that his *judgment* was so *sound*, his *decisions* so *accredited*, and his *reasoning power* so *great*, that every person paid him the utmost deference.

Verse 11. *When the ear heard* me] This and the six following verses present us with a fine exhibition of a man full of benevolence and charity, acting up to the highest dictates of those principles, and rendering the miserable of all descriptions happy, by the constant exercise of his unconfined philanthropy.

Verse 12. *Because I delivered the poor that cried*] This appears to be intended as a *refutation* of the charges produced by *Eliphaz*, chap. xxii. 5–10, to confute which Job appeals to *facts*, and to *public testimony*.

Verse 15. *I was eyes to the blind, and feet* was *I to the lame.*] Alluding probably to the difficulty of travelling in the Arabian deserts. *I was eyes to the blind*—those who *did not know the way*, I furnished with *guides*. *I was feet to the lame*—those who were *worn out*, and *incapable* of walking, I set forward on my *camels*, &c.

Verse 16. *The cause* which *I knew not I searched out.*] When any thing difficult occurred, I did not give it a *slight* consideration; I examined it to the bottom, whatever pain, time, and trouble it cost me, that I might not pronounce a hasty judgment.

Verse 17. *I brake the jaws of the wicked*] A metaphor taken from hunting. A *beast of prey* had entered into the fold, and carried off a *sheep*. The *huntsman* comes, assails the *wicked* beast, *breaks his jaws*, and *delivers the spoil out of his teeth*. See the case 1 Sam. xvii. 34–37.

Verse 18. *I shall die in my nest*] As I endeavoured to live *soberly* and *temperately*, *fearing God*, and *departing from evil*, endeavouring *to promote the welfare of all around me*, it was natural for me to conclude that I should live long, be very prosperous, and

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

19 [v] My root *was* [w] spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* [x] fresh in me, and [y] my bow was [z] renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide, *as* for [a] the latter rain.

A. M. cir. 2484. B. C. cir. 1520 Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

[v] Chap. xviii. 16.——[w] Heb. *opened.*——[x] Psa. i. 3; Jer. xvii. 8.

[y] Heb. *new.*——[z] Gen. xlix. 24.——[a] Heb. *changed.*——[b] Zech. x. 1.

see my posterity multiply as the sands on the sea-shore.

Verse 19. *My root* was *spread out by the waters*] A metaphor taken from a healthy tree growing beside a rivulet where there is plenty of water; which in consequence flourishes in *all seasons*; its leaf does not *wither*, nor its fruit *fall off*. See Psa. i. 3; Jer. xvii. 8.

Verse 20. *My glory* was *fresh in me*] My *vegetative* power was great; my *glory*—my splendid *blossom*, large and *mellow fruit*, was always in season, and in every season.

My bow was renewed] I was never without means to accomplish all my wishes. I had prosperity everywhere.

Verse 21. *Unto me* men *gave ear*] The same idea as in ver. 9–11.

Verse 22. *My speech dropped upon them.*] It descended as *refreshing dew*; they were encouraged, comforted, and strengthened by it.

Verse 23. *They waited for me as for the rain*] The idea continued. They longed as much to hear me speak, to receive my counsel and my decisions, as the thirsty land does for refreshing waters.

They opened their mouth wide] A metaphor taken from ground *chopped* with long drought.

The latter rain.] The rain that falls a little before *harvest*, in order to *fill* and *perfect* the grain. The *former* rain is that which falls about *seed-time*, or in *spring*, in order to impregnate and *swell* the seed, and *moisten* the earth to produce its nourishment.

Verse 24. *I laughed on them, they believed* it *not*] Similar to that expression in the Gospel, Luke xxiv. 41: *And while they believed not for joy, and wondered, he said* ——. Our version is sufficiently perspicuous, and gives the true sense of the original, only it should be read in the *indicative* and not in the *subjunctive* mood: *I laughed on them—they believed it not.* We have a similar phrase: *The news was too good to be true.*

The light of my countenance] This evidence of my benevolence and regard. A *smile* is, metaphorically, *the light of the countenance.*

They cast not down.] They gave me no occasion to change my sentiments or feelings towards them. I could still smile upon them, and they were *then* worthy of my approbation. Their *change* he refers to in the beginning of the next chapter.

Verse 25. *I chose out their way, and sat chief—as a king in the army*] I cannot see, with some learned men, that our version of the original is wrong. I have not seen it mended, and I am sure I cannot improve it. The whole verse seems to me to point out Job in his *civil*, *military*, and *domestic* life.

As *supreme magistrate* he *chose out their way*, adjusted their differences, and *sat chief*, presiding in all their civil assemblies.

As *captain general* he *dwelt as a king in the midst of his troops*, preserving order and discipline, and seeing that his fellow soldiers were provided with requisites for their warfare, and the necessaries of life.

As a *man* he did not think himself superior to the meanest offices in domestic life, to relieve or support his fellow creatures; he went about *comforting the mourners*—visiting the sick and afflicted, and ministering to their wants, and seeing that the *wounded* were properly attended. Noble Job! Look at him, ye *nobles* of the earth, ye lieutenants of counties, ye generals of armies, and ye lords of provinces. Look at JOB! Imitate his active benevolence, and be healthy and happy. Be as guardian angels in your particular districts, blessing all by your example and your bounty. Send your *hunting horses* to the plough, your *game cocks* to the *dunghill*; and at last live like *men* and *Christians*

CHAPTER XXX.

Job proceeds to lament the change of his former condition, and the contempt into which his adversity had brought him, 1–15. Pathetically describes the afflictions of his body and mind, 16–31.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

BUT now *they that are* [a] younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the [b] strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* [c] solitary; fleeing into the wilderness [d] in former time desolate and waste;

A. M. cir. 2484. B. C. cir. 1520 Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

[a] Heb. *of fewer days than I.*——[b] Chap. xii. 21.

[c] Or, *dark as the night.*——[d] Heb. *yesternight.*

NOTES ON CHAP XXX.

Verse 1. *But now they that are younger than I have me in derision*] Compare this with chap. xxix. 8, where he speaks of the respect he had from the youth while in the days of his prosperity. Now he is no longer affluent, and they are no longer respectful.

Dogs of my flock.] Persons who were not deemed sufficiently respectable to be trusted with the care of those dogs which were the guardians of my flocks. Not confidential enough to be made shepherds, ass-keepers, or camel-drivers; nor even to have the care of the dogs by which the flocks were guarded. This saying is what we call an expression of *sovereign contempt.*

Verse 2. *The strength of their hands* profit *me*] He is speaking here of the fathers of these young men. What was the strength of their hands to me? Their old age also has perished. The sense of which I believe to be this: I have never esteemed their strength even in their most vigorous youth, nor their conduct nor their counsel even in old age. They were never good for any thing, either young or old. As their youth was without profit, so their old age was without honour. See *Calmet.*

Mr. *Good* contends that the words are Arabic, and should be translated according to the meaning in that language, and the first clause of the third verse joined to the latter clause of the second, without which no good meaning can be elicited so as to keep properly close to the letter. I shall give the Hebrew text, Mr. *Good's* Arabic, and its translation:—

The Hebrew text is this:—

עליהו אבד כלח׃
aleymo abad calach
בחסר ובכפן גלמוד׃
becheser ubechaphan galmud

The Arabic version this:—

عليهم ابد كلاح
بحصر و جوع جلمود ۞

Which he translates thus:—

"With whom crabbed looks are perpetual,
From hunger and flinty famine."

This translation is very little distant from the import of the present Hebrew text, if it may be called *Hebrew*, when the principal words are pure Arabic, and the others constructively so.

Verse 3. *Fleeing into the wilderness*] Seeking something to sustain life even in the barren desert. This shows the extreme of want, when the desert is supposed to be the only place where any thing to sustain life can possibly be found.

Verse 4. *Who cut up mallows by the bushes*] מלוח *malluach*, which we translate *mallows*, comes from מלח *melach, salt*; some herb or shrub of a salt nature, sea-purslane, or the salsaria, salsola, or saltwort. *Bochart* says it is the ἅλιμος of the Greeks, and the *halimus* of the Romans. Some translate it *nettles.* The *Syriac* and *Arabic* omit the whole verse. The halimus, or *atriplex halimus*, grows near the sea in different countries, and is found in Spain, America, England, and Barbary. The *salsaria, salsola*, or *saltwort*, is an extensive genus of plants, several common to Asia, and not a few indigenous to a dry and sandy soil.

And juniper roots for *their meat.*] רתמים *rethamim.* This is variously translated *juniper, broom, furze, gorse*, or *whin.* It is supposed to derive its name from the *toughness* of its twigs, as רתם *ratham* signifies to *bind*; and this answers well enough to the *broom. Genista quoque vinculi usum præstat*, "The broom serves for bands," says Pliny, *Hist. Nat.* lib. xxiv., c. 9. But how can it be said that the roots of this shrub were eaten? I do not find any evidence from Asiatic writers that the roots of the juniper tree were an article of food; and some have supposed, because of this want of evidence, that the word לחמם *lachmam, for their bread*, should be understood thus, *to bake their bread*, because it is well known that the wood of the juniper gives an intense heat, and the coals of it endure a long time; and therefore we find *coals of juniper*, גחלי רתמים *gachaley rethamim*, used Psa. cxx. 4 to express severe and enduring punishment. But that the roots of the juniper were used for food in the *northern countries*, among the *Goths*, we have a positive testimony from Olaus Magnus, himself a Goth, and archbishop of Upsal, in lib. vii., c. 4, of his *Hist. de Gentibus Septentrionalibus.* Speaking of the great number of different trees in their woods, he says: "There is a great plenty of beech trees in all the northern parts, the virtue whereof is this: that, being cut between the bark and the wood, they send forth a juice that is good for drink. The fruit of them in famine serves for *bread*, and their bark for clothing. Likewise also the berries of the juniper, yea, even the roots of this tree are eaten for bread, as holy Job testifies, though it is difficult to come at them by reason of their prickles: in these prickles, or thorns, live coals will last a whole year. If the inhabitants do not quench them, when winds arise they set the woods on fire, and destroy all the circum-

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

6 To dwell in the cliffs of the valleys, *in* [e] caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of [f] base men: they were viler than the earth.

9 [g] And now am I their song, yea, I am their by-word.

10 They abhor me, they flee far from me, [h] and spare not [i] to spit in my face.

11 Because he [k] hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth: they push away my feet, and [l] they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors are turned upon me: they pursue [m] my soul as the wind; and my welfare passeth away as a cloud.

[e] Heb. *holes.*——[f] Heb. *men of no name.*——[g] Chap. xvii. 6; Psa. xxxv. 15; lxix. 12; Lam. iii. 14, 63.——[h] Heb. *and withhold not spittle from my face.*

[i] Num. xii. 14; Deut. xxv. 9; Isa. l. 6; Matt. xxvi. 67; xxvii. 30.——[k] See chap. xii. 18.——[l] Chap. xix. 12.——[m] Heb. *my principal.*

jacent fields." In this account both the properties of the juniper tree, referred to by Job and David, are mentioned by the Gothic prelate. They use its berries and roots for *food*, and its wood for *fire*.

Verse 5. *They were driven forth*] They were persons whom no one would employ; they were driven away from the city; and if any of them appeared, the hue and cry was immediately raised up against them. The last clause Mr. *Good* translates, "They slunk away from them like a thief," instead of "They cried after them," &c.

Verse 6. *To dwell in the cliffs of the valleys*] They were obliged to take shelter in the most dangerous, out-of-the-way, and unfrequented places. This is the meaning.

Verse 7. *Among the bushes they brayed*] They cried out among the bushes, seeking for food, as the wild ass when he is in want of provender. Two MSS. read ינאקו *yinaku, they groaned*, instead of ינהקו *yinhaku, they brayed*.

Under the nettles] חרול *charul*, the *briers* or *brambles*, under the brushwood in the thickest parts of the underwood; they huddled together like wild beasts.

Verse 8. *Children of fools*] *Children of nabal; children without a name;* persons of no consideration, and descendants of such.

Viler than the earth.] Rather, *driven out of the land;* persons not fit for civil society.

Verse 9. *Now am I their song*] I am the subject of their mirth, and serve as a proverb or by-word. They use me with every species of indignity.

Verse 10. *They abhor me*] What a state must civil society be in when such indignities were permitted to be offered to the aged and afflicted!

Verse 11. *Because he hath loosed my cord*] Instead of יתרי *yithri, my cord*, which is the keri or marginal reading, יתרו *yithro, his cord*, is the reading of the text in many copies; and this reading directs us to a metaphor taken from an archer, who, observing his butt, sets his arrow on the string, draws it to a proper degree of tension, levels, and then loosing his hold, the arrow flies at the mark. He hath let loose his arrow against me; it has hit me; and I am wounded. The *Vulgate* understood it in this way: *Pharetram enim suam aperuit.* So also the *Septuagint: Ανοιξας γαρ φαρετραν αυτου;* "He hath opened his quiver."

They have also let loose the bridle] When they perceived that God had afflicted me, they then threw off all restraints; like headstrong horses, *swallowed the bit*, got the *reins on their own neck*, and *ran off at full speed*.

Verse 12. *Upon* my *right* hand *rise the youth*] The word פרחח *pirchach*, which we translate *youth*, signifies properly *buds*, or the *buttons* of *trees*. Mr. *Good* has *younglings*. *Younkers* would be better, were it not too colloquial.

They push away my feet] They trip up my heels, or they in effect trample me under their feet. They rush upon and overwhelm me. They are violently incensed against me. They roll themselves upon me, התגלגלו *hithgalgalu, velut unda impellit undam*, as waves of the sea which wash the sand from under the feet, and then swamp the man to the bottom; see verse 14.

Verse 13. *They mar my path*] They destroy the *way-marks*, so that there is no safety in travelling through the deserts, the *guide-posts* and *way-marks* being gone.

These may be an allusion here to a besieged city: the besiegers strive by every means and way to distress the besieged; *stopping up the fountains, breaking up the road, raising up towers* to project arrows and stones into the city, called here *raising up against it the ways of destruction*, verse 12; preventing all succour and support.

They have no helper.] "There is not an adviser among them."—Mr. *Good*. There is none to give them better instruction.

Verse 14. *They came* upon me *as a wide breaking in*] They *storm* me on every side.

In the desolation they rolled themselves] When they had made the *breach*, they *rolled in* upon me as an *irresistible torrent*. There still appears to be an allusion to a besieged city: the *sap*, the *breach*, the *storm*, the *flight*, the *pursuit*, and the *slaughter*. See the following verse.

Verse 15. *Terrors are turned upon me*] Defence

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

16 [n] And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art [o] become cruel to me: with [p] thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my [q] substance.

23 For I know *that* thou wilt bring me *to* death and *to* the house [r] appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [s] grave, though they cry in his destruction.

25 [t] Did not I weep [u] for him that was in trouble? was *not* my soul grieved for the poor?

26 [v] When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.

[n] Psa. xlii. 4.——[o] Heb. *turned to be cruel.*——[p] Heb. *the strength of thy hand.*——[q] Or, *wisdom.*——[r] Heb. ix. 27.

[s] Heb. *heap.*——[t] Psa. xxxv. 13, 14; Rom. xii. 15.——[u] Heb. *for him that was hard of day.*——[v] Jer. viii. 15.

is no longer useful; they have beat down my walls.

They pursue my soul as the wind] I seek safety in flight, my strong holds being no longer tenable; but they pursue me so swiftly, that it is impossible for me to escape. They follow me like a *whirlwind;* and as *fast* as that drives away the *clouds* before it, so is my prosperity destroyed. The word נדבתי *nedibathi*, which we translate *my soul*, signifies properly *my nobility, my excellence:* they endeavour to destroy both *my reputation* and *my property*.

Verse 18. *Is my garment changed*] There seem to be here plain allusions to the effect of his cruel disease; the whole body being enveloped with a kind of elephantine hide, formed by innumerable incrustations from the ulcerated surface.

It bindeth me about] There is now a new kind of covering to my body, formed by the effects of this disease; and it is not a garment which I can cast off; it is as closely attached to me as the collar of my coat. Or, my disease seizes me as a strong armed man; it *has throttled me, and cast me in the mud.* This is probaby an allusion to twn persons struggling: the stronger seizes the other by the throat, brings him down, and treads him in the dirt.

Verse 20. *I cry unto thee*] I am persecuted by man, afflicted with sore disease, and apparently forsaken of God.

I stand up] Or, as some translate, "*I persevere*, and thou lookest upon me." Thou seest my desolate, afflicted state; but thine eye doth not affect thy heart. Thou leavest me unsupported to struggle with my adversities.

Verse 21. *Thou art become cruel to me*] Thou appearest to treat me with cruelty. I cry for mercy, trust in thy goodness, and am still permitted to remain under my afflictions.

Thou opposest thyself] Instead of *helping*, thou opposest me; thou appearest as my *enemy*.

Verse 22. *Thou liftest me up to the wind*] Thou hast so completely stripped me of all my substance, that I am like *chaff* lifted up by the wind; or as a *straw*, the sport of every breeze; and at last carried totally away, being *dissipated* into particles by the continued agitation.

Verse 23. *Thou wilt bring me to death*] This must be the issue of my present affliction: to God alone it is possible that I should survive it.

To *the house appointed for all living.*] Or to the house, כויעד *moed*, the *rendezvous*, the place of general assembly of human beings: the great devourer in whose jaws all that have lived, now live, and shall live, must necessarily meet.

"——————— O great man-eater!
Whose every day is carnival; not sated yet!
Unheard of epicure! without a fellow!
The veriest gluttons do not always cram!
Some intervals of abstinence are sought
To edge the appetite: thou seekest none.
Methinks the countless swarms thou hast devour'd,
And thousands that each hour thou gobblest up,
This, less than this, might gorge thee to the full.
But O! rapacious still, thou gap'st for more,
Like one, whole days defrauded of his meals,
On whom lank hunger lays her skinny hand,
And whets to keenest eagerness his cravings;
As if diseases, massacres, and poisons,
Famine, and war, were not thy caterers."

THE GRAVE.

Verse 24. *He will not stretch out* his *hand to the grave*] After all that has been said relative to the just *translation* and true *meaning* of this verse, is it not evident that it is in the mouth of Job a *consolatory* reflection? As if he had said, Though I suffer *here*, I shall not suffer *hereafter*. Though he add stroke to stroke, so as to destroy my life, yet his displeasure shall not proceed beyond the grave.

Though they cry in his destruction.] Mr. *Good* translates: *Surely there, in its ruin, is freedom.* In the *sepulchre* there is *freedom* from calamity, and rest for the weary.

Verse 25. *Did not I weep for him that was in trouble?*] Mr. *Good* translates much nearer the sense of the original, לקשה יום *liksheh yom*. "Should I not then weep for the *ruthless day?*" May I not lament that my sufferings are only to terminate with my life? Or, Did I not mourn for those who *suffered* by *times of calamity?*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 [w] I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 [x] I am a brother to dragons, and a companion to [y] owls.

30 [z] My skin is black upon me, and [a] my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

[w] Psa. xxxviii. 6; xlii. 9; xliii. 2.—[x] Psa. cii. 6; Mic. i. 8.

[y] Or, *ostriches*.—[z] Psa. cxix. 83; Lam. iv. 8; v. 10.—[a] Psa. cii. 3.

Was not *my soul grieved for the poor?*] Did I not relieve the distressed according to my power; and did I not sympathize with the sufferer!

Verse 27. *My bowels boiled*] This alludes to the strong commotion in the bowels which every humane person feels at the sight of one in misery.

Verse 28. *I went mourning without the sun*] חמה *chammah*, which we here translate *the sun*, comes from a root of the same letters, which signifies to hide, protect, &c., and may be translated, *I went mourning without a protector* or *guardian*; or, the word may be derived from חם *cham*, to be *hot*, and here it may signify fury, rage, anger; and thus it was understood by the *Vulgate*: *Mœrens incedebam, sine furore*, I went mourning without anger; or, as *Calmet* translates, *Je marchois tout triste, mais sans me laisser aller a l'emportement*; "I walked in deep sadness, but did not give way to an angry spirit." The *Syriac* and *Arabic* understood it in the same way.

Verse 29. *I am a brother to dragons*] By my mournful and continual cry I resemble תנים *tannim*, the *jackals* or *hyenas*.

And a companion to owls.] בנות יענה *benoth yaanah*, to the *daughters of howling*: generally understood to be the *ostrich*; for both the *jackal* and the *female ostrich* are remarkable for their mournful cry, and for their attachment to desolate places.—*Dodd*.

Verse 30. *My skin is black*] By continual exposure to the open air, and parching influence of the sun.

My bones are burned with heat.] A strong expression, to point out the raging fever that was continually preying upon his vitals.

Verse 31. *My harp also is* turned *to mourning*] Instead of the *harp*, my only music is my own *plaintive cries*.

And my organ] What the עגב *uggab* was, we know not; it was most probably some sort of *pipe* or *wind instrument*. His *harp*, כנור *kinnor*, and his *pipe*, עגב *uggab*, were equally mute, or only used for mournful ditties.

This chapter is full of the most painful and pathetic sorrow; but nevertheless tempered with a calmness and humiliation of spirit, which did not appear in Job's lamentations previously to the time in which he had that remarkable revelation mentioned in the nineteenth chapter. After he was assured that his *Redeemer was the living God*, he submitted to his dispensations, kissed the rod, and mourned not without hope, though in deep distress, occasioned by his unremitting sufferings. If the groaning of Job was great, his stroke was certainly heavy.

CHAPTER XXII.

Job makes a solemn protestation of his chastity and integrity, 1–12; *of his humanity*, 13–16; *of his charity and mercy*, 17–23; *of his abhorrence of covetousness and idolatry*, 24–32; *and of his readiness to acknowledge his errors*, 33, 34; *and wishes for a full investigation of his case, being confident that this would issue in the full manifestation of his innocence*, 36–40.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

I MADE a covenant with mine [a] eyes; why then should I think upon a maid?

2 For what [b] portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the

[a] Matt. v. 28.

[b] Chap. xx. 29; xxvii. 13.

NOTES ON CHAP. XXXI.

Verse 1. *I made a covenant with mine eyes*] ברית כרתי לעיני *berith carati leeynai*: "I have cut" or divided "the covenant sacrifice with my eyes." My conscience and my eyes are the contracting parties; God is the Judge; and I am therefore bound not to look upon any thing with a delighted or covetous eye, by which my conscience may be defiled, or my God dishonoured.

Why then should I think upon a maid?] ומה אתבונן על בתולה *umah ethbonen al bethulah*. *And why should I set myself to contemplate*, or *think upon*, *Bethulah?* That *Bethulah* may here signify an *idol*, is very likely. *Sanchoniatho* observes, that *Ouranos* first introduced *Baithulia* when he erected *animated stones*, or rather, as *Bochart* observes, ANOINTED *stones*, which became representatives of some deity. I suppose that Job purges himself here from this species of idolatry. Probably the *Baithulia* were at first emblems only of the *tabernacle*; בית אלוה *beith Eloah*, "the house of God;" or of that *pillar* set up by Jacob, Gen. xxviii. 18, which he called בית אלהים *beith Elohim*, or *Bethalim*; for idolatry always supposes a pure and holy worship, of which it is the

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wicked? and a strange *punishment* to the workers of iniquity?

4 [c] Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 [d] Let me be weighed in an even balance, that God may know mine integrity.

7 If my step hath turned out of the way, and [e] mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* [f] let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto [g] another, and let others bow down upon her.

11 For this *is* a heinous crime; yea, [h] it *is* an iniquity *to be punished by* the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 What then shall I do when [i] God riseth up? and when he visiteth, what shall I answer him?

[c] 2 Chron. xvi. 9; chap. xxxiv. 21; Prov. v. 21; xv. 3; Jer. xxxii. 19.——[d] Heb. *Let him weigh me in balances of justice.* [e] See Num. xv. 39; Eccles. xi. 9; Ezek. vi. 9; Matt. v. 29.

[f] Lev. xxvi. 16; Deut. xxviii. 30, 38, &c.; Mic. vi. 15.——[g] 2 Sam. xii. 11; Jer. viii. 10; Amos vii. 17.——[h] Gen. xxxviii. 24; Lev. xx. 10; Deut. xxii. 22; see ver. 28.——[i] Psa. xliv. 21.

counterfeit. For more on the subject of the *Baithulia*, see the notes on Gen. xxviii.

Verse 2. *For what portion of God* is there *from above?*] Though I have not, in this or in any other respect, wickedly departed from God, yet what reward have I received!

Verse 3. Is *not destruction to the wicked?*] If I had been guilty of such secret hypocritical proceedings, professing faith in the *true God* while in *eye* and *heart* an *idolater*, would not such a worker of iniquity be distinguished by a *strange* and unheard-of punishment!

Verse 4. *Doth not he see my ways*] Can I suppose that I could screen myself from the eye of God while guilty of such iniquities!

Verse 5. *If I have walked with vanity*] If I have been guilty of *idolatry*, or the worshipping of a *false god*: for thus שׁוא *shav*, which we here translate *vanity*, is used Jer. xviii. 15; (compare with Psa. xxxi. 6; Hos. xii. 11; and Jonah ii. 9;) and it seems evident that the whole of Job's discourse here is a vindication of himself from all idolatrous dispositions and practices.

Verse 6. *Mine integrity.*] תמתי *tummathi*, my perfection; the totality of my unblameable life.

Verse 7. *If my step hath turned out of the way*] I am willing to be sifted to the uttermost—for every *step* of my *foot*, for every *thought* of my *heart*, for every *look* of mine *eye*, and for every *act* of my *hands*.

Verse 8. *Let me sow, and let another eat*] Let me be plagued both in my circumstances and in my family.

My offspring be rooted out]. It has already appeared probable that *all* Job's children were not destroyed in the fall of the house mentioned chap. i. 18, 19.

Verse 9. *If mine heart have been deceived by a woman*] The Septuagint add, *ανδρος ετερου, another man's wife.*

Verse 10. *Let my wife grind unto another*] Let her work at the *handmill*, grinding corn; which was the *severe* work of the meanest *slave*. In this sense the passage is understood both by the *Syriac* and *Arabic*. See Exod. xi. 5, and Isa. xlvii. 2; and see at the end of the chapter.

And let others bow down upon her.] Let her be in such a state as to have no command of her own person; her owner disposing of her person as he pleases. In Asiatic countries, slaves were considered so absolutely the property of their owners, that they not only served themselves of them in the way of scortation and concubinage, but they were accustomed to accommodate their guests with them! Job is so conscious of his own innocence, that he is willing it should be put to the utmost proof; and if found guilty, that he may be exposed to the most distressing and humiliating punishment; even to that of being deprived of his goods, bereaved of his children, his wife made a *slave*, and subjected to all indignities in that state.

Verse 11. *For this* is *a heinous crime*] Mr. *Good* translates,

> "For this would be a premeditated crime,
> And a profligacy of the understanding."

See also ver. 28.

That is, It would not only be a sin against the *individuals* more particularly concerned, but a sin of the first magnitude against *society*; and one of which the *civil magistrate* should take particular cognizance, and punish as justice requires.

Verse 12. *For it is a fire*] Nothing is so destructive of domestic peace. Where *jealousy* exists, unmixed misery dwells; and the adulterer and fornicator *waste their substance* on the unlawful objects of their impure affections.

Verse 13. *The cause of my man-servant*] In ancient times *slaves* had no action at law against their owners; they might dispose of them as they did of their cattle, or any other property. The slave might complain; and the owner might hear him if he pleased, but he was not compelled to do so. Job states that he had admitted them to all civil rights; and, far from preventing their case from being heard, he was ready to permit them to complain even against *him-*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

15 [k] Did not he that made me in the womb make him? and [l] did not one fashion us in the womb?

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided [m] her from my mother's womb;)

19 [n] If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not [o] blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand [p] against the fatherless, when I saw my help in the gate:

[k] Chap. xxxiv. 19; Prov. xiv. 31; xxii. 2; Mal. ii. 10.——[l] Or, *did he not fashion us in one womb?*

[m] That is, *the widow.*——[n] Ezek. xviii. 7, 16; Matt. xxv. 36. [o] See Deut. xxiv. 13.——[p] Chap. xxii. 9.

self, if they had a cause of complaint, and to give them all the benefit of the law.

Verse 15. *Did not he that made me—make him?*] I know that God is the Judge of all; that all shall appear before him in that state where the king and his subject, the master and his slave, shall be on an equal footing, all civil distinctions being abolished for ever. If, then, I had treated my slaves with injustice, how could I stand before the judgment-seat of God! I have treated others as I wish to be treated.

Verse 17. *Or have eaten my morsel myself alone*] *Hospitality* was a very prominent virtue among the ancients in almost all nations: friends and strangers were equally welcome to the board of the affluent. The supper was their grand meal: it was then that they saw their friends; the business and fatigues of the day being over, they could then enjoy themselves comfortably together. The *supper* was called *cœna* on this account; or, as *Plutarch* says, Το μεν γαρ δειπνον φασι κοινα δια την κοινωνιαν καλεισθαι· καθ' ἑαυτους γαρ ηριστων επιεικως οἱ παλαι Ῥωμαιοι, συνδειπνουντες τοις φιλοις. "The ancient Romans named *supper* CŒNA, (κοινα,) which signifies *communion* (κοινωνια) or *fellowship*; for, although they *dined alone*, they *supped with their friends*."—PLUT. *Symp.* lib. viii., prob. 6, p. 687. But Job speaks here of dividing his bread with the hungry: *Or have eaten my morsel myself alone.* And he is a poor despicable caitiff who would eat it alone, while there was another at hand full as hungry as himself.

Verse 18. This is a very difficult verse, and is variously translated. Take the following instances:—For from his youth *he* (the male orphan) was brought up with me as a father. Yea, I have guided *her* (the female orphan) from her mother's womb.—*Heath.*

Nam a pueris educavit me commiseratio; jam inde ab utero matris meæ illa me deduxit.—*Houbigant.*

"For commiseration educated me from my childhood;
And she brought me up even from my mother's womb."

This is agreeable to the *Vulgate.*

"Behold, from my youth calamity hath quickened me;
Even from my mother's womb have I distributed it."

This is Mr. *Good's* version, and is widely different from the above.

For mercy grewe up with me fro my youth,
And compassion fro my mother's wombe.
Coverdale.

Ὁτι εκ νεοτητος μου εξετρεφον ὡς πατηρ, και εκ γαστρος μητρος μου ὡδηγησα.—*Septuagint.* "For from my youth I nourished them as a father; and I was their guide from my mother's womb."

The *Syriac.*—"For from my childhood he educated me in distresses, and from the womb of my mother in groans." The *Arabic* is nearly the same.

The general meaning may be gathered from the above; but who can reconcile such discordant translations?

Verse 20. *If his loins have not blessed me*] This is a very delicate touch: the part that was *cold* and *shivering* is now covered with *warm woollen.* It *feels* the comfort; and by a fine *prosopopœia*, is represented as blessing him who furnished the clothing.

Verse 21. *If I have lifted up my hand against the fatherless*] I have at no time opposed the orphan, nor given, in behalf of the rich and powerful, a decision against the poor, *when I saw my help in the gate*—when I was sitting chief on the throne of judgment, and could have done it without being called to account.

There are sentiments very like these in the poem of *Lebeid*, one of the authors of the *Moallakhat.* I shall quote several verses from the elegant translation of Sir William Jones, in which the character of a charitable and bountiful chief is well described:—

"Oft have I invited a numerous company to the death of a camel bought for slaughter, to be divided with arrows of equal dimensions."

"I invite them to draw lots for a camel without a foal, and for a camel with her young one, whose flesh I distribute to all the neighbours."

"The guest and the stranger admitted to my board seem to have alighted in the sweet vale of *Tebaala*, luxuriant with vernal blossoms."

"The cords of my tent approaches every needy matron, worn with fatigue, like a camel doomed to die at her master's tomb, whose vesture is both scanty and ragged."

"There they crown with meat (while the wintry winds contend with fierce blasts) a dish flowing like a rivulet, into which the famished orphans eagerly plunge."

"He distributes equal shares, he dispenses justice to the tribes, he is indignant when their right is diminished; and, to establish their right, often relinquishes his own."

"He acts with greatness of mind, and nobleness of

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from [q] the bone.

23 For [r] destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24 [s] If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 [t] If I rejoiced because my wealth *was* great, and because mine hand had [u] gotten much;

26 [v] If I beheld [w] the sun when it shined, or the moon walking [x] *in* brightness;

27 And my heart hath been secretly enticed, or [y] my mouth hath kissed my hand:

28 This also *were* [z] an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

29 [a] If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 ([b] Neither have I suffered [c] my mouth to sin, by wishing a curse to his soul;)

31 If the men of my tabernacle said not, O that we had of his flesh! we cannot be satisfied.

32 [d] The stranger did not lodge in the street: *but* I opened my doors [e] to the traveller.

33 If I covered my transgressions [f] as [g] Adam, by hiding mine iniquity in my bosom:

[q] Or, *the chanelbone.*——[r] Isa. xiii. 6; Joel i. 15.——[s] Mark x. 24; 1 Tim. vi. 17.——[t] Psa. lxii. 10; Prov. xi. 28.——[u] Heb. *found much*——[v] Deut. iv. 19; xi. 16; xvii. 3; Ezek. viii. 16. [w] Heb. *the light.*——[x] Heb. *bright.*——[y] Heb. *my hand hath kissed my mouth.*

[z] Ver. 11.——[a] Prov. xvii. 5.——[b] Matt. v. 44; Rom. xii. 14. [c] Heb. *my palate.*——[d] Gen. xix. 2, 3; Judg. xix. 20, 21; Rom. xii. 13; Heb. xiii. 2; 1 Pet. iv. 9.——[e] Or, *to the way.*——[f] Or, *after the manner of men.*——[g] Gen. iii. 8, 12; Prov. xxviii. 13; Hos. vi. 7.

heart; he sheds the dew of his liberality on those who need his assistance; he scatters around his own gains and precious spoils, the prizes of his valour." Ver. 73–80.

Verse 22. *Let mine arm fall*] Mr. *Good*, as a medical man, is at home in the translation of this verse:—

"May my shoulder-bone be shivered at the blade,
And mine arm be broken off at the socket."

Let judgment fall particularly on those parts which have either done wrong, or refused to do right when in their power.

Verse 23. *Destruction* from *God* was *a terror*] I have ever been preserved from outward sin, through the fear of God's judgments; I knew his eye was constantly upon me, and I could

"Never in my Judge's eye my Judge's anger dare."

Verse 24. *Gold my hope*] For the meaning of זָהָב *zahob*, polished gold, and כֶּתֶם *kethem*, stamped gold, see on chap. xxviii. 15–17.

Verse 26. *If I beheld the sun when it shined*] In this verse Job clears himself of that idolatrous worship which was the most ancient and most consistent with reason of any species of idolatry; viz., *Sabæism*, the worship of the heavenly bodies; particularly the *sun* and *moon*, *Jupiter* and *Venus*; the two latter being the *morning* and *evening stars*, and the most resplendent of all the heavenly bodies, the sun and moon excepted.

"Job," says *Calmet*, "points out three things here:

"1. The worship of the sun and moon; much used in his time, and very anciently used in every part of the East; and in all probability that from which idolatry took its rise.

"2. The custom of adoring the sun at its rising, and the moon at her change; a superstition which is mentioned in Ezek. viii. 16, and in every part of profane antiquity.

"3. The custom of *kissing the hand*; the form of adoration, and token of sovereign respect."

Adoration, or the religious act of *kissing the hand*, comes to us from the Latin; *ad*, to, and *os*, *oris*, the mouth. The hand lifted to the mouth, and there saluted by the lips.

Verse 28. *For I should have denied the God* that is *above.*] Had I paid Divine adoration to them, I should have thereby denied the God that made them.

Verse 29. *If I rejoiced*] I did not avenge myself on my enemy; and I neither bore malice nor hatred to him.

Verse 30. *Neither have I suffered my mouth to sin*] I have neither *spoken evil* of him, nor *wished evil* to him. How few of those called *Christians* can speak thus concerning their *enemies*; or those who have done them any mischief!

Verse 31. *If the men of my tabernacle said*] I believe the *Targum* gives the best sense here:—"If the men of my tabernacle have not said, Who hath commanded that we should not be satisfied with his flesh?" My domestics have had all kindness shown them; they have lived like my own children, and have been served with the *same viands* as my family. They have never seen *flesh* come to my table, when they have been obliged to live on *pulse*.

Mr. *Good's* translation is nearly to the same sense:—

"If the men of my tabernacle do not exclaim,
Who hath longed for his meat without fulness?"

"Where is the man that has not been satisfied with his flesh?" i. e., fed to the full with the provisions from his table. See Prov. xxiii. 20; Isa. xxiii. 13, and Dan. x. 3.

Verse 32. *The stranger did not lodge in the street*] My kindness did not extend merely to my family, domestics, and friends; the *stranger*—he who was to me perfectly unknown, and the *traveller*—he who was on his journey to some other district, found my doors ever open to receive them, and were refreshed with my *bed* and my *board*.

Verse 33. *If I covered my transgressions as Adam*] Here is a most evident allusion to the *fall*. Adam

A. M. cir. 2484. B. C. cir. 1520. Ante I Olymp. cir. 744. Ante U. C. cir. 767.

34 Did I fear a great [h] multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 [i] O that one would hear me! [k] behold, my desire *is*, [l] *that* the Almighty would answer me, and *that* mine adversary had written a book:

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

[h] Exod. xxiii. 2.——[i] Chap. xxxiii. 6.——[k] Or, *behold my sign is that the Almighty will answer me.*——[l] Chap. xiii. 22.

transgressed the commandment of his Maker, and he endeavoured to *conceal* it; *first*, by *hiding himself* among the trees of the garden: "I heard thy voice, and went and HID myself;" *secondly*, by laying the *blame* on his *wife*: "The woman gave me, and I did eat;" and *thirdly*, by *charging* the whole directly on *God* himself: "The woman which THOU GAVEST ME to be with me, SHE gave me of the tree, and I did eat." And it is very likely that Job refers immediately to the Mosaic account in the Book of *Genesis*. The spirit of this saying is this: When I have departed at any time from the path of rectitude, I have been ready to *acknowledge* my error, and have not sought excuses or palliatives for my sin.

Verse 34. *Did I fear a great multitude*] Was I ever prevented by the voice of the *many* from decreeing and executing what was right! When many *families* or *tribes* espoused a particular cause, which I found, on examination, to be wrong, did they *put me in fear*, so as to prevent me from doing justice to the weak and friendless! Or, in any of these cases, was I ever, *through fear*, self-seeking, or favour, prevented from declaring my mind, or constrained to keep my house, lest I should be obliged to give judgment against my conscience! Mr. *Good* thinks it an imprecation upon himself, if he had done any of the evils which he mentions in the preceding verse. He translates thus:—

"Then let me be confounded before the assembled multitude,
And let the reproach of its families quash me!
Yea, let me be struck dumb! let me never appear abroad!"

I am satisfied that ver. 38, 39, and 40, should come in either here, or immediately after ver. 25; and that Job's words should end with ver. 37, which, if the others were inserted in their proper places, would be ver. 40. See the reasons at the end of the chapter.

Verse 35. *O that one would hear me!*] I wish to have a fair and full hearing: I am grievously accused; and have no proper opportunity of clearing myself, and establishing my own innocence.

Behold, my desire is] Or, הֵן תָּוִי *hen tavi*, "There is my pledge." I bind myself, on a great penalty, to come into court, and abide the issue.

That *the Almighty would answer me*] That he would call this case immediately *before himself*; and oblige my *adversary* to come into court, to put his accusations into a legal form, that I might have the opportunity of vindicating myself in the presence of a judge who would hear dispassionately my pleadings, and bring the cause to a righteous issue.

And that *mine adversary had written a book*] That he would not indulge himself in vague accusations, but would draw up a proper *bill of indictment*, that I might know to what I had to plead, and find the accusation in a tangible form.

Verse 36. *Surely I would take it upon my shoulder*] I would be contented to stand before the bar as a criminal, bearing upon my shoulder the *board* to which the *accusation* is affixed. In a book of *Chinese punishments* now before me, containing *drawings* representing various criminals brought *to* trial, *in* trial, and *after* trial, charged with different offences; in almost all of them a *board* appears, on which the *accusation* or *crime* of which they are accused, or for which they suffer, is fairly written. Where the punishment is capital, this board appears fastened to the *instrument*, or stuck near the *place* of *punishment*. In one case a large, heavy plank, through which there is a hole to pass the head,—or rather a *hole* fitting the *neck*, like that in the *pillory*,—with the *crime* written upon it, rests on the *criminal's shoulders*; and this he is obliged to carry about for the *weeks* or *months* during which the punishment lasts. It is probable that Job alludes to something of this kind; which he intimates he would *bear about with him* during the *interim* between *accusation* and the *issue* in judgment; and, far from considering this a disgrace, would clasp it as dearly as he would adjust a crown or diadem to his head; being fully assured, from his *innocence*, and the *evidence* of it, which would infallibly appear on the trial, that he would have the *most honourable acquittal*. There may also be an allusion to the manner of receiving a favour from a superior: it is immediately *placed on the head*, as a mark of respect; and if a piece of *cloth* be given at the *temple*, the receiver not only puts it on his *head*, but *binds* it there.

Verse 37. *I would declare unto him the number of my steps*] I would show this adversary the different *stations* I had been in, and the *offices* which I had filled in life, that he might trace me through the whole of my civil, military, and domestic life, in order to get evidence against me.

As a prince would I go near] Though carrying my own accusation, I would go into the presence of my judge as tho נָגִיד *nagid*, *chief*, or *sovereign commander* and *judge*, of the people and country, and would not shrink from having my conduct investigated by even the meanest of my subjects.

In these *three* verses we may observe the following particulars:—

1. Job wishes to be *brought to trial*, that he might

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

38 If my land cry against me, or that the furrows likewise thereof [m] complain;

39 If [n] I have eaten [o] the fruits thereof without money, or [p] have [q] caused the owners thereof to lose their life:

40 Let [r] thistles grow instead of wheat, and [s] cockle instead of barley. The words of Job are ended.

[m] Heb. *weep.*——[n] James v. 4.——[o] Heb. *the strength thereof.* [p] 1 Kings xxi. 19.

[q] Heb. *caused the soul of the owners thereof to expire or breathe out* [r] Gen. iii. 18.——[s] Or, *noisome weed.*

have the oppertunity of vindicating himself: *O that I might have a hearing!*

2. That his *adversary*, Eliphaz and his companions, whom he considers as *one party*, and joined together *in one*, would *reduce* their vague charges *to writing*, that they might come before the court in a legal form: *O that my adversary would write down the charge!*

3. That the Almighty, שדי *Shaddai*, the *all-sufficient* God, and not *man*, should be the judge, who would not permit his adversaries to attempt, by false evidence, to establish what was false, nor suffer himself to cloak with a hypocritical covering what was iniquitous in his conduct: *O that the Almighty might answer* for *me*—take notice of or be judge in the cause!

4. To him he purposes cheerfully to confess all his ways, who could at once judge if he prevaricated, or concealed the truth.

5. This would give him the strongest encouragement: he would go *boldly* before him, with the highest persuasion of an honourable acquittal.

Verse 38. *If my land cry*] The most careless reader may see that the introduction of this and the two following verses here, disturbs the connection, and that they are most evidently out of their place. Job seems here to refer to that *law*, Lev. xxv. 1–7, by which the Israelites were obliged to give the *land rest every seventh year*, that the soil might not be too much exhausted by perpetual cultivation, especially in a country which afforded so few advantages to improve the arable ground by manure. He, conscious that he had acted according to this law, states that his *land* could *not cry out against him*, nor its *furrows complain*. He had not broken the law, nor exhausted the soil.

Verse 39. *If I have eaten the fruits thereof without money*] I have never been that *narrow-minded* man who, through a principle of *covetousness*, exhausts his land, putting himself to no *charges*, by *labour* and *manure*, to strengthen it; or defrauds those of their *wages* who were employed under him. *If I have eaten the fruits of it*, I have cultivated it *well* to produce those fruits; and this has not been *without money*, for I have gone to expenses on the soil, and *remunerated* the labourers.

Or have caused the owners thereof to lose their life] Coverdale translates, Yee yf I have greued eny of the plowmen. They have not panted in labour without due recompense.

Verse 40. *Let thistles grow instead of wheat*] What the word חוח *choach* means, which we translate *thistles*, we cannot tell: but as חח *chach* seems to mean *to hold, catch as a hook, to hitch*, it must signify some kind of *hooked thorn*, like the brier; and this is possibly its meaning.

And cockle] באשה *bashah*, some *fetid* plant, from באש *baash*, to *stink*. In Isa. v. 2, 4, we translate it *wild grapes*; and Bishop *Lowth*, *poisonous berries*: but *Hasselquist*, a pupil of the famous Linnæus, in his Voyages, p. 289, is inclined to believe that the *solanum incanum*, or *hoary nightshade* is meant, as this is common in Egypt, Palestine, and the East. Others are of opinion that it means the *aconite*, which بيش *beesh*, in Arabic, denotes: this is a poisonous herb, and grows luxuriantly on the sunny hills among the vineyards, according to *Celsus* in *Hieroboticon*. بيش *beesh* is not only the name of an *Indian poisonous* herb, called the *napellus noysis*, but بيش موش *beesh moosh*, or فارة البيش *farut al beesh*, is the name of an *animal*, resembling a mouse, which lives among the roots of this very plant. "May I have a crop of this instead of barley, if I have acted improperly either by my land or my labourers!"

The words of Job are ended.] That is, his defence of himself against the accusations of his *friends*, as they are called. He spoke afterwards, but never to *them*: he only addresses *God*, who came to determine the whole controversy.

These words seem very much like an *addition* by a later hand. They are wanting in many of the MSS. of the Vulgate, two in my own possession; and in the *Editio Princeps* of this version.

I suppose that at first they were inserted in *rubric*, by some scribe, and afterwards taken into the text. In a MS. of my own, of the *twelfth* or *thirteenth* century, these words stand in *rubric*, actually *detached from the text*; while in another MS., of the *fourteenth* century, they form a *part of the text*.

In the Hebrew text they are also *detached*: the hemistichs are complete without them; nor indeed can they be incorporated with them. They appear to me an *addition* of no authority. In the first edition of our Bible, that by Coverdale, 1535, there is a *white line* between these words and the conclusion of the chapter; and they stand, forming no part of the text, thus:—

Here ende the wordes of Job.

Just as we say, in reading the Scriptures, "Here ends such a chapter;" or, "Here ends the first lesson," &c.

On the subject of the *transposition*, mentioned above, I have referred to the *reasons* at the end of the chapter.

Dr. Kennicott, on this subject, observes: "Chapters xxix., xxx., and xxxi., contain Job's animated *self-defence*, which was made necessary by the reiterated accusation of his friends. This defence now concludes with six lines (in the Hebrew text) which

declare, that if he had enjoyed his estates *covetously*, or procured them *unjustly*, he wished them to prove *barren* and *unprofitable*. This part, therefore, seems naturally to follow ver. 25, where he speaks of his *gold*, and how *much his hand had gotten*. The remainder of the chapter will then consist of these *four* regular parts, viz.,

"1. His *piety to God*, in his freedom from idolatry, ver. 26–28.

"2. His *benevolence to men*, in his charity both of temper and behaviour, 29–32.

"3. His *solemn assurance* that he did not *conceal* his guilt, from fearing either the *violence* of the *poor*, or the *contempt* of the *rich*, ver. 33, 34.

"4. (Which must have been the last article, because conclusive of the work) he infers that, being *thus secured by his integrity*, he may *appeal safely to God himself*. This appeal he therefore makes boldly, and in such words as, when rightly translated, form an image which perhaps has no parallel. For where is there an image so magnificent or so splendid as this? Job, thus conscious of innocence, wishing even God *himself* to draw up his indictment, [rather his *adversary* Eliphaz and companions to draw up this indictment, the *Almighty* to be *judge*,] that very indictment *he would bind round his head*; and with that indictment as *his crown* of glory, he would, with the dignity of a *prince*, *advance* to his trial! Of this wonderful passage I add a version more just and more intelligible than the present:—

"Ver. 35. O that one would grant me a hearing!
Behold, my desire is that the Almighty would answer me;
And, as plaintiff against me, draw up the indictment.
With what earnestness would I take it on my shoulders!
I would bind it upon me as a diadem.
The number of my steps would I set forth unto Him;
Even as a prince would I approach before Him!"

I have already shown that *Eliphaz* and his *companions*, not God, are the *adversary* or *plaintiff* of whom Job speaks. This view makes the whole clear and consistent, and saves Job from the charge of presumptuous rashness. See also Kennicott's Remarks, p. 163.

It would not be right to say that no other interpretation has been given of the first clause of verse 10 than that given above. The manner in which Coverdale has translated the 9th and 10th verses is the way in which they are generally understood: If my hert hath lusted after my neghbour's wife, or yf I have layed wayte at his dore; Then let my wife be another man's harlot, and let other lye with her.

In this sense the word *grind* is not unfrequently used by the ancients. *Horace* represents the *divine Cato* commending the young men whom he saw frequenting the stews, because they left other men's wives undefiled!

Virtute esto, inquit sententia *dia Catonis*,
Nam simul ac venas inflavit tetra libido,
Huc juvenes *æquum est* descendere, non alienas
Permolere uxores. SAT. lib. i., s. 2., ver. 32

"When awful Cato saw a noted spark
From a night cellar stealing in the dark:
'Well done, my friend, if lust thy heart inflame,
Indulge it *here*, and spare the married dame.'"
FRANCIS.

Such were the *morals* of the *holiest state* of heathen Rome; and even of *Cato*, the purest and severest *censor* of the public manners! O tempora! O mores!

I may add from a scholiast:—*Molere* vetus verbum est pro *adulterare*, *subagitare*, quo verbo in deponenti significatione utitur alibi *Ausonius*, inquiens, Epigr. vii., ver. 6, de crispa impudica et detestabili:—

Deglubit, fellat, *molitur*, per utramque cavernam.
Qui enim coit, quasi *molere* et terere videtur.

Hinc etiam *molitores* dicti sunt, *subactores*, ut apud eundem, Epigr. xc., ver. 3.

Cum dabit uxori *molitor* tuus, et tibi *adulter*.

Thus the *rabbins* understand what is spoken of *Samson grinding* in the prison-house: quod ad ipsum Palæstini certatim suas uxores adduxerunt, suscipiendæ ex eo prolis causa, ob ipsius robur.

In this sense St. *Jerome* understands *Lam.* v. 13: *They took the young men to* GRIND. *Adolescentibus ad impudicitiam sunt abusi*, ad concubitum scilicet nefandum. Concerning *grinding of corn*, by portable *mill-stones*, or *querns*, and that this was the work of *females* alone, and they the *meanest slaves*; see the note on Exod. xi. 5, and on Judg. xvi. 21.

The *Greeks* use *μυλλας* to signify a *harlot*; and *μυλλω*, to *grind*, and also *coeo*, *ineo*, in the same sense in which *Horace*, as quoted above, *alienas* PER MOLERE *uxores*.

So *Theocritus*, Idyll. iv., ver. 58.

Ειπ' αγε μοι Κορυδων, τα γεροντιον η ρ' ετι μυλλει
Τηναν ταν κυανοφρυν ερωτιδα, τας ποτ' εκνιαθη·

Dic age mihi, Corydon, senecio ille num adhuc *molit*
Illud nigro supercilio *scortillum*, quod olim deperibat!

Hence the Greek *paronomasia*, *μυλλαδα μυλλειν*, *scortam molere*. I need make no apology for leaving the principal part of this note in a foreign tongue. To those for whom it is designed it will be sufficiently plain. If the above were Job's meaning, how dreadful is the wish or imprecation in verse the *tenth*!

CHAPTER XXXII.

Elihu comes forward, and expresses his disapprobation both of Job and his three friends—with the one for justifying himself; and with the others for taking up the subject in a wrong point of view, and not answering satisfactorily—and makes a becoming apology for himself, 1–22.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

SO these three men ceased [a] to answer Job, because he *was* [b] righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel [c] the Buzite, of the kindred of Ram: against Job was his wrath kindled because he justified [d] himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [e] waited till Job had spoken, because they *were* [f] elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [g] young, [h] and ye *are* very old; wherefore I was afraid, and [i] durst not show you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man; and [k] the inspiration of the Almighty giveth them understanding.

[a] Heb. *from answering.*——[b] Chap. xxxiii. 9.——[c] Gen. xxii. 21. [d] Heb. *his soul.*——[e] Heb. *expected Job in words.*——[f] Heb. *elder for days.*——[g] Heb. *few of days.*

[h] Chap. xv. 10.——[i] Heb. *feared.*——[k] 1 Kings iii. 12; iv. 29; chap. xxxv. 11; xxxviii. 36; Prov. ii. 6; Eccles. ii. 26; Dan. i. 17; ii. 21; Matt. xii. 25; James i. 5.

NOTES ON CHAP. XXXII.

Verse 1. *These three men ceased to answer Job*] They supposed that it was of no use to attempt to reason any longer with a man who justified himself before God. The truth is, they failed to convince Job of any point, because they argued from false principles; and, as we have seen, Job had the continual advantage of them. There were points on which he might have been successfully assailed; but they did not know them. Elihu, better acquainted both with human nature and the nature of the Divine law, and of God's moral government of the world, steps in, and makes the proper discriminations; acquits Job on the ground of their accusations, but condemns him for his too great self-confidence, and his trusting too much in his external righteousness; and, without duly considering his frailty and imperfections, his incautiously arraigning the providence of God of unkindness in its dealings with him. This was the point on which Job was particularly vulnerable, and which Elihu very properly clears up.

Because he was *righteous in his own eyes.*] The *Septuagint*, *Syriac*, *Arabic*, and *Chaldee*, all read, "Because he was righteous in THEIR eyes;" intimating, that they were now convinced that he was a holy man, and that they had charged him foolishly. The reading of these ancient versions is supported by a MS. of the *thirteenth* century, in Dr. *Kennicott's* collections; which, instead of בעיניו *beeinaiv*, *in* HIS *eyes*, has בעיניהם *beeineyhem*, *in* THEIR *eyes*. This is a reading of considerable importance, but it is not noticed by *De Rossi*. *Symmachus* translates nearly in the same way: Δια τον αυτον δικαιον φαινεσθαι επ' αυτων; *Because he appeared more righteous than themselves.*

Verse 2. *Then was kindled the wrath*] This means no more than that Elihu was *greatly excited*, and felt a *strong* and *zealous desire* to vindicate the justice and providence of God, against the aspersions of Job and his friends.

Elihu the son of Barachel the Buzite] Buz was the second son of Nahor, the brother of Abram, Gen. xxii 21.

Of the kindred of Ram] Kemuel was the third son of Nahor; and is called in Genesis (see above) *the father of Aram*, which is the same as *Ram*. A city of the name of *Buz* is found in Jer. xxv. 23, which probably had its name from this family; and, as it is mentioned with Dedan and Tema, we know it must have been a city in *Idumea*, as the others were in that district. Instead of the *kindred of Ram*, the Chaldee has *of the kindred of Abraham*. But still the question has been asked, *Who was Elihu?* I answer, He was "the son of Barachel the Buzite, of the kindred of Ram:" this is all we know of him. But this Scriptural answer will not satisfy those who are determined to find out mysteries where there are none. Some make him a descendant of Judah; St. Jerome, Bede, Lyranus, and some of the rabbins, make him Balaam the son of Beor, the magician; Bishop Warburton makes him Ezra the scribe; and Dr. Hodges makes him the second person in the glorious Trinity, the Lord Jesus Christ, and supposes that the chief scope of this part of the book was to convict Job of self-righteousness, and to show the necessity of the doctrine of justification by faith! When these points are *proved*, they should be *credited*.

Because he justified himself rather than God.] Literally, *he justified his soul*, נפשו *naphhso*, *before God*. He defended, not only the *whole of his conduct*, but also his *motives*, *thoughts*, &c.

Verse 3. *They had found no answer*] They had condemned Job; and yet could not answer his arguments on the general subject, and in vindication of himself.

Verse 6. *I* am *young*] How *young* he was, or how *old* they were, we cannot tell; but there was no doubt a great disparity in their ages; and among the Asiatics the *youth* never spoke in the presence of the *elders*, especially on any subject of controversy.

Verse 7. *Days should speak*] That is, men are to be reputed wise and experienced in proportion to the time they have lived. The Easterns were remarkable for treasuring up wise sayings: indeed, the principal part of their boasted wisdom consisted in *proverbs* and *maxims* on different subjects.

Verse 8. *But* there is *a spirit in man*] Mr. *Good* translates:—

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 [l] Great men are not *always* wise; neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your [m] reasons, whilst ye searched out [n] what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 [o] Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not [p] directed *his* words against me: neither will I answer him with your speeches.

[l] 1 Cor. i. 26.——[m] Heb. *understandings*.——[n] Heb. *words*.

[o] Jer. ix. 23; 1 Cor. i. 29.——[p] Or, *ordered* his *words*.

"But surely there is an affiation in mankind,
And the inspiration of the Almighty actuateth them."

Coverdale, thus —

Every man (no doute) hath a mynde; but it is the inspyracion of the Almyghtie that gebeth understondinge.

I will now offer my own opinion, but first give the original text: רוח הוא באנוש ונשמת שדי תבינם *ruach hi beenosh venishmath shaddai tebinem*. "The spirit itself is in miserable man, and the breath of the Almighty causeth them to understand." How true is it that *in God we live, move, and have our being!* The *spirit itself* is in man as the spring or fountain of his animal existence; and by the afflatus of this spirit he becomes capable of understanding and reason, and consequently of discerning Divine truth. The animal and intellectual lives are here stated to be *from God*; and this appears to be an allusion to man's creation, Gen. ii. 7: "And God breathed into man's nostrils the breath of lives," נשמת חיים *nishmath chaiyim*, i. e., animal and intellectual, and thus he became *a living soul*, נפש חיה *nephesh chaiyah*, a *rational animal*.

When man fell from God, the Spirit of God was grieved, and departed from him; but was restored, as the enlightener and corrector, in virtue of the *purposed* incarnation and atonement of our Lord Jesus; hence, he is "the true Light that lighteth every man that cometh into the world," John i. 9. That afflatus is therefore still continued to אנוש *enosh*, man, in his *wretched, fallen state*; and it is by *that Spirit*, the רוח אלהים *Ruach Elohim*, "the Spirit of the merciful or covenant God," that we have any conscience, knowledge of good and evil, judgment in Divine things, and, in a word, *capability of being saved*. And when, through the light of that Spirit, convincing of sin, righteousness, and judgment, the sinner turns to God through Christ, and finds redemption in his blood, the remission of sins; then it is the office of *that same Spirit* to give him *understanding* of the great work that has been done *in* and *for* him; "for *the Spirit itself* (αυτο το Πνευμα, Rom. viii. 16, the same words in *Greek* as the *Hebrew* רוח הוא *ruach hi* of Elihu) beareth witness with his spirit that he is a child of God." It is the *same Spirit* which *sanctifies*, the *same Spirit* that *seals*, and the *same Spirit* that *lives* and *works* in the believer, *guiding* him by his *counsel* till it *leads* him *into glory*. In this one saying, independently of the above paraphrase, Elihu spoke more sense and sound doctrine than all Job's friends did in the whole of the controversy.

Verse 9. *Great men are not* always *wise*] This is a true saying, which the experience of every age and every country increasingly verifies. And it is most certain that, in the case before us, the aged did not understand judgment; they had a great many wise and good sayings, which they had collected, but showed neither wisdom nor discretion in applying them.

Verse 11. *I waited for your words; I gave ear to your reasons*] Instead of תבונותיכם *tebunotheychem*, your *reasons*, תכונותיכם *techunotheychem*, your *arguments*, is the reading of *nine* of *Kennicott's* and *De Rossi's* MSS. The sense, however is nearly the same.

Whilst ye searched out what to say.] עד תחקרון מלין *ad tachkerun millin*; "Whilst ye were searching up and down for words." A fine irony, which they must have felt.

Verse 12. *Yea, I attended unto you*] Instead of ועדיכם *veadeyehem, and unto you*, one MS. reads the above letters with *points* that cause it to signify *and your testimonies*; which is the reading of the *Syriac*, *Arabic*, and *Septuagint*.

Behold, there was *none of you that convinced Job*] *Confuted Job*. They spoke multitudes of *words*, but were unable to overthrow his *arguments*.

Verse 13. *We have found out wisdom*] We, by dint of our own wisdom and understanding, have found out the *true system of God's providence*; and have been able to account for all the sufferings and tribulations of Job. Had they been able to *confute* Job, they would have *triumphed* over him in their own self-sufficiency.

God thrusteth him down, not man.] This is no *accidental* thing that has happened to him: he is suffering under the just judgments of God, and therefore he must be the wicked man which we supposed him to be.

Verse 14. *He hath not directed*] I am no *party* in this controversy; I have no party feeling in it: he has not spoken a word against me, therefore I have no cause of irritation. I shall speak for *truth*; not for *conquest* or *revenge*. *Neither will I answer him with your speeches*; your passions have been inflamed by contradiction, and you have spoken foolishly with your lips.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

15 They were amazed, they answered no more: [q] they left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will show mine opinon.

18 For I am full of [r] matter, [s] the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* [t] hath no vent; it is ready to burst like new bottles.

20 I will speak, [u] that I may be refreshed; I will open my lips, and answer.

21 Let me not, I pray you, [v] accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.

[q] Heb. *they removed speeches from themselves.*—[r] Heb. *words.* [s] Heb. *the spirit of my belly.*—[t] Heb. *is not opened.*—[u] Heb. *that I may breathe.*—[v] Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; Matt. xxii. 14; Mark xii. 14; Luke xx. 21.

Verse 15. *They were amazed*] Mr. *Good* translates: "They (the *speeches*) are dissipated; they no longer produce effect; the words have flirted away from them." Your words, being without proper reference and point, are scattered into thin air: there is nothing but *sound* in them; they are quite destitute of *sense*. But I prefer the words as spoken of Job's *friends*. They took their several parts in the controversy as long as they could hope to maintain their ground: for a considerable time they had been able to bring nothing *new*; at last, weary of their own *repetitions*, they gave up the contest.

Verse 16. *When I had waited*] I waited to hear if they had any thing to reply to Job; and when I found them in effect speechless, then I ventured to come forward.

Verse 17. *I will answer also my part*] אֲעֲנֶה חֶלְקִי *aaneh chelki*, "I will recite my portion." We have already seen that the book of Job is a sort of *drama*, in which several persons have their different *parts* to *recite*. Probably the book was used in this way, in ancient times, for the sake of public instruction. Eliphaz, Zophar, and Bildad, had *recited* their *parts*, and Job had *responded* to each: nothing was brought to issue. Elihu, a bystander, perceiving this, comes forward and takes a *part*, when all the rest had expended their materials: yet Elihu, though he spoke well, was incapable of closing the controversy; and God himself appears, and decides the case.

Verse 18. *I am full of matter*] מִלִּים *millim*, "I am full of WORDS," or *sayings*; i. e., wise sentences, and ancient opinions.

The spirit within me constraineth me.] How similar to the words of St. Paul! *The love of Christ constraineth us.* Elihu considered himself *under the influence of that Spirit of God* which gives understanding, and felt anxiously concerned for the welfare both of Job and his friends.

Verse 19. *My belly* is *as wine* which *hath no vent*] New wine in a state of effervescence.

Like new bottles.] *Bottles*, or rather *bags*, made of *goat-skins*. The head and shanks being cut off, the animal is *cased* out of the skin. The skin is then properly dressed; the *anus* and four shank holes properly tied up; and an aperture left at the neck or in some other place for the liquor to be poured in, and drawn out. One of these now lies before me, well tanned, and beautifully ornamented, and capable of holding many gallons. They are used, not only to carry wine and water, but for butter, and also for various *dry goods*. I have mentioned this in another place. When the wine is in a state of fermentation, and the skin has no vent, these bottles or *bags* are ready to *burst*; and if they be *old*, the *new wine* destroys them, breaks the old stitching, or rends the old skin. Our Lord makes use of the same figure, Matt. ix. 17; where see the note.

Verse 20. *I will open my lips and answer.*] In the preceding verse Elihu compares himself to a *skin-bottle*, in which the wine was in a state of *fermentation*, and the *bottle* ready to burst for want of *vent*. He carries on the metaphor in this verse: the bottle must be *opened* to save it from bursting; *I will* OPEN *my mouth*.

Verse 21. *Let me not—accept any man's person*] I will speak the truth without fear or favour.

Neither let me give flattering titles] I will not give epithets to any man that are not descriptive of his true state. I will not beguile him by telling him he *is* what he *is not*. אכנה *acannch*, from כנה *canah*, is generally supposed to signify to *surname*, to put a name *to* or *upon* a name, as the French word *surnom* implies. It means to give proud titles to persons who are worthless. It is well known that the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect.—SCOTT. See below. Titles expressive of *office*, *ecclesiastical*, *civil*, or *military*, are always proper, and never forbidden, because they serve for *distinction*; but the Asiatic titles are in general bombastically and sinfully complimentary. The reader will find several specimens at the end of this chapter.

Verse 22. *My Maker would soon take me away.*] Were I to copy this conduct while under the influence which I now feel, God might justly consume me as in a moment. He is my Maker; he made me to *know truth*, to *tell truth*, and to *live* according to *truth*; for he is the *God of truth*: I shall, therefore, through his help, speak *the* TRUTH, *the* WHOLE TRUTH, *and* NOTHING BUT THE TRUTH.

WE find from the above that *vain titles* of ceremony, expressive of the most eminent qualities, were given to *worthless men*, from time immemorial; and no wonder, for *hypocrisy* entered into *man* at the same time that *sin* entered into the *world*.

Of the flattering titles used in the East, I shall give a few specimens from the قواعد السلطنت شاه جهان *Kaoayid us Sultanet* SHAH JEHAN, or, "The Rules observed during the Reign of the Mogul Emperor Shah Jehan."

Speaking of the emperor, he is entitled,

"The SUN which illuminates the firmament in the universe of royalty and dominion; the MOON, which irradiates the sky of monarchy and felicity; the King who in pomp resembles *Gem-sheed*. His hand is boundless as the ocean in bestowing bounties, being the key of the gates of kindness and liberality!" Again:—

"The SUN of the heaven of prosperity and empire, the SHADOW OF GOD, the Asylum of the Universe, the splendour of whose instructive front causes light and gladness to the world and to mankind."

"The just and vigilant Monarch; the Asylum of Truth, the Refuge of the World; the Diffuser of Light, the Solver of all human difficulties."

"The Lord of the Age, who is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals."

"The faculty of apprehension is possessed by him in such a degree, that before the matter has scarcely obtained utterance he comprehends the purport, and gives answers with the tongue of inspiration."

Addresses to Persons of Distinction.

"Let them convey to the presence of glorious empire, the Sultan, in pomp like Solomon, the centre of the universe, powerful as heaven!"

"Let them who kiss the carpet of the palace, in pomp like heaven, convey this letter to his majesty, whose sight is as creative as alchymy, king of kings, the asylum of the world!"

"To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the *vizier*, protector of the universe, may the Almighty perpetuate his fortune!"

"May this letter be dignified in the presence of *Nawceb Saheb*, diffuser of benefits, of exalted pomp, the respectable, the discriminator of ranks! May his power increase!"

"Let them convey this to the perusal of his excellency, conversant in realities and mysteries, the support of excellencies, the cream of his contemporaries, and the cherisher of the poor!"

These are a specimen of the *flattering titles* given in the East to persons in eminent stations. Their kings they clothe in all the attributes of the Deity, when both in their public and private character they are corrupt and unholy, rascals in grain, and the ruthless oppressors of suffering humanity.

CHAPTER XXXIII.

Elihu offers himself in God's stead to reason with Job in meekness and sincerity, 1–7. *Charges Job with irreverent expressions*, 8–12. *Vindicates the providence of God, and shows the various methods which he uses to bring sinners to himself:—By dreams and visions*, 13–15; *by secret inspirations*, 16–18; *by afflictions*, 19–22; *by messengers of righteousness*, 23; *and by the great atonement*, 24. *How and from what God redeems men, and the blessings which he communicates*, 25–30. *Job is exhorted to listen attentively to Elihu's teaching*, 31–33.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in [a] my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 [b] The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 [c] Behold, I *am* [d] according to thy wish in God's stead: I also am [e] formed out of the clay.

[a] Heb. *in my palate.*——[b] Gen. ii. 7.——[c] Chap. ix. 34, 35; xiii. 20, 21; xxxi. 35.

[d] Heb. *according to thy mouth.*——[e] Heb. *cut out of the clay.*

NOTES ON CHAP. XXXIII.

Verse 3. *My words* shall be of *the uprightness*] As God has given me his Spirit, from that Spirit alone will I speak; therefore all my words shall be of uprightness, knowledge, and truth.

Knowledge clearly.] דעת ברור *daath barur, pure science.* I shall lay down no *false positions*, and I shall have no false consequences.

Verse 4. *The Spirit of God hath made me*] Another plain allusion to the account of the *creation of man*, Gen. ii. 7, as the words נשמת *nishmath, the breath* or *breathing* of God, and החיני *techaiyeni, hath given me life*, prove: "He *breathed* into his nostrils the *breath* of *lives*, and he became a *living soul*."

Verse 6. *I am according to thy wish in God's stead: I also am formed out of the clay.*] Mr. *Good*, and before him none other that I have seen, has most probably hit the true meaning:—

"Behold, I am thy fellow,
I too was formed by God out of the clay."

The word כפיך *kephicha*, which we translate *according to thy wish*, and which, if *Hebrew*, would mean *like to thy mouth*; he considers as pure Arabic, with a Hebrew postfix, كفو *kefoo*, signifying *fellow*,

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

7 [f] Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken [g] in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 [h] I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, [i] he counteth me for his enemy.

11 [k] He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou [l] strive against him? for [m] he giveth not account of any of his matters.

14 [n] For God speaketh once, yea twice, *yet man* perceiveth it not.

15 [o] In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 [p] Then [q] he openeth the ears of men, and sealeth their instruction,

[f] Ch. ix. 34; xiii. 21.——[g] Heb. *in mine ears.*——[h] Ch. ix. 17; x. 7; xi. 4; xvi. 17; xxiii. 10, 11; xxvii. 5; xxix. 14; xxxi. 1.
[i] Ch. xiii. 24; xvi. 9; xix. 11.——[k] Chap. xiii. 27; xiv. 16; xxxi. 4.

[l] Isa. xlv. 9.——[m] Heb. *he answereth not.*——[n] Chap. xl. 5; Psa. lxii. 11.——[o] Num. xii. 6; chap. iv. 13.——[p] Chap. xxxvi. 10, 15
[q] Heb. *he revealeth* or *uncovereth.*

equal, like. Taken in this way, the passage is very plain, only לאל *lael, by* or *through God*, must be added to the *last* clause of the verse instead of the *first*, as Mr. *Good* has properly done.

Verse 7. *My terror shall not make thee afraid*] This is an allusion to what Job had said, chap. ix. 34: "Let him take his rod away from me, and let not his fear terrify me." Being thy *equal*, no fear can impose upon thee so far as to overawe thee; so that thou shouldst not be able to conduct thy own defence. We are on *equal terms*; now prepare to defend thyself.

Verse 8. *Surely thou hast spoken*] What Elihu speaks here, and in the three following verses, contains, in general, simple quotations from Job's own words, or the obvious sense of them, as the reader may see by referring to the *margin*, and also to the notes on those passages.

Verse 11. *He putteth my feet in the stocks*] See the note on chap. xiii. 27.

Verse 12. *In this thou art not just*] Thou hast laid charges against God's dealings, but thou hast not been able to *justify* those charges; and were there nothing else against thee, these irreverent speeches are so many proofs that thou art not *clear* in the sight of God.

Verse 13. *Why dost thou strive against him?*] Is it not useless to contend with God! Can he do any thing that is *not right?* As to his giving thee *any account* of the *reasons why he deals thus and thus* with thee, or any one else, thou needest not expect it; he is sovereign, and is not to be called to the bar of his creatures. It is sufficient for thee to know that "he is too wise to err, and too good to be unkind."

Verse 14. *For God speaketh once*] Though he will not be summoned to the bar of his creatures, nor condescend to detail the reasons of his conduct, which they could not comprehend, yet he so acts, in the main, that the *operation* of his *hand* and the *designs* of his *counsel* may sufficiently appear, provided men had their *eyes* open upon his *ways*, and their *hearts* open to receive his *influence*.

Elihu, having made the general statement that God would not come to the bar of his creatures to give account of his conduct, shows the *general means* which he uses to bring men to an acquaintance with themselves and with him: he states these in the six following *particulars*, which may be collected from ver. 15–24.

Verse 15. I. *In a* DREAM—*when deep sleep falleth upon men*] Many, by such means, have had the most salutary warnings; and to decry *all* such, because there are many *vain dreams*, would be nearly as much wisdom as to deny the Bible, because there are many foolish books, the authors of which supposed they were under a Divine influence while composing them.

II. *In a* VISION *of the night—in slumberings upon the bed*] *Visions* or *images* presented in the *imagination* during slumber, when men are betwixt sleeping and waking, or when, *awake* and in bed, they are wrapt up in deep contemplation, the darkness of the night having shut out all objects from their sight, so that the mind is not diverted by images of earthly things impressed on the senses. Many warnings in this way have come from God; and the impression they made, and the good effect they produced, were the proofs of their Divine origin. To deny this would be to call into doubt the testimony of the best, wisest, and holiest men in all ages of the Church. Of one of these visions we have a remarkable account in chap. iv. of this book, ver. 12–21. And this vision seems to have taken place in the night season, when *Eliphaz* awoke *from a deep sleep*. There is this difference between the accidents of the *dream* and the *vision*: the *former* takes place *when deep sleep falleth upon men*; the *latter*, in the *night*, *in* or *after* slumberings upon the bed.

Verse 16. *Then he openeth the ears of men, and sealeth, &c.*] III. By *secret* INSPIRATIONS. A dream or a vision simply considered is likely to do no good; it is the *opening of the understanding*, and the *pouring in of the light*, that make men wise to salvation. Serious alarms, holy purposes, penitential pangs for past sins, apprehension of death and judgment, discoveries of God's justice, of Christ's love, of the world's vanity, of heaven's excellence, &c., &c., &c., are often used by the Divine Spirit *to withdraw men from*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

17 That he may withdraw man *from his* [r] purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life [s] from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 [t] So that his life abhorreth bread, and his soul [u] dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyer.

23 If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found [v] a ransom.

[r] Heb. *work.*——[s] Heb. *from passing by the sword.*

[t] Psa. cvii. 18.——[u] Heb. *meat of desire.*——[v] Or, *an atonement.*

their evil *purpose, and to hide pride from man*, ver. 17; and of all these openings of the ear of the heart, and sealing instructions upon the conscience, we have numerous examples in the history of the Church, in the experience of good men, and even in the civil and providential history of all nations.

Verse 18. *He keepeth back his soul from the pit*] By the above means, how many have been snatched from an untimely death! By taking the warning thus given, some have been prevented from perishing by the *pit*—some *sudden accident*; and others from the *sword* of the *assassin* or *nocturnal murderer*. It would be easy to give examples, in all these kinds: but the knowledge of the reader may save this trouble to the commentator.

Verse 19. *He is chastened also with pain upon his bed, &c.*] IV.—AFFLICTIONS are a *fourth* means which God makes use of to awaken and convert sinners. In the hand of God these were the cause of the salvation of *David*, as himself testifies: *Before I was afflicted, I went astray*, Psa. cxix. 67, 71, 75.

The multitude of his bones] By such diseases, especially those of a *rheumatic* kind, when to the patient's apprehension *every bone* is *diseased, broken*, or *out of joint*.

Some render the passage, *When the multitude of his bones is yet strong*; meaning those sudden afflictions which fall upon men when in a state of great firmness and vigour. The original, ורוב עצמיו אתן *verob atsamaiv ethan*, may be translated, *And the strong multitude of his bones*. Even the strong multitude of his bones is chastened with pain upon his bed; the place of rest and ease affording him no peace, quiet, or comfort.

The *bones* may be well termed *multitudinous*, as there are no less than 10 in the *cranium*, or *skull*; *upper jaw*, 13; *lower jaw*, 1; *teeth*, 32; *tongue*, 1; *vertebræ*, or *back-bone*, 24; *ribs*, 24; *sternum*, or *breast-bone*, 3; *os innominatum*, 1; *scapula*, or *shoulder-blades*, 2; *arms*, 6; *hands*, 54; *thigh-bones*, 2; *knee-bones*, 2; *legs*, 4; *feet*, 54: in all, not less than 233 bones, without reckoning the *ossa sethamoides*; because, though often numerous, they are found only in hard labourers, or elderly persons.

Verse 20. *His life abhorreth bread*] These expressions strongly and naturally point out that general *nausea*, or *loathing* which sick persons feel in almost every species of disorder.

Verse 21. *His flesh is consumed away*] As in atrophy, marasmus, and consumptive complaints in general.

Verse 22. *His soul draweth near unto the grave*] נפש *nephesh, soul*, is here taken for the *immortal spirit*, as it is distinguished from חיה *chaiyah*, the *animal life*. The former draws near to the pit, שחת *shachath, corruption*; perhaps he meant dissipation, considering it merely as the *breath*. The latter draws near למתים *lamemithim*, to the *dead*; i. e., to those who are *already buried*. Mr. *Good* translates it *the Destinies*; and supposes the same is meant among the HEBREWS by the *Memithim*, as among the GREEKS by their Μοιραι; the LATINS, by their *Parcæ*; the GOTHS, by their *Fatal Sisters*; the SCANDINAVIANS, by their goddess *Hela*; and the ARABIANS, by *Azrael*, or the *angel of death*. I think, however, the signification given above is more natural.

Verse 23. *If there be a messenger with him, an interpreter, &c.*] V.—The MESSENGERS of righteousness; this is a FIFTH *method*, אם יש עליו כלאך כליץ *im yesh alaiv malach melits*, "If there be over him an interpreting or mediatorial angel or messenger." *One among a thousand*, אחד מני אלף *echad minni aleph*, "One from the CHIEF, HEAD, or TEACHER."

To show unto man his uprightness] להגיד לאדם ישרו *lehaggid leadam yoshro*, "to manifest or cause to be declared to man his righteousness:" to show unto *Adam—men in general*, the descendants of the first man—his purity and holiness; to convince him of sin, righteousness, and judgment, that he may be prepared for the discovery of what is next to be exhibited.

Verse 24. *Then he is gracious unto him*] He exercises mercy towards fallen man, and gives command for his respite and pardon.

Deliver him from going down to the pit] Let him who is thus instructed, penitent, and afflicted, and comes to me, find a *pardon*; for—

VI. *I have found a ransom.*] כפר *copher, an atonement. Pay a ransom for him*, פדיהו *pedaehu*, that he may not go down *to the pit*—to corruption or destruction, for *I have found out an atonement*. It is this that gives efficacy to all the preceding means; without which they would be useless, and the salvation of man impossible. I must think that the *redemption of a lost world*, by *Jesus Christ*, is not obscurely signified in ver. 23, 24.

While the whole world lay in the wicked one, and

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

25 His flesh shall be fresher [w] than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 [x] He looketh upon men, and *if any* [y] say, I have sinned, and perverted *that which was* right, and it [z] profited me not:

28 [a] He will [b] deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God [c] oftentimes with man,

30 [d] To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, [e] hearken unto me: hold thy peace, and I shall teach thee wisdom.

[w] Heb. *than childhood.*——[x] Or, *He shall look upon men, and say, I have sinned,* &c.——[y] 2 Sam. xii. 13; Prov. xxviii. 13; Luke xv. 21; 1 John i. 9.

[z] Rom. vi. 21.——[a] Or, *He hath delivered my soul, &c.; and my life.*——[b] Isa. xxxviii. 17.——[c] Heb. *twice* and *thrice.*——[d] Ver. 28; Psa. lvi. 13.——[e] Psa. xxxiv. 11.

were all hastening to the *bottomless pit*. God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life. Jesus Christ, the great sacrifice, and *head* of the Church, commissions his *messengers—apostles* and their *successors—to show men the righteousness of God*, and his displeasure at sin; and at the same time his infinite love, which commands them to proclaim *deliverance* to the captives, and that they who believe on him shall not perish, shall not *go down to the pit* of destruction, for *he has found out an atonement*; and that whoever comes to him, through Christ, shall have everlasting life, in virtue of that atonement or ransom price.

Should it be objected against my interpretation of אלף *aleph*, that it cannot be translated *chief* or *head*, because it is without the *vau shurek*, אלוף *alluph*, which gives it this signification; I would answer, that this form of the word is not *essential* to the signification given above, as it occurs in several places without the *vau shurek*, where it most certainly signifies a *chief*, a *leader, captain*, &c., e. g., Zech. ix. 7; Jer. xiii. 21, and Gen. xxxvi. 30; in the first of which we translate it *governor*; in the second, *captain*; and in the third, *duke*. And although we translate אלוף *alluph* an *ox* or *beeve*, (and it most certainly has this meaning in several places,) yet in this signification it is written without the *vau shurek* in Prov. xiv. 4; Psa. viii. 7; Isa. xxx. 24; and in Deut. vii. 13; xxviii. 4, 18, 51; which all show that this letter is not absolutely necessary to the above signification.

Verse 25. *His flesh shall be fresher than a child's*] He shall be born a *new creature*.

He shall return to the days of his youth] He shall be *born again*, and become a *child of God*, through faith in Christ Jesus.

Verse 26. *He shall pray unto God*] Being now adopted into the heavenly family, and become a *new creature*, he shall have the *spirit of prayer*, which is indeed the very *breath* and *language* of the *new* or *spiritual life*.

He will be favourable unto him] He shall manifest his good will to him; he shall live under the influences of Divine grace.

He shall see his face with joy] He shall know that God is reconciled to him; and this shall fill him with joy, בהרועה *bithruah, with exultation*: for, "being justified by faith, he has peace with God, through our Lord Jesus Christ, by whom he has received the atonement; and REJOICES in hope of the glory of God."

He will render unto man his righteousness.] So good and gracious is the Lord, that by his grace he will enable this convert to live to his glory, to bring forth all the fruits of the Spirit, and then *reward* him for the work, as if it were done by his own might.

Verse 27. *He looketh upon men*] אנשים *anashim*, wretched, fallen men. He *shines into them*, to convince them of sin; and if any, under this convicting light of God, *say, I have sinned* against heaven and before thee, *and perverted the right*—abused the powers, faculties, mercies, and advantages, which thou didst give me, by seeking rest and happiness in the creature, *and it profited me not*—it was all *vanity* and *vexation* of spirit; ולא שוה לי *velo shavah li*, "and it was not equal to me," did not *come up* to my expectation, nor supply my wants:—

Verse 28. *He will deliver his soul*] He will do that to every *individual penitent sinner* which he has promised in his word to do for a lost world—he will deliver his soul from going down to the pit of hell.

And his life shall see the light.] He shall walk in the light, as Christ is in the light; always enjoying a clear sense of his acceptance through the blood of the Lamb. See another mode of paraphrasing these verses at the end of the chapter.

Verse 29. *Lo, all these* things *worketh God*] God frequently uses one, or another, or all of these means, to bring *men*, גבר *gaber*, stout-hearted men, who are far from righteousness, to holiness and heaven.

Oftentimes] פעמים שלש *paamayim shalosh*, "three times over;" or as פעמים *paamayim* is by the *points* in the *dual* number, then it signifies *twice three times*, that is, *again* and *again*; *very frequently*. Blessed be God!

Verse 30. *To bring back his soul from the pit*] Nearly a repetition of the promise in ver. 28.

To be enlightened with the light of the living.] An echo of Psa. lvi. 13: "Thou hast delivered my soul from death, that I may walk before God in the light of the living;" and probably quoted from it.

Verse 31. *Mark well, O Job*] Pay the deepest attention to what I have said, and to what I shall say.

Verse 32. *If thou hast any thing to say*] If thou hast any objection to make against what I have already stated, now answer, now speak freely; for it is my desire that thou shouldst stand clear of all charges.

Verse 33. *If not*] Then I will proceed: *listen* carefully, *keep silence*, and *I will teach thee* what true *wisdom* is.

Job was silent; none of his friends chose to intermeddle farther; and in the next chapter Elihu addresses both Job and them.

THERE are some *various readings* in the MSS. and *versions* on certain words in the concluding verses of this chapter, which it will be necessary to mention, as they, if adopted, will lead to a somewhat different paraphrase to that given, especially of verses 26, 27, and 28.

Verse 26. For צדקהו *tsidkatho*, HIS *righteousness*, one MS. and the *Chaldee* have כצדקתו *ketsidkatho*, ACCORDING *to his righteousness*.

Verse 28. For נפשו *naphsho*, HIS *soul*, which is the *keri* reading, and that which our translation has followed, נפשי MY *soul* is the reading of many MSS., early *editions*, the *Complutensian*, *Antwerp*, and *London Polyglots*, the *Jerusalem Targum*, the *Chaldee*, the *Vulgate*, and *Coverdale*.

For חיתו *chaiyatho*, HIS *life*, many MSS., early *editions*, the *Complutensian*, *Antwerp*, and *London Polyglots*, the *Jerusalem Targum*, *Chaldee*, *Vulgate*, and *Coverdale*, read חיתי *chaiyathi*, MY *life*. Both of these are properly the *kethib* or *textual* readings in the best editions, but are directed by the *Masora* to be changed for the *keri* readings, or those inserted in the *margin*.

For באור הראה *baor tireh*, SHALL SEE *the light*, six of *Kennicott's* and *De Rossi's* MSS. have והיה *tihyeh*, and *twenty-one* have באור *caor*, thus באור והיה *caor tihiyeh*, SHALL BE AS *the light*. The whole verse, by these various readings, will stand thus:—"He will deliver MY soul from going into the pit, and MY life SHALL BE AS the light." But if, with the *Septuagint*, *Syriac*, and *Arabic*, we read פדה *padah*, in the *imperative* mood, then the verse will read thus:—"DELIVER THOU MY SOUL from going down to the pit, and MY life SHALL BE AS the light."

On the 26th, 27th, 28th, and 29th verses, the following paraphrase has been recommended.

Verse 26. *He* (Jesus Christ, the *head* and *ransom price*) *shall pray unto God*, (shall make *intercession* for the transgressors, for he is the Mediator between God and man.) *And he* (God the Father) *will be favourable*, (ירצהו *yirtsehu*, will manifest his *good will* towards him.) *And he shall see his face* (פניו *panaiv*, his *faces*, God the Father, Son, and Spirit) *with joy*, (בתרועה *bithruah*, with *exultation* or *triumph*,) *for he will render unto man his righteousness*, (ושב לאנוש צדקתו *yasheb lecnosh tsidkatho*, "He will restore to wretched man his righteousness;" i. e., he will create the soul anew, and restore to the fallen spirit that righteousness and true holiness which it has lost, and bring it again to its original state of perfection, through the grand atonement mentioned ver. 24.)

But *when* is it that wretched miserable man shall be brought to this state of salvation? This is answered in

Verse 27. *When God, looking upon men, seeth any of them saying, I have sinned and perverted that which is right, and it hath profited me nothing*—has afforded nothing *equal* to my wishes, and the tribulation which I sustained in seeking happiness in forbidden things. *Redeem my soul from going down to destruction, and my life shall see the light*, or *shall be as the light*. This is the prayer of the penitent, which God has promised to hear.

This is one of the best, the deepest, the most spiritual, and most important chapters which the reader has yet met with in the Book of Job. It is every way important, and full of useful information. It is a grand exhibition of the WAY of salvation as revealed to patriarchs and prophets.

CHAPTER XXXIV.

Elihu begins with an exhortation to Job's friends, 1–4; *charges Job with accusing God of acting unrighteously, which he shows is impossible*, 5–12; *points out the power and judgments of the Almighty*, 13–30; *shows how men should address God, and how irreverently Job has acted*, 31–37.

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FURTHERMORE Elihu answered and said,

2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.

3 [a] For the ear trieth words, as the [b] mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

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[a] Chap. vi. 30; xii. 11.

[b] Heb. *palate*.

NOTES ON CHAP. XXXIV.

Verse 3. *The ear trieth words*] I do not think, with *Calmet*, that the *inward ear*, or *judgment*, is meant simply. The Asiatics valued themselves on the *nice and harmonious collection of words*, both in speaking and in writing; and perhaps it will be found here that Elihu labours as much for harmonious versification as for pious and weighty sentiments. To connect *sense* with *sound* was an object of general pursuit among the *Hebrew*, *Arabic*, and *Persian* poets; and so fond are the latter of *euphony*, that they often sacrifice both *sense* and *sentiment* to it; and some of the *Greek* poets are not exempt from this fault.

Verse 4. *Let us choose to us judgment*] Let us

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

5 For Job hath said, [c] I am righteous: and [d] God hath taken away my judgment.

6 [e] Should I lie against my right? [f] my wound *is* incurable without transgression.

7 What man *is* like Job, [g] *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For [h] he hath said, It profiteth a man nothing that he should delight himself with God.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

10 Therefore hearken unto me, ye [i] men of understanding: [k] far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 [l] For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly,

[c] Chap. xxxiii. 9.——[d] Chap. xxvii. 2.——[e] Chap. ix. 17. [f] Heb. *mine arrow*; chap. vi. 4; xvi. 13.——[g] Chap. xv. 16. [h] Chap. ix. 22, 23, 30; xxxv. 3; Mal. iii. 14.——[i] Heb. *men of heart*.——[k] Gen. xviii. 25; Deut. xxxii. 4; 2 Chron. xix. 7; chap. viii. 3; xxxvi. 23; Psa. xcii. 15; Rom. ix. 14.——[l] Psa. lxii. 12; Prov. xxiv. 12; Jer. xxxii. 19; Ezek. xxxiii. 20; Matt. xvi. 27; Romans ii. 6; 2 Cor. v. 10; 1 Peter i. 17; Rev. xxii. 12.

not seek the applause of men, nor contend for victory. Let our aim be to obtain correct views and notions of all things; and let us labour to find out what is good.

Verse 5. *Job hath said, I am righteous*] Job had certainly said the words attributed to him by Elihu, particularly in chap. xxvii. 2, &c., but it was in vindication of his aspersed character that he had asserted his own righteousness, and in a different sense to that in which Elihu appears to take it up. He asserted that he was righteous *quoad* the charges his friends had brought against him. And he never intimated that he had at all times a pure heart, and had never transgressed the laws of his Maker. It is true also that he said, *God hath taken away my judgment*; but he most obviously does not mean to charge God with injustice, but to show that he had dealt with him in a way wholly mysterious, and not according to the ordinary dispensations of his providence; and that he did not interpose in his behalf, while his friends were overwhelming him with obloquy and reproach.

Verse 6. *Should I lie against my right?*] Should I acknowledge myself the sinner which they paint me, and thus lie against my right to assert and maintain my innocence?

My wound is *incurable without transgression.*] If this translation is correct, the meaning of the place is sufficiently evident. In the tribulation which I endure, I am treated as if I were the worst of culprits; and I labour under incurable maladies and privations, though without any *cause* on my part for such treatment. This was all most perfectly true; it is the testimony which God himself gives of Job, that "he was a perfect and upright man, fearing God and eschewing evil;" and that "Satan had moved the Lord against him, to destroy him, WITHOUT A CAUSE." See chap. i. 1, and ii. 3.

The *Chaldee* translates thus:—

"On account of my judgment, I will make the son of man a liar, who sends forth arrows without sin."

Mr. *Good* thus:—

"Concerning my cause I am slandered;
He hath reversed my lot without a trespass."

The latter clause is the most deficient, אנוש חצי בלי כשע; Miss Smith's translation of which is the best I have met with: "A man cut off, without transgression." The word חצי *chitstsi*, which we translate *my wound*, signifies more literally, *my arrow*; and if we take it as a contracted noun, חצי *chitstsey* for חצים *chitstsim*, it means *calamities*. אנוש *anush*, which we translate *incurable*, may be the noun *enosh*, wicked, miserable man; and then the whole may be read thus: "A man of calamities without transgression." I suffer the punishment of an enemy to God, while free from transgression of this kind.

Verse 7. *Drinketh up scorning like water?*] This is a repetition of the charge made against Job by *Eliphaz*, chap. xv. 16. It is a proverbial expression, and seems to be formed, as a metaphor, from a *camel drinking*, who takes in a large draught of water, even the most *turbid*, on its setting out on a journey in a caravan, that it may serve it for a long time. Job deals largely in scorning; he fills his heart with it.

Verse 8. *Which goeth in company with the workers of iniquity*] This is an allusion to a *caravan*: all kinds of persons are found there; but yet a holy and respectable man might be found in that part of the company where profligates assembled. But surely this assertion of Elihu was not strictly true; and the words, literally translated, will bear a less evil meaning: "Job makes a *track*, ארח *arach*, to *join fellowship*, לחברה *lechebrah*, with the workers of iniquity;" i. e., Job's present mode of reasoning, when he says, "I am righteous, yet God hath taken away my judgment," is according to the assertion of sinners, who say, "There is no profit in serving God; for, if a man be righteous, he is not benefited by it, for God does not vindicate a just man's cause against his oppressors." By adopting so much of their creed, he intimates that Job is taking the *steps* that lead to *fellowship* with them. See ver. 9.

Verse 10. *Far be it from God*] Rather, *Wickedness, far be that from God; and from iniquity, the Almighty.* The sense is sufficiently evident without the *paraphrase* in our version.

Verse 11. *For the work of a man shall he render*] God ever will do *justice*; the righteous shall never be forsaken, nor shall the wicked ultimately prosper.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

neither will the Almighty [m] pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed [n] the whole world?

14 If he set his heart [o] upon man, *if* he [p] gather unto himself his spirit and his breath;

15 [q] All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 [r] Shall even he that hateth right [s] govern? and wilt thou condemn him that is most just?

18 [t] *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that [u] accepteth not the persons of princes, nor regardeth the rich more than the poor? for [v] they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled [w] at midnight, and pass away: and [x] the mighty shall be taken away without hand.

21 [y] For his eyes *are* upon the ways of man, and he seeth all his goings.

22 [z] *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right;* that he should [a] enter into judgment with God.

24 [b] He shall break in pieces mighty men [c] without number, and set others in their stead.

[m] Chap. viii. 3.——[n] Heb. *all of it.*——[o] Heb. *upon him.* [p] Psa. civ. 29.——[q] Gen. iii. 19; Eccles. xii. 7.——[r] Gen. xviii. 25; 2 Samuel xxiii. 3.——[s] Heb. *bind.*——[t] Exodus xxii. 28. [u] Deut. x. 17; 2 Chron. xix. 7; Acts x. 34; Rom. ii. 11; Gal. ii. 6; Ephes. vi. 9; Col. iii. 25; 1 Pet. i. 17.

[v] Chap. xxxi. 15.——[w] Exod. xii. 29, 30.——[x] Heb. *they shall take away the mighty.*——[y] 2 Chron. xvi. 9; chap. xxxi. 4; Psa. xxxiv. 15; Prov. v. 21; xv. 3; Jer. xvi. 17; xxxii. 19.——[z] Psa. cxxxix. 12; Amos ix. 2, 3; Heb. iv. 13.——[a] Heb. *go.*——[b] Dan. ii. 21.——[c] Heb. *without searching out.*

Verse 13. *Who hath given him a charge*] *Who* is it that governs the world? Is it not God? Who disposes all things in it? Is it not the Almighty, by his just and merciful providence? The government of the world shows the care, the justice, and the mercy of God.

Verse 14. *If he set his heart upon man*] I think this and the following verse should be read thus:—"If he set his heart upon man, he will gather his soul and breath to himself; *for* all flesh shall perish together, and man shall turn again unto dust." On whomsoever God *sets his heart*, that is, *his love*, though his body shall perish and turn to dust, like the rest of men, yet his *soul* will God gather to himself.

Verse 17. *Shall—he that hateth right govern?*] Or, *Shall he who hateth judgment, lie under obligation?* It is preposterous to suppose that he who lives by no rule, should impose rules upon others. God, who is the *fountain* of all *justice* and *righteousness*, *binds* man by his laws; and wilt thou, therefore, *pretend to condemn him who is the sum of righteousness?*

Verse 18. Is it fit *to say to a king*, Thou art *wicked?*] The sentence is very short, and is thus translated by the VULGATE: *Qui dicit regi, Apostata? Qui vocat duces impios?* "Who says to a king, Apostate? Who calls leaders impious?" Literally, *Who calls a king Belial? Who calls princes wicked?* Civil governors should be treated with respect; no man should speak evil of the ruler of the people. This should never be permitted. Even where the *man* cannot be respected, because his *moral conduct* is improper, even there the *office* is sacred, and should be reverenced. He who permits himself to talk against the *man*, would destroy the *office* and *authority*, if he could.

Verse 19. *That accepteth not*] If it be utterly improper to speak against a king or civil governor, how much more so to speak disrespectfully of God, who is not influenced by human caprices or considerations, and who regards the *rich* and the *poor* alike, being equally his creatures, and equally dependent on his providence and mercy for their support and salvation.

Verse 20. *In a moment shall they die*] Both are equally dependent on the Almighty for their breath and being; the *mighty* as well as the *poor*. If the *great men* of the earth have abused their power, he sometimes cuts them off by the most *sudden* and *unexpected death;* and even at midnight, when in security, and least capable of defence, they are cut off by the people whom they have oppressed, or by the *invisible hand* of the angel of death. This appears to be spoken in reference to *Eastern tyrants*, who seldom die a natural death.

Verse 22. There is *no darkness*] In this life; and *no shadow of death* in the other world—no annihilation *in which the workers of iniquity may hide themselves*, or take refuge.

Verse 23. *For he will not lay upon man*] The meaning appears to be this: He will not call man a second time into judgment; he does not try a cause twice; his decisions are just, and his sentence without appeal.

Mr. *Good* translates:—

> "Behold, not to man hath he intrusted the time
> Of coming into judgment with God."

Man's time is not in his own hand; nor is his lot cast or ruled by his own wisdom and power. When God thinks best, he will judge for him; and, if oppressed or calumniated, he will bring forth his righteousness as the light, and do him justice on his adversaries.

Verse 24. *He shall break in pieces*] In multitudes of cases God depresses the *proud*, and raises up the *humble* and *meek*. Neither their *strength* nor *number* can afford them security.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are [d] destroyed.

26 He striketh them as wicked men [e] in the open sight of others;

27 Because they [f] turned back [g] from him, and [h] would not consider any of his ways:

28 So that they [i] cause the cry of the poor to come unto him, and he [k] heareth the cry of the afflicted.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest [l] the people be ensnared.

31 Surely it is meet to be said unto God,

[d] Heb. *crushed.*——[e] Heb. *in the place of beholders.*——[f] 1 Sam. xv. 11.——[g] Heb. *from after him.*——[h] Psa. xxviii. 5; Isa. v. 12.

[i] Chap. xxxv. 9; James v. 4.——[k] Exod. xxii. 23.——[l] 1 Kings xii. 28, 30; 2 Kings xxi. 9.

Verse 25. *He knoweth their works*] He knows what they have done, and what they are *plotting* to do.

He overturneth them *in the night*] In the revolution of a single night the plenitude of power on which the day closed is annihilated. See the cases of Belshazzar and Babylon.

Verse 26. *He striketh them as wicked men*] At other times he executes his judgments *more openly*; and they are suddenly destroyed in the *sight of the people*.

Verse 27. *Because they turned back*] This is the reason why he has dealt with them in judgment. They had departed from him in their *hearts*, their *moral conduct*, and their *civil government*. He is speaking of corrupt and tyrannical rulers. And *they did not*, would not, *understand* any of his ways.

Verse 28. *So that they cause the cry of the poor*] They were cruel and oppressive: the poor cried through their distresses, and against their oppressors; and God heard the cry of the poor. Nothing so dreadful appears in the court of heaven against an unfeeling, hard-hearted, and cruel man of power, as the prayers, tears, and groans of the poor.

In times of little liberality, when some men thought they did God service by persecuting those who did not exactly receive *their creed*, nor worship God in *their way*, a certain great man in Scotland grievously persecuted his tenants, because they had religious meetings in private houses out of the order of the establishment; though he never molested them when they spent their time and their money in the alehouse. A holy, simple woman, one of those people, went one morning to the house of the great persecutor, and desired to speak with him. The servant desired to know her message, and he would deliver it; for she could not be admitted. She told him she could deliver her message to none but his master; said it was a matter of great importance, and concerned himself intimately, and alone. The servant having delivered this message, and stated that the woman appeared to have something particular on her mind, his worship condescended to see her. "What is your business with *me*?" said he, in a haughty, overbearing tone. To which she answered, "Sir, we are a hantle o' puir folk at ——, who are strivin' to sairve God accordin' to our ain conscience, and to get our sauls sav'd: yee persecute us; and I am come to beg yee to let us alane; and in ye dinna, we'll pray yee dead." This rhetoric was irresistible. His lordship did not know what influence such people might have in heaven; he did not like to put such prayers to the proof; wisely took the old woman's advice, and *e'en let them alane*. He was safe; they were satisfied; and God had the glory. When the poor refer their cause to God, he is a terrible avenger. Let the potsherds strive with the potsherds of the earth; but wo to the man that contendeth with his Maker.

Verse 29. *When he giveth quietness, who then can make trouble?*] How beautiful is this sentiment, and how true! He ever acts as a sovereign; but his actions are all wise and just. *If he give quietness, who dares to give trouble?* And if he give to every human being the right to worship himself according to their conscience, for the director of which he gives both his *word* and his *Spirit*, who shall dare to say to another, "Thou shalt worship God in my way, or not at all;" or, through a *pretended liberality*, say, "Thou shalt be *tolerated* to worship him so and so;" and even that toleration be shackled and limited!

Reader, thou hast as much right to tolerate another's mode of worship as he has to tolerate thine: or, in other words, neither of you have any such right at all; the pretension is as absurd as it is wicked.

If, however, there be any thing in the religious practice of any particular people that is inimical, by fair construction, to the peace of the country, then the civil power may interfere, as they ought to do in all cases of *insurrection*; but let no such inference be drawn when not most obviously flowing from the practice of the people, and the principles they profess; and when solemnly disclaimed by the persons in question. Whatever converts sinners from the error of their ways must be good to society and profitable to the state.

Whether it be done *against a nation*] He defends and supports nations or individuals, howsoever weak, against their enemies, howsoever numerous and powerful. He destroys nations or individuals who have filled up the measure of their political or moral iniquity, though all other nations and individuals stand up in their support.

Verse 30. *That the hypocrite reign not*] The *Vulgate* translates, *Who causes a wicked man to reign because of the sins of the people*. This was precisely the defence which Hegiage, the oppressive ruler of the Babylonian Irak, under the caliph Abdul Malec, made when he found the people in a state of insurrection. See at the end of the chapter.

Verse 31. *Surely it is meet to be said unto God*]

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[m] I have borne *chastisement*, I will not offend *any more*:

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 [n] *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men [o] of understanding tell me, and let a wise man hearken unto me.

35 [p] Job hath spoken without knowledge, and his words *were* without wisdom.

36 [q] My desire *is that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin, he [r] clappeth *his hands* among us, and multiplieth his words against God.

[m] Dan. ix. 7–14.—[n] Heb. Should it be *from with thee?*—[o] Heb. *of heart.*—[p] Ch. xxxv. 16.—[q] Or, *My father, let Job be tried.*—[r] Isa. lv. 12.

This is Elihu's exhortation to Job: *Humble thyself before God*, and say, "*I have suffered—I will not offend.*"

Verse 32. *That which I see not*] "What I do not know, teach thou me; wherein I have done iniquity, I will do so no more."

Verse 33. *According to thy mind? he will recompense it*] Mr. *Good* renders the whole passage thus:—

"Then in the presence of thy tribes,
According as thou art bruised shall he make it whole.
But it is thine to choose, and not mine;
So, what thou determinest, say."

This may at least be considered a paraphrase on the very obscure original. If thou wilt not thus come unto him, he will act according to justice, whether that be *for* or *against* thee. Choose what part thou wilt take, to humble thyself under the mighty hand of God, or still persist in thy supposed integrity. Speak, therefore; the matter concerns thee, not me; but let me know what thou art determined to do.

Verse 34. *Let men of understanding tell me*] I wish to converse with wise men; and by men of wisdom I wish what I have said to be judged.

Verse 35. *Job hath spoken without knowledge*] There is no good in arguing with a self-willed, self-conceited man. Job has spoken like a man destitute of wisdom and discretion.

Verse 36. *My desire* is that *Job may be tried unto the end*] אבי יבחן איוב *abi yibbachen Aiyob*, "My father, let Job be tried." So the VULGATE, *Pater mi, probetur Job.* But it may be as in the common translation, *I wish Job to be tried*; or, as Mr. *Good* renders it, *Verily, let Job be pursued to conquest for replying like wicked men.*

This is a very harsh wish: but the whole chapter is in the same spirit; nearly destitute of mildness and compassion. Who could suppose that such arguings could come out of the mouth of the loving Saviour of mankind? The reader will recollect that a very pious divine has supposed *Elihu* to be *Jesus Christ!*

Verse 37. *He addeth rebellion unto his sin*] An ill-natured, cruel, and unfounded assertion, borne out by nothing which Job had ever said or intended; and indeed, more severe than the most inveterate of his friends (so called) had ever spoken.

Mr. *Good* makes this virulent conclusion still more virulent and uncharitable, by translating thus:—

"For he would add to his transgressions apostasy;
He would clap his hands in the midst of us:
Yea, he would tempest his words up to God."

There was no need of *adding* a caustic here; the words in the tamest translation are tart enough. Though Elihu began well and tolerantly, he soon got into the spirit, and under the mistake, of those who had preceded him in this "tempest of words."

On ver. 30 I have referred to the case of Hegiage, governor of the Babylonian Irak, under the caliph Abdul Malec. When Hegiage was informed that the people were in a state of mutiny because of his oppressive government, before they broke out into open acts of hostility, he mounted on an eminence, and thus harangued them:—

"God has given me dominion over you; if I exercise it with severity, think not that by putting me to death your condition will be mended. From the manner in which you live you must be always ill-treated, for God has many executors of his justice; and when I am dead he will send you another, who will probably execute his orders against you with more rigour. Do you wish your prince to be moderate and merciful? Then exercise righteousness, and be obedient to the laws. Consider that your own conduct is the cause of the good or evil treatment which you receive from him. A prince may be compared to a *mirror*; all that you see in him is the reflection of the objects which you present before him."

The people immediately dropped their weapons, and quietly returned to their respective avocations. This man was one of the most valiant, eloquent, and cruel rulers of his time; he lived towards the close of the 7th century of the Christian era. He is said to have put to death 120,000 people; and to have had 50,000 in his prisons at the time of his decease.

Yet this man was capable of *generous actions*. The following anecdote is given by the celebrated Persian poet *Jami*, in his *Baharistan*:—

Hegiage, having been separated from his attendants one day in the chase, came to a place where he found an Arab feeding his camels. The camels starting at his sudden approach, the Arab lifted up his head, and seeing a man splendidly arrayed, became incensed, and said, *Who is this who with his fine clothes comes into the desert to frighten my camels? The curse of God light upon him!* The governor, approaching the Arab, saluted him very civilly, with the *salaam*, *Peace be unto thee!* The Arab, far from returning the salutation, said, *I wish thee neither peace, nor any other blessing of God.* Hegiage, without seem-

ing to heed what he had said, asked him very civilly "to give him a little water to drink." The Arab, in a surly tone, answered, *If thou desirest to drink, take the pains to alight, and draw for thyself; for I am neither thy companion nor thy slave.* The governor accordingly alighted, and having drank, asked the Arab, "Whom dost thou think the greatest and most excellent of men?" *The prophet sent by God*, said the Arab, *and thou mayest burst with spleen.* "And what thinkest thou of Aaly?" returned Hegiage. *No tongue can declare his excellence*, said the Arab. "What," asked Hegiage, "is thy opinion of the caliph Abdul Malec?" *I believe him to be a very bad prince*, replied the Arab. "For what reason?" said Hegiage. *Because*, said the Arab, *he hath sent us for governor the most execrable wretch under heaven.* Hegiage, finding himself thus characterized, was silent; but his attendants coming up, he rejoined them, and ordered them to bring the Arab with them.

The next day Hegiage ordered him to be set at table with himself, and bade him "eat freely." The Arab, ere he tasted, said his usual grace, "*God grant that the end of this repast may be no worse than the beginning!*" While at meat the governor asked him, "Dost thou recollect the discourse we had together yesterday?" The Arab replied, *God prosper thee in all things! but as to the secret of yesterday, take heed that thou disclose it not to-day.* "I will not," said Hegiage; "but thou must choose one of these two things: either *acknowledge me for thy master*, and I will retain thee about my person; or else *I will send thee to Abdul Malec*, and tell him what thou hast said of him." *There is a third course*, replied the Arab, *preferable to those two.* "Well, what is that?" said the governor. *Why, send me back to the desert, and pray God that we may never see each other's face again.* Cruel and vindictive as Hegiage was, he could not help being pleased with the frankness and courage of the man; and not only forgave him the preceding insults, but ordered him 10,000 pieces of silver, and sent him back to the desert, according to his wish.

CHAPTER XXXV.

Elihu accuses Job of impious speeches, 1–4. *No man can affect God by his iniquity, nor profit him by his righteousness*, 5–8. *Many are afflicted and oppressed, but few cry to God for help; and, for want of faith, they continue in affliction*, 9–16.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

ELIHU spake moreover, and said,

2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?

3 For [a] thou saidst, What advantage will it be unto thee? *and*, What profit shall I have [b] *if I be cleansed* from my sin?

4 [c] I will answer thee, and [d] thy companions with thee.

5 [e] Look unto the heavens, and see; and behold the clouds *which* are higher than thou. [e]

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

6 If thou sinnest, what doest thou [f] against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 [g] If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou

[a] Chap. xxi. 15; xxxiv. 9.——[b] Or, by it *more than by my sin.* [c] Heb. *I will return to thee words.*——[d] Chap. xxxiv. 8.

[e] Chap. xxii. 12.——[f] Prov. viii. 36; Jer. vii. 19.——[g] Chap. xxii. 2, 3; Psa. xvi. 2; Prov. ix. 12; Rom. xi. 35.

NOTES ON CHAP. XXXV.

Verse 2. *My righteousness* is *more than God's?*] This would indeed be a blasphemous saying; but Job never said so, neither directly nor constructively: it would be much better to translate the words צדקי מאל *tsidki meel*, *I am righteous* BEFORE *God.* And Job's meaning most certainly was, "Whatever I am in *your* sight, I know that in the *sight of God* I am a righteous man;" and he had a right to assume this character, because God himself had given it to him.

Verse 3. *What advantage will it be unto thee?*] As if he had said to God, "My righteousness cannot profit thee, nor do I find that it is of any benefit to myself." Or perhaps Elihu makes here a general assertion, which he afterwards endeavours to exemplify: Thou hast been reasoning *how* it may *profit thee*, and thou hast said, "What profit shall I have in righteousness more than in sin?"

Verse 4. *I will answer thee*] I will show thee the evil of a sinful way, and the benefit of righteousness; and supply what thy friends have omitted in their discourses with thee.

Verse 5. *Look unto the heavens*] These heavens, and their host, God has created: the bare sight of them is sufficient to show thee that God is infinitely beyond thee in wisdom and excellence.

Behold the clouds] שחקים *shechakim*, the *ethers*, (Vulgate, *æthera*,) from שחק *shachak*, to *contend, fight together:* the agitated or conflicting air and light; the strong agitation of these producing both light and heat. Look upon these, consider them deeply, and see and acknowledge the perfections of the Maker.

Verse 6. *If thou sinnest*] God is not benefited by thy righteousness, nor injured by thy iniquity, howsoever multiplied it may be.

Verse 8. *Thy wickedness* may hurt] It is better to translate this literally:

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

art; and thy righteousness *may profit* the son of man.

9 [h] By reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty.

10 But none saith, [i] Where *is* God my Maker, [k] who giveth songs in the night;

11 Who [l] teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 [m] There they cry, but none giveth answer, because of the pride of evil men.

13 [n] Surely God will not hear vanity, neither will the Almighty regard it.

14 [o] Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore [p] trust thou in him.

15 But now, because *it is* not *so*, [q] he hath [r] visited in his anger; yet [s] he knoweth *it* not in great extremity:

16 [t] Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

[h] Exod. ii. 23, 24; iii. 7, 8, 9, 16, 19; v. 4, 5, 6, &c.; Psa. xii. 5; Eccles. v. 8; Isa. v. 7; chap. xxxiv. 28.——[i] Isa. li. 13.——[k] Psa. xlii. 8; lxxvii. 6; cxlix. 5; Acts xvi. 25.——[l] Psa. xciv. 12. [m] Prov. i. 28.

[n] Chap. xxvii. 9; Prov. xv. 29; Isa. i. 15; Jer. xi. 11. [o] Chap. ix. 11.——[p] Psa. xxxvii. 5, 6.——[q] That is, *God*.——[r] Psa. lxxxix. 32.——[s] That is, *Job*.——[t] Chap. xxxiv. 35, 37; xxxviii. 2.

To a man like thyself is thy wickedness:
And to the son of man, thy righteousness:

That is—

Thou mayest injure thyself and others by thy wickedness,
And thou mayest benefit both by thy righteousness;
But God thou canst neither hurt nor profit.

Verse 9. *By reason of the multitude*] Or rather, "From among the multitude" the oppressed clamour, יזעיקו *yaziku: they shout*, מזרוע *yeshavveu, because of the mighty.*

The wicked rich oppress the wicked poor; these cry aloud because of their oppressors; but they have no relief, because they call not upon God.

Verse 10. *Where is God my Maker*] They have no just apprehension of his *being*; they do not consider themselves his *creatures*, or that he who created them still *preserves* them, and would make them *happy* if they would pray unto him.

Who giveth songs in the night] This is variously translated. "Before whom the high angels give praise in the night."—CHALDEE.

"Who sets the night-watches."—SEPTUAGINT.

"Gives meditations in the night."—SYRIAC and ARABIC.

"And that shyneth upon us that we myght prayse hym in the nyght."—COVERDALE.

A holy soul has continual communion with God: night and day its happiness is great; and God, from whom it comes, is the continual subject of its songs of praise.

Verse 11. *Who teacheth us more than the beasts*] "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know me, my people do not consider;" Isa. i. 3. *Beasts, birds, fowls*, and in many cases *pond-fishes*, know and seem thankful to the hand that feeds them; while man, made much more noble than they, gifted with the greatest powers, privileged with the most important benefits, considers not the Lord, nor discerns the operation of his hand. Quadrupeds, reptiles, and fowls, have more gratitude to their masters than man has to his God.

Verse 12. *There they cry*] They bewail their calamities, but sorrow not for the *cause* of them; they cry against their *oppressors*, but they call not upon God.

Because of the pride of evil men.] Or מפני *mippeney*, from the face, presence, or influence, of the pride of wicked men. They cry for deliverance from the pride of wicked men; but they are not heard, because they cry not to God.

Verse 13. *Surely God will not hear vanity*] He will not attend to such vain cries, they cry *from* their oppressions, but they cry not *to* God.

Verse 14. *Thou sayest thou shalt not see* HIM] Several MSS. have "Thou shalt not see *me*," and the Septuagint, and *one* other, "Thou shalt not see *us*;" but without the points, תשורנו, the original may be read *see* HIM or *see* US, the third person singular, or the first person plural.

Yet *judgment* is *before him*] Rest assured that God has not forgotten either to *punish* or to *save*; therefore trust in him; choose to be a *monument* of his *mercy*, rather than of his *justice*.

Verse 15. *But—because* it is *not* so] Rather, "But now, because he visiteth not in his anger." This is more literal than the versions generally proposed; and the sense of the place appears to be this: Because vengeance is not speedily executed on an evil work, therefore are the hearts of the children of men set in them to do iniquity. This is, in effect, the charge which Elihu brings against Job.

Verse 16. *Therefore doth Job open his mouth in vain*] God will execute vengeance when it may best serve the ends of his justice, providence, and mercy. The delay of judgment is no proof that it shall not be executed; nor is the deferring of mercy any proof that God has forgotten to be gracious.

He multiplieth words without knowledge.] However this may apply to Job, it most certainly applies very strongly and generally to the words, not only of Job's three friends, but to those also of Elihu himself. The contest is frequently a *strife of words*.

CHAPTER XXXVI.

Elihu vindicates God's justice, and his providential and gracious dealings with men, 1–9. *Promises of God to the obedient, and threatenings to the disobedient; also promises to the poor and afflicted,* 10–16. *Sundry proofs of God's mercy, with suitable exhortations and cautions,* 17–33.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

ELIHU also proceeded, and said,

2 Suffer me a little, and I will show thee that [a] *I have* yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any*: [b] *he is* mighty in strength *and* [c] wisdom.

6 He preserveth not the life of the wicked: but giveth right to the [d] poor.

7 [e] He withdraweth not his eyes from the

[a] Heb. *that* there are *yet words for God.*——[b] Chap. ix. 4; xii. 13, 16; xxxvii. 23; Psa. xcix. 4.

[c] Heb. *heart.*——[d] Or, *afflicted.*——[e] Psa. xxxiii. 18; xxxiv. 15.

NOTES ON CHAP. XXXVI.

Verse 1. *Elihu also proceeded*] Mr. *Heath* gives a good summary of this chapter. Elihu goes on to lay before Job the impropriety of his behaviour towards God, and desires him to consider how vain it will prove. That God Almighty will never yield the point; that he will administer impartial justice to all men, ver. 2–6. That the general course of his providence is to favour the righteous: and that though he may sometimes correct them in love, yet if they submit patiently to his fatherly corrections, they shall enjoy all manner of prosperity; but if they be stubborn, and will not submit, they will only draw down greater proofs of his displeasure, ver. 7–16. He tells him that, had he followed the former course, he had probably, before now, been restored to his former condition; whereas, by persisting in the latter course, he was in a fair way of becoming a signal example of Divine justice, ver. 17, 18. He therefore warns him to use the present opportunity, lest God should cut him off while he was in a state of rebellion against him; for with God neither wealth, power, nor any other argument that he could use, would be of any avail, ver. 18–26. That God was infinitely powerful; there was no resisting him: and infinitely wise, as sufficiently appeared by his works; there was, therefore, no escaping out of his hands. That his purity was so great that the sun, in his presence, was more dim than the smallest ray of light when compared to that grand luminary; that his holiness was manifest by his aversion to iniquity; and his goodness, in supplying the wants of his creatures.

Verse 2. *That* I have *yet to speak on God's behalf.*] I have other proofs to allege in behalf of God's justice and providence.

Verse 3. *I will fetch my knowledge from afar*] לכרחוק *lemerachok*, "from the distant place," meaning probably both *remote antiquity* and *heaven*; see below. I will show thee that all antiquity and experience are on my side. I can bring proofs from the remotest ages and from the most distant countries to demonstrate that God is infinitely WISE, and can do nothing *foolish* or *erroneous*; that he is infinitely POWERFUL, and can bring all the *purposes* of his wisdom to *effect*; that he is infinitely GOOD, and can will nothing, and can do nothing that is not *good* in itself, and well calculated to do *good* to his creatures. And I shall show that his operations in the *heavens* and on the *earth* prove and demonstrate the whole.

And will ascribe righteousness to my Maker.] By proving the above points, the righteous conduct of God, and his gracious government of the world, will be fully established.

That Elihu brings his knowledge *from afar*—from *every part* of the *creation*, as well as from the *Divine nature*—is evident from the end of the chapter. 1. The *omnipotence* of God;—*God is great.* 2. The *eternity* of God;—*We know him not, the number of his years cannot be found out*, ver. 26. 3. From the *economy* of God in the atmosphere, in *dews*, *rain*, *vapour*, and the *irrigation* of the earth;—*He maketh small the drops*, &c., ver. 27, 28. 4. In the *thunder* and *lightning*, by which he performs such wonders in the atmosphere, and executes such judgments in the world;—*Also who can understand the noise of his tabernacle? He spreadeth his light upon it. He judgeth the people*, &c., ver. 29–33.

Verse 4. *My words* shall *not* be *false*] My words shall be truth without falsity.

He that is perfect in knowledge is *with thee.*] "The perfection of knowledge is with thee." Thou art a sensible, well-informed man, and will be able to judge of what I say.

Verse 5. *God* is *mighty, and despiseth not* any] He reproaches no man for his want of knowledge. *If any man lack wisdom, he may come to God, who giveth liberally, and upbraideth not.* I prefer this to the *passive* sense, *will not be despised.*

He is *mighty*] Literally, "He is mighty in strength of heart;" he can never be terrified nor alarmed.

Verse 6. *He preserveth not the life*] He will not give *life* to the wicked; all such forfeit life by their transgressions.

But giveth right] Justice will he give to the afflicted or *humble*, עניים *aniyim*.

Verse 7. *He withdraweth not his eyes*] Exactly similar to those words of David, Psa. xxxiv. 15; "The eyes of the Lord are upon the righteous."

But with kings are they *on the throne*] I think the words should be read thus:—"But with kings upon

righteous: but [f] with kings *are* *they* on the throne; yea, he doth establish them for ever, and they are exalted.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

8 And [g] if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he showeth them their work, and their transgressions that they have exceeded.

10 [h] He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall [i] spend their days in prosperity, and their years in pleasures.

12 But if they obey not, [k] they shall perish by the sword, and they shall die without knowledge.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

13 But the hypocrites in heart [l] heap up wrath: they cry not when he bindeth them.

14 [m] They [n] die in youth, and their life *is* among the [o] unclean.

15 He delivereth the [p] poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait [q] *into* a broad place, where *there is* no straitness; and [r] that [s] which should be set on thy table *should be* full of [t] fatness.

17 But thou hast fulfilled the judgment of

[f] Psa. cxiii. 8.——[g] Psa. cvii. 10.——[h] Chap. xxxiii. 16, 23.
[i] Chap. xxi. 13; Isa. i. 19, 20.——[k] Heb. *they shall pass away by the sword.*——[l] Rom. ii. 5.——[m] Chap. xv. 32; xxii. 16; Psa. lv. 23.

[n] Heb. *Their soul dieth.*——[o] Or, *sodomites*; Deut. xxiii. 17.
[p] Or, *afflicted.*——[q] Psa. xviii. 19; xxxi. 8; cxviii. 5.——[r] Heb. *the rest of thy table.*——[s] Psa. xxiii. 5.——[t] Psa. xxxvi. 8.

the throne shall he place them; and they shall be exalted for ever." The word וישיבם *vaiyeshibem*, he will *establish* or *place them*, should be added to the first clause, as I have done; and then the sense becomes much clearer. Instead of לנצח *lanetsach*, *for ever*, perhaps *to victory* would be a better sense: "But with kings upon the throne will he place them; and they shall be exalted or triumph to victory." This is precisely the same idea, and conveyed in nearly the same words, as that of our Lord:—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" Rev. iii. 21. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory," &c.; Rev. i. 5, 6.

Verse 8. *And if* they be *bound in fetters*] These are *means* which God uses, not of *punishment*, but of *correction*.

Verse 9. *He showeth them their work*] He shows them the exceeding sinfulness of sin.

That they have exceeded.] יתגברו *yithgabbaru*, "that they have strengthened themselves," and did not trust in the living God; and therefore they would not help themselves when trouble came.

Verse 10. *He openeth also their ear*] He gives them to *understand* the reason why they are thus corrected, and commands them to *return* from those iniquities which have induced him to visit them with afflictions and distresses.

Verse 11. *If they obey and serve* him] There may appear in the course of Providence to be some exceptions to this *general rule*; but it is most true, that this is literally or spiritually fulfilled to all the genuine followers of God. Every man is happy, in whatsoever circumstances, whose heart is unreservedly dedicated to his Maker.

Verse 12. *But if they obey not*] This also is a *general rule*, from which, in the course of Providence, there are only few, and those only *apparent*, deviations. Instead of *they shall perish by the sword*, the meaning of the Hebrew בשל חיעברו *beshelach yaaboru*, is, "By a dart they shall pass by." They shall be in *continual dangers*, and often *fall* before they have lived out half their days. Mr. *Good* translates: *They pass by as an arrow*. The Vulgate: *Transibunt per gladium* "They shall pass away by the sword."

Verse 13. *But the hypocrites in heart*] חנפי *chanphey*, *the profligates*, *the impious*, those who have neither the *form* nor the *power* of godliness. The *hypocrite* is he who has the *form* but not the *power*, though he wishes to be thought as *inwardly* righteous as he is *outwardly* correct; and he takes up the profession of religion only to serve secular ends. This is not the meaning of the word in the book of Job, where it frequently occurs.

They cry not] "Though he binds them, yet they cry not." They are too *obstinate* to *humble themselves* even under the *mighty hand of God*.

Verse 14. *They die in youth*] Exactly what the psalmist says, "Bloody and deceitful men shall not live out *half their days*," Psa. lv. 23. Literally, the words of Elihu are, "They shall die in the youth of their soul."

Their life is *among the unclean.*] בקדשים *bakedeshim*, among the whores, harlots, prostitutes, and sodomites. In this sense the word is used, though it also signifies *consecrated persons*; but we know that in idolatry characters of this kind were consecrated to Baal and Ashtaroth, Venus, Priapus, &c. Mr. *Good* translates, *the rabble*. The *Septuagint*: *Their life shall be wounded by the angels*.

Verse 15. *And openeth their ears in oppression.*] He will let them know for what end they are afflicted, and *why* he permits them to be oppressed. The word יגל *yigel* might be translated *he shall make them exult*, or *sing with joy*, in oppression; like the three Hebrews in the burning fiery furnace.

Verse 16. *Even so would he have removed thee*] If thou hadst turned to, obeyed, and served him, thy present state would have been widely different from what it is.

Verse 17. *But thou hast fulfilled the judgment of*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

the wicked: [u] judgment and justice take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then [v] a great ransom cannot [w] deliver thee.

19 [x] Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when the people are cut off in their place.

21 Take heed, [y] regard not iniquity: for [z] this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: [a] who teacheth like him?

23 [b] Who hath enjoined him his way? or [c] who can say, Thou hast wrought iniquity?

24 Remember that thou [d] magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and we [e] know *him* not, [f] neither can the number of his years be searched out.

27 For he [g] maketh small the drops of water:

[u] Or, *judgment and justice should uphold* thee.——[v] Psa. xlix. 7.——[w] Heb. *turn thee aside.*——[x] Prov. xi. 4.——[y] Psa. lxvi. 18. [z] See Heb. xi. 25.——[a] Isa. xl. 13, 14; Rom. xi. 34; 1 Cor. ii. 16.

[b] Chap. xxxiv. 13.——[c] Chap. xxxiv. 10.——[d] Psa. xcii. 5; Rev. xv. 3.——[e] 1 Cor. xiii. 12.——[f] Psa. xc. 2; cii. 24, 27; Heb. i. 12.——[g] Psa. cxlvii. 8.

the wicked] As thou art acting like the wicked, so God deals with thee as he deals with them.

Elihu is not a whit behind Job's other friends. None of them seems to have known any thing of the permission given by God to Satan to afflict and torment an innocent man.

Verse 18. *Because* there is *wrath*] This is a time in which God is punishing the wicked; take heed lest thou be cut off in a moment. Redeem the time; the days are evil.

Then a great ransom] When he determines to *destroy*, who can *save*?

Verse 20. *Desire not the night*] Thou hast wished for *death*; (here called *night*;) desire it not; leave that with God. If he hear thee, and send *death*, thou mayest be cut off in a way at which thy soul would shudder.

Verse 21. *Regard not iniquity*] It is sinful to entertain such wishes; it is an insult to the providence of God. *He* sends affliction; he knows this to be best for thee: but *thou* hast preferred *death* to *affliction*, thereby setting thy wisdom against the wisdom of God. Many, in affliction, long for death; and yet they are not prepared to appear before God! What madness is this! If he takes them at their wish, they are ruined for ever. Affliction may be the means of their salvation; the wished-for death, of their eternal destruction.

Verse 22. *God exalteth by his power*] He has brought thee low, but he can raise thee up. Thou art not yet out of the reach of his mercy. Thy affliction is a proof that he acts towards thee as a merciful Parent. He knows what is best to be done; he teaches thee how thou shouldst suffer and improve. Why sin against his kindness! *Who can teach like him?*

Verse 23. *Who hath enjoined him his way?*] Has God taken instructions from any man how he shall govern the world?

Thou hast wrought iniquity?] Who can prove, in the whole compass of the creation, that there is one thing *imperfect*, *superabundant*, or *out of its place*? Who can show that there is, in the course of the Divine providence, one *unrighteous*, cruel, or unwise *act*? All the cunning and wickedness of man have never been able to find out the *smallest flaw* in the work of God.

Verse 24. *Remember that thou magnify his work*] Take this into consideration; instead of fretting against the dispensations of Divine providence, and quarrelling with thy Maker, attentively survey his works; consider the operation of his hands; and see the proofs of his *wisdom* in the *plan* of all, of his *power* in the *production* and *support* of all, and of his *goodness* in the *end* for which all have been made, and to which every operation in *nature* most obviously tends; and then *magnify his work*. Speak of him as thou shalt find; let the visible works of thy Maker prove to thee his eternal power and Godhead, and let *nature* lead thee to the Creator.

Verse 25. *Every man may see it*] He who says he can examine the earth with a philosophic eye, and the heavens with the eye of an astronomer, and yet says he cannot see in them a system of infinite skill and contrivance, must be ignorant of science, or lie against his conscience, and be utterly unworthy of confidence or respect.

Verse 26. *God is great*] He is *omnipotent*.

We know him *not*] He is *unsearchable*.

Neither can the number of his years be searched out.] He is *eternal*.

These three propositions are an ample foundation for endless disquisition. As to paraphrase and comment, they need none in this place; they are too profound, comprehensive, and sublime.

Verse 27. *He maketh small the drops of water*] This appears simply to refer to *evaporation*, and perhaps it would be better to translate יגרע *yegara*, "he exhales;" detaches the smallest particles of the aqueous mass from the surface in order to form *clouds*, as *reservoirs* for the purpose of furnishing *rain* for the watering of the earth. God is seen in *little* things, as well as *great things*; and the *inconceivably little*, as well as the *stupendously great*, are equally the work of *Omnipotence*.

They pour down rain] These exceedingly minute drops or *vapour* become collected in *clouds*; and then, when *agitated by winds*, &c., many particles

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

they pour down rain according to the vapour thereof:

28 [k] Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he [i] spreadeth his light upon it, and covereth [k] the bottom of the sea.

31 For [l] by them judgeth he the people; he [m] giveth meat in abundance.

[k] Prov. iii. 20.—[i] Chap. xxxvii. 3.—[k] Heb. *the roots.*—[l] Chap. xxxvii. 13; xxxviii. 23.—[m] Psa. cxxxvi. 25; Acts xiv. 17.

being united, they become *too heavy* to be sustained by the air in which they before were suspended, and so *fall down* in rain, which is either a *mist*, a *drizzle*, a *shower*, a *storm*, or a *waterspout*, according to the influence of different *winds*, or the presence and quantum of the *electric fluid*. And all this is proportioned, לאדו *le-edo*, "to its vapour," to the *quantity of the fluid evaporated* and condensed into clouds.

Verse 28. *Which the clouds do drop*] In proportion to the *evaporation* will be the *clouds* or *masses of volatilized* and *suspended vapour*; and in proportion to this will be the quantum of *rain* which in different forms will fall upon the earth.

There is a remarkable addition to this verse in the *Septuagint*. I shall insert the whole verse: Ρνησονται παλαιωματα, εσκιασε δε νεφη επι αμυθητω βροτω· ὡραν εθετο κτηνεσιν, οιδασι δε κοιτης ταξιν· επι τουτοις πασιν ουκ εξισταται σου ἡ διανοια, ουδε διαλλασσεται σου ἡ καρδια απο ωματος; "The rains descend, and the clouds cover with their shadows multitudes of men: he hath appointed to animals to know the order of their dwellings. At the contemplation of these things is not thy mind transported, and thy heart ready to part from thy body?"

Verse 29. *Can* any *understand the spreadings of the clouds*] Though the *vapour* appear to be fortuitously raised, and subject, when suspended in the atmosphere, to innumerable *accidents*, to different winds and currents which might drive it all to the *sandy deserts*, or direct its course so that it should fall again into the *great deep* from which it has been exhaled, without watering and refreshing the earth; yet so does the good and wise providence of God manage this matter, that every part of the arable terrene surface receives an ample supply; and in every place, where requisite, it may be truly said that "The rain cometh down, and the snow from heaven, and water the earth, and cause it to bring forth and bud, that it may minister seed to the sower, and bread to the eater."

In *Egypt*, where there is *little or no rain*, the earth is watered by the annual *inundation of the Nile*; there, because this system of *evaporation* is not necessary, it does not exist. Who can account for this economy? How are these clouds so judiciously and effectually *spread through the atmosphere*, so as to supply the wants of the earth, of men, and of cattle? I ask, with Elihu, "Who can understand the spreadings of these clouds?" And I should like to see that volunteer in the solution of paradoxes who would step forward and say, *I am the man.*

The noise of his tabernacle?] By the *tabernacle* we may understand the whole *firmament* or *atmospheric expansion*; the place where the Almighty seems more particularly to dwell; whence he sends forth the *rain of his strength*, and the *thunder of his power.*

The *noise* must refer to the blowing of winds and tempests, or to the claps, peals, and rattling of thunder, by means of the electric fluid.

Verse 30. *He spreadeth his light upon it*] Or, as Mr. *Good* translates, "He throweth forth from it his flash." These two verses may both have an allusion to the sudden rarefaction of that part of the atmosphere whence the thunder proceeds, by the agency of the electric fluid; the *rushing in of the air* on each side to restore the equilibrium, which the passage of the fire had before destroyed. The noise produced by this sudden rushing in of the air, as well as that occasioned by the *ignition* of the *hydrogen gas*, which is one of the constituents of water, is *the thunder of his tabernacle*, viz., the *atmosphere*, where God appears, in such cases, to be manifesting his presence and his power.

Elihu says that *God spreadeth his light upon it.* This is spoken in reference to the *flashes* and *coruscations* of *lightning* in the time of thunder storms; when, even in a dark night, a *sudden flash* illuminates for a moment the surface of the earth under that place.

And covereth the bottom of the sea.] He doth whatsoever it pleaseth him in the heavens above, in the earth beneath, in the sea, and in all deep places. Yea, the depths of the sea are as much under his control and influence as the atmosphere, and its whole collection of vapours, meteors, and galvanic and electric fluids.

Verse 31. *By them judgeth he the people*] He makes storms, tempests, winds, hurricanes, tornadoes, thunder and lightning, drought and inundation, the instruments of his justice, to punish rebellious nations.

He giveth meat in abundance.] Though by these he punishes offenders, yet through the same, as instruments, he provides for the wants of men and animals in general. Storms, tempests, and hurricanes, agitate the lower regions of the atmosphere, disperse noxious vapours, and thus render it fit for *respiration*; and without these it would soon become a stagnant, putrid, and deadly mass, in which neither animals could live, nor vegetables thrive. And by *dews*, *rains*, *snows*, *frosts*, *winds*, *cold*, and *heat*, he fructifies the earth, and causes it to bring forth abundantly, so that every thing living is filled with plenteousness.

Some critics translate this latter clause thus:—*He passeth sentence amain.* I cannot see this meaning in the original words. Not one of the versions has so understood them; nor does this translation, supposing even that the Hebrew would bear it, give so

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32 [n] With clouds he covereth the light; and commandeth it not to *shine* by *the cloud* that cometh betwixt.

33 [o] The noise thereof showeth concerning it, the cattle also concerning [p] the vapour.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[n] Psa. cxlvii. 8.——[o] 1 Kings xviii. 41, 45.

[p] Heb. *that which goeth up.*

fine and so elegant an idea as that of the common version. I always feel reluctant to give a sense in any case that is not supported in some of its parts by any of the ancient versions, and more especially when it is contrary to the whole of them; and still more particularly when opposed to the *Arabic*, which in the *Book of Job*, containing so many *Arabisms*, I consider to be of very great importance.

Verse 32. *With clouds he covereth the light.*] This is an extraordinary saying, על כפים ככה אור *al cappayim kissah or*, which Mr. *Good* translates, "He brandisheth the blaze athwart the concave." The *Vulgate*, with which all the other *versions* less or more agree, has, *In manibus abscondit lucem*, "In his hands he hideth the light;" or, more literally, "By the hollow of his hands (כפים *cappayim*) he concealeth the light, (אור *or*,") the *fountain of light*, i. e., the sun.

And commandeth it not to shine *by* the cloud *that cometh betwixt.*] I am afraid this is no translation of the original. Old *Coverdale* is better:—And at his commaundement it commeth agayne; which is a near copy of the *Vulgate*. Here again Mr. *Good* departs from all the versions, both ancient and modern, by translating thus:—"And launcheth his penetrating bolt." Dr. Stock, in my opinion, comes nearer the original and the versions in his translation:—

"And giveth charge as to what it shall meet."

The mending of the text by conjecture, to which we should only recur in desperate necessity, has furnished Mr. *Good* and *Reiske* with the above translation. For my own part, I must acknowledge an extreme difficulty both here and in the concluding verse, on which I am unwilling to lay a correcting hand. I think something of the doctrine of *eclipses* is here referred to; the *defect of the solar light*, by the *interposition* of the *moon*. So in the time of an eclipse God is represented as *covering the body of the sun with the hollow of his hand*, and thus obscuring the solar light, and then removing his hand so as to permit it to re-illuminate the earth.

Mr. *Good* gets his translation by dividing the words in a different manner from the present text. I shall give both:—

Hebrew: ויצו עליה במפגיע
Vayetsav aleyha bemaphgia.
Mr. *Good:* ויצוע ליהב מפגיע
Veyeezvo liahbe mapegio.

Of which he learnedly contends, "And launcheth his penetrating bolt," is the literal sense. The change here made, to produce the above meaning, is not a violent one; and I must leave the reader to judge of its importance.

Verse 33. *The noise thereof showeth concerning it, the cattle also concerning the vapour.*] I think this translation very unhappy. I shall give each hemistich in the original:—

יגיד עליו רעו
Yaggid alaiv reo
מקנה אף על עולה
Mikneh aph al oleh.

I think this may be translated without any violence to any word in the text:—

Its loud noise (or his thunder) shall proclaim concerning him;
A magazine of wrath against iniquity.

This is literal, and gives, in my opinion, a proper meaning of the passage, and one in strict connection with the context. And it is worthy of remark that every wicked man trembles at the *noise of thunder* and the *flash of lightning*, and considers this a *treasury of Divine wrath*, emphatically called among us *the artillery of the skies*; and whenever the noise is heard, it is considered *the voice of God*. Thus the thunder *declares concerning him*. The next chapter, which is a continuation of the subject here, confirms and illustrates this meaning. For יגיד *yaggid*, Houbigant reads יגיד *yanid*; and for מקנה *mikneh*, מקנאה *mikkinath*; and translates thus: "He agitates with himself his thunder, from the indignation of his wrath against iniquity."

CHAPTER XXXVII.

Elihu continues to set forth the wisdom and omnipotence of God, as manifested in the thunder and lightning, 1–5; in the snows and frosts, 6–8; in various meteors; and shows the end for which they are sent, 9–13. Job is exhorted to consider the wondrous works of God in the light, in the clouds, in the winds, in heat and cold, in the formation of the heavens, and in the changes of the atmosphere, 14–22. The perfections of God, and how he should be reverenced by his creatures, 23, 24.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

AT this also my heart trembleth, and is moved out of his place.

2 [a] Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his [b] lightning unto the [c] ends of the earth.

4 After it [d] a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

[a] Heb. *Hear in hearing.*—[b] Heb. *light.*—[c] Heb. *wings of the earth.*—[d] Psa. xxix. 3; lxviii. 33.

NOTES ON CHAP. XXXVII.

Verse 1. *My heart trembleth*] This is what the *Septuagint* has anticipated; see under ver. 28 of the preceding chapter. A proper consideration of God's majesty in the *thunder* and *lightning* is enough to appal the stoutest heart, confound the wisest mind, and fill all with humility and devotion. This, to the middle of ver. 5, should be added to the preceding chapter, as it is a continuation of the account of the thunder and lightning given at the conclusion of that chapter. Our present division is as absurd as it is unfortunate.

Verse 2. *Hear attentively*] "Hear with hearing." The words seem to intimate that there was *actually at that time* a violent storm of thunder and lightning, and that the successive peals were now breaking over the house, and the lightning flashing before their eyes. The storm *continued* till Elihu had finished, and out of *that storm* the Almighty spoke. See the beginning of the succeeding chapter.

The noise of his voice] The sudden *clap*.

And the sound that *goeth out.*] The *peal* or *continued rattling, pounding*, and *thumping*, to the end of the peal. The whole is represented as the *voice of God* himself, and the *thunder* is immediately *issuing from his mouth.*

Verse 3. *He directeth it under the whole heaven*] He directeth it (*the lightning*) under the whole heaven, in the twinkling of an eye from east to west; *and its light*—the reflection of the flash, not the *lightning, unto the ends of the earth*, so that a whole hemisphere seems to see it at the same instant.

Verse 4. *After it a voice roareth*] After the flash has been seen, the peal is heard; and this will be more or fewer seconds after the peal, in proportion to the distance of the thunder cloud from the ear. Lightning traverses any space without any perceivable succession of time; nothing seems to be any obstacle to its progress. A multitude of persons taking hands, the first and the last connected with the electric machine, all feel the shock in the same instant; and were there a chain as conductor to go round the globe, the last would feel the shock in the same moment as the first. But as *sound* depends on the undulations of the air for its propagation, and is known to travel at the rate of only 1142 feet in a second; consequently, if the flash were only 1142 feet from the spectator, it would be seen in one second, or one swing of the pendulum, *before* the sound could reach the *ear*, though the clap and the flash take place in the same instant, and if twice this distance, two seconds, and so on. It is of some consequence to know that lightning, at a considerable distance, suppose six or eight seconds of time, is never known to burn, kill, or do injury. When the flash and the clap immediately succeed each other, then there is strong ground for apprehension, as the thunder cloud is *near*. If the thunder cloud be a *mile and a half* distant, it is, I believe, never known to kill man or beast, or to do any damage to buildings, either by throwing them down or burning them. Now its distance may be easily known by means of a pendulum clock, or watch that has seconds. When the *flash* is *seen*, count the *seconds* till the *clap* is *heard*. Then compute: If only one second is counted, then the thunder cloud is within 1142 feet, or about 380 yards; if two seconds, then its distance is 2284 feet, or 761 yards; if three seconds, then 3426 feet, or 1142 yards; if four seconds, then the cloud is distant 4568 feet, or 1522 yards; if five seconds, then the distance is 5710 feet, or 1903 yards; if six seconds, then the distance is 6852 feet, or 2284 yards, one mile and nearly one-third; if seven seconds, then the distance of the cloud is 7994 feet, or 2665 yards, or one mile and a half, and 25 yards. Beyond this distance lightning has not been known to do any damage, the fluid being too much diffused, and partially absorbed, in its passage over *electric* bodies, i. e., those which are not fully impregnated by the electric matter, and which receive their full charge when they come within the electric attraction of the lightning. For more on the rain produced by thunder storms, see on chap. xxxviii. 25. This scale may be carried on at pleasure, by adding to the last sum for every second 1142 feet, and reducing to yards and miles as above, allowing 1760 yards to one mile.

He thundereth with the voice of his excellency] יגאון *geono, of his majesty:* nor is there a sound in nature more descriptive of, or more becoming, the majesty of God, than that of THUNDER. We hear the *breeze* in its *rustling*, the *rain* in its *pattering*, the *hail* in its *rattling*, the *wind* in its *hollow howlings*, the *cataract* in its *dash*, the *bull* in his *bellowing*, the *lion* in his *roar*; but we hear GOD, the Almighty, the Omnipresent, in the continuous peal of THUNDER! This sound, and this sound only, becomes the majesty of Jehovah.

And he will not stay them] ולא יעקבם *velo yeakkebem*, and he hath not *limited* or *circumscribed* them. His lightnings light the world; literally, the whole world. The electric fluid is diffused through all nature, and everywhere art can exhibit it to view. To his thunder and lightning, therefore, he has assigned no limits. And when his voice soundeth, when the lightning goes forth, who shall assign its limits, and who can stop its progress! It is, like God, IRRESISTIBLE.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

5 God thundereth marvellously with his voice; [e] great things doeth he, which we cannot comprehend.

6 For [f] he saith to the snow, Be thou *on* the earth; [g] likewise to the small rain, and to the great rain of his strength.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

7 He sealeth up the hand of every man: [h] that all men may know his work.

[e] Chap. v. 9; ix. 10; xxxvi. 26; Rev. xv. 3.——[f] Psa. cxlvii. 16, 17.

[g] Heb. *and to the showers of rain, and to the showers of his strength.*——[h] Psa. cix. 27.

Verse 5. *God thundereth marvellously with his voice*] This is the conclusion of Elihu's description of the lightning and thunder: and here only should chap. xxxvi have ended. He began, chap. xxxvi. 29, with the *noise of God's tabernacle*; and he ends here with the *marvellous thundering* of Jehovah. Probably the writer of the book of Job had seen the description of a similar thunder storm as given by the psalmist, Psa. lxxvii. 16, 17, 18, 19:—

Ver. 16. The waters saw thee, O God!
The waters saw thee, and were afraid.
Yea, the deeps were affrighted!
Ver. 17. The clouds poured out water;
The ethers sent forth a sound;
Yea, thine arrows went abroad.
Ver. 18. The voice of thy thunder was through the expanse:
The lightnings illumined the globe;
The earth trembled and shook!
Ver. 19. Thy way is in the sea,
And thy paths on many waters;
But thy footsteps are not known.

Great things doeth he] This is the beginning of a new paragraph; and relates particularly to the phenomena which are afterwards mentioned. All of them wondrous things; and, in many respects, to us incomprehensible.

Verse 6. *For he saith to the snow, Be thou on the earth*] Snow is generally defined, "A well-known meteor, formed by the freezing of the vapours in the atmosphere." We may consider the formation of snow thus:—A cloud of vapours being condensed into drops, these drops, becoming too heavy to be suspended in the atmosphere, descend; and, meeting with a *cold region* of the air, they are frozen, each drop shooting into several points. These still continuing their descent, and meeting with some intermitting gales of a warmer air, are a little thawed, blunted, and again, by falling into colder air, frozen into clusters, or so entangled with each other as to fall down in what we call *flakes*.

Snow differs from *hail* and *hoar-frost* in being *crystallized*: this appears on examining a flake of snow with a magnifying glass; when the whole of it will appear to be composed of fine *spicula* or points diverging like rays from a centre. I have often observed the particles of snow to be of a regular figure, for the most part beautiful stars of *six points* as clear and transparent as ice. On each of these points are other collateral points, set at the same angles as the main points themselves, though some are irregular, the points broken, and some are formed of the fragments of other regular stars. I have observed snow to fall sometimes entirely in the form of separate regular *six-pointed stars*, without either clusters or flakes, and each so large as to be the eighth of an inch in diameter.

The *lightness* of snow is owing to the excess of its *surface*, when compared with the *matter* contained under it.

Its *whiteness* is owing to the small particles into which it is divided: for take *ice*, opaque almost to *blackness*, and pound it fine, and it becomes as white as snow.

The immediate cause of the formation of snow is not well understood: it has been attributed to *electricity*; and *hail* is supposed to owe its more compact form to a more intense electricity, which unites the particles of *hail* more closely than the moderate electricity does those of *snow*. But rain, snow, hail, frost, ice, &c., have all one common origin; they are formed out of the *vapours* which have been exhaled by heat from the surface of the waters.

Snow, in northern countries, is an especial blessing of Providence; for, by covering the earth, it prevents corn and other vegetables from being destroyed by the intense cold of the air in the winter months; and especially preserves them from cold piercing winds. It is not a fact that it possesses in itself any fertilizing quality, such as *nitrous salts*, according to vulgar opinion: its whole use is covering the vegetables from intense cold, and thus preventing the natural heat of the earth from escaping, so that the intense cold cannot freeze the juices in the tender tubes of vegetables, which would *rupture* these tubes, and so destroy the plant.

Mr. *Good* alters the *punctuation* of this verse, and translates thus:—

Behold, he saith to the snow, Be!
On earth then falleth it.
To the rain,—and it falleth:
The rains of his might.

By the *small rain*, we may understand *drizzling showers*: by the *rain of his strength*, sudden *thunder storms*, when the rain descends in *torrents*: or violent rain from dissipating waterspouts.

Verse 7. *He sealeth up the hand of every man*] After all that has been said, and much of it most learnedly, on this verse, I think that the act of *freezing* is probably intended; that when the earth is bound up by intense frost, *the hand*, יד *yad*, *labour*, of *every man is sealed up*; he can do no more labour in the field, till the *south wind* blow, by which a *thaw* takes place. While the earth is in this state of rigidity, *the beasts go into their dens, and remain in their places*, ver. 8, some of them sleeping out the winter in a state of torpor, and others of them feeding on the stores which they had collected in *autumn*. However, the passage may mean no more than by the severity of the rains beasts are drawn to their covers; and man is obliged to intermit all his labours. The mighty rains are past. Who would have thought that on this

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8 Then the beasts [l] go into dens, and remain in their places.

9 [k] Out of the south cometh the whirlwind: and cold out of the [l] north.

10 [m] By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth [n] his bright cloud:

12 And it is turned round about by his counsels: that they may [o] do whatsoever he commandeth them upon the face of the world in the earth.

13 [p] He causeth it to come, whether for [q] correction, or [r] for his land, or [s] for mercy.

[l] Psa. civ. 22.——[k] Heb. *out of the chamber.*——[l] Heb. *scattering winds.*——[m] Chap. xxxvii. 29, 30; Psa. cxlvii. 17, 18.——[n] Heb. *the cloud of his light.*——[o] Psa. cxlviii. 8.

[p] Exod. ix. 18, 23; 1 Sam. xii. 18, 19; Ezra x. 9; chap. xxxvi. 31.——[q] Heb. *a rod.*——[r] Chap. xxxviii. 26, 27.——[s] 2 Sam. xxi. 10; 1 Kings xviii. 45.

verse, as its *Scriptural* foundation, the doctrine of *chiromancy* is built! God has so *marked the hand* of every man by the *lines* thereon exhibited, that they tell all the good or bad fortune they shall have during life; and he has done this that all men, by a judicious examination of their hands, *may know his work!* On this *John Taisnier*, a famous mathematician, lawyer, musician, and poet laureate of Cologne, has written a large folio volume, with more *hands* in it than fell to the lot of *Briareus*:—printed at Cologne, 1683.

Verse 9. *Out of the south cometh the whirlwind*] See the note on chap. ix. 9. What is rendered *south* here, is there rendered *chambers*. Mr. *Good* translates here, *the utmost zone*. The *Chaldee*:—"From the supreme chamber the commotion shall come; and from the cataracts of Arcturus the cold." What the *whirlwind*, סופה *suphah*, is, we know not. It might have been a wind peculiar to that district; and it is very possible that it was a scorching wind, something like the *simoom*.

Verse 10. *By the breath of God frost is given*] The *freezing* of water, though it is generally allowed to be the effect of *cold*, and has been carefully examined by the most eminent philosophers, is still involved in much mystery; and is a very proper subject to be produced among the *great things which God doeth*, and which *we cannot comprehend*, ver. 5. Water, when frozen, becomes *solid*, and increases considerably in *bulk*. The expansive power in freezing is so great, that, if water be confined in a *gun-barrel*, it will split the solid metal throughout its whole length. Bombshells have been filled with water, and plugged tight, and exposed to cold air, when they have been rent, though the shell has been nearly two inches thick! Attempts have been made to account for this; but they have not, as yet, been generally successful. The *breath of God freezes the waters*; and that *breath thaws them*. It is the work of Omnipotence, and there, for the present, we must *leave it*.

The breadth of the waters is straitened.] This has been variously translated; מוצק *mutsak*, which we here render *straitened*, we translate ver. 18 *melted*. Mr. *Good* thinks that the idea of a mirror is implied, or something *molten*; and on this ground it may be descriptive of the state of water formed into *ice*. He therefore translates:—

By the blast of God the frost congealeth,
And the expanse of the waters into a mirror.

I have only to observe, that in the act of freezing wind or air is necessary; for it has been observed that water which lay low in ponds did not freeze till some slight current of air fell on and ruffled the surface, when it instantly shot into ice.

Verse 11. *By watering he wearieth the thick cloud*] Perhaps it would be better to say, *The brightness* ברי *beri, dissipates the cloud*; or, if we follow our version, *By watering* the earth *he wearieth*, wearieth out or emptieth, *the thick cloud*—causes it to pour down all its contents upon the earth, that they may cause it to bring forth and bud. The *Vulgate* understood it differently: *Frumentum desiderat nubes; et nubes spargunt lumen suum.* "The grain desireth the clouds; and the clouds scatter abroad their light."

Verse 12. *And it is turned round about by his counsels*] The original is difficult: והוא מכבות מתהפך בתחבולתו *vehu mesibboth mithhappech bethachbulothav*; which has been thus paraphrased: *And he*—the sun, *makes revolutions*—causes the heavenly bodies to revolve round him, *turning round himself*—turning round his own axis, *by his attachments*—his *attractive* and *repulsive* influences, by which the heavenly bodies revolve round him, and by which, as if strongly *tied* to their centre, בחבל *bechebel*, with a *cable* or *rope*, they are projected to their proper distances, and prevented from *coming too near*, or *flying off too far*.

That they may do whatsoever he commandeth them] That men may perform his will, availing themselves of the influences of the sun, moon, times, seasons, &c., to cultivate the earth for the sustenance of themselves and their cattle.

Upon the face of the world in the earth.] אל פני תבל ארצה *al peney thebel aretsah, over the surface of the habitable world*. Perhaps the above exposition may appear to be too far-fetched; and possibly the passage refers only to the *revolutions of the seasons*, and the operations connected with them.

Verse 13. *He causeth it to come*] The *Vulgate* translates the text thus: *Sive in una tribu, sive in terra sua, sive in quocunque loco misericordiæ suæ eas jusserit inveniri.* "Whether in one tribe, or whether in his own land, or in whatsoever place of his mercy he has commanded them to come." In the preceding verse it is said that God conducts the clouds according to the orders of his counsels, whithersoever he pleases: and here it is added that, when he designs to heap *favours* upon any land, he commands the clouds to go thither, and pour out on it their fertilizing showers. See *Calmet*.

The *Vulgate* certainly gives a good sense, and our *common version* is also clear and intelligible; but there are doubts whether the *Hebrew* will bear this

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

14 Hearken unto this, O Job: stand still, and [t] consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 [u] Dost thou know the balancings of the clouds, the wondrous works of [v] him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind?*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

18 Hast thou with him [w] spread out the sky, *which is* strong, *and* as a molten looking-glass?

19 Teach us what we shall say unto him? *for* we cannot order *our speech* by reason of darkness.

[t] Psa. cxi. 2.—[u] Chap. xxxvi. 29.

[v] Chap. xxxvi. 4.—[w] Gen. i. 6; Isa. xliv. 24.

meaning. Here it is stated that God sends the rain either *for correction*, לשבט *leshebet*, which signifies *rod, staff, tribe*, and is here taken as the symbol of *correction*; he sends rain sometimes as a *judgment*, inundating certain lands, and sweeping away their produce by irresistible floods: or *for his land*, לארצו *leartso*, his own land, *Palestine*, the place of his favoured people: or *for mercy*, לחסד *lechesed*; when a particular district has been devoured by *locusts*, or cursed with *drought*, God, in his mercy, sends fertilizing rains to such places to restore the ears which the caterpillars have eaten, and to make the desert blossom like the garden of the Lord. Some think that Job refers to the curse brought upon the *old world* by the *waters of the deluge*. Now, although God has promised that there shall no more be a flood of waters to destroy the whole earth; yet we know he can, very consistently with his promise, inundate any particular district; or, by a superabundance of rain, render the toil of the husbandman in any place vain. Therefore, still his rain may come for judgment, for mercy, or for the especial help of his people or Church.

Verse 14. *Hearken unto this*] Hear what I say on the part of God.

Stand still] Enter into deep contemplation on the subject.

And consider] Weigh every thing; examine separately and collectively; and draw right conclusions from the whole.

The wondrous works of God.] *Endless* in their *variety*; *stupendous* in their *structure*; *complicated* in their *parts*; *indescribable* in their *relations* and *connections*; and *incomprehensible* in the *mode* of their *formation*, in the *cohesion* of their parts, and in the *ends* of their creation.

Verse 15. *Dost thou know when God disposed them*] Dost thou know the laws by which they are governed; and the causes which produce such and such phenomena?

And caused the light of his cloud to shine?] Almost every critic of note understands this of the *rainbow*, which God gave as a sign that the earth should no more be destroyed by water. See Gen. ix. 13, and the note there.

Verse 16. *Dost thou know the balancings of the clouds*] How are the clouds suspended in the atmosphere? Art thou so well acquainted with the nature of *evaporation*, and the *gravity* of the *air* at different heights, to support different *weights* of aqueous vapour, so as to keep them floating for a certain portion of time, and then let them down to water the earth; dost thou know these things so as to determine the laws by which they are regulated?

Wondrous works of him which is perfect in knowledge?] This is a paraphrase. Mr. *Good's* translation is much better:—

"Wonders, perfections of wisdom!"

Verse 17. *How thy garments* are *warm*] What are *warmth* and *cold?* How difficult this question! Is *heat* incontestably a *substance*, and is *cold* none? I am afraid we are in the dark on both these subjects. The existence of *caloric*, as a substance, is supposed to be demonstrated. Much, satisfactorily, has been said on this subject; but is it yet beyond doubt? I fear not. But supposing this question to be set at rest, is it demonstrated that *cold* is only a *quality*, the mere *absence* of *heat?* If it be demonstrated that there is such a substance as *caloric*, is it equally certain that there is *no such substance* as *frigoric?* But *how do our garments keep us warm?* By preventing the too great dissipation of the natural heat. And why is it that certain substances, worked into clothing, keep us warmer than others? Because they are bad conductors of caloric. Some substances conduct off the caloric or natural heat from the body; others do not conduct it at all, or imperfectly; hence those keep us warmest which, being bad conductors of caloric, do not permit the natural heat to be thrown off. In these things we know but little, after endless cares, anxieties, and experiments!

But is the question yet satisfactorily answered, why the north wind brings cold, and the south wind heat? If it be so to my *readers*, it is not so to *me*; yet I know the *reasons* which are alleged.

Verse 18. *Hast thou with him spread out the sky*] Wert thou with him when he made the expanse; fitted the weight to the winds; proportioned the aqueous to the terrene surface of the globe; the solar attraction to the quantum of vapours necessary to be stored up in the clouds, in order to be occasionally deposited in fertilizing showers upon the earth? and then, dost thou know how gravity and elasticity should be such essential properties of atmospheric air, that without them and their due proportions, we should neither have animal nor vegetable life?

Strong—as a molten looking-glass?] Like a *molten mirror*. The whole concave of heaven, in a clear day or brilliant night, being like a mass of polished metal, reflecting or transmitting innumerable images.

Verse 19. *Teach us what we shall say unto him?*] Thou pretendest to be so very wise, and to know

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20 Shall it be told him that I speak? If a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 [x] Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, [y] we cannot find him out: [z] *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore [a] fear him: he respecteth not any *that are* [b] wise of heart.

[x] Heb. *Gold.*—[y] 1 Tim. vi. 16.—[z] Chap. xxxvi. 5.

[a] Matt. x. 28.—[b] Matt. xi. 25; 1 Cor. i. 26.

every thing about God, pray make us as wise as thyself, that we may be able to approach with thy boldness the Sovereign of the world; and maintain our cause with thy confidence before him. As for our parts, we are ignorant; and, on all these subjects, are enveloped with darkness. Mr. *Good* translates:—

"Teach us how we may address him,
When arrayed in robes of darkness."

It is a strong and biting *irony*, however we take it.

Verse 20. *Shall it be told him that I speak?*] Shall I dare to whisper even before God? And suppose any one were to *accuse* me before him for what I have spoken of him, though that has been well intended, how should I be able to stand in his presence? I should be swallowed up in consternation, and consumed with the splendour of his majesty.

But in what state art *thou?* What hast *thou* been doing? *Thou* hast arraigned God for his government of the world; *thou* hast found fault with the dispensations of his providence; *thou* hast even charged him with *cruelty!* What will become of THEE?

Verse 21. *And now men see not the bright light*] Mr. *Good* gives the sense clearer:—

"Even now we cannot look at the light
When it is resplendent in the heavens,
And a wind from the north hath passed along
and cleared them."

Elihu seems to refer to the insufferable brightness of the *sun*. Can any man look at the sun shining in his strength, when a clear and strong wind has purged the sky from clouds and vapours? Much less can any gaze on the majesty of God. Every creature must sink before him. What execrably dangerous folly in man to attempt to arraign His conduct!

Verse 22. *Fair weather cometh out of the north*] Is this any version of the original מצפון זהב יאתה *mitstsaphon zahab yeetheh?* which is rendered by almost every version, ancient and modern, thus, or to this effect: "From the north cometh gold." Calmet justly remarks, that in the time of Moses, Job, and Solomon, and for a long time after, gold was obtained from Colchis, Armenia, Phasis, and the land of Ophir, which were all north of Judea and Idumea; and are in the Scriptures ordinarily termed the north country. "But what relation can there be between, *Gold cometh out of the north*, and, *With God is terrible majesty?*" Answer: Each thing has its properties, and proper characteristics, which distinguish it; and each country has its advantages. *Gold*, for instance, comes from the *northern countries*; so praises offered to the Supreme God should be accompanied with fear and trembling: and as this metal is from the north, and northern countries are the places whence it must be procured; so terrible majesty belongs to God, and in him alone such majesty is eternally resident.

As זהב *zahab*, which we translate *gold*, (see chap. xxviii. 16,) comes from a root that signifies to be *clear, bright, resplendent*, &c.; Mr. *Good* avails himself of the radical idea, and translates it *splendour*:—

"Splendour itself is with God;
Insufferable majesty."

But he alters the text a little to get this meaning, particularly in the word יאתה *yeetheh*, which we translate *cometh*, and which he contends is the pronoun אתה *itself*; the י *yod*, as a performative, here being, as he thinks, an *interpolation*. This makes a very good sense; but none of the ancient versions understood the place thus, and none of the MSS. countenance this very learned critic's emendation.

Verse 23. Touching *the Almighty, we cannot find him out*] This is a very abrupt exclamation, and highly descriptive of the state of mind in which Elihu was at this time; full of solemnity, wonder, and astonishment, at his own contemplation of this "great First Cause, least understood." The ALMIGHTY! we cannot find him out.

Excellent in power and in judgment] We must not pretend to comprehend his being, the mode of his existence, the wisdom of his counsels, nor the mysteries of his conduct.

He will not afflict.] לא יענה *la yeanneh, he will not* ANSWER. He will give account of none of his matters to us. We cannot comprehend his *motives*, nor the *ends* he has in view.

Verse 24.—*Men do therefore*] Therefore men, אנשים *anashim*, wretched, miserable, ignorant, sinful men, *should fear him.*

He respecteth not any] No man is valuable in his sight on account of his wisdom; for what is his wisdom when compared with that of the *Omniscient?* Whatever good is in man, God alone is the author of it. Let him, therefore, that glorieth, glory in the Lord.

Thus ends the speech of *Elihu*; a speech of a widely different description, on the whole, from that of the three friends of Job who had spoken so largely before him. In the speeches of Eliphaz, Zophar, and Bildad, there is little besides a tissue of borrowed *wise sayings*, and *ancient proverbs* and *maxims*, relative to the nature of God, and his moral government of the

world. In the speech of Elihu every thing appears to be *original*; he speaks from a deep and comprehensive mind, that had profoundly studied the subjects on which he discoursed. His descriptions of the Divine attributes, and of the wonderful works of God, are correct, splendid, impressive, and inimitable. Elihu, having now come nearly to a close, and knowing that the Almighty would appear and speak for himself, judiciously prepares for and announces his coming by the thunder and lightning of which he has given so terrific and majestic a description in this and the preceding chapter. The evidences of the Divine presence throng on his eyes and mind; the incomprehensible glory and excellency of God confound all his powers of reasoning and description; he cannot arrange his words by reason of darkness; and he concludes with stating, that to poor weak man God must for ever be incomprehensible, and to him a subject of deep religious fear and reverence. Just then the terrible majesty of the Lord appears! Elihu is silent! The rushing mighty wind, for which the description of the thunder and lightning had prepared poor, confounded, astonished Job, proclaims the presence of Jehovah: and out of this whirlwind God answers for and proclaims himself! Reader, canst thou not conceive something of what these men felt? Art thou not astonished, perplexed, confounded, in reading over these descriptions of the thunder of God's power? Prepare, then, to hear the voice of God himself out of this whirlwind.

CHAPTER XXXVIII.

The Lord answers Job out of a whirlwind, and challenges him to answer, 1–3. *He convinces him of ignorance and weakness, by an enumeration of some of his mighty works; particularly of the creation of the earth*, 4–7. *The sea and the deeps*, 8–18. *The light*, 19–21. *Snow, hail, thunder, lightning, rain, dew, ice, and hoar-frost*, 22–30. *Different constellations, and the ordinances of heaven influencing the earth*, 31–33. *Shows his own power and wisdom in the atmosphere, particularly in the thunder, lightnings, and rain*, 34–38. *His providence in reference to the brute creation*, 39–41.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN the LORD answered Job [a] out of the whirlwind, and said,

2 [b] Who *is* this that darkeneth counsel by [c] words without knowledge?

3 [d] Gird up now thy loins like a man; for I will demand of thee, and [e] answer thou me.

4 [f] Where wast thou when I laid the foundations of the earth? declare, [g] if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the [h] foundations thereof

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[a] So Exod. xix. 16, 18; 1 Kings xix. 11; Ezek. i. 4; Nah. i. 3. [b] Chap. xxxiv. 35; xlii. 3.——[c] 1 Tim. i. 7.——[d] Chap. xl. 7.

[e] Heb. *make me know.*——[f] Psa. civ. 5; Prov. viii. 29; xxx. 4. [g] Heb. *if thou knowest understanding.*——[h] Heb. *sockets.*

NOTES ON CHAP. XXXVIII.

Verse 1. *The Lord answered Job out of the whirlwind*] It is not סוּפָה *suphah*, as in the preceding chapter, ver. 9; but סְעָרָה *searah*, which signifies something turbulent, tumultuous, or violently agitated; and here may signify what we call a *tempest*, and was intended to fill Job's mind with solemnity, and an awful sense of the majesty of God. The *Chaldee* has, *a whirlwind of grief*, making the whole rather *allegorical* than *real*; impressing the scene on Job's *imagination*.

Verse 2. *Who is this that darkeneth counsel*] As if he had said, Who art *thou* who pretendest to speak on the deep things of God, and the administration of his justice and providence, which thou canst not comprehend; and leavest my counsels and designs the darker for thy explanation!

Verse 3. *Gird up now thy loins*] I will not confound thee with my terrors; dismiss all fearful apprehensions from thy mind; now act like a man, כְּגֶבֶר *kegeber*, like a hero: stand and vindicate thyself. *For I will demand of thee*—I will ask thee a series of questions more easy of solution than those which thou hast affected to discuss already; and then thou shalt have the opportunity of answering for thyself.

The most impressive and convincing manner of arguing is allowed to be that by *interrogation*, which the Almighty here adopts. The best orations delivered by the ancients were formed after this manner. That celebrated oration of Cicero against Catiline, which is allowed to be his masterpiece, begins with a multitude of short questions, closely pressed upon each other. See the end of the chapter.

Verse 4. *Where wast thou when I laid the foundations of the earth?*] Thou hast a limited and derived being; thou art only of *yesterday*; what canst thou know? Didst thou see me create the world?

Verse 5. *Who hath laid the measures thereof*] Who hath adjusted its polar and equatorial distances from the centre!

Who hath stretched the line] Who hath formed its zones and its great circles, and adjusted the whole of its *magnitude* and *gravity* to the *orbit* in which it was to move, as well as its *distance* from that great centre about which it was to revolve! These questions show the difficulty of the subject; and that there was an unfathomable depth of counsel and design in the formation of the earth.

Verse 6. *Whereupon are the foundations thereof fastened?*] How does it continue to revolve in the

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[i] fastened? or who laid the corner-stone thereof;

7 When the morning stars sang together, and all [k] the sons of God shouted for joy?

8 [l] Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And [m] brake [n] up for it my decreed *place*, and set bars and doors,

11 And said, Hitherto shalt thou come, but no farther: and here shall [o] thy proud waves [p] be stayed?

[i] Heb. *made to sink.*——[k] Chap. i. 6.——[l] Gen. i. 9; Psa. xxxiii. 7; civ. 9; Prov. viii. 29; Jer. v. 22.

[m] Or, *established my decree upon it.*——[n] Chap. xxvi. 10.——[o] Heb. *the pride of thy waves*——[p] Psa. lxxxix. 9; xciii. 4.

immensity of space? What *supports* it? Has it foundations like a *building*, and is it fastened with a *keystone*, to keep the mighty fabric in union?

Verse 7. *When the morning stars sang together*] This must refer to some intelligent beings who existed before the creation of the visible heavens and earth: and it is supposed that this and the following clause refer to the same beings; that by the *sons of God*, and the *morning stars*, the angelic host is meant; as they are supposed to be *first*, though perhaps not *chief*, in the order of creation.

For the latter clause the *Chaldee* has, "All the troops of angels." Perhaps their creation may be included in the term *heavens*, Gen. i. 1: "In the beginning God created the heavens and the earth." These witnessed the progress of the creation; and, when God had finished his work, celebrated his wisdom and power in the highest strains.

Verse 8. Who *shut up the sea with doors*] Who *gathered the waters together into one place*, and fixed the sea its limits, so that it cannot overpass them to inundate the earth!

When it brake forth, as if *it had issued out of the womb?*] This is a very fine metaphor. The sea is represented as a newly born infant issuing from the womb of the void and formless chaos; and the delicate circumstance of the *liquor amnii*, which bursts out previously to the birth of the fœtus, alluded to. The allusion to the birth of a child is carried on in the next verse.

Verse 9. *When I made the cloud the garment*] Alluding to the cloth in which the new-born infant is first received. The *cloud* was the same to the newly raised *vapour*, as the above recipient to the new-born child.

And thick darkness a swaddlingband for it] Here is also an allusion to the first dressings of the new-born child: it is *swathed* in order to support the body, too tender to bear even careful handling without some medium between the hand of the nurse and the flesh of the child. "The image," says Mr. *Good*, "is exquisitely maintained: the new-born ocean is represented as issuing from the womb of chaos; and its dress is that of the new-born infant."

There is here an allusion also to the creation, as described in Gen. i. *Darkness* is there said to be *on the face of the* DEEP. Here it is said, the *thick darkness* was a *swaddling-band* for the new-born SEA.

Verse 10. *And brake up for it my decreed* place] This refers to the decree, Gen. i. 9: "Let the waters under the heavens be gathered together unto one place."

And set bars and doors] *And let the dry land appear.* This formed the *bars* and *doors* of the sea; the land being everywhere a barrier against the encroachments and inundations of the sea: and great rivers, bays, creeks, &c., the doors by which it passes into the interior of continents, &c.

Verse 11. *Hitherto shalt thou come*] Thus far shall thy flux and reflux extend. The *tides* are marvellously limited and regulated, not only by the *lunar* and *solar attraction*, but by the quantum of *time* also which is required to remove any part of the earth's surface from under the immediate attractive influence of the sun and moon. And this regulation takes place by means of the *rotation* of the earth round its own axis, which causes *one thousand and forty-two* miles of its equator to pass from under any given point in the heavens in one hour; and about *five hundred and eighty* miles in the latitude of London: so that the *attracted fluid parts* are every moment passing from under the direct attractive influence, and thus the tides cannot generally be raised to any extraordinary height. The attraction of the sun and moon, and the gravitation of its own parts to its own centre, which prevent too great a *flux* on the one hand, and too great a *reflux* on the other; or, in other words, too *high* a *tide*, and too *deep* an *ebb*, are also some of those *bars* and *doors* by which its *proud waves are stayed*, and prevented from *coming farther*; all being regulated by these laws of attraction by the sun and moon, the gravitation of its own parts from the sun and moon, and the diurnal motion round its own axis, by which the fluid parts, easily yielding to the above attraction, are continually moving from under the direct attractive influence. Here a world of wisdom and management was necessary, in order to proportion all these things to each other, so as to procure the great benefits which result from the flux and reflux of the sea, and prevent the evils that must take place, at least occasionally, were not those *bars* and *doors* provided. It is well known that the spring-tides happen at the *change* and *full* of the moon, at which time she is in *conjunction* with and *opposition* to the sun. As these *retire* from their conjunction, the tides *neap* till about three days after the *first quadrature*, when the tides begin again to be more and more elevated, and arrive at their *maximum* about the *third* day after the *opposition*. From this time the tides *neap* as before till the *third* day after the *last quadrature*; and afterwards their daily elevations are continually increased till about the *third* day after the *conjunction*, when they recommence their *neaping*; the principal phenomena of the tides

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

12 Hast thou [q] commanded the morning since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the [r] ends of the earth, that [s] the wicked might be shaken out of it?

14 It is turned as clay *to* the seal; and they stand as a garment.

15 And from the wicked their [t] light is withholden, and [u] the high arm shall be broken.

16 Hast thou [v] entered into the springs of the

[q] Psa. lxxiv. 16; cxlviii. 5.——[r] Heb. *wings.*——[s] Psa. civ. 35.

[t] Chap. xviii. 5.——[u] Psa. x. 15.——[v] Psa. lxxvii. 19.

always taking place *at* or *near the same points* of every *lunar synodic* revolution.

Verse 12. *Hast thou commanded the morning*] This refers to *dawn* or *morning twilight*, occasioned by the *refraction* of the *solar rays* by means of the *atmosphere*; so that we receive the light by *degrees*, which would otherwise burst at once upon our eyes, and injure, if not destroy, our sight; and by which even the body of the sun himself becomes evident several minutes before he rises above the horizon.

Caused the dayspring to know his place] This seems to refer to the different *points* in which *day-break* appears during the *course of the earth's revolution in its orbit*; and which variety of *points of appearing* depends on this annual revolution. For, as the earth goes round the sun every year in the ecliptic, one half of which is on the north side of the equinoctial, and the other half on its south side, the sun appears to change his place every day. These are matters which the wisdom of God alone could plan, and which his power alone could execute.

It may be just necessary to observe that the dawn does not appear, nor the sun rise exactly in the same point of the horizon, two successive days in the whole year, as he declines *forty-three* degrees north, and *forty-three* degrees south, of east; beginning on the 21st of March, and ending on the 22d of December; which variations not only produce the *places* of *rising* and *setting*, but also the *length of day and night*. And by this declination north and south, or approach to and recession from the tropics of Cancer and Capricorn, the solar light *takes hold of the ends of the earth*, ver. 13,—enlightens the arctic and antarctic circles in such a way as it would not do were it always on the equinoctial line; these tropics taking the sun *twenty-three and a half* degrees north, and as many south, of this line.

Verse 13. *That the wicked might be shaken out of it?*] The meaning appears to be this: as soon as the light begins to dawn upon the earth, thieves, assassins, murderers, and adulterers, who all hate and shun the light, fly like ferocious beasts to their several dens and hiding places; for such do not dare to *come to the light, lest their works be manifest*, which *are not wrought in God*. To this verse the *fifteenth* appears to belong, as it connects immediately with it, which connection the introduction of the *fourteenth* verse disturbs. "And from the wicked," such as are mentioned above, "their light is withholden;" they love darkness rather than light, because their deeds are evil; and as they prowl after their prey in the night-season, they are obliged to *sleep in the day*, and thus its "light is withholden" from them. "And the high arm shall be broken;" or, as Mr. *Good* translates, "The roving of wickedness is broken off." They can no longer pursue their predatory and injurious excursions.

Verse 14. *It is turned as clay to the seal*] The earth, like *soft clay*, is capable of modifying itself in endless ways, and assuming infinite forms. As a proof of this, see the astonishing variety of plants, flowers, and fruits, and the infinitely diversified hues, odours, tastes, consistency, and properties, of its vegetable productions.

There seems to be an allusion here to the *sealing of clay*, which I believe *has been*, and *is now*, frequent in the East. *Six* of those *Eastern seals* for *sealing clay*, made of brass, the *figures* and *characters* all in *relief*, the interstices being entirely perforated and cut out, so that the upper side of the seal is the same as the lower, now lie before me. They seem to have been used for stamping *pottery*, as some of the fine clay still appears in the interstices.

And they stand as a garment.] The earth receiving these *impressions* from the solar light and heat, plants and flowers spring up, and *decorate* its surface as the most beautiful *stamped garment* does the person of the most sumptuously dressed female.

Mr. *Good* translates the whole verse thus:—

"Canst thou cause them to bend round as clay to the mould, so that they are made to sit like a garment?"

He supposes that reference is here made to the *rays of light*; but take his own words: "The image, as it appears to me, is taken directly from the art of pottery, an image of very frequent recurrence in Scripture; and in the present instance admirably forcible in painting the ductility with which the new light of the morning bends round like clay to the mould, and accompanies the earth in every part of its shape so as to fit it, as we are expressly told in the ensuing metaphor, like a garment, as the clay fits the mould itself." Mr. *Good* supposes that a *mould* in which the pottery is *formed*, not a *seal* by which it is *impressed*, is referred to here. In this sense I do not see the metaphor consistent, nor the allusion happy. It is well known that the rays of light never *bend*. They may be reflected at particular angles, but they never go out of a *straight course*. A gun might as well be expected to shoot round a corner, as a ray of light to go out of a straight line, or to follow the sinuous or angular windings of a tube, canal, or adit. But if we take in the sun as he advances in his diurnal voyage, or rather the earth, as it turns round its own axis from west to east, the metaphor of Mr. *Good* will be correct enough; but we must leave out *bending* and *ductility*, as every part of the earth's surface will be at least successively *invested* with the light.

Verse 16. *Hast thou entered into the springs of the*

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

sea? or hast thou walked in the search of the depth?

17 Have [w] the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it [x] to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into [y] the treasures of the snow? or hast thou seen the treasure of the hail,

[w] Psa. ix. 13.—[x] Or, *at*.

[y] Psa. cxxxv. 7.

sea? Of these *springs, inlets*, or *outlets* of the sea, we know just as much as Job. There was prevalent among philosophers an opinion, that through a *porous bottom* fresh matter was constantly oozing by which the sea was supplied with new materials. But through such pores these materials might as well ooze *out* as ooze *in*.

Walked in the search of the depth?] Hast thou walked from the shallow beach through the great ocean's bed, till thou hast arrived at its profoundest depths? In other words, Dost thou know the depths of the sea? Job, we may presume, did not. No man since him has found them out. In multitudes of places they are unfathomable by any means hitherto used by man.

Verse 17. *Have the gates of death been opened unto thee?*] Dost thou know in what the article of *death* consists? This is as inexplicable as the question, What is animal *life?*

The doors of the shadow of death?] צלמות *tsalmaveth, the intermediate state, the openings into the place of separate spirits.* Here *two* places are distinguished: מות *maveth, death*, and צלמות *tsalmaveth, the shadow of death.* It will not do to say, *death* is the *privation of life*, for what then would be the *shadow* of that *privation?*

Verse 18. *The breadth of the earth?*] At that time the circumference of the globe was not known, because the earth itself was supposed to be a vast *extended plain*, bordered all round with the ocean and the sky.

Verse 19. Where *light dwelleth*] What is the *source of light?* Yea, what is *light* itself? It is not in the *sun*, for *light* was before the *sun*; but *what* is *light?* It is no doubt a *substance*; but of what kind? and of what are its *particles?* As to *darkness*, what is IT? Is it philosophical to say, it is the mere *privation of light?* I shall think philosophy has made some advances to general accuracy and perfection when it proves to us what *cold* is, and what *darkness* is, leaving *mere privations* out of the question.

Verse 20. *Shouldest take it to the bound thereof*] Or, as Mr. *Good* translates, "That thou shouldest lay hold of it in its boundary." That thou shouldest go to the very spot were *light* commences, and where *darkness* ends; and see the *house* where each dwells. Here *darkness* and *light* are *personified*, each as a real intelligent being, having a separate existence and local dwelling. But poetry animates every thing. It is the region of fictitious existence.

I believe this verse should be translated thus:—'For thou canst take us to its boundary; for thou knowest the paths to its house." This is a strong irony, and there are several others in this Divine speech. Job had valued himself too much on his knowledge; and a chief object of this august speech is to humble his "knowing pride," and to cause him to seek true wisdom and humility where they are to be found.

Verse 21. *Knowest thou*] This is another strong and biting irony, and the literal translation proves it: "Thou knowest, because thou wast then born; and the number of thy days is great," or *multitudinous*, רבים *rabbim, multitudes.*

Verse 22. *The treasures of the snow?*] The places where *snow* is formed, and the cause of that formation See on chap. xxxvii. 6.

Treasures of the hail] It is more easy to account for the formation of *snow* than of *hail.* Hail, however, is generally supposed to be drops of rain frozen in their passage through cold regions of the air; and the hail is always in proportion to the *size of the rain-drop* from which it was formed. But this meteor does not appear to be formed from a *single drop of water*, as it is found to be composed of *many small spherules* frozen together, the centre sometimes *soft* like snow, and at other times formed of a *hard nucleus*, which in some cases has been of a *brown* colour, capable of ignition and explosion. In the description given of snow, chap. xxxvii. 6, it has been stated that both *snow* and *hail* owe their formation to electricity;—the hail being formed in the higher regions of the air, where the cold is intense, and the electric matter abundant. By this agency it is supposed that a great number of aqueous particles are brought together and frozen, and in their descent collect other particles, so that the *density* of the substance of the hailstone grows less and less from the centre, this being formed *first* in the higher regions, and the surface being collected in the lower. This theory is not in all cases supported by fact, as in some instances the *centre* has been found *soft* and *snow-like*, when the *surface* has been *hard.*

Hail is the only meteor of this kind, from which no apparent good is derived. *Rain* and *dew* invigorate and give life to the whole vegetable world; *frost*, by expanding the water contained in the earth, pulverizes and renders the soil fertile; *snow* covers and defends vegetables from being destroyed by too severe a frost; but *hail* does none of these. It not only does *no good*, but often *much harm*—always some. It has a chilling, blasting effect in spring and summer, and cuts the tender plants so as to injure

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

23 [z] Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who [a] hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder;

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

26 To cause it to rain on the earth, *where* no man *is;* *on* the wilderness, wherein *there is* no man;

27 [b] To satisfy the desolate and waste

[z] Exod. ix. 18; Josh. x. 11; Isa. xxx. 30; Ezek. xiii. 11, 13; Rev. xvi. 21.——[a] Chap. xxviii. 26.——[b] Psa. cvii. 35.

or totally destroy them. In short, the *treasures of hail* are not well known; and its *use* in the creation has not yet been ascertained. But *frost* is God's universal *plough*, by which he cultivates the whole earth.

Verse 23. *Reserved against the time of trouble*] לעת צר *leeth tsar*, "to the season of strictness," i. e., the season when the earth is *constringed* or *bound* by the frost.

Against the day of battle and war?] Hailstones being often employed as instruments of God's displeasure against his enemies, and the enemies of his people. There is probably an allusion here to the *plague of hail* sent on the Egyptians. See Exod. ix. 23, and the notes there, for more particulars concerning *hailstones*, remarkable showers of them, &c. There may be also a reference to Josh. x. 10, 11, where a destructive shower of what are called *hailstones* fell upon the Canaanitish kings who fought against Israel. See the note there also.

Verse 24. *By what way is the light parted*] Who can accurately describe the *cause* and *operation* of a *thunder cloud*, the cause, nature, and mode of operation of the *lightning* itself? Is it a *simple element* or *compound substance?* What is its *velocity?* and why not *conductible* by *every kind* of *substance*, as it is known to exist in *all*, and, indeed, to be diffused through every portion of nature? How *is it parted?* How does it take its *zigzag* form? This is the curious, indescribable, and unknown *parting*. Are all the *causes* of *positive* and *negative* electricity found out? What are *its particles*, and how do they *cohere*, and in what *order* are they propagated? Much has been said on all these points, and how little of that much satisfactorily!

Scattereth the east wind upon the earth?] קדים *kadim*, the *eastern storm*, *euroclydon*, or *levanter*.

Verse 25. *Divided a water-course*] The original תעלה *tealah*, from עלה *alah*, *to ascend*, may signify rather a *cloud*, or *clouds* in general, where the waters are *stored up*. I cannot see how the *overflowings* or *torrents* of water can be said to *ascend* any other way than by *evaporation;* and it is by this Divine contrivance that the earth is not only *irrigated*, but even *dried;* and by this means too much moisture is not permitted to lie upon the ground, which would not only be injurious to vegetation, but even destroy it. But *query*, may not a *waterspout* be intended?

A way for the lightning of thunder] "A path for the bolt of thunder." God is represented as directing the course even of the *lightning;* he launches the bolt, and makes the path in which it is to run. To grasp, manage, and dart the thunderbolt or lightning, was a work which heathenism gave to Jupiter, its supreme god. None of the inferior deities were capable of this. But who can thunder with a voice like the Almighty? He is THE THUNDERER.

Verse 26. *To cause it to rain on the earth*] It is well known that *rain* falls copiously in thunder-storms. The *flash* is first seen, the *clap* is next heard, and last the *rain* descends. The *lightning* travels all lengths in no perceivable *succession* of time. *Sound* is propagated at the rate of 1142 feet in a second. *Rain* travels still more slowly, and will be seen *sooner* or *later* according to the weight of the drops, and the *distance* of the cloud from the place of the spectator. Now the *flash*, the *clap*, and the *rain*, take place all in the same moment, but are discernible by us in the *succession* already mentioned, and for the reasons given above; and more at large in the note on chap. xxxvi. 29, &c.

But how are these things formed? The *lightning* is represented as coming immediately from the hand of God. The *clap* is the effect of the *lightning*, which causes a vacuum in that part of the atmosphere through which it passes; the air rushing in to restore the equilibrium may cause much of the noise that is heard in the clap. An easy experiment on the airpump illustrates this: Take a glass receiver open at both ends, over one end tie a piece of sheep's bladder wet, and let it stand till thoroughly dry. Then place the open end on the plate of the airpump, and exhaust the air slowly from under it. The bladder soon becomes *concave*, owing to the pressure of the atmospheric air on it, the supporting air in the receiver being partly thrown out. Carry on the exhaustion, and the air presses at the rate of *fifteen pounds* on every square inch; see on chap. xxviii. The fibres of the bladder, being no longer capable of bearing the pressure of the atmospheric column upon the receiver, are torn to pieces, with a noise equal to the report of a musket, which is occasioned by the air rushing in to restore the equilibrium. Imagine a rapid succession of such experiments, and you have the *peal* of thunder, the rupture of the first bladder being the *clap*. But the *explosion* of the gases (oxygen and hydrogen) of which water is composed will also account for the noise. See below.

But how does the thunder cause rain? By the most accurate and incontestable experiments it is proved that *water* is a composition of *two elastic airs* or *gases* as they are called, *oxygen* and *hydrogen*. In 100 parts of water there are 88¾ of *oxygen*, and 11¼ of *hydrogen*. Pass a succession of electric sparks through water by means of a proper apparatus, and the two gases are produced in the proportions mentioned above.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

ground; and to cause the bud of the tender herb to spring forth?
28 [c] Hath the rain a father? or who hath begotten the drops of dew?
29 Out of whose womb came the ice? and the [d] hoary frost of heaven, who hath gendered it?
30 The waters are hid as *with* a stone, and the face of the deep [e] is [f] frozen.

[c] Jer. xiv. 22; Psa. cxlvii. 8.——[d] Psa. cxlvii. 16.

[e] Heb. *is taken.*——[f] Chap. xxxvii. 10.

To decompose water by *galvanism*:—Take a narrow glass tube *three* or *four inches* long; fit *each* end with a cork penetrated by a piece of slender iron wire, and fill the tube with water. Let the ends of the two wires within the tube be distant from each other about *three quarters of an inch*, and let one be made to communicate with the *top*, the other with the bottom of a *galvanic pile* in action. On making this communication, bubbles of air will be formed, and ascend to the top of the tube, the water decreasing as it is decomposed.

The oxygen and hydrogen formed by this experiment may be *recomposed* into the same weight of *water*. Take any quantity of the oxygen and hydrogen gases in the proportions already mentioned; ignite them by the electric spark, and they produce a quantity of *water* equal in weight to the gases employed. Thus, then, we can convert *water* into *air*, and reconvert this air into water; and the proportions hold as above. I have repeatedly seen this done, and assisted in doing it, but cannot, in this place, describe every thing in detail.

Now to the purpose of this note; the *rain* descending after the *flash* and the *peal*. The electric spark or matter of lightning, passing through the atmosphere, ignites and decomposes the *oxygen* and *hydrogen*, which *explode*, and the *water* which was formed of these two falls down in the form of *rain*. The explosion of the gases, as well as the rushing in of the circumambient air to restore the equilibrium, will account for the *clap* and *peal*: as the *decomposition* and *ignition* of them will account for the *water* or *rain* which is the attendant of a thunder storm. Thus by the *lightning of thunder* God *causes it to rain on the earth*. How marvellous and instructive are his ways!

Verse 27. *To satisfy the desolate and waste*] The thunder cloud not only explodes over *inhabited* countries, that the air may be purified, and the rain sent down to fertilize the earth, but it is conducted over *deserts* where there is no human inhabitant; and this to *cause the bud of the tender herb to spring forth*: for there are beasts, fowls, and insects, that inhabit the desert and the wilderness, and must be nourished by the productions of the ground. Every tribe of animals was made by the hand of God, and even the lowest of them is supported by his kind providence.

Verse 28. *Hath the rain a father?*] Or, *Who is the father of the rain?* We have seen above one part of the apparatus by which God produces it; other causes have been mentioned on chap. xxxvi. 27, &c.

The drops of dew?] אגלי *egley*, the sphericles, the small round drops or *globules*. *Dew* is a dense moist vapour, found on the earth in spring and summer mornings, in the form of a mizzling rain. Dr. *Hutton* defines it, "a thin, light, insensible mist or rain, descending with a slow motion, and falling while the sun is below the horizon. It appears to differ from *rain* as *less* from *more*. Its origin and matter are doubtless from the *vapours* and *exhalations* that rise from the earth and water." Various experiments have been instituted to ascertain whether dew *arises* from the *earth*, or *descends* from the *atmosphere*; and those *pro* and *con* have alternately *preponderated*. The question is not yet decided; and we cannot yet tell any more than Job *which hath begotten* the *drops of dew*, the *atmosphere* or the *earth*. Is it *water* deposited from the atmosphere, *when the surface of the ground is colder than the air?*

Verse 29. *Out of whose womb came the ice?*] Ice is a solid, transparent, and brittle body, formed of water by means of cold. Some philosophers suppose that ice is only the re-establishment of water in its *natural state*; that the mere absence of *fire* is sufficient to account for this re-establishment; and that the *fluidity of water* is a *real fusion*, like that of *metals* exposed to the action of *fire*; and differing only in this, that a greater portion of fire is necessary to one than the other. *Ice*, therefore, is supposed to be the *natural state of water*; so that in its natural state water is *solid*, and becomes fluid only by the action of fire, as solid metallic bodies are brought into a state of fusion by the same means.

Ice is *lighter* than water, its specific gravity being to that of water as *eight* to *nine*. This *rarefaction* of ice is supposed to be owing to the *air-bubbles* produced in water by *freezing*, and which, being considerably larger in proportion to the water frozen, render the body so much specifically lighter; hence *ice* always *floats* on water. The air-bubbles, during their production, acquire a great expansive power, so as to burst the containing vessels, be they ever so strong. See examples in the note on chap. xxxvii. 10.

The hoary frost of heaven, who hath gendered it?] *Hoar-frost* is the congelation of *dew*, in frosty mornings, on the grass. It consists of an assemblage of little crystals of ice, which are of various figures, according to the different disposition of the vapours when met and condensed by the cold. Its production is owing to some laws with which we are not yet acquainted. Of this subject, after the lapse and experience of between *two* and *three thousand* years, we know about as much as Job did. And the question, *What hath engendered the hoar-frost of heaven?* is, to this hour, nearly as inexplicable to *us* as it was to *him!* Is it enough to say that hoar-frost is water deposited from the atmosphere at a low temperature, so as to produce *congelation?*

Verse 30. *The waters are hid as* with *a stone*] Here is a reference to *freezing* in the winter, as we may learn from some of the constellations mentioned below, which arise above our horizon, in the winter months.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

31 Canst thou bind the sweet influences of [g] [h] Pleiades, [i] or loose the bands of [k] Orion?

32 Canst thou bring forth [l] Mazzaroth in his season? or canst thou [m] guide Arcturus with his sons?

33 Knowest thou [n] the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

35 Canst thou send lightnings, that they may go, and say unto thee, [o] Here we *are?*

36 [p] Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

[g] Chap. ix. 9; Amos v. 8. — [h] Or, *the seven stars.* — [i] Heb. *Cimah.* — [k] Heb. *Cesil.* — [l] Or, *the twelve signs.*

[m] Heb. *guide them.* — [n] Jer. xxxi. 35. — [o] Heb. *Behold us.* [p] Chap. xxxii. 8; Psa. li. 6; Eccles. ii. 26.

The word יתחבאו *yithchabbau* is understood by the versions in general as implying *hardening* or *congelation;* and we know in some intense frosts the ice becomes as *hard as a stone;* and even the *face of the deep*—the very *seas* themselves, not only in the polar circles, but even in northern countries, *Norway*, *Sweden*, *Denmark*, *Holland*, and parts of *Germany*, are really frozen, and locked up from all the purposes of navigation for several months in winter.

Verse 31. *Canst thou bind the sweet influences of Pleiades*] The *Pleiades* are a constellation in the sign *Taurus*. They consist of *six stars* visible to the naked eye; to a good eye, in a clear night, *seven* are discernible; but with a *telescope* ten times the number may be readily counted. They make their appearance in the *spring*. *Orion* may be seen in the morning, towards the end of *October*, and is visible through *November*, *December*, and *January;* and hence, says Mr. *Good*, it becomes a correct and elegant synecdoche for the winter at large. The *Pleiades* are elegantly opposed to *Orion*, as the *vernal* renovation of nature is opposed to its *wintry* destruction; the mild and open benignity of *spring*, to the severe and icy inactivity of *winter*.

I have already expressed my mind on these supposed constellations, and must refer to my notes on chap. ix. 9, &c., and to the learned notes of Doctor *Hales* and Mr. *Mason Good* on these texts. They appear certain, where I am obliged to doubt; and, from their view of the subject, make very useful and important deductions. I find reluctance in departing from the ancient versions. In this case, these learned men follow them; I cannot, because I do not see the evidence of the groundwork; and I dare not draw conclusions from premises which seem to me precarious, or which I do not understand. I wish, therefore, the reader to examine and judge for himself.

Coverdale renders the 31st and 32d verses thus:

Wast thou brought the VEE starres together? Or, Art thou able to breake the circle of heaben? Canst thou brynge forth the mornynge starre, or the ebenynge starre, at conbenient tyme, and conbeye them home agayne?

Verse 32. *Mazzaroth in his season?*] This is generally understood to mean the *signs of the zodiac*. מזרות *Mazzaroth*, according to Parkhurst, comes from מור *mazar*, to *corrupt;* and he supposes it to mean that *pestilential* wind in Arabia, called *simoom*, the *season* of which is the *summer heats*.

Verse 33. *Knowest thou the ordinances of heaven?*] Art thou a thorough astronomer! Art thou acquainted with all the laws of the planetary system? Canst thou account for the difference of their motions, and the influence by which they are retained and revolve in their orbits? And canst thou tell what influence or *dominion* they exercise *on the earth?* Sir Isaac Newton has given us much light on many of these things: but to his system, which is most probably the true one, *gravity* is essential; and yet what this *gravity* is, he could neither explain nor comprehend; and his followers are not one whit wiser than he. No man has ever yet fully *found out the ordinances of heaven, and the dominion thereof on the earth.*

Verse 34. *Canst thou lift up thy voice to the clouds*] Canst thou produce *lightning* and *thunder*, that water may be formed, and poured down upon the earth?

Thunder is called קלות *koloth*, voices; for it is considered the voice of God: here then *Job's voice*, קולך *kolecha*, is opposed to the *voice of* JEHOVAH!

Verse 35. *Canst thou send lightnings*] We have already seen that the lightning is supposed to be immediately in the *hand* and under the *management* of God. The great god of the heathen, *Jupiter Brontes*, is represented with the forked lightnings and thunderbolt in his hand. He seems so to grasp the bickering flame that, though it struggles for liberty, it cannot escape from his hold. *Lightnings*—How much like the sound of thunder is the original word: ברכים *Berakim!* Here are both *sense* and *sound*.

Here we are?] Will the winged lightnings be thy messengers, as they are mine?

Verse 36. *Who hath put wisdom in the inward parts?*] Who has given לשכוי *lascchvi*, to the *contemplative* person, *understanding?* Even the most sedulous attention to a subject, and the deepest contemplation, are not sufficient to investigate truth, without the inspiration of the Almighty, which alone can give understanding. But who has given man the *power* to conceive and understand? A power which he knows he has, but which he cannot comprehend. Man knows nothing of his own *mind*, nor of the *mode* of its *operations*. This mind we possess, these operations we perform;—and of either do we know any thing! If we know not *our own spirit*, how can we comprehend that SPIRIT which is *infinite* and *eternal?*

Mr. *Good* thinks that this verse is a continuation of the subject above, relative to the *lightnings*, and therefore translates thus:—

Who putteth understanding into the vollies?
And who giveth to the shafts discernment?

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

37 Who can number the clouds in wisdom? or [q] who can stay the bottles of heaven,

38 [r] When the dust [s] groweth into hardness, and the clods cleave fast together?

39 [t] Wilt thou hunt the prey for the lion? or fill [u] the appetite of the young lions,

40 When they [x] couch in *their* dens, *and* abide in the covert to lie in wait?

41 [y] Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

[q] Heb. *who can cause to lie down.*——[r] Or, *When the dust is turned into mire.*——[s] Heb. *is poured.*

[t] Psa. civ. 21; cxlv. 15.——[u] Heb. *the life.*——[x] Gen. xlix. 9.——[y] Psa. cxlvii. 9; Matt. vi. 26.

All the *versions*, except the *Septuagint*, which trifles here, understand the place as we do. Either makes a good sense. The *Septuagint* has, "Who hath given the knowledge of weaving to women; or the science of embroidery?" Instead of *understanding to the heart*, the *Vulgate* has, *understanding to the cock*; that it might be able to distinguish and proclaim the watches of the night.

Verse 37. *Who can number the clouds*] Perhaps the word כָּפַר *saphar*, which is commonly rendered to *number*, may here mean, as in Arabic, to *irradiate*, as Mr. *Good* contends; and may refer to those celestial and inimitable tinges which we sometimes behold in the sky.

Bottles of heaven] The clouds: it is an allusion to the *girbahs*, or bottles made of skin, in which they are accustomed to carry their water from *wells* and *tanks*.

Verse 38. *When the dust groweth into hardness*] That is, Who knows how the *dust*—the *elementary particles* of matter, were concreted; and how the *clods*—the several parts of the earth, continue to cohere? What is the principle of *cohesion* among the different particles of matter, in all *metals* and *minerals*? Even *water*, in a solid form, constitutes a part of several gems, called thence *water of crystallization*. Who can solve this question? How is it that 90 parts of *alumine*, 7 of *silex*, and 1·2 of *oxide of iron*, constitute the *oriental ruby*? and that 90 parts of *silex*, and 10 of *water*, form the *precious opal*? And how can 46 parts of *silex*, 14 of *alumine*, 28 of *carbonate of lime*, 6·5 of *sulphate of lime*, 3 of *oxide of iron*, and 2 of *water*, enter into the constitution, and form the substance, of the *lapis lazuli*? How do these solids and fluids of such differing natures *grow into hardness*, and form this curious mineral?

Take another example from that beautiful precious stone, the emerald. Its analysis shows it to be composed of *glucine* 13, *silex* 64·5, *alumine* 16, *lime* 1·6, and *oxide of chrome* 3·25. Now how can these *dusts*, utterly worthless in themselves, *grow into hardness*, *combine*, and form one of the most beautiful, and, next to the *diamond*, the most precious, of all the *gems*? The almighty and infinitely wise God has done this in a way only known to and comprehensible by himself.

Verse 39. *Wilt thou hunt the prey for the lion?*] Rather the *lioness*, or *strong lion*. Hast thou his instinct? Dost thou know the *habits* and *haunts* of such animals as he seeks for his food? Thou hast neither his *strength*, his *instinct*, nor his *cunning*.

In the best Hebrew Bibles the *thirty-ninth* chapter begins with this verse, and begins properly, as a new subject now commences, relating to the *natural history* of the *earth*, or the animal kingdom; as the preceding chapter does to *astronomy* and *meteorology*.

Verse 40. *When they couch in* their *dens*] Before they are capable of trusting themselves abroad.

Abide in the covert] Before they are able to hunt down the prey by running. It is a fact that the *young lions*, before they have acquired sufficient strength and swiftness, *lie under cover*, in order to surprise those animals which they have not fleetness enough to overtake in the forest; and from this circumstance the כְּפִירִים *kephirim*, "young lions, or lions' whelps," have their name: the root is כָּפַר *caphar*, to *cover* or *hide*. See the note on chap. iv. 11, where *six* different names are given to the lion, all expressing some distinct quality or state.

Verse 41. *Who provideth for the raven*] This bird is chosen, perhaps, for his voracious appetite, and general hunger for prey, beyond most other fowls. He makes a continual cry, and the cry is that of hunger. He dares not frequent the habitations of men, as he is considered a bird of ill omen, and hated by all.

This verse is finely paraphrased by Dr. Young:—

"Fond man! the vision of a moment made!
Dream of a dream, and shadow of a shade!
What worlds hast thou produced, what creatures framed,
What insects cherish'd, that thy God is blamed!
When pain'd with hunger, the wild *raven's* brood
Calls upon God, importunate for food,
Who hears their cry! Who grants their hoarse request,
And stills the clamours of the craving nest!"

On which he has this note:—"The reason given why the raven is particularly mentioned as the care of Providence is, because by her *clamorous* and *importunate voice* she particularly seems always calling upon it; thence κοράσσω, *a* κόραξ, is *to ask earnestly*.—*Ælian.* lib. ii., c. 48. And since there were ravens on the banks of the Nile, more clamorous than the rest of that species, those probably are meant in this place."

The commencement of Cicero's oration against Catiline, to which I have referred on ver. 3, is the following:—

Quousque tandem abutere, Catilina, patientia nostra? Quamdiu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata jactabit audacia? Nihilne te nocturnum præsidium palatii,—nihil urbis vigiliæ,—nihil timor populi,—nihil concursus bonorum omnium,—nihil hic munitissimus habendi senatus locus

—nihil horum ora, vultusque moverunt? Patere tua consilia non sentis! Constrictam jam omnium horum conscientia teneri conjurationem tuam non vides? Quid proxima, quid superiore nocte egeris,—ubi fueris,—quos convocaveris,—quid consilii ceperis, quem nostrum ignorare arbitraris? O tempora! O mores! Senatus hæc intelligit,—consul videt; hic tamen vivit! Vivit? immo vero etiam in senatum venit; fit publici consilii particeps; notat et designat oculis ad cædem unumquemque nostrum! Nos autem, viri fortes, satisfacere reipublicæ videmur, si istius furorem ac tela vitemus!

"How long wilt thou, O Catiline, abuse our patience! How long shall thy madness outbrave our justice! To what extremities art thou resolved to push thy unbridled insolence of guilt! Canst thou behold the nocturnal arms that watch the palatium,—the guards of the city,—the consternation of the citizens,—all the wise and worthy clustering into consultation,—the impregnable situation of the seat of the senate,—and the reproachful looks of the fathers of Rome! Canst thou behold all this, and yet remain undaunted and unabashed! Art thou insensible that thy measures are detected! Art thou insensible that this senate, now thoroughly informed, comprehend the whole extent of thy guilt! Show me the senator ignorant of thy practices during the last and preceding night, of the place where you met, the company you summoned, and the crime you concerted. The senate is conscious,—the consul is witness to all this; yet, O how mean and degenerate! the traitor lives! Lives! he mixes with the senate; he shares in our counsels; with a steady eye he surveys us; he anticipates his guilt; he enjoys the murderous thought, and coolly marks us to bleed! Ye we, boldly passive in our country's cause, think we act like Romans, if we can escape his frantic rage!"

The reader will perceive how finely Cicero rushes into this invective, as if the danger had been too immediate to give him leisure for the formality of address and introduction. See *Guthrie's* Orations of Cicero.

Here is eloquence! Here is nature! And in thus speaking her language, the true orator pierces with his lightnings the deepest recesses of the heart. The success of this species of oratory is infallible in the *pulpit*, when the preacher understands how to manage it.

CHAPTER XXXIX.

Several animals described: the wild goats and hinds, 1–4. *The wild ass,* 5–8. *The unicorn,* 9–12. *The peacock and ostrich,* 13–18. *The war-horse,* 19–25. *The hawk,* 26. *And the eagle and her brood,* 27–30.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

KNOWEST thou the time when the wild goats of the [a] rock bring forth? *or* canst thou mark when [b] the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

[a] 1 Sam. xxiv. 2; Psa. civ. 18.

[b] Psa. xxix. 9.

NOTES ON CHAP. XXXIX.

Verse 1. *Knowest thou the time*] To know the *time*, &c., only, was easy, and has nothing extraordinary in it; but the meaning of these questions is, to know the *circumstances*, which have something peculiarly expressive of God's providence, and make the questions proper in this place. *Pliny* observes, that the *hind* with young is by instinct directed to a certain herb, named *seselis*, which facilitates the birth. *Thunder*, also, which looks like the more immediate hand of Providence, has the same effect. Psa. xxix. 9: "The voice of the Lord maketh the hinds to calve." See Dr. Young. What is called the *wild goat*, יעל *yael*, from עלה *alah*, *to ascend*, *go* or *mount up*, is generally understood to be the *ibex* or *mountain goat*, called *yael*, from the wonderful manner in which it *mounts* to the *tops* of the *highest* rocks. It is certain, says *Johnston*, there is no crag of the mountains so *high*, *prominent*, or *steep*, but this animal will *mount* it in a number of *leaps*, provided only it be rough, and have protuberances large enough to receive its hoofs in leaping. This animal is indigenous to Arabia, is of amazing strength and agility, and considerably larger than the common goat. Its *horns* are very long, and often bend back over the whole body of the animal; and it is said to throw itself from the tops of rocks or towers, and light upon its horns, without receiving any damage. It goes five months with young.

When the hinds do calve?] The *hind* is the *female* of the *stag*, or *cervus elaphus*, and goes *eight months* with young. They live to *thirty-five* or *forty* years. Incredible *longevity* has been attributed to some stags. One was taken by Charles VI., in the forest of Senlis, about whose neck was a collar with this inscription, *Cæsar hoc mihi donavit*, which led some to believe that this animal had lived from the days of some one of the *twelve Cæsars*, emperors of Rome.

I have seen the following form of this inscription

Tempore quo Cæsar Roma dominatus in aula
Aureolo jussit collum signare monili;
Ne depascentem quisquis me gramina lædat.
Cæsaris heu! caussa perituræ parcere vitæ!

Which has been long public in the old English ballad strain, thus:—

"When Julius Cæsar reigned king,
About my neck he put this ring;
That whosoever should me take
Would save my life for Cæsar's sake."

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 [c] Whose house I have made the wilderness, and the [d] barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying [e] of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the [f] unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength

[c] Chap. xxiv. 5; Jeremiah ii. 24; Hos. viii. 9.——[d] Heb. *salt places.*

[e] Heb. *of the exactor*, chap. iii. 18.——[f] Num. xxiii. 22; Deut. xxxiii. 17.

Aristotle mentions the longevity of the stag, but thinks it *fabulous*.

Verse 3. *They bow themselves*] In order to bring forth their young ones.

They cast out their sorrows.] חבליהם *chebleyhem*; he *placenta*, *afterbirth*, or umbilical cord. So this word has been understood.

Verse 4. *In good liking*] After the fawns have sucked for some time, the dam leads them to the pastures, where they feed on different kinds of herbage; but not *on corn*, for they are not born before harvest-time in Arabia and Palestine, and the stag does not feed on corn, but on grass, moss, and the shoots of the *fir*, *beech*, and other trees: therefore the word בר *bar*, here translated *corn*, should be translated the *open field* or *country*. See *Parkhurst*. *Their nurslings bound away.*—Mr. *Good*. In a short time they become independent of the mother, leave her, *and return no more*. The spirit of the *questions* in these verses appears to be the following:—Understandest thou the cause of breeding of the mountain goats, &c.? Art thou acquainted with the course and progress of the parturition, and the manner in which the bones grow, and acquire solidity in the womb? See Mr. *Good's* observations.

Houbigant's version appears very correct: (Knowest thou) "how their young ones grow up, increase in the fields, and once departing, return to them no more?"

Verse 5. *Who hath sent out the wild ass free?*] פרא *perc*, which we translate *wild ass*, is the same as the ονος αγριος of the Greeks, and the *onager* of the Latins; which must not, says *Buffon*, be confounded with the *zebra*, for this is an animal of a different species from the *ass*. The *wild ass* is not *striped* like the *zebra*, nor so elegantly shaped. There are many of those animals in the deserts of Libya and Numidia: they are of a gray colour; and run so swiftly that no horses but the Arab *barbs* can overtake them. *Wild asses* are found in considerable numbers in East and South Tartary, in Persia, Syria, the islands of the Archipelago, and throughout Mauritania. They differ from *tame* asses only in their independence and liberty, and in their being stronger and more nimble: but in their shape they are the same. See on chap. vi. 5.

The bands of the wild ass?] עירור *arod*, the *brayer*, the same animal, but called thus because of the frequent and peculiar noise he makes. But Mr. *Good* supposes this to be a different animal from the wild ass, (the *jichta* or *equus hemionus*,) which is distinguished by having solid hoofs, a uniform colour, no cross on the back, and the tail hairy only at the tip. The ears and tail resemble those of the *zebra*; the hoofs and body, those of the *ass*; and the limbs, those of the *horse*. It inhabits Arabia, China, Siberia, and Tartary, in grassy *saline plains* or *salt wastes*, as mentioned in the following verse.

Verse 6. *Whose house*] Habitation, or place of resort.

The barren land] מלחה *melechah*, the *salt land*, or *salt places*, as in the margin. See above.

Verse 7. *He scorneth the multitude*] He is so swift that he cannot be run or hunted down. See the description in ver. 5.

Verse 8. *The range of the mountains*] The mountains and desert places are his peculiar places of pasture; and he lives on any thing that is *green*, or any kind of *vegetable* production.

Verse 9. *Will the unicorn be willing to serve thee*] The "fine elegant animal like a horse, with one long rich curled horn growing out of his forehead," commonly called the *unicorn*, must be given up as fabulous. The *heralds* must claim him as their own; place him in their armorial bearings as they please, to indicate the unreal actions, fictitious virtues, and unfought martial exploits of mispraised men. It is not to the honour of the royal arms of Great Britain that this fabulous animal should be one of their *supporters*.

The animal in question, called ראם *reim*, is undoubtedly the *rhinoceros*, who has the latter name from the *horn* that grows on his *nose*. The rhinoceros is known by the name of *reim* in Arabia to the present day. He is allowed to be a savage animal, showing nothing of the intellect of the elephant. His *horn* enables him to combat the latter with great success; for, by putting his nose under the elephant's belly, he can rip him up. His *skin* is like armour, and so very hard as to resist sabres, javelins, lances, and even musket-balls; the only penetrable parts being the belly, the eyes, and about the ears.

Or abide by thy crib?] These and several of the following expressions are intended to point out his *savage*, *untameable* nature.

Verse 10. *Canst thou bind the unicorn—in the furrow?*] He will not plough, nor draw in the yoke *with another?* nor canst thou use him *singly*, to harrow the ground.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or [g] wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is [h] hardened against her young ones, as though *they were* not hers: her [i] labour is in vain without fear;

17 Because God hath deprived her of wis-

[g] Or, *the feathers of the stork and ostrich.*

[h] Lam. iv. 3.——[i] Ver. 17.

Verse 12. *That he will bring home thy seed*] Thou canst make no domestic nor agricultural use of him.

Verse 13. *The goodly wings unto the peacocks?*] I believe *peacocks* are not intended here; and the Hebrew word רננים *renanim* should be translated *ostriches*; and the term חסידה *chasidah*, which we translate *ostrich*, should be, as it is elsewhere translated, *stork*; and perhaps the word נצה *natsah*, rendered here *feathers*, should be translated *hawk*, or *pelican*.

The *Vulgate* has, *Penna struthionis similis est pennis herodii et accipitris*; "the feather of the ostrich is like to that of the stork and the hawk." The *Chaldee* has, "The wing of the wild cock, who crows and claps his wings, is like to the wing of the stork and the hawk." The *Septuagint*, not knowing what to make of these different terms, have left them all untranslated, so as to make a sentence without sense. Mr. *Good* has come nearest both to the *original* and to the meaning, by translating thus:—

"The wing of the ostrich tribe is for flapping;
But of the stork and falcon for flight."

Though the wings of the ostrich, says he, cannot raise it from the ground; yet by the motion here alluded to, by a *perpetual vibration*, or *flapping*—by perpetually catching or *drinking in* the wind, (as the term נעלסה *neelasah* implies, which we render *goodly*,) they give it a rapidity of running beyond that possessed by any other animal in the world. *Adanson* informs us, that when he was at the factory in Padore, he was in possession of two tame ostriches; and to try their strength, says he, "I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem at all disproportioned to their strength. At first they went a pretty high trot; and, when they were heated a little, they expanded their wings, as if it were *to catch the wind*, and they moved with such fleetness as to seem to be off the ground. And I am satisfied that those ostriches would have distanced the fleetest race-horses that were ever bred in England."

As to נצה *notsah*, here translated *falcon*, Mr. *Good* observes, that the term ناز *naz* is used generally by the Arabian writers to signify both *falcon* and *hawk*; and there can be little doubt that such is the real meaning of the Hebrew word; and that it imports various species of the falcon family, as *jer-falcon*, *goshawk*, and *sparrow-hawk*.

"The argument drawn from natural history advances from *quadrupeds* to *birds*; and of birds, those only are selected for description which are most common to the country in which the scene lies, and at the same time are most singular in their properties. Thus the *ostrich* is admirably contrasted with the *stork* and the *eagle*, as affording us an instance of a winged animal totally incapable of flight, but endued with an unrivalled rapidity of running, compared with birds whose flight is proverbially fleet, powerful, and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction.

"Again, the *ostrich* is peculiarly opposed to the *stark* and to some species of the *eagle* in another sense, and a sense adverted to in the verses immediately ensuing; for the *ostrich* is well known to take *little* or *no care* of its *eggs*, or of its *young*; while the *stork* ever has been, and ever deserves to be, held in proverbial repute for its *parental tenderness*. The Hebrew word חסידה *chasidah*, imports kindness or affection; and our own term *stork*, if derived from the Greek στοργη, *storgé*, as some pretend, has the same original meaning."—Good's Job.

Verse 14. *Which leaveth her eggs in the earth*] This want of parental affection in the *ostrich* is almost universally acknowledged. Mr. *Jackson*, in his *Account of Morocco*, observes: "The ostrich, having laid her eggs, goes away, *forgetting* or *forsaking* them; and if some other ostrich discover them, she hatches them as if they were her own, *forgetting* probably whether they are or are not; so deficient is the recollection of this bird." This illustrates verse 15: "And forgetteth that the foot may crush them, or that the wild beast may break them." The poet seems well acquainted with every part of the subject on which he writes; and facts incontestable confirm all he says. For farther illustration, see the account from Dr. *Shaw* at the end of the chapter.

Verse 16. *She is hardened against her young*] See before, and the extracts from Dr. *Shaw* at the end of the chapter. She neglects her little ones, which are often found half starved, straggling, and moaning about, like so many deserted orphans, for their mother.

Verse 17. *God hath deprived her of wisdom*] Of this foolishness we have an account from the ancients; and here follow two instances: "1. It covers its head in the reeds, and thinks itself all out of sight because itself cannot see. So *Claudian*:—

——'Stat lumine clauso
Ridendum revoluta caput: creditque latere
Quæ non ipsa videt.'

"2. They who hunt them draw the skin of an ostrich's neck on one hand, which proves a sufficient

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

dom, neither hath he [k] imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils [l] *is* terrible.

21 [m] He paweth in the valley, and rejoiceth

[k] Chap. xxxv. 11.—[l] Heb. *terrors.*

[m] Or, His feet *dig.*

lure to take them with the other. They have so little brain that Heliogabalus had *six hundred* heads for his supper. Here we may observe, that our judicious as well as sublime author just touches the great points of distinction in each creature, and then hastens to another. A description is exact when you cannot add but what is common to another thing; nor withdraw, but something peculiarly belonging to the thing described. A likeness is lost in too much description, as a meaning is often in too much illustration."—Dr. Young.

Verse 18. *She lifteth up herself*] *When she raiseth up herself to run away.* Proofs of the fleetness of this bird have already been given. It neither flies nor runs distinctly, but has a motion composed of both; and, using its wings as sails, makes great speed. So *Claudian*:—

Vasta velut Libyæ venantum vocibus ales
Cum premitur, calidas cursu transmittit arenas,
Inque modum veli sinuatis flamine pennis
Pulverulenta volat.

"*Xenophon* says, *Cyrus* had horses that could overtake the goat and the wild ass; but none that could reach this creature. A thousand golden ducats, or a *hundred* camels, was the stated price of a horse that could equal their speed."—Dr. Young.

Verse 19. *Hast thou given the horse strength?*] Before I proceed to any observations, I shall give Mr. *Good's* version of this, perhaps inimitable, description:—

Ver. 19. Hast thou bestowed on the horse mettle!
Hast thou clothed his neck with the thunder flash!
Ver. 20. Hast thou given him to launch forth as an arrow!
Terrible is the pomp of his nostrils.
Ver. 21. He paweth in the valley, and exulteth.
Boldly he advanceth against the clashing host:
Ver. 22. He mocketh at fear, and trembleth not:
Nor turneth he back from the sword.
Ver. 23. Against him rattleth the quiver,
The glittering spear, and the shield:
Ver. 24. With rage and fury he devoureth the ground;
And is impatient when the trumpet soundeth.
Ver. 25. He exclaimeth among the trumpets, Aha!
And scenteth the battle afar off,
The thunder of the chieftains, and the shouting.

In the year 1713, a letter was sent to the Guardian, which makes No. 86 of that work, containing a critique on this description, compared with similar descriptions of *Homer* and *Virgil*. I shall give the substance of it here:—

The great Creator, who accommodated himself to those to whom he vouchsafed to speak, hath put into the mouths of his prophets such sublime sentiments and exalted language as must abash the pride and wisdom of man. In the book of Job, the most ancient poem in the world, we have such paintings and descriptions as I have spoken of in great variety. I shall at present make some remarks on the celebrated description of the *horse*, in that holy book; and compare it with those drawn by *Homer* and *Virgil*.

Homer hath the following similitude of a *horse* twice over in the *Iliad*, which *Virgil* hath copied from him; at least he hath deviated less from *Homer* than Mr. *Dryden* hath from him:—

Ὡς δ' ὅτε τις στατος ἵππος, ἀκοστησας επι φατνῃ,
Δεσμον απορρηξας θειει πεδιοιο κροαινων,
Εωθως λουεσθαι εϋρρειος ποταμοιο,
Κυδιοων· ὑψου δε καρη εχει, αμφι δε χαιται
Ὠμοις αισσουται· ὑ δ' αγλαιῃφι πεποιθως
Ῥιμφα ἑ γουνα φερει μετα τ' ηθεα και νομον ἱππων.

Hom. Il. lib. vi., ver. 506; and lib. xv., ver. 263.

Freed from his keepers, thus with broken reins
The wanton courser prances o'er the plains;
Or in the pride of youth o'erleaps the mound,
And snuffs the female in forbidden ground;
Or seeks his watering in the well-known flood,
To quench his thirst, and cool his fiery blood:
He swims luxuriant in the liquid plain,
And o'er his shoulders flows his waving mane;
He neighs, he snorts, he bears his head on high;
Before his ample chest the frothy waters fly.

Virgil's description is much fuller than the foregoing, which, as I said, is only a simile; whereas *Virgil* professes to treat of the *nature* of the *horse*:—

—— Tum, si qua sonum procul arma dedere,
Stare loco nescit: micat auribus, et tremit artus
Collectumque premens volvit sub naribus ignem:
Densa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonat ungula cornu.

Virg. Georg. lib. iii., ver. 83.

Which is thus admirably translated:—

The fiery courser, when he hears from far
The sprightly trumpets, and the shouts of war,
Pricks up his ears; and, trembling with delight,
Shifts pace, and paws, and hopes the promised fight.
On his right shoulder his thick mane reclined,
Ruffles at speed, and dances in the wind.
His horny hoofs are jetty black and round:
His chin is double: starting with a bound,
He turns the turf, and shakes the solid ground.
Fire from his eyes, clouds from his nostrils flow;
He bears his rider headlong on the foe.

Now follows that in the *Book of Job*, which, under

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in *his* strength · [a] he goeth on to meet the [o] armed men.

22 He mocketh at fear, and is not affrighted: neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth

[a] Jer. viii. 6.

[o] Heb. *the armour.*

all the disadvantages of having been written in a language little understood, of being expressed in phrases peculiar to a part of the world whose manner of thinking and speaking seems to us very uncouth; and, above all, of appearing in a *prose* translation; is nevertheless so transcendently above the heathen descriptions, that hereby we may perceive how faint and languid the images are which are formed by human authors, when compared with those which are figured, as it were, just as they appear in the eye of the Creator. God, speaking to Job, asks him:—

[To do our translators as much justice as possible, and to help the critic, I shall throw it in the hemistich form, in which it appears in the Hebrew, and in which all Hebrew poetry is written.]

Ver. 19. Hast thou given to the HORSE strength?
Hast thou clothed his neck with thunder?
Ver. 20. Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible!
Ver. 21. He paweth in the valley, and rejoiceth in strength:
He goeth on to meet the armed men.
Ver. 22. He mocketh at fear, and is not affrighted:
Neither turneth he back from the sword.
Ver. 23. Against him rattleth the quiver,
The glittering spear and the shield.
Ver. 24. He swalloweth the ground with rage and fierceness:
Nor doth he believe that it is the sound of the trumpet.
Ver. 25. He saith among the trumpets, Heach!
And from afar he scenteth the battle,
The thunder of the captains, and the shouting.

Here are all the great and sprightly images that thought can form of this generous beast, expressed in such force and vigour of style as would have given the great wits of antiquity new laws for the sublime, had they been acquainted with these writings.

I cannot but particularly observe that whereas the classical poets chiefly endeavour to paint the *outward figure, lineaments, and motions*, the *sacred poet* makes all the beauties to flow from an *inward principle* in the creature he describes; and thereby gives great spirit and vivacity to his description. The following phrases and circumstances are singularly remarkable:—

Ver. 19. *Hast thou clothed his neck with thunder?* *Homer* and *Virgil* mention nothing about the *neck* of the horse but his *mane*. The sacred author, by the bold figure of *thunder*, not only expresses the *shaking* of that remarkable beauty in the horse, and the *flakes of hair*, which naturally suggest the idea of *lightning*; but likewise the *violent agitation* and force of the neck, which in the oriental tongues had been flatly expressed by a metaphor less bold than this.

Ver. 20. *Canst thou make him afraid as a grasshopper?*—There is a twofold beauty in this expression, which not only marks the courage of this beast, by asking if he can be *scared*; but likewise raises a noble image of his *swiftness*, by insinuating that, if he could be frightened, he would *bound away* with the *nimbleness* of a *grasshopper*.

The glory of his nostrils is *terrible.*] This is more strong and concise than that of Virgil, which yet is the noblest line that was ever written without inspiration:—

Collectumque premens volvit sub naribus ignem.

And in his nostrils rolls collected fire.

GEOR. iii., ver. 85.

Ver. 21. He rejoiceth in his strength.

Ver. 22. He mocketh at fear.

Ver. 24. Neither believeth he that it is the sound of the trumpet.

Ver. 25. He saith among the trumpets, Ha! ha! These are signs of courage, as I said before, flowing from *an inward principle*. There is a peculiar beauty in his *not believing it is the sound of the trumpet*: that is, he cannot believe it for joy; but when he is sure of it, and is *among the trumpets*, he saith, Ha! ha! He neighs, he rejoices.

His docility is elegantly painted in his being *unmoved at the rattling quiver, the glittering spear, and the shield*, ver. 23, and is well imitated by *Oppian*,—who undoubtedly read Job, as Virgil did,—in his Poem on Hunting:—

Πως μεν γαρ τε μαχαισιν αρηϊος εκλυεν ἱππος
Ηχον εγερσιμοθον δολιχων πολεμηϊον αυλων;
Η πως αντα δεδορκεν ασκαρδαμυκτοισιν οπωπαις
Αιζηοισι λοχον πεπυκασμενον ὁπλιτῃσι;
Και χαλκον αελαγεντα, και αστραπτοντα σιδηρον;
Και μαθεν ευτε μενειν χρειω, ποτε δ' αυτις ορουειν.

OPPIAN CYNEGET. lib. i., ver. 206.

Now firm the managed war-horse keeps his ground,
Nor breaks his order though the trumpet sound!
With fearless eye the glittering host surveys,
And glares directly at the helmet's blaze.
The master's word, the laws of war, he knows;
And when to stop, and when to charge the foes.

He swalloweth the ground, ver. 24, is an expression for *prodigious swiftness* in use among the Arabians, Job's countrymen, to the present day. The Latins have something like it:—

Latumque fuga *consumere campum.* NEMESIAN.

In flight the extended champaign to consume.

Carpere prata fuga. VIRG. GEORG. iii., ver. 142.

In flight to crop the meads.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744 Ante U. C. cir. 767.

he that it is [p] the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the [q] shouting.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

26 Doth the hawk fly by thy

[p] 2 Sam. vi. 15; xv. 10.

[q] Amos i. 14.

——— Campumque volatu
Cum rapuere, pedum vestigia quæras.

When, in their flight, the champaign they have snatch'd,
No track is left behind.

It is indeed the boldest and noblest of images for swiftness; nor have I met with any thing that comes so near it as Mr. Pope's, in *Windsor Forest*:—

Th' impatient courser pants in every vein,
And pawing, seems to beat the distant plain;
Hills, vales, and floods, appear already cross'd;
And ere he starts, a thousand steps are lost.

He smelleth the battle afar off, and what follows about the *shouting*, is a circumstance expressed with great spirit by *Lucan*:—

So when the ring with joyful shouts resounds,
With rage and pride th' imprison'd courser bounds;
He frets, he foams, he rends his idle rein,
Springs o'er the fence, and headlong seeks the plain.

This judicious and excellent critique has left me little to say on this sublime description of the horse: I shall add some cursory notes only. In verse 19 we have the singular image, *clothed his neck with thunder*. How *thunder* and the *horse's neck* can be well assimilated to each other, I confess I cannot see. The author of the preceding critique seems to think that the principal part of the allusion belongs to the *shaking* of this remarkable beauty (the *mane*) in a horse; and the *flakes* of *hair*, which naturally suggest the idea of *lightning*. I am satisfied that the *floating mane* is here meant. The original is רַעְמָה *ramah*, which *Bochart* and other learned men translate as above. How much the *mane* of a horse *shaking* and *waving* in the wind adds to his beauty and stateliness, every one is sensible; and the Greek and Latin poets, in their description of the horse, take notice of it. Thus Homer:—

——— Ἀμφὶ δὲ χαῖται
Ὦμοις ἀίσσονται, ILIAD vi., ver. 509.

"His *mane dishevell'd* o'er his shoulders *flies*."

And Virgil:—

Luduntque per colla, per armos. ÆN. xi., ver. 497.

The verb רָעַם *raam* signifies to *toss*, to *agitate*; and may very properly be applied to the *mane*, for reasons obvious to all. *Virgil* has seized this characteristic in his fine line, Georg. iii. ver. 86:—

Densa juba, et dextro jactata recumbit in armo.

"His *toss'd* thick mane on his right shoulder falls."

Naturally, the horse is one of the most *timid* of animals; and this may be at once accounted for from his *small quantity of brain*. Perhaps there is no animal of his size that has *so little*. He acquires *courage* only from *discipline*; for naturally he starts with terror and affright at any sudden noise. It requires much discipline to bring him to hear the *noise of drums* and *trumpets*, and especially to bear a pair of kettle drums placed on each side his neck, and beaten there, with the most alarming variety of sounds. Query, Does the sacred text allude to *any thing of this kind?* I have been led to form this thought from the following circumstance. In some ancient MSS. of the *Shah Nameh*, a most eminent heroic poem, by the poet *Ferdoosy*, the Homer of India, in my own collection, adorned with paintings, representing regal interviews, animals, battles, &c., there appear in some places representations of *elephants*, *horses*, and *camels*, with a pair of drums, something like our kettle drums, hanging on each side of the animal's neck, and beaten, by a person on the saddle, with two plectrums or drumsticks; the *neck* itself being literally *clothed* with the *drums* and the *housings* on which they are fixed. Who is it then that has *framed* the *disposition* of such a *timid* animal, that by proper *discipline* it can bear those *thundering* sounds, which at first would have scared it to the uttermost of distraction? The *capacity* to receive *discipline* and *instruction* is as great a *display* of the *wisdom* of God as the *formation* of the *bodies* of the largest, smallest, or most complex animals is of his *power*. I leave this observation without laying any stress upon it. On such difficult subjects *conjecture* has a lawful range.

Verse 21. *He paweth in the valley*] חפרו יַחְפְּרוּ *yachperu*, "*they dig* in the valley," i. e., in his violent galloping, in every pitch of his body, he scoops up sods out of the earth. *Virgil* has seized this idea also, in his *cavat tellurem*; "he scoops out the ground." See before.

Verse 25. *He saith among the trumpets, Ha, ha*] The original is peculiarly emphatical: האח *Heach!* a strong, partly *nasal*, partly *guttural* sound, exactly resembling the first note which the horse emits in *neighing*. The strong, guttural sounds in this hemistich are exceedingly expressive: האח וכרחוק יריח כלחמה *Heach! umerachok yariach milchamah*; "Heach, for from afar he scenteth the battle."

The reader will perceive that Mr. *Good* has given a very different meaning to ver. 20 from that in the present text, *Canst thou make him afraid as a grasshopper?* by translating the Hebrew thus:—

"Hast thou given him to launch forth as an arrow!"

The word ארבה *arbeh*, which we translate *locust* or *grasshopper*, and which he derives from רבה *rabah*, the א *aleph* being merely formative, he says, "may as well mean an *arrow* as it does in chap. xvi. 13, רבי *rabbaiv*, "His arrows fly around me." The verb רעש *raash* in the word הרעישנו *hatharishennu*, "Canst thou make him afraid!" he contends, "signifies to *tremble*, *quiver*, *rush*, *launch*, *dart forth*; and, taken in

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

wisdom, *and* stretch her wings toward the south?

27 Doth the eagle mount up [r] at thy command, and [s] make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh [t] the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and [u] where the slain *are*, there *is* she.

[r] Heb. *by thy mouth.*——[s] Jer. xlix. 16; Obad. 4.

[t] Chap. ix. 26.——[u] Matt. xxiv. 28; Luke xvii. 37.

this sense, it seems to unite the two ideas of *rapidity* and *caruscation*." This is the *principal* alteration which this learned man has made in the text.

I shall conclude on this subject by giving *Coverdale's* translation; "Hast thou geben the horse his strength, or lerned him to bow down his neck with feare; that he letteth himself be dryben forth like a grashopper, where as the stout neyenge that he maketh is fearfull? He breaketh the grounde with the hoffes of his fete chearfully in his strength, and runneth to mete the harnest men. He layeth asyde all feare, his stomack is not abated, neither starteth he aback for eny swerde. Though the quyvers rattle upon him, though the speare and shylde glystre: yet russheth he in fearsley, and beateth upon the grounde. He feareth not the noise of the trompettes, but as soone as he heareth the shawmes blowe, Tush (sayeth he) for he smelleth the batell afarre of, the noyse, the captaynes, and the shoutinge. This is wonderfully nervous, and at the same time accurate.

Verse 26. *Doth the hawk fly by thy wisdom*] The *hawk* is called נץ *nets*, from its swiftness in darting down upon its prey; hence its *Latin* name, *nisus*, which is almost the same as the *Hebrew*. It may very probably mean the *falcon*, observes Dr. *Shaw*. The flight of a strong falcon is wonderfully swift. A falcon belonging to the Duke of Cleves flew out of Westphalia into Prussia in one day; and in the county of Norfolk, a hawk has made a flight at a woodcock of near *thirty miles* in an *hour*. *Thuanus* says, "A hawk flew from London to Paris in one night." It was owing to its *swiftness* that the Egyptians in their hieroglyphics made it the emblem of the *wind*.

Stretch her wings toward the south?] Most of the *falcon* tribe pass their spring and summer in cold climates; and wing their way toward warmer regions on the approach of winter. This is what is here meant by *stretching her wings toward the south*. Is it through thy teaching that *this* or any other *bird of passage* knows the precise time for taking flight, and the direction in which she is to go in order to come to a warmer climate? There is much of the *wisdom* and *providence* of God to be seen in the migration of *birds of passage*. This has been remarked before. There is a beautiful passage in *Jeremiah*, chap. viii. 7, on the same subject: "The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the Lord."

Verse 27. *Doth the eagle mount up*] The eagle is said to be of so acute a sight, that when she is so high in the air that men cannot see her, she can discern a small fish in the water! See on ver. 29.

Verse 28. *Upon the crag of the rock*] שן כלע *shen sela*, the *tooth of the rock*, i. e., some *projecting* part, whither *adventurous man* himself dares not follow her.

And the strong place.] ומצורה *umetsudah*. Mr. *Good* translates this word *ravine*, and joins it to ver. 29, thus: "And thence espieth the ravine: her eyes trace the prey afar off."

Verse 29. *Her eyes behold afar off.*] The *eagle* was proverbial for her strong and clear sight. So *Horace*, lib. i., sat. iii., ver 25:—

Cum tua pervideas oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius?

"For wherefore while you carelessly pass by
Your own worst vices with unheeding eye,
Why so sharp-sighted in another's fame,
Strong as an *eagle's ken*, or dragon's beam?"

FRANCIS.

So *Ælian*, lib. i., cap. 42. And *Homer*, Iliad xvii., calls the eagle οξυτατον υπαρανιων πετηνων, "The most quick-sighted of all fowls under heaven."

Verse 30. *Her young ones also suck up blood*] The eagle does not feed her young with *carrion*, but with prey *newly slain*, so that they may *suck up blood*.

Where the slain are, there is she.] These words are quoted by our Lord. "Wheresoever the carcass is, there will the eagles be gathered together," Matt. xxiv. 28. It is likely, however, that this was a proverbial mode of expression; and our Lord adapts it to the circumstances of the Jewish people, who were about to fall a prey to the Romans. See the notes there.

In the preceding notes I have referred to Dr. *Shaw's* account of the *ostrich* as the most accurate and authentic yet published. With the following description I am sure every intelligent reader will be pleased.

"In commenting therefore upon these texts it may be observed, that when the *ostrich* is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage likewise upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark grayish colour, becomes now as black as jet, whilst the rest of the feathers retain an exquisite whiteness. They are, as described ver. 13, *the very feathers and plumage of the stork*, i. e., they consist of such black and white feathers as the *stork*, called from thence חסידה *chasidah*, is known to have. But the belly, the thighs, and the breast, do not partake of this covering, being usually naked, and when touched are of the same warmth as the flesh of *quadrupeds*.

"Under the joint of the great pinion, and sometimes

under the loss, there is a strong pointed excrescence like a cock's spur, with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour whenever it is pursued. But nature seems rather to have intended that, in order to prevent the suffocating effects of too great a *plethora*, a loss of blood should be consequent thereupon, especially as the *ostrich* appears to be of a hot constitution, with lungs always confined, and consequently liable to be preternaturally inflamed upon these occasions.

"When these birds are surprised by coming suddenly upon them whilst they are feeding in some valley, or behind some rocky or sandy eminence in the deserts, they will not stay to be curiously viewed and examined. Neither are the *Arabs* ever dexterous enough to overtake them, even when they are mounted upon their *jinse*, or horses, as they are called, of family. *They, when they raise themselves up for flight*, (ver. 18,) *laugh at the horse and his rider*. They afford him an opportunity only of admiring at a distance the extraordinary agility and the stateliness of their motions, the richness of their plumage, and the great propriety there was of ascribing to them (ver. 13) *an expanded quivering wing*. Nothing, certainly, can be more beautiful and entertaining than such a sight! The wings, by their repeated though unwearied vibrations, equally serving them for sails and oars; whilst their feet, no less assisting in conveying them out of sight, are in no degree sensible of fatigue.

"By the repeated accounts which I often had from my conductors, as well as from *Arabs* of different places, I have been informed that the *ostrich* lays from thirty to fifty eggs. *Ælian* mentions more than eighty, but I never heard of so large a number. The first egg is deposited in the centre; the rest are placed as conveniently as possible round about it. In this manner it is said to *lay*—deposit or trust (ver. 14)—*her eggs in* THE EARTH, and *to warm them in the sand, and forgetteth*, as they are not placed, like those of some other birds, upon trees or in the clefts of rocks, &c., *that the foot* of the traveller *may crush them, or that the wild beasts may break them*.

"Yet notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatched; and of those that are, no small share of the young ones may perish with hunger, from being left too early by their dams to shift for themselves. For in these the most barren and desolate recesses of the *Sahara*, where the *ostrich* chooses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food was near at hand, and already prepared for their nourishment. And accordingly we are not to consider this large collection of eggs as if they were all intended for a brood; they are, the greatest part of them, reserved for food, which the dam breaks and disposes of according to the number and the cravings of her young ones.

"But yet, for all this, a very little share of that στοργη, or natural affection, which so strongly exerts itself in most other creatures, is observable in the *ostrich*. For, upon the least distant noise or trivial occasion, she forsakes her eggs, or her young ones, to which perhaps she never returns; or if she do, it may be too late either to restore life to the one, or to preserve the lives of the other. Agreeably to this account, the *Arabs* meet sometimes with whole nests of these eggs undisturbed; some of which are sweet and good, others are addle and corrupted, others again have their young ones of different growths, according to the time it may be presumed they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half starved, straggling, and moaning about, like so many distressed orphans, for their mother. And in this manner the *ostrich* may be said (ver. 16) *to be hardened against her young ones, as though they were not hers; her labour* in hatching and attending them so far *being vain without fear*, or the least concern of what becomes of them afterwards. This want of affection is also recorded, Lam. iv. 3: *The daughter of my people*, says the prophet, *is cruel, like the ostriches in the wilderness*.

"Neither is this the only reproach that may be due to the *ostrich*; she is likewise inconsiderate and foolish in her private capacity; particularly in the choice of food, which is frequently highly detrimental and pernicious to her; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or iron. When I was at *Oram*, I saw one of these birds swallow, without any seeming uneasiness or inconveniency, several leaden bullets, as they were thrown upon the floor, scorching hot from the mould; the inner coats of the *œsophagus* and *stomach* being probably better stocked with glands and juices than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up as soon as it is voided. No less fond are they of the dung of hens and other poultry. It seems as if their *optic* as well as *olfactory* nerves were less adequate and conducive to their safety and preservation than in other creatures. The *Divine providence in this*, no less than in other respects, (ver. 17,) *having deprived them of wisdom, neither hath it imparted to them understanding*.

"Those parts of the *Sahara* which these birds chiefly frequent are destitute of all manner of food and herbage, except it be some few tufts of coarse grass, or else a few other solitary plants of the *laureola*, *apocynum*, and some other kinds; each of which is equally destitute of nourishment; and, in the *psalmist's* phrase, (Psa. cxxix. 6,) *even withereth afore it groweth up*. Yet these herbs, notwithstanding their dryness, and want of moisture in their temperature, will sometimes have both their leaves and their stalks studded all over with a great variety of *land snails*, which may afford them some little refreshment. It is very probable, likewise, that they may sometimes seize upon *lizards*, *serpents*, together with *insects* and *reptiles* of various kinds. Yet still, considering the great voracity and size of this *camel-bird*, it is wonderful, not only how the little ones, after they are weaned from the provisions I have mentioned, should be brought up and nourished, but even how those of fuller growth and much better qualified to look out for themselves, are able to subsist.

"Their organs of digestion, and particularly the gizzards, which, by their strong friction, will wear away iron itself, show them indeed to be *granivorous*;

but yet they have scarce ever an opportunity to exercise them in this way, unless when they chance to stray, which is very seldom, towards those parts of the country which are sown and cultivated. For these, as they are much frequented by the *Arabs* at the several seasons of grazing, ploughing, and gathering in the harvest; so they are little visited by, as indeed they would be an improper abode for, this shy, timorous bird; φιλερημος, *a lover of the deserts*. This last circumstance in the behaviour of the *ostrich* is frequently alluded to in the Holy Scriptures; particularly Isa. xiii. 21, and xxxiv. 13, and xliii. 20; Jer. l. 39; where the word, יענה *yaanah*, instead of being rendered the *ostrich*, as it is rightly put in the margin, is called the *owl*; a word used likewise instead of *yaanah* or the *ostrich*, Lev. xi. 16, and Deut. xiv. 15.

"Whilst I was abroad, I had several opportunities of amusing myself with the actions and behaviour of the *ostrich*. It was very diverting to observe with what dexterity and *equipoise* of body it would play and frisk about on all occasions. In the heat of the day, particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its *quivering expanded wings*; and seem at every turn to admire and be in love with its shadow. Even at other times, whether walking about, or resting itself upon the ground, the wings would continue these fanning vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected.

"Notwithstanding these *birds* appear tame and tractable to such persons of the family as were more known and familiar to them, yet they were often very rude and fierce to strangers, especially the poorer sort, whom they would not only endeavour to push down by running furiously upon them; but would not cease to peck at them violently with their bills, and to strike them with their feet; whereby they were frequently very mischievous. For the inward claw, or hoof rather as we may call it, of this *avis bisulca*, being exceedingly strong-pointed and angular, I once saw an unfortunate person who had his belly ripped open by one of these strokes. Whilst they are engaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise, with their throats inflated, and their mouths open; at other times, when less resistance is made, they have a chuckling or cackling voice, as in the poultry kind; and thereby seem to rejoice and laugh as it were at the timorousness of their adversary. But during the lonesome part of the night, as if their organs of voice had then attained a quite different tone, they often made a very doleful and hideous noise; which would be sometimes like the roaring of a *lion*; at other times it would bear a near resemblance to the hoarser voices of other *quadrupeds*, particularly of the *bull* and the *ox*. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the Prophet *Micah*, i. 8, where it is said, *I will make a mourning like the yaanah* or *ostrich*. *Yaanah*, therefore, and רננים *renanim*, the names by which the *ostrich* is known in the Holy Scriptures, may very properly be deduced from ענה *anah*, and רנן *ranan*, words which the *lexicographi* explain by *exclamare* or *clamare fortiter*; for the noise made by the *ostrich* being loud and sonorous, *exclamare* or *clamare fortiter* may, with propriety enough, be attributed to it; especially as those words do not seem to denote any certain or determined mode of voice or sound peculiar to any one particular *species* of animals, but such as may be applicable to them all, to *birds* as well as to *quadrupeds* and other creatures."

Shaw's Travels, p. 451, edit. 4to., 1757.

The subjects in this chapter have been so various and important, that I have been obliged to extend the notes and observations to an unusual length; and yet much is left unnoticed which I wished to have inserted. I have made the best selection I could, and must request those readers who wish for more information to consult *zoological* writers.

CHAPTER XL.

Job humbles himself before the Lord, 1–5. *And God again challenges him by a display of his power and judgments*, 6–14. *A description of behemoth*, 15–24.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

MOREOVER the LORD answered Job, and said,

2 Shall he that [a] contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

3 Then Job answered the LORD, and said,

[a] Chap. xxxiii. 13.

NOTES ON CHAP. XL.

Verse 1. *Moreover the Lord answered*] That is, the Lord continued his discourse with Job. *Answered* does not refer to any thing *said* by Job, or any *question* asked.

I think it very likely that this whole piece, from the beginning of this *first* verse to the end of the *fourteenth*, was originally the *ending* of the poem. Mr. *Heath* has noticed this, and I shall lay his words before the reader: "The former part of this chapter is evidently the conclusion of the poem; the latter part whereof seems to be in great disorder; whether it has happened from the carelessness of the transcriber, or, which appears most probable, from the

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

4 [b] Behold, I am vile; what shall I answer thee? [c] I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer; yea, twice; but I will proceed no farther.

6 [d] Then answered the LORD unto Job out of the whirlwind, and said,

7 [e] Gird up thy loins now like a man: [f] I will demand of thee, and declare thou unto me.

8 [g] Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with [h] a voice like him?

10 [i] Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* [k] proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; *and* bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

[b] Ezra ix. 6; chap. xlii. 6; Psa. li. 4.——[c] Chap. xxix. 9; Psa. xxxix. 9.——[d] Ch. xxxviii. 1.——[e] Ch. xxxviii. 3.——[f] Ch. xlii. 4.

[g] Psa. li. 4; Rom. iii. 4.——[h] Ch. xxxvii. 4; Psa. xxix. 3, 4. [i] Psa. xciii. 1; civ. 1.——[k] Isa. ii. 12; Dan. iv. 37.

skins of parchment composing the roll having by some accident changed their places. It is plain from the *seventh* verse of the *forty-second* chapter that Jehovah is the *last* speaker in the poem. If, then, immediately after the end of the *thirty-ninth* chapter, we subjoin the *fifteenth* verse of the *forty-second* chapter, and place the *fourteen* first verses of the *fortieth* chapter immediately after the *sixth* verse of the *forty-second* chapter, and by that means make them the conclusion of the poem, all will be right; and this *seventh* verse of the *forty-second* chapter will be in its natural order. The action will be complete by the judgment of the Almighty; and the catastrophe of the poem will be grand and solemn." To these reasons of Mr. *Heath*, Dr. *Kennicott* has added others, which the reader may find at the end of the chapter. Without taking any farther notice of the transposition in this place, I will continue the notes in the present order of the verses.

Verse 2. *He that reproveth God, let him answer it.*] Let the man who has made so free with God and his government, answer to what he has now heard.

Verse 4. *Behold, I am vile*] I acknowledge my inward defilement. I cannot answer thee.

I will lay mine hand upon my mouth.] I cannot excuse myself, and I must be dumb before thee.

Verse 5. *Once have I spoken*] See on chap. xlii. 3, &c.

I will proceed no farther.] I shall attempt to justify myself no longer; I have spoken repeatedly; and am confounded at my want of respect for my Maker, and at the high thoughts which I have entertained of my own righteousness. All is impurity in the presence of thy Majesty.

Verse 7. *Gird up thy loins*] See chap. xxxviii. 1–3. Some think that this and the preceding verse have been repeated here from chap. xxxviii. 1–3, and that several of the words *there*, *here*, and chap. xlii. 3, have been repeated, in after times, to connect some false gatherings of the sheets of parchment, on which the end of this poem was originally written. See on ver. 1, and at the end of the chapter.

Verse 8. *Wilt thou condemn me*] Rather than submit to be thought in the wrong, wilt thou condemn MY conduct, in order to justify *thyself?* Some men will never acknowledge themselves in the wrong. "God may err, but we cannot," seems to be their impious maxim. Unwillingness to acknowledge a fault frequently leads men, directly or indirectly, to this sort of blasphemy. There are *three* words most difficult to be pronounced in all languages,—I AM WRONG.

Verse 9. *Hast thou an arm like God?*] Every word, from this to the end of verse 14, has a wonderful tendency to humble the soul; and it is no wonder that at the conclusion of these sayings Job fell in the dust confounded, and ascribed righteousness to his Maker.

Verse 10. *Deck thyself now* with *majesty*] *Act* like God, seeing thou hast been assuming to thyself perfections that belong to him alone.

Verse 13. *Hide them in the dust together*] Blend the high and the low, the rich and the poor, in one common ruin. Show them that thou art supreme, and canst do whatsoever thou pleasest.

Bind their faces in secret.] This seems to refer to the custom of preserving *mummies:* the whole body is wrapped round with strong swathings of linen or cotton cloth. Not only the limbs, but the very *head*, *face*, and all, are rolled round with strong filleting, so that not *one feature* can be seen, not even the protuberance of the nose. On the outside of these involutions a human face is ordinarily *painted;* but as to the *real face* itself, it is emphatically *bound in secret*, for those rollers are never intended to be removed.

Verse 14. *Thine own right hand can save thee.*] It is the prerogative of God alone to save the human soul. Nothing less than unlimited power, exerted under the direction and impulse of unbounded mercy, can save a sinner. This is most clearly asserted in this speech of Jehovah: When thou canst extend an arm like God, i. e., an uncontrollable power—when thou canst arm thyself with the lightning of heaven, and thunder with a voice like God—when thou canst deck thyself with the ineffable glory, beauty, and splendour of the supreme majesty of Jehovah—when thou canst dispense thy judgments over all the earth, to abase the proud, and tread down the wicked—when thou canst

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

15 Behold now [1] behemoth, which I made with thee; he eateth grass as an ox.

17 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 [m] He moveth his tail like a cedar: the sinews of

[1] Or, *the elephant*, as some think.

[m] Or, *He setteth up.*

as having the keys of hell and death, blend the high and the low in the dust together; then I will acknowledge to thee that thy own right hand can save thee. In other words: Salvation belongeth unto the Lord; no man can save his own soul by works of righteousness which he *has* done, *is* doing, or *can* possibly do, to all eternity. Without Jesus every human spirit must have perished everlastingly. Glory be to God for his unspeakable gift!

Verse 15. *Behold now behemoth*] The word בהמות *behemoth* is the plural of בהמה *behemah*, which signifies *cattle* in general, or *graminivorous* animals, as distinguished from חיתו *chayetho*, all *wild* or *carnivorous* animals. See Gen. i. 24. The former seems to mean kine, horses, asses, sheep, &c., and all employed in domestic or agricultural matters; the latter, all wild and savage beasts, such as lions, bears, tigers, &c.: but the words are not always taken in these senses.

In this place it has been supposed to mean some animal of the *beeve* kind. The *Vulgate* retains the *Hebrew* name; so do the *Syriac* and *Arabic*. The *Chaldee* is indefinite, translating *creature* or *animal*. And the *Septuagint* is not more explicit, translating by θηρια, *beasts* or *wild beasts*; and old *Coverdale*, the cruell beaste, perhaps as near to the truth as any of them. From the *name*, therefore, or the understanding had of it by the ancient *versions*, we can derive no assistance relative to the individuality of the animal in question; and can only hope to find what it is by the characteristics it bears in the description here given of it.

These, having been carefully considered and deeply investigated both by critics and naturalists, have led to the conclusion that either the *elephant*, or the *hippopotamus* or *river-horse*, is the animal in question; and on comparing the characteristics between these two, the balance is considerably in favour of the *hippopotamus*. But even here there are still some difficulties, as there are some parts of the description which do not well suit even the *hippopotamus*; and therefore I have my doubts whether *either* of the animals above is that in question, or whether any animal now in existence be that described by the Almighty.

Mr. *Good* supposes, and I am of the same opinion, that the animal here described is now *extinct*. The *skeletons* of three lost genera have actually been found out: these have been termed *palæotherium*, *anoplotherium*, and *mastodon* or *mammoth*. From an actual examination of a part of the skeleton of what is termed the *mammoth*, I have described it in my note on Gen. i. 24.

As I do not believe that either the *elephant* or the *river-horse* is intended here, I shall not take up the reader's time with any detailed description. The elephant is well known; and, though not an inhabitant of these countries, has been so often imported in a tame state, and so frequently occurs in exhibitions of wild beasts, that multitudes, even of the common people, have seen this tremendous, docile, and sagacious animal. Of the *hippopotamus* or *river-horse*, little is generally known but by description, as the habits of this animal will not permit him to be tamed. His amphibious nature prevents his becoming a constant resident on dry land.

The *hippopotamus* inhabits the rivers of *Africa* and the lakes of *Ethiopia*: feeds generally by night; wanders only a few miles from water; feeds on vegetables and roots of trees, but never on *fish*; lays waste whole plantations of the sugar-cane, rice, and other grain. When irritated or wounded, it will attack boats and men with much fury. It moves slowly and heavily: swims dexterously; walks deliberately and leisurely over head into the water; and pursues his way, even on all fours, on the bottom; but cannot remain long under the water without rising to take in air. It sleeps in reedy places; has a tremendous voice, between the *lowing* of an *ox* and the *roaring* of the *elephant*. Its head is large; its mouth, very wide; its skin, thick and almost devoid of hair; and its tail, naked and about a foot long. It is nearly as large as the elephant, and some have been found *seventeen feet* long. Mr. *Good* observes: "Both the *elephant* and *hippopotamus* are naturally quiet animals; and never interfere with the grazing of others of different kinds, unless they be irritated. The *behemoth*, on the contrary, is represented as a quadruped of a ferocious nature, and formed for tyranny, if not rapacity; equally lord of the floods and of the mountains; rushing with rapidity of foot, instead of slowness or stateliness; and possessing a rigid and enormous *tail*, like a cedar tree, instead of a short naked tail of about a *foot long*, as the hippopotamus; or a weak, slender, hog-shaped tail, as the elephant."

The *mammoth*, for size, will answer the description in this place, especially ver. 19: *He is the chief of the ways of God*. That to which the part of a skeleton belonged which I examined, must have been, by computation, not less than *twenty-five* feet high, and *sixty* feet in length! The bones of *one toe* I measured, and found them *three feet* in length! One of the very smallest grinders of an animal of this extinct species, full of processes on the surface more than an inch in depth, which shows that the animal had lived on *flesh*, I have just now weighed, and found it, in its very dry state, *four pounds eight ounces*, avoirdupois: the same grinder of an *elephant* I have weighed also, and found it just *two pounds*. The mammoth, therefore, from this proportion, must have been as large as two *elephants* and a quarter. We may judge by this of its size: *elephants* are frequently *ten* and *eleven* feet high; this will make the mammoth at least *twenty-five* or *twenty-six* feet high; and as it appears to have been a *many-toed* animal, the *springs* which such a creature could make must have been almost incredible: nothing by *swiftness* could have escaped its pursuit. God

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of [n] iron.

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains [o] bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow, the willows of the brook compass him about.

23 Behold, [p] he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 [p] He taketh it with his eyes: *his* nose pierceth through snares.

[n] Daniel ii. 40.——[o] Psalm civ. 14.——[p] Hebrew, *he oppresseth.*

[q] Or, *Will* any *take him in his sight, or bore* his *nose with a gin?* chap. xli. 1, 2.

seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job; the behemoth is referred to here, as if perfectly and commonly known.

He eateth grass as an ox.] This seems to be mentioned as something *remarkable* in this animal: that though from the form of his *teeth* he must have been *carnivorous*, yet he *ate grass as an ox*; he lived both on animal and vegetable food.

Verse 16. *His strength* is *in his loins*] This refers to his great *agility*, notwithstanding his *bulk*; by the *strength of his loins* he was able to take vast *springs*, and make astonishing bounds.

Verse 17. *He moveth his tail like a cedar*] Therefore it was neither the *elephant*, who has a *tail* like that of the *hog*, nor the *hippopotamus*, whose tail is only about a *foot* long.

The sinews of his stones] I translate with Mr. *Good*, and for the same reasons, *the sinews of his haunches*, which is still more characteristic; as the animal must have excelled in *leaping*.

Verse 18. *His bones* are as *strong pieces of brass—bars of iron.*] The tusk I have mentioned above is uncommonly *hard*, *solid*, and *weighty* for its size.

Verse 19. *He is the chief of the ways of God*] The *largest*, *strongest*, and *swiftest* quadruped that God has formed.

He that made him] No power of *man* or *beast* can overcome him. God alone can overcome him, and God alone could *make his sword* (of *extinction*) *approach to him*.

Verse 20. *The mountains bring him forth food*] It cannot therefore be the *hippopotamus*, as he is seldom found far from the rivers where he has his chief residence.

Where all the beasts of the field play.] He frequents those places where he can have most *prey*. He makes a mock of all the beasts of the field. They can neither resist his *power*, nor escape from his *agility*. All this answers to what we know of the *mammoth*, but not at all to the *hippopotamus*.

Verse 21. *He lieth under the shady trees*] This and the following verses refer to certain *habits* of the *behemoth*, with which we are and must be unacquainted.

Verse 22. *The willows of the brook compass him*] This would agree well enough with the hippopotamus.

Verse 23. *Behold, he drinketh up a river*] A similar mode of expression, and of precisely the same meaning, as that in chap. xxxix. 24: "He swalloweth the ground with fierceness." No river can stop his course: he wades through all; stems every tide and torrent; and *hurries not* as though he were in danger.

He trusteth that he can draw up Jordan] Even when the river overflows its banks, it is no stoppage to him: though the whole impetuosity of its stream rush against his mouth, he is not afraid. Mr. *Good* has seized the true idea in his translation of this verse:—

> "If the stream rage, he revileth not:
> He is unmoved, though Jordan rush against his mouth."

From this mention of Jordan it is probable that the behemoth was once an *inhabitant* of the mountains, marshes, and woods, of the land of Palestine.

Verse 24. *He taketh it with his eyes*] He looks at the sweeping tide, and *defies* it.

His *nose pierceth through snares.*] If *fences* of *strong stakes* be made in order to restrain him, or prevent him from passing certain boundaries, he tears them in pieces with his teeth; or, by pressing his nose against them, breaks them off. If other parts of the description would answer, this might well apply to the elephant, the *nose* here meaning the *proboscis*, with which he can *split trees*, or even *tear them up from the roots!*

Thus ends the description of the *behemoth*; what I suppose to be the *mastodon* or *mammoth*, or some creature of this kind, that God made as *the chief of his works*, exhibited in various countries for a time, cut them off from the earth, but by his providence preserved many of their skeletons, that succeeding ages might behold the *mighty power* which produced this *chief of the ways of God*, and admire the *providence* that rendered that race extinct which would otherwise, in all probability, have extinguished every other race of animals!

I am not unapprized of the strong arguments produced by learned men to prove, on the one hand, that *behemoth* is the *elephant*; and, on the other, that he is

the *hippopotamus* or *river-horse;* and I have carefully read all that *Bochart*, that chief of learned men, has said on the subject. But I am convinced that an animal now *extinct*, probably of the kind already mentioned, is the creature pointed out and described by the inspiration of God in this chapter.

On ver. 30 of the preceding chapter we have seen, from Mr. *Heath's* remarks, that the *fourteen* first verses were probably transposed. In the following observations Dr. Kennicott appears to prove the point.

"It will be here objected, that the poem could not possibly end with this question from *Job;* and, among other reasons, for this in particular; because we read in the very next verse, *That after the Lord had spoken these words unto Job*, &c. If, therefore, the last speaker was not *Job*, but *the Lord*, Job could not originally have concluded this poem, as he does at present.

"This objection I hold to be exceedingly important; and, indeed, to prove decisively that the poem must have ended at first with some speech from God.

"And this remark leads directly to a very interesting inquiry: *What* was at first *the conclusion* of this poem? This may, I presume, be pointed out and determined, not by the alteration of any one word, but only by allowing a *dislocation* of the *fourteen* verses which now begin the *fortieth* chapter. Chapters xxxviii., xxxix., xl., and xli., contain a magnificent display of the Divine power and wisdom in the works of the Creator; specifying the *lion, raven, wild goat, wild ass, unicorn, peacock, ostrich, horse, hawk, eagle, behemoth*, and *leviathan*.

"Now, it must have surprised most readers to find that the description of these creatures is strangely *interrupted* at chap. xl. 1, and as strangely *resumed* afterwards at chap. xl. 15; and therefore, if these *fourteen* verses will connect with and regularly follow what now *ends* the poem, we cannot much doubt that these *fourteen verses* have again found their true station, and should be restored to it.

"The greatness of the supposed transposition is no objection: because so *many verses* as would fill *one piece of vellum* in an ancient roll, might be easily sewed in *before* or *after* its proper place. In the case before us, the *twenty-five lines* in the *first fourteen* verses of chapter xl. seem to have been sewed in improperly after chap. xxxix. 30, instead of after chap. xlii. 6. That such large parts have been transposed in rolls, to make which the parts are sewed together, is absolutely certain; and that this has been the case here, is still more probable for the following reason:—

"The lines here supposed to be out of place are *twenty-five*, and contain *ninety-two words;* which might be written on *one piece* or *page* of *vellum*. But the MS. in which these *twenty-five lines* made *one page*, must be supposed to have the same, or nearly the same, number of lines in *each of the pages adjoining*. And it would greatly strengthen this presumption if these *twenty-five* lines would fall in regularly at the end of any other set of lines, nearly of the same number; if they would fall in after the *next* set of *twenty-five*, or the *second* set, or the *third*, or the *fourth*, &c. Now, *this is actually the case here;* for the lines after these *twenty-five*, being *one hundred* or *one hundred and one*, make just *four times twenty-five*. And, therefore, if we consider these *one hundred and twenty-five lines* as written on *five equal pieces* of vellum, it follows that the *fifth* piece *might be* carelessly sewed up *before* the other *four*.

"Let us also observe that present *disorder* of the speeches, which is this. In chapters xxxviii. and xxxix., *God* first speaks to Job. The end of chap. xxxix. is followed by, 'And the Lord answered Job and said,' whilst yet Job had *not* replied. At chap. xl. 3–5, Job answers; but he says, *he had* then *spoken* TWICE, and *he would add no more;* whereas, this was his *first* reply, and he speaks afterwards. From chap. xl. 15 to xli. 34 are now the descriptions of behemoth and leviathan, which would regularly follow the descriptions of the horse, hawk, and eagle. And from chap. xlii. 1 to xlii. 6 is now *Job's* speech, after which we read in ver. 7, 'After the Lord had spoken these words unto Job!'

"Now, all these confusions are removed at once if we only allow that a piece of vellum containing the *twenty-five lines*, (chap. xl. 1–14,) originally followed chap. xlii. 6. For then, after God's *first speech*, ending with *leviathan*, Job replies: then God, to whom Job replies the *second* time, when he *added no more;* and then God addresses him the *third*, when Job is silent, and the *poem* concludes: upon which the *narrative* opens regularly, with saying, 'After the Lord had spoken these words unto Job,' &c.; chap. xlii. 7."—*Kennicott's* Remarks, p. 161.

The reader will find much more satisfaction if he read the places as above directed. Having ended chap. xxxix., proceed immediately to ver. 15 of chap. xl.; go on regularly to the end of ver. 6 of chap. xlii., and immediately after that, add the first *fourteen* verses of chap. xl. We shall find then that the poem has a consistent and proper ending, and that the concluding speech was spoken by JEHOVAH.

CHAPTER XLI.

God's great power in the leviathan, of which creature he gives a very circumstantial description, 1–34.

A. M. cir. 2484. B. C. cir. 1520. CANST thou draw out [a] leviathan [b] with a hook? or his tongue with a cord [c] *which* thou lettest down? A. M. cir. 2484. B. C. cir. 1520.

[a] That is, *a whale* or *a whirlpool.*——[b] Psa. civ. 26; Isa. xxvii. 1.

[c] Heb. which *thou drownest.*

NOTES ON CHAP. XLI.

Verse 1. *Canst thou draw out leviathan*] We come now to a subject not less perplexing than that over which we have passed, and a subject on which

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

2 Canst thou [d] put a hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for [e] a servant for ever?

5 Wilt thou [f] play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

[d] Isa. xxxvii. 29.——[e] Exod. xxi. 1, &c.

[f] Psa. civ. 26.

learned men are less agreed than on the preceding. What is *leviathan?* The Hebrew word לויתן *livyathan* is retained by the Vulgate and the Chaldee. The Septuagint have, Αξεις δε δρακοντα; "*Canst* thou draw out the DRAGON?" The Syriac and Arabic have the same. A species of *whale* has been supposed to be the creature in question; but the description suits no animal but the *crocodile* or alligator; and it is not necessary to seek elsewhere. The crocodile is a natural inhabitant of the Nile, and other Asiatic and African rivers. It is a creature of enormous voracity and strength, as well as fleetness in swimming. He will attack the largest animals, and even men, with the most daring impetuosity. In proportion to his size he has the largest mouth of all monsters. The upper jaw is armed with *forty* sharp strong teeth, and the under jaw with *thirty-eight*. He is clothed with such a coat of mail as cannot be pierced, and can in every direction resist a musket-ball. The Hebrew לוי *levi* תן *ten* signifies the *coupled dragon*; but what this is we know not, unless the crocodile be meant.

With a hook] That crocodiles were caught with a *baited hook*, at least one species of crocodile, we have the testimony of *Herodotus*, lib. ii., c. 70: Επεαν νωτον συος δελεασῃ περι αγκιστρον, μετιει ες μεσον τον ποταμον, κ. τ. λ. "They take the back or chine of a swine, and bait a hook with it, and throw it into the midst of the river; and the fisherman stands at some distance on the shore holding a young pig, which he irritates, in order to make it squeak. When the crocodile hears this he immediately makes towards the sound; and, finding the baited hook in his way, swallows it, and is then drawn to land, when they dash mud into his eyes, and blind him; after which he is soon despatched." In this way it seems *leviathan* was *drawn out by a hook:* but it was undoubtedly both a *difficult* and *dangerous* work, and but barely practicable in the way in which *Herodotus* relates the matter.

Or his tongue with a cord] It is probable that, when the animal was taken, they had some method of casting a noose round his *tongue*, when opening his mouth; or piercing it with some barbed instrument. *Thevenot* says that in order to take the crocodile they dig holes on the banks of the river, and cover them with sticks. The crocodiles fall into these, and cannot get out. They leave them there for several days without food, and then let down nooses which they pitch on their jaws, and thus draw them out. This is probably what is meant here.

Verse 2. *Canst thou put a hook into his nose?*] Canst thou put a ring in his nose, and lead him about as thou dost thine ox? In the East they frequently lead the oxen and buffaloes with a ring in their noses. So they do *bulls* and *oxen* in this country.

Bore his jaw through with a thorn?] Some have thought that this means, Canst thou deal with him as with one of those little fish which thou stringest on a rush by means of the thorn at its end? Or perhaps it may refer to those *ornaments* with which they sometimes adorned their horses, mules, camels, &c.

Verse 3. *Will he make many supplications*] There are several allusions in these verses to matters of which we know nothing.

Verse 4. *Will he make a covenant*] Canst thou *hire* him as thou wouldst a servant, who is to be so *attached* to thy family as to have *his ear bored*, that he may abide in thy house for ever? Is not this an allusion to the law, Exod. xxi. 1–6?

Verse 5. *Wilt thou play with him*] Is he such a creature as thou canst tame; and of which thou canst make a *pet*, and give as a plaything to thy little girls? נערותיך *naarotheycha*; probably alluding to the custom of catching birds, tying a string to their legs, and giving them to children to play with; a custom execrable as ancient, and disgraceful as modern.

Verse 6. *Shall thy companions make a banquet*] Canst thou and thy friends feast on him as ye were wont to do on a camel sacrificed for this purpose? Or, canst thou dispose of his flesh to the *merchants*—to buyers, as thou wouldst do that of a camel or an ox? It is certain, according to *Herodotus*, lib. ii. c. 70, that they killed and ate crocodiles at *Apollonople* and *Elephantis*, in Egypt.

Verse 7. *Canst thou fill his skin with barbed irons?*] This refers to some kind of harpoon work, similar to that employed in taking *whales*, and which they might use for some other kinds of animals; for the skin of the crocodile could not be pierced. *Herrera* says that he saw a crocodile defend itself against *thirty* men; and that they fired six balls at it without being able to wound it. It can only be wounded under the belly.

Verse 8. *Lay thine hand upon him!*] Mr. *Heath* translates, "Be sure thou strike home. Mind thy blow: rely not upon a second stroke." Mr. *Good* translates:—

"Make ready thy hand against him.
Dare the contest: be firm."

He is a dangerous animal; when thou attackest him, be sure of thy advantage; if thou miss, thou art

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 [g] Who hath prevented me, that I should repay *him?* [h] *whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? *or* who can come *to him* [i] with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* [k] scales *are his* pride, shut up together *as with* a close seal.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

[g] Rom. xi. 35.——[h] Exod. xix. 5; Deut. x. 14; Psa. xxiv. 1; l. 12; 1 Cor. x. 26, 28.——[i] Or, *within.*——[k] Heb. *strong pieces of shields.*

ruined. Depend not on other advantages, if thou miss the first. Kill him at once, or he will kill thee.

Verse 9. *Behold, the hope*] If thou miss thy first advantage, there is no hope afterwards: the very sight of this terrible monster would dissipate thy spirit, if thou hadst not a positive advantage against *his life*, or a place of sure retreat to save *thine own.*

Verse 10. *None* is so *fierce that dare stir him up*] The most courageous of men dare not provoke the crocodile to fight, or even attempt to rouse him, when, sated with fish, he takes his repose among the reeds. The strongest of men cannot match him.

Who then is able] If thou canst not stand against the *crocodile*, one of the *creatures* of my hand, how canst thou resist me, who am his Maker? This is the use which God makes of the formidable description which he has thus far given of this terrible animal.

Verse 11. *Who hath prevented me*] Who is it that hath laid me under obligation to him? Do I need my creatures? All under the heavens is my property.

Verse 12. *I will not conceal his parts*] This is most certainly no just translation of the original. The *Vulgate* is to this effect: *I will not spare him:* nor yield to his *powerful words, framed for the purpose of entreaty.* Mr. *Good* applies it to leviathan:—

"I cannot be confounded at his limbs and violence;
The strength and structure of his frame."

The Creator cannot be intimidated at the most formidable of his own works: *man* may and should tremble; God cannot.

Verse 13. *Who can discover the face of his garment?*] Who can rip up the hide of this terrible monster? Who can take away his covering, in order to pierce his vitals?

Verse 14. *The doors of his face?*] His jaws; which are most tremendous.

Verse 15. His *scales* are his *pride*] They are impenetrable, as we have already seen.

Verse 16. *One is so near to another*] It has already been stated, that a musket-ball fired at him in *any direction* cannot make a passage through his scales.

Verse 18. *By his neesings a light doth shine*] It is very likely that this may be taken *literally.* When he spurts up the water out of his nostrils, the drops form a sort of *iris* or *rainbow.* We have seen this effect produced when, in certain situations and state of the atmosphere, water was thrown up forcibly, so as to be broken into small drops, which has occasioned an appearance like the *rainbow.*

The eyelids of the morning.] It is said that, under the water, the eyes of the crocodile are exceedingly *dull;* but when he lifts his head above water they *sparkle* with the greatest vivacity. Hence the Egyptians, in their hieroglyphics, made the *eyes* of the *crocodile* the emblem of the *morning.* Ανατολην λεγοντες δυο οφθαλμους κροκοδειλου ζωγραφουσι.—HORAPP. Egypt. Ieroglyph., lib. i., c. 65. This is a most remarkable circumstance, casts light on ancient history, and shows the rigid correctness of the picture drawn above.

The same figure is employed by the Greek poets.

Χρυσεας ἡμερας βλεφαρον.

"The *eyelid* of the golden day."
Soph. Antig. ver. 103.

Νυκτος αφεγγες βλεφαρον.

"The darksome *eyelid* of the night."
Eurip. Phœniss. ver. 553.

Verse 19. *Out of his mouth go burning lamps*] Dr. *Young*, in his paraphrase, has a sensible note on this passage:—"This is nearer the truth than at first view may be imagined. The crocodile, according to naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath long repressed is hot, and bursts out so violently, that it resembles fire and smoke. The *horse* does not repress his breath by any means so long, neither is he so fierce and animated; yet the most correct of poets ventures to use the same metaphor concerning him, *volvit sub naribus ignem.* By this I would caution against a false opinion of the boldness of Eastern metaphors, from passages ill understood."

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

22 In his neck remaineth strength, and [l] sorrow is turned into joy before him.

23 [m] The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid; by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the [n] habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 [o] Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, [p] who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

[l] Heb. *sorrow rejoiceth.*——[m] Heb. *The fallings.*——[n] Or, *breastplate.*

[o] Heb. *Sharp pieces of potsherd.*——[p] Or, *who behave themselves without fear.*

Verse 22. *In his neck remaineth strength*] Literally, "strength has its dwelling in his neck." The *neck* is the seat of strength of most animals; but the *head* and *shoulders* must be here meant, as the crocodile has *no neck*, being shaped very nearly like a *lizard*.

And sorrow is turned into joy before him.] ולפניו תרוץ דאבה *ulephanaiv taduts deabah*; "And *destruction* exulteth before him." This is as fine an image as can well be conceived. It is in the true spirit of poetry, the legitimate offspring of the *genie createur*. Our translation is simply *insignificant*.

Verse 23. *The flakes of his flesh*] His muscles are strongly and firmly compacted.

Verse 24. *Hard as a piece of the nether* millstone.] Which is required to be harder than that which runs above.

Verse 25. *By reason of breakings they purify themselves.*] No version, either ancient or modern, appears to have understood this verse; nor is its true sense known. The *Septuagint* have, "When he turns himself, he terrifies all the quadrupeds on the earth." The original is short and obscure: משברים יתחטאו *mishshebarim yithchattau*. Mr. *Good* takes the plural termination ים *im*, from the first word, of which he makes the noun ים *yam*, *the sea*, and thus translates it, "They are confounded at the tumult of the sea." In this I can find no more light than in our own. Mr. *Heath* has, "For very terror they fall to the ground." The translations of it are as unsatisfactory as they are various. I shall give both the verses from *Coverdale*:—

His herte is as harde as a stone; and as fast as the stythye (anvil) that the hammer man smyteth upon: when he goeth the myghtiest off all are afrayed, and the wawes hyghe. The dull swell in the waters proclaims his advance; and when this is perceived, the stout-hearted tremble.

Verse 26. *Habergeon.*] The hauberk, the Norman armour for the head, neck, and breast, formed of rings. See on Neh. iv. 16.

Verse 29. *Darts are counted as stubble*] All these verses state that he cannot be *wounded* by any kind of *weapon*, and that he cannot be *resisted* by any human *strength*.

A young crocodile, seen by M. *Maillet*, *twelve* feet long, and which had not eaten a morsel for *thirty-five* days, its mouth having been tied all that time, was nevertheless so strong, that with a blow of its tail it overturned a bale of coffee, and five or six men, with the utmost imaginable ease! What power then must lodge in one *twenty* feet long, well fed, and in health!

Verse 30. *Sharp stones* are *under him*] So hard and impenetrable are his scales, that splinters of flint are the same to him as the softest reeds.

Verse 31. *He maketh the deep to boil like a pot*] This is occasioned by strongly agitating the waters at or near the bottom; and the froth which arises to the top from this agitation may have the appearance of *ointment*. But several travellers say that the crocodile has a very strong scent of musk, and that he even imparts this *smell* to the *water* through which he passes, and therefore the text may be taken literally. This property of the crocodile has been noticed by several writers.

Verse 32. *He maketh a path to shine after him*] In certain states of the weather a rapid motion through the water disengages many sparks of phosphoric fire. I have seen this at sea; once particularly, in a fine clear night, with a good breeze, in a fast-sailing vessel, I leaned over the stern, and watched this phenomenon for hours. The *wake* of the vessel was like a stream of fire; millions of particles of fire were disengaged by the ship's swift motion through the water, nearly in the same way as by the electric cushion and cylinder; and all continued to be absorbed at a short distance from the vessel. Whether this phenomenon takes place in *fresh water* or in the *Nile*, I have had no opportunity of observing.

The deep to be *hoary.*] By the *frost* and *foam* raised by the rapid passage of the animal through the water.

Verse 33. *Upon earth there is not his like*] There

is no creature among terrestrial animals so thoroughly dangerous, so exceedingly strong, and so difficult to be wounded or slain.

Who is made without fear.] Perhaps there is no creature who is at all acquainted with *man*, so totally destitute of fear as the crocodile.

Verse 34. *He is a king over all the children of pride.*] There is no animal in the waters that does not fear and fly from him. Hence the *Chaldee* renders it, *all the offspring of* FISHES.

Calmet says, that by *the children of pride* the Egyptians are meant; that the crocodile is called their *king*, because he was one of their principal divinities; that the kings of Egypt were called *Pharaoh*, which signifies a *crocodile*; and that the Egyptians were proverbial for their *pride*, as may be seen in Ezek. xxxii. 2. And it is very natural to say that Job, wishing to point out a cruel animal, adored by the Egyptians, and considered by them as their chief divinity, should describe him under the name of *king of all the children of pride*.

Houbigant considers the לויתן *liveyathan*, the *coupled dragon*, to be emblematical of *Satan*: "He lifts his proud look to God, and aspires to the high heavens; and is king over all the sons of pride." He is, in effect, the governor of every proud, haughty, impious man. What a king! What laws! What subjects!

Others think that MEN are intended by *the sons of pride*; and that it is with the design to abate their pride, and confound them in the high notions they have of their own importance, that God produces and describes an animal of whom they are all afraid, and whom none of them can conquer.

AFTER all, what is *leviathan?* I have strong doubts whether either *whale* or *crocodile* be meant. I think even the *crocodile* overrated by this description. He is too great, too powerful, too important, in this representation. No beast, terrestrial or aquatic, deserves the high character here given, though that character only considers him as unconquerably strong, ferociously cruel, and wonderfully made. Perhaps *leviathan* was some extinct *mammoth* of the *waters*, as *behemoth* was of the *land*. However, I have followed the general opinion by treating him as the *crocodile* throughout these notes; but could not finish without stating my doubts on the subject, though I have nothing better to offer in the place of the animal in behalf of which almost all learned men and critics argue, and concerning which they generally agree. As to its being an emblem either of *Pharaoh* or the *devil*, I can say little more than, *I doubt*. The description is extremely dignified; and were we sure of the animal, I have no doubt we should find it in every instance correct. But after all that has been said, we have yet to learn what leviathan is!

CHAPTER XLII.

Job humbles himself before God, 1–6. *God accepts him; censures his three friends; and commands Job to offer sacrifices for them, that he might pardon and accept them, as they had not spoken what was right concerning their Maker*, 7–9. *The Lord turns Job's captivity; and his friends visit him, and bring him presents*, 10, 11. *Job's affluence becomes double to what it was before*, 12. *His family is also increased*, 13–15. *Having lived* one hundred and forty *years after his calamities, he dies*, 16, 17.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

THEN Job answered the LORD, and said,

2 I know that thou [a] canst do every *thing*, and *that* [b] no thought can be withholden from thee.

3 [c] Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; [d] things too wonderful for me, which I knew not.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

4 Hear, I beseech thee, and I will speak: [e] I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee:

[a] Gen. xviii. 14; Matt. xix. 26; Mark x. 27; xiv. 36; Luke xviii. 27. —— [b] Or, *no thought of thine can be hindered.*

[c] Chap. xxxviii. 2. —— [d] Psa. xl. 5; cxxxi. 1; cxxxix. 6. [e] Chap. xxxviii. 3; xl. 7.

NOTES ON CHAP. XLII.

Verse 2. *I know that thou canst do every* thing] Thy power is unlimited; thy wisdom infinite.

Verse 3. *Who* is *he that hideth counsel*] These are the words of Job, and they are a repetition of what Jehovah said, chap. xxxviii. 2: "Who is this that darkeneth counsel by words without knowledge?" Job now having heard the Almighty's speech, and having received his reproof, echoes back his words: "Who is he that hideth counsel without knowledge!" Alas, *I* am the man; *I have uttered what I understood not; things too wonderful for me, that I knew not.*

God had said, chap. xxxviii. 3: "Gird up now thy loins like a man; I will demand of thee, and answer thou me." In allusion to this, Job exclaims to his Maker, ver. 4: "Hear, I beseech thee, and I will speak: I will ask of THEE, and declare THOU unto ME." I acknowledge my ignorance; I confess my foolishness and presumption; I am ashamed of my conduct; I lament my imperfections; I implore thy mercy; and beg thee to show me thy will, that I may ever think, speak, and do, what is pleasing in thy sight.

Things too wonderful] I have spoken of thy judgments, which I did not comprehend.

Verse 5. *I have heard of thee*] I have now such a discovery of thee as I have never had before. I have

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6 Wherefore I [f] abhor *myself*, and repent in dust and ashes.

7 And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now [g] seven bullocks and seven rams, and [h] go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall [i] pray for you: for [k] him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them the LORD also accepted [l] Job.

10 [m] And the LORD turned the captivity of Job, when he prayed for his friends: also the

[f] Ezra ix. 6; chap. xl. 4.——[g] Num. xxiii. 1.——[h] Matt. v. 24. [i] Gen. xx. 17; James v. 15, 16; 1 John v. 16.

[k] Heb. *his face* or *person*; 1 Sam. xxv. 35; Mal. i. 8.——[l] Heb. *the face of Job*.——[m] Psa. xiv. 7; cxxvi. 1.

only heard of thee by tradition, or from imperfect information; now the eye of my mind clearly perceives thee; and in seeing *thee*, I see *myself*; for the light that discovers thy glory and excellence, discovers my meanness and vileness.

Verse 6. *I abhor* myself] Compared with thine, my strength is weakness; my wisdom, folly; and my righteousness, impurity.

"I loathe myself when thee I see;
And into nothing fall."

Repent] I am deeply distressed on account of the *imaginations* of my heart, the *words* of my tongue, and the *acts* of my life. I roll myself in the *dust*, and sprinkle *ashes* upon my head. Job is now sufficiently humbled at the feet of Jehovah; and having earnestly and piously prayed for instruction, the Lord, in a finishing speech, which appears to be contained in the *first fourteen verses* of chap. xl., perfects his teaching on the subject of the late controversy, which is concluded with, "When thou canst act like the Almighty," which is, in effect, what the questions and commands amount to in the preceding verses of that chapter, "then will I also confess unto thee, that thy own right hand can save thee." In the *fifth* verse of the *fortieth* chapter, Job says, "ONCE have I spoken." This must refer to the declaration above, in the beginning of this chapter, (xlii.) And he goes on to state, chap. xl. 5: "Yea, TWICE; but I will proceed no farther." This *second* time is that in which he uses these words: after which he spoke no more; and the Lord concluded with the remaining part of these *fourteen* verses, viz., from ver. 7 to 14, inclusive. Then the thread of the story, in the form of a *narration* is resumed in this chapter (xlii.) at ver. 7.

Verse 7. *After the Lord had spoken these words*] Those recorded at chap. xl. 7–14; he said to Eliphaz, who was the eldest of the three friends, and chief speaker: *Ye have not spoken of me—right*. Mr. *Peters* observes, "It will be difficult to find any thing in the speeches of Eliphaz and his companions which should make the difference here supposed, if we set aside the doctrine of a *future state*; for in this view the others would speak more worthily of God than Job, by endeavouring to vindicate his providence in the exact distribution of good and evil in this life: whereas Job's assertion, chap. ix. 22, 'This is one thing, therefore I said it, *He destroyeth the perfect and the wicked*,' which is the argument on which he all along insists, would, upon this supposition, be directly charging God that he made no distinction between the good and the bad. But now, take the other life into the account, and the thing will appear in quite a contrary light; and we shall easily see the reason why God approves of the sentiments of *Job*, and condemns those of his *friends*. For supposing the friends of Job to argue that the *righteous* are never afflicted *without remedy* here, nor the *wicked prosperous on the whole* in this life, which is a wrong representation of God's providence; and Job to argue, on the other hand, that the righteous are sometimes afflicted here, and that *without remedy*, but shall be *rewarded in the life to come*; and that the *wicked prosper* here, but shall be *punished hereafter*, which is the true representation of the Divine proceedings; and here is a very apparent difference in the drift of the one's discourse, and of the others'. For Job, in this view, speaks worthily of God, and the rest unworthily. The best moral argument that mankind have ever had to believe in *a life to come*, is that which Job insists on—that *good* and *evil* are, for the most part, dealt out *here* promiscuously. On the contrary, the topic urged by his friends, and which they push a great deal too far, that God rewards and punishes in this world, tends, in its consequences, like that other opinion which was held by the stoics in after times, that *virtue is its own reward*, to sap the very foundation of that proof we have, from reason, of another life. No wonder, therefore, that the sentiments of the one are approved, and those of the other condemned."

Verse 8. *Take—seven bullocks and seven rams*] From this it appears that Job was considered a *priest*, not only in his own family, but also for others. For his children he offered burnt-offerings, chap. i. 5; and now he is to make the same kind of *offerings*, accompanied with *intercession*, in behalf of his three friends. This is a full proof of the innocence and integrity of Job: a more decided one could not be given, that the accusations of his friends, and their bitter speeches, were as *untrue* as they were *malevolent*. God thus clears *his* character, and confounds *their* devices.

Verse 10. *The Lord turned the captivity of Job*] The *Vulgate* has: Dominus quoque conversus est ad pœnitentiam Job; "And the LORD turned Job to

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LORD [n] gave Job [o] twice as much as he had before.

11 Then came there unto him [p] all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed [q] the latter end of Job more than his beginning: for he had [r] fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante U. C. cir. 767.

13 [s] He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

[n] Heb. *added all that* had been *to Job unto the double.*——[o] Isa. xl. 2.——[p] See chap. xix. 13.

[q] Chap. viii. 7; James v. 11.——[r] See chap. i. 3.——[s] Chap. i. 2.

repentance." The *Chaldee:* "The WORD of the Lord (מימרא דיי *meymera dayai*) turned the captivity of Job." There is a remark which these words suggest, which has been rarely, if at all, noticed. It is said that *the Lord turned the captivity of Job* WHEN HE PRAYED FOR HIS FRIENDS. He had suffered much through the unkindness of these friends; they had criticised his conduct without *feeling* or *mercy*; and he had just cause to be irritated against them: and that he had such a feeling towards *them*, several parts of his discourses sufficiently prove. God was now about to show Job his *mercy*; but *mercy* can be shown only to the *merciful;* Job must *forgive* his unfeeling friends, if he would be *forgiven* by the *Lord;* he directs him, therefore, to *pray for them*, ver. 8. He who can *pray* for another cannot entertain *enmity* against him: Job did so; and *when* he prayed for his friends, God turned the captivity of Job. "Forgive, and ye shall be forgiven."

Some suppose that Job, being miraculously restored, armed his servants and remaining friends, and fell upon those who had spoiled him; and not only recovered his own property, but also spoiled the spoilers, and thus his substance became double what it was before. Of this I do not see any intimation in the sacred text.

Verse 11. *Then came there unto him all his brethren*] "Job being restored to his former health and fortunes, the author," says Mr. *Heath*, "presents us with a striking view of *human friendship*. His *brethren*, who, in the time of his affliction, *kept at a distance* from him; his *kinsfolk*, who *ceased to know him;* his *familiar friends*, who had *forgotten* him; and his *acquaintance*, who had *made themselves perfect strangers* to him; those to whom he had *showed kindness*, and who yet had *ungratefully* neglected him, on the return of his prosperity now come and condole with him, desirous of renewing former familiarity; and, according to the custom of the Eastern countries, where there is no approaching a great man without a *present*, each brings him a *kesitah*, each a jewel of gold." See ver. 12.

A piece of money] קשיטה *kesitah* signifies a *lamb*; and it is supposed that this piece of money had a *lamb* stamped on it, as that quantity of gold was generally the current value for a lamb. See my note on Gen. xxxiii. 19, where the subject is largely considered. The *Vulgate*, *Chaldee*, *Septuagint*, *Arabic*, and *Syriac*, have *one lamb* or *sheep;* so it appears that they did not understand the *kesitah* as implying a *piece of money* of any kind, but a *sheep* or a *lamb*.

Earring of gold] Literally, a *nose-jewel*. The *Septuagint* translate, τετραδραχμον χρυσον, a tetradrachm of gold, or *golden daric;* but by adding και ασημον, *unstamped*, they intimate that it was four drachms of uncoined gold.

Verse 12. *The Lord blessed the latter end of Job*] Was it not in consequence of his friends bringing him a *lamb*, *sheep*, or other kind of *cattle*, and the *quantity of gold* mentioned, that his stock of *sheep* was increased so speedily to 14,000, his *camels* to 6000, his *oxen* to 2000, and his *she-asses* to 1000?

Mr. *Heath* takes the story of the conduct of Job's friends by the worst handle; see ver. 11. Is it not likely that they themselves were the *cause* of his sudden accumulation of property? and that they did not visit him, nor seek his familiarity *because* he *was now prosperous;* but because they saw that *God had turned his captivity*, and miraculously healed him? This gave them full proof of his *innocence*, and they no longer considered him an *anathema*, or *devoted person*, whom they should avoid and detest, but one who had been suffering under a strange dispensation of Divine Providence, and who was now no longer a suspicious character, but a favourite of heaven, to whom they should show every possible kindness. They therefore joined hands with God to make the poor man live, and their *presents* were the cause, under God, of his restoration to *affluence*. This takes the subject by the other handle; and I think, as far as the text is concerned, by the *right* one.

He had fourteen thousand sheep] The reader, by referring to chap i. 3, will perceive that the whole of Job's property was exactly *doubled*.

Verse 13. *Seven sons and three daughters.*] This was the *same number* as before; and so the Vulgate, Septuagint, Syriac, and Arabic read: but the Chaldee *doubles* the sons, "And he had *fourteen* sons, and three daughters."

Verse 14. *The name of the first Jemima*] ימימה *yeminah*, *days upon days*.

Kezia] קציעה *ketsiah*, *cassia*, a well-known aromatic plant. And,

Keren-happuch.] קרן הפוך *keren happuch*, the *inverted* or *flowing horn*, *cornucopiæ*, the *horn of plenty*. The Chaldee will not permit these names to pass without

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15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this [t] lived Job a hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

A. M. cir. 2484. B. C. cir. 1520. Ante I. Olymp. cir. 744. Ante. U. C. cir 767.

17 So Job died, *being* old and [u] full of days

[t] Chap. v. 28; Prov. iii. 16.

[u] Gen. xxv. 8.

a *comment*, to show the reason of their imposition: "He called the first *Jemimah*, because she was as *fair* as the *day*; the second *Ketsiah*, because she was as precious as *cassia*; the third *Keren-happuch*, because her face was as splendid as the *emerald*." Cardmarden's Bible, 1566, has the Hebrew names.

The Vulgate has, "He called the name of one *Day*, of the second *Cassia*, and of the third *The Horn of Antimony*."

The versions in general preserve these names, only the Septuagint, Syriac, and Arabic translate *Jemimah*, DAY; and the former for *Keren-happuch* has Αμαλθαιας κερας, *the horn of Amalthea*. This refers to an ancient fable. *Amalthea* was the nurse of Jupiter, and fed him with goat's milk when he was young. The goat having by accident her *horn* struck off, Jupiter translated the animal to the heavens, and gave her a place among the *constellations*, which she still holds; and made the *horn* the emblem of *plenty*: hence it is always pictured or described as filled with *fruits*, *flowers*, and the *necessaries* and *luxuries* of life. It is very strange how this fable got into the Septuagint.

Coverdale is singular: The first he called Daye, the seconde Poverte, the thirde, All plenteousnes.

Verse 15. *Gave them inheritance among their brethren.*] This seems to refer to the history of the daughters of *Zelophehad*, given Num. xxviii. 1–8, who appear to have been the *first* who were allowed an *inheritance among their brethren*.

Verse 16. *After this lived Job a hundred and forty years*] How *long* he *had* lived before his afflictions, we cannot tell. If we could rely on the *Septuagint*, all would be plain, who add here, Τα δε παντα ετη εζησεν, διακοσια τεσσαρακοντα; "And all the years that Job lived were two hundred and forty." This makes him *one hundred years of age* when his trial commenced. *Coverdale* has, After this lyved Job forty yeares, omitting the *hundred*. So also in *Becke's* Bible, 1549. From the age, as marked down in the *Hebrew text*, we can infer nothing relative to the *time* when Job lived. See the subscription at the end of the Arabic.

Verse 17. *Job died, being old and full of days.*] He had seen life in all its varieties; he had *risen higher* than all the men of the East, and *sunk lower* in affliction, poverty, and distress, than any other human being that had existed before, or has lived since. He died when he was *satisfied with this life*; this the word שבע *seba* implies. He knew the *worst* and the *best* of human life; and in himself the whole *history of Providence* was exemplified and illustrated, and many of its *mysteries* unfolded.

We have now seen the end of the *life* of *Job*, and the *end* or *design* which God had in view by his afflictions and trials, in which he has shown us that he is *very pitiful, and of tender mercy*, James v. 11; and to discern this *end of the Lord* should be the object of every person who reads or studies it. *Laus in excelsis Deo!*

Both in the *Arabic* and *Septuagint* there is a considerable and important addition at the end of the *seventeenth* verse, which extends to many lines; of this, with its variations, I have given a translation in the PREFACE.

At the end of the *Syriac* version we have the following subscription:—

"The Book of the righteous and renowned Job is finished, and contains 2553 verses."

At the end of the *Arabic* is the following:—

"It is completed by the assistance of the Most High God. The author of this copy would record that this book has been translated into Arabic from the Syriac language." "Glory be to God, the giver of understanding!" "The Book of Job is completed; and his age was *two hundred and forty* years." "Praise be to God for ever!"

So closely does the *Arabic* translator copy the *Syriac*, that in the Polyglots one *Latin* version serves for both, with the exception of a few marginal readings at the bottom of the column to show where the *Syriac* varies.

Masoretic Notes.

Number of verses, *one thousand and seventy*. *Middle* verse, chap. xxii. 16. *Sections*, *eight*.

At the close of a book I have usually endeavoured to give some account of the *author*, or of him who was its chief *subject*. But the Book of Job is so *unique* in its subject and circumstances, that it is almost impossible to say any thing satisfactorily upon it, except in the way of *notes* on the *text*. There has been so much controversy on the *person* and *era* of Job, that he has almost been reduced to an *ideal* being, and the book itself considered rather as a *splendid poem* on an *ethic* subject than a *real history* of the man whose name it bears.

The *author*, as we have already seen in the *preface*, is not known. It has been attributed to *Job* himself; to *Elihu*, one of his friends; to *Moses*; to some *ancient Hebrew*, whose name is unknown; to *Solomon*; to *Isaiah* the prophet; and to *Ezra* the scribe.

The *time* is involved in equal darkness: *before* Moses, in the *time* of the *exodus*, or a *little after*; in the *days of Solomon*; during the *Babylonish captivity*, or even *later*; have all been mentioned as probable *eras*.

How it was originally *written*, and in what *language*, have also been questions on which great and learned men have divided. Some think it was originally written in *prose*, and afterwards reduced to *poetry*, and *the substance* of the different speeches being retained,

but much *added* by way of *embellishment*. *Theodore*, bishop of *Mopsuestia* in *Cilicia*, a writer of the *fourth* century, distinguishes between *Job* and the *author* of the *book* that goes under his name, whom he accuses of a vain ostentation of profane sciences; of writing a *fabulous* and *poetical* history; of making Job speak things inconsistent with his religion and piety, and more proper to give offence than to edify. As *Theodore* had only seen the Book of Job in the *Greek version*, it must be owned that he had too much ground for his severe criticism, as there are in that version several allusions to the *mythology* of the Greeks, some of which are cursorily mentioned in the *notes*. Among these may be reckoned the names of *constellations* in chapters ix. and xxxviii., and the naming one of Job's daughters *Keren-happuch*, the *horn of Amalthea*, chap. xlii. 14.

We need not confound the *time* of Job and the *time* of the *author* of the book that goes under his name. Job may have been the same as *Jobab*, 1 Chron. i. 35–44, and the *fifth* in descent from Abraham; while the *author* or *poet*, who reduced the memoirs into verse, may have lived as late as the *Babylonish captivity*.

As to the *language*, though nervous and elevated, it is rather a *compound* of *dialects* than a *regular language*. Though Hebrew be the basis, yet many of the *words*, and frequently the *idiom*, are pure Arabic, and a Chaldee phraseology is in many places apparent.

Whoever was the *author*, and in whatsoever *time* it may have been written, the Jewish and Christian Church have ever received it as a *canonical book*, recommended by the *inspiration* of the Almighty. It is in many respects an obscure book, because it refers to all the *wisdom of the East*. If we understood all its allusions, I have little doubt that the best judges would not hesitate to declare it *the Idumean Encyclopædia*. It most obviously makes continual references to *sciences* the most exalted and useful, and to *arts* the most difficult and ornamental. Of these the notes have produced frequent proofs.

The *author* was well acquainted with all the wisdom and learning of the ancient world, and of his own times; and as a *poet* he stands next to David and Isaiah: and as his subjects have been more varied than theirs, he knew well how to avail himself of this circumstance; and has pressed into his service all the influence and beauty of his art, to make the four persons, whom he brings upon the stage, keep up each his proper character, and maintain the opinions which they respectively undertook to defend. "The *history*," says *Calmet*, "as to the *substance* and circumstances, is exactly true. The *sentiments*, *reasons*, and *arguments* of the several persons, are very faithfully expressed; but it is very probable that the *terms* and *turns of expression* are the *poet's*, or the *writer's*, whosoever he may be."

The *authority* of this book has been as much acknowledged as its *Divine inspiration*. The Prophet *Ezekiel* is the first who quotes it, chap. xiv. 14–20, where he mentions Job with Noah and Daniel, in such a way as makes his *identity* equal with *theirs*; and of *their* personal existence no one ever doubted.

The Apostle *James*, chap. v. 11, mentions him also, and celebrates his *patience*, and refers so particularly to the termination and happy issue of his trials, as leaves us no room to doubt that he had seen his history, as here stated, in the book that bears his name.

St. *Paul* seems also to quote him. Compare Rom. ii. 11, "For there is no respect of persons with God," with Job xxxiv. 19, "God accepteth not the person of princes, nor regardeth the rich more than the poor; for they are all the work of his hands."

1 Tim. vi. 7: "For we brought nothing into this world; and it is certain we can carry nothing out." Job i. 21: "Naked came I out of my mother's womb; and naked shall I return thither."

Heb. xii. 5: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Job v. 17: "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." A similar saying is found Prov. iii. 11, probably all coming from the same source. See the comparisons from the writings of Solomon, in the *preface*.

Job is to be found in the ancient *martyrologies*, with the title of *prophet*, *saint*, and *martyr*; and the *Greek Church* celebrates a festival in his honour on the *fifth* of May; and the corrupt Churches of *Arabia*, *Egypt*, *Ethiopia*, *Russia*, and *Muscovy*, follow it in their worship of *Saint Job!*

But no Church has proceeded so far both to *honour* and *disgrace* this excellent man as the *Church of Rome*. I shall quote the words of *Dom. Calmet*, one of the most learned and judicious divines that Church could ever boast of. "The *Latins* keep his festival on the *tenth* of May. This, next to the *Maccabees*, brothers and martyrs, is the first saint to whom the western Church has decreed public and religious honours; and we know not of any saint among the patriarchs and prophets to whom *churches* have been consecrated, or *chapels* dedicated in *greater number*, than to this holy man. We see abundance of them, particularly in *Spain* and *Italy*. And he is invoked principally against the *leprosy*, *itch*, *foul disease*, and other distempers which relate to *these*." See *Baillie's* Lives of the Saints.

Calmet goes on to say that "there are several reputable *commentators* who maintain that Job was afflicted with this *scandalous disease*; among whom are *Vatablus*, *Cyprian Cisterc*. *Bolducius*, and *Pineda*, in their commentaries on Job; and *Desgangcs* in *Epist. Medicin. Hist. De Lue Venerea*. The *Latin Church* invokes Saint Job in diseases of this nature; and lazarettos and hospitals, wherein care is taken of persons who have this *scandalous distemper* upon them, are for the most part dedicated to him." See *Calmet's Dissertation sur la maladie de Job*, and his Dictionary, under the article Job.

The conduct of this Church, relative to this holy man, forms one of the foulest calumnies ever inflicted on the character of either saint or sinner; and to make him the *patron* of every diseased prostitute and debauchee through the whole extent of the papal dominions and influence, is a conduct the most execrable, and little short of blasphemy against the *holiness* of God. As to their *lazarettos*, *hospitals*, and *chapels*, dedicated to this eminent man on these scandalous grounds, better raze them from their foundations, carry

their materials to an unclean place, or transport them to *the valley of the son of Hinnom*, and consume them there; and then openly build others dedicated *ad fornicantem Jovem*, in conjunction with *Baal Peor* and *Ashtaroth*, the *Priapus* and *Venus* of their predecessors!

If those of that communion should think these reflections severe, let them know that the *stroke* is heavier than the *groan*; and let them put away from among them what is a dishonour to God, a disgrace to his saints, and their own ineffable reproach.

Of the *disease* under which Job laboured, enough has been said in the notes. On this head many writers have run into great extravagance. *Bartholinus* and *Calmet* state that he was afflicted with *twelve* several diseases; the latter specifies them. *Pineda* enumerates *thirty-one* or *thirty-two*; and St. *Chrysostom* says he was afflicted with all the maladies of which the human body is capable; that he suffered them in their *utmost extremities*; and, in a word, that on his one body all the maladies of the world were accumulated! How true is the saying, "*Over*-doing is *un*-doing!" It is enough to say, that this great man was afflicted in his *property*, *family*, *body*, and *soul*; and perhaps none, before or since his time, to a greater degree in all these kinds.

On Job's *character* his own words are the best comment. Were we to believe his mistaken and uncharitable *friends*, he, by *assertion* and *inuendo*, was guilty of almost every species of crime; but every charge of this kind is rebutted by his own *defence*, and the character given to him by the God whom he worshipped, frees him from even the *suspicion* of guilt.

His *patience*, *resignation*, and *submission* to the Divine will, are the most prominent parts of his character which are presented to our view. He bore the loss of every thing which a worldly man values without one unsanctified feeling or murmuring word. And it is in this respect that he is recommended to our notice and to our *imitation*. His *wailings* relative to the *mental* agonies through which he passed, do not at all affect this part of his character. He bore the loss of his goods, the total ruin of his extensive and invaluable establishment, and the destruction of his hopes in the awful death of his children, without uttering a reprehensible word, or indulging an irreligious feeling.

If however we carefully examine our translation of this poem, we shall find many things in Job's *speeches* that appear to be blemishes in his *character*. Even his own concessions appear to be heavy taxes on the high reputation he has had for *patience* and humble submission to the Divine will. In several cases these apparent *blemishes* are so contrasted with declarations of the highest *integrity* and *innocence* that they amount nearly to *contradictions*. Dr. *Kennicott* has examined this subject closely, and has thought deeply upon it, and strongly asserts that this *apparent inconsistency* arises from a misapprehension of Job's words in some cases, and mistranslation of them in others.

I shall take a large quotation on this subject from his "Remarks on Select Passages of Scripture."

"The *integrity* or *righteousness* of Job's character being resolutely maintained by Job himself, and the whole poem turning on the *multiplied miseries* of a man *eminently good*, the grand difficulty through the poem seems to be, how these positions can consist with the several passages where Job is now made to own himself *a very grievous sinner*. This matter, as being of great moment, should be carefully examined.

"In chap. vii. 20, 21, he says, 'I have sinned; What shall I do unto thee, O thou Preserver of men? Why dost thou not pardon my transgression, and take away mine iniquity?'

"In chap. ix. 20: 'If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. I know that thou wilt not hold me innocent.' 30, 31: 'If I wash myself with snow-water, yet shalt thou plunge me in the ditch, and my own clothes shall abhor me.' Lastly, in xlii. 6: 'I abhor myself, and repent in dust and ashes.'

"Whereas he says, in chap. x. 7, 'Thou knowest that I am not wicked.' xiii. 15: 'I will maintain my own ways before him.' 18. 'I know that I shall be justified.' xxiii. 10: 'He knoweth the way that I take; when he hath tried me, I shall come forth as gold.' 11: 'My foot hath held his steps; his way have I kept, and not declined.' And lastly, in chap. xxvii. 5: 'Till I die I will not remove my integrity from me.' 6: 'My righteousness I hold fast; I will not let it go: my heart shall not reproach me so long as I live.'

"And now if any one, ascribing these contrarieties to Job's inconsistency with himself, should pronounce him *right* in owning himself a *great sinner*, and *wrong* in pleading his own *integrity*, he will soon see it necessary to infer the contrary. Had Job really been, and owned himself to be, a *great sinner*, his *great sufferings* had been then accounted for, agreeably to the maxims of his friends, and all difficulty and dispute had then been at an end. But as the whole poem turns on Job's uncommon *goodness*, and yet uncommon *misery*, so this *goodness* or *innocence*, this *righteousness* or *integrity*, is not only insisted upon by *Job*, but expressly admitted by God himself, both in the beginning of this book and at the end of it. See chap. i. 8, 21; ii. 3; and xlii. 7, 8.

"That *Job* did not here plead *guilty*, or contradict the asseveration of his *innocence*, appears farther from the subsequent speeches. So *Bildad*, who spoke next, understood him, chap. viii. 6. So *Zophar* understood him, chap. xi. 4. So *Eliphaz*, to whom he spoke the former words, understood him likewise, chap. xv. 13, 14. And, lastly, *Elihu*, after hearing all the replies of Job to his friends, tells him, (chap. xxxiii. 8, 9,) 'Surely, thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean, without transgression; I am innocent, neither is there iniquity in me.'

"If therefore this inconsistency in Job's declaration concerning himself cannot have obtained in this book at first, it must arise from some *misrepresentation* of the true sense. And as it relates to Job's *confession of guilt*, expressed in the three chapters, vii., ix., and xlii., on these passages I shall make a few remarks, in hopes of removing one of the greatest general difficulties which now attend this poem.

"As to the first instance, Job appears, at least from our English version of chap. vii. 20, to be confessing his sins to *God*, whereas he is really speaking there in reply to *Eliphaz*; and it is obvious that the same words, applied thus differently, must carry very different ideas. Who does not see the *humility* and *sorrow* with which Job would say, 'I have sinned against thee, O God!' and yet see the resentment and force with which he would say to *Eliphaz*, *I have sinned*, you say; but, granting this, What is it to you! *to* (or against) *thee, O Eliphaz, what crime have I committed?* That Job, in other places, *repeats* ironically, and confutes by *quoting* the sayings of his friends, will appear hereafter.

"*Eliphaz* had been attempting to terrify him by the recital of a *vision*, and the long speech of a *spirit*, chap. iv. 12–21. Job in reply, (chap vi. 15–27,) complains of the cruel treatment he had begun to experience from his nominal friends, and false brethren; and (chap. vii. 14) particularly complains that he (*Eliphaz*) had terrified him with *dreams* and *visions*, Job then goes on, (chap. vii. 17, &c.,) *What is a miserable man*, like myself, *that thou makest so much of him?* 1 Sam. xxvi. 24: *That thou settest thy heart upon him? that*, with such officious affection, *thou visitest him every morning, and art trying him every moment? How long will it be till thou depart from me; and leave me at liberty to* breathe, and even *swallow* down my spittle? You say, I *must have been a sinner*; what then? I have not sinned against THEE. *O thou spy upon mankind! Why hast thou set up me* as a butt or *mark to shoot at? Why am I become a burden unto thee?* Why not rather *overlook my transgression*, and *pass by mine iniquity? I am now sinking to the dust; to-morrow, perhaps, I shall be sought in vain.*

"As the first part of this difficulty arose from Job's first reply to *Eliphaz*, the second part of the same difficulty arises from Job's first reply to *Bildad*, in chap. ix., when Job is now made to say as follows, (ver. 2 and 4:) 'How shouldst thou be just with God? Who hath hardened himself against him and prospered?' Ver. 20: 'If I justify myself, my own mouth shall condemn me;' with many other self-accusatory observations, which have been already quoted from verses 28, 30, and 31. Now this chapter, which in our present version of it is very unintelligible, will perhaps recover its original meaning, and prove beautifully consistent, upon these two principles: That from ver. 2 to ver. 24, Job is really *exposing his friends*, by ironically quoting some of *their absurd maxims*; and that in verses 28 and 31 he is speaking, *not to God*, but in reply to *Bildad*.

"Thus, in ver. 2, 'I know it is so of a truth;' i. e., Verily I perceive that *with you* the matter stands thus, as, *How shall man be just with God*; and again, *God is omnipotent*; which is granted and enlarged upon.

"Verses 15 and 16 strongly confirm the idea of Job's *irony* on the maxims of his friends, thus: Whom (God) *I am not to answer*, you say, *even though I were righteous; but I am to make supplication to my Judge.* Nay; *If I have called to God, and he hath really answered me, I am not to believe that he hath heard my voice, Because, &c.* So again, as to verses 20–22: *If I justify myself*, then you say, *My own mouth proves me wicked! If I say, I am perfect*, then *it proves me perverse.* And even supposing that *I am perfect and upright, yet am I not to know it.* In short, *my soul loatheth my very life*; i. e., I am almost tired to death with such nonsense.

"Whereas the *one* sole true conclusion is *this, which, therefore*, I resolutely *maintain:* 'God destroyeth the perfect and the wicked.' And as to verses 28 and 31, the whole embarrassment attending them is removed when we consider them as directed to *Bildad*; who, by the vehemence of his speech, hath shown that he would continue to insist upon Job's guilt: 'If I wash myself in snow-water, and make my hands ever so clean; yet wilt thou (Bildad) plunge me in the ditch,' &c.

"Let us proceed, therefore, to the third and last part of this general difficulty, which arises at present from Job's confession in chap. xlii. 5: 'I abhor myself, and repent in dust and ashes.' But *repent* of what? and why *abhor himself?* He was at that instant in the very situation he had been earnestly wishing and often praying for: and was it possible for him not to seize that favourable moment! What he had so often wished was, that God would appear, and permit him to ask the reason for his uncommon sufferings. See chap. x. 2; xiii. 3, and 18 to 23; xix. 7; xxiii. 3–10; xxxi, 35–37, &c. And now when *God* does appear, we see that Job, immediately attentive to this matter, resolves to put the question, and declares this resolution: 'Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.' What now becomes of Job's *question?* Does he put any? Far, at present, are the next words from any such meaning, at least in our present version; for there the verse expresses nothing but *sorrow for sin*, which sets the poem at variance with itself. It also loses all sight of the *question*, for which the poem had been preparing, and which Job himself declares he would now put. Add, that in the first of these two lines the verb does not signify, *I abhor myself;* that the first hemistich is evidently too short, and that the second is not properly IN *dust*, but עַל *al*, UPON *dust* and *ashes*."

"It is therefore submitted to the learned, whether the restoration of *two letters*, which, at the same time that they lengthen the line, will remove the inconsistency, and give the very question here wanted, be not strongly and effectually recommended by *the exigence of the place*. As עַל כֵּן *al ken*, is properly *therefore*, and עַל כֹּה *al mah* (x. 2) is *wherefore*, כֹּה *mah* was easily dropped before כֵּן *ken*; it not being recollected that כֵּן *ken* here is connected, not with the preposition before it, but with the verb after it, and signifies *hoc modo*. The true reading, therefore, and the true sense I humbly conceive to stand thus:—

Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear;
But now mine eye seeth thee.
WHEREFORE (עַל כֹּה) am I thus become loathsome,
And scorched up, upon dust and ashes?

"See chap. vii. 5: 'My flesh is clothed with worms, and clods of dust; my skin is broken (נמאס) and *become loathsome.*' See also chap. xxx. 30: 'My skin is black upon me, and my bones are *burnt with heat*;' and ii. 8, x. 2, xvi. 15."

So far Dr. *Kennicott* in vindication of Job; and the reader will do justice to his learning and ingenuity. Allowing his general positions to be true, he has, in my opinion, pushed his consequences too far. Job certainly was not a *grievous sinner*, but a most *upright man*. This point is sufficiently proved; but that he accuses himself of *nothing* wrong, of *no inward* evil, is certainly not correct. He thought too highly of himself; he presumed too much on what was without; but when God shone upon his heart, he saw that he was vile, and therefore might most properly *loathe himself*. There are multitudes who are decent and correct in their outward behaviour, whose hearts may be deceitful and desperately wicked. Even the Pharisees made clean the outside of the cup and platter. Job was a very righteous and upright man; but at the time in question, he was not cleansed from all inward sin. This removes all contradiction from what he *asserts*, and from what he *concedes*. With this abatement, Dr. *Kennicott's* criticism may fairly stand. When a man sees himself in the light of God, he sees what, by his own discernment, wisdom, and reason, he had never seen before. His mind might have been previously deeply imbued with the principles of justice, righteousness, and truth, his whole conduct be regulated by them, and he be conscious to himself that he had not wickedly departed from the laws imposed on him by these principles. But when the *light that maketh manifest* shines through the inmost recesses of the heart, and vibrates through the soul, then *spiritual wickedness* becomes evident, and the deceitfulness of the heart is discovered. That light refers every thing to the Divine *standard*, the *holiness of God*; and the man's own righteousness in this comparison is found to be imperfection itself, and little short of impurity. Job appears to have been in this state: he thought himself *rich and increased in goods*, and to *have need of nothing*; but when God shone in upon his heart, he found himself to be *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*; and he was now as ready to confess his great vileness, as he was before to assert and vindicate the unimpeachable righteousness of his *conduct*. Here was no *contradiction*. His friends attacked him on the ground of his being a bad and wicked man: this charge he repels with indignation, and dared them to the proof. They had nothing to allege but their *system* and their *suspicions*: but he who suffers must have sinned. Job, being conscious that this was false as applied to him, knowing his own innocence, boldly requires on their ground to know *why* God contended with him! God answers for himself; humbles the self-confident yet upright man; shines into his heart, and then he sees that he is *vile*. When a beam of the solar light is admitted into an apartment we see ten thousand atoms or motes dancing in that beam. These are no particles of *light*, nor did the light bring them there; they were there before, but there was not light sufficient to make them manifest. Just so when the light of God visits the soul of a sincere man, who has been labouring in all his outward conduct to stand approved of God; he is astonished at his inward impurity, loathes himself, and is ready to think that many devils have *suddenly* entered into him. No: all the evils thou seest were there before, but thou hadst not light sufficient to make them manifest. Shall it be said after this, that the conduct of Divine Providence cannot be vindicated in suffering an upright man to become a butt for the malice of Satan for so long a time, and for no purpose? The greatest, the most important purposes were accomplished by this trial. Job became a much better man than he ever was before; the dispensations of God's providence were illustrated and justified; Satan's devices unmasked; patience crowned and rewarded; and the Church of God greatly enriched by having bequeathed to it the vast treasury of Divine truth which is found in the BOOK OF JOB

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INTRODUCTION

TO THE

BOOK OF PSALMS

Section I.—On the Names given to this Book.

THIS book is termed in Hebrew ספר תהלים *Sepher Tehillim*, which some learned men derive from הל *hal* or הלל *halal*, to *move briskly*, *irradiate*, *shine*; and translate, The Book of the Shinings forth, Irradiations, Manifestations, or Displays, namely, of Divine wisdom and love exhibited in God's dealing with his chosen people, or with particular persons, as *figures*, *for the time being*, of what should be accomplished either in the person of Christ, or in his mystical body the Church. But as *halal* signifies also *to praise*, and praise arises from a sense of gratitude, is the expression of inward joy, and was often exhibited by brisk notes, sprightly music, &c., it may be well denominated *The Book of Praises*, as the major part of the Psalms have for their subject the praises of the Lord.

That the Psalms were sung in the Jewish service, and frequently accompanied by musical instruments, there is no doubt, for the fact is repeatedly mentioned; and hence the most ancient translation we have of the Psalms, viz., the Septuagint, as it stands in what is called the Codex Alexandrinus, is called Ψαλτηριον, *The Psaltery*, which is a species of musical instrument resembling the *harp*, according to the accounts given of it by some of the ancients. From this term came the *Psalterium* of the *Vulgate*, and our word *Psalter*, all of which are deduced from the verb ψαλλω, *to sing*, as the voice no doubt always accompanied this instrument, and by it the key was preserved and the voice sustained.

A *Psalm* is called in Hebrew מזמור *mizmor*, from זמר *zamar*, *to cut off*, because in singing each word was separated into its component syllables, each syllable answering to a note in the music.

Section II.—General Division of the Book.

The Hebrews divide the Psalms into *five books*, and this division is noticed by several of the primitive fathers. The origin of this division is not easily ascertained; but as it was considered a book of great excellence, and compared for its importance to the Pentateuch itself, it was probably divided into five books, as the law was contained in so many volumes. But where the divisions should take place the ancients are not agreed; and some of them divide into *three fifties* rather than into *five parts*; and for all these divisions they assign certain allegorical reasons which merit little attention.

The division of the Hebrews is as follows:—

Book I. From Psalm i. to Psalm xli. inclusive.
Book II. From Psalm xlii. to Psalm lxxii. inclusive.
Book III. From Psalm lxxiii. to Psalm lxxxix. inclusive.
Book IV. From Psalm xc. to Psalm cvi. inclusive.
Book V. From Psalm cvii. to Psalm cl. inclusive.

The *First*, *Second*, and *Third* Books end with *Amen and Amen*; the *Fourth*, with *Amen and Hallelujah*; the *Fifth*, with *Hallelujah*.

But the Psalms themselves are differently divided in all the versions, and in many MSS. This is often very embarrassing to the reader, not only in consulting the Polyglots, but also in referring to theological works, whether of the Greek or Latin Church, where the Psalms

are quoted; the Greek ecclesiastical writers following the *Septuagint;* and those of the Latin Church, the *Vulgate.* I shall lay a proper table of these variations before the reader, remarking first, that though they differ so much in the division of the Psalms, they all agree in the *number one hundred and fifty.*

A Table of the Differences in dividing the Psalms between the *Hebrew* text and the ancient VERSIONS, *Syriac, Septuagint, Chaldee, Arabic, Æthiopic,* and *Vulgate.*

In the above versions Psalm ix. and x. make only Psalm ix. Hence there is one Psalm *less* in the reckoning as you proceed to

Psalm cxiv., cxv., which make Psalm cxiii. in all those versions. Hence two Psalms are *lost* in the reckoning.

Psalm cxvi. is divided at verse 9, the versions beginning Psalm cxv. at verse 10. Hence one Psalm is *gained* on the above reckoning.

Psalm cxix. makes Psalm cxviii. in all the versions.

Psalm cxlvii. they divide at verse 11, and begin Psalm cxlvii. with verse 12. Here then the reckoning becomes equal, and all end alike with Psalm cl.

In the Syriac, Septuagint, Æthiopic, and Arabic, there is what they call an *extra-numeral* Psalm, said to have been composed by David after his victory over Goliath. A translation of this will be found at the close of these notes.

The Hebrew MSS. agree often with the *versions* in uniting Psalms which the common *Hebrew* text has separated, and thus often support the ancient *versions.* These things shall be considered in the course of the notes.

SECTION III.—ON THE COMPILATION OF THE BOOK, AND THE AUTHORS TO WHOM THE PSALMS HAVE BEEN ATTRIBUTED.

After having said so much on the *name* and ancient *divisions* of this important book, it may be necessary to say something in answer to the question, "Who was the author of the Book of Psalms?" If we were to follow the popular opinion, we should rather be surprised at the question, and immediately answer, DAVID, king of Israel! That many of them were composed by *him*, there is no doubt; that several were written long after his time, there is internal evidence to prove; and that many of them were written even by his *contemporaries*, there is much reason to believe.

That the *collection*, as it now stands, was made long after David's death, is a general opinion among learned men; and that *Ezra* was the collector and compiler is commonly believed. Indeed all antiquity is nearly unanimous in giving Ezra the honour of collecting the different writings of Moses and the prophets, and reducing them into that form in which they are now found in the Holy Bible, and consequently the *Psalms* among the rest. See this subject treated at large in the *preface to Ezra,* &c.

In making this collection it does not appear that the compiler paid any attention to *chronological arrangement.* As he was an inspired man, he could judge of the pieces which came by Divine inspiration, and were proper for the general edification of the Church of God.

The writer of the SYNOPSIS, attributed to St. *Athanasius*, says that the friends of King Hezekiah chose *one hundred and fifty* Psalms out of the number of *three thousand* which David had composed, and that they suppressed the rest: he says farther, that this is written in the *Chronicles;* but it is not found in the *Chronicles* which we now have, though it might have been in other Chronicles which that author had seen.

That some Scriptural collections were made under the influence and by the order of Hezekiah, we learn from Prov. xxv. 1: "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." But whether these were employed on the writings of the *father*, as they were on those of the *son*, we cannot tell. The above authority is too slender to support any building of magnitude.

The only method we have of judging is from the internal evidence afforded by several of the Psalms themselves, and from the *inscriptions* which many of them bear. As far as *time*

and *facts* are concerned, many of them can be traced to the days of David, and the *transactions* which then occurred, and in which he bore so eminent a part. But there are others in which we find no *note* of *time*, and no reference to the *transactions* of David's reign.

As to the *inscriptions*, they are of slender authority; several of them do not agree with the subject of the Psalm to which they are prefixed, and not a few of them appear to be out of their places.

In one of the prologues attributed to St. *Jerome*, but probably of Eusebius, at the end of Vol. II. of St. Jerome's Works by *Martinay*, we find a *table* in which the whole Book of Psalms is dissected, showing those which have *inscriptions*, those which have *none*, and those to which the *name* of a particular *person*, as author, is prefixed. I shall give these in gross, and then in detail: Psalms without any name prefixed, 17; Psalms with an inscription, 133; in all 150.

These are afterwards divided into those which bear *different kinds* of *titles, without names*; and those which have *names* prefixed. I shall give these from the *Quincuplex Psalterium*, fol. *Paris*, 1513, as being more correct than in the edition of Jerome, by *Martinay*.

Psalms which have no inscription *of any kind:* Psa. i., ii., xxxii., xlii., lxx., xc., xcii., xciii., xciv., xcv., xcvi., xcvii., xcviii., xcix., ciii., cxv., cxxxvi., cxlvii. - - 18

Psalms to which David's *name is prefixed*: Psa. iii., iv., v., vi., vii., viii., ix., x., xi., xii., xiii., xiv., xv., xvi., xvii., xviii., xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., xxix., xxx., xxxi., xxxiii., xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl., l., li., lii., liii., liv., lv., lvi., lvii., lviii., lix., lx., lxi., lxii., lxiii., lxiv., lxvii., lxviii., lxix., lxxxv., c., cii., cvii., cviii., cix., cxxxiii., cxxxvii., cxxxviii., cxxxix., cxl., cxli., cxlii., cxliii., cxliv., 70

Psalms attributed to Solomon: Psa. lxxi., cxxvi. - - - - 2

Psalms attributed to the sons of Korah: Psa. xli., xliii., xliv., xlv., xlvi., xlvii., xlviii., lxxxiii., lxxxiv., lxxxvi. - - - - - - - - - - 10

Psalms with the name of Asaph *prefixed:* Psa. xlix., lxxii., lxxiii., lxxiv., lxxv. lxxvi., lxxvii., lxxviii., lxxix., lxxx., lxxxi., lxxxii. - - - - - - - 12

A Psalm to which the name of Heman *is prefixed:* Psa. lxxxvii. - - - 1

A Psalm to which the name of Ethan *is prefixed:* Psa. lxxxviii. - - - 1

A Psalm to which the name of Moses *is prefixed:* Psa. lxxxix. - - - 1

Psalms with titles without any name *specified:* A Song or Psalm, lxv. A Song or Psalm, lxvi. A Psalm or Song, xci. A Prayer of the Afflicted, ci. - - - 4

Hallelujah *Psalms:* Psa. civ., cv., cvi., cx., cxi., cxii., cxiii., cxiv., cxvi., cxvii., cxviii., cxxxiv., cxxxv., cxlv., cxlvi., cxlviii., cxlix., cl. - - - - - - 18

Psalms or Songs of Degrees: Psa. cxix., cxx., cxxi., cxxii., cxxiii., cxxiv., cxxv., cxxvii., cxxviii., cxxix., cxxx., cxxxi., cxxxii. - - - - - - - 13

Sum total of all kinds: Psalms having no inscription, 18. David's, 70. Solomon's, 2. Sons of Korah, 10. Asaph, 12. Heman, 1. Ethan, 1. Moses, 1. Psalms and Songs, 3. Prayer, 1. Hallelujah, 18. Psalms of Degrees, 13 -----

Grand total 150

Supposing that the *persons* already mentioned are the authors of those Psalms to which their names are prefixed, there are still *fifty-three*, which, as bearing *no propern ame*, must be attributed to uncertain authors, though it is very probable that several of them were made by David.

The reader will observe that as the preceding enumeration is taken from the *Vulgate*, consequently it is not exactly the same with ours: but the rules already given at page 200, will enable him to accommodate this division to that in our common Bibles, which is the same with that in the *Hebrew* text.

In order to make the preceding table as correct as possible, I have carefully collated that in the Benedictine edition of St. Jerome's Works, with professedly the same table in the Quincuplex Psalter, in both of which there are several errors. In the *Works*, though all the numbers are given at large, as *primus, decimus, centesimus, &c.*, yet the sum total, under each head, rarely agrees with the items above it. This was so notoriously the case in the

table in Jerome's Works, that I thought best to follow that in the *Psalter* above mentioned, which had been carefully corrected by Henry Stephens.

After all, this table gives but small satisfaction, when we come to collate it with the Psalms in the Hebrew text, or as they stand in our common English Bibles. That nothing might be wanting, I have made an analysis of the whole from our present text, collating this with the Hebrew where I was in doubt; and by this the reader will see how greatly these tables differ from each other; and that many Psalms must now come under a different arrangement, because of their different titles, from that which they had in St. Jerome's time. For instance, in St. Jerome's time there were *seventy*, or, as in some copies, *seventy-two* Psalms that had the name of David in the inscriptions: at present there are *seventy-three* thus inscribed in the Hebrew text.

SECTION IV.—CLASSIFICATION OF THE PSALMS AS THEY STAND IN OUR COMMON VERSION.

Jerome gave two editions of the Latin Psalter, one from the Hebrew, and the other corrected from the Septuagint. Both of these may be found in his WORKS, and in the Quincuplex Psalter mentioned above. I shall now add a table, on a similar plan with the above, taken from our present authorized text.

A Classified Table of the Psalms taken from the text in common use.

Psalms which have no inscription *of any kind:* Psa. i., ii., x., xxxiii., xliii., lxxi., xci., xciii., xciv., xcv., xcvi., xcvii., xcix., civ., cv., cvii., cxiv., cxv., cxvi., cxvii., cxviii., cxix., cxxxvi., cxxxvii. - - - - - - - - - - 24

Psalms to which David's *name is prefixed:* Psa. iii., iv., v., vi., vii., viii., ix., xi., xii., xiii., xiv., xv., xvi., xvii., xviii., xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., xxix., xxx., xxxi., xxxii., xxxiv., xxxv., xxxvi., xxxvii, xxxviii., xxxix., xl., xli., li., lii., liii., liv., lv., lvi., lvii., lviii., lix., lx., lxi., lxii., lxiii., lxiv., lxv., lxviii., lxix., lxx., lxxxvi., ci., ciii., cviii., cix., cx., cxxii., cxxiv., cxxxi., cxxxiii., cxxxviii., cxxxix., cxl., cxli., cxlii., cxliii., cxliv., cxlv. - - - - - - - - - - - 73

Psalms attributed to Solomon: Psa. lxxii., cxxvii. - - - - - - 2

Psalms attributed to the sons of Korah: Psa. xlii., xliv., xlv., xlvi., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii. - - - - - - - - - - 10

Psalms with the name of Asaph *prefixed:* Psa. l., lxxiii., lxxiv., lxxv., lxxvi., lxxvii., lxxviii., lxxix., lxxx., lxxxi., lxxxii., lxxxiii. - - - - - - - - 12

A Psalm to which the name of Heman *is prefixed:* Psa. lxxxix. - - - 1

A Psalm to which the name of Ethan *is prefixed:* Psa. lxxxix. - - - 1

A Psalm to which the name of Moses *is prefixed:* Psa. xc. - - - - 1

Psalms with titles without any name *specified:* A Song or Psalm, lxvi. A Psalm or Song, lxvii. A Psalm or Song for the Sabbath day, xcii. A Psalm or Song, xcviii. A Psalm or Song, c. A Prayer of the Afflicted, cii. - - - - - - - - 6

Hallelujah *Psalms:* Psa. cvi., cxi., cxii., cxiii., cxxxv., cxlvi., cxlvii., cxlviii., cxlix., cl. 10

Psalms or Songs of Degrees: Psa. cxx., cxxi., cxxiii., cxxv., cxxvi., cxxviii., cxxix., cxxx., cxxxii., cxxxiv. - - - - - - - - - - 10

Sum total of all kinds: Psalms having no *inscription*, 24. Psalms having David's name prefixed, 73. Psalms having Solomon's name, 2. Ditto, sons of Korah, 10. Ditto, Asaph, 12. Ditto, Heman, 1. Ditto, Ethan, 1. Psalms and Songs, 6. Hallelujah Psalms, 10. Psalms of Degrees, 10.

Grand total 150

After all that has been done to assign each Psalm to its author, there are few of which we can say positively, *These were composed by David.*

Most commentators, as well as historians of the life and reign of David, have taken great pains to throw some light upon this subject, particularly *Calmet*, *Delaney*, *Chandler*, and *Venema*. The former has made *seven divisions* of them, to ascertain the *order* of *time* in

which they were written. I shall adopt this plan, and accommodate it to the Psalms as they stand in our present authorized version, after simply remarking that there are several Psalms which appear to be ill-divided, some making *two* or *three*, which in all probability made originally but one; and others, which formerly made *two* or more, now improperly connected.

This has been already noticed in comparing the differences of the numeration between the *versions* and the *Hebrew* text. See p. 201; see also at the end of the following table

Section V.—Chronological Arrangement of the Book of Psalms

1. Psalms *which contain* no Note *or* Indication *of the* Time *when written.*

Psalm i. "Blessed is the man," &c. This is generally considered as a *Preface* to the whole book; supposed by some to have been written by *David:* but others attribute it to *Ezra*, who collected the book of Psalms.

Psalm iv. "Hear me when I call." The evening prayer of a *pious man.*

Psalm viii. "O Lord our Lord." The *privileges* and *dignity* of man.

Psalm xix. "The heavens declare the glory of God." God's glory in the *creation.* The excellence, perfection, and use of the Divine *law.*

Psalm lxxxi. "Sing aloud unto God." Supposed to be a Psalm usually sung at the *Feast of Trumpets*, or the beginning of the *year;* and at the *Feast of Tabernacles.*

Psalm xci. "He that dwelleth in the secret place." The *happiness* of those who trust in the Lord. This Psalm might be placed during or after the *Captivity.*

Psalm cx. "The Lord said unto my Lord." The advent, birth, passion, priesthood, and kingdom of Christ. Probably composed by *David.*

Psalm cxxxix. "O Lord, thou hast searched me." On the *wisdom* and *providence* of God

Psalm cxlv. "I will extol thee, my God, O King." Thanksgiving for the *general benefits* bestowed by God.

In none of these is there any distinct notation of time.

II. Psalms *composed by* David *while* persecuted *by* Saul.

Psalm xi. "In the Lord put I my trust." Composed by David when in the court of Saul; his friends exhorting him to escape for his life from the jealousy and cruelty of Saul.

Psalm xxxi. "In thee, O Lord, do I put my trust." Composed when David was proscribed, and obliged to flee from Saul's court.

Psalm xxxiv. "I will bless the Lord at all times." Supposed to have been composed by David when, by feigning himself to be mad, he escaped from the court of Achish, king of Gath.

Psalm lvi. "Be merciful unto me, O God." Composed in the *cave* of *Adullam*, after his escape from Achish.

Psalm xvi. "Preserve me, O God." David persecuted by Saul, and obliged to take refuge among the *Moabites* and *Philistines.*

Psalm liv. "Save me, O God, by thy name." David, betrayed by the *Ziphims*, escapes from the hands of Saul.

Psalm lii. "Why boastest thou thyself in mischief." Composed by David when *Doeg* betrayed him to Saul, who, not finding him, slew the priests at *Nob.*

Psalm cix. "Hold not thy peace, O God." An invective against *Doeg*, and the rest of his *enemies.*

Psalm xvii. "Hear the right, O Lord." When Saul carried his persecution to the highest pitch.

Psalm xxii. "My God, my God, why hast thou forsaken me." *Saul's* persecution of *David*, an emblem of the persecutions of *Christ* by the *Jews.*

Psalm xxxv. "Plead my cause, O Lord." Against *Saul* and his *courtiers*, who plotted his destruction.

Psalm lvii. "Be merciful unto me, O God." While shut up in the cave of *En-gedi;* 1 Sam. xxiv. 4.

Psalm lviii. "Do ye indeed speak righteousness." Against the wicked *counsellors* of Saul

Psalm cxlii. "I cried unto the Lord with my voice." David in the cave of *En-gedi*; 1 Sam. xxiv.

Psalm cxl. "Deliver me, O Lord." Under the same persecutions praying for Divine succour.

Psalm cxli. "Lord, I cry unto thee." Same as the preceding.

Psalm vii. "O Lord my God, in thee do I put my trust." When violently persecuted by Saul.

III. Psalms *composed after the Commencement of the reign of* David, *and after the Death of* Saul.

Psalm ii. "Why do the heathen rage." Written by David after he had established his throne at Jerusalem, notwithstanding the envy and malice of his enemies. A prophecy of the reign of Christ.

Psalm ix. "I will praise thee, O Lord, with my whole heart." Sung by David on bringing the ark from the house of *Obed-edom*.

Psalm xxiv. "The earth is the Lord's, and the fulness thereof." Sung on the same occasion.

Psalm lxviii. "Let God arise, let his enemies be scattered." Sung on bringing the ark from *Kirjath-jearim* to Jerusalem.

Psalm ci. "I will sing of mercy and judgment." David describes the manner in which he will form his court, his ministers, and confidential servants.

Psalm xxix. "Give unto the Lord, O ye mighty." Composed after the *dearth* which fell on the land because of Saul's unjust persecution of the *Gibeonites*; 2 Sam xxi.

Psalm xx. "The Lord hear thee in the day of trouble." Composed when David was about to march against the *Ammonites* and *Syrians*; 2 Sam. x. 16.

Psalm xxi. "The king shall joy in thy strength." Thanksgiving to God for the victory over the *Ammonites*, &c.; a continuation of the subject in the preceding.

Psalm xxxviii. "O Lord, rebuke me not in thy wrath." Composed during the time of a grievous *affliction*, after his transgression with *Bath-sheba*. See Psa. vi.

Psalm xxxix. "I said, I will take heed to my ways." A continuation of the same subject.

Psalm xl. "I waited patiently for the Lord." Thanksgiving for his *recovery*.

Psalm xli. "Blessed is he who considereth the poor." A continuation of the preceding subject.

Psalm vi. "O Lord, rebuke me not in thine anger." Supposed to be written in a time of *sickness* after his sin with *Bath-sheba*. See Psa. xxxviii.

Psalm li. "Have mercy upon me, O God." Written after he received the reproof by *Nathan* the prophet; 2 Sam. xii.

Psalm xxii. "Blessed is he whose transgression is forgiven." Written about the same time, and on the same subject.

Psalm xxxiii. "Rejoice in the Lord, O ye righteous." A continuation of the preceding Psalm.

IV. Psalms *composed during the* rebellion *of* Absalom.

Psalm iii. "Lord, how are they increased that trouble me?" When David was driven from Jerusalem by Absalom.

Psalm iv. "Hear me when I call." Composed at the same time.

Psalm lv. "Give ear to my prayer." When he was flying from Jerusalem before Absalom.

Psalm lxii. "Truly my soul waiteth upon God." Exercising faith and patience during Absalom's rebellion.

Psalm lxx. "Make haste, O God, to deliver me." During the same.

Psalm lxxi. "In thee, O Lord, do I put my trust." Continuation of the preceding.

Psalm cxliii. "Hear my prayer, O Lord." Written during the *war* with *Absalom*.

Psalm cxliv. "Blessed be the Lord my strength." Written after the overthrow of *Absalom*, *Sheba*, and other rebels.

V. Psalms *written between the* Rebellion *of* Absalom, *and the* Babylonish Captivity.

Psalm xviii. "I will love thee, O Lord, my strength." Thanksgivings for all the benefits which David had received from God. See 2 Sam. xxii.

Psalm xxx. "I will extol thee, O Lord." Composed at the dedication of the *threshing-floor* of *Ornan*; 2 Sam. xxiv. 25.

Psalm lxxii. "Give the king thy judgments." Composed by David when he invested *Solomon* with the kingdom.

Psalm xlv. "My heart is inditing a good matter." Written by the sons of Korah, for *Solomon's marriage.*

Psalm lxxviii. "Give ear, O my people." Sung by the choir of *Asaph*, on the *victory* gained by *Asa* over *Baasha* king of Israel; 2 Chron. xvi. 4, &c.

Psalm lxxxii. "God standeth in the congregation." Instructions given to the *judges* in the days of *Jehoshaphat*, king of Judah.

Psalm lxxxiii. "Keep not thou silence, O God." Thanksgiving for the *victories* of *Jehoshaphat*, king of Judah, over the *Ammonites*, *Idumeans*, and others. See. 2 Chron. xx. 1, &c.

Psalm lxxvi. "In Judah is God known." Sung by the choir of *Asaph* after the victory over *Sennacherib.*

Psalm lxxiv. "O God, why hast thou cast us off?" Lamentation over the temple destroyed by *Nebuchadnezzar.*

Psalm lxxix. "O God, the heathen are come." On the same subject; composed probably during the captivity.

VI. Psalms *composed during the* Captivity.

Psalm x. "Why standest thou afar off?" Lamentation of the Jews during the captivity.

Psalm xii. "Help, Lord, for the godly man ceaseth." Composed by the captive Jews, showing the wickedness of the *Babylonians.*

Psalm xiii. "How long wilt thou forget me." Continuation of the preceding.

Psalm xiv. "The fool hath said in his heart." A prayer of the poor captives for deliverance from their captivity.

Psalm liii. "The fool hath said in his heart, There is no God." This Psalm is almost verbatim with Psalm xiv., and, like it, describes the wickedness of the *Babylonians*, both having been composed during the captivity.

Psalm xv. "Lord, who shall abide in thy tabernacle?" This Psalm was probably intended to point out the *character* of *those* who might expect to return to their own land, and join in the temple service.

Psalm xxv. "Unto thee, O Lord, do I lift up my soul." A prayer of the captives for deliverance.

Psalm xxvi. "Judge me, O Lord." Continuation of the same.

Psalm xxvii. "The Lord is my light and my salvation." The *captives* express their confidence in God.

Psalm xxviii. "Unto thee will I cry." Prayers and thanksgivings of the *captives.*

Psalm xxxvi. "The transgression of the wicked." Complaints of the captives against the Babylonians.

Psalm xxxvii. "Fret not thyself." A Psalm of consolation for the *captives.*

Psalm xlii. "As the hart panteth." Composed by the sons of *Korah* during the *captivity.*

Psalm xliii. "Judge me, O God." Continuation of the same.

Psalm xliv. "We have heard with our ears." Same subject.

Psalm xlix. "Hear this, all ye people." By the sons of *Korah;* comfort for the *captives*

Psalm l. "The mighty God, even the Lord, hath spoken." God's reprehension of the Jews, showing them the *cause* of their *captivity.*

Psalm lx. "O God, thou hast cast us off." The *captives* express their hope of a speedy restoration.

Psalm lxiv. "Hear my voice, O God." The captives complain of their *oppression* under the *Babylonians.*

Psalm lxix. "Save me, O God." The captive *Levites* complain of the *cruelty* of the *Babylonians.*

Psalm lxxiii. "Truly God is good to Israel." *Asaph* warns the captives against the bad *example* of the *Babylonians*, and against being *envious* at the *prosperity* of the *wicked.* Compare this with Psalm xxxvii.

Psalm lxxv. "Unto thee, O God, do we give thanks." *Asaph* prays for the deliverance of the people.

Psalm lxxvii. "I cried unto God with my voice." *Jeduthun* and *Asaph* complain of the long duration of the *captivity.*

Psalm lxxx. "Give ear, O Shepherd of Israel." *Asaph* prays for the deliverance of the people.

Psalm lxxxiv. "How amiable are thy tabernacles." The sons of *Korah* pray for their release.

Psalm lxxxvi. "Bow down thine ear." The same subject.

Psalm lxxxviii. "O Lord God of my salvation." The same subject.

Psalm lxxxix. "I will sing of the mercies of the Lord." *Ethan* prays for the deliverance of the captive Jews.

Psalm xc. "Lord, thou hast been our dwelling." The *Levites*, the *descendants of Moses*, request their return from captivity.

Psalm xcii. "It is a good thing to give thanks." The same subject, and by the same persons.

Psalm xciii. "The Lord reigneth." The same, by the same persons.

Psalm xcv. "O come, let us sing unto the Lord." The same.

Psalm cxix. "Blessed are the undefiled in the way." A Psalm supposed to have been made by *Daniel*, or some other *captive prophet*, for the instruction of the people.

Psalm cxx. "In my distress I cried." The captives pray for deliverance.

Psalm cxxi. "I will lift up mine eyes." The same subject.

Psalm cxxx. "Out of the depths have I cried." The same.

Psalm cxxxi. "Lord, my heart is not haughty." The *heads* of the *people* pray for their return

Psalm cxxxii. "Lord, remember David." A prayer of the captive Jews in behalf of the *house of David.*

VII. *Psalms written* after *the Jews were permitted by the edict of* Cyrus *to return to their own land.*

Psalm cxxii. "I was glad when they said." A Psalm of thanksgiving when they heard of the *edict of Cyrus*, permitting their return.

Psalm lxi. "Hear my cry, O God." Thanksgivings when the Jews were about to return to Jerusalem.

Psalm lxiii. "O God, thou art my God." A Psalm of the people, now on their return to Judea.

Psalm cxxiv. "If it had not been the Lord, who was on our side." On the same subject.

Psalm xxiii. "The Lord is my shepherd." Thanksgiving to God for their *redemption* from *captivity.*

Psalm lxxxvii. "His foundation is in the holy mountains." Thanksgivings by the sons of Korah for their return from captivity.

Psalm lxxxv. "Lord, thou hast been favourable unto thy land." Thanksgivings for their return.

Psalm xlvi. "God is our refuge and strength." Sung by the sons of *Korah* at the *dedication of the second temple.*

Psalm xlvii. "O clap your hands, all ye people." The same.

Psalm xlviii. "Great is the Lord." A continuation of the preceding.

Psalm xcvi. "O sing unto the Lord a new song." This and the three preceding all sung at the *dedication of the second temple.*

Psalm xcvii. "The Lord reigneth; let the earth rejoice." Thanksgivings of the Jews for their deliverance; sung at the *dedication of the second temple.*

Psalm xcviii. "O sing unto the Lord a new song; for he hath done marvellous things." A continuation of the above.

Psalm xcix. "The Lord reigneth; let the people tremble." Sung on the same occasion.

Psalm c. "Make a joyful noise." On the same occasion.

Psalm cii. "Hear my prayer, O Lord." A description of the *sufferings* of the *captives* while in *Babylon;* and thanksgivings for their *deliverance.*

Psalm ciii. "Bless the Lord, O my soul." On the same subject.

Psalm civ. "Bless the Lord, O my soul. O Lord my God." On the same.

Psalm cv. "O give thanks unto the Lord." Thanksgivings for deliverance from Babylon.

Psalm cvi. "Praise ye the Lord. O give thanks unto the Lord." On the same subject. A recapitulation of what God did for their fathers in *Egypt* and in the *wilderness.*

Psalm cvii. "O give thanks—his mercy endureth for ever." A fine poetical description of the *miseries of the captivity.*

Psalm cviii. "O God, my heart is fixed." The Jews, delivered from captivity, pray for their brethren yet beyond the *Euphrates.*

Psalm cxi. "Praise ye the Lord. I will praise the Lord with my whole heart." Thanksgivings of the Jews *after* their *captivity.*

Psalm cxii. "Praise ye the Lord. Blessed is the man that feareth" A continuation of the same subject.

Psalm cxiii. "Praise ye the Lord. Praise, O ye servants." A continuation of the above.

Psalm cxiv. "When Israel went out of Egypt." The same subject.

Psalm cxvi. "I love the Lord." The same subject.

Psalm cxvii. "O praise the Lord, all ye nations." The same subject.

Psalm cxxvi. "When the Lord turned again our captivity." A prayer for the remnant *still remaining in captivity.*

Psalm cxxxiii. "Behold, how good and how pleasant." Happy union of the *priests* and *Levites* in the service of God, after the *captivity.*

Psalm cxxxiv. "Behold, bless ye the Lord." An exhortation to the priests and Levites properly to discharge their duties in the temple, after they had returned from their captivity.

Psalm cxxxv. "Praise ye the Lord. Praise ye the name of the Lord." Same as the preceding.

Psalm cxxxvi. "O give thanks unto the Lord." Same as before.

Psalm cxxxvii. "By the rivers of Babylon, there we sat down." The Levites on their return, relate how they were insulted in their captivity.

Psalm cxlviii. "Praise ye the Lord. Praise ye the Lord from the heavens." Thanksgiving for deliverance from the captivity; and an invitation to all creatures to celebrate the praise of the Lord.

Psalm cxlix. "Praise ye the Lord. Sing unto the Lord a new song." On the same subject.

Psalm cl. "Praise ye the Lord. Praise God in his sanctuary." A continuation of the preceding Psalms.

Psalm cxlvi. "Praise ye the Lord. Praise the Lord, O my soul." Supposed to have been composed by *Haggai*, and *Zechariah*, to comfort the people when the edict of Cyrus was *revoked.* See the notes on this Psalm.

Psalm cxlvii. "Praise ye the Lord: for it is good." Thanksgiving of the same *prophets* after the long *dearth* mentioned by *Haggai*, chap. i. In the *Vulgate* this Psalm is divided at ver. 12, "Praise the Lord, O Jerusalem;" and is supposed by *Calmet* to

have been sung at the dedication of the walls of Jerusalem. The *whole* Psalm is suitable to the occasions mentioned above.

Psalm lix. "Deliver me from mine enemies." Probably sung about the same time. See Neh. iv. and following chapters.

Psalm lxv. "Praise waiteth for thee, O God." Composed by *Haggai* and *Zechariah*, after the Lord had sent the *rain promised by Haggai*, chap. i.; and when they had begun the *repairs* of the *temple*. See Psalm cxlvii.

Psalm lxvi. "Make a joyful noise." A continuation of the above.

Psalm lxvii. "God be merciful unto us." The same subject.

Psalm cxviii. "O give thanks unto the Lord; for he is good." A song of praise after the death of *Cambyses*, or probably after the *dedication of the walls of Jerusalem*. Supposed to have been written by *Nehemiah*.

Psalm cxxv. "They that trust in the Lord." The Jews encouraging each other to resist *Sanballat* and *Tobiah*, and their other enemies.

Psalm cxxvii. "Except the Lord build the house." Composed to encourage the people to labour at the rebuilding of the walls of Jerusalem; and to put their confidence in the Lord.

Psalm cxxviii. "Blessed is every one that feareth the Lord." A continuation of the preceding.

Psalm cxxix. "Many a time have they afflicted me." A description of the peace and comfort enjoyed by the Jews under the reign of Darius.

Psalm cxxxviii. "I will praise thee with my whole heart." A continuation of the same subject.

For the *reasons* of the above *chronological arrangement* the reader may refer to the notes, and see also another table, page 215. This arrangement is better than none; and I hope will in the main be found as correct as can reasonably be expected, and a great help to a proper understanding of the Psalms.

Section VI. General Observations on the great Difference of Character between the Hebrew Poets, and those of Greece and Italy.

The *Hebrew Psalter* is the most ancient collection of poems in the world; and was composed long before those in which ancient Greece and Rome have gloried. Among all the *heathen* nations *Greece* had the honour of producing not only the *first*, but also the most sublime, of poets: but the subjects on which they employed their talents had, in general, but little tendency to meliorate the moral condition of men. Their subjects were either a *fabulous theology*, a *false and ridiculous religion*, *chimerical wars*, *absurd heroism*, *impure love*, *agriculture*, *national sports*, or *hymns in honour of gods* more corrupt than the most profligate of men. Their writings served only to render vice amiable, to honour superstition, to favour the most dangerous and most degrading passions of men, such as impure love, ambition, pride, and impiety. What is said of the *Greek poets* may be spoken with equal truth of their successors and imitators, the *Latin poets*; out of the whole of whose writings it would be difficult to extract even the *common maxims* of a *decent morality*. I am well aware that fine sentiments, strong and terse expressions, and luminous thoughts, may be found in different parts of their writings; but compared with what is of a different kind, it may be well said of these,—

"*Apparent rari nantes in gurgite vasto.*"

The Hebrew poets, on the contrary, justly boast the highest antiquity: they were men inspired of God, holy in their lives, pure in their hearts, labouring for the good of mankind; proclaiming by their incomparable compositions the infinite perfections, attributes, and unity of the Divine nature; laying down and illustrating the purest rules of the most refined morality, and the most exalted piety. God, his attributes, his works, and the religion which he has given to man, were the grand subjects of their Divinely inspired muse. By their wonderful art, they

not only embellished the history of their own people, because connected intimately with the history of God's providence, but they also, by the light of the Spirit of God that was within them, foretold future events of the most unlikely occurrence, at the distance of many hundreds of years, with such exact circumstantiality as has been the wonder and astonishment of considerate minds in all succeeding generations; a fact which, taken in its connection with the holiness and sublimity of their doctrine; the grandeur, boldness, and truth of their imagery; demonstrates minds under the immediate inspiration of that God whose nature is ineffable, who exists in all points of time, and whose wisdom is infinite.

Some of the greatest both of the Greek and Roman poets, were men obscure in their birth, desperate in their fortune, and of profligate manners; a fact at once proved both by their history and by their works. But the Hebrew poets were among the greatest men of their nation: and among them were found kings of the highest character, judges of the greatest integrity, heroes the most renowned, and lawgivers whose fame has reached every nation of the earth. By means of these men the lamp of true religion has been lighted in the earth; and wherever there is a ray of truth among the sons of men, it is an emanation immediately taken, or indirectly borrowed, from the prophets, poets, and statesmen, of the sons of Jacob.

The chief of the Hebrew *poets* were *Moses*, *David*, *Solomon*, *Job*, or whoever was the author of the book so called, *Isaiah*, *Jeremiah*, and most of the *minor prophets*. Solomon himself wrote *one thousand and five* hymns and poems: yet we know not that we have any of his poetical works, except the *Canticles*, though there may be some *Psalms* of his composition in the book before us.

Several of the *fathers*, both Greek and Latin, maintain that David is the author of the *whole book of Psalms*. And although they allow that several of them speak of times most obviously *posterior* to the days of David, yet they assert that he is the author of these also, and that he spoke of those events by the *spirit of prophecy!* The rabbins assert that the book of Psalms was composed by *ten* different authors, viz. *Adam*, *Melchizedek*, *Abraham*, *Moses*, the *sons of Korah*, *David*, *Solomon*, *Asaph*, *Jeduthun*, and *Ethan*. But this opinion is slenderly supported.

Section VII. Observations on the Manner in which several of the Psalms appear to have been composed.

That there were *several authors*, and that the Psalms were composed at *different times*, is sufficiently evident from the compositions themselves. The *occasions* also on which they were written are frequently pointed out by their contents; and these things have been kept constantly in view, in the construction of the preceding table.

There is a difficulty which should not be overlooked, and with which almost every reader is puzzled, viz., How is it that in the *same Psalm* we find so many *different states* of mind and circumstances pointed out? These could not be the experience of *one* and the *same person*, at the *same time*. The answer that is commonly given is this: Such Psalms were composed *after* the full termination of the *events* which they celebrate. For instance, David had fallen into distress—his sorrows became multiplied—he was filled with torturing fears. He called earnestly on the Lord for help; he was heard after a long night and fight of afflictions; and he most feelingly and sublimely praises God for his deliverance. Now all these different circumstances he describes *as if then existing*, though considerably *distant* in point of time; *beginning* the Psalm with the language of the *deepest penitential distress*, almost bordering on despair; and *ending* it with the *strongest confidence in God*, and thanksgiving for his *deliverance*. The thirtieth Psalm is a case in point; to the *notes* on which the reader is referred. Now it is possible that the psalmist, having obtained deliverance from sore and oppressive evils, might sit down to compose a hymn of thanksgiving to celebrate God's mercies; and in order to do this the more effectually, might describe the different circumstances enumerated above, as if he *were then passing through them*.

But I own that, to me, this is not a satisfactory solution. I rather suppose that such Psalms, and perhaps most of those called *acrostic*, were composed from *diaries* or *memo-*

randa; and in forming a Psalm, materials out of *different days*, having little congruity with each other as to the time in which they happened, would necessarily enter into the composition. This supposition will, in my opinion, account for all anomalies of this kind, which we perceive in the book of Psalms.

On this rule we can account for apparent contradictions in several Psalms: taken as metrical compositions formed from memoranda of religious experience for different days, they may well express different states; as the state of the author's mind was not likely to be precisely the same in all those times on which he made the memoranda. I can illustrate what I mean by the following extract from the *Spiritual Diary* of *Doctor John Rutty*:—

"*Seventh month*, 1768, 3d day: Amidst our palpable desolations, matter of some comfort appeared. An inward voice of thanksgiving to God for the gift of his Son, the Lord Jesus Christ, to us Gentiles; the mystery hid from ages, adorable, incomprehensible, unutterable, and unmerited; and if the sweet singer of Israel had occasion to say, 'Awake, sackbut, psaltery, and harp, and praise the Lord;' so had I, so had we, so had every one whose eyes the god of this world had not blinded.

"My native fierceness seemed, in the clear vision, to be the chief sin of my bosom, not yet wholly subdued: good Lord, and God of love, subdue it!

"7th. Soul, awake! the everlasting antitypal Sabbath I trust is at hand, the end of all labours, sufferings, and sins; see and prepare for it by letting the earth now enjoy its Sabbaths, even in a gradual relaxation and holy carelessness in all the special concerns of flesh and blood.

"8th. Protracted my vesper beyond the usual time, by reason of a sweet inspired song of thanksgiving to a gracious and ever adorable Providence.

"10th. Thy work is not yet done; the war in the members is still felt. Patience hath not yet had its perfect work. O my poverty! Lord, help me!

"11th. In the midst of various discouragements I was induced, even from observation, to believe that our late labour had not been wholly in vain; yea, on the 15th and 20th, I was a witness to some effects thereof.

"19th. A silent meeting with a loaded atmosphere; great heaviness, and the holy fire almost but not quite out.

"22d. I am a wonder of God's mercy and bounty. He is, as it were, renewing my youth; and giving, in old age, to enjoy and sweetly apply the labours of my youth, whilst multitudes of my equals and associates are dropping into eternity, or else various ways distressed. Awake, soul, and work; for the eleventh hour is come!

"23d. In a religious view, suffering is my portion. Lord, sustain!

"25th. A sweet song of thanksgiving.

"31st. The tenor of the drawing or proper steerage this day was, to keep carefully the holy medium between a criminal remissness in temporals on the one hand, and an anxiety about them on the other." *Spiritual Diary*, vol. ii. p. 235.

One sentence excepted, which is not relevant, here are the whole memoranda of this eminent man's religious experience for one month, in which we find the following states distinctly marked:

1. Mourning over the small progress of religion in the place where he dwelt, yet receiving encouragement from other quarters, day 3d. 2. Exulting in God for redemption by Christ Jesus, ditto. 3. Humbled on a view of his natural fierceness of spirit, ditto. 4. Rejoicing at the prospect of being soon released from earth, day 7th. 5. Thanksgiving for providential blessings, day 8th. 6. Fighting against inward sin, day 10th. 7. Encouraged in the performance of his duty, days 11th, 15th, 20th. 8. Mourning over the heavenly flame, almost extinct, day 19th. 9. Triumphing in a restoration of mental and bodily vigour, day 22d. 10. Complaining of his suffering lot, day 23d. 11. Happy in his soul, and giving praise to God, day 25th. 12. Forming holy resolutions for the government of his future life, day 31st

Let us compare this with Psalm xxx., to which I have already referred in this introduction.

The Psalm begins with "I will extol thee, O Lord." And we find in it *seven* different states distinctly marked:

1. He had been in great distress, and nearly overwhelmed by his enemies; implied in ver. 1
2. He extols God for having lifted him up, and preserved him from his adversaries, ver. 1, 3
3. He is brought into great prosperity, trusts in what he had received, and forgets to depend wholly on the Lord, ver. 4–6. 4. The Lord hides his face from him, and he is brought into great distress, ver. 7: "Thou didst hide thy face, and I was troubled." 5. He makes earnest prayer and supplication, and pleads strongly with the Lord, ver. 8–10. 6. He is restored to the Divine favour, and filled with joy, ver. 11. 7. He purposes to glory in God alone, and trust in him for ever, ver. 12.

Now it is impossible that David could have been in all these states when he penned this Psalm: suppose them to be the *memoranda* taken from one week's journal, and dressed in his poetic form; for it is possible that he might have passed through all these states in one week. Let us examine the *month's* experience, extracted from the diary of *Dr. Rutty*; and let an able hand clothe that in a poetic dress; and we shall find it as apparently contradictory as the xxxth Psalm. Suppose both formed from *memoranda* of a *diary*, and all is plain.

I have spent the more time on this subject, because it is important to have some *general rule* by which we may account for the apparent inconsistencies often occurring in the same Psalm.

There is another class of Psalms to which this mode of interpretation is not applicable: I mean those composed in the *dialogue* form. There are several of this kind; and as the several interlocutors are not distinguished, it requires considerable attention to find out the different parts which belong to the speakers. I shall give an example of this class.

The *ninety-first* Psalm contains, in general, a description of the happiness of those who trust in the Lord: but is evidently divided among *three* speakers: the *psalmist;* another whom we may call his *friend;* and thirdly, *Jehovah.* I shall endeavour to assign to each his part.

The *psalmist* begins with asserting, in general terms, the happiness of the godly: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," ver. 1.

His *friend* states his own experience, and replies, "I will say of the Lord, He is my refuge," &c., ver. 2.

The psalmist answers: "Surely he shall deliver thee," &c., ver. 3; and goes on to enumerate the great privileges of the godly, to ver. 8.

The *friend* then resumes, and shows how blessed the psalmist must be, who has an interest in the same God; and enters into a detail of his privileges, ver. 9–13.

This speech concluded, *Jehovah* speaks, confirms what was said concerning the blessedness of the godly; and to such persons he promises the highest spiritual honours, long life, and endless salvation, ver. 14–16.

Other Psalms of this class, such as the xxth and xxxth, &c., will be particularly pointed out in the course of the notes on this subject.

Section VIII.—On the Use made of the Psalms in the New Testament.

Some have imagined that the book of Psalms is to be understood mystically, in reference to the Christian system; and, indeed, on this plan they have been interpreted and applied by many *fathers*, both ancient and modern. To this opinion I cannot subscribe: and therefore cannot frame a commentary in this way. That several of them are quoted, both by our Lord and his apostles, we have the fullest proof; and where they have shown the way, we may safely follow. Bishop *Horne*, who contends for the spiritual sense of this book, gives an interesting view of the principal passages that have been *quoted* in the *New Testament;* and from his *preface* I shall select a few paragraphs on this part of the subject: "No sooner," says he, "have we opened the book, than the *second* Psalm presents itself, to all appearance, as an inauguration hymn composed by David, the anointed of Jehovah; when by him crowned with victory, and placed triumphant on the sacred hill of Sion. But let us turn to Acts iv. 25, and there we find the apostles declaring the Psalm to be descriptive of the exaltation of Jesus Christ, and of the opposition raised against his Gospel, both by Jew and Gentile.

"In the *eighth* Psalm we may imagine the writer to be setting forth the pre-eminence of man in general above the rest of the creation: but by Heb. ii. 6, we are informed that the supremacy conferred on the second Adam, the man Christ Jesus, over all things in heaven and earth, is the subject there treated of.

"St. Peter stands up, Acts ii. 25, and preaches the resurrection of Jesus from the latter part of the *sixteenth* Psalm; and, lo, *three thousand* souls are converted by the sermon.

"Of the *eighteenth* Psalm we are told in the course of the sacred history, 2 Sam. xxii., that 'David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:' yet, in Rom. xv. 9, the *ninth* verse of that Psalm is adduced as a proof that the Gentiles should glorify God for his mercy in Christ Jesus: 'As it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.'

"In the *nineteenth* Psalm David seems to be speaking of the material heavens and their operations only, when he says: 'Their sound is gone out into all the earth, and their words into the ends of the world.' But St. Paul, Rom. x. 18, quotes the passage to show that the Gospel had been universally published by the apostles.

"The *twenty-second* Psalm Christ appropriated to himself, by beginning it in the midst of his sufferings on the cross: 'My God, my God, why hast thou forsaken me?' Three other verses of it are also applied to him; and the words of the *eighth* verse were actually used by the chief priests when they reviled him: 'He trusted in God,' &c., Matt. xxvii. 43.

"When David says, in the *fortieth* Psalm, 'Sacrifice and offering thou didst not desire—Lo, I come—to do thy will;' we might suppose him only to declare, in his own person, that obedience is better than sacrifice; but, from Heb. x. 5, we learn that Messiah in that place speaks of his advent in the flesh to abolish the legal sacrifices, and to do away sin by the oblation of himself, once for all.

"That tender and pathetic complaint in the *forty-first* Psalm: 'Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me,' undoubtedly might be, and probably was, originally uttered by David upon the revolt of his old friend and counsellor Ahithophel, to the party of his rebellious son Absalom. But we are certain, from John xiii. 18, that this scripture was fulfilled when Christ was betrayed by his apostate disciple: 'I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.'

"The *forty-fourth* Psalm we must suppose to have been written on occasion of a persecution under which the Church at that time laboured; but a verse of it is cited, Rom. viii. 36, as expressive of what Christians were to suffer on their blessed Master's account: 'As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.'

"A quotation from the *forty-fifth* Psalm in Heb. i. 8, certifies us that the whole is addressed to the Son of God, and therefore celebrates his spiritual union with the Church, and the happy fruits of it.

"The *sixty-eighth* Psalm, though apparently conversant about Israelitish victories, the translation of the ark to Sion, and the services of the tabernacle; yet does, under those figures, treat of Christ's resurrection; his going up on high leading captivity captive, pouring out the gifts of the Spirit, erecting his Church in the world, and enlarging it by the accession of the nations to the faith; as will be evident to any one who considers the force and consequence of the apostle's citation from it, Eph. iv. 7, 8: 'Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.'

"The *sixty-ninth* Psalm is *five* times referred to in the Gospels, as being uttered by the prophet in the person of the Messiah. The *imprecations*, or rather *predictions*, at the latter end of it, are applied, Rom. xi. 9, 10, to the Jews; and to Judas, Acts i. 20, where the *hundred and ninth* Psalm is also cited as prophetical of the sore judgments which should befall that arch traitor, and the wretched nation of which he was an epitome.

"St. Matthew, informing us, chap. xiii. 35, that Jesus spake to the multitude in parables, gives it as one reason why he did so: 'That it might be fulfilled which was spoken by the prophet, Psa. lxxiii. 2, I will utter things which have been kept secret from the foundation of the world.'

"The *ninety-first* Psalm was applied by the tempter to the Messiah; nor did our Lord object to the application, but only to the false inference which his adversary suggested from it; Matt. iv. 6, 7.

"The *ninety-fifth* Psalm is explained at large in Heb. iii. and iv., as relative to the state and trial of Christians in the world, and to their attainment of the heavenly rest.

"The *hundred and tenth* Psalm is cited by Christ himself, Matt. xxii. 44, as treating of his exaltation, kingdom, and priesthood.

"The *hundred and seventeenth* Psalm, consisting only of *two verses*, is employed, Rom. xv. 11, to prove that the Gentiles were one day to praise God for the mercies of redemption.

"The twenty-second verse of the *hundred and eighteenth* Psalm: 'The stone which the builders refused,' &c., is quoted *six* different times as spoken of our Saviour. See Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11.

"And *lastly*: 'the fruit of David's body,' which God is said in the *hundred and thirty-second* Psalm to have promised that he would place upon his *throne*, is asserted, Acts ii. 30, to be 'Jesus Christ.'" Bishop Horne on the Psalms, preface, p. xi.

That several of the above quotations are directly *prophetic*, and were intended to announce and describe the Redeemer of the world and the Gospel state, there is not the slightest reason to doubt; that others of them are *accommodated* to the above subjects, their own historical meaning being different, may be innocently credited: but let it always be remembered, that these accommodations are made by the same Spirit by which the Psalms were originally given: that this Spirit has a right to extend his own meaning, and to adapt his own words to subjects, transactions, and times, to which, from similarity of circumstances, they may be applicable. Many passages of the Old Testament seem to be thus quoted in the New; and often the words a *little altered*, and the meaning *extended*, to make them suitable to existing circumstances. Every writer is at perfect liberty thus to employ his own words, which he might have already used on very different occasions. I need not tell the learned reader that the finest, as well as the oldest, of the heathen writers, *Homer*, is full of quotations *from himself*; and *Virgil*, his imitator, has not unfrequently followed his steps. But still there is a great and weighty difference as the subject respects the Holy Spirit; to his infinite wisdom and knowledge all times and circumstances, whether *past* or *future*, are always laid open; and, as it is one of the perfections of the work of God to produce the *greatest* and most *numerous effects* by the *fewest* and *simplest means*, so it is one of the perfections of the Holy Scriptures to represent things that are not as though they were; and to make the facts which then existed the representatives of those which should afterwards take place. Thus, the Holy Scriptures contain an infinity of meaning: the Old Testament, as it were, included and referred to in the New; as the New refers *back* to the Old, by which it was adumbrated; and refers *forward*, not only to all times and great occurrences during this mortal state, but also to the endless states of the just and the unjust in the eternal world.

Section IX. On the Subject Matter of the Psalms, and the Method of applying them.

The late learned Bishop *Horsley*, in his *preface* to the book of Psalms, says: 'It is true that many of the Psalms are commemorative of the miraculous interpositions of God in behalf of his chosen people; for, indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated; and of those which allude to the life of David, there are none in which the *Son of David* is not the principal and immediate subject.

"David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors and the apostate faction in the latter ages. David's afflictions are the Messiah's sufferings; David's penitential supplications are the supplications of Messiah in agony; David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page of this book of Psalms in which the pious reader will not find his *Saviour*, if he read with a view of finding him; and it was but a just encomium of it (the book of Psalms) that came from the pen of one of the early fathers, that '*it is a complete system of divinity for the use and edification of the common people of the Christian Church.*'"

Of the compilation of this book the above learned writer speaks thus: "The Psalms appear to be compositions of various authors, in various ages; some much more ancient than the time of King David, some of a much later age. Of many, David himself was undoubtedly the author; and that those of *his* composition were *prophetic*, we have David's own authority; for thus King David, at the close of his life, describes himself and his sacred songs: "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of Jehovah spake by me, and his word was in my tongue." It was the word, therefore, of *Jehovah's Spirit* which was uttered by David's tongue.

"The Psalms are all poems of the LYRIC kind, that is, adapted to music, but with great variety in the style of composition. Some are simply ODES. An *ode* is a dignified sort of song, narrative of the facts either of public history or private life, in a highly adorned and figurative style. Some are of the kind called ELEGIAC, which are pathetic compositions upon mournful subjects. Some are ETHIC, delivering grave maxims of life or the precepts of religion in solemn, but for the most part simple, strains. Some are ENIGMATIC, delivering the doctrines of religion in *enigmas* contrived to strike the imagination forcibly, and yet easy to be understood. In all these the author delivers the whole matter in his own person. But a very great, I believe the far greater, part are a sort of DRAMATIC ODES, consisting of *dialogues* between persons sustaining certain characters. In these dialogue Psalms the persons are frequently the *psalmist* himself, or the *chorus of priests and Levites*, or the *leader* of the *Levitical band*, opening the ode with a proem, declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are JEHOVAH, sometimes as one, sometimes as another of the *Three Persons*; CHRIST in his incarnate state sometimes *before*, sometimes *after*, his resurrection; the *human soul* of Christ as distinguished from the *Divine essence*. Christ, in his incarnate state, is personated sometimes as a *Priest*, sometimes as a *King*, sometimes as a *Conqueror*. The resemblance is very remarkable between this *Conqueror* in the book of *Psalms*, and the *Warrior* on the *white horse* in the book of *Revelation*, who goes forth with a *crown* on his head, and a *bow* in his hand, conquering and to conquer. And the conquest in the *Psalms* is followed, like the conquest in the Revelation, by the *marriage* of the Conqueror. These are circumstances of similitude which, to any one versed in the *prophetic style*, prove beyond a doubt that the *mystical Conqueror* is the same personage in both."

There is an opinion relative to the construction of this book, which, though to myself it appear as fanciful as it is singular, yet deserves to be mentioned, especially as so great a man as Dr. *Horsley* supposes, that if it were kept in view, it would conduce much to a right understanding of the book.

The whole collection of the Psalms forms a sort of HEROIC TRAGEDY. The *redemption of man* and the *destruction of Satan*, is the PLOT. The PERSONS OF THE DRAMA are the *Persons* of the GODHEAD; *Christ* united to one of them: *Satan*, *Judas*, the *apostate Jews*, the *heathen persecutors*, the *apostates* of *latter times*. The ATTENDANTS: *believers*, *unbelievers*, *angels*. The SCENES: *heaven*, *earth*, *hell*. The TIME of the *action*: from the *fall* to the final overthrow of the *apostate faction*, and the *general judgment*.

Section X.—On the particular Subject and Use of each Psalm.

I have already given different tables relative to the division, chronological arrangement, and supposed authors and occasions on which they were composed. There have been some others made, in which they have been classed according to their subjects, and their uses for the godly and the Christian Church. The most circumstantial that I have seen is that in the *Quintuplex Psalterium*, printed in 1508, already noticed in the beginning of this introduction. The following, from Bishop *Horsley*, may be probably of most general use:—

Services of the Festivals *of the Jewish Church.*

For the Sabbath, Psa. xix., civ., and cxviii. For the Passover, Psa. lxxviii., cv., cxiv. For Pentecost, Psa. cxi., cxxxv., cxxxvi. For the Feast of Trumpets, Psa. lxxxi. For the Feast of Tabernacles, Psa. lxv., lxvii.

A war song, Psa. cxlix. Thanksgiving for national deliverances, or successful war, Psa. xlviii., lxvi., lxxvi., cxv., cxxiv., cxxv., cxliv. Thanksgiving after a storm, hurricane, or earthquake, Psa. xxix., xlvi. Upon placing the ark in Solomon's temple, Psa. cxxxii. Prayers in seasons of national calamity, Psa. lxxxix. Prayers for help in war, Psa. xliv., lx., lxi. Thanksgiving for Hezekiah's recovery, Psa. xxx., cxvi. Prayers in the time of Manasseh's captivity, Psa. lxxix., lxxx. Thanksgiving for Manasseh's return, Psa. lxxxv. Prayers, lamentations, and confessions of the captives, Psa. lxxiv., lxxvii., cii., cvi., cxxxvii. Songs of triumph and thanksgivings of the returned captives, Psa. cvii., cxxvi., cxlvi., cxlvii. A king of Judah's inauguration vow, ci. Grand chorus for all the voices and all the instruments, Psa. cl. The blessedness of the righteous, and the final perdition of the opposite faction, Psa. i., xxxvi., xxxvii., cxii. The extermination of the religious faction, Psa. xiv., liii. True godliness described as distinct from the ritual, Psa. xv., l. The believer's scruples arising from the prosperity of the wicked, removed by revealed religion, and the consideration of their latter end, Psa. lxxiii. The pleasures of devotion, Psa. lxxxiv. Divine ænigmata; the subject, the Redeemer's divinity, the immortality of the soul, and a future retribution, Psa. xlix. A mystical prayer of David in the character of the high priest, Psa. xvi. Prayers of believers for protection against the atheistical conspiracy, Psa. iii., iv., x., xii., xiii., xvii., xliii., liv., cxx., cxxiii., cxl. The believer's penitential confessions and deprecations, Psa. vi., xxxii., xxxviii., xxxix., li. Believer's prayer for the promised redemption, Psa. cxxx. cxliii. Believers lament their afflicted state in this short and evil life, and pray for the resurrection, xc. Prayers for grace and mercy, Psa. v., xxv., xxvi., cxxxi. Songs of triumph in prospect of the establishment of God's universal kingdom, Psa. xlvii., lxvii., xciii. A believer's general praises and thanksgivings, Psa. viii., xix., xxiii., ciii., cxix. A believer's thanksgiving for the final extirpation of iniquity, and the idolatrous religions and persecuting power, Psa. ix., xi., lii., lxvi. The Church prays for preservation from corruptions, Psa. xxviii., cxli.; for deliverance from the persecution of her enemies, Psa. vii., latter part of xxvii., from ver. 7 to the end, and xxxi., lix; for Messiah's deliverance and success, Psa. xx. The Church gives thanks for Messiah's victory, Psa. xxi.; for her own final deliverance, Psa. xviii.; for the final extirpation of iniquity and idolatry, Psa. xcii. Messiah's prayers, Psa. xxii., xxxv., xli., lvi., lvii., lxi., lxii., lxiii., lxxxvi., lxxxviii.; in agony. When taken and deserted, Psa. cxlii; thanksgivings, Psa. xl., cxvii., and cxviii., one Psa. cxxxviii; accusation of the impenitent Jews, his enemies, Psa, lv., lxiv., lxix.; prophetic malediction of the Jewish nation, Psa. cix.; exaltation, Psa. ii., xxiv., xlv., xcv., xcvi., xcvii., xcviii., xcix., c., cx.; comforts of the afflicted Israelites with the promise of the final excision of the idolatrous faction, Psa. xciv.; exhorts to holiness and trust in God by the example of his own deliverance, Psa. xxxiv.; predicts the final judgment, Psa. lxxv. God promises the Messiah protection and glory, Psa. xci. God's just judgment foretold upon the unjust judges of our Lord, Psa., lviii., lxxxii. The reign of the king's son, Psa. lxxii. Salvation is of the Jews, Psa. lxxxvii.

Of the Psalms, *six* are alphabetical, xxv., xxxiv., xxxvii., cxi., cxii., cxlv.

Forty-five of the Psalms are called by the Masoretes *Mizmor*, iii., iv., v., vi., viii., ix., xii

xiii., xv., xix., xx., xxi., xxii., xxiii., xxiv., xxix., xxxi., xxxviii., xxxix., xl., xli., xlvii., xlix., l., li., lii., liii., liv., lv., lxxiii., lxxvii., lxxix., lxxx., lxxxii., lxxxiv., lxxxv., xcviii., c., ci., cix. cx. cxxxix., cxl., cxli., cxliii

Six are called *Michtam*, xvi., lvi., lvii., lviii., lix., lx.

Thirteen are called *Maschil*, xxxii., xlii., xliv., xlv., lii., liii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii.

Seven are called *Mizmor Shir*, xxxi., lxv., lxvii., lxviii., lxxv., lxxvii., xcii.

Five are called *Shir Mizmor*, xlviii., lxvi., lxxxiii., lxxxviii., cviii.

One is called *Shir*, xlvi.

Four are called *Tephillah*, xvii., lxxxvi., xc., cii.

One is called *Tehillah*, cxlv.; *one*, *Shiggaion*, vii.; *one*, *Lehazchir*, lxx.

Fifteen are called *Shir Hammaaloth*, or *Songs of Steps*, cxx.–cxxxiv.

Section XI.—On the General Use of the Psalms in the Christian Church.

That our blessed Lord used the book of Psalms as he did other books of Scripture, and quoted from it, we have already seen; this stamps it with the highest authority: and that he and his disciples used it as a book of *devotion*, we learn from their singing the *Hillel* at his last supper, which we know was composed of Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii.; see Matt. xxvi. 30, and the notes there: and that they were used by the Christian Church from the earliest times in devotional exercises, especially in praising God, we have the most ample proof. At first what was called *singing* was no more than a *recitativo* or solemn mode of reading or repeating, which in the Jewish Church was accompanied by *instruments of music*, of the nature of which we know nothing. The Christian religion, which delights in *simplicity*, while it retained the Psalms as a book Divinely inspired, and a book of devotion, omitted the instrumental music, which, however, in after times, with other corruptions, crept into the Church, and is continued in many places, with small benefit to the godly, and little edification to the multitude. What good there might have been derived from it has been lost in consequence of the improper persons who generally compose what is commonly called the *choir of singers*. Those whose peculiar office it is to direct and lead the singing in Divine worship, should have clean hands and pure hearts. To see this part of public worship performed by unthinking if not profligate youths of both sexes, fills the serious with pain, and the ungodly with contempt. He who sings not with the *spirit* as well as the *understanding*, offers a sacrifice to God as acceptable as the dog's head and swine's blood would have been under the Mosaic law.

I shall not enter into the question whether the *Psalms* of *David*, or *hymns* formed on New Testament subjects, be the most proper for Christian congregations; *both* I think may be profitably used. Nor will I take up the controversy relative to the adapting the Psalms to express an evangelical meaning in every place. I need only give my opinion, that I consider this a difficult, if not a dangerous, work. Where the Psalms evidently relate to the *Gospel dispensation*, the matter is plain; there it is proper and necessary to give them their full direction and meaning; but to turn those in this way that evidently have no such reference, I consider a temerarious undertaking, and wholly unwarrantable.

But the most difficult task is, throwing them into a *modern poetic form*, especially into *metre*; as in such cases many things are introduced for the sake of the poetry, and the final jingle, which were never spoken by the inspired penman; and it is an awful thing to add to or detract from the word of God, either in *poetry* or *prose*. And how frequently this is done in most metrical versions of the Psalms, need not be pointed out here. Perhaps one of the most faultless in this respect is an almost obsolete one in our own language, viz., that by *Sternhold* and *Hopkins*. Because of its uncouth form, this version has been unjustly vilified, while others, by far its inferiors, have been as unreasonably extolled. The authors of this *version* (for it has been taken directly from the Hebrew text) have sacrificed every thing to the literal sense and meaning. The others, and especially that of *Tate* and *Brady*, which

is no version from the original, sacrifice often the literal and true sense to sound and smoothness of numbers; in which, however, they are not always successful.

I shall add only one word on the subject of this very ancient version. I can sing almost every Psalm in the version of *Sternhold* and *Hopkins* as the *Psalms of David*; I can sing those of the *new version* as the Psalms of Dr. *Brady* and *Nahum Tate*. Either let one equally *literal*, with a better *versification*, be made; or restore to the people that form of sound words of which they have too long been deprived. But, to serve the purposes of devotion, we want a better translation of the Psalms; a translation in which the *hemistich*, or Hebrew poetic form, shall be carefully preserved; and with a very few expletives, (which should be distinguished by *italics*, or otherwise, in the printing, to bring the lines into those forms, to which our versification or musical measures may extend,) we might sing the whole, without singing any thing in sense or meaning which was not *David's*. Indeed a species of *recitativo* singing would be the most proper for these sacred odes; as it would answer much better the solemn purposes of devotion, than the great mass of those tunes which are commonly employed in Church music, in which the style of singing is rarely adapted to the grand and melting compositions of *the sweet singer of Israel*. Let the plan be copied which is adopted from the Hebrew MSS. in Dr. *Kennicott's* edition; let them be translated line for line, as Dr. *Lowth* has done his version of Isaiah; let a dignified recitativo music be adapted to the words; attend to metre, and be regardless of rhyme; and then the Psalms will be a mighty help to devotion, and truly religious people will sing with the spirit and the understanding also. Were a version of this kind made and substituted for that most inaccurate version in the *Prayerbook*, a stumbling-block would be taken out of the way of some sincere minds, who are pained to find, not only important differences, but even contradictions, between the Psalms which they read in their authorized version, and those which are used in the public service of the Church.

As many persons are greatly at a loss to account for the strange varieties between these two versions, (that in the *Bible*, and that in the Prayerbook,) it may be necessary to give them some information on this head. Properly speaking, the *Psalms* in the *Prayerbook*, called the *reading Psalms*, are rather a *paraphrase* than a *version*. It was never taken immediately from the *Hebrew*, with which it disagrees in places innumerable. In the main it follows the *Septuagint* and the *Vulgate*, but often differs from *them*, even where they *differ* from the *Hebrew*, and yet without following the *latter*. And there are many *words*, *turns of thought*, and varieties of *mood*, *tense*, and *person*, in it which do not appear in any of the above.

In the *prose Psalms* in our *authorized version* our translators have acted very conscientiously, as they have done in all other cases where they have *added* any thing, even the smallest particle, in order to fill up the sense, or accommodate the *Hebrew idiom* to that of the *English*; they have shown this by putting the *expletive* or *supplied* word in the *italic* letter. Thousands of such expletives, many of them utterly unnecessary, are found in the *prose Psalms* in the *Prayerbook*; but they have no such distinguishing mark, and are all printed as if they were the words of the Holy Spirit!

There are some things in this version that are *contradictory* to what is found in the Hebrew text. I shall give one example.

In Psalm cxxv. 3 we have the following words in the Hebrew text: כי לא ינוח שבט הרשע על גורל הצדיקים *ki lo yanuach shebet haresha al goral hatstsaddikim*, which is faithfully translated in our common version, "For the rod of the wicked (*wickedness*, marg.) shall not rest upon the lot of the righteous:" this is rendered in the *prose Psalms* in the *Prayerbook* thus: "For the rod of the ungodly cometh not into the lot of the righteous."

"This," say the objectors, "is neither *Scripture* nor *truth*. 1. It is not *Scripture*: the *Hebrew* is, as our authorized version hath it: 'The rod of the wicked shall not rest.' But your version saith, 'The rod of the ungodly cometh not.' 2. It is not *truth*: 'The rod of the wicked *often* cometh *into* the lot of the righteous;' but here is the difference: though it *may come*, and often *doth come*, *into the lot of the righteous*, yet God never permitteth it to *rest* there. Here therefore your reading Psalms contradict both *Scripture* and *fact*."

It may be asked, From what source is this objectionable reading derived? It evidently cannot be derived from the *Hebrew text*, as the reader will at once perceive. It is not in the *Vulgate*, which reads, Quia non relinquet Dominus virgam peccatorum super sortem justorum. "For the Lord will not leave the rod of sinners upon the lot of the righteous." It is not in the *Septuagint*, Ὅτι οὐκ ἀφήσει Κύριος τὴν ῥάβδον τῶν ἁμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων, which is precisely the same as the *Vulgate*. Nor does this strange version receive any support from either the *Chaldee*, *Syriac*, *Æthiopic*, or *Arabic*.

To attempt to vindicate such a translation will neither serve the interests of the *Church*, nor those of Christianity, especially when we have one so very different and so very faithful put into the hands of the people by the *authority of the Church and the state*. That in the *Prayerbook* should be immediately suppressed, and replaced by that in our *authorized version*, that the people may not have a different version put into their hands on the *Lord's day*, and in times of *public devotion*, from that which they find in their *Bible*; in consequence of which they are often confounded with discrepances which it is out of their power to reconcile. It is passing strange that the rulers of the Church have slumbered so long over a subject of such vast magnitude and importance.

To be fully satisfied on this subject, I have collated this *Prayerbook version* in many places with the *Hebrew text*, the *Septuagint*, the *Vulgate*, the old *Itala* or *Antehieronymian*, and the *oriental* versions in general; and find much cause of complaint against its general looseness, and frequent inaccuracy; and would give that advice to the rulers of our Church, that the prophet did to the rulers of the Jewish Church, on a subject in which the best interests of the people were concerned: "Go through, go through the *gates*; cast up, cast up the *highway*; *take up* the *stumbling-block* out of the way of my people; lift up a *standard* for the people;" Isa. lvii. 14; lxii. 10.

With respect to *helps*, I may say in general that I have occasionally consulted, 1. The *Critici Sacri*. 2. *Venema*; whom I should have been glad to have used more particularly, but his plan would have led me into such an extent of comment, as would have far surpassed my limits. 3. *Rosenmüller's* collections were of more use; but neither did his plan quadrate with mine. 4. *Calmet* afforded me most assistance, as he is, in almost all respects, the most judicious of all the commentators. 5. Could I have wholly agreed with the plan of the truly pious *Bishop Horne*, I might have enriched my work with many of those spiritual remarks with which his *commentary* abounds. Where I differ from *his plan* will best appear in a preceding part of this *introduction*, to which I must refer the reader. 6. From the very learned *Bishop Horsley* I have borrowed several useful *notes*, particularly of a critical kind. 7. But the work which I think may be of most use to masters of families, and ministers in general, is that excellent and judicious one by *Dr. Wm. Nicolson*, formerly *bishop of Gloucester*, with the quaint but expressive title, DAVID'S HARP STRUNG AND TUNED; or an easy ANALYSIS of the whole *book of Psalms*, cast into such method, that the sum of every Psalm may quickly be collected and remembered." In many places I have introduced the whole of the *analysis*, with some corrections, leaving out the *prayers* at the *end of each Psalm*; which, though very useful for the *family*, or for the *closet*, could not properly have a place in a *comment*. This work was *finished* by the author, October 22, 1658. 8. From an old folio MS. on vellum in my own collection, I have extracted some curious notes and renderings. It contains the Vulgate, or more properly the Antehieronymian version, with a translation after each verse in the ancient Scottish dialect, and after that a paraphrase in the same language. I have given the eighth Psalm as it stands in this ancient MS., after my notes on that Psalm. Most of my readers will find this at least an *edifying curiosity*. Extracts from it will appear in different parts of the work. I know nothing like the book of Psalms: it contains all the lengths, breadths, depths, and heights of the patriarchal, Mosaic, and Christian dispensations. It is the most useful book in the Bible, and is every way worthy of the wisdom of God.

Reader, may the Spirit of the ever blessed God make this most singular, most excellent and most exalted of all his works, a present and eternal blessing to thy soul!—Amen.

ADAM CLARKE.

THE BOOK

OF

P S A L M S.

Chronological Notes relative to the Psalms written by David, upon the supposition that they were all composed in a period of about forty-seven *years. See the* Introduction.

Year from the Creation, 2942–2989.—Year before the birth of Christ, 1058–1011.—Year before the vulgar era of Christ's nativity, 1062–1015.—Year since the Deluge, according to Archbishop Usher, and the English Bible, 1286–1333.—Year from the destruction of Troy, according to Dionysius of Halicarnassus, 123–170.—Year before the first Olympiad, 286–239.—Year before the building of Rome, 309–262.—Year of the Julian period, 3652–3699.—Year of the Dionysian Period, 460–507.

PSALM I.

The blessedness of the righteous shown, in his avoiding every appearance of evil, 1. *In his godly use of the law of the Lord,* 2. *This farther pointed out under the metaphor of a good tree planted in a good well-watered soil,* 3. *The opposite state of the ungodly pointed out, under the metaphor of chaff driven away by the wind,* 4. *The miserable end of sinners, and the final happiness of the godly,* 5, 6.

1. DAY. MORNING PRAYER.

BLESSED [b] *is* the man that walketh not in the counsel of the [c] ungodly, nor standeth in the way of sinners, [d] nor sitteth in the seat of the scornful.

2 But [e] his delight *is* in the law of the LORD;

[a] Luke xx. 42; Acts i. 20.—[b] Prov. iv. 14, 15.—[c] Or, *wicked.*

[d] Psa. xxvi. 4; Jer. xv. 17.—[e] Psa. cxix. 35, 47, 92.

NOTES ON PSALM I.

Verse 1. *Blessed* is *the man*] This Psalm has no *title*, and has been generally considered, but without especial reason, as a *preface* or *introduction* to the whole book.

The word אשרי *ashrey*, which we translate *blessed*, is properly in the *plural* form, *blessednesses*; or may be considered as an *exclamation* produced by contemplating the state of the man who has taken God for his portion; *O the blessedness of the man!* And the word האיש *haish*, is emphatic: THAT *man*; that *one* among a *thousand* who lives for the accomplishment of the end for which God created him. 1. God made man for happiness. 2. Every man feels a desire to be happy. 3. All human beings abhor misery. 4. Happiness is the grand object of pursuit among all men. 5. But so perverted is the human heart, that it seeks happiness where it cannot be found; and in things which are naturally and morally unfit to communicate it. 6. The true way of obtaining it is here laid down.

That walketh not in the counsel of the ungodly] There is a double CLIMAX in this verse, which it will be proper to note:—

1. There are here *three* characters, each *exceeding* the other in sinfulness. 1. The UNGODLY רשעים *reshaim*, from רשע *rasha*, to be *unjust*; rendering to none his due; withholding from God, society, and himself, what belongs to each. *Ungodly*—he who has not God in him; who is without God in the world. 2. SINNERS, חטאים *chattoim*, from חטא *chata*, "to miss the mark," "to pass over the prohibited limits," "to transgress." This man not only does *no good*, but he *does evil*. The former was *without God*, but not *desperately wicked*. The latter adds *outward transgression* to the *sinfulness* of his heart. 3. SCORNFUL, לצים *letsim*, from לצה *latsah*, "to mock, deride." He who has no religion; lives in the open breach of God's laws; and turns *revelation*, the *immortality of the soul*, and the existence of an *invisible world*, into ridicule. He is at least a *deist*, and endeavours to *dissolve*, as much as he can, the *bonds* of moral obligation in civil society. As the *sinner* exceeds the *ungodly*, so the *scornful* exceeds *both*.

The *second climax* is found in the words, 1. *Walk*; 2. *Stand*; 3. *Sit*: which mark *three different degrees* of evil in the *conduct* of those persons.

Observe, 1. The *ungodly* man—one uninfluenced by God. 2. The *sinner*—he who adds to *ungodliness transgression*. 3. The *scornful*—the deist, atheist, &c., who make a mock of every thing sacred. The UNGODLY man *walks*, the SINNER *stands*, and the SCORNFUL man *sits down* in the way of iniquity.

Mark certain circumstances of their differing characters and conduct. 1. The *ungodly man* has his

and [f] in his law doth he meditate day and night.

3 And he shall be like a tree [g] planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not [h] wither; and whatsoever he doeth shall [i] prosper.

[f] Josh. i. 8; Psa. cxix. 1, 97.—[g] Jer. xvii. 8; Ezek. xlvii. 12.

[h] Heb. *fade.*—[i] Gen. xxxix. 3, 23; Psa. cxxviii. 2; Isa. iii. 10.

counsel; 2. The *sinner* has his *way*; and, 3. The *scorner* has his *seat*.

The *ungodly man* is unconcerned about religion; he is neither zealous for his own salvation, nor for that of others: and he *counsels* and *advises* those with whom he converses to adopt his plan, and not trouble themselves about praying, reading, repentance, &c., &c.; there is no need for such things; live an honest life, make no fuss about religion, and you will fare well enough at last. Now, "blessed is the man who walks not in this man's counsel;" who does not come into his measures, nor act according to his plan.

The *sinner* has his particular *way* of transgressing; one is a *drunkard*, another *dishonest*, another *unclean*. Few are given to every species of vice. There are many *covetous men* who abhor *drunkenness*; many *drunkards* who abhor *covetousness*; and so of others. Each has his *easily besetting sin*; therefore, says the prophet, *let the wicked* forsake HIS WAY. Now, *blessed is he who stands not in such a man's* WAY.

The *scorner* has brought; in reference to himself, all religion and moral feeling to an end. He has *sat down*—is utterly confirmed in impiety, and makes a mock at sin. His conscience is seared; and he is a believer in all unbelief. Now, *blessed is the man who sits not down in his* SEAT.

See the *correspondent relations* in this account. 1. He who *walks* according to the *counsel* of the *ungodly* will soon, 2. *Stand* to look on the *way* of *sinners*; and thus, being off his guard, he will soon be a partaker in their evil deeds. 3. He who has abandoned himself to transgression will, in all probability, soon become hardened by the deceitfulness of sin; and *sit down* with the *scorner*, and endeavour to turn religion into ridicule.

The last correspondency we find is:—1. The *seat* answers to the *sitting* of the *scornful*. 2. The *way* answers to the *standing* of the *sinner*; and 3, the *counsel* answers to the *walking* of the *ungodly*.

The great lesson to be learned from the whole is, sin is *progressive*; one evil propensity or act leads to another. He who acts by *bad counsel* may soon do *evil deeds*; and he who abandons himself to *evil doings* may end his life in *total apostasy* from God. "When lust has conceived, it brings forth sin; and when sin is finished, it brings forth death." Solomon, the son of David, adds a profitable advice to those words of his father: "Enter not into the path of the wicked, and go not in the way of evil *men*; avoid it, pass not by it, turn from it, and pass away;" Prov. iv. 14, 15.

As the *blessedness* of the man is great who avoids the ways and the workers of iniquity, so his *wretchedness* is great who acts on the *contrary*: to him we must reverse the words of David: "Cursed is the man who walketh in the counsel of the ungodly; who standeth in the way of sinners; and who sitteth in the seat of the scornful." Let him that readeth understand.

Verse 2. *But his delight* is *in the law of the Lord*] חפצו *chephtso*, his will, desire, affection, every *motive* in his heart, and every *moving principle* in his soul, are on the side of *God* and his *truth*. He takes up *the law of the Lord* as the *rule* of *his life*; he brings all his actions and affections to this holy *standard*. He looketh into the perfect law of liberty; and is not a forgetful hearer, but a doer of the word; and is therefore blessed in his deed. He not only *reads* to gain knowledge from the Divine oracles, but he *meditates* on what he has read, feeds on it; and thus receiving *the sincere milk of the word*, he grows thereby unto eternal life. This is not an *occasional* study to him; it is his work *day and night*. As his *heart* is in it, the *employment* must be *frequent*, and the *disposition* to it *perpetual*.

Verse 3. *Like a tree planted*] Not like one growing wild, however strong or luxuriant it may appear; but one that has been carefully *cultivated*; and for the proper growth of which all the advantages of soil and situation have been chosen. If a child be brought up in the discipline and admonition of the Lord, we have both reason and revelation to encourage us to expect a godly and useful life. Where religious education is neglected, alas! what fruits of righteousness can be expected! An *uncultivated soul* is like an *uncultivated field*, all overgrown with briers, thorns, and thistles.

By the rivers of water] פלגי מים *palgey mayim*, the streams or divisions of the waters. Alluding to the custom of *irrigation* in the eastern countries, where streams are conducted from a canal or river to different parts of the ground, and turned *off* or *on* at pleasure; the person having no more to do than by *his foot* to turn a sod from the side of one stream, to cause it to share its waters with the other parts to which he wishes to direct his course. This is called "watering the land with the foot," Deut. xi. 10, where see the note.

His fruit in his season] In such a case expectation is never disappointed. Fruit is expected, fruit is borne; and it comes also in the time in which it should come. A godly education, under the influences of the Divine Spirit, which can never be withheld where they are earnestly sought, is sure to produce the fruits of righteousness: and he who reads, prays, and meditates, will ever *see* the *work* which God has given him to do; the *power* by which he is to perform it; and the *times*, *places*, and *opportunities* for doing those things by which God can obtain most glory, his own soul most good, and his neighbour most edification.

His leaf also shall not wither] His *profession* of true religion shall always be regular and unsullied; and his *faith* be ever shown by his *works*. As the *leaves* and the *fruit* are the evidences of the vege-

4 The ungodly *are* not so: but *are* [k] like the chaff which the wind driveth away.

5 Therefore the ungodly [l] shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For [m] the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

[k] Job. xxi. 18; Psa. xxxv. 5; Isa. xvii. 13; xxix. 5; Hos. xiii. 3.

[l] Wisd. v. 1.——[m] Psa. xxxvii. 18; Nah. i. 7; John x. 14; 2 Tim. ii. 19.

tative perfection of the tree; so a zealous religious profession, accompanied with good works, are the evidences of the soundness of faith in the Christian man. *Rabbi Solomon Jarchi* gives a curious turn to this expression; he considers the *leaves* as expressing those matters of the law that seem to be of no real use, to be quite unimportant, and that apparently neither add nor diminish. But even these things are parts of the Divine revelation, and *all have their use*; so even the apparently indifferent actions or sayings of a truly holy man have their use; and from the *manner* and *spirit* in which they are done or said, have the tendency to bear the observer to something great and good.

Whatsoever he doeth shall prosper] It is always healthy; it is extending its roots, increasing its woody fibres, circulating its nutritive juices, putting forth fruit-buds, blossoms, leaves, or fruit; and all these operations go on, in a healthy tree, in their proper seasons. So the godly man; he is ever taking deeper root, growing stronger in the grace he has already received, increasing in heavenly desires, and, under the continual influence of the Divine Spirit, forming those purposes from which much fruit to the glory and praise of God shall be produced.

Verse 4. *The ungodly* are *not so*] The *Vulgate* and *Septuagint*, and the versions made from them, such as the *Æthiopic* and *Arabic*, double the last negation, and add a clause to the end of the verse, "Not so the ungodly, *not so*; they shall be like the dust which the wind scatters away *from the face of the earth*." There is nothing solid in the men; there is nothing good in their ways. They are not of God's planting; they are not good grain; they are only *chaff*, and a chaff that shall be separated from the good grain when the fan or shovel of God's power throws them up to the wind of his judgments. The manner of *winnowing* in the eastern countries is nearly the same with that practised in various parts of these kingdoms before the invention of *winnowing machines*. They either throw it up in a place out of doors by a large wooden shovel against the wind; or with their *weights* or *winnowing fans* shake it down leisurely in the wind. The grain falls down nearly perpendicularly; and the chaff, through its lightness, is blown away to a distance from the grain.

An ungodly man is never steady; his purposes are abortive; his conversation light, trifling, and foolish; his professions, friendships, &c., frothy, hollow, and insincere; and both he and his works are carried away to destruction by the wind of God's judgments.

Verse 5. *Therefore the ungodly shall not stand*] This refers to the *winnowing* mentioned in the preceding verse. Some of the versions have, *The ungodly shall not arise in the judgment*—they shall have *no resurrection*, except to shame and everlasting contempt. But probably the meaning is, When they come to be judged, they shall be condemned. They shall have nothing to plead in their behalf. That the impious were never to have any resurrection, but be annihilated, was the opinion of several among the Jews, and of some among Christians. The former believe that only the true Israelites shall be raised again; and that the souls of all others, the Christians not excepted, die with their bodies. Such unfounded opinions are unworthy of refutation.

Verse 6. *The Lord knoweth*] יודע *yodea*, approveth the way, alowuth the way, *Coverdale*, of the righteous, צדיקים *tsaddikim*, from צדק *tsadak*, to *give even weight*; the men who give to all their *due*; opposed to רשעים *reshaim*, ver. 1, they who withhold *right* from all; see above. Such holy men are under the continual eye of God's *providence*; he *knows* the way that they take; *approves* of their motives, purposes, and works, because they are all wrought through himself. He *provides* for them in all exigencies, and *defends* them both in body and soul.

The way of the ungodly shall perish.] Their projects, designs, and operations, shall perish; God's curse shall be on all that they *have*, *do*, and *are*. And in the day of judgment they shall be condemned to everlasting fire in the perdition of ungodly men. *The wicked shall perish at the presence of the Lord.* Reader, take warning!

Analysis of the First Psalm.

The το κριτηριον in this Psalm is, *Who is the happy man? or, What may make a man happy?*

I. This question the prophet resolves in the first two verses: 1. *Negatively.* It is he, 1. "That walks not in the counsel of the ungodly." 2. "That stands not in the way of sinners." 3. "That sits not in the seat of the scornful." 2. *Positively.* It is he, 1. "Whose delight is in the law of the Lord." 2. "Who doth meditate in the law day and night."

II. This happiness of the good man is illustrated two ways: 1. By a similitude. 2. By comparing him with a wicked man.

1. The similitude he makes choice of is that of a *tree*; not every *tree* neither, but that which hath these eminences: 1. It is "planted;" it grows not of itself, neither is wild. 2. "Planted by the rivers of water;" it wants not moisture to fructify. 3. It doth fructify; "it brings forth fruit;" it is no *barren* tree. 4. The fruit it brings is seasonable; "it brings forth fruit in its season." 5. It is always green, winter and summer; "the leaves wither not." Clearly, without any trope, *Whatsoever* this good man *doth*, or takes in hand, "it shall prosper."

2. He shows this good man's happiness by comparing him with a wicked man, in whom you shall find all the contrary.

1. In general. *Not so.* As for the ungodly, it is not so with them: *not so* in the plantation; in the place; in the seasonable fruit; in the greenness; in the prosperity. So far from being like a *tree*, that they are like, 1. *Chaff*, a light and empty thing. 2. *Chaff* which the wind whiffles up and down. 3. *Chaff* which the wind scatters or *driveth away*. 4. And never leaves scattering, till it has driven it from the face of the earth. So the *Vulgate*, *Septuagint*, and *Arabic*.

2. And that no man may think that their punishment shall extend only to this life; in plain terms he threatens to them, 1. Damnation at the great day: "They shall not stand in judgment;" though some refer this clause to this life. When he is judged by men, *causa cadet*, he shall be condemned. 2. Exclusion from the company of the just: "Sinners shall not stand in the congregation of the righteous."

III. In the close he shows the cause why the godly is happy, the wicked unhappy: 1. Because "the way of the righteous is known to God;" approved by him, and defended. 2. But the way, studies, plots, "counsels of the wicked, shall perish."—DAVID'S HARP STRUNG AND TUNED. See the introduction.

PSALM II.

This Psalm treats of the opposition raised, both by Jew and Gentile, against the kingdom of Christ, 1–3. *Christ's victory, and the confusion of his enemies,* 4–6. *The promulgation of the Gospel after his resurrection,* 7–9. *A call to all the potentates and judges of the earth to accept it, because of the destruction that shall fall on those who reject it,* 10–12.

A. M. cir. 2957. B. C. cir. 1047. Ante I. Ol. 271. Anno Davidis, Regis Israelitarum, 9.

WHY [a] do the heathen [b] rage, and the people [c] imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his [d] anointed, *saying*,

3 [e] Let us break their bands asunder, and cast away their cords from us.

A. M. cir. 2957. B. C. cir. 1047. Ante I. Ol. 271. Anno Davidis, Regis Israelitarum, 9.

4 [f] He that sitteth in the heavens [g] shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his

[a] Psa. xlvi. 6; Acts iv. 25, 26.——[b] Or, *tumultuously assemble.* [c] Heb. *meditate.*

[d] Psa. xlv. 7; John i. 41.——[e] Jer. v. 5; Luke xix. 14.——[f] Psa. xi. 4.——[g] Psa. xxxvii. 13; lix. 8; Prov. i. 26.

NOTES ON PSALM II.

Verse 1. *Why do the heathen rage*] It has been supposed that David composed this Psalm after he had taken Jerusalem from the Jebusites, and made it the head of the kingdom; 2 Sam. v. 7–9. The Philistines, hearing this, encamped in the valley of Rephaim, nigh to Jerusalem; and Josephus, Antiq. lib. vii. c. 4, says that all Syria, Phœnicia, and the other circumjacent warlike people, united their armies to those of the Philistines, in order to destroy David before he had strengthened himself in the kingdom. David, having consulted the Lord, 2 Sam. v. 17–19, gave them battle, and totally overthrew the whole of his enemies. In the *first* place, therefore, we may suppose that this Psalm was written to celebrate the taking of Jerusalem, and the overthrow of all the kings and chiefs of the neighbouring nations. In the *second* place we find, from the use made of this Psalm by the apostles, Acts iv. 27, that David typified Jesus Christ; and that the Psalm celebrates the victories of the Gospel over the *Philistine Jews*, and all the confederate power of the *heathen governors* of the Roman empire.

The heathen, גוים *goyim*, the nations; those who are commonly called *the Gentiles*.

Rage, רגשו *rageshu*; the gnashing of teeth, and tumultuously rushing together, of those indignant and cruel people, are well expressed by the *sound* as well as the *meaning* of the original word. *A vain thing.* Vain indeed! to prevent the spread of the Gospel in the world. To prevent Jesus Christ, the King of kings and Lord of lords, from having the empire of his own earth. So vain were their endeavours that every effort only tended to open and enlarge the way for the all-conquering sway of the sceptre of righteousness.

Verse 2. *Against his anointed*] על משיחיה *al Meshichiah*, "Against his *Messiah*."—*Chaldee*. But as this signifies the *anointed* person, it may refer first to *David*, as it does secondly to *Christ*.

Verse 3. *Let us break their bands*] These are the words of the confederate heathen powers; and here, as Bishop Horne well remarks, "we may see the ground of opposition; namely, the unwillingness of rebellious nature to submit to the obligations of Divine laws, which cross the interests, and lay a restraint on the desires of men. Corrupt affections are the most inveterate enemies of Christ, and their language is, We will not have this man to reign over us. Doctrines would be readily believed if they involved in them no precepts; and the Church may be tolerated in the world if she will only give up her discipline."

Verse 4. *He that sitteth in the heavens*] Whose kingdom ruleth over all, and is *above* all might and power, human and diabolical. *Shall laugh.* Words spoken after the manner of men; shall utterly contemn their puny efforts; shall beat down their pride, assuage their malice, and confound their devices.

Verse 5. *Then shall he speak unto them in his wrath*]

A. M. cir. 2957. B. C. cir. 1047. Ante I. Ol. 271. Anno Davidis, Regis Israelitarum, 9.

wrath, and [b] vex them in his sore displeasure.

6 Yet have I [i] set my king [k] upon [l] my holy hill of Zion.

7 I will declare [m] the decree: the LORD hath said unto me, [n] Thou *art* my Son; this day have I begotten thee.

8 [o] Ask of me, and I shall give *thee* the heathen *for* thine inheritance,

[b] Or, *trouble*.—[i] Heb. *anointed*.—[k] Heb. *upon Zion the hill of my holiness*.—[l] 2 Sam. v. 7.—[m] Or, *for a decree*.

[n] Acts xiii. 33; Heb. i. 5; v. 5.—[o] Psa. xxii. 27; lxxii. 8; lxxxix. 27; Dan. vii. 13, 14; see John xvii. 4, 5; xix. 15.

He did so to the Jews who rejected the Gospel, and exed and ruined them by the Roman armies; he did o with the opposing Roman emperors, destroying all he contending factions, till he brought the empire nder the dominion of one, and him he converted to hristianity viz., *Constantine* the Great.

Verse 6. *I set my king upon my holy hill of Zion.*] Here the Gospel shall be first preached; here the ingdom of Christ shall be founded; and from hence hall the doctrine of the Lord go out into all the earth.

Verse 7. *I will declare the decree*] These words re supposed to have been spoken by the Messiah. I ill declare to the world the decree, the purpose of God o redeem them by my blood, and to sanctify them by y Spirit. My death shall prove that the required *onement* has been made; my *resurrection* shall prove at this atonement has been *accepted*.

Thou art *my Son*] Made man, born of a woman y the creative energy of the Holy Ghost, that thou ightest feel and suffer for man, and be the first-born f many brethren.

This day have I begotten thee.] By thy *resurrecon* thou art declared to be the Son of God, *ev ναμει, by miraculous power*, being raised from the ead. Thus by thy wondrous and supernatural *natiity*, most extraordinary *death*, and miraculous *resurection*, thou art declared to be the Son of God. And s in that Son dwelt all the fulness of the Godhead odily, all the sufferings and the death of that human ature were stamped with an infinitely meritorious fficacy. We have St. Paul's authority for applying the *resurrection* of our Lord these words, "Thou rt my Son; this day have I begotten thee;"—see cts xiii. 33; see also Heb. v. 5;—and the man ust indeed be a bold interpreter of the Scriptures ho would give a different gloss to that of the postle. It is well known that the words, "Thou rt my Son; this day have I begotten thee," have een produced by many as a proof of the *eternal eneration of the Son of God*. On the subject itself have already given my opinion in my note on Luke . 35, from which I recede not one hair's breadth. Still however it is necessary to spend a few moments n the clause before us. The word היום *haiyom*, TO-DAY, is in no part of the sacred writings used to xpress *eternity*, or any thing in reference to it; nor an it have any such signification. *To-day* is an bsolute designation of the *present*, and equally excludes *time past* and *time future*; and never can, by ny figure, or allowable latitude of construction, be pplied to express *eternity*. But why then does the Divine Spirit use the word *begotten* in reference to he declaration of the inauguration of the Messiah to is kingdom, and his being seated at the right hand of God? Plainly to show both to Jews and Gentiles that this Man of sorrows, this Outcast from society, this Person who was prosecuted as a blasphemer of God, and crucified as an enemy to the public peace and a traitor to the government, is no less than that *eternal Word*, who *was in the beginning with God*, who *was God*, and *in whom dwelt all the fulness of the Godhead bodily:* that this rejected Person was he for whom in the fulness of time a body was prepared, *begotten* by the exclusive *power* of the *Most High* in the womb of an *unspotted virgin*, which body he gave unto death as a *sin-offering* for the redemption of the world; and having raised it from death, *declared* it to be that *miraculously-begotten Son of God*, and now gave farther proof of this by raising the God-man to *his right hand*.

The word ילדתי *yalidti*, "I have begotten," is here taken in the sense of *manifesting*, *exhibiting*, or *declaring;* and to this sense of it St. Paul (Rom. i. 3, 4) evidently alludes when speaking of "Jesus Christ, who was made of the seed of David according to the flesh, *του ὁρισθεντος Υἱου Θεου εν δυναμει, κατα Πνευμα αγιωσυνης, εξ αναστασεως νεκρων; and declared* (*exhibited* or *determined*) *to be the Son of God with power*, according to the Spirit of holiness." This very rejected Person I this day, by raising him from the dead, and placing him at my right hand, giving to him all power in heaven and earth, declare to be my Son, the beloved one in whom I am well pleased. Therefore hear *him*, believe on *him*, and obey *him;* for there is no redemption but through *his* blood; no salvation but in *his* name; no resurrection unto eternal life but through *his* resurrection, ascension, and powerful intercession at my right hand. *Thou art my Son; this day have I declared and manifested thee to be such.* It was absolutely necessary to the salvation of men, and the credibility of the Gospel, that the *supernatural* origin of the *humanity* of Jesus Christ should be manifested and demonstrated. Hence we find the inspired writers taking pains to show that he was born of a *woman*, and of that woman by the *sovereign power of the everlasting God*. This vindicated the character of the blessed virgin, showed the human nature of Christ to be immaculate, and that, even in respect to this nature, he was every way qualified to be a proper atoning sacrifice and Mediator between God and man. I need not tell the learned reader that the Hebrew verb ילד *yalad*, *to beget*, is frequently used in reference to *inanimate* things, to signify their *production*, or the *exhibition* of the things produced. In Gen. ii. 4: *These are the generations*, תולדות *toledoth*, of the heavens and the earth; this is the order in which God produced and exhibited them. See *Heb.* and *Eng. Concord.*, *Venema*, &c.

Verse 8. *Ask of me, and I shall give* thee] Here

A. M. cir. 2957. B. C. cir. 1047. Ante I. Ol. 27I. Anno Davidis, Regis Israelitarum, 9.

and the uttermost parts of the earth *for* thy possession.

9 [p] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 [q] Serve the LORD with fear, and rejoice [r] with trembling.

12 [s] Kiss the Son, lest he be angry, and ye perish *from* the way, when [t] his wrath is kindled but a little. [u] Blessed *are* all they that put their trust in him.

A. M. cir. 2957. B. C. cir. 1047. Ante I. Ol. 27I. Anno Davidis, Regis Israelitarum, 9.

[p] Psa. lxxxix. 23; Rev. ii. 27; xii. 5.——[q] Heb. xii. 28.——[r] Phil. ii. 12.——[s] Gen. xli. 40; 1 Sam. x. 1; John v. 23.

[t] Rev. vi. 16, 17.——[u] Psa. xxxiv. 8; lxxxiv. 12; Prov. xvi. 20; Isa. xxx. 18; Jer. xvii. 7; Rom. ix. 33; x. 11; 1 Pet. ii. 6.

a *second* branch of Christ's office as Saviour of the world is referred to; viz., his *mediatorial* office. Having died as an *atoning sacrifice*, and *risen again* from the dead, he was now to *make intercession* for mankind; and in virtue and on account of what he had done and suffered, he was, *at his request*, to have the *nations for his inheritance, and the uttermost parts of the earth for his possession*. He was to become supreme Lord in the mediatorial kingdom; in consequence of which he sent his apostles throughout the habitable globe to preach the Gospel to every man.

Verse 9. *Thou shalt break them with a rod of iron*] This may refer to the *Jewish nation*, whose final rejection of the Gospel was foreseen, and in whose place the *Gentiles* or *heathen* were brought into the Church of Christ. They were dispossessed of their land, their *city* was razed to its foundations, their *temple* was burnt with fire, and upwards of a *million of themselves* were slaughtered by the Romans! So heavily did the *iron rod* of God's judgments fall upon them for their obstinate unbelief.

Verse 10. *Be wise—O ye kings*] An exhortation of the Gospel to the rulers of all kingdoms, nations, and states, to whom it may be sent. All these should listen to its maxims, be governed by its precepts, and rule their subjects according to its dictates.

Be instructed, ye judges] Rather, *Be ye reformed*—cast away all your idolatrous maxims; and receive the Gospel as the law, or the *basis* of the law, of the land.

Verse 11. *Serve the Lord with fear*] A general direction to all men. *Fear God* with that *reverence* which is due to his supreme *majesty*. *Serve* him as *subjects* should their *sovereign*, and as *servants* should their *master*.

Rejoice with trembling.] If ye serve God aright, ye cannot but be *happy*; but let a *continual filial fear* moderate all your joys. Ye must all stand at last before the judgment-seat of God; watch, pray, believe, work, and keep humble.

Verse 12. *Kiss the Son, lest he be angry*] It is remarkable that the word *son* (בר *bar*, a Chaldee word) is not found in any of the versions except the *Syriac*, nor indeed any thing equivalent to it.

The *Chaldee*, *Vulgate*, *Septuagint*, *Arabic*, and *Æthiopic*, have a term which signifies *doctrine* or *discipline*: "Embrace discipline, lest the Lord be angry with you," &c. This is a remarkable case, and especially that in so pure a piece of Hebrew as this poem is, a *Chaldee* word should have been found; בר *bar*, instead of בן *ben*, which adds nothing to the strength of the expression or the elegance of the poetry. I know it is supposed that בר *bar* is also pure Hebrew, as well as Chaldee; but as it is taken in the former language in the sense of *purifying*, the versions probably understood it so here. *Embrace that which is pure*; namely, the *doctrine* of God.

As all *judgment* is committed to the *Son*, the Jews and others are exhorted to *submit* to him, to be *reconciled* to him, that they might be received into his family, and be acknowledged as his adopted children. Kissing was the token of *subjection* and *friendship*.

Is kindled but a little.] The *slightest stroke* of the *iron rod* of Christ's justice is sufficient to break in pieces a whole rebel world. Every sinner, not yet reconciled to God through Christ, should receive this as a most solemn warning.

Blessed are *all they*] He is only the *inexorable Judge* to them who harden their hearts in their iniquity, and will not come unto him that they may have life. But all they who *trust in him*—who repose all their trust and confidence in him as their *atonement* and as their *Lord*, shall be blessed with *innumerable blessings*. For as the word is the same here as in Psa. i. 1, אשרי *ashrey*, it may be translated the same. "O the blessedness of all them who trust in him!"

This Psalm is remarkable, not only for its subject—the future kingdom of the *Messiah*, its *rise, opposition*, and *gradual extent*, but also for the elegant *change* of *person*. In the first verse the *prophet* speaks; in the third, the *adversaries*; in the fourth and fifth, the *prophet answers*; in the sixth, *Jehovah* speaks; in the seventh, the *Messiah*; in the eighth and ninth, *Jehovah answers*; and in the tenth to the twelfth, the *prophet* exhorts the *opponents* to submission and obedience.—Dr. *A. Bayly*.

Analysis of the Second Psalm.

The prime subject of this Psalm is CHRIST; the type, DAVID. The persons we are chiefly to reflect on are *three*, and which make *three parts* of the Psalm: I. The enemies of Christ; II. Christ the Lord; III. The princes and judges of the earth.

I. The enemies of Christ are great men, who are described here, partly from their *wickedness*, and partly from their *weakness*.

First, Their *wickedness* is apparent. 1. They *furiously rage*. 2. They *tumultuously assemble*. 3. They *set themselves*—stand up, *and take counsel, against the Lord and against his anointed*. 4. They encourage themselves in mischief, saying, "Come, and let us cast away their cords from us." All which is sharpened by the interrogatory *Why?*

Secondly, Their *weakness*; in that they shall never

be able to bring their plots and conspiracies against Christ and his kingdom to pass; for, 1. What *they imagine is but a vain thing.* 2. "He that sits in heaven shall laugh, and have them in derision." 3. "He shall speak unto them in his wrath, and vex them in his sore displeasure." 4. For, maugre all their plots, "God hath set up his king upon his holy hill of Zion."

II. At ver. 6 begins the exaltation of Christ to his kingdom, which is the SECOND PART of the Psalm; in which the prophet, by a προσωποποιΐα, or personification, brings in God the Father speaking, and the Son answering.

First, The words of the Father are, "I have set my king;" where we have the inauguration of Christ, or his vocation to the crown.

Secondly, The answer of the Son, "I will preach the law;" which sets forth his willing obedience to publish and proclaim the laws of the kingdom; of which the chief is, "Thou art my Son, this day have I begotten thee."

Thirdly, The reply of the Father, containing the reward that Christ was to have upon the publication of the Gospel; which was, 1. An addition to his empire by the conversion and accession of the Gentiles: "Ask of me, and I will give thee the heathen for thine inheritance," &c. 2. And the confusion of his enemies: "Thou shalt break them," who would not have thee reign, that did rage and stand up against thee, "with a rod of iron; and break them in pieces as a potter's vessel."

III. In the *third part* the prophet descends to his exhortation and admonition, and that very aptly; for Is Christ a King? Is he a King anointed by God? Is he a great King, a powerful King? So great that the nations are his subjects? So powerful that he will break and batter to pieces his enemies? Besides, Is he the only-begotten Son of God? Be wise, therefore, O ye kings. In this we find,

First, The persons to whom this *caveat* is given: *kings* and *judges.*

Secondly, What they are taught. 1. To *know* their duty: "Be wise; be learned." 2. To *do* their duty: "Serve the Lord with fear; rejoice with trembling; kiss the Son."

Thirdly, The time when this is to be done; even *now.* The reason double: 1. Drawn from his wrath, and the consequent punishment: "Lest he be angry, and ye perish from the right way, when his wrath is kindled but a little." 2. From the happy condition of those who learn to know, and fear, and serve, and adore him: "Blessed are all they that put their trust in him." There must be no delay; this is the time of wrath, and the day of salvation.

PSALM III.

David complains, in great distress, of the number of his enemies, and the reproaches they cast on him, as one forsaken of God, 1, 2; *is confident, notwithstanding, that God will be his protector,* 3; *mentions his prayers and supplications, and how God heard him,* 4, 5; *derides the impotent malice of his adversaries, and foretells their destruction,* 6, 7; *and ascribes salvation to God,* 8.

A Psalm of David, [a] when he fled from Absalom his son.

A. M. 2981. B. C. 1023. Anno Davidis, Regis Israelitarum, 33.

LORD, [b] how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, [c] *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* [d] a shield [e] for me; my glory, and [f] the lifter up of mine head.

A. M. 2981. B. C. 1023. Anno Davidis, Regis Israelitarum, 33.

[a] 2 Sam. xv., xvi., xvii., xviii.—[b] 2 Sam. xv. 12; xvi. 15.—[c] 2 Sam. xvi. 8; Psa. lxxi. 11.—[d] Gen. xv. 1; Psa. xxviii. 7; cxix. 114.—[e] Or, *about.*—[f] Psa. xxvii. 6.

NOTES ON PSALM III.

This is said to be *A Psalm of David, when he fled from Absalom his son.* See the account, 2 Sam. xv. 1, &c. And David is supposed to have composed it when obliged to leave Jerusalem, passing by the mount of Olives, weeping, with his clothes rent, and with dust upon his head. This Psalm is suitable enough to these circumstances; and they mutually cast light on each other. If the inscription be correct, this Psalm is a proof that the Psalms are not placed in any chronological order.

The word *Psalm*, מזמור *mizmor*, comes from זמר *zamar*, to *cut*, whether that means to *cut into syllables*, for the purpose of its being adapted to musical tones, or whether its being *cut on wood*, &c., for the direction of the singers; what we would call a Psalm in *score.* This last opinion, however, seems too technical.

Verse 1. *Lord, how are they increased that trouble me?*] We are told that *the hearts of all Israel went after Absalom*, 2 Sam. xv. 13; and David is astonished to find such a *sudden* and *general* revolt. Not only the *common people*, but his *counsellors* also, and many of his chief *captains.* How *publicly* does God take vengeance for the sins which David committed so *privately!* In the horrible rebellion of Absalom we see the adultery of Bath-sheba, and the murder of Uriah. Now the words of Nathan begin to be fulfilled: "The sword shall not depart from thy house."

Verse 2. *No help for him in God.*] These were some of the *reproaches* of his enemies, *Shimei* and others: "He is now down, and he shall never be able to rise. God alone can save him from these his enemies; but God has visibly cast him off." These reproaches deeply affected his heart; and he mentions them with that *note* which so frequently occurs in the Psalms, and which occurs here for the *first* time, סלה

A. M. 2981. B. C. 1023. Anno Davidis, Regis Israelitarum, 33.

4 I cried unto the LORD with my voice, and [g] he heard me out of his [h] holy hill. Selah.

5 [i] I laid me down and slept; I awaked; for the LORD sustained me.

6 [k] I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: [l] for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

A. M. 2991. B. C. 1023. Anno Davidis, Regis Israelitarum. 33.

8 [m] Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

[g] Psa. xxxiv. 4.—[h] Psa. ii. 6; xliii. 3; xcix. 9.—[i] Lev. xxvi. 6; Psa. iv. 8; Prov. iii. 24.—[k] Psa. xxvii. 3.—[l] Job xvi. 10; xxix. 17; Psa. lviii. 6; Lam. iii. 30.—[m] Prov. xxi. 31; Isa. xlii. 11; Jer. iii. 23; Hos. xiii. 4; Jonah ii. 9; Rev. vii. 10; xix. 1.

selah. Much has been said on the meaning of this word; and we have nothing but conjecture to guide us. The *Septuagint* always translate it by Διαψαλμα *diapsalma*, "a pause in the Psalm." The *Chaldee* sometimes translates it by לעלמין *lealmin*, "for ever." The rest of the versions leave it unnoticed. It either comes from סל *sal*, to *raise* or *elevate*, and may denote a particular *elevation* in the voices of the performers, which is very observable in the Jewish singing to the present day; or it may come from סלה *salah*, to *strew* or *spread out*, intimating that the subject to which the word is attached should be *spread out*, *meditated on*, and *attentively considered* by the reader. *Fenwick*, *Parkhurst*, and *Dodd*, contend for this meaning; and think "it confirmed by Psa. ix. 16, where the word *higgaion* is put before *selah*, at the end of the verse." Now higgaion certainly signifies *meditation*, or a fit subject for meditation; and so shows *selah* to be really a *nota bene*, *attend to* or *mind this*.

Verse 3. *Thou, O Lord, art a shield*] As a *shield* covers and defends the body from the strokes of an adversary, so wilt thou cover and defend me from them that rise up against me.

The lifter up of mine head.] Thou wilt restore me to the *state* from which my enemies have cast me down. This is the meaning of the phrase; and this he speaks *prophetically*. He was satisfied that the deliverance would take place, hence his confidence in prayer; so that we find him, with comparative unconcern, laying himself down in his bed, expecting the sure protection of the Almighty.

Verse 4. *I cried unto the Lord with my voice*] He was exposed to much danger, and therefore he had need of *fervour*.

He heard me] Notwithstanding my enemies said, and my friends feared, that there *was no help for me in my God*; yet *he heard me out of his holy hill. Selah: mark this*, and take encouragement from it. God never forsakes those who trust in him. He never shuts out the prayer of the distressed.

Verse 5. *I laid me down and slept*] He who knows that he has God for his Protector may go quietly and confidently to his bed, not fearing the *violence of the fire*, the *edge of the sword*, the *designs of wicked men*, nor the *influence of malevolent spirits*.

I awaked] Though humanly speaking there was reason to fear I should have been murdered in my bed, as my most confidential servants had been corrupted by my rebellious son; yet God, my shield, protected me. I both slept and awaked; and my life is still whole in me.

Verse 6. *I will not be afraid of ten thousands*] Strength and numbers are nothing against the omnipotence of God. He who has made God his refuge, certainly has no cause to fear.

Verse 7. *Arise, O Lord*] Though he knew that God had undertaken his defence, yet he knew that his continued protection depended on his continual prayer and faith. God never ceases to help as long as we pray. When our hands hang down, and we restrain prayer before him, we may then justly fear that our enemies will prevail.

Thou hast smitten] That is, Thou *wilt* smite. He speaks in full confidence of God's interference; and knows as surely that he shall have the victory, as if he had it already. *Breaking the jaws* and *the teeth* are expressions which imply, confounding and destroying an adversary; treating him with extreme contempt; *using him like a dog*, &c.

Verse 8. *Salvation* belongeth *unto the Lord*] It is God alone who saves. He is the fountain whence help and salvation come; and to him alone the praise of all saved souls is due. His blessing is upon his people. Those who are saved from the power and the guilt of sin are his people. His mercy saved them; and it is by his *blessing* being continually upon them, that they continue to be saved. David adds his *selah* here also: *mark this!* 1. Salvation comes from God. 2. Salvation is continued by God. These are great truths; *mark them!*

Analysis of the Third Psalm.

The occasion of this Psalm was Absalom's rebellion. David being deserted by his subjects, railed on by Shimei, pursued for his crown and life by his ungracious son, and not finding to whom to make his moan, betakes himself to his God; and before him he expostulates his wrong, confesses his faith, and makes his prayer.

There are *three* strains of this accurate Psalm: I. His complaint. II. The confession of his confidence. III. His petition.

1. He begins with a sad and bitter complaint, amplified,

1. By the number and multitude of his enemies. They were many, very many; they were multiplied and increased: "All Israel was gathered together from Dan to Beer-sheba, as the sand of the sea for multitude;" 2 Sam. xvii. 11.

2. From their malice they came together to do him mischief. They rose up, not *for* him, but *against* him; not to *honour*, but to *trouble* him; not to *defend*

him as they ought, but to take away his *crown* and *life*; 2 Sam. xvii. 2.

3. From their insults and sarcasm. It was not *Shimei* only, but many, that said it: "Many—say there is no help for him in his God."

II. The *second* part of the Psalm sets forth David's confidence:—

1. To their *multitude*, he opposeth ONE GOD. But THOU, O LORD!

2. To their malicious insurrection, Jehovah; who, he believed, 1. Would be a *buckler* to receive all the arrows shot against him. 2. His *glory*, to honour, though they went about to dishonour, him. 3. The *lifter up of his head*, which they wished to lay low enough.

3. To their vain boast of desertion, *There is no help for him in his God*, he opposeth his own experience, "I cried unto the Lord, and he heard me."

4. By whose protection being sustained and secured, he deposes all care and fear, all anxiety and distraction. He sleeps with a quiet mind: "I laid me down and slept; I awoke." 2. He sings a *requiem*: "I will not be afraid of ten thousands of the people, that have set themselves against me round about."

III. In the close, or *third* part, he petitions and prays, notwithstanding his security: "Arise, O Lord; save me, O my God!" To move God to grant his request, he thankfully reminds him of what he had done before:—

1. "Arise and save me, for thou hast smitten all mine enemies." Thou art the same God: do then the same work; be as good to thy servant as ever thou hast been.

2. He inserts an excellent maxim: *Salvation* belongeth *unto the Lord*. As if he had said, It is thy property and prerogative to save. If thou save not, I expect it from none other.

3. Lastly, as a good king should, in his prayers he remembers his subjects. He prayed for those who were using him despitefully: *Thy blessing be upon thy people!* To the same sense, *Coverdale*, in his translation.

PSALM IV.

David prays to be heard, 1; *expostulates with the ungodly*, 2; *exhorts them to turn to God, and make their peace with him*, 3–5; *shows the vain pursuits of men in search of happiness, which he asserts exists only in the approbation of God*, 6, 7; *commends himself to the Lord, and then quietly takes his repose*, 8.

To the [a] chief Musician on Neginoth, A Psalm of David.

A. M. cir. 2981. B. C. cir. 1023. Anno Davidis, Regis Israelitarum, 33.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; [b] have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

A. M. cir. 2981. B. C. cir. 1023. Anno Davidis, Regis Israelitarum, 33.

3 But know that the [c] LORD hath set apart him that is godly for himself: the

[a] Or, *overseer*, Hab. iii. 19.——[b] Or, *be gracious unto me*.

[c] 2 Tim. ii. 19; 2 Pet. ii. 9.

NOTES ON PSALM IV.

This Psalm seems to have been composed on the same occasion with the preceding, viz., *Absalom's rebellion*. It appears to have been an *evening* hymn, sung by David and his company previously to their going to rest. It is inscribed *to the chief Musician upon Neginoth*, לְמנַצֵּחַ בִּנְגִינוֹת *lamnatstseach binginoth*. Probably the first word comes from נצח *natsach*, to be *over*, or *preside*; and may refer to the *precentor* in the choir. Some suppose that it refers to the *Lord Jesus*, who is the Supreme Governor, or victorious Person; the Giver of *victory*. *Neginoth* seems to come from נגן *nagan*, to strike; and probably may signify some such instruments as the *cymbal*, *drum*, &c., and *stringed instruments* in general. But there is no certainty in these things. What they *mean*, or what they *were*, is known to no man.

Verse 1. *Hear me when I call*] No man has a right to expect God to hear him if he do not call. Indeed, how shall he be heard if he *speak* not! There are multitudes who expect the blessings of God as confidently as if they had prayed for them most fervently; and yet such people pray not at all!

God of my righteousness] Whatever pardon, peace, holiness, or truth I possess, has come entirely from thyself. Thou art the *God of my salvation*, as thou art the *God of my life*.

Thou hast enlarged me] I was in *prison*; and thou hast brought me forth *abroad*. *Have mercy on me*—continue to act in the same way. I shall always *need* thy *help*; I shall never *deserve* to have it; let me have it in the way of *mere mercy*, as thou hast hitherto done.

Verse 2. *O ye sons of men*] בְּנֵי אִישׁ *beney ish*, ye *powerful men*—ye who are now at the head of affairs, or who are leaders of the multitude.

Love vanity] The poor, empty, shallow-brained, pretty-faced Absalom; whose prospects are all *vain*, and whose promises are all *empty!*

Seek after leasing?] This is a Saxon word, from leargunge, *falsehood*, from leyan, *to lie*. *Cardmarden* has adopted this word in his translation, Rouen, 1566. It is in none of the Bibles *previously* to that time, nor in any *after*, as far as my own collection affords me evidence; and appears to have been borrowed by King James's translators from the above.

Selah.] Mark this! See what the end will be!

Verse 3. *The Lord hath set apart him that is godly*] חָסִיד *chasid*, the pious, benevolent man. He has marked such, and put them aside as his own property.

A. M. cir. 2981. B. C. cir. 1023. Anno Davidis, Regis Israelitarum, 33.

LORD will hear when I call unto him.

4 [d] Stand in awe, and sin not: [e] commune with your own heart upon your bed, and be still. Selah.

5 Offer [f] the sacrifices of righteousness, and [g] put your trust in the LORD.

6 *There be* many that say, Who will show us *any* good? [h] LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put [i] gladness in my heart, more than in the time *that* their corn and their wine increased.

8 [k] I will both lay me down in peace, and sleep: [l] for thou, LORD, only makest me dwell in safety.

[d] Eph. iv. 26.——[e] Psa. lxxvii. 6; 2 Cor. xiii. 5.——[f] Deut. xxxiii. 19; Psa. l. 14; li. 19; 2 Sam. xv. 12.——[g] Psa. xxxvii. 3; lxii. 8.

[h] Num. vi. 26; Psa. lxxx. 3, 7, 19; cxix. 135.——[i] Isa. ix. 3.
[k] Job xi. 18, 19; Psa. iii. 5.——[l] Lev. xxv. 18, 19; xxvi. 5; Deut. xii. 10.

"This merciful man, this feeling, tender-hearted man, is my own property; touch not a hair of his head!"

Verse 4. *Stand in awe, and sin not*] The *Septuagint*, which is copied by St. *Paul*, Eph. iv. 26, translate this clause, Ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε; *Be ye angry, and sin not.* The *Vulgate*, *Syriac*, *Æthiopic*, and *Arabic*, give the same reading; and thus the original רגזו *rigzu* might be translated: If ye be angry, and if ye think ye have cause to be angry; do not let your disaffection carry you to acts of rebellion against both God and your king. Consider the subject deeply before you attempt to act. Do nothing rashly; do not justify one evil act by another: sleep on the business; converse *with your own heart upon your bed*; consult your pillow.

And be still.] ודמו *vedommu*, "and be *dumb*." Hold your peace; fear lest ye be found fighting against God. *Selah. Mark this!*

Verse 5. *Offer the sacrifices of righteousness*] Do not attempt to offer a sacrifice to God for prosperity in your present rebellious conduct. Such a sacrifice would be a sin. Turn to God from whom you have revolted; and offer to him a *righteous sacrifice*, such as the *law* prescribes, and such as *he* can receive. Let all hear and consider this saying. No *sacrifice*—no performance of religious duty, will avail any man, if his heart be not right with God. And let all know, that under the Gospel dispensation no sacrifice of any kind will be received but through the all-atoning sacrifice made by Christ.

Because of sin, justice has *stopped every man's mouth*; so that none can have access to God, but through the Mediator. By him only can the *mouth* of a sinner be *opened* to plead with God. Hear this, ye who trust in *yourselves*, and hope for heaven without either faith or dependence on the vicarious sacrifice of Christ.

Verse 6. *Who will show us* any *good?*] This is not a fair translation. The word *any* is not in the text, nor any thing equivalent to it; and not a few have quoted *it*, and preached upon the text, placing the principal emphasis on this illegitimate word.

The place is sufficiently emphatic without this. There are *multitudes who say, Who will show us good?* Man wants *good*; he hates *evil* as evil, because he has *pain*, *suffering*, and *death* through it; and he wishes to find that *supreme good* which will content his heart, and save him from evil. But men mistake this good. They look for a good that is to gratify their *passions*; they have no notion of any happiness that does not come to them through the *medium of their senses*. Therefore they reject *spiritual good*, and they reject the Supreme God, by whom alone all the powers of the soul of man can be gratified.

Lift thou up the light of thy countenance] This alone, the *light of thy countenance*—thy peace and *approbation*, constitute the *supreme good*. This is what we want, wish, and pray for. The *first* is the *wish* of the *worldling*, the *latter* the wish of the *godly*.

Verse 7. *Thou hast put gladness in my heart*] Thou hast given my soul what it wanted and wished for. I find now a happiness which earthly things could not produce. I have peace of conscience, and joy in the Holy Ghost; such inward happiness as they cannot boast who have got the highest increase of *corn* and *wine*; those TWO THINGS in the abundance of which many suppose happiness to be found.

To *corn* and *wine* all the versions, except the *Chaldee*, add *oil*; for *corn*, *wine*, and *oil*, were considered the highest blessings of a temporal kind that man could possess.

Verse 8. *I will both lay me down in peace, and sleep*] Most men lie down, and most sleep, daily, for without *rest* and *sleep* life could not be preserved; but alas! how few lie down in *peace!* peace with their own consciences, and peace with God! David had then two great blessings, *rest* by *sleep*, and *peace* in his *soul*. He had a happy soul; and when he lay down on his bed, his body soon enjoyed its repose, as the *conscience* was in *peace*. And he had a *third* blessing, a *confidence* that he should sleep in *safety*. And it was so. No fearful *dreams* disturbed his repose, for he had a mind *tranquillized* by the peace of God. As to his *body*, that enjoyed its due rest, for he had not overloaded *nature* either with *dainties* or *superfluities*. Reader, are not many of thy sleepless hours to be attributed to thy disordered soul—to a sense of guilt on thy conscience, or to a fear of death and hell!

Pray incessantly till thou get the *light of God's countenance*, till his Spirit bear witness with thine that thou art a child of God. Then thy repose will do thee good; and even in thy sleep thy happy soul will be getting forward to heaven.

ANALYSIS OF THE FOURTH PSALM.

There are THREE parts in this Psalm:—

I. An entrance, or petition for audience, ver. 1.

II. An *apostrophe* to his enemies, which is, 1. Reprehensive, ver. 2, 3. 2. Admonitory, ver. 4, 5.

III. A *petition* for himself and God's people, ver 6, 7, 8.

1. He proposes his request and suit for audience. "Hear me when I call;" and this he founds on *four* arguments: 1. God has *promised* to hear me when I call: "Call upon me in trouble, and I will hear thee." I call; hear me, therefore, when I call. 2. His own *innocence:* "Hear me, O God of my righteousness." 3. He requests no more than what God had done for him at other times: *Thou hast enlarged me in trouble*, and why not now? 4. It was *mercy* and *favour* to answer him then; it will be the same to do it again: "Have mercy on me, and hear."

II. His *petition* being thus proposed and ended, he proceeds to the *doctrinal* part; and, turning himself to his enemies, 1. He sharply reproves them; 2. Then warns them, and gives them good counsel.

1. He turns his speech from God to men; the chief but the worst of men. בני איש *beney ish*, "ye eminent men." Not plebeians, but nobles. The charge he lays to them, 1. They "turned his glory into shame." They endeavoured to dishonour him whom God had called and anointed to the kingdom. 2. "They loved vanity." A vain attempt they were in love with. 3. "They sought after falsity." They pursued that which would deceive them; they would find at last that treachery and iniquity lied to itself. 4. That this charge might have the more weight, he figures it with a stinging interrogation, *How long?* Their sin had *malice* and *pertinacity* in it; and he asks them *how long* they intended to act thus.

2. And that they might, if possible, be drawn from their attempts, he sends them a *noverint, know ye*, which has *two* clauses: 1. Let them *know* that God hath set apart him that is godly for himself. 2. That God *will hear*, when either he or any good man calls upon him.

II. The reproof being ended, he gives them *good counsel:*—

1. That though they be *angry*, they ought not to let the sun go down upon their wrath.

2. That they *commune with their own hearts*—their conscience. That they do this on their beds, when secluded from all company, when passion and self-interest did not rule; and then they would be the better able to judge whether they were not in an *error*, whether their anger were not *causeless*, and their persecution *unjust?*

3. That they *offer the sacrifice of righteousness*—that they serve and worship God with an honest, sincere, and contrite heart.

4. That they *put their trust in the Lord;* trusting no more to their lies, nor loving their vanities, but relying on God's promises.

III. The *third* part begins with this question, *Who will show us* any *good?* 1. Who will show us that good which will make us happy? To which David, in effect, returns this answer, that it is not *bona animi*, intellectual gifts; nor *bona fortunæ*, earthly blessings; nor *bona corporis*, corporeal endowments: but *the light of God's countenance.* 2. Therefore he prefers his petition: "Lord, lift thou up the light of thy countenance upon us." God's countenance is his *grace*, his *favour*, his *love;* and the *light of his countenance*, the *exhibition* and *expression* of this grace, favour, and love; in which alone lies all the happiness of man. Of this David expresses two effects, *gladness* and *security:*—

1. *Gladness* and *joy* far beyond that which may be had from any temporal blessings: "Thou hast put gladness in my heart more than in the time that their corn, and wine, and oil increased; gladness beyond the joy in harvest; and this joy is from the *light of God's countenance. Thou puttest.* Thou, by way of eminence.

2. *Security*, expressed under the metaphor of *sleep:* "I will lay me down in peace, and sleep;" just as in a *time of peace*, as if there were no *war* nor preparation for *battle.*

3. To which he adds the reason: "For thou, Lord, alone makest me to dwell in safety." I am safe, because I enjoy the light of thy countenance.

PSALM V.

David continues instant in prayer, 1, 2; *makes early application to God*, 3; *and shows the hatred which God bears to the workers of iniquity*, 4–6. *His determination to worship God, and to implore direction and support*, 7, 8. *He points out the wickedness of his enemies*, 9, *and the destruction they may expect*, 10; *and then shows the happiness of those who trust in the Lord*, 11, 12.

To the chief Musician upon Nehiloth, A Psalm of David.

GIVE ear to my words, O Lord, consider my meditation.

2 Hearken unto the [a] voice of my cry, my King, and my God: [b] for unto thee will I pray.

[a] Psa. iii. 4.

[b] Psa. lxv. 2.

NOTES ON PSALM V.

This Psalm is inscribed *to the chief Musician upon Nehiloth, A Psalm of David.* As *neginoth* may signify all kinds of instruments struck with a *plectrum*, stringed instruments, those like the drum, cymbals, &c.; so *nechiloth*, from חל *chal*, to be *hollow*, to *bore through*, may signify any kind of *wind* instruments, such as the horn, trumpet, flute, &c. See on the title to the preceding Psalm. The *Septuagint* have, Εις το τελος, ὑπερ της κληρονομουσης, "In favour of her who obtains the inheritance." The *Vulgate* and *Arabic* have a similar reading. The word נחילות *nechiloth* they have derived from נחל *nachal*, to *inherit.* This may either refer to the Israelites who obtained the inheritance of the promised land, or to the Church of Christ which obtains through him, by faith and prayer, the inheritance among the saints in light. This Psalm is, especially, for the whole Church of God.

3 [c] My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 [d] The foolish shall not stand [e] in thy sight: thou hatest all workers of iniquity.

6 [f] Thou shalt destroy them that speak leasing: [g] the LORD will abhor [h] the bloody and deceitful man.

7 But as for me, I will come *into* thy house

[c] Psa. xxx. 5; lxxxviii. 13; cxxx. 6.——[d] Hab. i. 13.——[e] Heb. *before thine eyes.*

[f] Rev. xxi. 8.——[g] Psa. lv. 23.——[h] Heb. *the man of blood and deceit.*

Verse 1. *Give ear to my words*] This is properly a *morning hymn*, as the preceding was an *evening hymn*. We have seen from the conclusion of the last Psalm that David was very happy, and lay down and slept in the peace and love of his God. When he opens his eyes on the following morning, he not only remembers but feels the happiness of which he spoke; and with his first recollections he *meditates* on the goodness and mercy of God, and the glorious state of salvation into which he had been brought. He calls on God *to give ear to his words*; probably words of God's *promises* which he had been pleading.

Verse 2. *Hearken unto the voice of my cry*] We may easily find the process through which David's mind was now passing: 1. We have seen from the preceding Psalm that he lay down in a very happy frame of mind, and that he had enjoyed profound repose. 2. As soon as he awakes in the morning, his heart, having a right direction, resumes its work. 3. He meditates on God's goodness; and on his own happy state, though pursued by enemies, and only safe as long as God preserved him by an almighty hand and especial providence. 4. This shows him the need he has of the *continual protection* of the Most High; and therefore he begins to form his *meditation* and the *desires* of his heart into *words*, to which he entreats the Lord to *give ear*. 5. As he was accustomed to have answers to his prayers, he feels the necessity of being *importunate*, and therefore lifts up his *voice*. 6. Seeing the *workers of iniquity*, *liars*, and *blood-thirsty* men strong to accomplish their own purposes in the destruction of the godly, he becomes greatly in earnest, and *cries* unto the Lord: "Hearken unto the voice of my cry." 7. He knows that, in order to have a *right answer*, he must have a proper *disposition of mind*. He feels his subjection to the supreme authority of the Most High, and is ready to *do* his *will* and *obey* his *laws*; therefore he prays to God as his *King*: "Hearken, my King and my God." I have not only taken thee for my GOD, to *save*, *defend*, and make me *happy*; but I have taken thee for my KING, to *govern*, *direct*, and *rule* over me. 8. Knowing the necessity and success of prayer, he purposes to continue in the spirit and practice of it: "Unto thee will I pray." R. S. Jarchi gives this a pretty and pious turn: "When I have power to pray, and to ask for the things I need, then, O Lord, give ear to my *words*; but when I have no power to plead with thee, and fear seizes on my heart, then, O Lord, consider my *meditation*!"

Verse 3. *My voice shalt thou hear in the morning*] We find from this that he had not prayed in vain. He had received a blessed answer; God had *lifted upon him the light of his countenance*; and he therefore determines to be an early applicant at the throne of grace: "My voice shalt thou hear in the morning." He finds it good to *begin* the day with God; to let Divine things occupy the first place in his waking thoughts; as that which first occupies the mind on awaking is most likely to keep possession of the *heart* all the day through.

In the morning will I direct my prayer] Here seems to be a metaphor taken from an archer. He *sees* his *mark*; puts his *arrow in his bow*; *directs* his shaft to the mark, i. e., takes his aim; lets fly; and then *looks up*, to see if he have hit his mark. Prayers that have a right aim, will have a prompt answer; and he who sends up his petitions to God through Christ, from a warm, affectionate heart, may confidently *look up* for an answer, for it will come. If an immediate answer be not given, let not the upright heart suppose that the prayer is not heard. It has found its way to the throne; and *there* it is registered.

Verse 4. *Neither shall evil dwell with thee.*] As thou art holy, so thou hast pleasure only in holiness; and as to *evil men*, they shall never enter into thy glory; לא יגרך רע *lo yegurecha ra*, "the evil man shall not even *sojourn* with thee."

Verse 5. *The foolish shall not stand*] He is a fool and a madman who is running himself out of breath for no prize, who is fighting against the Almighty; this every wicked man does; therefore is every *wicked* man a *fool* and a *madman*.

Thou hatest all workers of iniquity.] Some sin *now* and *then*, others *generally*; some *constantly*, and some *labour* in it with all their might. These are the WORKERS *of iniquity*. Such even the God of infinite love and mercy *hates*. Alas! what a *portion* have the workers *of iniquity!* the hatred of God Almighty!

Verse 6. *That speak leasing*] Falsity, from the Anglo-Saxon leapunge *leasunge*, *a lie*, *falsity*, *deceit*; from leap *leas*, *lie*, which is from the verb leapian *leasian*, to *lie*. See on Psa. iv. 2.

The Lord will abhor the bloody and deceitful man.] איש דמים *ish damim*, the *man of bloods*; for he who has the *spirit* of a murderer, will rarely end with *one* bloodshedding. So the Jews, who clamoured for the blood of our Lord, added to that, as far and as long as they could, the blood of his disciples.

Verse 7. *In the multitude of thy mercy*] David considered it an inexpressible privilege to be permitted to attend *public worship*; and he knew that it was only through the *multitude of God's mercy* that he, or any man else, could enjoy such a privilege. He knew farther that, from the *multitude of this mercy*, he might receive *innumerable blessings* in his house.

n the multitude of thy mercy: *and* in thy fear will I worship [i] toward [k] thy holy temple.

8 [l] Lead me, O LORD, in thy righteousness, because of [m] mine enemies; make [n] thy way straight before my face.

9 For *there is* no [o] faithfulness [p] in their mouth; their inward part *is* [q] very wickedness; [r] their throat *is* an open sepulchre; [s] they flatter with their tongue.

10 [t] Destroy thou them, O God; [u] let them fall [v] by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee [w] rejoice: let them ever shout for joy, because [x] thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, [y] wilt bless the righteous; with favour wilt thou [z] compass him as *with* a shield.

[i] 1 Kings viii. 29, 30, 35, 38; Psa. xxviii. 2; cxxxii. 7; cxxxviii. 2.——[k] Heb. *the temple of thy holiness.*——[l] Psa. xxv. 5.——[m] Heb. *those which observe me*; Psa. xxvii. 11.——[n] Psa. xxv. 4; xxvii. 11.——[o] Or, *steadfast.*——[p] Heb. *in his mouth*, that is, *in the mouth of any of them.*

[q] Heb. *wickedness.*——[r] Luke xi. 44; Rom. iii. 13.——[s] Psa. lxii. 4.——[t] Or, *Make them guilty.*——[u] 2 Sam. xv. 31; xvii. 14, 23.——[v] Or, *from their counsels.*——[w] Isa. lxv. 13.——[x] Heb. *thou coverest over*, or *protectest them.*——[y] Psa. cxv. 13.——[z] Heb. *crown him.*

In this spirit, and with this dependence, he went to the house of the Lord. He who takes David's views of this subject will never, willingly, be absent from the means of grace.

In thy fear] Duly considering the infinite holiness of thy majesty, will I worship, אשתחוה *eshtachaveh*, will I bow and prostrate myself in the deepest self-abasement and humility

Toward thy holy temple.] If David was the author of this Psalm, as is generally agreed, the *temple* was not built at this time: only the *tabernacle* then existed; and in the preceding clause he speaks of coming into the *house*, by which he must mean the *tabernacle*. But *temple* here may signify the *holy of holies*, *before* which David might prostrate himself while in the *house*, i. e. the court of the tabernacle. Even *in* the *house of God*, there is the *temple of God*; the *place* where the Divine Shechinah dwells. God was in Christ reconciling the world to himself. In him dwelt all the fulness of the Godhead bodily. In all ages and dispensations, Jesus was ever the *temple* where the Supreme Deity was met with and worshipped. The human nature of Jesus was the real temple of the Deity. Nowhere else can God be found.

Verse 8. *Lead me, O Lord, in thy righteousness*] When entered into the *house*, and prostrated before the *temple*, he knew that, unless God continued to *lead* and direct, he was not likely to profit even by such great advantages. We need God not only to bring us to his house, but to keep our feet while we are there.

Because of mine enemies] His conduct was marked; his enemies looked upon and watched him with an evil eye. They would have been glad of his *halting*, that they might have brought a reproach on the good cause which he had espoused. O how cautiously should those walk who make a profession of living to God, of knowing themselves to be in his favour, and of being delivered from all sin in this life!

Make thy way straight] Show me that I must go *right on*; and let thy light always shine on my path, that I may see how to proceed.

Verse 9. *No faithfulness in their mouth*] They make professions of friendship; but all is hollow and deceitful: "They flatter with their tongue."

Very wickedness] Their *heart* is full of all kinds of depravity.

Their throat is *an open sepulchre*] It is continually gaping for the dead; and sends forth effluvia destructive to the living. I fear that this is too true a picture of the whole human race; totally corrupt within, and abominable without. The heart is the *centre* and *spring* of this corruption; and the *words* and *actions* of men, which proceed from this source, will send out incessant streams of various impurity; and thus they continue till the grace of God changes and purifies the heart.

Verse 10. *Destroy thou them, O God*] All these apparently *imprecatory* declarations should be translated in the *future* tense, to which they belong; and which shows them to be *prophetic*. Thou WILT destroy them; thou WILT cast them out, &c.

Verse 11. *Let all those that put their trust in thee rejoice*] Such expressions as these should be translated in the same way, *declaratively* and *prophetically*: "All those who put their trust in thee SHALL rejoice, —SHALL ever shout for joy."

Verse 12. *For thou, Lord, wilt bless the righteous*] A righteous soul is a peculiar object of God's affectionate regards; and therefore will be a subject of continual blessing.

With favour] Literally, *Like a shield, thy favour will crown him.* God loves such; and this love is their defence. In all places, times, and circumstances, it will preserve them. "Keep yourselves," says the apostle, "in the love of God." He who abides in this love need not fear the face of any adversary. Thus ended the morning's devotion of this excellent man: a model by which every Christian may frame his own.

Analysis of the Fifth Psalm.

This Psalm consists of FIVE *parts*:—

I. An introduction, in which he petitions to be heard; professes his earnestness about it, ver. 1, 2, 3; and his confidence of audience.

II. He delivers his petition, ver. 8; and the reason of it—his *enemies*.

III. These enemies he circumstantially describes, ver. 9.

IV. He prophesies that God will destroy them, ver. 10.

V. He prays for the Church, that God would preserve it, ver. 11, 12.

I. 1. In the entrance he prays very earnestly for

audience; he shows that he meant to be serious and fervent in it; and he chooses a variety of *words* to express the *same thing*, which rise by degrees in the description: 1. He rises from *meditation*, 2. To *words*; 3. From words to a *voice*; 4. From a voice to a *cry*. Then he desires God, 1. To *consider*. 2. To *give ear*. 3. To *hearken*. 1. He *considers*, who weighs the justice of the cause. 2. He *gives ear*, who would understand what the suppliant means. 3. He attends and *hearkens*, who intends to satisfy the petitioner.

2. The reasons he uses here to beget audience are very considerable:—

1. The relation that was between him and his God: "Thou art my King and my God."

2. That he would sue to none other: "To thee will I pray;" which he illustrates, 1. From the *time*. It is a morning petition. 2. It was a well composed and ordered prayer. 3. He would *lift up his eyes* with it; that is, have all his hope and expectation exercised in it. "My voice shalt thou hear in the morning; I will direct my prayer unto thee, and look up."

3. The *third* reason is taken from the nature of God: whom he *will* and whom he *will not hear*. 1. Persevering sinners God will not regard. 2. To the upright he is ready to look. The sinners whom God will not hear he thus describes: 1. Men who *delighted in wickedness, evil, foolish, workers of iniquity—liars—blood-thirsty* and *deceitful*. Now it was not likely that God should hear such: "For thou art not a God who hast pleasure in wickedness, neither shall evil dwell with thee." These it is said he *hated*; these he would *destroy*; these he did *abhor*. 2. But on the contrary, he who was *faithful*; who *relied on God*; who *feared the Lord*; who *attended the ordinances of his house*; who *worshipped towards his temple*; and who came, not *trusting to himself*, but in the *multitude of God's mercies*; him he would hear.

II. David, having petitioned for audience, and delivered the grounds of his confidence, brings forth his petition that his life may be *holy* and *innocent*:—

1. "Lead me in thy righteousness."

2. "Make thy way straight before me." For which he gives this reason: "Because of mine enemies."

III. These his enemies he circumstantially describes:—

1. By their MOUTH: "There is no faithfulness in their mouth."

2. By their HEART: "Their inward parts are very wickedness."

3. By their THROAT: "Their throat is an open sepulchre."

4. By their TONGUE: "They flatter with their tongue."

IV. Then he proceeds to prophesy against these enemies:—

1. God will *destroy them*.

2. They shall *fall by their own counsels*.

3. They shall *be cast out in the multitude of their transgressions*. For which predictions he gives this reason; *They are rebels*. For *they have rebelled against thee*. Rebels, not against *David*, but against *God*. They have not rejected *me*, but they have rejected *thee*.

V. The *conclusion* contains his prayer for God's people, whom he here describes: 1. They are *righteous*. 2. They *put their trust in God*. 3. They *love his name*.

And he prays for them, that, 1. They may be happy; that they may *shout for joy*. 2. They may be *joyful in God*.

And he expects an answer; because, 1. God *defends* them. 2. He will continue to *bless them*. 3. He will with his *favour compass them as with a shield*.

PSALM VI.

This Psalm contains a deprecation of eternal vengeance, 1; *a petition to God for mercy*, 2. *This is enforced from a consideration of the psalmist's sufferings*, 3; *from that of the Divine mercy*, 4; *from that of the praise and glory which God would fail to receive if man were destroyed*, 5; *from that of his humiliation and contrition*, 6, 7. *Being successful in his supplication, he exults in God*, 8, 9; *and predicts the downfall of all his enemies*, 10.

1. DAY. EVENING PRAYER.

To the chief Musician on Neginoth [a] upon [b] Sheminith, A Psalm of David.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

O [c] LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 [d] Have mercy upon me, O LORD, for I *am* weak: O LORD, [e] heal me; for my bones are vexed.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 23.

3 My soul is also sore vexed: but thou, O LORD, [f] how long?

4 Return, O LORD, deliver my soul: O save me for thy mercies' sake.

[a] Or, *upon the eighth*; see 1 Chron. xv. 21.——[b] Psa. xii. title.

[c] Psa. xxxviii. 1; Jer. x. 24; xlvi. 28.——[d] Psa. xli. 4.——[e] Hos. vi. 1.——[f] Psa. xc. 13.

NOTES ON PSALM VI.

This Psalm has the following inscription: *To the chief Musician on Neginoth, upon Sheminith. A Psalm of David*; which the *Chaldee* translates, "To be sung on neginoth, a harp of eight strings." The various interpretations given to this inscription, both by ancients and moderns, show us that nothing is known concerning it. We have already seen that *neginoth* probably signifies all instruments which emitted sounds by *strokes*, or *stringed instruments* in general. This Psalm was to be accompanied with such instruments; but *one* of a particular kind is specified, viz., *sheminith*

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

5 [e] For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; [h] all the night make I my bed to swim; I water my couch with my tears.

7 [i] Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 [k] Depart from me, all ye workers of iniquity; for the LORD hath [l] heard the voice of my weeping.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

[e] Psa. xxx. 9; lxxxviii. 11; cxv. 17; cxviii. 17; Isa. xxxviii. 18.——[h] Or, *every night*.——[i] Job xvii. 7; Psa. xxxi. 9; xxxviii. 10; lxxxviii. 9; Lam. v. 17.——[k] Psa. cxix. 115; Matt. vii. 23; xxv. 41; Luke xiii. 27.——[l] Psa. iii. 4.

so called from its having *eight* strings. The *chief musician* is directed to accompany the recital of this Psalm with the above instrument.

Verse 1. *O Lord, rebuke me not*] This Psalm, which is one of the *seven Penitential Psalms*, is supposed to have been written during some grievous disease with which David was afflicted after his transgression with Bath-sheba. It argues a deep consciousness of sin, and apprehension of the just displeasure of God. It is the very language of a true penitent who is looking around for help, and who sees, as *Bishop Horne* well expresses it, "*above*, an angry God, ready to take vengeance; *beneath*, the fiery gulf, ready to receive him; *without*, a world in flames; *within*, the gnawing worm." Of all these, none so dreadful as an angry God; his wrath he particularly deprecates. God rebukes and chastens him, and he submits; but he prays not to be rebuked *in anger*, nor chastened in *hot displeasure*, because he knows that these must bring him down to total and final *destruction*.

Verse 2. *Have mercy*] I have no *merit*. I deserve all I feel and all I fear.

O Lord, heal me] No earthly physician can cure my malady. *Body* and *soul* are both diseased, and only God can help me.

I am weak] אמלל *umlal*. I am *exceedingly weak*; cannot take nourishment, and my strength is exhausted.

My bones are vexed.] The disease hath entered into my bones.

Verse 3. *How long?*] How long shall I continue under this malady? How long will it be before thou speak peace to my troubled heart!

Verse 4. *Return, O Lord*] Once I had the light of thy countenance; by sin I have forfeited this; I have provoked thee to depart: O Lord, return! It is an awful thing to be obliged to say, *Return, O Lord*, for this supposes *backsliding*; and yet what a mercy is that a *backslider may* RETURN to *God*, with the expectation that *God* will *return* to *him*!

Verse 5. *In death* there is *no remembrance of thee*] Man is to glorify thee on earth. The end for which he was born cannot be accomplished in the grave; heal my body, and heal my soul, that I may be rendered capable of loving and serving thee here below. A dead body in the grave can do no good to men, nor bring any glory to thy name!

Verse 7. *Mine eye is consumed*] עשׁשׁה *asheshah*, is wasted, withered, sunk in my head.

Verse 8. *Depart from me, all ye workers of iniquity*] It seems that while he was suffering grievously through the disease, his enemies had insulted and mocked him;—upbraided him with his transgressions, not to increase his *penitence*, but to cast him into *despair*.

The Lord hath heard the voice of my weeping.] The Lord pitifully beheld the sorrows of his heart, and mercifully forgave his sins.

Verse 10. *Ashamed and sore vexed*] May they as deeply deplore their transgressions as I have done mine! May *they return*; may they be *suddenly converted!* The original will bear this meaning, and it is the most congenial to Christian principles.

ANALYSIS OF THE SIXTH PSALM.

The parts of this Psalm are TWO, in general:—

I. A *petition* to God for himself, contained in the first *seven* verses.

II. The account of his *restoration*, contained in the *three* last.

I. The *petition* consists of *two* parts: 1. Deprecation of *evil*; 2. Petition for *good*.

1. He prays to God to *avert* his *wrath*: "O Lord, rebuke me not," &c.

2. He entreats to be a partaker of *God's favour*: "Have mercy upon me," &c. 1. To his BODY: "Heal me, O Lord." 2. To his SOUL: "Deliver my soul: O save me!"

He enforces his petition by divers weighty reasons:

1. From the *quantity* and *degrees* of his *calamity*, which he shows to be great from the *effects*. 1. In *general*; he was in a languishing disease: "I am weak." 2. In *particular*; 1. Pains in his *bones*: "My bones are vexed." 2. Trouble in his *soul*: "My *soul* also is troubled."

2. From the *continuance* of it. It was a *long* disease; a lingering sickness; and he found no ease, no, not from his God. The pain I could the better bear if I had comfort from heaven. "But thou, O Lord, how long!" Long hast thou withdrawn the light of thy countenance from thy servant.

3. From the *consequence* that was likely to follow; *death*, and the *event* upon it. It is my intention to celebrate and praise thy name; the *living* only can do this: therefore, let *me live*; for *in death there is no remembrance of thee; in the grave who shall give thee thanks?*

4. And that he was brought now to the *gates of death*, he shows by *three* apparent *symptoms*: 1. *Sighs* and *groans*, which had almost broken his heart; the companions of a perpetual grief: "I am weary of my

groaning." 2. The abundance of his *tears* had dried and wasted his body: "He made his bed to swim, and watered his couch with his tears." 3. His *eyes* also *melted away*, and *grew dim*, so that he seemed *old* before his time: "My eye is consumed because of grief; it waxeth old."

5. That which added to his sorrow was, *he had many ill-wishers* who insulted over him: "Mine eye is waxen old because of mine enemies."

II. But at last receiving comfort and joy, he is enabled to look up; and then he turns upon his enemies, who were longing for his destruction: "Depart from me, all ye workers of iniquity."

He magnifies God's mercy; and mentions its manifestation *thrice* distinctly: 1. "The Lord hath heard the voice of my weeping." 2. "The Lord hath heard my supplication." 3. "The Lord will receive my prayer."

Then follows his prophetic declaration concerning them: 1. Shame and confusion to see their hope frustrated: "They shall be confounded." 2. Vexation, to see the object of their envy restored to health and prosperity: "They shall be sore vexed." 3. They shall return to their companions with *shame*, because their wishes and plots have miscarried. 4. He intimates that this shame and confusion shall be *speedy*. "They shall return, and be ashamed suddenly." Or, possibly, this may be a wish for their conversion, שובו *yashubu*, let *them be* CONVERTED, רגע *raga*, *suddenly*, lest sudden destruction from the Lord should fall upon them. Thus the genuine follower of God prays, "That it may please thee to have mercy upon our enemies, persecutors, and slanderers; and to TURN their HEARTS." A *Christian* should take up every thing of this kind in a *Christian* sense.

PSALM VII.

The psalmist prays against the malice of his enemies, 1, 2; *protests his own innocence*, 3–5; *prays to God that he would vindicate him, for the edification of his people*, 6–8; *prays against the wickedness of his enemies*, 9; *expresses strong confidence in God*, 10; *threatens transgressors with God's judgments*, 11–13; *shows the conduct and end of the ungodly*, 14–16; *and exults in the mercy and lovingkindness of his Maker*, 17.

[a] Shiggaion of David, which he sang unto the Lord, [b] concerning the [c] words of Cush the Benjamite.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

O LORD my God, in thee do I put my trust: [d] save me from all them that persecute me, and deliver me:

2 [e] Lest he tear my soul like a lion, [f] rending *it* in pieces, while *there is* [g] none to deliver.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

3 O LORD my God, [h] if I have done this; if there be [i] iniquity in my hands;

[a] Hab. iii. 1.——[b] 2 Samuel xvi.——[c] Or, *business*.——[d] Psa. xxxi. 15.

[e] Isa. xxxviii. 13.——[f] Psa. l. 22.——[g] Heb. *not a deliverer*.——[h] 2 Sam. xvi. 7, 8.——[i] 1 Sam. xxiv. 11.

NOTES ON PSALM VII.

This Psalm is entitled, *Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite*. The word שגיון *shiggayon* comes from שגה *shagah*, to *wander*, a wandering song; i. e., a Psalm composed by David in his wanderings, when he was obliged to hide himself from the fury of Saul.

Bishop *Horsley* thinks it may have its name, a *wandering ode*, from its being in different parts, taking up different subjects, in different styles of composition. But he has sometimes thought that *shiggaion* might be an *unpremeditated* song; an *improviso*.

As to *Cush the Benjamite*, he is a person unknown in the Jewish history; the name is probably a name of *disguise*; and by it he may covertly mean *Saul* himself, the *son of Kish*, who was of the *tribe* of *Benjamin*. The subject of the Psalm will better answer to Saul's unjust persecution and David's innocence, than to any other subject in the history of David.

Verse 1. *O Lord my God*] יהוה אלהי *Yehovah Elohai*, words expressive of the strongest confidence the soul can have in the Supreme Being. Thou self-existent, incomprehensible, almighty, and eternal Being, who neither needest nor hatest any thing that thou hast made; thou art my God: God in *covenant* with thy creature man; and my God and portion particularly. Therefore, *in thee do I put my trust*—I repose all my confidence *in thee*, and expect all my good *from thee*.

Save me] Shield me from my persecutors; abate their pride, assuage their malice, and confound their devices!

Deliver me] From the counsels which they have devised, and from the snares and gins they have laid in my path.

Verse 2. *Lest he tear my soul like a lion*] These words seem to answer well to *Saul*. As the *lion* is *king* in the forest; so was *Saul* king over the land. As the *lion*, in his fiereeness, seizes at once, and tears his prey in pieces; so David expected to be seized and suddenly destroyed by *Saul*. He had already, in his rage, thrown his javelin at him, intending to have pierced him to the wall with it. As from the *power of the lion* no beast in the forest could deliver any thing; so David knew that *Saul's power* was irresistible, and that none of his friends or well-wishers could save or deliver him out of such hands. "Lest he tear my soul (my life) like a lion, rending it in pieces, while there is none to deliver." All this answers to *Saul*, and to none else.

Verse 3. *If I have done this*] David was accused by Saul of *affecting the kingdom*; and of *waiting* for

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

4 If I have rewarded evil unto him that was at peace with me; (yea, [k] I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it*; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, [l] lift up thyself because of the rage of mine enemies: and [m] awake for me *to* the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, [m] according to my righteousness, and according to mine integrity *that is* in me.

9 O let the wickedness of the wicked come to an end; but establish the just: [o] for the righteous God trieth the hearts and reins.

10 [p] My defence *is* of God, which saveth the [q] upright in heart.

11 [r] God judgeth the righteous, and God is angry *with the wicked* every day.

[k] 1 Sam. xxiv. 7; xxvi. 9.——[l] Psa. xciv. 2.——[m] Psa. xliv. 23. [n] Psa. xviii. 20; xxxv. 24.——[o] 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Psa. cxxxix. 1; Jer. xi. 20; xvii. 10; xx. 12; Rev. ii. 23.

[p] Heb. *My buckler* is *upon God.*——[q] Psa. cxxv. 4.——[r] Or, *God is a righteous Judge.*

an opportunity to *take away the life of his king, his patron*, and his *friend*. In his application to God he refers to these charges; meets them with indignation; and clears himself of them by a strong appeal to his Judge; and an imprecation that, if he had meditated or designed any such thing, he might meet with nothing but curse and calamity either from God or man.

Verse 4. *Yea, I have delivered him*] When, in the course of thy providence, thou didst put his life in my hand in the *cave*, I contented myself with cutting off his skirt, merely to show him the danger he had been in, and the spirit of the man whom he accused of designs against his life; and yet even for this my heart smote me, because it appeared to be an indignity offered to him who was the *Lord's anointed*. This fact, and my venturing my life frequently for his good and the safety of the state, sufficiently show the falsity of such accusations, and the innocence of my life.

Verse 5. *Let the enemy persecute my soul*] If I have been guilty of the things laid to my charge, let the worst evils fall upon me.

Verse 6. *Arise, O Lord, in thine anger*] To thee I commit my cause; arise, and sit on the throne of thy judgment in my behalf.

Verse 7. *For their sakes therefore return thou on high.*] Thy own people who compass thy altar, the faithful of the land, are full of gloomy apprehensions. They hear the charges against me; and see how I am persecuted. Their minds are divided; they know not what to think. For *their sakes, return thou on high*—ascend the judgment-seat; and let them see, by the dispensations of thy providence, *who* is *innocent* and *who* is *guilty*. David feared not to make this appeal to God; for the consciousness of his innocence showed him at once how the discrimination would be made.

Verse 8. *The Lord shall judge the people*] He will execute justice and maintain truth among them. They shall not be as sheep without a shepherd.

Judge me, O Lord] Let my innocence be brought to the light, and my just dealing made clear as the noonday.

Verse 9. *The wickedness of the wicked*] The iniquity of *Saul's* conduct.

But establish the just] Show the people *my* uprightness.

Verse 10. *My defence* is *of God*] I now leave my cause in the hands of my Judge. I have no uneasy or fearful apprehensions, because I know God will save the upright in heart.

Verse 11. *God is angry* with the wicked *every day.*] The *Hebrew* for this sentence is the following: ואל זעם בכל יום *veel zoem becol yom*; which, according to the *points*, is, *And God is angry every day.* Our translation seems to have been borrowed from the *Chaldee*, where the whole verse is as follows: אלהא דינא זכאה ובתקוף רגיז על רשיעי כל יומא: *elaha daiyana zaccaah ubithkoph rageiz al reshiey col yoma:* "God is a righteous Judge; and in strength he is angry against the wicked every day."

The VULGATE: *Deus Judex justus, fortis, et patiens; numquid irascitur per singulos dies?* "God is a Judge righteous, strong, and patient;—will he be angry every day?"

The SEPTUAGINT: Ὁ Θεος Κριτης δικαιος, και ισχυρος, και μακροθυμος, μη οργην επαγων καθ' ἑκαστην ἡμεραν; "God is a righteous Judge, strong and longsuffering; not bringing forth his anger every day."

SYRIAC: "God is the Judge of righteousness; he is not angry every day."

The ARARIC is the same as the *Septuagint*.

The ÆTHIOPIC: "God is a just Judge, and strong and longsuffering; he will not bring forth tribulation daily."

COVERDALE: God is a righteous judge, and God is ever threateninge.

KING EEWARD's Bible by *Becke*, 1549, follows this reading.

CARDMARDEN: God is a rightrous judge, [strong and patient] and God is provoked every day. *Cardmarden* has borrowed *strong and patient* from the *Vulgate* or *Septuagint*; but as he found nothing in the *Hebrew* to express them, he put the words in a *smaller letter*, and included them in *brackets*. This is followed by the *prose version* in our *Prayer Book*.

The GENEVAN *version*, printed by *Barker*, the king's printer, 1615, translates thus: "God judgeth the righteous, and him that contemneth God every day." On which there is this marginal note: "He doth continually call the wicked to repentance, by some signs of his judgments."

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

12 If he turn not, he will [s] whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; [t] he ordaineth his arrows against the persecutors.

14 [u] Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 [v] He made a pit, and digged it, [w] and is fallen into the ditch *which* he made.

16 [x] His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the [y] LORD according to his righteousness: and will sing praise to the name of the LORD most high.

[s] Deut. xxxii. 41.——[t] Deut. xxxii. 23, 42; Psa. lxix. 7. [u] Job xv. 35; Isa. xxxiii. 11; lix. 4; James i. 15.——[v] Heb. *He hath digged a pit.*——[w] Esth. vii. 10; Job iv. 8; Psa. ix. 15; x. 2; xxxv. 8; xciv. 23; cxli. 10; Prov. v. 22; xxvi. 27; Eccles. x. 8.——[x] 1 Kings ii. 32; Esth. ix. 25.——[y] Psa. ix. 1; xxii. 22; xxviii. 7; xxxv. 18; xliii. 4; lii. 9; liv. 6; lvi. 4; lvii. 9; lxix. 30; lxxi. 22; lxxxvi. 12; cviii. 3; cix. 30; cxi. 1, &c.

My ancient *Scotico-English* MS. *Psalter* only begins with the conclusion of this Psalm.

I have judged it of consequence to trace this verse through all the ancient versions in order to be able to ascertain what is the *true reading*, where the evidence on one side amounts to a positive *affirmation*, "God is angry every day;" and, on the other side, to as positive a *negation*, "He is NOT angry every day." The mass of evidence supports the latter reading. The *Chaldee* first corrupted the text by making the addition, *with the wicked*, which our translators have followed, though they have put the words into *italics*, as not being in the Hebrew text. In the MSS. collated by *Kennicott* and *De Rossi* there is no various reading on this text.

The true sense may be restored thus:—

אל *el*, with the vowel point *tsere*, signifies GOD: אל *al*, the same letters, with the point *pathach*, signifies *not*. Several of the versions have read it in this way: "God judgeth the righteous, and is NOT angry every day." He is not always chiding, nor is he daily punishing, notwithstanding the continual wickedness of men: hence, the ideas of *patience* and *longsuffering* which several of the versions introduce. Were I to take any of the translations in preference to the above, I should feel most inclined to adopt that of *Coverdale*.

Verse 12. *If he turn not*] This clause the *Syriac* adds to the preceding verse. Most of the versions read, "If ye return not." Some contend, and not without a great show of probability, that the two verses should be read in connection, thus: "God is a just Judge; a God who is provoked every day. If (the sinner) turn not, he will whet his sword; he hath bent his bow, and made it ready." This, no doubt, gives the sense of both.

Verse 13. *He hath also prepared for him the instruments of death*] This appears to be all a prophecy of the tragical death of *Saul*. He was wounded by the *arrows* of the *Philistines*; and his own *keen sword*, on which he fell, terminated his woful days!

Verse 14. *He travaileth with iniquity*] All these terms show the pitch of envy, wrath, and malevolence, to which Saul had carried his opposition against David. He *conceived mischief*; he *travailed* with *iniquity*; he *brought forth falsehood*—all his expectations were blasted.

Verse 15. *He made a pit*] He determined the destruction of David. He laid his plans with much artifice; he executed them with zeal and diligence; and when he had, as he supposed, the grave of David digged, he fell into it himself! The metaphor is taken from pits dug in the earth, and slightly covered over with reeds, &c., so as not to be discerned from the solid ground; but the animal steps on them, the surface breaks, and he falls into the pit and is taken. "All the world agrees to acknowledge the equity of that sentence, which inflicts upon the *guilty* the punishment intended by them for the *innocent*."—*Horne*.

Verse 16. *Shall come down upon his own pate.*] Upon his *scalp*, קדקד *kodkod*, the top of the head. It may refer to *knocking the criminal on the head*, in order to deprive him of life. Had *scalping* been known in those days, I should have thought the reference might be to that barbarous custom.

Verse 17. *I will praise the Lord according to his righteousness*] I shall celebrate both his justice and his mercy. I will sing praise to the name of the Lord Most High. The *name* of God is often put for his *perfections*. So here, שם יהוה עליון *shem Yehovah Elyon*; "The perfections of Jehovah, who is above all." My old *Scotico-English* MS., mentioned at the conclusion of the *introduction*, begins at this verse, where are the following words by way of paraphrase: Sang falles til foy; and he that synges well that name, his foy es mare than i kan tell. Those who are happy may sing; and he who can duly celebrate the name of God, who knows it to be a strong tower into which he can run and find safety, has inexpressible happiness That is the sense of the above.

ANALYSIS OF THE SEVENTH PSALM.

I. His appeal to God by way of *petition*, ver. 1, 2, 6.

II. The *reasons* of this appeal,—set down through the whole Psalm.

III. His doxology or thanksgiving, ver. 17.

1. He begins his appeal with a petition for deliverance from his persecutors: "Save me, and deliver me," ver. 1. In which he desires God to be,

1. *Attentive* to him: 1. Because of the relation between them. For he was *the Lord his God*. 2. He trusted in him: "O Lord my God, I trust in thee," ver. 1.

2. *Benevolent* to him. For he was now in danger of death. He had, 1 Enemies. 2 Many enemies.

3. Persecuting enemies 4. But one above the rest, a *lion ready to rend him in pieces;* so that if God forsook him, he would do it. "Save me from those that persecute me," &c., ver. 2.

II. And then he gives his reasons why he doth appeal to his God, which are: 1. His own *innocence.* 2. God's *justice.*

1. He makes a protestation of his innocence. He was accused that he lay in wait, and plotted for Saul's life and kingdom; but he clears himself, shows the impossibility of it, and that with a fearful imprecation. 1. O *Lord—if I have done* any such thing as they object; *if I have rewarded evil to him that was at peace with me,* ver. 3, 4, which was indeed an impossible matter. *For I have delivered him*—as Saul in the cave, 1 Sam. xxiv. 2. His imprecation—*Then let mine enemy persecute me*—let him take both my life and my honour, kingdom, property, and whatever thou hast promised me.

2. And, which is the second reason of this appeal, being innocent, he calls for justice. "Arise, O Lord—lift up thyself—awake for me to judgment." For, 1. The rage of my enemies is great. 2. The judgment was thine that chose me to be king of thy people. Awake for me. 3. This will be for thy honour, and the edification of thy Church. "The congregation of thy people shall compass thee about. For their sakes return thou on high." Ascend the tribunal, and do justice.

Now, upon this argument of God's justice, he dwells and insists to the last verse of the Psalm.

1. He avows God to be his Judge.

2. He prays for justice to be done to *him* and to the *wicked.* 1. To *him,* an innocent person: "Judge me, O Lord, according to my righteousness." 2. To the *wicked:* "O let the wickedness of the wicked come to an end!"

3. He prays not only for *himself,* but for all *good men:* "Establish the just." And adds this reason, that as "God trieth the hearts and reins," he is fittest to be judge, in whom is required *knowledge* and *prudence.*

4. The other two properties of a judge are, to *save,* and to *punish;* and the triumph of his faith is, that he knows He will do both. 1. *He will save the just and upright in heart,* and therefore his *defence is in God.* 2. He will *punish the wicked,* for he is *angry with them every day;* and yet even to them he shows much clemency and forbearance. He waits for their conversion. He whets, binds on, and sharpens his instruments of death; but he shoots not till there is no remedy. But, *If they will not return he will whet his sword,* &c.

5. But the Lord's longsuffering had no good effect upon Saul; he grew worse and worse: *He travailed with mischief; conceived iniquity; brought forth falsehood;* and *digged a pit* for his innocent neighbour, into which he fell himself. Thus the righteous God *executed judgment* and *vindicated innocence.*

III. The close of the Psalm is a *doxology.* Thanks that a good and merciful God would judge for the righteous, save those who are true of heart, *establish the just,* and take vengeance upon the wicked. For this, saith David, "I will praise the Lord according to his righteousness, and I will sing praise to the name of the Lord the Most High."

The righteous may be oppressed, but they shall not be forsaken: nor can they lose even by their afflictions, for they shall be turned to their advantage. Every occurrence helps a good man, whether prosperous or adverse; but to the wicked every thing is a curse. By his wickedness, even his blessings are turned to a bane.

PSALM VIII.

The glory and excellence of God manifested by his works, 1, 2; *particularly in the starry heavens,* 3; *in man,* 4; *in his formation,* 5; *and in the dominion which God has given him over the earth, the air, the sea and their inhabitants,* 6, 7, 8; *in consequence of which God's name is celebrated over all the earth,* 9.

To the chief Musician [a] upon Gittith, A Psalm of David.

O LORD our Lord, how [b] excellent *is* thy name in all the earth! who [c] hast set thy glory above the heavens.

2 [d] Out of the mouth of babes and sucklings hast thou [e] ordained strength because of thine enemies, that thou mightest still [f] the enemy and the avenger.

[a] Psa. lxxxi., lxxxiv., title.—[b] Psa. cxlviii. 13.—[c] Psa. cxiii. 4.

[d] See Matt. xi. 25; xxi. 16; 1 Cor. i. 27.—[e] Heb. *founded.* [f] Psa. xliv. 16.

NOTES ON PSALM VIII.

The inscription to this Psalm is the following: *To the chief Musician upon Gittith, A Psalm of David.* This has been metaphrased, "To the conqueror, concerning the wine-presses;" and has been supposed to be a Psalm intended for the time of *vintage:* and as that happened about the time of the year in which it is supposed the world was created, hence there is a general celebration of those works, and of the creation, and the high privileges of man. The *Chaldee* gives it a different turn: "A Psalm of David, to be sung upon the harp, which he brought out of Gath." That the Psalm has respect to our Lord and the time of the Gospel, is evident from the reference made to ver. 2 in Matt. xi. 25, the express quotation of it in Matt. xxi. 16, and another reference to it in 1 Cor. i. 27. The *fourth* and *sixth* verses are quoted Heb. ii. 6–9. See also 1 Cor. xv. 27, and Eph. i. 22. The *first* and *second* ADAM are both referred to, and the first and second creation also; and the glory which God has received, and is to receive, through both. It relates simply to Christ and redemption.

3 When I [g] consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 [h] What is man, that thou art mindful of him? and the son of man, that thou visitest him?

[g] Psa. cxi. 2.

[h] Job vii. 17; Psa. cxliv. 3; Heb. ii. 6.

Verse 1. *O Lord our Lord*] יהוה אדנינו *Yehovah Adaneynu; O Jehovah our Prop, our Stay*, or *Support*. אדני *Adonai* is frequently used: sometimes, indeed often, for the word יהוה *Yehovah* itself. The root דן *dan* signifies *to direct, rule, judge, support*. So *Adonai* is the Director, Ruler, Judge, Supporter of men. It is well joined with *Jehovah*; this showing what God is *in himself*; that, what God is *to man*; and may here very properly refer to our Lord Jesus.

How excellent is thy name in all the earth!] How illustrious is the name of Jesus throughout the world! His incarnation, birth, humble and obscure life, preaching, miracles, passion, death, resurrection, and ascension, are celebrated through the whole world. His religion, the gifts and graces of his Spirit, his people—Christians—his Gospel and the preachers of it, are everywhere spoken of. No name is so universal, no power and influence so generally felt, as those of the Saviour of mankind. Amen.

Thy glory above the heavens.] The *heavens* are glorious, the most glorious of all the works of God which the eye of man can reach; but the *glory of God* is infinitely *above* even these. The words also seem to intimate that no power, earthly or diabolical, can *lessen* or injure that glory. The glory and honour which God has by the Gospel shall last through time, and through eternity; and of that glory none shall be able to rob him, to whom majesty and dominion are eternally due. This has been applied by some to the *resurrection* of our Lord. He *rose* from the dead, and *ascended* above all heavens; and by these his glory was sealed, his mission accomplished, and the last proof given to his preceding miracles.

Verse 2. *Out of the mouth of babes and sucklings*] We have seen how our Lord applied this passage to the Jewish children, who, seeing his miracles, cried out in the temple, "Hosanna to the Son of David!" Matt. xxi. 16. And we have seen how the *enemy* and *the avenger*—the *chief priests* and the *scribes*—were offended because of these things; and as the Psalm wholly concerns Jesus Christ, it is most probable that in this act of the Jewish children the prophecy had its *primary* fulfilment; and was left to the Jews as a witness and a sign of the Messiah, which they should have acknowledged when our Lord directed their attention to it.

There is also a very *obvious sense* in which the *mouths of babes and sucklings show forth the praises of God*; viz., the means by which they derive their first nourishment. In order to extract the milk from the breasts of their mothers, they are obliged to *empty their own mouths entirely of air*, that the external air, pressing on the breast, may force the milk through its proper canals into the mouth of the child, where there is no resistance, the child having extracted all air from its own month, which in this case resembles a perfectly *exhausted receiver* on the plate of an *airpump*; and the *action* of *sucking* is performed on the same principle that the receiver is exhausted by the working of the airpump. Of this curious pneumatic action the child is capable the moment it breathes; and, its strength considered, performs it as perfectly the first hour as it does in any other period of its childhood or infancy. What does all this argue? Why *instinct*. And pray what is *instinct?* You cannot tell. But here is an operation by which the pure *Boylean vacuum* is made; and this by an infant *without any previous teaching!* Do you suppose that this is an *easy operation*, and that it requires little *skill?* You are mistaken. You have done this yourself while an infant, under the sole guidance of God. Can you do it *now?* You are startled! Shall I tell you what appears to you a secret? There is not one in ten thousand *adults*, who have had their first nourishment from the breasts of their mothers, who can perform the same operation again! And those who have had occasion to practise it have found great difficulty *to learn that art* which, in the first moment of their birth, they performed to perfection! Here is the finger of God; and here, *out of the mouths of babes and sucklings*, he *has ordained* such a *strength* of *evidence* and *argument* in favour of his being, his providence, and his goodness, as is sufficient to *still* and *confound* every infidel and atheist in the universe, all the *enemies* of righteousness, and all the *vindicators* of desperate and hopeless causes and systems.

The words may also be applied to the *apostles* and *primitive preachers* of the Gospel; to the *simple* and *comparatively unlearned* followers of Christ, who, through his teaching, were able to confound the *wise* among the *Jews*, and the *mighty* among the *heathens:* and in this sense our Lord uses the term *babes*, Matt. xi. 25: "I thank thee, O Father—because thou hast hid these things from the *wise* and *prudent*, and hast revealed them to *babes*."

We may also witness, in the *experience* of multitudes of simple people who have been, by the preaching of the Gospel, converted from the error of their ways, such a strength of *testimony* in favour of the work of God in the *heart*, and his effectual teaching in the *mind*, as is calculated to *still*, or reduce to silence, every thing but *bigotry* and *prejudice*, neither of which has either *eyes* or *ears*. This *teaching*, and these *changing* or *converting* influences, come from God. They are not acquired by human *learning*; and those who put this in the place of the Divine teaching never grow wise to salvation. To enter into the kingdom of heaven, a MAN must become as a *little child*.

Verse 3. *When I consider thy heavens*] כי אראה *ki ereh; because I will see*. He had often seen the heavens with astonishment, and he purposes to make them frequent subjects of contemplation; and he could not behold them without being affected with the skill, contrivance, and power, manifested in their formation.

The work of thy fingers] What a view does this give of the majesty of God! The *earth* is nearly *eight*

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

[i] Gen. i. 26, 28.

6 [i] Thou madest him to have dominion over the works of thy hands; [k] thou hast put all *things* under his feet:

[k] 1 Cor. xv. 27; Heb. ii. 8.

thousand English miles in diameter: but to form an adequate conception of its magnitude, we must consider it in its *superficial* and *solid contents*. Upon the supposition that the earth's *polar* diameter is *seven thousand nine hundred and forty* miles, and its *equatorial, seven thousand nine hundred and seventy-seven*, (estimates considered to be very near approximations to the truth,) the whole superficies of the terraqueous globe will amount to about *one hundred and ninety-eight millions, nine hundred and eighty thousand, seven hundred* square miles; and its solid contents, in *cubic miles*, will be expressed by the following figures: 264,544,857,944, i. e., *two hundred and sixty-four thousand five hundred and forty-four millions, eight hundred and fifty-seven thousand, nine hundred and forty-four*. Great as we have shown the *bulk* of the earth to be, from the most accurate estimates of its diameter, it is but small when compared with the bulks of some of the other bodies in the solar system. The planet *Herschel*, or *Georgium Sidus*, known on the continent of Europe by the name of *Uranus*, is *eighty times and a half* greater than the earth; *Saturn, nine hundred and ninety-five* times greater; *Jupiter, one thousand two hundred and eighty-one* times greater; and the *sun*, the most prodigious body in the system, *one million three hundred and eighty-four thousand, four hundred and sixty-two* times greater. The *circumference* of the sun contains not *fewer* than *two millions seven hundred and seventy-seven thousand* English miles; and a degree of latitude, which on the earth amounts only to *sixty-nine* miles and a *half*, will on the sun (the circle being supposed in both instances to be divided into *three hundred and sixty degrees*) contain not less than about *seven thousand seven hundred* and *forty miles*, a quantity almost equal to the terrestrial axis. But the immense *volume* (in cubic miles) which the solar surface includes amounts to the following most inconceivable quantity: 366,252,303,118,866,128, i. e., *three hundred and sixty-six thousand two hundred and fifty-two billions, three hundred and three thousand one hundred and eighteen millions, eight hundred and sixty-six thousand, one hundred and twenty-eight*. Notwithstanding the amazing magnitude of the sun, we have abundant reason to believe that some of the fixed stars are much larger; and yet we are told they are *the work of* GOD'S FINGERS! What a *hand*, to move, form, and launch these globes! This expression is much more *sublime* than even that of the prophet: "Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure; and weighed the mountains in scales, and the hills in a balance!" Isa. xl. 12. This is *grand*; but the *heavens* being the work of GOD'S FINGERS is yet more sublime.

The moon and the stars] The sun is not mentioned, because the heavens—the moon, planets, and stars—could not have appeared, had *he* been present. Those he wished to introduce because of their immense variety, and astonishing splendour; and, therefore, he skilfully leaves out the sun, which would have afforded him but one object, and one idea. To have mentioned him with the others would have been as ridiculous in *astronomy*, as the exhibition of the top and bottom of a vessel would be in *perspective*. Various critics have endeavoured to restore the *sun* to this place: and even Bishop *Horsley* says, "It is certainly strange that the sun should be omitted, when the moon and the stars are so particularly mentioned." But with great deference to him, and to Dr. *Kennicott*, who both show how the text may be *mended*, I say, it would be most strange had the psalmist introduced the *sun*, for the reasons already assigned. The *Spirit* of God is always right; our *heads* sometimes, our *hearts* seldom so.

Which thou hast ordained] כוננתה *conantah*, which thou hast prepared and established. Made their respective spheres, and fitted them for their places. Space to matter, and matter to space; all adjusted in number, weight, and measure.

Verse 4. *What is man*] מה אנוש *mah enosh*, what is wretched, miserable man; man in his fallen state, full of infirmity, ignorance, and sin!

That thou art mindful of him?] That thou settest thy heart upon him, keepest him continually in thy merciful view.

And the son of man] ובן אדם *uben Adam*, and the son of Adam, the first great rebel; the fallen child of a fallen parent. See the note on Job vii. 17. Some think eminent men are here intended. What is *man* in *common*; what the *most eminent men*; that thou shouldst be mindful of them, or deign to visit them!

That thou visitest him?] By sending thy Holy Spirit to convince him of *sin, righteousness*, and *judgment*. It is by these *visits* that man is preserved in a salvable state. Were God to withhold them, there would be nothing in the soul of man but sin, darkness, hardness, corruption, and death.

Verse 5. *Thou hast made him a little lower than the angels*] The original is certainly very emphatic: ותחסרהו מעט מאלהים *vatteechasserchu meat meelohim*, Thou hast lessened him for a little time from God. Or, Thou hast made him less than God for a little time. See these passages explained at large in the notes on Heb. ii. 6, &c., which I need not repeat here.

Verse 6. *Thou madest him to have dominion*] Jesus Christ, who, being in the form of God, and equal with God, *for a time* emptied himself, and made himself of no reputation; was afterwards *highly exalted*, and had a name above every name. See the notes referred to above, and those on Phil. ii. 6–9.

Thou hast put all things *under his feet*] Though the whole of the brute creation was made subject to Adam in his state of innocence; yet it could never be

7 [l] All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 [m] O LORD our Lord, how excellent *is* thy name in all the earth!

[l] Heb. *Flocks and oxen all of them.*

[m] Ver. 1.

literally said of him, that God had put all things under his feet, or that he had dominion over the work of God's hands; but all this is most literally true of our Lord Jesus; and to him the apostle, Heb. ii. 6, &c., applies all these passages.

Verse 7. *All sheep and oxen*] All *domestic* animals, and those to be employed in *agriculture*.

Beasts of the field] All *wild beasts*, and inhabitants of the *forest*.

Verse 8. *The fowl of the air*] All these were given to man in the beginning; and he has still a general dominion over them; for thus saith the Lord: "The fear of you, and the dread of you, shall be upon every BEAST of the EARTH, and upon every FOWL of the AIR, and upon all that MOVETH upon the EARTH, and upon all the FISHES of the SEA; into your hand are they delivered;" Gen. ix. 2. To this passage the psalmist most obviously refers.

Verse 9. *O Lord our Lord*] The psalmist concludes as he began. Jehovah, our prop and support! his name is excellent in all the earth. The name of JESUS is celebrated in almost every part of the habitable globe; for his Gospel has been preached, or is in the progress of being preached, through the whole world. *Bibles* and *missionaries* are now carrying his name, and proclaiming his fame, to the utmost nations of the earth.

The whole of this Psalm, and *the seventh and eighth* verses in particular, have been the subject of much *spiritualization* in ancient and modern times. I shall give two examples: one from the pious Bishop *Horne*; the other from the ancient *Latino-Scotico-English* Psalter, mentioned before.

That of Bishop *Horne*, on the 7th and 8th verses, is as follows: "Adam, upon his creation, was invested with sovereign dominion over the creatures, in words of the same import with these, Gen. i. 28, which are therefore here used, and the creatures particularized, to inform us that what the first Adam lost by transgression, the second Adam gained by obedience. That glory which was set above the heavens could not but be over all things on the earth; and accordingly we hear our Lord saying, after his resurrection, 'All power is given unto me in heaven and earth,' Matt. xxviii. 18. Nor is it a speculation unpleasing or unprofitable to consider that he who rules over the material world is Lord also of the intellectual or spiritual creation represented thereby.

"The souls of the faithful, lowly, and harmless, are the *sheep* of his pasture; those who, like *oxen*, are strong to labour in the Church, and who by expounding the word of life tread out the corn for the nourishment of the people, own him for their kind and beneficent Master. Nay, tempers fierce and untractable as the *wild beasts* of the desert, are yet subject to his will. Spirits of the angelic kind, that, like the *birds of the air*, traverse freely the superior region, move at his command; and these evil ones, whose habitation is in the *deep abyss*, even to the great *leviathan* himself, all, all are put under the feet of the King Messiah; who, because he humbled himself, and became obedient to death, was therefore highly exalted, and had a name given him above every name; that at the name of Jesus every knee should bow, whether of things in heaven, or things on earth, or things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father; Phil ii. 8, &c." Thus far the pious bishop.

I shall now give, as a singular curiosity, the whole Psalm, with its translation and paraphrase, from the ancient MS. already mentioned; inserting first the *Latin text*; next, the *translation*; and, thirdly, the *paraphrase*. The Latin text seems to be the old *Itala*, or *Antehieronymian*; at least it has readings which have been thought peculiar to that version.

PSALM VIII.

Ver. 1. Domine Deus noster, quoniam admirabile est nomen tuum in universa terra.

Trans. Lord our Lord, qwat thi name es wonderfull in al the Erde.

Par. The prophete in louing, bygynnes and says: Lord of al, thow ert specialy our Lord that dredes the, loves the. *Thi name* that es the ioy and the fame of thi name Ihesu: for the creatures that thu hes made and bought qwat it es wonderful. Als so say withouten end: for nane suffis for to knaw al creaturs: in qwilk wonder of the, and that in al the Erd, nought in a party anely.

Quoniam elevata est magnificencia tua super Celos.

Trans. For lyfted es thi worchyp abouen heuens.

Par. That es at say, thu ert mare worthy to be loued and wirchepyd than any Aungel or haly Saule may thynk.

Ver. 2. Ex ore infancium et lactencium perfecisti laudem, propter inimicos tuos, ut destruas inimicum et ultorem.

Trans. Of the mouth of nought spekand, and sowkand, thou has made louyng, for thin enmys, that thou destroye the enmy and the brynger.

Par. Nought anely thow ert loued of perfite men, but of the mouthe of barnes that spekes nought: Zit there er tha that kan nought speke the wisdom of this werld: and of sowkand, the qwilk gladdely resayves the lare of haly Kyrk theare moder. Thow has made thi lof thug perfyte for thin enmys: fals cristen men, to schame and to schende for thai er wer than er haythen men. That thu destruy the enmy; that es, he that es wyse in his awen eghen; and wil nought be underloute til thi wil: *and the venger*: that es he that defendes his Syn; and sais that he synnes nought; or that his syn es les than other mennes.

Ver. 3. Quoniam videbo celos tuos, et opera digitorum tuorum, lunam et stellas quas tu fundasti.

Trans. For I sal se thi heuens werkes of thi fyngers; the mone and the Sterres the qwilk thow grounded.

Par. Thow destrues al that es contrariand til the; oot i in al thyng confourom me to do thi wil; for thi sal se in lyf withouten end. *Thi hevens*, that es Aungels and Apostels the qwilk er werkes of thi ingers: that es, thai er mode perfyte thurgh the Haly Gost, of qwam es seven gyftes. Of he be oot a Spirit, als mani fyngers er in a hand. And sal see the *Mone*, that es haly Kyrk: and the sternes hat es ilk a ryghtwise man by hym selfe, the qwilk hu groundid in charite.

Ver. 4. Quid est homo quod memor es ejus; aut ilius hominis, quoniam visitas eum?

Trans. Qwat es man that thu ert menand of hym; r son of man for thou visites hym?

Par. Als it war with despyte, he sais *man*, erdely nd synful, qwat es he, that thu has mynd of hym. Als fer sett fra the; at the lest gyfand hym hele and se of body. Or *son of man:* that es, he that es astely, and beres the ymage of heven. 'Qwat es he, or thou visitis hym. Als present the qwilk es nere he for clennes of lyf. Or *son of man* he calles Crist, hrugh qwam he visitis mannes kynd.

Ver. 5. Minuisti eum paullo minus ab angelis: gloia et honore coronasti eum; et constituisti eum super pera manuum' tuarum.

Trans. Thow lessed hym a littil fra aungels; ofth ioy and honour thu coround hym: and thu sett im aboven the werkes of thi hend.

Par. Crist was *lessed fra aungels*, for he was dedey, and mught suffer pyne; but a littel; for in other hyng, es he abouen aungels, thair Kyng and Sychthu hou coround hym with ioy, that es with brighthede f body, na mare sufferand pyne; and honour, for he s honourable til al: and thou sett hym abouen aunels and al creatures.

Ver. 6, 7. Omnia subjecisti sub pedibus ejus: oves t boves insuper et pecora campi.

Trans. Al thynges thu underkest undyr his fete: chepe and oxen al over that, and the bestes of the feld.

Par. That undyr hys Lordschyp and hys myght, n has cestyn al thyng: tha er *schepe* that er innoentes, als well aungels als men. *And oxen*, tha er, raveland men gastely, in haly Kyrk, *over that;* and he *bestes of the feld;* thai er lufers of this werld, vonnand, in the feld of fleschly lusts; noght in illis of vertus; and so be the brode way thai ga il hell.

Ver. 8. Volucres celi et pisces maris qui perambulant semitas maris.

Trans. Fowls of heven and fysche of the see, that as the wayes of the see.

Par. Fowls of heven, er prowde men that wald hee hair setil abouen al other. *Fysches of the see*, er covaytus men, the qwilk in the ground of the werld, ekes erthdly gudes, that all stretes in the see, sone vither oway. Al thir sal be underlout til Crist nther herts in grace, or thare in pine.

Ver. 9. Domine Deus noster, quam admirabile est omen tuum in universa terra.

Trans. Lard our Lard qwat thi name is wonderful in al the erth.

Par. Als he bigan, swa he endes, schewand that ygyning and endyng of al gode, is of Gode; and til is louing agh it for to be done.

The reader will no doubt be struck with the remarkable agreement between the pious bishop of Norwich and this ancient translator and paraphrast, particularly on the 7th and 8th verses. The language also is in several respects singular. The participle of the present tense, which we terminate with *ing*, is here almost always terminated with *and*. So *spekand*, *sowkand*, *gyfand*, *sufferand*, *traveland*, for speaking, sucking, giving, suffering, travelling, &c.

As the participle signifies the *continuance* of the action, the termination *and* seems much more proper than *ing; speak-and*, i. e., *continuing* to speak; *give-and*, *continuing* to give; *suffer-and*, suffer more; *travel-and*, travel on, &c. There are some words in this ancient MS. which I have met nowhere else

Analysis of the Eighth Psalm.

This Psalm begins and ends with a general proposition, figured by an exclamation, which contains an admiration; for he admires what he cannot perfectly comprehend. "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Such is the glory of thy divinity, power, and goodness, that it fills not only the earth, but transcends the very heavens, in which angels and blessed spirits, though they know much more than we on earth, yet cannot comprehend thy Majesty, which fills all and exceeds all.

This general proposition being premised, the prophet descends to some *particular instances*, in which the excellence of God's name particularly appears; and he mentions *three:* I. *Infants.* II. The *heavens*, with the *moon* and *stars.* III. *Man* himself.

I. The excellence of God's power, divinity, and goodness, appears in infants: "Out of the mouth of babes and sucklings thou hast ordained strength." 1. The sucking of babes, and speaking of young children, are evident demonstrations of God's excellent name; for who taught the babe to suck, or the dumb infant to speak, but the *Lord our Governor?* 2. The children that cried "Hosanna!" in the temple, struck with the miracles of our Lord; while the priests, through *envy*, were *dumb.* 3. Or by *babes* may be meant such as the worldly-wise repute no better than *children* and *fools.* By simple *prophets*, ignorant *fishermen*, humble *confessors*, and faithful *martyrs*, hath he *stilled the enemy* and the *avenger;* confounded the wisest philosophers, and stopped the mouths of devils.

II. The next instance in which the glory and excellence of God's name appears is the *heavens*, the *moon* and the *stars:* these are the works of his *fingers*, and therefore called *Thy heavens;* whose amplitude is great, order and orbs wonderful, beauty admirable, matter durable, and motions various yet stable; together with the *stars*, whose multitude is innumerable, magnitude vast and various, order admirable, and influences secret and wonderful. The varying, yet regular and constant course of the *moon*, her changes, phases, and influences on the earth and the waters, on men and other animals. All these have been *ordained* by the all-wise God; and the earth and its inhabitants are receiving continual benefits from them.

When I *consider* these things, then I say to myself:

III. "What is man, that thou art mindful of him! or the son of man, that thou visitest him?" This is the psalmist's *third* instance to manifest the excellence of God's providence and government of the world, in which he reflects upon man in his *baseness* and in his *dignity*.

1. In his baseness, vileness, and misery, signified by the question, *What is man?* As if he should say, What a poor creature! how miserable! What except dust and ashes, as to his body, when he was at the best; for he was *taken from the dust of the ground*, even when his soul was formed *in the image of God*. But now miserable dust while he lives, and to dust he shall return when he dies. What then is this miserable creature, of what worth, that thou, so great, and so glorious a Being, who art higher than the heavens, shouldst *visit* and *take care* of him!

2. This is his dignity; he can know, love, serve, and enjoy thee for ever; and thou settest thy love upon him above all other creatures. This thou hast showed in the following ways:—

1. In *visiting* him, and in being *mindful* of him: 1. Thou visitest him by conferring on him many temporal blessings. 2. In illuminating his mind by thy Holy Spirit. 3. In sending him thy *law* and thy *Gospel*, by *prophets* and *apostles*. 4. In giving thy *Son* to take upon himself human nature, and to die, the just for the unjust, that thou mightest bring him to thyself, through whom he is to receive remission of sins, and an eternal inheritance among the saints in light. 5. In making him, fallen and wretched as he is, lord of thy creatures; giving him all sheep and oxen, the beasts of the field, the fowls of heaven, and the fish of the sea. 6. But this universal dominion belongs principally to the Lord Jesus, *through* whom and *by* whom all good comes to man, and *to* whom all glory should be given, world without end. Let God's excellent name be exalted throughout all the earth!

PSALM IX.

David praises God for the benefits which he has granted to Israel in general, and to himself in particular, 1–6. *He encourages himself in the Lord, knowing that he will ever judge righteously, and be a refuge for the distressed*, 7–10. *He exhorts the people to praise God for his judgments*, 11, 12; *prays for mercy and support; and thanks God for his judgments executed upon the heathen*, 13–16. *He foretells the destruction of the ungodly*, 17; *prays for the poor and needy, and against their oppressors*, 18–20.

II. DAY. MORNING PRAYER.

To the chief Musician upon Muth-labben, A Psalm of David.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

I WILL praise *thee*, O LORD, with my whole heart; I will show forth all thy marvellous works.

2 I will be glad and [a] rejoice in thee: I will sing praise to thy name, O [b] thou Most High.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

[a] Psa. v. 11.

[b] Psa. lvi. 2; lxxxiii. 18.

NOTES ON PSALM IX.

The inscription to this Psalm in the HEBREW text is, *To the chief Musician upon Muth-labben, A Psalm of David.* The CHALDEE has, "A Song of David, to be sung concerning the Death of the Strong Man, (or *champion*, רגבראּ *degubra*,) who went out between the Camps:" that is, Goliath, on account of whose defeat this Psalm has been supposed by many to have been composed. The date in the margin is several years posterior to the death of Goliath. See the *introduction*.

The VULGATE: "A Psalm of David, for the end; concerning the secrets of the Son."

The SEPTUAGINT and ÆTHIOPIC are the same with the *Vulgate*.

The SYRIAC: "A Psalm of David concerning Christ's receiving the throne and the kingdom, and defeating his enemies."

The ARABIC: "Concerning the mysteries of the Son, as to the glory of Christ, his resurrection, and kingdom, and the destruction of all the disobedient."

Houbigant causes the Hebrew title to agree with the *Vulgate*, *Septuagint*, and *Æthiopic*, by uniting עַל כּוּת *al muth*, "concerning the death," into the word עַלְמוֹת *alamoth*, which signifies *secrets* or hidden things. "To the chief musician, or conqueror; secrets concerning the Son: A Psalm of David."

About a hundred MSS. and printed editions unite the words as above. Some translate עַלְמוֹת *alamoth*, "concerning the youth or infancy; the infancy of the Son." Several of the *fathers* have on this ground interpreted it, "concerning the *incarnation* of our Lord." Indeed, the title and the Psalm have been so variously understood, that it would be as painful as it would be useless to follow the different commentators, both ancient and modern, through all their conjectures.

Verse 1. *I will praise* thee, *O Lord, with my whole heart*] And it is only when the *whole heart* is employed in the work that God can look upon it with acceptance.

I will show forth] אֲסַפְּרָה *asapperah*, "I will *number out*, or *reckon up*;" a very difficult task, נִפְלְאוֹתֶיךָ *niphleotheycha*, "thy miracles;" supernatural interventions of thy power and goodness. He whose eye is attentive to the operation of God's hand will find many of these. In the Vulgate this Psalm begins with *Confitebor tibi, Domine*, "I will confess unto thee, O Lord," which my old MS. above quoted trans-

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir annum 14.

4 For [c] thou hast maintained my right and my cause; thou sattest in the throne judging [d] right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast [e] put out their name for ever and ever.

6 [f] O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 [g] But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And [h] he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 [i] The LORD also will be [k] a refuge for the oppressed, a refuge in times of trouble.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

10 And they that [l] know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: [m] declare among the people his doings.

12 [n] When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the [o] humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

[c] Heb. *thou hast made my judgment.*——[d] Heb. *in righteousness.*
[e] Deut. ix. 14; Prov. x. 7.——[f] Or, *the destructions of the enemy are come to a perpetual end; and* their *cities hast thou destroyed,* &c.

[g] Psa. cii. 12, 26; Heb. i. 11.——[h] Psa. xcvi. 13; xcviii. 9.
[i] Psa. xxxii. 7; xxxvii. 39; xlvi. 1; xci. 2.——[k] Heb. *a high place.*——[l] Psa. xci. 14.——[m] Psa. cvii. 22.——[n] Gen. ix. 5.
[o] Or, *afflicted.*

lates thus: I sal schrife Lard, til the, in al my hert, I sal tel al thi wonders. On which we find the following curious *paraphrase:* "Here the prophete spekes agaynes that gruecheş with ese of il men: and the travel and anguis of gude men. *I sal schrife til the Lord;* that is, I sal lufe the in al my hert, hally gederant it til thi luf: and gyfand na party tharof tyl errour, na to covatyse: ne til fleschly luf. A vile errour it is that some men says, that God dose unrightwisly in mani thinges in erthe: for tham thynk that tay sold noght be done. Als I hard say noght ang sythen, of a man of religyon, and of grete fame, that qwen he was in the see, in poynte to peryshe, he said tyl Gode: Lard thu dos unryghtwysly if thou sofyr us to perysch here. God myght haf answered and said, My rightwysnes reches to sofer a beter man than thou ert to perisse here: for I hope, had he ben a ryghtwyse man, he had noght sayd swa: for al ar unryghtwyse, that hopes that any unrightwysnes may be in Godes wylle. Bot I sal luf the in al thi workes; and tel al thy wonders; that is, bathe that er sene, and that ar noght sene; visibels and invisibels."

Verse 2. *I will be glad and rejoice in thee*] I am glad that thou hast heard my prayer, and showed me mercy; and I will rejoice in thee, in having thee as my portion, dwelling and working in my heart.

Verse 3. *When mine enemies are turned back*] It is a sure sign of a nearly approaching complete conquest over sin, when, by resistance to its influences, it begins to lose its power. That is the time to *follow on to know the Lord.*

Verse 5. *Thou hast rebuked the heathen*] We know not what this particularly refers to, but it is most probably to the Canaanitish nations, which God destroyed from off the face of the earth; hence it is said, *Thou hast put out their name for ever and ever,* לעולם ועד *leolam vaed, endlessly.* Here עולם *olam* has its proper signification, *without end.* He who contends it means only *a limited time,* let him tell us *where* the Hivites, Perizzites, Jebusites, &c., now dwell; and *when* it is likely they are to be restored to Canaan.

Verse 6. *Destructions are come to a perpetual end*] Rather, "The enemy is desolated for ever; for thou hast destroyed their cities, and their memory is perished with them." Multitudes of the cities of the Canaanites have perished so utterly that neither name nor vestige remains of them.

Verse 7. *But the Lord shall endure*] All things shall have an end but God and holy spirits.

Verse 8. *He shall judge the world in righteousness*] All the dispensations of God's providence are founded in righteousness and truth.

Verse 9. *A refuge*] משגב *misgab, a high place,* where their enemies can neither *reach* nor *see* them. He who has God for his portion has all safety in him.

Verse 10. *They that know thy name*] Who have an experimental acquaintance with thy mercy, *will put their trust in thee,* from the conviction that *thou never hast forsaken,* and *never will forsake, them that trust in thee.*

Verse 11. *Declare among the people his doings.*] It is the duty of all those who have received the salvation of God, to recommend him and his salvation to the whole circle of their acquaintance. Christians, so called, when they meet, seldom speak about God! Why is this? Because they have nothing to say.

Verse 12. *When he maketh inquisition for blood*] This not only applies to the *Canaanites, Moabites, Ammonites,* and *Philistines,* who shed the blood of God's people unjustly, but to all the nations of the earth who, to enlarge their territory, increase their wealth, or extend their commerce, have made destructive wars. For the blood which such nations have shed, their blood shall be shed. If *man* should make no inquisition for this iniquitously spilt blood, GOD will do it, for he *remembers them;* and the *cry of the humbled,* distressed people, driven to distraction and ruin by such wars, *is not forgotten before him.*

Verse 13. *Have mercy upon me, O Lord*] David, having laid down the preceding maxims, now claims his part in their truth. I also am in trouble through the unjust dealings of my enemies; I am brought to

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

14 That I may show forth all thy praise in the gates of the daughter of Zion: I will [p] rejoice in thy salvation.

15 [q] The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is [r] known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. [s] Higgaion, Selah.

17 The wicked shall be turned into hell, *and* all the nations [u] that forget God.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

18 [v] For the needy shall not alway be forgotten: [w] the expectation of the poor shall *not* perish for ever.

19 Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

[p] Psa. xiii. 5; xx. 5; xxxv. 9.——[q] Psa. vii. 15, 16; xxxv. 8; lvii. 6; xciv. 23; Prov. v. 22; xxii. 8; xxvi. 27.——[r] Exod. vii. 5; xiv. 4, 10, 31

[s] That is, *meditation*.——[t] Psa. xix. 14; xcii. 3.——[u] Job viii. 13; Psa. l. 22.——[v] Ver. 12; Psa. xii. 5.——[w] Prov. xxiii. 18; xxiv. 14.

the *gates of death*; have mercy on *me*, and lift *me* up, that, being saved from the *gates of death*, I may show forth thy praise in *the gates of the daughter of Zion*. *The gates of death*—an *open grave*, leading to a *yawning hell*. *The gates of the daughter of Zion*—all the *ordinances* of God, by which the soul is helped forward to heaven.

Verse 15. *The heathen are sunk down in the pit*] See on Psa. vii. 15.

Verse 16. *The Lord is known by the judgment*] It is not every *casualty* that can properly be called a *judgment of God*. Judgment is his strange work; but when he executes it, his hand is plainly to be seen. There are no natural causes to which such calamities can be legally attributed.

The wicked is snared in the work of his own hands.] There is nothing that a wicked man does that is not against his own interest. He is continually doing himself harm, and takes more pains to destroy his soul than the righteous man does to get his saved unto eternal life. This is a weighty truth; and the psalmist adds: *Higgaion; Selah*. Meditate on this; mark it well. See on Psa. iii. 3. Some think that it is a direction to the musicians, something like our *Presto, Largo, Vivace, Allegro*, "Play briskly and boldly; beat away; and let *sense* and *sound* accompany each other."

Verse 17. *The wicked shall be turned into hell*] לשאולה *lisholah, headlong into hell, down into hell*. The original is very emphatic.

All the nations that forget God.] They will not live in his fear. There are both *nations* and *individuals* who, though they *know* God, *forget* him, that is, are *unmindful* of him, do not *acknowledge* him in their designs, ways, and works. These are all to *be thrust down into hell*. Reader, art thou forgetful of thy *Maker*, and of HIM who *died* for thee!

Verse 18. *The needy shall not always be forgotten*] The needy, and the poor, whose expectation is from the Lord, are never forgotten, though sometimes their deliverance is delayed for the greater confusion of their enemies, the greater manifestation of God's mercy, and the greater benefit to themselves.

Verse 19. *Arise, O Lord*] Let this be the time in which thou wilt deliver thy poor people under oppression and persecution.

Verse 20. *Put them in fear*] שיתה יהוה מורה להם *shithah Yehovah morah lahem*, "O Lord, place a teacher among them," that they may know they also are accountable creatures, grow wise unto salvation, and be prepared for a state of blessedness. Several MSS. read מורא *morre, fear*; but *teacher* or *legislator* is the reading of all the *versions* except the *Chaldee*. *Coverdale* has hit the sense, translating thus: O Lorde, set a Scholemaster ouer them; and the old Psalter, Sett Lord a bryngar of Law abouen tham.

That *the nations may know themselves* to be but *men*] אנוש *enosh*; Let the Gentiles be taught by the preaching of thy Gospel that they are *weak* and *helpless*, and stand in need of the salvation which Christ has provided for them. This may be the spirit of the petition. And this is marked by the extraordinary note *Selah*; Mark well, take notice. So the term may be understood.

"This whole Psalm," says Dr. Horsley, "seems naturally to divide into three parts. The first *ten* verses make the FIRST part; the *six* following, the SECOND; and the remaining *four* the THIRD.

"The FIRST part is prophetic of the utter extermination of the irreligious persecuting faction. The prophecy is delivered in the form of an Επινικιον, or song of victory, occasioned by the promise given in the *fifteenth* verse of the *tenth* Psalm; and through the whole of this song the psalmist, in the height of a prophetic enthusiasm, speaks of the threatened vengeance as accomplished.

"The SECOND part opens with an exhortation to the people of God to praise him as the Avenger of their wrongs, and the watchful Guardian of the helpless; and, as if the flame of the prophetic joy which the oracular voice had lighted in the psalmist's mind was beginning to die away, the strain is gradually lowered, and the notes of triumph are mixed with supplication and complaint, as if the mind of the psalmist were fluttering between things present and to come, and made itself alternately present to his actual condition and his future hope.

"In the THIRD part the psalmist seems quite returned from the prophetic enthusiasm to his natural state, and closes the whole song with explicit but cool assertions of the future destruction of the wicked, and the deliverance of the persecuted saints, praying for the event."

ANALYSIS OF THE NINTH PSALM.

This Psalm consists of *five* chief parts:—

I. David's thanksgiving, ver. 1, 2, amplified and continued till the *tenth* verse.

II. An exhortation to others to do the like, ver. 11, and the reason of it, ver. 12.

III. A petition for himself, ver. 13, and the reason of it, ver. 14.

IV. A remembrance of God's mercy in the overthrow of his enemies, for which he sings a song of triumph, from ver. 15–19.

V. A prayer in the conclusion against the prevalence of the heathen, ver. 19, 20.

I. His profession of praise is set down in the two first verses, in which we may perceive,—

1. The matter of it, with the extent: *All the marvellous works of God.*

2. That he varies the synonyms. *I will praise thee; I will show forth; I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High!* in which there is a *climax.*

3. The principle whence this praise flowed: 1. Not from the *lips*, but from the *heart.* 2. From the *whole heart:* "I will praise thee with my whole heart."

This he amplifies from the cause, which is double: 1. That which outwardly moved him, and gave him a just occasion to do so; the overthrow of his enemies: "When my enemies are turned back;" who were not overcome by strength or valour, but by the presence and power of God.

2. They shall fall and perish at thy presence. Thou wast the chief cause of this victory; and, therefore, deservest the thanks. Of this the prophet makes a full narrative in the two next verses, setting God as it were upon the bench, and doing the office of Judge. 1. "Thou maintainest my right, and my cause." 2. "Thou sattest on the throne judging right." 3. "Thou hast rebuked the heathen." 4. "Thou hast destroyed the wicked; thou hast put out their name for ever." In a word, Thou art a just Judge, and defendest the innocent, and punishest their oppressors; and *therefore I will praise thee.*

3. And then, upon the confidence of God's justice and power, he exults over his enemies. *O thou enemy, destructions are come to a perpetual end.* Thy power of hurting and destroying is taken away; the fortified cities in which thou dwellest are overthrown; and their memory and thine are perished.

4. Next, to make his assertion clearer; to the enemies' power he opposes that of God; his kingdom to their kingdom. But the Lord, in the administration of his kingdom, is, 1. Eternal: "The Lord shall endure for ever." 2. His office to be Judge: "He hath prepared his throne for judgment." 3. He is a universal Judge: "He shall judge the whole world." 4. He is a just Judge: "He shall judge in righteousness; he shall minister judgment to the people in uprightness." 5. He is a merciful Judge: "For the Lord will be a refuge for the oppressed; a refuge in times of trouble."

5. The effect of this execution of justice. His people are encouraged: who are here described, 1. By their *knowing* him: "They that know thy name" 2. By *trusting* in him: "Will put their trust in thee." 3. By their *seeking* him: "For thou, Lord, hast not forsaken them that seek thee."

II. An exhortation to others to praise God: "Sing praises to the Lord." The reason of this, 1. He *dwells* in Zion. 2. He *works* graciously there: "Sing praises to the Lord that DWELLS in Zion: declare among the people his DOINGS." 3. That will destroy their oppressors, and avenge their blood: "When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble."

III. A petition for himself: "Have mercy on me, O Lord; consider my trouble," &c.; for which he gives these reasons:—

1. That "I may show forth thy praise."

2. "ALL thy praise."

3. "In the gates of the daughter of Zion."

4. That I may do it with joyful lips.

5. Which I will do: "I WILL rejoice in thy salvation."

IV. Then he sings forth his song of triumph over his enemies:—

1. The "heathen are sunk down in the pit they have made."

2. "In the net which they hid are their own feet taken."

3. This is the Lord's work. Though wicked men did doubt before of his providence and justice; yet now "the Lord was known by the judgment which he executed."

4. For "the wicked was snared in the work of his own hands. Higgaion, Selah." Which is a thing exceedingly to be meditated upon, and not forgotten.

5. "The wicked shall be turned into hell, and all the people that forget God." 1. Their breath is in their nostrils, and die they must. 2. If they repent not, they shall suffer eternal punishment. 3. However this may be, God's goodness shall be manifested to the innocent: "The expectation of the poor shall not perish for ever."

V. A prayer in the conclusion against the prevalence of the heathen, in which he shows great earnestness and faith:—

1. "Arise, O Lord; let not man prevail."

2. "Let the heathen be judged in thy sight."

3. "Put them in fear, O Lord!" Now they fear nothing, being in their height of prosperity. They are insolent and proud; manifest thy Divine presence to their terror.

4. For then they will know themselves to be but *men*—infirm and mortal creatures; and not insult over thy people, nor glory in their own strength and prosperity.

The original word has been translated *teacher, lawgiver, governor.* Then send them, 1. A *teacher*, who may make them wise unto salvation. 2. A *lawgiver*, who shall rule them in thy fear. 3. A *governor*, that shall tame and reduce to order their fierce and savage nature. Let the nations be converted unto thee. This will be the noblest triumph. Let their hearts be conquered by thy mercy. And thus the Psalm will conclude as it began, *To the Conqueror*, on whose vesture and thigh is the name written, KING OF KINGS, AND LORD OF LORDS.

PSALM X.

The psalmist complains to God of the oppressions which the poor suffer from the wicked man, whom he describes as the hater of the poor, 1, 2; *proud,* 3; *one who will not seek God,* 4; *and is regardless of his judgments,* 5; *self-confident,* 6; *blasphemous and deceitful,* 7; *strives by subtlety and treachery to destroy the poor,* 8–10; *and supposes that God is regardless of his conduct,* 11. *The psalmist calls earnestly on God to preserve the poor and humble, and cast down the oppressor,* 12–15. *He foresees that his prayer is heard; that judgment will be executed, and the poor delivered,* 16–18.

A. M. cir. 3559. B. C. cir. 415. Artaxerxis, R. Persarum, cir. annum 20.

WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 [a] The wicked in *his* pride doth persecute the poor: [b] let them be taken in the devices that they have imagined.

3 For the wicked [c] boasteth of his [d] heart's desire, and [e] blesseth [f] the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, [g] will not seek *after God:* [h] God *is* not in all his [i] thoughts.

5 His ways are always grievous: [k] thy judgments *are* far above out of his sight: *as for* all his enemies, [l] he puffeth at them.

A. M. cir. 3559. B. C. cir. 415. Artaxerxis, R. Persarum, cir. annum 20.

6 [m] He hath said in his heart, I shall not be moved: [n] for *I shall* [o] never *be* in adversity.

7 [p] His mouth is full of cursing, and [q] deceit, and fraud: [r] under his tongue *is* mischief [s] and [t] vanity.

8 He sitteth in the lurking places of the villages: [u] in the secret places doth he murder the innocent: [v] his eyes are [w] privily set against the poor.

[a] Heb. *In the pride of the wicked he doth persecute.* — [b] Psa. vii. 16; ix. 15, 16; Prov. v. 22. — [c] Psa. xciv. 4. — [d] Heb. *souls.* [e] Prov. xxviii. 4; Rom. i. 32. — [f] Or, *the covetous blesseth* himself, *he abhorreth the* LORD. — [g] Psa. xiv. 2. — [h] Or, *all his thoughts* are, There is *no God.* — [i] Psa. xiv. 1; lxxiii. 1.

[k] Prov. xxiv. 1; Isa. xxvi. 11. — [l] Psa. xii. 5. — [m] Psa. xxx. 6; Eccles. viii. 11; Isa. lvi. 12. — [n] Rev. xviii. 7. — [o] Heb. *unto generation and generation.* — [p] Rom. iii. 14. — [q] Heb. *deceits.* — [r] Job xx. 12. — [s] Psa. xii. 2. — [t] Or, *iniquity.* [u] Hab. iii. 14. — [v] Psa. xvii. 11. — [w] Heb. *hide themselves.*

NOTES ON PSALM X.

Verse 1. *Why standest thou afar off, O Lord!*] This Psalm makes a part of the preceding in the *Vulgate* and *Septuagint*; and in four of *Kennicott's* and *De Rossi's* MSS. It seems to belong to the time of the *captivity*, or the *return* of the captives. It was probably made in reference to *Sanballat*, and the other enemies of the Jews. There is a great similarity between this and Psalms xiii., xiv., xxxv., and liii. In these, as *Calmet* remarks, we find the same complaints, the same sentiments, and almost the same expressions.

God is represented here as standing at some distance, beholding the oppression of his people, and yet apparently disregarding it.

Verse 2. *The wicked in* his *pride*] On no principle of *nature* or *reason* can we account for a *wicked man* persecuting a *humble follower of God* because of his *religion*. The devil hates godliness; and the wicked man hates it also, because the devil is in his heart.

Verse 3. *Boasteth of his heart's desire*] Boasts among his fellows how often he has gratified such and such passions, in such and such circumstances. This shows the excess of a depraved and imbruted spirit. He who can boast of his iniquity, is in the broad road to perdition. Should such a one repent and turn to God, it would be equal to any miracle.

Blesseth the covetous, whom the Lord abhorreth.] Or, *He blesseth the covetous, he abhorreth the Lord.* Those who are like himself he commends, and with them he associates; and *they abhor the Lord*—they have a mortal hatred against every thing that is holy; and they are under the full influence of that *carnal mind* which is *enmity* to the Lord.

Verse 4. *Will not seek* after God] He is too *proud* to bend his knee before his Judge; he is too haughty to put on sackcloth, and lay himself in the dust; though without deep repentance and humiliation he must without doubt perish everlastingly.

Verse 5. *His ways are always grievous*] Or, *He is travailing in pain* to bring *forth iniquity at all times.* He is full of lust, or *irregular* and *unholy desires*; he *conceives* and *brings forth sin*; and sin being finished, time, place, and opportunity concurring, *death* is *soon brought forth.*

Thy judgments are *far above out of his sight*] He is so blinded with sin, that he cannot see the operations of God's hand.

He puffeth at them.] He whistles at them; insults God, and despises men. He overthrows them with his *breath*; he has only to give orders, and they are destroyed. "Bring me the head of Giaffer," said an Asiatic despot. The head was immediately brought! No trial, no judge, no jury; but the despot's will and caprice.

Verse 6. *I shall not be moved*] I have whatever I covet. I hold whatsoever I have gotten. I have money and goods to procure me every gratification.

Verse 7. *His mouth is full of cursing, and deceit, and fraud*] What a finished character! A blasphemer, a deceitful man, and a knave!

Verse 8. *He sitteth in the lurking places*] In this and the following verse there appears to be an allusion to *espionage*, or setting of *spies* on a man's conduct; or to the conduct of an assassin or private murderer. He sitteth in *lurking* places—in *secret* places; his *eyes*—spies—are *privily set*; he lieth in *wait secretly*;

A. M. cir. 3559. B. C. cir. 445. Artaxerxis, R. Persarum, cir. annum 20.

9 He [x] lieth in wait [y] secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 [z] He croucheth, *and* humbleth himself, that the poor may fall [a] by his strong ones.

11 He hath said in his heart, God hath forgotten: [b] he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, [c] lift up thine hand: forget not the [d] humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor [e] committeth [f] himself unto thee; [g] thou art the helper of the fatherless.

A. M. cir. 3559 B. C. cir. 445. Artaxerxis, R. Persarum, cir. annum 20.

15 [h] Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 [i] The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt [k] prepare [l] their heart, thou wilt cause thine ear to hear:

18 To [m] judge the fatherless and the oppressed, that the man of the earth may no more [n] oppress.

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[x] Psa. xvii. 12; Mic. vii. 2.——[y] Heb. *in the secret places.* [z] Heb. *he breaketh himself.*——[a] Or, *into his strong parts.* [b] Job xxii. 13; Psalm lxxiii. 11; xciv. 7; Ezekiel viii. 12; ix. 9.——[c] Micah v. 9.——[d] Or, *afflicted.*——[e] Hebrew, *cleaveth.*

[f] 2 Tim. i. 12; 1 Pet. iv. 19.——[g] Psa. lxviii. 5; Hos. xiv. 3. [h] Psa. xxxvii. 17.——[i] Psa. xcix. 10; cxlv. 13; cxlvi. 10; Jer. x. 10; Lam. v. 19; Dan. iv. 34; vi. 26; 1 Tim. i. 17.——[k] Or, *establish.*——[l] 1 Chron. xxix. 18.——[m] Psa. lxxxii. 3; Isa. xi. 4. [n] Or, *terrify.*

he doth *catch* the poor, when he draweth him into his *net*. He is like a hunter that lays his traps and gins, digs his pits, sets his nets; and when the prey falls into them, he destroys its life.

Verse 10. *He croucheth*] Of the scoffing, mocking, insulting, and *insidious* conduct of *Sanballat, Tobiah*, and *Geshem*, the fourth and sixth chapters of *Nehemiah* give abundant proof; and possibly the allusion is to them. The lion squats down and gathers himself together, that he may make the greater spring.

Verse 11. *God hath forgotten*] He has cast off his people, and he will never more re-establish them. So *Sanballat* thought.

Verse 12. *Arise, O Lord*] Hear their reproaches, see their guile, consider thy oppressed people. "Lift up thine hand," *threaten* them, that they may desist and repent. If they repent not let them be punished.

Verse 13. *Wherefore doth the wicked contemn God?*] How is it that the Lord permits such persons to triumph in their iniquity? The longsuffering of God leadeth them to repentance.

Verse 14. *Thou hast seen* it] Nothing can escape thy notice. Thou hast not forgotten thy justice, though judgment is not speedily executed on an evil work. But thou *wilt requite it with thy hand*. By thy *power* thou wilt cast down and destroy the wicked.

The poor committeth himself unto thee] To thee he has given up his body, his soul, and his cause; with the full conviction that thou who art the *helper of fatherless*, will not forget *him*.

Verse 15. *Break thou the arm*] Destroy his *power*, deprive him of his *influence*, that he may be no longer able to oppress.

Seek out his wickedness till *thou find none*.] All his public haunts and private ways shall be investigated; thou wilt bring all his villanies to light, and continue to inflict punishment, while there is a crime to punish. Or, "Continue to judge and punish transgressors, till not one is to be found." This agrees with the following verse.

Verse 16. *The Lord is king for ever*] He has, and ever will have, the supreme power.

The heathen are perished out of his land.] They are all either cut off or *converted*. This may refer to the *Canaanites*. What a mercy that we can say this of our own country! Once it was entirely heathen; now not one heathen family in the whole land.

Verse 17. *Lord, thou hast heard*] Thou hast not permitted thy tempted and afflicted followers to pray in vain.

Thou wilt prepare their heart] See the economy of the grace of God: 1. God *prepares* the *heart;* 2. *Suggests the prayer;* 3. *Hears* what is prayed; 4. *Answers* the petition. He who has got a cry in his heart after God, may rest assured that that cry proceeded from a Divine preparation, and that an answer will soon arrive. No man ever had a cry in his heart after salvation, but from God. He who continues to cry shall infallibly be heard.

Verse 18. *That the man of the earth may no more oppress.*] I believe the Hebrew will be better translated thus: "That he may not add any more to drive away the wretched man from the land." Destroy the influence of the tyrant; and let him not have it again in his power to add even one additional act of oppression to those which he has already committed.

How many for the sake of their religion, and because they would serve God with a pure conscience, have, by wicked *lords*, proud and arrogant *land owners*, been driven off their farms, turned out of their houses, deprived of their employments, and exposed to wretchedness! While they served the devil, and were regardless of their souls, they had quiet and peaceable possession; but when they turned to the Lord, and became *sober* and *industrious*, attended the means of grace, read their Bible, and were frequent in prayer, then the *vile man of the earth* drove them from their dwellings! In the sight of such Philistines, piety towards God is the highest of crimes. What a dreadful account must these give *to the Judge of the fatherless and the oppressed!*

ANALYSIS OF THE TENTH PSALM.

This Psalm divides itself into three parts:—

I. A complaint against the enemies of the godly.

II. A narration of the enemies' malice.

III. A petition to be delivered from them.

I. 1. He complains of God's absence, which is quickened by the question, 1. "Why standest thou afar off?" 2. "Why hidest thou thyself in times of trouble?" ver. 1.

II. He complains of the enemies: "The wicked in his pride doth persecute the poor."

These he describes by *eight* characters:—

1. *Insolence*, pride, and the effect, persecution of good men. Having acquired dignity, places of honour, and riches, they become persecutors, they conspire to oppress good men. "Let them be taken in their own devices," ver. 2. Amen.

2. The wicked man *glories in mischief*, which is a sign of extreme malice: "The wicked boasteth of his heart's desire," ver. 3.

3. He *applauds* and *encourages* others in their *rapine* and *spoil*, to which they are moved by their *covetousness*: "He blesseth the covetous," ver. 3.

4. He *contemns God* and *man*. 1. MAN. He never thinks of being called to an account: God's "judgments are out of his sight, and he puffs at his enemies." 2. GOD. Him he reverences not: "He will not seek after God; neither is he in all his thoughts," 4, 5.

5. He lives in *profane security*: "He saith in his heart, I shall never be moved; I shall never be in adversity;" I am elevated beyond the reach of misfortune, ver. 6.

6. He is full of falsehood and deceit: "His mouth is full of cursing, deceit, and fraud." He will not stick at an *oath*. He will curse himself; and take God to witness in his exactions, that he is doing nothing but what is right, ver. 7.

7. He is *cruel*. See the 9th and 10th verses, where he is compared to a *thief*, an *archer*, an *assassin*, a *lion*, &c. He is bad in heart, ver. 6; in *tongue* ver. 7; in *work*, ver. 8, 10:—he is altogether bad.

8. He is a close atheist: "He hath said in his heart, God hath forgotten; he hideth his face, and will never see it:" which is the cause of his cruelty, falsehood, security, &c., ver. 11.

III. The THIRD part is a *petition* to be freed from the wicked man: "Arise, O Lord, lift up thy hand, forget not the humble," ver. 12. To induce God thus to act, he uses two arguments:—

1. That thereby God would assert his own glory. For why should the wicked be suffered thus to blaspheme? "Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it," ver. 13.

2. The *second* argument is taken from God's *nature* and *work*. 1. In punishing wicked men. 2. In defending the helpless. "Surely thou hast seen it; for thou beholdest mischief and spite to requite it," &c., ver. 14.

Then he returns to his prayer, and enforces his *second* argument taken from the *justice* and *office* of God:

1. That he would deprive the wicked of his power and strength: "Break thou the arm of the wicked—seek out his wickedness till thou find none," ver. 15. Let none escape—let them appear no more.

2. That he would *hear* and defend the righteous. Be to thy people what thou hast been in times past. 1. "The Lord is King for ever and ever." 2. He *had expelled the Canaanites* before them: "The heathen are perished out of the land." 3. "Thou hast heard the desire of the humble," ver. 16, 17.

Upon which he concludes with profession of strong confidence:—

1. "Thou wilt prepare the heart of the humble."

2. "Thou wilt cause thine ear to hear." 1. To the safety of the oppressed: "To judge the fatherless and the poor," ver 18. 2. To the ruin of the oppressor: "That the man of the earth may no more oppress;" that he may have neither power nor influence left by which he may be a plague to the upright, or a supporter of infidelity, ver. 18.

PSALM XI.

David's friends advise him to flee to the wilderness from Saul's fury, 1–3. He answers that, having put his trust in God, knowing that he forsakes not those who confide in him, and that he will punish the ungodly, he is perfectly satisfied that he shall be in safety, 4–7.

To the chief Musician, *A Psalm* of David.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

[a] IN the LORD put I my trust: [b] how say ye to my soul, Flee *as* a bird to your mountain?

2 For, lo, [c] the wicked bend *their* bow, [d] they make ready their arrow upon the string, that they may [e] privily shoot at the upright in heart.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

[a] Psa. lvi. 11.——[b] See 1 Sam. xxvi. 19, 20.——[c] Psa. lxiv. 3, 4.

[d] Psa. xxi. 12.——[e] Heb. *in darkness.*

NOTES ON PSALM XI.

The inscription is, *To the chief Musician*, A Psalm *of David*. By the *chief musician* we may understand the *master-singer*; the *leader of the band*; the *person* who *directed the choir*: but we know that the word has been translated, *To the Conqueror*; and some deep and mystical senses have been attributed to it, with which I believe the text has nothing to do.

Verse 1. *In the Lord put I my trust: how say ye*] Some of David's friends seem to have given him this advice when they saw Saul bent on his destruction: "Flee *as* a bird to your mountain;" you have not a

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

3 [f] If the foundations be destroyed, what can the righteous do?

4 [g] The LORD *is* in his holy temple, the LORD'S [h] throne *is* in heaven: [i] his eyes behold, his eyelids try, the children of men.

5 The LORD [k] trieth the righteous: but the wicked and him that loveth violence his soul hateth.

A. M. cir. 2943. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

6 [l] Upon the wicked he shall rain [m] snares, fire, and brimstone, and [n] a horrible tempest: [o] *this shall be* the portion of their cup.

7 For the righteous LORD [p] loveth righteousness; [q] his countenance doth behold the upright.

[f] Psa. lxxxii. 5.——[g] Heb. ii. 20.——[h] Psa. ii. 4; Isa. lxvi. 1; Matt. v. 34; xxiii. 22; Acts vii. 49; Rev. iv. 2.——[i] Psa. xxxiii. 3; xxxiv. 15, 16; lxvi. 7.——[k] Gen. xxii. 1; James i. 12. Gen. xix. 24; Ezek. xxxviii. 22.

[m] Or, *quick burning coals.*——[n] Or, *a burning tempest.*——[o] See Gen. xlix. 34; 1 Sam. i. 4; ix. 23; Psa. lxxv. 8.——[p] Psa. xlv. 7; cxlvi. 8.——[q] Job xxxvi. 7; Psa. xxxiii. 18; xxxiv. 15; 1 Pet. iii. 12.

moment to lose; your ruin is determined; escape for your life; get off as *swiftly* as possible to the hill-country, to some of those inaccessible fortresses best known to yourself; and hide yourself there from the cruelty of Saul. To which advice he answers, "In the Lord put I my trust;" shall I act as if I were conscious of evil, and that my wicked deeds were likely to be discovered? Or shall I act as one who believes he is forsaken of the protection of the Almighty? No: I put my trust in him, and I am sure I shall never be confounded.

Verse 2. *For, lo, the wicked bend* their *bow*] Perhaps these are more of the words of his advisers: Every thing is ready for thy destruction: the arrow that is to pierce thy heart is already set on the bow-string; and the person who hopes to despatch thee is concealed in ambush.

Verse 3. *If the foundations be destroyed*] If Saul, who is the vicegerent of God, has cast aside his fear, and now regards neither truth nor justice, a righteous man has no security for his life. This is at present thy case; therefore flee! They have utterly destroyed the foundations; (of truth and equity;) what can righteousness now effect! *Kimchi* supposes this refers to the *priests* who were murdered by Doeg, at the command of Saul. The priests are destroyed, the preservers of knowledge and truth; the Divine worship is overthrown; and what can the righteous man work? These I think to be also the words of David's advisers. To all of which he answers:—

Verse 4. *The Lord is in his holy temple*] He is still to be sought and found in the place where he has registered his name. Though the priests be destroyed, the God in whose worship they were employed still lives, and is to be found in his temple by his upright worshippers. And he tries the heart and the reins of both sinners and saints. Nothing can pass without his notice. I may expect his presence in the *temple*; he has not promised to meet me in the *mountain*.

Verse 5. *The Lord trieth the righteous*] He does not abandon them; he tries them to show their faithfulness, and he afflicts them for their good.

His soul hateth.] The *wicked* man must ever be abhorred of the Lord; and the *violent* man—the destroyer and murderer—*his soul hateth*; an expression of uncommon strength and energy: all the perfections of the Divine nature have such in abomination.

Verse 6. *Upon the wicked he shall rain*] This is a manifest allusion to the destruction of Sodom and Gomorrah.

Snares] Judgments shall fall upon them *suddenly* and *unawares*.

Fire] Such as shall come immediately from *God*, and be *inextinguishable*.

Brimstone] Melted by the fire, for their *drink!* This shall be the portion of their *cup*.

A horrible tempest] רוח זלעפות *ruach zilaphoth*, "the spirit of terrors." Suffering much, and being threatened with more, they shall be filled with confusion and dismay. My old MS. has gost of stormfs. See at the end. Or, *the blast of destructions*. This may refer to the horribly suffocating Arabian wind, called סמום *Smum*.

Mohammed, in describing his *hell*, says, "The wicked shall drink nothing there but hot stinking water; breathe nothing but burning winds; and eat nothing but the fruit of the tree *zakon*, which shall be in their bellies like *burning pitch*." Hell enough!

The portion of their cup.] *Cup* is sometimes put for *plenty*, for *abundance*; but here it seems to be used to express the *quantum* of *sorrow* and *misery* which the *wicked* shall have on the earth. See Psa. lxxv. 8; Isa. li. 17, 21, 22, 23; Jer. xxv. 15, xlix. 12; Lam. iv. 21, 22. It is also used in reference to the afflictions of the *righteous*, Matt. xx. 22, xxvi. 39, 42; John xviii. 11.

We find a similar metaphor among the heathens. The following, from *Homer*, Il. xxiv., ver. 525, is in point:—

> Ὡς γαρ επεκλωσαντο θεοι δειλοισι βροτοισι,
> Ζωειν αχνυμενοις· αυτοι δε τ' ακηδεες εισι.
> Δοιοι γαρ τε πιθοι κατακειαται εν Διος ουδει
> Δωρων, οια διδωσι, κακων· ετερος δε εαων·
> Ὧ μεν καμμιξας δωη Ζευς τερπικεραυνος,
> Αλλοτε μεν τε κακω ὁγε κυρεται, αλλοτε δ' εσθλῳ.
>
> Such is, alas! the gods' severe decree,
> They, only they are *bless'd*, and only free.
> *Two urns* by Jove's high throne have ever stood,
> The source of *evil* one, and one of *good*.
> From thence the CUP of mortal man he fills:
> *Blessings* to *these*; to *those* distributes *ills*.
> To most he mingles *both*: the wretch decreed
> To taste the bad *unmix'd*, is curs'd indeed.—POPE.

Verse 7. *The righteous Lord loveth righteousness*] He loves that which resembles himself. *His countenance*—his face—is ever open and unclouded to the upright. They always enjoy his salvation, and know that he is pleased with them

The preceding verse my old MS. translates and paraphrases thus :—

Pe sal rayne on synful, snares, fyre, brimstane, and gost of stormis.

Par.—He sal rayne on synful in this werld, *snares*, that es wiked Lare : *fyre* is covatyse : *brunstane*, that es stynk of il werkes : and *gost of stormis*, that es a stormy though that es withoutyn rest in Ihesu Crist, and ay es traveld with the wynd of the devel. Or *the gast of stormys*, es the last depertyng of synful fra ryghtwis men, and there fyre, brunston, storm, er part of the chalyce of thaim : that es, thai ar thair part in pyne. He cals thair pyne a *Cop*, for ilk dampned man sal drynk of the sorow of Hel, eftir the mesure of hys Syn. Behald the pynes of wikid men : fyrst, God raynes upon thaim *snares*, that es qwen he suffers fals prophetes that comes in clathing of mekenes ; and withinnen er wers than wolves, to desayf thaim thurgh errour. Sythen the fyre of lychery, and covatys wastes al the gude that thai haf done : eftirward for stynk of il werkes thai er castyn fra Crist, and al his Halows, and then er in sentence of dome ; as in a grete storme dryven in til a pitte of Hel, to bryn in fyre withoutyn ende. This es the entent of this wers.

Verse 7. **For ryghtwis es Lord; and he lufes ryghtwisnes; evenes saw the face of hym]** Yf ge ask qwy oure lorde yelded pyne to synful ! lo here an answere ; for he es ryghtwis. Als so if ge wil witt qwy he gifes ioy til gude men ? Lo here an answere ; for he lufed ryghtwisnes : that es, ryghtwis men, in the qwilk er many ryghtwisneses : thof ane be the ryghtwisnes of God, in the qwilk al ryghtwise men er parcenel. *Evenes saw his face* : that es, evenes es sene in his knawyng inenee, both the partys of gud and il. This es ogayne wryches at sais, If God saf me noght, I dar say he es unryghtwis : bot thof thai say it now, qwen he suffris wryched men errour in thought, and worde and dede ; thai sal noght be so hardy to speke a worde qwen he comes to dampne thaire errour. Bot who so lufes here and haldes that na unevenes may be in hym, qwam so he dampnes, or qwam so he saves, he sal have thaire myght to stand and to speke gude space. Now er swilk in a wonderful wodenes, that wenes for grete wordes to get ought of God.

The former part of this Psalm, *Flee as a bird*, &c., this ancient author considers as the voice of *heresy* inviting the *true Church* to go away into error ; and intimates that those who were separating from *haly kyrk* were very pure, and unblameable in all their conduct ; and that *mountain* or *hill*, as he translates it, signifies *eminent virtues*, of which they had an apparently good stock. So it appears that those called *heretics* lived then a holier life than those called *halows* or saints.

Analysis of the Eleventh Psalm.

This Psalm is composed dialoguewise, betwixt David and those of his counsellors that persuaded him to fly to some place of safety from Saul's fury ; which, if he did not, he was in a desperate condition. The Psalm has *two* parts.

I. He relates his counsellors' words, ver. 1, 2, 3.

II. To which he returns his answer, ver. 1, and confirms it, ver. 4–7.

I. You, my counsellors, whether of good or bad will I know not, tempt me, that, giving up all hope of the kingdom, I go into perpetual banishment. Such, you say, is Saul's fury against me. Thus, then, ye advise, "Flee *as* a bird to your mountain :" and your arguments are,

1. The greatness of the danger I am in : "For, lo, the wicked bend *their* bow."

2. The want of aid ; there is no hope of help. For *the foundations are cast down*. Saul has broken all the leagues and covenants he has made with you. He has slain the priests with the sword, has taken thy fortresses, laws subverted. If thou stay, perish thou must : some righteous men, it is true, are left ; but *what can the righteous do ?*

II. To these their arguments and counsel, David returns his answer in a sharp reprehension. I tell you,

1. "I trust in God : how say you then to my soul." And he gives his reasons for it from the sufficiency and efficiency of God.

1. You say *the foundations are cast down* ; yet I despair not, for God is sufficient.

1. *Present in his holy temple* ; he can defend.

2. He is a great King, and *his throne is in heaven*.

3. Nothing is hidden from him : "His eyes behold, and his eyelids," &c.

4. He is a just God, and this is seen in his proceedings both to the just and unjust. 1. *He trieth the righteous*, by a fatherly and gentle correction. 2. "But the wicked, and him that loveth violence, his soul hateth."

These two last propositions he expounds severally, and begins with the *wicked*.

1. "Upon the wicked he shall rain snares, fire, and brimstone," &c. 1. He shall rain upon them when they least think of it, even in the midst of their jollity, as rain falls on a fair day. 2. Or, He shall *rain down* the vengeance when he sees good, for it *rains not always*. Though he defer it, yet it *will* rain. 3. The punishment shall come to their utter subversion, as the fire on Sodom, &c. 4. This is the portion of their cup, that which they must expect from him.

2. But he does good to the just : "For the righteous Lord loveth righteousness ; his countenance doth behold the upright." He bears him good will, and is careful to defend him.

On the whole the Psalm shows, 1. That David had the strongest conviction of his own uprightness. 2. That he had the fullest persuasion that God would protect him from all his enemies, and give him a happy issue out of all his distresses.

PSALM XII.

The psalmist, destitute of human comfort, craves help from God, 1; gives the character of those who surrounded him, and denounces God's judgments against them, 2–5; confides in the promises of God, and in his protection of him and all good men, 6–8.

To the chief Musician [a] upon [b] Sheminith, A Psalm of David.

HELP, [c] LORD; for the [d] godly man ceaseth; for the faithful fail from among the children of men.

2 [e] They speak vanity every one with his neighbour: [f] *with* flattering lips, *and* with [g] a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh [h] proud [i] things:

4 Who have said, With our tongue will we prevail; our lips [k] *are* our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, [l] now will I arise, saith the LORD; I will set *him* in safety *from him that* [m] puffeth [n] at him.

6 The words of the LORD *are* [o] pure words: *as* silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve [p] them from this generation for ever.

8 The wicked walk on every side, when [q] the vilest men are exalted.

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[a] Or, *upon the eighth.*——[b] Psa. vi. title.——[c] Or, *Save.* Isa. lvii. 1; Mic. vii. 2.——[d] Psa. x. 7.——[e] Psa. xxviii. 3; xii. 4; Jer. ix. 8; Rom. xvi. 18.——[f] Heb. *a heart and a heart;* 1 Chron. xii. 33.——[g] 1 Sam. ii. 3; Psa. xvii. 10; Dan. vii. 8, 5.——[h] Heb. *great things.*

[k] Heb. are *with us.*——[l] Exod. iii. 7, 8; Isa. xxxiii. 10.——[m] Or, *would ensnare him.*——[n] Psa. x. 5.——[o] 2 Sam. xxii. 31; Psa. xviii. 30; xix. 8; cxix. 140; Prov. xxx. 5.——[p] Heb. *him;* that is, *every one of them.*——[q] Heb. *the vilest of the sons of men are exalted.*

NOTES ON PSALM XII.

The inscription to this Psalm is: *To the chief Musician upon Sheminith, A Psalm of David.* See on the title of Psa. vi. The *Arabic* has "Concerning the end (of the world which shall happen) on the eighth day. A prophecy relative to the Advent of the Messiah."

Some think that this Psalm was made when Doeg and the Ziphites betrayed David to Saul, see 1 Sam. xxii. and xxiii.; but it is most likely that it was written during the Babylonish captivity.

Verse 1. *Help, Lord*] Save me, O Lord; for merciful men fail, and faithful men have passed away from the sons of Adam. Make safe me, Lord; for ualy failed, for lessed es sothfastnes fra sons of men. OLD MS.

Verse 2. *They speak vanity every one with his neighbour*] They are false and hollow; they say one thing while they mean another; there is no trusting to what they say.

Flattering lips, and *with a double heart do they speak*] בלב ולב *beleb valeb*, "With a heart and a heart." They seem to have *two hearts; one* to speak fair words, and the *other* to invent mischief. The old MS. both translates and paraphrases curiously.

Trans. Dayn spak ilkan til his neghbur: swykil lippis in hert, and thurgh hert thai spak.

Par. Sothfastnes es lessed, and falsed waxes: and al es vayn spak ilkone to bygyle his neghbur: and many spendes thair tyme in vayne speche withoutyn profyte and gastely frute. And thai er *swykil lippis*; that er jangelers berkand ogaynes sothfastnes. And *swykel*, for *thai speke in hert and thurgh hert*; that es in dubil hert, qwen a fals man thynkes ane, and sais another, to desaif hym that he spekes with.

This homely comment cannot be mended.

Verse 3. *Proud things*] גדלות *gedoloth, great things*; great swelling words, both in their *promises* and in their *commendations*.

Verse 4. *Our lips* are *our own*] Many think, because they have the faculty of speaking, that therefore they may speak what they please.

Old MS.—The qwilk sayd, our toung we sal wyrchip, our lippes er of us, qwas our Lorde? Tha Ypocrites worchepes thair toung; for thai hee tham self janglyng and settes in thaire pouste to do mykil thyng and grete: and thai rose tham that thair lippes that es thair facund and thair wyls er of tham self, nought of God, ne of haly menes lare; for thi thai say *qua es our Lord?* that es, qwat es he to qwas rewle and conversacioun we sal be undir lout? and confourme us til? Als so to say, Thar es none.

Verse 5. *For the oppression of the poor*] This seems to refer best to the tribulations which the poor Israelites suffered while captives in Babylon. The Lord represents himself as looking on and seeing their affliction; and, hearing their cry, he determines to come forward to their help.

Now will I arise] I alone delivered them into the hands of their enemies, because of their transgressions; I alone can and will deliver them from the hands of their enemies; and the manner of their deliverance shall show the power and influence of their God.

From him that *puffeth at him.*] Here is much *interpolation* to make out a sense. Several of the *versions* read, "I will give him an open salvation." My work shall be manifest.

Verse 6. *The words of the Lord* are *pure words*] None of his promises shall fall to the ground; the salvation which he has promised shall be communicated.

Silver tried in a furnace of earth] A reference to the purification of silver by the *cupel*. This is a sort of instrument used in the purification of silver. It may be formed out of a strong iron ring or hoop, adjusted in width and depth to the quantum of silver

to be purified, and rammed full of well pulverized calcined bone. The metal to be purified must be mingled with *lead*, and laid on the cupel, and exposed to a strong heat in an air furnace. The impurities of the metal will be partly absorbed, and partly thrown off in fume. The metal will continue in a state of agitation till all the impurities are thrown off; it will then become perfectly *still*, no more *motion* appearing, which is the token that the process is completed, or, according to the words of the text, is *seven times*, that is, perfectly *purified*.

Verse 7. *Thou shalt keep them—thou shalt preserve them*] Instead of the pronoun *them* in these clauses, several MSS., with the *Septuagint*, the *Vulgate*, and the *Arabic*, have *us*. The sense is equally good in both readings. God did bring forth the Israelites from Babylon, according to his word; he separated them from *that generation*, and reinstated them in their own land, according to his word; and most certainly he has *preserved them from generation to generation* to the present day, in a most remarkable manner.

Verse 8. *The wicked walk on every side*] The land is full of them. *When the vilest men are exalted*; rather, *As villany gains ground among the sons of Adam*. See the Hebrew. The *Vulgate* has, "In circuito impii ambulant; secundum altitudinem tuam multiplicasti filios hominum;" which is thus translated and paraphrased in my old MS.:—

Trans. En umgang wiked gos: eftir thy heenes thu has multiplied the sons of man.

Par. Us thu kepes; bot wiked gas in umgang; that es, in covatyng of erdley gudes, that turnes with the whele of seven daies: in the qwilk covatys, thai ryn ay aboute; for thai sett nane endyng of thaire syn: and tharfor settes God na terme of thair pyne, but sons of men that lyfs skilwisly and in ryghtwisnes, thu has multiplied, aftir thi heghnes in vertus; aftir the heghnes of thi consayll, thou hast multiplied men bath il and gude; for na man may perfitely witt in erd, qwy God makes so many men, the qwilk he wote well sal be dampned: bot it es the privete of his counsayle, so ryghtwis, that no thyng may be ryghtwiser.

In this we find a number of singular expressions, which, while they elucidate the text, will not be uninteresting to the antiquary. Here, for instance, we see the true etymology of the words *righteous* and *righteousness*, i. e., *right wise* and *right wiseness*. For we have it above as a *noun*, ryghtwisnes; as an *adjective*, ryghtwis; and as an *adjective* in the *comparative* degree, rightwiser: and we should have had it as an *adverb*, *ryghtwisely*, had not the word skilwisly occurred to the author.

Righteousness is *right wiseness*, or that which is according to *true wisdom*. A *righteous* man is one who is *right wise*; properly instructed in *Divine wisdom*, and *acts* according to its dictates; and among them who act *rightwisely*, there are some who act *rightwiser* than others; and nothing can be *rightwiser* than ever to *think* and *act* according to the *principles* of that *wisdom* which comes from above.

Right, pehc rectus, *straight*, is opposed to *wrong*, from ppang, *injury*, and that from ppangen, to *twist*. As pehtan *rehtan* signifies to *direct*, so ppangen *wrangen* signifies to *twist*, or *turn* out of a *straight* or *direct* line. *Right* is *straight*, and *wrong*, *crooked*. Hence the *righteous* man is one who goes *straight forward*, acts and walks by *line* and *rule*; and the *unrighteous* is he who walks in *crooked paths*, does what is *wrong*, and is never guided by true *wisdom*. Such a person is sometimes termed *wicked*, from the Anglo-Saxon piccian, to act by *witch*-craft, (hence picca, *wicca*, a *witch*,) that is to renounce God and righteousness, and to give one's self to the devil, which is the true character of a *wicked* man. Let him that readeth understand.

The vilest men are exalted] Were we to take this in its obvious sense, it would signify that at that time wickedness was the way to preferment, and that good men were the objects of persecution.

Analysis of the Twelfth Psalm.

There are *four* parts in this Psalm:—

I. A *prayer*, and the reason of it; ver. 1, 2.

II. A *prophecy* of the fall of the wicked, ver. 3, whose arrogance he describes, ver. 4.

III. God's *answer* to the petition, with a promise full of comfort, ver. 5; ratified, ver. 6.

IV. A *petitory*, or *affirmative conclusion*: *Keep them*; or a confident affirmation that God will keep them from the contagion of the wicked, ver. 7, of which there were too many, ver. 8.

I. The *prayer*, which is very short, for he breaks in upon God with one word, הושעה *Hoshiah! Help! Save, Lord!* ver. 1. For which he gives two reasons:—

1. The scarcity of good men: "For the godly man ceaseth," &c. There is neither piety nor fidelity among men.

2. The great abundance of the wicked; the licentious times; the perfidiousness, hypocrisy, and dissimulation of the men among whom he lived: "They speak vanity every one with his neighbour," &c.; ver. 2. They take no care to perform what they promise.

II. The *prophecy*. This shows the end of their dissembling: "The Lord shall cut off all flattering lips;" ver. 3. These are described,

1. As proud boasters: "With our tongues will we prevail," &c.

2. As persons restrained by no authority: "Who is the Lord over us?" ver. 4.

III. God's *answer* to the petition, *Help, Lord!* is it so that the wicked are so numerous, so tyrannous, so proud, and so arrogant?

1. "I will arise, saith the Lord."

2. I will not delay: "Now I will arise;" ver. 5.

3. "I will set him in safety (my followers) from him that puffeth," &c.

4. I am moved to it by his sighs and groans: "For the oppression of the poor, for the sighing of the needy," &c.; ver. 5.

5. And of this let no man doubt: "The words of the Lord are pure words." There is no more fallacy in the words of God than there is impurity in silver seven times refined: ver. 6.

IV. A petitory, or affirmative conclusion: *Thou shalt*

keep them, O Lord; or, *O keep them!* The overflowings of wickedness are great.

1. *Keep them.* For unless God keep them they will be infected.

2. *Keep them from this generation.* For they are a generation of vipers.

3. *Keep them for ever.* For unless thou enable them to *persevere*, they will fall.

4. *And keep them.* For the power, pride, and influence of these impious men are very great. 1. "The wicked walk on every side." As wolves they seek whom they may devour. 2. And wickedness is the way to preferment: "The vilest men are exalted;" ver. 8.

Thy people call on thee for help; they know thou canst help, and therefore are they confident that thou wilt help, because they know that thou art good.

PSALM XIII.

This Psalm contains the sentiments of an afflicted soul that earnestly desires succour from the Lord. The psalmist complains of delay, 1–3; *prays for light and comfort, because he finds himself on the brink of death*, 3; *dreads the revilings of his enemies*, 4; *anticipates a favourable answer, and promises thanksgiving*, 5, 6.

To the [a] chief Musician, A Psalm of David.

A. M. cir. 3464. B. C. cir. 540. Ante U. C. cir. 214. Olymp. LX. cir. ann. prim.

HOW long wilt thou forget me, O LORD? for ever? [b] how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: [c] lighten mine eyes, [d] lest I sleep the *sleep of* death;

A. M. cir. 3464. B. C. cir. 540. Ante U. C. cir. 214. Olymp. LX. cir. ann. prim.

4 [e] Lest mine enemy say, I have prevailed against him: *and* those that trouble me, rejoice when I am moved.

5 But I have [f] trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath [g] dealt bountifully with me.

[a] Or, *overseer*.——[b] Deut. xxxi. 17; Job xiii. 24; Psa. xliv. 24; lxxxviii. 14; lxxxix. 46; Isa. lix. 2.

[c] Ezra ix. 8.——[d] Jer. li. 39.——[e] Psa. xxv. 2; xxxv. 19; xxxviii. 16.——[f] Psa. xxxiii. 21.——[g] Psa. cxvi. 7; cxix. 17.

NOTES ON PSALM XIII.

There is nothing particular in the inscription. The Psalm is supposed to have been written during the captivity, and to contain the prayers and supplications of the distressed Israelites, worn out with their long and oppressive bondage.

Verse 1. *How long wilt thou forget me*] The words עד אנה *ad anah, to what length, to what time*, translated here *how long?* are *four* times repeated in the two first verses, and point out at once great dejection and extreme earnestness of soul.

Hide thy face from me?] How long shall I be destitute of a clear sense of thy *approbation?*

Verse 2. *Take counsel in my soul*] I am continually framing ways and means of deliverance; but they all come to naught, because thou comest not to my deliverance. When a soul feels the burden and guilt of sin, it tries innumerable schemes of self-recovery; but they are all useless. None but God can speak peace to a guilty conscience.

Mine enemy be exalted] Satan appears to triumph while the soul lies under the curse of a broken law.

Verse 3. *Consider* and *hear me*] Rather, *answer me.* I have prayed; I am seeking thy face; I am lost without thee; I am in darkness; my life draws nigh to destruction; if I die unforgiven, I die eternally. O Lord my God, *consider* this; hear and answer, for thy name's sake.

Verse 4. *Lest mine enemy say*] Satan's ordinary method in temptation is to excite strongly to sin, to blind the understanding and inflame the passions; and when he succeeds, he triumphs by insults and reproaches. None so ready then to tell the poor soul how deeply, disgracefully, and ungratefully it has sinned! Reader, take heed.

When I am moved.] When moved from my steadfastness and overcome by sin. O what desolation is made by the fall of a righteous soul! Itself covered with darkness and desolation, infidels filled with scoffing, the Church clad in mourning, the Spirit of God grieved, and Jesus crucified afresh, and put to an open shame! O God, save the pious reader from such wreck and ruin!

Verse 5. *But I have trusted in thy mercy*] Thou wilt not suffer me to fall; or if I have fallen, wilt thou not, for his sake who died for sinners, once more lift up the light of thy countenance upon me? Wilt thou not cover my sin?

My heart shall rejoice in thy salvation.] There is no true joy but of the heart; and the heart cannot rejoice till all guilt is taken away from the conscience.

Verse 6. *I will sing unto the Lord*] That heart is turned to God's praise which has a clear sense of God's favour.

Because he hath dealt bountifully with me.] כי גמל עלי *ki gamel alai, because he hath recompensed me.* My sorrows were deep, long continued, and oppressive; but in thy favour is life. A moment of this spiritual joy is worth a year of sorrow! O, to what blessedness has this godly sorrow led! He has given me the oil of joy for the spirit of heaviness, and the garments of praise for mourning.

The old MS. Psalter, which I have so frequently mentioned and quoted, was written at least *four hun-*

dred years ago, and written probably in Scotland, as it is in the Scottish dialect. That the writer was not merely a commentator, but a truly religious man, who was well acquainted with the travail of the soul, and that faith in the Lord Jesus Christ which brings peace to the troubled heart, is manifested from various portions of his comment. To prove this I shall, I think I may say, favour the reader with another extract from this Psalm on the words, "How long wilt thou forget me," &c., ver. 1. I have only to observe that with this commentator a true penitent, one who is deeply in earnest for his salvation, is called a *perfyte man*; i. e., one wholly given up to God.

Mow lang lord for gets thu me in the endyng? How lang o way turnes thou thi face fro me! The voice of haly men that covaytes and yernes the comyng of Iehu Crist, that thai might lyf with hym in ioy; and pleynaund tham of delaying. And sais, *Lord how lang for gets thu me in the endyng?* That I covayte to haf and hald. That es how lang delayes thu me fra the syght of Iehu Crist, that es ryght endyng of myn entent. And how lang turnes thu thi face fra me! that es, qwen wil thu gif me perfyte Knawing of the! This wordes may nane say sothly, bot a perfyte man or womman, that has gedyrd to gydir al the desyres of thair Saule, and with the nayle of luf fested tham in Iehu Crist. Sa tham thynk one hour of the day war our lang to dwel fra hym; for tham langes ay til hym; bot tha that lufs noght so, has no langyng that he come: for thair conscience sais thaim, that thai haf noght lufed hym als thai suld have done.

The language of true Christian experience has been the same in all times and nations. "But he that loveth not, knoweth not God; for God is love:" and to such this is strange language.

Analysis of the Thirteenth Psalm.

"This Psalm," says Bishop Nicolson, "is a fit prayer for a soul that is sensible of God's desertion."

It has *three* parts:—

I. A heavy and bitter complaint of God's absence, ver. 1, 2.

II. An earnest petition for God's return, ver. 3. The reason, ver. 4.

III. A profession of faith and confidence, with joy in God, accompanied with thanksgiving, ver. 5, 6.

I. He bitterly complains, and aggravates it.

1. That God had forgotten him: "Wilt thou forget me?"

2. That he hid his face from him: "Wilt thou hide thy face?"

3. That he was distracted with many cares, what way to take, and what counsel to follow, to recover God's favour: "I take counsel in my soul, having sorrow in my heart."

4. In the meantime, his *enemy was exalted, triumphed* and *insulted over him.*

5. And, lastly, he complains of the delay, which is quickened by the *crotesis*, (interrogation,) and *anaphora*, (beginning several sentences with the same words,) *How long? How long? How long? What! for ever?*

II. His petition, ver. 3. Of which there are three degrees opposed to the parts of his complaint, ver. 1, 2.

1. *Look upon me*, or *consider me.* Thou hast hitherto seemed to turn away thy face; but once behold me, and give me a proof of thy love.

2. *Hear me.* Thou hast seemed to have forgotten; but now, I pray thee, remember me; and show that thou dost not neglect my prayer.

3. *Lighten my eyes.* I have been vexed in my soul, and agitated various counsels to recover thy favour; but do thou instruct me, and illuminate me, as to what course I shall take.

That his petition might be the sooner heard, he urges many arguments:—

1. From that relation that was between him and God: "O Lord my God, hear me!"

2. From a bitter event that was likely to follow, if God heard him not: "Lest I sleep the sleep of death."

3. From another afflictive consequence—the boasting and insult of his adversaries: "Lest my enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved."

But although the answer was delayed, yet he does not despair—for,

III. In the conclusion, he professes faith, joy, and thankfulness:—

1. His *faith*: "I have trusted in thy mercy."

2. His *joy*: "My heart shall rejoice in thy salvation."

3. His *thankfulness*: "I will sing unto the Lord, because he hath dealt bountifully with me."

According to this scale, this Psalm can neither be read nor paraphrased without profit.

PSALM XIV.

The sentiments of atheists and deists, who deny the doctrine of a Divine providence. Their character: they are corrupt, foolish, abominable, and cruel, 1–4. *God fills them with terror,* 5; *reproaches them for their oppression of the poor,* 6. *The psalmist prays for the restoration of Israel,* 7.

To the chief Musician, *A Psalm* of David.

A. M. cir. 3440. B. C. cir. 564. Ante U. C. cir. 190. Olymp. LIV. cir. ann. prim.

THE [a] fool hath said in his heart, *There is* no God. [b] They are corrupt, they have done abominable works, *there is* none that doeth good.

2 [c] The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.

3 [d] They are all gone aside, they are *all* together become [e] filthy: *there is* none that doeth good, no, not one.

A. M. cir. 3440. B. C. cir. 564. Ante U. C. cir. 190. Olymp. LIV. cir. ann. prim.

4 Have all the workers of iniquity no knowledge? who [f] eat up my people *as* they eat bread, and [g] call not upon the LORD.

5 There [h] were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the

[a] Psa. x. 4; liii. 1, &c.——[b] Gen. vi. 11, 12; Rom. iii. 10, &c. [c] Psa. xxxiii. 13; cii. 19.——[d] Rom. iii. 10, 11, 12.——[e] Heb. *stinking*.

[f] Jeremiah x. 25; Amos viii. 4; Micah iii. 3.——[g] Psalm lxxix. 6; Isaiah lxiv. 7.——[h] Hebrew, *they feared a fear*; Psalm liii. 5.

NOTES ON PSALM XIV.

There is nothing particular in the *title*; only it is probable that the word לדוד *ledavid, of David*, is improperly prefixed, as it is sufficiently evident, from the construction of the Psalm, that it speaks of the *Babylonish captivity*. The author, whoever he was, (some say Haggai, others Daniel, &c.,) probably lived beyond the Euphrates. He describes here, in fervid colours, the iniquity of the Chaldeans. He predicts their terror and destruction; he consoles himself with the prospect of a speedy return from his exile; and hopes soon to witness the reunion of the tribes of Israel and Judah. It may be applied to *unbelievers* in general.

Verse 1. *The fool hath said in his heart, There is no God.*] נבל *nabal*, which we render *fool*, signifies an *empty fellow*, a *contemptible person*, a *villain*. One who has a muddy head and an unclean heart; and, in his darkness and folly, says in his heart, "There is no God." "And none," says one, "but a *fool* would say so." The word is not to be taken in the strict sense in which we use the term *atheist*, that is, one who denies the *being of a God*, or confounds him with *matter*. 1. There have been some, not many, who have denied the existence of God. 2. There are others who, without absolutely denying the Divine existence, deny his *providence*; that is, they acknowledge a Being of infinite power, &c., but give him nothing to do, and no world to govern. 3. There are others, and they are very numerous, who, while they profess to acknowledge both, deny them in their heart, and live as if they were persuaded there was no God either to punish or reward.

They are corrupt] They are in a state of *putrescency*; and *they have done abominable works*—the corruption of their *hearts* extends itself through all the actions of their *lives*. They are a plague of the most deadly kind; propagate nothing but destruction; and, like their father the devil, spread far and wide the contagion of sin and death. Not *one of them does good*. He cannot, for he has no Divine influence, and he denies that such can be received.

Verse 2. *The Lord looked down from heaven*] Words spoken after the manner of men. From this glorious eminence God is represented as looking down upon the habitable globe, *to see if there were any that did understand* that there was a Supreme Being, the governor and judge of men; and, in consequence, *seek God* for his mercy, support, and defence.

Verse 3. *They are all gone aside*] They will not walk in the *straight* path. They seek *crooked* ways; and they have departed from *truth*, and the God of truth.

They are all *together become filthy*] נאלחו *neelachu*. They are become *sour* and *rancid*; a metaphor taken from milk that has fermented, and turned sour, rancid, and worthless.

There is *none that doeth good, no, not one.*] This is not only the state of heathen Babylon, but the state of the *whole inhabitants of the earth*, till the grace of God changes their heart. By *nature*, and from nature, by *practice*, every man is sinful and corrupt. He *feels* no good; he is *disposed* to no good; he *does* no good. And even God himself, who cannot be deceived, cannot find a single exception to this! Lord, what is man!

The *Vulgate*, the Roman copy of the *Septuagint*, the *Æthiopic*, and the *Arabic*, add those six verses here which are quoted by St. Paul, Rom. iii. 13–18. See the notes on those passages, and see the *observations* at the end of this Psalm.

Verse 4. *Have all the workers of iniquity no knowledge?*] Is there not one of them who takes this dreadful subject into consideration! To their deeply fallen state they add cruelty; they oppress and destroy the poor, without either interest or reason.

Who eat up my people as they eat bread] Ye make them an easy and unresisting prey. They have no power to oppose you, and therefore you destroy them. That this is the meaning of the expression, is plain from the speech of Joshua and Caleb relative to the Canaanites, Num. xiv. 9: "Neither fear ye the people of the land; for they are bread for us."

And call not upon the Lord.] They have no *defence*, for they *invoke not the Lord*. They are all either *atheists* or *idolaters*.

Verse 5. *There were they in great fear*] This is a manifest allusion to the history of the *Canaanitish nations*; they were struck with terror at the sight of the Israelites, and by this allusion the psalmist shows that a destruction similar to that which fell upon them, should fall on the Babylonians. Several of the versions add, from Psa. liii. 5, "Where no fear was." They were struck with terror, where no real cause of terror existed. Their fears had magnified their danger.

For God is in the generation] They feared the Israelites, because they knew that the Almighty God was among them.

Verse 6. *Ye have shamed the counsel of the poor*]

A. M. cir. 3440. B. C. cir. 564. Ante U. C. cir. 190. Olymp. LIV. cir. ann. prim.

poor, because the LORD *is* his [i] refuge.

7 [k] O [l] that the salvation of Israel *were come* out of Zion!

[m] when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

A. M. cir. 3440. B. C. cir. 564. Ante U. C. cir. 190. Olymp. LIV. cir. ann. prim.

[i] Psa. ix. 9; cxlii. 5.—[k] Heb. *Who will give*, &c.; see Rom. xi. 26.

[l] Psa. liii. 6.—[m] Job xlii. 10; Psa. cxxvi. 1.

Instead of תבישו *tabishu*, "Ye have shamed," Bishop *Horsley* proposes to read תבישם *tabishem*, and translates the clause thus: "The counsel of the helpless man shall put *them* to shame." But this is not authorized by MS. or *version*. There is no need for any change; the psalmist refers to the *confidence* which the afflicted people professed to have in God for their deliverance, which confidence the Babylonians turned into *ridicule*. The poor people took counsel together to expect help from God, and to wait patiently for it; and this counsel ye derided, because ye did not *know*—did not *consider*, that God was in the congregation of the righteous.

Verse 7. *O that the salvation*] Or, more literally, *Who will give from Zion salvation to Israel?* From Zion the deliverance must come; for God alone can deliver them; but *whom* will he make his instruments!

When the Lord bringeth back] For it is Jehovah alone who can do it. *Jacob shall rejoice*, and *Israel shall be glad*. That is, according to *Calmet*, the remains of the kingdom of Israel, and those of Judah, shall be rejoined, to their mutual satisfaction, and become one people, worshipping the same God; and he has endeavoured to prove, in a dissertation on the subject, that this actually took place after the return from the Babylonish captivity.

Many of the fathers have understood this verse as referring to the *salvation of mankind by Jesus Christ*; and so it is understood by my old MS. Psalter, as the following paraphrase will show: Qwa sal gyf of Syon hele til Israel? qwen Lord has turned o way the captyfte of his folk, glad sal Jacob, and fayne be Israel. Qwa bot Crist that ge despyse, qwen ge wil nout do his counsaile of Syon fra heven, sal gyf hele til Israel? that es, sal saf al trew cristen men; noght als ge er that lufs noght God. And qwen our Lord has turned o way the captyfte of his folk: that es, qwen he has dampned the devel, and al his Servaundes, the qwilk tourmentes gude men, and makes tham captyfs in pyne. *Then glade sal Jacob;* that es, al that wirstils o gayns vices and actyf lyf: *and fayne sal be Israel:* that es, al that with the clene egh of thair hert, sees God in contemplatyf lyf. For *Jacob* es als mikil at say als, *Wrestler*, or *suplanter* of *Syn*. *Israel* es, *man seand God*.

Of the two chief opinions relative to the *design* of this Psalm: 1. That it refers to *Absalom's rebellion*. 2. That it is a complaint of the *captives in Babylon*; I incline to the latter, as by far the most probable.

I have referred, in the note on ver. 3, to that remarkable addition of no less than *six verses*, which is found here in the *Vulgate*, the Vatican copy of the *Septuagint*, the *Æthiopic*, and the *Arabic*, and also in St. *Paul's* Epistle to the Romans, chap. iii. 13–18, which he is supposed to have quoted from this Psalm as it then stood in the Hebrew text; or in the version of the *Seventy*, from which it has been generally thought he borrowed them. That they are not interpolations in the *New Testament* is evident from this, that they are not wanting in any MS. yet discovered; and they exist in all the ancient versions, the *Vulgate*, *Syriac*, *Æthiopic*, and *Arabic*. Yet it has been contended, particularly by St. *Jerome*, that St. Paul did not quote them from this Psalm; but, being intent on showing the corruption and misery of man, he collected from *different parts* several passages that bore upon the subject, and united them here, with his quotation from Psa. xiv. 3, as if they had all belonged to that place; and that succeeding copyists, finding them in *Romans*, as quoted from that Psalm, inserted them into the *Septuagint*, from which it was presumed they had been lost. It does not appear that they made a part of this Psalm in *Origen's Hexapla*. In the portions that still exist of this Psalm there is not a word of these additional verses referred to in that collection, neither here nor in the parallel Psalm liii.

The places from which *Jerome* and others say St. Paul borrowed them are the following:—

Rom. iii. 13: "Their mouth is an open sepulchre; with their tongues they have used deceit." Borrowed from Psa. v. 10.

"The poison of asps is under their lips." From Psa. cxl. 3.

Verse 14: "Whose mouth is full of cursing and bitterness." From Psa. x. 7.

Verse 15: "Their feet are swift to shed blood." From Prov. i. 16, or Isa. lix. 7.

Verses 16, 17, 18: "Destruction and misery are in their ways, the way of peace they have not known, and there is no fear of God before their eyes." From Isa. lix. 7, 8.

When the reader has collated all these passages in the *original*, he will probably feel little satisfaction relative to the probability of the hypothesis they are summoned to support.

These verses are not found in the best copies of the *Vulgate*, though it appears they were in the old *Itala* or *Antehieronymian* version. They are not in the *Codex Alexandrinus* of the *Septuagint*; nor are they in either the *Greek* or *Latin* text of the *Complutensian* Polyglot. They are wanting also in the *Antwerp* and *Parisian* Polyglots. They are neither in the *Chaldee* nor *Syriac* versions. They are not acknowledged as a part of this Psalm by *Theodoret*, *Chrysostom*, *Euthymius*, *Arnobius*, *Apollinaris*, the *Greek Catena*, *Eusebius*, of Cæsarea, nor *Jerome*. The latter, however, acknowledges that they were in his time *read in the churches*. I have seen no Latin MS. without them; and they are quoted by *Justin Martyr* and *Augustine*. They are also in the *Editio Princeps* of the *Vulgate*, and in all the ancient *Psalters* known. They are in that *Psalter* which I have frequently

quoted, both in the *Latino-Scotico-English* version and paraphrase.

Of this version the following is a faithful copy, beginning with the *third* verse of the *fourteenth* Psalm :—

> Al tha heldd̄id togyder; thai er made unprofytable:
> Thar es none that dos gude; thar es none til one.
> A grave opynnand, es the throte of tham.
> With thaire tunges tryeherusly thai wroght
> Venym of snakes undir the lippis of tham.
> Owhas mouth es ful of werying and bitternes:
> Swyft thaire fete to spil blode.
> Brekyng and wikednes in thair waies:
> And the way of pees thai knew noght:
> The drede of God es noght byfore the eghen of thaim.

There is a good deal of difference between this, and that *version* attributed to *Wiclif*, as it stands in my large MS. Bible, quoted in different parts of the New Testament, particularly in 1 Cor xiii. 1, &c. I shall give it here line for line with the above.

> Alle boweden aweye to gydre; thei ben maad unprofitable:
> Ther is not that doith good thing, ther is not til to oon.
> A Sepulcre opnyng is the throote of hem:
> With her tungis thei diden gylinly; or treeherously:
> The venym of eddris, that is clepid Aspis, under her lippis:
> The mouth of whom is ful of cursing, or worrying and bittrenesse:
> The feet of hem ben swift for to schede out blood:
> Contricioun or defouling to God, and infelicite or cursidnesse, the wayes of hem;
> And thei knewen not the weyes of pees;
> The dreed of God is not bifore her ygen.

The words underlined in the above are added by the translator as explanatory of the preceding terms. It is worthy of remark that *Coverdale* inserts the whole of the addition in this Psalm; and *Cardmarden* has inserted it in his Bible, but in a letter different from the text.

It is now time to state what has been deemed of considerable importance to the authenticity of these verses; viz., that they are found in a *Hebrew* MS., numbered by *Kennicott* in his catalogue 649. It is in the public library at *Leyden*; contains the *Psalms* with a *Latin version* and *Scholia*; and appears to have been written about the end of the *fourteenth* century, and probably by some *Christian*. I shall give the text with a literal *translation*, as it stands in this MS., line for line with the preceding :—

קבר פתוח גרונם
An open sepulchre is their throat;
לשונם יחליקין
With their tongues they flatter;
חמת עכשוב תחת לשונם
The venom of the asp is under their tongue;
אשר פיהם אלה ומרמה מלא
Whose mouth of cursing and bitterness is full;
קלו רגליהם לשפוך דם:
Swift are their feet to shed blood;
מזל רע ופגע רע בדרכיהם
An evil aspect, and an evil event, in their ways:
ודרך שלום לא ידעו
And the way of peace they know not.
אין פחד אלהים לנגד עיניהם:
No fear of God before their eyes.

It would be easy to criticise upon the Hebrew in this long quotation. I shall content myself with what *Calmet*, who received his information from others that had inspected the Leyden MS., says of this *addition*: "Les sçavans, qui ont examiné ce manuscrit, y ont remarqué un Hebreu barbare en cet endroit; et des façons de parler, qui ne sentent point les siecles où la langue Hebraïque etoit en usage." "Learned men, who have examined this MS., have remarked a barbarous Hebraism in this place, and modes of speech which savour not of those ages in which the Hebrew language was in use."

If this be an interpolation in the Psalm, it is *very ancient*; as we have the testimony of *Jerome*, who was prejudiced against it, that it was read in all the churches in his time, and how long before we cannot tell. And that these verses are a valuable portion of Divine revelation, as they stand in Rom. iii. 13–18, none can successfully deny. See *Rosenmüller*, *Kennicott*, and *De Rossi*.

Analysis of the Fourteenth Psalm.

This Psalm is the practical atheist's character, and has two parts :—

I. The description of the practical atheist, from ver. 1 to 7.

II. A petition for the Church, ver. 7.

I. 1. The atheist is here noted to us by different characters :—

1. From his *name*, נבל *nabal*, a *fool*, or rather a *churl*; no natural fool, but a sinful: a *fool* in that in which he should be wise.

2. His hypocrisy or cunning; *he saith*, but he will not have it known, it is to himself, "He saith in his heart." He is a close, politic *fool*.

3. His saying, or his chief and prime principle: "There is no God."

4. From his practice; confessing God in his words for some political advantages, yet in his works denying him. For, 1. His heart is wicked and unregenerate: "They are corrupt." 2. He is a sinner in a high practical degree: "They have done abominable works." 3. He performs no duty: "There is none that doeth good." He *commits* sin; he *omits* duty.

2. The psalmist demonstrates what he said *three* ways; and convinces them,—

1. By the testimony of *God* himself; he is a witness against them. He is, 1. An eyewitness: *he looks on*. 2. He is in heaven, and they are continually under his notice: "He looked down from heaven." 3. He sees *the children of men*, their *hearts* and their *works*. 4. And the object of his looking is to inquire after their *religion*: "To see if there were any that did understand and seek God."

2. And then he gives his testimony in these general terms: "They are all gone aside, they are all

together become filthy: there is none that doeth good, no, not one."

3. Next he accuses them of *two sins* of which they were especially guilty. 1. *Injustice:* "They eat up my people as bread." 2. *Impiety:* "They call not upon the Lord."

4. And that his testimony is true, he convinces them, 1. By the light of their own *conscience:* "Have all the workers of iniquity no knowledge!" Does not their own conscience tell them that all this is true! Do they not *know* this! 2. By *fear* and *terror*, the effects of an evil conscience: "There were they in great fear." They said, *There is no God;* but their conscience told them that *God was in the congregation of the righteous*, and that they should grievously answer for their *injustice* and *impiety*. 3. By the *hardness* of their *heart*, and contempt of the good counsels of the godly. If *he* reproved, *they* mocked. If he said *God was his refuge*, they laughed him to scorn. "Ye have shamed the counsel of the poor, because the Lord is his refuge."

II. The second part of the Psalm contains a petition for the Church:—

1. He prays that God would *send salvation to his people.*

2. That it might be *out of Zion;* because *Christ* was anointed and set a King upon the holy hill of Zion: "O that the salvation of Israel were come out of Zion!"

3. For then the consequence would be the great joy and happiness of all his people for their deliverance from captivity, *spiritual* and *temporal:* "When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad"

PSALM XV.

The important question answered, Who is a proper member of the Church militant! *and who shall finally join the* Church triumphant! *Ver.* 1 *contains the question; ver.* 2–5, *the answer.*

A Psalm of David.

LORD, [a] who shall [b] abide in thy tabernacle? who shall dwell in [c] thy holy hill?

2 [d] He that walketh uprightly, and worketh righteousness, and [e] speaketh the truth in his heart.

[a] Psa. xxiv. 3, &c.——[b] Heb. *sojourn.*——[c] Psa. ii. 6; iii. 4.

[d] Isa. xxxiii. 15.——[e] Zech. viii. 16; Eph. iv. 25.

NOTES ON PSALM XV.

The *title*, מזמור לדוד *mizmor ledavid, a Psalm of David*, has nothing in it particularly worthy of notice. If it were a Psalm composed during the captivity, relating to their return and settlement in their own land, with the restoration of their temple service and all the ordinances of God, and a description of the persons who should then be considered Israelites indeed, the name of *David* is improperly prefixed. But the subject is of the most general utility, and demands the most solemn and serious attention of all men who profess to believe in the immortality of the soul.

Verse 1. *Lord, who shall abide in thy tabernacle?*] The literal translation of this verse is, "Lord, who shall sojourn in thy tabernacle? who shall dwell in the mountain of thy holiness?" For the proper understanding of this question we must note the following particulars:—

1. The *tabernacle*, which was a kind of *movable temple*, was a type of the *Church militant*, or the state of the people of God in this world.

2. *Mount Zion*, the *holy mount*, where the temple was built, was the type of the *kingdom of heaven*. There the ark became *stationary*, and was no longer carried about from place to place; and the whole was typical of the *rest* that remains for the people of God.

3. The TABERNACLE was a temporary and frequently-removed building, carried about from place to place, and not long in any one place. Concerning this it is said מי יגור *mi yagur*, "Who shall *lodge*, or *sojourn*," there! It is not a *residence*, or *dwelling-place*, but a place to *lodge* in for a time.

4. The TEMPLE was a *fixed* and *permanent* building; and here it is inquired, מי ישכן *mi yiscon*, "Who shall *dwell*, *abide*," or have his *permanent residence*, there!

5. The *tabernacle* being a migratory temple, carried about on the shoulders of the priests and Levites, there was no *dwelling* there for any; they could but *lodge* or *sojourn*.

6. The *temple* being *fixed*, the priests, Levites, &c., became *permanent occupiers*. There was no *lodging* or *sojourning*, but *permanent residence* for all connected with it.

7. The *tabernacle* is, therefore, a proper type of the *Church militant*, wandering up and down, tossed by various storms and tempests; the followers of God, having here *no continuing city; sojourning* only on earth to get a preparation for eternal glory.

8. The *temple* is also a proper type or emblem of the *Church triumphant* in heaven. "Here the wicked cease from troubling, and the weary are at rest." It is the *dwelling-place*, the *eternal residence*, of all who are faithful unto death, who are made *pillars in that temple of God, to go no more out for ever.*

The questions therefore are,

1. Who can be considered a fit member of the Church of Christ here below? and,

2. Who shall be made partakers of an endless glory? In answer to these questions, the character of what we may term a *true Israelite*, or a *good Christian*, is given in the following particulars:—

Verse 2. *He that walketh uprightly*] הולך תמים *holech tamim*, 1. *He who walks perfectly.* Who sets God before his eyes, takes his word for the rule of his conduct, considers himself a *sojourner* on earth, and is continually *walking* to the kingdom of God. He acts

3 [l] *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, [g] nor [h] taketh up a reproach against his neighbour.

4 [i] In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* [k] sweareth to *his own* hurt, and changeth not.

5 [l] *He that* putteth not out his money to usury, [m] nor taketh reward against the innocent. He that doeth these *things* [n] shall never be moved.

[f] Lev. xix. 16; Psalm xxxiv. 13.——[g] Exod. xxiii. 1. [h] Or, *receiveth*, or, *endureth*.——[i] Esther iii. 2.——[k] Judges xi. 35.

[l] Exod. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19; Ezek. xviii. 8; xxii. 12.——[m] Exod. xxiii. 8; Deut. xvi. 19.——[n] Psa. xvi. 8; 2 Pet. i. 10.

according to the *perfections* of God's law; he has respect to all its parts, and feels the weight and importance of all its injunctions.

And worketh righteousness] 2. He is not satisfied with a *contemplative* life; he has *duties* to perform. The law of *righteousness* has placed him in certain *relations*, and each of these relations has its peculiar duties. פעל צדק *poel tsedek*, the words here used, signify to *give just weight*, to *render* to all their *dues*. 1. As he is the *creature* of God, he has duties to perform to *him*. He owes God his heart: *My son, give me thy heart*; and should love him with all his heart, soul, mind, and strength. This is giving God *his due*. 2. As a *member of civil society*, he has various duties to perform to his fellows, as they have to him. He is to love them as himself, and do unto all men as he would they should do unto him. 3. There are duties which he owes to *himself*. That his *body* may be in health, vigour, and activity, he should avoid every thing by which it might be injured, particularly all excesses in eating, drinking, sleeping, &c. That his *soul* may be saved, he should avoid all sin; all irregular and disorderly passions. He owes it to his soul to apply to God for that grace which produces repentance, faith, and holiness; and in order to get all these blessings, he should *read, watch, pray, hear the word preached*, and diligently use all the *ordinances of God*. He who acts not thus, *defrauds both his body and soul*: but the person in the text *works righteousness —gives to all their due*; and thus keeps a conscience void of offence both towards God and man.

And speaketh the truth in his heart.] 3. He is a *true* man; in him there is no *false way*. He is no man of *pretences*; *speaking one thing*, and *meaning another*. He *professes* nothing but what he *feels* and *intends*; with him there are no *hollow friendships*, *vain compliments*, nor *empty professions of esteem, love, regard*, or *friendship*. His *mouth* speaks nothing but what his *heart* dictates. His *heart*, his *tongue*, and his *hand*, are all in unison. *Hypocrisy*, *guile*, and *deceit*, have no place in his soul.

Verse 3. He that *backbiteth not with his tongue*] לא רגל יגל לשנו *lo ragal al leshono*, "he foots not upon his tongue." 4. He is one who treats his neighbour with respect. He says nothing that might injure him in his *character*, *person*, or *property*; he *forges* no calumny, he is *author* of no slander, he *insinuates* nothing by which his neighbour may be injured. The *tongue*, because of its slanderous conversation, is represented in the nervous original as *kicking about* the character of an absent person; a very common vice, and as destructive as it is common: but the man who expects to see God abhors it, and *backbites not with his tongue*. The words *backbite* and *backbiter* come from the Anglo-Saxon bac, *the back*, and bitan, *to bite*. How it came to be used in the sense it has in our language, seems at first view unaccountable; but it was intended to convey the treble sense of *knavishness*, *cowardice*, and *brutality*. He is a *knave*, who would rob you of your *good name*; he is a *coward*, that would speak of you in your *absence* what he dared not to do in your *presence*; and only an ill-conditioned *dog* would fly at and *bite* your *back* when your *face* was *turned*. All these *three ideas* are included in the term; and they all meet in the *detractor* and *calumniator*. His tongue is the tongue of a *knave*, a *coward*, and a *dog*. Such a person, of course, has no right to the privileges of the *Church militant*, and none of his disposition can ever see God.

Nor doeth evil to his neighbour] 5. He not only avoids *evil speaking*, but he avoids also *evil acting* towards his neighbour. He *speaks* no *evil* of him; he *does* no *evil* to him; he does him no *harm*; he occasions him no *wrong*. On the contrary, he *gives him his due*. See under the second particular.

Nor taketh up a reproach against his neighbour.] 6. The word חרפה *cherpah*, which we here translate *a reproach*, comes from חרף *charaph*, *to strip*, or *make bare*, to *deprive one of his garments*; hence חרף *choreph*, the *winter*, because it *strips the fields* of their *clothing*, and the *trees* of their *foliage*. By this, nature appears to be *dishonoured* and *disgraced*. The application is easy: a man, for instance, of a good character is reported to have done something wrong: the tale is spread, and the slanderers and *backbiters* carry it about; and thus the man is *stripped* of *his fair character*, of his *clothing of righteousness*, *truth*, and *honesty*. All may be *false*; or the man, in an hour of the power of darkness, may have been tempted and *overcome*; may have been wounded in the cloudy and dark day, and deeply mourns his fall before God. Who that has not the heart of a devil would not strive rather to *cover* than *make bare* the fault? Those *who feed*, as the proverb says, *like the flies, passing over all a man's whole parts to light upon his wounds*, will take up the tale, *and carry it about*. Such, in the course of their diabolic work, carry the story of scandal to the righteous man; to him who loves his God and his neighbour. But what reception has the tale-bearer? The good man *taketh it not up*; לא נשא *lo nasa*, he will not *bear* it; it shall not be propagated from him. He cannot prevent the detractor from *laying it down*; but it is in his power not to *take it up*: and thus the progress of the slander may be arrested. *He taketh not up a reproach against his neighbour*; and the tale-bearer is probably discouraged from carrying it to another door. Reader, drive the slanderer of your neighbour far away from you: ever remem-

bering that in the law of God, as well as in the law of the land, "the *receiver* is as bad as the *thief*."

Verse 4. *In whose eyes a vile person is contemned*] 7. This man judges of others by their conduct; he tries no man's heart. He knows men only by the *fruits* they bear; and thus he gains knowledge of the *principle* from which they proceed. *A vile person*, נמאס *nimas*, the *reprobate*, one abandoned to sin; is *despised*, נבזה *nibzeh*, is *loathsome*, as if he were covered with the *elephantiasis* or *leprosy*, for so the word implies. He may be *rich*, he may be *learned*, he may be a *great man* and *honourable* with his master, in high offices in the state; but if he be a spiritual *leper*, an *infidel*, a *profligate*, the righteous man must despise him, and hold him, because he is an enemy to God and to man, in sovereign contempt. If he be in power, he will not treat him as if *worthy* of his dignity; while he *respects* the *office* he will *detest* the *man*. And this is quite right; for the popular odium should ever be pointed against vice.

Aben Ezra gives a curious turn to this clause, which he translates thus: "He is mean and contemptible in his own eyes;" and it is certain that the original, נבזה בעיניו נמאס *nibzeh beeyuniv nimas*, will bear this translation. His *paraphrase* on it is beautiful: "A pious man, whatever good he may have done, and however concordant to the Divine law he may have walked, considers all this of no worth, compared with what it was his duty to do for the glory of his Creator." A sentiment very like that of our Lord, Luke xvii. 10: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

Taken in this sense, the words intimate, that the man who is truly pious, who is a proper member of the Church *militant*, and is going straight to the *Church triumphant*, is truly *humble*; he knows he *has nothing but what he has received*, he has no *merit*, he trusts not in himself, but in the living God. He renounces his *own righteousness*, and trusts in the *eternal mercy of God* through the *infinitely meritorious atonement* made by Jesus Christ. The language of his heart is,—

"I loathe myself when God I see,
And into nothing fall:
Content that thou exalted be,
And Christ be all in all."

He honoureth them that fear the Lord] 8. This clause is a proof, however just the sentiment, that *Aben Ezra* has mistaken the meaning of the preceding clause. The truly pious man, while he has in contempt the *honourable* and *right honourable* profligate, yet *honours them that fear the Lord*, though found in the most abject poverty; though, with *Job*, on the *dunghill*; or, with *Lazarus*, covered with *sores* at the rich man's gate. Character is the object of his attention; persons and circumstances are of minor importance.

The fear of the Lord is often taken for the *whole of religion*; and sometimes for that *reverence* which a man feels for the *majesty* and *holiness of God*, that induces him to hate and depart from evil. Here it may signify the lowest degree of religion, *repentance whereby we forsake sin*.

Sweareth to his own *hurt, and changeth not.*] 9 If at any time he have bound himself by a solemn engagement to do so and so, and he finds afterwards that to keep his *oath* will be greatly to his *damage*; yet such reverence has he for *God* and for *truth*, that he will not *change*, be the consequences what they may. He is faithful also to his *promises*; his bare word will bind him equally with an *oath*. He that will not be honest *without* an oath will not be honest *with* one.

The *Hebrew* might be thus translated: "He sweareth to afflict himself, and does not change;" and thus the *Chaldee* has rendered this clause. He has promised to the Lord to keep his body under, and bring it into subjection; to deny himself that he may not pamper the flesh, and have the more to give to the poor.

Verse 5. *Putteth not out his money to usury*] 10. As *usury* signifies *unlawful interest*, or that which is got by *taking advantage of the necessity of a distressed neighbour*, no man that fears God can be guilty of it. The word נשך *neshech*, which we translate *usury*, comes from *nashach*, to *bite as a serpent*; and here must signify that *biting* or *devouring usury*, which ruins the man who has it to pay. "The *increase of usury* is called נשך *neshech*, because it resembles the *biting of a serpent*. For as this is so small at first, as scarcely to be perceptible, but the *venom* soon spreads and diffuses itself till it reaches the vitals; so the *increase* of *usury*, which at first is not perceived nor felt, at length grows so much as by degrees to *devour* another's substance." *Middoch's* edition of *Leigh's* Critica Sacra, sub voce נשך.

The Jews ever were, and are still, remarkable for *usury* and *usurious contracts*; and a Jew that is saved from it is in the fair way, charity would suppose, to the kingdom of heaven. The Roman laws condemned the *usurer* to the forfeiture of *four times the sum*. Cato de Re Rust., lib. i.

Nor taketh reward against the innocent.] 11. He neither gives nor receives a *bribe* in order to pervert justice or injure an innocent man in his cause. The lawyer, who sees a poor man opposed by a rich man, who, though he is convinced in his conscience that the poor man has justice and right on his side, yet takes the *larger fee* from the *rich* man to plead against the poor man, has in fact taken a *bribe against the innocent*, and without the most signal interposition of the mercy of God, is as sure of hell as if he were already there.

He that doeth these things] He in whose character all these excellences meet, though still much more is necessary under the *Christian dispensation, shall never be moved*—he shall stand fast for ever. He is an upright, honest man, and God will ever be his support.

Now we have the important question answered, Who shall go to heaven? The man who to *faith in Christ Jesus* adds those *eleven* moral excellences which have been already enumerated. And only such a character is fit for a place in the Church of Christ.

On this verse there is a singular reading in my old MS. *Psalter*, which I must notice. The clause, *Qui pecuniam suam non dedit ad usuram*, "who putteth

not out his money to usury," is thus translated: Me that gaf nout his catel til oker. Now this intimates that the author had either read *pecudem*, CATTLE, for *pecuniam*, MONEY; or that *catel* was the only *money* current in his time and country. And indeed it has long been the case, that the *Scottish* peasantry paid their rents *in kind*; so many *cows* or *sheep* given to the laird for the usufruct of the ground. That this is no mistake in the *translation* is evident enough from the *paraphrase*, where he repeats the words, with his gloss upon them: Me that gaf nout his Catel til oker bodyly als covaytus men dos gastly: that he seke naght for his gude dede, na mede of this world, bot anely of heven.

The very unusual word *aker* signifies *produce* of any kind, whether of *cattle*, *land*, *money*, or even the human *offspring*. It is found in the *Anglo-Saxon*, the *Gothic*, the *German*, and the *Danish*; in all which languages it signifies *produce*, *fruit*, *offspring*, *usury*, and the like. Dr. *Jameson* does not show the word in any of its forms, though it is evident that it existed in the ancient *Scottish* language.

The word *catel* may be used here for *chattels*, *substance* of any kind, moveable or immoveable; but this word itself was originally derived from *cattle*, which were from the beginning the *principal substance* or *riches* of the inhabitants of the country. Indeed the word *pecunia*, *money*, was derived from *pecus*, *cattle*, which were no longer used as a medium of commerce when silver and gold came into use. There is a passage in *Chaucer* where *cattel catching* seems to be used for *getting money*. Speaking of the wicked priests of his time, he says:—

> Some on her churches dwell
> Apparailled poorely proud of porte;
> The seven Sacramentes thei doen sell,
> En Cattel catching is her comfort.
> Of each matter thei wollen mell;
> And doen hem wrong is her disport.
> To affraie the people thei been fell
> And hold hem lower than doeth the Lorde.
>
> *Plowmanne's Tale*, 3d part.

ANALYSIS OF THE FIFTEENTH PSALM.

A Psalm of doctrine, consisting of *two* parts, in which we have the character of a sound Christian, (rather, an upright Jew.)

I. The *first* part is delivered in the form of a *dialogue* between God and the prophet, from ver. 1–5.

II. The *second* is the *epiphonema*, or moral reflection, in the close of the last verse.

I. The question proposed by the psalmist to God,

1. "Lord, who shall sojourn in thy holy tabernacle?"

2. "Who shall rest upon thy holy hill?" That is, because all are not *Israel* which are *of Israel*, therefore the psalmist asks of God, Who shall *sojourn* as a true member in the *Church militant?* And who shall *rest* in the *Church triumphant?*

2. To which God returns the following answer, containing very remarkable notes of the true character of a member of the Church:—

1. In *general*, he is a man, who is, 1. *Upright* in *thought*; he is an honest man: "He that walketh uprightly." 2. *Just* in his *deed*: "He works righteousness." 3. *True* in his *word*: "He speaks the truth in his heart."

2. In *particular*, he is a man who avoids evil.

1. In himself he is no slanderer: "He backbites not with his tongue."

2. He is no wrong-doer: "Nor doeth evil to his neighbour."

3. He is no reviler, tale-bearer, nor tale-hearer: "He takes not up a reproach against his neighbour."

4. He is no favourer of sin: "In whose eyes an evil person is contemned."

5. He is no oppressor nor extortioner: *He puts not his money* to his poor brother *to usury*.

6. No briber: "He takes no reward against the innocent."

2. Such a man is he who *honours them that fear the Lord*.

3. "He sweareth to his own hurt, and changeth not." He will surely keep his word; his character is composed of piety and charity.

II. The *epiphonema*, or moral reflection has these *two* parts:—

1. The *party* to whom this privilege belongs: "He that doeth these things;" for the *doers*, not the *hearers*, of the law shall be justified.

2. The *promise* made to him: "He shall never be moved." The life of grace is the way to the life of glory. See the preceding notes.

PSALM XVI.

The contents of this Psalm are usually given in the following manner: David, sojourning among idolaters, and being obliged to leave his own country through Saul's persecution, cries to God for help; expresses his abhorrence of idolatry, and his desire to be again united to God's people, 1–4; *and declares his strong confidence in God, who had dealt bountifully with him,* 5–7. *Then follows a remarkable prophecy of the resurrection of Christ,* 8–11.

[a] Michtam [b] of David.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

PRESERVE me, O God: [c] for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my LORD; [d] my goodness *extendeth* not to thee;

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

[a] Or, *A golden* Psalm *of David.*——[b] So Psa. lvi., lvii., lviii., lix., lx.

[c] Psa. xxv. 20.——[d] Job xxii. 2, 3; xxxv. 7, 8; Psa. l. 9; Rom. xi. 35.

NOTES ON PSALM XVI.

The *title* of this Psalm in the Hebrew is מכתם לדוד *michtam ledavid*; which the *Chaldee* translates, "A straight sculpture of David." The *Septuagint*, Στηλογραφια τῳ Δαυιδ, "The inscription on a pillar to David;" as if the Psalm had been inscribed on a pillar, to keep it in remembrance. As כתם *catham* signifies to *engrave* or *stamp*, this has given rise to the above inscription. מכתם *michtam* also means *pure* or *stamped gold*; and hence it has been supposed that this title was given to it on account of its *excellence*: a *golden Psalm*, or a Psalm worthy to be *written in letters of gold*; as some of the verses of *Pythagoras* were called *the golden verses*, because of their *excellence*. Gold being the most *excellent* and *precious* of all metals, it has been used to express metaphorically *excellence* and *perfection* of *every kind*. Thus a *golden tongue* or *mouth*, the most *excellent eloquence*; so *Chrysostom* means, this eminent man having had his name from his eloquence;—a *golden book*, one of the *choicest* and *most valuable* of its kind, &c. But I have already sufficiently expressed my doubts concerning the meanings given to these titles. See the note on the title of Psalm lx.

That David was the author there can be no doubt. It is most pointedly attributed to him by St. Peter, Acts ii. 25–31. That its principal parts might have some relation to his circumstances is also probable; but that Jesus Christ is its main scope, not only appears from quotations made by the apostle as above, but from the circumstance, that some parts of it never did and never could apply to David. From the most serious and attentive consideration of the whole Psalm, I am convinced that every verse of it belongs to Jesus Christ, and none other: and this, on reference, I find to be the view taken of it by my ancient Psalter. But as he is referred to here as the Redeemer of the world, consequently, as God manifested in the flesh, there are several portions of the Psalm, as well as in the New Testament, where the *Divine* and *human* natures are spoken of *separately*: and if this *distinction* be properly regarded, we shall find, not only no inconsistency, but a beautiful harmony through the whole.

Verse 1. *Preserve me, O God: for in thee do I put my trust.*] On the mode of interpretation which I have hinted at above, I consider this a prayer of the *man* Christ Jesus on his entering on his great atoning work, particularly his *passion* in the garden of Gethsemane. In that passion, Jesus Christ most evidently speaks as *man*; and with the strictest propriety, as it was the *manhood*, not the *Godhead*, that was engaged in the *suffering*.

שמרני *shomreni, keep me—preserve, sustain*, this feeble *humanity*, now about to bear the load of that punishment due to the whole of the human race. *For in thee*, חסיתי *chasithi, have I hoped*. No *human* fortitude, or animal courage, can avail in my circumstances. These are no *common* sufferings; they are not of a *natural* kind; they are not *proportioned* to the strength of a *human* body, or the *energy* of a human spirit; and my *immaculate humanity*, which is subjected to these sufferings, must be dissolved by them, if not upheld by thee, the strong God. It is worthy of remark, that our Lord here uses the term, אל *El*, which signifies the *strong God*, an expression remarkably suited to the *frailty* of that *human nature* which was now entering upon its vicarious sufferings. It will be seen with what admirable propriety the *Messiah varies the appellations* of the Divine Being in this address; a circumstance which no translation without paraphrase can express.

Verse 2. *Thou hast said unto the Lord, Thou art my Lord*] Thou hast said ליהוה *layhovah*, to Jehovah, the supreme, self-existing, and eternal Being; *Thou* art *my Lord*, אתה אדני *adonai attah*, Thou art my *prop*, *stay*, or *support*. As the Messiah, or Son of God, Jesus derived his being and support from Jehovah; and the man Christ was supported by the eternal Divinity that dwelt within him, without which he could not have sustained the sufferings which he passed through, nor have made an atonement for the sin of the world; it is the suffering Messiah, or the Messiah in prospect of his sufferings, who here speaks.

My goodness extendeth *not to thee*] There are almost endless explanations of this clause; no man can read them without being confounded by them. The SEPTUAGINT read, ὁτι των αγαθων μου ου χρειαν εχεις; *Because thou dost not need my goods.* The VULGATE follows the *Septuagint*. The CHALDEE: *My good is given only by thyself.* So the SYRIAC: *My good is from thee.* The ARABIC: *Thou dost not need my good works.* And in this sense, with shades of difference, it has been understood by most commentators and critics.

Bishop *Horsley* translates, *Thou art my good—not besides thee.* Dr. *Kennicott*, *My goodness is not without thee.*

I think the words should be understood of what the Messiah was doing for men. My goodness, טובתי *tobathi*, "my bounty," is not to thee. What I am doing can add nothing to thy divinity; thou art not providing this astonishing sacrifice because thou canst derive any excellence from it: but this bounty extends *to the saints*—to all the spirits of just men made perfect, whose bodies are still in the earth; and to the excellent, אדירי *addirey*, "the noble or supereminent ones," those who through faith and patience inherit the promises. The saints and illustrious ones not only taste of my goodness, but enjoy my salvation. Perhaps *angels* themselves may be intended; they are not uninterested in the incarnation, passion, death,

A. M. cir. 2946. B. C. cir. 1058 Sauli, Regis Israelitarum, cir. annum 38.

4 Their sorrows shall be multiplied *that* [e] hasten *after* another *god:* their drink-offerings of blood will I not offer, [f] nor take up their names into my lips.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

5 [g] The LORD *is* the portion of [h] mine inheritance [i] and [k] of

[e] Or, *give gifts to another.*——[f] Exod. xxiii. 13; Josh. xxiii. 7; Hos. ii. 16, 17.——[g] Deut. xxxii. 9; Psa. lxxiii. 26; cxix. 57; cxlii. 5; Jer. x. 16; Lam. iii. 24.——[h] Heb. *of my part.* [i] Num. xvi. 14; Deut. ix. 29.——[k] Psa. xi. 6; xxiii. 5; cxvi. 13.

and resurrection of our Lord. They *desire to look into these things*; and the victories of the cross in the conversion of sinners cause joy among the angels of God.

The קדושים *kedoshim*, "saints," or consecrated persons, may refer to the *first planters of Christianity, evangelists, apostles*, &c., who were separated from all others, and *consecrated* to the great important work of preaching among the Gentiles the unsearchable riches of Christ. With these was all the *desire*, חפץ *chephets*, the *good will* and *delight* of Christ. In all their ministrations he was both *with* them and *in* them.

The passage, taken as referring to David, intimates that he abhorred the company of the profane and worthless, and delighted to associate with them that excelled in virtue.

On these two verses the translation and paraphrase of my old Psalter must not be forgotten:—

Verse 1. Conserva me, Domine, &c.

Trans. Kepe me Lord, for I hoped in the; I said til Lord, my God thou ert; for, of my gudes thu has na nede.

Par.—The voice of Crist in his manhede; prayand til the fader, and sayand: Lord, fader, kepe me imang peplis, for I hoped in the, noght in me. I said til the, my God, thu ert in that, that I am man; for thu has no nede of my godes; bot I haf of the, al that I haf; here is the wil pride of men confounded; that evenes that thai haf ought of tham self bot syn.

Verse 2. Sanctis qui sunt in terra, &c.

Trans. Til halowes the qwilk er in his land, he selcouthed all my willes in tham.

Par.—Noght til wiked, bot til halows clene in saule, and depertid fra erdly bysynes, the qwilk er in his land: that es, thai haf fested thair hope in the land of heven; and rotyd in luf: the qwilk hope es als anker in stremys of this werld. He selcouthed al my willes, that of wondirful, he made my willes, of dying and rysing, sett and fulfilled in tham: that es, in thair profete, qware in thai feled qwat it profeted tham my mekenes that wild dye, and my myght to rise.

Verse 4. *Their sorrows shall be multiplied* that *hasten* after *another* god] The Chaldee has: "They multiply their idols, and afterwards hasten that they may offer their gifts." In the Hebrew text there is no word for *God*, and therefore *Messiah* or *Saviour* might be as well substituted; and then the whole will refer to the unbelieving Jews. They would not have the true Christ; they have sought, and are seeking, another Messiah; and how amply fulfilled has the prophetic declaration been in them! Their *sorrows have been multiplied* for more than 1800 years.

The *Vulgate* and *Septuagint*, and after them the *Æthiopic* and *Arabic*, have given this clause a widely different turn: their afflictions have been multiplied, and afterwards they have run swiftly;" referring to the suffering saints: the more they were afflicted and persecuted, the more fervent and prosperous they became.

Their drink-offerings of blood will I not offer] נסך *nesech* is a *libation*, whether of *wine* or *water*, poured out on the sacrifice. A *drink-offering of blood* is not a correct form of expression; it is rather the *libation on the blood of the sacrifice* already made. Coverdale translates the same; but *Mathewes*, who reformed his text in a few places, has Their drynke offeringes of blonde, without much mending the text; though by this the exceptionable idea of a *drink-offering of blood* is avoided. As applicable to our Lord, here is an intimation that their libations and sacrifices should cease. None of these should exist under the Christian dispensation; Jesus Christ's offering upon the cross being the accomplishment and termination of all such sacrifices.

Nor take up their names into my lips.] None of those sacrifices shall be mentioned with any kind of respect after the *end* of their institution shall have been accomplished; for sacrifice, offering, burnt-offering, and sacrifice for sin, such as are offered according to the law, God would no longer receive; therefore Jesus said; "Lo, I come to do thy will; a body hast thou prepared me." Since that time all these sacrifices have ceased. The old *Psalter* is curious:—

Verse 4. Multiplicate sunt infirmitates eorum; postea acceleraverunt.

Trans. Manyfalded er thair sekenes; and sythen thai hasted thaim.

Par.—That es at say; thai knew that thai war ful seke in body and saule, and sythen thai hasted tham til the Leche; for he that feles him seke, he sekes remedy. Il men wenes that thai er noght seke for thi thai dye in thair syn.

Non congregabo conventicula eorum de sanguinibus, &c.

Trans. I sal noght gadyr the coventes of tha of blodes; ne I sal be menand of their names thurgh my lippis.

Par. That est at say, by the coventes of haly men, my servaundes sal nout fleschely, but gastly; for *blode* bytakyns syn and unclenes that thai er in, that folous thair flesche, and the vanites of thair blode; that er comen of grete kyn. Ne I sal by menand of thair names; for thai er chaunged fra syn till ryghtwisnes on domesday, qwen I sal speke thrugh my lippes til thaim that haldes the name of wykednes: sa ye weryed til fyer with outen end.

Verse 5. *The Lord* is *the portion of mine inheritance*] The Messiah speaks. Jehovah is the portion of mine inheritance; I seek no earthly good; I desire to do the will of God, and that only. It is God who has given me this lot—to redeem mankind—to have them for mine inheritance. From him I have received the

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: [l] my reins also instruct me in the night seasons.

8 [m] I have set the LORD always before me: because [n] *he is* at my right hand, [o] I shall not be moved.

A. M. cir. 2946 B. C. cir. 1058 Sauli. Regis Israelitarum, cir. annum 38.

9 Therefore my heart is glad, [p] and my glory rejoiceth: my flesh also shall [q] rest in hope.

10 [r] For thou wilt not leave [s] my soul in

[l] Psa. xvii. 3.——[m] Acts ii. 25, &c.——[n] Psa. lxxiii. 23; cx. 5; cxxi. 5.——[o] Psa. xv. 5.——[p] Psa. xxx. 12; lvii. 8.

[q] Heb. *dwell confidently.*——[r] Psa. xlix. 15; Acts ii. 27, 31; xiii. 35.——[s] Lev. xix. 28; Num. vi. 6.

cup of suffering, which I shall drink for their sake, through which I shall impart to them the *cup of consolation*. He, by the grace of God, has *tasted death for every man*; and he has instituted the *cup of blessing* to commemorate his passion and death.

Verse 6. *The lines are fallen unto me in pleasant places*] Here is an allusion to the ancient division of the land by lot among the Israelites, the breadth and length being ascertained by lines which were used in measuring. I have got a rich inheritance of immortal spirits; and I myself, as man, shall have a name above every name, and be raised to thy throne, on which I shall sit, and be admired in my saints to all eternity.

I have a goodly heritage.] A Church, an innumerable multitude of saints, partakers of the Divine nature, and filled with all the fulness of God. And these shall dwell with me in the heaven of heavens to all eternity. The old *Psalter*:—

Verse 5. Dominus pars hereditatis mee et calicis mei, &c.

Trans. Lord es part of myn herytage and of my chalyce: thow ert that sal restore myn herytage till me.

Par. Lord the fader es part, that es, he es porcioun and mede of myn herytage; that es of haly men, qwam I weld in herytage. Other men eheses tham what tham lyst: my part es God, and he es part of my chalyce: that es, he es my eopp of al my delyte and joy. Wereldys men drynkes the venemus lustes, and the drubly delytes of lychery and covatys: I in my halows sal drynk God; for thu ert fadyr that sal restore till me, that es, til my men, myn herytage, that thai lost in Adam: that es thu restores til tham the knawyng of my bryghthede.

Verse 6. Funes ceciderunt michi in preclaris, &c.

Trans. Strynges fel to me in ful bryght: for qwy, myn herytage is ful bryght till me.

Par. Strynges, that er merkes of my possessioun, in thi bryghtnes, fel als with eutte; als the possessioun of prestes and dekens in the alde law, was God; for qwy myn herytage, that es haly men es bryght til me of thai seme layth and aute eastyng til some of the werld, til me thai er fairer and bryght.

Verse 7. *Who hath given me counsel?*] Jesus, as *man*, received all his knowledge and wisdom from God; Luke ii. 40–52. And in him were hidden all the treasures of wisdom and knowledge.

My reins also instruct me] כליותי *kilyothai, reins* or *kidneys*, which from their *retired* situation in the body, says *Parkhurst*, and being *hidden* in fat, are often used in Scripture for the most *secret workings* and *affections of the heart*.

The *kidneys* and their *fat* were always to be burnt in sacrifice, to indicate that the most secret purposes and affections of the soul are to be devoted to God.

In the night seasons.] That is, in the time of my *passion*, my secret purposes and determinations concerning the redemption of man support me. "For the joy that was set before him he endured the cross, despising the shame;" Heb. xii. 2.

Verse 8. *I have set the Lord always before me*] This verse, and all to the end of ver. 11, are applied by St. Peter to the *death and resurrection of Christ*. Acts ii. 25, &c.

In all that our Lord *did*, *said*, or *suffered*, he kept the glory of the Father and the accomplishment of his purpose constantly in view. He tells us that he did not come down from heaven to do his own will, but the will of the Father who had sent him. See John xvii. 4.

He is *at my right hand*] That is, I have his constant presence, approbation, and support. All this is spoken by Christ as *man*.

I shall not be moved.] Nothing can swerve me from my purpose; nothing can prevent me from fulfilling the Divine counsel, in reference to the salvation of men.

Verse 9. *Therefore my heart is glad*] Unutterably happy in God; always full of the Divine presence; because whatsoever I do pleaseth him. The *man* Christ Jesus must be constantly in communion with God, because he was without spot and blemish.

My glory rejoiceth] My *tongue*, so called by the Hebrews, (see Psa. lvii. 8; xxx. 12,) because it was bestowed on us to glorify God, and because it is our *glory*, being the instrument of expressing our thoughts by words. See *Dodd*. But *soul* bids as fair to be the meaning. See the notes on Acts ii. 25, &c.

My flesh also shall rest in hope.] There is no sense in which these and the following words can be spoken of David. Jesus, even on the cross, and breathing out his soul with his life, saw that his rest in the grave would be very short: just a sufficiency of time to prove the *reality* of his death, but not *long enough* to produce *corruption*; and this is well argued by St. Peter, Acts ii. 31.

Verse 10. *Thine Holy One*] This is in the plural number, חסידיך *chasideyeha, thy Holy Ones*; but none of the *versions* translate it in the *plural*; and as it is in the singular number, חסידך *chasidecha*, in several *ancient editions*, among which is the *Complutensian*

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hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt show me the [t] path of life: [u] in thy presence *is* fulness of joy; [v] at thy right hand *there are* pleasures for evermore.

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[t] Matt. vii. 14.——[u] Psa. xvii. 15; xxi. 6; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2.——[v] Psa. xxxvi. 8.

Polyglot, and no less than *two hundred and sixty-four* of *Kennicott's* and *De Rossi's* MSS., and in the quotation by St. *Peter*, in Acts ii. 27; xiii. 35, we may take it for granted that the present reading is a corruption; or that חסידך is an emphatic singular.

As to *leaving the soul in hell*, it can only mean permitting the *life* of the Messiah to *continue* under the power of *death*; for שאול *sheol* signifies a *pit*, a *ditch*, the *grave*, or *state of the dead*. See the notes on the parallel places, Acts ii. 25, &c.

See corruption.] All human beings see corruption, because born in sin, and liable to the curse. The human body of Jesus Christ, as being without sin, saw no corruption.

Verse 11. *Thou wilt show me the path of life*] I first shall find the *way out of the regions of death*, to *die no more*. Thus Christ was the *first fruits* of them that slept. Several had before risen from the dead, but they *died again*. Jesus rose from the dead, and is alive for evermore. Jesus Christ's resurrection from the dead was the first entrance out of the grave to eternal life or lives, חיים *chaiyim*, for the word is in the *plural*, and with great propriety too, as this resurrection implies the *life* of the *body*, and the *life* of the *rational soul* also.

In thy presence] פניך *paneycho, thy faces*. Every holy soul has, throughout eternity, the *beatific vision*, i. e., "it sees God as he is," because it is *like him*; 1 John iii. 2. It drinks in beatification from the presence of the Eternal TRINITY.

Thy right hand] The place of honour and dignity; repeatedly used in this sense in the Scriptures.

Pleasures for evermore.] נצח *netzach*, *onwardly*; *perpetually*, *continually*, well expressed by our translation, *ever* and *more*; an eternal progression. Think of *duration* in the most extended and unlimited manner, and there is still *more*; more to be suffered in hell, and more to be enjoyed in heaven. Great God! grant that my readers may have this beatific sight; this eternal progression in unadulterated, unchangeable, and unlimited happiness! Hear this prayer for His sake who found out the path of life, and who by his blood purchased an entrance into the holiest! Amen and Amen.

For the application of the whole Psalm to David, see the analysis at the end, which is a little altered from *David's Harp Strung and Tuned*.

The remains of this Psalm in the old *Psalter* are worthy to be inserted:—

Verse 7. Benedicam Dominum qui tribuit michi intellectum, &c.

Trans. I sal bles the Lord that gaf til me undirstandyng; and ober that til the nyght, suyled me my neres.

Par. That es I sal luf the fader that hafs gyfen undyrstandyng til my servauntes, thurgh the qwylk the herytage of heven may be sene and welded; and over that undyrstandyng, in the qwilk I saw, sais Crist, al sothefast thynges and haly. Of that I sal lof him that my nerys that es the Jewis of qwas kynd I toke flesch, that es my kyn snybbed me in wranges and temptaciounis, and passiouns, til the nyght, that es al the dede thai missaid hym, als so oure nerys: that es our fleschely delytes makes us worthy snybbyng til our dede; for perfytely may we noght be with outen syn, qwyles we lyf.

Verse 8. Providebam Dominum in conspectu meo, &c.

Trans. I perbaldr God ay in my syght; for he es at the ryght hand til me, that I be nout styrred.

Par. And in al thys anguys I for gatt nout God: bot I pervayde hym ay in my syght; that es, I comande o mang passand thynges: I toke nout my nee fra hym that ay es; bot I fested it in hym, so that he was ay in my sight, and he es nout fyled in synnes that assyduely with the ee of his thoght, byhaldes God, for he es at the ryght hand of me: that I be noght styred; that es, he helpes me in desyre of endles gudes, that I last stabil in hym, and for thi nane il thyng may haf mayster of me.

Verse 9. Propter hoc, elatum, est cor meum, et exultavit lingua mea, &c.

Trans. Thar fore gladded es my hert, and my toung joyed ober that, and my flesch sal rest in hope.

Par. This es ful joy that in hert es resayved, and with toung schewed, and over that joy in hert and mouth, my flesch sal rest in hope of rysyng.

Verse 10. Quoniam non derelinques in Inferno animam meam, &c.

Trans. For thow sal noght lefe my Saule in hell; ne thu sal noght gyf thi Malow to se corruptioun.

Par. That es at say, the Saule that I haf als veray man, sal noght be left in hell; and my body that thu haloued, sal noght rote. Here men may knaw that this es goddes word; for other mens bodis rotes.

Verse 11. Notas michi fecisti vias vite, &c.

Trans. Knawen thu maked til me, the wayes of lyf: thou sal ful fil me of joy with thi face, delytynges in thi ryghth and in til the end.

Par. Knawen thu maked thurgh me till myne, the wayes of lyf, that es the wayes of mekenes and charite, that men came til heven thurgh mekenes, fra qwethyn thai fel thurgh Pryde: and thow sal ful fil me; that es, my servaundes, of joy with thi face; that es, in the syght of the, apertly; so that thai desyre nothing over, qwen thai af sene the, face til face, and ay til than delytynges til tham in way of this lyf. In thi ryght hand; that es thi favoure, and thi mercy the qwilk delytyngs ledys tham intil the ende; that es, in til perfectioun of endeles Blisfulhede.

I have given the whole of the translation and comment of this Psalm from this ancient Psalter, as a curious specimen of the doctrine and language of our

northern neighbours in the *thirteenth* or *fourteenth* century.

ANALYSIS OF THE SIXTEENTH PSALM.

Michtam David: David's precious jewel, or Psalm of gold; literally to be understood of David, but primarily and principally of Christ, Acts ii., whom he calls חסיד *chasid*, God's Holy One, ver. 10. And foretells his passion, resurrection, and ascension, ver. 9, 10, 11.

This Psalm has *two* parts: I. *Petition*, ver. 1. II. *Thanksgiving*, ver. 7.

1. The *petition* begins the Psalm. It is for *preservation:* "Preserve me, O God." Keep me to the kingdom both temporal and eternal that thou hast promised. Guard me; guide me; keep me. To induce the Lord to do this, he produces his reasons:—

1. His *confidence:* "For in thee I trust." This is a powerful plea; for to trust God is the highest honour we can do him; it acknowledges him as Sovereign.

2. His relation: "O my soul, thou hast said unto the Lord, Thou art my God."

3. For this I would show myself thankful, and return the best of my best. But what can I give, save τα σα εκ των σων, "thy own things from thy own property?" *My goods* or goodness, my beneficence or bounty, *is nothing unto thee.* Sacrifice thou needest not, Psa. l. 8, nor art delighted in them: but mercy thou requirest, Hosea, vi. 6.

4. Then I will seek out thy *receivers:* "Thy saints that are in the earth." The family of the saints were the object of David's bounty, and his delight. But my liberality and charity shall extend *to the saints that are in the earth*, and unto such as are excellent; "in whom is all my delight."

5. But as for the *wicked* men and idolaters, I have no delight in them.

These he points out by two characteristics:—

1. They "hasten after another god," or *endow another god.* They spare no cost, but are lavish in endowing their gods: "Israel, part with thy jewels," &c.

2. They offer their children to Molech: "Their drink-offerings of BLOOD will I not offer." On these accounts:—

1. "Their sorrows shall be multiplied." They shall be grievously punished.

2. I will not participate with them: "Their offerings I will not offer."

3. They are objects of my detestation: "I will not take up their names into my lips."

6. He gives another reason why he should show himself so thankful to God and bountiful to his saints—God's great bounty and liberality to him.

1. That God had given him a satisfactory portion: "The Lord is the portion of mine inheritance, and of my cup."

2. That God defended him in it: "Thou maintainest my lot."

3. That it was a fair portion: "The lines are fallen to me in pleasant places," &c.

II. The *second* part of this Psalm is David's THANKSGIVING. It begins with, "I will bless the Lord," ver. 7, not only for the temporal blessings mentioned before, but for the following spiritual blessings:—

1. For the illumination of his mind; that I may understand the thing that is right: "The Lord hath given me counsel."

2. For the sanctifying influence on his heart: "My reins instruct me in the night seasons." When he was most retired he seemed to hear a voice within him, saying, "This is the way; walk in it."

3. For his *confidence and watchfulness:* "I have set the Lord always before me." I do not forget my God; and he does not forget me.

4. For the *consciousness* he had of the Divine *presence:* "The Lord is at my right hand;" always ready to help and support me.

5. For his *power to preserve:* "I shall not be moved." Satan may stand at my right hand to resist and trouble me; Zech. iii. 1; but God is on my right hand to assist and comfort me; therefore, "I shall not be moved." While David prays and trusts, God supports; and while God supports, Satan cannot conquer.

6. For his *inward* happiness: "Therefore, my heart is glad." Wicked men rejoice in *appearance;* but David rejoiced in *heart.* He was all happy. His heart, glory, flesh, spirit, soul, body—all were overjoyed; and the reason was the prospect of his *resurrection.*

1. "My flesh shall rest or dwell in hope." 1. In this world, as in an *inn;* 2. In the *grave*, as in a *repository;* 3. In *heaven*, as in an endless *mansion*

2. "Thou wilt not leave my soul in hell." Thou wilt not suffer death to have a final triumph; my flesh shall revive.

3. "Neither wilt thou suffer thy HOLY ONE to see corruption;" meaning the *Messiah*, who should descend from his family. Christ's resurrection is the cause and pledge of ours.

7. He is thankful for the promise of a future life, which is here illustrated:—

1. From the *quantity:* "Fulness of joy."

2. From the *quality:* "Pleasures."

3. From the *honour:* "At thy right hand."

4. From the *perpetuity:* "For evermore."

5. From the *cause:* "Thy presence." The sight of God, the beatific vision. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

For the application of the whole Psalm to *Christ* alone, see the preceding notes.

PSALM XVII.

David implores the succour of God against his enemies; and professes his integrity and determination to live to God's glory, 1. *He prays for support, and expresses strong confidence in God,* 5–9; *describes the malice and cruelty of his enemies, and prays against them,* 10–14; *receives a strong persuasion of support and final victory,* 15.

A Prayer of David.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

HEAR [a] the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* [b] not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; [c] thou hast visited *me* in the night; [d] thou hast tried me, *and* shalt find nothing: I am purposed *that* my mouth shall not transgress.

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4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 [e] Hold up my goings in thy paths, *that* my footsteps [f] slip not.

6 [g] I have called upon thee, for thou wilt

[a] Heb. *justice.*——[b] Heb. *without lips of deceit.*——[c] Psa. xvi. 7. [d] Job. xxiii. 10; Psa. xxvi. 2; lxvi. 10; cxxxix. 2; Zech. xiii. 9; Mal. iii. 2, 3; 1 Pet. i. 7.——[e] Psa. cxix. 133.——[f] Heb. *be not moved.*——[g] Psa. cxvi. 2.

NOTES ON PSALM XVII.

The title is, *A prayer of David;* in which there is nothing that requires explanation. David was most probably the author of this Psalm; and it appears to have been written about the time in which Saul had carried his persecution against him to the highest pitch. See 1 Sam. xxvii. The Arabic calls it "A prayer of a perfect man, of Christ himself, or of any one redeemed by him." Dr. *Delaney*, in his life of David, supposes that this poem was written just after parting with Jonathan, when David went into exile.

Verse 1. *Hear the right*] Attend to the justice of my cause, יהוה צדק *Yehovah tsedek*, righteous Jehovah. "O righteous Jehovah, attend unto my cry."

Goeth *not out of feigned lips.*] My supplication is sincere: and the desire of my heart accompanies the words of my lips.

Verse 2. *My sentence come forth from thy presence*] Thou knowest my heart, and my ways; judge me as thou shalt find; let me not fall under the judgment of man.

Let thine eyes behold the things that are equal.] Thou knowest whether I render to all their due, and whether others act justly by me. Thou canst not be deceived: do justice between me and my adversaries.

Verse 3. *Thou hast proved mine heart*] Thou well knowest whether there be any evil way in me. Thou hast given me to see many and sore trials; and yet, through thy mercy, I have preserved my integrity both to thee and to my king. Thou hast seen me in my most *secret* retirements, and knowest whether I have *plotted* mischief against him who now wishes to take away my life.

Thou hast tried me] צרפתני *tseraphtani*; Thou *hast put me to the test*, as they do *metals*, in order to detect their *alloy*, and to *purify* them: well expressed by the *Vulgate*, *Igne me examinasti*, "Thou hast tried me by fire;" and well paraphrased in my old *Psalter*, —*Thu examynd* me the lykkenyng of the fournas, that purges metal, *and imang* al this, wykednes es nout funden in me: that es, *I am funden clene of syn*, and so ryghtwis.—He who is saved from his sin is *right wise*; he has found the *true wisdom*.

My mouth shall not transgress.] This clause is added to the following verse by the *Vulgate* and *Septuagint*: "That my mouth may not speak according to the works of men, I have observed difficult ways because of the words of thy lips." That is, So far from doing any improper *action*, I have even refrained from all *words* that might be counted inflammatory or seditious by my adversaries; for I took thy word for the regulation of my conduct, and prescribed to myself the most painful duties, in order that I might, in every respect, avoid what would give offence either to thee or to man. Among the genuine followers of God, plots and civil broils are never found.

Verse 4. *The paths of the destroyer.*] Some render, *hard* or *difficult paths*, the sense of which is given above. But the passage is exceedingly obscure. My old *Psalter* translates and paraphrases as follows:—

Trans. That my mouthe spekc noght the werkes of men, for the wordes of thi lippes I haf kepcd hard wayse.

Par. That es, that nothing passe of my mouthe bot at falles to the louyng of *the; noght til werkes of men*, that dos o gaynes thy wil; als to say, I spak *noght* bot gude; and *for the wordes of thi lippes*, that es, to ful fil the *wordes* that thi prophetes saide, *I kepe hard waies* of vertous and of *tribulacioun*, the qwilk men thynk hard; and for thi thai leve the *hard* way til heven, and takes the soft way til hel; but it es ful hard *at the* end.

Verse 5. *Hold up my goings in thy paths*] David walked in God's ways; but, without Divine assistance, he could not walk *steadily*, even in them. The *words of God's lips* had shown him the steps he was to take, and he implores the strength of God's grace to enable him to walk in those steps. He had been kept from the *paths of the destroyer;* but this was not sufficient; he must *walk in God's paths*—must spend his life in *obedience* to the Divine will. Negative holiness can save no man. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

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hear me, O God: incline thine ear unto me, *and hear* my speech.

7 [h] Show thy marvellous lovingkindness, O thou [i] that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 [k] Keep me as the apple of the eye, [l] hide me under the shadow of thy wings,

9 From the wicked [m] that oppress me, *from* [n] my deadly enemies, *who* compass me about.

10 [o] They are enclosed in their own fat: with their mouth they [p] speak proudly.

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11 They have now [q] compassed us in our steps: [r] they have set their eyes bowing down to the earth;

12 [s] Like as a lion *that* is greedy of his prey, and as it were a young lion [t] lurking in secret places.

13 Arise, O LORD, [u] disappoint him, cast him down: deliver my soul from the wicked, [v] *which is* [w] thy sword;

[h] Psa. xxxi. 21.——[i] Or, *that savest them which trust* in thee *from those that rise up against thy right hand.*——[k] Deut. xxxii. 10; Zech. ii. 8.——[l] Ruth ii. 12; Psa. xxxvi. 7; lvii. 1; lxi. 4; lxiii. 7; xci. 1, 4; Matt. xxiii. 37.——[m] Heb. *that waste me.*——[n] Heb. *my enemies against the soul.*

[o] Deut. xxxii. 15; Job xv. 27; Psa. lxxiii. 7; cxix. 70.——[p] 1 Sam. ii. 3; Psa. xxxi. 18.——[q] 1 Sam. xxiii. 26.——[r] Psa. x. 8, 9, 10.——[s] Heb. *The likeness of him* (that is, *of every one of them*) *is as a lion* that *desireth to ravin.*——[t] Heb. *sitting.*——[u] Heb. *prevent his face.*——[v] Isa. x. 5.——[w] Or, *by thy sword.*

Verse 6. *Incline thine ear unto me*] David prayed from a conviction that God would hear: but he could not be satisfied unless he received an answer. In a believer's mind the petition and the answer should not be separated.

Verse 7. *Show thy marvellous lovingkindness*] David was now exposed to imminent danger; common interpositions of Providence could not save him; if God did not work *miracles* for him, he must fall by the hand of Saul. Yet he lays no *claim* to such miraculous interpositions; he expects all from God's *lovingkindness.*

The common reading here is הפלה חסדיך *haphleh chasadeycha*, "distinguish thy holy ones:" but הפלא *haphle*, "do wonders," is the reading of about *seventy* MSS., some ancient editions, with the *Septuagint*, *Vulgate*, *Chaldee*, *Syriac*, and *Arabic*. The marginal reading of this verse is nearer the original than that of the text.

Verse 8. *Keep me as the apple of the eye*] Or, *as the black of the daughter of the eye.* Take as much care to preserve me now by *Divine influence*, as thou hast to preserve my *eye* by thy *good providence.* Thou hast entrenched it deeply in the skull; hast ramparted it with the forehead and cheek-bones; defended it by the eyebrow, eyelids, and eyelashes; and placed it in that situation where the hands can best protect it.

Hide me under the shadow of thy wings] This is a metaphor taken from the *hen* and her *chickens.* See it explained at large in the note on Matt. xxiii. 37. The Lord says of his followers, Zech. ii. 8: "He that toucheth you, toucheth the apple of mine eye." How dear are our eyes to us! how dear must his followers be to God!

Verse 9. *From my deadly enemies, who compass me about.*] This is a metaphor taken from huntsmen, who spread themselves around a large track of forest, driving in the deer from every part of the circumference, till they are forced into the nets or traps which they have set for them in some particular narrow passage. The metaphor is carried on in the following verses.

Verse 10. *They are enclosed in their own fat*] Dr. *Kennicott*, Bishop *Horsley*, *Houbigant*, and others, read the passage thus: עלי חבלמו סגרו *alai chablamo sageru*, "They have closed their net upon me." This continues the metaphor which was introduced in the preceding verse, and which is continued in the two following: and requires only that עלי *ali*, "upon me," should *begin* this verse instead of *end* the preceding; and that חלב *cheleb*, which signifies *fat*, should be read חבל *chebel*, which signifies *rope*, *cable*, or *net.* This important reading requires only the *interchange* of *two letters.* The *Syriac* translates it, *shut their mouth:* but the above emendation is most likely to be true.

They speak proudly.] Having compassed the mountain on which I had taken refuge, they now exult, being assured that they will soon be in possession of their prey.

Verse 11. *They have now compassed us in our steps*] Instead of אשרנו *ashshurenu*, "our steps," Dr. *Kennicott* and others recommend אשרינו *ashreynu*, "O lucky we, at last we have compassed him." He cannot now escape; he is sure to fall into our hands.

They have set their eyes bowing down to the earth] All the commentators and critics have missed the very expressive and elegant metaphor contained in this clause. *Kennicott* says, *They drove the hart into the toils, and then shot him.* Bishop *Horsley* says, on the clause, *They have set their eyes bowing down to the earth:* "This is the attitude of huntsmen, taking aim at an animal upon the ground." No, it is the attitude of the huntsman looking for the *slot*, or track of the hart's, hind's, or antelope's foot on the ground. See at the conclusion of the Psalm.

Verse 12. *Like as a lion* that *is greedy of his prey*] I believe the word *lion* is here used to express *Saul* in his strength, kingly power, and fierce rapacity. See the observations at the end of the Psalm.

Verse 13. *Arise, O Lord, disappoint him*] When *he* arises to spring upon and tear me to pieces, arise *thou*, O Lord; disappoint him of his prey; seize him, and cast him down.

Deliver my soul] Save my life.

From the wicked, which is *thy sword*] Saul is still meant, and we may understand the words as either implying the *sword*, the *civil power*, with which God had intrusted him, and which he was now grievously abusing; or, it may mean, *deliver me by* THY *sword*—

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

14 [x] From men *which are* thy hand, O LORD, from men of the world, [y] *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: [z] they are full of children, and leave the rest of their *substance* to their babes.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

15 As for me, [a] I will behold thy face in righteousness: [b] I shall be satisfied, when I awake, with thy likeness.

[x] Or, *From men* by *thine hand.*——[y] Psa. lxxiii. 12; Luke xvi. 25; James v. 5.

[z] Or, their *children are full.*——[a] 1 John iii. 2.——[b] Psa. iv. 6, 7; xvi. 11; lxv. 4.

cut him off who wishes to cut me off. On this ground the next verse should be read *from men*, BY *thy hand*. So the margin. The hand of God not only meaning his *power*, but his *providence*.

Verse 14. *From men of the world*, which have] מִמְתִים מֵחֶלֶד *mimethim mecheled, from mortal men of time*; temporizers; men who shift with the times; who have no fixed principle but one, that of securing their own secular interest: and this agrees with what follows—which have *their portion in this life*; who never seek after any thing *spiritual*; who have bartered heaven for earth, and have got the *portion* they desired; for thou *fillest their belly with thy hid treasure*. Their *belly*—their *sensual appetites*—is their *god*; and, when their animal desires are satisfied, they take their rest without consideration, like the beasts that perish.

Their portion in this *life*] בַּחַיִּים *bachaiyim, in lives*, probably meaning *heritable lands* and *estates*; for they leave them to their children, they *descend* to *posterity*, and every one has his *life portion* in them. They are *lands of lives*.

They are full of children] Have a numerous offspring, whom they educate in the same principles, and to whom they leave a large earthly patrimony, and who spend it as their fathers have done, and perhaps even more dissolutely. Often *covetous* fathers lay up riches, which *profligate* sons scatter to all the winds of heaven. I have seen many instances of this.

Verse 15. *As for me*] I cannot be satisfied with such a portion.

I will behold thy face] Nothing but an evidence of thy *approbation* can content my soul.

In righteousness] I cannot have thy approbation unless I am *conformed* to thy *will*. I must be *righteous* in order that my *heart* and *life* may please thee.

I shall be satisfied, when I awake, with thy likeness.] Nothing but God can satisfy the wishes of an immortal spirit. He made it with infinite capacities and desires; and he alone, the infinite Good, can meet and gratify these desires, and fill this all-capacious mind. No soul was ever satisfied but by God; and he satisfies the soul only by restoring it to his image, which, by the *fall*, it has lost.

I think there is an allusion here to the *creation of Adam*. When God breathed into him the *breath of lives*, and *he become a living soul*, he would appear as one *suddenly awaked from sleep*. The first object that met his eyes was his *glorious Creator*; and being *made* in his *image* and in his *likeness*, he could converse with him face to face—was capable of the most intimate union with him, because he was filled with holiness and moral perfection. Thus was he *satisfied*; the God of infinite perfection and purity filling all the powers and faculties of his soul. David sees this in the light of the Divine Spirit, and knows that his happiness depends on being *restored to this image* and *likeness*; and he longs for the time when he shall completely arise out of the *sleep* and *death* of sin, and he *created anew after the image of God, in righteousness and true holiness*. I do not think that he refers to the *resurrection* of the *body*, but to the resurrection of the *soul* in this life; to the regaining the image which Adam lost.

The paraphrase in my old *Psalter* understands the whole of this Psalm as referring to the persecution, passion, death, and resurrection of Christ; and so did several of the primitive fathers, particularly St. Jerome and St. Augustine. I shall give a specimen from ver. 11:—

Projicientes me, nunc circumdederunt me: oculos suos statuerunt declinare in terram.

Trans. Forth castand me now, thai haf umgyfen me: thair eghen thai sett to heeldc in the erde.

Par.—Forth kasten me out of the eite, als the stede had bene fyled of me: now thai haf umgyfen me in the eros hyngand, als folk that gedyrs til a somer gamen: for thai sett thair eghen, that es the entent of thaire hert to heeld in the erde; that es, in erdly thynges to covayte tham, and haf tham. And thai wende qwen thai slew Crist that he had suffird al the ill, and thai nane.

Perhaps some of my readers may think that this needs translating, so far does our present differ from our ancient tongue.

Text.—They have now cast me forth; they have surrounded me: their eyes they set down to the earth.

Par.—They have cast me out of the city, as if the state were to be defiled by me: now they have surrounded me hanging on the cross, as people gathered together at summer games. For they set their eyes, that is, the intent of their heart, down to the earth; that is, earthly things, to covet them and to have them: and they thought, when they slew Christ, that *he* had suffered all the ill, and *they* none.

By the *slot* or track of the hart on the ground, referred to in ver. 11, experienced huntsmen can discern whether there have been a hart *there*, whether he has been there *lately*, whether the *slot* they see be the track of a *hart* or a *hind*, and whether the animal be *young* or *old*. All these can be discerned by the *slot*. And if the reader have that *scarce book* at hand, *Turberville on Hunting*, 4to, 1575 or 1611, he will find all this information in chap. xxii., p. 63, entitled *The Judgment and Knowledge by the Slot of a Hart*; and on the same page a wood-cut, representing a huntsman with *his eyes set, bowing down to the earth*, examining *three slots* which he had just found. The

cut is a fine illustration of this clause. Saul and his men were hunting David, and curiously searching every place to find out any *track*, *mark*, or *footstep*, by which they might learn whether he *had been in such a place*, and whether he had been *there lately*. Nothing can more fully display the accuracy and intensity of this search than the metaphor contained in the above clause. He who has seen his late Majesty's huntsmen looking for the slot in Windsor Forest will see the strength and propriety of the figure used by the psalmist.

Verse 12. *Like as a lion* that *is greedy of his prey.*—This is the picture of Saul. While his huntsmen were beating every bush, prying into every cave and crevice, and examining every foot of ground to find out a *track*, Saul is ready, whenever the game is started, to spring upon, seize, and destroy it. The metaphors are well connected, well sustained, and strongly expressive of the whole process of this persecution.

In the *ninth* verse the huntsmen beat the forest to raise and drive in the game. In the *tenth* they set their nets, and speak confidently of the expected success. In the *eleventh*, they felicitate themselves on having found the *slot*, the certain indication of the prey being at hand. And in the *twelfth*, the king of the sport is represented as just ready to spring upon the prey; or, as having his bow bent, and his arrow on the string, ready to let fly the moment the prey appears. It is worthy of remark, that *kings* and *queens* were frequently present, and were the *chiefs of the sport*; and it was they who, when he had been killed, *broke up* the deer: 1. Slitting down the brisket with their knife or sword; and, 2. Cutting off the head. And, as *Tubervile* published the first edition of his book in the reign of Queen *Elizabeth*, he gives a large woodcut, p. 133, representing this princess just alighted from her horse—the stag stretched upon the ground—the huntsman kneeling, holding the fore foot of the animal with his left hand, and with his right presenting a knife to the queen for the purpose of the *breaking up*. As the second edition was published in the reign of *James the First*, the image of the *queen* is taken out and a *whole length of James* introduced in the place.

The same appears in *Tuberville's* Book of *Falconrie*, connected with the above. In p. 81, edition 1575, where the *flight of the hawk at the heron* is represented, the queen is seated on her charger: but in the edition of 1611 King *James* is placed on the same charger, the queen being removed.

The *lion* is the *monarch of the forest*; and is used successfully here to represent *Saul, king of Israel*, endeavouring to *hunt down David*; *hemming him in on every side*; *searching* for *his footsteps*; and ready to *spring upon him, shoot him* with his *bow*, or *pierce him* with his *javelin*, as soon as he should be obliged to flee from his *last cover*. The whole is finely imagined, and beautifully described.

Analysis of the Seventeenth Psalm.

David's appeal to God in justification of himself; and his petition for defence against his enemies.

There are THREE parts in this Psalm:—

I. A *petition*. 1. For audience, ver. 1 and 6. 2. For perseverance in good, ver. 5. 3. For special favour, ver. 7, 8. 4. For immediate deliverance, ver. 13, 14.

II. A *narration*; in which we meet with, 1. His appeal to God, and his own justification, ver. 2, 3, 4. 2. The reasons of it: his enemies and their character, ver. 9 to 14.

III. A *conclusion*; which has two parts. 1. One belonging to this life; and, 2. One belonging to the life to come, ver. 15.

I. 1. He begins with *petition* for audience. And he urges it for two reasons: 1. The justness of his cause: "Hear the right, O Lord." 2. The sincerity of his heart: "That goeth not out of feigned lips."

2. Again, there were other reasons why he desired to be heard: 1. He felt himself prone to slip, and fall from God: "Hold up my goings," &c. 2. He was in great danger, and nothing but a miracle could save him: "Show thy marvellous lovingkindness." 3. His enemies were insolent and mighty, and God's sword only could prevail against them: "Arise, O Lord," ver. 13, 14.

II. *A narration:* His appeal to God. Since a verdict must pass upon him, he desired that God should pronounce it: "Let my sentence come forth from thy presence." I know that thou art a righteous Judge, and canst not be swayed by prejudice: "Let thine eyes behold the thing that is equal," and then I know it must go well with me: "Thou hast proved my heart." Thou hast tried me before on this business, and hast *found nothing*.

1. *Nothing* in my HEART: "Thou hast proved my heart."

2. *Nothing* in my TONGUE: "For I am purposed that my mouth shall not offend."

3. *Nothing* in my HAND: "For, concerning the works of men," which are mischievous; *by the words of thy lips*, I have had so great a regard to thy commandments that "I have kept myself from the paths of the wicked;" of him who, to satisfy his own desires, breaks all laws.

4. He confesses that he was poor and weak, and liable to fall, unless sustained by the grace of God: "Hold up my goings in thy paths."

And this first petition he renews, and takes courage from the assurance that he shall be heard: "I will call upon thee, for thou wilt hear me." And he puts in a special petition, which has two parts:—

1. "Show thy marvellous lovingkindness;" let me have more than ordinary help. And this he urges from the consideration that *God saves them who trust in him from those who rise up against them.*

2. That he would save him with the greatest care and vigilance, as a man would preserve the apple of his eye, or as a hen would guard her young: "Keep me as the apple of the eye; hide me," &c.

And to prevail in this *special petition*, he brings his arguments from his present necessity. He was encompassed with enemies, whom he describes:—

1. They were capital enemies; they hemmed him in on every side.

2. They were powerful, proud, and rich: "Men enclosed in their own fat, speaking proudly with their tongues," ver. 10.

3. Their counsels were fixed, and bent to ruin him: "They set their eyes, bowing down to the earth," ver. 11.

4. They were such enemies as prospered in their designs, ver. 14. 1. Men of the world. 2. They had their portion in this life, and sought for none other. 3. They fed themselves without fear: "Their bellies were full." 4. They had a numerous offspring, and therefore more to be dreaded because of their family connections. 5. They left much substance behind them, so that their plans might be all continued and brought to effect.

III. The *conclusion*, containing the expectation of David, opposed to his enemies' felicity.

1. In this life: "As for me, I will behold thy face in righteousness."

2. In the life to come: "When I awake," rise from the dead, "after thy likeness, I shall be satisfied with it."

On each of these divisions the reader is referred to the notes.

PSALM XVIII.

David's address of thanks to Jehovah, 1–3. *A relation of sufferings undergone, and prayers made for assistance*, 4–6. *A magnificent description of Divine interposition in behalf of the sufferer*, 7–15; *and of the deliverance wrought for him*, 16–19. *That this deliverance was in consideration of his righteousness*, 20–24; *and according to the tenor of God's equitable proceedings*, 25–28. *To Jehovah is ascribed the glory of the victory*, 29–36; *which is represented as complete by the destruction of all his opponents*, 37–42. *On these events the heathen submit*, 43–45. *And for all these things God is glorified*, 46–50.

III. DAY. EVENING PRAYER.

To the chief Musician, *A Psalm* of David, [a] the servant of the LORD, who spake unto the LORD the words of [b] this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

A. M. cir. 2986. B. C. cir. 1018. Davidis, Regis Israelitarum, cir. annum 38.

I [c] WILL love thee, O LORD, my strength.

2 The LORD *is* my rock, and my fortress, and my deliverer; my God, [d] my strength, [e] in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

A. M. cir. 2986. B. C. cir. 1018. Davidis, Regis Israelitarum, cir. annum 38.

3 I will call upon the LORD, [f] *who is worthy* to be praised: so shall I be saved from mine enemies.

4 [g] The sorrows of death compassed me, and

[a] Psa. xxxvi. title.—[b] 2 Sam. xxii.—[c] Psa. cxliv. 1.—[d] Heb. *my rock.*—[e] Heb. ii. 13.—[f] Psa. lxxvi. 4.—[g] Psa. cxvi. 3.

NOTES ON PSALM XVIII.

The title: "To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul."

Except the first clause, this title is taken from 2 Sam. xxii. 1. The reader is requested to turn to the notes on 2 Sam. xxii. 1, for some curious information on this Psalm, particularly what is extracted from Dr. *Kennicott*. This learned writer supposes the whole to be a song of the Messiah, and divides it into *five parts*, which he thus introduces:—

"The Messiah's sublime thanksgivings, composed by David when his wars were at an end, towards the conclusion of his life. And in this sacred song the goodness of God is celebrated, 1. For Messiah's resurrection from the dead, with the wonders attending that awful event, and soon following it. 2. For the punishment inflicted on the Jews; particularly by the destruction of Jerusalem. And, 3. For the obedience of the Gentile nations. See Rom. xv. 9; Heb. ii. 13; and Matt. xxviii. 2–4; with xxiv. 7, and 29."

And that the title now prefixed to this hymn here and in 2 Sam. xxii. 1, describes only the *time* of its composition, seems evident; for who can ascribe to David *himself* as the subject, verses 5, 6, 8–17, 21–26, 30, 42, 44, &c.!

In Dr. *Kennicott's* remarks there is a new translation of the whole Psalm, p. 178, &c.

The strong current of commentators and critics apply this Psalm to Christ; and to oppose a whole host of both ancients and moderns would argue great self-confidence. In the *main* I am of the same mind; and on this principle chiefly I shall proceed to its illustration; still however considering that there are many things in it which concern David, and him only. Drs. *Chandler* and *Delaney* have been very successful in their illustration of various passages in it; all the best critics have brought their strongest powers to bear on it; and most of the commentators have laboured it with great success; and Bishop *Horne* has applied the whole of it to Christ. My old Psalter speaks highly in its praise: "This Psalme contenes the sacrement of al chosyn men, the qwilk doand the law of God thurgh the seven fald grace of the Haly Gast fra al temptaciouns, and the pouste of dede and of the devel lesid: this sang thai syng til God; and thankes him and says, *I sal luf the Lord*, noght a day or twa, bot ever mare: *my strength*, thurgh quam I am stalworth in thoght."

Verse 1. *I will love thee*] Love always subsists on motive and reason. The verb רחם *racham* signifies to *love with all the tender feelings of nature*. "From my inmost bowels will I love thee, O Lord!" Why should he love Jehovah? Not merely because he was infinitely great and good, possessed of all possible perfections, but because he was *good to him*: and he here enumerates some of the many blessings he received from him.

A. M. cir. 2986. B. C. cir. 1018. Davidis, Regis Israelitarum, cir. annum 38.

the floods of [h] ungodly men made me afraid.

5 The [i] sorrows of hell compassed me about: the [k] snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

A. M. cir. 2986. B. C. cir. 1018. Davidis, Regis Israelitarum, cir. annum 38.

7 [l] Then the earth shook and trembled; the foundations also of the hills moved and

[h] Heb. *Belial.*——[i] Or, *cords.*

[k] 2 Sam. xxii. 6; Prov. xiii. 14; xiv. 27.——[l] Acts iv. 31.

My strength.] 1. Thou who hast given me *power* over my adversaries, and hast enabled me to avoid evil and do good.

Verse 2. *The Lord* is *my rock*] 2. I stand on him as my *foundation*, and derive every good from him who is the source of good. The word סלע *sela* signifies those craggy precipices which afford shelter to men and wild animals; where the *bees* often made their nests, and whence honey was collected in great abundance. "He made him to suck honey out of the rock," Deut. xxxii. 13. 3. He was his *fortress*; a place of *strength* and *safety*, fortified by *nature* and *art*, where he could be safe from his enemies. He refers to those inaccessible heights in the rocky, mountainous country of Judea, where he had often found refuge from the pursuit of Saul. What these have been to my body, such has the Lord been to my soul.

Deliverer] 4. מפלטי *mephalleti*, he who causes me to *escape*. This refers to his preservation in straits and difficulties. He was often *almost* surrounded and taken, but still the Lord *made a way for his escape*—made a *way out* as his enemies *got in*; so that, while they got in at one side of his strong hold, he got out of the other, and so *escaped* with his life. These escapes were so narrow and so unlikely that he plainly saw the hand of the Lord was in them. 5. *My God*, אלי *Eli*, my *strong God*, not only the object of my adoration, but he who puts strength in my soul. 6. *My strength*, צורי *tsuri*. This is a different word from that in the first verse. *Rabbi Maimon* has observed that צור *tsur*, when applied to God, signifies *fountain*, *source*, *origin*, &c. God is not only the *source* whence my *being* was *derived*, but he is the *fountain* whence I *derive* all my *good*; *in whom*, says David, *I will trust*. And why? Because he knew him to be an eternal and *inexhaustible fountain* of goodness. This fine idea is lost in our translation: for we render two Hebrew words of widely different meaning, by the same term in English, *strength*. 7. *My buckler*, מגני *maginni*, my *shield*, my *defender*, he who covers my head and my heart, so that I am neither slain nor wounded by the darts of my adversaries. 8. *Horn of my salvation. Horn* was the emblem of power, and power in exercise. This has been already explained; see on 1 Sam. ii. 1. The *horn of salvation* means a *powerful*, an *efficient salvation*. 9. *My high tower*; not only a place of defence, but one from which I can discern the country round about, and always be able to discover danger before it approaches me.

Verse 3. *I will call upon the Lord*] When he was conscious that the object of his worship was such as he has pointed out in the above *nine* particulars, it is no wonder that he resolves to *call upon him*; and no wonder that he expects, in consequence, to be saved from his enemies; for who can destroy him whom such a God undertakes to save!

Verse 4. *The sorrows of death compassed me*] חבלי מות *chebley maveth*, the *cables* or *cords of death*. He was almost taken in those *nets* or *stratagems*, by which, if he had been entangled, he would have lost his life. The stratagems to which he refers were those that were intended for his destruction; hence called *the cables* or *cords of death*.

The floods of ungodly men] Troops of wicked men were rushing upon him like an irresistible torrent; or like the waves of the sea, one impelling another forward in successive ranks; so that, thinking he must be overwhelmed by them, he was for the moment *affrighted*; but God turned the torrent aside, and he escaped.

Verse 5. *The sorrows of hell*] חבלי שאול *chebley sheol*, the *cables* or *cords of the grave*. Is not this a reference to the *cords* or *ropes* with which they *lowered the corpse into the grave?* or the bandages by which the dead were swathed! He was as good as dead.

The snares of death prevented me.] I was just on the point of dropping into the pit which they had digged for me. In short, I was all but a dead man; and nothing less than the immediate *interference* of God could have saved my life.

Verse 6. *In my distress I called*] His enemies had no hope of his destruction unless God should abandon him. They hoped that this was the case, and that therefore they should prevail. But God *heard his cry and came down* to his help; and this interference is most majestically described in the 7th and following verses. Dr. *Dodd* has collected some excellent observations on these verses from *Chandler*, *Delaney*, and others, which I shall transcribe, as I know not that any thing better can be offered on the subject.

Verse 7. *Then the earth shook and trembled*] "In this and the following verses David describes, by the sublimest expressions and grandest terms, the majesty of God, and the awful manner in which he came to his assistance. The representation of the storm in these verses must be allowed by all skilful and impartial judges to be truly sublime and noble, and in the genuine spirit of poetry. The majesty of God, and the manner in which he is represented as coming to the aid of his favourite king, surrounded with all the powers of nature as his attendants and ministers, and arming (as it were) heaven and earth to fight his battles, and execute his vengeance, is described in the loftiest and most striking terms. The *shaking of the earth*; the trembling of the mountains and pillars of heaven; the *smoke* that drove out of his nostrils; the *flames* of devouring fire that flashed from his mouth; the *heavens bending* down to convey him to the battle;

A. M. cir. 2986. B. C. cir. 1018. Davidis, Regis Israelitarum, cir. annum 38.

were shaken, because he was wroth.

8 There went up a smoke [m] out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 [n] He bowed the heavens also, and came down: and darkness *was* under his feet.

A. M. cir. 2986. B. C. cir. 1018. Davidis, Regis Israelitarum, cir. annum 38.

10 [o] And he rode upon a cherub, and did fly: yea, [p] he did fly upon the wings of the wind.

[m] Heb. *by his.*——[n] Psa. cxliv. 5.

[o] Psa. xcix. 1.——[p] Psa. civ. 3.

his riding upon a *cherub*, and rapidly flying on the *wings of a whirlwind*; his concealing his majesty in the *thick clouds* of heaven; the bursting of the *lightnings* from the *horrid darkness*; the *uttering of his voice* in *peals* of *thunder*; the *storm* of *fiery hail*; the *melting of the heavens*, and their dissolving into floods of *tempestuous rain*; the *cleaving of the earth*, and disclosing of the bottom of the hills, and the subterraneous channels or torrents of water, by the very breath of the nostrils of the Almighty; are all of them circumstances which create admiration, excite a kind of horror, and exceed every thing of this nature that is to be found in any of the remains of heathen antiquity. See *Longinus* on the Sublime, sec. 9, and *Hesiod's* description of Jupiter fighting against the Titans, which is one of the grandest things in all pagan antiquity; though upon comparison it will be found infinitely short of this description of the *psalmist's*; throughout the whole of which God is represented as a mighty warrior going forth to fight the battles of David, and highly incensed at the opposition his enemies made to his power and authority.

"When he descended to the engagement the very heavens bowed down to render his descent more awful; his *military tent* was *substantial darkness*; the *voice* of his *thunder* was the *warlike alarm* which sounded to the *battle*; the *chariot* in which he rode was the *ick clouds* of heaven, conducted by *cherubs*, and car-'ed on by the irresistible force and rapid wings of an *mpetuous tempest*; and the darts and weapons he employed were *thunderbolts*, *lightnings*, *fiery hail*, *deluging rains*, and *stormy winds!*

"No wonder that when God thus arose, all his enemies should be scattered, and those who hated him should flee before him.

"It does not appear from any part of David's history that there was any such storm as is here described, which proved destructive to his enemies, and salutary to himself. There might, indeed, have been such a one, though there is no particular mention of it: unless it may be thought that something of this nature is intimated in the account given of David's second battle with the Philistines, 2 Sam. v. 23, 24. It is undoubted, however, that the storm is represented as real; though David, in describing it, has heightened and embellished it with all the ornaments of poetry. See Chandler, Delaney, and Lowth's ninth Prelection.

"Verse 8. *There went up a smoke out of his nostrils*—Or, 'There ascended into his nostrils a smoke,' as the words, literally rendered, signify. The ancients placed the seat of anger in the *nose*, or nostrils; because when the passions are warm and violent, it discovers itself by the heated vehement breath which proceeds from them. Hence the physiognomists considered open wide nostrils as a sign of an angry, fiery disposition.

"This description of a *smoke* arising into and a *fire* breaking forth from the nostrils of God, denotes, by a poetical figure, the greatness of his anger and indignation.

"*Fire out of his mouth devoured*—means that consuming fire issued out of his mouth. *Coals were kindled by it*, thus we render the next clause; but the words do not mean that fire proceeding from God kindled coals, but that burning coals issued from his mouth; and it should be rendered 'living coals from his mouth burned, and consumed around him.'—*Chandler.*

"Verse 9. *He bowed the heavens also, and came down*—He made the heavens bend under him when he descended to take vengeance on his enemies. The psalmist seems here to express the appearance of the Divine majesty in a glorious cloud, descending from heaven, which underneath was substantially dark, but above, bright, and shining with exceeding lustre; and which, by its gradual approach to the earth, would appear as though the heavens themselves were bending down and approaching towards us.

"Verse 10. *He rode upon a cherub, and did fly*—That is, as it is immediately explained, *Yea, he did fly upon the wings of the wind.* God was in the storm, and by the ministry of angels guided the course of it, and drove it on with such an impetuous force as nothing could withstand. He 'rides in the whirlwind and directs the storm.' Angels are in a peculiar sense the attendants and messengers of the Almighty, whom he employs as his ministers in effecting many of those great events which take place in the administration of his providence; and particularly such as manifest his immediate interposition in the extraordinary judgments which he inflicts for the punishment of sinful nations. See Psa. ciii. 20, civ. 4. The *cherub* is particularly mentioned as an emblem of the Divine presence, and especially as employed in supporting and conveying the chariot of the Almighty, when he is represented as riding in his majesty through the firmament of heaven:—

——Forth rush'd with whirlwind sound
The chariot of paternal Deity;
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with spirit, but convey'd
By four cherubic shapes.
Par. Lost, lib. vi."

This seems to be the image intended to be convey ed in the place before us. "He rode upon a cherub, and did fly; he flew on the wings of the wind," i. e. the cherub supported and led on the tempest, in which

A. M. cir. 2986. B. C. cir. 1018. Davidis, Regis Israelitarum, cir. annum 38.

11 He made darkness his secret place; [q] his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 [r] At the brightness *that was* before him his thick clouds passed; hail-*stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave [s] his voice; hail-*stones* and coals of fire.

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14 [t] Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 [u] Then the channels of waters were seen, and the foundations of the world were discov

[q] Psa. xcvii. 3.—[r] Psa. xcvii. 3.—[s] Psa. xxix. 3.—[t] Josh. x. 10; Psa. cxliv. 6; Isa. xxx. 30.—[u] Exod. xv. 8; Psa. cvi. 9

the Almighty rode as in his chariot. This is agreeable to the office elsewhere ascribed to the cherubim. Thus they supported the mercy-seat, which was peculiarly the throne of God under the Jewish economy. God is expressly said to "make the clouds his chariot," Psa. civ. 3; and to "ride upon a swift cloud," Isa. xix. 1: so that "riding upon a cherub," and "riding upon a swift cloud," is riding in the cloud as his chariot, supported and guided by the ministry of the cherubim. The next clause in the parallel place of Samuel is, "He was seen on the wings of the wind;" וירא *yera*, he *was seen*, being used for וירא *yede*, he *flew*, ד *daleth* being changed into ר *resh*. Either of them may be the true reading, for the MSS. are greatly divided on these places; but on the whole וירא *vaiyera* appears to be the better reading: "And he was *seen* on the wings of the wind."

As the original has been supposed by adequate judges to exhibit a fine specimen of that poetry which, in the choice of its terms, conveys both *sense* and *sound*, I will again lay it before the reader, as I have done in the parallel place, 2 Sam. xxii. 2. The words in *italic* to be read from right to left.

ויעף כרוב על וירכב
vaiyaoph kerub al waiyirkab
And he rode upon a cherub, and did fly!

וירא על כנפי רוח
ruach canphey al waiyede
Yea, he flew on the wings of the wind!

The word רוח *ruach*, in the last line, should be pronounced, not *ruak*, which is no Hebrew word; but as a Scottish man would pronounce it, were it written *ruagh*. With this observation, how astonishingly is the *rushing of the wind* heard in the last word of each hemistich! *Sternhold* and *Hopkins* have succeeded in their version of this place, not only beyond all *they* ever did, but beyond every ancient and modern poet on a similar subject:—

"On cherub and on cherubim
Full royally he rode;
And on the wings of mighty winds
Came flying all abroad."

Even the old *Anglo-Scottish Psalter* has not done amiss:—

And he steygh aboven cherubyn and he flow;
He flow aboven the fethers of wyndes.

Verse 11. *He made darkness his secret place*] God is represented as dwelling in the *thick darkness*, Deut. iv. 11, Psa. xcvii. 2. This representation in the place before us is peculiarly proper; as thick heavy clouds deeply charged, and with lowering aspects, are always the forerunners and attendants of a tempest, and greatly heighten the horrors of the appearance: and the representation of them, spread about the Almighty as a tent, is truly grand and poetic.

Dark waters] The vapours strongly condensed into clouds; which, by the stroke of the lightning, are about to be precipitated in torrents of rain. See the next verse.

Verse 12. *At the brightness* that was *before him his thick clouds passed*] The word נגה *nogah* signifies the *lightning*. This *goes before him*; the *flash* is seen before the *thunder* is heard, and before the *rain* descends; and then the *thick cloud passes*. Its contents are precipitated on the earth, and the cloud is entirely dissipated.

Hail-stones *and coals of fire.*] This was the *storm* that followed the *flash* and the *peal*; for it is immediately added—

Verse 13. *The Lord also thundered in the heavens, and the Highest gave his voice*] And then followed the *hail and coals of fire*. The former verse mentioned the *lightning*, with its effects; this gives us the report of the *thunder*, and the increasing *storm of hail and fire* that attended it. Some think the words *hail-stones and coals of fire* are entered here by some careless transcribers from the preceding verse; and it is true that they are wanting in the Septuagint and the Arabic, in the parallel place in 2 Samuel, and in *five* of *Kennicott's* and *De Rossi's* MSS. I should rather, with Bishop *Horsley*, suppose them to be an interpolation in the preceding verse; or in that to have been borrowed from this; for this most certainly is their true place.

Verse 14. *He sent out his arrows—he shot out lightnings*] I believe the latter clause to be an illustration of the former. *He sent out his arrows*—that is, he shot out *lightnings*; for lightnings are the *arrows* of the Lord, and there is something very like the *arrow-head* apparent in the *zigzag* lightning. *Sense* and *sound* are wonderfully combined in the Hebrew of this last clause: וברכים רב ויהמם *uberakim rab vaihunmem*, "and thunderings he multiplied and confounded them." Who does not hear the *bursting*, *brattling*, and *pounding* of thunder in these words? See *Delaney?*

Verse 15. *The channels of water were seen*] This must refer to an *earthquake*; for in such cases, the ground being rent, water frequently gushes out at the fissures, and often rises to a tremendous height. Whole rivers were poured out of the chasms made

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ered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 [v] He sent from above, he took me, he drew me out of [w] many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity: but the LORD was my stay.

19 [x] He brought me forth also into a large place; he delivered me, because he delighted in me.

20 [y] The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

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22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright [z] before him, and I kept myself from mine iniquity.

24 [a] Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands [b] in his eyesight.

25 [c] With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

26 With the pure thou wilt show thyself

[v] Psa. cxliv. 7.—[w] Or, *great waters.*—[x] Psa. xxxi. 8; cxviii. 5. [y] 1 Sam. xxiv. 20.

[z] Heb. *with.*—[a] 1 Sam. xxvi. 23.—[b] Heb. *before his eyes.* [c] 1 Kings viii. 32.

by the earthquake in Jamaica, A. D. 1694; and new lakes of water were formed, covering a *thousand* acres of land!

Verse 16. *He drew me out of many waters.*] Here the allusion is still carried on. The waters thus poured out were sweeping the people away; but God, by a miraculous interference, sent and drew David out. Sometimes *waters* are used to denote *multitudes of people*; and here the word may have that reference; multitudes were gathered together against David, but God delivered him from them all. This seems to be countenanced by the following verse.

Verse 17. *He delivered me from my strong enemy*] Does not this refer to his conflict with Ishbi-benob? "And Ishbi-benob, which *was* of the sons of the giant—thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel;" 2 Sam. xxi. 16, 17. It appears that at this time he was in the most imminent danger of his life, and that he must have fallen by the hands of the giant, if God had not sent Abishai to his assistance. *They were too strong for me.* He was nearly overpowered by the Philistines; and his escape was such as evidently to show it to be supernatural.

Verse 18. *They prevented me in the day of my calamity*] They took advantage of the time in which I was least able to make head against them, and their attack was sudden and powerful. I should have been overthrown, *but the Lord was my stay.* He had been nearly exhausted by the fatigue of the day, when the giant availed himself of this advantage.

Verse 19. *He brought me forth also into a large place*] He enabled me to clear the country of my foes, who had before cooped me up in holes and corners. This appears to be the allusion.

Verse 20. *The Lord rewarded me*] David proceeds to give the reasons why God had so marvellously interposed in his behalf.

According to my righteousness] Instead of being an enemy to Saul, I was his friend. I dealt *righteously* with him while he dealt *unrighteously* with me.

Verse 21. *I have kept the ways of the Lord*] I was neither an *infidel* nor a *profligate*; I trusted in God, and carefully observed all the ordinances of his religion.

Verse 22. *All his judgments* were *before me*] I kept his law before my eyes, that I might see my duty, and know how to walk and please God.

Verse 23. *I was also upright*] The times in which David was most afflicted were the times of his greatest uprightness. *Adversity* was always to him a time of spiritual prosperity.

Mine iniquity.] Probably meaning what is generally termed *the easily-besetting sin; the sin of his constitution*, or that to which the *temperament* of his body most powerfully disposed him. What this was, is a subject of useless conjecture.

Verse 25. *With the merciful thou wilt show thyself merciful*] Thou wilt deal with men as they deal with each other. This is the general tenor of God's providential conduct towards mankind; well expressed by Mr. *Pope* in his universal prayer:—

"Teach me to feel another's wo;
To hide the fault I see:
The mercy I to others show,
That mercy show to me."

It is in reference to this that our Lord teaches us to pray: "Forgive us our trespasses, as we forgive them that trespass against us." If we act *feelingly* and *mercifully* towards our fellow creatures, God will act *tenderly* and *compassionately* towards us. The merciful, the upright, and the pure, will ever have the God of mercy, uprightness, and purity, to defend and support them.

Verse 26. *With the froward*] עקש *ikkesh, the perverse man*; he that is crooked in his tempers and ways.

Thou wilt show thyself froward.] תתפתל *tithpattal, thou wilt set thyself to twist, twine, and wrestle.* If

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pure; and [d] with the froward thou wilt [e] show thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down [f] high looks.

28 [g] For thou wilt light my [h] candle: the LORD my God will enlighten my darkness.

29 For by thee I have [i] run through a troop; and by my God have I leaped over a wall.

30 *As for* God, [k] his way *is* perfect: [l] the word of the LORD is [m] tried: he *is* a buckler [n] to all those that trust in him.

31 [o] For who *is* God save the LORD? or who *is* a rock save our God?

32 *It is* God that [p] girdeth me with strength, and maketh my way perfect.

33 [q] He maketh my feet like hinds' *feet*, and [r] setteth me upon my high places.

34 [s] He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me the shield of

[d] Lev. xxvi. 23, 24, 27, 28; Prov. iii. 34.——[e] Or, *wrestle.* [f] Psa. ci. 5; Prov. vi. 17.——[g] Job xviii. 6.——[h] Or, *lamp*, Job xxix. 3.——[i] Or, *broken.*——[k] Deut. xxxii. 4; Dan. iv. 37; Rev. xv. 3.——[l] Psa. xii. 6; cxix. 140; Prov. xxx. 5.

[m] Or, *refined.*——[n] Psa. xvii. 7.——[o] Deut. xxxii. 31, 39; 1 Sam ii. 2; Psa. lxxxvi. 8; Isa. xlv. 5.——[p] Psa. xci. 2.——[q] 2 Sam ii. 18; Hab. iii. 19.——[r] Deut. xxxii. 13; xxxiii. 29.——[s] Psa. cxliv. 1.

he contend, *thou* wilt contend with him. Thou wilt follow him through all his windings; thou wilt trace him through all his crooked ways; untwist him in all his cunning wiles; and defeat all his schemes of stubbornness, fraud, overreaching, and deceit.

My old *Psalter* has, With the wikked thou sal be wikke. Here the term *wicked* is taken in its *true original* sense, *crooked*, or *perverse*. With the wikked, the *perverse*, thou wilt show thyself wikke, i. e., *perverse*; from piccan, to *draw back*, to *slide*. As *he draws back* from thee, thou wilt *draw back* from him. It may, as before intimated, come from piccian, to seek for *enchantments*; *leaving God*, and *going to devils*; to act like a *witch*: but *here* it must *mean* as above. The plain import is, "If thou perversely oppose thy Maker, he will oppose thee: no work or project shall prosper that is not begun in his name, and conducted in his fear."

Verse 27. *For thou wilt save the afflicted*] The afflicted are the *humble*; and those thou hast ever befriended.

Verse 28. *For thou wilt light my candle*] Thou wilt restore me to prosperity, and give me a happy issue out of all my afflictions. By the *lamp of David* the *Messiah* may be meant: thou wilt not suffer my family to become extinct, nor the kingdom which thou hast promised me utterly to fail.

Verse 29. *I have run through a troop*] This may relate to some remarkable victory; and the taking of some fortified place, possibly *Zion*, from the Jebusites. See the account 2 Sam. v. 6–8.

Verse 30. *God, his way is perfect*] His conduct is like his nature, absolutely pure.

The word of the Lord is tried] Literally *tried in the fire*. It has stood all tests, and has never failed those who pleaded it before its author.

He is a buckler] A sure protection to every simple believing soul. We cannot believe his word too *implicitly*; nor trust too *confidently* in him.

Verse 31. *For who is God save the Lord!*] "For who is Eloah, except Jehovah!" None is worthy of adoration but the self-existent, eternal, infinitely perfect, and all-merciful Being.

Or who is a rock] A *fountain*, emitting continual supplies of grace and goodness.

Verse 32. *God—girdeth me with strength*] The girdle was a necessary part of the Eastern dress; it *strengthened* and *supported* the loins; served to *confine* the *garments* close to the body; and in it they tucked them up when journeying. The *strength* of God was to his *soul* what the *girdle* was to the *body*. I need not add, that the *girdle* was also an *ornamental* part of the dress, and from it the sword was suspended.

And maketh my way perfect.] He directs me so that I do not go astray; he blesses me in my undertakings; and by him the issue of my labours is crowned with prosperity.

Verse 33. *My feet like hinds'* feet] Swiftness, or *speed of foot*, was a necessary qualification of an ancient hero. This was of great advantage in pursuing, combating, or escaping from a fallen foe. Ποδας ωκυς Αχιλλευς, "the swift-footed Achilles," is frequently given by *Homer* as a most honourable qualification of his hero.

Upon my high places.] In allusion to the *hinds, antelopes, mountain goats*, &c., which frequented such places, and in which they found both *food* and *safety*. God frequently preserved the life of David by means of these.

Verse 34. *He teacheth my hands to war*] The success which I have had in my military exercises I owe to the Divine help. How few of the conquerors of mankind can say so! And how few among those who call themselves *Christian warriors* dare to say so! *War* is as contrary to the spirit of Christianity as murder. Nothing can justify Christian nations in shedding each other's blood! All men *should* live in peace; all men *might* live in peace; and the nation that is *first* to break it is under a heavy curse.

A bow of steel is broken by mine arms.] All the *versions* render this: "Thou hast made my arm like a brazen bow." A bow of *steel* is out of the question. In the days of David it is not likely that the method of making *steel* was known. The method of making *brass* out of *copper* was known at a very early period of the world; and the ancients had the art of *hardening* it, so as to work it into the most efficient swords. From his own account David was *swift*, *courageous*, and *strong*.

Verse 35. *The shield of thy salvation*] In all

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thy salvation: and thy right hand hath holden me up, and [t] thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, [u] that [v] my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast [w] subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them:* [x] *even* unto the LORD, but he answered them not.

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42 Then did I beat them small as the dust before the wind: I did [y] cast them out as the dirt in the streets.

43 [z] Thou hast delivered me from the strivings of the people; *and* [a] thou hast made me the head of the heathen: [b] a people *whom* I have not known shall serve me.

44 [c] As soon as they hear of me, they shall obey me: [d] the strangers [e] shall [f] submit [g] themselves unto me.

45 [h] The strangers shall fade away, and be afraid out of their close places.

[t] Or, *with thy meekness thou hast multiplied me.*——[u] Prov. iv. 12. [v] Heb. *mine ankles.*——[w] Heb. *caused to bow.*——[x] Job xxvii. 9; xxxv. 12; Prov. i. 28; Isa. i. 15; Jer. xi. 11; xiv. 12; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13.——[y] Zech. x. 5.

[z] 2 Sam. iii. 9, 10; iii. 1.——[a] 2 Sam. viii.——[b] Isa. lii. 15; lv. 5. [c] Heb. *At the hearing of the ear.*——[d] Heb. *the sons of the stranger.* [e] Deut. xxxiii. 29; Psa. lxvi. 3; lxxxi. 15.——[f] Or, *yield feigned obedience.*——[g] Heb. *lie.*——[h] Mic. vii. 17.

battles and dangers God defended him. He was constantly safe because he possessed the salvation of God. Everywhere God protected him. *Thy gentleness*, ענותך *anvathecha*, thy *meekness* or *humility*. Thou hast enabled me to bear and forbear; to behave with courage in adversity, and with humility in prosperity; and thus I am become *great*. By these means thou hast *multiplied* me. The *Vulgate* reads, *Disciplina tua ipsa me docebit;* "And thy discipline itself shall teach me." In this sense it was understood by most of the *versions*. The old *Psalter* paraphrases thus: Thi chastying suffers me noght to erre fra the end to com.

Verse 36. *Enlarged my steps*] See on ver. 19. From the hand of God he had continual prosperity; and while he walked with God no enemy was able to prevail against him. He details his successes in the following verses.

Verse 40. *The necks of mine enemies*] Thou hast made me a complete conqueror. *Treading on the neck* of an enemy was the triumph of the conqueror, and the utmost disgrace of the vanquished.

Verse 41. *They cried*] The Philistines called upon their gods, but there was none to save them.

Even *unto the Lord*] Such as Saul, Ish-bosheth, Absalom, &c., who, professing to worship the true God, *called on him* while in their opposition to David; but God no more heard *them* than their *idols* heard the Philistines.

Verse 42. *Then did I beat them*] God was with *him*, and *they* had only an arm of flesh. No wonder then that his enemies were destroyed.

Small as the dust before the wind] This well expresses the manner in which he treated the Moabites, Ammonites, and the people of Rabbah: "He put them under saws, and under harrows of iron, and under axes of iron; and made them pass through the brick-kiln," &c. See 2 Sam. xii. 31, and the notes there.

Verse 43. *The strivings of the people*] Disaffections and insurrections among my own subjects, as in the revolt of *Absalom*, the *civil war of Abner* in favour of *Ish-bosheth*, &c.

The head of the heathen] ראש גוים *rosh goyim*, "the chief," or "governor, of the nations;" all the circumjacent heathen people; all these were subdued by David, and brought under tribute.

A people whom *I have not known*] The people whom he *knew* were those of the *twelve tribes;* those whom he did *not know* were the Syrians, Philistines, Idumeans, &c. All these *served him*, that is, paid him *tribute*.

Verse 44. *As soon as they hear of me*] His victories were so rapid and splendid over powerful enemies, that they struck a general terror among the people, and several submitted without a contest.

Strangers shall submit themselves unto me.] Some translate this: "The children of the foreign woman have lied unto me." This has been understood *two* ways: My own people, who have sworn fealty to me, have broken their obligation, and followed my rebellious son. Or, The heathens, who have been brought under my yoke, have promised the most cordial obedience, and flattered me with their tongues, while their hearts felt enmity against me and my government. Nevertheless, even in this unwilling subjection I was secure, my police being so efficient, and my kingdom so strong.

Verse 45. *The strangers shall fade away*] בני נכר *beney nechar*, the same persons mentioned above They shall not be able to effect any thing against me; יבלו *yibbolu*, "they shall fall as the leaves fall off the trees in winter."

And be afraid out of their close places.] Those who have formed themselves into *banditti*, and have taken possession of *rocks* and *fortified places*, shall be so afraid when they hear of my successes, that they shall surrender at discretion, without standing a siege. Perhaps all these verbs should be understood in the *perfect* tense, for David is here evidently

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46 The LORD liveth, and blessed *be* my Rock: and let the God of my salvation be exalted.

47 *It is* God that [i] avengeth me, [k] and [l] subdueth the people unto me.

48 He delivereth me from mine enemies: yea, [m] thou liftest me up above those that rise up against me: thou hast delivered me from the [n] violent man.

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49 [o] Therefore will I [p] give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

50 [q] Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed [r] for evermore.

[i] Heb. *giveth avengements for me.*——[k] Psa. xlvii. 3.——[l] Or, *destroyeth.*——[m] Psa. lix. 1.

[n] Heb. *man of violence.*——[o] Rom. xv. 9.——[p] Or, *confess.*
[q] Psa. cxliv. 10.——[r] 2 Sam. vii. 13.

speaking of a kingdom at rest, all enemies having *been subdued*; or, as the *title* is, *when the Lord* HAD *delivered him from all his enemies.*

Verse 46. *The Lord liveth*] By him alone I have gained all my victories; and he *continueth*, and will be my *Rock*, the *Source* whence I may at all times derive help and salvation. May his name be blessed! May his kingdom be exalted!

Verse 47. *God that avengeth me*] The way that I took was after his own heart; therefore he sustained me in it, and did me justice over my enemies.

Subdueth the people under me.] He keeps down the spirits of the disaffected, and weakens their hands. They are subdued, and they continue under me; and this is the Lord's doing.

Verse 48. *He delivereth me*] That is, he *hath delivered* me, and continues to deliver me, from all that rise up against me.

The violent man.] Saul, this applies particularly to him.

Verse 49. *Will I give thanks unto thee—among the heathen*] Quoted by St. Paul, Rom. xv. 9, to prove that the *calling of the Gentiles* was predicted, and that what then took place was the fulfilment of that prediction.

But there is a sense in which it applies particularly to David, well observed by *Theodoret*: "We see," says he, "evidently the fulfilment of this prophecy; for even to the present day David praises the Lord among the Gentiles by the mouth of true believers; seeing there is not a town, village, hamlet, country, nor even a desert, where Christians dwell, in which God is not praised by their singing the Psalms of David."

Verse 50. *Great deliverance giveth he to his king*] David was a king of God's appointment, and was peculiarly favoured by him. Literally, *He is magnifying the salvations of his king.* He not only delivers, but follows up those deliverances with innumerable blessings.

Showeth mercy—to David] I have no *claim* upon his bounty. I *deserve* nothing from him, but he continues to show *mercy.*

To his seed] His *posterity.* So the words זרע *zera* and σπερμα, in the Old and New Testament, should be universally translated. The common translation is totally improper, and *now* more so than formerly, when *anatomy* was less understood.

For evermore.] עד עולם *ad olam, for ever*; through all duration of created worlds. And *more*—the eternity that is beyond time. This shows that another *David* is meant, with another kind of *posterity*, and another sort of *kingdom.* From the *family of David* came the *man Christ Jesus*; his *posterity* are the *genuine Christians*; his *kingdom*, in which they are *subjects*, is *spiritual.* This *government* shall last through all time, for Christianity will continue to prevail till the *end of the world*: and it will be extended through *eternity*; for that is the kingdom of glory in which Jesus reigns on the throne of his Father, and in which his followers shall reign with him for ever and ever.

It has already been remarked that this whole Psalm has been understood as relating to the *passion* and *victories* of CHRIST, and the *success of the Gospel in the earth.* In this way Bishop *Horne* has understood and paraphrased it; and in the same way it is considered by the ancient *Psalter*, so often mentioned. Many of the primitive *fathers* and modern *interpreters* have taken the same view of it. Those passages which I judged to have this meaning I have pointed out, and have only to add that, as David was a *type of Christ*, many things spoken of him *primarily*, refer to our Lord *ultimately*; but much judgment and caution are required in their application. To apply the whole Psalm in this way appears to me very injudicious, and often derogatory from the majesty of Christ. Let this be my excuse for not following the same track in which many of my predecessors have gone.

ANALYSIS OF THE EIGHTEENTH PSALM.

David's Επινικιον, or song of triumph after his conquest of all his enemies.

This Psalm may be divided into *four* parts:—

I. David shows what God is to his servants, and the effect it wrought upon him, ver. 1, 2, 3.

II. The great danger in which he was from the power and multitude of his enemies, ver. 4–28.

III. His glorious victories, and their consequences, ver. 29–45.

IV. His thanksgiving for those victories, ver. 46–50.

I. What God is to his servants, and to him especially. 1. *Strength.* 2. *Rock.* 3. *Fortress.* 4. *Deliverer.* 5. *Tower.* 6. *Buckler.* 7. *Horn* of *salvation.* 8. *High tower*, ver. 1, 2. (See the *notes.*)

The *effect* it wrought in him. It produced, 1. *Love:* "I will love the Lord." 2. *Confidence:* "In him will I trust." 3. The *spirit* of *prayer:* "I will call on the Lord." The fruit of all which was his *safety:* "So shall I be saved from mine enemies," ver. 3.

II. The great dangers in which he was, and of his escape.

1. His danger was great; for, 1. He was *encompassed with the sorrows of death.* 2. Was *terrified* with the *floods of ungodly men.* 3. *Surrounded* by the *sorrows of hell.* And, 4. *Prevented* by the *snares of death*, ver. 4, 5.

2. He shows how he *behaved* in these dangers, and from whom he sought for help: 1. "He called upon the Lord." 2. "He cried unto his God."

3. He shows the *goodness* of God to him, and his readiness to help him: 1. "He heard me out of his holy temple." 2. "My cry came into his ears."

4. The *cause* of his escape was the immediate hand of God, who testified his presence by many supernatural signs. 1. EARTHQUAKES: "The earth shook and trembled." 2. HILLS and *mountains* were *moved* from their places: "The hills moved," &c., ver. 7. 3. SMOKE came out of his nostrils. 4. A consuming FIRE came out of his mouth; and became permanent, for *coals were kindled* by it, ver. 8. 5. A THICK DARKNESS announced his presence; and the atmosphere was greatly confused: "He bowed the heavens; darkness was under his feet," ver. 9. 6. There were *mighty winds* and *tempests:* "He flew on the wings of the wind," ver. 10. 7. There were violent inundations, with blackness of the atmosphere, dark waters, thick clouds of the sky, ver. 11. 8. Great THUNDERS: "The Lord thundered; the Highest gave his voice." 9. There was great HAIL, and FIERY METEORS: "Hailstones and coals of fire," ver. 12, 13. 10. *Tremendous* LIGHTNINGS, and *fearful* CHASMS opened in the earth: "He sent out," &c., ver. 14, 15.

5. He reckons up his *deliverances*, with the *manner* and *causes*:—

1. "He took, he drew me out of many waters," ver. 16.

2. He did this in a supernatural way: "He sent from above," ib.

6. He describes his enemies from whom God delivered him. 1. They were very *numerous*, compared to *many waters*, ver. 16: "He drew me out of many waters." 2. They were very *strong*. 3. Full of *malice*. 4. Too *strong for him*. 5. INSIDIOUS and CRUEL: "They prevented me in the day of my calamity," ver. 17, 18.

7. But God was his STAY: and the *causes* which moved God to help him were, 1. His own *good will:* "Because he delighted in me." 2. David's *innocence;* which he declares from ver. 20 to ver. 25.

8. And then, *ab hypothesi*, from his own particular case, he takes occasion to discourse *in thesi*, that this is not only true in David's person, but shall be verified in all that are upright as he was: which he proves from the nature and usual manner of God's proceedings with good and bad men, from ver. 25 to 28.

III. David's *glorious* VICTORIES, and their CONSEQUENCES, from ver. 28 to 46.

1. His victory he expresses and amplifies many ways:—

1. From the opposition which he conquered. Nor *troops* nor *walls* hindered, ver. 29.

2. From God's singular *protection*. He was his *Buckler, his Rock*.

3. From his *armour*. He was made *fleet;* and had military *knowledge, strength*, and *defence*, from God, ver. 33.

4. From his *safety*. He was not wounded in the battle.

5. From his *success*. He routed his enemies; they fled, and he pursued, ver. 37.

6. From the *greatness* of the *victory*. It was a complete conquest; for his enemies were *taken*, or *consumed*, or *wounded*, so as to be *unable* to *rally*. They *fell under his feet;* their *necks* were *brought down*, ver. 38 to 42.

7. From the *cause*. All was of God; he takes nothing to himself. THOU *hast girded me*. THOU *hast subdued*. THOU *hast given me*, *&c.*

2. The *consequences* of these victories were the propagation and enlargement of David's kingdom:—

1. Before these victories there were murmurings and insurrections among his people: but now, being conqueror, they are all quiet: "Thou hast delivered me from the strivings of the people," ver. 43.

2. He was exalted to be *head of the heathen:* Moabites, Ammonites, &c., *served him*, ver. 44.

3. People whom he had *not known* became tributary to him: "Aliens shall serve me," ver. 44.

4. This, it is true, they did out of *fear*, not *affection*. They *dissembled* in their fidelity; and several *fell off:* but still they were obliged to *submit*, ver. 45.

IV. David's THANKSGIVING. This is the main scope of the Psalm; to celebrate and extol the name and mercy of God for his victories. This has *two* parts: 1. His *present* thanksgiving. 2. His profession for the *future*.

1. He magnifies God: "The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted;" ver. 46. And to this end, in the two next verses, he makes mention again of his victories, and attributes the whole success to God, ver. 47, 48.

2. He professes still to do it; he will not cease even among the heathen: "Therefore will I give thanks," ver. 49.

3. And he shows how much reason he had to do so: because, 1. He had *great deliverances*. 2. He was the man of God's *choice; his king—his anointed*. 3. This goodness was to survive him, and go to his *posterity:* "To David, and to his seed." 4. It was to have *no end:* it was to be *for evermore*, ver. 50.

Here the *true David* and the *spiritual seed* are referred to; and for this the reader is requested to examine the notes, and the remark before this *analysis*.

PSALM XIX.

The heavens and their host proclaim the majesty of God, 2–6; *the excellence and perfection of the Divine law*, 7–10; *its usefulness*, 11. *The psalmist prays for pardon and preservation from sin*, 12, 13; *and that his words and thoughts may be holy*, 14.

IV. DAY. MORNING PRAYER.

To the chief Musician, A Psalm of David.

THE [a] heavens declare the glory of God; and the firmament showeth his handy-work.

2 Day unto day uttereth speech, and night unto night showeth knowledge.

3 *There is* no speech nor language [b] *where* [c] their voice is not heard.

4 [d] Their [e] line is gone out through all the

[a] Gen. i. 6; Isa. xl. 22; Rom. i. 19, 20.——[b] Or, *without* these *their voice is heard.*

[c] Heb. *without their voice heard.*——[d] Rom. x. 18.——[e] Or, *Their rule* or *direction.*

NOTES ON PSALM XIX.

The *title* of this Psalm has nothing particular in it; but it is not very clear that it was written by David, to whom it is attributed; though some think that he composed it in the wilderness, while persecuted by Saul. For this opinion, however, there is no solid ground. There is no note in the Psalm itself to lead us to know *when*, *where*, or *by whom* it was written. It is a highly finished and beautiful ode.

Verse 1. *The heavens declare the glory of God*] Literally, *The heavens number out the glory of the strong God.* A first view of the starry heavens strikes every beholder with astonishment at the *power* by which they were made, and by which they are supported. To find out the *wisdom* and *skill* displayed in their contrivance requires a measure of *science*: but when the vast *magnitude* of the celestial bodies is considered, we feel increasing astonishment at these works of the *strong God.*

The firmament] The whole *visible expanse*; not only containing the *celestial bodies* above referred to, but also the *air*, *light*, *rains*, *dews*, &c., &c. And when the composition of these principles is examined, and their great utility to the earth and its inhabitants properly understood, they afford matter of astonishment to the wisest mind, and of adoration and gratitude even to the most unfeeling heart.

Verse 2. *Day unto day uttereth speech*] Each day is represented as teaching another relative to some new excellence discovered in these *manifold works* of God. The *nights* also, by the same figure, are represented as giving information to each other of the increase of knowledge already gained.

"The labours of these our instructers know no intermission; but they continue incessantly to lecture us in the science of Divine wisdom. There is one glory of the sun, which shines forth by day; and there are other glories of the moon and of the stars, which become visible by night. And because *day* and *night* interchangeably divide the world between them, they are therefore represented as transmitting, in succession, each to other, the task enjoined them, like the two parts of a choir, chanting forth alternately the praises of God."—Bishop *Horne.*

Verse 3. There is *no speech nor language* where *their voice is not heard.*] Leave out the expletives here, which pervert the sense; and what remains is a tolerable translation of the original:—

אין אמר ואין דברים בלי נשמע קולם׃

Ein omer vecin debarim, beli nishma kolam.

"No speech, and no words; their voice without hearing."

בכל הארץ יצא קום ונקצה תבל מליהם

Bechol haarets yatsa kavvam: Ubiktsey thebel milleyhem.

"Into all the earth hath gone out their sound; and to the extremity of the habitable world, their elocquence."

The word קו *kav*, which we translate *line*, is rendered *sonus*, by the *Vulgate*, and φθογγος, *sound*, by the *Septuagint*; and St. Paul, Rom. x. 18, uses the same term. Perhaps the idea here is taken from a *stretched cord*, that emits a *sound* on being struck; and hence both ideas may be included in the same word; and קום *kavvam* may be either *their line*, or *cord*, or *their sound.* But I rather think that the Hebrew word originally meant *sound* or *noise*; for in Arabic the verb كَهَا *kavaha* signifies *he called out, cried, clamavit.* The sense of the whole is this, as Bishop *Horne* has well expressed it:—

"Although the heavens are thus appointed to teach, yet it is not by *articulate sounds* that they do it. They are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another way, and that, when understood, a no less forcible way, the way of picture or representation. The instruction which the heavens spread abroad is as universal as their substance, which extends itself in lines, or *rays.* By this means their words, or rather their *significant actions* or operations, מליהם, are everywhere present; and thereby they preach to all the nations the power and wisdom, the mercy and lovingkindness, of the Lord."

St. Paul applies this as a prophecy relative to the universal spread of the Gospel of Christ, Rom. x. 18; for God designed that the light of the Gospel should be diffused wheresoever the light of the celestial luminaries shone; and be as useful and beneficent, in a *moral* point of view, as that is in a *natural.* All the inhabitants of the earth shall benefit by the Gospel of Christ, as they all benefit by the *solar*, *lunar*, and *stellar* light. And, indeed, all have thus benefited, even where the *words* are not yet come. "Jesus is the true Light that lighteth every man that cometh into the world." His *light*, and the *voice* of his *Spirit*, have already gone through the earth; and his *words*, and the *words of his apostles*, are by means of the *Bible* and *missionaries* going out to all the extremities of the habitable globe.

On these words I shall conclude with the translation of my old *Psalter*:—

Verse 1. Heuens teiles the ioy of God; and the werkes of his handes schewis the firmament.

Verse 2. Day til day rittes word; and nyght til nyght schewes cunyng.

Verse 3. Na speches er, ne na wordes, of the quilk the voyces of thaim be noght herd.

earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which *is* as a bridegroom coming out of his chamber, [f] *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 [g] The [h] law of the LORD *is* perfect, [i] converting the soul: the testimony of the LORD *is* sure, making wise the simple.

[f] Eccles. i. 5.——[g] Psa. cxi. 7.

[h] Or, *doctrine*.——[i] Or, *restoring*.

Verse 4. En al the land ȝede the soune of tham; and in endes of the wereld thair wordes.

Verse 5. En the Soun he sett his tabernacle; and he as a spouse comand forth of his chaumber: he ioyed als geaunt at ryn the way.

Verse 6. Fra heest heven the gangyng of hym: and his gayne rast ill the heest of hym: nane es that hym may hyde fra his hete.

All the *versions*, except the *Chaldee*, render the last clause of the *fourth* verse thus: "In the sun he hath placed his tabernacle;" as the old *Psalter* likewise does. They supposed that if the Supreme Being had a *local* dwelling, this must be it; as it was to all human appearances the fittest place. But the Hebrew is, "Among them hath he set a tabernacle for the sun." He is the *centre* of the *universe;* all the other heavenly bodies appear to serve him. He is like a *general* in his pavilion, surrounded by his troops, to whom he gives his orders, and by whom he is obeyed. So, the solar influence gives motion, activity, light, and heat to all the planets. To none of the other heavenly bodies does the psalmist assign a *tabernacle*, none is said to have a *fixed dwelling*, but the sun.

Verse 5. *Which* is *as a bridegroom*, &c.] This is a reference to the *rising of the sun*, as the following verse is to the *setting*. He makes his appearance above the horizon with splendour and majesty; every creature seems to rejoice at his approach; and during the whole of his course, through his whole circuit, his apparent revolution from east to west, and from one tropic to the same again, no part of the earth is deprived of its proper proportion of light and heat. The sun is compared to a *bridegroom* in his *ornaments*, because of the *glory* and *splendour* of his *rays;* and to a *giant* or *strong man running a race*, because of the *power* of his *light* and *heat*. The apparent motion of the sun, in his *diurnal* and *annual* progress, are here both referred to. Yet both of these have been demonstrated to be *mere* appearances. The sun's *diurnal* motion arises from the earth's rotation on its axis from west to east in *twenty-three hours, fifty-six minutes*, and *four seconds*, the *mean* or *equal* time which elapses between the two consecutive meridian-transits of the same fixed star. But on account of the sun's apparent ecliptic motion in the *same* direction, the earth must make about the *three hundred and sixty-fifth* part of a *second* revolution on its axis before any given point of the earth's surface can be *again* brought into the same direction with the sun as before: so that the length of a natural day is *twenty-four hours* at a mean rate. The apparent revolution of the sun through the *twelve* constellations of the zodiac in a *sidereal* year, is caused by the earth's making one *complete* revolution in its orbit in the same time. And as the earth's axis makes an angle with the axis of the ecliptic of about *twenty-three degrees* and *twenty-eight minutes*, and always maintains its parallelism, i. e., is always directed to the same point of the starry firmament; from these circumstances are produced the regular *change* of the seasons, and continually differing *lengths* of the days and nights in all parts of the terraqueous globe, except at the *poles* and on the *equator*. When we say that the earth's axis is always directed to the *same* point of the heavens, we mean to be understood only in a *general* sense; for, owing to a *very slow* deviation of the terrestrial axis from its *parallelism*, named the *precession of the equinoctial points*, which becomes sensible in the lapse of some years, and which did not escape the observation of the ancient astronomers, who clearly perceived that it was occasioned by a slow revolution of the celestial poles around the poles of the ecliptic, the complete revolution of the earth in its orbit is *longer* than the *natural* year, or the earth's *tropical* revolution, by a little more than *twenty* minutes; so that in *twenty-five thousand seven hundred and sixty-three* entire terrestrial revolutions round the sun, the seasons will be renewed *twenty-five thousand seven hundred and sixty-four* times. And in *half* this period of *twelve thousand eight hundred and eighty-two* natural years, the points which are *now* the north and south poles of the heavens, around which the whole starry firmament appears to revolve, will describe circles about the *then* north and south poles of the heavens, the semi-diameters of which will be upwards of *forty-seven* degrees.

Coming out of his chamber] מחפתו *mechuppatho*, from under his veil. It was a sort of *canopy* erected on four poles, which four Jews held over the bridegroom's head.

Verse 7. *The law of the Lord*] And here are *two* books of Divine Revelation: 1. The *visible* HEAVENS, and the *works of creation* in general. 2. The BIBLE, or Divinely inspired writings contained in the *Old* and *New Testaments*. These may all be called *the* LAW *of the Lord*; תורה *torah*, from ירה *yarah*, to *instruct, direct*, put *straight, guide*. It is God's system of *instruction*, by which men are *taught* the knowledge of God and themselves, *directed* how to walk so as to please GOD, redeemed from *crooked* paths, and *guided* in the way everlasting. Some think that תורה *torah* means the *preceptive* part of Revelation. Some of the primitive fathers have mentioned *three* LAWS given by God to man: 1. The *law of nature*, which teaches the knowledge of God, as to his eternal power and Deity, by the visible creation. 2. The *law* given to *Moses* and the *prophets*, which teaches more perfectly the knowledge of God, his *nature*, his *will*, and our

8 The statutes of the LORD *are* right, rejoicing the heart: [k] the commandment of the LORD *is* pure, [l] enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* [m] true *and* righteous altogether.

10 More to be desired *are they* than gold, [n] yea, than much fine gold: [o] sweeter also than honey, and [p] the honey-comb.

[k] Psa. xii. 6.——[l] Psa. xiii. 3.——[m] Heb. *truth.*——[n] Psa. cxix. 72, 127; Prov. viii. 10, 11, 19.

[o] Psa. cxix. 103.——[p] Heb. *the dropping of honey-combs.*

duty. 3. The *law of grace* given by Christ Jesus, which shows the doctrine of the *atonement*, of *purification*, and of the *resurrection* of the body. The *first* is written in *hieroglyphics* in the heavens and the earth. The *second* was written on *tables* of *stone*, and in many *rites* and *ceremonies*. The *third* is to be written on the *heart* by the *power* of the *Holy Ghost*.

Is *perfect*] תְּמִימָה *temimah*, it is perfection. It is perfect in itself as a law, and requires *perfection* in the *hearts* and *lives* of men. This is ITS *character*.

Converting the soul] Turning it back to God. Restoring it to right reason, or to a sound mind; teaching it its own interest in reference to both worlds. This is ITS *use*.

The testimony of the Lord] עֵדוּת *eduth*, from עַד *ad*, *beyond*, *forward*. The various types and appointments of the law, which *refer* to something *beyond* themselves, and *point forward* to the Lamb of God who takes away the sin of the world. Some understand, the *doctrinal* parts of the law.

Is *sure*] נֶאֱמָנָה *neemanah*, are *faithful*; they point out the things *beyond* them *fairly*, *truly*, and *fully*, and make no vain or *false* report. They all bear testimony to the great atonement. This is THEIR *character*.

Making wise the simple.] The simple is he who has but *one end* in view: who is concerned about his soul, and earnestly inquires, "What shall I do to be saved?" These testimonies point to the atonement, and thus the *simple-hearted* is made wise unto salvation. This is THEIR *use*.

Verse 8. *The statutes of the Lord*] פִּקּוּדִים *pikkudim*, from פָּקַד *pakad*, he *visited*, *cared*, *took notice of*, *appointed to a charge*. The *appointments*, or *charge delivered* by God to man for his regard and observance.

Are *right*] יְשָׁרִים *yesharim*, from יָשַׁר *yashar*, to make *straight*, *smooth*, *right*, *upright*, opposed to *crookedness* in mind or conduct; showing what the man should be, both *within* and *without*. This is THEIR *character*.

Rejoicing the heart] As they show a man what he is to observe and keep in charge, and how he is to please God, and the Divine help he is to receive from the *visitations* of God, they contribute greatly to the *happiness* of the upright—they *rejoice the heart*. This is THEIR *use*.

The commandment] מִצְוָה *mitsvah*, from צָוָה *tsavah*, to *command*, *give orders*, *ordain*. What God has *ordered* man to do, or not to do. What he has *commanded*, and what he has *prohibited*.

Is *pure*] From בָּרָה *barah*, to *clear*, *cleanse*, *purify*. All God's commandments lead to *purity*, *enjoin purity*, and *point* out that *sacrificial* offering by which *cleansing* and *purification* are acquired. This is ITS *character*.

Enlightening the eyes.] Showing men what they should *do*, and what they should *avoid*. It is by God's commandments that we *see* the exceeding *sinfulness of sin*, and the *necessity* of *redemption*, so that we may love the Lord with all our heart, and our neighbour as ourselves. For this is the end of the commandment, and thus to *enlighten the eyes* is ITS *use*.

Verse 9. *The fear of the Lord*] יִרְאָה *yirah*, from יָרֵא *yara*, to *fear*, to *venerate*; often put for the whole of Divine worship. The reverence we owe to the Supreme Being.

Is *clean*] טְהוֹרָה *tehorah*, from טָהֵר *tahar*, to be *pure*, *clean*; not differing much from בָּרָה *barah*, (see above,) to be *clean* and *bright* as the *heavens*; as purified SILVER. Its object is to purge away all *defilement*, to make a *spotless character*.

Enduring for ever] עוֹמֶדֶת לָעַד *omedeth laad*, *standing up to* PERPETUITY. The *fear* that prevents us from offending God, that causes us to *reverence* him, and is the *beginning* as it is the safeguard of *wisdom*, must be carried all through life. No soul is safe for a moment without it. It prevents departure from God, and keeps that clean which God has purified. This is ITS *use*.

The judgments of the Lord] מִשְׁפָּטִים *mishpatim*, from שָׁפַט *shaphat*, he *judged*, *regulated*, *disposed*, All God's *regulations*, all his *decisions*; what he has *pronounced* to be *right* and proper.

Are *true*] אֱמֶת *emeth*, *truth*, from אָם *am*, to *support*, *confirm*, *make stable*, and *certain*. This is the *character* of God's *judgments*. They shall all *stand*. All dispensations in providence and grace *confirm* them; they are *certain*, and have a *fixed character*.

And *righteous altogether.*] They are not only according to *truth*; but they are *righteous*, צָדְקוּ *tsadeku*, they give to *all their due*. They show what belongs to *God*, to *man*, and to *ourselves*. And hence the word *altogether*, יַחְדָּו *yachdav*, *equally*, is added; or *truth and righteousness united*.

Verse 10. *More to be desired* are they *than gold*] This is strictly true; but who believes it? By most men *gold* is preferred both to *God* and his *judgments*; and they will barter every heavenly portion for gold and silver!

Sweeter also than honey] To those whose mental taste is rectified, who have a spiritual discernment.

Honey-comb.] Honey is *sweet*; but honey just out of the *comb* has a sweetness, richness, and flavour, far beyond what it has after it becomes exposed to the *air*. Only those who have eaten of honey from the comb can feel the force of the psalmist's comparison: *it is better than gold*, yea, than *fine gold* in the greatest quantity; it is *sweeter* than *honey*, yea, than *honey* from the *comb*.

11 Moreover, by them is thy servant warned: *and* [q] in keeping of them *there is* great reward.

12 [r] Who can understand *his* errors? [s] cleanse thou me from [t] secret *faults.*

13 [u] Keep back thy servant also from presumptuous *sins:* [v] let them not have dominion over me: then shall I be upright, and I shall be innocent from [w] the great transgression.

14 [x] Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, [y] my strength, and my [z] redeemer.

[q] Proverbs xxix. 18.——[r] Psalm xl. 12.——[s] Leviticus iv. 2, &c.——[t] Psa. xc. 8.——[u] Gen. xx. 6; 1 Sam. xxv. 32, 33, 34, 39.

[v] Psa. cxix. 133; Rom. vi. 12, 14.——[w] Or, *much.*——[x] Psa. li 15.——[y] Heb. *my rock*; Psa. xviii. 1.——[z] Isa. xlii. 14; xliv. 6, xlvii. 4; 1 Thess. i. 10.

Verse 11. *By them is thy servant warned*] נזהר *nizhar*, from זהר *zahar*, to be *clear, pellucid.* By these laws, testimonies, &c., thy servant is *fully instructed; he sees all clearly;* and he *discerns* that in *keeping of them there is great reward:* every man is wise, holy, and happy, who observes them. All Christian experience confirms this truth. Reader, what says *thine?*

Verse 12. *Who can understand* his *errors?*] It is not possible, without much of the Divine light, to understand all our *deviations* from, not only the *letter*, but the *spirituality*, of the Divine law. Frequent self-examination, and walking in the light, are essentially necessary to the requisite degree of spiritual perfection.

Cleanse thou me from secret faults.] From those which I have committed, and have forgotten; from those for which I have not repented; from those which have been committed in my heart, but have not been brought to act in my life; from those which I have committed without knowing that they were sins, sins of *ignorance;* and from those which I have committed in private, for which I should blush and be confounded were they to be made public.

Verse 13. *From presumptuous* sins] Sins committed not through *frailty* or *surprise*, but those which are the offspring of *thought, purpose*, and *deliberation.* Sins against judgment, light, and conscience. The words might be translated, *Preserve thy servant also from the proud;* from tyrannical governors, i. e., from evil spirits.—Bishop *Horsley.* So most of the *versions* understand the place.

Let them not have dominion over me] Let me never be brought into a *habit* of sinning. He who sins *presumptuously* will soon be *hardened* through the deceitfulness of sin.

Then shall I be upright] Let me be preserved from all the evil that the craft and malice of the devil or man work against me, then shall I continue to walk *uprightly*, and shall be *innocent from the great transgression*—from habitual sinning, from *apostasy*, from my *easily-besetting sin.* He who would be innocent from the great transgression, must take care that he indulge not himself in any. See Bishop *Horne.* Most men have committed some particular sin which they ought to deplore as long as they breathe, and on account of the enormity of which they should for ever be humbled.

Verse 14. *Let the words of my mouth*] He has prayed against practical sin, the sins of the *body;* now, against the *sins* of the *mouth* and of the *heart.* Let my *mouth* speak nothing but what is *true, kind*, and *profitable;* and my *heart* meditate nothing but what is *holy, pure*, and *chaste.*

Acceptable in thy sight] Like a *sacrifice* without spot or blemish, offered up with a perfect heart to God.

O Lord, my strength] צורי *tsuri*, "my fountain, my origin."

My redeemer.] גאלי *goali*, my *kinsman*, he whose right it is to redeem the forfeited inheritance; for so was the word used under the old law. This prayer is properly concluded; he was *weak*, he felt the need of God's *strength.* He had *sinned* and *lost all title to the heavenly inheritance*, and therefore needed the interference of the *Divine kinsman;* of HIM who, because the children were partakers of flesh and blood, also partook of the same. No prayer can be *acceptable* before God which is not offered up in his *strength;* through HIM who took our nature upon him, that he might redeem us unto God, and restore the long-lost inheritance. Lord my helpar and my byer.—Old *Psalter.* He who is my only *help*, and he that *bought* me with his blood. This prayer is often, with great propriety, uttered by pious people when they enter a place of worship.

ANALYSIS OF THE NINETEENTH PSALM.

I. There are TWO parts in this Psalm. The *first* is *doctrinal;* the *second, penitential.* The doctrinal part has two members:—

1. The first teaches us to know God by *natural reason*, from the *book of creation*, from ver. 1 to ver. 7.

2. But because this way is insufficient to save a soul, therefore in the *second* part we have a better way prescribed, which is the *book of the Scriptures;* the excellences of which are described from ver. 7 to ver. 11.

II. The *penitential* part begins at the *twelfth* verse; for since the reward to be expected proceeds from the keeping of God's law, and David's heart told him he had not kept it, therefore, he begs *pardon* and *grace*, ver. 12 to ver. 14.

I. "The heavens declare," &c. By the *glory of God* we are to understand his goodness, wisdom, power; in a word, all his attributes, of which we have a double declaration:—

1. A testimony from the *creatures*, but especially the *heavens*, whose magnitude, beauty, order, variety, perpetual motion, light, influences, &c., declare that there is an omnipotent, wise, good, and gracious God, who is their Creator; with this David begins: "The heavens declare the glory of God, and the firmament showeth forth," &c.

2. The vicissitude of day and night, proceeding from their motions, declares this also: "Day unto day uttereth speech," &c. 1. The heavens are *diligent* preachers; for they *preach all day* and *all night*, without intermission. 2. They are *learned* preachers, for

they preach in all tongues: "There is no speech—where their voice is not heard." 3. They are *universal preachers*, for they preach to the whole world: "Their sound is gone through all the earth," &c.

3. But among all these creatures the SUN, for which God in heaven has set a *throne*, makes the fairest and clearest evidence, and that in the three following ways:—

1. By his *splendour*, light, and beauty; he riseth as gloriously as a bridegroom coming from under his canopy.

2. By his *wonderful celerity*, not only in revolving round his own axis, which revolution, although he is *one million three hundred and eighty-four thousand four hundred and sixty-two* times bigger than the earth, he performs in *twenty-five* days *fourteen* hours of our time, but also in the *swiftness* with which his light comes to the earth. It travels at the rate of *one hundred and ninety-four thousand one hundred and eighty-eight* miles in a *second* of time; and reaches our earth in *eight minutes* and about *twelve seconds*, a distance of *ninety-five millions five hundred and thirteen thousand seven hundred and ninety-four* English miles, at a mean rate.

3. His strange and miraculous *heat*, from which nothing is *hidden*, and by which every thing is *benefited*.

II. But as the declaration, even from the most glorious of creatures, is not sufficient to make men wise and happy, he has been pleased to declare himself by his WRITTEN WORD, called here the LAW generally; and is commended to us by the following reasons:—

1. From the *author:* It is the "law of Jehovah."

2. From its *sufficiency:* It is "perfect."

3. From its *utility:* "It converts the soul:—gives wisdom to the simple."

4. From its *infallibility:* "The testimony of the Lord is sure."

5. From its *perspicuity:* "The statutes of the Lord are right."

6. From the *effects* it works on the *soul:* "They rejoice the heart." They quiet the troubled conscience; "being justified by faith, we have peace with God."

7. From its *purity:* "The commandment of the Lord is pure." It is opposed to all *bad opinions* and *evil practices*.

8. From its *effects* in the *understanding:* "It enlightens the eyes." It dispels all darkness and ignorance, all doubts and fears, diffidence, carnal security, false worship, &c., and gives us to see our own *deformities*.

9. From its *uncorruptness:* "The fear of the Lord is clean." Other religions are *polluted* with human inventions, strange ceremonies, uncommanded sacrifices, false gods, &c.

10. From its *perpetuity:* "It endureth for ever." It is an endless law, and an everlasting Gospel.

11. From its *truth* and *equity:* "It is altogether true and righteous."

From all which David concludes, that it is both *precious* and *delightful*.

1. The *price* of it is beyond the best gold: "More to be desired than gold; yea, than much fine gold."

2. It is *delightful:* "Sweeter than honey and the honey-comb."

3. This he knew by his own *experience:* "Moreover, by them is thy servant illuminated."

4. It is *profitable* to observe them: "For in keeping of them there is, 1. A *reward*. 2. A *great reward*."

III. But this last consideration sent David to the throne of mercy. What! a reward, a great reward! and only to those who *keep God's law?* My conscience tells me that the reward is not for *me; I* cannot plead this *observance*. David had public sins, secret faults and errors, to deplore. But he had at hand *three* means of help: 1. *Confession* of *sin*. 2. *Petition* for *grace*. 3. *Faith* in the Divine *mercy*, through the great *Redeemer*.

1. He knew he was an *offender*, but he *knew not how greatly* he had *offended*. He saw that he was *guilty*, and asked *pardon*. He felt that he was *impure*, and asked *cleansing:* "Who can understand his errors? cleanse thou me from my secret faults."

2. He prays that he may be preserved from *presumptuous sins;* that he might not be hardened in transgression: "Keep back also thy servant from presumptuous sins." For which he gives *two* reasons: 1. If he were not *kept back* from them, sin would get the *dominion* over him. Sin would become a king, who would command, rule, and enslave him. 2. If thus kept back, he would be *innocent from the great transgression;* for he that gets under the strong habit of sin may at last deny God himself, renounce the blood of the covenant, and become a castaway.

3. Lastly, that his prayer may be heard, he prays for his prayer: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight." This is *pleading*, or *supplication*.

That prayer and supplication may be successful, he acts *faith* in God, whom he,

1. Claims as his *strength;* literally, his *rock*, by whom alone he could resist and overcome.

2. His *redeemer*, through whom alone he could get pardon for the past, and grace to help him in time of need. To this word he adds nothing, as it includes every thing necessary to saint and sinner. See the *notes*.

PSALM XX.

A prayer for the king in his enterprises, that his prayers may be heard, his offerings accepted, and his wishes fulfilled, 1–4. *Confidence of victory expressed*, 5, 6. *Vain hopes exposed; and supplication made for the king.*

To the chief Musician, A Psalm of David.

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

THE LORD hear thee in the day of trouble; [a] the name of the God of Jacob [b] defend thee.

2 Send [c] thee help from [d] the sanctuary, and [e] strengthen thee out of Zion.

3 Remember all thy offerings, and [f] accept thy [g] burnt sacrifice. Selah.

4 [h] Grant thee according to thine own heart, and fulfil all thy counsel.

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

5 We will [i] rejoice in thy salvation, and [k] in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth [l] his anointed; he will hear him [m] from his holy heaven [n] with the saving strength of his right hand.

[a] Prov. xviii. 10.——[b] Heb. *set thee on a high place.*——[c] Heb. *thy help.*——[d] 1 Kings vi. 16; 2 Chron. xx. 8; Psa. lxxiii. 17.——[e] Heb. *support thee.*——[f] Heb. *turn to ashes*; or, *make fat.*——[g] Exod. xxx. 9; Lev. i. 9; Num. xxiii. 6; Deut. xxxiii. 10; 2 Sam. xxiv. 22.——[h] Psa. xxi. 2.——[i] Psa. xix. 4.——[k] Exod. xvii. 15; Psa. lx. 4.——[l] Psa. ii. 2.——[m] Heb. *from the heaven of his holiness.*——[n] Heb. *by the strength of the salvation of his right hand.*

NOTES ON PSALM XX.

It is most likely that this Psalm was penned on the occasion of David's going to war; and most probably with the Ammonites and Syrians, who came with great numbers of *horses* and *chariots* to fight with him. See 2 Sam. x. 6–8; 1 Chron. xix. 7. It is one of the *Dialogue Psalms*, and appears to be thus divided: Previously to his undertaking the war, David comes to the tabernacle to offer sacrifice. This being done, the *people*, in the king's behalf, offer up their prayers; these are included in the *three* first verses: the *fourth* was probably spoken by the *high priest*; the *fifth*, by *David* and his *attendants*; the last clause, by the high priest; the *sixth*, by the *high priest*, after the victim was consumed; the *seventh* and *eighth*, by *David* and his *men*; and the *ninth*, as a *chorus* by all the *congregation*.

Verse 1. *The Lord hear thee*] David had already offered the *sacrifice* and *prayed*. The *people* implore God to succour him in the day of trouble; of both *personal* and *national* danger.

The name of the God of Jacob] This refers to Jacob's wrestling with the Angel; Gen. xxxii. 24, &c. And who was this Angel? Evidently none other than the *Angel of the Covenant*, the Lord Jesus, in whom was the *name of God*, the *fulness of the Godhead bodily*. He was the *God of Jacob*, who *blessed* Jacob, and gave him a *new name* and a *new nature*. See the *notes* on the above place in Genesis.

Verse 2. *Send thee help from the sanctuary*] This was the *place* where God recorded his name; the place where he was to be sought, and the place where he manifested himself. He dwelt between the *cherubim* over the *mercy-seat*. He is now in Christ, reconciling the world to himself. This is the true sanctuary where God must be sought.

Strengthen thee out of Zion] The *temple* or *tabernacle* where his prayers and sacrifices were to be offered.

Verse 3. *Remember all thy offerings*] The *minchah*, which is here mentioned, was a *gratitude-offering*. It is rarely used to signify a bloody sacrifice.

Burnt sacrifice] The *olah* here mentioned was a *bloody sacrifice*. The blood of the victim was spilt at the altar, and the flesh consumed. One of these offerings implied a *consciousness* of *sin* in the offerer; and this sacrifice he brought as an *atonement*: the other implied a sense of *mercies* already *received*, and was offered in the way of *gratitude*.

David presents himself before the Lord with offerings of both kinds.

This prayer of the *people* is concluded with *Selah*, which we have taken up in the general sense of *so be it. Hear and answer. It will and must be so*, &c.

Verse 4. *Grant thee according to thine own heart*] May God give thee whatsoever thou art setting thy heart upon, and accomplish all *thy desires!* This was probably the prayer of the *high priest*.

Verse 5. *We will rejoice in thy salvation*] We expect help from thee alone; it is in thy cause we engage; and to *thee*, as our war is a just one, we consecrate our banners, inscribed with thy name. It is said that the *Maccabees* had their name from the inscription on their banners; which was taken from Exod. xv. 11, מי כמכה באלם יהוה *mi camochah baelim Yehovah*, "Who is like unto thee, O Lord, among the gods?" The word being formed from the *initial* letters מ M, כ C, ב B, י I, מכבי *Ma Ca B I*, whence *Maccabeus* and *Maccabees*.

The words of this verse were spoken by David and his officers; immediately after which I suppose the high priest to have added, *The Lord fulfil all thy petitions!*

Verse 6. *Now know I that the Lord saveth his anointed*] These are probably the words of the *priest* after the victim had been consumed; and those *signs* had accompanied the offering, which were proofs of God's *acceptance* of the sacrifice; and, consequently, that the campaign would have a successful issue. David is God's *anointed*; therefore, he is under his especial care. *He will hear him.* David must continue to *pray*, and to *depend* on God; else he cannot expect continual salvation. David has vast multitudes of enemies against him; he, therefore, requires supernatural help. Because of this, *God will hear him with the saving strength of his right hand.*

The HAND of God is his *power*; the RIGHT *hand*, his *almighty power*; the STRENGTH *of his right hand*, his almighty power in *action*; the SAVING *strength of his right hand*, the *miraculous effects* wrought by his almighty power brought into *action*. This is what David was to expect; and it was the prospect of this

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

7 [o] Some *trust* in chariots, and some in horses: [p] but we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

[o] Psa. xxxiii. 16, 17; Prov. xxi. 31; Isa. xxxi. 1.

[p] 2 Chron. xxxii. 8.

that caused him and his officers to exult as they do in the following verse.

Verse 7. *Some* trust *in chariots*] The words of the original are short and emphatic: *These in chariots; and these in horses; but we will record in the name of Jehovah our God.* Or, as the *Septuagint*, μεγαλυνθησομεθα, "we shall be magnified." Or, as the *Vulgate*, *invocabimus*, "we shall invoke the name of the Lord." This and the following verse I suppose to be the words of David and his officers. And the mention of *chariots* and *horses* makes it likely that the war with the *Ammonites* and *Syrians* is that to which reference is made here; for they came against him with vast multitudes of *horsemen* and *chariots*. See 2 Sam. x. 6–8. According to the law, David could neither have chariots nor horses; and those who came against him with cavalry must have a very great advantage; but he saw that Jehovah his God was more than a match for all his foes, and in him he trusts with implicit confidence.

Verse 8. *They are brought down and fallen*] They were so confident of victory that they looked upon it as *already gained*. They who trusted in their *horses* and *chariots* are *bowed down*, and prostrated on the earth: they are all overthrown.

But we are risen] We who have trusted in the *name of Jehovah* are *raised up* from all despondency; and we *stand upright*—we shall conquer, and go on to conquer.

Verse 9. *Save, Lord*] This verse was spoken by all the *congregation*, and was the *chorus* and *conclusion* of the piece.

The verse may be read, *Lord, save the king! He will hear us in the day of our calling.* The *Vulgate*, *Septuagint*, *Æthiopic*, *Arabic*, *Anglo-Saxon*, read the verse thus: *Lord, save the king! and hear us whensoever we shall call upon thee.* The *Syriac* reads differently: *The Lord will save us: and our king will hear us in the day in which we shall call upon him.* This refers all to GOD; while the others refer the latter clause *to* DAVID. *Lord, save David*; and *David will save us.* "If thou preservest *him*, he will be thy minister for good to *us*." This appears to be the easiest sense of the place, and harmonizes with all the rest.

ANALYSIS OF THE TWENTIETH PSALM.

This Psalm is a form of prayer delivered by David to the people, to be used by them for the king, when he went out to battle against his enemies.

In this Psalm there are the following parts:—

I. A benediction of the people for their king, ver. 1–4.

II. A congratulation or triumph of the people after the victory, supposed to be already obtained, ver. 5–8.

III. A petition, ver. 9.

I. The benediction directed to David's person. The particulars; that he may have,

1. *Audience* in his necessity: "The Lord hear thee in the day of trouble."

2. *Protection*: "The name of the God of Jacob defend thee," ver. 1.

3. *Help* and *strength* in battle: "Send thee help—strengthen thee;" which is amplified, 1. By the *place*: "Help from the sanctuary;" 2. "Strength out of Zion."

4. *Acceptance* of his *person*; testified by the acceptance of his offerings and sacrifices, ver. 3.

5. *Answers* to his *petitions*: "Grant thee according to thy own heart, and fulfil all thy counsel," ver. 4; which is plainly set down in the next verse: "The Lord fulfil all thy petitions," ver. 5.

This benediction being ended, they persuade themselves that the prayer of it shall be granted, because it will redound to God's glory; and they will be thankful, and honour him for the victory.

1. "We will rejoice in thy salvation." Or, Do this, "that we may rejoice."

2. "In the name of our God will we set up our banners." We will enter the city joyfully, with displayed banners, which we will erect as trophies to the honour of God.

II. Now follow the congratulation and triumph of their faith: for they give thanks as for a victory already obtained; as to their faith it was certain. *Before* they prayed for *audience* and *protection*; *here* they testify they are certain and secure of both.

1. Of *protection*: "Now know I that the Lord will save," &c.

2. Of *audience*: "He will hear from his holy heaven."

3. Of *help*: "With the saving strength of his right hand," ver. 6.

The certainty they had of this victory proceeded solely from their confidence in God. And this they illustrate by an argument drawn *a dissimili*: they were *not like* others who trust more to their *arms* than to their *prayers*; more to their *numbers* than to *God*.

1. "Some trust in chariots, and some in horses;" as the Ammonites, 2 Sam. x. 6.

2. But we do not so: "We will remember the name of the Lord our God; the Lord of hosts, mighty in battle." Arms may be used by good or bad men; but the difference lies in the *object*, the *end*, and the *confidence*. A bad cause cannot have God's concurrence: a good cause will have his countenance and support.

3. And therefore the *success* was according to the confidence. 1. They who trusted in their arms, &c., *are brought down, and fallen*. 2. We who trusted in the Lord our God, are *risen, and stand upright*, ver. 8.

III. The third part contains a short ejaculation, and is the sum of the Psalm.

1. "Save, Lord!" *Thou* alone canst save us: in *thee*, and in none other, do we put our trust.

2. "Let the king hear us." We propose to continue in prayer and faith; therefore, when we call, *let the king*, the *Messiah*, which *thou hast set on thy holy hill*, Psa. ii. 6, hear us. Or, according to another arrangement of the words: 1. *Lord, save* our *king*. Make him wise and good, preserve his person, and prosper his government; that we may have peace in our time, and secular prosperity. 2. Hear thou us when we call. Let us have also spiritual prosperity, that we may perfectly love thee, and worthily magnify thy name.—Eala ðu hælne ðone cyninge. "O thou Lord, health give the king."—*Anglo-Saxon.*

PSALM XXI.

The psalmist returns thanks to God for giving him the victory over his enemies; which victory he had earnestly requested, 1, 2. *He enters into a detail of the blessings that in consequence of the victory he had obtained*, 3–7. *He predicts the destruction of all those who may hereafter rise up against him*, 8–12; *and concludes with praising the power of Jehovah*, 13.

To the [a] chief Musician, A Psalm of David.

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

THE king shall joy in thy strength, O LORD; and [a] in thy salvation how greatly shall he rejoice!

2 [b] Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou [c] settest a crown of pure gold on his head.

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

4 [d] He asked life of thee, *and* thou gavest *it* him, [e] *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

[a] Psa. xx. 5, 6.——[b] Psa. xx. 4, 5.——[c] 2 Sam. xii. 30; 1 Chron. xx. 2.——[d] Psa. lxi. 5, 6.——[e] 2 Sam. vii. 19; Psa. xci. 16.

NOTES ON PSALM XXI.

In the *title* of this Psalm there is nothing particularly worthy of remark. The *occasion* of it is variously understood. Some think it was composed to celebrate the victory obtained over *Sennacherib*; others, that it was made on the recovery of *Hezekiah*, and the grant of *fifteen* years of longer life; see ver. 4. Others, and they with most appearance of propriety, consider it a song of rejoicing composed by David for his victory over the *Ammonites*, which ended in the capture of the royal city of *Rabbah*, the crown of whose king David put on his own head, see ver. 3, and to procure which victory David offered the prayers and sacrifices mentioned in the preceding Psalm. Lastly, many think that it is to be wholly referred to the *victories of the Messiah*; and it must be owned that there are several expressions in it which apply better to our Lord than to David, or to any other person; and to him the *Targum* applies it, as does likewise my old *Anglo-Scottish Psalter* in paraphrasing the text.

Verse 1. *The king shall joy*] מלך משיחא *melech Meshicha*, "the King Messiah."—*Targum*. What a difference between ancient and modern heroes! The former acknowledged all to be of God, because they took care to have their quarrel *rightly founded*; the latter sing a *Te Deum*, pro forma, because they well know that their battle is *not* of the Lord. Their own vicious conduct sufficiently proves that they looked no higher than the arm of human strength. God suffers such for a time; but in the end he confounds and brings them to naught.

Verse 2. *Thou hast given him his heart's desire*] This seems to refer to the prayers offered in the preceding Psalm; see especially verses 1–4.

Verse 3. *Thou preventest him*] To *prevent*, from *prævenio*, literally signifies *to go before*. Hence that prayer in the *communion service* of our public Liturgy, "*Prevent* us, O Lord, in all our doings, with thy most gracious favour!" That is, "*Go before us* in thy mercy, make our way plain, and enable us to perform what is right in thy sight!" And this sense of *prevent* is a literal version of the original word תקדמנו *tekademennu*. "For thou shalt go before him with the blessings of goodness."

Our ancestors used *God before* in this sense. So in Henry V.'s speech to the French herald previously to the battle of *Agincourt*:—

"Go therefore; tell thy master, here I am.
My ransom is this frail and worthless trunk;
My army, but a weak and sickly guard:
Yet, *God before*, tell him we will come on,
Though France himself, and such another neighbour,
Stand in our way."

A crown of pure gold] Probably alluding to the crown of the king of Rabbah, which, on the taking of the city, David took and put on his own head. See the history, 2 Sam. xii. 26–30.

Verse 4. *He asked life of thee*] This verse has caused some interpreters to understand the Psalm of *Hezekiah's sickness, recovery*, and the promised *addition to his life of* fifteen *years*; but it may be more literally understood of the *Messiah*, of whom David was the *type*, and in several respects the *representative*.

Verse 5. *His glory is great*] But great as his glory was, it had its greatness from *God's salvation*. There is no true *nobility* but of the soul, and the soul

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

6 For thou hast made [f] him most blessed for ever: [g] thou hast [h] made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the Most High he [i] shall not be moved.

8 Thine hand shall [k] find out all thine enemies: thy right hand shall find out those that hate thee.

9 [l] Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall [m] swallow them up in his wrath, [n] and the fire shall devour them.

10 [o] Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

A. M. cir. 2968. B. C. cir. 1036. Davidis, Regis Israelitarum, cir. annum 20.

11 For they intended evil against thee: they [p] imagined a mischievous device, *which* they are not able *to perform*.

12 Therefore [q] shalt thou make them turn their [r] back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

[f] Heb. *set him* to be *blessings*; Gen. xii. 2; Psa. lxxii. 17. [g] Psa. xvi. 11; xlv. 7; Acts ii. 28.——[h] Heb. *gladded him with joy.* [i] Psa. xvi. 8.——[k] 1 Sam. xxxi. 3.——[l] Mal. iv. 1.——[m] Psa. lvi. 1, 2.

[n] Psa. xviii. 8; Isa. xxvi. 11.——[o] 1 Kings xiii. 34; Job xviii. 16, 17, 19; Psa. xxxvii. 28; cix. 13; Isa. xiv. 20.——[p] Psa. ii. 1. [q] Or, *thou shalt set them* as *a butt*; see Job vii. 20; xvi. 12; Lam. iii. 12.——[r] Heb. *shoulder.*

has none but what it receives from the *grace* and *salvation* of God.

Verse 6. *Thou hast made him most blessed for ever*] Literally, "Thou hast set him for blessings for ever." Thou hast made the Messiah the *Source* whence all blessings for time and for eternity shall be derived. He is the Mediator between God and man.

Thou hast made him exceeding glad] Jesus, as Messiah, *for the joy that was set before him*, of redeeming a lost world by his death, *endured the cross, and despised the shame*, and is for ever set down on the right hand of God.

Verse 7. *The king trusteth in the Lord*] It was not by my *skill* or *valour* that I have gained this victory, but by *faith* in the *strong*, *protecting*, *and conquering arm of* JEHOVAH.

He shall not be moved.] Perhaps this may be best understood of him who was David's *prototype*. His throne, kingdom, and government, shall remain for ever.

Verse 8. *Thine hand shall find out*] Thy uncontrollable *power* shall find out all thine enemies, wheresoever *hidden* or howsoever *secret*. God knows the secret sinner, and where the workers of iniquity hide themselves.

Verse 9. *Thou shalt make them as a fiery oven*] By thy wrath they shall be burnt up, and they shall be the means of consuming others. One class of sinners shall, in God's judgments, be the means of destroying another class; and at last themselves shall be destroyed.

Verse 10. *Their fruit shalt thou destroy*] Even their *posterity* shall be cut off, and thus their *memorial* shall perish.

Verse 11. *For they intended evil*] Sinners shall not be permitted to do all that *is in their power* against the godly; much less shall they be able to perform all that they *wish*.

Verse 12. *Therefore shalt thou make them turn their back*] God can in a moment strike the most powerful and numerous army, even in the moment of victory, with *panic*; and then even the *lame*, the army which they had nearly routed, shall take the prey, and divide the spoil.

Against the face of them.] Thou shalt cause them to turn their backs and fly, as if a volley of arrows had been discharged in their faces. This seems to be the *sense* of this difficult verse.

Verse 13. *Be thou exalted*] *Exalt thyself, O Lord*—thy creatures cannot exalt thee. *Lift thyself up*, and discomfit thy foes by thine own strength! Thou canst give a victory to thy people over the most formidable enemies, though they strike not one blow in their own defence. God's right hand has often given the victory to his followers, while they stood still to see the salvation of God. How little can the strength of man avail when the Lord *raiseth up himself* to the battle! His children, therefore, may safely trust in him, for the name of the Lord is a strong tower; the righteous flee into it, and are safe.

Praise thy power.] God is to receive praise in reference to that attribute which he has *exhibited* most in the defence or salvation of his followers. Sometimes he *manifests* his *power*, his *mercy*, his *wisdom*, his *longsuffering*, his *fatherly care*, his *good providence*, his *holiness*, his *justice*, his *truth*, &c. Whatever attribute or perfection he exhibits most, *that* should be the chief subject of his children's praise. One wants *teaching*, prays for it, and is deeply instructed: he will naturally celebrate the *wisdom* of God. Another feels himself beset with the most *powerful* adversaries, with the *weakest* of whom he is not *able* to cope: he cries to the Almighty God for *strength*; he is heard, and strengthened with strength in his soul. He therefore will naturally magnify the all-conquering *power* of the Lord. Another feels himself lost, condemned, on the brink of hell; he calls for *mercy*, is heard and saved: *mercy*, therefore, will be the *chief subject* of his praise, and the *burden of his song*.

The old Anglo-Scottish Psalter says, We sal make knowen thi wordes in gudo wil and gude werk, for he synges well that wirkes well. For thi, sais he twise, we sal syng; ane tyme for the luf of hert; another, for the schewyng of ryghtwisness, til ensampil.

ANALYSIS OF THE TWENTY-FIRST PSALM.

This is the people's Επινικιον, or *triumphal song*, after the victory which they prayed for in the former Psalm, when David went out to war. In this they praise God for the conquest which he gave him over his enemies, and for the singular mercies bestowed on himself. It consists of *three* parts :—

I. The general proposition, ver. 1.

II. The narration, which is twofold, from ver. 1–4. 1. An enumeration of the blessings bestowed on David, from ver. 1 to 6. 2. An account how God would deal with his enemies, from ver. 6 to 12.

III. A vow, or acclamation, ver. 13, which is the *epilogue* of the piece.

I. The *sum of the Psalm* is contained in the *first verse* : "The king shall joy ; the king shall be exceeding glad." Joy is the affection with which the king and people were transported ; for all that follows shows but the rise and causes of it.

I. The rise and object of it : "The strength of God ; the salvation of God." 1. His *strength*, by which he subdued his enemies, and contemned dangers. 2. His *salvation*, by which he escaped dangers, and fell not in battle.

II. 1. The *narration* of the goodness of God to David's person, the particulars of which are the following :—

1. God granted to him what his *heart* desired : "Thou hast given him his heart's desire ;" and what his *lips* requested : "and hast not withholden the request of his lips."

2. He granted him more than he asked : "Thou preventest him with the blessings of goodness."

3. He chose him to be *king* : "Thou hast set a crown of pure gold upon his head." In which God prevented him, and chose him when he thought not of it.

4. When David went to war, "he asked life, and thou gavest him even length of days for ever and ever :" which is most true of Christ, the Son of David, In him his life and kingdom are immortal.

5. A great accession of *glory*, *honour*, and *majesty*. Though his glory was great, it was *in God's salvation* : "Honour and majesty did God lay upon him."

All which are summed up under the word *blessing* in the next verse : "For thou hast made him most blessed for ever ;" and God had added the *crown* of all, a *heart to rejoice* in it : "Thou hast made him exceeding glad with thy countenance."

6. The *continuance* of these blessings, which is *another* favour, with the *cause* of it : "For the king trusteth in the Lord, and through the mercy of the Most High he shall not be moved." Thus far the *first part* of the *narrative*, which concerned David's person particularly.

2. The *effects* of God's goodness to David in *outward* things, and to the whole kingdom, in the overthrow of his enemies, (for without God's protection what kingdom is safe ?) form the *second part*.

1. God would make David his *instrument* in delivering Israel by the overthrow of his enemies : "Thine hand."

2. He would certainly do it, for he could *find them out* wheresoever they were : "Thine hand shall find out thine enemies."

3. This was easy to be done, as easy as for fire to consume stubble : "Thou shalt make them as a fiery oven."

4. This destruction should be universal ; it should reach even to their *posterity* : "Their fruit shalt thou destroy, and their seed."

5. Their judgment should be fearful and unavoidable. God would set them up as a *mark to shoot at* : "Thou shalt make them turn their back, when thou shalt make ready thine arrows."

At last the *cause* is added for these judgments ; of the succour he will afford his afflicted, oppressed people ; and the revenge he will take upon their enemies : "They intended evil against thee ; they imagined a mischievous device."

III. The vow or acclamation. This is properly the *epilogue*, and has *two parts* : 1. A petition—"Save the king and the people." 2. A profession : "And we will give thanks to thee."

1. "Be thou exalted, O Lord, in thine own strength." Show thyself more powerful in defending thy Church than men and devils are in their attempts to destroy it.

2. We will be a thankful people ; we will show that we have not received this grace of God in vain : "So will we sing, and praise thy power."

PSALM XXII.

Under great affliction and distress, the psalmist prays unto God, 1–3 ; *appeals to God's wonted kindness in behalf of his people*, 4, 5 ; *relates the insults that he received*, 6–8 ; *mentions the goodness of God to him in his youth, as a reason why he should expect help now*, 9–11 ; *details his sufferings, and the indignities offered to him*, 12–18 ; *prays with the confidence of being heard and delivered*, 19–24 ; *praises God, and foretells the conversion of the nations to the true religion*, 25–31

IV. DAY. EVENING PRAYER.

To the chief Musician upon [a] Aijeleth Shahar, A Psalm of David.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

1 MY [b] God, my God, why hast thou forsaken me? *why art thou so* far [c] from helping me, *and from* [d] the words of my roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season, and [e] am not silent.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

3 But thou *art* holy, O *thou* that inhabitest the [f] praises of Israel.

[a] Or, *the hind of the morning.*——[b] Matt. xxvii. 46; Mark. xv. 34.——[c] Heb. *from my salvation.*——[d] Heb. v. 7.——[e] Heb. there is *no silence to me.*——[f] Deut. x. 21

NOTES ON PSALM XXII.

The title of this Psalm, *To the chief Musician upon Aijeleth Shahar, A Psalm of David*, has given rise to many conjectures. The words אילת השחר *aiyeleth hashshachar* are translated in the margin, "the hind of the morning;" but what was this? Was it the name of a *musical instrument*? or of a tune? or of a *band of music*? *Calmet* argues for the last, and translates "A Psalm of David, addressed to the Music-master who presides over the Band called the Morning Hind." This is more likely than any of the other conjectures I have seen. But *aiyeleth hashshachar* may be the name of the *Psalm* itself, for it was customary among the Asiatics to give names to their poetic compositions which often bore no relation to the subject itself. Mr. *Harmer* and others have collected a few instances from *D'Herbelot's* Bibliotheque Orientale. I could add many more from MSS. in my own collection:—thus *Saady* calls a famous miscellaneous work of his *Gulistan*, "The Country of Roses," or, "The Rose Garden;" and yet there is nothing relative to such a *country*, nor concerning *roses* nor *rose gardens*, in the book. Another is called *Negaristan*, "The Gallery of Pictures;" yet no *picture gallery* is mentioned. Another *Beharistan*, "The Spring Season;" *Bostan*, "The Garden;" *Anvar Soheely*, "The Light of Canopus;" *Bahar Danush*, "The Garden of Knowledge;" *Tuhfit Almumeneen*, "The Gift of the Faithful," a treatise on *medicine*; *Kemeea Isadut*, "The Alchymy of Life;" *Mukhzeen ul Asrar*, "The Magazine of Secrets;" *Sulselet al Zahab*, "The Golden Chain;" *Zuhfit al Abrar*, "The Rosary of the Pious;" *Merat ul Asrar*, "The Mirror of Secrets;" *Durj ul Durar*, "The most precious Jewels;" *Deru Majlis*, "The Jewel of the Assembly;" *Al Bordah*, "The Variegated Garment;" a poem written by *Al Basiree*, in praise of the *Mohammedan* religion, in gratitude for a cure which he believed he received from the prophet who appeared to him in a dream. The poem is written in *one hundred and sixty-two couplets*, each of which ends with م *mim*, the *first letter* in the name of *Mohammed*.

Scarcely one of the above *titles*, and their number might be easily trebled, bears any relation to the *subject* of the work to which it is prefixed, no more than *Aijeleth Shahar* bears to the matter contained in the twenty-second Psalm. Such *titles* are of very little importance *in themselves*; and of no farther use to us than as they serve to distinguish the different *books*, *poems*, or *Psalms*, to which they are prefixed. To me, many seem to have spent their time uselessly in the investigation of such subjects. See my note on 2 Sam. i. 18.

On the *subject* of the Psalm itself, there is considerable diversity of opinion: 1. Some referring it all to David; 2. Others referring it all to Christ; and, 3. Some, because of the application of several verses of it to our Lord in his sufferings, take a middle way, and apply it *primarily* to *David*, and in a *secondary* or *accommodated* sense, to *Christ*. Of this opinion was *Theodore* of *Mopsuestia*, who gave a very rational account of his own plan of interpretation; for which he was condemned by the *second* council of Constantinople or *fifth* Œcumenic council. *Grotius* and others have nearly copied his plan; and I think, with a little correction, it is the only safe one. That several parts of it relate to *David*, *primarily*, there is very little reason to doubt; that several passages may be applied by way of *accommodation* to our *Lord*, though *originally* belonging to and expressing the state of *David*, may be piously believed; and that it contains portions which are *direct prophecies* of our Lord's passion, death, and victory, appears too evident to be safely denied. On this plan I propose to treat it in the following paraphrase; keeping it as near to the Gospel standard as I can. Dr. *Delaney* supposes the Psalm to have been written by David when he was at *Mahanaim*, the very place where God appeared to Jacob in his distress. See Gen. xxxii. And on this supposition the *third*, *fourth*, and *fifth* verses may be easily and strikingly illustrated: *Our fathers trusted in thee*; why may not *I*? *Thou didst deliver* THEM; why may not *I* expect deliverance also? THEY *cried unto thee, trusted in thee, and were not confounded*; *I* cry unto thee, trust in thee; and why should *I* be confounded? For thou art the same God, thou changest not; and with thee there is no respect of persons. Thus David encouraged himself in the Lord; and these considerations helped to sustain him in his painful exercises and heavy distresses.

Verse 1. *My God, my God, why hast thou forsaken me?*] Show me the cause why thou hast abandoned me to my enemies; and why thou seemest to disregard my prayers and cries? For a full illustration of this passage, I beg the reader to refer to my note on Matt. xxvii. 46.

The words of my roaring?] שאגתי *shaagathi*, The *Vulgate*, *Septuagint*, *Syriac*, *Æthiopic*, and *Arabic*, with the *Anglo-Saxon*, make use of terms which may be thus translated: "My sins (or foolishness) are the cause why deliverance is so far from me." It appears that these versions have read שגגתי *shegagathi*, "my sin of ignorance," instead of שאגתי *shaagathi*, "my roaring;" but no MS. extant supports this reading.

Verse 2. *I cry in the day-time, and in the night-season*] This seems to be David's own experience; and the words seem to refer to his own case alone. Though I am not heard, and thou appearest to forget

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

4 Our fathers [g] trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: [h] they trusted in thee, and were not confounded.

6 But I *am* [i] a worm, and no man; [k] a reproach of men, and despised of the people.

7 [l] All they that see me laugh me to scorn: they [m] shoot out the lip, [n] they shake the head, saying,

8 [o] He [p] trusted on the LORD *that* he would deliver him: [q] let him deliver him, [r] seeing he delighted in him.

9 [s] But thou *art* he that took me out of the womb: thou [t] didst make me hope *when I was* upon my mother's breasts.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

10 I was cast upon thee from the womb: [u] thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* [v] none to help.

12 [w] Many bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 [x] They [y] gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, [z] and all my bones are [a] out of joint: [b] my heart is like

[g] 2 Kings xviii. 5; Psa. xiii. 5; Dan. iii. 28; Eph. i. 12, 13. Psa. xxv. 2, 3; xxxi. 1; lxxi. 1; Isa. xlix. 23; Rom. ix. 33. Job xxv. 6; Isa. xli. 14.——[k] Isa. liii. 3.——[l] Matt. xxvii. 39; Mark xv. 29; Luke xxiii. 35.——[m] Heb. *open.*——[n] Job xvi. 4; Psa. cxix. 25.——[o] Matt. xxvii. 43.——[p] Heb. *He rolled* himself *on the LORD.*——[q] Psa. xci. 14.

[r] Or, *if he delight in him.*——[s] Psa. lxxi. 6.——[t] Or, *keptest me in safety.*——[u] Isa. xlvi. 3; xlix. 1.——[v] Heb. *not a helper.* [w] Deut. xxxii. 14; Psa. lxviii. 30, Ezek. xxxix. 18; Amos iv. 1. [x] Job xvi. 10; Psa. xxxv. 21; Lam. ii. 16; iii. 46.——[y] Hebrew, *opened their mouths against me.*——[z] Dan. v. 6.——[a] Or, *sundered.* [b] Josh. vii. 5; Job xxiii. 16.

r abandon me; yet I continue to cry both day and ight after thy salvation.

Verse 3. *But thou* art *holy*] Though I be not eard, even while I cry earnestly, yet I cannot impute ny fault or unkindness to my Maker; for *thou art holy*, nd canst do nothing but what is *right*. This is the anguage of profound resignation, in trials the most difficult to be borne.

Inhabitest the praises of Israel.] Thou dwellest in he *sanctuary* where the praises, thanksgivings, and acrifices of thy people are continually offered.

Verse 4. *Our fathers trusted in thee*] David is upposed to have been, at the time of composing this Psalm, at *Mahanaim*, where Jacob was once in such reat distress; where he wrestled with the angel, and vas so signally blessed. David might well allude to his circumstance in order to strengthen his faith in God. I am now in the place where God so signally lessed the *head* and *father* of our *tribes*. I *wrestle* vith God, as he did; may I not expect similar success?

Verse 5. *They cried unto thee*] So do *I*. THEY *ere delivered*; so may *I*. THEY *trusted in thee*; *I* lso trust in thee. *And were not confounded*; and is t likely that *I* shall be put to confusion?

Verse 6. *But I* am *a worm, and no man*] I can ee no sense in which our Lord could use these terms. David might well use them to express his vileness and vorthlessness. The old Psalter gives this a remarkble turn: Ɨ am a worme, that es, I am borne of the nayden with outen manseede; and nout man anely, ot god als so: and nevir the latter, Ɨ am reprobe of nen, In spitting, buffetyng, and punging with the hornes and outhastyng of folk; for thai chesed Baraban the thefe, and nought me.

Verse 7. *Laugh me to scorn*] They utterly despised me; set me at naught; treated me with the utmost contempt. *Laugh to scorn* is so completely antiquated hat it should be no longer used; *derided, despised, reated with contempt*, are much more expressive, and re still in common use.

They shoot out the lip, they shake the head] This is applied by St. Matthew, chap. xxvii. 39, to the conduct of the Jews towards our Lord, when he hung upon the cross; as is also the following verse. But both are primarily true of the insults which David suffered from Shimei and others during the rebellion of Absalom; and, as the cases were so similar, the evangelist thought proper to express a similar conduct to Jesus Christ by the same expressions. These insults our Lord literally received; no doubt David received the same.

Verse 9. *But thou* art *he that took me out of the womb*] Thou hast made me; and hast guided and defended me from my earliest infancy.

Verse 11. *Be not far from me; for trouble* is *near*] A present God is a present blessing. We always need the Divine help; but more especially when troubles and trials are at hand.

Verse 12. *Many bulls have compassed me*] The *bull* is the emblem of brutal strength, that gores and tramples down all before it. Such was Absalom, Ahithophel, and others, who rose up in rebellion against David; and such were the Jewish rulers who conspired against Christ.

Strong bulls *of Bashan*] Bashan was a district beyond Jordan, very fertile, where they were accustomed to fatten cattle, which became, in consequence of the excellent pasture, the largest, as well as the fattest, in the country. See *Calmet*. All in whose hands were the chief power and influence became David's enemies; for Absalom had stolen away the hearts of all Israel. Against Christ, the chiefs both of Jews and Gentiles were united.

Verse 13. *They gaped upon me*] They were fiercely and madly bent on my destruction.

Verse 14. *I am poured out like water*] That is, as the old *Psalter*: Thai rought na mare to sla me than to spil water.

The images in this verse are strongly descriptive of a person in the deepest distress; whose strength, courage, hope, and expectation of succour and relief, had entirely failed.

A. M. cir. 2946. B. C. cir 1058. Sauli, Regis Israelitarum, cir. annum 38.

wax; it is melted in the midst of my bowels.

15 [c] My strength is dried up like a potsherd; and [d] my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For [e] dogs have compassed me: the assembly of the wicked have enclosed me: [f] they pierced my hands and my feet.

17 I may tell all my bones: [g] they look *and* stare upon me.

18 [h] They part my garments among them, and cast lots upon my vesture.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

19 But be [i] not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; [k] my [l] darling [m] from the power of the [n] dog.

[c] Prov. xvii. 22.——[d] Job xxix. 10; Lam. iv. 4; John xix. 28. [e] Rev. xxii. 15.——[f] Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 33; John xix. 23, 37; xx. 25.

[g] Luke xxiii. 27, 35.——[h] Luke xxiii. 34; John xix. 23, 24. [i] Ver. 11; Psa. x. 1.——[k] Psa. xxxv. 17.——[l] Heb. *my only one.* [m] Heb. *from the hand.*——[n] Ver. 16.

Our Lord's sufferings were extreme: but I cannot think there is any sound theologic sense in which these things can be spoken of Christ, either in his agony in the garden, or his death upon the cross.

Verse 15. *My strength is dried up*] All these expressions mark a most distressed and hopeless case.

Into the dust of death.] This means only that he was *apparently* brought nigh to the grave, and consequent *corruption*; this latter David saw; but Jesus Christ never saw corruption.

Verse 16. *For dogs have compassed me*] This may refer to the *Gentiles*, the Roman soldiers, and others by whom our Lord was surrounded in his trial, and at his cross.

They pierced my hands and my feet] The other sufferings David, as a type of our Lord, might pass through; but the *piercing of the hands and feet* was peculiar to our Lord; therefore, this verse may pass for a *direct revelation*. Our Lord's hands and feet were pierced when he was nailed to the cross, David's never were pierced.

But there is a various reading here which is of great importance. Instead of כארו *caaru*, *they pierced*, which is what is called the *kethib*, or *marginal* reading, and which our translators have followed; the *keri* or textual reading is כארי *caari*, *as a lion*. In support of each reading there are both MSS. and eminent critics. The *Chaldee* has, "Biting as a lion my hands and my feet;" but the *Syriac*, *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* read, "*they pierced* or *digged*;" and in the *Anglo-Saxon* the words are, hi bufpon hande mine and fet mine; "*They dalve* (digged) *hands mine*, *and feet mine*."

The *Complutensian* Polyglot has כארו *caaru*, *they digged* or *pierced*, in the *text*; for which it gives כרה *carah*, to *cut*, *dig*, or *penetrate*, in the margin, as the root whence כארו is derived. But the Polyglots of *Polken*, *Antwerp*, *Paris*, and *London*, have כארי *caari* in the text; and כארו *caaru* is referred to in the *margin*; and this is the case with the most correct Hebrew Bibles. The whole difference here lies between י *yod* and ו *vau*, which might easily be mistaken for each other; the former making *like a lion*; the latter, *they pierced*. The latter is to me most evidently the true reading.

Verse 17. *I may tell all my bones*] This may refer to the violent *extension* of his body when the whole of its weight hung upon the nails which attached his hands to the transverse beam of the cross. The body being thus extended, the principal bones became prominent, and easily discernible.

Verse 18. *They part my garments*] This could be true in *no sense* of David. The fact took place at the crucifixion of our Lord. The soldiers divided his *upper garment* into four parts, each soldier taking a part; but his *tunic* or *inward vestment* being without seam, woven in one entire piece, they agreed not to divide, but to cast lots *whose* the *whole* should be. Of this scripture the Roman soldiers knew nothing; but they fulfilled it to the letter. This was foreseen by the Spirit of God; and this is a direct revelation concerning Jesus Christ, which impresses the whole account with the broad seal of eternal truth.

Verse 19. *Be not thou far from me*] In the first verse he asks, *Why hast thou forsaken me?* Or, as if astonished at their wickedness, *Into what hands hast thou permitted me to fall?* Now he prays, *Be not far from me*. St. *Jerome* observes here, that it is the *humanity* of our blessed Lord which speaks to his *divinity*. Jesus was *perfect man*; and as *man* he suffered and died. But this *perfect* and *sinless man* could not have sustained those sufferings so as to make them expiatory had he not been supported by the *Divine nature*. All the expressions in this Psalm that indicate any *weakness*, as far as it relates to Christ, (and indeed it relates *principally* to him,) are to be understood of the *human nature*; for, that in him *God* and *man* were united, but not confounded, the whole New Testament to me bears evidence, the *manhood* being a perfect man, the *Godhead* dwelling bodily in that manhood. Jesus, as MAN, was conceived, born, grew up, increased in wisdom, stature, and favour with God and man; hungered, thirsted, suffered, and died. Jesus, as GOD, knew all things, was from the beginning with God, healed the diseased, cleansed the lepers, and raised the dead; calmed the raging of the sea, and laid the tempest by a word; quickened the human nature, raised it from the dead, took it up into heaven, where, as the Lamb newly slain, it ever appears in the presence of God for us. These are all Scripture facts. The *man* Christ Jesus could not work those miracles; the *God* in that man could not have *suffered* those sufferings. Yet *one person* appears to do and suffer all; here then is GOD *manifested in the* FLESH.

O my strength] The *divinity* being the power by which the *humanity* was sustained in this dreadful conflict.

Verse 20. *Deliver my soul from the sword*] Deliver

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

21 [o] Save me from the lion's mouth: [p] for thou hast heard me from the horns of the unicorns.

22 [q] I will declare thy name unto [r] my brethren: in the midst of the congregation will I praise thee.

23 [s] Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but [t] when he cried unto him, he heard.

25 [u] My praise *shall be* of thee in the great congregation: [v] I will pay my vows before them that fear him.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

26 [w] The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart [x] shall live for ever.

27 [y] All the ends of the world shall remember and turn unto the LORD: [z] and all the kindreds of the nations shall worship before thee.

28 [a] For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 [b] All *they that be* fat upon earth shall

[o] 2 Tim. iv. 17.——[p] Isa. xxxiv. 7; Acts iv. 27.——[q] Heb. ii. 12; Psa. xl. 9.——[r] John xx. 17; Rom. viii. 29.——[s] Psa. cxxxv. 19, 20.——[t] Heb. v. 7.——[u] Psa. xxxv. 18; xl. 9, 10; cxi. 1.
[v] Psa. lxvi. 13; cxvi. 14; Eccles. v. 4

[w] Lev. vii. 11, 12, 15, 16; Psa. lxix. 32; Isa. lxv. 13.——[x] John vi. 51.——[y] Psa. ii. 9; lxxii. 11; lxxxvi. 8; xcviii. 3; Isa. xlix. 6.——[z] Psa. xcvi. 7.——[a] Psa. xlvii. 8; Obad. 21; Zech. xiv. 9; Matt. vi. 13.——[b] Psa. xlv. 12.

נפשי *naphshi, my life;* save me alive, or raise me again.

My darling] יחידתי *yechidathi, my only one.* The only human being that was ever produced since the creation, even by the power of God himself, without the agency of man. ADAM the *first* was created out of the dust of the earth; that was his *mother*; God was the *framer*. ADAM the *second* was produced in the womb of the *virgin*; that was his mother. But that which was conceived in her was by the *power of the Holy Ghost*; hence the man Christ Jesus is the ONLY Son of God; God is his Father, and he is his ONLY ONE.

Verse 21. *Save me from the lion's mouth*] Probably our Lord here includes his *Church* with himself. The *lion* may then mean the *Jews*; the *unicorns*, רמים *remim*, (probably the *rhinoceros*,) the *Gentiles*. For the *unicorn*, see the note on Num. xxiii. 22. There is no quadruped or *land animal* with one horn only, except the rhinoceros; but there is a *marine* animal, the *narwall* or *monodon*, a species of *whale*, that has a very fine curled ivory horn, which projects from its snout. One in my own museum measures *seven feet four inches*, and is very beautiful. Some of these animals have struck their horn through the side of a ship; and with it they easily transfix the whale, or any such animal. The old Psalter says, "The unicorn es ane of the prudest best that es, so that he wil dye for dedeyn if he be haldyn ogayn his wil."

Verse 22. *I will declare thy name unto my brethren*] I will make a complete revelation concerning the God of justice and love, to my *disciples*; and I will announce to the *Jewish people* thy merciful design in sending me to be the Saviour of the world.

Verse 23. *Ye that fear the Lord*] This is an exhortation to the *Jews* particularly, to profit by the preaching of the Gospel. Perhaps, by *them that fear him*, the *Gentiles*, and particularly the *proselytes*, may be intended. The *Jews* are mentioned by name: *Glorify him, all ye seed of Jacob; fear him, all ye seed of Israel.*

Verse 24. *For he hath not despised*] It is his property to help and save the poor and the humble; and he rejects not the sighings of a contrite heart. Perhaps it may mean, Though ye have despised *me* in my humiliation, yet God has graciously received me in the character of a sufferer on account of sin; as by that humiliation unto death the great atonement was made for the sin of the world.

Verse 25. *The great congregation*] In ver. 22 he declares that he will *praise God in the midst of the congregation*. Here the *Jews* seem to be intended. In this verse he says *he will praise him in the* GREAT CONGREGATION. Here the *Gentiles* are probably meant. The Jewish nation was but a *small number* in comparison of the *Gentile* world. And those of the former who received the Gospel were very few when compared with those among the Gentiles who received the Divine testimony. The one *was* (for there is scarcely a converted Jew *now*) קהל *kahal*, an *assembly*; the other *was, is*, and *will be* increasingly, קהל רב *kahal rab*, a GREAT ASSEMBLY. Salvation *was* of the *Jews*, it is *now* of the *Gentiles*.

Verse 26. *The meek shall eat*] ענוים *anavim*, the POOR, shall eat. In the true only Sacrifice there shall be such a provision for all believers, that they shall have a fulness of joy. Those who offered the sacrifice, fed on what they offered. Jesus, the true Sacrifice, is the bread that came down from heaven; they who eat of this bread shall never die.

Verse 27. *All the ends of the world*] The Gospel shall be preached to every nation under heaven; and *all the kindred of nations*, משפחות *mishpechoth*, the *families* of the nations: not only the *nations* of the world shall receive the Gospel as a *revelation* from God, but *each family* shall embrace it for their own salvation. *They shall worship before* Jesus the Saviour, and through him shall all their praises be offered unto God.

Verse 28. *The kingdom* is *the Lord's*] That universal sway of the Gospel which in the New Testament is called *the kingdom of God*; in which all men shall be God's subjects; and righteousness, peace, and joy in the Holy Ghost, be *universally* diffused.

Verse 29. *All* they that be *fat upon earth*] The

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

cat and worship: [c] all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; [d] it shall be accounted to the LORD for a generation.

A. M. cir. 2946. B. C. cir. 1058. Sauli, Regis Israelitarum, cir. annum 38.

31 [e] They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*

[c] Isa. xxvi. 10; Phil. ii. 10.——[d] Psa. lxxxvii. 6.——[e] Psalm lxxviii. 6; lxxxvi. 9; cii. 18; Isa. lx. 3; see Rom. iii. 21, 22.

rich, the *great*, the *mighty*, even *princes*, *governors*, and *kings*, shall embrace the Gospel. They shall count it their greatest honour to be called *Christian*; to join in the assemblies of his people, to commemorate his sacrificial death, to dispense the word of life, to discourage vice, and to encourage the profession and practice of pure and undefiled religion.

That go down to the dust] Every *dying man* shall put his trust in Christ, and shall expect glory only through the great Saviour of mankind.

None can keep alive his own soul.] The *Vulgate* has: Et anima mea illi vivet, et semen meum serviet ipsi; "and my soul shall live to him, and my seed shall serve him." And with this agree the *Syriac*, *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. The old *Psalter* follows them closely: And my saule sal lyf til him; and my sede til hym sal serue. I believe this to be the true reading. Instead of נפשו *naphsho*, HIS *soul*, some MSS., in accordance with the above ancient versions, have נפשי *naphshi*, MY *soul*. And instead of לא *lo*, *not*, two MSS., with the versions, have לו *lo*, *to* HIM. And for חיה *chiyah*, shall *vivify*, some have יחיה *yichyeh*, shall *live*. The text, therefore, should be read, *My soul* (נפשי *napshi*) *shall live* (לו *lo*) *to him: my seed* (זרע *zari*) *shall serve him*. These may be the words of *David* himself: "I will live to this Saviour while I live; and my spiritual posterity shall serve him through all generations."

Verse 30. *Shall be accounted to the Lord for a generation.*] They shall be called *Christians* after the name of Christ.

Verse 31. *Unto a people that shall be born*] That is, one generation shall continue to announce unto another the true religion of the Lord Jesus; so that it shall be for ever propagated in the earth. Of his kingdom there shall be no end.

ANALYSIS OF THE TWENTY-SECOND PSALM.

This Psalm concerns the Messiah, his passion, and his kingdom. Though, in some sense, it may be applied to David as a *type*, yet *Christ* is the *thing signified*, and therefore it is primarily and principally verified of and in him; for he is brought in here, speaking,

First, Of his *dereliction*; then showing his *passion*, and the *cruelty* of his enemies.

Secondly, *Entreating* ease and *deliverance* from his sufferings.

Thirdly, *Promising thanks* to God; foretelling the preaching of the Gospel, and the enlargement of his kingdom by the accession of all nations.

There are *three* chief parts in this Psalm:—

I. Our Saviour's *complaint*, and the *causes* of it: prophetically expressing his sufferings nearly throughout the whole Psalm.

II. His *petition* and *prayer* that God would not absent himself, but deliver and save him, ver. 3, 4, 5, 9, 10, 11, 19, 20, 21.

III. His *thanksgiving* and *prophetic declaration* concerning the conversion of the Gentiles; from ver. 22 to the end.

I. He begins with a heavy complaint of dereliction in his extremity; and that he was not heard, though he prayed with strong crying and tears: "My God, my God, why hast thou forsaken me?" &c. The words are *repeated* to show the deep anguish of his heart.

2. He shows how well-grounded his complaint was; for God had dealt with him contrary to his usual method; for when his saints called upon him, he heard *them* in *their* distress. Martyres si non eripuit, tum non deseruit. "If he did not deliver the martyrs, yet he did not desert them in their sufferings." His case was more grievous than any that had gone before. Of this he speaks particularly in the three succeeding verses, 3, 4, and 5, by which he reminds God of his promise: "Call on me in the time of trouble, and I will deliver thee." Of this they who went before had experience: and as he was the same God still, why should *this Sufferer* only be deserted? for *they* were heard and comforted.

1. "Thou art holy," propitious and benevolent. "Thou dwellest in the praises of Israel;" thou art continually helping them, and they are continually praising thee for this help.

To prove all this he brings the *example* of the *fathers*:—

2. "Our fathers trusted in thee, and thou didst deliver them."

3. "They cried unto thee—and were not confounded."

But my case is worse than any other: "I am a worm, and am no man."

He then details his sufferings:—

1. The scoffs and scorns cast upon him: "I am become the reproach of men, and the despised among the people."

2. Their contempt is expressed both by *words* and *gestures*: "All they that see me laugh me to scorn: they shoot out the lip—and shake the head."

3. They laboured to deprive him of his God. They uttered this insulting sarcasm: "He trusted in the Lord that he would deliver him; let him deliver him, since he delighted in him."

II. He now breaks off the narration of his sufferings, has immediate recourse to God, refutes their irony, shows his confidence in God, and prays for assistance. This he strengthens by *three arguments* drawn from God's goodness towards him:—

1. His *generation* and *birth*: "Thou—tookest me out of my mother's womb."

2. His *sustenance* and support ever since: "Thou

didst make me hope when I was upon my mother's breasts;—thou art my God from my mother's belly." In a word, he was his *Saviour*, *Protector*, and *Preserver*.

3. Trouble is near, and there is none to help. Therefore, "Be not far from me."

Now he returns to the *narration* of his passion, in which he sets forth the *despite*, *cruelty*, and *rage* of the Jews towards him, whom he compares to *bulls*, *lions*, *dogs*, &c., ver 16.

1. They apprehended him: "Many bulls have compassed me," &c.

2. They longed to condemn and devour him: "They gaped on me with their mouths, as a ravening and roaring lion."

3. This was the cruelty of the *lions* and *bulls*, the *chief rulers* and *chief priests;* and now follows the ravin of the *dogs*, the "multitude of the people:" they were the "assembly of the wicked;" and being stirred up by the *priests* and *rulers*, "they compassed him round about."

4. They crucify him. And his passion is foretold, with what he should suffer in body and soul.

1. "I am poured out like water." My blood is poured out freely; and no more account taken of it, than if it were water spilt on the ground.

2. "All my bones (when hung on the cross) are out of joint."

3. "My heart (at the sense of God's hatred to sin) is dissolved *and melted* like wax."

4. "My strength (my animal spirits and muscular energy) is dried up like a potsherd;" or like a *pot*, whose *fluid* is *evaporated* by hanging long over a fierce fire.

5. "My tongue (for thirst) cleaveth to my jaws."

6. "Thou hast brought me to death—to the dust of death:" to the grave.

7. "They pierced my hands and my feet." I am crucified also, and die upon the cross.

8. By my long hanging upon the cross, my bones are so disjointed that they may be easily told: "I may tell all my bones."

9. "They look and stare upon me." They feel no *compassion*, but take pleasure in my agonies. This is an affection which is characteristic only of a devil.

10. "They part my garments among them." They delighted in his destruction for the sake of his *spoils*.

Having thus far described his *sufferings*, and the *malice* of his enemies, he begins again to *pray;* which is, in effect, the same with that ejaculation with which Christ gave up the ghost: "Into thy hands, O Lord, I commend my spirit." "Be not thou far from me, O Lord." "Deliver my soul from the sword, my darling from the power of the dog." "Save me from the lion's mouth," &c.

III. This part, which is a *profession of thanks* for deliverance, contains a clear prophecy of the resurrection of Christ; that, having conquered death and Satan, he was to reign and gather a Church out of all nations, which was to continue for ever. This is amplified,

First, By a public profession of the benefit received from God: "I will declare thy name in the midst of the congregation, I will pay my vows." In which we have.

1. The *propagation*, *proclamation*, and *preaching* of the *Gospel:* "I will declare thy name;" which is amplified,

(1.) By the notation of the *objects* to whom preached, honoured here by the name of, 1. *Brethren*. 2. Those that *fear the Lord*. 3. The *seed of Jacob*, the *seed of Israel*. 4. The *meek* or *poor*. 5. The *fat*—rich, great, or eminent of the earth. 6. They that go down to the dust.

(2.) By the *place:* "The midst of the congregation"—the *great* congregation, i. e., both among the *Jews* and among the *Gentiles*.

(3.) By the *worship* they were to pay: 1. *Praise* 2. *Paying of vows*. 3. *Fear*, or religious reverence.

2. An *exhortation* to his brethren, &c., to do this duty; and they must be fit for it, for every one is not fit to take God's name in his mouth. It is, *Ye that fear the Lord—the seed of Jacob—the seed of Israel*, fear him, serve the Lord in fear, rejoice before him with reverence. Give him both external and internal worship.

3. And to *engage* them to this, he gives *two reasons:*

Reason 1. Drawn from God's *goodness*, his acceptance of our worship, hearing our prayers, and affording help when we call: "For the Lord hath not despised nor abhorred the affliction of the afflicted. When he cried to him, he heard him."

Reason 2. The great *good* that should happen to them who would believe and accept the Gospel; whom he calls here *the meek*, that is, the humble, broken-hearted, the penitent, the heavy laden; those who are oppressed with the burden of their sins, and astonished at a sense of God's wrath. To them are made *three* promises of comfort:—

1. "They shall eat, and be satisfied." They shall be fed with the word and ordinances of God.

2. "They shall praise the Lord for his mercy;" seeking his favour in his ordinances, which, under the Gospel, are generelly *eucharistical*.

3. "Their heart shall live for ever;" their conscience being quieted and pacified, and freed from a sense of God's wrath.

Secondly, The prophet proceeds, and shows us the amplitude of these benefits; that they belong, not only to the Jews but to the Gentiles, by whose conversion the kingdom of Christ is to be enlarged.

1. "All the ends of the world," being warned by the preaching of the Gospel, and allured by these promises, shall remember—consider the lamentable condition in which they are, and deplore their former estate, impiety, and idolatry. And the mercy of God being now manifested to them—

2. They shall cast away their gods, *turn* from their evil ways, and seek that God from whom they have been alienated. And being converted—

3. They shall embrace a new form of religion under the Gospel: "All the kindreds of the nations shall worship before thee."

4. Of which the reason is, because Christ is advanced to the throne; all power is given to him: "For the kingdom is the Lord's, and he is governor among the people."

5. He then shows the *two kinds* of *people* who should become subjects of the kingdom; in effect, *rich* and *poor*.

1. "The fat upon the earth." The wealthy, the mighty; kings, princes, great men, are to be called into the kingdom, that they may be partakers of its grace: "All *they that be* fat upon the earth," &c.

2. "They also that go down to the dust." That is, the *poor*, the neglected, who draw out their life in misery, and sit, as it were, in the dust; those who are perpetual mourners, and have, as it were, perpetual dust and ashes upon their heads: "These shall bow before him."

Lastly. He amplifies the greatness of this benefit by the *perpetuity* of Christ's kingdom. It was not a feast of one hour, it was to continue.

1. "A seed shall serve him." But this and the preceding clause may signify the psalmist's resolution to live to God himself, and to show others the same way. See the *notes*.

This *seed*, however, shall be accounted to the Lord for a generation. It shall be a peculiar people, a royal priesthood, a holy nation, and called by Christ's own name—CHRISTIANS.

2. When *one* generation is past, *another* shall come up to perform this duty, being instructed by their fathers: "They shall come and declare his righteousness to a people that shall be born." *Manebit semper ecclesia*; "the Church is immortal."

3. He concludes with the *cause* of all. Why called, justified, sanctified, saved. He hath done it; the God, the Author of all; the Fountain of all grace; the Giver of Jesus Christ, and eternal life through him. For by him, and of him, and through him, are all things; and to him be glory and dominion for ever and ever!

PSALM XXIII.

The Lord is the Pastor of his people; therefore it may be inferred that they shall not want, 1. *How he guides, feeds, and protects them,* 2, 3. *Even in the greatest dangers they may be confident of his support,* 4. *His abundant provision for them,* 5. *The confidence they may have of his continual mercy, and their eternal happiness.*

A Psalm of David.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

THE LORD *is* [a] my shepherd; [b] I shall not want.

2 [c] He maketh me to lie down in [d] green pastures; [e] he leadeth me beside the [f] still waters.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

3 He restoreth my soul: [g] he leadeth me in the paths of righteousness for his name's sake.

[a] Isa. xl. 11; Jer. xxiii. 4; Ezek. xxxiv. 11, 12, 23; John x. 11; 1 Pet. ii. 25; Rev. vii. 17.——[b] Phil. iv. 19.——[c] Ezek. xxxiv. 14.

[d] Hebrew, *pastures of tender grass.*——[e] Revelation vii. 17. [f] Hebrew, *waters of quietness.*——[g] Psalm v. 8; xxxi. 3; Prov. viii. 20.

NOTES ON PSALM XXIII.

There is nothing particular in the *title*; it is simply attributed to *David*; but as it appears to be a thanksgiving of the Israelites for their *redemption from the Babylonish captivity*, it cannot with propriety be attributed to David. Some think it was written by David in his *exile*, which is not likely; others, that he penned it when he was *finally delivered from the persecution of Saul*. I rather incline to the opinion that it was written *after the captivity*. The *Chaldee* seems to suppose that it was written to celebrate the goodness of God to the *Israelites in the desert*. It is a truly beautiful Psalm. Supposing it to have been written *after the captivity*, we see, 1. The redeemed captives giving thanks to God for their liberty. 2. Acknowledging that God had brought back their lives from the grave. 3. They represent themselves in Judea as a flock in an excellent pasture. 4. They declare that from the dangers they have passed through, and from which God had delivered them, they can have no fear of any enemy. 5. They conclude, from what God has done for them, that his goodness and mercy shall follow them all their days. And, 6. That they shall no more be deprived of God's worship, but shall all their days have access to his temple.

Verse 1. *The Lord is my shepherd*] There are two *allegories* in this Psalm which are admirably well adapted to the purpose for which they are produced, and supported both with *art* and *elegance*. The *first* is that of a *shepherd*; the *second*, that of a *great feast*, set out by a *host* the most kind and the most liberal. As a *flock*, they have the most excellent *pasture*; as *guests*, they have the most nutritive and abundant *fare*. God condescends to call himself the *Shepherd* of his people, and his followers are considered as a *flock* under his guidance and direction. 1. He leads them out and in, so that they find pasture and safety. 2. He knows where to feed them, and in the course of his grace and providence leads them in the way in which they should go. 3. He watches over them, and keeps them from being destroyed by ravenous beasts. 4. If any have strayed, he brings them back. 5. He brings them to the *shade* in times of scorching heat; in times of persecution and affliction, he finds out an asylum for them. 6. He takes care that they shall lack no manner of thing that is good.

But who are his flock? All real penitents, all true believers; all who obediently *follow* his example, abstaining from every appearance of evil, and in a holy life and conversation showing forth the virtues of Him who called them from darkness into his marvellous light. "My sheep hear my voice, and follow me."

But who are not his flock? Neither the backslider in heart, nor the vile Antinomian, who thinks the more he sins, the more the grace of God shall be

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

4 Yea, though I walk through the valley of [h] the shadow of death, [i] I will fear no evil: [k] for thou *art* with me; thy rod and thy staff they comfort me.

5 [l] Thou preparest a table before me in the presence of mine enemies: thou [m] anointest [n] my head with oil; my cup runneth over.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD [o] for ever.

[h] Job iii. 5; x. 21, 22; xxiv. 17; Psa. xliv. 19.——[i] Psa. iii. 6; xxvii. 1; cxviii. 6.——[k] Isa. xliii. 2.

[l] Psa. civ. 15.——[m] Heb. *makest fat.*——[n] Psa. xcii. 10.——[o] Heb. *to length of days.*

magnified in saving him; nor those who fondly suppose they are covered with the righteousness of Christ while living in sin; nor the crowd of the *indifferent* and the *careless*, nor the immense herd of *Laodicean loiterers*; nor the fiery bigots who would exclude all from heaven but themselves, and the party who believe as they do. These the Scripture resembles to *swine*, *dogs*, *goats*, *wandering stars*, *foxes*, *lions*, *wells without water*, &c., &c. Let not any of these come forward to *feed on this pasture*, or take of the *children's bread*. Jesus Christ is the *good Shepherd*; the Shepherd who, to save his flock, laid down his own life.

I shall not want.] How can they? He who is their Shepherd has all power in heaven and earth; therefore he *can protect them*. The silver and gold are his, and the cattle on a *thousand* hills; and therefore he can *sustain* them. He has all that they need, and his heart is full of love to mankind; and therefore he will withhold from them no manner of thing that is good. The old *Psalter* both translates and paraphrases this clause well: Lord governs me, and nathing sal want to me. In stede of pastour thare he me sett. "The voice of a rightwis man: Lord Crist es my kyng, and for thi (therefore) nathyng sal me want: that es, in hym I sal be siker, and suffisand, for I hope in hym gastly gude and endles. And he ledes me in stede of pastoure, that es, understandyng of his worde, and delyte in his luf. Qwar I am siker to be fild, thar in that stede (place) he sett me, to be nurysht til perfectioun." Who can say more, who need say less, than this?

Verse 2. *He maketh me to lie down in green pastures*] בנאות דשא *bnioth deshe*, not *green pastures*, but *cottages of turf* or *sods*, such as the shepherds had in open champaign countries; places in which themselves could repose safely; and *pens* thus constructed where the flock might be safe all the night. They were enclosures, and enclosures where they had *grass* or provender to eat.

Beside the still waters.] *Deep waters*, that the strongest heat could not exhale; not by a *rippling current*, which argues a *shallow* stream. Or perhaps he may here refer to the waters of *Siloam*, or *Shiloah*, *that go softly*, Isa. viii. 6, compared with the *strong current* of the *Euphrates*. Thou hast brought us from the land of our captivity, from beyond this mighty and turbulent river, to our own country streams, wells, and fountains, where we enjoy peace, tranquillity, and rest.

The old *Psalter* gives this a beautiful turn: On the water of rehetyng forth he me broght. On the water of grace er we broght forth, that makes to recover our strengthe that we lost in syn. And rehetels (strengthens) us to do gude workes. My saule he turned, that es, of a synful wreche, he made it ryghtwis, and waxyng of luf in mekeness. First he turnes our saules til hym; and then he ledes and fedes it. Ten graces he telles in this psalme, the qwilk God gyfs til his lufers, (i. e., them that love him.)

Verse 3. *He restoreth my soul*] Brings back my life from destruction; and converts my soul from sin, that it may not eternally perish. Or, after it has *backslidden* from him, heals its backslidings, and restores it to his favour. See the old paraphrase on this clause in the preceding note.

In the paths of righteousness] במעגלי צדק *bemageley tsedek*, "in the circuits" or "orbits of righteousness." In many places of Scripture man appears to be represented under the notion of a *secondary planet moving round its primary*; or as a planet revolving round the sun, from whom it receives its *power* of *revolving*, with all its *light* and *heat*. Thus man stands in reference to the *Sun of righteousness*; by *his power* alone is he enabled to *walk uprightly*; by his *light* he is *enlightened*; and by his *heat* he is *vivified*, and enabled to bring forth *good fruit*. When he keeps in his proper *orbit*, having the *light* of the glory of God reflected from the face of Jesus Christ, he is enabled to *enlighten* and *strengthen* others. He that is enlightened may enlighten; he that is fed may feed.

For his name's sake.] To display the glory of his grace, and not on account of any *merit* in me. God's motives of conduct towards the children of men are derived from the perfections and goodness of his own nature.

Verse 4. *Yea, though I walk through the valley of the shadow of death*] The reference is still to the *shepherd*. Though I, as one of the *flock*, should walk through the most dismal valley, in the dead of the night, exposed to pitfalls, precipices, devouring beasts, &c., I should fear no evil under the guidance and protection of such a Shepherd. He knows all the *passes*, dangerous defiles, hidden pits, and abrupt precipices in the way; and he will guide me around, about, and through them. See the phrase *shadow of death* explained on Matt. iv. 16. "Thof I ward well and imang tha, that nouther has knowyng of God, ne luf or in myddis of this lyf, that es schadow of ded; for it es blak for myrkenes of syn; and it ledes til dede and il men, imang qwam gude men wones:—I sal nout drede il, pryve nor apert; for thu ert with me in my hert, qwar I fele thu so, that eftir the schadow of dede, I be with the in thi vera lyf."—Old *Psalter*.

For thou art *with me*] He who has his God for a

companion need fear no danger; for he can neither *mistake* his way, nor be *injured*.

Thy rod and thy staff] שבטך *shibtecha*, thy *sceptre, rod, ensign* of a *tribe, staff of office*; for so שבט *shebet* signifies in Scripture. *And thy staff*, ומשענתך *umishantecha*, thy *prop* or *support*. The former may signify the shepherd's crook; the latter, some sort of *rest* or *support*, similar to our *camp stool*, which the shepherds might carry with them as an occasional seat, when the earth was *too wet* to be sat on with safety. With the *rod* or *crook* the shepherd could *defend* his sheep, and with it lay *hold of their horns* or legs to pull them out of *thickets, bogs, pits*, or *waters*. We are not to suppose that by the rod *correction* is meant: there is no idea of this kind either in the text, or in the original word; nor has it this meaning in any part of Scripture. Besides, *correction* and *chastisement* do not *comfort*; they are not, at least for the present, joyous, but grievous; nor can any person look forward to them with *comfort*. They abuse the text who paraphrase *rod* correction, &c. The other term שען *shaon* signifies *support*, something *to rest on*, as a *staff, crutch, stave*, or the like. The *Chaldee* translates thus: "Even though I should walk in captivity, in the valley of the shadow of death, I will not fear evil. Seeing thy Word (מימרך *meymerach*, thy personal Word) is my Assistant or Support; thy right word and thy law console me." Here we find that the Word, מימר *meymar*, is distinguished from any thing *spoken*, and even from the *law* itself. I cannot withhold the paraphrase of the *old Psalter*, though it considers the *rod* as signifying correction: "Sothly I sal drede na nylle; for thy wande, that es thi lyght disciplyne, that chasties me as thi son: and thi staf, that es thi stalworth help, that I lene me til, and haldes me uppe; thai have comforthed me; lerand (*learning, teaching*) me qwat I suld do; and haldand my thaught in the, that es my comforth."

Verse 5. *Thou preparest a table before me*] Here the *second allegory* begins. A magnificent banquet is provided by a most liberal and benevolent host; who has not only the *bounty* to feed me, but *power* to protect me; and, though surrounded by *enemies*, I sit down to this table with confidence, knowing that I shall feast in perfect security. This may refer to the favour God gave the poor captive Israelites in the sight of the Chaldeans who had grievously treated them for *seventy* years; and whose king, Cyrus, had not only permitted them now to return to their own land, but had also furnished them with every thing requisite for their passage, and for repairing the walls of Jerusalem, and rebuilding the temple of the Lord, where the sacrifices were offered as usual, and the people of God *feasted* on them

Thou anointest my head with oil] Perfumed oil was poured on the heads of distinguished guests, when at the feasts of great personages. The woman in the Gospel, who poured the box of ointment of spikenard on the head of our Lord, (see Matt. xxvi. 6, 7; Mark xiv. 8; Luke vii. 46,) only acted according to the custom of her own country, which the host, who invited our Lord, had shamefully neglected.

My cup runneth over.] Thou hast not only given me abundance of *food*, but hast filled my *cup* with the best *wine*.

Verse 6. *Goodness and mercy shall follow me*] As I pass on through the vale of life, thy goodness and mercy shall follow my every step; as I proceed, so shall they. There seems to be an allusion here to the waters of the rock smitten by the rod of Moses, which followed the Israelites all the way through the wilderness, till they came to the Promised Land. God never leaves his true followers; providential mercies, gracious influences, and miraculous interferences, shall never be wanting when they are necessary. *I will dwell in the house*, ושבתי *veshabti*, "and I shall RETURN to the house of the Lord," *for ever*, לארך ימים *leorech yamim*, "for length of days." During the rest of my life, I shall not be separated from God's house, nor from God's ordinances; and shall at last dwell with him in glory. These two last verses seem to be the language of a priest returned from captivity to live in the temple, and to serve God the rest of his life.

Analysis of the Twenty-third Psalm.

The scope of this Psalm is to show the happiness of that man who has God for his protector, and is under his care and tuition.

To illustrate this protection, &c., David proposes *two allegories*: the one of a *shepherd*; the other of a *free-hearted man* given to *hospitality*, and *entertaining* his guests bountifully. It has *two* parts: the *first* sets forth, 1. God's care in providing him with all necessaries, ver. 1–4. 2. His liberality in supplying him with all that he needed, ver. 5.

The *second* part shows his confidence in God's grace, and his thankfulness, ver 6.

I. He begins the first with this position, "God is my shepherd;" and upon it infers, "Therefore I shall not want." He will do for me what a good shepherd will do for his sheep.

1. He will feed me in *green pastures*, ver. 2.

2. He will there provide for my safety: "He makes me to lie down."

3. He will provide waters of comfort for me.

4. These waters shall be gently-flowing streams, *still waters*—not turbulent and violent.

5. He will take care to preserve me in health; if sick, he will *restore me*.

6. He goes before and leads me, that I may not mistake my way: "He leads me in paths of righteousness," which is his love; for it is "for his name's sake."

7. He *restores*. If I err and go astray, and *walk through the valley of the shadow of death*, (for a sheep is a straggling creature,) *I will fear no evil: for his rod and staff comfort me*; his *law* and his *Gospel* both contribute to my correction and support.

Thus, as a good Shepherd, he supplies me with *necessaries*, that I want nothing: but over and above, as a *bountiful Lord*, he has furnished me *copiously* with *varieties* which may be both for *ornament* and *honour*.

1. He *has prepared a table for me*—and that *in the presence of my enemies*.

2. He *hath anointed my head with oil*, to refresh my spirits, and cheer my countenance.

3. And *my cup runneth over*—with the choicest wine he gladdens my heart.

II. The last verse, 1. Sets out David's confidence that it shall be no worse with him: "Surely goodness and mercy shall follow me all the days of my life."

2. Then he expresses his *thankfulness:* "I will dwell in the house of the Lord for ever." In thy house, among the faithful, I will praise thy name as long as I live.

On each point in this analysis the reader is requested to consult the *notes*.

PSALM XXIV.

The Lord is Sovereign Ruler of the universe, 1, 2. *The great question, Who is fit to minister to the Lord in his own temple?* 3–6. *The glory of God in his entrance into his temple*, 7–10.

V. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

THE [a] earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein.

2 [b] For he hath founded it upon the seas, and established it upon the floods.

3 [c] Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 [d] He [e] that hath [f] clean hands, and [g] a pure heart; who hath not lifted up his soul unto vanity, nor [h] sworn deceitfully.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the generation of them that seek him, that [i] seek thy face, [k] O Jacob. Selah.

7 [l] Lift up your heads, O ye gates; [m] and be

[a] Exod. ix. 29; xix. 5; Deut. x. 14; Job xli. 11; Psa. l. 12; 1 Cor. x. 26, 28.——[b] Gen. i. 9; Job xxxviii. 6; Psa. civ. 5; cxxxvi. 6; 2 Peter iii. 5.——[c] Psa. xv. 1.——[d] Isaiah xxxiii. 15, 16.

[e] Hebrew, *the clean of hands.*——[f] Job xvii. 9; 1 Tim. ii. 8.——[g] Matt. v. 8.——[h] Psa. xv. 4.——[i] Psa. xxvii. 8; cv. 4.——[k] Or, O God of *Jacob.*——[l] Isa. xxvi. 2.——[m] Psa. xcvii. 6; Hag. ii. 7; Mal. iii. 1; 1 Cor. ii. 8.

NOTES ON PSALM XXIV.

It is probable that this Psalm was composed on occasion of bringing the ark from the house of Obed-edom to Mount Sion, and the questions may respect the fitness of the persons who were to minister before this ark: the last verses may refer to the opening of the city gates in order to admit it. As many of the expressions here are nearly the same with those in Psalm xv., I must refer to that place for their particular illustration; though it is most likely that the two Psalms were composed on very different occasions. The first contains a *general question* relative to *who shall be saved?* This is more particular; and refers to the temple and tabernacle service, and who is fit to minister there.

Verse 1. *The earth is the Lord's*] He is the Creator and Governor of it; it is his own property. Men may claim districts and kingdoms of it as *their* property, but God is Lord of the soil.

The fulness thereof] "All its creatures."—*Targum.* Every tree, plant, and shrub; the silver and the gold, and the cattle on a thousand hills.

They that dwell therein.] All *human beings.*

Verse 2. *He hath founded it upon the seas*] He not only created the vast *mass*, but separated the land from the waters, so that the mountains, &c., being elevated above the waters, appear to be founded on them, and notwithstanding all the tossings and ragings of the ocean, these waters cannot prevail. It is established upon the floods, and cannot be shaken.

Verse 3. *Who shall ascend*] Who is sufficiently holy to wait in his temple? Who is fit to minister in the holy place?

Verse 4. *He that hath clean hands*] He whose conscience is irreproachable; whose heart is without deceit and uninfluenced by unholy passions.

Who hath not lifted up his soul] Who has no *idolatrous* inclination; whose faith is pure, and who conscientiously fulfils his promises and engagements.

Verse 5. *He shall receive the blessing*] Perhaps alluding to Obed-edom, at whose house the ark had been lodged, and on whom God had poured out especial blessings.

And righteousness] Mercy: every kind of necessary good. It is the mercy of God that crowns the *obedience* and *fidelity* of good men. For what made them *good* and *faithful?* God's mercy. What crowns their fidelity? God's mercy.

Verse 6. *This is the generation*] This is the description of people who are such as God can approve of, and delight in.

That seek thy face, O Jacob.] It is most certain that אלהי *Elohey, O God*, has been lost out of the *Hebrew* text in most MSS., but it is preserved in two of *Kennicott's* MSS., and also in the *Syriac, Vulgate, Septuagint, Æthiopic, Arabic*, and *Anglo-Saxon*. "Who seek thy face, O God of Jacob."

Selah.] That is, It is confirmed; it is true. The persons who abstain from every appearance of evil, and seek the approbation of God, are those in whom God will delight.

Verse 7. *Lift up your heads, O ye gates*] The address of those who preceded the ark, the gates being addressed instead of the *keepers* of the gates. Allusion is here made to the triumphal entry of a victorious general into the imperial city.

In the hymn of *Callimachus* to Apollo, there are two lines very much like those in the text; they con-

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates: even lift *them* up, ye everlasting doors: and the King of glory shall come in.

A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

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vey the very same sentiments. The poet represents the god coming into his temple, and calls upon the priests to open the doors, &c.

Αυτοι νυν κατοχηες ανακλινεσθε πυλαων,
Αυται δε κληιδες· ὁ γαρ Θεος ουκ ετι μακραν;

"Fall back, ye bolts; ye pond'rous doors, give way;
For not far distant is the god of day."
Callim. Hymn in Apol., ver. 6, 7.

The whole of this hymn contains excellent sentiments even on the subject of the Psalms.

Everlasting doors] There seems to be a reference here to something like our *portcullis*, which hangs by pullies *above* the gate, and can be let down at any time so as to prevent the gate from being forced. In the case to which the psalmist refers, the portcullis is let down, and the persons preceding the ark order it to be raised. When it is lifted up, and appears above the head or top of the gate, then the folding doors are addressed: "Be ye lift up, ye everlasting doors;" let there be no obstruction; and the mighty Conqueror, the King of glory, whose presence is with the ark, and in which the symbol of his glory appears, shall enter. Make due preparations to admit so august and glorious a Personage.

Verse 8. *Who is this King of glory?*] This is the answer of those who are *within*. Who is this glorious King, for whom ye demand entrance? To which they reply:—

The Lord strong and mighty, the Lord mighty in battle.] It is *Jehovah*, who is come to set up his abode in his imperial city: He who has conquered his enemies, and brought salvation to Israel. To make the matter still more solemn, and give those *without* an opportunity of describing more particularly this glorious Personage, those *within* hesitate to obey the first summons: and then it is *repeated*, ver. 9—

Lift up your heads, O ye gates; even lift them *up, ye everlasting doors; and the King of glory shall come in.*] To which a more particular question is proposed.—*Who is* HE, THIS *King of glory?* To which an answer is given that admitted of no reply. *The Lord of hosts*—he who is coming with innumerable armies, *He is this King of glory*. On which, we may suppose, the portcullis was lifted up, the gates thrown open, and the whole cavalcade admitted. This verse seems to have been spoken before the ark appeared: Who is this (זה *zeh*) King of glory? when its coming was merely announced. In the *tenth* verse the form is a little altered, because the ark, the symbol of the Divine Presence, had then arrived. Who is He, (מי הוא *mi hu*,) this King of glory? Here He is, to answer for himself. "The Lord is in his holy temple; let all the earth keep silence before him."

Though this Psalm has all the appearance of being an *unfinished piece*, yet there is a vast deal of dignity and majesty in it; and the *demands* from *without*, the *questions* from those *within*, and the *answers* to those questions, partake of the true sublime; where nature, dignity, and simplicity, are very judiciously mingled together. The whole procedure is *natural*, the *language dignified*, and the *questions* and *answers* full of *simplicity* and elevated sentiments.

Several, both among ancients and moderns, have thought this Psalm speaks of the *resurrection of our Lord*, and is thus to be understood. It is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which he has purchased by his blood; there to appear ever in the presence of God for us, to which he purposes to raise finally the innumerable *hosts* of his followers; for, in reference to these, He is *the Lord of hosts*; and, in reference to his victory, He is *the Lord mighty in battle*.

ANALYSIS OF THE TWENTY-FOURTH PSALM.

The subject of this Psalm is Christ, called the King of glory, ver. 7, and it has *two* parts:—

I. The first concerns Christ's lordship, which is, in general, over the whole world, ver. 1, 2; but in particular, over the Church, ver. 3 to 7.

II. An exhortation to all men to receive Christ for their King.

I. The first part of this Psalm shows that God is King of all the world; but in this kingdom he has two kinds of subjects—

1. Either all men in general: "For the earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein." And for this he gives a reason, from the creation of it. He ought to have the dominion of it, and all in it: "For he hath founded it upon the seas, and established it upon the floods."

2. But all are not his subjects in the same way. There are a people whom he has called to be his subjects in another manner. There is a mountain which he hath sanctified and chosen above all other hills to make the seat of his kingdom, viz., the *Church*; and over them that live in it he is in a more peculiar manner said to be *Lord*, than of the whole earth; and these are more properly called his servants and subjects. And yet among these there is a difference too, for some only profess to be his servants, and call him *Lord*, as hypocrites; there are some others that are his servants really and truly. And that this difference may be taken notice of, the prophet asks, *Quis?* "WHO shall ascend into the hill of the Lord?" And

"WHO shall stand in his holy place?" As if he should say, Not *quisquis*; it is not *every one*; for infidels are not so much as *in* the Church. Hypocrites, howsoever in the Church, are not true members of the mystical Church; and some who come to the hill of the Lord, yet stand not in his holy place; *for many believe only for a season, and few continue faithful unto death.*

3. That it may then be truly known who they are over whom he is truly *Rex gloriæ*, "the King of glory," the prophet gives us their character, and sets down three distinctive notes by which they may be known:—

1. *Cleanness of hands:* "He that hath clean hands;" *à cæde furto, &c.*; is free from all external wicked actions. For the hand is *οργανον οργανων*, the organ of the organs.

2. *Purity of heart.* For external purity is not enough, except the heart, the fountain of our actions, be clean.

3. *Truth of the tongue.* Is not guilty of lies and perjuries. "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." After the prophet has given the character by which you may know the man, he assigns his reward, and ends with an acclamation: 1. This is he that "shall receive the blessing from the Lord, and righteousness (i. e., justification) from the God of his salvation." 2. "This is the generation of them that seek thee;" that is, these are the people of God: let others boast themselves, and please themselves as they list, yet these are the godly party; these are they "that seek thy face, O God of Jacob."

II. The second part is considered by some as an *exhortation* to all men, especially princes, nobles, and magistrates, that they receive, acknowledge, and worship Christ, as King.

1. *Lift up your heads, O ye gates;* that is, as some understand it—O ye princes that sit in the *gates*, lift up your *heads* and *hearts* to him, that the King of glory may come in.

2. To which good counsel the prophet brings in the princes asking this question: "Who is this King of glory?" to which he answers, "The Lord strong and mighty, the Lord mighty in battle." One who is able to bruise you to atoms with his iron rod, and will do so if you reject him. And that the exhortation may pierce the deeper, he doubles both it and the answer.

After all, the most natural meaning is that which is given in the notes: from which we may infer:—

1. That the regal city is in no state of safety, if it have not the *ark of the Lord.*

2. That the *ark*—even the purest form of sound words in devotion, is nothing, unless they who minister and worship have *clean hands* and *pure hearts*, endeavouring to worship God in spirit and in truth.

3. That where the right faith is professed, and the worshippers act according to its dictates, *there* is the presence and the continual indwelling of God: "Lift up your heads, O ye gates—and the King of glory shall come in."

PSALM XXV.

The psalmist, in great distress, calls upon God frequently, 1–5; *prays for pardon with the strong confidence of being heard,* 6–11; *shows the blessedness of the righteous,* 12–14; *again earnestly implores the Divine mercy; and prays for the restoration of Israel,* 15–22.

A Psalm of David.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

UNTO [a] thee, O LORD, do I lift up my soul.

2 O my God, I [b] trust in thee: let me not be ashamed, [c] let not mine enemies triumph over me.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause

[a] Psa. lxxxvi. 4; cxliii. 8; Lam. iii. 41.——[b] Psa. xxii. 5; xxxi. 1; xxxiv. 8; Isa. xxviii. 16; xlix. 23; Rom. x. 11.——[c] Psa. xiii. 4

NOTES ON PSALM XXV.

This Psalm seems to refer to the case of the captives in Babylon, who complain of oppression from their enemies, and earnestly beg the help and mercy of God.

It is the first of those called acrostic Psalms, i. e., Psalms each line of which begins with a several letter of the Hebrew alphabet in their common order. Of acrostic Psalms there are *seven*, viz., xxv., xxxiv., xxxvii., cxi., cxii., cxix., and cxlv. It is fashionable to be violent in encomiums on the Jews for the very *faithful manner* in which they have preserved the Hebrew Scriptures; but these encomiums are, in general, ill placed. Even this Psalm is a proof with what *carelessness* they have watched over the sacred deposit committed to their trust. The letter ו *vau* is wanting in the *fifth* verse, and ק *koph* in the *eighteenth*; the letter ר *resh* being twice inserted, once instead of ק *koph*; and a whole line added at the end, entirely out of the alphabetical series.

Verse 1. *Do I lift up my soul.*] His soul was *cast down*, and by *prayer* and *faith* he endeavours to *lift it up* to God.

Verse 2. *I trust in thee*] I depend upon thy infinite goodness and mercy for my support and salvation.

Let me not be ashamed] Hide my iniquity, and forgive my guilt.

Verse 3. *Let none that wait on thee be ashamed*] Though he had burden enough of *his own*, he felt for *others* in similar circumstances, and became an intercessor in their behalf.

Transgress without cause.] Perhaps בוגדים *boge-*

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

4 [d] Show me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, [e] thy [f] tender mercies and thy loving-kindnesses; for they *have been* ever of old.

7 Remember not [g] the sins of my youth, nor my transgressions: [h] according to thy mercy remember thou me for thy goodness' sake, O LORD.

8 [i] Good and upright *is* the LORD: therefore will he teach sinners in the way.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

11 [k] For thy name's sake, O LORD, pardon mine iniquity; [l] for it *is* great.

12 What man *is* he that feareth the LORD?

[d] Exod. xxxiii. 13; Psa. v. 1; xxvii. 11; lxxxvi. 11; cxix., cxliii. 8, 10.——[e] Psa. ciii. 17; cvi. 1; cvii. 1; lsa. lxiii. 15; Jer. xxxiii. 11.——[f] Heb. *thy bowels.*

[g] Job xiii. 26; xx. 11; Jer. iii. 25.——[h] Psa. li. 1.——[i] Psalm lii. 9; liv. 6; lxxiii. 1, &c.——[k] Psa. xxxi. 3; lxxix. 9; cix. 21; cxliii. 11.——[l] See Rom. v. 20.

dim may here mean *idolatrous persons*. "Let not them that wait upon and worship thee be ashamed: but they shall be ashamed who vainly worship, or trust in false gods." See Mal. ii. 11–16. The Chaldeans have evil entreated us, and oppressed us: they trust in their idols, let them see the vanity of their idolatry.

Verse 4. *Show me thy ways*] The psalmist wishes to *know* God's *way*, to be taught his *path*, and to be led into his *truth*. He cannot discern this *way* unless God *show* it; he cannot *learn* the *path* unless God *teach* it; and he cannot *walk* in God's *truth* unless God *lead* him: and even then, unless God *continue* to *teach*, he shall never *fully* learn the lessons of his salvation; therefore he adds, "Lead me in thy truth, and teach me;" ver. 5.

That he may get this *showing*, *teaching*, and *leading*, he comes to God, as the "God of his salvation;" and that he may not lose his labour, he "waits on him all the day." Many lose the benefit of their earnest prayers, because they do not *persevere* in them. They pray for *a time*; get remiss or discouraged; restrain prayer; and thus lose all that was already wrought for and in them.

Verse 5. *On thee do I wait*] This is the line in which ו *vau*, the sixth letter in the order of the alphabet, is lost; for the line begins with א *aleph*, אוכך *othecha*, "on thee." But four of *Kennicott's* and *De Rossi's* MSS. have ואיכך *veathecha*, "AND upon thee." This restores the lost ו *vau*, which signifies "and." The *Septuagint*, *Syriac*, *Vulgate*, *Arabic*, *Æthiopic*, and *Anglo-Saxon*, preserve it.

Verse 6. *Remember, O Lord, thy tender mercies, and thy loving-kindnesses*] The word רחמים *rachamim*, means the *commiseration* that a man feels in his bowels at the sight of distress. The second word, חסדים *chasadim*, signifies those *kindnesses* which are the offspring of a *profusion of benevolence*.

They have been *ever of old*.] Thou wert ever wont to display thyself as a ceaseless fountain of good to all thy creatures.

Verse 7. *Remember not the sins of my youth*] Those which I have committed through *inconsiderateness*, and *heat of passion*.

According to thy mercy] As it is *worthy of thy mercy* to act according to the measure, the greatness, and general practice of thy mercy; so give me an *abundant pardon*, *a plentiful salvation*.

For thy goodness' sake] *Goodness* is the nature of God; *mercy* flows from that *goodness*.

Verse 8. *Good and upright is the Lord*] He is *good* in his *nature*, and *righteous* in his *conduct*.

Therefore will he teach sinners] Because he is good, he will teach sinners, though they deserve nothing but destruction: and because he is *right*, he will *teach* them the *true way*.

Verse 9. *The meek will he guide*] ענוים *anavim*, the *poor*, the *distressed*; *he will lead in judgment*—he will direct them in their cause, and bring it to a happy issue, for he will show them the *way* in which they should go.

Verse 10. *All the paths of the Lord*] ארחות *orchoth* signifies the *tracks* or *ruts* made by the *wheels of wagons* by often passing over the same ground. *Mercy* and *truth* are the *paths* in which God *constantly walks* in reference to the children of men; and so *frequently* does he show them *mercy*, and so *frequently* does he fulfil his *truth*, that his paths are easily discerned. How frequent, how deeply indented, and how multiplied are those *tracks* to every *family* and *individual*! Wherever we go, we see that God's mercy and truth have *been there* by the *deep tracks* they have left behind them. But he is more abundantly merciful to those who *keep his covenant and his testimonies*; i. e., those who are conformed, not only to the letter, but to the spirit of his pure religion.

Verse 11. *For thy name's sake, O Lord, pardon*] I have sinned; I need mercy; there is no reason why thou shouldst show it, but what thou drawest from the goodness of thy own nature.

Verse 12. *That feareth the Lord*] Who has a proper apprehension of *his* holiness, justice, and truth; and who, at the same time, sees *himself* a fallen spirit, and a transgressor of God's holy law, and consequently, under the curse. That is the person that truly and reverently fears God.

Him shall he teach] Such a person has a *teachable spirit*.

The way that *he shall choose*.] The way that in the course of Providence he has chosen, as the way in

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium

[m] him shall he teach in the way *that* he shall choose.

13 [n] His soul [o] shall dwell at ease; and [p] his seed shall inherit the earth.

14 [q] The secret of the LORD *is* with them that fear him; [r] and he will show them his covenant.

15 [s] Mine eyes *are* ever toward the LORD; for he shall [t] pluck my feet out of the net.

16 [u] Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum. tertium.

18 [v] Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with [w] cruel hatred.

20 O keep my soul, and deliver me: [x] let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 [y] Redeem Israel, O God, out of all his troubles.

[m] Psa. xxxvii. 23.——[n] Prov. xix. 23.——[o] Heb. *shall lodge in goodness.*——[p] Psa. xxxvii. 11, 22, 29.——[q] Prov. iii. 32; see John vii. 17; xv. 15.

[r] Or, *and his covenant to make them know* it.——[s] Psa. cxli. 8. [t] Heb. *bring forth.*——[u] Psa. lxix. 16; lxxxvi. 16.——[v] 2 Sam. xvi. 12.——[w] Heb. *hatred of violence.*——[x] Ver. 2.——[y] Psa. cxxx. 8.

which he is to gain things honest in the sight of all men; God will bless him in it, and give him as much earthly prosperity as may be useful to his soul in his secular *vocation*.

Verse 13. *His soul shall dwell at ease*] בטוב תלין *betob talin*, "shall lodge in goodness;" this is the *marginal* reading in our version; and is preferable to that in the text.

His seed shall inherit] His *posterity* shall be blessed. For them many prayers have been sent up to God by their pious fathers; and God has registered these prayers in their behalf.

Verse 14. *The secret of the Lord is with them*] סוד *sod*, the *secret assembly* of the Lord is with them that fear him; many of them have a Church in their own house.

He will show them his covenant.] He will let them see how great blessings he has provided for them that love him. Some refer this to the covenant of redemption by Christ Jesus.

Verse 15. *Mine eyes are ever toward the Lord*] All my expectation is from him alone. If I get at any time entangled, he will pluck my feet out of the net.

Verse 16. *Turn thee unto me*] Probably the prayer of the poor captives in Babylon, which is continued through this and the remaining verses.

Verse 17. *The troubles of my heart are enlarged*] The evils of our captive state, instead of lessening, seem to multiply, and each to be extended.

Verse 18. *Look upon mine affliction*] See my distressed condition, and thy eye will affect thy heart.

Forgive all my sins.] My sins are the *cause* of all my sufferings; forgive these.

This is the verse which should begin with the letter ק *koph;* but, instead of it, we have ר *resh* both here, where it should *not* be, and in the next verse where it should be. Dr. *Kennicott* reads קומה *kumah*, "arise," and *Houbigant*, קצר *ketsar*, "cut short." The word which began with ק *koph* has been long lost out of the verse, as every *version* seems to have read that which now stands in the Hebrew text.

Verse 19. *Consider mine enemies*] Look upon them, and thou wilt see how impossible it is that I should be able to resist and overcome them. They are many, they hate me, and their hatred drives them to acts of *cruelty* against me.

Verse 20. *O keep my soul*] Save me from sin, and keep me alive.

Let me not be ashamed] He ends as he began; see verse 2: "Let me not be confounded, for I put my trust in thee."

Verse 21. *Let integrity and uprightness*] I wish to have a *perfect heart*, and an *upright life*. This seems to be the meaning of these two words.

Verse 22. *Redeem Israel, O God*] The people are prayed for in the preceding verses as if *one person;* now he includes the whole, lest his own personal necessities should narrow his heart, and cause him to forget his fellow sufferers.

This verse stands out of the order of the Psalm; and does not appear to have formed a part of the *alphabetical* arrangement. It is a general prayer for the redemption of Israel from captivity; and may well be applied to those of the true Israel who are seeking for complete redemption from the power, the guilt, and the pollution of sin; and from all the *troubles* that spring from it. And let it be ever known, that God alone can redeem Israel.

Analysis of the Twenty-fifth Psalm.

This Psalm is a continued earnest prayer of a man or a people pressed with danger and enemies, and sensible of God's heavy displeasure against sin. It consists of *five petitions*.

I. His *first* petition is, that his "enemies may not triumph over him," ver. 2, 3.

II. His *second* is for *instruction*, ver. 4, 5, which he urges, ver. 8, 9, 10, 12, 13, 14.

III. His *third* is for *mercy* and *forgiveness*, ver. 6, 7, 11.

IV. His *fourth* is a renewal of his first, ver. 15, 16, 17, &c., with many arguments.

V. His *fifth* is for Israel in general, ver. 22.

I. He begins with the profession of his faith and confidence in God, without which there can be no prayer: "Unto thee, O Lord," &c.; he relies not on, nor seeks after, any human help. And upon this living hope, he prays—

1. For this life, that it shame him not, as it does where a man hopes, and is frustrated: "Let me not be ashamed." Make it appear that I hope not in thee in vain.

2. "Let not mine enemies triumph over me." Glorying that I am deserted. This petition he urges by this argument: The example may prove dangerous, if thou send me no help; but it will be to thy glory, if I be relieved. If he were delivered, the faith and hope of others would be confirmed; if deserted, the good would faint and fail, the wicked triumph: therefore he prays, O, let none that wait on thee be ashamed; but let them be ashamed who transgress, that is, they that do me wrong *maliciously, without any cause* being given by *myself*.

II. He petitions for *instruction*, that he may be always guided and governed by the word of God, that he sink not under the cross, but rely on God's promises.

1. "Show me thy ways, and teach me thy paths." Show me that thou often dealest severely with thy best servants: bringest down, before thou exaltest; mortifiest, before thou quickenest; and settest the cross before the crown. *Teach me*—show me, that this is *thy way*.

2. "Lead me in thy truth, and teach me." Cause me to remember that thy promises are firm and true; *yea* and *amen* to those who trust in thee. This makes me hope still: "Thou art the God of my salvation."

III. His third petition is for *mercy*. He prays for mercy, and the removal of the sin that obstructs it.

1. "Remember, O Lord, thy tender mercies, &c., which have been ever of old;" i. e., deal mercifully with me as thou hast ever done with those who flee to thee in their extremity.

2. He prays for the *remission* of the *sins* of his *youth:* "Remember not the sins of my youth." This petition he repeats, ver. 11: "For thy name's sake pardon mine iniquity;" and upon this confession: "For it is great."

The psalmist here breaks off prayer; and, to confirm his confidence, speaks of the nature and person of God. It is necessary sometimes, even in the midst of our prayers, to call to mind the nature of God, and his ways with his people, lest, through a sense of our unworthiness or great unfaithfulness, we should be discouraged. And this course David takes; he says,

1. "Good and upright is the Lord." 1. *Good*, for he receives sinners *gratis*. 2. *Upright*—constant and true in his promises; therefore he will teach sinners in the way.

2. "The meek will he guide in judgment." He will not suffer them to be tempted above their strength; will teach them what to answer; and will not proceed with rigour, but will interpret all in the most favourable sense.

3. In a word, "All the ways of the Lord are mercy and truth." 1. *Mercy*, in that he freely offers the remission of sins, the graces of his Spirit, support in distresses, and at last eternal life, to those who by faith and a good conscience walk before him: "Keep his covenant and his testimonies;" for the words of the *covenant* are: "I will be thy God, and the God of thy seed;" upon which follows: "Walk before me, and be thou perfect."

4. Upon the confidence of which promises and covenant the psalmist repeats his prayer: "O Lord, pardon mine iniquity; for it is great," ver. 11.

The psalmist now admires the happiness of him who trusts in God: "What man is he that feareth the Lord!" This happiness he sets forth by the fruits that follow his piety:—

1. The *first* fruit he shall gather is instruction and direction in his vocation, and private life: "Him shall he teach in the way," &c.

2. The *second* is, that his happiness shall not be *momentary*, but firm and lasting: "His soul shall dwell at ease."

3. The *third* is, that he shall be happy in his *posterity:* "His seed shall inherit the land."

4. The *fourth* is, that the redemption of mankind by Christ Jesus, with all the effects of it, pardon, holiness, &c., which is a secret unknown to the world, shall be revealed and applied to him: "The secret of the Lord is with them that fear him; and he will show them his covenant."

IV. Being confirmed by these promises, and cheered with these fruits, he,

1. Testifies his faith in God for deliverance: "My eyes are ever toward the Lord; he will pluck my feet out of the net."

2. He then renews his former prayer, it being nearly the same as that with which he began. It is conceived in several clauses: 1. "Turn thee unto me." 2. "Have mercy upon me." 3. "O bring me out of my distresses." 4. "Look upon my affliction and trouble, and forgive me all my sins." 5. "Consider mine enemies." 6. "O keep my soul, and deliver me." 7. "Let me not be ashamed." 8. "Let integrity and uprightness preserve me."

Petitioners, and men in misery, think they can never say enough. This makes him often *repeat* the same thing. The sum is, that God would hear and grant him defence and deliverance in his dangers; remission of sins which caused them; and protect, direct, and govern him in his troubles.

3. That he might prevail in his suit, like an excellent orator, he uses many arguments to induce God to be propitious to him:—

1. His faith and trust in his promises: "Mine eyes are ever towards the Lord."

2. The danger he was now in: "His feet were in the net."

3. He was oppressed, alone, and had none to help him: "I am desolate and afflicted."

4. His inward afflictions and pain were grievous: "The troubles of my heart are enlarged."

5. His enemies were many, powerful, merciless, cruel: "Mine enemies are many—and hate me with cruel hatred."

6. And yet I am innocent, and desire to be so; and am thy servant: "Let integrity and uprightness preserve me; for I wait upon thee."

V. The psalmist having thus, through the Psalm, prayed for himself, at last offers up a short but earnest petition for the whole Church; which proceeds from that *fellowship* or *communion* which ought to be among all saints: "Redeem Israel, O God, out of all his troubles!" Turn our captivity, and forgive the sins which have occasioned it.

PSALM XXVI.

The psalmist appeals to God for his integrity, and desires to be brought to the Divine test in order to have his innocence proved, 1–3; *shows that he had avoided all fellowship with the wicked, and associated with the upright,* 4–8; *prays that he may not have his final lot with the workers of iniquity,* 9, 10; *purposes to walk uprightly before God,* 11, 12.

A Psalm of David.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. Cir. annum tertium.

JUDGE [a] me, O LORD; for I have [b] walked in mine integrity: [c] I have trusted also in the LORD; *therefore* I shall not slide.

2 [d] Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy [e] loving-kindness *is* before mine eyes: and [f] I have walked in thy truth.

4 [g] I have not sat with vain persons, neither will I go in with dissemblers.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

5 I have [h] hated the congregation of evil doers; [i] and will not sit with the wicked.

6 [k] I will wash mine hands in innocency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works

8 LORD, [l] I have loved the habitation of thy

[a] Psa. vii. 8.——[b] Ver. 11; 2 Kings xx. 3; Prov. xx. 7. [c] Psa. xxviii. 7; xxxi. 14; Prov. xxix. 25.——[d] Psa. vii. 9; xvii. 3; lxvi. 10; cxxxix. 23; Zech. xiii. 9.——[e] Psa. xvii. 7; xxxvi. 7; xl. 10, 11; li. 1, &c.——[f] 2 Kings xx. 3.——[g] Psa. i. 1; Jer. xv. 17. [h] Psa. xxxi. 6; cxxxix. 21, 22.——[i] Psa. i. 1.——[k] See Exod. xxx 19, 20; Psa. lxxiii. 13; 1 Tim. ii. 8.——[l] Psa. xxvii. 4.

NOTES ON PSALM XXVI.

This Psalm, and the two following, are supposed by *Calmet* to be all parts of one ode, and to relate to the time of the captivity, containing the prayers, supplications, complaints, and resolutions of the Israelites in Babylon. This is probable; but we have not evidence enough to authorize us to be nice on such points. See on the following verse.

Verse 1. *Judge me, O Lord*] There are so many strong assertions in this Psalm concerning the innocence and uprightness of its author, that many suppose he wrote it to vindicate himself from some severe reflections on his conduct, or accusations relative to plots, conspiracies, &c. This seems to render the opinion probable that attributes it to David during his exile, when all manner of false accusations were brought against him at the court of Saul.

I have walked in mine integrity] I have never plotted against the life nor property of any man; I have neither coveted nor endeavoured to possess myself of Saul's crown.

I have trusted] Had I acted otherwise, I could not have been prosperous; for thou wouldst not have worked miracles for the preservation of a wicked man.

I shall not slide.] I shall be preserved from swerving from the paths of righteousness and truth.

Verse 2. *Examine me, O Lord*] To thee I appeal; and feel no hesitation in wishing to have all the motives of my heart dissected and exposed to thy view, and to that of the world.

Verse 3. *For thy loving-kindness*] A sense of thy favour and approbation was more to my heart than thrones and sceptres; and in order to retain this blessing, *I have walked in thy truth.*

Verse 4. *I have not sat with vain persons*] מתי שוא *methey shav, men of lies, dissemblers, backbiters, &c.*

Neither will I go in with dissemblers] נעלמים *naalamim*, the *hidden ones*, the *dark designers*, the *secret plotters* and conspirators in the state.

Verse 5. *I have hated the congregation of evil doers*] I have never made one in the crowds of discontented persons; persons who, under pretence of rectifying what was wrong in the *state*, strove to subvert it, to breed general confusion, to overturn the laws, seize on private property, and enrich themselves by the spoils of the country.

Verse 6. *I will wash mine hands in innocency*] Washing the hands was frequent among the Jews, and was sometimes an action by which a man declared his innocence of any base or wicked transaction. This *Pilate* did, to protest his innocence of the mal-treatment and death of Christ. I will maintain that innocence of life in which I have hitherto walked; and take care that nothing shall be found in my heart or life that would prevent me from using the most holy ordinance, or worshipping thee in spirit and truth.

So will I compass thine altar] It is a mark of respect among the Hindoos to *walk* several times *round* a *superior*, and round a *temple*.

Verse 7. *That I may publish*] I have endeavoured to act so as always to keep a conscience void of offence towards thee and towards man. I have made a profession of faith in thee, and salvation from thee, and my *practice* gives no lie to my *profession*.

Verse 8. *Lord, I have loved the habitation of thy house*] I have carefully used thine ordinances, that I might obtain more grace to help me to persevere. And I have not been attentive to those duties, merely because they were *incumbent* on me; but *I have loved the place where thine honour dwelleth*; and my delight in thy ordinances has made my attendance as pleasant as it was profitable. This verse would be better translated, *Jehovah, I have loved the habitation of thy house, and the place of the tabernacle of thy glory.* The *habitation* must mean the *holy of holies*, where the Divine Presence was manifest; and the *place of the tabernacle* must refer to the *mercy-seat*, or the place where the *glory of the Lord* appeared between the cherubim, upon the lid or cover of the ark of the covenant. From his dwelling there, משכן *mishcan*, the *place* and

A. M. cir. 3126. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

house, and the place [m] where thine honour dwelleth.

9 [n] Gather [o] not my soul with sinners, nor my life with [p] bloody men:

10 In whose hands *is* mischief, and their right hand is [q] full of [r] bribes.

11 But as for me, I will walk [s] in mine integrity: redeem me and be merciful unto me.

12 [t] My foot standeth in an [u] even place: [v] in the congregations will I bless the LORD.

[m] Heb. *of the tabernacle of thy honour.*——[n] Or, *Take not away.* [o] See 1 Sam. xxv. 29; Psa. xxviii. 3.——[p] Heb. *men of blood.* [q] Heb. *filled with.*

[r] Exod. xxiii. 8; Deut. xvi. 19; 1 Sam. viii. 3; Isa. xxxiii. 15. [s] Ver. 1.——[t] Psa. xl. 2.——[u] Psa. xxvii. 11.——[v] Psa. xxii. 22; cvii. 32; cxi. 1.

the *appearance* were called שכינה *shechinah;* the dwelling of Jehovah, or that glorious appearance which was the symbol of the Divine Presence.

Verse 9. *Gather not my soul with sinners*] As I have never loved their company, nor followed their practice, let not my eternal lot be cast with them! I neither love them nor their ways; may I never be doomed to spend an eternity with them!

Verse 10. *Their right hand is full of bribes.*] He speaks of persons in office, who took bribes to pervert judgment and justice.

Verse 11. *But as for me, I will walk in mine integrity*] Whatever I may have to do with public affairs, shall be done with the strictest attention to truth, justice, and mercy.

Redeem me] From all snares and plots laid against my life and my soul.

And be merciful unto me.] I *deserve* no good, but thou art merciful; deal with me ever in thy mercy.

Verse 12. *My foot standeth in an even place*] On the above principles I have taken my stand: to abhor evil; to cleave to that which is good; to avoid the company of wicked men; to frequent the ordinances of God; to be true and just in all my dealings with men; and to depend for my support and final salvation on the mere mercy of God. He who acts in this way, *his feet stand in an even place.*

I will bless the Lord.] In all my transactions with men, and in all my assemblings with holy people, I will speak good of the name of the Lord, having nothing but good to speak of that name.

Analysis of the Twenty-sixth Psalm.

There are *four* general parts in this Psalm:—

I. An appeal of David to God to be his Judge, ver. 1, 2.

II. The causes that induced him to make the appeal. His conscious innocence, integrity, &c.

III. A petition, ver. 9, 11.

IV. His gratitude, ver. 12.

I. He begins with his appeal to God, whom he knew to be a *just Judge;* and therefore desires to be dealt with according to law: "Judge me; examine me; prove me; try me; even my reins and my heart."

II. Then he assigns two causes of it; his *integrity* and his *faith.*

1. His *faith* and confidence in God were such that he knew that the Judge of all the world would do him right. "I have trusted in the Lord; therefore, I shall not slide." I will not change my religion, though powerfully tempted to do so.

2. His *integrity:* "I have walked in my integrity." For which he assigns the cause: "Thy loving-kindness is before my eyes; I have walked in thy truth." I follow thy *word,* and the principle it lays down.

Next he sets down his integrity by an injunction of parts, which were two: 1. How he carried himself to men; 2. How he conducted himself towards God.

1. He abstained from all society, confederacy, counsels, and intimacy with wicked men; he did hate and abominate their ways: "I have not sat in counsel with vain persons, neither will I go in with dissemblers: I have hated the congregation of evil doers, and will not sit with the wicked."

2. The other degree of his *integrity* was, his *piety:* "I will wash my hands in innocence," i. e., I will worship thee; and for this end he would keep his hands from blood, oppression, &c., in order that he "might publish with the voice of thanksgiving, and tell of all the wondrous works of the Lord."

3. He mentions a second act of his piety, his *love to God's house,* and the service done in it: "O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth."

III. Upon which conscientiousness of his integrity he falls to prayer, that God would not suffer him to be polluted with the conversation of wicked men, nor involved in their punishment: "Gather not my soul with sinners."

Observe the many titles he gives to wicked men:—

1. They are *vain persons;* void of the fear of God; irreligious, ver. 4.

2. *Deep, dark men;* saying one thing with their mouth, and another with their heart, ver. 4.

3. *Malignant;* doing all for their own ends, ver. 5.

4. *Impious;* regardless of God and religion, ver. 5.

5. *Sinners;* traders in wickedness, ver. 9.

6. *Blood-thirsty* men; cruel and revengeful, ver. 9.

7. *Mischievous;* ready to execute with their *hands* what they had plotted in their *heart,* ver. 10.

8. *Lovers of bribes;* perverting judgment for the sake of money, ver. 10.

With such David will have nothing to do: "But as for me, I will walk in my integrity." *Redeem me* from such people, *and be merciful to me.*

IV. Lastly. He shows his gratitude. "My foot stands in an even place;" hitherto I am sure I am in the good way. I will *therefore praise the Lord in the congregation;* not only privately, but publicly.

My foot hath hitherto been kept right by thy grace and mercy; therefore, when thou shalt bring me back again to thy temple, I will not be ungrateful, but will sing praises to thy name in and with the great congregation. Amen.

PSALM XXVII.

The righteous man's confidence in God, 1–3; his ardent desire to have the spiritual privilege of worshipping God in his temple, because of the spiritual blessings which he expects to enjoy there, 4–6; his prayer to God for continual light and salvation, 7–9; his confidence that, though even his own parents might forsake him, yet God would not, 10. Therefore he begs to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, 11–13; he exhorts others to trust in God; to be of good courage; and to expect strength for their hearts, 14.

V. DAY. EVENING PRAYER.

A Psalm of David.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

THE LORD *is* [a] my light and [b] my salvation; whom shall I fear? [c] the LORD *is* the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, [d] came upon me to [e] eat up my flesh, they stumbled and fell.

3 [f] Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

4 [g] One *thing* have I desired of the LORD, that will I seek after; that I may [h] dwell in the house of the LORD all the days of my life, to behold [i] the [k] beauty of the LORD, and to inquire in his temple.

5 For [l] in the time of trouble he shall hide

[a] Psa. lxxxiv. 11; Isa. lx. 19, 20; Mic. vii. 8.——[b] Exod. xv. 2. [c] Psa. lxii. 2, 6; cxviii. 14, 21; Isa. xii. 2.——[d] Heb. *approached against me.*——[e] Psa. xiv. 4.

[f] Psa. iii. 6.——[g] Psa. xxvi. 8.——[h] Psa. lxv. 4; Luke ii. 37. [i] Or, *the delight.*——[k] Psa. xc. 17.——[l] Psa. xxxi. 20; lxxxiii. 3; xci. 1; Isa. iv. 6.

NOTES ON PSALM XXVII.

In the *Hebrew* and *Chaldee* this Psalm has no other title than simply לדוד *ledavid: To* or *For David.* In the *Syriac:* "For David; on account of an infirmity which fell upon him." In the *Vulgate*, *Septuagint*, *Arabic*, and *Æthiopic*, it has this title: "A Psalm of David, before he was anointed." The *Anglo-Saxon* omits all the titles. For this title there is no authority in fact. However, it may be just necessary to state that David appears to have received the royal unction three times: 1. In Bethlehem, from the hand of Samuel, in the house of his father Jesse; 1 Sam. xvi. 13. 2. At Hebron, after the death of Saul, by the men of Judah; 2 Sam. ii. 4. 3. By the elders of Israel, at Hebron, after the death of Ishbosheth, when he was acknowledged king over all the tribes; 2 Sam. v. 3. At which of these anointings the Psalm was written, or whether before any of them, we know not; nor is the question to be decided. Some commentators say that it is a Psalm belonging to the *captivity*, and upon that system it may be well interpreted. And lastly, it has been contended that it was written by David after he had been in danger of losing his life by the hand of a gigantic Philistine, and must have perished had he not been succoured by Abishai; see the account 2 Sam. xxi. 17; and was counselled by his subjects not to go out to battle any more, *lest he should extinguish the light of Israel.* To these advisers he is supposed to make the following reply:—

Verse 1. *The Lord* is *my light and my salvation*] This light can never be extinguished by man; the Lord is my salvation, my safeguard, my shield, and my defence; of whom then should I be afraid?

Verse 2. *When the wicked—came upon me*] Near as I appeared to you to be in danger of losing my life, I was safe enough in the hands of the Lord; and those who thought to *have eaten me up, stumbled*, failed of their purpose, and *fell*; the Philistine lost his own life.

Verse 3. *Though a host should encamp against me*] I am so confident of the Almighty's protection, that were I *alone*, and encompassed by a host, I would not fear. I am in the hand of God; and while in that hand, I am safe.

Verse 4. *One* thing *have I desired*] If I am grown too old, and from that circumstance unable to serve my country, I shall then prefer a retirement to the tabernacle, there to serve God the rest of my days. There I shall behold his glory, and there I may *inquire* and get important answers respecting Israel.

But though these words may be thus interpreted, on the above supposition, that David penned the Psalm on the occasion of his escape from the Philistine, and the desire expressed by his subjects that he should go no more out to war; yet it appears that they more naturally belong to the *captivity*, and that this verse especially shows the earnest longing of the captives to return to their own land, that they might enjoy the benefit of Divine worship.

Verse 5. *He shall hide me in his pavilion*] בסכה *besuccoh, in his tabernacle.* I would make his temple my residence; I would dwell with God, and be in continual safety. *Pavilion* comes from *papilio* and παπιλιων, a *butterfly.* It signifies a *tent* made of cloth stretched out on poles, which in form resembles in some measure the insect above named.

In the secret of his tabernacle] Were there no other place, he would put me in the *holy of holies*, so that an enemy would not dare to approach me.

He shall set me upon a rock.] He shall so *strengthen* and *establish* me, that my enemies shall not be able to prevail against me. He shall hide me where they cannot find me, or put me out of the reach of the fiery darts of the wicked. He who lives *nearest to God* suffers least from temptation. "Draw nigh to God, and he will draw nigh to thee: resist the devil, and he will flee from thee."

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

me in his pavilion: in the secret of his tabernacle shall he hide me; he shall [m] set me upon a rock.

6 And now shall [n] mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices [o] of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [p] *When thou saidst,* [q] Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 [r] Hide not thy face *far* from me; put not thy servant away in anger: thou hast been [s] my

[m] Psa. xl. 2. — [n] Psa. iii. 3. — [o] Heb. *of shouting.* — [p] Or, *My heart said unto thee, Let my face seek thy face,* &c.

[q] Psa. xxiv. 6; cv. 4. — [r] Psa. lxix. 17; cxliii. 7. — [s] Psa. xl. 7; lxiii. 7; lxx. 5.

Verse 6. *Now shall mine head be lifted up*] We shall most assuredly be redeemed from this captivity, and restored to our own land, and to the worship of our God in his own temple. There shall we offer sacrifices of joy; we will sing praises unto the Lord, and acknowledge that it is by his might and mercy alone that we have been delivered.

Verse 7. *Hear, O Lord, when I cry*] This is the utmost that any man of common sense can expect—*to be heard when he cries.* But there are multitudes who suppose God will bless them whether they *cry or not*; and there are others, and not a few, who although they *listlessly pray* and *cry* not, yet imagine God must and will hear them! God will answer them that *pray and cry*; those who do *not* are most likely to be without the blessings which they so much need.

Verse 8. When thou saidst, *Seek ye my face*] How much labour and skill have been employed to make sense of this verse as it stands in our translation! The original words are the following, from which our Version has been forcibly extracted:—

לך אמר לבי בקשו פני את פניך יהוה אבקש *lecha amar libbi bakkeshu panai; eth paneycha, Yehovah, abakkesh;*

of which I believe the true rendering to be as follows: "Unto thee, my heart, he hath said, Seek ye my face. Thy face, O Jehovah, I will seek. O my heart, God hath commanded thee to seek his face." Then, *his face I will seek.* Which may be paraphrased thus: *Unto thee,* his Church, God *hath said, Seek ye,* all who compose it, *my face.* To which *I,* his Church, have answered, *Thy face, O Jehovah, I will seek.* On referring to Archbishop *Secker,* I find that he, and indeed Bishop *Horsley,* are of the same mind.

I had formerly proposed another method of reading this difficult verse. Suspecting that some *error* had got into the text, for בקשו פני *bakkeshu panay,* "seek ye my face," I had substituted אבקש פניך *abakkesh paneycha,* "I will seek thy face;" or with the *Vulgate* and *Septuagint,* בקשתי פניך *bakkesti paneycha,* "I have sought thy face," *exquisivit te facies mea.* Ἐξεζήτησα τὸ πρόσωπόν σου. And this small alteration seemed to make a good sense; "My heart said unto thee, I have sought thy face, (or, I will seek thy face,) and thy face, O Lord, I will seek." I have not only *done* what it was my duty and interest to do, but I will *continue to do* it. Some have proposed to *mend* the text thus: לך לך אמר דבר *lech lecha, amar libbi,* "Go to, saith my heart," נבקש פני יהוה *nebakkesh peney Yehovah,* "Let us seek the face of Jehovah." This is rather a violent emendation, and is supported by neither MSS. nor *Versions.* The whole verse is wanting in one of Dr. Kennicott's MSS. On the whole I prefer what is first proposed, and which requires no alteration in the text; next, that of the *Vulgate* and *Septuagint.*

The old *Psalter* paraphrases thus: **Til the saide my hert, the my face soght: thy face, lord, ȝ sal seke.** "The gernyng of my hert that spekes til god, and he anely heres: saide **til the my face,** that es my presence soght the and na nother thyng. And fra now I sal seke thy face lastandly, til my dede; and that I fynd my sekyng:" i. e., To thee, said my heart; thee my face sought: thy face, O Lord, I shall seek. "**The gerning of my hert,** that spekes til God, and he anely heres, **til the my face;** that es, my presence soght the and no nother thyng: **and fra now ȝ sal seke thy face** lastandly, til my dede, and that I fynd my sekyng:" i. e., The yearning strong desire of my heart, which speaks to God, and he alone hears; my face is to thee; that is, myself sought thee, and none other thing, and from now I shall seek thee lastingly till my death, and till that I find what I seek.

Verse 9. *Hide not thy face—from me*] As my face is towards thee wheresoever I am, so let thy face be turned towards me. In a Persian MS. poem entitled شاه وگدا *Shah we Gudda,* "The King and the Beggar," I have found a remarkable couplet, most strangely and artificially involved, which expresses exactly the same sentiment:—

روي ما سوي تست از همه رو
سوي ما روي تست از همه سو

One meaning of which is—

OUR *face is towards* THEE in all our ways;
THY *face is towards* US in all our intentions.

Something similar, though not the same sentiment, is in *Hafiz,* lib. i., gaz. v., cap. 2:—

با مریدان رو بسوي کعبهٔ چون اریم چون
روبسوي خانه خمار دارد پیر ما

How can we with the disciples *turn our face towards* the kaaba,
When our spiritual instructer *turns his face towards* the wine-cellar!

I shall subjoin a higher authority than either:—

Ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους,
Καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν·
Πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.
1 Pet. iii. 12.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

help; leave me not, neither forsake me, O God of my salvation.

10 [t] When my father and my mother forsake me, then the LORD [u] will take me up.

11 [v] Teach me thy way, O LORD, and lead me in a [w] plain path, because of [x] mine enemies.

12 [y] Deliver me not over unto the will of mine enemies: for [z] false witnesses are risen up against me, and such as [a] breathe out cruelty.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

13 *I had fainted,* unless I had believed to see the goodness of the LORD [b] in the land of the living.

14 [c] Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

[t] Isa. xlix. 15.——[u] Heb. *will gather me;* Isa. xl. 11.——[v] Psa. xxv. 4; lxxxvi. 11; cxix.——[w] Heb. *a way of plainness;* Psa. xxvi. 12.——[x] Heb. *those which observe me;* Psa. v. 8; liv. 5. [y] Psa. xxxv. 25.

[z] 1 Sam. xxii. 9; 2 Sam. xvi. 7, 8; Psa. xxxv. 11.——[a] Acts ix. 1.——[b] Psa. lvi. 13; cxvi. 9; cxlii. 5; Jer. xi. 19; Ezek. xxvi. 20.——[c] Psa. xxxi. 24; lxii. 1, 5; cxxx. 5; Isa. xxv. 9; Hab. ii. 3.

For the *eyes of the Lord* are *upon* the righteous;
And *his ears* to their supplication:
And the *face of the Lord* is *upon* the workers of evil.

Verse 10. *When my father and my mother forsake me*] Or, more literally, "For my father and my mother have forsaken me; but the Lord hath gathered me up." My parents were my protectors *for a time;* but the Lord has been my Protector *always.* There is no time in which I do not fall under his merciful regards.

Verse 11. *Teach me thy way*] Let me know the gracious designs of thy providence towards me, that my heart may submit to thy will.

And lead me in a plain path] In the path of righteousness, because of mine enemies, who watch for my halting.

Verse 12. *Deliver me not over unto the will of mine enemies*] *To their soul,* בנפש *benephesh;* their whole soul thirsts for my destruction. Let them not be gratified. They have suborned witnesses against me, but they are false witnesses: unmask their wickedness, and confound their counsels.

Verse 13. I had fainted, *unless I had believed*] The words in italics are supplied by our translators; but, far from being necessary, they injure the sense. Throw out the words *I had fainted,* and leave a *break* after the verse, and the elegant figure of the psalmist will be preserved: "Unless I had believed to see the goodness of the Lord in the land of the living"——What! what, alas! should have become of me!

Dr. *Hammond* has observed that there is a remarkable elegance in the original, which, by the use of the beautiful figure *aposiopesis,* makes an abrupt breaking off in the midst of a speech. He compares it to the speech of *Neptune* to the winds that had raised the tempest to drown the fleet of Æneas.—*Æneid.* lib. i., ver. 131.

Eurum ad se zephyrumque vocat: dehinc talia fatur;
Tantane vos generis tenuit fiducia vestri?
Jam cœlum terramque, meo sine numine, venti,
Miscere, et tantas audetis tollere moles?
Quos ego—sed motos præstat componere fluctus.

To Eurus and the western blast he cried,
Does your high birth inspire this boundless pride?
Audacious winds! without a power from me,
To raise at will such mountains on the sea?

Thus to confound heaven, earth, the air, and main;
Whom I——but, first, I'll calm the waves again.
PITTS.

Verse 14. *Wait on the Lord*] All ye who are in distress, *wait on the Lord.* Take me for an example. I waited on him, and *he strengthened my heart;* wait ye on him, and he *will strengthen your heart.* You cannot be unsuccessful; fear not. *Wait, I say, on the Lord;* wait for his succour in doing his will. *Age viriliter,* says the *Vulgate;* act like a man, *hope, believe, work,* and *fear not.*

ANALYSIS OF THE TWENTY-SEVENTH PSALM.

There are *four* general *parts* in this Psalm. David shows,

I. How free he is from fear in any danger; and he shows also the cause of his confidence, ver. 1, 2, 3.

II. He expresses his love to God's house and his religion, ver. 4, 5, 6.

III. He prays for succour and support, ver. 7, &c.

IV. He exhorts others to dependence on the Lord, ver. 14.

I. It is possible (independently of the reason given in the notes) that some person, friend or foe, might ask David how he felt during the persecutions raised against him by Saul? To whom he may be supposed to return this answer: "I was never disheartened, never in despair; and the reason was, God was my *Light* to guide me, my *Rock* to save me, and my *Strength* to sustain and support me: 'The Lord is my light,' &c." And this he amplifies in the next two verses: 1. By *experience:* he had already found this true: "When the wicked, even mine enemies, came upon me to eat up my flesh, they stumbled and fell." 2. He puts a *case:* "Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

The arguments for his confidence were, 1. God's *goodness,* ver. 1. 2. His own *experience,* ver. 2. To which he adds, 3. What *God would do for him.*

1. He would hide him in his tabernacle, ver. 5.

2. That though his father and mother should forsake him, God would take him up, ver. 10.

3. That he should see the *goodness* of God in the land of the living, ver. 13.

II. He expresses his great love and affection to the

house of God: "One thing I have desired," and in this he was constant. "THAT (emphatically) I will seek after; that I may dwell in the house of the Lord all the days of my life." For *three* ends:—

1. "To behold the beauty of the Lord." To taste now good and gracious he is.

2. "To inquire in his temple." There to search the mind of God.

3. "To offer in his temple sacrifices of joy, and to sing praises to the Lord."

And this was another argument of his security: "For in the time of trouble he will hide me in his pavilion—he shall set me upon a rock, and my head shall be lifted up." And—

III. He prays for succour and support.

1. For *audience*, and an *answer:* "Hear, O Lord, when I cry; have mercy upon me, and answer me."

2. The *ground* of his prayer; his having willingly received the commandment of God: "He hath said, Seek ye my face. Thy face, O Lord, will I seek."

3. The *matter* of his prayer in *general:* "Hide not thy face from me; put not thy servant away in anger." In which he had good hope of success from former experience. "Thou hast been my help;" be to me now as thou hast been: "Leave me not, nor forsake me, O God of my salvation," &c.

4. The *matter* of his prayer in *particular:* "Teach me thy way, O God; lead me in a plain path." That is, teach me what to do that I may please thee, and "lead me in a plain path," that I may escape the snares of my enemies. "Deliver me not over to their will," for they seek my ruin. 1. They are perjured men: "False witnesses have risen up against me." 2. They are mischievously bent: "They breathe out cruelty."

5. And their cruelty and falsehood are so great that "unless I had believed to see the goodness of the Lord in the land of the living," what would have become of me!

IV. He concludes with an *exhortation* that all others would consider his example, and in their greatest extremities be courageous, and put their trust in God as he did: "Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord." Be an expectant; for he that has promised to come will come, and will not tarry. But wait *actively;* be not *idle*. Use the *means* of grace; *read, hear, pray, believe, work.* Acknowledge him in all thy ways, and he will direct thy steps. They that wait upon the Lord shall never be confounded.

PSALM XXVIII.

A righteous man in affliction makes supplication to God, and complains of the malice of his enemies, 1–4, *whom he describes as impious, and whose destruction he predicts,* 5. *He blesses God for hearing his prayers, and for filling him with consolation,* 6, 7; *then prays for God's people,* 8, 9.

A Psalm of David.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

UNTO thee will I cry, O LORD my rock; [a] be not silent [b] to me: [c] lest, *if* thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, [d] when I lift up my hands [e] toward [f] thy holy oracle.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

[a] Psa. lxxxiii. 1.——[b] Heb. *from me.*——[c] Psa. lxxxiv. 4; cxliii. 7.——[d] 1 Kings vi. 22, 23; viii. 28, 29; Psa. v. 7.

[e] Or, *toward the oracle of thy sanctuary.*——[f] Psalm cxxxviii. 2.

NOTES ON PSALM XXVIII.

This Psalm is of the same complexion with the two preceding; and belongs most probably to the times of the captivity, though some have referred it to David in his persecutions. In the *five* first verses the author prays for support against his enemies, who appear to have acted treacherously against him. In the *sixth* and *seventh* he is supposed to have gained the victory, and returns with songs of triumph. The *eighth* is a chorus of the people sung to their conquering *king*. The *ninth* is the prayer of the king for his people.

Verse 1. *O Lord my rock*] צורי *tsuri* not only means *my rock*, but *my fountain*, and the *origin* of all the good I possess.

If *thou be silent*] If thou do not answer in such a way as to leave no doubt that thou hast heard me, I shall be as a dead man. It is a modern refinement in theology which teaches that no man *can know* when God hears and answers his prayers, but by an *induction of particulars*, and by an *inference* from his promises. And, on this ground, how can any man fairly presume that he is heard or answered at all? May not his *inductions* be no other than the *common occurrences* of *providence?* And may not *providence* be no more than the *necessary occurrence of events?* And is it not possible, on this skeptic ground, that there is *no God* to hear or answer! True religion knows nothing of these abominations; it teaches its votaries to pray to God, to expect an answer from him, and to look for the Holy Spirit to bear witness with their spirits that they are the sons and daughters of God.

Verse 2. *Toward thy holy oracle.*] רכיר קדשך *debir kodshecha; debir* properly means that place in the holy of holies from which God gave oracular answers to the high priest. This is a presumptive proof that there was a *temple* now standing; and the custom of stretching out the hands in prayer *towards the temple*, when the Jews were at a distance from it, is here referred to.

A. M. cir 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

3 [f] Draw me not away with the wicked, and with the workers of iniquity, [h] which speak peace to their neighbours, but mischief *is* in their hearts.

4 [i] Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because [k] they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

[f] Psa. xxvi. 9.——[h] Psa. xii. 2; lv. 21; lxii. 4; Jer. ix. 8. [i] 2 Tim. iv. 14; Rev. xviii. 6.——[k] Job xxxiv. 27; Isa. v. 12. [l] Psa. xviii. 2.——[m] Psa. xiii. 5; xxii. 4.

Verse 3. *Draw me not away*] Let me not be involved in the punishment of the wicked.

Verse 4. *Give them*] Is the same as *thou wilt give them*; a prophetic declaration of what their lot will be.

Verse 5. *They regard not the works of the Lord*] They have no knowledge of the true God, either as to his *nature*, or as to his *works*.

He shall destroy them, and not build them up.] This is a remarkable prophecy, and was literally fulfilled: the Babylonian empire was destroyed by Cyrus, and never built up again; for he founded the Persian empire on its ruins. Even the place where Babylon stood is now no longer known.

Verse 7. *The Lord* is *my strength*] I have the fullest persuasion that he hears, will answer, and will save me.

Verse 8. *The Lord* is *their strength*] Instead of לָמוֹ *lamo, to them*, eight MSS. of *Kennicott* and *De Rossi* have לְעַמּוֹ *leammo, to his people*; and this reading is confirmed by the *Septuagint*, *Syriac*, *Vulgate*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. This makes the passage more precise and intelligible; and of the truth of the reading there can be no reasonable doubt. "The Lord is the strength of his PEOPLE, and the saving strength of his anointed." Both *king* and *people* are protected, upheld, and saved by him.

Verse 9. *Save thy people*] Continue to preserve them from all their enemies; from idolatry, and from sin of every kind.

Bless thine inheritance] They have taken thee for their God; thou hast taken them for thy people.

Feed them] רְעֵה *raah* signifies both to *feed* and to *govern*. *Feed them*, as a *shepherd* does his *flock*; *rule them*, as a *father* does his *children*.

Lift them up for ever.] Maintain thy true Church; let no enemy prevail against it. Preserve and magnify them for ever. *Lift them up:* as hell is the bottomless pit in which damned spirits sink down for ever; or, as Chaucer says, *downe all downe*; so heaven is an endless height of glory, in which there is an eternal rising or exaltation. Down, all down; up, all up; for ever and ever.

ANALYSIS OF THE TWENTY-EIGHTH PSALM.

There are *three* parts in this Psalm:—

I. A prayer, ver. 1–6.

6 Blessed *be* the LORD, because he hath heard the voice of my supplications.

A. M. cir. 3426. B. C. cir. 578. A. U. C. cir. 176. Olymp. L. cir. annum tertium.

7 The LORD *is* [l] my strength and my shield; my heart [m] trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* [n] their strength, and he *is* the [o] saving [p] strength of his anointed.

9 Save thy people, and bless [q] thine inheritance: [r] feed them also, [s] and lift them up for ever.

[n] Or, *his strength*.——[o] Heb. *strength of salvations*——[p] Psa. xx. 6.——[q] Deut. ix. 29; 1 Kings viii. 51, 53.——[r] Or, *rule*; Psa. lxxviii. 71.——[s] Ezra i. 4.

II. A thanksgiving, ver. 6–9.

III. A prayer for the Church, ver. 9.

I. The first part is a prayer to God; in which he first requests audience, ver. 2: "Hear me." And his prayer is so described, that it sets forth most of the conditions requisite in one that prays:—

1. The *object*—GOD: "Unto thee, O Lord, do I cry."

2. His *faith*: "To thee I cry, who art my rock."

3. His *fervour*: It was an ardent and vehement prayer: "I cry."

4. *Humility*; it was a supplication: "Hear the voice of my supplication."

5. His *gesture*: "I lift up my hands."

6. According to God's ORDER: "Towards thy holy temple."

1. The argument he uses to procure an audience; the danger he was in: "Lest, if thou be silent, I become like them that go down to the pit."

2. Then he expresses what he prays for, which is, that either

1. He might not be corrupted by the fair persuasions of hypocrites:

2. Or that he might not be partaker of their punishments: "Draw me not away with the wicked." Upon whom he sets this mark: "Who speak peace—but mischief is in their hearts."

3. Against whom he uses this imprecation, which is the second part of his prayer: "Give them according to their own deeds," &c.

4. For which he gives this reason: They were enemies to God and to his religion; far from repentance, and any hope of amendment: "They regard not the words of the Lord, nor the operation of his hands; therefore he shall destroy them, and not build them up."

II. Then follows an excellent form of thanksgiving, which he begins with "Blessed be the Lord;" and assigns the reasons, which express the chief parts of thanksgiving.

1. That God heard him: "He hath heard the voice of my supplication."

2. That he would be his Protector: "The Lord is my strength and my shield."

3. For his grace of confidence: "My heart trusted in him."

4. That from him he had relief: "I am helped."

5. The testification and annunciation of this gratitude: "Therefore my heart greatly rejoiceth; and with my song will I praise him." He remembers the indenture: "I will DELIVER THEE,—thou shalt PRAISE ME." And, therefore, with heart and tongue he gives thanks.

6. And that God might have all the honour, he repeats what he said before: "The Lord is their strength," &c., that is, of all them that were with him.

III. He concludes with a prayer, in which he commends the whole Church to God's care and tuition.

1. "Save thy people," in the midst of these tumults and distractions.

2. "Bless thine inheritance;" that they increase in knowledge, piety, and secular prosperity.

3. "Feed them:" Give them a godly king.

4. "Lift them up for ever:" Make their name famous among the Gentiles; let them increase and multiply till thy Church embraces all nations, and kindreds, and people, and tongues. This hath the Lord promised.

PSALM XXIX.

The psalmist calls upon the great and mighty to give thanks unto God, and to worship him in the beauty of holiness, on account of a tempest that had taken place, 1, 2. *He shows the wonders produced by a thunder-storm, which he calls the* voice of God, 3–9. *Speaks of the majesty of God,* 10; *and points out the good he will do to his people,* 11.

A Psalm of David.

A. M. cir. 2985. B. C. cir. 1019. Davidis, Regis Israelitarum, cir. annum 37.

GIVE [a] unto the LORD, O [b] ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD [c] the glory due unto his name; worship the LORD [d] in [e] the beauty of holiness.

A. M. cir. 2985. B. C. cir. 1019. Davidis, Regis Israelitarum, cir. annum 37.

3 The voice of the LORD *is* upon the waters: [f] the God of glory thundereth: the LORD *is* upon [g] many waters.

4 The voice of the LORD *is* [h] powerful; the voice of the LORD *is* [i] full of majesty.

5 The voice of the LORD breaketh the ce-

[a] 1 Chron. xvi. 28, 29; Psa. xcvi. 7, 8, 9.——[b] Heb. *ye sons of the mighty.*——[c] Heb. *the honour of his name.*——[d] Or, *in* his *glorious sanctuary.*——[e] 2 Chron. xx. 21.——[f] Job xxxvii. 4, 5.——[g] Or, *great waters.*——[h] Heb. *in power.*——[i] Heb. *in majesty.*

NOTES ON PSALM XXIX.

In the Hebrew, this is called *A Psalm for David.* The *Vulgate* says, "A Psalm of David, when the tabernacle was completed." The *Septuagint* says: "A Psalm of David, at the going out or exodus of the tabernacle." The *Arabic* states it to be "A prophecy concerning the incarnation; and concerning the ark and the tent." Num. v. 12. The *Syriac*, "A Psalm of David, concerning oblation." The Psalm was probably written to commemorate the abundant rain which fell in the days of David, after the heavens had been shut up for three years; 2 Sam. xxi. 1–10.

Verse 1. *O ye mighty*] בני אלים *beney elim*, "sons of the strong ones," or "sons of rams." The *Chaldee* has, "Ye hosts of angels, sons of God." The *Vulgate* has, "Offer to the Lord, ye sons of God; offer to the Lord the sons of rams:" in this rendering agree the *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. The old Psalter has, Bringes til Lord ye goddes sonnes; bringes til Lord sonnes of wether: which it paraphrases thus: that es, yourself, sonnes of apostles, that war leders of goddes folk; qwam ye study to folow.

Glory and strength.] Ascribe all excellence and might to him.

The whole Psalm is employed in describing the effects produced by a thunder-storm which had lately taken place.

Verse 2. *The glory due unto his name*] Rather, *the glory of his name.* His name is *Mercy;* his nature is *love.* Ascribe *mercy*, *love*, *power*, and *wisdom* to him. All these are implied in the name *Jehovah.*

In the beauty of holiness.] בהדרת קדש *behadrath kodesh*, "the beautiful garments of holiness." Let the priests and Levites put on their best and cleanest apparel; and let the whole service be conducted in such a way as to be no dishonour to the Divine Majesty. The *Vulgate* and others read, *In the palace of his holiness.* Let all go to the temple, and return thanks to God for their preservation during this dreadful storm. See on ver. 9.

Verse 3. *The voice of the Lord*] THUNDER, so called, Exod. ix. 23, 28, 29; Job xxxvii. 4; Psa. xviii. 13; Isa. xxx. 30. On this subject see the note on Job xxxvii. 4, where there is a particular description of the nature and generation of thunder; and of the *lightning*, *clap*, *rain*, and other *phenomena* which accompany it.

Upon many waters.] The clouds, which Moses calls the waters which are above the firmament.

Verse 4. *Is powerful*] There is no agent in universal nature so powerful as the electric fluid. It destroys life, tears castles and towers to pieces, rends the strongest oaks, and cleaves the most solid rocks: universal animate nature is awed and terrified by it. To several of these effects the psalmist here refers; and for the illustration of the whole I must refer to the above notes on Job.

Full of majesty.] No sound in nature is so tremendous and majestic as that of *thunder:* it is the most fit to represent the voice of God.

Verse 5. *Breaketh the cedars*] Very tall trees attract the lightning from the clouds, by which they are often torn to pieces. *Woods* and *forests* give dreadful proof of this after a thunder-storm.

A. M. cir. 2985. B. C. cir. 1019. Davidis, Regis Israelitarum, cir. annum 37.

dars; yea, the LORD breaketh [k] the cedars of Lebanon.

6 [l] He maketh them also to skip like a calf; Lebanon and [m] Sirion like a young unicorn.

7 The voice of the LORD [n] divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of [o] Kadesh.

9 The voice of the LORD maketh [p] the hinds [q] to calve, and discovereth the forests: and in his temple [r] doth every one speak of *his* glory.

10 The LORD [s] sitteth upon the flood; yea, [t] the LORD sitteth King for ever.

11 [u] The LORD will give strength unto his people; the LORD will bless his people with peace.

A. M. cir. 2985. B. C. cir. 1019. Davidis, Regis Israelitarum, cir. annum 37.

[k] Isa. ii. 13.——[l] Psa. cxiv. 4.——[m] Deut. iii. 9.——[n] Heb. *cutteth out.*——[o] Num. xiii. 26.——[p] Job xxxix. 1, 2, 3.——[q] Or, *to be in pain.*——[r] Or, *every whit of it uttereth*, &c.——[s] Gen. vi. 17; Job xxxviii. 8, 25.——[t] Psa. x. 16.——[u] Psa. xxviii. 8.

Verse 7. *Divideth the flames of fire.*] The forked zigzag lightning is the cause of *thunder*; and in a thunder-storm these lightnings are variously dispersed, smiting houses, towers, trees, men, and cattle, in different places.

Verse 8. *The wilderness of Kadesh.*] This was on the frontiers of Idumea and Paran. There may be a reference to some terrible thunder-storm and earthquake which had occurred in that place.

Verse 9. *Maketh the hinds to calve*] Strikes terror through all the tribes of animals; which sometimes occasions those which are pregnant to cast their young. This, I believe, to be the whole that is meant by the text. I meddle not with the *fables* which have been published on this subject both by *ancients* and *moderns*.

Discovereth the forests] Makes them sometimes visident in the darkest night, by the sudden flash; and often by setting them on fire.

And in his temple] Does this refer to the effect which a dreadful thunder-storm often produces? Multitudes run to places of worship as asylums in order to find safety, and to pray to God. See on ver. 2.

Verse 10. *The Lord sitteth upon the flood*] יהוה לכבול ישב *Yehovah lammabbul yashab*, "Jehovah sat upon the deluge." It was Jehovah that commanded those waters to be upon the earth. He directed the storm; and is here represented, after all the confusion and tempest, as sitting on the floods, appeasing the fury of the jarring elements; and reducing all things, by his governing influence, to regularity and order.

Sitteth king for ever.] He governs universal nature; whatsoever he wills he does, in the heavens above, in the earth beneath, and in all deep places. Every phenomenon is under his government and control. There is something very like this in Virgil's description of Neptune appeasing the storm raised by Juno for the destruction of the fleet of Æneas. See at the end of this Psalm.

Verse 11. *The Lord will give strength*] Prosperity in our secular affairs; success in our enterprises; and his blessing upon our fields and cattle.

The Lord will bless his people with peace.] Give them victory over their enemies, and cause the nations to be at peace with them; so that they shall enjoy uninterrupted prosperity. The plentiful rain which God has now sent is a foretaste of his future blessings and abundant mercies.

In the note on ver. 10 I have referred to the following description taken from Virgil. Did he borrow some of the chief ideas in it from the 29th Psalm? The reader will observe several coincidences.

Interea magno misceri murmure pontum,
Emissamque hyemem sensit Neptunus, et imis
Stagna refusa vadis: graviter commotus, et alto
Prospiciens, summa placidum caput extulit unda.
Disjectam Æneæ toto videt æquore classem,
Fluctibus oppressos Troas, cœlique ruina.

* * * * *

Eurum ad se zephyrumque vocat: dehinc talia fatur.

* * * * *

Sic ait: et dicto citius tumida æquora placat,
Collectasque fugat nubes, solemque reducit.
Cymothoë simul, et Triton adnixus acuto
Detrudunt naves scopulo; levat ipse tridenti;
Et vastas aperit syrtes, et temperat æquor,
Atque rotis summas levibus perlabitur undas.

* * * * *

Sic cunctus pelagi cecidit fragor, æquora postquam
Prospiciens genitor, cæloque invectus aperto,
Flectit equos, curruque volans dat lora secundo.

Æn. lib. i., ver. 124.

"Mean time, imperial Neptune heard the sound
Of raging billows breaking on the ground.
Displeased, and fearing for his watery reign,
He rears his awful head above the main,
Serene in majesty; then rolled his eyes
Around the space of earth, of seas, and skies.
He saw the Trojan fleet dispersed, distressed,
By stormy winds and wintry heaven oppressed.

* * * * *

He summoned Eurus and the Western Blast,
And first an angry glance on both he cast;
Then thus rebuked.

* * * * *

He spoke; and while he spoke, he soothed the sea,
Dispelled the darkness, and restored the day.
Cymothoë, Triton, and the sea-green train
Of beauteous nymphs, and daughters of the main,
Clear from the rocks the vessels with their hands;
The god himself with ready trident stands,
And opes the deep, and spreads the moving sands;
Then heaves them off the shoals: where'er he guides
His finny coursers, and in triumph rides,
The waves unruffle, and the sea subsides.

* * * * *

So when the father of the flood appears,
And o'er the seas his sovereign trident rears,
Their fury fails: he skims the liquid plains
High on his chariot; and with loosened reins,
Majestic moves along, and awful peace maintains.

DRYDEN.

Our God, Jehovah, sitteth upon the flood: yea, Jehovah sitteth King for ever.

The heathen god is drawn by his *sea-horse*, and *assisted* in his work by *subaltern deities:* Jehovah sits on the flood an everlasting Governor, ruling all things by his *will*, maintaining order, and dispensing strength and peace to his people. The description of the Roman poet is fine; that of the Hebrew poet, majestic and sublime.

ANALYSIS OF THE TWENTY-NINTH PSALM.

There are two *parts* in this Psalm:—

I. The *exhortation* itself, ver. 1, 2.

II. The *reasons* on which it is founded. These are drawn,

1. From his *power*, ver. 3, to ver. 11.

2. From the *protection* he affords to his people, ver. 11.

I. The *exhortation*, which is singular. It proceeds from a king, and not from a common man; a prince, a great prince; and reminds princes and great men that there is *One greater than they;* and that, therefore, they should yield unto him his *due honour and worship.*

1. That they *freely* yield and *give* it up: for which he is very earnest, as appears from the urged *repetition, give, give, give.*

2. That in *giving* this, they must understand they are giving him no more than *his due:* "Give him the honour due to his name."

3. *What* they are to give: *glory* and *strength.* 1. They must make his *name to be glorious.* 2. They must attribute their *strength* to him.

4. That they *bow before* and *adore* him.

5. That they *exhibit* this honour in the proper PLACE: "In his temple; and in the beauty of holiness."

II. And that they may be more easily persuaded to give the Lord the honour due to his name, he proposes *two reasons* to be considered:—

First. His *power;* for although *they* be *mighty ones*, his power is infinitely beyond theirs; which is seen in his *works of nature;* but, omitting many others, he makes choice of the *thunder*, and the *effects* it produces.

1. From its *nature:* for howsoever philosophers may assign it to *natural causes*, yet religious men will look higher; and, when they hear those fearful noises in the air, will confess, with the psalmist, that it is *the voice of the Lord*, which he repeats here *seven* times; and this voice has affrighted the stoutest-hearted sinners, and the mightiest of tyrants.

2. From the *place* where this voice is given: "The voice of the Lord is upon the waters; upon many waters."

3. From its *force* and *power.* They are not vain and empty noises, but strike a terror: "The voice of the Lord is powerful; the voice of the Lord is full of majesty."

4. From its *effects;* which he explains by an induction:—

1. Upon the strong TREES, *the cedars of Lebanon:* "The voice of the Lord breaks the cedars," &c.

2. Upon the *firmest* MOUNTAINS, even *Lebanon* and *Sirion;* for sometimes the thunder is accompanied with an *earthquake*, and the mountains *skip like a calf.*

3. Upon the *air;* which is, to common minds, no small wonder; for, as nothing is more contrary to *fire* than *water*, it is next to miraculous how, out of a *watery* cloud, such *flames* of *fire* should be darted. "The voice of the Lord divideth the flames of fire."

4. In the *brute creation;* for it makes them fear and leave their caves, dens, and woods; yea, makes some of them cast their young: "The voice of the Lord shaketh the wilderness," &c.; "it maketh the hinds to calve."

5. In the mighty *rains* which follow upon it; when the cataracts of heaven are opened, and such floods of water follow that a man might fear that the earth was about to be overwhelmed by a *second inundation.* Out of all which he draws this conclusion: "The Lord sitteth upon the flood; the Lord sitteth a King for ever;" therefore, the earth is not destroyed.

Secondly. His *second* reason is drawn from the *works of grace.* 1. When He moves men to acknowledge his voice, and to give him glory in his temple: "In his temple doth every man speak of his honour." 2. By the *security* He gives to his people, even in the time when he utters his voice, and *speaks in thunder;* whereas the *wicked* then tremble and quake: "The Lord will give strength unto his people; the Lord will bless his people with peace," i. e., bodily security, and peace of conscience.

PSALM XXX.

The psalmist returns thanks to God for deliverance from great danger, 1–3. *He calls upon the saints to give thanks to God at the remembrance of his holiness, because of his readiness to save*, 4, 5. *He relates how his mind stood affected before this great trial, and how soon an unexpected change took place*, 6, 7; *mentions how, and in what terms, he prayed for mercy*, 8–10; *shows how God heard and delivered him, and the effect it had upon his mind*, 11, 12.

VI. DAY. MORNING PRAYER.

A Psalm *and* Song [a] *at* the dedication of the house of David.

A. M. cir. 2987. B. C. cir. 1017. Davidis, Regis Israelitarum, cir. annum 39.

I WILL extol thee, O LORD; for thou hast [b] lifted me up, and hast not made my foes to [c] rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast [d] healed me.

3 O LORD, [e] thou hast brought up my soul from the grave: thou hast kept me alive, that I should not [f] go down to the [g] pit.

A. M. cir. 2987. B. C. cir. 1017. Davidis, Regis Israelitarum, cir. annum 39.

4 [h] Sing unto the LORD, O ye saints of his, and give thanks [i] at the remembrance of his holiness.

5 For [k] his [l] anger *endureth but* a moment;

[a] Deut. xx. 5; 2 Sam. v. 11; vi. 20.——[b] Psa. xxviii. 9. Psa. xxv. 2; xxxv. 19, 24.——[d] Psa. vi. 2; ciii. 3.——[e] Psa. xxxvi. 13.——[f] Psa. xxviii. 1.——[g] Psa. xl. 2; lv. 23; lxxxviii. 4, 6; cxliii. 7; Prov. i. 12.——[h] 1 Chron. xvi. 4; Psa. xcvii. 12. [i] Or, *to the memorial.*——[k] Psa. ciii. 9; Isa. xxvi. 20; liv. 7, 8; 2 Cor. iv. 17.——[l] Heb. there is but *a moment in his anger.*

NOTES ON PSALM XXX.

This *Psalm* or *song* is said to have been made or used *at the dedication of the house* of David, or rather the dedication of a house or temple; for the word *David* refers not to הבית *habbayith*, the *house*, but to מזמור *mizmor*, a *Psalm*. But what temple or house could this be? Some say, the *temple* built by *Solomon*; others refer it to the *dedication* of the *second temple* under Zerubbabel; and some think it intended for the dedication of a *third* temple, which is to be built in the days of the Messiah. There are others who confine it to the *dedication of the house which David built* for himself on Mount Sion, after he had taken Jerusalem from the Jebusites; or to the purgation and re-dedication of his own house, that had been defiled by the wicked conduct of his own son Absalom. *Calmet* supposes it to have been made by David on the dedication of the place which he built on the threshing floor of Araunah, after the grievous *plague* which had so nearly desolated the kingdom, 2 Sam. xxiv. 25; 1 Chron. xxi. 26. All the parts of the Psalm agree to this: and they agree to this so well, and to no other hypothesis, that I feel myself justified in modelling the comment on this principle alone.

Verse 1. *I will extol thee—for thou hast lifted me up*] I will lift thee up, for thou hast lifted me up. Thou hast made me blessed, and I will make thee glorious. Thou hast magnified me in thy mercy; and I will show forth thy praise, and speak good of thy name.

I have made some remarks on this Psalm in the Introduction.

In this Psalm we find *seven* different states of mind distinctly marked:—

1. It is implied, in the *first verse*, that David had been in great distress, and nearly overwhelmed by his enemies.

2. He extols God for having lifted him up, and having preserved him from the cruelty of his adversaries, ver. 1–3.

3. He is brought into great prosperity, trusts in what he had received, and forgets to depend wholly on the Lord, ver. 4–6.

4. The Lord hides his face from him, and he is brought into great distress, ver. 7.

5. He feels his loss, and makes earnest prayer and supplication, ver. 8–10.

6. He is restored to the Divine favour, and filled with joy, ver. 11.

7. He purposes to glory in God alone, and to trust in him for ever, ver. 12.

As it is impossible for any man to have passed through *all these states* at the same time; it is supposed that the Psalm, like many others of the same complexion, has been formed out of the *memoranda of a diary*. See this point illustrated in the Introduction.

Thou hast lifted me up] Out of the pit into which I had fallen: the vain curiosity, and want of trust in God, that induced me to number the people. Bishop *Horsley* translates, *Because thou hast depressed me.* I thank God for my humiliation and afflictions, because they have been the means of teaching me lessons of great profit and importance.

Verse 2. *Thou hast healed me.*] Thou hast removed the plague from my people by which they were perishing in *thousands* before my eyes.

Verse 3. *Thou hast brought up my soul from the grave*] I and my people were both about to be cut off; but thou hast spared us in mercy, and given us a most glorious respite.

Verse 4. *Sing unto the Lord, O ye saints of his*] Ye *priests*, who wait upon him in his sanctuary, and whose business it is to offer prayers and sacrifices for the people, magnify him for the mercy he has now showed in staying this most destructive plague.

Give thanks at the remembrance of his holiness.] "Be ye holy," saith the Lord, "for I am holy." He who can give thanks at the *remembrance* of his holiness, is one who *loves holiness*; who *hates sin*; who longs to be saved from it; and takes encouragement at the recollection of God's holiness, as he sees in this the *holy nature* which *he* is to share, and the *perfection* which he is *here* to attain. But most who call themselves Christians hate the doctrine of holiness; never hear it inculcated without pain; and the principal part of their studies, and those of their pastors, is to find out *with how little holiness they can rationally expect to enter into the kingdom of God.* O fatal and soul-destroying delusion! How long will a holy God suffer such abominable doctrines to pollute his Church, and destroy the souls of men!

Verse 5. *For his anger* endureth but *a moment*] There is an elegant abruptness in these words in the Hebrew text. This is the literal translation: "For a moment in his anger. Lives in his favour. In the evening weeping may lodge: but in the morning exultation." So good is God, that he cannot delight in either the depression or ruin of his creatures. When he af-

A. M. cir. 2987. B. C. cir. 1017. Davidis, Regis Israelitarum, cir. annum 39.

[m] in his favour *is* life: weeping may endure [n] for a night, but [o] joy [p] *cometh* in the morning.

6 And [q] in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast [r] made my mountain to stand strong: [s] thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? [t] Shall the dust praise thee? shall it declare thy truth?

A. M. cir. 2987. B. C. cir. 1017. Davidis, Regis Israelitarum, cir. annum 39.

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 [u] Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with [v] gladness;

12 To the end that [w] *my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

[m] Psa. lxiii. 3.——[n] Heb. *in the evening.*——[o] Psa. cxxvi. 5. [p] Heb. *singing.*——[q] Job xxix. 18.——[r] Heb. *settled strength for my mountain.*——[s] Psa. civ. 29.——[t] Psa. vi. 5; lxxxviii. 11; cxv. 17; cxviii. 17; Isa. xxxviii. 18.——[u] 2 Sam. vi. 14; Isa. lxi. 3; Jer. xxxi. 4.——[v] Psa. iv. 7; xlv. 15; cv. 43; Isa. xxx. 29.——[w] That is, my *tongue*, or my *soul*; see Gen. xlix. 6; Psa. xvi. 9; lvii. 8.

flicts, it is for our advantage, that we may be partakers of his holiness, and be not condemned with the world. If he be *angry* with us, it is but for *a moment*; but when we have recourse to him, and seek his face, his *favour* is soon obtained, and there are *lives* in that favour—the *life* that *now is*, and the *life* that is *to come*. When *weeping* comes, it is only to *lodge* for the *evening*; but *singing* will surely come in the *morning*. This description of God's slowness to anger, and readiness to save, is given by a man long and deeply acquainted with God as his *Judge* and as his *Father*.

Verse 6. *In my prosperity I said, I shall never be moved.*] Peace and prosperity had seduced the heart of David, and led him to suppose that *his mountain*—his dominion, *stood so strong*, that adversity could never affect him. He wished to know the physical and political strength of his kingdom; and, forgetting to depend upon God, he desired Joab to make a *census* of the people; which God punished in the manner related in 2 Sam. xxiv., and which he in this place appears to acknowledge.

Verse 7. *Thou didst hide thy face*] Thou didst show thyself displeased with me for my pride and forgetfulness of thee: and then I found how vainly I had trusted in an arm of flesh.

Verse 8. *I cried to thee, O Lord*] I found no help but *in him* against whom I had sinned. See his confession and prayer, 2 Sam. xxiv. 17.

Made supplication.] Continued to urge my suit; was instant in prayer.

Verse 9. *What profit* is there *in my blood*] My being cut off will not magnify thy mercy. Let not the sword, therefore, come against me. If spared and pardoned, I will declare thy truth; I will tell to all men what a merciful and gracious Lord I have found. *Hear*, therefore, *O Lord*; ver. 10.

Verse 11. *Thou hast turned—my mourning into dancing*] Rather *into piping*. I have not prayed in vain. Though I deserved to be cut off from the land of the living, yet thou hast spared me, and the remnant of my people. Thou hast *taken away my sackcloth*, the emblem of my distress and misery, and *girded me with gladness*, when thou didst say to the destroying angel, when he stood over Jerusalem ready to destroy it: "It is enough, stay now thy hand;" 2 Sam. xxiv. 16.

Verse 12. *To the end that* my *glory may sing*] The word כבוד *cabod*, which we here translate *glory*, is sometimes taken to signify the *liver*. Here it is supposed to mean the *tongue*; why not the heart? But does not David mean, by *his glory*, the *state* of *exaltation* and *honour* to which God had raised him, and in which he had before too much trusted; forgetting that he held it in a state of dependence on God? Now he was disciplined into a better sentiment. My *glory* before had sung praise to myself; *in* it I had rested; *on* it I had presumed; and, intoxicated with my success, I sent Joab to number the people. Now my *glory* shall be employed for *another purpose*; it shall give thanks to God, and *never be silent*. I shall *confess* to all the world that all the good, the greatness, the honour, the wealth, prosperity, and excellence I possess, came from God alone; and that I hold them on his mere good pleasure. It is so; therefore, "O Lord my God, I will give thanks unto thee for ever."

The old *Psalter* translates and paraphrases the last verse thus:—**That my ioy syng til the, and I be noght stanged: Lord my God withouten ende I sal schryf til the.** The dede and the sorow of oure syn God turnes in til joy of remissioun; and scheres oway oure sekk—(drives away our distress) and umgyfs (surrounds) qwen we dye, with gladness. **That oure ioy syng til hym**, that has gyfen us that joy; for we be **no more stanged** (stung) with conscience of syn: na drede of dede or of dome; bot **withouten ende** we sal loue (praise) him. Na tunge may telle na herte may thynk the mykelnes of joy that es in louing [praising] of hym in gast, and in sothfastnes, i. e. *spirit* and *truth*.

Analysis of the Thirtieth Psalm.

There are *two* parts in this Psalm:—

I. The *giving of thanks* for delivery from a great danger, 1, 2, 3.

II. An *exhortation* to others to follow his example, and thus acknowledge God's merciful dealings with them, ver. 4–12.

1. He begins with thanksgiving: "I will extol thee, O Lord;" and adds the *causes*.

1. "Thou hast lifted me up," as one out of a deep dark pit.

2. "Thou hast not made my foes to triumph over me;" but rather turned their mirth into sadness.

3. "Thou hast healed me;"—both in body and mind.

4. "Thou hast brought up my soul from the grave;" restored me to life, when apparently condemned to death.

5. He earnestly sought these blessings: "O Lord my God, I cried unto thee," and thou didst for me all that I have mentioned.

II. After having given thanks, he calls on the saints to acknowledge and celebrate the goodness of God to him and to others: "Sing unto the Lord," &c. And to induce them to do this, he gives the instance in himself, that God was angry with him, but soon appeased.

1. He was angry, but his anger *endured but a moment*; but *life*, and a continuance of it, are from his favour.

2. And justly angry he was for his sin and carnal confidence: "In my prosperity I said, I shall never be moved."

3. The *effect* of his anger was: "He hid his face, and I was troubled."

This is the example that he sets before the saints, that they be not secure when the world goes well with them; lest they have experience of God's displeasure, as he had.

Next he shows the *means* he used to avert God's wrath; and this he proposes as a pattern for all to follow in like cases.

1. He betook himself to *prayer*. 2. He sets down the *form* he used.

1. He that is ill sends for the physician—so did I. This was the fruit of my chastisement; I cried unto thee, O Lord; and unto the Lord I made supplication.

2. And the *form* he used was this:—I earnestly pleaded with God thus: 1. "What profit is there in my blood when I go down to the pit?" 2. "Shall the dust praise thee? shall it declare thy truth?" 3. Can a dead man praise thee, or canst thou make good thy promises to the dead? 4. And he concluded with, "Hear, O Lord, and have mercy upon me; O Lord, be thou my helper."

3. He shows the effect of his prayer: "Thou hast turned my mourning into dancing, thou hast put off my sackcloth, and girded me with gladness."

4. For what end God did this: "That my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee for ever."

Now, O ye saints, 1. You see my case; 2. You see what course I took; 3. You see the effect; 4. You see the end why God was so good to me, that I should praise him. To you, who are in my state, I propose my example. Betake yourselves to God in your necessities; and, having obtained deliverance by earnest prayer and faith, remember to return praise to God for his ineffable goodness.

PSALM XXXI.

The psalmist, with strong confidence in God, in a time of distress prays earnestly for deliverance, 1–5. He expresses his abhorrence of evil, 6; gratefully mentions former interpositions of God, 7, 8; continues to detail the miseries of his case, 9–18; points out the privileges of them that fear God, 19, 20; shows that God had heard his prayers, notwithstanding he had given himself over for lost, 21, 22; calls on the saints to love God, and to have confidence in him, because he preserves the faithful, and plentifully rewards the proud doer, 23, 24.

To the chief Musician, A Psalm of David.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

IN [a] thee, O LORD, do I put my trust; let me never be ashamed: [b] deliver me in thy righteousness.

2 [c] Bow down thine ear to me; deliver me speedily: be thou [d] my strong rock, for a house of defence to save me.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

3 [e] For thou *art* my rock and my fortress; therefore [f] for thy name's sake lead me, and guide me.

[a] Psa. xxii. 5; xxv. 2; lxxi. 1; Isa. xlix. 23.——[b] Psa. cxliii. 1. [c] Psa. lxxi. 2.

[d] Heb. *to me for a rock of strength.*——[e] Psa. xviii. 1.——[f] Psa xxiii. 3; xxv. 11; cix. 21; cxliii. 11; Jer. xiv. 7.

NOTES ON PSALM XXXI.

This Psalm contains no notes of *time* or *place*, to help us to ascertain *when*, *where*, or on *what account* it was written. Nor have we any certain evidence relative to the *author*: it might have been written by *David* during his persecution by Saul. Some think *Jeremiah* to have been the author: the *thirteenth* verse begins exactly with the same words as Jer. xx. 10. There are several other apparent references to passages in the book of Jeremiah, which shall be produced in the notes.

Verse 1. *In thee, O Lord, do I put my trust*] I confide in thee for every good I need: *let me not be confounded* by not receiving the end of my faith, the supply of my wants, and the salvation of my soul.

Verse 2. *Bow down thine ear*] Listen to my complaint. Put thy ear to my lips, that thou mayest hear all that my *feebleness* is capable of uttering. We generally put our ear near to the lips of the sick and dying, that we may hear what they say. To this the text appears to allude.

Strong rock] Rocks, rocky places, or caves in the rocks, were often *strong places* in the land of Judea. To such natural fortifications allusions are repeatedly made by the Hebrew poetic writers.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 [g] Into thine hand I commit my spirit: thou hast [h] redeemed me, O LORD God of truth.

6 I have hated them [i] that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast [k] known my soul in adversities;

8 And hast not [l] shut me up into the hand of the enemy: [m] thou hast set my foot in a large room.

A. M. cir. 2942 B. C. cir. 1062 Sauli, Regis Israelitarum, cir. annum 34.

9 Have mercy upon me, O LORD, for I am in trouble: [n] mine eye is consumed with grief *yea,* my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and [o] my bones are consumed.

[g] Luke xxiii. 46; Acts vii. 59.——[h] Exod. xv. 13; Deut. xiii. 5; xxi. 8.——[i] Jonah ii. 8.——[k] John x. 27.

[l] Deut. xxxii. 30; 1 Sam. xvii. 46; xxiv. 18.——[m] Psa. iv. 1; xviii. 19.——[n] Psa. vi. 7.——[o] Psa. xxxii. 3; cii. 3.

Verse 4. *Pull me out of the net*] They have hemmed me in on every side, and I cannot escape but by miracle.

Verse 5. *Into thine hand I commit my spirit*] These words, as they stand in the *Vulgate*, were in the highest credit among our ancestors; by whom they were used in all dangers, difficulties, and in the article of death. *In manus tuas, Domine, commendo spiritum meum*, was used by the sick when about to expire, if they were sensible; and if not, the priest said it in their behalf. In *forms of prayer* for sick and dying persons, these words were frequently inserted in Latin, though all the rest of the prayer was English; for it was supposed there was something sovereign in the *language* itself. But let not the abuse of such words hinder their usefulness. For an ejaculation nothing can be better; and when the pious or the tempted with confidence use them, nothing can exceed their effect. "Into thy hands I commend my spirit; for thou hast redeemed me, O Lord God of truth." I give my soul to thee, for it is thine: thou hast redeemed it by thy blood; it is safe nowhere but in thy hand. Thou hast promised to save them that trust in thee; thou art the *God of truth*, and canst not deny thyself. But these words are particularly sanctified, or *set apart* for this purpose, by the use made of them by our blessed Lord just before he expired on the cross. "And when Jesus had cried with a loud voice, he said, Πατερ, εις χειρας σου παρατιθεμαι το πνευμα μου· 'Father, into thy hands I commend my spirit,'" Luke xxiii. 46. The rest of the verse was not *suitable* to the Saviour of the world, and therefore he omits it; but it is suitable to us who have been redeemed by that sacrificial death. St. Stephen uses nearly the same words, and they were the last that he uttered. Acts vii. 59.

Verse 6. *I have hated them*] That is, I have abominated their ways. *Idolaters* are the persons of whom David speaks.

I trust in the Lord.] While *they* trust in *vanities, vain things*; (for *an idol is nothing in the world*;) and in *lying* vanities; (for much is *promised* and nothing *given*;) *I* trust in Jehovah, who is God all-sufficient, and is my Shepherd, and therefore I shall lack no good thing.

Verse 7. *Thou hast known my soul in adversities*] When all forsook me; when none could help me; when I could not save my own life; when my enemies were sure that I could not escape; then I found *thee* to be my Friend and Supporter. When *friend*, so called, finds it convenient not to know his friend in affliction and poverty, then thou didst acknowledge me as thine own, all worthless as I was. Human friendships may fail; but the Friend of sinners never fails. Cicero defines a real friend, *Amicus certus in re incerta cernitur:* "A friend in need is a friend indeed." Reader, such a Friend is the *Lord*.

Verse 8. *Thou hast set my foot in a large room.*] Many hair-breadth escapes David had for his life; at that time especially when, playing before Saul, the furious king took a spear and endeavoured to pierce him through the body, but he escaped and got to the deserts. Here God, who had saved his life, set his *feet in a large room*. The seventh and eighth verses speak of what God had done previously for him.

Verse 9. *Mine eye is consumed*] He now returns, and speaks of his present situation. Grief had brought many tears from his eyes, many agonies into his soul, and many distressful feelings into his whole frame.

My soul and my belly.] The *belly* is often taken for the whole body. But the term *belly* or *bowels*, in such a case as this, may be the most proper; for in distress and misery, the *bowels* being the most tender part, and in fact the very *seat of compassion*, they are often most affected. In Greek the word σπλαγχνον signifies a *bowel*, and σπλαγχνιζομαι signifies *to be moved with compassion*; to feel misery in the bowels at the sight of a person in pain and distress.

Verse 10. *My life is spent with grief*] My life is a life of suffering and distress, and by grief my days are shortened. *Grief* disturbs the functions of life, prevents the due concoction of food, injures the digestive organs, destroys appetite, impairs the nervous system, relaxes the muscles, induces morbid action in the animal economy, and hastens death. These effects are well expressed in the verse itself.

My years with sighing] אנחה *anachah*. This is a mere *natural* expression of grief; the very *sounds* which proceed from a distressed mind; *an-ach-ah!* common, with little variation, to all nations, and nearly the same in all languages. The *och-och-on* of the Irish is precisely the same sound, and the same sense. Thousands of beauties of this kind are to be found in the sacred language.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

11 [p] I was a reproach among all mine enemies, but [q] especially among my neighbours, and a fear to mine acquaintance: [r] they that did see me without fled from me.

12 [s] I am forgotten as a dead man out of mind: I am like [t] a broken vessel.

13 [u] For I have heard the slander of many: [v] fear *was* on every side: while they [w] took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 [x] Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 [y] Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* [z] let [a] them be silent in the grave.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

18 [b] Let the lying lips be put to silence; which [c] speak [d] grievous things proudly and contemptuously against the righteous.

19 [e] O how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 [f] Thou shalt hide them in the secret of thy presence from the pride of man: [g] thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed *be* the LORD: for he [h] hath showed me his marvellous kindness [i] in a [k] strong city.

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[p] Psa. xli. 8; Isa. liii. 4.——[q] Job xix. 13; Psa. xxxviii. 11; lxxxviii. 8, 18.——[r] Psa. lxiv. 8.——[s] Psa. lxxxviii. 4, 5.——[t] Heb. *a vessel that perisheth.*——[u] Jer. xx. 10.——[v] Jer. vi. 25; xx. 3; Lam. ii. 22.——[w] Matt. xxvii. 1.——[x] Num. vi. 25, 26; Psa. iv. 6; lxvii. 1.——[y] Psa. xxv. 2.

[z] 1 Sam. ii. 9; Psa. cxv. 17.——[a] Or, *let them be cut off for the grave.*——[b] Psa. xii. 3.——[c] 1 Sam. ii. 3; Psa. xciv. 4; Jude 15. [d] Heb. *a hard thing.*——[e] Isa. lxiv. 4; 1 Cor. ii. 9.——[f] Psa. xxvii. 5; xxxii. 7.——[g] Job v. 21.——[h] Psa. xvii. 7.——[i] 1 Sam. xxiii. 7.——[k] Or, *fenced city.*

Verse 11. *I was a reproach*] When proscribed at the court of Saul, my *enemies* triumphed, and loaded me with execrations; my *neighbours* considered me as a dangerous man, now deservedly driven from society; my *acquaintance*, who knew me best, were afraid to hold any communication with me; and *they* who *saw* me in *my exile* avoided me as if affected with a contagious disorder.

Verse 12. *I am forgotten as a dead man*] I am considered as a person adjudged to death. *I am like a broken vessel*—like a thing totally useless.

Verse 13. *I have heard the slander of many*] To this and the two foregoing verses the reader may find several parallels; Jer. xviii. 18 to the end of chap. xix., and ten first verses of chap. xx. This has caused several to suppose that Jeremiah was the author of this Psalm.

Verse 14. *But I trusted in thee*] Hitherto thou hast been my Helper, and thou art my God; I have taken thee for my eternal portion.

Verse 15. *My times* are *in thy hand*] The events of my life are under thy control. No danger can happen to me without thy foresight; thou seest what is prepared for or meditated against me; thou canst therefore deliver me from mine enemies

Verse 16. *Make thy face to shine upon thy servant*] Only let me know that thou art reconciled to and pleased with me, and then, come what will, all must be well.

Save me for thy mercies' sake.] Literally, *Save me in thy mercy.*

Verse 17. *Let the wicked be ashamed*] Those who traduce my character and lay snares for my life; let them be confounded.

Verse 18. *Let the lying lips be put to silence*] As to my enemies, persecutors, and slanderers, abate their pride, assuage their malice, and confound their devices. See Jer. xviii. 18.

Verse 19. *O how great* is *thy goodness*] God's goodness is infinite; there is enough for *all*, enough for *each*, enough for *evermore*. It is laid up where neither devils nor men can reach it, and it is laid up for *them that fear the Lord*; therefore every one who trembles at his word, may expect all he needs from this Fountain that can never be dried up.

Which *thou hast wrought*] Thou hast already prepared it; it is the work of thy own hands; thou hast provided it and proportioned it to the necessities of men, and all who trust in thee shall have it. And for them especially it is prepared *who trust in thee before men*—who boldly confess thee amidst a crooked and perverse generation.

Verse 20. *Thou shalt hide them in the secret of thy presence*] בסתר פניך *besether paneycha*, "With the covering of thy countenance." Their life shall be so hidden with Christ in God, that their enemies shall not be able to find them out. To such a hiding-place Satan himself dare not approach. There *the pride of man* cannot come.

Thou shalt keep them secretly in a pavilion] Thou shalt put them in the innermost part of thy tent. This implies that they shall have much communion and union with God; that they shall be transformed into his likeness, and have his highest approbation.

Verse 21. *In a strong city.*] If this Psalm was written by David, this must refer to his taking refuge with *Achish, king of Gath*, who gave him *Ziklag*, a fortified city, to secure himself and followers in. See 1 Sam. xxvii. 6. This is more likely than that it was *Keilah*, where he only had intimation of the traitorous design of the inhabitants to deliver him up to Saul; so that the place was no refuge to him, howsoever

A. M. cir. 2912. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 31.

22 For [l] I said in my haste, [m] I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [n] O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

A. M. cir. 2912. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

24 [o] Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

[l] 1 Sam. xxiii. 26; Psa. cxvi. 11.——[m] Isa. xxxviii. 11, 12; Lam. iii. 54; Jonah ii. 4.——[n] Psa. xxxiv. 9.——[o] Psa. xxvii. 14.

fortified. Perhaps the passage may mean that, under the protection of God, he was as safe as if he had been in a fortified city.

Verse 22. *I said in my haste*] Not duly adverting to the promise of God, I was led to conclude that my enemies were so strong, so numerous, and had so many advantages against me, that I must necessarily fall into and by their hands; however, I continued to pray, and thou didst hear the voice of my supplication.

Verse 23. *O love the Lord, all ye his saints*] It is only the *saints* that can love God, as they only are made partakers of the Divine nature. *Holy spirits* can love God, who is the fountain of their holiness; and the *saints* should love him.

Preserveth the faithful] Those who, being filled with the love of God, bring forth the fruits of that love—universal obedience to the will of God; for to such persons his commands are not grievous, their *duty* is their *delight*; while a man is *faithful* to the grace he has received, that is, uses and improves the talents with which God has intrusted him, God's service is perfect freedom.

The proud doer.] The man of the proud heart, haughty and supercilious carriage, and insulting and outrageous conduct. A *proud man* is peculiarly odious in the sight of God; and in the sight of reason how absurd! A sinner, a fallen spirit, an heir of wretchedness and corruption—proud! Proud of what? Of an indwelling devil! Well; such persons shall be *plentifully rewarded*. They shall get their *due*, their *whole due*, and *nothing but their due*.

Verse 24. *Be of good courage, and he shall strengthen your heart*] In 1 Cor. xvi. 13, St. Paul says, "Watch ye, stand fast in the faith; quit you like men; be strong:" Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. The latter words he seems to have borrowed from the *Septuagint*, who translate, "Be of good courage, and he shall strengthen your heart," by Ἀνδριζεσθε καὶ κραταιουσθω ἡ καρδια ὑμων· "Act like men, and your hearts shall be strengthened."

They that hope in God, and are endeavouring to walk carefully before him, may take courage at all times, and expect the fulness of the blessing of the Gospel of peace.

Analysis of the Thirty-first Psalm.

This Psalm is composed and mixed of divers affections; for David sometimes prays, sometimes gives thanks; now he complains, now he hopes; at one time fears, at another exults. This vicissitude of affection is *six-fold*, and it may very well divide the Psalm.

I. With great confidence he prays to God; ver. 1–6.

II. He exults for mercy and help received; ver. 7, 8.

III. He grievously complains of the misery he was in; ver. 9–14.

IV. He prays again, upon the strength of God's goodness; ver. 15–18.

V. He admires, exults in, and proclaims God's goodness; ver. 19–22.

VI. He exhorts others to love God, and be courageous; ver. 23, 24.

I. In the six first verses he prays to God, and shows his reasons:—

1. That he be never ashamed in his hope: "Let me never be ashamed."

2. That he be delivered, "speedily delivered."

3. That God would be "his rock, and a house of defence, to save him."

4. That God would lead and guide him: "Lead me, and guide me."

5. That God would "pull his feet out of the net which they had laid for him."

The *reasons* on which he founds his prayer and expectations:—

1. His faith and confidence: "In thee, O Lord, I put my trust."

2. The reason of his faith: "Thou art my ROCK and FORTRESS."

3. His deliverance would be to the honour of God: "For thy name's sake."

4. Thou art my strength; exert it in my behalf.

5. I rely upon thee: "Into thy hands I commit my spirit."

6. I expect thee to do for me as thou hast ever done; "Thou hast redeemed me."

7. I rely on thee alone, I seek no vain helps: "I have hated them that regard lying vanities; but I trust in the Lord."

His *petition* and his *reasons* are in effect the same; his confidence in God to be his *Deliverer*, *Fortress*, *Rock*, *Redeemer*, &c.

II. He exults for mercy and help already received, and by the experience of that, doubts the less in this: "I will be glad and rejoice in thy mercy." And his reason follows from his experience: 1. "For thou hast considered my trouble." 2. "Thou hast known my soul in adversity." 3. "Thou hast not shut me up into the hand of the enemy." 4. But "hast set my feet in a large room."

III. He prays, and grievously complains of what he suffered *within* and *without*.

1. He *prays*: "Have mercy upon me, O Lord!"

2. Then he *complains*, and his complaint shows the reason of his prayer.

1. *Within*—at home, he was in a distressed state: "I am in trouble; my eye is consumed with grief; my years with sighing; my strength faileth; my bones are consumed"

2. *Without*—I have no comfort either from friends or enemies.

1. "I was a reproach among all my enemies."

2. My *friends* stand afar off: "I was a reproach, especially among my neighbours." "A fear to my acquaintance." "They that did see me without fled from me."

3. He shows the greatness of his grief, and the scorn he endured: "I am forgotten as a dead man;" "I am as a broken vessel," vile and useless.

4. I am mocked by the people: "I have heard the slander of many."

5. And the consequence was mischievous. 1. "Fear is on every side." 2. While they conspired, or "took counsel against my life." 3. And their counsel was, "to take away my life." What more could my enemies do, or my friends permit?

IV. After his complaint he comforts himself with his chief reason, *the goodness of God*. I have trusted in thee, O Lord, and said, Thou art my God. Let them conspire, take counsel, and devise what they can; yet I know, except thou permit them, they are not able to do it. "My times are in thy hand," not in *theirs*.

He then begins to pray again, and his prayer consists of *three* parts: 1. Deprecation. 2. Supplication. 3. Imprecation.

1. A *deprecation:* "Deliver me from the hands of my enemies," &c.

2. A *supplication:* "Make thy face to shine upon thy servant; save me." "Let me not be ashamed, for I have called upon thee."

3. An *imprecation:* 1. "Let the wicked be ashamed, and be silent in the grave." 2 "Let the lying lips be put to silence, which speak grievous things," &c.

In this imprecation *four arguments* are used to enforce it:—

1. The *quality* of their persons: "They are wicked, impious men."

2. There is *no truth* in them: "They have lying lips." 1. Their *words* are false. 2. Their *actions* are worse: *They speak grievous things*, and that *against the righteous*. 3. But their *intention* is worst of all, for they do it *proudly, contemptuously, disdainfully, despitefully*; all proceeding from a *bad heart*.

V. In the *fifth* part he sets out the *abundant goodness of the Lord* to his people, and exclaims, in holy rapture, "O how great is thy goodness which thou hast laid up for them that fear thee—which thou hast wrought for them that trust in thee before the sons of men!"

This goodness of God is always treasured up, and to be had at all times. But observe: 1. It is *laid up* for none, nor *wrought* for any one, but *them that fear the Lord*. 2. And for those *who put their trust in him*, and acknowledge him, his cause, his people, and his cross, *before the sons of men*. And the acts of his goodness are here specified:—

1. "Thou shalt hide them in the secret of thy presence from the pride of man."

2. "Thou shalt keep them secretly in a pavilion from the strife of tongues." Upon which consideration he breaks out into praise: 1. "Blessed be the Lord, for he hath showed me his marvellous kindness." 2. He *corrects* his error, and former mistake: "I said in my haste, (rashly, imprudently,) I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplication."

VI. The last part is an *exhortation to the saints:* 1. That they *love God*. 2. That they be of *good courage*; for he was the same God still, and would be as good to others as he was to him.

1. That they *love God*, and that for two reasons:—1. Because the "Lord preserveth the faithful." This is his *mercy*. 2. That he "plentifully rewardeth the proud doer." This is his *justice*.

2. That they *be of good courage*; for then "he shall strengthen your heart, all ye that hope in the Lord." They were not to despair, but keep their hearts firmly fixed in the profession of the truth, which would be a seal of their *hope*.

PSALM XXXII.

True blessedness consists in remission of sin, and purification of the heart, 1, 2. *What the psalmist felt in seeking these blessings,* 3–5. *How they should be sought,* 6, 7. *The necessity of humility and teachableness,* 8, 9. *The misery of the wicked,* 10. *The blessedness of the righteous,* 11.

VI. DAY. EVENING PRAYER.

[a] *A Psalm* of David, Maschil.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

BLESSED *is he whose* [b] transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD [c] imputeth not iniquity, and [d] in whose spirit *there is* no guile.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

3 When I kept silence, my bones waxed old through my roaring all the day long.

[a] Or, A Psalm *of David giving instruction.*——[b] Psa. lxxxv. 2; Rom. iv. 6, 7, 8.——[c] 2 Cor. v. 19.——[d] John i. 47.

NOTES ON PSALM XXXII.

The *title* of this Psalm is significant, לדוד משכיל *ledavid maskil*, A Psalm *of David, giving instruction, an instructive Psalm*; so called by way of eminence, because it is calculated to give the highest instruction relative to the guilt of sin, and the blessedness of pardon and holiness, or *justification* and *sanctification*. It is supposed to have been composed after David's transgression with Bath-sheba, and subsequently to his obtaining pardon. The *Syriac* entitles it, "A Psalm

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

4 For day and night thy [e] hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. [f] I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 [g] For this shall every one that is godly [h] pray unto thee [i] in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

7 [k] Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with [l] songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: [m] I will guide thee with mine eye.

[e] 1 Sam. v. 6, 11; Job xxxiii. 7; Psa. xxxviii. 2.——[f] Prov. xxviii. 13; Isa. lxv. 24; Luke xv. 18, 21, &c.; 1 John i. 9. [g] 1 Tim. i. 16.——[h] Isa. lv. 6; John vii. 34.

[i] Heb. *in a time of finding*.——[k] Psa. ix. 9; xxvii. 5; xxxi. 20, cxix. 114.——[l] Exod. xv. 1; Judg. v. 1; 2 Sam. xxii. 1. [m] Heb. *I will counsel* thee, *mine eye* shall be upon thee.

of David, concerning the sin of Adam, who dared and transgressed; and a prophecy concerning Christ, because through him we are to be delivered from hell." The *Arabic* says, "David spoke this Psalm prophetically concerning the redemption." The *Vulgate*, *Septuagint*, and *Æthiopic*, are the same in meaning as the *Hebrew*.

Verse 1. *Blessed* is he whose *transgression* is *forgiven*] In this and the following verse *four* evils are mentioned: 1. *Transgression*, פשע *pesha*. 2. *Sin*, חטאה *chataah*. 3. *Iniquity*, עון *avon*. 4. *Guile*, רמיה *remiyah*. The *first* signifies the *passing over a boundary, doing what is prohibited*. The *second* signifies the *missing of a mark*, not doing what was commanded; but is often taken to express *sinfulness*, or sin in the nature, producing transgression in the life. The *third* signifies *what is turned out of its proper course or situation*; any thing *morally distorted* or *perverted*. *Iniquity*, what is contrary to *equity* or *justice*. The *fourth* signifies *fraud, deceit, guile*, &c. To remove these evils, *three* acts are mentioned: *forgiving, covering*, and not *imputing*. 1. TRANSGRESSION, פשע *pesha*, must be *forgiven*, נשוי *nesui*, borne away, i. e., by a vicarious sacrifice; for *bearing sin*, or *bearing away sin*, always implies this. 2. SIN, חטאה *chataah*, must be *covered*, כסוי *kesui*, hidden from the sight. It is odious and abominable, and must be put out of sight. 3. INIQUITY, עון *avon*, which is *perverse* or *distorted*, must not be imputed, לא יחשב *lo yachshob*, must *not be reckoned to his account*. 4. GUILE, רמיה *remiyah*, must be annihilated from the soul: *In whose spirit there is no* GUILE. The man whose *transgression* is forgiven; whose *sin* is hidden, God having cast it as a millstone into the depths of the sea: whose iniquity and perversion is not reckoned to his account; and whose *guile*, the deceitful and desperately wicked heart, is annihilated, being emptied of sin and filled with righteousness, is necessarily a happy man.

The old *Psalter* translates these two verses thus: Blissid qwas wikednes es for gyven, and qwas synnes es hyled (covered.) Blisful man til qwam Lord retted (reckoneth) noght Syn: ne na treson es in his gast (spirit.) In vain does any man look for or expect happiness while the *power* of sin *remains*, its *guilt unpardoned*, and its *impurity* not *purged away*. To the person who has got such blessings, we may say as the psalmist said, אשרי *ashrey, O the blessedness of that man, whose transgression is forgiven!* &c.

St. Paul quotes this passage, Rom. iv. 6, 7, to illustrate the doctrine of *justification by faith*; where see the notes.

Verse 3. *When I kept silence*] Before I humbled myself, and confessed my sin, my soul was under the deepest horror. "I roared all the day long;" and felt the hand of God heavy upon my soul.

Verse 5. *I acknowledged my sin*] When this confession was made thoroughly and sincerely, and I ceased to *cover* and *extenuate my offence*, then thou didst forgive the iniquity of my sin. I felt the hardness of heart: I felt the deep distress of soul; I felt power to confess and abhor my sin; I felt confidence in the mercy of the Lord; and I felt the forgiveness of the iniquity of my sin.

Selah.] This is all true; I *know* it; I *felt* it; I *feel* it.

Verse 6. *For this shall every one that is godly*] Because thou art merciful; because thou hast shown mercy to all who have truly turned to thee, and believed in thee; every one who fears thee, and hears of this, *shall pray unto thee* in an acceptable time, *when thou mayest be found*; in the time of finding. When the heart is softened and the conscience alarmed, that is a time of finding. God is ever ready; men are not so. Who can pray with a hard heart and a dark mind? While you feel relentings, pray.

Surely in the floods] In violent trials, afflictions and temptations; when the rains descend, the winds blow, and the floods beat against that godly man who prays and trusts in God; "they shall not come nigh him," so as to weaken his confidence or destroy his soul. His *house* is founded on a *rock*.

Verse 7. *Thou* art *my hiding place*] An allusion, probably, to the *city of refuge*: "Thou shalt preserve me from trouble." The avenger of blood shall not be able to overtake me. And being encompassed with an impregnable wall, I shall feel myself *encompassed with songs of deliverance*—I shall know that I am safe.

Verse 8. *I will instruct thee*] These are probably the Lord's words to David. Seeing thou art now sensible of the mercy thou hast received from me, and art purposing to live to my glory, I will give thee all the assistance requisite. I will become thy *Instructer*, "and will teach thee," in all occurrences, "the way thou shouldst go." I will keep *mine eye* upon thee, and thou shalt keep thine upon me: as I go, thou must follow me; and I will continually watch for thy good.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

9 [n] Be ye not as the horse, *or* as the mule, *which* have [o] no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 [p] Many sorrows *shall be* to the wicked: but [q] he that trusteth in the LORD, mercy shall compass him about.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

11 [r] Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

[n] Prov. xxvi. 3; James iii. 3.——[o] Job xxxv. 11.——[p] Prov. xiii. 21; Rom. ii. 9.

[q] Psa. xxxiv. 8; lxxxiv. 12; Prov. xvi. 20; Jer. xvii. 7.——[r] Psa. lxiv. 10; lxviii. 3.

Verse. 9. *Be ye not as the horse*, or *as the mule*] They will only act by *force* and *constraint*; be not like *them*; give a *willing service* to your Maker. "They have no understanding;" you have a *rational soul*, made to be guided and influenced by *reason*. The service of your God is a *reasonable service*; act, therefore, as a *rational being*. The horse and the mule are turned with difficulty; they must be constrained with *bit* and *bridle*. Do not *be like them*; do not oblige your Maker to have continual recourse to afflictions, trials, and severe dispensations of providence, to keep you in the way, or to recover you after you have gone out of it.

Verse 10. *Many sorrows* shall be *to the wicked*] Every *wicked* man is a *miserable* man. God has wedded sin and misery as strongly as he has holiness and happiness. God hath joined them together; none can put them asunder.

But he that trusteth in the Lord] Such a person is both safe and happy.

Verse 11. *Be glad—and rejoice*] Let every *righteous soul* rejoice and glory, but let it be *in the Lord*. Man was made for *happiness*, but his happiness must be founded on holiness: and holiness, as it comes from God, must be retained by continual union with him. Probably this verse belongs to the next Psalm, and was originally its first verse.

Analysis of the Thirty-second Psalm.

This Psalm is *doctrinal*, and shows the happiness of the man whose sin is pardoned, and who is himself restored to the favour and image of God. It is called *maschil*, or *instruction*; and the reason of this is shown at the *eighth* verse: "I will instruct thee, and teach thee." In it we have instruction, especially on these *three* points, which divide the Psalm:—

I. The happy state of a justified person, ver. 1, 2.

II. The unhappy condition of that man who is not assured that he is justified and reconciled to God, ver. 3, 4. And the way is prescribed how to gain this assurance, ver. 5.

III. A lesson given for obedience after a man is brought into that state, ver. 8, 9.

I. The prophet first instructs us in what *justification* consists:—

1. It is a *free remission*, a *covering of sin*; a *non-imputation of iniquities*. 2. In what state a person must be in order to obtain it. He must be honest, sincere, and upright in heart; deeply penitent, feeling the guilt of sin, and acknowledging its enormity. He must avoid *guile* or deceit; and not excuse, palliate, or extenuate his sin, but confess it.

II. This he proves by his own experience: he hid his sin, he confessed it not; and was, in consequence, miserable.

1. I held my peace; I confessed not. I did not ask pardon: "When I kept silence," &c.

2. I was wounded with the sting of a guilty conscience; fears, horrors, troubles of soul, came upon me: "My bones waxed old through my roaring."

3. And then he shows the *way* he took to *regain* happiness; it was a *contrary course* to that above; he concealed his sin no longer. 1. "I acknowledged my sin unto thee, and mine iniquity I have not hidden." 2. "I said, I will confess my transgressions to the Lord."

Of which the effects were various:—

1. Upon *himself*. He recovered his happiness in being justified: "Thou forgavest the iniquity of my sin."

2. On the *whole Church*: "For this shall every one that is godly pray unto thee."

3. *Comfort* in *extremities*, and safety in the greatest danger: "Surely in the floods of great waters," in an inundation of calamities, *they*—the troubles—*shall not come nigh him* who depends upon God's goodness and mercy, and is reconciled to him. And he shows the reason from his own experience. God was his *Protector*: 1. "Thou art my hiding place: thou shalt preserve me from trouble." 2. "Thou shalt compass me about with songs of deliverance."

III. And now David sets down the duty of a justified person; that he is, after his pardon, obedient to God; and that not out of compulsion, but *freely* and *willingly*. In order to this, God condescends to be his *Instructor*.

1. "I will instruct;" give thee general counsel.

2. "I will guide thee with mine eye." A good servant needs no *stripes*; he will observe *nutum*, the *nod*, or *nictum heri*, the *wink of the master*. As my eye is always over you, carefully to instruct; so be you as ready to observe it.

3. Be not like *beasts*: the HORSE, *headlong*; the MULE, *headstrong*; "whose mouths must be held in with bit and bridle," lest they fling, kick, hurt, or kill thee. *Constrained obedience* is for a *beast*; *free* and *voluntary obedience*, for a *man*.

4. Besides, to quicken your obedience, I will teach you two reasons. 1. From inconvenience and loss: "Many sorrows shall be to the wicked:" their griefs, troubles, and punishments, are many and grievous. Be not, therefore, disobedient like the wicked. 2. From the *gain*. Your obedience shall be rewarded, and that amply: "He that trusteth in the Lord, mercy shall compass him round about." It shall be like the *girdle* with which he *is girded*. God will be present with him in

his troubles. He shall perceive that he is in favour with God, that his sins are pardoned, and that he is an heir of eternal life.

Upon which he concludes with this exhortation: "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." For this rejoicing there is great cause; for this doctrine of free remission of sin can alone quiet a guilty conscience. And this pardon can only be obtained by faith in Christ Jesus.

PSALM XXXIII.

The Lord is praised for his works of creation, 1–9: *and for the stability of his own counsels*, 10, 11. *The blessedness of the people who have the knowledge of the true God, his grace, and providence*, 12–15. *The vanity of all earthly dependence*, 16, 17. *The happiness of them that fear God, and trust in his mercy*, 18–22.

REJOICE [a] in the LORD, O ye righteous: *for* [b] praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery [c] *and* an instrument of ten strings.

3 [d] Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 [e] He loveth righteousness and judgment: [f] the earth is full of the [g] goodness of the LORD.

6 [h] By the word of the LORD were the heavens made; and [i] all the host of them [k] by the breath of his mouth.

7 [l] He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses.

[a] Psa. xxxii. 11; xcvii. 12.——[b] Psa. cxlvii. 1.——[c] Psa. xcii. 3; cxliv. 9.——[d] Psa. xcvi. 1; xcviii. 1; cxliv. 9; cxlix. 1; Isa. xlii. 10; Rev. v. 9.——[e] Psa. xi. 7; xlv. 7.

[f] Psa. cxix. 64.——[g] Or, *mercy*.——[h] Gen. i. 6, 7; Heb. xi. 3; 2 Pet. iii. 5.——[i] Gen. ii. 1.——[k] Job xxvi. 13.——[l] Gen. i. 9; Job xxvi. 10; xxxviii. 8.

NOTES ON PSALM XXXIII.

This Psalm has no *title* in the Hebrew; and it was probably written on no particular occasion, but was intended as a hymn of praise in order to celebrate the power, wisdom, and mercy of God. Creation and providence are its principal subjects; and these lead the psalmist to glance at different parts of the ancient Jewish history. In eight of *Kennicott's* MSS., this Psalm is written as a part of the preceding.

Verse 1. *Rejoice in the Lord*] It is very likely that the *last* verse of the preceding Psalm was formerly the *first* verse of this. As this Psalm has no *title*, the verse was the more easily separated. In the preceding Psalm we have an account of the happiness of the justified man; in this, such are taught how to glorify God, and to praise him for the great things he had done for them.

Praise is comely for the upright.] It is *right* they should give thanks to Him, who is the fountain whence they have received all the good they possess; and thankfulness becomes the lips of the upright.

Verse 2. *Praise the Lord with harp*] כנור *kinnor*; probably something like our *harp*: but Calmet thinks it the ancient *testudo*, or lyre with three strings.

The psaltery] נבל *nebel*. Our translation seems to make a *third* instrument in this place, by rendering עשור *asor*, *an instrument of ten strings*; whereas they should both be joined together, for נבל עשור *nebel-asor* signifies the *nebal*, or *nabla*, with ten strings, or holes. Calmet supposes this to have resembled our *harp*. In one of *Kennicott's* MSS., this Psalm begins with the second verse.

Verse 3. *Sing unto him a new song*] Do not wear out the old forms: fresh mercies call for new songs of praise and gratitude.

Play skilfully with a loud noise.] Let *sense* and *sound* accompany each other; let the style of the music be suited to the words. This *skill* is possessed by few singers. They can make a *loud noise*, but they cannot adapt *sound* to *sense*.

Verse 4. *The word of the Lord is right*] He is infinitely wise, and can make no mistakes; and all his works are done in truth. All the words, laws, promises, and threatenings of God are perfectly true and just. The dispensations of his providence and mercy are equally so. When he *rewards* or *punishes*, it is according to *truth* and *justice*.

Verse 5. *He loveth righteousness*] What he delights in himself, he loves to see in his followers.

The earth is full of the goodness of the Lord.] To hear its worthless inhabitants complain, one would think that God dispensed *evil*, not *good*. To examine the operation of his hand, every thing is marked with mercy; and there is no place where his goodness does not appear. The *overflowing kindness* of God fills the earth. Even the iniquities of men are rarely a bar to his goodness: he causes his sun to rise on the evil and the good, and sends his rain upon the *just* and the *unjust*.

Verse 6. *By the word of the Lord were the heavens made*] This is illustrated in the 9th verse: "He spake, and it was done; he commanded, and it stood fast." This evidently refers to the account of the creation, as it stands in the first chapter of Genesis.

Verse 7. *He gathereth the waters of the sea together*] He separated the *water* from the *earth*; and, while the

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For [m] he spake, and it was *done;* he commanded, and it stood fast.

10 [n] The LORD [o] bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect.

11 [p] The counsel of the LORD standeth for ever, the thoughts of his heart [q] to all generations.

12 [r] Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath [s] chosen for his own inheritance.

13 [t] The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he [u] considereth all their works.

16 [v] There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

17 [w] A horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 [x] Behold, the eye of the LORD *is* [y] upon them that fear him, upon them that hope in his mercy;

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[m] Gen. i. 3; Psa. cxlviii. 5.——[n] Isa. viii. 10; xix. 3.——[o] Heb. *maketh frustrate.*——[p] Job xxiii. 13; Prov. xix. 21; Isa. xlvi. 10. [q] Heb. *to generation and generation.*——[r] Psa. lxv. 4; cxliv. 15. [s] Exod. xix. 5; Deut. vii. 6.

[t] 2 Chron. xvi. 9; Job xxviii. 24; Psa. xi. 4; xiv. 2; Prov. xv. 3.——[u] Job xxxiv. 21; Jer. xxxii. 19.——[v] Psa. xliv. 6.——[w] Psa. xx. 7; cxlvii. 10; Prov. xxi. 31.——[x] Job xxxvi. 7; Psa. xxxiv. 15; 1 Pet. iii. 12.——[y] Psa. cxlvii. 11.

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latter was collected into continents, islands, mountains, hills, and valleys, the former was collected into *one place*, and called *seas;* and by his all-controlling power and providence the waters have been retained in their place, so that they have not returned to drown the earth: and he has so adapted the *solar* and *lunar influence* exerted on the waters, that the tides are only raised to certain heights, so that they cannot overflow the shores, nor become dissipated in the atmospheric regions. In this one economy there is a whole circle of science. The quantity of matter in the sun, moon, and in the earth, are all adjusted to each other in this astonishing provision: the *course* of the *moon*, and the *diurnal* and *annual revolutions of the earth*, are all concerned here; and so concerned, that it requires some of the nicest of the Newtonian calculations to ascertain the laws by which the whole is affected.

Verse 8. *Let all the earth fear the Lord*] He who has thus *bound*, can *unloose;* he who has *created*, can *destroy*. He has promised life and prosperity *only* to the *godly;* let the *ungodly* stand in awe of him.

Verse 10. *The counsel of the heathen to naught*] This appears to be similar to what is mentioned in the *second Psalm;* the useless attempts of the Gentiles to prevent the extension of the kingdom of Christ in the earth: and it may refer to similar attempts of ungodly nations or men to prevent the promulgation of the Gospel, and the universal dissemination of truth in the world.

Verse 11. *The counsel of the Lord*] What he has determined shall be done. He determined to make a world, and he made it; to create man, and he created him. He determined that at a certain period God should be manifested in the flesh, and it was so; that he should taste death for every man, and he did so; that his Gospel should be preached in all the world; and behold it has already nearly overrun the whole earth. All his other counsels and thoughts, which refer to the *future*, shall be accomplished in their times.

Verse 12. *Blessed* is *the nation*] O how happy is that nation which has יהוה *Jehovah* for its אלהים *Elohim;* the self-existent and eternal Lord for its covenant God, one who should unite himself to it by connections and ties the most powerful and endearing! The word אלהים *Elohim*, which we translate GOD, refers to that economy in which God is manifested in the flesh.

The people whom *he hath chosen*] The *Jews*, who were *elected* to be his *heritage*, whom he preserved as such for two thousand years, and whom he has *reprobated* because of their unbelief and rebellion, and elected the Gentiles in their place.

Verse 13. *The Lord looketh from heaven*] This and the following verse seem to refer to God's *providence*. He sees all that is done in the earth, and his eye is on all the children of men.

Verse 15. *He fashioneth their hearts alike*] *He forms their hearts in unity;* he has formed them *alike;* they are all the *works of his hands:* and he has formed them with the same powers, faculties, passions, &c.; body and spirit having the same essential properties in every human being.

Verse 16. *There is no king saved by the multitude of a host*] Even in the midst of the most *powerful* and *numerous army*, no *king* is in safety unless he have God's protection. A king is but a *man*, and may as easily lose his life as one of his common soldiers.

A mighty man is not delivered by much strength.] There are times in which his might can be of no avail to him: and unless the *mighty*, the *wise*, the *honourable*, &c., have the protection of God, there is no time in which their *might* may not be turned into *weakness*, their *wisdom* into *folly*, and their *dignity* into *disgrace*.

Verse 17. *A horse is a vain thing for safety*] Even the horse, with all his fleetness, is no sure means of escape from danger: the *lion* or the *tiger* can overtake him; or he may stumble, fall, and destroy his rider.

Verse 18. *Behold, the eye of the Lord*] Though all the above are unavailing, yet here is one thing that can never fail; "the eye of the Lord"—the watchful providence of the Most High, "is upon them that fear him, upon them that hope in his mercy."

19 To deliver their soul from death, and [z] to keep them alive in famine.

20 [a] Our soul waiteth for the LORD: [b] he *is* our help and our shield.

21 For our [c] heart shall rejoice in him, because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

[a] Job v. 20; Psa. xxxvii. 19.——[z] Psa. lxii. 1, 5; cxxx. 6.

[b] Psa. cxv. 9, 10, 11.——[c] Psa. xiii. 5; Zech. x. 7; John xvi. 22.

Verse 19. *To deliver their soul from death*] To watch over and protect them in all sudden dangers and emergencies, so that they shall not *lose their* LIVES *by any accident.*

And to keep them alive in famine.] Not only prevent *sudden death* by an instantaneous interposition of my power, but keep them from a lingering death, by *extraordinary* supplies granted them in an *extraordinary manner*; because I am all in all, and all everywhere.

Verse 20. *Our soul waiteth*] Our whole life is employed in this blessed work; we *trust* in nothing but him; neither in multitudes of armed men, nor in natural strength, nor in the fleetest animals, nor in any thing human: we trust in Him alone "who is our help and our shield."

Verse 21. *For our heart shall rejoice in him*] Here is the fruit of our confidence: our *souls are always happy*, because we have taken God for our *portion.*

Verse 22. *Let thy mercy, O Lord, be upon us*] We cannot abide in this state unless upheld by thee; and, as we disclaim all *merit*, we seek for a continuance of thy *mercy*; and this we cannot expect but in a continual dependence on thee. "Let thy mercy, O Lord, be upon us, according as we hope in thee."

ANALYSIS OF THE THIRTY-THIRD PSALM.

This Psalm is *eucharistic*: the contents are—

I. An *exhortation* to *praise* God, ver. 1, 2, 3.

II. The *arguments* he uses to enforce the duty, 4–19.

III. The *confidence* of God's people in his name. Their happiness, and petition, 20–22.

I. In the three first verses he exhorts men to praise God: but whom?

1. The *upright*; those who are not upright, cannot praise God.

2. That it be done with *zeal* and *affection*; with *singing*, with *voice*, and the *instruments* then in use; with some *new song*, composed on the occasion, for some new mercy; and that the whole be *skilfully* expressed.

II. This he urges on several good grounds:—

1. The first *argument*, in general drawn from the *truth*, the *faithfulness*, the *justice*, and *goodness* of God: 1. "For the word of the Lord is right." 2. "All his works are done in truth." 3. "He loveth righteousness and judgment." 4. "The earth is full of his goodness."

2. His *second argument* is drawn from God's power in the creation of all things, and that by his word alone, ver. 6, 7, 9; and upon it introduces, "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him."

3. His *third argument* is drawn from God's *providence* in governing the world, which may easily be discerned by those who will diligently consider his ways and proceedings, both to other people and to his Church.

1. He makes void all enterprises undertaken against his will, not only of single men, but of whole nations. "The Lord bringeth the counsel of the heathen to naught; he maketh the devices of the people of none effect."

2. Whereas, on the contrary, what he hath decreed shall be done. "The counsel of the Lord standeth for ever; the thoughts of his heart to all generations." On the consideration of which he breaks out into this *epiphonema*, or joyous reflection: "Blessed is the nation whose God is the Lord! and the people whom he hath chosen for his own inheritance!"

After which he returns to his discourse on God's *providence*, and by a *hypotyposis*, or splendid imagery, amplifies his former argument. For he sets God before us, as some great king on his throne, providing for all the parts of his empire, examining all causes, and doing justice to every one.

1. "The Lord looks from heaven, and beholds all the sons of men."

2. "From the place of his habitation he looks upon all the inhabitants of the earth."

3. And he is not an *idle spectator*: "He sees and considers their hearts and their works."

And he sees in what they *put their confidence*; in their *armies*, their *strength*, their *horse*, but not in *him*. But all in vain; for "there is no king saved by the multitude of a host: a mighty man is not delivered by much strength. A horse is a vain thing for safety." Multitude, strength, &c., without God, are useless.

Hitherto he had given a proof of God's providence towards *all men*, but now he descends to a particular proof of it, by his care over his *Church*, which he wonderfully guides, defends, and protects, in all dangers and assaults: and that notice may be taken of it, he begins with, *Behold!*

1. "Behold, the eye of the Lord," his tenderest care, "is over them that fear him, upon them that hope in his mercy."

2. "To deliver their soul from death, and keep them alive in famine."

III. The three last verses contain the acclamation of God's people, who place all their hope and trust in him; for, being stimulated by the former arguments, they do *three* things:—

1. They profess and express their *faith* and *dependence* on God: "Our soul waiteth on God, he is our help and our shield."

2. They declare the *hope* by which they are upheld, and how *comforted*: "For our heart shall rejoice in him, because we have trusted in his holy name."

3. Upon this hope they commend themselves by prayer to God: "Let thy mercy, O Lord, be upon us, according as we hope in thee."

PSALM XXXIV.

David praises God, and exhorts others to do the same, 1–3; *shows how he sought the Lord, and how he was found of him,* 4–6. *All are exhorted to taste and see the goodness of God; with the assurance of support and comfort,* 7–10. *He shows the way to attain happiness and long life,* 11–16; *the privileges of the righteous, and of all who sincerely seek God,* 17–22.

A Psalm of David, when he changed his behaviour before [a] Abimelech; who drove him away, and he departed.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 31.

I WILL [b] bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her [c] boast in the LORD: [d] the humble shall hear *thereof*, and be glad.

3 O [e] magnify the LORD with me, and let us exalt his name together.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

4 I [f] sought the LORD, and he heard me, and delivered me from all my fears.

5 [g] They looked unto him, and were lightened; and their faces were not ashamed.

[a] Or, *Achish*; 1 Sam. xxi. 13.——[b] Eph. v. 20; 1 Thess. v. 18; 2 Thess. i. 3; ii. 13.——[c] Jer. ix. 24; 1 Cor. i. 31; 2 Cor. x. 17.

[d] Psa. cxix. 74; cxlii. 7.——[e] Psa. lxix. 30; Luke i. 46.
[f] Matt. vii. 7; Luke xi. 9.——[g] Or, *They flowed* unto him.

NOTES ON PSALM XXXIV.

The *title* states that this is "A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed." The history of this transaction may be found in 1 Sam. xxi.; on which chapter see the notes. But *Abimelech* is not the person there mentioned; it was *Achish*, king of Gath, called here *Abimelech*, because that was a common name of the Philistine kings. Neither MS. nor version reads *Achish* in this place; and all the versions agree in the title as it stands in our version, except the *Syriac*, which states it to be "A Psalm of David, when he went to the house of the Lord, that he might give the first-fruits to the priests."

Of the *occasion* of this Psalm, as stated here, I have given my opinion in the notes on 1 Sam. xxi., to which I have nothing to add. On the whole I prefer the view taken of it by the *Septuagint*, which intimates that "David fell into an epileptic fit; that he frothed at the mouth, fell against the doorposts, and gave such unequivocal evidences of being subject to epileptic fits, and during the time his intellect became so much impaired, that *Achish Abimelech* dismissed him from his court." This saves the character of David; and if it cannot be vindicated in this way, then let it fall under reproach as to this thing; for hypocrisy, deceit, and falsehood, can never be right in the sight of God, whatever men may ingeniously say to excuse them.

This is the *second* of the *acrastic* or *alphabetical Psalms*, each verse beginning with a consecutive letter of the Hebrew alphabet. But in this Psalm some derangement has taken place. The verse which begins with ו *vau*, and which should come in between the *fifth* and *sixth*, is totally wanting; and the *twenty-second* verse is entirely out of the series; it is, however, my opinion that this verse (the *twenty-second*) which now begins with פ *phe*, פודה *podeh, redeemeth*, was originally written ופודה *vepodeh* or with פדה *padah*, as more than a hundred of Dr. *Kennicott's* MSS. read it, thus making ופדה *vepadah*, "*and* will redeem;" and this reads admirably in the above connection. I shall here place the verses at one view, and the reader shall judge for himself:

Ver. 5. "They looked unto him, and were enlightened: and their faces were not ashamed."

Ver. 22. "And the Lord will redeem the soul of his servants, and none of them that trust in him shall be desolate."

Ver. 6. "This poor man cried, and the Lord heard *him*, and saved him out of all his troubles."

Ver. 7. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Thus we find the connection complete, with the above emendation.

Verse 1. *I will bless the Lord at all times*] He has laid me under endless obligation to him, and I will praise him while I have a being.

Verse 2. *My soul shall make her boast*] Shall *set itself to praise* the Lord—shall consider this its chief work.

The humble] ענוים *anavim*, the afflicted, such as *David* had been.

Verse 3. *Magnify the Lord with me*] גדלו ליהוה *gaddelu layhovah*, "make greatness to Jehovah;" show his greatness; and "let us exalt his name," let us show how *high* and *glorious* it is.

Verse 4. *I sought the Lord*] This is the *reason* and *cause* of his gratitude. I sought the Lord, and he heard me, and delivered me out of all my fears. This answers to the history; for when David heard what the servants of Achish said concerning him, "he laid up the words in his heart, and was greatly afraid," 1 Sam. xxi. 13. To save him, God caused the epileptic fit to seize him; and, in consequence, he was dismissed by Achish, as one whose defection from his master, and union with the Philistines, could be of no use, and thus David's life and honour were preserved. The reader will see that I proceed on the ground laid down by the *Septuagint*. See before, verse 1.

Verse 5. *They looked unto him*] Instead of הביטו *hibbitu*, they *looked*, several of Dr. *Kennicott's* and *De Rossi's* MSS. have הביטו *habbitu*, with the point *pathach*, "Look ye."

And their faces were not ashamed.] Some MSS., and the *Complutensian Polyglot*, make this clause the beginning of a new verse; and as it begins with a

A. M. cir. 2942. B. C. cir. 1062. Saul, Regis Israelitarum, cir. annum 34.

6 [h] This poor man cried, and the LORD heard *him*, and [i] saved him out of all his troubles.

7 [k] The angel of the LORD [l] encampeth round about them that fear him, and delivereth them.

8 O [m] taste and see that the LORD *is* good: [n] blessed *is* the man *that* trusteth in him.

9 [o] O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 [p] The young lions do lack, and suffer hunger: [q] but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me: [r] I will teach you the fear of the LORD.

12 [s] What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

A. M. cir. 2942. B. C. cir. 1062. Saul, Regis Israelitarum, cir. annum 34.

13 Keep thy tongue from evil, and thy lips from [t] speaking guile.

14 [u] Depart from evil, and do good; [v] seek peace, and pursue it.

15 [w] The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their [x] cry.

16 [y] The face of the LORD *is* against them that do evil, [z] to cut off the remembrance of them from the earth.

17 *The righteous* cry, and [a] the LORD hear-

[h] Psa. iii. 4.——[i] Ver. 17, 19; 2 Sam. xxii. 1.——[k] Dan. vi. 22; Heb. i. 14.——[l] See Gen. xxxii. 1, 2; 2 Kings vi. 17; Zech. ix. 8.——[m] 1 Pet. ii. 3.——[n] Psa. ii. 12.——[o] Psa. xxxi. 23.——[p] Job iv. 10, 11.——[q] Psa. lxxxiv. 11.——[r] Psa. xxxii. 8.——[s] 1 Pet. iii. 10, 11.

[t] 1 Pet. ii. 22.——[u] Psa. xxxvii. 27; Isa. i. 16, 17.——[v] Rom. xii. 18; Heb. xii. 14.——[w] Job xxxvi. 7; Psa. xxxiii. 18; [x] 1 Pet. iii. 12.——[x] Ver. 6, 17.——[y] Lev. xvii. 10; Jer. xliv. 11; Amos ix. 4.——[z] Proverbs x. 7.——[a] Verse 6, 15, 19; Psa. cxlv 19, 20.

vau, ופניהם *upheneyhem*, "*and* their faces," they make it supply the place of the verse which appears to be lost; but see what is said in the introduction before the *first* verse.

Verse 6. *This poor man cried*] זה עני *zeh ani*, "This *afflicted* man," *David*.

Verse 7. *The angel of the Lord encampeth round*] I should rather consider this angel in the light of a *watchman going round his circuit*, and having for the objects of his especial care such as *fear the Lord*.

Verse 8. *O taste and see that the Lord is good*] Apply to him by faith and prayer; plead his *promises*, he will fulfil them; and you shall know in consequence, that *the Lord is good*. God has put it in the power of every man to *know* whether the religion of the Bible be true or false. The *promises* relative to enjoyments in this life are the grand tests of Divine revelation. These must be fulfilled to all them who with deep repentance and true faith turn unto the Lord, if the revelation which contains them be of God. Let any man in this spirit approach his Maker, and plead the *promises* that are suited to his case, and he will soon know whether the doctrine be of God. He shall *taste*, and then *see*, *that the Lord is good*, and that the *man is blessed who trusts in him*. This is what is called *experimental religion*; the living, operative knowledge that a true believer has that he is passed from death unto life; that his sins are forgiven him for Christ's sake, the Spirit himself bearing witness with his spirit that he is a child of God. And, as long as he is faithful, he carries about with him the testimony of the Holy Ghost; and he knows that he is of God, by the Spirit which God has given him.

Verse 9. There is *no want to them that fear him*.] He who truly *fears* God *loves* him; and he who *loves* God *obeys* him, and to him who *fears*, *loves*, and obeys God, there can be no want of things essential to his happiness, whether spiritual or temporal, for this life or for that which is to come. This verse is wanting in the *Syriac*.

Verse 10. *The young lions do lack*] Instead of כפירים *kephirim*, the young lions, one of *Kennicott's* MSS. has כבירים *cabbirim*, "powerful men." The *Vulgate*, *Septuagint*, *Æthiopic*, *Syriac*, *Arabic*, and *Anglo-Saxon* have the same reading. *Houbigant* approves of this; and indeed the sense and connection seem to require it. My old *Psalter* reads:—Ye Ryche had nede; and thai hungerd: but sekand Lard sal noght be lessed of alle gode. That es, says the paraphrase, with outen lessyng thai sal have God; that es alle gode; for in God is al gode.

Verse 11. *Come, ye children*] All ye that are of an *humble*, *teachable* spirit.

I will teach you the fear of the Lord.] I shall introduce the *translation* and *paraphrase* from my old Psalter; and the rather because I believe there is a reference to that very improper and unholy method of teaching youth the system of heathen mythology before they are taught one sound lesson of true divinity, till at last their *minds* are *imbued* with *heathenism*, and the vicious conduct of gods, goddesses, and heroes, here very properly called *tyrants*, becomes the model of their own; and they are as heathenish *without* as they are heathenish *within*.

Trans. Cummes sones heres me: dred of Lard I sal gou lere.

Par. Cummes, with trauth and luf: sones, qwam I gette in haly lere: heres me. With eres of hert. I sal lere you, noght the fabyls of poetes; na the storys of tyrauntz; bot the dred of oure Larde, that wyl bryng you til the felaghschippe of aungels; and thar in is lyfe." I need not paraphrase this paraphrase, as it is plain enough.

Verse 12. *What man* is he that *desireth life*] He who wishes to live long and to live happily, let him act according to the following directions. For a comment upon this and the *four* ensuing verses, see the notes on 1 Peter iii. 10–12.

Verse 17. The righteous *cry*] There is no word in the present *Hebrew* text for righteous; but all the

A. M. cir. 2942. B. C. cir. 1062. Saul, Regis Israelitarum, cir annum 34.

eth, and delivereth them out of all their troubles.

18 [b] The LORD *is* nigh [c] unto [d] them that are of a broken heart; and saveth [e] such as be of a contrite spirit.

19 [f] Many *are* the afflictions of the righteous: [g] but the LORD delivereth him out of them all.

20 He keepeth all his bones: [h] not one of them is broken.

21 [i] Evil shall slay the wicked: and they that hate the righteous [k] shall be desolate.

22 The LORD [l] redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

[b] Psa. cxlv. 18.——[c] Psa. li. 17; lsa. lvii. 15; lxi. 1; lxvi. 2 [d] Heb. *to the broken of heart.*——[e] Heb. *contrite of spirit.*——[f] Prov xxiv. 16; 2 Tim. iii. 11, 12.

[g] Ver. 6, 17.——[h] John xix. 36.——[i] Psa. xciv. 23.——[k] Or, *shall be guilty.*——[l] 2 Sam. iv. 9; 1 Kings i. 29; Psa. lxxi. 23; ciii. 4; Lam. iii. 58.

versions preserve it. I suppose it was lost through its similitude to the word צעקו *tsaaku*, they cry צעקו צדיקים *tsaaku tsaddikim*, the righteous cry.

Verse 18. *A broken heart*] נשברי לב *nishberey leb*, the heart *broken* to *shivers*.

A contrite spirit.] דכאי רוח *dakkeey ruach*, "the beaten-out spirit." In both words the *hammer* is necessarily implied; in breaking to pieces the ore first, and then plating out the metal when it has been separated from the ore. This will call to the reader's remembrance Jer. xxiii. 29: "Is not my word like as a fire, saith the Lord? And like a *hammer* that breaketh the *rock* in pieces?" The *breaking to shivers*, and *beating out*, are metaphorical expressions: so are the *hammer* and the *rock*. What the large *hammer* struck on a rock by a powerful hand would do, so does the word of the Lord when struck on the sinner's heart by the power of the Holy Spirit. The *broken heart*, and the *contrite spirit*, are two essential characteristics of true repentance.

Verse 19. *Many* are *the afflictions of the righteous*] No commander would do justice to a brave and skilful soldier, by refusing him opportunities to put his skill and bravery to proof by combating with the adversary; or by preventing him from taking the *post of danger* when necessity required it. The righteous are God's soldiers. He suffers them to be tried, and sometimes to enter into the hottest of the battle; and in their victory the power and influence of the grace of God is shown, as well as their faithfulness.

Delivereth him out of them all.] He may well combat heartily, who knows that if he fight in the Lord, he shall necessarily be the conquerer.

Verse 20. *He keepeth all his bones*] He takes care of his life; and if he have *scars*, they are honourable ones

Verse 21. *Evil shall slay the wicked*] The very thing in which they delight shall become their bane and their ruin.

They that hate the righteous] All persecutors of God's people shall be followed by the chilling blast of God's displeasure in this world; and if they repent not, shall perish everlastingly.

Verse 22. *The Lord redeemeth*] Both the *life* and *soul* of God's followers are ever in danger, but God is continually redeeming both.

Shall be desolate.] Literally, *shall be guilty*. They shall be preserved from sin, and neither forfeit *life* nor soul. This verse probably should come in after the fifth. See the introduction to this Psalm.

ANALYSIS OF THE THIRTY-FOURTH PSALM.

This Psalm is composed with great art, and this must be attended to by those who would analyze it. The scope of it is to praise God, and to instruct in his fear. Its parts are, in general, the following:—

I. He praises God himself, and calls upon others to follow his example, 1–8.

II. He assumes the office of a teacher, and instructs both young and old in the fear of the Lord, 9–22.

1. He praises God, and expresses himself thus:—1. I will bless the Lord. 2. His praise shall be in my mouth. 3. It shall be in my mouth continually. 4. It shall be expressed by a *tongue* affected by the *heart*: "My soul shall make her boast in the Lord." 5. And so long would he continue it till others should be moved to do the like: "The humble shall hear thereof, and be glad."

2. Upon which he calls upon others to join with him: "O magnify the Lord with me, and let us exalt his name together." And to encourage them he proposes his own example: "I sought the Lord," &c. Should it be said this was a singular mercy shown to David which others are not to expect, he in effect replies, No; a mercy it is, but it belongs to all that seek God: "They looked unto him," &c. But should not this satisfy, and should they rejoin, This poor man (David) cried, and the Lord heard him, but David was in the Divine favour; he may be supposed to reply by this general maxim: "The angel of the Lord encampeth round about them that fear him;" and be they who they may, *if they fear God*, this is their privilege.

II. Now he assumes the chair of the teacher; and the lessons are *two*:—

1. That they make a trial of God's goodness: "O taste and see that the Lord is good."

2. That they become his servants: "O fear ye the Lord, for there is no want," &c.

And this he illustrates by a comparison: "The young lions (or, the rich and the powerful) may lack and suffer hunger;" but they *that seek the Lord* shall not.

These promises and blessings belong only to them that fear the Lord; and lest some should imagine they had this fear, and were entitled to the promise, he shows them what this fear is.

He calls an assembly, and thus addresses them: "Come, ye children, and hearken unto me; and I will teach you the fear of the Lord." That fear of the Lord

which, if a man be desirous of life, and to see many days, shall satisfy him; and if he be ambitious to see good, the peace of a quiet *soul* and a good conscience shall lodge with him.

1. Let him be sure to take care of his tongue: "Keep thy tongue from evil, and thy lips that they speak no guile."

2. Let him act according to justice: "Depart from evil."

3. Let him be charitable, ready to do good works: "Do good."

4. Let him be peaceable: "Seek peace, and pursue it."

These are the characteristics of those who fear the Lord, and seek him; and they shall want no manner of thing that is good.

It may be objected: The righteous are exposed to afflictions, &c., and ungodly men have power and prosperity; to which it may be answered: Afflictions do not make the godly *miserable*, nor does prosperity make the wicked *happy*. 1. As to the righteous, they are always objects of God's merciful regards: "For the eyes of the Lord are upon the righteous, and his ears are open to their prayers." But, 2. "The face of the Lord is against those who do evil," &c.

These points he illustrates:—

1. The righteous cries, and the Lord heareth him, and delivereth him out of all his troubles; either, 1. By taking *them* from *him*; or, 2. By taking *him* from *them*.

2. "The Lord is nigh to them that are of a broken heart," &c. Thus he comforts, confirms, and strengthens.

3. Although the afflictions of the righteous are many, yet the Lord delivers him out of them all; makes him patient, constant, cheerful in all, superior to all.

4. "He keeps all his bones." He permits him to suffer no essential hurt.

But as to the ungodly, it is not so with them; the very root of their perdition is their malice, which they show, 1. To God; 2. To good men.

1. "Evil shall slay the wicked."

2. "And they that hate the righteous shall be desolate."

And then David concludes the Psalm with this excellent sentiment; Though God may suffer his servants to come into trouble, yet he delivers them from it. For it belongs to redemption to free one from misery; for no man can be redeemed who is under no hardship. This shall be done, says David. The "Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate." The Lord redeems from *trouble* and *affliction*, as well as from *sin*. He knows how to deliver the godly *from* temptation; and he knows how to preserve them *in* it. But it is his *servants* that he redeems, not his *enemies*. The *servant* may confidently look to his *master* for support.

PSALM XXXV.

The psalmist, in great straits, prays for his personal safety, 1–3; *and for the confusion of his enemies*, 4–8; *expresses his confidence in God*, 9, 10; *mentions his kindness to those who had rewarded him evil for his good*, 11–16; *appeals to God against them*, 17–26; *prays for those who befriended him; and praises God for his goodness*, 27, 28.

VII. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

PLEAD [a] *my cause*, O LORD, with them that strive with me: [b] fight against them that fight against me.

2 [c] Take hold of shield and buckler, and stand up for mine help.

A. M. cir. 2943 B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 [d] Let them be confounded and put to shame that seek after my soul: let them be [e] turned back and brought to confusion that devise my hurt.

[a] Psa. xliii. 1; cxix. 154; Lam. iii. 58.—[b] Exod. xiv. 25.—[c] Isa. xlii. 13.—[d] Ver. 26; Psa. xl. 14, 15; lxx. 2, 3.—[e] Psa. cxxix. 5.

NOTES ON PSALM XXXV.

There is nothing in the *title* worthy of remark. The Psalm is simply attributed to David, and was most probably of his composing; and refers to the time of his persecution by Saul and his courtiers. The *Syriac* says it was composed when the Idumeans attacked David. The Arabic says it is a prophecy concerning the incarnation, and concerning the things practised against Jeremiah by the *people*. Some think that our Lord's sufferings are particularly pointed out here; and Bishop *Horsley* thinks that verses 11 to 16 apply more literally and exactly to Christ than to any other whomsoever.

Verse 1. *Plead my cause, O Lord*] Literally, *Contend, Lord, with them that contend with me.* The word is often used in a *forensic* or *law* sense.

Verse 2. *Take hold of shield and buckler*] Let them be discomfited in battle who are striving to destroy my life. It is by the *shield* and *buckler* of *others*, not any of his *own*, that God overthrows the enemies of his people. This is spoken merely after the manner of men.

Verse 3. *Say unto my soul, I am thy salvation.*] Give me an assurance that thou wilt defend both body and soul against my adversaries.

Verse 4. *Let them be confounded*] Let none of their projects or devices against me succeed. Blast all their designs.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

5 [f] Let them be as chaff before the wind: and let the angel of the LORD chase *them*.

6 Let their way be [g] dark [h] and slippery: and let the angel of the LORD persecute them.

7 For without cause have they [i] hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let [k] destruction come upon him [l] at unawares; and [m] let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: [n] it shall rejoice in his salvation.

10 [o] All my bones shall say, LORD, [p] who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

A. M. cir. 2943 B. C. cir. 1061 Sauli, Regis Israelitarum, cir. annum 35.

11 [q] False [r] witnesses did rise up; [s] they laid to my charge *things* that I knew not.

12 [t] They rewarded me evil for good *to* the [u] spoiling of my soul.

13 But as for me, [v] when they were sick, my clothing *was* sackcloth: I [w] humbled my soul with fasting; [x] and my prayer returned into mine own bosom.

14 I [y] behaved myself [z] as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [a] adversity they rejoiced,

[f] Job xxi. 18; Psa. i. 4; lxxxiii. 13; Isa. xxix. 5; Hos. xiii. 3. [g] Heb. *darkness and slipperiness.*——[h] Psa. lxxiii. 18; Jer. xxiii. 12.——[i] Psa. ix. 15.——[k] 1 Thess. v. 3.——[l] Heb. which *he knoweth not of.*——[m] Psa. vii. 15, 16; lvii. 6; cxli. 9, 10; Prov. v. 22.——[n] Psa. xiii. 5.——[o] See Psa. li. 8.——[p] Exod. xv. 11; Psa. lxxi. 19.

[q] Heb. *Witnesses of wrong.*——[r] Psa. xxvii. 12.——[s] Heb. *they asked me.*——[t] Psa. xxxviii. 20; cix. 3, 4, 5; Jer. xviii. 20; John x. 32.——[u] Heb. *depriving.*——[v] Job xxx. 25; Psa. lxix. 10, 11. [w] Or, *afflicted.*——[x] Matt. x. 13; Luke x. 6.——[y] Heb. *walked.* [z] Heb. *as a friend, as a brother to me.*——[a] Heb. *halting*; Psalm xxxviii. 17.

The *imprecations* in these verses against enemies are all *legitimate*. They are not against the *souls* or *eternal welfare* of those sinners, but against their *schemes* and *plans* for *destroying the life of an innocent man*; and the holiest Christian may offer up such prayers against his adversaries. If a man aim a blow at another with a design to take away his life, and the blow would infallibly be mortal if it took place, and the person about to be slain see that by breaking the arm of his adversary he may prevent his own death, and thus save his enemy from *actual* murder; it is his duty to prevent this double evil by breaking the arm of the blood-thirsty man. It is on this principle that David prays against his adversaries in the first eight verses of this Psalm.

Verse 5. *Let the angel of the Lord chase* them.] By *angel* we may either understand one of those *spirits*, whether good or bad, commonly thus denominated, or *any thing* used by God himself as the instrument of their confusion.

Verse 6. *Let their way be dark*] Let them lose their way, be entangled in morasses and thickets, and be confounded in all their attempts to injure me. All these phrases are *military*; and relate to *ambushes*, *hidden snares*, *forced marches* in order to *surprise*, and *stratagems* of different kinds.

Verse 7. *For without cause have they hid for me their net* in *a pit*] The word שחת *shachath*, a *pit*, belongs to the second member of this verse; and the whole should be read thus: For without a cause they have hidden for me their net, without a cause they have digged a *pit* for my life. They have used every degree and species of cunning and deceit to ruin me.

Verse 8. *Let his net that he hath hid*] See the notes on Psa. vii. 15 and 16.

Verse 9. *My soul*] My life, thus saved—

Shall be joyful in the Lord] I am so circumstanced at present as to be in the utmost danger of being destroyed by my foes; if I escape, it must be by the strong arm of the Lord; and to him shall the glory be given.

Verse 10. *All my bones shall say*] My life being preserved, all the members of my body shall magnify thy saving mercy.

Deliverest the poor] This is a general maxim: God is peculiarly mindful of the poor. Where secular advantages are withheld, there is the more need for spiritual help. God considers this, and his kind providence works accordingly.

Verse 11. *False witnesses did rise up*] There is no doubt that several of this kind were found to depose against the life of David; and we know that the wicked Jews employed such against the life of Christ. See Matt. xxvi. 59, 60.

They laid to my charge things *that I knew not.*] They produced the most unfounded charges; things of which I had never before heard.

Verse 12. To *the spoiling of my soul*] *To destroy my life*; so נפש *nephesh* should be translated in a multitude of places, where our translators have used the word *soul*.

Verse 13. *When they were sick*] This might refer to the case of Absalom, who was much beloved of his father, and for whose life and prosperity he no doubt often prayed, wept, and fasted.

My prayer returned into mine own bosom.] Though from the wayward and profligate life they led, they did not profit by my prayers, yet God did not permit me to pray in vain. They were like alms given to the miserable for God's sake, who takes care to return to the merciful man tenfold into his bosom. The *bosom* is not only the place where the Asiatics carry their purses, but also where they carry any thing that is given to them.

Verse 14. *Mourneth* for his *mother.*] כאבל אם *caabel em*, as a mourning mother. How expressive is this word!

Verse 15. *But in mine adversity they rejoiced*]

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

and gathered themselves together: *yea,* [b] the abjects gathered themselves together against me, and I knew *it* not; they did [c] tear *me,* and ceased not:

16 With hypocritical mockers in feasts, [d] they gnashed upon me with their teeth.

17 LORD, how long wilt thou [e] look on? rescue my soul from their destructions, [f] my [g] darling from the lions.

18 [h] I will give thee thanks in the great congregation: I will praise thee among [i] much people.

19 [k] Let not them that are mine enemies [l] wrongfully rejoice over me: *neither* [m] let them wink with the eye [n] that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they [o] opened their mouth wide against me, *and* said, [p] Aha, aha, our eye hath seen *it.*

22 *This* thou hast [q] seen, O LORD: [r] keep not silence: O LORD, be not [s] far from me.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

23 [t] Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 [u] Judge me, O LORD, my God, [v] according to thy righteousness; and [w] let them not rejoice over me.

25 [x] Let them not say in their hearts, [y] Ah, so would we have it: let them not say, [z] We have swallowed him up.

26 [a] Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be [b] clothed with shame and dishonour that [c] magnify *themselves* against me.

27 [d] Let them shout for joy, and be glad, that favour [e] my righteous cause: yea, let them [f] say continually, Let the LORD be magnified, [g] which hath pleasure in the prosperity of his servant.

28 [h] And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

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[b] Job xxx. 1, 8, 12.——[c] Job xvi. 9.——[d] Job xvi. 9; Psalm xxxvii. 12; Lam. ii. 16.——[e] Hab. i. 13.——[f] Heb. *my only one.* [g] Psa. xxii. 20.——[h] Psa. xxii. 25, 31; xl. 9, 10; cxi. 1.——[i] Heb. *strong.*——[k] Psa. xiii. 4; xxv. 2; xxxviii. 16.——[l] Heb. *falsely;* Psa. xxxviii. 19.——[m] Job xv. 12; Prov. vi. 13; x. 10.——[n] Psa. lxix. 4; cix. 3; cxix. 161; Lam. iii. 52; John xv. 25.——[o] Psa. xxii. 13.——[p] Psa. xl. 15; liv. 7; lxx. 3.——[q] Exodus iii. 7; Acts vii. 34.

[r] Psa. xxviii. 1; lxxxiii. 1.——[s] Psa. x. 1; xxii. 11, 19; xxxviii. 21; lxxi. 12.——[t] Psa. xliv. 23; lxxx. 2.——[u] Psa. xxvi. 1. [v] 2 Thess. i. 6.——[w] Ver. 19.——[x] Psa. xxvii. 12, lxx. 3; cxl. 8.——[y] Heb. *Ah, ah, our soul.*——[z] Lam. ii. 16.——[a] Ver. 4; Psa. xl. 14.——[b] Psalm cix. 29; cxxxii. 18.——[c] Psa. xxxviii. 16. [d] Rom. xii. 15; 1 Cor. xii. 26.——[e] Heb. *my righteousness;* Prov. viii. 18.——[f] Psa. lxx. 4.——[g] Psa. cxlix. 4.——[h] Psa. l. 15; li. 14; lxxi. 24.

How David was mocked and insulted in the case of Absalom's rebellion by Shimei and others, is well known.

The abjects] נכים *nechim,* the *smiters,* probably hired assassins. They were everywhere lying in wait, to take away my life.

Verse 16. *With hypocritical mockers in feasts*] These verses seem to be prophetic of the treatment of Christ. *They did tear me, and I knew it not.* They blindfolded and buffeted him; they placed him in such circumstances as not to be able to discern who insulted him, except by a supernatural knowledge. *With hypocritical mockers in feasts* may also relate prophetically to our Lord's sufferings. Herod clothed him in a purple robe, put a *reed* in his hand for a sceptre, bowed the knee before him, and set him at naught. Here their hypocritical conduct (pretending one thing while they meant another) was manifest, and possibly this occurred at one of Herod's *feasts.*

Verse 17. *My darling*] יחידתי *yechidathi, my only one,* Psa. xxii. 20. *My united one,* or *He that is alone.* Perhaps this may relate to Christ. See the note on Psa. xxii. 20.

Verse 18. *I will give thee thanks in the great congregation*] I hope to be able to attend at the tabernacle with thy followers, and there publicly express my gratitude for the deliverance thou hast given me.

Verse 19. *That are mine enemies*] Saul and his courtiers.

Verse 21. *They opened their mouth wide*] Gaped upon me to express their contempt.

And *said, Aha, aha, our eye hath seen* it.] They said, האח האח *heach, heach,* the last syllable in each word being a protracted strongly guttural sound, marking insult and triumph at the same time. It is the word which we translate *Ah,* ver. 25.

Verse 22. This *thou hast seen*] I have no need to adduce evidences of these wrongs; thou, to whom I appeal, hast seen them. Therefore,

Verse 23. *Stir up thyself, and awake to my judgment*] I have delivered my cause into thy hand, and appeal to thee as my Judge; and by thy decision I am most willing to abide.

Verse 24. *Judge me, O Lord my God*] The manner of his appeal shows the strong confidence he had in his own innocence.

Verse 25. *Swallowed him up.*] בלענוהו *billaanuhu, we have gulped him down.*

Verse 26. *Let them be ashamed*] This may be a prophetic declaration against Saul and his courtiers. They were ashamed, confounded, clothed with shame, and dishonoured. All these took place in Saul's last battle with the Philistines, where he lost his crown and his life, and came to a most dishonourable end.

Verse 27. *Let them shout for joy and be glad*] While my enemies are confounded, let my friends exult in the Lord; and let them all praise him for his marvellous kindness to me.

Verse 28. *And my tongue shall speak*] I, who am chiefly concerned, and who have received most, am under the greatest obligation; and it will require the constant gratitude and obedience of my whole life to discharge the mighty debt I owe.

Analysis of the Thirty-fifth Psalm.

This Psalm may be divided into *three* parts:—

I. A prayer for defence against his enemies. In which he prays, 1. For protection, ver. 1, 2, 3, 17, 19, 22, 23, 24, 25. And 2. Imprecates evil to fall on their counsels and designs.

II. A bitter complaint against the malice of his enemies, which he pours out into the ears of God as motives to plead his cause, ver. 7, 11, 12, 13, 14, 15, 16, 19, 20, 21.

III. An expression of his trust and confidence in God for help and deliverance; his joy in it, ver. 9, 10; his thanks for it, ver. 18, 28; and a motive to others to do the like, ver. 27.

I. In the courts of men and princes innocent persons are often oppressed by false accusations and calumnies, persecuted and overborne by power.

He then, *first*, prays to God to be his Advocate, his Patron, and his Protector: 1. "Plead my cause, O Lord, with them that strive against me." 2. "Fight against them that fight against me," &c. 3. "Say unto my soul, I am thy salvation." Assure me of thy favour.

He, *secondly*, begins an imprecation against his enemies: 1. "Let them be confounded and put to shame," ver. 4. 2. "Let them be as chaff before the wind," ver. 5. 3. "Let their way be dark and slippery," ver. 6. 4. "Let destruction come upon him unawares," ver. 8.

And here he inserts some reasons for his *petition* and *imprecation*:—

1. From the *justice* of *his* cause, and *their injustice*: "Without cause they hid for me their net," ver. 7.

2. From his gratitude; that, being delivered, he would be thankful: "And my soul shall be joyful in the Lord," &c., ver. 9, 10.

3. From his enemies' dealings with him, ver. 11–17.

II. He then enters upon his complaint; and lays to their charge,

1. *Perfidiousness*, extreme malice, and perjury: "False witnesses did rise," &c.

2. *Ingratitude*. They rewarded me evil for good. Good he did to them; for, when they were afflicted, he fasted and prayed for them.

3. They were *cruel* to him: "In my adversity they rejoiced"

4. They *mocked* him and made him their cruel sport: "The abjects gathered themselves together against me," &c.

5. And a *conspiracy* in all, ver. 20, 21.

Then he returns again to his petition; and expostulates with God, wondering that he should be so patient with them: "Lord, how long wilt thou look on? Rescue my soul from destruction," &c.

And, to move God the sooner to do it, he repeats his former reason, ver. 9, engaging himself to be thankful: "I will give thee thanks in the great congregation; I will praise thee among much people."

He continues his suit to the end of the Psalm; sometimes *praying*, at others *imprecating*.

1. He deprecates: "Let not my enemies wrongfully rejoice over me, neither let them wink with the eye," &c. And that God may be the readier to hear him, and stay their joy and triumph, he subjoins these reasons: 1. "For they speak not peace." 2. "They devise deceitful matters against them that are quiet in the land." 3. They are impudent, lying people: "Yea, they opened their mouth wide against me," &c. This is a truth; this is not hidden from thee: "This thou hast seen," and from them to thee I turn my eyes; and thus renew my prayer:—

1. "Keep not silence." Do not appear to neglect my cause; nor to let them pass on with impunity.

2. "Stir up thyself, and awake to my judgment," &c. Defend me, and confound them:—

3. "Judge me according to thy righteousness," which suffers not the just to be always oppressed.

4. "Let them not rejoice over me," and, in me, over the truth, and over a just cause.

5. "Let them not say in their hearts, So would we have it," &c.

6. But rather let that befall them which I have prayed for: "Let them be ashamed,—brought to confusion,—and clothed with shame and dishonour, that magnify themselves against me."

III. In the conclusion he expresses his trust and confidence in God; and intimates that if he be heard, then he, and the whole Church, and all good men, will rejoice together.

1. To them he first directs his speech: "Let them shout for joy that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant."

2. He then declares what effect this will have upon him in particular: "My tongue shall speak of thy righteousness and of thy praise all the day long."

PSALM XXXVI.

The miserable state of the wicked, 1–4. *The excellence of God's mercy in itself, and to his followers*, 5–9. *He prays for the upright*, 10; *for himself, that he may be saved from pride and violence*, 11; *and shows the end of the workers of iniquity*, 12.

To the chief Musician, *A Psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that* [a] *there is* no fear of God before his eyes.

2 For [b] he flattereth himself in his own eyes, [c] until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and [d] deceit: [e] he hath left off to be wise, *and* to do good.

4 [f] He deviseth [g] mischief upon his bed; he setteth himself [h] in a way *that is* not good; he abhorreth not evil.

5 [i] Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

[a] Rom. iii. 18.—[b] Deut. xxix. 19; Psa. x. 3; xlix. 18.—[c] Heb. *to find his iniquity to hate.*—[d] Psa. xii. 2.

[e] Jer. iv. 22.—[f] Prov. iv. 16; Mic. ii. 1.—[g] Or, *vanity.*—[h] Isa. lxv. 2.—[i] Psa. lvii. 10; cviii. 4.

NOTES ON PSALM XXXVI.

The *title* in the Hebrew is, *To the conqueror, to the servant of Jehovah, to David.* The *Syriac* and *Arabic* suppose it to have been composed on occasion of Saul's persecution of David. *Calmet* supposes, on good grounds, that it was written during the Babylonish captivity. It is one of the finest Psalms in the whole collection.

Verse 1. *The transgression of the wicked saith within my heart*] It is difficult to make any sense of this line as it now stands. How can *the transgression of the wicked speak within my heart?* But instead of לבי *libbi*, MY *heart*, four of *Kennicott's* and *De Rossi's* MSS. have לבו *libbo*, HIS *heart*. "The speech of transgression to the wicked is in the midst of his heart." "There is no fear of God before his eyes." It is not by *example* that such a person sins; the *fountain* that sends forth the impure streams is *in his own heart.* There the spirit of transgression lives and reigns; and, as he has no *knowledge* of God, so he has no *fear of God;* therefore, there is no check to his wicked propensities: all come to full effect. Lust is conceived, sin is brought forth vigorously, and transgression is multiplied. The reading above proposed, and which should be adopted, is supported by the *Vulgate*, *Septuagint*, *Syriac*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. This latter reads the sentence thus: Ipeð ꝥe unꝛihtpiꝛa pæc he aꝛýlce on him ꝛylꝛum; niꝛ ege godeꝛ ꝺꝛeꝛcan egan hiꝛ; which I shall give as nearly as possible in the order of the original. "Quoth the unrightwise, that he do guilt in himself: is not fear God's at fore eyes his." That is, The unrighteous man saith in himself that he will sin: God's fear is not before his eyes. The old *Psalter*, in *language* as well as *meaning*, comes very near to the Anglo-Saxon: The unrightwis saide that he trespas in hym self; the dredc of God es noght before his een. And thus it paraphrases the passage: The unryghtwis, that es the kynde [the whole generation] of wyked men; saide in hym self, qwar man sees noght; that he trespas, that es, he synne at his wil, als [as if] God roght noght [did not care] qwat he did; and so it es sene, that the dredc of God es noght by fore his een; for if he dred God, he durst noght so say."

I believe these *versions* give the true sense of the passage. The psalmist here paints the true state of the *Babylonians:* they were *idolaters* of the grossest kind, and worked iniquity with greediness. The account we have in the book of *Daniel* of this people, exhibits them in the worst light; and profane history confirms the account. Bishop *Horsley* thinks that the word פשע *pesha*, which we render *transgression*, signifies the *apostate* or *devil. The devil says to the wicked, within his heart, There is no fear;* i. e., no cause of fear: "God is not before his eyes." Placing the colon after *fear* takes away all ambiguity in connection with the reading, HIS *heart*, already contended for. The *principle of transgression, sin in the heart, says*, or suggests to every *sinner, there is no cause for fear:* go on, do not fear, for there is no danger. He obeys this suggestion, goes on, and acts wickedly, as "God is not before his eyes."

Verse 2. *For he flattereth himself*] He is ruled by the suggestion already mentioned; endeavours to persuade himself that he may safely follow the propensities of his own heart, *until his iniquity be found to be hateful.* He sins so boldly, that at last he becomes detestable. Some think the words should be thus understood: "He smootheth over in his own eyes with respect to the finding out of his iniquity, to hate it. That is, he sets such a false gloss in his own eyes upon his worst actions, that he never finds out the blackness of his iniquity; which, were it perceived by him, would be hateful even to himself."—Bishop *Horsley.*

Verse 3. *The words of his mouth* are *iniquity*] In the principle; *and deceit* calculated to pervert others, and lead them astray.

He hath left off to be wise, and *to do good.*] His heart is become foolish, and his actions wicked. He has cut off the connection between himself and all righteousness.

Verse 4. *He deviseth mischief upon his bed*] He seeks the silent and undisturbed watches of the night, in order to fix his plans of wickedness.

He setteth himself] Having laid his *plans*, he fixes his *purpose* to do what is bad; and he does it without any checks of conscience or abhorrence of evil. He is bent only on mischief, and lost to all sense of God and goodness. A finished character of a perfect sinner.

Verse 5. *Thy mercy, O Lord, is in the heavens*] That is, thou art abundant, infinite in thy mercy; else such transgressors must be immediately cut off; but thy long-suffering is intended to lead them to repentance.

Thy faithfulness reacheth *unto the clouds*] עד שחקים *ad shechakim*, to the eternal regions; above all visible space. God's *faithfulness* binds him to fulfil the *promises* and *covenants* made by his mercy. Blessings from the *heavens*, from the *clouds*, from the *earth*, are promised by God to his followers; and his *faith-*

6 Thy righteousness *is* like [k] the great mountains; [l] thy judgments *are* a great deep: O LORD, [m] thou preservest man and beast.

7 [n] How [o] excellent *is* thy lovingkindness, O God! therefore the children of men [p] put their trust under the shadow of thy wings.

8 [q] They shall be [r] abundantly satisfied with the fatness of thy house; and thou shalt make them drink of [s] the river [t] of thy pleasures.

9 [u] For with thee *is* the fountain of life: [v] in thy light shall we see light.

[k] Heb. *the mountains of God.*——[l] Job xi. 8; Psa. lxxvii. 19; Rom. xi. 33.——[m] Job vii. 20; Psalm cxlv. 9; 1 Tim. iv. 10. [n] Psa. xxxi. 19.——[o] Heb. *precious.*

[p] Ruth ii. 12; Psa. xvii. 8; xci. 4.——[q] Psa. lxv. 4.——[r] Heb. *watered.*——[s] Job xx. 17; Rev. xxii. 1.——[t] Psa. xvi. 11.——[u] Jer. ii. 13; John iv. 10, 14.——[v] 1 Pet. ii. 9.

fulness is in all those places, to distribute to his followers the mercies he has promised.

Verse 6. *Thy righteousness* is *like the great mountains.*] כהררי אל *keharerey El, like the mountains of God;* exceeding high mountains; what, in the present language of *geology*, would be called *primitive mountains*, those that were formed at the beginning; and are not the effects of *earthquakes* or *inundations*, as *secondary* and *alluvial mountains* are supposed to be.

Thy judgments are *a great deep*] תהום רבה *tehom rabbah, the great abyss;* as incomprehensible as the *great chaos*, or first matter of all things which God created in the beginning, and which is mentioned Gen. i. 2, *and darkness was on the face,* תהום *tehom, of the deep*, the vast profound, or what is *below all* conjecturable *profundity*. How astonishing are the thoughts in these two verses! What an idea do they give us of the mercy, truth, righteousness, and judgments of God!

The old *Psalter*, in paraphrasing *mountains of God*, says, Thi ryghtwisnes, that es, ryghtwis men, er gastly hilles of God; for thai er hee in contemplacioun, and soner resayves the lyght of Crist. Here is a metaphor taken from the *tops* of *mountains* and *high hills* first catching the *rays of the rising sun*. "Righteous men are spiritual hills of God; for they are *high* in contemplation, and *sooner* receive the *light of Christ*." It is really a very fine thought; and much beyond the rudeness of the times in which this Psalter was written.

Man and beast.] Doth God take care of cattle? Yes, he appoints the lions their food, and hears the cry of the young ravens; and will he not provide for the poor, especially the poor of his people? He will. So infinitely and intensely good is the nature of God, that it is his delight to make all his creatures happy. He preserves the *man*, and he preserves the *beast;* and it is his providence which supplies the *man*, when his propensities and actions level him with the *beasts* that perish.

Verse 7. *How excellent* is *thy lovingkindness*] He asks the question in the way of admiration; but expects no answer from angels or men. It is indescribably excellent, abundant, and free; and, "therefore, the children of Adam put their trust under the shadow of thy wings." They trust in thy good *providence* for the supply of their *bodies;* they trust in thy *mercy* for the salvation of their *souls*. These, speaking after the *figure*, are the *two wings* of the Divine goodness, under which the children of men take refuge. The allusion may be to the *wings of the cherubim*, above the mercy-seat.

Verse 8. *They shall be abundantly satisfied*] ירוין *yirveyun*, they *shall be saturated*, as a thirsty field is by showers from heaven. *Inebriabuntur*, they shall be inebriated.—*Vulgate.* Thai sal be drunken of the plenteuoste of thi house.—Old *Psalter.* This refers to the joyous expectation they had of being restored to their own land, and to the ordinances of the temple.

Of the river of thy pleasures.] נחל אדניך *nachal adaneycha*, (or ענוך *edencha*, as in four MSS.,) *the river of thy Eden.* They shall be restored to their paradisaical estate; for here is a reference to the *river* that ran through the *garden of Eden, and watered it;* Gen. ii. 10. Or the *temple*, and under it the *Christian Church*, may be compared to this *Eden;* and the *gracious influences of God* to be had in his *ordinances*, to the *streams* by which that *garden* was *watered*, and its fertility promoted.

Verse 9. *For with thee* is *the fountain of life*] This, in Scripture phrase, may signify a *spring of water;* for such was called among the Jews *living water*, to distinguish it from *ponds*, *tanks*, and *reservoirs*, that were supplied by water either received from the *clouds*, or conducted into them by *pipes* and *streams* from other quarters. But there seems to be a higher allusion in the sacred text. כי ענך מקור חיים *ki immecha mekor chaiyim*, "For with thee is the vein of lives." Does not this allude to the great *aorta*, which, receiving the blood from the heart, distributes it by the arteries to every part of the human body, whence it is conducted back to the heart by means of the *veins*. As the *heart*, by means of the great *aorta*, distributes the blood to the remotest parts of the body; so GOD, by Christ Jesus, conveys the life-giving streams of his providential goodness to all the worlds and beings he has created, and the influences of his grace and mercy to every soul that has sinned. All spiritual and temporal good comes *from* Him, the FATHER, *through* Him, the SON, to every part of the creation of God.

In thy light shall we see light.] No man can illuminate his own soul; all understanding must come from above. Here the metaphor is changed, and God is compared to the *sun* in the firmament of heaven, that gives light to all the *planets* and their *inhabitants*. "God said, Let there be light; and there was light;" by that light the eye of man was enabled to behold the various works of God, and the beauties of creation: so, when God speaks light into the dark heart of man, he not only beholds his own deformity and need of the salvation of God, but he beholds the "light of the glory of God in the face of Jesus Christ;" "God, in Christ, reconciling the world to himself." "In thy light shall we see light." This is literally true, both in a spiritual and philosophical sense.

10 O [w] continue thy loving-kindness [x] unto them that know thee; and thy righteousness to the [y] upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, [z] and shall not be able to rise

[w] Heb. *draw out at length.*——[x] Jer. xxii. 16.

[y] Psa. vii. 10; xcv. 15; xcvii. 11.——[z] Psa. i. 5.

Verse 10. *O continue thy loving-kindness*] Literally, "Draw out thy mercy." The allusion to the *spring* is still kept up.

Unto them that know thee] To them who *acknowledge thee* in the midst of a crooked and perverse generation.

And thy righteousness] That *grace* which *justifies the ungodly*, and *sanctifies the unholy*.

To the upright in heart.] לישרי לב *leyishrey leb, to the straight of heart;* to those who have but *one end* in view, and *one aim* to that *end*. This is true of every genuine *penitent*, and of every true *believer*.

Verse 11. *Let not the foot of pride come against me*] Let me not be trampled under foot by proud and haughty men.

Let not the hand of the wicked remove me.] תנדני *tenideni, shake me*, or *cause me to wander*. Both these verses may have immediate respect to the captives in Babylon. The Jews were, when compared with the Babylonians, *the people that knew God;* for *in Jewry was God known*, Psa. lxxvi. 1; and the psalmist prays against the treatment which the Jews had received from the proud and insolent Babylonians during the *seventy* years of their captivity: "Restore us to our own land; and let not the proud foot or the violent hand ever *remove us from our country* and its *blessings*; the *temple*, and its *ordinances*."

Verse 12. *There are the workers of iniquity fallen*] There, in Babylon, are the workers of iniquity fallen, and so *cast down that they shall not be able to rise*. A prophecy of the destruction of the Babylonish empire by Cyrus. That it was destroyed, is an historical fact; that they were never able to recover their liberty, is also a fact; and that Babylon itself is now blotted out of the map of the universe, so that the site of it is no longer known, is confirmed by every traveller who has passed over those regions.

The word שם *sham*, THERE, has been applied by many of the fathers to the *pride* spoken of in the preceding verse. *There*, in or by pride, says *Augustine*, do all sinners perish. *There*, in heaven, have the evil angels fallen through pride, says St. *Jerome*. *There*, in paradise, have our first parents fallen, through pride and disobedience. *There*, in hell, have the proud and disobedient angels been precipitated.—*Eusebius*, &c. There, by pride, have the *persecutors* brought God's judgments upon themselves. See *Calmet*. But the first interpretation is the best.

Analysis of the Thirty-sixth Psalm.

The object of this Psalm is to implore God, out of his goodness, that he would deliver the upright from the pride and malice of the wicked.

I. The psalmist sets down the character of a wicked man, and his fearful state, 1–5.

II. He makes a narrative in commendation of God's mercy, 6–10.

III. He prays for a continuance of God's goodness to his people, petitions against his proud enemy, and exults at his fall, 10–12.

I. The character of a wicked man:—

1. "There is no fear of God before his eyes;" and from this, as an evil root, all the other evils spring; and thus he enters on an induction of particulars.

2. "He flattereth himself in his own eyes." A great sin, in his eyes, is no sin: vice is virtue; falsehood, truth.

3. In this he continues, "until his iniquity be found to be hateful;"—till God, by some heavy judgment, has passed his sentence against it.

4. He is full of hypocrisy and deceit; "the words of his mouth are iniquity and deceit;" he gives goodly words, but evil is in his heart.

5. He has renounced all wisdom and goodness: "He hath left off to be wise, and to do good."

6. He enters deliberately and coolly into evil plans and designs: 1. "He deviseth mischief upon his bed." 2. "He sets himself (of firm purpose) in the way that is not good." 3. "He abhors not evil." He invents wickedness; he labours to perfect it; yea, though it be of the deepest stain, he abhors it not.

II. How comes it that such wicked men are permitted to live? How is it that God can bear patiently with such workers of iniquity? The psalmist answers this question by pointing out God's mercy, from which this long-suffering proceeds; which he considers in a *twofold* point of view: 1. *Absolute* and *general*, extending to all. 2. *Particular*, which is exhibited to the faithful only.

1. *General.* God is good to all; which is seen in his bountifulness, fidelity, justice; and in his preservation of all things: 1. "Thy mercy, O Lord, is in the heavens." Thou preservest them. Thy *faithfulness* reacheth *unto the clouds*. They water the earth, as thou hast promised. 3. "Thy righteousness is like the great mountains." Immovable. 4. "Thy judgments are a great deep." Unsearchable, and past finding out. 5. "Thou, Lord, preservest man and beast." In thee we live, move, and have our being.

2. In *particular*. He is especially careful of his followers. The providence by which he sustains them is, 1. A precious thing: "O, how excellent (quam pretiosa) how precious is thy loving-kindness, O Lord!" The operation of which, in behalf of the faithful, is hope, confidence, and comfort in distress: "Therefore the children of men shall put their trust under the shadow," &c. 2. The effects of this, the plenty of all good things prepared for them: 1. "They shall be abundantly satisfied with the goodness of thy house." 2. "Thou shalt make them drink of the river of thy pleasures." To which he adds the cause: "For with thee is the fountain of life; in thy light we shall see light."

III. He concludes with a *prayer*, 1. For all God's people. 2. For himself.

1. He prays that this excellent and precious mercy may light on all those who serve God sincerely: "O continue thy loving-kindness to them that know thee."

2. He *prays* for himself; that he may be defended from the pride and violence of wicked men: "Let not the foot of pride come against me; and let not the hand of the wicked remove me."

3. Lastly, he closes all with this *exultation:* "There are the workers of iniquity fallen!" There, when they promised themselves peace and security, and said, Tush! no harm shall happen to us; *there* and *then* are they fallen: "They are cast down, and shall not be able to rise."

PSALM XXXVII.

Godly directions for those who are in adversity not to envy the prosperity of the wicked, because it is superficial, and of short duration, 1–22; *to put their confidence in God, and live to his glory, as this is the sure way to be happy in this life, and in that which is to come,* 23–40.

VII. DAY. EVENING PRAYER.

A Psalm of David.

FRET [a] not thyself because of evil-doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down [b] like the grass, and wither as the green herb.

3 Trust in the LORD, and do good; *so* shalt thou dwell in the land, and [c] verily thou shalt be fed.

[a] Ver. 7; Psa. lxxiii. 3; Prov. xxiii. 17; xxiv. 1, 19.

[b] Psa. xc. 5. 6. —— [c] Heb. *in truth* or *stableness.*

NOTES ON PSALM XXXVII.

In the *title* this Psalm is attributed to *David* by the *Hebrew*, and by most of the *Versions:* but it is more likely it was intended as an instructive and consoling ode for the captives in Babylon, who might feel themselves severely tempted when they saw those idolaters in prosperity; and themselves, who worshipped the true God, in affliction and slavery. They are comforted with the prospect of speedy deliverance; and their return to their own land is predicted in not less than *ten* different places in this Psalm.

This Psalm is one of the *acrostic* or *alphabetical* kind: but it differs from those we have already seen, in having *two* verses under each letter; the first only exhibiting the *alphabetical letter* consecutively. There are a few anomalies in the Psalm. The *hemistich*, which should begin with the letter ע *ain*, has now a ל *lamed* prefixed to the word with which it begins, לעולם *leolam;* and the hemistich which should begin with ת *tau* (ver. 39) has now a ו *vau* prefixed, ותשועת *utheshuath.* It appears also that the letters ד *daleth*, כ *caph*, and ק *kaph*, have each lost a hemistich; and ע *ain*, half a one. The manner in which this Psalm is printed in Dr. *Kennicott's* Hebrew Bible gives a full view of all these particulars. To the English reader some slighter differences may appear: but it should be observed, that the verses in our English Bibles are not always divided as those in the Hebrew. In all the Psalms that have a *title*, the *title* forms the *first* verse in the Hebrew; but our translation does not acknowledge any of those titles as a *part* of the Psalm, and very properly leaves them out of the enumeration of the verses.

Verse 1. *Fret not thyself because of evil doers*] It is as foolish as it is wicked to repine or be envious at the prosperity of others. Whether they are godly or ungodly, it is God who is the dispenser of the *bounty* they enjoy; and, most assuredly, he has a right to do what he will with his own. To be envious in such a case, is to arraign the providence of God. And it is no small condescension in the Almighty to reason with such persons as he does in this Psalm.

Verse 2. *For they shall soon be cut down*] They have their portion in this life; and their enjoyment of it cannot be long, for their breath is but a vapour that speedily vanishes away. They fall before death, as the *greensward* does before the *scythe* of the *mower.*

Verse 3. *Dwell in the land*] Do not flee to foreign climes to escape from that providence which, for thy own good, denies thee affluence in thy own country.

And verily thou shalt be fed.] God will provide for thee the *necessaries* of life: its *conveniences* might damp thy intellect in its *inventions*, and lead thee into *idleness;* and its *superfluities* would induce thee to pamper thy *passions* till the concerns of thy *soul* would be absorbed in those of the *flesh;* and, after having lived an *animal* life, thou mightest die without God, and perish everlastingly.

The original, ורעה אמונה *ureeh emunah*, might be translated, "and feed by faith." The *Septuagint* has και ποιμανθηση επι τῳ πλουτῳ αυτης, *and thou shalt feed upon its riches.* The *Vulgate*, *Æthiopic*, and *Arabic*, are the same. The *Syriac*, *seek faith.* The *Chaldee*, *be strong in the faith.* The *Anglo-Saxon*, ד þu bist feded on felum hir, *and feeded thou shalt be in its welfare.* Old *Psalter*, and thu sal be fed in ryches of it. But it is probable that אמונה *emunah* here signifies *security.* *And thou shalt be fed in security.*

Dr. *Delaney* supposed that the Psalm might have been written by David in the behalf of *Mephibosheth*, who, being falsely accused by his servant *Ziba*, had formed the resolution to *leave a land* where he had met with such bad treatment. David, being convinced of his innocence, entreats him to dwell in the land, with the assurance of *plenty* and *protection.* It is

4 [d] Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 [e] Commit [f] thy way unto the LORD; trust also in him, and he shall bring *it* to pass.

6 [g] And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 [h] Rest [i] in the LORD, [k] and wait patiently for him: [l] fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: [m] fret not thyself in any wise to do evil.

9 [n] For evil doers shall be cut off: but those that wait upon the LORD, they shall [o] inherit the earth.

10 For [p] yet a little while, and the wicked *shall* not *be:* yea, [q] thou shalt diligently consider his place, and it *shall* not *be.*

11 [r] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked [s] plotteth against the just, [t] and gnasheth upon him with his teeth.

13 [u] The LORD shall laugh at him: for he seeth that [v] his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay [w] such as be of upright conversation.

15 [x] Their sword shall enter into their own heart, and their bows shall be broken.

[d] Isa. lviii. 14.——[e] Heb. *Roll thy way upon the* LORD. [f] Psa. lv. 22; Prov. xvi. 3; Matt. vi. 25; Luke xii. 22; 1 Pet. v. 7.——[g] Job xi. 17; Mic. vii. 9.——[h] Psa. lxii. 1.——[i] Heb. *Be silent to the* LORD.——[k] Psa. lxii. 5; Isa. xxx. 15; Jer. xiv. 22; Lam. iii. 25, 26; 1 Thess. i. 10.

[l] Ver. 1, 8; Jer. xii. 1.——[m] Psa. lxxiii. 3; Eph. iv. 26. [n] Job xxvii. 13, 14.——[o] Ver. 11, 22, 29; Isa. lvii. 13.——[p] Heb. x. 36, 37.——[q] Job vii. 10; xx. 9.——[r] Matt. v. 5.——[s] Or, *practiseth.*——[t] Psa. xxxv. 16.——[u] Psa. ii. 4.——[v] 1 Sam. xxvi. 10. [w] Heb. *the upright of way.*——[x] Mic. v. 6.

more likely that it is addressed to the *captives in Babylon;* and contains the promise that they shall return to their own land, and again enjoy *peace* and *plenty.*

Verse 4. *Delight thyself also in the Lord*] Expect all thy happiness *from* him, and seek it *in* him.

The desires of thine heart.] משאלות *mishaloth*, the *petitions.* The godly man never indulges a *desire* which he cannot form into a *prayer* to God.

Verse 5. *Commit thy way unto the Lord*] גול על יהוה *gol al Yehovah*, ROLL *thy way upon the Lord:* probably, a metaphor taken from the *camel*, who lies down till this load be *rolled* upon him.

He shall bring it to pass.] יעשה *yaasch*, "He will *work.*" Trust God, and he will work for thee.

Verse 6. *Thy righteousness as the light*] As God said in the beginning, "Let there be light, and there was light;" so he shall say, Let thy innocence appear, and it will appear as suddenly and as evident as the *light* was at the beginning.

Verse 7. *Rest in the Lord*] דום *dom*, "be silent, be *dumb.*" Do not find fault with thy Maker; he does all things well for others, he will do all things well for thee.

And wait patiently for him] והתחולל לו *vehithehollel lo*, and *set thyself* to expect him; and be *determined* to expect, or wait for him. Such is the import of a verb in the *hithpoel* conjugation.

A heathen gives good advice on a similar subject:—

Nil ergo optabunt homines? Si consilium vis,
Permittes ipsis expendere Numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt Di.
Carior est illis homo, quam sibi.
JUV. Sat. x. 346.

"What then remains? Are we deprived of will?
Must we not wish, for fear of wishing ill?
Receive my counsel, and securely move:
Intrust thy pastime to the powers above.
Leave them to manage for thee, and to grant
What their unerring wisdom sees thee want.
In goodness, as in greatness, they excel:
Ah, that we loved ourselves but half so well!"
DRYDEN.

Verse 9. *They shall inherit the earth.*] The word ארץ *arets*, throughout this Psalm, should be translated *land*, not *earth;* for it is most probable that it refers to the *land of Judea;* and in this verse there is a promise of their *return* thither.

Verse 10. *For yet a little while, and the wicked* shall *not* be] A prediction of the destruction of Babylon. This empire was now in its splendour; and the captives lived to see it totally overturned by Cyrus, so that even the shadow of its power did not remain.

Thou shalt diligently consider his place] ואיננו *veeyennenu, and he is not.* The ruler is killed; the city is taken; and the whole empire is overthrown, in one night! And now even the place where Babylon stood cannot be ascertained.

Verse 11. *But the meek*] ענוים *anavim*, the *afflicted*, the poor Jewish captives.

Shall inherit the earth] ארץ *arets*, the *land* of *Judea*, given by God himself as an *inheritance* to their fathers, and to their posterity for ever. See ver. 9.

Verse 13. *He seeth that his day is coming.*] The utter desolation of your oppressors is at hand. All this may be said of every *wicked man.*

Verse 14. *The wicked have drawn out the sword*] There is an irreconcilable enmity in the souls of sinners against the godly; and there is much evidence that the idolatrous Babylonians *whetted their tongue like a sword, and shot out their arrows, even bitter words,* to malign the poor captives, and to insult them in every possible way.

Verse 15. *Their sword shall enter into their own heart*] All their execrations and maledictions shall

16 [y] A little that a righteous man hath *is* better than the riches of many wicked.

17 For [z] the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD [a] knoweth the days of the upright: and their inheritance shall be [b] for ever.

19 They shall not be ashamed in the evil time: and [c] in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as [d] the fat of lambs: they shall consume; [e] into smoke shall they consume away.

21 The wicked borroweth and payeth not again: but the [f] righteous showeth mercy, and giveth.

22 [g] For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him [h] shall be cut off.

23 [i] The steps of a *good* man are [k] ordered by the LORD: and he delighteth in his way.

24 [l] Though he fall, he shall not be utterly cast down; for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed [m] begging bread.

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[y] Prov. xv. 16; xvi. 8; 1 Tim. vi. 6.——[z] Job xxxviii. 15; Psa. x. 15; Ezek. xxx. 21, &c.——[a] Psa. i. 6.——[b] Isa. lx. 21.
[c] Job v. 20; Psa. xxxiii. 19.——[d] Heb. *the preciousness of lambs.*
[e] Psa. cii. 3.

[f] Psa. cxii. 5, 9.——[g] Prov. iii. 33.——[h] Ver. 9.——[i] 1 Sam. ii. 9; Prov. xvi. 9.——[k] Or, *established.*——[l] Psa. xxxiv. 19, 20; xl. 2; xci. 12; Prov. xxiv. 16; Mic. vii. 8; 2 Cor. iv. 9.——[m] Job xv. 23; Psa. lix. 15; cix. 10.

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fall upon themselves, and their power to do mischief shall be *broken.*

Verse 16. *A little that a righteous man hath*] This is a solid *maxim.* Whatever a good man has, has God's blessing in it; even the *blessings* of the wicked are *cursed.*

Verse 17. *The arms of the wicked*] Their power to do evil. Of this they are often deprived. *Talents* lent and abused shall be resumed, and the misuser called to a severe account by the Lord of the talents.

Verse 18. *The Lord knoweth the days of the upright*] He is acquainted with all his *circumstances, sufferings,* and *ability* to bear them; and he will either *shorten his trials* or *increase his power.* The Lord also *approves* of the man and his concerns; and his *inheritance shall be for ever.* He shall have God for his portion, here and hereafter. This is probably another indirect promise to the captives that they shall be restored to their own land. See ver. 11.

Verse 19. *They shall not be ashamed*] They have expressed strong confidence in the Lord; and he shall so work in their behalf that their enemies shall never be able to say, "Ye have trusted in your God, and yet your enemies have prevailed over you." No; for even *in the days of famine they shall be satisfied.*

Verse 20. *The enemies of the Lord* shall be *as the fat of lambs*] This verse has given the critics some trouble. Several of the Versions read thus: "But the enemies of the Lord, as soon as they are exalted to honour, shall vanish; like smoke they vanish." If we follow the *Hebrew,* it intimates that *they shall consume as the fat of lambs.* That is, as the *fat* is *wholly consumed* in sacrifices by the fire on the altar, so shall they consume away in the fire of God's wrath.

Verse 21. *The wicked borroweth*] Is often reduced to *penury,* and is obliged to become debtor to those whom he before despised.

And payeth not again] May *refuse* to do it, because he is a *wicked man;* or be *unable* to do it, because he is reduced to *beggary.*

But the righteous showeth mercy] Because he has received mercy from God, therefore he shows mercy to men. And even to his enemies *he showeth mercy, and giveth;* his *heart* being disposed to it by the influence of *Divine grace,* and his hand being enabled to do it by the blessing of God's *providence.*

Verse 22. *Shall inherit the earth*] ארץ *arets,* the *land,* as before. See ver. 11.

Shall be cut off.] A *wicked Jew* shall meet with the same fate as a *wicked Babylonian;* and a *wicked Christian* shall fare no better.

Verse 23. *The steps of a* good *man are ordered by the Lord*] There is nothing for *good* in the text. גבר *geber* is the original word, and it properly signifies *a strong man,* a *conqueror* or *hero;* and it appears to be used here to show, that even the *most powerful* must be supported by the Lord, otherwise their strength and courage will be of little avail.

And he delighteth in his way.] When *his steps are ordered by the Lord, he delighteth in his way,* because it is that into which his own good Spirit has directed him. Or, the *man delights in God's way*—in the *law* and *testimonies* of his Maker.

Verse 24. *Though he fall, he shall not be utterly cast down*] The original is short and emphatic כי יפל לא יוטל *ki yippol, lo yutal,* which the *Chaldee* translates, "Though he should fall into sickness, he shall not die;" for which the reason is given, because *the Lord sustains by his hand.* Though he may for a time fall under the power of his adversaries, as the Jews have done under the Babylonish captivity, he shall not be forsaken. The right hand of God shall sustain him in his afflictions and distresses; and at last God will give him a happy issue out of them all. Neither the *text* nor any of the *Versions* intimate that a *falling into sin* is meant; but a falling into *trouble, difficulty,* &c.

Verse 25. *I have been young, and* now *am old*] I believe this to be literally true in all cases. I am now grey-headed myself; I have travelled in different countries, and have had many opportunities of seeing and conversing with religious people in all situations in life; and I have not, to my knowledge, seen one instance to the contrary. I have seen no *righteous man forsaken,* nor any *children* of the righteous *beg-*

26 [n] *He is* [o] ever merciful, and lendeth; and his seed *is* blessed.

27 [p] Depart from evil, and do good; and dwell for evermore.

28 For the LORD [q] loveth judgment, and forsaketh not his saints; they are preserved for ever: [r] but the seed of the wicked shall be cut off.

29 [s] The righteous shall inherit the land, and dwell therein for ever.

30 [t] The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 [u] The law of his God *is* in his heart; none of his [v] steps shall slide.

32 The wicked [w] watcheth the righteous and seeketh to slay him.

33 The LORD [x] will not leave him in his hand, nor [y] condemn him when he is judged.

34 [z] Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: [a] when the wicked are cut off, thou shalt see *it.*

35 [b] I have seen the wicked in great power, and spreading himself like [c] a green bay-tree.

36 Yet he [d] passed away, and, lo, he *was* not:

[n] Deut. xv. 8, 10; Psa. cxii. 5, 9.——[o] Heb. *all the day.* [p] Psa. xxxiv. 14; Isa. i. 16, 17.——[q] Psa. xi. 7.——[r] Psa. xxi. 10; Prov. ii. 22; Isa. xiv. 20.——[s] Prov. ii. 21.——[t] Matt. xii. 35.——[u] Deut. vi. 6; Psa. xl. 8; cxix. 98; Isa. li. 7

[v] Or, *goings.*——[w] Psa. x. 8.——[x] 2 Pet. ii. 9.——[y] Psa. cix. 31.——[z] Ver. 9; Psa. xxvii. 14; Prov. xx. 22.——[a] Psa. lii. 5, 6; xci. 8.——[b] Job v. 3.——[c] Or, *a green tree that groweth in his own soil.*——[d] Job xx. 5, &c.

ging their bread. God puts this honour upon all that fear him; and thus careful is he of *them*, and of their *posterity.*

Verse 26. *He is ever merciful, and lendeth*] כל היום חונן *kol haiyom chonen*, "all the day he is compassionate." He is confirmed in the habit of godliness; he feels for the distresses of men, and is ready to divide and distribute to all that are in necessity.

And his seed is blessed.] The preceding words were not spoken casually; *his seed*, his *posterity*, *is blessed*; therefore they are not abandoned *to beg their bread.*

Verse 27. *Depart from evil, and do good*] Seeing the above is so, *depart from all evil*—avoid all sin; and let not this be sufficient, *do good.* The grace of God ever gives this *twofold power* to all who receive it; strength to *overcome evil*, and strength to *do that which is right.*

Dwell for evermore.] Be for ever an inhabitant of God's house. This may be also a promise of return to their own land, and of permanent residence there. See ver. 9, 11, &c.

Verse 28. *Forsaketh not his saints*] את חסידיו *eth chasidaiv*, *his merciful* or *compassionate ones*; those who, through love to him and all mankind, are ever ready to give of their substance to the poor.

But the seed of the wicked shall be cut off.] The children who follow the wicked steps of wicked parents shall, like their parents, be cut off. God's *judgments descend to posterity*, as well as his *mercies.*

Verse 29. *The righteous shall inherit the land*] If this be not another promise of return to their own land, from that of their captivity, it must be spiritually understood, and refer to their eternal dwelling with God in glory.

Verse 30. *The mouth of the righteous speaketh wisdom*] Foolish and corrupt conversation cannot come out of their mouth. They are taught of God, and they speak according to the wisdom that is from above.

Verse 31. *The law of his God is in his heart*] The Lord promised that a time should come in which he would make a *new covenant* with the house of Israel; he would put his laws in their minds, and in their hearts he would write them. This is fulfilled in the case above.

None of his steps shall slide.] His holy heart always dictates to his *eyes*, his *mouth*, his *hands*, and his *feet.* The precepts which direct his conduct are not only *written in his Bible*, but also *in his heart.*

Verse 32. *The wicked watcheth the righteous, and seeketh to slay him.*] Similar to what is said ver. 8: "The wicked plotteth against the righteous." But it is added, ver. 33: "The Lord will not leave him in his hands;" he will confound his devices, and save his own servants.

Verse 34. *Wait on the Lord, and keep his way*] This is the *true mode of waiting on God* which the Scripture recommends; *keeping God's way*—using all his ordinances, and living in the spirit of obedience. He who *waits* thus is sure to have the farther blessings of which he is in pursuit. קוה *kavah*, to *wait*, implies the *extension of a right line from one point to another.* The first *point* is the human *heart*; the *line* is its *intense desire*; and the *last point* is GOD, *to* whom this *heart* extends this *straight line* of *earnest desire* to be filled with the fulness of the blessing of the Gospel of peace.

And he shall exalt thee to inherit the land] If ye keep his way, and be faithful to him in your exile, he will *exalt you, lift you up* from your present abject state, to inherit the land of your fathers. See before, ver. 9, 11, &c.

When the wicked are cut off, thou shalt see it.] They did see the destruction of the Babylonish king, *Belshazzar*, and his empire; and it was in consequence of that destruction that they were enlarged.

Verse 35. *I have seen the wicked in great power, and spreading himself like a green bay-tree.*] Does not this refer to Nebuchadnezzar, king of Babylon, and to the *vision* he had of the *great tree which was in the midst of the earth, the head of which reached up to heaven?* See Dan. iv. 10, &c.

Verse 36. *Yet he passed away*] Both *Nebuchadnezzar* and his wicked successor, *Belshazzar*; and on the destruction of the latter, when God had *weighed him in the balance, and found him wanting, numbered his days*, and consigned him to death, his *kingdom was delivered to the Medes and Persians*; and thus the Babylonian empire was destroyed.

yea, I sought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for [e] the end of *that* man *is* peace.

38 [f] But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But [g] the salvation of the righteous *is* of the LORD: *he is* their strength [h] in the time of trouble.

40 And [i] the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, [k] because they trust in him.

[e] Isa. xxxii. 17; lvii. 2.—[f] Psa. i. 4; lii. 5.—[g] Psa. iii. 8.—[h] Psa. ix. 9.—[i] Isa. xxxi. 5.—[k] 1 Chron. v. 20; Dan. iii. 17, 28; vi. 23.

Verse 37. *Mark the perfect* man] Him who is described above. Take notice of him: he is *perfect in his soul*, God having saved him from all sin, and filled him with his own *love* and *image*. And he is *upright* in his *conduct*; and his *end*, die when he may or where he may, is peace, quietness, and assurance for ever.

Almost all the *Versions* translate the *Hebrew* after this manner: *Preserve innocence, and keep equity in view; for the man of peace shall leave a* numerous *posterity*.

Bishop *Horsley* thus translates: "Keep (thy) loyalty, and look well to (thy) integrity; for a posterity is (appointed) for the perfect man." He comes nearer to the original in his *note* on this verse: "Keep innocency, and regard uprightness; for the perfect man hath a posterity:" "but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off," ver. 38.

Dr. *Kennicott's* note is, "אחרית *acharith*, which we render *latter end*, is *posterity*, Psa. cix. 13. The *wicked* and all his race to be destroyed, the *pious man* to have a numerous progeny, see his sons' sons to the *third* and *fourth* generation. See Job viii. 19, xviii. 13–20."

I think the original cannot possibly bear *our translation*. I shall produce it here, with the literal version of *Montanus*:—

pax viro novissimum quia; rectum vide et, integrum custodi
שכר תם וראה ישר כי אחרית לאיש שלום

The nearest translation to this is that of the *Septuagint* and *Vulgate*: Φυλασσε ακακιαν, και ιδε ευθυτητα, ὁτι εστιν εγκαταλειμμα ανθρωπῳ ειρηνικῳ· Custodi innocentiam, et vide æquitatem; quoniam sunt reliquiæ homini pacifico. "Preserve innocence, and behold equity; seeing there is a posterity to the pacific man." The *Syriac* says, "Observe simplicity, and choose rectitude; seeing there is a good end to the man of peace." The reader may choose. Our common version, in my opinion, cannot be sustained. The 38th verse seems to confirm the translation of the *Septuagint* and the *Vulgate*, which are precisely the same in meaning; therefore I have given one translation for both.

The old *Psalter* deserves a place also: **Kepe unnoysandnes, and se ebenhede; for tha reghtes er til a pesful man.**

Verse 39. *The salvation of the righteous* is *of the Lord*] It is the Lord who made them *righteous*, by blotting out their sins, and infusing his Holy Spirit into their hearts; and it is by his grace they are continually sustained, and finally brought to the kingdom of glory: "He is their strength in the time of trouble."

Verse 40. *The Lord—shall deliver them*] For they are always exposed to trials, and liable to fall.

Because they trust in him.] They keep faith, prayer, love, and obedience in continual exercise. They continue to *believe* in, *love*, and *obey* God; and he continues to *save them*.

Analysis of the Thirty-seventh Psalm.

What is here delivered may be reduced to these two general heads:—

I. He sets down the duty of a good man, which is to be patient, and put his confidence in God when he sees the wicked prosper and flourish.

II. He gives many reasons to prove the propriety of such conduct.

I. He begins with an interdict, and then descends to give some directions.

1. His interdict is, "Fret not thyself," &c. Be not angry nor envious; to which he adds this reason, that their prosperity is but short: "For they shall be cut down," &c.

2. Then he sets down some directions and rules to prevent *fretting* and *anger*.

1. The first is a perpetual rule for our whole life: "Trust in the Lord." Rely not on human helps, friends, riches, &c.

2. "Do good." Increase not thy state by evil arts or means.

3. "Dwell in the land." Desert not thy station.

4. "And verily thou shalt be fed." Enjoy quietly what thou hast at present.

5. "Delight thyself in the Lord." Be pleased with his way.

6. "Commit thy way unto the Lord." Labour in an honest vocation, and leave the rest to him; for "he will work for thee."

7. "Rest in the Lord." Acquiesce in his will and the dispensations of his providence; wait patiently for him; his time is the best. And then he repeats his interdict: "Fret not thyself."

II. Then he resumes his *former* reason, mentioned ver. 2, and amplifies it by an *antithesis*, viz., that it shall be well with the good, ill with the wicked, ver. 9, 10, 11; and so it falls out for the *most part*, but not always; which is enough for temporal blessings.

1. "Evil doers shall be cut off; but those who wait on the Lord shall inherit the land."

2. "Yet a little while, and the wicked shall not be," &c.

To this he adds a *second* reason, taken from the providence of God:—

1. In protecting the righteous, and confounding their enemies.

2. In blessing the little they have; in which he seems to remove a double objection: the first, about the tyranny of the wicked over the righteous; the second, that they are commonly in want and poverty.

The first temptation, by which many pious souls are troubled, is the power, the cruelty, and the implacable hatred of wicked men: "The wicked plotteth against the just, and gnasheth upon him." To which the psalmist answers, "The Lord shall laugh at him; for he seeth that his day of *punishment* is coming." Yea, "but the wicked have drawn out their sword, and bent their bow," which is beyond plotting and derision, "to cast down the poor, and slay such as are of an upright conversation." To which he answers, Be it so: "Their sword shall enter into their own heart, and their bow shall be broken."

The other temptation is beggary and poverty, than which nothing is more afflictive. The ungodly swim in wealth; but the godly are commonly poor, and therefore exposed to contempt; for poverty reckons up no reputable genealogy. To this he answers: "A little that the righteous hath is better than the riches of many wicked." *Better*, because used better; *better*, because possessed with contentment; *better*, because it has God's blessing upon it. And this he proves by many reasons:—

1. "For the arms of the wicked (their riches) shall be broken; but the Lord upholdeth the righteous."

2. "The Lord knoweth the days (good or bad) of the upright." He loves them, and they are his care; and "their inheritance shall be for ever," firm and stable.

3. "They shall not be ashamed in the evil time," nor destitute, nor forsaken of necessaries; for "in the days of famine they shall be satisfied."

But with rich wicked men it is not so. Though they abound in wealth, yet they shall insensibly consume and perish, "as the fat of lambs," burnt upon the altar, "vanisheth into smoke and passeth away."

4. And yet there is another blessing on the good man's little: he has often over and above, and something to spare to *give*, whereas the wicked is a borrower, with this bad quality, that *he payeth not again*. "But the righteous showeth mercy, and giveth."

Of which he gives this reason: for "such as God blesseth shall possess the earth;" and "they that be cursed of him shall be cut off." They may *have*, but not *enjoy*, the goods of this life.

And thus much the psalmist proved by his own experience: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging their bread." His liberality was the cause of it: "He is ever merciful, and lendeth; and his seed is blessed."

A third reason of God's protection is, that God upholds him: "The steps of a good man are ordered of the Lord;" and should he by infirmity fall into error, or get into trouble or affliction, "he shall not be utterly cast down, for the Lord upholdeth him with his hand." He shall have his judgment corrected by God's teaching, and no disease shall be able to remove him till God's work be done *in him*, and *by him*.

In the rest of the Psalm he makes a repetition of all that went before: he repeats his chief rule, his promises, his comforts, and his threatenings.

He begins with this rule, ver. 3: "Depart from evil, and do good, and dwell for evermore." In which he exhorts to obedience, and in both parts brings instances of repentance, mortification, and vivification, which he fortifies with a double reason, as before.

1. A promise to the godly: "For the Lord loveth righteousness; he forsaketh not his saints; they are preserved for ever."

2. A threatening to the wicked: "But the seed of the wicked shall be cut off." These two reasons he resumes, amplifies, and illustrates.

First, That of the righteous: "The righteous shall inherit the land," &c.; and that you may know whom he means by the righteous, he sets down his character.

1. He is one whose mouth speaks wisdom. He speaks reverently of God's justice and providence.

2. One *whose mouth talks of judgment*; i. e., of that only which is just and right.

3. "The law of God is in his heart;" not in his tongue alone, or in his brain.

4. "None of his steps shall slide." He keeps on his right way, and will not be seduced. Yet this righteous man has his enemies, ver. 13–15: "For the wicked watcheth the righteous, and seeketh to slay him."

But although he has his enemies, yet has he also his protector: "The Lord will not leave him in his hand," &c.; therefore "wait on the Lord, and keep his way, and he shall exalt thee. When the wicked are cut off, thou shalt see it."

Secondly, For they shall be cut off, as was said before, ver. 28; and this he knew from his own experience: "I have seen the wicked in great power, and flourishing like a green bay-tree; yet I passed by, and lo, he was gone; I sought him, but he could not be found."

And what he observed, others, if attentive and diligent, may observe also, both in respect of the righteous and the wicked. 1. For "mark the perfect man, and behold the upright; for the end of that man is peace." 2. "But the transgressors shall be destroyed together; the end of the wicked shall be cut off."

Should the cause be inquired why God does these things, it is added, that this sums up all the doctrine of the Psalm:—

1. "The salvation of the righteous is of the Lord; he will save them because they trust in him."

2. On the contrary, "the wicked shall be cut off and perish, because they trust not in him."

PSALM XXXVIII.

David prays God to have mercy upon him, and gives a most affecting account of his miserable state, 1–10; complains of his being forsaken by his friends, and cruelly persecuted by his enemies, 11–16; confesses his sin; and earnestly implores help, 17–22.

VIII. DAY. MORNING PRAYER.

A Psalm of David, [a] to bring to remembrance.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

O [b] LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For [c] thine arrows stick fast in me, and [d] thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; [e] neither *is there any* [f] rest in my bones because of my sin.

4 For [g] mine iniquities are gone over mine head: as a heavy burden they are too [h] heavy for me.

5 My wounds stink *and* are corrupt because of my foolishness.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

6 I am [i] troubled; [k] I am bowed down greatly; [l] I go mourning all the day long.

7 For my loins are filled with a [m] loathsome *disease*: and *there is* [n] no soundness in my flesh.

8 I am feeble and sore broken: [o] I have roared by reason of the disquietness of my heart.

9 LORD, all my desire *is* before thee; and my groaning is not hid from thee.

[a] Psa. lxx. title.——[b] Psa. vi. 1.——[c] Job vi. 4.——[d] Psa. xxxii. 4.——[e] Psa. vi. 2.——[f] Heb. *peace* or *health*.——[g] Ezra ix. 6; Psa. xl. 12.——[h] Matt. xi. 28.

[i] Heb. *wried*.——[k] Psa. xxxv. 14.——[l] Job xxx. 28; Psa. xlii. 9; xliii. 2.——[m] Job vii. 5.——[n] Ver. 3.——[o] Job iii. 24; Psa. xxii. 1; Isa. lix. 11.

NOTES ON PSALM XXXVIII.

The title in the HEBREW states this to be *A Psalm of David, to bring to remembrance*. The CHALDEE: "A Psalm of David for a good memorial to Israel." The VULGATE, SEPTUAGINT, and ÆTHIOPIC: "A Psalm of David, for a commemoration concerning the Sabbath." The ARABIC: "A Psalm in which mention is made of the Sabbath; besides, it is a thanksgiving and a prophecy." Never was a title more misplaced or less expressive of the contents. There is no mention of the *Sabbath* in it; there is no *thanksgiving* in it, for it is deeply *penitential*; and I do not see that it contains any *prophecy*. The SYRIAC: "A Psalm of David, when they said to the Philistine king, Achish, This is David, who killed Goliath; we will not have him to go with us against Saul. Besides, it is a form of confession for us." It does not appear that, out of all the titles, we can gather the true intent of the Psalm.

Several conjectures have been made relative to the *occasion* on which this Psalm was composed; and the most likely is, that it was in reference to some severe affliction which David had after his illicit commence with Bath-sheba; but of what nature we are left to conjecture from the *third*, *fifth*, and *seventh* verses. Whatever it was, he deeply repents for it, asks pardon, and earnestly entreats support from God.

Verse 1. *O Lord, rebuke me not*] He was sensible that he was suffering under the displeasure of God; and he prays that the chastisement may be in *mercy*, and not in *judgment*.

Verse 2. *Thine arrows stick fast in me*] This, no doubt, refers to the *acute pains* which he endured; each appearing to his feeling as if an arrow were shot into his body.

Verse 3. *No soundness in my flesh*] This seems to refer to some *disorder* which so affected the *muscles* as to produce *sores* and *ulcers*; and so affected his *bones* as to leave him no peace nor rest. In short, he was completely and thoroughly diseased; and all this he attributes to his sin, either as being its natural consequence, or as being inflicted by the Lord as a punishment on its account.

Verse 4. *Mine iniquities are gone over mine head*] He represents himself as one sinking in *deep waters*, or as one oppressed by a *burden* to which his strength was unequal.

Verse 5. *My wounds stink and are corrupt*] Taking this in connection with the rest of the Psalm, I do not see that we can understand the word in any *figurative* or *metaphorical* way. I believe they refer to *some disease* with which he was at this time afflicted; but whether the *leprosy*, the *small pox*, or some other disorder that had attacked the whole system, and showed its virulence on different parts of the outer surface, cannot be absolutely determined.

Because of my foolishness.] This may either signify *sin* as the cause of his present affliction, or it may import an affliction which was the consequence of that *foolish levity* which prefers the momentary gratification of an irregular passion to health of body and peace of mind.

Verse 6. *I am troubled*] In mind. *I am bowed down*—in body. I am altogether afflicted, and full of distress.

Verse 7. *For my loins are filled with a loathsome* disease] Or rather, a *burning*; נקלה *nikleh*, from קלה *kalah*, to *fry*, *scorch*, &c., hence נקלה *nikleh*, a *burning*, or *strongly feverish disease*.

There is *no soundness in my flesh.*] All *without* and all *within* bears evidence that the whole of my solids and fluids are corrupt.

Verse 8. *I am feeble and sore broken*] I am so exhausted with my disease that I feel as if on the brink of the grave, and unfit to appear before God; therefore "have I roared for the disquietness of my heart."

That David describes a *natural disease* here cannot reasonably be doubted; but what that disease was, who shall attempt to say? However, this is evident, that whatever it was, he most deeply deplored the cause of it; and as he worthily lamented it, so he found mercy at the hand of God. It would be easy to show a disease of which what he here enumerates are the very general symptoms; but I forbear, because in this I might attribute to one what, perhaps, in Judea would be more especially descriptive of another.

Verse 9. *Lord, all my desire is before thee*] I long for nothing so much as thy favour; and for this my

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

10 My heart panteth, my strength faileth me: as for [p] the light of mine eyes, it also [q] is gone from me.

11 [r] My lovers and my friends [s] stand aloof from my [t] sore; and [u] my kinsmen [v] stand afar off.

12 They also that seek after my life [w] lay snares *for me:* and they that seek my hurt [x] speak mischievous things, and [y] imagine deceits all the day long.

13 But [z] I, as a deaf *man*, heard not; [a] and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [b] in thee, O LORD, [c] do I hope: thou wilt [d] hear, O LORD my God.

16 For I said, *Hear me,* [e] lest *otherwise* they should rejoice over me: when my [f] foot slippeth, they [g] magnify *themselves* against me.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

17 For I *am* ready [h] to halt, and my sorrow *is* continually before me.

18 For I will [i] declare mine iniquity; I will be [k] sorry for my sin.

19 But mine enemies [l] *are* lively, *and* they are strong: and they that [m] hate me wrongfully are multiplied.

20 They also [n] that render evil for good are mine adversaries; [o] because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, [p] be not far from me.

22 Make haste [q] to help me, O LORD [r] my salvation.

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[p] Psa. vi. 7; lxxxviii. 9.——[q] Heb. *is not with me.*——[r] Psa. xxxi. 11.——[s] Luke x. 31, 32.——[t] Heb. *stroke.*——[u] Or, *my neighbours.*——[v] Luke xxiii. 49.——[w] 2 Sam. xvii. 1, 2, 3.——[x] 2 Sam. xvi. 7, 8.——[y] Psa. xxxv. 20.——[z] See 2 Sam. xvi. 10.——[a] Psa. xxxix. 2, 9.——[b] Or, *thee do I wait for.*——[c] 2 Sam. xvi. 12; Psa. xxxix. 7.——[d] Or, *answer.*

[e] Psa. xiii. 4.——[f] Deut. xxxii. 35.——[g] Psa. xxxv. 26.——[h] Heb. *for halting;* Psa. xxxv. 15.——[i] Psa. xxxii. 5; Prov. xxviii. 13 [k] 2 Cor. vii. 9, 10.——[l] Heb. being *living, are strong.*——[m] Psa. xxxv. 19.——[n] Psa. xxxv. 12.——[o] See 1 John iii. 12; 1 Pet. iii 13.——[p] Psa. xxxv. 22.——[q] Heb. *for my help.*——[r] Psa. xxvii. 1 lxii. 2, 6; Isa. xii. 2.

heart is continually going out after thee. Instead of אדני *Adonai, Lord,* several of Dr. *Kennicott's* MSS. have יהוה *Yehovah.*

Verse 10. *My heart panteth*] כתרתר *secharchar, flutters, palpitates,* through fear and alarm.

My strength faileth] Not being able to take nourishment.

The light of mine eyes—is gone] I can scarcely discern any thing through the general decay of my health and vigour, particularly affecting my sight.

Verse 11. *My lovers*] Those who professed much affection for me; my friends, רעי *reai,* my *companions,* who never before left my company, *stand aloof.*

My kinsmen] קרובי *kerobai,* my *neighbours,* stand afar off. I am deserted by all, and they stand off because of נגעי *nigi,* my *plague.* They considered me as suffering *under a Divine judgment;* and, thinking me an *accursed being,* they avoided me lest they should be infected by my disease.

Verse 12. *They also that seek after my life*] They act towards me as *huntsmen* after their prey; *they lay snares to take away my life.* Perhaps this means only that they *wished* for his death, and would have been glad to have had it in their power to end his days. Others *spoke all manner of evil of him,* and *told falsities* against him *all the day long.*

Verse 13. *But I, as a deaf man*] I was conscious of my guilt; I could not vindicate myself; and I was obliged in silence to bear their insults.

Verse 14. *No reproofs.*] תוכחות *tochachoth, arguments* or *vindications;* a forensic term. I was as a man accused in open court, and I could make no *defence.*

Verse 15. *In thee, O Lord, do I hope*] I have no helper but thee.

Thou wilt hear, O Lord my God.] Thou art eternal in thy compassions, and wilt hear the prayer of a penitent soul. In the printed copies of the Hebrew text we have אדני אלהי *Adonai Elohai, Lord my God;* but, instead of אדני *Adonai,* one hundred and two of *Kennicott's* and *De Rossi's* MSS. read יהוה *Yehovah.* As this word is never pronounced by the Jews, and they consider it dreadfully sacred, in reading, wherever it occurs, they pronounce אדני *Adonai;* and we may well suppose that Jewish scribes, in writing out copies of the sacred Scriptures, would as naturally write *Adonai* for *Yehovah,* as they would in reading supply the *former* for the *latter.*

Verse 16. *When my foot slippeth*] They watched for my halting; and when my foot slipped, they rejoiced that I had fallen into sin!

Verse 17. *For I* am *ready to halt*] Literally, *I am prepared to halt.* So completely infirm is my soul, that it is impossible for me to take one right step in the way of righteousness, unless strengthened by thee.

Verse 18. *I will declare mine iniquity*] I will confess it with the deepest humiliation and self-abasement.

Verse 19. *But mine enemies* are *lively*] Instead of חיים *chaiyim, lively,* I would read חינם *chinam, without cause;* a change made by the half of one letter, a ן *nun* for a י *yod.* See the parallel places, Psa. xxxv. 19; lxxix. 5. See also the Preliminary Dissertation to Dr. *Lowth's* Isaiah, p. 40: "But without cause my enemies have strengthened themselves; and they who wrongfully hate me are multiplied." Here the one member of the verse answers to the other.

Verse 20. *Because I follow* the thing that *good* is.] The translation is as bad as the sentence is awkward.

תחת רדופי טוב *tachath rodpi tob, because I follow goodness.* There is a remarkable addition to this verse in the Arabic: "They have rejected me, the beloved one, as an abominable dead carcass; they have pierced my body with nails." I suppose the Arabic translator meant to refer this to Christ.

None of the other Versions have any thing like this addition; only the Æthiopic adds, "They rejected their brethren as an unclean carcass." St. Ambrose says this reading was found in some Greek and Latin copies in his time; and Theodoret has nearly the same reading with the Arabic: Και απεῤῥιψαν με τον αγαπητον, ὡς νεκρον εβδελυγμενον· "And they cast me, the beloved, out, as an abominable dead carcass." Whence this reading came I cannot conjecture.

Verse 21. *Forsake me not, O Lord*] Though all have forsaken me, do not thou.

Be not far from me] Though my friends keep aloof, be thou near to help me.

Verse 22. *Make haste to help me*] I am dying; save, Lord, or I perish. Whoever carefully reads over this Psalm will see what a grievous and bitter thing it is to sin against the Lord, and especially to sin after having known his mercy, and after having escaped from the corruption that is in the world. Reader, be on thy guard; a life of righteousness may be lost by giving way to a moment's temptation, and a fair character sullied for ever! Let him that most assuredly standeth take heed lest he fall.

'Tis but a grain of sweet that one can sow,
To reap a harvest of wide-wasting wo.

Analysis of the Thirty-eighth Psalm.

This Psalm may be divided into *two* parts:—

I. A *deprecation*; begun ver. 1, and continued in ver. 21, 22.

II. A *grievous complaint* of sin, disease, misery, God's anger, the ingratitude of his friends, coldness of his acquaintances, and cruelty of his enemies; all which he uses as arguments to induce God to help him; continued from ver. 2 to ver. 20.

I. In the first part he deprecates God's anger, and entreats a mitigation of it; though rebuked, let it not be in wrath; if corrected, let it not be in rigour: "O Lord, rebuke me not in thy wrath," &c.

II. His *complaint*, on which he falls instantly, and amplifies in a variety of ways.

1. From the prime cause, God: "Thine arrows stick fast in me," &c.

2. From the impulsive cause: "His *sin*, his *iniquities*," ver. 4; "His *foolishness*," ver. 5.

3. From the *weight* of his afflictions, which were, in general, "the arrows of God which stuck in him; the hand of God, by which he was pressed;" which were so grievous "that there was no soundness in his flesh—no rest in his bones."

4. By an induction of particulars, where he declares many effects of the disease:—

1. Putrefaction of his flesh: "My wounds stink, and are corrupt."

2. The *uncomfortable posture* of his *body:* "I am troubled, I am bowed down greatly."

3. Torment in his bowels, &c.: "My loins are filled with a loathsome disease."

4. Diseases through the whole system: "There is no soundness in my flesh."

5. Debility and grievous plague: "I am feeble," &c.

6. Anguish that forced him to cry out: "I have roared," &c.

7. His heart was disquieted: "The disquietness of my heart." But that it might appear that he had not lost his hold of his hope and his confidence in God he directs his speech to him, and says: "Lord, all my desire is before thee, and my groaning is not hidden from thee."

8. He had a palpitation or trembling of heart: "My heart pants."

9. His strength decayed: "My strength fails."

10. A defect of sight: "The sight of my eyes is gone from me."

All these calamities David suffered from within. He was tormented in body and mind; but had he any comfort from without? Not any.

1. None from his friends: "My lovers and my friends stand aloof." 2. As for his enemies, they even then added to his affliction: "They also that seek after my life lay snares for me." In purpose, word, and deed, they sought to undo him.

He next shows his behaviour in these sufferings; he murmured not, but was silent and patient. "I was as a deaf man;—I was as a dumb man." He made no defence.

This he uses as an argument to induce the Lord to mitigate his sufferings; and of his patience he gives the following reasons:—

1. His reliance on God for audience and redress: "For in thee, O Lord, do I hope; thou wilt hear me."

2. For this he petitions; for to God he was not silent, though deaf and dumb to man. For *I said, Hear me!* and the assurance that he should be heard made him patient; for if not heard, his enemies would triumph: "Hear me, lest otherwise they should rejoice over me."

3. He was thus patient when his grief was extreme: "For I am ready to halt, and my sorrow is continually before me." I am under a bitter cross; and I know that if I be thy servant, I must bear my cross; therefore, I take it up, and suffer patiently.

4. This cross I have deserved to bear; it comes on account of mine iniquity, and I will not conceal it: "I will declare mine iniquity; I will be sorry for my sin." I suffer *justly*, and therefore have reason to be patient.

He complains again of his enemies. Though he suffered justly, yet this was no excuse for their cruelty; he complains of their strength, their number, and their hatred. My enemies are *living*, while I am at *death's door;* they are *multiplied* while I am *minished;* they render me *evil* for the *good* I have done *them*.

Then he concludes with a petition to God, in which he begs *three* things:—

1. God's presence: "Forsake me not, O Lord; my God, be not far from me."

2. He begs for help: "Help me, O Lord."

3. And prays that this help may come speedily. "Make haste to help me."

And these three petitions are directed to the Most High, as the God of his salvation: "O Lord, my salvation;" my deliverer from sin, guilt, pain, death, and hell.

In this Psalm, deeply descriptive of the anguish of a penitent soul, most persons, who feel distress on account of sin, may meet with something suitable to their case.

PSALM XXXIX.

The psalmist's care and watchfulness over his thoughts, tongue, and actions, 1–3. *He considers the brevity and uncertainty of human life,* 4–7; *prays for deliverance from sin,* 8–11; *and that he may be protected and spared till he is fitted for another world,* 12, 13.

To the chief Musician, *even* to [a] Jeduthun, A Psalm of David.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

I SAID, I will [b] take heed to my ways, that I sin not with my tongue: I will keep [c] my [d] mouth with a bridle, [e] while the wicked is before me.

2 [f] I was dumb with silence, I held my peace, *even* from good; and my sorrow was [g] stirred.

3 My heart was hot within me, while I was musing [h] the fire burned: *then* spake I with my tongue.

A. M. cir. 2970. B. C. cir. 1034. Davidis, Regis Israelitarum, cir. annum 22.

4 LORD, [i] make me to know mine end, and the measure of my days, what it *is*; *that* I may know [k] how frail I *am*.

5 Behold, thou hast made my days *as* a handbreadth; and [l] mine age *is* as nothing before thee: [m] verily every man [n] at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in [o] a [p] vain

[a] 1 Chron. xvi. 41; xxv. 1; Psa. lxii., lxxvii. title.——[b] 1 Kings ii. 4; 2 Kings x. 31.——[c] Heb. *a bridle* or *muzzle for my mouth.* [d] Psa. cxli. 3; James iii. 2.——[e] Col. iv. 5.——[f] Psa. xxxviii. 13.——[g] Heb. *troubled.*

[h] Jer. xx. 9.——[i] Psa. xc. 12; cxix. 84.——[k] Or, *what time I have here.*——[l] Psa. xc. 4.——[m] Ver. 11; Psa. lxii. 9; cxliv. 4. [n] Heb. *settled.*——[o] Heb. *an image.*——[p] 1 Cor. vii. 31; James iv. 14.

NOTES ON PSALM XXXIX.

The *title* says, *To the chief Musician, Jeduthun himself, A Psalm of David.* It is supposed that this *Jeduthun* is the same with *Ethan*, 1 Chron. vi. 44, compared with 1 Chron. xvi. 41; and is there numbered among the sons of *Merari*. And he is supposed to have been one of the *four masters of music*, or *leaders of bands*, belonging to the temple. And it is thought that David, having composed this Psalm, gave it to *Jeduthun and his company* to sing. But several have supposed that *Jeduthun* himself was the author. It is very likely that this Psalm was written on the same occasion with the preceding. It relates to a grievous malady by which David was afflicted after his transgression with Bath-sheba. See what has been said on the foregoing Psalm.

Verse 1. *I said, I will take heed to my ways*] I must be *cautious* because of my *enemies*; I must be *patient* because of my *afflictions*; I must be *watchful* over my tongue, lest I offend my GOD, or give my *adversaries* any cause to speak evil of me.

Verse 2. *I held my peace, even from good*] "I ceased from the words of the law," says the *Chaldee*. I spoke nothing, *either good or bad*. I did not even defend myself.

My sorrow was stirred.] My afflictions increased, and I had an exacerbation of pain. It is a hard thing to be denied the benefit of *complaint* in sufferings, as it has a tendency to relieve the mind, and indeed, in some sort, to call off the attention from the *place* of actual suffering: and yet undue and extravagant *complaining* enervates the mind, so that it becomes a double prey to its sufferings. On both sides there are *extremes*: David seems to have steered clear of them on the right hand and on the left.

Verse 3. *My heart was hot within me*] A natural feeling of repressed grief.

While I was musing] What was at first a simple sensation of *heat* produced a *flame*; the *fire broke out* that had long been *smothered*. It is a metaphor taken from vegetables, which, being heaped together, begin to heat and ferment, if not scattered and exposed to the air; and will soon produce a *flame*, and consume themselves and every thing within their reach.

Verse 4. *Lord, make me to know mine end*] I am weary of life; I wish to know *the measure of my days*, that I may see how long I have to suffer, and *how frail* I am. I wish to know what is *wanting* to make up the number of the days I have to live.

Verse 5. *My days as a handbreadth*] My life is but a *span*; σπιθαμη του βιου.

And mine age is as nothing] כאין *kein*, as *if it were not before thee*. All *time* is swallowed up in thy *eternity*.

Verily every man at his best state] כל אדם נצב *col adam nitstsab*, "every man that *exists*, is vanity." All his projects, plans, schemes, &c., soon come to nothing. His body also moulders with the dust, and shortly passes both from the *sight* and *remembrance* of men.

Verse 6. *Walketh in a vain show*] בצלם *betselem*, in a *shadow*. He is but the *semblance* of being: he *appears* for a while, and then *vanisheth* away. Some of the fathers read, "Although every man walketh in the image of God, yet they are disquieted in vain."

He heapeth up riches, and knoweth not who shall gather them.] He *raketh together*. This is a metaphor taken from *agriculture*: the husbandman rakes the corn, &c., together in the field, and yet, so uncertain is life, that he knows not who shall gather them into the granary!

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show; surely they are disquieted in vain: [q] he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? [r] my hope *is* in thee.

8 Deliver me from all my transgressions: make me not [s] the reproach of the foolish.

9 [t] I was dumb, I opened not my mouth; because [u] thou didst *it*.

10 [v] Remove thy stroke away from me: I am consumed by the [w] blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest [x] his beauty [y] to consume away like a moth: [z] surely every man *is* vanity. Selah.

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12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: [a] for I *am* a stranger with thee, *and* a sojourner, [b] as all my fathers *were*.

13 [c] O spare me, that I may recover strength, before I go hence, and [d] be no more.

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[q] Job xxvii. 17; Eccles. ii. 18, 21, 26; v. 14; Luke xii. 20, 21.——[r] Psa. xxxviii. 15.——[s] Psa. xliv. 13; lxxix. 4.——[t] Lev. x. 3; Job xl. 4, 5; Psa. xxxviii. 13.——[u] 2 Sam. xvi. 10; Job ii. 10.——[v] Job ix. 34; xiii. 21.——[w] Heb. *conflict*.——[x] Heb. *that which is to be desired in him to melt away*.

[y] Job iv. 19; xiii. 28; Isa. l. 9; Hos. v. 12.——[z] Ver. 5.——[a] Lev. xxv. 23; 1 Chron. xxix. 15; Psa. cxix. 19; 2 Corinthians v. 6; Hebrews xi. 13; 1 Pet. i. 17; ii. 11.——[b] Gen. xlvii. 9.——[c] Job x. 20, 21; xiv. 5, 6.——[d] Job xiv 10, 11, 12.

Verse 7. *And now, Lord, what wait I for?*] Have I any object of pursuit in life, but to regain thy *favour* and thine *image*.

Verse 8. *Deliver me from all my transgressions*] I seek the pardon of my sins; I expect it from thy *mercy*. Grant it, "that I be not the reproach of the foolish," (the godless and the profane,) who deride my expectation, and say no such blessings can be had. Let them know, by thy saving me, that there is a God who heareth prayer, and giveth his Holy Spirit to all them that ask him.

Verse 10. *Remove thy stroke away from me*] This seems to be a figure taken from *gladiators*, or persons *contending in single combat*. One is wounded so as to be able to maintain the fight no longer: he therefore *gives in*, and prays his adversary to spare his life. I am conquered; I can hold the contest no longer: thou art too powerful for me. He cries what our ancestors used to term *craven*; the word spoken by him who was conquered in the battle *ordeal*, or *trial by combat*.

Verse 11. *When thou with rebukes dost correct man*] תוכחות *tochachoth* signifies a *vindication of proceedings in a court of law*, a *legal defence*. When God comes to maintain the credit and authority of his law against a sinner, he "causes his beauty to consume away:" a metaphor taken from the case of a culprit, who, by the arguments of counsel, and the unimpeachable evidence of witnesses, has the facts all proved against him, grows pale, looks terrified; his fortitude forsakes him, and he faints in court.

Surely every man is vanity.] He is incapable of resistance; he falls before his Maker; and none can deliver him but his *Sovereign* and *Judge*, against whom he has offended.

Selah.] This is a true saying, an everlasting truth.

Verse 12. *Hear my prayer*] Therefore, O Lord, show that mercy upon me which I so much need, and without which I must perish everlastingly.

I am a stranger with thee] I have not made this earth my home; I have not trusted in any arm but thine. Though I have sinned, I have never denied thee, and never cast thy words behind my back. I knew that *here* I had no continuing city. *Like my fathers*, I looked for a city that has permanent foundations, in a better state of being.

Verse 13. *O spare me*] Take me not from this *state* of *probation* till I have a thorough preparation for a *state of blessedness*. This he terms *recovering his strength*—being restored to the *favour* and *image* of God, from which he had fallen. This should be the daily cry of every human spirit: Restore me to thine image, guide me by thy counsel, and then receive me to thy glory!

Analysis of the Thirty-ninth Psalm.

This Psalm was apparently written on the same occasion as the preceding. The psalmist is still suffering as before, yet is silent and patient; but the suffering at last becoming very sharp, he could hold his peace no longer: then he spoke. And we have reason to be thankful that he broke silence, as whoever considers the weighty truths which he spoke must allow.

There are *three* parts in this Psalm:—

I. His own account of his resolution to keep silence, ver. 1, and the consequences of it, ver. 2, 3.

II. His expostulation with God on the shortness, uncertainty, and frailty of life, ver. 4, 5, 6.

III. His petition to have his sin pardoned, ver. 8; to be saved from punishment, ver. 10; and for farther grace and respite, ver. 12, 13.

I. David acquaints us with his resolution: *I said*—I fully purposed to keep silence.

1. "I said, I will take heed to my ways, that I sin not with my tongue."

2. This resolution he kept for a while: "I was dumb; I held my peace even from good," even from making a just defence.

3. But in this I found great difficulty, nay, impossibility.

1. For all the time "my sorrow was stirred." My pain was increased by silence.

2. "My heart was hot." I was strongly incited to utter my mind.

3. "And, while thus musing, the fire burned;" what was within I saw should not be longer concealed: "Then spake I with my tongue."

II. He expostulates with God: and, being greatly oppressed both in body and mind, prays to know how long he is to live; or, rather, how soon he may get rid of his maladies, false friends, and deceitful enemies. Many considerations render his life uncomfortable.

1. It is very brittle and frail: "Make me to know how frail I am."

2. It is very *short:* "Behold, thou hast made my days as a handbreadth."

3. Yea, when carefully considered, it was even less, of no consideration: "Mine age is as nothing before thee."

4. It was full of vanity: "Verily, every man at his best estate (in his strength, riches, power) is altogether vanity." His labours promise much, perform little.

5. It is unstable and uncertain, as a *shadow.* "Surely, every man walketh in a vain shadow."

6. It is full of trouble and inquietude: "Surely, they are disquieted in vain."

7. Man labours for he knows not whom: "He heapeth up riches, and knoweth not who shall gather them."

Notwithstanding all this, he finds that even here God is a sufficient Portion for them that trust in him. Let others toil for riches; admire dignities, empires, pleasures; let them be proud of these, and complain that their life is too short to enjoy them; I have a stronger hold; I am persuaded that the Lord will have mercy upon me, and be my Support in all the troubles and uncertainties of life: "And now, Lord, what wait I for? My hope is in thee."

III. On this confidence he again begins to pray,—

1. For remission of sin: "Deliver me from all my transgressions."

2. For defence against malicious tongues: "Make me not a reproach to the foolish."

3. For submission under Divine chastisement: "I was dumb, because thou didst it."

4. For a removal of his punishment: "Take away thy plague from me."

1. And he adds the cause;—either remove thy hand, or I must needs perish: "I am even consumed by the blow of thy hand."

2. This he amplifies by the similitude of a moth; and adds a second reason: "When thou with rebukes dost correct man, thou makest his beauty to consume away like the moth," which frets and destroys a garment. And, for confirmation, delivers his former opinion, which is to be considered as an incontrovertible maxim: "Surely, every man is vanity. Selah." Mark that!

3. To which he adds a *third*—the consideration of our present condition in this life. We and all our fathers are but pilgrims in this life: "I am a stranger with thee, and a sojourner, as all my fathers were." Therefore, spare me.

Faith has always to struggle with difficulties. Though he was confident, ver. 7, that God was his hope; yet his calamities, his sickness, his enemies, the brevity, fugacity, and troubles of life, come ever into his memory; and, therefore, he prays again for them. And this rises by a climax or gradation:—

1. He prays for audience: "Hear my prayer, O Lord!"

2. That his *cry*, for such it was, be heard: "Give ear unto my cry."

3. For admission of his tears: "Hold not thy peace at my tears." The reason, as *a stranger.* Thy grace, thy favour.

4. For some relaxation and ease: "O spare me, that I may recover strength;" which he urges with this motive, "before I go hence, and be no more." Restore me to thy favour in *this life.* Hereafter, it will be too late to expect it. Let me not die *unsaved!*

PSALM XL.

The benefit of confidence in God, 1–3. *The blessedness of those who trust in God,* 4, 5. *The termination of the Jewish sacrifices in that of Christ,* 6–8. *The psalmist's resolution to publish God's goodness,* 9, 10: *he prays to be delivered from evils,* 11–13; *against his enemies,* 14, 15; *and in behalf of those who are destitute* 16, 17.

To the chief Musician, A Psalm of David.

A. M. cir. 2971. B. C. cir. 1033. Davidis, Regis Israelitarum, cir. annum 23.

I [a] WAITED [b] patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of [c] a horrible pit, out of [d] the miry clay, and [e] set my feet upon a rock, *and* [f] established my goings.

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3 [g] And he hath put a new song in my mouth,

[a] Heb. *In waiting I waited.*——[b] Psa. xxvii. 14; xxxvii. 7.
[c] Heb. *a pit of noise.*

[d] Psa. lxix. 2, 14.——[e] Psa. xxvii. 5.——[f] Psa. xxxvii. 23.
[g] Psa. xxxiii. 3.

NOTES ON PSALM XL.

The TITLE, "To the chief Musician," we have already seen, and it contains nothing worthy of particular remark. Concerning the *occasion* and *author* of this Psalm there has been a strange and numerous diversity of opinions. I shall not trouble the reader with sentiments which I believe to be ill founded; as I am satisfied the Psalm was composed by *David*, and about the same time and on the *same occasion* as the two preceding; with this difference, that *here* he magnifies God for having bestowed the mercy which he sought *there.* It is, therefore, a *thanksgiving* for his recovery from the *sore disease* by which he was afflicted in his body, and for his restoration to the Divine favour. The *sixth,*

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even praise unto our God: [h] many shall see *it*, and fear, and shall trust in the LORD.

4 [i] Blessed *is* that man that maketh the LORD his trust, and [k] respecteth not the proud, nor such as [l] turn aside to lies.

5 [m] Many, O LORD my God, *are* thy wonderful works *which* thou hast done, [n] and thy thoughts *which are* to us-ward. [o] they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

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6 [p] Sacrifice and offering thou didst not desire; mine ears hast thou [q] opened: burnt-offering and sin-offering hast thou not required.

[h] Psa. lii. 6.——[i] Psa. xxxiv. 8; Jer. xvii. 7.——[k] Psa. ci. 3, 7.——[l] Psa. cxxv. 5.——[m] Exod. xi. 15; Job v. 9; ix. 10; Psa. lxxi. 15; xcii. 5; cxxxix. 6, 17.——[n] Isa. lv. 8.——[o] Or, *none can order them unto thee*.——[p] 1 Sam. xv. 22; Psa. xl. 6; l. 8; li. 16; Prov. xxi. 3; Eccles. v. 1; Isa. i. 11; lxvi. 3; Hos. vi. 6; Matt. ix. 13; xii. 7; Heb. x. 5.——[q] Heb. *digged*; Exod. xxi. 6.

seventh, and *eighth* verses contain a remarkable prophecy of the incarnation and sacrificial offering of Jesus Christ. From the *eleventh* to the end contains a new subject, and appears to have belonged to *another Psalm*. It is the same as the *seventieth* Psalm; only it wants the two first verses.

Verse 1. *I waited patiently for the Lord*] The two preceding Psalms are proofs of the *patience* and *resignation* with which David waited for the mercy of God. The reader is requested to consult the notes on them.

And heard my cry.] The two preceding Psalms show how he *prayed* and *waited*; *this* shows how he *succeeded*.

Verse 2. *A horrible pit*] Literally, the *sounding pit*; where nothing was heard except the howlings of wild beasts, or the hollow sounds of winds reverberated and broken from the craggy sides and roof.

The miry clay] Where the longer I stayed the deeper I sank, and was utterly unable to save myself. The *Syriac* and *Arabic* translate, "The pit of perdition, and the mud of corruption." These are figurative expressions to point out the dreary, dismal, ruinous state of sin and guilt, and the utter inability of a condemned sinner to save himself either from the guilt of his conscience, or the corruption of his heart.

Set my feet upon a rock] Thou hast changed my state from *guilt* to *pardon*; from *corruption* to *holiness*; in consequence of which *my goings are established*. I have now power over all sin, and can walk steadily in the way that leads to God's kingdom.

Verse 3. *A new song*] Cheerfulness and joy had long been strangers to him. He seemed to live to utter the most doleful complaints, and be a prey to suffering and wretchedness. *Praise* for a sense of God's favour was a *new* song to him. The word is often used to signify *excellence*: I will sing a most *excellent* and *eminent* song.

Many shall see it] I will publish it abroad; *and fear*—to sin against the Lord, knowing by my example what a grievous and bitter thing it is.

And shall trust in the Lord.] Even the worst of sinners shall not despair of mercy, being penitent, when they see that I have found favour in his sight.

Verse 4. *Blessed* is *that man*] The man must be blessed and happy who casts his soul, with all its burden of sin and wretchedness, at the footstool of God's mercy; for he will save all who come to him through the Son of his love.

Verse 5. *Many*—are *thy wonderful works*] The psalmist seems here astonished and confounded at the *counsels*, *loving-kindnesses*, and *marvellous works* of the Lord, not in *nature*, but in *grace*; for it was the mercy of God towards himself that he had now particularly in view.

Verse 6. *Sacrifice and offering*] The apostle, Heb. x. 5, &c., quoting this and the two following verses, says, *When he* (the Messiah) *cometh into the world*—was about to be incarnated, *He saith*—to God the Father, *Sacrifice and offering thou wouldst not*—it was never thy *will* and design that the sacrifices under thy own law should be considered as making atonement for sin; they were only designed to point out my incarnation and consequent sacrificial death; and therefore *a body hast thou prepared me*, by a miraculous conception in the womb of a virgin; according to thy word, *The seed of the woman shall bruise the head of the serpent*.

A body hast thou prepared me.—The quotation of this and the two following verses by the apostle, Heb. x. 5, &c., is taken from the *Septuagint*, with scarcely any variety of reading: but, although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are אזנים כריתה לי *oznayim caritha lli*, which we translate, *My ears hast thou opened*; but they might be more properly rendered, *My ears hast thou bored*; that is, Thou hast made me *thy servant for ever*, to dwell in thine own house: for the allusion is evidently to the custom mentioned Exod. xxi. 2, &c.: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free: but if the servant shall positively say, I love my master, &c., I will not go out free; then his master shall bring him to the doorpost, and shall bore his ear through with an awl, and he shall serve him for ever."

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אזנים *oznayim*, *ears*, which has been written through carelessness for אז גוה *az gevah*, THEN, a BODY. The first syllable, אז *az*, THEN, is the same in both; and the latter, גים, which, joined to אז makes אזנים *oznayim*, might have been easily mistaken for גוה *gevah*, BODY; ג *nun* being very like ג *gimel*; י *yod* like ו *vau*; and ה *he* like final ם *mem*; especially if the line on which the letters were written in

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7 Then said I, Lo, I come: in the volume of the book *it is* [r] written of me,

8 [s] I delight to do thy will, O my God: yea, thy law *is* [t] within [u] my heart.

9 [v] I have preached righteousness in the great congregation: lo, [w] I have not refrained my lips, O LORD, [x] thou knowest.

10 [y] I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not con-

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[r] Luke xxiv. 44.——[s] Psa. cxix. 16, 24, 47, 92; John iv. 34; Rom. vii. 22.——[t] Heb. *in the midst of my bowels.*——[u] Psa. xxxvii. 31; Jer. xxxi. 33; 2 Cor. iii. 3.——[v] Psa. xxii. 22, 25; xxxv. 18.——[w] Psa. cxix. 13.——[x] Psa. cxxxix. 2.——[y] Acts xx. 20, 27

the MS. happened to be blacker than ordinary, which has often been a cause of mistake, it might then have been easily taken for the under-stroke of the *mem*, and thus give rise to a corrupt reading; add to this, the root כרה *carah* signifies as well to *prepare*, as to *open*, *bore*, &c. On this supposition the ancient copy translated by the Septuagint, and followed by the apostle, must have read the text thus: אז נוה כרית לי *az gevah charitha lli*; Σωμα δε κατηρτισω μοι· *Then a body thou hast prepared me:* thus the Hebrew text, the version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was *incarnated* for the sin of the world.

The *Æthiopic* has nearly the same reading: the *Arabic* has both, "A body hast thou prepared me, and mine ears thou hast opened." But the *Syriac*, the *Chaldee*, and the *Vulgate*, agree with the present Hebrew text; and none of the MSS. collated by *Kennicott* and *De Rossi* have any various reading on the disputed words.

It is remarkable, that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the psalmist and the apostle, to show that *none* of them, nor *all* of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it.

Four kinds are here specified, both by the psalmist and the apostle: viz. SACRIFICE, זבח *zebach*, θυσια; OFFERING, מנחה *minchah*, προσφορα; BURNT-OFFERING, עולה *olah*, ὁλοκαυτωμα; SIN-OFFERING, חטאה *chataah*, περι ἁμαρτιας. Of all these we may say, with the apostle, it was impossible that the blood of bulls and goats, &c. should take away sin.

Thou hast had no pleasure.—Thou couldst never be pleased with the victims under the law; thou couldst never consider them as atonements for sin, as they could never satisfy thy justice, nor make thy law honourable.

Verse 7. *In the volume of the book*] במגלת כפר *bimegilloth sepher*, "in the *roll* of the book." Anciently, books were written on skins, and rolled up. Among the Romans, these were called *volumina*, from *volvo, I roll*; and the Pentateuch in the Jewish synagogues is still written in this way. There are two wooden rollers; on one they roll *on*, on the other they roll *off*, as they proceed in reading. One now lying before me, written on vellum, is *two feet two inches* in *breadth*, and *one hundred and two feet long*. To roll and unroll such a MS. was no easy task; and to be managed must lie flat on a table. This contains the Pentateuch only, and is without *points*, or any other Masoretic distinction. The *book* mentioned here must be the *Pentateuch*, or five books of Moses; for, in David's time no other part of Divine revelation had been committed to writing. This whole book speaks about Christ, and his accomplishing the *will* of God, not only in "the seed of the woman shall bruise the head of the serpent," and "in thy seed shall all the nations of the earth be blessed;" but in all the *sacrifices* and sacrificial rites mentioned in the law.

Verse 8. *To do thy will*] God *willed* not the sacrifices under the law, but he *willed* that a human victim of infinite merit should be offered for the redemption of mankind. That there might be *such a victim*, a *body* was prepared for the eternal Logos, and in that body *he came* to do the *will of God*; that is, to suffer and die for the sins of the world.

1. Hence we see that the sovereign WILL of God is that Jesus should be incarnated; that he should suffer and die; or, in the apostle's words, *taste death for every man;* that all should believe on him, and be saved from their sins; for this is the WILL of God, our *sanctification.*

2. And as the apostle grounds this on the words of the Psalm, we see that it is the WILL of *God* that that system shall end; for as the essence of it is contained in its *sacrifices*, and God says he *will not* have these, and has appointed the *Messiah* to do his will, i. e., to *die for men*, hence it necessarily follows, from the psalmist himself, that the introduction of the Messiah into the world is the abolition of the law; and that his sacrifice is that which shall last for ever.

Verse 9. *I have preached righteousness*] I think it best to refer these words to Christ and his apostles. In consequence of his having become a sacrifice for sin, the Jewish sacrificial system being ended, the middle wall of partition was broken down, and the door of faith, the doctrine of justification by faith, opened to the Gentiles. Hence the Gospel was preached in all the world, and the mercy of God made known to the Gentiles; and thus *righteousness*—justification by faith, was preached *in the great congregation*—to Jews and Gentiles, throughout the Roman empire.

The great congregation, both in this and the following verse, I think, means the Gentiles, contradistinguished from the Jews.

The word *righteousness* means the plan or method of salvation by Jesus Christ—God's method of justifying sinners by faith, without the deeds of the law. See Rom. iii. 25, 26, and the notes there.

Verse 10. *Thy faithfulness*] This means the exact fulfilment of the promises made by the prophets relative to the incarnation of Christ, and the opening of the door of faith to the *Gentiles.*

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cealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: [z] let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: [a] mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore [b] my heart [c] faileth me.

13 [d] Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 [e] Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

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15 [f] Let them be [g] desolate for a reward of their shame that say unto me, Aha, aha.

16 [h] Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation [i] say continually, The LORD be magnified.

17 [k] But I *am* poor and needy; *yet* [l] the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

[a] Psa. xlii. 3; lvii. 3; lxi. 7.—[b] Psa. xxxviii. 4.—[c] Psa. lxxiii. 26.—[d] Heb. *forsaketh*.—[e] Psa. lxx. 1, &c.—[f] Psa. xxxv. 4, 26; lxx. 2, 3; lxxi. 13.—[g] Psa. lxx. 3.—[h] Psa. lxxiii. 19.—[i] Psa. lxx. 4.—[k] Psa. xxxv. 27.—[l] Psa. lxx. 5.—[l] 1 Pet. 5, 7.

Loving-kindness] Shows the gift itself of Jesus Christ, the highest proof that God could give to a lost world of his *mercy*, *kindness*, and *loving-kindness*.

Verse 11. *Thy tender mercies*] רחמיך *rachameycha*, such propensities and feelings as a mother bears to her child; or animals in general to their young.

Let thy loving-kindness] חסדך *chasdecha*, thy overflowing and superabundant mercy.

And thy truth] What is revealed in thy word: *continually preserve me*. *Mercy* to help me, *truth* to direct me; and, by the operation of both, I shall be continually preserved from sin and evil.

Verse 12. *Innumerable evils have compassed me about*] This part does not comport with the preceding; and either argues a former experience, or must be considered a part of another Psalm, written at a different time and on another occasion; and, were we to prefix the two first verses of the *seventieth* Psalm to it we should find it to be a Psalm as complete in itself as that is.

They are more than the hairs of mine head] This could not be said by any person who was exulting in the pardoning mercy of God, as David was at the time he penned the commencement of this Psalm.

Verse 15. *That say unto me, Aha, aha.*] האח האח *heach, heach*. See on Psa. xxxv. 21.

Verse 16. *Let all those that seek thee—be glad*] In making prayer and supplication to thee, let them ever find thee, that they may magnify thee for the blessings they receive.

Love thy salvation] Who earnestly desire to be saved from sin: saved in thy *own way*, and on thy *own terms*.

The Lord be magnified.] Let God be praised continually for the continual blessings he pours down.

Verse 17. *But I* am *poor*] עני *ani*, afflicted, greatly depressed.

And needy] אביון *ebyon*, a *beggar*. One utterly destitute, and seeking help.

The Lord thinketh upon me] The words are very emphatic; ארני *Adonai*, my prop, my support, *thinketh*, יחשב *yachshab*, meditateth, *upon me*. On which he concludes: "Thou art my help and deliverer." Seeing that my miserable state occupies thy *heart*, it will soon *employ* thy *hand*. Thou, who meditatest upon me, wilt deliver me.

Make no tarrying] Seeing thou art *disposed to help*, and I am in such *great necessity*, delay not, but come speedily to my assistance. The old *Psalter* speaks to this effect: "Let us not be so long under distress and misery that we lose our patience, or our love to thee."

Analysis of the Fortieth Psalm.

There are *two* main parts in this Psalm:—

I. A *thanksgiving*, ver. 1–11.

II. A *prayer*, from ver. 12 to the end.

Thankfulness consists in the exercise of two virtues, *truth* and *justice*.

1. Truth calls upon us to acknowledge the *benefit*, and *him* from whom we receive it.

2. Justice obliges us to be grateful, and to perform some duties as evidences of our thankful minds; and both these we meet with in the first part.

I. David begins with a profession of thankfulness; shows his *confidence:* "I waited patiently for the Lord;" then shows the success, or what God did for him.

1. "He inclined his ear, and heard my cry."

2. "He brought me out of the horrible pit, and out of the miry clay."

3. "He set my feet upon a rock." Being redeemed from danger, he set me in a safe place.

4. "He established my goings." He confirmed my steps, so that I slipped and slided no more.

5. And he hath moved me to be thankful: "He hath put a new song in my mouth." The deliverance was not common, and therefore the praise should not be common, but expressed by a new and exquisite song.

And in this he supposed his example would be a common document. Many shall see my deliverance and my thanksgiving, and shall fear God, and acknowledge his *grace*, his *providence*, and *protection*; and be led thereby to put their trust in him. And then he produces his *form* of *thanksgiving*:—

First, He pronounces the man blessed who relies on God. 1. "Blessed is the man that maketh the Lord his trust." 2. "And blessed is he who respects

not the proud;" men proud of their wealth and power, or such as turn aside to lies.

Secondly, Then by exclamation admires God's *mercies*, and goodness to his people. 1. For their grandeur and multitude: "Many, O Lord my God, are thy works." 2. For their supernatural appearance: "Thy wonderful works." 3. For the incomparable wisdom by which they are ordered: "Many, O Lord, are thy wondrous works; and thy thoughts to us-ward, they cannot be reckoned up," &c.

And having acknowledged his thankfulness, he speaks of the other part, his gratitude; to which, in equity, he thought himself bound, viz., to be obedient to God's voice, which is, indeed, the best sacrifice, and far beyond all those that are offered by the law; as is apparent in *Christ*, to whom these words and the obedience contained in them are principally attributed: by way of accommodation, they belong to every one of his members who means to be thankful for his redemption.

And, first, he tells us that outward worship is of little worth, if sincerity and true piety be wanting: "Sacrifice and offering thou didst not require." Not these absolutely, but as subservient to true piety, and significative of the obedience of Christ unto death.

2. To this end "mine ears hast thou opened;" bored, made docile, and taken me for thy servant.

3. And I will be thy voluntary and obedient servant: "Then said I, Lo, I come!" I am ready to hear thy commands.

4. He describes his ready obedience:—

1. That he performed it cheerfully: "I delight to do thy will."

2. That he did it heartily: "Thy law is in my heart." The obedience of eyes, hands, and feet may be hypocritical; that which is of the heart cannot. The heart thou requirest, and the heart thou shalt have; and to that purpose "I have put thy law in my heart."

3. He did this for the benefit of others: he published the Gospel. 1. "I have preached righteousness in the great congregation." 2. "I have not refrained my lips; that thou knowest." 3. "I have not hid thy righteousness within my heart." 4. "I have declared thy faithfulness and thy salvation." 5. "I have not concealed thy loving-kindness and truth from the great congregation."

In this verse we have the commendation of the Gospel, that it is *righteousness*. Jesus, who is the sum and substance of it, *justifies* and *sanctifies*. It is God's *truth* and *faithfulness*, for in it his promises are performed. It is our *salvation*, freeing us from sin, death, the curse of the law, and hell-fire. It must, as such, be preached in the great congregation. And to it *obedience* must be yielded; and to this *four things* are necessary:—

1. The help of God's Spirit: "Thou hast opened mine ears."

2. A ready and willing mind: "Then said I, Lo, I come."

3. A ready performance in the work: "I delight to do thy will."

4. That respect be had to God's law: "Thy law is within my heart."

But all that is here spoken must be considered as resting on the sacrificial offering which Christ made; for we must be justified by his blood; and through him alone can we have remission of sins, the help of God's Spirit, or any power to do any kind of good.

II. This second part of the Psalm appears rather to be a part of another, or a Psalm of itself, as it relates to a different subject.

In the *first* part of the following prayer we have the sorrowful sighing of a distressed heart, vented in the most earnest petitions on account of the greatness of its sins, and the evils by which it was surrounded. A fear of being cut off causes the penitent to pray, "Withhold not thou thy mercy from me, O Lord." 1. "For innumerable evils have compassed me," &c. 2. "My iniquities have taken fast hold upon me," &c. 3. "Therefore my heart faileth me." My agony is great, my vital spirit fails; and therefore he prays again, 4. "Be pleased, O Lord, to deliver me! make haste to help me!"

The *second* part of his prayer is for the confusion of his *wicked enemies:* "Let them be ashamed and confounded together, that say, Aha! aha!"

The *third* part of the prayer is for *all good men*. Let all those who seek thee be joyful and glad in thee; let them say, "The Lord be magnified."

In the *close* he prays for *himself;* and to move Divine mercy the sooner,—

1. He puts himself in the number of the poor and afflicted. He boasts not that he is a king, a prophet, a great man; but "I am poor and needy."

2. He shows his hope and confidence: "Yet the Lord thinketh upon me."

3. He casts himself wholly upon God: "Thou art my help and my deliverer."

4. Therefore delay not: "Make no tarrying, O my God!"

PSALM XLI.

The blessedness of the man who is merciful to the poor, 1–3. *The psalmist complains of his enemies, and prays for support*, 4–10; *and blesses God for having heard his prayer, and preserved him from his adversaries*, 11, 12. *A fine doxology closes the Psalm*, 13.

VIII. DAY. EVENING PRAYER.

To the chief Musician, A Psalm of David.

A. M. cir. 2971. B. C. cir. 1033. Davidis, Regis Israelitarum, cir. annum 23.

BLESSED [a] *is* he that considereth [b] the poor: the LORD will deliver him [c] in time of trouble.

2 The LORD will preserve him, and keep him alive: *and* he shall be blessed upon the earth: [d] and [e] thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [f] make all his bed in his sickness.

4 I said, LORD, be merciful unto me: [g] heal my soul; for I have sinned against thee.

A. M. cir. 2971. B. C. cir. 1033. Davidis, Regis Israelitarum, cir. annum 23.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see *me*, he [h] speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All that hate me whisper together against me: against me do they devise [i] my hurt.

8 [k] An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

[a] Prov. xiv. 21.——[b] Or, *the weak* or *sick*.——[c] Heb. *in the day of evil*.——[d] Psa. xxvii. 12.——[e] Or, *do not thou deliver*.——[f] Heb. *turn*.

[g] 2 Chron. xxx. 20; Psa. vi. 2; cxlvii. 3.——[h] Psa. xii. 2; Prov. xxvi. 24, 25, 26.——[i] Heb. *evil to me*.——[k] Heb. *A thing of Belial*

NOTES ON PSALM XLI.

The *title* as before. The *Syriac* says it was "A Psalm of David, when he appointed overseers to take care of the poor." The *Arabic* says, "It is a prophecy concerning the incarnation; and also of the salutation of Judas." It appears to me to have been written on the same occasion as the three former, and to relate to David's malady and cure, and the evil treatment he had from his enemies during his affliction. Our Lord, by accommodation, applies the ninth verse to the treachery of Judas, John xiii. 18; but as to any other direct reference to Christ, or his history, I believe the Psalm has none.

Verse 1. *Blessed* is *he that considereth*] God is *merciful*; he will have man to *resemble* him: as far as he is *merciful*, feels a *compassionate heart*, and uses a *benevolent hand*, he *resembles* his Maker; and the mercy he shows to others God will show to him. But it is not a *sudden impression* at the sight of a person in distress, which obliges a man to give something for the relief of the sufferer, that constitutes the *merciful character*. It is he *who considers the poor*; who endeavours to find them out; who looks into their circumstances; who is in the habit of doing so; and actually, according to his power and means, *goes about to do good*; that is the merciful man, of whom God speaks with such high approbation, and to whom he promises a rich reward.

Verse 2. *The Lord will preserve him, and keep him alive*] It is worthy of remark, that *benevolent persons*, who *consider* the *poor*, and especially the *sick poor*; who *search cellars, garrets, back lanes*, and *such abodes of misery*, to find them out, (even in the places where contagion keeps its seat,) very seldom fall a prey to their own benevolence. The Lord, in an especial manner, keeps them *alive*, and preserves them; while many, who endeavour to keep far from the contagion, are assailed by it, and fall victims to it. God loves the merciful man.

Verse 3. *The Lord will strengthen him*] Good, benevolent, and merciful as he is, he must also die: but he shall not die as other men; he shall have peculiar consolations, refreshment, and support, while passing *through the valley of the shadow of death*.

Thou wilt make all his bed] הפכת *haphachta*, thou hast *turned up*, *tossed*, and *shaken* it; and thou wilt do so to *all his bed*—thou wilt not leave one *uneasy place* in it—not one *lump*, or any *unevenness*, to prevent him from sleeping. Thou wilt do every thing, consistently with the accomplishment of the great decree, "Unto dust thou shalt return," to give him ease, refreshment, and rest. We may sum up the privileges of the merciful man: 1. He is generally *blessed*, ver. 1. 2. He will be *delivered in the time of trouble*, ver. 1. 3. He will be *preserved* by a particular providence, ver. 2. 4. He shall be *kept alive* amidst infection and danger, ver. 2. 5. He *shall be blessed on the earth* in his temporal concerns, ver. 2 6. His *enemies* shall not be able to spoil or destroy him, ver. 2. 7. He shall be *strengthened on a bed of languishing*, to enable him to bear his afflictions, ver. 3. 8. He shall have *ease*, *comfort*, and *support* in his *last hours*, ver. 3.

Verse 4. *I said, Lord, be merciful unto me*] I need thy mercy especially, because I have sinned against thee, and my sin is a *deadly wound* to my *soul*; therefore *heal* my *soul, for it has sinned against thee*.

Verse 5. *Mine enemies speak evil*] It is often a good man's lot to be evil spoken of; to have his *motives*, and even his most *benevolent acts*, misconstrued.

Verse 6. *And if he come to see* me] This may relate to *Ahithophel*; but it is more likely that it was to some other person who was his secret enemy, who pretended to come and inquire after his health, but with the secret design to see whether death was *despatching his work*.

When *he goeth abroad, he telleth* it.] He makes several observations on my dying state; intimates that I am suffering deep remorse for secret crimes; that God is showing his displeasure against me, and that I am full of sorrow at the approach of death.

Verse 7. *All that hate me whisper together against me*] This is in consequence of the *information* given by the *hypocritical friend*, who came to him with the *lying tongue*, and whose *heart gathereth iniquity to itself*, which, when *he went abroad*, he told to others as ill-minded as himself, and they also drew their wicked inferences.

Verse 8. *An evil disease*, say they, *cleaveth fast un-*

A. M. cir. 2971. B. C. cir. 1033. Davidis, Regis Israelitarum, cir. annum 23.

9 [l] Yea, [m] mine own familiar friend, in whom I trusted, [n] which did eat of my bread, hath [o] lifted up *his* heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and [p] settest me before thy face for ever.

13 [q] Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

[l] 2 Sam. xv. 12; Job xix. 19; Psa. lv. 12, 13, 20; Jer. xx. 10. [m] Heb. *the man of my peace.*

[n] Obad. 7; John xiii. 18.——[o] Heb. *magnified.*——[p] Job xxxvi. 7; Psa. xxxiv. 15.——[q] Psa. cvi. 48.

to him] רבר בליעל יצוק בו *debar beliyaal yatsuk bo*, a *thing*, *word*, or *pestilence of Belial*, *is poured out upon him.* His disease is of no common sort; it is a *diabolical* malady.

He shall rise up no more.] His disease is incurable without a miracle; and he is too much hated of God to have one wrought for him. Some apply this to the death and resurrection of Christ: he *lieth*—he is *dead* and buried; he shall never *rise again* from the dead.

Verse 9. *Mine own familiar friend*] This is either a direct prophecy of the treachery of Judas, or it is a fact in David's distresses which our Lord found so similar to the falsity of his treacherous disciple, that he applies it to him, John xiii. 18. What we translate *mine own familiar friend*, איש שלומי *ish shelomi*, is *the man of my peace.* The man who, with the שלום לך *shalom leeha*, *peace be to thee!* kissed me; and thus gave the agreed-on signal to my murderers that I was the person whom they should seize, hold fast, and carry away.

Did eat of my bread] Was an *inmate in my house.* Applied by our Lord to Judas, when eating with him out of the same dish. See John xiii. 18, 26 Possibly it may refer to *Ahithophel*, his counsellor, the *man of his peace*, his prime minister; who, we know, was the strength of Absalom's conspiracy.

Verse 10. *Raise me up*] Restore me from this sickness, *that I may requite them.* This has also been applied to our Lord; who, knowing that he *must die*, prays that he *may rise again*, and thus disappoint the malice of his enemies.

Verse 11. *By this I know that thou favourest me*] If thou hadst not been on my side, I had perished by this disease; and then my enemies would have had cause to triumph.

This also has been applied to our Lord; and *Calmet* says it is the greatest proof we have of the divinity of Christ, that he did not permit the malice of the Jews, nor the rage of the devil, to prevail against him. They might persecute, blaspheme, mock, insult, crucify, and slay him; but his *resurrection* confounded them; and by it he gained the victory over sin, death, and hell.

Verse 12. *Thou upholdest me*] I am still enabled to show that my heart was upright before God.

Settest me before thy face for ever.] Thou showest that thou dost *approve* of me; that I stand *in thy presence*, under the smiles of thy approbation.

This also has been applied to our Lord, and considered as pointing out his *mediatorial office* at the right hand of God.

Verse 13. *Blessed* be *the Lord God of Israel*] By all these circumstances and events glory shall redound to the name of God for ever; for the *record* of these things shall never perish, but be published from one generation to another; and it has been so.

From everlasting, and to everlasting.] מהעולם ועד העולם *mehaolam vead haolam*; *From the hidden time to the hidden time*; from that which had no beginning to that which has no end.

To which he subscribes, *Amen and Amen. Fiat, fiat.*—*Vulgate.* Γενοιτο, γενοιτο.—*Septuagint.* The *Chaldee* says, "And let the righteous say, Amen, and Amen." ryxebleyroo bnihzen zob irpahiela rpam populbe ך on populbe. beohir ryhirrpa. "Be blessed, Lord God of Israel, from world, and in world. Be it! So be it!"—*Anglo-Saxon.* To which the Old *Psalter* approaches very nearly: Blyssed Lord God of Israel, fra werld, and in werld: Be it done! be it done! Thus illustrated by the same, Fra werld in werelde; that es, fra the bygynnyng of this wereld, in til wereld that lastes ay. Be it done, be it done. This dubblyng schews that it es at do of al men. In *Latyn*, it es, *fiat, fiat!* in *Ebru*, *Amen Amen* es writyn: tharfore that *Aquila* translated *vere*, vel *fideliter*, that es, *sothfastly* or *trew.*

Thus ends what the Hebrews call the *first book* of Psalms; for the reader will recollect that this book is divided by the Jews into *five* books, the first of which ends with this Psalm.

This *doxology*, Dr. *Kennicott* supposes, may have been added by the collector of this book; and he thinks that the division into *books* is *not arbitrary*; and that the Psalms were collected at different times by different persons. See the *Introduction.* There is certainly a considerable *variety* in the *style* of the several books; in the examination of which the Hebrew critic will not lose his labour.

Analysis of the Forty-first Psalm.

In this Psalm David shows how men should, and how commonly they do, carry themselves towards men in affliction and trouble.

I. They should behave compassionately and kindly, which would tend to their own happiness, and cause them to find mercy from God, ver. 1–4.

II. But they commonly behave unkindly, and afflict the afflicted, ver. 4–10.

III. On which unkindness he flies to God, and prays for mercy, ver. 11; shows his hope and confidence in God, ver. 11, 12.

1. He begins with an excellent grave sentence:

"Blessed is he who considereth the poor;" that is, any man in trouble and want, &c. This is a happy man. His particular comforts and privileges are *six*:—

1. "The Lord will deliver him in the time of trouble."

2. The Lord will *preserve* him, "that he faint not in his troubles."

3. The Lord will *keep him alive*. Prolong his life and days.

4. "He shall be blessed upon earth:" God shall enrich him, and bless his substance.

5. He shall not be delivered unto the will of his enemies,—never to their full desire, though often into their hands.

6. "The Lord will strengthen him upon a bed of languishing," and make all his bed in his *sickness*: he shall have comfort and assurance of God's favour.

II. He begins the second part with an ejaculation:—

1. "I said, The Lord be merciful unto me!" pardon my sin.

2. "Heal my soul:" extract the sting of sin, and all inward corruption.

3. He prays thus, because he is sensible that he "has sinned against the Lord."

The complaint against himself being ended, he begins to complain of others.

1. Of their hatred and malice: "Mine enemies speak evil of me."

2. Of their cruelty; they longed for his death: "When shall he die, and his name perish?" they would have even his memorial cut off.

3. Their perfidious dealing and dissimulation. They came to visit him: but it was fraudulently to search out his counsels, and to entrap him in his words; and then to detail them abroad: "If he come to see me," &c.

4. Of their plots and conspiracies: "All they that hate me whisper," &c.

5. Their exultation at his misery: "An evil disease, say they, cleaveth unto him," &c.

6. Of the perfidiousness of some particular friend, perhaps Ahithophel: "Yea, mine own familiar friend hath lifted up his heel against me."

III. And then, against all these evils, and in his own defence, he prays: "But thou, O Lord, be merciful unto me, and raise me up." For which he gives these reasons:—

1. That thereby, as a king, he should have power to do justice on traitors: "That I may requite them."

2. By this he should have experience of God's favour: "By this I know thou favourest me," &c.

3. It will be a testimony unto me that thou favourest not only my person, but my cause: "As for me, thou upholdest me in mine integrity, and settest me before thy face for ever."

The Psalm, and with it the *first book* of the Psalms, according to the Jewish division, is closed with a doxology to God: "Blessed be the Lord God of Israel, from everlasting to everlasting. Amen and Amen."

PSALM XLII.

The psalmist earnestly longs for the ordinances of the Lord's house, 1–4; *describes his deep distress*, 5–7; *endeavours to take comfort from the consideration that the Lord would appear in his behalf*, 8, 9; *speaks of the insults of his enemies*, 10; *and again takes encouragement*, 11.

To the chief Musician, [a] Maschil, for the sons of Korah.

1 AS the hart [b] panteth after the water brooks, so panteth my soul after thee, O God.

2 [c] My soul thirsteth for God, for [d] the living God: when shall I come and appear before God?

[a] Or, A Psalm *giving instruction of the sons*, &c.; see 1 Chron. vi. 33, 37; xxv. 5.

[b] Heb. *brayeth.*——[c] Psa. lxiii. 1; lxxxiv. 2; John vii. 37. [d] 1 Thess. i. 9.

NOTES ON PSALM XLII.

The *title, To the chief Musician, giving instruction to the sons of Korah.* This is the first of the Psalms that has this title prefixed, and it is probable that such Psalms were composed by the *descendants of Korah* during the Babylonish captivity, or by some eminent person among those descendants, and that they were used by the Israelites during their long captivity, as means of consolation: and, indeed, most of the Psalms which bear this inscription are of the *consoling* kind; and the sentiments appear to belong to that period of the Jewish history, and to none other. The word משכיל *maskil*, from שכל *sakal*, signifies to *make wise*, to *direct wisely*, to *give instruction*; and here is so understood by our translators, who have left this signification in the *margin*; and so the *Versions* in general.

The *Syriac* says, "It is a Psalm which David sung when he was an exile, and desired to return to Jerusalem." The *Arabic* says, "A Psalm for the backsliding Jews."

Verse 1. *As the hart panteth after the water brooks*] The *hart* is not only fond of feeding near some water for the benefit of *drinking*, "but when he is hard hunted, and nearly spent, he will take to some river or brook, in which," says *Turberville*, "he will keep as long as his breath will suffer him. Understand that when a hart is spent and sore run, his last refuge is to the water; and he will commonly descend down the streame and swimme in the very middest thereof; for he will take as good heede as he can to touch no boughes or twygges that grow upon the sides of the river, for feare lest the hounds should there take sent of him. And sometimes the hart *will lye under the*

3 [e] My tears have been my meat day and night, while [f] they continually say unto me, Where *is* thy God?

4 When I remember these *things*, [g] I pour out my soul in me: for I had gone with the multitude, [h] I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 [i] Why art thou [k] cast down, O my soul? and *why* art thou disquieted in me? [l] hope thou in God: for I shall yet [m] praise him [n] *for* the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from [o] the hill Mizar.

7 [p] Deep calleth unto deep at the noise of thy waterspouts: [q] all thy waves and thy billows are gone over me.

8 Yet the LORD will [r] command his loving-

[e] Psa. lxxx. 5; cii. 9.——[f] Ver. 10; Psa. lxxix. 10; cxv. 2. [g] Job xxx. 16; Psa. lxii. 8.——[h] Isa. xxx. 29.——[i] Ver. 11; Psa. xliii. 5.——[k] Heb. *bowed down.*——[l] Lam. iii. 24.——[m] Or, *give thanks.*

[n] Or, *his presence* is *salvation.*——[o] Or, *the little hill*; Psa. cxxxiii. 3.——[p] Jer. iv. 20; Ezek. vii. 26.——[q] Psa. lxxxviii. 7; Jonah ii. 3.——[r] Lev. xxv. 21; Deut. xxviii. 8; Psa. cxxxiii. 3.

water, all but *his very nose*; and I have seene divers lye so until the hounds have been upon them, before they would rise; for *they are constrayned to take the water as their last refuge.*"—*Tuberville's* Art of Venerie, chap. xl. Lond. 4to., 1611.

The above extracts will give a fine illustration of this passage. The hart feels himself almost entirely spent; he is nearly hunted down; the dogs are in full pursuit; he is parched with thirst; and in a burning heat pants after the water, and when he comes to the river, plunges in *as his last refuge*. Thus pursued, spent, and nearly ready to give up the ghost, the psalmist *pants for God*, for the *living God!* for him who can give *life*, and save from *death*.

Verse 2. *When shall I come*] When, when shall I have the privilege of appearing in his courts *before God!* In the mouth of a *Christian* these words would import: "*When* shall I see my heavenly country! *When* shall I come to God, the Judge of all, and to Jesus, the Mediator of the new covenant!" He who is a *stranger* and a *pilgrim* here below, and feels a heart full of piety to God, may use these words in this sense; but he who feels himself here at home, whose soul is not spiritual, wishes the earth to be eternal, and himself eternal on it—feels no panting after the *living God*.

Verse 3. *My tears have been my meat day and night*] My longing has been so intense after spiritual blessings, that I have forgotten to take my necessary food; and my sorrow has been so great, that I have had no appetite for any. I feel more for the honour of my God and his truth than for myself, when the idolaters, who have thy people in captivity, insultingly cry, *Where is thy God?*

Verse 4. *When I remember these* things] Or, *these things I shall remember*. They often occur to me, and sharpen my distressful feelings. My soul is dissolved, becomes weak as water, when I reflect on what I have had, and on what I have lost. Or, *I pour out my soul to myself* in deep regrets and complaints, when reflecting on these things. I once enjoyed all the ordinances of God, and now I have none. I once had the joyous communion of saints in God's ordinances; but that communion no longer exists, for there are no ordinances to support it. There was a *multitude* to worship God in public; with these *I often went*: but, alas, this is no more; now there are found only a few *solitary individuals* who sigh for the desolations of Zion. *There* we had our holy days, our appointed *feasts*, to commemorate the wonderful works of the Lord; now there are no processions, no festivals, no joyous assemblies; all is desolation in Zion, and all is mourning in our captivity. I have endeavoured to give a general sense to this verse, but there are several difficulties in it; and different commentators and critics have given it a great variety of translations, and as many different meanings. My plan will not permit me to follow them. Much may be seen in Dr. *Horsley's* work on this verse.

Verse 5. *Why art thou cast down, O my soul?*] Bad as the times are, desolate as Jerusalem is, insulting as are our enemies, hopeless as in the sight of man our condition may be, yet there is no room for *despair*. All things are possible to God. We have a promise of restoration; he is as good as he is powerful; hope therefore in him.

I shall yet praise him] For my restoration from this captivity. He is the health of my soul. I shall have the *light and help of his countenance*, his approbation, and a glorious deliverance wrought by his right hand.

Verse 6. *O my God, my soul is cast down*] It is impossible for me to lighten this load; I am full of discouragements, notwithstanding I labour to hope in thee.

Therefore will I remember thee from the land of Jordan] That is, from Judea, this being the chief river of that country.

And of the Hermonites] הרמונים the *Hermons*, used in the *plural* because Hermon has a *double* ridge joining in an angle, and rising in many summits. The river *Jordan*, and the mountains of *Hermon*, were the most striking features of the holy land.

From the hill Mizar.] מהר מצער *mehar mitsar. from the little hill*, as in the *margin*. *The little hill* probably means *Sion*, which was little in comparison of the Hermons.—Bishop *Horsley*. No such hill as Mizar is known in India.

Verse 7. *Deep calleth unto deep*] One wave of sorrow rolls on me, impelled by another. There is something *dismal* in the sound of the original; תהום אל תהום קורא *tehom el tehom kore*; something like "And hollow howlings hung in air." *Thompson's Ellenore*. Or like *Homer's* well known verse:—

kindness in the daytime, and [s] in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? [t] why go I mourning because of the oppression of the enemy?

10 *As* with a [u] sword in my bones, mine enemies reproach me; [v] while they say daily unto me, Where *is* thy God?

11 [w] Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

[s] Job xxxv. 10; Psa. xxxii. 7; lxiii. 6; cxlix. 5.——[t] Psa. xxxviii. 6; xliii. 2.

[u] Or, *killing*.——[v] Ver. 3; Joel ii. 17; Mic. vii. 10.——[w] Ver. 5; Psa. xliii. 5.

Βη δ' ακεων παρα θινα πολυφλοισβοιο θαλασσης.

"He went silently along the shore of the vastly-sounding sea." Il. i., ver. 34.

The rolling up of the waves into a swell, and the break of the top of the swell, and its *dash* upon the shore, are surprisingly represented in the sound of the two last words.

The psalmist seems to represent himself as cast away at sea; and by wave impelling wave, is carried to a rock, around which the surges dash in all directions, forming *hollow* sounds in the creeks and caverns. At last, several waves breaking over him, tear him away from that rock to which he clung, and where he had a little before found a resting-place, and, apparently, an escape from danger. "All thy waves and thy billows are gone over me;" he is then whelmed in the deep, and God alone can save him.

Waterspouts] A large tube formed of clouds by means of the electric fluid, the base being uppermost, and the point of the tube let down perpendicularly from the clouds. This tube has a particular kind of *circular motion* at the point; and being hollow within, attracts vast quantities of water, which it pours down in torrents upon the earth. These spouts are frequent on the coast of Syria; and Dr. *Shaw* has often seen them at *Mount Carmel*. No doubt the psalmist had often seen them also, and the ravages made by them. I have seen vast gullies cut out of the sides of mountains by the fall of *waterspouts*, and have seen many of them in their fullest activity.

Verse 8. *The Lord will command*] Every day the Lord will give an especial commission to his loving-kindness to visit me. During the night I shall sing of his mercy and goodness; and alternately mingle my *singing* with *prayer* for a continuance of his mercy, and for power to make the best use of these visitations.

Verse 9. *I will say unto God my rock*] God, my Fortress and Support.

Why hast thou forgotten me?] This and the following verse is badly pointed in our Bibles: "Why go I mourning as with a sword in my bones because of the oppression of the enemy? Mine enemies reproach me daily, while they say unto me, Where is thy God?" See on ver. 3. Their reproaches are to my soul as cutting and severe as a sword thrust into my body, and separating between my bones; because these reproaches are intended to fall on thee, my God, as if thou hadst not power to save us from the hands of our oppressors.

Verse 11. *Why art thou cast down*] There is no reason why thou shouldst despair. God will appear and release thee and thy brother captives; and soon thy sighing and sorrowing shall flee away.

Who is *the health of my countenance*] As a healthy state of the constitution shows itself in the appearance of the face; God will so rejoice thy heart, heal all thy spiritual maladies, that thy face shall testify the happiness that is within thee.

There is a curious gloss on the first verse of this Psalm in my old *Psalter*, which I cannot withhold from the reader. The author translates and paraphrases the verse thus:—

Trans. **As the Hert pernes til the welles of waters; so my saule pernes til the God.**

Par. This Psalm es al of perfite men, that er brinnand in the flamme of Goddes luf, and passes in til the contemplatyf lif: and tharfore it es sungen in the office of the dede men: for than haf thai, that thai yearned; that es, the syght of God. For thi, sais he, *als the Hert that has eten the nedder, gretely yernes to com til the welles of waters for to drynk and wax yong ogayne:* so destroyed in me vices and unclennes, my saule desyres with brinnand yernyng, to come til the God.

Ælian, *Appian*, *Aristotle*, *Nicander*, and *Pliny*, all inform us that one cause why the hart thirsts for the waters is, that *they eat serpents*, and that the *poison* of them diffused through their entrails produces a *burning heat* and *fever*, to ease and cure themselves of which they have recourse to *water*. Many of the *fathers* tell the same tale, and from them the paraphrast in the old Psalter has borrowed what is inserted above: "Like as the hart, which has eaten the adder, greatly longs to come to the fountains of water to drink, that he may grow young again." The hart is undoubtedly a *cunning* animal; but it would be as difficult to believe that he *eats serpents* as it would be to believe that he seeks for and eats the *fresh water crab* or *cray fish*, in order to cure and make him grow young again, as *Eusebius*, *Didymus*, *Theodoret*, *Jerome*, *Epiphanius*, *Gregory Nyssen*, and others of the primitive fathers gravely inform us.

Analysis of the Forty-second Psalm.

The psalmist, driven from the assemblies of God's people, complains; and as men overwhelmed with troubles are also oppressed with grief, so is he; and as they abruptly express their thoughts, so does he; for sometimes he *expostulates*, sometimes he *complains*, sometimes he *corrects* and *checks* himself for his weakness. One while he opens his *doubts*, and presently again sets forth his *confidence* in God. It is difficult on this ac-

count to analyze this Psalm; but it may be reduced to these *four heads*:—

I. The zeal of the psalmist to serve God in God's own house; ver. 1, 2, 4, 6.

II. His complaint and expressions of grief for his absence, for his affliction, and his enemies' insults on that ground; ver. 3, 4, 7, 10.

III. His expostulation with his soul for its diffidence, ver. 5, 6; and again with God for his desertion, ver. 9.

IV. His faith and confidence in God's promises; ver. 5, 8, 11.

I. 1. He begins with an expression of his grief for his exile from the ordinances of God, and the assemblies of his people. And he sets forth his zeal and longing desire under the expressive similitude of a hard-hunted and thirsty stag: "As the hart panteth," &c.; ver. 1, 2.

2. He shows the state he was in. 1. "My tears have been my meat day and night;" ver 3. 2. And the cause was the bitter sarcasm of his enemies: "Where is now thy God?" Where is thy Protector? him in whom thou trustest?

II. That which added to his grief was that which gave occasion to this sarcasm, his banishment from the sanctuary.

1. When I remember these things, my absence, their insults, I pour out my heart to myself; *tear* follows *tear*, and one complaint suceeeds to another.

2. And much reason I have to grieve when I compare my present with my former condition. Formerly "I went with the multitude to the house of God,—with the voice of joy and praise," &c. I had *gone*; *now* I *cannot* and *must not go*.

III. Hitherto he had expressed his zeal, his sorrow, and his complaints, with their causes. These put his soul in a sad condition; and thus he expostulates with himself:—

1. Blaming himself for his weakness and diffidence: "Why art thou cast down, O my soul," &c.

2. Then presently fortifies himself in God's promises: "Hope thou in God, for I shall yet praise him," &c.

In all which is described the combat that a good man has when he is in heaviness through manifold temptation, and finds great difficulty to struggle between hope and despair; but at last conquers by faith, and inherits the promises.

3. But his conflict is not yet over; he exclaims again, and still more affectingly, "O my God, my soul is cast down." Of which he assigns two causes:—

1. That though he was ready to remember and serve God, yet he was forced to do it in an improper place. He remembered the pleasant *land of Palestine*, the stately *mountains of Hermon*, and the *little hill of Sion*: but *there* he could not worship; he was in an enemy's country, and in captivity in that country.

2. The greatness and continual succession of his troubles: "Deep calleth unto deep." Calamity on calamity, one trial on the heels of another; so that he might well say, "All thy waves and thy billows are gone over me."

3. And yet he despairs not, he encourages himself in the Lord: "Yet the Lord will command his loving-kindness," &c. 1. "His song shall be with me." 2. "And my prayer unto the God of my life."

IV. On which he grows more confident and courageous, and again expostulates, not now with his *soul*, as before, but with his God: "I will say unto God my rock."

1. "Why hast thou forgotten me?"

2. "Why go I mourning because of the oppression of the enemy?"

3. Why am I wounded with grief, "as with a sword in my bones," while they use the sarcasm, "Where is now thy God?"

But in the conclusion, after all his complaints and expostulations, he gains a full assurance of God's favour and protection.

1. Chiding himself for his discontent and diffidence: "Why art thou cast down?"

2. Then he encourages his heart in God's goodness and faithfulness: "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."

The *forty-third* is most probably a part of this Psalm: they should be read and expounded together, as the subject is not complete in either, taken as separate Psalms. See, therefore, on the following.

PSALM XLIII.

The psalmist begs God to take his part against his enemies, 1, 2; *to send his light and truth to guide him to the tabernacle*, 3; *promises, if brought thither, to be faithful in the Divine service*, 4; *chides himself for despondency, and takes courage*, 5.

JUDGE [a] me, O God, and [b] plead my cause against an [c] ungodly nation: O deliver me [d] from the deceitful and unjust man.

2 For thou *art* the God of [e] my strength: why dost thou cast me off? [f] why go I mourning because of the oppression of the enemy?

[a] Psa. xxvi. 1; xxxv. 24.——[b] Psa. xxxv. 1.——[c] Or, *unmerciful*.

[d] Heb. *from a man of deceit and iniquity*.——[e] Psa. xxviii 7.
[f] Psa. xlii. 9.

NOTES ON PSALM XLIII.

There is no *title* to this Psalm in the *Hebrew*, nor in the *Chaldee*. The *Syriac* says it was composed "by David when Jonathan told him that Saul intended to slay him." The *Arabic* says of this, as of the preceding, that it is a *prayer for the backsliding Jews*. It is most evidently on the same subject with the *forty-second* Psalm, had the same author or authors, and contains the remaining part of the complaint of the captive Jews in Babylon. It is written as a part of

3 [g] O send out thy light and thy truth: let them lead me; let them bring me unto [h] thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God [i] my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5 [k] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

[g] Psa. xl. 11; lvii. 3.——[h] Psa. iii. 4.

[i] Heb. *the gladness of my joy.*——[k] Psa. xlii. 5, 11.

the *forty-second* Psalm in *forty-six* of *Kennicott's* and *De Rossi's* MSS.

Verse 1. *Judge me, O God, and plead my cause*] ריבה ריבי *ribah ribi*, a forensic term, properly enough translated, *plead my cause, be my counsellor and advocate.*

Ungodly nation] The Babylonians; the impious, perfidious, wicked, and deceitful Babylonians.

The deceitful and unjust man.] Nebuchadnezzar.

Verse 2. *For thou* art *the God of my strength*] The psalmist speaks here, as in other places, in the person of the whole Israelitish people then captive in Babylon. We still acknowledge thee for our God. *Why are we cast off?* Now that we are humbled and penitent, why are we not enlarged? Why are we not saved from this oppression of the Babylonians?

Verse 3. *O send out thy light and thy truth*] We are in *darkness* and *distress*, O send *light* and *prosperity*; we look for the fulfilment of thy *promises*; O send forth thy *truth*. Let thy *light* guide me to thy *holy hill*, to the country of my fathers; let thy *truth* lead me to thy tabernacles, there to worship thee in *spirit* and in *truth*.

Verse 4. *Then will I go unto the altar*] When thy *light*—a *favourable turn in our affairs*, leads us to the land of our fathers, and thy *truth*—the *fulfilment of thy gracious promises*, has placed us again at the door of thy tabernacles, then will we go to *thy altar*, and joyfully offer those sacrifices and offerings which thy law requires, and rejoice in thee with exceeding great joy.

Verse 5. *Why art thou cast down*] Though our deliverance be delayed, God has not forgotten to be gracious. The vision, the prophetic declaration relative to our captivity, was for an appointed time. Though it appear to tarry, we must wait for it. In the end it will come, and will not tarry; why then should we be discouraged? Let us still continue to trust in God, for we *shall yet praise him* for the fullest proofs of his approbation in a great outpouring of his benedictions.

Analysis of the Forty-third Psalm.

This Psalm, which is of the same nature with the former, and properly a part or continuation of it, contains *two* chief things:—

I. A *petition*, which is double. 1. One in the *first* verse. 2. The other in the *fourth* verse.

II. A *comfortable apostrophe* to his own soul, ver. 5.

First, He petitions God,—

1. That, being *righteous*, he would be his Judge: "Judge me, O Lord."

2. That, being *merciful*, he would plead his cause: "Plead my cause."

3. That, being *almighty*, he would deliver him: "Deliver me," ver. 1.

For this petition he assigns *two* reasons:—

1. The unmerciful disposition of his enemies. 1. They were a factious, bloody, inhuman people: "Plead my cause against an ungodly nation," גוי לא חסיד *goi lo chasid*, "a people without mercy." 2. They were men of deceit and iniquity: "Deliver me from the deceitful and unjust man," ver. 1.

2. The other reason he draws from the nature of God, and his relation to him: "For thou art the God of my strength." Thou hast promised to defend me. On this he expostulates: 1. "Why hast thou cast me off?" For so, to the eye of sense, it at present appears. 2. "Why go I mourning, because of the oppression of the enemy?" ver. 2.

Secondly, The second part of his petition is, that he may be restored to God's favour, and brought back to his own country, ver. 3.

1. "O send forth thy light and thy truth," the light of thy favour and countenance, and make thy promises true to me: "Let them lead me," ver. 3.

2. "Let them guide me;"—whither? To dignity and honours? No, I ask not those: I ask to be guided to thy holy hill and tabernacles, where I may enjoy the exercises of piety in thy pure worship, ver. 3.

Thirdly, That he might the better move God to hear his petition, he does as good as *vow* that he would be thankful, and make it known how good God had been to him.

1. "Then will I go unto the altar of God, my exceeding joy." The joy and content he would take in this should not be of an ordinary kind.

2. "Yea, upon the harp will I praise thee, O God." His joy should be expressed outwardly by a Psalm, doubtless composed for the occasion; the singing of which should be accompanied by the *harp*, or such instruments of music as were *then* commonly used in the Divine worship.

The petitions being ended, and now confident of audience and favour, he thus addresses his heavy and mournful heart, as in the former Psalm: 1. Chiding himself. 2. Encouraging himself.

1. "Why art thou cast down, O my soul! and why art thou disquieted within me!" Chiding.

2. "Hope in God: for I shall yet praise him, who is the health of my countenance, and my God." Encouraging. See notes and analysis of the preceding Psalm.

PSALM XLIV.

The psalmist recounts the mercies of God; shows to his people how God in ancient times gave them the victory over all their enemies, 1–8; points out their present miserable state, 9–16; asserts that they have not apostatized, and appeals to God for the truth of his assertion, 17–22; and calls upon the Lord for deliverance from their enemies, 23–26.

IX. DAY. MORNING PRAYER.

To the chief Musician for the sons of Korah, Maschil.

WE have heard with our ears, O God, [a] our fathers have told us, *what* work thou didst in their days, in the times of old.

2 *How* [b] thou didst drive out the heathen with thy hand, and plantedst them: *how* thou didst afflict the people, and cast them out.

3 For [c] they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, [d] because thou hadst a favour unto them.

4 [e] Thou art my King, O God: command deliverances for Jacob.

5 Through thee [f] will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For [g] I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and [h] hast put them to shame that hated us.

8 [i] In God we boast all the day long, and praise thy name for ever. Selah.

9 But [k] thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to [l] turn back from the enemy: and they which hate us spoil for themselves.

11 [m] Thou hast given us [n] like sheep *appointed* for meat; and hast [o] scattered us among the heathen.

[a] Exod. xii. 26, 27; Psa. lxxviii. 3.——[b] Exod. xv. 17; Deut. vii. 1; Psa. lxxviii. 55; lxxx. 8.——[c] Deut. viii. 17; Josh. xxiv. 12.——[d] Deut. iv. 37; vii. 7, 8.——[e] Psa. lxxiv. 12.——[f] Dan. viii. 4.——[g] Psa. xxxiii. 16; Hos. i. 7.——[h] Psa. xl. 14.

[i] Psa. xxxiv. 2; Jer. ix. 24; Rom. ii. 17.——[k] Psa. lx. 1, 10; lxxiv. 1; lxxxviii. 14; lxxxix. 38; cviii. 11.——[l] Lev. xxvi. 17; Deut. xxviii. 25; Josh. vii. 8, 12.——[m] Rom. viii. 36.——[n] Heb. *as sheep of meat.*——[o] Deut. iv. 27; xxviii. 64; Psa. lx. 1.

NOTES ON PSALM XLIV.

The *title* here is the same as that in Psa. xlii.; which see. The *Syriac* says it was "A Psalm of the sons of Korah, which the people and Moses sung at Horeb." Such titles are fancies to which no credit should be attached. Like the preceding, it appears to belong to the time of the *captivity*.

Verse 1. *We have heard with our ears*] The psalmist begins with recounting the marvellous interpositions of God in behalf of the Jewish people, that he might the better strengthen his confidence, and form a ground on which to build his expectation of additional help.

Verse 2. *Thou didst drive out the heathen*] The Canaanites were as a bad tree planted in a good soil, and bringing forth bad fruit with great luxuriance. God plucked up this bad tree from the roots, and in its place planted the Hebrews as a good tree, a good vine, and caused them to take root, and fill the land.

Verse 3. *For they got not the land*] Neither by their valour, nor cunning, nor for their merit; yet, they were obliged to fight. But how did they conquer? By the right hand of the Lord, and by his arm; by his strength alone, and the *light of his countenance*—his favour most manifestly shown unto them.

Verse 4. *Thou art my king*] What thou wert to *them*, be to *us*. We believe in thee as they did; we have sinned and are in captivity, but we repent and turn unto thee; command, therefore, deliverances to Jacob, for we are the descendants of him in whose behalf thou hast wrought such wonders.

Verse 5. *Through thee will we push down*] *Through thy* WORD, במימרא *bemeimra*, "Thy substantial Word." —*Chaldee*. If thou be with us, who can be successfully against us? Literally, "We will toss them in the air with our horn;" a metaphor taken from an ox or bull tossing the dogs into the air which attack him.

Through thy name] Jehovah; the infinite, the omnipotent, the eternal Being; whose power none is able to resist.

Verse 6. *I will not trust in my bow*] As he is speaking of what God had already done for his forefathers, these words should be read in the *past* tense: "We have not trusted," &c.

Verse 8. *In God we boast*] We have told the heathen how great and powerful our God is. If thou do not deliver us by thy mighty power, they will not believe our report, but consider that we are held in bondage by the superior strength of their gods.

Verse 9. *But thou hast cast off*] Our enemies have dominion over us.

And goest not forth with our armies.] Were we to attempt to muster our several tribes, and form a *host*, like our fathers when they came out of Egypt, thou wouldst not accompany us as thou didst them: the horses and chariots of the Babylonians would soon overtake and destroy us.

Verse 10. *Thou makest us to turn back*] This thou didst: and our enemies, profiting by the occasion, finding our strength was departed from us, made us an easy prey, captivated our persons, and spoiled us of our property.

Verse 11. *And hast scattered us among the heathen.*] This most evidently alludes to the captivity.

12 [p] Thou sellest thy people [q] for nought, and dost not increase *thy wealth* by their price.

13 [r] Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 [s] Thou makest us a byword among the heathen, [t] a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; [u] by reason of the enemy and avenger.

17 [v] All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, [w] neither have our [x] steps declined from thy way.

19 Though thou hast sore broken us in [y] the place of dragons, and covered us [z] with the shadow of death.

20 If we have forgotten the name of our God, or [a] stretched out our hands to a strange god;

21 [b] Shall not God search this out? for he knoweth the secrets of the heart.

22 [c] Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 [d] Awake, why sleepest thou, O LORD? arise, [e] cast *us* not off for ever.

24 [f] Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For [g] our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise [h] for our help, and redeem us for thy mercies' sake.

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[p] Isa. lii. 3, 4; Jer. xv. 13.——[q] Heb. *without riches.*——[r] Deut. xxviii. 37; Psa. lxxix. 4; lxxx. 6.——[s] Jer. xxiv. 9.——[t] 2 Kings xix. 21; Job xvi. 4; Psa. xxii. 7.——[u] Psa. viii. 2.——[v] Dan. ix. 13.——[w] Job xxiii. 11; Psalm cxix. 51, 157.——[x] Or, *goings.*

[y] Isa. xxxiv. 13; xxxv. 7.——[z] Psa. xxiii. 4.——[a] Job xi. 13; Psa. lxviii. 31.——[b] Job xxxi. 14; Psa. cxxxix. 1; Jer. xvii. 10. [c] Rom. viii. 36.——[d] Psa. vii. 6; xxxv. 23; lix. 4, 5; lxxviii. 65. [e] Ver. 9.——[f] Job xiii. 24; Psa. xiii. 1; lxxxviii. 14.——[g] Psa. cxix. 25.——[h] Heb. *a help for us.*

From the successful wars of the kings of Assyria and Chaldea against the kings of Israel and Judah, and the dispersion of the tribes under Tiglath-pileser, Shalmaneser, and Nebuchadnezzar, Jews have been found in every province of the east; there they settled, and there their successors may be found to the present day.

Verse 12. *Thou sellest thy people for nought*] An allusion to the mode of disposing of slaves by their proprietors or sovereigns. Instead of seeking profit, thou hast made us a present to our enemies.

Verse 14. *Thou makest us a byword*] We are evidently abandoned by thee, and are become so very miserable in consequence, that we are a proverb among the people: "See the Hebrews! *see their misery and wretchedness! see how low the wrath of God has brought down an offending people!*" And the worst curse that can be imprecated against a wicked nation is: "*Mayest thou become as wretched as the Jews;*" or as the old *Psalter:* "**Thou has sett us reprove til our neghburs: scornyng and hethyng til tha that er in our umgang.** That es, gref, tourment that es of our neghburs, and that hethyng es noght sone gave or passand, that we suffer of tha, that er al aboute us. When men sais *so byfal ye, als byfel him.*"

Verse 17. *Yet have we not forgotten thee*] These are bold words; but they must be understood in a qualified sense. We have not *apostatized* from thee; we have not *fallen into idolatry.* And this was strictly true: the charge of idolatry could never be brought against the Jewish nation from the time of the captivity, with sufficient evidence to support it.

Verse 19. *Thou hast sore broken us in the place of dragons*] Thou hast delivered us into the hands of a fierce, cruel, and murderous people. We, as a people, are in a similar state to one who has strayed into a wilderness, where there are no human inhabitants; who hears nothing round about him but the hissing of serpents, the howling of beasts of prey, and the terrible roaring of the lion; and who expects every moment to be devoured.

Verse 20. *If we have forgotten the name of our God*] That name, יהוה *Yehovah*, by which the true God was particularly distinguished, and which implied the exclusion of all other objects of adoration.

Or stretched out our hands] Made supplication; offered prayer or adoration to any *strange god*—a god that we had not known, nor had been acknowledged by our fathers. It has already been remarked, that from the time of the Babylonish captivity the Jews never relapsed into idolatry.

It was customary among the ancients, while praying, to *stretch out their hands* towards the *heavens*, or the *image* they were worshipping, as if they expected to *receive* the favour they were asking.

Verse 21. *Shall not God search this out?*] We confidently appeal to the true God, the searcher of hearts, for the truth of this statement.

Verse 22. *For thy sake are we killed all the day long*] Because of our attachment to thee and to thy religion, we are exposed to continual death; and some of us fall a daily sacrifice to the persecuting spirit of our enemies, and we all carry our lives continually in our hands. In the same state were the primitive Christians; and St. Paul applies these words to their case, Rom. viii. 36.

Verse 23. *Awake, why sleepest thou, O Lord?*] That is, Why dost thou appear as one asleep, who is regardless of the safety of his friends. This is a *freedom of speech* which can only be allowed to inspired men; and in their mouths it is always to be *figuratively* understood.

Verse 24. *Wherefore hidest thou thy face*] Show us the cause why thou withdrawest from us the testimony of thy approbation.

Verse 25. *Our soul is bowed down*] Our life is drawing near to the grave. If thou delay to help us, we shall become extinct.

Verse 26. *Arise for our help*] Show forth thy power in delivering us from the hands of our enemies.

Redeem us] Ransom us from our thraldom.

For thy mercies' sake.] לְמַעַן חסדך *lemaan chasdecha, On account of thy mercy.* That we may have that proper view of thy mercy which we should have, and that we may magnify it as we ought to do, redeem us. The Vulgate has, Redime nos, propter nomen tuum, "Redeem us on account of thy name;" which the old *Psalter* thus paraphrases: "Help us in ryghtwysness, and by us, (buy,) that es, delyver us, that we be withouten drede; and al this for thi name Jehsu; noght for oure merite."

Analysis of the Forty-fourth Psalm.

In this Psalm are livelily expressed the sufferings, the complaints, the assurances, the petitions which are offered to God by good men, who suffer, together with others, in the common afflictions that God brings on his people.

The parts are *two*:—

I. A *petition* from ver. 24 to the end.

II. The *arguments* by which the petition is quickened, from ver. 1 to 24.

First, He begins with the *arguments*, of which the first is drawn from God's goodness, of which he gives in particular, his benefits and miracles done for their fathers; as if he had said, "This thou didst for them; why art thou so estranged from us?"

1. "We have heard with our ears, O God, and our fathers have told us what works thou didst in their days, and in the times of old." The particulars of which are,—

1. "How thou didst drive out the heathen," namely, the Canaanites.

2. "How thou plantedst them."

3. "How thou didst afflict the people, and cast them out," ver. 2.

II. This we acknowledge to be thy word; expressed thus:—

1. "How thou didst drive out the heathen;" negatively, by remotion of what some might imagine: "They got not the land in possession by their own sword, neither was it their own arm that helped them," ver. 3. "Not unto us, O Lord, not unto us, but unto thy name be the praise."

2. "How thou plantedst them;" positively: "For it was thy right hand and thy arm, and the light of thy countenance." A mere *gratuito*: "because thou hadst a favour unto them;" no other reason can be assigned but that, ver. 3.

3. Upon this consideration, by an apostrophe, he turns his speech to God, and sings a song of triumph, of which the strains are,—

1. An open confession: "Thou art my king, O God."

2. A petition: "Send help unto Jacob," ver. 4.

3. A confident persuasion of future victory; but still with God's help and assistance, ver. 5, 6, 7.

1. "Through thee will we push down our enemies."

2. "Through thee will we tread them under that rise up against us." All through thee; *in thy name, by thy power.*

4. An abrenunciation of his own power or arm: "For I will not trust in my bow, neither shall my sword save me."

5. A reiteration, or a second ascription of the whole victory to God: "But thou hast saved us from our enemies; thou hast put them to shame that hated us," ver. 7.

6. A grateful return of thanks; which is indeed the tribute God expects, and which we are to pay upon our deliverance: "In God we boast all the day long, and praise thy name for ever."

Secondly, The second argument by which he wings his petition is drawn from the condition which, for the present, God's people were in, before he had done wonders for their deliverance; but now he had delivered them to the will of their enemies. This would move a man to think that his good will was changed toward them: "But thou hast cast us off, and put us to shame, and goest not forth with our armies."

Of which the consequences are many and grievous, although we acknowledge that all is from thee, and comes from thy hand and permission.

1. The *first* is: "Thou makest us to turn back from the enemy," ver. 10.

2. The *second*, We become a prey: "They which hate us spoil for themselves," ver. 10.

3. The *third*, We are devoured: "Thou hast given us as sheep appointed for meat;" killed cruelly, and when they please, ver. 11.

4. The *fourth*, We are driven from our country, and made to dwell where they will plant us: "Thou hast scattered us among the heathen;" (inter gentes:) and that is a great discomfort, to live among people *without God in the world.*

5. The *fifth*, We are become slaves, sold and bought as beasts; and that for any price, upon any exchange: "Thou sellest thy people for nought, and dost not increase thy wealth by their price," ver. 12; puts them off as worthless things.

6. The *sixth*, We are made a scorn, a mock; and to whom? To our enemies: but that might be borne; but even to our friends and neighbours: "Thou makest us a reproach to our neighbours, a scorn and derision to them that are round about us."

And this he amplifies,—

1. From the circumstance that they are a proverb of reproach: "Thou makest us a byword among the heathen."

That in scorn any one that would used a scornful gesture toward them: "We are become a shaking of the head among the people."

3. That this insulting is continual: "My confusion is daily before me."

4. It is superlative; shame so great that he had not what to say to it: "The shame of my face hath covered me."

5. It is public; their words and gestures are not concealed; they speak out what they please: "Ashamed I am for the voice of him that reproacheth and blasphemeth; for the enemy and avenger."

Thirdly, And yet he useth a third argument, that the petition may be the more grateful, and more easily

granted; drawn from the constancy and perseverance of God's people in the profession of the truth, notwithstanding this heavy loss, persecution, and affliction: "All this is come upon us;"—thus we are oppressed, devoured, banished, sold, derided; *yet* we continue to be thy servants still, we retain our faith, hope, service.

1. *We have not forgotten thee*, not forgotten thou art our God. We acknowledge no idols.

2. *We have not dealt falsely in thy covenant.* We have not juggled in thy service, dealing with any side for our advantage, renouncing our integrity.

3. *Our heart is not turned back.* Our heart is upright, not turned back to the idols our fathers worshipped.

4. *Our steps are not gone out of thy way.* Slip we may, but not revolt; no, not though great calamities are come upon us. 1. *Broken.* 2. *Broken in the place of dragons*, i. e., enemies fierce as dragons. 3. *Though covered with the shadow of death.* Now, that all this is true we call our God to witness, who knoweth the very secrets of the heart, and is able to revenge it: "We have not forgotten the name of our God, or stretched out our hands," &c. "Shall not God search it out? for he knows the very secret of the heart."

Fourthly. But the last argument is more pressing than the other three. It is not for any thing we have done to those that oppress us, that we are thus persecuted by them; it is for thee, it is because we profess thy name, and rise up in defence of thy truth: "Yea, for thy sake are we killed all the day long; for thy sake are we counted as sheep for the slaughter." The sum then is: Since thou hast been a good God to our fathers; since we suffered great things under bitter tyrants; since, notwithstanding all our sufferings, we are constant to thy truth; since these our sufferings are for thee, *for thy sake*, thy truth; therefore *awake, arise, help us*, for upon these grounds he commences his petition.

II. This is the *second* part of the Psalm, which begins at ver. 23, and continues to the end, in which petition there are these degrees:—

1. That God, who to flesh and blood, in the calamities of his Church, seems to sleep, would awake and put an end to their trouble: "Awake, why sleepest thou, O Lord," ver. 23.

2. That he would arise and judge their cause, and not seem to neglect them as abjects: "Arise, cast us not off for ever," ver. 23.

3. That he would show them some favour, and not seem to forget their miseries: "Wherefore hidest thou thy face, and forgettest our affliction and oppression?"

4. *Lastly*, That he would be their helper, and actually deliver them: "Arise for our help, and redeem us for thy mercies' sake."

And that this petition might be the sooner and more readily granted, he briefly repeats the second argument: "For our soul is bowed down to the dust, our belly cleaveth to the earth," ver. 25. Brought we are as low as low may be, even to the dust, to death, to the grave.

PSALM XLV.

The contents of this Psalm are generally summed up thus: The majesty and grace of Christ's kingdom; or an epithalamium of Jesus Christ and the Christian Church; the duty of this Church, and its privileges. The Psalm contains a magnificent description of the beauty, ornaments, valour, justice, and truth of the Divine Bridegroom; the beauty, magnificence, and riches of the bride, who was to become mother of a numerous and powerful posterity. The preamble is found in the title and verse 1. *The description and character of the Bridegroom*, 2–9. *The address to the bride by her companions*, 10–15. *A prediction of her numerous and glorious descendants*, 16, 17.

To the chief Musician [a] upon Shoshannim, for the sons of Korah, [b] Maschil, A Song of loves.

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MY heart [c] is inditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

A. M. cir. 2996. B. C. cir. 1008. Salomonis, Reg. Israelitarum, cir. annum 8.

2 Thou art fairer than the children of men: [d] grace is poured into thy lips: therefore God hath blessed thee for ever.

[a] Psa. lxix., lxxx. title.——[b] Or, *of instruction.*

[c] Heb. *boileth* or *bubbleth up.*——[d] Luke iv. 22.

NOTES ON PSALM XLV.

The title is nearly the same with that of Psalm lxix. and lxxx. "To the chief musician, *or master of the band of those who played* on the six-stringed instruments, giving instruction, for the sons of Korah; a song of loves, *or amatory ode*; or a song of the beloved maids." The *Vulgate* and *Septuagint* have, *For those who shall be changed*, or brought into another state, which some have interpreted as relating to the *resurrection of the just*; but if I could persuade myself that the title came by Divine inspiration, I would say it more properly belonged to the calling and conversion of the Gentiles, and bringing them over from idolatry to the worship of the true God. By some the word שׁשַׁנִּים *shoshannim*, is translated *lilies*; and a world of labour has been spent to prove that these *lilies* mean the saints, Jesus Christ himself, and the Divine light which is a banner to them that fear him. I cannot believe that any such meaning is intended, and, consequently, I cannot attempt to interpret the

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3 Gird thy [e] sword upon *thy* thigh, [f] O *most* mighty, with thy glory and thy majesty.

4 [g] And in thy majesty [h] ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

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[e] Isa. xlix. 2; Heb. iv. 12; Rev. i. 16; xix. 15.

[f] Isa. ix. 6.——[g] Rev. vi. 2.——[h] Heb. *prosper thou, ride thou.*

Psalm after this model. I believe it to be an epithalamium, or nuptial song, which primarily respected Solomon's marriage with the daughter of Pharaoh; and that it probably has a prophetic reference to the conversion of the Gentiles, and the final aggrandisement of the Christian Church.

Verse 1. *My heart is inditing a good matter*] רחש *rachash*, boileth or bubbleth up, as in the margin. It is a metaphor taken from a fountain that sends up its waters from the earth in this way. The Vulgate has *eructavit*, which is most literally translated by the old Psalter: **Mi hert ryfted gude word.** Bealcettes heopte min. *My heart belcheth.*—Anglo-Saxon.

I speak of the things which I have made touching the king] אמר אני מעשי למלך, literally, "I dedicate my work unto the king." Or, as the old *Psalter*, **I say my werkes til the kyng.** This was the general custom of the Asiatic poets. They repeated their works before princes and honourable men; and especially those parts in which there was either a direct or constructive compliment to the great man. Virgil is reported to have read a part of his Æneid before Augustus, who was so pleased with it that he ordered *ten* sestertia to be given him for every line. And the famous Persian poet Ferdusi read a part of his Shah Nameh before Sultan Mahmoud, who promised him *thirty thousand* denars for the poem.

My tongue is the pen of a ready writer.] I shall compose and speak as fluently the Divine matter which is now in my heart, as the most expert scribe can write from my recitation. **My tung of maister swiftly wrytand.** "That es, my tung is pen of the Haly Gast; and nout but als his instrument, wham he ledis als he wil. For I speke noght bot that he settis on my tung; als the pen dos noght withouten the writer. **Swyftly wrytand**, for the vertu of goddes inspiracioun is noght for to thynk with mons study, that he schewes til other of the purete of heven; that es sone for to com that he wrytes.—Old *Psalter*.

Verse 2. *Thou art fairer than the children of men*] By whom are these words spoken? As this is a regular epithalamium, we are to consider that the bride and bridegroom have compliments paid them by those called the friends of the bridegroom, and the companions or maids of the bride. But it seems that the whole Psalm, except the first verse, was spoken by those who are called in the title ידידת *yedidoth*, the *beloved maids*, or *female companions*, who begin with his perfections, and then describe hers. And afterwards there is a prophetical declaration concerning his issue. We may, therefore, consider that what is spoken here is spoken by companions of the bride, or what are called *yedidoth* in the *title*. It would be unauthenticated to say Solomon was the most beautiful man in the universe; but to the perfections of the Lord Jesus they may be safely applied.

Grace is poured into thy lips] This probably refers to his speech, or the gracious words which he spoke. Solomon was renowned for wisdom, and especially the wisdom of his conversation. The queen of Sheba came from the uttermost parts of the land to hear the wisdom of Solomon; and so far did she find him exceeding all his fame, that she said *one half had not been told her:* but behold, *a greater than Solomon is here. No man ever spoke like this man*, his enemies themselves being judges.

God hath blessed thee for ever.] This, I am afraid, could in no sense be ever spoken of Solomon; but of the man Christ Jesus it is strictly true.

Verse 3. *Gird thy sword upon* thy *thigh, O* most *mighty*] This clause should be translated, *O hero, gird thy sword upon thy thigh!* This, I think, cannot be spoken of Solomon. He was not a warlike prince: he never did any feats of arms. It has been said he would have been a warrior, if he had had enemies; it might have been so: but the words more properly apply to Christ, who is King of kings, and Lord of lords; whose sword with two edges, proceeding from his mouth, cuts all his adversaries to pieces.

With thy glory and thy majesty.] Be as warlike as thou art glorious and majestic. Solomon's court was splendid, and his person was majestic. These words may be well said of him. But the majesty and glory of Christ are above all: he is higher than all the kings of the earth; and has a name above every name; and at it every knee shall bend, and every tongue confess.

Verse 4. *In thy majesty ride prosperously*] These words cannot be spoken of Solomon; they are true only of Christ. His *riding* is the prosperous progress of his Gospel over the earth. He uses no sword but the sword of the Spirit; and what religion, system of truth, pretended or real, ever made such progress as the religion of Christ has done, without one sword being ever drawn to propagate it from the first introduction of Christianity to the present time! His Gospel is TRUTH, proclaiming HUMILITY, ענוה *anvah*, and RIGHTEOUSNESS. This, indeed, is the *sum* of the Gospel; and an *epitome* of its operations in the hearts of men. 1. The Gospel is a revelation of *eternal* TRUTH, in opposition to all *false* systems of religion, and to all *figurative* and *ceremonial representations* of the true religion. It is *truth* concerning GOD, his NATURE, and his WORKS. It is *truth* concerning MAN, his ORIGIN, his INTENTS, his DUTIES, and his END. It is truth in what it says concerning the *natural*, the *moral*, and the *invisible world*. 2. It teaches the doctrine of *meekness* or HUMILITY; opposes *pride* and *vain glory*; strips man of his *assumed merits*; proclaims and enforces the *necessity* of *humiliation* or *repentance* because of sin, *humiliation* under the providential hand of God, and *humility* in imitation of the character of the Lord Jesus Christ throughout life. 3. The Gospel teaches RIGHTEOUSNESS: shows the nature of *sin, wrong, injustice, transgression, &c.*;

A. M. cir. 2996. B. C. cir. 1008. Salomonis, Reg. Israelitarum, cir. annum 8.

5 Thine [i] arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 [k] Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 [l] Thou lovest righteousness, and hatest wickedness; therefore [m] God, [n] thy God, [o] hath anointed thee with the oil [p] of gladness above thy fellows.

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8 [q] All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

[i] Num. xxiv. 8; 2 Sam. xxii. 15; Job vi. 4.——[k] Psa. xciii. 2; Heb. i. 8.——[l] Psa. xxxiii. 5.

[m] Or, *O God.*——[n] Isa. lxi. 1.——[o] 1 Kings i. 39, 40.——[p] Psa. xxi. 6.——[q] Cant. i. 3

works *righteousness* in the *heart*; and *directs* and *influences* to the *practice* of it in all the *actions of life*. The Gospel leads him who is under its influences to *give to all their due*; to God, to his *neighbour*, to *himself*. And it is by the propagation of *truth*, *humility*, and *righteousness*, that the earth has become so far *blessed*, and the kingdom of Christ become extended among men.

And thy right hand shall teach thee terrible things.] The *Chaldee* is different: "And the Lord will teach thee to perform terrible things by thy right hand." The *Arabic*: "And with admiration shall thy right hand direct thee." The *Septuagint*: "And thy right hand shall lead thee wonderfully." To the same purpose are the *Vulgate*, *Anglo-Saxon*, and the old *Psalter*. The meaning is, Nothing shall be able to resist thee, and the judgments which thou shalt inflict on thine enemies shall be terrible.

Verse 5. *Thine arrows* are *sharp*] The arrows here may mean the convictions produced in the hearts of men by the preaching of the Gospel. The King is God himself; his enemies are sinners of all sorts. The people, the Jews, thousands of whom were pricked in their hearts under the preaching of *Peter* and others. All *fall* before Christ; those who received the word rose again by repentance and faith; those who did not, fell down—all down!

Verse 6. *Thy throne, O God, is for ever*] כסאך אלהים עולם ועד *kisacha Elohim olam vaed*. "O God, thy throne is for ever, and eternal!" The word *Elohim* here is the very *first* term or *name* by which the Supreme God has made himself known to the children of men. See Gen. i. 1; and this very verse the apostle, Heb. i. 8, has applied to Jesus Christ. On this I shall make a very short remark, but it shall be conclusive: If the apostle did not believe Jesus Christ to be the true and eternal God, he has utterly misapplied this Scripture.

The translation in the old Psalter, and the paraphrase will, on this controverted text, be considered of some importance: Thi ſetttl God in werld of werlde: wande of ryghtyng wande of thi kyngedome. Here he loues [celebrates] God Crist of dome. Thi ſettil of demyng and of kynges pouste. God es werld of werld for al that he demes es noght chaunged and that byfalles the. for the wande that es ceptre and the governyng of thi kyngdom es wande of ryghtyng, that ryghtes croked men this es the wand of goddes evenes that ay es ryght and never croked that reules ryghtwis men and smytes wiked men. The reader will observe a blank space between the word Criſt and of dome: it is the same in the original. A word has been so carefully erased with the *scalpel* in the above place, that not a vestige of a letter is left. From the following words I should suspect it to have been kynge or lard. *Here he praises God. Christ, king of judgment.* However this may be, it is evident that this ancient commentator understood the word *God* to be applied to Christ. I have given the sentence as it is *pointed* in the original.

Verse 7. *Oil of gladness*] As an evidence that all causes of *mourning*, *sorrow*, and *death*, were at an end; as in the state of mourning the ancients did not anoint themselves.

I have mentioned above that the author of the Epistle to the Hebrews, chap. i. 8, 9, quotes verses 6, 7, of this Psalm. I shall subjoin the substance of what I have written on these verses in that place:—

"Verse 8. *Thy throne, O God, is for ever and ever.*—If this be said of the Son of God, i. e., Jesus Christ, then Jesus Christ must be God; and indeed the design of the apostle is to prove this. The words here quoted are taken from Psa. xlv. 6, 7, which the ancient Chaldee paraphrast, and the most intelligent rabbins, refer to the Messiah. On the third verse of this Psalm, 'Thou art fairer than the children of men,' the *Targum* says: 'Thy beauty, מלכא משיחא *malca Meshicha*, *O King Messiah*, is greater than the children of men.' *Aben Ezra* says: 'This Psalm speaks of David, or rather of his Son the *Messiah*, for this is his name. Ezek. xxxiv. 24: *And David my servant shall be a prince over them for ever.*' Other rabbins confirm this opinion.

"This verse is very properly considered a proof, and indeed a strong one, of the divinity of Christ; but some late versions of the New Testament have endeavoured to avoid the evidence of this proof by translating the word thus: 'God is thy throne for ever and ever;' and if this version be correct, it is certain that the text can be no proof of the doctrine. Mr. Wakefield vindicates this translation at large in his *History of Opinions*; and ὁ Θεος being the *nominative* case is supposed to be a sufficient justification of this version. In answer to this it may be stated that the *nominative* case is often used for the *vocative*, particularly by the Attics, and the whole scope of the place requires it should be so used here; and with due deference to all of a contrary opinion, the original Hebrew cannot be consistently translated any other way; כסאך אלהים עולם ועד *kisacha Elohim olam vaed*, 'Thy throne, O God, is for ever, and to eternity.' It is in both worlds, and extends over all time, and will exist through all endless duration. To this our Lord seems to refer, Matt. xxviii. 18: 'All power is given unto me, both

A. M. cir. 2996. B. C. cir. 1008. Salomonis, Reg. Israelitarum, cir. annum 8.

9 [r] Kings' daughters *were* among thy honourable women: [s] upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; [t] forget also thine own people, and thy father's house;

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[r] Cant. vi. 8.

[s] See 1 Kings ii. 9.—[t] See Deut. xxi. 13.

in HEAVEN and EARTH.' My *throne*, i. e., my *dominion*, extends from the creation to the consummation of all things. These I have made, and these I uphold; and from the end of the world, throughout eternity, I shall have the same *glory*—sovereign unlimited power and authority, which I had with the Father before the world began; John xvii. 5. I may add that none of the ancient Versions has understood it in the way contended for by those who deny the Godhead of Christ, either in the Psalm from which it is taken, or in this place where it is quoted. Aquila translates אלהים *Elohim*, by Θεε, *O God*, in the vocative case; and the Arabic adds the sign of the vocative يا *ya*, reading the place thus: كرسي يا الله الي ابد الابد *korsee yallaho ila abadilabada*, the same as in our Version. And even allowing that ὁ Θεος here is to be used as the *nominative* case, it will not make the sense contended for without adding εστι to it, a reading which is not countenanced by any *Version*, nor by any MS. yet discovered. Wielif, Coverdale, and others, understood it as the nominative, and translated it so; and yet it is evident that this nominative has the power of the vocative: **Forsothe to the sone God thi troone into the world of world: a gerde of equite the gerde of thi reume.** I give this, pointing and all, as it stands in my old MS. Bible. *Wielif* is nearly the same, but is evidently of a more modern cast: **But to the sone he seith, God thy trone is into the world of world, a gherd of equyte is the gherd of thi reume.** *Coverdale* translates it thus: 'But unto the sonne he sayeth: God, thi seate endureth for ever and ever: the cepter of thy kyngdome is a right cepter.' *Tindal* and others follow in the same way, all reading it in the *nominative* case, with the force of the *vocative*; for none of them has inserted the word εστι, *is*, because not authorized by the original; a word which the opposers of the Divinity of our Lord are obliged to *beg*, in order to support their interpretation.

"*A sceptre of righteousness.*—The sceptre, which was a sort of staff or instrument of various forms, was the ensign of government, and is here used for government itself. This the ancient Jewish writers understand also of the Messiah.

"Verse 9. *Thou hast loved righteousness.*—This is the characteristic of a just governor; he abhors and suppresses iniquity; he countenances and supports righteousness and truth.

"*Therefore God, even thy God.*—The original, διατουτου εχρισε σε, ὁ Θεος, ὁ Θεος σου, may be thus translated: 'Therefore, O God, thy God hath anointed thee.' The form of speech is nearly the same with that in the preceding verse; but the sense is sufficiently clear if we read: 'Therefore God, thy God, hath anointed thee,' &c.

"*With the oil of gladness.*—We have often had occasion to remark that anciently *kings*, *priests*, and *prophets*, were consecrated to their several offices by anointing, and that this signified the gifts and influences of the Divine Spirit. Christ, ὁ χριστος, signifies *The anointed One*, the same as the Hebrew Messiah; and he is here said to be 'anointed with the oil of gladness above his fellows.' None was ever constituted *prophet*, *priest*, and *king*, but himself: some were kings only, prophets only, and priests only; others were kings and priests, or priests and prophets, or kings and prophets; but none had ever the *three offices* in his own person but Jesus Christ; and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus he is infinitely exalted *beyond his fellows*—all that had ever borne the regal, prophetic, or sacerdotal offices.

"Some think that the word μετοχους, *fellows*, refers to *believers* who are made partakers of the same Spirit, but cannot have its infinite plenitude. The first sense seems the best. *Gladness* is used to express the *festivities* which took place on the inauguration of kings," &c.

Verse 8. *All thy garments* smell *of myrrh*] The Asiatics are very partial to perfumes; every thing with them is perfumed, and especially their garments. And the *ivory palaces* mentioned are the *wardrobes* inlaid with ivory, in which their numerous changes of raiment were deposited. *Myrrh* and *aloes* are well known; *cassia* is probably the bark or wood of the *cinnamon* tree. These with *frankincense*, *galbanum*, and other odoriferous drugs, were and are frequently used in the perfumes of the Asiatic nations.

Whereby they have made thee glad.] Referring to the effect of strong perfumes refreshing and exhilarating the spirits.

Verse 9. *Kings' daughters* were *among*] Applied to Solomon, these words have no difficulty. We know he had *three hundred* wives, *princesses*; and the mention of those here may be intended only to show how highly respected he was among the neighbouring sovereigns, when they cheerfully gave him their daughters to constitute his harem. If we apply it to Solomon's marriage with the daughter of the king of Egypt, it may signify no more than the *princesses* and *ladies* of *honour* who accompanied her to the Israelitish court. Applied to *Christ*, it may signify that the Gospel, though preached particularly to the *poor*, became also the means of salvation to many of the *kings*, *queens*, and *nobles*, of the earth. The *Chaldee* interprets the *queen standing at his right hand*, by the *law*; and the *honourable women*, by the different *regions* and *countries* coming to *receive that law from his right hand*. Perhaps by *king's daughters* may be meant different regions and countries, which are represented as constituting the *families* of potentates. Whole nations shall be converted to the Christian faith; and the *queen*—the Christian Church, shall be most elegantly adorned with all the graces and good works which at once constitute and adorn the Christian character.

A. M. cir. 2996. B. C. cir. 1008. Salomonis, Reg. Israelitarum, cir. annum 8.

11 So shall the king greatly desire thy beauty: [u] for he *is* thy Lord; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* [v] the rich among the people shall entreat [w] thy favour.

13 [x] The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 [y] She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, [z] whom thou mayest make princes in all the earth.

17 [a] I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

[u] Psa. xcv. 6; Isa. liv. 5.——[v] Psa. xxii. 29; lxxii. 10; Isa. xlix. 23; lx. 3.

[w] Heb. *thy face.*——[x] Rev. xix. 7, 8.——[y] Cant. i. 4.——[z] 1 Pet. ii. 9; Rev. i. 6; v. 10; xx. 6.——[a] Mal. i. 11.

Verse 10. *Hearken, O daughter, and consider*] This is the beginning of the address by the *companions of the bride* to their mistress; after having, in the preceding verses, addressed the bridegroom; or, rather, given a description of his person, qualities, and magnificence. Suppose the daughter of Pharaoh to be intended, the words import: Thou art now become the spouse of the most magnificent monarch in the universe. To thee he must be all in all. *Forget* therefore *thy own people*—the Egyptians, and take the Israelites in their place. *Forget* also *thy father's house*; thou art now united to a new family. *So shall the king*—Solomon, *greatly desire thy beauty*—thou wilt be, in all respects, pleasing to him. And it is right thou shouldst act so; for he is now become *thy lord*—thy supreme governor. *And worship thou him*—submit thyself reverently and affectionately to all his commands.

Taken in reference to *Christ* and the *Gospel*, this is an address to the Gentiles to forsake their idolatrous customs and connexions, to embrace Christ and his Gospel in the spirit of reverence and obedience, with the promise that, if beautified with the graces of his Spirit, Christ will delight in them, and take them for his peculiar people; which has been done.

Verse 12. *The daughter of Tyre* shall be there *with a gift*] The Tyrians shall pay tribute to thy spouse, and assist him in all his grand and magnificent operations.

As, at this time, Tyre was the greatest maritime and commercial city in the world, it may be here taken as representing those places which lay on the coasts of the sea, and carried on much traffic; such as parts of Syria, Egypt, Asia Minor, Greece, Italy, France, the British isles, &c., which first received the Gospel of Christ and were the instruments of sending it to all the other nations of the earth.

Rich among the people] The most powerful and opulent empires, kingdoms, and states, shall embrace Christianity, and entreat the *favour* of its Author.

Verse 13. *The king's daughter* is *all glorious within*] This, in some sense, may be spoken of Solomon's bride, the daughter of the king of Egypt; and then the expression may refer either to the cultivation of her mind, or the ornaments and splendour of her palace. The Asiatic queens, sultanas, and begums, scarcely ever appear in public. They abide in the harem in the greatest luxury and splendour; and to this, as its literal meaning, the text may possibly refer.

Her clothing is *of wrought gold.*] Of the most costly embroidery: her palace, and her person, are decorated in the very highest state of elegance and magnificence.

Spiritually, the *king's daughter* may mean the *Christian Church* filled with the mind that was in Christ, and adorned with the graces of the Holy Spirit; while the whole of its outward conduct is pure and holy, ornamented with the works of faith and love, and always bringing forth the fruits of the Spirit.

Verse 14. *She shall be brought unto the king*] When an Asiatic princess is brought to her spouse, she is inclosed in a *palakee*, and no part of her person is visible. She is attended by her principal friends and companions, who *follow* the palakee, and the ceremony is accompanied with great *rejoicing*; and thus they *enter into* the *palace of the king.*

This part of this parabolical Psalm may refer to the glories of a future state. The Christian Church shall be brought to the KING eternal in the *great day*, adorned with the graces of the Divine Spirit; and thus shall all the redeemed of the Lord enter *into the king's palace*—into the everlasting joy of their Lord.

Verse 16. *Instead of thy fathers shall be thy children*] This is the *third* part, or prophetic declaration relative to the numerous and powerful issue of this marriage. Instead of the kindred, which thou hast left behind in Egypt, thou shalt have numerous children. This cannot refer either to Solomon, or to the daughter of Pharaoh; for there is no evidence that he ever had a child by Pharaoh's daughter; and it is very certain that Rehoboam, Solomon's successor, was not son to the daughter of Pharaoh; nor did any princes of that line ever occupy a foreign throne; nor by successive generations ever continue the remembrance of Solomon and his Egyptian queen. The *children* mentioned here are generally supposed to mean the *apostles* and their *successors in the Christian ministry*; founding Churches all over the world, by whom the Christian name becomes a memorial through all the earth.

Verse 17. *Therefore shall the people praise thee*] They shall magnify the heavenly Bridegroom, and sing the wonderful displays of his love to the Church, his spouse. And the constant use of this Psalm in the Christian Church is a literal fulfilment of the prophecy.

ANALYSIS OF THE FORTY-FIFTH PSALM.

The type of the *Messiah* is *Solomon*; of the *Church*, especially of the *Gentiles* to be espoused, *Pharaoh's daughter*.

There are *three* parts in this Psalm:—

I. A preface, ver. 1, 2.

II. The body of this Psalm contains two commendations,—

1. Of the bridegroom, from ver. 3 to 9.

2. Of the bride, from ver. 10 to 15.

III. The conclusion promissory and laudatory, ver. 16 to 17.

I. In the preface the prophet commends the subject he is to treat of,—

1. Signifying that it is *a good thing*; *good*, as speaking of the Son of God, who is the *chief good*.

2. And *good* for us; for, on our union with the Church, and Christ's union with that, depends our eternal good.

That the author of this Psalm, and the subject of it, is God; the psalmist was but the pen to write, for he was full of the Holy Ghost. Therefore, his heart was inditing, and his tongue followed the dictate of his heart, and presently became the instrument of a ready writer, viz., of the Holy Spirit: "My tongue is the pen of a ready writer."

Thus, having endeavoured to gain over his auditory, 1. By the commendation of the matter of which he is to treat, viz., that it is *good*. 2. That it tends to a good end, viz., the *honour of the King*, that is, Christ, the King of the Church: he then enters on the main business, which has two particulars.

II. 1. He turns his speech to Christ, the King, and commends him for many eminent and excellent endowments:—

1. His beauty: "Thou art fairer than the children of men."

2. His elocution: "Grace is poured into thy lips."

3. For his valour: "O hero, gird thy sword upon thy thigh."

4. For his prosperity in his kingdom: "In thy majesty ride prosperously."

5. For his just administration of public affairs. "Ride on, because of truth, meekness, and righteousness."

6. "For his battles and conquests: "Thy right hand shall teach thee terrible things. Thy arrows are sharp in the hearts of the king's enemies, whereby the people shall fall under thee."

7. For the stability and eternity of his power: "Thy throne, O God, is for ever and ever."

8. For his justice and equity: "The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest iniquity."

9. For the fulness of his gifts and graces, beyond all others: "Therefore God—hath anointed thee with the oil of gladness above thy fellows."

10. For the splendour of his apparel and buildings. "All thy garments smell of myrrh, &c., out of the ivory palaces." There is nothing we can call good, great, or excellent; nothing praiseworthy in a prince; that may not be found in this king.

2. From the bridegroom he proceeds to the bride, which here means the universal Church; whom he sets forth:—

1. By her attendants; no mean persons: *kings' daughters* and *honourable women*.

2. By her name, title, and dignity: a *queen*.

3. By her place: she *stood on the right hand*, the place of confidence and respect.

4. By her attire and vesture: *she stood in a vesture of gold of Ophir*.

In the midst of this great *encomium* he breaks off, and, by an *apostrophe*, turns his speech to the Church, lest she should forget herself in the height of her honour; giving her this good counsel:—

1. "Hearken, O daughter!" mark what Christ saith unto thee.

2. "Consider." Look about, and see what is done for thee.

3. "Incline thine ear." Be obedient.

4. "Forget thine own people, and thy father's house." Leave all for Christ; leave thy old way, old opinions, and old companions.

5. The consequence of which will be, "The king shall greatly desire thy beauty."

6. And there is the utmost reason that thou shouldst hear, and be obedient, and conformable to his will. 1. For, "He is the Lord thy God, and thou shalt worship him." 2. This will promote thy interest: "Tyre shall be there with a gift, and the rich among the people shall entreat thy favour."

This counsel and admonition being ended, he returns again to the encomium of the spouse, and commends her,—

1. For her inward virtues and endearments: "The king's daughter (that is, the Church) is all glorious within."

2. For her externals; whether doctrine, morals, offices, which are, as it were, her clothing: "It is of wrought gold."

3. For her rites and ceremonies,—they are a *needle-work* of divers colours, in divers Churches.

4. Her maids of honour, *virgins*; holy and sincere souls. Believers, pure in heart, life, and doctrine, living in every particular Church. These, *her companions, shall follow her*: 1. These shall be brought to thee (the Church) from all nations. 2. They shall be brought with joy and gladness, and enter into the king's palace. Gladly and willingly, shall they enter her courts here below, and afterwards be received to mansions in heaven.

5. For her fruitfulness. She shall have many children, good, and great. For the fathers, patriarchs, prophets, and priests, under the *Old Law*; apostles, evangelists, and their successors, under the *New*; that they may be made princes in all lands. Her officers are not contemptible.

III. The conclusion which is gratulatory. For this honour the Church would,

1. Set up a memorial to the honour of the Bridegroom: "I will make thy name to be remembered in all generations."

2. The praise of the heavenly Bridegroom shall be ever perpetuated: "Therefore, shall the people praise thee for ever and ever."

The Christian Church shall ever proclaim the name of Jesus, as the name alone in which salvation is to be found; and as the eternal Fountain of all blessings.

PSALM XLVI.

The confidence of believers in God, 1–3. *The privileges of the Church,* 4, 5; *her enemies, and her helper,* 6, 7. *God's judgments in the earth,* 8, 9. *He will be exalted among the heathen, and throughout the earth,* 10, 11.

To the chief Musician [a] for the sons of Korah, [b] a Song upon [c] Alamoth.

A. M. 3485. B. C. 519. A. U. C. 235. Anno Darii I., Regis Persarum, 6.

GOD *is* our [d] refuge and strength, [e] a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into [f] the midst of the sea;

3 [g] *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

A. M. 3485. B. C. 519. A. U. C. 235. Anno Darii I., Regis Persarum, 6.

4 *There is* [h] a river, the streams whereof shall make glad [i] the city of God, the holy *place* of the tabernacles of the Most High.

5 God *is* [k] in the midst of her; she shall not be moved: God shall help her, [l] *and that* right early.

6 [m] The heathen raged, the kingdoms were

[a] Or, *of.*——[b] Psa. xlviii., lxvi.——[c] 1 Chron. xv. 20.——[d] Psa. lxii. 7, 8; xci. 2; cxlii. 5.——[e] Deut. iv. 7; Psa. cxlv. 18.——[f] Heb. *the heart of the seas.*——[g] Psa. xciii. 3, 4; Jer. v. 22; Matt. vii. 25.——[h] See Isa. viii. 7.——[i] Psa. xlviii. 1, 8; Isa. lx. 14.

[k] Deut. xxiii. 14; Isa. xii. 6; Ezek. xliii. 7, 9; Hos. xi. 9; Joel ii. 27; Zeph. iii. 15; Zech. ii. 5, 10, 11; viii. 3.——[l] Heb. *when the morning appeareth;* see Exod. xiv. 24, 27; 2 Chron. xx. 20; Psa. xxx. 5; cxliii. 8.——[m] Psa. ii. 1.

NOTES ON PSALM XLVI.

The *title* in the *Hebrew* is, "To the chief musician for the sons of Korah; an ode upon *Alamoth*, or *concerning the virgins*:" possibly meaning a choir of *singing girls*. Some translate the word *secrets* or *mysteries*; and explain it accordingly. *Calmet* thinks it was composed by the descendants of Korah, on their return from the Babylonish captivity, when they had once more got peaceably settled in Jerusalem; and that the disturbances to which it refers were those which took place in the *Persian empire* after the death of *Cambyses*, when the *Magi* usurped the government. Many other interpretations and conjectures are given of the occasion of this fine ode. *Houbigant* thinks it was made on occasion of an *earthquake*, which he supposes took place on the *night* that all Sennacherib's army was destroyed. Dr. *Kennicott* thinks that *alamoth* means a musical instrument. All I can pretend to say about it is, that it is a very *sublime ode*; contains much consolation for the Church of God; and was given by the inspiration of his Holy Spirit.

Verse 1. *God is our refuge*] It begins abruptly, but nobly; ye may trust in whom and in what ye please: but GOD (ELOHIM) *is our refuge and strength.*

A very present help] A help found to be very powerful and effectual in straits and difficulties. The words are very emphatic: עזרה בצרות נמצא מאד *ezerah betsaroth nimtsa meod*, "He is found an exceeding, or superlative help in difficulties." Such we have found him, and therefore celebrate his praise.

Verse 2. *Therefore will not we fear*] Let what commotions will take place in the earth, we will trust in the all-powerful arm of God. Probably the *earthquake* referred to, here means *political commotions*, such as those mentioned under the title; and by *mountains*, kings or secular states may be intended.

Verse 3. Though *the waters thereof roar*] *Waters*, in prophetic language, signify people; and, generally, people in a state of political commotion, here signified by the term *roar*. And by these strong agitations of the people, the *mountains*—the secular rulers, *shake with the swelling thereof*—tremble, for fear that these popular tumults should terminate in the subversion of the state. This very people had seen all Asia in a state of war. The Persians had overturned Asia Minor, and destroyed the Babylonish empire: they had seen Babylon itself sacked and entered by the Persians; and Cyrus, its conqueror, had behaved to them as a father and deliverer. While their oppressors were destroyed, themselves were preserved, and permitted to return to their own land.

Verse 4. *There is a river, the streams whereof*] The Chaldee understands the *river*, and its *streams* or *divisions*, as pointing out various peoples who should be converted to the faith, and thus make glad the city of God, Jerusalem, by their flowing together to the worship of the true God.

But the *river* may refer to the vast Medo-Persian army and its divisions: those branches which took Babylon; and, instead of ruining and destroying the poor Jews, preserved them alive, and gave them their liberty; and thus the city of God, and the tabernacle of the Most High, were gladdened.

Verse 5. *God is in the midst of her*] God will not abandon them that trust in him; he will maintain his own cause; and, if his Church should at any time be attacked, he will help her, *and that right early*—with the utmost speed. As soon as the onset is made, God is there to resist. As by the day-break the shadows and darkness are dissipated; so by the bright rising of Jehovah, the darkness of adversity shall be scattered.

Verse 6. *The heathen raged*] There had been terrible wars on all hands, and mighty states were crushed; when the poor Jews were, by the especial favour of God, kept in peace and safety. Kingdoms were moved while they were preserved.

He uttered his voice] These words seem to refer to thunder, lightning, and earthquake. The expressions, however, may be figurative, and refer to the wars and desolations already mentioned. God gave the command; and one empire was cast down, and another was raised up.

A. M. 3485. B. C. 519. A. U. C. 235. Anno Darii I., Regis Persarum, 6.

moved: he uttered his voice, [n] the earth melted.

7 [o] The LORD of hosts *is* with us; the God of Jacob *is* [p] our refuge. Selah.

8 [q] Come, behold the works of the LORD, what desolations he hath made in the earth.

9 [r] He maketh wars to cease unto the end of the earth; [s] he breaketh the bow, and cutteth the spear in sunder; [t] he burneth the chariot in the fire.

A. M. 3485. B. C. 519. A. U. C. 235. Anno Darii I., Regis Persarum, 6.

10 Be still, and know that I *am* God: [u] I will be exalted among the heathen, I will be exalted in the earth.

11 [v] The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

[n] Josh. ii. 9, 24.——[o] Ver. 11; Num. xiv. 9; 2 Chron. xiii. 12. [p] Heb. *a high place for us*; Psa. ix. 9.

[q] Psa. lxvi. 5.——[r] Isa. ii. 4.——[s] Psa. lxxvi. 3.——[t] Ezek. xxxix. 9.——[u] Isa. ii. 11, 17.——[v] Ver. 7.

Verse 7. *The Lord of hosts is with us*] We, feeble Jews, were but a handful of men; but the *Lord of hosts*—the God of armies, was on our side. Him none could attack with hope of success, and his legions could not be overthrown.

The God of Jacob] The God who appeared to Jacob in his distress, and saved him out of all his troubles, appeared also for us his descendants, and has amply proved to us that he has not forgotten his covenant.

Verse 8. *Come, behold the works of the Lord*] See empires destroyed and regenerated; and in such a way as to show that a supernatural agency has been at work. By the hand of God alone could these great changes be effected.

Verse 9. *He maketh wars to cease*] By the death of Cambyses, and setting Darius, son of Hystaspes, upon the Persian throne, he has tranquillized the whole empire. That same God who for our unfaithfulness has delivered us into the hands of our enemies, and subjected us to a long and grievous captivity and affliction, has now turned our captivity, and raised us up the most powerful friends and protectors in the very place in which we have been enduring so great a fight of afflictions.

He breaketh the bow] He has rendered useless all the implements of war; and so profound and secure is the general tranquillity, that the *bow* may be safely *broken*, the *spear snapped asunder*, and the *chariot burnt in the fire*.

Verse 10. *Be still, and know that I* am *God*] הרפו *harpu*, *Cease* from your provocations of the Divine justice; cease from murmuring against the dispensations of his providence; cease from your labour for a season, that ye may deeply reflect on the severity and goodness of God.—severity to those who are brought down and destroyed; goodness to you who are raised up and exalted:—cease from sin and rebellion against your God; let that disgrace you no more, that ye may no more be brought into distress and desolation.

Know that I am *God*] Understand that I am the Fountain of power, wisdom, justice, goodness, and truth.

I will be exalted among the heathen] By the dispensation of punishments, the heathen shall know me to be the God of justice; by the publication of my Gospel among them, they shall know me to be the God of goodness.

I will be exalted in the earth.] I will have my salvation proclaimed in every nation, among every people, and in every tongue.

Verse 11. *The Lord of hosts is with us*] Having heard these declarations of God, the people cry out with joy and exultation, The Lord of hosts, the God of armies, is with us; we will not fear what man can do unto us.

The God of Jacob is our refuge.] He who saved our fathers will save us, and will never abandon his people in distress.

Selah.] This is a firm, lasting, unshaken, well-tried truth.

Analysis of the Forty-sixth Psalm.

Two things especially are to be considered in this Psalm:—

I. The confidence the Church has in God, ver. 1–8.

II. The exhortation to consider him as the Lord of hosts, the Punisher of the refractory and disobedient nations, often by means of *war*; and the only Giver of peace and tranquillity, ver. 8–10.

I. He begins with a maxim which is the ground of all the confidence which the people of God can have. God is our *Asylum*, or place of *refuge* to fly to; our *Strength*, *Stay*, *Munition*, on which to rely: "A very present help to deliver us in time of trouble."

From which maxim this conclusion is drawn: "therefore will we not fear;" not even in the greatest calamities, nor in the midst of the most numerous adversaries. This he expresses, first, *metaphorically*; next, in *plain terms*:—

1. Though the earth on which the Church is seated be moved or removed.

2. "Though the mountains be carried into the midst of the sea;" that is, the greatest and strongest empires and kingdoms should be ruined and overwhelmed.

3. "Though the waters roar and be troubled." Though multitudes of people threaten, and join their forces to ruin the Church.

4. "Though the mountains (i. e., kingdoms) shake with the swelling thereof." *Waters* mean people, Rev. xvii.

More plainly, for we have the interpretation of these metaphors, ver. 6: "Though the heathen raged, and the kingdoms were moved," yet we were not afraid, nor will we fear. We have a fine illustration of this bold feeling (from a consciousness of rectitude, and consequently Divine protection) from the pen of a heathen poet:—

Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solida: Neque Auster,
Dux inquieti turbidus Adriæ,
Nec fulminantis magna Jovis manus.
Si fractus illabatur orbis,
Impavidum ferient ruinæ.
HOR. Car. lib. iii., od. 3.

"The man, in conscious virtue bold,
Who dares his secret purpose hold,
Unshaken hears the crowd's tumultuous cries;
And the impetuous tyrant's angry brow defies.
Let the wild winds that rule the seas,
Tempestuous all their horrors raise;
Let Jove's dread arm with thunders rend the spheres;
Beneath the crush of worlds, undaunted he appears."
FRANCIS.

2. Of this undaunted state of mind he next descends to show the *reasons*:—

1. "There is a river," &c. The *city of God* was *Jerusalem*, the type of the *Church*; and the *holy place* of *the tabernacles* was the *temple*. The little *Shiloh*, that ran softly, watered *Jerusalem*; and the *promises* of the Gospel, that shall always flow in the Church, shall *make glad* the hearts of God's people.

2. "God is in the midst of her," to keep, to defend her; "therefore she shall not be moved," i. e., utterly removed, but "shall remain for ever."

3. "God shall help her and deliver her;" *right early*—in the proper season.

4. "He uttered his voice, and the earth melted." The hearts of the men of the earth, that exalted themselves against his Church, at the least word uttered from his mouth, *melted*—were struck with fear and terror.

5. "The Lord of hosts is with us." And even the armies of our *enemies* are at *his* command, and will fight for us whenever he pleases: "He is the Lord of all hosts."

6. "The God of Jacob is our refuge." He is our *Asylum*, and he will save us, ver. 7, 11.

II. The *second* part contains *two exhortations*:—

1. He calls on all to *behold the works of the Lord*; and he produces *two* instances worthy of observation: 1. JUDGMENT is his work, and he afflicts refractory and sinful nations by WAR: "See what desolations he hath made in the earth!" 2. PEACE is his work: "He maketh war to cease to the end of the earth."

2. Then, in the person of God, he exhorts the enemies of the Church to be quiet; for their endeavours are vain, and their rage is to no purpose: "Be still, and know that I am God."

3. And he concludes with a gracious promise, of being celebrated *among the heathen, and through the whole earth.*

PSALM XLVII.

The Gentiles are invited to celebrate the praises of God as the Sovereign of the world, 1, 2. *The Jews exult in his kindness to them*, 3, 4. *All then join to celebrate his Majesty, as reigning over the heathen, and gathering the dispersed Jews and Gentiles together into one Church*, 5–9.

IX. DAY. EVENING PRAYER.

To the chief Musician, A Psalm [a] for the sons of Korah.

A. M. 3485. B. C. 519. A. U. C. 235. Anno Darii I., Regis Persarum, 6.

O [b] CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high *is* [c] terrible; [d] *he is* a great King over all the earth.

A. M. 3485. B. C. 519. A. U. C. 235. Anno Darii I., Regis Persarum, 6.

3 [e] He shall subdue the people under us, and the nations under our feet.

4 He shall choose our [f] inheritance for us,

[a] Or, *of*.——[b] Isa. lv. 12.——[c] Deut. vii. 21; Neh. i. 5; Psa. lxxvi. 12.——[d] Mal. i. 14.——[e] Psa. xviii. 47.——[f] 1 Pet. i. 4.

NOTES ON PSALM XLVII.

The *title*, "A Psalm for the sons of Korah," has nothing remarkable in it. The Psalm was probably written about the same time with the preceding, and relates to the happy state of the Jews when returned to their own land. They renewed their praises and promises of obedience, and celebrate him for the deliverance they had received. See the *introduction* to the preceding Psalm. In a spiritual sense, it appears to relate to the *calling of the Gentiles* to be made partakers of the blessings of the Gospel with the converted Jews.

Verse 1. *O clap your hands, all ye people*] Let both Jews and Gentiles magnify the Lord: the Jews, for being *delivered* from the *Babylonish captivity*; the *Gentiles*, for being called to enter into the glorious liberty of the children of God.

Verse 2. *For the Lord most high* is *terrible*] He has insufferable majesty, and is *a great King*—the mightiest of all emperors, for he is Sovereign over the whole earth.

Verse 3. *He shall subdue the people under us*] He shall do again for us what he had done for our forefathers—give us dominion over our enemies, and establish us in our own land. I would rather read this in the *past tense*, relative to what God did for their fathers in destroying the Canaanites, and giving them the promised land for their possession, and taking the people for his own inheritance. This is also applied to the *conversion of the Gentiles*, who

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the excellency of Jacob whom he loved. Selah.

5 [g] God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 [h] For God *is* the King of all the earth: [i] sing ye praises [k] with understanding.

8 [l] God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 [m] The princes of the people are gathered together, [n] *even* the people of the God of Abraham: [o] for the shields of the earth *belong* unto God: he is [p] greatly exalted.

[g] Psa. lxviii. 24, 25.——[h] Zech. xiv. 9.——[i] 1 Cor. xiv. 15, 16. [k] Or, every one *that hath understanding.*——[l] 1 Chron. xvi. 31; Psa. xciii. 1; xcvi. 10; xcvii. 1; xcix. 1; Rev. xix. 6.

[m] Or, *The voluntary of the people are gathered* into *the people of the God of Abraham.*——[n] Rom. iv. 11, 12.——[o] Psa. lxxxix. 18. [p] Psa. cxii. 9; Isa. ii. 11, 17; xxxiii. 10; Phil. ii. 9.

on the rejection of the Jews, have become his inheritance; and whom he has chosen to inherit all those spiritual blessings typified by the sacrifices and other significant rites and ceremonies of the Jewish Church.

Verse 5. *God is gone up with a shout*] Primarily, this may refer to the rejoicing and sounding of trumpets, when the ark was lifted up to be carried on the shoulders of the Levites. But it is generally understood as a *prophetic declaration* of the *ascension of our Lord Jesus Christ*; and the *shout* may refer to the exultation of the evangelists and apostles in preaching Christ crucified, buried, risen from the dead, and ascended to heaven, ever to appear in the presence of God for us. This was the *triumph of the apostles*; and the conversion of multitudes of souls by this preaching was the *triumph of the cross of Christ.*

Verse 6. *Sing praises*] זמרו *zammeru*: this word is *four* times repeated in this short verse, and shows at once the *earnestness* and *happiness* of the people. They are the words of *exultation* and *triumph.* Feel your obligation to God; express it in thanksgiving: be thankful, be eternally thankful, to God your King.

Verse 7. *For God* is *the King of all the earth*] He is not *your* King only, but the King of the *universe.* He has no *limited* power, no *confined* dominion.

Sing ye praises with understanding] זמרו משכיל *zammeru maskil, sing an instructive song.* Let *sense* and *sound* go together. Let your *hearts* and *heads* go with your *voices. Understand* what you *sing*; and *feel* what you *understand*; and let the *song* be what will *give instruction in righteousness* to them that hear it. ꝛyngaꝺ ꝑiꝛlice, *Sing wisely.*—Anglo-Saxon. Multitudes *sing foolishly.*

Verse 8. *God reigneth over the heathen*] Though this is literally true in God's universal dominion, yet *more* is here meant. God *reigns over the heathen* when, by the preaching of the Gospel, they are brought into the Church of Christ.

God sitteth upon the throne of his holiness.] He is a holy God; he proclaims holiness. His laws are holy, he requires holiness, and his genuine *people* are all holy. The *throne of his holiness* is the *heaven of heavens*; also the *temple* at Jerusalem; and, lastly, the *hearts of the faithful.*

Verse 9. *The princes of the people are gathered together*] נדיבי עמים *nedibey ammim.* The *voluntary people*—the *princely, noble,* or *free-willed people*; those who gladly receive the word of life: those who, like the *Bereans*, were of a *noble* or *liberal disposition*; and, when they heard the Gospel, searched the Scriptures to see whether these things were so. It is a similar word which is used Psa. cx. 3; and I believe both texts speak of the same people—the *Gentiles, who gladly come unto his light*, and present themselves a *free-will offering* to the Lord.

The people of the God of Abraham] Who were Abraham's people? Not the *Jews*; the covenant was made with him while yet in *uncircumcision.* Properly speaking, the *Gentiles* are those whom he *represented*; for the covenant was made with him while yet a *Gentile*; and in his seed all the *nations*—the *Gentiles*, of the earth were to be *blessed.* The *people of the God of Abraham* are the *Gentiles*, who, receiving the Gospel, are made partakers of the *faith of Abraham*, and are his *spiritual children.* The God of Abraham has Abraham's spiritual posterity, the believing Gentiles, for his own people.

The shields of the earth belong *unto God.*] The *Septuagint* translate this οἱ κραταιοι, *the strong ones of the earth.* The *Vulgate* reads, Quoniam dii fortes terræ vehementer elevati sunt; "Because the strong gods of the earth are exceedingly exalted." These are supposed to mean *kings* and *rulers of provinces* which were present at the dedication of the temple; (for some suppose the Psalm to have been composed for this solemnity;) and that they are said here to be *greatly exalted*, because they exercised a very high degree of power over their respective districts. The words refer to something by which the inhabitants of the earth are defended; God's providence, guardian angels, &c., &c.

He is greatly exalted.] Great as secular rulers are, God is greater, and is above all; King of kings and Lord of lords; and the hearts of kings and governors are in his hand; and he turns them whithersoever he pleases.

ANALYSIS OF THE FORTY-SEVENTH PSALM.

This Psalm, under the figure of the ark being brought into the temple, foretells the ascension of Christ to heaven; who was the true ark of the covenant, and the propitiatory or mercy-seat. It contains a prophecy of Christ's kingdom, and has *two* especial parts:—

First, An invitation to sing praises to Christ.

Secondly, The reasons why we should do it.

1. The ascension of Christ is typified under the ark's ascension, ver. 1: "God is gone up with a shout; the Lord with the sound of a trumpet."

2. On which he invites the people to do now what was then done, "that we clap our hands, and sing praises." This should be done, 1. Cheerfully: "Clap your hands;" for this is a sign of inward joy, Nah. iii. 19. 2. Universally: "O clap your hands, all ye people." 3. Vocally: "Shout unto God with the voice of triumph." 4. Frequently: "Sing praises—sing praises—sing praises—sing praises," ver. 6, and again "sing praises," ver. 7. It cannot be done too frequently. 5. Knowingly and discreetly: "Sing ye praises with understanding;" know the reason why ye are to praise him.

3. Now these reasons are drawn from his *greatness* and from his *goodness*.

1. He is GREAT. 1. He is the Lord Most High; 2. He is terrible; 3. He is a great King over all the earth. All power, at his ascension, was given unto him in heaven and earth.

2. He is GOOD. 1. In collecting his Church by subduing the nations, not by the *sword*, but by his word and Spirit, by which he would subdue their iniquities, the iniquity of the *Jew* first, and then of the *Gentile*; for the law was to come out of Zion, and the word of the Lord from Jerusalem. To the discipline of that religion both were to submit; and therefore both might well be said "to be subdued to us, and brought under our feet."

2 In honouring and rewarding his Church: "He shall choose out our inheritance for us, the excellency of Jacob whom he loved."

1. His Church was his *choice*: "It is a chosen generation, a peculiar people."

2. His *heritage*; for he will dwell among them, and provide an inheritance for them; blessings on earth and glory in heaven.

3. This is "the excellency of Jacob;" of Jacob after the Spirit; the kingdom, priesthood, and all the promises made unto Jacob and the fathers being theirs.

4. The cause: "His love only—he chose—the excellency of Jacob whom he loved."

3. In the increase and amplification of his Church: "God is *now* the king of all the earth;" not of the *Jews* only, for he "reigns over the heathen" also. He "sits upon a throne of holiness;" rules by his holy word and Spirit. 1. Making them holy who were unholy. 2. They are "a willing people" also. For the princes—the volunteers, among the people, are gathered together; even the people of the God of Abraham—the Gentiles, converted and reconciled to God.

4. In protecting his Church; whether by himself, or by the *princes* he raises up; by his *providence*, or his *angels*, or all together. For the "shields of the earth belong *unto* God." Secular rulers, and ecclesiastical governors, are shields of the Church. But God is the *Head* of it, and the *Chief*: "He is greatly exalted."

PSALM XLVIII.

The ornaments and the privileges of the Church, 1–8. *The duty of God's people*, 9–14.

A Song *and* Psalm [a] for the sons of Korah.

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GREAT *is* the LORD, and greatly to be praised [b] in the city of our God, *in* the [c] mountain of his holiness.

2 [d] Beautiful for situation, [e] the joy of the whole earth, *is* Mount Zion, [f] *on* the sides of the north, [g] the city of the great King.

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[a] Or, *of*.——[b] Psa. xlvi. 4; lxxxvii. 3.——[c] Isa. ii. 2, 3; Mic. iv. 1; Zech. viii. 3.

[d] Psa. l. 2; Jer. iii. 19; Lam. ii. 15; Dan. viii. 9; xi. 16.
[e] Ezek. xx. 6.——[f] Isa. xiv. 13.——[g] Matt. v. 35

NOTES ON PSALM XLVIII.

The *title*: *A Song* and *Psalm for the sons of Korah*. To which the *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* add, *for the second day of the week*; for which I believe it would be difficult to find a meaning. It is evidently of the same complexion with the two preceding, and refers to the Jews returned from captivity; and perhaps was sung at the dedication of the second temple, in order to return thanks to the Lord for the restoration of their political state, and the re-establishment of their worship.

Verse 1. *Great is the Lord*] This verse should be joined to the last verse of the preceding Psalm, as it is a continuation of the same subject; and indeed in some of *Kennicott's* MSS. it is written as a part of the foregoing. *That* concluded with *He is greatly exalted*; *this* begins with *Great is the Lord, and greatly to be praised*; i. e., He should be praised according to his greatness; no common praise is suited to the nature and dignity of the Supreme God.

In the city of our God] That is, in the *temple*; or in Jerusalem, where the temple was situated.

The mountain of his holiness.] Mount Moriah, on which the temple was built. The ancient city of Jerusalem, which David took from the Jebusites, was on the *south* of Mount Zion, on which the temple was built, though it might be said to be more properly on Mount *Moriah*, which is one of the *hills* of which Mount Zion is composed. The temple therefore was to the *north* of the city, as the psalmist here states, ver. 2: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." But some think that it is the *city* that is said to be on the *north*, and *Reland* contends that the temple was on the *south* of the city.

Verse 2. *The joy of the whole earth*] Commentators have been greatly puzzled to show in what sense Zion, or the temple, could be said to be the *joy of the whole earth*. If we take the earth here for the *habitable globe*, there is no sense in which it ever was the

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3 God is known in her palaces for a refuge.

4 For, lo, [h] the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear [i] took hold upon them there, [k] *and* pain, as of a woman in travail.

7 Thou [l] breakest the ships of Tarshish [m] with an east wind.

8 As we have heard, so have we seen in [n] the city of the LORD of hosts, in the city of our God: God will [o] establish it for ever. Selah.

9 We have thought of [p] thy loving-kindness, O God, in the midst of thy temple.

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10 According to [q] thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 [r] Mark ye well her bulwarks, [s] consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* [t] our God for ever and ever: he will [u] be our guide *even* unto death.

[h] 2 Sam. x. 6, 14, 16, 18, 19.——[i] Exod. xv. 15.——[k] Hos. xiii. 13.——[l] Ezek. xxvii. 26.——[m] Jer. xviii. 17.——[n] Ver. 1, 2. [o] Isa. ii. 2; Mic. iv. 1.——[p] Psa. xxvi. 3; xl. 10.

[q] Deut. xxviii. 58; Josh. vii. 9; Psa. cxiii. 3; Mal. i. 11, 14. [r] Heb. *Set your heart to her bulwarks.*——[s] Or, *raise up.*——[t] Psa. xlviii. 14; lxxvii. 13; xcv. 7.——[u] Isa. lviii. 11.

joy of the whole earth; but if we take כל הארץ *col haarets*, as signifying the *whole of this land*, (and it has no other meaning,) the assertion is plain and easy to be understood, for the temple was considered the *ornament* and *glory* of the whole *land* of Judea.

Verse 3. *God is known in her palaces for a refuge.*] All those who worship there in spirit and truth, find God for their refuge. But the words may be understood: God is known for the defence of her palaces; and with this view of the subject agree *the three* following verses.

Verse 4. *For, lo, the kings were assembled*] Many of the neighbouring potentates, at different times, envied the prosperity of the Jewish nation, and coveted the riches of the temple; but they had no power against it till the cup of Jewish transgression was full. In vain did they *assemble*—confederate, and invade the land. *Saw it*—reconnoitered the place; *marvelled* at its excellence and strength, for *they were troubled*—struck with fear; *hasted away* for fear of destruction, for *fear took hold on them* as pains seize on a *woman in travail.* Those who came to destroy were glad to make their own escape.

Verse 7. *Thou breakest the ships of Tarshish*] *Calmet* thinks this may refer to the discomfiture of *Cambyses*, who came to destroy the land of Judea. "This is apparently," says he, "the same *tempest* which struck dismay into the land-forces of Cambyses, and wrecked his fleet which was on the coasts of the Mediterranean sea, opposite to his army near the port of *Acco*, or the *Ptolemais*; for Cambyses had his quarters at *Ecbatane*, at the foot of Mount Carmel; and his army was encamped in the valley of Jezreel." *Ships of Tarshish* he conjectures to have been large stout vessels, capable of making the voyage of *Tarsus*, in Cilicia.

Verse 8. *As we have heard, so have we seen*] Our fathers have declared what mighty works thou didst in their time; and we have seen the same. God has often interposed and afforded us a most miraculous defence. So it was when they were invaded by the Assyrians, Syrians, Egyptians, Babylonians, Persians, and the Greeks under Alexander.

The city of the Lord of hosts] His *hosts* defended the city, and it was known to be *the city of the great King.*

God will establish it for ever.] This must refer to the true temple, the Christian Church, of which the Jewish Church was a type. The *type* perished, but the *antitype* remained, and will remain till time shall be no more.

Selah.] So be it; and so it will be for evermore.

Verse 9. *We have thought of thy loving-kindness*] We went to thy temple to worship thee; we meditated on thy goodness; we waited for a display of it; and the panic that in the first instance struck *us*, was transferred to our *enemies*; and *fear took hold upon them, they marvelled, were troubled*, and *hasted away.*

Verse 10. *According to thy name*] As far as thou art known, so far art thou praised; and where thou art known, thou *wilt* have praise to the end of the earth. And why? "Thy right hand is full of righteousness." Thou art continually dispensing thy blessings to the children of men.

Verse 11. *Let Mount Zion rejoice*] The temple is restored in majesty, which was threatened with total destruction; it is again repaired.

Let the daughters of Judah be glad] That thou hast turned her captivity, and poured out thy judgments upon her oppressors.

Verse 12. *Walk about Zion*] Consider the beauty and magnificence of the temple, count the towers by which it is fortified.

Verse 13. *Mark ye well her bulwarks*] See the *redoubts* by which she is defended.

Consider her palaces] See her *courts, chambers, altars*, &c., &c.; make an exact register of the whole, that ye may have to tell to your children how Jerusalem was built in troublesome times; how God restored you; and how he put it into the hearts of the heathen to assist to build, beautify, and adorn the temple of our God.

Verse 14. *For this God*] Who did all these wonderful things,—

Is *our God*] He is our portion, and he has taken us for his people.

He will be our guide] Through all the snares and difficulties of life,—

Even *unto death*] He will never leave us; and we, by his grace, will never abandon him. He is just such a God as we need; infinite in *mercy*, *goodness*, and *truth*. He is *our Father*, and we are the *sons and daughters* of God Almighty. Even unto and in death, he will be our portion.

Analysis of the Forty-eighth Psalm.

Under the type of Jerusalem is set down the happiness of the Church, which is always protected by the Divine favour. There are *three* parts in this Psalm:—

I. The excellences and privileges of the city of God, ver. 1–3.

II. A narration of a miraculous deliverance she obtained, and the terror that fell upon her enemies, ver. 4–8.

III. An exhortation to consider it, and to praise God, ver. 9–14.

I. The psalmist begins with a *maxim*: "Great is the Lord, and greatly to be praised." Great in himself; and greatly to be praised for *all things*, in *all places*; but especially in the *city of our God*, in the *mountain of holiness*.

Then he descends to set forth the excellences and ornaments of the Church.

1. It is "the city of God," built and governed by him; and in it he resides.

2. "It is a holy mountain:" The *religion* in it is holy; the *people*, a holy people.

3. "It is beautiful for situation:" God has put his beauty upon it.

4. "The joy of the whole earth is Mount Zion:" The joy and ornament of all the land of Judea then, and afterwards of the whole world, because the law was to come out of Zion.

5. "It is the city of the great King," i. e., God. He founded, and rules in it.

6. "God is known in her palaces:" In her is the knowledge of God; yea, and by an experimental knowledge, he is found to be an asylum, a *sure refuge*.

II. And it is well that it is so; for Jerusalem, *i. e.*, the Church, has many and great enemies, which (ver. 5) the prophet begins to describe; and desires that notice may be taken of them, for he points them out with "Lo! or Behold!"

1. They are many and powerful. They were "kings," a plurality of them.

2. Confederate kings: "The kings were assembled." United power is the more effectual.

But all the endeavours of those kings, those confederate kings, came to nothing.

1. "They passed by together:" together they came, together they vanished.

2. "They saw—they marvelled:" They saw the strength of this city, and wondered how it could be so strangely delivered out of their hands.

3. On this they were troubled, they trembled, and hasted away. *Fear* took hold upon them; which the prophet illustrates by a double similitude: 1. By a travailing woman; "Fear took hold upon them, and pain, as of a woman in travail." 2. By the fear of mariners at sea, when euroclydon threatens to destroy their ship; their amazement was such "as when thou breakest the ships of Tarshish with an east wind."

III. In this third part of the Psalm there are *two* especial points:—

A grateful acknowledgment of God's protection of his Church: "As we have heard, so have we seen in the city of our God." We have heard that he will protect this city, and we see that he hath done it; and persuaded we are that he will always do it: "God will establish it for ever."

2. And this shall never be forgotten by us: "We have thought of thy loving-kindness in the midst of thy temple."

3. And so thought of it as to praise thee for it: "According to thy name so is thy praise; thy right hand is full of righteousness." All the earth shall know that thou dost help with thy powerful hand thy afflicted and oppressed people. Thou wilt punish their adversaries, "for thy right hand is full of righteousness—and justice."

The second point of this third part is an exhortation to God's people.

1. That they exult and rejoice for what God does for them: "Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments," in defending thy Church, and punishing their enemies.

2. That they take especial notice of his miraculous deliverance of Jerusalem; that, notwithstanding the army was great that lay against it, yet no harm was done: "Walk about Zion, tell the towers thereof; mark well her bulwarks, and her palaces." See whether they be not all standing and entire.

3. And do it for this end: "That you may tell it to the generation following." Leave it on record how miraculously God hath delivered you.

4. For this there are *two* strong reasons: 1. "For this God," who protects and defends us, "is our God for ever." 2. "He will be our guide unto death." He will not leave us when all the world leaves us. In the time in which we need him most, we shall find him most powerfully present to help us. Therefore, exult, rejoice, mark it; and make it known to the generations to come.

PSALM XLIX.

All men are invited to attend to lessons of wisdom relative to the insufficiency of earthly good to save or prolong life; to secure the resurrection from the dead, 1–9. *Death is inevitable*, 10. *The vain expectations of rich men*, 11–13. *Death renders all alike*, 14. *The psalmist encourages and fortifies himself against envying the apparently prosperous state of the wicked, who are brutish, and die like beasts*, 15–20

To the chief Musician, A Psalm [a] for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both [b] low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 [c] I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil: *when* [d] the iniquity of my heels shall compass me about?

6 They that [e] trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor [f] give to God a ransom for him:

8 (For [g] the redemption of their soul *is* precious, and it ceaseth for ever:)

9 That he should still live for ever, *and* [h] not see corruption.

10 For he seeth *that* [i] wise men die, likewise the fool and the brutish person perish, [k] and leave their wealth to others.

11 Their inward thought *is*, *that* their

[a] Or, *of*.——[b] Psa. lxii. 9.——[c] Psa. lxxviii. 2; Matt. xiii. 35.
[d] Psa. xxxviii. 4.——[e] Job xxxi. 24, 25; Psa. lii. 7; lxii. 10; Mark x. 24; 1 Tim. vi. 17.

[f] Matt. xvi. 26.——[g] Job xxxvi. 18, 19.——[h] Psa. lxxxix. 48.——[i] Eccles. ii. 16.——[k] Prov. xi. 4; Eccles. ii. 18, 21.

NOTES ON PSALM XLIX.

The *title*, *To the chief Musician, A Psalm for the sons of Korah*, has nothing particular in it; and the *Versions* say little about it. One of the descendants of the children of Korah might have been the author of it; but *when* or on *what occasion* it was made, cannot now be discovered. The author aimed to be *obscure*, and has succeeded; for it is very difficult to make out his meaning. It is so much in the style of the Book of Job, that one might believe they had the same author; and that this Psalm might have made originally a part of that book. "It seems," says Dr. *Dodd*, "to be a meditation on the vanity of riches, and the usual haughtiness of those who possess them. As a remedy for this, he sets before them the near prospect of death, *from* which no riches can save, *in* which no riches can avail. The author considers the subject he is treating as a kind of wisdom concealed from the world; a mystery, an occult science with respect to the generality of mankind." Dr. *Kennicott* has given an excellent translation of this Psalm, which is very literal, simple, and elegant; and by it the reader will be convinced that a good translation of a difficult passage is often better than a comment.

Verse 1. *Hear this, all* ye *people*] The four first verses contain the author's exordium or introduction, delivered in a very pompous style, and promising the deepest lessons of wisdom and instruction. But what was *rare* then is *common-place* now.

Verse 4. *I will incline mine ear to a parable*] This was the general method of conveying instruction among the Asiatics. They used much figure and metaphor to induce the reader to study deeply in order to find out the meaning. This had its use; it obliged men to *think* and *reflect* deeply; and thus in some measure taught them the use, government, and management of their *minds*.

My dark saying upon the harp.] Music was sometimes used to soothe the animal spirits, and thus prepare the mind for the prophetic influx.

Verse 5. *The iniquity of my heels*] Perhaps עֲקֵבַי *akebai*, which we translate *my heels*, should be considered the contracted plural of עֲקֵבִים *akebim*, *supplanters*. The verse would then read thus: "Wherefore should I fear in the days of evil, though the iniquity of my supplanters should compass me about." The *Syriac* and *Arabic* have taken a similar view of the passage: "Why should I fear in the evil day, when the iniquity of my enemies compasses me about." And so Dr. *Kennicott* translates it.

Verse 7. *None* of them *can by any means redeem his brother*] Wealth cannot save from death; brother, however rich, cannot save his brother; nor will God accept *riches* as a ransom for the *life* or *soul* of any transgressor. To procure health of body, peace of mind, redemption from death, and eternal glory, riches are sought for and applied in vain.

Verse 8. *For the redemption of their soul* is *precious*] It is of too high a price to be redeemed with corruptible things, such as *silver* or *gold*, and has required the sacrificial death of Christ.

And it ceaseth for ever] This is very obscure, and may apply to the *ransom* which *riches* could produce. That ransom must be for ever unavailable, because of the *value of the soul*. Or this clause should be added to the following verse, and read thus: "And though he cease to be, (וחדל *vechadal*,) during the hidden time, (לעולם *leolam*;) yet he shall live on through eternity, (ויחי עוד לנצח *vichi od lanetsach*,) and not see corruption." This is probably the *dark saying* which it was the design of the author to utter in a parable, and leave it to the ingenuity of posterity to find it out. The verb חדל *chadal* signifies a *cessation of being* or *action*, and עולם *olam* often signifies *hidden time*, that which is not *defined*, and the *end* of which is not *ascertained*, though it is frequently used to express *endless duration*. This translation requires no alteration of the original text, and conveys a precise and consistent meaning.

Verse 10. *For he seeth* that *wise men die*] Though they may be rich, and their wisdom teach them the best method of managing their riches so as to derive all the good from them they can possibly produce, yet *they* die as well as the *fool* and the poor ignorant man; and their wealth is left to others who will be equally disappointed in their expectation from it.

Verse 11. *Their inward thought* is, that *their houses* shall continue *for ever*] Thus, by interpolation, we

houses *shall continue* for ever, *and* their dwelling places [l] to all generations; they [m] call *their* lands after their own names.

12 Nevertheless [n] man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their [o] folly: yet their posterity [p] approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall [q] feed on them; and [q] the upright shall have dominion over them in the morning; [r] and their [s] beauty shall consume [t] in the grave from their dwelling.

15 But God [u] will redeem my soul [v] from the power of [w] the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 [x] For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though [y] while he lived [z] he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 [a] He shall [b] go to the generation of his fathers; they shall never see [c] light.

20 [d] Man *that is* in honour, and understandeth not, [e] is like the beasts *that* perish.

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[l] Heb. *to generation and generation.*——[m] Gen. iv. 17.——[n] Ver. 20; Psa. xxxix. 5; lxxxii. 7.——[o] Luke xii. 20.——[p] Heb. *delight in their mouth.*——[q] Psa. xlvii. 3; Dan. vii. 22; Mal. iv. 3; Luke xxii. 30; 1 Cor. vi. 2; Rev. ii. 26; xx. 4.——[r] Job iv. 21; Psa. xxxix. 11.——[s] Or, *strength.*——[t] Or, *the grave* being *a habitation to every one of them.*——[u] Psa. lvi. 13; Hos. xiii. 14.——[v] Heb. *from the hand of the grave.*——[w] Or, *hell.*——[x] Job xxvii. 19.——[y] Heb. *in his life.*——[z] Deut. xxix. 19; Luke xii. 19.——[a] Heb. The soul *shall go.*——[b] Gen. xv. 15.——[c] Job xxxiii. 30; Psa. lvi. 13.——[d] Ver. 12.——[e] Eccles. iii. 19.

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have endeavoured to patch up a sense to this clause. Instead of קרבם *kirbam*, their *inward part*, the *Septuagint* appear to have used a copy in which the second and third letters have been transposed קברם *kibram*, *their sepulchres*; for they translate: Και οἱ ταφοι αυτων οικιαι αυτων εις τον αιωνα· "For their graves are their dwellings for ever." So six or seven feet long, and two or three wide, is sufficient to hold the greatest conqueror in the universe! What a small house for the quondam possessor of numerous palaces and potent kingdoms!

They call their *lands after their own names.*] There would have been no evil in this if it had not been done on an infidel principle. They expected no state but the *present*; and if they could not continue themselves, yet they took as much pains as possible to perpetuate their *memorial*.

Verse 12. *Man* being *in honour abideth not*] However rich, wise, or honourable, they must die; and if they die not with a sure hope of eternal life, they die like beasts. See on ver. 20.

Verse 13. *Their posterity approve their sayings.*] Go the same way; adopt their maxims.

Verse 14. *Like sheep they are laid in the grave*] לשאול *lishol, into sheol*, the place of *separate* spirits.

Death shall feed on them] מות ירעם *maveth yirem*, "Death shall feed them!" What an astonishing change! All the good things of life were once their portion, and they lived only to eat and drink; and now they *live in sheol*, and *Death himself feeds them!* and with what? Damnation. *Houbigant* reads the verse thus: "Like sheep they shall be laid in the place of the dead; death shall feed on them; their morning shepherds rule over them; and their flesh is to be consumed. Destruction is to them in their folds."

Verse 15. *But God will redeem my soul from the power of the grave*] מיד שאול *miyad sheol*, "from the hand of sheol." That is, by the plainest construction, I shall have a resurrection from the dead, and an entrance into his glory; and death shall have no dominion over me.

Verse 16. *Be not thou afraid when one is made rich*] Do not be envious; do not grieve: it will do you no harm; it will do him no good. All he gets will be left behind; he can carry nothing with him. Even his glory must stay behind; he shall mingle with the common earth.

Verse 18. *He blessed his sôul*] He did all he could to procure himself animal gratifications, and he was applauded for it; for it is the custom of the world to praise them who pay most attention to their secular interest; and he who attends most to the concerns of his soul is deemed weak and foolish, and is often persecuted by an ungodly world.

Verse 19. *They shall never see light.*] Rise again they shall; but they shall never see the light of glory, for there is prepared for them the *blackness of darkness* for ever.

Verse 20. *Man* that is *in honour*] The rich and honourable man who has no spiritual understanding, is a *beast* in the sight of God. The spirit of this maxim is, A man who is in a dignified official situation, but destitute of learning and sound sense, is like a beast. The important place which he occupies reflects no honour upon him, but is disgraced by him. Who has not read the fable of the beautifully carved head? It was every thing that it should be, but had no *brains*.

This verse has been often quoted as a proof of the *fall of man*; and from ילין *yalin*, (in ver. 12,) which signifies *to lodge for a night*, it has been inferred that Adam fell on the same day on which he was created, and that he did not spend a single night in the terrestrial paradise. Adam, who was in a state of glory, did not remain in it one night, but became stupid and ignorant as the beasts which perish. But we may rest assured this is no meaning of the text.

Analysis of the Forty-ninth Psalm.

The doctrine taught by this Psalm is the following: That rich men be not proud of their wealth, nor poor men dejected nor humbled at their mean estate, since all men are mortal; and it is not the wealth of the one can make them happy, nor the poverty of the others can make them unhappy, there being another life by which the condition of both is to be judged.

The Psalm has *three* parts:—

I. An *exordium* or *preface:* ver. 1–4.

II. The *matter* proposed, debated, and argued, from ver. 5 to 16.

III. The *advice* or *admonition* given, from ver. 16 to 20.

I. In the *exordium*,—

1. He calls together his auditory: "All people, all nations, low, high, rich, and poor;" because what he speaks concerns all.

2. Then he calls them to be attentive: "Hear, give ear."

3. He labours to make them teachable, by commending the matter of which he treats; they are not frivolous, but weighty and important things: 1. "My mouth shall speak of wisdom," &c. I will speak of what I know, and speak so that others may understand. 2. "I will incline my ear." I will teach you nothing but what I teach myself. 3. It is a *parable* which I am about to deliver, and will require all your attention. 4. That it may be brought to your ear with more delight, I shall accompany it with the *harp:* "I will open my dark saying upon the harp."

II. Having now assembled his congregation; endeavoured to make them attentive, docile, and well-disposed, lest any should suppose that he was envious at the prosperity of the wicked, or had so little trust in God that he lived in terror of his adversaries; he says, "Wherefore should I fear in the days of evil, though the iniquity of my supplanters surrounds me?" He had no reason thus to fear; but the wealthy and ambitious had. And this he demonstrates *two ways:* for he takes away happiness from the *one*, ver. 6–15, and places happiness in the other, ver. 16.

1. They that trust in their wealth, and boast themselves in the multitude of their riches, are not happy, ver. 6. For wealth will not deliver in the evil day.

1. It will save no man's life: "None of them (the rich men) can redeem his brother, nor give to God a ransom for him." God will not be bribed to save any man's life.

2. It will save no man's soul. The ransom required for that is more valuable than any thing the earth can produce.

3. Suppose he was wise, and a long-lived man, yet he must die at last: "For he seeth that wise men die; likewise the fool, and the brutish."

4. Which sufficiently shows the vanity of their riches: 1. They leave them. 2. They leave these great riches. 3. They leave them to others; sometimes to children, but often to strangers, such as they thought never would have entered into their labours.

5. "Their thoughts are vain." For, 1. "Their inward thoughts are that their houses shall continue," &c. 2. To this end, "They call their lands after their own names;" they not only study to be *rich*, but they are *vain-glorious* also.

But their study is, 1. Vanity. 2. Folly.

1. *Vanity:* "Nevertheless, man being in honour, abideth not;" a change there will be, and the most glorious man will be *like the beasts that perish.*

2. *Folly:* "This their way is their foolishness." A great foolery to place their chief good in riches; yet their posterity act in the same way, tread in their steps, and pant after riches and honours.

To correct this propensity, he lays before them certain considerations relative to their future condition:—

1. "Like sheep they are laid in the grave." That is their common condition; like sheep they are fatted for slaughter.

2. "Death shall feed on them." The second death; for, like *Dives*, they *shall be burned in hell;* and the *fire that cannot be extinguished* shall feed upon their souls and bodies.

3. In the morning of the resurrection, the "upright shall have power over them." The *righteous* shall shine like the sun, when *they* shall be Christ's footstool. The *godly* shall be placed on the right hand, and seated on thrones to judge them; when *they* shall be seated on the left, and be condemned.

4. "Their beauty shall consume in the grave." Their riches, power, and glory, shall wax old as doth a garment: "For the figure of this world passeth away." Therefore the *rich* of this world, and the *possessors of great glory, are not happy.* He therefore sets down the *happy man:* the man who trusts in God, and lives to him, he is happy in life, notwithstanding his afflictions, and he shall be happy for ever. Therefore he says, "God will redeem my soul from the power of the grave," &c.

1. He shall redeem me. All good men's souls.

2. Not from the grave, for die we must; but from the *hand*, that is, the dominion and power, of death: "Death shall not reign over them."

3. The reason is, For *he shall receive me*—adopt me into his family, and make me a partaker of the Divine nature.

III. On these considerations, relative to good and bad men, and their different conditions, he admonishes the good that they be not troubled at the prosperity of the wicked: "Be not thou afraid," &c.

1. Not at the great wealth of the rich: "Be not afraid when one is made rich."

2. Not at the glory and honour of the mighty: "Nor when the glory of his house is increased."

And he repeats the former reason: "For when he dieth, he shall carry nothing away; his glory shall not descend after him." Their happiness, such as it was, was only momentary.

This he amplifies: Be it granted that they flattered themselves, and were flattered by others.

1. "Though while he lived he blessed his own soul." "Soul, take thy ease," &c.

2. Though men will praise thee, and sound in thy ears, Well done! "so long as thou doest well to thyself,"—heapest up riches, and followest after honour.

1. A mortal thou art, short-lived as all that went before thee: "He shall go to the generation of his fathers." And,

2. If wicked, be cast into utter darkness: "They shall never see the light."

3. Surely any man, however rich, however great, who understands not thus much, must be a beast; and with this sentiment concludes the Psalm; and it is doubled that it may be remembered: "Man, who is in honour, and understandeth not, is like the beasts that perish." Even while he lives, without this understanding, his life is little more than the life of the beast.

PSALM L.

God, the Sovereign Judge, cites before his throne all his people, and the priests and the judges, 1–6; *and reproaches them for their vain confidence in the sacrifices they had offered,* 7–13; *and shows them the worship he requires,* 14, 15; *and then enters into a particular detail of their hypocrisy, injustice, and union with scandalous transgressors; all of whom he threatens with heavy judgments,* 16–22. *The blessedness of him who worships God aright, and walks unblamably,* 23.

X. DAY. MORNING PRAYER.

A Psalm of [a] Asaph.

THE [b] mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, [c] the perfection of beauty, [d] God hath shined.

3 Our God shall come, and shall not keep silence: a [e] fire shall devour before him, and it shall be very tempestuous round about him.

4 [f] He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather [g] my saints together unto me; [h] those that have made a covenant with me by sacrifice.

6 And [i] the heavens shall declare his

[a] Or, *for Asaph*; see 1 Chron. xv. 17; xxv. 2; 2 Chron. xxix. 30.——[b] Neh. ix. 32; Isa. ix. 6; Jer. xxxii. 18.——[c] Psa. xlviii. 2. [d] Deut. xxxiii. 2; Psa. lxxx. 1.——[e] Lev. x. 2; Num. xvi. 35; Psa. xcvii. 3; Dan. vii. 10.——[f] Deut. iv. 26; xxxi. 28; xxxii. 1; Isa. i. 2; Mic. vi. 1, 2.——[g] Deut. xxxiii. 3; Isa. xiii. 3. [h] Exod. xxiv. 7.——[i] Psa. xcvii. 6.

NOTES ON PSALM L.

In the *title* this is said to be *A Psalm of Asaph.* There are *twelve* that go under his name; and most probably he was author of each, for he was of high repute in the days of David, and is mentioned *second* to him as a composer of psalms: *Moreover Hezekiah the king, and the princes, commanded the Levites to sing praise unto the Lord, with the* WORDS *of* DAVID, *and of* ASAPH *the* SEER. His band, sons or companions, were also eminent in the days of David, as we learn from 1 Chron. xxv., &c. *Asaph* himself was one of the *musicians* who *sounded with cymbals of brass*, 1 Chron. xv. 19. And he is mentioned with great respect, Neh. xii. 46: *And in the days of* DAVID *and* ASAPH *of old* there were CHIEF *of the* SINGERS, *and* SONGS *of* PRAISE *and* THANKSGIVING *unto God.* He was certainly a *prophetic* man: he is called a *seer*—one on whom the *Spirit of God rested;* and seems from this, his education, and natural talent, to be well qualified to *compose* hymns or psalms in the honour of God. Persons capable of judging, on a comparison of those Psalms attributed to *Asaph* with those known to be of *David*, have found a remarkable *difference* in the *style.* The style of David is more *polished, flowing, correct*, and *majestic*, than that of Asaph, which is more *stiff* and *obscure.* He has been compared to *Persius* and to *Horace;* he is *keen, full of reprehensions*, and his subjects are generally of the *doleful* kind; which was probably caused by his living in times in which there was great corruption of manners, and much of the displeasure of God either *threatened* or *manifested.* It is not known on what particular *occasion* this Psalm was written; but at most times it was suitable to the state of the Jewish Church.

Verse 1. *The mighty God, even the Lord, hath spoken*] Here the *essential names* of God are used: אל אלהים יהוה EL, ELOHIM, YEHOVAH, *hath spoken.* The *six first verses* of this Psalm seem to contain a description of the *great judgment:* to any minor consideration or fact it seems impossible, with any propriety, to restrain them. In this light I shall consider this part of the Psalm, and show,—

First, The preparatives to the coming of the great Judge. *El Elohim Jehovah hath spoken, and called the earth*—all the children of men, *from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty*, (מכלל יפי *michlal yophi*, the beauty where all perfection is comprised,) *God hath shined*, ver. 1, 2. 1. He has sent his Spirit to convince men of sin, righteousness, and judgment. 2. He has sent his WORD; has made a revelation of himself; and has declared both his law and his Gospel to mankind: "Out of Zion, the perfection of beauty, God hath shined," ver. 2 For out of Zion the law was to go forth, and the word of the Lord from Jerusalem. Isa. ii. 3.

Secondly, The accompaniments. 1. His approach is proclaimed, ver. 3: "Our God shall come." 2. The trumpet proclaims his approach: "He shall not keep silence." 3. Universal nature shall be shaken, and the earth and its works be burnt up: "A fire shall devour before him, and it shall be very tempestuous round about him," ver. 3.

Thirdly, The witnesses are summoned and collected, and collected from all quarters; some from heaven, and some from earth. 1. Guardian angels. 2. Human associates: "He shall call to the heavens from above, and to the earth, that he may judge his people," ver. 4.

Fourthly, The procedure. As far as it respects the righteous, orders are issued: "Gather my saints," those who are saved from their sins and made holy, "together unto me." And that the word *saints* might not be misunderstood, it is explained by "those that have made a covenant with me by sacrifice;" those who have entered into union with God, through the sacrificial offering of the Lord Jesus Christ. All the rest are passed over in silence. We are told who they are that shall enter into the joy of their Lord, viz., only the *saints*, those who have made a covenant with God by sacrifice. All, therefore, who do not answer this description are excluded from glory.

Fifthly. The final issue: all the angelic host, and all the redeemed of the Lord, join in applauding ac-

righteousness: for [k] God *is* judge himself. Selah.

7 [l] Hear, O my people, and I will speak; O Israel, and I will testify against thee: [m] I *am* God, *even* thy God.

8 [n] I will not reprove thee [o] for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

9 [p] I will take no bullock out of thy house, *nor* he-goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* [q] mine.

12 If I were hungry, I would not tell thee: [r] for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 [s] Offer unto God thanksgiving; and [t] pay thy vows unto the Most High:

15 And [u] call upon me in the day of trouble: I will deliver thee, and thou shalt [v] glorify me

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

[k] Psa. lxxv. 7.——[l] Psa. lxxxi. 8.——[m] Exod. xx. 2.——[n] Isa. i. 11; Jer. vii. 22.——[o] Hos. vi. 6.——[p] Mic. vi. 6; Acts xvii. 25.——[q] Heb. *with me.*——[r] Exod. xix. 5; Deut. x. 14; Job xli. 11; Psa. xxiv. 1; 1 Cor. x. 26, 28.

[s] Hos. xiv. 2; Heb. xiii. 15.——[t] Deut. xxiii. 21; Job xxii. 27; Psa. lxxvi. 11; Eccles. v. 4, 5.——[u] Job xxii. 27; Psa. xci. 15; cvii. 6, 13, 19, 28; Zech. xiii. 9.——[v] Ver. 23; Psa. xxii. 23.

clamation at the decision of the Supreme Judge. The heavens (for the earth is no more, it is burnt up) shall declare his righteousness, the exact justice of the whole procedure, where justice alone has been done without partiality, and without severity; nor could it be otherwise, *for God is Judge himself.* Thus the assembly is dissolved; the righteous are received into everlasting glory, and the wicked turned into hell, with all those who forget God. Some think that the sentence against the wicked is that which is contained from ver. 16 to ver. 22. See the *analysis* at the end, and particularly on the six first verses, in which a somewhat different view of the subject is taken.

Verse 7. *Hear, O my people*] As they were now amply informed concerning the nature and certainty of the general judgment, and were still in a state of probation, Asaph proceeds to show them the danger to which they were exposed, and the necessity of repentance and amendment, that when that great day should arrive, they might be found among those who had made a covenant with God by sacrifice. And he shows them that the sacrifice with which God would be well pleased was quite different from the bullocks, he-goats, &c., which they were in the habit of offering. In short, he shows here that God has intended to abrogate those sacrifices, as being no longer of any service: for when the people began to trust in them, without looking to the thing signified, it was time to put them away. When the people began to pay Divine honours to the *brazen serpent*, though it was originally an ordinance of God's appointment for the healing of the Israelites, it was ordered to be taken away; called *nehushtan*, a bit of brass; and broken to pieces. The sacrifices under the Jewish law were of God's appointment; but now that the people began to put their trust in them, God despised them.

Verse 8. *I will not reprove thee*] I do not mean to find fault with you for not offering sacrifices; you have offered them, they *have been continually before me:* but you have not offered them in the proper way.

Verse 10. *Every beast of the forest* is *mine*] Can ye suppose that ye are laying me under *obligation* to you, when ye present me with a part of my own property?

Verse 12. *The world* is *mine, and the fulness thereof.*] Ye cannot, therefore, give me any thing that is not my own.

Verse 13. *Will I eat the flesh of bulls*] Can ye be so simple as to suppose that I appointed such sacrifices for my own gratification? All these were significative of a spiritual worship, and of the sacrifice of that Lamb of God which, in the fulness of time, was to take away, in an *atoning manner*, the sin of the world.

Verse 14. *Offer unto God thanksgiving; and pay thy vows unto the Most High*] זבח *zebach*, "sacrifice unto God, אלהים *Elohim*, the תודה *todah*, *thank-offering*," which was the same as the *sin-offering*, viz. *a bullock, or a ram, without blemish;* only there were, in addition, "unleavened cakes mingled with oil, and unleavened wafers anointed with oil; and cakes of fine flour mingled with oil and fried," Lev. vii. 12.

And pay thy vows] נדריך *nedareycha*, "thy vow-offerings, to the Most High." The *neder* or *vow-offering* was *a male without blemish, taken from among the beeves, the sheep, or the goats.* Compare Lev. xxii. 19 with ver. 22. Now these were offerings, in their spiritual and proper meaning, which God required of the people: and as the sacrificial system was established for an especial end—to show the *sinfulness of sin*, and the *purity of Jehovah*, and to show how sin could be *atoned for, forgiven*, and *removed;* this system was now to end in the thing that it signified,—the grand sacrifice of Christ, which was to make *atonement, feed, nourish*, and *save* the souls of believers unto eternal life; to excite their praise and thanksgiving; *bind* them to God Almighty by the most solemn *vows* to live to him in the spirit of *gratitude* and *obedience* all the days of their life. And, in order that they might be able to hold fast faith and a good conscience, they were to make continual *prayer to God*, who promised to hear and *deliver them, that they might glorify him*, ver. 15.

From the 16th to the 22nd verse Asaph appears to refer to the final rejection of the Jews from having any part in the true *covenant sacrifice.*

Verse 16. *But unto the wicked*] The bloodthirsty priests, proud Pharisees, and ignorant scribes of the Jewish people.

17 [w] Seeing thou hatest instruction, and [x] castest my words behind thee.

18 When thou sawest a thief, then thou [y] consentedst with him, and [z] hast been [a] partaker with adulterers.

19 [b] Thou givest thy mouth to evil, and [c] thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, [d] and I kept silence; [e] thou thoughtest that I was altogether *such an one* as thyself: *but* [f] I will reprove thee, and set *them* in order before thine eyes

22 Now consider this, ye that [g] forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 [h] Whoso offereth praise glorifieth me: and [i] to him [k] that ordereth *his* conversation *aright* will I show the salvation of God.

[w] Rom. ii. 21, 22.——[x] Neh. ix. 26.——[y] Rom. i. 32.——[z] Heb. *thy portion* was *with adulterers.*——[a] 1 Tim. v. 22.——[b] Heb. *Thou sendest.*——[c] Psa. lii. 2.——[d] Eccles. viii. 11, 12; Isa. xxvi. 10; lvii. 11.——[e] See Rom. ii. 4.——[f] Psa. xc. 8.——[g] Job viii. 13; Psa. ix. 17; Isa. li. 13.——[h] Psa. xxvii. 6; Rom. xii. 1. [i] Gal. vi. 16.——[k] Heb. *that disposeth* his *way.*

Verse 17. *Seeing thou hatest instruction*] All these rejected the counsel of God against themselves; and refused to receive the instructions of Christ.

Verse 18. *When thou sawest a thief*] Rapine, adulteries, and adulterous *divines*, were common among the Jews in our Lord's time. The Gospels give full proof of this.

Verse 21. *These* things *hast thou done*] My eye has been continually upon you, though my judgments have not been poured out: and because I was *silent*, thou didst suppose *I was such as thyself; but I will reprove thee*, &c. I will visit for these things.

Verse 22. *Now consider this*] Ye have forgotten your God, and sinned against him. He has marked down all your iniquities, and has them *in order* to exhibit against you. Beware, therefore, *lest he tear you to pieces, when there is none to deliver;* for none can deliver you but the *Christ* you reject. And how can ye escape, if ye neglect so great a salvation?

Verse 23. *Whoso offereth praise*] These are the very same words as those in ver. 14, זבח תודה; and should be read the same way independently of the *points*, *zebach todah*, "sacrifice the thank-offering." JESUS is the great *eucharistic sacrifice;* offer him up to God in your faith and prayers. By this sacrifice is God *glorified*, for in him is God *well pleased;* and it was by the *grace* or *good pleasure of God* that he *tasted death for every man.*

Ordereth his *conversation*] שם דרך *sam derech*, DISPOSETH his *way.*—*Margin. Has his way* THERE, שם דרך *sham derech*, as many MSS. and old editions have it; or *makes that his custom.*

Will I show the salvation of God.] אראנו *arennu*, I will cause him to see בישע *beyesha*, into the salvation of God; into God's method of saving sinners by Christ. He shall witness my saving power even to the uttermost; such a salvation as it became a God to bestow, and as a fallen soul needs to receive; the salvation from all sin, which Christ has purchased by his death. I sall scheu til him, the hele of God; that es JESHU, that he se him in the fairehed of his majeste. —*Old Psalter.*

ANALYSIS OF THE FIFTIETH PSALM.

The prophet, by a *prosopopœia*, brings in God prescribing rules for his own worship. The point in debate is, *How God will be honoured in his own Church?* And as none can teach this but God, he brings him in speaking to his people.

The Psalm has *two* general parts:—

I. The *majesty* and *authority* of the person who is to judge this debate, ver. 1–6.

II. The *sentence* which he pronounces, ver. 7–23.

The prophet begins with calling an *assize*. He summons a *court*, presents us with a *judge*, produces *witnesses*, cites those who are to *answer*, and, having seated the Judge on his throne, gives forth his *charge*.

I. *First.* He presents, 1. The *Judge*, in authority and majesty: "The mighty God, even the Lord, hath spoken," ver. 1.

2. The *place* to which he comes to hold his court, —the *Church:* "Out of Zion, the perfection of beauty, God hath shined." To Zion the *law* was given; and *out of* Zion the law was to come, by which he would judge; and therefore it was rightly said, "Out of Zion the Lord hath shined."

3. His *appearance*, which is *terrible.* It was so when he gave his *law* on Mount *Sinai;* and it will be so when he comes to require it: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." See 2 Pet. iii. 10; Luke xxi. 25, 26.

Secondly. Those who are *cited* to appear before him, —his *saints*—those who had undertaken to worship him as he had appointed: "Gather my saints together; those who have made a covenant with me by sacrifice."

Thirdly. Against these he produces his *witnesses*, whom he collects, 1. From *heaven;* 2. From *earth.* "He shall call the heavens from above, and the earth, that he may judge his people." Including the inhabitants of the whole earth, "from the rising of the sun until the going down thereof." And his *award* shall be universally approved: "The heavens shall declare his righteousness—his just method of procedure; for God himself is Judge."

II. Next follows the *charge* given by God himself the Judge; and, to engage attention, he proclaims: "Hear, O my people, and I will speak," &c.

1. "I am God;" therefore, worship and obedience are due to me from all creatures.

2. "I am thy God; and thou art my people;" therefore, due from thee especially.

3. "I will speak." I will judge and determine this controversy about my worship.

4. "I will testify against thee," and convict thee of what thou hast done amiss.

There is a *twofold worship:* 1. *Ceremonial* and external. 2. *Spiritual* and moral. And I will *speak* and *testify* of both.

It was the *duty* of the people to bring the sacrifices, and perform the ceremonies appointed by the law: but God is not pleased with the outward act merely; nothing pleases him where the heart and affections are wanting.

1. "I will not reprove thee for thy sacrifices." These thou bringest, and these I accept. But in this I reprove thee, because thou thinkest that I must be pleased with the *external service*, howsoever performed; and that thou hast a right to expect pardon and all other blessings.

2. Unless the heart be penitent, and the offerings be made in faith, I will not accept them: "I will take no bullock out of thy house, nor he-goat," &c. And this for *two* reasons:—

1. I do not need them: "Every beast of the forest is mine—the cattle on a thousand hills—the fowls of the mountain—the wild beasts of the field—the world and its fulness."

2. My perfection is such that I could not use them: "Thinkest thou that I will eat the flesh of bulls, or drink the blood of goats?"

The heathen priests taught the people that the gods *fed* on the *odour* of the sacrifices; and they represented them as complaining of being *starved*, when they were withheld!

For these reasons the sacrifices, as you have performed them, do not please me; but I shall acquaint you with those that do please me; *thanksgiving* and *prayer* or *invocation*.

1. *Thankfulness:* "Offer unto God thanksgiving, and pay thy vows," &c.

2. *Invocation:* "Call upon me in the day of trouble."

Which being done, he makes an *indenture* with us:

1. On *his* part, that he will *save us:* "I will deliver thee."

2. On *our* part, that we give him the *glory* of our *salvation:* "Thou shalt glorify me."

3. And yet he makes an *exception* to some men's *prayers* and *praises*, *hypocrites* and *impious men*. *Praise is not comely in the mouth of a sinner*, and petitions offered by the *profane* shall not be heard.

1. "To the wicked God saith, What hast thou to do to declare my statutes," &c.

2. The reason is: Thou professest to love me, but in works thou deniest me; for thou hatest instruction, and hast cast my words behind thee: how then can I be pleased with thee? I shall now prove this against thee.

1. Thou hast broken the *eighth* commandment: "Thou sawest the thief, and consentedst to him,"—joinedst with him to carry off the spoil; or, when he *stole*, thou didst *receive*.

2. Thou hast broken the *seventh* commandment: "Thou hast been a partaker with the adulterers."

3. And the *ninth:* "Thou givest thy mouth to evil, and thy tongue frameth deceit;—thou sittest and speakest against thy brother, and slanderest thy own mother's son." Thou didst do all this deliberately. Thou didst *sit* and *speak*.

4. Thou hast broken the *first* commandment. Because I did not execute judgment upon thy evil works, "thou thoughtest that I was altogether such a one as thyself;" or, in a word, that there was *no God*, or none worthy of fear and reverence.

This wickedness I will not suffer to go unpunished; for the day will come when "I will reprove thee,—set thy sins in order before thee, and punish the wickedness which thou hast attempted to hide. Yet in *judgment* God remembers *mercy;* he gives warning to the wicked, and threatens that he may spare, and that they may repent and perish not.

1. *Now*, while you have respite, *consider this*, that God is not pleased with outward rites and formalities, and that they who trust in merely having performed them are far from being in a safe state. They do the outward work, and *forget God*. Take heed, lest as a lion he rush out upon you, and *tear you to pieces*.

2. To the pure and spiritual worshippers he makes a gracious promise of *defence*, *help*, and *salvation*. *He who sacrifices the thank-offering*, with an humble, believing heart, *glorifies me;* and to him who *places his feet in that path*, and THERE determinately abides, going the right way which God's word directs, *I will show the salvation of God*—he shall be saved; and shall know that he worships not God in vain. See the preceding *notes* on this Psalm.

PSALM LI.

The psalmist, with a deeply penitent heart, prays for remission of sins, 1–4; which he confesses, and deeply deplores, 5–14; states his willingness to offer sacrifice, but is convinced that God prefers a broken heart to all kinds of oblations, 15–17; prays for the restoration of the walls of Jerusalem, and promises that then the Lord's sacrifice shall be properly performed, 18, 19.

To the chief Musician, A Psalm of David, [a]when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

A. M. cir. 2971. B. C. cir. 1033. Davidis, Regis Israelitarum, cir. annum 23.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies, [b]blot out my transgressions.

2 [c]Wash me throughly from mine iniquity, and cleanse me from my sin.

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3 For [d]I acknowledge my transgressions: and my sin *is* ever before me.

4 [e]Against thee, thee only, have I sinned, and done *this* evil [f]in thy sight: [g]that thou might-

[a]2 Sam. xii. 1; xi. 2, 4.——[b]Ver. 9; Isa. xliii. 25; xliv. 22; Col. ii. 14.——[c]Heb. ix. 14; 1 John i. 7, 9; Rev. i. 5.

[d]Psa. xxxii. 5; xxxviii. 18.——[e]Gen. xx. 6; xxxix. 9; Lev. v 19; vi. 2; 2 Sam. xii. 13.——[f]Luke xv. 21.——[g]Rom. iii. 4.

NOTES ON PSALM LI.

The *title* is long: "To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba." The propriety of this title has been greatly suspected, says Bishop *Horsley:* "That this Psalm was not written on the occasion to which the title refers, is evident from the 4th and 18th verses. The 4th verse ill suits the case of David, who laid a successful plot against Uriah's life, after he had defiled his bed: and the 18th verse refers the Psalm to the time of the captivity, when Jerusalem lay in ruins." Dr. *Kennicott* is of the same mind. He says: "The title is misplaced; that it was written during the *captivity*, and the cessation of the temple worship; the author under great depression of mind, arising from the guilt of some crime, probably some compliance with heathen idolatry, not *murder* nor *adultery;* is *plain* from the 4th verse, "Against THEE ONLY have I sinned."

The crime mentioned in the *title* was not only against God, but against the whole order of civil society; against the life of the noble and valiant captain whose wife Bath-sheba was, and against every thing sacred in friendship and hospitality. It was a congeries of sins against God and society. Were it not for the 4th, 18th, and 19th verses, the rest of the Psalm would accord well enough with the *title*, and the deep penitence it expresses would be suitable enough to David's state. But see on verses 4, 18, 19.

Verse 1. *Have mercy upon me, O God*] Without mercy I am totally, finally ruined and undone.

According to thy loving-kindness] Mark the gradation in the sense of these three words, *Have* MERCY *on me,* חנני *chonneni;*—*thy* LOVING-KINDNESS, חסדך *chasdecha;*—*thy* TENDER MERCIES, רחמיך *rachameycha*, here used to express the Divine compassion. The propriety of the order in which they are placed deserves particular observation.

The *first*, rendered *have mercy* or *pity*, denotes that kind of affection which is expressed by moaning over an object we love and pity; that natural affection and tenderness which even the brute creation show to their young by the several noises they respectively make over them.

The *second*, rendered *loving-kindness*, denotes a strong proneness, a ready, large, and liberal disposition, to goodness and compassion, powerfully prompting to all instances of *kindness* and bounty; flowing as freely as waters from a perpetual fountain. This denotes a higher degree of goodness than the former.

The *third*, rendered *tender mercies*, denotes what the Greeks called σπλαγχνιζεσθαι, that *most tender pity* which we signify by the moving of the heart and bowels, which argues the highest degree of compassion of which nature is susceptible. See *Chandler.*

Blot out my transgressions] מחה *mecheh, wipe out.* There is a reference here to an *indictment:* the psalmist knows what it contains; he pleads guilty, but begs that the writing may be *defaced;* that a proper fluid may be applied to the parchment, *to discharge the ink*, that no record of it may ever appear against him: and this only the *mercy*, *loving-kindness*, and *tender compassions* of the Lord can do.

Verse 2. *Wash me throughly*] הרבה כבסני *harbeh cabbeseni*, "Wash me again and again,—cause my washings to be multiplied." My stain is deep; ordinary purgation will not be sufficient.

Verse 3. *For I acknowledge my transgressions*] I know, I feel, I confess that I have sinned.

My sin is *ever before me.*] A true, deep, and unsophisticated mark of a genuine penitent. Wherever he turns his face, he sees his sin, and through it the eye of an angry God.

Verse 4. *Against thee, thee only, have I sinned*] This verse is supposed to show the impropriety of affixing the above *title* to this Psalm. It could not have been composed on account of the matter with Bath-sheba, and the murder of Uriah; for, surely, these sins could not be said to have been committed against God ONLY, if we take the words of this verse in their common acceptation. That was a *public* sin, grievous, and against society at large, as well as against the peace, honour, comfort, and *life* of an innocent, brave, and patriotic man. This is readily granted: but see below.

That thou mightest be justified when thou speakest] Perhaps, to save the propriety of the *title*, we might understand the verse thus: David, being *king*, was not liable to be called to account by any of his *subjects;* nor was there any *authority* in the land by which he could be *judged* and *punished.* In this respect, *God* ALONE was *greater than the king;* and to *him* ALONE, as king, he was responsible. *Nam quando rex deliquit*, SOLI DEO *reus est; quia hominem non habet qui ejus facta dijudicet*, says *Cassiodorus.* "For when a king transgresses, he is accountable to GOD ONLY; for there is no person who has authority to take cognizance of his conduct." On this very maxim, which is a maxim in all countries, David might say, *Against thee only have I sinned.* "I cannot be called to the bar of my subjects; but I arraign myself before thy bar. They can neither judge nor condemn me; but thou canst: and such are my crimes that thou wilt be justified in the eyes of all men, and cleared of all

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est be justified when thou speakest, *and* be clear when thou judgest.

5 [h] Behold, I was shapen in iniquity; [i] and in sin did my mother [k] conceive me.

6 Behold, thou desirest truth [l] in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.

7 [m] Purge me with hyssop, and I shall be clean: wash me, and I shall be [n] whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken [o] may rejoice.

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9 [p] Hide thy face from my sins, and [q] blot out all mine iniquities.

10 [r] Create in me a clean heart, O God; and renew [s] a right spirit within me.

11 Cast me not away [t] from thy presence; and take not thy [u] Holy Spirit from me.

[h] Job xiv. 4; Psa. lviii. 3; John iii. 6; Rom. v. 12; Eph. ii. 3. [i] Job xiv. 4.——[k] Heb. *warm me.*——[l] Job xxxviii. 36.——[m] Lev. xiv. 4, 6, 49; Num. xix. 18; Heb. ix. 19.

[n] Isa. i. 18.——[o] Matt. v. 4.——[p] Jer. xvi. 17.——[q] Ver. 1. [r] Acts xv. 9; Eph. ii. 10.——[s] Or, *a constant spirit.*——[t] Gen. iv. 14; 2 Kings xiii. 23.——[u] Rom. viii. 9; Eph. iv. 30.

severity, shouldst thou inflict upon me the heaviest punishment." This view of the subject will reconcile the Psalm to the *title*. As to the eighteenth and nineteenth verses, we shall consider them in their own place; and probably find that the objection taken from *them* has not much weight.

Verse 5. *Behold, I was shapen in iniquity*] A genuine penitent will hide nothing of his state; he sees and bewails, not only the *acts* of sin which he has committed, but the *disposition* that led to those acts. He deplores, not only the *transgression*, but the *carnal mind*, which is enmity against God. The light that shines into his soul shows him the very source whence transgression proceeds; he sees his fallen nature, as well as his sinful life; he asks *pardon* for his transgressions, and he asks *washing* and *cleansing* for his inward defilement. Notwithstanding all that *Grotius* and others have said to the contrary, I believe David to speak here of what is commonly called *original sin*; the propensity to evil which every man brings into the world with him, and which is the fruitful source whence all transgression proceeds. The word חוללתי *cholalti*, which we translate *shapen*, means more properly, *I was brought forth from the womb*; and יחמתני *yechemathni* rather signifies *made me warm*, alluding to the whole process of the formation of the *fœtus in utero*, the formative heat which is necessary to develope the parts of all embryo animals; to incubate the *ova* in the female, after having been impregnated by the male; and to bring the whole into such a state of maturity and perfection as to render it capable of subsisting and growing up by aliment received from *without*. "As my parts were developed in the womb, the sinful principle diffused itself through the whole, so that body and mind grew up in a state of corruption and moral imperfection."

Verse 6. *Behold, thou desirest truth*] I am the very reverse of what I should be. *Thou desirest truth in the heart*; but in me there is nothing but sin and falsity.

Thou shalt make me to know wisdom.] Thou wilt teach me to restrain every inordinate propensity, and to act according to the dictates of sound wisdom, the rest of my life.

Verse 7. *Purge me with hyssop*] תחטאני *techattaeni*, "thou shalt make a sin-offering for me;" probably alluding to the cleansing of the leper: Lev. xiv. 1, &c. The priest took two clean birds, cedar-wood, scarlet, and hyssop; one of the birds was killed; and the living bird, with the scarlet, cedar, and hyssop, dipped in the blood of the bird that had been killed, and then sprinkled over the person who had been infected. But it is worthy of remark that this ceremony was not performed till the plague of the leprosy had *been healed* in the leper; (Lev. xiv. 3;) and the ceremony above mentioned was for the purpose of *declaring* to the people that the man was healed, that he might be restored to his place in society, having been healed of a disease that the finger of God alone could remove. This David seems to have full in view; hence he requests the *Lord* to *make the sin-offering for him*, and to show to the people that he had accepted him, and cleansed him from his sin.

Verse 8. *Make me to hear joy*] Let me have a full testimony of my reconciliation to thee; that the soul, which is so deeply distressed by a sense of thy displeasure, may be healed by a sense of thy pardoning mercy.

Verse 9. *Hide thy face from my sins*] The sentiment here is nearly the same as that in ver. 3: *His sin was ever before his own face*; and he knew that the eye of God was constantly upon him, and that his purity and justice must be highly incensed on the account. He therefore, with a just horror of his transgressions, begs God to *turn away his face from them*, and to blot them out, so that they may never more be seen. See the note on ver. 1.

Verse 10. *Create in me a clean heart*] *Mending* will not avail; my heart is altogether corrupted; it must be *new made*, made as it was in the beginning. This is exactly the sentiment of St. Paul: *Neither circumcision availeth any thing, nor uncircumcision, but a new creation*; and the salvation given under the Gospel dispensation is called a being *created anew in Christ Jesus*.

A right spirit within me.] רוח נכון *ruach nachon*, a constant, steady, determined spirit; called ver. 12, רוח נדיבה *ruach nedibah*, a *noble spirit*, a *free, generous, princely* spirit; cheerfully giving up itself to thee; no longer *bound* and *degraded* by the sinfulness of sin.

Verse 11. *Cast me not away from thy presence*] Banish me not from thy house and ordinances.

Take not thy Holy Spirit from me.] I know I have

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12 Restore unto me the joy of thy salvation; and uphold me *with thy* [v] free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from [w] blood-guiltiness, [x] O God, thou God of my salvation: *and* [y] my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall show forth thy praise.

16 For [z] thou desirest not sacrifice; [a] else would I give *it:* thou delightest not in burnt-offering.

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17 [b] The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with [c] the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

[v] 2 Cor. iii. 17.——[w] Heb. *bloods.*——[x] 2 Sam. xi. 17; xii. 9. [y] Psa. xxxv. 28.——[z] Num. xv. 27, 30; Psa. xl. 6; l. 8; Isa. i. 11; Jer. vii. 22; Hos. vi. 6.——[a] Or, *that I should give it.* [b] Psa. xxxiv. 18; Isa. lvii. 15; lxvi. 2.——[c] Psa. iv. 5; Mal. iii. 3.

sufficiently grieved it to justify its departure for ever; in consequence of which I should be consigned to the blackness of darkness,—either to utter despair, or to a hard heart and seared conscience; and so work iniquity with greediness, till I fell into the pit of perdition. While the Spirit stays, painfully convincing of sin, righteousness, and judgment, there is hope of salvation; when it departs, then the hope of redemption is gone. But while there is any *godly sorrow*, any *feeling* of regret for having sinned against God, any *desire* to seek mercy, then the case is not hopeless; for these things prove that the light of the Spirit is not withdrawn.

Verse 12. *Restore unto me the joy of thy salvation*] This is an awful prayer. And why? Because it shows he *once* HAD *the joy of God's salvation; and had* LOST *it by sin!*

Uphold me with thy *free spirit.*] Prop me up; support me with a princely spirit, one that will not stoop to a mean or base act. See on ver. 10.

Verse 13. Then *will I teach transgressors*] I will show myself to be grateful; I will testify of thy lovingkindness; I will call on transgressors to consider the error of their ways; and shall set before them so forcibly thy *justice* and *mercy*, that sinners shall be converted unto thee. With a little change I can adopt the language of Dr. *Delaney* on this place: "Who can confide in his own strength, when he sees David fall! Who can despair of Divine mercy when he sees *him* forgiven! Sad triumph of sin over all that is great or excellent in man! Glorious triumph of grace over all that is shameful and dreadful in sin!"

Verse 14. *Deliver me from blood-guiltiness*] This is one of the expressions that gives most colour to the propriety of the title affixed to this Psalm. Here he may have in view the *death of Uriah*, and consider that *his blood* cries for vengeance against him; and nothing but the mere mercy of God can wipe this blood from his conscience. The prayer here is earnest and energetic: *O God! thou God of my salvation! deliver me!* The *Chaldee* reads, "Deliver me (מרין קטול *middin ketol*) from the judgment of slaughter."

My tongue shall sing aloud] My tongue shall praise thy righteousness. I shall testify to all that thou hast the highest displeasure against sin, and wilt excuse it in no person; and that so merciful art thou, that if a sinner turn to thee with a deeply penitent and broken heart, thou wilt forgive his iniquities. None, from my case, *can* ever *presume;* none, from my case, *need* ever *despair.*

Verse 15. *O Lord, open thou my lips*] My heart is believing unto righteousness; give me thy peace, that my tongue may make confession unto salvation. He could not praise God for pardon till he felt that God had pardoned him; then his lips would be opened, and his tongue would show forth the praise of his Redeemer.

Verse 16. *For thou desirest not sacrifice*] This is the same sentiment which he delivers in Psa. xl. 6, &c., where see the notes. There may be here, however, a farther meaning: Crimes, like mine, are not to be expiated by any sacrifices that the law requires; nor hast thou appointed in the law any sacrifices to atone for deliberate murder and adultery: if thou hadst, I would cheerfully have given them to thee. The matter is before thee as Judge.

Verse 17. *The sacrifices of God* are *a broken spirit*] As my crimes are such as admit of no legal atonement, so thou hast reserved them to be punished by exemplary acts of justice, or to be pardoned by a sovereign act of mercy: but in order to find this mercy, thou requirest that the heart and soul should deeply feel the transgression, and turn to thee with the fullest compunction and remorse. This thou hast enabled me to do. I have the broken spirit, רוח נשברה *ruach nishbarah;* and the broken and contrite heart, לב נשבר ונדכה *leb nishbar venidkeh.* These words are very expressive. שבר *shabar* signifies exactly the same as our word *shiver*, to *break into pieces*, to *reduce into splinters;* and דכה *dakah*, signifies to *beat out thin*,—to *beat out masses of metal, &c., into laminæ* or *thin plates.* The spirit broken all to pieces, and the heart broken all to pieces, stamped and beaten out, are the sacrifices which, in such cases, thou requirest; and these "thou wilt not despise." We may now suppose that God had shone upon his soul, healed his broken spirit, and renewed and removed his broken and distracted heart; and that he had now received the answer to the preceding prayers. And here the Psalm properly ends; as, in the two following verses, there is nothing similar to what we find in the rest of this very nervous and most important composition

Verse 18. *Do good in thy good pleasure unto Zion*] This and the following verse most evidently refer to the time of the *captivity*, when the *walls of Jerusalem were broken down*, and the *temple service entirely discontinued*; and, consequently, are long posterior to the times of David. Hence it has been concluded that the Psalm was not composed by David, nor in his time; and that the *title* must be that of some other Psalm inadvertently affixed to this. The fourth verse has also been considered as decisive against this *title*: but the note on that verse has considerably weakened, if not destroyed, that objection. I have been long of opinion that, whether the *title* be properly or improperly affixed to this Psalm, these *two verses* make no part of it: the subject is totally dissimilar; and there is no rule of analogy by which it can be interpreted as belonging to the *Psalm*, to the *subject*, or to the *person*. I think they originally made a Psalm of themselves; a kind of *ejaculatory prayer* for the *redemption of the captives from Babylon*, the *rebuilding of Jerusalem*, and *the restoration of the temple worship*. And, taken in this light, they are very proper and very expressive.

The cxviith Psalm contains only *two verses*; and is an *ejaculation of praise from the captives who had just then returned from Babylon*. And it is a fact that this Psalm is written as a *part* of the cxvith in no less than *thirty-two* of *Kennicott's* and *De Rossi's* MSS.; and in some early editions. Again, because of its smallness, it has been absorbed by the cxviiith, of which it makes the *commencement*, in *twenty-eight* of *Kennicott's* and *De Rossi's* MSS. In a similar way I suppose the two last verses of this Psalm to have been absorbed by the preceding, which originally made a complete Psalm of themselves; and this absorption was the more easy, because, like the cxviith it has no *title*. I cannot allege a similar evidence relative to these two verses, as ever having made a distinct Psalm; but of the fact I can have no doubt, for the reasons assigned above. And I still think that Psalm is too dignified, too energetic, and too elegant, to have been the composition of any but David. It was not Asaph; it was not any of the sons of Korah; it was not Heman or Jeduthun: the hand and mind of a greater master are here.

Analysis of the Fifty-first Psalm.

In general the Psalm contains David's prayer,—

I. For himself, ver. 1–12.

II. Three vows or promises, ver. 13–18.

III. For the Church, ver. 18, 19.

I. David, being in deep distress on account of his sins, prays to God for *mercy*: and while he feels that he is unworthy of the name of *king*, of *God's anointed*, of *his son*, or of *his servant*, he uses *no plea of his* own *merit*, but,—1. Of the loving-kindness of God: "According to thy loving-kindness." 2. Of the compassion of God: "According to the multitude of thy tender mercies."

The general petition for mercy being offered, next he offers *three* particular petitions:—

First. He prays for *forgiveness of sins*. The fact was past, but the guilt remained: therefore, he earnestly petitions: "Put away mine iniquities;" my sin is a deep stain: "Wash me throughly from mine iniquities, and cleanse me from my sin," *multiply* washing; my sin is a *deep* defilement.

To this petition he joins *confession of sin*; from which we may learn the conditions requisite in a genuine confession:—

He considers the *nature* of his sin; he feels the *weight* of it, the *burden*, and the *anguish* of it: and *abhors* it.

1. "I know mine iniquity." It is no longer hidden from me.

2. "It is ever before me;" and the sight breaks my heart.

3. He uses different *epithets* for it, in order to aggravate the guilt, and deepen the repentance. 1. It is *transgression*, פשע *pesha*, rebellion. 2. It is *iniquity*, עון *avon*, crooked dealing. 3. It is *sin*, חטאת *chattath*, error and wandering.

Then he begins his earnest *confession*: "I have sinned." And this he aggravates by several circumstances:—

1. Of the *person*. It is "against thee;" a good and gracious God, who of a *shepherd* made me a *king* over thy own people. *Against thee*, the great and terrible God. The people are my *subjects*, and they cannot judge me: it is against *thee* I have sinned, and to *thee* I must give account, and by *thee* be judged and punished.

2. Of the *manner*. It was an *impudent* sin; not committed by *surprise*, but done openly: "In thy sight." Therefore, the threatenings by thy prophet are all right. Whatever punishment thou mayest inflict upon me, both thy justice and mercy will stand clear; "That thou mightest be justified," &c.

3. He shows from what *root* his sin sprang; from his *original corruption*: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." I am all corruption *within*, and defilement *without*. The evil fountain hath sent forth bitter waters.

4. Another aggravation of his sin was, that he was in *principle* devoid of that which God *loves*: "Thou desirest truth in the inward parts."

5. The greatest aggravation of all was, his having sinned against light and knowledge. God had endued him with *wisdom in the hidden part*, by the motions of his own Spirit; but he had permitted his passions to obscure that light, and had quenched the Spirit.

Having made this general confession, he names the *particular sin* that lay heaviest on his conscience: "Deliver me from blood-guiltiness." And then renews his petition for *pardon* under a *type* then in use, and a *metaphor*. The type, *hyssop*; the metaphor, *wash me*.

1. "Purge me with hyssop." With a bunch of hyssop, dipped in the blood of the paschal lamb, the Israelites sprinkled their doors. It was also used in the sprinkling of the *leper*, and in the *sacrifice for sin*: and the *blood* and *sprinkling* were a *type of Christ's blood*, and the pardon and holiness that came through it. Sprinkled with this, David knew he must be clean; "for the blood of Christ cleanseth from all sin;" and it is "the blood of Christ that justifies."

2. *Sanctified* also he wishes to be; and there, he says, *Wash me*. And this is done by the influence of God's Spirit: "I will sprinkle clean water upon you, and you shall be clean," Ezek. xxxvi. 25

Secondly. David, having ended his *petitions for pardon*, proceeds,—

1. To pray that the *evil effects* which had been produced by his sin might be removed: "Make me to hear joy and gladness," &c.

2. That his *body*, which was in a pining condition, might be restored: "That the bones which thou hast broken may rejoice."

3. A *third* evil effect of his sin was, that God's face, that is, his favour, was turned away from him: he therefore begs,—

(1) "Hide thy face from my sins." Remember them not against me.

(2) "And blot out mine iniquities." I know there is a long and black catalogue in thy book against me; blot it out; blot out the handwriting of ordinances that is against me.

Thirdly. Now follows David's *last* petition; in which he again craves more particularly the grace of *sanctification*. He first prayed for *remission;* next for *reconciliation;* and now for *renovation*, which he asks of God in the *three* following verses: 1. "Create in me a clean heart." 2. "Renew a right spirit within me." 3. "Cast me not away from thy presence." 4. "Take not thy Holy Spirit from me." 5. "Restore unto me the joy of thy salvation." 6. "Uphold me with thy free spirit." In which petitions we are to consider,—

1. The *subject* on which the work is to be done. The *heart,—the spirit.* For as the heart is that part that first lives in nature; so it is the first that lives in grace. The work must begin *within*, else *outward* renovation will be to little purpose.

2. The *work* itself, which is,—

1. A *creation.* Sin had reduced David's heart to *nothing* in respect to heavenly affections and things; and to bring it into a state in which it would answer the *end of its creation*, was to bring *something* out of *nothing;* which, in all cases, is the work of Almighty God: "Create in me, O God," &c.

2. It is a *renovation.* All in David was the *old man*, nothing left of the *new man.* He prays, therefore, to be renewed in the spirit of his mind: "Renew a right spirit within me."

3. *Reconciliation* and *restitution.* Cast me not away—as a dead man; nor take away thy Spirit from me, by which I live: "Cast me not away;—take not thy Holy Spirit from me."

4. A *confirmation* in what was good. *Uphold—confirm me.*

3. WHO was to do this work? Not *himself;* GOD alone. Therefore, he prays: "O God, create;—O Lord, renew;—uphold by thy Spirit."

4. The *quality* of this. A *cleansing*—implied in these remarkable words:—a *right spirit,*—a *holy spirit,*—a *free spirit;* in which some have thought they saw the *mystery of the* HOLY TRINITY.

1. A *right spirit.* He felt that he might easily go *wrong;* a *crooked* and *perverse* spirit had prevailed within him, which had led him out of the *right way* to salvation: "Renew in me a RIGHT spirit."

2. A *holy spirit;* one opposed to the *carnal spirit* that was *enmity* against God, the motions and desires of which were from the flesh, and tended only to its gratification: "Take not thy Holy Spirit from me." It is God's Holy Spirit that makes the spirit of man *holy. Holiness of heart* depends on the indwelling of the *Holy Ghost.*

3. A *free spirit.* A *noble*, a *princely* spirit. Ever since his fall he felt he did nothing good; but by *constraint*, he was in *bondage* to corruption. There was no *dignity* in his mind, sin had *debased* it. "Ennoble me by a birth from above," and by thy *noble Spirit uphold me!*

II. He had now presented his *three petitions*, and now he makes his *vows:* 1. To teach others; 2. To praise God; and, 3. To offer him such a sacrifice as he could accept.

His *first* vow. 1. *Then*, after pardon obtained, "I shall teach;" for a man under guilt is not able to declare *pardon* to others.

2. "I will teach thy way to sinners;" viz.: that to the *stubborn* thou wilt show thyself *froward;* but to the *penitent* thou wilt show *mercy.*

The *effect* of which will be: "Sinners shall be converted unto thee." They who hear of thy *justice* and *mercy*, as manifested in my case, will *fear*, and turn from *sin;* have *faith*, and turn to THEE.

His *second* vow and promise is to *praise God:* "My tongue shall sing aloud of thy righteousness." But to this he was 1. *Unapt;* and must be so till received into *favour.* And, 2. *Unable*, till he received the healthful Spirit of the grace of God. Therefore he prays for a capacity to do both: 1. "Deliver me from bloodguiltiness, O God; then my tongue shall sing." 2. "O Lord, open my lips—and my mouth shall show forth thy praise."

His *third* promise is about a *sacrifice*, not of any *animal*, but of a "broken spirit; a broken and contrite heart," which he knew God would not despise. 1. "Thou desirest no sacrifice, else I would give it thee." No *outward* sacrifice can be of any avail if the *heart* be not offered. 2. Nor will the *heart* be accepted if it be not *sacrificed.* "The broken spirit and contrite heart," this sacrifice he vowed to bring.

III. Having finished his *prayers* and *vows* for himself, he forgets not *Jerusalem.* He petitions for God's Church; and the reason might be, that he was afraid Jerusalem would suffer because of his sins; for *peccant reges, plectuntur Achivi*, "the king sins, the people suffer." This was the case when he sinned against God by numbering the people.

His *method* and his *charity* in this are both instructive.

1. His *method.* 1. To be reconciled to God himself; and then, 2. To pray for others. "The prayers of the righteous avail much."

2. His *charity;* for we are always bound "to remember the afflictions of Joseph, and pray for the peace of Jerusalem." He prays,

1. That God, who out of his good pleasure did choose a Church, would out of his mere good will *do it good*, and preserve it: "Do good, in thy good pleasure, to Zion."

2. That he would have a special favour, even to the *building:* "Build thou the walls of Jerusalem;" for these fall not alone; religion and the service of God fall, when the people permit their churches and chapels

to be dilapidated or get out of repair. Of this there are multitudes of proofs.

3. For the consequence of Jerusalem's prosperity would be this, that "religion would flourish with it;" then there would be *sacrifices*, *burnt-offerings*, and *holocausts*: "Then they shall offer bullocks upon thine altar."

4. And, what is yet *more* and *better*, *we* shall offer, and THOU wilt accept: "Then thou shalt be pleased with the sacrifices of righteousness." Being reconciled to thee, justified, and sanctified; and righteous in all our conduct; all our sacrifies, springing from thy own grace and love in us, shall find a gracious acceptance. See the note on ver. 18.

PSALM LII.

The psalmist points out the malevolence of a powerful enemy, and predicts his destruction, 1–5. At which destruction the righteous should rejoice, 6, 7. The psalmist's confidence in God, 8, 9.

To the chief Musician, Maschil, *A Psalm* of David, [a] when Doeg the Edomite came and [b] told Saul, and said unto him, David is come to the house of Ahimelech.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

WHY boastest thou thyself in mischief, O [c] mighty man? the goodness of God *endureth* continually.

2 [d] Thy tongue deviseth mischiefs; [e] like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* [f] lying rather than to speak righteousness. [g] Selah.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

4 Thou lovest all devouring words, [h] O *thou* deceitful tongue.

5 God shall likewise [i] destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and [k] root thee out of the land of the living. Selah.

[a] 1 Sam. xxii. 9.——[b] Ezek. xxii. 9.——[c] 1 Sam. xxi. 7. [d] Psa. l. 19.——[e] Psa. lvii. 4; lix. 7; lxiv. 3.——[f] Jer. ix. 4, 5. [g] Psa. iii. 2, 4, 8; iv. 2, 4; vii. 5; ix. 16, &c.——[h] Or, *and the deceitful tongue.*——[i] Heb. *beat thee down.*——[k] Prov. ii. 22.

NOTES ON PSALM LII.

The *title* is, "To the chief Musician, an instructive Psalm of David, when Doeg the Edomite came and informed Saul, and said to him, David is come to the house of Ahimelech." The history to which this alludes is the following: David, having learned that Saul was determined to destroy him, went to take refuge with Achish, king of Gath: in his journey he passed by *Nob*, where the tabernacle then was, and took thence the sword of Goliath; and, being spent with hunger, took some of the shew-bread. *Doeg*, an Edomite, one of the domestics of Saul, being there, went to Saul, and informed him of these transactions. Saul immediately ordered Ahimelech into his presence, upbraided him for being a partisan of David, and ordered Doeg to slay him and all the priests. Doeg did so, and there fell by his hand eighty-five persons. And Saul sent and destroyed *Nob* and all its inhabitants, old and young, with all their property; none escaping but *Abiathar*, the son of Ahimelech, who immediately joined himself to David. The account may be found 1 Sam. xxi. 1–7, xxii. 9–23. All the Versions agree in this title except the *Syriac*, which speaks of it as a Psalm directed against vice in general, with a prediction of the destruction of evil.

Though the Psalm be evidently an invective against some great, wicked, and tyrannical man, yet I think it too mild in its composition for a transaction the most barbarous on record, and the most flagrant vice in the whole character of Saul.

Verse 1. *Why boastest thou thyself*] It is thought that Doeg *boasted* of his loyalty to Saul in making the above discovery; but the information was aggravated by circumstances of falsehood that tended greatly to inflame and irritate the mind of Saul. Exaggeration and lying are common to all informers.

O mighty man?] This character scarcely comports with Doeg, who was only *chief of the herdsmen of Saul*, 1 Sam. xxi. 7; but I grant this is not decisive evidence that the Psalm may not have Doeg in view, for the chief *herdsman* may have been a man of credit and authority.

Verse 2. *Deviseth mischiefs*] Lies and slanders proceeding from the tongue argue the desperate wickedness of the heart.

Like a sharp razor, working deceitfully.] Which instead of taking off the beard, cuts and wounds the flesh; or as the operator who, when pretending to trim the beard, cuts the throat.

Verse 3. *Thou lovest evil*] This was a finished character. Let us note the particulars: 1. He boasted in the power to do evil. 2. His tongue devised, studied, planned, and spoke mischiefs. 3. He was a deceitful worker. 4. He loved evil and not good. 5. He loved lying; his delight was in falsity. 6. Every word that tended to the destruction of others he loved. 7. His tongue was deceitful; he pretended friendship while his heart was full of enmity, ver. 1–4. Now behold the *punishment*:—

Verse 5. *God shall likewise destroy thee*] 1. God shall *set himself* to destroy thee; יתצך *yittotscha*, "he will pull down thy building;" he shall unroof it, dilapidate, and dig up thy foundation. 2. He shall bruise or break thee to pieces for ever; thou shalt have neither strength, consistence, nor support. 3. He will mow thee down, and sweep thee away like dust or chaff, or light hay in a whirlwind, so that thou shalt be scattered to all the winds of heaven. Thou shalt have no residence, no tabernacle; *that* shall be entirely

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

6 [l] The righteous also shall see, and fear, [m] and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but [n] trusted in the abundance of his riches, *and* strengthened himself in his [o] wickedness.

8 But I *am* [p] like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name; [q] for *it is* good before thy saints.

[l] Job xxii. 19; Psa. xxxvii. 34; xl. 3; lxiv. 9; Mal. i. 5. [m] Psa. lviii. 10. [n] Psa. xlix. 6. —— [o] Or, *substance.* —— [p] Jer. xi. 16; Hos. xiv. 6 [q] Psa. liv. 6.

destroyed. Thou shalt be rooted out for ever from the land of the living. The bad fruit which it has borne shall bring God's curse upon the tree; it shall not merely wither, or die, but it shall be plucked up from the roots; intimating that such a sinner shall die a violent death. *Selah.* So it shall be, and so it ought to be.

Verse 6. *The righteous also shall see, and fear*] The thing shall be done in the sight of the saints; they shall see God's judgments on the workers of iniquity; and they shall *fear* a God so holy and just, and feel the necessity of being doubly on their guard lest they fall into the same condemnation. But instead of ויראו *veyirau*, "and they shall fear," three of *Kennicott's* and *De Rossi's* MSS., with the *Syriac*, have וישמחו *veyismachu*, "and shall rejoice;" and, from the following words, "and shall laugh at him," this appears to be the true reading, for *laughing* may be either the consequence or accompaniment of *rejoicing*.

Verse 7. *Made not God his strength*] Did not make God his *portion*.

In the abundance of his riches] Literally, in the *multiplication of his riches*. He had got much, he hoped to get more, and expected that his *happiness* would *multiply* as his *riches* multiplied. And this is the case with most rich men.

Strengthened himself in his wickedness.] Loved money instead of God; and thus his depravity, being increased, was *strengthened*.

Crescit amor nummi, quantum ipsa pecunia crescit.

"In proportion to the increase of wealth, so is the love of it."

Where is the religious man, in whose hands money has multiplied, who has not lost the spirit of piety in the same ratio? To prevent this, and the perdition to which it leads, there is no way but opening both hands to the *poor*.

Verse 8. *But I am like a green olive-tree in the house of God*] *I shall be in the house of God*, full of spiritual vigour, bringing forth evergreen leaves and annual fruit, as the *olive* does when planted in a proper soil and good situation. It does not mean that there were *olive-trees* planted *in* God's house; but *he* was in God's house, as the olive was in *its* proper place and soil.

I trust in the mercy of God] The *wicked man* trusts in his riches; *I* trust in my God. *He*, like a bad tree, bringing forth poisonous fruit, shall be cursed, and pulled up from the roots; *I*, like a healthy olive in a good soil, shall, under the influence of God's mercy, bring forth fruit to his glory. As the olive is ever green, so shall I flourish in the mercy of God for *ever and ever*.

Verse 9. *I will praise thee for ever*] Because I know that all my good comes from thee; therefore, will I ever praise thee for that good.

I will wait on thy name] I will expect all my blessings from the all-sufficient *Jehovah*, who is *eternal* and *unchangeable*.

It is *good before thy saints.*] It is right that I should expect a continuation of thy blessings by *uniting with thy saints in using thy ordinances*. Thus I shall *wait*.

Analysis of the Fifty-second Psalm.

There are *three* parts in this Psalm:—

I. An *invective* against Doeg, and a *prediction* of his fall, ver. 1–5.

II. The *comfort* which God's people should take in this, ver. 6, 7.

III. The *security* and *flourishing* state of those who trust in God, and the psalmist's thanks for it, ver. 8, 9.

I. David begins with an abrupt *apostrophe* to Doeg: "Why boastest thou thyself in mischief, thou mighty man?" And answers that this boasting was but vain; because *the goodness of God* endureth *continually*. This was sufficient to quiet all those who might be afraid of his *boasting*. Having given a *general character* of this man, as having a *delight* in *mischief*, he enters into *particulars;* and especially he considers the bad use he made of his *tongue*.

1. *Thy tongue deviseth mischief, like a razor working deceitfully*. Perhaps there may be here a reference to a case where a man, employed to take off or trim the beard, took that opportunity to cut the throat of his employer. In this manner had Doeg often acted: while pretending by his *tongue* to favour, he used it in a deceitful way to ruin the character of another.

2. "Thou lovest evil more than good:" his wickedness was *habitual;* he *loved* it.

3. "Thou lovest lying more than righteousness:" he was an *enemy* to the *truth*, and by lies and flatteries a destroyer of *good men*.

4. This is expressed more fully in the next verse: "Thou lovest all deceitful words, O thou false tongue!" he was all *tongue;* a *man of words:* and these the most deceitful and injurious.

This is his character; and now David foretells his fall and destruction, which he amplifies by a congeries of words. 1. "God shall likewise destroy thee for ever." 2. "He shall take thee away." 3. "He shall pluck thee out of thy dwelling place." 4. "He shall root thee out of the land of the living." See the notes.

II. Then follows how God's people should be affected by Doeg's fall.

1. "The righteous shall see it and fear:" they shall reverence God more than formerly, as taking vengeance on this singularly wicked man.

2. They shall *laugh at him*, using this bitter sarcasm, "Lo, this is the man that made not God his strength," &c.; he trusted in his *gold* more than in his *God*.

III. But such a fearful end shall not fall on any good man: while the wicked is plucked up from the roots, the righteous shall flourish like a healthy olive-tree.

1. "As for me, I am like the green olive-tree;" ever fruitful and flourishing.

2. I am planted in the house of the Lord; and derive all my nourishment from him, through his ordinances.

3. The olive is perhaps one of the most useful trees in the world. Its *fruit* and its *oil* are of great use to the inhabitants of those countries where the olive is cultivated; and are transported to most parts of the world, where the culture of the olive is unknown.

4. The reason why he shall be like the olive: his faith in God: "I trust in the mercy of God for ever."

Hence, the psalmist's *conclusion* is full of confidence:—

1. "I will praise thee for ever, because thou hast done it."

2. "I will wait on thy name:" I will continue to use those means by which thou communicatest thy grace to the soul.

3. I shall do this because it is my duty, and because it is right in the sight of thy people: "For it is good before thy saints."

PSALM LIII.

The sentiments of atheists and deists, who deny Divine Providence; their character: they are corrupt, foolish, abominable, and cruel, 1–4; *God fills them with terror,* 5; *reproaches them for their oppression of the poor,* 5. *The psalmist prays for the restoration of Israel,* 6.

X. DAY. EVENING PRAYER.

To the chief Musician upon Mahalath, Maschil, *A Psalm* of David.

THE [a] fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: [b] *there is* none that doeth good.

2 God [c] looked down from heaven upon the children of men, to see if there were *any* that did understand, that did [d] seek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no, not one.

4 Have the workers of iniquity [e] no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 [f] There [g] were they in great fear, *where* no fear was: for God hath [h] scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 [i] O [k] that the salvation of Israel *were come* out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

[a] Psa. x. 4; xiv. 1, &c. — [b] Rom. iii. 10. — [c] Psa. xxxiii. 13. [d] 2 Chron. xv. 2; xix. 3. — [e] Jer. iv. 22. — [f] Lev. xxvi. 17, 36; Prov. xxviii. 1. — [g] Heb. *they feared a fear*; Psa. xiv. 5. [h] Ezek. vi. 5. — [i] Psa. xiv. 7. — [k] Heb. *who will give salvations*, &c.

NOTES ON PSALM LIII.

The *title, To the chief Musician upon Mahalath, an instructive Psalm of David.* The word מחלת *machalath*, some translate the *president*; others, the *master* or *leader of the dance*; others, *hollow instruments*; others, *the chorus*. A *flute, pipe*, or *wind instrument* with *holes*, appears to be what is intended. "To the chief player on the flute;" or, "To the master of the hand of pipers."

Verse 1. *The fool hath said in his heart*] The whole of this Psalm, except a few inconsiderable differences, is the same as the *fourteenth*; and, therefore, the same *notes* and *analysis* may be applied to it; or, by referring to the *fourteenth*, the reader will find the subject of it amply explained. I shall add a few short notes.

Have done abominable iniquity] Instead of עול *avel, evil* or *iniquity*, eight of *Kennicott's* and *De Rossi's* MSS. have עלילה *alilah, work*, which is nearly the same as in Psa. xiv.

Verse 4. *Have the workers of iniquity*] For פעלי *poaley, workers*, seventy-two of *Kennicott's* and *De Rossi's* MSS., with several ancient editions, the *Chaldee*, though not noticed in the Latin translation in the *London Polyglot*, the *Syriac*, *Vulgate*, *Septuagint*, *Æthiopic*, and the *Arabic*, with the *Anglo-Saxon*, add the word כל *col, all*,—ALL *the workers of iniquity*; which is the reading in the parallel place in Psa. xiv. It may be necessary to observe, that the *Chaldee*, in the *Antwerp* and *Paris* Polyglots, and in that of *Justinianus*, has not the word כל *col*, ALL.

Have not called upon God] אלהים *Elohim*; but many MSS. have יהוה *Yehovah*, LORD.

Verse 5. *For God hath scattered the bones of him that encampeth* against *thee: thou hast put them to shame, because God hath despised them.*] The reader will see, on comparing this with the fifth and sixth verses of Psa. xiv., that the words above are mostly *added* here to what is said *there*; and appear to be levelled against the *Babylonians*, who sacked and ruined Jerusalem, and who were now sacked and

ruined in their turn. The sixth verse of Psa. xiv., "Ye have shamed the counsel of the poor, because the Lord is his refuge," is added here by more than twenty of *Kennicott's* and *De Rossi's* MSS.

Verse 6. *O that the salvation of Israel were come out of Zion!*] I have already shown that the proper translation is, "Who shall give from Zion salvation to Israel!" The word *salvation* is in the *plural* here, *deliverances:* but many MSS., with the *Septuagint, Vulgate, Arabic,* and *Anglo-Saxon,* have it in the *singular.*

When God bringeth back] *When Jehovah bringeth back,* is the reading of more than twenty of *Kennicott's* and *De Rossi's* MSS., with the *Septuagint. Syriac,* and *Chaldee,* and *Justinianus'* Polyglot Psalter.

For larger notes and an analysis, the reader is requested to refer to Psa. xiv.; and for a comparison of the two Psalms he may consult Dr. *Kennicott's* Hebrew Bible, where, under Psa. xiv., in the lower margin, the variations are exhibited at one view.

PSALM LIV.

The psalmist complains that strangers were risen up against him to take away his life, 1–3; *expresses his confidence in God that he will uphold him, and punish his enemies,* 4, 5; *on which he promises to sacrifice to God,* 6; *he speaks of his deliverance,* 7.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David, [a] when the Ziphims came and said to Saul, Doth not David hide himself with us?

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

1 SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For [b] strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. Selah.

4 Behold, God *is* mine helper: [c] the LORD *is* with them that uphold my soul.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

5 He shall reward evil unto [d] mine enemies: cut them off [e] in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; [f] for *it is* good.

7 For he hath delivered me out of all trouble: [g] and mine eye hath seen *his desire* upon mine enemies.

[a] 1 Sam. xxiii. 19; xxvi. 1.——[b] Psa. lxxxvi. 14.——[c] Psa. cxviii. 7.——[d] Heb. *those that observe me;* Psa. v. 8.

[e] Psa. lxxxix. 49.——[f] Psa. lii. 9; c. 5; cvi. 1; cvii. 1; cxviii. 1, 29; cxxxv. 3; cxxxvi. 1; cxlv. 9.——[g] Psa. liv. 10; xci. 11.

NOTES ON PSALM LIV.

The title is, "To the chief Musician upon Neginoth, an instructive Psalm of David, when the Ziphites came to Saul, and said, Doth not David conceal himself among us?"

Ziph was a village in the southern part of Palestine. David having taken refuge in the mountains of that country, the Ziphites went to Saul, and informed him of the fact. Saul, with his army, immediately went thither, and was on one side of a mountain while David was on the other. Just when he was about to fall into the hands of his merciless pursuer, an express came to Saul that the Philistines had invaded Israel, on which he gave up the pursuit, and returned to save his country, and David escaped to En-gedi. See the account in 1 Sam. xxiii. 19–29. It is supposed to have been after this deliverance that he composed this Psalm. *Neginoth,* from נגן *nagan,* to *strike* or *play* on some kind of instrument, probably signifies *stringed instruments,* such as were played on with a *plectrum.*

Verse 1. *Save me, O God, by thy name*] Save me by *thyself* alone; so *name* here may be understood. The *name of God* is often *God himself.* David was now in such imminent danger of being taken and destroyed, that no human means were left for his escape; if God therefore had not interfered, he must have been destroyed. See the *introduction* above.

Verse 2. *Hear my prayer*] In his straits he had recourse to God; for from him alone, for the reasons alleged above, his deliverance must proceed.

Verse 3. *Strangers are risen up against me*] The *Ziphites.*

And oppressors] Saul, his courtiers, and his army.

They have not set God before them.] It is on *no religious account,* nor is it to accomplish any *end,* on which they can ask the *blessing* of God.

Selah.] This is true.

Verse 4. *Behold, God is mine helper*] This would naturally occur to him when he saw that Saul was obliged to leave the pursuit, and go to defend his territories, when he was on the very point of seizing him. God, whose providence is ever watchful, had foreseen this danger, and stirred up the Philistines to make this inroad just at the time in which Saul and his army were about to lay hands on David. Well might he then say, "Behold, God is mine helper."

Is *with them that uphold my soul.*] נפשי *naphshi,* my *life.* This may even refer to the *Philistines,* who had at this time made an inroad on Israel. God was even with his own enemies, by making them instruments to save the life of his servant.

Verse 5. *He shall reward evil*] Saul and his courtiers, instead of having God's approbation, shall have his curse.

Cut them off in thy truth.] Thou hast *promised* to save me: these have purposed to destroy me. Thy

truth is engaged in my defence; they will destroy me if permitted to *live:* to save thy *truth*, and to accomplish its *promises, thou must cut them off.*

Verse 6. *I will freely sacrifice unto thee*] Or, *I will sacrifice nobly unto thee.* Not only with a *willing mind*, but with a *liberal hand* will I bring sacrifice unto thee.

For it is *good.*] Thy *name* is *good;* it is descriptive of thy nature; full of goodness and mercy to man. And *it is good* to be employed in such a work: whoever worships thee in sincerity is sure to be a gainer. To him who orders his conversation aright, thou dost show thy salvation.

Verse 7. *For he hath delivered me*] Saul had now decamped, and was returned to save his territories; and David in the meanwhile escaped to En-gedi. God was most evidently the author of this deliverance.

Mine eye hath seen his desire *upon mine enemies.*] It is not likely that this Psalm was written after the *death of Saul;* and therefore David could not say that *he had seen his desire.* But there is nothing in the text for *his desire;* and the words might be translated, *My eye hath seen my enemies*—they have been *so near* that I could plainly discover them. Thus almost all the *Versions* have understood the text. *I have seen them*, and yet they were not permitted to approach me. God has been my Deliverer.

Analysis of the Fifty-fourth Psalm.

There are *three* parts in this Psalm:—

I. David's prayer for help and salvation, ver. 1–3.

II. His confidence that he should have help, ver. 4, 5.

III. His *gratitude* and *obedience*, ver. 6, 7.

I. David's petition: 1. "Save me." 2. "Plead my cause." 3. "Hear my prayer." 4. "Give ear to my words." He is much in earnest; and yet does not desire his prayer to be heard unless his *cause be just.* If just, then let *God plead it.*

2. He produces *two* grounds upon which he petitions: 1. God's *name.* 2. God's *strength.* 1. He that calls on the name of the Lord shall be saved; I call: "Save me in thy name!" 2. Thou art a *powerful* God, able to do it: "Save me in thy strength."

The greatness of his danger causes him to urge his prayer.

1. His enemies were *strangers;* from whom no favour could be expected.

2. They were *violent oppressors*—formidable, cruel tyrants, from whom he could expect no mercy.

3. They were such as could be satisfied with nothing less than his blood: "They rise to seek after my life."

4. They had no *fear of God:* "They have not set God before them."

II. Notwithstanding they are all that I have already stated; and, humanly speaking, I have nothing but destruction to expect; yet I will not fear: because, 1. God is *with me.* 2. He is *against them.*

1. "God is my helper:" as he has promised, so he has done, and will do, to me.

2. "God is with them also who uphold my soul. Selah." *Behold this!*

But he opposes them who oppose me; is an enemy to them who are mine enemies.

1. "He shall reward evil" to such: of this being assured, he proceeds to imprecate.

2. Destroy thou them: "Cut them off in thy truth." Thou hast promised that it *shall be well with the righteous;* and that *snares, fire, and brimstone, shall be rained on the wicked.* Let God be true: *Fiat justitia; ruat cœlum, pereat mundus.* They *must be cut off.*

III. For such a mercy David promises not to be unthankful.

1. For this he would offer a *princely sacrifice:* "I will freely sacrifice."

2. He would praise the name of the Lord: "I will praise thy name."

For this he gives *two* reasons:—

1. That which *internally* moved him: "For it is good."

2. That which was *outwardly impulsive;* his *deliverance.* 1. His deliverance was great and effectual: "Thou hast delivered me out of all my trouble." 2. His danger was so *imminent* that, humanly speaking, there was no escape. The enemy was within sight who was bent on his destruction; yet *he* was delivered; and *they* were confounded. On these accounts it was right that he should sing praise, and offer sacrifice. To the grateful God is bountiful.

PSALM LV.

David, in great danger and distress from the implacable malice of his enemies, calls on God for mercy, 1–5; wishes he had the wings of a dove, that he might flee away, and be at rest, 6–8; prays against his enemies, and describes their wickedness, 9–11; speaks of a false friend, who had been the principal cause of all his distresses, 12–14; again prays against his enemies, 15; expresses his confidence in God, 16–18; gives a farther description of the deceitful friend, 19–21; encourages himself in the Lord, and foretells the destruction of his foes, 22, 23.

To the chief Musician on Neginoth, Maschil, *A Psalm* of David.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I [a] mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: [b] for they cast iniquity upon me, and in wrath they hate me.

4 [c] My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath [d] overwhelmed me.

6 And I said, O that I had wings like a dove! *for then* would I fly away, and be at rest.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum. cir. annum 33.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen [e] violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

[a] Isa. xxxviii. 14.——[b] 2 Sam. xvi. 7, 8; xix. 19.——[c] Psa. cxvi. 3.——[d] Heb. *covered me.*——[e] Jer. vi. 7.

NOTES ON PSALM LV.

The *title*, "To the chief Musician upon Neginoth, *A Psalm* of David, giving instruction." This is the same as the preceding, which see.

Verse 1. *Give ear to my prayer*] The frequency of such petitions shows the great earnestness of David's soul. If God did not hear and help, he knew he could not succeed elsewhere; therefore he continues to knock at the gate of God's mercy.

Verse 2. *I mourn in my complaint*] בשיחי *besichi*, in my *sighing*; a strong *guttural* sound, expressive of the natural accents of sorrow.

And make a noise] I am in a *tumult*—I am strongly *agitated*.

Verse 3. *They cast iniquity upon me*] To give a colourable pretence to their rebellion, they charge me with horrible crimes; as if they had said: Down with such a wretch; he is not fit to reign. Clamour against the person of the sovereign is always the watch-word of *insurrection*, in reference to *rebellion*.

Verse 4. *The terrors of death are fallen upon me.*] I am in hourly expectation of being massacred.

Verse 5. *Fearfulness*] How natural is this description! He is in *distress*;—he *mourns*;—*makes a noise*;—*sobs* and *sighs*;—his *heart is wounded*;—he expects nothing but *death*;—this produces *fear*;—this produces *tremor*, which terminates in that *deep apprehension* of *approaching* and *inevitable ruin* that *overwhelms* him with *horror*. No man ever described a wounded heart like David.

Verse 6. *O that I had wings like a dove!*] He was so surrounded, so hemmed in on every side by his adversaries, that he could see no way for his escape unless he had wings, and could take flight. The *dove* is a bird of very rapid wing; and some of them passing before his eyes at the time, might have suggested the idea expressed here.

And be at rest.] Get a *habitation*.

Verse 7. *Would I wander far off*] He did escape; and yet his enemies were *so near*, as to *throw stones at him:* but he escaped beyond Jordan. 2 Sam. xvii. 22, 23.

A passage in the *Octavia* of SENECA has been referred to as being parallel to this of David. It is in the answer of *Octavia* to the *Chorus*, act v., ver. 914–923.

Quis mea digne deflere potest
Mala? Quæ lacrymis nostris quæstus
Reddet Aedon? cujus pennas
Utinam miseræ mihi fata darent!
Fugerem *luctus ablata meos*
Penna volucri, procul et cœtus
Hominum tristes *sedemque feram.*
Sola in vacuo nemore, et tenui
Ramo pendens, querulo possem
Gutture mœstum fundere murmur.

My woes who enough can bewail!
O what notes can my sorrows express!
Sweet Philomel's self e'en would fail
To respond with her plaintive distress.
O had I her wings I would fly
To where sorrows I ne'er should feel more;
Upborne on her plumes through the sky,
Regions far from mankind would explore.
In a grove where sad silence should reign,
On a spray would I seat me alone;
In shrill lamentations complain,
And in wailings would pour forth my moan.
J. B. CLARKE.

Verse 8. *The windy storm*] From the sweeping wind and tempest—Absalom and his party, and the mutinous people in general.

Verse 9. *Destroy, O Lord*] *Swallow them up*—confound them.

Divide their tongues] Let his counsellors give opposite advice. Let them never agree, and let their devices be confounded. And the prayer was heard. Hushai and Ahithophel gave opposite counsel. Absalom followed that of *Hushai*; and *Ahithophel*, knowing that the steps advised by Hushai would bring Absalom's affairs to ruin, went and hanged himself. See 2 Sam. xv., xvi., and xvii.

Violence and strife in the city.] They have been concerting violent measures; and thus are full of contention.

Verse 10. *Day and night they go about*] This and the following verse show the state of Jerusalem at this time. Indeed, they exhibit a fair view of the state of any city in the beginning of an *insurrection*. The leaders are plotting continually; going about to strengthen their party, and to sow new dissensions by misrepresentation, hypocrisy, calumny, and lies.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 [f] For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did [g] magnify *himself* against me; then I would have hid myself from him.

13 But *it was* thou, [h] a man mine equal, [i] my guide, and mine acquaintance.

14 [k] We took sweet counsel together, *and* [l] walked unto the house of God in company.

15 Let death seize upon them, *and* let them [m] go down quick into [n] hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God; and the LORD shall save me.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

17 [o] Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for [p] there were many with me.

19 God shall hear, and afflict them, [q] even he that abideth of old. Selah. [r] Because they have no changes, therefore they fear not God.

20 He hath [s] put forth his hands against such as [t] be at peace with him: [u] he hath broken his covenant.

21 [v] *The words* of his mouth were smoother

[f] Psa. xli. 9.——[g] Psa. xxxv. 26; xxxviii. 16.——[h] Heb. *a man according to my rank.*——[i] 2 Sam. xv. 12; xvi. 23; Psa. xli. 9; Jer. ix. 4.——[k] Heb. *Who sweetened counsel.*——[l] Psa. xlii. 4.——[m] Num. xvi. 30.——[n] Or, *the grave.*——[o] Dan. vi. 10; Luke xviii. 1; Acts iii. 1; x. 3, 9, 30; 1 Thess. v. 17.——[p] 2 Chron. xxxii. 7, 8.——[q] Deut. xxxiii. 27.——[r] Or, *with whom* also there be *no changes, yet they fear not God.*——[s] Acts xii. 1.——[t] Psa. vii. 4——[u] Heb. *he hath profaned.*——[v] Psa. xxviii. 3; lvii. 4; lxii. 4; lxiv. 3; Prov. v. 3, 4; xii. 18.

Verse 12. *It was not an enemy*] It is likely that in all these *three* verses Ahithophel is meant, who, it appears, had been at the bottom of the conspiracy from the beginning; and probably was the first mover of the vain mind of Absalom to do what he did.

Verse 14. *Walked unto the house of God in company.*] Or with haste; for the rabbins teach that we should walk *hastily* to the temple, but *slowly* FROM it.

Verse 15. *Let death seize upon them*] This is a prediction of the sudden destruction which should fall on the ringleaders in this rebellion. And it was so. *Ahithophel*, seeing his counsel rejected, *hanged* himself. *Absalom* was defeated; and, fleeing away, he was suspended by the hair in a tree, under which his mule had passed; and being found thus by Joab, he was despatched with *three darts;* and the *people* who espoused his interests were almost all cut off. They fell by the sword, or perished in the woods. See 2 Sam. xviii. 8.

Let them go down quick into hell] Let them go down alive into the pit. Let the earth swallow them up! And something of this kind actually took place. Absalom and his army were defeated; *twenty thousand* of the rebels were slain on the field; and *the wood devoured more people that day than the sword devoured*, 2 Sam. xviii. 7, 8. The words might be rendered, "Death shall exact upon them; they shall descend alive into sheol." And death did *exact* his debt upon them, as we have seen above.

Verse 16. *I will call upon God*] He foresaw his deliverance, and the defeat of his enemies, and therefore speaks confidently, "The Lord shall save me;" or, as the *Targum*, "The WORD of the Lord shall redeem me."

Verse 17. *Evening, and morning, and at noon, will I pray*] This was the custom of the pious Hebrews. See Dan. vi. 10. The Hebrews began their day in the *evening*, and hence David mentions the *evening first.* The rabbins say, Men should pray three times each day, because the day changes three times. This was observed in the primitive Church; but the times, in different places, were various. The old *Psalter* gives this a curious turn: "At *even* I sall tel his louing (*praise*) what tim Crist was on the Crosse: and at *morn* I sall schew his louing, what tim he ros fra dede. And sua he sall here my voyce at *mid day*, that is sitand at the right hand of his fader, wheder he stegh (*ascended*) at mid day."

Verse 18. *He hath delivered my soul*] My *life* he has preserved in perfect safety from the sword; *for there were many with me:* "for in many afflictions his WORD was my support."—*Targum*. Or David may refer to the *supernatural assistance* which was afforded him when his enemies were so completely discomfited.

Verse 19. *Because they have no changes*] At first Absalom, Ahithophel, and their party, carried all before them. There seemed to be a very general defection of the people: and as in their first attempts they suffered no *reverses*, therefore they feared not God. Most of those who have few or no afflictions and trials in life, have but little religion. They become sufficient to themselves, and call not upon God.

Verse 20. *He hath put forth his hands*] A farther description of Ahithophel. He betrayed his friends, and he broke his covenant with his king. He had agreed to serve David for his own emolument, and a stipulation was made accordingly; but while receiving the king's pay, he was endeavouring to subvert the kingdom, and destroy the life of his sovereign.

Verse 21. *Were smoother than butter*] He was a complete courtier, and a deep, designing hypocrite besides. His words *were as soft as butter, and as smooth as oil*, while he meditated war; and the fair words which were intended to *deceive*, were intended also to *destroy:* they *were drawn swords.* This is a literal description of the words and conduct of Absalom, as we learn from the inspired historian, 2 Sam.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 [w] Cast thy [x] burden upon the LORD, and he shall sustain thee: [y] he shall never suffer the righteous to be moved.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

23 But thou, O God, shalt bring them down into the pit of destruction: [z] bloody [a] and deceitful men [b] shall [c] not live out half their days; but I will trust in thee.

[w] Psa. xxxvii. 5; Matt. vi. 25; Luke xii. 22; 1 Pet. v. 7. [x] Or, *gift*.——[y] Psa. xxxvii. 24.——[z] Psa. v. 6.

[a] Heb. *men of bloods and deceit*.——[b] Heb. *shall not half their days*. [c] Job xv. 32; Prov. x. 27; Eccles. vii. 17.

xv. 2, &c. He was accustomed to wait at the gate; question the persons who came for justice and judgment; throw out broad hints that the king was negligent of the affairs of his kingdom, and had not provided an effective magistracy to administer justice among the people; and added that if he were appointed judge in the land, justice should be done to all. He bowed also to the people, and kissed them; and thus *he stole the hearts of the men of Israel*. See the passages referred to above.

Verse 22. *Cast thy burden upon the Lord*] Whatever cares, afflictions, trials, &c., they may be with which thou art oppressed, lay them upon him.

And he shall sustain thee] He shall bear both thee and thy burden. What a glorious promise to a tempted and afflicted soul! God will carry both *thee* and thy *load*. Then cast *thyself* and *it* upon *him*.

He shall never suffer the righteous to be moved.] While a man is righteous, trusts in and depends upon God, he will never suffer him to be shaken. *While he trusts in God, and works righteousness*, he is as safe as if he were in heaven.

Verse 23. *But thou, O God, shalt bring them down into the pit of destruction*] The *Chaldee* is emphatic: "And thou, O Lord, by thy WORD (במימרך *bemeymerach*) shalt thrust them into the deep gehenna, the bottomless pit, whence they shall never come out; the *pit of destruction*, where all is amazement, horror, anguish, dismay, ruin, endless loss, and endless suffering."

Bloody and deceitful men shall not live out half their days] So we find, if there be an appointed time to man upon earth, beyond which he cannot pass; yet he may so live as to provoke the justice of God to cut him off *before* he arrives at that period; yea, before he has reached *half way* to that limit. According to the decree of God, he might have lived the *other half*; but he has not done it.

But I will trust in thee.] Therefore I shall not be moved, and shall live out all the days of *my* appointed time.

The fathers in general apply the principal passages of this Psalm to our Lord's sufferings, the treason of Judas, and the wickedness of the Jews; but these things do not appear to me fairly deducible from the text. It seems to refer plainly enough to the rebellion of Absalom. "The consternation and distress expressed in verses 4, 5, 6, 7, and 8, describe the king's state of mind when he fled from Jerusalem, and marched up the mount of Olives, weeping. The *iniquity cast upon the psalmist* answers to the complaints artfully laid against the king by his son of a negligent administration of justice; and to the reproach of *cruelty* cast upon him by Shimei, 2 Sam. xv. 2, 4; xvi. 7, 8. The *equal*, the *guide*, and the *familiar friend*, we find in *Ahithophel*, the confidential counsellor, first of David, afterwards of his son Absalom. The *buttery mouth* and *oily words* describe the insidious character of *Absalom*, as it is delineated, 2 Sam. xv. 5–9. Still the believer, accustomed to the double edge of the prophetic style, in reading this Psalm, notwithstanding its agreement with the occurrences of David's life, will be led to think of David's great *descendant*, who endured a bitterer agony, and was the victim of a baser treachery, in the same spot where David is supposed to have uttered *these complaints*."—*Bishop Horsley*.

ANALYSIS OF THE FIFTY-FIFTH PSALM.

There are *five* general parts in this *Psalm*:—

I. The psalmist entreats God to hear his prayer, ver. 1, 2.

II. He complains of his trouble, ver. 3–8.

III. He prays against his enemies, and shows the causes, ver. 8–15.

IV. He takes courage upon assurance of God's help, and his enemies' overthrow, ver. 15–21.

V. An epilogue, in which he exhorts all men to rely upon God, ver. 22, 23.

I. He begs audience.

1. "Give ear—hide not thyself—attend—hear me."

2. "My prayer—supplication—that I mourn—complain—make a noise." Affected he was with the sense of what he prayed for, and he was therefore earnest in it.

II. This in general; but next, in particular, he mentions the causes of his complaint, and earnestness to God, that he might be heard both in regard of his enemies, and the condition he was now in. The danger he was in was very great; escape he could not without God's help, for his enemies persecuted him very sore.

1. They slandered and calumniated him, and threatened him: "Because of the voice," &c.

2. They vexed, pressed upon him, and oppressed him: "Because of the oppression of the wicked."

3. They plotted his ruin, devolved, and *cast iniquity upon him*—charged him home.

4. They were implacable, angry, and hated him: "In wrath they hate me."

Then, as to his own person, he was in a sad, heavy, doleful condition.

1. "My heart is sore pained within me." His grief was inward.

2. "The terrors of death are fallen upon me." He saw nothing but death before him.

3. "Fearfulness and trembling are come upon me." Which are the outward effects of fear.

4. "And a horrible dread within hath overwhelmed me." Amazement followed his fear.

And he illustrates this his condition by the counsel he took with his own heart. Upon the deliberation the result was, that he would speedily fly away, fly into the wilderness, as if he might be safer among beasts than such men.

1. "And I said." That was the result upon his debate with himself.

2. "O that I had wings like a dove!" It is a fearful creature of a swift wing. In fear he was, and he would fly as fast and as far as the dove from the eagle.

3. As far, even to some remote land, where I should have rest from these wicked men.

And he amplifies and explains himself again :—

1. That he would fly far away, even to some desolate place out of their reach : "Lo, then would I wander far off, and remain in the wilderness."

2. That he would do it with speed : "I would hasten my escape from the windy storm and tempest." Such turbulent and impetuous creatures his enemies were that threw down all before them, as a wind, storm, and tempest.

III. To his prayer he adds an imprecation :—

1. "Destroy them, O Lord ; destroy them in their own counsels."

2. Or else, "divide their tongue." Let them not agree in their counsels.

Of this he gives the reason in the following words : viz., that they were a band of violent, contentious, ungodly, troublesome, crafty, and fraudulent people.

1. Violent they were, and litigious : "I have seen violence and strife in the city."

2. Ungodly, and workers of iniquity they were ; and incessant in it : "Day and night they go about it upon the walls thereof : mischief also and sorrow are in the midst of it."

3. Crafty and fraudulent also : "Deceit and guile depart not from her streets." It was then a city, a corporation, a society of evil doers.

And of this he produces an instance, which whether it were some bosom friend of *David* who stole out of the city of *Keilah*, and betrayed his counsels to *Saul* ; or else *Ahithophel*, who, being formerly his great favourite and counsellor, fell to *Absalom*, it is uncertain. Whoever it was, such a treacherous person there was, and of him he complains : and well he might ; for ουδεν μειζον ἑλκος η φιλος ἀδικων, "there is not a greater sore than a treacherous friend." This treachery he exaggerates most eloquently by an incrementum and apostrophe, drawing his aggravation from the laws of friendship, which he had broken. Had it been an enemy, he could have borne it ; but that it was a friend was intolerable, and also inexcusable. Thus the climax stands :—

1. "For it was not an enemy that reproached me ; then I could have borne it."

2. "Neither was it he that hated me that did magnify himself," that is, arise and insult me ; "then I would have hid myself from him," never admitted him to my bosom.

But mark this emphatic adversative, for now he turns his speech to the man :—

1. "It was thou," emphatically *thou*, principally and beyond all others. None *but thou*.

2. "A man," according to my own rank, mine equal ; my guide or counsellor ; my acquaintance, my own familiar friend.

3. "We took sweet counsel together." One to whom I communicated my secrets.

4. "And walked unto the house of God in company." Professors we were of the same religion.

Now all these circumstances much heighten and aggravate the treachery : that thou, my equal, my director, my familiar friend, one whom I made the master of all my secrets, one who was a great professor of the same religion with me, that *thou* shouldst betray me, even break my heart. Συ τεκνον ; *Judas—betrayest thou?*

Being thus much wronged and moved, as he had just reason, he begins again with an imprecation, not only on him, but on all who believed him, even upon the whole faction : "Let death seize upon them, and let them go down quick into hell," have *Korah*, *Dathan*, and *Abiram's* wages. And he adds the reason. They are signally and incorrigibly wicked : "For wickedness is in their dwellings, and among them."

IV. Hitherto hath *David* prayed, complained, imprecated ; but now he shows how he recovered courage again, being certain of God's help, and a revenge to be taken on his enemies.

1. "As for me, I will call upon God fervently, and the Lord shall save me."

2. "Evening, and morning, and at noon-day," incessantly, "will I pray and cry aloud ; and he shall hear me."

3. And I pray in faith ; experience I have of his deliverance ; he hath done it, and he will do it again. "He hath redeemed my soul in peace from the battle which was against me." Even in the midst of the battle, I was as safe as in a time of peace ; miraculously delivered, as if there had been no danger.

4. "For there were many with me." *Many enemies*, say some ; others, *many angels*. Those refer it to the danger ; these, to the protection. Many enemies round about me, and then it is a wonder I should be delivered. Many angels press to help me, and then it was no wonder that my life was saved. But as for the ungodly, it was not so with them ; for this *verse* is opposed to the former.

1. "God shall hear," viz. me and my prayers, and the wrongs they do me.

2. "And shall afflict them," i. e., my enemies.

3. "Even he that abideth of old. Selah." Mark that, for He is immutable. His power and strength is the same, and his care and love to his people ; therefore, he will afflict them.

And, besides, there are those who will provoke him to it,—

1. Because "they have no changes." Obstinate they are, impertinent, and change not their ways. Or else they prosper, they have perpetual success, and meet with no alteration ; this makes them secure and proud.

2. "They fear not God." They ask, "Who is the Lord, that we should let Israel go?"

3. They are truce-breakers, violators of oaths, leagues, covenants, articles of war. "He (that is,

some chief commander among them) hath put forth his hands, made war, imbrued his hands in blood, against such as are at peace with him." He hath broken and profaned his covenant—his oath.

4. He is a gross hypocrite; his deeds answer not to his words: "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet they were drawn swords."

V. In the *epilogue* of the Psalm he exhorts good men to rely upon God: "Cast thy burden (the cares, troubles, &c., with which thou art loaded) on the Lord;" and he fits it to his present purpose, both as it concerns the godly and the ungodly.

1. To the godly he gives this comfort: 1. "He (that is, God) shall sustain thee." He will uphold thee, and give thee strength under the heaviest burdens. "Come unto me, all ye that are heavy laden." 2. "He shall never suffer the righteous to be moved." With the temptation he will also give the issue; pressed they may be, but not oppressed so as finally to be overthrown.

2. To the ungodly. 1. Overthrown they shall be, and utterly destroyed: "Thou, O God, shalt bring them down into the pit of destruction;" the grave—hell. 2. "Bloody and deceitful men shall not live out half their days." They come commonly to some untimely death, as *Absalom* and *Ahithophel*, concerning whom the Psalm was composed.

He concludes with the use he would make of it; as if he had said: Let these bloody and deceitful men repose their confidence in their armies, in their violence, in their crafty and subtle ways; I will take another course: "But I will trust in thee."

PSALM LVI.

David prays for support against his enemies, whose wickedness he describes, 1–6; *and foretells their destruction,* 7; *expresses his confidence in God's mercy, expects deliverance, and promises thanksgiving and obedience,* 8–13.

XI. DAY. MORNING PRAYER.

To the chief Musician upon Jonath-elem-rechokim, [a] Michtam of David, when the [b] Philistines took him in Gath.

A. M. cir. 2942. B. C. cir. 1062. Sauli Regis Israelitarum, cir. annum 34.

BE [c] merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

2 [d] Mine enemies would daily [e] swallow *me* up: for *they be* many that fight against me, O thou Most High.

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

3 What time I am afraid, I will trust in thee.

4 [f] In God I will praise his word, in [g] God

[a] Or, *a golden* Psalm *of David*; so Psa. xvi.——[b] 1 Sam. xxi. 11.
[c] Psa. lvii. 1.

[d] Heb. *Mine observers*; Psa. liv. 5.——[e] Psa. lvii. 3.——[f] Ver. 10, 11.——[g] 1 Chron. v. 20; Psa. v. 11; vii. 1; ix. 10.

NOTES ON PSALM LVI.

The *title* of this Psalm is very long: "To the conqueror, concerning the dumb dove in foreign places: golden Psalm of David." The *Vulgate* translates the original thus: "To the end. For the people who were afar off from holy things." "This inscription David placed here for a title when the Philistines took him in Gath;" so the *Septuagint* and *Æthiopic*. The *Chaldee* is profuse: "To praise, for the congregation of Israel, which are compared to the silence of a dove, when they were afar off from their cities; but being returned, they praise the Lord of the world; like David, contrite and upright, when the Philistines kept him in Gath." The *Syriac*: "A thanksgiving of the righteous man, because he was delivered from his enemy, and from the hand of Saul. Also concerning the Jews and Christ." *Bochart* translates, "To the tune of the dove in the remote woods."

If the title be at all authentic, David may mean himself and his companions by it, when he escaped from the hands of the Philistines; particularly from the hands of Achish, king of Gath. אלם *elem* signifies to *compress* or *bind together*; also, a *small band* or *body of men*: and יונה *yonath*, from יגה *yanah*, to *oppress* or *afflict*, is properly applied to the *dove*, because of its being so *defenceless*, and often becoming the *prey* of ravenous birds. It is possible, therefore, that the title may imply no more than—"A prayer to God in behalf of himself and the *oppressed band* that followed him, and shared his misfortunes in *distant places*."

Others will have it to mean a simple direction "To the master of the band, to be sung to the tune of a well-known ode, called 'The dumb dove, in distant places.'" There is no end to conjectures, and all the *titles* in the whole book are not worth one hour's labour. Perhaps there is not one of them *authentic*. They may have been *notices* that such a Psalm was to be sung to *such and such a tune*; giving the *catch-words* of some well-known song or ode: a custom that prevails much among us in songs and hymns, and is to be found even among the Asiatics.

Verse 1. *Be merciful unto me*] I am assailed both at home and abroad. I can go nowhere without meeting with enemies: unless thou, who art the Fountain of mercy and the *Most High*, stand up in my behalf, my enemies will most undoubtedly prevail against me. *They fight against me continually*, and I am in the utmost danger of *being swallowed up* by them.

Verse 2. *O thou Most High.*] מרום *marom*. I do not think that this word expresses any attribute of God, or indeed is at all addressed to him. It signifies, literally, *from on high*, or *from a high* or *elevated place*:

A. M. cir. 2942. B. C. cir. 1062. Sauli, Regis Israelitarum, cir. annum 34.

I have put my trust; [h] I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts *are* against me for evil.

6 [i] They gather themselves together, they hide themselves, they mark my steps, [k] when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: [l] *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for [m] God *is* for me.

10 [n] In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 For [o] thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in [p] the light of the living?

[h] Psa. cxviii. 6; Isa. xxxi. 3; Heb. xiii. 6.——[i] Psa. lix. 3; cxl. 2.——[k] Psa. lxxi. 10.

[l] Mal. iii. 16.——[m] Rom. viii. 31.——[n] Ver. 4.——[o] Psa. cxvi. 8. [p] Job xxxiii. 30.

"For the multitudes fight against me from the high or elevated place;" the place of *authority*—the court and cabinet of Saul.

Most of the *Versions* begin the next verse with this word: "From the light of the day, though I fear, yet will I trust in thee." From the time that *persecution waxes hot against me*, though I often am seized with fear, yet I am enabled to maintain my trust in thee. Dr. *Kennicott* thinks there is a corruption here, and proposes to read: "I look upwards all the day long."

Verse 4. *In God I will praise his word*] אלהים *Elohim* may mean here, *through God*, or *by the help of God*, *I will praise his word*. And, that he should have cause to do it, he says, "In God I have put my trust," and therefore he says, "I will not fear what flesh can do unto me." Man is but FLESH, *weak* and *perishing*; God is an infinite SPIRIT, *almighty* and *eternal*. He repeats this sentiment in the *tenth* and *eleventh* verses.

Verse 5. *Every day they wrest my words*] They have been spies on my conduct continually; they collected all my sayings, and wrested my words out of their proper sense and meaning, to make them, by *inuendos*, speak treason against Saul. They are full of evil purposes against me.

Verse 6. *They gather themselves together*] They form cabals; have secret meetings and consultations how they may most effectually destroy me, under the pretence of justice and safety to the state.

They hide themselves] They do all secretly.

They mark my steps] They are constantly at my heels.

They wait for my soul.] They lie in wait for my *life*. Our translators have missed the meaning of נפש *nephesh* and ψυχη,—which generally signify the *animal life*, not the immortal spirit,—more than any other words in the Old or New Testament.

Verse 7. *Shall they escape by iniquity?*] Shall such conduct go unpunished! Shall their address, their dexterity in working iniquity, be the means of their escape? No. "In anger, O God, wilt thou cast down the people."

Verse 8. *Thou tellest my wanderings*] Thou seest how often I am obliged to *shift the place* of my *retreat*. I am hunted every where; but thou *numberest* all my *hiding-places*, and seest how often I am in danger of losing my life.

Put thou my tears into thy bottle] Here is an allusion to a very ancient custom, which we know long obtained among the *Greeks* and *Romans*, of putting the tears which were shed for the death of any person into small phials, called *lacrymatories* or *urnæ lacrymales*, and offering them on the tomb of the deceased. Some of these were of *glass*, some of *pottery*, and some of *agate*, *sardonyx*, &c. A small one in my own collection is of *hard baked clay*.

Are they *not in thy book?*] Thou hast taken an exact account of all the tears I have shed in relation to this business; and thou wilt call my enemies to account for *every tear*.

Verse 9. *When I cry* unto thee, *then shall mine enemies turn back*] As soon as they know that I call upon thee, then, knowing that thou wilt hear and save, my enemies will immediately take flight. The cry of faith and prayer to God is more dreadful to our spiritual foes than the war-whoop of the Indian is to his surprised brother savages.

This I know] I have often had experience of the Divine interposition; and I know it will be so now, *for God is with me*. He who has *God* WITH *him* need not fear the face of any adversary.

Verses 10, 11. See on ver. 4, where the same words occur.

Verse 12. *Thy vows* are *upon me*] I have promised in the most solemn manner to be thy servant; to give my whole life to thee; and to offer for my preservation sacrifices of praise and thanksgiving.

Reader, what hast *thou vowed* to God? To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful desires of the flesh; to keep God's holy word and commandment, and to walk before him all the days of thy life. These things hast *thou vowed*; and these *vows* are *upon thee*. Wilt thou *pay* them!

Verse 13. *Thou hast delivered my soul from death*] My *life* from the *grave*, and my *soul* from *endless perdition*.

My feet from falling] Thou hast preserved me

from taking any false way, and keepest me steady in my godly course; and so supportest me that I may continue to *walk before thee in the light of the living*, ever avoiding that which is evil, and moving towards that which is good; letting my light shine before men, that they may see my good works, and glorify my Father which is in heaven. *To walk before God* is to please him; the *light of the living* signifies the whole course of human life, with all its *comforts* and *advantages*.

Analysis of the Fifty-sixth Psalm.

David, in banishment among the Philistines, and being then in great danger of his life, complains, and professes his confidence in God.

The contents of this Psalm are the following:—

I. David's *prayer*, ver. 1, 7, 8.

II. The *cause*; the fear of his enemies, whom he describes, ver. 1, 2, 5, 6.

III. His *confidence* in God's word, ver. 3, 4, 9, 10, 11.

IV. His *thankfulness*, ver. 4, 10, 12, 13.

I. He begins with a prayer for mercy. Little was he likely to find from man; from his God he expected it; and therefore he prays: "Be merciful unto me, O God."

II. And then presently he subjoins the *cause*; the danger he was in by his bloody and cruel enemies, whom he begins to describe:—

1. From their *insatiable rapacity*. Like a wolf they would *swallow me up*. Enemies at home and abroad would swallow me up.

2. From the *time*. Daily they would do it; without intermission.

3. From their *number*: "Many there be that fight against me."

Of these he gives us a farther description in the fifth and sixth verses:—

1. From their *incessant malice*: "Every day they wrest my words. All their thoughts are against me for evil."

2. From their *secret treachery*, *craft*, and *vigilance*: "They gather themselves together, they hide themselves;" their counsels lying, as it were, in ambush for me. "They mark my steps." Go where I will, they are at my heels.

3. From their *implacable hatred*; nothing could satisfy them but his blood: "They lay wait for my soul."

In the very midst of this complaint, he inserts his courage and confidence.

1. "What time I am afraid, I will trust in thee."

2. "I will not fear." He rises higher: even when he fears, he will not fear. His word, his promise, is passed to me for protection; and I will trust in it: "In God will I praise his word; in God have I put my trust, I will not fear what flesh, (for the proudest, the mightiest enemy I have, is but flesh, *and all flesh is grass*,) I will not then fear what flesh can do unto me."

This *reason* he repeats again, ver. 10, 11.

1. "In God I will praise his word; in the Lord I will praise his word."

2. "In God have I put my trust, I will not fear what man can do to me."

III. And this, his *confidence*, he quickens and animates,—

1. From his assurance that God would punish and bring down his enemies: "Shall they escape for their iniquity?" No, no; "in thine anger thou wilt cast them down."

2. From his *assurance* of God's *tutelage*, and paternal eye over him in all his dangers, griefs, complaints, petitions, and banishment.

Men think God does not meddle with little things: he knew otherwise.

1. "Thou tellest," and hast upon account, "my wanderings;" my flights, exile.

2. "Thou puttest my tears into thy bottle;" preservest them as rich wine.

3. Thou keepest a record for them: "Are they not in thy book?"

4. Thou puttest my enemies to flight: "When cry unto thee, then I know mine enemies shall be turned back; for God is with me."

IV. And therefore, at last, he concludes with thanks, to which he holds himself bound by *vow*.

1. "Thy vows are upon me:" I owe thee thanks by vow, and I will pay them. "I will render praises unto thee."

2. The *reason* is, "For thou hast delivered my soul from death."

3. Thou wilt deliver me: "Wilt not thou deliver my feet from falling?"

4. The end is, "That I may walk before God in the light of the living." That I may live awhile, and walk as before thy eye; as in thy sight, uprightly, sincerely, and prosperously. That in me men may behold how powerfully thou hast saved both my body and soul.

PSALM LVII.

David cries to God for mercy, with the strongest confidence of being heard, 1–3; *he describes his enemies as lions*, 4; *thanks God for his deliverance*, 5; *and purposes to publish the praises of the Lord among his people*, 6–11.

To the chief Musician, [a] Al-taschith, Michtam of David, [b] when he fled from Saul in the cave.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

BE [c] merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: [d] yea, in the shadow of thy wings will I make my refuge, [e] until *these* calamities be overpast.

2 I will cry unto God most high; unto God [f] that performeth *all things* for me.

3 [g] He shall send from heaven, and save me [h] *from* the reproach of him that would [i] swallow me up. Selah. God [k] shall send forth his mercy and his truth.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, [l] whose teeth *are* spears and arrows, and [m] their tongue a sharp sword.

5 [n] Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 [o] They have prepared a net for my steps; my soul is bowed down: they have digged a

[a] Or, *Destroy not, A golden* Psalm.——[b] 1 Sam. xxii. 1; xxiv. 3; Psa. cxlii. title.——[c] Psa. lvi. 1.——[d] Psa. xvii. 8; lxiii. 7.——[e] Isa. xxvi. 20.——[f] Psa. cxxxviii. 8.——[g] Psa. cxliv. 5, 7.

[h] Or, *he reproacheth him that would swallow me up.*——[i] Psa. lvi. 1.——[k] Psa. xl. 11; xlii. 3; lxi. 7.——[l] Prov. xxx. 14.——[m] Psa. lv. 21; lxiv. 3.——[n] Ver. 11; Psa. cviii. 5.——[o] Psa. vii. 15, 16; ix. 15.

NOTES ON PSALM LVII.

The *title* is, *To the chief Musician, Al-taschith, (destroy not,) a golden Psalm of David, (or one to be engraven,) when he fled from Saul in the cave.* It is very likely that this Psalm was made to commemorate his escape from Saul in the cave of *En-gedi*, where Saul had entered without knowing that David was there, and David cut off the skirt of his garment. And it is not improbable that, when he found that Saul was providentially delivered into his hand, he might have formed the hasty resolution to take away his life, as his companions counselled him to do; and in that moment the Divine monition came, אל תשחת *al tascheth! Destroy not! lift not up thy hand against the Lord's anointed!* Instead, therefore, of taking away his *life*, he contented himself with taking away his *skirt*, to show him that he had been in his power. When, afterwards, he composed the Psalm, he gave it for *title* the words which he received as a Divine warning. See the history, 1 Sam. xxiv. See also my note upon the *fourth* verse of that chapter.

Verse 1. *Be merciful unto me*] To show David's deep earnestness, he repeats this *twice;* he was in great danger, surrounded by implacable enemies, and he knew that God alone could deliver him.

My soul trusteth in thee] I put my *life* into thy hand; and my *immortal spirit* knows no other portion than thyself.

In the shadow of thy wings] A metaphor taken from the brood of a hen taking shelter under her wings when they see a bird of prey; and there they continue to *hide themselves* till their *enemy disappears*. In a *storm*, or *tempest of rain*, the mother covers them with her wings to afford them shelter and defence. This the psalmist has particularly in view, as the following words show: "Until these calamities be overpast."

Verse 2. *I will cry unto God most high*] He is the *Most High;* and therefore far above all my enemies, though the *prince of the power of the air* be at their head.

Unto God, לאל *lael*, unto the *strong God*, one against whom no human or diabolic might can prevail. David felt his own *weakness*, and he knew the *strength* of his adversaries; and therefore he views God under those *attributes* and *characters* which were suited to his state. This is a great *secret* in the Christian life; few pray to God *wisely;* though they may do it *fervently*.

That performeth all things *for me.*] Who *works* for me; גמר *gomer*, he who *completes* for me, and will bring all to a happy issue.

Verse 3. *He shall send from heaven, and save me*] Were there no human agents or earthly means that he could employ, he would send his angels from heaven to rescue me from my enemies. Or, He will give his command from heaven that this may be done on earth.

Selah] I think this word should be at the *end* of the verse.

God shall send forth his mercy and his truth.] Here *mercy* and *truth* are personified. They are the *messengers* that God will send from heaven to save me. His *mercy* ever inclines him to help and save the distressed. This he has *promised* to do; and his *truth* binds him to fulfil the promises or engagements his mercy has made, both to saints and sinners.

Verse 4. *My soul* is *among lions*] בתוך לבאם *bethoch lebaim*. I agree with Dr. *Kennicott* that this should be translated, "My soul dwells in *parched places*," from לאב *laab*, he thirsted. And thus the *Chaldee* seems to have understood the place, though it be not explicit.

I lie even among *them that are set on fire*] I seem to be among *coals*. It is no ordinary rage and malice by which I am pursued: each of my enemies seems determined to have my life.

Verse 5. *Be thou exalted, O God, above the heavens*] Let the glory of thy mercy and truth be seen in the heavens above, and in the earth beneath. Several of the fathers apply what is said above to the *passion* of our Lord, and what is said here to his *resurrection*.

Verse 6. *They have prepared a net for my steps*] A gin or springe, such as huntsmen put in the places which they know the prey they seek frequents: such, also, as they place in *passages in hedges*, &c., through which the game creeps.

They have digged a pit] Another method of catching game and wild beasts. They dig a pit, cover it over with weak sticks and turf. The beasts, not suspecting danger where none appears, in attempting to walk over it, fall through, and are taken. Saul digged a pit, laid snares for the life of David; and fell into one of

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35

pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 [p] My heart is [q] fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, [r] my glory: awake, psaltery and harp: I *myself* will awake early.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

9 [s] I will praise thee, O LORD, among the people: I will sing unto thee among the nations.

10 [t] For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 [u] Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

[p] Psa. cviii. 1, &c.——[q] Or, *prepared*.——[r] Psa. xvi. 9; xxx. 12; cviii. 1, 2.

[s] Psa. cviii. 3.——[t] Psa. xxxvi. 5; lxxi. 19; ciii. 11; cviii. 4.

[u] Ver. 5.

them himself, particularly at the cave of *En-gedi*; for he entered into the very pit or cave where David and his men were hidden, and his life lay at the generosity of the very man whose life he was seeking! The rabbins tell a curious and instructive tale concerning this: "God sent a spider to weave her web at the mouth of the cave in which David and his men lay hid. When Saul saw the spider's web over the cave's mouth, he very naturally conjectured that it could neither be the haunt of *men* nor *wild beasts*; and therefore went in with confidence to repose." The *spider* here, a vile and contemptible animal, became the instrument in the hand of God of saving David's life, and of confounding Saul in his policy and malice. This may be a *fable*; but it shows by what apparently insignificant *means* God, the universal ruler, can accomplish the greatest and most beneficent *ends*. Saul continued to dig pits to entrap David; and at last fell a prey to his own obstinacy. We have a proverb to the same effect: *Harm watch, harm catch.* The *Greeks* have one also: Ἡ τε κακη βουλη τῳ βουλευσαντι κακιστη, "An evil advice often becomes most ruinous to the adviser." The *Romans* have one to the same effect:—

> Neque enim lex justior ulla est
> Quam necis artificem arte perire sua.

"There is no law more just than that which condemns a man to suffer death by the instrument which he has invented to take away the life of others."

Verse 7. *My heart is fixed*] My heart is *prepared* to do and suffer thy will. It is *fixed*—it has made the *firmest purpose* through his strength by which I can do all things.

Verse 8. *Awake up, my glory*] Instead of כבודי *kebodi*, "my glory," one MS., and the *Syriac*, have כנורי *kinnori*, "my harp." Dr. *Kennicott* reads כבורי *kebori*, which he supposes to be some instrument of music; and adds that the instrument used in church-music by the Ethiopians is now called כבר *kaber*. I think the *Syriac* likely to be the true reading: "Awake up, my harp; awake, psaltery and harp: I will awake early." Such *repetitions* are frequent in the Hebrew poets. If we read *my glory*, it may refer either to his *tongue*; or, which is more likely, to his *skill in composition*, and in *playing on different instruments*. The *five* last verses of this Psalm are nearly the same with the *five* first verses of Psa. cviii. The reason of this may be, the *notes* or *memoranda* from the *psalmist's diary* were probably, through mistake, twice copied. The insertion at the beginning of the cviiith Psalm seems to bear no relation to the rest of that ode.

Rabbi Solomon Jarchi tells us that *David had a harp at his bed's head, which played of itself when the north wind blew on it; and then David arose to give praise to God.* This account has been treated as a *ridiculous fable* by grave Christian writers. I would however hesitate, and ask one question: Does not the account itself point out an instrument then well known, similar to the comparatively lately discovered *Æolian harp*? Was not *this* the instrument hung at David's bed's head, which, when the night breeze (which probably blew at a certain time) began to act upon the cords, sent forth those dulcet, those heavenly sounds, for which the Æolian harp is remarkable? "Awake, my harp, at the *due time*: I will not wait for thee *now*, I have the strongest cause for gratitude; I will awake earlier than usual to sing the praises of my God."

Verse 9. *Among the people*] The *Israelites*.

Among the nations.] The *Gentiles* at large. A prophecy either relating to the Gospel times, Christ being considered as the Speaker: or a prediction that these Divine compositions should be sung, both in synagogues and in Christian churches, in all the nations of the earth. And it is so: wherever the name of Christ is known, there is David's known also.

Verse 10. *Thy mercy is great unto the heavens*] It is as far above all human description and comprehension as the heavens are above the earth. See the notes on Psa. xxxvi. 5, 6, where nearly the same words occur.

Verse 11. *Be thou exalted, O God, above the heavens*] The same sentiments and words which occur in verse 5. See the note there.

David was not only in a happy state of mind when he wrote this Psalm, but in what is called a state of *triumph*. His confidence in God was unbounded; though encompassed by the most ferocious enemies, and having all things against him except God and his innocence. David will seldom be found in a more blessed state than he here describes. Similar faith in God will bring the same blessings to every true Christian in similar circumstances.

Analysis of the Fifty-seventh Psalm.

The contents of this Psalm are,—

I. David's *petition*, ver. 1.

II. The *reasons* which induced him to offer it, ver. 2–6.

III. His *resolution* to give God due praise, ver. 5, 7–11

I. His *petition* is ardent. The *repetition* shows this: it is for grace and protection: "Be merciful unto me, be merciful unto me, O God!"

II. He adduces his *reasons* to persuade the Lord to be merciful.

First reason. The faith and confidence he had in God: "My soul trusteth in thee; and under the shadow of thy wings," as the chicken does under those of the hen, "shall be my refuge until these calamities be overpast."

Second reason. The sufficiency and efficiency of God: "I will call upon God."

1. He is the *Most High*; then he is sufficient and able to deliver me.

2. He will perform all things for me: therefore he will effect this.

In the following verse he insists on this argument.

"He shall send from heaven." He will do it in a miraculous way, if there be no other way: "He will send from heaven, and save me. He will send forth his mercy and his truth;" he will *perform* his *word*, and *graciously* save me.

The *third reason* of his petition is the extreme danger he was then in by a cruel and merciless enemy.

1. "My soul is among the lions," a ravenous, strong, and bloody creature.

2. "I lie even among those who are set on fire." Their anger and hatred to me are implacable.

3. Even among those whose "teeth are spears and arrows, and their tongue a sharp sword." They wound by calumniating me. A *spear* wounds near; an *arrow*, afar off; a *sword*, at hand: *near* or *far off*, they spare not to disgrace me.

He now brings another *argument*, stronger than all the rest, viz., *God's glory*. It will be to his glory to be merciful, to save, and to deliver; and therefore he prays: "Be thou exalted, O God, above the heavens, and let thy glory," &c. That is, Let not the wicked triumph; but display thy power, and assert thy glory; which, if thou do, thy glory will be conspicuous *above*—in the heavens, and *below*—over all the earth.

He then begins his complaint, describing the practices of his enemies:—

1. "They have prepared a net for my feet." They lay *snares* as fowlers do.

2. Through which "my soul is bowed down" My life is in extreme danger.

3. "They have digged a pit before me;" intending to take me like some wild beast; but, praised be God, I foresee the event. "They are fallen into the pit themselves."

III. In confidence of this David gives thanks, which may be considered a *fourth* argument; for there is no such way to procure a new favour as to be *thankful*. Our thanksgiving should consist of *two* especial points: 1. Commemoration; 2. Declaration.

1. He that will be thankful should treasure up in his *heart* and *memory* the kindness that is done to him. This David had done: "My heart is fixed, my heart is fixed."

2. After he remembers it, he should be *affected* by it, and *resolve* on it. So does David. My heart is *ready, prepared, fixed*. *I will* be thankful. I am *determined*.

3. It is not enough that a man have a thankful heart; he must *declare* it, and make publicly known what God has done for him: "I will sing, and give praise."

4. He should use all means in his power to make it known; *tongue, psaltery, harp*, are all little enough. To these he addresses himself: "Awake, tongue, lute, harp," &c.

5. He must not do it carelessly: "Awake! Awake! Myself will awake."

6. He must take the first opportunity, and not delay it: "I will awake EARLY."

7. He should do it in such a way as most tends to God's glory: "I will praise thee among the people—I will sing of thee among the nations."

That all this may be done, David gives a sufficient reason,—God's *mercy* and *truth*. His infinite *mercy* in *promising*, his *truth* in *performing*: "Thy mercy is great unto the heavens; thy truth unto the clouds."

And then he concludes with a repetition of the *fifth* verse: "Be thou exalted above the heavens, and thy truth unto the clouds." Let all give thee the glory due to thy name

PSALM LVIII.

David reproves wicked counsellors and judges, who pervert justice, and stir up the strong against the weak and innocent, 1–5. He foretells their destruction, and describes the nature of it, 6–9. The righteous, seeing this, will magnify God's justice and providence, 10, 11.

To the chief Musician, [a] Al-taschith, [b] Michtam of David.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; [c] ye weigh the violence of your hands in the earth.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

3 [d] The wicked are estranged from the

[a] Or, *Destroy not, A golden* Psalm *of David.*——[b] Psa. lvii. title.

[c] Psa. xciv. 20; Isa. x. 1.——[d] Psa. li. 5; Isa. xlviii. 8.

NOTES ON PSALM LVIII.

The *title* seems to have no reference to the subject of the Psalm. See the introduction to the preceding.

Saul having attempted the life of David, the latter was obliged to flee from the court, and take refuge in the deserts of Judea. Saul, missing him, is supposed by

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

womb: they go astray [e] as soon as they be born, speaking lies.

4 [f] Their poison *is* [g] like the poison of a serpent: *they are* like [h] the deaf [i] adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, [k] charming never so wisely.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

[e] Heb. *from the belly.*——[f] Psa. cxl. 3; Eccles. x. 11.——[g] Heb. *according to the likeness.*

[h] Jer. viii. 17.——[i] Or, *asp.*——[k] Or, be *the charmer never so cunning.*

Bishop *Patrick* to have called a council, when they, to ingratiate themselves with the monarch, adjudged David to be guilty of treason in aspiring to the throne of Israel. This being made known to David was the cause of this Psalm. It is a good lesson to all kings, judges, and civil magistrates; and from it they obtain maxims to regulate their conduct and influence their decisions; and at the same time they may discern the awful account they must give to God, and the dreadful punishment *they* shall incur who prostitute justice to serve sinister ends.

Verse 1. *Do ye indeed speak righteousness*] Or, O cabinet, seeing ye profess to act according to the principles of justice, why do ye not give righteous counsels and just decisions, ye sons of men? Or, it may be an irony: What excellent judges you are! well do ye judge according to law and justice, when ye give decisions not founded on any law, nor supported by any principle of justice! To please your master, ye pervert judgment; and take part against the innocent, in order to retain your places and their emoluments. Saul's counsellors appear to have done so, though in their consciences they must have been satisfied of David's innocence.

Verse 2. *Yea, in heart ye work wickedness*] With their *tongues* they had spoken maliciously, and given evil counsel. In their *hearts* they meditated nothing but wickedness. And though in their *hands* they held the *scales of justice*, yet in their use of them they were *balances of injustice and violence*. This is the *fact* to which the psalmist alludes, and the *figure* which he uses is that of *justice with her scales* or *balances*, which, though it might be the emblem of the court, yet it did not prevail in the *practice* of these magistrates and counsellors.

Verse 3. *The wicked are estranged from the womb*] "This," says Dr. *Kennicott*, "and the next *two* verses, I take to be the answer of Jehovah to the question in the *two* first verses, as the 6th, 7th, and 8th, are the answer of the psalmist, and the remainder contains the decree of Jehovah." He calls these *wicked* men, men who had been always wicked, originally and naturally bad, and brought up in falsehood, flattery, and lying. The part they acted now was quite in character.

Verse 4. *Their poison is like the poison of a serpent*] When they bite, they convey poison into the wound, as the serpent does. They not only injure you by outward acts, but by their malevolence they poison your reputation. They do you as much evil as they can, and propagate the worst reports that others may have you in abhorrence, treat you as a bad and dangerous man; and thus, as the poison from the bite of the serpent is conveyed into the whole mass of blood, and circulates with it through all the system, carrying death every where; so their injurious speeches and vile insinuations circulate through society, and poison and blast your reputation in every place. Such is the *slanderer*, and such his influence in society. *From* such no reputation is safe; *with* such no character is sacred; and *against* such there is no defence. God alone can shield the innocent from the envenomed tongue and lying lips of such inward monsters in the shape of men.

Like the deaf adder that *stoppeth her ear*] It is a fact that cannot be disputed with any show of reason, that in ancient times there were persons that charmed, lulled to inactivity, or professed to charm, serpents, so as to prevent them from biting. See Eccles. x. 11; Jer. viii. 17. The prince of Roman poets states the fact, VIRG. Ecl. viii., ver. 71.

Frigidus in pratis *cantando* rumpitur anguis.

"In the meadows the cold snake is burst by incantation."

The same author, Æn. vii., ver. 750, gives us the following account of the skill of Umbro, a priest of the Marrubians:—

Quin et *Marrubia* venit de gente sacerdos,
Fronde super galeam, et felici comptus oliva,
Archippi regis missu, fortissimus *Umbro*;
Vipereo generi, et graviter spirantibus *hydris*,
Spargere qui *somnos cantuque* manuque solebat.
Mulcebatque iras, et morsus arte levabat.

"*Umbro*, the brave *Marrubian* priest, was there,
Sent by the *Marsian monarch* to the war.
The smiling olive with her verdant boughs
Shades his bright helmet, and adorns his brows.
His *charms* in peace the furious serpent *keep*,
And *lull the envenomed viper's race to sleep*:
His healing hand allayed the raging pain;
And at his touch the poisons fled again." PITT.

There is a particular sect of the Hindoos who profess to bring serpents into subjection, and deprive them of their poison, by *incantation*. See at the end of this Psalm.

Verse 5. *Which will not hearken to the voice of charmers*] The old Psalter translates and paraphrases these two verses curiously:—

Vulg. Furor illis secundum similitudinem serpentis; sicut aspidis surdæ et obturantis aures suas: Quæ non exaudiet vocem incantantium et venefici incantantis sapienter.

Trans. Wodnes (madness) til thaim aftir the liking of the neddir, as of the snake doumb and stoppand her eres,

Paraph. Right calles he tham wod, (*mad*,) for thai hafe na witte to se whider thai ga: for thai louke thair eghen, and rennys till the are thaire wodness til clumsthed that wil noght be turned as of the snake

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

6 [l] Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 [m] Let them melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: [n] *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away [o] as with a whirlwind, [p] both living, and in *his* wrath.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

10 [q] The righteous shall rejoice when he seeth the vengeance: [r] he shall wash his feet in the blood of the wicked.

11 [s] So that a man shall say, Verily *there is* [t] a reward for the righteous: verily he is a God that [u] judgeth in the earth.

[l] Job iv. 10; Psa. iii. 7. —— [m] Josh. vii. 5; Psa. cxii. 10. [n] Job iii. 16; Eccles. vi. 3. —— [o] Prov. x. 25. —— [p] Heb. *as living as wrath.*

[q] Psa. lii. 6; lxiv. 10; cvii. 42. —— [r] Psa. lxviii. 23. —— [s] Psa. xcii. 15 —— [t] Heb. *fruit of the*, &c.; Isa. iii. 10. —— [u] Psa. lxvii. 4; xcvi. 13; xcviii. 9.

that festis (*fastens*) the ta ere til the erth, and the tother ere stoppis with hir taile: Sua do thai that thai here not Godis word; thai stope thair eris with luf of erthli thing that thai delite thaim in; and with thair taile, that es with all synnes, that thai will noght amend.

Trans. The whilk salle noght here the voyce of charmand, and of the venim in akare of charmand wisli.

Paraph. This snake stopis hir eres that she be noght broth to light; for if she herd it, she come forth sone, he charmes swa wysli in his craft. Swa the wikkid men wil noght here the voyce of Crist and his lufers that are wys charmes; for thi wild (*would*) bring them till light of heven. Wyt ye well (*know*) that he (i. e., *Christ*) lufes noght charmars and venim makers but be (*by*) vices of bestes, he takes lickening of vices of men.

It seems as if there were a species of *snake* or *adder* that is *nearly deaf*; and as their instinct informs them that if they listen to the sounds which charmers use they shall become a prey; therefore they stop their ears to prevent the little hearing they have from being the means of their destruction. To this the *Old Psalter* refers. We have also an account of a species of *snake*, which, if it cast its eye on the charmer, feels itself obliged to come out of its hole; it therefore keeps close, and takes care neither to *see* nor be *seen*. To this also the Old Psalter alludes; and of this *fact*, if it be one, he makes a good use.

Verse 6. *Break their teeth*] He still compares Saul, his captains, and his courtiers, to *lions*; and as a lion's power of doing mischief is greatly lessened if all his teeth be broken, so he prays that God may take away their power and means of pursuing their bloody purpose. But he may probably have the serpents in view, of which he speaks in the preceding verse: *break their teeth—destroy the fangs* of these serpents, in which *their poison* is contained. This will amount to the same meaning as above. Save me from the *adders*—the sly and poisonous slanderers: save me also from the *lions*—the tyrannical and blood-thirsty men.

Verse 7. *Let them melt away as waters*] Let them be minished away like the waters which sometimes run in the desert, but are soon evaporated by the *sun*, or absorbed by the *sand*.

When *he bendeth* his bow] When my adversaries aim their envenomed shafts against me, let their arrows not only fall short of the mark, but be broken to pieces in their flight. Some apply this to GOD. When he bends his bow against them, they shall all be exterminated.

Verse 8. *As a snail* which *melteth*] The *Chaldee* reads the verse thus: "They shall melt away in their sins as water flows off; as the creeping snail that smears its track; as the untimely birth and the blind mole, which do not see the sun."

The original word שבלול *shablul*, a *snail*, is either from שביל *shebil*, a *path*, because it leaves a *shining path* after it by emitting a portion of *slime*, and thus *glaring* the ground; and therefore might be emphatically called the *path-maker*; or from ישׁב *yashab*, to *dwell*, ב *be, in*, לול *lul*, a *winding* or *spiral shell*, which is well known to be its house, and which it always *inhabits*; for when it is not coiled up within this shell, it carries it with it wheresoever it goes. See *Bochart*. These figures need no farther explanation.

Verse 9. *Before your pots can feel the thorns*] Ye shall be destroyed with a sudden destruction. From the time that the fire of God's wrath is kindled about you, it will be but as a moment before ye be entirely consumed by it: so very short will be the time, that it may be likened to the heat of the first blaze of dry thorns under a pot, that has not as yet been able to penetrate the metal, and warm what is contained in it.

A whirlwind] Or the suffocating *simoom* that destroys life in an instant, without previous warning: so, without *pining sickness*—while ye are *living*—lively and active, the whirlwind of God's wrath shall sweep you away.

Verse 10. *The righteous shall rejoice when he seeth the vengeance*] He shall have a strong proof of the Divine providence, of God's hatred against sinners, and his continual care of his followers.

He shall wash his feet in the blood of the wicked.] This can only mean that the slaughter would be so great, and at the same time so very nigh to the dwelling of the righteous, that he could not go out without dipping his feet in the blood of the wicked. The *Syriac*, *Vulgate*, *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*, read *hands* instead of *feet*. Every thing that is *vindictive* in the Psalms must be con-

sidered as totally alien from the spirit of the Gospel, and not at all, under our dispensation, to be imitated. If the passage above be *really* vindictive, and it certainly will admit of the interpretation given above, it is to be considered as not belonging to that state in which the Son of man is come, not to *destroy* men's lives, but to *save*.

Verse 11. *So that a man shall say*] That is, people, seeing these just judgments of God, shall say, There is a reward (פְּרִי *peri*, *fruit*) to the righteous man. He has not sown his seed in vain; he has not planted and watered in vain: he has the fruit of his labours, he eats the fruit of his doings. But wo to the wicked, it is ill with him; for the reward of his hands has been given him.

He is a God that judgeth in the earth.] There is a God who does not entirely defer judgment till the judgment-day; but executes judgment now, even in this earth; and thus continues to give such proof of his hatred to sin and love to his followers, that every considerate mind is convinced of it. And hence arise the indisputable maxims: "There is, even *here*, a reward for the righteous;" "there is a God who, even *now*, judgeth in the earth."

I have seen Indian priests who professed to charm, not only serpents, but the most ferocious wild beasts; even the enraged elephant, and the royal tiger! Two priests of *Budhoo*, educated under my own care, repeated the *Sanscrit incantations* to me, and solemnly asserted that they had seen the power of them repeatedly and successfully put to the test. I have mislaid these incantations, else I should insert them as a curiosity; for to *charms* of the same nature the psalmist most undoubtedly alludes.

The term חוֹבֵר *chober*, which we translate *charmer*, comes from חָבַר to *join*, or *put together*; i. e., certain unintelligible words or sentences, which formed the *spell*.

I once met with a man who professed to remove diseases by pronouncing an unintelligible jingling jargon of words oddly tacked together. I met with him one morning proceeding to the cure of a horse affected with the *farcin*. With a very grave countenance he stood before the diseased animal, and, taking off his hat, devoutly muttered the following words; which, as a matter of peculiar favour, he afterwards taught me, well knowing that *I* could never use them successfully, *because not taught me by a woman*; "for," said he, "to use them with success, a *man* must be taught them by a *woman*, and a *woman* by a *man*." What the genuine orthography may be I cannot pretend to say, as I am entirely ignorant of the language, if the words belong to any language: but the following words exactly express his sounds:—

Murry fin a liff cree
Murry fin a liss cree
Ard fin deriv dhoo
Murry fin firey fu
Murry fin elph yew.

When he had repeated these words *nine* times, he put on his hat and walked off; but he was to return the next morning, and so on for *nine* mornings successively, always *before he had broken his fast*. The *mother* of the above person, a very old woman, and by many reputed a *witch*, professed to do miracles by pronouncing, or rather *muttering*, certain *words* or *sounds*, and by *measuring* with a cord the diseased parts of the sick person. I saw her practise twice: 1st, on a person afflicted with a violent headache, or rather the effects of a *coup de soleil*; and, 2ndly, on one who had got a dangerous mote or splinter in his eye. In the *first* case she began to measure the head, round the temples, marking the length; then from the vertex, under the chin, and so up to the vertex again, marking that length. Then, by observing the dimensions, passed judgment on the *want of proportion* in the two admeasurements, and said the brain was compressed by the sinking down of the skull. She then began her incantations, *muttering* under her breath a supplication to certain divine and angelic beings, *to come and lift up the bones, that they might no longer compress the brain*. She then repeated her admeasurements, and showed how much was gained towards a restoration of the *proportions* from the *spell* already *muttered*. The spell was again muttered, the *measurements* repeated, and at each time a comparison of the first measurement was made with the succeeding, till at last she said she had the due proportions; that the disease, or rather the *cause* of it, was removed; and that the operations were no longer necessary.

In the case of the *diseased eye*, her manner was different. She took a cup of clean pure water, and washed her mouth well. Having done so, she filled her mouth with the same water, and walked to and fro in the apartment (the patient sitting in the midst of the floor) *muttering* her *spell*, of which nothing could be heard but a *grumbling noise*. She then emptied her mouth into a clean white bason, and showed the motes which had been conveyed out of the patient's eye into the water in her mouth, while engaged in *muttering the incantation!* She proffered to teach me her wonder-working words; but the sounds were so very uncouth, if not barbarous, that I know no combination of letters by which I could convey the pronunciation.

Ridiculous as all this may appear, it shows that this incantation work is conducted in the present day, both in *Asia* and *Europe*, where it is professed, in precisely the same manner in which it was conducted formerly, by pronouncing, or rather *muttering certain words* or *sounds*, to which they attach *supernatural power and efficiency*. And from this came the term *spell*: Anglo-Saxon ꝑpell, a *word*, a *charm*, composed of such supposed *powerful words*; and ꝑyrcan ꝑpell *wyrkan spell* signified among our ancestors *to use enchantments*.

Analysis of the Fifty-eighth Psalm.

David deprecates the danger that hung over his head from Saul and his council.

The Psalm is divided into *three* parts:—

I. A sharp invective, or reprehension of his enemies, ver. 1.

II. An imprecation, or denunciation of God's judgment on them, ver. 6–9.

III. The benefits that from thence redound to the righteous, ver. 10, 11.

I. 1. David begins with an apostrophe, and figures it with an *erotesis*, which makes his reproof the sharper. 1. "O congregation;" O ye counsel of Saul. 2. "Do you indeed speak righteously?" 3. "Do ye judge uprightly, O ye sons of men?" By which he intimates that indeed they do neither.

2. Which in the next verse he affirms in plain terms, and brings home to their charge: "Yea, in heart you work wickedness; you weigh the violence of your hands in the earth;" heart and hand are bent to do evil, which the words, well considered, do exaggerate. 1. They were iniquities, a plurality of them. 2. It was their work. 3. Their hearty work. 4. Their handy work. 5. Weighed out by their scale of justice. 6. Which, indeed, under the colour of justice, was but violence. 7. And it was in this earth—in *Israel*, where no such thing was to be done.

3. This, their wickedness, he amplifies, both from their origin and progress:—

1. The root of it was very old; brought into the world with them: 1. "The wicked are estranged from the womb:" from God and all goodness. 2. "They go astray:" from their cradle they take the wrong way. 3. "As soon as they be born, speaking lies:" from their birth inclined to falsehood.

2. And in this their falsehood they are malicious and obstinate. 1. *Malicious*. The poison of their tongue is like the poison of a serpent, innate, deadly. 2. *Obstinate*. For they will not be reclaimed by any counsel or admonition: They are like the deaf adder that stoppeth her ear, which refuseth to hear the voice of the charmer, charm he never so wisely."

II. Their wickedness, malice, and obstinacy, being so great, he now prays against and devotes them to God's judgment. He prays, in general, for their ruin, esteeming them no better than lions. Saul, the *old lion*; and his council, *lions' whelps*.

1. To God he turns his speech; and prays against their means to hurt, whether near or afar off.

2. And thence, against their persons: "O God, break their teeth in their mouth; break out the great teeth of the lions." O Lord, remove their strength; their nearest instruments to hurt, to destroy: "O God, when they purpose to harm us, let it be in vain; when he bends his bow to shoot his arrows, let them be as cut in pieces."

Thus let it fall to their arms: but as for their persons,—

1. "Let them melt away as waters." Great brooks, that run with great force from the mountains, and overrun for a little while the valleys; but run quickly into the channels, and thence to the sea, and are swallowed up.

2. Let them be *as a snail* that melts in her passage, and leaves a slimy track behind, which yet quickly passeth away. So let them be like a snail, which, when its shell is taken off, grows cold and dies.

3. Let them be "like the untimely fruit of a woman, that they may not see the sun."

4. "Before your pots can feel the thorns"—ere they do mischief, "He shall take them away as with a whirlwind, both living and in his wrath."

III. The *benefits* which, from his judgment upon the wicked, shall flow to the righteous.

1. Joyfulness: "The righteous shall rejoice when he seeth the vengeance."

2. Amendment. Being warned thus, "He shall wash his footsteps in their blood." Their slaughter shall be great; and he shall be near it, yet unhurt.

3. Confirmation of their faith, and giving glory to God: "So that a man shall say, Verily, there is a reward for the righteous; doubtless, there is a God that judgeth in the earth."

PSALM LIX.

The psalmist prays for deliverance from his enemies, whose desperate wickedness he describes, 1–7; *professes strong confidence in God,* 8–10; *speaks of the destruction of his enemies,* 11–15; *praises God for benefits already received; and determines to trust in him,* 16, 17.

XI. DAY. EVENING PRAYER.

To the chief Musician, [a] Al-taschith, [b] Michtam of David; [c] when Saul sent, and they watched the house to kill him.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum 20.

DELIVER [d] me from mine enemies, O my God: [e] defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum 20.

3 For, lo, they lie in wait for my soul: [f] the mighty are gathered against me; [g] not *for* my transgression, nor *for* my sin, O LORD.

[a] Or, *Destroy not, A golden* Psalm *of David.* — [b] Psa. lvii. title. [c] 1 Sam. xix. 11.

[d] Psa. xviii. 48. — [e] Heb. *set me on high.* — [f] Psa. lvi. 6. [g] 1 Sam. xxiv. 11.

NOTES ON PSALM LIX.

The *title*, "To the chief Musician, Al-taschith, Michtam of David," has already occurred: and perhaps means no more than that the present Psalm is to be sung as Psa. lvii., the *first* which bears this title. But there is here added the supposed occasion on which David made this Psalm: it was, "when Saul sent, and they watched the house to kill him." When the reader considers the whole of this Psalm carefully, he will be convinced that the *title* does not correspond to the contents. There is scarcely any thing in it that can apply to the circumstances of Saul's

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I, R. Persarum, cir. annum 20.

4 They run and prepare themselves without *my* fault: [h] awake [i] to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 [k] They return at evening; they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: [l] swords *are* in their lips: for [m] who, *say they*, doth hear?

8 But [n] thou, O LORD, shalt laugh at them: thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: [o] for God *is* [p] my defence.

10 The God of my mercy shall [q] prevent me: God shall let me see [r] *my desire* upon [s] mine enemies.

[h] Psa. xxxv. 23; xliv. 23.——[i] Heb. *to meet me.*——[k] Ver. 14. [l] Psa. lvii. 4; Prov. xii. 18.——[m] Psa. x. 11, 13; lxiv. 5; lxxiii. 11; xciv. 7.——[n] 1 Sam. xix. 16; Psa. ii. 4.

[o] Ver. 17; Psa. lxii. 2.——[p] Heb. *my high place.*——[q] Psa. xxi. 3.——[r] Psa. liv. 7; xcii. 11; cxii. 8.——[s] Heb. *mine observers* Psa. lvi. 2.

sending his guards by night to keep the avenues to the house of David, that when the morning came they might seize and slay him; and of his being saved through the information given him by his wife Michal, in consequence of which he was let down through a window, and so escaped. See 1 Sam. xix. 10, 11. There is not in the whole Psalm any positive allusion to this history; and there are many things in it which show it to be utterly inconsistent with the facts of that history. The Psalm most evidently agrees to the time of Nehemiah, when he was endeavouring to rebuild the walls of Jerusalem, when the enterprise was first mocked; then opposed by Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian, who watched day and night that they might cause the work to cease; and laid ambuscades for the life of Nehemiah himself. Every part of the Psalm agrees to this: and I am therefore of *Calmet's* opinion, that the Psalm was composed in that time, and probably by *Nehemiah*, or by *Esdras*.

Verse 1. *Deliver me from mine enemies, O my God*] A very proper prayer in the mouth of Nehemiah, when resisted in his attempts to rebuild the walls of Jerusalem by Sanballat, Tobiah, and Geshem, who opposed the work, and endeavoured to take away the life of the person whom God had raised up to restore and rebuild Jerusalem. I conceive the Psalm to have been made on this occasion; and on this hypothesis alone I think it capable of consistent explanation.

Verse 2. *The workers of iniquity*] Principally Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian; who were the chief enemies of the poor returned captives.

Bloody men.] The above, who sought the destruction of the Israelites; and particularly, that of Nehemiah, whom *four* several times they endeavoured to bring into an ambush, that they might take away his life. See Neh. vi. 1–4.

Verse 3. *For, lo, they lie in wait for my soul*] For my *life*. See the passages referred to above.

Verse 4. *They run and prepare themselves*] They leave no stone unturned that they may effect my destruction, and prevent the building.

Verse 5. *O Lord God of hosts*] This was a proper view to take of God, when Israel, a *handful* of poor distressed captives were surrounded and opposed by the heathen chiefs above mentioned, and their several tribes. But Jehovah, *God of hosts*, was the *God of Israel*; and hence Israel had little to fear.

Be not merciful to any wicked transgressors.] Do not favour the cause of these wicked men. They are בגדי און *bogedey aven*, "changers of iniquity:" they go through the whole round of evil; find out and exercise themselves in all the *varieties* of transgression. How exactly does this apply to Nehemiah's foes! They sought, by open attack, wiles, flattery, foul speeches, fair speeches, threats, and ambuscades, to take away his life. Do not show them favour, that they may not succeed in their wicked designs. The prayer here is exactly the same in sentiment with that of Nehemiah, chap. iv. 4, 5. Hear, our God, for we are despised; turn their reproach upon their own heads;—cover not their iniquity, "and let not their sin be blotted out."

Verse 6. *They return at evening*] When the beasts of prey leave their dens, and go prowling about the cities and villages to get offal, and entrap domestic animals, these come about the city to see if they may get an entrance, destroy the work, and those engaged in it.

Verse 7. *They belch out with their mouth*] They use the lowest insult, the basest abuse. They deal in sarcasm, ridicule, slander, and lies.

Verse 8. *Thou, O Lord, shalt laugh at them*] They have mocked us; God will turn them and their schemes into ridicule and contempt: "Thou shalt have all these heathenish nations in derision."

Verse 9. Because of *his strength will I wait upon thee*] With this reading, I can make no sense of the passage. But instead of עזו *uzzo*, "*his* strength," עזי *uzzi*, "*my* strength," is the reading of *fourteen* of *Kennicott's* and *De Rossi's* MSS., of the *Vulgate*, *Septuagint*, *Chaldee*, and, in effect, of the *Æthiopic*, *Syriac*, and *Arabic*; and also of the *Anglo-Saxon*. *To thee I commit all* MY *strength*; all I have I derive from thee, and all the good I possess I attribute to thee. The old Psalter translates, **My strenght I shall kepe till the, for myn uptaker thou art.** See on ver. 17.

Verse 10. *The God of my mercy shall prevent me*] The mercy of God shall go before me, and thus help me in all my doings.

God shall let me see my desire] The sentence is short. *God will let me see concerning my enemies*, i. e., how he will treat them.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I, R. Persarum, cir. annum 20.

11 [t] Slay them not, lest my people forget: scatter them by thy power; and bring them down, O LORD our shield.

12 [u] *For* the sin of their mouth *and* the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak.

13 [v] Consume *them* in wrath, consume *them*, that they *may* not *be:* and [w] let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And [x] at evening let them return; *and* let them make a noise like a dog, and go round about the city.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I, R. Persarum, cir. annum 20.

15 Let them [y] wander up and down [z] for meat, [a] and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, [b] O my strength, will I sing: [c] for God *is* my defence, *and* the God of my mercy.

[t] So Gen. iv. 12, 15.——[u] Prov. xii. 13; xviii. 7.——[v] Psa. vii. 9.——[w] Psa. lxxxiii. 18.——[x] Ver. 6.——[y] Job xv. 23; Psa. cix. 10.

[z] Heb. *to eat.*——[a] Or, *If they be not satisfied, then they will stay all night.*——[b] Psa. xviii. 1.——[c] Ver. 9, 10.

Verse 11. *Slay them not, lest my people forget*] I believe the Chaldee gives the true sense of this verse: "Do not slay them suddenly, lest my people should forget. Drive them from their habitations by thy power, and reduce them to poverty *by the loss* of their property." Preserve them long in a state of chastisement, that Israel may see thou hast undertaken for them: that thy hand is on the wicked for evil, and on them for good. The Canaanites were not suddenly destroyed; they were left to be pricks in the eyes and thorns in the sides of the Israelites. It is in a sense somewhat similar that the words are used here.

Verse 12. For *the sin of their mouth*] This verse has puzzled all the commentators. If we take חטאת *chattath* for *sin-offering* instead of *sin*, we shall get a better sense. Some of Nehemiah's enemies made a profession of the Jewish religion. Tobiah and his son were allied by marriage to the Jews; for Eliashib the priest had married his grandson to the daughter of *Sanballat*; and this produced a connexion with *Tobiah*, the fast friend of Sanballat. Besides, this very priest had given Tobiah one of the *great chambers in the house of the Lord*, where formerly the *meat-offerings*, *the frankincense*, *the vessels*, and *the tithe of the corn* and *wine* and *oil* were kept; Neh. xiii. 4, 5, 7, 8, 9. And there were *children of Tobiah* (probably the same family) who professed to be of the *Levites*, *Nethinim*, or *children of Solomon's servants*; but as they could not show *their father's house and their seed*, whether they were of Israel; these, and others which were children of the priests, were put out of the priesthood, and out of the sacred service, as polluted; as having sprung from intermarriages with heathens. See Ezra ii. 59, 60, 61, 62. Tobiah was expelled from the house of the Lord by Nehemiah, and all his household stuff thrown out of doors: Neh. xiii. 7, 8. And this was doubtless one ground of the enmity of Tobiah to Nehemiah: and in this verse of the Psalm he may allude particularly to his occupancy of the chamber of offerings, which offerings, instead of being given to the Levites, were consumed by Tobiah and his household. This may be fairly gathered from Neh. xiii. 5, 10. 11. Here then we have the *sin of their mouth*; their *eating* the offerings that belonged to the Levites; so that the temple service was deserted, the Levites being obliged to go and till the ground in order to obtain the means of life. And if we take חטאת *chattath* for *sin-offering*, it may refer to *promises* of sacrifice and offering which Tobiah and his family made, but never performed. They ate instead of offering them; and here was the *sin of their mouth*, in connexion with the *words of their lips*, and their *cursing and lying which they spake*, for which the psalmist calls upon the Lord *to consume them, that they may not* be, ver. 13.

Verse 14. *At evening let them return*] He had mentioned before, ver. 6, that these persons came like beasts of prey round the city striving to get in, that they might take possession. Now, being fully assured of God's protection, and that they shall soon be made a public example, he says, *Let them return and make a noise like a dog*, &c., like dogs, jackals, and other famished creatures, who come howling about the city-walls for something to eat, and wander up and down for meat, grumbling because they are not satisfied, ver. 15. Nehemiah had made up all the breaches; and had the city guarded so well day and night, by watches who continually relieved each other, that there was no longer any fear of being taken by surprise: and now they must feel like the hungry beasts who were disappointed of their prey.

Verse 16. *I will sing of thy power*] For it was because thy *hand* was upon me for good, that I have thus succeeded in my enterprises.

Yea, I will sing aloud of thy mercy] I shall publish abroad what thou hast done; and done not for *my worthiness*, nor for the *worthiness* of the *people*: but for thy own *mercy's* sake.

In the day of my trouble.] When I came with small means and feeble help, and had the force and fraud of many enemies to contend with, besides the corruption and unfaithfulness of my own people; *thou* wast then *my defence*; and in all attacks, whether *open* or *covered*, *my* sure *refuge*. I will, therefore, *sing of thy mercy in the morning*—I will *hasten* to acquit myself of a duty I owe to thee for such singular interpositions of mercy and power.

Verse 17. *Unto thee, O my strength*] A similar sentiment to that expressed, ver. 9. But the words are very emphatic: *God is my strength*; *God is my elevation*. *My God is my mercy*. I have nothing good but what I have from God. And all springs from

his dwelling in me. God, therefore, shall have all the glory, both now and for ever.

As many persons may still think that the inscription to this Psalm is correct, the following analysis may be applied in that way; or considered as containing a general resolution of the Psalm, without referring it to any particular occasion.

Analysis of the Fifty-ninth Psalm.

The contents of this Psalm are:—

I. The psalmist's prayer for deliverance, ver. 1, 2, and against his foes, ver. 5.

II. He complains of and expresses his enemies' cruelty and improbity, ver. 3–8.

III. He comforts himself, being confident of his own preservation, ver. 8–10.

1. And of their punishment, for which he prays, ver. 14.

2. And of their vain endeavours, for which he insults over them, ver. 14, 15.

IV. He concludes with thanks, ver. 16, 17.

I. He begins with a petition for deliverance, defence, salvation; and urges it from the qualities of his enemies.

1. "Deliver me, defend me from mine enemies:" 1. "Them that rise up against me." 2. "From the workers of iniquity." 3. "From bloody men." These considerations make him pray, "O my God, deliver," &c.

2. And yet, more particularly, he expresses their cruelty and treachery; to aggravate which he pleads his innocence towards them.

II. 1. Their cruelty: "Lo, they lie in wait for my soul."

2. Their treachery: "The mighty are gathered against me." They run and prepare themselves.

3. 1. They are diligent about it: "They return at evening." 2. *Mad*, and set to do it: "They make a noise like a dog," and threaten boldly. 3. Unwearied and obdurate in their purpose: "They go round about the city." 4. Impudent, and brag what they will do to me: "Behold, they belch out with their mouth." 5. And their words are bloody: "Swords are in their lips."

4. And the cause of this is, that they are proud and atheistical. *Who*, say they, *doth hear?* They think themselves secure, supposing they may contemn God and man; neither regarding what is done or becomes of poor *David*.

5. In the midst of which aggravations he asserts his own innocence: "They gather themselves together, not for my transgression, nor for my sin, O Lord."

Then he renews his petition:—

1. Awake to help me, and behold: "Thou, therefore, the Lord God of hosts, the God of Israel." 1. The Lord God of hosts; therefore, powerful. 2. The God of Israel; therefore, merciful.

2. "Awake to visit all the heathen," *i. e.*, punish the heathen; and the Israelites, in this no better.

3. And be not merciful to any wicked transgressors, *i. e.*, obstinate nations.

III. To this rage and implacable hatred of his enemies he now begins to oppose the comfort he had in God's promises. This I know,—

1. "Thou, O Lord, shalt laugh at them." As it were in sport, destroy them, be their power never so great: "Thou wilt laugh them to scorn."

2. Them and all that are like them: "Thou shalt have all the heathen in derision."

3. I confess that Saul's strength is great; but my Protector is greater: "Because of his strength will I wait upon thee, for God is my defence."

4. This I am assured also, "that the God of my mercy," that hath hitherto showed me mercy, "shall prevent me," come in season to my help. "And God shall let me see my desire upon mine enemies."

And to the 16th verse he expresses what his desires were:—

1. Negatively; he would not have them slain and eradicated; and he gives his reason for it: "Slay them not, lest my people forget;" for a dead man is quickly out of mind, and his punishment also, and few the better for it.

2. Positively; the first degree of which is dispersion, vagrancy, banishment. *Scatter them*, which however severe a judgment, let *the Jews* witness.

2. Humiliation: "Bring them down, O Lord, our shield." Bring them from their power, command, honour, to a low degree, which is no small heart-breaking to a great spirit. *Fuimus Troes*, is never remembered without a groan.

And now he assigns the cause why he would have them scattered, and brought low; that their blasphemies and lies may never be forgotten, but stand as a terror to all liars and blasphemers.

1. "For the sin of their mouth, and the words of their lips, let them even be taken in their pride;" the Jews cried Beelzebub, *nolumus hunc*; and they were taken.

2. "And for cursing and lying which they speak."—They cursed themselves: "His blood be upon us;" and upon them, indeed, it was.

3. He goes on in his desires. "Consume them, O Lord," emphatically, "consume them in wrath, that they may not be;" which, at first sight, appears contrary to the first desire, "Slay them not:" but he speaks not of their life as if he would have it consumed; but he desires only a consumption of their power, royalty, command. And so these words are a farther explication of his second desire, "Bring them down." He would have them brought down in their strength, dignity, command, wealth, riches, which made them proud; that they might never be able to oppose God any more, hurt his people, trample upon religion and his Church; but he would have them live.

4. And shows the end why he would have them live, and still remain—that they might know by their calamities and miseries, that "it is God that ruleth in Jacob, and unto the ends of the earth;" that he doth wonderfully govern and preserve his Church that is scattered over all the earth.

5. And now by a bitter *epitrope*, or rather *synchoresis*, he insults over them. In the sixth verse he showed their double diligence to do mischief.

1. "They return at evening." Well, *esto*; be it so; "At evening let them return."

2. "They make a noise like a dog." Well; "let them make a noise like a dog."

3. "And go round about the city." Well; "let them go round about the city."

They know that they shall be in a miserable poor mean condition :—

1. "Let them wander up and down for meat." Let them find no settled habitation, but seek necessary food in a strange nation.

2. "And grudge if they be not satisfied." Let them be always grudging, if they have not content. If they be not satisfied, they will stay all night; be importunate and unmannerly beggars.

IV. The conclusion is a doxology, and contains David's thanks that *God is his defence*, his refuge, his strength. Of him, therefore, he makes his song.

1. "I will sing of thy power."

2. "I will sing of thy mercy." 1. "Aloud." 2. "In the morning."

3. The reason he gives : "For thou hast been my refuge and defence in the day of my trouble."

Both he repeats again :—

1. "Unto thee, O my strength, will I sing."

2. The reason : "For God is my defence, and the God of my mercy."

And he joins these two attributes, *strength* and *mercy*. Take away *strength* from him, and he cannot, remove *mercy*, and he will not, protect. Both must go together; *power* that he can, *mercy* that he will; otherwise it is in vain that we hope for help from him. David found God to be both, and for both he extols him.

PSALM LX.

The psalmist complains of the desolations which had fallen on the land; prays for deliverance, 1–5; *and promises himself victory over Shechem, Succoth, Gilead, Ephraim, Moab, Idumea, and the Philistines, by the special help and assistance of God,* 6–12.

To the chief Musician [a] upon Shushan-eduth, [b] Michtam of David, to teach; [c] when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

A. M. cir. 3461. B. C. cir. 540. Olymp. LX. cir. annum primum. A. U. C. cir. 214

O GOD, [d] thou hast cast us off, thou hast [e] scattered us, thou hast been displeased: O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: [f] heal the breaches thereof; for it shaketh.

A. M. cir. 3464. B. C. cir. 540. Olymp. LX. cir. annum primum. A. U. C. cir. 214.

3 [g] Thou hast showed thy people hard things: [h] thou hast made us to drink the wine of astonishment.

[a] Psa. lxxx. *title.*——[b] Or, *A golden* Psalm.——[c] 2 Sam. viii. 3, 13; 1 Chron. xviii. 3, 12.——[d] Psa. xliv. 9.

[e] Heb. *broken.*——[f] 2 Chron. vii. 14.——[g] Psa. lxxi. 20.——[h] Isa. li. 17, 22; Jer. xxv. 15.

NOTES ON PSALM LX.

The title, "To the chief Musician upon the *hexachord*, or *lily of the testimony*, a golden Psalm of David, for instruction; when he strove with Aram Naharaim, Syria of the two rivers (Mesopotamia) and Aram-Zobah, Syria of the watchmen, (Cœlosyria,) when Joab returned, and smote twelve thousand Edomites in the Valley of Salt." I have only to remark here that there is nothing in the contents of this Psalm that bears any relation to this title. According to the title it should be a *song of victory and triumph*; instead of which the first part of it is a tissue of *complaints* of *disaster* and *defeat*, caused by the Divine desertion. Besides, it was not *Joab* that slew *twelve thousand* men in the *Valley of Salt;* it was *Abishai*, the brother of Joab; and the number *twelve thousand* here is not correct; for there were *eighteen thousand* slain in that battle, as we learn from 1 Chron. xviii. 12. The *valley of salt* or *salt pits* is in Idumea. To reconcile the difference between the numbers, various expedients have been hit on; but still the insuperable objection remains: the *contents* of this Psalm and this *title* are in opposition to each other. That the Psalm deplores a *defeat*, is evident from the three first and two last verses. And the *Targumist* seems to have viewed it in this light, perhaps the proper one, by expressing the title thus: "To give praise for the ancient testimony, (כהדותא *sahadutha*,) of the sons of Jacob and Laban, (see Gen. xxxi. 47,) an exemplar by the hand of David, to give instruction when he gathered together the people, and passed by the *heap of testimony*, (אינר כהדותא *ayegar sahadutha*,) and set the battle in array against Aram, which is by the Euphrates; and against Aram, which is by Izobah. And after this Joab returned and smote the Idumeans in the Valley of Salt; and of the armies of David and Joab there fell *twelve thousand* men." The Psalm, therefore, seems to deplore this disastrous event; for although they had the victory at last, *twelve thousand* of the troops of Israel were justly considered too great a sacrifice for such a conquest, and a proof that God had not afforded them that succour which they had long been in the habit of receiving. The latter part of the Psalm seems to be intended to put God in remembrance of his ancient promise of putting Israel in possession of the whole land by driving out the ancient iniquitous inhabitants. Others consider the Psalm as descriptive of the distracted state of the land after the fatal battle of Gilboa, till David was anointed king of the whole at Hebron.

This is the *last* of the *six Psalms* to which מכתם *michtam* is prefixed; the others are Psa. xvi., lvi., lvii., lviii., and lix. I have said something relative to this word in the introduction to Psa. xvi.: but some *observations* of Mr. Harmer lead me to consider the subject more at large. It is well known that there were *seven* most eminent Arabic *poets*, who flourished *before* and at the commencement of the career of *Mohammed*:

A. M. cir. 3464. B. C. cir. 540. Olymp. LX. cir. annum primum. A. U. C. cir. 214.

4 [i] Thou hast given a banner to them that feared thee, that it may be displayed because of the truth. Selah.

5 [k] That thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath [l] spoken in his holi-

[i] Psa. xx. 5.—[k] Psa. cviii. 6, &c.

[l] Psa. lxxxix. 35.

their names were *Amriolkais*, *Amru*, *Hareth*, *Tharafah*, *Zohair*, *Lebeid*, and *Antarah*. These poets produced *each a poem*, which because of its excellence was deemed worthy to be *suspended* on the walls of the *temple* of *Mecca*; and hence the collection of the seven poems was termed Al Moallakat, *The Suspended*; and Al Modhabebat, *The Gilded* or *Golden*, because they were written in *letters of gold* upon the Egyptian papyrus. The six *michtams* of David might have this title for the same reason; they might have been *written in letters of gold*, or on *gilded vellum*, or the *Egyptian papyrus*; for the word מכתם *michtam* is generally supposed to signify *golden*, and כתם *kethem* is used to signify *gold*, probably *stamped* or *engraven* with *figures* or *letters*. That the *Moallakat* were written in this way, there can be no question; and that the works of men of great eminence in Asiatic countries are still thus written, my own library affords ample evidence. Copies of the following works are written on paper all *powdered with gold, with gold borders, and highly illuminated anwans or titles:* The Misnavi of *Jelaluddeen Raumy*; The Deevan of *Zuheer Faryabi*; The Hadikatusani, or *Garden of Praise*; The Suhbet al Abrar; The Deevan of *Hafiz*; Gulistan of *Saady*; Deevan of *Shahy*, with many more, all works of eminent authors, written in the finest manner, ruled with gold borders, &c.

Copies of the *Koran* are often done in the same manner: one in 12mo., so thickly *powdered over with gold* that the *ground* on which the text is written appears to be almost *totally gilded*; another large *octavo*, *all powdered with gold*, and *golden flowers* down every margin; another small *octavo*, that might be almost called the *Codex Aureus*, with rich *golden borders* on every page. And, lastly, one in large *folio*, which besides superbly illuminated *anwans*, has *three gold lines in every page*; one at the *top*, one in the *middle*, and one at the *bottom*. To the above may be added a small *folio*, that opens out about *eleven feet*, every page of which is like a plate of solid gold, with the characters engraven on it. It is a *collection of elegant extracts*. Another of the *same kind*, large folio, opens out *sixty-two feet*, on which every page is finished in the same manner, with a vast variety of borders, sprigs, and flowers. And to close the whole, a copy of the *Borda*, supposed to be the most elegant MS. in Europe, entirely covered with *gold flowers* and *lines*, the writing the most perfect I ever saw; so that of this MS. it might be truly said, splendid as it is, *materiam superabit opus*.

As Mr. Harmer has alluded to accounts which he has collected from other writers in order to illustrate the *michtams* of David, I have above produced a number of *evidences* to bear witness to the *fact* that such is and such was the custom in the east, to write the works of the most eminent authors in *letters of gold*, or *on a page highly ornamented with the utmost profusion of golden lines, figures, flowers*, &c. In this way these Psalms might have been written, and from this circumstance they may have derived their name. I may just add, that I think these *titles* were made long after the Psalms were composed.

Verse 1. *O God, thou hast cast us off*] Instead of being our *general* in the battle, thou hast left us to ourselves; and then there was only the *arm of flesh* against the *arm of flesh*, numbers and physical power were left to decide the contest. We have been scattered, our ranks have been broken before the enemy, and thou hast caused the whole land to tremble at our bad success; the people are become divided and seditious. "Thou hast made the land to tremble, even the breaches of it, for it shaketh, it is all in commotion," ver. 2.

Verse 3. *Thou hast made us to drink the wine of astonishment*] We reel as *drunken* men; we are *giddy*, like those who have drank too much wine; but *our giddiness* has been occasioned by the *astonishment* and *dismay* that have taken place in consequence of the prevalence of our enemies, and the unsettled state of the land. It has been remarked that the *three first* verses of this Psalm do not agree with the rest, and it also appears that the *three first* verses of Psa. lxxxv. do not agree with the rest of *that* Psalm. But let them change places, and the three first verses of this be set instead of the three first verses of Psa. lxxxv., and let those be placed here instead of these, and then the whole of each Psalm will be consistent. This was first suggested by Bishop *Hare*, and the supposition seems to be well founded. Some imagine that the whole of the Psalm refers to the distracted state of the land after the death of Saul till the time that David was anointed king over all Israel, at Hebron; others, to the disastrous war with the *Syrians*. See before.

Verse 4. *Thou hast given a banner*] נס *nes*, a *sign*, something that was capable of being fixed on a pole.

That it may be displayed] להתנוסס *lehithnoses, that it may be unfurled.*

Because of the truth.] מפני קשט *mipponey koshet, from the face of truth*; which has been thus paraphrased: If we have displayed the *ensign of Israel*, and gone forth against these our enemies, who have now made such a terrible breach among us, (ver. 1–3,) it was *because of thy truth*—the *promises* of victory which we supposed would attend us at all times.

Mr. *Mudge*, thus: "Thou givest to them that fear thee a signal to be displayed before the truth. That thy favoured ones may be delivered, clothe thy right arm with victory, and answer us. God speaketh in his sanctuary, I will exult; I shall portion out Shechem, and measure the valley of Succoth." The *fourth* verse seems to mean that God had appointed for the consolation of his people a certain *signal* of favour, with which therefore he prays him to answer them. This, accordingly, he does. *God speaketh in*

A. M. cir. 3464. B. C. cir. 540. Olymp. LX. cir. annum primum. A. U. C. cir. 214.

ness; I will rejoice, I will [m] divide [n] Shechem, and mete out [o] the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; [p] Ephraim also *is* the strength of mine head; [q] Judah *is* my lawgiver:

8 [r] Moab *is* my washpot; [s] over Edom will I cast out my shoe: [t] Philistia, [u] triumph thou because of me.

9 Who will bring me *into* the [v] strong city? who will lead me into Edom?

A. M. cir. 3464. B. C. cir. 540. Olymp. LX. cir. annum primum. A. U. C. cir. 214.

10 *Wilt* not thou, O God, *which* [w] hadst cast us off? and *thou*, O God, *which* didst [x] not go out with our armies?

11 Give us help from trouble: for [y] vain *is* the [z] help of man.

12 Through God [a] we shall do valiantly: for he *it is that* shall [b] tread down our enemies.

[m] Josh. i. 6.——[n] Gen. xii. 6.——[o] Josh. xiii. 27.——[p] See Deut. xxxiii. 17.——[q] Gen. xlix. 10.——[r] 2 Sam. viii. 2.——[s] Psa. cviii. 9; 2 Sam. viii. 14.——[t] 2 Sam. viii. 1.——[u] Or, *triumph thou over me*; (by an irony;) see Psa. cviii. 10.

[v] Heb. *city of strength*; 2 Sam. xi. 1; xii. 26.——[w] Ver. 1; Psa. xliv. 9; cviii. 11.——[x] Josh. vii. 12.——[y] Psa. cxi. 8; cxlvi. 3.——[z] Heb. *salvation*.——[a] Num. xxiv. 18; 1 Chron. xix. 13.——[b] Isa. lxiii. 3.

his sanctuary, called דביר *debir* or *oracle* for that very reason. What he desires then, as he stands imploring the mercy of God before the oracle, is, that he may see the *usual signal of favour* proceed from it; a *voice*, perhaps joined with some *luminous emanation*, whence the phrase of *the light of God's countenance*. The expression in the *sixth* verse seems to be proverbial, and means, "I shall divide the spoils of my enemies with as much ease as the sons of Jacob portioned out Shechem, and measured out for their tents the valley of Succoth." Mr. *Harmer* gives a very ingenious illustration of the *giving the banner*. "*Albertus Aquensis* informs us that when Jerusalem was taken in 1099 by the crusaders, about *three hundred* Saracens got on the roof of a very high building, and earnestly begged for quarter; but could not be induced by any *promises* of safety to come down, till they had received the *banner of Tancred*, one of the crusade generals, as *a pledge of life*. The event showed the faithlessness of these zealots, they put the whole to the sword. But the Saracens surrendering themselves upon the *delivering of a standard* to them, proves in how strong a light they looked upon the *giving a banner*, since it indueed them to trust *it*, when they would not trust *any promises*. Perhaps the *delivery of a banner* was anciently esteemed in like manner an obligation to *protect*; and the psalmist might here consider it in this light when he says, *Thou hast shown thy people hard things*; but *thou hast given a banner to them that fear thee*. Though thou didst for a time give up thy Israel into the hands of their enemies, thou hast now given them an assurance of thy having received them under thy protection. Thus God *gave them a banner* or standard that it might be displayed, or *lifted up*; or rather, *that they may lift up a banner to themselves*, or encourage themselves with the confident persuasion that they are under the protection of God: *because of the truth*—the word of promise, which is an *assurance of protection*—like *the giving me and my people a banner*, the surest of pledges."—*Harmer's* Observations. See at the end of the chapter.

Verse 6. *God hath spoken*] Judah shall not only be re-established in Jerusalem, but shall possess Samaria, where *Shechem is*, and the country beyond Jordan, in which is situated the *valley of Succoth*. *Dividing* and *meting* out signify *possession*.

Verse 7. *Gilead is mine*] This country was also beyond Jordan, and *Manasseh* and *Ephraim* are put for the *tribes* that formed the kingdom of Israel. All these, after the return from the captivity, formed but one people, the Jews and Israelites being united.

The strength of mine head] It shall be the principal support of the new-formed kingdom, when all distinctions shall be buried.

Judah is *my lawgiver*] This tribe was chief of all those who returned from the captivity; and *Zerubbabel*, who was their leader, was *chief of that tribe*, and of the *family of David*. As this part of the Psalm appears to relate to the return of the captives from Babylon, and their repossession of their own land, the psalmist may refer, not only to the promises of their restoration, but also to the principal person under whose superintendence they returned.

Verse 8. *Moab* is *my washpot*] The Moabites shall be reduced to the *meanest* slavery.

Over Edom will I cast out my shoe] I will make a complete conquest of Idumea, and subject the Edomites to the meanest offices, as well as the Moabites.

Philistia, triumph thou because of me.] John *Hyrcanus* subdued the Idumeans, and caused them to receive circumcision, and profess the Jewish religion. The words here seem to predict their entire subjugation.

In an essay for a new translation of the Bible, there is what appears to me a correct paraphrase of the *seventh* and *eighth* verses: "Gilead and Manasseh have submitted unto me; Ephraim furnishes me with valiant men, and Judah with men of prudence and wisdom. I will reduce the Moabites to servitude; I will triumph over the Edomites, and make them my slaves; and the Philistines shall add to my triumph."

Verse 9. *Who will bring me* into *the strong city?*] If this part of the Psalm, from the *sixth* to the *twelfth* verse, refer to *the return of the captives from Babylon*, as I think probable; then the *strong city* may mean either *Petra*, the capital of *Idumea*; *Bozra*, in Arabia, near the mountains of Gilead; *Rabba*, the capital of the Ammonites; or *Tyre*, according to the *Chaldee*, the capital of Phœnicia; or *Jerusalem* itself, which, although dismantled, had long been one of the strongest cities of the east. Or it may imply, Who shall give me the dominion over the countries already mentioned? who will lead me into Edom? who will give me the dominion over that people?

Verse 10. *Wilt thou, O God*] It is God alone

from whom we can expect our enlargement. He who has cast us off, and has abandoned us in battle; it is that very God alone from whom we expect complete enlargement, the repossession of our own land, and the subduction of the surrounding nations; and we expect this, because he has graciously *promised* these mercies.

Verse 11. *Give us help from trouble: for vain is the help of man.*] We have done all we can do, and have trusted too much in ourselves; now, Lord, undertake for us.

Verse 12. *Through God we shall do valiantly*] Through thee *alone* shall we do valiantly; thou *alone* canst tread down our enemies; and to thee *alone* we look for conquest.

The author to whom *Harmer* refers in the note on the *fourth* verse, is one of the writers in a work entitled *Gesta dei per Francos*, fol. Hanoviæ, 1611, 2 vols. And the places quoted by *Harmer* may be found in vol. i., p. 282; and as the passage is singular, and a good use has been made of it for the illustration of a difficult passage, I shall lay the words of the original before the reader: "Proxima ab hinc die sabbati clarescente, quidam Sarracenorum spe vitæ in summitatem tecti domus præcelsæ Solomonis ab armis elapsi, circiter trecenti, confugerant. Qui multa prece pro vita flagitantes, in mortis articulo positi, nullius fiducia aut promissione audebant descendere, *quousque vexillum Tankradi in signum protectionis vivendi susceperunt.* Sed minime misellis profuit. Nam plurimis super hoc indignantibus, et Christianis furore commotis, ne unus quidem illorum evasit."

It is very properly added by *Albertus*, that the noble spirit of *Tancred* was filled with indignation at this most horrible breach of faith; and he was about to take a summary revenge on the instigators and perpetrators of this unprincipled butchery, when the *chiefs* interposed, and not only maintained the expediency of the massacre that had already been committed, *but the necessity of putting all the inhabitants to the sword.* On this the savage fiends, called *Christians*, flew to arms, and made a universal slaughter of all that remained of the inhabitants. They drew out the prisoners, chopped off their heads, stabbed all they met with in the streets, and——but I can translate no farther; it is too horrible. I shall give my author's words, who was an ecclesiastic, and wrote down the account from eye-witnesses: "Concilio hoc accepto, (the determination of the *chiefs* to put all to the sword,) tertio die post victoriam egressa est sententia a *majoribus:* et ecce universi arma rapiunt, et miserabili cæde in omne vulgus Gentilium, quod adhuc erat residuum, exsurgunt, alios producentes e vinculis et decollantes: alios per vicos et plateas civitatis inventos trucidantes, quibus antea causa pecuniæ, aut humana pietate pepercerunt. Puellas vero, mulieres, matronas nobiles, et fætas cum puellis tenellis detruncabant, aut lapidibus obruebant, in nullis aliquam considerantes ætatem. E contra, puellæ, mulieres, matronæ, metu momentaneæ mortis angustiatæ et horrore gravissimæ necis concussæ Christianos in jugulum utriusque sexus debacchantes ac sævientes, medios pro liberanda vita amplexabantur, quædam nedibus eorum advolvebantur, de vita et salute sua illos nimium miserando fletu et ejulatu solicitantes. Pueri vero quinquennes aut triennes matrum patrumque crudelem casum intuentes, una miserum clamorem et fletum multiplicabant. Sed frustra hæc pietatis et misericordiæ signa fiebant: nam Christiani sic neci totum laxaverunt animum, ut non lugens masculus aut fœmina, nedum infans unius anni vivens, manum percussoris evaderet. Unde plateæ totius civitatis *Jerusalem* corporibus extinctis virorum et mulierum, laceriisque membris infantium, adeo stratæ et opertæ fuisse referuntur, ut non solum in vicis, soliis et palatiis, sed etiam in locis desertæ solitudinis copia occisorum reperiretur innumerabilis." Gesta Dei, Vol. I., p. 283.

This is one specimen of the spirit of the crusaders, and is it any wonder that God did not shine on such villanous measures! No wonder that the Mohammedans have so long hated the name of *Christian*, when they had no other specimen of Christianity than what the conduct of these ferocious brutes exhibited; and these were called *Gesta Dei*, the *transactions* of God!

There are many difficulties in this Psalm; whether they are in general removed by the preceding notes, the reader must judge. The following analysis is constructed on the supposition that the Psalm speaks of the distracted state of the kingdom from the fatal battle of Gilboa, in which Saul fell, to the death of Ish-bosheth, when the whole kingdom was united under David.

Analysis of the Sixtieth Psalm.

Before David's time, and in the beginning of his reign, Israel was in a distressed condition; he composed and quieted the whole. Edom only was not vanquished. In this Psalm he gives thanks for his victories, and prays for assistance for the conquest of Edom.

There are *three* general parts in this Psalm:—

I. A commemoration of the former lamentably distracted condition of the Israelites, ver. 1, 2, 3.

II. The condition of it under his reign much better, ver. 4–9.

III. His thankfulness in ascribing all his victories to God, ver. 9–12.

I. In the first he shows that God was angry with Israel. On which he laments the effects of his anger. 2. And then prays for the aversion: 1. "O Lord, thou hast (or hadst) cast us off." 2. "Thou hast scattered us abroad; thou hast been displeased." 3. "Thou hast made the earth to tremble." 4. "Thou hast broken it." 5. "Thou hast showed thy people hard things." 6. "Thou hast given us to drink the wine of astonishment." Every syllable of which *congeries* will appear to be most true when we examine the history of the Israelites before *Saul's* reign, under his government, and upon his death; and the first entrance of *David* upon his reign; his wars with the house of *Saul*, until *Ish-bosheth* was taken out of the way.

All which wars, civil and external, with the calamities that flowed from them, he imputes to God's anger: "Thou hast been displeased," ver. 1.

2. And upon it he prays: "O turn thee to us again." Let us again enjoy thy countenance. 2. "Heal the

breaches of the land." Close the wounds made by these contentions: they were not closed; for it adds, "It shaketh."

II. And now the condition of it was much better; all being brought under one king, and he victorious over his foreign enemies.

1. "Thou hast now given a banner to them that fear thee." All *Israel*—all those that are thy servants, are brought to acknowledge thee, and fight under one standard; in effect, have received me as their sole king, their factions and parties being quieted.

2. "That it may be displayed." Set up, that Israel may know under whom to fight, and whose part to take.

3. "Because of thy truth." Who by this hast made it appear that it was no fiction nor ambition of mine to set up this standard; but a *truth* that I was by *Samuel*, by thy special appointment, anointed to be king; and I am now invested with the crown for the performance of thy truth and promise.

4. And the end is especially, that I should bring deliverance to thy servants: it was that "thy beloved may be delivered." That the godly and good men, and those that fear thee, living hitherto oppressed, and in these distractions kept low, might be delivered.

5. Which, that it may be done, he inserts a short ejaculation for himself and them: "Save with thy right hand, and hear thou me." And now he begins to commemorate the *particulars* that God had done for him, and the several victories he had obtained; also, in what manner he ruled this people. All which he prefaces with this *oracle*:—

"God hath spoken in his holiness." He certainly and *truly* hath promised to save us: "I will be glad and rejoice in it." With much joy and gladness I will enter upon the kingdom, being confirmed by his promise, which I will administer in a different manner; my government shall be *paternal* to the *Israelites*, which are his people; but more severe to the *Moabites*, *Ammonites*, *Edomites*, and *Syrians*, because they are aliens to the commonwealth of *Israel*.

1. "I will divide Shechem, and mete out the valley of Succoth." I will bring under my power those places of Israel; and, as a true lord of them, I will *divide* and *measure out* what portions I shall think fit to the inhabitants.

2. "Gilead also is mine, and Manasseh is mine." The Israelites that followed the house of *Saul* are come into my power, and I will divide and apportion them also. Yet, as being mine, I will deal mildly with them.

3. Of *Ephraim* I shall make reckoning. Ephraim "shall be the strength of my head." As this tribe had more *men* than any other, so they were great *soldiers*; and these he esteemed as his *life-guard*.

4. "Judah is my lawgiver." His chief counsel were of this tribe, in whom, with himself, was the legislative power, according to the prophecy of Jacob: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come." And thus, having showed his kingdom, and the administration over the Israelites, he passes to the *strangers* whom he had conquered, over whom he would carry a severe hand, putting them into a slavish subjection, and to base offices.

1. "Moab is my washpot." A servant to hold the bason, and to wash my feet.

2. "Over Edom I will cast my shoe." Trample on their necks.

3. "Philistia, triumph thou because of me:" which is either spoken ironically, as if he would say: "O Philistine, whom I have subdued, go, go triumph because I have conquered thee." Or else, "Triumph thou in the triumph I shall celebrate for my conquest; bear among the rest thy part, though unwillingly. Follow the train with acclamations, and proclaim me thy king."

III. After the enumerations of his victories, and form of government, that no man should take this for a vain boast of his own strength, he thankfully ascribes all the glory to God, both of what he had done, and what he was yet to do. One people he had yet to conquer; and that could not be done except that God, who had hitherto gone out with his armies, would again vouchsafe to lead them; and, therefore, he asks,—

1. "Who will bring me into the strong city? who will lead me into Edom?" No question, had *Joab*, *Abishai*, &c., or any of his worthies, been by, they would have striven who should have performed this service. Every one would have said, "I will be the man."

2. But he prevents them all; and returns this answer to himself, that none but GOD should do it, and that he was persuaded that he would do it; even that God who was formerly displeased with them, had cast them off, but was now reconciled: "Wilt not thou, O God, lead us into the strong city which hadst cast us off? and thou, O God, bring us into Edom, which didst not go forth with our armies."

3. And to that purpose he prays, "Give us help from trouble." And he adds his reason, that nothing can be well done without God's assistance; for the strength, power, prudence, and skill of man, without God, are to little purpose: "Vain is the help of man."

And he concludes all with this *epiphonema*: "In God we shall do great or valiant acts; for he it is that shall tread down our enemies." In war these two must be joined, and indeed in all actions. HE, *we*; GOD and *man*.

1. "We shall do valiantly," for God helps not remiss, or cowardly, or negligent men.

2. And yet, that being done, the work is *his*: "He shall tread down;" the blow and overthrow are not to be attributed to *us*, but to HIM.

PSALM LXI.

The psalmist's prayer for those who were banished from their own land, and from the ordinances of God, 1, 2. *He praises God for his past mercies,* 3; *purposes to devote himself entirely to his service,* 4, 5. *He prays for the king,* 6, 7; *and promises to perform his vow to the Lord daily,* 8.

To the chief Musician upon Neginah, *A Psalm* of David.

A. M. cir. 3468. B. C. cir. 536. Olymp. LXI. cir. annum primum. A. U. C. cir. 218.

HEAR [a] my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* [b] a strong tower from the enemy.

4 [c] I will abide in thy tabernacle for ever: [d] I will [e] trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

A. M. cir. 3468. B. C. cir. 536. Olymp. LXI. cir. annum primum. A. U. C. cir. 218.

6 [f] Thou [g] wilt prolong the king's life: *and* his years [h] as many generations.

7 He shall abide before God for ever: O prepare mercy [i] and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

[a] 1 Kings xviii. 37.——[b] Prov. xviii. 10.——[c] Psa. xxvii. 4. [d] Psa. xvii. 8; lvii. 1; xci. 4.——[e] Or, *make my refuge.*——[f] Psa. xxi. 4.

[g] Heb. *thou shalt add days to the days of the king.*——[h] Heb. *as generation and generation.*——[i] Psa. xl. 11; Prov. xx. 28.

NOTES ON PSALM LXI.

The *title, To the chief Musician upon Neginath,* נגינת. The verb נגן *nagan* signifies to *strike* or *play on a musical instrument*, especially one of the *stringed* kind; but the נגינות *neginoth*, as it is written in about *thirty* MSS., may signify either the *players* on the *instruments* or the *instruments* themselves. The Psalm appears to have been written about the close of the captivity; and the most judicious interpreters refer it to that period. On this supposition the notes are formed.

Verse 1. *Hear my cry, O God*] In the midst of a long and painful captivity, oppressed with suffering, encompassed with cruel enemies and insolent masters, I address my humble prayer to THEE, *O my God.*

Verse 2. *From the end of the earth*] ארץ *arets* should be here translated *land*, not *earth*, and so it should be in numerous places besides. But here it seems to mean the *country beyond the Euphrates*; as it is thought to do, Psa. lxv. 5, 8, called there also *the ends of the earth* or *land*. It may be remarked that the Jews were always more pious and devoted to God in their afflictions and captivities, than when in their own land, in ease and affluence. But who can bear prosperity! How many hearts filled with heavenly *ardour* in affliction and persecution have grown *cold* under the beams of the sun of prosperity!

Lead me to the rock that *is higher than I.*] Direct me to a place of refuge and safety. It is a metaphorical expression; and *Calmet* interprets it of the liberty granted to the Jews by Cyrus to return to their own land. This was a privilege far *higher* than any thing they could expect. The fathers think Jesus Christ is meant by this *high rock.*

Verse 3. *Thou hast been a shelter for me*] During the whole duration of the captivity God marvellously dealt with the poor Jews; so that, although they were cast down, they were not utterly forsaken.

Verse 4. *I will abide in thy tabernacle*] The greater portion of those Psalms which were composed during and after the captivity, says *Calmet*, had *Levites* and *priests* for their authors. Hence we find the ardent desire so frequently expressed of seeing the *temple*; of *praising God there*; of spending their lives in that place, performing the functions of their sacred office. There I *shall sojourn*;—there I *shall dwell*,—*be at rest*,—*be in safety*,—*be covered with thy wings*, as a bird in its nest is covered with the wings of its mother. These simple comparisons, drawn from rural affairs and ordinary occurrences, are more pleasing and consolatory in the circumstances in question, than allegories derived from subjects the most noble and sublime.

Verse 5. *Hast heard my vows*] Often have I purposed to be wholly thine,—to serve thee alone,—to give up my whole life to thy service: and thou hast heard me, and taken me at my word; and given me that heritage, the privilege of enjoying thee in thy ordinances, which is the lot of them that *fear thy name.* The Psalm seems to have been composed either after the captivity, or at the time that Cyrus published his decree in their favour, as has been remarked before.

Verse 6. *Thou wilt prolong the king's life*] The words are very emphatic, and can refer to no ordinary person. Literally, "Days upon days thou wilt add to the king; and his years shall be like the generations of this world, and the generations of the world to come." This is precisely the paraphrase I had given to this text before I had looked into the *Chaldee Version*; and to which I need add nothing, as I am persuaded no earthly king is intended: and it is Christ, as *Mediator*, that "shall abide before God for ever," ver. 7. Neither to David, nor to any earthly sovereign, can these words be applied.

Verse 7. *He shall abide before God for ever*] Literally, "He shall sit for ever before the faces of God." He shall ever appear in the presence of God for us. And he ever *sits at the right hand of the Majesty on high*; for he undertook this office after having, by his sacrificial offering, made atonement for our sins.

Prepare mercy and truth, which may preserve him.] As *Mediator*, his attendants will ever be *mercy* and *truth*. He will dispense the *mercy* of God, and thus fulfil the *truth* of the various promises and predictions which had preceded his incarnation. There is an obscurity in this clause, חסד ואמת מן יצרהו *chesed veemeth man yintseruhu*, owing to the particle מן *man*, which some translate *who* or *what*; and others, *number thou*, from מנה *manah*, to count. *Houbigant*, and he is followed by Bishop *Lowth*, would read מיהוה *miyehovah*, *Mercy and truth from Jehovah shall preserve him*. The *Anglo-Saxon* has, mulðheortnyrre ꝺ ꝓoꝛþærtnyrre hu, hþile receþ? Mildheartedness, and soothfastness his, who seeketh? which is nearly the rendering of the old Psalter: Mercy and ſoth-faſtneſs of him, wha ſall ſeke? Dr. *Kennicott* says, מן *man* is a *Syriasm*; and should be translated *quæsoutinam*, I beseech thee,—I wish,—O that! On this very ground *Coverdale* appears to have translated, Let thy louynge mercy and faithfulnes preſerue him! The sense I have given above I conceive to be the true one.

Verse 8. *So will I sing praise unto thy name for ever.*] For the benefits which I have received, and hope to receive endlessly from thee, I will to all perpetuity praise thee.

That I may daily perform my vows.] While I live, I shall יום יום *yom, yom*, "day by day," each day as it succeeds, render to thee my vows—act according to what I have often *purposed*, and as often *promised*. The Chaldee ends remarkably: "Thus I will praise thy name for ever, when I shall perform my vows in the day of the redemption of Israel; and in the day in which the King Messiah shall be anointed, that he may reign."

The *ancient Jews* were full of the expectation of the Messiah; the *Jews of the present day* have given up their *hope*.

Analysis of the Sixty-first Psalm.

The author of this Psalm prays and vows perpetual service to God. It is composed of *two* parts:—

I. His prayer, ver. 1, 2, 3.

II. His vow, ver. 4–8.

He begins with a prayer, in which he begs,—

1. Audience: "Hear my cry, O God; attend unto my prayer," ver. 1.

2. The reason to enforce it.

1. He was in banishment, in the farther part of the land of Judah: "From the end of the earth will I cry unto thee."

2. He was in extremity: "When my heart is overwhelmed."

3. For defence: "Lead me to the rock that is higher than I;" that is, To some safe and defenced place to which my enemies may have no access, whither without thy help I cannot ascend.

And he adds a reason to this part of his prayer drawn from his own experience: "For thou hast been a shelter for me, and a strong tower from the enemy."

His faith now presents him as delivered; and, therefore, he *vows*,—

1. "I will abide in thy tabernacle for ever." I will return, and adore thee in thy temple.

2. "I will trust in the covert of thy wings." He alludes to the cherubim, whose wings cover the ark.

And for this he assigns many reasons also:—

1. "For thou, O God, hast heard my vows," i. e., my prayers.

2. "Thou hast given me the heritage of those that fear thy name;" made me king over thy people, and more fully performed to me the promise made to *Abraham*, in the land of Canaan.

3. "Thou wilt prolong the king's life."

4. "And his years," i. e., in his posterity, "as many generations;" of which the beginning of the next verse is the prediction. "He shall abide before God for ever."

And now David, assuring himself of the crown, and that his posterity should inherit it, puts forth an earnest vote for that which should establish it: "O prepare mercy and truth, which may preserve him; i. e., me thy king;" for these two *virtues*, *mercy*, i. e., *clemency*, and *truth*, do commend a king, and make him dear to his subjects; for in the practice of these it is not possible that his government should be harsh, unjust, or tyrannical.

Which if it please God to bestow upon him, then he makes a new vow: "So will I sing praise unto thy name for ever."

Though here this appears to be a new vow, yet he had vowed it before, and engaged to discharge; for in singing praise to God's name, he should but pay what by vow he had often undertaken: "I will sing praise unto thy name for ever, that I may daily perform my vows."

PSALM LXII.

David, in imminent danger, flees to God for help and safety, 1, 2; *points out the designs of his adversaries*, 3, 4; *encourages his soul to wait on God*, 5–8; *shows the vanity of trusting in man, and of trusting in riches*, 9, 10; *and concludes with asserting that power and mercy belong to God, and that he will give to every man according to his works*, 11, 12.

XII. DAY. MORNING PRAYER.

To the chief Musician, to [a] Jeduthun, A Psalm of David.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

[b] TRULY [c] my soul [d] waiteth upon God: from him *cometh* my salvation.

2 [e] He only *is* my rock and my salvation; *he is* my [f] defence; [g] I shall not be greatly moved.

3 How long will he imagine mischief against a man? ye shall be slain all of you: [h] as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: [i] they bless with their mouth, but they curse [k] inwardly. Selah.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

5 [l] My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 [m] In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust in him at all times; ye people, [n] pour out your heart before him: God *is* [o] a refuge for us. Selah.

[a] 1 Chron. xxv. 1, 3.——[b] Or, *Only.*——[c] Psa. xxxiii. 20.
[d] Heb. *is silent;* Psa. lxv. 1.——[e] Ver. 6.——[f] Heb. *high place;* Psa. lix. 9, 17.——[g] Psa. xxxvii. 24.——[h] Isa. xxx. 13.

[i] Psa. xxviii. 3.——[k] Heb. *in their inward parts.*——[l] Ver. 1, 2.
[m] Jer. iii. 23.——[n] 1 Sam. i. 15; Psa. xlii. 4; Lam. ii. 19.
[o] Psa. xviii. 2.

NOTES ON PSALM LXII.

The *title*, "To the chief Musician, to Jeduthun," may mean that the Psalm was sent to him who was the chief or leader of the band of the family of Jeduthun. It appears that *Asaph*, *Jeduthun*, and *Heman*, were chief singers in the time of David; that they, with their families, presided over different departments of the vocal and instrumental worship in the tabernacle, 1 Chron. xxv. 1, &c.; that they were holy men, full of the Divine Spirit, (a thing very rare among singers and performers in these latter days,) and that *they prophesied with harps, with psalteries, and with cymbals;* that Jeduthun had *six* sons thus employed; that himself prophesied with a harp to give thanks and praise to God, ver. 3; and that the sons of Jeduthun were appointed by *lot* to the different courses. The *eighth* course fell to his son *Jeshaiah*, ver. 15; the *twelfth*, to *Hashabiah*, ver. 19; and the *fourteenth*, to *Mattithiah*, ver. 21.

Will our modern performers on instruments of music in churches and chapels, pretend to the *prophetic influence?* If they do not, and cannot, how dare they quote such passages in vindication of their practice, which can be no better than a dulcet noise without its original meaning, and alien from its primary use? Do they indeed *prophesy* with *harps*, and *psalteries*, and *cymbals?* or with their *play-house aggregate* of fiddles and flutes, bass-viols and bassoons, clarionets and kettle-drums? Away with such trumpery and pollution from the worship and Church of Christ!

Though it is not very clear from the Psalm itself on what occasion it was composed, yet it is most likely it was during the rebellion of Absalom; and perhaps at the particular time when David was obliged to flee from Jerusalem.

Verse 1. *Truly my soul waiteth upon God*] I do not think that the original will warrant this translation, אך אל אלהים דומיה נפשי *ak el Elohim dumiyah naphshi*, "Surely to God only is my soul dumb." I am subject to God Almighty. He has a right to lay on me what he pleases; and what he lays on me is much less than I deserve: therefore am I *dumb* before God. The *Vulgate*, and almost all the Versions, have understood it in this sense: Nonne Deo subjecta erit anima mea? Shall not my soul be subject to God? In other words, God alone has a right to dispose of my *life* as he pleases.

Verse 2. *I shall not be greatly moved.*] Having God for my *rock*—strong fortified place, for my *salvation*—continual safety, and my *defence*—my elevated tower, which places me out of the reach of my enemies; *I shall not be greatly moved*—I may be *shaken*, but cannot be *cast down*.

Verse 3. *How long will ye imagine mischief*] The original word, תהותתו *tehothethu*, has been translated variously; *rush upon, rage against, stir yourselves up, thrust against:* the root is התה *hathath* or התת *hathah*, *to rush violently upon, to assault*. It points out the disorderly riotous manner in which this rebellion was conducted.

As a bowing wall—a tottering fence.] Ye are just ready to fall upon others, and destroy them; and in that fall yourselves shall be destroyed: "Ye shall be slain the whole of you."

Verse 4. *To cast* him *down from his excellency*] They are consulting to dethrone me, and use treachery and falsehood in order to bring it about: "They delight in lies."

They bless with their mouth] Probably alluding to Absalom's blandishments of the people. He flattered them in order to get the sovereign rule. Or it may refer to the people of Jerusalem, whose perfidy he saw, while they were full of professions of loyalty, &c.; but he could not trust them, and therefore retired from Jerusalem.

Verse 5. *Wait thou only upon God*] There is none but him in whom thou canst safely trust; and to get his help, resign thyself into his hands; be subject to him, and be silent before him; thou hast what thou hast deserved. See on ver. 1.

Verse 7. *In God* is *my salvation*] על אלהים *al Elohim*, "Upon God is my salvation;" he has taken it *upon himself*. *And my glory*—the preservation of my *state*, and the safety of my *kingdom*.

Verse 8. *Trust in him—ye people*] All ye who are faithful to your king, continue to trust in God. The usurper will soon be cast down, and your rightful sovereign restored to his government. Fear not the

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

9 [p] Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* [q] altogether *lighter* than vanity.

10 Trust not in oppression, and become not vain in robbery: [r] if riches increase, set not your heart *upon them*.

11 God hath spoken [s] once; twice have I heard this; that [t] power [u] *belongeth* unto God.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum cir. annum 33.

12 Also unto thee, O LORD, *belongeth* [v] mercy: for [w] thou renderest to every man according to his work.

[p] Psa. xxxix. 5, 11; Isa. xl. 15, 17; Rom. iii. 4.——[q] Or, *alike*.——[r] Job xxxi. 25; Psa. lii. 7; Luke xii. 15; 1 Tim. vi. 17.——[s] Job xxxiii. 14.——[t] Rev. xix. 1.——[u] Or, *strength*.

[v] Psa. lxxxvi. 15; ciii. 8; Dan. ix. 9.——[w] Job xxxiv. 11; Prov. xxiv. 12; Jer. xxxii. 19; Ezek. vii. 27; xxxiii. 20; Matt. xvi. 27; Rom. ii. 6; 1 Cor. iii. 8; 2 Cor. v. 10; Eph. vi. 8; Col. iii. 25; 1 Pet. i. 17; Rev. xxii. 12.

threatenings of my enemies, for *God will be a refuge for us*.

Verse 9. *Men of low degree* are *vanity*] בני אדם *beney Adam*, which we here translate *men of low degree*, literally, *sons of Adam*, are put in opposition to בני איש *beney ish*, *men of high degree*, literally, the *sons of substance*, or children of substantial men. *Adam* was the name of the first man when formed out of the *earth*; *Ish* was his name when united to his wife, and they became one flesh. *Before*, he was the *incomplete* man; *after*, he was the *complete* man; for it seems, in the sight of God, it requires the male and female to make one *complete human being*. אנוש *enosh* is another name given to man; but this concerns him in his low, fallen, wretched estate: it properly signifies *weak, poor, afflicted, wretched man*.

Common men can give no help. They are *vanity* and it is folly to trust in them; for although they may be *willing*, yet they have no *ability* to help you: "Rich men are a lie." They promise much, but perform nothing; they cause you to *hope*, but mock your *expectation*.

To be laid in the balance] כמאזנים ליעלות *bemozenayim laaloth*, *In the balances they ascend*: exactly answerable to our phrase, *they kick the beam*.

They are *altogether* lighter *than vanity*.] Literally, *Both of them united are vanity*, הבה כהבל יחד *hemmah mehebel yachad*. Put both together in one scale, and *truth* in the opposite, and both will kick the beam. They weigh nothing, they avail nothing.

Verse 10. *Trust not in oppression*] Do not suppose that my unnatural son and his partisans can succeed.

Become not vain in robbery] If ye have laid your hands on the spoils of my house, do not imagine that these ill-gotten riches will prosper. God will soon scatter them to all the winds of heaven. All oppressors come to an untimely end; and all property acquired by injustice has God's curse on it.

Verse 11. *God hath spoken once*] God has *once* addressed his people in giving the law on Mount Sinai. The *Chaldee* translates the whole passage thus: "God hath spoken one law, and twice have we heard this from the mouth of Moses the great scribe, that strength is before God: and it becomes thee, O God, to show mercy to the righteous; for thou renderest to man according to his works."

Twice have I heard this] Except some of the *ancient* Versions, almost every version, translation, and commentary has missed the sense and meaning of this verse. I shall set down the text: אחת דבר אלהים שתים זו שמעתי *achath dibber Elohim; shetayim zu shamati*; of which the true version is this: *Once hath God spoken; these two things have I heard*. Now what are the *two things* he had heard? 1. כי עז לאלהים *ki oz lelohim*, "That strength is the Lord's;" that is, He is the *Origin* of *power*. 2. ולך ארני חסד *ulecha Adonai, chased*; "and to thee, Lord, is mercy;" that is, He is the *Fountain* of *mercy*. These, then, are the *two* grand truths that the *law*, yea, the whole *revelation* of God, declares through every page. He is the *Almighty*; he is the *most merciful*; and hence the *inference*: The powerful, just, and holy God, the most merciful and compassionate Lord, *will* by and by *judge the world*, and *will render to man according to his works*. How this beautiful meaning should have been unseen by almost every interpreter, is hard to say: these verses contain one of the most instructive truths in the Bible.

Analysis of the Sixty-second Psalm.

The intent of this Psalm is to teach men to trust in God; and not to trust in wealth, or strength, nor in the power or promise of men.

It may be divided into the *five* following parts:—

I. David's confidence in God, ver. 1, 2.

II. The mischievous but vain attempts of his enemies, ver. 3, 4.

III. He encourages himself and others in the same confidence, ver. 5–9.

IV. That no trust is to be put in men, nor riches, ver. 9, 10.

V. The grounds of our confidence in God, ver. 11, 12.

1. In the first verses David expresses, or rather labours to express, as appears by his frequent repetition of the same thing in divers words, his trust, hope, and confidence in God:—

1. "Truly, my soul waiteth upon God." I acquiesce in his will.

2. "From him comes my salvation." If I be *safe* in my greatest troubles, it is from him.

3. "He only is my rock, and my salvation; he is my defence so that I shall not greatly be moved." He is to me what a rock or tower of defence is to such as flee to them.

II. And upon this he infers that the mischievous attempts of his bitterest adversaries are but vain; with them he expostulates; them he checks, and over them he insults.

1. "How long will ye imagine mischief against a man?" i. e., *me*. He chides their obstinacy.

2. "Ye shall be slain all of you;" and their ruin he declares by a double similitude; "Ye shall be as a bowing wall;" whence when some stones begin to start out or fall, the rest follow: or *as a tottering fence*, that is easily thrown down.

Next, by the description of their manners, he intimates the cause of their ruin.

1. "They only consult to cast him down from his excellency;" their counsel is to destroy David.

2. "They delight in lies;" invent lies and tales to destroy him.

3. Flatterers and dissemblers are they: "They bless with their mouth but they curse inwardly;" no wonder then, if destined to the slaughter, "if they be as a broken wall," &c.

III. And lest his heart faint and fail through the multitude of temptations, he first encourages himself to be confident still. Secondly, persuades others to do so.

1. He encourages himself, making use of the words of the first and second verses for reasons: "My soul, wait thou only upon God; for my expectation is from him: he only is my rock, and my salvation; he is my defence, I shall not be moved. In God is my salvation, and my glory; the rock of my strength, and my refuge, is in God."

2. He exhorts others to do the like: "Trust in him, ye people," which he amplifies:—

1. By assignation of the time: "Trust in him at all times:" in prosperity, that he be not secure; in adversity, that he be not heartless.

2. And in our saddest occasions he shows what is to be done, that we bring our grievances and complaints before God, and with an honest heart open them: "Pour out your heart (that is, the griefs of your hearts) before him."

3 Adding this reason: "God is a refuge for us."

IV. So are not other things; whether, 1. *Men* 2. *Wealth*, especially unjustly got.

1. Not men; there is no credit or trust to be put in them of *any degree*. 1. "Surely men of low degree are vanity," 2. "And men of high degree are a lie." The *low* are not *able*; the *high deceive* our hopes.

"Put them into the balance; they are altogether lighter than vanity." Make trial of them, as of things in a scale, and you shall find them so vain and light that they carry no proportion to what is weighty, but ascend as an empty scale.

2. Nor *wealth*, nor *riches*; especially if unjustly heaped together: "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them."

V. In the *close*, he sets down the grounds of his confidence, taken upon God's word: "God hath spoken; twice have I heard the same;" or, "I have heard these two things:"—

1. "That power belongs to God;" and therefore he is to be trusted.

2. "That mercy belongs to God;" and therefore, also, you may have the utmost confidence in him.

The consequence of both is, "Thou renderest to every one according to his works," bonis vera, malis mala: rely upon him. *Bad* work cannot have *good* wages; *good* work cannot have *bad* wages. "What a man soweth, that shall he also reap." "The righteous shall inherit glory, but shame shall be the promotion of fools." A man may deserve hell by a wicked life; but he cannot merit heaven by a good life, because he cannot do good but through the grace of God, and the merit of the work belongs to the grace by which it was wrought. Reader, hear God's sentence on this subject: "The *wages* of sin is death." This is desert. "But the *gift* of God is eternal life." Here is no desert, for it is "by Jesus Christ our Lord." To him be glory for ever. Amen.

PSALM LXIII.

David's soul thirsts after God, while absent from the sanctuary, and longs to be restored to the Divine ordinances, 1, 2. *He expresses strong confidence in the Most High, and praises him for his goodness*, 3–8; *shows the misery of those who do not seek God*, 9, 10; *and his own safety as king of the people*, 11.

A Psalm of David, [a] when he was in the wilderness of Judah.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

O GOD, thou *art* my God; early will I seek thee: [b] my soul thirsteth for thee, my flesh longeth for thee in a dry and [c] thirsty land, [d] where no water is;

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

2 To see [e] thy power and thy glory, so *as* I have seen thee in the sanctuary.

[a] 1 Sam. xxii. 5; xxiii. 14, 15, 16.——[b] Psa. xlii. 2; lxxxiv. 2; cxliii. 6.——[c] Heb. *weary*.

[d] Heb. *without water*.——[e] See 1 Sam. iv. 21; 1 Chron. xvi. 11; Psa. xxvii. 4; lxxviii. 61.

NOTES ON PSALM LXIII.

The *title* of this Psalm is, *A Psalm of David, when he was in the wilderness of Judea*; but instead of *Judea*, the *Vulgate*, *Septuagint*, *Æthiopic*, *Arabic*, several of the ancient Latin *Psalters*, and several of the *Latin fathers*, read *Idumea*, or *Edom*; still there is no evidence that David had ever taken refuge in the *deserts of Idumea*. The *Hebrew* text is that which should be preferred; and all the MSS. are in its favour. The *Syriac* has, "Of David, when he said to the king of Moab, My father and mother fled to thee from the face of Saul; and I also take refuge with thee." It is most probable that the Psalm was written when David took refuge in the forest of *Hareth*, in the

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

3 [f] Because thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee [g] while I live: I will lift up my hands in thy name.

5 My soul shall be [h] satisfied as *with* [i] marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When [k] I remember thee upon my bed, *and* meditate on thee in the *night* watches.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

7 Because thou hast been my help, therefore [l] in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

[f] Psa. xxx. 5.——[g] Psa. civ. 33; cxlvi. 2.——[h] Psa. xxxvi. 8.
[i] Heb. *fatness.*

[k] Psa. xlii. 8; cxix. 55; cxlix. 5.——[l] Psa. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4; xci. 4.

wilderness of Ziph, when he fled from the court of Achish. But Calmet understands it as a prayer by the captives in Babylon.

Verse 1. *O God, thou* art *my God*] He who can say so, and feels what he says, need not fear the face of any adversary. He has God, and all sufficiency in him.

Early will I seek thee] From the dawn of day. *De luce*, from the light, *Vulgate*; as soon as day breaks; and often before this, for his eyes prevented the night-watches; and he longed and watched for God more than they who watched for the morning. The old Psalter says, **God my God, til the fram light I wake**; and paraphrases thus: God of all, thurgh myght; thu is my God, thurgh lufe and devocion; speciali till the I wak. **Fra light**, that is, fra thy tym that the light of thi grace be in me, that excites fra night of sinc. And makes me wak till the in delite of luf, and swetnes in saul. Thai **wak** till God, that setes all thar thoght on God, and for getns the werld. Thai **slep** till God, that settis thair hert on ani creatur.—I **wak** till the, and that gars me thirst in saule and body.

What first lays hold of the heart in the morning is likely to occupy the place all the day. First impressions are the most durable, because there is not a multitude of ideas to drive them out, or prevent them from being deeply fixed in the moral feeling.

In a dry and thirsty land] בארץ *beercts*, IN a land: but several MSS. have באריץ *kcerets*, AS a dry and thirsty land, &c.

Verse 2. *To see thy power and thy glory—in the sanctuary.*] In his public ordinances God had often showed his *power* in the judgments he executed, in the terror he impressed, and in awakening the sinful; and his glory in delivering the tempted, succouring the distressed, and diffusing peace and pardon through the hearts of his followers. God shows his *power* and *glory* in his *ordinances*; therefore *public worship* should never be neglected. *We must see God*, says the old Psalter, *that he may see us.* In his temple he dispenses his choicest blessings.

Verse 3. *Thy loving-kindness* is *better than life*] This is the language of every regenerate soul. But O how few prefer the approbation of God to the blessings of life, or even to life itself in *any circumstances!* But the psalmist says, *Thy loving-kindness*, חסדך *chasdecha*, thy *effusive mercy*, *is better* מחיים *mechayyim*, *than* LIVES: *it is better than*, or *good beyond*, countless *ages* of *human existence.*

My lips shall praise thee.] Men praise, or *speak well*, of power, glory, honour, riches, worldly prospects and pleasures; but the truly religious *speak well* of GOD, in whom they find infinitely more satisfaction and happiness than worldly men can find in the possession of all *earthly good.*

Verse 4. *I will lift up my hands in thy name.*] I will take God for my portion. I will dedicate myself to him, and will take him to witness that I am upright in what I profess and do. Pious Jews, in every place of their dispersion, in all their prayers, praises, contracts, &c., *stretched out their hands towards Jerusalem*, where the true God had his temple, and where he manifested his presence.

Verse 5. *My soul shall be satisfied*] I shall have, in the true worshipping of thee, as complete a sensation of spiritual sufficiency and happiness, so that no desire shall be left unsatisfied, as any man can have who enjoys health of body, and a fulness of all the necessaries, conveniences, and comforts of life.

Verse 6. *When I remember thee upon my bed*] I will lie down in thy fear and love; that I may sleep soundly under thy protection, and awake with a sense of thy presence and approbation; and when I awake in the *night watches*, or be awakened by them, I will spend the waking moments in meditation upon thee.

Verse 7. *Therefore in the shadow of thy wings*] I will get into the very secret of thy presence, into the holy of holies, to the *mercy-seat*, over which the *cherubs extend their wings.* If the psalmist does not allude to the *overshadowing* of the *mercy-seat* by the *extended wings of the cherubim*, he may have in view, as a metaphor, the young of fowls, seeking shelter, protection, and warmth under the wings of their mothers. See the same metaphor, Psa. lxi. 4. When a bird of prey appears, the chickens will, by natural instinct, run under the wings of their mothers for protection.

The old *Psalter* translates, **And in hiling of thi wenges I sall joy.** The paraphrase is curious. "Thou art my helper, in perels; and I can joy in gode dedes in thi hiling, (covering,) for I am thi bride, (bird,) and if thou hil (cover) me noght, the glede (kite) will rawis me, (carry me away.")

Verse 8. *My soul followeth hard after thee*] דבקה נפשי אחריך *dabekah naphshi achareycha*. "My soul cleaves (or) is glued after thee." This phrase not only shows the *diligence* of the pursuit, and the *nearness* of the attainment, but also the *fast hold* he had got of the mercy of his God.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

9 But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 [m] They [n] shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; [o] every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

[m] Heb. *They shall make him run out* like water *by the hands of the sword.*

[n] Ezek. xxxv. 5. — [o] Deut. vi. 13; Isa. xlv. 23; lxv. 16; Zeph. i. 5.

Verse 9. *Lower parts of the earth.*] They are appointed, in the just judgment of God, to destruction; they shall be slain and buried in the earth, and shall be seen no more. Some understand the passage as referring to the punishment of *hell*; which many supposed to be in the *centre of the earth*. So the old *Psalter*,—*Thai sall entir in till lagher pine of hell. Lagher* or *laigher*, lower, undermost.

Verse 10. *They shall fall by the sword*] *They shall be poured out by the hand of the sword*, Heb. That is, their life's blood shall be shed either in war, or by the hand of justice.

They shall be a portion for foxes.] They shall be left *unburied*, and the *jackals* shall feed upon their dead bodies. Or, being all cut off by utter destruction, their *inheritance* shall be left for the *wild beasts*. That which was their *portion* shall shortly be the *portion* of the wild beasts of the forest. If he here refers to the destruction of the *Babylonians*, the prediction has been literally fulfilled. Where ancient Babylon stood, as far as it can be ascertained, is now the *hold of dangerous reptiles and ferocious beasts*. The *jackal*, or *chakal*, is a very ravenous beast, and fond of *human flesh*. It devours dead bodies, steals infants out of the lap of their mothers, devours alive the *sick* who are left by the side of the *Ganges*, and even in the streets of Calcutta has been known to eat persons who were in a state of intoxication. Ward's *Customs*.

Verse 11. *But the king shall rejoice*] David shall come to the kingdom according to the promise of God. Or, if it refer to the *captivity*, the *blood royal* shall be preserved in and by *Zerubbabel* till the *Messiah* come, who shall be David's spiritual successor in the kingdom for ever.

That sweareth by him] It was customary to swear *by the life of the king*. The *Egyptians* swore *by the life of Pharaoh*; and *Joseph* conforms to this custom, as may be seen in the book of *Genesis*, chap. xlii. 15, 16. See also 1 Sam. i. 26, and xvii. 55, and Judith xi, 7. But here it may refer to God. He is The King, and *swearing by his name* signifies *binding* themselves by his *authority*, *acknowledging* his *supremacy*, and *devoting* themselves to his *glory* and *service* alone.

The *Chaldee* has: "And the King shall rejoice במימר אלהא *bemeymar Eloha*, in the Word of God;" or, in the Word God; *Meymar*, Word, being taken here *substantially*, as in many other places, by the Targumist.

The mouth of them that speak lies] The mouth of those who acknowledge *lying vanities*, that worship *false gods*, shall be *stopped*. All false religions shall be destroyed by the prevalence of the truth. For he, Christ, shall *reign* till all his enemies are put under his feet. "Thy kingdom come, and hell's o'erpower; and to thy sceptre all subdue." Amen and Amen.

Analysis of the Sixty-third Psalm.

The *contents* are,—

I. David's ardent desire to be in the assembly of the saints, ver. 1. And the *reasons* on which this desire was founded, ver. 2, 3, 4, 5.

II. That though *absent* from God's ordinances, yet he forgot not his Maker, ver. 6, 7, 8.

III. A double *prophecy*. 1. What should befall his enemies, ver. 9, 10. And, 2. What should come to himself, ver. 11.

I. 1. In the *first part* he states his confidence in God, as the foundation of his desires, contemplations, meditations, invocations, and consolations: "O God, thou art my God," ver. 1.

2. Then he expresses his fervent desire and ardent affection. 1. "Early will I seek thee;" Thee, not other things. 2. "My soul thirsteth for thee," &c. There is no doubt that he wanted many things in this barren thirsty land; but of this he does not complain, but of his want of God in the sanctuary.

And so he expresses himself in the following verse: He *was about to see the power and glory of God in the sanctuary, as he had formerly done*. He gives the *reason* of this: "Because thy loving-kindness is better than life," ver. 3. To see thy goodness in the use of thy ordinances, I count far beyond all the *blessings of life*; and could I again be admitted there, these effects would follow:—

1. Praise: "My lips shall praise," &c., ver. 4.

2. Invocation and prayer: "I will lift up my hands," &c., ver. 4.

3. The satisfaction he should receive from these: "My mouth shall be satisfied as with marrow and fatness," &c., ver. 5.

II. Though David is now in the wilderness, he does not forget his duty.

1. Even there he remembered God upon his bed; and meditated, &c., ver. 6.

2. "Because thou hast been my help; therefore," &c., ver. 7.

3. "My soul followeth hard after thee," &c., ver. 8. It is evident, therefore, that even here David was not without comfort; for, 1. He meditates, and remembers what God had done for him. 2. He remembers that he had been his help; and therefore he rejoices. 3. He still adheres to him, and *follows hard after him* for help still.

III. And now, being secure of God's protection, he foretells, 1. What would befall his *enemies*; and, 2. What would come to himself.

1. To his *enemies*, ruin: "Those who seek after my soul, they shall go (some) into the lower parts of the earth," the grave or hell.

Others should "fall by the sword," lie unburied, and be devoured by wild beasts.

———— Ἕλωρια τεῦχε κυνεσσιν,
Οἰωνοισί τε πασι. Il., I. ver. 4.

"Whose limbs, unburied on the naked shore,
Devouring dogs and hungry vultures tore." POPE.

2. To *himself*, honour and a crown: "But the king (David) shall rejoice in God." The reason is,—

1. "Every one that swears by him," that is, who worships and fears God, an oath being put by *synecdoche* for the whole worship of God. See the notes.

2. "The mouth of them that speak lies," utter blasphemies, curses, and perjuries, or pray and confess to strange gods, "shall be stopped;" they shall be ashamed and confounded, and an end be put to their iniquity by a sudden and violent death. The *mouth of God's people* shall *glory*; but the *mouth of the wicked* shall be *stopped*, and be silent in the dust.

PSALM LXIV.

The psalmist prays for preservation from the wicked, 1, 2; *whom he describes*, 3–6; *shows their punishment*, 7, 8; *and the effect that this should have on the godly*, 9, 10.

To the chief Musician, A Psalm of David.

A. M. cir. 3436. B. C. cir. 568. A. U. C. cir. 186. Olymp. LIII. cir. annum primum.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 [a] Who whet their tongue like a sword, [b] *and* bend *their bows to shoot* their arrows, *even* bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

A. M. cir. 3436. B. C. cir. 568. A. U. C. cir. 186. Olymp. LIII cir. annum primum.

5 [c] They encourage themselves *in* an evil [d] matter: they commune [e] of laying snares privily; [f] they say, Who shall see them?

6 They search out iniquities; [g] they accomplish [h] a diligent search: both the inward *thought* of every one *of them*, and the heart *is* deep.

[a] Psa. xi. 2; lvii. 4.—[b] Psa. lviii. 7; Jer. ix. 3.—[c] See Prov. i. 11.—[d] Or, *speech*.—[e] Heb. *to hide snares*.—[f] Psa. x. 11; lix. 7.

[g] Or, *we are consumed by that which they have throughly searched*
[h] Heb. *a search searched*.

NOTES ON PSALM LXIV.

The *title*, *To the chief Musician*, or *conqueror*, *A Psalm of David*. The *Syriac* says, "composed by David when warned by Gad the prophet, who said, Stay not in Masrob, because Saul seeks thy life." Some think it was composed by David when he was persecuted by Saul; or during the rebellion of Absalom. But *Calmet* thinks it is a complaint of the captives in Babylon.

Verse 1. *Hear my voice*] The psalmist feared for his life, and the lives of his fellow-captives; and he sought help of God. He *prayed*, and he lifted up his *voice*; and thus showed his *earnestness*.

Verse 2. *Hide me from the secret counsel*] They *plotted* his destruction, and then formed *insurrections* in order to accomplish it.

Workers of iniquity] Those who made *sin* their *labour*, their daily employment; it was their *occupation* and *trade*. It is supposed that by this title the Babylonians are intended. See Psa. vi. 3; xiv. 4; xxxvi. 12; liii. 4; lix. 2.

Verse 3. *Who whet their tongue like a sword*] They *devise* the evil they shall speak, and meditate on the most provoking, injurious, and *defamatory words*; as the soldier *whets* his sword that he may thereby the better cut down his enemies.

Their arrows—bitter words] Their defamatory sayings are here represented as deadly as *poisoned arrows*; for to such is the allusion here made.

Verse 4. *That they may shoot in secret*] They *lurk*, that they may take their aim the more surely, and not miss their mark.

Suddenly] When there is no fear apprehended, because none is seen.

Verse 5. *They commune of laying snares*] They lay snares to *entrap* those whom they cannot slay by *open* attack or private *ambush*.

Verse 6. *They search out iniquities; they accomplish a diligent search*] The word חפש *chaphash*, which is used *three* times, as a noun and a verb, in this sentence, signifies *to strip off the clothes*. "They investigate iniquities: they perfectly investigate an investigation." Most energetically translated by the old *Psalter*: Thai rangsaked wickednesses; thai failled rangsakand in rangsaking. To *ransack* signifies to search every corner, to examine things part by part, to turn over every leaf, to leave no hole or cranny unexplored. But the word *investigate* fully expresses the meaning of the term, as it comes either from *in*, taken privatively, and *vestire*, to *clothe*, *stripping the man bare*, that he may be exposed to all shame, and be the more easily wounded; or from the word *investiga*, which may be derived from *in*, *intensive*, and *vestigium*, the *footstep* or *track* of man or beast. A metaphor from hunting the stag; as the *slot*, or *mark of his foot*, is diligently sought out, in order to find whither he is gone, and whether he is *old* or *young*, for huntsmen can determine the age by the *slot*. *Tuberville*, in his

A. M. cir. 3436. B. C. cir. 568. A. U. C. cir. 186. Olymp. LIII. cir. annum primum.

7 [i] But God shall shoot at them *with* an arrow; suddenly [k] shall they be wounded.

8 So they shall make [l] their own tongue to fall upon themselves: [m] all that see them shall flee away.

9 [n] And all men shall fear, and shall [o] declare the work of God; for they shall wisely consider of his doing.

10 [p] The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

A. M. cir. 3436 B. C. cir. 568. A. U. C. cir. 186 Olymp. LIII. cir. annum primum.

[i] Psa. vii. 12, 13.——[k] Heb. *their wound shall be.*——[l] Prov. xii. 13; xviii. 7.

[m] Psa. xxxi. 11; lii. 6.——[n] Psa. xl. 3.——[o] Jer. l. 28; li. 10 [p] Psa. xxxii. 11; lviii. 10; lxiii. 3.

Treatise on *Hunting*, gives rules to form this judgment. To this the next verse seems to refer.

Verse 7. *But God shall shoot at them* with *an arrow*] They endeavour to *trace* me out, that they may shoot me; but God will *shoot at them*. This, if the Psalm refer to the times of David, seems to be prophetic of Saul's death. The *archers* pressed upon him, and sorely wounded him with their arrows. 1 Sam. xxxi. 3.

Verse 8. *Their own tongue to fall upon themselves*] All the plottings, counsels, and curses, they have formed against me, shall come upon themselves.

Verse 9. *And all men shall fear*] They endeavoured to *hide* their mischief; but God shall so punish them that all shall *see it*, and shall acknowledge in their chastisement the just judgment of God. The wicked, in consequence, *shall fear*, and,

Verse 10. *The righteous shall be glad*] They shall see that God does not abandon his followers to the malice of bad men. The rod of the wicked may *come into the heritage of the just*; but *there* it shall not *rest*. *Calmet* thinks that this is a prediction of the destruction of the Chaldeans, in consequence of which the Jewish people became highly respected by all the surrounding nations. But it may be applied more *generally* to the enmity of the wicked against the righteous, and how God counterworks their devices, and vindicates and supports his own followers.

Analysis of the Sixty-fourth Psalm.

I. The psalmist, in danger, commends his cause to God, ver. 1, 2.

II. Complains of his enemies, who are described by their inward devices, and outward conduct, ver. 3–6.

III. He foretells their ruin, and the consequences, ver. 7–10.

I. 1. He prays in general: "Hear my voice."

2. Then in special, that his life may be safe: "Hide me from the secret counsel," &c., ver. 2.

He describes his enemies, generally:—

1. They were wicked men.

2. They were workers of iniquity.

3. They worked secret counsels against him.

4. They acted according to their counsels.

II. After this general character, he particularly describes their villany.

1. They were calumniators; no *sword* sharper than their tongue, no *arrow* swifter than their accusations.

They were *diligent* and *active* to wound his credit; and the evil of their conduct was aggravated by *two* circumstances: 1. It was in *secret*; 2. It was against the *innocent* and *upright*: "They whet their sword; and bend their bow, to shoot their arrows," &c.

2. They were *obstinate* and *confirmed* in mischief:—1. "They encourage themselves in an evil thing." 2. "They commune," lay their heads together how to lay snares, &c.

3. They are *impudent* and *atheistical*: "They say, Who shall see them?"

4. They are *indefatigable*—they are carried on with an earnest desire to do mischief; they invent all crafty ways to circumvent the righteous.

5. All this they do *subtly*, *craftily*: "Both the inward thought and heart of them is deep;" it is not easy to find out their snares.

III. Now he foretells, 1. Their *punishment*; and, 2. The *event*.

1. Their *punishment* was to be hasty, sharp, deadly, and very just. 1. "God shall shoot at them with an arrow; suddenly shall they be wounded." 2. Most just. For they shall "make their own tongues fall upon themselves." By their *tongues* did they *mischief*; by their *tongues* shall they *fall*.

2. The *event* shall be *double*: 1. In *general*, to *all*; 2. In *particular*, to the *righteous*.

1. Universally: "All that see them shall flee away,"—fear, desert, forsake them.

2. All men "shall see and declare the work of the Lord, and consider it as his doing."

The *effect* it shall have on the righteous. They shall acknowledge God's justice; and farther,—

1. They *shall be glad* in the Lord—in the judgments he has shown.

2. They shall *trust in him*—that he will always protect and deliver them.

3. They *shall glory*—make their *boast* in God, and tell to all the wonders which in his justice and his mercy he has wrought for them.

PSALM LXV.

God is praised for the fulfilment of his promises, and for his mercy in forgiving sins, 1–3. *He is praised for the wonders that he works in nature, which all mankind must acknowledge,* 4–8; *for the fertilizing showers which he sends upon the earth, and the abundance thereby produced both for men and cattle,* 9–13.

XII. DAY. EVENING PRAYER.

To the chief Musician, A Psalm *and* Song of David.

A. M. cir. 3484. B. C. cir. 520. A. U. C. cir. 234. Darii I, R. Per. cir. annum secundum.

PRAISE [a] waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, [b] unto thee shall all flesh come.

3 [c] Iniquities [d] prevail against me: *as for* our transgressions, thou shalt [e] purge them away.

4 [f] Blessed *is the man whom* thou [g] choosest, and causest to approach *unto thee, that* he may dwell in thy courts: [h] we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness wilt

A. M. cir. 3484. B. C. cir. 520. A. U. C. cir. 234. Darii I, R. Per. cir. annum secundum.

[a] Heb. *is silent*; Psa. lxii. 1.——[b] Isa. lxvi. 23.——[c] Psa. xxxviii. 4; xl. 12.——[d] Heb. *Words* or *Matters of iniquities.*

[e] Psa. li. 2; lxxix. 9; Isa. vi. 7; Heb. ix. 14; 1 John i. 7, 9 [f] Psa. xxxiii. 12; lxxxiv. 4.——[g] Psa. iv. 3.——[h] Psa. xxxvi. 8.

NOTES ON PSALM LXV.

The *title*, "To the chief Musician or conqueror, a Psalm and Song of David." So the *Hebrew*; and, in effect, the *Chaldee*, *Æthiopic*, and best copies of the *Septuagint*. The *Arabic* has, "A Psalm of David concerning the transmigration of the people."

The *Vulgate* is singular: "A Psalm of David. A hymn of Jeremiah and Ezekiel for the people of the transmigration, when they began to go out," from Babylon, understood. This title is of no authority; it neither accords with the *subject* of the Psalm, nor with the *truth of history*. *Calmet* has very properly remarked that *Jeremiah* and *Ezekiel* were never found *together*, to compose this Psalm, neither *before*, *at*, nor *after* the captivity. It should therefore be utterly rejected. In the *Complutensian* edition *Haggai* is added to *Jeremiah* and *Ezekiel*, all with equal propriety.

It is supposed to have been written after a great drought, when God had sent a plentiful rain on the land. I rather think that there was no direct drought or rain in the prophet's view, but a celebration of the praises of God for his giving rain and fruitful seasons, and filling men's mouths with food, and their hearts with gladness. There is a particular providence manifested in the quantity of rain that falls upon the earth, which can neither be too much admired nor praised.

Verse 1. *Praise waiteth for thee*] Praise is *silent* or *dumb* for thee. *Thou* alone art worthy of praise; all other perfections are lost in thine; and he who considers *thee* aright can have no other subject of adoration.

Unto thee shall the vow be performed.] All offerings and sacrifices should be made to thee. All human spirits are under obligation to live to and serve thee. All Jews and Christians, by circumcision and baptism, belong to thee; and they are all bound to *pay the vow* of their respective *covenants* to thee alone; and the spirit of this *vow* is, to love thee with all their powers, and to serve thee with a perfect heart and willing mind, all the days of their life.

Verse 2. *Unto thee shall all flesh come.*] All *human beings* should pray to God; and from him alone the sufficient portion of human spirits is to be derived. It is supposed to be a prediction of the calling of the Gentiles to the faith of the Gospel of Christ. A minister, immensely *corpulent*, began his address to God in the pulpit with these words: "O thou that hearest prayer, unto thee shall all flesh come!" and most unluckily laid a strong *emphasis* on ALL FLESH. The coincidence was ominous; and I need not say, the people were not edified, for the effect was ludicrous. I mention this fact, which fell under my own notice, to warn those who minister in righteousness to avoid expressions which may be capable, from a similar circumstance, of a ludicrous application. I have known many good men who, to their no small grief, have been encumbered with a preternatural load of muscles; an evil to be deprecated and deplored.

Verse 3. *Iniquities prevail against me*] This is no just rendering of the original, דִּבְרֵי עֲוֹנֹת גָּבְרוּ מִנִּי *dibrey avonoth gaberu menni*; "Iniquitous words have prevailed against me," or, "The words of iniquity are strong against me." All kinds of calumnies, lies, and slanders have been propagated, to shake my confidence, and ruin my credit.

Our transgressions, thou shalt purge them away.] Whatsoever offences we have committed against thee, thou wilt pardon; תְּכַפְּרֵם *tecapperem*, thou wilt make *atonement* for them, when with hearty repentance and true faith we turn unto thee. This verse has been abused to favour Antinomian licentiousness. The true and correct translation of the former clause will prevent this.

The old Scottish Version of this verse, in their *singing Psalms*, is most execrable:—

"Iniquities, I must confess,
Prevail against me do:
And as for our trans-gres-si-ons,
Them purge away wilt thou."

O David, if thou art capable of hearing such abominable doggerel substituted for the nervous words thou didst compose by the inspiration of the Holy Ghost, what must thou feel, if chagrin can affect the inhabitants of heaven!

Verse 4. *Blessed* is the man whom *thou choosest*] This is spoken in reference to the *priests* who were *chosen of God* to minister at the tabernacle; and who were permitted *to approach, draw nigh*, to the Divine Majesty by the various offerings and sacrifices which they presented.

We shall be satisfied with the goodness of thy house] Though *we* are not priests, and have not the great felicity to minister before thee in holy things; yet *we* can worship at thy temple, feel the outpouring of thy Spirit, and be made happy with the blessings which thou dispensest there to thy true worshippers.

Verse 5. *By terrible things in righteousness*] The *Vulgate* joins this clause to the preceding verse: "Thy holy temple is wonderful in righteousness: thou wilt hear us, O God of our salvation." But the psalmist

A. M. cir. 3484. B. C. cir. 520. A. U. C. cir. 234. Darii I, R. Per. cir. annum secundum.

thou answer us, O God of our salvation; *who art* the confidence of [t] all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; [k] *being* girded with power:

7 [l] Which stilleth the noise of the seas, the noise of their waves, [m] and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening [n] to rejoice.

9 Thou [o] visitest the earth, and [p] waterest [q] it: thou greatly enrichest it [r] with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

A. M. cir. 3484. B. C. cir. 520. A. U. C. cir. 234. Darii I, R. Per. cir. annum secundum.

10 Thou waterest the ridges thereof abundantly: [s] thou settlest the furrows thereof: [t] thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest [u] the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills [v] rejoice on every side.

13 The pastures are clothed with flocks; [w] the valleys also are covered over with corn; they shout for joy, they also sing.

[t] Psa. xxii. 27. —— [k] Psa. xciii. 1. —— [l] Psa. lxxxix. 9; cvii. 29; Matt. viii. 26. —— [m] Psa. lxxvi. 10; Isa. xvii. 12, 13. —— [n] Or, *to sing.* —— [o] Deut. xi. 12. —— [p] Or, *after thou hadst made it to desire rain.* —— [q] Gen. ii. 6; Lev. xxvi. 4; Deut. xi. 14; 1 Kings xviii. 44, 45; Psa. lxviii. 9, 10; civ. 13; Jer. v. 24; Matt. v. 45. [r] Psa. xlvi. 4. —— [s] Or, *thou causest rain to descend into the furrows thereof.* —— [t] Heb. *thou dissolvest it.* —— [u] Heb. *the year of thy goodness.* —— [v] Heb. *are girded with joy.* —— [w] Isa. lv. 12.

may refer to those wonderful displays of God's providence in the change of seasons, and fertilization of the earth; and, consequently, in the sustenance of all animal beings.

The confidence of all the ends of the earth] Thou art the hope of thy people scattered through different parts of the world, and through the isles of the sea. This passage is also understood of the vocation of the Gentiles.

Verse 6. *Setteth fast the mountains*] It is by thy strength they have been raised, and by thy power they are girded about or preserved. He represents the mountains as being formed and pitched into their proper places by the mighty hand of God; and shows that they are preserved from splitting, falling down, or mouldering away, as it were, by a girdle by which they are surrounded. The image is very fine. They were hooped about by the Divine power.

Verse 7. *Stilleth the noise of the seas*] Thou art Sovereign over all the operations of sea and land. Earthquakes are under thy control: so are the flux and reflux of the sea; and all storms and tempests by which the great deep is agitated. Even the *headstrong multitude* is under thy control; for thou stillest the madness of the people.

Verse 8. *Are afraid at thy tokens*] Thunder and lightning, storms and tempests, eclipses and meteors, tornadoes and earthquakes, are proofs to all who dwell even in the remotest parts of the earth, that there is a Supreme Being who is wonderful and terrible in his acts. By these things an eternal power and Godhead become manifest even to the most barbarous. From this verse to the end of the Psalm there is a series of the finest poetic imagery in the world.

The outgoings of the morning, &c.] The *rising* and *setting* sun, the morning and evening twilight, the invariable succession of day and night, are all ordained by thee, and contribute to the happiness and continuance of man and beast. Or, All that fear thee praise thee in the *morning*, when they go to their work, and in the *evening*, when they return home, for thy great goodness manifested in the continuance of their strength, and the success of their labour.

Verse 9. *Thou visitest the earth*] God is represented as going through the whole globe, and examining the wants of every part, and directing the *clouds* how and where to deposit their fertilizing showers, and the *rivers* where to direct their beneficial courses.

The river of God] Some think the *Jordan* is meant; and the visiting and watering refer to rain after a long drought. But the *clouds* may be thus denominated, which properly are the origin of rivers.

Thou preparest them corn] Or, Thou wilt prepare them corn, because "thou hast provided for it." Thou hast made all necessary provision for the fertilization of the earth. Thou hast endued the ground with a vegetative power. Rains, dews, and the genial heat of the sun enable it to put forth that power in providing grass for cattle, and corn for the service of man.

Verse 10. *Thou waterest the ridges*] In seed-time thou sendest that measure of rain that is necessary, in order to prepare the earth for the plough; and then, when the *ridges* are thrown into *furrows*, thou makest them *soft* with showers, so as to prepare them for the expansion of the seed, and the vegetation and developement of the embryn plant.

Thou blessest the springing thereof.] Literally, *Thou wilt bless its germinations*—its *springing buds.* Thou watchest over the young sprouts; and it is by thy tender, wise, and provident care that the *ear* is formed; and by thy bountiful goodness that *mature grains* fill the *ear*; and that *one* produces *thirty*, *sixty*, or a *hundred* or a *thousand* fold.

Verse 11. *Thou crownest the year*] A full and *plentiful harvest* is the *crown* of the year; and this springs from the unmerited *goodness* of God. This is the *diadem* of the earth. עִטַּרְתָּ, *ittarta*, *Thou encirclest*, as with a *diadem*. A most elegant expression, to show the progress of the sun through the *twelve* signs of the zodiac, producing the seasons, and giving a sufficiency of light and heat alternately to all places on the sur-

face of the globe, by its north and south declination (amounting to 23° 28′ at the solstices) on each side of the equator. A more beautiful image could not have been chosen; and the very appearance of the *space* termed the *zodiac* on a celestial globe, shows with what propriety the idea of a *circle* or *diadem* was conceived by this inimitable poet.

Thy paths drop fatness.] מעגליך *magaleycha*, "thy orbits." The various planets, which all have their revolutions within the zodiacal space, are represented as contributing their part to the general fructification of the year. Or perhaps the solar revolution through the *twelve* signs, dividing the year into *twelve* parts or months, may be here intended; the *rains* of *November* and *February*, the *frosts* and *snows* of *December* and *January*, being as necessary for the fructification of the soil, as the gentle *showers* of *spring*, the warmth of *summer*, and the *heat* and *drought* of *autumn*. The earth's diurnal rotation on its axis, its annual revolution in its orbit, and the moon's course in accompanying the earth, are all *wheels* or *orbits* of God, which drop fatness, or produce fertility in the earth.

Verse 12. *The pastures of the wilderness*] Even the places which are not cultivated have their *sufficiency of moisture*, so as to render them proper places of pasturage for cattle. The terms *wilderness* and *desert*, in the Sacred Writings, mean, in general, places *not inhabited* and *uncultivated*, though abounding with timber, bushes, and herbage.

The little hills rejoice] Literally, *The hills gird themselves with exultation.* The metaphor appears to be taken from the frisking of lambs, bounding of kids, and dancing of shepherds and shepherdesses, in the joy-inspiring summer season.

Verse 13. *The pastures are clothed with flocks*] Cattle are seen in every plain, avenue, and vista, feeding abundantly; and the *valleys* are *clothed*, and wave with the richest *harvests*; and transports of joy are heard every where in the cheerful songs of the peasantry, the singing of the birds, the neighing of the horse, the lowing of the ox, and the bleating of the sheep. Claudian uses the same image:—

Viridis amictus montium.

"The green vesture of the mountains."

Shout for joy, they also sing.] They are not loud and unmeaning sounds, they are both music and harmony in their different notes; all together form one great concert, and the *bounty of God* is the subject which they all celebrate. What an inimitable description! And yet the nervous Hebrew is not half expressed, even by the amended translation and paraphrase above.

Analysis of the Sixty-fifth Psalm.

This is wholly a poem of thanksgiving; and teaches us *how*, and for *what*, we are to praise God. 1. For *spiritual*; 2. For *temporal* blessings; and, 3. This *publicly*; in *Zion*—in his *Church*.

It has *two* general parts:—

I. Praise to God for his blessings to his followers, ver. 1–5.

II. His common benefits to all mankind, ver. 6–13.

I. He sets forth God's grace to his followers, of which he reckons several particulars:—

1. He has established a public ministry among them, and *an atoning sacrifice*.

2. He directs and hears their prayers; and to him, by sacrifice, prayer, and praise, may all human beings come.

3. Though evil tongues may prevail against them for a time, yet he will deliver them.

4. The *transgressions* committed against him he will accept an *atonement for*, and *pardon*, ver. 1–4. See the notes.

5. All that truly worship him in his ordinances shall be made partakers of spiritual blessedness: "We shall be satisfied with the goodness of thy house," ver. 4.

6. He works powerfully and terribly, but righteously, in behalf of his followers, against their enemies: "By terrible things in righteousness," ver. 5. 1. He *answers* them when they call. 2. By *terrible* things,—as in *Egypt*, the *wilderness*, &c. 3. And the *motive* to it is, his *justice* or *righteousness*, by which he punishes his enemies, and gives retribution to his people.

All this he concludes with a double *eulogy* of God:

1. Showing what he is *peculiarly* to his people: "O God of our salvation."

2. What he is to ALL: "the confidence of all the ends of the earth," for he sustains all, be they where they may.

II. He descends from his *peculiar providence*,—the care he takes of, and the benefits he bestows on, his *Church*,—to his *general providence*, his ordering and sustaining the *whole world*; which he amplifies:—

1. "By his strength he setteth fast the mountains," &c., which is true literally: but, *tropologically*, it may mean *kingdoms* and *states*.

2. He stilleth the noise of the sea,—and of the waves,—for to them he sets bounds: "And the tumult of the people." He stills devils, tyrants, armies, seditions, &c.

3. He does this so, that even those who are in the *uttermost parts of the sea* are afraid at his tokens. They see from the phenomena of nature how powerful and fearful God is.

4. The *sun*, *moon*, *planets*, and *stars* are under his guidance. *Day* and *night* are ordered by him: "Thou makest the outgoings of the morning and evening to rejoice."

5. The earth and its inhabitants are his peculiar care: "Thou visitest the earth," &c., ver. 9–11.

In all which the prophet shows God's mercy, 1. In the *rain*. 2. In the *rivers*. 3. In the *growing of the corn*. 4. In *providing grass for cattle*. 5. In providing *store* in the *summer* and *autumn*. 6. His *clouds* drop fatness upon the earth, and all nature rejoices. The meaning of all is, Man may plough, sow, dig, manure, prune, watch, fence, &c.; but it is God that gives the increase.

For an account of the *imagery* here employed, see the notes. The Psalm is grand beyond description, and can never be sufficiently admired.

PSALM LXVI.

The psalmist exhorts all to praise God for the wonders he has wrought, 1–4; *calls on Israel to consider his mighty acts in behalf of their fathers,* 5–7; *his goodness in their own behalf,* 8–12; *he resolves to pay his vows to God, and offer his promised sacrifices,* 13–15; *calls on all to hear what God had done for his soul,* 15–20.

To the chief Musician, A Song *or* Psalm.

A. M. cir. 3484. B. C. cir. 520. Darii I., R. Persarum, cir. annum secundum.

MAKE [a] a joyful noise unto God, [b] all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How [c] terrible *art thou in* thy works! [d] through the greatness of thy power shall thine enemies [e] submit [f] themselves unto thee.

4 [g] All the earth shall worship thee, and [h] shall sing unto thee; they shall sing *to* thy name. Selah.

5 [i] Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

A. M. cir. 3484. B. C. cir. 520. Darii I., R. Persarum, cir. annum secundum.

6 [k] He turned the sea into dry land: [l] they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; [m] his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which [n] holdeth our soul in life, and [o] suffereth not our feet to be moved.

10 For [p] thou, O God, hast proved us: [q] thou hast tried us, as silver is tried.

[a] Psa. c. 1. — [b] Heb. *all the earth.* — [c] Psa. lxv. 5. — [d] Psa. xviii. 44. — [e] Or, *yield feigned obedience*; Psa. xviii. 44; lxxxi. 15. [f] Heb. *lie.* — [g] Psa. xxii. 27; lxvii. 3; cxvii. 1. — [h] Psa. xcvi. 1, 2.

[i] Psa. xlvi. 8. — [k] Exod. xiv. 21. — [l] Josh. iii. 14, 16. — [m] Psa. xi. 4. — [n] Heb. *putteth.* — [o] Psa. cxxi. 3. — [p] Psa. xvii. 3; Isa. xlviii. 10. — [q] Zech. xiii. 9; 1 Pet. i. 6, 7.

NOTES ON PSALM LXVI.

There is nothing particular in the *title* of the Psalm. It is not attributed to *David* either by the *Hebrew*, *Chaldee*, *Syriac*, *Septuagint*, *Vulgate*, or *Æthiopic*. The *Arabic* alone prefixes the name of *David*. The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, call it a *psalm of the resurrection:* but for this there is no authority. By many of the ancients it is supposed to be a celebration of the restoration from the Babylonish captivity. Others think it commemorates the deliverance of Israel from Egypt, their introduction into the Promised Land, and the establishment of the worship of God in Jerusalem.

Verse 1. *Make a joyful noise*] Sing aloud to God, *all ye lands*—all ye people who, from different parts of the Babylonish empire, are now on return to your own land.

Verse 2. *The honour of his name*] Let his glorious and merciful acts be the *subject* of your songs.

Verse 3. *How terrible* art thou] Consider the plagues with which he afflicted Egypt before he brought your fathers from their captivity, which obliged all his enemies to submit.

Thine enemies submit themselves] Literally, *lie unto thee.* This was remarkably the case with *Pharaoh* and the *Egyptians.* They promised again and again to let the people go, when the hand of the Lord was upon them: and they as frequently falsified their word.

Verse 4. *All the earth*] The whole land shall worship *thee.* There shall no more an *idol* be found among the tribes of Israel. This was literally true. After the Babylonish captivity the Israelites never relapsed into idolatry.

Selah.] Remark it: this is a well attested truth.

Verse 5. *Come and see the works of God*] Let every man lay God's wonderful dealings with us to heart; and compare our deliverance from *Babylon* to that of our fathers from *Egypt.*

Verse 6. *He turned the sea into dry land*] This was a plain miracle: no human art or contrivance could do this. Even in the bed of the waters THEY *did rejoice in him.* WE have not less cause to praise and be thankful.

Verse 7. *He ruleth by his power*] His *omnipotence* is employed to support his followers, and cast down his enemies.

His eyes behold the nations] He sees what they purpose, what they intend to do; and what they will do, if he restrain them not.

Let not the rebellious exalt themselves.] They shall not succeed in their designs: they have their own aggrandizement in view, but thou wilt disappoint and cast them down.

Selah.] Mark this. It is true.

Verse 8. *O bless our God*] Who have so much cause as you to sing praises to the Lord! Hear what he has done for you:

Verse 9. *Which holdeth our soul in life*] Literally, "he who placeth our soul בחיים *bachaiyim*, in lives." We are preserved *alive*, have *health* of body, and feel the *life* of God in our hearts.

And suffereth not her feet to be moved.] Keeps us steadfast in his testimonies. We have our *life*, our *liberty*, and our *religion.* O, what hath the Lord wrought for us! "Make, therefore, the voice of his praise to be heard." Let God and man know you are thankful.

Verse 10. *For thou, O God, hast proved us*] This is a metaphor taken from *melting* and *refining metals:*

A. M. cir. 3484. B. C. cir. 520. Darii I., R. Persarum, cir. annum secundum.

11 [r] Thou broughtest us into the net; thou laidest affliction upon our loins.

12 [s] Thou hast caused men to ride over our heads; [t] we went through fire and through water: but thou broughtest us out into a [u] wealthy *place*.

13 [v] I will go into thy house with burnt-offerings; [w] I will pay thee my vows,

14 Which my lips have [x] uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of [y] fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 [z] Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [a] If I regard iniquity in my heart, the LORD will not hear *me*:

19 *But* verily God [b] hath heard *me*; he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

[r] Lam. i. 13.——[s] Isa. li. 23.——[t] Isa. xliii. 2.——[u] Heb. *moist.* [v] Psa. c. 4; cxvi. 14, 17, 18, 19.——[w] Eccles. v. 4.——[x] Heb. *opened.* [y] Heb. *marrow.*——[z] Psa. xxxiv. 11.——[a] Job xxvii. 9; Prov xv. 29; xxviii. 9; Isa. i. 15; John ix. 31; James iv. 3.——[b] Psa. cxvi. 1, 2.

afflictions and trials of various kinds are represented as a *furnace* where *ore* is melted, and a *crucible* where it is *refined*. And this metaphor is used especially to represent cases where there is *doubt* concerning the purity of the metal, the quantity of alloy, or even the nature or kind of metal subjected to the trial. So God is said to *try the Israelites* that he *might know what was in them*; and *whether they would keep his testimonies*: and then, according to the issue, his conduct towards them would appear to be founded on reason and justice.

Verse 11. *Thou broughtest us into the net*] This refers well to the case of the Israelites, when, in their departure from Egypt, pursued by the Egyptians, having the Red Sea before them, and no method of escape, Pharaoh said, "The wilderness hath shut them in,—they are entangled;" comparing their state to that of a *wild beast* in a *net*.

Affliction upon our loins.] Perhaps this alludes to that sharp *pain in the back and loins* which is generally felt on the apprehension of *sudden* and *destructive danger*.

Verse 12. *Thou hast caused men to ride over our heads*] Thou hast permitted us to fall under the dominion of our enemies; who have treated us as broken infantry are when the cavalry dashes among their disordered ranks, treading all under the horses' feet.

We went through fire and through water] Through afflictions of the most torturing and *overwhelming* nature. To represent such, the metaphors of *fire* and *water* are often used in Scripture. The old *Psalter* considers these trials as a proof of the uprightness of those who were tried—**We paggid thurgh fire and watir**: that is, thurgh wa and wele, as a man that leves noght his waye for hete na for kald, for dry na for wette: and **thou out lede us** fra tribulacyon **intill kelyng** (cooling) that is, in till endles riste, that we hope to hafe after this travell.

Wealthy place.] *Well watered* place, to wit, the land of *Judea*.

Verse 13. *I will go into thy house with burnt-offerings*] Now that thou hast restored us to our own land, and established us in it, we will establish thy worship, and offer all the various kinds of sacrifices required by thy law.

I will pay thee my vows] We often *vowed*, if thou wouldst deliver us from our bondage, to worship and *serve thee alone*: now thou hast heard our prayers, and hast delivered us; therefore will we fulfil our engagements to thee. The old *Psalter* gives this a pious turn:—**I sall pelde till thy my wowes**, that is, the vowes of lovyng (praising) the; whilk vowes my lipes divisid sayand, that I am noght, and thou arte all: and I hafe nede of the, noght thou of me. This is a right distinction.—It is certainly a *good distinction*, and it is strictly true. The all-*sufficient* God needs not his *creatures*.

Verse 14. *When I was in trouble.*] This is generally the time when good resolutions are formed, and vows made; but how often are these forgotten when affliction and calamity are removed!

Verse 15. *I will offer, &c.*] Thou shalt have the best of the herd and of the fold; the lame and the blind shall never be given to thee for sacrifice.

The incense of rams] The fine effluvia arising from the burning of the pure fat.

Verse 16. *Come* and *hear, all ye that fear God*] While in captivity, the psalmist had sought the Lord with frequent prayer for his own personal salvation, and for the deliverance of the people; and God blessed him, heard his prayer, and turned the captivity. Now that he is returned in safety, he is determined to perform his vows to the Lord; and calls on all them that fear their Maker, who have any religious reverence for him, to attend to his account of the Lord's gracious dealings with him. He proposes to tell them his spiritual experience, what he needed, what he earnestly prayed for, and what God has done for him. Thus he intended to teach them by *example*, more powerful always than *precept*, however weighty in itself, and impressively delivered.

Verse 17. *I cried unto him with my mouth*] My prayer was fervent; he heard and answered; and my tongue celebrated his mercies; and he as graciously received my *thanksgiving*, as he compassionately heard my *prayer*.

Verse 18. *If I regard iniquity in my heart*] "If

I have seen (ראיתי *raithi*) iniquity in my heart," if I have known it was there, and *encouraged* it; if I *pretended* to be what I *was not*; if I *loved iniquity*, while I *professed to pray* and be *sorry* for *my sin*; *the Lord*, אדני *Adonai*, my Prop, Stay, and Supporter, would not have heard, and I should have been left without *help* or *support*.

Verse 19. *Verily God hath heard* me] A sure proof that my prayer was upright, and my heart honest, before him.

Verse 20. *Blessed* be *God*] I therefore praise God, who has not turned aside my prayer, and who has not withheld his mercy from me. Thus he told them what God had done for his soul.

Analysis of the Sixty-sixth Psalm.

There are *five parts* in this Psalm:—

I. An *invitation*.

1. To praise God, ver. 1–4.

2. To consider his works, ver. 5–7.

II. A *repetition* of the *invitation*, ver. 8, for the benefit and deliverance lately received, ver. 9–12.

III. A *protestation* and *vow* for himself, that he would serve the Lord, ver. 13–15.

IV. A *declaration* of *God's goodness* to him, which he invites all to come and hear, ver. 16–19.

V. A *doxology*, with which he concludes, ver. 20.

I. The invitation to praise God affectionately and heartily.

1. "Make a joyful song." 2. "Sing the honour of his name." 3. "Make his praise glorious." 4. "Say unto God," &c. Where he prescribes the *form* in which God shall be praised.

He calls all men to *consider his works*, and the double effect:—1. On God's *enemies*. 2. On his *people*.

1. On his enemies, a *feigned obedience*, ver. 3. See the note.

2. On his people, a *willing service*, ver. 4.

He calls on them again, ver. 5, to consider God's works, specially in delivering his people: 1. At the *Red Sea*. 2. In *passing Jordan* on foot, ver. 6.

He calls them to *behold God's power* and providence. 1. His *power* in ruling. 2. His *providence* in beholding, and, 3. His *justice* in punishing the rebellious, ver. 7.

II. He again invites them to praise God for some *special* mercy, without which they would have been destroyed, ver. 8. 1. He kept them *alive*. 2. *Suffered not their feet* to *slip*, ver. 9. 3. He *tried*, that he might purify, them.

He illustrates this trial by *five* similes taken,—1. From *silver*. 2. From a *net*. 3. From a *burden* laid on the loins. 4. From *bondage and slavery*—men rode over us. 5. From *fire and water*; useful *servants*, but cruel *masters*, ver. 10–12.

But the *issue* of all these trials was good:—they were brought *through* all, and profited by *each*.

III. For this he gives thanks, and purposes to *pay his vows*.

1. He would attend God's worship: "I will go into thy house," ver. 13.

2. He would there present his offerings, ver. 14

3. These should be of the *best kind*, ver. 15.

IV. He declares God's *goodness*, and *invites all that fear God to hear what he has got to say*. Not of what he was *to offer* to God, but of what God *had done for him*.

1. He cried to God, and he heard him.

2. He took care to *avoid iniquity*, that his prayers might not be cast out: "For God heareth not sinners."

V. He closes the Psalm with a doxology, blessing God that, not through his *merit*, but his own *mercy*, he had heard and answered him. He attributes nothing to himself, but all mercy to his God, ver. 20.

PSALM LXVII.

The psalmist prays for the enlargement of God's kingdom, 1, 2; *calls upon all nations to serve him, because he judges and governs righteously*, 3–5; *promises prosperity to the faithful and obedient*, 6, 7.

To the chief Musician on Neginoth, A Psalm or Song.

A. M. cir. 3484. B. C. cir. 520. Darii I., R. Persarum, cir. annum secundum.

GOD be merciful unto us, and bless us; *and* [a] cause his face to shine [b] upon us. Selah.

2 That [c] thy way may be known upon earth, [d] thy saving health among all nations.

A. M. cir. 3484. B. C. cir. 520. Darii I. R. Persæ .n, cir. annum secundum.

3 [e] Let the people praise thee, O God; let all the people praise thee.

[a] Num. vi. 25; Psa. iv. 6; xxxi. 16; lxxx. 3, 7, 19; cxix. 135. [b] Heb. *with us*.

[c] Acts xviii. 25.—[d] Luke ii. 30, 31; Tit. ii. 11.—[e] Psa. lxvi. 4.

NOTES ON PSALM LXVII.

The *title* here is the same with that of Psalm iv., where see the notes. It is supposed to have been written at the return from the Babylonish captivity, and to foretell the conversion of the Gentiles to the Christian religion. The prayer for their salvation is very energetic.

Verse 1. *God be merciful unto us*] Show the Jewish people thy mercy, bless them in their bodies and souls and give a full evidence of thy approbation. This is nearly the same form of blessing as that used Num. vi. 25, where see the notes.

Verse 2. *That thy way may be known*] That thy will, thy gracious designs towards the children of men, thy way of reconciling them to thyself, of justifying the ungodly, and sanctifying the unholy, may be known to all the nations upon earth! God's *way* is God's *religion*; what *he walks in* before men; and in

A. M. cir. 3484. B. C. cir. 520. Darii I., R. Persarum, cir. annum secundum.

4 O let the nations be glad and sing for joy: for [f] thou shalt judge the people righteously, and [g] govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 [h] *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

A. M. cir. 3484. B. C. cir. 520. Darii I., R. Persarum, cir. annum secundum.

7 God shall bless us, and [i] all the ends of the earth shall fear him.

[f] Psa. xcvi. 10, 13; xcviii. 9. — [g] Heb. *lead.* — [h] Lev. xxvi. 4; Psa. lxxxv. 12; Ezek. xxxiv. 27. — [i] Psa. xxii. 27

which men must *walk* before him. A man's religion is his *way* of worshipping God, and going to heaven. The whole Gospel is called *this way*, Acts xix. 9.

Thy saving health] ישועתך *yeshuathecha*, "thy salvation." The great *work* which is performed in God's *way*, in destroying the power, pardoning the guilt, cleansing from the infection, of all sin; and filling the soul with holiness, with the mind that was in Christ. Let *all nations*—the whole Gentile world, know that *way*, and this *salvation!*

Verse 3. *Let the people praise thee*] When this is done, the *people*—the Gentiles, will praise thee; all will give thanks to God for his unspeakable gift.

Verse 4. *Glad and sing for joy*] They shall be made happy in thy salvation. Even their political state shall be greatly meliorated; for God will be acknowledged the supreme Judge; *their laws* shall be founded on *his word*; and the nations of the earth shall be *governed* according to judgment, justice, and equity.

Selah.] This is true. There are innumerable facts to confirm it. All the nations who have received the Gospel of Christ have been benefited *politically*, as well as *spiritually*, by it.

Verse 5. *Let the people praise thee*] Seeing the abundance of the blessings which the Gentiles were to receive, he calls again and again upon them to magnify God for such mercies.

Verse 6. *The earth yield her increase*] As the ground was *cursed* for the sin of man, and the *curse* was to be *removed* by *Jesus Christ*, the fertility of the ground should be influenced by the preaching of the Gospel; for as the people's minds would become enlightened by the truth, they would, in consequence, become capable of making the most *beneficial discoveries* in *arts* and *sciences*; and there should be an especial blessing on the toil of the pious husbandman. Whenever true religion prevails, every thing partakes of its beneficent influence.

Verse 7. *God shall bless us*] He shall ever be *speaking good* to us, and ever showering down good things upon us.

The last clause of the *sixth verse* should be joined to the *seventh*, as it is in several of the *Versions*, and should be in all. Many of the *fathers*, and several *commentators*, have thought that there is a reference to the *Holy Trinity* in the triple repetition of the word God: "God, our God, shall bless us; God shall bless us;" thus paraphrased in the old *Psalter*: "Blis us God the Fader: and our God the sone: and blis us and multipli us God the Hali Gast; that swa drede him God, all the endis of erth: for he wil comme to deme rightwysly that unrightwysly was demed. He that kan drede him, he cesses noght to lufe him."

When or by *whom* this Psalm was written cannot be ascertained. It seems to be simply a prophecy concerning the calling of the Gentiles, the preaching of the apostles, and the diffusion and influence of Christianity in the world. It is a fine piece of devotion; and it would be nearly impossible to read or repeat it with a cold and unaffected heart.

Analysis of the Sixty-seventh Psalm.

This Psalm may be divided into *three* parts:—

I. A general *prayer*, ver. 1. And the *reason* of it, ver. 2.

II. A double *vow*, ver. 3, 4. With the *reason*. The vow repeated, ver. 6.

III. The *effects* that were to follow, ver. 6, 7.

1. The first part, a *prayer for mercy*: "God be merciful to us!" for *God's mercy* is the fountain of all our blessings.

2. Then *bless us* through that mercy with *temporal* and *spiritual* good.

3. "Cause his face to shine." Give us a sense of thy *approbation*.

4. Let these blessings be extended *to all men*. For this reason: 1. "That thy way," thy will, word, worship, &c., "may be known upon earth." 2. "Thy saving health," the redemption by Christ, "to all nations."

II. Then shall God be honoured; one will readily flow from the other; for *mercy* brings *knowledge* of God and his goodness; and this knowledge brings *praise*. This verse is emphatic:—

1. In respect of the object; "Thee," not strange gods.

2. All *shall praise*—not *mutter* or *meditate* praise, but make it illustrious.

3. This should be done *frequently*, an example of which we have in this Psalm.

4. It should be done *cheerfully*, with a glad heart; not *words* merely, but *affections* of praise.

For this also he gives a *reason* which is twofold:—

1. His *equity* in judging: "Thou shalt judge the people righteously."

2. His *wisdom* in governing. Thou shalt *lead them*, תנחם *tanchem*, thy government shall be full of *wise teaching*: "Wisdom and knowledge shall be the stability of his times."

III. The *effects* of his blessing, and our praise.

1. "The earth shall yield her increase:" the *people* shall be *multiplied*; the *harvests* shall be *ample*, and the *Church* shall *overflow* with converts.

2. God shall *bless this increase*; for, without this, temporal blessings may become a curse. He doubles this that it may not be forgotten.

3. The last and finest effect is, that God shall be worshipped over all the earth: "All the ends of the earth shall fear him." Amen. The *fear of God* is frequently used to express the whole of his worship.

PSALM LXVIII.

The psalmist calls upon God to arise, bless his people, and scatter his enemies, 1–3; *exhorts them to praise him for his greatness, tenderness, compassion, and judgments,* 4–6; *describes the grandeur of his march when he went forth in the redemption of his people,* 7, 8; *how he dispensed his blessings,* 9, 10; *what he will still continue to do in their behalf,* 11–13; *the effects produced by the manifestation of God's majesty,* 14–18; *he is praised for his goodness,* 19, 20; *for his judgments,* 21–23; *he tells in what manner the Divine worship was conducted,* 24–27; *how God is to be honoured,* 28–31; *all are invited to sing his praises, and extol his greatness,* 32–35.

XIII. DAY. MORNING PRAYER.

To the chief Musician, A Psalm *or* Song of David.

A. M. cir. 2962. B. C. cir. 1042. Dav. Reg. Isr. cir. annum 14.

LET [a] God arise, let his enemies be scattered; let them also that hate him flee [b] before him.

2 [c] As smoke is driven away, *so* drive *them* away: [d] as wax melteth before the fire, *so* let the wicked perish in the presence of God.

3 But [e] let the righteous be glad; let them rejoice before God: yea, let them [f] exceedingly rejoice.

4 [g] Sing unto God, sing praises to his name: [h] extol him that rideth upon the heavens [i] by his name JAH, and rejoice before him. A. M. cir. 2962. B. C. cir. 1042. Davidis, Regis Israelitarum, cir. annum 14.

5 [k] A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 [l] God setteth the solitary [m] in families: [n] he bringeth out those which are bound with chains: but [o] the rebellious dwell in a dry *land.*

7 O God, [p] when thou wentest forth before

[a] Num. x. 35; Isa. xxxiii. 3. — [b] Heb. *from his face.* — [c] Isa. ix. 18; Hos. xiii. 3. — [d] Psa. xcvii. 5; Mic. i. 4. — [e] Psa. xxxii. 11; lviii. 10; lxiv. 10. — [f] Heb. *rejoice with gladness.* [g] Psa. lxvi. 4.

[h] Deut. xxxiii. 26; ver. 33. — [i] Exod. vi. 3. — [k] Psa. x. 14, 18; cxlvi. 9. — [l] 1 Sam. ii. 5; Psa. cxiii. 9. — [m] Heb. *in a house.* — [n] Psa. cvii. 10, 14; cxlvi. 7; Acts xii. 6, &c. — [o] Psa. cvii. 34, 40. — [p] Exod. xiii. 21; Judg. iv. 14; Hab. iii. 13.

NOTES ON PSALM LXVIII.

In the *title* of this Psalm there is nothing particular to be remarked. It is probable that this Psalm, or a part of it at least, might have been composed by Moses, to be recited when the Israelites journeyed. See Num. x. 35; and that David, on the same model, constructed this Psalm. It might have been sung also in the ceremony of transporting the ark from Kirjath-jearim, to Jerusalem; or from the house of Obed-edom to the tabernacle erected at Sion.

I know not how to undertake a comment on this Psalm: it is the most difficult in the whole Psalter; and I cannot help adopting the opinion of *Simon De Muis:* In hoc Psalmo tot ferme scopuli, tot labyrinthi, quot versus, quot verba. Non immerito crux ingeniorum, et interpretum opprobrium dici potest. "In this Psalm there are as many precipices and labyrinths as there are verses or words. It may not be improperly termed, the torture of critics, and the reproach of commentators." To attempt any thing *new* on it would be dangerous; and to say what has been so often said would be unsatisfactory. I am truly afraid to fall over one of those *precipices*, or be endlessly entangled and lost in one of these *labyrinths*. There are customs here referred to which I do not fully understand; there are *words* whose meaning I cannot, to my own satisfaction, ascertain; and allusions which are to me inexplicable. Yet of the composition itself I have the highest opinion: it is sublime beyond all comparison; it is constructed with an art truly admirable; it possesses all the dignity of the sacred language; none but David could have composed it; and, at this lapse of time, it would require no small influence of the Spirit that was upon him, to give its true interpretation. I shall subjoin a few notes, chiefly philological; and beg leave to refer the reader to those who have written *profusely* and *laboriously* on this sublime Psalm, particularly *Venema, Calmet, Dr. Chandler*, and the writers in the *Critici Sacri*.

Verse 1. *Let God arise*] This was sung when the Levites took up the ark upon their shoulders; see Num. x. 35, 36, and the notes there.

Verse 4. *Extol him that rideth upon the heavens by his name JAH*] "Extol him who sitteth on the throne of glory, in the ninth heaven; YAH is his name; and rejoice before him."—*Targum.*

בערבות *baaraboth*, which we render *in the high heavens*, is *here* of doubtful signification. As it comes from the root ערב *arab*, to mingle, (hence *ereb* the evening or *twilight*, because it appears to be formed of an *equal mixture of light and darkness*: the *Septuagint* translate it δυσμων, the *west*, or *setting* of the sun; so does the *Vulgate* and others;) probably it may mean the *gloomy desert*, through which God, in the chariot of his glory, led the Israelites. If this interpretation do not please, then let it be referred to the *darkness* in which God is said to dwell, through which the *rays of his power and love*, in the various dispensations of his power and mercy, shine forth for the comfort and instruction of mankind.

By his name Jah] יה *Yah*, probably a contraction of the word יהוה *Yehovah*; at least, so the ancient Versions understood it. It is used but in a few places in the sacred writings. It might be translated *The Self existent.*

Verse 6. *The solitary in families*] יחידים *yechidim*, the *single persons*. Is not the meaning, God is the Author of marriage; and children, the legal fruit of it, are an inheritance from him?

Verse 7. *O God, when thou wentest forth*] This and the following verse most manifestly refer to the passage of the Israelites through the wilderness.

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thy people, when thou didst march through the wilderness; Selah:

8 [q] The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 [r] Thou, O God, didst [s] send a plentiful rain, whereby thou didst [t] confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: [u] thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great *was* the [v] company of those that published *it*.

12 [w] Kings of armies [x] did flee apace: and she that tarried at home divided the spoil.

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13 [y] Though ye have lien among the pots, [z] *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 [a] When the Almighty scattered kings [b] in it, it was *white* as snow in Salmon.

15 The hill of God *is as* the hill of Bashan; a high hill *as* the hill of Bashan.

16 [c] Why leap ye, ye high hills? [d] *this is* the hill *which* God desireth to dwell in; yea, the Lord will dwell *in it* for ever.

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[q] Exod. xix. 16, 18; Judg. v. 4; Isa. lxiv. 1, 3.——[r] Deut. xi. 11, 12; Ezek. xxxiv. 26.——[s] Heb. *shake out.*——[t] Heb. *confirm it.*——[u] Deut. xxvi. 5, 9; Psa. lxxiv. 19.——[v] Heb. *army.*

[w] Num. xxxi. 8, 9, 54; Josh. x. 16; xii. 8.——[x] Heb. *did flee, did flee.*——[y] Psa. lxxxi. 6.——[z] Psa. cv. 37.

[a] Num. xxi. 3; Josh. x. 10; xii. 1, &c.——[b] Or, *for her, she was.*

[c] Psa. cxiv. 4, 6.——[d] Deut. xii. 5, 11; 1 Kings ix. 3; Psa. lxxxvii. 1, 2; cxxxii. 13, 14.

Verse 9. *Didst send a plentiful rain*] נשם נדבות *geshem nedaboth*, a *shower of liberality*. I believe this to refer to the *manna* by which God refreshed and preserved alive the weary and hungry Israelites.

Verse 10. *Thy congregation hath dwelt therein*] חיתך *chaiyatheeha, thy living creature; τα ζωα, Septuagint; animalia, Vulgate*; so all the Versions. Does not this refer to the *quails* that were brought to the camp of the Israelites, and *dwelt*, as it were, *round about it*? And was not *this*, with the *manna* and the *refreshing rock*, that *goodness which God had provided for the poor*—the needy Israelites?

Verse 11. *Great* was *the company of those that published* it.] הבשרות צבא רב *hammebasseroth tsaba rab*; "Of the female preachers there was a great host." Such is the literal translation of this passage; the reader may make of it what he pleases. Some think it refers to the *women* who, with music, songs, and dances, celebrated the victories of the Israelites over their enemies. But the publication of *good news*, or of any *joyful event*, belonged to the *women*. It was they who announced it to the people at large; and to this universal custom, which prevails to the *present day*, the psalmist alludes. See this established in the note on Isa. xl. 9.

Verse 12. *Kings of armies did flee*] *Jabin* and the kings of the Canaanites, who united their forces to overwhelm the Israelites.

And she] Deborah the prophetess, a *woman* accustomed to *tarry at home*, and take care of the family; she divided the spoils, and vanquished their kings.

Verse 13. *Though ye have lien among the pots*] The prophet is supposed here to address the tribes of *Reuben* and *Gad*, who remained in their *inheritances*, occupied with *agricultural, maritime*, and *domestic affairs*, when the other tribes were obliged to go against *Jabin*, and the other Canaanitish kings. Ye have been thus occupied, while your brethren sustained a desperate campaign; but while you are inglorious, they obtained the most splendid victory, and now dwell under those rich tents which they have taken from the enemy; coverings of the most beautiful colours, adorned with gold and silver. The words בירקרק חרוץ *birakrak charuts, native gold*, so exceedingly and spendidly *yellow* as to approach to *greenness*—from ירק *yarak, to be green*; and the doubling of the last syllable denotes an excess in the denomination—*excessively green—glistering green*. The *Targum* gives us a curious paraphrase of this and the following verse: "If ye, O ye kings, slept among your halls, the congregation of Israel, which is like a dove covered with the clouds of glory, divided the prey of the Egyptians, purified silver, and coffers full of the finest gold. And when it stretched out its hands in prayer over the sea, the Almighty cast down kingdoms; and for its sake cooled hell like snow, and snatched it from the shadow of death." Perhaps the Romanists got some idea of purgatory here. For the sake of the righteous, the flames of hell are extinguished!

Verse 15. *The hill of God* is as *the hill of Bashan*] This and the following verse should be read thus: "Is Mount Bashan the craggy mount, Mount Bashan, the mount of God! Why envy ye, ye craggy mounts! This is the mount of God in which he has desired to dwell." The *Targum* countenances this translation: Mount *Moriah*, the place where our fathers of old worshipped God, is chosen to build on it the house of the sanctuary, and Mount *Sinai* for the giving of the law. Mount *Bashan*, Mount *Tabor*, and *Carmel* are rejected; they are made as Mount *Bashan*."

Verse 16. *Why leap ye, ye high hills?*] "God said, Why leap ye, ye high hills? It is not pleasing to me to give my law upon high and towering hills. Behold, Mount Sinai is low; and the WORD of the Lord has desired to place on it the Divine majesty. Moreover, the Lord dwells for ever in the heaven of heavens."—*Targum*.

The psalmist is speaking particularly of the mountains of Judea, and those of Gilead; the former were occupied by the Canaanites, and the others by Og, king of Bashan, and Sihon, king of the Amorites, whom Moses defeated

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17 [e] The chariots of God *are* twenty thousand, [f] *even* thousands of angels: the LORD *is* among them, *as in* Sinai, in the holy *place*.

18 [g] Thou hast ascended on high, [h] thou hast led captivity captive: [i] thou hast received gifts [k] for men; yea, *for* [l] the rebellious also, [m] that the LORD God might dwell *among them*.

19 Blessed *be* the LORD, *who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and [n] unto God the LORD *belong* the issues from death.

21 But [o] God shall wound the head of his enemies, [p] *and* the hairy scalp of such a one as goeth on still in his trespasses.

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22 The LORD said, I will bring [q] again from Bashan, I will bring *my people* again [r] from the depths of the sea:

23 [s] That thy foot may be [t] dipped in the blood of *thine* enemies, [u] *and* the tongue of thy dogs in the same.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 [v] The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless ye God in the congregations, *even*

[e] Deut. xxxiii. 2; 2 Kings vi. 16, 17; Dan. vii. 10; Heb. xii. 22; Rev. ix. 16.——[f] Or, even *many thousands*.——[g] Acts i. 9; Eph. iv. 8.——[h] Judg. v. 12.——[i] Acts ii. 4, 33.——[k] Heb. *in the man*.——[l] 1 Tim. i. 13.——[m] Psa. lxxviii. 60.

[n] Deut. xxxii. 39; Prov. iv. 23; Rev. i. 18; xx. 1.——[o] Psa. cx. 6; Hab. iii. 13.——[p] Psa. lv. 23.——[q] Num. xxi. 33.——[r] Exod. xiv. 22.——[s] Psa. lviii. 10.——[t] Or, *red*.——[u] 1 Kings xxi. 19.——[v] 1 Chron. xiii. 8; xv. 16; Psa. xlvii. 5.

Verse 17. *The chariots of God* are *twenty thousand*] רבתים אלפי שנאן *ribbothayim olpey shinan*, "two myriads of thousands doubled." Does not this mean simply *forty thousand?* A myriad is 10,000; two myriads, 20,000; these doubled, 40,000. Or thus: 10,000 + 10,000 + 20,000 = 40,000. The Targum says, "The chariots of God are two myriads; *two thousand* angels draw them; the majesty of God rests upon them in holiness on Mount Sinai." But what does this mean? We must die to know.

Verse 18. *Thou hast ascended on high*] When the ark had reached the top of Sion, and was deposited in the place assigned for it, the singers joined in the following chorus. This seems to be an allusion to a *military triumph*. The conqueror was placed on a very elevated chariot.

Led captivity captive] The conquered kings and generals were usually tied behind the chariot of the conqueror—bound to it, bound together, and walked after it, to grace the triumph of the victor.

Thou hast received gifts for men] "And *gave* gifts *unto* men;" Eph. iv. 8. At such times the conqueror threw money among the crowd. *Thou hast received gifts among men*, באדם *baadam*, IN MAN, in human nature; and *God manifest in the flesh* dwells among mortals! *Thanks be to God for his unspeakable* GIFT! By establishing his *abode among the rebellious*, the prophet may refer to the conquest of the land of Canaan, and the country beyond Jordan.

Yea, for the rebellious also] Even to the rebellious. Those who were his enemies, who traduced his character and operations, and those who fought against him now submit to him, and share his munificence; for it is the property of a hero to be generous.

That the Lord God might dwell among them.] יה אלהים *yoh Elohim*, the *self-existing God*; see on ver. 4. The conqueror now coming to fix his abode among the conquered people to organize them under his laws, to govern and dispense justice among them. The whole of this is very properly applied by St. Paul, Eph. iv. 5, to the *resurrection and glory of Christ*; where the reader is requested to consult the *note*.

Verse 19. *Blessed be the Lord, who daily loadeth us*] *With benefits* is not in the text. Perhaps it would be better to translate the clause thus: "Blessed be Adonai, our Prop day by day, who supports us." Or, "Blessed be the Lord, who supports us day by day." Or as the *Vulgate*, *Septuagint*, and *Arabic*: "Blessed be the Lord daily, our God who makes our journey prosperous; even the God of our salvation." The *Syriac*, "Blessed be the Lord daily, who hath chosen our inheritance." The word עמס *amas*, which we translate *to load*, signifies to *lift, bear up, support*, or *to bear a burden for another*. Hence it would not be going far from the ideal meaning to translate, "Blessed be the Lord day by day, who bears our burdens for us." But *loadeth us with benefits* is neither a *translation* nor *meaning*.

Verse 20. *The issues from death.*] The *going out* or *exodus* from *death*—from the land of Egypt and house of bondage. Or the expression may mean, Life and death are in the hand of God. "He can create, and he destroy."

Verse 21. *The hairy scalp*] קדקד שער *kodkod sear*. Does this mean any thing like the Indian *scalping?* Or does it refer to a *crest* on a *helmet* or *headcap?* I suppose the latter.

Verse 22. *From the depths of the sea*] All this seems to speak of the defeat of the Egyptians, and the miraculous passage of the Red Sea.

Verse 23. *That thy foot may be dipped in the blood*] God will make such a slaughter among his enemies, the Amorites, that thou shalt walk over their dead bodies; and beasts of prey shall feed upon them.

Verse 24. *They have seen thy goings*] These kings of the Amorites have seen thy terrible majesty in their discomfiture, and the slaughter of their subjects.

Verse 25. *The singers went before*] This verse appears to be a description of the procession.

Verse 26. *Bless ye God*] This is what they sung

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the Lord, [w] from [x] the fountain of Israel.

27 There *is* [y] little Benjamin *with* their ruler, the princes of Judah [z] *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath [a] commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem [b] shall kings bring presents unto thee.

30 Rebuke [c] the company of spearmen, [d] the multitude of the bulls, with the calves of the people, *till every one* [e] submit himself with pieces of silver: [f] scatter thou the people *that* delight in war.

31 [g] Princes shall come out of Egypt; [h] Ethiopia shall soon [i] stretch out her hands unto God.

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32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him [k] that rideth upon the heavens of heavens, *which were* of old; lo, [l] he doth [m] send out his voice, *and that* a mighty voice.

34 [n] Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the [o] clouds.

35 O God, [p] *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

[w] Or, ye that are *of the fountain of Israel.*——[x] Deut. xxxiii. 28; Isa. xlviii. 1.——[y] 1 Sam. ix. 21.——[z] Or, with *their company.*——[a] So Psa. xlii. 8.——[b] 1 Kings x. 10, 24, 25; 2 Chron. xxxii. 23; Psa. lxxii. 10; lxxvi. 11; Isa. lx. 16, 17.——[c] Or, *the beast of the reeds;* Jer. li. 32, 33.——[d] Psa. xxii. 12.

[e] 2 Sam. viii. 2, 6.——[f] Or, *he scattereth.*——[g] Isa. xix. 19, 21. [h] Psa. lxxii. 9; Isa. xlv. 14; Zeph. iii. 10; Acts viii. 27.——[i] Psa. xliv. 20.——[k] Psa. xviii. 10; civ. 3; ver. 4.——[l] Psa. xxix. 3, &c. [m] Heb. *give.*——[n] Psa. xxix. 1.——[o] Or, *heavens.*——[p] Psa. xlv 4; lxv. 5; lxvi. 3; lxxvi. 12.

Verse 27. *There* is *little Benjamin*] This is a description of another part of the procession.

Verse 28. *Thy God hath commanded*] This and the following verses is what they sung.

Verse 30. *Rebuke the company of spearmen*] חית קנה *chaiyath kaneh, the wild beast of the reed*—the *crocodile* or *hippopotamus*, the emblem of Pharaoh and the Egyptians: thus all the *Versions*. Our translators have mistaken the meaning; but they have put the true sense in the *margin*.

Verse 31. *Ethiopia shall soon stretch out her hands unto God.*] This verse had its literal fulfilment under Solomon, when Egypt formed an alliance with that king by his marriage with Pharaoh's daughter; and when the queen of Sheba came to Jerusalem to hear the wisdom of Solomon. But as this may be a *prophetic declaration* of the spread of Christianity, it was literally fulfilled after the resurrection of our Lord. There were *Egyptians* at Jerusalem on the day of Pentecost, who, St. Hilary tells us, on their return to their own country proclaimed what they had seen, and became in that country the ambassadors of Christ. The *Ethiopian eunuch* was one of the first among the Gentiles who received the Gospel. Thus *princes* or *chief men came out of Egypt*, and *Ethiopia stretched out her hands to God*. The words themselves refer to the sending ambassadors, and making alliances. The Hebrew is very emphatic: כוש תריץ ידיו לאלהים *cush tarits yadaiv lelohim; Cush will cause her hands to run out to God*. She will, with great *alacrity* and delight, surrender her *power* and *influence* unto God. The *Chaldee* paraphrases well: "The sons of Cush will run, that they may spread out their hands in prayer before God."

Verse 32. *Sing unto God*] All the inhabitants of the earth are invited to sing unto God, to acknowledge him as their God, and give him the praise due to his name.

Verse 33. *Rideth upon the heavens*] He who manages the heavens, directing their course and influence, he formed every orb, ascertained its motion, proportioned its solid contents to the orbit in which it was to revolve, and the other bodies which belong to the same system. As an able and skilful rider manages his horse, so does God the sun, moon, planets, and all the hosts of heaven.

He doth send out his voice] At his *word of command* they run, shed, or reflect their light; and without the smallest deviations obey his will.

Mighty voice.] He thunders in the heavens, and men tremble before him.

Verse 34. *His strength* is *in the clouds.*] This refers to the bursting, rattling, and pounding of thunder and lightning; for all nations have observed that this is an irresistible agent; and even the most enlightened have looked on it as an especial manifestation of the power and sovereignty of God.

Verse 35. *O God*, thou art *terrible out of thy holy places*] The sanctuary and heaven. Out of the former he had often shone forth with consuming splendour; see the case of Korah and his company: out of the latter he had often appeared in terrible majesty in storms, thunder, lightning, &c.

He that giveth strength and power unto his *people.*] Therefore that people must be invincible who have this strong and irresistible God for their support.

Blessed be *God.*] He alone is worthy to be worshipped. Without him nothing is wise, nothing holy, nothing strong; and from him, as the inexhaustible Fountain, all good must be derived. His *mercy* over his creatures is equal to his *majesty* in the universe; and as he has all good in his possession, so is he willing to deal it out, to supply the utmost necessities of his creatures. Blessed be God! The *Arabic* adds, *Alleluiah!*

The best *analysis* I find of this Psalm is that by Bishop Nicolson. I shall give it at large, begging the reader to refer particularly to those passages on which

the preceding notes are written, as in some of them the analysis gives a different view of the subject. The old Psalter gives the whole Psalm a spiritual and mystical interpretation. And this is commonly the case in the commentaries of the *fathers*.

Analysis of the Sixty-eighth Psalm.

There are many conjectures as to the occasion of the composing of this Psalm; but the most probable is, that it was composed by *David* when he brought up the ark of God, which was the type of the Church and symbol of God's presence, to Jerusalem. After the ark was sent home by the Philistines, it rested first in the obscure lodge of *Aminadab;* it then for a time stayed with Obed-edom, nearly sixty years in both places. It was David's care to provide a fit room for it in the head of the tribes, even in his own city; and to express his joy, and honour the solemnity, David led the way, dancing with all his might in a linen ephod; and all the house of *Israel* followed with shouts and instruments of music in a triumphant manner. Now, that the choir might not want to know how to express their joyful affections, the sweet singer of Israel made this anthem, beginning the verse himself, as was commanded at the removal of the ark, Num. x. 35. The Psalm has *six* parts:—

I. The entrance, or exordium, ver. 1–4.

II. The invitation to praise God, ver. 4.

III. The confirmation of it by many arguments, ver. 4–24.

IV. A lively description of triumph, or pomp of the ark's deportation, ver. 24–28.

V. A petition, which has three parts, ver. 28–31.

VI. An exhortation to all nations to praise God, ver. 31 to the end.

I. "Let God arise" is either a prayer or acclamation; a prayer that he would, or an acclamation that he does, show his power and presence. Of which the consequence would be double:—

1. Towards his enemies, destruction; for he prays, "Let his enemies be scattered; let those that hate him fly before him."

He illustrates it by a twofold comparison:—

(1) "As smoke (when it is at the highest) is driven away, so drive them away."

(2) "As wax melteth before the fire, so let the wicked perish in the presence of God:"

2. Towards good men, his servants; which is quite contrary to the other: "Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice." Thus it happened; for when the *ark* was taken by the *Philistines*, the glory was departed from *Israel*, and there was nothing but sadness and sorrow: but with the return of the *ark* the glory returned and all was joy and gladness.

II. And so, by an apostrophe, he turns his speech to all good men, and exhorts them to praise God.

1. "Sing unto God." Let it be done with your voice publicly.

2. *Psallite:* "Sing praises to his name," with instruments of music.

3. "Extol him." Show his way, as in a triumph. Thus, when our Saviour rode into Jerusalem they cut down branches, and strewed their garments in the way.

III. And so David enters upon his confirmation, producing his reasons why they should praise God.

1. Drawn from his majesty: "He rideth upon the heavens;" that is, he rules in the heavens.

2. From his essence: "By his name Jah," the contraction of Jehovah, *I am*. He gives essence to all things; therefore, "rejoice before him."

3. From his general providence and goodness towards his Church.

(1) "He is the father of the fatherless." Loves, cares, and provides an inheritance for them.

(2) "A judge of the widows." He cares for his people when deserted, and for whom no man cares, and when exposed to injury. Such is God in his holy habitation; whose presence is represented by this ark.

(3) "God setteth the solitary in families." He makes the barren woman to keep house, and to be the joyful mother of children. As also the barren woman —the Gentile Church that had no husband, to bring forth children to God.

(4) He brings forth those which are bound with chains; as Joseph, Jeremiah, Daniel, Peter, Paul.

4. On the contrary: "But the rebellious dwell in a dry land;" perish with want and hunger.

IV. From his special providence toward his people *Israel*, which he introduces by an elegant apostrophe: "O God, when thou wentest forth before thy people;" thus amplified:—

1. God's going before them, and marching along with them in *Egypt*, in the wilderness. These signs manifested his presence: "The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel."

2. God's provision for them after he gave them the possession of the good land. He fed, sustained them there, counted them his inheritance, and gave them rain and fruitful seasons: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. The congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor."

3. The victories he gave them over their enemies, ver. 12, which he prefaces by imitation of the song of the victory, sung usually by the women and damsels of those times, ver. 11: "The Lord gave the word," that is, either the *word of war*, or else the *song;* and then "great was the company of those that published it." As Miriam, Deborah, &c. And in these songs they sang, "Kings of armies did flee apace; and she that tarried at home divided the spoil." So great was the prey.

4. The deliverance he sends from troubles, and the joy he gives after them. "Though ye have lien among the pots," that is, cast aside as some useless or broken pot, the offscouring of all things; "yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" i. e, shining and glorious. The allusion seems to be taken from some standard, whose portraiture and device was a dove so overlaid. The Babylonian ensign was a dove. But see the note on this passage.

And this he farther declares by another similitude

"When the Almighty scattered kings in it:" or *for her, i. e.*, his Church, *it was white*—glittering, glorious, to be seen afar off; "it was white as snow in Salmon," with which it is generally covered.

5. From God's especial presence among them, which, that he might make it more evident, David enters upon the commendation of the hill of Sion to which the ark was at this time brought, comparing it with other hills, especially with *Bashan*. That is a hill of God; a high, plentiful, and fertile hill. As if he had said, So much I grant. But, "why leap ye, ye high hills?" Why are ye so proud? Why do ye boast your vines, your fruits, your pastures, your cattle? Sion has the pre-eminence of you all in two respects:—

1. For God's continual habitation and common presence is there: "This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever."

2. For his defence of it. "The chariots of God are twenty thousand, even thousands of angels:" and these are for the defence of Sion, his Church; "for God is among them as in Sinai, in the holy place;" in glory and majesty, in Sinai, and in Sion.

And yet he goes on to persuade us to praise God, 1. For his strange and wonderful works. 2. For the performance of his promises. Among his great works there was none so glorious as the ascension of our Saviour, of which the ark's ascension to Jerusalem at this time was a type.

First. 1. Before the ark David and the people used this acclamation: "Thou hast ascended on high." Thou, O God, whose presence is shadowed out by the ark, hast ascended from an obscure house to a kingly palace, *Sion*.

2. "Thou hast led captivity captive;" those that led us captives being captives themselves, and now led in *triumph*.

3. "Thou hast received gifts for men;" spoils and gifts from the conquered kings; or who may become homagers unto him, and redeem their peace.

4. "Yea, for the rebellious also:" Formerly so, but now tributaries.

5. "That the Lord God might dwell among them;" might have a certain place to dwell in; and the ark not be carried, as before, from place to place.

This is the literal sense; but the mystical refers to our Saviour's ascension. St. Paul says, Eph. iv. 8:

1. "Thou hast ascended on high:" when the cloud carried him from earth to heaven.

2. "Thou hast led captivity," those who captured us, "captive;" death, the devil, sin, the power of hell, the curse of the law.

3. "He received, and gave gifts to men:" The *apostles*, *evangelists*, *prophets*, *doctors*, and *teachers*, were these gifts—graces, gifts of the Spirit.

4. "Yea, for the rebellious also:" Paul, a persecutor; Austin, a Manichean.

5. "That the Lord God might dwell among them:" for to that end St. Paul says these gifts were given, "to the work of the ministry, to the edification of the Church, to the building up of the body of Christ." Eph. iv. 12, &c.

The two effects of his ascension then were, one towards his enemies, the other for his friends: "When thou ascendest up on high,"—

1. "Thou leddest captivity captive:" this was the consequence to his enemies.

2. "Thou receivedst, and gavest gifts:" This for his friends. For which he sings, "Blessed be God;" for he comes over both again:—

1. The gifts to his friends: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." He knows many ways to deliver in death itself, when there is no hope.

2. The conquest of his enemies; for such he counts obstinate impenitent sinners; those he will destroy: "God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses."

Secondly, His last argument is, God's performance of his promise to save them. When you were in the wilderness; when you fought with *Og*, king of *Bashan;* when at the Red Sea, I delivered you. The Lord saith still to his people:—

1. "I will bring again from Bashan;" from equally great dangers.

2. "I will bring my people again from the depths of the sea:" when there is no hope.

3. And for thy enemies, they shall be destroyed by a great effusion of blood: "That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same;" thou shalt waste, and make a great slaughter.

4. And now he descends to set before our eyes the pomp and show which was used in the ascent and bringing back of the *ark*, and the proceeding of it.

1. The people were present to witness it: "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary."

2. The manner of the pomp: "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels."

3. In the pomp they were not silent; and that they be not, he exhorts them: "Bless ye God in the congregations, even the Lord, from the fountain of Israel,"—Jacob's posterity.

4. And he gives in the catalogue of the tribes that were present, but these especially,—

1. "There is little Benjamin," Jacob's youngest son, or now the least, wasted with war, "with their ruler," the chief prince of their tribe.

2. "The princes of Judah, and their council."

3. "The princes of Zebulun, and the princes of Naphtali;" the farthest tribes, therefore the nearest.

V. And in the midst of the pomp he makes a prayer which has three vows, before which he prefixes the acknowledgment that all the power and strength of *Israel* was from God: "Thy God hath commanded thy strength." He then prays,—

1. For the confirmation, establishment, and continuance of this strength: "Strengthen, O God, that which thou hast wrought for us;" and let this be evinced "by the kings and tributaries that shall bring gifts. Because of thy temple at Jerusalem shall kings bring presents unto thee."

2. For the conquest and subduing of the enemy, until they become tributaries, and do homage: "Re-

buke the company of spearmen, the multitude of the bulls, with the calves of the people;" kings, princes, and their potent subjects; "till every one submit himself with pieces of silver: scatter thou the people that delight in war." See the note.

3. For the increase of Christ's kingdom, of which David was but a type, by the access of the *Gentiles*. "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." These, by a *synecdoche*, being put for all nations.

VI. This excellent Psalm draws now towards a conclusion; and it is a resumption of that which he principally intended; that is, that God be blessed, honoured, praised. He first exhorts, then shows the reasons for it.

1. He exhorts all nations to perform this duty: at first, the Jews, but now all universally: "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord."

2. His reasons to induce them to do it.

The majesty of God testified,—

1. By his works: "To him that rideth upon the heaven of heavens, which were of old."

2. His power, in his thunder, in his word: "He doth send out his voice, and that a mighty voice."

3. His wise protection of and providence over his people: "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds."

4. His communication of himself to his Church in particular: 1. "O God, thou art terrible out of thy holy places." 2. "The God of Israel is he that giveth strength and power unto his people." 3. "Blessed be God." With this *epiphonema* he concludes.

PSALM LXIX.

The psalmist describes his afflicted state, and the wickedness of his adversaries, 1–21; *he declares the miseries that should come upon his enemies,* 22–28; *enlarges on his afflicted state, and expresses his confidence in God,* 29–34; *prophesies the restoration of the Jews to their own land and temple,* 35, 36.

XIII. DAY. EVENING PRAYER.

To the chief Musician [a] upon Shoshannim, *A Psalm* of David.

SAVE me, O God; for [b] the waters are come in unto *my* soul.

2 [c] I sink in [d] deep mire, where *there is* no standing: I am come into [e] deep waters, where the floods overflow me.

3 [f] I am weary of my crying: my throat is dried: [g] mine eyes fail while I wait for my God.

4 They that [h] hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

[a] Psa. xlv. title.—[b] Ver. 2, 14, 15; Jonah ii. 5.—[c] Psa. xl. 2. [d] Heb. *the mire of depth.* [e] Heb. *depth of waters.*—[f] Psa. vi. 6.—[g] Psa. cxix. 82, 123; Isa. xxxviii. 14.—[h] Psa. xxxv. 19; John xv. 25.

NOTES ON PSALM LXIX.

The *title* is: "To the chief Musician upon Shoshannim, *A Psalm* of David." See this title explained on Psalm xlv.

The Psalm is supposed to have been written *during the captivity*, and to have been the work of some Levite Divinely inspired. It is a very fine composition, equal to most in the Psalter. Several portions of it seem to have a reference to our Lord; to his advent, passion, resurrection, the vocation of the Gentiles, the establishment of the Christian Church, and the reprobation of the Jews. The *ninth* verse is quoted by St. John, chap. ii. 17. The *twenty-first* verse is quoted by St. *Matthew*, chap. xxvii. 34, 48; by St. *Mark*, chap. xv. 23; by St. *John*, chap. xix. 29; and applied to the sufferings of our Lord, in the treatment he received from the Jews. St. *Paul* quotes the *twenty-second* as a prophecy of the wickedness of the Jews, and the punishment they were to receive. He quotes the *twenty-third* verse in the same way. See the marginal references. Those portions which the writers of the New Testament apply to our Lord, we may apply also; of others we should be careful.

Verse 1. *The waters are come in unto* my *soul.*] I am in the deepest distress. The waters have broken their dikes, and are just ready to sweep me away! Save me, Lord! In such circumstances I can have no other help.

In the *first*, *second*, *third*, *fourteenth*, and *fifteenth* verses, the psalmist, speaking in the person of the captives in Babylon, compares their captivity to an *abyss of waters*, breaking all bounds, and ready to swallow them up; to a *deep mire*, in which there was no solid bottom, and no *standing*; and to a *pit*, in which they were about to *be inclosed* for ever. This is strongly figurative, and very expressive.

Verse 3. *I am weary of my crying*] A pathetic description of the state of the poor captives for about *seventy* years.

Verse 4. *Then I restored* that *which I took not away.*] I think, with Calmet, that this is a sort of *proverbial* expression, like such as these, "Those who suffered the wrong, pay the costs." Delirant reges, plectuntur Achivi. "Kings sin, and the people are punished." "The fathers have eaten sour grapes, and the children's teeth are set on edge." Our fathers have grievously sinned against the Lord, and we their posterity suffer for it. See on verse 12. Some have applied it to our Lord. I restored, by my suffering and death, that image of God and the Divine favour, which I took not away

5 O God, thou knowest my foolishness; and my [i] sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 [k] I am become a stranger unto my brethren, and an alien unto my mother's children.

9 [l] For the zeal of thine house hath eaten me up: [m] and the reproaches of them that reproached thee are fallen upon me.

10 [n] When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; [o] and I became a proverb to them.

12 They that sit in the gate speak against me; and [p] I *was* the song of the [q] drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, [r] *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: [s] let me be delivered from them that hate me, and out of [t] the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit [u] shut her mouth upon me.

16 Hear me, O LORD; [v] for thy loving-kindness *is* good: [w] turn unto me according to the multitude of thy tender mercies.

17 And [x] hide not thy face from thy servant; for I am in trouble: [y] hear me speedily.

18 Draw nigh unto my soul, *and* re-

[i] Heb. *guiltiness.*——[k] Psa. xxxi. 11; Isa. liii. 3; John i. 11; vii. 5.——[l] Psa. cxix. 139; John ii. 17.——[m] See Psa. lxxxix. 50, 51; Rom. xv. 3.——[n] Psa. xxxv. 13, 14.——[o] 1 Kings ix. 7; Jer. xxiv. 9.——[p] Job xxx. 9; Psa. xxxv. 15, 16.

[q] Heb. *drinkers of strong drink.*——[r] Isa. xlix. 8; [v. 6; 2 Cor. vi. 2.——[s] Psa. cxliv. 7.——[t] Ver. 1, 2, 15.——[u] Num. xvi. 33.——[v] Psa. lxiii. 3.——[w] Psa. xxv. 16; lxxxvi. 16.——[x] Psa. xxvii. 9; cii. 2.——[y] Heb. *make haste to hear me.*

That is, In my *human nature* I expiated the crime that *human beings* had committed against God. But such applications are very gratuitous.

Verse 5. *Thou knowest my foolishness*] Though we have been brought into captivity in consequence of the crimes of our fathers, yet we have guilt enough of our own to merit a continuation of our miseries. How can such words as are in this verse be attributed to our blessed Lord, however they may be twisted or turned?

Verse 6. *Be ashamed for my sake*] The sins of the Jews were a great stumbling-block in the way of the conversion of the Gentiles. They had been the *peculiar people* of the Lord. "How," say the Gentiles, "can a pure and holy Being love such people?" They were now *punished* for their crimes. "How," say the Gentiles, "can God deal so hardly with those whom he professes to love?" The pious among the captives felt keenly, because this reproach seemed to fall upon their gracious and merciful God.

Verse 7. *For thy sake I have borne reproach*] The Gentiles have said, "Why such an obstinate attachment to the *worship* of a Being who treats you so rigorously, and who interests not himself in your comfort and deliverance?" And in these cutting reproaches some of the ungodly *Jews* took a part: "I am an alien to my mother's children."

Verse 9. *The zeal of thine house hath eaten me up*] The strong desire to promote thy glory has absorbed all others. All the desires of my *body* and *soul* are wrapped up in this. This verse is very properly applied to our Lord, John ii. 17, who *went about doing good*; and gave up his life, not only for the redemption of man, but to "magnify the law, and make it honourable."

Verse 12. *They that sit in the gate*] At the gates were the courts for public justice; *there* were complaints lodged, and causes heard. No doubt many vexatious complaints were made against the poor captives; and false accusations, through which they grievously suffered; so that, literally, they were often "obliged to restore that which they had not taken away." See ver. 4.

The song of the drunkards.] These poor miserable people were exposed to all sorts of indignities. Though the conduct is base, the exultation over a fallen enemy is frequent. How miserable was this lot! Forsaken by friends, scorned by enemies, insulted by inferiors; the scoff of libertines, and the song of drunkards; besides hard travail of body, miserably lodged and fed; with the burning crown of all, a deep load of guilt upon the conscience. To such a life any death was preferable.

Verse 13. *My prayer is unto thee, O Lord, in an acceptable time*] This seems to refer to the *end of the captivity*, which Jeremiah had said should last *seventy years*, Jer. xxv. 11, 12: "The whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon," &c. The conclusion of this period was the *accepted time* of which the psalmist speaks. *Now*, they incessantly pray for the fulfilment of the promise made by Jeremiah: and to hear them, would be the *truth* of God's *salvation*; it would show the promise to be *true*, because the *salvation*—the *deliverance*, was granted.

Verse 16. *Thy loving-kindness is good*] The word חסד *chesed* signifies *exuberance of kindness*; and the word רחמים *rachamim*, which we translate *tender mercies*, signifies such *affection* as *mothers* bear to their *young*: and in God, there is רב *rob*, a *multitude*, of *such tender mercies* towards the children of men!

Verse 18. *Deliver me because of mine enemies.*] Probably they now began to think that the redemption

deem it: deliver me because of mine enemies.

19 Thou hast known [z] my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I [a] looked *for some* [b] to take pity, but *there was* none; and for [c] comforters, but I found none.

21 They gave me also gall for my meat; [d] and in my thirst they gave me vinegar to drink.

22 [e] Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 [f] Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 [g] Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 [h] Let [i] their habitation be desolate; *and* [k] let none dwell in their tents.

26 For [l] they persecute [m] *him* whom thou hast smitten; and they talk to the grief of [n] those whom thou hast wounded.

27 [o] Add [p] iniquity unto their iniquity: [q] and let them not come into thy righteousness.

28 Let them [r] be blotted out of the book of the living, [s] and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 [t] I will praise the name of God with a song, and will magnify him with thanksgiving.

31 [u] *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 [v] The [w] humble shall see *this, and* be glad: and [x] your heart shall live that seek God.

[z] Psa. xxii. 6, 7; Isa. liii. 3; Heb. xii. 2.——[a] Psa. cxlii. 4; Isa. lxiii. 5.——[b] Heb. *to lament* with me.——[c] Job xvi. 2.
[d] Matt. xxvii. 34, 48; Mark xv. 23; John xix. 29.——[e] Rom. xi. 9, 10.——[f] Isa. vi. 9, 10; John xii. 39, 40; Rom. xi. 10; 2 Cor. iii. 14.——[g] 1 Thess. ii. 16.——[h] Matt. xxiii. 38; Acts i. 20.
[i] Heb. *their palace.*——[k] Heb. *let there not be a dweller.*
[l] See 2 Chron. xxviii. 9; Zech. i. 15.——[m] Isa. liii. 4.——[n] Heb. *thy wounded.*——[o] Rom. i. 28.——[p] Or, *punishment of iniquity.*
[q] Isa. xxvi. 10; Rom. ix. 31.——[r] Exod. xxxii. 32; Phil. iv. 3; Rev. iii. 5; xiii. 8.——[s] Ezek. i. 39; Luke x. 20; Heb. xii. 23.
[t] Psa. xxviii. 7.——[u] Psa. l. 13, 14, 23.——[v] Psa. xxxiv. 2.
[w] Or, *meek.*——[x] Psa. xxii. 26.

of these captives was not an impossible thing; that it was not far off; and therefore they had great rage, because they found their time was but short.

Verse 19. *Thou hast known my reproach*] This is one of the most forcible appeals to mercy and compassion that was ever made. The language of these two verses is inimitable; and the sentiment cannot be mended. I can devise no comment that would not lessen their effect.

Verse 21. *They gave me also gall for my meat*] Even the *food*, necessary to preserve us in their slavery, was frequently mingled with what rendered it unpleasant and disgusting, though not absolutely unwholesome. And vinegar, sour small wines, was given us for our beverage. This is applied to our Lord, Matt. xxvii. 34, where the reader is requested to consult the notes.

Verse 22. *Let their table become a snare*] The execrations here and in the following verses should be read in the *future* tense, because they are *predictive*; and not in the *imperative mood*, as if they were the offspring of the psalmist's resentment: "Their table SHALL become a snare;—their eyes SHALL be darkened;—thou WILT pour out thine indignation upon them;—thy wrathful anger SHALL take hold of them;—their habitation SHALL be desolate,—and none SHALL dwell in their tents."

The psalmist *prophesies* that the evils which they had inflicted on the Israelites should be visited on themselves; that as they had made them *eat, drink, labour*, and *suffer*, so God should in his judgment treat them.

Verse 27. *Add iniquity unto their iniquity*] תנה עון על עונם *tenah avon al avonam; give iniquity*, that is, the *reward* of it, *upon* or *for their iniquity*. Or, as the original signifies *perverseness*, treat their *perverseness* with *perverseness:* act, in thy judgments, as *crookedly* towards them as they dealt *crookedly* towards thee. They shall get, in the way of punishment, what they have dealt out in the way of oppression.

Verse 28. *Let them be blotted out*] They *shall* be blotted out from the land of the living. They shall *be cut off from life*, which they have forfeited by their cruelty and oppression. The psalmist is speaking of *retributive* justice; and in this sense all these passages are to be understood.

And not be written with the righteous.] They shall have no title to that *long life* which God has promised to his followers.

Verse 29. *I* am *poor and sorrowful*] Literally, *I am laid low, and full of pain* or *grief*. Hence the prayer, "Let thy salvation, O God, set me on high!" My oppression has laid me *low;* thy salvation shall make me *high!*

Verse 31. *An ox* or *bullock that hath horns and hoofs.*] Oxen offered in sacrifice had their horns and hoofs *gilded;* and the psalmist might mention these parts of the victim more particularly, because they were more *conspicuous*. Others think that *full-grown* animals are intended, those that had perfect *horns*, in opposition to *calves* or *steers*. I think the first the preferable sense; for the horns, &c., of consecrated animals are thus ornamented in the east to the present day.

Verse 32. *The humble shall see* this, and *be glad*] Those who are *low*, pressed down by misfortune or cruelty, shall see this and take courage; expecting that thou wilt lift *them* up also; and thus the heart of those who seek the Lord shall be *revived*.

33 For the LORD heareth the poor, and despiseth not [y] his prisoners.

34 [z] Let the heaven and earth praise him, the seas, [a] and every thing that [b] moveth therein.

35 [c] For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 [d] The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

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[y] Eph. iii. 1.——[z] Psa. xcvi. 11; cxlviii. 1; Isa. xliv. 23; xlix. 13.

[a] Isa. lv. 12.——[b] Heb. *creepeth.*——[c] Psa. li. 18; Isa. xliv. 26.

[d] Psa. cii. 28.

Verse 33. *For the Lord heareth the poor*] אביונים *ebyonim, of the beggars.* He perhaps refers here to the case of the captives, many of whom were reduced to the most abject state, so as to be obliged to beg bread from their heathen oppressors.

His prisoners.] The captives, shut up by his judgments in Chaldea, without any civil liberty, like culprits in a prison.

Verse 34. *Let the heaven and earth praise him*] The psalmist has the fullest confidence that God will turn their captivity, and therefore calls upon all creatures to magnify him for his mercy.

Verse 35. *God will save Zion*] This fixes the Psalm to the time of the captivity. There was no *Zion* belonging to the Jews in the time of *Saul*, when those suppose the Psalm to be written who make David the author; for David, after he came to the throne, won the stronghold of Zion from the Jebusites. 2 Sam. v. 7; 1 Chron. xi. 5.

Will build the cities of Judah] This refers to the return from the captivity, when all the destroyed cities should be rebuilt, and the Jews repossess their forfeited heritages. Some apply this to the redemption of the human race; and suppose that *Zion* is the type of the Christian Church into which the Gentiles were to be called. What evangelists and apostles apply to our Lord, we safely may. What others see so clearly in this Psalm relative to Gospel matters, I cannot discern.

Analysis of the Sixty-ninth Psalm.

There are *three parts* in this Psalm:—

I. The psalmist's *prayer*, and the *reasons* for it, ver. 1–21.

II. *Declaration* of God's *judgments* against his enemies, ver. 22–28.

III. His *profession of thanks*, ver. 29–36.

I. His *prayer:* "Save me, O God!" And then his reasons.

1. His present condition: "The waters are come in unto my soul."
2. "I sink in deep mire."
3. "I am come into deep waters."
4. "I am weary of my crying."
5. "My throat is dried" with calling on thee.
6. "Mine eyes fail while I wait for my God."

When he considered his enemies, he found reason to cry. They were,

1. *Malicious:* "They hate me without a cause."
2. *Numerous:* "More than the hairs of my head."
3. *Powerful:* "My enemies are mighty," ver. 1–4.

1. He declares his innocence with respect to their accusations, and the oppression he suffered: "I restored that which I took not away."

2. Begs to be heard, lest he should be confounded before his enemies.

3. Shows that he *suffers* for God's *cause*.

4. He was *zealous* for the Divine worship.

5. He was a deep *penitent*.

On which account he was a subject of reproach:—

1. To the *high*—those who sat in the gate.

2. To the *low* and *base:* "I was the song of the drunkards."

He renews his *petition*, and presses on God to hear him:—

1. Because of his being *ready to sink*, ver. 13–15.

2. Because of *God's goodness, mercy*, and *truth:* "In the multitude of thy mercies," &c.

3. Because he was *God's servant*, and would not desert his Master.

4. Because of his *enemies*, who would have a sinful triumph if he was not delivered.

And he pleads their *ill usage* as a reason why God should help him.

1. They were *scorners*, and God knew it: "They are all before thee," ver. 19.

2. *Reproach* had almost *broken his heart*.

3. His *friends* had *abandoned him*, ver. 20.

4. His *enemies* were *inhuman:* "They gave me gall," &c., ver. 22.

II. *Prophetic declaration of God's judgments* against them:—

1. Their "table should be a snare to them," ver. 22.

2. They should be given up to judicial *blindness*, ver. 23.

3. They should be *enfeebled in their bodies:* "Make their loins shake," ver. 23.

4. God's "wrath should be poured out upon them," ver. 24.

5. Their *country* should be *wasted*, ver. 25.

6. They should have the *punishment* due to their *iniquity*, ver. 27.

7. They should come to an *untimely* death: "Let them be blotted out," ver. 28.

III. His *profession* of *thanks*. Having spoken of his own condition, that he was *poor* and *sorrowful*, he now breaks out into praise:—

1. "I will praise the name of God," ver. 30.

2. This will be the most *acceptable sacrifice*, ver. 31.

The *effect* of his *deliverance* would be *double:*—

1. It would "gladden the poor," ver. 32, 33.

2. All "creatures would take an interest in it," ver. 34. All shall praise God.

And for this he gives the following *reasons:*—

1. God's *goodness* to his Church: "He will save Zion."

2. He will *confirm his kingdom* among them: "He will build," &c.

3. They shall have peace and security: "That they may dwell there, and have it in possession,' ver. 35.

4. All that *love his name* should have it *perpetually*, ver. 36.

The cruel, the oppressor, the scorner, the irreligious, the hypocrite, shall have nothing of God's approbation here, and shall be excluded from his heavenly kingdom for ever.

PSALM LXX.

The psalmist prays for speedy deliverance, 1; *prays against those who sought his life*, 2, 3; *and for the blessedness of those who sought God*, 4; *urges his speedy deliverance*, 5.

To the chief Musician, *A Psalm* of David, [a] to bring to remembrance.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

MAKE *haste*, [b] O God, to deliver me; make haste [c] to help me, O LORD.

2 [d] Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 [e] Let them be turned back for a reward of their shame that say, Aha, aha.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 [f] But I *am* poor and needy: [g] make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

[a] Psa. xxxviii. title.—[b] Psa. xl. 13, &c.; lxxi. 12.—[c] Heb. *to my help.*

[d] Psa. xxxv. 4, 26; lxxi. 13.—[e] Psa. xl. 15.—[f] Psa. xl. 17. [g] Psa. cxli. 1.

NOTES ON PSALM LXX.

The *title* in the *Hebrew* is, *To the chief Musician, A Psalm of David, to bring to remembrance.* There seems little sense in this title. It seems to intimate that the Psalm was written as a memorial that David had been in sore affliction, and that God had delivered him. So the *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*. It is almost word for word the same with *the five last verses of* Psalm xl., to the notes on which the reader is referred.

Verse 1. *Make haste to help me*] I am in extreme distress, and the most imminent danger. *Haste to help me, or I am lost.*

Verse 2. *Let them be turned backward*] They are coming in a *body* against me. Lord, stop their progress!

Verse 3. *That say, Aha, aha.*] האח האח *heach! heach!* a note of supreme contempt. See on Psa. xl. 15.

Verse 4. *Let God be magnified.*] Let his glory, mercy, and kindness, continually appear in the *increase* of his own work in the souls of his followers!

Verse 5. *But I* am *poor and needy*] עני ואביון *ani veebyon*, I am a poor man, and a beggar—an *afflicted beggar*; a sense of my poverty causes me to beg.

Thou art *my help*] I know thou hast enough, and to spare; and therefore I come to *thee.*

Make no tarrying.] My wants are many, my danger great, my time short. O God, delay not!

ANALYSIS OF THE SEVENTIETH PSALM.

The contents of this Psalm are the following:—

I. The prayer of David for himself, that he may be freed from his enemies, ver. 1, repeated ver. 5.

II. For the speedy overthrow of the wicked, ver. 2, 3.

III. For the prosperity of the godly, ver. 4.

IV. The arguments he uses to induce God to answer his prayer.

1. His miserable condition: "I am poor and needy."

2. God's office: "Thou art my Helper and Redeemer."

For a farther analysis, see at the end of the *fortieth* Psalm.

PSALM LXXI.

The prophet, in confidence, prays for God's favour, 1–5; *recounts God's kindness to him from youth to old age*, 6–9; *shows what his adversaries plot against him, and prays for their confusion*, 10–13; *promises fidelity, and determines to be a diligent preacher of righteousness even in old age*, 14–19; *takes encouragement in God's mercy, and foresees the confusion of all his adversaries*, 20–24.

XIV. DAY. MORNING PRAYER.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

IN [a] thee, O LORD, do I put my trust: let me never be put to confusion.

2 [b] Deliver me in thy righteousness, and cause me to escape: [c] incline thine ear unto me, and save me.

3 [d] Be [e] thou my strong habitation, whereunto I may continually resort: thou hast given [f] commandment to save me; for thou *art* my rock and my fortress.

4 [g] Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* [h] my hope, O Lord GOD: *thou art* my trust from my youth.

6 [i] By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 [k] I am as a wonder unto many, but thou *art* my strong refuge.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

8 Let [l] my mouth be filled *with* thy praise *and with* thy honour all the day.

9 [m] Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that [n] lay wait for my soul [o] take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 [p] O God, be not far from me: O my God, [q] make haste for my help.

13 [r] Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

[a] Psa. xxv. 2, 3; xxxi. 1.——[b] Psa. xxxi. 1.——[c] Psa. xvii. 6. [d] Psa. xxxi. 2, 3.——[e] Heb. *Be thou to me for a rock of habitation.* [f] Psa. xliv. 4.——[g] Psa. cxl. 1, 4.——[h] Jer. xvii. 7, 17.——[i] Psa. xxii. 9, 10; Isa. xlvi. 3.

[k] Isa. viii. 18; Zech. iii. 8; 1 Cor. iv. 9.——[l] Psa. xxxv. 28 [m] Ver. 18.——[n] Heb. *watch*, or *observe*.——[o] 2 Sam. xvii. 1; Matt. xxvii. 1.——[p] Psa. xxii. 11, 19; xxxv. 22; xxxviii. 21, 22. [q] Psa. lxx. 1.——[r] Ver. 24; Psa. xxxv. 4, 26; xl. 14; lxx. 2.

NOTES ON PSALM LXXI.

There is no *title* to this Psalm either in the *Hebrew* or *Chaldee*; and the reason is, it was written as a part of the preceding Psalm, as appears by about *twenty-seven* of *Kennicott's* and *De Rossi's* MSS. The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, have, "A Psalm of David for the sons of Jonadab, and the first of those who were led captives." For the *first*, *second*, and *third* verses, see the notes on their parallels, Psa. xxxi. 1–3.

Verse 3. *Be thou my strong habitation*] Instead of מעון *maon*, *habitation*, many of *Kennicott's* and *De Rossi's* MSS. read מעז *maoz*, *munition* or *defence*. Be thou my rock of defence.

Thou hast given commandment to save me] Thou hast determined my escape, and hast ordered thy angels to guard me. See Psa. xci. 11, 12.

Verse 4. *Out of the hand of the wicked*] Probably his unnatural son *Absalom*, called here רשע *rasha*, the WICKED, because he had violated all laws, human and Divine.

The unrighteous and cruel man.] Probably *Ahithophel* who was the iniquitous counsellor of a wicked and rebellious son.

Verse 5. *My trust from my youth.*] When I was born into the world, thou didst receive me, and thou tookest me under thy especial care. "My praise *shall be* continually of thee." Rather, *I have always made thee my boast.*

Verse 7. *I am as a wonder unto many*] I am כמופת *kemopheth*, "as a portent," or "type:" I am a *typical person*; and many of the things that happen to *me* are to be considered in reference to *him* of whom I am a type. But he may mean, I am a *continual prodigy*. My low estate, my slaying the lion and the bear, conquering the Philistine, escaping the fury of Saul, and being raised to the throne of Israel, are all so many *wonders* of thy providence, and effects of thy power and grace.

Verse 9. *Cast me not off in the time of old age*] The original might be translated and paraphrased thus: "Thou wilt not cast me off till the time of old age; and according to the failure of my flesh, thou wilt not forsake me." My expectation of rest and happiness will not be deferred till the time that I shall be an aged man. Thou wilt not withdraw thy presence from me as my flesh decays, and as my natural strength abates; but, on the contrary, as my outward man decays, my inward man shall be renewed day by day. It was in David's *old age* that the rebellion of Absalom took place.

Verse 10. *Lay wait for my soul*] They seek to destroy my *life*.

Verse 11. *God hath forsaken him*] "God, who has been his special help all through life, and who has guarded him so that no hand could be raised successfully against him, has now cast him off; therefore we shall easily prevail against him. His present adversity shows that God is no longer his friend." Thus *men* judge. "Secular prosperity is a proof of God's favour: adversity is a proof of his displeasure." But this is not God's way, except in especial judgments, &c. He never manifests his pleasure or displeasure by secular good or ill.

Verse 13. *Let them be confounded*] They *shall* be confounded: these are *prophetic* denunciations.

Verse 14. *I will hope continually*] I shall expect deliverance after deliverance, and blessing after blessing; and, in consequence, I will praise thee more and more. As thy blessings abound, so shall my praises.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

15 [s] My mouth shall show forth thy righteousness *and* thy salvation all the day; for [t] I know not the numbers *thereof.*

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 [u] Now also [v] when I am old and greyheaded, O God, forsake me not; until I have showed [w] thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 [x] Thy righteousness also, O God, *is* very high, who hast done great things: [y] O God, who *is* like unto thee!

20 [z] *Thou,* which hast showed me great and sore troubles, [a] shalt quicken me again, and shalt bring me up again from the depths of the earth.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee [b] with [c] the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou [d] Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and [e] my soul, which thou hast redeemed.

24 [f] My tongue also shall talk of thy righteousness all the day long: for [g] they are confounded, for they are brought unto shame, that seek my hurt.

[s] Ver. 8, 24; Psa. xxxv. 28.——[t] Psa. xl. 5; cxxxix. 17, 18. [u] Ver. 9.——[v] Heb. *unto old age and grey hairs.*——[w] Heb. *thine arm.*——[x] Psa. lvii. 10.——[y] Psa. xxxv. 10; lxxxvi. 8; lxxxix. 6, 8.

[z] Psa. lx. 5.——[a] Hos. vi. 1, 2.——[b] Heb. *with the instrument of psaltery.*——[c] Psa. xcii. 1, 2, 3; cl. 3.——[d] 2 Kings xix. 22; Isa. lx. 9.——[e] Psa. ciii. 4.——[f] Ver. 8, 15.——[g] Ver. 13.

Verse 15. *I know not the numbers*] I must be continually in the spirit of gratitude, praise, and obedience; for thy blessings to me are innumerable.

Verse 16. *I will go*] אבוא *abo*, I will enter, i. e., into the tabernacle, in the strength or *mightinesses of Adonai Jehovah*, the supreme God, who is my *Prop, Stay*, and *Support.*

I will make mention of thy righteousness] I will continually record and celebrate the *acts of thy mercy and goodness.* They are without number, (verse 15,) and of these alone will I speak.

Verse 17. *Thou hast taught me from my youth*] I have had thee for my continual instructer: and thou didst begin to teach me thy fear and love from my tenderest infancy. Those are well taught whom God instructs; and when he teaches, there is no delay in learning.

Verse 18. *Old and grey-headed*] In the *ninth* verse he mentioned the circumstance of *old age*; here he *repeats* it, with the addition of *haary-headedness*, which, humanly speaking, was calculated to make a deeper impression in his favour. Though all these things are well known to God, and he needs not our information, yet he is pleased to say, "Come now, and let us *reason* together." And when his children plead and reason with him, they are acting precisely as he has commanded.

Verse 19. *Thy righteousness*—is *very high*] עד מרום *ad marom*—is up to the exalted place, reaches *up to heaven.* The mercy of God fills all *space* and *place.* It crowns in the heavens what it governed upon earth.

Who hast done great things] גדלות *gedoloth.* Thou hast worked *miracles*, and displayed the *greatest acts of power.*

Who is like unto thee!] מי כמוך *mi camocha.* God is alone,—who can resemble him! He is eternal. He can have none *before*, and there can be none *after*; for in the infinite *unity* of his *trinity* he is that eternal, unlimited, impartible, incomprehensible, and uncompounded ineffable Being, whose *essence* is hidden from all created intelligences, and whose *counsels* cannot be fathomed by any creature that even his own hand can form. WHO IS LIKE UNTO THEE! will excite the wonder, amazement, praise, and adoration of angels and men to all eternity.

Verse 20. Thou, *which hast showed me great and sore troubles*] *Multiplied straits* and difficulties. And thou hast only *showed* them. Hadst thou permitted them to have *fallen upon me* with all their own energy and natural consequences, they would have destroyed me. As it was, I was nearly buried under them.

Shalt quicken me again] Shalt revive me—put new life in me. This has been applied to the passion of our Lord, and his resurrection; for it is added, Thou

Shalt bring me up again from the depths of the earth.] Death shall not prey upon my body; thy Holy One can see no corruption. As applicable to David, it might mean his being almost overwhelmed with afflictions; and his deliverance was like a life from the dead.

Verse 21. *Thou shalt increase my greatness*] Thou wilt restore me to my throne and kingdom; and it shall be done in such a way that all shall see it was the hand of God; and I shall have the more honour on the account.

Comfort me on every side.] I shall have friends in all quarters; and the *tribes* on all sides will support me.

Verse 22. *I will also praise thee with the psaltery*] בכלי נבל *bichli nebel, with the instrument nebel.* Unto thee will I sing with the harp; בכנור *bechinnor*, with the *kinnor.* Both were *stringed instruments*, and the principal used in the Jewish worship; and with which, or any thing like them, in Divine worship, *we*, as *Christians*, have nothing to do.

Verse 23. *My lips shall greatly rejoice—and my soul*] My *lips* shall use words expressive of my *soul's* happiness and gratitude. Thou hast *redeemed* me; and thou shalt have the eternal praise.

Verse 24. *Talk of thy righteousness*] The *right-*

eousness of God is frequently used in this Psalm, and in other places, to signify his justice, judgments, faithfulness, truth, mercy, &c. There are few words of more *general* import in the Bible.

They are confounded] The counsel of Ahithophel is *confounded*, and turned to foolishness; and he was so *ashamed* that he went and hanged himself. As to the vain and wicked Absalom, he met with the fate that he had meditated against his father. Though not yet done, David sees all these things as actually accomplished; for he had got a Divine assurance that God would bring them to pass.

Analysis of the Seventy-first Psalm.

The *parts* of this Psalm, generally, are these *two:*—

I. A *prayer* that God would help and deliver him, which he urges by many arguments, ver. 1–21.

II. His *vow of thanksgiving*, ver. 22 to the end.

I. 1. His petition in general: "Let me never be put to confusion."

2. He intimates the *cause:* "I put my trust in thee," &c., ver. 2.

To induce the Lord to hear, he uses many *arguments*, drawn,—

1. From his *justice* and *equity:* "Deliver me in thy righteousness."

2. From his *word* and *promise:* "Thou hast given commandment," &c.

3. From his *power:* "Thou art my rock," &c.

4. From his *relation* to him: "My God, my hope."

5. From the *qualities* of his *adversaries:* "They were wicked, unrighteous, and cruel."

6. From his *confidence:* "Thou art my hope."

7. From his *gracious providence:* "By thee have I been holden up," &c.

8. From his *thankful heart:* "My praise shall be continually," &c.

9. He had *none to trust to* but God: "Thou art my refuge."

3. He resumes his *prayer:* "Cast me not off in the time of old age," &c.

He describes his enemies:—

1. They were continual *calumniators:* "Mine enemies speak against me."

2. They *laboured* to take away his *life.*

3. They *studied mischief* against him: "They take counsel together."

4. Their *words* were *cruel:* "God hath forsaken him; persecute," &c.

4. He resumes his prayer, and predicts his enemies' downfall: "O my God, be not far from me; make haste for my help."

He prays against his enemies,—

1. "Let them be confounded," &c.: they shall be confounded.

2. He expresses his hope: "I will hope continually."

3. And his purpose of *gratitude:* "I will praise thee more and more."

4. He pleads from his *past experience* of God's mercy to him.

1. God had "taught him from his youth" both by his word and Spirit.

2. Hitherto he had "declared God's wondrous works."

3. Therefore, "forsake me not now that I am old and grey-headed."

4. I have still *much to do:* "Until I have showed thy strength," &c.

From all these considerations he feels gratitude, and praises God.

1. Thy righteousness is very high. There is nothing like IT.

2. God is wonderful: "There is none like HIM."

Of all this he had full and satisfactory proof.

1. Thou *hast showed me troubles*—"sore troubles."

2. Yet thou *shalt revive me.*

3. Thou "shalt bring me from the depths of the earth."

4. "Thou shalt increase my greatness."

5. "Thou shalt support me on every side."

II. The second *part* contains David's *thanksgiving.*

1. He will praise the *truth* of the "Holy One of Israel:" not only with *nebel* and *kinnor*—instruments of music then used,—

2. But with his *lips* and *soul; heart* and *mouth* going together.

3. With his *tongue;* speaking of God's goodness to *others.*

4. And for this reason, "They are confounded, for they are brought to shame that seek my hurt."

PSALM LXXII.

David prays to God for Solomon, 1; *prescribes Solomon's work,* 2; *the effects of his administration,* 3–7; *the extent of his dominion,* 8–11; *his mercy and kindness to the poor, and the perpetuity of his praise,* 12–17. *God is blessed for his power and goodness; and the psalmist prays that the whole earth may be filled with his glory,* 18–20.

A Psalm [a] for [b] Solomon.

A. M. 2989. B. C. 1015. Davidis, Regis Israelitarum, cir. annum 40.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 [c] He shall judge thy people with righteousness, and thy poor with judgment.

3 [d] The mountains shall bring peace to the people, and the little hills, by righteousness.

4 [e] He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

A. M. 2989. B. C. 1015. Davidis, Regis Israelitarum, cir. annum 40.

5 They shall fear thee [f] as long as the sun and moon endure, throughout all generations.

6 [g] He shall come down like rain upon the mown grass: as showers *that* water the earth.

[a] Or *of*.——[b] Psa. cxxvii. title.——[c] Isa. xi. 2, 3, 4; xxxii. 1. [d] Psa. lxxxv. 10; Isa. xxxii. 17; lii. 7.

[e] Isa. xi. 4.——[f] Ver. 7, 17; Psa. lxxxix. 36, 37.——[g] 2 Sam. xxiii. 4; Hos. vi. 3.

NOTES ON PSALM LXXII.

The *title* לשלמה *lishelomoh*, we translate, *A Psalm for Solomon*. The *Chaldee* says, "By the hand of Solomon, spoken prophetically." The *Syriac*, "A Psalm of David, when he had constituted Solomon king." All the other *Versions* attribute it to *Solomon* himself. But in the conclusion of the Psalm it appears to be attributed to *David*. "The prayers of David the son of Jesse are ended." It is most probably a Psalm of David, composed in his last days, when he had set this beloved son on the throne of the kingdom. "Then," says *Calmet*, "transported with joy and gratitude, he addressed this Psalm to God, in which he prays him to pour out his blessings on the young king, and upon the people. He then, wrapped up in a Divine enthusiasm, ascends to a higher subject; and sings the glory of the Messiah, and the magnificence of his reign. Hence it is that we may see in this Psalm a great number of expressions which cannot relate to Solomon, unless in a hyperbolical and figurative sense; but, applied to Christ, they are literally and rigorously exact."

Verse 1. *Give the king thy judgments*] Let Solomon receive *thy law*, as the civil and ecclesiastical code by which he is to govern the kingdom.

And thy righteousness unto the king's son.] *Righteousness* may signify *equity*. Let him not only rule according to the *strict letter of thy law*, that being the *base* on which all his decisions shall be founded; but let him rule also according to *equity*, that *rigorous justice* may never become *oppressive*. Solomon is called here *the king*, because now set upon the Jewish throne; and he is called *the king's son*, to signify his *right* to that throne on which he now sat.

Verse 2. *He shall judge thy people with righteousness*] With justice and mercy mixed, or according to *equity*.

And thy poor with judgment.] Every one according to the *law* which thou hast *appointed*; but with especial tenderness to the *poor* and *afflicted*.

Verse 3. *The mountains shall bring peace*] Perhaps *mountains* and *hills* are here taken in their *figurative* sense, to signify *princes* and *petty governors*; and it is a prediction that all governors of provinces and magistrates should administer equal justice in their several departments and jurisdictions; so that universal *peace* should be preserved, and the people be every where *prosperous*; for שלום *shalom* signifies both peace and prosperity, for without the former the latter never existed.

But what is the meaning of "the little hills by righteousnesss?" Why, it has no meaning: and it has none, because it is a false division of the verse. The word בצדקה *bitsedakah*, *in righteousness*, at the end of verse 3, should begin verse 4, and then the sense will be plain. Ver. 3: "The mountains and the hills shall bring prosperity to the people." Ver. 4: "In righteousness he shall judge the poor of the people: he shall save the children of the needy, and shall break in pieces the oppressor."

The *effects*, mentioned in the *fourth* verse, show that King Solomon should act according to the law of his God; and that all officers, magistrates, and governors, should minister equal justice through every part of the land. The *Septuagint* has the true division: Αναλαβετω τα ορη ειρηνην τῳ λαῳ σου, και οι βουνοι· Εν δικαιοσυνῃ κρινει τους πτωχους του λαου, κ. τ. λ. "The mountains shall bring peace to thy people, and the hills: In righteousness shall he judge the poor of thy people," &c.

Verse 5. *They shall fear thee*] There is no sense in which this can be spoken of *Solomon*, nor indeed of any other man: it belongs to *Jesus Christ*, and to him alone. He is the *Prince of peace*, who shall be *feared* and *reverenced* "through all generations, and as long as the sun and moon endure."

Verse 6. *He shall come down like rain upon the mown grass*] The word גז *gez*, which we translate *mown grass*, more properly means *pastured grass* or *pastured land*; for the *dew* of the night is intended to restore the grass which has been eaten in the course of the day. This very idea the *Chaldee* has seized, and renders the place thus: "He shall descend gently, like rain upon the grass which has been eaten by the locust." But there seems to be a reference to the *thick night dews* which in summer fall on the pasturages, and become the means of restoring the grass consumed in the day-time by the cattle. This is finely expressed by the most accomplished of all poets and agriculturists:—

> Et quantum longis carpent armenta diebus.
> Exigua tantum gelidus ros nocte reponet.
> VIRG. Geor. ii., ver. 201.

> "For what the day devours, the nightly dew
> Shall to the morn by pearly drops renew."
> DRYDEN.

Or to leave *poetry*, which always says *too much* or *too little*, the plain prose is:—

A. M. 2989. B. C. 1015. Davidis, Regis Israelitarum, cir. annum 40.

7 In his days shall the righteous flourish; [h] and abundance of peace [i] so long as the moon endureth.

8 [k] He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 [l] They that dwell in the wilderness shall bow before him; [m] and his enemies shall lick the dust.

10 [n] The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

A. M. 2989. B. C. 1015. Davidis, Regis Israelitarum, cir. annum 40.

11 [o] Yea, all kings shall fall down before him: all nations shall serve him.

12 For he [p] shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit

[h] Isa. ii. 4; Dan. ii. 44; Luke i. 33. —— [i] Heb. *till* there be *no moon.* —— [k] See Exod. xxiii. 31; 1 Kings iv. 21, 24; Psa. ii. 8; lxxx. 11; lxxxix. 25; Zech. ix. 10.

[l] Psa. lxxiv. 14. —— [m] Isa. xlix. 23; Mic. vii. 17. —— [n] 2 Chron. ix. 21; Psa. xlv. 12; lxviii. 29; Isa. xlix. 7; lx. 6, 9. —— [o] Isa. xlix. 22, 23. —— [p] Job xxix. 12.

"And as much as the flocks crop in the long days,
So much shall the cold dew restore in one short night."

As showers that *water the earth.*] The influence of the *doctrine* and *Spirit* of Christ on the soul of man shall be as *grateful*, as *refreshing*, and as *fructifying*, as the nightly dews on the cropped fields, and the *vernal showers* on the cultivated lands. Without his influence all tillage is vain; without him there can neither be seed nor fruit.

Verse 7. *In his days shall the righteous flourish*] There was nothing but peace and prosperity all the days of Solomon: for, "In his days Judah and Israel dwelt safely; every man under his vine and under his fig-tree, from Dan even to Beersheba;" 1 Kings iv. 25.

So long as the moon endureth] עד בלי ירח *ad beli yareach*, "Till there be no more moon."

Verse 8. *He shall have dominion also from sea to sea*] The best comment on this, as it refers to Solomon, may be found in 1 Kings iv. 21, 24: "And Solomon reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt; for he had dominion over all on this side the river, from Tiphsah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him."

Solomon, it appears, reigned over all the provinces from the river *Euphrates* to the land of the *Philistines*, even to the frontiers of *Egypt*. The *Euphrates* was on the *east* of Solomon's dominions; the *Philistines* were *westward*, on the *Mediterranean sea*; and *Egypt* was on the *south*. Solomon had therefore, as tributaries, the kingdoms of *Syria*, *Damascus*, *Moab*, and *Ammon*, which lay between the *Euphrates* and the *Mediterranean*. Thus he appears to have possessed all the land which God covenanted with Abraham to give to his posterity.

Unto the ends of the earth.] Or *land*, must mean the tract of country *along the Mediterranean sea*, which was the *boundary of the land* on that side: but, as the words may refer to Christ, every thing may be taken in its utmost latitude and extent.

Verse 9. *They that dwell in the wilderness*] The ציים *tsiyim*, termed *Ethiopians* by the *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*. The *Syriac* terms them *the islands*. But it is likely that those who dwell by the sea-coasts, and support themselves by navigation and fishing, are here intended.

His enemies shall lick the dust.] Shall be so completely subdued, that they shall be reduced to the most abject state of vassalage, till they shall become proselytes to the Jewish faith.

Verse 10. *The kings of Tarshish and of the isles shall bring presents*] Though Solomon did not reign over *Cilicia*, of which *Tarsus* was the capital, yet he might receive *gifts*, not in the sense of *tribute*; for מנחה *minchah*, the word here used, signifies a *gratitude* or *friendly offering*.

The kings of Sheba and Seba] Both countries of Arabia. From the former came the *queen of Sheba*, to hear the wisdom of Solomon. And she brought exceeding great *presents* or *gifts*, but not in the way of *tribute*; for Solomon had no jurisdiction in her country. And certainly many sovereigns, to obtain his *friendship*, sent him various presents of the choicest produce of their respective countries; and no doubt he did with them as with the queen of Sheba, gave them gifts in return. Hence the word אשכר *eshcar* is used, which signifies "a *compensative present*, made on account of benefits received."

Verse 11. *All kings shall fall down before*] They shall reverence him on account of his great wisdom, riches, &c.

All nations shall serve him.] All the surrounding nations. This and the preceding verses are fully explained by 1 Kings x. 23–25: "King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought unto Solomon to hear his wisdom. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, a rate year by year." If we take these expressions to mean literally *all the habitable globe*, then they cannot be applied to Solomon; but if we take them as *they are most evidently used by the sacred writer*, then they are literally true. When all the earth shall be brought to receive the Gospel of Christ, then they may be applied to *him*.

Verse 12. *He shall deliver the needy when he crieth*] The poor and the rich shall, in the administration of justice, be equally respected; and the strong shall not be permitted to oppress the weak.

Verse 14. *From deceit and violence*] Because they are poor and uneducated, they are liable to be *deceived*; and because they are *helpless*, they are liable to

A. M. 2989. B. C. 1015. Davidis, Regis Israelitarum, cir. annum 40.

and violence: and [q] precious shall their blood be in his sight.

15 And he shall live, and to him [r] shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: [s] and *they* of the city shall flourish like grass of the earth.

17 [t] His name [u] shall endure for ever: [v] his name shall be continued as long as the sun: and [w] *men* shall be blessed in him: [x] all nations shall call him blessed.

A. M. 2989. B. C. 1015. Davidis, Regis Israelitarum, cir. annum 40.

18 [y] Blessed *be* the LORD God, the God of Israel, [z] who only doeth wondrous things.

19 And [a] blessed *be* his glorious name for ever: [b] and let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

[q] Psa. cxvi. 15.——[r] Heb. one *shall give.*——[s] 1 Kings iv. 20.
[t] Psa. lxxxix. 36.——[u] Heb. *shall be.*——[v] Heb. *shall be as a son to continue his father's name for ever.*

[w] Gen. xii. 13; xxii. 18.——[x] Luke i. 48.——[y] 1 Chron. xxix. 10; Psa. xli. 13; cvi. 48.——[z] Exod. xv. 11; Psa. lxxvii. 14; cxxxvi. 4.——[a] Neh. ix. 5.——[b] Num. xiv. 21; Zech. xiv. 9.

oppression; but his equal justice shall duly consider these cases; and no man shall suffer because he is deceived, though the *letter of the law* may be against him.

And precious shall their blood be] If the blood or life of such a person shall have been spilt by the hand of violence, he shall seek it out, and visit it on the murderer, though he were the chief in the land. He shall not be screened, though he were of the blood royal, if he have wilfully taken away the life of a man.

Verse 15. *To him shall be given of the gold of Sheba*] The Arabians shall pay him tribute.

Prayer also shall be made for him continually] In all conquered countries *two* things marked the subjection of the people: 1. Their money was stamped with the name of the conqueror. 2. They were obliged to pray for him in their acts of public worship.

Daily shall he be praised.] He shall not act by the conquered like conquerors in general: he shall treat them with benignity; and shall give them the same laws and privileges as his natural subjects, and therefore "he shall be daily praised." All shall speak well of him.

Verse 16. *There shall be a handful of corn*] The earth shall be exceedingly fruitful. Even a handful of corn sown on the top of a mountain shall grow up strong and vigorous; and it shall be, in reference to *crops* in *other times*, as the *cedars of Lebanon* are to *common trees* or *shrubs:* and as the earth will bring forth in handfuls, so the *people* shall be *multiplied* who are to consume this great produce.

And they of the city shall flourish like grass of the earth.] There have been many puzzling criticisms concerning this verse. What I have given I believe to be the *sense.*

Verse 17. *His name shall endure for ever*] Hitherto this has been literally fulfilled. Solomon is celebrated in the *east* and in the *west*, in the *north* and in the *south;* his writings still remain, and are received, both by *Jews* and by *Gentiles*, as a revelation from God; and it is not likely that the name of the author shall ever perish out of the records of the world.

All nations shall call him blessed.] Because of the extraordinary manner in which he was *favoured* by the Most High. I well know that all these things are thought to belong properly to Jesus Christ; and, in reference to him, they are all true, and *ten thousand* times more than these. But I believe they are all properly applicable to Solomon: and it is the business of the commentator to find out the literal sense, and historical fact, and not seek for allegories and mysteries where there is no certain evidence of their presence. Where the sacred writers of the New Testament quote passages from the Old, and apply them to our Lord, we not only *may* but *should* follow them. And I am ready to grant there may be many other passages equally applicable to him with those they have quoted, which are not thus applied. Indeed, HE is the sum and substance of the whole Scripture. HE spoke by his Spirit in the prophets; and *himself* was the subject of their declarations. See our Lord's saying, Luke xxiv. 44.

Verse 18. *Blessed* be *the Lord God*] David foresaw all Solomon's *grandeur;* his *justice*, *equity*, and the *happiness* of the *subjects* under his government; and his soul has, in consequence, sensations of pleasure and gratitude to God, which even his own wondrous pen cannot describe. But it is worthy of remark, that God did not reveal to him the *apostasy* of this beloved son. He did not foresee that this once holy, happy, wise, and prosperous man would be the means of debasing the Divine worship, and establishing the grossest idolatry in Israel. God hid *this* from his eyes, that his heart might not be grieved, and that he might die in peace. Besides, there was still much *contingency* in the business. God would not predict a thing as *absolutely certain*, which was still poised between a *possibility of being and not being;* the scale of which he had left, as he does all contingencies, to the free-will of his creature to turn.

Who only doeth wondrous things.] God alone works *miracles:* wherever there is a *miracle*, there is God. No *creature* can *invert* or *suspend* the *course* and *laws* of *nature;* this is properly the work of God. Jesus Christ, most incontrovertibly, wrought such miracles; therefore, most demonstrably, Jesus Christ is GOD.

Verse 19. *Let the whole earth be filled* with *his glory*] Let the Gospel—the light, the Spirit, and power of Christ, fill the world.

Amen] So *let* it be.

And Amen.] So it *shall be.* Hallelujah!

Verse 20. *The prayers of David the son of Jesse are ended.*] This was most probably the *last Psalm* he ever wrote. There may be several in the after

part of this book which were written by him; but they were probably composed in a former period of his life, for this was the *end* of the *poetic prayers of David, the son of Jesse.* Those that were found afterwards have got out of their proper connexion.

Analysis of the Seventy-second Psalm.

David being near his death, makes his prayer for his son Solomon, that he may be a just, peaceable, and great king, and his subjects happy under his government. But this is but the *shell* of the Psalm: the *kernel* is Christ and his kingdom, under whom righteousness, peace, and felicity shall flourish, and *unto whom all nations shall do homage for ever and ever.*

The parts of this Psalm are the following, viz.:—

I. The petition, ver. 1.

II. The general declaration of the qualities of this kingdom, ver. 2, 3, 4.

III. The particular unfolding of these in their effects, ver. 4–18.

IV. The doxology, ver. 18–20.

I. David, being taught by experience how hard a matter it is to govern a kingdom well, prays God to assist his son *Solomon*, to whom, being near death, he was to leave his crown and sceptre.

1. "Give the king thy judgments, O God;" the true knowledge of thy law.

2. "And thy righteousness unto the king's son;" that he may not decline to the right or left hand, but administer by justice, judge for God.

II. For then this will follow:—

1. Justice will flourish in his kingdom: "He shall judge thy people with righteousness, and thy poor with judgment."

2. And peace also, and prosperity: "The mountains," that is, the chief magistrates; "and the little hills,"—the lesser officers, shall bring peace to the people: but "by righteousness," for justice upholds the world.

III. And now he proceeds to unfold himself upon the two former generals: first, *justice*; then, *peace.*

Of justice he assigns two effects:—

1. The defence of good men: "He shall judge the poor of the people; he shall save the children of the needy,"

2. The punishment of the wicked: "He shall break in pieces the oppressor."

The consequences of peace are,—

1. Fear, and reverence, and the service of God: "They shall fear thee as long as the sun and moon endure, throughout all generations."

2. Plenty and abundance: "He shall come down like rain upon the mown grass; as showers that water the earth."

3. Prosperity of good men: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Now he shows the greatness and amplitude of this kingdom, which will not be so true of *Solomon* as of *Christ* and his kingdom.

1. His kingdom will be very large: "He shall have dominion from sea to sea, and from the river unto the ends of the earth."

2. His subjects shall be many. Some willingly, others against their will, shall obey him: "They that dwell in the wilderness shall bow before him. His enemies shall lick the dust,"—crouch at his feet.

3. Homage shall be done to him by Asiatic, European, and Arabian princes. 1. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts." 2. "Yea, all kings shall fall down before him; all nations shall serve him."

He sets down many excellent qualities of this king.

1. He should be ready to do good; a gracious lord to the meanest subject: "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

2. He should be far from loading his subjects with exactions: "He shall spare the poor and shall save the souls of the needy."

3. Far from all tyranny: "He shall redeem their soul from deceit and violence."

4. Far from shedding innocent blood: "And precious shall their blood be in his sight."

And as he shall be kind and loving to his subjects, so shall his subjects show great love and affection to him.

1. They shall pray for his life: "He shall live."

2. And they shall offer him presents: "And to him shall be given of the gold of Arabia."

3. They shall pray for him: "Prayer also shall be made for him continually."

4. They shall speak well of him: "Daily shall he be praised."

And that which would induce them to it might be, that besides the equity and justice, love and kindness he showed to all, they find that under him they enjoy great plenty and abundance of all things.

1. For the earth brought forth corn, and the mountains afforded them an ample harvest: "There shall be a handful of corn in the earth, upon the top (the highest part) of the mountains; the fruit thereof shall shake (stand so thick that the ears shall brush one against another) as the trees in Lebanon."

2. The kingdom shall abound in people: "They of the city shall flourish like grass of the earth," which is thick and green. In a word, the king shall be dear to his people; and they shall love his name when living, and honour him when dead, and ntinue it to all posterities.

1. "His name shall endure for ever: his name shall be continued as long as the sun."

2. "Men shall be blessed in him." God shall bless thee, as he did Solomon.

3. "All nations shall call him blessed." Acknowledge his happiness, and wish a blessing to themselves after Solomon's example.

IV. In the close of the Psalm, as usual, he gives thanks for taking into consideration the happiness that was to accrue to his people under such a king, even when he was laid in the grave. He breaks forth,

1. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things;" for indeed such a king is a wonder, and it is the grace of God must make him such.

2. And again: "Blessed be his glorious name for ever."

3. And that not in Judea alone, but in all the world: "And let the whole world be filled with his glory. Amen, amen."

"The prayers of David the son of Jesse are ended." Of which some, indeed most, judge this was the last prayer David made. See the notes at the end of the Psalm.

With the *seventy-second* Psalm the SECOND BOOK of the Psalter ends, according to the division of the Jewish Masoretes. The THIRD BOOK commences with a series, chiefly composed by other inspired writers.

THE following poetical version of some of the principal passages of the foregoing Psalm was made and kindly given me by my much respected friend, *James Montgomery*, Esq., of Sheffield. I need not tell the intelligent reader that he has seized the spirit, and exhibited some of the principal beauties, of the Hebrew bard; though, to use his own words in his letter to me, his "hand trembled to touch the harp of Zion." I take the liberty here to register a wish, which I have strongly expressed to himself, that he would favour the Church of God with a metrical version of the whole book.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail! In the time appointed,
His reign on earth begun!
He comes to break oppression,
To let the captive free,
To take away transgression,
And reign in equity.

He comes with succour speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, in misery dying,
Were precious in his sight.

By such shall he be feared
While sun and moon endure,
Beloved, adored, revered,
For he shall judge the poor,
Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
And moons renew their youth.

He shall come down like showers
Upon the fruitful earth,
And joy, and hope, like flowers,
Spring in his path to birth;
Before him, on the mountains,
Shall Peace, the herald, go,
And righteousness, in fountains,
From hill to valley flow.

Arabia's desert-ranger
To him shall bow the knee;
The Æthiopian stranger
His glory come to see:
With offerings of devotion,
Ships from the isles shall meet
To pour the wealth of ocean
In tribute at his feet.

Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him,
His praise all people sing:
For he shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion,
Or dove's light wing, can soar.

For him shall prayer unceasing,
And daily vows, ascend;
His kingdom still increasing,—
A kingdom without end;
The mountain-dews shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest,
From age to age more glorious,—
All-blessing, and all-blest:
The tide of time shall never
His covenant remove;
His name shall stand for ever,
His name—what is it?—LOVE.

PSALM LXXIII.

The psalmist speaks of God's goodness to his people, 1; *shows how much he was stumbled at the prosperity of the wicked, and describes their state*, 2–12; *details the process of the temptation, and the pain he suffered in consequence*, 13–16; *shows how he was delivered, and the dismal reverse of the state of the once prosperous ungodly man, by which his own false views were corrected*, 17–22; *his great confidence in God, and the good consequences of it*, 23–28.

XIV. DAY. EVENING PRAYER.

[a] *A Psalm of* [b] Asaph.

TRULY [c] God *is* good to Israel, *even* to such as are [d] of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

3 [e] For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* [f] firm.

5 [g] They *are* not [h] in trouble *as other* men; neither are they plagued [i] like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them [k] *as* a garment.

7 [l] Their eyes stand out with fatness: [m] they have more than heart could wish.

8 [n] They are corrupt, and [o] speak wickedly *concerning* oppression: they [p] speak loftily.

9 They set their mouth [q] against the hea-

[a] Or, *A Psalm for Asaph.*—[b] Psa. l. title.—[c] Or, *Yet.*—[d] Heb. *clean of heart.*—[e] Job xxi. 7; Psa. xxxvii. 1; Jer. xii. 1.—[f] Heb. *fat.* [g] Job xxi. 6.—[h] Heb. *in the trouble of* other *men.*—[i] Heb. *with.*

[k] So Psa. cix. 18.—[l] Job xv. 27; Psa. xvii. 10; cxix. 70; Jer. v. 28.—[m] Heb. *they pass the thoughts of the heart.*—[n] Psa liii. 1.—[o] Hos. vii. 16.—[p] 2 Pet. ii. 18; Jude 16.—[q] Rev. xiii. 6.

NOTES ON PSALM LXXIII.

This is the commencement of the THIRD BOOK of the *Psalter;* and the Psalm before us has for title, *A Psalm of Asaph;* or, as the *margin* has it, *A Psalm for Asaph.* The title in the Hebrew is מזמור לאסף *mizmor leasaph;* "A Psalm of Asaph:" and it is likely that this *Asaph* was the composer of it; that he lived under the Babylonish captivity; and that he published this Psalm to console the Israelites under bondage, who were greatly tried to find themselves in such outward distress and misery, while a people much more wicked and corrupt than they, were in great prosperity, and held them in bondage.

Verse 1. *Truly God is good to Israel*] Captives as they were, they still had many blessings from God; and they had promises of deliverance, which must be fulfilled in due time.

Such as are of a clean heart.] Those who have a clean heart must have inward happiness: and, because they resemble God, they can never be forsaken by him.

Verse 2. *My feet were almost gone*] I had nearly given up my confidence. I was ready to find fault with the dispensations of providence; and thought the Judge of all the earth did not do right.

Verse 3. *I was envious at the foolish*] I saw persons who *worshipped not* the true God, and others who were *abandoned to all vices*, in possession of every temporal comfort, while the godly were in straits, difficulties, and affliction. I began then to doubt whether there was a wise providence; and my mind became *irritated.* It seems to have been a maxim among the ancient heathens, Θεου ονειδος τους κακους ευδαιμονειν, "The prosperity of the wicked is a reproach to the gods." But they had no just conception of a state of future rewards and punishments. Besides, man could not bear prosperity. If men had uninterrupted comforts here, perhaps not one soul would ever seek a preparation for heaven. Human trials and afflictions, the *general warfare of human life*, are the highest proof of a providence as benevolent as it is wise. Were the state of human affairs different from what it is, hell would be more thickly peopled; and there would be fewer inhabitants in glory. There is reason to doubt whether there would be *any religion* upon earth had we nothing but temporal prosperity. Indeed, all the following verses are proofs of it.

Verse 4. *No bands in their death*] Many of the godly have sore conflicts at their death. Their enemy then thrusts sore at them that they may fall; or that their confidence in their God may be shaken. But of this the ungodly know nothing. Satan will not molest *them;* he is sure of his prey; they are entangled, and cannot now break their nets; their consciences are seared, they have no sense of guilt. If they think at all of another world, they presume on that mercy which they never sought, and of which they have no distinct notion. Perhaps, "they die without a sigh or a groan; and thus go off as quiet as a lamb"—to the slaughter.

Verse 6. *Pride compasseth them about as a chain*] Perhaps there is an allusion here to the office which some of them bore. *Chains of gold*, and *golden rings*, were ensigns of magistracy and civil power. As these chains encompassed their necks, or the rings their wrists and fingers, as the signs of the *offices* in virtue of which they acted; so חמס *chamas*, violence, oppressive conduct, encompassed them. They made no other use of their great power, than to oppress the poor and the needy; and to drive things to extremities. The *Chaldee*, instead of a *chain*, represents this as a crown or diadem, which they had formed out of the plunder of the poor and defenceless.

Verse 7. *Their eyes stand out with fatness*] "Their countenance is changed because of fatness."—*Chaldee.* By fatness, or corpulency, the natural lines of the face are *changed*, or rather *obliterated.* The characteristic distinctions are gone; and we see little remaining besides the *human hog.*

They have more than heart could wish.] I doubt this translation. *Whose heart* ever said, *I have enough*, which had not its portion with God? It would be more literal to say, "They surpass the thoughts of their heart." They have *more* than they *expected*, though *not more* than they *wish.*

Verse 8. *They are corrupt*] מיקו *yamiku*, they *mock*, *act dissolutely.*

And speak wickedly concerning *oppression*] They vindicate excessive acts of government; they push justice to its rigour. They neither show equity, lenity, nor mercy; they are cruel, and they *vindicate* their proceedings.

Verse 9. *Set their mouth against the heavens*] They blaspheme God, ridicule religion, mock at Providence, and laugh at a future state.

Their tongue walketh through the earth.] They find

vens, and their tongue walketh through the earth.

10 Therefore his people return hither: [r] and waters of a full *cup* are wrung out to them.

11 And they say, [s] How doth God know? and is there knowledge in the Most High?

12 Behold, these *are* the ungodly, who [t] prosper in the world; they increase *in* riches.

13 [u] Verily I have cleansed my heart *in* vain, and [v] washed my hands in innocency.

14 For all the day long have I been plagued, and [w] chastened every morning.

15 If I say, I will speak thus; behold I should offend *against* the generation of thy children.

16 [x] When I thought to know this, [y] it *was* too painful for me,

17 Until [z] I went into the sanctuary of God; *then* understood I [a] their end.

[r] Psa. lxxv. 8.——[s] Job xxii. 13; Psa. x. 11; xciv. 7.——[t] Ver. 3. [u] Job xxi. 15; xxxiv. 9; xxxv. 3; Mal. iii. 14.——[v] Psa. xxvi. 6.

[w] Heb. *my chastisement* was.——[x] Eccles. viii. 17.——[y] Heb. *it* was *labour in mine eyes.*——[z] Psa. lxxvii. 13.——[a] Psa. xxxvii. 38.

fault with every thing; they traduce the memory of the just in heaven, and ridicule the saints that are upon earth. They criticise every dispensation of God.

Verse 10. *Therefore his people return hither*] There are very few verses in the Bible that have been more variously translated than this; and, like the man in the fable, they have blown the *hot* to *cool* it, and the *cold* to *warm* it. It has been translated, "Therefore God's people fall off to them; and thence they reap no small advantage." And, "Therefore let his people come before them; and waters in full measure would be wrung out from them." That is, "Should God's people come before them, they would squeeze them to the utmost; they would wring out all the juice in their bodies." The *Chaldee* has, "Therefore, are they turned against the people of the Lord, that they may bruise and beat them with mallets; that they may pour out to them abundance of tears." The *Vulgate*, "Therefore shall my people return here, and days of abundance shall be found by them." The *Septuagint* is the same. The *Æthiopic*, *Arabic*, and *Syriac*, nearly the same. The *Hebrew* text is, לכן ישוב עמו הלם וכי כלא ימצו למו *lachen yashub ammo* (עמי *ammi*) *halom; umey male yimmatsu lamo*; "Therefore shall my people be converted, where they shall find abundance of waters." That is, The people, seeing the iniquity of the Babylonians, and feeling their oppressive hand, shall be converted to me; and I will bring them to their own land, where they shall find an abundance of all the necessaries of life. I believe this to be the meaning; and thus we find their afflictions were sanctified to them; for they obliged them *to return to God*, and then God caused them to return to their own land. The *Vulgate* translates וכי מלא *umey male*, "abundance of waters," by *et dies pleni*, "and days of plenty;" for it has read ימי *yemey*, *days*, for ומי *umey*, *and waters*. Almost all the *Versions* support this reading; but it is not acknowledged by any MS. The old *Psalter* is here mutilated.

Verse 11. *They say, How doth God know?*] My people are so stumbled with the prosperity of the wicked, that they are ready in their temptation to say, "Surely, God cannot know these things, or he would never dispense his favours thus." Others consider these words as the saying of the *wicked*: "We may oppress these people as we please, and live as we list; God knows nothing about it."

Verse 12. *These* are *the ungodly*] The people still speak. It is the ungodly that prosper, the irreligious and profane.

Verse 13. *I have cleansed my heart in vain*] It is no advantage to us to worship the true God, to walk according to the law of righteousness, and keep the ordinances of the Most High.

Verse 14. *For all the day long have I been plagued*] Far from enjoying worldly prosperity, we are not only *poor*, but we are *afflicted* also; and every *succeeding day* brings with it some new trouble.

Verse 15. *If I say, I will speak thus*] I have at last discovered that I have reasoned incorrectly; and that I have the uniform testimony of all thy children against me. From generation to generation they have testified that the Judge of all the earth does right; they have trusted in thee, and were never confounded. They also met with afflictions and sore trials, but thou didst bring them safely through all, didst sustain them in the worst, and sanctifiedst the whole to their eternal good.

Verse 16. *When I thought to know this*] When I reviewed the history of our fathers, I saw that, though thou hadst from time to time hidden thy face because of their sins, yet thou hadst never utterly abandoned them to their adversaries; and it was not reasonable to conclude that thou wouldst do now what thou hadst never done before; and yet the continuance of our captivity, the oppressive hardships which we suffer, and the small prospect there is of release, puzzle me again. These things have been very *painful* to *me*.

Verse 17. *Until I went into the sanctuary*] Until, in the use of thy ordinances, I entered into a deep consideration of thy secret counsels, and considered the future state of the righteous and the wicked; that the unequal distribution of temporal good and evil argued a future judgment; that the present is a state of trial; and that God exercises his followers according to his godly wisdom and tender mercy. Then light sprang up in my mind, and I was assured that all these exercises were for our benefit, and that the prosperity of the wicked here was a prelude to their destruction. And this I saw to be their *end*.

That this Psalm was written during the *captivity*, there is little room to doubt. How then can the psalmist speak of the *sanctuary*? There was none at Babylon; and at Jerusalem it had been long since destroyed? There is no way to solve this difficulty but by considering that מקדשי *mikdeshey* may be taken in the sense of *holy places*—places set apart for prayer and meditation. And that the captives had such places in their captivity, there can be no doubt; and the place that is set apart to meet God in, for prayer, supplication

18 Surely [b] thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 [c] As a dream when *one* awaketh; so, O LORD, [d] when thou awakest, thou shalt despise their image.

21 Thus my heart was [e] grieved, and I was pricked in my reins.

22 [f] So foolish *was* I, and [g] ignorant: I was *as* a beast [h] before thee.

23 Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

24 [i] Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 [k] Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 [l] My flesh and my heart faileth: *but* God *is* the [m] strength of my heart, and [n] my portion for ever.

27 For, lo, [o] they that are far from thee shall perish: thou hast destroyed all them that [p] go a whoring from thee.

28 But *it is* good for me to [q] draw near to God: I have put my trust in the Lord GOD, that I may [r] declare all thy works.

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[b] Psa. xxxv. 6.——[c] Job xx. 8; Psa. xc. 5; Isa. xxix. 7, 8. [d] Psa. lxxviii. 65.——[e] Ver. 3.——[f] Psa. xcii. 6; Prov. xxx. 2. [g] Heb. *I knew not.*——[h] Heb. *with thee.*——[i] Psa. xxxii. 8; Isa. lviii. 8.

[k] Phil. iii. 8.——[l] Psa. lxxxiv. 2; cxix. 81.——[m] Heb. *rock.*——[n] Psa. xvi. 5; cxix. 57.——[o] Psa. cxix. 155.——[p] Exod. xxxiv. 15; Num. xv. 39; James iv. 4.——[q] Heb. x. 22.——[r] Psa. cvii. 22; cxviii. 17.

confession of sin, and meditation, is *holy* unto the Lord; and is, therefore, his *sanctuary*, whether a *house* or the open *field*. *Calmet* thinks by holy meditations a view of the Divine secrets, to which he refers, ver. 24, is here meant.

Verse 18. *Thou didst set them in slippery places*] Affluence is a slippery path; few have ever walked in it without *falling*. It is possible to be *faithful* in the *unrighteous mammon*, but it is very *difficult*. No man should *desire riches*; for they bring with them so many cares and temptations as to be almost *unmanageable*. Rich men, even when pious, are seldom happy; they do not enjoy the consolations of religion. A good man, possessed of very extensive estates, unblamable in his whole deportment, once said to me: "There must be some strange malignity in riches thus to keep me in continual bondage, and deprive me of the consolations of the Gospel." Perhaps to a person to whom his estates are a snare, the words of our Lord may be *literally* applicable: "Sell what thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up thy cross, and follow me." But he went away sorrowful, for he had great possessions! May we not then say with the psalmist, *Surely thou didst set them in slippery places*, &c.!

Verse 19. *Are they* brought *into desolation*] This is often a literal fact. I have known several cases where persons, very rich, have by sudden losses been brought into desolation as in a moment; in consequence of which *they were utterly consumed with terrors*.

Verse 20. *As a dream when* one *awaketh*] So their goods fled away. Their *possession* was a *dream*—their *privation, real*.

Thou shalt despise their image.] While destitute of true religion, whatever appearance they had of greatness, nobility, honour, and happiness; yet in the sight of God they had no more than the *ghost* or *shade* of excellence, which God is said here *to despise*. Who would be rich at such risk and dishonour?

Verse 21. *Thus my heart was grieved*] The different views which I got of this subject quite confounded me; I was equally astonished at their sudden overthrow and my own ignorance. I felt as if I were a *beast* in stupidity. I permitted my mind to be wholly occupied with *sensible things*, like the beasts that perish, and did not look into a future state; nor did I consider, nor submit to, the wise designs of an unerring Providence.

Verse 23. *I* am *continually with thee*] I now see that myself and my people are under thy guardian care; that we are continually upheld by thee; and while in thy *right hand*, we shall not be utterly cast down.

Verse 24. *Thou shalt guide me with thy counsel*] After we have suffered awhile, receiving directions and consolations from thy good Spirit, by means of thy prophets, who are in the same captivity with ourselves; thou wilt grant us deliverance, restore us to our own land, and crown us with honour and happiness. Any sincere follower of God may use these words in reference to this and the coming world. *Thy counsel*—thy WORD and SPIRIT, shall *guide me* through life; and when I have done and suffered thy righteous will, thou wilt *receive me into thy* eternal *glory*.

Verse 25. *Whom have I in heaven* but thee!] The original is more emphatic: מי לי בשמים ועמך לא חפצתי *mi li bashshamayim; veimmecha lo chaphatsti baarets*. "Who is there to me in the heavens! And with thee I have desired nothing in the earth." No man can say this who has not taken God for his portion in reference to both worlds.

Verse 26. *My flesh—faileth*] I shall soon die; *and my heart*—even my natural courage, will fail; and no support but what is *supernatural* will then be available. Therefore, he adds,—

God is *the strength of my heart*] Literally, *the rock of my heart*.

And my portion] Allusion is here made to the division of the promised land. I ask no inheritance below; I look for one above. I do not look for this in the possession of any *place*: it is GOD alone that can content the desires and wishes of an immortal spirit. And even this would not satisfy, had I not the prospect of its being *for ever*, לעולם *leolam*, "to eternity!"

Verse 27. *They that are far from thee shall perish*]

The term *perish* is generally used to signify a *coming to nothing*, being *annihilated*; and by some it is thus applied to the *finally impenitent*, they shall all be *annihilated*. But where is this to be found in the Scriptures? In no part, properly understood. In the new heavens and the new earth none of the wicked shall be found; for therein dwells righteousness—nothing but God and righteous spirits; but at the same time the wicked shall be in their own place. And to suppose that they shall be *annihilated*, is as great a heresy, though scarcely so absurd, as to believe that the pains of damnation are *emendatory*, and that *hell-fire* shall burn out. There is presumptive evidence from Scripture to lead us to the conclusion, that if there be not eternal punishment, glory will not be eternal; as the same terms are used to express the duration of both. No human spirit that is not *united* to God can be saved. *Those who are* FAR FROM THEE *shall perish*—they shall be *lost, undone, ruined*; and that without remedy. Being *separated from God* by sin, they shall never be *rejoined*; the great gulf must be between them and their Maker *eternally*.

All them that go a whoring from thee.] That is, all that worship false gods; all idolaters. This is the only meaning of the word in such a connexion. I have explained this elsewhere.

Verse 28. It is *good for me to draw near*] We have already seen that those who are *far off* shall perish; therefore, it is *ill for them*. Those who *draw near*—who come in the true *spirit of sacrifice*, and with the only available offering, the Lord Jesus, shall be finally saved: therefore, it is *good* for *them*.

I have put my trust in the Lord God] I confide in *Jehovah, my Prop* and *Stay*. I have taken him for my portion.

That I may declare all thy works.] That I may testify to all how good it is to *draw nigh to God*; and what a *sufficient portion* he is to the soul of man.

The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, add, *in the gates of the daughter of Sion*. These words appear to make a better finish; but they are not acknowledged by any Hebrew MS.

ANALYSIS OF THE SEVENTY-THIRD PSALM.

The prophet shows the grief that many good men feel at the prosperity of the wicked, and the distresses of the godly; but at last, consulting the will of God, he finds that the felicity of the wicked ends in wretchedness, and the crosses of the godly are the way to happiness; and, with this consideration, he gains quiet to his troubled mind. Let the question be, Who is the *happy man?* The *godly* or *ungodly?* And then the parts of the Psalm will be as follows:—

I. The arguments produced for the happiness of the wicked, ver. 1–9.

II. The impression these arguments make in carnal minds, ver. 2, 3, 10–14.

III. The rejection of these doubts and impressions, ver. 15–17.

IV. The refutation of the former arguments, ver. 18–20.

V. The psalmist's censure of himself for his precipitate judgment, ver. 21, 22.

VI. His full resolution of the doubt, after the full examination of the reasons on both sides. That true happiness consists in *union with God*; and therefore the wicked, who are *far from him*, however they flourish, are unhappy, ver. 23–28.

But, more particularly, the Psalm is divisible into the following parts:—

I. There is, *first*, an assertion: "Certainly, God is good to Israel, to such as are of a clean heart," ver. 1. But can this comport with their present afflicted state? With this he was greatly harassed, ver. 2. He saw the wicked in prosperity, which he states in several particulars.

II. What carnal minds think of them.

1. They have no conflicts in their death, ver. 4.

2. They are not troubled like other men, ver. 5.

3. They are proud and haughty, ver. 6, and yet are not punished.

4. They are oppressive tyrants: "Violence covereth them."

5. They feed luxuriously, ver. 7.

6. They speak evil against the poor, ver. 8.

7. They even speak against God, and all the dispensations of his providence: "Their tongue walketh through the earth," ver. 9.

8. They assert that he takes no cognizance of their ways, ver. 10, 11.

III. The evil conclusion formed from these premises refuted.

1. It is the ungodly that prosper in the earth, ver. 12.

2. If so, then of what avail are my religious observances and sufferings, &c.? ver. 13, 14.

He resolves the question,—

1. From *the testimony of* ALL *the godly*, ver. 15.

2. He tried to solve it by *reason*, but did not succeed, ver. 16.

3. He *consults with God*, and the whole is made plain, ver. 17.

From him he learns,—

1. That the happiness of the wicked is *unstable*, ver. 18.

2. They stand on a *precipice*, and are *cast down*, ver. 19.

3. Their desolation comes *suddenly* and *unexpectedly*, ver. 19.

4. Their ruin is *fearful:* "They are consumed with terrors."

5. Thus it is demonstrated that their happiness was vain, empty, as unsubstantial as a *dream*, ver. 20.

IV. He now acknowledges that he had formed an erroneous judgment. 1. That he gave way to *animosity*. 2. That he acted rather like a *beast* than a *man*, in looking only to the present life, ver. 21, 22. He now receives instruction and encouragement.

1. The godly are not neglected: "They are continually with God," ver. 23.

2. They are tenderly *led* as by *the hand* of a loving father, ver. 23.

3. They are directed by the *word* and *Spirit* of God, ver. 24.

4. They are often *crowned* with signal marks of God's esteem, even in this life, ver. 24.

V. His resolution to live to God, as he sees that such alone are happy.

1. He expects nothing in *heaven* but God: "Whom have I in heaven," &c.

2. He will seek no other portion on *earth:* "There is none on earth," ver. 25.

3. I will cleave to him in life and death: "When my flesh and my heart fail."

4. My confidence in him shall be unshaken, ver. 26.

VI. He draws two conclusions from what he had learned:—

1. They that are far from God *perish.*

2. They that *draw nigh* to him are saved, ver. 27.

Therefore, I will so trust in God that I shall be able to declare his works, ver. 28.

PSALM LXXIV.

The psalmist complains of the desolations of the sanctuary, and pleads with God, 1–3; *shows the insolence and wickedness of their enemies,* 4–8; *prays to God to act for them as he had done for their fathers, whom, by his miraculous power, he had saved,* 9–17; *begs God to arise, and vindicate his own honour against his enemies, and the enemies of his people,* 18–23.

[a] Maschil of Asaph.

O GOD, why hast thou [b] cast *us* off for ever? *why* doth thine anger [c] smoke against [d] the sheep of thy pasture?

2 Remember thy congregation, [e] *which* thou hast purchased of old; the [f] rod [g] of thine inheritance, *which* thou hast redeemed; this Mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy hath done wickedly in the sanctuary.

4 [h] Thine enemies roar in the midst of thy congregations; [i] they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down [k] the carved work thereof at once with axes and hammers.

7 [l] They [m] have cast fire into thy sanctuary, they have defiled [n] *by casting down* the dwelling-place of thy name to the ground.

[a] Or, A Psalm *for Asaph to give instruction.*——[b] Psa. xliv. 9, 23; lx. 1, 10; lxxvii. 7; Jer. xxxi. 37; xxxiii. 24.——[c] Deut. xxix. 20.——[d] Psa. xcv. 7; c. 3.——[e] Exod. xv. 16; Deut. ix. 29.

[f] Or, *tribe.*——[g] Deut. xxxii. 9; Jer. x. 16.——[h] Lam. ii. 7.
[i] Dan. vi. 27.——[k] 1 Kings vi. 18, 29, 32, 35.——[l] 2 Kings xxv. 9.
[m] Heb. *They have sent thy sanctuary into the fire.*——[n] Psa. lxxxix. 39.

NOTES ON PSALM LXXIV.

The *title* is, *Maschil of Asaph*, or, "A Psalm of Asaph, to give instruction." That this Psalm was written at a time when the *temple* was ruined, *Jerusalem* burnt, and the prophets scattered or destroyed, is evident. But it is not so clear whether the desolations here refer to the days of *Nebuchadnezzar*, or to the desolation that took place under the *Romans* about the *seventieth* year of the Christian era. *Calmet* inclines to the former opinion; and supposes the Psalm to be a lamentation over the *temple* destroyed by Nebuchadnezzar.

Verse 1. *O God, why hast thou cast* us *off for ever?*] Hast thou determined that we shall never more be thy people? Are we never to see an end to our calamities?

Verse 2. *Remember thy congregation*, which *thou hast purchased of old*] We are the descendants of that people whom thou didst take unto thyself; the children of Abraham, Isaac, and Jacob. Wilt thou never more be reconciled to us?

Verse 3. *Lift up thy feet*] Arise, and return to us; our desolations still continue. Thy sanctuary is profaned by thine and our enemies.

Verse 4. *Thine enemies roar*] Thy people, who were formerly a distinct and separate people, and who would not even touch a Gentile, are now obliged to mingle with the most profane. Their boisterous mirth, their cruel mockings, their insulting commands, are heard every where in all our assemblies.

They set up their ensigns for *signs.*] שמו אותתם אתות *samu othotham othoth*, they set up their standards in the place of ours. All the ensigns and trophies were those of our enemies; our own were no longer to be seen.

The *fifth*, *sixth*, and *seventh* verses give a correct historical account of the ravages committed by the Babylonians, as we may see from 2 Kings xxv. 4, 7, 8, 9, and Jer. lii. 7, 18, 19: "And the city was broken up, and all the men fled by night by the way of the gate. They took Zedekiah, and slew his sons before his eyes; and put out his eyes, and bound him with fetters of brass, and carried him to Babylon. And on the *second* day of the *fifth* month of the *nineteenth* year of Nebuchadnezzar, Nebuzaradan, the captain of the guard, came unto Jerusalem; and he burnt the house of the Lord, and the king's house, and every great man's house; and all the houses of Jerusalem burnt he with fire. And they broke down the walls of Jerusalem round about. And the pillars of brass, and the bases, and the brazen sea, they broke in pieces, and carried the brass to Babylon. And the pots, shovels, snuffers and spoons, and the fire pans and bowls, and such things as were of gold and silver, they took away." Thus they broke down, and carried away, and destroyed this beautiful house; and in the true barbarian spirit, neither sanctity, beauty, symmetry, nor elegance of workmanship, was any thing in their eyes. What *hammers* and *axes* could ruin, was ruined; Jerusalem was totally destroyed, and its walls laid level with the ground. Well might the psalmist sigh over such a desolation.

8 [o] They said in their hearts, Let us [p] destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: [q] *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

[o] Psa. lxxxiii. 4.——[p] Heb. *break.*——[q] 1 Sam. iii. 1; Amos viii. 11; 1 Mac. iv. 46.——[r] Lam. ii. 3.

11 [r] Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For [s] God *is* my King of old, working salvation in the midst of the earth.

13 [t] Thou didst [u] divide the sea by thy strength: [v] thou brakest the heads of the [w] dragons in the waters.

14 Thou brakest the heads of leviathan in

[s] Psa. xliv. 4.——[t] Exod. xiv. 21.——[u] Heb. *break.*——[v] Isa. li. 9, 10; Ezek. xxix. 3; xxxii. 2.——[w] Or, *whales.*

Verse 8. *Let us destroy them*] Their object was totally to annihilate the political existence of the Jewish people.

They have burned up all the synagogues of God in the land.] It is supposed that there were no *synagogues* in the land till after the Babylonish captivity. How then could the Chaldeans burn up any in Judea? The word מועדי *moadey*, which we translate *synagogues*, may be taken in a more general sense, and mean *any places* where *religious assemblies* were held: and that such places and assemblies did exist long *before* the Babylonish captivity, is pretty evident from different parts of Scripture. It appears that Elisha kept such at his house on the *sabbaths* and *new moons*. See 2 Kings iv. 23. And perhaps to such St. James may refer, Acts xv. 23, a species of *synagogues*, where *the law was read of old, in every city of the land.* And it appears that such religious meetings were held at the house of the Prophet *Ezekiel*, chap. xxxiii. 31. And perhaps every prophet's house was such. This is the only place in the *Old Testament* where we have the word *synagogue*. Indeed, wherever there was a *place* in which God met with *patriarch* or *prophet*, and any memorial of it was *preserved*, there was a מועד *moed*, or place of religious meeting; and all such places the Chaldeans would destroy, pursuant to their design to extinguish the Jewish religion, and blot out all its memorials from the earth. And this was certainly the most likely means to effect their purpose. How soon would Christianity be destroyed in England if all the churches, chapels, and places of worship were destroyed, and only the poor of the people left in the land; who, from their circumstances, could not build a place for the worship of God! After such desolation, what a miracle was the restoration of the Jews!

Verse 9. *We see not our signs*] "They have taken away all our trophies, and have left us no memorial that God has been among us. Even thou thyself hast left us destitute of all those *supernatural evidences* that have so often convinced us that thou wert among us of a truth." But we may say that they were not totally destitute even of these. The preservation of Daniel in the lions' den, and of the three Hebrews in the fiery furnace; the metamorphosis of Nebuchadnezzar; the handwriting that appeared to Belshazzar; were all so many prodigies and evidences that God had not left them without proofs of his *being* and his *regard*.

There is *no more any prophet*] There was not one among them in that place that could tell them *how long* that captivity was yet to endure. But there were prophets in the captivity. *Daniel* was one; but his prophecies were confined to one place. *Ezekiel* was another; but he was among those captives who were by the river *Chebar*. They had not, as usual, prophets who went *to* and *fro* through the land, preaching repentance and remission of sins.

Verse 11. *Why withdrawest thou thy hand*] It has been remarked, that as the outward habit of the easterns had no sleeves, the hands and arms were frequently covered with the folds of the robe; and in order to do any thing, the hand must be disentangled and drawn out. The literal version of the *Hebrew* is: "To what time wilt thou draw back thy hand; yea, thy right hand, from within thy bosom?" *Consume*; that is, manifest thy power, and *destroy* thy adversaries. I have, in the *introduction* to the book of Psalms, spoken of the old metrical version by *Sternhold* and *Hopkins*, and have stated that it was formed from the original text. A proof of this may be seen by the learned reader in this and the preceding verse; where, though their version is harsh, and some of their expressions quaint almost to ridicule, yet they have hit the true meaning which our prose translators have missed:—

Ver. 10. When wilt thou once, Lord, end this shame,
And cease thine en'mies strong?
Shall they always blaspheme thy name,
And rail on thee so long?
Ver. 11. Why dost thou draw thy hand aback,
And hide it in thy lap?
O pluck it out, and be not slack
To give thy foes a rap!

Verse 12. *For God is my King of old*] We have always acknowledged thee as our sovereign; and thou hast reigned as a king in the midst of our land, dispensing salvation and deliverance from the *centre* to every part of the *circumference*.

Verse 13. *Thou didst divide the sea*] When our fathers came from Egypt.

Thou brakest the heads of the dragons in the waters.] Pharaoh, his captains, and all his host, were drowned in the Red Sea, when attempting to pursue them.

Verse 14. *The heads of leviathan*] Leviathan might be intended here as a personification of the *Egyptian government*; and its *heads*, Pharaoh and his chief captains.

pieces, *and* gavest him [x] *to be* meat [y] to the people inhabiting the wilderness.

15 [z] Thou didst cleave the fountain and the flood: [a] thou driedst up [b] mighty rivers.

16 The day *is* thine, the night also *is* thine: [c] thou hast prepared the light and the sun.

17 Thou hast [d] set all the borders of the earth: [e] thou hast [f] made summer and winter.

18 [g] Remember this, *that* the enemy hath reproached, O LORD, and *that* [h] the foolish people have blasphemed thy name.

19 O deliver not the soul [i] of thy turtle-dove unto the multitude *of the wicked*: [k] forget not the congregation of thy poor for ever.

20 [l] Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: [m] remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [n] increaseth continually.

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[x] Num. xiv. 9.——[y] Psa. lxxii. 9.——[z] Exod. xvii. 5, 6; Num. xx. 11; Psa. cv. 41; Isa. xlviii. 21.——[a] Josh. iii. 13, &c. [b] Heb. *rivers of strength.*——[c] Gen. i. 14, &c.——[d] Acts xvii. 26.——[e] Gen. viii. 22.

[f] Heb. *made them.*——[g] Ver. 22; Rev. xvi. 19.——[h] Psa. xxxix. 8.——[i] Cant. ii. 14.——[k] Psa. lxviii. 10.——[l] Gen. xvii. 7, 8; Lev. xxvi. 44, 45; Psa. cvi. 45; Jer. xxxiii. 21.——[m] Ver. 18; Psa. lxxxix. 51.——[n] Heb. *ascendeth*; Jonah i. 2.

To the people inhabiting the wilderness.] Probably meaning the *birds and beasts of prey*. These were the people of the wilderness, which fed on the dead bodies of the Egyptians, which the tides had cast ashore. The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* read, "Thou hast given him for meat to the Ethiopians," or Abyssinians.

Verse 15. *Thou didst cleave the fountain*] Thou didst cleave the *rock* in the wilderness, of which all the congregation drank.

Thou driedst up mighty rivers.] Does not this refer to the cutting off the waters of the Jordan, so that the people passed over dry-shod?

Verse 16. *The day* is *thine, the night also* is *thine*] Thou art the Author of light, and of the sun, which is the means of dispensing it.

Verse 17. *Thou hast set all the borders of the earth*] Thou alone art the Author of all its grand *geographical* divisions.

Thou hast made summer and winter.] Thou hast appointed that peculiarity in the poise and rotation of the earth, by which the *seasons* are produced.

Verse 18. *Remember this*] The heathen not only deny these things, but give the honour of them to their false gods, and thus blaspheme thy name.

Verse 19. *Deliver not the soul of thy turtle-dove*] Thy people Israel are helpless, defenceless, miserable, and afflicted: O deliver them no longer into the power of their brutal adversaries.

Verse 20. *Have respect unto the covenant*] הבט לברית *habbet labberith*. Pay attention to the *covenant sacrifice*; to that offered by Abraham, Gen. xv. 9, &c., when the contracting parties, God and Abram, passed through between the separated parts of the covenant sacrifice. An indisputable type of Jesus Christ; and of God and man meeting in his sacrificed humanity.

The dark places of the earth] The caves, dens, woods, &c., of the *land* are full of robbers, cut-throats, and murderers, who are continually destroying thy people; so that the holy seed seems as if it would be entirely cut off, and the *covenant* promise thus be rendered void

The words may either apply to *Chaldea* or *Judea*. Judea was at this time little else than a den of robbers, its own natural inhabitants being removed. Chaldea was infested with hordes of banditti also.

Verse 21. *Let not the oppressed return ashamed*] Do not permit thy people to be so diminished, that when, according to thy promise, they are restored to their own land, they may appear to be but a handful of men.

Verse 22. *Plead thine own cause*] Thy honour is concerned, as well as our safety and salvation. *The fool*—the idolater, *reproacheth thee daily*—he boasts of the superiority of his idols, by whose power, he asserts, we are brought under their domination.

Verse 23. *Forget not the voice*] While we pray to thee for our own salvation, we call upon thee to vindicate thy injured honour: and let all the nations see that thou lovest thy followers, and hatest those who are thy enemies. Let not man prevail against thee or thine.

Analysis of the Seventy-fourth Psalm.

This Psalm divides itself into *two* parts:—

I. The Psalmist's complaint, ver. 1–10

II. His prayer, ver. 10–23.

Both the complaint and petition are summarily comprised in the *three* first verses; and afterwards amplified throughout the Psalm.

I. He expostulates with God about their calamity.

1. From the author of it: "Thou, O God."
2. From the extremity of it: "Cast us not off."
3. From the duration of it: "For ever."
4. From the cause: "Thy anger smokes against us."
5. From the object of it: "The sheep of thy pasture."

To his complaint he subjoins his *petition*; in which every word has the strength of an argument.

1. "Remember thy congregation:" Thy chosen people.
2. "Whom thou hast purchased:" By a mighty hand from Pharaoh.
3. "Of old:" Thy people ever since thy covenant with Abraham.
4. "The rod of thine inheritance:" dwelling in that land which thou didst *measure* out to them.

5. "Whom thou hast redeemed:" From the Canaanites, &c.

6. "This Mount Zion, wherein thou hast dwelt:" Where we gave thee the worship which belonged to the true God; and thou wert pleased with our sacrifices and services. *Remember* this people, and all these engagements; and "cast us not off for ever."

7. "Lift up thy feet:" Consider thy *own dishonour*; they are *thy enemies* as well as *ours*. See what they have done against thee, thy *temple*, thy *ordinances*. Look at their *blasphemies*, and avenge the quarrel of thy *covenant*, ver. 3–11.

Consider what thou hast done for our forefathers.

1. Thou hast been long *our King* and Deliverer. See the proofs, ver. 12–15.

2. Thy general *providence* respects all men. Thou hast given them *light*; the *sun* and *moon*, the *vicissitude of seasons*, &c., ver. 16, 17.

II. The psalmist's *prayer*:—

1. That God would *remember* the *reproaches* of his *enemies*, ver. 18.

2. That he would *deliver the souls* of his *children*, ver. 19.

3. That he would not forget "the congregation of the poor," ver. 19.

4. That he *would remember his covenant* with Abram, to make them an innumerable people, and a blessing to all mankind, ver. 20.

5. That, when they did return, they might not be a diminished people; for their enemies were determined to destroy them, ver. 21.

6. That they might be led from all considerations to *praise his name*, ver. 21.

At the conclusion he urges his petition:—

1. "Arise,—plead thine own cause."

2. "Remember the foolish."

3. "Forget not thine enemies."

4. They make a *tumult*, and their partisans *daily increase*, ver. 22, 23

PSALM LXXV.

The psalmist praises God for present mercies, 1; the Lord answers, and promises to judge the people righteously, 2, 3; rebukes the proud and haughty, 4, 5; shows that all authority comes from himself, 4–7; that he will punish the wicked, 8; the psalmist resolves to praise God, 9; and the Most High promises to cast down the wicked, and raise up the righteous, 9, 10.

XV. DAY. MORNING PRAYER.

To the chief Musician, [a] Al-taschith, [b] A Psalm *or* Song [c] of Asaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

2 [d] When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not fool-

[a] Or, *Destroy not.*——[b] Psa. lvii. title.

[c] Or, *for Asaph.*——[d] Or, *When I shall take a set time.*

NOTES ON PSALM LXXV.

The *title* is, "*To the chief Musician*, or conqueror, *Al-taschith*, destroy not, *A Psalm* or *Song of Asaph*." See this title Al-taschith explained Psa. lvii. The *Chaldee* supposes that this Psalm was composed at the time of the pestilence, when David prayed the Lord *not to destroy the people*. Some of the Jews suppose that *Al-taschith* is the beginning of a Psalm, to the air of which this Psalm was to be set and sung. The Psalm seems to have been composed during the captivity; and appears to be a continuation of the subject in the preceding.

Verse 1. *Unto thee, O God, do we give thanks*] Thou canst not forget thy people. The numerous manifestations of thy providence and mercy show that thou art not far off, but near: this

Thy wondrous works declare.] These words would make a proper conclusion to the preceding Psalm, which seems to end very abruptly. The *second* verse is the commencement of the Divine answer to the prayer of *Asaph*.

Verse 2. *When I shall receive the congregation*] When the proper time is come that the congregation, my people of Israel, should be brought out of captivity, and received back into favour, I shall not only enlarge them, but punish their enemies. They shall be cut off and cast out, and become a more miserable people than those whom they now insult. I will destroy them as a nation, so that they shall never more be numbered among the empires of the earth.

Verse 3. *The earth and all the inhabitants thereof are dissolved*] They all depend on me; and whenever I withdraw the power by which they exist and live, they are immediately dissolved.

I bear up the pillars of it.] By the word of my power all things are upheld; and without me nothing can subsist. Those who consider this Psalm to have been written by David before he was anointed king over ALL *Israel*, understand the words thus: "All is at present in a state of confusion; violence and injustice reign: but when 'I shall receive the *whole* congregation,' when all the tribes shall acknowledge me as *king*, I will reorganize the whole constitution. It is true that the *land* and *all its inhabitants are dissolved*—unsettled and unconnected by the bands of civil interest. The whole system is disorganized: 'I bear up the pillars of it;' the expectation of the *chief people* is placed upon *me*; and it is the hope they have of my coming speedily to the throne of all Israel that prevents them from breaking out into actual rebellion."

Verse 4. *I said unto the fools*] I have given the

ishly: and to the wicked, [e] Lift not up the horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the [f] south.

7 But [g] God *is* the Judge: [h] he putteth down one, and setteth up another.

8 For [i] in the hand of the LORD *there is* a cup, and the wine is red; it is [k] full of mixture: and he poureth out of the same: [l] but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 [m] All the horns of the wicked also will I cut off; *but* [n] the horns of the righteous shall be exalted.

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[e] Zech. i. 21.——[f] Heb. *desert*.——[g] Psa. l. 6; lviii. 11.——[h] 1 Sam. ii. 7; Dan. ii. 21.——[i] Job xxi. 20; Psa. lx. 3; Jer. xxv. 15; Rev. xiv. 10; xvi. 19.——[k] Prov. xxiii. 30.——[l] Psa. lxxiii. 10.——[m] Psa. ci. 8; Jer. xlviii. 25.——[n] Psa. lxxxix. 17; cxlviii. 14.

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idolatrous Chaldeans sufficient warning to abandon their idols, and worship the true God; but they would not. I have also charged the wicked, to whom for a season I have delivered you because of your transgressions, not to *lift up their horn*—not to use their *power* to oppress and destroy. They have, notwithstanding, abused their power in the persecutions with which they have afflicted you. For all these things they shall shortly be brought to an awful account. On the term *horn*, see the note on Luke i. 69.

Verse 5. *Speak* not with *a stiff neck.*] Mr. *Bruce* has observed that the Abyssinian kings have a *horn* on their *diadem*; and that the keeping it erect, or in a projecting form, makes them appear as if they had a *stiff neck*; and refers to this passage for the antiquity of the usage, and the *appearance* also.

Verse 6. *For promotion* cometh *neither from the east, &c.*] As if the Lord had said, speaking to the Babylonians, None of all the surrounding powers shall be able to help you; none shall pluck you out of my hand. I am the *Judge:* I will pull you down, and set my afflicted people up, ver. 7.

Calmet has observed that the Babylonians had Media, Armenia, and Mesopotamia on the EAST; and thence came Darius the Mede: that it had Arabia, Phœnicia, and Egypt on the WEST; thence came Cyrus, who overthrew the empire of the Chaldeans. And by the *mountains of the desert*, מדבר הרים *midbar harim*, which we translate SOUTH, Persia, may be meant; which government was established on the ruins of the Babylonish empire. No help came from any of those powers to the sinful Babylonians; they were obliged to drink the *cup of the red wine* of God's judgment, even to the very *dregs*. They were to receive no *other* punishment; this one was to *annihilate* them as a people for ever.

Verse 8. *It is full of mixture*] Alluding to that mingled potion of stupifying drugs given to criminals to drink previously to their execution. See a parallel passage to this, Jer. xxv. 15–26.

Verse 9. *I will sing praises to the God of Jacob.*] These are the words of the psalmist, who magnifies the Lord for the promise of deliverance from their enemies.

Verse 10. *All the horns of the wicked*] All their *power* and *influence*, will I cut off; and will exalt and extend the *power* of the righteous. The psalmist is said to *do these things*, because he is as the *mouth* of God to *denounce* them. All was punctually fulfilled: the *wicked*—the Babylonians, were all cut off; the *righteous*—the Jews, called so from the holy covenant, *which required righteousness*, were delivered and *exalted*.

ANALYSIS OF THE SEVENTY-FIFTH PSALM.

Bishop *Nicholson* supposes that *David* was the author of this Psalm; and that he composed it on his inauguration or entrance upon the kingdom; and by it he gives us an example of a good king.

There are *three* chief parts in this Psalm:—

I. A doxology, ver. 1; repeated, ver. 9.

II. His profession how to perform the regal office, ver. 2, 3, 10.

III. His rebuke of foolish men for mistakes occasioned,—

1. Partly by their *pride* when they rise to great places, ver. 4, 5.

2. That they do not consider whence their preferment comes, ver. 6, 7.

3. That they judge not rightly of afflictions, ver. 8.

I. The doxology or thanksgiving.

1. He *doubles* it to show that it should be *frequently* done: "Unto thee do we give thanks; unto thee," &c.

2. His reason for it: "For that thy name is near,"—thy help is always at hand. "The Lord is nigh to all that call upon him."

3. Of which he had experience in his exaltation to the kingdom, which he calls God's "wondrous works."

II. How the office of a good king is to be discharged.

1. I will judge uprightly.

2. To rectify disorders. They had need of a just and upright king. 1. The land and its inhabitants were disorganized. 2. He was the only stay and support of the state: "I bear up the pillars."

III. His rebuke of bad men.

1. They were *fools*, and dealt unjustly.

2. *Wicked*, and vaunted their wealth and power.

3. They used their *power* to oppress.

4. They were *obstinate* in their oppression of the poor. He refers to their false judgments.

1. They supposed that their authority and influence came by their own *merit*; and for them they were accountable to none.

2. They did not consider that *God* was the author of power, &c.

3. Their third mistake was, they imputed afflictions to a wrong cause, and did not consider that they came from God.

To show this, the psalmist uses an elegant comparison, comparing God to the master of a feast, who invites and entertains all kinds of men at his table; who has a cup of mixed wine in his hand, by which he represents the *miseries* of this life. To all God reaches this cup; and *every one drinks* of it, some more, some less.

1. "In the hand of the Lord there is a cup." He apportions the afflictions of men.

2. "The wine is red." The high-coloured feculent wine, i. e., *afflictions*.

3. "It is full of mixture;" not all *sour*, nor *sweet*, nor *bitter*. The strength of it is tempered by God to the circumstances of his creatures.

4. "He poureth out of the same." He gives to all, some even to his own children. ALL *must drink of this cup*.

5. But the *lees* or *dregs* of it "all the wicked of the earth shall wring out." Those who are incorrigible have afflictions without benefit; they wring the dregs out. On them God's judgments fall without mitigation.

He concludes the Psalm with—

1. A repetition of his thanks: "I will declare for ever; I will sing praises to the God of Jacob."

2. A protestation of his duty: 1. "I will cut off the horns of the wicked." 2. "I will exalt the horns of the righteous." Those who exalt themselves shall be abased: those who humble themselves shall be exalted.

> Tu regere imperio populos, Romane, memento,
> (Hæ tibi erunt artes) pacisque imponere morem;
> *Parcere subjectis, et debellare superbos.*
> VIRG. Æn. lib. vi., ver. 851.

> "But, Rome, 'tis thine alone, with awful sway,
> To rule mankind, and make the world obey;
> Disposing peace and war thy own majestic way:
> To tame the proud, the fettered slave to free:
> These are imperial arts, and worthy thee."
> DRYDEN.

These lines of the Roman poet contain precisely the same sentiment that is expressed in the *tenth* verse of the Psalm. And thus God acts in the government of the world, dealing with nations as they have dealt with others: so the conquerors are conquered; the oppressed, raised to honour and dominion.

PSALM LXXVI.

The true God known in Judah, Israel, Salem, and Zion, 1, 2. *A description of his defeat of the enemies of his people*, 3–6. *How God is to be worshipped*, 7–9. *He should be considered as the chief Ruler: all the potentates of the earth are subject to him*, 10–12.

To the chief Musician on Neginoth, A Psalm *or* Song [a] of Asaph.

A. M. cir. 3294. B. C. cir. 710. Ezechiæ, Regis Judææ, cir. annum 17.

IN [b] Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 [c] There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

A. M. cir. 3294. B. C. cir. 710. Ezechiæ, Regis Judææ, cir. annum 17.

4 Thou *art* more glorious *and* excellent [d] than the mountains of prey.

[a] Or, *for Asaph.*——[b] Psa. xlviii. 1, &c.——[c] Psa. xlvi. 9; Ezek. xxxix. 9——[d] Ezek. xxxviii 12, 13; xxxix. 4.

NOTES ON PSALM LXXVI.

The *title*, "To the chief Musician on Neginoth, a Psalm *or* Song of Asaph." See the titles to Psalms iv. and vi. The *Vulgate*, *Septuagint*, and others have, "A Psalm for the Assyrians;" and it is supposed to be a thanksgiving for the defeat of the Assyrians. The Syriac says it is a thanksgiving for the taking of Rabbah, belonging to the children of Ammon. It is considered by some of the best commentators to have been composed after the defeat of Sennacherib. That it was composed after the death of David, and after the two kingdoms of Israel and Judah were separated, is evident from the first verse. If *Asaph* was its author, it could not be the *Asaph* that flourished in the days of David, but some other gifted and Divinely inspired man of the same name, by whom several others of the Psalms appear to have been composed during the captivity.

Verse 1. *In Judah is God known*] The true God revealed himself to the *Jews*. The *Israelites*, after the separation of the tribes, had the same knowledge, but they greatly corrupted the Divine worship; though still God was *great*, even in Israel.

Verse 2. *In Salem also is his tabernacle*] *Salem* was the ancient name of *Jebus*, afterwards called *Jerusalem*. Here was the *tabernacle* set up; but afterwards, when the *temple* was built on *Mount Zion*, there was his *habitation*. The Psalm was evidently composed after the building of Solomon's temple.

Verse 3. *There brake he the arrows of the bow*] רִשְׁפֵי *rishphey*, the *fiery arrows*. Arrows, round the heads of which inflammable matter was rolled, and then ignited, were used by the ancients, and shot into towns to set them on fire; and were discharged among the towers and wooden works of besiegers. The Romans called them *phalaricæ*; and we find them mentioned by Virgil, Æn. lib. ix., ver. 705:—

> Sed magnum stridens contorta phalarica venit,
> Fulminis acta modo.

On this passage *Servius* describes the *phalarica* as a dart or spear with a spherical leaden head to which fire was attached. Thrown by a strong hand, it killed

A. M. cir. 3294. B. C. cir. 710. Ezechiæ, Regis Judææ, cir. annum 17.

5 [n] The stout-hearted are spoiled, [f] they have slept their sleep: and none of the men of might have found their hands.

6 [g] At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and [h] who may stand in thy sight when once thou art angry?

8 [i] Thou didst cause judgment to be heard from heaven; [k] the earth feared, and was still,

A. M. cir. 3294. B. C. cir. 710. Ezechiæ, Regis Judææ, cir. annum 17.

9 When God [l] arose to judgment, to save all the meek of the earth. Selah.

10 [m] Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

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[n] Isa. xlvi. 12.——[f] Psa. xiii. 3; Jer. li. 39.——[g] Exod. xv. 1, 21; Ezek. xxxix. 20; Nah. ii. 13; Zech. xii. 4.——[h] Nah. i. 6.

[i] Ezek. xxxviii. 20.——[k] 2 Chron. xx. 29, 30.——[l] Psa. ix. 7, 8, 9; lxxii. 4.——[m] See Exod. ix. 16; xviii. 11; Psa. lxv. 7.

those whom it hit, and set fire to buildings, &c. It was called *phalarica* from the towers called *phalæ*, from which it was generally projected. In allusion to these St. Paul speaks of the *fiery darts of the devil*, Eph. vi. 16, to the note on which the reader is requested to refer.

The shield and the sword] If this refers to the destruction of Sennacherib's army, it may be truly said that God rendered useless all their warlike instruments, his angel having destroyed 185,000 of them in one night.

Verse 4. *Than the mountains of prey.*] This is an address to Mount *Zion*. Thou art more illustrious and excellent than all the mountains of prey, i. e., where wild beasts wander, and prey on those that are more helpless than themselves. Zion was the place where God *dwelt*; the other mountains were the *abode* of *wild beasts*.

Verse 5. *The stout-hearted are spoiled*] The boasting blasphemers, such as Rab-shakeh, and his master Sennacherib, the king of Assyria.

They have slept their sleep] They were asleep in their tent when the destroying angel, the suffocating wind, destroyed the whole; they over whom it passed never more awoke.

None of the men of might] Is not this a strong irony? Where are your mighty men? their boasted armour, &c?

Verse 6. *At thy rebuke*] It was not by any human means that this immense army was overthrown; it was by the power of God alone. Not only *infantry* was destroyed, but the *cavalry* also.

The chariot and horse] That is, the chariot horses, as well as the men, were

Cast into a dead sleep.] Were all suffocated in the same night. On the destruction of this mighty host, the reader is requested to refer to the notes on 2 Kings xix.

Verse 7. *Thou, even thou, art to be feared*] The Hebrew is simple, but very emphatic: אתה נורא אתה *attah nora attah*, "Thou art terrible; thou art." The repetition of the *pronoun* deepens the sense.

When once thou art angry?] Literally, *From the time thou art angry.* In the moment thy wrath is kindled, in that moment judgment is executed. How awful is this consideration! If *one hundred and eighty-five thousand* men were in one moment destroyed by the wrath of God, canst *thou*, thou poor, miserable, feeble sinner, resist his will, and turn aside his thunder!

Verse 8. *Thou didst cause judgment to be heard*] When God declared by his prophet that the enemy should not prevail, but on the contrary be destroyed, *the earth*—the *land*, and by *metonymy* the *inhabitants* of the land, were struck with astonishment and terror, so as not to be able to move. The great boaster Sennacherib, who carried terror, dismay, and desolation every where, was now struck with dumb amazement; and the angel of the Almighty, in a moment, stopped the breath of those hosts in which he confided.

Verse 9. *The meek of the earth.*] The *humbled* or *oppressed people of the land.* The poor *Jews*, now utterly helpless, and calling upon the Lord for succour.

Verse 10. *Surely the wrath of man shall praise thee*] The rage of Sennacherib shall only serve to manifest thy glory. The stronger he is, and the more he threatens, and the weaker thy people, the more shall thy majesty and mercy appear in his destruction and their support.

The remainder of wrath shalt thou restrain.] The Hebrew gives rather a different sense: "Thou shalt gird thyself with the remainder of wrath." Even after thou hast sent this signal destruction upon Sennacherib and his army, thou wilt continue to pursue the *remnant* of the persecutors of thy people; their wrath shall be the cause of the excitement of thy justice to destroy them. As a man *girds* himself with his girdle, that he may the better perform his work, so thou wilt gird thyself *with wrath*, that thou mayest destroy thy enemies. A good maxim has been taken from this verse: "God often so *counterworks* the evil designs of men against his cause and followers, that it turns out to their advantage and his glory; nor does he permit them to go to the extent of what they have *purposed*, and of what they are *able* to perform. He *suffers* them to do *some mischief*, but not *all* they *would* or *can* do." But how different is the reading of the *Vulgate!* *Quoniam cogitatio hominis confitebitur tibi: et reliquiæ cogitationis diem festum agent tibi:* "The thought of man shall praise thee; and the remains of thought shall celebrate a feast day to thee." The *Septuagint* and the *Æthiopic* have understood the text in the same way. Some translate thus: "Certainly, the ferocity of the man (Sennacherib) shall praise thee: and thou shalt gird thyself with the spoils of the furious." The spoils of this great army shall be a booty for thy people. Probably this is the true notion of the place. The old *Psalter* renders it thus: For thoght of man sal schrift (confess) to the, and le bynngs (remains) of thoght a feste day till the sal wirk. The paraphrase is curious, of which this is

A. M. cir. 3294. B. C. cir. 710. Ezechiæ, Regis Judææ, cir. annum 17.

11 [n] Vow, and pay unto the LORD your God: [o] let all that be round about him bring presents [p] unto him that ought to be feared.

12 He shall cut off the spirit of princes: [q] *he is* terrible to the kings of the earth.

[n] Eccles. v. 4, 5, 6.——[o] 2 Chron. xxxii. 22, 23; Psa. lxviii. 29; lxxxix. 7.——[p] Heb. *to fear.*——[q] Psa. lxviii. 35.

the substance: "When man forsakes perfitly his synne, and sithen (afterwards) rightwisness werks; it is a feste day; whenne the conscience is clered, and makes feste with the swetnes of goddes lufe, restand fra besynes of any creatur in erth: Than is God at hame with his spouse dwelland."

Verse 11. *Vow, and pay unto the Lord*] *Bind* yourselves to him, and forget not your *obligations.*

Let all that be round about him] All the neighbouring nations, who shall see God's judgments against his enemies, should

Bring presents unto him] Give him that homage which is due unto him.

That ought to be feared.] לכורא *lammora*, "to the terrible One;" lest they be consumed as the Assyrians have been.

Verse 12. *He shall cut off the spirit of princes*] Even in the midst of their conquests, he can fill them with terror and dismay, or cut them off in their career of victory.

He is *terrible to the kings of the earth.*] "He is the only Ruler of princes;" to him they must account. And a terrible account most of them will have to give to the great God; especially those who, instigated by the desire of dominion, have, in the lust of conquest which it generates, laid countries waste by fire and sword, making widows and orphans without number, and extending the empire of desolation and death.

Thus *all* are under his dominion, and are accountable to him. Even those whom *man* cannot bring to justice, God will; and to judge *them* is one grand use of a *final judgment-day.*

ANALYSIS OF THE SEVENTY-SIXTH PSALM.

In this Psalm there are *three* parts:—

I. The prerogative of Judah and Israel, ver. 1, 2.

II. A narration of God's majesty in the Church, ver. 3–11.

III. An exhortation to worship and serve God.

I. The prerogatives of the Jews above all other nations.

1. God was *known* among them: "In Judah is God known."

2. His *name* was *great* in *Israel.* Illustrious for his manifold deliverances.

3. At *Salem* was his tabernacle,—his *seat of worship*, his peculiar presence.

4. His dwelling in *Zion*,—his constant habitation.

II. A narration of God's power and majesty.

He was *glorious* among good men; *more glorious than the mountains of prey*—kingdoms acquired by violence, murder, and robbery.

And this *glory* was manifest in the following particulars:—

1. They who came to *spoil* were *spoiled*, ver. 5.

2. They were *slain:* "They have slept their sleep," ver. 5.

3. They could make no head against their destroyer, though they were both *numerous* and *strong:* "None of the men of might have found their hands," ver. 5.

The cause of their consternation:—

1. The *rebuke* of God, ver. 6.

2. He was *terrible:* "None could stand in his sight," ver. 7.

3. He was *determinate:* "Judgment was heard from heaven," ver. 8. Sennacherib and his host were destroyed.

The *effects* produced by this were,

1. Praise from the wicked: "They shall acknowledge this as the hand of God," ver. 10.

2. Victory; though they rally, and return again to the battle, they shall be routed: "The remainder of wrath shalt thou restrain," ver. 10. See the notes.

III. He exhorts all to praise him:—1. "Vow, and pay." 2. "Fear and submit to him," ver. 11.

This exhortation he founds on the following REASONS:—

1. "He shall cut off the spirit of princes;" take away from tyrants their prudence and courage.

2. "He is terrible to the kings of the earth." They also shall know that he is God.

PSALM LXXVII.

The psalmist's ardent prayer to God in the time of distress, 1–4. *The means he used to excite his confidence*, 5–12. *God's wonderful works in behalf of his people*, 13–20.

To the chief Musician, [a] to Jeduthun, A Psalm [b] of Asaph.

I [c] CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 [d] In the day of my trouble I [e] sought the LORD: [f] my sore ran in the night, and ceased not: my soul refused to be comforted.

[a] Psa. xxxix., lxii., title.——[b] Or, *for Asaph.*——[c] Psa. iii. 4.——[d] Psa. l. 15.——[e] Isa. xxvi. 9, 16.——[f] Heb. *my hand.*

NOTES ON PSALM LXXVII.

The *title*, "To the chief Musician, (or conqueror,) to Jeduthun, A Psalm of Asaph." On this title we may observe that both *Asaph* and *Jeduthun* were celebrated singers in the time of David, and no doubt were masters or leaders of bands which long after their times

3 I remembered God, and was troubled: I complained, and [e] my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 [h] I have considered the days of old, the years of ancient times.

6 I call to remembrance [i] my song in the night: [k] I commune with mine own heart: and my spirit made diligent search.

7 [l] Will the LORD cast off for ever? and will he [m] be favourable no more?

8 Is his mercy clean gone for ever? doth [n] *his* promise fail [o] for evermore?

9 Hath God [p] forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* [q] my infirmity: *but I will remember* the years of the right hand of the Most High.

[e] Psa. cxlii. 3; cxliii. 4.——[h] Deut. xxxii. 7; Psa. cxliii. 5; Isa. li. 9.——[i] Psa. xlii. 8.——[k] Psa. iv. 4.——[l] Psa. lxxiv. 1.

[m] Psa. lxxxv. 1.——[n] Rom. ix. 6.——[o] Heb. *to generation and generation.*——[p] Isa. xlix. 15.——[q] Psa. xiii. 22.

were called by their names. Hence Psalms composed during and after the captivity have these names prefixed to them. But there is reason to believe also, that there was a person of the name of *Asaph* in the captivity at Babylon. The author must be considered as speaking in the persons of the captive Israelites. It may however be adapted to the case of any individual in spiritual distress through strong temptation, or from a sense of the Divine displeasure in consequence of backsliding.

Verse 1. *I cried unto God*] The *repetition* here marks the earnestness of the psalmist's soul; and the word *voice* shows that the Psalm was not the issue of private *meditation*, but of deep mental trouble, which forced him to *speak* his griefs *aloud*.

Verse 2. *My sore ran in the night, and ceased not*] This is a most unaccountable translation; the literal meaning of ידי נגרה *yadi niggerah*, which we translate *my sore ran*, is, *my hand was stretched out*, i. e., in prayer. He continued during the whole night with his voice and hands lifted up to God, *and ceased not*, even in the midst of great discouragements.

Verse 3. *My spirit was overwhelmed.*] As the verb is in the *hithpael* conjugation, the word must mean *my spirit was overpowered in itself*. It purposed to involve itself in this calamity. I felt exquisitely for my poor suffering countrymen.

"The generous mind is not confined at home;
It spreads itself abroad through all the public,
And feels for every member of the land."

Verse 4. *Thou holdest mine eyes waking*] Literally, *Thou keepest the watches of mine eyes*—my grief is so great that I cannot sleep.

I am so troubled that I cannot speak.] This shows an *increase* of sorrow and anguish. At *first* he felt his misery, and *called aloud*. He receives more light, sees and feels his deep wretchedness, and then his words are swallowed by excessive distress. His woes are too big for utterance. "Small troubles are loquacious; the great are dumb." Curæ leves loquuntur; ingentes stupent.

Verse 5. *I have considered the days of old*] חשבתי *chishshabti*, *I have counted up*; I have reckoned up the various dispensations of thy mercy in behalf of the distressed, marked down in the history of our fathers.

Verse 6. *I call to remembrance my song in the night*] I do not think that נגינתי *neginathi* means *my song*. We know that נגינה *neginath* signifies some *stringed* musical instrument that was struck with a *plectrum*; but here it possibly might be applied to the *Psalm* that was played on it. But it appears to me rather that the psalmist here speaks of the circumstances of composing the short ode contained in the *seventh*, *eighth*, and *ninth* verses; which it is probable he sung to his harp as a kind of dirge, if indeed he had a harp in that distressful captivity.

My spirit made diligent search.] The verb חפש *chaphas* signifies such an investigation as a man makes who is obliged to *strip himself* in order to do it; or, *to lift up coverings*, to search fold by fold, or in our phrase, *to leave no stone unturned*. The Vulgate translates: "Et scopebam spiritum meum." As *scopebam* is no pure Latin word, it may probably be taken from the Greek σκοπεω *scopeo*, "to look about, to consider attentively." It is however used by no author but St. Jerome; and by him only here and in Isa. xiv. 23: *And I will sweep it with the besom of destruction*; scopabo eam in scopa terens. Hence we see that he has formed a verb from the noun *scopæ*, a *sweeping brush* or *besom*; and this sense my old Psalter follows in this place, translating the passage thus: And ȝ ſwepeð my gaſt; which is thus paraphrased: "And swa I sweped my gaste, (I swept my soul,) that is, I purged it of all fylth."

Verse 7. *Will the Lord cast off for ever?*] Will there be no end to this captivity? Has he not said, "Turn, ye backsliders; for I am married unto you: I will heal your backsliding, and love you freely." *Will he* then *be favourable no more!* Thus the psalmist pleads and reasons with his Maker.

Verse 8. *For evermore?*] לדר ודר *ledor vador*, "to generation and generation." From race to race. Shall no mercy be shown even to the remotest generation of the children of the offenders?

Verse 9. *Hath God—in anger shut up his tender mercies?*] The *tender mercies* of God are the *source* whence all his kindness to the children of men flows. The metaphor here is taken from a *spring*, the mouth of which is closed, so that its waters can no longer run in the same channel; but, being confined, break out, and take some other course. Wilt thou take thy mercy from the Israelites, and give it to some other people? This he most certainly did. He took it from the *Jews*, and gave it to the *Gentiles*.

Verse 10. *And I said, This* is *my infirmity*] The Hebrew is very obscure, and has been differently translated: ואמר חלותי הוא שנות ימין עליון *vaomar challothi hi shenoth yemin elyon*; "And I said, Is this my weakness? Years the right hand of the Most High."

11 [r] I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 [s] Thy way, O God, *is* in the sanctuary: [t] who *is so* great a God as *our* God?

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 [u] Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 [v] The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 [w] The clouds poured out water: the skies sent out a sound: [x] thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: [y] the lightnings lightened the world: [z] the earth trembled and shook.

19 [a] Thy way *is* in the sea, and thy path in the great waters, [b] and thy footsteps are not known.

20 [c] Thou leddest thy people like a flock by the hand of Moses and Aaron.

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[r] Psa. cxliii. 5.——[s] Psa. lxxiii. 17.——[t] Exod. xv. 11. [u] Exod. vi. 6; Deut. ix 29.——[v] Exod. xiv. 21; Josh. iii. 15, 16; Psa. cxiv. 3; Hab. iii. 8, &c.——[w] Heb. *The clouds were poured forth with water.*

[x] 2 Sam. xxii. 15; Hab. iii. 11.——[y] Psa. xcvii. 4.——[z] 2 Sam xxii. 8.——[a] Hab. iii. 15.——[b] Exod. xiv. 28.——[c] Exod. xiii. 21; xiv. 19; Psa. lxxviii. 52; lxxx. 1; Isa. lxiii. 11, 12; Hos. xii. 13.

If חלותי *challothi* comes from חלה *chalah*, and signifies to *pray*, as *De Dieu* has thought, then his translation may be proper: Precari hoc meum est; mutare dextram Altissimi. "To pray, this is my business; to change the right hand of the Most High." I can do nothing else than pray; God is the Ruler of events. Mr. *N. M. Berlin* translates, "Dolere meum hoc *est;* mutare *est* dextra Altissimi." *To grieve is my portion; to change* (my condition) *belongs to the right hand of the Most High.* Here שנות *shenoth*, which we translate *years*, is derived from שנה *shanah*, to *change*. This latter appears to me the better translation; the sum of the meaning is, "I am in deep distress; the Most High alone can change my condition." The old Psalter, following the *Vulgate*,—Et dixi, Nunc cœpi: hæc mutatio dexteræ Excelsi,—translates: And ȝ ſaid, Now ȝ began this chaunchyng of ryght hand of hithegh (highest) Alswa say, God sal noght kast al man kynde fra his sigt with outen ende: for nowe I began to understand the syker; (the truth;) that man sal be brogt to endles; and thar fore, now I said, that this chaunchyng fra wreth to mercy, is thrugh Ihu Criste that chaunges me fra ill to gude, fra noy to gladnes.

Once more, *Coverdale*, who is followed by Matthews and Becke, takes the passage by storm: "At last I came to this poynte, that I thought: O why art thou so foolish! The right hande of the Most Hyest can chaunge all."

Verse 11. *I will remember the works of the Lord*] I endeavour to recollect what thou hast done in behalf of our fathers in past times; in no case hast thou cast them off, when, with humbled hearts, they sought thy mercy.

Verse 13. *Thy way*—is *in the sanctuary*] See Psa. lxxiii. 17. I must go to the sanctuary now to get *comfort*, as I went before to get *instruction*. What a mercy to have the privilege of drawing near to God in his ordinances! How many doubts have been solved, fears dissipated, hearts comforted, darknesses dispelled, and snares broken, while waiting on God in the means of grace!

Some understand the words, *Thy way is in holiness*—all thy dispensations, words, and works are holy, just and true. And as is thy majesty, so is thy mercy! O, who is so great a God as our God?

Verse 14. *Thou—doest wonders*] Every act of God, whether in nature or grace, in creation or providence, is wondrous; surpasses all *power* but his own; and can be comprehended only by his own *wisdom*. To the *general observer*, his *strength* is most apparent; to the *investigator of nature*, his *wisdom*; and to the genuine *Christian*, his *mercy* and *love*.

Verse 15. *The sons of Jacob and Joseph.*] "The sons which Jacob begat and Joseph nourished," says the *Chaldee*. The Israelites are properly called the sons of Joseph as well as of Jacob, seeing *Ephraim* and *Manasseh*, his sons, were taken into the number of the tribes. All the latter part of this Psalm refers to the deliverance of the Israelites from Egypt; and the psalmist uses this as an argument to excite the expectation of the captives. As God delivered *our fathers* from *Egypt*, so we may expect him to deliver *us* from *Chaldea*. It required his *arm* to do the former, and that arm is not shortened that it cannot save.

Verse 16. *The waters saw thee*] What a fine image! He represents God approaching the Red Sea; and the waters, seeing him, took fright, and ran off before him, dividing to the right and left to let him pass. I have not found any thing more majestic than this.

The depths also were troubled.] Every thing appears here to have *life* and *perception*. The *waters* see the Almighty, do not wait his coming, but in terror flee away! The deeps, uncovered, are astonished at the circumstance; and as they cannot fly, they are filled with trouble and dismay. Under the hand of such a poet, *inanimate nature*, springs into *life*; all *thinks, speaks, acts*; all is in motion, and the dismay is general.

Verse 17. *The clouds poured out water*] It appears from this that there was a violent *tempest* at the time of the passage of the Red Sea. There was a violent storm of *thunder*, *lightning*, and *rain*. These *three* things are distinctly marked here. 1. "The skies sent out a sound:" the THUNDER. 2. "Thine arrows went abroad:" the LIGHTNING. 3. "The clouds poured out water:" the RAIN. In the next verse we have, 4. An EARTHQUAKE: "The earth trembled and shook," ver. 18.

Verse 19. *Thy way* is *in the sea*] Thou didst walk through the sea, thy path was through a multitude of waters.

Thy footsteps are not known.] It was evident from the *effects* that God was there: but his *track* could not be discovered; still he is the Infinite Spirit, without parts, limits, or passions. No object of sense.

Verse 20. *Thou leddest thy people like a flock*] This may refer to the *pillar of cloud and fire*. It went before them, and they followed it. So, in the eastern countries, the shepherd does not *drive*, but *leads*, his flock. He goes *before* them to find them pasture, and they regularly *follow* him.

By the hand of Moses and Aaron.] They were God's agents; and acted, in *civil* and *sacred* things, just as directed by the Most High.

Analysis of the Seventy-seventh Psalm.

In this Psalm the prophet shows the bitter agony which a troubled spirit undergoes from a sense of God's displeasure; and the comfort which it afterwards receives through faith in his promises.

There are *two* parts in this Psalm:—

I. The psalmist sets forth the strife between the flesh and the spirit; and how the flesh tempts the spirit to despair, and calls in question the goodness of God, ver. 1–10.

II. Next, he shows the victory of the spirit over the flesh; being raised, encouraged, and confirmed by the nature, promises, and works of God, ver. 11–20.

This is an excellent Psalm, and of great use in spiritual desertion.

I. The *strife*. The prophet betakes himself to God. 1. He prays. 2. Prays often. 3. Prays earnestly. 4. And with a troubled soul. The Psalm is, therefore, not the expression of a *despairing* soul, but of one that has a great conflict with temptation.

Though he complains, yet he despairs not.

I. His complaint is bitter, and he sets down how he was exercised.

1. He found no intermission; day and night he was in distress. His voice was continually lifted up, and his hands constantly stretched out to God in prayer. When no man saw him, he prayed. His complaint was in *secret*, and far from *hypocrisy*, which always loves to have *witnesses*.

2. He refused to be comforted, ver. 2.

3. Even the "remembrance of God troubled him," ver. 3.

4. His *soul* was *overwhelmed*, ver. 3.

5. He became at last *speechless* through grief, ver. 4.

6. All *sleep* departed from him, ver. 4.

II. He shows that his grief was aggravated by a consideration of the happiness he once enjoyed, but had lost.

1. He had considered the days of old, ver. 5.

2. He could rejoice in and praise God, ver. 6.

3. But now, on diligent search, all good is gone, ver. 6.

4. His debate between hope and despair, which leads him to break out in the following interrogations: 1. Will the Lord cast off for ever? 2. Will he be favourable no more? 3. Is his mercy clean gone? 4. Doth his promise fail? 5. Hath God forgotten to be gracious? 6. Hath he in anger shut up his tender mercies? ver. 7–9.

II. How he is restored.

1. He begins with a correction of himself: "I said, This is my infirmity," ver. 10.

2. Takes encouragement from a remembrance,—

(1) Of God's *ways:* "I will remember—the right hand of the Most High," ver. 10.

(2) Of his works: "I will remember thy wonders of old," ver. 11.

3. On these he will *meditate* and *discourse*, ver. 12.

(1) He then addresses his speech to God; who he understands is to be sought in his *sanctuary*, ver. 13.

(2) And who is "infinitely great and good," ver. 13.

(3) Who has declared his strength among the people, ver. 14.

(4) And particularly to the descendants of Jacob, ver. 15.

III. He amplifies the story of their deliverance from Egypt by several instances of God's power.

1. In the Red Sea: "The waters saw thee," ver. 16.

2. In the heavens: "The clouds poured out water," ver. 17.

3. In the earth: "The earth trembled and shook," ver. 18.

IV. The final cause of all was that he might lead his people out of their bondage, and destroy their enemies, ver. 19, 20.

PSALM LXXVIII.

An enumeration of the principal effects of the goodness of God to his people, 1–16; *of their rebellions and punishment*, 17–33; *their feigned repentance*, 34–37; *God's compassion towards them*, 38, 39; *their backsliding, and forgetfulness of his mercy*, 40–42; *the plagues which he brought upon the Egyptians*, 43–51; *the deliverance of his own people, and their repeated ingratitude and disobedience*, 52–58; *their punishment*, 59–64; *God's wrath against their adversaries*, 65, 66; *his rejection of the tribes of Israel, and his choice of the tribe of Judah, and of David to be king over his people*, 67–72.

XV. DAY. EVENING PRAYER.

[a] Maschil [b] of Asaph.

A. M. cir. 3074. B. C. cir. 930. Assæ, Regis Judææ, cir. annum 26.

GIVE [c] ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 [d] I will open my mouth in a parable: I will utter dark sayings of old:

3 [e] Which we have heard and known, and our fathers have told us.

4 [f] We will not hide *them* from their children, [g] showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For [h] he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that [i] they should make them known to their children:

6 [k] That the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children:

A. M. cir. 3074. B. C. cir. 930. Assæ, Regis Judææ, cir. annum 26.

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And [l] might not be as their fathers, [m] a stubborn and rebellious generation; a generation [n] *that* [o] set not their heart aright, and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, *and* [p] carrying bows, turned back in the day of battle.

10 [q] They kept not the covenant of God, and refused to walk in his law;

11 And [r] forgat his works, and his wonders that he had showed them.

[a] Psa. lxxiv. title.——[b] Or, A Psalm *for Asaph to give instruction.*——[c] Isa. li. 4.——[d] Psa. xlix. 4; Matt. xiii. 35.——[e] Psa. xliv. 1.——[f] Deut. iv. 9; vi. 7; Joel i. 3.——[g] Exod. xii. 26, 27; xiii. 8, 14; Josh. iv. 6, 7.——[h] Psa. cxlvii. 19.——[i] Deut. iv. 9; vi. 7; xi. 19.

[k] Psa. cii. 18.——[l] 2 Kings xvii. 14; Ezek. xx. 18.——[m] Exod. xxxii. 9; xxxiii. 3; xxxiv. 9; Deut. ix. 6, 13; xxxi. 27; Psa. lxviii. 6.——[n] Heb. that *prepared not their heart.*——[o] Ver. 37; 2 Chron. xx. 33.——[p] Heb. *throwing forth.*——[q] 2 Kings xvii. 15.——[r] Psa. cvi. 13.

NOTES ON PSALM LXXVIII.

The *title, Maschil of Asaph*; or, according to the *margin*, A Psalm *for Asaph to give instruction*; contains nothing particular. The *Arabic* has, "A sermon from Asaph to the people." The Psalm was probably not written by David, but *after* the separation of the *ten* tribes of Israel, and *after* the days of Rehoboam, and *before* the Babylonish captivity, for the *temple* was still standing, ver. 69. *Calmet* supposes that it was written in the days of *Asa*, who had gained, by the aid of the Syrians, a great victory over the Israelites; and brought back to the pure worship of God many out of the tribes of *Ephraim, Manasseh*, and *Simeon*. See 2 Chron. xv. and xvi.

Verse 1. *Give ear, O my people*] This is the *exordium* of this very pathetic and instructive discourse.

Verse 2. *In a parable*] Or, I will give you *instruction* by numerous *examples*; see Psa. xlix. 1–4, which bears a great similarity to this; and see the notes there. The term *parable*, in its various acceptations, has already been sufficiently explained; but משל *mashal* may here mean *example*, as opposed to תורה *torah*, *law* or *precept*, ver. 1.

Verse 3. *Which we have heard and known*] We have heard the *law*, and known the *facts*.

Verse 4. *We will not hide* them] In those ancient times there was very *little reading*, because *books* were exceedingly scarce; *tradition* was therefore the only, or nearly the only, means of preserving the memory of past events. They were handed down from father to son by *parables* or *pithy sayings*, and by *chronological poems*. This very Psalm is of this kind, and must have been very useful to the Israelites, as giving instructions concerning their ancient history, and recounting the wonderful deeds of the Almighty in their behalf.

Verse 5. *A testimony in Jacob*] This may signify the various *ordinances, rites*, and *ceremonies* prescribed by the law; and the word *law* may mean the *moral* law, or system of religious *instruction*, teaching them their duty to God, to their neighbour, and to themselves. These were commanded to the *fathers*—the *patriarchs* and *primitive Hebrews*, that they should make them known to their children, who should make them known to the generation that was to come, whose children should also be instructed that they might declare them to their children; to the end that their hope might be in God, that they might not forget his works, and might keep his commandments: that they might not be as their fathers, but have their heart right and their spirit steadfast with God, ver. 6–8. *Five* generations appear to be mentioned above: 1. Fathers; 2. Their children; 3. The generation to come; 4. And their children; 5. And their children. They were never to lose sight of their history throughout all their generations. Some think the *testimony* here may mean the *tabernacle*.

Verse 9. *The children of Ephraim—turned back*] This refers to some defeat of the Ephraimites; and some think to that by the *men of Gath*, mentioned 1 Chron. vii. 21. R. D. *Kimchi* says this defeat of the Ephraimites was in the desert; and although the story be not mentioned in the law, yet it is written in the Books of the Chronicles, where we read, on the occasion of "Zabad the Ephraimite, and Shuthelah, &c., whom the men of Gath, who were born in the land, slew; and Ephraim their father mourned many days, and his brethren came to comfort him," 1 Chron. vii. 20–22; but to what defeat of the Ephraimites this refers is not certainly known; probably the *Israelites* after the division of the two kingdoms are intended.

Verse 10. *They kept not the covenant of God*] They abandoned his worship, both *moral* and *ritual*. They

A. M. cir. 3074. B. C. cir. 930. Assæ, Regis Judææ, cir. annum 26.

12 [o] Marvellous things did he in the sight of their fathers, in the land of Egypt, [t] *in* the field of Zoan.

13 [u] He divided the sea, and caused them to pass through; and [v] he made the waters to stand as a heap.

14 [w] In the daytime also he led them with a cloud, and all the night with a light of fire.

15 [x] He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought [y] streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by [z] provoking the Most High in the wilderness.

18 And [a] they tempted God in their heart by asking meat for their lust.

19 [b] Yea, they spake against God; they said, Can God [c] furnish a table in the wilderness?

20 [d] Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and [e] was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

A. M. cir. 3074. B. C. cir. 930. Assæ, Regis Judææ, cir. annum 26.

22 Because they [f] believed not in God, and trusted not in his salvation:

23 Though he had commanded the clouds from above, [g] and opened the doors of heaven,

24 [h] And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 [i] Man did eat angels' food: he sent them meat to the full.

26 [k] He caused an east wind [l] to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and [m] feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 [n] So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. But [o] while their meat *was* yet in their mouths,

[o] Exod. vii., viii., ix., x., xi., xii. —— [t] Gen. xxxii. 3; Num. xiii. 22; ver. 43; Isa. xix. 11, 13; Ezek. xxx. 14. —— [u] Exod. xiv. 21. [v] Exod. xv. 8; Psa. xxxiii. 7. —— [w] Exod. xiii. 21; xiv. 24; Psa. cv. 39 —— [x] Exod. xvii. 6; Num. xx. 11; Psa. cv. 41; 1 Cor. x. 4. —— [y] Deut. ix. 21; Psa. cv. 41. —— [z] Deut. ix. 22; Psa. xcv. 8; Heb. iii. 16. —— [a] Exod. xvi. 2 —— [b] Num. xi. 4.

[c] Heb. *order.* —— [d] Exod. xvii. 6; Num. xx. 11. —— [e] Num. xi. 1, 10. —— [f] Heb. iii. 18; Jude 5. —— [g] Gen. vii. 11; Mal. iii. 10. [h] Exod. xvi. 4, 14; Psa. cv. 40; John vi. 31; 1 Cor. x. 3. [i] Or, *Every one did eat the bread of the mighty*; Psa. ciii. 20. [k] Num. xi. 31. —— [l] Heb. *to go.* —— [m] Heb. *fowl of wing.* —— [n] Num. xi. 20. —— [o] Num. xi. 33.

acted like the Ephraimites in the above case, who threw down their bows and arrows, and ran away.

Verse 12. *The field of Zoan.*] "In campo Taneos," *Vulgate. Tanis* was the capital of Pharaoh, where Moses wrought so many miracles. It was situated in the *Delta*, on one of the most easterly branches of the *Nile*. It was afterwards called *Thanis*; and from *it* the district was called the *Thanitic Canton*. See *Calmet*. Dr. *Shaw* thinks *Zoan* was intended to signify *Egypt* in general.

Verse 13. *He divided the sea, and caused them to pass through*] The reader is requested to consult the notes on the parallel passages marked in the margin on this verse and verses 14, 15, 16, 17, &c., where all these miracles are largely explained.

Verse 18. *By asking meat for their lust.*] לנפשם *lenaphsham*. "for their souls," i. e., *for their lives*; for they said in their hearts that the *light bread*, the *manna*, was not sufficient to sustain their natural force, and preserve their lives. It seems, however, from the expression, that they were wholly *carnal*; that they had no *spirituality* of mind: they were *earthly*, *animal*, and *devilish*.

Verse 22. *They believed not in God*] After all the miracles they had seen, they were not convinced that there was a Supreme Being! and, consequently, they did *not trust in his salvation*—did not expect the *glorious rest* which he had promised them. Their descendants in the present day are precisely in this state. Multitudes of them disbelieve the Divine origin of their *law*, and have given up all hopes of a *Messiah*.

Verse 24. *The corn of heaven.*] The *manna*. It fell about their camp in the form of seeds; and as it appeared to come down from the clouds, it was not improperly termed *heavenly corn*, or *heavenly grain*, דגן שמים *degan shamayim*. The word *shamayim* is frequently taken to express the *atmosphere*.

Verse 25. *Man did eat angels' food*] לחם אבירים אכל איש *lechem abbirim achal ish*, "Man did eat the bread of the mighty ones;" or, *each person ate*, &c. They ate such bread as could only be expected at the tables of the *rich* and *great*; the best, the most delicate food. How little did this gross people know of the sublime excellence of that which they called *light bread*, and which they said their *soul loathed*; Num. xxi. 5! It was a type of Jesus Christ, for so says St. Paul: "They all ate the same spiritual meat, and drank the same spiritual drink," &c., 1 Cor. x. 3, 4. And our Lord calls himself "the bread that came down from heaven, that giveth life unto the world," John vi. 31–35: but a Jew sees nothing but with the eyes of *flesh*. It is true their doctors or rabbins are full of allegories, mysteries, and conceits; but they are, in general, such as would disgrace the *Cabinet des Fees*, and would not be tolerated in the *nursery*. O, how thick a veil hangs over their *gross* and *hardened hearts*!

Verse 26. *He caused an east wind to blow*] See the note on Num. xi. 31.

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31 The wrath of God came upon them, and slew the fattest of them, and [p] smote down the [q] chosen *men* of Israel.

32 For all this [r] they sinned still, and [s] believed not for his wondrous works.

33 [t] Therefore their days did he consume in vanity, and their years in trouble.

34 [u] When he slew them, then they sought him: and they returned and inquired early after God.

35 And they remembered that [v] God *was* their rock, and the high God [w] their Redeemer.

36 Nevertheless they did [x] flatter him with their mouth, and they lied unto him with their tongues.

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37 For [y] their heart was not right with him, neither were they steadfast in his covenant.

38 [z] But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time [a] turned he his anger away, and [b] did not stir up all his wrath.

39 For [c] he remembered [d] that they *were but* flesh; [e] a wind that passeth away, and cometh not again.

[p] Heb. *made to bow.*——[q] Or, *young men.*——[r] Num. xiv., xvi., xvii.——[s] Ver. 22.——[t] Num. xiv. 29, 35; xxvi. 64, 65.——[u] See Hos. v. 15.——[v] Deut. xxxii. 4, 15, 31.——[w] Exod. xv. 13; Deut. vii. 8; Isa. xli. 14; xliv. 6; lxiii. 9.

[x] Ezek. xxxiii. 31.——[y] Ver. 8.——[z] Num. xiv. 18, 20.——[a] Isa. xlviii. 9.——[b] 2 Kings xxi. 29.——[c] Psa. ciii. 14, 16.——[d] Gen. vi. 3; John iii. 6.——[e] Job vii. 7, 16; James iv. 14.

Verse 32. *For all this they sinned still*] How astonishing is this! They were neither *drawn* by *mercies*, nor *awed* by *judgments!* But we shall cease to wonder at this, if we have a thorough acquaintance with our own hearts.

Verse 33. *Their days did he consume in vanity*] By causing them to wander forty years in the wilderness, *vainly expecting* an end to their labour, and the enjoyment of the promised rest, which, by their rebellions, they had forfeited.

Verse 34. *When he slew them*] While his judgments were upon them, then they began to humble themselves, and deprecate his wrath. When they saw some fall, the rest began to tremble.

Verse 35. *That God* was *their rock*] They recollected in their affliction that Jehovah was their *Creator*, and their *Father;* the *Rock*, the *Source*, not only of their *being*, but of all their *blessings;* or, that he was their sole *Protector*.

And the high God their Redeemer.] ואל עליון גאלם *veel elyon goalam*, "And the strong God, the Most High, their kinsman." That one who possessed the *right of redemption;* the *nearest akin* to him who had *forfeited* his *inheritance;* so the word originally means, and hence it is often used for a *redeemer*. The Hebrew word גאל *goel* answers to the Greek σωτηρ, a *saviour;* and is given to the *Lord Jesus Christ*, the *strong God*, the *Most High*, the *Redeemer of a lost world*. After this verse there is the following Masoretic note: חצי הכפר *chatsi hassepher*, "The middle of the book." And thus the reader has arrived at the *middle of the Psalter*, a book for excellence unparalleled.

Verse 36. *Nevertheless they did flatter him with their mouth.*] What idea could such people have of God, whom they supposed they could thus deceive? They promised well, they called him their God, and their fathers' God; and told him how good, and kind, and merciful he had been to them. Thus, *their mouth flattered him*. And they said that, whatever the Lord their God commanded them to *do*, they would perform.

And they lied unto him.] I think the *Vulgate* gives the true sense of the Hebrew: Dilexerunt eum in ore suo; et lingua sua mentiti sunt ei,—"They loved him with their mouth; and they lied unto him with their tongue." "That is," says the old *Psalter*, "thai sayde thai lufed God, bot thai lighed, als thair dedes schewes: for thai do noght als thai hight; for when God ceses to make men rad; than cese thai to do wele."

Verse 37. *Their heart was not right*] When the *heart* is *wrong*, the *life* is *wrong;* and because their heart was not right with God, therefore they were not faithful in his covenant.

Verse 38. *But he*, being *full of compassion*] Feeling for them as a *father* for his children,

Forgave their *iniquity*] יכפר *yechapper*, made an *atonement* for their iniquity.

And did not stir up all his wrath.] Though they often grieved his Spirit, and rebelled against him, yet he seldom punished them; and when he did chastise them, it was as a tender and merciful Father. *He did not stir up all his wrath*—the punishment was much less than the iniquity deserved.

Verse 39. *He remembered that they* were but *flesh*] Weak mortals. He took their feeble perishing state always into *consideration*, and knew how much they needed the whole of their state of *probation;* and therefore he bore with them to the uttermost. How merciful is God!

A wind that passeth away, and cometh not again.] I believe this to be a bad translation, and may be productive of error; as if when a man dies his being were ended, and death were an eternal sleep. The original is, רוח הולך ולא ישוב *ruach holech velo yashub;* and the translation *should* be, "The spirit goeth away, and it doth not return." The present life is the state of probation; when therefore the *flesh*—the *body*, fails, the *spirit* goeth away into the eternal world, and returneth not hither again. Now God, being full of compassion, spared them, that their salvation might be accomplished before they went into that state where there is no *change;* where the pure are pure still, and the defiled are defiled still. All the *Versions* are right; but the polyglot translator of the *Syriac*, ܪܘܚܐ; *rocho*, has falsely put *ventus*, wind, instead of *spiritus*, soul

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40 How oft did they [f] provoke [g] him in the wilderness, *and* grieve him in the desert!

41 Yea, [h] they turned back and tempted God, and [i] limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them [k] from the enemy.

43 How [l] he had [m] wrought his signs in Egypt, and his wonders in the field of Zoan:

44 [n] And had turned their rivers into blood; and their floods, that they could not drink.

45 [o] He sent divers sorts of flies among them, which devoured them; and [p] frogs, which destroyed them.

46 [q] He gave also their increase unto the caterpillar, and their labour unto the locust.

47 [r] He [s] destroyed their vines with hail, and their sycamore-trees with [t] frost.

48 [u] He [v] gave up their cattle also to the hail, and their flocks to [w] hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, *by* sending evil angels *among them.*

50 [x] He made a way to his anger; he spared not their soul from death, but gave [y] their life over to the pestilence;

51 [z] And smote all the first-born in Egypt, the chief of *their* strength in [a] the tabernacles of Ham:

[f] Or, *rebel against him.*——[g] Ver. 17; Psa. xcv. 9, 10; Isa. vii. 13; lxiii. 10; Eph. iv. 30; Heb. iii. 16, 17.——[h] Num. xiv. 22; Deut. vi. 16.——[i] Ver. 20.——[k] Or, *from affliction.*——[l] Ver. 12; Psa. cv. 27, &c.——[m] Heb. *set.*——[n] Exod. vii. 20; Psa. cv. 29.——[o] Exod. viii. 24; Psa. cv. 31.——[p] Exod. viii. 6; Psa. cv. 30.

[q] Exod. x. 13, 15; Psa. cv. 34, 35.——[r] Exod. ix. 23, 25; Psa. cv. 33.——[s] Heb. *killed.*——[t] Or, *great hail stones.*——[u] Exod. ix. 23, 24, 25; Psa. cv. 32.——[v] Heb. *He shut up.*——[w] Or, *lightnings.*——[x] Heb. *He weighed a path.*——[y] Or, *their beasts to the murrain;* Exod. ix. 3, 6.——[z] Exod. xii. 29; Psa. cv. 36; cxxxvi. 10.——[a] Psa. cvi. 22.

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or spirit. The *Arabic* takes away all ambiguity:

خرج لم يعد بعد ۞ ذكرانهم لحم وروح انذا

"He remembered that they were flesh; and a spirit which, when it departs, does not again return." The human being is composed of flesh and spirit, or body and soul; these are easily separated, and, when separated, the body turns to dust, and the spirit returns no more to animate it in a state of probation. *Homer* has a saying very like that of the psalmist:—

Ανδρος δε ψυχη παλιν ελθειν ουτε λητστη,
Ουθ' ἑλατη, ἐπει ἀ ρ κεν αμειψεται ἑρκος οδοντων.
Il. ix., ver. 408.

"But the soul of man returns no more; nor can it be acquired nor caught after it has passed over the barrier of the teeth."

Pope has scarcely given the passage its genuine meaning:—

"But from our lips the vital spirit fled,
Returns no more to wake the silent dead."

And the *Ossian-like* version of *Macpherson* is but little better: "But the life of man returns no more; nor acquired nor regained is the soul which once *takes its flight on the wind.*" What has the *wind* to do with the ἑρκος οδοντων of the Greek poet?

Several similar sayings may be found among the Greek poets; but they all suppose the *materiality* of the soul.

Verse 41. *Limited the Holy One of Israel.*] The *Chaldee* translates, "And the Holy One of Israel they signed with a sign." The Hebrew word התוו *hithvu* is supposed to come from the root תוה *tavah*, which signifies to *mark*; and hence the letter ת *tau*, which in the ancient Hebrew character had the form of a cross X, had its name probably because it was used as a *mark*. Mr. *Bate* observes that in *hithpael* it signifies to *challenge* or *accuse*; as one who gives his *mark* or *pledge* upon a trial, and causes his adversary to do the same. Here it most obviously means an insult offered to God.

Verse 44. *Turned their rivers into blood*] See on Exod. vii. 20.

Verse 45. *He sent—flies—and frogs*] See on Exod. viii. 6, 24.

Verse 46. *The caterpillar, and—the locust.*] See on Exod. x. 13.

Verse 47. *He destroyed their vines with hail*] Though the *vine* was never plentiful in Egypt, yet they have some; and the wine made in that country is among the most delicious. The *leaf* of the vine is often used by the Egyptians of the present day for wrapping up their mincemeat, which they lay leaf upon leaf, season it after their fashion, and so cook it, making it a most exquisite sort of food, according to Mr. *Maillet*.

And their sycamore-trees] This tree was very useful to the ancient Egyptians, as all their *coffins* are made of this wood; and so the modern, as their barques are made of it. Besides, it produces a kind of *fig*, on which the common people in general live; and Mr. *Norden* observes that "they think themselves well regaled when they have a piece of bread, a couple of sycamore figs, and a pitcher of water from the Nile." The loss therefore of their *vines* and *sycamore-trees* must have been very distressing to the Egyptians.

Verse 48. *He gave up their cattle*] See on Exod. ix. 23.

Verse 49. *By sending evil angels*] This is the first mention we have of *evil angels*. There is no mention of them in the account we have of the plagues of Egypt in the Book of Exodus, and what they were we cannot tell: but by what the psalmist says here of their operations, they were the sorest plague that God had sent; they were marks of the *fierceness of his*

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52 But [b] made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he [c] led them on safely, so that they feared not: but the sea [d] overwhelmed [e] their enemies.

54 And he brought them to the border of his [f] sanctuary, *even to* this mountain, [g] *which* his right hand had purchased.

55 [h] He cast out the heathen also before them, and [i] divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 [k] Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But [l] turned back, and dealt unfaithfully like their fathers: they were turned aside [m] like a deceitful bow.

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58 [n] For they provoked him to anger with their [o] high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 [p] So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 [q] And delivered his strength into captivity, and his glory into the enemy's hand.

62 [r] He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and

[b] Psa. lxxvii. 20.——[c] Exod. xiv. 19, 20.——[d] Exod. xiv. 27, 28; xv. 10.——[e] Heb. *covered*.——[f] Exod. xv. 17.——[g] Psa. xliv. 3.——[h] Psa. xliv. 2.——[i] Josh. xiii. 7; xix. 51; Psa. cxxxvi. 21, 22.——[k] Judg. ii. 11, 12.——[l] Ver. 41; Ezek. xx. 27, 28.

[m] Hos. vii. 16.——[n] Deut. xxxii. 16, 21; Judg. ii. 12, 20; Ezek. xx. 28.——[o] Deut. xii. 2, 4; 1 Kings xi. 7; xii. 31.——[p] 1 Sam. iv. 11; Jer. vii. 12, 14; xxvi. 6, 9.——[q] Judg. xviii. 30. [r] 1 Sam. xiv. 10.

anger, wrath, indignation, and trouble. Some think the *destroying angel* that slew all the first-born is what is here intended; but this is distinctly mentioned in ver. 51. An *angel* or *messenger* may be either *animate* or *inanimate*; a *disembodied spirit* or *human being*; any *thing* or *being* that is an instrument *sent of God* for the punishment or support of mankind.

Verse 54. *The border of his sanctuary*] קדשו *kodsho*, "of his holy place," that is, the *land of Canaan*, called afterwards *the mountain* which *his right hand had purchased*; because it was a *mountainous country*, widely differing from Egypt, which was a long, continued, and almost perfect *level*.

Verse 57. *They were turned aside like a deceitful bow.*] The eastern bow, which when at rest is in the form of a ⊃, must be *recurved*, or *turned the contrary way*, in order to be what is called *bent* and *strung*. If a person who is unskilful or weak attempt to *recurve* and string one of these bows, if he take not great heed it will spring back and regain its quiescent position, and perhaps break his arm. And sometimes I have known it, when bent, to *start aside*, and regain its quiescent position, to my no small danger, and in one or two cases to my injury. This image is frequently used in the sacred writings; but no person has understood it, not being acquainted with the eastern *bow* ⊃, which must be *recurved*, or bent the contrary way, ⌣ in order to be proper for use. If not well made, they will fly back in discharging the arrow. It is said of the *bow* of Jonathan, *it turned not back*, 2 Sam. i. 22, לא נשוג אחור *lo nasog achor*, "did not twist itself backward." It was a good bow, one on which he could depend. Hosea, chap. vii. 16, compares the unfaithful Israelites to a *deceitful bow*; one that, when bent, would suddenly start aside and recover its former position. We may find the same passage in Jer. ix. 3. And this is precisely the kind of bow mentioned by *Homer*, Odyss. xxi., which none of Penelope's suitors could bend, called καμπυλα τοξα and αγκυλα τοξα, the *crooked bow* in the state of rest; but τοξον παλιντονον, the *recurved bow* when prepared for use. And of this trial of *strength* and *skill* in the bending of the bow of Ulysses, none of the critics and commentators have been able to make any thing, because they knew not the instrument in question. On the τοξου θησις of *Homer*, I have written a dissertation elsewhere. The image is very correct; these Israelites, when brought out of their natural bent, soon recoiled, and relapsed into their former state.

Verse 60. *He forsook the tabernacle of Shiloh*] The Lord, offended with the people, and principally with the *priests*, who had profaned his holy worship, gave up his ark into the hands of the Philistines. And so true it is that he *forsook the tabernacle of Shiloh*, that he never returned to it again. See 1 Sam. vi. 1; 2 Sam. vi.; 1 Kings viii. 1; where the several removals of the ark are spoken of, and which explain the remaining part of this Psalm. Because God suffered the Philistines to take the ark, it is said, ver. 61: "He delivered his strength into captivity, and his glory into the enemy's hand;" and ver. 67, that "he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:" for *Shiloh* was in the tribe of *Ephraim* the son of Joseph; and God did not suffer his ark to return thither, but to go to *Kirjath-jearim*, which was in the tribe of *Benjamin*; from thence to the house of *Obed-edom*: and so to *Zion* in the tribe of *Judah*, as it follows, ver. 68.

The *tabernacle* which Moses had constructed in the wilderness remained at Shiloh, even after the *ark* was taken by the Philistines, and afterwards sent to Kirjath-Jearim. From Shiloh it was transported to *Nob*; afterwards to Gibeon, apparently under the reign of Saul; and it was there at the commencement of Solomon's reign, for this prince went thither to offer sacrifices, 1 Kings iii. 4. From the time in which the temple was built, we know not what became of the tabernacle of Moses: it was probably laid up in some of the chambers of the temple. See *Calmet*.

Verse 63. *Their maidens were not given to mar-*

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[s] their maidens were not [t] given to marriage.

64 [u] Their priests fell by the sword; and [v] their widows made no lamentation.

65 Then the LORD [w] awaked as one out of sleep, *and* [x] like a mighty man that shouteth by reason of wine.

66 And [y] he smote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the Mount Zion [z] which he loved.

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69 And he [a] built his sanctuary like high *palaces*, like the earth which he hath [b] established for ever.

70 [c] He chose David also his servant, and took him from the sheepfolds:

71 [d] From following the [e] ewes great with young he brought him [f] to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the [g] integrity of his heart; and guided them by the skilfulness of his hands.

[s] Jer. vii. 34; xvi. 9; xxv. 10.——[t] Heb. *praised.*——[u] 1 Sam. iv. 11; xxii. 18.——[v] Job xxvii. 15; Ezek. xxiv. 23.——[w] Psa. xliv. 23.——[x] Isa. xlii. 13.——[y] 1 Sam. v. 6, 12; vi. 4.——[z] Psa. lxxxvii. 2.

[a] 1 Kings vi.——[b] Heb. *founded.*——[c] 1 Sam. xvi. 11, 12; 2 Sam vii. 8.——[d] Heb. *from after.*——[e] Gen. xxxiii. 13; Isa. xl. 11.——[f] 2 Sam. v. 2; 1 Chron. xi. 2.——[g] 1 Kings ix. 4.

riage.] הוללו *hullalu*, were not celebrated with marriage songs. It is considered a calamity in the east if a maiden arrives at the age of *twelve years* without being *sought* or *given in marriage*.

Verse 64. *Their priests fell by the sword*] Hophni and Phinehas, who were slain in that unfortunate battle against the Philistines in which the ark of the Lord was taken, 1 Sam. iv. 11.

A Chaldee *Targum* on this passage says, "In the time in which the ark of the Lord was taken by the Philistines, Hophni and Phinehas, the two priests, fell by the sword at Shiloh; and when the news was brought, their wives made no lamentation, for they both died the same day."

Verse 65. *Then the Lord awaked*] He seemed as if he had totally disregarded what was done to his people, and the reproach that seemed to fall on himself and his worship by the capture of the ark.

Like a mighty man] כגבור *kegibbor, like a hero that shouteth by reason of wine.* One who, going forth to meet his enemy, having taken a sufficiency of wine to refresh himself, and become a proper stimulus to his animal spirits, *shouts*—gives the *war-signal* for the *onset;* impatient to meet the foe, and sure of victory. The idea is not taken from the case of a *drunken man.* A person in such a state would be very unfit to meet his enemy, and could have little prospect of conquest.

Verse 66. *He smote his enemies in the hinder part*] This refers to the *hemorrhoids* with which he afflicted the Philistines. See the note on 1 Sam. v. 6–10.

Verse 67. *He refused the tabernacle of Joseph*] See the note on ver. 60.

Verse 69 *He built his sanctuary like high* palaces] כמו רמים *kemo ramim*, which several of the *Versions* understand of the *monoceros* or *rhinoceros.* The temple of God at Jerusalem was the *only one* in the land, and stood as *prominent* on Mount Zion as the horn of the unicorn or rhinoceros does upon his snout. And there *he established* his ark, to go no more out as long as the temple should last. Before this time it was frequently in a migratory state, not only in the wilderness, but afterwards in the promised land. See the notes on ver 60.

Verse 70. *He chose David*] See the account, 1 Sam. xvi. 11, &c.

Verse 71. *From following the ewes*] Instances of this kind are not unfrequent in the ancient Greek and Roman history. *Crœsus* said that *Gyges*, who was the first of his race, was a *slave*, and rose to *sovereignty*, succeeding his predecessor, *of whose sheep he had been the pastor.*

Verse 72. *So he fed them*] Here David is mentioned as *having terminated his reign.* He *had* fed the people, *according to the integrity of his heart*, for that was ever disposed to do the will of God in the administration of the kingdom: and his *hand* being *skilful* in war, he always led them out to victory against their enemies.

Analysis of the Seventy-eighth Psalm.

The psalmist, considering that it is God's command that his works be not forgotten, but that the father should deliver his former doings to posterity, that they might be to them both *comfort* and *instruction, deter them from sin, and persuade them to fear God*, gives in this Psalm a long catalogue of God's dealings with his people, even from their coming out of Egypt to the conclusion of the reign of David.

There are *three* principal parts in this Psalm:—

I. A *preface*, in which the psalmist exhorts men to learn and declare the way of God, ver. 1–9.

II. A *continued narrative* of God's administration among the people, and their *stubbornness, disobedience*, and *contumacy;* together with the *punishments* which God inflicted upon them, ver. 9–67.

III. His *mercy*, manifested in the midst of judgment; that he did not cut them off, but, after the rejection of Ephraim, (Israel,) made choice of Judah, Zion, and David.

1. In the PREFACE or *exordium* he labours to gain attention: "Give ear, O my people," ver. 1.

1. Shows that he is about to deliver doctrines and precepts from heaven. It is God's law, and it should be heard: 1. For its excellence, ver. 2. 2. For its certainty, ver. 3.

2. He shows the *end*, which is another argument for attention. 1. It must not be hidden from their

children, that God might be praised, ver. 4. 2. And his power magnified; and, 3. His people edified, ver. 5.

Then follow the *duties* of their *children*, which are *three:* 1. That they might *know* God, his law, his works, ver. 6. 2. That they might *trust* in him, ver. 7. 3. That they might be *obedient*, ver. 8.

II. The NARRATION. Their fathers were stubborn and rebellious, of which he gives several examples:—

1. In *Ephraim:* "They turned back in the day of battle," ver. 9.

2. They kept not the *covenant* of God, ver. 10.

3. They *forgat his works* in Egypt, ver. 11.

The psalmist extends this narrative, and shows, 1. God's goodness; 2. Israel's obstinacy; 3. Their punishment.

I. His *goodness* in bringing them out of Egypt in such a marvellous way, ver. 12. 1. He divided the Red Sea, ver. 13. 2. He made the waters to stand on a heap, ver. 13.

1. His *care* in guiding them: 1. In the day-time by a *cloud*, ver. 14. 2. In the night by *fire*, ver. 14.

2. His *love* in providing for them. 1. He clave the rock that they might have water, ver. 15. 2. He caused these waters to follow them as rivers, ver. 16. 3. And thus they had an abundant supply, ver. 16.

II. Israel's *obstinacy*. 1. They sinned. 2. More and more. 3. Provoked the Holy One of Israel, ver. 17, 18.

They were *incredulous*.

1. They *tempted* God by desiring *other supplies* than his providence had designed. He gave them *manna;* they would have *flesh*.

2. They questioned his *power*, ver. 19.

3. They were foolishly *impatient*, and must have immediately whatever they thought proper, else they murmured. They said, 1. He smote the rock, and the *water* gushed out. 2. But can he give *bread* also? ver. 20.

III. Their *punishment*. 1. The Lord was wroth, ver. 21. 2. A *fire was kindled*. 3. Because they *believed him not*, nor trusted in his salvation, ver. 22.

He provided *manna* for them; an especial blessing, on various considerations.

1. It came from heaven, ver. 23.

2. It came abundantly. He "rained it down," ver. 24.

3. It was *most excellent:* "Man did eat angels' food," ver. 25.

Weary of this, they desired *flesh*. In this also God heard them. 1. He brought *quails*. 2. In abundance. 3. Brought them to and about the *camp*, so that they had no labour to find them, ver. 25, 26, 28. 4. They were all *gratified* with them, ver. 29.

See God's *justice* in their punishment, and the cause of it. 1. They were "not estranged from their lust," ver. 30. 2. His *wrath* came upon them. 3. It came *suddenly*. 4. It *slew* them. 5. Even the *chief* of them, ver. 31.

See their *sin* notwithstanding. 1. For all this, they sinned yet more. 2. They were incredulous, ver. 32. 3. He caused them to consume their days in vanity. 4. And their years (forty long years) in trouble, ver. 33.

They began apparently to relent. 1. They sought him. 2. They returned. 3. They sought after God. 4. They remembered that he was their Rock. 5. And the Most High their Redeemer, ver. 34, 35.

But in this, their *apparent* amendment, they were guilty—1. Of *hypocrisy*, ver. 36. 2. Of *insincerity*, ver. 37. 3. Of *instability:* "They were not stead fast in his covenant," ver. 37.

On a review of this, the prophet extols the *goodness* of God that bore with such a people.

1. He opened to them the *fountain of mercy:* "He being full of compassion."

2. He displayed an *act* of this mercy: "He forgave their iniquity."

3. Though he punished *in a measure*, yet he restrained his vindictive justice, and destroyed them not, ver. 38.

His motives for this tenderness: 1. He remembered that they were but *flesh*. 2. That, their *probation* once ended, their state was fixed for ever, ver. 39. See the note.

He proceeds with the story of their *rebellions*. 1. They provoked him often in the wilderness. 2. They grieved him in the desert, ver. 40. 3. They *returned to sin*, tempted him. 4. Insulted him. 5. And forgat all his past mercies, ver. 41–43. More particularly, 1. They remembered not his hand, ver. 42. 2. Nor his signs in Egypt, ver. 44.

The wonders which he wrought in Egypt. *Five* of the plagues mentioned:—

First plague. He turned their *rivers into blood*, ver. 44.

Fourth plague. He sent *divers flies*, ver. 45.

Second plague. The *frogs* destroyed them, ver. 45.

Eighth plague. The *locusts*, ver. 46.

Seventh plague. Their *vines*, &c. were destroyed, ver. 47.

1. He cast upon them the fierceness of his wrath. 2. Sent evil angels among them. 3. And made a *path for his anger*, ver. 49.

The *first* plague. He gave their life to the pestilence, ver. 50.

The *last* plague. He slew their first-born, ver. 51.

He now gives a recital of God's mercy in the following particulars:

1. He brought his people through the Red Sea, ver. 52.

2. He guided them as a flock.

3. He kept them in safety, ver. 53.

4. He did not suffer them still to wander, but brought them,—1. To the border of his sanctuary. 2. Even to Mount Zion. 3. Cast out the heathen before them. 4. And divided them an inheritance by lot, ver. 54, 55.

Yet still, 1. "They tempted and provoked him." 2. "Kept not his testimonies." 3. "Turned aside" from his worship. 4. Were *unfaithful*. 5. And *idolatrous*, ver. 55–58.

For this,—1. God's wrath grows more hot against the people. 2. He greatly abhorred Israel. 3. Forsook the tabernacle. 4. Delivered up the ark. 5. Gave the people to the sword. 6. Gave up the priests to death. 7. And brought upon them general desolation, ver. 59–64.

Once more, God—1. Remembers them in mercy. 2. Fixes his *tabernacle* among them. 3. Chooses

David to be their king. 4. During the whole of whose days they had prosperity in all things, ver. 65–72.

Behold here the goodness and severity of God. Reader, learn wisdom by what those have suffered.

PSALM LXXIX.

The psalmist complains of the cruelty of his enemies and the desolations of Jerusalem, and prays against them, 1–7. *He prays for the pardon and restoration of his people, and promises gratitude and obedience,* 8–13.

XVI. DAY. MORNING PRAYER.

A Psalm of [a] Asaph.

O GOD, the heathen are come into [b] thine inheritance; [c] thy holy temple have they defiled; [d] they have laid Jerusalem on heaps.

2 [e] The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; [f] and *there was* none to bury *them*.

4 [g] We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [h] How long, LORD? wilt thou be angry for ever? shall thy [i] jealousy burn like fire?

6 [k] Pour out thy wrath upon the heathen that [l] have not known thee, and upon the kingdoms that have [m] not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 [n] O remember not against us [o] former iniquities: let thy tender mercies speedily prevent us: for we are [p] brought very low.

9 [q] Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, [r] for thy name's sake.

[a] Or, *for Asaph*.——[b] Exod. xv. 17; Psa. lxxiv. 2.——[c] Psa. lxxiv. 7; 1 Mac. i. 31, 39.——[d] 2 Kings xxv. 9, 10; 2 Chron. xxxvi. 19; Mic. iii. 12.——[e] Jer. vii. 33; xvi. 4; xxxiv. 20; 1 Mac. vii. 17.——[f] Psa. cxli. 7; Jer. xiv. 16; xvi. 4; Rev. xi. 9.——[g] Psa. xliv. 13; lxxx. 6.

[h] Psa. lxxiv. 1, 9, 10; lxxxv. 5; lxxxix. 46.——[i] Zeph. i. 18; iii. 8.——[k] Jer. x. 25; Rev. xvi. 1.——[l] Isa. xlv. 4, 5; 2 Thess. i. 8.——[m] Psa. liii. 4.——[n] Isa. lxiv. 9.——[o] Or, *the iniquities of them that were before us*.——[p] Deut. xxviii. 43; Psa. cxlii. 6.——[q] 2 Chron. xiv. 11.——[r] Jer. xiv. 7, 21.

NOTES ON PSALM LXXIX.

The *title*, *A Psalm of Asaph*, must be understood as either applying to a person of the name of *Asaph* who lived under the captivity; or else to the *family of Asaph*; or to a *band* of *singers* still bearing the name of that *Asaph* who flourished in the days of *David*; for most undoubtedly the Psalm was composed during the Babylonish captivity, when the city of Jerusalem lay in heaps, the temple was defiled, and the people were in a state of captivity. *David* could not be its author. Some think it was composed by *Jeremiah*; and it is certain that the *sixth* and *seventh* verses are exactly the same with Jer. x. 25: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him; and have made his habitation desolate."

Verse 1. *The heathen are come into thine inheritance*] Thou didst cast them *out*, and take thy people *in*; they have cast *us* out, and now taken possession of the land that belongs to *thee*. They have defiled the temple, and reduced Jerusalem to a heap of ruins; and made a general slaughter of thy people.

Verse 2. *The dead bodies of thy servants*] It appears that in the destruction of Jerusalem the Chaldeans did not bury the bodies of the slain, but left them to be devoured by birds and beasts of prey. This was the grossest inhumanity.

Verse 3. There was *none to bury* them.] The Chaldeans would not; and the Jews who were not slain were carried into captivity.

Verse 4. *We are become a reproach to our neighbours*] The Idumeans, Philistines, Phœnicians, Ammonites, and Moabites, all gloried in the subjugation of this people; and their insults to them were mixed with blasphemies against God.

Verse 5. *How long, Lord?*] Wilt thou continue thine anger against us; and suffer us to be insulted, and thyself blasphemed?

Verse 6. *Pour out thy wrath*] Bad as we are, we are yet less wicked than they. We, it is true, have been unfaithful; but they never knew thy name, and are totally abandoned to idolatry.

Verse 7. *Laid waste his dwelling-place.*] The *Chaldee* understands this of the *temple*. This, by way of eminence, was Jacob's *place*. I have already remarked that these two verses are almost similar to Jer. x. 25, which has led many to believe that *Jeremiah* was the author of this Psalm.

Verse 8. *Remember not against us former iniquities*] Visit us not for the sins of our forefathers.

Speedily prevent us] Let them *go before us*, and turn us out of the path of destruction; for there is no help for us but in *thee*.

We are brought very low.] Literally, "We are greatly thinned." Few of us remain.

Verse 9. *Purge away our sins*] כפר *capper*, be

10 [s] Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the [t] revenging of the blood of thy servants *which is* shed.

11 Let [u] the sighing of the prisoner come before thee; according to the greatness of [v] thy power [w] preserve thou those that are appointed to die;

12 And render unto our neighbours [x] seven fold into their bosom [y] their reproach, wherewith they have reproached thee, O LORD.

13 So [z] we thy people and sheep of thy pasture will give thee thanks for ever: [a] we will show forth thy praise [b] to all generations.

[s] Psa. xlii. 10; cxv. 2.——[t] Heb. *vengeance.*——[u] Psa. cii. 20. [v] Heb. *thine arm.*——[w] Heb. *reserve the children of death.*——[x] Gen. iv. 15; Isa. lxv. 6, 7; Jer. xxxii. 18; Luke vi. 38.——[y] Psa. lxxiv. 18, 22; xcv. 7.——[z] Psa. lxxiv. 1; c. 3.——[a] Isa. xliii. 21. [b] Heb. *to generation and generation.*

propitiated, or *receive an atonement* (על חטאתינו *al chattotheynu*) *on account of our sins.*

Verse 10. *Where is their God?*] Show *where* thou art by rising up for our redemption, and the infliction of deserved punishment upon our enemies.

Verse 11. *The sighing of the prisoner*] The poor captive Israelites in Babylon, who sigh and cry because of their bondage.

Those that are appointed to die] בני תמותה *beney themuthah*, "sons of death." Either those who were condemned to death because of their crimes, or condemned to be destroyed by their oppressors. Both these senses apply to the Israelites: they were sons of death, i. e., worthy of death because of their sins against God; they were condemned to death or utter destruction, by their Babylonish enemies.

Verse 12. *Sevenfold into their bosom*] That is, Let them get in this world what they deserve for the cruelties they have inflicted on us. Let them suffer in captivity, who now have us in bondage. Probably this is a *prediction.*

Verse 13. *We thy people*] Whom thou hast chosen from among all the people of the earth.

And sheep of thy pasture] Of whom thou thyself art the *Shepherd.* Let us not be destroyed by those who are thy enemies; and we, in all our generations, will give thanks unto thee for ever.

Analysis of the Seventy-ninth Psalm.

This Psalm contains the *four* following parts:—

I. A complaint for the desolation of Jerusalem, ver. 1–5.

II. A deprecation of God's anger, ver. 5.

III. A twofold petition:—

1. Against the enemies of God's people, ver. 6, 7, 10–12

2. For the people, ver. 8, 9.

IV. A doxology, ver. 13.

I. The complaint is bitter, and is amplified by a *climax*,—

1. "The heathen are come into thine inheritance," ver. 1.

2. "The holy temple they have defiled," ver. 1.

3. "They have laid Jerusalem in heaps," ver. 2.

4. They have exercised cruelty towards the dead.

5. "They have shed blood like water," ver. 3.

6. They have not even buried those whom they slaughtered.

7. "We are become a reproach, a scorn, and a derision," ver. 4.

II. Next comes the cause of their calamity.

1. God's anger was kindled because of their sins, ver. 5.

2. This anger he deprecates, ver. 5.

III. The twofold prayer,—

1. Against the enemy: 1. Pour out thy wrath on *them*, not on *us*, ver. 6; 2. He adds the reason: "They have devoured Jacob," ver. 7.

2. The second part of the prayer is in behalf of the people: 1. "Remember not against us former offences," ver. 8. 2. "Let thy mercy prevent us." The reason: "We are brought very low." 3. His prayer is directed for help to the God of salvation. 4. For deliverance and pardon of sin, ver. 9

His arguments to prevail with God:—

1. The blasphemy of the heathen, ver. 10.

2. The misery of the people, ver. 11. And another prayer against the enemy, ver. 12.

IV. The doxology.

1. We, who are thy people, will be thankful.

2. We will leave a record of thy mercy to all generations, ver. 13.

PSALM LXXX.

A prayer for the captives, 1–3. A description of their miseries, 4–7. Israel compared to a vineyard, 8–14. Its desolate state, and a prayer for its restoration, 15–19.

To the chief Musician [a] upon Shoshannim-Eduth, A Psalm [b] of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph [c] like a flock; [d] thou that dwellest *between* the cherubims, [e] shine forth.

2 [f] Before Ephraim and Benjamin and Manasseh stir up thy strength, and [g] come *and* save us.

3 [h] Turn us again, O God, [i] and cause thy face to shine; and we shall be saved.

4 O Lord God of hosts, how long [k] wilt thou be angry against the prayer of thy people?

5 [l] Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 [m] Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 [n] Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought [o] a vine out of Egypt: [p] thou hast cast out the heathen, and planted it.

9 Thou [q] preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

[a] Psa. xlv., lxix. title.——[b] Or, *for Asaph.*——[c] Psa. lxxvii. 20. [d] Exod. xxv. 20, 22; 1 Sam. iv. 4; 2 Sam. vi. 2; Psa. xcix. 1. [e] Deut. xxxiii. 2; Psa. l. 2; xciv. 1.——[f] Num. ii. 18-23. [g] Heb. *come for salvation to us.*——[h] Ver. 7, 19; Lam. v. 21.

[i] Num. vi. 25; Psa. iv. 6; lxvii. 1.——[k] Heb. *wilt thou smoke;* Psa. lxxiv. 1.——[l] Psa. xlii. 3; cii. 9; Isa. xxx. 20.——[m] Psa. xliv. 13; lxxix. 4.——[n] Ver. 3, 19.——[o] Isa. v. 1, 7; Jer. ii. 21; Ezek. xv. 6; xvii. 6; xix. 10.——[p] Psa. xliv. 2; lxxviii. 55. [q] Exod. xxiii. 28; Josh. xxiv. 12.

NOTES ON PSALM LXXX.

The *title:* see Psa. xlv., lx., and lxix., where every thing material is explained. This Psalm seems to have been written on the same occasion with the former. One ancient MS. in the public library in Cambridge writes the *eightieth* and the *seventy-ninth* all as one Psalm; the subject-matter is precisely the same—was made on the same occasion, and probably by the same author.

Verse 1. *O Shepherd of Israel*] The subject continued from the last verse of the preceding Psalm.

Leadest Joseph] *Israel* and *Joseph* mean here the whole of the Jewish tribes; all were at this time in captivity; all had been the people of the Lord; all, no doubt, made supplication unto him now that his chastening hand was upon them; and for all the psalmist makes supplication.

That dwellest between *the cherubims*] It was between the cherubim, over the *cover* of the ark, called the *propitiatory* or *mercy-seat*, that the glory of the Lord, or symbol of the Divine Presence, appeared. It is on this account that the Lord is so often said *to dwell between the cherubim.* Of these symbolical beings there is a long and painful account, or system of conjectures, in *Parkhurst's* Hebrew Lexicon, nf about twenty quarto pages, under the word כרב *carab.*

Shine forth.] Restore thy worship; and give us such evidences of thy presence *now*, as our fathers had under the first tabernacle, and afterwards in the temple built by Solomon.

Verse 2. *Before Ephraim and Benjamin and Manasseh*] It is supposed that these three tribes represent the whole, Benjamin being incorporated with Judah, Manasseh comprehending the country beyond Jordan, and Ephraim all the rest.—*Dodd.*

Verse 3. *Turn us again*] השיבנו *hashibenu, convert* or *restore us.* There are *four* parts in this Psalm, *three* of which end with the above words; see the *third*, *seventh*, and *nineteenth* verses; and *one* with words similar, ver. 14.

Verse 5. *Thou feedest them with the bread of tears*] They have no peace, no comfort, nothing but continual sorrow.

In great measure.] שלישׁ *shalish, threefold.* Some think it was a certain *measure* used by the Chaldeans, the real capacity of which is not known. Others think it signifies *abundance* or *abundantly.*

Verse 6. *Thou makest us a strife*] The neighbouring districts have a controversy about us; we are a subject of contention to them. A people so wonderfully preserved, and so wonderfully punished, is a mystery to them. They see in us both the *goodness* and *severity* of God. Or, all the neighbouring nations join together to malign and execrate us. We are hated by all; derided and cursed by all.

Verse 8. *Thou hast brought a vine out of Egypt*] This is a most elegant metaphor, and every where well supported. The same similitude is used by Isaiah, chap. v. 1, &c.; by Jeremiah, chap. ii. 21; by Ezekiel, chap. xvii. 5, 6; by Hosea, chap. x. 1; by Joel, chap. i. 7; by Moses, Deut. xxxii. 32, 33; and often by our Lord himself, Matt. xx. 1, &c.; xxi. 33, &c.; Mark xii. 1, &c. And this was the ordinary figure to represent the Jewish Church. We may remark several analogies here:—

1. This vine was brought out of Egypt that it might be planted in a better and more favourable soil. The Israelites were brought out of their Egyptian bondage that they might be established in the land of Canaan, where they might grow and flourish, and worship the true God.

2. When the husbandman has marked out a proper place for his vineyard, he hews down and roots up all other trees; gathers out the stones, brambles, &c., that might choke the young vines, and prevent them from being fruitful. So God cast out the *heathen nations* from the land of Canaan, that his pure worship might be established, and that there might not remain there any incitements to idolatry.

Verse 9. *Thou preparedst—before it*] 3. When the ground is properly cleared, then it is well digged and manured, and the vines are placed in the ground at proper distances, &c. So when God had cast out the heathen, he caused the land to be divided by lot to the different tribes, and then to the several families of which these tribes were composed.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* [r] the goodly cedars.

11 She sent out her boughs unto the sea, and her branches [s] unto the river.

12 Why hast thou *then* [t] broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: [u] look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest [v] strong for thyself.

16 *It is* burned with fire, *it is* cut down: [w] they perish at the rebuke of thy countenance.

17 [x] Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 [y] Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

[r] Heb. *the cedars of God.*——[s] Psa. lxxii. 8.——[t] Psa. lxxxix. 40, 41; Isa. v. 5; Nah. ii. 2.——[u] Isa. lxiii. 15.

[v] Isa. xlix. 5.——[w] Psa. xxxix. 11; lxxvi. 7.——[x] Psa. lxxxix. 21.——[y] Ver. 3, 7.

And didst cause it to take deep root] 4. By sheltering, propping up, and loosening the ground about the tender plants, they are caused to take a deep and firm rooting in the ground. Thus did God, by especial manifestations of his kind providence, support and protect the Israelites in Canaan; and by various religious ordinances, and civil institutions, he established them in the land; and, by the ministry of priests and prophets, did every thing necessary to make them *morally fruitful.*

It filled the land.] 5. To multiply vines, the gardener cuts off a shoot from the old tree, leaving a joint or knob both at top and bottom; then plants it in proper soil; the lower knob furnishes the *roots*, and the upper the *shoot*, which should be carefully trained as it grows, in order to form another vine. By these means one tree will soon form a complete vineyard, and multiply itself to any given quantity. Thus God so carefully, tenderly, and abundantly blessed the Israelites, that they increased and multiplied; and, in process of time, filled the whole land of Canaan. Vines are propagated, not only by *cuttings*, but by *layers*, *seed*, *grafting*, and *inoculation.*

Verse 10. *The hills were covered*] 6. The vine, carefully cultivated in a suitable soil, may be spread to any extent. In the land of Judea it formed shades under which the people not only sheltered and refreshed themselves in times of sultry heats; but it is said they even ate, drank, and dwelt under the shelter of their vines. See 1 Kings iv. 25; Mic. iv. 4; 1 Mac. xiv. 12. God so blessed the Jews, particularly in the days of David and Solomon, that all the neighbouring nations were subdued—the Syrians, Idumeans, Philistines, Moabites, and Ammonites.

Verse 11. *She sent out her boughs unto the sea, and her branches unto the river.*] The Israelitish empire extended from the River *Euphrates* on the east to the *Mediterranean Sea* on the west, and from the same Euphrates on the north of the promised land to its farthest extent on the south; Syria bounding the north, and Arabia and Egypt the south. And this was according to the promises which God had made to the fathers, Exod. xxiii. 31; Deut. xi. 24.

Verse 12. *Why hast thou broken down*] 7. When a vineyard is planted, it is properly *fenced* to preserve it from being trodden down, or otherwise injured by beasts; and to protect the fruit from being taken by the unprincipled passenger. So God protected Jerusalem and his temple by his own almighty arm; and none of their enemies could molest them as long as they had that protection. As it was *now spoiled*, it was a proof that that protection had been withdrawn; therefore the psalmist addresses the Lord with, "Why hast thou broken down her hedges?" Had God continued his protection, Jerusalem would not have been destroyed.

Verse 13. *The boar out of the wood*] Nebuchadnezzar, king of Babylon, who was a fierce and cruel sovereign. The allusion is plain. The wild *hogs* and *buffaloes* make sad havoc in the *fields* of the *Hindoos*, and in their *orchards:* to keep them out, men are placed at night on covered stages in the fields.

Verse 14. *Return—O God of hosts*] Thou hast *abandoned* us, and therefore our enemies have us in captivity. *Come back* to us, and we shall again be restored.

Behold, and visit this vine] Consider the state of thy own people, thy own worship, thy own temple. Look down! Let thine eye affect thy heart.

Verse 15. *The vineyard which thy right hand hath planted*] Thy holy and pure worship, which thy Almighty power had established in this city.

And the branch—thou madest strong for thyself.] The original is וְעַל בֵּן *veal ben*, "and upon the SON whom thou hast strengthened for thyself." Many have thought that the *Lord Jesus* is meant. And so the *Chaldee* understood it, as it translates the passage thus: וְעַל מַלְכָּא מְשִׁיחָא *veal* MALCA MESHICHA, "And upon the King Messiah, whom thou hast strengthened for thyself." The Syriac, Vulgate, Septuagint, Æthiopic, and Arabic, have, "the Son of man," as in the *seventeenth* verse. *Eighteen* of *Kennicott's* and *De Rossi's* MSS. have בֶּן אָדָם *ben Adam*, "Son of man;" and as the *Versions* have all the same reading, it was probably that of the original copies. As *Christ* seems here to be intended, this is the *first place* in the Old Testament where the title *Son of man* is applied to him. The old Psalter understands this of *setting Christ at the right hand of God.*

Verse 17. *The man of thy right hand*] The only

person who can be said to be at the right hand of God as intercessor, is JESUS the MESSIAH. Let him become our Deliverer: appoint him for this purpose, and let his strength be manifested in our weakness! By whom are the Jews to be restored, if indeed they ever be restored to their own land, but by JESUS CHRIST! By HIM *alone* can they find mercy; through HIM *alone* can they ever be reconciled to God.

Verse 18. *So will not we go back from thee*] We shall no more become *idolaters*: and it is allowed on all hands that the Jews were never guilty of idolatry after their return from the Babylonish captivity.

Quicken us] Make us *alive*, for we are nearly as good as *dead*.

We will call upon thy name.] We will invoke thee. Thou shalt be for ever the object of our adoration, and the centre of all our hopes.

Verse 19. *Turn us again*] Redeem us from this captivity.

O Lord God of hosts] Thou who hast all power in heaven and earth, the innumerable *hosts* of both worlds being at thy command.

Cause thy face to shine] Let us know that thou art *reconciled* to us. Let us once more enjoy thy *approbation*. Smile upon thy poor rebels, weary of their sins, and prostrate at thy feet, imploring mercy.

And we shall be saved.] From the power and oppression of the Chaldeans, from the guilt and condemnation of our sins, and from thy wrath and everlasting displeasure. Thus, O God, *save* us!

ANALYSIS OF THE EIGHTIETH PSALM.

The parts of this Psalm are the following:—

I. A prayer, ver. 1–3.

II. A complaint by way of expostulation, ver. 4–7.

III. In the *twelve* last verses, to move God's mercy, he, 1. Shows God's love to Israel under the allegory of a vine, ver. 8–12. 2. Deplores the waste made upon it, ver. 12, 13. 3. Prays for its restoration, ver. 13–18.

IV. He makes a vow of perpetual service, ver. 19.

I. The *first* part, his *petition*, ver. 1. 1. For audience, ver. 2. 2. For assistance, ver. 3. 3. For grace to amend, ver. 3.

The arguments he uses to induce the Lord to hear. 1. He was formerly their Shepherd. 2. He sat between the cherubim, on the *mercy-seat*. 3. He has only to *shine forth*, and show himself; and they shall be saved.

II. The *second* part, his complaint. He complains, 1. That God was angry with them. 2. That the people were in the most distressed circumstances ver. 5. 3. Of what they suffered from their neighbours, ver. 6.

On which he redoubles his prayer. 1. Turn us. 2. Cause thy face to shine. And, 3. Then we shall be saved, ver. 7.

III. The *third* part: what God *had done* for his people. 1. He brought the vine out of Egypt, ver. 8 2. He cast out the heathen, ver. 8. 3. He planted it. 4. He prepared the soil for it. 5. He caused it to take deep root. 6. And it filled the land, from the *river* Euphrates to the Mediterranean Sea, ver. 9–11.

He deplores the *waste* made upon it. 1. The fence was broken down. 2. It was spoiled by those who passed by, and by the wild beasts.

Then he prays, 1. Look down from heaven. 2. Visit this vine. 3. It is cut down. 4. It is burnt with fire. 5. Let thy power in its behalf be shown by the Man of thy right hand. See the notes.

Some think *Zerubbabel* is meant; others think the *Jewish nation* is thus called *the son of man*, and the *man of God's right hand*.

IV. The *last* part of the Psalm: gratitude and obedience are promised. 1. We will backslide no more, ver. 18. 2. We are nearly dead; quicken us, and we will live to thee. 3. We will invoke thy name. We will serve thee alone, and never more bow down to any strange god, ver. 18.

All these things considered, he thinks he has good ground for his prayer; and therefore confidently *repeats* what he had twice before said: "Turn us again, O Lord God of hosts, cause thy face to shine," &c.

PSALM LXXXI.

An exhortation to the people to praise God for his benefits, 1–7; *and to attend to what he had prescribed*, 8–10; *their disobedience lamented*, 11; *the miseries brought on themselves by their transgressions*, 12–16.

To the chief Musician [a] upon Gittith, *A Psalm* [b] of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon,

[a] Psa. viii. title.

[b] Or, *for Asaph.*

NOTES ON PSALM LXXXI.

The *title* is the same as to Psalm viii., which see. There are various opinions concerning the *occasion* and *time* of this Psalm: but it is pretty generally agreed that it was either written *for* or used *at* the celebration of the Feast of Trumpets, (see on Lev. xxiii. 24,) which was held on the first day of the month *Tisri*, which was the beginning of the Jewish year; and on that day it is still used in the Jewish worship. According to Jewish tradition, credited by many learned Christians, the world was created in *Tisri*, which answers to our *September*. The Psalm

in the time appointed, on our solemn feast day.

4 For [c] this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out [d] through the land of Egypt: [e] *where* I heard a language *that* I understood not.

6 [f] I removed his shoulder from the burden: his hands [g] were delivered from [h] the pots.

7 [i] Thou calledst in trouble, and I delivered thee; [k] I answered thee in the secret place of thunder: I [l] proved thee at the waters of [m] Meribah. Selah.

8 [n] Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 [o] There shall no [p] strange god be in thee; neither shalt thou worship any strange god.

10 [q] I *am* the LORD thy God, which brought thee out of the land of Egypt: [r] open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would [s] none of me.

[c] Lev. xxiii. 24; Num. x. 10.——[d] Or, *against*.——[e] Psa. cxiv. 1.——[f] Isa. ix. 4; x. 27.——[g] Heb. *passed away*.——[h] Exod. i. 14.——[i] Exod. ii. 23; xiv. 10; Psa. l. 15.——[k] Exod. xix. 19.——[l] Exod. xvii. 6, 7; Num. xx. 13.

[m] Or, *strife*.——[n] Psa. l. 7.——[o] Exod. xx. 3, 5.——[p] Deut. xxxii. 12; Isa. xliii. 12.——[q] Exod. xx. 2.——[r] Psa. xxxvii. 3, 4; John xv. 7; Eph. iii. 20.——[s] Exod. xxxii. 1; Deut. xxxii. 15, 18.

may have been used in celebrating the Feast of Trumpets on the first day of Tisri, the Feast of Tabernacles on the *fifteenth* of the same month, the *creation* of the world, the Feasts of the New Moons, and the deliverance of the Israelites from Egypt; to all which circumstances it appears to refer.

Verse 1. *Sing aloud unto God our strength*] There is much *meaning* here: as God is our *strength*, let that strength be devoted to his service; therefore, sing *aloud!* This is principally addressed to the *priests* and *Levites*.

Verse 2. *Take a psalm*] זמרה *zimrah*. I rather think that this was the name of a *musical instrument*.

Bring hither the timbrel] תף *toph*; some kind of *drum* or *tom tom*.

The pleasant harp] כנור *kinnor*. Probably a *sistrum*, or something like it. A STRINGED instrument.

With the psaltery.] נבל *nebel*, the *nabla*. The *cithara*, *Septuagint*.

Verse 3. *Blow up the trumpet*] שופר *shophar*, a species of *horn*. Certainly a *wind* instrument, as the two last were *stringed* instruments. Perhaps some chanted a *psalm* in *recitativo*, while all these *instruments* were used as *accompaniments*. In a *representative* system of religion, such as the Jewish, there must have been much *outside* work, all emblematical of better things: no proof that such things should be continued under the Gospel dispensation, where outsides have disappeared, shadows flown away, and the *substance* alone is presented to the *hearts* of mankind. He must be ill off for proofs in favour of instrumental music in the Church of Christ, who has recourse to practices under the Jewish ritual.

The feast of the *new moon* was always proclaimed by sound of trumpet. Of the ceremonies on this occasion I have given a full account in my *Discourse on the Eucharist*. For want of astronomical knowledge, the poor Jews were put to sad shifts to know the real time of the new moon. They generally sent persons to the top of some hill or mountain about the time which, according to their supputations, the new moon should appear. The first who saw it was to give immediate notice to the Sanhedrim; they closely examined the reporter as to his credibility, and whether his information agreed with their calculations. If all was found satisfactory, the president proclaimed the new moon by shouting out מקדש *mikkodesh!* "*It is consecrated.*" This word was repeated *twice* aloud by the people; and was then proclaimed every where by *blowing of horns*, or what is called the sound of *trumpets*. Among the Hindoos some feasts are announced by the sound of the *conch* or *sacred shell*.

Verse 4. *This* was *a statute for Israel*] See the statute, Num. x. 10, and Lev. xxiii. 24.

Verse 5. *I heard a language I understood not.*] This passage is difficult. *Who* heard? And *what* was heard? All the *Versions*, except the *Chaldee*, read the pronoun in the *third* person, instead of the *first*. "*He* heard a language that *he* understood not." And to the Versions *Kennicott* reforms the text, שפת לא ידעה ישמע *sephath lo yadah yisma*; "a language which *he* did not understand *he* heard." But what was that *language?* Some say the *Egyptian*; others, who take *Joseph* to signify the *children of Israel* in general, say it was the declaration of God by Moses, that Jehovah was the true God, that he would deliver their *shoulder from their burdens, and their hands from the pots*—the moulds and furnaces in which they formed and baked their brick.

Verse 7. *Thou calledst in trouble*] They had *cried* by reason of their burdens, and the cruelty of their task-masters; and God heard that cry, and delivered them. See Exod. iii. 7, &c.

In the secret place of thunder] On Mount Sinai; where God was *heard*, but not *seen*. They heard a *voice*, but they saw no *shape*.

At the waters of Meribah.] See this transaction, Exod. xvii. 1, &c.

Verse 8. *Hear, O my people*] These are nearly the same words with those spoken at the giving of the law, Exod. xx. 2.

Verse 10. *Open thy mouth wide*] Let thy desires be ever so extensive, I will gratify them if thou wilt be faithful to me. Thou shalt lack no manner of thing that is good.

Verse 11. *Israel would none of me.*] לא אבה לי *lo abah li*, They willed me not, they would not have me for their God.

12 [t] So I gave them up [u] unto their own hearts' lust: *and* they walked in their own counsels.

13 [v] O that my people had hearkened unto me, *and* Israel had walked in my ways;

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 [w] The haters of the LORD should have [x] submitted [y] themselves unto him: but their time should have endured for ever.

16 He should [z] have fed them also [a] with the finest of the wheat: and with honey [b] out of the rock should I have satisfied thee.

[t] Acts vii. 42; xiv. 16; Rom. i. 24, 28.——[u] Or, *to the hardness of their hearts*, or *imaginations*.——[v] Deut. v. 29; x. 12, 13; xxxii. 29; Isa. xlviii. 18.——[w] Psa. xviii. 45; Rom. i. 30.

[x] Or, *yielded feigned obedience*; Psa. xviii. 44; lxvi. 3.——[y] Heb. *lied*.——[z] Deut. xxxii. 13, 14; Psa. cxlvii. 14.——[a] Heb. *with the fat of wheat*.——[b] Job xxix. 6.

Verse 12. *Unto their own hearts' lust*] To the *obstinate wickedness* of their heart.

In their own counsels.] God withdrew his restraining grace, which they had abused; and then they fulfilled the inventions of their wicked hearts.

Verse 13. *O that my people had hearkened unto me,—Israel had walked in my ways*] Nothing can be more plaintive than the original; *sense* and *sound* are surprisingly united. I scruple not to say to him who understands the Hebrew, however learned, he has never found in any poet, Greek or Latin, a finer example of deep-seated grief, unable to express itself in appropriate words without frequent interruptions of sighs and sobs, terminated with a mournful cry.

לו עמי שמע לי
ישראל בדרכי יהלכו

Lo ammi shomea li
Yishrael bidrachi yehallechu!

He who can give the proper guttural pronunciation to the letter ע *ain*; and gives the ו *vau*, and the י *yod*, their full Asiatic sound, not pinching them to death by a compressed and worthless European enunciation; will at once be convinced of the propriety of this remark.

Verse 14. *I should soon have subdued*] If God's promise appeared to fail in behalf of his people, it was because they rejected his counsel, and walked in their own. While they were faithful, they prospered; and not one jot or tittle of God's word failed to them.

Verse 15. *Their time should have endured for ever.*] That is, Their *prosperity* should have known no end.

Verse 16. *With the finest of the wheat*] כחלב חטה *mecheleb chittah*; literally, *with the fat of wheat*, as in the *margin*.

Honey out of the rock] And he fed thaim of the grege of whete: And of the hony stane he thaim stilled. Old *Psalter*. Thus paraphrased: "He fed thaim with the body of Criste and gastely understandyng; and of hony that ran of the stane, that is, of the wisedome that is swete to the hert." Several of the fathers understand this place of Christ.

Analysis of the Eighty-first Psalm.

The contents of this Psalm are the following:—

I. The psalmist exhorts them to celebrate God's name in their festivals, ver. 1–4.

II. The reasons why they should do this: God's benefits conferred on Israel, ver. 5–10.

III. Israel's ingratitude, and its consequences, ver. 11, 12.

IV. God's love and call to amendment, with the reasons for obedience, ver. 13–16.

I. He exhorts them to rejoice: but this must be, 1. *In God*, ver. 1. 2. At his *festivals*, ver. 2, 3.

II. The reasons. 1. It was God's command, ver. 4. 2. It was an ancient ordinance, ver. 5. 3. Their deliverance from base servitude, ver. 6. 4. When in deep affliction, ver. 7. 5. In a miraculous manner, ver. 7. 6. His mercy shown at the waters of Meribah, ver. 7. 7. His giving them his law, ver. 8, 9.

He then inculcates obedience, for which he gives *three* reasons: 1. "I am the Lord thy God," ver. 10. 2. Who *redeemed* thee from bondage, ver. 10. 3. He will make thee *truly happy*: "Open thy mouth wide, and I will fill it," ver. 10.

III. Israel's ingratitude, and its consequences. 1. God gave them up; left them to themselves, ver. 12. 2. They walked in their own counsels, ver. 12. And came to ruin.

IV. God's love and call, &c.

He calls them to repentance, ver. 13. The fruits of which would be *three* great benefits. 1. The subjugation of their enemies, ver. 14. 2. A long uninterrupted prosperity. 3. An abundance of all temporal and spiritual blessings, ver. 15, 16.

Under the emblems of the *finest wheat*, and the *purest honey* from the hives of bees in the rocks, where they abounded in Judea, he shows them that his followers should have so much of earthly and spiritual blessings, that they should be *satisfied*, and say, It is enough. But, alas! Israel would not be obedient; and, therefore, Israel is under the curse.

PSALM LXXXII.

A warning to corrupt judges, 1, 2; *an exhortation to them to dispense justice without respect of persons*, 3–5; *they are threatened with the judgments of the Lord*, 6–8.

XVI. DAY. EVENING PRAYER.

A Psalm [a] of Asaph.

A. M. cir. 3092. B. C. cir. 912. Josaphati, Regis Judææ, cir. annum 3.

GOD [b] standeth in the congregation of the mighty; he judgeth among [c] the gods.

2 How long will ye judge unjustly, and [d] accept the persons of the wicked? Selah.

3 [e] Defend the poor and fatherless: [f] do justice to the afflicted and needy.

4 [g] Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They [h] know not, neither will they understand; they walk on in darkness: [i] all the foundations of the earth are [k] out of course.

A. M. cir. 3092. B. C. cir. 912. Josaphati, Regis Judææ, cir. annum 3.

6 [l] I have said, Ye *are* gods; and all of you *are* children of the Most High.

7 But [m] ye shall die like men, and fall like one of the princes.

8 [n] Arise, O God, judge the earth: [o] for thou shalt inherit all nations.

[a] Or, *for Asaph.*——[b] 2 Chron. xix. 6; Eccles. v. 8.——[c] Exod. xxi. 6; xxii. 28.——[d] Deut. i. 17; 2 Chron. xix. 7; Prov. xviii. 5.——[e] Heb. *Judge.*——[f] Jer. xxii. 3.——[g] Job xxix. 12; Prov. xxiv. 11.

[h] Mic. iii. 1.——[i] Psa. xi. 3; lxxv. 3.——[k] Heb. *moved.* [l] Exod. xxii. 9, 28; ver. 1; John x. 34.——[m] Job xxi. 32; Psa. xlix. 12; Ezek. xxxi. 14.——[n] Mic. vii. 2, 7.——[o] Psa. ii. 8; Rev. xi. 15.

NOTES ON PSALM LXXXII.

This Psalm, which, in the *title*, is attributed to *Asaph*, was probably composed in the time when *Jehoshaphat* reformed the courts of justice throughout his states; see 2 Chron. xix. 6, 7, where he uses nearly the same words as in the beginning of this Psalm.

Verse 1. *God standeth in the congregation of the mighty*] The Hebrew should be translated, "God standeth in the assembly of God." God is among his people; and he presides especially in those courts of justice which himself has established. The *Court of King's Bench* is properly the place where the *king presides*, and where he is supposed to be always present. But the kings of England seldom make their appearance there. King James I. sometimes attended: at such times it might be said, "The *king* is in the *king's* court." I believe the case above to be similar. Judges! beware what you do! God is in his court, and in the midst (of the assembly) God will judge. See *Parkhurst* under אלה.

Verse 2. *Accept the persons of the wicked?*] "Lift up their faces," encourage them in their oppressions.

Selah.] "Mark this:" ye *do* it, and sorely shall ye *suffer* for it.

Verse 3. *Defend the poor*] You are their natural *protectors* under God. They are *oppressed: punish* their *oppressors*, however rich or powerful; and *deliver them.*

Verse 5. *They know not*] The judges are not acquainted with the law of God, on which all their decisions should be founded.

Neither will they understand] They are ignorant, and do not wish to be instructed. They will not learn; they cannot teach. Happy England! How different from Judea, even in the days of Jehoshaphat! All thy judges are learned, righteous, and impartial. Never did greater men in their profession dignify any land or country.—(1822.)

All the foundations of the earth] "All the civil institutions of the land totter." Justice is at the *head* of all the institutions in a well regulated state: when that gets poisoned or perverted, every evil, political and domestic, must prevail; even *religion* itself ceases to have any influence.

Verse 6. *Ye* are *gods*] Or, with the prefix of כ *ke*, the particle of *similitude*, כאלהים *keelohim*, "like God." Ye are my *representatives*, and are clothed with my power and authority to dispense judgment and justice; therefore *all of them* are said to be *children of the Most High.*

Verse 7. *But ye shall die like men*] כאדם *keadam*, "ye shall die like *Adam*," who fell from his high perfection and dignity as ye have done. Your high office cannot secure you an immortality.

And fall like one of the princes.] *Justice* shall pursue you, and *judgment* shall overtake you; and you shall be executed like public *state criminals.* You shall not, in the course of nature, fall into the grave; but your life shall be brought to an end by a *legal sentence*, or a *particular judgment* of God.

Verse 8. *Arise, O God, judge the earth*] Justice is perverted in the land: take the sceptre, and rule thyself.

For thou shalt inherit all nations.] Does not this last verse contain a prophecy of our Lord, the calling of the Gentiles, and the prevalence of Christianity over the earth? Thus several of the *fathers* have understood the passage. It is only by the universal spread of Christianity over the world, that the reign of righteousness and justice is to be established: and of whom can it be said that *he shall inherit all nations*, but of *Jesus Christ?*

Analysis of the Eighty-second Psalm.

There are *three* parts in this Psalm:—

I. The prophet's proclamation, ver. 1.

II. God's controversy with the judges of the land, ver. 2–7.

III. The prophet's prayer that God would rise and judge, ver. 8.

I. God's presence proclaimed in court. At an assize the judge sits in the midst of the justices: "God standeth in the congregation," &c., ver. 1.

II. 1. He *reproves* them, ver. 2. 1. For their unjust judgment: "Ye judge unjustly." 2. For their obstinate continuance in it: "How long will ye," &c. Ye have not done it once, but often. 3. For their partiality: "they accepted persons," ver. 2.

2. He *exhorts* them to do their duty. 1. "Defend the poor and fatherless." Do right to every man. 2. "Deliver the poor and needy," ver. 3.

3. He acquaints them with the events that shall follow where justice is not done: all is out of order; and the judges are the cause of it.

1. Through ignorance: "They know not the law," ver. 5.

2. Through obstinacy: "They will not learn it," ver. 5.

3. Through their determination to walk in their own way, ver. 5: "They walk on in darkness."

4. They shall in consequence be brought, 1. To an untimely death: "Ye shall die like men." 2. To a shameful death: "Ye shall fall like one of the princes," ye shall have a mighty fall, ver. 7.

III. The prophet's prayer. Since judgment and justice have failed in the land, he says, 1. "Arise, O Lord!" He does not say, Arise, O people, and put down those unjust judges. No; their function is from God, and God alone is to *reform*, or *strip*, or *punish* them. 2. "Judge the earth." Take the state of all people into thy consideration: there is much injustice in the earth. 3. For this petition he gives a reason: "For thou shalt inherit all nations," ver. 8. Publish thy own laws, appoint thy own officers, and let them in thy name dispense righteousness and true holiness throughout the world.

PSALM LXXXIII.

The psalmist calls upon God for immediate help against a multitude of confederate enemies who had risen up against Judah, 1–5. *He mentions them by name,* 6–8; *shows how they were to be punished,* 9–17; *and that this was to be done for the glory of God,* 18.

A Song *or* Psalm [a] of Asaph.

A. M. cir. 3108. B. C. cir. 896. Josaphati, Regis Judææ, cir. annum 19.

KEEP [b] not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, [c] thine enemies make a tumult: and they that [d] hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted [e] against thy hidden ones.

A. M. cir. 3108. B. C. cir. 896. Josaphati, Regis Judææ, cir. annum 19.

4 They have said, Come, and [f] let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one [g] consent: they are confederate against thee

[a] Or, *for Asaph.*——[b] Psa. xxviii. 1; xxxv. 22; cix. 1.——[c] Psa. ii. 1; Acts iv. 25.——[d] Psa. lxxxi. 15.

[e] Psa. xxvii. 5; xxxi. 20.——[f] See Esth. iii. 6, 9; Jer. xi. 19 xxxi. 36.——[g] Heb. *heart.*

NOTES ON PSALM LXXXIII.

The title, *A Song* or *Psalm of Asaph*, contains nothing particular. Among a multitude of conjectures relative to the *time* and *occasion* of this Psalm, that which refers it to the confederacy against *Jehoshaphat*, king of Judah, mentioned 2 Chron. xx., is the most likely. The following reasons make it probable: 1. The children of *Ammon*, that is, the *Ammonites* and *Moabites*, were the principal movers in the war. 2. The *Idumeans* came to their assistance, 2 Chron. xx. 22; with certain *Ammonites* or *Meonians*, referred to here in ver. 8, and in 2 Chron. xx. 1. 3. There were also in this confederacy many *strangers* of *Syria*, and from beyond the sea, most likely the Dead Sea, which seems to indicate the *Assyrians*, *Hagaranes*, and *Ishmaelites*, designed expressly here, ver. 7, 8. 4. In that transaction there was a prophet of the race of *Asaph*, named *Jahaziel*, who foretold to *Jehoshaphat* their total overthrow, 2 Chron. xx. 14, &c., and probably this *Jahaziel* is the same with *Asaph*, the author of this Psalm. In the course of the notes we shall see other circumstances relative to the war of the *Moabites* and *Ammonites* against *Jehoshaphat*, which illustrate several particulars in this Psalm. See *Calmet*.

Verse 1. *Keep not thou silence*] A strong appeal to God just as the confederacy was discovered. Do not be inactive; do not be neuter. Thy honour and our existence are both at stake.

Verse 2. *Thine enemies make a tumult*] They are not merely the enemies of *thy people*, but they are the enemies of *thyself*, thy worship, ordinances, and laws: "They make a tumult," they *throng* together.

They—have lifted up the head.] They had made an irruption into the land of Judea, and encamped at *En-gedi*, by the Dead Sea, 2 Chron. xx. 1, 2.

Verse 3. *Consulted against thy hidden ones.*] צְפוּנֶיךָ *tsephuneycha, Thy hidden things; places; persons.* "The hidden things in thy treasures."—CHALDEE. "Thy holy ones."—SYRIAC. "Thy saints."—VULGATE and SEPTUAGINT; and so the *Æthiopic* and *Arabic*. The *people of Israel* are probably meant. Or perhaps the *temple*, the *ark*, and the *treasures of the temple*, are intended.

Verse 4. *Let us cut them off*] Let us exterminate the whole race, that there may not be a record of them on the face of the earth. And their scheme was well laid: *eight* or *ten* different nations united themselves in a firm bond to do this; and they had kept their purpose so secret that the king of Judah does not appear to have heard of it till his territories were actually invaded, and the different bodies of this coalition had assembled at En-gedi. Never was Judah before in greater danger.

Verse 5. *They have consulted together with one consent*] With a united heart, לֵב יָחְדָּו *leb yachdav*. Their heart and soul are in the work.

They are confederate against thee] "They have made a covenant," בְּרִית כָּרְתוּ *berith yachrithu*, "they have cut the covenant sacrifice." They have slain an animal, divided him in twain, and passed between the

A. M. cir. 3108. B. C. cir. 896. Josaphati, Regis Judææ, cir. annum 19.

6 [h] The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: [i] they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the [k] Midianites; as *to* [l] Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: [m] they became *as* dung for the earth.

A. M. cir. 3108. B. C. cir. 896. Josaphati, Regis Judææ, cir. annum 19.

11 Make their nobles like [n] Oreb, and like Zeeb: yea, all their princes as [o] Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 [p] O my God, make them like a wheel; [q] as the stubble before the wind.

[h] See 2 Chron. xx. 1, 10, 11.——[i] Heb. *they have been an arm to the children of Lot.*——[k] Numbers xxxi. 7; Judg. vii. 22.

[l] Judg. iv. 15, 24; v. 21.——[m] 2 Kings ix. 37; Zeph. i. 17. [n] Judg. vii. 25.——[o] Judg. viii. 12, 21.——[p] Isa. xvii. 13, 14. [q] Psa. xxxv. 5.

pieces of the victim; and have thus bound themselves to accomplish their purpose.

Verse 6. *The tabernacles of Edom*] The *tents* of these different people are seen in the grand encampment. *Tents* are probably mentioned because it was the custom of some of these people, particularly the *Ishmaelites*, to live a migratory or wandering life; having no fixed habitation, but always abiding in tents. Their posterity remain to the present day, and act and live in the same manner.

Hagarenes] These people dwelt on the east of *Gilead;* and were nearly destroyed in the days of Saul, being totally expelled from their country, 1 Chron. v. 10, but afterwards recovered some strength and consequence; but *where* they dwelt after their expulsion by the Israelites is not known.

Verse 7. *Gebal*] The *Giblites*, who were probably the persons here designed, were a tribe of the ancient inhabitants of the land of Canaan, and are mentioned as unconquered at the death of Joshua, chap. xiii. 5. They are called *stone-squarers* or *Giblites*, 1 Kings v. 18, and were of considerable assistance to Hiram, king of Tyre, in preparing timber and stones for the building of the temple. They appear to have been eminent in the days of Ezekiel, who terms them the "ancients of Gebal, and the wise men thereof," who were ship-builders, chap. xxvii. 3. What is now called *Gibyle*, a place on the Mediterranean Sea, between Tripoli and Sidon, is supposed to be the remains of the city of the *Giblites*.

Ammon and *Moab* were the descendants of the children of *Lot*. Their bad origin is sufficiently known. See Gen. xix. 30, &c. Calmet supposes that *Ammon* is put here for *Men* or *Maon*, the *Meonians*, a people who lived in the neighbourhood of the Amalekites and Idumeans. See the notes on 2 Chron. xx. 1; xxvi. 7.

Amalek] The Amalekites are well known as the ancient and inveterate enemies of the Israelites. They were neighbours to the Idumeans.

The Philistines] These were tributaries to Jehoshaphat, 2 Chron. xvii. 11; but it seems they took advantage of the present times, to join in the great confederacy against him.

The inhabitants of Tyre] These probably joined the confederacy in hopes of making conquests, and extending their territory on the *main land*.

Verse 8. *Assur also is joined*] The *Ammonites* might have got those auxiliaries from beyond the Euphrates, against Jehoshaphat, as formerly they were brought against David. See 2 Sam. x. 16.

They have holpen the children of Lot.] The Ammonites, who appear to have been the chief instigators in this war.

Verse 9. *Do unto them as* unto *the Midianites*] Who were utterly defeated by *Gideon*, Judg. vii. 21, 22.

As to Sisera] Captain of the army of *Jabin*, king of Canaan, who was totally defeated by *Deborah* and *Barak*, near Mount *Tabor*, by the river *Kishon;* and himself, after having fled from the battle, slain by *Jael*, the wife of *Heber*, the Kenite. See Judg. iv. 15, &c.

Verse 10. *Perished at En-dor*] This refers to the defeat of the *Midianites* by *Gideon*, who were encamped in the valley of *Jezreel*, at the foot of Mount *Gilboa*, and near to *Tabor*, Judg. vi. 33, vii. 1, and consequently in the environs of *En-dor*. There *Gideon* attacked and defeated them; and, in various places during their flight, they were destroyed, and left to rot upon the earth. Judg. vii. 22–25.

Verse 11. *Make their nobles like Oreb, and like Zeeb*] They were two of the chiefs, or generals, of the Midianites; and were slain in the pursuit of the Midianites, by the men of Ephraim; and their heads brought to *Gideon* on the other side of Jordan. Judg. vii. 24, 25.

Yea, all their princes as Zebah, and as Zalmunna] These were kings of *Midian*, who were encamped at *Karkor* with *fifteen thousand* men, whom Gideon attacked there, and defeated, and took the kings prisoners; and finding that they had killed his own brothers, slew them both. See Judg. viii. 10–21. Of the Midianites there fell at this time *one hundred and twenty thousand* men.

Verse 12. *Let us take to ourselves the houses of God in possession.*] Nearly the words spoken by the confederates when they came to attack Jehoshaphat. *They come* (says the king in address to God) *to cast us out of thy possession, which thou hast given us to inherit.* See 2 Chron. xx. 11.

Verse 13. *O my God, make them like a wheel*] Alluding to the manner of threshing corn in the east. A *large broad wheel* was rolled over the grain on a threshing-floor, which was generally in the open air; and the grain being thrown up by a shovel against the wind

A. M. cir. 3108. B. C. cir. 896. Josaphati, Regis Judææ, cir. annum 19.

14 As the fire burneth a wood, and as the flame [r] setteth the mountains on fire;

15 So persecute them [s] with thy tempest, and make them afraid with thy storm.

16 [t] Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 [u] That *men* may know that thou, whose [v] name alone *is* JEHOVAH, *art* [w] the Most High over all the earth.

[r] Deut. xxxii. 22.——[s] Job ix. 17.——[t] Psa. xxxv. 4, 26.

[u] Psa. lix. 13.——[v] Exod. vi. 3.——[w] Psa. xcii. 8.

the chaff was thus separated from it, in the place where it was threshed.

Verse 14. *The flame setteth the mountains on fire*] This may refer to the burning of the straw and chaff after the grain was threshed and winnowed. And as their threshing-floors were situated often on the *hills* or *mountains*, to take the advantage of the wind, the *setting the mountains on fire* may refer to the burning of the *chaff*, &c., in those places. Let them be like *stubble* driven away by the *wind*, and burnt by the *fire*.

Verse 15. *So persecute them*] In this and the two following verses we find several awful execrations; and all this seems to be done in reference to that ancient custom, "pouring execrations on an enemy previously to battle." Of this I have already given specimens in this work; and the reader is particularly requested to refer to the case of Balaam being hired by the king of Moab to curse Israel previously to his intended attack: see the note on Num. xxii. 6, where the subject is treated at large.

This custom prevailed much among the *Romans*, and the ancient *Druids* of *Britain*. In all cases the *priests* were employed to utter the execrations, as they were supposed to have the greatest influence with the gods, in whose name the curses were uttered.

Verse 16. *That they may seek thy name*] Let them be confounded in all their attempts on Israel; and see, so manifestly, that thou hast done it, that they may invoke thy name, and be converted to thee.

Verse 17. *Let them—perish*] That is, in their present attempts. Some have objected to the execrations in this Psalm, without due consideration. None of these execrations refer either to their *souls* or to their *eternal state*; but merely to their *discomfiture in their present attempts*. Suppose the continental powers should join together to subjugate Britain, and destroy the Protestant religion; is there a Christian in the land that would not be justified in meeting them with the same or similar execrations! On the knees of my soul would I offer every one of them to God against such invaders. Selah.—A. C.

Verse 18. *That* men *may know*] That they may acknowledge, and be converted to thee. Here is no *malice*; all is *self-defence*.

Analysis of the Eighty-third Psalm.

This Psalm divides itself into *four* parts:—

I. A short ejaculation, ver. 1.

II. A complaint against God's enemies, which is the reason of this prayer, ver. 2–10.

III. A fearful imprecation against them, ver. 12–17.

IV. The charitable ends proposed, ver. 18.

I. The *ejaculation* or prayer: "Keep not thou silence—be not still." Thy enemies are *loud* in their threatenings, and *active* in their endeavours, to destroy thy *people* and *thy worship*: "Hold not thy peace!"

II. He complains—These are enemies, 1. To thy people, ver. 2. 2. To God himself, ver. 5. Then he describes them, ver. 6–8.

1. They were banditti—spoilers: They "make a tumult," ver. 2.

2. Proud and arrogant: "They have lifted up the head," ver. 2.

3. They were subtle and crafty: "They have taken crafty counsel," ver. 3.

4. They carried their cunning counsel into acts of aggression: "Come, and let us cut them off," &c., ver. 4.

5. They were conspirators,—1. Against God. 2. Against his people. All the world against God and his Church! Not an uncommon case.

6. He gives us a *catalogue* of these conspirators, ver. 6–8: *Edom*, &c.

III. *He prays to God against them.* In which there are *four* particulars: 1. Their fall and ruin. 2. Their persecution. 3. Their terror. 4. Their disgrace.

These he illustrates by *five* similitudes: 1. Of a *wheel* that, running on, crushes all under it successively. 2. Of *stubble* or *chaff*, easily driven away by the *wind*, ver. 13. 3. Of a *wood* or *forest* in a state of general *conflagration*, ver. 14. 4. Of a *flame* that even consumes the *mountains*, ver. 14.

Their fall and ruin he wished to be—

1. *Speedy* and *perpetual*: "Do unto them as unto the Midianites," &c., ver. 9–13.

2. *Sudden* and *violent*: "As fire," ver. 13.

3. *Terrible* and *shameful*: "Fill their faces with shame," ver. 15, 16.

There are here *three* particulars of their punishment: 1. *Flight*. 2. *Terror*. 3. *Shame* and *ignominy*.

IV. The charitable ends proposed. These were *two*:—

1. That they might *seek after God*, be converted to him, ver. 16.

2. That they might *know him to be Jehovah*, the only true God, that they might be saved from all idolatry, ver. 18.

The spirit of this prayer is, 1. If they will not *seek* thee, and be converted, let them be *confounded* in their attempts against thy people. 2. If they will not *acknowledge* thee, let them be utterly *routed* and *overthrown*: "Let them be put to shame, and perish!"

PSALM LXXXIV.

The psalmist longs for communion with God in the sanctuary, 1–3. *The blessedness of those who enjoy God's ordinances*, 4–7. *With confidence in God, he prays for restoration to his house and worship*, 8–12.

To the chief Musician [a] upon Gittith, A Psalm [b] for the sons of Korah.

HOW [c] amiable *are* thy tabernacles, O LORD of hosts!

2 [d] My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King and my God.

4 [e] Blessed *are* they that dwell in thy house they will be still praising thee. Selah.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways *of them:*

6 *Who* passing through the valley [f] of [g] Baca make it a well; the rain also [h] filleth the pools.

[a] Psa. viii. title.——[b] Or, *of.*——[c] Psa. xxvii. 4.——[d] Psa. xlii. 1, 2; lxiii. 1; lxxiii. 26; cxix. 20.——[e] Psa. lxv. 4.

[f] Or, *of mulberry trees make him a well*, &c.——[g] 2 Sam. v. 22, 23.
[h] Heb. *covereth.*

NOTES ON PSALM LXXXIV.

The *title* here is the same as that of Psalm lxxxi., only that was for *Asaph*, this *for the sons of Korah*. This person was one of the chief rebels against Moses and Aaron; there were *three*, *Korah*, *Dathan*, and *Abiram*, who made an insurrection; and the earth opened, and swallowed them and their partisans up, Num. xvi. The children of Dathan and Abiram perished with their fathers; but by a particular dispensation of Providence, the children of *Korah* were spared. See Num. xxvi. 11, and the *note* there. The family of *Korah* was continued in Israel; and it appears from 1 Chron. xxvi. 1–19 that they were still employed about the temple, and were *porters* or *keepers of the doors*. They were also *singers* in the temple; see 2 Chron. xx. 19. This Psalm might have been sent to them to be sung, or one of themselves might have been its author.

Verse 1. *How amiable* are *thy tabernacles*] In this *plural* noun he appears to include all the *places* in or near the temple where acts of Divine worship were performed. The holy of holies, the holy place, the altar of incense, the altar of burnt-offering, &c., &c.; all called here God's *tabernacles* or *dwelling-places*; for wherever God was worshipped, there he was supposed to dwell.

Verse 2. *My soul longeth*] It is a Levite that speaks, who ardently longs to regain his place in the temple, and his part in the sacred services.

My heart and my flesh] All the desires of my *soul* and *body*; every *appetite* and *wish*, both *animal* and *spiritual*, long for thy service.

Verse 3. *Yea, the sparrow hath found a house*] It is very unlikely that sparrows and swallows, or birds of any kind, should be permitted to build their nests, and hatch their young, in or about altars which were kept in a state of the *greatest purity*; and where *perpetual fires* were kept up for the purpose of sacrifice, burning incense, &c. Without altering the text, if the clause be read in a parenthesis, the absurdity will be avoided, and the sense be good. "My heart crieth out for the living God, (even the sparrow hath found a house, and the swallow דרור *deror*, the *ring-dove*, a nest for herself, where she may lay her young,) for thine altars, O Lord of hosts!" Or, read the parenthesis last: "My heart crieth out for the living God; for thine altars, O Lord of hosts, my King and my God. Even the sparrow hath found out a house, and the swallow (ring-dove) a nest for herself, where she may lay her young;" but I have no place, either of rest or worship, understood. The *Chaldee* translates thus: "Even the pigeon hath found a house, and the turtle-dove hath a nest, because their young may be offered lawfully upon thine altars, O Lord of hosts, my King and my God." Or, as a *comparison* seems to be here intended, the following may best express the meaning: "Even as the sparrow finds out (seeks) a house, and the swallow her nest in which she may hatch her young; so I, thine altars, O Lord of hosts, my King and my God."

Verse 4. *Blessed* are *they that dwell in thy house*] They who have such a constant habitation in thy temple as the sparrow or the swallow has in the house wherein it has built its nest.

They will be still praising thee.] They will find it good to draw nigh unto God, as he always pours out his Spirit on his sincere worshippers.

Verse 5. *The man whose strength* is *in thee*]

"Who life and strength from thee derives;
And by thee moves and in thee lives."

In whose heart are *the ways* of them] This is no sense. The original, however, is obscure: מסלות בלבבם *mesilloth bilebabam*, "the high ways are in their hearts;" that is, the roads winding to thy temple Perhaps there is a reference here to the *high roads* leading to the *cities of refuge*. We wish to escape from the hands and dominion of these murderers, and the roads that lead to Jerusalem and the temple we think on with delight; our hearts are with them, we long to be travelling on them.

Verse 6. *Passing through the valley of Baca make it a well*] Instead of בכא *bacha*, a *mulberry-tree*, *seven* MSS. have בכה *becheh*, *mourning*. I believe *Baca* to be the same here as *Bochim*, Judg. ii. 1–5, called *The Valley of Weeping*. Though they pass through this barren and desert place, they would not fear evil, knowing that thou wouldst supply all their wants; and

7 They go [i] from [k] strength to strength, *every one of them* in Zion [l] appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 [m] Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. [n] I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* a [o] sun and [p] shield: the LORD will give grace and glory: [q] no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, [r] blessed *is* the man that trusteth in thee.

[i] Or, *from company to company.*——[k] Prov. iv. 18; 2 Cor. iii. 18.——[l] Deut. xvi. 16; Zech. xiv. 16.——[m] Gen. xv. 1; ver. 11.

[n] Heb. *I would choose rather to sit at the threshold.*——[o] Isa. lx. 19.——[p] Gen. xv. 1; ver. 9; Psa. cxv. 9, 10, 11; cxix. 114; Prov. ii. 7.——[q] Psa. xxxiv. 9, 10.——[r] Psa. ii. 12.

even in the sandy desert cause them to find pools of water, in consequence of which they shall advance with renewed strength, and shall meet with the God of Israel in Zion.

The rain also filleth the pools.] The *Hebrew* may be translated differently, and has been differently understood by all the *Versions*. גם ברכות יעטה מורה *gam beracheth yaateh moreh*; "Yea, the instructor is covered or clothed with blessings." While the followers of God are passing through the *wilderness* of this world, God *opens* for them *fountains* in the *wilderness, and springs in the dry places.* They *drink* of the *well-spring of salvation*; they are not destitute of their *pastors*. God takes care to give his followers *teachers* after his own heart, that shall feed them with knowledge; and while they are watering the people they are watered themselves; for God *loads them with his benefits*, and the people *cover* them with their *blessings*.

Verse 7. *They go from strength to strength*] They proceed from one degree of grace to another, gaining Divine virtue through all the steps of their probation.

Every one of them *in Zion appeareth before God.*] This is a paraphrase, and a bad one, but no translation. They shall proceed from strength to strength, יראה אל אלהים בציון *yeraeh el Elohim betsiyon*, "The God of gods shall be seen in Zion." God shall appear in their behalf, as often as they shall seek him; in consequence of which they shall increase in spiritual strength.

Some think there is a reference here to *companies* of people going up to Jerusalem from different parts of the land, blending together as they go on, so that the crowd is continually increasing. This meaning our translators have put in the *margin*.

Verse 8. *Hear my prayer*] Let us be restored to thy sanctuary, and to thy worship.

Verse 9. *Behold, O God, our shield*] We have no Protector but thee. Thou seest the deadly blows that are aimed at us; cover our souls; protect our lives!

Look upon the face of thine anointed.] Consider the supplications sent up by him whom thou hast appointed to be Mediator between thee and man—thy *Christ*. But some apply this to *David*, to *Zerubbabel*, to the *people of Israel*; and each has his reasons.

Verse 10. *A day in thy courts is better than a thousand.*] Not only better than *one thousand* in captivity, as the *Chaldee* states, but any where else. For in God's courts we meet with God the King, and are sure to have what petitions we offer unto him through his Christ.

I had rather be a doorkeeper] O what a strong desire does this express for the ordinances of God! Who *now* prefers the worship of God to genteel, gay, honourable, and noble company, to mirthful feasts, public entertainments, the stage, the oratorio, or the ball! Reader, wouldst thou rather be in thy *closet*, wrestling in prayer, or reading the Scriptures on thy knees, than be at any of the above places? How often hast thou sacrificed thy *amusement*, and *carnal delight*, and *pleasures*, for the benefit of a pious heart-searching sermon? Let conscience speak, and it will tell thee.

Verse 11. *For the Lord God is a sun and shield*] To *illuminate*, *invigorate*, and *warm*; to *protect* and *defend* all such as prefer him and his worship to every thing the earth can produce.

It is remarkable that not one of the *Versions* understand the שמש *shemesh*, as signifying *sun*, as we do. They generally concur in the following translation: "For the Lord loveth mercy and truth, and he will give grace and glory." The *Chaldee* says, "The Lord is as a high wall and a strong shield; grace and glory will the Lord give, and will not deprive those of blessedness who walk in perfection." Critics in general take the word as signifying a *defence* or a *guard*. Instead of שמש *shemesh*, *sun*, *Houbigant* reads שכר *shemer*, a *keeper* or *guardian*, and says that to represent God as the *sun* is without example in the sacred writings. But is not Mal. iv. 2, a parallel passage to this place? "Unto you that fear my name shall the *Sun of righteousness arise with healing in his wings.*" No MS. countenances the alteration of *Houbigant*.

The Lord will give grace] To pardon, purify, and save the soul from sin: and then he will *give glory* to the *sanctified* in his eternal kingdom; and even *here* he withholds no good thing from them that walk uprightly. Well, therefore, might the psalmist say, verse 12, "O Lord of hosts, blessed is the man that trusteth in thee."

Analysis of the Eighty-fourth Psalm.

This Psalm may be divided into the following parts:—

I. The psalmist, absent from the public worship of God, shows his love to the house of God, and his desires to be present in it, ver. 1–3.

II. The happiness of those who continue in that assembly, ver. 4–7.

III. He prays for restoration to it, and sets down the causes, ver. 8–11.

IV. The blessedness of the man who trusts in God, ver. 12.

I. 1. He begins with the pathetical exclamation, "How amiable are thy tabernacles!" A mode of expression which intimates *there is none equal to them.*

2. He expresses his ardent affection to the house of God:—1. "My soul longeth," &c. 2. "My heart and flesh cry out," &c.

3. He laments his absence from God's house. The *sparrows* and *swallows* have their respective houses, where they may be present, build, hatch their young, &c., but he could have no access to God's house. And this he expresses in an affecting appeal to God to move his pity:—1. "O Lord of hosts!" I acknowledge thee as my *Leader.* 2. "My King." I acknowledge myself as thy *subject.* 3. "My God." Whom I serve, and have taken for my portion.

II. The happiness of those who have liberty to worship God in his temple.

1. "Blessed are they." They enjoy thy ordinances, and have blessings in all.

2. "Who dwell:" Who continue in union with God, ever prizing his ordinances.

3. "They will be still praising thee:" As being continually happy in thy presence.

"Blessed is the man whose strength is in thee:" Who knows his own weakness, and depends upon thee for his continual support.

This is the happiness of those who are near God's house: but there is a happiness for those also whose hearts are there, though their bodies are detained at a distance from it.

1. Blessed are they in whose hearts are the ways of them, ver. 5.

2. Even when they are passing through desert and inhospitable countries, ver. 6.

3. "They go from strength to strength:" 1. They get from one place of protection to another. 2. They increase in the Divine light and life. 3. They get many companions on the way.

III. His prayer. 1. He begs to be heard. 2. He remembers God, who succoured *Jacob* in weakness and distress. 3. He considers himself as the *anointed* of God, and under his especial care, ver. 8. He wishes to be employed, even in the meanest offices, in the house of God, which he illustrates by an opposition of *time, place,* and *persons.*

1. *Time. One day* in thy courts is better than a *thousand out of it.*

2. *Place. God's house,* to the *tents* of wickedness.

3. *Persons.* A doorkeeper, a Korahite at the temple, rather than an emperor in his palace.

For this he gives *five* reasons:—

1. "The Lord is a sun:" He dispels darkness; comforts, warms, gives life.

2. He is a *shield:* The Defender and Protector of his followers.

3. *He gives grace,* to prepare for heaven.

4. *Glory,* to crown that grace.

5. He is all-sufficient. "He will withhold no good thing."

But sinners and hypocrites need not expect these blessings; they are for them that walk uprightly.

1. They must *walk*—go on, be constant, abide in the way.

2. They must be *upright*—truly sincere and obedient.

IV. The blessedness of the man who trusts in God. "O Lord of hosts, blessed is the man that trusts in thee!" This acclamation may be intended to answer an objection: "If those be blessed who dwell in thy temple, then those must be wretched who are exiled from it." No, says the psalmist; though there be many advantages enjoyed by those who can attend the ordinances of God, and some may attend them without profit; yet he who trusts in God can never be confounded. Faith in God will always be crowned; and, when absent through necessity, every place is a temple.

"Though fate command me to the farthest verge
Of the green earth ——————————
Yet God is ever present, ever felt,
In the wide waste as in the city full;
And where he vital breathes, there must be joy.

PSALM LXXXV.

Thanksgiving to God for restoration to the Divine favour, 1–3; *prayer for farther mercies,* 4–7; *the psalmist waits for a gracious answer in full confidence of receiving it,* 8. *He receives the assurance of the greatest blessings, and exults in the prospect,* 9–13.

To the chief Musician, A Psalm [a] for [b] the sons of Korah.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

LORD, thou hast been [c] favourable unto thy land: thou hast [d] brought back the captivity of Jacob.

2 [e] Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

3 Thou hast taken away all thy wrath:

[a] Psa. xlii. title.——[b] Or, *of.*——[c] Or, *well pleased;* Psa. lxxvii. 7.

[d] Ezra i. 11; ii. 1; Psa. xiv. 7; Jer. xxx. 18; xxxi. 23; Ezek. xxxix. 25; Joel iii. 1.——[e] Psa. xxxii. 1.

NOTES ON PSALM LXXXV.

The *title* of this Psalm we have seen before, Psa. xlii. As to the *time*, it seems to have been written during, or even after, the return from the Babylonish captivity. In the *three* first verses the psalmist acknowledges the goodness of God in bringing the people back to their own land; he next prays to God to restore them to their ancient prosperity. In the spirit of prophecy, he waits on God, and hears him promise to do it; and then exults in the prospect of so great a good. The whole Psalm seems also to have a reference to the redemption of the world by Jesus Christ.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

[f] thou hast turned *thyself* from the fierceness of thine anger.

4 [g] Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 [h] Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not [i] revive us again: that thy people may rejoice in thee?

7 Show us thy mercy, O LORD, and grant us thy salvation.

8 [k] I will hear what God the LORD will speak: for [l] he will speak peace unto his people, and to his saints: but let them not [m] turn again to folly.

9 Surely [n] his salvation *is* nigh them that fear him; [o] that glory may dwell in our land.

10 Mercy and truth are met together; [p] righteousness and peace have kissed *each other*.

[f] Or, *thou hast turned thine anger from waxing hot*; Deut. xiii. 17.——[g] Psa. lxxx. 7.——[h] Psa. lxxiv. 1; lxxix. 5; lxxx. 4. [i] Hab. iii. 2.——[k] Hab. ii. 1.

[l] Zech. ix. 10.——[m] 2 Pet. ii. 20, 21.——[n] Isa. xlvi. 13.——[o] Zech. ii. 5; John i. 14.——[p] Psa. lxxii. 3; Isa. xxxii. 17; Luke ii. 14.

Verse 1. *Lord, thou hast been favourable*] Literally, *Thou hast been well pleased with thy land.*

Thou hast brought back the captivity] This seems to fix the *time* of the Psalm to be after the return of the Jews from Babylon.

Verse 2. *Thou hast forgiven the iniquity*] נשאת עון *nasatha avon*, *Thou hast borne*, or *carried away*, *the iniquity*. An allusion to the ceremony of the *scapegoat*.

Thou hast covered all their sin.] As thou hast freely *forgiven* it, its offensiveness and abominable nature no longer *appear*. The whole is put *out of sight*; and, as we are restored from our captivity, the *consequences* no longer *appear*.

Selah.] This is true. Our return to our own land is the full proof.

Verse 3. *Thou hast taken away*] אספת *asaphta*, "Thou hast *gathered up* all thy wrath." This carries on the *metaphor* in the *second* verse: "Thou hast *collected* all thy wrath, and *carried it away* with all our iniquities."

Verse 4. *Turn us, O God of our salvation*] Thou hast turned our captivity; now convert our souls. And they find a *reason* for their prayer in an attribute of their God; *the God of their salvation*. And as his work was to *save*, they beg that *his anger towards them might cease*. The Israelites were not restored from their captivity *all at once*. A few returned with *Zerubbabel*; some more with *Ezra* and *Nehemiah*; but a great number still remained in *Babylonia*, *Media*, *Assyria*, *Egypt*, and other parts. The request of the psalmist is, to have a complete restoration of all the Israelites from all places of their dispersion.

Verse 5. *Wilt thou draw out thine anger*] We have already suffered much and long; our fathers have suffered, and we have succeeded to their distresses. Draw not out thy anger against us from generation to generation.

Verse 6. *Wilt thou not revive us*] We have long had the sentence of death in ourselves; and have feared an utter extinction. Shall not our nation yet live before thee! Shall we not become once more numerous, pious, and powerful; that

Thy people may rejoice in thee?] As the Source of all our mercies; and give thee the glory due to thy name!

Verse 7. *Show us thy mercy*] Blot out all our sins.

And grant us thy salvation.] Give us such a complete deliverance as is worthy of thy *majesty* and *mercy* to bestow!

Verse 8. *I will hear what God the Lord will speak*] The psalmist goes as a prophet to consult the Lord; and, having made his request, waits an answer from the spirit of prophecy. He is satisfied that the answer will be gracious; and having received it he relates it to the people.

He will speak peace] He will give *prosperity* to *the people* in general; and to *his saints*—his followers, in particular.

But let them not turn again to folly.] Let them not abuse the mercy of their God, by sinning any more against him.

Verse 9. *Surely his salvation* is *nigh*] To him who *fears* God, and trembles at his word, his salvation is nigh at hand.

That glory may dwell in our land.] That thy worship may be restored, the temple rebuilt, and the Divine shechinah, or symbol of the presence of God, resume its place. The pure and undefiled religion of God preached, professed, and experienced in a nation, is the *glory* of that land. The Prophet *Haggai* had said that *the glory of the latter house*—the temple built after their return from Babylon, *should be greater than the glory of the former*, viz., of that built by Solomon: but, as a building, it was far inferior to the former; yet it had a *superior* glory in being visited by Jesus Christ. This was the glory that excelled.

Verse 10. *Mercy and truth are met together*] It would be more simple to translate the original,—

חסד ואמת נפגשו
צדק ושלום נשקו

Chesed veemeth niphgashu;
Tsedek veshalom nasbaku,—

"Mercy and truth have met on the way;
Righteousness and peace have embraced."

This is a remarkable text, and much has been said on it: but there is a beauty in it which, I think, has not been noticed.

Mercy and *peace* are on one side; *truth* and *righteousness* on the other. *Truth* requires *righteousness*; *mercy* calls for *peace*.

They meet together on the way; one going to make inquisition for sin, the other to plead for reconciliation. Having met, their differences on certain considerations.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

11 [q] Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 [r] Yea, the LORD shall give *that which is* good; and [s] our land shall yield her increase.

13 [t] Righteousness shall go before him; and shall set *us* in the way of his steps.

[q] Isa. xlv. 8.——[r] Psa. lxxxiv. 11; James i. 17.

[s] Psa. lxvii. 6.——[t] Psa. lxxxix. 14.

not here particularly mentioned, are adjusted; and their mutual claims are blended together in one common interest; on which *peace* and *righteousness* immediately embrace. Thus, *righteousness* is given to *truth*, and *peace* is given to *mercy*.

Now, *Where* did these meet? In Christ Jesus.

When were they reconciled? When he poured out his life on Calvary.

Verse 11. *Truth shall spring out of the earth*] In consequence of this wonderful *reconciliation*, the truth of God shall prevail among men. The *seeds* of it shall be so plentifully sown by the preaching of Christ and his apostles that true religion shall be diffused over the world.

And righteousness shall look down from heaven.] And he delighted with the reformation of the sons of Adam; and shall be so satisfied with the glorious work which is carried forward, that,

Verse 12. *The Lord shall give—good*] הטוב *hattob*, THE GOOD *thing*—what is the supreme good, the *summum bonum*, for which man has searched in vain through all his generations. Those who are reconciled to him through the Son of his love shall enjoy the *favour* of their God; to have which is the supreme happiness of man.

Our land shall yield her increase.] There shall be neither *dearth* nor *barrenness*; for *truth*, that *springs out of the earth*, shall yield an abundant harvest, in the conversion of all nations to the faith of our Lord Jesus Christ.

Verse 13. *Righteousness shall go before him*] Perhaps this verse may receive its best solution from Rom. iii. 25: "Whom God hath set for a propitiation through faith in his blood, to declare his RIGHTEOUSNESS for the remission of sins that are past." This term the apostle uses to point out *God's method of justifying* or *saving mankind*. And this, in the preaching of the pure Gospel, is ever *going before* to point out the Lord Jesus, and the redemption that is in his blood. And thus going before him, the sinner, who feels his need of salvation, is *Set—in the way of his steps*; as Bartimeus sat by the way-side begging, by which way Jesus walked; and when he came where he was, heard his prayer, and restored him his sight. Or, *righteousness*—the pure and holy law of God, must be proclaimed as broken by sinners, and calling aloud for vengeance, before they can see and feel their need of Christ crucified. By the preaching of the law they are prepared to receive the grace of the Gospel.

ANALYSIS OF THE EIGHTY-FIFTH PSALM.

Mystically, this Psalm may be considered as treating of the redemption of the world by Jesus Christ. It has the *three* following parts:—

I. An acknowledgment of God's former mercies, ver. 1–3

II. A petition on that ground that he would repeat them, ver. 4–7.

III. A profession of obedience, and an advice to continue in it, ver. 8. That men may be partakers of the promises, both *spiritual*, ver. 9, 10, 11; and *temporal*, ver. 12, which shall be fulfilled to those who keep in the ways of God, ver. 13.

1. In the *three* first verses, the psalmist commemorates God's mercies to his people; of which his *good will* or *favour* is the Fountain. These mercies are, 1. *Temporal:* "Thou hast been favourable unto thy land," &c., ver. 1. 2. *Spiritual:* 1. "Thou hast forgiven the iniquities of thy people:" Justification. 2. "Thou hast taken away all thy wrath:" Reconciliation.

II. Upon this he founds a prayer: "Turn us, O God."

1. Thou hast turned away the captivity. Restore and convert us.

2. Thou hast brought us back. Revive our hearts, that they may rejoice in thee.

3. Thou hast been reconciled to our *fathers*. Be reconciled to *us*.

4. Thou hast forgiven the iniquity of thy people. Save us.

III. He promises obedience: "I will hear what God will speak;" and I shall hear nothing from him but what is for his own glory, and his people's good.

1. "He will speak peace:" He will turn all their sufferings to their advantage.

2. But they must hear, and be steady. They must "not turn again to folly;" let them remember this.

3. To such his promise is sure: "His salvation is nigh them."

4. And it comes, that "glory may dwell in our land:" that it may be crowned with peace and plenty.

In this prosperity of theirs, there shall be a combination of *mercy*, *truth*, *justice*, and *peace*.

1. "Justice and peace shall embrace;" for there is such a league between these two, that where *peace* is made without *justice*, it cannot long continue: and *mercy* and *truth* must; for it is inconsistent with mercy to be in concord with falsehood.

2. "Truth shall spring out of the earth." Men shall observe it in all their transactions, contracts, and promises.

3. "Righteousness shall look down from heaven." God will smile on this state of things, and pour out upon them the continual dew of his blessing.

4. In a word, 1. They shall enjoy all *spiritual* blessings; for the "Lord shall give that which is good." 2. And all *temporal*; "for the land shall yield her increase."

For these mercies he sets down our duty:—

1. "Righteousness shall go before him." All his saints shall walk before him in righteousness and true holiness.

"And this righteousness shall set them in the way

of his steps." It shall teach them to walk constantly and steadily in the way of his commandments all the days of their life.

By many of the ancients and moderns the whole of this Psalm has been applied to Christ, and his salvation. See the preceding notes.

PSALM LXXXVI.

The psalmist prays to God for support, from a conviction that he is merciful, good, ready to forgive, and that there is none like him, 1–8; all nations shall bow before him because of his wondrous works, 9, 10; he prays to be instructed, and promises to praise God for his great mercy, 11–13; describes his enemies, and appeals to God, 14–16; begs a token for God, that his enemies may be confounded, 17.

XVII. DAY. MORNING PRAYER.

[a] A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* [b] holy: O thou my God, save thy servant [c] that trusteth in thee.

3 [d] Be merciful unto me, O LORD: for I cry unto thee [e] daily.

4 Rejoice the soul of thy servant: [f] for unto thee, O LORD, do I lift up my soul.

5 [g] For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 [h] In the day of my trouble I will call upon thee: for thou wilt answer me.

8 [i] Among the gods *there is* none like unto thee, O LORD; [k] neither *are there any works* like unto thy works.

9 [l] All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and [m] doest wondrous things: [n] thou *art* God alone.

[a] Or, *A Prayer*, being a Psalm *of David*.——[b] Or, *one whom thou favourest*.——[c] Isa. xxvi. 3.——[d] Psa. lvi. 1; lvii. 1.——[e] Or, *all the day*.——[f] Psa. xxv. 1; cxliii. 8.——[g] Ver. 15; Psa. cxxx. 7; cxlv. 9; Joel ii. 13.——[h] Psa. l. 15.

[i] Exod. xv. 11; Psa. lxxxix. 6.——[k] Deut. iii. 24.——[l] Psa. xxii. 31; cii. 18; Isa. xliii. 7; Rev. xv. 4.——[m] Exod. xv. 11; Psa. lxxii. 18; lxxvii. 15.——[n] Deut. vi. 3; xxxii. 39; Isa. xxxvii 16; xliv. 6; Mark xii. 29; 1 Cor. viii. 4; Eph. iv. 6.

NOTES ON PSALM LXXXVI.

The *title* attributes this Psalm to *David*; and in this all the *Versions* agree: but in its structure it is the same with those attributed to the *sons of Korah*; and was probably made during the captivity. It is a very suitable prayer for a person labouring under affliction from persecution or calumny.

Verse 1. *Bow down thine ear*] Spoken after the manner of men: I am so *low*, and so *weak*, that, unless thou *stoop to me*, my voice cannot reach thee.

Poor and needy.] I am afflicted, and destitute of the necessaries of life.

Verse 2. *Preserve my soul*] Keep it as in a strong place.

For I am *holy*] כי חסיד אני *ki chasid ani*, for I am merciful. The spirit of this prayer is,

"The mercy I to others show,
That mercy show to me!"

Save thy servant] I have long taken thee as my *Master* and *Lord*; I receive the word from thy mouth, and *obey* thee.

Verse 3. *Be merciful unto me*] I have no *merit*; I plead none, but trust in thee alone.

I cry unto thee daily.] My state deeply affects me; and I incessantly cry for thy salvation.

Verse 4. *Rejoice the soul of thy servant*] I want spiritual blessings; I want such consolations as thou dost impart to them that love thee; I present that soul to thee which I wish thee to console.

Verse 5. *For thou, Lord,* art *good*] I found my expectation of help on thy own goodness, through which thou art always ready to forgive. And I found it also on thy well-known character, to which all thy followers bear testimony, viz., that "thou art plenteous in mercy unto all them that call upon thee."

Verse 6. *Give ear, O Lord*] Attend to *me*. Millions call upon thee for help and mercy; but who has more need than myself? That the psalmist was deeply in earnest, his conduct shows. 1. He *prayed*. 2. His prayer was vehement; he lifted up his *voice*. 3. He continued in prayer; he abounded in *supplications*.

Verse 7. *Thou wilt answer me.*] Because thou art good, merciful, and ready to forgive; and I call upon thee fervently, and seek thee in thy own way.

Verse 8. *Among the gods* there is *none like unto thee, O Lord*] None that trusted in an idol ever had help in time of need; none that prayed to any of them ever had an answer to his petitions. *Thou* savest; *they* cannot: thou *upholdest*; they must be *upheld* by their foolish worshippers. *Thou art my Director,* אדני *Adonai*; but they cannot *direct* nor *teach*; they have mouths, but they speak not.

Verse 9. *All nations*] Thy word shall be proclaimed among all the Gentiles: they shall receive thy testimony, and worship thee as the only true and living God.

Verse 10. *For thou* art *great*] Almighty, infinite, eternal.

And doest wondrous things] ועשה נפלאות *reosch niphlaoth*: thou art the *Worker of miracles*. This

11 [o] Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast [p] delivered my soul from the lowest [q] hell.

14 O God, [r] the proud are risen against me, and the assemblies of [s] violent *men* have sought after my soul; and have not set thee before them.

15 [t] But thou, O LORD, *art* a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.

16 O [u] turn unto me, and have mercy upon me; give thy strength unto thy servant, and save [v] the son of thine handmaid.

17 Show me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, [w] and comforted me.

[o] Psa. xxv. 4; xxvii. 11; cxix. 33; cxliii. 8.——[p] Psa. lvi. 13; cxvi. 8.——[q] Or, *grave*.——[r] Psa. liv. 3.——[s] Heb. *terrible*. [t] Exod. xxxiv. 6; Num. xiv. 18; Neh. ix. 17; ver. 5; Psa. ciii. 8; cxi. 4; cxxx. 4, 7; cxlv. 8; Joel ii. 13.——[u] Psa. xxv. 16; lxix. 16.——[v] Psa. cxvi. 16; Luke i. 38, 48.——[w] Isa. xlix. 13; li. 12; Matt. v. 4.

thou hast done in numerous instances, and thereby showed thy infinite power and wisdom.

This appears to be a prophecy of the calling of the Gentiles to the faith of Christ, and the evidence to be given to his Divine mission by the *miracles* which he should work.

Thou art *God alone.*] Συ ει ὁ Θεος μονος ὁ μεγας.—*Sept. Thou art the only*, THE GREAT *God.* In this the *Æthiopic* and *Arabic* agree.

Verse 11. *Teach me thy way*] Instruct me in the steps I should take; for without thy teaching I must go astray.

Unite my heart] יחד לבבי *yached lebabi, join* all the purposes, resolutions, and affections of my heart *together*, to fear and to glorify thy name. This is a most important prayer. A *divided* heart is a great curse; *scattered* affections are a miserable plague. When the *heart* is not at *unity* with itself, the work of religion cannot go on. *Indecision* of *mind* and *division* of *affections* mar any work. The *heart* must be *one*, that the *work* may be *one*. If this be wanting, all is wrong. This is a prayer which becomes the mouth of every Christian.

Verse 12. *I will praise thee—with all my heart*] When my *heart* is *united* to fear thy name, then shall I praise thee with my *whole heart.*

Verse 13. *Thou hast delivered my soul from the lowest hell.*] This must mean more than the *grave*; a *hell below hell*—a place of perdition for the soul, as the grave is a place of corruption for the *body.*

Verse 14. *The assemblies of violent* men] עדת עריצים *adath aritsim*, the *congregation of the terrible ones.* Men of violent passions, violent counsels, and violent acts; and, because they have power, *terrible* to all.

Have not set thee before them.] Who sins that sets God before his eyes? Who does not sin that has no consciousness of the Divine presence?

Verse 15. *But thou, O Lord*] What a wonderful character of God is given in this verse! אדני *Adonai*, the Director, Judge, and Support;—but instead of אדני *Adonai, thirty-four* of Kennicott's MSS. have יהוה *Yehovah*, the self-existent and eternal Being;—אל *El*, the strong God; רחום *rachum*, tenderly compassionate; חנון *channun*, the Dispenser of grace or favour; ארך אפים *ercch appayim*, suffering long, not easily provoked; רב חסד *rab chesed*, abundant in blessings; and אמת *emeth*, faithful and true. Such is the God who has made himself more particularly known to us in Christ. The scanty language of our ancestors was not adequate to a full rendering of the original words: ך ðu ðriht ġoð ġemildsiend ך mild-heorт, ġeþyldiġ, ך mucel mildheortnysse ך soþfæst. "And thu driht God gemildsiend, and mildheort, gethyldig and mucel mildheortnysse and sothfæst.—And thou, Lord God, art mild, and mildhearted, patient, and of much mildheartedness, and soothfast,"—steady in truth.

In the old *Psalter* the language is but little improved: **And thou Lorde God mercier, and mercyful, sufferand, and of mykel merry, and sothefast.**

The word **mercier** is interpreted, *doand dede of mercy.*

Verse 16. *O turn unto me*] He represents himself as following after God; but he cannot overtake him; and then he prays that he would *turn* and meet him through pity; or give him *strength* that he might be able to hold on his race.

Give thy strength unto thy servant] The *Vulgate* renders, Da imperium tuum puero tuo, "Give thy empire to thy child." The old *Psalter: Ġyf empyre to thi barne, and make ſafe the ſon of thi handmayden. Thi barne*—thy tender child. cnapan or cnapan pinum, Anglo-Saxon; *thy knave*; signifying either a *serving man* or a *male child.* As many *servants* were found to be purloiners of their masters' property, hence the word cnapan, and cnapan, and *knave*, became the title of an unprincipled servant. The term *fur*, which signifies a *thief* in Latin, for the same reason became the appellative of a *dishonest servant.*

Quid domini facient, audent cum talia FURES?

When servants (*thieves*) do such things, what may not be expected from the masters? VIRG. Ecl. iii. 16.

So PLAUTUS, speaking of a *servant*, Aulul. ii. 46, says: Homo es trium literarum, "Thou art a man of *three* letters," i. e., FUR, a *thief.* The word *knave* is still in use, but is always taken in a bad sense. The *paraphrase* in the old *Psalter* states the *handmaid* to be the *kirk*, and the *son* of this *handmaid* to be a *true believer.*

Verse 17. *Show me a token for good*] עשה עמי אות *aseh immi oth*, "*Make* with me a sign." Fix the honourable mark of thy name upon me, that I may be known to be thy servant. There seems to be an allusion here to the *marking of a slave*, to ascertain whose

property he was. The *Anglo-Saxon*, do mid me tacn on god, "do with me a token in good." Old *Psalter*: Do with me signe in gude. From tacn *tacn* we have our word *token*, which signifies a *sign*, *mark*, or *remembrancer* of something beyond itself; a *pledge* that something, then specified, shall be *done* or *given*. Give me, from the influence of thy Spirit in my heart, a *pledge* that the blessings which I now ask shall be given in due time. But he wished for such a sign as his enemies might see; that they might know God to be his helper, and be confounded when they sought his destruction.

ANALYSIS OF THE EIGHTY-SIXTH PSALM.

This Psalm is a continued prayer, and may be divided into *four* parts:—

I. The *first* part is a petition for safety, drawn from *his own person*, ver. 1–4.

II. The *second*, a quickening of the same petition, drawn from the *person* and *nature* of *God*, ver. 5–13.

III. The *third*, taken from the *quality* of his *adversaries*, ver. 14.

IV. The *fourth*, a conjunction of all these *three*; the *first*, ver. 15; the *second*, ver. 16; the *third*, ver. 17.

I. The reasons of his petition, drawn from *himself*.

1. "Bow down thine ear." Reason: "I am poor and needy," ver. 1.

2. "Preserve my soul." Reason: "I am holy," or merciful, ver. 2.

3. "Save thy servant." Reason: "He puts his trust in thee," ver. 3.

4. "Be merciful unto me." Reason: "I cry unto thee daily," ver. 4.

5. "Rejoice the soul of thy servant." Reason: "For unto thee do I lift up my soul," ver. 4.

II. A quickening of the petition, drawn from the *nature of God*.

1. "For thou, Lord, art good," &c., ver. 5, 6.

2. "I will call upon thee: for thou wilt answer me," ver. 7.

3. "There is none like unto thee," ver. 8.

4. "Nor any works like unto thy works," ver. 8. This shall be amply proved: for

5. "All nations," now worshipping idols, "shall be converted to thee," ver. 9.

6. "Because thou art great, and doest wondrous things," ver. 10.

On this reason, that there is none like God,—

1. He begs to be governed by his word and Spirit, ver. 11.

2. Promises to praise him for his great mercy, ver 12, 13.

III. He presses another argument taken from his *enemies*.

1. They were *proud*: "The proud are risen against me."

2. They were *powerful*: "The assemblies of violent men."

3. They were *ungodly*: "They did not set thee before them," ver. 14.

IV. He amplifies his former argument.

1. From the *nature of God*: "Thou art full of compassion," &c., ver. 15.

2. From his *own condition*: "Turn unto me, and have mercy upon me," ver. 16.

3. From the *quality of his adversaries*: "Show me a token—that they which hate me may be ashamed," ver. 17.

PSALM LXXXVII.

The nature and glorious privileges of Zion and Jerusalem, 1–3. *No other city to be compared to this*, 4. *The privilege of being born in it*, 5, 6. *Its praises celebrated*, 7.

A Psalm *or* Song [a] for the sons of Korah.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

HIS foundation *is* [b] in the holy mountains.

2 [c] The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 [d] Glorious things are spoken of thee, O city of God. Selah.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

4 I will make mention of [e] Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

[a] Or, *of*.——[b] Psa. xlviii. 1.——[c] Psa. lxxviii. 67, 68.

[d] *See* Isa. lx.——[e] Psa. lxxxix. 10; Isa. li. 9.

NOTES ON PSALM LXXXVII.

The *title*, *A Psalm* or *Song for the sons of Korah*, gives us no light into the *author* or *meaning* of this Psalm. It begins and ends so abruptly that many have thought it to be only a *fragment* of a larger Psalm. This opinion is very likely. Those who suppose it to have been made when Jerusalem was rebuilt and fortified, imagine it to have been an exclamation of the author on beholding its beauty, and contemplating its privileges. If this opinion be allowed, it will account for the apparent abruptness in the beginning and end. As to its general design it seems to have been written in praise of Jerusalem; and those who are for *mystic* meanings, think that it refers to the Christian Church; and, on this supposition it is interpreted by several writers, both ancient and modern. To pretend to have found out the true meaning would be very absurd. I have done the best I could to give its *literal* sense.

Verse 1. *His foundation* is *in the holy mountains.*] Jerusalem was founded on the mountains or hills of *Zion* and *Moriah*. The after increase of the popula-

A. M. cir. 3468. B. C. cir. 536 Cyri, R. Persarum, cir. annum primum.

5 And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

6 [f] The LORD shall count, when he [g] writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

A. M. cir. 3468 B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

[f] Psa. xxii. 30.

[g] Ezek. xiii. 9.

tion obliged the inhabitants to inclose all the contiguous hills; but *Zion* and *Moriah* were the principal. We know that ancient Rome was built on *seven hills*.

Verse 2. *The Lord loveth the gates of Zion more than all the dwellings of Jacob.*] That is, he preferred Zion for his habitation, to be the place of his temple and sanctuary, before any other place in the promised land. Mystically, the Lord prefers the Christian Church to the Jewish: the latter was only a type of the former; and had no glory by reason of the glory that excelleth. To this position no exception can be made.

Verse 3. *Glorious things are spoken of thee*] Or, there are glorious words or doctrines in thee. Does this refer to the glorious doctrines of the Christian Church? These are glorious sayings indeed.

Verse 4. *I will make mention of Rahab*] The meaning seems to be, *Rahab*, i. e., *Egypt*, *Babylon*, *Tyre*, *Philistia*, and *Ethiopia* are not so honourable as *Jerusalem*. To be born in any of them is no privilege when compared with being a native of Jerusalem: their cities are but heads of villages; Jerusalem alone is a CITY. I have met with a very similar sentiment in a Persian work, of which I know not the author:

چه مصر و چه شام و چه بر و بحر
همه رستاي اند و شيرازي شهر

Tche Mesr, o tche Sham, o tche Birr o Buhr.
Hemè rustaee and, we Sheerazee Shuhr.

What celebrity can *Egypt* or *Syria*, or any thing on *earth* or on the *sea*, pretend to!
"When compared to *Sheeraz*, those are but *villages*, but this alone is a CITY."

The meaning seems to be the same in both the *Hebrew* and *Persian* poet.

Verse 5. *This and that man was born in her*] It will be an honour to any person to have been born in Zion. But how great is the honour to be *born from above*, and be a citizen of the Jerusalem that is from above! To be children of God, by faith in Christ Jesus! The *Targum* has, "David the king, and Solomon his son, were brought up here."

The Highest himself shall establish her.] The Christian Church is built on the foundation of the prophets and apostles; Jesus Christ himself being the Corner-stone.

Verse 6. *The Lord shall count, when he writeth up the people*] בכתוב עמים *bichthob ammim*, in the register of the people. When he takes account of those who dwell in Jerusalem, he will particularly note those who were born in Zion.

This has an easy spiritual meaning. When God takes an account of all *professing Christians*, he will set apart those for inhabitants of the New Jerusalem who were born in Zion, who were born again, received a new nature, and were fitted for heaven.

Verse 7. *As well the singers, &c.*] Perhaps, this may mean no more than, The burden of the songs of all the singers and choristers shall be, "All my fountains (ancestors and posterity) are in thee;" and consequently, entitled to all thy privileges and immunities. Instead of שרים *sharim*, "singers," many MSS. and early printed editions have, *sarim*, "princes." Some for מעינ *mayenai*, "my fountains," would read with several of the *Versions*, מעונ *meoney*, "habitations;" but no MS. yet discovered supports this reading.

It would be a very natural cause of exultation, when considering the great privileges of this royal city, to know that all his friends, family, and children, were citizens of this city, were entered in God's register, and were entitled to his protection and favour. Applied to the Christian Church, the privileges are still higher: born of God, enrolled among the living in Jerusalem, having their hearts purified by faith, and being washed and made clean through the blood of the covenant, and sealed by the Holy Spirit of promise, such have a right to the inheritance among the saints in light. I need not add that *springs*, *wells*, *fountains* and *cisterns*, and *waters* are used metaphorically in the sacred writings for children, posterity, fruitful women, people, &c.; see among others Prov. v. 15, 16; Psa. lxviii. 26; Isa. xlviii. 1; and Rev. xvii. 15. The old *Psalter* understands the whole as relating to Gospel times; and interprets it accordingly. Bishop Horne takes it in the same sense. The whole Psalm is obscure and difficult. I will venture a literal version of the whole, with a few explanatory interpolations, instead of notes, in order to cast a little more light upon it.

1. A Psalm *to be sung* by the posterity of Korah. A *prophetic* song.

2. "Jehovah loves his foundation, the city built by him on holy mountains. He loves the gates of Zion more than all the habitations of Jacob."

3. "Honourable things are declared of thee, O city of God. Selah."

4. "I will number Egypt and Babylon among my worshippers; behold Philistia and Tyre! They shall be born in the same place." They shall be considered as born in the city of God.

5. "But of Zion it shall be said, This one, and that one," persons of different nations, "was born in it, and the Most High shall establish it."

6. "Jehovah shall reckon in the registers of the people, This one was born there."

7. "The people shall sing, as in leading up a choir, All my fountains," the springs of my happiness, "are in thee."

I have nearly followed here the version of Mr. *N. M. Berlin*, who wonders that there should be any doubt

concerning this translation of the last verse, when *Symmachus* and *Aquila*, who must have well known the sense of the Masoretic text, have translated: Και ᾀδοντες ὡς χοροι, πασαι πηγαι εν σοι· "And they shall sing, as in leading up a dance, *All my fountains are in thee.*" The translation cannot be far from the meaning.

ANALYSIS OF THE EIGHTY-SEVENTH PSALM.

This Psalm contains marks of the beauty and perfection of the Church.

1. Its *foundation*. The author is GOD, it is *his foundation*; not laid in the *sand*, but upon the *mountains*; not common, but *holy mountains*, ver. 1.

2. The *Lord loveth his Church*—this assembly, beyond all others: "The Lord loveth," &c., ver. 2.

3. All the prophets have spoken *glorious things* concerning it, and have considered it as the "city of God," ver. 3.

4. One of the *glorious things* spoken of it was the *conversion* of the *Gentiles* to it. So here *Egyptians*, *Babylonians*, *Tyrians*, *Ethiopians*, &c., are to be gathered into it by regeneration. They shall all be brought to *know* the true God; and shall be classed in the multitude of those *who know him*, i. e., who offer him a pure and holy worship, ver. 4.

5. By having the word of God in this true Church, they shall be converted to God; so that it may be said, "This and that man were born to God in it," ver. 5.

6. All other cities shall decay and perish; but the Church of God, the city of the Great King, shall be *established for ever*, the gates of hell shall never prevail against it, ver. 5.

7. The converted Gentiles shall have equal privileges with the converted Jews; and in the Christian Church they shall all *be enrolled* without difference or precedence, ver. 6.

8. They shall *enjoy a perpetual solemnity*. They shall ever have cause to *sing* and *rejoice*, ver. 7.

9. The highest privilege is that in God's Church he opens the *fountains of living water*; in his ordinances God dispenses every blessing; every sincere and upright soul rejoices in opportunities to wait on God in his ordinances. Such a one can sing, "All my springs are in thee." All other *fountains* are *muddy*; this alone is as *clear as crystal*. Worldly springs yield no pure delight; all there are mixed and turbulent: all here are refreshing, satisfying, delightful.

PSALM LXXXVIII.

The earnest prayer of a person in deep distress, abandoned by his friends and neighbours, and apparently forsaken of God, 1–18.

A Song *or* Psalm [a] for the sons of Korah, to the chief Musician upon Mahalath [b] Leannoth, [c] Maschil of [d] Heman the Ezrahite.

O LORD [e] God of my salvation, I have [f] cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles; and my life [g] draweth nigh unto the grave.

[a] Or, *of*.——[b] That is, *To humble*.——[c] Or, A Psalm *of Heman the Ezrahite, giving instruction*.

[d] 1 Kings iv. 31; 1 Chron. ii. 6.——[e] Psa. xxvii. 9; li. 14.——[f] Luke xviii. 7.——[g] Psa. cvii. 18.

NOTES ON PSALM LXXXVIII.

Perhaps the *title* of this Psalm, which is difficult enough, might be thus translated: "A Poem to be sung to the conqueror, by the sons of Korah, responsively, in behalf of a distressed person; to give instruction to Heman the Ezrahite." *Kennicott* says this Psalm has *three* titles, but the last only belongs to it; and supposes it to be the prayer of a person shut up in a separate house, because of the leprosy, who seems to have been in the last stages of that distemper; this disease, under the Mosaic dispensation, being supposed to come from the immediate stroke of God. *Calmet* supposes it to refer to the captivity; the Israelitish nation being represented here under the figure of a person greatly afflicted through the whole course of his life. By some *Heman* is supposed to have been the author; but who he was is not easy to be determined. *Heman* and *Ethan*, whose names are separately prefixed to this and the following Psalm, are mentioned as the grandsons of Judah by his daughter-in-law Tamar, 1 Chron. ii. 6, for they were the sons of Zerah, his immediate son by the above. "And Tamar, his daughter-in-law, bare him Pharez and Zerah," ver. 4. "And the sons of Zerah, Zimri, and Ethan, and Heman, and Calcol, and Dara, (or Darda,") ver. 6. If these were the same persons mentioned 1 Kings iv. 31, they were *eminent in wisdom*; for it is there said that Solomon's wisdom "excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol," ver. 30, 31. Probably *Zerah* was also called *Mahol*. If the Psalms in question were written by these men, they are the *oldest* poetical compositions extant; and the *most ancient part of Divine revelation*, as these persons lived at least *one hundred and seventy* years before Moses. This may be true of the *seventy-eighth* Psalm; but certainly not of the following, as it speaks of transactions that took place long afterwards, at least as late as the days of *David*, who is particularly mentioned in it. Were we sure of Heman as the author, there would be no difficulty in applying the whole of the Psalm to the state of the Hebrews in Egypt, persecuted and oppressed by Pharaoh. But to seek or labour to reconcile matters contained in the *titles* to the Psalms, is treating them with too much respect, as many of them are wrongly placed, and none of them Divinely inspired.

Verse 1. *O Lord God of my salvation*] This is only

4 [h] I am counted with them that go down into the pit: [i] I am as a man *that hath* no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are [k] cut off [l] from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

[h] Psa. xxviii. 1.——[i] Psa. xxxi. 12.

[k] Isa. liii. 8.——[l] Or, *by thy hand.*

the *continuation of prayers and supplications* already often sent up to the throne of grace.

Verse 2. *Let my prayer come before thee*] It is weak and helpless, though fervent and sincere: take all hinderances out of its way, and let it have a free passage to thy throne. One of the finest thoughts in the Iliad of *Homer* concerns *prayer*; I shall transcribe a principal part of this incomparable passage—incomparable when we consider its origin:—

Και γαρ τε Λιται εισι Διος κουραι μεγαλοιο,
Χωλαι τε, ῥυσσαι τε, παραβλωπες τ' οφθαλμω·
Αἱ ῥα τε και μετοπισθ' Ατης αλεγουσι κιουσαι·
Ἡ δ' Ατη σθεναρη τε και αρτιπος· ουνεκα πασας
Πολλον ὑπεκπροθεει, φθανει δε τε πασαν επ' αιαν,
Βλαπτουσ' ανθρωπους· αἱ δ' εξακεονται οπισσω·
Ὁς μεν τ' αιδεσεται κουρας Διος, ασσον ιουσας,
Τονδε μεγ' ωνησαν, και τ' εκλυον ευξαμενοιο.
Ὁς δε κ' ανηνηται, και τε στερεως αποειπῃ,
Λισσονται δ' αρα ταιγε Δια Κρονιωνα κιουσαι,
Τῳ Ατην ἁμ' επεσθαι, ἱνα βλαφθεις αποτισῃ.
Αλλ', Αχιλευ, πορε και συ Διος κουρῃσιν επεσθαι
Τιμην, ἡτ' αλλων περ επιγναμπτει φρενας εσθλων.
Iliad., ix. 498–510.

Prayers are Jove's daughters; wrinkled, lame, slant-eyed,
Which, though far distant, yet with constant pace
Follow *offence*. Offence, robust of limb,
And treading firm the ground, outstrips them all,
And over all the earth, before them runs
Hurtful to man: *they*, following, heal the hurt.
Received respectfully when they approach,
They yield us aid, and listen when we pray.
But if we slight, and with obdurate heart
Resist them, to Saturnian Jove they cry.
Against us, supplicating, that *offence*
May cleave to us for vengeance of the wrong.
Thou, therefore, O Achilles! honour yield
To *Jove's own daughters*, vanquished as the brave
Have ofttimes been, by honour paid to thee.
Cowper.

On this allegory the translator makes the following remarks: "*Wrinkled*, because the countenance of a man, driven to prayer by a consciousness of guilt, is sorrowful and dejected. *Lame*, because it is a remedy to which men recur late, and with reluctance. *Slant-eyed*, either because in that state of humiliation they fear to lift up their eyes to heaven, or are employed in taking a retrospect of their past misconduct. The whole allegory, considering *when* and *where* it was composed, forms a very striking passage."

Prayer to God for mercy must have the qualifications marked above. *Prayer comes from God.* He *desires* to save us: this desire is impressed on our hearts by his Spirit, and *reflected* back to himself. Thus says the allegory, "Prayers are the daughters of Jupiter." But they are *lame*; as *reflected light* is much *less intense* and *vivid* than *light direct*. The desire of the heart is afraid to go into the presence of God, because the man knows, *feels*, that he has sinned against goodness and mercy. They are *wrinkled*—dried up and withered, with incessant longing: even the *tears* that refresh the soul are dried up and exhausted. They are *slant-eyed*; look aside through shame and confusion; dare not look God in the face. But *transgression* is strong, bold, impudent, and destructive: it treads with a *firm step* over the earth, bringing down curses on mankind. *Prayer and repentance follow*, but generally at a *distance*. The heart, being hardened by the deceitfulness of sin, does not *speedily* relent. They, however, *follow:* and when, with humility and contrition, they approach the throne of grace, they are *respectfully received*. God acknowledges them *as his offspring*, and *heals* the *wounds* made by *transgression*. If the heart remain *obdurate*, and the man *will not humble himself* before his God, then his *transgression cleaves to him*, and the heartless, lifeless prayers which he may offer in that state, presuming on God's mercy, will turn against him; and to such a one the sacrificial death and mediation of Christ are in vain. And this will be the case especially with the person who, having received an offence from another, *refuses to forgive*. This latter circumstance is that to which the poet particularly refers. See the whole passage, with its context.

Verse 4. *I am counted with them, &c.*] I am as good as dead; nearly destitute of life and hope.

Verse 5. *Free among the dead*] במתים חפשי *bammethim chophshi*, I rather think, means *stripped among the dead*. Both the *fourth* and *fifth* verses seem to allude to a *field of battle:* the *slain* and the *wounded*, are found scattered over the plain; the *spoilers* come among them, and strip, not only the *dead*, but those also who appear to be *mortally wounded*, and cannot recover, and are so feeble as not to be able to *resist*. Hence the psalmist says, "I am counted with them that go down into the pit; I am as a man that hath no strength," ver. 4. And I am stripped among the dead, like the mortally wounded (חללים *chalalim*) that lie in the grave. "Free among the dead," *inter mortuos liber*, has been applied by the fathers to our Lord's voluntary death: all others were *obliged* to die; he alone *gave up his life*, and could take it again, John x. 18. He went into the grave, and came out when he *chose*. The dead are *bound* in the grave; *he* was *free*, and not obliged to continue in that state as *they* were.

They are cut off from thy hand.] An allusion to the roll in which the general has the names of all that compose his army under their respective officers. And when one is killed, he is erased from this register, and *remembered no more*, as belonging to the army; but his name is entered among those who are dead, in a separate book. This latter is termed the *black book*, or the *book of death*; the other is called

7 Thy wrath lieth hard upon me, and [m] thou hast afflicted *me* with all thy waves. Selah.

8 [n] Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

9 [o] Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, [p] I have stretched out my hands unto thee.

10 [q] Wilt thou show wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?

12 [r] Shall thy wonders be known in the dark? [s] and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and [t] in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* [u] I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me [v] daily like water; they compassed me about together

18 [w] Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

[m] Psa. xlii. 7.——[n] Job xix. 13; Psa. xxxi. 11; cxlii. 4. [o] Psa. xxxviii. 10.——[p] Job xi. 13; Psa. cxliii. 6.——[q] Psa. vi. 5; xxx. 9; cxv. 17; cxviii. 17; Isa. xxxviii. 18.

[r] Job x. 21; Psa. cxliii. 3.——[s] Psa. xxxi. 12.——[t] Psa. v. 3. [u] Job vi. 4.——[v] Or, *all the day*.——[w] Psalm xxxi. 11; xxxviii. 11.

the *book of life*, or the *book* where the *living are enrolled*. From this circumstance, expressed in different parts of the sacred writings, the doctrine of unconditional reprobation and election has been derived. How wonderful!

Verse 7. *Thou hast afflicted* me *with all thy waves.*] The figures in this verse seem to be taken from a tempest at sea. The storm is fierce, and the waves cover the ship.

Verse 8. *Thou hast made me an abomination*] This verse has been supposed to express the *state of a leper*, who, because of the infectious nature of his disease, is *separated* from his *family*—is *abominable* to all, and at last *shut up* in a *separate house*, whence he does not *come out* to mingle with society.

Verse 10. *Wilt thou show wonders to the dead?*] מתים *methim*, *dead men*.

Shall the dead] רפאים *rephaim*, "the manes or departed spirits."

Arise and *praise thee?*] Any more in this life? The *interrogations* in this and the two following verses imply the strongest *negations*.

Verse 11. Or *thy faithfulness in destruction?*] *Faithfulness* in God refers as well to his *fulfilling his threatenings* as to his *keeping his promises*. The wicked are threatened with such *punishments* as their crimes have deserved; but *annihilation* is no *punishment*. God therefore does not intend to *annihilate* the wicked; their *destruction* cannot declare the *faithfulness of God*.

Verse 12. *The land of forgetfulness?*] The place of *separate spirits*, or the *invisible world*. The heathens had some notion of this state. They feigned a river in the invisible world, called *Lethe*, Λήθη, which signifies *oblivion*, and that those who drank of it remembered no more any thing relative to their former state.

——Animæ, quibus altera fato
Corpora debentur, *lethæi* ad *fluminis undam*
Securos latices et *longa oblivia potant*.
VIRG. *Æn.* vi. 713.

To all those souls who round the river wait
New mortal bodies are decreed by fate;
To yon *dark stream* the gliding ghosts repair,
And quaff *deep draughts* of *long oblivion* there.

Verse 13. *Shall my prayer prevent thee.*] It shall get *before* thee; I will not wait till the accustomed time to offer my morning sacrifice, I shall call on thee long before others come to offer their devotions.

Verse 14. *Why castest thou off my soul?*] Instead of *my soul*, several of the ancient *Versions* have *my prayer*. Why dost thou refuse to *hear* me, and thus abandon me to *death?*

Verse 15. *From* my *youth up.*] I have always been a child of sorrow, afflicted in my body, and distressed in my mind. There are still found in the Church of God persons in similar circumstances; persons who are continually mourning for themselves and for the desolations of Zion. A disposition of this kind is sure to produce an unhealthy body; and indeed a weak constitution may often produce an enfeebled mind; but where the *terrors of the Lord* prevail, there is neither health of *body* nor peace of *mind*.

Verse 16. *Thy fierce wrath goeth over me.*] It is a mighty flood by which I am overwhelmed.

Verse 17. *They came round about me daily like water*] Besides his spiritual conflicts, he had many enemies to grapple with. The waves of God's displeasure broke over him, and his enemies came around him like water, increasing more and more, rising higher and higher, till he was at last on the point of being submerged in the flood.

Verse 18. *Lover and friend*] I have no comfort, and neither *friend* nor *neighbour* to sympathize with me.

Mine acquaintance into darkness.] All have forsaken me: or מידעי מחשך *meyuddai machsach*, "Darkness is my companion." Perhaps he may refer to the *death* of his acquaintances; all were gone; there was none left to console him! That man has a dismal lot who has outlived all his old friends and acquaintances; well may such complain. In the removal of their friends they see little else than the triumphs of death. *Khosroo*, an eminent Persian poet, handles this painful subject with great delicacy and beauty in the following lines:—

رفتم سوي خطيره بكريستيم بزار
از هجره دوستان كه اسير فنا شدند
گفتم ايشان كجا شدند و خطر
داد از صدا جواب ايشان كجا

Ruftem sauee khuteereh bekerestem bezar
Az Hijereh Doostan ke aseer fana shudend:
Guftem *Eeshah Kuja shudend?* ve Khatyr
Dad az sada jouab, *Eeshan Kuja!*

"Weeping, I passed the place where lay my friends
Captured by death; in accents wild I cried,
Where are they? And stern Fate, by Echo's voice,
Returned in solemn sound the sad *Where are they?*"

J. B. C.

ANALYSIS OF THE EIGHTY-EIGHTH PSALM.

There are *four* parts in this Psalm:—

I. A petition, ver. 1, 2.

II. The cause of this petition, his misery, which he describes, ver. 3–9.

III. The effects produced by this miserable condition: 1. A special prayer, ver. 10–12; 2. An expostulation with God for deliverance, ver. 10–12.

IV. A grievous complaint, ver. 14–18.

The psalmist offers his petition; but before he begins, he lays down four arguments why it should be admitted,—

1. His confidence and reliance on God: "O Lord God of my salvation."

2. His earnestness to prevail: "I have cried."

3. His assiduity: "Day and night."

4. His sincerity: "I have cried before thee."

And then he tenders his request for audience: "Let my prayer come before thee, incline thine ear unto my cry."

II. And then next he sets forth the pitiful condition he was in, that hereby he might move God to take compassion, which he amplifies several ways:—

1. From the weight and variety of his troubles; many they were, and pressed him to death. "For my soul is full of troubles, and my life draweth nigh to the grave."

2. From the danger of death in which he was.

Which is illustrated by three degrees:—

1. That he was *moribundus*, *dying*, no hope of life in him even by the estimate of all men: "I am counted with them that go down to the pit; I am as a man that hath no strength."

2. That he was *plane mortuus*, *nearly dead*; but as a dead man, "free among the dead;" freed from all the business of this life; as far separate from them as a dead man.

3. Yea, dead and buried: "Like the slain that lie in the grave; whom thou remembered no more;" i. e., to care for in this life; and "they are cut off from thy hand," i. e., thy providence, thy custody, as touching matters of this life.

And yet he farther amplifies his sad condition by two similitudes:—

1. Of a man in some deep dark dungeon: "Thou hast laid me in the lowest pit, in darkness, in the deeps;" as was Jeremiah, chap. xxxvii.

2. Of a man in a wreck at sea, that is compassed with the waves, to which he compares God's anger: "Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." One wave impels another. The recurrence of his troubles was perpetual; one no sooner gone but another succeeded.

And, to add to this his sorrow, his friends, whose visits in extremity used to alleviate the grief of a troubled soul, even these proved perfidious, and came not to him; he had no comfort with them; which was also God's doing, and thus augmented his grief.

The *auxesis* or *augmentation* is here very elegant

1. "Thou hast put away mine acquaintance from me." Thou.

2. "Thou hast made me an abomination to them." No less; *an abomination.*

3. "I am shut up, I cannot come forth." As a man in prison, I cannot come at them, and they will not come to me.

III. The effect of which grievous affliction was threefold: 1. An internal grief and wasting of the body; 2. An ardent affection in God; and, 3. An expostulation with God.

1. "My eye mourns by reason of affliction." An evidence that I am troubled and grieved to the heart, that my eye droops and fails; for when the animal and vital spirits suffer a decay, the eye will quickly, by her dimness, deadness, and dulness, discover it.

2. It produced an ardent affection, a continuance and assiduity in prayer, which is here made evident by the adjuncts.

1. His *voice:* "I have called daily upon thee." It was, 1. A cry; 2. It was continual.

2. By the extension of his hands: "I have stretched out my hands to thee." Men used to do so when they expected help; when they looked to receive; whence we sometimes say, Lend me thy hand.

3. The third effect was, an expostulation with God, in which he presseth to spare his life from the inconvenience that might thereby happen, viz., that he should be disabled to praise God, and celebrate his name, as he was bound and desired to do, among the living: an argument used before, Psa. vi. 3. This argument, though it savours too much of human frailty, yet he thought by it to move God, who above all things is jealous of his own glory, which by his death he imagines will suffer loss; and therefore he asks,—

1. "Wilt thou show wonders among the dead?" That is, thy desire is to set forth thy honour, which cannot be done if I go to the grave, except by some miracle I should be raised from thence.

2. "Shall the dead arise again and praise thee?" It is the living that shall show forth thy praise, thy power, and goodness; thy fidelity in keeping thy promises to the sons of men. The dead, as dead, cannot do this; and they return not from the grave, except by miracle.

3. "Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction? shall thy wonders be known in the dark, or thy righteousness in the land of forgetfulness?" Such is the grave, a place of oblivion; for *Abraham* is ignorant of us. The goodness and faithfulness of God, which he makes known to us in this life, are not known nor can be declared by the dead: the living see them: they have expe-

rience of them; and therefore he desires that his life may be spared to that end, lest if he die now that faculty should be taken from him; he should no longer be able to resound the praise of God, which is the end for which men ought to desire life.

IV. He returns to his complaint; and again repeats what he had said before, and almost in the same words, and gives *three* instances:—

1. In his prayer: "But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee." He prayed earnestly, early, not drowsily; for he did prevent God: he prayed, and would continue in prayer; and yet all in vain.

2. For God seems to be inexorable, of which he complains: "Lord, why castest thou off my soul? why hidest thou thy face from me?" Even the best of God's servants have sometimes been brought to that strait, that they have not had a clear sense of God's favour, but conceived themselves neglected and deserted by him, and discountenanced.

His *second* instance is, his present affliction, mentioned before, ver. 4, 5, 6, 7: "I am afflicted and ready to die," which he here exaggerates:—

1. From the time and continuance of it; for he had borne it "even from his youth up."

2. From the cause. It did not proceed from any outward or human cause; that might have been borne and helped: but it was an affliction sent from God: "Thy terrors have I suffered;" it came from a sense of God's wrath.

3. From an uncomfortable effect. It wrought in his soul amazement, unrest, a perpetual trouble and astonishment: "Thy terrors have I suffered with a troubled mind: I am distracted with them."

He amplifies this wrath by the former similes, ver. 7; waves and water.

1. "Thy fierce wrath goes over me;" as waves over a man's head at sea. "Thy terrors have cut me off;" as a weaver's thrum.

2. "They came round about me like water; daily like water."

3. "They compassed me about together," as if they conspired my ruin: "all thy waves," ver. 7.

His *third* instance, which is the same, ver. 8. The perfidiousness and desertion of friends: a loving friend is some comfort in distress; but this he found not: "Lover and friend hast thou put far from me, and mine acquaintance into darkness." They appear no more to me to give me any counsel, help, or comfort, than if they were hidden in perpetual darkness. His case, therefore, was most deplorable.

PSALM LXXXIX.

The psalmist shows God's great mercy to the house of David, and the promises which he had given to it of support and perpetuity, 1–37; *complains that, notwithstanding these promises, the kingdom of Judah is overthrown, and the royal family nearly ruined,* 38–45; *and earnestly prays for their restoration,* 46–52.

XVII. DAY. EVENING PRAYER.

[a] Maschil of [b] Ethan the Ezrahite.

[c] I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness [d] to all generations.

2 For I have said, Mercy shall be built up for ever: [e] thy faithfulness shalt thou establish in the very heavens.

3 [f] I have made a covenant with my chosen, I have [g] sworn unto David my servant,

[a] Or, A Psalm *for Ethan the Ezrahite, to give instruction.*——[b] 1 Kings iv. 31; 1 Chron. ii. 6.——[c] Psa. ci. 1.

[d] Heb. *to generation and generation*; so ver. 4.——[e] Psa. cxix. 89.

[f] 1 Kings viii. 16.——[g] 2 Sam. vii. 11, &c.

NOTES ON PSALM LXXXIX.

It is most probable that this Psalm was composed during the captivity. Of *Ethan* and *Heman* we have already seen something in the introduction to the preceding Psalm; see also the parallel places in the margin. The *title* should probably be translated,—*To give instruction to Ethan the Ezrahite.* The *Chaldee* has, "A good instruction, delivered by Abraham, who came from the east country." The *Septuagint* and *Æthiopic* have *Ethan the Israelite*; the *Arabic* has *Nathan the Israelite.*

The Psalm divides itself into *two* grand parts; the first extends from ver. 1 to 37, in which the psalmist shows God's mercy to the house of David, and the promises which he has given to it of support and perpetuity. The *second* part begins with ver. 38, and ends with the Psalm; and in it the author complains that, notwithstanding these promises, the kingdom of Judah is overthrown and the royal family ruined; and he entreats the Lord to remember his covenant made with that family, and restore them from their captivity.

Verse 1. *I will sing of the mercies of the Lord*] I will celebrate the mercy of God to the house of Jacob; the mercy that has been shown to our fathers from time *immemorial.*

To all generations] What I say concerning thy mercy and goodness, being inspired by thy Spirit, is not only *true*, but shall be *preserved* by the Divine providence for ever.

Verse 2. *Mercy shall be built up for ever*] God's *goodness* is the *foundation* on which his *mercy* rests; and from that source, and on that foundation, acts of mercy shall flow and be built up for ever and ever.

Thy faithfulness shalt thou establish] What thou hast promised to do to the children of men on earth, thou dost register in heaven; and thy promise shall never fail.

Verse 3. *I have made a covenant with my chosen*] I have made a covenant with Abraham, Isaac, and

4 [h] Thy seed will I establish for ever, and build up thy throne [i] to all generations. Selah.

5 And [k] the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 [l] For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 [m] God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD [n] like unto thee? or to thy faithfulness round about thee?

9 [o] Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 [p] Thou hast broken [q] Rahab in pieces, as one that is slain; thou hast scattered thine enemies [r] with thy strong arm.

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[h] Ver. 29, 36.——[i] See ver. 1.——[k] Psa. xix. 1.——[l] Psa. xl. 5; xxi. 19; lxxxvi. 8; cxiii. 5.——[m] Psa. lxxvi. 7, 11.——[n] Exod. xv. 11; 1 Sam. ii. 2; Psa. xxxv. 10; lxxi. 19.

[o] Psa. lxv. 7; xciii. 3, 4; cvii. 29.——[p] Exod. xiv. 26, 27, 28; Psa. lxxxvii. 4; Isa. xxx. 7; li. 9.——[q] Or, *Egypt*.——[r] Heb. *with the arm of thy strength*.

Jacob; and renewed it with Moses and Joshua in reference to the Israelites in general: but I have made one with David in especial relation to himself and posterity, of whom, according to the flesh, the Christ is to come. And this is the covenant with David:—

Verse 4. *Thy seed will I establish for ever, and build up thy throne to all generations.*] And this covenant had most incontestably Jesus Christ in view. This is the *seed*, or posterity, that should sit on the throne, and reign for ever and ever. David and his family are long since become extinct; none of his race has sat on the Jewish throne for more than *two thousand* years: but the Christ has reigned invariably since that time, and will reign till all his enemies are put under his feet; and to this the psalmist says *Selah*. It will be so; it is so; and it cannot be otherwise; for the Lord hath *sworn* that he shall have an *everlasting kingdom*, as he has an *everlasting priesthood*.

Verse 5. *The heavens shall praise thy wonders*] The works that shall be wrought by this descendant of David shall be so plainly miraculous as shall prove their origin to be Divine: and both saints and angels shall join to celebrate his praises.

Thy faithfulness also] All thy promises shall be fulfilled; and particularly and supereminently those which respect the *congregation of the saints*—the assemblies of Christian believers.

Verse 6. *For who in the heaven*] שחק *shachak* signifies the ethereal regions, all visible or unbounded space; the universe. Who is like Jesus? Even in his *human nature* none of *the sons of the mighty* can be compared with him. He atones for the sin of the world, and saves to the uttermost all who come unto God through him.

This may also be considered a reproof to idolaters. Is there any among the heavenly hosts like to God? Even the most glorious of them were made by his hands. Can the stars, or the more distant planets, or the moon, or the sun, be likened unto God most high?

Who *among the sons of the mighty*] Instead of אלים *elim*, *mighty ones*, four of *Kennicott's* and *De Rossi's* MSS. have איל *eil*, *strength*:—sons of strength, strong persons. Several of the *Versions* seem to have read אלהים *Elohim*, God, instead of אלים *elim*, strong ones. So my old Psalter, following the *Vulgate*:—**For wha in the clowdes gal be evened to Lorde; like gal be to God in gons of God!** which it paraphrases thus: "Emang al haly men nane may be evened to Ihu Crist: and nane may be like to hym in God's sons: for he is God's son be kynde, and thai thrugh grace."

Verse 7. *God is greatly to be feared*] In all religious assemblies the deepest reverence for God should rest upon the people. Where this does not prevail, there is no true worship. While some come with a proper Scriptural boldness to the throne of grace, there are others who come into the presence of God with a reprehensible, if not sinful, boldness.

Verse 8. *O Lord God of hosts*] Thou who hast all armies at thy command, and canst serve thyself by every part of thy creation, whether animate or inanimate.

Who is a strong Lord] See ver. 6.

Thy faithfulness round about thee?] Or, more properly, *thy faithfulness is round about thee*. Thou still keepest thy promises *in view*. God's *truth* leads him to fulfil his promises: they stand round his throne as the faithful servants of an eastern monarch stand round their master, waiting for the moment of their dismission to perform his will.

Verse 9. *Thou rulest the raging of the sea*] Whoever has seen the sea in a storm, when its waves run what is called *mountain high*, must acknowledge that nothing but omnipotent power could rule its raging.

When the waves thereof arise, thou stillest them.] Thou governest both its *flux* and *reflux*. Thou art the Author of *storms* and *calms*. There may be a reference here to the passage of the Red Sea, and the strong wind that agitated its waves at that time; as the next verse seems to indicate.

Verse 10. *Thou hast broken Rahab*] Thou hast destroyed the power of *Egypt*, having overthrown the king and its people when they endeavoured to prevent thy people from regaining their liberty.

As one that is slain] The whole clause in the original is, אתה דכאת כחלל רחב *attah dikkitha kechalal Rahab*, "Thou, like a hero, hast broken down Egypt." Dr. *Kennicott* has largely proved that חלל *chalal*, which we render *wounded, slain*, &c., means a *soldier, warrior, hero*; and it is certain that this sense agrees better with it than the other in a great number of places. Mr. *Berlin* translates, Tu contrivisti ut cadaver Ægyptum; "Thou hast bruised down Egypt like a dead carcass." The whole strength of Egypt could avail nothing against thee. Thou didst trample

11 [a] The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 [t] The north and the south thou hast created them: [u] Tabor and [v] Hermon shall rejoice in thy name.

13 Thou hast [w] a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [x] Justice and judgment *are* the [y] habitation of thy throne: [z] mercy and truth shall go before thy face.

15 Blessed *is* the people that know the [a] joyful sound: they shall walk, O LORD, in the [b] light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: [c] and in thy favour our horn shall be exalted.

18 For [d] the LORD *is* our defence; and the Holy One of Israel *is* our King.

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* [e] chosen out of the people.

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[a] Gen. i. 1; 1 Chron. xxix. 11; Psa. xxiv. 1, 2; l. 12.——[t] Job xxvi. 7.——[u] Josh. xix. 12, 22; Judg. iv. 6, 12, 14; viii. 18; 1 Sam. x. 3; 1 Chron. vi. 17; Jer. xlvi. 18; Hos. v. 1.——[v] Josh. xii. 1.——[w] Hebrew, *an arm with might*.——[x] Psalm xcvii. 2.

[y] Or, *establishment*.——[z] Psa. lxxxv. 13.——[a] Num. x. 10; xxiii. 21; Psa. xcviii. 6.——[b] Psa. iv. 6; xliv. 3.——[c] Ver. 24; Psa. lxxv. 10; xci. 10; cxxxii. 17.——[d] Or, *our shield* is *of the LORD, and our king* is *of the Holy One of Israel*; Psa. xlvii. 9.——[e] Ver. 3; 1 Kings xi. 34.

them down as easily as if they had all been dead carcasses.

Verse 11. *The heavens* are *thine*] Thou art the Governor of all things, and the Disposer of all events.

The world] The terraqueous globe.

And the fulness] All the generations of men. *Thou hast founded them*—thou hast *made* them, and dost *sustain* them.

After this verse, the *Editio Princeps* of the Hebrew Bible, printed at Soncini, 1488, adds:—

לך יום אף לך לילה

lailah lecha aph yom lecha

אתה הכינות מאור ושמש

vashamesh maor hachinotha attah

To thee is the day; also to thee is the night:
Thou hast prepared the light and the sun.

But these same words are found in Psa. lxxiv. 16.

Verse 12. *The north and the south*] It is generally supposed that by these *four* terms all the four quarters of the globe are intended. *Tabor*, a mountain of Galilee, was on the *west* of Mount *Hermon*, which was beyond Jordan, to the *east* of the source of that river.

Verse 14. *Justice and judgment* are *the habitation of thy throne*] The throne—the government, of God, is founded in *righteousness* and *judgment*. He knows what is right; he sees what is right; he does what is right; and his *judgments* are ever according to righteousness. His decisions are all *oracles*; no one of them is ever reversed.

Mercy and truth shall go before thy face.] These shall be the *heralds* that shall announce the coming of the Judge. His *truth* binds him to fulfil all his declarations; and his *mercy* shall be shown to all those who have fled for refuge to the hope that is set before them in the Gospel. See the notes on Psa. lxxxv. 10, 11.

Verse 15. *Blessed* is *the people*] "O the blessednesses of that people (אשרי העם *ashrey haam*) that know the joyful sound;" that are spared to hear the sound of the trumpet on the morning of the *jubilee*, which proclaims deliverance to the captives, and the restoration of all their forfeited estates. "They shall walk vigorously (יהלכון *yehallechun*) in the light of thy countenance" (באור פניך *beor paneycha*)—the full persuasion of the approbation of God their *Father*, *Redeemer*, and *Sanctifier*.

Verse 16. *In thy name shall they rejoice*] Or, "greatly exult," ינילון *yegilun*; "all that day," היום *haiyom*, the jubilee, referred to above.

And in thy righteousness] In the declaration of thy righteousness for the remission of sins that are past, Rom. iii. 25, 26.

Shall they be exalted.] They shall be justified freely from all things, be purified from all unrighteousness, grow in grace, and in the knowledge of Jesus Christ here below, and at last be exalted to his right hand to reign with him for ever. The jubilee was a type of the Gospel, and under that type the psalmist here speaks of the glorious advent of the Lord Jesus, and the great happiness of believers in him. Let it be observed that the letters in the above Hebrew words called *paragogic*, as נ *nun* in יהלכון *yehallechun*, and ינילון *yegilun*, always increase and deepen the meaning of the words to which they are attached.

Verse 17. *For thou* art *the glory of their strength*] They are strong in faith, and give glory to thee, because they know that their strength cometh from the Lord of hosts.

And in thy favour our horn shall be exalted.] Instead of תרום *tarum*, "shall be exalted," תרים *tarim*, "thou shalt exalt," is the reading of several MSS.: but תרום *tarum*, "shall be exalted," is supported by *forty-four* of *Kennicott's* MSS., and *sixty* of *De Rossi's*, as well as by several ancient editions, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic* Versions. In the enjoyment of the Divine favour they shall grow more *wise*, more *holy*, more *powerful*, and, consequently, more *happy*.

Verse 19. *Then thou spakest in vision to thy holy one*] Instead of חסידך *chasidecha*, "thy holy one," חסידיך *chasideycha*, "thy holy ones," is the reading of *sixty-three* of *Kennicott's* and *seventy-one* of *De Rossi's* MSS., and a great number of *editions* besides.

If we take it in the *singular*, it most probably means *Samuel*, and refers to the *revelation* God gave to him relative to his appointment of *David* to be king in the

20 [f] I have found David my servant; with my holy oil have I anointed him:

21 [g] With whom my hand shall be established: mine arm also shall strengthen him.

22 [h] The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 [i] And I will beat down his foes before his face, and plague them that hate him.

24 But [k] my faithfulness and my mercy *shall be* with him: and [l] in my name shall his horn be exalted.

25 [m] I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* [n] my father, my God, and [o] the rock of my salvation.

27 Also I will make him [p] *my* first-born, [q] higher than the kings of the earth.

28 [r] My mercy will I keep for him for evermore, and [s] my covenant shall stand fast with him.

29 [t] His seed also will I make *to endure* for ever, [u] and his throne [v] as the days of heaven.

30 [w] If his children [x] forsake my law, and walk not in my judgments;

31 If they [y] break my statutes, and keep not my commandments;

32 Then [z] will I visit their transgression with the rod, and their iniquity with stripes.

33 [a] Nevertheless my lovingkindness [b] will I not utterly take from him, nor suffer my faithfulness [c] to fail.

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[f] 1 Sam. xvi. 1, 12.——[g] Psa. lxxx. 17.——[h] 2 Sam. vii. 10. [i] 2 Sam. vii. 9.——[k] Psa. lxi. 7.——[l] Ver. 17.——[m] Psa. lxxii. 8; lxxx. 11.——[n] 2 Sam. vii. 14; 1 Chron. xxii. 10.——[o] 2 Sam. xxii. 47.——[p] Psa. ii. 7; Col. i. 15, 18.——[q] Num. xxiv. 7.——[r] Isa. lv. 3.——[s] Ver. 34.——[t] Ver. 4, 36.

[u] Ver. 4; Isa. ix. 7; Jer. xxxiii. 17.——[v] Deut. xi. 21.——[w] 2 Sam. vii. 14.——[x] Psa. cxix. 53; Jer. ix. 13.——[y] Heb. *profane my statutes.*——[z] 2 Sam. vii. 14; 1 Kings xi. 31.——[a] 2 Sam. vii. 13.——[b] Heb. *I will not make void from him.*——[c] Heb. *to lie.*

stead of Saul. If we take it in the *plural*, it may mean not only *Samuel*, but also *Nathan* and *Gad*.

For what God revealed to *Samuel* relative to David, see 2 Sam. vii. 5, &c.; 1 Chron. xi. 2, 3; and for what he said to *Nathan* on the same subject, see 1 Chron. xvii. 3, 7–15. All the *Versions* have the word in the *plural*.

Verse 20. *I have found David my servant*] This is the sum of what God had said in prophetic *visions* to his *saints* or holy persons, *Samuel*, *Nathan*, and *Gad*; see the parallel places in the *margin*. Here the psalmist begins to reason with God relative to David, his posterity, and the perpetuity of his kingdom; which promises appear now to have utterly failed, as the throne had been overturned, and all the people carried into captivity. But all these things may have reference to *Christ* and his kingdom; for we are assured that David was a type of the Messiah.

Verse 22. *The enemy shall not exact upon him*] None of his enemies shall be able to prevail against him. It is worthy of remark that David was never overthrown; he finally conquered every foe that rose up against him. Saul's persecution, Absalom's revolt, Sheba's conspiracy, and the struggle made by the partisans of the house of Saul after his death, only tended to call forth David's skill, courage, and prowess, and to seat him more firmly on his throne. The Philistines, the Ammonites, the Syrians, &c., united all their forces to crush him, but in vain: "God beat down all his foes before his face," and variously *plagued* those who opposed him, ver. 23.

Verse 25. *I will set his hand also in the sea*] This was literally fulfilled in David. *Hand* signifies power or authority; he set his hand on the sea in *conquering* the Philistines, and extending his empire along the coast of the Mediterranean Sea, from Tyre to Pelusium. All the coasts of the Red Sea, the Persian Gulf, and the Arabic Ocean, might be said to have been under his *government*, for they all paid tribute to *him* or his son Solomon.

His right hand in the rivers] First, the Euphrates: he subjected all Syria, and even a part of Mesopotamia; 2 Sam. viii. 3; 1 Chron. xviii. 3. He also took Damascus, and consequently had his *hand* or authority over the river Chrysorrhoes, or Baraddi; and in his conquest of all Syria his hand must have been on the *Orontes* and other rivers in that region. But if this be considered as referring to the typical David, we see that *He* was never conquered; he never lost a battle; the hosts of hell pursued him in vain. Satan was discomfited, and all his enemies bruised under his feet. Even over *death* he triumphed; and as to his dominion, it has spread and is spreading over all the isles of the sea, and the continents *of* the world.

Verse 27. *I will make him* my *first-born*] I will deal by him as a father by his *first-born son*, to whom a double portion of possessions and honours belong. *First-born* is not always to be understood *literally* in Scripture. It often signifies simply a *well-beloved*, or *best-beloved son*; one preferred to all the rest, and distinguished by some eminent prerogative. Thus God calls Israel *his son*, his *first-born*, Exod. iv. 22. See also Ecclus. xxxvi. 12. And even Ephraim is called God's *first-born*, Jer. xxxi. 9. In the same sense it is sometimes applied even to *Jesus Christ himself*, to signify his supereminent dignity; not the *eternal Sonship* of his *Divine nature*, as inveterate prejudice and superficial thinking have supposed.

Verse 29. *His seed also will I make* to endure *for ever*] This can apply only to the spiritual David. The posterity of David are long since extinct, or so blended with the remaining Jews as to be utterly indiscernible; but Jesus ever liveth, and his seed (*Christians*) are spread, and are spreading over all nations; and *his* throne is eternal. As to his *manhood*, he is of the house and lineage of David; the government is upon his shoulders, and of its increase there shall be no end, upon the throne of David and on his kingdom, to order it and to establish it with judgment and justice, from henceforth even for ever. Isa. ix. 7.

Verse 30. *If his children forsake my law*] See the

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn [d] by my holiness [e] that I will not lie unto David.

36 [f] His seed shall endure for ever, and his throne [g] as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But thou hast [h] cast off and [i] abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant; [k] thou hast profaned his crown *by casting it* to the ground.

40 [l] Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is [m] a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his [n] glory to cease, and [o] cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

[d] Amos iv. 2.——[e] Heb. *If I lie* ——[f] 2 Sam. vii. 16; Luke i. 33; John xii. 34; ver. 4, 29.——[g] Psa. lxxii. 5, 17; Jer. xxxiii. 20.——[h] 1 Chron. xxviii. 9; Psa. xliv. 9; lx. 1, 10.

[i] Deut. xxxii. 19; Psa. lxxviii. 59.——[k] Psa. lxxix. 7; Lam. v. 16.——[l] Psa. lxxx. 12.——[m] Psa. xliv. 13; lxxix. 4.——[n] Heb *brightness.*——[o] Ver. 39.

notes on 2 Sam. vii. 13, where this and some of the following verses are explained.

Verse 34. *My covenant will I not break*] My determination to establish a spiritual kingdom, the head of which shall be Jesus, the son of David, shall never fail. My prophets have declared this, and I will not alter the thing that is gone out of my mouth.

Verse 35. *Once have I sworn*] I have made one determination on this head, and have bound myself by my holiness; it is impossible that I should change, and there needs no second oath, the one already made is of endless obligation.

Verse 36. *His throne as the sun*] Splendid and glorious! dispensing light, heat, life, and salvation to all mankind.

Verse 37. *As the moon, and* as *a faithful witness in heaven.*] That is, as long as the sun and moon shall endure, as long as *time* shall last, his kingdom shall last among men. The moon appears to be termed *a faithful witness* here, because by her particularly *time* is measured. Her *decrease* and *increase* are especially observed by every nation, and by these time is generally estimated, especially among the eastern nations. *So many moons is a man old; so many moons since such an event happened;* and even their years are reckoned by *lunations.* This is the case with the Mohammedans to the present day. Or the *rainbow* may be intended; that sign which God has established in the cloud; that faithful witness of his that the earth shall no more be destroyed by water. As long therefore as the *sun*, the *moon*, and the *rainbow* appear in the heavens, so long shall the spiritual David reign, and his seed prosper and increase.

Selah.] It is confirmed; it shall not fail.

Verse 38. *But thou hast cast off*] Hitherto the psalmist has spoken of the *covenant of God with David* and his family, which led them to expect all manner of prosperity, and a perpetuity of the Jewish throne; now he shows what appears to him a failure of the promise, and what he calls in the next verse the *making void the covenant of his servant.* God cannot lie to David; how is it then that his *crown is profaned*, that it is cast *down to the ground;* the land being possessed by strangers, and the twelve tribes in the most disgraceful and oppressive captivity!

Verse 40. *Thou hast broken down all his hedges*] Thou hast permitted the land to be stripped of all defence; there is not even one strong place in the hands of thy people.

Verse 41. *All that pass by the way spoil him.*] The land is in the condition of a vineyard, the hedge of which is broken down, so that they who pass by may pull the grapes, and dismantle or tear down the vines. The *Chaldeans* and the *Assyrians* began the ravage; the *Samaritans* on the one hand, and the *Idumeans* on the other, have completed it.

Verse 42. *Thou hast set up the right hand of his adversaries*] Thou hast given them that *strength* which thou didst formerly give to thy own people: therefore *these* are depressed, *those* exalted.

Verse 43. *Thou hast also turned the edge of his sword.*] The arms and military prowess of thy people are no longer of any use to them; THOU art *against* them, and therefore they are fallen. In what a perilous and hopeless situation must that soldier be who, while defending his life against his mortal foe, has his sword *broken*, or its *edge turned;* or, in modern warfare, whose *gun misses fire!* The *Gauls*, when invaded by the Romans, had no method of *hardening iron;* at every blow their swords *bended*, so that they were obliged, before they could strike again, to put them under their foot or over their knee, to straighten them; and in most cases, before this could be done, their better armed foe had taken away their life! The edge of their sword was turned, so that they could not stand in battle; and hence the *Gauls* were conquered by the Romans.

Verse 44. *Thou hast made his glory to cease*] The kingly dignity is destroyed, and there is neither *king* nor *throne* remaining.

Verse 45. *The days of his youth hast thou shortened*] Our kings have not reigned half their days, nor lived out half their lives. The *four* last kings of Judea reigned but a short time, and either died by the sword or in captivity.

Jehoahaz reigned only *three months*, and was led

46 [p] How long, LORD? wilt thou hide thyself for ever? [q] shall thy wrath burn like fire?

47 [r] Remember how short my time is: wherefore hast thou made all men in vain?

48 [s] What man *is he that* liveth, and shall not [t] see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former lovingkindnesses, *which* thou [u] swarest unto David [v] in thy truth?

[p] Psa. lxxix. 5.——[q] Psa. lxxviii. 63.——[r] Job vii. 7; x. 9; xiv. 1; Psa. xxxix. 5; cxix. 84.——[s] Psa. xlix. 9.

50 Remember, LORD, the reproach of thy servants; [w] *how* I do bear in my bosom *the reproach of* all the mighty people;

51 [x] Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 [y] Blessed *be* the LORD for evermore. Amen, and Amen.

[t] Heb. xi. 5.——[u] 2 Sam. vii. 15; Isa. lv. 3.——[v] Psa. liv. 5. [w] Psa. lxix. 9, 19.——[x] Psa. lxxiv. 22.——[y] Psa. xli. 13.

captive to Egypt, where he *died*. *Jehoiakim* reigned only *eleven years*, and was tributary to the Chaldeans, who *put him to death*, and cast his body into the common sewer. *Jehoiachin* reigned *three months* and *ten days*, and was led *captive* to Babylon, where he continued in prison to the time of Evilmerodach, who, though he loosed him from prison, never invested him with any power. *Zedekiah*, the last of all, had reigned only *eleven years* when he was taken, *his eyes put out*, was *loaded with chains*, and thus carried to Babylon. Most of these kings died a violent and *premature* death. Thus the *days of their youth*—of their power, dignity, and life, *were shortened*, and they themselves *covered with shame*. *Selah*; so it most incontestably is.

Verse 46. *How long, Lord?*] The promise cannot utterly fail. When then, O Lord, wilt thou restore the kingdom to Israel?

Verse 47. *How short my time is*] If thou deliver not speedily, none of the present generation shall see thy salvation. Are all the remnants of our tribes created in vain? shall they never see happiness?

Verse 48. *What man* is he that *liveth*] All men are mortal, and death is uncertain; and no man, by wisdom, might, or riches, can deliver his life from the *hand*—the power, of death and the grave.

Verse 49. *Lord, where* are *thy former loving-kindnesses*] Wilt thou not deal with *us* as thou didst with our *fathers?* Didst thou not swear unto David that thou wouldst distinguish *him* as thou didst *them?*

Verse 50. *I do bear in my bosom*] Our enemies, knowing our confidence, having often heard our boast in thee, and now seeing our low and hopeless estate, mock us for our confidence, and blaspheme *thee*. This wounds my soul; I cannot bear to hear thy name blasphemed among the heathen. *All these mighty people* blaspheme the God of Jacob.

Verse 51. *They have reproached the footsteps of thine anointed.*] They search into the whole history of thy people; they trace it up to the earliest times; and they find we have been disobedient and rebellious; and on this account we suffer much, alas, *deserved* reproach. The *Chaldee* gives this clause a singular turn: "Thy enemies have reproached the slowness of the footsteps of the feet of thy Messiah, O Lord. We have trusted in him as our great Deliverer, and have been daily in expectation of his coming: but there is no deliverer, and our enemies mock our confidence." This expectation seems *now* wholly abandoned by the Jews: they have rejected the *true Messiah*, and the ground of their expectation of *another* is now cut off. When will they turn unto the Lord? When shall the veil be taken away from their hearts?

> "Bend by thy grace, O *bend* or *break*
> The *iron sinew* in their neck!"

Verse 52. *Blessed* be *the Lord for evermore.*] Let him treat us as he will, his name deserves eternal praises: our affliction, though great, is less than we have deserved.

This verse concludes the THIRD BOOK of the PSALTER; and, I think, has been added by a later hand, in order to make this *distinction*, as every *Masorctic* Bible has something of this kind at the end of each book. The verse is wanting in one of *Kennicott's* and one of *De Rossi's* MSS.; in *another* it is written without points, to show that it does not belong to the text, and in *three* others it is written *separately* from the text. It is found, however, in all the ancient *Versions*. The *Chaldee* finishes thus: "Blessed be the name of the Lord in this world. Amen and Amen. Blessed be the name of the Lord in the world to come. Amen and Amen." And the reader will find no difficulty to subscribe his Amen, so be it.

ANALYSIS OF THE EIGHTY-NINTH PSALM.

In this Psalm the stability and perpetuity of Christ's kingdom, of which the kingdom of David was but a type, are excellently described and foretold.

The *parts* of this Psalm are these:—

I. The *argument* and *sum* of the whole; the lovingkindness and the truth of God, ver. 1, 2

II. The *particular instance* of God's goodness and truth in making a covenant with David, ver. 3, 4.

III. A *doxology* in which God is praised for his wonders, faithfulness, power, providence, justice, judgment, mercy, and truth, ver. 3–15.

IV. The *happy state* of God's people, ver. 15–19.

V. A *special example* of God's goodness towards his Church, *exemplified* in David, but *verified* in Christ, ver. 20–28.

VI. How David's *posterity should be dealt with*, on their disobedience, ver. 29–38.

VII. An *expostulation* on the contrary events, where the psalmist deplores the ruined state of the Jewish kingdom, ver. 38–47.

VIII. A *petition* for mercy and restoration, ver. 48–51.

IX. The *conclusion*, in which the psalmist blesseth God for the hope he has in his favour, in all states, ver. 52.

I. The *argument* or *sum* of the Psalm set down in the *first* verse, and amplified by the reason in the *second*.

1. "I will sing." I will set this forth in a song; because, 1. It is the fittest way to express joy for any thing. 2. It will be best inculcated in this way. 3. It will be more easily remembered; and, 4. More easily delivered to others, in order to be remembered. Many ancient histories had not been preserved at all, had they not been delivered in *poetry*.

2. "Of thy mercies." Plurally, for they are many; and a song of this kind should be of *all*.

3. "For ever." Intentionally, not in himself, not actually: for as a wicked man, could he live always, would sin always; so a good man, could he live here for ever, would sing for ever of the mercies of the Lord.

4. "With my mouth will I make known," &c. While I live I will make them known, and when I am dead they shall be known by the record which I leave behind. His reason for it is, because God's mercy is everlasting; it is therefore proper to be the subject of everlasting song.

1. "For I have said." This is an indubitable truth.

2. "Mercy shall be built up for ever." It is not exhausted in one age, but, as a house built on a strong foundation, it shall be firm, and last from age to age.

3. "Thy faithfulness shalt thou establish." As is thy *mercy*, so is thy faithfulness, perpetual as the heavens.

II. For the proof of God's goodness and truth he produces the instance of the covenant made with David, where he brings in God speaking:—

1. "I have made a covenant with my chosen." I have made this covenant through my mere mercy, not on account of their merits. I have chosen David, not because he *deserved* it, but because he is fit for it.

2. "I have sworn." In compassion to the weakness of men, I have condescended to bind myself by an oath; and the covenant and the oath are extant. 2 Sam. vii. 11.

3. The tenor of the covenant is, "Thy seed will I establish for ever, and build up thy throne to all generations." *Thy seed*—this is true of Christ only, who was of the seed of David, and of whose kingdom there shall be no end. The words are not to be understood of David's earthly kingdom, but of Christ's spiritual kingdom, for that alone will be established for ever.

III. A Doxology. What the psalmist undertook in the *first* part he now performs, and thus he begins: "The heavens shall praise." By these some understand the Church, and the preachers in the Church; others, the *angels*: both are true. God's *followers* and his *angels* praise him; and the subject of their praise is:—

1. God's *wondrous works*, and his *truth*. 2. The manner in which he showed his works and his truth, in promising the Messiah, and in so faithfully keeping that promise.

And now he sings praise to his majesty, setting forth his power in *three* respects:—

1. By way of comparison; there is nothing in heaven or earth equal to it, ver. 6–8.

2. By his agency in governing the world: as, for example, the *sea*, Thou stillest the raging of it, &c.

3. The creation of all things; the world and its fulness.

The other part of the praise, sung both by the prophets and the angels, is taken from his attributes, summed up in ver. 14: "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face."

He represents God as a great King sitting in his throne; the *basis* of which is, 1. *Justice* and *judgment*. 2. The *attendants* are *mercy* and *truth*.

1. Justice, which defends his subjects, and does every one right.

2. Judgment, which restrains rebels, and keeps off injuries.

3. Mercy, which shows compassion, pardons, supports the weak.

4. Truth, that performs whatsoever he promiseth.

IV. And in regard that God is powerful, just, merciful, faithful, he takes an occasion to set out the happy condition of God's people, who live under this King.

"Blessed are the people that know the joyful sound:" that is, do know that God is present with them, and his kingly Majesty is at hand to protect them. The phrase is taken from *Moses*. For the law was given by sound of trumpet. The calling of the feasts was by sound of trumpet: at that sound they removed: at that sound they assembled. *Balaam* said, "The sound of a king is among them." Happy, then, are the people that know the joyful sound. God presents their King speaking, ruling, defending, pardoning them. Or it may refer to the year of jubilee, (see the notes.) That they are happy, the effects do evince; which are:—

1. "They shall walk in the light of thy countenance," i. e., though beset with troubles, yet they shall walk confidently, being assured of God's favour.

2. "In thy name shall they rejoice all the day long." Their joy is firm.

3. "In thy righteousness shall they be exalted." They shall get a name, strength. In their union and communion with God they shall be happy.

Confident, yea, joyful and strong they are in all temptations; which yet they have not from themselves. All is from God. For "thou art the glory of their strength, and in thy favour our horn shall be exalted. For the Lord is our defence, the Holy One of Israel is our King."

V. The doxology being now ended, and the happiness of God's people expressed and proved, the prophet now enlarges himself upon the covenant formerly mentioned, ver. 4, 5, exemplified in *David*, but truly verified in *Christ*. Which he continues to verse 30

1. "Then," i. e., when *David* was chosen to be king, and invested with the regal robe,

2. "Thou spakest in vision to thy Holy One." To *Samuel* for his anointing; and saidst,

3. "I have laid help upon one that is mighty: I have exalted one chosen out of the people." That is, *David* in type, but *Christ* in the antitype. So ex-

plained, "I have found *David* my servant; with my holy oil have I anointed him."

To which there follow the promises made to him:—

1. For his establishment and confirmation in the throne: "With whom my hand shall be established; mine arm also shall strengthen him."

2. For protection against his enemies: "The enemy shall not exact upon him, nor the son of wickedness afflict him."

3. A conquest over his enemies: "And will beat down his foes before his face, and plague them that hate him."

4. And that there be no doubt of the performance of these ample promises, nor yet those that follow, the prophet interposes the cause, viz., the faithfulness and mercy of God. In mercy he said it, and it should so come to pass: "But my faithfulness and mercy shall be with him." And now he goes on:—

5. "His horn shall be exalted." His power shall be greatly increased.

And this his exaltation appears:—

1. In the dilatation of his empire: "I will set his hand also in the sea, and his right hand in the rivers," i. e., from the sea to *Euphrates*, 2 Sam. viii.

2. In the honour done him, to call God Father, his God, his Rock: "He shall call to me, Thou art my Father, my God, and the Rock of my salvation."

3. Then that God asserts and fixes this prerogative upon him, acknowledging him to be his Son; his first-born Son: "Also I will make him my first-born, higher than the kings of the earth."

4. In the perpetuity of his kingdom, which is rightly attributed to God's mercy; as ver. 25: "My mercy will I keep for him for evermore, and my covenant shall stand fast with him."

5. In the promise made to his seed: "His seed also will I make to endure for ever, and his throne as the days of heaven."

VI. And next the prophet puts a case, and answers it: But what, if *David's* seed transgress God's covenant, break his laws, violate his statutes, become rebels and disobedient; will God then *keep covenant with them? shall his seed endure for ever? and his throne as the days of heaven?* To this doubt God answers, from ver. 30 to 38; showing us how David's seed, if they transgress, shall be dealt with.

1. "If his children forsake my law;" that is, my whole doctrine of worship, religion, faith, &c.

2. "And walk not in my judgments;" i. e., in those laws which set out rewards and punishments.

3. "If they break my statutes." Those statutes I have set down for my service, the rites, ceremonies, new moons, Sabbaths, sacrifices, circumcision, passover, &c.

4. "And keep not my commandments;" that is, the decalogue and moral law. In a word, if they become vicious in their morals, and profane, and rebels in my worship and religion.

This then shall happen unto them,—escape they shall not, but shall soundly smart for it. They shall feel,—1. *The rod;* and, 2. *The scourge.* Then,

1. "I will visit (that is, punish) their transgression with the rod."

2. "And their iniquity with stripes." Which was often done by the *Babylonians*, *Antiochus*, &c. And yet in judgment I will remember mercy. I will remember my covenant, my promise, my word, my oath, and will make that good. I will not totally cast off David's seed; which I mean not after the flesh, for that is long since cast off, but after the Spirit. *Christ*, which was of the seed of *David*, and those which are his seed, viz., the Church, shall enjoy the benefit of my covenant and oath for ever: "Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing gone out of my lips."

And that there be no doubt of this, he brings in God repeating his oath and covenant.

1. His oath: "Once have I sworn by my holiness;" that is, by myself, who am holy.

2. His covenant: "That I will not lie unto David; for his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." As the sun and moon are not liable to any ruinous mutations, no more is this covenant: they must endure to the end of the world; and so must this covenant. They are faithful witnesses in heaven: and so we are to seek for the performance of this covenant in heaven; not in the earth, the covenant being about a heavenly kingdom, not an earthly; it being evident that the kingdom of *David* on earth has failed many ages since: but that of *Christ* shall never fail.

VII. Now that *David's* kingdom did fail, or at least was brought to a low ebb, is the complaint in the following words, which, flesh and blood considering, gave a wrong judgment upon it, as if God did nothing less than perform his oath and covenant. This is what the prophet lays to God's charge: "But thou hast cut off and abhorred, thou hast been wroth with thine anointed." Both king and people are cast aside, than which nothing seems more contrary to thy covenant.

Thou hast made void the covenant of thy servant, of which there are many lamentable consequences:—

1. "His crown is cast to the ground." The glory of his kingdom trampled upon.

2. "His hedges broken down." His strongholds brought to ruin.

3. "All that pass by the way spoil him." He is exposed to all rapine and plunder.

4. "He is a reproach to his neighbour." Exposed to all contumely and disgrace.

5. "Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice." Thou seemest to take part with the enemy against him, and makest him to exult and rejoice in oppressing him.

6. "Thou hast also turned the edge of his sword, (blunted his sword that was wont to slay,) and hast not made him to stand in the battle," but to fly and turn his back.

7. "Thou hast made his glory (the glory, dignity, authority of his kingdom) to cease, and cast his crown to the ground."

8. "The days of his youth hast thou shortened;" cut him off in the prime and strength of his years. "Thou hast covered him with shame;" made his opulent, glorious kingdom ignominious; which was true in divers of *David's* posterity, especially *Jehoiakim*.

These were the sad complaints which the prophet pours out; but he quickly recovers and recalls his thoughts; and that he may move God to help, he falls to prayer, which is very pathetic.

VIII. He considers the nature of God as kind, loving, merciful, slow to anger; and asks,—

1. "How long, Lord! wilt thou hide thyself for ever?" Hide thy favour!

2. "Shall thy wrath burn like fire?" An element that hath no mercy.

He then uses other arguments, pathetically expressed, to move God to pity:—

1. Drawn from the brevity of man's life: "Remember how short my time is."

2. From the end for which man was created; not in vain, but to be an object of God's goodness and favour.

3. From the weakness and disability of man. His life is short; and can he lengthen it? "What man is he that liveth, and shall not see death?" Yea, though he live long, yet he is a mortal creature: "Shall he deliver his soul from the grave?"

4. From the covenant, of which he puts God in mind: "Lord, where are thy former loving-kindnesses, which thou swarest to David in thy truth?"

5. From the ignominy, scorns, sarcasms, by enemies cast upon them, which he desires God to look upon. 1. "Remember, Lord, the reproach of thy servant" 2. "And how I do bear in my bosom." Not spoken afar off, but in my hearing, and to my face, as if poured and emptied into my bosom; the *rebukes*, not of this or that man, but of *many people*.

6. And lastly, that these reproaches, in effect, fall upon God. For they who reproach God's servants are his enemies: "Remember the reproaches"—1. "Wherewith thine enemies have reproached, O Lord." 2. "Wherewith they have reproached the footsteps of thine anointed," i. e., either whatsoever he says or does; or else by *footsteps* is to be understood the latter end of *David's* kingdom, which was indeed subject to reproach. 3. But the *Chaldee* paraphrast by *footsteps* understands the coming of the Messiah in the flesh; which, because it was long promised and men saw not performed, they derided, mocked, and reproached, as vain.

IX. The close of this long Psalm is a *benediction*, by which the prophet, after his combat with flesh and blood about the performance of the covenant, composes his troubled soul, and acquiesces in God; blessing him for whatever falls out, breaking forth into—

1. "Blessed be the Lord for evermore:" Blessed be his name, who does and orders all things for the best to his people, although in the midst of calamities and troubles he seems to desert them.

2. And that we may know that he did this from his heart, he seals it with a double Amen. "Amen, Amen." So I wish it; so be it

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PSALM XC.

The eternity of God, 1, 2; *the frailty of the state of man,* 3–9; *the general limits of human life,* 10; *the danger of displeasing God,* 11; *the necessity of considering the shortness of life, and of regaining the favour of the Almighty,* 12; *earnest prayer for the restoration of Israel,* 13–17.

XVIII. DAY. MORNING PRAYER.

[a] A Prayer [b] of Moses the man of God.

LORD, [c] thou hast been our dwelling-place [d] in all generations.

2 [e] Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

[a] Or, *A Prayer* being a Psalm *of Moses.*—[b] Deut. xxxiii. 1. [c] Deut. xxxiii. 27; Ezek. xi. 16.

[d] Hebrew, *in generation and generation.*—[e] Proverbs viii. 25, 26.

NOTES ON PSALM XC.

The *title* of this Psalm is, *A Prayer of Moses the man of God.* The *Chaldee* has, "A prayer which Moses the prophet of the Lord prayed when the people of Israel had sinned in the wilderness." All the *Versions* ascribe it to Moses; but that it could not be of Moses the *lawgiver* is evident from this consideration, that the age of man was not then *seventy* or *eighty* years, which is here stated to be its almost universal limits, for Joshua lived *one hundred and ten* years, and Moses himself *one hundred and twenty*; Miriam his sister, *one hundred and thirty*; Aaron his brother, *one hundred and twenty-three*; Caleb, *fourscore and five* years; and their contemporaries lived in the same proportion. See the note on ver. 4. Therefore the Psalm cannot at all refer to such *ancient* times. If the *title* be at all authentic, it must refer to some *other person* of that name; and indeed איש אלהים *ish Elohim*, a man of God, a divinely inspired man, agrees to the times of the prophets, who were thus denominated. The Psalm was doubtless composed during or after the captivity; and most probably on their return, when they were engaged in rebuilding the temple; and this, as Dr. *Kennicott* conjectures, may be *the work of their hands*, which they pray God to *bless* and *prosper*.

Verse 1. *Lord, thou hast been our dwelling-place*] מעון *maon*; but instead of this several MSS. have מעוז *maoz*, "place of defence," or "refuge," which is the reading of the *Vulgate*, *Septuagint*, *Arabic*, and *Anglo-Saxon*. Ever since thy covenant with Abraham thou hast been the Resting-place, Refuge, and Defence of thy people Israel. Thy mercy has been lengthened out from generation to generation.

Verse 2. *Before the mountains were brought forth*] The mountains and hills *appear* to have been everlasting; but as they were *brought forth* out of the womb of eternity, there was a *time* when *they were not*; but THOU hast been *ab æternitate a parte ante, ad æternitatem a parte post*; from the eternity that is past,

3 Thou turnest man to destruction; and sayest, [f] Return, ye children of men.

4 [g] For a thousand years in thy sight *are but* as yesterday [h] when it is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; [i] they are *as* a sleep; in the morning [k] *they are* like grass *which* [l] groweth up.

6 [m] In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 [n] Thou hast set our iniquities before thee, our [o] secret *sins* in the light of thy countenance.

9 For all our days are [p] passed away in thy wrath: we spend our years [q] as a tale *that is told.*

10 [r] The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength

[f] Gen. iii. 19; Eccles. xii. 7.—[g] Ecclus. xviii. 10; 2 Pet. iii. 8.—[h] Or, *when he hath passed* them.—[i] Psa. lxxiii. 20.—[k] Psa. ciii. 15; Isa. xl. 6.—[l] Or, *is changed.*—[m] Psa. xcii. 7; Job xiv. 2.—[n] Psa. l. 21; Jer. xvi. 17.—[o] Psa. xix. 12.—[p] Heb. *turned away.*—[q] Heb. Or, *as a meditation.*—[r] Heb. As for *the days of our years, in them* are *seventy years.*

before time began; to the eternity that is after, when time shall have an end. This is the highest description of the *eternity* of God to which human language can reach.

Verse 3. *Thou turnest man to destruction*] Literally, Thou shalt turn dying man, אנוש *enosh*, to the small dust, דכא *dacca* but thou wilt say, Return, ye children of Adam. This appears to be a clear and strong promise of the *resurrection* of the human body, after it has long slept, mingled with the *dust of the earth.*

Verse 4. *For a thousand years in thy sight*] As if he had said, Though the resurrection of the body may be a *thousand* (or any indefinite number of) years distant; yet, when these are past, they are *but as yesterday*, or a single *watch of the night.* They pass through the mind in a moment, and appear no longer in their duration than the time required by the mind to reflect them by thought. But, short as they appear to the eye of the mind, they are *nothing* when compared with the *eternity* of God! The author probably has in view also that economy of Divine justice and providence by which the life of man has been shortened from *one thousand years* to *threescore years and ten*, or *fourscore.*

Verse 5. *Thou carriest them away as with a flood*] Life is compared to a *stream*, ever *gliding away*; but sometimes it is as a *mighty torrent*, when by reason of *plague*, *famine*, or *war*, thousands are swept away daily. In particular cases it is a *rapid stream*, when the *young* are suddenly carried off by consumptions, fevers, &c.; this is the *flower that flourisheth* in the *morning*, and in the *evening* is *cut down* and *withered.* The whole of life is like a *sleep* or as a *dream.* The eternal world is *real*; all *here* is either *shadowy* or *representative.* On the whole, *life* is represented as a *stream*; *youth*, as *morning*; *decline of life*, or *old age*, as *evening*; *death*, as *sleep*; and the *resurrection*, as the *return of the flowers* in *spring.* All these images appear in these curious and striking verses, 3, 4, 5, and 6.

Verse 7. *We are consumed by thine anger*] *Death* had not entered into the world, if men had not fallen from God.

By thy wrath are we troubled.] Pain, disease, and sickness are so many proofs of our defection from original rectitude. The *anger* and *wrath* of God are moved against all *sinners.* Even in protracted life we *consume away*, and only seem to live in order to die.

"Our wasting lives grow shorter still,
As days and months increase;
And every beating pulse we tell
Leaves but the number less."

Verse 8. *Thou hast set our iniquities before thee*] Every one of our transgressions is *set before thee*; noted and minuted down in thy awful register!

Our secret sins] Those committed in darkness and privacy are easily discovered by thee, being shown by the splendours of thy face shining upon them. Thus we light a candle, and bring it into a dark place to discover its contents. O, what can be hidden from the all-seeing eye of God! Darkness is no darkness to him; wherever he comes there is a profusion of light—for God is light!

Verse 9. *We spend our years as a tale*] The *Vulgate* has: Anni nostri sicut aranea meditabuntur; "Our years pass away like those of the spider." Our *plans* and *operations* are like the *spider's web*; life is as *frail*, and the *thread* of it as *brittle*, as one of those that constitute the well-wrought and curious, but *fragile*, habitation of that insect. All the *Versions* have the word *spider*; but it neither appears in the *Hebrew*, nor in any of its MSS. which have been collated.

My old *Psalter* has a curious paraphrase here: "Als the iran (spider) makes vayne webe for to take flese (flies) with gile, swa our yeres ere ockupide in ydel and swikel castes about erthly thynges; and passes with outen frute of gude werks, and waste in ydel thynkyns." This is *too true* a picture of most lives.

But the *Hebrew* is different from all the *Versions.* "We consume our years (כמו הגה *kemo hegeh*) like a groan." We live a dying, whining, complaining life, and at last a *groan* is its termination! How amazingly expressive!

Verse 10. *Threescore years and ten*] See the note on the *title* of this Psalm. This Psalm could not have been written by *Moses*, because the *term* of human life was much more *extended* when he flourished than *eighty* years at the most. Even in *David's* time many lived *one hundred* years, and the author of *Ecclesiasticus*, who lived after the captivity, fixed this

labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 [s] So teach *us* to number our days, that we may [t] apply *our* hearts unto [u] wisdom.

13 Return, O Lord, how long? and let it [v] repent thee concerning thy servants.

14 O satisfy us early with thy mercy; [w] that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 [x] Let thy work appear unto thy servants and thy glory unto their children.

17 [y] And let the beauty of the Lord our God be upon us: and [z] establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

[s] Psa. xxxix. 4.——[t] Heb. *cause to come.*——[u] Job xxviii. 28; Psa. cxi. 10; Prov. ix. 10.

[v] Deut. xxxii. 36; Psa. cxxxv. 14.——[w] Psa. lxxxv. 6; cxlix. 2.
[x] Heb. iii. 2.——[y] Psa. xxvii. 4.——[z] Isa. xxvi. 12.

term at *one hundred* years at the most, (chap. xviii. 9;) but this was merely a general average, for even in our country we have many who exceed *a hundred* years.

Yet is their strength labour and sorrow] This refers to the infirmities of old age, which, to those well advanced in life, produce *labour* and *sorrow*.

It is soon cut off] *It*—the *body*, is soon cut off.

And we fly away.] The *immortal spirit* wings its way into the eternal world.

Verse 11. *Who knoweth the power of thine anger?*] The afflictions of *this life* are not to be compared to the *miseries* which await them who live and die without being reconciled to God, and saved from their sins.

Verse 12. *So teach us to number our days*] Let us deeply consider our own frailty, and the shortness and uncertainty of life, that we may live for eternity, acquaint ourselves with thee, and be at peace; that we may die in thy favour, and live and reign with thee eternally.

Verse 13. *Return, O Lord, how long?*] Wilt thou continue angry with us for ever?

Let it repent thee] נחם *hinnachem, be comforted*, rejoice over them to do them good. Be glorified rather in our salvation than in our destruction.

Verse 14. *O satisfy us early*] Let us have thy mercy soon, (literally, *in the morning.*) Let it now shine upon us, and it shall seem as the morning of our days, and we shall exult in thee all the days of our life.

Verse 15. *Make us glad according to the days*] Let thy people have as many years of *prosperity* as they have had of *adversity*. We have now suffered *seventy* years of a most distressful captivity.

Verse 16. *Let thy work appear unto thy servants*] That thou art working for us we know; but O, let thy work *appear!* Let us *now see*, in our deliverance, that thy thoughts towards us were mercy and love.

And thy glory] Thy pure worship be established among our *children* for ever.

Verse 17. *And let the beauty of the Lord*] Let us have thy *presence, blessing*, and *approbation*, as our fathers had.

Establish thou the work of our hands] This is supposed, we have already seen, to relate to their *rebuilding the temple*, which the surrounding heathens and Samaritans wished to hinder. We have begun, do not let them demolish our work; let the top-stone be brought on with shouting, *Grace, grace* unto it.

Yea, the work of our hands] This repetition is wanting in *three* of *Kennicott's* MSS., in the *Targum*, in the *Septuagint*, and in the *Æthiopic*. If the repetition be genuine, it may be considered as marking great earnestness; and this earnestness was to get the temple of God rebuilt, and his pure worship restored. The pious Jews had this more at heart than their own restoration; it was their highest grief that the temple was destroyed and God's ordinances suspended; that his enemies insulted them, and blasphemed the worthy name by which they were called. Every truly pious man feels more for God's glory than his own temporal felicity, and rejoices more in the prosperity of God's work than in the increase of his own worldly goods.

A FEW INSTANCES OF MODERN LONGEVITY.

In the year 1790 I knew a woman in the city of Bristol, Mrs. *Somerhill*, then in the 106th year of her age. She read the smallest print without spectacles, and never had used any helps to decayed sight. When she could not go any longer to a place of worship, through the weakness of her limbs, she was accustomed to read over the whole service of the Church for each day of the year as it occurred, with all the *Lessons, Psalms*, &c. She had been from its commencement a member of the Methodist Society; heard Mr. *John Wesley* the first sermon he preached when he visited Bristol in 1739; and was so struck with his clear manner of preaching the doctrine of *justification through faith*, that, for the benefit of hearing *one more sermon* from this apostolic man, she followed him *on foot* to Portsmouth, a journey of *one hundred and twenty-five* miles! On my last visit to her in the above year, I was admitted by a *very old decrepit woman*, then a widow of *seventy-five* years of age, and the *youngest daughter* of Mrs. Somerhill. I found the aged woman's faculties strong and vigorous, and her eyesight unimpaired, though she was then confined to her bed, and was hard of hearing. She died rejoicing in God, the following year.

Agnes Shuner is another instance. She lived at Camberwell in Surrey; her husband, *Richard Shuner*, died in 1407, whom she survived *ninety-two* years. She died in 1499, aged *one hundred and nineteen* years.

The *Countess of Desmond* in Ireland. On the ruin of the house of Desmond, she was obliged at the age of *one hundred and forty* to travel from Bristol to London, to solicit relief from the court, being then reduced to *poverty*. She renewed her teeth *two* or *three* times, and died in 1612, aged *one hundred and forty-five* years.

Thomas Parr, of Winnington, in Shropshire, far outlived the term as set down in the Psalm. At the age of *eighty-eight* he married his first wife, by whom he had *two* children. At the age of *one hundred and two* he fell in love with *Catharine Milton*, by whom he had an illegitimate child, and for which he did penance in the Church! At the age of *one hundred and twenty* he married a widow woman; and when he was *one hundred and thirty* could perform any operation of husbandry. He died at the age of *one hundred and fifty-two*, A. D. 1635. He had seen *ten* kings and queens of England.

Thomas Damme, of Leighton, near Minshul in Cheshire, lived *one hundred and fifty-four* years, and died A. D. 1648.

Henry Jenkins, of Ellerton upon Swale, in Yorkshire, was sent, when a boy of about *twelve* years of age, with a *cart load of arrows* to Northallerton, to be employed in the battle of *Flodden Field*, which was fought September 9, 1513. He was a *fisherman*; and often *swam* in the rivers when he was more than *one hundred* years of age! He died A. D. 1670, being then *one hundred and sixty-nine* years of age!

I shall add one foreigner, *Peter Toston*, a peasant of Temiswar, in Hungary. The remarkable longevity of this man exceeds the age of *Isaac five* years; of *Abraham*, *ten*; falls short of *Terah's*, Abraham's father, *twenty*; and exceeds that of *Nahor*, Abraham's grandfather, *thirty-seven* years. He died A. D. 1724, at the extraordinary age of *one hundred and eighty-five!*

Analysis of the Ninetieth Psalm.

There are four parts in this Psalm:—

I. An ingenuous acknowledgment of God's protection of the people, ver. 1, 2.

II. A lively narration of the mortality of man, the fragility and brevity of his life, together with the misery of it, ver. 3–7.

III. The causes: man's rebellion and God's anger for it, ver. 7–12.

IV. A petition, which is double: 1. That God would instruct man to know his fragility. 2. That he would return, and restore him to his favour, ver. 12–17.

I. In the beginning the psalmist freely acknowledges what God had always been unto his people. What he is in himself, and his own nature.

1. To his people he had always been a refuge, as it were, a dwelling-place: though they had been pilgrims and sojourners in a strange land for many years, yet he had been, nay dwelt, among them; and no doubt he alludes to the tabernacle of God that was pitched among them as an evidence of his presence and protection: "Lord, thou hast been our dwelling-place (a secure place to rest in) in all generations," Deut. xxxiii. 1–6.

2. But in himself he was from everlasting: other creatures had a beginning, and their creation and ornaments from him. He, the Eternal Being, "Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God." Not like man, then, whose mutability, fragility, mortality, brevity, he next describes.

II. "Thou turnest man to destruction." Though framed according to thy own image, yet he is but an earthen vessel; to that pass thou bringest him, till he be broken to pieces, broken as a potter's vessel. To him thou sayest, "Return, ye children of men, (of Adam,) return; for dust thou art, and to dust shalt thou return." The mortality of man may not be then attributed to diseases, chance, fortune, &c., but to God's decree, pronounced on man upon his disobedience. First, then, let the sons of *Adam* remember that they are mortal; next, that their life is but very short. Suppose a man should live the longest life, and somewhat longer than the oldest patriarch, a thousand years; yet, let it be compared with eternity, it is as nothing: "A thousand years in thy sight are but as yesterday, when it is past;" but as a day which is short, as a day which is past and forgotten; which the *prophet* farther illustrates by elegant similitudes.

1. "And as a watch in the night." A time of three hours' continuance, which is but the eighth part of a natural day, and so far less than he said before. The flower of our youth, our constant age, and our old age, may well be the three hours of this watch; and wise they are that observe their stations in either of them.

2. "Thou carriest them away as with a flood." As a sudden inundation of waters our life passeth; we swell and fall. Or, As all waters come from the sea, and return thither; so from the earth we came, and thither return. Or, We are as water spilt on the earth, which cannot be gathered up again.

3. "They are as a sleep," or rather a dream; all our happiness a dream of felicity. In our dreams many pleasant, many fearful things are presented; we pass half our time in sleep; drowsily, it is certain, for our life is σκιας οναρ, *the shadow of a dream.*—Pindar.

4. Or we are like grass: "In the morning they are like grass that groweth up: in the morning it flourisheth and groweth up, in the evening it is cut down and withereth." The herb hath its morning and evening, and its mid-day, and so hath our life; *naturally* it fades, or *violently* it is cut off.

III. After he had spoken of and explained our mortality, the brevity, the misery of our life, he next descends to examine the causes of it, which are two. 1. God's anger; and that which brought it upon us, our own iniquities.

1. God's anger: "We consume away by thine anger; and by thy wrath are we troubled." The cause, then, of death and disease is not the decay of the radical moisture, or defect of natural heat; but that which brought these defects upon us, *God's wrath* because of *sin*.

2. Our own sin: For this anger of God was not raised without a just cause; he is a just Judge, and proceeds not to punishment, but upon due examination and trial; and to that end he takes an account, not only of our open sins, but even of our secret faults, such as are not known to ourselves, or such as we labour to conceal from others.

1. "Thou hast set our iniquities before thee."

2. "And our secret sins in the light of thy countenance." No hypocrisy, no contempt, can escape thine eye: all to thee is revealed, and clear as the light.

3. And then he repeats the effect, together with the cause: "Therefore all our days (viz., the *forty* years in the wilderness and the *seventy* in captivity) are passed away in thy wrath." 2. "We spend our days as a tale that is told;" *et fabula fies*, the tale ended, it vanisheth, and is thought of no more.

4. And as for our age, it is of no great length: "The days of our years are threescore years and ten." To that time some men may be said to live, because the faculties of their souls are tolerably vigorous, and their bodies proportionably able to execute the offices of life.

But allow that it so happen, which happens not to many, "that by reason of strength," some excellent natural constitution, "a man arrive to fourscore years," yet our life is encumbered with these *three* inconveniences, labour, sorrow, and brevity.

1. It is laborious, even labour itself. One is desirous to be rich, another wise; this man potent, another prudent, or at least to seem so; and this will not be without labour: "All is affliction of spirit."

2. Sorrow; for our life is only the shadow of real life.

3. Short; for it is soon cut off, and we flee away: *Arolat umbra.* 1. God's anger for sin is not laid to heart: and of this the *prophet* in the next verse sadly complains: "Who knows the power of thy anger!" Thine anger is great for sin; the power of it fearful and terrible. Thou canst and wilt cast sinners into hell-fire; but who regards it? Thy threats to men seem to be old wives' fables. 2. "Even according to thy fear, so is thy wrath;" but be it that this stupidity possess men, yet this is certain, that thy wrath is great; and it shall be executed according to thy fear, in such proportion as men have stood in fear of thee. They that have in a reverential fear stood in awe of thee shall escape it; they that have contemned and slighted thy wrath shall feel it to the uttermost.

IV. Upon all the former considerations the psalmist converts his words to a prayer, in which he implores God's mercy, that he would turn, 1. The stupidity of men into wisdom. 2. Our calamity into felicity. 3. His wrath into compassion. And, 4. Our sorrow into joy. For the first he begins thus:—

1. "So teach us to number our days," to cast up the labour, the sorrow, the brevity, the fugacity; thy anger, our sin, that caused it.

2. "That we may apply our hearts unto wisdom;" be no more stupid and secure, but wise; wise, to avoid thy anger, wise to set a true estimate on this life, and wise in time to provide for another.

3. "So teach us;" for God must teach it, or it will not be learned: this wisdom comes from above.

Secondly, he deprecates God's anger: "Return, O Lord, how long? and let it repent thee concerning thy servants."

Thirdly, he begs restoration to God's favour; and what will follow upon it, peace of conscience.

1. "O satisfy us with thy mercy." We hunger for it as men do for meat.

2. Early let it be done, quickly, before our sorrows grow too high, and overwhelm us.

3. With thy mercy; not with wealth, delights, &c.

4. And with a perpetual joy of heart: "That we may be glad and rejoice all our days."

5. And let our joy bear proportion to our sorrows: "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

6. This is the work he calls God's work; for as to punish is his strange work, Isa. xxviii., so to have pity and mercy is his own proper work; and this he desires, that it should be made manifest: "Let thy work appear unto thy servants, and thy glory unto their children."

Fourthly, he begs for success in all their work and labours.

1. "Let the beauty of the Lord our God be upon us;" for no action of ours is beautiful, except the beauty of God be stamped upon it; done by his direction, his rule, his word, and to his glory.

2. And therefore he prays, and repeats this prayer: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it." There must be *opus*, our work; for God blesseth not the idle. 2. And *opus manuum*, a laborious work. 3. God's direction, his word the rule. 4. A good end in it, for that is his beauty upon it. 5. So it will be established, confirmed, ratified. 6. And, lastly, know that there is no blessing to be expected without prayer; and therefore he prays. "Let the beauty of the Lord our God be upon us." See the notes on this Psalm.

PSALM XCI.

The safety of the godly man, and his confidence, 1, 2. *How he is defended and preserved*, 3–10. *The angels of God are his servants*, 11, 12; *and he shall tread on the necks of his adversaries*, 13. *What God says of, and promises to, such a person*, 14–16.

HE [a] that dwelleth in the secret place of the Most High shall [b] abide [c] under the shadow of the Almighty.

2 [d] I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I trust.

[a] Psa. xxvii. 5; xxxi. 20, xxxii. 7.——[b] Heb. *lodge.*

[c] Psa. xvii. 8.——[d] Psa. cxli. 5.

NOTES ON PSALM XCI.

This Psalm has no *title* in the Hebrew: nor can it be determined on what occasion or by whom it was composed. It is most likely by the author of the preceding; and is written as a *part* of it, by *fifteen* of *Kennicott's* and *De Rossi's* MSS., commencing

3 Surely [e] he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 [f] He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 [g] Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

[e] Psa. cxxiv. 7.—[f] Psa. xvii. 8; lvii. 1; lxi. 4.—[g] Job v. 19, &c.; Psa. cxii. 7; cxxi. 6; Prov. iii. 23, 24; Isa. xliii. 2.

before the *repetition* of the four last words of the *ninetieth*. It is allowed to be one of the finest Psalms in the whole collection. Of it *Simon de Muis* has said: "It is one of the most excellent works of this kind which has ever appeared. It is impossible to imagine any thing more solid, more beautiful, more profound, or more ornamented. Could the Latin or any modern language express thoroughly all the beauties and elegancies as well of the *words* as of the *sentences*, it would not be difficult to persuade the reader that we have no poem, either in *Greek* or *Latin*, comparable to this Hebrew ode."

Verse 1. *He that dwelleth in the secret place*] The *Targum* intimates that this is a *dialogue* between *David*, *Solomon*, and *Jehovah*. Suppose we admit this,—then

David asserts: "He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," ver. 1.

Solomon answers: "I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust," ver. 2.

David replies, and tells him what blessings he shall receive from God if he abide faithful, ver. 3–13.

Then the Supreme Being is introduced, and confirms all that *David* had spoken concerning *Solomon*, ver. 14-16: and thus this sacred and instructive dialogue ends.

In the secret place of the Most High] Spoken probably in reference to the *Holy of holies*. He who enters legitimately there shall be covered with the cloud of God's glory—the protection of the all-sufficient God. This was the privilege of the *high priest* only, under the law: but under the new covenant all believers in Christ *have boldness to enter into the holiest by the blood of Jesus*; and those who thus enter are safe from every evil.

Verse 2. *I will say of the Lord*] This is my experience: "He is my fortress, and in him will I continually trust."

Verse 3. *Surely he shall deliver thee*] If thou wilt act thus, then the God in whom thou trustest will deliver thee from the snare of the fowler, from all the devices of Satan, and from all dangerous maladies. As the original word, דבר *dabar*, signifies a *word spoken*, and *deber*, the same *letters*, signifies *pestilence*; so some translate one way, and some another: he shall deliver thee from the evil and *slanderous word*; he shall deliver thee from the *noisome pestilence*—all blasting and injurious *winds*, *effluvia*, &c.

Verse 4. *He shall cover thee with his feathers*] He shall act towards thee as the hen does to her brood,—take thee under his wings when birds of prey appear, and also shelter thee from chilling blasts. This is a frequent metaphor in the sacred writings; see the parallel texts in the *margin*, and the notes on them. The *Septuagint* has Εν τοις μεταφρενοις αυτου επισκιασει σοι· *He will overshadow thee between his shoulders*; alluding to the custom of parents carrying their weak or sick children on their backs, and having them covered even there with a mantle. Thus the Lord is represented carrying the Israelites in the wilderness. See Deut. xxxii. 11, 12, where the metaphor is taken from the *eagle*.

His truth shall be thy *shield and buckler*] His revelation; his Bible. That truth contains promises for all times and circumstances; and these will be invariably fulfilled to him that trusts in the Lord. The fulfilment of a promise relative to defence and support is to the soul what the best shield is to the body.

Verse 5. *The terror by night*] Night is a time of terrors, because it is a time of treasons, plunder, robbery, and murder. The godly man lies down in peace, and sleeps quietly, for he trusts his body, soul, and substance, in the hand of God; and he knows that he who keepeth Israel neither slumbers nor sleeps. It may also mean all *spiritual foes,—the rulers of the darkness of this world*. I have heard the following petition in an evening family prayer: "Blessed Lord, take us into thy protection this night; and preserve us from disease, from sudden death, from the violence of fire, from the edge of the sword, from the designs of wicked men, and from the influence of malicious spirits!"

Nor *for the arrow*] The *Chaldee* translates this verse, "Thou shalt not fear the demons that walk by night; nor the arrow of the angel of death which is shot in the day time." Thou needest not to fear a sudden and unprovided-for death.

Verse 6. Nor *for the pestilence* that *walketh in darkness*; nor *for the destruction* that *wasteth at noonday*.] The rabbins supposed that the empire of death was under two demons, one of which ruled by *day*, the other by *night*. The *Vulgate* and *Septuagint* have—the *noon-day devil*. The ancients thought that there were some demons who had the power to injure particularly at *noonday*. To this *Theocritus* refers, Id. i. ver. 15:—

Ου θεμις, ω τοιμαν, το μεσαμβρινον, ου θεμις αμμιν
Συρισδειν· του Πανα δεδοικαμες· η γαρ απ' αγρας
Τανικα κεκμακως αμπαυεται, εντι γε πικρος,
Και οι αει δριμεια χολα ποτι ρινι καθηται.

"It is not lawful, it is not lawful, O shepherd, to play on the flute at *noonday*: we fear Pan, who at that hour goes to sleep in order to rest himself after the fatigues of the chase; *then he is dangerous*, and his wrath easily kindled."

Lucan, in the horrible account he gives us of a grove sacred to some barbarous power, worshipped with the most horrid rites, refers to the same superstition:—

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only [b] with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD *which is* [i] my refuge, *even* the Most High, [k] thy habitation;

10 [l] There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 [m] For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, [n] lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and [o] adder: the young lion and the dragon shalt thou trample under feet.

[b] Psa. xxxvii. 34; Mal. i. 5.——[i] Ver. 2.——[k] Psa. lxxi. 3; xc. 1.——[l] Prov. xii. 21.——[m] Psa. xxxiv. 7; lxxi. 3; Matt. iv. 6; Luke iv. 10, 11; Heb. i. 14.——[n] Job v. 23; Psa. xxxvii. 24.——[o] Or, *asp*.

Lucus erat longo nunquam violatus ab ævo,
Non illum cultu populi propiore frequentant,
Sed cessere deis: *medio* cum *Phœbus in axe est*,
Aut *cælum nox atra tenet*, pavet ipse sacerdos
Accessus, dominumque timet deprendere luci.
LUCAN. lib. iii., ver. 399.

"Not far away, for ages past, had stood
An old inviolated sacred wood:—
The pious worshippers approach not near,
But shun their gods, and kneel with distant fear:
The *priest* himself, when, or the *day* or *night*
Rolling have reached their full *meridian* height,
Refrains the gloomy paths with wary feet,
Dreading the *demon* of the grove *to meet*;
Who, terrible to sight, at *that fixed hour*
Still treads the round about this dreary bower."
ROWE.

It has been stated among the heathens that the gods should be worshipped *at all times*, but the *demons* should be worshipped at *midday*: probably because these demons, having been employed during the *night*, required *rest at noonday*; and that was the most proper time to appease them. See *Calmet* on this place. Both the *Vulgate* and *Septuagint* seem to have reference to this superstition.

The *Syriac* understands the passage of a *pestilential wind*, that *blows at noonday*. *Aquila* translates, *of the bite of the noonday demon*.

Verse 7. *A thousand shall fall at thy side*] *Calmet* thinks this place should be translated thus: "A thousand enemies may fall upon thee on one side, and ten thousand may fall upon thee on thy right hand: but they shall not come nigh thee to take away thy life." It is a promise of perfect protection, and the utmost safety.

Verse 8. *The reward of the wicked.*] Thou shalt not only be safe thyself, but thou shalt see all thy enemies discomfited and cast down.

Verse 9. *Because thou hast made the Lord*] Seeing thou hast taken Jehovah, the Most High, for thy portion and thy refuge, *no evil shall come nigh thy dwelling*; thou shalt be safe in thy soul, body, household, and property. ver. 10. Every pious man may expect such protection from his *God* and *Father*.

Verse 11. *He shall give his angels charge over thee*] Evil spirits may attempt to injure thee; but they shall not be able. The *angels of God* shall have an especial charge to accompany, defend, and preserve thee; and against their power, the influence of evil spirits cannot prevail. These will, when necessary, turn thy steps out of the way of danger; ward it off when it comes in thy ordinary path; suggest to thy mind prudent counsels, profitable designs, and pious purposes; and thus minister to thee as a child of God, and an heir of salvation.

To keep thee in all thy ways.] The path of duty is the way of safety. Thou canst not reasonably expect protection if thou walk not in the way of obedience. *Thy ways* are the paths of duty, which God's word and providence have marked out for thee. The *way of sin* is not *thy way*—thy *duty*, thy *interest*. Keep in *thy own ways*, not in those of *sin*, *Satan*, the *world*, and the *flesh*; and God will take care of thee.

Verse 12. *They shall bear thee up in* their *hands*] Take the same care of thee as a *nurse* does of a weak and tender child; lead thee,—teach thee to walk,—lift thee up out of the way of danger, "lest thou shouldst dash thy foot against a stone," receive any kind of injury, or be prevented from pursuing thy path with safety and comfort.

Let us remember that it is GOD, whose these angels are; HE gives them charge,—from HIM they receive their commission,—to HIM they are responsible for their charge. From God thou art to expect them; and for their help he alone is to receive the praise. It is expressly said, *He shall give his angels charge*; to show that they are not to be *prayed to* nor *praised*; but GOD *alone*, whose *servants* they are. See the note on Matt. iv. 6.

Verse 13. *Thou shalt tread upon the lion and adder*] Even the king of the forest shall not be able to injure thee; should one of these attack thee, the angels whom God sends will give thee an easy victory over him. And even the *asp*, (פתן *pethen*,) one of the most venomous of serpents, shall not be able to injure thee.

The asp is a very small serpent, and peculiar to Egypt and Libya. Its poison kills without the possibility of a remedy. Those who are bitten by it die in about from three to eight hours; and it is said they die by sleep, without any kind of *pain*. Lord *Bacon* says the asp is less painful than all the other instruments of death. He supposes it to have an affinity to *opium*, but to be less disagreeable in its operation. It was probably on this account that *Cleopatra*, queen of Egypt, chose to die by the asp, as she was determined to prevent the designs of *Augustus*, who intended to have carried her captive to Rome to grace his *triumph*.

The dragon shalt thou trample] The תנין *tannin*, which we translate *dragon*, means often any large aquatic animal; and perhaps here the *crocodile* or *alligator*.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath [p] known my name.

15 [q] He shall call upon me, and I will answer him: [r] *I will be* with him in trouble; I will deliver him and [s] honour him.

16 With [t] long life will I satisfy him, and show him my salvation.

[p] Psa. ix. 10.——[q] Psa. l. 15.——[r] Isa. xliii. 2.——[s] 1 Sam. ii. 30.

[t] Heb. *length of days*; Prov. iii. 2.

Verse 14. *Because he hath set his love upon me*] Here the *Most High* is introduced as confirming the word of his servant. He has fixed his *love*—his heart and soul, on me.

Therefore will I deliver him] I will save him in all troubles, temptations, and evils of every kind.

I will set him on high] I will place him *out of the reach* of all his enemies. I will *honour* and *ennoble* him, *because he hath known my name*—because he has loved, honoured, and served me, and rendered me that worship which is my due. He has *known* me to be the God of infinite mercy and love.

Verse 15. *He shall call upon me*] He must *continue to pray*; all his blessings *must come in this way*; when he *calls*, I will *answer* him—I will give him whatever is best for him.

I will be *with him in trouble*] Literally, *I am with him.* עמו אנכי *immo anochi*; as soon as the trouble comes, *I am there.*

I will deliver him] For his good I may permit him to be exercised for a time, but *delivered* he shall be.

And honour him] אכבדהו *acabbedehu*, "I will glorify him." I will *load* him with *honour*; that honour that comes from God. I will even show to men how highly I prize such.

Verse 16. *With long life*] Literally, *With length of days will I fill him up.* He shall neither live a useless life, nor die before his time. He shall live happy and die happy.

And show him my salvation.] וארהו בישועתי *vearehu bishuathi*, "I will make him see (or contemplate) in my salvation." He shall discover infinite lengths, breadths, depths, and heights, in my salvation. He shall feel boundless desires, and shall discover that I have provided boundless gratification for them. He shall dwell in my glory, and throughout eternity increase in his resemblance to and enjoyment of me. Thus shall it be done to the man whom the Lord delighteth to honour; and he delights to honour that man who *places his love on him.* In a word, he shall have *a long life* in this world, and an *eternity of blessedness* in the world to come.

Analysis of the Ninety-first Psalm.

The full intent and purpose of this Psalm is to encourage and exhort the godly in all extremities, pressures, troubles, temptations, afflictions, assaults, inward or outward; in a word, in all dangers to put their trust and confidence in God, and to rely upon his protection.

There are *two* parts in this Psalm:—

I. A general proposition, in which is given an assurance of help and protection to every godly man, ver. 1: "He that dwelleth," &c.

II. The proof of this by three witnesses:—

1. Of the just man, in whose person the *psalmist* speaks, ver. 2: "I will say of the Lord," &c.

2. Of the prophet, ver. 3: "Surely he shall deliver thee from the snare," &c.; which he amplifies by an enumeration of the dangers, God's assistance, and the angels' protection, ver. 3–14

3. Of God himself, whom he brings in speaking to the same purpose, ver. 14–16.

I. The first part or verse is a universal proposition, in which is contained a comfortable and excellent promise made by the Holy Ghost of security, viz., that God's help shall never be wanting to those who truly put their hope and trust in him: "He that dwelleth in the secret place of the Most High shall abide (or lodge) under the shadow of the Almighty."

1. *He*,—be he who he will, rich or poor, king or people; God is no respecter of persons.

2. "That dwells." For that he must be sure to do, constantly, daily, firmly, rest and acquiesce in God, to persevere in the faith of his promise, and carry that about him, else he cannot be assured by this promise.

3. "In the secret place." For his aid and defence is not as some strong-hold or castle which is visible; it is a secret and invisible fortress, known only to a faithful soul. In that he may repose his hope, as a means and secondary defence; but he dwells, relies, rests in that help of God which is secret, and is not seen except by the eye of faith.

4. "Of the Most High." And upon this he relies, because he is the *Most High*. *Above* he is, and sees all; nothing is hid from him. And again, *above* he is, sits in the highest throne, and rules all. All things are under his feet; he can therefore deliver his people from all troubles and dangers. Yea, he will do it for this faithful man; he that relies and trusts in him shall never be frustrated of his hope; protected he shall be; he shall be safe. 1. "He dwells, therefore he shall abide." He shall lodge quietly—securely. 2. "He dwells in the secret place, therefore he shall abide under the shadow." In the cool, the favour, the cover from the heat. 3. "He dwelleth in the secret place of the Most High, therefore he shall abide under the shadow of the Almighty;" i. e., of the all-powerful God, of the God of heaven; of that God whose name is Shaddai, All-sufficient; by which name he made his promise to Abraham, Gen. xvii. 1.

II. This proposition being most certainly true, in the next place the psalmist explains it. And that no man may doubt of it, descends to prove it by three witnesses: first, of a just man; secondly, of the prophet; thirdly, of God himself.

He brings in the just man thus speaking in his own person: "I will say unto the Lord, He is my refuge, my fortress, my God; in him will I trust." Is it so? "Shall he that dwells in the secret of the Most High, abide under the shadow of the Almighty?" Therefore I will say, in the person of all just men, to the Lord, that hath no superior, that hath no peer; to that Lord to whose command all things are subject, and who can be commanded by none; I will say to him,—

1. "Thou art my refuge." If pursued, I will flee to thee as a sanctuary.

2. "Thou art my fortress." If set upon, I will betake myself to thee as a strong tower.

3. "Thou art my God." If assaulted by men or devils, thou, the Most High; thou, Almighty, art a God able to defend me, and therefore "I will hope in thee;" I will dwell, trust, rely upon thee and this thy promise, in every temptation and danger.

Next, to assert the truth of this, he brings in the attestation of the prophet; for, being moved by the Holy Ghost, he saith as much, "Surely he shall deliver thee;" and then falls upon the particulars, from which the godly man shall be delivered, set down in many metaphors.

1. "He shall deliver thee from the snare of the fowler;" the deceits of evil men or devils.

2. "From the noisome pestilence," all danger to which we are incident, by plague, war, or famine.

Again, when thou art little in thine own eyes,—

1. "He shall cover thee," as the hen does her young, "with his feathers; and under his wings shalt thou trust," secured from the rain, the storm, the heat of the sun, and the birds of prey.

2. When thou art grown up, and able to encounter an enemy in the field, he shall help thee to a shield and buckler, and that shall be his truth, his veracity, thy faith in it; and which is yet more,—

Thou shalt not be afraid,—

1. "For the terror by night;" any hidden secret temptation, danger, treachery, detraction, conspiracy.

2. "Nor for the arrow that flies by day;" any open persecution, calamity, fraud, assault, invasion.

3. "Nor for the pestilence that walks in darkness;" the machinations of wicked men hatched in the dark.

4. "Nor for the destruction that wasteth at noonday;" the bold threats and decrees of tyrants and persecutors.

Moller observes rightly that the promises of deliverance here made do not belong to one or other kind of evil, but to all kinds of calamities, open or secret, and so may be applicable to any; some of which steal upon us, as in the night secretly; others overwhelm as in the day, openly. But the promise is general, as Bellarmine well observes; whether the danger come by day or night, those who trust in God are armed with his shield of truth against it. "For if God be for us, who can be against us?" Rom. viii.

The prophet goes on, and confirms the godly in their security by the dissimilarity or unlike condition of wicked men. When thou shalt be safe, they shall fall.

1. "A thousand shall fall at thy side, on thy left hand," overcome by adversity.

2. "Ten thousand on thy right hand," flattered into sin by prosperity. "But neither the fear by night, nor the arrow by day, shall come nigh thee."

3. And, which is another cause of comfort and pleasure: "Only with thine eyes shalt thou behold, and see the reward of the wicked;" which sometimes falls out in this life, as the *Israelites* saw the Egyptians dead upon the sea-shore; *Moses* and *Aaron* saw *Dathan* and *Abiram* swallowed up quick, &c. But it shall be amply fulfilled at the last judgment. Matt. xxv. Of which security, comfort, content, the *prophet* in the next verse gives the reason; the danger shall not come nigh thee; when they fall thou shalt see it, and consider it with content. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;" thou trustest in him as I do; and therefore shalt have the like protection, deliverance, comfort, that I by his promise have. Farther, "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." But the just man may say, I am secure that no evil shall befall me; I desire to know how I may be kept so, that I fall not among thieves. This *objection* the *prophet prevents*, saying, in effect, Fear not, "for he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."

In which verses consider,—

1. That the good man is protected by angels; many angels have a care of one poor man.

2. That they are commanded by God to do it; for are not they ministering spirits sent by God to that end? Heb. i. 14.

3. That it is a particular administration, a charge given to the poorest, the meanest saint.

4. That they are to keep, to look to, defend thee, and what is thine; thou hast an invisible guard.

5. But then mark the limitation and restriction; it is in "all thy ways," in the walk of thy vocation to which God hath called thee; either walk in them, or the angels have no charge to keep thee.

6. Lastly, "In all thy ways;" not in *one* but *all*; for the ways of men are many, and in *all* he needs the custody of angels: 1. The law is a way, and the way of the law is manifold. 2. Our works and operations are manifold; which are our way too. 3. Our life is a way, and there be many parts and conditions of our life, various ages, manifold states; and in all these ways we need a guardian, for we may slip in every law, in every operation, in every age, in every state of life.

Which that it be not done, God hath given his angels charge over us: to keep us only; nay, which is more,—

1. "They shall bear thee," as kind mothers and nurses do their children.

2. "They shall bear thee in their hands;" the will, understanding, wisdom, and power are, as it were, the angels' hand; with all these they will bear us.

3. "That thou dash not thy foot;" that is, thy affections, which carry the soul to good or bad.

4. "Against a stone;" which are all difficulties and obstacles.

And, which is yet more, under their custody we shall tread under foot Satan, and all his accomplices; him, a roaring lion, an old serpent, a fierce dragon, and all his associates, tyrants, persecutors, and hypocrites; for such is the promise; "Thou shalt tread upon the lion and adder; the young lion and dragon shalt thou trample under feet."

5. "In the mouth of two or three witnesses shall every word stand, saith God;" and here we find the law strictly observed: it was to be proved, that all who truly trust in God were to be protected by God; of which one witness was the *just man*, ver. 2;

another, the testimony of the Spirit by the *prophet*, from verse 3 to this verse; to which a third, we have here even GOD himself; for in these three last verses the *prophet* brings Him, God himself, testifying this great and comfortable truth with his own mouth:—

1. "Because he hath set his love upon me," pleased me, loved me, adhered to me, hoped in me, trusted to me with a filial love and adherence.

2. "Because he hath known my name," acknowledged my power, wisdom, goodness; these are the causes and conditions presupposed in the protected.

3. "He shall call upon me." Invocation is necessary also. "Therefore I will deliver him, I will answer him, I will be with him in trouble, I will honour him. I will glorify him, or set him on high;" and the second, "I will deliver him; with long life will I satisfy him, and show him my salvation."

1. "I will deliver him," by the shield, by my angels, by other ways, directly or indirectly, yet so that it be remembered that I do it; for these shall not deliver without me.

2. "I will answer him;" answer his desires, answer his prayers, so they be *cries*.

3. "I will be with him in trouble;" join myself close to him, go into prison with him as it were, suffer with him, and think myself pursued when he is persecuted, give him comfort even then; they sung in prison; he neither delivers the martyrs from death, nor does he forsake them.

4. "I will honour him:" for the names of those who suffered for his sake are honourable; "precious in the sight of the Lord is the death of his saints."

These promises may belong to this life; those that follow to the other.

1. "I will deliver him." For the just by death are freed from the present and all future miseries: "Blessed are the dead, for they rest from their labours."

2. "I will glorify him." As if it were not enough to deliver him; such a thing in this life may fall out, as it happened to Joseph, Job, David, Daniel; but the true glory no question must be, "when the righteous shall shine like the sun, be set upon their thrones, and judge the twelve tribes of Israel."

3. "With long life will I satisfy him," i. e., with eternal felicity, with a continuance in bliss, which shall be eternal; for without eternity even length of days cannot satisfy; as appears by old men, who yet have complained of a short life.

4. And that the *prophet* speaks of this eternal felicity is more than probable, because he adds, "I will show him my salvation;" I will show him Jesus, my salvation; that is, I will bring to pass, that when through his whole life I have given him sufficient evidences of my fatherly affection, I will at last translate him to a place where he shall no longer live by faith, but shall see, and experimentally feel, what he hath believed.

PSALM XCII.

The psalmist shows the duty and advantage of praising God, **1–3**; *speaks of the grandeur of God's works,* **4–6**; *the fall of the wicked,* **7–9**; *the happiness of the righteous,* **10–14**; *and all this founded on the perfections of God.*

A Psalm *or* Song for the Sabbath day.

IT *is a* [a] good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O Most High:

2 To [b] show forth thy loving-kindness in the morning, and thy faithfulness [c] every night.

3 [d] Upon an instrument of ten strings, and

[a] Psa. cxlvii. 1.——[b] Psa. lxxxix. 1.——[c] Heb. *in the nights.*

[d] 2 Chron. xxiii. 5; Psa. xxxiii. 2.

NOTES ON PSALM XCII.

The *title*, *A Psalm* or *Song for the Sabbath*, gives no information concerning the *time*, *occasion*, or *author*. The *Chaldee*, has "Praise, and a song which the first man spoke concerning the Sabbath:" but this is an idle conceit; and, though entertained by some *rabbins*, has been followed by none of the *Versions*. *Calmet* supposes the Psalm to have been composed by some of the Levites during or near the close of the Babylonish captivity, acknowledging the mercy of God, and foreseeing the desolation of their enemies, and their own return to Jerusalem, and their temple service.

Verse 1. It is a *good* thing *to give thanks*] This Psalm begins very *abruptly*. *Good to confess unto the Lord.* He *had been* acknowledging God's goodness, and praising him for his mercy; and now he breaks out and tells how good he felt this employment to be.

Verse 2. *To show forth thy loving-kindness*] חסדך *chasdecha*, thy abundant mercy, *in the morning*—that has preserved me thrnughout the night, and brought me to the beginning of a new day: *and thy faithfulness in the night*, that has so amply fulfilled the promise of preservation during the course of the day. This verse contains a general plan for morning and evening prayer.

Verse 3. *Upon an instrument of ten strings*] Eusebius, in his comment on this Psalm, says: Ψαλτηριον δε δεκαχορδον, ἡ του Ἁγιου Πνευματος δια των αισθητηριων πεντε μεν του σωματος, ισαριθμων δε της ψυχης δυναμεων, επιτελουμενη λατρεια· "The *Psaltery of ten strings* is the worship of the Holy Spirit, performed by means of the *five* senses of the body, and by the *five* powers of the soul." And, to confirm this interpretation, he quotes the apostle, 1 Cor. xiv. 15: "I will pray with the spirit, and with the understanding also; I will sing with the spirit, and with the understanding also." "As the mind has its influence by which it moves the body, so the spirit

upon the psaltery; [e] upon the harp with [f] a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 [g] O LORD, how great are thy works! *and* [h] thy thoughts are very deep.

6 [i] A brutish man knoweth not; neither doth a fool understand this.

7 When [k] the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

8 [l] But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall [m] be scattered.

10 But [n] my horn shalt thou exalt like *the horn of* an unicorn: I shall be [o] anointed with fresh oil.

11 [p] Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The [q] righteous shall flourish like the

[e] Or, *upon the solemn sound with the harp.*——[f] Heb. *Higgaion*; Psa. ix. 16.——[g] Psa. xl. 5; cxxxix. 17.——[h] Isa. xxviii. 29; Rom. xi. 33, 34.——[i] Psa. lxxiii. 22; xciv. 8.——[k] Job xii. 6; xxi. 7; Psa. xxxvii. 1, 2, 35, 38; Jer. xii. 1, 2; Mal. iii. 15.——[l] Psa. lvi. 2; lxxxiii. 18.——[m] Psa. lxviii. 1; lxxxix. 10.——[n] Psa. lxxxix. 17, 24.——[o] Psa. xxiii. 5.——[p] Psa. liv. 7; lix. 10; cxii. 8. [q] Psa. lii. 8; Isa. lxv. 22; Hos. xiv. 5, 6.

has its own influence by which it moves the soul." Whatever may be thought of this gloss, one thing is pretty evident from it, that *instrumental music* was not in use in the Church of Christ in the time of Eusebius, which was near the middle of the *fourth* century. Had any such thing then existed in the Christian Church, he would have doubtless alluded to or spiritualized it; or, as he quoted the words of the apostle above, would have shown that *carnal usages* were substituted for *spiritual exercises*. I believe the whole verse should be translated thus: *Upon the asur, upon the nebel, upon the higgayon, with the kinnor.* Thus it stands in the Hebrew.

Verse 4. *For thou, Lord, hast made me glad through thy work*] I am delighted with thy conduct towards me; with the work of thy *providence*, the works of thy *grace*, and thy works of *creation*.

Verse 5. *How great are thy works!*] They are multitudinous, stupendous, and splendid: *and thy thoughts*—thy designs and counsels, *from* which, *by* which, and *in reference* to which, they have been formed; *are very deep*—so profound as not to be fathomed by the comprehension of man.

Verse 6. *A brutish man knoweth not*] איש בער *ish baar*, the human hog—the stupid bear—the *boor*; the man who is all flesh; in whom *spirit* or *intellect* neither seems to work nor exist. The *brutish man*, who never attempts to see God in his works.

Neither doth a fool understand this.] כסיל *kesil*, the fool, is different from בער *baar*, the brutish man; the latter *has mind*, but it is buried in flesh; the former has *no mind*, and his stupidity is unavoidable.

Verse 7. *When the wicked spring as the grass*] This is a lesson which is frequently inculcated in the sacred writings. The favour of God towards man is not to be known by outward prosperity; nor is his disapprobation to be known by the adverse circumstances in which any person may be found. When, however, we see the wicked flourish, we may take for granted that their *abuse* of God's mercies will cause him to cut them off as cumberers of the ground; and, dying in their sins, *they are destroyed for ever.*

Verse 8. *High for evermore.*] *They* are brought down and destroyed; but the Lord is exalted eternally, both for his judgments and his mercies.

Verse 10. *Like* the horn of *a unicorn.*] ראים *reeym*, perhaps here, the *oryx* or *buffalo*. But the *rhinoceros* seems to be the real *monoceros* of the Scriptures.

I shall be anointed with fresh oil.] Perhaps the allusion is here not to any *sacramental* anointing, but to such anointings as were frequent among the Asiatics, especially after bathing, for the purpose of health and activity.

Verse 11. *Mine eye also shall see,*—and *mine ears shall hear*] Even in my own times my enemies shall be destroyed; and of this destruction I shall either be an *eye-witness* or have authentic *information*.

Verse 12. *The righteous shall flourish like the palm-tree*] Very different from the wicked, ver. 7, who are likened to *grass*. These shall have a *short duration*; but those shall have a long and useful life. They are compared also to the *cedar of Lebanon*, an incorruptible wood, and extremely long-lived. Mr. *Maundrell*, who visited those trees in 1697, describes them thus: "These noble trees grow among the snow, near the highest part of Lebanon. Some are very old, and of prodigious bulk. I measured one of the largest, and found it *twelve* yards *six* inches in girt, and yet sound; and *thirty-seven* yards in the spread of its boughs. At about *five* or *six* yards from the ground, it was divided into *five* limbs, each of which was equal to a large tree." Some of these trees are supposed to have lived upwards of *one thousand* years! The figure of the *palm-tree* gives us the idea of *grandeur* and *usefulness*. The *fruit* of the palm-tree makes a great part of the *diet* of the people of *Arabia*, part of *Persia*, and *Upper Egypt*. The *stones* are ground down for the camels; the *leaves* are made into *baskets*; the *hard boughs*, or rather *strong leaves*, some being *six* or *eight* feet in length, make *fences*; the *juice* makes *arrack*; the *threads* of the web-like integument between the leaves make *ropes*, and the rigging of small vessels; and the *wood* serves for slighter buildings and fire-wood. In short, the *palm* or *date tree*, and the *olive*, are two of the most excellent and useful productions of the forest or the field.

The *cedar* gives us the idea of *majesty*, *stability*, *durableness*, and *incorruptibility*. To these *two* trees, for the most obvious reasons, are the righteous compared. *William Lithgow*, who travelled through the *holy land* about A. D. 1600, describes the cedars of

palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD shall flourish [r] in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and [s] flourishing;

15 To show that the LORD *is* upright: [t] *he is* my rock, and [u] *there is* no unrighteousness in him.

[r] Psa. c. 4; cxxxv. 2.——[s] Heb. *green.*

[t] Deut. xxxii. 4.——[u] Rom. ix. 14.

Mount *Lebanon* as "being in number twenty-four, growing after the manner of oaks, but a great deal taller, straighter, and thicker, and the branches growing so straight, and interlocking, as though they were kept by art: and yet from the root to the top they bear no boughs, but grow straight and upwards like to a palm-tree. Their circle-spread tops do kiss or embrace the lower clouds, making their grandeur overlook the highest bodies of all other aspiring trees. The nature of this tree is, that it is always green, yielding an odoriferous smell, and an excellent kind of fruit, like unto apples, but of a sweeter taste, and more wholesome. The roots of some of these cedars are almost destroyed by the shepherds, who have made fires thereat, and holes where they sleep; yet nevertheless they flourish green above, in the tops and branches."—Lithgow's 17 years' Travels, 4to., London, 1640.

Verse 13. *Those that be planted in the house of the Lord*] I believe the *Chaldee* has the true meaning here: "His children shall be planted in the house of the sanctuary of the Lord, and shall flourish in the courts of our God." As these trees flourish in their respective soils and climates, so shall the *righteous* in the ordinances of God. I do not think there is any allusion to either *palm-trees* or *cedars*, planted near the tabernacle or temple.

Verse 14. *They shall still bring forth fruit in old age*] They shall continue to grow in grace, and be fruitful to the end of their lives. It is a rare case to find a man in old age full of faith, love, and spiritual activity.

Verse 15. *To show that the Lord is upright*] Such persons show how faithful God is to his promises, how true to his word, how kind to them who trust in him. He is the *Rock*, the *Fountain*, whence all good comes.

There is *no unrighteousness in him.*] He does nothing *evil*, nothing *unwise*, nothing *unkind*. He is both *just* and *merciful*.

Analysis of the Ninety-second Psalm.

I. A general proposition, ver. 1: "It is good to give thanks to the Lord," &c.; which is explained ver. 2, 3, and applied ver. 4.

II. A particular narration of such works, in which the goodness and faithfulness of God do especially consist, viz., the creation and government of the world, ver. 4, 5. And of the last he gives two instances:—

1. One in wicked men; of their stupidity, ver. 6. Then of their sudden extirpation, ver. 7, 8, 9.

2. Another in the godly, whose prosperity is great, ver. 10–14, and security certain, ver. 15.

I. He begins with a maxim: 1. "It is good," i. e., just, profitable, pleasant, and commendable, "to give thanks to the Lord." 2. "And to sing praises (with heart and tongue) to thy glorious name, O thou Most High."

And both parts he explains. 1. That we give thanks at all times, morning and evening, in prosperity and in adversity; and in our praises especially to remember his loving-kindness and faithfulness. These must be the matter of our thanksgiving: "It is good to show forth thy loving-kindness in the morning, and thy faithfulness every night," ver. 2; and by all manner of means, ver. 3.

And thus the maxim being proposed and explained, he applies it to himself, and shows his own practice, and the reason of it: "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands," ver. 4.

1. "Thou hast made me glad." He was first delighted and affected with God's work.

2. And then he exults and triumphs in it. The heart must be first truly affected with the work of God before a man shall take any true content or delight in it.

II. He had made mention of the works of God; and now he farther opens what they are: First, The creation of the universe; Secondly, His especial providence in ordering the things of this world, particularly about man.

1. First, he begins with the work of creation, upon which he enters, not with less than an admiration: "O Lord, how great are thy works! and thy thoughts are very deep." As if he said, I cannot be satisfied in the contemplation of them. There is such a depth in them, that I cannot attain to it, nor comprehend it.

2. And he ends it, not without an indignation, that the wise men of the world, who yet in his judgment, for their disregard of it, are but fools, should not consider it. In the creature they look after nothing but profit and pleasure, in which regard they are but fools. *For this brutish man knows not* how great are his works; *this fool understands not* how deep are his cogitations.

And that he may illustrate their folly the more, from the work of creation he comes to God's work of governance of the world; and shows, that as they who would be and are reputed wise, are mistaken in the one, so also they are mistaken in the other; for they think the ungodly, and such as flourish in power and wealth, happy, and that the righteous men, sometimes oppressed, are unhappy: and upon these two instances, he insists to the end of the Psalm. First, he instances the ungodly: *When the wicked spring up*—rise on a sudden, (for such a time there is,) *as the grass*, that grows insensibly and in a night; *and when all the workers of iniquity do flourish*—become very conspicuous, exalted in power and pride, and abound in wealth; who would not now take them for happy men? No, saith our prophet, it is not so.

1. This their felicity is the greatest infelicity: It is, "that they may perish," be destroyed.

2. "That they may perish for ever." Remember the rich man in the Gospel.

3. And this their destruction is from God, that sits on the throne, and is immutable in his decrees and ways. They flourish and are exalted; but it is but for a moment: "But thou, Lord, art most high for evermore." And thou wilt execute thy decree upon them.

4. Which the prophet fully opens in the next verse, which the *epizeuxis* makes more emphatical: "For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; and all the workers of iniquity shall be scattered."

1. Behold, they were green, they *flourished;* but the change shall be sudden.

2. They were *enemies, thy enemies, workers of iniquity;* therefore cursed with a curse.

3. "They shall perish, they shall be scattered;" they rose, they flourished as grass, and they shall be scattered as dry grass, which the wind blows from the face of the earth.

His second instance is the godly, whose happy condition he demonstrates, 1. In *hypothesi*, or in himself, ver. 10, 11; and, 2. In *thesi;* in all others that be true members of the mystical Church of Christ, ver. 12–15.

He instanceth in himself, that his condition is not like the ungodly. He shot not up as the fading grass, but his strength and power should be as a unicorn.

1. "But my horn shalt thou exalt as the horn of a unicorn;" that is, my power, and glory, and felicity shall still mount higher.

2. "And I shall be anointed with fresh oil." Anointed to be king over *Israel*, by *Samuel*, with a horn of oil;—by God, with the gracious oil of his Spirit.

3. And that which adds to my flourishing estate: "My eye shall see my desire upon my enemies, and my ears shall hear my desire of the wicked that rise up against me;" which David lived to see and hear in the ruin of *Saul* and his house.

And that which the prophet said of himself he now transfers to all just and righteous men, whom he compares to the *palm* and *cedar*.

1. "The righteous shall flourish like a palm-tree." So a good Christian; the greater weight he carries, the more he flourishes.

2. "He shall grow like a cedar in Lebanon." Cedar-wood is not consumed by worms or time; nor the Church by antiquity nor persecution. The gates of hell shall not prevail against it, nor any true member of it.

Of which the reason is, because these *palms* and *cedars*—these righteous men, are planted, set by faith, watered by the word and sacraments, rooted by charity in the Church, which is the house of the Lord; and therefore they *shall flourish*—be green and vigorous, *in the courts of our God*.

Nay, which is yet more, they shall be full of sap and laden with fruit.

1. "They shall bring forth fruit in their old age." It shall be contrary to them, as with other trees. Those grow fruitless, and bear not when they grow old; these are then most laden with the fruits of grace.

2. "They shall be fat and flourishing." Other trees, when old, are hard and dry; these then are fat in juice, and flourish in good works.

3. And the reason of this vigour, of the continuance of this radical and vital moisture to old age, is, that they bring forth fruit, which is specified in the last verse: "That they might show forth God's faithfulness, praise him for that," as it is in the second verse. 1. "That they might show that the Lord is upright,"—just and righteous in himself. 2. "That he is a Rock,"—a sure, stable foundation to trust to. 3. "And that there is no unrighteousness in him,"—no injustice; though for a time he suffer the wicked to flourish, and the just to be under the cross. For in his good time he will show his justice in rewarding the just, and punishing the unjust.

PSALM XCIII.

The universal government of God, 1, 2; *the opposition to that government,* 3, 4; *the truth of God's testimonies,* 5.

XVIII. DAY. EVENING PRAYER.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

THE [a] LORD reigneth, [b] he is clothed with majesty; the LORD is clothed with strength, [c] *wherewith* he hath girded himself: [d] the world also is established, that it cannot be moved.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

2 [e] Thy throne *is* established [f] of old: thou *art* from everlasting.

[a] Psa. xcvi. 10; xcvii. 1; xcix. 1; Isa. lii. 7; Rev. xix. 6. [b] Psa. civ. 1. — [c] Psa. lxv. 6. — [d] Psa. xcvi. 10. — [e] Psa. xlv. 6; Prov. viii. 22, &c. — [f] Heb. *from them.*

NOTES ON PSALM XCIII.

This Psalm has no *title* either in the Hebrew or Chaldee. The *Vulgate, Septuagint, Æthiopic,* and *Arabic,* state it to be "A song of praise of David for the day preceding the Sabbath, when the earth was founded;" but in such a title there is no information on which any man can rely. This Psalm is written as a part of the preceding in *twelve* of *Kennicott's* and *De Rossi's* MSS. It was probably written at the close of the captivity by the *Levites*, descendants of Moses.

Verse 1. *The Lord reigneth*] He continues to govern every thing he has created; and he is every

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 [s] The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, [h] for ever.

[s] Psa. lxv. 7; lxxxix. 9.

[h] Heb. *to length of days.*

way qualified to govern all things, for *he is clothed with majesty and with strength*—dominion is his, and he has supreme power to exercise it; and *he has so established the world* that nothing can be driven out of order; all is ruled by him. *Nature* is his agent: or rather, nature is the sum of the laws of his government; the operations carried on by the Divine energy, and the effects resulting from those operations.

He hath girded himself] The *girding with strength* refers to the *girding* in order to *strengthen the loins, arms, knees*, &c. When a Hindoo is about to set off on a journey, to lift a burden, or to do something that requires exertion, he *binds firmly* his loose upper garment round his loins.—WARD.

Verse 2. *Thy throne* is *established of old*] There never was a time in which God did not reign, in which he was not a supreme and absolute Monarch; for he is from *everlasting*. There never was a time in which he was not; there never can be a period in which he shall cease to exist.

Verse 3. *The floods have lifted up*] Multitudes of people have confederated against thy people; and troop succeeds troop as the waves of the sea succeed each other.

Verse 4. *The Lord*—is *mightier than the noise of many waters*] Greater in strength than all the *peoples* and *nations* that can rise up against him.

Mighty waves of the sea.] Even the most powerful empires can prevail nothing against him; therefore those who trust in him have nothing to fear.

Verse 5. *Thy testimonies are very sure*] Thou wilt as surely fulfil thy word as thou wilt keep possession of thy throne.

Holiness becometh thine house] Thy *nature* is holy, all thy *works* are holy, and thy *word* is holy; therefore, thy *house*—thy *Church*, should be holy. The *building* itself should be *sanctified*—should be so *consecrated* to thy worship alone, that it shall never be employed in any other service. The *ministers* of this Church should be holy, the *members* holy, the *ordinances* holy; its *faith*, its *discipline*, and its *practice* holy. And this at all times, and in all circumstances; for "holiness becometh thine house—for ever," לארך ימים *le-orech yamim*, for length of days. During the whole lapse of time; till the sun and moon shall be no more. The old *Psalter* says the house of God is *man's saule;* and of this house holiness is נאוה *naavah*, "the *ornament;*" it produces that meek and quiet spirit which is in the sight of God of great price. No decoration of person nor simplicity of dress can supply the place of this heavenly clothing.

ANALYSIS OF THE NINETY-THIRD PSALM.

In this Psalm it is the purpose of the prophet to comfort the Church, oppressed by tyrants and persecutors; and yet she shall not utterly fail. The gates of hell shall not prevail against her; because Christ sits in his Church as *King*. The sum of it is,—

I. The magnificence and power of Christ our eternal King, ver. 1, 2.

II. That he defends his Church in the day of a storm, ver. 3, 4.

III. That his laws are holy, and his Church also ever. 5.

1. The prophet in the first verse describes our King: *First*. From his office:—

1. "He reigns." He is the great and chief Monarch; he is no idle spectator of things below; but wisely, and justly, and powerfully administers all things.

2. He is a glorious King: "He is clothed with majesty."

3. He is a potent King: "The Lord is clothed with strength."

4. He is a warlike King: "He hath girded himself," buckled his sword upon his armour; for offence towards his enemies, for defence of his kingdom.

Secondly. From his kingdom:—

1. It is universal: "The world."

2. It is fixed, firm, and stable: "The world is also stablished, and cannot be moved."

3. It is an everlasting kingdom: "From everlasting to everlasting; thy throne is established of old: thou art from everlasting."

II. But in this his kingdom there are those who raise tumults, commotions, and rebellions. These he compares to swelling waters and foaming waves.

1. "The floods," that is, tyrants, persecutors, &c., "have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves." The Church dwells in the sea; and the waves of tyranny, ambition, and malice, beat furiously upon it.

2. Well, be it so; yet "the Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." He wonderfully and strangely hath showed his might in getting himself the victory over all persecutors, and propagating and enlarging his kingdom over all the earth in despite of his enemies.

III. 1. And as his kingdom is immovable, so are the laws by which it is governed fixed and unalterable also: "Thy testimonies are very sure." The Gospel is an eternal Gospel; the doctrine thereof is holy and inviolable; by which God hath declared his good will to man, and what he requires of all his loving subjects; which is, that they be a holy people. For,

2. "Holiness becomes thy house for ever." The temple, the priests, the people, must be a holy nation; for ever correspondent to the holiness of his law and testimonies: "Be ye holy, for I am holy." "Holiness becomes thy house, O Lord, for ever."

PSALM XCIV.

An appeal to God against oppressors, 1–7. *Expostulations with the workers of iniquity*, 8–11. *God's merciful dealings with his followers*, 12–15; *and their confidence in him*, 16–19. *The punishment of the wicked foretold*, 20–23.

O LORD [a] God, [b] to whom vengeance belongeth; O God, to whom vengeance belongeth, [c] show thyself.

2 [d] Lift up thyself, thou [e] Judge of the earth: render a reward to the proud.

3 LORD, [f] how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they [g] utter *and* speak hard things? *and* all [h] the workers of iniquity boast themselves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 [i] Yet they say, The LORD shall not see neither shall the God of Jacob regard *it*.

8 [k] Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 [l] He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that [m] teacheth man knowledge, *shall not he know?*

[a] Heb. *God of revenges.* — [b] Deut. xxxii. 35; Nah. i. 2. — [c] Hebrew, *shine forth*; Psa. lxxx. 1. — [d] Psa. vii. 6. [e] Gen. xviii. 25. — [f] Job xx. 5. — [g] Psalm xxxi. 18; Jude 15.

[h] Job xxxi. 3; xxxiv. 8, 22; Prov. x. 29; Luke xiii. 27. [i] Psa. x. 11, 13; lix. 7. — [k] Psa. lxxiii. 22; xcii. 6. — [l] Exod. iv. 11; Prov. xx. 12. — [m] Job xxxv. 11; Isa. xxviii. 26; 1 Cor. ii. 13; 1 John ii. 27.

NOTES ON PSALM XCIV.

This Psalm has no *title* either in the *Hebrew* or *Chaldee*. The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, have, "A Psalm of David, for the fourth day of the week;" but this gives us no information on which we can rely. In *three* of *Kennicott's* MSS. it is written as a *part* of the preceding. It is probably a prayer of the captives in Babylon for deliverance; and was written by the descendants of Moses, to whom some of the preceding Psalms have been attributed. It contains a description of an iniquitous and oppressive government, such as that under which the Israelites lived in Babylon.

Verse 1. *O Lord God, to whom vengeance belongeth*] God is the author of *retributive justice*, as well as of *mercy*. This retributive justice is what we often term *vengeance*, but perhaps improperly; for vengeance with us signifies an excitement of *angry passions*, in order to *gratify* a *vindictive spirit*, which supposes itself to have received some real injury; whereas what is here referred to is that simple act of justice which gives to all their due.

Verse 2. *Lift up thyself*] Exert thy power.

Render a reward to the proud.] To the Babylonians, who oppress and insult us.

Verse 3. *How long shall the wicked triumph?*] The wicked are often in prosperity; and this only shows us of how little worth riches are in the sight of God, when he bestows them on the most contemptible of mortals. But their time and prosperity have their *bounds*.

Verse 4. *They utter* and *speak*] יביעו *yabbiu*, their hearts *get full* of pride and insolence; and then, from the abundance of such vile hearts, the mouth *speaks*; and the speech is of *hard things*, *threatenings* which they are determined to execute, *boastings* of their power, authority, &c.

Verse 5. *They break in pieces thy people*] This was true of the Babylonians. Nebuchadnezzar slew many; carried the rest into captivity; ruined Jerusalem; overturned the temple; sacked, pillaged, and destroyed all the country.

Verse 6. *They slay the widow*] Nebuchadnezzar carried on his wars with great cruelty. He carried fire and sword every where; spared neither *age*, *sex*, nor *condition*. The *widow*, the *orphan*, and the *stranger*, persons in the most desolate condition of life, were not distinguished from others by his ruthless sword.

Verse 7. *The Lord shall not see*] This was either the language of *infidelity* or *insult*. Indeed, what could the Babylonians know of the true God? They might consider him as the God of a *district* or *province*, who knew nothing and did nothing out of his own territories.

Verse 8. *Understand, ye brutish*] These are the same expressions as in Psa. xcii. 6, on which see the note.

Verse 9. *He that planted the ear, shall he not hear?*] This is allowed to be an unanswerable mode of argumentation. Whatever is found of excellence in the *creature*, must be derived from the *Creator*, and exist in him in the plenitude of infinite excellence. God, says St. *Jerome*, is all *eye*, because he sees all; he is all *hand*, because he does all things; he is all *foot*, for he is every where present. The psalmist does not say, He that planted the ear, *hath he not an ear?* He that formed the eye, *hath he not eyes?* No; but, Shall he not *hear?* Shall he not *see?* And why does he say so? To prevent the error of humanizing God, of attributing members or corporeal parts to the infinite Spirit. See *Calmet*.

Verse 10. *He that chastiseth the heathen, shall not he correct?*] You, who are heathens, and heathens of the most abandoned kind.

He that teacheth man knowledge] We here supply, *shall not he know?* But this is not acknowledged by

11 [n] The Lord knoweth the thoughts of man, that they *are* vanity.

12 [o] Blessed *is* the man whom thou chastenest, O Lord, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 [p] For the Lord will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart [q] shall follow it.

16 Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 [r] Unless the Lord *had been* my help, my soul had [s] almost dwelt in silence.

18 When I said, [t] My foot slippeth; thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall [u] the throne of iniquity have fellowship with thee, which [v] frameth mischief by a law?

21 [w] They gather themselves together against

[n] 1 Cor. iii. 20.——[o] Job v. 17; Prov. iii. 11; 1 Cor. xi. 32; Hebrews xii. 5, &c.——[p] 1 Samuel xii. 22; Romans xi. 1, 2.

[q] Heb. shall be *after it*.——[r] Psa. cxxiv. 1, 2.——[s] Or, *quickly*. [t] Psa. xxxviii. 16.——[u] Amos vi. 3.——[v] Psa. lviii. 2; Isa. x. 1. [w] Matt. xxvii. 1.

the *original*, nor by any of the *Versions*. Indeed it is not necessary; for either the words contain a simple proposition, "It is he who teacheth man knowledge," or this clause should be read in connexion with ver. 11: "Jehovah, who teacheth man knowledge, knoweth the devices of man, that they are vanity." As he teaches *knowledge* to man, must he not *know* all the reasonings and devices of the human heart?

Verse 12. *Blessed* is *the man whom thou chastenest*] תיכרנו *teyasserennu*, whom thou *instructest*; *and teachest him out of thy law*. *Two* points here are worthy of our most serious regard: 1. God gives *knowledge* to man; gives him *understanding* and *reason*. 2. He gives him a *revelation* of himself; he places before that *reason* and *understanding* his *Divine law*. This is God's system of teaching; and the human intellect is his gift, which enables man to understand this teaching. We perhaps may add a *third* thing here; that as by sin the understanding is darkened, he gives the Holy Spirit to dispel this darkness from the intellect, in order that his word may be properly apprehended and understood. But he gives no *new faculty*; he removes the impediments from the old, and invigorates it by his Divine energy.

Verse 13. *That thou mayest give him rest*] He whom God instructs is made wise unto salvation; and he who is thus taught has rest in his soul, and peace and confidence in adversity.

Verse 14. *The Lord will not cast off his people*] Though they are now suffering under a grievous and oppressive captivity, yet the Lord hath not utterly cast them off. They are his inheritance, and he will again restore them to their own land.

Verse 15. *But judgment shall return unto righteousness*] If we read ישב *yosheb*, *shall sit*, for ישוב *yashub*, *shall return*, which is only placing the ו *vau* before the ש *shin* instead of after it, we have the following sense: *Until the just one shall sit in judgment, and after him all the upright in heart.* Cyrus has the epithet צדק *tsedek*, the *just one*, in different places in the Prophet Isaiah. See Isa. xli. 2, 10; xlv. 8; li. 5. It was Cyrus who gave liberty to the Jews; who appeared as their deliverer and conductor to their own land, and they are all represented as *following* in his *train*.

Verse 16. *Who will rise up for me*] Who is he that shall be the deliverer of thy people? Who will come to our assistance against these wicked Babylonians?

Verse 17. *Unless the Lord* had been *my help*] Had not God in a strange manner supported us while under his chastising hand, we had been utterly cut off.

My soul had almost dwelt in silence.] The *Vulgate* has *in inferno*, in *hell* or the *infernal world*; the *Septuagint*, τῷ ᾅδῃ, *in the invisible world*.

Verse 18. *When I said, My foot slippeth*] When I found myself so weak and my enemy so strong, that I got *first* off my guard, and then off my *centre* of *gravity*, and my fall appeared inevitable,—

Thy mercy, O Lord, held me up.] יסעדני *yisadeni*, *propped me*. It is a metaphor taken from any thing *falling*, that is *propped*, *shored up*, or *buttressed*. How often does the *mercy* of God thus prevent the ruin of weak believers, and of those who have been unfaithful!

Verse 19. *In the multitude of my thoughts*] Of my griefs, (*dolorum*, Vulgate;) my sorrows, (ὀδυνῶν, Septuagint.) According to the multitude of my trials and distresses, have been the consolations which thou hast afforded me. Or, While I have been deeply *meditating* on thy wondrous grace and mercy, Divine light has broken in upon my soul, and I have been filled with delight.

Verse 20. *Shall the throne of iniquity*] No wicked king, judge, or magistrate shall ever stand in thy presence. No countenance shall such have from thy grace or providence.

Which frameth mischief] Devise, plan, and execute, as if they acted by a positive law, and were strictly enjoined to do what they so much delighted in.

Verse 21. *They gather themselves together*] In every thing that is *evil*, they are in *unity*. The devil, his angels, and his children, all join and draw together when they have for their object the destruction of the works of the Lord. But this was particularly the case with respect to the poor Jews among the Babylonians: they were objects of their continual hatred, and they laboured for their destruction.

This and the following verses have been applied to our Lord, and the treatment he met with both from his

the soul of the righteous, and [x] condemn the innocent blood.

22 But the LORD is [y] my defence; and my God *is* the rock of my refuge.

23 And [z] he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

[x] Exod. xxiii. 7; Prov. xvii. 15.——[y] Psa. lix. 9; lxii. 2, 6.

[z] Psa. vii. 16; Prov. ii. 22; v. 22.

own countrymen and from the Romans. They pretended to "judge him according to the law, and framed mischief against him;" they "assembled together against the life of the righteous one," and "condemned innocent blood;" but God evidently interposed, and "brought upon them their own iniquity," according to their horrible imprecation: "His blood be upon us and upon our children!" God "cut them off in their own iniquity." All this had, in reference to him, a most literal fulfilment.

Verse 22. *The rock of my refuge.*] Alluding to those natural fortifications among rocks, which are frequent in the land of Judea.

Verse 23. *Shall cut them off.*] This is *repeated*, to show that the destruction of the Babylonians was fixed and indubitable: and in reference to the Jews, the persecutors and murderers of our Lord and his apostles, it was not less so. *Babylon* is totally destroyed; not even a *vestige* of it remains. The *Jews* are no longer a nation; they are scattered throughout the world, and have no certain place of abode. They do not possess even one *village* on the face of the earth.

The last verse is thus translated and paraphrased in the old Psalter:—

Trans. And he sal yelde to thaim thair wickedneg, and in thair malice he sall skater thaim: skater thaim sal Lorde oure God.

Par. Alswa say efter thair il entent, that thai wil do gude men harme; he sall yelde thaim pyne, and in thair malice thai sal be sundred fra the hali courte of hevene, and skatred emang the wiked fendes of hell.

For different views of several parts of this Psalm, see the *Analysis*.

Analysis of the Ninety-fourth Psalm.

In this Psalm the parts are,—

I. A petition for vengeance upon the wicked, ver. 1, 2.

II. A pitiful complaint, with the causes of it, which were two:—

1. The delay of God's judgments on them, ver. 3, 4.

2. Their insolence, oppression of the poor, and blasphemy against God, ver. 4–7.

III. A sharp reprehension of their blasphemy and atheism, and the refutation of it.

IV. A consolation to all good men, that God will punish the wicked and defend the righteous, ver. 12–23. Which is confirmed,—

1. From God's faithfulness, who hath promised, and will perform it, ver. 14.

2. From David's own experience, ver. 16–20.

3. From God's hatred of injustice, tyranny, and oppression, ver. 20, 21. 1. Which will cause him to be a rock and defence to his people, ver. 22. 2. A severe revenger to the oppressors, ver. 23.

I. He begins with a petition that God would take vengeance of the oppressors of his people: "O Lord God, to whom vengeance belongs, to whom vengeance belongs;" as if he had said, Thou art the most powerful Lord, a God of justice and power, and hast vengeance in thine own hand. Therefore now—

1. "Show thyself." Appear, shine forth evidently, and apparently show thy justice, ver. 1.

2. "Lift up thyself, thou Judge of the earth." Do thy office of judicature; ascend thy throne and tribunal, as judges use to do when they give judgment.

3. "Render a reward unto the proud." For the proud humble themselves not unto thee; they repent not.

II. And now the prophet begins to complain that, by the delay of God's judgment, wicked men were hardened in their impiety, and gloried in their villany.

1. "How long! how long!" This thy forbearance seems tedious; especially since the wicked grow worse and worse by it, and insult over us the more.

2. "For they triumph in their strength." They glory in their prosperity, and in their wickedness.

3. "They utter and speak hard things." Boldly, rashly, proudly, they threaten ruin to thy Church.

4. "They are workers of iniquity, and they boast themselves." It is not sufficient for them to do ill, but they boast of it.

Now to what end do they make use of all these? The consequence is lamentable—the event sad. The effects are lamentable, for in their fury and injustice—

1. "They break in pieces thy people, O Lord." The people dedicated to thee.

2. "They afflict thine heritage." The people that thou hast chosen for thy possession.

3. "They slay the widow," destitute of the comfort of a husband;—1. "And the stranger." A man far from his friends and country. 2. "And murder the fatherless." All which thou hast taken into thy protection, and commanded that they be not wronged, Exod. xxii.; Deut. xxiv. Yet such is their fury, that they spare neither sex, nor age, nor any condition of men.

"Yet they say, The Lord shall not see, neither shall the God of Jacob regard it." This is their impiety; this is their blasphemy; this is the true cause of all their injustice, tyranny, cruelty, and oppression.

III. Now our prophet sets himself seriously to reprehend and confute this. By an *apostrophe* he turns to them, and calls them fools; and proves by a manifest argument that they are fools; demonstrating, from the cause to the effect, that God is neither deaf nor blind, as they presumed and conceived; and urgeth them emphatically,—

1. "Understand, ye brutish among the people. O ye fools, when will ye be wise?" What! will ye be brutish always? will ye never have common sense in your heads?

2. "He planted the ear," caused you to hear; "and shall he not then hear?"

3. *He formed the eye* with all the tunicles, and put into it the faculty of vision by which you see; "and shall he not see?" To say the contrary, is as if you should affirm that the fountain that sends forth the stream had no water in it; or the sun that enlightens the world had no light; or the fire that warms, no heat. Are these affirmations fit for wise men? Neither is it, that the God of Jacob doth not hear nor see.

4. "He chastiseth the heathen," as *Sodom, Gomorrah, &c.*; or he chastises them by the checks of their own conscience; "and shall not he then correct you," who go under the name of his people, and yet so impiously blaspheme?

5. "He that teacheth man knowledge"—hath endued him with a reasonable soul, and made him capable of all arts and sciences; is he stupid? is he without understanding? "Shall not he know?" He looks into your hearts, and knows your thoughts and counsels, and findeth them all vain: "The Lord knows the thoughts of man, that they are but vanity." With which he concludes his reprehension.

IV. And so from them he comes to the good man, and shows his happiness, whom he labours to comfort in his extremities, pronouncing him *blessed*: "Blessed is the man." And his blessedness lies in three things:—

1. In his sufferings; because when he is punished, he is but chastised, and his chastisements are from the Lord: "Blessed is the man whom thou chastenest."

2. In his teaching; for when he is chastised, he is but taught obedience to the law of God, taught *out of thy law.*

3. In consideration of the end; that he feel not, but bear more moderately, the injuries of the wicked; for the end why God chastiseth and teacheth thee out of his law is: *That he may give thee rest*—a quiet and even soul, *from the days of adversity*; and that thou shouldst expect with patience, *till the pit be digged up for the ungodly.* Such a day there is, and the day will come. Hell is as ready to receive the sinner, as a grave digged up for a dead body. Expect, therefore, their punishment and thy deliverance with a quiet mind. For which he gives *three* reasons:—

The *first* reason is, that though God for a time seem to be angry, and suffer his people to be afflicted, yet he will not utterly neglect and forsake them:—

1. "For the Lord will not cast off his people, neither will he forsake his inheritance."

2. A day of judgment and execution of justice shall come, "when judgment shall return unto righteousness."

A *second* confirmation of the comfort he gave to the Church in affliction is drawn from his own experience, ver. 16–20.

1. Object. Yea, but this time of judgment may be long; in the meanwhile it is necessary to have some helper and help against the persecutions and injuries of cruel men. Who will arise for me, and labour to protect me in so great a concourse of devils or mischievous men? "Who will stand up for me, and defend me against the workers of iniquity?"

Resp. Even he that then stood up for me. No man, but God alone. He did it; and "unless the Lord had been my help, my soul had almost dwelt in silence;" I had been laid in the grave among the dead, saith David, ver. 17.

2. *If I said*, and complained to him, that I was in any danger, *my foot slips*—I was tempted and ready to fall, *thy mercy, O Lord, held me up*; in mercy he lent me his hand, and sustained me.

3. "In the multitude of my thoughts within me, thy comforts delight my soul:"—

(1) The *thoughts within me* were sorrows of heart; and many they were, occasioned from within, from without; *a multitude of them.*

(2) "Thy comforts delight my soul." As were the troubles in the flesh, so were comforts in my soul.

His *third* reason, to comfort the Church in affliction, is drawn from the nature of God, to whom all iniquity is hateful.

1. "Shall the throne of iniquity have fellowship with thee?" Thou art a just God, and wilt thou have any thing to do, any society, with those that sit upon thrones and seats of justice, and execute injustice?

2. "Which frame mischief by a law," i. e., frame wicked laws; or, under the colour of law and justice, oppress the innocent. With those who do injustice by the sword of justice, God will have no fellowship.

3. And yet there is a third pretence of wicked men to colour their proceedings against innocent men. The first was their *throne*, the second was the *law*, and the third is their *council*, and consultations in them. These they call to that end. They meet by troops as thieves; they assemble, they convene in synods; "they gather themselves together," and that to a most wicked end:—

1. "Against the soul of the righteous." Θηρευσαι, To hunt.—*Septuagint.*

2. "To condemn the innocent blood." Their laws are *Draco's* laws. Now what shall the poor innocent do in such a case? How shall he be comforted? Help he must not expect from man; from man it cannot come: it must come from heaven; and therefore let him say with *David*, Though my enemies rage as they list, and exercise all cruelties towards me, under a pretence of zeal, piety, and legal justice; yet

1. "The Lord is my defence," so that their treachery and plots shall not hurt me.

2. "My God is the rock of my refuge," on whom my hope shall safely rely.

3. "I am fully assured, for I have his word and his promise engaged for it."

1. "That he shall bring upon them their own iniquity;" that is, that the iniquity of the wicked man shall return upon his own head.

2. "And shall cut them off in their own wickedness;" not so much for their sin as for the malice of it.

3. Which for assurance of it he repeats, and explains who it is that shall do it: "Yea, the Lord our God shall cut them off;" the Lord, whose providence they derided; "our God," the God of Jacob, whom they contemned, ver. 7, he "shall cut them off;" they shall have no part with his people.

PSALM XCV.

An invitation to praise *God*, 1, 2. *The reason on which this is founded, the majesty and dominion of God*, 3–5. *An invitation to* pray to *God*, 6. *And the reasons on which that is founded*, 7. *Exhortation not to act as their fathers had done, who rebelled against God, and were cast out of his favour*, 8–11.

XIX. DAY. MORNING PRAYER.

O COME, let us sing unto the LORD: [a] let us make a joyful noise to [b] the rock of our salvation.

2 Let us [c] come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For [d] the Lord *is* a great God, and a great King above all gods.

4 [e] In his hand *are* the deep places of the earth; [f] the strength of the hills *is* his also.

5 [g] The [h] sea *is* his, and he made it: and his hands formed the dry *land*.

6 O come, let us worship and bow down: let [i] us kneel before the LORD our Maker.

7 For he *is* our God; and [k] we *are* the people of his pasture, and the sheep of

[a] Psa. c. 1.——[b] Deut. xxxii. 15; 2 Sam. xxii. 47.——[c] Heb. *prevent his face*.——[d] Psa. xcvi. 4; xcvii. 9; cxxxv. 5.——[e] Heb. *in whose*.

[f] Or, *the heights of the hills* are *his*.——[g] Heb. *Whose the sea* is.——[h] Gen. i. 9, 10.——[i] 1 Cor. vi. 20.——[k] Psa. lxxix. 13; lxxx. 1; c. 3.

NOTES ON PSALM XCV.

This Psalm is also without a *title*, both in the *Hebrew* and *Chaldee:* but is attributed to *David* by the *Vulgate, Septuagint, Æthiopic, Arabic*, and *Syriac*; and by the *author* of the Epistle to the Hebrews, chap. iv. 3–7. *Calmet* and other eminent critics believe that it was composed during the time of the *captivity*, and that the apostle only followed the *common opinion* in quoting it as the production of *David*, because in general the Psalter was attributed to him.

The Psalm is a solemn invitation to the people, when assembled for public worship, to praise God from a sense of his great goodness; and to be attentive to the instructions they were about to receive from the reading and expounding of the law; and on these accounts it has been long used in the Christian Church, at the commencement of public service, to prepare the people's minds to worship God in spirit and in truth.

Houbigant, and other learned divines, consider this Psalm as composed of *three* parts. 1. The part of the *people*, ver. 1 to the middle of ver. 7. 2. The part of the *priest* or *prophet*, from the middle of ver. 7 to the end of ver. 8. 3. The part of *Jehovah*, ver. 9–11. It is written as a part of the preceding Psalm by *nine* of *Kennicott's* and *De Rossi's* MSS.; but certainly it must have been originally an ode by itself, as the subject is widely different from that in the foregoing.

Verse 1. *O come, let us sing*] Let us *praise* God, not only with the most joyful accents which can be uttered by the *voice*; but let us also praise him with *hearts* tuned to gratitude, from a full sense of the manifold benefits we have already received.

The rock of our salvation.] The strong *Fortress* in which we have always found *safety*, and the *Source* whence we have always derived *help* for our souls. In both these senses the word *rock*, as applied to God, is used in the Scriptures.

Verse 2. *Let us come before his presence*] פָּנָיו *panaiv, his faces*, with thanksgiving, בְּתוֹדָה *bethodah*, with *confession*, or *with the confession-offering*. *Praise* him for what he has already done, and *confess* your unworthiness of any of his blessings. The *confession-offering*, the great *atoning sacrifice*, can alone render your *acknowledgment of sin* and *thanksgiving* acceptable to a *holy* and *just* God.

Verse 3. *For the Lord* is *a great God*] Or, "A great God is Jehovah, and a great King above all gods;" or, "God is a great King over all." The Supreme Being has *three* names here: אֵל El, יְהוָה Jehovah, אֱלֹהִים Elohim, and we should apply none of them to *false gods*. The *first* implies his *strength*; the *second* his *being* and *essence*; the *third*, his *covenant relation* to mankind. In public worship these are the views we should entertain of the Divine Being.

Verse 4. *In his hand* are *the deep places of the earth*] The greatest deeps are *fathomed by him.*

The strength of the hills is *his also.*] And to him the *greatest heights* are *accessible.*

Verse 5. *The sea* is *his*] The sea and the dry land are equally his, for he has formed them both, and they are his property. He governs and disposes of them as he sees good. He is the absolute Master of universal nature. Therefore there is no other object of worship nor of confidence.

Verse 6. *O come, let us worship*] *Three* distinct words are used here to express *three different acts of adoration:* 1. *Let us worship*, נִשְׁתַּחֲוֶה *nishtachaveh*, let us *prostrate* ourselves; the highest act of adoration by which the *supremacy* of God is acknowledged. 2. *Let us bow down*, נִכְרְעָה *nichraah*, let us *crouch* or *cower down, bending the legs under*, as a dog in the presence of his master, which solicitously waits to receive his commands. 3. *Let us kneel*, נִבְרְכָה *nibrachah, let us put our knees to the ground*, and thus put ourselves in the *posture* of those who *supplicate*. And let us consider that all this should be done in the *presence of* HIM who is *Jehovah our Creator.*

Verse 7. *For he* is *our God*] Here is the reason for this service. He has condescended to enter into a *covenant* with us, and he has taken us for his own; therefore—

We are *the people of his pasture*] Or, rather, as the *Chaldee, Syriac, Vulgate*, and *Æthiopic* read, "We are

his hand. [l] To-day if ye will hear his voice,

8 Harden not your heart, [m] as in the [n] provocation, *and* as *in* the day of temptation in the wilderness.

9 When [o] your fathers tempted me, proved me, and [p] saw my work.

10 [q] Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom [r] I sware in my wrath [s] that they should not enter into my rest.

[l] Heb. iii. 7, 15; iv. 7.——[m] Exod. xvii. 2, 7; Num. xiv. 22, &c.; xx. 13; Deut. vi. 16.——[n] Heb. *contention.*——[o] Psa. lxxviii. 18, 40, 56; 1 Cor. x. 9.

[p] Num. xiv. 22.——[q] Heb. iii. 10, 17.——[r] Num. xiv. 23, 28, 30; Heb. iii. 11, 18; iv. 3, 5.——[s] Heb. *if they enter into my rest.*

his people, and the sheep of the pasture of his hand." We are his own; he feeds and governs us, and his powerful *hand* protects us.

To-day if ye will hear his voice] *To-day*—you have no time to lose; *to-morrow* may be too late. God calls to-day; to-morrow he may be silent. This should commence the eighth verse, as it begins what is supposed to be the part of the *priest* or *prophet* who now exhorts the people; as if he had said: Seeing you are in so good a spirit, do not forget your own resolutions, and harden not your hearts, "as your fathers did in Meribah and Massah, in the wilderness;" the *same fact* and the *same names* as are mentioned Exod. xvii. 7; when the people murmured at *Rephidim*, because they had no water; hence it was called *Meribah*, contention or provocation, and *Massah*, temptation.

Verse 9. *When your fathers tempted me*] *Tried* me, by their insolence, unbelief, and blasphemy. They *proved* me—they had full proof of my power to save and to destroy. There *they saw my works*—they saw that nothing was too hard for God.

Verse 10. *Forty years long*] They did nothing but murmur, disbelieve, and rebel, from the time they began their journey at the *Red Sea* till they passed over Jordan, a period of *forty* years. During all this time God was *grieved* by *that generation*; yet he seldom showed forth that *judgment* which they most righteously had deserved.

It is a people that do err in their heart] Or, according to the *Chaldee*, These are *a people whose idols are in their hearts.* At any rate they had not God there.

They have not known my ways] The verb יָדַע *yada*, *to know*, is used here, as in many other parts of Scripture, to express *approbation.* They knew God's ways well enough; but they did not *like* them; and would not walk in them. "These wretched men," says the old Psalter, "were gifuen to the lufe of this lyfe: knewe noght my ways of mekenes, and charite: for thi in my wreth I sware to thaim; that es, I sett stabely that if thai sall entre in till my rest;" that is, they shall not enter into my rest.

This ungrateful people did not approve of God's ways—they did not enter into his designs—they did not conform to his commands—they paid no attention to his miracles—and did not acknowledge the benefits which they received from his hands; therefore God determined that they should not enter into the *rest* which he had promised to them on condition that, if they were obedient, they should inherit the promised land. So none of those who came out of Egypt, except *Joshua* and *Caleb*, entered into Canaan: all the rest died in the wilderness, wherein, because of their disobedience, God caused them to wander *forty* years.

It is well known that the land of Canaan was a type of heaven, where, after all his toils, the good and faithful servant is to enter into the joy of his Lord. And as those Israelites in the wilderness were not permitted to enter into the land of Canaan because of their unbelief, their distrust of God's providence, and consequent disobedience, St. Paul hence takes occasion to exhort the Jews, Heb. iv. 2–11, to accept readily the terms offered to them by the Gospel. He shows that the words of the present Psalm are applicable to the state of Christianity; and intimates to them that, if they persisted in obstinate refusal of those gracious offers, *they* likewise would fall according to the same example of unbelief.—*Dodd.*

Analysis of the Ninety-fifth Psalm.

This Psalm contains *two* parts:—

I. An exhortation to praise God, to adore, worship, kneel, ver. 1, 2, 6.

II. Reasons to persuade to it.

1. God's mercies, ver. 3, 4, 5, 7.

2. His judgments in punishing his own people *Israel* for neglect of this duty.

I. The psalmist begins this *Psalm* with an earnest invitation, including himself; saying,—

1. "O come, let us;" come along with me. Though a king, he thought not himself exempted.

2. And the assembly being come together, he acquaints them what they came for:—

1. "To sing to the Lord." 1. Heartily, joyfully: "Let us make a joyful noise;" make a *jubilee* of it. 2. Openly, and with a loud voice: "Let us make a joyful noise with Psalms." 3. Reverently, as being in his eye, "his presence." 4. Gratefully: "Let us come before his presence with thanksgiving."

2. "To worship, to bow down, to kneel," ver. 6. Adoration, humble adoration; outward worship—that of the body, as well as inward—that of the soul, is his due; and that for these reasons:—

II. 1. Because he is "the Rock of our salvation;" whether temporal or spiritual. So long as we rely on him as a Rock, we are safe from the tyranny of men, from the wrath of God, from the power of the devil, death, and hell.

2. Because he is "a great God, and a great King above all gods," Jehovah, a God whose name is, *I am*, an incommunicable name to any other; for his essence is from himself, and immutable; all others derivative and mutable; and the *great* Jehovah, great in power, majesty, and glory; for he "is above all gods."

3. The whole orb of the earth is under his power and dominion: "In his hands are all the corners of the earth; the strength of the hills is his also." The globe in all its extensions is subject to him.

4. And no wonder, for he is the Creator of both, which is another argument: "The sea is his, and he made it; and his hands formed the dry land."

5. "He is our Maker," the Creator and Lord of men also.

6. *Our Lord God* in particular, for he hath called us to be his inheritance: "For we are the people of his pasture, and the sheep of his hand."

In which duty, if we fail, he proposeth what is to be expected by the example of the *Israelites*.

1. God gave them a day, and he gives it to you; it is the *hodie*, to-day, of your life.

2. In this day he speaks, he utters his voice: outwardly he speaks by his word; inwardly, by his Spirit.

3. This you are bound to hear, to obey.

4. And it is your own fault if you hear it not, for you may hear it if you will; to that purpose he hath given you a day: "To-day if you will hear his voice."

5. Suppose you hear it not; the cause is, the hardness of your hearts: and take heed of it; "harden not your hearts."

For then it will be with you as it was with the Israelites.

1. "As in the day of temptation in the wilderness," at *Meribah* and *Massah*.

2. "When your fathers," the Israelites that then lived, "tempted me and proved me." They asked whether God was among them or not? They questioned my power, whether I was able to give them bread and water, and flesh?

3. And they found that I was able to do it: "They saw my works:" for I brought them water out of the rock, and gave them bread from heaven, and flesh also.

Their stubbornness was of long continuance, and often repeated, for it lasted *forty* years: "Forty years was I grieved with this generation;" which drew God to pass this censure and verdict upon them:—

1. His censure was, that they were an obstinate perverse people, "a people that do always err in their hearts;" that were led by their own desires, which caused them to err; the way of God they would not go in; they knew it not, that is, they liked it not.

2. This verdict upon them: "Unto whom I sware in my wrath, that they should not enter into my rest;" i. e., literally, into the land of *Canaan* that I promised them. The oath is extant, Num. xiv: "As I live, saith the Lord, your carcasses shall fall in the wilderness;" and in the wilderness they did fall, every one, except *Caleb* and *Joshua*, a fearful example against stubbornness and disobedience. Let him that readeth understand.

PSALM XCVI.

All the inhabitants of the earth are invited to praise the Lord, 1–3. *His supreme majesty,* 3–6. *The tribes of Israel are invited to glorify him,* 7–9; *and to proclaim him among the heathen,* 10. *The heavens and the earth are commanded to rejoice in him,* 11–13.

A. M. 3489. B. C. 515. A. U. C. 239. Darii I., R. Persarum, anno sexto.

O [a] SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

A. M. 3489. B. C. 515. A. U. C. 239. Darii I., R. Persarum, anno sexto.

[a] 1 Chron. xvi. 23–33; Psa. xxxiii. 3.

NOTES ON PSALM XCVI.

This Psalm has no *title*, either in the *Hebrew* or *Chaldee*. The *Syriac*: "Of David. A prophecy of the advent of Christ, and the calling of the Gentiles to believe in him." The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* have, "A Song of David, when the House was built after the Captivity." We have seen in 1 Chron. xvi. 23–33 a Psalm nearly like this, composed by David, on bringing the ark to Sion, from the house of Obed-edom. See the notes on the above place. But the Psalm, as it stands in the *Chronicles*, has *thirty* verses; and this is only a section of it, from the *twenty-third* to the *thirty-third*. It is very likely that this part was taken from the Psalm above mentioned, to be used at the dedication of the *second temple*. The *one hundred and fifth* Psalm is almost the same as that in Chronicles, but much more extensive. Where they are in the *main* the same, there are differences for which it is not easy to account.

Verse 1. *Sing unto the Lord a new song.*] A song of peculiar excellence, for in this sense the term *new* is repeatedly taken in the Scriptures. He has done extraordinary things for us, and we should *excel* in praise and thanksgiving.

Verse 2. *Show forth his salvation from day to day.*] The original is very emphatic, בשרו מיום ליום ישועתו *basseru miyom leyom yeshuatho*, "Preach the Gospel of his salvation from day to day. To the same effect the Septuagint, Ευαγγελιζεσθε ἡμεραν ἐξ ἡμερας το σωτηριον αυτου, "Evangelize his salvation from day to day."

Verse 3. *Declare his glory among the heathen.*] The heathen do not know the true God: as his being and attributes are at the foundation of all religion, these are the first subjects of instruction for the Gentile world. *Declare*, כפרו *sapperu*, *detail*, *number out* his *glory*. כבודו *kebodo*, his *splendour* and *excellence*.

His wonders among all people.] Declare also to the *Jews* his wonders, נפלאותיו *niphleothaiv*, *his miracles*. Dwell on the works which he shall perform in

A. M. 3489. B. C. 515. A. U. C. 239. Darii I., R. Persarum, anno sexto.

4 For [b] the LORD *is* great, and [c] greatly to be praised: [d] he *is* to be feared above all gods.

5 For [e] all the gods of the nations *are* idols: [f] but the LORD made the heavens.

6 Honour and majesty *are* before him: strength and [g] beauty *are* in his sanctuary.

7 [h] Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory [i] *due unto* his name: bring an offering, and come into his courts.

9 O worship the LORD [k] in [l] the beauty of holiness: fear before him, all the earth.

A. M. 3489. B. C. 515. A. U. C. 239. Darii I., R. Persarum, anno sexto.

10 Say among the heathen *that* [m] the LORD reigneth: the world also shall be established that it shall not be moved: [n] he shall judge the people righteously.

11 [o] Let the heavens rejoice, and let the earth be glad; [p] let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice.

13 Before the LORD: for he cometh, for he cometh to judge the earth: [q] he shall judge the world with righteousness, and the people with his truth.

[b] Psa. cxlv. 3.—[c] Psa. xviii. 3.—[d] Psa. xcv. 3.—[e] See Jer. x. 11, 12.—[f] Psa. cxv. 15; Isa. xlii. 5.—[g] Psa. xxix. 2. [h] Psa. xxix. 1, 2.—[i] Heb *of his name.*—[k] Psa. xxix. 2; cx. 3.

[l] Or, *in the glorious sanctuary.*—[m] Psa. xciii. 1; xcvii. 1; Rev. xi. 15; xix. 6.—[n] Ver. 13; Psa. lxvii. 4; xcviii. 9.—[o] Psa. lxix. 34.—[p] Psa. xcviii. 7, &c.—[q] Psa. lxvii. 4; Rev. xix. 11.

Judea. The miracles which Christ wrought among the Jews were full proof that he was not only the *Messiah*, but the *mighty power of God.*

Verse 4. *He is to be feared above all gods.*] I think the two clauses of this verse should be read thus:

Jehovah is great, and greatly to be praised.
Elohim is to be feared above all.

I doubt whether the word אלהים *Elohim* is ever, by fair construction, applied to false gods or idols. The *contracted* form in the following verse appears to have this meaning.

Verse 5. *All the gods of the nations* are *idols*] אלהי *elohey*. All those reputed or worshipped as gods among the heathens are אלילים *elilim*, *vanities, emptinesses, things of nought.* Instead of being *Elohim*, they are *elilim*; they are not only not GOD, but they are *nothing.* "Jehovah made the heavens." He who is the Creator is alone worthy of adoration.

Verse 6. *Honour and majesty* are *before him*] Does this refer to the cloud of his glory that preceded the ark in their journeying through the wilderness? The words *strength and beauty*, and *glory and strength*, ver. 7, are those by which the ark is described, Psa. lxxviii. 61.

Verse 7. *Ye kindreds of the people*] Ye families, all the *tribes* of Israel in your respective *divisions.*

Verse 8. *Come into his courts.*] Probably referring to the *second temple.* The reference must be either to the *tabernacle* or *temple.*

Verse 9. *Worship the Lord in the beauty of holiness*] I think בהדרת קדש *behadrath kodesh*, signifies *holy ornaments*, such as the high priest wore in his ministrations. These were given him for *glory* and *beauty*; and the psalmist calls on him to put on his sacerdotal garments, to bring his offering, מנחה *minchah*, and come into the courts of the Lord, and perform his functions, and make intercession for the people.

Verse 10. *Say among the heathen* that *the Lord reigneth*] *Justin Martyr*, in his dialogue with *Trypho* the Jew, quotes this passage thus: Ειπατε εν τοις εθνεσι, ὁ Κυριος ἐβασιλευσε απο του ξυλου, "Say among the nations, the Lord ruleth *by the wood*," meaning the *cross*; and accuses the Jews of having blotted this word out of their Bibles, because of the evidence it gave of the truth of Christianity. It appears that this reading did exist anciently in the *Septuagint*, or at least in some ancient copies of that work, for the reading has been quoted by *Tertullian*, *Lactantius*, *Arnobius*, *Augustine*, *Cassiodorus*, *Pope Leo*, *Gregory of Tours*, and others. The reading is still extant in the ancient *Roman* Psalter, *Dominus regnavit a ligno*, and in some others. In an ancient MS. copy of the Psalter before me, while the text exhibits the commonly received reading, the margin has the following gloss: *Regnavit a ligno crucis*, "The Lord reigns by the wood of the cross." My old *Scotico-Latin* Psalter has not *a ligno* in the text, but seems to refer to it in the paraphrase: **For Criste regned efter the dede on the crosse.** It is necessary, however, to add, that no such words exist in any copy of the Hebrew text now extant, nor in any MS. yet collated, nor in any of the ancient Versions. Neither *Eusebius* nor *Jerome* even refer to it, who wrote comments on the Psalms; nor is it mentioned by any *Greek* writer except *Justin Martyr.*

The world also shall be established] The word תבל *tebel* signifies the *habitable globe*, and may be a metonymy here, the container put for the contained. And many think that by it the *Church* is intended; as the *Lord*, who is announced to the heathen as reigning, is understood to be Jesus Christ; and *his judging among the people*, his establishing the holy Gospel among them, and governing the nations by its laws.

Verse 11. *Let the heavens rejoice*] The publication of the Gospel is here represented as a universal blessing; the *heavens*, the *earth*, the *sea*, and its *inhabitants*, the *field*, the *grass*, and the *trees* of the *wood*, are all called to rejoice at this glorious event. This verse is well and harmoniously translated in the old Psalter:—

Fayne be hebenes,—and the erth glad;
Styrde be the see,—and the fulnes of it;
Ioy sal felde,—and al that ere in thaim.

And the paraphrase is at least curious:—

Hebens, naty men. Erthe, meke men that receyves lare (learning.) Feldes, that is even men, mylde and softe: they shall joy in Criste. And all that is in thaim, that es, strengh, wyttes & skill."

I shall give the remaining part of this ancient paraphrase, which is an echo of the opinion of most of the Latin fathers.

Verse 12. Thou sal glad at the tresse of woddes,—Thou, that is in another lyfe. Tresse of woddes,—Synful men that were fyrst withouten frut, and sithen taken into God's temple.

Verse 13. For he coms, he coms, he coms, fyrste to be man.—Sythen he comes to deme the erth.

He sal deme in evenes the erth:—and folk in his sothfastnes. Nothing is evener, or sothfaster, than that he geder with hym perfyte men; to deme and to deperte to the rig hande (thaim) that did mercy:—pase to the lefte hande (thaim) that did it nogt.

The psalmist here in the true spirit of poetry, gives life and intelligence to universal nature, producing them all as exulting in the reign of the Messiah, and the happiness which should take place in the earth when the Gospel should be universally preached. These predictions seem to be on the eve of complete fulfilment. Lord, hasten the time! For a fuller explanation see the following analysis.

ANALYSIS OF THE NINETY-SIXTH PSALM.

Although this Psalm was composed by David at the bringing back of the ark, yet most ancient and modern Christian expositors acknowledge it a prophecy of Christ's kingdom, to be enlarged by the accession of all the Gentiles, and finally, his coming to judgment.

There are *two* parts in this Psalm:—

I. A general exhortation to both Jews and Gentiles to praise God, ver. 1–3.

II. A prophecy of Christ's kingdom, described by its greatness, ver. 4, 5; the honours and glory, ver. 6; of the majesty of the King, ver. 7, 8.

1. The amplitude of this kingdom, ver. 10.

2. His judicature in it, ver. 11–13.

I. 1. The invitation to praise God for the benefits conferred on the whole earth by Christ, ver. 1–3. 1. That the praise be full, he thrice repeats, "O sing, sing, sing;" to the honour of the Trinity, says *Bellarmine*, obscurely intimated in the Old, but plainly to be preached in the New, Testament. 2. "Show forth." Give praise by thanks and singing. 3. "Declare," Carry good news—the Gospel of glad tidings.

2. The song to be sung must be new: "Sing unto the Lord a new song." New, for a new benefit; new, to be sung by new people; new, as being on a most excellent subject.

3. It was to be sung "by the whole earth." By new men, and all the world over; for God was not now to be known in *Judea* only, but by all nations.

4. It must be continually sung, from day to day, without cessation; for as one day succeeds another, so should there be a continual succession in his praise.

Afterwards he expresses the benefits for which the whole earth is to praise him, which is for the redemption of the world by his Son.

1. He shows forth his salvation, which he has conferred on mankind by Christ.

2. "Declare his glory among the heathen, his wonders among all people." Salvation was a glorious work, full of wonders. And this was to be evangelized, as before to the *Jews* by the *prophets*, so now to *all people* by the *apostles*.

II. And that this exhortation might appear more reasonable, he presents God as a king, and sets down the greatness, amplitude, and equity of his kingdom.

1. "Sing to the Lord all the earth, for he is Lord of the whole earth." 1. "The Lord is great." Great in power, wisdom, goodness, mercy, dominion, riches; great in every way of greatness. 2. "He is greatly to be praised," or worthy of all praise, for his innumerable benefits. He bestows them, spiritually and temporally, in his creation, redemption, and preservation of the world. What is praiseworthy in any king may be found superlatively in him.

2. "He is to be feared above all gods;" for he can cast body and soul into hell. They, though called gods, can do neither good nor hurt; the devils, who set them up, believe that he is above them, and they tremble. Sing to him then, for the supremacy is his; he is above all gods. If there be other gods, show their works; produce the heavens they have made, or the earth they have framed. It is our God alone who "made the heavens, and all things that are in them;" fear him, and not them.

The prophet elegantly derides the heathenish gods, and the heathen for fearing them.

1. For the multitude of them, for they were many; which is contrary to the nature of God, who must be but one, for there can be but one Supreme.

2. For their division: one of the *Ammonites*; another of the *Moabites*; one of the *Philistines*; many of the *Assyrians*, *Egyptians*, *Greeks*, *Romans*: their gods were according to the number of their cities; three hundred Jupiters, thirty thousand deities.

3. They were *elilim*, *Dii minores*. *Moloch* had the rule of the *sun*; *Astarte*, of the *moon*; *Ceres*, of *corn*; *Pluto*, of *hell*; *Neptune*, of the *sea*, &c. Their power was not universal, as the power of God ought to be.

4. Lastly, in the opposition, which plainly shows the difference between God and idols. They are but the work of men's hands. Our God is a creator; he made the heavens, and all that is contained in and under them. He then is terrible, and to be feared; not those diminutive, vain, unprofitable gods of the nations.

And so, having removed out of his way all the gods of the nations, he returns to our God and King. Having said "he was great, greatly to be feared, and praised above all gods," he now sets forth his majesty to the eye of the subject and stranger: *Honour, majesty, strength, beauty*; so says our prophet: "Honour and majesty are before him, strength and beauty are in his sanctuary." God is invisible; but his honour and majesty, strength and beauty, may be easily observed in his ordering, governing, and preserving the whole world and his Church; both which may be justly called his sanctuary, and the last *his holy place*.

He has proved God to be a universal King, and now he endeavours to persuade his subjects, all kindreds of people, to return to their king his tribute, his honour and worship, which he comprehends in these words:

Give—bring an offering—worship—fear—proclaim him to be King.

1. "Give unto the Lord;" and again, "Give unto the Lord glory and strength." Give freely to him, and alone attribute to him the glory of your being and well-being, that he made and redeemed you, and that by the strength of his right hand he has plucked you out of the hands of your enemies. This was the glorious work of his mercy and power.

2. "Give unto the Lord the honour due to his name." 'S a debt; and a debt, in equity, must be paid. The honour due to his name is to acknowledge him to be holy, just, true, powerful: "The Lord, the faithful God,"—"good, merciful, long-suffering," &c. Defraud not his name of the least honour.

3. "Bring an offering, and come into his courts." *Appear not before the Lord empty*, as the *Jews* were commanded; to which the prophet alludes. "They had their sacrifices, and we also have our spiritual sacrifices, acceptable to God through Jesus Christ," to bring; 1 Peter ii. 5. These are the sacrifices of a contrite heart. Bring these when you enter into his courts, and into his house of prayer.

4. "O worship the Lord in the beauty of holiness." They who enter into the presence of a king presently all on their knees in token of submission and homage; in the presence of your King do the same. *Adore*, and remember to do it in the beauty of holiness; referred to the material temple, it is by relation a *holy place*, and should not be profaned; a beautiful place, and should not be defaced, but kept beautiful. If referred to the spiritual temple, the temple of the Holy Ghost is to be beautified with holiness; a holy life, holy virtues, beautiful garments, righteousness and true holiness.

5. "Fear before him, all the earth." Join fear to your worship, for a man may be bold in the presence of his king. "Serve the Lord with fear, and rejoice with reverence." There is a fear which arises out of an apprehension of greatness and excellency in the person, together with our dependence on and our submission to him, which in body and mind makes us step back, and keep at a distance. This kind of fear produces reverence and adoration, and this the prophet here means.

6 "Say among the heathen, the Lord reigns;" or, as some say: "The Lord reigns among the heathen." Be heralds; and proclaim, with the sound of the trumpet, *God reigns, God is King.*

The prophet begins to set forth the amplitude of Christ's kingdom:—

1. Before, it was confined to Judea, but is now enlarged: "All nations are become his subjects; he reigns among the heathen."

2. Its stability: "The world shall be established, that it shall not be moved." The laws of this kingdom are not to be altered, as were the laws of Moses, but fixed and established for ever. The Gospel is an eternal Gospel, a standing law.

3. The equity to be observed in it: "He shall judge the people righteously," for he shall give to those who observe his laws, rewards; to those who despise them, break them, and say, "We will not have this man to reign over us," condign punishment.

4. The prophet, having described the King, and the state of his kingdom, exults in spirit, as if he had seen him coming to sit upon the throne. He calls, not the *Gentiles* only, whom it did very nearly concern, but all creatures, to rejoice in him; *heaven, earth, sea, trees, fields*, &c. Although there are who by *heaven* understand *angels*; by the *earth, men*; by the *sea, troublesome spirits*; by *trees* and *fields*, the *Gentiles* who were to believe; yet this need not be thought strange, because such *prosopopœias* are frequent in Scripture. The meaning is, that as the salvation was universal, so he would have the joy to be universal: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord."

He incites all creatures to rejoice for Christ's coming, both for the first and for the second: for the first, in which he consecrated all things; for the second, in which he will free all things from corruption, Rom. viii. 19–22.

1. "For he cometh, for he cometh to judge the earth."—Which first part of the verse the fathers refer to his first coming, when he was incarnate, and came to redeem the world by his death: and was to the end to judge, that is to rule and govern, the world by his word, ordinances, and Spirit.

2. And again: "He shall come to judge the world with righteousness, and the people with his truth:" which coming, though terrible to the wicked, will be joyful and comfortable to the righteous. For, says our Lord, "Lift up your heads, for your redemption draweth near;" and to comfort them, and terrify the wicked, he tells them he will judge with equity, that is, in justice and in truth, according to his word and promise. He will accept no man's person, but render to every man according to his works.

PSALM XCVII.

The reign of Jehovah, its nature and blessedness, 1, 2. *He is fearful to the wicked*, 3–6. *Idolaters shall be destroyed*, 7. *The blessedness of the righteous*, 8–12.

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THE [a] LORD reigneth; let the earth rejoice; let the [b] multitude of [c] isles be glad *thereof.*

2 [d] Clouds and darkness *are* round about him: [e] righteousness and judgment *are* the [f] habitation of his throne.

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[a] Psa. xcvi. 10.—[b] Heb. *many* or *great isles.*—[c] Isa. lx. 9.

[d] 1 Kings viii. 12; Psa. xviii. 11.—[e] Psa. lxxxix. 14.—[f] Or, *establishment.*

NOTES ON PSALM XCVII.

This Psalm has no *title* either in the *Hebrew* or *Chaldee*; and in *fourteen* of *Kennicott's* and *De Rossi's* MSS. it is written as a part of the preceding. In the *Vulgate* it is thus entitled, *Psalmus David, quando terra ejus restituta est.* "A Psalm of David when his land was restored;" the meaning of which I suppose to be, after he had obtained possession of the kingdom of Israel and Judah, and became king over all the tribes; or perhaps, after he had gained possession of all those countries which were originally granted to the Israelites in the Divine promise. See 1 Chron. xviii. 1, 2. The *Septuagint* is nearly to the same purpose, ὁτι ἡ γη αυτου καθισταται, "when his land was established:" so the *Æthiopic* and *Arabic*. The *Syriac* has, "A Psalm of David, in which he predicts the advent of Christ, (i. e., in the flesh,) and through it his last appearing, (i. e., to judgment.") The author of the Epistle to the Hebrews, chap. i. 6, quotes a part of the *seventh* verse of this Psalm, and applies it to Christ. Who the author was is uncertain: it is much in the spirit of David's finest compositions; and yet many learned men suppose it was written to celebrate the Lord's power and goodness in the restoration of the Jews from the *Babylonish captivity*.

Verse 1. *The Lord reigneth*] Here is a simple proposition, which is a self-evident axiom, and requires no proof: JEHOVAH is *infinite* and *eternal*; is possessed of *unlimited power* and *unerring wisdom*; as he is the *Maker*, so he must be the *Governor*, of all things. His authority is absolute, and his government therefore universal. In all places, on all occasions, and in all times, Jehovah reigns.

But this supreme King is not only called יהוה YEHOVAH, which signifies his infinite and eternal being, unlimited power, and unerring wisdom; and, as Creator, his *universal government*; but he is also אדני ADONAI, the *Director* and *Judge*. He *directs* human actions by his *word*, *Spirit*, and *Providence*. Hence are his *laws* and *revelation* in general; for the governed should know their governor, and should be acquainted with his laws, and the reasons on which *obedience* is founded. As *Adonai* or *Director*, he shows them the difference between good and evil; and their duty to their God, their neighbours, and themselves: and he finally becomes the *Judge* of their actions. But as his law is holy, and his commandment holy, just, and good, and man is in a fallen, sinful state; hence he *reveals* himself as אלהים ELOHIM, *God*, entering into a *gracious covenant* with mankind, to enlighten his darkness, and help his infirmities; that he may see what is *just*, and be *able* to do it. But as this will not cancel the sins *already committed*, hence the necessity of a Saviour, an atonement; and hence the incarnation, passion, death, and resurrection of our Lord Jesus. This is the *provision* made by the great God for the more effectual administration of his kingdom upon earth. *Jehovah, Adonai, Elohim* reigneth; *et his animadversis*, and these points considered, it is no wonder that the psalmist should add,

Let the earth rejoice; let the multitude of isles be glad] The *earth*, the *terraqueous globe*; especially, here, the *vast continents*, over every part of which God's dominion extends. But it is not confined to *them*; it takes in the *islands* of the sea; all the *multitude* of those islands, even to the smallest inhabited rock; which are as much the objects of his care, the number of their inhabitants considered, as the vastest continents on which are founded the mightiest empires. All this government springs from his *holiness*, *righteousness*, and *benignity*; and is exercised in what we call *providence*, from *pro*, for, before, and *video*, to see, which word is well defined and applied by CICERO: *Providentia est, per quam futurum aliquid videtur, antequam factum sit.* "Providence is that by which any thing future is seen before it takes place." *De Invent.* c. 53. And, in reference to a *Divine* providence, he took up the general opinion, viz., *Esse deos, et eorum providentia mundum administrari. De Divinat.* c. 51, *ad finem.* "There are gods; and by their providence the affairs of the world are administered."

This providence is not only *general*, taking in the *earth* and its *inhabitants*, *en masse*; giving and establishing *laws* by which all things shall be governed: but it is also *particular*; it takes in the multitudes of the *isles*, as well as the vast *continents*; the different *species*, as well as the *genera*; the *individual*, as well as the *family*. As every *whole* is composed of its *parts*, without the smallest of which it could not be a whole; so all *generals* are composed of *particulars*. And by the *particular* providence of God, the *general* providence is formed; he takes care of each *individual*; and, consequently, he takes care of the *whole*. Therefore, on the *particular* providence of God, the *general* providence is built; and the *general* providence could not exist without the *particular*, any more than a *whole* could subsist independently of its *parts*. It is by this particular providence that God governs *the multitude of the isles*, notices the *fall of a sparrow*, *bottles the tears* of the mourner, and *numbers the hairs* of his followers. Now, as God is an infinitely *wise* and *good* Being, and governs the world in *wisdom* and *goodness*, the *earth* may well *rejoice*, and *the multitude of the isles be glad*.

Verse 2. *Clouds and darkness* are *round about him*] It is granted that this is a subject which cannot be comprehended. And why? Because God is *infinite*; he acts from his own *counsels*, which are *infinite*; in reference to *ends* which are also *infinite*; therefore, the *reasons* of his government cannot be

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3 [g] A fire goeth before him, and burneth up his enemies round about.

4 [h] His lightnings enlightened the world: the earth saw, and trembled.

5 [i] The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 [k] The heavens declare his righteousness, and all the people see his glory.

7 [l] Confounded be all they that serve graven

[g] Psa. xviii. 8; l. 3; Dan. vii. 10; Hab. iii. 5.—[h] Exod. xix. 18; Psa. lxxvii. 18; civ. 32.

[i] Judg. v. 5; Mic. i. 4; Nah. i. 5.—[k] Psa. xix. 1; l. 6. [l] Exod. xx. 4; Lev. xxvi. 1; Deut. v. 8; xxvii. 15.

comprehended by the feeble, limited powers of man. There must be *clouds and darkness*—an impenetrable obscurity, round about him; and we can no more comprehend him in what is called *æternitas a parte ante*—the eternity that passed before *time* commenced, than we can in the *æternitas a parte post*—the eternity that is to come, when time shall be no more. Yet such a Being cannot but *see* all things *clearly*, and *do* all things *well*; therefore the psalmist properly asserts,—

Righteousness and judgment are *the habitation of his throne.*] *Righteousness*, צדק *tsedek*, the principle that acts according to *justice* and *equity*; that gives to all their *due*, and ever holds in all things an *even balance*. *And judgment*, משפט *mishpat*, the principle that *discerns*, *orders*, *directs*, and *determines* every thing according to truth and justice: these form *the habitation of his throne*; that is, his government and management of the world are according to these; and though we cannot see the *springs*, the *secret counsels*, and the *times*, which this *omniscient* and *almighty* FATHER must ever have in his own power, yet we may rest assured that all his administration is wise, just, holy, good, and kind. For, although his counsels be inscrutable, and the dispensations of his providence be sometimes apparently unequal, yet righteousness and judgment are the habitation of his throne.

In this most sublime description the psalmist, by the *figure* termed *prosopopœia*, or personification, gives *vitality* and *thought* to all the subjects he employs; here, the very *throne* of God is *animated*; *righteousness* and *judgment* are two *intellectual beings* who support it. The *fire*, the *lightnings*, the *earth*, the *heavens* themselves, are all intellectual beings, which either accompany, go before him, or proclaim his majesty.

Verse 3. *A fire goeth before him*] Literally, this and the following verse may refer to the electric fluid, or to manifestations of the Divine displeasure, in which, by means of *ethereal fire*, God consumed his enemies. But *fire* is generally represented as an accompaniment of the appearances of the Supreme Being. He appeared on *Mount Sinai* in the midst of *fire*, *thunder*, and *lightnings*, Exod. xix. 16–18. Daniel, chap. vii. 9, 10, represents the Sovereign Judge as being on a throne which was a *fiery flame*, and the *wheels* of his chariot like *burning fire*; and a *fiery stream* issuing from it, and coming forth from before him. St. *Paul* tells us (2 Thess. i. 8) that the Lord Jesus shall be revealed from heaven with his mighty angels, in *flaming fire*; and St. *Peter*, (2 Epist. iii. 7, 10, 11,) that when the Lord shall come to judgment the heavens and the earth shall be destroyed by *fire*, the heavens shall pass away with a *great noise*, the *elements melt with fervent heat*, and the *earth* and its works be *burnt up*. Here then, will appear,—

"Our God in grandeur, and our world on fire."

Burneth up his enemies round about.] The fire is his pioneer which destroys all the hinderances in his way, and makes him a plain passage.

Verse 4. *His lightnings enlightened the world*] Though this be no more than a majestic description of the coming of the Lord, to confound his enemies and succour his followers, yet some *spiritualize* the passage, and say, the *lightnings* signify the *apostles*, who *enlightened* the world by their heavenly doctrine.

The earth saw, and trembled.] The earth is represented as a sentient being. It saw the terrible majesty of God; and trembled through terror, fearing it should be destroyed on account of the wickedness of its inhabitants.

Verse 5. *The hills melted like wax*] The fire of God seized on and liquefied them, so that they no longer opposed his march; and the mountains before him became a plain.

The Lord of the whole earth.] אדון כל הארץ *adon col haarets*, the Director, Stay, and Support of the whole earth. The universal Governor, whose jurisdiction is not confined to any one place; but who, having created all, governs all that he has made.

Verse 6. *The heavens declare his righteousness*] They also, in this poetic description, become *intelligent* beings, and proclaim the majesty and the mercy of the Most High. Metaphorically, they may be said to declare his glory. Their magnitude, number, revolutions, order, influence, and harmony, proclaim the wondrous skill, matchless wisdom, and unlimited power of the Sovereign of the universe. See the notes on Psalm xix.

And all the people see his glory.] Whatsoever God has made proclaims his eternal power and Godhead; and who, from a contemplation of the work of his hands, can be ignorant of his being and providence?

Verse 7. *Confounded be all they*] Rather, *They shall be confounded that boast themselves in idols.* There is a remarkable play on the *letters* here, המתהללים *hammithhalelim*, who move like madmen; referring to the violent gestures practised in idolatrous rites.

Of idols] באלילים *baelilim*, in vanities, emptinesses; who "make much ado about nothing," and take a *mad* and *painful* pleasure in *ridiculous* and *unprofitable* ceremonies of religion.

Worship him] WHO? JESUS: so says the apostle, Heb. i. 6. Who will dare to dispute his authority?

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images, that boast themselves of idols: [m] worship him, all *ye* gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* [n] high above all the earth: [o] thou art exalted far above all gods.

10 Ye that love the LORD, [p] hate evil: [q] he preserveth the souls of his saints; [r] he delivereth them out of the hand of the wicked.

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11 [s] Light is sown for the righteous, and gladness for the upright in heart.

12 [t] Rejoice in the LORD, ye righteous; [u] and give thanks [v] at the remembrance of his holiness.

[m] Heb. i. 6.——[n] Psa. lxxxiii. 18.——[o] Exod. xviii. 11; Psa xcv. 4; xcvi. 5.——[p] Psa. xxxiv. 14; xxxvii. 27; ci. 3; Amos v. 15; Rom. xii. 9.——[q] Psa. xxxi. 23; xxxvii. 28; cxlv. 20; Prov. ii. 8.

[r] Psa. xxxvii. 39, 40; Dan. iii. 28; vi. 22, 27.——[s] Job xxii. 28; Psa. cxii. 4; Prov. iv. 18.——[t] Psa. xxxiii. 1.——[u] Psa. xxx. 4.——[v] Or, *to the memorial.*

All ye gods.] Οἱ ἀγγελοι αυτου, *his angels:* so the *Septuagint* and the *apostle:* "Let all the angels of God worship him:" and the words are most certainly applied to the Saviour of the world by the author of the Epistle to the Hebrews; see the note there. The *Chaldee* says: "All nations who worship idols shall adore him."

Verse 8. *Zion heard, and was glad*] All the land of *Israel*, long desolated, heard of the judgments which God had shown among the enemies of his people.

And the daughters of Judah] All the villages of the land—*Zion* as the mother, and all the *villages* in the country as her *daughters*, rejoice in the deliverance of God's people.

Verse 9. *For thou, Lord*, art *high*] Thou art infinitely exalted above *men* and *angels*.

Verse 10. *Ye that love the Lord, hate evil*] Because it is inconsistent with his love to you, as well as your love to him.

He preserveth the souls of his saints] The *saints*, חסידיו *chasidaiv, his merciful people:* their *souls*—lives, are precious in his sight. He *preserves* them; keeps them from every evil, and every enemy.

Out of the hand of the wicked.] From his *power* and influence.

Verse 11. *Light is sown for the righteous*] The Divine light in the soul of man is a seed which takes root, and springs up and increases *thirty*, *sixty*, and *a hundred* fold. *Gladness* is also a seed: it is *sown*, and, if carefully improved and cultivated, will also multiply itself into *thousands*. Every grace of God is a *seed*, which he intends should produce a *thousand* fold in the hearts of genuine believers. We do not so much require *more* grace from God, as the *cultivation* of what we have received. God will not give more, unless we improve what we have got. Remember *the parable of the talents*. Let the *light* and *gladness* be faithfully cultivated, and they will multiply themselves till the whole body shall be full of light, and the whole soul full of happiness. But it is the *righteous* only for whom the *light* is sown; and the *upright in heart* alone for whom the *gladness* is sown.

The words may also signify that, however *distressed* or *persecuted* the *righteous* and the *upright* may be, it shall not be always so. As surely as the *grain* that is sown in the earth shall vegetate, and bring forth its proper fruit in its season, so surely shall *light*—prosperity, and *gladness*—comfort and peace, be communicated to them. They also will *spring up* in due time.

Verse 12. *Rejoice in the Lord, ye righteous*] It is your privilege to be *happy*. Exult in him through whom ye have received the atonement. *Rejoice;* but let it be *in the Lord*. All other joy is the *mirth of fools*, which is as the *crackling of thorns under a pot*—it is a luminous blaze for a moment, and leaves nothing but smoke and ashes behind.

At the remembrance of his holiness.] But why should you give thanks at the remembrance that God is holy? Because he has said, *Be ye holy; for I am holy:* and in *holiness* alone true *happiness* is to be found. *As he, therefore, who hath called you is holy; so be ye holy in all manner of conversation.* False Christians hate the doctrine of Christian holiness; they are willing to be holy in another, but not holy in themselves. There is too much cross-bearing and self-denial in the doctrine of holiness for them. A perfect heart they neither expect nor wish.

The analysis considers the whole Psalm as relating to Jesus Christ and the last judgment: so it was understood by several of the ancient fathers. The reader may take it in either sense.

Analysis of the Ninety-seventh Psalm.

There are *three* parts in this Psalm, if we interpret it as referring to our blessed Lord:—

I. A *prophetical* description of his power and glory especially at the *day of judgment*, ver. 1–6.

II. A manifest difference between the states of idolaters and the people of God, ver. 7–9.

III. An exhortation to love God and hate evil; and the reason on which it is founded: a two-fold gracious reward, ver. 10–12.

1. The psalmist begins with a solemn acclamation: "The Lord reigneth." He is the supreme King; and he will use his kingly power both now and in the day of judgment. 1. For the good of his subjects. 2. For the confusion of his enemies.

1. For "clouds and darkness are round about him," as when he gave the law on Mount Sinai. 2. "Righteousness and judgment are the habitation of his throne;" and therefore a just sentence shall come forth *against* his *enemies*, and in *behalf* of his *friends*, ver. 2–5. 3. His appearance shall be very glorious; for the "heavens shall declare it, and all people shall see it," ver. 6.

II. The difference between the state of idolaters and the people of God.

1. *Confusion* and a *curse* shall fall upon the *former*: "They shall be confounded," &c., ver. 7.

2. He exhorts all in power, men—*magistrates*, &c., and all who excel in strength—*angels*, to worship him: "Worship him, all ye gods," ver. 7. All confidence should be reposed in him.

3. God's people rejoice when they find that it is their own Lord who is coming to judgment: "Zion heard, and was glad; the daughters of Judah rejoiced," ver. 8.

4. And they rejoiced chiefly in knowing that their God "was high above all the earth, and exalted far above all gods," ver. 9.

III. The *expostulation*, which gives us the *character* by which God's people may be known. He exhorts them to *love God, and to hate evil*. Hence we see that the true followers of God, 1. Love him; 2. Hate evil, as the infallible consequence of loving him, ver. 10.

He shows them the gracious reward which God promises.

1. "He preserveth the souls of his saints." Often their *lives*, in an especial manner, are *preserved* by him; but always their *souls*. The accuser of the brethren shall not hurt them.

2. "He delivereth them out of the hands of the wicked." Sometimes out of their hand, that they fall not into it; and sometimes out of their hand, when they are in it. This is their *first* reward, ver. 10.

A *second* reward is in the next verse: that in their miseries they shall be filled with spiritual happiness, when perhaps they little expect it: "Light is sown for the righteous, and gladness for the upright in heart," ver. 11.

1. By *light* we may understand a peculiar manifestation of God's favour; comfort, peace, and joy; or deliverance from their spiritual and temporal oppressors.

2. This is *sown* as a seed. For the light of comfort, of peace of conscience, and joy in the Holy Spirit, though it may be clouded in times of heaviness, through manifold temptations, yet it will spring forth again, like the corn, which, after it is sown, lies hidden for some time under the clods of the earth; yet all that time it is *vegetating* and coming forth to public view. And deliverance from their enemies, though slow, will come; though the rod of the wicked *come* into the lot of the just, it shall not *rest* there.

3. From these premises the psalmist draws this conclusion: Since God is preparing those blessings for you that fear and love him, then, 1. "Rejoice in the Lord;" glory in him as the Fountain of your blessedness. 2. "Give thanks at the remembrance of his holiness." Remember the good he has done you, the grace he has bestowed on you, and the holiness you may yet receive from him; and rejoice in the encouragement, and give thanks. Rejoice that ye may be *holy*, for in that your *happiness* consists

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PSALM XCVIII.

God is celebrated for his wondrous works, 1, 2; *for the exact fulfilment of his gracious promises*, 3. *The manner in which he is to be praised* 4–6. *Inanimate creation called to bear a part in this concert*, 7, 8. *The justice of his judgments*, 9.

XIX. DAY. EVENING PRAYER.

A Psalm.

A. M. 3489. B. C. 515. A. U. C. 239. Darii I., R. Persarum, anno sexto.

O [a] SING unto the LORD a new song, for [b] he hath done marvellous things: [c] his right hand, and his holy arm hath gotten him the victory.

2 [d] The LORD hath made known his salvation: [e] his righteousness hath he [f] openly showed in the sight of the heathen.

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3 He hath [g] remembered his mercy and his truth toward the house of Israel: [h] all the ends of the earth have seen the salvation of our God.

4 [i] Make a joyful noise unto the LORD, all

[a] Psa. xxxiii. 3; xcvi. 1; Isa xlii. 10. —— [b] Exod. xv. 11; Psa. lxxvii. 16; lxxxvi. 10; cv. 5; cxxxvi. 4; cxxxix. 14. —— [c] Exod. xv. 6; Isa. lix. 16; lxiii. 5. —— [d] Isa. lii. 10; Luke ii. 30, 31.

[e] Isa. lxii. 2; Rom iii. 25, 26. —— [f] Or, *revealed*. —— [g] Luke i. 54, 55, 72. —— [h] Isa. xlix. 6; lii. 10; Luke ii. 30, 31; iii. 6; Acts xiii. 47; xxviii. 28. —— [i] Psa. xcv. 1; c. 1.

NOTES ON PSALM XCVIII.

In the *Hebrew* this is simply termed מזמור *mizmor*, a Psalm. In the *Chaldee*, *A prophetic Psalm*. In the *Vulgate*, *Septuagint*, *Æthiopic*, *A Psalm of David*. In the *Syriac* it is attributed to *David*, and stated to be composed concerning the "Restoration of the Israelites from Egypt; but is to be understood spiritually of the advent of the Messiah, and the vocation of the Gentiles to the Christian faith."

The Psalm in its subject is very like the *ninety-sixth*. It was probably written to celebrate the deliverance from the Babylonish captivity; but is to be understood prophetically of the redemption of the world by Jesus Christ.

Verse 1. *A new song*] A song of *excellence*. Give him the *highest* praise. See on Psa. xcvi. 1.

Hath done marvellous things] נפלאות *niphlaoth*, "miracles;" the same word as in Psa. xcvi. 3, where we translate it *wonders*.

His holy arm] His Almighty power,—

Hath gotten him the victory.] הושיעה לו *hoshiah llo*, "hath made salvation to himself."

Verse 2. *Made known his salvation*] He has delivered his people in such a way as to show that it was supernatural, and that their confidence in the unseen God was not in vain.

Verse 3. *He hath remembered his mercy*] His gracious promises to their forefathers.

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the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 [k] With trumpets, and sound of cornet, make a joyful noise before the LORD the King.

7 [l] Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods [m] clap *their* hands: let the hills be joyful together.

9 Before the LORD; [n] for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

[k] Num. x. 10; 1 Chron. xv. 28; 2 Chron. xxix. 27. — [l] Psa. xcvi. 11, &c. — [m] Isa. lv. 12. — [n] Psa. xcvi. 10, 13.

And his truth] Faithfully accomplishing what he had promised. All this was fulfilled under the Gospel.

Verse 5. *With—the voice of a Psalm.*] I think זמרה *zimrah*, which we translate *Psalm*, means either a *musical instrument*, or a *species of ode* modulated by different voices.

Verse 6. *With trumpets*] חצוצרות *chatsotsroth*. Some kind of tubular instruments, of the form and management of which we know nothing.

And sound of cornet] שופר *shophar*, the word commonly used for what we call *trumpet*.

Verse 7. *Let the sea roar*] These are either fine poetic images; or, if we take them as referring to the promulgation of the Gospel, by the *sea* all maritime countries and commercial nations may be intended.

Verse 8. *Let the floods clap* their *hands*] נהרות *neharoth*, properly *the rivers*—possibly meaning immense *continents*, where only *large rivers* are found; thus including *inland* people, as well as *maritime nations*, and those on the sea-coasts generally; as in those early times little more than the *coasts* of the sea were known. The Gospel shall be preached in the most secluded nations of the world.

Let the hills be joyful] All the inhabitants of *rocky* and *mountainous* countries.

Verse 9. *For he cometh to judge the earth*] He comes to make known his salvation, and show his merciful designs to all the children of men.

With righteousness shall he judge the world] His word shall not be confined; all shall know him, from the least to the greatest: he shall show that he is loving to every man, and hateth nothing that he hath made. See the notes on Psa. xcvi. There is a very great similarity between this Psalm and the Song or *Magnificat* of the Blessed Virgin. I shall note some of the parallels, chiefly from Bishop Nicholson.

This Psalm is an evident prophecy of Christ's coming to save the world; and what is here *foretold* by David is, in the Blessed *Virgin's* song, chanted forth as being *accomplished*. David is the *Voice*, and Mary is the *Echo*.

1. DAVID. "O sing unto the Lord a new song." (The *Voice.*)
   MARY. "My soul doth magnify the Lord." (The *Echo.*)
2. DAVID. "He hath done marvellous things." (The *Voice.*)
   MARY. "He that is mighty hath done great things." (The *Echo.*)
3. DAVID. "With his own right hand and holy arm hath he gotten himself the victory." (The *Voice.*)
   MARY. "He hath showed strength with his arm, and scattered the proud in the imagination of their hearts." (The *Echo.*)
4. DAVID. "The Lord hath made known his salvation; his righteousness hath he openly showed," &c. (The *Voice.*)
   MARY. "His mercy is on them that fear him, from generation to generation." (The *Echo.*)
5. DAVID. "He hath remembered his mercy and his truth toward the house of Israel." (The *Voice.*)
   MARY. "He hath holpen his servant Israel, in remembrance of his mercy." (The *Echo.*)

These parallels are very striking; and it seems as if Mary had this Psalm in her eye when she composed her song of triumph. And this is a farther argument that the whole Psalm, whether it record the deliverance of Israel from Egypt, or the Jews from the Babylonish captivity, is yet to be ultimately understood of the redemption of the world by Jesus Christ, and the proclamation of his Gospel through all the nations of the earth; and taken in this view, no language can be too strong, nor poetic imagery too high, to point out the unsearchable riches of Christ.

ANALYSIS OF THE NINETY-EIGHTH PSALM.

This Psalm has the *two* following parts:—

I. An *exhortation* to sing to the Lord, and the *reasons* of it, ver. 1–3.

II. A *new invitation* to praise him, and that it be *universal*, ver. 4–9.

I. He calls upon them to praise God: 1. *Sing*—a *song* or hymn, to *the Lord*—and to none other. *A new song*—a song of excellency.

For this exhortation and command he gives the reasons. His work was a work of power and holiness.

1. "He hath done marvellous things." He has opened his greatness and goodness in the work of redemption. What *marvels* has not Christ done! 1. He was conceived by the Holy Ghost. 2. Born of a virgin. 3. Healed all manner of diseases. 4. Fed thousands with a few loaves and fishes. 5. Raised the dead. 6. And what was more *marvellous*, died himself. 7. Rose again by his own power. 8. Ascended to heaven. 9. Sent down the Holy Ghost. 10. And made his apostles and their testimony the instruments of enlightening, and ultimately converting, the world.

2. "His right hand and his holy arm hath got him the victory." 1. It was all *his own work*, whatever

were the *instruments*; for without his energy they could do nothing. 2. It was his *holy arm*—no *bloody sword*, but a *holy hand*, to do a *holy work*. 3. "He got himself the victory" over *sin*, *Satan*, *death*, and *hell*.

3. This salvation was *made known*:—1. By *himself* to the *Jews*. 2. By his *apostles* to *all nations*.

4. This salvation has been *applied*. 1. He hath showed his *righteousness*—his method of *justifying sinners* through his own blood, and *sanctifying* them by his own Spirit. 2. This he hath *openly* showed, plainly revealing the whole in his Gospel. 3. He has done this in the *sight of the heathen*, calling them to be partakers of the same salvation promised to Abraham and to his posterity, both *Jews* and *Gentiles*.

5. That which moved him to do this; his *mercy*, and *truth*: 1. "He hath remembered his mercy." This mercy was to the *house of Israel*, and through them to the *Gentiles*; for the Gentiles were the *first* in the promise and covenant. There was no *Jew* when the covenant was made with Abraham: it was made with him while he was yet in uncircumcision; consequently the *Gentiles*, the *whole human race*, were originally included in that covenant. The descendants of Jacob were made depositaries of it for a season; but they, not having benefited by it, were rejected, and the salvation of Christ was given to the Gentiles, for whom it was originally intended, and who have kept the faith, and are daily profiting by it. 2. It is called *mercy*; for it was the merest mercy that said: "The seed of the woman shall bruise the serpent's head." 3. He *remembered* this; it was never out of the Divine mind; "Jesus was the Lamb slain from the foundation of the world." 4. As this mercy was intended for every human soul; so it is here *prophetically* said: "All the ends of the earth have seen the salvation of our God." This Gospel has been preached, is now in the course of being preached, and shortly will be preached to every people under heaven.

II. A new invitation to praise God; and to do this in every possible way.

1. "Make a joyful noise." Jump for joy, because of this most glorious news.

2. As *all* are interested in it, so let *all* do it: "All the earth."

3. In all possible ways. With *harp*, *psaltery*, *trumpet*, *cornet*; with *vocal*, *chordal*, and *pneumatic* music. But it is the *joyful* music, the *heart* music, which the Lord seeks.

4. "Before the Lord." In his immediate presence. Let all be sincere, pure, and holy. Remember the eye of the Lord is upon you: do not draw near with your *lips*, *pipes*, or *stringed* instruments, while your *hearts* are far from him.

5. And to make the music full, as if the inanimate creation had *ears* and *hands* to give an *applause* at the relation, and *feet* to *dance* because of it, he says: "Let the sea roar, the floods clap their hands, and the hills be joyful together."

And for all this he gives a reason, with which he concludes: "For he cometh to judge the earth;" which may be referred to his *first* and *second* coming.

1. If to the *first*, then the sense is—Let all creatures rejoice because he comes to *judge*, that is, to enlighten, order, and govern the world. For this purpose he was incarnated, suffered, died, and rose again for the redemption of mankind; and has sent his holy *Gospel* to enlighten the world, and his *Spirit* to apply its truths to the hearts of men.

2. If we consider this as referring to his *last coming*; then let all men rejoice, as he comes to destroy evil, to root out incorrigible sinners, and to make a new heaven and a new earth.

3. All this shall be done with that rectitude of judgment, that there shall be nothing crooked, oblique, or savouring of iniquity in it: "For he shall judge the world, and the people with equity."

PSALM XCIX.

The empire of God in the world and the Church, 1, 2. *He ought to be praised*, 3. *Justice and judgment are his chief glory*, 4. *He should be worshipped as among the saints of old, whom he graciously answered and saved*, 5–8. *Exalt him because he is holy*, 9.

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THE [a] LORD reigneth; let the people tremble: [b] he sitteth *between* the cherubims; let the earth [c] be moved.

2 The LORD *is* great in Zion; and he *is* [d] high above all the people.

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3 Let them praise [e] thy great

[a] Psalm xciii. 1.——[b] Exodus xxv. 22; Psalm xviii. 10; lxxx. 1.

[c] Heb. *stagger*.——[d] Psa. xcvii. 9.——[e] Deut. xxviii. 58; Rev. xv. 4.

NOTES ON PSALM XCIX.

The *Hebrew* and *Chaldee* have no *title*; all the *versions* but the *Chaldee* attribute it to *David*. The *Syriac* says it concerns "the slaughter of the Midianites which Moses and the children of Israel had taken captive; and is a prophecy concerning the glory of the kingdom of Christ." But the mention of *Samuel* shows that it cannot be referred to the time of *Moses*. *Calmet* thinks that it was sung at the dedication of the city, or of the second temple, after the return from the Babylonish captivity. Eight of *Kennicott's* and *De Rossi's* MSS. join it to the preceding psalm.

Verse 1. *The Lord reigneth*] See the note on Psa xcvii. 1.

Let the people tremble] He will establish his kingdom in spite of his enemies; let those who oppose him tremble for the consequences.

He sitteth between *the cherubims*] This is in reference to the *ark*, at each end of which was a cherub of glory; and the *shechinah*, or symbol of the Divine

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and terrible name; *for* it *is* holy.

4 [f] The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 [g] Exalt ye the LORD our God, and worship at [h] his footstool; *for* [i] he [k] *is* holy.

6 [l] Moses and Aaron among his priests, and Samuel among them that call upon his name; they [m] called upon the LORD, and he answered them.

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7 [n] He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: [o] thou wast a God that forgavest them, though [p] thou tookest vengeance of their inventions.

9 [q] Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* [r] holy.

[f] Job xxxvi. 5, 6, 7.——[g] Ver. 9.——[h] 1 Chron. xxviii. 2; Psa. cxxxii. 7.——[i] Or, *it is holy.*——[k] Lev. xix. 2.——[l] Exod. xvii. 4; 1 Sam. vii. 9; Jer. xv. 1.——[m] Exod. xiv. 15; xv. 25; 1 Sam. vii. 9; xii. 18.——[n] Exod. xxxiii. 9.

[o] Num xiv. 20; Jer. xlvi. 28; Zeph. iii. 7.——[p] See Exod. xxxii. 2, &c.; Num. xx. 12, 24; Deut. ix. 20.——[q] Ver. 5; Exod. xv. 2; Psa. xxxiv. 3; cxviii. 28.——[r] Lev. xxi. 8; 1 Sam. ii. 2; Psa. xxii. 3; cxlv. 17; Isa. vi. 3; John xvii. 11.

Presence, appeared on the lid of the ark, called also the *mercy-seat*, between the cherubim. *Sitting between the cherubim* implies God's *graciousness* and *mercy*. While then, in his reign, he was terrible to sinners, he is on the *throne of grace* to all who fear, love, and obey him. Though this *symbol* were not in the *second temple*, yet the Divine Being might very well be thus denominated, because it had become one of his titles, he having thus appeared under the *tabernacle* and *first temple*.

Verse 2. *The Lord* is *great in Zion*] It is among his own worshippers that he has manifested his *power* and *glory* in an especial manner. *There* he is known, and *there* he is worthily magnified.

Verse 3. *Let them praise thy great and terrible name*] Let them confess thee to be great and terrible: let them tremble before thee.

For *it* is *holy*.] קדוש הוא *kadosh hu*. As this not only ends this verse but the *fifth* also, and in effect the *ninth*, it seems to be a species of *chorus* which was sung in a very solemn manner at the conclusion of each of these parts. His *holiness*—the immaculate purity of his nature, was the reason why he should be exalted, praised, and worshipped.

Verse 4. *The king's strength*] If this Psalm were written by David, he must mean by it that he was God's *vicegerent* or *deputy*, and that, even as king, God was *his strength*, and the *pattern* according to which equity, judgment, and righteousness should be executed in Jacob.

Verse 5. *Worship at his footstool*] Probably meaning the *ark* on which the Divine glory was manifested. Sometimes the *earth* is called God's *footstool*, Matt. v. 35, Isa. lxvi. 1; sometimes *Jerusalem*; sometimes the *temple*, Lam. ii. 1; sometimes the *tabernacle*, Psa. xxxii. 7; and sometimes the *ark*, 1 Chron. xxviii. 2. The Israelites, when they worshipped, turned their faces toward the *ark*, because that was the place where was the symbol of the Divine Presence.

For *he* is *holy*.] The burden chanted by the *chorus*.

Verse 6. *Moses and Aaron*] As Moses and Aaron among the priests, and as Samuel among the prophets, worshipped God in humility, gratitude, and the spirit of obedience, and received the strongest tokens of the Divine favour; so worship ye the Lord, that he may bless, support, and save you. Moses was properly the priest of the Hebrews before Aaron and his family were appointed to that office.

Verse 7. *He spake unto them in the cloudy pillar*] That is, he directed all their operations, marchings, and encampments by this cloudy pillar. See Exod. xxxiii. 9.

They kept his testimonies] Do ye the same, and God will be *your* portion as he was *theirs*.

Verse 8. *Thou—forgavest them*] When the people had sinned, and wrath was about to descend on them, Moses and Aaron interceded for them, and they were not destroyed.

Tookest vengeance of their inventions.] God spared them, but showed his displeasure at their misdoings. He chastised, but did not consume them. This is amply proved in the history of this people.

Verse 9. *Worship at his holy hill*] Worship him *publicly* in the *temple*.

For the Lord our God is *holy.*] The words of the *chorus*; as in the *third* and *fifth* verses.

Analysis of the Ninety-ninth Psalm.

There are *two* parts in this Psalm:—

I. A description of the kingdom of God.

1. From the *majesty* and *terror* of it against his enemies, ver. 1–3.

2. From its *equity* in the execution of *judgment* and *justice*, ver. 4.

3. From his *patience* and *clemency* in giving audience to his servants, ver. 6–8.

II. A demand of praise and honour of all that acknowledge him for their King, begun at the *third* verse, repeated at the *fifth*, and continued in the *last*. The Psalm contains a prophecy of the kingdom of Christ, and its glory.

I. 1. The terror, power, and majesty of this kingdom: "The Lord reigneth." 1. He bids defiance to his enemies: "Let the people tremble." 2. "He sitteth between the cherubim." He is always present with his people: they need not fear, though *the earth be moved*. 3. "He is great in Zion." More potent and higher than all people. 4. "His name is great and terrible." His *enemies* have every thing to *fear*, while his *friends* have every thing to *hope*.

2. The psalmist describes this kingdom, from its *justice* and *equity*. 1. "He loveth judgment." This is one of his perfections. 2. "He establishes equity." Gives just and equal laws to all. 3. "He executes judgment in Jacob." None of his followers shall live without law; they are obedient children, living accord-

ing to his will. 4. And therefore he requires them to *exalt and adore* him. 5. They are to *worship at his footstool*—all their approaches are to be made in the *deepest reverence*, with the *truest self-abasement*. 6. "For he is holy;" and he requires all his followers to be holy also.

3. He describes it from the *mercy* and *clemency* of the ruler. 1. He showed his mercy and *kindness* to *Moses*, *Aaron*, and *Samuel*, as intercessors for the people. "They called upon God," for themselves and for the people; "and he answered them." 1. See the intercession of Moses, Exod. xxxii. 31; 2. Of *Aaron*, Num. xvi. 46–48. 3. Of *Samuel*, 1 Sam. vii. 5, 9, 10. 4. He spake to *Moses*, Exod. xxxiii. 8, 9, 11; and to *Aaron*, Num. xii. 5–8.

And now he adds the *reason* why he heard them:—

1. "They kept his testimonies." Those precepts that were common to all others.

2. "And the ordinances that he gave them." As public persons who were to rule in Church and state.

And that it was a great mercy that the Lord heard them, the prophet acknowledges by this *apostrophe*—

1. "Thou answeredst them, O Lord our God." Which the history shows.

2. "Thou forgavest them;" that is, the *people* for whom they prayed: for in Hebrew the *relative* is often put without an *antecedent*.

3. "Thou tookest vengeance of their inventions." The *golden calf* was broken to pieces, Exod. xxxii.; and the *false gods* were put away, 1 Sam. vii. The people were not consumed, though their sin was in a certain manner visited upon them. See Num. xiv. 23, 30, and xx. 12.

II. The psalmist concludes with a *demand of praise* to this kind God.

1. "Exalt the Lord." Show that he is high, holy, just, good, and kind.

2. "Worship at his holy hill." Attend his public worship, and show a godly example in this way to all others. He who is indifferent about the *public worship* of God is generally not less so in *private devotion*.

3. The reason for all this is: "The Lord our God is holy." He requires this worship because it is a chief *means* by which he communicates *his holiness* to his followers. Without this holiness there is no happiness here, and without it none shall ever see God. Get *holiness*, that you may get happiness *here*, and heaven *hereafter*.

PSALM C.

All nations are exhorted to praise the Lord, 1, 2; *to acknowledge him to be the Sovereign Good and their Creator, and that they are his people and the flock of his pasture*, 3; *to worship him publicly, and be grateful for his mercies*, 4. *The reasons on which this is founded; his own goodness, his everlasting mercy, and his ever-during truth*, 5.

[a] A Psalm of [b] Praise.

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MAKE [c] a joyful noise unto the LORD, [d] all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

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3 Know ye that the LORD he *is* God: [e] *it is* he *that* hath made us, [f] and not we ourselves; [g] *we are* his peo-

[a] Psa. cxlv. title.——[b] Or, *thanksgiving*.——[c] Psa. xcv. 1; xcviii. 4.——[d] Heb. *all the earth*.

[e] Psa. cxix. 73; cxxxix. 13, &c.; cxlix. 2; Eph. ii. 10. [f] Or, *and his we are*.——[g] Psa. xcv. 7; Ezek. xxxiv. 30, 31.

NOTES ON PSALM C.

This Psalm is entitled in the Hebrew מזמור להודה *mizmor lethodah*, not "A Psalm of Praise," as we have it, but "A Psalm for the confession, or *for the confession-offering*," very properly translated by the Chaldee: שבחא על קורבן הודאה *shibcha al kurban todetha*, "Praise for the sacrifice (or *offering*) of confession." The *Vulgate*, *Septuagint*, and *Æthiopic* have followed this sense. The Arabic attributes it to *David*. The Syriac has the following prefixed: "Without a name. Concerning Joshua the son of Nun, when he had ended the war with the Ammonites: but in the new covenant it relates to the conversion of the Gentiles to the faith." It is likely that it was composed after the captivity, as a form of thanksgiving to God for that great deliverance, as well as an inducement to the people to consecrate themselves to him, and to be exact in the performance of the acts of public worship.

Verse 1. *Make a joyful noise*] הריעו *hariu*, *exult*, *triumph*, *leap for joy*.

All ye lands.] Not only Jews, but Gentiles, for the Lord bestows his benefits on all with a liberal hand.

Verse 2. *Serve the Lord with gladness*] It is your privilege and duty to be happy in your religious worship. The religion of the true God is intended to remove human misery, and to make mankind happy. He whom the religion of Christ has not made happy does not understand that religion, or does not make a proper use of it.

Verse 3. *Know ye that the Lord he* is *God*] Acknowledge in every possible way, both in public and private, that Jehovah, the uncreated, self-existent, and eternal Being, is *Elohim*, the God who is in covenant with man, to instruct, redeem, love, and make him finally happy.

It is *he* that *hath made us*] He is our Creator, and has consequently the only right in and over us.

And not we ourselves] ולא אנחנו *velo anachnu*. I can never think that this is the true reading, though found in the present Hebrew text, in the *Vulgate*, *Septuagint*, *Æthiopic*, and *Syriac*. Were there ever a people on

A. M. 3489. B. C. 515. A. U. C. 239. Darii I, R. Persarum, anno sexto.

ple, and the sheep of his pasture.

4 [h] Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; [i] his mercy *is* everlasting; and his truth *endureth* [k] to all generations.

A. M. 3489. B. C. 515. A. U. C. 239. Darii I, R. Persarum, anno sexto.

[h] Psa. lxvi. 13; cxvi. 17, 18, 19.——[i] Psa. cxxxvi. 1, &c.

[k] Heb. *to generation and generation*; Psa. lxxxix. 1.

earth, however grossly heathenish, that did believe, or could believe, that *they had made themselves?* In *twenty-six* of *Kennicott's* and *De Rossi's* MSS. we have ולו אנחנו *velo anachnu*, "and HIS we are;" לו *lo*, the pronoun, being put for לא *lo*, the *negative* particle. This is the reading of the *Targum*, or Chaldee paraphrase, ודיליה אנחנא *vedileyh anachna*, "and his we are," and is the reading of the text in the Complutensian Polyglot, of both the Psalters which were printed in 1477, and is the *keri* or marginal reading in most Masoretic Bibles. Every person must see, from the nature of the subject, that it is the genuine reading. The position is founded on the maxim that what a man invents, constructs out of his own materials, without assistance in genius, materials or execution from any other person, is HIS OWN; and to it, its use, and produce, he has the only right. *God made us*; therefore *we are* HIS: we are his people, and should acknowledge him for our God; we are the sheep of his pasture, and should devote the lives to him constantly which he continually supports.

Verse 4. *Enter into his gates with thanksgiving*] Publicly worship God; and when ye come to the house of prayer, be thankful that you have such a privilege; and when you *enter his courts*, praise him for the permission. The word בתודה *bethodah*, which we render *with thanksgiving*, is properly *with the confession-offering* or *sacrifice*. See on the *title*.

Bless his name.] Bless *Jehovah*, that he is your *Elohim*; see ver. 3. In our liturgic service we say, "Speak good of his name;" we cannot do otherwise; we have nothing *but good* to speak of our God.

Verse 5. *For the Lord is good*] GOODNESS, the perfect, eternal opposition to all *badness* and *evil*, is essential to God. *Mercy* and *compassion* are modifications of his *goodness*; and as his *nature* is *eternal*, so his *mercy*, springing from his *goodness*, must be *everlasting*. And as TRUTH is an essential characteristic of an infinitely intelligent and perfect nature; therefore *God's truth* must endure *from generation to generation*. Whatsoever he has *promised* must be fulfilled, through all the successive generations of men, as long as sun and moon shall last.

As this is a very important Psalm, and has long made a part of our *public worship*, I shall lay it before the reader in the oldest vernacular Versions I have hitherto met with,—the *Anglo-Saxon* and the *Anglo-Scottish*, with a literal interlineary translation of the former.

The Anglo-Saxon Hundredth Psalm.

Rhyme ye the Lord all earth, serve the Lord in
1. Ipymeð ðrihtne, eall eorðe, ðeopiað ðrihtne on *bliss*;
blirre;
Infare in sight his in blithness;
2. Inpapað on zeryhðe hiy on blinnyrre;

Wit ye, for that Lord he is God, he did us
3. Witaðze ꝑoꝺꝺonde ðrihten he iy Dod, he ðyde uy, *& not self we*;
ꝯ na ſelꝑe pe;
Folk his & sheep leeseway his; fare into gates his in
4. Folc hiy ꝯ ꝑceap læꝑꝑe hiy, inꝑaꝑað zaru hiy on *confession, into courts his in hymns, confess*
andetnyrre on capertunaz hiy on ymnum andettað *him.*
him;
Praise name his, for that winsom is; Lord thro'
5. Þeriað naman hiy ꝑoꝺꝺande ymꝑom iꝑ; ðriht on *eternity mildheartedness his, & unto on kindred & kindred*
ecnyrre mildheoꝑtnyrꝑa hiy ꝯ oð on c;nꝑime ꝯ c;nꝑime *sothfastnes his*
ꝑoðꝑæꝑtnyꝑ hiy.

The reader will see that, in order to make this translation as literal as possible, I have preserved some old English words which we had from the Anglo-Saxon, and which have nearly become obsolete: e. g., *Infare*, "to go in;" *blithness*, "joy, exultation;" *wit ye*, "know ye;" *did*, the preterite of *to do*, "made, created," the literal translation of the Hebrew, עשה *asah, he made*; *leeseway*, "pasturage on a common;" *winsom*, "cheerful, merry;" *mildheartedness*, "tenderness of heart, compassion;" *sothfastness*, "steady to the sooth or truth, fast to truth."

I might have noticed some various readings in Anglo-Saxon MSS.; e. g., ver. 1, for Ipymeð *idrymeth*, "rhyme ye;" ymrumiað *winsumiath*, "be winsom, be joyful." And ver. 5, for ymrum *winsom*, "cheerful;" rpete, *swete*, "sweet."

Anglo-Scottish Version of the Hundredth Psalm.

1. Joyes to God al the erth; serves to Lord in gladnes.
2. Enters in his sight with joying.
3. Wittes for Lorde he is God; he made us and nogt we;
4. Folke of hym, and schepe of his pasture; enters the gates of him in schrift; hys Halles in ymnys; schrywes to hym.
5. Lowes his name, for soft is Lorde; withouten end in his merey; and in generation and generation the sothfastnes of hym.

Thus our forefathers *said* and *sung* in heart and mouth; and with their tongues made confession to salvation. There are but few words here which require explanation: Ver. 3. *Wittes*, "wot ye, know ye." Ver. 4. *Schrift*, "confession;" *schrywes*, "confess ye." Ver. 5. *Lowes*, "praise ye, laud ye." *Sothfastness* as above, steadfastness in the truth.

ANALYSIS OF THE HUNDREDTH PSALM.

There are *two* parts in this Psalm:—

I. An *exhortation* to praise God, and the manner in which it is to be done, ver. 1–4.

II. The *reasons* on which this is founded, ver. 3–5.

I. In his exhortation to praise God it is required,—

1. That the praise be *universal:* "All ye lands."

2. That it be *hearty:* "Make a joyful noise." Let the soul be cheerful in the work.

3. That it be not *partial* nor restrained: "Make a joyful noise—serve—be glad—sing—be thankful—give praise—bless his name." The various expressions show the completeness of this blessed word.

4. That it be sincere—done in *his presence.*

5. That it be an *intelligent* service: "Know ye."

6. That it be *frequent* and *public:* "Enter his gates—go into his courts."

7. That *gratitude* shall be a part of it: "With thanksgiving."

II. The *reasons* on which this is grounded; they are,—

1. Drawn from the *nature* of God: "Know ye that Jehovah is Elohim," the true God; therefore, alone worthy to be worshipped.

2. Drawn from the *benefits* bestowed on us: 1. "He has made us"—capable of knowing him, and being eternally happy with him. 2. He has called upon us by his *grace* to be "his people, and the sheep of his pasture." He both *governs* and *feeds* us.

And that we may be the more cheerful in this work, he puts us in mind of the Divine *attributes* engaged in our redemption, *goodness*, *mercy*, and *truth.*

1. "He is good." This is his very *nature.*

2. "He is merciful." This *flows* from his *goodness.*

3. "He is true;" keeping covenant for ever with them that fear him; and *fulfilling* all his *promises* to the believing and obedient.

And that we may have the more confidence,

1. "His mercy is everlasting." It *continues* through all the changes and chances of this life to them who trust in him; and extends through all the generations of men.

2. His truth is like his mercy, it is pledged to fulfil his promises. "God is not man that he should lie;" he has promised, and will save to the uttermost all who come to him through Christ Jesus: "Be therefore thankful to him, and speak good of his name."

PSALM CI.

The subject proposed, mercy and judgment, 1. *The psalmist's resolution in respect to his private conduct,* 2. *He will put away evil, inward and outward,* 3. *No evil person shall stand in his presence,* 4; *nor any slanderer of his neighbour,* 4, 5. *He will encourage the faithful and upright,* 6; *but the deceitful, the liars, and the profligate, he will cast out of the city of God,* 7, 8.

A Psalm of David.

A. M. cir. 2949. B. C. cir. 1055. Ante I. Ol. 279 Ante Urbem Conditam 302.

I [a] WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will [b] behave myself wisely in a perfect way. O when wilt thou come unto me? I will [c] walk within my house with a perfect heart.

A. M. cir. 2949. B. C. cir. 1055. Ante I. Ol. 279. Ante Urbem Conditam 302.

3 I will set no [d] wicked thing before mine

[a] Psa. lxxxix. 1.——[b] 1 Sam. xviii. 14.

[c] 1 Kings ix. 4; xi. 4.——[d] Heb. *thing of Belial.*

NOTES ON PSALM CI.

The *Hebrew* and all the *Versions* attribute this Psalm to *David.* It shows us the resolutions he formed when he came to the throne; and it is a perfect model according to which a wise prince should regulate his conduct and his government.

Verse 1. *I will sing of mercy and judgment*] David might say, Adverse and prosperous providences have been of the utmost use to my soul; therefore, I will thank God for *both.* Or, as he was probably now called to the government of *all the tribes*, he might make a resolution that he would show חסד *chesed*, incessant benevolence, to the upright; and משפט *mishpat*, the execution of judgment, to the wicked; and would make the conduct of God the model of his own.

Verse 2. *I will behave myself wisely*] God's law prescribes a perfect way of life; in this perfect way I have professed to walk, and I must act *wisely* in order to walk in it.

When wilt thou come unto me?] I can neither walk in this way, nor grow *wise* unto salvation, unless *thou come unto me* by thy grace and Spirit; for without thee I can do nothing.

I will walk within my house] It is easier for most men to walk with a perfect heart in the *Church*, or even in the *world*, than in their *own families.* How many are as meek as lambs among *others*, when at *home* they are *wasps* or *tigers!* The man who, in the midst of family provocations, maintains a Christian character, *being meek*, *gentle*, and *long-suffering* to his *wife*, his *children*, and his *servants*, has got a *perfect heart*, and adorns the doctrine of God his Saviour in all things.

The original is very emphatic: אתהלך *ethhallech*, "I will set myself to walk," I will make it a determined point thus to walk. I will bear and forbear with children, servants, &c., not speaking rashly, nor giving way to bad tempers. Through various motives a man will behave with propriety and decorum among others; but none of these motives operate in his own house, where he feels himself *master*, and consequently under no restraint.

A. M. cir. 2949. B. C. cir. 1055. Ante I. Ol. 279. Ante Urbem Conditam 302.

eyes: [e] I hate the work of them [f] that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not [g] know a wicked *person.*

5 Whoso privily slandereth his neighbour, him will I cut off: [h] him that hath a high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [i] in a perfect way, he shall serve me.

A. M. cir. 2949. B. C. cir. 1055. Ante I. Ol. 279. Ante Urbem Conditam 302.

7 He that worketh deceit shall not dwell within my house: he that telleth lies [k] shall not tarry in my sight.

8 I will [l] early destroy all the wicked of the land; that I may cut off all wicked doers [m] from the city of the LORD.

[e] Psa. xcvii. 10.——[f] Josh. xxiii. 6; 1 Sam. xii. 20, 21; Psa. xl. 4; cxxv. 5.——[g] Matt. vii. 23; 2 Tim. ii. 19.——[h] Psa. xviii. 27; Prov. vi. 17.

[i] Or, *perfect in the way*; Psalm cxix. 1.——[k] Hebrew, *shall not be established.*——[l] Psa. lxxv. 10; Jer. xxi. 12.——[m] Psalm xlviii. 2, 8.

Verse 3. *I will set no wicked thing before mine eyes*] I will undertake no unjust wars; will enter into no sinful alliances; will not oppress my subjects by excessive taxation, to support extravagance in my court. I will not look favourably on *things* or *words of Belial.* What is *good for nothing* or evil in its operation, what is wicked in its principle, and what would lead me away from righteousness and truth, I will never set before my eyes.

Them that turn aside] I shall particularly abominate the conduct of those who apostatize from the true religion, and those who deny its Divine authority, and who live without having their conduct governed by its influence, such shall never be put in a place of political trust or confidence by me.

Verse 4. *A froward heart*] Rash and headstrong men shall not be employed by me.

I will not know a wicked person.] I will give no countenance to sinners of any kind; and whatever is *evil* shall be an object of my abhorrence.

Verse 5. *Whoso privily slandereth his neighbour*] All flatterers and time-servers, and those who by insinuations and false accusations endeavour to supplant the upright, that they may obtain their offices for themselves or their dependants, will I consider as enemies to the state, I will abominate, and expel them from my court.

The Chaldee gives a remarkable meaning to the Hebrew, מלשני בסתר רעהו *melasheni bassether reehu*, which we translate, *Whoso privily slandereth his neighbour*, and which it renders thus, דכשתעי לישן הליתי על חבריה *demishtaey lishan telitai al chabreyah*: "He who speaks with the *triple tongue* against his neighbour." That is, the tongue by which he slays *three* persons, viz., 1. The *man* whom he slanders; 2. *Him* to whom he *communicates* the slander; and, 3. *Himself*, the slanderer. Every slanderer has this *triple tongue*, and by every slander inflicts those *three* deadly wounds. Such a person deserves to be *cut off*. On this subject St. Jerome speaks nearly in the same way: Ille qui detrahit, et se, et illum qui audit, demergit; "He who slanders ruins both himself and him who hears him;" he might have added, *and him who is slandered*, for this is often the case; the *innocent* are ruined by detraction.

A high look and a proud heart] One who is seeking preferment; who sticks at nothing to gain it; and one who behaves himself haughtily and insolently in his office.

Will not I suffer.] לא אוכל *lo uchal*, I cannot away with. These persons especially will I drive from my presence, and from all state employments.

Verse 6. *Mine eyes*] My approbation.

Upon the faithful] The humble, upright followers of God.

That they may dwell with me] Be my confidants and privy counsellors. No irreligious or wicked man, whatever his abilities may be, shall be countenanced or supported by me. I will purify my court from the base, the irreligious, the avaricious, the venal, the profligate, and the wicked.

He that walketh in a perfect way] He that is truly religious.

He shall serve me.] Shall be my prime minister, and the chief officer in my army, and over my finances.

Verse 7. *He that worketh deceit—that telleth lies*] I will expel from my court all sycophants and flatterers. *Tiberius* encouraged flatterers; *Titus burned* some, *banished* several others, and *sold* many for *slaves*.

Verse 8. *I will early destroy*] I will take the first opportunity of destroying all the wicked of the land. I will purify my court, purge Jerusalem, and cleanse the whole land of every abomination and abominable person; so that the city of my God, where *holiness* alone should dwell, shall indeed become *the Holy City*; that the *state* may be made *prosperous*, and the *people* happy. Such an administration must have been a good one, where such pious caution was used in choosing all the officers of the state.

Analysis of the Hundred and First Psalm.

There are *two* parts of this Psalm:—

I. The *sum*, with the dedication of it, ver. 1.

II. The full explanation of *mercy* and *judgment*, and how practised:—

1. Towards *himself*, ver. 2–5.
2. Towards *ungodly* men, ver. 4, 5, 7, 8.
3. Towards all *good* men, ver. 6.

I. The sum of the Psalm, *mercy* and *judgment*, the two great virtues of a king.

1. *Mercy* in countenancing, giving audience, judging, and rewarding the good.

2. *Judgment* in discountenancing, being a terror to, and punishing the evil doers.

II. He begins with his *own* reformation and that of his *house*, that he may set a godly example to his *kingdom*.

1. "I will behave myself wisely:" most act *foolishly*; I shall be guided by Divine wisdom.

2. "I am in a perfect way:" I have professed to believe in the God of Israel, and I must walk suitably to this profession.

3. "When wilt thou come unto me?" I am sincere in my resolves; but without thee I can do nothing. Stand by me, and I will walk uprightly.

In his house he resolves, "I will walk within my house with a perfect heart."

1. "I will walk:" it shall be my constant employment.

2. "I will walk in my house:" I will see that my *family* fear God.

3. "I will walk with a perfect heart:" I shall do nothing for *show*; all shall be sincere and pious.

In order to walk in this perfect way, he promises,—

1. "I will set no wicked thing before my eyes:" evil desires enter more frequently into the soul by the *eye* than by any of the other senses.

2. "I hate the work of them that turn aside:" he that would leave sin must hate and abhor it: he that *leaves God* is an object of abhorrence.

3. "It shall not cleave to me:" it will cleave to him who cleaves to it. He who does not *hate* it, will *cleave* to it.

He shows what he will be towards the *ungodly*.

1. "A froward heart shall depart from me:" the headstrong, stubborn, and refractory.

2. "I will not know the wicked:" I shall not only not approve of such, but I will cultivate no acquaintance with them.

These wicked persons he particularizes. They are,

1. *Slanderers:* "Him that slandereth his neighbour I will cut off."

2. *The ambitious:* "Him that hath a high look," who wants influence and honour.

3. The *proud:* the haughty, who thinks all born to be his vassals.

How he will treat the *godly*.

1. "His eye shall be upon the faithful." Of them he will take especial care; he shall dwell with me.

2. The truly religious, "he that walks in a perfect way," shall be employed by himself. "He shall serve me."

He farther states what he will do in reference to the *ungodly*.

1. No fraudulent person shall dwell in his house: "He that worketh deceit," &c.

2. *Liars shall be banished out of his sight.*

In this work he tells us how he would proceed.

1. "I will early destroy." I will make *despatch*, that the *land* be not polluted.

2. The *end*, in reference to the Church: "I will cut off the wicked from the city of the Lord." The city, the seat of government, the place of God's *altars*, must be kept pure. There must be a thorough, a radical reform. No corruption or abuse, either in things *political*, *domestic*, or *religious*, shall be tolerated. All must be holy, as he who has called us is holy. This was a reformation according to God's word; not according to the caprice of the multitude.

PSALM CII.

The complaint and miserable state of the poor captives, 1–11; *the expectation of deliverance*, 12–14; *the conversion of the heathen*, 15–18; *the termination of the captivity*, 19–22; *the great frailty of man*, 23, 24; *the unchangeableness of God*, 25–27; *the permanence of the Church*, 28.

XX. DAY. MORNING PRAYER.

A Prayer [a] of the afflicted, [b] when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry [c] come unto thee.

2 [d] Hide not thy face from me in the day *when* I am in trouble; [e] incline thine ear unto me: in the day *when* I call answer me speedily.

3 [f] For my days are consumed [g] like smoke, and [h] my bones are burned as a hearth.

4 My heart is smitten, and [i] withered like grass; so that I forget to eat my bread.

[a] Or, *for*.——[b] Psa. lxi. 2; cxiii. 2.——[c] Exod. ii. 23; 1 Sam. ix. 16; Psa. xviii. 6.——[d] Psa. xxvii. 9; lxix. 17.——[e] Psa. lxxi. 2; lxxxviii. 2.

[f] Psa. cxix. 83; James iv. 14.——[g] Or, (as some read,) *into smoke*.——[h] Job xxx. 30; Psa. xxxi. 10; Lam. i. 13.——[i] Psa. xxxvii. 2; ver. 11.

NOTES ON PSALM CII.

The *Hebrew*, and nearly all the *Versions*, give the following *title* to this Psalm: *A prayer of the afflicted, when he is overwhelmed, and pours out his sighing before the Lord.* There seems to be little doubt that this is the prayer of the captives in Babylon, when, towards the end of the captivity, they were almost worn out with oppression, cruelty, and distress. The Psalm has been attributed to *Daniel*, to *Jeremiah*, to *Nehemiah*, or to some of the other *prophets* who flourished during the time of the captivity. The author of the Epistle to the Hebrews has applied the *twenty-fifth*, *twenty-sixth*, and *twenty-seventh* verses to our Lord, and the perpetuity of his kingdom.

Verse 1. *Hear my prayer*] The chief parts of the Psalm answer well to the title: it is the *language of the deepest distress*, and well directed to *Him* from whom alone help can come.

Verse 3. *My days are consumed like smoke*] He represents himself (for the psalmist speaks in the name of the people) under the notion of a *pile of combustible matter*, placed upon a *fire*, which soon consumes it; part flying away in *smoke*, and the residue lying on the hearth in the form of *charred coal* and *ashes*. The *Chaldeans* were the *fire*, and the *captive Jews* the *fuel*, thus converted into *smoke* and *ashes*.

Verse 4. *My heart is smitten, and withered like grass*] The metaphor here is taken from grass cut

5 By reason of the voice of my groaning [k] my bones cleave to my [l] skin.

6 [m] I am like [n] a pelican of the wilderness: I am like an owl of the desert.

7 I [o] watch, and am as a sparrow [p] alone upon the house-top.

8 Mine enemies reproach me all the day; *and* they that are [q] mad against me are [r] sworn against me.

9 For I have eaten ashes like bread, and [s] mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for [t] thou hast lifted me up, and cast me down.

11 [u] My days *are* like a shadow that declineth; and [v] I am withered like grass.

12 But [w] thou, O LORD, shalt endure for ever; and [x] thy remembrance unto all generations.

13 Thou shalt arise, *and* [y] have mercy upon Zion: for the time to favour her, yea, the [z] set time is come.

14 For thy servants take pleasure in [a] her stones, and favour the dust thereof.

15 So the heathen shall [b] fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, [c] he shall appear in his glory.

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[k] Job xix. 20; Lam. iv. 8.——[l] Or, *flesh*.——[m] Job xxx. 29.
[n] Isa. xxxiv. 11; Zeph. ii. 14.——[o] Psa. lxxvii. 4.——[p] Psa. xxxviii. 11.——[q] Acts xxvi. 11.——[r] Acts xxiii. 12.——[s] Psa. xlii. 3; lxxx. 5.——[t] Psa. xxx. 7.——[u] Job xiv. 2; Psa. cix. 23; cxliv. 4; Eccles. vi. 12.——[v] Ver. 4; Isa. xl. 6, 7, 8; James i. 10.
[w] Ver. 26; Psa. ix. 7; Lam. v. 19.——[x] Psa. cxxxv. 13.——[y] Isa. lx. 10; Zech. i. 12.——[z] Isa. xl. 2.——[a] Psa. lxxix. 1.——[b] I Kings viii. 43; Psa. cxxxviii. 4; Isa. lx. 3.——[c] Isa. lx. 1, 2.

down in the meadow. It is first *smitten* with the *scythe*, and then *withered* by the *sun*. Thus the Jews were smitten with the judgments of God; and they are now withered under the fire of the *Chaldeans*.

Verse 6. *I am like a pelican of the wilderness*] It may be the *pelican* or the *bittern*. The original, קאת *kaath*, is mentioned Lev. xi. 18, and is there described. See the note.

Owl of the desert.] כוס *cos*, some species of *owl*; probably the night raven. See the notes referred to above.

Verse 7. *As a sparrow alone*] צפור *tsippor*, seems to be often used for any small bird, such as the *swallow*, *sparrow*, or the like. *Bochart* supposes the *screech owl* is intended.

Verse 8. *They that are mad against me are sworn against me.*] The Chaldeans are determined to destroy us; and they have bound themselves *by oath* to do it. See a similar case related Acts xxiii. 12–14, where a number of Jews had bound themselves by an *oath* neither to eat nor drink till they had slain Paul.

Verse 9. *I have eaten ashes like bread*] Fearful of what they might do, we all humbled ourselves before thee, and sought thy protection: well knowing that, unless we were supernaturally assisted, we must all have perished; our enemies having sworn our destruction.

Verse 10. *For thou hast lifted me up, and cast me down.*] Thou hast lifted me on high, that thou mightest dash me down with the *greater force*. We were *exalted* in thy *favour* beyond any people, and now thou hast made us the *lowest* and most *abject* of the children of men.

Verse 11. *My days* are *like a shadow that declineth*] Or rather, *My days decline like the shadow*. I have passed my *meridian*, and the sun of my prosperity is about to set for ever. There may be here an allusion to the declination of the sun towards the south, which, by shortening their days, would greatly lengthen their nights. Similar to the exclamation of a contemporary prophet, Jer. viii. 20: "The harvest is past, the summer is ended, and we are not saved." There is now scarcely any human hope of our deliverance.

Verse 12. *But thou, O Lord, shalt endure for ever*] Our life is a shadow; we can scarcely be called *beings* when compared with thee, for thou art *eternal*. Have mercy upon us, *creatures of a day*, and thy kindness shall be a *memorial* in all our *generations*.

Verse 13. *Thou shalt arise*, and *have mercy upon Zion*] While he is humbled at the footstool of mercy, and earnestly praying for mercy, an answer of peace is given; he is assured, not only that they *shall be delivered*, but that the time of deliverance is *at hand*. The *set time*—the *seventy* years predicted by Jeremiah, was ended; and God gave him to see that he was ever mindful of his promises.

Verse 14. *Thy servants take pleasure in her stones*] Though Jerusalem was at this time in a heap of ruins, yet even her rubbish was sacred in the eyes of the pious: for this had been *the city of the great King*.

Verse 15. *So the heathen shall fear the name of the Lord*] It is granted that after the edict of Cyrus to restore and rebuild Jerusalem, which was about *four hundred and ninety* years before Christ, the name of the true God was more generally known among the heathen; and the translating the Sacred Writings into Greek, by the command of Ptolemy Philadelphus, king of Egypt, about *two hundred and eighty-five* years before the Christian era, spread a measure of the light of God in the Gentile world which they had not before seen. Add to this, the dispersion of the Jews into different parts of the Roman empire, after Judea became a Roman province, which took place about *sixty* years before the advent of our Lord: and we may consider these as so many preparatory steps to the conversion of the heathen by the Gospel of our Lord Jesus Christ. And to this last general illumination of the Gentile world the psalmist must allude here, when he speaks of "the heathen fearing God's name, and all the kings of the earth his glory."

Verse 16. *When the Lord shall build up Zion*] It is such a difficult thing, so wholly improbable, so far

17 [d] He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be [e] written for the generation to come: and [f] the people which shall be created shall praise the LORD.

19 For he hath [g] looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 [h] To hear the groaning of the prisoner; to loose [i] those that are appointed to death;

21 To [k] declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He [l] weakened my strength in the way; he [m] shortened my days.

24 [n] I said, O my God, take me not away in the midst of my days: [o] thy years *are* throughout all generations.

25 [p] Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 [q] They shall perish, but [r] thou shalt [s] endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But [t] thou *art* the same, and thy years shall have no end.

28 [u] The children of thy servants shall continue, and their seed shall be established before thee.

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[d] Neh. i. 6, 11; ii. 8.——[e] Rom. xv. 4; 1 Cor. x. 11.——[f] Psa. xxii. 31; Isa. xliii. 21.——[g] Deut. xxvi. 15; Psa. xiv. 2; xxxiii. 13, 14.——[h] Psa. lxxix. 11.——[i] Heb. *the children of death.* [k] Psa. xxii. 22.——[l] Heb. *afflicted.*——[m] Job xxi. 21.

[n] Isa. xxxviii. 10.——[o] Psa. xc. 2; Hab. i. 12.——[p] Gen. i. 1; ii 1; Heb. i. 10.——[q] Isa. xxxiv. 4; li. 6; lxv. 17; lxvi. 22; Rom. viii. 20; 2 Pet. iii. 7, 10, 11, 12.——[r] Ver. 12.——[s] Heb. *stand.* [t] Mal. iii. 6; Heb. xiii. 8; James i. 17.——[u] Psa. lxix. 36.

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out of the reach of human power, that when God does it, he must manifest his power and glory in a most extraordinary manner.

Verse 17. *The prayer of the destitute*] הערער *haarar*, of him who is laid in utter ruin, who is entirely wasted.

Verse 18. *The people which shall be created*] "The Gentiles, who shall be brought to the knowledge of salvation by Christ," as the *Syriac* states in its inscription to this Psalm: how often the conversion of the soul to God is represented as a *new creation*, no reader of the New Testament need be told. See Eph. ii. 10, iv. 24; 2 Cor. v. 17; Gal. vi. 15. Even the publication of the Gospel, and its influence among men, is represented under the notion of "creating a new heaven and a new earth," Isa. lxv. 17, 18.

Verse 19. *For he hath looked down*] This, with the three following verses, seems to me to contain a glorious prophecy of the incarnation of Christ, and the gathering in of the Jews and the Gentiles to him. *The Lord looks down from heaven*, and sees the whole earth groaning and travailing in pain; his eye affects his heart, and he purposes their salvation.

Verse 20. *To hear the groaning*] By sin, all the inhabitants of the earth are *miserable*. They have broken the Divine laws, are under the arrest of judgment, and all cast into *prison*. They have been tried, *found guilty*, and *appointed to die*; they *groan* under their chains, are alarmed at the prospect of death, and implore mercy.

Verse 21. *To declare the name of the Lord*] To publish that Messenger of the Covenant in whom the name of the Lord is, that Messiah in whom the fulness of the Godhead dwelt; and to commence at *Jerusalem*, that the first offers of mercy might be made to the Jews, from whom the word of reconciliation was to go out to all the ends of the earth.

Verse 22. *When the people are gathered together*] When all the *Gentiles* are enlightened, and the kings of the earth brought to pay homage to the King of kings.

Verse 23. *He weakened my strength in the way*] We are brought so low in our captivity by oppression, by every species of hard usage, and by death, that there is now no hope of our restoration by any efforts of our own.

Verse 24. *I said, O my God*] This and the following verses seem to be the *form of prayer* which the captives used previously to their deliverance.

Thy years are *throughout all generations.*] This was a frequent argument used to induce God to hear prayer. We are *frail* and *perishing*; thou art *everlasting*: deliver us, and we will glorify thee.

Verse 25. *Of old hast thou laid the foundation*] None taught of God ever imagined the world to have been *eternal*. *Of old*, לפנים *lephanim*, before there were any *faces* or *appearances*, thou didst lay the foundations of the earth. It was created by thee; it did not grow by *accretion* or *aggregation* from a *pre-existent nucleus*. There was *nothing*; and thou didst produce *being—substance* or *matter*. Out of that created matter thou didst make the *earth* and the *heavens*.

Verse 26. *They shall perish*] Nothing can be eternal *a parte ante*, or *a parte post*, but thyself. Even that which thou hast created, because not necessarily *eternal*, must be perishable; necessary *duration* belongs to God only; and it is by his will and energy alone that universal nature is preserved in existence, and preserved from running into speedy disorder, decay, and ruin.

Yea, all of them shall wax old] Every thing must *deteriorate*, unless *preserved* by thy *renewing* and *invigorating energy*. Even the *heavens* and the *earth* are subject to this law; for that which is not, from the infinite perfection of its own nature, ETERNAL, must be perishable; therefore the heavens and the earth must necessarily come to an end. They contain the *seeds* of their own dissolution. It is true that in sublunary things, the *vicissitudes of seasons* is a sort of check to the principle of dissolution; but it only partially cor

reets this tendency. Even the productions of the earth *wear out* or *deteriorate*. Plant the same seed or grain for several years consecutively, and it degenerates so as at last not to be worth the labour of tillage, however expensively the soil may be manured in which it is planted. I may instance in *wheat* and in the *potatoe*, the two grand supporters of life in European countries. All other seeds and plants, as far as they have fallen under my observation, are subject to the same law.

Verse 27. *But thou* art *the same*] ואתה הוא *veattah hu*, *but thou art* He, that is, *The* Eternal; and, consequently, he who only has *immortality*.

Thy years shall have no end.] לא יתמו *lo yittammu*, "they shall not be completed." Every thing has its revolution—its conception, growth, perfection, decay, dissolution, and death, or corruption. It may be said that *regeneration* restores all these substances; and so it does in a measure, but not without *deterioration*. The *breed of animals*, as well as *vegetables*, *wears out*; but God's eternal round has *no completion*. I repeat it,—what is *necessarily eternal* is unchangeable and imperishable; all created beings are perishable and mutable, because not eternal. God alone is eternal; therefore God alone is imperishable and immutable.

Verse 28. *The children of thy servants shall continue*] Thy *Church* shall be permanent, because founded *on thee*; it shall live throughout all the revolutions of time. And as thy followers are made *partakers of the Divine nature*, they shall live in *union with God* in the other world, deriving *eternal duration* from the *inexhaustible Fountain* of *being*. Nothing can be permanent but by God's supporting and renewing influence.

Analysis of the One Hundred and Second Psalm.

There are *two* general parts in this Psalm:—

I. A description of the calamities of the Church, under the person of an afflicted man, ver. 1–11.

II. The consolation afforded in these calamities, and the ground of it, ver. 12–28.

I. The description, &c., is formed into a *prayer* proposed in the *two first verses*:—

1. "Hear my prayer."

2. "Hide not thy face."

In this prayer he complains, and shows his wretched state by various metaphors or figures.

1. A consumption of strength: "My days are consumed."

2. From continual *weeping*: "My bones cleave to my skin."

3. From his *solitude*: "Like a pelican in the wilderness."

4. From his continual *watching*: "I watch, and am like a sparrow," &c.

5. From the *reproach* of his enemies: "Mine enemies reproach me."

6. From his *sadness*: "I have eaten ashes like bread."

All these increased, from a *sense of God's displeasure*.

1. "Because of thine indignation."

2. Because of his *sufferings*: "Thou hast lifted me up, and hast cast me down."

3. And the *effect* produced: "My days are as a shadow."

II. He comforts himself in the promises of God:—

1. "I am withered like grass; but thou shalt endure for ever."

2. I shall soon be forgotten; "but thy remembrance is unto all generations."

3. Thou seemest to take no heed: but "thou wilt arise."

He was the more confident,—

1. Because the *set time* to favour Zion was come.

2. This he saw more clearly from the *concern* with which God had filled the hearts of the people: "Thy servants take pleasure in her stones."

3. He consoled himself in the prospect of the *conversion of the heathen* themselves: "So the heathen shall fear thy name."

4. For this he gives a particular reason: Because "the Lord shall build up Zion."

5. And he will do this, because of the *prayers of the people*: "He will regard the prayer," &c.

This should be done in such a *manner*, that,—

1. *Record* should be made of it: "This shall be written."

2. And it should be a blessing to those that were unborn: "The people which shall be created shall praise the Lord."

And for this he assigns the *proper reasons*.

1. "The Lord looked down from heaven."

2. "He heard the groans of the prisoners."

These mercies call for *gratitude* and *obedience*:—

1. They should "declare the name of the Lord."

2. And this will take place "when the people are gathered together," &c.

The psalmist fears that he shall *not live* to see this deliverance:—

1. "For he weakened my strength in the way,—he shortened my days."

2. Yet he earnestly desires to see it: "Take me not away."

To strengthen this petition, he pleads God's *unchangeableness*; and he proves God to be *eternal*, because he is *immutable*.

1. Not so the *earth*, for it had a *beginning*: "Of old thou hast laid," &c.

2. Not so the *heavens*; for they are "the work of thy hands."

3. Neither shall they continue: "They shall perish," &c.

But God is *always the same*. Every thing that is *mutable* acquires by its change some *property*, *quality*, *form* or *accident*, which *it had not before*: but God, being an infinite Spirit, and infinitely perfect, can suffer no loss, can have no addition. For as *he wants nothing*, nothing can be *added* to him; as *he inhabits eternity*, nothing can be *taken from him*. In him, therefore, there is no possibility of *change*; and, consequently, none of *decay* or *perishing*.

From these considerations the psalmist draws this comfortable conclusion:—

1. His Church and servants shall continue also: "The children of thy servants,"—the apostles, with the patriarchs, shall dwell in thy kingdom—in the new Jerusalem.

2. "And their seed;" as many as are begotten by the Gospel, if they remain in the faith that works by love, "shall be established,"—persevere, remain, continue *before thee*—live in thy presence for ever. As thou art eternal, so thou wilt unite them to thyself, and make *them* eternally happy.

PSALM CIII.

God is praised for his benefits to his people, 1, 2; *he forgives their iniquities, and heals their diseases,* 3; *redeems their lives, crowns them with loving-kindness,* 4; *satisfies them with good things, renews their youth,* 5; *he helps the oppressed, makes his ways known, is merciful and gracious, and keeps not his anger for ever,* 6–9; *his forbearance, and pardoning mercy,* 10–12; *he is a tender and considerate Father,* 13, 14; *the frail state of man,* 15, 16; *God's everlasting mercy, and universal dominion,* 17–19; *all his angels, his hosts, and his works, are invited to praise him,* 20–22.

A Psalm of David.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

BLESS [a] the LORD, O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 [b] Who forgiveth all thine iniquities; who [c] healeth all thy diseases;

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

4 Who [d] redeemeth thy life from destruction; [e] who crowneth thee with loving-kindness and tender mercies;

5 Who satisfieth thy mouth with good *things*; *so that* [f] thy youth is renewed like the eagle's.

[a] Ver. 22; Psa. civ. 1; cxlvi. 1.——[b] Psa. cxxx. 8; Isa. xxxiii. 24; Matt. ix. 2, 6; Mark ii. 5, 10, 11; Luke vii. 47.

[c] Exod. xv. 26; Psa. cxlvii. 3; Jer. xvii. 14.——[d] Psa. xxxiv. 22; lvi. 13.——[e] Psa. v. 12.——[f] Isa. xl. 31.

NOTES ON PSALM CIII.

The *inscription* in the *Hebrew*, and in all the *Versions*, gives this Psalm to *David*; and yet many of the ancients believed it to refer to the times of the captivity, or rather to its *conclusion*, in which the redeemed Jews give thanks to God for their restoration. It is a Psalm of inimitable sweetness and excellence; contains the most affectionate sentiments of gratitude to God for his mercies; and the most consoling motives to continue to trust in God, and be obedient to him.

Verse 1. *Bless the Lord*] He calls on his soul, and all its faculties and powers, to magnify God for his mercies. Under such a weight of obligation the *lips* can do little; the soul and all its powers must be engaged.

Verse 2. *Forget not all his benefits*] Call them into recollection; particularize the chief of them; and here record them for an everlasting memorial.

Verse 3. *Who forgiveth*] The benefits are the following, 1. Forgiveness of sin. 2. Restoration of health: "Who healeth all thy diseases."

Verse 4. *Who redeemeth*] 3. Preservation from destruction. הגואל *haggoel*, properly, *redemption of life by the kinsman*; possibly looking forward, in the spirit of prophecy, to him who became partaker of our flesh and blood, that he might have the right to redeem our souls from death by dying in our stead. 4. Changing and ennobling his state; weaving a crown for him out of *loving-kindness* and *tender mercies*.

Verse 5. *Who satisfieth thy mouth*] 5. For continual communications of spiritual and temporal good; so that the vigour of his mind was constantly supported and increased.

Thy youth is renewed like the eagle's.] There is such a vast variety of the eagle, or genus *Folco*, that it is not easy to determine which is meant here. The Hebrew נשר *neser* is a general name for such as were known in the land of Judea; which were probably such as belong to the genus *Aquila*, comprehending *forty-one* species and *seven* varieties.

There are as many *legends* of the *eagle* among the ancient writers, as there are of some saints in the calendar; and all *equally true*. Even among *modern divines*, *Bible Dictionary* men, and such like, the most ridiculous tales concerning this bird continue to be propagated; and no small portion of them have been crowded into comments on this very verse. One specimen my *old Psalter* affords, which, for its curiosity, I shall lay before the reader:—

Trans. Renewed shal be als of aeren thi youthed.

Par. The arne when he is greved with grete elde, his neb waxis so gretely, that he may nogt open his mouth and take mete: bot then he smytes his neb to the stane, and has away the slogh, and than he gaes til mete, and be commes yong a gayne. Swa Criste duse a way fra us oure elde of syn and mortalite, that settes us to ete oure brede in hevene, and newes us in hym.

The plain English of all this is:—

"When the arne [*eagle*, from the Anglo-Saxon earn, a word which Dr. Jamieson has not entered in his dictionary] is oppressed with old age, his bill grows so much that he cannot open his mouth in order to take meat. He then smites his bill against a stone, and breaks off the slough—the excrescence that prevented him from eating; and then he goes to his ordinary food, and becomes young again. So Christ takes away from us our old age of sin and death, and gives us to eat that bread which comes down from heaven; and thus gives us a new life in himself."

I believe the meaning of the psalmist is much more simple: he refers to the *moulting* of birds, which, in most, takes place annually, in which they cast their old feathers and get a new plumage. To express this,

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

6 [g] The LORD executeth righteousness and judgment for all that are oppressed.

7 [h] He made known his ways unto Moses, his acts unto the children of Israel.

8 [i] The LORD *is* merciful and gracious, slow to anger, and [k] plenteous in mercy.

9 [l] He will not always chide: neither will he keep *his anger* for ever.

10 [m] He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

11 [n] For [o] as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far as the east is from the west *so* far hath he [p] removed our transgressions from us.

13 [q] Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame; [r] he remembereth that we *are* dust.

[g] Psa. cxlvi. 7.——[h] Psa. cxlvii. 19.——[i] Exod. xxxiv. 6, 7; Num. xiv. 18; Deut. v. 10; Neh. ix. 17; Psa. lxxxvi. 15; Jer. xxxii. 18.——[k] Heb. *great of mercy.*——[l] Psa. xxx. 5; Isa. lvii. 16; Jer. iii. 5; Mic. vii. 18.——[m] Ezra ix. 13.——[n] Psa. lvii. 10; Eph. iii. 18.——[o] Heb. *according to the height of the heaven.*——[p] Isa. xliii. 25; Mic. vii. 18.——[q] Mal. iii. 17.——[r] Psa. lxxviii. 39.

he might as well have chosen any bird, as this is common to all the feathered race; but he chose the *king of the birds*, because of his bulk, his strength, and vivacity.

The *long life* of the eagle might have induced the psalmist to give it the preference. An eagle was nine years in the possession of *Owen Holland*, Esq., of Conway, in Wales, and had lived *thirty-two* years in the possession of the gentleman who made it a present to him: but of its previous age, for it came from Ireland, we are not informed. *Keysler* relates that an eagle died at Vienna, after a confinement of *one hundred and four* years!

The *eagle* can subsist a long time without food. That first mentioned above, through the neglect of a servant, was *twenty-one* days without food, and yet survived this long fast.

The meaning and moral of the psalmist are not difficult of comprehension. The Israelites, when redeemed from their captivity, should be so blessed by their God that they should re-acquire their political strength and vigour; and should be so quickened by the Divine Spirit, that old things should be passed away, and all things become new.

Verse 6. *The Lord executeth*] This shall be done because the Lord will avenge his elect who have cried unto him day and night for this deliverance: "He is slow to anger;" but he will punish. "He is plenteous in mercy," and he will save. The persevering sinner shall be destroyed; the humble penitent shall be saved.

Verse 7. *He made known his ways unto Moses*] From the earliest part of our history he has been our protector and defence. His wonderful *acts* in behalf of the *children of Israel* are so many *proofs* of his mercy, power, and goodness; and so many *reasons* why *we* should now trust in him.

Verse 8. *The Lord is merciful*] See the note on Psa. lxxxvi. 15.

Verse 9. *He will not always chide*] He will not contend with us continually. He has often reproved, often punished us; but his mercy ever rejoiced over judgment.

Verse 10. *He hath not dealt with us after our sins*] He has never apportioned our *punishment* to our *sins*, nor has he regulated the exercise of his *mercy* by our *merits*.

Verse 11. *For as the heaven is high above the earth*] Great and provoking as our crimes may have been, yet his mercies have, in their magnitude and number, surpassed these, as far as the heavens are elevated beyond the earth.

Verse 12. *As far as the east is from the west*] As the east and the west can never meet in one point, but be for ever at the same distance from each other, so our sins and their decreed punishment are removed to an eternal distance by his mercy.

Verse 13. *Like as a father pitieth his children*] This is a very emphatic verse, and may be thus translated: "As the tender compassions of a father towards his children; so the tender compassions of Jehovah towards them that fear him." Nothing can place the tenderness and concern of God for his creatures in a stronger light than this. What yearnings of bowels does a *father* feel toward the *disobedient child*, who, sensible of his ingratitude and disobedience, falls at his parent's feet, covered with confusion and melted into tears, with, "Father, I have sinned against heaven, and before thee, and am not worthy to be called thy son!" The same in *kind*, but infinitely more exquisite, does God feel when the penitent falls at his feet, and implores his mercy through Christ crucified.

Verse 14. *For he knoweth our frame*] יצרנו *yitsrenu*, "our formation;" the *manner* in which we are constructed, and the *materials* of which we are made. He knows we cannot contend with him; and if he uses his power against us, we must be crushed to destruction. In all his conduct towards us he considers the frailty of our nature, the untowardness of our circumstances, the strength and subtlety of temptation, and the sure party (till the heart is renewed) that the tempter has within us. Though all these things are against us, yet it must ever be said, whatever use we make of it, "the grace of God is sufficient for us." But alas! alas! who makes use of that sufficient grace? Here, then, is cause for condemnation. But, O amazing mercy! if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are but dust. The man who can say, in the face of these Scriptures, *Let us sin that grace may*

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

15 *As for* man, [s] his days *are* as grass: [t] as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and [u] it is gone; and [v] the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto [w] children's children;

18 [x] To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his [y] throne in the heavens; and [z] his kingdom ruleth over all.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

20 [a] Bless the LORD, ye his angels, [b] that excel in strength, that [c] do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all *ye* [d] his hosts; [e] *ye* ministers of his, that do his pleasure.

22 [f] Bless the LORD, all his works in all places of his dominion: [g] bless the LORD, O my soul.

[s] Psa. xc. 5, 6; 1 Pet. i. 24.——[t] Job xiv. 1, 2; James i. 10, 11. [u] Heb. *it is not.*——[v] Job vii. 10; xx. 9.——[w] Exod. xx. 6. [x] Deut. vii. 9.——[y] Psa. xi. 4.——[z] Psa. xlvii. 2; Dan. iv. 25, 34, 35.

[a] Psa. cxlviii. 2.——[b] Heb. *mighty in strength*; see Psa. lxxviii. 25.——[c] Matt. vi. 10; Heb. i. 14.——[d] Gen. xxxii. 2; Josh. v. 14; Psa. lxviii. 17.——[e] Dan. vii. 9, 10; Heb. i. 14.——[f] Psa. cxlv. 10.——[g] Ver. 1.

abound, is a brute and demon, who has neither lot nor part in this thing.

Verse 15. *His days* are *as grass*] See the note on Psa. xc. 5.

Verse 16. *The wind passeth over it*] Referring perhaps to some blasting pestilential wind.

Verse 17. *The mercy of the Lord* is *from everlasting to everlasting*] חסד *chesed* signifies more particularly the *exuberant goodness of God*. This is an attribute of his nature, and must be from everlasting to everlasting; and hence, his righteousness (צדקה *tsidkath*)—his merciful *mode of justifying the ungodly*, is extended from one generation to another.

Unto children's children.] It is still in force, and the doctrine of reconciliation through Christ shall continue to be preached till the conclusion of time.

Verse 18. *To such as keep his covenant*] The spirit of which was, *I will be your* GOD; WE *will be thy* PEOPLE. From the covenant came the *commandments*, and their obligation *to remember and do them*; and on such *keepers* of the covenant, and *doers* of the commandments, God promises to pour out his mercy through all generations.

Verse 19. *The Lord hath prepared his throne in the heavens*] There he is Sovereign; but his dominion extends equally over all the earth; for his *kingdom*—regal government, influence, and sway, *ruleth over all.*

Verse 20. *Bless the Lord, ye his angels*] Every person who has a sense of God's goodness to his soul feels his own powers inadequate to the praise which he ought to offer; and therefore naturally calls upon the holiest of men, and the supreme angels, to assist him in this work.

That excel in strength] Some take גבורי כח *giborey coach*, the *mighty in strength*, for another class of the hierarchy,—*they that do his commandments, hearkening to his words*; and consider them to be that order of beings who are particularly employed in operations among and for the children of men; probably such as are called *powers* in the New Testament

Verse 21. *All* ye *his hosts; ye ministers of his*] We know almost nothing of the economy of the heavenly host; and, therefore, cannot tell what is the difference between *angels, mighty powers, hosts*, and *ministers* who do his pleasure. All owe their being and all its blessings to God; all depend upon his bounty; and without him they can do nothing; therefore, all should praise him.

Verse 22. *Bless the Lord, all his works*] Let every thing he has done be so considered as to show forth his praise.

Bless the Lord, O my soul.] Let *me* never forget *my* obligation to his mercy; for with tender mercies and loving-kindness has he crowned me. I will therefore be thankful unto him, and speak good of his name.

Analysis of the One Hundred and Third Psalm

There are *three* parts in this Psalm:—

I. The *exordium*, in which the psalmist invites his own soul to praise the Lord, ver. 1, 2.

II. The *narration*, being a declaration of God's benefits conferred on him and others, and the causes of those benefits, ver. 3–19.

III. The *conclusion*, in which he calls on all creatures to assist him in praising the Lord, ver. 20–22.

I. The *exordium*,—

1. Bless God. Think on the benefit, and praise the Benefactor.

2. Let the *soul* join in this. Let it be done heartily; *lip-labour* is little worth.

3. "All that is within me." Every faculty,—understanding, will, memory, judgment, affections, desires, &c.

4. "Bless Jehovah," who gave thee thy being, and all thy blessings.

5. "Forget not his benefits." Most forget their obligations both to God and man; but *ingratitude*, which is the source of *forgetfulness*, is abominable.

6. "All his benefits." Thou hast already forgotten many; forget no more. The word גמוליו *gemuley*, signifies, literally, *retributions* or *recompenses*, as the *Vulgate* has well expressed it. And of what kind are these *recompenses*? Invariably *good* for *evil*; nor hast thou ever offered him one accent of praise

that he has not compensated with a *blessing* of *infinite value.*

II. The *narration.* A declaration of benefits. 1. To *himself.* 2. To the *Church.* These were,—1. *Spiritual;* 2. *Temporal* benefits.

First spiritual benefit—*justification:* "He forgiveth all thine iniquities."

Second spiritual benefit—*regeneration* or *sanctification:* "Healeth all thy diseases."

Third spiritual benefit—*redemption* from the first and second death, in consequence of being thus justified and sanctified.

Fourth spiritual benefit—*glorification* anticipated: "Who crowneth thee with loving-kindness and tender mercy." The *crown* comes from the *loving-kindness* and *tender mercy* of God; not from any *merit* in man.

The *temporal* benefits are,—

1. Abundance of the necessaries of life: "Who satisfieth thy mouth with good things."

2. Health and long life: "Thy youth is renewed like the eagle's." See the note on this passage.

The benefits to the whole *Church* are,—

1. *Defence* and *deliverance:* "The Lord executes judgment."

2. *Manifestation* of *his will:* "He made known his ways," &c.

All these spring from the *four attributes* mentioned below,—

1. "He is merciful," רחום *rachum*, bearing a paternal affection to his intelligent creatures, especially to those who fear him.

2. "Gracious," חנון *channun*, the Giver of grace and favour; for he who has a fatherly heart will *give.*

3. "Slow to anger," ארך אפים *erech appayim*, *long in nostrils*, not hasty; not *apt to be angry.*

4. "Plenteous in mercy," רב חכר *rab chesed*, *multiplying kindness.* Gives abundantly from his own *bounty*, not according to our *merit.*

The effects of all these are,—

1. Because he is *merciful:* "He will not always chide."

2. Because he is *gracious:* "He deals not with us after our sin."

3. Because he is *slow to anger:* "He will not keep his anger for ever."

4. Because he is *plenteous in mercies:* His mercies surpass our sins as much as heaven surpasses the earth.

5. Because he is *like a father:* He "pities his children;" considers their frame, and makes all the allowance that *justice* mingled with *mercy* can make.

6. And as he is *righteous*—true, and faithful in performing his covenant, his mercy is everlasting to those that fear him.

But let it be remembered who they are that have a right to expect such blessings:—

1. "Those who fear him."

2. "Those who keep his covenant."

3. "Those who remember his commandments, and do them."

That he is *able* to do all that he has promised, the psalmist marks his *dominion:*—

1. It is not circumscribed: "His throne is in heaven."

2. It takes in all *places* and all *nations.* For "his kingdom ruleth over all;" he is King of kings, and Lord of lords.

III. The *conclusion.* For these benefits he invites all creatures to praise the Lord.

1. The *angels*, whom he describes,—1. From their *excellence:* "Ye that excel in strength." 2. From their *obedience:* "Ye that do his commandments." 3. From their *readiness and chcerfulness* in it: "Ye that hearken to the voice of his words,"—who are ever ready, at the slightest intimation, to perform his will.

2. All the *hosts* or *armies* of God,—archangels, principalities, dominions, powers, thrones, &c.

3. He invites all the creatures of God to praise him, whether *animate* or *inanimate:* "All creatures, in all places of his dominion." This extends throughout immensity. For this there is the strongest reason—he *made* all—*rules* over all—"is in all places" *with* all—*preserves* all—*moves* all.

4. To show that he who calls upon others will not be backward himself to praise God; as he began, so he concludes, with "Bless the Lord, O my soul!" Thus he had the high praises of God continually in his mouth.

And thus finishes this most excellent and inimitable Psalm. The *old Psalter* concludes thus: "Blysses to Lorde al his werks in ilk stede of his Lordschip: blisse my saule to Lorde. When men well lyfes, al thair werks blysses God. Fra blyssyng we cum forth to blyssyngs, gawe agayne, and tharein dwell we."

The more we praise God, the more occasion we shall see to praise him, and the more spiritually minded we shall become. *Praise* proceeds from *gratitude;* gratitude from a sense of *obligation;* and both *praise* and *gratitude* will be in *proportion* to the *weight* of that obligation; and the *weight* will be in proportion to the *sense* we have of God's *great goodness* and our own *unworthiness.* As the reader's heart may be in a heavenly frame, I shall help him to express his feelings by the following *inimitable verses*, which express the substance of the preceding Psalm:—

From all that dwell below the skies
Let the Creator's praise arise!
Let the Redeemer's grace be sung
In every land, by every tongue!

Eternal are thy mercies, Lord!
Eternal truth attends thy word!
Thy praise shall sound from shore to shore,
Till sun shall rise and set no more.

Praise God, from whom all blessings flow!
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost!
Amen and Amen.

PSALM CIV.

The majesty and power of God manifested in the creation of the heavens and the atmosphere, 1–3; of the earth and sea, 4–9; of the springs, fountains, and rivers, 10–13; of vegetables and trees, 14–18; of the sun and moon, 19; of day and night, and their uses, 20–23; of the riches of the earth, 24; of the sea its inhabitants, and its uses, 25, 26; of God's general providence in providing food for all kinds of animals, 27–31; of earthquakes and volcanoes, 32. God is praised for his majesty, and the instruction which his works afford, 33, 34. Sinners shall be destroyed, 35.

XX. DAY. EVENING PRAYER.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

BLESS [a] the LORD, O my soul. O LORD my God, thou art very great; [b] thou art clothed with honour and majesty.

2 [c] Who coverest *thyself* with light as *with* a garment: [d] who stretchest out the heavens like a curtain:

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

3 [e] Who layeth the beams of his chambers

[a] Psa. ciii. 1; ver. 35.——[b] Psa. xciii. 1.

[c] Dan. vii. 9.——[d] Isa. xl. 22; xlv. 12.——[e] Amos ix. 6.

NOTES ON PSALM CIV.

This Psalm has no title either in the Hebrew or Chaldee; but it is attributed to David by the Vulgate, Septuagint, Æthiopic, Arabic, and Syriac. It has the following title in the Septuagint, as it stands in the Complutensian Polyglot: Ψαλμος τῳ Δαυιδ ὑπερ της του κοσμου συστασεως· "A Psalm of David concerning the formation of the world." The Syriac says it is "A Psalm of David when he went with the priests to adore the Lord before the ark." It seems a continuation of the preceding Psalm; and it is written as a part of it in *nine* of Kennicott's and De Rossi's MSS. It is properly a poem on the works of God in the creation and government of the world; and some have considered it a sort of epitome of the history of the creation, as given in the book of Genesis.

Verse 1. *O Lord my God, thou art very great*] The works of God, which are the subject of this Psalm, particularly show the grandeur and majesty of God. The strongest proofs of the being of God, for common understandings, are derived from the works of creation, their magnitude, variety, number, economy, and use. And a proper consideration of those works presents a greater number of the attributes of the Divine nature than we can learn from any other source. Revelation alone is superior.

Verse 2. *Who coverest* thyself *with light*] Light, insufferable splendour, is the robe of the Divine Majesty. *Light* and *fire* are generally the accompaniments of the Supreme Being, when he manifests his presence to his creatures. He appeared thus to *Abraham* when he made a covenant with him, Gen. xv. 17; and to *Moses* when he appointed him to bring the people out of Egypt, Exod. iii. 2; and when he gave him his law on Sinai, Exod. xix. 18. Moses calls *God a consuming fire*, Deut. iv. 24. When *Christ* was transfigured on the mount, his face shone like the sun, and his garment was white as the light, Matt. xvii. 2. And when the Lord manifests himself to the prophets, he is always surrounded with *fire*, and the most brilliant *light*.

Bishop *Lowth* has some fine remarks on the *imagery* and *metaphors* of this Psalm. The *exordium*, says he, is peculiarly magnificent, wherein the majesty of God is described, so far as we can investigate and comprehend it, from the admirable construction of nature; in which passage, as it was for the most part necessary to use translatitious images, the sacred poet has principally applied those which would be esteemed by the Hebrews the most elevated, and worthy such an argument; for they all, as it seems to me, are taken from the *tabernacle*. We will give these passages verbally, with a short illustration:—

הוד והדר לבשת *hod vehadar labashta.*

"Thou hast put on honour and majesty."

The original, לבשת, is frequently used when speaking of the *clothing* or *dress* of the *priests*.

Verse 2. עטה אור כשלמה *oteh or cassalmah.*

"Covering thyself with light as with a garment."

A manifest symbol of the Divine Presence; the light conspicuous in the holiest is pointed out under the same idea; and from this single example a simile is educed to express the ineffable glory of God generally and universally.

נוטה שמים כיריעה *noteh shamayim kayeriah.*

"Stretching out the heavens like a curtain."

The word יריעה, rendered here *curtain*, is that which denotes the *curtains* or *uncovering* of the whole *tabernacle*. This may also be an allusion to those curtains or awnings, stretched over an area, under which companies sit at weddings, feasts, religious festivals, curiously *painted under*, to give them the appearance of the visible heavens in the night-season.

Verse 3. המקרה במים עליותיו *hamekareh bammayim aliyothaiv.*

"Laying the beams of his chambers in the waters."

The sacred writer expresses the wonderful nature of the *air* aptly, and regularly constructed, from various and flux elements, into one continued and stable series, by a metaphor drawn from the singular formation of the *tabernacle*, which, consisting of many and different parts, and easily reparable when there was need, was kept together by a perpetual juncture and contignation of them all together. The poet goes on:—

השם עבים רכובו *hassem abim rechubo,*
המהלך על כנפי רוח *hamehallech al canphey ruach.*

"Making the clouds his chariot,
Walking upon the wings of the wind."

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

in the waters: [f] who maketh the clouds his chariot: [g] who walketh upon the wings of the wind:

4 [h] Who maketh his angels spirits; [i] his ministers a flaming fire:

5 [k] *Who* [l] laid the foundations of the earth, *that* it should not be removed for ever.

6 [m] Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

7 [n] At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 [o] They [p] go up by the mountains; they go down by the valleys unto [q] the place which thou hast founded for them.

9 [r] Thou hast set a bound that they may

[f] Isa. xix. 1.——[g] Psa. xviii. 10.——[h] Heb. i. 7.——[i] 2 Kings ii. 11, vi. 17.——[k] Heb. *He hath founded the earth upon her bases.* [l] Job xxvi. 7, xxxviii. 4, 6; Psa. xxiv. 2; cxxxvi. 6; Eccles. i. 4.

[m] Gen. vii. 19.——[n] Gen. viii. 1.——[o] Or, *The mountains ascend, the valleys descend.*——[p] Gen. viii. 5.——[q] Job xxxviii. 10, 11. [r] Job xxvi. 10; Psa. xxxiii. 7; Jer. v. 22.

He had first expressed an image of the Divine Majesty, such as it resided in the holy of holies, discernible by a certain investiture of the most splendid light; he now denotes the same from that light of itself which the Divine Majesty exhibited, when it moved together with the ark, sitting on a circumambient cloud, and carried on high through the air. That seat of the Divine Presence is even called by the sacred historians, as its proper name, המרכבה *hammercabah*, THE CHARIOT.

Verse 4. עשה מלאכיו רוחות *oseh malachaiv ruchoth*, משרתיו אש להט *mesharethaiv esh lohet.*

The elements are described as prompt and expedite to perform the Divine commands, like angels or ministers serving in the tabernacle; the Hebrew word משרתיו *mesharethaiv* being a word most common in the sacred ministrations.

Verse 5. יסד ארץ על מכוניה *yasad erets al mechoneyha*, בל תמוט עולם ועד *bal tammot olam vaed.*

"Laying the earth upon its foundations,
That it should not be shaken for evermore."

This image Bishop Lowth thinks evidently taken from the *tabernacle*, which was so laid upon its foundations that nothing could move it, and the dispensation to which it was attached, till the end purposed by the secret counsel of God was accomplished: and thus the *earth* is established, till the end of its creation shall be fully answered; and then it and its works shall be burnt up. On the above ground, the stability of the sanctuary and the stability of the earth are sometimes mentioned in the same words.

Verse 6. *Thou coveredst it with the deep*] This seems to be spoken in allusion to the creation of the earth, when it was without form and void, and darkness was upon the face of the deep, and the waters invested the whole, till God separated the dry land from them; thus forming the seas and the terraqueous globe. The poet Ovid has nearly the same idea:—

Densior his tellus, elementaque grandia traxit,
Et pressa est gravitate sua; circumfluus humor
Ultima possedit, solidumque coercuit orbem.
Met. lib. i., ver. 29.

Earth sinks beneath, and draws a numerous throng
Of ponderous, thick, unwieldy seeds along:
About her coasts unruly waters roar;
And, rising on a ridge, insult the shore. DRYDEN.

Verse 7. *At thy rebuke they fled*] When God separated the *waters which were above the firmament* from those *below*, and caused the *dry land to appear*. He commanded the separation to take place; and the waters, as if instinct with life, hastened to obey.

At the voice of thy thunder] It is very likely God employed the *electric fluid* as an agent in this separation.

Verse 8. *They go up by the mountains; they go down by the valleys*] Taking the words as they stand here, *springs* seem to be what are intended. But it is difficult to conceive how the water could ascend, through the fissures of mountains, to their tops, and then come down their sides so as to form rivulets to water the valleys. Most probably all the springs in mountains and hills are formed from waters which fall on their tops in the form of rain, or from clouds that, passing over them, are arrested, and precipitate their contents, which, sinking down, are stopped by some solid strata, till, forcing their way at some aperture at their sides, they form springs and fountains. Possibly, however, *vapours* and *exhalations* are understood; these by *evaporation* ascend to the tops of mountains, where they are condensed and precipitated. Thus the vapours ascend, and then come down to the valleys, forming fountains and rivulets in those places which the providence of God has allotted them; that is, continuous valleys, with such a degree of *inclination* as determines their waters to run in that direction till they reach another river, or fall into the ocean.

Some have thought there is a reference to the *breaking up of the fountains of the great deep*, at the time of the flood; while the protrusion of the waters would raise the circumambient crust, so as to form mountains, the other parts, falling in to fill up the vacuum occasioned by the waters which were thrown up from the central abyss, would constitute *valleys*.

Ovid seems to paraphrase this verse:—

Jussit et extendi campos, subsidere valles,
Fronde tegi sylvas, lapidosos surgere montes.
Met. lib. i., ver. 13.

"He shades the woods, the valleys he restrains
With rocky mountains, and extends the plains."
DRYDEN.

Verse 9. *Thou hast set a bound that they may not pass*] And what is this *bound*? The *flux* and *reflux* of the sea, occasioned by the solar and lunar *attraction*, the *rotation* of the earth on its own axis, and the

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

not pass over; [s] that they turn not again to cover the earth.

10 [t] He sendeth the springs into the valleys, *which* [u] run among the hills.

11 They give drink to every beast of the field: the wild asses [v] quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* [w] sing among the branches.

13 [x] He watereth the hills from his chambers: [y] the earth is satisfied with [z] the fruit of thy works.

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14 [a] He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth [b] food out of the earth;

15 And [c] wine *that* maketh glad the heart of man, *and* [d] oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap*; the cedars of Lebanon, [e] which he hath planted;

[s] Gen. ix. 11, 15. — [t] Heb. *Who sendeth.* — [u] Heb. *walk.* [v] Heb. *break.* — [w] Heb. *give a voice.* — [x] Psa. cxlvii. 8. — [y] Psa. lxv. 9, 10. — [z] Jer. x. 13; xiv. 22. — [a] Gen. i. 29, 30; iii. 18; ix. 3; Psa. cxlvii. 8. — [b] Psa. cxxxvi. 25; cxlvii. 9; Job xxviii. 5. — [c] Judg. ix. 13; Psa. xxiii. 5; Prov. xxxi. 6, 7. — [d] Heb. *to make his face shine with oil,* or *more than oil.* — [e] Num. xxiv. 6.

gravitation of the waters to the centre of the earth. And what is the *cause* of all these? The will and energy of God. Thus the sea is prevented from drowning the earth equally where there are *flat shores* as where the sea seems hemmed in by huge mounds of land and mountains. The *above*, not *these*, are the *bounds which it cannot pass, so that they cannot turn again to cover the earth.*

Verse 10. *He sendeth the springs into the valleys*] *Evaporation* is guided and regulated by Divine Providence. The sun has a certain power to raise a certain portion of vapours from a given space. God has apportioned the *aqueous* to the *terrene surface*, and the solar attraction to both. There is just as much *aqueous surface* as affords a sufficiency of vapours to be raised by the solar attraction to water the *earthy surface*. Experiments have been instituted which prove that it requires a given space of aqueous surface to provide vapours for a given space of terrene surface; and the proportion appears ordinarily to be *seventeen of water* to *three of earth*; and this is the proportion that the aqueous bears to the terrene surface of the globe. See Ray's three Physico-theological Discourses.

Verse 11. *The wild asses quench their thirst.*] The פרא *pere*, *onager* or *wild ass*, differs in nothing from the *tame ass*, only it has not a broken spirit, and is consequently more lively and active. It is so very swift that no horse except the Arab barb can overtake it. It is a gregarious animal, and they go in troops to feed and to drink. It is very timid, or rather jealous of its liberty, and therefore retires deep into the desert; yet even there the providence of God regards it; springs are provided, and it has the instinct to find them out.

Verse 12. *By them shall the fowls of the heaven have their habitation*] All fowls love verdure, and have their residence where they can find wood and water.

Verse 13. *From his chambers*] The *clouds*, as in ver. 3.

The earth is satisfied] The inhabitants of it.

Verse 14. *He causeth the grass to grow for the cattle*] Doth God care for oxen? Yes, and there is not a beast of the field that does not share his merciful regards.

And herb for the service of man] Plants, esculent herbs, and nutritive grain in general: and thus *he brings forth food* (לחם *lechem*, *bread*) *out of the earth.* In the germination and growth of a grain of wheat there is a profusion of miracles. God takes care of man, and of all those animals which are so necessary to the convenience and comfort of man.

Verse 15. *And wine*] *Wine*, in moderate quantity, has a wondrous tendency to revive and invigorate the human being. *Ardent spirits* exhilarate, but they *exhaust* the strength; and every dose leaves man the worse. Unadulterated wine, on the contrary, *exhilarates* and *invigorates*: it makes him cheerful, and provides for the continuance of that cheerfulness by *strengthening* the *muscles*, and *bracing* the *nerves*. This is its *use*. Those who continue drinking till wine inflames them, *abuse* this mercy of God.

Oil to make his *face to shine*] That is, to anoint the body: and particularly those parts most exposed to the sun and weather. This is of high importance in all arid lands and sultry climates. By it the pores are kept open, and perspiration maintained.

Bread which *strengtheneth man's heart.*] In hunger not only the *strength* is prostrated, but the *natural courage* is also abated. *Hunger* has no enterprise, emulation, nor courage. But when, in such circumstances a little bread is received into the stomach, even before concoction can have time to prepare it for nutriment, the *strength* is restored, and the *spirits* revived. This is a surprising effect; and it has not yet been satisfactorily accounted for.

Three of the choicest and most important articles of life are here mentioned: WINE, for the support of the vital and intellectual spirits; BREAD, for the support of the nervous and muscular system; and OIL, as a seasoner of food, and for those *unctions* so necessary for the maintenance of health. Where *wine*, *oil*, and *bread* can be had in sufficient quantities, there *animal food*, ardent spirits, and all high-seasoned aliments, may be well dispensed with. Heavy taxes on these necessaries of life are taxes on *life*, itself; and infallibly lead to adulteration of the articles themselves; especially *wine* and *oil*, which, in countries where they are highly taxed, are no longer to be found pure.

Verse 16. *The trees of the Lord are full* of sap] ישבעו *yisbeu*, "are saturated."

The cedars of Lebanon] God's providence not only extends to *men* and *cattle*, but also to the *trees* of the

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for [f] the conies.

19 [g] He appointed the moon for seasons: the sun [h] knoweth his going down.

20 [i] Thou makest darkness, and it is night; wherein [k] all the beasts of the forests do creep *forth*.

21 [l] The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

23 Man goeth forth unto [m] his work and to his labour until the evening.

24 [n] O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that [o] leviathan, *whom* thou hast [p] made to play therein.

[f] Prov. xxx. 26.——[g] Gen. i. 14.——[h] Job. xxxviii. 12.——[i] Isa. xlv. 7.——[k] Heb. *all the beasts thereof do trample on the forest.*

[l] Job xxxviii. 39; Joel i. 20.——[m] Gen. iii. 19.——[n] Prov. iii. 19. [o] Job xli. 1.——[p] Heb. *formed.*

field and forest. Many of these are not only sustained, but *planted* by his providence. Who ever planted the seeds of the cedars of Lebanon, or of the thousands of woods and forests on the globe? God himself sowed those seeds, and they have sprung up and flourished without the care of man.

Verse 17. *Where the birds make their nests*] צִפֳּרִים *tsipporim* signifies *swallows*, *sparrows*, and *small birds* in general; here opposed to the חֲסִידָה *chasidah* or *stork*. Perhaps the *heron* may be understood, which is said to be the first of all birds to build her nest, and she builds it on the very highest trees. The general meaning is, that God has provided shelter and support for the greatest and smallest birds; they are all objects of his providential regard.

Verse 18. *The high hills* are *a refuge*] The barren tops of the highest hills, and the craggy abrupt precipices of the most stupendous rocks, are not without their uses: they afford protection, refuge, and food, for creatures whose dispositions and habits are suited to such places; and thus no part of the creation is useless. The creatures who are their inhabitants are necessary *links* in the great *chain* of animated beings, and show the wisdom and providence of God.

For a description of the *coney*, see Lev. xi. 5. The יָעֵל *yael*, translated here the *wild goat*, is no doubt a creature of the *stag* or *deer* kind; the *ibex*, *chamois*, *antelope*, &c.

Verse 19. *He appointed the moon for seasons*] The heathens thought that the *sun* and *moon* were gods, and worshipped them as such. The psalmist shows, 1. That they are creatures dependent on God for their being and continuance; and, 2. That they were made for the use of man. See what has been said on these luminaries in the notes on Gen. i.

Verse 20. *Thou makest darkness*] It is not the design of God that there should be either constant *darkness* or constant *light*. That man may *labour*, he gives him, by means of the *sun*, the *light of the day*; and that he may *rest* from his labour, and get his strength recruited, he gives him *night*, and comparative *darkness*. And as it would not be convenient for man and the wild beasts of the forest to collect their food *at the same time*, he has given the *night* to them as the proper time to procure their prey, and the *day* to rest in. When MAN *labours*, THEY *rest*; when MAN *rests*, THEY *labour*.

Verse 21. *The young lions roar after their prey*] It is said of the lion, that his *roaring* is so terrible as to astonish and quite unnerve the beast which he pursues; so that, though fleeter than himself, it falls down and becomes an easy prey.

Verse 22. *The sun ariseth*] The dawn of day is the warning for *man* to arise and betake himself to his work; and is the warning to *them* to retire to their dens.

Verse 24. *O Lord, how manifold are thy works*] In this verse there are *three* propositions: 1. The works of the Lord are multitudinous and varied. 2. They are so constructed as to show the most consummate wisdom in their *design*, and in the *end* for which they are formed. 3. They are all God's *property*, and should be used only in reference to the end for which they were created. All *abuse* and *waste* of God's creatures are spoil and robbery on the property of the Creator. On this verse Mr. *Ray* has published an excellent work, entitled, "The Wisdom of God in the Creation," which the reader will do well, not only to consult, but carefully to read over and study.

Verse 25. *This great and wide sea*] The original is very emphatic: זֶה הַיָּם גָּדוֹל וּרְחַב יָדָיִם *zeh hayam gadol urechab yadayim*, "This very sea, great and extensive of hands." Its waters, like *arms*, encompassing all the terrene parts of the globe. I suppose the psalmist was within sight of the Mediterranean when he wrote these words.

Verse 26. *There go the ships*] By means of navigation countries the most remote are connected, and all the inhabitants of the earth become known to each other. He appears at this time to have seen the ships under sail.

That leviathan] This may mean the *whale*, or any of the large marine animals. The *Septuagint* and *Vulgate* call it *dragon*. Sometimes the *crocodile* is intended by the original word.

To play therein.] Dreadful and tempestuous as the sea may appear, and uncontrollable in its billows and surges, it is only the field of *sport*, the *play-ground*, the *bowling-green* to those huge marine monsters.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

27 [q] These wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: [r] thou takest away their breath, they die, and return to their dust.

30 [s] Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD [t] shall endure for ever: the LORD [u] shall rejoice in his works.

32 He looketh on the earth, and it [v] trembleth: [w] he toucheth the hills, and they smoke.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

33 [x] I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let [y] the sinners be consumed out of the earth, and let the wicked be no more. [z] Bless thou the LORD, O my soul. Praise ye the LORD.

[q] Psa. cxxxvi. 25; cxlv. 15; cxlvii. 9.——[r] Job xxxiv. 14, 15; Psa. cxlvi. 4; Eccles. xii. 7.——[s] Isa. xxxii. 15; Ezek. xxxvii. 9.

[t] Heb. *shall be*.——[u] Gen. i. 31.——[v] Hab. iii. 10.——[w] Psa. cxliv. 5.——[x] Psa. lxiii. 4; cxlvi. 2.——[y] Psa. xxxvii. 38; Prov. ii. 22.——[z] Ver. 1.

Verse 27. *These wait all upon thee*] The innumerable *fry* of the smaller aquatic animals, as well as *whales*, *dolphins*, *porpoises*, and *sharks*, all have their meat from God. He has in his gracious providence furnished that sort of food which is suitable to all. And this provision is *various*; not only for *every kind* of fish does God provide food, but a *different kind* of aliment for each in its different *periods* of *growth*. Here are displayed the goodness and infinitely varied providence of God: "He giveth them their meat in due season."

Verse 28. That *thou givest them they gather*] All creatures are formed with such and such digestive organs, and the food proper for them is provided. Infinitely varied as are living creatures in their habits and internal economy, so are the aliments which God has caused the *air*, the *earth*, and the *waters* to produce.

Thou openest thine hand] An allusion to the act of scattering grain among fowls.

Verse 29. *Thou hidest thy face*] If thou bring dearth or famine on the *land*, contagion in the *air*, or any destruction on the provision made by the *waters*, then beasts, fowl, and fish die, and are dissolved.

Verse 30. *Thou sendest forth thy spirit, they are created*] יִבָּרְאוּן *yibbareun*, "They are created again."

And thou renewest the face of the earth.] Do not these words plainly imply a *resurrection* of the bodies which have died, been dissolved, or turned to dust? And is not the brute creation principally intended here? Is it not on this account it is said, ver. 31, "the glory of the Lord shall endure for ever, (לְעוֹלָם *leolam*,)" to be manifest in those *times* which are *secret*, when *Jehovah* himself *shall rejoice in his works*; when the brute creation shall be delivered from the bondage of its corruption? See the notes on Rom. viii. 19–23.

Verse 32. *He looketh on the earth*] Even the look of God terrifies all created nature!

He toucheth the hills] So easy is it for God to burn up the earth and the works thereof, that even his *touch* kindles the mountains into flames! See *Etna*, *Vesuvius*, *Stromboli*, &c.; these are *ignited* by the touch of God. How majestic are these figures!

The renewal of the earth, and re-creation of deceased animals, shall take place when he shall shake terribly the heavens and the earth; when they shall be wrapped together as a scroll, and the earth and its works be dissolved, that is, after the general *convulsion* and *conflagration* of the world.

Verse 33. *I will sing unto the Lord*] The psalmist, exulting in the glorious prospect of the renovation of all things, breaks out in triumphant anticipation of the great event, and says, I will sing unto the Lord בְּחַיָּי *bechaiyai*, with my *lives*, the life that I *now* have, and the *life* that I *shall have* hereafter.

I will sing praise to my God] בְּעוֹדִי *beodi*, "in my eternity;" my going on, my endless progression. What astonishing ideas! But then, how shall this great work be brought about? and how shall the new earth be inhabited with righteous spirits only? The answer is,

Verse 35. *Let the sinners be consumed out of the earth, and let the wicked be no more.*] Or, He shall consume the wicked and ungodly, till no more of them be found. Then the wicked shall be turned into hell, with all the nations that forget God. No wonder, with these prospects before his eyes, he cries out, "Bless Jehovah, O my soul! Hallelujah!" All *ye* that hear of these things, *bless the Lord* also.

Analysis of the Hundred and Fourth Psalm.

The scope of this Psalm is the same with that of the former, i. e., to excite them to praise God in consideration of his benefits; but yet on a different ground. In the former, for the benefits of grace conferred upon his Church; in this, for the gifts of nature bestowed in general upon all. Those flow immediately from his mercy; these, from his power, wisdom, and goodness, and depend upon his providence, and are manifest in the creation, governance, and preservation of all things. The creature then is the subject of this Psalm, relative to which we have a long but very methodical narration.

I. The exhortation proposed briefly, ver. 1.

II. The exhortation urged by the inspection of the fabric, the beauty, order, and government of the world, ver. 1–33.

III. The duty practised by himself, ver. 33, 34.

IV. An imprecation on them that neglect the duty, ver. 35.

I. He begins with a double apostrophe:—

1. To his own soul, to praise God: "Bless the Lord, O my soul;" which was the conclusion of the former Psalm.

2. To his God: "O Lord my God," whom he describes to be great and glorious. That he may set forth his majesty and glory, borrowing his figure from the person of some great king, presenting himself very glorious to his people in his robes, in his pavilion, with a glittering canopy extended over his throne; sometimes in his chariot, drawn by the swiftest horses, with his nobles, ministers, and servants, waiting on his pleasure.

In this way he describes the majesty of God in the works of the first and second day, for by that order he proceeds in setting forth God's works, that in which they were made.

1. His robe is the light, the work of the first day, which is the purest, the most illustrious and cheerful of all God's creatures. With this "he is clothed as with a garment," for he is light, John i. 1; and he dwells in that inaccessible light that no man hath seen, nor can see, 1 Tim. vi. 16.

2. His pavilion stretched round about him is the heavens, the work of the second day. These are as the hangings and curtains of his chamber of presence, by his fiat and power stretched out as we now see them: "He stretched out the heavens as a curtain."

3. His palace built in a most miraculous manner. The beams are laid, not as usual on a solid body, but upon that which is most fluent: "He lays the beams of his chambers in the waters." In Gen. i. 7 we read of the "waters above the firmament," which were a part of the second day's work; and of these the prophet surely speaks.

4. His chariot, the clouds: "Who makes the clouds his chariot." Upon these he rides in a most wonderful manner, in all places he pleases; which are now in this place, and then instantly removed to another.

5. The horses that draw it, the *winds, alipedes*, as the poets feigned the horses who drew the chariot of the sun. The psalmist intends to show that by the power of God they are brought upon the face of heaven, and removed at his pleasure.

6. His attendants, angels: "He maketh his angels spirits, his ministers a flaming fire." No creature of greater quickness and agility than a *spirit*, no element more active than *fire*. These blessed spirits he sends forth as he pleases, to defend his servants; and as a flame of fire to consume and burn up his enemies: in which appears his might and majesty.

II. Next, the prophet descends from the heavens, and out of the air, and speaks of the work of the third day; and begins with the earth, that element which is best known to us, in which he shows the power and wisdom of God many ways.

1. In the foundation of it upon its centre. Strange it is that so great and heavy a body should remain in the midst of it and not sink; this the prophet attributes to the power and providence of God: "Who laid the foundations of the earth that it should not be removed for ever."

2. Another part of his providence about the *earth* was, that the water, being the lighter element, covered the earth, and thus rendered it useless. God, either by taking some parts of the upper superficies out of the earth in some places, made it more hollow, and putting them in others, made it convex; or in other words, by raising some and depressing others, made room for the sea; this was the work of God's word, and the prophet speaks of this in the three following verses.

1. He shows in what condition the *earth* was in the first creation; it was covered, and under water: "Thou coveredst it with the deep as with a garment; the waters stood above the mountains."

2. He shows that the earth became uncovered by the voice, power, and fiat of God: "Let the waters be gathered together into one place, and let the dry land appear." This the psalmist here calls the rebuke of God, the voice of thunder; for God no sooner spake than it was done: "At thy rebuke they fled, at the voice of thy thunder they were afraid."

3. And so there became a new world. The mountains and valleys take the lower place; the mists and vapours *go up by the mountains*.

4. There they inclose them: "Thou hast set a bound," &c. Yet not violently kept there, but restrained by an ordinary law of nature, it being natural for water to descend to the lower places.

III. He next speaks of the rivers and springs, and shows God's wonderful providence over them:—

1. "He sendeth the springs," the streams of water, from the hills "into the valleys."

2. "The end of this infinitely declares God's providence; it is for the sustenance of beasts and fowls, or they must perish for thirst: "The springs and rivers give drink to every beast of the field, the wild asses," &c.

IV. But the springs and rivers cannot water all parts of the earth; therefore, his wisdom devised the rain and the clouds.

"He watereth the hills from his chambers." The effect of which is,—

1. In general, the satisfaction of the earth, which, being thirsty, gapes for rain: "The earth is satisfied with the fruit of thy works."

2. In particular, the effects and consequences of the dews. 1. Grass for the cattle: "He causeth the grass to grow for the cattle." 2. Herbs for meat and medicine: "And herbs for the service of man." 3. All kinds of food: "And that he may bring forth food." 4. "And wine that makes glad the heart of man," lawfully used. 5. "And oil to make his face to shine." Oil supples and strengthens the nerves, and keeps the flesh smooth, fresh, and youthful. 6. "And bread which strengtheneth man's heart;" for it is always the chief and necessary part of the service.

V. Neither hath the God of providence forgotten to provide us trees for shade, building, and fuel, as well as to yield us fruit.

1. "The trees of the Lord also." His trees, because he first made them, and now causes them to grow. "They are full of sap," which is another effect of the rain.

2. "Where the birds make their nests."

3. Other creatures are not forgotten; not the goats nor the conies: "For the high hills," &c.

The psalmist next mentions the work of the fourth day; the creation of the two great luminaries, the sun and the moon.

1. "God appointed the moon for certain seasons."

2. "And the sun knoweth his going down."

And in this division of time, the providence of God is admirable: "Thou makest darkness, and it is night."

1. For the good of the beasts, even the wildest, that they be sustained. 1. The night comes, and the beasts of the forest creep forth: "The young lions," &c. 2. Again, the day appears: "The sun ariseth, and they appear not," &c.

2. For the good of man: "Man goeth forth to his labour." Labour he must all day, and then take rest: "Labour till the evening."

Upon the consideration of all which the prophet exclaims: "O God, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

1. "How manifold are thy works." How great, how excellent, how worthy of praise! such that I cannot express them.

2. "In wisdom hast thou made them all." Nothing is done by chance or rashness, but with great reason; neither too much nor too little.

3. "All the earth is full of thy riches." No place, no part of it, but thy works proclaim that thou art a bountiful and most wise Creator; an open handed and liberal bestower of riches.

The prophet has hitherto set forth God's wisdom in his works; in the heavens, air, the earth; and now he descends into the sea.

1. In the amplitude of it: It is the *great and wide sea.*

2. In the abundance of the fish, the work of the fifth day: "Wherein are things creeping innumerable."

3. In the useful art of navigation, which God taught by Noah's ark: "There go the ships."

4. In the whale: "There is that leviathan."

And the conservation of the creature now follows, from verse 27 to 30; where their dependence is shown upon the providence of God, both for their meat, life, and continuation of their *species.*

1. "These all wait upon thee;" they expect till thou givest.

2. "That thou mayest give them their meat." Meat fit for every season of the year, and when they want it.

3. "That thou givest them they gather." That, and no more nor less: and his power and blessing must co-operate with the second causes.

4. This he farther explains: "Thou openest thine hand, and they are filled with good."

Farther, life and death are in thy power. Death, and the forerunner of it; trouble.

1. "Thou hidest thy face;" seemest displeased, and withdrawest help and assistance; "and they are troubled."

2. "Thou takest away their breath; they die."

And life also.

1. "Thou sendest forth thy spirit," a vital spirit, by restoring new individuals to every species.

2. And by this "thou renewest the face of the earth;" which, if not done, the whole would fail in an age.

Now, after this long catalogue of the creatures, and God's power, wisdom, and goodness made most manifest in the creation, governance, and sustentation of them, he descends, ver. 32.

1. "Let the glory of the Lord," his glory, for his wisdom, and goodness and power, "endure for ever." Hallowed be his name!

2. "The Lord shall rejoice in his works." Let man be so careful to use them well, that by the abuse he grieve not God, and cause him to repent that he made them.

3. Which if it happen, it would be remembered that he is a God, and able to punish the ungrateful person: "For if he looketh on the earth with a threatening brow, it trembleth."

He makes then an open profession of his own practice.

1. "I will sing unto the Lord as long as I live," &c.

2. And this he would do with delight: "My meditation of him shall be sweet," &c.

3. And he concludes with an imprecation against unthankful and negligent persons, who regard not the works of God, and will not see his glory, power, wisdom, and goodness, in his creating, governing, and sustaining this universe; and therefore very little praise him. Against these he prays that they may be confounded or converted.

"But, O my soul," be not thou like to them,—"bless the Lord. Hallelujah."

PSALM CV.

An exhortation to praise God for his wondrous works, 1–5, *his goodness to Abraham, Isaac, and Jacob*, 6–16; *to Joseph in Egypt*, 17–22; *to Israel in Egypt*, 23–25; *to Moses in the same land*, 26; *the plagues sent on the Egyptians*, 27–36; *the deliverance of the Israelites out of Egypt*, 37, 38; *how he supported them in the wilderness*, 39–43; *and brought them into Canaan*, 44, 45.

XXI. DAY. MORNING PRAYER.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

O [a] GIVE thanks unto the LORD; call upon his name: [b] make known his deeds among the people.

2 Sing unto him, sing psalms unto him: [c] talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: [d] seek his face evermore.

5 [e] Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: [f] his judgments *are* in all the earth.

8 He hath [g] remembered his covenant for ever, the word *which* he commanded to a thousand generations.

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9 [h] Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

11 Saying, [i] Unto thee will I give the land of Canaan, [k] the lot of your inheritance:

12 [l] When there were *but* a few men in number; yea, very few, [m] and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 [n] He suffered no man to do them wrong yea, [o] he reproved kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover [p] he called for a famine upon

[a] 1 Chron. xvi. 8–22; Isa. xii. 4.——[b] Psa. cxlv. 4, 5, 11.——[c] Psa. lxxvii. 12; cxix. 27.——[d] Psa. xxvii. 8.——[e] Psa. lxxvii. 11.——[f] Isa. xxvi. 9.——[g] Luke i. 72.——[h] Gen. xvii. 2; xxii. 16, &c.; xxvi. 3; xxviii. 13; xxxv. 11; Luke i. 73; Heb. vi. 17.——[i] Gen. xiii. 15; xv. 18.——[k] Heb. *the cord.*——[l] Gen. xxxiv. 30; Deut. vii. 7; xxvi. 5.——[m] Heb. xi. 9.——[n] Gen. xxxv. 5.——[o] Gen. xii. 17; xx. 3, 7. [p] Gen. xli. 54.

NOTES ON PSALM CV.

We find several verses of this Psalm in 1 Chron. xvi., from which it is evident that David was the author of the principal part of it: but it was probably enlarged and sung at the restoration of the people from the Babylonish captivity. The *hallelujah* which terminates the preceding Psalm, is made the *title* of this by the *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*: but it has no title either in the *Hebrew* or *Chaldee*. The Syriac considers it a paraphrase on the words, "Fear not, Jacob, to go down into Egypt; and teach us spiritually not to fear when we are obliged to contend with devils; for God is our shield, and will fight for us." The Psalm is a history of God's dealings with Abraham and his posterity, till their settlement in the promised land.

Verse 1. *O give thanks*] He had been meditating on God's gracious dealings with their fathers; and he calls upon himself and all others to magnify God for his mercies.

Verse 2. *Talk ye of all his wondrous works.*] נפלאתיו *niphleothaiv*, "of his miracles." Who have so many of these to boast of as Christians! Christianity is a tissue of miracles; and every part of the work of grace on the soul is a miracle. Genuine Christian converts may talk of miracles from morning to night; and they *should talk of them*, and recommend to others their miracle-working God and Saviour.

Verse 3. *Glory ye in his holy name*] Show the name Jesus; exult in it—praise it. His name was called *Jesus*; because he came to save his people from their sins.

Let the heart of them rejoice] That is, the heart of those *shall* rejoice who seek the Lord: therefore it is added,—

Verse 4. *Seek the Lord*] Worship the one only Supreme Being, as the only and all-sufficient good for the soul of man.

And his strength] Man is *weak*; and needs connexion with the *strong* God, that he may be enabled to avoid evil and do good.

Seek his face] Reconciliation to him. Live not without a sense of his favour.

Evermore.] Let this be thy chief business. In and above all thy seeking, seek this.

Verse 5. *Remember his marvellous works*] Keep up communion with thy Maker, that thou mayest neither forget him nor his works.

The judgments of his mouth] Whatsoever he has spoken concerning good or evil. His commands, promises, threatenings; and particularly what he has foretold, and what he has done.

Verse 6. *O ye seed of Abraham*] Ye Jews especially, who have been the peculiar objects of the Divine favour.

Verse 7. *He is the Lord our God*] He is *Jehovah*, the self-existent and eternal God. He is *our God*, he is our portion; has taken us for his people, and makes us happy in his love.

The following abstract of the history of the Israelites presents but few difficulties. See the notes on Psalm lxxviii.

Verse 12. *But a few men*] When all appearances were against them, and nothing but the arm of God could have brought them through their difficulties, and given them a settlement in the promised land.

Verse 13. *When they went from one nation to another*] From several circumstances in the history of the travels of the ancient Hebrews, we find that the wilderness through which they then passed was well peopled.

Verse 15. *Touch not mine anointed*] It is supposed that the *patriarchs* are here intended; but the whole people of Israel may be meant. They were a kingdom of *priests* and *kings* unto God; and *prophets*, *priests*, and *kings* were always *anointed*.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

the land: he brake the whole [q] staff of bread.

17 [r] He sent a man before them, *even* Joseph, *who* [s] was sold for a servant:

18 [t] Whose feet they hurt with fetters: [u] he was laid in iron:

19 Until the time that his word came: [v] the word of the LORD tried him.

20 [w] The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 [x] He made him lord of his house, and ruler of all his [y] substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 [z] Israel also came into Egypt; and Jacob sojourned [a] in the land of Ham.

24 And [b] he increased his people greatly; and made them stronger than their enemies.

25 [c] He turned their heart to hate his people, to deal subtilly with his servants.

26 [d] He sent Moses his servant; *and* Aaron [e] whom he had chosen.

27 [f] They showed [g] his signs among them, [h] and wonders in the land of Ham.

28 [i] He sent darkness, and made it dark; and [k] they rebelled not against his word.

29 [l] He turned their waters into blood, and slew their fish.

30 [m] Their land brought forth frogs in abundance, in the chambers of their kings.

31 [n] He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 [o] He [p] gave them hail for rain, *and* flaming fire in their land.

33 [q] He smote their vines also and their fig-trees; and brake the trees of their coasts.

34 [r] He spake, and the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [s] He smote also all the first-born in their land, [t] the chief of all their strength.

37 [u] He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

38 [v] Egypt was glad when they departed: for the fear of them fell upon them.

39 [w] He spread a cloud for a covering; and fire to give light in the night.

40 [x] *The people* asked, and he brought quails, and [y] satisfied them with the bread of heaven.

41 [z] He opened the rock, and the waters

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[q] Lev. xxvi. 26; Isa. iii. 1; Ezek. iv. 16.—[r] Gen. xlv. 5; l. 20.—[s] Gen. xxxvii. 28, 36.—[t] Gen. xxxix. 20; xl. 15. [u] Heb. *his soul came into iron.*—[v] Gen. xli. 25.—[w] Gen. xli. 14.—[x] Gen. xli. 40.—[y] Heb. *possession.*—[z] Gen. xlvi. 6. [a] Psa. lxxviii. 51; cvi. 22.—[b] Exod. i. 7.—[c] Exod. i. 8, &c. [d] Exod. iii. 10; iv. 12, 14.—[e] Num. xvi. 5; xvii. 5. [f] Exod. vii., viii., ix., x., xi., xii; Psa. lxxviii. 43, &c.—[g] Heb. *words of his signs.*—[h] Psa. cvi. 22.—[i] Exod. x. 22.—[k] Psa. xcix. 7.

[l] Exod. vii. 20; Psa. lxxviii. 44.—[m] Exod. viii. 6; Psa. lxxviii. 45.—[n] Exod. viii. 17, 24; Psa. lxxviii. 45.—[o] Exod. ix. 23, 25; Psa. lxxviii. 48.—[p] Heb. *He gave their rain hail.* [q] Psa. lxxviii. 47.—[r] Exod. x. 4, 13, 14; Psa. lxxviii. 46. [s] Exod. xii. 29; Psa. lxxviii. 51.—[t] Gen. xlix. 3.—[u] Exod. xii. 35.—[v] Exod. xii. 33.—[w] Exod. xiii. 21; Neh. ix. 12. [x] Exod. xvi. 12, &c.; Psa. lxxviii. 18, 27.—[y] Psa. lxxviii. 24, 25.—[z] Exod. xvii. 6; Num. xx. 11; Psa. lxxviii. 15, 16; 1 Cor. x. 4.

Verse 19. *Until the time that his word came*] This appears to refer to the completion of Joseph's interpretation of the dreams of the chief butler and baker.

The word of the Lord tried him.] This seems to refer to the interpretation of Pharaoh's dreams, called אמרת יהוה *imrath Yehovah*, "the oracle of the Lord," because sent by him to Pharaoh. See Gen. xli. 25, and *Kennicott in loco.*

Verse 25. *He turned their heart*] "Their heart was turned." So the *Syriac* and *Arabic*. After befriending the Hebrews on Joseph's account, to whom they were so deeply indebted, finding them to multiply greatly in the land, and at last to become more powerful than the Egyptians themselves, they turned their attention to the adoption of measures, in order to prevent the Hebrews from possessing themselves of the government of the whole land; they curtailed them of their privileges, and endeavoured to depress them by all possible means, and by a variety of legal enactments. This appears to be the sole meaning of the phrase, "He turned their heart;" or, "their heart was turned."

Verse 27. *They showed his signs*] Here is a reference to the *plagues* with which God afflicted the Egyptians. See the places in the margin, and the notes on them.

Verse 28. *They rebelled not against his word.*] Instead of ולא מרו *velo maru*, "they rebelled," some think that a ש *shin* has been lost from before the word, and that it should be read ולא שמרו *velo shamru*, "they did not observe *or* keep his word." Or the words may be spoken of *Moses* and *Aaron*; they received the commandment of God, and they did not rebel against it. They believed what he had spoken, and acted according to his orders. It could not be spoken of the *Egyptians*; for they rebelled against his words through the whole course of the transactions.

Verse 33. *He smote their vines also, and their fig-trees*] This is not mentioned in Exodus; but we have had it before, Psalm lxxviii. 47.

Verse 41. *He opened the rock, and the waters gushed out*] See the note on Exod. xvii. 6, to which I can now add, that a piece of this rock, broken off by the hand of my nephew, E. S. A. Clarke, in the course of the present year [1822,] now lies before me. It is fine *granite*: and so well distinguished as a granite, that

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

gushed out; they ran in the dry places *like* a river.

42 For he remembered [a] his holy promise, *and* Abraham his servant.

43 And he brought forth his people with joy, *and* his chosen with [b] gladness:

44 [c] And gave them the lands of the heathen: and they inherited the labour of the people;

45 [d] That they might observe his statutes, and keep his laws. [e] Praise ye the LORD.

[a] Gen. xv. 14.——[b] Heb. *singing.*——[c] Deut. vi. 10, 11; Josh. xiii. 7, &c.; Psa. lxxviii. 55.

[d] Deut. iv. 1, 40; vi. 21-25.——[e] Heb. *Hallelujah.*

the *feldt-spar*, the *mica*, and the *quartz*, of which granite is composed, appear very distinctly. It is worthy of remark, that, as *granite* is supposed, in the most accredited *systems of geology*, to be the very *basis* of the *earth*, the *original rock*, and all other substances to be superimpositions upon it, and as the decompositions of the *feldt-spar* produce pure vegetable earth, this rock should be used for this purpose, and should be an emblem of Jesus Christ, the Creator and Redeemer of the human race; and that it should signify him who is the *basis of all things*; who upholds all by the word of his power; without whom nothing is *stable*, nothing *fruitful*; from whom alone the *water of life* proceeds; and in whose name only is salvation. *And that rock* (in the wilderness) *was Christ!* and it is the only *remaining emblem* of him in creation.

Verse 45. *That they might observe his statutes*] That they might be properly *instructed*, and properly *disciplined*. This is the end proposed by Divine revelation: men are to be made wise unto salvation, and then to be brought under the yoke of obedience. He who is not conformed to God's word shall not enter into Christ's kingdom.

Analysis of the Hundred and Fifth Psalm.

The *title* of this Psalm is *Hallelujah*, as are also the two following; and the first fifteen verses of it were sung at the bringing up of the ark by *David*, 1 Chron. xvi.

The scope of it is the same with the two former Psalms, "that we praise God;" but yet with this difference: in the hundred and third, that he be magnified "for his benefits of redemption;" in the hundred and fourth, "for the manifestation of his power and providence in creating, governing, and sustaining the world;" but in this, "for the gracious covenant he made with Abraham, and, in him, with his whole Church."

I. An exhortation to praise God, ver. 1–7.

II. An enumeration of the favours God bestowed to persuade to it, from ver. 7 to the end.

1. He that loves his prince truly desires also that others should magnify and honour him. This was David's case; he was a true lover of his God, and set a true estimate upon him. He honoured and praised God himself, and desired that others should do the same outwardly and inwardly, with heart and tongue: he thought all too little, and therefore he repeats the duty often, and shows how it is to be done.

1. By giving of thanks: "O give thanks unto the Lord."

2. By invocation: "Call upon his name."

3. By communication: "Make known his deeds among the people."

4. By voices, psalms, and hymns: "Sing unto him; sing psalms unto him."

5. By frequent colloquies of his works: "Talk ye of all his wondrous works."

6. By boasting of him: "Glory ye in his holy name." Profess that you are happy men, that God's holy name was ever made known to you. "He that glories, let him glory in the Lord;" 2 Cor. xi.

He invites all outwardly to exhibit praise; and now he advises that it be done inwardly also, with exultation and gladness of heart.

1. "Let the heart of them rejoice." The Holy Spirit does not sing but out of a joyous heart.

2. "Let them seek the Lord." For, indeed, they only who seek him rejoice heartily: they can acquiesce in God, in his promises of grace, pardon, and acceptance; which is so necessary to every one who will make his approaches to the throne of grace, and have his praise rendered acceptable, that the prophet seriously urges the duty:—

(1) "Seek the Lord." Cast all impiety and wickedness away: seek him.

(2) "Seek his strength." Which at that time was the ark, it being the symbol of his presence. Seek him in his Church.

(3) "Seek his face evermore." His favour, and grace, and reconciliation; seek them in his word and sacraments, &c.

(4) "Evermore seek him." Now and then is too little; it must be our constant work.

Having thus spoken of the heart, he comes to the memory: "Remember, forget not." And the things to be remembered are, 1. *His marvellous works.* 2. *His wonders.* 3. *His judgments*; which three are the substance of this whole Psalm, and are explained according to their heads. They ought to be particularly remembered by the Israelites, the posterity of Abraham, and the sons of Jacob.

"Remember his marvellous works," &c. "O ye seed of Abraham, his servant; ye children of Jacob, his chosen." Remember that he made *Abraham* and chose *Jacob* to be his servants, gave you laws, and showed you with what rites he would be worshipped. Forget them not.

II. But at the *seventh* verse the prophet begins his narration; and tells the *Israelites*, and in them us, what marvellous works God had done for his people, all which he presses as arguments to his people that they should praise, honour, worship, and obey him. There is much reason for it.

1. "He is the Lord our God." The same argument prefaces the commandments: "I am the Lord thy God."

2. "His judgments are in all the earth." He is a mighty Monarch, and has all nature under his empire.

And if neither of these move, yet there is another, drawn from his many and infinite favours. "On you

Israelites," and all mankind as well; for on the fall of man his covenant was, *That the seed of the woman should bruise the serpent's head*; and this he forgot not: "He hath remembered his covenant," &c.

1. "Which covenant he made with Abraham," and confirmed it by sacrifice, Gen. xv. 13.

2. "His oath unto Isaac," Gen. xxvi. 3, 4.

3. "And confirmed the same unto Jacob for a law," &c.; Gen. xxviii. 13, 14, 15.

4. The form of the covenant recited: "Saying, Unto thee will I give," &c.; for it was divided to the tribes by lots.

Which covenant God made with their fathers and them, not out of any merit that could be in them; Deut. viii. 4, 5, 6; Josh. xxiv. 2.

1. "When there were but a few men," and humble; "yea, very few."

2. And they "strangers" in the land. For the patriarchs only sojourned in *Canaan*.

3. Yea, "when they went from one nation to another," &c.

Now when they were in this condition, *very few*, *strangers*, *sojourners*, and *pilgrims*, God protected and defended them.

1. "He suffered no man to do them wrong," &c.; no, not the greatest, for "he reproved even kings for their sakes."

2. For he gave the command: "Touch not mine anointed,"—*Abraham*, *Isaac*, and *Jacob*, who were anointed with the Holy Ghost, though not with material oil; "and do my prophets no harm," i. e., the same men, for they were prophets. *Abraham* foresaw the bondage of his seed in *Egypt*; *Isaac* foretold what should befall *Esau's* posterity, Gen. xxvii.; and *Jacob*, by a prophetical spirit, gave his blessings, Gen. xlix. Of *Abraham* it is expressly said, "He is a prophet, and he shall pray for thee," Gen. xx. 7.

Two of these mercies, the covenant and protection, are already named; and now he goes on and insists upon the third, verses 16–23, for which there was infinite matter of praise for the wonderful wisdom of God, that brought out of the greatest evils the chiefest good, by preserving their lives in *Egypt* in the midst of famine, Gen. xxxvii.

1. "Moreover he called for a famine upon the land." It came not by chance.

2. "He brake the whole staff of bread," the upholder of our lives; and this he brake when he ordered that there should be no ploughing, sowing, nor harvest, Gen. xlv.

3. By this famine the patriarchs were to suffer; yet God provided for their subsistence: "He sent a man, (a wise man,) before them,"—Joseph.

4. This Joseph was sold by the envy and cruelty of his brethren.

And now he comes, 1. To his base usage. 2. His advancement.

1. By the false accusation of *Potiphar's* wife, who turned her base love into hatred: "His feet were hurt with fetters of iron."

2. "He was laid in iron;" or, as some read, "the iron entered into his soul." Grief that he should lie under foul aspersions.

There he lay: "Until the time that his word came." So long then he lay in prison, and no longer.

1. "Until the time that his word came:" his word—God's word for his deliverance. Or, as others: "Joseph's word to the butler."

2. "The word of the Lord tried him." God tried his patience; or the interpretation of the dreams proved that by the Lord he spake.

And now follows his honour and advancement:—

1. *Pharaoh*, by his *butler*, hearing of *Joseph's* wisdom: "He sent," &c.

2. "Even the ruler of the people let him go free." A work fit for a king.

And his advancement follows:—

1. "He made him lord of his house."

2. "A ruler of all his substance." A viceroy, a grand vizier.

The king's end in it; not only in the famine to provide bread for their bodies, but for the good of their souls.

1. To punish the rebellious: "To bind his princes at his pleasure."

2. To instruct his counsellors in wisdom, arts, sciences, religion. It is supposed that all the learning in which the Egyptians excelled was first taught them by *Joseph*.

The fourth benefit follows of God towards his people, ver. 22–37, which was their nourishment, increase in Egypt, their oppression, and deliverance.

1. He begins with Jacob's descent thither: 1. "Israel also, Joseph's father, went down into Egypt," Gen. xlvi. 2. "And Jacob with all his family," &c.

2. He proceeds with their strange increase there; for it is wonderful that in so short a time they should grow into such a multitude, Exod. i. 7. At their going out they were six hundred thousand, besides children, Exod. xii. 37: "And he increased his people greatly, and made them stronger than their enemies," Exod. i. 9.

This was the occasion of their afflictions, bondage, and sufferings; for,—

1. "He turned the Egyptians' hearts to hate his people." He suffered them to be turned: "For there arose another king," &c.

2. "And to deal subtilly with his people. Come on, say they," &c.

"To set over them taskmasters," &c.; Exod. i. 11. But when they saw "that the more they afflicted them, the more they multiplied," ver. 12, then they ordered "that all the male children should be strangled by the midwives," ver. 16. And when even this would not do, then *Pharaoh* charged "that every son that was born," &c., ver. 22. Thus subtilly they dealt; but it did not hinder their multiplication. There is no counsel against God.

Now God, seeing their affliction, and hearing their groans, sent them a deliverer.

1. "He sent Moses his servant, and Aaron whom he had chosen."

2. "They showed his signs among them." 1. To the Israelites; 2. "And wonders in the land of Ham."

The catalogue follows:—

1. "He sent darkness," &c.

2. "He turned their waters into blood," &c

3. "The land brought forth frogs," &c.

4. "He spake, and there came divers sorts of flies," &c.

5. "He gave them hail for rain," &c.

6. "He smote the vines also, and the fig-trees," &c.

7. "He spake, and the locusts came," &c.

8. "He smote also the first-born of their land," &c.

These were the wonders that God wrought in Egypt by the hand of *Moses* and *Aaron* for the deliverance of his people, which the psalmist briefly records that they might remember—be thankful, and praise him.

The fifth benefit that the psalmist records is, that God brought not out his people beggars, but enriched them with the spoils of Egypt.

1. "He brought them forth with silver and gold." For they were sent by God to ask jewels: and when the Jews pretend by their example to rob more honest men than themselves, when they can show an immediate commission from God to do it, I am content that they borrow, and never restore; rob and spoil whom they please. Till this be shown, they are thieves and sacrilegious persons.

2. Farther, they left the *Egyptians* afflicted with some strange disease, of which their first-born had died; yet they were healthy: "There was not one, no, not one feeble person, among them."

The terror of them was so great, and the fear of death so instant, that, regarding not their jewels, they urged them to be gone—they thrust them out; which the prophet expresses: "Egypt was glad when they departed."

The sixth benefit follows after their departure, which was "the pillar of cloud by day, and of fire by night. He spread a cloud for a covering," &c.; which most interpret as if the cloud kept off the heat of the sun; and therefore the prophet says: "He spread it for a covering."

The seventh benefit was *quails* and *manna*:—

1. "The people asked, and he brought quails." These given Exod. xvi.

2. "And satisfied them with the bread of heaven"—*manna*, because it was made of the sweet dew descending from the air, and therefore called heavenly bread; the earth having nothing to do with its production.

The eighth benefit was the water out of the rock, "for they travelled through a dry wilderness."

1. "He opened the rock." He did not turn the rock into water, but opened a passage for the fountain he had made.

2. *For the waters gushed out* upon the passage being made for them.

3. "And they ran in dry places."

Now here he inserts the reason both of the former and latter benefits, which was his covenant and promise to Abraham: "For he remembered his holy promise," &c.

The ninth benefit was, he brought them not only out of Egypt; but that too in such a manner that they had reason to exult and triumph, Exod. xv.: "And he brought forth his people with joy," &c.

And to make the number of his benefits complete, he adds a tenth, which was the exact fulfilling of his promise, his introduction of them into *Canaan*, ejection of the inhabitants, and the donation of their inheritances to his people, which they afterwards possessed.

"He gave them the lands of the heathen," &c. The houses they built not, the vines they planted not, the lands they tilled not, fell to them.

For which benefits God requires no more than their obedience: this he requires as his due and tribute. He bestowed so many benefits on them for one end only: "That they might observe his statutes, and keep his laws." Hallelujah! "Let *your* light so shine before men, that they may glorify your Father who is in heaven."

PSALM CVI.

God is praised for his manifold mercies, 1–3. *The prophet prays for himself,* 4, 5. *A recapitulation of the history of the Hebrew people: of God's mercies toward them, and their rebellions,* 6–39. *The judgments and afflictions which their transgressions brought upon them,* 40–42. *God's mercy to them notwithstanding their transgressions,* 43–46. *He prays for their restoration,* 47, 48.

XXI. DAY. EVENING PRAYER.

PRAISE [a] ye the LORD. [b] O [c] give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 [d] Who can utter the mighty acts of the LORD? *who* can show forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that [e] doeth righteousness at [f] all times.

[a] Heb. *Hallelujah.*——[b] 1 Chron. xvi. 34.——[c] Psa. cvii. 1; cxviii. 1; cxxxvi. 1.

[d] Psa. xl. 5.——[e] Psa. xv. 2.——[f] Acts xxiv. 16; Gal. vi. 9.

NOTES ON PSALM CVI.

As a part of the preceding Psalm is found in 1 Chron. xvi., so the first and two last verses of *this* are found in the same place, (ver. 34–36,) and yet it is supposed by eminent commentators to be a prayer of the captives in Babylon, who acknowledge the mercies of God, confess their own sins, and those of their forefathers, and implore the Lord to gather them from among the heathen, and restore them to their own country. In none of the *Versions* except the *Syriac* has it any title, except HALLELUJAH, *Praise ye the Lord*, the word with which the original commences. The *Syriac* gives us a sort of table of its contents; or rather shows us the subjects to which it may be *applied*, and the uses we should make of it. After stating that it has *no* title, it says, "It calls upon men to observe the Divine precepts, and teaches us that the more the Jews transgressed, the more we

4 [g] Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 [h] We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [i] but provoked *him* at the sea, *even* at the Red Sea.

8 Nevertheless he saved them [k] for his name's sake, [l] that he might make his mighty power to be known.

9 [m] He rebuked the Red Sea also, and it was

[g] Psa. cxix. 132.——[h] Lev. xxvi. 40; 1 Kings viii. 47; Dan. ix. 5.——[i] Exod. xiv. 11, 12.

[k] Ezek. xx. 14.——[l] Exod. ix. 16.——[m] Exod. xiv. 21; Psa. xviii. 15; Nah. i. 4.

should fear. That we should not talk together in the Church, nor ever contend with our brethren on any account; and especially when we assist in the celebration of the Divine mysteries and in prayer: and that when we sin we should repent." All this is very good: but it would be difficult to find these subjects in the Psalm, or any thing on which they could be rationally founded. But it shows us that the Scriptures were very easily *accommodated* to particular uses, not originally intended: and hence arose much of the practice of *spiritualizing* and *allegorizing*; which, to say the least of it, has been of no use to the Church of Christ.

Verse 1. *Praise ye the Lord*] This, which is a sort of *title*, is wanting in several MSS., and in the Syriac Version.

O give thanks unto the Lord; for he is *good*] Ye who live by his bounty should praise his mercy. God is the good Being, and of all kinds of good he is the Author and Dispenser. That the term *God* among our Anglo-Saxon ancestors, expressed both the Supreme Being and *good* or *goodness*, is evident from the Anglo-Saxon version of this clause: andettaþ drihtne forðon god, forðon on worulde mildheortnyssa. "Confess Lord for that God, (or good,) for that on world mildheartness his." Which the old Psalter thus translates and paraphrases:—

Trans. Schrifes to Lorde for he is gude; for in worlde the mercy of him.

Par. Schryfes synes, and louyngs to God, for he is gude of kynde, that nane do bot aske his mercy; for it lastes to the worlds ende in wriches whame it comfortes and delyvers: and the blysfulhede that is gyfen thrugh mercy is endles. That is:—

Confess your sins, and give praise to God, for he is good in his nature to all that ask his mercy; for it lasts to the world's end in comforting and delivering the wretched: and the blessedness that is given through mercy is endless.

Verse 2. *Who can utter the mighty acts of the Lord?*] His acts are all acts of *might*; and particularly those in behalf of his followers.

Verse 3. *Blessed* are *they that keep judgment, and he that doeth righteousness at all times.*] How near do the *Anglo-Saxon*, the ancient *Scottish Version*, and the *present translation*, approach to each other!

Anglo-Saxon, eadig þa∂e healdaþ dom, ⁊ don þæt rihtwisnysse on ælcere tide. "Blessed they that holdeth doom, and doth righteousness in ilkere tide."

Anglo-Scottish. Blisful tha that kepes dome, and duse rightwisnes in ilk tyme.

Those are truly blessed, or happy, whose hearts are devoted to God, and who live in the *habit* of obedience. Those, the general tenor of whose life is not conformed to the will of God, have no true happiness.

Verse 4. *Remember me*] This and the following clauses are read in the plural by several MSS.: *Remember* us—*that* we *may rejoice*,—*that* we *may glory*, &c.: and thus *all the Versions* except the *Chaldee*; and this is more agreeable to the context.

Verse 5. *That I may see the good of thy chosen*] That I may *enjoy* the good, for so the word *see* is understood among the Hebrews. "Blessed are the pure in heart, for they shall *see* God,"—they shall *enjoy* him, possess his favour, and be made like unto him.

Verse 6. *We have sinned*] Here the confession begins; what preceded was only the *introduction* to what follows: *Our forefathers sinned*, and suffered; we, like them, have sinned, and do suffer.

Verse 7. *Our fathers understood not*] They did not regard the operation of God's hands; and therefore they understood neither his designs nor their own interest.

At the sea, even *at the Red Sea.*] Some of the rabbins suppose that the repetition of the words point out *two* faults of the Israelites at the Red Sea. 1. They murmured against Moses for bringing them out of Egypt, when they saw the sea before them, and Pharaoh behind them. 2. When the waters were divided, they were afraid to enter in, lest they should stick in the mud which appeared at the bottom. The word seems to be added by way of explanation, and perhaps may refer to the above: *they provoked* עַל יָם *al yam*, "AT the sea;" בְּיַם סוּף *beyam suph*, "IN the sea *Suph*," or *Red Sea*. They provoked him *at* it and *in* it.

Verse 8. *He saved them for his name's sake*] לְמַעַן שְׁמוֹ *lemaan shemo*, "on account of his name;" to manifest his own power, goodness, and perfections. There was nothing which he could draw from them as a reason why he should save them; therefore he drew the reason from himself. There is a singular gloss in the old *Psalter* on this verse: "Whan thai cam oute of Egypt to the rede Se, whare thai were closed on a syde with a hylle that na man mygt passe: on another side was the rede See: behynde tham was men of Egypt foluand; and for this thai began to gruch, forgetand Gods mygt: bot than he safed tham, depertand the Se in twelfe, to ilk kynde of Israel a passage." It seems as if this author thought there were *twelve* passages made through the Red Sea, that each tribe should have a passage to itself.

Verse 9. *He rebuked the Red Sea*] In the descrip-

dried up: so [n] he led them through the depths, as through the wilderness.

10 And he [o] saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 [p] And the waters covered their enemies: there was not one of them left.

12 [q] Then believed they his words; they sang his praise.

13 [r] They [s] soon forgat his works; they waited not for his counsel:

14 [t] But [u] lusted exceedingly in the wilderness, and tempted God in the desert.

15 [v] And he gave them their request; but [w] sent leanness into their soul.

16 [x] They envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 [y] The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 [z] And a fire was kindled in their company; the flame burned up the wicked.

19 [a] They made a calf in Horeb, and worshipped the molten image.

20 Thus [b] they changed their glory into the similitude of an ox that eateth grass.

21 They [c] forgat God their Saviour, which had done great things in Egypt;

22 Wondrous works in [d] the land of Ham, *and* terrible things by the Red Sea.

23 [e] Therefore he said that he would destroy them, had not Moses his chosen [f] stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised [g] the [h] pleasant land, they [i] believed not his word:

25 [k] But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 [l] Therefore he [m] lifted up his hand against them, to overthrow them in the wilderness.

27 [n] To [o] overthrow their seed also among the nations, and to scatter them in the lands.

28 [p] They joined themselves also unto Baal peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 [q] Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him [r] for righteousness unto all generations for evermore.

32 [s] They angered *him* also at the waters of strife, [t] so that it went ill with Moses for their sakes:

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[n] Isa. lxiii. 11, 12, 13, 14.——[o] Exod. xiv. 30.——[p] Exod. xiv. 27, 28; xv. 5.——[q] Exod. xiv. 31; xv. 1.——[r] Exod. xv. 24; xvi. 2; xvii. 2; Psa. lxxviii. 11.——[s] Heb. *They made haste, they forgat.*——[t] Num. xi. 4, 33; Psa. lxxviii. 18; 1 Cor. x. 6.——[u] Heb. *lusted a lust.*——[v] Num. xi. 31; Psa. lxxviii. 29.——[w] Isa. x. 16.——[x] Num. xvi. 1, &c.——[y] Num. xvi. 31, 32; Deut. xi. 6.——[z] Num. xvi. 35, 46.——[a] Exod. xxxii. 4.——[b] Jer. ii. 11; Rom. i. 23.——[c] Psa. lxxviii. 11, 12.——[d] Psa. lxxviii. 51; cv. 23, 27.——[e] Exod. xxxii. 10, 11, 32; Deut. ix. 19, 25; x. 10; Ezek. xx. 13.

[f] Ezek. xiii. 5; xxii. 30.——[g] Deut. viii. 7; Jer. iii. 19; Ezek. xx. 6.——[h] Heb. *a land of desire.*——[i] Heb. iii. 18.——[k] Num. xiv. 2, 27.——[l] Num. xiv. 28, &c.; Psa. xcv. 11; Ezek. xx. 15; Heb. iii. 11, 18.——[m] Exod. vi. 8; Deut. xxxii. 40.——[n] Heb. *To make them fall.*——[o] Lev. xxvi. 33; Psa. xliv. 11; Ezek. xx. 23.——[p] Num. xxv. 2, 3; xxxi. 16; Deut. iv. 3; xxxii. 17; Hos. ix. 10; Wisd. xiv. 15; Rev. ii. 14.——[q] Num. xxv. 7, 8.——[r] Num. xxv. 11, 12, 13.——[s] Num. xx. 3, 13; Psa. lxxxi. 7.——[t] Num. xx. 12; Deut. i. 37; iii. 26.

tions of the psalmist *every thing has life*. The *sea* is an *animated being*, behaves itself proudly, is rebuked, and retires in confusion.

Verse 10. *The hand of him that hated* them] Pharaoh.

Verse 12. *Then believed they*] Just while the miracle was before their eyes.

Verse 13. *They soon forgat his works*] Three days afterwards, at the waters of Marah, Exod. xv. 24.

They waited not for his counsel] They were impatient, and would not wait till God should in his own way fulfil his own designs.

Verse 15. *Sent leanness*] They despised the manna, and called it *light*, that is, *innutritive bread*. God gave *flesh* as they desired, but gave no blessing with it; and in consequence they did not fatten, but grew *lean* upon it. Their souls also suffered want.

Verse 16. *They envied Moses*] A reference to the case of *Korah* and his company.

Aaron the saint.] The *anointed*, the *high priest* of the Lord.

Verse 20. *Thus they changed their glory*] That is, their God, who was their glory; and they worshipped an ox in his stead. See the use St. Paul makes of this, Rom. i. 23; see also the note there. The incorruptible God was thus served by all the heathen world.

Verse 22. *Wondrous works in the land of Ham*] The plagues inflicted on the *Egyptians*. Egypt is called the *Land of Ham* or *Cham*, because it was peopled by *Misraim* the son of *Cham*.

Verse 23. *Moses his chosen*] Or elect; (Vulgate, *electus ejus*; Septuagint, ὁ ἐκλεκτος αὐτου:) the person that he had *appointed* for this work. It would be very difficult to show that this word in any part of the Old Testament refers to the *eternal state* of any man, much less to the doctrine of *unconditional election* and *reprobation*.

Verse 28. *They joined themselves also unto Baal-peor*] The *Vulgate*, *Septuagint*, and others, have *Belphegor*; the *Syriac* and *Arabic*, the *idol Phegor*, or *Phaaur*; the *ע ain* in the word being pronounced as *gh*.

Ate the sacrifices of the dead] מתים *methim*, of *dead men*. Most of the heathen idols were *men*, who

33 [u] Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 [v] They did not destroy the nations [w] concerning whom the LORD commanded them:

35 [x] But were mingled among the heathen, and learned their works.

36 And [y] they served their idols: [z] which were a snare unto them.

37 Yea, [a] they sacrificed their sons and their daughters unto [b] devils.

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and [c] the land was polluted with blood.

39 Thus were they [d] defiled with their own works, and [e] went a whoring with their own inventions.

40 Therefore [f] was the wrath of the LORD kindled against his people, insomuch that he abhorred [g] his own inheritance.

41 And [h] he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [i] Many times did he deliver them; but they provoked *him* with their counsel, and were [k] brought low for their iniquity.

44 Nevertheless he regarded their affliction, when [l] he heard their cry:

45 [m] And he remembered for them his covenant, and [n] repented [o] according to the multitude of his mercies.

46 [p] He made them also to be pitied of all those that carried them captives.

47 [q] Save us, O LORD our God, and gather

[u] Num. xx. 10.——[v] Judg. i. 21, 27, 28, 29, &c.——[w] Deut. vii. 2, 16; Judg. ii. 2.——[x] Judg. ii. 2; iii. 5, 6; Isa. ii. 6; 1 Cor. v. 6.——[y] Judg. ii. 12, 13, 17, 19; iii. 6, 7.——[z] Exod. xxiii. 33; Deut. vii. 16; Judg. ii. 3, 14, 15.——[a] 2 Kings xvi. 3; Isa. lvii. 5; Ezek. xvi. 20; xx. 26.——[b] Lev. xvii 7; Deut. xxxii. 17; 2 Chron. xi. 15; 1 Cor. x. 20.——[c] Num. xxxv. 33.——[d] Ezek. xx. 18, 30, 31.

[e] Lev. xvii. 7; Num. xv. 39; Ezek. xx. 30.——[f] Judg. ii. 14, &c.; Psa. lxxviii. 59, 62.——[g] Deut. ix. 29.——[h] Judg. ii. 14; Neh. ix. 27, &c.——[i] Judg. ii. 16; Neh. ix. 27, &c.——[k] Or, *impoverished*, or *weakened*.——[l] Judg. iii. 9; iv. 3; vi. 7; x. 10; Neh. ix. 27, &c.——[m] Lev. xxvi. 41, 42.——[n] Judg. ii. 18. [o] Psa. li. 1; lxix. 16; Isa. lxiii. 7; Lam. iii. 32.——[p] Ezra ix. 9; Jer. xlii. 12.——[q] 1 Chron. xvi. 35, 36.

had been deified after their death; many of whom had been execrated during their life.

Verse 33. *They provoked his spirit*] המרו *himru*, from מרה *marah, to rebel:* they brought it into a rebellious state; he was soured and irritated, and was off his guard.

So that he spake unadvisedly with his lips.] For this *sentence* we have only these *two words* in the Hebrew, ויבטא בשפתיו *vayebatte bisephathaiv, he stuttered* or *stammered with his lips*, indicating that he was transported with anger. See the notes on Num. xx. 10–12.

Verse 36. *They served their idols*] עצביהם *atsabbeyhem*, their *labours* or *griefs*—idols, so called because of the *pains* taken in *forming* them, the *labour* in *worshipping* them, and the *grief* occasioned by the *Divine judgments* against the people for their idolatry.

Verse 37. *They sacrificed their sons and their daughters unto devils.*] See the places referred to in the margin. That *causing their sons and their daughters to pass through the fire to Moloch* did not always mean they *burnt them to death* in the flames, is very probable. But all the heathen had *human sacrifices*; of this their history is full. *Unto devils*, לשדים *lashshedim*, to *demons*. *Devil* is never in Scripture used in the *plural*; there is but ONE *devil*, though there are MANY *demons*.

Verse 39. *And went a whoring.*] By *fornication*, *whoredom*, and *idolatry*, the Scripture often expresses *idolatry* and *idolatrous acts*. I have given the reason of this in other places. Besides being false to the true God, to whom they are represented as *betrothed* and *married*, (and their acts of idolatry were breaches of this solemn engagement,) the worship of idols was frequently accompanied with various acts of *impurity*.

The translation in the *Anglo-Saxon* is very remarkable: ד hi ꝑy enhizepebon, *and they fornicated*. In *Anglo-Saxon*, ꝑypen signifies to *fire*, to *ignite*; ꝑypenan, to *commit adultery*. So ꝑypenhucgenꝺ is a *prostitute*, a *whore*; and ꝑypen hiꝛpeman is to *go a whoring*, to *fornicate*; probably from ꝑyꝛ, or ꝑypen, to *fire*, and hiꝛan, to *lie*, or hecꝛa, *a glutton*;—one *who lies with fire*, who is *ignited* by it, who is *greedily intent* upon the act by which he is *inflamed*. And do not the words themselves show that in former times whoredom was punished, as it is now, by a disease which produces the *sensation of burning* in the unhappy prostitutes, whether male or female? And to this meaning the following seems particularly to be *applicable*.

Verse 40. *Therefore was the wrath of the Lord kindled*] God *kindled a fire* in his judgments for those who by their flagitious conduct had *inflamed* themselves with their idols, and the *impure rites* with which they were worshipped.

Verse 43. *Many times did he deliver them*] See the Book of *Judges*; it is a history of the rebellions and deliverances of the Israelites.

Verse 46. *He made them also to be pitied*] This was particularly true as to the Babylonish captivity; for *Cyrus* gave them their liberty; *Darius* favoured them, and granted them several privileges; and *Artaxerxes* sent back Nehemiah, and helped him to rebuild Jerusalem and the temple. See the Books of Ezra and Nehemiah; and see *Calmet*.

Verse 47. *Save us, O Lord—and gather us*] These words, says *Calmet*, are found in the hymn that was sung at the ceremony of bringing the ark to Jerusalem, 1 Chron. xvi.; but it is supposed they were added by Ezra or some other prophet: here they are in their natural place. The author of the Psalm begs the Lord

us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

48 [r]Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen [s]Praise ye the LORD.

[r] Psa. xli. 13.

[s] Heb. *Hallelujah.*

to gather the Israelites who were dispersed through different countries; for at the dedication of the second temple, under Nehemiah, (where it is probable this Psalm, with the cvth and the cviith, was sung,) there were very few Jews who had as yet returned from their captivity.

Verse 48. *Blessed* be *the Lord God of Israel*] Here both *gratitude* and *confidence* are expressed; *gratitude* for what God had already wrought, and *confidence* that he would finish the great work of their restoration.

From everlasting to everlasting] מן העולם ועד העולם *min haolam vead haolam*, "from the hidden term to the hidden term," from the beginning of time to the end of time, from eternity and on to eternity. ꝼꞃam ꝼoꞃulꝺ ꝛ oꝺ ꝼoꞃulꝺe, *Anglo-Saxon.* **Fra worlde and into worlde**, *old Psalter*; which it paraphrases thus: Fra with outen beginning, & withouten endyng.

And let all the people say, Amen.] Let the people join in the prayer and in the thanksgiving, that God may hear and answer. *Anglo-Saxon:* ꝛ cꝼeꝺe eall ꝼolc, beo hit beo hit; "And, quoth all folk, be it, be it." *Hallelujah*—Praise ye Jehovah! Let his name be eternally magnified! Amen.

This is the end of the *fourth book* of the Psalms.

ANALYSIS OF THE ONE HUNDRED AND SIXTH PSALM.

The intention of the prophet in this Psalm is to express God's long-suffering in bearing with rebellious sinners, and yet in pardoning them upon the confession of their sins, and turning to him; both which he exemplifies by a long narration of Israel's rebellions, repentance, and turning to God, and God's dealing with them, which gave him just occasion to praise God, and to pray for his Church and people.

I. An exhortation to praise God, with the reasons in general, ver. 1; and who are fit to perform this duty, ver. 2, 3.

II. A petition and prayer directed to God in his own person for the whole Church, and the end of it, ver. 4, 5.

III. A confession of sin, particularly of the Israelites', together with God's patience with them, and their repentance, ver. 6–46.

IV. His prayer that God would collect his Church out of all nations, that they might meet and praise him, ver. 47, 48.

I. "Praise ye the Lord, O give thanks unto the Lord." To this the prophet invites, for two reasons:—

1. "Because he is good." He is beforehand with us, and prevents men with many benefits.

2. "Because his mercy endures for ever." It is everlasting, and far exceeds our sins and miseries; for after men have offended him, and deserve no mercy, yet he receives the penitent offenders. But who is sufficient for these things! Who is fit to praise him, and set forth his mercies! "Who can utter the mighty acts of the Lord!" That is, the infinite benefits exhibited to his people. Or, Who can show forth all his praise in preserving, pardoning, and propagating his Church!

They alone are happy men "who keep judgment, and do righteousness at all times."

1. They are happy in prosperity and adversity; they dwell in the house of God, under his protection.

2. "They keep his judgments." Follow in their lives the strict rules of the Divine law, by which they judge all their actions, and so keep faith and a good conscience.

3. "They do righteousness at all times." They approve that which is right, true, and just; condemn, hate, and punish what is unjust: such are fit to praise God with their tongues, because they praise him in their lives.

II. After the prophet had invited men to praise God, and showed who were fit to do it, he begins his petition, which he proposes in his own person for the whole Church.

1. "Remember me." Me; but not me alone, rather thy whole Church. By what we suffer, thou hast seemed to forget thy covenant and promise; but now call it to mind again.

2. Which I expect, not for any desert of mine, but merely from thy good will: "Remember me with the favour," &c.

3. "O visit me;" but not in wrath, for such a visitation there is; but in mercy and grace.

4. "With thy salvation." Save me at this time from my sins, and from my present calamities.

And to this end I desire thy favour, thy salvation.

1. "That I may see the good of thy chosen." Be a partaker of and in their happiness.

2. "That I may rejoice in the gladness of thy nation." Partake of it.

3. "That I may glory with thine inheritance." Glorify thee with them.

But observe here the three eminent titles given to God's Church:—

1. They are a "chosen" people; which is a glorious and gracious title, and intimates favour.

2. They are his "nation," his peculiar people.

3. They are his "inheritance."

III. In the following part of the Psalm, from ver. 7 to 46, he makes use of a new argument to move God to mercy. He represents not the present condition the people of God are in, not their captivity, miseries, and afflictions, but ingenuously confesses how they had offended God, and how justly they suffered.

1. "We have sinned with our fathers." Trodden in their steps, and filled up the measure of their sins.

2. "We have committed iniquity." Not only from infirmity, but choice.

3. "We have done wickedly." The intent and purpose in it was evil. And by these three steps he exaggerates the sin; the *act*, the *frequency*, the *intent*; as every true confessionist to God ought never

to extenuate, but to aggravate the offence against himself.

And because he had mentioned their fathers at large, now he instances their rebellions: "Our fathers understood not thy wonders in Egypt;" that is, they laid them not to heart.

1. "They remembered not the multitude of thy mercies," &c. When they saw Pharaoh's army on one side, and the sea on the other, they grew heartless, diffident, and murmured.

2. This was their sin at that time; but God was then merciful to them: "Nevertheless he saved them."

For which he assigns two reasons:—

1. "For his name's sake." To advance his glory and honour.

2. "That he might make his mighty power to be known." Pharaoh and the Egyptians might have taken notice of it by the plagues he had already brought upon them.

In the following verses, by a distribution, he shows the manner of their deliverance.

1. By God's rebuke, and drying up of the sea: "He rebuked the Red Sea also," &c.

2. By the unheard-of way: "He led them through the depths as through the wilderness;" there was no more water there to offend them than in the sands of Arabia.

3. By the consequence of it: "And he saved them by the hand of him," &c.

4. "And the waters covered their enemies," &c.

The effect was, for the present,

1. It extorted from them a confession that God was true in his promises: "Then believed they his words."

2. It excited them to praise him: "They sang his praise," Exod. xv. But these very men who were forced to confess his power and sing his praises for the overthrow of Pharaoh in the Red Sea, were scarcely departed from those banks, when they, for want of a little bread and water, grew as impatient and distrustful as they were before.

1. They made haste to forget: "They soon forgot;" which aggravates their sin.

2. They forgot his omnipotence, his providence.

3. "They waited not for his counsel." With patience they expected not the end, why God in his wisdom suffered them now to want, which was, to prove their faith, hope, and love.

4. And what they did at this time they did also at others: "For they lusted exceedingly in the wilderness."

Now God yielded to these desires of the people: "He gave them bread, flesh, and water."

1. And he gave them their request, Exod. xvi. 12.

2. "But he sent leanness into their souls." Which certainly has reference to the quails in Num. xi. 20 and 33, where the people ate, and died of the plague.

Another rebellion the prophet now touches, which was, when they rose up against the king and the priest.

1. "They envied also Moses in the camp;" objecting that he had usurped a power over them, and taken it upon his own head.

2. "And Aaron, the saint of the Lord." He whom God had chosen, anointed, and sanctified to the priest's office.

The punishment follows, Num. xvi.

1. "The earth opened, and swallowed up Dathan, and covered the congregation of Abiram."

2. "And a fire was kindled in their company; the flame burned up the wicked." That is, the *two hundred and fifty* men that presumed to offer incense; and presently after the *fourteen thousand seven hundred* that murmured, and objected to *Moses* and *Aaron* that they had killed the people of the Lord.

Still the prophet goes on in his story of Israel's stubbornness and rebellion; and comes to their grand sin, their idolatry in erecting the golden calf, Exod. xxxii.

1. "They made a calf in Horeb," &c., contrary to God's command.

2. "Thus they changed their glory." That is, the true God, who was indeed their glory, "into the similitude of an ox," a brute beast, "that eateth grass," a base creature, which much aggravates their sin.

3. But the *prophet* aggravates their stupidity and folly: "They forgat God," &c.

In the following verse are expressed God's just anger and mercy,—

1. His anger against their sins: "Therefore he saith," &c. Pronounced his will to destroy them.

2. His mercy, in that he spared them at the intercession of Moses: "Had not Moses his chosen stood before him in the breach." The breach and division which this sin had made between God and his people, like that in the wall of a besieged town, in which some valiant captain stands, and opposes himself against the assault of the enemy; so did Moses.

For his object was the same, it was "to turn away his wrath lest he should destroy;" and the end was answered—it was turned away.

Farther yet, he calls to mind a new rebellion, which fell out upon the report of the spies sent to search the land, Num. xiii. 26, &c., and xiv.

1. "They despised the pleasant land," and wished to return into Egypt, Num. xiv. 1–5.

2. "They believed not his word;" for they said, "Hath the Lord brought us," &c.

3. "But murmured in their tents, and hearkened not," &c., Num. xiv. 10. "Therefore he lifted up his hand against them," &c. As their sin, so their punishment, is extant; Num. xiv. 29: "Your carcasses shall fall in the wilderness; ye shall not come into the land."

This punishment fell upon the murmurers themselves; but if their children should be guilty of the like rebellion, they should not escape, for they too should be *overthrown*; which is fully brought to pass.

The prophet joins to that of the golden calf another piece of idolatry in the wilderness, to which there was joined fornication also, by the counsel of *Balaam* and the policy of Balak. This caused them to eat and sacrifice to their god, Num. xxv., which the prophet next insists upon,—

1. "They joined themselves to Baal-peor," because the idol was set up upon that mountain.

2. "And ate the offerings of the dead." They left the sacrifice of the living God, and ate those meats which were offered to dead idols.

Upon which there followed God's wrath and their own punishment:—

1. God was angry: "For they provoked him to wrath."

"And the plague brake in upon them" like mighty waters, or as an army into a city at a breach; for there died of it *twenty-four thousand*, Num. xxv. 9.

In the former idolatry God's anger was averted by the intercession of *Moses;* in this, by the execution of judgment by *Phinehas;* for—

1. "There stood up Phinehas;" moved, no question, with a zeal for God's honour.

2. "And he executed judgment upon Zimri and Cozbi;" for which (let men conceive as they please —I see nothing to the contrary) he had his commission from Moses, or rather God; Num. xxv. 4, 5.

3. The event was, the plague was stayed; the execution of offenders pacifies the anger of God.

Which zeal of his was well rewarded: "This was accounted to him for righteousness," &c. This act was an act of righteousness, and an ample reward he had for it; for God established the dignity of the high priesthood in *Phinehas* and his posterity, as long as the Jewish commonwealth continued.

The prophet comes to another remarkable sin of the Jews, Num. xx., where the people chid Moses for want of water;—

1. "They angered him also at the waters of strife," when they contradicted *Moses*.

2. "So that it went ill with Moses for their sakes;" for, being disturbed with choler, "he spake unadvisedly with his lips."—"Hear now, ye rebels," &c.; and he smote the rock. By their murmuring they so provoked his spirit to bitterness, that he who at other times was cheerful, and ready to obey God's commands, now acted with reluctance.

Hitherto the prophet has set down several rebellions of the Jews during their abode in the wilderness; and now he shows how they behaved themselves after they came into the land of *Canaan*. Better, a man would think, they should be after God had fulfilled his word to them; but an Ethiopian cannot change his skin, nor they their manners; disobedient, stubborn, and rebellious they remained.

1. God had expressly commanded that the nations of *Canaan* should be destroyed, Deut. vii. 1, 2, 3: "But they did not destroy the nations," &c.

2. "But they mingled among the heathen:" in leagues and marriages, Judg. ii. and iii.

3. "And learned their works:" many superstitious and evil customs.

But, beyond all, they learned to be idolaters; forsook God for the devil.

1. "They served their idols, which was a snare unto them," for that they became their slaves, Judg. ii., &c.

2. "Yea, they sacrificed their sons," &c., to Moloch.

3. With inhuman sin, they "shed innocent blood;" the blood of innocent children, &c.

The consequences of which are double. First, A double pollution. Secondly, A heavy punishment.

1. A pollution of the land: "The land was defiled with blood."

2. A pollution of their own souls: "Thus were they defiled with their own works."

The judgment, or punishment, now follows; and a signification whence it proceeded; it came not by chance, but by God's order and anger.

1. "Therefore was the wrath of the Lord kindled," &c. For their idolatry, murder, whoredom; so that he was not only angry, but his anger was kindled to a flame.

2. Insomuch "that he abhorred his own inheritance."

And the punishment he inflicted on them was very just,—

1. "He gave them into the hand," that is, the power, "of the heathen." God had given the heathen into their hands to destroy them; which, because they did not, but learned their works, therefore God gave them into the hands of the heathen.

2. He made them their lords; and hard masters they were, as plainly appears from the Book of Judges, and 1 Samuel.

And *little* they; for the prophet in the next verse adds,

1. "Their enemies oppressed them:" tyrants, oppressors they were. Read the Book of Judges, &c.

2. "They were brought into subjection," &c., under the Philistines, Moabites, Ammonites, &c.

In which condition God did not forget them, for "many times did he deliver them;" not once only, but often, as by *Gideon*, *Jephthah*, *Deborah*, *Samson*, and others. But, O the ingratitude of a sinful nation! instead of serving God, "they provoked him with their counsel," that is, by following the dictates of their own hearts.

And so were very justly brought into the same case they were before; for "they were brought low for their iniquity."

And now the prophet adds, which indeed he infers through the whole Psalm, the wonderful and immutable good will of God to them. Though he forgave and delivered them upon their repentance, and they in a short time provoked him again; yet he received them to grace, even after their relapses. And the causes that moved him to this were external and internal.

The cause that outwardly and occasionally moved him to it was their affliction and cry: "He regarded their affliction," &c.

But the cause that inwardly swayed him was his word passed to them, and his mercy.

1. His word and his promise were passed to "Abraham, to be their God;" and he would not break it. "And he remembered for them his covenant."

2. His tender affection that he bare them; this caused him to repent, and grieve that they should be in misery. "He repented," &c.

3. And the effect which all these causes had was beneficial to them even in their bondage and captivity; for even their very enemies' hearts were often turned to do them good, as is evident in *Jeremiah*, *David*, *Daniel*, *Ezra*, *Zerubbabel*, *Mordecai*, and indeed the whole nation under the *Babylonian*, *Philistian*, *Egyptian*, and *Persian* kings, which the prophet sets down, ver. 46: "He made them also to be pitied of all those that carried them captives." According to the saying of the wise man: "When a man's ways please God, he

will make his very enemies to be at peace with him," Prov. xvi. 7.

4. And this sense makes the way plainer to what follows, the petition and the doxology; for if God showed himself merciful in the time of his anger, and made it apparent even to the very view of their enemies, encouragement they might have,—

1. To pray: "Save us, O Lord our God, and gather us from among the heathen," &c.

2. Then to give thanks: 1. "Blessed be the Lord God of Israel from everlasting to everlasting." 2. And for it let the people do their duty; that is, the solemn and necessary forms: "Let all the people say, Amen. Hallelujah."

PSALM CVII.

A thanksgiving of the people for deliverance from difficulties and dangers; their state compared to a journey through a frightful wilderness, 1–9; *to confinement in a dreary dungeon*, 10–16; *to a dangerous malady*, 17–22; *to a tempest at sea*, 23–32. *The psalmist calls on men to praise God for the merciful dispensations of his providence, in giving rain and fruitful seasons, after affliction by drought and famine*, 33–38; *for supporting the poor in affliction, and bringing down the oppressors*, 39–41. *The use which the righteous should make of these providences*, 42; *and the advantage to be derived from a due consideration of God's merciful providence*, 43.

XXII. DAY. MORNING PRAYER.

O [a] GIVE thanks unto the LORD, for [b] *he is* good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD say *so*, [c] whom he hath redeemed from the hand of the enemy;

[a] Psa. cvi. 1; cxviii. 1; cxxxvi. 1.

[b] Psa. cxix. 68; Matt. xix. 17.—[c] Psa. cvi. 10.

NOTES ON PSALM CVII.

This Psalm has no title, either in the Hebrew, or any of the Versions; the word "Hallelujah," which is prefixed to some of the latter, is no title, but was most probably borrowed from the conclusion of the preceding Psalm. The author is unknown; but it was probably like Psalms cv. and cvi., made and sung at the dedication of the second temple. The three Psalms seem to be on the same subject. In them the author has comprised the marvellous acts of the Lord towards his people; the transgressions of this people against God; the captivities and miseries they endured in consequence; and finally God's merciful kindness to them in their restoration from captivity, and re-establishment in their own land.

This Psalm seems to have been sung in parts: the 8th, 15th, 21st, and 31st verses, with the 6th, 13th, 19th, and 28th, forming what may be called the burden of the song. In singing of which the whole chorus joined.

We may easily perceive that the Psalm must have been sung in alternate parts, having a double burden, or *intercalary* verse often recurring, and another immediately following, giving a reason for the former. See the 8th and 9th, the 15th and 16th, the 21st and 22nd, the 31st and 32nd, and the 42nd and 43rd, which may be reckoned under the same denomination.

Dr. Lowth, in his 29th prelection, has made some excellent remarks on this Psalm. "It is observable," says he, "that after each of the intercalary verses one is added, expressive of deliverance or praise. I would farther observe, that if the Psalm be supposed to be made with a view to the *alternate* response of one side of the choir to the other, then it may be considered as if it were written exactly after the method of the ancient *pastorals*, where, be the subject of their verse what it will, each swain endeavours to excel the other: and one may perceive their thoughts and expressions gradually to *arise* upon each other; and hence a manifest beauty may be discovered in this Divine pastoral. We will suppose, then, that the author composed it for the use of his brethren the Jews, when, in the joy of their hearts, they were assembled after their return from captivity. At such a time, what theme could be so proper for the subject of his poem, as the manifest goodness of Almighty God! The first performers, therefore, invite the whole nation to praise God for this; a great instance of it being their late return from captivity. At ver. 10, the other side take the subject; and rightly observe that the return of their great men, who were actually in chains, was a more remarkable instance of God's mercy to them, than the return of the people in general, who were only dispersed, we may suppose, up and down the open country. Then the first performers beautifully compare this unexpected deliverance to that which God sometimes vouchsafes to the languishing dying man, when he recalls, as it were, the sentence of death, and restores him to his former vigour. The others again compare it, with still greater strength and expression, to God's delivering the affrighted *mariner* from all the dreadful horrors of the ungovernable and arbitrary ocean. But the *first*, still resolved to outdo the rest, recur to that series of wonderful works which God had vouchsafed to their nation, ver. 32, and of which they had so lately such a convincing proof. Wherefore at last, as in a common chorus, they all conclude with exhorting each other to a serious consideration of these things, and to make a proper return to Almighty God for them.

"No doubt the composition of this Psalm is admirable throughout; and the descriptive part of it adds at least its share of beauty to the whole; but what is most to be admired is its *conciseness*, and withal the expressiveness of the diction, which strikes the imagination with inimitable elegance. The *weary* and *bewildered traveller*, the miserable *captive* in the hideous

3 And [d] gathered them out of the lands, from the east, and from the west, from the north, and [e] from the south.

4 They [f] wandered in [g] the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 [h] Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the [i] right way, that they might go to a city of habitation.

8 [k] O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For [l] he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as [m] sit in darkness and in the shadow of death, *being* [n] bound in affliction and iron;

11 Because they [o] rebelled against the words of God, and contemned [p] the counsel of the Most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* [q] none to help.

[d] Psa. cvi. 47; Isa. xliii. 5, 6; Jer. xxix. 14; xxxi. 8, 10; Ezek. xxxix. 27, 28.——[e] Heb. *from the sea.*——[f] Ver. 40.——[g] Deut. xxxii. 10.——[h] Ver. 13, 19, 28; Psa. l. 15; Hos. v. 15.——[i] Ezra viii. 21.

[k] Ver. 15, 21, 31.——[l] Psa. xxxiv. 10; Luke i. 53.——[m] Luke i. 79.——[n] Job xxxvi. 8.——[o] Lam. iii. 42.——[p] Psa. lxxiii. 24; cxix. 24; Luke vii. 30; Acts xx. 27.——[q] Psa. xxii. 11; Isa. lxiii. 5.

dungeon, the sick and dying man, the *seaman foundering* in a storm, are described in so affecting a manner, that they far exceed any thing of the kind, though never so much laboured." I may add that had such an *Idyl* appeared in *Theocritus* or *Virgil*, or had it been found as a scene in any of the *Greek tragedians*, even in *Æschylus* himself, it would have been praised up to the heavens, and probably been produced as their master-piece.

Verse 1. *O give thanks*] Here is a duty prescribed; and the reasons of it are immediately laid down. 1. He is *good*. This is his nature. 2. *His mercy* endureth *for ever*. This is the *stream* that flows from the *fountain* of his goodness.

Verse 2. *Let the redeemed of the Lord say so*] For they have had the fullest proof of this goodness, in being saved by the continuing stream of his mercy.

Verse 3. *And gathered them out of the lands*] Though many Jews returned into Jerusalem from various parts of the world, under the reigns of *Darius Hystaspes*, *Artaxerxes*, and *Alexander the Great*; yet this prophecy has its completion only under the Gospel, when all the ends of the earth hear the salvation of God.

Verse 4. *They wandered in the wilderness*] Here begins the FIRST *comparison*: the Israelites in captivity are compared to *a traveller in a dreary, uninhabited, and barren desert*, spent with hunger and thirst, as well as by the fatigues of the journey, ver. 5.

Verse 6. *Then they cried unto the Lord*] When the Israelites began to pray heartily, and the eyes of all the tribes were as the eyes of one man turned unto the Lord, then he delivered them out of their distresses.

Verse 7. *That they might go to a city of habitation.*] God stirred up the heart of *Cyrus* to give them liberty to return to their own land: and *Zerubbabel*, *Ezra*, and *Nehemiah*, at different times, brought many of them back to Judea.

Verse 8. *O that* men *would praise the Lord*] This is what is called the *intercalary verse*, or *burden* of each *part* of this *responsive song*: see the *introduction*. God should be praised because he is *good*. We naturally speak highly of those who are eminent. God is infinitely excellent, and should be celebrated for his *perfections*. But *he does wonders for the children of men*; and, therefore, men should *praise the Lord*. And he is the more to be praised, because these wonders, נפלאות *niphlaoth*, miracles of mercy and grace, are done for the *undeserving*. They are done לבני אדם *libney Adam*, for the children of *Adam*, the corrupt descendants of a rebel father.

Verse 9. *For he satisfieth the longing soul*] This is the reason which the psalmist gives for the *duty* of thankfulness which he prescribes. *The longing soul*, נפש שוקקה *nephesh shokekah*, *the soul that pushes forward in eager desire* after salvation.

Verse 10. *Such as sit in darkness*] Here begins the SECOND *similitude*, which he uses to illustrate the state of the captives in Babylon, viz., that of *a prisoner in a dreary dungeon*. 1. *They sit in* or *inhabit darkness*. They have no light, no peace, no prosperity. 2. "In the shadow of death." The place where death reigns, over which he has projected his shadow; those against whom the sentence of death has been pronounced. 3. They are *bound* in this darkness, have no liberty to revisit the light, and cannot escape from their executioners. 4. They are *afflicted*, not only by want and privation in general, but they are tortured in the prison. עני *oni*, afflicted, humbled, distressed. 5. Their fetters are such as they cannot break: they are *iron*. The reason of their being in this wretched state is given,

Verse 11. *Because they rebelled against the words of God*] 1. God showed them their duty and their interest, and commanded them to obey his word; but they cast off all subjection to his authority, acted as if they were independent of heaven and earth, and broke out into open rebellion against him. 2. He *counselled* and exhorted them to return to him; but they contemned his advice, and turned his counsel into ridicule. 3. As lenient means were ineffectual, he visited them in judgment: hence it is added,

Verse 12. *He brought down their heart with labour*] He delivered them into the hands of their enemies; and, as they would not be under subjection to God, he delivered them into slavery to wicked men: "So they fell down," and there was none to help;" God had forsaken them because they had forsaken him.

13 [r] Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 [s] He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

15 [t] O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath [u] broken the gates of brass, and cut the bars of iron in sunder.

17 Fools [v] because of their transgression, and because of their iniquities, are afflicted.

18 [w] Their soul abhorreth all manner of meat; and they [x] draw near unto the gates of death.

19 [y] Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 [z] He sent his word, and [a] healed them, and [b] delivered *them* from their destructions.

21 [c] O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And [d] let them sacrifice the sacrifices of thanksgiving, and [e] declare his works with [f] rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and [g] raiseth [h] the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: [i] their soul is melted because of trouble.

27 They reel to and fro, and stagger like

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[r] Ver. 6, 19, 28.——[s] Psa. lxviii. 6; cxlvi. 7; Acts xii. 7, &c.; xvi. 26, &c.——[t] Ver. 8, 21, 31.——[u] Isa. xlv. 2.——[v] Lam. iii. 39.——[w] Job xxxiii. 20.——[x] Job xxxiii. 22; Psa. ix. 13; lxxxviii. 3.——[y] Ver. 6, 13, 28.——[z] 2 Kings xx. 4, 5; Psa. cxlvii. 15, 18; Matt. viii. 8.

[a] Psa. xxx. 2; ciii. 3.——[b] Job xxxiii. 28, 30; Psa. xxx. 3; xlix. 15; lvi. 13; ciii. 4.——[c] Ver. 8, 15, 31.——[d] Lev. vii. 12; Psa. l. 14; cxvi. 17; Heb. xiii. 15.——[e] Psa. ix. 11; lxxiii. 28; cxviii. 17.——[f] Heb. *singing*.——[g] Heb. *maketh to stand*.——[h] Jonah i. 4.——[i] Psa. xxii. 14; cxix. 28; Nah. ii. 10.

Verse 13. *Then they cried unto the Lord in their trouble*] This was the salutary effect which their afflictions produced: they began to cry to God for mercy and help; and God mercifully heard their prayer, and reversed their state; for,

Verse 14. *He brought them out of darkness*] 1. Gave them again peace and prosperity. 2. Repealed the *sentence of death*. 3. "Unbound the poor prisoners." 4. Broke their iron bonds in sunder.

Verse 15. *O that* men, *&c.*] This is the *intercalary verse*, or *burden*, of the *second* part, as it was of the *first*. See verse 8.

Verse 16. *For he hath broken*] This is the *reason* given for thanks to God for his deliverance of the captives. It was not a simple deliverance; it was done so as to manifest the *irresistible* power of God. He tore the prison in pieces, and cut the bars of iron asunder.

Verse 17. *Fools because of their transgression*] This is the THIRD *comparison*; the captivity being compared to *a person in a dangerous malady*. Our Version does not express this clause well: *Fools* מדרך פשעם *midderech pisham, because of the way of their transgressions, are afflicted*. Most human maladies are the fruits of sin; *misery* and *sin* are married together in bonds that can never be broken.

Verse 18. *Their soul abhorreth all manner of meat*] A natural description of a sick man: appetite is gone, and all desire for food fails; nutriment is no longer necessary, for death has seized upon the whole frame. See a similar image, Job xxxiii. 20.

Verse 19. *Then they cry*] The effect produced by affliction as before.

Verse 20. *He sent his word, and healed them*] He spoke: "Be thou clean, be thou whole;" and immediately the disease departed; and thus they were *delivered from the destructions* that awaited them.

Verse 21. *O that* men, *&c.*] The *intercalary* verse, or *burden*, as before.

Verse 22. *And let them sacrifice*] For their *healing* they should bring a *sacrifice*; and they should offer the *life* of the innocent animal unto God, as he has spared their *lives*; and let them thus *confess* that God has spared *them* when they deserved to die; and let them *declare* also "his works with rejoicing;" for who will not rejoice when he is delivered from *death*?

Verse 23. *They that go down to the sea in ships*] This is the FOURTH *comparison*. Their captivity was as dangerous and alarming as a dreadful tempest at sea to a weather-beaten mariner.

Verse 24. *These see the works of the Lord*] Splendid, Divinely impressive, and glorious in *fine weather*.

His wonders in the deep.] Awfully terrible in a *tempest*.

Verse 25. *For he commandeth*] And what less than the command of God can raise up such winds as seem to heave old Ocean from his bed?

Verse 26. *They mount up to the heaven*] This is a most natural and striking description of the state of a ship at sea in a storm: when the *sea* appears to *run mountains high*, and the vessel seems for a moment to stand on the sharp ridge of one most stupendous, with a valley of *a frightful depth* between it and a similar mountain, which appears to be flying in the midst of heaven, that it may submerge the hapless bark, when she descends into the valley of death below. This is a sight the most terrific that can be imagined: nor can any man conceive or form an adequate idea of it, who has not himself been at sea in such a storm.

Their soul is melted because of trouble.] This is

a drunken man, and [k] are at their wit's end.

28 [l] Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 [m] He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 [n] O that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let them exalt him also [o] in the congre

[k] Hebrew, *all their wisdom is swallowed up.*——[l] Verse 6, 13, 19.

[m] Psa. lxxxix. 9; Matt. viii. 26.——[n] Ver. 8, 15, 21.——[o] Psa. xxii. 22, 25; cxi. 1.

not less expressive than it is *descriptive*. The action of raising the vessel to the clouds, and precipitating her into the abyss, seems to dissolve the very soul: the whole mind seems to melt away, so that neither feeling, reflection, nor impression remains, nothing but the apprehension of inevitable destruction! When the ship is buffeted between conflicting waves, which threaten either to tear her asunder or crush her together; when she *reels to and fro, and staggers like a drunken man*, not being able to hold any certain course; when *sails* and *masts* are an incumbrance, and the *helm* of no use; when all *hope of safety* is taken away; and when the experienced *captain*, the skilful *pilot*, and the hardy *sailors*, cry out, with a voice more terrible than the cry of fire at midnight, *We are* ALL *lost! we are all* LOST! then, indeed, are they *at their wit's end*; or, as the inimitable original expresses it, וכל חכמתם תתבלע *vechol chochmatham tithballa*, "and all their skill is swallowed up,"—seems to be gulped down by the frightful abyss into which the ship is about to be precipitated. Then, indeed, can the hand of God alone "bring them out of their distresses." Then, a cry to the Almighty (and in such circumstances it is few that can lift up such a cry) is the only means that can be used to save the perishing wreck! Reader, dost thou ask why I paint thus, and from whose authority I describe? I answer: Not from any books describing storms, tempests, and shipwrecks; not from the relations of shipwrecked mariners; not from viewing from the shore a tempest at sea, and seeing a vessel beat to pieces, and all its crew, one excepted, perish. Descriptions of this kind I have read, with the shipwrecked mariner I have conversed, the last scene mentioned above I have witnessed; but none of these could give the fearful impressions, the tremendous and soul-melting apprehensions, described above. "*Where* then have you had them?" I answer, From the great deep. I have been at sea in the storm, and in the circumstances I describe; and, having *cried to the Lord in my trouble*, I am spared to describe the storm, and recount the tale of his mercy. None but either a man inspired by God, who, in describing, will show things *as they are*, or one who has been actually in these circumstances, can tell you with what propriety the psalmist speaks, or utter the thousandth part of the dangers and fearful apprehensions of those concerned in a tempest at sea, where all the winds of heaven seem collected to urge an already crazy vessel among the most tremendous rocks upon a lee shore! God save the reader from such circumstances!

When, in the visitation of the winds,
He takes the ruffian billows by the top,
Curling their monstrous heads, and hanging them,
With deafening clamours, on the slippery clouds,
That with the hurly death itself awakes!

HENRY IV.

A storm at sea—*the lifting the vessel to the clouds*—her *sinking into the vast marine valleys*—the *melting of the soul*—and *being at their wit's end*, are well touched by several of the ancient poets. See particularly Virgil's description of the storm that dispersed the fleet of Æneas, who was himself not unacquainted with the dangers of the sea:—

Tollimur in cœlum curvato gurgite, et idem
Subducta ad manes imos descendimus unda.

ÆN. iii., 364

Now on a towering arch of waves we rise,
Heaved on the bounding billows to the skies.
Then, as the rearing surge retreating fell,
We shoot down headlong to the gates of hell.

PITT.

Rector in incerto est, nec quid fugiatve, petatve,
Invenit: ambiguis ars stupet ipsa malis.

"The pilot himself is in doubt what danger to shun, or whither to steer for safety he knows not: his skill is nonplussed by the choice of the difficulties before him."

See more in the analysis.

Verse 29. *He maketh the storm a calm*] He causes the storm to stand *dumb*, and *hushes* the waves. See the original, where *sense* and *sound* emphatically meet:—

יקם סערה לדממה ויחשו גליהם
galleyhem vaiyecheshu lidemamah searah yakem

He shall cause the whirlwind to stand *dumb*, and he shall *hush* their billows.

Verse 30. *Then are they glad because they be quiet*] The turbulence of the sea being hushed, and the waves still, they rejoice to see an end to the tempest; and thus, having fine weather, a smooth sea, and fair wind, they are speedily brought to the *desired haven*.

Verse 31. *O that men*] The *intercalary* verse, or *burden*, as before. See ver. 8.

Verse 32. *Let them exalt him also in the congregation*] Their deliverance from such imminent danger, and in a way which clearly showed the Divine interposition, demands, not only gratitude of heart and the song of praise at the end of the storm, but when they come to *shore* that they *publicly* acknowledge it in the congregation of God's people. I have been often pleased, when in sea-port towns, to see and hear notes sent to the minister from pious sailors, returning thanks

gation of the people, and praise him in the assembly of the elders.

33 He [p] turneth rivers into a wilderness, and the watersprings into dry ground;

34 A [q] fruitful land into [r] barrenness, for the wickedness of them that dwell therein.

35 [s] He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 [t] He blesseth them also, so that they [u] are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are [v] minished and brought low through oppression, affliction, and sorrow.

40 [w] He poureth contempt upon princes, and causeth them to wander in the [x] wilderness, *where there is* no way.

41 [y] Yet setteth he the poor on high, [z] from affliction, and [a] maketh *him* families like a flock.

42 [b] The righteous shall see *it*, and rejoice and all [c] iniquity shall stop her mouth.

43 [d] Whoso *is* wise, and will observe these *things*, even they shall understand the loving-kindness of the LORD.

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[p] 1 Kings xvii. 1, 7.——[q] Gen. xiii. 10; xiv. 3; xix. 25.——[r] Heb. *saltness.*——[s] Psa. cxiv. 8; Isa. xli. 18.——[t] Gen. xii. 2; xvii. 16, 20.——[u] Exod. i. 7.——[v] 2 Kings x. 32.——[w] Job xii. 21, 24. [x] Or, *void place.*

[y] 1 Sam. ii. 8; Psa. cxiii. 7, 8.——[z] Or, *after.*——[a] Psa. lxxviii. 52.——[b] Job xxii. 19; Psa. lii. 6; lviii. 10.——[c] Job v. 16; Psa. lxiii. 11; Prov. x. 11; Rom. iii. 19.——[d] Psa. lxiv. 9; Jer. ix. 12; Hos. xiv. 9.

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to the Almighty for preservation from shipwreck, and, in general, from the dangers of the sea; and for bringing them back in safety to their own port. Thus "they exalt the Lord in the congregation, and praise him in the assembly of the elders." And is it not something of this kind that the psalmist requires?

Verse 33. *He turneth rivers into a wilderness*] After having, as above, illustrated the state of the Jews in their captivity, and the deliverance which God wrought for them, he now turns to the general conduct of God in reference to the poor and needy; and his gracious interpositions in their behalf, the providential supply of their wants, and his opposition to their oppressors. *On account of the wickedness of men*, he sometimes changes a *fruitful land into a desert*. See the general state of Egypt in the present time: once a fertile land; now an arid, sandy wilderness. Again, by his blessing on honest industry, he has changed deserts into highly fertile ground. And, as for the wickedness of their inhabitants, many lands are cursed and rendered barren; so, when a people acknowledge him in all their ways, he blesses their toil, gives them rain and fruitful seasons, and fills their hearts with joy and gladness.

Verse 36. *And there he maketh the hungry to dwell*] All this seems to apply admirably to the first colonists of any place. They flee from a land of want, an *ingrata terra* that did not repay their toil, and they seek the wilderness where the land wants only cultivation to make it produce all the necessaries of life. He, by his providence, so guides their steps as to lead them to *rivers* which they can navigate, and from which they can procure plenty of fish, and shows them *wells* or *springs* which they have not digged. The *hungry dwell there*; and jointly agree, for convenience and defence, *to build them a city for habitation*. They sow the fields which they have cleared; and plant vineyards, and orchards which yield them increasing fruits, ver. 37, and he multiplies their cattle greatly, and does not suffer them to decrease, ver. 38. What a fine picture is this of the first peopling and planting of *America*, and of the multiplication and extension of that people; of the Divine blessing on their industry, and the general and astonishing prosperity of their country! May they never again know what is spoken in the following verse.

Verse 39. *Again, they are minished*] Sometimes by war, or pestilence, or famine. How minished and brought low was the country already spoken of, by the long and destructive war which began in 1775, and was not ended till 1783! And what desolations, minishings, and ruin have been brought on the fertile empires of Europe by the war which commenced in 1792, and did not end till 1814! And how many millions of lives have been sacrificed in it, and souls sent unprepared into the eternal world! When God makes inquisition for blood, on whose heads will he find the blood of these slaughtered millions? Alas! O, alas!

Verse 40. *He poureth contempt upon princes*] How many have lately been raised from *nothing*, and set upon thrones! And how many have been cast down from thrones, and reduced to nothing! And where are now those mighty troublers of the earth? On both sides they are in general gone to give an account of themselves to God. And what an account!

Where there is *no way*.] Who can consider the fate of the late emperor of the French, *Napoleon*, without seeing the *hand of God* in his downfall! All the powers of Europe were leagued against him in vain; they were as stubble to his bow. "HE *came*, HE *saw*, and HE *conquered*" almost every where, till God, by a *Russian* FROST, destroyed his tens of thousands of veteran troops. And afterwards his armies of *raw conscripts* would have overmatched the world had not a particular providence intervened at *Waterloo*, when all the *skill* and *valour* of his opponents had been nearly reduced to nothing. How terrible art thou, O Lord, in thy judgments! Thou art fearful in praises, doing wonders.

The dreary rock of St Helena, where there was no way, saw a period to the mighty conqueror, who had *strode* over all the countries of Europe!

Verse 41. *Yet setteth he the poor on high*] This probably refers to the case of the *Israelites* and their

restoration from captivity. But these are incidents which frequently occur, and mark the superintendence of a *benign Providence*, and the hand of a just *God*; and are applicable to a multitude of cases.

Verse 42. *The righteous shall see* it] The wicked are as inconsiderate as they are obstinate and headstrong.

And rejoice] To have such ample proofs that God ruleth in the earth, and that none that trust in him shall be desolate.

All iniquity shall stop her mouth.] God's judgments and mercies are so evident, and so distinctly marked, that atheism, infidelity, and irreligion are confounded, and the cause of error and falsehood has become hopeless. It was only the *mouth* that could do any thing; and that only by *lies, calumnies*, and *blasphemies*: but God *closes this mouth*, pours *contempt* upon the *head* and *judgment* upon the *heart*. This may also be applied to the case of the *Israelites* and the *Babylonians*. The former, when they turned to God, became *righteous*; the latter were a personification of *all iniquity*.

Verse 43. *Whoso is wise*] That is, He that is wise, he that fears God, and regards the operation of his hand, *will observe*—lay up and keep, *these things*. He will hide them in his heart, that he sin not against Jehovah. He will encourage himself in the Lord, because he finds that he is a *never-failing spring of goodness* to the righteous.

They shall understand the loving-kindness of the Lord] חסדי יהוה *chasdey Yehovah*, the *exuberant goodness of Jehovah*. This is his peculiar and most prominent characteristic among men; for "judgment is his strange work." What a wonderful discourse on Divine Providence, and God's management of the world, does this inimitable Psalm contain! The *ignorant* cannot read it without profit; and by the study of it, the *wise man* will become yet wiser.

Analysis of the One Hundred and Seventh Psalm.

The title of this Psalm is *Hallelujah*, because it sets forth the praises of God for delivering such as are oppressed from four common miseries; after each of which is expressed those intercalary verses: "O that men would praise the Lord," &c.; "They cried unto the Lord in their trouble." It also praises God for his providence in its effects.

I. A preface in which he exhorts all to praise God, especially the redeemed, ver. 1, 2.

II. A declaration of his goodness in particular.

1. To the travellers and strangers, famished, ver. 3–9.

2. To the prisoners and captives, ver. 10–16.

3. To the sick, ver. 16–23.

4. To the mariners, ver. 23–32.

III. A praise of God's power and providence, which is evidently seen in the changes and varieties in the world, of which he gives many instances, that prove him to be the sole Disposer and Governor of the universe, ver. 33–42.

IV. The conclusion, which sets forth the use we are to make of it, ver. 42, 43.

I. 1. This Psalm, like the former, begins: "That we celebrate and set forth God's praise," and for the same reasons. "O give thanks unto the Lord;" 1. "For he is good;" 2. And merciful: "For his mercy endureth for ever."

2. And those whom he invites to perform this duty are all who are sensible that they have received any mercy or goodness from him in either soul or body, whom he calls the redeemed of the Lord; that men may know, when they are freed from any evil, that it is not by chance or their wisdom: God's hand is in it; he is the First Cause; the rest are only his instruments.

1. "Let the redeemed of the Lord say," i. e., that he is good and merciful.

2. "They say so whom he hath redeemed," &c. If the Holy Ghost means, when he speaks of our redemption by Christ, *the enemy*, the devil, or some tyrant, tribulation, &c.; then a corporeal and temporal redemption is meant. The next verse seems to refer to their banishment.

3. "And gathered them out of the lands," &c. Which is yet as true of our spiritual redemption. Matt. viii. 11; John x. 16; and xi. 52.

II. Most expositors begin the *second* part at the second verse, but some at the fourth; but it is not material. In those two there was mention made of God's goodness in their deliverance, in their collection from all lands. But the following is a declaration of what they suffered during their absence from their country. And this is the misery which the prophet first instances in this place; then shows the course the travellers took, and lastly acquaints us with the manner of their deliverance. Their misery was—

1. "That they wandered." No small discomfort for an ingenious native to go from place to place as a vagrant. God's people were for a time pilgrims; "few and evil were their days."

2. The place adds to their misery. Travellers are not confined always to solitary places, they occasionally have company; but these "wandered in the wilderness in a solitary place," &c. Literally it was fulfilled in the *Israelites*, while they travelled through the wilderness.

3. "Hungry and thirsty." Men may wander, and be solitary: and yet have a sufficient supply of food; but God's people sometimes fast, as *Elijah*, *David*, &c.

4. And the famine was so great "that their soul," that is, their life, "was ready to faint." This is the *incrementum* that the prophet uses to aggravate the misery of the travellers, and the several steps by which it rises.

The prophet shows the course which these travellers and hungry souls took for ease and help; and that it did not fail them, nor any one else who has tried it.

1. "Then in their trouble." God let them be brought into trouble to bring them back to himself.

2. "They cried." In their petition they were very earnest; it was no cold prayer, which froze on the way before it got to heaven; but fervent. *A cry.*

3. "And they cried." Not to any false god, but *unto the Lord*.

The success was answerable to their desire.

1. In general, "He delivered them out of their distresses."

2. But in particular, the deliverance was every way fit.

1. "They wandered in the wilderness," &c., ver. 4. "But he led them forth, that they might go to a city of habitation."

2. "They were hungry, and thirsty," &c. But "he filled the hungry soul," &c.

And upon this he concludes his exhortation to praise God, which he is so earnest for them to do, that he inserts the exhortation between each mention of the mercies.

1. The Lord delivered: "The Lord led them forth." Praise him then.

2. Of his mere mercy, not of desert: "For he is good."

3. And the effects of his goodness were seen in his works; let his praise then be as public as his works: "O that men," &c.

The *second* corporeal misery to which men are subject is captivity and imprisonment; he then shows the course the captives took, and God's mercy in their deliverance.

1. Captives; they were taken by the enemy, put in dungeons and prisons, where they were debarred the comfort of the sun: "For they sat in darkness," &c.; and in fear of death.

2. Besides, in this place "they were fast bound with affliction," &c., because of their rebellion against the Lord: "The iron entered into their soul." "He brought them low;" but they sought help of the Lord. "They cried unto the Lord in their trouble." And found the same favour as the travellers did. "And he saved them out of their distresses."

The manner was suitable to their distress.

1. "For they sat in darkness," &c. "But he brought them out," &c.

2. "They were bound in affliction and iron," &c. The prison was not so strong but he was stronger, and delivered them from captivity. Now the psalmist interposes his thanksgiving: "O that men," &c.

The *third* misery is some great sickness or pining away of the body under some grievous disease, such as when stung by fiery serpents, as the Israelites. 1. He describes the danger under which they languished. 2. Shows the method they took for their recovery.

1. The appellation he fastens on the diseased persons, *fools*; not but that, generally speaking, they were wise enough; but in that they sinned with a high hand against God, "they are fools."

2. Now such *fools* God often smites with an incurable disease: "Fools, because of their transgression," &c. Not but that all sickness is from sin; but this that the prophet speaks of was their general apostasy, rebellion, and contempt of God's will and commandment.

The effect was lamentable and double.

1. "Their soul abhorred all manner of meat." Meat, with which the life of man is sustained, became loathsome to them, the disease was so grievous.

2. And deadly too; no art of the physican could cure them. "For they drew near to the gates of death," that is, the grave, where Death exercises his power, as the judges of Israel did in the gates.

But these, being but dead men in the eye of man, took the same course as they did before.

1. "They cried unto the Lord in their trouble."

2. And by God's blessing they recovered; God was alone their Physician.

3. This was the manner of their cure: "He saved them out of their distresses."

1. "He sent his word, and healed them." He said the word only, and they were made whole. Or if any medicine were made use of, it was his word which made it medicinal, as in the case of the bunch of figs, and therefore the prophet uses an apt word to put them in mind. "He sent his word," as a great prince sends forth his ambassadors to do his commands. Most probably the centurion had this in his mind when he said, "Say the word only, and my servant shall be whole."

2. "And he delivered them from their destructions," which are opposed to their previous danger. "They drew nigh," &c.

3. But he exhorts the saved to be thankful: "O that men," &c.

And he adds,

1. "Let them sacrifice their sacrifices."

2. But with these conditions and limitations: 1. That it be with a thankful heart, for an outward sacrifice is nothing. 2. That with the sacrifice there go an annunciation; that men *declare* and *publish* that the cure came from God. 3. That it be done with rejoicing; that we have an experience of God's presence, favour, and mercy, for which the heart ought to rejoice more than for the cure of the body.

The *fourth* misery arises from the danger at sea

1. He describes.

2. Shows the course they take in a storm.

3. And the event following upon their prayers.

Upon which he calls upon them, as upon the three before, to praise God.

1. "They that go down to the sea in ships." For the sea is lower than the earth.

2. "That do business in great waters." As merchants, mariners, &c.

3. "These men see the works of the Lord," &c. Others hear of them by relation, but these see them: they see the great whales, innumerable kinds of fish, and monsters; islands dispersed and safe in the waves; whirlpools, quicksands, rocks; and have experience of the virtue of the loadstone. They discover many stars we know not; and they behold the vast workings of the sea, which fill the most valiant with fear.

4. "For he commandeth," &c.

Now he describes the tempest:—

1. From the cause. God speaks the word.

2. By it "he raiseth the stormy wind."

3. Which, inspired by his word, "lifts up the waves thereof."

——— Fluctus ad sidera tollit.

"The waves arise to heaven."

4. "They" (that is, the passengers) "mount up to heaven," &c.

Hi summo in fluctu pendent, his unda dehiscens.

"They hung upon the wave; the sea yawns under them; and the bottom seems to be laid bare between the surges."

5. "Their soul is melted because of trouble." Their spirit fails.

Extemplo Æneæ solvuntur frigora membra.

"The limbs of the hero himself dissolve with terror."

6. "They reel to and fro." Tossed this way and that way.

Tres Eurus ab alto in brevia, et syrtes urget.

"They are dashed against the shoals and quicksands."

7. "They stagger and totter," &c. An apt simile.

Cui dubii stantque labantque pedes.

"They cannot keep their feet."

8. "And are at their wit's end." Omnis sapientia eorum absorbetur.—"Their judgment roves; their art fails; their skill is at an end."

Et meminisse viæ media Palinurus in unda.

"Even the pilot loses his way in the troubled deep."

Hitherto the prophet has poetically described the tempest and storm; and now he gives an account of the course they took to save their lives. "Then they cried unto the Lord," &c. An old proverb says: Qui nescit orare, discat navigare. "He who knows not how to pray, let him learn to be a sailor."

And the consequence of their praying was: "And he brings them out," &c. In this manner:—

1. "He makes the storm a calm."

——— Dicto citius tumida æquora placat.

"By his word the swelling sea becomes calm."

2. "So that the waves thereof are still." Et cunctus pelagi cecidit fragor. "And the noise of it is hushed to silence."

3. "Then are they glad," &c., no more reeling to and fro; whence arises their joy.

—— Læto testantur gaudia plausu.

"The clapping of hands expresses their joy."

4. And to increase it: "So he brings them to their desired haven."

——— Magno telluris amore,
Egressi optata nautæ potiuntur arena,
Et sale tabentes artus in littore ponunt.

"The weather-beaten mariners having reached the shore, in an ecstacy of joy kiss the sand, and lay themselves down upon the beach."

And now, in the last place, he calls upon them to pay their tribute of thankful duty for the miracle done them in their preservation: "O that men would praise the Lord," &c.

And probably in their danger they might have made a vow, which is frequently done in such cases. Read the Life of *Nazianzen*. This vow the prophet would have them pay openly.

1. "Let them exalt him also in the congregation," &c.

2. And that not only before the promiscuous multitude; but "let them praise him in the assembly of the elders," &c. Sua tabula sacer votiva paries indicat, uvida suspendisse potenti vestimenta maris Deo. "Let them here suspend their votive tablet; and hang their wet clothes against a wall, as a grateful offering to him who rules the seas."

III. The prophet had exalted God's mercies in freeing men from these four miseries and calamities; these travellers through the wilderness, captivity, sickness, shipwreck; and now he manifests his power, providence, and wisdom, in the vicissitudes we meet with below. In the earth we see strange mutations; in kingdoms, wonderful revolutions; yet we must go higher, and not rest short of the hand which governs all.

The prophet first instances the earth's changes.

1. "He turns rivers into a wilderness," &c. The fertility of any land arises from its rivers, as is apparent in Egypt from the overflowing of the *Nile*. And when Elisha would free the soil from barrenness, he first healed the waters. The drying up of rivers produces famine, and when the channels are directed from their courses, the fruitful land becomes a wilderness.

2. And the cause of this is: "The iniquity of them that dwell therein."

On the contrary, God illustrates his mercy by sometimes changing the wilderness into a fruitful and abundant place.

1. "He turneth the wilderness into a standing water," &c. They shall be fruitful for man's sake.

2. "For there he makes the hungry to dwell." God puts it into men's minds to plant colonies in some newly found and good land, where the hungry find plenty, and are satisfied.

3. And to build houses: "That they may prepare a city," &c.

Pars aptare locum tecto, pars ducere muros.

"Some dig out the foundations, others raise the walls."

4. The endeavours of the colonists are: 1. "To sow fields." 2. "To plant vineyards." Which was the first trade in the world.

5. And God's blessing on those endeavours: "God blessed them also." 1. In children: "So that they multiplied greatly." 2. In cattle: "And suffered not their cattle to decrease."

But there is nothing in this world perpetual and stable: even those whom God had sometimes blessed and enriched continued not at one stay.

1. These are "minished, and brought low."

2. These are "worn out by oppression," &c. By some public calamity, war, famine, invasion, &c.

Even monarchs are subject to changes.

1. "He pours contempt upon princes." It is a heavy judgment for princes, civil or ecclesiastical, to become contemptible; for then the reins of discipline are let loose, confusion follows, and all things grow worse. And this *for the iniquity of those*, &c.

2. "He causeth them to wander in the wilderness," &c., which clause is subject to a double interpretation.

Either that he suffers princes to err in their counsels, lives, and example; or they enact unjust laws, favour wicked men, or oppress the good. But in the following verse there is some comfort.

"Yet setteth he the poor man on high," &c. Delivers him from all affliction.

"And maketh him families like a flock." Becomes his shepherd, and governs him by his special providence.

IV. He concludes the Psalm with an *epiphonema*, in which he persuades good men to consider the former promises, and lay them to heart; to observe the whole course of God's providence, that they impute not the changes of the world to chance or fortune, but bless God for all his dispensations.

1. "The righteous shall see it," &c. Consider, meditate upon it.

2. "And rejoice." When they are assured that God is their Guardian, and that all he lays upon them is for their real good.

"And all iniquity shall stop her mouth." By the observation of the event, at last evil doers shall not have cause to laugh and blaspheme, but to confess that all is justly and wisely done by God.

And this consideration is that of the wise man who looks afar off.

1. "Who is wise," &c., so as to mark these changes in the world properly.

2. "And they shall understand the loving-kindness of the Lord." It shall be seen by them how ineffable is his mercy towards those who truly fear him, and call upon his name; but our life is hid with Christ in God.

PSALM CVIII.

The psalmist encourages himself to praise the Lord for mercies he had received, 1–5. *He prays for the Divine succour,* 6; *and encourages the people to expect their restoration, and the enjoyment of all their former privileges and possessions,* 7–13.

XXII. DAY. EVENING PRAYER.

A Song *or* Psalm of David.

O [a] GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 [b] Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the [c] clouds.

5 [d] Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 [e] That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; [f] Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 [g] Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 [h] Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

[a] Psa. lvii. 7.—[b] Psa. lvii. 8–11.—[c] Or, *skies.*—[d] Psa. lvii. 5, 11.—[e] Psa. lx. 5, &c.—[f] Gen. xlix. 10.—[g] Psa. lx. 9.—[h] Psa. lx. 12.

NOTES ON PSALM CVIII.

This Psalm is compounded of *two Psalms* which we have had already under review. The 1st, 2nd, 3rd, 4th, and 5th verses, are the same with the 7th, 8th, 9th, 10th, and 11th verses of Psalm lvii. And the 6th, 7th, 8th, 9th, 10th, 11th, 12th, and 13th, are the same with the 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th of Psalm lx. The *variations* are few, and of little moment, and the explanation may be seen in the notes on the preceding Psalms, which need not be repeated here. That the Psalms referred to were made by *David*, and were applicable to the *then* state of his affairs, has been the opinion of many; and it is probable that the captives in Babylon composed *this* out of the two above, and applied it to the state of their affairs. Their captivity being now ended, or nearly at an end, they look and pray for their restoration to their own land, as amply as it was possessed in the most prosperous days of *David*. The *Syriac* considers it as a prophecy of the vocation of the Gentiles. The *Hebrew* and all the *Versions* attribute it to *David*.

Verse 1. *Even with my glory.*] My greatest glory shall be in publishing thy praise. Some make the *glory* here to mean the LORD himself; some, the ARK of the *covenant*; some, the SOUL of the *psalmist*; others, his TONGUE; some, the GIFT OF PROPHECY; and some, the psalmist's SPIRIT OR VEIN of *poetry*. See the notes on Psalm lvii. 8.

Verse 3. *Among the people*] The *Jews*.

Among the nations.] The *Gentiles*. Wherever this Psalm is sung or read, either among *Jews* or *Gentiles*, *David* may be said to sing praise to God.

Verse 7. *God hath spoken in his holiness*] בקדשו *bekodsho*; some think this means *in his Holy One*, referring to the *Prophet Jeremiah*, who predicted the captivity, its duration of *seventy* years, and the deliverance from it.

Verse 10. *The strong city*] The possession of the *metropolis* is a sure proof of the subjugation of the country.

Verse 13. *Through God we shall do valiantly*] From him we derive our courage, from him our strength, and by him our success.

[For the ANALYSIS, see the Psalms from which our is composed.]

PSALM CIX.

The psalmist speaks against his inveterate enemies, 1–5. He prays against them, and denounces God's judgments, 6–15. The reason on which this is grounded, 16–20. He prays for his own safety and salvation, using many arguments to induce God to have mercy upon him.

To the chief Musician, A Psalm of David.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

HOLD [a] not thy peace, O God of my praise;

2 For the mouth of the wicked and the [b] mouth of the deceitful [c] are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me [d] without a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And [e] they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and

[a] Psa. lxxxiii. 1.——[b] Heb. *mouth of deceit*.——[c] Heb. *have opened themselves*.

[d] Psa. xxxv. 7; lxix. 4; John xv. 25.——[e] Psa. xxxv. 7, 12; xxxviii. 20.

NOTES ON PSALM CIX.

The *title* of this Psalm, *To the chief Musician, A Psalm of David*, has already often occurred, and on it the *Versions* offer nothing new. The *Syriac* says it is "a Psalm of David, when the people, without his knowledge, made *Absalom* king; on which account he was slain: but to us (Christians) he details the passion of Christ." That it contains a prophecy against *Judas* and the enemies of our Lord, is evident from Acts i. 20. Probably, in its primary meaning, (for such a meaning it certainly has,) it may refer to *Ahithophel*. The execrations in it should be rendered in the *future* tense, as they are mere prophetic denunciations of God's displeasure against sinners. Taken in this light, it cannot be a stumbling-block to any person. God has a right to denounce those judgments which he will inflict on the workers of iniquity. But perhaps the whole may be the execrations of *David's* enemies against himself. See on ver. 20. *Ahithophel*, who gave evil counsel against *David*, and being frustrated hanged himself, was no mean prototype of *Judas* the traitor; it was probably on this account that *St. Peter*, Acts i. 20, applied it to the case of *Judas*, as a prophetic declaration concerning him, or at least a subject that might be accommodated to his case.

Verse 1. *Hold not thy peace*] Be not silent; arise and defend my cause.

Verse 2. *The mouth of the wicked and—the deceitful are opened against me*] Many persons are continually uttering calumnies against me. Thou knowest my heart and its innocence; vindicate my uprightness against these calumniators.

Verse 4. *For my love they are my adversaries*] In their behalf I have performed many acts of kindness, and they are my adversaries notwithstanding; this shows principles the most vicious, and hearts the most corrupt. Many of the fathers and commentators have understood the principal part of the things spoken here as referring to our Lord, and the treatment he received from the Jews; and whatever the original intention was, they may safely be applied to this case, as the 2nd, 3rd, 4th, and 5th verses are as highly illustrative of the conduct of the Jewish rulers towards our Lord as the following verses are of the conduct of Judas; but allowing these passages to be prophetic, it is the *Jewish state* rather than an *individual*, against which these awful denunciations are made, as it seems to be represented here under the person and character of an extremely hardened and wicked man; unless we consider the curses to be those of *David's* enemies. See the note on verse 20.

But I give myself unto *prayer*] ואני תפלה *vaani thephillah*; "And I prayer." The *Chaldee*: ואנא אצלי *vaana atsalley*, "but I pray." This gives a good sense, which is followed by the *Vulgate*, *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. The *Syriac*, "I will pray for them." This, not so correctly; as dreadful *imprecations*, not *prayers*, follow. But probably the whole ought to be interpreted according to the mode laid down, verse 20. The translation and paraphrase in the old Psalter are very simple:—

Trans. **For that thyng that thai sulde haf lufed me, thai bakbited me; bot I prayed.**

Par. That is, thai sulde haf lufed me for I was godson, and thai bakbited me sayande, in Belzebub he castes oute fendes; bot I prayed for thaim.

Verse 6. *Let Satan stand at his right hand.*] As the word שטן *satan* means an *adversary* simply, though sometimes it is used to express the evil spirit *Satan*, I think it best to preserve here its grammatical meaning: "Let an *adversary* stand at his right hand;" i. e., Let him be *opposed* and *thwarted* in all his purposes.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

let [f] Satan [g] stand at his right hand.

7 When he shall be judged, let him [h] be condemned: and [i] let his prayer become sin.

8 Let his days be few; *and* [k] let another take his [l] office.

9 [m] Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 [n] Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

[f] Zech. iii. 1.——[g] Or, *an adversary.*——[h] Heb. *go out guilty*, or *wicked.*——[i] Prov. xxviii. 9.

[k] Acts i. 20.——[l] Or, *charge.*——[m] Exod. xxii. 24.——[n] Job v. 5; xviii. 9.

All the *Versions* have *devil*, or some equivocal word. The ARABIC has ابليس *eblees*, the chief of the apostate spirits; but the name is probably corrupted from the GREEK διαβολος *diabolos*; from which the LATIN *diabolus*, the ITALIAN *diavolo*, the SPANISH *diabolo*, the FRENCH *diable*, the IRISH or CELTIC *diabal*, the DUTCH *duivel*, the GERMAN *teufel*, the ANGLO-SAXON *deofal*, and the ENGLISH *devil*, are all derived. The original, διαβολος, comes from δια βαλλειν, to *shoot* or *pierce through*.

Verse 7. *Let him be condemned*] יצא רשע *yetse rasha*, "Let him come out a wicked man;" that is, let his wickedness be made manifest.

Let his prayer become sin.] Thus paraphrased by Calmet: "Let him be accused, convicted, and condemned, and let the *defence* which he brings for his justification only serve to deepen his guilt, and hasten his condemnation." I once more apprise the reader, that if these are not the words of *David's* enemies against himself, (see on verse 20.) they are *prophetic denunciations* against a rebellious and apostate person or people, hardened in crime, and refusing to return to God.

Verse 8. *Let another take his office.*] The original is פקדתו *pekuddatho*, which the margin translates *charge*, and which literally means *superintendence*, *oversight*, *inspection* from actual *visitations*. The translation in our common Version is too technical. *His bishopric*, following the *Septuagint*, επισκοπην, and *Vulgate*, *episcopatum*, and has given cause to some light people to be *witty*, who have said, "The first bishop we read of was bishop Judas." But it would be easy to convict this witticism of blasphemy, as the word is used in many parts of the sacred writings, from Genesis downward, to signify offices and officers, appointed either by God immediately, or in the course of his providence, for the accomplishment of the most important purposes. It is applied to the patriarch *Joseph*, Gen. xxxix. 4, ויפקדהו *vaiyaphkidehu*, *he made him bishop*, alias *overseer*; therefore it might be as *wisely* said, and much more correctly, "The first bishop we read of was bishop Joseph;" and many such bishops there were of God's making long before Judas was born. After all, Judas was no *traitor* when he was appointed to what is called his *bishopric*, *office*, or *charge* in the apostolate. Such witticisms as these amount to no argument, and serve no cause that is worthy of defence.

Our common Version, however, was not the first to use the word: it stands in the *Anglo-Saxon* ⁊ hiꝛcophaꝺ hiꝛ, onꝛo oꝺeꝛ, "and his episcopacy let take other." The old Psalter is nearly the same; I shall give the whole verse: **Fa be made his days, and his bysshopryk another take.** "For Mathai was sett in stede of Judas; and his days was *fa* that hynged himself."

Verse 9. *Let his children be fatherless, &c.*] It is said that Judas was a married man, against whom this verse, as well as the preceding, is supposed to be spoken; and that it was to support them he stole from the bag in which the property of the apostles was put, and of which he was the treasurer.

Verse 10. *Let his children—beg*] The father having lost his *office*, the children must necessarily be destitute; and this is the hardest lot to which any can become subject, after having been born to the expectation of an ample fortune.

Verse 11. *Let the strangers spoil his labour.*] Many of these execrations were literally fulfilled in the case of the miserable Jews, after the death of our Lord. They were not only expelled from their own country, after the destruction of Jerusalem, but they were prohibited from returning; and so taxed by the Roman government, that they were reduced to the lowest degree of poverty. *Domitian* expelled them from Rome; and they were obliged to take up their habitation without the gate Capena, in a wood contiguous to the city, for which they were obliged to pay a rent, and where the whole of their property was only a *basket and a little hay*. See JUVENAL, Sat. iii., ver. 11:—

Substitit ad veteres arcus, madidamque Capenam:
Hic ubi nocturnæ Numa constituebat amicæ,
Nunc sacri fontis nemus, et delubra locantur
Judæis: quorum cophinus, fœnumque supellex:
Omnis enim populo mercedem pendere jussa est
Arbor, et ejectis mendicat silva Camœnis.

He stopped a little at the conduit gate,
Where Numa modelled once the Roman state;
In nightly councils with his nymph retired:
Though now the sacred shades and founts are hired
By banished Jews, who their whole wealth can lay
In a small basket, on a wisp of hay.
Yet such our avarice is, that every tree
Pays for his head; nor sleep itself is free;
Nor place nor persons now are sacred held,
From their own grove the Muses are expelled.

DRYDEN.

The same poet refers again to this wretched state of the Jews, Sat. vi., ver. 541; and shows to what vile extremities they were reduced in order to get a morsel of bread:—

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

13 [o] Let his posterity be cut off; *and* in the generation following let their [p] name be blotted out.

14 [q] Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother [r] be blotted out.

15 Let them be before the LORD continually, that he may [s] cut off the memory of them from the earth.

16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the [t] broken in heart.

17 [u] As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

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18 As he clothed himself with cursing like as with his garment, so let it [v] come [w] into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O GOD the Lord,

[o] Job xviii. 19; Psa. xxxvii. 28.——[p] Prov. x. 7.——[q] Exod. xx. 5.——[r] Neh. iv. 5; Jer. xviii. 23.

[s] Job xviii. 17; Psa. xxxiv. 16.——[t] Psa. xxxiv. 18.——[u] Prov. xiv. 14; Ezek. xxxv. 6.——[v] Num. v. 22.——[w] Heb. *within him*.

Cum dedit ille locum, cophino fœnoque relicto,
Arcanam Judæa tremens mendicat in aurem,
Interpres legum Solymarum, et magna sacerdos
Arboris, ac summi fida internuncia cœli.
Implet et illa manum, sed parcius, ære minuto,
Qualia cunque voles Judæi somnia vendunt.

Here a *Jewess* is represented as coming from the wood mentioned above, to gain a few *oboli* by fortune-telling; and, trembling lest she should be discovered, she leaves her *basket* and *hay*, and whispers lowly in the ear of some female, from whom she hopes employment in her line. She is here called by the poet the *interpretess of the laws of Solyma*, or Jerusalem, and the *priestess of a tree*, because obliged, with the rest of her nation, to lodge in a *wood*; so that she and her countrymen might be said *to seek their bread out of desolate places, the stranger having spoiled their labour*. Perhaps the whole of the Psalm relates to their infidelities, rebellions, and the miseries inflicted on them from the crucifixion of our Lord till the present time. I should prefer this sense, if what is said on ver. 20 be not considered a better mode of interpretation.

Verse 13. *Let his posterity be cut off*] It is a fact that the *distinction* among the Jewish tribes is entirely lost. Not a Jew in the world knows from what tribe he is sprung; and as to the royal family, it remains nowhere but in the person of Jesus the Messiah. He *alone* is the Lion of the tribe of Judah. Except as it exists in him, *the name is blotted out*.

Verse 16. *Persecuted the poor and needy man*] In the case of Jesus Christ all the dictates of justice and mercy were destroyed, and they persecuted this poor man unto death. They acted from a diabolical malice. On common principles, their opposition to Christ cannot be accounted for.

Verse 17. *As he loved cursing, so let it come unto him*] The Jews said, when crucifying our Lord, *His blood be upon us and our children!* Never was an imprecation more dreadfully fulfilled.

Verse 18. *Let it come into his bowels like water*] Houbigant thinks this is an allusion to the *waters of jealousy*; and he is probably right,—the bitter waters that produce the curse. See Num. v. 18.

Verse 19. *And for a girdle*] Let the curse *cleave* to him throughout life: as the girdle binds all the clothes to the body, let the curse of God bind all mischiefs and maladies to his body and soul.

The *Hindoos*, *Budhists*, and others often wear a *gold* or *silver chain* about their waist. One of those chains, once the ornament of a *Moudeliar* in the island of Ceylon, lies now before me: it is silver, and curiously wrought.

Verse 20. Let *this* be *the reward of mine adversaries from the Lord, and of them that speak evil against my soul.*] Following the mode of interpretation already adopted, this may mean: All these maledictions shall be fulfilled on my enemies; they shall have them for their reward. So all the opposition made by the Jews against our Lord, and the obloquies and execrations wherewith they have loaded him and his religion, have fallen upon themselves; and they are awful examples of the wrath of God abiding on *them* that believe not.

But is not this verse a *key* to all that preceded it? The original, fairly interpreted, will lead us to a somewhat different meaning: זאת פעלת שטני מאת יהוה והדברים רע על נפשי *zoth peulloth soteney meeth Yehovah, vehaddoberim ra al naphshi.* "This is the work of my adversaries before the Lord, and of those who speak evil against my soul," or *life*. That is, all that is said from the *sixth* to the *twentieth* verse consists of the evil words and imprecations of my enemies against my soul, labouring to set the Lord, by imprecations, against me, that their curses may take effect. This, which is a reasonable interpretation, frees the whole Psalm from *every difficulty*. Surely, the curses contained in it are more like those which proceed from the mouth of the wicked, than from one inspired by the Spirit of the living God. Taking the words in this sense, which I am persuaded is the best, and which the *original* will well bear and several of the *Versions* countenance, then our translation may stand just as it is; only let the reader remember that at the *sixth* verse David begins to tell *how his enemies cursed* HIM, *while he prayed for* THEM.

Verse 21. *But do thou for me*] While they use horrible imprecations against me, and load me with their curses, *act thou for me*, and *deliver me* from their

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

for thy name's sake: because thy mercy *is* good, deliver thou me,

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone [x] like the shadow when it declineth: I am tossed up and down as the locust.

24 My [y] knees are weak through fasting; and my flesh faileth of fatness.

25 I became also [z] a reproach unto them: *when* they looked upon me [a] they shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 [b] That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 [c] Let them curse, but bless thou: when they arise, let them be ashamed; but let [d] thy servant rejoice.

29 [e] Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, [f] I will praise him among the multitude.

31 For [g] he shall stand at the right hand of the poor, to save *him* [h] from those that condemn his soul.

[x] Psa. cii. 11; cxliv. 4.——[y] Heb. xii. 12.——[z] Psa. xxii. 6, 7. [a] Matt. xxvii. 39.——[b] Job xxxvii. 7.——[c] 2 Sam. xvi. 11, 12. [d] Isa. lxv. 14.

[e] Psa. xxxv. 26; cxxxii. 18.——[f] Psa. xxxv. 18; cxi. 1.——[g] Psa. xvi. 8; lxxiii. 23; cx. 5; cxxi. 5.——[h] Heb. *from the judges of his soul.*

maledictions. While they *curse*, do thou *bless*. This verse is a farther proof of the correctness of the interpretation given above.

Verse 22. *I* am *poor and needy*] I am *afflicted* and *impoverished*; and *my heart is wounded*—my very *life* is sinking through distress.

Verse 23. *I am gone like the shadow*] "I have walked like the declining shadow,"—I have passed my meridian of health and life: and as the sun is going below the horizon, so am I about to go under the earth.

I am tossed up and down as the locust.] When swarms of locusts take wing, and infest the countries in the east, if the wind happen to blow *briskly*, the swarms are agitated and driven upon each other, so as to appear to be heaved to and fro, or tossed up and down. Dr. *Shaw*, who has seen this, says it gives a lively idea of the comparisons of the psalmist.

Verse 24. *My knees are weak through fasting*] That *hunger* is as soon felt in *weakening the knees*, as in producing an *uneasy sensation in the stomach*, is known by all who have ever felt it. Writers in all countries have referred to this effect of hunger. Thus *Tryphiodorus*, II. Excid. ver. 155:—

Τειρομενου βαρυδειην απερπει γουνατα λιμῳ.

"Their knees might fail, by hunger's force subdued;
And sink, unable to sustain their load."
MERRICK.

So PLAUTUS, Curcul. act. ii., scen. 3:—

Tenebræ oborinntur, genua inedia succidunt.

'My eyes grow dim; my knees are weak with hunger."

And LUCRETIUS, lib. iv. ver. 950:—

Brachia, palpebræque cadunt, poplitesque procumbunt.

"The arms, the eyelids fall; the knees give way."

Both the *knees* and the *sight* are particularly affected by hunger.

Verse 25. When *they looked upon me they shaked their heads.*] Thus was David treated by *Shimei*, 2 Sam. xvi. 5, 6, and our blessed Lord by the *Jews*, Matt. xxvii. 39.

Verse 27. *That they may know that this* is *thy hand*] Let thy help be so manifest in my behalf, that they may see it is thy hand, and that thou hast undertaken for me. Or, if the words refer to the passion of our Lord, Let them see that I suffer not on my own account; "for the transgression of my people am I smitten."

Verse 28. *Let them curse, but bless thou*] See on ver. 20. Of the mode of interpretation recommended there, this verse gives additional proof.

Verse 29. *Let them cover themselves*] He here retorts their own curse, ver. 18.

Verse 30. *I will greatly praise the Lord*] I have the fullest prospect of deliverance, and a plenary vindication of my innocence.

Verse 31. *He shall stand at the right hand of the poor*] Even if Satan himself be the accuser, God will vindicate the innocence of his servant. Pilate and the Jews condemned our Lord to death as a malefactor; God showed his immaculate innocence by his resurrection from the dead.

The whole of this Psalm is understood by many as referring solely to *Christ*, the traitor *Judas*, and the *wicked Jews*. This is the view taken of it in the analysis.

ANALYSIS OF THE HUNDRED AND NINTH PSALM.

The later expositors expound this Psalm of *Doeg*, *Ahithophel*, and other persecutors of *David*; and so it may be understood in the type; but the ancient fathers apply it to *Judas*, and the Jews who put Christ to death; which opinion, being more probable, and because Peter (Acts i. 20) applies a passage out of ver. 8 to *Judas*, I shall expound the Psalm as of Christ, whom David personated, and of *Judas*, and the malicious *Jews*, as understood in the persons of his wicked and slanderous enemies.

The Psalm has four parts:—

I. A short ejaculation, ver. 1, and the reasons ex-

pressed in a complaint of the fraud and malice of his enemies, ver. 6.

II. A bitter imprecation against their fury, ver. 6–21.

III. A supplication presented to God for himself, and the reasons, ver. 21–30.

IV. A profession of thanks.

I. He begins with an ejaculation: "Hold not thy peace, O God of my praise."

1. Either actively, that is, "O God, whom I praise," even in the greatest calamities.

2. Or passively; "Who art my praise:" The Witness and Advocate of my innocency when I am condemned by malicious tongues; which sense appears best for this place.

"Hold not thy peace." *Tacere*, to be silent, in Scripture, when referred to God, is to connive, to rest, to appear not to regard; and, on the contrary, *loqui*, to speak, to do something for revenge or deliverance; it is what David here asks, that, when the malice of his enemies arrived at its height, God should not suffer them, but show his displeasure.

Then, by way of complaint, he describes their malicious nature, which he aggravates by an elegant gradation. "For the mouth of the wicked:" and they were, 1. Impious. 2. Deceitful. 3. Liars.

1. "For the mouth of the wicked:" *Caiaphas*, *Judas*, the *priests*, *Jews*, &c.

2. "And the mouth of the deceitful," &c. *They sought to entrap him in his words.*

3. "They have spoken against me," &c. "He casteth out devils through Beelzebub," &c.

And yet the mischief rises higher, even to hatred and malice.

1. "They compassed me about," &c. Manifesting in plain words the malice they carried in their hearts. "This man is not of God," &c.

2. "They hated me without a cause:" Wantonly, idly. They were not only evil, deceitful, and malicious; but very ungrateful. "He went about doing good:" and "How often would I have gathered you," &c.; and for this love they returned hatred.

1. "For my love, they are my adversaries:" But, nevertheless,

2. "I give myself to prayer:" "Father, forgive them; they know not," &c. Which base ingratitude of theirs he opens in fuller words. "They have rewarded me evil." And Theognis truly says,

Ἢ χαρις αλλαξαι την φυσιν ου δυναται.
No kindness can invert an evil nature;
A Jew will ever be a Jew.

II. The prophet, having complained of the malice, spiteful usage, and ingratitude of his nation, their crafty dealing with him, and their lies against him, proceeds to pray against them, and that in most bitter and fearful imprecations. Enemies he foresaw they would be to the flourishing state of Christ's Church, and that nothing had power to restrain or amend them; and therefore he curses them with a curse the most bitter that ever fell from the lips of man. In particular *Judas*, who was guide to them who took Jesus, is pointed out; but, as Augustine observes, he represented the person of the whole synagogue; therefore, it is involved necessarily. But some understand these curses as uttered by the Jews against *David*. See the note on ver. 20.

1. "Set thou a wicked man over him," &c.: A fearful imprecation. Subject him to the will of some impious and wicked man, to whose lust and violence he may be no better than a slave. Others understand by *a wicked man* a false teacher, who may seduce him by false doctrines.

2. "Let Satan stand at his right hand:" Have full power over him. Let him stand; which signifies a perpetual endeavour to urge him forward till he effect his intended mischief. And so it was with *Judas* and the *Jews*; Satan was their guide, and they followed him.

The second is, "When he shall be judged, let him be condemned;"—find no mercy, no favour, at the judge's hands; thus, when *Judas*, accused and condemned by his own conscience, went to the high priest, who had bribed him, he would not acquit him; and *Judas*, in despair and grief for his sin, "went out and hanged himself."

The third, "Let his prayer become sin:" He turned his ear from hearing God, why then should God hear him? No prayer is acceptable to God but through Christ, and that out of a sincere heart; any other prayers become sin.

The fourth is the shortening of their life and honour.

1. "Let his days be few:" Length of days is promised only to the obedient, and is a blessing; but the prayer is that this man's life be a short one, and so Judas's was.

2. "And let another take his office:" Which must be applied to *Judas*, since St. Peter (Acts i. 20) so interprets it; and it is at this day as true of the Jews, for they have no high priest. Another, after the order of *Melchizedek*, has succeeded Aaron's priesthood.

The fifth is—

1. "Let his children be fatherless," &c.: Which follows on the former curse.

2. "Let his children be continually vagabonds, and beg:" And such the Jews are to this day; and beggars they were for a long time after the overthrow of Jerusalem.

The sixth execration is upon his goods.

1. "Let the extortioner catch all that he hath:" Probably the publicans.

2. "And let the strangers spoil his labour:" Which was verified by the soldiers of *Titus*, who ripped up the bellies of the captive *Jews* to see if they had swallowed gold.

But the prophet again returns to his children.

1. "Let there be none to extend mercy unto him," &c.: To beg, or to want, is a misery; but there is some comfort in it, when beggars meet with some to relieve it. But the prophet says, Let there be none to pity him, or his. *Judas* found none to pity him.

2. Men, because they must die themselves, desire, if possible, to be immortal in their issue. *Bellarmine* observes that *Judas* had no issue; for that *Matthias*, who came in his place, did not derive his office from him. Though a posterity of the *Jews* remained after the flesh, yet, in the next generation, their ecclesiastical and civil polity was at an end; and since their disper-

sion they are without king, without priest, without sacrifice, without altar, without ephod, and without teraphim, as foretold by *Hosea*.

3. "Let the iniquity of his fathers be remembered," &c.: This imprecation answers God's threat: "I will visit the iniquity of the fathers upon the children." And this curse has come upon the Jews to the uttermost; they are self-devoted: "Let his blood be upon us, and upon our children." The guilt of his blood is yet upon them; the iniquity of their fathers is yet remembered; and the sin of their mother, the synagogue, is not yet done away.

He repeats again the sin of their fathers, and the sin of the synagogue; this verse being but the exposition of the former.

1. "Let them be before the Lord continually:" The sin their father and mother committed, never let it be forgotten by God.

2. "That he may cut off the memory," &c.: Except it be in contempt.

The prophet having now finished his execrations, acquaints us with the causes of them.

1. Their want of pity to them in distress: "Have ye no regard, all ye that pass by?" Lam. i. 12. It is but just then "that they find judgment without mercy, that would show no mercy."

2. So far from that, "that he persecuted the poor and needy man," &c., which is the second cause; the inhumanity of *Judas* and the Jews against Christ, who is here called—1. *Poor*, because, "when he was rich, for our sakes he became poor, that we through his poverty might be rich;" 2 Cor. ix. 2. *The needy man:* "For the foxes have holes," &c.; Luke ix. 58. 3. *The broken in heart.* For he was in agony, and his soul was troubled, when he sweated great drops of blood; when he cried, "My God, my God!" not with compunction or contrition for any fault he had committed, but from a sense of pain, and his solicitude for the salvation of mankind.

In this verse there is noted the extreme cruelty and inhumanity of the *Jews;* for whoever persecutes a man for his life is inclined to it either from some real or supposed injury, or else through envy: but Christ was humble and lowly in heart, he went about doing good, and yet they persecuted him.

But, thirdly, he complains: "He loved cursing;" therefore, it is but reason that he should have what he loved: "As he clothed himself with cursing—so let it come," &c. No man can love a curse or hate a blessing, if it be proposed to the will under the form of a curse or blessing: but a man is said to love a curse when he follows a wicked course, and avoids the blessing of a good life. This *Judas* and the *Jews* did: *Judas*, by loving money more than his Master; the Jews, by—"Let his blood," &c.

Neque enim lex justior ulla est, &c.

It is just that a man should suffer for his own wicked inventions. But the prophet adds, Let it sit close to him as a garment; let it be converted into his substance: let him carry it perpetually, &c.

1. "As he clothed himself with cursing," &c. As in clothes he delights in.

2. "So let it come as waters," &c. As the stomach concocts and turns every thing into the very flesh of the animal; so let his curse be converted into his nature and manners.

3. "Let it come as oil into his bones," &c. Oil will pierce the bones; water will not.

This curse must be of great efficacy; he must always carry it.

1. "Let it be unto him," &c. Stick close as a garment.

2. "And for a girdle," &c. Compass him round about.

For a garment some read *pallium;* a cloak that a man puts off at home, and calls for when he goes abroad: thus, let God set an outward mark upon him; let him be known as a cast-away.

If *Doeg* were the type of *Judas*, as most agree, in this Psalm, then by the girdle might be understood *cingulum militare*, the military girdle, which, while they were of that profession, they cast not off: and he, *Doeg*, being a military man, the curse was to cleave to him, and compass him as his girdle.

The prophet concludes this part of the Psalm with an exclamation, as being persuaded his curses were not in vain.

"Let this be the reward of mine adversaries," &c., who say that I am a deceiver, and deny me to be the Saviour of the world.

III. The prophet now turns from curses to prayer; and in the person of Christ, directs it to God for protection and deliverance both of himself and the whole Church.

1. "But do thou for me," &c. He asks help against his persecutors on these three grounds: 1. Because his Lord was *Jehovah*, the fountain of all being and power. 2. Because it would be for his honour: "Do it for thy name's sake." Thy faithfulness and goodness to the Church, and justice in executing vengeance on her enemies. 3. Do it, *because thy mercy is good*—easily inclined to succour the miserable.

2. "Deliver me," may have reference to Christ's prayer, "Father, save me from this hour," &c.

1. "Deliver me," for I am destitute of all human help.

2. "Deliver me," for my heart is wounded within me.

And to these he adds many other reasons; and uses two similes, the one drawn from the shadow of the evening, the other from the *locust*.

1. "I am gone like a shadow," &c. Which passes away in a moment silently: so was Christ led away as a prisoner, without any murmur: "He was led as a lamb," &c.; Isa. liii. Thus the apostles and martyrs died patiently.

2. "I am tossed up and down as the locust." From one tribunal to another, as the locust carried from place to place, Exod. x. 12, 19.

Secondly, he reasons from his bodily debility.

1. "My knees are weak through fasting." The little sustenance Christ took before his passion, and his watching in prayer all night.

2. "And my flesh faileth of fatness," through the excess of his fatigue, and the anguish of his Spirit: thus he could not bear his cross.

3. A third reason why God should pity and deliver is drawn from the opprobrious usage and the scorn they put upon him, than which there is nothing more

painful to an ingenuous and noble nature: "I am become also a reproach unto them," &c. The *four* Gospels are an ample comment upon this verse.

The second part of his prayer is for a speedy resurrection: "Help me, O Lord my God: O save me," &c. And he supports his petition with a strong reason, drawn from the final cause: "Save me, that they may know," &c. That all men, the Jews especially, may be convinced by my rising again, in despite of the watch and the seal, that it was not their malice and power that brought me to this ignominious death, but that my passion, suffering, and death proceeded from thy hand: "By his resurrection he was declared," Rom. i. 4. And in the close of his prayer he sings a triumph over his enemies, the *devil*, *Judas*, the *Jews*, those bitter enemies to him and his Church.

1. "Let them curse." Speak evil of me and my followers.

2. "But bless thou." Bless all nations that have faith in me.

3. "When they arise." For, 1. Arise they will, and endeavour by every means to destroy my kingdom; 2. But "let them be ashamed." Confounded that their wishes are frustrated.

4. "But let thy servant (which condition Christ took upon himself) rejoice;" because thy name is thereby glorified.

And he continues his execrations by way of explanation: "Let mine adversaries," &c., be confounded at the last day, for their ingratitude and malice, before angels and men.

IV. He closes all with thanks, which he opposes to the confusion of the wicked.

1. "I will greatly praise the Lord." With affection and a great jubilee.

2. "I will praise him among the multitude." Before all the world.

For which he assigns this reason,—

1. "He shall stand at the right hand of the poor." That is, such as are *poor in spirit*, who ask and find mercy from God: to such I will be as a shield and buckler.

2. "I will stand at the right hand of the poor, to save him," &c. From the devil and all his instruments. Christ is the all-covering shield of his Church: "He hath blotted out the handwriting of ordinances," &c. So that, cum a mundo damnamur, a Christo absolvemur. "When we are condemned by the world, we are absolved by Christ."

PSALM CX.

The Messiah sits in his kingdom at the right hand of God, his enemies being subdued under him, 1, 2. *The nature and extent of his government*, 3. *His everlasting priesthood*, 4. *His execution of justice and judgment*, 5, 6. *The reason on which all this is founded, his passion and exaltation*, 7.

XXIII. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 2989. B. C. cir. 1015. Davidis, Regis Israelitarum, cir. annum 40.

THE [a] LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

A. M. cir. 2989. B. C. cir. 1015. Davidis, Regis Israelitarum, cir. annum 40.

3 [b] Thy people *shall be* willing in the day of thy power, [c] in the beauties of holiness [d] from

[a] Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; 1 Cor. xv. 25; Heb. i. 13; 1 Pet. iii. 22; see Psa. xlv. 6, 7.

[b] Judg. v. 2.——[c] Psa. xcvi. 9.——[d] Or, *more than the womb of the morning; thou shalt have, &c.*

NOTES ON PSALM CX.

The *Hebrew*, and all the *Versions*, except the *Arabic*, attribute this Psalm to *David*: nor can this be doubted, as it is thus attributed in the New Testament; see the places in the margin. We have in it the celebration of some great potentate's accession to the crown; but the subject is so grand, the expressions so noble, and the object raised so far above what can be called *human*, that no history has ever mentioned a prince to whom a literal application of this Psalm can be made. To Jesus Christ alone, to his everlasting priesthood and government, as King of kings and Lord of lords, can it be applied.

The *Jews*, aware of the advantage which the Christian religion must derive from this Psalm, have laboured hard and in vain to give it a contrary sense. Some have attributed it to *Eliezer*, the servant or steward of Abraham; and state that he composed it on the occasion of his master's victory over the *four* kings at the valley of *Shaveh*, Gen. xiv. Others say it was done by *David*, in commemoration of his victory over the Philistines. Others make *Solomon* the author. Some refer it to *Hezekiah*, and others to *Zerubbabel*, &c.: but the bare reading of the Psalm will show the vanity of these pretensions. A King is described here who is *David's* Lord, and sits at the right hand of God; a conqueror, reigning at Jerusalem, King from all eternity—having an everlasting priesthood, Judge of all nations, triumphing over all potentates, indefatigable in all his operations, and successful in all his enterprises. Where has there ever appeared a prince in whom all these characters met? There never was one, nor is it possible that there ever can be one such, the Person excepted to whom the Psalm is applied by the authority of the Holy Spirit himself. That the Jews who lived in the time of our Lord believed this Psalm to have been written by David, and that it spoke of the Messiah alone, is evident from this, that when our Lord quoted it, and drew arguments from it in favour of his mission, Matt. xxii. 42, they did not attempt to gainsay it. St. *Peter*, Acts ii. 34, and St. *Paul*, 1 Cor. xv. 25; Heb. i. 13, v. 6, 10, vii.

A. M. cir. 2989. B. C. cir. 1015. Davidis, Regis Israelitarum, cir. annum 40.

the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and [e] will not repent, [f] Thou *art* a priest for ever after the order of Melchizedek.

5 The LORD [g] at thy right hand shall strike through kings [h] in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; [i] he shall wound the heads over [k] many countries.

A. M. cir. 2989. B. C. cir. 1015. Davidis, Regis Israelitarum, cir. annum 40.

7 [l] He shall drink of the brook in the way: [m] therefore shall he lift up the head.

[e] Num. xxiii. 19.——[f] Heb. v. 6; vi. 20; vii. 17, 21; see Zech. vi. 13.——[g] Psa. xvi. 8.

[h] Psa. ii. 5, 12; Rom. ii. 5; Rev. xi. 18.——[i] Psa. lxviii. 21; Hab. iii. 13.——[k] Or, *great*.——[l] Judg. vii. 5, 6.——[m] Isa. liii. 12.

17, x. 12, 13, apply it to show that Jesus is the Messiah. Nor was there any attempt to contradict them; not even an intimation that they had misapplied it, or mistaken its meaning. Many of the later Jews also have granted that it applied to the *Messiah*, though they dispute its application to Jesus of Nazareth. All the critics and commentators whom I have consulted apply it to our Lord; nor does it appear to me to be capable of interpretation on any other ground. Before I proceed to take a general view of it, I shall set down the chief of the *various readings* found in the MSS. on this Psalm.

Verse 1. *Said unto my Lord.* Instead of לאדני *ladoni*, "my Lord," one MS. seems to have read ליהוה *layhovah*, "Jehovah said unto Jehovah, 'Sit thou on my right hand,'" &c. See *De Rossi*.

Thy footstool. הדם לרגליך *hadom leragleycha*, "the footstool to thy feet." But *eight* MSS. drop the prefix ל *le*; and read the word in the *genitive* case, with the *Septuagint*, *Vulgate*, and *Arabic*. Many also read the word in the *singular* number.

Ver. 3. Instead of בהדרי קדש *behadrey kodesh*, "in the beauties of holiness," בהררי קדש *beharerey kodesh*, "in the mountains of holiness," is the reading of *thirty-four* of *Kennicott's* MSS., and *fifty-three* of those of *De Rossi*, and also of several printed editions.

Ver. 3. Instead of ילדתך *yaldutheca*, "of thy youth," ילדתיך *yaladticha*, "I have begotten thee," is the reading, as to the *consonants*, of *sixty-two* of *Kennicott's* and *twenty-three* of *De Rossi's* MSS., and of some ancient editions, with the *Septuagint*, *Arabic*, and *Anglo-Saxon*.

Ver. 4. *After the order*, על דברתי *al dibrathi*, דברתו *dibratha*, "HIS order," is the reading of *twelve* of *Kennicott's* and *De Rossi's* MSS.

Ver. 5. *The Lord*, אדני *adonai*: but יהוה *Yehovah* is the reading of a great number of the MSS. in the above collections.

Ver. 6. Instead of בגוים *baggoyim*, "among the heathens" or *nations*, גוים *goyim*, "he shall judge the *heathen*," is the reading of one ancient MS.

Instead of ראש *rosh*, "the head," ראשי *rashey*, "the heads," is the reading of one MS., with the *Chaldee*, *Septuagint*, *Vulgate*, and *Anglo-Saxon*.

Ver. 7. For ירים *yarim*, "he shall lift up," ירום *yarom*, "shall be lifted up," is the reading of *six* MSS. and the *Syriac*.

Instead of ראש *rosh*, "THE head," ראשו *rosho*, "HIS head," is the reading of *two* MSS. and the *Syriac*.

A few add הללו יה *halelu Yah*, "Praise ye Jehovah;" but this was probably taken from the beginning of the following Psalm.

The learned *Venema* has taken great pains to expound this Psalm: he considers it a Divine oracle, partly relating to David's Lord, and partly to David himself.

1. David's Lord is here inducted to the highest honour, regal and sacerdotal, with the promise of a most flourishing kingdom, founded in Zion, but extending *every where*, till every enemy should be subdued.

2. David is here promised God's protection; that his enemies shall never prevail against him; but he must go through many sufferings in order to reach a state of glory.

3. The time in which this oracle or prophecy was delivered was probably a little after the time when David had brought home the ark, and before he had his wars with the neighbouring idolatrous nations. The kingdom was *confirmed* in his hand; but it was not yet *extended* over the neighbouring nations.

Verse 1. *The Lord said unto my Lord*] *Jehovah* said unto my *Adoni*. That David's Lord is the Messiah, is confirmed by our Lord himself and by the apostles Peter and Paul, as we have already seen.

Sit thou at my right hand] This implies the possession of the utmost confidence, power, and preeminence.

Until I make thine enemies] Jesus shall reign till all his enemies are subdued under him. Jesus Christ, as GOD, ever dwelt in the fulness of the Godhead; but it was as *God-man* that, after his resurrection, he was raised to the *right hand of the Majesty on high*, ever to appear in the presence of God for us.

Verse 2. *The rod of thy strength*] *The Gospel*—the *doctrine of Christ crucified*; which is the powerful sceptre of the Lord that bought us; is *quick and powerful, sharper than any two-edged sword*; and is the power of God to salvation to all them that believe.

The kingdom of our Lord was to be founded in Zion; and thence, by gradual conquests, to be extended over the whole earth. It was in Zion the preaching of the Gospel first began; and it is by the Gospel that Christ *rules*, even *in the midst of his enemies*; for the Gospel extends a moralizing influence over multitudes who do not receive it to their salvation.

Verse 3. *Thy people* shall be *willing in the day of thy power*] This verse has been wofully perverted. It has been supposed to point out the irresistible operation of the grace of God on the souls of the elect, thereby making them willing to receive Christ as their Saviour. Now, whether this doctrine be true or false, it is not in this text, nor can it receive the smallest countenance from it. There has been much spoken

against the doctrine of what is called *free will* by persons who seem not to have understood the term. *Will* is a free principle. *Free will* is as absurd as *bound will*; it is not *will* if it be *not free*; and if it be *bound* it is no *will*. *Volition* is essential to the being of the soul, and to all rational and intellectual beings. This is the most essential discrimination between *matter* and *spirit*. MATTER can have no *choice*; SPIRIT has. Ratiocination is essential to intellect; and from these *volition* is inseparable. God uniformly treats *man* as a *free agent*; and on this principle the whole of Divine revelation is constructed, as is also the doctrine of future rewards and punishments. If man be *forced* to believe, *he* believes not at all; it is the *forcing power* that believes, not the *machine* forced. If he be forced to *obey*, it is the forcing power that *obeys*; and he, as a machine, shows only the effect of this irresistible force. If man be incapable of *willing good*, and *willing evil*, he is incapable of being *saved* as a rational being; and if he acts only under an *overwhelming convulsion*, he is as incapable of being damned. In short, this doctrine reduces him either to a *punctum stans*, which by the *vis inertiæ* is incapable of being moved but as acted upon by foreign influence; or, as an intellectual being, to nonentity. "But if the text supports the doctrine laid upon it, vain are all these reasonings." *Granted.* Let us examine the text. The Hebrew words are the following: עַמְּךָ נִדְבֹת בְּיוֹם חֵילֶךָ *ammecha nedaboth beyom cheylecha*, which literally translated are, *Thy princely people*, or *free people, in the day of thy power*; and are thus paraphrased by the *Chaldee*: "Thy people, O house of Israel, who willingly labour in the law, thou shalt be helped by them in the day that thou goest to battle."

The *Syriac* has: "This praiseworthy people in the day of thy power."

The *Vulgate*: "With thee is the principle or origin (principium) in the day of thy power." And this is referred, by its interpreters, to the Godhead of Christ; and they illustrate it by John i. 1: *In principio erat Verbum*, "In the beginning was the Word."

The *Septuagint* is the same; and they use the word as St. John has it in the Greek text: Μετα σου ἡ ἀρχη εν ἡμερᾳ της δυναμεως σου· "With thee is the Arche, or principle, in the day of thy power."

The *Ethiopic* is the same; and the *Arabic* nearly so, but rather more express: "The government, ﻣُﻠْﻚ *riasat*, exists with thee in the day of thy power."

The *Anglo-Saxon*, mid ðe ġeruma on ðæge mæġnaþ þines. "With thee the principle in day of thy greatness."

The old *Psalter*, With the begynnynge in day of thi vertu. Which it thus paraphrases: "I, the fader begynnyng with the, begynnyng I and thou, an begynnyng of al thyng in day of thi vertu."

Coverdale thus: "In the day of thy power shal my people offre the free-will offeringes with a holy worship." So *Tindal*, *Cardmarden*, *Beck*, and the *Liturgic Version*.

The *Bible* printed by *Barker*, the king's printer, 4to. Lond. 1615, renders the whole verse thus: "Thy people *shall come* willingly at the time *of assembling* thine army in holy beauty: the youth of thy womb *shall be* as the morning dew."

By the authors of the *Universal History*, vol. iii., p 223, the whole passage is thus explained: "The Lord shall send the rod, or sceptre, of thy power out of Sion," i. e., out of the tribe of Judah: compare Gen. xlix. 20, and Psa. lxxviii. 68. "Rule thou over thy free-will people;" for none but such are fit to be Christ's subjects: see Matt. xi. 29. "In the midst of thine enemies," Jews and heathens; or, in a spiritual sense, the world, the flesh, and the devil. "In the day of thy power," i. e., when all power shall be given him, both in heaven and earth; Matt. xxviii. 18. "In the beauties of holiness," which is the peculiar characteristic of Christ's reign, and of his religion.

None of the *ancient Versions*, nor of our *modern translations*, give any sense to the words that countenances the doctrine above referred to; it merely expresses the character of the people who shall constitute the kingdom of Christ. נָדַב *nadab* signifies to be *free, liberal, willing, noble*; and especially *liberality in bringing offerings to the Lord*, Exod. xxv. 2; xxxv. 21, 29. And נָדִיב *nadib* signifies a *nobleman*, a *prince*, Job xxi. 8; and also *liberality*. נְדָבָה *nedabah* signifies a *free-will offering*—an offering made by superabundant gratitude; one *not commanded*: see Exod. xxxvi. 3; Lev. vii. 16, and elsewhere. Now the עַם נְדָבוֹת *am nedaboth* is the people of liberality—the princely, noble, and generous people; Christ's real subjects; his own children, who form his Church, and are the salt of the world; the bountiful people, who live only to get good from God that they may do good to man. Is there, has there ever been, any religion under heaven that has produced the *liberality*, the *kindness*, the *charity*, that characterize *Christianity*? Well may the followers of Christ be termed the *am nedaboth*—the cheerfully beneficent people. They *hear* his call, come *freely*, stay *willingly*, act *nobly*, live *purely*, and obey *cheerfully*.

The *day of Christ's* power is the time of the Gospel, the reign of the Holy Spirit in the souls of his people. *Whenever* and *wherever* the Gospel is preached in sincerity and purity, *then* and *there* is the day or time of Christ's power. It is the time of his exaltation. The days of his *flesh* were the days of his *weakness*; the time of his *exaltation* is the day of his *power*.

In the beauties of holiness] בְּהַדְרֵי קֹדֶשׁ *behadrey kodesh*, "In the splendid garments of holiness." An allusion to the beautiful garments of the high priest. Whatever is intended or expressed by superb garments, they possess, in holiness of heart and life, indicative of their Divine birth, noble dispositions, courage, &c. Their garb is such as becomes the children of so great a King. Or, They shall appear on *the mountains of holiness*, bringing glad tidings to Zion.

From the womb of the morning] As the *dew* flows from the womb of the morning, so shall all the godly from thee. They are *the dew of thy youth*; they are the *offspring* of thy own *nativity*. As the human nature of our Lord was begotten by the creative energy of God in the womb of the Virgin: so the followers of God are born, not of blood, nor of the will of the flesh, but by the Divine Spirit.

Youth may be put here, not only for *young men*, but for *soldiers*;—as the *Trojana juventus*, "the Trojan troops," or *soldiers*, in Virgil. Æn. i. ver. 467;—and

for persons courageous, heroic, strong, active, and vigorous. Such were the apostles, and first preachers of the Gospel; and, indeed, all genuine Christians. They may be fully compared to *dew*, for the following reasons:—

1. Like dew, they had their origin from heaven.
2. Like dew, they fructified the earth.
3. Like dew, they were innumerable.
4. Like dew, they were diffused over the earth.
5. Like dew, they came from the morning; the *dawn*, the *beginning* of the *Gospel day* of salvation.

1. As the morning arises in the EAST, and the *sun*, which produces it, proceeds to the WEST; so was the coming of the Son of man, and of his disciples and apostles.

2. They began in the EAST—Asia Proper and Asia Minor; and shone unto the WEST—Europe, America, &c. Scarcely any part of the world has been hidden from the bright and enlivening power of the Sun of Righteousness; and *now* this glorious sun is walking in the greatness of its strength.

> Saw ye not the cloud arise,
> Little as a human hand!
> Now it spreads along the skies,
> Hangs o'er all the thirsty land.
> Lo, the promise of a *shower*
> *Drops* already from above;
> But the Lord will shortly pour
> All the spirit of his love.

The heavenly dew is dropping every where from the womb of the morning; and all the ends of the earth are about to see the salvation of God.

Verse 4. *The Lord hath sworn*] Has most firmly purposed, and will most certainly perform it, feeling himself bound by his *purpose*, as an *honest man* would by his *oath*.

And will not repent] Will never change this purpose: it is perfectly without condition, and without contingency. Nothing is left here to the will of man or angel. Christ shall be incarnated, and the Gospel of his salvation shall be preached over the whole earth. This is an *irresistible decree* of that God who loves mankind.

Thou art *a priest for ever*] The word כהן *cohen* signifies, not only a *priest*, but also a *prince*; as, in the patriarchal times, most heads of families had and exercised both *political* and *sacerdotal authority* over all their descendants. Every priest had a *threefold* office: 1. He was an *instructer* of the family or tribe over which he presided. 2. He *offered sacrifices* for the sins of the people, to reconcile them to God, and give them access to his presence. 3. He was their *mediator*, and interceded for them. So is Christ, the grand, the universal *Instructer*, by his word and Spirit; the *Lamb of God*, who, by his *sacrificial offering* of himself, takes away the sin of the world, and still continues to exhibit himself before the throne in his sacrificial character; and also the great *Mediator* between God and man: and in these characters he is a PRIEST *for ever*. He will instruct, apply the sacrificial offering, and intercede for man, till time shall be no more.

After the order of Melchizedek.] For the elucidation of this point, the reader is requested to refer to the notes on Gen. xiv. 18, 19, and to the *observations* at the end of that chapter, where the subject, relative to the *person*, *name*, and *office* of this ancient king, is fully discussed; and it will be necessary to read that note, &c., as if appended to this place.

Melchizedek was *king of Salem*, that is, *king of Jerusalem*; for *Salem* was its ancient name: but שלם *salem* signifies *peace*, and צדק *tsedek*, *righteousness*. Christ is styled the *Prince of peace*; and he is the *king* that rules in the empire of righteousness; and all *peace* and *righteousness* proceed from him, Heb. vii. 2.

He is *priest after the order of Melchizedek*—after his *pattern*; in the same kind or manner of way in which this ancient king was priest.

Calmet properly observes that there were *three orders* of priesthood. 1. That of *royalty*. All ancient kings being, in virtue of their office, *priests* also. This seems to have been considered as the *natural right* of royalty, as it obtained in almost every nation of the earth, from the beginning of the world down to the end of the Roman empire. 2. That of the *first-born*. This right appertained naturally to Reuben, as the first-born in the family of Jacob. 3. That of the *Levites*, instituted by God himself, and taken from *Reuben* because of his transgression. The Levitical *priesthood* ended with the *Jewish polity*; and that also of the *first-born*, which had been absorbed in it. This *order*, therefore, was not perpetual; it was intended to last only for a time. But that of *royalty* is perpetual, though not now in general use, because founded in what is called *natural right*. It is, therefore, according to this most ancient order, that Christ is a Priest for ever. The kings of England as *heads of the Church*, appointing all bishops, continue to assume, in a certain way, this original right.

Melchizedek is said to be "without father, without mother, without beginning of days, or end of life." We have no account of his *parents*; nothing of his *birth*; nothing of his *death*. Christ, as to his Divine nature, is without father or mother, and without beginning of days; nor can he have any end. Other priests could not continue by reason of death; but he is the Eternal, he cannot die, and therefore can have no successor: "*He is a priest* FOR EVER." Therefore, as Melchizedek was a priest and a king, and had no successor; so shall Christ be: of the increase and government of his kingdom there shall be no end.

Melchizedek was *priest of the Most High God*; and consequently not of *one people* or *nation*, but of the *universe*. *Aaron* was priest of *one people*, and for a *time* only; JESUS is priest of *all mankind*, and *for ever*. He tasted death for every man; he is the King eternal; he has the keys of hell and of death. As God is the King and Governor of all human beings, Christ, being the *priest of the Most High God*, must also be the *priest for* and *over* all whom this most high God made and governs; and therefore he is the priest, the atoning sacrifice, of the *whole human race*. In this the main similitude consists between the *order of Melchizedek* and *that of Christ*.

Verse 5. *The Lord at thy right hand*] Here *Venema* thinks the Psalm speaks of *David*. As Jesus is at the right hand of God, so he will be at thy hand, giving thee all the support and comfort requisite.

Shall strike through kings] As he did in the case

of Abraham, Gen. xiv. 1–16, (for to this there seems to be an allusion,) where he smote *four kings*, and *filled the pits* with the *dead bodies* of their troops. That the allusion is to the above transaction seems the most probable; because in the same chapter, where the *defeat of the four kings* is mentioned, we have the account of *Melchizedek coming to meet Abraham*, and receiving the *tenth of the spoils*.

Verse 6. *He shall judge among the heathen*] David shall greatly extend his dominion, and rule over the *Idumeans*, *Moabites*, *Philistines*, &c.

He shall fill—with the dead bodies] He shall fill pits—make heaps of slain; there shall be an immense slaughter among his enemies.

He shall wound the heads] He shall so bring down the power of all the neighbouring kings, as to cause them to acknowledge him as their lord, and pay him tribute.

Verse 7. *He shall drink of the brook in the way*] He shall have sore travail, and but little ease and refreshment: but he shall still go *on* from conquering to conquer.

Therefore shall he lift up the head.] Or *his head*. He shall succeed in all his enterprises, and at last be peaceably settled in his ample dominions.

But these verses, as well as the former, may be applied to our Lord. The fifth verse may be an address to Jehovah: *Adonai at thy right hand*, O Jehovah, *shall smite kings*—bring down all powers hostile to his empire, *in the day of his wrath*—when, after having borne long, he arises and shakes terribly the rulers of the earth.

Ver. 6. *He shall judge*, give laws, *among the heathen*—send his Gospel to the whole *Gentile world*. *He shall fill* the field of battle with the dead bodies of the slain, who had resisted his empire, and would not have him to reign over them.

He shall wound the heads over many countries.—This must be spoken against some *person* possessing a very extensive sway. Perhaps Antichrist is meant; he who has so *many countries* under his *spiritual domination*. Christ shall destroy every person, and every thing, which opposes the universal spread of his own empire. He will be a *King*, as well as a *Priest* for ever.

Ver 7. *He shall drink of the brook*—he shall suffer sorely, and even *die* in the struggle: but in that death his enemies shall all perish; and *he shall lift up the head*—he shall rise again from the dead, possessing all power in heaven and earth, *ascend* to the throne of glory, and reign till time shall be no more. He must suffer and die, in order to have the *triumphs* already mentioned.

While all have acknowledged that this Psalm is of the utmost importance, and that it speaks of Christ's *priesthood* and *victories*, it is amazing how various the interpretations are which are given of different passages. I have endeavoured to give the general sense in the preceding notes, and to explain all the particular expressions that have been thought most *difficult*: and by giving the *various readings* from the MSS., have left it to the learned reader to make farther improvements.

It has, however, long appeared to me that there is a *key* by which all the difficulties in the Psalm may be unlocked. As this has not been suggested by any other, as far as I know, I shall without apology lay it before the reader:—

The hundred and tenth Psalm is a War Song, and every phrase and term in it is military.

1. In the *first* place may be considered here the *proclamation* of the *Divine purpose* relative to the *sacerdotal*, *prophetic*, and *regal offices* of the Lord Jesus Christ: "*Jehovah said unto my Lord*, Sit thou on my right hand."

2. A grievous *battle*, and consequent *victory* over the enemy, foretold: I will make thine enemies the footstool to thy feet, ver. 1.

3. The *ensign* displayed: "The Lord shall send forth the rod of thy strength;" the *pole* on which the banner shall be *displayed*, at the *head* of his *strength*—his numerous and *powerful forces*.

4. The *inscription*, *device*, or *motto* on this *ensign*: "Rule thou in the midst of thine enemies." ver. 2.

5. The *muster of the troops*. A host of bold, spirited *volunteers*; not *mercenaries*, neither *kidnapped* nor *impressed*; but עם נדבות *am nedaboth*, a volunteer people; high-born, loyal subjects; veteran soldiers; every man *bringing gifts* to his General and King.

6. The *regimentals* or *uniform* in which they shall appear: "The beauties of holiness;" הדרי קדש *hadrey kodesh*, *the splendid garments of holiness*. The apparel showing the *richness* of the *King*, and the *worth* and *order* of the *soldiers*; every man being determined to do his duty, and feeling assured of conquest. The Lacedæmonian soldiers were clothed in *scarlet*; and never went to battle without *crowns* and *garlands* upon their heads, being always sure of victory. *Potter's* Ant., vol. ii., p. 55.

7. The *number* of the troops: They shall be as the drops of dew at break of day:—*innumerable*; and this shall be in consequence ילדתך *yalduthecha*, of *thy nativity*—the *manifestation of Jesus*. Thou shalt be born unto *men*; they shall be born of *thy Spirit*, ver. 3.

8. The *title* of the *commander*: "Thou art a Priest," כהן *cohen* a *Priest* and a *Prince*. So was *Agamemnon* in *Homer*, and *Æneas* in *Virgil*. Both were *princes*; both were *priests*; and both were *heroes*.

9. The *perpetuity* of this office: "For ever;" לעולם *leolam*, for *futurity*—for *all time*—till the earth and the heavens are no more.

10. The *resolution* of *setting* up such a *Priest* and *King*, and *levying* such an *army*: According to the order of Melchizedek. The *Commander*, *muster*, and *establishment* of the *corps* shall be according to the *plan* of that *ancient king* and *priest*; or, translating the words literally, על דברתי כלכי צדק *al dabarti malki tsedek*, all shall be executed as *I have spoken to my righteous king*: I have sworn, and will not change my purpose. All my purposes shall be fulfilled. This *speaking* may refer to the *purpose*, ver. 1, confirmed by an *oath*, ver. 4.

11. *Victory* gained: Adonai at thy right hand hath transfixed (מחץ *machats*) kings in the day of his wrath, i. e., of *battle* and *victory*. Jesus, the Almighty King and Conqueror, fights and gains his battles, while *sitting* at the *right hand* of the *Majesty on high*, ver. 5.

12. *Judgment* instituted and executed. "He shall

JUDGE AMONG THE HEATHEN," בגים *baggoyim*, *among the nations*. He shall bring forth, judge, and condemn his enemies; and he shall *fill pits with the bodies* of executed criminals, ver. 6.

13. *False religion*, supporting itself by the *secular arm*, under the name of *true religion*, shall be destroyed. מחץ ראש על ארץ רבה *machats rosh al erets rabbah*; "He smites the head that is over an extensive land" or country. The *priesthood* that is not according to the *order of Melchizedek* shall be destroyed; and all *government* that is not according to him who is the eternal King and Priest, shall be brought down and annihilated. Who is this great HEAD? this *usurping power?* this *antichristian authority?* Let the Italian archbishop answer, ver. 6.

14. *Refreshment* and *rest*, the fruits of the victories which have been gained: "HE SHALL DRINK OF THE BROOK IN THE WAY; THEREFORE, SHALL HE LIFT UP THE HEAD." He and his victorious army, having defeated and pursued his enemies, and being spent with fatigue and thirst, are refreshed by drinking from a rivulet providentially met with in the way. But the rout being now complete and final,

15. The emperor is proclaimed and *triumphs: God lifts up the* HEAD,—ראש *rosh*, the CHIEF, the CAPTAIN; as the word often means. Jesus, the *Captain of our salvation*, has a complete *triumph*; eternal peace and tranquillity are established. The *Messiah* is all in all—the last enemy, *Death*, is destroyed. Jesus, having overcome, has sat down with the Father upon his throne; and his *soldiers*, having also overcome through the blood of the Lamb, seated with him on the same throne, are for ever with the Lord. They *see him as he is*; and eternally contemplate and enjoy his glory:—

> "Far from a world of grief and sin,
> With God eternally shut in."

Hallelujah! The Lord God Omnipotent reigneth! Amen, Amen.

ANALYSIS OF THE ONE HUNDRED AND TENTH PSALM.

This Psalm is short in appearance, but deep and copious in mysteries. The subject, without doubt, is *Christ*; since both *St. Peter* (Acts ii. 34) and *St. Paul* (Heb. i. 13) expound it of Christ; and in Matt. xxii. 44 Christ applies it to himself

In this Psalm Christ is described as a Priest and a King.

I. Christ's kingdom, in the three first verses.

II. His priesthood, from the fourth to the seventh.

I. In reference to his kingdom the prophet acquaints us, 1. With his person; 2. With his power, and the acquisition of it; 3. The continuance of it; 4. The execution of it—First, Over his enemies; Secondly, Over his own people, which is the sum of the three first verses.

1. The person who was to reign was David's Lord; his son according to the flesh, but his Lord as equal to God; Phil. ii. 6, 7. As made flesh, and born of a virgin, the son of David; but as *Immanuel*, the Lord of David, which the Jews not understanding could not reply to Christ's question, Matt. xxii. 45.

2. As to his power, the Author of it was God: "The Lord said to my Lord," &c. Decreed it from everlasting. And again, "The Seed of the woman," &c.

3. And of his kingdom. He took possession, when the Lord said unto him, "Sit thou on my right hand." Christ, as the Son of God, was ever at God's right hand, equal to him in might and majesty; but, as man, was exalted to honour, not before his glorious ascension, Acts ii. 34; Ephes. i. 20; Phil. ii. 9.

4. For the continuance of it. It is to be UNTIL, which notes, not a portion of time, but a perpetuity. "Sit TILL I make," &c. Sit at God's right hand, that is, in power and glory, till he shall say to all the wicked, "Depart from me," Matt. xxv., but not so as to be then dethroned. But when once all his enemies shall be made his footstool, then he shall visibly rule, "sitting at his Father's right hand for evermore;" go on to reign, neither desist to propagate and enlarge thy kingdom, till all men bow the knee to thy name, till all opponents be overthrown.

The beginning of this kingdom was in Zion: "The Lord shall send," &c.

1. The rod of his power was his sceptre; that is, "His word, the Gospel, the wisdom of God," 1 Thess. ii. 13; "The sword of the Spirit," Ephes. vi. 17; "The mighty power of God," &c., Rom. i. 16.

2. And this was to be sent out of *Zion*, Isa. xxiii. "It behoved Christ to suffer," &c., Luke xxiv. 46 The sound of the apostle's words went into all lands; but Zion must first hear, Acts xiii. 46.

And now the prophet comes to the execution of his power: "Rule thou in the midst," &c. Converting all such as believe his Gospel, and confounding those who will not have him to reign over them. Now these enemies are the most in number; for the Church however greatly increased, is still surrounded by Turks, Jews, &c. *Rule* thou; be thou Ruler; go on, and set up thy standard universally; for believers are easily dealt with; they love thy government.

1. "For thy people shall be willing." Not forced by compulsion; "they shall flow together as water," Isa. ii.

2. But not before thy grace has brought down their hearts: "In the day of thy power," that is, in the days of thy solemn assemblies, when the Gospel light shall be sent forth, and the apostles and messengers go abroad to preach thy truth.

3. The third quality of this good people is, "that they be holy." For some read the words thus: "They shall offer freewill-offerings with a holy worship." Our last translators point it, "Thy people shall be willing in the day of thy power." Here they pause, and read on thus: "In the beauty of holiness, from the womb of the morning." The *Vulgate*, *In splendoribus sanctorum*, "In the splendour of the saints," and stops there; but let the reading be as it will, all expositors are agreed that holiness must be the ornament of Christ's Church:—

4. Which sanctity these good people have not from themselves, but by the influence of the Holy Spirit, for "they shall worship in the beauty," &c. This is a very difficult place, and the rendering of it is so various, so perplexed by the several modes of pointing it, that the difficulty is increased. But see the notes The fathers expound this passage of Christ himself

and the later divines, of his people, which is most probable. By their *youth* they understand their regeneration; by the *dews*, the graces bestowed on them; which come immediately from God. The prophet phrases it, "From the womb of the morning." As if the Holy Ghost had said, "The preaching of thy word shall bring forth a great and good people, plentiful as the drops of the morning dew. As the secret and refreshing dews come from heaven to refresh the earth, so thy power, regenerating the hearts of men by the secret operation of thy Holy Spirit, shall produce an immortal seed, children begotten to God. 'Thou hast the dew,' the grace of God, to beautify thy youth, and to make them holy by the direct influence of thy Spirit, to produce entire regeneration."

II. The prophet, having foretold Christ's kingdom, now predicts his priesthood, under which his prophetical office may be implied. That Messiah was to be a priest at his coming, God sware:—

1. "The Lord sware." His word of assurance was given with his oath. In the priesthood of Christ lies the main weight of our redemption; therefore God swears that he shall be a priest to offer himself, and to intercede for us, without which he had in vain been our Prophet and our King.

2. "And will not repent." This is also added for our greater assurance. God is sometimes represented as repenting, as in the case of *Nineveh;* but now that he was to save the world by this Priest, his Son, he takes an oath to do it, and he will not repent. His sentence for judgment is ever conditional; but his decree for mercy is absolute. "He will not repent," &c.

The matter of the oath follows: "Thou art a priest for ever, after the order of Melchizedek."

1. *Thou* is emphatical: *Thou—David's* Lord, art a Priest, and none such a Priest as *thou*.

2. *Art;* for this priest was the *I am;* therefore, justly said, *Thou art*.

3. *A Priest;* whose office the apostle describes, Heb. v. 1.

4. *For ever*—Not as Aaron and his successors, who were priests, &c., Heb. vii. 23, 24.

5. *After the order*—The right, the law, the custom, the rites. See the notes.

6. *Of Melchizedek.*—Which is opposed to the order of *Aaron*. He was not then to be a priest after the order of *Aaron* but by a former and higher order.

The difference lies in this:—

1. In the constitution of him to the priesthood. He was made with an oath; and so were not any of Aaron's order, Heb. vii. 20, 21.

2. In the succession. In Aaron's priesthood, the high priest, being mortal, died, and another succeeded; but this priest, as *Melchizedek*, "had neither beginning of days nor end of life," Heb. vii.

3. *Melchizedek* was priest and king: so was Christ. *Aaron* was only a priest.

4. "Aaron and his sons offered up oxen," &c., Lev. xvi. 6. "But Christ, being holy," &c., offered no sacrifice for *himself*, but for *our* sins, Isa. liii. 9.

5. "Aaron was a local priest; but Christ an universal priest," John iv. 22.

6. "Aaron was anointed with material oil: Christ, with the Holy Ghost," Luke iv. 18, 21.

7. "Aaron's priesthood was temporary; Christ's for ever."

A priest is to be,—

1. A person taken from among men, but select, fit for the office; thus was Christ a perfect man.

2. A priest must be ordained by God: "For no man," &c. "So Christ glorified not himself to be made a high priest." "Thou art my Son," &c.

3. The high priest was ordained of men in things pertaining to God, to be their advocate, mediator, interpreter, and reconciler, in all those things in which men make their addresses to God, or God is to signify his will to them; and so was Christ, for he is the Advocate, the Mediator for his people; he reconciles them to God, he interprets his will to us by preaching his Gospel to the poor.

4. The high priest was ordained that he might offer gifts and sacrifices for sin. Their sacrifices were the blood of bulls, &c.; but Christ was most infinitely precious, even *his own blood*, Eph. v. 2; Heb. ix. 26, x. 10–12.

5. The high priest must have compassion on the ignorant, and those who are out of the way; such was Christ: "For we have not," &c., Heb. iv. 15.

6. Lastly, the high priest was compassed with infirmities; and so was Christ: "In all things it became him," &c. "He took our infirmities," &c.

It remains now to show,—

1. How he is "a priest for ever!"

2. How a priest "after the order of Melchizedek!"

He is "a priest for ever," in respect to his person, office, and effect.

1. In respect of his person and office. For he succeeded no priest, his vocation being immediate. Neither is any to succeed him in this priesthood; "for he lives for ever," and therefore needs not, as the priests under the old law, any successor to continue his priesthood.

2. A priest he is for ever in respect of the effect; because by that sacrifice which he once offered on the cross he purchased the inestimable effects of redemption and eternal salvation, in which sense the priesthood is eternal.

"That Christ is a priest for ever" is evident; but it remains to be shown how he is *a priest after the order*—the rite, the manner, the word, and power given and prescribed to *Melchizedek*.

1. This *Melchizedek* was king of *Salem*, and priest of the most high God, Gen. xiv.; so was Christ a King of *Jerusalem* above, God's own city, and a priest, "offering himself a sacrifice for sin."

2. *Melchizedek* is by interpretation *king of righteousness;* so is Christ *the Lord our righteousness*, Jer. xxiii. 6; 1 Cor. i. 30.

3. *Melchizedek is king of Salem*, i. e., peace; so Christ is the Prince of peace, Isa. ix. 6.

4. "Melchizedek was without father or mother;" so was this our priest, as revealed by God to us, "without beginning of days or end of life," as touching his Godhead.

5. "Melchizedek blessed Abraham;" so Christ us, "in turning every one of us away from his iniquities."

6. "Melchizedek brought forth bread and wine to refresh Abraham's army:" so Christ instituted the

sacrament, set forth in bread and wine, to refresh the hungry and thirsty souls of his genuine followers.

After the prophet had said "that the Messiah shall be a priest," &c., he intimates in this verse that, notwithstanding all opposition that shall be made against him, yet his priesthood should be eternal; for,

1. "The Lord is on thy right hand." Giving thee power in defence of his Church.

2. "And this thy Lord shall strike through kings," &c. The greatest of thy enemies.

3. "In the day of his wrath." For such a day there is, and it will come, when the proudest tyrant shall not escape.

In the following verse Christ is described as a valiant conqueror.

1. "He shall rule and judge." Not only the Jews, but all people.

2. "He shall fill the places," &c. Make such a slaughter among his enemies, as enraged soldiers do in the storming of a city, when they fill the trenches with the dead bodies.

"He shall wound the heads," &c. Even kings and monarchs, those in the greatest power and authority.

The prophet, through the whole of the Psalm, had spoken of Christ's exaltation: that he was set at God's right hand; by oath was made a priest; and that, in defence of his kingdom and priesthood, he would subdue, conquer, and break to pieces his enemies. In this last verse he tells us by what means he came to this honour: his cross was the way to the crown; his passion and humiliation, to his exaltation: "He," saith David, "shall drink of the brook by the way; therefore, shall he lift up his head;" as if he had said, with the apostle: "He humbled himself, and became obedient to death," &c.

1. "He shall drink." To drink, is to be afflicted, Jer. xlix. 12.

2. "He shall drink of the brook," נחל *nachal*, of the torrent; and that is more than of the cup, for a cup contains but a certain portion of sorrows, but a torrent, a whole flood of miseries. In a cup, that which is drunk may be clear and clean; but in a torrent, a man can expect nothing but muddy and troubled water. Thus the prophet intimates here that the drink offered him should be much and troubled. And in his passion he descended into the depth of the torrent, and drank deep of it.

3. "In the way." On his journey that preceded his resurrection and ascension.

But *claritas humilitatis præmium*, "glory is the reward of humility." Because he thus humbled himself, and willingly underwent his death and passion, for the glory of his Father, and the salvation of man; therefore shall God "lift up his head." He shall ascend into heaven; sit on his right hand, and be constituted the Judge of quick and dead. He shall rise from the dead and have all power committed to him in heaven and earth.

PSALM CXI.

The psalmist praises the Lord, and extols his works as great, honourable, glorious, and magnificent, 1–4; *his providence and kindness to his followers,* 5–8; *the redemption he has granted to his people,* 9. *The fear of the Lord is the beginning of wisdom,* 10.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

PRAISE [a] ye the LORD. [b] I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 [c] The works of the LORD *are* great, [d] sought out of all them that have pleasure therein.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

3 His work *is* [e] honourable and glorious; and his righteousness endureth for ever.

[a] Heb. *Hallelujah.*——[b] Psa. xxxv. 18; lxxxix. 5; cvii. 32; cix. 30; cxlix. 1.

[c] Job xxxviii., xxxix., xl., xli; Psa. xcii. 5; cxxxix. 14; Rev. xv. 3.——[d] Psa. cxliii. 5.——[e] Psa. cxlv. 4, 5, 10.

NOTES ON PSALM CXI.

This is one of the *alphabetical* or *acrostic* Psalms: but it is rather different from those we have already seen, as the first *eight* verses contain each *two members*; and each member commences with a consecutive letter of the Hebrew alphabet. But the two last verses are composed of *three members* each, characterized the same way, making *twenty-two* members or hemistichs in the whole, to each of which a consecutive letter of the alphabet is prefixed. But this division is not proper: it should follow the arrangement in the Hebrew poetry, where every hemistich stands by itself, and each contains a complete sense. The Psalm has no *title* in the Hebrew, unless the word *Hallelujah* be considered as such; and the thanksgivings which it contains were probably composed for the benefit of the Jews after their return from captivity.

Verse 1. *I will praise the Lord with* my *whole heart*] If we profess to "sing to the praise and glory of God," the *heart*, and the *whole heart*, without division and distraction, must be employed in the work.

In the assembly] בסוד *besod*, in the *secret assembly*—the *private religious meetings* for the *communion of saints*. *And in the congregation*, עדה *edah*, the *general assembly*—the *public congregation*. There were such meetings as the former ever since God had a Church on the earth; and to convey general information, there must be *public assemblies*.

Verse 2. *The works of the Lord* are *great*] גדלים *gedolim*, *vast* in *magnitude*; as רבים *rabbim* signifies their *multitude* and *variety*.

Sought out] Investigated, carefully examined.

Of all them that have pleasure therein] By all that delight in them: by every genuine philosopher: every

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4 He hath made his wonderful works to be remembered: [f] the LORD *is* gracious and full of compassion.

5 He hath given [g] meat [h] unto them that fear him: he will ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* [i] verity and judgment; [k] all his commandments *are* sure.

8 [l] They [m] stand fast for ever and ever, *and are* [n] done in truth and uprightness.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

9 [o] He sent redemption unto his people: he hath commanded his covenant for ever: [p] holy and reverend *is* his name.

10 [q] The fear of the LORD *is* the beginning of wisdom: [r] a good understanding have all they that [s] do *his commandments*: his praise endureth for ever.

[f] Psa. lxxxvi. 5; ciii. 8.——[g] Heb. *prey*.——[h] Matt. vi. 26, 33. [i] Rev. xv. 3.——[k] Psa. xix. 7.——[l] Isa. xl. 8; Matt. v. 18. [m] Heb. are *established*.——[n] Psa. xix. 9; Rev. xv. 3.

[o] Matt. i. 21; Luke i. 68.——[p] Luke i. 49.——[q] Deut. iv. 6; Job xxviii. 28; Prov. i. 7; ix. 10; Eccles. xii. 13; Eccles. i. 16. [r] Or, *good success*; Prov. iii. 4.——[s] Heb. *that do them*.

lover of nature; he who traces out the great First Cause by means of his works. And the man that does so will be astonished at the perfections of the Creator, and admire all the operations of his hands.

Verse 3. *His work is honourable, &c.*] He has done nothing in *nature* or *grace* that does not redound to his own honour and glory; and because all is done in *righteousness*, it *endureth for ever*.

Verse 4. *He hath made his wonderful works*] He who seeks them out will never *forget* them; and every thing of God's framing is done in such a way, as to strike the imagination, interest the senses, and charm and edify the intellect. But the psalmist may here intend principally the works of God in behalf of the Jewish people; and particularly in their deliverance from the Babylonish captivity, which this Psalm is supposed to celebrate.

Verse 5. *He hath given meat*] טֶרֶף *tereph*, PREY. This may allude to the *quails* in the wilderness. The word signifies what is taken in *hunting*—wild beasts, venison, or *fowls* of any kind; particularly such as were proper for food. It also signifies *spoil* taken from enemies. And he may also refer to the wondrous manner in which they were fed and supported during their captivity; and by his support he proved that he was mindful of his covenant. He had promised such blessings; he was faithful to his promises.

Verse 6. *The power of his works*] They have seen that these things did not arrive in the common course of nature; it was not by might nor by power, but by the Spirit of the Lord of hosts they were done. And it required a display of the power of God to give them the heritage of the heathen.

Verse 7. *Verity and judgment*] His works are *verity* or *truth*, because they were wrought for the fulfilment of the promises he made to their fathers. And they were *just*; for their punishment was in consequence of their infidelities: and the punishment of the Babylonians was only in consequence of their gross iniquities; and in both respects he had proved his work to be according to justice and judgment.

Verse 8. *They stand fast for ever*] כְּמוֹכִים *semuchim*, they are *propped up, buttressed, for ever*. They can never fail; for God's power supports his works, and his providence preserves the record of what he has done.

Verse 9. *He sent redemption*] He sent Moses to redeem them out of Egypt; various *judges* to deliver them out of the hands of their oppressors; Ezra, Nehemiah, and Zerubbabel, to deliver them from Babylon; and the Lord Jesus to redeem a whole lost world from sin, misery, and death.

Holy and reverend is *his name*.] The word *reverend* comes to us from the Latins, *reverendus*, and is compounded of *re*, intensive, and *vereor*, to be *feared*; and *most* or *right* reverend, *reverendissimus*, signifies *to be greatly feared*. These terms are now only titles of ecclesiastical respect, especially in the *Protestant* ministry; but there was a time in which these were no empty titles. Such was the power of the clergy, that, when they walked not in the fear of the Lord, they caused the *people to fear*, and *they themselves* were to *be feared*; but, when the *secular power* was added to the *spiritual*, they were then truly *reverendi* and *reverendissimi*, *to be feared* and *greatly to be feared*. But *reverend* is not applied to God in this way; nor does the word נורא *nora* bear this signification; it rather means *terrible: Holy and terrible*, or *holy and tremendous, is his name*. This title belongs not to *man*; nor does any minister, in assuming the title *reverend*, assume *this*. Indeed, the word *reverend*, as now used, gives us a very imperfect conception of the original term. *Holy and tremendous is God's name*. He is glorious in holiness, fearful in praises, doing wonders, both in the way of judgment and in the way of mercy.

Verse 10. *The fear of the Lord* is *the beginning of wisdom*] The original stands thus: ראשית חכמה יראת יהוה *reshith chokmah, yirath Yehovah, The beginning of wisdom* is *the fear of Jehovah*. *Wisdom* itself begins with this *fear*; true *wisdom* has this for its commencement. It is the first ingredient in it, and is an essential part of it. In vain does any man pretend to be *wise* who does *not fear the Lord*; and he who fears the Lord departs from evil: he who lives in sin neither fears God, nor is wise.

A good understanding have all they that do his commandments] These last words we add as necessary to make up the sense; but there is no need of this expedient, as the words of the original literally read thus: "The beginning of wisdom is the fear of Jehovah; good discernment to the doers." That is, They who act according to the dictates of wisdom, the commencement of which is the fear of Jehovah,

have a sound understanding, discern their duty and their interest, and live to secure their own peace, their neighbour's good, and God's glory.

ANALYSIS OF THE HUNDRED AND ELEVENTH PSALM.

It is supposed that this hymn was set by the author to be sung at the passover; and that it might be the more readily learned and remembered, the colons are in number as many as, and arranged in the order of, the letters of the Hebrew alphabet. It is an exhortation to praise God for his wonderful benefits bestowed on the world at large, and especially on Israel and the Church.

There are *three* parts in this Psalm :—

I. A resolution of the psalmist to praise God; the manner in which he would do so; and the company with whom he would do it, ver. 1.

II. An expression of the reasons which moved him to praise God, viz., his admirable benefits, special and general, ver. 2–9.

III. An inference from the premises by way of sentiment, in which he commends the fear of God, ver. 10.

I. The title of this Psalm is, "Hallelujah, praise ye the Lord;" and he adds,—

1. "I will praise the Lord." And shows how it should be done.

2. Not hypocritically; not with the lips only, but "with the heart."

3. "With the whole heart."

4. Not only secretly, but also "in the assembly of the upright," &c. 1. Both in the assembly, where these good and upright men are. 2. And also in a mixed multitude, and secretly among good men.

II. And, having made a pious confession of his readiness to practise the duty, he next sets down the ground and matter of his praise.

First. His works of *power*, in the creation and conservation of the world, or the favours shown to the Church: "And these works of the Lord are great." 1. *Great*, not only for variety and beauty, but also in base creatures his wisdom is admirable, and to be admired. 2. *Great;* for it was great to take to himself a people out of another people, to make a covenant with them, and to reveal his promises, and give them a law, to settle among them a policy for Church and state. 3. Fools and impious men, indeed, but little consider these works; they think not of their Author: but in the eyes of all wise men "they are sought out," &c.

Secondly. His works of *wisdom*, in governing the creatures he has created, and in guiding and collecting his Church. 1. It is *honourable;* and much more so its Author. 2. And *glorious;* far above the works of princes. 3. And *righteous:* "He is a righteous God, and his righteousness endureth for ever." For he never departs from the exact rule of justice.

Which record must be kept :—

"He hath made his wonderful works," &c. As in the Jewish hosts.

Thirdly. His works of *mercy*. They proceed from mere mercy: "For the Lord is gracious," &c. 1. "Gracious," in doing these works. 2. "Full of compassion," as a father towards his children.

Of these the prophet gives several instances :—

1. "He hath given meat," &c. He nourished his people for forty years in the wilderness, giving them meat from heaven.

2. "He will ever be mindful," &c. Notwithstanding their provocations.

3. "He hath showed his people," &c. As in the turning of *Jordan* backwards, overthrowing *Jericho*, staying the sun and moon, &c.

4. "That he might give them," &c. By the expulsion of the Canaanites: "The works of the Lord are great," &c.

He now uses an acclamation: "The works of his hands are,"—

1. *Verity*. Making good his promise to *Abraham*.

2. *Judgment*. Executed on idolaters and profane persons.

And shows unto all the world that,—

1. "All his commandments are sure." That his laws, especially his moral laws, are of everlasting obligation on all.

2. That these commands "stand fast for ever;" for they are established in truth, equity, justice, and reason.

The prophet next speaks of a mercy far exceeding all the rest, the work of human redemption by Christ. This may be thus expounded, and better than in reference to the redemption of Israel out of Egypt.

1. "He sent redemption," &c. A Redeemer, so long promised.

2. "He hath commanded his covenant," &c. Which is still extant.

III. The prophet, having enumerated many of God's works of power, wisdom, and mercy, concludes the Psalm with three acclamations.

"Holy and reverend," &c. Either in his service, or whenever he is signified.

1. *Holy*—unpolluted by hypocrisy. The command is, "Be ye holy, for I am holy."

2. *Reverend*—not rashly or negligently performed. Or, as some read it, *terrible;* and it is a fearful thing to fall into the hands of the living God.

The second acclamation follows upon the preceding :—

1. This fear "is the beginning of wisdom." For these men begin to be wise; "to eschew evil, and do good."

2. This fear, if it be right, will be practical: "For a good understanding," &c.

The third acclamation is, "His praise endureth for ever." Which some refer to God, others to man; but both are true. For the praise must continue for ever: "His power, mercy," &c.

If referred to man, then the sense will be,—

1. "His praise." For "they that dwell in thy house," &c.; Psa. lxxxiv. 4.

2. Or "his praise." The commendation of a good man" will be had in everlasting remembrance," Psa. cxii. 6. "The name of the wicked shall rot," &c.; Prov. x. 7. "Well done, thou good and faithful servant," &c.; Matt. xxv. 21. His praise is in this world lasting, but in the world to come everlasting.

PSALM CXII.

The blessedness of the man that fears the Lord, both as it regards himself and his family, 1–3; his conduct to his family, his neighbours, and the poor, 4–9; the envy of the wicked at his prosperity, 10.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

PRAISE [a] ye the LORD. [b] Blessed *is* the man *that* feareth the LORD, *that* [c] delighteth greatly in his commandments.

2 [d] His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [e] Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 [f] Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 [g] A good man showeth favour, and lendeth: he will guide his affairs [h] with [i] discretion.

6 Surely [k] he shall not be moved for ever: [l] the righteous shall be in everlasting remembrance.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

7 [m] He shall not be afraid of evil tidings: his [n] heart is fixed, [o] trusting in the LORD.

8 His heart *is* established, [p] he shall not be afraid until he [q] see *his desire* upon his enemies.

9 [r] He hath dispersed, he hath given to the poor; [s] his righteousness endureth for ever; his [t] horn shall be exalted with honour.

10 [u] The wicked shall see *it*, and be grieved; [v] he shall gnash with his teeth, and [w] melt away: [x] the desire of the wicked shall perish.

[a] Heb. *Hallelujah*. — [b] Psa. cxxviii. 1. — [c] Psa. cxix. 16, 35, 47, 70, 143. — [d] Psa. xxv. 13; xxxvii. 26; ciii. 28. — [e] Matt. vi. 33. — [f] Job xi. 17; Psa. xcvii. 11. — [g] Psa. xxxvii. 26; Luke vi. 35. — [h] Eph. v. 15; Col. iv. 5 — [i] Heb. *judgment*. — [k] Psa. xv. 5. — [l] Prov. x. 7.

[m] Prov. i. 33. — [n] Psa. lvii. 7. — [o] Psa. lxiv. 10. — [p] Prov. iii. 33. — [q] Psa. lix. 10; cxviii. 7. — [r] 2 Cor. ix. 9. — [s] Deut. xxiv. 13; ver. 3. — [t] Psa. lxxv. 10. — [u] See Luke xiii. 28. — [v] Psa. xxxvii. 12. — [w] Psa. lviii. 7, 8. — [x] Prov. x. 28; xi. 7.

NOTES ON PSALM CXII.

This is another of the acrostic or alphabetical Psalms, under the title *Hallelujah*. It is formed exactly as the preceding in the division of its verses. It has *ten* verses in the whole; the first eight contain each two hemistichs, beginning with a consecutive letter of the alphabet; the *ninth* and *tenth* verses, three each, making twenty-two in the whole. It is understood to have been written after the captivity, and probably by Zechariah and Haggai: to them it is ascribed by the Vulgate.

Verse 1. *Blessed* is *the man* that *feareth the Lord*] This seems to be the continuation of the preceding Psalm: *there* it was asserted that the *beginning of wisdom was the fear of the Lord*; and *here* the blessedness of the man who *thus fears* is stated.

That *delighteth greatly*] It is not enough to *fear God*, we must also *love him*: *fear* will deter us from *evil*; *love* will lead us to *obedience*. And the more a man fears and loves God, the more obedient will he be; till at last he *will delight greatly in the commandments* of his Maker.

Verse 2. *His seed shall be mighty*] זרעו *zaro*, his *posterity*. So the word should always be understood in this connection.

Verse 3. *Wealth and riches* shall be *in his house*] This is often the case: a godly man must save both *time* and *money*. Before he was converted he lost much time, and squandered his money. All this he now saves, and therefore wealth and riches must be in his house; and if he do not distribute to the necessities of the poor, they will continue to accumulate till they be his curse; or God will, by his providence, sweep them away. Both צדקה *tsedakah* and δικαιοσυνη are often used to signify, not only *justice* and *righteousness*, but also *beneficence* and *almsgiving*; and this is most probably the meaning here. See ver. 9.

Verse 4. *There ariseth light in the darkness*] The upright are always happy: and when tribulations come, God lifts up the light of his countenance upon him, and causes all occurrences to work together for his good.

He is *gracious, and full of compassion, and righteous*.] He enjoys the *favour* of God: that *grace* makes him *compassionate*; and in the general tenor of his conduct he is righteous. From these principles he *shows favour* (ver. 5) to him that *needs* it; that is, to the real poor he *gives* of his substance; and others he obliges by *lending*, they not being utterly in want, but standing in need only of a little *present help*. But he takes heed to *whom* he *gives* and to *whom* he *lends*; that in the first case his bounty may be well applied, and in the second he may not oblige the person who only seeks, under the notion of a *loan*, to appropriate the money *borrowed*. To prevent evils of this kind he acts prudently, and *guides his affairs with discretion*, ver. 5.

Verse 7. *He shall not be afraid of evil tidings*] He knows that God governs the world, therefore he fears not for futurity. And as to the *calumnies* of men, he fears *them* not, because *his heart is fixed*—determined to walk in the path of duty, whatever persecutions he may suffer, for *he trusts in the Lord*.

Verse 8. *His heart* is *established*] ככון לבו *samuch libbo*, "his heart is propped up;" he is *buttressed up* by the strength of his Maker.

Verse 9. *He hath dispersed*] He has scattered abroad his munificence; he has given particularly to the *poor*; his *righteousness*—his almsgiving, his charity, *remaineth for ever*. See on ver. 3.

His horn] His power and authority *shall be exalted*

with honour. He shall rise to influence only through his own worth, and not by extortion or flattery.

Verse 10. *The wicked shall see* it] רשע *rasha*, the *wicked one.* Some think *Satan* is meant. It is distinguished from רשעים *reshaim*, *wicked men*, in the conclusion of the verse.

Shall gnash with his teeth] Through spite and ill will.

And melt away] Through envy and hopeless expectation of similar good; for *his desire* in reference to *himself*, and in reference to him who is the object of his *envy*, *shall perish*—shall come to nothing.

ANALYSIS OF THE HUNDRED AND TWELFTH PSALM.

The psalmist, having put it down for an infallible maxim, in the close of the former Psalm, "that the fear of the Lord is the beginning of wisdom," in this sets down the felicity of that man who fears God, in several particulars.

There are two parts in this Psalm:—

I. A general proposition, that he is blessed.

II. An enumeration of particulars in which that blessedness consists, from ver. 2 to the end.

I. To the first part he prefixes a hallelujah, "praise the Lord," which is the intent and scope of the Psalm; that he be praised for those rewards of piety he bestows on such as fear him.

He delivers this one general proposition to persuade them to piety: "Blessed is the man," &c., that believes, honours, and serves him.

For fear a man should mistake, supposing he fears the Lord when he really does not, he adds these three restrictions to his proposition:—

1. "Keep his commandments." An obedient fear.

2. "He delights in them," &c. Is pleased with their equity, and loves them.

3. "He delights greatly," &c. It must be a thankful and ready fear, performed with alacrity and earnestness, done with all the heart.

II. In the rest of the Psalm he insists on what this blessedness consists in:—

1. That the righteous shall have temporal goods, and that they shall be blessings.

2. That though they shall enjoy them, they are not exempted from crosses, 2 Tim. iii. 12.

3. That God distributes these temporal blessings not equally, but most profitably for him.

This being premised, he enumerates the blessings here promised:—

1. "His seed shall be mighty," &c. Which was verified in Abraham and his posterity: "I will show mercy to thousands," &c.

2. "Wealth and riches," &c. That is, abundance of all things *shall be in his house*, and remain in it for his just dealing; and contentment preserves his well obtained goods to his posterity.

3. "Unto the upright there ariseth light," &c. The light of counsel and consolation, in the midst of doubts, tribulations, and afflictions, which the prophet ascribes to God's mercy and goodness.

4. He hath bowels of compassion, of which he shows two effects: 1. "A good man showeth favour," &c. Easily forgives an injury. 2. Imagines he is not born for himself, but to do good to others.

5. "He will guide his affairs with discretion." Discern between truth and falsehood; be no accepter of persons, but in all things just and upright.

6. He is patient and constant. Troubles and dangers may increase; but in the midst of all he looks to heaven, and remains firm in his principles.

7. "The righteous shall be had," &c. His name is written in the book of life, and it is precious in the Church, such as those of the martyrs; while the wicked are detested, such as Judas, Cain, Pilate. At the last day the one shall have "Come, ye blessed;" the other, "Go, ye cursed."

8. "He shall not be afraid of evil tidings." Scandals may arise; but he remembers "the servant is not above his lord," therefore he bears all patiently, and for these reasons: 1. "Because his heart is fixed," &c. He has a sure rock; God will clear his innocency. 2. "His heart is established," &c. He knows God will take care of him.

9. The ninth felicity to the righteous is, God has given him a charitable heart. 1. "He hath dispersed," acts liberally, that others as well as himself may reap 2. He does it freely, without looking for any thing again: "He gives." 3. "He hath given to the poor." To those who need his kindness.

For this liberality he is a great gainer in two respects:—

1. "The good work he hath done," &c. His charity and piety are increased by it.

2. "His horn," &c. His power, honour, dignity, and glory.

His last felicity is,

1. "The wicked shall see it," and be grieved at his felicity.

2. "He shall gnash his teeth" as a mad dog, and seek his ruin.

3. But shall not be able to harm him: "The desire of the wicked shall perish." He that fears God is a happy man; he that fears him not, most unhappy. Reader, in what state art thou? Happy or unhappy?

PSALM CXIII.

***An exhortation to bless God for his own excellencies*, 1–6; *and for his great mercy to the poor and necessitous*, 7–9.**

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

PRAISE [a] ye the LORD. [b] Praise, O ye servants of the LORD, praise the name of the LORD.

2 [c] Blessed be the name of the LORD from this time forth and for evermore.

3 [d] From the rising of the sun unto the going down of the same the LORD's name *is* to be praised.

4 The LORD *is* [e] high above all nations, *and* [f] his glory above the heavens.

5 [g] Who *is* like unto the LORD our God, who [h] dwelleth on high.

6 [i] Who humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 [k] He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may [l] set *him* with princes, *even* with the princes of his people.

9 [m] He maketh the barren woman [n] to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

[a] Heb. *Hallelujah.*——[b] Psa. cxxxv. 1.——[c] Dan. ii. 20.——[d] Isa. lix. 19; Mal. i. 11.——[e] Psa. xcvii. 9; xcix. 2.——[f] Psa. viii. 1. [g] Psa. lxxxix. 6.——[h] Heb. *exalteth* himself *to dwell.*

[i] Psa. xi. 4; cxxxviii. 6; Isa. lvii. 15.——[k] 1 Sam. ii. 8; Psa. cvii. 41.——[l] Job xxxvi. 7.——[m] 1 Sam. ii. 5; Psa. lxviii. 6; Isa. liv. 1; Gal. iv. 27.——[n] Heb. *to dwell in a house.*

NOTES ON PSALM CXIII.

Psalms cxiii., cxiv., cxv., cxvi., cxvii., and cxviii., form the great *Hallel*, and were sung by the Jews on their most solemn festivals, and particularly at the *passover*. To these reference is made by the *evangelists*, Matt. xxvi. 30, and Mark xiv. 26, there called the *hymn* which Jesus and his disciples sung at the passover, for the whole of the Psalms were considered as one grand hymn or thanksgiving. It was probably composed after the return from the captivity. It has no title but *Hallelujah* in the *Hebrew* and ancient *Versions*.

Verse 1. *Praise, O ye servants*] Probably an address to the Levites. The Anglo-Saxon has heꞃlaꝺ cnapan ꝺꞃihꞇ, *praise the Lord, ye knaves.* Knapa or knave signified among our ancestors a *servant*; sometimes a *male*, a *young man*.

Verse 3. *From the rising of the sun*] From morning to evening be always employed in the work. Or it may be a call on *all mankind* to praise God for his innumerable mercies to the *human race*. Praise him from *one end of the world unto the other*. And therefore the psalmist adds,

Verse 4. *The Lord* is *high above all nations*] He governs all, he provides for all: therefore let all give him praise.

Verse 5. *Who* is *like unto the Lord*] Those who are highly exalted are generally unapproachable; they are proud and overbearing, or so surrounded with *magnificence* and *flatterers*, that to them the poor have no access; but God, though *infinitely* exalted, *humbleth himself to behold* even *heaven* itself, and much more does he *humble himself* when he condescends to behold *earth* and her inhabitants, (ver. 6.) But so does he love his creatures that he rejoices over even the meanest of them to do them good.

Verse 7. *He raiseth up the poor*] The poorest man, in the meanest and most abject circumstances, is an object of his merciful regards. He may here allude to the wretched state of the captives in Babylon, whom God raised up out of that dust and dunghill. Others apply it to the resurrection of the dead.

Verse 8. *With the princes*] נדיבים *nedebim*, very properly translated by the Anglo-Saxon, ealdormannum, the aldermen, the most respectable of his people.

Verse 9. *He maketh the barren woman to keep house*] This is a figure to point out the *desolate, decreasing state* of the captives in Babylon, and the happy change which took place on their return to their own land. These are nearly the words of Hannah, 1 Sam. ii. 5.

ANALYSIS OF THE HUNDRED AND THIRTEENTH PSALM.

The scope of this Psalm is the same with those that went before, that is, to excite men to praise God.

This Psalm contains three parts:—

I. An exhortation to God's servants to praise him.

II. A form set down how and where to praise him, ver. 2, 3.

III. The reasons to persuade us to it. 1. By his infinite power, ver. 4, 5. 2. His providence, as displayed in heaven and earth, ver. 6.

I. The prophet exhorts men "to praise the Lord;" and,

1. He doubles and trebles his exhortation, that it be not coldly but zealously done, or else to show that he alone is worthy of praise.

2. "Praise the Lord, O ye servants," &c.: They are to praise him, for he is their Lord; praise him likewise with a pure heart.

II. The manner of praising him. Say,

1. "Blessed be the name of the Lord." Job i.

2. "From this time forth," &c.: In prosperity or adversity, in this life or the future.

3. "From the rising of the sun," &c.: In all places, even over all the world.

III. And now follow the reasons to persuade men to praise God.

1. Because of his majesty, infinite power, and glory, which extend not to earth alone, but heaven also: "The Lord is high above," &c.

2. Because of his providence, benignity, and bounty, which being united with so much majesty, appear the more admirable. "Who is like the Lord," &c. None in heaven or on earth are to be compared to him. "Yet he humbleth himself," &c. He is present with the highest angels, and with the poorest of his creatures, to help them.

In "humbling himself to behold the things on earth" he gives two instances: 1. In states and kingdoms 2. In private families.

1. In states: "He raiseth up the poor," &c: Let then no man say, that God does not regard them that are of low estate; he raiseth up the poor, to the end "that he may set him with the princes," &c.

2. In private families: "He maketh the barren woman," &c. "Children are a heritage of the Lord." Some expositors refer the meaning of this last verse to the Church of the *Gentiles:* "Rejoice, O barren," &c. Isa. liv. 1.

PSALM CXIV.

Miracles wrought at the exodus of the Israelites from Egypt, at the Red Sea, and at Jordan, 1–6; *and at the rock of Horeb,* 7, 8.

XXIII. DAY. EVENING PRAYER.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

WHEN [a] Israel went out of Egypt, the house of Jacob [b] from a people of strange language;

2 [c] Judah was his sanctuary, *and* Israel his dominion.

3 [d] The sea saw *it*, and fled: [e] Jordan was driven back.

4 [f] The mountains skipped like rams, *and* the little hills like lambs.

5 [g] What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 [h] Which turned the rock *into* a standing water, the flint into a fountain of waters.

[a] Exod. xiii. 3.——[b] Psa. lxxxi. 5.——[c] Exod. vi. 7; xix. 6; xxv. 8; xxix. 45, 46; Deut. xxvii. 9.——[d] Exod. xiv. 21; Psa. lxxvii. 16.——[e] Josh. iii. 13, 16.——[f] Psa. xxix. 6; lxviii. 16.——[g] Hab. iii. 8.——[h] Exod. xvii. 6; Num. xx. 11; Psa. cvii. 35.

NOTES ON PSALM CXIV.

This Psalm has no *title*. The word *Hallelujah* is prefixed in all the Versions except the *Chaldee* and *Syriac*. It seems like a fragment, or a part of another Psalm. In many MSS. it is only the *beginning* of the following; both making but one Psalm in all the Versions, except the *Chaldee*. It is elegantly and energetically composed; but begins and ends very abruptly, if we separate it from the following. As to the *author* of this Psalm, there have been various opinions; some have given the honour of it to *Shadrach*, *Meshech*, and *Abed-nego*; others, to *Esther*; and others, to *Mordecai*.

Verse 1. *A people of strange language*] This may mean no more than a *barbarous* people; a people whom they did not know, and who did not worship their God. But it is a fact that the language of the Egyptians in the time of Joseph was so different from that of the Hebrews that they could not understand each other. See Psa. lxxxi. 5; Gen. xlii. 23.

The *Chaldee* has here מלעי ברברא *meammey barbarey*, which gives reason to believe that the word is *Chaldee*, or more properly *Phœnician*. See this word fully explained in the note on Acts xxviii. 2. My old *Psalter* understood the word as referring to the *religious* state of the Egyptians: **En gangyng of Israel oute of Egipt, of the house of Jacob fra hethen folke.**

Verse 2. *Judah was his sanctuary*] He set up his true worship among the Jews, and took them for his peculiar people.

And *Israel his dominion.*] These words are a proof, were there none other, that this Psalm was composed *after* the days of David, and *after* the division of the tribes, for then the distinction of *Israel* and *Judah* took place.

Verse 3. *The sea saw it, and fled*] Mr. Addison has properly observed (see Spect. No. 461) that the author of this Psalm designedly works for effect, in pointing out the miraculous driving back the Red Sea and the river Jordan, and the commotion of the hills and mountains, without mentioning any *agent*. At last, when the reader sees the sea rapidly retiring from the shore, Jordan retreating to its source, and the mountains and hills running away like a flock of affrighted sheep, that the passage of the Israelites might be every where uninterrupted; then the *cause* of all is suddenly introduced, and the *presence of God* in his grandeur solves every difficulty.

Verse 5. *What ailed thee, O thou sea*] The original is very abrupt; and the *prosopopœia*, or personification, very fine and expressive:—

What to thee, O sea, that thou fleddest away!
O Jordan, that thou didst roll back!
Ye mountains, that ye leaped like rams!
And ye hills, like the young of the fold!

After these very sublime interrogations, God appears; and the psalmist proceeds as if answering his own questions:—

At the appearance of the Lord, O earth, thou didst tremble;
At the appearance of the strong God of Jacob.
Converting the rock into a pool of waters;
The granite into water springs.

I know the present Hebrew text reads חולי *chuli*, "tremble thou," in the *imperative*; but almost all the *Versions* understood the word in the *past* tense, and read as if the psalmist was answering his own questions, as stated in the translation above. "Tremble thou, O earth." As if he had said, Thou mayest well

tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob.

Verse 8. *The flint*] I have translated חלמיש *challamish*, GRANITE; for such is the rock of Horeb, a piece of which now lies before me.

This short and apparently imperfect Psalm, for elegance and sublimity, yields to few in the whole book.

It is so well translated in the old *Psalter*, that I think I shall gratify the reader by laying it before him.

Ver. 1. In gangyng of Isrel oute of Egipt,
Of the house of Jacob fra hethen folke.
Ver. 2. Made is Iude his halawyng
Isrel might of hym.
Ver. 3. The se sawe and fled,
Jurdan turned is agayne;
Ver. 4. Hawes gladed als wethers,
And hilles als lambes of schepe.
Ver. 5. What is to the se, that thou fled?
And thou Jordane that thou ert turned agayne?
Ver. 6. Hawes gladded als wethers?
And hils als lambs of schepe.
Ver. 7. Fra the face of Lorde styrde is the erth,
Fra the face of God of Jacob;
Ver. 8. That turnes the stane in stank of waters,
And roche in wels of waters.

And, as a still more ancient specimen of our language, I shall insert the Anglo-Saxon, with a literal reading, line for line, as near to the Saxon as possible, merely to show the affinity of the languages.

Ver. 1. On utgange Israel of Egyptan;
hus Iacob of folce ældeodigum.
Ver. 2. geforden is Iudea halgune his,
Israel andweald his.
Ver. 3. Sæ geseah ⁊ fleah
Iordan gecirred is underbæc.
Ver. 4. Muntas hi fægnodon swa rammas
⁊ beorgas swa swa lamb sceap.
Ver. 5. Hwæt is ðe sæ þ þu fluge
⁊ þu ea, forðon gecyrred is underbæc?
Ver. 6. Muntas gefægnodon swa swa rammas
⁊ hylla swa swa lambra sceapa.
Ver. 7. sram ansine drihtnes astyrod is eorðe
sram ansine godes Iacob.
Ver. 8. Seðe gecyrde stan on mere fætera
⁊ cludas on syllan fætera.

Ver. 1. On outgang Israel of Egypt,
House Jacob of folk foreigners;
Ver. 2. Made is Jacob holyness his;
Israel andweald (government) his.
Ver. 3. Sea saw, and flew!
Jordan turned underback!
Ver. 4. Mounts they fain (rejoiced) so (as) rams;
And burghs (hillocks) so (as) lamb-sheep.
Ver. 5. What is the sea, that thou flew!
And thou river for that thou turned is underback?
Ver. 6. Mounts ye fained (rejoiced) so so rams;
And hills so so lambs-sheep.
Ver. 7. From sight Lord's stirred is earth;
From sight God of Jacob.
Ver. 8. Who turned stone in mere waters;
And cliffs in wells waters.

I have retained some words above in nearly their Saxon form, because they still exist in our old writers; or, with little variation, in those of the present day:—

Ver. 2. *Andweald*, government. Hence *weal* and *wealth*, *commonweal* or *wealth*; the general government, that which produces the *welfare* of the country.

Ver. 4. *Fægnodon*, fained—desired fervently, felt delight in expectation.

Ver. 4. *Burgh*, a hill—a mound or heap of earth, such as was raised up over the dead. Hence a *barrow*; and hence the word *bury*, to inhume the dead.

Ver. 8. *Mere*, or meer, a large pool of water, a lake, a *lough*, still in use in the north of England. Gentlemen's ponds, or large sheets of water so called; and hence *Winander-mere*, a large lake in Westmoreland. *Mere* also signifies *limit* or *boundary*; hence the *Mersey*, the river which divides Lancashire from Cheshire, and serves as a *boundary* to both counties. The *mere* that spreads itself out to the *sea*.

Instead of *cludas*, which signifies *rocks*, one MS. has clyf *clyf*, which signifies *a craggy mountain* or *broken rock*.

The reader will see from this specimen how much of our ancient language still remains in the present; and perhaps also how much, in his opinion, we have amplified and improved our mother tongue.

Analysis of the Hundred and Fourteenth Psalm.

David in this Psalm chants forth the wonderful works and miracles that God wrought, when he brought forth Israel out of Egypt.

This Psalm has *two* parts:—

I. A narration of Israel's deliverance, amplified by the state they were in, ver. 1; the state to which they were brought, ver. 2; the miracles then done, ver. 3; and the law given, ver. 4.

II. A *prosopopœia* set down by way of dialogue: 1. The prophet asks the sea and *Jordon* why they fled, ver. 5, 6. 2. To which the answer is, that "the earth trembled," &c., ver. 7, 8.

I. In the narration, Israel's condition is set down by way of comparison, in order that their deliverance might make the deeper impression. We must recollect that *Jacob* and *Judah* in this place signify the whole nation of the Israelites that descended out of Jacob's loins; but of the house of *Jacob* there is made particular mention, because with him they came into *Egypt*; and of *Judah*, because from him they were called *Jews*. This being premised, 1. We are presented with the condition of the Jews *before* their deliverance; before they were formed into a state or Church; they were among "a people of a strange language."

2. The condition of the Jews *after* their deliverance: "When Israel went out of Egypt," &c., then "Judah was his sanctuary," &c. 1. "His sanctuary:" A people sanctified and adopted by him, consecrated to his worship as holy temples and sanctuaries, and having a holy priest to govern them in points of piety. 2. "His dominion:" In which he reigned as King by his laws and Spirit, and appointed godly magistrates to rule them in matters of policy; for the government was a theocracy, till they cast it off by choosing a king.

The prophet explains the manner of their deliver-

ance, which was by miracles and signs; and gives us these instances:—

1. "The sea saw it, and fled," as the people advanced to it. "At the presence of the Lord it turned back all night," Exod. xiv. In a poetical strain he attributes this to the sense of the sea: "The sea saw," &c.

2. "Jordan was driven back," &c. Forty years after, when they were entering the promised land, then *Jordan* suffered a long reflux, Josh. iv.

3. At *Sinai*, when the law was given, then the mountains and hills quaked: "The mountains skipped like rams," &c.

II. This Psalm abounds with poetical imagery; and having related the wonderful deliverances wrought for God's people, the psalmist expostulates with the sea and mountains, and interrogates them as to what so strangely altered their course. "What ailed thee, O thou sea, &c.?—Ye mountains, that ye skipped like rams," &c.

To which, in the person of the earth speaking to herself, the prophet answers; thus making both a *prosopopœia* and an *apostrophe*.

1. "Tremble, thou earth, at the presence of the Lord," &c. As if it had been said, Would you know the reason why we fly? The cause is, the Lord has appeared and showed his force and power, and laid hi commands upon us; and therefore, not abiding his presence, the mountains are moved, &c.

2. Of his power this miracle is sufficient for an instance: "Which turned the rock into a standing water, the flint into a fountain of waters." Causing not only waters to flow from thence, but turning the very substance of a flint, which is apter to yield fire than water, into that fluid element, Num. xx. [See the note on ver. 8.]

PSALM CXV.

God alone is to be glorified, 1–3. *The vanity of idols*, 4–8. *Israel, the house of Aaron, and all that fear God, are exhorted to trust in the Lord*, 9–11. *The Lord's goodness to his people, and his gracious promises*, 12–16. *As the dead cannot praise him, the living should*, 17, 18.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

NOT [a] unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, [b] Where *is* now their God?

3 [c] But our God *is* in the heavens: he hath done whatsoever he hath pleased.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

4 [d] Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not:

[a] See Isa. xlviii. 11; Ezek. xxxvi. 32.——[b] Psa. xlii. 3, 10; lxxix. 10; Joel ii. 17.

[c] 1 Chron. xvi. 26; Psa. cxxxv. 6; Dan. iv. 35.——[d] Deut. iv. 28, Psa. cxxxv. 15, 16, 17; Jer. x. 3, &c.

NOTES ON PSALM CXV.

This Psalm is written as a part of the preceding by *eighteen* of *Kennicott's* and *fifty-three* of *De Rossi's* MSS.; by some ancient editions, the *Septuagint*, the *Syriac*, the *Vulgate*, the *Æthiopic*, the *Arabic*, and the *Anglo-Saxon*. The old *Anglo-Scottish* Psalter reads it consecutively with the foregoing. Who the author of both was, we know not, nor on what occasion it was written. It seems to be an *epinikion* or triumphal song, in which the victory gained is entirely ascribed to Jehovah.

Verse 1. *Not unto us, O Lord*] We take no merit to ourselves; as thine is the kingdom, and the power in that kingdom, so is thy glory.

For thy mercy, and *for thy truth's sake.*] Thy mercy gave thy promise, thy truth fulfilled it.

Verse 2. *Wherefore should the heathen say*] This appears to refer to a time in which the Israelites had suffered some sad reverses, so as to be brought very low, and to be mocked by the heathen.

Verse 3. *He hath done whatsoever he hath pleased.*] There was too much cause for his abandoning us to our enemies: yet he still lives and rules in heaven and in earth.

Verse 4. *Their idols* are *silver*, &c.] They are metal, stone, and wood. They are generally made in the form of man, but can neither see, hear, smell, feel, walk, nor speak. How brutish to trust in such! and next to these, in stupidity and inanity, must they be who form them, with the expectation of deriving any good from them. So obviously vain was the whole system of idolatry, that the more serious heathens ridiculed it, and it was a butt for the jests of their free-thinkers and buffoons. How keen are those words of Juvenal!—

> ——————— Audis,
> Jupiter, hæc? nec labra moves, cum mittere vocem
> Debueras, vel marmoreus vel aheneus? aut cur
> In carbone tuo charta pia thura soluta
> Ponimus, et sectum vituli jecur, albaque porci
> Omenta? ut video, nullum discrimen habendum est
> Effigies inter vestras, statuamque Bathylli.
>
> SAT. xiii., ver. 113.

"Dost thou hear, O Jupiter, these things? nor move thy lips when thou oughtest to speak out, whether thou art of marble or of bronze? Or, why do we put the sacred incense on thy altar from the opened paper, and the extracted liver of a calf, and the white caul of a hog? As far as I can discern, there is no difference between thy statue and that of Bathyllus."

This irony will appear the keener, when it is known that Bathyllus was a fiddler and player, whose image,

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 [e] They that make them are like unto them; *so is* every one that trusteth in them.

9 [f] O Israel, trust thou in the LORD: [g] he *is* their help and their shield.

10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us: he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

A. M. cir. 3469. B. C. cir. 535. Cyri, R. Persarum, cir. annum secundum.

13 [h] He will bless them that fear the LORD, *both* small [i] and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye *are* [k] blessed of the LORD [l] which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 [m] The dead praise not the LORD, neither any that go down into silence.

18 [n] But we will bless the LORD from this time forth and for evermore. Praise the LORD.

[e] Psa. cxxxv. 18; Isa. xliv. 9, 10, 11; Jonah ii. 8; Hab. ii. 18, 19.——[f] See Psa. cxviii. 2, 3, 4; cxxxv. 19, 20.——[g] Psa. xxxiii. 20; Prov. xxx. 5.

[h] Psa. cxxviii. 1, 4.——[i] Heb. *with*.——[k] Gen. xiv. 19.——[l] Gen. i. 1; Psa. xcvi. 5.——[m] Psa. vi. 5; lxxxviii. 10, 11, 12; Isa. xxxviii. 18.——[n] Psa. cxiii. 2; Dan. ii. 20.

by the order of Polycrates, was erected in the temple of Juno at Samos. See Isa. xli. 1, &c.: xlvi. 7; Jer. x. 4, 5, &c., and Psa. cxxxv. 15, 16.

Verse 9. *O Israel*] The body of the Jewish people.

Verse 10. *O house of Aaron*] All the different classes of the priesthood.

Verse 11. *Ye that fear the Lord*] All real penitents, and sincere believers, *trust in the Lord*, in the almighty, omniscient, and infinitely good Jehovah.

He is their help and shield.] He is the succour, support, guardian, and defence of all who put their confidence in him.

Verse 12. *The Lord hath been mindful*] He has never yet wholly abandoned us to our enemies.

He will bless the house of Israel] He will bless the people as a nation; he will bless the priesthood and Levites; he will bless all them who fear him, great and small, in whatsoever station or circumstances found. There is a great deal of emphasis in this verse: several words are redoubled to make the subject the more affecting. I give a literal translation:—

Ver. 12: "The Lord has been mindful of us; he will bless the house of Israel: he will bless the house of Aaron. Ver. 13: He will bless them that fear Jehovah, the small with the great. Ver. 14: Jehovah will add upon you, upon you and upon all your children. Ver. 15: Blessed are ye of the Lord, the Maker of heaven and earth. Ver. 16: The heavens of heavens are the Lord's: but the earth he hath given to the sons of Adam."

Jehovah is absolute Master of the universe. He has made the heavens of heavens, and also the earth; and this he gives to the children of Adam. When he exiled him from *paradise*, he turned him out into the *earth*, and gave it to him and his sons for ever, that they might dress, till, and eat of its produce all their days.

Verse 17. *The dead praise not the Lord*] המתים *hammethim*, those dead men who worshipped as gods dumb idols, dying in their sins, worship not Jehovah; nor can any of those who *go down into silence* praise thee: earth is the place in which to praise the Lord for his mercies, and get a preparation for his glory.

Verse 18. *But we will bless the Lord*] Our fathers, who received so much from thy bounty, are *dead*; their *tongues* are *silent* in the *grave*; we are in their place, and wish to magnify thy name, for thou hast dealt bountifully with us. But grant us those farther blessings before we die which we so much need; and we will praise thee as *living* monuments of thy mercy, and the praise we begin *now* shall continue for ever and ever.

The *Targum*, for "neither any that go down into silence," has "nor any that descend into the house of earthly sepulture," that is, the *tomb*. The Anglo-Saxon: ꝛ na eall ꝥaȝe nyȝeꝑaꝛtigiȝ on helle, *neither all they that go down into hell.* Nogh the dede sal loue the Lorde, ne al that lyghtes in hell. Old Psalter. The word *hell* among our ancestors meant originally the *covered*, or *hidden obscure* place, from helan, to *cover* or *conceal*: it now expresses only the *place* of *endless torment*.

ANALYSIS OF THE HUNDRED AND FIFTEENTH PSALM.

The prophet, being zealous of God's honour, which the heathens were solicitous to give to their idols, earnestly beseeches God to manifest that power which belongs to him alone, and which he will not give to another.

This Psalm has *four* parts:—

I. His petition for God's honour, ver. 1: which belongs to no idol, ver. 3–9.

II. An exhortation to praise God, and hope in him, ver. 10–12.

III. The benefit that will arise from it; a blessing, ver. 12–16.

IV. A profession, that for the blessing they will bless God, ver. 17, 18.

I. Some join this Psalm to the former, conceiving that the prophet, having expressed the goodness of God in the deliverance of his people from *Egypt*, would not have any of the glory attributed to *Moses* or *Aaron*, but wholly to God. Therefore he begins:—

1. "Not unto us," &c. Or any leader among us.

2. "But unto thy name," &c. We seek it not; take it wholly to thyself.

And this, for these reasons, he desires might always be shown to his people.

1. "Give glory to thy name," &c. For the manifestation of his mercy.

2. "Do it for thy truth's sake." As a promise-keeping God.

3. "Wherefore should the heathen say," &c. Give them not occasion to blaspheme, as if thou hadst forsaken thy people. Should the heathen ask, we can answer: "As for our God, he is in the heavens, which his miracles testify. He can deliver or afflict his people as he pleases."

But where are their gods?

1. "Their idols are silver and gold." The mere productions of the earth.

2. "The work of men's hands." Works, and not makers of works.

3. They are of no use or power, though formed like men: "For they have mouths," &c. "They have hands, but they handle not," &c. They have not the power of articulating sounds; they are lower than even the beasts that perish.

The prophet, having thus described the idols, now reproves their makers.

1. "They that make them," &c. Quite senseless people.

2. "So is every one that puts his trust," &c. Christ says, "Having eyes," &c., Mark viii.

II. The prophet, having passed this sarcasm upon the idols and idolaters, leaves them, and exhorts the *Israelites*.

1. "O Israel, trust thou," &c. You are God's servants; and to encourage them he adds, "He is their help," &c. The protector of the whole nation.

2. "O house of Levi," &c. You are the leaders and guides in religion; and therefore, you ought especially to trust in him who is the shield of your tribe.

3. "Ye that fear the Lord," &c. In whatever nation you live; for all who fear him, and do righteously, are accepted of him.

III. That this exhortation might be the deeper rooted, he puts them in mind that God "hath been mindful of us," by his special providence.

1. "He will bless the house of Israel" as a nation.

2. "He will bless the house of Aaron" as the priesthood.

3. "He will bless them that fear the Lord," &c., without distinction.

The prophet, taking his example from God, pours his blessing upon them also, and upon their children.

1. "The Lord shall increase you," &c.

2. "Ye are the blessed of the Lord," &c. Though the world speak evil of you.

3. "The Lord which made heaven and earth." Which words are added that they may be assured that their blessings are real, and come forth from his hand directly and alone.

4. They come from one able to bless; for, 1. *The heaven*, even *the heavens*, &c. In them he especially shows his presence, majesty, and glory; but sends his dews and rain upon the earth. 2. As for the earth, *he hath given it*, &c., that by his blessing upon their labours they might have food and raiment; therefore praise him.

IV. For this is the true end of their being; which he illustrates by an antithesis.

1. "For the dead praise not the Lord," &c. These temporal blessings are not felt by the dead—they need them not: but the living should render continual thanks for them to God their author.

2. But we that are upon earth enjoy his protection and temporal care of us; and besides we have his far richer spiritual blessings; therefore, "we will bless the Lord," &c., by ourselves while we live, and aim by our instructions and prayers that our posterity may do the same when we are gone down into silence.

3. However, ye that are alive this day, "praise ye the Lord."

PSALM CXVI.

The psalmist praises God for his deliverance from thraldom, which he compares to death and the grave, 1–9. *The exercises through which he had passed*, 10, 11. *His gratitude for these mercies, and resolution to live to God's glory*, 12–19.

XXIV. DAY. MORNING PRAYER.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

I [a] LOVE the LORD, because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* [b] as long as I live.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

3 [c] The sorrows of death compassed me, and the pains of hell [d] gat hold upon me: I found trouble and sorrow.

[a] Psa. xviii. 1.——[b] Heb. *in my days.*

[c] Psa. xviii. 4, 5, 6.——[d] Heb. *found me.*

NOTES ON PSALM CXVI.

This Psalm is also without a *title*, and its *author* is unknown. It appears to have been written after the captivity, and to be a thanksgiving to God for that glorious event. The psalmist compares this captivity to *death* and the *grave*; and shows the happy return to the promised land, called here *The land of the living*. The people recollect the vows of God which were upon

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 [e] Gracious *is* the LORD, and [f] righteous; yea, our God *is* merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy [g] rest, O my soul: for [h] the LORD hath dealt bountifully with thee.

8 [i] For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD [k] in the land of the living.

[e] Psa. ciii. 8.—[f] Ezra ix. 15; Neh. ix. 8; Psa. cxix. 137; cxlv. 17.

[g] Jer. vi. 16; Matt. xi. 29.—[h] Psa. xiii. 6; cxix. 17.—[i] Psa. lvi. 13.—[k] Psa. xxvii. 13.

them, and purpose to fulfil them. They exult at being enabled to worship God in the temple at Jerusalem.

The *Syriac*, which abounds in conjectural prefaces, supposes this Psalm to have been written on the occasion of Saul coming to the mouth of the cave in which David lay hidden; but spiritually taken, it relates to the bringing of a new people, the Gentiles, to the Christian faith. In a few MSS. this Psalm is joined to the preceding. Many think it relates wholly to the passion, death, and triumph of Christ. Most of the fathers were of this opinion.

Verse 1. *I love the Lord, because he hath heard*] How vain and foolish is the *talk*, "To love God for his benefits to us is mercenary, and cannot be pure love!" Whether pure or impure, there is no other love that can flow from the heart of the creature to its Creator. *We love him*, said the holiest of Christ's disciples, *because he first loved us*; and the increase of our love and filial obedience is in proportion to the increased sense we have of our obligation to him. We love him for the benefits bestowed on us. *Love begets love.*

Verse 2. *Because he hath inclined his ear*] The psalmist represents himself to be so sick and weak, that he could scarcely speak. The Lord, in condescension to this weakness, is here considered as *bowing down his ear to the mouth of the feeble suppliant*, that he may receive every word of his prayer.

Therefore will I call upon him] I have had such blessed success in my application to him, that I purpose to invoke him as long as I shall live. He that prays much will be emboldened to pray more, because none can supplicate the throne of grace in vain.

Verse 3. *The sorrows of death*] חבלי מות *chebley maveth*, the *cables* or *cords of death*; alluding to their bonds and fetters during their captivity; or to the cords by which a criminal is bound, who is about to be led out to execution; or to the bandages in which the dead were enveloped, when head, arms, body, and limbs were all *laced down* together.

The pains of hell] מצרי שאול *metsarey sheol*, the *straitnesses of the grave*. So little expectation was there of life, that he speaks as if he were condemned, executed, and *closed* up in the tomb. Or, he may refer here to the *small niches* in cemeteries, where the coffins of the dead were placed.

Because this Psalm has been used in the thanksgiving of women after safe delivery, it has been supposed that the pain suffered in the act of parturition was equal, for the time, to the torments of the damned. But this supposition is shockingly absurd; the utmost power of human nature could not, for a moment, endure the wrath of God, the deathless worm, and the unquenchable fire. The body must die, be decomposed, and be built up on indestructible principles, before this punishment can be borne.

Verse 5. *Gracious* is *the Lord*] In his own nature.

And righteous] In all his dealings with men.

Our God is *merciful.*] Of tender compassion to all penitents.

Verse 6. *The Lord preserveth the simple*] פתאים *pethaim*, which all the Versions render *little ones*. Those who are meek and lowly of heart, who feel the spirit of little children, these he preserves, as he does little children; and he mentions this circumstance, because the Lord has a peculiar regard for these *young ones*, and gives his angels charge concerning them. Were it otherwise, children are exposed to so many dangers and deaths, that most of them would fall victims to accidents in their infancy.

Verse 7. *Return unto thy rest, O my soul*] God is the *centre* to which all immortal spirits tend, and in connexion with which alone they can find *rest*. Every thing *separated* from its *centre* is in a state of *violence*; and, if intelligent, cannot be happy. All human souls, while separated from God by sin, are in a state of violence, agitation, and misery. From God all spirits come; to him all must return, in order to be finally happy. This is true in the general case; though, probably, the *rest* spoken of here means the *promised land*, into which they were now *returning*.

A proof of the late origin of this Psalm is exhibited in this verse, in the words למנוחיכי *limenuchaichi*, "to thy rest," and עליכי *alaichi*, "to thee," which are both *Chaldaisms*.

Verse 8. *Thou hast delivered my soul from death*] Thou hast rescued my *life* from the *destruction* to which it was exposed.

Mine eyes from tears] Thou hast turned my *sorrow* into *joy*.

My feet from falling.] Thou hast taken me out of the land of *snares* and *pitfalls*, and brought me into a *plain path*. How very near does our ancient mother tongue come to this:—ꝼoꝼꝺon he neꝼoꝺe ꝼaꝼle mine oꝼ ꝺeaꝺe, eaꝼan mine oꝼ ꝼeaꝼum, ꝼeꝼ mine oꝼ ꝼliꝺe. *For thou he nerode sawle mine of deathe; eagan mine of tearum; fet mine of slide.* And this language is but a little improved in the old Psalter:—

For he toke my saule fra dede; my eghen fra teres; my fete fra slippyng.

Verse 9. *I will walk before the Lord*] אתהלך *ethhallech*, I will *set myself to walk*. I am *determined to walk*; my *eyes* are now brightened, so that I can *see*;

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

10 [l] I believed, therefore have I spoken: I was greatly afflicted:
11 [m] I said in my haste, [n] All men *are* liars.
12 What shall I render unto the LORD *for* all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of the LORD.
14 [o] I will pay my vows unto the LORD now in the presence of all his people.
15 [p] Precious in the sight of the LORD *is* the death of his saints.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

[l] 2 Cor. iv. 13.——[m] Psa. xxxi. 22.——[n] Rom. iii. 4.

[o] Ver. 18; Psa. xxii. 25; Jonah ii. 9——[p] Psa. lxxii. 14.

my feet are *strengthened*, so that I can *walk*; and my *soul* is *alive*, so that I can *walk* with the *living*.

The *Vulgate*, the *Septuagint*, the *Æthiopic*, the *Arabic*, and the *Anglo-Saxon* end this Psalm here, which is numbered the cxivth; and begin with the *tenth* verse another Psalm, which they number cxvth; but this division is not acknowledged by the *Hebrew*, *Chaldee*, and *Syriac*.

Verse 10. *I believed, therefore have I spoken*] Distressed and afflicted as I was, I ever believed thy promises to be true; but I had great struggles to maintain my confidence; for my afflictions were great, oppressive, and of long standing.

It is scarcely worth observing that the letters called *heemantic* by the Hebrew grammarians, and which are used in forming the *derivatives* from the *roots*, are taken from the *first* word in this verse, האמנתי *heemanti*, "I have believed;" as the *prefixes* in that language are found in the technical words משה וכלב *Moshch vecaleb*, "Moses and Caleb;" and the *formatives* of the *future* are found in the word איתן *eythan*, "strength."

Verse 11. *I said in my haste*] This is variously translated: *I said in my flight*, CHALDEE. In my *excess*, or ecstasy, VULGATE. In my *ecstasy*, ἐκστάσει, SEPTUAGINT. في تحيري *fi tahayury*, in my *giddiness*, ARABIC. In my *fear* or *tremor*, SYRIAC. Ic cpæð on ᵹeᵹanᵹe minum, *I quoth in outgoing mine*, when I was *beside* myself, ANGLO-SAXON. ϗn πιπι ουτε ꝑaꝑꝑe ꝑng, *old Psalter*. When passion got the better of my reason, when I looked not at God, but at my afflictions, and the impossibility of human relief.

All men are *liars.*] כל האדם כוב *col haadam cozeb*, "the whole of man is a lie." Falsity is diffused through his nature; deception proceeds from his tongue; his actions are often counterfeit. He is imposed on by others, and imposes in his turn; and on none is there any dependence till God converts their heart.

> "O what a thing were man, if his *attires*
> Should *alter* with his *mind*,
> And, like a *dolphin's skin*,
> His *clothes* combine with his desires!
> Surely if each one saw another's heart,
> There would be no commerce;
> All would disperse,
> And live apart." HERBERT.

To the same purpose I shall give the following Italian proverb:—

> Con arte e con inganno,
> Si vive mezzo l'anno.
> Con inganno e con arte
> Si vive l'altro parti.
>
> "Men live half the year by deceit and by art;
> By art and deceit men live the other part."

Who gives this bad character of mankind? MAN.

Verse 12. *What shall I render*] מה אשיב *mah ashib*, "What shall I return?"

For his benefits] תגמולוהי *tagmulohi*, "His retributions," the returns he had made to my prayers and faith.

Verse 13. *I will take the cup of salvation*] Literally, *The cup of salvation*, or *deliverance*, *will I lift up*. Alluding to the action in taking the *cup of blessing* among the Jews, which, when the person or master of the family *lifted up*, he said these words, "Blessed be the Lord, the Maker of the world, who has created the fruit of the vine!"

But it may probably allude to the libation-offering, Num. xxviii. 7; for the *three* last verses seem to intimate that the psalmist was now at the temple, offering the meat-offering, drink-offering, and sacrifices to the Lord. *Cup* is often used by the Hebrews to denote *plenty* or *abundance*. So, *the cup of trembling*, an abundance of *misery*; *the cup of salvation*, an abundance of *happiness*.

And call upon the name of the Lord.] I will *invoke* his name, that I may get more of the same blessings; for the only *return* that God requires is, that we ask for *more*. Who is like GOD! One reason why we should never more come to a fellow-mortal for a favour is, we have received so many already. A strong reason why we should claim the utmost salvation of God is, because we are already *so much in debt* to his mercy. Now this is the only way we have of discharging our debts to God; and yet, strange to tell, every such attempt to discharge the debt only serves to *increase* it! Yet, notwithstanding, the debtor and creditor are represented as both *pleased*, both *profited*, and both *happy* in each other! Reader, pray to him, invoke his name; receive the cup—accept the *abundance of salvation* which he has provided thee, that thou mayest love and serve him with a perfect heart.

Verse 14. *I will pay my vows unto the Lord now in the presence of all his people.*] He was probably now bringing his offering to the temple. These words are repeated, ver. 18.

Verse 15. *Precious in the sight of the Lord*] Many have understood this verse as meaning, "the saints are too precious in the Lord's sight, lightly to give them over to death:" and this, *Calmet* contends, is the true sense of the text. Though they have many enemies, their lives are precious in his sight, and their foes shall not prevail against them.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

16 O LORD, truly [a] I *am* thy servant; I *am* thy servant, *and* [b] the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee [c] the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 [d] I will pay my vows unto the LORD now in the presence of all his people,

19 In the [e] courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

[a] Psa. cxix. 125; cxliii. 12. — [b] Psa. lxxxvi. 16. — [c] Lev. vii. 12; Psa. l. 14; cvii. 22. — [d] Ver. 14. — [e] Psa. xcvi. 8; c. 4; cxxxv. 2.

Verse 16. *I* am *thy servant*] Thou hast preserved me alive. I live *with*, *for*, and *to* THEE. I am thy *willing domestic*, *the son of thine handmaid*—like one born in thy house of a woman already thy property. I am a *servant*, son of *thy servant*, made free by thy kindness; but, refusing *to go out*, I have had my *ear bored to thy door-post*, and am to continue by *free choice* in thy house for ever. He alludes here to the case of the servant who, in the year of jubilee being entitled to his liberty, refused to leave his master's house; and suffered his ear to be bored to the door-post, as a proof that by his own consent he agreed to continue in his master's house for ever.

Verse 17. *I will offer to thee*] As it is most probable that this Psalm celebrates the *deliverance from Babylon*, it is no wonder that we find the psalmist so intent on performing the *rites* of his religion in the temple at Jerusalem, which had been burnt with fire, and was now reviving out of its ruins, the temple service having been wholly interrupted for nearly fourscore years.

Verse 19. *In the midst of thee, O Jerusalem.*] He speaks as if present in the city, offering his vowed *sacrifices* in the temple to the Lord.

Most of this Psalm has been applied to *our Lord* and his *Church*; and in this way it has been considered as *prophetic*; and, taken thus, it is innocently accommodated, and is very edifying. This is the interpretation given of the whole by the *old Psalter*.

ANALYSIS OF THE HUNDRED AND SIXTEENTH PSALM.

This Psalm is gratulatory; for it shows how great straits the psalmist was brought into, from which God delivered him.

This Psalm has *three* parts:—

I. The psalmist makes profession of his love, and shows the reasons of it: God's goodness in hearing and delivering him from his low and sad condition, ver. 1–9.

II. He professes his duty and faith, ver. 9–11.

III. He promises to be thankful, and in what manner, ver. 12–19.

I. He begins with the expression of his content and love: "I love the Lord." And he gives these reasons:—

1. "Because he hath heard," &c. This is reason enough why I should love him.

2. "Because he hath inclined," &c. An evidence that he was heard. Upon which experience that he was heard he adds: "Therefore will I call," &c.

Another reason which moved him to love God was, that he heard him in the extremity of his deep distress; for,—

1. "The sorrows of death," &c. Death is the king of fear.

2. "The pains of hell," &c. He feared the anger of God for his sins.

3. "I found trouble and sorrow." The psalmist was sensible of his condition: though others might suppose him compassed with prosperity, yet he knew himself distressed.

But he prayed to the Lord.

1. "Then." In these troubles and pangs.

2. "I called upon," &c. Invocation to God was his sole refuge.

3. "O Lord, I beseech thee," &c. He sets down the very words of his prayer.

And then, that he might show that he prayed to God in faith and hope, he points out the attributes of God for the encouragement of others.

1. "God is gracious." It is he who inspires prayer and repentance, remits sin, and pardons those who fly in faith to him for mercy.

2. "And righteous and just." He will perform what he has promised.

3. "Yea, our God is merciful." He mingles mercy with his justice; he corrects with a father's hand, and loves to forgive rather than to punish. Of which David gives an instance in himself: "I was brought low, and he helped me." And all others may find the same, who come in the way that I did to him for pardon.

Another reason he gives for loving God was, the tranquillity of soul he found after this storm was over: "Therefore, return unto thy rest, O my soul." Hitherto thou hast been tossed up and down on the waves of sorrow, finding no port or haven: now faith has opened to thee a harbour where thou mayest be safe: "For the Lord hath dealt," &c.: but of his infinite mercy he has given thee joy for sadness.

He attributes to him the whole of his work.

1. "Thou hast delivered," &c. Turned my heaviness into joy, by removing all fear of death.

2. "Thou hast delivered my eyes," &c. Made me joyful.

3. "Thou hast delivered my feet," &c. When my infirmity is great, the devil takes advantage of me that I might fall; but now thou hast settled my feet—made me able to resist him. And this God does for all who call upon him, and trust in him.

II. The psalmist, having expressed his sorrows and God's goodness, now professes his dutiful attachment, 1. By his obedience; 2. By a faithful confession of his errors, and future confidence.

1. "I will walk before the Lord," &c. Be careful to please God, by walking, not after the flesh, but after the Spirit.

He professes his faith, on which he will evermore rely.

1. "I believed, and therefore," &c. Which confidence came from faith.

2. "I was greatly afflicted," &c.; but I became docile and humble to the Spirit of God. When David was tossed between hope and despair, he found those sorrows were not easily quieted; for "I said in my haste," &c.

Which clause is differently understood by commentators.

1. Some suppose it to be an amplification of his former grief. I was so amazed, and overwhelmed with sorrow, that if any one reminded me of God's promises, "I said in my haste, All men are liars." I will not believe God; he hath no care for me.

2. Others again refer this clause to the preceding: They talk of happiness and felicity, but none is to be found in the land of the living.

3. Some again refer it to *Absalom*, who deceived *David* by his vow at *Hebron*; or to *Ahithophel*, who revolted from him.

4. Again, others suppose that he taxed even *Samuel* himself that he spoke not by God's Spirit, when he anointed him king over Israel; because, during Saul's persecution, there appeared so little hope of it. But the first sense is the most cogent.

III. Henceforth, to the end of the Psalm, David declares his gratitude: "What shall I render to the Lord," &c. As if he had said, I acknowledge the benefits God has bestowed upon me; but in what way can I best evince my gratitude?

1. "I will take the cup of salvation." Here interpreters vary as to what is to be understood by the *cup of salvation*. 1. Some refer it to the eucharistical sacrifices of the old law, in which, when a man offered sacrifice to God for some deliverance, he made a feast to the people, as did David, 1 Chron. i., ii., iii. 2. The fathers understood it of the cup of patience and affliction, which is often in Scripture called a cup, Matt. xx. 22. 3. But here it seems to signify plenty, abundance, &c. See the note.

2. "I will pay my vows," &c. It was usual in God's service to make vows, or to confess his name in an open assembly. God cares for all his people, however circumstanced; for *precious in the sight of the Lord* is *the death of his saints*. The servants of God trouble themselves in vain when they distrust him; for in life he is with them, and in death he will not forsake them.

The psalmist does not become proud upon God's favours; but in all humility, though a king, he exclaims,—

1. "O Lord, truly I *am* thy servant," &c.

2. And yet no slave, but a willing servant: "Thou hast loosed my bonds,"—taken from my neck the bonds of fear: thou hast made me thy servant through love.

3. And therefore will I do what thy servants ought to do.

Showing his earnestness he repeats again, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord." *Within* the Church, and at all times, he would praise and do him worship. What is not done according to God's word and Spirit is of little service. He who neglects *public worship* is not very likely to keep up private devotion, either in his *family* or in his *closet*. "I will pay my vows in the midst of thee, O Jerusalem."

PSALM CXVII.

The psalmist calls upon the nations of the world to praise the Lord for his mercy and kindness, and for the fulfilment of his promises, 1, 2.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

O [a] PRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the [b] truth of the LORD *endureth* for ever. Praise ye the LORD.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

[a] Rom. xv. 11.

[b] Psa. c. 5.

NOTES ON PSALM CXVII.

This is the shortest Psalm in the whole collection; it is written as a part of the preceding in thirty-two of *Kennicott's* and *De Rossi's* MSS., and is found thus printed in some ancient editions. The whole Psalm is omitted in one of *Kennicott's* and in two of *De Rossi's* MSS. It celebrates the redemption from the Babylonish captivity, the grand type of the redemption of the world by our Lord Jesus.

The *Syriac* says: "It was spoken concerning Ananias and his followers when they came out of the furnace; but it also foretells the vocation of the Gentiles by the preaching of the Gospel." In this way St Paul applies it, Rom. xv. 11.

Verse 1. *O praise the Lord, all ye nations*] Let all the *Gentiles* praise him, for he provides for their eternal salvation.

Praise him, all ye people.] All ye *Jews*, praise him; for ye have long been his peculiar people. And while he sends his Son to be *a light to the Gentiles*, he sends him also to be *the glory of his people Israel*.

Verse 2. *For his merciful kindness is great*] גבר *gabar*, is *strong*: it is not only *great* in *bulk* or *number*, but it is *powerful*; it *prevails* over *sin*, *Satan*, *death*, and *hell*.

And the truth of the Lord endureth *for ever.*] Whatsoever he has *promised*, that he will most infallibly *fulfil*. He has promised to *send his Son into the*

world, and thus he *has done*. He has promised that he should *die for transgressors*, and this he *did*. He has promised to *receive all who come unto him* through Christ Jesus, and this he invariably *does*. He has promised that his *Gospel shall be preached in every nation*, and this he *is doing*; the truth of the Lord remaineth for ever. Therefore, *Praise ye the Lord!*

ANALYSIS OF THE HUNDRED AND SEVENTEENTH PSALM.

This Psalm contains a *doxology* to God for his *mercy* and *truth*; and it is *prophetical*, having reference to the calling of the Gentiles: Rom. xv. 11.

It contains two parts:—

I. An *exhortation* to praise God.

II. The *reason* for it.

I. 1. He speaks to the *Gentiles:* "Praise the Lord, all ye nations." Praise him for the *promise* of salvation; and then, when fulfilled, praise him for the *enjoyment* of this salvation,—for the *remission* of sins, and gift *of the Holy Ghost*.

2 He speaks to the converted *Jews*, whom he notes under the name of *people*, as they are called Psa. ii. 1, Acts iv. 25. As they and the *Gentiles* are intended to make *one Church*, so they should join in the praise of him *of whom the whole family in heaven and earth is named*.

II. The *reason* given:—

1. Because *his mercy is great*. It is strong; *confirmed* toward us, in sending his Son to save both Jews and Gentiles from their sins.

2. Because the truth of his promises is *fulfilled*. The promised Messiah *is come*, and *has performed* all that was prophesied of him.

3. Because this truth is *for ever*. His *promises* and their *fulfilment* belong to *all generations*. There will never be another Messiah; Jesus is the true one: he tasted death for every man; he forgives iniquity, transgression, and sin; and his blood cleanses from all unrighteousness. Now, for all this, "Praise ye the Lord!"

[*N. B.* Proclaiming the eternal mercy of God in Christ is more likely to persuade sinners to return to their Maker than all the fire of hell.]

PSALM CXVIII.

A general exhortation to praise God for his mercy, 1–4. *The* psalmist, *by his own experience, encourages the people to trust in God, and shows them the advantage of it*, 5–9; *then describes his enemies, and shows how God enabled him to destroy them*, 10–13. *The* people *rejoice on the account*, 15, 16. *He speaks again of the help he received from the Lord; and desires admission into the temple, that he may enter and praise the Lord*, 17–19. *The gate is opened*, 20. *He offers praise*, 21. *The* priests, &c., *acknowledge the hand of the Lord in the deliverance wrought*, 22–24. *The psalmist prays for prosperity*, 25. *The priest performs his office, blesses the people, and* all *join in praise*, 26, 27. *The* psalmist *expresses his confidence*, 28. *The* general doxology, *or chorus*, 29.

O [a] GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 [b] Let Israel now say, that his mercy *endureth* for ever.

[a] 1 Chron. xvi. 8, 34; Psa. cvi. 1; cvii. 1; cxxxvi. 1.

[b] See Psa. cxv. 9, &c.

NOTES ON PSALM CXVIII.

Most probably David was the author of this Psalm, though many think it was written after the captivity. It partakes of David's spirit, and every where shows the hand of a *master*. The *style* is grand and noble; the *subject*, majestic.

Dr. *Kennicott*, who joins this and the *hundred and seventeenth* Psalm together, considers the whole as a *dialogue*, and divides it accordingly. The whole of the *hundred and seventeenth* he gives to the *psalmist* as *part* the *first*, with the first four verses of the *hundred and eighteenth*. The *second part*, which is from the *fifth* verse to the *twenty-first* inclusive, he gives to the *Messiah*. The *third part*, from the *twenty-second* verse to the *twenty-seventh*, he gives to the *chorus*. And the *fourth part*, the *twenty-eighth* and *twenty-ninth* verses, he gives to the *psalmist*. Of the whole he has given an improved version.

Bishop *Horsley* is still different. He considers the *hundred and seventeenth* Psalm as only the exordium of this. The whole poem, he states, is a triumphant processional song. The scene passes at the front gate of the temple. A *conqueror* with his train appears before it; he demands admittance to return thanks for his deliverance and final success, in an expedition of great difficulty and danger. The *conqueror* and his *train* sing the *hundred and seventeenth* Psalm, and the first four verses of the *hundred and eighteenth*, as they advance to the gate of the temple, in this manner.—The *hundred and seventeenth* Psalm, *Chorus of the whole procession*. The *first* verse of the *hundred and eighteenth Psalm*, *A single voice*. The *second*, Another *single voice*. The *third*, A third *single voice*. The *fourth*, *Chorus of the whole procession*. Arrived at the temple gate, the *conqueror alone* sings the *fifth*, *sixth*, and *seventh* verses. The *eighth* and *ninth* are sung by his *train* in *chorus*. The *conqueror*, again *alone*, sings the *tenth*, *eleventh*, *twelfth*, *thirteenth*, and *fourteenth* verses. His *train*, in *chorus*, sing the *fifteenth* and *sixteenth*. The *conqueror alone* sings the *seventeenth*, *eighteenth*, and *nineteenth* verses. The *twentieth* is sung by the *priests* and *Levites* within, in *chorus*. The *twenty-fifth* by the *conqueror alone* within the gates. The *twenty-sixth*, by the *priests* and *Levites* in *chorus*. The *twenty-seventh*, by the *conqueror's train* in *chorus*. The *twenty-eighth*, by the *conqueror alone*. The *twenty-ninth*, by the *united chorus* of *priests* and *Levites*, and the *conqueror's train*, all

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 [c] I called upon the LORD [d] in distress: the LORD answered me, *and* [e] *set me* in a large place.

6 [f] The LORD *is* [g] on my side; I will not fear: what can man do unto me?

7 [h] The LORD taketh my part with them that help me: therefore shall [i] I see *my desire* upon them that hate me.

8 [k] *It is* better to trust in the LORD than to put confidence in man.

9 [l] *It is* better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I [m] destroy them.

11 They [n] compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about [o] like bees; they are quenched [p] as the fire of thorns: for in the name of the LORD I will [q] destroy them.

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[c] Psa. cxx. 1.——[d] Heb. *out of distress.*——[e] Psa. xviii. 19.
[f] Psa. xxvii. 1; lvi. 4, 11; cxlvi. 5; Isa. li. 12; Heb. xiii. 6.
[g] Heb. *for me.*——[h] Psa. liv. 4.——[i] Psa. lix. 10.

[k] Psa. xl. 4; lxii. 8, 9; Jer. xvii. 5, 7.——[l] Psa. cxlvi. 3.
[m] Heb. *cut them off.*——[n] Psa. lxxxviii. 17.——[o] Deut. i. 44.
[p] Eccles. vii. 6; Nah. i. 10.——[q] Heb. *cut down.*

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within the gates. "Now," the learned bishop adds, "the *Jewish temple* was a type of *heaven*; the *priests* within represent the *angelic host* attending round the throne of God in heaven; the *Conqueror* is *Messiah*; and his *train*, the *redeemed*." On this distribution the bishop has given a new version. The simple distribution into parts, which I have given in the *contents*, is, in my opinion, the best. Ingenious as Dr. *Kennicott* and Bishop *Horsley* are, they seem to me too *mechanical*. This is the last of those Psalms which form the great *hallel*, which the Jews sung at the end of the *passover*.

Verse 2. *Let Israel now say*] Seeing the hand of the Lord so visibly, and the deliverance gained, that *God's mercy endureth for ever*.

Verse 3. *The house of Aaron*] The priesthood is still preserved, and the temple worship restored.

Verse 4. *That fear the Lord*] All sincere penitents and genuine believers. See the notes on Psa. cxv. 9–11.

Verse 5. *I called upon the Lord*] I am a standing proof and living witness of God's mercy. Take encouragement from me.

Verse 7. *The Lord taketh my part with them that help me*] Literally, *The Lord is to me among my helpers. Therefore shall I see* my desire *upon them that hate me.* Literally, *And I shall look among them that hate me.* As God is on my side, I fear not to look the whole of them in the face. I shall see them defeated.

Verse 8. *Better to trust in the Lord*] Man is feeble, ignorant, fickle, and capricious; it is better to trust in Jehovah than in such.

Verse 9. *In princes.*] Men of high estate are generally *proud*, *vain-glorious*, *self-confident*, and *rash*: it is better to trust in God than in them. Often they *cannot* deliver, and often they *will not* when they *can*. However, in the concerns of our *salvation*, and in matters which belong to *Providence*, they can do nothing.

Verse 10. *All nations compassed me about*] This is by some supposed to relate to David, at the commencement of his reign, when all the neighbouring Philistine nations endeavoured to prevent him from establishing himself in the kingdom. Others suppose it may refer to the Samaritans, Idumeans, *Ammonites*, and others, who endeavoured to prevent the Jews from rebuilding their city and their temple after their return from captivity in Babylon.

But in the name of the Lord will I destroy them.] Dr. *Kennicott* renders אמילם *amilam*, "I shall *disappoint* them;" Bishop *Horsley*, "I cut them to pieces;" Mr. *N. Berlin*, *repuli eos*, "I have *repelled* them." "I will *cut them off*;" *Chaldee*. *Ultus sum in eos*, "I am *avenged* on them;" *Vulgate*. So the *Septuagint*.

Verse 12. *They compassed me about like bees; they are quenched as the fire of thorns*] I shall refer to Dr. *Delaney's* note on this passage. The reader has here in miniature two of the finest images in Homer; which, if his curiosity demands to be gratified, he will find illustrated and enlarged, Iliad ii. ver. 86.

——————Επεσσευοντο δε λαοι.
Ηυτε εθνεα εισι μελισσαων αδιναων,
Πετρης εκ γλαφυρης αιει νεον ερχομεναων,
Βοτρυδον δε πετονται επ' ανθεσιν εαρινοισιν,
Αι μεν τ' ενθα αλις πεποτηαται, αι δε τε ενθα·
Ως των εθνεα πολλα νεων απο και κλισιαων
Ηϊονος προπαροιθε βαθειης εστιχοωντο
Ιλαδον εις αγορην.

——————The following host,
Poured forth by thousands, darkens all the coast.
As from some rocky cleft the shepherd sees,
Clustering in heaps on heaps, the driving bees,
Rolling and blackening, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms:
Dusky they spread a close embodied crowd,
And o'er the vale descends the living cloud:
So from the tents and ships a lengthening train
Spreads all the beach, and wide o'ershades the plain:
Along the region runs a deafening sound;
Beneath their footsteps groans the trembling ground.
POPE.

The other image, *the fire consuming the thorns*, we find in the same book, ver. 455:—

Ηυτε πυρ αϊδηλον επιφλεγει ασπετον υλην,
Ουρεος εν κορυφης· εκαδεν δε τε φαινεται αυγη·
Ως των ερχομενων, απο χαλκου δεσπεσιοιο
Αιγλη παμφαινουσα δι' αιθερος ουρανον ικε

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 [r] The LORD *is* my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 [s] The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 [t] I shall not die, but live, and [u] declare the works of the LORD.

18 The LORD hath [v] chastened me sore: but he hath not given me over unto death.

19 [w] Open to me the gates of righteousness: I will go in to them, *and* I will praise the LORD:

20 [x] This gate of the LORD, [y] into which the righteous shall enter.

21 I will praise thee: for thou hast [z] heard me, and [a] art become my salvation.

22 [b] The stone *which* the builders refused is become the head *stone* of the corner.

23 [c] This is the LORD's doing: it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 [d] Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God *is* the LORD, which hath showed us [e] light: bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou *art* my God, and I will praise thee: [f] *thou art* my God, I will exalt thee.

29 [g] O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

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[r] Exod. xv. 2; Isa. xii. 2.——[s] Exod. xv. 6.——[t] Psa. vi. 5; Hab. i. 12.——[u] Psa. lxxiii. 28.——[v] 2 Cor. vi. 9.——[w] Isa. xxvi. 2.
[x] Psa. xxiv. 7.——[y] Isa. xxxv. 8; Rev. xxi. 27; xxii. 14, 15.
[z] Psa. cxvi. 1.——[a] Ver. 14.——[b] Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 4, 7.——[c] Heb. *This is from the LORD.*——[d] Matt. xxi. 9; xxiii. 39; Mark xi. 9; Luke xix. 38; see Zech. iv. 7.——[e] Esth. viii. 16; 1 Pet. ii. 9.
[f] Exod. xv. 2; Isa. xxv. 1.——[g] Ver. 1.

As on some mountain, through the lofty grove,
The crackling flames ascend and blaze above;
The fires expanding, as the winds arise,
Shoot their long beams, and kindle half the skies:
So, from the polished arms, and brazen shields,
A gleamy splendour flashed along the fields.—POPE.

The arms resembling a gleaming *fire* is common both to the psalmist and Homer; but the idea of that fire being *quenched* when the army was *conquered*, is peculiar to the psalmist.

Verse 13. *Thou hast thrust sore at me*] In pushing thou hast pushed me that I might fall.

But the Lord helped me.] Though he possessed skill, courage, and strength, yet these could not have prevailed had not God been his *helper*; and to him he gives the glory of the victory.

Verse 15. *The voice of rejoicing*] *Formerly* there was nothing but wailings; but *now* there is universal joy because of the *salvation*—the deliverance, which God has wrought for us.

Verse 16. *The right hand of the Lord is exalted*] Jehovah *lifted up* his right hand, and with it performed prodigies of power.

Verse 17. *I shall not die*] I was nigh unto death: but I am preserved,—preserved to publish the wondrous works of the Lord.

Verse 19. *Open to me the gates*] Throw open the doors of the temple, that I may enter and perform my vows unto the Lord.

Verse 20. *This gate of the Lord*] Supposed to be the answer of the Levites to the request of the king.

Verse 21. *I will praise thee*] He is now got within the gates, and breaks out into thanksgivings for the mercies he had received. *He is become my salvation*—he himself hath saved me from all mine enemies.

Verses 22, 23. *The stone* which *the builders refused*] See a full elucidation of these two verses in the notes on Matt. xxi. 42.

Verse 24. *This* is *the day* which *the Lord hath made*] As the Lord hath called me to triumph, this is the day which he hath appointed for that purpose. This is a *gracious opportunity*; I will improve it to his glory.

Verse 25. *Save now, I beseech thee*] These words were sung by the Jews on the feast of tabernacles, when carrying green branches in their hands; and from the הושיעה נא *hoshiah nna*, we have the word *hosanna*. This was sung by the Jewish children when Christ made his public entry into Jerusalem. See Matt. xxi. 9, and see the note there, in which the word and the circumstance are both explained.

Verse 26. *We have blessed you*] The answer of the Levites to the king.

Verse 27. *God* is *the Lord*] Rather אל יהוה *El Yehovah*, the strong God Jehovah.

Which hath showed us light] ויאר לנו *vayaer lanu*, "And he will illuminate us." Perhaps at this time a Divine splendour shone upon the whole procession; a proof of God's approbation.

Bind the sacrifice with cords] The *Chaldee* paraphrases this verse thus: "Samuel the prophet said, Bind the little one with chains for a solemn sacrifice, until ye have sacrificed him, and sprinkled his blood on the horns of the altar." It is supposed that the words refer to the feast of tabernacles, and חג *chag* here means the *festival victim*. Several translate the original "keep the festival with thick boughs of the horns of the altar." In this sense the *Vulgate* and *Septuagint* understood the passage. David in this entry into the temple was a type of our blessed Lord, who made a similar entry, as related Matt. xxi. 8–10.

Verse 29. *O give thanks unto the Lord*] This is the general doxology or chorus. All join in thanksgiving, and they *end* as they began: "His mercy endureth for ever." It began at the creation of man; it will continue till the earth is burnt up.

ANALYSIS OF THE HUNDRED AND EIGHTEENTH PSALM.

The parts of this Psalm are the following:—

I. An exhortation to praise God for his mercy, ver. 1–5.

II. A persuasion to trust in God, and that from the psalmist's own example, who called upon God, and was delivered from trouble, ver. 5–14.

III. The exultation of the Church for it, ver. 15–18.

IV. A solemn thanksgiving kept for it, and in what manner it was celebrated, ver. 19–27.

V. A short doxology.

I. The psalmist invites all to praise God: "O give thanks," &c., and adds his reasons:—

1. "For he is good." How briefly and powerfully spoken! He is absolutely good.

2. "He is good, and ever good." To us he is a merciful God, which flows from his goodness; his mercy created, redeemed, protects, and will crown us. Thus his mercy extends especially to his people; therefore,—

1. "Let Israel now say," &c. The whole nation.

2. "Let the house of Aaron," &c. That whole consecrated tribe.

3. "Let them now that fear the Lord," &c. Proselytes, &c.

II. And thus, having given a general recommendation of his mercy, he descends to instance in what it consists; that is, God's great deliverance of him.

1. "I was in distress," &c. A frequent case with God's people, as well as with David.

2. "I called upon the Lord," &c. I fled to him, not trusting in myself, and found mercy.

3. "The Lord answered me, and set me in a large place." This was the issue.

Upon which experience the psalmist exults, and attributes it to God's mercy.

1. "The Lord is my helper," &c. The Lord is for me, therefore I shall not suffer.

2. "The Lord takes my part," &c. I shall be in safety, while my enemies will be cast down, and the Church freed.

From which he deduces a third inference:—

1. "It is better to trust in the Lord," &c. He is both able and willing to help.

2. "It is better to trust in the Lord than to put confidence in princes." *David* found this in the case of *Achish*, king of *Gath*.

In a song of triumph he acquaints us in what dangers he was, and from which God delivered him. It is good then to trust in the Lord.

1. "All nations compassed me about," &c., but to no purpose.

2. "They compassed me about; yea, they compassed me about," &c.

3. "They compassed me about like bees," &c. Angry, and armed with stings; but my trust is alone in the Lord. In his name, and by his help, "I will destroy them."

He told us of a multitude of enemies; and for the overthrow of these he sang his triumph.

1. "Thou hast thrust sore at me," &c. I was in great danger; there was little hope of escape.

2. "But the Lord helped me." No help was in myself, but the Lord.

In the next verse he fully acknowledges the Lord as his strength.

1. "My strength." By which I resist my enemies.

2. "My salvation." To deliver me from my enemies.

3. "My song." Him whom I joyfully sing after my deliverance.

III. And that this song might be fuller, he calls for the whole choir to sing with him. His delivery concerned the whole Church, and therefore it must be sung by the whole Church; and so it was kept as a jubilee, a day of thanksgiving.

1. "The voice of rejoicing," &c. They congratulate their own safety in mine.

2. "The right hand of the Lord," &c. This anthem the whole choir sang.

Now this anthem was no sooner ended by the choir, than the psalmist took his harp again; and, exulting over his enemies, sings, "I shall not die," &c. Not be heart-broken, but "declare the works of the Lord."

And among his works this is one:—

1. "The Lord hath chastened me sore," &c. Within have I struggled hard with sin; without have I been assaulted with bitter enemies.

2. "But he hath not given me over," &c. I acknowledge in this his fatherly affection.

IV. It is supposed that this Psalm was composed by *David*, in order that it might be sung when the people and the priests were assembled before the Lord, for the purpose of thanksgiving; we may, with *Junius*, form it into a dialogue.

1. David speaks of the *priests* and *Levites* who had the care of the tabernacle: "Open to me the gates," &c., that is, the Lord's house; "for I will go in to them," &c.

2. To this the priests reply. "This is the gate," &c. The sole gate of justice that leads to him.

David replies, showing in brief his reason; "I will praise thee," &c.; and to the *twenty-eighth* verse, he shows how God had settled him in his kingdom, making him "the head of the corner;" which words, though they refer to David, there is no doubt of their having reference also to Christ, of whom *David* was a type; and of Christ then I shall rather interpret them

"The stone which the builders refused," &c.

1. The Church is sometimes in Scripture called a building; the saints are the living stones, and Christ is "the chief Corner-stone."

2. But the *Jews*, the priests, to whom belonged the office of building the Church, refused this stone: "We will not have this man," &c.

3. But "he is become the head of the corner." And whoever is not connected with him cannot be saved. 1. "This was the Lord's doing," &c. That Christ became our salvation. 2. "And it is marvellous in our eyes." And so it ever must be, that Christ should die, the just for the unjust, to bring us to God.

In commemoration of so great a work, a day should be set apart.

1. "This is the day," &c. Which without doubt was the day of the resurrection; the Lord making it a high and holy day.

2. "We will be glad and rejoice," &c. Adam's fall was a doleful day. On the day of Christ's resurrection we will be glad.

3. In the midst of our rejoicing we will pray, and sound forth Hosanna to the Son of David. This was done by the people on the entering of Christ into *Jerusalem*. It was the opinion of the Jews that this form of acclamation would be used before the *Messiah*.

The whole prophecy of Christ's coming, riding into Jerusalem in triumph, rejection, passion, &c., being thus explained, the prophet puts this into the mouths of the priests:—

1. "We have blessed you." All true happiness is under this King.

2. "Out of the house of the Lord," &c. From out of the Church.

3. "God is the Lord," &c. Revealed unto us his Son as the Light of the world.

4. "Bind the sacrifice with cords," &c. Be thankful to him, and meet in the Church to celebrate your thanksgivings.

V. The prophet concludes with a doxology.

1. "Thou art my God," I have taken thee for my portion.

2. "And I will praise thee;" which he doubles: "Thou art my God, and I will exalt thee." Which repetition shows his ardent desire of evincing his gratitude.

And thus the psalmist concludes with the same exhortation with which he began the Psalm.

"O give thanks unto the Lord, for he is good; for his mercy endureth for ever." And let him that readeth, and him that heareth, say, Amen!

THIS is an uncommonly fine Psalm, and among the many noble ones it is one of the most noble. Its beauties are so many and so prominent that every reader, whose mind is at all influenced by spiritual things, must see, feel, and admire them.

The 22nd verse, "The stone which the builders rejected is become the head stone of the corner," must have been a *proverbial* expression; but what gave birth to it I cannot find; but, like all other proverbs, it doubtless had its origin from some *fact*. One thing is evident from the Jewish doctors. The most enlightened of them understand this as a prophecy of the *Messiah*; and it was this general opinion, as well as the knowledge that the Spirit of prophecy thus intended it, that caused our Lord to apply it to himself, Matt. xxi. 42; nor did any of them attempt to dispute the propriety of the application.

PSALM CXIX.

The various excellencies and important uses of the law or revelation of God.

XXIV. DAY. EVENING PRAYER.

א ALEPH.

BLESSED *are* the [a] undefiled in the way, [b] who walk in the law of the LORD.

[a] Or, *perfect or sincere.*——[b] Psa. cxxviii. 4.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 [c] They also do no iniquity: they walk in his ways.

[c] 1 John iii. 9; v. 18.

NOTES ON PSALM CXIX.

This is another of the *alphabetical* or *acrostic* Psalms. It is divided into *twenty-two* parts, answering to the *number* of letters in the *Hebrew alphabet*. Every *part* is divided into *eight verses*; and each verse begins with that letter of the alphabet which forms the *title* of the part, *e. g.*: The *eight* first verses have א *aleph* prefixed, the second *eight* ב *beth*, each of the *eight* verses beginning with *that* letter; and so of the rest. All *connexion*, as might be naturally expected, is sacrificed to this artificial and methodical arrangement.

It is not easy to give any general *Analysis* of this Psalm; it is enough to say that it treats in general on the privileges and happiness of those who observe the law of the Lord. That law is exhibited by various names and epithets, tending to show its various excellences. Earnest prayers are offered to God for wisdom to understand it, and for grace to observe it faithfully. These particulars may be collected from the *whole* composition, and appear less or more in *every part*.

The words which express that *revelation* which God had then given to men, or some *particular characteristic* of it, are generally reckoned to be the *ten* following: 1. *Testimonies*; 2. *Commandments*; 3. *Precepts*; 4. *Word*; 5. *Law*; 6. *Ways*; 7. *Truth*; 8. *Judgments*; 9. *Righteousness*; 10. *Statutes*. To these some add the following: 1. *Faithfulness*; 2. *Judgment*; 3. *Name*; but these are not used in the sense of the other *ten* words. I believe it is almost universally asserted that in *every verse* of this Psalm one or other of those *ten* words is used, except in ver. 122; but on a closer inspection we shall find that none of them is used in the above sense in the 84th, 90th, 121st, 122nd, and 132nd. See the notes on these verses.

To save myself unnecessary repetition, and the reader time and trouble, I shall here, once for all, explain the above words, which the reader will do well to keep in remembrance.

1. The LAW, תורה TORAH, from ירה *yarah*, to *direct, guide, teach, make straight* or *even, point forward*; because it *guides, directs*, and *instructs* in the way

4 Thou hast commanded *us* to [d] keep thy precepts diligently.

5 O that my ways were directed to [e] keep thy statutes!

[d] Exod. xv. 26; Isa. xxviii. 10, 13.—[e] Lev. xviii. 5, 26; xix. 19; xx. 8, 22; Deut. iv. 20; vi. 2; xxvi. 17; xxviii. 45; xxx. 10.

of righteousness; makes our path *straight*, shows what is *even* and *right*, and points us *onward* to peace, truth, and happiness. It is even our *school-master* to bring us to Christ, that we may be justified through faith; and by it is the knowledge of sin.

II. STATUTES, חקים CHUKKIM, from חק *chak*, to *mark*, *trace out*, *describe*, and *ordain*; because they *mark out* our way, describe the line of conduct we are to pursue, and *order* or *ordain* what we are to observe.

III. PRECEPTS, פקודים PIKKUDIM, from פקד *pakad*, to *take notice* or *care* of a thing, to *attend*, have *respect to*, to *appoint*, to *visit*; because they take *notice* of our way, have *respect* to the whole of our life and conversation, *superintend*, *overlook*, and *visit* us in all the concerns and duties of life.

IV. COMMANDMENTS, מצות MITSVOTH, from צוה *tsavah*, to *command*, *order*, *ordain*; because they show us what we should do, and what we should leave undone, and exact our obedience.

V. TESTIMONIES, עדות EDOTH, from עד *ad*, denoting *beyond*, *farther*, *all along*, to *bear witness*, or *testimony*. The rites and ceremonies of the law; because they point out matters *beyond* themselves, being *types* and *representations* of the good things that were to come.

VI. JUDGMENTS, משפטים MISHPATIM, from שפט *shaphat*, to *judge*, *determine*, *regulate*, *order*, and *discern*; because they *judge* concerning our words and works; show the *rules* by which they should be *regulated*; and cause us to *discern* what is *right* and *wrong*, and *decide* accordingly.

VII. TRUTH, אמונה EMUNAH, from אמן *aman*, to *make steady*, *constant*, to *settle*, *trust*, *believe*. The *law* that is established, steady, confirmed, and ordered in all things, and sure; which should be *believed* on the authority of God, and *trusted* to as an infallible *testimony* from Him who cannot *lie* nor deceive.

VIII. WORD, דבר *dabar*, from the same root, to *discourse*, *utter one's sentiments*, *speak consecutively* and *intelligibly*; in which it appears to differ from מלל *malal*, to *utter articulate sounds*. Any prophecy or immediate communication from heaven, as well as the whole body of Divine revelation, is emphatically called דבר יהוה *debar Yehovah*, *the word of Jehovah*. On the same ground we call the whole *Old and New Testament* THE WORD OF THE LORD, as we term the volume in which they are contained THE BIBLE—THE BOOK. In his revelation God speaks to man; shows him, in a clear, concise, intelligible, and rational way, his interest, his duty, his privileges; and, in a word, the reasonable service that he requires of him.

IX. WAY, דרך DERECH, from the same root, to *proceed*, *go on*, *walk*, *tread*. The *way* in which God goes in order to instruct and save man; the *way* in which man must tread in order to be safe, holy, and happy. *God's manner of acting or proceeding* in providence and grace; and the *way* that man should take in order to answer the end of his creation and redemption.

X. RIGHTEOUSNESS, צדקה TSEDAKAH, from צדק *tsadak*, to *do justice*, to *give full weight*. That which teaches a man to give to all their *due*; to give GOD his *due*, MAN his *due*, and HIMSELF his *due*; for every man has duties to *God*, his *neighbour*, and *himself*, to perform. This word is applied to God's *judgments*, *testimonies*, and *commandments*: they are all *righteous*, give to all their *due*, and require what is due from every one.

The *three* words, which some *add* here, are, 1. FAITHFULNESS, אמונה EMUNAH: but see this under No. VII.; nor does it appear in ver. 90, where it occurs, to be used as a characteristic of God's *law*, but rather his exact fulfilment of his *promises* to man.

The *second* is JUDGMENT, משפט *mishpat*. See this under No. VI.: it occurs in ver. 84 and 121: "When wilt thou execute judgment," &c.; but is not used in those places as one of the *ten words*.

The *third* is NAME, שם *shem*, see ver. 132: but this is no characteristic of God's law; it refers here simply to himself. *Those that love thy* NAME is the same as *those that love* THEE. Bishop *Nicholson* inserts *promises* among the *ten* words: but this occurs no where in the Psalm.

We might, and with much more propriety, add a *fourth*, אמרה IMRAH, from אמר *amar*, to *branch out*, *spread*, or *diffuse itself*, as the *branches of a tree*; and which is often used for a *word spoken*, *a speech*. This often occurs in the Psalm: and we regularly translate it *word*, and put no difference or distinction between it and דבר *dabar*, No. VIII.: but it is not exactly the *same*; דבר *dabar* may apply more properly to *history*, *relation*, *description*, and such like; while אמרתך *imrathecha*, *thy word*, may mean an *immediate oracle*, delivered solemnly from God to his prophet for the instruction of men. But the two words appear often indifferently used; and it would not be easy to ascertain the different shades of meaning between these two roots.

Having thus far introduced the Psalm to the reader's attention, I should probably speak at large of the *elegance* of its composition, and the *importance* and *utility* of its matter. Like all other portions of Divine revelation, it is elegant, important, and useful; and while I admire the fecundity of the psalmist's genius, the unabating flow of his poetic vein, his numerous synonyms, and his *copia verborum*, by which he is enabled to expand, diversify, and illustrate the same idea; presenting it to his reader in all possible points of view, so as to render it pleasing, instructive, and impressive; I cannot rob the rest of the book of its just praise by setting this, as many have done, above all the pieces it contains. It is by far the largest, the most artificial, and most diversified; yet, in proportion to its length, it contains the fewest ideas of any Psalm in the Book.

Several of the ancients, particularly the *Greek fathers*, have considered it as an abridgment of David's life; in which he expresses all the states through

6 [f] Then shall I not be ashamed, when I have respect unto all thy commandments.

7 [g] I will praise thee with uprightness of heart, when I shall have learned [h] thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

[f] Job xxii. 26; 1 John ii. 28.——[g] Ver. 171

[h] Heb. *judgments of thy righteousness.*

which he had passed; the trials, persecutions, succours, and encouragements he had received. The *Latin fathers* perceive in it all the morality of the Gospel, and rules for a man's conduct in every situation of life. Cassiodorus asserts that it contains the sentiments of the prophets, apostles, martyrs, and all the saints. In the introduction to the Book of Psalms I have conjectured that many of them were composed from notes taken at different times, and in widely different circumstances; hence the different states described in the same Psalm, which could not have been at one and the same time the experience of the same person. It is most likely that this Psalm was composed in this way; and this, as well as its *acrostical* arrangement, will account for its general want of connexion.

Though the most judicious interpreters assign it to the times of the Babylonish captivity; yet there are so many things in it descriptive of David's state, experience, and affairs, that I am led to think it might have come from his pen; or if composed at or under the captivity, was formed out of his notes and *memoranda*.

I shall now make short remarks on the principal subjects in each part; and, at the end of each, endeavour by the *Analysis* to show the *connexion* which the *eight* verses of each have among themselves, and the use which the reader should make of them. In all the *Versions* except the *Chaldee* this Psalm is numbered cxviii.

Letter ℵ Aleph.—*First Division.*

Verse 1. *Blessed* are *the undefiled in the way*] אשרי תמימי דרך *ashrey temimey darech*, "O the blessedness of the perfect ones in the way." This Psalm begins something like the *first*, where see the notes. By the *perfect*, which is the proper meaning of the original word, we are to understand those who sincerely believe what God has spoken, religiously observe all the rules and ceremonies of his religion, and have their lives and hearts regulated by the spirit of love, fear, and obedience. This is farther stated in the *second* verse.

Verse 3. *They also do no iniquity.*] They avoid all idolatry, injustice, and wrong; and they walk in God's ways, not in those ways to which an evil heart might entice them, nor those in which the thoughtless and the profligate tread.

Verse 4. *Thy precepts diligently.*] מאד *meod*, "superlatively, to the uttermost." God has never given a commandment, the observance of which he knew to be *impossible*. And to whatsoever he has commanded he requires *obedience*; and *his grace is sufficient for us*. We must not trifle with God.

Verse 5. *O that my ways were directed*] "I wish that my way may be *confirmed* to *keep thy statutes*." Without thee I can do nothing; my soul is *unstable* and *fickle*; and it will continue *weak* and *uncertain* till thou *strengthen* and establish it

Verse 6. *Then shall I not be ashamed*] Every act of transgression in the wicked man tends to *harden his heart*, and render it *callous*. If a man who fears God is so unhappy as to fall into sin, his conscience reproaches him, and he is *ashamed* before God and man. This is a full proof that God's Spirit has not utterly departed from him, and that he may repent, believe, and be *healed*.

Unto all thy commandments.] God requires *universal obedience*, and all things are possible to him whom Christ strengthens; and all things are possible to him that believes. *Allow* that *any* of God's commandments *may* be transgressed, and we shall soon have the whole decalogue set aside.

Verse 8. *O forsake me not utterly.*] עד מאד יעזב *ad meod*, "to utter dereliction;" never leave me to my own strength, nor to my own heart!

Analysis of Letter Aleph.—*First Division.*

I. In this first *octonary* the prophet commends to us the law of God, and persuades us to practise it by two arguments: 1. Happiness, ver. 1, 2. 2. The excellence of the Lawgiver, ver. 4.

II. He shows his affection to this law, desiring grace to keep it, ver. 5.

On which he knew there would follow two effects:

1. Peace of conscience: "He should not be ashamed," &c.

2. Thankfulness to God for his teaching, ver. 7.

"Blessed are they who are undefiled in the way," &c.

"Blessed are they who keep his testimonies," &c.

"They also do no iniquity," &c.

1. The *first argument* used by the prophet to persuade men to obedience is *blessedness*. He that would be happy must be obedient; and his obedience, if true, may be thus discerned:—

1. "He must be undefiled in the way." Keep himself from sin.

2. "He must walk in the law of the Lord," &c Which is the *rule* of our faith, life, and worship.

3. "He must keep his testimonies." Search them out in God's word.

4. "He must seek him with a whole heart." With sincerity search his law to the utmost, both what it *bids*, and what it *forbids*, in order to know the mind of the Lawgiver.

5. "They also do no iniquity." They work no iniquity with 1. Purpose of heart; 2. Delight; 3. With perseverance; 4. Nor at all, when the heart is fully sanctified unto God; Christ dwelling in it by faith.

6. *They walk in his way*, which the wicked do not: but the righteous have taken it for their path through life; and should they at any time swerve from it, they come back by repentance and confession to God.

The prophet's *second argument* to persuade to obedience is the authority of the Lawgiver. All disobedience proceeds either from contempt of God's laws, or

ב BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I [i] sought thee: O let me not [k] wander from thy commandments.

11 [l] Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: [m] teach me thy statutes.

13 With my lips have I [n] declared all the judgments of thy mouth.

[i] 2 Chron. xv. 15.——[k] Ver. 21, 118.——[l] Psa. xxxvii. 31; Luke ii. 19, 51.

[m] Ver. 26, 33, 64, 68, 108, 124, 135; Psa. xxv. 4.——[n] Psa. xxxiv. 11.

rebellion against them: but David brings to our mind the authority of the Lawgiver, from a consideration of *who* he is who commands our obedience as his servants: "Thou hast commanded that we keep," &c.

1. *Thou*, who knowest when we err, and wilt punish us.

2. *Hast commanded*—absolutely enjoined.

3. *That we keep*, &c.—they cannot be dispensed with.

4. *Diligently*, &c. Not negligently or lazily, or Satan will take advantage of us.

II. The blessedness promised to the keepers of God's law moved the prophet to send forth this ardent prayer, "O that my ways," &c.

1. *David* was a great king, and yet desires to be obedient.

2. He answers God's *command* by a *prayer*, to be enabled to perform it by his grace.

3. "O that my ways," &c. My counsels, actions, &c., were conformable to the straitness and regularity of thy law.

4. He knew he could not be too closely united to God, and therefore he prays to be directed.

Which prayer he knew God would hear; and that the effect would be quietness of soul, and boldness at a throne of grace.

1. "Then shall I not be confounded," &c. If his heart were right with God, he should not fly from him, as did *Adam*: that was the effect of disobedience.

2. If God *directed his ways* to the keeping of his commandments, he should find no amazement in his conscience, but holy boldness.

And this effect will produce another fruit, a thankful heart.

1. "I will praise thee." Give thee thanks for thy grace and assistance.

2. "With uprightness of heart." Not with his tongue only, but with an honest and upright heart.

3. But this could not be done till God had taught him: "I will praise thee when I shall have learned," &c. Not to know them only with my *understanding*, but to make them the *rule of my life*, which cannot be but by the *influence* of the *Spirit of* GOD.

And what follows upon this will be a firm purpose of heart to be obedient to God's laws.

1. "I will keep thy statutes." So am I fully resolved and decreed with myself. And it is a great help to godliness to *resolve to live a godly life*; for how shall that be *performed* which is not purposed.

2. And yet this purpose or conclusion he makes in *God's strength*; and therefore constantly prays: "O forsake me not utterly." Without thy aid I can do nothing: but if at any time in thy just judgment thou desert me, that I may know and feel my own weakness, and learn the better to fly to thee, let it not be an utter desertion. Forsake me not, neither too much nor too long.

LETTER ב BETH.—*Second Division.*

Verse 9. *A young man cleanse his way*] ארח *orach*, which we translate *way* here, signifies a *track*, a *rut*, such as is made by the wheel of a cart or chariot. A *young sinner* has no *broad beaten* path; he has his *private ways* of offence, his *secret pollutions*: and how shall he *be cleansed* from these? how can he be saved from what will destroy mind, body, and soul? Let him hear what follows; the description is from God.

1. He is to *consider* that his way is *impure*; and how abominable this must make him appear in the sight of God.

2. He must examine it *according to God's word*, and carefully hear what God has said concerning *him* and *it*.

3. He must *take heed* to it, לשמר *lishmor*, to *keep guard*, and *preserve his way*—his general course of life, from all defilement.

Verse 10. *With my whole heart have I sought thee*] 4. He must *seek God*; make *earnest prayer* and *supplication* to him for Divine *light*, for a *tender conscience*, and for *strength* to walk uprightly. 5. His *whole heart*; all his affections must be engaged here, or he cannot succeed. If he keep any affection for the idol or abomination; if his *heart* do not give it before the Lord, he may make many prayers, but God will answer none of them. 6. He must *take care to keep in the path of duty*, of abstinence and self-denial; not permitting either his *eye*, his *hand*, or his *heart* to *wander* from the *commandments* of his Maker.

Verse 11. *Thy word have I hid in my heart*] 7. He must *treasure* up those portions of *God's word* in his mind and heart which speak against uncleanness of every kind; and that recommend purity, chastity, and holiness. The word of Christ should dwell *richly* in him. If God's word be only in his *Bible*, and not also in his *heart*, he may soon and easily be surprised into his *besetting* sin.

Verse 12. *Blessed* art *thou*] 8. He must *acknowledge the mercy of God*, in so far preserving him from all the *consequences* of his sin. 9. He should beg of him to become his *teacher*, that his heart and conscience might be *instructed* in the *spirituality* of his statutes.

Verse 13. *With my lips have I declared*] 10. He should *declare* to his own heart, and to all his *companions in iniquity*, God's *judgments* against himself and them; that if his *long-suffering mercy* have not made a proper impression on their hearts, they may tremble at his approaching *judgments*.

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will [o] meditate in thy precepts, and have respect unto thy ways.

16 I will [p] delight myself in thy statutes: I will not forget thy word.

ג GIMEL.

17 [q] Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 [r] Open thou mine eyes, that I may behold wondrous things out of thy law.

19 [s] I *am* a stranger in the earth: hide not thy commandments from me.

20 [t] My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do [u] err from thy commandments.

[o] Psa. i. 2; ver. 23, 48, 78.——[p] Psa. i. 2; ver. 35, 47, 70, 77. [q] Psa. cxvi. 7.——[r] Heb. *reveal*.——[s] Gen. xlvii. 9; 1 Chron. xxix. 15; Psa. xxxix. 12; 2 Cor. v. 6; Heb. xi. 13.——[t] Psa. cxlii. 1, 2; lxiii. 1; lxxxiv. 2; ver. 40, 131.——[u] Ver. 10, 110, 118.

Verse 14. *I have rejoiced*] 11. He must consider it his *chief happiness* to be found in the *path of obedience*, giving his whole heart and strength to God; and when enabled to do it, he should rejoice more in it than if he had gained thousands of gold and silver. O how great is the treasure of a tender and approving conscience!

Verse 15. *I will meditate*] 12. He should encourage self-examination and reflection; and meditate frequently on God's words, works, and ways; and especially on his gracious dealings towards him. 13. He should *keep his eye* upon *God's steps*; setting the example of his Saviour before his eyes, going *where* he would *go*, and *nowhere* else; *doing* what he would *do*, and *nothing* else; keeping the *company* that he would *keep*, and *none* else: and doing every thing in reference to the *final judgment*.

Verse 16. *I will delight myself*] The word is very emphatical: אשתעשע *eshtaasha*, *I will skip about and jump for joy*. 14. He must exult in God's word as his treasure, live in the spirit of obedience as his work, and ever glory in God, who has called him to such a *state* of salvation. 15. He must never forget what God has *done for him, done in him*, and promised *farther to do*; and he must not *forget* the *promises* he had made, and the *vows* of the Lord that are upon him. Any young man who attends to these *fifteen* particulars will get his impure way cleansed; victory over his sin; and, if he abide faithful to the Lord that bought him, an eternal heaven at last among them that are *sanctified*.

ANALYSIS OF LETTER BETH.—*Second Division.*

In the first part the psalmist, having commended God's law, from its Author—God, and its end—happiness, shows us in the *second* part the efficacy and utility of it to a *holy life*, without which there can be no *happiness*. And in order to show this effect, he chooses the most unlikely *subject*.

I. A *young man*, in whom the law of the members is most strong; he wants experience; he is headstrong, and generally under the government, not of reason nor religion, but of his own passions.

II. The psalmist shows that, to cleanse the way of such, he must "take heed to them," watch over them, and "remember his Creator in the days of his youth."

As a man must become *holy* in order to be *happy*, he shows how this holiness is to be attained, and adduces his own experience.

1. Seek God with thy "whole heart." Be truly sensible of your wants.

2. Keep and remember what God says: "Thy words have I hidden," &c.

3. Reduce all this to practice: "That I might not sin against thee."

4. Bless God for what he has given: "Blessed art thou," &c.

5. Ask more: "Teach me thy statutes."

6. Be ready to communicate his knowledge to others: "With my lips have I declared."

7. Let it have a due effect on thy own heart: "I have rejoiced," &c.

8. Meditate frequently upon them: "I will meditate," &c.

9. Deeply reflect on them: "I will have respect," &c. As food undigested will not nourish the body, so the word of God not considered with deep meditation and reflection will not feed the soul.

10. Having pursued the above course, he should continue in it, and then his happiness would be secured: "I will not forget thy word. I will (in consequence) delight myself in thy statutes."

LETTER ג GIMEL.—*Third Division.*

Verse 17. *Deal bountifully*] גמל *gemol*, *reward* thy servant. Let him have the return of his faith and prayers, that the Divine *life* may be preserved in his soul! Then he will keep thy word. From גמל *gamal*, to reward, &c., comes the name of ג *gimel*, the *third* letter in the Hebrew alphabet, which is prefixed to every verse in this *part*, and commences it with its own name. This is a stroke of the psalmist's *art* and *ingenuity*.

Verse 18. *Open thou mine eyes*] גל עיני *gal eynai*, *reveal my eyes*, illuminate my understanding, take away the veil that is on my heart, and then shall I see wonders in thy law. The Holy Scriptures are plain enough; but the heart of man is *darkened* by sin. The *Bible* does not so much need a *comment*, as the *soul* does the *light of the Holy Spirit*. Were it not for the darkness of the human intellect, the things relative to salvation would be easily apprehended.

Verse 19. *I am a stranger in the earth*] In the *land*. Being obliged to wander about from place to place, I am like a *stranger* even in my *own country*.

22 [v] Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did [w] meditate in thy statutes.

24 [x] Thy testimonies also *are* my delight *and* [y] my counsellors.

ד DALETH.

25 [z] My soul cleaveth unto the dust: [a] quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: [b] teach me thy statutes.

27 Make me to understand the way of thy precepts: so [c] shall I talk of thy wondrous works.

28 [d] My soul [e] melteth for heaviness; strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

[v] Psa. xxxix. 8.——[w] Ver. 15.——[x] Ver. 77, 92.——[y] Heb. *men of counsel*.——[z] Psa. xliv. 25.——[a] Ver. 40; Psa. cxliii. 11.

[b] Ver. 12; Psa. xxv. 4; xxvii. 11; lxxxvi. 11.——[c] Psa. cxlv. 5, 6.——[d] Psa. cvii. 26.——[e] Heb. *dropped*.

If it refer to the *captives* in *Babylon*, it may mean that they felt themselves there as in a state of *exile*; for, although they had been *seventy* years in it, they still felt it as a *strange* land, because they considered Palestine their *home*.

Verse 20. *My soul breaketh*] We have a similar expression: *It broke my heart, That is heart-breaking, She died of a broken heart.* It expresses excessive longing, grievous disappointment, hopeless love, accumulated sorrow. By this we may see the *hungering* and *thirsting* which the psalmist had after righteousness, often mingled with much *despondency*.

Verse 21. *Thou hast rebuked the proud*] This was done often in the case of David; and was true also in reference to the Babylonians, who held the Israelites in subjection, and whose kings were among the proudest of human beings. Instead of זֵדִים *zedim*, the *proud*, some MSS. read זָרִים *zarim*, *strangers*, and one reads גּוֹיִם *goyim*, the *heathen*; and so the *Syriac*.

Verse 22. *Remove from me reproach and contempt*] Of these the captives in Babylon had a more than ordinary load.

Verse 23. *Princes also did sit*] It is very likely that the *nobles* of Babylon did often, by wicked misrepresentations, render the minds of the kings of the empire evil affected towards the Jews.

Verse 24. *Thy testimonies also* are—*my counsellors*.] אַנְשֵׁי עֲצָתִי *anshey atsathi*, "the men of my counsel." I sit with them; and I consider every testimony thou hast given as a particular counsellor: one whose advice I especially need.

The Analysis will farther explain the particular uses of this part.

ANALYSIS OF LETTER GIMEL.—*Third Division.*

In this division the psalmist—

I. Reckons up the *impediments* he may meet with in endeavouring to keep God's law.

II. Prays God to remove them.

First impediment. A *dead soul* and a *dull heart*; and therefore he prays for grace that he may *live* and keep *God's word*.

Second impediment. Blindness of understanding: "Open my eyes, that I may see wonders in thy law." The wonderful equity, wisdom, and profit of it.

Third impediment. His *wayfaring* and *uncertain situation*: I am a "stranger upon the earth;" therefore, "hide not thy commandments from me." Should I be frequently destitute of thy ordinances, leave me not without thy Spirit's teaching.

Fourth impediment. His *infirmity* and *imperfection*: "My soul breaks," &c. I wish to be at *all times*, what I am *sometimes*, full of desire, fervour, zeal, prayer, and faith. Then shall I be what I should be, when my heart is *steady* in seeking thy salvation.

Fifth impediment. Pride of heart. This he saw in *others*, and was afraid that it might take place in himself; and he knew if it did, he should *wander from the commandment*, and come under a *curse*.

Sixth impediment. The *reproach* and *contempt* he met with in consequence of his endeavours to live a godly life. Against this he prays as a grievous temptation: "Remove from me reproach and contempt."

Seventh impediment. The *rulers of the people plotted against his life*; they even met in council about it: "Princes did also sit and speak against me." It is difficult to bear reproach even for Christ's sake; though it should be a matter of glorying: but he must be strong in the faith, who can stand against *keen raillery*, and *state persecution*.

But what effect had all this upon the psalmist?

1. He cleaved to God's *testimonies*, and conscientiously *observed* them.

2. He made them his *counsellors*—drew all his wisdom from them; and he was amply rewarded, for they became *his delight*. Every man profits who is faithful to his God.

LETTER ד DALETH.—*Fourth Division.*

Verse 25. *My soul cleaveth unto the dust*] It would be best to translate נַפְשִׁי *naphshi*, *my life*; and then *cleaving to the dust* may imply an apprehension of *approaching death*; and this agrees best with the petition.

Quicken thou me] חַיֵּנִי *chaiyeni*, "make me alive." Keep me from going down into the dust.

Verse 26. *I have declared my ways*] סִפַּרְתִּי *sipparti*, "I have numbered my ways;" I have searched them out; I have investigated them. And that he had earnestly *prayed* for pardon of what was wrong in them, is evident; for he adds, "Thou heardest me."

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt [f] enlarge my heart.

XXV. DAY. MORNING PRAYER.

ה HE.

33 [g] Teach me, O LORD, the way of thy statutes; and I shall keep it [h] *unto* the end.

34 [i] Give me understanding, and I shall keep thy law; yea, I shall observe it with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I [k] delight.

36 Incline my heart unto thy testimonies, and not to [l] covetousness.

37 [m] Turn [n] away mine eyes from [o] beholding vanity; *and* [p] quicken thou me in thy way.

[f] 1 Kings iv. 29; Isa. lx. 5; 2 Cor. vi. 11.——[g] Ver. 12. [h] Ver. 112; Matt. x. 22; Rev. ii. 26.——[i] Ver. 73; Prov. ii. 6; James i. 5.——[k] Ver. 16.

[l] Ezek. xxxiii. 31; Mark vii. 21, 22; Luke xii. 15; 1 Tim. vi. 10; Heb. xiii. 5.——[m] Isa. xxxiii. 15.——[n] Heb. *make to pass.* [o] Prov. xxiii. 5.——[p] Ver. 40.

Verse 28. *My soul melteth*] דלף *dolaph* signifies *to distil*, to *drop* as *tears from the eye*. As my distresses cause the *tears* to *distil* from my eyes, so the overwhelming load of my afflictions causes my life to *ebb* and *leak* out.

Verse 29. *The way of lying*] The propensity to *falsity* and *prevarication*; whatsoever is contrary to *truth*. *Remove me* from its solicitations, and *remove it* from *me*. "Grant me thy law graciously;" give it to me as a rule of moral conduct; but give it to me graciously through the *Gospel*; and then it will not be the letter that killeth, but will be sanctified to me, so as to become to me holy, just, and good.

Verse 30. *I have chosen the way of truth*] And that I may continue in it, "remove from me the way of lying." See above.

Verse 31. *I have stuck*] דבקתי *dabakti*, I have *cleaved* to, been *glued* to, them: the same word as in ver. 25. My *soul cleaves* as much to *thy testimonies*, as my *life* has *cleaved* to the *dust*.

O Lord, put me not to shame.] Let my sins and follies be blotted out by thy mercy; and so *hide* and *cover* them that they shall never appear, either in *this* or the *coming world*, to my *shame* and *confusion!* How many need to be importunate with God in this prayer!

Verse 32. *I will run*] The particle כִּי, which we translate *when*, should be translated *because: Because thou shalt enlarge*, or dilate, *my heart*; make plain my path by cleansing me from my impurity, and taking the hinderances out of my way. I *will* then *run* without dread of stumbling, and every day make sensible progress.

ANALYSIS OF LETTER DALETH.—*Fourth Division.*

The psalmist—

I. Sets down the state of an *imperfect* man.

II. *Confesses* it.

III. *Asks grace and mercy.*

IV. *Professes* what in consequence he would do.

I. 1. "My soul cleaveth unto the dust:" His affections cleaved to things below, instead of being set on things above.

2. "Quicken thou me:" Give me a life *according to thy law*. By cleaving to the earth, he was earthly; by cleaving to the flesh, he was carnal; but by living according to the spiritual law, he was to become one spirit with God.

II. He *confesses* his imperfections.

1. "I have declared my ways." I acknowledge all my wanderings, sins, follies, and unfaithfulness; I have hidden nothing from thee.

2. Thou didst *hear me*; forgavest me out of thy mere mercy.

3. Do the like now: "Teach me thy statutes." These two things should be sought together: *mercy* to pardon, and *grace* to assist and renew.

III. He proceeds in this *prayer*.

1. "Make me to understand:" Where the *mind* is *darkened*, the *heart* cannot be *well ordered*.

2. He that asks *good things* from God should ask them for a *good end*: "Make me to understand; so shall I talk," &c.

3. He would show *God's wondrous works*: I shall talk of thy wondrous *law*,—thy wondrous *Gospel*,—thy wondrous *mercy* in saving sinners,—the wondrous *means* thou usest, &c.

IV. He returns to his confession, and states what he *purposes to do*.

1. "My soul melts:" I am full of trouble and distress.

2. "Strengthen thou me:" Give me the grace thou hast promised.

3. "Remove from me the way of lying:" Give me power to avoid all sin.

4. "Grant me thy law graciously:" Print the matter of it in my heart, and abolish my corruption.

5. He *chooses the truth*.

6. He *adheres* to it.

7. He will *continue* in it.

8. Yea, and with *greater diligence* than ever. To make up for lost time, he will now *run*: and, while running, keep in God's way. Some run, but they run *out* of it.

LETTER ה HE.—*Fifth Division.*

Verse 33. *Teach me, O Lord, the way of thy statutes*] To understand the spiritual reference of all the statutes, &c., under the law, required a teaching which could only come from God.

I shall keep it unto *the end.*] Here is a *good thing* asked for a good *end*. He wishes for heavenly teaching; not to make a parade of it, but to enable him to discern his duty, that he might act accordingly.

Verse 34. *With* my *whole heart.*] I will not trifle with my God, I will not divide my affections with the world; God shall have all.

Verse 36. *Not to covetousness.*] Let me have no inordinate love for gain of any kind, nor for any thing

38 [q] Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away my reproach, which I fear: for thy judgments *are* good.

40 Behold, I have [r] longed after thy precepts: [s] quicken me in thy righteousness.

ו VAU.

41 [t] Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

[q] 2 Sam. vii. 25.——[r] Ver. 20.——[s] Ver. 25, 37, 88, 107, 149, 156, 159.——[t] Psa. cvi. 4; ver. 77.

42 [u] So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk [v] at liberty: for I seek thy precepts.

[u] Or, *So shall I answer him that reproacheth me in a thing.* [v] Heb. *at large.*

that may grieve thy Spirit, or induce me to seek my happiness here *below*.

Verse 37. *From beholding vanity*] An idol, worldly pleasure, beauty, finery; any thing that is vain, empty, or transitory. Let me not *behold* it; let me not *dwell upon* it. Let me remember *Achan:* he *saw*,—he *coveted*,—he *took*,—he *hid* his theft, and was *slain* for his sin.

Verse 38. *Stablish thy word*] Fulfil the promises thou hast made to me.

Verse 39. *Turn away my reproach, which I fear*] This may be understood of the reproach which a man may meet with in consequence of living a godly life, for such a life was never *fashionable* in any *time* or *country*. But I have found the following note on the passage: "I have done a *secret evil*; my soul is sorry for it: if it become *public*, it will be a heavy reproach to me. O God, turn it away, and let it never meet the eye of man!"—*Anon.*

Verse 40. *Behold, I have longed*] Thou searchest the heart; thou knowest that I have long desired thy salvation; thou seest that this desire still remains. Behold it! it is thy work; and through thy mercy I breathe after thy mercy.

Quicken me] I am *dying*; O give me the spirit of life in Christ Jesus!

ANALYSIS OF LETTER HE.—*Fifth Division.*

In this part, which is wholly *precatory*, the psalmist prays,—

I. That God would *illuminate* his mind.

II. That he would *remove all those hinderances* which might prevent him from doing his duty.

I. 1. The first petition is for illumination: "Teach me;" point me out *what* I am to *learn*, and *how* I am to learn it.

2. The second is, "Give me understanding." Let me *comprehend*, that I may *profit* by this teaching.

3. The *end* for which he asks,—that he "may keep the law."

He specifies the manner: 1. He will be no *temporizer*; he will keep it "to the end." 2. He will be no *hypocrite*; he will keep it "with his whole heart."

II. He prays for *power:* "Make me to go." Without thy Spirit's help I can do nothing: I do not know the way without thy *teaching*; I cannot walk in it without thy *help*.

2. He wishes to go in *the path*; the way in which all God's followers have walked.

3. It is a *path*, not a public road; a path where no *beast* goes, and *men* seldom.

4. He gives a *reason* why his petition should be granted: "Therein do I delight."

II. He prays to have all impediments removed.

1. "Incline my heart." Bind it down to a willing obedience.

2. "Not to covetousness." Keep me from the *love* of *money*, the *world*, the *creature*.

3. He prays against the *desire of the eye:* "Turn away mine eyes." Let the eye of my body be turned away *from* vanity; the eye of my mind turned away *to* thee.

4. Let me find the benefit of this turning: "Stablish thy word,"—make good thy word; give me grace to stand.

5. For which he gives this reason: "I am thy servant, and am devoted to thy fear."

6. He is afraid of the consequences if he be not faithful: "Turn away my reproach." Let it not be said, at the day of judgment, "I was hungry, and you gave me no meat," &c.

7. He knows if God condemns it must be justly: "For thy judgments are good." *Man* may *condemn* where *thou approvest; he* may *approve* where *thou condemnest. Thy judgments* alone *are good*.

8. He concludes, desiring the Lord to look on the state of his heart: "Behold!" 1. Is not my heart right before thee? 2. If so, *quicken me; make me alive*, and *keep me alive!* Without the *latter*, the *former* will answer no end.

LETTER ו VAU.—*Sixth Division.*

Verse 41. *Let thy mercies come*] Let me speedily see the accomplishment of all my prayers! Let me have *thy salvation*—such a deliverance as it becomes thy greatness and goodness to impart. Let it be *according to thy word*—thy exceeding great and precious promises.

Verse 42. *So shall I have wherewith to answer*] Many say, "My hope in thy mercy is vain;" but when thou fulfillest thy promises to me, then shall I answer to the confusion of their infidelity.

Verse 43. *Take not the word of truth*] Grant that the assurances which thy prophets have given to the people of approaching deliverance may not fall to the ground; let it appear that *they* have spoken *thy mind*, and that *thou* hast fulfilled *their word*.

Verse 45. *I will walk at liberty*] When freed from

46 [w] I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will [x] delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will [y] meditate in thy statutes.

ז ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to [z] hope.

[w] Psa. cxxviii. 1; Matt. x. 18, 19; Acts xxvi. 1, 2.——[x] Ver. 16.
[y] Ver 15.——[z] Ver. 74, 81, 147.

50 This *is* my [a] comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly [b] in derision: *yet* have I not [c] declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 [d] Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

[a] Rom. xv. 4.——[b] Jer. xx. 7.——[c] Job xxiii. 11; Psa. xliv. 18; ver. 157.——[d] Ezra ix. 3.

the present bondage, we shall rejoice in obedience to thy testimonies; we shall *delight* to keep all thy ordinances.

Verse 46. *I will speak—before kings*] Dr. *Delaney* supposes that this is spoken in reference to *Achish, king of Gath*, whom David had instructed in the Jewish religion; but we have already seen that it is most likely that the Psalm was compiled under the Babylonish captivity. But the words may with more propriety be referred to the case of *Daniel*, and other bold and faithful Israelites, who spoke courageously before *Nebuchadnezzar, Belshazzar*, and *Darius*. See the books of *Daniel, Ezra*, and *Nehemiah*.

Verse 47. *Thy commandments, which I have loved.*] O shame to Christians who feel so little affection to the *Gospel of Christ*, when we see such cordial, conscientious, and inviolate attachment in a Jew to the laws and ordinances of Moses, that did not afford a thousandth part of the privileges!

Verse 48. *My hands also will I lift up*] I will present every victim and sacrifice which the law requires. I will make prayer and supplication before thee, lifting up holy hands without wrath and doubting.

ANALYSIS OF LETTER VAU.—*Sixth Division.*

The psalmist prays for *mercy*, and promises to show his *thankfulness two ways*:—

I. By a bold confession of God's law.

II. By holy obedience to it.

The whole section consists of two petitions and six promises.

I. 1. *First petition.* "Let thy mercies come also unto me—even thy salvation." He joins these two, *mercy* and *salvation*, as *cause* and *effect*; for God's *mercy* can alone bring *salvation*.

This being granted, he vows to be thankful and courageous.

1. He vows to confess God's law, and answer any adversary who may say, "It is vain for him to hope in the Lord," by showing that God has fulfilled his word.

2. That he *will put his trust in God*; because he is omnipotent and merciful.

II. The *second petition* is, "Take not the word of truth utterly out of my mouth." For which he gives a reason: "I have hoped in thy judgments."

1. "Take not thy word," in which I boast and glory before my adversaries.

2. "Take not the word out of my mouth," so that I dare not speak nor openly profess it.

3. "Take it not away utterly." If for my unfaithfulness thou shouldst shut my mouth for a time, restore thy favour to me, that I may again make confession unto salvation.

4. For which he gives this reason: "I have hoped," &c. I trust in thy fidelity and justice, that thou wilt accomplish, in *promises* and *threatenings*, whatsoever thou hast engaged to perform.

II. Now he shows his *thankfulness* by determining to make confession of God's mercy in a holy life; serving God.

1. With a *free heart*: "I will walk at liberty;" sin shall have no dominion over me.

2. *With a loosened tongue*: "I will speak of thy testimonies also before kings." It is a difficult thing to speak to great men concerning their salvation; it requires great boldness, and equal *humility*. *Rudeness* under the guise of *zeal*, spoils every good.

3. With *hearty affection*: "I will delight myself." He who can *delight* in his *duty* has made considerable progress in *piety*.

4. With *corresponding practice*: "My hands will I lift up." My life shall declare that I have not received the grace of God in vain.

5. With a *considerate mind*: "I will meditate in thy statutes." My understanding shall frequently examine them, approve of them, and turn them over to a heart full of fervent affection.

6. This was a work to which he *was accustomed*: "I have loved thy commandments and statutes." Love feels no loads, and habit is a second nature.

LETTER ז ZAIN.—*Seventh Division.*

Verse 49. *Remember the word*] Thou hast *promised* to redeem us from our captivity; on that *word* we have built our *hope*. *Remember* that thou hast thus promised, and *see* that we thus *hope*.

Verse 50. *This is my comfort*] While enduring our harsh captivity, we anticipated our enlargement; and thy *word of promise* was the *means* of keeping our souls *alive*.

Verse 51. *The proud have had me*] We have been treated, not only with oppressive *cruelty*, but also with *contempt*, because we still professed to *trust in thee*, the living God, who because of our transgressions hadst

55 [e] I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

ח CHETH.

57 [f] *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy [g] favour with *my* whole heart: be merciful unto me [h] according to thy word.

59 I [i] thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

[e] Psa. lxiii. 6.——[f] Psa. xvi. 5; Jer. x. 16; Lam. iii. 24.

[g] Heb. *face*; Job xi. 19.——[h] Ver. 41.——[i] Luke xv. 17, 18.

been greatly displeased with us; *yet we have not declined from thy law.*

Verse 52. *I remembered thy judgments of old*] The word *judgments* is here taken for *providential dealing*; and indeed *kind treatment*; that which God showed to the Hebrews in bearing with and blessing them. And it was the recollection of *these judgments* that caused him to *comfort* himself.

Verse 53. *Horror hath taken hold upon me*] The word זלעפה *zilaphah*, which we render *horror*, is thought to signify the pestilential burning wind called by the Arabs *simoom*. Here it strongly marks the idea that the psalmist had of the destructive nature of *sin*; it is pestilential; it is corrupting, mortal.

Verse 54. *Thy statutes have been my songs*] During our captivity all our consolation was derived from singing thy praises, and chanting among our fellow-captives portions of thy law, and the precepts it contains.

Verse 55. *I have remembered thy name*] Thou art *Jehovah*; and as *our God* thou hast made thyself known unto us. In the deepest *night* of our affliction this has consoled me.

Verse 56. *This I had, because I kept thy precepts.*] Though thou didst leave us under the power of our enemies, yet thou hast not left us without the consolations of thy Spirit.

ANALYSIS OF LETTER ZAIN.—*Seventh Division.*

In this part the psalmist—

I. Prays.

II. Shows his trust in God, notwithstanding his discouragements.

III. Commends the word of God, by showing what blessed effects it had produced in him.

I. 1. He prays: "Remember;" accomplish and perfect thy promise. God's promises are made to prayer and faith; if men do not exert these, God will not fulfil the others.

2. "Made to thy servant:" The promises are made to the *obedient*. It is in vain to desire God to remember *his promises* made to *us*, if we make no conscience to perform *our promises* made to *him*.

3. "Wherein thou hast caused me to put my trust:" This is a forcible argument to induce God to fulfil his promises. They are thy promises; thou hast made them to us; and thou hast caused us to hope, because made by thee, that they shall be fulfilled.

II. He shows that the hope he had in God made him steady, even in afflictions.

1. "This is my comfort in affliction:" That is, God's word and promise.

2. "Thy word hath quickened me;" brought me *life*, *strength*, and *courage*.

3. He mentions his afflictions. 1. The proud have had me in derision. 2. Yet I have not declined from thy law. 3. For in my afflictions I remembered thy judgments; his casting down the proud and exalting the humble. And, 4. From these considerations he derived comfort.

III. His knowledge of God's purity and judgments caused him to commiserate the state of the wicked.

1. "Horror hath taken hold upon me:" For those who trampled under foot God's word, and persecuted the righteous, he grieved; not because of the evil they did him, but of the evil they did themselves. He describes those men.

2. They forsook God's laws. Probably *apostate* Israelites.

3. He was not without consolation, though much afflicted and harassed. He took delight in God's law, and made his *songs* of it.

4. And this was a source of joy to him both day and night.

5. He concludes with this acclamation: "This I had;" I had this spirit, this power, this comfort, "because I kept thy precepts." While I suffered *for* God, I was enabled to rejoice *in* God. As I made him my portion, so he has been my praise.

LETTER ח CHETH.—*Eighth Division.*

Verse 57. Thou art *my portion, O Lord*] From the *fifty-seventh* to the *sixtieth* verse may be seen the *progress* of the work of grace on the human heart, from the first dawn of heavenly light till the soul is filled with the fulness of God. But as I consider this Psalm as *notes* selected from *diaries* of past experience, formed at different times; and that the author has been obliged, for the support of his *acrostic* plan, to interchange circumstances, putting that sometimes *behind* which in the order of grace comes *before*; because, to put it in its right place, the *letters* would not accord with the *alphabetical* arrangement; I shall therefore follow what I conceive to be its *order* in the *connexion of grace*, and not in the *order* in which the words are here laid down.

Verse 59. FIRST.—*I thought on my ways*] חשבתי *chashabti*, I deeply pondered them; I turned them upside down; I viewed my conduct on all sides. The word, as used here, is a metaphor taken from *embroidering*, where the *figure* must appear the *same* on the *one side* as it does on the *other*; therefore, the cloth must be turned on each side every time the needle is set in, to see that the stitch be fairly set. Thus narrowly and scrupulously did the psalmist examine his conduct; and the result was, a deep conviction that he had departed from the way of God and truth.

SECONDLY.—*And turned my feet unto thy testimonies.*] Having made the above discovery, and finding

61 The [k] bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 [l] At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 [m] The earth, O LORD, is full of thy mercy: [n] teach me thy statutes.

[k] Or, *companies*.——[l] Acts xvi. 25.

[m] Psa. xxxiii. 5.——[n] Ver. 12, 26.

himself under the displeasure of God, he abandoned every evil way, took God's word for his directory, and set out fairly in the way of life and salvation.

Verse 60. THIRDLY.—*I made haste, and delayed not*] He did this with the utmost *speed*; and did not trifle with his convictions, nor seek to drown the voice of conscience.

The original word, which we translate *delayed not*, is amazingly emphatical. ולא התמהמהתי *velo hithmahmahti*, I did not stand *what-what-whating*; or, as we used to express the same sentiment, *shilly-shallying* with myself: I was *determined*, and so set out. The *Hebrew* word, as well as the *English*, strongly marks indecision of mind, positive action being suspended, because the mind is so unfixed as not to be able to make a choice.

Verse 58. FOURTHLY.—Being determined in his heart, he tells us, *I entreated thy favour with* my *whole heart*. He found he had sinned; that he needed *mercy*; that he had no time to lose; that he must be importunate; and therefore he sought that mercy *with all his soul*.

FIFTHLY.—Feeling that he *deserved* nothing but wrath, that he had no *right* to any good, he cries for *mercy* in the way that God had promised to convey it: "Be merciful unto me!" And to this he is encouraged only by the *promise* of God; and therefore prays, "Be merciful unto me ACCORDING to thy WORD."

Verse 57. SIXTHLY.—To keep himself firm in his present resolutions, he binds himself unto the Lord. "I have said that I would keep thy words." Thy vows are upon me, and I must not add to my guilt by breaking them.

SEVENTHLY.—He did not seek in vain; God reveals himself in the fulness of blessedness to him, so that he is enabled to exclaim, *Thou art my portion, O Lord!* My whole soul trusts in thee; my spirit rests supremely satisfied with thee. I have no other inheritance, nor do I desire any. Here then is the *way* to *seek*, the *way* to *find*, and the *way* to be *happy*. Other effects of this conversion may be seen below.

Verse 61. *The bands of the wicked have robbed me*] חבלי *chebley*, the *cables*, *cords*, or *snares* of the wicked. They have *hunted* us like wild beasts; many they have taken for prey, and many they have destroyed.

Verse 62. *At midnight I will rise*] We are so overpowered with a sense of thy goodness, that in season and out of season we will return thee thanks.

Verse 63. *I* am *a companion*] This was the natural consequence of his own conversion; he abandoned the workers of iniquity, and associated with them that feared the Lord.

Verse 64. *The earth is full of thy mercy*] What an astonishing operation has the grace of God! In the midst of want, poverty, affliction, and bondage, it makes those who possess it happy! When Christ dwells in the heart by faith, we have nothing but *goodness* around us. Others may complain; but to us even the earth appears full of the mercy of the Lord.

ANALYSIS OF LETTER CHETH.—*Eighth Division.*

In this part we have—

I. The assertion of the psalmist, that *God* was his *portion*; and his resolution upon it to keep God's law.

II. His *prayer* for grace to enable him to do it.

III. His *profession* of *duty* and a *holy life*.

IV. His *concluding* acclamation and *prayer*.

I. "Thou art my portion:" Let others choose as they please, *thou* art sufficient for *me*; I ask no more.

1. And on this I resolve to be thy *obedient servant*: "I have said, that I would keep thy words."

2. But thou knowest I am unable without thy grace to do this; therefore I must entreat thy favour: "Be merciful unto me." There are three helps to a godly life, all which we meet here, viz.:—

1. *Determination*. This makes a man *begin* well: "I have said."

2. *Supplication*. This makes a man *continue* well: "I entreated."

3. *Consideration*. This makes a man, when he *errs*, *come back* to the way again.

II. He was ready to co-operate with grace: "I have thought on my ways." If we be not workers with God, vain are our prayers. *Two things* are required of us: 1. *Aversion* from evil. 2. *Conversion* to good. Both must meet together.

1. Aversion from evil: "I thought on my ways." But he did not rest here.

2. Conversion to good: "I turned my feet unto thy testimonies."

III. And his sincerity is shown many ways:—

1. By his *readiness* and *zeal*: "I made haste, and delayed not."

2. By his *courage* and *constancy*. Though he was *plundered*, for his adherence to God, *by the bands of the wicked*, yet he *did not forget God's law*.

3. By his *fervour* about it. He was always employed in the work; and would rather take something from his natural rest, than not gratify his hunger and thirst after righteousness: "At midnight I will rise to give thanks."

4. By *selecting his company*. "He who walks with the lame will learn to limp:" therefore, avoiding the society of the wicked, he seeks the company of them *that fear the Lord* and *keep his precepts*.

IV. He concludes with an *acclamation* and *prayer*.

1. "The earth, O Lord, is full of thy mercy." There is not a creature that is not a partaker of thy goodness; let *me* have my portion in it.

2. "Teach me thy statutes." That is, continue to instruct me. I need constant teaching, line upon line, and precept upon precept. Teach thou, and I will learn; and as I learn from thy teaching, I will practise by thy grace.

ט TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 [o] Before I was afflicted I went astray: but now have I kept thy word.

68 Thou *art* [p] good, and doest good; [q] teach me thy statutes.

69 The proud have [r] forged a lie against me: *but* I will keep thy precepts with *my* whole heart.

70 [s] Their heart is as fat as grease; *but* I [t] delight in thy law.

71 [u] *It is* good for me that I have been afflicted; that I might learn thy statutes.

72 [v] The law of thy mouth *is* better unto me than thousands of gold and silver.

[o] Ver. 71; Jer. xxxi. 18, 19; Heb. xii. 11.——[p] Psa. cvi. 1; cvii. 1; Matt. xix. 17.——[q] Ver. 12, 26.——[r] Job xiii. 4; Psa. cix. 2.

[s] Psa. xvii. 10; Isa. vi. 10; Acts xxviii. 27.——[t] Ver. 35.——[u] Ver. 67; Heb. xii. 10, 11.——[v] Ver. 127; Psa. xix. 10; Prov. viii. 10, 11, 19.

LETTER ט TETH.—*Ninth Division.*

Verse 65. *Thou hast dealt well with thy servant*] Whatsoever thy word has promised, thou hast fulfilled. Every *servant* of God can testify that God has done him nothing but *good*, and therefore he can speak *good* of his name.

Verse 66. *Teach me good judgment and knowledge*] טוּב טַעַם וָדַעַת לַמְּדֵנִי *tob taam vedaath lammedeni. Teach me* (to have) *a good taste and discernment.* Let me see and know the importance of Divine things, and give me a *relish* for them.

Verse 67. *Before I was afflicted I went astray*] Many have been humbled under affliction, and taught to know themselves and humble themselves before God, that probably without this could never have been saved: after this, they have been serious and faithful. *Affliction* sanctified is a great blessing; unsanctified, it is an additional curse.

Verse 68. *Thou* art *good*] And because thou art good, *thou doest good*; and because thou delightest to do good, *teach me thy statutes.*

Verse 69. *The proud have forged a lie*] The poor captives in Babylon had their conduct and motives continually misrepresented, and themselves belied and calumniated.

Verse 70. *Their heart is as fat as grease*] They are egregiously stupid, they have fed themselves without fear; they are become *flesh—brutalized*, and given over to vile affections, and have no kind of *spiritual relish:* but *I delight in thy law*—I have, through thy goodness, a *spiritual feeling* and a spiritual appetite.

Verse 71. *It is good for me that I have been afflicted*] See on ver. 67.

Verse 72. *The law of thy mouth* is *better*] Who can say this? Who *prefers* the law of his God, the Christ that bought him, and the heaven to which he hopes to go, when he can live no longer upon earth, *to thousands of gold and silver?* Yea, how many are there who, like Judas, *sell their Saviour* even for *thirty* pieces of silver! Hear this, ye lovers of the world and of money!

As the letter ט *teth* begins but few words, not forty, in the Hebrew language, there is less *variety* under this division than under any of the preceding.

ANALYSIS OF LETTER TETH.—*Ninth Division.*

The psalmist, having been afflicted, shows,—

I. How graciously God dealt with him, in bringing him profitably through it.

II. Prays for a right judgment and knowledge.

III. Expresses his love to God's law, and the value he set upon it.

I. The psalmist gives thanks for mercy granted in affliction.

1. "Thou hast dealt graciously with thy servant." Graciously in afflicting him, and graciously in relieving him.

2. And this thou hast done "according to thy word." Thou hast fulfilled thy *promise.*

II. He prays to be taught of God:—

1. "Teach me good judgment." Many judge badly; for they think that affliction is a sign of God's displeasure. Let me have that *good judgment* that receives it as a fatherly correction from thee.

2. He asks for *science* and *knowledge.* A spiritual perception, and taste for heavenly things.

3. For this he gives his reason: "I have believed thy commandments." If we believe not God, we cannot profit by his word.

4. There is something remarkable in the *manner* of asking: 1. A good or *sound judgment.* 2. *Knowledge*; for without a *sound judgment*, *knowledge* is of no use.

III. He acknowledges that God's *chastisements* had done him *good.*

1. "Before I was afflicted." Prosperity is often the mother of error.

2. "Now have I kept thy word." Schola crucis, schola lucis, "The school of the cross is the school of light."

3. He acknowledges that the *good God* had done him *good.* To have a right notion of God is a great blessing.

IV. Much of the psalmist's *affliction* proceeded from *wicked men.* These he describes:—

1. They were *proud.* Pride is the mother of *rebellion*, both against *God* and *man.*

2. They were *liars.* Evil speaking and calumny are the first weapons of persecutors.

3. They *forged* these lies; they invented them. There was none *ready* to their hand, so they framed some to serve their purpose.

4. The psalmist opposes them with *humility* and *truth:* "I will keep thy precepts."

5. He shows more particularly their *moral character:* "Their heart was as fat as grease;" they were *stupid, brutish, hoggish.* Their *god* was their *belly.*

1. Because they abounded in *wealth*, they were *proud*

XXV. DAY. EVENING PRAYER.

י YOD.

73 [w] Thy hands have made me and fashioned me: [x] give me understanding, that I may learn thy commandments.

74 [y] They that fear thee will be glad when they see me; because [z] I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [a] right, and [b] *that* thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be [c] for my comfort, according to thy word unto thy servant.

77 [d] Let thy tender mercies come unto me, that I may live: for [e] thy law *is* my delight.

78 Let the proud [f] be ashamed; [g] for they dealt perversely with me without a cause: *but* I will [h] meditate in thy precepts.

79 Let those that fear thee turn unto me and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

[w] Job x. 8; Psa. c. 3; cxxxviii. 8; cxxxix. 14.——[x] Ver. 34, 144.——[y] Psa. xxxiv. 2.——[z] Ver. 49, 147.——[a] Heb. *righteousness.*

[b] Heb. xii. 10.——[c] Heb. *to comfort me.*——[d] Ver. 41.——[e] Ver. 24, 47, 174.——[f] Psa. xxv. 3.——[g] Ver. 86.——[h] Ver. 23.

2. Because they *pampered* themselves, they were *stupid*, and incapable of *moral feeling*. The *fat* is the least *sensible* part of the animal system.

V. He shows the *condition* of the godly.

1. They see God's hand in their afflictions.

2. They learn his statutes.

3. They prefer his word to all earthly treasures; and,

4. They persevere in this heavenly disposition, because they continue to depend on God.

LETTER י YOD.—*Tenth Division.*

Verse 73. *Thy hands have made me*] Thou hast formed the *mass* out of which I was made; and *fashioned me*—thou hast given me that particular *form* that distinguishes me from all thy other creatures.

Give me understanding] As thou hast raised me above the beasts that perish in my *form* and *mode of life*, *teach me* that I may live for a higher and nobler end, in loving, serving, and enjoying thee for ever. Show me that I was made for *heaven*, not for *earth*.

Verse 74. *They that fear thee*] They who are truly religious *will be glad*—will rejoice, at this farther proof of the saving power of God.

Verse 75. *I know—that thy judgments* are *right*] All the dispensations of thy providence are laid in *wisdom*, and executed in *mercy*: let me see that it is through this wisdom and mercy that I have been afflicted.

Verse 76. *Thy merciful kindness*] Let me derive my comfort and happiness from a diffusion of thy love and mercy, חסדך *chasdecha*, thy exuberant goodness, through my soul.

Verse 77. *Let thy tender mercies*] רחמיך *rachameycha, thy fatherly and affectionate feelings.*

Verse 78. *Let the proud be ashamed*] To reduce a *proud man* to *shame*, is to humble him indeed. Let them be *confounded*. *Without cause*—without any colourable pretext, have they persecuted me.

Verse 79. *Let those that fear thee*] The truly pious. *Turn unto me*] Seeing thy work upon me, they shall acknowledge me as a *brand plucked from the burning*.

Verse 80. *Let my heart be sound in thy statutes*] Let it be *perfect*—all given up to thee, and all possessed by thee.

ANALYSIS OF LETTER YOD.—*Tenth Division.*

I. In the first place the psalmist prays for understanding, *comfort*, and *mercy*; and uses this argument, I am thy creature: "Thy hands have fashioned me."

II. He prays for *understanding*: Give me *heavenly light* and *influence*.

III. He prays for this that he may *learn God's commandments*. This was his *end*.

1. He endeavours to persuade God to this by the *benefit* that others would receive from seeing his *conversion*: "They that fear thee will be glad," &c.

2. He acknowledges that, if he was at any time *deserted*, it was because he was unfaithful, and that it was in very faithfulness that God had corrected him; therefore God's judgments were right.

3. He prays that God's *merciful kindness* may be extended to him. But this prayer he would not presume to have offered, had he not been authorized and encouraged by God's word: "According to thy word." When God gives a *promise*, he *binds* himself to *fulfil* it.

4. He desires to be treated as a *child* in the *heavenly family*; and therefore prays for God's *fatherly mercies*—his *bowels of compassion*.

5. And he prays for them for this *end*, "that he may live." And here also he adds a reason why he should be heard: "Thy law is my delight."

6. He puts up another petition for his enemies, if they will take timely warning: "Let the proud be ashamed;" let them see their unprincipled conduct and *blush* that they have been persecuting and calumniating innocent people.

7. He next expresses his own resolution: "I will meditate on thy statutes." However they deal with me, I will cleave unto my God.

8. He prays that he may be acknowledged by the *godly*: "Let them that fear thee turn unto me." God's Church is a communion of saints, and to them has God so distributed his graces that one stands in need of another. Where one *doubts*, the light of another may *solve his difficulty*. One *grieves*; another may *comfort* him. One is *tempted*; another may uphold and restore him. This company the psalmist would have joined to him for these ends.

9. He prays that he may be *sound in the faith*, for without this he could not be *steady* in his *obedience*. Though an *orthodox creed* does not constitute true

ɔ CAPH.

81 [i] My soul fainteth for thy salvation: *but* [k] I hope in thy word.

82 [l] Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For [m] I am become like a bottle in the smoke; *yet* do I not forget thy statutes.

84 [n] How many *are* the days of thy servant? [o] when wilt thou execute judgment on them that persecute me?

85 [p] The proud have digged pits for me which *are* not after thy law.

86 All thy commandments *are* [q] faithful: [r] they persecute me [s] wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 [t] Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

[i] Psa. lxxiii. 26; lxxxiv. 2.——[k] Ver. 74, 114.——[l] Ver. 123; Psa. lxix. 3.——[m] Job xxx. 30.——[n] Psa. xxxix. 4.——[o] Rev. vi. 10.——[p] Psa. xxxv. 7; Prov. xvi. 27.——[q] Heb. *faithfulness.* [r] Ver. 78.——[s] Psa. xxxv. 19; xxxviii. 19.——[t] Ver. 40.

religion, yet it is the basis of it, and it is a great blessing to have it; and *soundness of mind* is a strong help to the retention of a sound creed.

Finally, he shows the *end* for which he desires this blessing, that "he may not be ashamed." That he may continue sincere and upright, have dominion over all sin, give no place to secret iniquities, and that he may never be put to the blush before God or man. Reader, beg of God to enable *thee* to lay these things profitably to heart.

LETTER ɔ CAPH.—*Eleventh Division.*

Verse 81. *My soul fainteth for thy salvation*] I have longed so incessantly after *thy salvation*—the complete purification and restoration of my soul, that my very spirits are exhausted.

"My heartstrings groan with deep complaint;
My soul lies panting, Lord, for thee;
And every limb and every joint
Stretches for perfect purity."

Verse 82. *Mine eyes fail*] With *looking up* for the fulfilment of thy promise, as my heart fails in longing after thy presence.

Verse 83. *Like a bottle in the smoke*] In the eastern countries their *bottles* are made of *skins*; one of these hung in the smoke must soon be *parched* and *shrivelled up*. This represents the exhausted state of his body and mind by long bodily affliction and mental distress.

Verse 84. *How many* are *the days of thy servant?*] Dost thou not know that I have few to live, and they are full of trouble?

When wilt thou execute judgment on them that persecute me?] Shall not the pride of the Chaldeans be brought down, the arm of their strength broken, and thy people delivered! In this verse there is none of the *ten* words used in reference to God's law.

Verse 85. *The proud have digged pits*] The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, translate this verse thus: "They have recited to me unholy fables, which are not according to thy law." They wish us to receive their *system of idolatry*, and the *tales* concerning their *gods*; but these *are not according to thy law*. The *Anglo-Saxon* is the same: þi cyðon me þa unrihtspira spellunga ac na spa spa æ þin; *They quothed me the unrightwise spells; but no so so law thine.*

Verse 87. *They had almost consumed me*] Had it not been for thy mercy, we had all been destroyed under this oppressive captivity.

Verse 88. *Quicken me*] Make and keep me *alive*.

So shall I keep] Without the spiritual *life* there is no *obedience*; we must therefore rise from the *dead*, and be *quickened* by the Spirit of Christ.

ANALYSIS OF LETTER CAPH.—*Eleventh Division.*

I. In this section the psalmist laments his being grieved with some inward anguish.

II. Complains of his enemies.

III. Expresses his hope and constancy; and,

IV. Prays to God for comfort and grace.

I. 1. He begins with a sad complaint: "My soul fainteth." As the body will fail if it want natural food, so will the soul if it get not the bread of life.

2. His eyes also failed with *looking up*. The blessing was long delayed.

3. Yet *he hoped in God's word*. He knew that it would not fail.

4. He made complaint: "When wilt thou comfort me?"

5. His state was most deplorable; his body *dried* and *shrivelled up* through long *fasting* and *affliction*, so that it resembled a leathern bottle hung up in the smoke.

6. Yet still he continued faithful: "I do not forget thy statutes."

II. He complains against his enemies.

1. How long he should be obliged to suffer them.

2. He inquires "when the Lord will execute judgments."

He describes these enemies from their *qualities*:—

1. They were *proud*. They would not bow down to nor acknowledge God.

2. They were *treacherous*. They *digged pits for him*—used every kind of means in order to destroy him; cruel, treacherous, and cowardly.

3. They were *impious*. In heart and conduct they were not "according to God's law."

4. They acted without a *shadow of justice*; *wrongfully* against *law and justice*.

III. He prays for *succour*: "Help thou me." Here are three things of especial note: 1. O THOU, who art infinite. 2. *Help*; for thou hast all power in heaven and in earth. 3. *Me*, who cannot stand against my enemies; but "I trust in thee."

IV. 1. He closes with a frequent petition: "Quicken thou me—make me alive." All true religion consists in the LIFE *of God* in the SOUL *of man*.

ל LAMED.

89 [a] For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness *is* [x] unto all generations: thou hast established the earth, and it [w] abideth.

91 They continue this day according to [x] thine ordinances: for all *are* thy servants.

92 Unless [y] thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 [z] I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

[a] Psa. lxxxix. 2; Matt. xxiv. 31, 35; 1 Pet. i. 25.—[x] Hebrew, *to generation and generation*; Psa. lxxxix. 1.

[w] Hebrew, *standeth*.—[y] Jer. xxxiii. 25.—[z] Ver. 24.—[a] Matt. v. 18; xxiv. 35.

2. The *manner* in which he wishes to be quickened: "After thy loving-kindness." He wishes not to be raised from the *death of sin* by *God's thunder*, but by the *loving voice* of a *tender Father*.

3. The *effect* it should have upon him: "So shall I keep the testimony of thy mouth." Whatever thou *speakest* I will *hear*, *receive*, *love*, and *obey*.

LETTER ל LAMED.—*Twelfth Division.*

Verse 89. *For ever, O Lord, thy word is settled in heaven.*] Thy purposes are all settled above, and they shall all be fulfilled below.

Verse 90. *Thy faithfulness*] That which binds thee to accomplish the promise made. And this shall be, not for an age merely, but from generation to generation; for thy promises refer to the whole duration of time.

Thou hast established the earth] Thou hast given its appointed place in the system, and there it abideth.

Verse 91. *They continue this day*] This verse should be thus read: *All are thy servants; therefore, they continue this day according to thy ordinances.* "All the celestial bodies are governed by thy power. Thou hast given an ordinance or appointment to each, and each fulfils thy will in the place thou hast assigned it."

Verse 92. *Unless thy law* had been *my delights*] Had we not had the consolations of religion, we should long ago have died of a broken heart.

Verse 93. *I will never forget thy precepts*] How can I! It is by them I *live*.

Verse 94. *I* am *thine, save me*] He who can say this need fear no evil. In all trials, temptations, dangers, afflictions, persecutions, I am thine. Thy enemies wish to destroy me! Lord, look to thy servant; thy servant looks to thee. O how sovereign is such a word against all the evils of life! *I am* THINE! therefore *save thine* own!

Verse 96. *I have seen an end of all perfection*] Literally, "Of all consummations I have seen the end:" as if one should say, Every thing of human origin has its limits and end, howsoever extensive, noble, and excellent. All arts and sciences, languages, inventions, have their respective principles, have their limits and end; as they came from man, and relate to man, they shall end with man: but thy law, thy revelation, which is a picture of thy own mind, an external manifestation of thy own perfections, conceived in thy infinite ideas, in reference to eternal objects, is exceeding broad; transcends the limits of creation; and extends illimitably into eternity! This has been explained as if it meant: All the real or pretended perfection that men can arrive at in this life is nothing when compared with what the law of God requires. This saying is *false* in itself, and is no *meaning* of the text. Whatever God requires of man he can, by his grace, work in man.

ANALYSIS OF LETTER LAMED.—*Twelfth Division.*

This section contains an *encomium* of the WORD of GOD; of its perfection and immutability; and of the *comfort* the psalmist received from it.

I. In the *three* first verses the psalmist shows that God's word is *immutable*, by an instance in the *creatures*.

1. In the HEAVENS. They *continue* to *this day* as he made them in the beginning.

2. In the EARTH. As it was *established* in the beginning, so it *abideth*.

3. So also of the other heavenly bodies. *They* also *abide* as they were created; and answer still, most exactly, the ends for which they were made.

4. The *reason* of which is, "All are God's servants," made to *obey* his will: and from obedience they never swerve.

II. He shows the *excellence* of this word by a *rare effect* it had on himself: "Unless thy law had been my delight, I should have perished." No such comfort in trouble as God's word and promise. This he remembers with gratitude.

1. "I will never forget thy precepts." Only those forget them who reap no good from them.

2. This word had *quickened* him, i. e., God speaking and working by that word.

3. He will therefore be the *Lord's servant* for ever: "I am thine."

4. He knows he cannot continue so but by *Divine help*: "Save me!"

5. He shows his love to God's word: "He seeks his precepts," that he may obey them.

III. He needed the help of God, because he had *inveterate enemies*. These he describes:

1. By their *diligence*: "The wicked have waited for me."

2. By their *cruelty*: "They waited to destroy me."

3. His *defence* against them. I will consider, אתבונן *ethbonen*, I will set myself to consider. I will use all proper means to enable me to understand them.

IV. Having shown the perfection of God's word,—

1. In *establishing* and *upholding* the *frame of the world*.

MEM.

97 O how love I thy law! [a] it *is* my meditation all the day.

98 Thou through thy commandments hast made me [b] wiser than mine enemies: for [c] they *are* ever with me.

99 I have more understanding than all my teachers: [d] for thy testimonies *are* my meditation.

[a] Psa. i. 2.—[b] Deut. iv. 6, 8.—[c] Heb. *it is ever with me.* [d] 2 Tim. iii. 15.—[e] Job xxxii. 7, 8, 9.

100 [e] I understand more than the ancients, because I keep thy precepts.

101 I have [f] refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 [g] How sweet are thy words unto my [h] taste! *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore [i] I hate every false way.

[f] Prov. i. 15.—[g] Psa. xix. 10; Prov. viii. 11.—[h] Heb. *palate.* [i] Ver. 128.

2. In bringing comfort to the soul. In the close,

3. He compares it to all other things which we esteem as *excellent* and *perfect*,—*riches, honours, crowns, sceptres, kingdoms*, &c., over which the word of God has still the pre-eminence; they perish, but it endures for ever: "I have seen an end of all perfection." Jonah's *gourd* was smitten by a *worm*; the *golden head* had *feet* of *clay*; the most *beautiful form* shall dissolve into *dust*; *Babylon*, the wonder of the world, has *perished* from the face of the earth; the fairest day is succeeded by *midnight*; and so of other things: "but the commandment is exceeding broad:" all the principles of justice are contained in it; no just notion of God without it; all the rules of a holy life, and all the promises of life eternal, are found in it. It is the word of God, and it endureth for ever. When the heavens and the earth are no more, this word shall stand up and flourish.

LETTER MEM.—*Thirteenth Division.*

Verse 97. *O how love I thy law*] This is one of the strongest marks of a gracious and pious heart, cast in the mould of obedience. Such love the precepts of Christ: in his commandments they delight; and this delight is shown by their making them frequent subjects of their *meditation*.

Verse 98. *Wiser than mine enemies*] Some have thought that this Psalm was composed by *Daniel*, and that he speaks of himself in these verses. Being instructed by God, he was found to have more *knowledge* than any of the Chaldeans, magicians, soothsayers, &c., &c.; and his wisdom soon appeared to the whole nation vastly superior to theirs.

Verse 99. *I have more understanding than all my teachers*] As he had entered into the spiritual nature of the law of God, and saw into the exceeding breadth of the commandment, he soon became wiser than any of the *priests* or even *prophets* who instructed him.

Verse 100. *I understand more than the ancients*] God had revealed to him more of that *hidden wisdom* which was in his law than he had done to any of his predecessors. And this was most literally true of *David*, who spoke more fully about *Christ* than any who had gone before him; or, indeed, followed after him. His compositions are, I had almost said, a *sublime Gospel*.

Verse 101. *I have refrained my feet*] By avoiding all sin, the spirit of wisdom still continues to rest upon me.

Verse 103. Sweeter *than honey to my mouth!*] What deep communion must this man have had with his Maker! These expressions show a soul filled with God. O Christians, how vastly *superior* are our privileges! and, alas! how vastly *inferior*, in general, are our consolations, our communion with God, and our heavenly-mindedness!

Verse 104. *Through thy precepts I get understanding*] Spiritual knowledge increases while we tread in the path of *obedience*. Obedience is the grand means of *growth* and *instruction*. Obedience trades with the talent of grace, and thus grace becomes multiplied

ANALYSIS OF LETTER MEM.—*Thirteenth Division.*

In this division we see,—

I. The affection of the psalmist to the law of God.

II. The great benefits he derived from it.

I. 1. "O how I love thy law." God alone knows how great that love is which I feel.

2. As true love always seeks opportunities of conversing with the beloved object, the psalmist shows his in *meditation* on God's law by day and night.

He gives us several *encomiums* on God's word:—

1. The *wisdom* he derived from it. It made him *wiser than his enemies*. It taught him how to conduct himself towards them, so as to disappoint many of their plans, and always insure his own peace.

2. It made him *wiser than his teachers*. Many, even of the *Jewish teachers*, took upon them to *teach* that to others which they had *never learned* themselves. He must have been wiser than these. Many in the present day take upon themselves the character of *ministers of Jesus Christ*, who have never felt his Gospel to be the power of God to their salvation. A simple woman, who is converted to God, and feels the *witness of his Spirit* that she is his child, has *a thousand* times more true wisdom than such persons, though they may have learned many languages and many sciences.

3. It made him *wiser than the ancients*—than any of the *Jewish elders*, who had not made that word the subject of their deep study and meditation.

A *second encomium*. God's word *gives power* over sin: "I have refrained:" and the psalmist was no *speculatist*; he was in every respect a *practical* man.

A *third encomium* is, the more a man resists evil forbidden by that law, and practises righteousness commanded by it, the stronger he grows. The psalmist

XXVI. DAY. MORNING PRAYER.

ג NUN.

105 [k] Thy word *is* a [l] lamp unto my feet, and a light unto my path.

106 [m] I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: [n] quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, [o] the freewill-offerings of my mouth, O LORD, [p] and teach me thy judgments.

109 [q] My soul *is* continually in my hand: yet do I not forget thy law.

110 [r] The wicked have laid a snare for me: yet I [s] erred not from thy precepts.

111 [t] Thy testimonies have I taken as a heritage for ever: for [u] they *are* the rejoicing of my heart.

112 I have inclined mine heart [v] to perform thy statutes alway, [w] *even unto* the end.

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[k] Prov. vi. 23.——[l] Or, *candle*.——[m] Neh. x. 29.——[n] Ver. 88.
[o] Hos. xiv. 2; Heb. xiii. 15.——[p] Ver. 12, 26.——[q] Job xiii. 14.
[r] Psa. cxl. 5; cxli. 9.——[s] Ver. 10, 21.——[t] Deut. xxxiii. 4.
[u] Ver. 77, 92, 174.——[v] Heb. *to do*.——[w] Ver. 33.

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reframed from every evil way, that he might *keep God's word*.

Lest any one should think that he pretends to have acquired all these excellencies by his own *study* and *industry*, he asserts that he had nothing but what he had received: "I have not departed," &c.; "for thou hast taught me."

A *fourth encomium* is, that God's law gives indescribable *happiness* to them who love and obey it: "How sweet are thy words," &c.

II. In the last verse he proves all that he said by the blessed effects of God's word upon himself.

1. He got *understanding* by it. He became learned, wise, and prudent.

2. He was enabled to *hate every false way*—false religion, lying vanities, empty pleasures; and every thing that did not tend to and prepare for an eternity of blessedness.

LETTER ג NUN.—*Fourteenth Division.*

Verse 105. *Thy word is a lamp*] This is illustrated thus by *Solomon*, Prov. vi. 23: "The *commandment* is a *lamp*; and the *law* is *light*; and *reproofs of instruction* are the *way of life*." God's word is a *candle* which may be held in the hand to give us light in every *dark place* and *chamber*; and it is a *general light* shining upon all *his works*, and upon all *our ways*.

Verse 106. *I have sworn*] Perhaps this means no more than that he had renewed his *covenant* with God; he had *bound* himself to love and serve him only.

Verse 107. *I am afflicted very much*] עד מאד *ad meod*, "to extremity, excessively." We are in the most oppressive captivity.

Quicken me] Deliver us from our bondage.

Verse 108. *The freewill-offerings of my mouth*] נדבות פי *nidboth pi*, the *voluntary offerings which I have promised*. Or, As we are in *captivity*, and cannot sacrifice to thee, but *would* if we *could*; accept the *praises* of our *mouth*, and the *purposes* of our *hearts*, instead of the sacrifices and offerings which we *would* bring to thy altar, but *cannot*.

Verse 109. *My soul is continually in my hand*] נפשי *naphshi*, *my life*; that is, it is in *constant danger*; every hour I am on the confines of death. The expression signifies to be in *continual danger*. So *Xenarchus*, in Athenæus, lib. xiii., c. 4: Εν τη χειρι την ψυχην εχοντα· "having the life in the hand;" which signifies continual danger and jeopardy. There is something like this in the speech of *Achilles* to *Ulysses*, HOM. Il. ix., ver. 322:—

Αιει εμην ψυχην παραβαλλομενος πολεμιζειν·

"Always presenting my life to the dangers of the fight."

My soul is in thy hand, is the reading of the *Syriac*, *Septuagint*, *Æthiopic*, and *Arabic*; but this is a *conjectural* and *useless* emendation.

Verse 110. *The wicked have laid a snare*] Thus their lives were continually exposed to danger.

Verse 111. *As a heritage*] In ver. 57 he says, God is *my portion*, חלקי *chelki*. In this he says, *Thy testimonies have I taken as a heritage*, נחל *nachal*. To these he was *heir*; he had *inherited* them from his fathers, and he was determined to leave them to his *family* for ever. If a man can leave nothing to his child but a *Bible*, in that he bequeaths him the greatest treasure in the universe.

Verse 112. *I have inclined mine heart*] I used the power God gave me, and turned to his testimonies with all mine heart. When we *work with God*, we can *do all things*.

ANALYSIS OF LETTER NUN.—*Fourteenth Division.*

In this division the psalmist points out farther excellencies of God's word, in the use of it. 1. God's word was a *lamp to his feet* to guide him through every dark place. 2. It was a *light to his path*, ever showing him generally the way in which he should walk.

1. He therefore resolves to keep it, and binds himself to fulfil his resolution. As the lamp was going before, and the light was shining, it was necessary that he should walk while the light shone. He therefore, 1. Binds himself by an *oath* or vow: "I have sworn." 2. He will be *faithful* to his oath: "I will perform it." 3. Not merely to admire, but to *keep* God's word. 4. Not its *promises* merely, but its *righteous judgments*.

2. And this he will do in all circumstances, even in *extreme affliction*. Then he requests *two* things from the Lord. 1. That he would "accept the freewill-offerings of his mouth." All his praises, thanksgivings, and vows. 2. That he would "teach him his judgments," that he might perform what he had vowed.

3. He shows the difficulties he was in: 1. "My soul is continually in my hand." I am in continual danger. He had got the *sword of the Spirit*, and his

SAMECH.

3 I hate *vain* thoughts: but thy law do I love.

4 [x] Thou *art* my hiding place and my shield: [y] I hope in thy word.

115 [z] Depart from me, ye evil doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not [a] be ashamed of my hope.

117 Hold thou me up, and I shall be safe:

[x] Psa. xxxii. 7; xci. 1.—[y] Ver. 81.—[z] Psa. vi. 8; cxxxix. 19; Matt. vii. 23.

and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that [b] err from thy statutes: for their deceit *is* falsehood.

119 Thou [c] puttest away all the wicked of the earth [d] *like* dross: therefore I love thy testimonies.

120 [e] My flesh trembleth for fear of thee; and I am afraid of thy judgments.

[a] Psa. xxv. 2; Rom. v. 5; ix. 33; x. 11.—[b] Ver. 21.—[c] Heb. *causest to cease.*—[d] Ezek. xxii. 18.—[e] Hab. iii. 16.

life depended on the use he made of it: if the soldier, whose life depends on his *drawn sword*, does not use it well, his enemy kills him. 2. Hence he says, "I do not forget thy law." I am making a proper use of my sword. 3. And that I have need of it is evident, for "the wicked have laid a snare for me." 4. This did not intimidate him: he did not leave the *path of duty* for fear of a *snare* being in that path: "I erred not from thy precepts." I did not *go about* to seek a *safer* way.

4. He keeps his resolution, and vows still. 1. He preferred God's testimonies even to the land of Canaan, to riches and crowns: "I have taken them for my heritage." 2. He delighted in them: "They are the rejoicing of my heart."

5. In this work he was determined to *continue:* 1. "I have inclined my heart." The counsel of the soul is like a balance; and the mind, which hath the commanding power over the affections, inclines the balance to that which it judges best. 2. It was to *perform it*, that he thus *inclined his heart*. 3. And this, not for a *time*, or on some *particular occasion*, but *always*, and unto *the end*. Then the *end of life* would be the *beginning of glory*.

LETTER D SAMECH.—*Fifteenth Division.*

Verse 113. *I hate* vain *thoughts*] I have hated סְעִפִּים *seaphim*, "tumultuous, violent men." I abominate all *mobs* and *insurrections*, and troublers of the public peace.

Verse 114. *My hiding place*] My asylum.

And my shield] There is a time in which I may be called to *suffer in secret*; then thou *hidest me*. There may be a time in which thou callest me to *fight*; then thou art my *Shield* and *Protector*.

Verse 115. *Depart from me*] *Odi profanum vulgus, etarceo*, I abominate the profane, and will have no communion with them. I drive them away from my presence.

Verse 116. *Uphold me*] סְמְכֵנִי *sammecheni*, prop me up; give me thyself to *lean upon*.

Verse 117. *Hold thou me up*] I shall grow weary and faint in the way, if not strengthened and *supported* by thee.

And I shall be safe] No soul can be *safe*, unless upheld by thee.

Verse 118. *Thou hast trodden down*] All thy enemies will be finally trodden down under thy feet.

Their deceit is *falsehood.*] Their elevation is a *lie*. The wicked often become *rich* and *great*, and affect to be *happy*, but it is all *false;* they have neither a *clean* nor *approving conscience*. Nor can they have *thy* approbation; and, consequently, no true *blessedness*.

Verse 119. *Thou puttest away all the wicked of the earth* like *dross*] There is no *true metal* in them: when they are tried by the *refining fire*, they are burnt up; they fly off in fumes, and come to no amount. There is probably an allusion here to the *scum* or *scoriæ* at the *surface of melting metals*, which is swept off previously to casting the metal into the mould.

Therefore I love thy testimonies.] Thy *testimonies* will stand; and thy *people* will stand; because thou who didst give the one, and who upholdest the other, art *pure, immovable*, and *eternal*.

Verse 120. *My flesh trembleth for fear of thee*] I know thou art a just and holy God: I know thou requirest truth in the inner parts. I know that thou art a Spirit, and that they who worship thee must worship thee in spirit and in truth; and I am often *alarmed* lest I *fall short*. It is only an assurance of my interest in thy mercy that can save me from *distressing fears and harassing doubts*. It is our privilege to know we are in God's favour; and it is not less so to maintain a continual filial fear of offending him. A true conception of God's justice and mercy begets reverence.

ANALYSIS OF LETTER SAMECH.—*Fifteenth Division.*

In this section the psalmist—

I. Declares his hatred to wickedness, and his detestation of wicked men.

II. Expresses his love to God's law.

III. Prays for grace to sustain him in the observance of it.

IV. Foretells the destruction of the wicked.

I. "I hate vain thoughts;" not only *evil* itself, but the *thought* that leads to it.

II. 1. "Thy law do I love:" I strive to keep every *affection* exercised on its *proper object*.

2. This is my privilege: for thou art, 1. "My hiding-place," that public evils may not reach me; and 2. "My shield," to ward off the fiery darts of the wicked one.

3. To God, therefore, and his word, he would adhere in all extremities; and would have no communion with the wicked. 1. These he would *drive away* as the pests of piety: "Depart from me." 2. Because he would "*keep* the commandments of God," while the others were bent on *breaking* them.

ע AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be [f] surety for thy servant for good: let not the proud oppress me.

123 [g] Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and [h] teach me thy statutes.

125 [i] I *am* thy servant; give me understanding, that I may know thy testimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 [k] Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I [l] hate every false way.

[f] Heb. vii. 22.—[g] Ver. 81, 82.—[h] Ver. 12.—[i] Psa. cxvi. 16.

[k] Ver. 72; Psalm xix. 10; Proverbs viii. 11.—[l] Verse 104.

III. He prays for the grace of God to sustain him.

1. "Uphold me:" if thou do not, I *fall*.

2. "Hold thou me up:" for I am *falling*. One part of this prayer is against the *occurrence* of evil; the other, against evil as *actually taking place*.

IV. He foretels the destruction of wicked men.

1. "Thou hast trodden down:" they who *tread thy commandments* under *their feet* shall be *trodden down* under *thy feet*. The *first* treading shall bring on the *second*.

2. They *deceive* themselves in supposing thou wilt not resent this. This is a *deception*, and a dangerous one too, for it is against the most positive declarations of thy *truth*, therefore it is *falsehood*.

3. This is most certain, for "thou puttest away all the wicked of the earth like dross;" they are utterly vile, and of no account in thy sight.

4. "Therefore I love thy testimonies." And for this, among other reasons, that I may avoid their *judgments*.

5. Foreseeing the *judgments* to fall on the wicked, it was necessary that he should be filled with a salutary *fear*. 1. "My flesh trembleth." Happy is he who by other men's harms learns to be wise. 2. We should work out our salvation with fear and trembling. God is *holy* and *just* as well as *merciful*; therefore we should fear before him. 3. Because he saw those judgments coming on the wicked, he desired to be *established in God's holy fear*. In all cases the old proverb is true: "Too much familiarity breeds contempt."

LETTER ע AIN.—*Sixteenth Division.*

Verse 121. *I have done judgment and justice*] I have given the best *decision* possible on every case that came before me; and I have endeavoured to *render* to all their *due*.

Verse 122. *Be surety for thy servant*] ערב *arob*, give a pledge or token that thou wilt help me in times of necessity. Or, *Be bail for thy servant*. What a word is this! Pledge thyself for me, that thou wilt produce me *safely* at the judgment of the great day. Then sustain and keep me blameless till the coming of Christ. Neither of these two verses has any of the *ten words* in reference to God's *law* or *attributes*. The *judgment* and the *justice* refer to the psalmist's own conduct in ver. 121. The *hundred and twenty-second* has no word of the kind.

Verse 123. *Mine eyes fail*] See on ver. 82.

Verse 125. *I am thy servant*] See on ver. 94.

Verse 126. *It is time for thee, Lord, to work*] The *time* is fulfilled in which thou hast promised deliverance to thy people. *They*—the Babylonians,

Have made void thy law.] They have filled up the measure of their iniquities.

Verse 127. *Therefore I love thy commandments*] I see thou wilt do all things well. I will trust in thee.

Above gold] מזהב *mizzahab*, more than *resplendent gold*; gold without any stain or rust.

Yea, above fine gold.] ומפז *umippaz, above solid gold*; gold separated from the dross, perfectly *refined*.

Verse 128. *All* thy *precepts* concerning *all* things to be *right*] There are too many *supplied* words here to leave the text unsuspected. All the ancient versions, except the *Chaldee*, seem to have omitted the second כל *col*, ALL, and read the text thus: "Therefore I have walked straight in all thy precepts." I go straight on in all thy precepts, hating every false way. I neither turn to the right hand nor to the left; the *false ways* are *crooked*; *thy way* is *straight*. I am going to heaven, and that way lies *straight before me*. To walk in the way of *falsity* I cannot, because I *hate* it; and I hate such ways because God hates them.

ANALYSIS OF LETTER AIN.—*Sixteenth Division.*

In this part the psalmist,

I. Makes a profession of his integrity.

II. Prays for protection against his enemies.

III. Resolves to walk in the right way.

I. He makes a profession of his integrity:—

1. "I have done judgment and justice."

2. Though he had done so, yet he was not free from calumny and oppression. He commends, therefore, his righteous cause to God: "Leave me not to mine oppressors."

3. "Be surety for thy servant:" give me an assurance that thou wilt stand by me.

4. "Let not the proud oppress me." For miserable are the destitute when they fall into such hands.

II. He shows us how he had prayed against his enemies, and for God's salvation.

"Mine eyes fail." My faith is almost gone, and the eye of my mind become dim.

2. It was the *salvation* of God he had in view: "For thy salvation."

3. The ground on which he prayed was *the word of God's righteousness*.

He proceeds in his prayer; and begs God to deal with him as a needy *servant*, and also an *ignorant scholar*.

פ PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; [m] it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I [n] longed for thy commandments.

132 [o] Look thou upon me, and be merciful unto me, [p] as [q] thou usest to do unto those that love thy name.

133 [r] Order my steps in thy word: and [s] let not any iniquity have dominion over me.

134 [t] Deliver me from the oppression of man: so will I keep thy precepts.

135 [u] Make thy face to shine upon thy servant; and [v] teach me thy statutes.

136 [w] Rivers of waters run down mine eyes, because they keep not thy law.

[m] Psa. xix. 7; Prov. i. 4.——[n] Ver. 20.——[o] Psa. cvi. 4.——[p] 2 Thess. i. 6, 7.——[q] Heb. *according to the custom toward those*, &c.

[r] Psa. xvii. 5.——[s] Psa. xix. 13; Rom. vi. 12.——[t] Luke i. 74.
[u] Psa. iv. 6.—[v] Ver. 12, 26.—[w] Jer. ix. 1; xiv. 17; see Ezek. ix. 4.

1. "Deal with thy servant." I am ready to do thy will; but treat me in thy *mercy*.

2. "Teach me thy statutes." I wish to learn what thy will is; and when I know it, faithfully to do it.

He urges the same request, with nearly the same reasons for it: "I am thy servant." I am no *stranger* to thee. I have frequently come to thee to get grace to enable me to serve thee. I am one of thy domestics, a member of thy Church.

He comes now with his complaint.

1. "It is time for thee to work." Thy *enemies* are *strong*, and thy *people weak*.

2. "They have made void thy law." They have entirely trampled it under foot.

III. The zeal of the psalmist increased as the love of many waxed cold.

1. "Therefore," because they despise thy word, ordinances, and people.

2. "I love thy commandments." As they hate, so I love. When we love God's commandments, it is a sign that we have not received the grace of God in vain.

3. To show the greatness of his love, he says, I love thy commandments "above gold; yea, above fine gold." My love is greater to thy *law*, than that of the miser is to his bags.

4. He received all God's precepts to be right; and he takes not some, but the whole of them.

5. Whatever gain *idolatry* and *time-serving* might hold out to him, he abominated it, because he *hated every false way*. His love of God, his law, and holiness, was greater than his love of life.

LETTER פ PE.—*Seventeenth Division.*

Verse 129. *Thy testimonies* are *wonderful*] There is a height, length, depth, and breadth in thy word and testimonies that are truly astonishing; and on this account my soul loves them, and I deeply study them. The more I study, the more light and salvation I obtain.

Verse 130. *The entrance of thy words giveth light*] פתח *pethach*, the *opening* of it: when I open my Bible to read, light springs up in my mind. Every sermon, every prayer, every act of faith, is an *opening* by which light is let into the seeking soul.

Verse 131. *I opened my mouth, and panted*] A metaphor taken from an animal exhausted in the chase. He runs, open-mouthed, to take in the cooling air; the heart beating high, and the muscular force nearly expended through fatigue. The psalmist sought for salvation, as he would run from a ferocious beast for his life. Nothing can show his earnestness in a stronger point of view.

Verse 132. *As thou usest to do*] Treat me as thy mercy has induced thee to treat others in my circumstances. Deal with me as thou dealest with thy *friends*.

Verse 133. *Order my steps*] הכן *hachen*, make them *firm*; let me not walk with a halting or unsteady step.

Have dominion over me.] ב *bi*, IN *me*. Let me have no governor but God; let the throne of my heart be filled by him, and none other.

Verse 135. *Make thy face to shine*] Give me a sense of thy approbation. Let me know, by the testimony of thy Spirit in my conscience, that thou art reconciled to me. The godly in all ages derived their happiness from a consciousness of the Divine favour. The witness of God's Spirit in the souls of believers was an essential principle in religion from the foundation of the world.

Verse 136. *Rivers of waters run down mine eyes*] How much had this blessed man the honour of God and the salvation of souls at heart! O for more of that spirit which mourns for the transgressions of the land! But we are not properly convinced of the exceeding sinfulness of sin.

ANALYSIS OF LETTER PE.—*Seventeenth Division.*

In this division the psalmist—

I. Praises God's word.

II. Shows his affection to it.

III. Prays for grace to keep it.

IV. Mourns for those who do not.

I. The eulogy he gives to God's word here is from a *new quality* not mentioned before. "Thy testimonies are wonderful;" wondrous mysteries are contained in the Divine oracles.

1. The *ceremonial* law is wonderful, because the mystery of our redemption by the blood of Christ is pointed out in it.

2. The *prophecies* are wonderful, as predicting things, humanly speaking, so uncertain, and at such great distance of time, with so much accuracy.

3. The *decalogue* is wonderful, as containing in a very few words all the principles of justice and charity.

4. Were we to go to the *New Testament*, here wonders rise on wonders! All is astonishing; but the psalmist could not have had this in view.

ץ TSADDI.

137 [x] Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 [y] Thy testimonies *that* thou hast commanded *are* [z] righteous and very [a] faithful.

139 [b] My zeal hath [c] consumed me, because mine enemies have forgotten thy words.

140 [d] Thy word *is* very [e] pure: therefore thy servant loveth it.

141 I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* [f] the truth.

143 Trouble and anguish have [g] taken hold on me: *yet* thy commandments *are* [h] my delights.

144 The righteousness of thy testimonies *is* everlasting: [i] give me understanding, and I shall live.

[x] Ezra ix. 15; Neh. ix. 33; Jer. xii. 1; Dan. ix. 7.——[y] Psa. xix. 7, 8, 9.——[z] Heb. *righteousness.*——[a] Heb. *faithfulness.* [b] Psa. lxix. 9; John ii. 17.——[c] Heb. *cut me off.*

[d] Psa. xii. 6; xviii. 30; xix. 8; Prov. xxx. 5.——[e] Heb. *tried or refined.*——[f] Ver. 151; Psa. xix. 9; John xvii. 17.——[g] Heb. *found me.*——[h] Ver. 77.——[i] Ver. 34, 73, 169.

The second eulogy is, that God's law is *the dispenser of light.*

1. The entrance of it, the first chapter of Genesis; what light does that pour on the mind of man! What knowledge of the most important things, which we should never have known without it!

2. *It gives light to the simple*—to those who are not *double*; who have but *one end* in view, and one *aim* to that end.

3. Of those *simple ones* or *babes* our Lord speaks, Matt. xi. 25, and St. Paul, 1 Cor. i. 25, 26, &c.

II. The psalmist shows that he was one of those *simple* ones.

1. "He opened his mouth" by prayer, and sought the spirit of light and piety.

2. He *panted* after it as men do that want breath, and are longing to get fresh air.

3. And this he did because "he longed for God's commandments;" had a vehement desire to know and to keep them.

III. He now betakes himself to prayer, and acquaints us with the petitions he had offered.

1. He said, "Look upon me." Consider thy poor, dependent, helpless creature.

2. "Have mercy upon me." Look, not with the indignation which I deserve, but with the mercy which thou knowest I need.

3. "As thou usest to do." Act by me as thou dost by them that love thee.

4. "Order my steps." Give me grace to be obedient. Many look for *mercy to pardon their sin*, but do not look for *grace* to enable them to be *obedient.*

5. "Let not any iniquity have dominion over me." Let me be saved from all my spiritual captivity.

6. "Deliver me from the oppression of men." Let neither wicked men nor wicked spirits rule over me.

7. "Make thy face to shine upon me!" Let me have thy light, thy peace, and thy *approbation.*

8. "And teach me thy statutes." Keep me at thy feet, under continual instruction.

IV. He concludes by telling how he grieved for the wickedness of others and the dishonour of God. If we grieve not for others, their sin may become ours. See Ezek. ix. 8; 1 Cor. v. 2.

LETTER ץ TSADDI.—*Eighteenth Division.*

Verse 137. *Righteous* art *thou*] Thou art infinitely holy in thy nature; and therefore thou art *upright in thy judgments*—all thy dispensations to men.

Verse 138. *Thy testimonies*] Every thing that proceeds from thee partakes of the perfections of thy nature.

Verse 139. *My zeal hath consumed me*] My earnest desire to promote thy glory, and the pain I feel at seeing transgressions multiplied, have worn down both my flesh and spirits.

Verse 140. *Thy word* is *very pure*] צרופה *tseruphah*, it is *purification.* It is not *a purified thing*, but a *thing* that *purifies.* "Now ye are *clean*," said Christ, "by the *word* I have spoken unto you." God's word is a *fire* to *purify* as well as a *hammer* to *break.*

Verse 141. *I* am *small and despised*] And on these accounts have every thing to *fear.* Being *small*, I cannot *resist*; being *despised*, I am in *danger*; but even all this does not induce me to start aside, or through the fear of man to be unfaithful to thee.

Verse 142. *Thy righteousness* is *an everlasting righteousness*] The word צדק *tsedek* is a word of very extensive meaning in the Bible. It signifies, not only God's inherent righteousness and perfection of nature, but also his method of treating others; his plan of redemption; *his method of saving others.* And the word δικαιοσυνη, which answers to it, in the *Septuagint* and in the *New Testament*, is used with the same latitude of meaning, and in the same sense; particularly in that remarkable passage, Rom. iii. 25, 26, where see the notes. Thy merciful method of dealing with sinners and justifying the ungodly will last as long as the earth lasts; and thy *law* that witnesses this, in all its pages, is *the truth.*

Verse 143. *Trouble and anguish*] I am exercised with various trials from men and devils.

Have taken hold on me] But still I cleave to my God, and am *delighted* with his law.

Verse 144. *The righteousness of thy testimonies* is *everlasting*] Thy *moral law* was not made for *one people*, or for one *particular time*; it is as imperishable as thy *nature*, and of *endless obligation.* It is that law by which all the children of Adam shall be judged.

Give me understanding] To know and practise it

And I shall live.] Shall glorify thee, and live eternally; not for the *merit* of having done it, but because thou didst fulfil the work of the law in my heart, having saved me from condemnation by it.

XXVI. DAY. EVENING PRAYER.

ק KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, [k] and I shall keep thy testimonies.

147 [l] I prevented the dawning of the morning, and cried: [m] I hoped in thy word.

148 [n] Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindness: O LORD, [o] quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* [p] near, O LORD; [q] and all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them [r] for ever.

[k] Or, *that I may keep.*——[l] Psa. v. 3; lxxxviii. 13; cxxx. 6.
[m] Ver. 74.——[n] Psa. lxiii. 1, 6.
[o] Ver. 40, 154.——[p] Psa. cxlv. 18.——[q] Ver. 86, 143, 172.
[r] Luke xxi. 33.

ANALYSIS OF LETTER TSADDI.—*Eighteenth Division.*

In this division the psalmist—

I. Commends the law of God, from its Author, its equity, its purity, and its perpetuity.

II. A consideration of which led him to love and delight in it, though opposed by many enemies.

I. 1. "Righteous art thou." Thou *alterest* not with *times*, thou *changest* not with *persons*, thou art *ever the same.*

2. Thy *judgments*, in giving rewards and dispensing punishments, are upright.

3. Thy *testimonies*, that declare this, are *righteous* and *faithful.*

He consequently felt an ardent *zeal* for God's glory.

1. This "zeal consumed him," and he expresses the cause.

2. Men "forgot God's words." He pined away for grief on this account. He turns to another *character* of God's law.

"Thy word is very pure."

1. It is *pure* in itself, and the *purifier* of the heart.

2. On this account he *loved* it; and we know that "love is the fulfilling of the law."

A *third* effect was a careful remembrance of it, though tried by his enemies.

1. "I am small." Of no weight nor authority; have no secular power.

2. "Despised." Have no credit nor respect.

3. "Yet do I not forget thy precepts." Nothing can move me while upheld by thee; and thou wilt uphold me while I cleave unto thee.

A *fourth* commendation of God's law is its *immutability.*

1. It is immutable, and can never be dispensed with. It is a *righteousness* that is everlasting.

2. It is *the truth:* 1. It has priority of all laws; 2. Contains no falsehood.

3. Its promises and threatenings shall all be punctually fulfilled.

II. He *loved* and *delighted* in it, notwithstanding he had *trouble* and *anguish.*

1. *Trouble* and *anguish.* The righteous are often under the cross.

2. Yet "thy commandments are my delights." While faithful to thee, all my afflictions are sanctified to me, so that I can *rejoice* while I suffer.

He speaks again about the *immutability* of God's word.

1. "The righteousness of thy testimonies." Thy word is like thyself, for it comes from thee.

2. "Give me understanding." I always stand in need of *teaching.*

3. "And I shall live." All is *death* without thee. Live in *me*, that I may live *by* thee.

LETTER ק KOPH.—*Nineteenth Division.*

Verse 145. *I cried with* my *whole heart*] The whole soul of the psalmist was engaged in this good work. He whose *whole heart* cries to God will never rise from the throne of grace without a blessing.

Verse 147. *I prevented the dawning*] קדמתי *kiddamti*, "I went before the dawn or twilight."

Verse 148. *Mine eyes prevent*] קדמו *kiddemu*, "go before the watches." Before the watchman proclaims the hour, I am awake, meditating on thy words. The Jews divided the night into three watches, which began at what we call six o'clock in the evening, and consisted each of four hours. The Romans taught them afterwards to divide it into four watches of three hours each; and to divide the day and night into twelve hours each, wherein different guards of soldiers were appointed to watch. At the proclaiming of each watch the psalmist appears to have risen and performed some act of devotion. For a remarkable custom of our Saxon ancestors, see the note on ver. 164.

Verse 150. *They draw nigh*] They are just at hand who seek to destroy me.

They are far from thy law.] They are *near* to all *evil*, but *far* from *thee.*

Verse 151. *Thou* art *near*] As they are *near* to destroy, so art thou *near* to *save.* When the enemy comes in as a flood, the Spirit of the Lord lifts up a standard against him.

Verse 152. *Concerning thy testimonies, I have known of old*] קדם ידעתי *kedem yedati*, "Long ago I have known concerning thy testimonies." Thou hast designed that thy testimonies should bear reference to, and evidence of, those glorious things which thou hast provided for the salvation of men; and that this should be an everlasting testimony. They continue, and Christ is come.

ANALYSIS OF LETTER KOPH.—*Nineteenth Division.*

I. The psalmist is earnest in his prayers for deliverance.

II. He shows the *end* for which he desires it.

ר RESH.

153 [a] Consider mine affliction, and deliver me: for I do not forget thy law.

154 [b] Plead my cause, and deliver me: [c] quicken me according to thy word.

155 [d] Salvation *is* far from the wicked: for they seek not thy statutes.

156 [e] Great *are* thy tender mercies, O LORD: [f] quicken me according to thy judgments.

157 Many *are* my persecutors and mine enemies; *yet* do I not [g] decline from thy testimonies.

158 I beheld the transgressors, and [h] was grieved; because they kept not thy word.

159 Consider how I love thy precepts: [i] quicken me, O LORD, according to thy loving-kindness.

160 [k] Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

[a] Psa. ix. 13; Lam. v. 1.——[b] 1 Sam. xxiv. 15; Psa. xxxv. 1; Mic. vii. 9.——[c] Ver. 40.——[d] Job v. 4.——[e] Or, *Many.* [f] Ver. 149.

[g] Psa. xliv. 18; ver. 51.——[h] Ver. 136; Ezek. ix. 4.——[i] Ver. 25, 37, 40, 88, 107, 149, 154, 156; Psa. cxliii. 11.——[k] Heb. *The beginning of thy word* is *true.*

III. The *necessity* of its being speedy, as his enemies were at hand.

I. 1. His prayer was *earnest:* it was a *cry*, rather than a *petition.*

2. It was *sincere:* "I cried with my whole heart." There was no hypocrisy in it.

3. It was *in season:* "I prevented the dawning of the morning."

4. It was *out of season:* "Mine eyes prevent the night-watches."

What he prayed for,—

1. *Audience:* "Hear me, O Lord."

2. *Deliverance:* "Save me."

3. *Increase of grace:* "Quicken me."

II. The *end* for which he prayed.

1. That he might *keep God's statutes.*

2. That he might keep *his testimonies.* See the explanation of these words at the beginning of this Psalm.

3. That he might *meditate* on God's word.

4. That he might *increase* in the *life* of God.

The *arguments* he uses:—

1. His *faith* and *hope.* I cried, because I *waited* and *hoped* in thy word.

2. *God's mercy.* According to thy loving-kindness.

3. The *danger* he was in from his *pursuing* enemies. —1. *They draw nigh.* 2. They are *mischievously* bent. 3. They are most *impious* men. *Far from the law of God;* they despised and hated it.

III. Near as they may be to *destroy*, thou art nearer to *save.*

1. "Thou art near:" They cannot come where thou art not.

2. "All thy commandments are truth:" And thou hast commanded us to *trust in thee;* and therefore we shall not fear evil. Thou wilt *support* thy *servants*, and *destroy* thine *enemies.*

He concludes with an *acclamation:*—

1. "Concerning thy testimonies:" Thy *will*, which thou hast testified in thy word.

2. "I have known of old:" Ever since I looked into them, began to study and practise them.

3. "That thou hast founded them for ever:" They are of eternal truth, immutable and indispensable. And this is the anchor of our souls, that we may not be carried away by trials and temptations. Not one tittle of God's truth has ever failed any of his sincere followers. No one promise of his that has been sought by faith in Christ has ever been unfulfilled. Blessed be God!

LETTER ר RESH.—*Twentieth Division.*

Verse 153. *Consider mine affliction*] *See mine affliction* or *humiliation:* but the *eye of the Lord affects his heart;* and therefore he never *sees* the distresses of his followers without *considering* their situation, and *affording* them help.

Verse 154. *Plead my cause*] ריבה ריבי *ribah ribi.* "Be my Advocate in my suit." Contend for us against the Babylonians, and bring us out of our bondage.

According to thy word.] Spoken by thy prophets for our comfort and encouragement.

Verse 155. *Salvation is far from the wicked*] There is no hope of their conversion.

For they seek not thy statutes.] And they who *do not seek, shall not find.*

Verse 156. *Great* are *thy tender mercies*] They are רבים *rabbim, multitudes.* They extend to *all* the *wretchednesses* of *all men.*

Verse 158. *I beheld the transgressors, and was grieved*] Literally, *I was affected with anguish.*

Verse 160. *Thy word* is *true* from *the beginning*] ראש *rosh*, the *head* or *beginning* of thy word, is *true.* Does he refer to the *first word* in the Book of *Genesis*, בראשית *bereshith*, "in the beginning!" The learned reader knows that ראש *rash*, or *raash*, is the *root* in that word. Every word thou hast spoken from the first in *Bereshith* (Genesis) to the end of the law and prophets, and all thou wilt yet speak, as flowing from the *fountain of truth*, must be true; and all shall have, in due time, their fulfilment. And all these, thy words, endure *for ever.* They are *true*, and *ever will be true.*

ANALYSIS OF LETTER RESH.—*Twentieth Division.*

I. 1. The psalmist begins with a petition: "Consider my affliction."

2. Begs that God would help him: "Deliver me."

3. The reason for both: "I do not forget thy law."

4. He begs God to be his Advocate: 1. "Plead my cause." At the bar of men a just cause often miscarries for want of an able advocate, and is borne down by an unjust judge. Be *thou* my Advocate, and I shall not fail. 2. "Quicken me:" Revive my hopes, give *new life* to my soul.

II. He believes he shall be heard, because—

ש SCHIN.

161 [c] Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: *but* thy law do I love.

164 Seven times a day do I praise thee, because of thy righteous judgments.

[c] 1 Sam. xxiv. 11, 14; xxvi. 18; ver. 23.

1. "Salvation is far from the wicked:" But he does not *forget God's law*.

2. "They seek not God's statutes:" But he *meditates* in God's law *day* and *night*.

III. If he ever miscarries, or comes short, he flees to God for mercy.

1. On God's mercies he bestows two epithets: 1. They are *great* or *many*, and they *endure for ever*. 2. They are *tender*; they are *misericordiæ*, q. d., *miseria cordis*, feelings which occasion *pain* and *distress* to the *heart*. רחמים *rachamim*, such as *affect* and flow from the *tender yearnings of the bowels*. The word signifies what a *mother* feels for the *infant* that lay in her *womb*, and hangs on her *breast*.

2. He prays to be *quickened*. Let me not *die*, but *live*.

IV. He complains of his adversaries:—

1. They are *many*: Many *devils*, many *men*; many *visible*, more *invisible*.

2. Yet he continued steadfast: "I do not decline," &c.

3. They were "transgressors:" Not simple *sinners*, but *workers of iniquity*.

4. He was greatly distressed on their account: "I beheld them, and was grieved."

V. He brings this as a proof of his attachment to God.

1. "Consider how I love:" No man dare say to God, "Look upon *me*," but he who is persuaded that when God looks upon him *he will like him*. This was a sure proof of the psalmist's sincerity.

2. He loves not merely the *blessings* he receives from God, but he loves God's *law*; and none will love this, who does not delight in *obedience*. And how few are there of this character, even in the Church of God!

3. And because he loves he prays to be *quickened*. The soul only which is spiritually *alive*, can *obey*.

VI. He concludes with a commendation of God's word.

1. "Thy word is true," in its *principle* and in all its details, from Adam to Moses; from Moses to Christ; from Christ to the present time; and from the present time to the end of the world.

2. For it "endures for ever:" All other things wear out or decay; lose their *testimony*, and become *obsolete*. But God will ever bear testimony to his own *word*, and continue to support its veracity by fulfilling it to all successive generations.

LETTER ש SCHIN.—*Twenty-first Division.*

Verse 161. *Princes have persecuted me*] This may refer to what was done by *prime ministers*, and the rulers of provinces, to soar the king against the *unfortunate Jews*, in order still to detain them in bondage. In reference to *David*, the plotting against him in Saul's court, and the dangers he ran in consequence of the jealousies of the Philistine lords while he sojourned among them, are well known.

My heart standeth in awe] They had probably offers made them of enlargement or melioration of condition, providing they submitted to some idolatrous conditions; but they knew they had to do with a jealous God; their hearts *stood in awe*, and they were thereby kept from sin.

Verse 162. *As one that findeth great spoil.*] שלל רב *shalal rab*. This appears to refer to such *spoil* as is acquired by *stripping the dead* in a field of battle, taking the rich garments of the slain chiefs; or it may refer to *plunder* in general. As God *opened his eyes* he *beheld wonders in his law*; and each discovery of this kind was like finding a prize.

Verse 163. *I—abhor lying*] Perhaps they might have made the confessions which the Chaldeans required, and by mental reservation have kept an inward firm adherence to their creed; but this, in the sight of the God of truth, must have been *lying*; and at such a sacrifice they would not purchase their enlargement, even from their captivity.

Verse 164. *Seven times a day do I praise thee*] We have often seen that *seven* was a number expressing *perfection*, *completion*, &c., among the Hebrews; and that it is often used to signify *many*, or an *indefinite number*, see Prov. xxiv. 16; Lev. xxvi. 28. And here it may mean no more than that his soul was filled with the spirit of gratitude and praise, and that he very frequently expressed his joyous and grateful feelings in this way. But *Rabbi Solomon* says this is to be understood literally, for they praised God *twice* in the morning before reading the decalogue, and *once* after; *twice* in the evening before the same reading, and *twice* after; making in the whole *seven* times. The Roman Church has prescribed a similar service.

In a manuscript Saxon Homily, Domin. 3, in Quadrag. A. D. 971, I find the following singular directions:—

ealluм Cnirtenum mannum er bebeoden ꝑ hi ealne heopa lichemam reopon rixum zebletrion mid Cnirter nobe tacne

1. æpert on arne morzen.
2. oþþe rixe on undern tid.
3. ðriddan rixe on midne dæz.
4. reoþdan rixe on non tid.
5. rixtan rixe on æfen.
6. ꝥxtan rixe on nihr ær he pertte.
7. reoþan rixe on uhtan huru he hine zode be.

Every Christian man is commanded that he always his body seven times bless with the sign of Christ's cross.

1. First, at day-break.

2. Second time at undern tide, (nine o'clock in the morning.)

3. The third time at midday.

165 [d] Great peace have they which love thy law: and [e] nothing shall offend them.

166 [f] LORD, I have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: [g] for all my ways *are* before thee.

ת TAU.

169 Let my cry come near before thee, O LORD: [h] give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 [i] My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 Let thine hand help me; for [k] I have chosen thy precepts.

174 [l] I have longed for thy salvation, O LORD; and [m] thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 [n] I have gone astray like a lost sheep: seek thy servant; for I do not [o] forget thy commandments.

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[d] Prov. iii. 2; Isa. xxxii. 17.——[e] Heb. *they shall have no stumbling block.*——[f] Gen. xlix. 18; ver. 174.——[g] Prov. v. 21.
[h] Ver. 144.——[i] Ver. 7.

[k] Josh. xxiv. 22; Prov. i. 29; Luke x. 42.——[l] Ver. 166.
[m] Ver. 16, 24, 47, 77, 111.——[n] Isa. liii. 6; Luke xv. 4, &c.; 1 Pet. ii. 25.——[o] Ver. 16, 83, 93, 109, 141, 153.

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4. The fourth time at noon-tide, (3 o'clock P. M.)
5. The fifth time in the evening.
6. The sixth time at night ere he go to rest.
7. The seventh time at midnight. A good man would do so if he awoke.

It seems that the *sign of the cross* was thought sufficient, even without prayer.

Verse 165. *Great peace have they*] They have peace in their conscience, and joy in the Holy Spirit; and

Nothing shall offend] Stumble, or put them out of the way.

Verse 166. *Lord, I have hoped*] Thou hast *promised deliverance*, and I have *expected* it on the *ground* of that *promise*.

Verse 167. *My soul hath kept*] I have not attended to the *letter* merely, but my spirit has entered into the spirit and design of thy testimonies.

Verse 168. *For all my ways* are *before thee.*] Thou knowest that I do not lie; thy eye has been upon my heart and my conduct, and thou knowest that I have endeavoured to walk before thee with a perfect heart.

ANALYSIS OF LETTER SCHIN.—*Twenty-first Division.*

In this section the psalmist shows,—

I. His love to God; and

II. The ardour and perfection of that love.

I. The *first* sign of his love was, that it stood in the midst of persecution.

1. "Princes have persecuted."

2. But "without a cause," though they pretended many.

3. "But my heart standeth in awe." My love and confidence have due respect to thy infinite justice and immaculate purity.

The *second sign* of his love is the *joy and delight* he took in *God's law*; it was greater than a conqueror could feel at the fortunate issue of a battle, and the spoils of the vanquished, howsoever rich or immense.

The *third sign* was his *hatred to all iniquity*: "I hate and abhor lying."

The *fourth sign* was his fervour and earnestness in devotion: "Seven times," &c.

The *fifth sign* was the satisfaction he took in the *welfare of others.*

1. "Great peace have they which love thy law."

2. "Nothing shall offend them." They go on their way rejoicing; and they that love God *rejoice with them that do rejoice.*

II. He shows the *perfection* of his love,—

1. By his *hope* and *confidence*: "Lord, I have hoped," &c.

2. By his *obedience*: "And done thy commandments."

3. By *keeping God's testimonies* with all *his soul.*

And this he repeats.

1. "I have kept thy precepts and thy testimonies."

2. I have *done* this through the *purest motives*, as thou knowest: "For all my ways are before thee." Whatever he did he did in God's sight; for he well knew that the eye of the Lord was constantly upon him.

For other particulars see the preceding notes.

LETTER ת TAU.—*Twenty-second Division.*

Verse 169. *Let my cry come near before thee*] This is really a fine image; it is of frequent occurrence, and is little heeded. Here the psalmist's cry for deliverance is *personified*; made an intelligent being, and sent up to the throne of grace to negotiate in his behalf. He pursues this *prosopopœia* in the next verse, and sends his *supplication* in the same way. I have already had occasion to refer to a similar figure in *Homer*, where prayers are represented as the *daughters of Jupiter*. See on Psa. lxxxviii. 2.

Verse 171. *My lips shall utter praise*] תהלה *tehillah*, a song of praise.

Verse 172. *My tongue shall speak of thy word*] There is a curious *distinction* here. In the preceding verse he says, "My lips shall utter;" here no reference is made to *articulate sounds*, except as affixed to musical notes. In *this verse* he says, "My tongue shall

speak;" here *articulate* and *intelligible* words are intended. He first utters sounds connected with words expressive of his grateful feelings; in the second he speaks words, principally those which God himself had spoken, containing promises of support, purposes relative to the redemption of his people, and denunciations against their enemies.

Verse 173. *Let thine hand help me*] Exert thy *power* in my defence.

Verse 175. *Let my soul live*] Let my *life* be *preserved*, and my *soul quickened!*

Verse 176. *I have gone astray like a lost sheep*] A sheep, when it has once lost the flock, strays in such a manner as to render the prospect of its own return utterly hopeless. I have seen them bleating when they have lost the flock, and when answered by the others, instead of turning to the *sound*, have gone on in the same direction in which they were straying, their bleatings answered by the rest of the flock, till they were out of hearing! This fact shows the propriety of the next clause.

Seek thy servant] I shall never find *thee;* come to the wilderness, take *me* up, and carry me to the flock. See the notes on the parable of *the lost sheep*, Luke xv. 4, &c. The psalmist began with "Blessed are the undefiled in the way, who walk in the law of the Lord;" and he concludes with "I have gone astray like a lost sheep; seek thy servant." And thus, conscious of the blessedness of those who are in the way of righteousness, he desires to be brought into it, that he may walk in newness of life. Ver. 1: "It is a good way, and they are blessed that walk in it." Verse the *last*, "Bring me into this way, that I may be blessed." And thus the Psalm, in sentiment, returns into itself; and the *latter* verse is so connected with the *former*, as to make the whole a perfect *circle*, like the serpent biting its own tail.

There is one extraordinary perfection in this Psalm: *begin* where you will, you seem to be at the commencement of the piece; *end* where you will, you seem to close with a complete *sense*. And yet it is not like the Book of *Proverbs*, a tissue of detached sentences; it is a *whole* composed of many *parts*, and all apparently as necessary to the perfection of the Psalm, as the different *alphabetical letters* under which it is arranged are to the formation of a complete alphabet. Though there be a continual recurrence of the *same words*, which would of itself prevent it from having a pleasing effect upon the ear, yet these words are so connected with a vast *variety* of others, which show their force and meaning in still new and impressive points of light, that *attention* is still excited, and *devotion* kept alive, during the whole reading. It is constructed with admirable art, and every where breathes the justest and highest encomiums on the revelation of God; shows the glories of the God who gave it, the necessities and dependence of his intelligent creatures, the bounty of the Creator, and the praise and obedience which are his due. It is elegant throughout; it is full of beauties, and I have endeavoured in the preceding notes to mark some of them; but the number might have been greatly multiplied. To no Psalm can its own words be better applied, ver. 18: "Open thou mine eyes, that I may behold wondrous things out of thy law."

ANALYSIS OF LETTER TAU.—*Twenty-second Division.*

In this last section the psalmist seems to sum up all his preceding exercises.

I. He prays.

II. Gives thanks.

III. Confesses his errors.

IV. Craves mercy; and,

V. Promises obedience.

I. In the first two verses he *prays for his prayers*, begging God to accept them.

1. "Let my cry come near before thee!"

2. "Let my supplication come before thee!" This repetition shows his earnestness, fervency, importunity, and perseverance. See Luke xi. 1, &c.

That for which he prays is, 1. *Understanding;* 2. *Deliverance.*

1. "Give me understanding." I want more light.

2. Give me this "according to thy word." In the measure which thou hast promised.

3. And give it to me for this *end*, that I may know thy law, be obedient to its precepts, and finally, by thy mercy, obtain everlasting life.

4. "Deliver me according to thy word." I want *salvation*, and that *measure* of it which thy word promises.

II. He gives thanks.

1. "My lips shall utter praise." I will celebrate thy praises with songs.

2. "My tongue shall speak." I shall set forth thy wondrous deeds

3. Shall show that all thy commandments are righteousness; just, holy, impartial.

4. But these things I cannot do till "thou hast taught me thy statutes."

III. He proceeds to other parts of prayer:—

1. "Let thy hand help me." My own *strength* will avail little.

2. "I have chosen thy statutes:" and without thy help I cannot obey them.

3. "I have longed for thy salvation." Thou knowest my heart is right with thee.

4. "And thy law is my delight." A man naturally *longs* for that which he delights to possess

Here he notes *three* things:—

1. I have "chosen thy precepts.'

2. I have "longed for thy salvation."

3. "Delighted in thy law;" therefore "let thy hand be with me."

He prays for,—

1. *Life:* "Let my soul live."

2. "And it shall praise thee." When the soul is dead to God, there is neither *gratitude* nor *obedience*.

3. "Let thy judgments help me." Cause the *merciful dispensations of thy providence* ever to work in my behalf. In this sense the word *judgments* is frequently taken in this Psalm.

IV. He confesses his errors.

1. "I have gone astray," departed from thee, my Shepherd.

2. "And like a lost sheep too." See the note.

3. My errors, however, have not been *wilful* and *obstinate*. I did not sufficiently watch and pray, and my *sheep-like simplicity* was practised upon by my arch enemy.

4. The consequence, however, has been, I am *lost*—far from thy fold. But thou didst come to seek and save that which was lost.

5. Therefore, O Lord, *seek me*. I am in the *wilderness;* leave the *ninety and nine* that do not need thee as I do, and seek me; for, by thy grace, I seek thee.

V. I look for thee in the spirit of *obedience*.

1. Seek thy *servant*. I am ready to do thy will, though I erred from thy ways.

2. "I do not forget thy commandments," though I have often come short of my duty.

These words may be very suitable to a person who has *backslidden*, and who is returning to God with a penitent and believing heart.

1. Though he had *fallen*, the light of God continued to shine into his conscience.

2. He had not *forgotten God's way*, nor lost sight of his own state. The word of the Lord, applied by his Spirit, 1. When he was slumbering, *awakened* him. 2. When he was dead, *quickened* him. 3. When he was in danger, *preserved* him. 4. When he was wounded, *cured* him. 5. When he was assailed by his foes, *armed* and *defended* him. 6. And by this word he was *nourished* and *supported*. It was ever well with the psalmist, and it is ever well with all the followers of God, when *they do not forget God's word*.

It may be just necessary to note here, that if this Psalm be considered as belonging to the *times of the Babylonish captivity*, which it most probably does, the psalmist, though speaking in *his own person*, is ever to be considered as speaking *in the persons of all the captives in Babylon*.

PSALM CXX.

The psalmist, in great distress, calls on the Lord for deliverance from calumny and defamation, 1, 2, *shows the punishment that awaits his persecutor* 3, 4; *deplores the necessity of his residence with the ungodly,* 5–7.

XXVII. DAY. MORNING PRAYER.

A Song of Degrees.

IN [a] my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 [b] What shall be given unto thee? or what shall be [c] done unto thee, thou false tongue?

[a] Psa. cxviii. 5; Jonah iv. 2.——[b] Or, *What shall* the deceitful tongue *give unto thee?* or, *What shall it profit thee?*——[c] Heb. *added.*

NOTES ON PSALM CXX.

This Psalm, and all the rest that follow it, to the end of Psalm cxxxiv., *fifteen* in number, are called Psalms of Degrees; for thus the Hebrew title שִׁיר הַמַּעֲלוֹת *hammaaloth* is generally translated, as coming from the root עָלָה *alah*, to *ascend* or *mount upwards*. Hence מַעֲלוֹת *maaloth*, *steps* or *stairs for ascending*, 1 Kings x. 19, 20; 2 Kings ix. 13. But as the word may be applied to *elevation* in general, hence some have thought that it may here signify the *elevation of voice;* "these Psalms being sung with the *highest elevations of voice and music*." Others have thought the word expresses rather the *matter* of these Psalms, as being of peculiar *excellence:* and hence *Junius* and *Tremellius* prefix to each *Canticum excellentissimum*, "A most excellent ode."

R. D. Kimchi says, "There were *fifteen steps* by which the priests ascended into the temple, on each of which they sang one of these *fifteen* Psalms." This opinion I find referred to in the Apocryphal Gospel of *the birth of Mary:* "Her parents brought her to the temple, and set her upon one of the steps. Now there are *fifteen steps* about the temple, by which they go up to it, according to the *fifteen Psalms of Degrees*." But the existence of such *steps* and *practices* cannot be proved.

Aben Ezra supposes that the word means some kind of *tune* sung to these Psalms. It is more likely, if the *title* be really *ancient*, that it was affixed to them on account of their being sung on the *return from the Babylonish captivity*, as the people were *going up* to Jerusalem; for though some of them are attributed to *David*, yet it is very probable that they were all made long after his time, and probably during the captivity, or about the end of it. The author of these *fifteen* Psalms is not known; and most probably they were not the work of one person. They have been attributed to *David*, to *Solomon*, to *Ezra*, to *Haggai*, to *Zechariah*, and to *Malachi*, without any positive evidence. They are, however, excellent in their kind, and written with much elegance; containing strong and nervous sentiments of the most exalted piety, expressed with great felicity of language in a few words.

Verse 1. *In my distress*] Through the causes afterwards mentioned.

I cried unto the Lord] Made strong supplication for help.

And he heard me.] Answered my prayer by comforting my soul.

It appears to be a prayer of the *captives* in Babylon for complete liberty; or perhaps he recites the prayer the Israelites had made previously to their restoration.

Verse 2. *Lying lips*, and *from a deceitful tongue.*] From a people without faith, without truth, without religion; who sought by lies and calumnies to destroy them.

Verse 3. *What shall be given unto thee?*] Thou art worthy of the heaviest punishments.

4 [d] Sharp arrows of the mighty, with coals of juniper.

5 Wo is me that I sojourn in [e] Mesech, [f] *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am* [g] *for* peace: but when I speak, they *are* for war.

[d] Or, It is as *the sharp arrows of the mighty* man *with coals of juniper.*——[e] Gen. x. 2; Ezek. xxvii. 13.

[f] Gen. xxv. 13; 1 Sam. xxv. 1; Jer. xlix. 28, 29.——[g] Or, a man *of peace.*

Verse 4. *Sharp arrows*] The *Chaldee* has, "The strong sharp arrows are like lightning from above, with coals of *juniper* kindled in hell beneath." On the *juniper*, see the note on Job xxx. 4, where this passage is explained. *Fiery arrows, or arrows wrapped about with inflamed combustibles*, were formerly used in sieges to set the places on fire. See my notes on Eph. vi. 16.

Verse 5. *That I sojourn in Mesech*] The *Chaldee* has it, "Wo is me that I am a stranger with the Asiatics, (אסיא *usecy*,) and that I dwell in the tents of the Arabs." *Calmet*, who understands the Psalm as speaking of the state of the captives in *Babylon* and its *provinces*, says, "Meshec was apparently the father of the Mosquians, who dwelt in the mountains that separate Iberia from Armenia, and both from Colchis. These provinces were subjugated by Nebuchadnezzar; and it is evident from 2 Kings xvii. 23, 24, xviii. 11, xix. 12, 13, that many of the Jews were held in captivity in those countries. As to *Kedar*, it extended into *Arabia Petræa*, and towards the Euphrates; and is the country afterwards known as the country of the *Saracens*."

Verse 6. *My soul hath long dwelt with him that hateth peace.*] A restless, barbarous, warlike, and marauding people.

Verse 7. *I* am for *peace*] We love to be quiet and peaceable; but they are continually engaged in excursions of rapine and plunder. It is evident that the psalmist refers to a people like the *Scenitæ* or *wandering Arabs*, who live constantly in *tents*, and subsist by robbery; plundering and carrying away all that they can seize. The poor captives wished them to cultivate the arts of peace, and live quietly; but they would hear of nothing but their old manner of life.

ANALYSIS OF THE HUNDRED AND TWENTIETH PSALM.

The psalmist in distress—

I. Flees to God by prayer.

II. Sets forth the miseries of a foul and deceitful tongue.

III. Complains of his banishment.

I. 1. He is in distress, and *cries* to the Lord; the surest and best way.

2. He tells us of the *success* of his prayer: "God heard him."

3. Of the matter of it: "Lord, I beseech thee deliver my soul!" 1. "From lying lips." Detractions, calumnies, and defamations. 2. From "a deceitful tongue," which, under the colour of friendship, covers deceit. A *detractor* does his mischief *openly*, a *flatterer* secretly; so that when *a deceitful tongue* is joined with *lying lips*, the mischief is intolerable.

II. He sets forth the evil that shall fall on such deceivers and slanderers.

1. *Arrows*—which wound afar off, suddenly and invisibly.

2. *Sharp arrows, well-headed* and *keen*, that can pierce deeply.

3. "Sharp arrows of the mighty," shot by a *strong hand*, and so much the more dangerous.

4. "With coals—inflamed arrows," such as set all things on *fire*.

5. "With coals of juniper," which of all coals are the *hottest*, and *keep fire the longest*.

III. The psalmist complains of his *banishment*.

1. He laments his situation on account of the wickedness of the people among whom he sojourned.

2. They were barbarous and inhuman, enemies to piety and civility.

3. His state was the more intolerable, as it had been of *long duration:* "My soul hath long dwelt," &c.

His *disposition* was quite contrary to theirs.

1. "I am for peace." I wish to live in peace, and cultivate it.

2. But when I *speak of peace*, they are *for war*; They are fierce and inhuman. It was said of the Macedonians in Philip's time, Illis pacem esse bellum et bellum pacem. "To them peace was war, and war was peace." Such were the people of the provinces, among whom many of the Israelites were in captivity.

PSALM CXXI.

The resolution of a godly man, 1, 2. *The safety and prosperity of such, as they and theirs shall be under the continual protection of God,* 3–8.

A Song of Degrees.

I [a] WILL lift up mine eyes unto the hills, from whence cometh my help.

2 [b] My help *cometh* from the LORD, which made heaven and earth.

3 [c] He will not suffer thy foot to be

[a] Or, *Shall I lift up mine eyes to the hills? whence should my help come?* see Jer. iii. 23.

[b] Psa. cxxiv. 8.——[c] 1 Sam. ii. 9; Prov. iii. 23, 26.

NOTES ON PSALM CXXI.

This appears to be a prayer of the Jews in their captivity, who are solicitous for their restoration. It is in the form of a *dialogue*.

Ver. 1, 2. The person who worships God speaks the *two* first verses, "I will lift up mine eyes—my help cometh,"—ver. 1, 2.

Ver. 3. The ministering priest answers him, "He

moved: [d] he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: the LORD *is* [e] thy shade [f] upon thy right hand.

6 [g] The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall [h] preserve thy soul.

8 The LORD shall [i] preserve thy going out and thy coming in from this time forth, and even for evermore.

[d] Psa. cxxvii. 1; Isa. xxvii. 3.——[e] Isa. xxv. 4.——[f] Psa. xvi. 8; cix. 31.——[g] Psa. xci. 5; Isa. xlix. 10; Rev. vii. 16.

[h] Psa. xli. 2; xcvii. 10; cxlv. 20.——[i] Deut. xxviii. 6; Prov. ii. 8; iii. 6.

will not suffer thy foot to be moved." "He that keepeth thee will not slumber," ver. 3.

To which the worshipper answers, that he knows that "he who keepeth Israel shall neither slumber nor sleep," ver. 4; but he seems to express a *doubt* whether *he* shall be an object of the Divine attention.

Ver. 5, &c. The priest resumes; and, to the conclusion of the Psalm, gives him the most positive assurances of God's favour and protection.

Verse 1. *Unto the hills*] Jerusalem was built upon a mountain; and Judea was a mountainous country; and the Jews, in their several dispersions, *turned towards* Jerusalem when they offered up their prayers to God.

Verse 2. *My help* cometh *from the Lord*] There is no help for me but in my God; and I expect it from no other quarter.

Verse 3. *He will not suffer thy foot to be moved*] The foundation, God's infinite power and goodness, on which thou standest, cannot be moved; and whilst thou standest on this basis, thy foot cannot be moved.

Verse 4. *He that keepeth Israel*] The Divine Being represents himself as a *watchman*, who takes care of the city and its inhabitants during the night-watches; and who is never overtaken with slumbering or sleepiness. There is a thought in the *Antigone* of *Sophocles*, that seems the counterpart of this of the psalmist.

Ταν σαν, Ζευ, δυναμιν τις ανδρων
Υπερβασια κατασχοι,
Ταν ουθ' υπνος αι—
ρει ποθ' ὁ παντογηρως,
Ακαματοι τε θεων
Μηνες;

Antig. ver. 613, Edit. *Johnson.*

Shall men below control great Jove above,
Whose eyes by all-subduing sleep
Are never closed, as feeble mortals' are;
But still their watchful vigil keep
Through the long circle of th' eternal year!

FRANKLIN.

Verse 6. *The sun shall not smite thee by day*] Thus expressed by the *Chaldee*: "The morning spectres shall not smite thee by day, during the government of the sun; nor the nocturnal spectres by night, during the government of the moon." I believe the psalmist simply means, they shall not be injured by *heat* nor *cold*; by a *sun-stroke* by day, nor a *frost-bite* by night.

Verse 7. *The Lord shall preserve thee from all evil*] Spiritual and corporeal, *natural* and *moral*.

He shall preserve thy soul.] Take care of thy *life*, and take care of thy soul.

Verse 8. *Thy going out and thy coming in*] Night and day—in all thy business and undertakings; and this through the whole course of thy life: *for evermore.*

Analysis of the Hundred and Twenty-First Psalm.

The scope of this Psalm is to show that God alone is the refuge of the distressed.

I. While some are looking for earthly comfort and support, "I will lift up mine eyes unto the hills," &c.

II. Faith sees God, the only helper; and says, "My help is the Lord."

And the *first reason* for this is given: God's omnipotence and sufficiency. "The Lord that made heaven and earth," and is consequently the author and dispenser of all spiritual and temporal blessings.

And the *second reason* is, his *grace* and *goodness*; "He will not suffer thy foot to be moved."

A *third reason* is, his watchful care: "He that keepeth thee will not slumber."

III. The *end* which God proposes in his watching, —to *keep them.*

1. He is the "Keeper of Israel." He guards his Church; he is as a wall of fire about it.

2. He is a *shade*. This certainly refers to that kind of *umbraculum*, or *parasol*, which was in very ancient use in the eastern countries. The sense of the passage is, Neither the day of prosperity nor the night of adversity shall hurt thee; nor the heat of persecution, nor the coldness of friends or relatives: all these shall work for thy good.

3. "He shall preserve thee from all evil;"—and,

4. Especially from every thing that might hurt thy *soul*: "He shall preserve thy soul."

The psalmist concludes with this encouraging assurance.

1. "The Lord shall preserve thy going out." We are always beginning or ending some action, going abroad or returning home: and we need the protecting care of God in all.

2. "From this time forth." Now that thou hast put thy whole trust and confidence in God, he will be thy continual portion and defence in all places, in all times, in all actions; in life, in prosperity, in adversity, in death, in time, and in eternity.

PSALM CXXII.

The satisfaction of a gracious soul in the use of God's ordinances, 1, 2. Description of the internal government of Jerusalem, 3–5. Prayers for its peace and prosperity, 6–9.

A Song of Degrees of David.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

I WAS glad when they said unto me, [a] Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is [b] compact together.

4 [c] Whither the tribes go up, the tribes of the LORD, unto [d] the testimony of Israel, to give thanks unto the name of the LORD.

5 [e] For there [f] are set thrones of judgment, the thrones of the house of David.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

6 [g] Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, *and* prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God I will [h] seek thy good.

[a] Isa. ii. 3; Zech. viii. 21.—[b] See 2 Sam. v. 9.—[c] Exod. xxiii. 17; Deut. xvi. 16.—[d] Exod. xvi. 34.—[e] Deut. xvii. 8; 2 Chron. xix. 8.—[f] Heb. *do sit.*—[g] Psa. li. 18.—[h] Neh. ii. 10.

NOTES ON PSALM CXXII.

In the preceding Psalms we find the poor captives crying to God for deliverance; here they are returning thanks that they find they are permitted to return to their own land and to the ordinances of their God.

Verse 1. *I was glad when they said*] When Cyrus published an edict for their return, the very first object of their thanksgiving was the kindness of God in permitting them to return to his ordinances.

Verse 2. *Our feet shall stand*] For *seventy* years we have been exiled from our own land; our *heart* was in Jerusalem, but our *feet* were in Chaldea. Now God has turned our captivity, and our *feet* shall shortly stand *within the gates of Jerusalem*. What a transition from misery to happiness! and what a subject for rejoicing!

Verse 3. *Jerusalem—compact together.*] It is now well rebuilt, every part contributing to the strength of the whole. It is also a state of great political and spiritual union. It is the *centre* of union to all the tribes, for each tribe has an equal interest in that God who is worshipped there.

Verse 4. *The testimony of Israel*] There is the *ark*, where the presence of God is manifested; there is the holy of holies; and there all the tribes assembled to worship Jehovah. He no doubt alludes to the assembling of the tribes *annually* at each of the *three* grand national festivals.

Verse 5. *There are set thrones of judgment*] There were the *public courts*, and thither the people went to obtain justice; and while the *thrones of the house of David* were there, they had justice

Verse 6. *Pray for the peace of Jerusalem*] שלום *shalom* signifies both *peace* and *prosperity*. Let her *unanimity* never be *disturbed*; let her *prosperity* ever be on the *increase!*

They shall prosper that love thee.] In the peace and prosperity of the city, they shall find their peace and their prosperity; and even on this ground they should *love* the city, and labour to promote its best interests. There is a remarkable *alliteration* in this verse, the letter ש *shin* frequently recurring.

שאלו שלום ירושלם ישליו אהביך

*Sh*aalu *sh*elom yerus*h*alam yis*h*layu ohabeycha.

"Ask ye the prosperity of Jerusalem; they shall be quiet that love thee."

There are remarkable specimens of similar *alliteration* to be found in *all poets*, ancient and modern. This formed the chief feature of our *ancient poetry* Thus in *Peter the ploughman*:—

"In a somers *s*eysonn whan *s*ete was the *s*onne
I schoop me in a *s*hrowde as I a *s*heep were."

And the same manner often appears, even in Milton himself. See the *Il Penseroso*:—

"Oft, on a plat of rising ground,
I hear the *far-off curfew* sound
Over *s*ome wide-watered *s*hore,
*S*winging *s*low with *s*ullen roar."

Verse 7. *Peace be within thy walls*] This is the *form of prayer* that they are to use: "May *prosperity* ever reside within thy walls, on all the people that dwell there; and tranquillity within thy palaces or high places, among the *rulers* and *governors* of the people."

Verse 8. *For my brethren and companions' sakes*] Because this city is the abode of my kinsfolk and countrymen, I will wish it prosperity. I will promote its peace and tranquillity by all means in my power. I will affectionately say, *May peace be within thee!*

Verse 9. *Because of the house of the Lord our God*] Particularly will I wish thee well, because thou art the *seat of religion*, the place where our merciful God has condescended to dwell.

To the captives in Babylon the Prophet *Jeremiah* had given this charge, chap. xxix. 7: "And seek שלום *shalom*, the *prosperity* of the city, whither I have caused you to be carried captives, and pray unto the Lord for it; for in the *prosperity* thereof ye shall have *prosperity*."

Was this a *duty* for the *captives?* *Yes.* And is it the duty of every man for his *own country?* God,

nature, common sense, and self-interest say, YES! And what must we think of the wretches who not only do not thus pray, but labour to destroy the public peace, to subvert the government of their country, to raise seditions, and to destroy all its civil and religious institutions? *Think* of them! Why, that *hemp* would be *disgraced* by hanging them.

There is a fine picture given us here of the state of Jerusalem after the restoration of the Jews. The *walls* were finished, the *city* rebuilt, beautiful, strong, and regular; the temple and its worship were restored, the *courts of justice* were re-established, the *constituted authorities* in *Church* and *state* were doing their duty; and God was pouring out his blessing upon all. Who could see this without praying, May God increase thy peace, and establish thy prosperity for ever!

ANALYSIS OF THE HUNDRED AND TWENTY-SECOND PSALM.

The psalmist, in the person of the people,—

I. Expresses his joy that he might join with the Church in God's service, ver. 1, 2.

II. Commends the Church, under the name of Jerusalem, for her unity, ver. 3; religious worship, ver. 4; civil and ecclesiastical policy, ver. 5.

III. Exhorts all to pray for its peace and prosperity, ver. 6; and puts the form of prayer into their mouths, ver. 7.

IV. Shows his own readiness to do this, and offers up his supplications, ver. 8, 9.

I. The psalmist congratulates himself and the people on the restoration of God's worship:—

1. He expresses his own joy: "I was glad."

2. To hear of the unanimity of the people mutually exhorting each other to it: "When they said unto me."

3. "Let us go into the house of the Lord." Let us *all* go, hear his word, give him thanks, and make prayers and supplications to him.

II. He commends Jerusalem *three* ways:—

1. For its *unity:* it was compact together; it was united in itself; and united, both in *politics* and *religion*, in its *inhabitants*.

2. For its being the *place of God's worship:* 1. For "thither the tribes go up" thrice in the year, as was ordained, Exod. xxiii. 14, to celebrate their deliverance from Egypt, in keeping the *passover*. 2. The giving of the law, in the feast of *pentecost*. 3. Their preservation in the wilderness, in the feast of *tabernacles*.

These tribes are "the tribes of the Lord." A very honourable title.

"Unto the testimony of Israel." To the ark of the covenant, the pledge of the covenant between God and the people.

The *end* for which they went up: "To give thanks unto the name of the Lord."

3. He commends Jerusalem for its civil and ecclesiastical policy: 1. "For there are set thrones of judgment." The tribunals and courts of justice are there. 2. "The thrones of the house of David." The court and throne of a legitimate sovereign.

III. He exhorts the tribes to *pray for* a continuance of its present happy state.

1. "Pray for the peace," &c. It is our duty to pray for the *prosperity* of the *nation* and of the *Church of God*.

2. "They shall prosper that love thee." Those who love both are *blessed*, those who do not are *cursed*.

3. And that we may know the prayer that God will hear, he puts one in our mouth, "Peace be within thy walls, and prosperity within thy palaces." It is well to join *peace* and *prosperity* together. *Peace* without *prosperity* is but a secure possession of *misery;* and *prosperity* without *peace* is but a dubious and uncertain *felicity*.

1. "Peace be within thy walls." Not only thy *fortifications, civil and religious institutions*, but also among all thy *officers, soldiers*, and *inhabitants*, for they constitute the strength and safety of the kingdom.

2. "And prosperity within thy palaces." In the king's house, his family, his ministers; if there be dissensions there, ruin will soon follow.

IV. The psalmist shows his own readiness to do this.

1. "I will now say, Peace be within thee." So should all the ministers of religion pray.

2. "I will seek thy good." So should the king and every officer of state resolve. All should be united in so good a work. They should not seek *their own good*, but the *good*, not the *goods*, of *the people*.

For this the psalmist gives *these* reasons:—

1. "For my brethren and companions' sakes." We are not only subjects of one king, citizens of the same city, but we have all one God and Father.

2. "Because of the house of the Lord." For the maintenance of true religion. If *religion* fail, the *kingdom* will fail; prosperity will be at an end; the nation will be divided, distracted, destroyed. Religion, the true religion in a country, is the *consolation* of the *good*, and the *bridle* that holds in the jaws of the *wicked*. Let us all pray for the prosperity of pure and undefiled religion, and the prosperity of the state!

PSALM CXXIII.

The prayer and faith of the godly, 1, 2. *They desire to be delivered from contempt*, 3, 4.

A Song of Degrees.

UNTO thee [a] lift I up mine eyes, O thou [b] that dwellest in the heavens.

2 Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

[a] Psa. cxxi. 1; cxli. 8.

[b] Psa. ii. 4; xi. 4; cxv. 3

NOTES ON PSALM CXXIII.

This Psalm is probably a complaint of the captives in Babylon relative to the contempt and cruel usage they received. The author is uncertain.

Verse 1. *Unto thee lift I up mine eyes*] We have no hope but in thee; our eyes look upward; we have expectation from thy *mercy* alone.

Verse 2. *As the eyes of servants*] We now wait for thy commands, feeling the utmost readiness to obey them when made known to us. The words may be understood as the language of dependence also. As slaves expect their *support* from their masters and mistresses; so do we ours from thee, O Lord! Or, As servants look to their masters and mistresses, to *see how they do their work*, that they may do it in the same way; so do we, O Lord, that we may learn of thee, and do thy work in thy own Spirit, and after thy own method. Some think that there is a reference here to the *chastisement of slaves* by their masters, who, during the time they are receiving it, keep their eyes fixed on the hand that is inflicting punishment upon them, professing deep sorrow, and entreating for mercy. And this sense seems to be countenanced by the following words:—

Verse 3. *Have mercy upon us, O Lord*] Chastise us no more; we will no more revolt against thee.

We are exceedingly filled with contempt.] We not only suffer grievously from our captivity, but are treated in the most contemptuous manner by our masters.

Verse 4. *Those that are at ease*] The Babylonians, who, having subdued all the people of the neighbouring nations, lived *at ease*, had none to contend with them, and now became luxurious, *indolent*, and *insolent*: they were contemptuous and proud.

ANALYSIS OF THE HUNDRED AND TWENTY-THIRD PSALM.

The oppressed followers of God make application to him for mercy. In this application they express *three* things:—

I. Their confidence in God.

II. Prayer for mercy.

III. An account of their oppressors.

I. Their trust in God.

1. "Unto thee lift I up mine eyes." We trust in thee *alone*.

2. "O thou that dwellest in the heavens." Infinitely raised above us; but affected with our miserable condition, and always ready to help us.

This he shows by a double similitude:—

1. "As the eyes of servants," i. e., *men-servants*, "look unto the hand of their masters."

2. "As the eyes of a maiden unto the hand of her mistress:" both might be beaten; and here both beg to be saved from farther stripes.

3. "So our eyes," &c. God's children are always looking up to him.

4. "Until that he have mercy;" abate his stripes, and take off his hand.

II. Their prayer for mercy.

1. Before they *lifted their eyes* to God, but now they *cry* for mercy.

For this *crying*, they give the following reasons:—

1. "We are exceedingly filled with contempt." To *suffer contempt* is *much*; to be *filled* with it is *more*; and to be *exceedingly filled* with it is *worst* of all.

2. We are *scorned*: they join *words* and *actions* to show how much they despise us.

III. They give the *character* of those by whom they suffer.

1. They are *at ease*—loaded with wealth, and sunk in indolence.

2. They are *proud*—puffed up with a sense of their own importance; and this leads them to despise others. Proud men are for the most part empty, shallow-pated men: and contempt and scorn from such wounds deeply; especially if they rise, as they often do, from the *dunghill*. The sick *lion* in the fable found it extremely galling to be kicked by the *foot* of an *ass*

PSALM CXXIV.

A thanksgiving of the godly for extraordinary deliverances, 1–6. *The great danger they were in*, 7. *Their confidence in God*, 8.

A Song of Degrees of David.

A. M. cir. 3494. B. C. cir. 510. Assueri, R. Persarum, cir. annum duodecimum.

IF *it had not been* the LORD who was on our side, [a] now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had [b] swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

A. M. cir. 3494. B. C. cir. 510. Assueri, R. Persarum, cir. annum duodecimum.

5 Then the proud waters had gone over our soul.

6 Blessed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our soul is escaped [c] as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 [d] Our help *is* in the name of the LORD, [e] who made heaven and earth.

[a] Psa. cxxix. 1.——[b] Psa. lvi. 1, 2; lvii. 3; Prov. i. 12.——[c] Psa. xci. 3; Prov. vi. 5.——[d] Psa. cxxi. 2.——[e] Gen. i. 1; Psa. cxxxiv. 3.

NOTES ON PSALM CXXIV.

In our present Hebrew copies this Psalm is attributed to *David*, לדוד *ledavid*; but this inscription is wanting in *three* of *Kennicott's* and *De Rossi's* MSS., as also in the *Septuagint*, *Syriac*, *Vulgate*, *Æthiopic*, and *Arabic*; and in most of the ancient *fathers*, Greek and Latin, who found no other inscription in their copies of the text than *A Psalm of degrees*. It was composed long after David's days; and appears to be either a thanksgiving for their deliverance from the Babylonish captivity, or for a remarkable deliverance from some potent and insidious enemy after their return to Judea. Or, what appears to be more likely, it is a thanksgiving of the Jews for their escape from the general massacre intended by Haman, prime minister of Ahasuerus, king of Persia. See the whole Book of *Esther*.

Verse 1. *If* it had not been *the Lord*] If God had not, in a very especial manner, supported and defended us, we had all been swallowed up alive, and destroyed by a sudden destruction, so that not one would have been left. This might refer to the plot against the whole nation of the Jews by Haman, in the days of Mordecai and Esther; when by his treacherous schemes the Jews, wheresoever dispersed in the provinces of Babylon, were all to have been put to death in one day. This may here be represented under the figure of an earthquake, when a chasm is formed, and a whole city and its inhabitants are in a moment swallowed up alive.

Verse 5. *Then the proud waters*] The proud *Haman* had nearly brought the flood of desolation over our lives.

Verse 7. *Our soul is escaped as a bird out of the snare*] This is a fine image; and at once shows the *weakness* of the Jews, and the *cunning* of their adversaries. Haman had laid the snare completely for them; humanly speaking there was no prospect of their escape: but the *Lord was on their side*; and the providence that induced Ahasuerus to call for the book of the records of the kingdom to be read to him, as well indeed as the once very improbable advancement of Esther to the throne of Persia, was the means used by the Lord for the preservation of the whole Jewish people from extermination. God thus *broke the snare*, and the *bird escaped*; while the poacher was caught in his own trap, and executed. See the Book of Esther, which is probably the best comment on this Psalm.

Verse 8. *Our help* is *in the name of the Lord*] בשום מימרא דיי *beshum meymra dayai*, Chaldee, "In the name of the WORD of the LORD." So in the second verse, "Unless the WORD of the LORD had been our Helper:" *the substantial* WORD; not a *word spoken*, or a *prophecy* delivered, but the person who was afterwards termed Ὁ Λογος του Θεου, *the* WORD OF GOD. This deliverance of the Jews appears to me the most natural interpretation of this Psalm: and probably *Mordecai* was the author.

ANALYSIS OF THE HUNDRED AND TWENTY-FOURTH PSALM.

The people of God, newly escaped from some great danger, acknowledge it, and celebrate God as their Deliverer.

I. The psalmist begins abruptly, as is usual in pathetical expressions.

1. "If it had not been the Lord:" and so deeply was he affected with a sense of God's goodness, and the narrowness of the escape, that he repeats it: "Unless the Lord," &c. Nothing else could have saved us.

2. "Now may Israel say;" the whole body of the Jewish people may well acknowledge this.

3. "When men rose up:" when they were all leagued against us as one man to destroy us; and, humanly speaking, our escape was impossible.

II. This danger and escape the psalmist illustrates by *two metaphors*:—

1. The *first* is taken from *beasts* of prey: "They had swallowed us up quick." They would have rushed upon us, torn us in pieces, and swallowed us down, while life was quivering in our limbs.

This they would have done in their *fury*. The plot was laid with great *circumspection* and *caution*; but it would have been executed with a *resistless fury*.

2. The *second* similitude is taken from *waters* which had broken through dikes, and at once submerged the whole country: "The stream had gone over our soul;" the *proud waters*, resistless now the dikes were broken, would have *gone over our soul*—destroyed our life.

III. He next acknowledges the *deliverance*.

1. "We are not given a prey to their teeth."

2. It is the blessed God who has preserved us: "Blessed be God," &c.

As this deliverance was *beyond expectation*, he illustrates it by *another metaphor*, a *bird* taken in, but escaping from, a *snare*.

1. We were in "the snare of the fowler."

2. But "our soul is escaped."

3. And the fowler disappointed of his prey. The disappointment of Haman was, in all its circumstances, one of the most mortifying that ever occurred to man.

IV. He concludes with a grateful acclamation.

1. "Our help is in the name of the Lord." In open assaults, and in *insidious attacks*, we have no helper but God; and from him our deliverance must come.

2. This help is sufficient; for he made the *heaven* and *earth*; has both under his government; and can employ both in the support, or for the *deliverance*, of his followers.

Or, take the following as a plainer analysis:—

I. 1. The *subtlety* of the adversaries of the Church in laying snares to entrap it, as fowlers do birds, ver. 7.

2. Their *cruelty* in seeking to tear it to pieces, as some ravenous beasts of prey do; or, as mighty inundations that overthrow all in their way, ver. 3–6.

II. The cause of this subtlety and cruelty: wrath and displeasure, ver. 3.

III. The delivery of the Church from both, by the power and goodness of God, ver. 1, 2, 6, 7.

IV. The duty performed for this deliverance; praises to God, ver. 6.

PSALM CXXV.

The safety of those who trust in God, 1, 2. *God's protecting providence in behalf of his followers*, 3. *A prayer for the godly*, 4. *The evil lot of the wicked*, 5

A Song of Degrees.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

THEY that trust in the LORD *shall be* as Mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

3 For [a] the rod of [b] the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be* good,

[a] Prov. xxii. 8; Isa. xiv. 5.

[b] Heb. *wickedness.*

NOTES ON PSALM CXXV.

This Psalm is without a *title*: it belongs most probably to the times after the captivity; and has been applied, with apparent propriety, to the opposition which *Sanballat* the Horonite, *Geshem* the Arabian, and *Tobiah* the Ammonite, gave to the Jews while employed in rebuilding the walls of Jerusalem, and restoring the temple.

Verse 1. *They that trust in the Lord*] Every faithful Jew who confides in Jehovah shall stand, in those *open* and *secret attacks* of the enemies of God and truth, as *unshaken* as *Mount Zion*; and shall not be moved by the power of any adversary.

Verse 2. *As the mountains* are *round about Jerusalem*] Jerusalem, according to *Sandys*, was situated on a rocky mountain every way to be ascended, except a little on the north, with steep ascents and deep valleys, naturally fortified. It is surrounded with other *mountains*, at no great distance, as if placed in the midst of an amphitheatre; for on the *east* is Mount *Olivet*, separated from the city by the *valley of Jehoshaphat*, which also encompasses a part of the *north*; on the *south*, the mountain of *Offiner* interposed with the *valley of Gehinnom*; and on the *west* it was formerly fenced with the *valley of Gihon*, and the *mountains* adjoining. The situation was such as to be easily rendered impregnable.

The Lord is *round about his people*] He is *above*, *beneath*, *around* them; and *while they keep within it*, their fortress is impregnable, and they can suffer no evil.

Verse 3. *For the rod of the wicked shall not rest upon the lot of the righteous*] Rod, here, may be taken for *persecution*, or for *rule*; and then it may be thus interpreted: "The wicked shall not be permitted to *persecute always*, nor to have a *permanent rule*." In our *liturgic version* this clause is thus rendered: "The rod of the ungodly cometh not into the lot of the righteous." "This," said one of our forefathers, "is neither *truth* nor *scripture*. *First*, it is not *truth*; for the rod of the wicked *doth come* into the inheritance of the righteous, and that *often*. *Secondly*, it is not *scripture*; for the text saith, 'The rod of the wicked shall not rest there.' It may *come*, and stay for a time; but it shall not be permitted to abide."

This is only *one*, and not the *worst*, of the many sad blemishes which deform the Version in our national Prayer-book. In short, the Version of the Psalms in that book is wholly unworthy of regard; and should be thrown aside, and that in the *authorized Version* in the Bible substituted for it. The people of God are misled by it; and they are confounded with the *great* and *glaring differences* they find between it and what they find in their Bibles, where they have a version of a much better character, delivered to them by the authority of *Church* and *state*. Why do not our present excellent and learned prelates lay this to heart, and take away this sore stumbling-block out of the way of the people? I have referred to this subject in the *introduction to the Book of Psalms*.

Lest the righteous put forth] Were the wicked to *bear rule* in the Lord's vineyard, religion would soon become extinct: for the great mass of the people would conform to their rulers. Fear not your enemies, while ye fear God. Neither *Sanballat*, nor

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

and to *them that are* upright in their hearts.

5 As for such as turn aside unto their [c] crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* [d] peace *shall be* upon Israel.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

[c] Prov. ii. 15.

[d] Psa. cxxviii. 6; Gal. vi. 16.

Tobiah, nor *Geshem*, nor any of God's foes, shall be able to set up their *rod*, their *power* and *authority*, here. While you are faithful, the Lord will laugh them to scorn.

Verse 4. *Do good, O Lord, unto* those that be *good*] Let the upright ever find thee his sure defence! Increase the *goodness* which thou hast already bestowed upon them; and let all who are *upright in heart* find thee to be their stay and their support!

Verse 5. *As for such as turn aside*] Who are not *faithful*; who *give way to sin*; who *backslide*, and walk in a *crooked way*, widely different from the *straight way* of the *upright*, ישרים *yesharim*, the *straight* in heart; they shall be *led forth* to punishment *with the* common *workers of iniquity*. Thus thy Church will be purified, and thy *peace* rest *upon* thy true *Israel*. Let him that readeth understand.

Analysis of the Hundred and Twenty-fifth Psalm.

It is the purpose of the psalmist to comfort the people of God,—

I. By an assurance of their perpetuity, both from God's presence and protection, ver. 1, 2.

II. That though he may permit them to be harassed by the wicked, yet he will not leave them under their rod, ver. 3.

III. He prays for the good; and,

IV. Sets down the portion of the wicked, ver. 4, 5.

1. A general promise of the perpetuity of the Church; that is, of them "that trust in God."

1. "They that trust in the Lord:" "The congregation of God's faithful people, who have the pure word of God preached, and the sacraments duly administered," Acts xix.

2. "Shall be as Mount Zion," secure and immovable; immovable, because a *mountain*,—a *holy* mountain,—and particularly *dear* to God.

3. "Which abideth for ever:" So surely as *Mount Zion* shall never be *removed*, so surely shall the *Church of God* be *preserved*. Is it not strange that wicked and idolatrous powers have not joined together, dug down this mount, and carried it into the sea, that they might nullify a promise in which the people of God exult! Till ye can carry Mount Zion into the Mediterranean Sea, the Church of Christ shall grow and prevail. Hear this, ye murderous Mohammedans!

4. "As the mountains are round about Jerusalem"—to fortify it.

5. "So the Lord is round about his people"—to preserve them.

6. "From henceforth, even for ever:" Through both *time* and *eternity*.

II. 1. But the Church is often persecuted and harassed. Granted; for the "rod," the power and scourge, "of the wicked, may come into the heritage of the righteous."

2. But then may it not finally prevail? No: for though it *come*, it shall not *rest*.

3. And why? Because it might finally destroy the Church, pervert the good, and cause them to join issue with the ungodly. Therefore, "they shall not be tempted above that they are able."

III. Therefore the psalmist prays,—

1. "Do good to the good:" Give them *patience*, and keep them *faithful*.

2. And "to the upright in heart:" Let not the *weak* and the *sincere* be overcome by their enemies:

IV. He sets down the *lot of the ungodly*:—

1. "They turn aside."

2. They get into *crooked paths*; they get into the *spirit of the world*, and are *warped* into its *crooked* and *winding* ways.

3. They shall be condemned, and *then led forth to* punishment. The backslider in heart shall be filled with his own ways; he shall have *writhing* in pain, for *crooked walking* in sin.

4. But while this is their portion, "peace," prosperity, and blessedness, "shall be upon Israel"

PSALM CXXVI.

The joy of the Israelites on their return from captivity, and the effect their deliverance had upon the heathen, 1–3. The prayer which they had offered up, 4. The inference they draw from the whole, 5, 6.

XXVII. DAY. EVENING PRAYER.

A Song of Degrees.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

WHEN the LORD [a] turned again the captivity of Zion, [b] we were like them that dream.

2 Then [c] was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD [d] hath done great things for them.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

3 The LORD hath done great things for us; *whereof* we are glad.

[a] Heb. *returned the returning of Zion*; Psa. liii. 6; lxxxv. 1; Hos. vi. 11; Joel iii. 1.

[b] Acts xii. 9.——[c] Job viii. 21.——[d] Heb. *hath magnified to do with them.*

NOTES ON PSALM CXXVI.

This Psalm is not of David, has no title in the Hebrew or any of the Versions, and certainly belongs to the close of the captivity. It might have been composed by *Haggai* and *Zechariah*, as the *Syriac* supposes; or by *Ezra*, according to others. It is beautiful, and highly descriptive of the circumstances which it represents.

Verse 1. *When the Lord turned again the captivity*] When Cyrus published his decree in favour of the Jews, giving them liberty to return to their own land, and rebuild their city and temple.

We were like them that dream.] The news was so unexpected that we doubted for a time the truth of it. We believed it was too good news to be true, and thought ourselves in a dream or illusion. When the Romans had vanquished Philip, king of Macedon, they restored liberty to the Grecian cities by proclamation. It was done at the time of the Isthmian games, and by the crier, who went into the circus to proclaim them; none but the Roman general T. Quintius knowing what was to be done. Multitudes from all Greece were there assembled; and the tidings produced nearly the same effect upon them, according to Livy, that the publication of the decree of Cyrus did on the Jews, according to what is here related by the psalmist. I shall give the substance of this account from the Roman historian. When the Romans had sat down to behold the games, the herald with his trumpet went into the arena, according to custom, to proclaim the several games. Silence being obtained, he solemnly pronounced the following words:—

SENATUS ROMANUS ET T. QUINCIUS IMPERATOR, PHILIPPO REGE MACEDONIBUSQUE DEVICTIS; LIBEROS, IMMUNES, SUIS LEGIBUS ESSE JUBET CORINTHIOS, PHOCENSES, LOCRENSESQUE OMNES, ET INSULAM EUBŒAM, ET MAGNETAS, THESSALOS, PERRHÆBOS, ACHÆOS, PHTHIOTAS.

"The Roman Senate, and T. Quintius the general, having vanquished king Philip and the Macedonians, do ordain that the Corinthians, Phocensians, all the Locrensians, the island of Eubœa, the Magnesians, Thessalians, Perrhæbians, Acheans, and Phthiotians, shall be free, be delivered from all taxes, and live according to their own laws."

The effect that this produced on the astonished Grecians who were present, is related by this able historian in a very natural and affecting manner; and some parts of it *nearly in the words of the psalmist.*

Audita voce præconis, majus gaudium fuit, quam quod universum homines caperent. Vix satis se credere se quisque audisse: alii alios intueri mirabundi velut *somnii vanam speciem: quod ad quemque pertineret, suarum aurium fidei minimum credentes, proximos interrogabant.* Revocatur præco, cum unusquisque non audire, sed videre libertatis suæ nuncium averit, iterum pronunciaret eadem. Tum ab certo jam gaudio tantus cum clamore plausus est ortus, totiesque repetitus, ut facile appareret, nihil omnium bonorum multitudini gratius quam LIBERTATEM esse.

T. LIV. *Hist.* lib. xxxiii., c. 32.

This proclamation of the herald being heard, there was such joy, that the people in general could not comprehend it. Scarcely could any person believe what he had heard. They gazed on each other, wondering as if it had been *some illusion, similar to a dream*; and although all were interested in what was spoken, none could trust his own ears, but inquired each from him who stood next to him what it was that was proclaimed. The herald was again called, as each expressed the strongest desire not only to hear, but see the messenger of his own liberty: the herald, therefore, repeated the proclamation. When by this repetition the glad tidings were confirmed, there arose such a shout, accompanied with repeated clapping of hands, as plainly showed that *of all good things none is so dear to the multitude* as LIBERTY.

O that God may raise up some other deliverer to save *these same cities* with their *inhabitants*, from a worse yoke than ever was imposed upon them by the king of Macedon; and from a servitude which has now lasted three hundred years longer than the *captivity* of the Israelites in the empire of Babylon!

Constantinople was taken by the *Turks* in 1453; and since that time till the present, (October, 1822,) three hundred and sixty-nine years have elapsed. Why do the *Christian* powers of Europe stand by, and see the ark of their God in captivity; the holy name by which they are called despised and execrated; the vilest indignities offered to those who are called Christians, by barbarians the most cruel, ferocious, and abominable that ever disgraced the name of man? Great God, vindicate the cause of the distressed Greeks as *summarily*, as *effectually*, as *permanently*, as thou once didst that of thy oppressed people the Jews! Let the *crescent* never more *fill* its *horns* with a *victory*, nor with the spoils of any who are called by the sacred name of JESUS: but let it *wane* back into total darkness; and know no change for the better, till illuminated by the *orient splendour* of the *Sun of righteousness!* Amen! Amen!

How signally has this prayer been thus far answered! Three great Christian powers, the *British*, the *French*, and the *Russian*, have taken up the cause of the oppressed Greeks. The Turkish fleet has been attacked

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

4 Turn again our captivity, O LORD, as the streams in the south.

5 [a] They that sow in tears shall reap in [f]joy.

6 He that goeth forth and weepeth, bearing [g]precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

A. M. cir. 3468. B. C. cir. 536. Cyri, R. Persarum, cir. annum primum.

[a] See Jer. xxxi. 9, &c.

[f] Or, *singing*.——[g] Or, *seed basket*.

in the Bay of Navarino by the combined fleets of the above powers in October, 1827, under the command of the British Admiral, Sir Edward Codrington, and totally annihilated. After which, the Mohammedan troops were driven out of Greece and the Morea; so that the whole of Greece is cleared of its oppressors, and is now under its own government, protected by the above powers.—March, 1829.

Verse 2. *Then was our mouth filled with laughter*] The same effect as was produced on the poor liberated Grecians mentioned above.

Then said they among the heathen] The liberty now granted was brought about in so extraordinary a way, that the very *heathens* saw that the hand of the great Jehovah must have been in it.

Verse 3. *The Lord hath done great things for us*] We acknowledge the hand of our God. *Deus nobis hæc otia fecit*, "God alone has given us this enlargement."

We are glad.] This is a mere burst of ecstatic joy. O how happy are we!

Verse 4. *Turn again our captivity*] This is either a recital of the prayer they had used *before* their deliverance; or it is a prayer for those who *still remained* in the provinces beyond the Euphrates. The Jewish captives did not all return at *once*; they came back at different times, and under different leaders, Ezra, Nehemiah, Zerubbabel, &c.

As the streams in the south.] Probably the *Nile* is meant. It is now pretty well known that the Nile has its origin in the kingdom of *Domot*; and runs from *south* to *north* through different countries, till, passing through Egypt, it empties itself into the Mediterranean Sea. It is possible, however, that they might have had in view some *rapid rivers* that either rose in the south, or had a *southern* direction; and they desired that their return might be as rapid and as *abundant* as the waters of those rivers. But we know that the Nile proceeds from the south, divides itself into several *streams* as it passes through Egypt, and falls by *seven mouths* into the Mediterranean.

Verse 5. *They that sow in tears shall reap in joy.*] This is either a *maxim* which they gather from their own history, or it is a *fact* which they are now witnessing. We see the benefit of humbling ourselves under the mighty hand of God; we have now a sweet return for our bitter tears. Or, *We have* sown in tears; now we reap in joy. We are restored after a long and afflicting captivity to our own country, to peace, and to happiness.

Verse 6. *He that goeth forth and weepeth, bearing precious seed*] The metaphor seems to be this: A poor farmer has had a very bad harvest: a very scanty portion of grain and food has been gathered from the earth. The *seed time* is now come, and is very unpromising. Out of the famine a little seed has been saved to be sown, in hopes of another crop: but the badness of the present season almost precludes the entertainment of hope. But he must sow, or else despair and perish. He carries his all, his *precious seed*, with him in his *seed basket*; and with a sorrowful heart commits it to the furrow, watering it in effect with his tears, and earnestly imploring the blessing of God upon it. God hears; the season becomes mild; he beholds successively the *blade*, the *ear*, and the *full corn* in the ear. The appointed weeks of harvest come, and the grain is very productive. He fills his arms, his carriages with the sheaves and shocks; and returns to his large expecting family in triumph, praising God for the wonders he has wrought. So shall it be with this handful of *returning Israelites*. They also are to be *sown*—scattered all over the land; the blessing of God shall be upon them, and their faith and numbers shall be abundantly increased. The return here referred to, *Isaiah* describes in very natural language: "And they shall bring all your brethren for an offering to the Lord out of all nations, upon horses, and in chariots, and in litters, upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord," chap. lxvi., ver. 20.

Analysis of the Hundred and Twenty-sixth Psalm.

The parts of this Psalm are *three*:—

I. An expression of joy for their strange deliverance from captivity.

II. A prayer for the return of the remaining part.

III. A moral collected by the psalmist from it.

I. The psalmist celebrates their return, and amplifies it *three* ways:—

1. From the cause, *Jehovah*. Cyrus gave a commission for it; but it was the Lord who disposed his heart so to do: "When the Lord turned," &c.

2. From the *manner* of it. It was strange and wonderful; they could scarcely believe it.

3. From the *joy* at it, inward and external. 1. Their "mouths were filled with laughter." 2. Their "tongue with singing." A thankful tongue expressed the feelings of a thankful heart.

That God did this for them he proves by two evidences:—

1. The *heathen*: "Then said they among the heathen." They saw that they were permitted to return by virtue of a royal edict; that the very king who gave the commission was named by a prophet; that they had rich gifts given them, the vessels of gold and silver restored, &c. Who could do all these things but God?

2. The *Jews*. It is true, said the Jews, what you acknowledge. 1. "The Lord hath done great things for us." Beyond our merit, beyond our hope. 2. "Whereof we are glad," for we are freed from a galling yoke.

II. But there were some Jews left behind, for whom they pray.

1. "Turn their captivity also." Put it in their hearts

o join their brethren. Several, no doubt, stayed behind, because they *had married strange wives*, &c.

2. "Turn it as the streams in the south." Or, as some read it, *streams of water on a parched land.* Judea has been lying waste; we need many hands to cultivate it. When all join together in this work the land will become *fruitful*, like the parched ground when powerful rivulets are sent through it in all directions.

III. The benefit of this will be great; for although it may cost us much *hard labour* and *distress* in the beginning, yet the maxim will hold good—"They who sow in tears shall reap in joy." Which the psalmist amplifies in the next verse.

1. "He that goeth forth and weepeth." The poor husbandman, for the reasons given above and in the notes, *bearing precious seed*—seed bought with a high price, which augments his grief, being so poor.

2. "He shall doubtless come again"—in harvest, *with joy*, having a plentiful crop; for every grain sown at least one full-fed ear of corn, with at the lowest *thirty-fold.* Some maxims are to be gathered from the whole: Penitential sorrow shall be followed by the joy of pardoning mercy; he that bears the cross shall wear the crown; and, trials and difficulties shall be followed by peace and prosperity.

PSALM CXXVII.

The necessity of God's blessing on every undertaking, without which no prosperity can be expected, 1, 2. *Children are a heritage from the Lord,* 3, 4. *A fruitful wife is a blessing to her husband,* 5.

A Song of Degrees [a] for Solomon.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

EXCEPT the LORD build the house, they labour in vain [b] that build it: except [c] the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to [d] eat the bread of sorrows: *for* so he giveth his beloved sleep.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

3 Lo, [e] children *are* a heritage of the LORD: *and* [f] the fruit of the womb *is his* reward.

[a] Or, *of Solomon*; Psa. lxxii. title.——[b] Heb. that are *builders of it in it.*——[c] Psa. cxxi. 3, 4, 5.

[d] Gen. iii. 17, 19.——[e] Gen. xxxiii. 5; xlviii. 4; Josh. xxiv. 3, 4.
[f] Deut. xxviii. 4.

NOTES ON PSALM CXXVII.

The *Hebrew*, *Chaldee*, and *Vulgate* attribute this Psalm to Solomon. The *Syriac* says it is "A Psalm of David concerning Solomon; and that it was spoken also concerning Haggai and Zechariah, who forwarded the building of the temple." The *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon* have no title, but simply "A Psalm of Degrees." It was most likely composed for the building of the second temple, under Nehemiah, and by some prophet of that time.

Verse 1. *Except the Lord build the house*] To build a house is taken in *three* different senses in the sacred writings: 1. To build the temple of the Lord, which was called הבית *habbeith*, *the house*, by way of eminence. 2. To build any ordinary house, or place of dwelling. 3. To have a numerous offspring. In this sense it is supposed to be spoken concerning the Egyptian midwives; that because they feared the Lord, therefore he built them houses. See the note on Exod. i. 21. But, however the above passage may be interpreted, it is a fact that בן *ben*, *a son*, and בת *bath*, *a daughter*, and בית *beith*, *a house*, come from the same root בנה *banah*, *to build*; because sons and daughters build up a household, or constitute a *family*, as much and as really as stones and timber constitute a *building.* Now it is true that unless the good hand of God be upon us we cannot prosperously build a place of worship for his name. Unless we have his blessing, a dwelling-house cannot be comfortably erected. And if his blessing be not on our children, the house (the family) may be built up, but instead of its being the house of God, it will be the synagogue of Satan. All marriages that are not under God's blessing will be a private and public curse. This we see every day.

Except the Lord keep the city] When the returned Jews began to restore the walls of Jerusalem, and rebuild the city, Sanballat, Tobiah, and others formed plots to prevent it. Nehemiah, being informed of this, set up proper watches and guards. The enemy, finding this, gathered themselves together, and determined to fall upon them at once, and cut them all off. Nehemiah, having gained intelligence of this also, armed his people, and placed them behind the wall. Sanballat and his company, finding that the Jews were prepared for resistance, abandoned their project; and Nehemiah, to prevent surprises of this kind, kept one-half of the people always under arms, while the other half was employed in the work. To this the psalmist alludes; and in effect says, Though you should watch constantly, guard every place, and keep on your armour ready to repel every attack, yet remember the success of all depends upon the presence and blessing of God. While, therefore, ye are not slothful in business, be fervent in spirit, serving the Lord: for there is no success either in spiritual or secular undertakings but in consequence of the benediction of the Almighty.

Verse 2. It is *vain for you to rise up early*] There seems to be here an allusion to the daily and nightly watches which Nehemiah instituted. The people were worn out with constant labour and watching; he therefore divided them in such a manner, that they who had worked in the day should rest by night, and that they who worked by night should rest in the day; and thus *his beloved*, a title of the Jews, *the beloved of God*, got

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy *is* the man that [g] hath his quiver full of them: [h] they shall not be ashamed, but they [i] shall speak with the enemies in the gate.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

[g] Heb. *hath filled his quiver with them.*——[h] See Job v. 4; Prov. xxvii. 11.——[i] Or, *shall subdue*, as Psa. xviii. 47; or, *destroy.*

sleep, due refreshment, and rest. As for Nehemiah and his servants, they never put off their clothes day or night but for washing.

Verse 3. *Lo, children* are *a heritage of the Lord*] That is, To many God gives children in place of temporal good. To many others he gives houses, lands, and thousands of gold and silver, and with them the womb that beareth not: and these are their inheritance. The poor man has from God a number of children, without lands or money; these are his inheritance; and God shows himself their father, feeding and supporting them by a chain of miraculous providences. Where is the *poor man* who would give up his *six children*, with the prospect of having *more*, for the *thousands* or *millions* of him who is the *centre* of his *own existence*, and has neither *root* nor *branch* but his forlorn solitary self upon the face of the earth? Let the fruitful family, however poor, lay this to heart: "Children are a heritage of the Lord; and the fruit of the womb is his reward." And he who gave them will feed them; for it is a fact, and the *maxim* formed on it has never failed, "Wherever God sends mouths, he sends meat." "Murmur not," said an Arab to his friend, "because thy family is large; know that it is for *their sakes* that God feeds *thee*."

Verse 4. *As arrows* are *in the hand of a mighty man*] Each child will, in the process of time, be a *defence* and *support* to the family, as arrows in the quiver of a skilful and strong archer: the more he has, the more enemies he may slay, and consequently the more redoubted shall he be.

Children of the youth.] The children of *young people* are always more strong and vigorous, more healthy, and generally longer lived than those of *elderly*, or comparatively *elderly persons*. *Youth* is the time for marriage; I do not mean *infancy* or a comparative *childhood*, in which several fools join in marriage who are scarcely fit to leave the *nursery* or *school*. Such couples generally disagree; they cannot bear the *boyish* and *girlish* petulancies and caprices of each other; their own growth is hindered, and their offspring, (if any,) have never much better than an *embryo* existence. On the other hand *age* produces only a *dwarfish* or *rickety* offspring, that seldom live to procreate; and when they do, it is only to perpetuate deformity and disease. It would be easy to assign reasons for all this; but the interpretation of Scripture will seldom admit of *physiological details*. It is enough that God has said, *Children of the youth* are strong and active, *like arrows in the hands of the mighty.*

Verse 5. *Happy is the man that hath his quiver full of them*] This is generally supposed to mean *his house full of children*, as his *quiver* is full of *arrows*; but I submit whether it be not more congenial to the metaphors in the text to consider it as applying to the *wife*: "Happy is the man who has a breeding or fruitful wife;" this is the *gravida sagittis pharetra*, "the quiver pregnant with arrows." But it may be thought the metaphor is not natural. I think otherwise; and I know it to be in the *Jewish style*, and the style of the times of the captivity, when this Psalm was written, and we find the *pudendum muliebre*, or human *matrix*, thus denominated, Ecclus. xxvi. 12: Κατέναντι παντος παιδαλου καθησεται, και εναντι βελους ανοιξει φαρετραν. The reader may consult the place in the *Apocrypha*, where he will find the verse well enough translated.

With the enemies in the gate.] "When he shall contend with his adversaries in the gate of the house of judgment."—*Targum.* The reference is either to *courts of justice*, which were held at the *gates* of *cities*, or to *robbers* who endeavour to force their way into a *house* to spoil the inhabitants of their goods. In the *first case* a man falsely accused, who has a numerous family, has as many witnesses in his behalf as he has children. And in the *second case* he is not afraid of *marauders*, because his house is well defended by his active and vigorous sons. It is, I believe, to this last that the psalmist refers.

This Psalm may be entitled, "The Soliloquy of the happy Householder:—The poor man with a large loving family, and in annual expectation of an increase, because his wife, under the Divine blessing, is fruitful." All are blessed of the Lord, and his hand is invariably upon them for good.

Analysis of the Hundred and Twenty-seventh Psalm

The Jews were at this time very busy in rebuilding their temple, and the houses and walls of their city; and the prophet teaches them that, without the assistance of God, nothing will be blessed or preserved, and that their children are his especial blessing also. This the prophet shows by these words repeated, *nisi, nisi, frustra, frustra;* and proves it by an induction.

I. In civil affairs, whether in house or city.

1. "Except the Lord build the house," &c. God must be the chief builder in the family; his blessing and help must be prayed for, for the nourishment of wife, children, servants, cattle, &c.

2. "Except the Lord keep the city," &c. And so it is in kingdoms and commonwealths. The *Jews* had now a trowel in one hand, and a sword in the other, for fear of their enemies: but the prophet tells them that the Lord must be their protector and keeper, else their watch, magistrates, judges, &c., would be of little value.

And this he illustrates by an elegant *hypothesis* of an industrious man who strives to be rich, but looks not to God.

1. "He riseth early." He is up with the rising of the sun.

2. "He sits up late." Takes little rest.

3. "He eats the bread of sorrow." Defrauds himself of necessary food. His mind is full of anxiety and

ear: but all this without God's blessing is vain: "It s vain for you to rise up early," &c. On the contrary, he who loves and fears God has God's blessing: "For o he gives his beloved sleep," in the place of fear and listraction.

II. The prophet then sets down the blessing a man ossesses in his children. In reference to their birth,

1. "Lo, children are a heritage," &c. They are lone the Lord's gift.

2. As regarding their education: being brought up n the fear of the Lord, they become generous spirits: 'As arrows are in the hand of a mighty man," &c. enabled to do great actions, and to defend themselves and others.

And the benefit will redound to the father in his old age

1. "Happy is the man that hath," &c. Of such good children.

2. "He shall not be ashamed," &c. He shall be able to defend himself, and keep out all injuries, being fortified by his children. And if it so happen that he has a cause pending in the gate, to be tried before the judges, he shall have the patronage of his children, and not suffer in his plea for want of advocates: his sons shall stand up in a just cause for him.

PSALM CXXVIII.

The blessedness of the man that fears the Lord, 1. *He is blessed in his labour,* 2; *in his wife and children,* 3, 4; *in the ordinances of God,* 5; *and in a long life and numerous posterity,* 6.

A Song of Degrees.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

BLESSED [a] *is* every one that feareth the LORD; that walketh in his ways.

2 [b] For thou shalt eat the labour of thine hands: happy *shalt* thou *be,* and *it shall be* well with thee.

3 Thy wife *shall be* [c] as a fruitful vine by the sides of thine house: thy children [d] like olive plants round about thy table.

A. M. cir. 3559. B. C. cir. 445. Artaxerxis I., R. Persarum, cir. annum vigesimum.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 [e] The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt [f] see thy children's children, *and* [g] peace upon Israel.

[a] Psa. cxii. 1; cxv. 13; cxix. 1.——[b] Isa. iii. 10.——[c] Ezek. xix. 10.

[d] Psa. lii. 8; cxliv. 12.——[e] Psa. cxxxiv. 3.——[f] Gen. l. 23; Job xlii. 16.——[g] Psa. cxxv. 5.

NOTES ON PSALM CXXVIII.

This Psalm has no *title,* either in the *Hebrew* or any of the *Versions;* though the *Syriac* supposes it to have been spoken of *Zerubbabel,* prince of Judah, who was earnestly engaged in building the temple of the Lord. It seems to be a continuation of the preceding Psalm, or rather the *second* part of it. The man who is stated to have a numerous offspring, in the *preceding Psalm,* is here represented as *sitting at table* with his large family. A person in the mean while coming in, sees his happy state, speaks of his comforts, and predicts to him and his all possible future good. And why? Because the man and his family "fear God, and walk in his ways."

Verse 2. *Thou shalt eat the labour of thine hands*] Thou shalt not be exempted from *labour.* Thou shalt *work:* but God will *bless* and *prosper* that work, and thou and thy family shall eat of it. Ye shall all live on the produce of your own labour, and the hand of violence shall not be permitted to deprive you of it. Thus,

Happy shalt *thou* be, *and* it shall be *well with thee.*] Thou shalt have prosperity.

Verse 3. *Thy wife* shall be *as a fruitful vine*] Thy *children,* in every corner and apartment of thy house, shall be the evidences of the fruitfulness of thy wife, as *bunches of grapes* on every *bough* of the vine are the proofs of its being in a healthy thriving state. Being *about the house sides,* or *apartments,* is spoken of the *wife,* not the *vine;* being *around the table* is spoken of the *children,* not of the *olive-plants.* It does not appear that there were any *vines* planted *against the walls* of the houses in Jerusalem; nor any *olive-trees* in *pots* or *tubs* in the inside of their houses; as may be found in different parts of Europe.

Verse 4. *Thus shall the man be blessed that feareth the Lord.*] A *great price* for a small consideration. Fear God, and thou shalt have as much domestic good as may be useful to thee.

Verse 5. *The Lord shall bless thee out of Zion*] In all thy approaches to him in his house by prayer, by sacrifice, and by offering, thou shalt have his especial blessing. Thou shalt thrive every *where,* and in all *things.*

And thou shalt see the good of Jerusalem] Thou shalt see the cause of God flourish in thy lifetime, and his Church in great prosperity.

Verse 6. *Yea, thou shalt see thy children's children*] Thou shalt not die till thou have seen thy family all settled in the world, and those of them who may be *married* blessed with children.

And *peace upon Israel.*] This is the same conclusion as in Psa. cxxv.; and should be translated, *Peace be upon Israel!* May God favour his own cause, and bless all his people!

ANALYSIS OF THE HUNDRED AND TWENTY-EIGHTH PSALM.

In this Psalm the prophet persuades men to fear God upon the several rewards that attend upon piety.

It is divided into *three* parts.

I. He describes the pious man, and pronounces him blessed, ver. 1.

II. He proposes the particulars of his blessing, ver. 2–6.

III. He gives his acclamation to it, ver. 4.

I. He describes the man who is to expect the blessing. Two qualities he must have:—

1. He must "fear the Lord." Fear, and not decline from him.

2. He must "walk in his ways." This is the true character of his fear.

3. This man shall be "blessed." Whether rich or poor, high or low; all such shall experience the blessing of the Lord.

II. And the blessedness consists in three particulars.

1. He shall enjoy those goods he has honestly obtained with his hands: "For thou shalt eat the labour of thine hands:" his happiness consists not in having much, but in enjoying what he has.

2. "Happy shalt thou be," &c. Able to help others, and leave to thy children.

3. Happy he shall be in his marriage, if his choice be prudent, and in the Lord: 1. "His wife shall be," &c. *Fetifera, non sterilis.* 2. Upon the walls of thy house. Staying at home, and caring for the things of the house, while her husband is taking care abroad.

4. Happy in his children: 1. "Thy children like olive-plants." Fresh, green, spreading, fruitful, and pledges of peace: not like sharp and prickly thorns. 2. "Round about thy table." Sit, eat, and converse with thee.

III. The acclamation follows these temporal blessings: "Thus shall the man be blessed," &c. In his goods, wife, and children.

But there is a blessing far beyond these, the sum of which is,—

1. God's blessing: "The Lord shall bless thee," &c. By a federal, a Church blessing.

2. "Thou shalt see the good of Jerusalem," &c The prosperity of the Church.

3. "Yea, thou shalt see thy children's children."

Et natos natorum, et qui nascuntur ab illis.

"Thy children's children, and those born of *them*."

4. "And peace upon Israel." A flourishing commonwealth and kingdom: for by peace is understood all prosperity.

PSALM CXXIX.

The Jews give an account of the afflictions which they have passed through, 1–3. *And thank God for their deliverance*, 4. *The judgments that shall fall on the workers of iniquity*, 5–8.

A Song of Degrees.

MANY [a] a time have they afflicted me from [b] my youth, [c] may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

[a] Or, *Much.*

[b] See Ezek. xxiii. 3; Hos. ii. 15; xi. 1.——[c] Psa. cxxiv. 1.

NOTES ON PSALM CXXIX.

This Psalm was written *after* the captivity; and contains a reference to the many tribulations which the Jews passed through from their *youth*, i. e., the earliest part of their history, their bondage in Egypt. It has no *title* in any of the *Versions*, nor in the *Hebrew text*, except the general one of *A Psalm of Degrees*. The *author* is uncertain.

Verse 1. *Many a time have they afflicted me*] The Israelites had been generally in affliction or captivity from the earliest part of their history, here called *their youth*. So Hos. ii. 15: "She shall sing as in the *days of her youth*, when she came up out of *the land of Egypt*." See Jer. ii. 2, and Ezek. xvi. 4, &c.

Verse 2. *Yet they have not prevailed*] They endeavoured to annihilate us as a people; but God still preserves us as his own nation.

Verse 3. *The plowers plowed upon my back*] It is possible that this mode of expression may signify that the people, during their captivity, were cruelly used by *scourging*, &c.; or it may be a sort of proverbial mode of expression for *the most cruel usage*. There really appears here to be a reference to a *yoke*, as if they had actually been *yoked to the plough*, or to *some kind of carriages*, and been obliged to draw like *beasts of burden*. In this way St. Jerome understood the passage; and this has the more likelihood, as in the next verse God is represented as *cutting them off* from these draughts.

Verse 4. *The Lord—hath cut asunder the cords of the wicked.*] The words have been applied to the sufferings of Christ; but I know not on what authority. No such scourging could take place in his case, as would justify the expression,—

"The ploughers made long furrows there,
Till all his body was one wound."

It is not likely that he received more than *thirty-nine* stripes. The last line is an unwarranted assertion.

Verse 5. *Let them all be confounded*] They shall be confounded. They who *hate Zion*, the Church of God, hate God himself; and all such must be dealt with as *enemies*, and be utterly *confounded*.

6 Let them be as [d] the grass *upon* the housetops, which withereth afore it groweth up:
7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.
8 Neither do they which go by say, [e] The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

[d] Psa. xxxvii. 2.
[e] Ruth ii. 4; Psa. cxviii. 26.

Verse 6. *As the grass* upon *the housetops*] As in the east the roofs of the houses were *flat*, seeds of various kinds falling upon them would naturally vegetate, though in an imperfect way; and, because of the want of proper nourishment, would necessarily *dry* and *wither* away. If *grass*, the *mower* cannot make *hay* of it; if *corn*, the *reaper* cannot make a *sheaf* of it. Let the Babylonians be like such herbage—good for nothing, and come to nothing.

Withereth afore it groweth up] Before שלק *shalak*, it is *unsheathed*; i. e., before it *ears*, or comes to *seed*.

Verse 8. *Neither do they which go by say*] There is a reference here to the *salutations* which were *given* and *returned* by the reapers in the time of the *harvest*. We find that it was customary, when the master came to them into the field, to say unto the reapers, *The Lord be with you!* and for them to answer, *The Lord bless thee!* Ruth ii. 4. Let their land become desolate, so that no harvest shall ever more appear in it. No interchange of benedictions between owners and reapers. This has literally taken place: Babylon is utterly destroyed; no harvests grow near the place where it stood.

ANALYSIS OF THE HUNDRED AND TWENTY-NINTH PSALM.

The intent of the prophet in composing this Psalm is to comfort the Church in affliction, and to stir her up to glorify God for his providence over her, always for her good, and bringing her enemies to confusion, and a sudden ruin.

It is divided into *three* parts:—

I. The indefatigable malice of the enemies of the Church, ver. 1, 3.

II. That their malice is vain. God saves them, ver. 2, 4.

III. God puts into the mouth of his people what they may say to their enemies, even when their malice is at the highest.

I. "Many a time have they afflicted me," &c. In which observe,—

1. That afflictions do attend those who will live righteously in Christ Jesus.

2. These afflictions are many: "Many a time," &c.

3. That they begin with the Church: "From my youth." Prophets, martyrs, &c.

4. This affliction was a heavy affliction: "The plowers plowed upon my back," &c. They dealt unmercifully with me, as a husbandman does with his ground.

II. But all their malice is to no purpose.

1. "Yet they have not prevailed against me." To extinguish the Church.

2. The reason is, "The Lord is righteous." And therefore he protects all those who are under his tuition, and punishes their adversaries.

3. "The Lord is righteous," &c. Cut asunder the ropes and chains with which they made their furrows: "He hath delivered Israel," &c.

III. In the following verses, to the end, the prophet, by way of prediction, declares the vengeance God would bring upon his enemies, which has *three* degrees:—

1. "Let them all be confounded," &c. Fail in their hopes against us.

2. "Let them be as the grass," &c. That they quickly perish. Grass on the housetops is good for nothing: "Which withereth afore it groweth up," &c. Never is mowed, nor raked together.

3. "Neither do they which go by say, The blessing of the Lord," &c. No man says so much as, God speed him! as is usual to say to workmen in harvest: but even this the enemies of the Church, and of God's work, say not, for they wish it not.

PSALM CXXX.

The prayer of a penitent to God, with confession of sin, 1–3. *Confidence in God's mercy, and waiting upon him,* 4–6. *Israel is encouraged to hope in the Lord, because of his willingness to save,* 7, 8.

A Song of Degrees.

OUT [a] of the depths have I cried unto thee, O LORD.
2 LORD, hear my voice: let thine ears be attentive to the voice of my supplications.
3 [b] If thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

[a] Lam. iii. 55; Jonah ii. 2.
[b] Psa. cxliii. 2; Rom. iii. 20, 23, 24.

NOTES ON PSALM CXXX.

This Psalm has no title nor author's name, either in the Hebrew, or in any of the Versions; though the Syriac says it was spoken of Nehemiah the priest. It was most probably composed during the captivity: and contains the complaint of the afflicted Jews, with their hopes of the remission of those sins which were the cause of their sufferings, and their restoration from captivity to their own land. This is one of those called *penitential Psalms*.

4 But *there is* [c] forgiveness with thee, that [d] thou mayest be feared.

5 [e] I wait for the LORD, my soul doth wait, and [f] in his word do I hope.

6 [g] My soul *waiteth* for the LORD more than they that watch for the morning: [h] *I say, more than* they that watch for the morning.

7 [i] Let Israel hope in the LORD: for [k] with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And [l] he shall redeem Israel from all his iniquities.

[c] Exod. xxxiv. 7.——[d] 1 Kings viii. 40; Psa. ii. 11; Jer. xxxiii. 8, 9.——[e] Psa. xxvii. 14; xxxiii. 20; xl. 1; Isa. viii. 17; xxvi. 8; xxx. 18.——[f] Psa. cxix. 81.

[g] Psa. lxiii. 6; cxix. 147.——[h] Or, *which watch unto the morning.* [i] Psa. cxxxi. 1.——[k] Psa. lxxxvi. 5, 15; Isa. lv. 7.——[l] Psa. ciii. 3, 4; Matt. i. 21.

Verse 1. *Out of the depths*] The captives in Babylon represent their condition like those who are in a prison—an abyss or deep ditch, ready to be swallowed up.

Verse 2. *Lord, hear my voice*] They could have no helper but God, and to him they earnestly seek for relief.

Verse 3. *If thou—shouldest mark iniquities*] If thou shouldst set down every deviation in thought, word, and deed from thy holy law; and if thou shouldst call us into judgment for all our infidelities, both of heart and life; O Lord, who could stand? Who could stand such a trial, and who could stand acquitted in the judgment? This is a most solemn saying; and if we had not the doctrine that is in the next verse, who could be saved?

Verse 4. *But* there is *forgiveness with thee*] Thou canst forgive; mercy belongs to thee, as well as judgment. The doctrine here is the doctrine of St. John: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for *the sins* of the whole world." "Hear, O heavens, and give ear, O earth; for the Lord hath spoken!" Jesus has died for our sins; therefore God *can be just, and yet the justifier of him who believeth in Jesus.*

Verse 5. *I wait for the Lord*] The word קוה *kavah*, which we translate *to wait*, properly signifies the *extension of a cord from one point to another.* This is a fine metaphor: *God* is one point, the *human heart* is the other; and the *extended cord* between both is the *earnest believing desire of the soul.* This *desire, strongly extended* from the *heart* to *God*, in every mean of grace, and when there is none, is the *active energetic waiting* which God requires, and which will be successful.

Verse 6. More than *they that watch for the morning.*] I believe the original should be read differently from what it is here. The *Chaldee* has, "More than they who observe the morning watches, that they may offer the morning oblation." This gives a good sense, and is, perhaps, the true meaning. Most of the Versions have, "From the morning to the night watches." Or the passage may be rendered, "My soul waiteth for the Lord from the morning watches to the morning watches." That is, "I wait both day and night."

Verse 7. *Let Israel hope in the Lord*] This, to hope for salvation, is their *duty* and their *interest.* But what *reason* is there for this *hope?* A twofold reason:—

1. *With the Lord* there is *mercy*] החסד *hachesed*, THAT *mercy, the fund, the essence* of mercy.

2. *And with him* is *plenteous redemption.*] והרבה עמו פדות *veharabbah immo peduth*; and *that abundant redemption*, that to which there is none like, the *Fountain of redemption, the Lamb of God which taketh away the sin of the world.* The article ה, both in הרבה *harabbah* and החסד *hachesed*, is very emphatic.

Verse 8. *He shall redeem Israel*] Και αυτος λυτρωσεται, "He will make a ransom for Israel." He will *provide a great price* for Israel, and by it will *take away all his iniquities.* I would not restrict this to Israel in Babylon. Every *believer* may take it to himself. God perfectly justifies and perfectly sanctifies all that come unto him through the Son of his love.

Analysis of the Hundred and Thirtieth Psalm.

In this Psalm the Spirit of God proposes to us the case of a person oppressed with the wrath of God against sin, yet flying to him for comfort, remission, and purification.

I. Acknowledging his miserable condition, he prays to be heard, ver. 12.

II. He desires remission of sin, ver. 3, 4.

III. He expresses his hope and confidence, ver. 5, 6.

IV. He exhorts God's people to trust in him, ver. 7, 8.

I. The psalmist likens himself to a man in the bottom of a pit:—

1. "Out of the depths have I cried," &c. A true penitent cries out of the depth of his misery, and from the depth of a heart sensible of it.

2. "Lord, hear my voice." Although I be so low, thou canst hear me.

3. "Let thine ears be attentive," &c. Or I cry in vain.

II. But there was a reason why God should not hear. He was a grievous sinner; but all men are the same; therefore,

1. "If thou, Lord, shouldest mark iniquity." And I have nothing of my own but it to bring before thee, yet execute not thy just anger on account of my transgressions; for,

2. "There is mercy with thee," &c. True repentance requires two things, the recognition of our own misery and the persuasion of God's mercy. Both are needful; for if we know not the former, we shall not seek mercy; and if we despair of mercy, we shall never find it.

3. "That thou mayest be feared." Not with a servile but a filial fear, which involves prayer, faith, hope, love, adoration, giving of thanks, &c. This fear leads to God's throne as a merciful and pardoning God.

III. The method of God's servants in their addresses to heaven is, that they believe, hope, pray, and expect. Thus did the psalmist.

1. "I expect the Lord." In faith.

2. "My soul doth wait." His expectation was active and real, and proceeded from fervency of heart.

3. His expectation was not presumptive, but grounded upon God's word and promise: "In his word is my hope."

4. "My soul waiteth for the Lord." Which he illustrates by the similitude of a watchman who longs for the morning.

5. "I wait for the Lord more than they," &c. It was now night with him, darkness and misery were upon his soul; the morning he expected was the remission of his sins, which must come from God's mercy. For this he eagerly waited.

IV He proposes his own example to God's people:—

1. "Let Israel hope in the Lord," like me, and cry from the depths.

2. "For with the Lord there is mercy." This is the reason and encouragement for the hope. Mercy flows from him.

3. "And with him is redemption." Which we need, being all sold under sin; and this redemption was purchased for us by the death of his Son.

4. And this redemption is *plentiful*; for by it he has redeemed the whole world, 1 John i. 2.

5. And this is to take effect upon Israel: "For he shall redeem Israel," &c. It is not, as the Jews expected, a temporal redemption, but a spiritual, as the angel told Joseph: "His name shall be called Jesus; for he shall save his people from their sins."

PSALM CXXXI.

The psalmist professes his humility, and the peaceableness of his disposition and conduct, 1, 2. *Exhorts Israel to hope in God,* 3.

A Song of Degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: [a] neither do I [b] exercise myself in great matters, or in things too [c] high for me.

2 Surely I have behaved and quieted [d] myself, [e] as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 [f] Let Israel hope in the LORD [g] from henceforth and for ever.

[a] Rom. xii. 16.——[b] Heb. *walk.*——[c] Heb. *wonderful*; Job xlii. 3; Psa. cxxxix. 6.

[d] Heb. *my soul.*——[e] Matt. xviii. 3, 1 Cor. xiv. 20.——[f] Psa. cxxx. 7.——[g] Heb. *from now.*

NOTES ON PSALM CXXXI.

Some think that David composed this Psalm as a vindication of himself, when accused by Saul's courtiers that he affected the crown, and was laying schemes and plots to possess himself of it. Others think the Psalm was made during the captivity, and that it contains a fair account of the manner in which the captives behaved themselves, under the domination of their oppressors.

Verse 1. *Lord, my heart is not haughty*] The principle of *pride* has no place in my heart; and consequently the *high, lofty*, and *supercilious look* does not appear in my eyes. I neither *look up*, with desire to obtain, to the *state* of others, nor *look down* with contempt to the meanness or poverty of those below me. And the whole of my conduct proves this; for *I have not exercised myself*—walked, *in high matters*, nor associated myself with the higher ranks of the community, nor in *great matters*, נִפְלָאוֹת *niphlaoth*, *wonderful* or sublime things; *too high for me*, מִמֶּנִּי *mimmeni*, *alien from me*, and that do not belong to a person in my sphere and situation in life.

Verse 2. *I have behaved and quieted myself, as a child*] On the contrary, I have been under the rod of others, and when chastised have not complained; and my *silence* under my affliction was the fullest proof that I neither *murmured* nor *repined*, but received all as coming from the hands of a just God.

My soul is *even as a weaned child.*] I felt I must forego many conveniences and comforts which I once enjoyed; and these I gave up without repining or demurring.

Verse 3. *Let Israel hope in the Lord*] Act all as I have done; trust in him who is the God of justice and compassion; and, after you have suffered awhile, he will make bare his arm and deliver you. Short as it is, this is a most instructive Psalm. He who acts as the psalmist did, is never likely to come to mischief, or do any to others.

ANALYSIS OF THE HUNDRED AND THIRTY-FIRST PSALM.

I. The psalmist, having been accused of proud and haughty conduct, protests his innocence, states his humble thoughts of himself, and the general meekness of his deportment.

II. That his confidence was in God; in him he trusted, and therefore was far from ambition.

III. And by his own example calls on Israel to trust in God as he did.

I. He protests his humility.

1. There was no *pride* in his heart; and he calls God to witness it: "Lord, my heart is not haughty."

2. There was no *arrogance* in his carriage: "Nor mine eyes lofty."

3. Nor in his undertakings: "Neither do I exercise myself in great matters." He kept himself within his own bounds and vocation, and meddled not with state affairs.

II. What preserved him from *pride* was *humility*. He brought down his desires, and wants, and views to his circumstances.

1. "Surely I have behaved and quieted myself." Have I not given every evidence of my mild and

peaceable behaviour! and I certainly never permitted a high thought to rise within me.

2. I acted as the *child weaned* from his mother. When once deprived of my comforts, and brought into captivity, I submitted to the will of God, and brought down my mind to my circumstances.

III. He proposes his own example of humility and peaceableness for all Israel to follow.

1. "Let Israel hope." Never despair of God's mercy, nor of his gracious providence. The *storm* will be succeeded by *fair* and *fine weather*.

2. "Let Israel hope in the Lord." Never content yourselves with merely supposing that in the course of things these afflictions will wear out. No; look to God, and depend on him, that *he* may bring them to a happy conclusion.

Remember that he is *Jehovah*,

1. Wise to plan.

2. Good to purpose.

3. Strong to execute, and will withhold no good thing from them that walk uprightly.

4. Trust *from henceforth*. If you have not begun before, begin now.

5. And do not be weary; trust *for ever*. Your case can never be out of the reach of God's power and mercy.

PSALM CXXXII.

The psalmist prays that God would remember his promises to David, 1. *His purpose to bring the ark of the Lord into a place of rest*, 2–5. *Where it was found, and the prayer in removing it*, 6–9. *The promises made to David and his posterity*, 10–12. *God's choice of Zion for a habitation, and his promises to the people*, 13–17. *All their enemies shall be confounded*, 18.

XXVIII. DAY. MORNING PRAYER.

A Song of Degrees.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

LORD, remember David, *and* all his afflictions:

2 How he sware unto the LORD, [a] *and* vowed unto [b] the mighty *God* of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will [c] not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I [d] find out a place for the LORD, [e] a habitation for the mighty *God* of Jacob.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

6 Lo, we heard of it [f] at Ephratah: [g] we found it [h] in the fields of the wood.

7 We will go into his tabernacles: [i] we will worship at his footstool.

8 [k] Arise, O LORD, into thy rest; thou, and [l] the ark of thy strength.

9 Let thy priests [m] be clothed with righteous-

[a] Psa. lxv. 1.——[b] Gen. xlix. 24.——[c] Prov. vi. 4.——[d] Acts vii. 46.——[e] Heb. *habitations*.——[f] 1 Sam. xvii. 12.——[g] 1 Sam. vii. 1.

[h] 1 Chron. xiii. 5.——[i] Psa. v. 7; xcix. 5.——[k] Num. x. 35; 2 Chron. vi. 41, 42.——[l] Psa. lxxviii. 61.——[m] Job xxix. 14; ver. 16; Isa. lxi. 10.

NOTES ON PSALM CXXXII.

Some attribute this Psalm to *David*, but without sufficient ground; others, to *Solomon*, with more likelihood; and others, to some inspired author at the conclusion of the captivity, which is, perhaps, the most probable. It refers to the building of the second temple, and placing the ark of the covenant in it.

Verse 1. *Lord, remember David*] Consider the promises thou hast made to this thy eminent servant, that had respect, not only to *him* and to his *family*, but to all the *Israelitish people*.

Verse 2. *How he sware unto the Lord*] It is only in this place that we are informed of David's vow to the Lord, relative to the building of the temple; but we find he had fully purposed the thing.

Verse 3. *Surely I will not come*] This must refer to the *situation* of the temple; or, as we would express it, he would not pass another day till he had found out the *ground* on which to build the temple, and projected the *plan*, and devised *ways* and *means* to execute it. And we find that he would have acted in all things according to his oath and vow, had God permitted him. But even after the Lord told him that Solomon, not he, should build the house, he still continued to show his good will by collecting treasure and materials for the building, all the rest of his life.

Verse 5. *The mighty* God *of Jacob*.] אביר יעקב *abir yaacob*, the *Mighty One of Jacob*. We have this epithet of God for the first time, Gen. xlix. 24. Hence, perhaps, the *abirim* of the heathen, the stout ones, the *strong beings*.

Verse 6. *Lo, we have heard of it at Ephratah*] This may be considered as a continuation of David's vow; as if he had said: As I had determined to build a temple for the ark, and heard that it was at *Ephratah*, I went and found it in the *fields of Jaar*, יער;—not the wood, but Kirjath Jaar or Jearim, where the ark was then lodged;—and having found it, he entered the tabernacle, ver. 7; and then, adoring that God whose presence was in it, he invited him to arise and come to the place which he had prepared for him.

Verse 8. *Arise, O Lord, into thy rest; thou and the ark of thy strength*.] Using the same expressions which Solomon used when he dedicated the temple, 2 Chron. vi. 41, 42. There are several difficulties in these passages. *Ephratah* may mean the *tribe of Ephraim*; and then we may understand the place thus: "I have learned that the ark had been in the tribe of

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

ness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

11 [n] The LORD hath sworn *in* truth unto David; he will not turn from it; [o] Of the fruit of [p] thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimonies that I shall teach them, their children shall also sit upon thy throne for evermore.

13 [q] For the LORD hath chosen Zion; he hath desired *it* for his habitation.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

14 [r] This *is* my rest for ever: here will I dwell; for I have desired it.

15 [s] I [t] will abundantly bless her provision: I will satisfy her poor with bread.

16 [u] I will also clothe her priests with salvation: [v] and her saints shall shout aloud for joy.

17 [w] There will I make the horn of David to bud: [x] I have ordained a [y] lamp for mine anointed.

18 His enemies will I [z] clothe with shame: but upon himself shall his crown flourish.

[n] Psa. lxxxix. 3, 4, 33, &c.; cx. 4.——[o] 2 Sam. vii. 12; 1 Kings viii. 25; 2 Chron. vi. 16; Luke i. 69; Acts ii. 30.——[p] Heb. *thy belly.*——[q] Psa. xlviii. 1, 2.——[r] Psa. lxviii. 16.——[s] Psa. cxlvii. 14.

[t] Or, *surely.*——[u] 2 Chron. vi. 41; ver. 9; Psa. cxlix. 4.——[v] Hos. xi. 12.——[w] Ezek. xxix. 21; Luke i. 69.——[x] See 1 Kings xi. 36; xv. 4; 2 Chron. xxi. 7.——[y] Or, *candle.*——[z] Psa. xxxv. 26; cix. 29.

Ephraim, and I have seen it at Kirjath-jearim, or *Field of the woods*; but this is not a proper place for it, for the Lord hath chosen Jerusalem." It is true that the ark did remain in that tribe from the days of Joshua to Samuel, during *three hundred and twenty-eight* years; and thence it was brought to Kirjath-jearim, where it continued *seventy* years, till the commencement of the reign of David over *all* Israel.

But if we take verses 6, 7, and 8, *not* as the continuation of David's vow, but as the *words of the captives in Babylon*, the explanation will be more plain and easy: "We have heard, O Lord, from our fathers, that thy tabernacle was formerly a long time at Shiloh, in the tribe of Ephraim. And our history informs us that it has been also at Kirjath-jearim, the fields of the wood; and afterwards it was brought to Jerusalem, and there established: but Jerusalem is now ruined, the temple destroyed, and thy people in captivity. Arise, O Lord, and re-establish thy dwelling-place in thy holy city!" See *Calmet* and others on this place.

Verse 9. *Let thy priests be clothed with righteousness*] Let them be as remarkable for *inward holiness* as they are for the splendour of their *holy vestments*.

Verse 10. *The face of thine anointed.*] David. Remember thy promises to him, that he may be restored to thee and to thy worship.

Verse 11. *The Lord hath sworn*] As David sware to the Lord, so the Lord swears to David, that he will establish his throne, and place his posterity on it: and that he had respect to David's Antitype, we learn from St. Peter, Acts ii. 30, where see the note. This verse with the following refers to the spiritual David, and the Christian Church.

Verse 12. *If thy children will keep my covenant*] This was conditional with respect to the posterity of David. They have been driven from the throne, because they did not keep the Lord's covenant; but the true David is on the throne, and his posterity forms the genuine Israelites.

Verse 13. *The Lord hath chosen Zion*] Therefore neither *Shiloh* nor *Kirjath-jearim* is the place of his rest.

Verse 14. *This* is *my rest for ever*] Here the Christian Church is most indubitably meant. This is *God's place* for ever. After this there never will be another *dispensation*; Christianity closes and completes all communications from heaven to earth. God has nothing greater to give to mankind on this side heaven; nor does man need any thing better; nor is his nature capable of any thing more excellent.

Verse 15. *I will abundantly bless her provision*] There shall be an abundant provision of salvation made for mankind in the Christian Church. Our Lord's *multiplication of the loaves* was a *type* and *proof* of it.

Verse 16. *I will also clothe her priests*] All Christian ministers, *with salvation*; this shall appear in all their conduct. *Salvation—redemption from all sin* through the blood of the Lamb, shall be their great and universal message.

Verse 17. *There will I make the horn of David to bud*] *There*, in the *Christian Church*, the power and authority of the spiritual David shall appear.

I have ordained a lamp] I have taken care to secure a *posterity*, to which the promises shall be expressly fulfilled.

Verse 18. *His enemies will I clothe with shame*] Every opponent of the Christian cause shall be confounded.

But upon himself shall his crown flourish.] There shall be no end of the government of Christ's kingdom. From verse 11 to the end, the spiritual David and his posterity are the subjects of which the Psalm treats.

Analysis of the Hundred and Thirty-Second Psalm.

This Psalm is divided into *three* parts:—

I. A petition, before which is David's care and vow to settle the ark, and with what reverence they would settle it in the temple; and he sets down the solemn prayer then used, ver. 1–10.

II. An explication of the promises made unto David for the continuance of his kingdom in his posterity, ver. 11, 12, and God's love to his Church, ver. 13.

III. A prophecy, spoken in the person of God, for the stability of Christ's Church; and the blessings upon the people, the priests, and the house of David, from ver. 14 to the end.

I. In all prayer a man must reflect upon God's promise; otherwise he cannot pray in faith.

1. "Lord, remember David:" Thy promises made to him. First he prays for the king; then for the ecclesiastics, ver. 8, 9; then for the people, ver. 8.

2. "And all his afflictions:" Many he had before he was king; and one of the greatest was the settling of the ark.

Now this his ardent and sincere desire appears by his oath. And now,—

1. "How he sware unto the Lord," &c.

2. The substance of which was, "Surely I will not come," &c.

Now this is hyperbolical; for we must not conceive that he went not into his house or bed till he found out a place to build God's house. But see the note.

1. "I will not come into—my house:" So as to forget to build God's house.

2. "Nor go up into my bed:" Or let any thing make me forget the work.

3. "I will not give sleep," &c.: But make provision for building the temple.

And here the prophet inserts two verses by way of gratitude.

First, he exults for the news of the ark: "Lo, we heard of it at Ephratah," &c.

By *Ephratah* some understand the land of *Ephraim*, in which the ark remained at Shiloh. Being afterwards sent home, it was found in the field of Joshua; thence conveyed to the house of *Amminadab*, who dwelt in *Kirjath-jearim*, that signifies a *wooded city*. Hence, David might well say, "And found it in the fields of the wood," &c.

And the place for the ark being found, he calls on Israel, saying,

1. "We will go into his tabernacles." Now the ark is rested in Mount Zion.

2. "And we will worship," &c. Not make rash approaches to the ark, but come with reverence, and bow in his presence.

The ark being brought into the temple, he uses this solemn form:—

1. "Arise, O Lord," &c. He prays and invites him to dwell in his temple.

2. "Into thy rest." To pass no more from place to place.

3. "Thou, and the ark of thy strength." Show thy power and strength, as thou didst at *Jordan*, &c.

Before the ark in the temple he prays,—

1. "Let thy priests be clothed," &c. Inwardly, in heart and soul.

2. "Let thy saints shout," &c. With a cheerful voice, for the ark rests.

3. "For thy servant David's sake," &c. 1. David is not here to be taken absolutely for his person only, as having the covenants and promises made to him, but for the promise' sake. 2. "Turn not away," &c. Suffer me not to depart from thy presence unheard.

II. The prophet now proceeds to count up the promises made to *David*, which God confirmed by oath, in which we are to observe, 1. The manner of the promise: "The Lord hath sworn in truth," &c. It was merciful to promise; but more so to bind himself by oath. 2. The matter of his oath expressed ver. 11–14.

1. For the seed of David, as respects Christ, is categorical and absolute: "Of the fruit of thy body," &c. Which word St. *Peter* refers to Christ, Acts ii. 30. According to the flesh he was David's seed; for by the *mother's* side Christ was to be David's seed, not by the father's.

2. For the seed of David, as it relates to his posterity, the oath is hypothetical and conditional: "If thy children will keep," &c.

As the external kingdom was by this oath annexed to one family, so the external worship was assigned by it to one place.

1. "For the Lord hath chosen Zion," &c.

2. "This is my rest for ever." Zion was the seat of the sanctuary till the coming of the Messiah. But Zion was but a type of Christ's Church, which he hath chosen to be his rest for ever.

III. The prophet represents God as promising good things to his Church.

1. Such abundance of temporal things that the poor shall not want: "I will abundantly bless her provision," &c.

2. That her "priests shall be clothed with salvation," &c.

3. "There will I make the horn of David to flourish," &c. That is, the kingdom of the Messiah.

4. The fourth benefit God promises is the confusion of their enemies, and the eternal authority in this kingdom: "His enemies will I clothe with shame, but upon himself shall his crown flourish."

PSALM CXXXIII.

The comfort and benefit of the communion of saints, 1–3.

A Song of Degrees of David.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

BEHOLD, how good and how pleasant *it is* for [a] brethren to dwell [b] together in unity!

2 *It is* like [c] the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

3 As the dew of [d] Hermon, *and as the dew* that ascended upon the mountains of Zion: for [e] there the LORD commanded the blessing, *even* life for evermore.

[a] Gen. xiii. 8; Heb. xiii. 1.——[b] Heb. *even together.*——[c] Exod. xxx. 25, 30.

[d] Deut. iv. 48.——[e] Lev. xxv. 21; Deut. xxviii. 8; Psa. xlii. 8.

NOTES ON PSALM CXXXIII.

There are different opinions concerning this Psalm; the most probable is, that it represents the priests and Levites returned from captivity, and united in the service of God in the sanctuary. This, the preceding, and the following, appear to make one subject. In the *one hundred and thirty-second*, the Lord is entreated to enter his temple, and pour out his benediction; in the *one hundred and thirty-third*, the beautiful order and harmony of the temple service is pointed out; and in the *one hundred and thirty-fourth*, all are exhorted to diligence and watchfulness in the performance of their duty. It is attributed to David by the Hebrew, the Syriac, and the Vulgate; but no name is prefixed in the Septuagint, Æthiopic, Arabic, and Anglo-Saxon.

Verse 1. *Behold, how good and how pleasant*] Unity is, according to this scripture, a *good* thing and a *pleasant*; and especially among *brethren*—members of the same family, of the same Christian community, and of the same nation. And why not among the great family of mankind? On the other hand, *disunion* is bad and hateful. The former is from heaven; the latter, from hell.

Verse 2. *Like the precious ointment*] The composition of this holy anointing oil may be seen, Exod. xxx. 23; *sweet cinnamon, sweet calamus, cassia lignea*, and *olive oil*. The odour of this must have been very agreeable, and serves here as a metaphor to point out the exquisite excellence of brotherly love.

Ran down upon the beard] The oil was poured upon the head of Aaron so profusely as to run down upon his garments. It is customary in the east to pour out the oil on the head so profusely as to reach every limb.

Verse 3. *As the dew of Hermon, and as the dew that descended upon the mountains of Zion*] This was not Mount Zion, ציון *tsiyon*, in Jerusalem, but *Sion*, שיאן which is a part of Hermon, see Deut. iv. 48: "Mount Sion, which is Hermon." On this mountain the dew is very copious. Mr. Maundrell says that "with this dew, even in dry weather, their tents were as wet as if it had rained the whole night." This seems to show the strength of the comparison.

For there] Where this *unity* is.

The Lord commanded the blessing] That is, an *everlasting life*. There he pours out his blessings, and gives a long and happy life.

For other particulars, see the commentators *passim*, and the following *analysis*.

Analysis of the Hundred and Thirty-third Psalm.

In this Psalm the blessings of peace and unity are recommended and described, whether in the Church, family, or kingdom.

I. *It is*, says the prophet, *a good and pleasant thing*, &c., ver. 1.

II. He declares both by similitudes.

1. The pleasantness, by the *ointment* with which the high priest was anointed.

2. The goodness, by the *dew* which fell upon the mountains.

3. But in plainer terms, by the *blessing of God* upon the head of the peaceful.

I. The prophet begins with an encomium of peace, unity, and concord.

1. "Behold." Take notice of it in its effects.

2. "How good and pleasant," &c. He admires, but cannot express it.

3. The *encomium* itself is expressed by two epithets: 1. *It is good*, and brings much profit. 2. *It is pleasant*, and brings much content with it.

4. The concord itself is thus expressed: *Brethren*, either in a Church, family, or kingdom, should be of one soul, and intent on the common good.

II. The pleasantness is compared to "the precious ointment upon the head."

1. All benefit from this concord; princes, nobles, and people. *The head, beard*, and *skirts*.

2. It sends forth a sweet and reviving savour.

3. It is as balsam poured into wounds.

The profit he compares to the dews: "As the dew of Hermon," &c., gently descending, and fructifying and enriching the ground.

And this he sets down without any metaphor: "For there the Lord commanded the blessing," &c.; which approbation he manifests by the abundance he pours where concord and unity are found.

1. He commands his blessing. Makes all creatures useful to them.

2. His blessing is prosperity, good success. To bless is to benefit.

3. This he calls life; for with troubles, griefs, &c., a man's life is no life. A quiet life those shall have who live in peace, without dissensions respecting religion, or in matters connected with the state.

PSALM CXXXIV.

An exhortation to praise God in his sanctuary, 1–3.

A Song of Degrees.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

BEHOLD, bless ye the LORD, [a] all *ye* servants of the LORD, [b] which by night stand in the house of the LORD.

2 [c] Lift up your hands [d] *in* the sanctuary, and bless the LORD.

3 [e] The LORD that made heaven and earth [f] bless thee out of Zion.

A. M. cir. 3489. B. C. cir. 515 Darii I., R. Persarum, cir. annum sextum.

[a] Psa. cxxxv. 1, 2. — [b] 1 Chron. ix. 33. — [c] 1 Tim. ii. 8.

[d] Or, in *holiness.* — [e] Psa. cxxiv. 8. — [f] Psa. cxxviii. 5; cxxxv. 21.

NOTES ON PSALM CXXXIV.

This is the last of the fifteen Psalms called *Psalms of degrees.* Who was the author is uncertain; it is attributed to *David* only by the *Syriac;* it is intimately connected with the two preceding Psalms, and is an exhortation to the priests and Levites who kept nightly watch in the temple, to be assiduous in praising the Lord. It seems to consist of *two* parts: 1. An exhortation, probably from the high priest, to those priests and Levites who kept watch in the temple by night, to spend their time profitably, and duly celebrate the praises of God, ver. 1, 2. The *second* part, which is contained in the third verse, is the prayer of the priests and Levites for the *high priest,* who seems now to be going to his rest.

Verse 1. *Behold, bless ye the Lord*] I believe הנה *hinneh* should be taken here in the sense of *take heed!* Be upon your guard; you serve a jealous God; provoke him not.

Which by night stand] Who minister during the night.

Verse 2. *Lift up your hands in the sanctuary*] קדש *kodesh,* "*in* holiness:" or, as the SYRIAC, לקודשא *lekoudishe,* "to holiness;" *in sancta,* VULGATE; and εις τα ἁγια, SEPTUAGINT; "in holy things;" or, as the ÆTHIOPIC, "in the house of the sanctuary." The expression seems very similar to that of St. Paul, 1 Tim. ii. 8: "Lifting up holy hands, without wrath and doubting."

Bless the Lord.] That is, speak good of his name: tell the wonders he has wrought, and show that his name is exalted.

Verse 3. *The Lord that made heaven and earth*] Who governs and possesses all things; and who can give you every spiritual and earthly blessing.

Bless thee out of Zion.] As if they had said, "We will attend to your orders; go in peace, and may God shower down his blessings upon you!" The blessing pronounced by the priests was the following: "The Lord bless thee and keep thee! The Lord make his face shine upon thee, and be gracious unto thee! The Lord lift up his countenance upon thee, and give thee peace!" Num. vi. 24–26.

ANALYSIS OF THE HUNDRED AND THIRTY-FOURTH PSALM.

In this Psalm the prophet—

I. Exhorts the Levites and ministers of religion to attend the appointed hours of prayer.

II. Then the ministers bless the people.

I. 1. "Behold, bless ye the Lord."

2. Yet principally, "all ye servants of the Lord:" Choose out of the people to this service.

3. "Which by night stand in the house of the Lord," &c.: In the temple ye ought not to be sleepy, or forget your duty.

4. Therefore, "lift up your hands," &c., before the ark of the covenant, which was the symbol of his presence.

5. "Bless the Lord," &c.

II. The other part of your office is to bless the people; let not that be forgotten, but say,—

1. "The Lord bless thee:" Let them know from whom the blessing comes.

2. "Out of Zion:" So long as they remain in the unity of the Church; there was none to be expected out of *Zion.*

3. "The Lord that made:" &c. He that hath power to bless hath given, and must give, his blessing to all creatures, without which they will not be blessed to thee; therefore, bless him.

PSALM CXXXV.

An exhortation to praise God for his goodness and greatness, 1–5; *for his wonders in nature,* 6, 7; *his wonders done in Egypt,* 8, 9; *in the wilderness,* 10–12; *for his goodness to his people,* 13, 14. *The vanity of idols,* 15–18. *Israel, with its priests and Levites, exhorted to praise the Lord,* 19–21.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum cir. annum sextum.

PRAISE ye the LORD. Praise ye the name of the LORD; [a] praise *him*, O ye servants of the LORD.

2 [b] Ye that stand in the house of the LORD, in [c] the courts of the house of our God,

3 Praise the LORD; for [d] the LORD *is* good: sing praises unto his name; [e] for *it is* pleasant.

4 For [f] the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that [g] the LORD *is* great, and *that* our LORD *is* above all gods.

6 [h] Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 [i] He causeth the vapours to ascend from the ends of the earth; [k] he maketh lightnings for the rain; he bringeth the wind out of his [l] treasuries.

8 [m] Who smote the first-born of Egypt, [n] both of man and beast.

A. M. cir. 3489 B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

9 [o] *Who* sent tokens and wonders into the midst of thee, O Egypt, [p] upon Pharaoh, and upon all his servants.

10 [q] Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and [r] all the kingdoms of Canaan:

12 [s] And gave their land *for* a heritage, a heritage unto Israel his people.

13 [t] Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, [u] throughout all generations.

14 [v] For the LORD will judge his people, and he will repent himself concerning his servants.

15 [w] The idols of the heathen *are* silver and

[a] Psa. cxiii. 1; cxxxiv. 1.——[b] Luke ii. 37.——[c] Psa. xcii. 13; xcvi. 8; cxvi. 19.——[d] Psa. cxix. 68.——[e] Psa. cxlvii. 1.
[f] Exod. xix. 5; Deut. vii. 6, 7; x. 15.——[g] Psa. xcv. 3; xcvii. 9.
[h] Psa. cxv. 3.——[i] Jer. x. 13; li. 16.——[k] Job xxviii. 25, 26; xxxviii. 24, &c.; Zech. x. 1.——[l] Job xxxviii. 22.——[m] Exod. xii. 12, 29; Psa. lxxviii. 51; cxxxvi. 10.

[n] Heb. *from man unto beast.*——[o] Exod. vii., viii., ix., x., xiv.——[p] Psa. cxxxvi. 15.——[q] Num xxi. 24, 25, 26, 34, 35; Psa. cxxxvi. 17, &c.——[r] Josh. xii. 7.——[s] Psa. lxxviii. 55; cxxxvi. 21, 22.——[t] Exod. iii. 15; Psa. cii. 12.——[u] Heb. *to generation and generation.*——[v] Deut. xxxii. 36.——[w] Psa. cxv. 4, 5, 6, 7, 8.

NOTES ON PSALM CXXXV.

This Psalm is intimately connected with the preceding. It is an exhortation addressed to the *priests* and *Levites*, and to all *Israel*, to publish the praises of the Lord. The conclusion of this Psalm is nearly the same with Psalm cxv.; and what is said about *idols*, and the effects of the power of God, seems to be taken from it and the tenth chapter of Jeremiah; and from these and other circumstances it appears the Psalm was written *after the captivity*; and might, as *Calmet* conjectures, have been used at the dedication of the second temple.

Verse 1. *Praise ye the Lord*] This may be considered as the *title*, for it has none other.

Praise ye the name of the Lord] Perhaps the original הללו את שם יהוה *halelu eth shem Yehovah*, should be translated, *Praise ye the name Jehovah*; that is, Praise God in his infinite essence of being, holiness, goodness, and truth.

Verse 2. *Ye that stand*] Priests and Levites. For which he gives several reasons.

Verse 3. *The Lord* is *good*] Here is the *first reason* why he should be praised: and a *second* is subjoined:—

For it is *pleasant.*] It is becoming to acknowledge this infinite Being, and our dependence on him; and it is truly comfortable to an upright mind to be thus employed.

Verse 4. *For the Lord hath chosen Jacob*] This is a *third* reason. He has taken the Israelites for his peculiar people, סגלתו *segullatho*, his peculiar treasure; and now has brought them home to himself from their captivity and wanderings.

Verse 5. *The Lord* is *great*] Unlimited in his power: *another* reason.

Is *above all gods.*] Every class of *being*, whether idolized or not; because he is the Fountain of existence. This is a *fifth* reason.

Verse 6. *Whatsoever the Lord pleased*] All that he has done is *right*, and therefore it is *pleasing* in his sight. He is the Author of all existence. Angels, men, spirits, the heavens, the earth, and all their contents, were made by him, and are under his control.

Verse 7. *He causeth the vapours to ascend*] Dr. Shaw thinks that the account here refers to the *autumnal rains* in the *east*. Of them he speaks as follows: "Seldom a night passes without much *lightning* in the north-west quarter, but not attended with *thunder*; and when this *lightning* appears in the west or south-west points, it is a sure sign of the approaching *rain*, which is often followed by *thunder*. A squall of wind and clouds of dust are the sure forerunners of the first rain." This account induces Mr. *Harmer* to believe that the word נשאים *nesiim*, should be translated *clouds*, not *vapours*. It shows that God—

Maketh lightnings for the rain] The squalls of wind bring on these *refreshing showers*, and are therefore *precious things* of the *treasuries of God*; and when he *thunders*, it is the *noise of waters in the heavens*. See Jer. x. 13, which contains almost the same words as those in this verse: "When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasuries."

Verse 8. *Who smote the first-born of Egypt*] See the parallel passages.

Verse 14. *The Lord will judge his people*] He will do them justice against their enemies.

Verse 15. *The idols of the heathen*] This verse and

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 [x] Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD [y] out of Zion, which dwelleth at Jerusalem, [z] Praise ye the LORD.

[x] Psa. cxv. 9, &c. —— [y] Psa. cxxxiv. 3.

[z] Judg. v. 2; 1 Chron. xvi. 4; xxiii. 30; xxv. 3.

the following, to the end of the 18th, are almost word for word the same as verses 4–8 of Psalm cxv., where see the notes.

Verse 17. To this verse one of Kennicott's MSS. adds the 6th and 7th verses of Psalm cxv.

Verse 19. *Bless the Lord, O house, &c.*] See similar verses, Psa. cxv. 9–13, and the notes there.

Verse 21. *Blessed be the Lord out of Zion*] Who has once more restored our temple and city, and now condescends to *dwell* with us *in Jerusalem.*

ANALYSIS OF THE HUNDRED AND THIRTY-FIFTH PSALM.

In this Psalm the prophet invites the servants of God, and especially his ministers, to praise God, ver. 1, 2, from arguments drawn,

I. From his goodness, particularly in choosing Israel, ver. 3, 4.

II. From the greatness and power showed in his works, ver. 5–8.

III. From his justice showed to the enemies of Israel, ver. 1–13.

IV. From his loving-kindness extended and promised still to his servants, ver. 13, 14.

V. Having derided the vanity of idols, ver. 15–19, he returns to his exhortation calling upon them to bless God, ver. 19–21.

I. He calls upon the ministers of religion especially to attend the recitation of Divine praises:—

1. "Praise ye the Lord," &c.

2. "Ye that stand."

And now, repeating his words again, he produces his reason of inducement:—

1. Because the Lord is worthy of praise: "For he is good," &c. Not comparatively, but absolutely good.

2. "Sing praises unto his name," &c. Because it is no painful duty, but pleasant.

3. Praise him for his love to Israel; for this you owe him gratitude: "For the Lord hath chosen Jacob," &c. 2. "And Israel for his peculiar treasure."

II. The next argument he uses is drawn from his greatness.

1. From his empire and universal dominion in heaven and earth: "Whatsoever the Lord pleased," &c. Nothing is impossible to him: but he does all from his free will, not from any necessity.

2. "He doth all things," &c. In all places; heaven, earth, seas, and hell.

And these last words the prophet amplifies.—

1. In the earth. Causing the vapours to ascend from the ends of the earth, from all parts, which are endued with several qualities.

2. In the air. "He maketh lightning for rain."

3. In the water. "For he bringeth the winds out of his treasuries." Nothing is more obscure than the generation of the winds.

III. The fourth argument the prophet uses to persuade men to praise God, is from the vengeance he executes on the enemies of his people.

1. Upon the Egyptians. "Who smote the first-born of Egypt," &c.

2. "Who sent tokens and wonders," &c. "And he smote great nations," &c.

IV. To the commemoration of the justice God exercised upon their *enemies*, the prophet exhorts them to extol God.

1. "Thy name, O Lord," &c.

2. "And thy memorial," &c.

And the reason is drawn from his mercy.

1. "For the Lord will judge his people." Judge their cause, and deliver them.

2. "And he will repent himself," &c. If they repent, and turn to him.

The prophet, having proved that God is great in himself, now proves that he is above all gods, which are but vanity.

1. From their composition: "Silver and gold."

2. From their makers: "The work of men's hands."

3. From their impotency: "They have mouths," &c.

4. From the nature of their worshippers: "They that make them," &c.

Lastly, he invites all true worshippers of God to praise him, because they are lively images of the living God, from whom all their faculties have proceeded. To this he invites—

1. All *Israel:* "Bless the Lord, O house of Israel."

2. The priests: "Bless the Lord, O house of Aaron."

3. The Levites: "Bless the Lord, O house of Levi."

4. Lastly, all the laity: "Ye that fear the Lord, bless the Lord."

To which he adds his own note, concluding—

1. "Blessed be the Lord out of Zion." Where he shows his presence by the ark.

2. "Which dwelleth at Jerusalem." Who, though in essence he is every where, yet more especially manifests his presence in his Church by his indwelling Spirit.

Therefore, let all people bless the Lord for his great mercy: but let the citizens of *Zion* and *Jerusalem* never cease to praise him.

PSALM CXXXVI.

An exhortation to give thanks to God for various mercies granted to all men, 1–9; *particularly to the Israelites in Egypt,* 10–12; *at the Red Sea,* 13–15; *in the wilderness,* 16–20; *and in the promised land,* 21, 22; *for the redemption of the captives from Babylon,* 23, 24; *and for his providential mercies to all,* 25, 26.

XXVIII. DAY. EVENING PRAYER.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

O [a] GIVE thanks unto the LORD; for *he is* good: [b] for his mercy *endureth* for ever.

2 O give thanks unto [c] the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him [d] who alone doeth great wonders: for his mercy *endureth* for ever.

5 [e] To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 [f] To him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 [g] To him that made great lights: for his mercy *endureth* for ever:

8 [h] The sun [i] to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

10 [k] To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

11 [l] And brought out Israel from among them: for his mercy *endureth* for ever:

12 [m] With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 [n] To him which divided the Red Sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [o] But [p] overthrew Pharaoh and his host in the Red Sea: for his mercy *endureth* for ever.

[a] Psa. cvi. 1; cvii. 1; cxviii. 1. — [b] 1 Chron. xvi. 34, 41; 2 Chron. xx. 21. — [c] Deut. x. 17. — [d] Psa. lxxii. 18. — [e] Gen. i. 1; Prov. iii. 19; Jer. li. 15. — [f] Gen. i. 9; Psa. xxiv. 2; Jer. x. 12. — [g] Gen. i. 14. — [h] Gen. i. 16.

[i] Heb. *for the rulings by day.* — [k] Exod. xii. 29; Psa. cxxxv. 8. [l] Exod. xii. 51; xiii. 3, 17. — [m] Exod. vi. 6. — [n] Exod. xiv. 21, 22; Psa. lxxviii. 13. — [o] Exod. xiv. 27; Psa. cxxxv. 9. — [p] Heb. *shaked off.*

NOTES ON PSALM CXXXVI.

This Psalm is little else than a repetition of the preceding, with the burden, כי לעולם חסדו *ki leolam chasdo*, "because his mercy endureth for ever," at the end of every verse. See below. It seems to have been a *responsive song:* the first part of the verse sung by the *Levites*, the burden by the *people*. It has no title in the Hebrew, nor in any of the Versions. It was doubtless written after the captivity. The *author* is unknown.

Verse 1. *O give thanks unto the Lord: for* he is *good*] This sentiment often occurs: the *goodness* of the Divine nature, both as a *ground* of *confidence* and of *thanksgiving*.

For his mercy endureth *for ever.*] These words, which are the *burden* of every verse, כי לעולם חסדו *ki leolam chasdo*, might be translated: "For his tender mercy is to the coming age:" meaning, probably, if the Psalm be *prophetic*, that peculiar display of his compassion, the redemption of the world by the Lord Jesus. These very words were prescribed by *David* as an acknowledgment, to be used continually in the Divine worship, see 1 Chron. xvi. 41: also by *Solomon*, 2 Chron. vii. 3, 6, and observed by *Jehoshaphat*, 2 Chron. xx. 21; all acknowledging that, however rich in mercy God was to them, the most extensive displays of his goodness were reserved for *the age to come*; see 1 Pet. i. 10–12: "Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you,—unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that preached the Gospel unto you by the power of the Holy Ghost sent down from heaven," &c.

Verse 2. *The God of gods*] אלהי האלהים *ladonai haadonim*. As *adonai* signifies *director*, &c., it may apply here, not to *idols*, for God is not their god; but to the priests and spiritual rulers; as *Lord* of *lords* may apply to *kings* and *magistrates*, &c. He is God and ruler over all the rulers of the earth, whether in things *sacred* or *civil*.

Verse 4. *Who alone doeth great wonders*] MIRACLES. No power but that which is *almighty* can work miracles, נפלאות *niphlaoth*, the *inversion*, or *suspension*, or *destruction* of the laws of nature.

Verse 5. *By wisdom made the heavens*] In the contrivance of the celestial bodies, in their relations, connexions, influences on each other, revolutions, &c., the wisdom of God particularly appears.

Verse 6. *Stretched out the earth above the waters*] Or, *upon the waters*. This seems to refer to a *central abyss of waters*, the existence of which has not been yet disproved.

Verse 7. *Great lights*] See the notes on the parallel passages in *Genesis*, &c.

Verse 10. *Smote Egypt in their first-born*] This was one of the heaviest of strokes: a great part of the rising generation was cut off; few but old persons and children left remaining.

Verse 13. *Divided the Red Sea into parts*] Some of the Jews have imagined that God made *twelve paths*

A. M. cir. 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

16 [q] To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 [r] To him which smote great kings: for his mercy *endureth* for ever:

18 [s] And slew famous kings: for his mercy *endureth* for ever:

19 [t] Sihon, king of the Amorites: for his mercy *endureth* for ever:

20 [u] And Og the king of Bashan: for his mercy *endureth* for ever:

21 [v] And gave their land for a heritage:

A. M. cir 3489. B. C. cir. 515. Darii I., R. Persarum, cir. annum sextum.

for his mercy *endureth* for ever:

22 *Even* a heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who [w] remembered us in our low estate for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies, for his mercy *endureth* for ever.

25 [x] Who giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

[q] Exod. xiii. 18; xv. 22; Deut. viii. 15. — [r] Psa. cxxxv. 10, 11. — [s] Deut. xxix. 7. — [t] Num. xxi. 21. — [u] Num. xxi. 33.

[v] Josh. xii. 1, &c.; Psa. cxxxv. 12. — [w] Gen. viii. 1; Deut. xxxii. 36; Psa. cxiii. 7. — [x] Psa. civ. 27; cxlv. 15; cxlvii. 9.

through the Red Sea, that each tribe might have a distinct passage. Many of the *fathers* were of the same opinion; but is this very likely!

Verse 16. *Which led his people through the wilderness*] It was an astonishing miracle of God to support so many hundreds of thousands of people in a wilderness totally deprived of all necessaries for the life of man, and that for the space of *forty* years.

Verse 23. *Who remembered us in our low estate*] He has done much for our *forefathers*: and he has done much for us, in delivering us, when we had no helper, from our long captivity in Babylon.

Verse 25. *Giveth food to all flesh*] By whose *universal providence* every intellectual and animal being is supported and preserved. The appointing every *living thing* food, and that sort of food which is suited to its nature, (and the nature and habits of animals are endlessly diversified,) is an overwhelming proof of the wondrous providence, wisdom, and goodness of God.

The Vulgate, Arabic, and Anglo-Saxon, add a twenty-seventh verse, by repeating here ver. 3 very unnecessarily.

Analysis of the Hundred and Thirty-sixth Psalm.

This Psalm has the same argument with the preceding. It is divided into *three* parts:—

I. A general exhortation to praise God for his goodness and majesty, ver. 1, 2, 3.

II. A declaration of that goodness and majesty in their effects, ver. 4–10.

III. A conclusion fit for the exordium, ver. 26.

1. Of his creation, ver. 4–10.

2. Of his providence in preserving the Church, and punishing her enemies, ver. 10–25.

3. That his providence extends to all his creatures, ver. 25.

I. In the *three* first verses the prophet invites us to praise God for his mercy and goodness. And in these *three* verses expositors find the Trinity:—

1. *Jehovah.* God the Father, who is the Fountain of being.

2. *God the Son.* Who is God of gods, and over all.

3. *The Holy Ghost.* Who is Lord of lords.

The psalmist's reasons for calling upon us thus to praise him are, "for he is good: for his mercy endureth for ever."

The prophet now begins to praise God for his wonderful works, and which he alone was able to do.

1. "Who hath done wonderful things." Such as the work of creation.

2. "For his mercy endureth for ever." In sustaining and preserving all things.

"To him give thanks" for the wisdom manifested in the heavens; for, contemplate them as we may, they appear full of beauty, order, and splendour.

Praise him for the formation of the earth, as the mansion of man.

Give thanks "to him that stretched out," &c. Naturally this could not be, because the earth is heavier than water: but God hath made furrows for the waters to flow into, that man and beast might live on the earth.

"For his mercy endureth for ever." In this there was a threefold mercy:—

1. In reference to the *earth*. To make it something of nothing.

2. As respects the *water*. To prepare for it a settled place.

3. In regard of *man*. To whom he gave the earth uncovered from water, and yet plentifully supplied with rivers and fruits.

The third instance is the two great luminaries and the stars, in the three following verses. These do astonishingly adorn the heaven, and profit the earth. The sun and moon illuminate the earth, and comfort us. Perhaps the prophet instances these because they are alike blessings bestowed upon and shared by all the world.

II. From the wonderful works of the creation the prophet descends to those of his providence, in the preservation of the Church; and instances it in the redemption of his people *Israel* from the land of *Egypt*, &c., dwelling at large upon it, ver. 10–22.

In these verses the prophet records how God performed to *Israel* all the offices of a good Captain, Guide, Leader, and even Father; for he fed them with bread from heaven, gave them water out of the rock, caused that their clothes were not out, cured their sick, defended them from their enemies, &c.

All this God did for them before they entered *Canaan*. And then the prophet reminds them how they rebelled against God, and he humbled them by bringing the *Philistines* and the *Babylonian* kings against them, who conquered and subjected them: but when they cried to him, he turned their captivity; for "he remembered us when we were in our low estate," &c.; "and hath redeemed us from our enemies," &c.

Lastly, that his goodness is not only extended over his people, but his *creatures*; to all *flesh*, which word signifies every thing that hath life.

III. He concludes as he began, "O give thanks unto the God of heaven," &c. The prophet calls him the *God of heaven*, because he alone made the heavens, and has his throne there, having the whole world under him; and by his wisdom and providence he preserves, moderates, and governs all things.

PSALM CXXXVII.

The desolate and afflicted state of the captives in Babylon, 1, 2. *How they were insulted by their enemies*, 3, 4. *Their attachment to their country*, 5, 6. *Judgments denounced against their enemies*, 7–9.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us [a] a song; and they that [b] wasted [c] us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 How shall we sing the LORD's song in a [d] strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my [e] tongue

[a] Heb. *the words of a song.*——[b] Heb. *laid us on heaps.*

[c] Psa. lxxix. 1.——[d] Heb. *land of a stranger.*——[e] Ezek. iii. 26.

NOTES ON PSALM CXXXVII.

The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, say, ridiculously enough, a *Psalm of David for Jeremiah*. Anachronisms with those who wrote the *titles* to the Psalms were matters of no importance. *Jeremiah* never was at Babylon; and therefore could have no part in a Psalm that was sung on the banks of its rivers by the Israelitish captives. Neither the *Hebrew* nor *Chaldee* has any *title*; the *Syriac* attributes it to *David*. Some think it was sung when they returned from Babylon; others, while they were there. It is a matter of little importance. It was evidently composed *during* or at the *close* of the *captivity*.

Verse 1. *By the rivers of Babylon*] These might have been the *Tigris* and *Euphrates*, or their *branches*, or *streams* that flowed into them. In their captivity and dispersion, it was customary for the Jews to hold their religious meetings on the banks of rivers. Mention is made of this Acts xvi. 13, where we find the Jews of Philippi resorting to *a river side, where prayer was wont to be made*. And sometimes they built their synagogues here, when they were expelled from the cities.

Verse 2. *We hanged our harps upon the willows*] The ערבים *arabim* or *willows* were very plentiful in Babylon. The great quantity of them that were on the banks of the *Euphrates* caused Isaiah, chap. xv. 7, to call it *the brook* or *river of willows*. This is a most affecting picture. Perhaps resting themselves after toil, and wishing to spend their time religiously, they took their harps, and were about to sing one of the songs of Zion; but, reflecting on their own country, they became so filled with distress, that they unstrung their harps with one consent, and hung them on the willow bushes, and gave a general loose to their grief. Some of the Babylonians, who probably attended such meetings for the sake of the music, being present at the time here specified, desired them to *sing one of Zion's songs*: this is affectingly told.

Verse 3. *They that carried us away captive required of us a song*] This was as *unreasonable* as it was *insulting*. How could they who had reduced us to slavery, and dragged us in chains from our own beautiful land and privileges, expect us to sing a sacred ode to please them, who were enemies both to us and to our God! And how could those *who wasted us* expect *mirth* from people in captivity, deprived of all their possessions, and in the most abject state of poverty and oppression!

Verse 4. *How shall we sing the Lord's song*] אֵיךְ נָשִׁיר *eich! nashir*; *O, we sing!* Who does not hear the *deep sigh* in the strongly guttural sound of the original אֵיךְ *eich!* wrung, as it were, from the bottom of the heart! *Can* WE, in this state of *slavery*,—WE, *exiles* from our *country*,—WE, *stripped* of all our *property*,—WE, reduced to *contempt* by our *strong enemy*,—WE, *deprived* of our *religious privileges*,—WE, *insulted* by our *oppressors*,—WE, in the land of *heathens*,—WE *sing*, or be *mirthful* in these *circumstances*? No: God does not expect it; man should not wish it: and it is base in our enemies to require it.

Verse 5. *If I forget thee, O Jerusalem*] Such conduct would be, in effect, a renunciation of our land; a tacit acknowledgment that we were reconciled to our bondage; a concession that we were pleased with our captivity, and could profane holy ordinances by using them as means of *sport* or *pastime* to the heathen No: *Jerusalem!* we remember thee and thy Divine ordinances; and especially thy *King* and our *God*, whose indignation we must bear, because we have sinned against him.

cleave to the roof of my mouth; if I prefer not Jerusalem above [f] my chief joy.

7 Remember, O LORD, [g] the children of Edom in the day of Jerusalem; who said, [h] Rase *it*, rase *it*, *even* to the foundation thereof.

8 O daughter of Babylon, [i] who art to be [k] destroyed; happy *shall he be*, [l] that [m] rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and [n] dasheth thy little ones against [o] the stones.

[f] Heb. *the head of my joy.* — [g] Jer. xlix. 7, &c.; Lam. iv. 22; Ezek. xxv. 12; Obad. 10, &c.; 1 Esd. iv. 45. — [h] Heb. *Make bare.* — [i] Isa. xiii. 1, 6, &c.; xlvii. 1; Jer. xxv. 12; l. 2.

[k] Heb. *wasted.* — [l] Heb. *that recompenseth unto thee thy deed which thou didst to us.* — [m] Jer. l. 15, 29; Rev. xviii. 6. — [n] Isa. xiii. 16. — [o] Heb. *the rock.*

Let my right hand forget] Let me forget the use of my right hand. Let me forget that which is dearest and most profitable to me; and let me lose my skill in the management of my harp, if I ever prostitute it to please the ungodly multitude or the enemies of my Creator!

Verse 6. *Let my tongue cleave*] Let me lose my voice, and all its powers of *melody*; my *tongue*, and all its *faculty* of *speech*; my *ear*, and its *discernment* of *sounds*; if I do not prefer my *country*, my *people*, and the *ordinances of my God*, beyond all these, and whatever may constitute the *chiefest joy* I can possess in aught else beside. This is truly *patriotic*, truly noble and dignified. Such sentiments can only be found in the hearts and mouths of those slaves whom the grace of God has made *free*.

Verse 7. *Remember—the children of Edom*] It appears from Jer. xii. 6; xxv. 14; Lam. iv. 21, 22; Ezek. xxv. 12; Obad. 11–14; that the *Idumeans* joined the army of Nebuchadnezzar against their brethren the Jews; and that they were main instruments in rasing the walls of Jerusalem even to the ground.

Verse 8. *O daughter of Babylon, who art to be destroyed*] Or, *O thou daughter of Babylon the destroyer*, or, *who art to be ruined*. In being reduced under the empire of the Persians, Babylon was already greatly humbled and brought low from what it was in the days of Nebuchadnezzar, but it was afterwards so totally ruined that not a vestige of it remains. After its capture by Cyrus, A. M. 3468, it could never be considered a capital city; but it appeared to follow the fortunes of its various conquerors till it was, as a city, finally destroyed.

Rewardeth thee as thou hast served us.] This was Cyrus, who was chosen of God to do this work, and is therefore called *happy*, as being God's agent in its destruction. Greater desolations were afterwards brought upon it by *Darius Hystaspes*, who took this city after it had revolted, and slaughtered the inhabitants, men and women, in a barbarous manner. Herod. lib. iii.

Verse 9. *Happy—that taketh and dasheth thy little ones*] That is, So oppressive hast thou been to all under thy domination, as to become universally hated and detested; so that those who may have the last hand in thy destruction, and the total extermination of thy inhabitants, shall be reputed *happy*—shall be *celebrated* and *extolled* as those who have rid the world of a curse so grievous. These prophetic declarations contain no excitement to any person or persons to commit acts of cruelty and barbarity; but are simply *declarative* of what would take place in the order of the retributive providence and justice of God, and the general opinion that should in consequence be expressed on the subject; therefore *praying for the destruction of our enemies* is totally out of the question. It should not be omitted that the Chaldee considers this Psalm a *dialogue*, which it thus divides:—The *three* first verses are supposed to have been spoken by the *psalmist*, *By the rivers*, &c. The Levites answer from the porch of the temple, in ver. 4, *How shall we sing*, &c. The voice of the *Holy Spirit* responds in ver. 5, 6, *If I forget thee*, &c. *Michael, the prince of Jerusalem*, answers in ver. 7, *Remember, O Lord*, &c. *Gabriel, the prince of Zion*, then addresses *the destroyer of the Babylonish nation*, in ver. 8, 9, *Happy shall he be that rewardeth thee*, &c. To slay all when a city was sacked, both male and female, old and young, was a common practice in ancient times. Homer describes this in words almost similar to those of the psalmist:—

> Τίας τ' ολλυμενους, ἑλκυσθεισας τε θυγατρας,
> Και θαλαμους κεραϊζομενους, και νηπια τεκνα
> Βαλλομενα προτι γαιη εν αινῃ δηϊοτητι,
> Ἑλκομενας τε νυους ολοῃς ὑπο χερσιν Αχαιων
> Il. lib. xxii., ver. 62.

> My heroes slain, my bridal bed o'erturned;
> My daughters ravished, and my city burned:
> My bleeding infants dashed against the floor;
> These I have yet to see: perhaps yet more.
> POPE.

These excesses were common in all barbarous nations, and are only prophetically declared here. He shall be reputed *happy*, *prosperous*, and *highly commendable*, who shall destroy Babylon.

Analysis of the Hundred and Thirty-seventh Psalm.

When this Psalm was composed, the *Jews* were in captivity in *Babylon*, far from their own country, the temple, and the public exercises of religion; and the scoff and scorn of their enemies; and they contrast what they were with what they are. This Psalm has *two* parts:—

I. The complaint of *Israel*. Because of the insults of the *Babylonians*, they deplore their sad condition, long for the temple, and their return to *Jerusalem*, ver. 1–7.

II. An imprecation or prayer for vengeance, on their persecutors, ver. 7–9.

I. Their complaint arises from their captivity, and it is aggravated:—

1. From the place, *Babylon*: "By the rivers of Babylon." A place far from their country; who were aliens from the covenant made by God with *Abraham*, scorners of their religion, had laid waste their city, and forced them to base and servile labour.

2. From the continuance of their captivity and misery: "There we sat down," &c. Took up the seats allotted to us, and that for *seventy* years.

3. From the effects it produced: "Yea, we wept," &c.

4. From the cause which drew these tears. The remembrance of what they had enjoyed, (now lost,) the services of religion: "We wept when we remembered Zion," &c.

5. From the intenseness of their grief, which was so great that they could not even tune their harps: "We hung our harps," &c.

That which increased their grief was the joy their enemies manifested at it.

1. THERE, in a strange land, the place of our captivity.

2. "THEY that carried us away captive."

3. "They required of us a song." They required of us mirth, saying,

4. O thou *Jew* or captive, come now, "sing us one of the songs of Zion."

To this sarcasm the captive Jews return a double answer.

"How shall we sing the Lord's song in a strange land?" You are aliens, and this is a strange land; we cannot sing God's service there, which is destined to his honour, to you, or in this place without offending our God.

They reply by a protestation of their hope and constancy in religion, and accurse themselves if they do not continue in it.

1. "If I forget thee," &c. Forget the worship and feasts I kept there.

2. "If I do not remember thee," &c. If I do not prefer and make mention of Jerusalem, then "let my tongue cleave," &c. Let me no more have the use of that excellent organ of God's glory. It would be unworthy of my religion, and a dishonour to my God, to sing the songs of Zion thus circumstanced, and to scoffers and aliens.

II. This seems to be the sense of the first part of the Psalm. The second part has reference to the imprecations poured out against *Edom* and *Babylon*, both persecutors of God's people. The Babylonians carried them away captive, and the *Edomites* persecuted their brethren with the sword, Amos i. 12.

1. Against Edom.

(1) "Remember, O Lord, the children of Edom," &c. How they carried themselves towards thy people on that day when thy anger smote against them, and the Babylonians carried us away.

(2) *Remember* how they added to our affliction, saying, "Rase it," &c.

2. Against *Babylon*. To her he turns his speech by an apostrophe; but at the same time foretells her ruin: "O daughter of Babylon," &c. Thou seemest to thyself to be most happy; but thy ruin approaches. Shortly after, the *Medes*, led by *Cyrus*, destroyed them.

(1) "Happy shall he be that rewardeth," &c. [See the notes.]

(2) "Happy shall he be that taketh and dasheth thy little ones," &c. [See the notes.]

PSALM CXXXVIII.

The psalmist praises the Lord for his mercies to himself, 1–3. *He foretells that the kings of the earth shall worship him*, 4, 5. *God's condescension to the humble*, 6. *The psalmist's confidence*, 7, 8.

A Psalm of David.

A. M. cir. 2956. B. C. cir. 1048. Davidis, Regis Israelitarum, cir. annum decimum.

I WILL praise thee with my whole heart: [a] before the gods will I sing praise unto thee.

2 [b] I will worship [c] toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast [d] magnified thy word above all thy name.

A. M. cir. 2956. B. C. cir. 1048. Davidis, Regis Israelitarum, cir. annum decimum.

[a] Psa. cxix. 46.——[b] Psa. xxviii. 2.

[c] 1 Kings viii. 29, 30; Psa. v. 7.——[d] Isa. xlii. 21.

NOTES ON PSALM CXXXVIII.

The *Hebrew* and all the *Versions* attribute this Psalm to *David*, and it is supposed to have been made by him when, delivered from all his enemies, he was firmly seated on the throne of Israel. As the *Septuagint* and *Arabic* prefix also the names of *Haggai* and *Zechariah*, it is probable that it was used by the Jews as a *form of thanksgiving* for their deliverance from all their enemies, and their ultimate settlement in their own land, after Ahasuerus, supposed by Calmet to be *Darius Hystaspes*, had married *Esther*, before which time they were not peaceably *settled* in their own country.

Verse 1. *I will praise thee with my whole heart*] I have received the highest favours from thee, and my whole soul should acknowledge my obligation to thy mercy. The Versions and several MSS. add יהוה *Yehovah*, "I will praise thee, O LORD," &c.

Before the gods will I sing] נגד אלהים *negea Elohim*, "in the presence of Elohim;" most probably meaning before the ark, where were the sacred symbols of the Supreme Being. The *Chaldee* has, *before the judges*. The *Vulgate*, *before the angels*. So the *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. The Syriac, *Before kings will I sing unto thee*. This place has been alleged by the Roman Catholics as a proof that the holy angels, who are present in the assemblies of God's people, take their prayers and praises, and present them before God. There is nothing like this in the *text*; for supposing, which is not granted, that the word *elohim* here signifies *angels*, the praises are not *presented to them*, nor are *they requested to pre-*

A. M. cir. 2956. B. C. cir. 1048. Davidis, Regis Israelitarum, cir. annum decimum.

3 In the day when I cried thou answeredst me, *and* strengthenedst me *with* strength in my soul.

4 [e] All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 [f] Though the LORD *be* high, yet [g] hath he respect unto the lowly: but the proud he knoweth afar off.

7 [h] Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 [i] The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: [k] forsake not the works of thine own hands.

[e] Psa. cii. 15, 22. — [f] Psa. cxiii. 5, 6; Isa. lvii. 15. — [g] Prov. iii. 34; James iv. 6; 1 Pet. v. 5.

[h] Psa. xxiii. 3, 4. — [i] Psa. lvii. 2; Phil. i. 6. — [k] See Job x. 3, 8; xiv. 15.

sent them before God; it is simply said, *Before elohim will I sing praise unto* THEE. Nor could there be need of any intermediate agents, when it was well known that God himself was present in the sanctuary, sitting between the cherubim. Therefore this opinion is wholly without support from this place.

Verse 2. *For thy loving-kindness*] Thy *tender mercy* shown to me; and for the fulfilment of thy *truth*—the promises thou hast made.

Thou hast magnified thy word above all thy name.] All the *Versions* read this sentence thus: "For thou hast magnified above all the name of thy holiness," or, "thy holy name." Thou hast proved that thou hast all *power* in heaven and in earth, and that thou art *true* in all thy words. And by giving the word of *prophecy*, and fulfilling those words, thou hast *magnified thy holy name above all things*—thou hast proved thyself to be *ineffably great*. The original is the following: כי הגדלת על כל שכן אמרתך *ki higdalta al col shimcha, imrathecha*, which I think might be thus translated: "For thou hast magnified thy name and thy word over all," or, "on every occasion." *Kennicott* reads, "He preferred *faithfulness to his promise* to the attribute of his *power*." I believe my own translation to be nearest the truth. There may be some corruption in this clause.

Verse 3. With *strength in my soul.*] Thou hast endued my soul with many graces, blessings, and heavenly qualities.

Verse 4. *All the kings of the earth*] Of the land: all the neighbouring nations, seeing what is done for us, and looking in vain to find that any human agency was employed in the work, will immediately see that it was *thy hand*; and consequently, by *confessing* that it was *thou*, will give praise to thy name.

Verse 5. *They shall sing in the ways of the Lord*] They shall admire thy *conduct*, and the *wondrous workings* of thy providence; if they should not even unite with thy people.

Verse 6. *Though the Lord be high*] Infinitely *great* as God is, he regards even the lowest and most inconsiderable part of his creation; but the *humble* and *afflicted* man attracts his notice particularly.

But the proud he knoweth afar off.] He beholds them at a distance, and has them in utter derision.

Verse 7. *Though I walk in the midst of trouble*] I have had such experience of thy mercy, that let me fall into whatsoever trouble I may, yet I will trust in thee. Thou wilt *quicken* me, though I were *ready to die*; and thou wilt deliver me from the *wrath of my enemies.*

Verse 8. *The Lord will perfect*] Whatever is farther necessary to be done, he will do it.

Forsake not the works of thine own hands.] My body—my soul; thy work *begun in my soul*; thy work in *behalf of Israel*; thy work in the evangelization of the world; thy work in the salvation of mankind. Thou wilt not forsake these.

ANALYSIS OF THE HUNDRED AND THIRTY-EIGHTH PSALM.

I. In the three first verses of this Psalm David promises a grateful heart, and to sing the praises of God, because he had heard his cries, and sent him comfort and deliverance.

II. In the three next he shows what future kings would do, when the works and truth of God should be made known to them.

III. In the two last verses he professes his confidence in God; shows what he hopes for from him; and, in assurance that God will perfect his work, prays him not to desert or forsake him.

I. The prophet shows his thankfulness, which he illustrates and amplifies.

1. "I will praise thee with my whole heart." Sincerely, cordially.

2. "Before the gods," &c. Publicly, before potentates, whether angels or kings.

3. "I will worship toward," &c. It is true God ruleth as King in his palace: there will I bow; it is the symbol of his presence.

4. "And praise thy name," &c. From a feeling sense of thy goodness. 1. "For thy loving-kindness," &c. In calling me to the kingdom from the sheepfold. 2. "And for thy truth." In performing thy promise. By which,

5. "Thou hast magnified," &c. This clause is differently read. "Thou hast magnified thy name in thy word; *by* performing thy word above all things." Or, "Thou hast magnified thy name and thy word above all things." See the notes.

6. "In the day when I cried," &c. Finite creatures as we are, we must sometimes faint in our temptations and afflictions, if not strengthened by God.

II. The prophet, having set down what God had in mercy done for him in calling him *from following the ewes*, &c., and *making him king*, and performing *his promises to him*; seeing all this, the prophet judges it impossible but that the neighbouring and future kings

should acknowledge the miracle, and praise God. This appears the literal sense: but it may have reference to the conversion of kings in future ages to the faith.

1. "All the kings of the earth," &c. Or the future kings of Israel.

2. "Yea, they shall sing in the ways," &c. His mercy, truth, clemency, &c.: "For great is the glory of the Lord." Righteous and glorious in all his works, of which this is one. "Though the Lord be high," &c. Of which David was an instance. "But the proud," &c., he removes far from him. Saul and others are examples of this.

III. Because *God who is high*, &c. And David, being conscious of his own humility of mind, confidently expects help from God.

1. "Though I walk," &c. Exposed on all sides to trouble.

2. "Thou wilt revive me." Preserve me safe and untouched.

3. "Thou shalt stretch forth thy hand," &c. Restrain the power of my enemies.

4. "And thy right hand," &c. Thy power; thy *Christ*, who, in Isa. liii. is called *the arm of the Lord*.

The last verse depends on the former. Because the prophet knew that many troubles and afflictions remained yet to be undergone; therefore he was confident that the same God would still deliver and make his work perfect

1. "The Lord will perfect," &c. Not for my merits, but his mercy.

2. Of which he gives the reason: "Thy mercy, O Lord," &c. It does not exist only for a moment, but it is eternal.

3. And he concludes with a prayer for God to perfect his work: "Forsake not the work," &c. Thou who hast begun this work, increase and perfect it; because it is thy work alone, not mine. If we desire that God should perfect any work in us, we must be sure that it is his work, and look to him continually.

PSALM CXXXIX.

A fine account of the omniscience of God, 1–6; *of his omnipresence*, 7–12; *of his power and providence*, 13–16. *The excellence of his purposes*, 17, 18. *His opposition to the wicked*, 19, 20; *with whom the godly can have no fellowship*, 21, 22.

XXIX. DAY. MORNING PRAYER.

To the chief Musician, A Psalm of David.

O LORD, [a] thou hast searched me, and known *me*.

2 [b] Thou knowest my downsitting and mine uprising, thou [c] understandest my thought afar off.

3 [d] Thou [e] compassest my path and my

[a] Psa. xvii. 3; Jer. xii. 3.——[b] 2 Kings xix. 27.——[c] Matt. ix. 4; John ii. 24, 25.——[d] Job xxxi. 4.——[e] Or, *winnowest*.

NOTES ON PSALM CXXXIX.

The *title* of this Psalm in the *Hebrew* is, *To the chief Musician*, or, *To the Conqueror*, *A Psalm of David*. The *Versions* in general follow the Hebrew. And yet, notwithstanding these testimonies, there appears internal evidence that the Psalm was not written by *David*, but *during* or *after the time of the captivity*, as there are several *Chaldaisms* in it. See verses 2, 3, 7, 9, 19, 20, collated with Dan. ii. 29, 30; iv. 16; vii. 28; some of these shall be noticed in their proper places.

As to the *author*, he is unknown; for it does not appear to have been the work of *David*. The composition is worthy of him, but the language appears to be *lower* than his time.

Concerning the *occasion*, there are many conjectures which I need not repeat, because I believe them unfounded. It is most probable that it was written on *no particular occasion*, but is a moral lesson on the wisdom, presence, providence, and justice of God, without any reference to any circumstance in the *life of David*, or in the *history of the Jews*.

The Psalm is very sublime; the sentiments are grand, the style in general highly elevated, and the images various and impressive. The first part especially, that contains so fine a description of the wisdom and knowledge of God, is inimitable.

Bishop *Horsley's* account of this Psalm is as follows:—

"In the first twelve verses of this Psalm the author celebrates God's perfect knowledge of man's thoughts and actions; and the reason of this wonderful knowledge, *viz.*, that God is the Maker of man. Hence the psalmist proceeds, in the four following verses, 13, 14, 15, 16, to magnify God as ordaining and superintending the formation of his body in the womb. In the 17th and 18th he acknowledges God's providential care of him in every moment of his life; and in the remainder of the Psalm implores God's aid against impious and cruel enemies, professing his own attachment to God's service, that is, to the true religion, and appealing to the Searcher of hearts himself for the truth of his professions.

The composition, for the purity and justness of *religious sentiment*, and for the force and beauty of the images, is certainly in the very first and best style. And yet the frequent *Chaldaisms* of the diction argue *no very high antiquity*.

Verse 1. *O Lord, thou hast searched me*] חקרתני *chakartani*; thou hast *investigated* me; *thou hast thoroughly acquainted thyself* with my whole soul and conduct.

Verse 2. *My downsitting and mine uprising*] Even these inconsiderable and casual things are under thy continual notice. I cannot so much as *take a seat*, or *leave it*, without being marked by thee.

Thou understandest my thought] רעי *rei*, "my cogitation." This word is *Chaldee*, see Dan. ii. 29, 30

lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, [f] thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

6 [g] *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 [h] Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 [i] If I ascend up into heaven, thou *art* there: [k] if I make my bed in hell, behold thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, [l] the darkness [m] hideth not from thee; but the night shineth as the day: [n] the darkness and the light *are* both alike *to thee*.

13 For thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and*

[f] Heb. iv. 13.——[g] Job xlii. 3; Psa. xl. 5; cxxxi. 1.——[h] Jer. xxiii. 24; Jonah i. 3.——[i] Amos ix. 2, 3, 4.——[k] Job xxvi. 6; Prov. xv. 11.

[l] Job xxvi. 6; xxxiv. 22; Dan. ii. 22; Heb. iv. 13.——[m] Heb. *darkeneth not.*——[n] Hebrew, *as* is *the darkness so* is *the light.*

Afar off.] While the figment is forming that shall produce them.

Verse 3. *Thou compassest my path*] זרית *zeritha* thou dost winnow, ventilate, or *sift* my path; and my lying down, רבצי *ribi*, my *lair*, my *bed*.

And art acquainted] *Thou treasurest up.* This is the import of סכן *sachan*. Thou hast the *whole number* of my ways, and the steps I took in them.

Verse 4. There is *not a word in my tongue*] Although (כי *ki*) *there be not a word in my tongue, behold, O Jehovah, thou knowest the whole of it*, that is, thou knowest all my *words before* they are *uttered*, as thou knowest all my *thoughts* while as yet they are *unformed*.

Verse 5. *Thou hast beset me behind and before*] אחור וקדם צרתני *achor vekodam tsartani*, "The hereafter and the past, thou hast formed me." I think Bishop Horsley's emendation here is just, uniting the two verses together. "Behold thou, O Jehovah, knowest the whole, the hereafter and the past. Thou hast formed me, and laid thy hand upon me."

Verse 6. Such *knowledge* is *too wonderful*] I think, with *Kennicott*, that פלאית דעת *pelaiah daath* should be read פלא הדעת *peli haddaath*, "THIS knowledge," מכני *mimmenni*, "is beyond or above me." This change is made by taking the ה *he* from the end of פלאית *pelaiah*, which is really *no word*, and joining it with דעת *daath*; which, by giving it an *article*, makes it demonstrative, הדעת *haddaath*, "THIS knowledge." *This kind of knowledge*, God's knowledge, that takes in all things, and their reasons, essences, tendencies, and issues, is far beyond me.

Verse 7. *Whither shall I go from thy Spirit?*] Surely רוח *ruach* in this sense must be taken *personally*, it certainly cannot mean either *breath* or *wind*; to render it so would make the passage ridiculous.

From thy presence?] מפניך *mippaneycha*, "from thy faces." Why do we meet with this word so frequently in the *plural* number, when applied to God? And why have we his *Spirit*, and his *appearances* or *faces*, *both* here? A *Trinitarian* would at once say, "The plurality of persons in the Godhead is intended;" and who can *prove* that he is mistaken?

Verse 8. *If I ascend*] Thou art in *heaven*, in thy glory; in *hell*, in thy vindictive justice; and in all *parts of earth, water, space, place*, or *vacuity*, by thy *omnipresence*. Wherever I am, there art thou; and where I cannot be, thou art there. Thou fillest the heavens and the earth.

Verse 11. *Surely the darkness shall cover me*] Should I suppose that this would serve to screen me, immediately this *darkness* is turned into *light*.

Verse 12. *Yea, the darkness hideth not from thee*] Darkness and light, ignorance and knowledge, are things that stand in relation to us; God sees equally in *darkness* as in *light*; and *knows* as perfectly, however man is enveloped in *ignorance*, as if all were *intellectual brightness*. What is to us *hidden* by *darkness*, or *unknown* through *ignorance*, is perfectly *seen* and *known* by God; because he is all sight, all hearing, all feeling, all soul, all spirit—*all* in ALL, and infinite in himself. He lends to every thing; receives nothing from any thing. Though his *essence* be *unimpartible*, yet his *influence* is *diffusible* through time and through eternity. Thus God makes himself known, seen, heard, felt; yet, in the infinity of his essence, neither angel, nor spirit, nor man can see him; nor can any creature comprehend him, or form any idea of the *mode* of his existence. And yet vain man would be wise, and ascertain his foreknowledge, eternal purposes, infinite decrees, with all operations of infinite love and infinite hatred, and their *objects specifically* and *nominally*, from all eternity, as if himself had possessed a being and powers co-extensive with the Deity! O ye wise fools! Jehovah, the fountain of eternal perfection and love, is as unlike your *creeds*, as he is unlike *yourselves*, forgers of doctrines to prove that the source of infinite benevolence is a *streamlet of capricious love* to thousands, while he is an overflowing, eternal, and irresistible *tide* of *hatred* to millions of millions both of angels and men! The antiproof of such doctrines is this: he bears with such blasphemies, and does not consume their abettors. "But nobody holds these doctrines." Then I have written against *nobody*; and have only to add the prayer, May no such doctrines ever disgrace the page of history; or farther dishonour, as they have done, the annals of the Church!

Verse 13. *Thou hast possessed my reins*] As the Hebrews believed that the *reins* were the first part of the human fetus that is formed, it may here mean, thou hast laid the foundation of my being.

Verse 14. *I am fearfully* and *wonderfully made*]

wonderfully made: marvellous *are* thy works; and *that* my soul knoweth [o] right well.

15 [p] My [q] substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect; and in thy book [r] all *my members* were written, [s] *which* in continuance were fashioned, when *as yet there was* none of them.

17 [t] How precious also are thy thoughts unto me, O God! how great is the sum of them.

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee.

[o] Heb. *greatly.*——[p] Job x. 8, 9; Eccles. xi. 5.——[q] Or, *strength* or *body.*

[r] Heb. *all of them.*——[s] Or, what *days they should be fashioned*
[t] Psa. xl. 5.

The texture of the human body is the most complicated and curious that can be conceived. It is, indeed, *wonderfully made*; and it is withal so exquisitely *nice* and *delicate*, that the slightest accident may impair or destroy in a moment some of those parts essentially necessary to the continuance of life; therefore, we are *fearfully made*. And God has done so to show us our *frailty*, that we should walk with *death*, keeping *life* in view; and feel the necessity of *depending* on the all-wise and continual superintending care and providence of God.

Verse 15. *My substance was not hid from thee*] עצמי *atsmi*, my *bones* or *skeleton*.

Curiously wrought] רקמתי *rukkamti*, embroidered, *made of needle-work*. These two words, says Bishop Horsley, describe the two principal parts of which the human body is composed; the *bony skeleton*, the *foundation* of the whole; and the *external covering* of muscular flesh, tendons, veins, arteries, nerves, and skin; a curious *web of fibres*. On this passage Bishop *Lowth* has some excellent observations: "In that most perfect hymn, where the immensity of the omnipresent Deity, and the admirable wisdom of the Divine Artificer in framing the human body, are celebrated, the poet uses a remarkable metaphor, drawn from the nicest tapestry work:—

> When I was formed in secret;
> When I was wrought, as with a needle, in the lowest parts of the earth.

"He who remarks this, (but the man who consults *Versions* only will hardly remark it,) and at the same time reflects upon the wonderful composition of the human body, the various implication of veins, arteries, fibres, membranes, and the 'inexplicable texture' of the whole frame; will immediately understand the beauty and elegance of this most apt translation. But he will not attain the whole force and dignity, unless he also considers that the most artful embroidery with the needle was dedicated by the Hebrews to the *service of the sanctuary*; and that the proper and singular use of their work was, by the immediate prescript of the Divine law, applied in a certain part of the *high priest's dress*, and in the *curtains* of the *tabernacle*, Exod. xxviii. 39; xxvi. 36; xxvii. 16; and compare Ezek. xvi. 10; xiii. 18. So that the psalmist may well be supposed to have compared the wisdom of the Divine Artificer particularly with that specimen of human art, whose dignity was through religion the highest, and whose elegance (Exod. xxxv. 30–35) was so exquisite, that the sacred writer seems to attribute it to a Divine inspiration."

In the lowest parts of the earth.] The womb of the mother, thus expressed by way of delicacy.

Verse 16. *Thine eyes did see my substance*] גלמי *golmi*, my *embryo state*—my yet indistinct mass, when all was *wrapped up* together, before it was gradually unfolded into the lineaments of man. "Some think," says Dr. Dodd, "that the allusion to *embroidery* is still carried on. As the embroiderer has still his work, pattern, or *carton*, before him, to which he always recurs; so, by a method as exact, were all my members *in continuance fashioned*, i. e., from the rude embryo or mass they daily received some degree of figuration; as from the rude skeins of variously coloured silk or worsted, under the artificer's hands, there at length arises an unexpected beauty, and an accurate harmony of colours and proportions."

And in thy book all my members *were written*] "All those members lay open before God's eyes; they were discerned by him as clearly as if the *plan* of them had been *drawn in a book*, even to the least figuration of the body of the child in the womb."

Verse 17. *How precious also are thy thoughts*] רעיך *reeycha*, thy *cogitations*; a *Chaldaism*, as before.

How great is the sum of them!] מה עצמו ראשיהם *mah atsemu rasheyhem*; *How strongly rational are the heads or principal subjects of them!* But the word may apply to the *bones*, עצמות *atsamoth*, the structure and uses of which are most curious and important.

Verse 18. *If I should count them*] I should be glad to enumerate so many interesting particulars: but they are beyond calculation.

When I awake] Thou art my Governor and Protector night and day.

I am still with thee.] All my steps in life are ordered by thee: I cannot go out of thy presence; I am ever under the influence of thy Spirit.

The subject, from the 14th verse to the 16th inclusive, might have been much more particularly illustrated, but we are taught, by the peculiar delicacy of expression in the Sacred Writings, to avoid, as in this case, the entering too minutely into *anatomical details*. I would, however, make an additional observation on the subject in the 15th and 16th verses. I have already remarked the elegant allusion to *embroidery*, in the word רקמתי *rukkamti*, in the astonishing texture of the human body; all of which is said to be done *in secret*, בכתר *bassether*, in the *secret place*, viz., *the womb of the mother*, which, in the conclusion of the verse, is by a delicate choice of expression termed *the lower parts of the earth*.

The *embryo* state, גלם *golem*, has a more forcible

19 Surely thou wilt [u] slay the wicked, O God: [v] depart from me, therefore, ye bloody men.

20 For they [w] speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 [x] Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 [y] Search me, O God, and know my heart: try me, and know my thoughts:

24 And see if *there be any* [z] wicked way in me, and [a] lead me in the way everlasting.

[u] Isa. xi. 4.——[v] Psa. cxix. 115.——[w] Jude 15.——[x] 2 Chron. xix. 2; Psa. cxix. 151.

[y] Job xxxi. 6; Psa. xxvi. 2.——[z] Heb. *way of pain* or *grief*. [a] Psa. v. 8; cxliii. 10.

meaning than our word *substance* amounts to. גלם *galam* signifies *to roll* or *wrap up together*; and expresses the state of the fetus before the constituent members were developed. The best system of modern philosophy allows that *in semine masculino* all the members of the future animal are contained; and that these become slowly developed or *unfolded*, in the case of *fowls*, by *incubation*; and in the case of the more perfect *animals*, by gestation in the maternal matrix. It is no wonder that, in considering these, the psalmist should cry out, *How precious*, or *extraordinary, are thy thoughts! how great is the sum*—heads or outlines, *of them!* The *particulars* are, indeed, beyond comprehension; even the *heads*—the *general* contents, of thy works; while I endeavour to form any tolerable notion of them, *prevail over me*—they confound my *understanding*, and are vastly too multitudinous for my *comprehension*.

Verse 19. *Surely thou wilt slay the wicked*] The remaining part of this Psalm has no visible connexion with the preceding. I rather think it a *fragment*, or a part of some other Psalm.

Ye bloody men.] אנשי דמים *anshey damim, men of blood*, men *guilty of death*.

Verse 20. *Thine enemies take* thy name *in vain.*] Bishop *Horsley* translates the whole verse thus:—

"They have deserted me who are disobedient to thee;
"They who are sworn to a rash purpose—thy refractory adversaries."

The *original* is obscure: but I cannot see these things in it. Some translate the Hebrew thus: "Those who oppose thee iniquitously seize unjustly upon thy cities;" and so almost all the *Versions*. The words, thus translated, may apply to *Sanballat*, *Tobiah*, and the other enemies of the returned Jews, who endeavoured to drive them from the land, that they might possess the cities of Judea.

Verse 21. *Do not I hate them*] I hold their conduct in abomination.

Verse 22. *With perfect hatred*] Their *conduct*, their *motives*, their *opposition* to *thee*, their *perfidy* and *idolatrous purposes*, I perfectly abhor. With them I have neither part, interest, nor affection.

Verse 23. *Search me, O God*] *Investigate* my conduct, *examine* my *heart*, put me to *the test*, and *examine* my *thoughts*.

Verse 24. *If* there be any *wicked way*] דרך עצב *dereck otseb: a way of idolatry*, or of *error*. Any thing false in *religious principle*; any thing contrary to *piety* to thyself, and love and benevolence to man. And he needed to offer such a prayer as this, while filled with indignation against the *ways* of the *workers of iniquities*; for he who hates, *utterly hates*, the practices of any man, is not far from hating the *man himself*. It is very difficult

"To hate the sin with all the heart,
And yet the sinner love."

Lead me in the way everlasting.] בדרך עולם *bedereck olam, in the old way*—the way in which our *fathers* walked, who worshipped thee, the infinitely pure Spirit, in *spirit* and in *truth*. Lead me, guide me, as thou didst them. We have ארח עולם *orach olam*, the *old path*, Job xxii. 15. "The two words דרך *dereck* and ארח *orach*, differ," says Bishop *Horsley*, "in their figurative senses: *dereck* is the *right way*, in which a man *ought* to go; *orach* is the way, *right* or *wrong*, in which a man *actually goes by habit*." The way that is right in a man's own eyes is seldom the way to God.

ANALYSIS OF THE HUNDRED AND THIRTY-NINTH PSALM.

David, having had aspersions laid upon him, calls upon God in this Psalm to witness his innocency. Now, that this his appeal be not thought unreasonable, he presents God in his two especial attributes, omniscience and omnipresence; then he shows he loved goodness, and hated wickedness.

This Psalm is divided into four parts:—

I. A description of God's omniscience, ver. 1–7.

II. A description of his omnipresence, ver. 7–18.

III. David's hatred to evil and evil men, ver. 19–23.

IV. A protestation of his own innocency, which he offers to the trial of God, ver. 23, 24.

I. He begins with God's omniscience: "O Lord, thou hast searched me," &c. Examined me with scrutiny.

He searches and knows our actions.

1. "Thou knowest," &c. When and for what reasons I ever act.

2. "Thou understandest my thoughts," &c. Thou knowest my counsels and thoughts.

3. "Thou compassest my path," &c. The end I aim at.

4. "There is not a word," &c. Every word and thought thou knowest.

And for this he gives this reason: God is our Maker: "Thou hast beset me," &c. These *two* arguments prove that God knows all things.

1. God knows all the past and future: "Beset behind and before."

2. He governs man: "Thou God madest man," &c. The prophet concludes this Divine attribute, omniscience, with an acclamation: "Such knowledge," &c. It is beyond my reach and capacity.

II. From God's omnipresence the prophet argues

that man cannot hide any thing from God, for he is every where present.

1. "Where shall I go," &c. That I may be hid from thy knowledge.

2. "Or whither shall I flee," &c. From thy face and eye.

There is no place that is not before thee.

1. "If I ascend up to heaven," &c.

2. "If I make my bed in hell," &c.

3. "If I take the wings of the morning," &c.

And among many instances that might be brought forward to prove God's omniscience and omnipresence, we may simply instance the formation of a child in the womb.

1. "Thou hast possessed my reins," &c. Thou hast undertaken wholly to frame, and cherish me when formed.

2. "Thou hast covered me," &c. Clothed me with flesh, skin, bones, &c.

Then the prophet breaks out in admiration of God's works.

1. "I will praise thee," &c.

2. "I am fearfully," &c. His works are enough to strike all men with reverential fear.

3. "Marvellous are thy works."

Then he proceeds with the formation of the infant embryo.

1. "My substance," &c. My strength, my essence. "Is not hid," &c.

2. "When I was made in secret," &c. In the secret cell of my mother's womb.

3. "And curiously wrought," &c. The word in the Hebrew signifies to interweave coloured threads. Man is a curious piece, and the variety of his faculties shows him such. [See the notes.]

4. "In the lowest parts of the earth," &c. In the womb, where it is as secret as if God wrought it in *the lowest part of the earth.*

5. "Thine eyes did see my substance," &c. When in embryo, and without any distinct parts.

6. "And in thy book," &c. The idea of them was with thee, as the picture in the eye of the painter.

7. Which *in continuance*, &c.

The prophet closes this part with an exclamation.

1. "How precious also are thy thoughts," &c. In this and other respects.

2. "O how great is the sum of them." They are infinite.

3. And for this cause: "When I awake," &c., thy wisdom and providence are ever before my mind, and my admiration is full of them.

The prophet, having ended his discourse on the omniscience and omnipresence of God, justifies himself at God's tribunal.

1. "Surely thou wilt slay the wicked," &c. I dare not then associate with them.

2. "Depart, therefore, from me," &c. Keep at a distance.

3. "For they speak against thee wickedly," &c. Blaspheme my God.

So far from giving them the right hand of fellowship, he asks,—

1. "Do not I hate them, O Lord," &c. I hate them as sinners, but feel for and pity them as men.

2. Then he returns this answer to himself, "Yea, I hate them," &c. I count them my enemies, for they are thine.

IV. Lastly, it would appear that his heart was sincere and pure, or he would not abide such a trial.

1. "Search me, O God:" In the beginning of the Psalm he showed what God did; now he entreats him to do it.

2. "Try me," &c. Examine my heart and my ways.

3. "And see if there be any wicked way," &c. Presumptuous sins

4. "And lead me in the way everlasting." This was the end proposed by his trial; that, if God saw any wickedness in him that might seduce him, he would withdraw him from it; and lead him to think, and devise, and do those things which would bring him to life eternal.

PSALM CXL.

The psalmist prays against his enemies, 1–6; *returns thanks for help,* 7; *describes his enemies, and prays farther against them,* 8–11. *His confidence in God,* 12, 13.

To the chief Musician, A Psalm of David.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

DELIVER me, O LORD, from the evil man: [a] preserve me from the [b] violent man;

2 Which imagine mischiefs in *their* heart; [c] continually are they gathered together *for* war.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

3 They have sharpened their tongues like a serpent; [d] adders' poison *is* under their lips. Selah.

[a] Ver. 4.——[b] Heb. *man of violences.*

[c] Psa. lvi. 6.——[d] Psa. lviii. 4; Rom. iii. 13.

NOTES ON PSALM CXL.

The *Hebrew*, and all the *Versions*, attribute this Psalm to *David;* and it is supposed to contain his complaint when persecuted by Saul. The *Syriac* determines it to the time when Saul endeavoured to transfix David with his spear.

Verse 1. *From the evil man*] Saul, who was full of envy, jealousy, and cruelty against David, to whom both himself and his kingdom were under the highest obligations, endeavoured by every means to destroy him.

Verse 2. *They gathered together*] He and his courtiers form plots and cabals against my life.

Verse 3. *They have sharpened their tongues*] They

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

4 [c] Keep me, O LORD, from the hands of the wicked; [d] preserve me from the violent man; who have purposed to overthrow my goings.

5 [e] The proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me. Selah.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O God the LORD, the strength of my salvation, thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked: further not his wicked device; [h] *lest* [i] they exalt themselves. Selah.

9 *As for* the head of those that compass me about, [k] let the mischief of their own lips cover them.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

10 [l] Let burning coals fall upon them; let them be cast into the fire; into deep pits, that they rise not up again.

11 Let not [m] an [n] evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

12 I know that the LORD will [o] maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the [p] upright shall dwell in thy presence.

[c] Psa. lxxi. 4.——[d] Ver. 1.——[e] Psa. xxxv. 7; lvii. 6; cxix. 110; cxli. 9; Jer. xviii. 22.——[h] Or, *let them* not *be exalted*.——[i] Deut. xxxii. 27.——[k] Psa. vii. 16; xciv. 23; Prov. xii. 13; xviii. 7. [l] Psa. xi. 6.

[m] Heb. *a man of tongue*.——[n] Or, *an evil speaker, a wicked man of violence, be established in the earth; let him be hunted to* his *overthrow*. [o] 1 Kings viii. 45; Psa. ix. 4.——[p] Job i. 1; Psa. lxviii. 10; Prov. ii. 21; xi. 20; xiv. 11.

employ their time in forging lies and calumnies against me; and those of the most virulent nature.

Verse 4. *Preserve me from the violent man*] Saul again; who was as headstrong and violent in all his measures, as he was cruel, and inflexibly bent on the destruction of David.

Verse 5. *Have hid a snare for me*] They hunted David as they would a dangerous wild beast: one while striving to *pierce* him with the spear; another to *entangle* him in their snares, so as to take and sacrifice him before the people, on pretence of his being an *enemy to the state*.

Selah] This is the truth.

Verse 7. *Thou hast covered my head*] Not only when I fought with the proud blaspheming Philistine; but in the various attempts made against my life by my sworn enemies.

Verse 8. *Further not his wicked device*] He knew his enemies still desired his death, and were plotting to accomplish it; and here he prays that God may disappoint and confound them. The *Chaldee* understands this of *Doeg*.

Verse 10. *Let burning coals*] The *Chaldee* considers this as spoken against *Ahithophel*, who was head of a conspiracy against David; and translates this verse thus: "Let coals from heaven fall upon them, precipitate them into the fire of hell, and into miry pits, from which they shall not have a resurrection to eternal life." This is a proof that the Jews did believe in a resurrection of the body, and an eternal life for that body, in the case of the righteous.

Verse 11. *Let not an evil speaker be established*] איש לשון *ish lashon*, "a man of tongue." There is much force in the rendering of this clause in the *Chaldee* גבר רכשתני לישן תליתי *gebar demishtai lishan telithai*, "The man of detraction, or *inflammation*, with the *three-forked tongue*." He whose tongue is *set on fire from hell*; the tale-bearer, slanderer, and dealer in scandal *with the three-forked tongue*; wounding *three* at once: his *neighbour* whom he slanders; the *person* who receives the slander; and *himself* who deals in it. What a just description of a character which God, angels, and good men must detest! Let not such a one be established in the land; let him be unmasked; let no person trust him; and let all join together to hoot him out of society. "He shall be hunted by the angel of death, and thrust into hell."—CHALDEE.

Verse 12. *The cause of the afflicted*] Every person who is *persecuted* for righteousness' sake has God for his *peculiar help* and *refuge*; and the *persecutor* has the same God for his *especial enemy*.

Verse 13. *The righteous shall give thanks*] For thou wilt support and deliver him.

The upright shall dwell in thy presence.] Shall be admitted to the most intimate intercourse with God.

The *persecuted* have ever been dear to God Almighty; and the *martyrs* were, in an especial manner, his delight; and in proportion as he loved *those*, so must he hate and detest *these*.

ANALYSIS OF THE HUNDRED AND FORTIETH PSALM.

David, being persecuted by Saul, *Doeg*, and the men of *Ziph*, prays to God against their evil tongues. But the fathers apply it more largely to the Church, in its persecution by wicked men and devils.

The Psalm is divided into *four* parts:—

I. A petition to be delivered from his enemies, whom he describes, ver. 1–6.

II. A protestation of his confidence in God, ver. 6, 7.

III. A prayer against them, ver. 8–11.

IV. A manifestation of his hope, that God will maintain his just cause, ver. 12, 13.

I. He first summarily proposes his petition.

1. "Deliver me, O Lord," &c. From Saul, *Doeg*, or the devil.

2. "Preserve me," &c. From his violence and malice, and their effects. 1. Evil counsels, and wicked stratagems: "Which imagine mischief," &c. 2. From their evil words, which were consonant with their thoughts.

"They have sharpened their tongues," &c. With calumnies and frauds.

"Like a serpent," &c. Their bitter words are as the poison of the *viper* and *adder*, or the *asp*, which, without pain, extinguishes life.

He repeats his petition: "Keep me, O Lord," &c.

To move God, he shows their intentions.

1. "They have purposed," &c.: To make me walk slowly, or not at all, in the ways of God; to turn me back.

2. The method they took to attain their purpose: "The proud have laid a snare," &c.: as hunters do for birds and beasts. So the devil shows the bait, but hides the hook: under pleasure he hides the bitterness of its reward and consequences.

II. He implores aid from God against the evil and danger.

1. "I said unto the Lord," &c. I do not cast away my confidence.

2. "Hear the voice," &c.

Better to show the ground of his constancy, he declares,—

1. What esteem he had for his God: "Thou art the strength," &c. My fortification against all my enemies.

2. What he had formerly done for him: "Thou hast covered my head," &c.

III. The other part of his petition consists in praying against their plots.

1. "Grant not, O Lord," &c. Let them not have their wishes.

2. "Further not his wicked device," &c. Give them no prosperity in them.

3. "Lest they exalt themselves," &c. Triumph in my being conquered by them.

After praying against them, he predicts their punishment: "As for the head of those that compass me about," &c.

1. "Let the mischief of their own lips," &c.

2. Deal severely with them: "Let burning coals," &c. Let them suffer extreme punishment: "Let them be cast into the fire," &c.

3. "Let not an evil speaker," &c.—a liar, flatterer, &c., "be established in the earth."

4. "Evil shall hunt," &c. Give no rest, but pursue the wicked man to his utter ruin; all those who persecute the Church, who write their laws in her blood.

IV. To the infliction of punishment on the wicked, he subjoins, by an antithesis, the promise of God for the defence of the righteous, and so concludes.

1. "I know," &c. Am certainly persuaded by my own experience, and the example of my forefathers, whom thou hast delivered in their trials and temptations.

2. "That the Lord will maintain," &c. He may defer his help and deliverance; but he will not take it from them.

And this he confirms and amplifies from the final cause, which is double.

1. That they praise him: "Surely the righteous shall give thanks," &c. Being delivered, they attribute the honour, not to themselves, or their innocency or merit, but give the glory of his grace and love to God alone.

2. That they remain before him in his Church militant and triumphant. That they may "dwell in thy presence," &c. Walk before his face here, dwell in his favour, and enjoy the beatific vision hereafter.

PSALM CXLI.

The psalmist prays that his devotions may be accepted, 1, 2. *That he may be enabled so to watch that he do not offend with his tongue; and that he may be preserved from wickedness*, 3, 4. *His willingness to receive reproof*, 5. *He complains of disasters*, 6, 7. *His trust in God, and prayer against his enemies*, 8–10.

A Psalm of David.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

LORD, I cry unto thee: [a] make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let [b] my prayer be [c] set forth before thee [d] *as* incense; *and* [e] the lifting up of my hands *as* [f] the evening sacrifice.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

[a] Psa. lxx. 5.——[b] Rev. v. 8; viii. 3, 4.——[c] Heb. *directed.*——[d] Rev. viii. 3.——[e] Psa. cxxxiv. 2; 1 Tim. ii. 8.——[f] Exod. xxix. 39.

NOTES ON PSALM CXLI.

This Psalm is generally attributed to *David*, and considered to have been composed during his persecution by Saul. Some suppose that he made it at the time that he formed the resolution to go to *Achish, king of Gath*; see 1 Sam. xxvi. It is generally thought to be an *evening prayer*, and has long been used as such in the service of the Greek Church. It is in several places very obscure.

Verse 1. *Lord, I cry unto thee*] Many of David's Psalms begin with *complaints*; but they are not those of *habitual plaint* and *peevishness*. He was in frequent troubles and difficulties, and he always sought help in God. He ever appears *in earnest*; at no time is there any evidence that the devotion of David was *formal*. He *prayed, meditated, supplicated, groaned, cried*, and even *roared*, as he tells us, for the disquietude of his soul. He had speedy answers; for he had much *faith*, and was always in *earnest*.

Verse 2. As *incense*] Incense was offered every morning and evening before the Lord, on the golden altar, before the veil of the sanctuary: Exod. xxix. 39, and Num. xxviii. 4.

As *the evening sacrifice.*] This was a burnt-offering, accompanied with flour and salt. But it does not appear that David refers to any *sacrifice*, for he uses

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: [g] and let me not eat of their dainties.

5 [h] Let [i] the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered [k] at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

A. M. cir. 2943. B. C. cir. 1061. Sauli, Regis Israelitarum, cir. annum 35.

8 But [l] mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; [m] leave not my soul destitute.

9 Keep me from [n] the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 [o] Let the wicked fall into their own nets, whilst that I withal [p] escape.

[g] Prov. xxiii. 6.——[h] Prov. ix. 8; xix. 25; xxiii. 12; Gal. vi. 1.——[i] Or, *Let the righteous smite me kindly, and reprove me; let not* their *precious oil break my head*, &c.

[k] 2 Cor. i. 9.——[l] 2 Chron. xx. 12; Psa. xxv. 15; cxxiii. 1, 2. [m] Heb. *make not my soul bare.*——[n] Psa. cxix. 110; cxl. 5; cxlii. 3.——[o] Psa. xxxv. 8.——[p] Heb. *pass over.*

not זבח *zebach*, which is almost universally used for a *slaughtered animal*; but מנחה *minchah*, which is generally taken for a *gratitude-offering* or *unbloody* sacrifice. The literal translation of the passage is, "Let my prayer be established for incense before thy faces; and the lifting up of my hands for the evening oblation." The psalmist appears to have been at this time at a distance from the sanctuary, and therefore could not perform the Divine worship in the way prescribed by the law. What could he do! Why, as he could not worship according to the *letter* of the law, he will worship God according to the *spirit*; then *prayer* is accepted in the place of *incense*; and the *lifting up of his hands, in gratitude and self-dedication* to God, is accepted in the place of the *evening minchah* or *oblation*. Who can deplore the necessity that obliged the psalmist to worship God in this way!

Verse 3. *Set a watch, O Lord, before my mouth*] While there are so many spies on my actions and words, I have need to be doubly guarded, that my enemies may have no advantage against me. Some think the prayer is against *impatience*; but if he were now going to Gath, it is more natural to suppose that he was praying to be preserved from *dishonouring the truth*, and from making *sinful concessions* in a heathen land; and at a court where, from his circumstances, it was natural to suppose he might be *tempted to apostasy* by the heathen party. The following verse seems to support this opinion.

Verse 4. *Let me eat not of their dainties.*] This may refer either to eating things *forbidden by the law*; or to the partaking in *banquets* or *feasts in honour of idols*.

Verse 5. *Let the righteous smite me*] This verse is extremely difficult in the original. The following translation, in which the *Syriac*, *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* nearly agree, appears to me to be the best: "Let the righteous chastise me in mercy, and instruct me: but let not the oil of the wicked anoint my head. It shall not adorn (יי *yani*, from נוה *navah*) my head; for still my prayer shall be against their wicked works."

The oil of the wicked may here mean his *smooth flattering speeches*; and the psalmist intimates that he would rather suffer the *cutting* reproof of the righteous than the *oily talk* of the flatterer. If this were the case, how few are there now-a-days of his mind! On referring to Bishop *Horsley*, I find his translation is something similar to my own:—

Let the just one smite me, let the pious remove me
Let not the ointment of the impious anoint my head
But still I will intrude in their calamities.

Verse 6. *When their judges are overthrown in stony places*] בידי כלעי *biyedey sela*, "In the hands of the rock." Does this *rock* signify a *strong* or *fortified place*; and its *hands* the *garrison* which have occupied it, by whom these judges were overthrown? If we knew the occasion on which this Psalm was made, we might be the better able to understand the *allusions* in the text.

They shall hear my words; for they are sweet.] Some think there is here an allusion to David's generous treatment of Saul in the cave of En-gedi, and afterwards at the hill of Hachilah, in this verse, which might be translated: "Their judges have been dismissed in the rocky places; and have heard my words, that they were sweet." Or perhaps there may be a reference to the *death of Saul* and his *sons*, and the very disastrous defeat of the Israelites at *Gilboa*. If so, the *seventh* verse will lose its chief difficulty, *Our bones are scattered at the grave's mouth*; but if we take them as referring to the *slaughter of the priests at Nob*, then, instead of translating לפי שאול *lephi sheol, at the grave's mouth*, we may translate *at the command of Saul*; and then the verse will point out the *manner* in which those servants of the Lord were massacred; *Doeg cut them in pieces; hewed them down* as one cleaveth wood. Some understand all this of the *cruel usage* of the captives in Babylon. I could add other conjectures, and contend for my own; but they are all too vague to form a just ground for decided opinion.

Verse 8. *But mine eyes are unto thee*] In all times, in all places, on all occasions, I will cleave unto the Lord, and put my whole confidence in him.

Verse 10. *Let the wicked fall into their own nets*] This is generally the case; those who lay snares for others fall into them themselves. *Harm watch, harm catch*, says the old adage. How many cases have

occurred where the spring guns that have been set for thieves have shot some of the family! I have known some dismal cases of this kind, where some of the most amiable lives have been sacrificed to this accursed machine.

Whilst—I withal escape.] They alone are guilty; they alone spread the nets and gins; I am innocent, and God will cause me to escape.

ANALYSIS OF THE HUNDRED AND FORTY-FIRST PSALM.

The contents and sum of the Psalm are the following:—

I. His prayer, ver. 1, 2.

II. That God would restrain his tongue, and compose his mind, that through anger or impatience he offend not, ver. 3, 4.

III. He prays that if he must be reproved, it be by the just, not the unjust man, ver. 5; whose judgment he declares, ver. 5, 6, and will not have any society with him.

IV. He shows the malice of the wicked to good men, ver. 6, 7.

V. He puts his trust in God, and prays to be delivered from snares, ver. 8–10.

I. 1. "Lord, I cry unto thee," &c. Speedily hear my prayer, which is fervently and affectionately addressed to thee.

2. "Let my prayer be set forth before thee," &c. Which was offered with the sacrifice. Why does David pray that his prayer might be accepted as the evening rather than the morning sacrifice? Perhaps the evening sacrifice might be more noble, as a figure of Christ's sacrifice on the cross, which was in the evening.

II. His second petition is, that God would restrain his tongue, that he might know when to speak and when to be silent. The metaphor is taken from the watch and gate of a city, which, to be safely kept, no one must be suffered to go in or out that ought not. The gate will not be sufficient without the watch; for it will be always shut, or ever open.

His third petition is for his heart, because it is deceitful above all things. Man is weak without the grace of God.

1. "Incline not my heart," &c. Suffer it not to be bent, or set on any evil thing.

2. "Incline not my heart to practices," &c. To do iniquity, being invited by their example.

3. "Let me not eat," &c. Partake with them in their feasts, doctrines, feigned sanctity, power, riches, or dignities.

III. His fourth petition is, that if reproved, it may be in the kindness of friendship, not revenge or bitterness.

1. "Let the righteous smite me," &c. Smite with a reproof.

2. "It shall be a kindness," &c. I shall account it an act of charity, and I will love him for it.

3. "And let him reprove me," &c. An excellent oil, to heal my wounds of sin.

IV. His next petition he prefaces thus: "Let my prayer," &c. "When their judges are overthrown," &c., refers to the judicature: the chief seats, authorities, &c., are swallowed up, as men are by the sea; as the ship is dashed against the rock, and broken to pieces.

And this sense the following verse will justify: "Our bones are scattered," &c. They beset me and my company so closely, that we despair of life; and our bones must be scattered here and there in the wilderness, except thou, O Lord, succour us.

V. Therefore he presents his last petition, which has two parts. 1. "But mine eyes are unto thee," &c. 2. "Leave not my soul destitute."

1. For his own safety: "Leave not my soul," &c. Let me not fall into their hands.

2. Which prayer is grounded on his confidence in God; "Mine eyes are unto thee," &c. I depend on and look to thee alone for deliverance.

3. "Keep me from the snares," &c. From their frauds and ambushes.

Lastly, he imprecates confusion on the heads of his enemies.

1. "Let the wicked fall," &c.

2. "Whilst that I withal escape." Pass by or through them unhurt.

PSALM CXLII.

The psalmist, in great distress and difficulty, calls upon God, 1–7.

XXIX. DAY. EVENING PRAYER.

[a] Maschil [b] of David; A Prayer [c] when he was in the cave.

I [d] CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 [e] I poured out my complaint before him; I showed before him my trouble.

3 [f] When my spirit was overwhelmed within me, then thou knewest my path. [g] In the way wherein I walked have they privily laid a snare for me.

[a] Psa. lvii. title.——[b] Or, A Psalm *of David, giving instruction.* [c] 1 Sam. xxii. 1; xxiv. 3.

[d] 1 Sam. vii. 8; Psa. cvii. 19.——[e] Psa. cii. title; Isa. xxvi 16 [f] Psa. cxliii. 4.——[g] Psa. cxl. 5.

NOTES ON PSALM CXLII.

The title says, "An Instruction of David," or a Psalm of David giving instruction; "A Prayer when he was in the cave."

David was *twice* in great peril in *caves.* 1. At the cave of *Adullam*, when he fled from Achish, king of Gath, 1 Sam. xxii. 2. When he was in the cave of *En-gedi*, where he had taken refuge from the pursuit of Saul; and the latter, without knowing that David was in it, had gone into it on some necessary occasion,

4 [h] I [i] looked on *my* right hand, and beheld, but [k] *there was* no man that would know me: refuge [l] failed me; [m] no man cared for my soul.

5 I cried unto thee, O LORD: I said, [n] Thou *art* my refuge *and* [o] my portion [p] in the land of the living.

6 Attend unto my cry; for I am [q] brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: [r] the righteous shall compass me about; [s] for thou shalt deal bountifully with me.

[h] Psa. lxix. 20.——[i] Or, *Look on the right hand, and see.* [k] Psa. xxxi. 11; lxxxviii. 8, 18.——[l] Heb. *perished from me.* [m] Heb. *no man sought after my soul.*

[n] Psa. xlvi. 1; xci. 2.——[o] Psa. xvi. 5; lxxiii. 26; cxix. 57; Lam. iii. 24.——[p] Psa. xxvii. 13.——[q] Psa. cxvi. 6.——[r] Psa. xxxiv. 2.——[s] Psa. xiii. 6; cxix. 17.

1 Sam. xxiv. If the inscription can be depended on, the *cave of En-gedi* is the most likely of the two, for the scene laid here. But were there doubts concerning the legitimacy of the title, I should refer the Psalm to the state of the captives in Babylon, to which a great part of the Psalms refer. Bishop *Horsley* calls it "A Prayer of the Messiah taken and deserted." It may be so: but where is the *evidence*, except in the conjectural system of *Origen*.

Verse 1. *I cried unto the Lord*] See on the *first* verse of the preceding Psalm.

Verse 3. *Then thou knewest my path.*] When Saul and his army were about the cave in which I was hidden, *thou knewest my path*—that I had then no way of escape but by *miracle:* but thou didst not permit them to *know* that I was wholly in their power.

Verse 4. There was *no man that would know me*] This has been applied to the time in which our Lord was deserted by his disciples. As to the case of David in the cave of En-gedi, he had no refuge: for what were the handful of men that were with him to Saul and his army!

Verse 5. *Thou* art *my refuge*] Even in these most disastrous circumstances, I will put my trust in thee.

Verse 6. *I am brought very low*] Never was I so near total ruin before.

Deliver me from my persecutors] They are now in full possession of the only means of my escape.

They are stronger than I.] What am I and my men against this well-appointed armed multitude, with their king at their head.

Verse 7. *Bring my soul out of prison*] Bring נפשׁ *naphshi*, my *life*, out of this *cave* in which it is now *imprisoned;* Saul and his men being in possession of the entrance.

The righteous shall compass me about] יכתרו *yachteru*, they *shall crown me;* perhaps meaning that the pious Jews, on the death of Saul, would cheerfully join together to make him king, being convinced that God, by his *bountiful dealings with him*, intended that it should be so. The *old Psalter*, which is imperfect from the *twenty-first* verse of Psalm cxix. to the end of Psalm cxli., concludes this Psalm thus: "Lede my saule oute of corrupcion of my body; that corrupcion is bodely pyne, in whilk my saule is anguyst; after that in Godes house, sal al be lovyng (praising) of the."

ANALYSIS OF THE HUNDRED AND FORTY-SECOND PSALM.

The substance of this Psalm is the earnest prayer of the psalmist that he might be delivered from the danger he was in.

The parts are,

I. An exordium; in which he

1. Shows what he did in his trouble; took himself to prayer, ver. 1, 2.

2. Then his consternation and anxiety of mind, which arose from the malice and craft of his enemies, and want of help from his friends, ver. 3, 4.

II. His address and petition to God, ver. 5–7.

1. The two first verses show the psalmist's intention. "I cried unto the Lord," &c. 2. "I poured out my supplication," &c.

This he amplifies,—

1. From his vehemence: "I cried, I supplicated."

2. From the object: "Unto the Lord." I invoked him, and no other.

3. From the instrument: "With my voice."

4. From his humility in prayer. It was a *supplication*.

5. From his free and full confession: "I poured out," &c.

6. From his sincerity and confidence in God.

The reason was:—

1. This I did "when my spirit was overwhelmed," &c. There being no sufficiency in me, I betook myself to the all-sufficient God.

2. "For thou knowest my path," &c. My actions and intentions.

The craft and subtlety of his enemies, especially *Saul*.

1. "In the way wherein I walked," &c. My vocation.

2. "Have they privily laid," &c. Saul gave him his daughter *Michal* to be a snare to him: and a dowry he must have of a hundred foreskins of the Philistines, that David might fall by their hands.

His destitution in the time of trouble.

1. "I looked on my right hand," &c. But no friend was near; "There was no man," &c. The miserable have few friends.

2. "Refuge failed me," &c. I had no place of safety.

3. "No man cared," &c. Regarded my life, or cared if I perished.

II. The psalmist, having no human help, calls upon God.

1. "Thou art my refuge," &c. My hiding-place.

2. "Thou art my portion," &c. While I live in this world.

Then he sends up his prayer, fortified by a double argument.

1. From the lamentable condition he was brought into: "I was brought low," &c.

2. From the malice and power of his enemies: "Deliver me," &c.

Again he renews his prayer, and presses it from the final cause: "Bring my soul," &c.

Upon which follow two effects:—

1. His gratitude: "That I may praise thy name."

2. That of others: "The righteous shall compass me," &c. Come unto me.

3. The reason for this: "For thou shalt deal bountifully with me." Bestow favours upon me, having delivered me from my former miseries; which men seeing, who are commonly the friends of prosperity, will magnify and resort to me.

PSALM CXLIII.

The psalmist prays for mercy, and deprecates judgment, 1, 2. *His persecutions,* 3. *His earnest prayer for deliverance,* 4–9. *Prays for God's quickening Spirit,* 10, 11. *And for the total discomfiture of his adversaries,* 12.

A Psalm of David.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

HEAR my prayer, O LORD, give ear to my supplications: [a] in thy faithfulness answer me, *and* in thy righteousness.

2 And [b] enter not into judgment with thy servant: for [c] in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness as those that have been long dead.

4 [d] Therefore is my spirit overwhelmed within me; my heart within me is desolate.

A. M. cir. 2981. B. C. cir. 1023. Davidis. Regis Israelitarum, cir. annum 33.

5 [e] I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 [f] I stretch forth my hands unto thee: [g] my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, [h] lest [i] I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness [k] in the morning; for in thee do I trust: [l] cause me to know the way wherein I should walk; for [m] I lift up my soul unto thee.

[a] Psa. xxxi. 1.——[b] Job xiv. 3.——[c] Exod. xxxiv. 7; Job iv. 7; ix. 2; xv. 14; xxv. 4; Psa. cxxx. 3; Eccles. vii. 20; Rom. ii. 20; Gal. ii. 16.——[d] Psa. lxxvii. 3; cxlii. 3.

[e] Psa. lxxvii. 5, 10, 11.——[f] Psa. lxxxviii. 9.——[g] Psa. lxiii. 1.
[h] Psa. xxviii. 1.——[i] Or, *for I am become like,* &c.; Psa. lxxxviii. 4.——[k] See Psa. xlvi. 5.——[l] Psa. v. 8.——[m] Psa. xxv. 1.

NOTES ON PSALM CXLIII.

The *Hebrew* and all the *Versions* attribute this Psalm to *David*; and the *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic* state that it was composed on the rebellion of his son Absalom: nor is there any thing in the Psalm that positively disagrees with this inscription. This is the last of the seven Psalms styled *penitential*.

Verse 1. *In thy faithfulness answer me*] Thou hast promised to support me in my difficulties, and, though my children should forsake me, never to withdraw thy loving-kindness from me. See the present unnatural rebellion of my son. Lord, undertake for me!

Verse 2. *Enter not into judgment*] אל תבוא *al tabo.* Do not come into court, either as a *Witness* against me, or as a *Judge*, else I am ruined; for thou hast seen all my ways that they are evil, and thy justice requires thee to punish me. Nor can any soul that has ever lived be justified in the sight of thy justice and righteousness. Had I my desert from thee, I should have worse than even my unnatural son intends me. O what a relief is *Jesus crucified* to a soul in such circumstances!

Verse 3. *He hath made me to dwell in darkness*] Literally, *in dark places.* This may be understood of David's taking refuge in *caves* and *dens* of the earth, to escape from his persecuting son; yea, even to take refuge in the *tombs*, or *repositories* of the dead.

Verse 4. *Therefore is my spirit*] I am deeply depressed in spirit, and greatly afflicted in body.

My heart within me is desolate.] It has no companion of its sorrows, no sympathetic friend. I am utterly destitute of comfort.

Verse 5. *I remember the days of old*] Thou hast often helped me, often delivered me. I will therefore trust in thee, for thy mercy is not clean gone from me.

Verse 6. *I stretch forth my hands*] This is a natural action. All in distress, or under the influence of *eager desire*, naturally extend their hands and arms, as if to catch at help and obtain succour.

As a thirsty land.] Parched and burned by the sun, longs for rain, so does my thirsty soul for the living God.

Verse 7. *Hear me speedily*] מהר *maher, make haste* to answer me. A few hours, and my state may be irretrievable. In a short time my unnatural son may put an end to my life.

Verse 8. *Cause me to hear thy loving-kindness in the morning*] This petition was probably offered in the *night-season*. David had despatched his messengers in all directions; and prays to God that he might by the morning get some good news.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

9 Deliver me, O LORD, from mine enemies: I [n] flee unto thee to hide me.

10 [o] Teach me to do thy will; for thou *art* my God: [p] thy Spirit *is* good; lead me into [q] the land of uprightness.

11 [r] Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy [s] cut off mine enemies, and destroy all them that afflict my soul: for [t] I *am* thy servant.

[n] Heb. *hide me with thee.* — [o] Psa. xxv. 4, 5; cxxxix. 24. — [p] Neh. ix. 20. — [q] Isa. xxvi. 10. — [r] Psa. cxix. 25, 37, 40, &c. — [s] Psa. liv. 5. [t] Psa. cxvi. 16.

Cause me to know the way wherein I should walk] Absalom and his partisans are in possession of all the country. I know not in what direction to go, that I may not fall in with them: point out by thy especial providence the path I should take.

Verse 9. *I flee unto thee to hide me.*] That I may not be *found* by my enemies, who seek my life to destroy it.

Verse 10. *Teach me to do thy will*] רצונך *retsonecha*, thy *pleasure*. To be found doing the will of God is the only safe state for man.

Thy Spirit is good] The Author of every *good desire* and *holy purpose*.

Lead me] *Let it lead me* by its continued inspirations and counsels.

Into the land of uprightness.] "Into a right land," CHALDEE. Into the place where I shall be safe. The old Psalter has, Thy goste gude gal lede me into rygt lande.

Verse 11. *Quicken me*] I am as a dead man, and my hopes are almost dead within me.

Verse 12. *And of thy mercy*] To *me* and the *kingdom*.

Cut off mine enemies] Who, if they succeed, will destroy the very *form of godliness*. The steps he has already taken show that even *morality* shall have no countenance, if Absalom reign.

I am *thy servant.*] Whoever is disloyal to me, I will love and serve thee.

For a full explanation of this Psalm, as applied to penitents, see the analysis.

ANALYSIS OF THE HUNDRED AND FORTY-THIRD PSALM.

David, being driven from *Jerusalem* by his son *Absalom*, wisely calls to mind his sin, as being the cause of it.

This Psalm has four parts:—

I. A prayer for remission of sin, grounded on God's promise, ver. 1: not on his own worthiness, ver. 2.

II. A narration of the sad state of his affairs, ver. 3, 4.

III. The comfort he received in his sad condition, and whence, ver. 5, 6.

IV. His petition, containing many particulars and reasons, ver. 7 to the end.

I. He prays for audience: "Hear my prayer, O Lord," &c. He does not plainly express the matter he prayed for; but it may be gathered from the context that it was for remission of sin.

1. "In thy faithfulness," &c. Thou art a faithful God, and hast promised to pardon the penitent. I am a penitent; have mercy on me.

2. "And in thy righteousness," &c. Which here signifies mercy, loving-kindness.

This sense appears more plainly from the next verse.

1. "And enter not into judgment," &c. Call me not to a strict account at the bar of thy justice. This he deprecates; so that *justitia* in the former verse could not be taken for that justice.

2. "For in thy sight," &c. Not I, nor any other man: pardon me, then, for the sake of thy mercy and promise, not my merits.

II. And now he enters upon the narration of his sad condition.

1. "For the enemy hath persecuted," &c. My son Absalom seeks my life: but it was Satan who enticed me to adultery and homicide.

2. "He hath smitten," &c. Humbled me; made me a lover of earth, vile in thy sight.

3. "He hath made me to dwell," &c. After Satan had entangled me with earthly pleasures, I was in spiritual darkness, and saw not the way of life, any more than those who have been long dead.

The effect this darkness produced was fear and consternation.

1. "Therefore is my spirit," &c. I suffered a kind of swoon in my soul; I was ready to faint when I considered thy holiness and my impurity.

2. "My heart within me," &c. Far from comfort, in heavy trouble.

III. In this sadness of heart and mind,—

1. "I remember the days of old," &c. Thy past kindness to me and to others.

2. "I meditate," &c. I did not slightly run them over, but pondered on them.

And I derived great profit from my meditation; for,

1. "I stretch forth my hands," &c. I began earnestly to pray to thee.

2. "My soul thirsteth," &c. After thy righteousness, as the dry land wanting water. For as the earth without rain has no consistence, but is pulverized; so the soul not moistened with the grace of God falls on the right and left hand into temptation, and brings forth no fruit to God's glory.

IV. The sad case in which David was, upon a sense of God's indignation, makes him seek out a remedy.

1. "Hear me speedily," &c. And his reason for this is the sad condition in which he was till God was pacified for his sin.

2. "Hide not thy face," &c. Thy presence, thy favour.

His next petition resembles the former in substance.

1. "Cause me to hear," &c. Thy pardoning mercy

out of thy word; it is thy Spirit which must work with it to save me.

2. "In the morning," &c. Betimes, speedily, quickly, &c.

3. His reason: "For in thee do I trust," &c. I did not let go my hold even in my extremity; but still hoped against hope.

His third petition is—

1. "Cause me to know," &c. The psalmist, being truly penitent, fears to relapse into his pardoned sin, and prays to God for grace and direction.

2. His reason: "For I lift up my soul," &c. My purpose, to serve thee.

His fourth petition is—

1. "Deliver me, O Lord," &c. From the devil and all his temptations.

2. His reason: "I flee unto thee," &c. From them.

His fifth petition resembles his third.

1. "Teach me to do thy will," &c. Both by an active and passive obedience may I know thy will perfectly; in adversity, to submit to it; in prosperity, to do it without pride or presumption.

2. His reason: "For thou art my God." Who hast promised me thy help; and from whom all my good proceeds, being and well-being.

His sixth petition: "Thy Spirit is good." Not mine. Let then thy good Spirit instruct and lead me in the right way.

His seventh petition is—

1. "Quicken me, O Lord," &c. Restore life, justify me fully.

2. "For thy name's sake." Not my merits, but thy mercy, and the glory that will accrue to thy name in pardoning a penitent soul.

3. He goes on: "For thy righteousness' sake," &c. Freedom he desires; but still at the hands of God's infinite mercy.

His last petition is for the destruction of Satan's kingdom.

1. "Of thy mercy cut off mine enemies," &c.

2. His reason: "For I am thy servant," &c. A follower; one under thy patronage and protection; one of thy family honoured with the dignity of being thy servant, and well contented and pleased to perform my duty and service.

PSALM CXLIV.

The psalmist praises God for his goodness, 1, 2. *Exclamations relative to the vanity of human life*, 3, 4. *He prays against his enemies*, 5–8; *and extols God's mercy for the temporal blessings enjoyed by his people*, 9–15.

XXX. DAY. MORNING PRAYER.

A Psalm of David.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

BLESSED *be* the LORD [a] my strength, [b] which teacheth my hands [c] to war, *and* my fingers to fight:

2 [d] My [e] goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

3 [f] LORD, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 [g] Man is like to vanity: [h] his days *are* as a shadow that passeth away.

[a] Heb. *my rock*; Psa. xviii. 2, 31. — [b] 2 Sam. xxii. 35; Psa. xviii. 34. — [c] Heb. *to the war*, &c. — [d] 2 Sam. xxii. 2, 3, 40, 48.

[e] Or, *My mercy*. — [f] Job vii. 17; Psa. viii. 4; Heb. ii. 6. [g] Job iv. 19; xiv. 2; Psa. xxxix. 5; lxii. 9. — [h] Psa. cii. 11.

NOTES ON PSALM CXLIV.

The *Hebrew*, and all the *Versions*, attribute this Psalm to *David*. The *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, term it, *A Psalm of David against Goliath*. The *Syriac* says, "A Psalm of David when he slew Asaph, the brother of Goliath." *Calmet* thinks, and with much probability, that it was composed by David after the death of Absalom, and the restoration of the kingdom to peace and tranquillity. From a collation of this with Psa. xviii., of which it appears to be an *abridgment*, preserving the same ideas, and the same forms of expression, there can be no doubt of both having proceeded from the same pen, and that David was the author. There is scarcely an expression here of peculiar importance that is not found in the prototype; and for *explanation* I must refer generally to the above Psalm.

Verse 1. *Teacheth my hands to war*] To use *sword*, *battle-axe*, or *spear*. And *my fingers to fight*] To use the *bow and arrows*, and the *sling*.

Verse 2. *Who subdueth my people*] Who has once more reduced the nation to a state of loyal obedience. This may refer to the peace after the rebellion of Absalom.

Verse 3. *Lord, what* is *man*] See the notes on Psa. viii. 4, 5. *What is Adam, that thou approvest of him?* Can he do any thing worthy of thy notice? Or *the son of feeble perishing man, that thou shouldest hold him in repute?* What care, love, and attention, dost thou lavish upon him!

Verse 4. *Man is like to vanity*] אדם להבל דמה *Adam lahebel damah*, literally, *Adam is like to Abel*, exposed to the same miseries, accidents, and murderers; for in millions of cases the hands of brothers are lifted up to shed the blood of brothers. What are wars but fratricide in the great human family!

His days are *as a shadow*] The life of *Abel* was

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

5 [i] Bow thy heavens, O LORD, and come down: [k] touch the mountains, and they shall smoke.

6 [l] Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 [m] Send thine [n] hand from above; [o] rid me, and deliver me out of great waters, from the hand of [p] strange children;

8 Whose mouth [q] speaketh vanity, and their right hand *is* a right hand of falsehood.

9 I will [r] sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 [s] *It is he* that giveth [t] salvation unto kings: who delivereth David his servant from the hurtful sword.

11 [u] Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

A. M. cir. 2981. B. C. cir. 1023. Davidis, Regis Israelitarum, cir. annum 33.

12 That our sons *may be* [v] as plants grown up in their youth; *that* our daughters *may be* as corner stones, [w] polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording [x] all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* [y] strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 [z] Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

[i] Psa. xviii. 9; Isa. lxiv. 1. — [k] Psa. civ. 32. — [l] Psa. xviii. 13, 14. — [m] Psa. xviii. 16. — [n] Heb. *hands.* — [o] Ver. 11; Psa. lxix. 1, 2, 14. — [p] Psa. liv. 3; Mal. ii. 11. — [q] Psa. xii. 2. [r] Psa. xxxiii. 2, 3; xl. 3.

[s] Psa. xviii. 50. — [t] Or, *victory.* — [u] Ver. 7, 8. — [v] Psa. cxxviii. 3. — [w] Heb. *cut.* — [x] Heb. *from kind to kind.* — [y] Heb. *able to bear burdens*, or *loaden* with flesh. — [z] Deut. xxxiii. 29; Psa. xxxiii. 12; lxv. 4; cxlvi. 5.

promissory of much blessedness; but it afforded merely the *shadow* of *happiness*. He was pure and holy, beloved of his parents, and beloved of God; but, becoming the object of his brother's envy, his life became a sacrifice to his piety.

Verse 5. *Bow thy heavens*] See the note on Psa. xviii. 9.

Verse 6. *Cast forth lightning*] See the note, ib. ver. 13, 14.

Verse 7. *Deliver me out of great waters*] See the note, ib. ver. 16.

Verse 9. *I will sing a new song*] A song of peculiar excellence. I will pour forth all my *gratitude*, and all my *skill*, on its composition. See on Psa. xxxiii. 2, 3.

Verse 10. *He that giveth salvation unto kings*] *Monarchy*, in the principle, is from God: it is that *form of government* which, in the course of the Divine providence, has principally prevailed; and that which, on the whole, has been most beneficial to mankind. God, therefore, has it under his peculiar protection. It is by him that kings reign; and by his special providence they are protected.

Verse 12. *That our sons* may be *as plants*] God had promised to his people, being faithful, THREE *descriptions* of BLESSINGS, Deut. xxviii. 4. 1. The *fruit of the body*—sons and daughters. 2. The *fruits of the ground*—grass and corn in sufficient plenty. 3. *Fruit of the cattle*—"the increase of kine, and flocks of sheep." These are the blessings to which the psalmist refers here, as those in which he might at present exult and triumph: blessings *actually enjoyed* by his people at large; proofs of his mild and paternal government, and of the especial blessing of the Almighty. The people who *were in such a state*, and revolted, had no excuse: they were doubly guilty, as ungrateful both to *God* and *man*.

Verse 13. *That our garners, &c.*] *Our garners are full.* These are not *prayers* put up by David *for such blessings*: but *assertions*, that such blessings were actually in possession. All these expressions should be understood in the *present tense*.

Ten thousands in our streets.] רבבותינו *bechutsoth-eynu* should be translated in our *pens* or *sheep-walks*; for *sheep bringing forth* in the *streets* of cities or towns is absurd.

Verse 14. *Our oxen* may be *strong to labour*] We have not only an abundance of cattle; but they are of the most strong and vigorous breed.

No breaking in] So well ordered is the *police* of the kingdom, that there are no depredations, no robbers, house-breakers, or marauding parties, in the land; no sudden incursions of neighbouring tribes or banditti breaking into fields or houses, carrying away property, and taking with them the people to sell them into captivity: there is no such *breaking in*, and no such *going out*, in the nation. My *enemies* are either become *friends*, and are united with me in political interests; or are, *through fear*, obliged to *stand aloof*.

Verse 15. *Happy* is that *people*] "O how happy are the people!" Such were his people; and they had not only all this secular happiness, but they had *Jehovah for their God*; and in him had a ceaseless fountain of strength, protection, earthly blessings, and eternal mercies! A people in such a case to rebel, must have the curse of God and man.

ANALYSIS OF THE HUNDRED AND FORTY-FOURTH PSALM.

This Psalm is divided into *three* parts:—

I. A thanksgiving, ver. 1–5.

II. A petition, ver. 5–11.

III. A discussion on happiness, and in what it consists, ver. 12, to the end.

I. The prophet gives thanks, and praises God.

1. "Blessed be the Lord:" &c. Who has taught me in a general way the art of war, in a particular way the use of the sling; giving me skill, &c.

2. "He is my strength," &c. The strength I have is from him.

3. "My goodness," &c. Benignity or mercy.

4. "My fortress," &c. To him I fly as to a strong-hold.

5. "And my Deliverer." Therefore will I trust in him.

From the consideration of so many benefits, the psalmist exclaims, "Lord, what is man," &c.

To which question he replies,—

1. "Man is like to vanity." If God be not his fulness and strength.

2. "His days," &c. God is always the same; but man changes every moment.

II. He prays for God's assistance: "Bow thy heavens," &c. "Cast forth lightning," &c. If men will not acknowledge thy mercy, let them see thy judgments. This first part of his petition against his enemies being ended, he prays,—

1. "Rid me, and deliver me:" &c. From dangers of men.

2. "From the hand of strange children:" &c. Moabites, Philistines, &c.

Upon whom he sets these two characters.

1. "Whose mouth speaketh vanity:" &c. Lies, insincere words.

2. "At their right hand:" &c. They use their power to oppress and deceive.

Then the psalmist exclaims, as in a short hymn—

1. "I will sing a new song," &c. And this I will do because "thou hast given victory," &c. "Thou hast delivered David," &c., from Saul, Absalom, &c.

2. And then he repeats, and concludes his petition as before: "Rid me," &c.

III. His petition being ended, he discourses on the nature of happiness, which is of two kinds, temporal and spiritual. The addition of temporal blessings is pleasant, and promised to the obedient: but godliness is the only safety in this, and especially in the life to come: "For godliness," &c. God created temporal *goods* not merely for the wicked; they are often the rewards of piety. The psalmist therefore prays,—

1. "That our sons," &c. They are the pillars of a house; let them be flourishing.

2. "That our daughters," &c. Stones that join the building, beautiful as well as useful.

3. "That our garners may be full," &c. That we may have abundance.

4. "That our sheep," &c. Our flocks' increase.

5. "That our oxen," &c. May be healthy and strong.

6. "That there be no breaking," &c. No plundering among us.

7. "That there be no complaining," &c. No want of bread, or any cause of tumult. David prays that, during his reign, the people may be happy, and enjoy the fruits of peace.

Then he concludes the Psalm with this acclamation:—

1. "Happy is that people," &c. Those he has described.

2. "Yea, happy," &c. That have the true God for their God; who know God to be their Father, and that he takes care of them, providing for their temporal necessities, and supplying all their spiritual wants. Others understand these words, not as prayers, but as a description of the state *David* and his people were then in. See the notes.

PSALM CXLV.

God is praised for his unsearchable greatness, 1, 2; *for his majesty and terrible acts*, 3–6; *for his goodness and tender mercies to all*, 7–9; *for his power and kingdom*, 10–13; *for his kindness to the distressed*, 14; *for his providence*, 15–17. *He hears and answers prayer*, 18–20. *All should praise him*, 21.

David's [a] *Psalm* of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 [b] Great *is* the LORD, and greatly to be

[a] Psa. c. title.

[b] Psa. xcvi. 4; cxlvii. 5.

NOTES ON PSALM CXLV.

This Psalm is attributed to *David* by the *Hebrew* and all the *Versions*. It is the last of the *acrostic* Psalms; and should contain twenty-two verses, as answering to the twenty-two letters of the Hebrew alphabet; but the verse between the thirteenth and fourteenth, beginning with the letter נ *nun*, is lost out of the present Hebrew copies; but a translation of it is found in the *Syriac*, *Septuagint*, *Vulgate*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*. See below. It is an incomparable Psalm of praise; and the rabbins have it in such high estimation, that they assert, if a man with sincerity of heart repeat it three times a-day, he shall infallibly enjoy the blessings of the world to come. It does not appear on what particular occasion it was composed; or, indeed, whether there was any occasion but gratitude to God for his ineffable favours to mankind.

Verse 1. *I will extol thee*] I will raise thee on high, I will *lift thee up*.

I will bless thy name] לְעוֹלָם וָעֶד *le'olam vaed*, *for ever and onward*, in this and the coming world. This sort of expressions, which are very difficult to be translated, are on the whole well expressed by those words, in a hymn of Mr. Addison:—

praised; [c] and [d] his greatness *is* unsearchable.

4 [e] One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous [f] works.

6 And *men* shall speak of the might of thy terrible acts: and I will [g] declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 [h] The LORD *is* gracious, and full of compassion; slow to anger, and [i] of great mercy.

9 [k] The LORD *is* good to all: and his tender mercies *are* over all his works.

10 [l] All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 [m] Thy kingdom *is* [n] an everlasting king-

[c] Heb. *and of his greatness* there is *no search.*——[d] Job v. 9; ix. 10; Rom. xi. 33.——[e] Isa. xxxviii. 19.——[f] Heb. *things* or *words.* [g] Heb. *declare it.*——[h] Exod. xxxiv. 6, 7; Num. xiv. 18; Psa. lxxxvi. 5, 15; ciii. 8.——[i] Heb. *great in mercy.*——[k] Psa. c. 5; Nah. i. 7.——[l] Psa. xix. 1.——[m] Psa. cxlvi. 10; 1 Tim. i. 17. [n] Heb. *a kingdom of all ages.*

Through all eternity to thee
A joyful song I'll raise;
But O, eternity 's too short
To utter all thy praise!

This contains a strong *hyperbole;* but allowable in such cases.

Verse 3. *His greatness* is *unsearchable.*] Literally, *To his mightinesses there is no investigation.* All in God is *unlimited* and *eternal.*

Verse 4. *One generation*] Thy *creating* and *redeeming* acts are recorded in thy *word;* but thy *wondrous providential dealings* with mankind must be handed down by tradition, from generation to generation; for they are in continual occurrence, and consequently innumerable.

Verse 8. *The Lord* is *gracious*] His holy nature is ever *disposed* to show favour.

Full of compassion] Wherever he sees misery, his eye affects his heart.

Slow to anger] When there is even the *greatest provocation.*

Of great mercy.] Great in his *abundant mercy.* These *four* things give us a wonderful display of the goodness of the Divine nature.

Verse 9. *The Lord* is *good to all*] There is not a soul out of hell that is not continually under his *most merciful regards;* so far is he from *willing* or *decreeing before their creation* the damnation of any man.

His tender mercies] His *bowels of compassion* are over all his works; he feels for his intelligent offspring, as the most *affectionate mother* does for the child of her own bosom. And through this matchless mercy, these bowels of compassion, his son Jesus tasted death for every man. How far is all that is here spoken of the nature of God opposed to the Mulochian doctrine of the eternal decree of reprobation!

"His grace for every soul is free:
For *his, who forged the dire decree;*
For every reprobate and me."

Verse 10. *All thy works shall praise thee*] Whom? The God *who is good to all.*

Thy saints] חסידין *chasideycha*, thy *compassionate ones;* those who are partakers of thy *great mercy,* ver 8. These shall *bless thee,* because they know, they *feel,* that thou willest the salvation of all. The dark, the gloomy, the hard-hearted, the narrow-minded bigots, who never have had thy love shed abroad in their hearts, can unfeelingly deal in the damnation of their fellows.

Verse 12. *To make known*] They delight to recommend their God and Father to others.

Verse 13. *Thy dominion* endureth] There is neither age nor people in and over which God does not manifest his *benignly ruling* power. As the above verse begins with the letter מ *mem,* the next in the order of the alphabet should begin with נ *nun:* but that verse is totally wanting. To say it never was in, is false, because the alphabet is not complete without it; and it is an unanswerable argument to prove the careless manner in which the Jews have preserved the Divine records. Though the *Syriac, Septuagint, Vulgate, Æthiopic, Arabic,* and *Anglo-Saxon,* have a verse, not in the Hebrew text, that answers to the נ *nun,* which is found in no printed copy of the Hebrew Bible; yet one MS., now in Trinity College, Dublin, has it thus, I suppose by correction, in the bottom of the page:—

נאמן יהוה בכל דבריו וחסיד בכל מעשיו:

Neeman Yehovah bechol debaraiv; vechasid bechol maasaiv.

"The Lord is faithful in all his words; and merciful in all his works."

Πιστος Κυριος εν τοις λογοις αυτου· και ὁσιος εν πασι τοις εργοις αυτου.—SEPTUAGINT.

Fidelis Dominus in omnibus verbis suis: et sanctus in omnibus operibus suis.—VULGATE.

These two Versions, the *Septuagint* and *Vulgate,* are the same with the Hebrew given above. The *Anglo-Saxon* is the same:—

ȝeτrype ᴅriht on eallum ᵽoᵽᴅum heoᵽa: ⁊ halige on eallum ᵽeoᵽcum hiᵽ. "True Lord in all words his; and holy in all works his."

The *Latin* text in my old Psalter is the same with the present printed Vulgate. "Fidelis Dominus in omnibus verbis suis; et sanctus in omnibus operibus suis." Thus translated in the same MSS.: **Lorde true in all his words; and holy in al his workes.**

dom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 [p] The eyes of all [q] wait upon thee; and [r] thou givest them their meat in due season.

16 Thou openest thine hand, [s] and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways, and [t] holy in all his works.

18 [u] The LORD *is* nigh unto all them that call upon him, to all that call upon him [v] in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 [w] The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

[o] Psa. cxlvi. 8.——[p] Psa. civ. 27.——[q] Or, *look unto thee*.——[r] Psa. cxxxvi. 25.——[s] Psa. civ. 21; cxlvii. 9.

[t] Or, *merciful* or *bountiful*.——[u] Deut. iv. 7.——[v] John iv. 24.——[w] Psa. xxxi. 23; xcvii. 10.

It is remarkable that the whole verse is wanting in the *Vulgate*, as published in the *Complutensian* Polyglot, as also the *Antwerp* and *Paris* Polyglots, which were taken from it. It is wanting also in the Polyglot Psalter of *Porus*, because he did not find it in the Hebrew text.

Verse 14. *The Lord upholdeth all that fall*] נפלים *nophelim*, the *falling*, or those who are not able to keep their feet: the weak. He *shores* them up; he is their *prop*. No man falls through his own weakness *merely;* if he rely on God, the strongest foe cannot shake him.

Verse 15. *The eyes of all wait upon thee*] What a fine figure! The *young* of all animals look up to *their parents for food*. God is here represented as the *universal Father*, providing food for every living creature.

In due season.] The kind of food that is suited to every animal, and to all the *stages of life* in *each animal*. This is a wonderful mystery. It is a fact that all are thus provided for; but *how* is it done! All expect it from God, and not one is disappointed! For,

Verse 16. *Thou openest thine hand*] What a hand is this that holds in it all the food that meets the desires and necessities of the universe of creatures! A very large volume might be written upon this: The proper kinds of food for the various classes of animals.

Verse 17. *The Lord* is *righteous*] It was the similarity of *this* to the omitted verse, which should have been the *fourteenth*, that caused *it* to be omitted.

Verse 18. *The Lord* is *nigh*] Whoever calls upon God in truth, with a sincere and upright heart, one that *truly desires* his salvation, to that person *God is nigh*. The following verse shows he is not only *near* to praying people, but 1. He will *hear their cry*. 2. *Fulfil their desires*. 3. *Save them*. Reader, lift up thy soul in prayer to this merciful God.

Verse 20. *The Lord preserveth*] He is the keeper of all them that love him.

But all the wicked will he destroy.] They call not upon him; they fight against him, and he will confound and destroy them. There is something curious in the שומר *shomer*, the keeper or guardian of the pious; he is שמיד *shamid*, the destroyer of the wicked. The first word implies he is continually keeping them; the second, that he *causes* the others to be *destroyed*.

Verse 21. *Let all flesh bless his holy name*] He is good to all, wants to save all, actually feeds and preserves all. And as near as שומר *shamar* is to שמד *shamad*, so near is he a *Saviour* to those who stand on the brink of *destruction*, if they will look to him.

For the application of all this Psalm to the Church of Christ, see the *analysis*.

Analysis of the Hundred and Forty-fifth Psalm.

This hymn is most excellent, both as it regards matter and style. The matter is praise to God; the style, the Hebrew alphabet, the better to assist our memories in recording God's praise.

This Psalm contains,—

I. A proem, or protestation to praise God, ver. 1, 2.

II. A celebration of Divine praises through the whole Psalm, from these arguments:—

i. From the greatness of God, ver. 3.

ii. From his wonderful works, ver. 4, which he distinguishes under the following heads:—

1. They are glorious and beautiful, majestic and wonderful, ver. 5.

2. Marvellous, and full of terror, ver. 6.

3. Amiable, and full of goodness, ver. 7–9.

But all wonderful.

III. From his kingdom, and government of it, and in it, ver. 10–21.

IV. A conclusion, ver. 21, in which he performs his protestation of praising God.

I. In the two first verses the psalmist acquaints us what he will do with the whole.

1. "I will extol, I will bless, I will praise."

2. "Thee, my God, my King." I am thy servant, though an earthly king.

3. "Every day," &c. No day shall pass without my praising thee.

4. "For ever and ever." I shall now begin, and a succession of men will continue to hymn and praise thee till the consummation of all things.

II. The first thing he praises God for is his essence. *Great.*

1. "Great is the Lord, and greatly to be praised." Of course this follows:—

"And his greatnesss is unsearchable." Past our weak capacity to comprehend; higher than the heavens, deeper than hell, having no end. Or if *great* here refer to him as King, then in respect to the

extension of his empire over every living creature, he is *great*; he rules over the hearts of the children of men, over their thoughts and affections, and nothing is hidden from his sight.

II. From the essence of God the psalmist passes to his works and effects, which yet set forth his praise: "One generation shall praise," &c. Each age is an eye-witness of thy mighty acts and mercy. From a general consideration of these works he then particularizes:—

1. "For the heavens declare," &c. The sun, moon, and stars, in their splendour, magnitude, and perpetual motion, show forth God's honour and majesty.

2. A second kind of works are the terrible acts of his justice, such as the deluge, the fire of Sodom, Pharaoh's overthrow in the Red Sea, the earth opening to swallow up *Korah*, *Dathan*, and *Abiram*.

Then there follow his acts of love and mercy, spoken of at large.

1. "Thy great works shall abundantly utter," &c. Thy bounty shall make all generations eloquent in thy praise, *and shall sing of thy righteousness*, in exhibiting thy promised blessings, in bestowing temporal benefits; but above all, in the gifts of thy grace:—In the incarnation, passion, resurrection, ascension, the coming of the Holy Ghost, calling of the Gentiles, justification, sanctification, and eternal life; for all these, and each of them, men shall abundantly utter thy righteousness.

2. "The Lord is gracious," &c.

3. "The Lord is good to all," &c.

4. "His tender mercies are over," &c. Even to the most wicked, God gives time and opportunity for repentance, before he cuts them off.

III. The prophet having sung of God's great works in glory, terror, and mercy, now adds, "All thy works shall praise thee, O Lord." And now he begins a new matter, the erection of his peculiar kingdom in his Church: "A peculiar people," &c. His saints. These will continue to mark thy wonders, and sing to thy glory: these, *thy saints*, *shall bless thee* for all and in all thy acts. "They shall speak of the glory of thy kingdom," &c. "To make known to the sons of men," &c. "Thy kingdom is an everlasting kingdom," &c. Now the power and glory of Christ's kingdom differ in a fourfold manner from that of the sons of men.

1. The kings on earth require obedience from their subjects; they exact subsidies, tributes, taxes, &c.

2. Earthly kings glory in their power, and rejoice in their dignity; but their crown is full of thorns, anxiety, care, &c.

3. Earthly kings reign but for a time, Christ for ever. 1. "They shall speak of the glory," &c. Excelling all others. 2. "To make known," &c. Thy acts far beyond theirs. 3. "Thy kingdom is an everlasting kingdom," &c. Not so theirs.

The prophet having described Christ's kingdom, begins to extol the qualities and virtues of a good king, which agrees with Christ.

I. His *veracity*.

II. His *probity*: "The Lord is faithful," &c.

III. This is another quality of a good king, so to govern his subjects that they fall not, or to raise them if fallen. Christ sustains and upholds his people, or restores them if they fall from him and return by repentance to him; this was exemplified in *David*, *Peter*, the *prodigal*, &c. "The eyes of all," &c. "Thou openest thine hand," &c.

IV. Liberality and bounty are excellent qualities in a king who cares for his subjects, and may properly be applied to Christ, who provides for his Church in all things. And—

1. "The eyes of all wait upon thee." In expectation.

2. "And thou givest," &c. It is a gift, not a debt.

3. "Their meat." Every thing fit for them.

4. "In due season." When fit and necessary.

5. "Thou openest thine hand." Givest bountifully.

6. "And satisfiest," &c. The covetous always want; content is from God.

7. "The desire of every living thing," &c. "The Lord is righteous," &c.

V. This is another virtue of a good king, and refers to Christ. "The Lord is nigh unto all them," &c.

VI. This is the sixth quality of a good king, to show himself ready of access to all who implore his aid.

1. *Faith*. For he that prays without it will not be answered.

2. *Hope and confidence*. He prays not seriously who hopes not to be heard.

3. *Love*. No man prays who hates God.

4. *Desire*. Nor that desires not to obtain.

5. *Attention and intention*, without which prayer is idle. "The Lord will fulfil," &c.

VII. The seventh quality of a good king is to grant petitions.

1. "He will fulfil," &c. But with limitation: "So they fear him."

2. "He also will hear their cry." When it is earnest and sincere.

3. "And will save them:" "The Lord preserveth all them," &c.

VIII. The eighth quality of a good king is to spare the humble and destroy the proud. *Parcere subjectis, et debellare superbos.*—VIRGIL. Which Christ will do; he preserves his martyrs in patience, and then receives them into glory.

IV. The conclusion is an acclamation, and answers to the beginning of the Psalm.

1. "My mouth shall speak," &c. This will I do while I live.

2. "And let all flesh," &c. And let all follow his example in giving due praise to this bountiful God.

PSALM CXLVI.

The psalmist, full of gratitude, purposes to praise God for ever, 1, 2; *and exhorts not to trust in man, not even the most powerful; for which he gives his reasons,* 3, 4. *The great advantage of trusting in God,* 5. *The mercies which they who trust in God may expect,* 6–9. *The Divine government is everlasting,* 10.

PRAISE [a] ye the LORD. [b] Praise the LORD, O my soul.

2 [c] While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 [d] Put not your trust in princes, *nor* in the son of man, in whom *there is* no [e] help.

4 [f] His breath goeth forth, he returneth to his earth; in that very day [g] his thoughts perish.

5 [h] Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 [i] Which made heaven, and earth, the sea, and all that therein *is:* which keepeth truth for ever:

7 [k] Which executeth judgment for the oppressed: [l] which giveth food to the hungry. [m] The LORD looseth the prisoners:

8 [n] The LORD openeth *the eyes of* the blind: [o] the LORD raiseth them that are bowed down: the LORD loveth the righteous:

[a] Heb. *Hallelujah.*——[b] Psa. ciii. 1.——[c] Psa. civ. 33.——[d] Psa. cxviii. 8, 9; Isa. ii. 22.——[e] Or, *salvation*——[f] Psa. civ. 29; Eccles. xii. 7; Isa. ii. 22.——[g] See 1 Cor. ii. 6.——[h] Psa. cxliv. 15; Jer. xvii. 7.——[i] Gen. i. 1; Rev. xiv. 7.——[k] Psa. ciii. 6.——[l] Psa. cvii. 9.——[m] Psa. lxviii. 6; cvii. 10, 14.——[n] Matt. ix. 30; John ix. 7–32.——[o] Psa. cxlv. 14.; cxlvii. 6; Luke xiii. 13.

NOTES ON PSALM CXLVI.

This is the first of the Psalms called *Hallelujah* Psalms, of which there are *five*, and which conclude the book. No author's name is prefixed to this, either in the *Hebrew* or *Chaldee*. But the *Syriac*, *Vulgate*, *Septuagint*, *Æthiopic*, and *Arabic*, attribute it to *Haggai* and *Zechariah*. It was probably written after the captivity, and may refer to the time when Cyrus, prejudiced by the enemies of the Jews, withdrew his order for the rebuilding of the walls of Jerusalem, to which revocation of the royal edict the *third* verse may refer: *Put not your trust in princes*, &c.

Verse 2. *While I live will I praise*] The true feeling of a heart overpowered with a sense of God's goodness.

While I have any being.] בעודי *beodi*, in my continuance, in my progression, my eternal existence. This is very expressive.

Verse 3. *Put not your trust in princes*] This may refer, as has been stated above, to Cyrus, who had revoked his edict for the rebuilding of Jerusalem. Perhaps they had begun to suppose that they were about to owe their deliverance to the Persian king. God permitted this change in the disposition of the king, to teach them the *vanity of confidence in men*, and the necessity of *trusting in himself*.

Verse 4. *His breath goeth forth*] His existence depends merely, under God, on the *air* he breathes. When he ceases to *respire* he ceases to *live*; his body from that moment begins to claim its affinity to the earth; and all his thoughts, purposes, and projects, whether good or evil, come to nought and *perish*. He, then, who has no other dependence, must necessarily be *miserable*.

Verse 5. *Happy* is he *that* hath *the God of Jacob for his help*] While he that trusts in man is *miserable*, he that trusts in God is *happy*. *In the son of man,* בן אדם *ben Adam, there is no help,* השיעה *teshuah, no saving principle.* Every *son of Adam* naturally comes into the world without this, and must continue so till the *Lord open the eyes of the blind*, ver. 8; but a measure of light is given from that true Light *which lighteth every man that cometh into the world*. This son of Adam returns to his earth, לאדמתו *leadmatho*, to *the ground*, from which he was taken; this refers directly to Gen. ii. 7; iii. 19. But he that has the God for his help who helped *Jacob* in his distress, and was with him, and sustained him in and through all adversities, can never be destitute; for this God *changes not*; he lives for ever, and his projects cannot perish. He has *purposed* that Israel shall be delivered from this captivity. *Cyrus may change*, but *God will not; trust therefore in* HIM. He has all power; he *made heaven and earth*; he has them under his government and at his disposal; and should *earth* itself fail, *heaven* endures. And he keeps his *truth for ever*; and therefore his promises must be fulfilled to them that trust in him. *Fear not.*

Verse 7. *Which executeth judgment for the oppressed*] For those who suffer by *violence* or *calumny*. This may refer to the Israelites, who suffered much by *oppression* from the *Babylonians*, and by *calumny* from the *Samaritans*, &c., who had prejudiced the king of Persia against them.

Giving food to the hungry.] No doubt he fed the poor captives by many displays of his peculiar providence.

The Lord looseth the prisoners] And as he has sustained you so long *under* your captivity, so will he bring you *out* of it.

Verse 8. *Openeth* the eyes of *the blind*] He brings us out of our prison-house, from the *shadow of death*, and *opens our eyes* that we may behold the *free light* of the day. And it is the Lord only that can open the eyes of any son of Adam, and give him to see his wretchedness, and where help and salvation may be found.

9 [p] The LORD preserveth the strangers; he relieveth the fatherless and widow: [q] but the way of the wicked he turneth upside down.

[p] Deut. x. 8; Psa. lxviii. 5.——[q] Psa. cxlvii. 6.

Raiseth them that are bowed down] Through a sense of their guilt and sinfulness.

The Lord loveth the righteous] These he makes partakers of a *Divine nature*; and he loves those who bear his own image.

Verse 9. *Preserveth the strangers*] He has *preserved you strangers* in a strange land, where you have been in captivity for *seventy* years; and though in an *enemy's country*, he has provided for the *widows* and *orphans* as amply as if he had been in the promised land.

The way of the wicked he turneth upside down.] He *subverts, turns aside.* They shall not do all the wickedness they wish; they shall not do all that is in their power. In their career he will either *stop* them, turn them *aside*, or *overturn* them.

Verse 10. *The Lord shall reign for ever*] Therefore he can never fail; and he is *thy God, O Zion.* Hitherto he has helped *you* and your *fathers*; and has extended that help from *generation to generation.* Therefore trust in him and bless the Lord.

ANALYSIS OF THE HUNDRED AND FORTY-SIXTH PSALM.

The subject of this Psalm is the same with the former.

It is divided into *four* parts:—

I. An exhortation to praise God, ver. 1. Which the psalmist resolves to do, ver. 2.

II. A dehortation from confidence in man, ver. 3, 4.

III. He pronounces them happy who trust in God, ver. 5.

IV. And to persuade to this he uses every reason, ver. 6, to the end.

I. He begins with a dialogism.

1. He speaks to all: "Praise ye the Lord."

2. Then by an apostrophe he turns to himself: "Praise the Lord, O my soul."

3. And his soul answers: "While I live," &c. While I am, while I shall be.

10 [r] The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

[r] Exod. xv. 18; Psa. x. 16; cxlv. 13; Rev. xi. 15.

II. But the prophet, for fear men should trust too much in the great, and not rely wholly upon God, exhorts them: "Put not your trust in princes," &c.

He gives his reasons for the warning:—

1. Because of their impotency: "There is no help in them," &c.

2. Because of their mortality: "Their breath goeth forth," &c.

III. If a man will be happy, the prophet shows him that he must rely upon God alone; for,

1. "Happy is he that hath," &c. Him in whom *Jacob* trusted.

2. "And whose hope," &c. Not in short-lived man.

And this he confirms by many reasons:—

I. From his omnipotence: "He is God the Creator," &c.

II. From his veracity: "Who keeps truth for ever," &c. His word is passed for our protection, and he can and will keep it.

III. From his justice: "He executeth judgment," &c.

IV. From his mercy.

1. "He giveth food," &c. Relieves men in their necessities.

2. "The Lord looseth the prisoner." Another act of grace, again.

3. "The Lord openeth the eyes," &c. Whether spiritually or corporeally.

4. "The Lord raiseth them that are bowed down," &c. By sin or misery.

V. From his love: "The Lord loveth," &c. Of which the effects are:—

1. "The Lord preserveth," &c.

2. "He delivereth the fatherless," &c.

3. But the ungodly find a far different effect: "But the way of the wicked," &c. He makes their glory to perish utterly.

PSALM CXLVII.

The psalmist praises God for his goodness to Jerusalem, 1–3; shews his great mercy to them that trust in him, 4–6; he extols him for his mercies, and providential kindness, 7–11; for his defence of Jerusalem, 12–15; for his wonders in the seasons, 16–18; and his word unto Jacob, 19, 20.

XXX. DAY. EVENING PRAYER.

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

PRAISE ye the LORD: for [a] *it is* good to sing praises unto our God; [b] for *it is* pleasant; *and* [c] praise is comely.

2 The LORD doth [d] build up Jerusalem: [e] he gathereth together the outcasts of Israel.

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

3 [f] He healeth the broken in heart, and bindeth up their [g] wounds.

[a] Psa. xcii. 1.——[b] Psa. cxxxv. 3.——[c] Psa. xxxiii. 1.——[d] Psa. cii. 16.——[e] Deut. xxx. 3.

[f] Psa. li. 17; Isa. lvii. 15; lxi. 1; Luke iv. 18.——[g] Hebrew, *griefs.*

NOTES ON PSALM CXLVII.

This Psalm, which is without *title* in the *Hebrew, Chaldee*, and *Vulgate*, is attributed by the other *Versions* to *Haggai* and *Zechariah*. It was probably penned after the captivity, when the Jews were busily employed in *rebuilding Jerusalem*, as may be gathered from the *second* and *thirteenth* verses. It may be necessary to remark that all the Versions, except the

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

4 [h] He telleth the number of the stars; he calleth them all by *their* names.

5 [i] Great *is* our LORD, and of [k] great power: [l] his [m] understanding *is* infinite.

6 [n] The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:

8 [o] Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 [p] He giveth to the beast his food, *and* [q] to the young ravens which cry.

10 [r] He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 [s] He [t] maketh peace *in* thy borders, *and* [u] filleth thee with the [v] finest of the wheat.

15 [w] He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 [x] He giveth snow like wool: he scattereth the hoar frost like ashes.

[h] See Gen. xv. 5; Isa. xl. 26.——[i] 1 Chron. xvi. 25; Psa. xlviii. 1; xcvi. 4; cxlv. 3.——[k] Nah. i. 3.——[l] Heb. *of his understanding* there is *no number*.——[m] Isa. xl. 28.——[n] Psa. cxlvi. 8, 9.——[o] Job xxxviii. 26, 27; Psa. civ. 13, 14.——[p] Job xxxviii. 41; Psa. civ. 27, 28; cxxxvi. 25; cxlv. 15.

[q] Job xxxviii. 41; Matt. vi. 26.——[r] Psa. xxxiii. 16, 17, 18; Hos. i. 7.——[s] Heb. *Who maketh thy border peace*.——[t] Isa. lx. 17, 18.——[u] Psa. cxxxii. 15.——[v] Heb. *fat of wheat*; Deut. xxxii. 14; Psa. lxxxi. 16.——[w] Psa. cvii. 20; Job xxxvii. 12.——[x] Job xxxvii. 6.

Chaldee, divide this Psalm at the end of the *eleventh* verse, and begin a new Psalm at the *twelfth*. By this division the numbers of the Psalms agree in the Versions with the *Hebrew*; the former having been, till now, *one behind*.

Verse 1. *Praise is comely.*] It is decent, befitting, and proper that every intelligent creature should acknowledge the Supreme Being: and as he does nothing *but good* to the children of men, so they should *speak good of his name*.

Verse 2. *The Lord doth build up*] The psalmist appears to see the *walls* rising under his eye, because the *outcasts of Israel*, those who had been in *captivity*, are now *gathered together* to do the work.

Verse 3. *He healeth the broken in heart*] שבורי, *the shivered* in heart. From the root שבר *shabar*, to *break in pieces*, we have our word *shiver*, to break into *splinters*, into *shivers*. The heart broken in pieces by a sense of God's displeasure.

Verse 4. *He telleth the number of the stars*] He whose knowledge is so exact as to tell every star in heaven, can be under no difficulty to find out and collect all the scattered exiles of Israel.

Verse 5. *His understanding is infinite.*] To *his intelligence there is no number:* though he *numbers* the *stars*, his *understanding* is without *number*. It is infinite; therefore, he *can know*, as he *can do*, all things.

Verse 6. *The Lord lifteth up the meek*] The humbled, the afflicted.

Verse 7. *Sing unto the Lord*] ענו *enu*, sing a responsive song, sing in parts, answer one another.

Verse 8. *Who covereth the heaven with clouds*] Collects the vapours together, in order to cause it to rain upon the earth. Even the direction of the winds, the collection of the clouds, and the descent of the rain, are under the especial management of God. These things form a part of his *providential management of the world*.

Maketh grass to grow upon the mountains.] After this clause the *Vulgate*, the *Septuagint*, *Æthiopic*, *Arabic*, and *Anglo-Saxon*, add, *and herb for the service of man*. It appears that a *hemistich*, or *half-line*, has been lost from the *Hebrew* text; which, according to the above *Versions*, must have stood thus: ועשב לעבדת האדם *veeseb laabodath haadam*, as in Psa. civ. 14: "And herbage for the service of mankind."

Verse 10. *He delighteth not*] The *horse*, among all animals, is most delighted in by man for *beauty*, *strength*, and *fleetness*. And a *man's legs*, if well proportioned, are more admired than even the finest features of his face. Though God has made *these*, yet they are not his peculiar delight.

Verse 11. *The Lord taketh pleasure in them that fear him*] That are truly religious.

In those that hope in his mercy.] Who are just beginning to seek the salvation of their souls. Even the *cry of the penitent* is pleasing in the ear of the Lord. With this verse the *hundred and forty-sixth* Psalm ends in all the *Versions*, except the *Chaldee*. And the *hundred and forty-seventh* commences with the 12th verse. I believe these to be two distinct Psalms. The subjects of them are not exactly the same, though something similar; and they plainly refer to different periods.

Verse 13. *He hath strengthened the bars of thy gates*] He has enabled thee to complete the *walls of Jerusalem*. From the former part of the Psalm it appears the *walls were then in progress*; from this part, they appear to be *completed*, and provisions to be brought into the city, to support its inhabitants. The *gates* were set up and well secured by *bars*, so that the grain, &c., was in safety.

Verse 14. *He maketh peace*] They were now no longer troubled with the Samaritans, Moabites, &c.

Verse 15. *He sendeth forth his commandment*] His substantial word. It is here personified, מימרא *meymra*, Chaldee; and appears to be a very active agent running every where, and performing the purposes of his will.

Verse 16. *He giveth snow like wool*] Falling down

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 [r] He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 [s] He showeth [a] his word unto Jacob, [b] his statutes and his judgments unto Israel.

20 [c] He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

[r] Ver. 15; see Job xxxvii. 10.——[s] Deut. xxxiii. 2, 3, 4; Psa. lxxvi. 1; lxxviii. 5; ciii. 7.

[a] Heb. *his words.*——[b] Mal. iv. 4.——[c] See Deut. iv. 32, 33, 34; Rom. iii. 1, 2.

in large flakes; and in this state nothing in nature has a nearer resemblance to fine white *wool*.

Scattereth the hoar frost like ashes.] Spreading it over the whole face of nature.

Verse 17. *He casteth forth his ice*] קרחו *korcho*, (probably *hailstones*,) like crumbs.

Who can stand before his cold?] At particular times the cold in the *east* is so very intense as to kill man and beast. *Jacobus de Vitriaco*, one of the writers in the *Gesta Dei per Francos*, says, that in an expedition in which he was engaged against Mount Tabor, on the 24th of December, the cold was so intense that many of the poor people, and the beasts of burden, died by it. And *Albertus Aquensis*, another of these writers, speaking of the cold in Judea, says, that *thirty* of the people who attended Baldwin I. in the mountainous districts near the Dead Sea, were killed by it; and that in that expedition they had to contend with horrible hail and ice, with unheard-of *snow and rain*. From this we find that the winters are often very severe in Judea; and in such cases as the above, we may well call out, "Who can stand against his cold!"

Verse 18. *He sendeth out his word*] He gives a command: the *south wind* blows; the *thaw* takes place; and the *ice* and *snow* being liquefied, the *waters flow*, where before they were bound up by the ice.

Verse 19. *He showeth his word unto Jacob*] To no nation of the world beside had God given a revelation of his will.

Verse 20. *And* as for his *judgments*] The wondrous ordinances of his law, no nation had known them; and consequently, did not know the glorious things in futurity to which they referred.

ANALYSIS OF THE HUNDRED AND FORTY-SEVENTH PSALM.

The parts of this Psalm are *two*:—

I. An exhortation to praise God, ver. 1, which is repeated, ver. 7 and 12.

II. The arguments to persuade to it: God's bounty, wisdom, power, providence, justice, and mercy; dwelt on through the whole Psalm.

I. The exhortation is briefly proposed, "Praise the Lord." Which the prophet, as the chanter of the choir, begins; and then more fully repeats, "Sing unto the Lord," &c. And again, "Praise the Lord, O Jerusalem," &c., ver. 12; where the *Arabic*, *Greek*, and *Latin* translators begin a new Psalm: but in the *Hebrew* they are conjoined, and form but one hymn.

The prophet, having ended his exhortation, adds his reasons for it.

1. It is pleasant and becoming.

2. His bounty in building *Jerusalem*, and bringing back the dispersed, ver. 2. In comforting the distressed, ver. 3. For his wisdom, ver. 4. For his power, ver. 5. For his mercy and justice, ver. 6.

His first arguments are drawn from the thing itself.

1. Good: "For it is good," &c.

For many reasons this may be called *good*.

1. For it is God's command, and must not be neglected.

2. It elevates the heart from earth to heaven.

3. Good again, because we are bound to it by obligations.

II. "To praise God is pleasant."

1. Because it proceeds from love.

2. Because it is pleasant to perform our duty, and the end of our creation.

3. Because God is pleased with it: "He that offereth me praise, glorifieth me," &c.

4. Because God is pleased with the virtues of faith, hope, charity, humility, devotion, &c., of which praise is the effect.

III. "It is comely." There is no sin greater than that of ingratitude.

These are the first arguments the prophet uses, and they are drawn from the nature of the thing itself: they may apply to all ages of the Church.

He dwells upon the deliverance of *Israel* from captivity.

1. "The Lord doth build up" his Church, the seat of his sanctuary. He hath restored our policy and religion.

2. "He gathereth together," &c. The banished and scattered ones; the Gentiles.

3. "He healeth the broken in heart," &c. Oppressed by captivity or sin.

4. "And bindeth up," &c. Like a good surgeon.

The second argument is drawn from his *wisdom*.

1. "He telleth the number of the stars," &c. A thing to man impossible.

2. "He calleth them," &c. They are his army, and he knows them.

By the stars in this place some understand God's saints.

1. The stars are infinite in number. So are the saints.

2. Among them are planets. Saints have their circuits; and always revolve round him, the Sun of righteousness.

3. The stars shine clearest in the night. The saints in persecution.

4. One star differeth from another in glory. Some saints excel others in piety.

5. The stars are above. The saints' conversation is in heaven.

6. The stars are obscured by clouds. The

Church is sometimes obscured by affliction and persecution.

His third argument is drawn from God's *power*: "Great is the Lord," &c.

His fourth argument is drawn from God's *justice* and *mercy*.

1. His mercy: "The Lord lifteth up the meek," &c. Sustains and exalts them.

2. His justice: "He casteth the wicked down," &c. They shall not always triumph.

But, before the prophet proceeds farther, he repeats:—

1. "Sing unto the Lord with thanksgiving." Do it in words.

2. "Sing praises upon the harp," &c. Do it in works.

Then he proceeds to argue from God's *providence*.

1. "Who covereth the heaven," &c. Not to obscure, but fructify the earth.

2. "Who maketh grass to grow," &c. By his blessing on the most barren places.

3. "He giveth to the beast," &c. They gather it from his supplies.

4. "And to the young ravens," &c. No bird suffers its young so soon to provide for themselves; but God hears and sends them food. *Christ* himself uses this argument to encourage us to rely on God's providence, Matt. vi.

Should the distrustful *Jew* argue, Alas, we have no strength, ammunition, horse, or armour, the prophet replies:—

1. "He delighteth not," &c. When used as a warlike creature.

2. "He taketh not pleasure," &c. In the nimbleness of man, when used for warlike preparations.

But he delights in his servants.

1. "The Lord taketh pleasure," &c. In those who obey and love him.

2. "In those that hope," &c. Have faith and confidence in him.

3. He again repeats his proposition, and calls upon the Church to perform it: "Praise the Lord, O Jerusalem," &c. "Thy God, O Zion." Should others be negligent, be not ye.

He then adds four reasons why *Zion* should praise him: 1. Security and defence. 2. Benediction. 3. Peace. 4. Substance.

1. Security: "For he hath strengthened," &c.

2. Benediction: "He hath blessed," &c. His officers with wisdom, &c.

3. Peace: "He maketh peace." *The vision of peace* is the literal interpretation of the word *Jerusalem*.

4. Provision: "Filleth thee with the finest of the wheat," &c.

That *God* has done this for Jerusalem, is evident from his general providence over the world. And this argument the prophet uses: "He sendeth forth his commandment upon earth," &c. For,

1. "He giveth snow like wool." Beautiful in appearance, and in order to preserve vegetables from the nipping but necessary frost, when long continued.

2. "He scattereth the hoar frost," &c. Thickening the air with it like ashes; freezing all the vapours that float in it.

3. "He casteth forth his ice," &c. Fragments of ice.

4. "Who can stand before his cold?" Endure it unprovided.

But having described all these powerful agents, the prophet next shows how easily they are governed by his *word*.

1. "He sendeth out his word, and melteth them."

2. "He causeth his wind to blow," &c. And the ice and snow return to water. All these are his, and on him we must depend for safety and comfort.

By these God teaches alike nations to acknowledge him.

But there are particular acts which refer to his people; for,

1. "He showeth his word," &c. By *Moses* and the prophets.

2. "He hath not dealt so," &c. None at that time, but since to his Church.

3. "As for his judgments," &c. His evangelical precepts. He is sending forth his word; the nations could not find out his precepts otherwise: therefore for this *praise ye the Lord*.

PSALM CXLVIII.

The psalmist calls on all the creation to praise the Lord. The angels and visible heavens, 1–6; *the earth and the sea,* 7; *the meteors,* 8; *mountains, hills, and trees,* 9; *beasts, reptiles, and fowls,* 10; *kings, princes, and mighty men,* 11; *men, women, and children,* 12, 13; *and especially all the people of Israel,* 14.

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

PRAISE [a] ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 [b] Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

A. M. cir. 3485. B. C. cir. 519 Darii I., R. Persarum, cir. annum secundum.

[a] Heb. *Hallelujah.*

[b] Psa. ciii. 20, 21.

NOTES ON PSALM CXLVIII.

This Psalm has no title: but by the *Syriac* it is attributed to *Haggai* and *Zechariah*; and the *Septuagint* and the *Æthiopic* follow it. As a hymn of praise, this is the most sublime in the whole book.

Verse 1. *Praise ye the Lord from the heavens*] The

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4 Praise him, [c] ye heavens of heavens, and [d] ye waters that *be* above the heavens.

5 Let them praise the name of the LORD: for [e] he commanded, and they were created.

6 [f] He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, [g] ye dragons, and all deeps:

8 Fire, and hail; snow, and vapour; stormy wind [h] fulfilling his word:

9 [i] Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and [k] flying [l] fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum

[c] 1 Kings viii. 27; 2 Cor. xii. 2.——[d] Gen. i. 7.——[e] Gen. i. 1, 6, 7; Psa. xxxiii. 6, 9.——[f] Psa. lxxxix. 37; cxix. 90, 91; Jer. xxxi. 35, 36; xxxiii. 25.——[g] Isa. xliii. 20.

[h] Psa. cxlvii. 15–18.——[i] Isa. xliv. 23; xlix. 13; lv. 12. [k] Heb. *birds of wing.*——[l] Gen. i. 26; ii. 19; vii. 23; viii. 17; ix. 2, 20; Deut. iv. 17; Ezek. xxxix. 17; Dan. vii. 6.

Chaldee translates, "Praise the Lord, ye holy creatures from the heavens. Praise him, ye armies of supreme angels. Praise him, all ye angels who minister before him." מִן הַשְּׁמַיִם *min hashshamayim* signifies whatever belongs to the heavens, all their inhabitants; as מִן הָאָרֶץ *min haarets*, ver. 7, signifies all that belongs to the earth, all its inhabitants and productions.

Verse 3. *Praise ye him, sun and moon*] The meaning of this address and all others to *inanimate nature*, is this: Every work of God's hand partakes so much of his perfections, that it requires only to be studied and known, in order to show forth the manifold *wisdom*, *power*, and *goodness* of the Creator.

Stars of light.] The brightest and most luminous stars: probably the planets may be especially intended.

Verse 4. *Heavens of heavens*] Heavens exceeding heavens. Systems of systems extending as far beyond the solar system, as it does beyond the lowest deeps. The endless systematic concatenation of worlds.

Ye waters that be *above the heavens.*] This refers to Gen. i. 7, where see the notes. Clouds, vapours, air, exhalations, rain, snow, and meteors of every kind.

Verse 5. *He commanded, and they were created.*] He spake the word expressive of the idea in his infinite mind; and they sprang into being according to that idea.

Verse 6. *He hath also stablished them*] He has determined their respective *revolutions*, and the *times* in which they are performed, so exactly to show his all-comprehensive wisdom and skill, that they have never passed the line marked out by his *decree*, nor intercepted each other in the vortex of space, through revolutions continued for nearly 6000 years.

Verse 7. *Praise the Lord from the earth*] As, in the first address, he calls upon the heavens, and all that *belong to them*; so here, in this second part, he calls upon the earth, and all *that belong to it.*

Ye dragons] תַּנִּינִים *tanninim*, whales, porpoises, sharks, and sea-monsters of all kinds.

And all deeps] Whatsoever is contained in the sea, whirlpools, eddies, ground tides, with the astonishing flux and reflux of the ocean.

Every thing, in its *place* and *nature*, shows forth the perfections of its Creator.

Verse 8. *Fire, and hail; snow, and vapours*] All kinds of meteors, water, and fire, in all their forms and combinations. And *air*, whether in the gentle *breeze*, the *gale*, the *whirlwind*, the *tempest*, or the *tornado*; each accomplishing an especial purpose, and fulfilling a particular *will* of the Most High.

Verse 9. *Mountains, and all hills*] Whether *primitive*, *secondary*, or *alluvial*; of *ancient* or *recent formation*, with all their *contents*, quarries, mines, and minerals. But what a profusion of wisdom and skill is lavished on these! To instance only in the different metals, earths, and minerals; especially the precious stones.

Fruitful trees] עֵץ פְּרִי *ets peri*, *fruit trees* of all kinds.

And all cedars] Every kind of *forest tree.* The formation of the *fruits*, their infinitely varied *hues* and savours, proclaim the unsearchable wisdom and goodness of God: not less so, the *growth*, *structure*, and *various qualities* and *uses* of the *forest trees.*

Verse 10. *Beasts*] חַיָּה *hachaiyah*, *wild beasts* of every kind.

All cattle] בְּהֵמָה *behemah*, all *domestic animals*; those used for the service of the *house*, and those for *agricultural* purposes.

Creeping things] All the class of *reptiles*, from the *boa constrictor*, that can combat, kill, and swallow whole the *royal tiger*, to the *cobra de manille*, a poisonous reptile as small as a *fine needle*; with those still smaller animals that are found in water, and require the power of the microscope to bring them to view. In the production, preservation, habits, and properties of all these, there is a profusion of wisdom and economy that would require ages to exhibit.

Flying fowl] The structure of fowls is astonishing; and the exact *mathematical manner* in which *flying fowls swim* the air, and steer their course wheresoever they will; the feathers, and their *construction*, with the *muscles* which give them motion; strike the observer of nature with *astonishment* and *delight.*

Verse 11. *Kings of the earth*] As being representatives of the Most High; and *all people*—the nations governed by them. *Princes*, as governors of provinces, and *all judges* executing those laws that bind man to man, and regulate and preserve civil society; *praise God*, from whom ye have derived your *power* and *influence*: for *by him kings reign.* And let the *people* magnify God for *civil* and *social institutions*, and for the *laws* by which, under him, their *lives* and *properties* are preserved.

Verse 12. *Both young men, and maidens*] Who are

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

13 Let them praise the name of the LORD: for [m] his name alone is [n] excellent; [o] his glory *is* above the earth and heaven.

14 [p] He also exalteth the horn of his people, [q] the praise of all his saints; *even* of the children of Israel, [r] a people near unto him. Praise ye the LORD.

A. M. cir. 3485. B. C. cir. 519. Darii I., R. Persarum, cir. annum secundum.

[m] Psa. viii. 1; Isa. xii. 4.——[n] Heb. *exalted.*——[o] Psa. cxiii. 4.

[p] Psa. lxxv. 10.——[q] Psa. cxlix. 9.——[r] Eph. ii. 17.

in the bloom of youth, and in the height of health and vigour; know that God is your Father; and let the morning and energy of your days be devoted to *him*.

Old men, and children] Very appropriately united here, as the *beginning* and *conclusion* of *life* present nearly the same passions, appetites, caprices, and infirmities: yet in both the beneficence, all-sustaining power, and goodness of God are seen.

Verse 13. *Let them*] All already specified, *praise the name of Jehovah*, because he excels all beings: and *his glory*, as seen in creating, preserving, and governing all things, is עַל *al*, *upon* or *over*, the *earth* and *heaven*. All *space* and *place*, as well as the *beings* found in them, show forth the manifold wisdom and goodness of God.

Verse 14. *He also exalteth the horn*] Raises to power and authority *his people*.

The praise] Jehovah is the subject of the praise of all his *saints*.

A people near unto him.] The only people who know him, and make their approaches unto him with the *sacrifices* and *offerings* which he has himself prescribed. Praise ye the Lord!

O what a hymn of praise is here! It is a *universal chorus!* All created nature have a share, and all perform their respective parts.

All *intelligent beings* are especially called to praise him who made them in his love, and sustains them by his beneficence. *Man* particularly, in all the stages of his being—*infancy*, *youth*, *manhood*, and *old age*: all human beings have their peculiar interest in the great Father of the spirits of all flesh.

He loves *man*, wheresoever found, of whatsoever colour, in whatever circumstances, and in all the stages of his pilgrimage from his *cradle* to his *grave*.

Let the *lisp* of the *infant*, the *shout* of the *adult*, and the *sigh* of the *aged*, ascend to the universal parent, as a gratitude-offering. He guards those who *hang upon the breast*; controls and directs the *headstrong* and *giddy*, and sustains *old age* in its infirmities; and sanctifies to it the sufferings that bring on the termination of life.

Reader, this is thy God! How great, how good, how merciful, how compassionate! Breathe thy soul up to him; breathe it into him; and let it be preserved in his bosom till mortality be swallowed up of life, and all that is imperfect be done away.

Jesus is thy sacrificial offering; Jesus is thy Mediator. He has taken thy humanity, and placed it on the throne! He creates all things new; and faith in his blood will bring thee to his glory! Amen! hallelujah!

The beautiful morning hymn of Adam and Eve, (Paradise Lost, book v., line 153, &c.,)—

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame," &c.—

has been universally admired. How many have spoken loud in its praises, who have never attempted to express their feelings in a stanza of the *hundred and forty-eighth* Psalm! But to the rapturous adorers of Milton's poetry what is the song of David, or this grand music of the spheres! Know this, O forgetful man, that *Milton's* morning hymn is a *paraphrase of this Psalm*, and is indebted to it for every excellency it possesses. It is little else than the psalmist speaking in English instead of Hebrew verse.

Analysis of the Hundred and Forty-eighth Psalm.

The psalmist calls upon the whole creation to be instrumental in praising God. By which he shows,—

I. His ardent desire that God be praised. As if creatures, endowed with reason, were too few, therefore he calls on inanimate things to join and be heralds of his wondrous works.

II. His intention; what he would and could have done.

III. That what could be done should be done.

IV. That all really do praise him in their kind and manner.

This Psalm is disposed into excellent distribution.

1. He calls upon celestial creatures in general; 2. In particular. 1. On angels: "Praise ye the Lord from the heavens," &c. Ye of celestial order. 2. "Praise him in the heights," &c. The heavens above. 3. "Praise him, all his hosts," &c. Which in St. Luke are called *the heavenly host*.

2. "Praise ye him, sun, moon, and stars." Though not with the voice, yet by your beauty, motion, light, efficacy, &c.

He mentions the whole body of the heavenly orbs.

1. "Praise him, ye heavens of heavens," &c. The highest state of bliss.

2. "And ye waters," &c. All the orbs above the air, in Scripture called *heavens*; and the *waters* tha are above the firmament.

And in the two next verses he gives the reason.

1. "He commanded," &c. They are his creatures, therefore,—

2. "He hath established them," &c. They are incorruptible.

From the heavens he now descends to the earth, air, water, &c.: "Praise the Lord from the earth," &c. All ye elementary substances.

1. "Ye dragons." Whales, great fishes.

2. "All deeps." All kinds of waters.

3. "Fire and hail," &c. Meteors, &c.

4. "Mountains and hills," &c.

5. "Fruitful trees," &c. Trees fit to build with and fruit-trees.

6. "Beasts and all cattle." Both wild and tame.
7. "Creeping things," &c. Worms and serpents.
8. "And all flying fowls."

And, lastly, he cites all mankind to praise God.

1. "The highest kings," &c. They who command, and they who obey.
2. "Princes, and all judges," &c. All inferior magistrates.
3. "Both young men and maidens." Both sexes.
4. "Old men and children,"—all ages: "Let them praise the name of the Lord."

And for this reason:—

1. "For his name is excellent alone." No name is so sublime and worthy.
2. "His glory is above the earth and heaven." All good comes from him.

The prophet concludes this Psalm with God's goodness to the Church, which furnishes him with another reason:—

1. He also "exalts the horn," &c. The power and glory of his people.
2. "He is the praise," &c. The Guide of *Israel*.
3. "Even of the children of Israel," &c. A people consecrated to God. All which is to be understood not merely of *Israel* according to the flesh, but God's spiritual Church. Now those who are true *Israelites*, and those especially, he excites to sing,—

"Hallelujah! Praise ye the Lord!"

PSALM CXLIX.

All the congregation are invited to praise God for his mercies, 1–3. *Their great privileges*, 4, 5. *Their victories*, 6–9.

PRAISE [a] ye the LORD. [b] Sing unto the LORD a new song, *and* his praise in the congregation of saints.

2 Let Israel rejoice in [c] him that made him: let the children of Zion be joyful in their [d] King.

3 [e] Let them praise his name [f] in the dance: let them sing praises unto him with the timbrel and harp.

4 For [g] the LORD taketh pleasure in his people: [h] he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them [i] sing aloud upon their beds.

[a] Heb. *Hallelujah.*——[b] Psa. xxxiii. 3; Isa. xlii. 10.——[c] See Job xxxv. 10; Psa. c. 3; Isa. liv. 5.——[d] Zech. ix. 9; Matt. xxi. 5.

[e] Psa. lxxxi. 2; cl. 4.——[f] Or, *with the pipe.*——[g] Psa. xxxv. 27.——[h] Psa. cxxxii. 16.——[i] Job xxxv. 10.

NOTES ON PSALM CXLIX.

This seems to be an *epinikion*, or *song of triumph*, after some glorious victory; probably in the time of the *Maccabees*. It has been also understood as predicting the success of the Gospel in the nations of the earth. According to the *Syriac*, it concerns the *new temple*, by which the *Christian Church* is meant. It has no *title* in the Hebrew, nor in any of the *Versions*, and no *author's* name.

Verse 1. *Sing unto the Lord a new song*] That is, as we have often had occasion to remark, an *excellent song*, the best we can possibly pronounce. So the word חדש *chadash* is often understood; and so the word *novus*, "new," was often used among the Latin writers:—

Pollio amat nostram, quamvis sit rustica, musam.
Pollio et ipse facit NOVA CARMINA.
VIRG. Ecl. iii., ver. 84.

Pollio loves my lines, although rude:
Pollio himself makes *excellent* odes.

Tamely and inexpressively translated by Dryden:—

"Pollio my rural verse vouchsafes to read.
My Pollio writes himself."

O what a falling off is here!

Servius, in his comment on *nova*, says, *magna, miranda. Nova* means *great, admirable.*

So on *novum nectar*, Ecl. v., ver. 71, he says, id est, *magna dulcedo*: "nectar of EXCELLENT flavour."

Congregation of saints.] The *Israelites*, who were, by *profession* and *by injunction*, a *holy people.*

Verse 2. *In him that made him*] Let them remember in their exultations to give all glory to the *Lord*; for he is the Author of their *being* and their *blessings*. And let them know that he is their *King* also; that they should submit to his *authority*, and be guided and regulated in their hearts and conduct by his *laws*.

Verse 3. *Let them praise his name in the dance*] בכחול *bemachol, with the pipe*, or some kind of *wind music*, classed here with תף *toph*, the *tabor* or *drum*, and כנור *kinnor*, the *harp*. "מחול *machol*," says *Parkhurst*, "*some fistular wind-instrument of music, with holes*, as *a flute, pipe*, or *fife*, from חל *chal, to make a hole or opening*." I know no place in the Bible where מחול *machol* and מחלת *machalath* mean *dance* of any kind; they constantly signify some kind of *pipe*.

Verse 4. *The Lord taketh pleasure in his people*] The pleasure or good will of God is in his people: he loves them ardently, and will load them with his benefits, while they are *humble* and *thankful*; for,

He will beautify] יפאר *yephaer*, he will make *fair*, *the meek*, ענוים *anavim*, the *lowly*, the *humble with salvation*, בישועה *bishuah*; which St. Jerome thus translates, *Et exaltabit mansuetos in Jesu*, "And he will exalt the meek in Jesus." Whether this rendering be correct or not, there is no other way by which the *humble soul* can be exalted, but by JESUS, as the redeeming Saviour.

Verse 5. *Let the saints be joyful in glory*] Let them be gloriously joyful: seeing themselves so *honoured* and so *successful*, let them be joyful. God has put

6 *Let* the high *praises* of God *be* [k] in their mouth, and [l] a two-edged sword in their hand;

7 To execute vengeance upon the heathen, *and* punishments upon the people;

[k] Heb. *in their throat.*——[l] Heb. iv. 12; Rev. i. 16.

glory or *honour* upon them; let them give him the thanks due to his name.

Sing aloud upon their beds.] While they are reclining on their *couches*. At their festal banquets, let them shout the praises of the Lord. In imitation of this we often have at our public entertainments the following words sung, taken from the *Vulgate* of Psalm cxv. 1: NON NOBIS, DOMINE, NON NOBIS; sed NOMINI TUO da GLORIAM! super MISERICORDIA TUA et VERITATE TUA. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Let them mingle their feasting with Divine songs. This reclining on couches, while they take their food, is still practised in Asiatic countries.

Verse 6. Let *the high* praises *of God*] Let them sing songs the most sublime, with the loudest noise consistent with *harmony*.

And a two-edged sword in their hand] Perhaps there is an allusion here to the manner in which the Jews were obliged to labour in rebuilding the walls of Jerusalem: "Every one with one of his hands wrought in the work, and with the other hand held a weapon," Neh. iv. 17.

The *two-edged sword*, in Hebrew, is פִּיפִיּוֹת *pipiyoth*, "mouth mouths."

Verse 7. *To execute vengeance upon the heathen*] This may refer simply to their purpose of defending themselves to the uttermost, should their enemies attack them while building their wall: and they had every reason to believe that God would be with them; and that, if their enemies did attack them, they should be able to inflict the severest punishment upon them.

Punishments upon the people] The unfaithful and treacherous *Jews*; for we find that some, even of their *nobles*, had joined with *Sanballat* and *Tobiah*; (see Neh. vi. 17–19:) and it appears also that many of them had formed alliances with those heathens, which were contrary to the law; see Neh. xiii. 15–29.

Verse 8. *To bind their kings with chains, and their nobles with fetters of iron*] That is, if these kings, governors of provinces, and chiefs among the people, had attacked them, God would have enabled them to defeat them, take their generals prisoners, and lead them in triumph to Jerusalem. It is certain also that in the times of the *Maccabees* the Jews had many signal victories over the *Samaritans*, *Philistines*, and *Moabites*; and over *Antiochus*, king of *Syria*. See the Books of the *Maccabees*. To these the psalmist may here refer in a *hyperbolical* way, not unusual in poetry and in songs of triumph.

Verse 9. *To execute upon them the judgment written*] In Deut. vii. 1, &c., God promises his people complete victory over all their enemies, and over the heathen God repeatedly promises such victories to his faithful people; and this is, properly speaking, the *judgment written*, i. e., foretold.

8 To bind their kings with chains, and their nobles with fetters of iron;

9 [m] To execute upon them the judgment written: [n] this honour have all his saints. Praise ye the LORD.

[m] Deut. vii. 1, 2.——[n] Psa. cxlviii. 14.

This honour have all his saints.] They shall all be supported, defended, and saved by the Lord. Israel had this honour, and such victories over their enemies, while they continued faithful to their God. When they relapsed into iniquity, their enemies prevailed against them; they were defeated, their city taken, their temple burnt to the ground, more than a million of themselves slaughtered, and the rest led into captivity; and, scattered through the world, they continue without king, or temple, or true worship, to the present day.

"But do not these last verses contain a *promise* that all the nations of the earth shall be brought under the dominion of the *Church of Christ*; that all *heathen* and *ungodly kings* shall be put down, and *pious men* put in their places?" I do not think so. I believe God never intended that his Church should have the civil government of the world. His *Church*, like its *Founder* and *Head*, will never be a *ruler and divider among men*. The men who, under pretence of *superior sanctity*, affect this, are not of God; the truth of God is not in them; they are puffed up with pride, and fall into the condemnation of the devil. *Wo unto the inhabitants of the earth*, when the *Church* takes the *civil government* of the world into its hand! Were it possible that God should trust *religious people* with civil government, *anarchy* would soon ensue; for every professed believer in Christ would consider himself on a par with any other and every other believer, the *right to rule* and the *necessity to obey* would be immediately lost, and every man would do what was right in his own eyes; for, where the grace of God makes *all equal*, who can presume to say, I have Divine authority to govern my fellows? The Church of Rome has claimed this right; and the pope, in consequence, became a secular prince; but the nations of the world have seen the vanity and iniquity of the claim, and refused allegiance. Those whom it did govern, with force and with cruelty did it rule them; and the odious yoke is now universally cast off. Certain *enthusiasts* and *hypocrites*, not of that Church, have also attempted to set up a *fifth monarchy*, a *civil government* by the SAINTS! and diabolic saints they were. To such pretenders God gives neither countenance nor support. The secular and spiritual government God will ever keep distinct; and the Church shall have no power but that of *doing good*; and this only in proportion to its holiness, heavenly-mindedness, and piety to God. That the verses above may be understood in a *spiritual sense*, as applicable to the influence of the *word of God preached*, may be seen in the following analysis.

ANALYSIS OF THE HUNDRED AND FORTY-NINTH PSALM.

In this Psalm the saints of God are excited to give due thanks.

I. For the grace and favour received from God, ver. 1–5.

II. For the glory and privileges they shall receive, ver. 5–9.

1. "Let Israel rejoice," &c. The saints. Which he amplifies:

1. The saints: "For praise is not comely in the mouth of sinners."

2. The quality of the song: "A new song." By renewed men.

From the place in which it must be done. The public congregation.

4. From the manner. With alacrity.

5. From the object. God, their Creator and King: "Let Israel rejoice," &c.

And this part he concludes with a strong reason:

1. "For the Lord taketh pleasure," &c. He loves those who most resemble him in holiness and purity.

2. "He will beautify the meek," &c. The people who trust him he will save.

II. And now he describes their future glory.

1. "Let the saints," &c. None others will he beautify.

2. "Let them rejoice," &c. The mansions prepared for them in heaven. There they rest from labour, but not from praise.

Their work is twofold: Present and future.

1. Present: "The high praises," &c. The highest that can be thought of.

2. For the future: "Let a two-edged sword," &c. When Christ shall come to judgment, the saints at the last shall be judges.

Then the exercise of this judiciary power shall be,

1. "To execute vengeance," &c. To judge them to punishment.

2. "To bind their kings with chains," &c. The phrase is metaphorical. "Bind him hand and foot," &c.; Matt. xxii. Christ's iron sceptre shall bruise the head of his enemies.

3. "To execute upon them the judgment written," &c. Against evil-doers.

He concludes with an acclamation. This *glory* of sitting with Christ and judging the world, is the glory of all saints. *Hallelujah.*

PSALM CL.

A general exhortation to praise God, 1, 2. *With the trumpet, psaltery, and harp,* 3. *With the timbrel and dance, stringed instruments and organs,* 4. *With the cymbals,* 5. *All living creatures are called upon to join in the exercise.*

PRAISE [a] ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 [b] Praise him for his mighty acts: praise him according to his excellent [c] greatness.

3 Praise him with the sound of the [d] trum-

[a] Heb. *Hallelujah.*——[b] Psa. cxlv. 5, 6.

[c] Deut. iii. 24.——[d] Or, *cornet;* Psa. xcviii. 6.

NOTES ON PSALM CL.

This Psalm is without title and author in the *Hebrew*, and in all the ancient versions. It is properly the full chorus of all *voices* and *instruments* in the temple, at the conclusion of the grand *Hallelujah*, to which the five concluding Psalms belong.

Verse 1. *Praise God in his sanctuary*] In many places we have the compound word הללו־יה *halelu-yah*, praise ye Jehovah; but this is the first place in which we find הללו־אל *halelu-el*, praise God, or the strong God. Praise him who is Jehovah, the infinite and self-existent Being; and praise him who is God, *El* or *Elohim*, the great God in covenant with mankind, to bless and save them unto eternal life.

In his sanctuary—in the temple; in whatever place is dedicated to his service. Or, *in his holiness*—through his own holy influence in your hearts.

The firmament of his power.] Through the whole expanse, to the utmost limits of his power. As רקיע *rakia* is the firmament or vast expanse that surrounds the globe, and probably that in which all the celestial bodies of the solar system are included, it may have that meaning here. Praise him whose power and goodness extend through all worlds; and let the inhabitants of all those worlds share in the grand chorus, that it may be universal.

Verse 2. *For his mighty acts*] Whether manifested in creation, government, mercy, or justice.

His excellent greatness.] כרב גדלו *kerob gudlo*, according to the multitude of his magnitude, or of his majesty. Æfter manigfealdnyſſe mycelnyſſe hiſ; After the manyfoldness of his mickleness.—Anglo-Saxon. After the mykelnes of his greathede.—Old Psalter. Let the praise be such as is becoming so great, so holy, and so glorious a Being.

Verse 3. *The sound of the trumpet*] שופר *sophar*, from its noble, cheering, and majestic sound; for the original has this ideal meaning.

With the psaltery] נבל *nebel*; the nabla, a hollow stringed instrument; perhaps like the *guitar*, or the old *symphony*.

And harp.] כנור *kinnor*, another *stringed* instrument, played on with the *hands* or *fingers*.

Verse 4. *Praise him with the timbrel*] תף *toph*, *drum*, *tabret*, or *tomtom*, or *tympanum* of the ancients; a skin stretched over a broad hoop; perhaps something like the *tambarine*. Anglo-Saxon; gliz-beam, the *glad pipe*. *Taburne*; Old Psalter.

And dance] מחול *machol*, the *pipe*. The *croude* or *crowthe*: Old Psalter; a species of *violin*. It never means *dance*; see the note on Psa. cxlix. 3. *Crieth* signifies a *fiddle* in Welsh.

pet: [e] praise him with the psaltery and harp.

4 Praise him [f] with the timbrel and [g] dance: praise him with [h] stringed instruments and organs

[e] Psa. lxxxi. 2; cxlix. 3.——[f] Exod. xv. 20.——[g] Or, *pipe*; Psa. cxlix. 3.

5 Praise him upon the loud [i] cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

[h] Psa. xxxiii. 2; xcii. 3; cxliv. 9; Isa. xxxviii. 20.——[i] 1 Chron. xv. 16, 19, 28; xvi. 5; xxv. 1, 6.

Stringed instruments] נגינם *minnim*. This literally signifies *strings put in order*; perhaps a *triangular kind of hollow instrument* on which the strings were regularly placed, growing *shorter* and *shorter* till they came to a *point*. This would give a variety of sounds, from a deep bass to a high treble. In an ancient MS. Psalter before me, David is represented in two places, playing on such an instrument. It may be the sambuck, or psaltery, or some such instrument.

Organs.] עוגב *ugab*. Very likely the *syrinx* or *mouth organ*; *Pan's pipe*; both of the ancients and moderns. The *fistula, septem disparibus nodis conjuncta*, made of seven pieces of cane or thick *straw*, of unequal lengths, applied to the lips, each blown into, according to the *note* intended to be expressed. This instrument is often met with in the ancient *bucolic* or *pastoral* writers.

Verse 5. *Loud cymbals*] צלצלים *tseltselim*. Two hollow plates of brass, which, being struck together, produced a sharp clanging sound. This instrument is still in use. What the *high-sounding cymbals* meant I know not; unless those of a *larger make*, struck above the head, and consequently emitting a louder sound.

Verse 6. *Let every thing that hath breath*] Either to make a vocal noise, or a sound by blowing into *pipes, fifes, flutes, trumpets*, &c. Let all join together, and put forth all your *strength* and all your *skill* in sounding the praises of Jehovah; and then let a *universal burst* with HALLELUJAH! close the grand ceremony. It is evident that this Psalm has no other meaning than merely the summoning up all the *voices*, and all the *instruments*, to complete the service in FULL CHORUS.

Of such peculiar importance did the *Book of Psalms* appear to our blessed Lord and his apostles, that they have quoted nearly fifty of them several times in the New Testament. There is scarcely a state in human life that is not distinctly marked in them; together with all the variety of experience which is found, not merely among *pious Jews*, but among *Christians*, the most deeply acquainted with the things of Christ.

The minister of God's word, who wishes to preach *experimentally*, should have frequent recourse to this sacred book; and by considering the various parts that refer to Jesus Christ and the Christian Church, he will be able to build up the people of God on their most holy faith; himself will grow in grace, and in the knowledge of God; and he will ever have an abundance of the most profitable *matter* for the edification of the Church of Christ.

ANALYSIS OF THE HUNDRED AND FIFTIETH PSALM.

This Psalm is the same with the former. In the *hundred and forty-eighth*, all creatures are invited to praise God; in the *hundred and forty-ninth*, men especially, and those who are in the Church; but in this, that they praise him with all kinds of instruments.

I. An invitation to praise God, which word he repeats thirteen times, according to the thirteen attributes of God, as the rabbins reckon them.

II. That this be done with all sorts of instruments, intimating that it is to be performed with all the care, zeal, and ardency of affection.

I. Throughout the Psalm he calls on men to praise God.

1. "Praise God in his sanctuary." Or in your hearts, which are the temples of the Holy Ghost.

2. "Praise him in the firmament," &c. His magnificence when he sits on his throne. Some understand the Church by it, in which his saints shine as stars in the firmament.

3. "Praise him for his mighty acts," &c. The works of his power.

4. "Praise him according," &c. Whereby he excels all things; he being absolutely great, they only comparatively so.

II. The prophet desires that no way be omitted by which we may show our zeal and ardency in praising him.

1. "Praise him with the sound of the trumpet," &c. An instrument used in their solemn feasts.

2. "Praise him with the psaltery," &c. And with these they sing, so that there is also music with the voice.

3. "Praise him with the timbrel," &c. In the choir with many voices.

4. "Praise him with stringed instruments," &c. Lutes, viols, organs, &c.

5. "Praise him upon the high-sounding cymbals," &c. An instrument which yields a loud sound, as bells among us.

His conclusion is of universal reference, "Let every thing," &c.

1. "Every thing that hath breath," &c. That hath faculty or power to do it.

2. "Every thing that hath life," &c. Whether spiritual, as angels; or animal, as man and beasts. Or, metaphorically, such as, though inanimate, may be said to praise God, because they obey his order and intention. Thus, all things praise God, because all things that have life or being derive it immediately from himself.

MASORETIC NOTES ON THE BOOK OF PSALMS.

Number of verses, *two thousand five hundred and twenty-seven*. *Middle* verse, Psa. lxxviii. 36. *Sections, nineteen*.

At the end of the *Syriac* we have this colophon:—"The hundred and fifty Psalms are completed. There are *five* books, *fifteen* Psalms of *degrees*, and *sixty* of *praises*. The number of *verses* is *four thou-*

sand eight hundred and thirty-two. There are some who have added *twelve* others; but we do not need them. And may God be praised for ever!"

At the end of the *Arabic* is the following:—

The end of the *five books* of Psalms. The *first* book ends with the *fortieth* Psalm; the *second*, with the *seventieth* Psalm; the *third*, with the *eightieth* Psalm; the *fourth*, with the *hundred and fifteenth*; and the *fifth*, with the *last* Psalm, i. e., the *hundred and fiftieth*.

PSALM CLI.

Besides these *hundred and fifty* Psalms, there is *one* additional in the *Syriac*, *Septuagint*, *Æthiopic*, and *Arabic*, of which it will be necessary to say something, and to give a translation.

1. The Psalm is not found in the *Hebrew*, nor in the *Chaldee*, nor in the *Vulgate*.

2. It is found, as stated above, in the *Syriac*, *Septuagint*, *Æthiopic*, and *Arabic*; but not in the *Anglo Saxon*, though *Dom. Calmet* has stated the contrary. But I have not heard of it in any MS. of that version; nor is it in Spelman's printed copy.

3. It is mentioned by *Apollinaris*, *Athanasius*, *Euthymius*, *Vigilius Tapsensis*, and *St. Chrysostom*.

4. It has never been received either by the *Greek* or *Latin* Church; nor has it ever been considered as *canonical*.

5. It is certainly *very ancient*, stands in the *Codex Alexandrinus*, and has been printed in the *Paris* and *London Polyglots*.

6. Though the *Greek* is considered the most authentic copy of this Psalm, yet there are some things in the *Syriac* and *Arabic* necessary to make a full sense. The *Arabic* alone states the *manner* of Goliath's death.

The *title* is, "A Psalm in the handwriting of David, beyond the number of the Psalms, composed by David, when he fought in single combat with Goliath." I shall make it as complete as I can from the different versions.

I WAS the least among my brethren; and the youngest in my father's house; and I kept also my father's sheep.

2 My hands made the organ; and my fingers joined the psaltery.

3 And who told it to my LORD? [*Arab.*: And who is he who taught me?] The LORD himself, he is my Master, and the Hearer of all that call upon him.

4 He sent his angel, and took me away from my father's sheep; and anointed me with the oil of his anointing. [Others, *the oil of his mercy.*]

5 My brethren were taller and more beautiful than I; nevertheless the LORD delighted not in them.

6 I went out to meet the Philistine, and he cursed me by his idols.

7 [*Arab.*: In the strength of the LORD I cast three stones at him. *I smote* him in the forehead, and felled him to the earth.]

8 And I drew out his own sword from its sheath, and cut off his head, and took away the reproach from the children of Israel.

NOTES ON PSALM CLI.

If we were sure this was David's composition, we should not be willing to see it *out of the number of the Psalms*, or standing among the *apocryphal* writings. As a matter of *curiosity* I insert it; as, if a forgery, it is very ancient; and I leave it to the intelligent reader to add his own *notes*, and form his own *analysis*.

The subscription to the Syriac says some add *twelve* more. The *Codex Alexandrinus* has fourteen more. They are the following:—

1. The Song of Moses and the children of Israel, Exod. xv. 1, &c.
2. Ditto, from Deut. xxii. 1, &c.
3. The Song of Hannah, 1 Sam. ii. 1, &c.
4. The prayer of Isaiah, Isa. xxvi. 2, &c.
5. The prayer of Jonah, Jonah ii. 3, &c.
6. The prayer of Habakkuk, Hab. iii. 2, &c.
7. The prayer of Hezekiah, Isa. xxxviii. 10, &c.
8. The prayer of Manasseh, see the *Apocrypha*.
9. The prayer of Azarias, or of the Three Children.—*Apocrypha*.
10. The Hymn of our Fathers, see the *Benedicite omnia opera* in the *Liturgy*.
11. The *Magnificat*, or Song of the Blessed Virgin, Luke i. 46, &c.
12. The *Nunc dimittis*, or Song of Simeon, Luke ii. 29, &c.
13. The prayer of Zacharias, Luke i. 68, &c.
14. The Ὑμνος ἑωθινος, or Morning Hymn as used in the service of the *Greek Church*.

My old Psalter seems to have copied such authority as the *Codex Alexandrinus*, for it has added several similar pieces, after the *hundred and fiftieth* Psalm, where we read, *Explicit Psalmos, incipit canticum Ysaie.*

1. The Hymn of Isaiah, Isa. xii. 1, &c.
2. The Prayer of Hezekiah, Isa. xxxviii. 10-20, inclusive.
3. The Prayer of Hannah, 1 Sam. ii. 1, &c.
4. The Song of Moses at the Red Sea, Exod. xv. 1-19.
5. The Prayer of Habakkuk.

6. The Song of Moses, Deut. xxii. 1–43.

7. The *Magnificat*, or Song of the Blessed Virgin, Luke i. 46–55.

8. The ten commandments.

9. There are several curious maxims, &c., which follow the commandments, such as *Seven werkes of Mercy; Seven gastely werkes of Mercy; Seven Virtues; The keeping of the five senses; Fourteen points of trouthe.* Another head, which is torn off. Lastly, *Some godly advices* in poetry, which terminate the book.

I suppose these hymns were added on the same principle that the general assembly of the Kirk of Scotland added, by an act in 1479 and 1750, a number of verses and portions of the sacred writings, among which are several of the above, to their authorized version of the Psalms of David in metre to be sung in all kirks and families.

SKETCH

OF THE

LIFE AND CHARACTER OF DAVID.

When the historical books of the Old Testament were under consideration, I formed the resolution to say but little on those parts where the history of David is concerned, till I should come to the end of the Psalms, where, if I did not give a general history of his life, I might at least draw his character. But so many facts in David's history were found to require illustration, I was obliged often to anticipate my design, and enter into discussions which I had hoped to be able to produce with good effect at the end of his writings. I must therefore refer back to several particulars in the Books of Samuel, Kings, and Chronicles, that concern the history of this most extraordinary man; and the objections produced against his spirit and conduct by persons not friendly to Divine revelation.

Where I have found David to blame, I have not palliated his conduct; and though it is with me a maxim to lean to the most favourable side when examining the characters of men, yet I hope I have nowhere served the cause of *Antinomianism*, which I abominate, nor endeavoured to render any thing, morally evil, venial, because it was found in the conduct of a religious man or a prophet. Vice must never be countenanced, though individuals, on the whole highly respectable, suffer by its disclosure, which disclosure should take place only when the interests of religion and truth absolutely require it.

David, *Doud*, or *Daoud*, דוד, the son of Jesse, of an obscure family in the tribe of Judah, and of the inconsiderable village of Bethlehem, in the same tribe, was born, according to the best accounts, A. M. 2919, B. C. 1085. He was the youngest of eight sons, and was keeper of his father's sheep. David was descended from *Jacob* by his son *Judah*, in that line which united both the *regal* and *sacerdotal* functions; and in his own person were conjoined the *regal* and *prophetic* offices. It is supposed he was anointed by Samuel, about A. M. 2934, when he was but about *fifteen* years of age; and that he slew Goliath in A. M. 2942, when he was in the *twenty-third* or *twenty-fourth* year of his age. He became king of Judah after the death of Saul, A. M. 2949; and king of all Israel, A. M. 2956, when he was about *thirty-seven* years of age, and died A. M. 2989, B. C. 1015, when he was about *seventy-one* years old.

He is often mentioned by the *Asiatic* writers, and by *Mohammed*, in the *Koran*, in these words, "Daoud slew Gealout; (Goliath;) and God gave him a kingdom and wisdom, and taught him whatsoever he wished to know."

Hussain Vaez, one of the commentators on the Koran, observes on the above passage: "That Goliath was of such an enormous size that his armour, which was of *iron*, weighed *one thousand* pounds; and that his helmet alone weighed *three hundred*; nevertheless David slung a stone with such force as to break through the helmet, pierce the skull, and beat out the Philistine's brains.

"God gave him the gift of prophecy, and the Book *Ziboor*; (Psalms;) and taught him to make hair and sackcloth, which was the work of the prophets; and instructed him in the language of birds, which, with the stones of the field, were obedient to him, and iron was softened by his hands. During the *forty* days which he spent in bewailing his sins, plants grew where he watered the ground with his tears."

The Mohammedans all allow that the *Ziboor*, or Book of Psalms, was given to David by *immediate inspiration*, and that it contains 150 sourats or chapters. His skill in music is also proverbial among the Mohammedans. Hence some verses in the *Anvari Soheely*, which are to this effect: "You decide the greatest difficulties with as much ease as *Daoud* touched the chords of his lyre when he chanted his Psalms."

If we could persuade the Mohammedans that the *Book of Psalms* which we now possess was the real work of David, something would be gained towards their conversion. But they say the Jews have corrupted it, as the Christians have the *Angeel*, (Gospel,) and the book which they produce as the Psalms of David consists of extracts only from the Psalms, with a variety of other matters which have no relation either to David or his work.

In the sacred writings David is presented to our view—1. As a shepherd; 2. A musician; 3. A skilful military leader; 4. A hero; 5. A king; 6. An ecclesiastical reformer; 7. A prophet; 8. A type of Christ; 9. A poet; and 10. A truly pious man.

1. David stands before the world in his history and writings as a private person destitute of ambition, apparently in a low, if not mean, situation in life, contributing to the support of a numerous family, of which he formed a part, by keeping the sheep of his father in the wilderness or champaign country in the vicinity of Bethlehem. In those times, and in such a rocky and mountainous country as Judea, this situation required a person of considerable *address*, *skill*, *courage*, and *muscular strength*. The flock must not only be led out and in to find the proper pasture, but their maladies must be skilfully treated, and they defended against the attacks of wild beasts, than which none could be more formidable for rapacity and strength than the *lion* and the *bear*. These were among the savage inhabitants of the country of Judea, and were the destroyers of the flocks, and the terror of the shepherds. The land was also infested with *banditti*, or lawless solitary rovers, who sought by depredations among the flocks to live at the expense of others. The office therefore of a *shepherd* was neither *mean* nor *unimportant*, as a principal part of the property of the Jews consisted in their flocks.

From the ancient history of all civilized nations we learn that the persons thought qualified for it were such as had a liberal education, good natural parts, and were highly trustworthy and courageous. These most evidently were all combined in the character of David. That his *education* was good, his language and skill in music prove; and that his *mind* was highly cultivated, the depth, sublimity, and purity of his compositions demonstrate; and that his *courage* and *personal strength* must have been great, his slaying the lion and bear that had attacked the flock under his protection, are the clearest proofs.

2. His *skill in music* was so great as to be proverbial. In this curious art he excelled all his contemporaries, so as alone to acquire the character of the *sweet singer of Israel*. His success in quieting the turbulent and maniacal spirit of Saul by his performances on the lyre stands strongly marked in his history; and the effects produced were equal to any mentioned in the now fabulous histories of Greece or Rome. The wondrous harp of Orpheus, by which beasts and birds were enraptured, and the very stones and trees moved in harmony together, so as to compose of themselves the celebrated city of Thebes, we may well leave out of the question, as the fable is too gross to be credited, unless we take the exposition of an ancient author, *Philodemus*, some fragments of whose works have been recovered from the ruins of Herculaneum, from which we learn that the fable of the building of Thebes by the melody of his lyre arose from the fact that he was a musician who attended the builders, played to them during their labour, by whose contributions he earned a competent support, and caused them to go so lightly through their work, that he was hyperbolically said to have built the walls of the city by the power of his music. Nothing can be more natural than this explanation, nor could any thing serve better for the foundation of the fable. Indeed it has been conjectured by one of David's biographers, Dr. Delaney, that the history of David was the origin of that of Orpheus. The coincidence of the times, and the other circumstances alleged by this entertaining writer, have not served to persuade me of the truth of his hypothesis. We can amply support the credit of the Hebrew musician without impairing the credibility of the history and identity of the person of the ancient Greek lyrist.

It is not likely, however, that David was a performer on one kind of instrument only. There were many kinds of musical instruments in his time that were all used in the ordinances of religion, and apparently employed in those parts of it where the compositions of David were used. *Calmet* and others have properly divided these instruments into three classes. 1. STRINGED *instruments*. 2. WIND *instruments*. And 3. Such as were played on by a PLECTRUM.

I. STRINGED *instruments*. 1. The *nabla*, or psaltery. 2. The *kinnor*. 3. The *cythera* or *azur*, an instrument of ten chords. 4. The *symphony*. 5. The *sambuck*. 6. The *minnim*.

II. WIND *instruments*. 1. The *chatsotserah*. 2. The *shophar*, or trumpet. 3. The *keren*, or horn. 4. The *ugab*, a species of organ. 5. The *mashrokitha*, or syrinx. 6. The *machalath*, a species of pipe or fife. 7. The *chalil*, or flute.

III. Instruments which required a PLECTRUM. 1. The *toph*, a drum, tomtom, or tambarine. 2. The *tseltselim*, or sistrum. 3. The *shalishim*, or triangle. 4. The *metsiltayim*, a species of bell.

As all these instruments were used in the service of God, and most of them are mentioned in the Psalms, it is very likely that such a consummate musician and poet played on the whole.

3. That David was a *skilful military leader*, requires little proof. When for the safety of his own life he was obliged to leave the court of Saul, and become an exile in the wilds of a country so much indebted to his courage and valour, he was under the necessity of associating to himself men of desperate fortunes and of no character. These, to the amount of *four hundred*, he so disciplined and managed, as to soften their lawless disposition, and repress their propensity to plunder and rapine, so that they never went on any expedition that was not under his direction, and made no inroads but what tended to strengthen the hands of his countrymen, and weaken those of their enemies. Neither by day nor night, so complete was his authority over them, were they permitted to take even a lamb or a kid from the flock of any man, though they had frequent opportunities of doing so in countries so thinly inhabited, and where the flocks were numerous. On the contrary they were *protectors* of the different herds which were fed in those parts of the wilderness where they were obliged to sojourn. To have succeeded in disciplining such a description of men is highly to the credit of his address and skill, especially when we consider that they were composed of such as had run away from the claims of their *creditors*; from the authority of their *masters*; who were *distressed* in their circumstances, and *discontented* with the go-

vernment, or their situation in life, 1 Sam. xxii. 2. I question much whether any of the heroes of the last or present century, from *Peter* and *Frederick* the Great down to Napoleon Bonaparte, destitute of all subsidiary authority, and without any *other officer* to assist them in the command, could have disciplined *four hundred* such men, brought them under perfect obedience, and prevented them from indulging their restless and marauding spirit with so many temptations before their eyes, while prey was so easy to be acquired, and their general privations rendered such supplies necessary.

4. As a *hero*, David appears very conspicuous, if we take this word in its general acceptation, *a man eminent for bravery*. And here his proffering to fight with Goliath, the famous Philistine champion who had defied and terrified all the hosts of Israel, is at once a proof of his *bravery* and *patriotism*. In very remote times, and down to a late period, military etiquette permitted feuds and civil broils to be settled by single combat. In the presence of the hostile armies, previously to the shock of general battle, a man either stepped out from the ranks, or by a *herald* bid defiance to any person in the hostile army, and stipulated certain conditions of combat, in order to spare the effusion of blood; to the exact fulfilment of which he pledged himself and his party. This was done very circumstantially in the case before us. When the Israelites and the Philistines had drawn up their forces in battle array at Ephes-dammim, a champion of Gath called *Goliath*, of gigantic stature and strength, came out of the camp of the Philistines, and stood and cried unto the armies of Israel: "Why are ye come out to set your battle in array? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us." And concluded with defying the armies of Israel. Saul, though he was a man of great personal courage, and the whole Israelitish army, were greatly dismayed at this challenge; and the more particularly so, because no man dared to take it up, notwithstanding the king had offered "to enrich the accepter with great gifts, give him his daughter in marriage, and make his father's house free in Israel;" 1 Sam. xvii. 1, &c. David had come to the camp with provisions for his brothers who were in Saul's army; (for it appears that the Israelitish militia bore their own expenses when their services were requisite for the safety of their country;) and hearing the defiance of the Philistine, proposed to take up the challenge; and having obtained Saul's consent, went forth, fought and slew the Philistine in the manner related in the chapter quoted above.

On numerous occasions he signalized himself in the same way; his natural courage, heightened by his constant dependence on God, never forsook him, and was always invincible. He was the life of his kingdom, and the soul of his army; knew well how to distinguish and employ eminent abilities, had the ablest generals, and the address to form a multitude of heroes like himself.

He had a company of champions, or as they are generally termed *worthies* or *mighty men*, to the number of thirty-seven. The account given of these (2 Sam. xxiii.) would almost render credible the legend of King Arthur and the Knights of the Round Table; and it is probable that the first idea of that ancient romance was taken from the genuine history of David and his thirty-seven champions.

5. How David would have acquitted himself as a *lawgiver* we cannot tell; for God had taken care to leave nothing of this kind to the wisdom, folly, or caprice of any man. The laws were all made and the constitution framed by Jehovah himself; and no legitimate king of the Jews was permitted to enact any new laws, or abrogate or change the old. The faithful and constitutional king was he who ruled according to the laws already established, as well in religious as in civil matters; for although the Jewish theocracy was somewhat changed by the election of Saul, yet the monarch was considered only as the *vicegerent* of the Almighty; and David, taking care to abide by the laws as they then were, and governing his subjects accordingly, was said to be *after God's own heart*, or *a man after God's own heart:* and this is the sense in which this phrase is to be understood. And as David took great care that no innovation should be made in the *constitution*, that the law of God should be the law of the empire, and ruled according to that law, therefore he was most properly said to be *a man after God's own heart*, to fulfil all his counsels; and by this faithful attachment to the laws he was contradistinguished from Saul, who in several respects changed that law, and made not a few attempts to alter it in some of its most essential principles. On these grounds God rejected *him* and chose David.

But as a *civil magistrate* David's conduct was unimpeachable: his court was regulated according to the maxims of the Divine law; and the universal prosperity of his kingdom is a decisive proof that judgment and justice were faithfully administered in it. The *strong* did not oppress the *weak*, nor the *rich* the *poor;* and, although the empire was seldom at rest from war during his reign, yet it was so conducted that his subjects were neither *oppressed* nor *impoverished*. Many of his Psalms bear testimony to these matters, as they contain appeals to God relative to the sincerity of his heart, the uprightness of his conduct, and his impartiality in administering justice among the people. To David the cry of the distressed was never uttered in vain; and the curse of the widow and fatherless was never pronounced against him for a neglect of justice, or partiality in administering it according to the laws.

6. David, I think, may be fitly ranked among *ecclesiastical reformers;* for, although the *grand body* of the Jewish religion was so firmly fixed, that it could not be changed, yet there were *several circumstances* in the *form* of Divine worship that appear to have been left to the pious discretion of the Jewish prophets, priests, and kings, to improve as time and circumstances might require. That God might be constantly worshipped, that the Jewish ritual might be carefully observed, and all the Divinely appointed ecclesiastical persons have their proper share of the public service, David divided the *thirty-eight thousand Levites* into courses, assigning to each course its particular service, 1 Chron. xxiii. He did the same by the *priests, por*

ters, singers, &c.; and appointed *twelve captains* to serve each a month, and have the rule and inspection of the different courses and orders, to see that the worship of God was properly conducted. The *twenty-third, twenty-fourth, twenty-fifth, twenty-sixth*, and *twenty-seventh* chapters of the *first* book of Chronicles, give a very detailed and circumstantial account of the improvements which David made in the *form* and *execution* of the different parts of public worship. Almost every pious king of Judah had matters of this kind to regulate and settle: but it appears that David's plan was so perfect, that it became a standard; and when any decay took place in the form of public worship, the chief aim of the succeeding kings was, to reduce every thing to the form in which David had left it. This is a full proof of the perfection of his plan.

7. That David was favoured with the *gift* of *prophecy*, is, I think, universally allowed. And although there have been prophets *pro tempore*, who were not remarkable for piety, yet there never was one on whom the prophetic Spirit *rested*, that was not truly pious. All such had deep communion with God: their souls were upright, and their bodies became temples of the Holy Ghost. This was most assuredly the case with David: the prophetic Spirit overshadowed and rested upon him; in general he held deep communion with God; and even in his Psalms, we can scarcely say *when* he does not prophesy. Some learned and very pious men consider the whole Psalter as a tissue of prophecies concerning Christ and his kingdom; and in this way our Lord and his apostles quote many of them. Could we really ascertain which were David's, perhaps we might find them all of this description; though the subjects to which they apply might not be so clearly distinct: but there were so many written *before, at, under*, and *after*, the Babylonish captivity, that are become so mixed with those of David, that it is difficult, and in some cases impossible, to ascertain them. Where he evidently prophecies of Christ and his Church, I have particularly remarked it in the notes. I have not gone so far as some learned and pious commentators have gone, in applying the Psalms to Christ and his Church, because I was not satisfied that they have such reference. Even those which are of David's composition, and have reference to Christ, are so mixed up with his own state, that it is often impossible to say when the Psalmist prophesies of the *Root of Jesse*, and when he simply refers to his own circumstances: and, on the whole, I am only sure of those which are thus quoted by our Lord and his apostles.

8. That David was a *type* of Christ is proved by the Scriptures themselves, see Jer. xxx. 9: "They shall serve the Lord their God, and DAVID their king, whom I will raise up unto them;" Ezek. xxxiv. 23: "And I will set up one shepherd over them, and he shall feed them, even my servant DAVID; he shall feed them, and he shall be their shepherd." Ver. 24: "And I the Lord will be their God, and my servant DAVID a prince among them." See also Ezek. xxxvii. 24; and compare this with Jer. xxiii. 4, 5; John x. 11; Heb. xiii. 24; 1 Pet. ii. 25; and v. 4; Hosea, chap. iii. ver. 5, speaks in the same way: 'Afterward shall the children of Israel return, and seek the Lord their God, and DAVID their king; and shall fear the Lord and his goodness in the latter days." That none of these scriptures speak of *David, son of Jesse*, is evident from this, that Hosea lived three hundred years *after* David, Jeremiah four hundred and seventy-three, and Ezekiel four hundred and ninety-three.

But in what was David a *type of Christ?* Principally, I think, in the *name* דויד *David*, which signifies *the beloved one*, that one more loved than any other; and this is what is expressed from heaven by God himself, when he says, *This is my Son*, Ὁ Ἀγαπητος, *εν ᾧ εὐδοκησα*, THE BELOVED ONE, *in whom I have delighted*. This is the *genuine David*; the *man after my own heart*. He was his *type* also, in being a *royal prophet*—one in whom the Holy Spirit dwelt, and one who was a truly *spiritual king*; a character that seldom occurs in the history of the world.

Were we to consult those who have *laboured* on the *types*, we might find all the following resemblances *stated*; and, in their way, wondrously *proved!* David was a type of Christ, 1. In his originally mean appearance. 2. In his mean education. 3. In his unction. 4. In his eminent qualifications. 5. In his various persecutions. 6. In his enemies. 7. In his distresses. 8. In his deliverance. 9. "In his victories and conquests. And, 10. In his taking to wife the adulterous woman, and thereby bringing guilt upon himself." See *Parkhurst*. All the first *nine* particulars might be *controverted*, as not having any thing in them exclusively typical; and the *tenth* is horrible, if not blasphemous. No analogies, no metaphorical meanings can support this abominable position. I have already given my opinion: to elucidate the particulars above, I shall never attempt.

9. But the highest merit of David, and that which seems to have been almost exclusively *his own*, was his *poetic genius*. As a Divine poet, even God himself had created none greater, either *before* or *since*. In this science and gift he is therefore the *chef-d'œuvre* of the Almighty. *Moses* wrote some fine verses; *Solomon* two fine poems, an *ode* and an *elegy*. The prophets, particularly *Isaiah*, in several *chapters* of his prophecy; *Jeremiah*, in his book of *Lamentations*; and some of the *minor prophets*, in a few *select verses*, have given us specimens of a profound poetical genius: but we have no *whole* like that of David. The *sublimity*, the *depth*, the *excursive fancy*, the *discursive power*, the *vast compass* of *thought*, the knowledge of *heaven* and *earth*, of *God* and *nature*, the work of the Spirit, the endlessly varied temptations of Satan, the knowledge of the human heart, the travail of the soul, the full comprehension of the *prosopopœia* or *personification* of the whole of *inanimate nature*, of every *virtue*, and of every *vice*, the immense grasp of thought embodying and arranging, and afterwards clothing in suitable language, the vast assemblage of ideas furnished by the natural and spiritual world; in a word, the spirit of poetry, the true *genie createur*, the του ποιητου ποιησις, *framework of the framer, the poetry of the poet*, not the *fiction* of the *inventive* genius; but the production of truth, hidden before in the bosom of God and nature, and exhibited in the most pleasing colours, with the most impressive pathos and irresistible harmonic dic

tion: these qualities, these supra-mundane excellences, are found in no other poet that ever graced the annals of the world; they exist in their perfection only in David king of Israel. What is peculiarly remarkable in David is, he has succeeded to the very highest degree in every species of poetic composition that has for its *object* the glory of God and the welfare of man; and there is not one poet who has succeeded him, that has not failed when he attempted to sing of God, the punishment and rewards of the future world, and the unsearchable riches of Christ.

The *hymns* which he produced have been the general song of the universal Church; and men of all nations find in these compositions a language at once suitable to their feelings, and expressive of their highest joys and deepest sorrows, as well as of all the endlessly varied wishes and desires of their hearts. Hail, thou sweet singer of Israel! thy voice is still heard in all the assemblies of the saints.

In my notes on different places of the Psalter I have taken the opportunity of pointing out some of the beauties of these incomparable productions. But I must here state that the true excellence of this work will never be fully known, till it be translated according to its *rythmical* order, or *hemistich plan*, in which the harmony of its versification will be felt, and the whole be much more easily apprehended and practically understood. Had we a second *Lowth* to take up *David*, as the *first* did *Isaiah*, the Church of God would have the utmost reason to rejoice; and each devout penitent and believer would be enabled to sing more with the *spirit* and the *understanding*, than they can possibly do in taking up the best translation of the Psalms, whether *metrical* or *prosaic*, now extant.

We have no less than *four* versions, *two in prose* and *two in verse*, given by public authority to the good people of this land. Of the former there is one in the public service of the Church, compiled out of various translations; and one by King James's translators, in the authorized version of the Bible: the latter indescribably the better of this class. The *two metrical* versions are by *Sternhold*, *Hopkins*, and *others*, and by *Brady* and *Tate*. The former is the most just and literal: but none of them worthy of the subject. All these have already passed under review.

10. That there should have been any doubt entertained as to the *piety of David* appears very strange: most certainly, no man ever gave more unequivocal proofs of piety and devotedness to God than he gave. It was utterly impossible that any man could have written such Psalms as David has, whose soul was not deeply imbued with the Spirit of holiness; and this appears, not only in his *writings*, but in his *general conduct*. That in some cases he grievously departed from God, who would attempt to deny! His adultery with Bathsheba, and the consequent murder of the brave Uriah, were crimes of a very deep dye. I can say no more on these, than I have said already in my notes on 2 Sam. xi., and in the observations at the end of that chapter; and to these I beg to refer the reader. His pretended *cruelty* to the *Ammonites* has been adduced as a proof of a *hard* and *wicked heart*. See the notes on 2 Sam. xii. 31, where this charge is shown to be *unfounded*. Whatever obliquities have been charged against him, from *facts* recorded in his history, have already been amply considered where the facts are mentioned. But all these, make the worst of them we can, are but *insulated facts*; they never existed in *habit*, they made no part of his *general character*; and his *repentance* on the account of that which was his great blot, was the deepest and most exemplary we have on record. If a man have fallen into sin, and made the speediest return to God by confession and repentance, he proves that that transgression *is no part of his character*. He does not *repeat* it; he loathes and abhors it. It requires *malice* against God's book to say this crime was a part of David's *character*. Adultery and murder were no part of the character of David: he fell *once* into the first, and endeavoured to cover it by the death of an innocent man; but who can prove that he ever *repeated* either? While it is granted that a man of God *should* never sin against his Maker, it must also be granted that, in a state of *probation*, a holy man *may* sin; that such *may* be renewed unto repentance, and sin against their God no more, are also possible cases. And it is not less possible that a holy man of God may fall into sin, continue in it, repeat it and re-repeat it, and rise no more. Of this dreadful possibility the Scripture gives ample proof. There are but few in the Church of God that have kept their garments unspotted from the world, and retained their first love: but it *should have been otherwise*; and had they watched unto prayer, they would not have fallen. I only contend for the *possibility*, not for the *necessity*, of the case. And I contend that, in the case of David, a life so long, so holy, so useful, and, except in these instances, so truly exemplary, entitles him to the character of *a holy man of God*; and, allowing but a little for the dispensation under which he lived, *one of the holiest, if not* THE *holiest*, that ever wore a crown, or wielded a sceptre. For the supposition that on his death-bed he retracted the promise of life to Shimei, see the notes on 1 Kings ii. 9, where he is amply vindicated.

On the whole, I can cheerfully sum up all in the words of Dr. *Delaney*: "David was a *true believer*, a *zealous adorer* of God, *teacher* of his *law* and *worship*, and *inspirer* of his *praise*. A glorious *example*, a *perpetual* and *inexhaustible fountain* of true piety. A consummate and unequalled *hero*, a skilful and fortunate *captain*, a steady *patriot*, a wise *ruler*, a faithful, generous, and magnanimous *friend*; and, what is yet rarer, a no less generous and magnanimous *enemy*. A true *penitent*, a *Divine musician*, a sublime *poet*, an inspired *prophet*. By birth a *peasant*, by merit a *prince*. In youth a *hero*, in manhood a *monarch*, and in age a *saint*."

The matter of Bathsheba and Uriah are almost his only *blot*. There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and extraordinary as his crime; and nothing could surpass both, *but* that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, happiness, and heaven. Reader, let the God of David be exalted for ever!

Corrected for the Press, March 15th, 1829.—A. C.

INTRODUCTION

TO THE

PROVERBS OF SOLOMON,

THE SON OF DAVID, KING OF ISRAEL.

THERE has scarcely been any dispute concerning either the *author* or *Divine authority* of this book, either in the *Jewish* or *Christian* Church: all allow that it was written by Solomon; and the general belief is, that he wrote the book by Divine *inspiration*.

It has, indeed, been supposed that Solomon *collected* the major part of these proverbs from those who had preceded him, whether *Hebrews* or *heathens;* but the latter opinion has been controverted, as derogating from the *authority* of the book. But this supposition has very little weight; for, whatever of *truth* is found *in* or *among* men, came originally from God; and if he employed an inspired man to collect those *rays of light*, and *embody* them for the use of his Church, he had a right so to do, and to claim his *own* wheresoever found, and, by giving it a *new authentication*, to render it more useful in reference to the end for which it was originally communicated. God is the *Father of lights*, and from him came all true wisdom, not only in its discursive teachings, but in all its detached maxims for the government and regulation of life. I think it very likely that Solomon did not *compose* them all; but he collected every thing of this kind within his reach, and what was according to the Spirit of truth, by which he was inspired, he condensed in this book; and as the Divine Spirit gave it, so the providence of God has preserved it, for the use of his Church.

That true Light, which lightens every man that cometh into the world, first taught men to acknowledge himself as the Fountain and Giver of all good; and then by *short maxims*, conveyed in terse, energetic words, taught them to regulate their conduct in life, in respect to the dispensations of his providence, and in reference to each other in domestic, social, and civil life; and this was done by such *proverbs* as we find collected in this book. The different changes that take place in society; the new relations which in process of time men would bear to each other; the invention of arts and sciences; and the *experience* of those who had particularly considered the ways of the Lord, and marked the operations of his hands; would give rise to many maxims, differing from the original stock only in their application to those *new relations* and *varying circumstances*.

The *heathen* who had any connection with the first worshippers of the Almighty would observe the maxims by which *they* regulated the affairs of life, and would naturally borrow from them; and hence those *original teachings* became diffused throughout the world; and we find there is not an ancient nation on earth that is without its *code of proverbs* or proverbial maxims. The ancient SANSCRIT is full of them; and they abound in the *Persian* and *Arabic* languages, and in all the *dialects* formed from these, in all the countries of the East. The HEETOPADESA of Vishnoo Sarma, the *Anvari Soheili*, the *Bahar Danush*, *Kalila we Dumna*, and all the other *forms* of that *original* work: the fables of *Lockman*, *Æsop*, *Phædrus*, *Avienus*, &c., are collections of proverbs, illustrated by their application to the most important purposes of domestic, social, and civil life.

Those nations with which we are best acquainted have their collections of proverbs; and perhaps those with which we are unacquainted have theirs also. Messrs. *Visdelou* and *Galand* formed a collection of *Asiatic* proverbs, and published it in their supplement to the *Bibliotheque Orientale* of *D'Herbelot*. This is a collection of very great worth, curiosity, and importance. Mr. J. *Ray*, F. R. S., formed a collection of this kind, particularly of such as are or have been in use in Great Britain: this is as curious as it is entertaining and useful

The term PROVERB, *proverbium*, compounded of *pro*, for, and *verbum*, a word, speech, or saying, leads us to an original meaning of the thing itself. It was an *allegorical* saying, where "more was meant than met the eye"—a *short saying* that stood for a *whole discourse*, the words of which are metaphorical; e. g., this of the rabbins: "I have given thee my lamp: give me thy lamp. If thou keep my lamp, I will keep thy lamp; but if thou quench my lamp, I will quench thy lamp." Here the word *lamp* is a metaphor: 1. For *Divine revelation*. 2. For the *human soul*. I have given thee my *word* and *Spirit*; give me thy *soul* and *heart*. If thou *observe* my *word*, and *follow* the dictates of my *Spirit*, I will *regulate* thy *heart*, and *keep* thy *soul* from every evil; but if thou *disobey* my *word*, and *quench* my *Spirit*, I will withdraw my Spirit, leave thee to the *hardness* and *darkness* of thy own heart, and send thee at last into outer *darkness*. Such as this is properly the *proverb*; the *word* which stands *for* a *discourse*.

But the Hebrew משלים *meshalim*, from משל *mashal*, to *rule* or *govern*, signifies a set or collection of *weighty*, *wise*, and therefore *authoritative*, *sayings*, whereby a man's whole conduct, civil and religious, is to be governed; sayings containing rules for the government of life. Or, as the Divine author himself expresses it in the beginning of the first chapter, the design is to lead men "to know wisdom and instruction, to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, and to the young man knowledge and discretion," ver. 2, 3. This was the design of *proverbs*; and perhaps it would be impossible to find out a better definition of the design and object of those of Solomon, than is contained in the two preceding verses. See my Dissertation on Parabolical Writing, at the end of the notes on Matt. xiii.

Of the *three thousand proverbs* which Solomon spoke, we have only those contained in this book and in *Ecclesiastes*; and of the *one thousand and five songs* which he made, only the *Canticles* have been preserved: or, in other words, of all his numerous works in *divinity*, *philosophy*, *morality*, and *natural history*, only the *three* above mentioned, bearing his name, have been admitted into the sacred canon. His *natural history* of *trees* and *plants*, of *beasts*, *fowls*, and *fishes*, (for on all these he wrote,) is totally lost. *Curiosity*, which never says, *It is enough*, would give up the three we have for those on the *animal* and *vegetable kingdom*, which are lost. What God judged of importance to the eternal interests of mankind, is preserved; and perhaps we know the vegetable and animal kingdoms now as well through *Linnæus* and *Buffon*, and their *followers*, as we should have known them, had Solomon's books on natural history come down to our time. Others would investigate *nature*, and to them those researches were left. Solomon spoke by inspiration; and therefore to him *Divine doctrines* were communicated, that he might teach them to man. *Every man in his order*.

The book of *Proverbs* has been divided into *five* parts:

I. A *master* is represented as instructing his *scholar*, giving him admonitions, directions, cautions, and excitements to the study of wisdom, chap. i. to ix.

II. This part is supposed to contain the Proverbs of Solomon, *properly so called*; delivered in distinct, independent, general sentences. From chap. ix. to xxii. 17.

III. In this part the tutor again addresses himself to his pupil, and gives him fresh admonitions to the study of wisdom; which is followed by a set of instructions, delivered *imperatively* to the pupil, who is supposed all the while to be standing before him. From chap. xxii. 17 to chap xxv.

IV. This part is distinguished by being a *selection* of Solomon's Proverbs, made by the *men of Hezekiah*, conjectured to be Isaiah, Hosea, and Micah, who all flourished under that reign. This part, like the *second*, is composed of distinct, unconnected sentences, and extends from chap. xxv. to xxx.

V. The *fifth* part contains a set of wise expostulations and instructions, which *Agur*, the son of *Jakeh*, delivered to his pupils *Ithiel* and *Ucal*, chap. xxx. And the thirty-first chapter contains the instructions which a *mother*, who is not named, gave to *Lemuel* her son, being earnestly desirous to guard him against vice, to establish him in the principles of justice,

and to have him married to a wife of the best qualities. These two last chapters may be considered a kind of *Appendix* to the book of Proverbs: see Dr. *Taylor*; but others suppose that the thirty-first chapter contains *Bathsheba's* words to *Solomon*, and his commendation of his mother.

There are many *repetitions* and some *transpositions* in the book of Proverbs, from which it is very probable that they were not all made at the same time; that they are the work of different authors, and have been collected by various hands: but still the sum total is delivered to us by Divine inspiration; and whoever might have been the original authors of *distinct parts*, the Divine Spirit has made them all its own by handing them to us in this form. Some attribute the collection, i. e., the formation of this collection, to *Isaiah*; others, to *Hilkiah*, and *Shebna* the scribe; and others, to *Ezra*.

That Solomon could have borrowed little from his predecessors is evident from this consideration, that all uninspired ethic writers, who are famous in history, lived *after his times*. Solomon began to reign A. M. 2989, which was 239 years before the *first Olympiad*; 479 before *Cyrus*, in whose time flourished the *seven wise men of Greece*; 679 before *Alexander the Great*, under whose reign flourished *Socrates*, *Plato*, and *Aristotle*; and 1011 before the *birth of Christ*. Therefore to the *Gentiles* he could be but little, if at all, indebted.

It is impossible for any description of persons to read the book of Proverbs without profit. *Kings* and *courtiers*, as well as those engaged in *trade*, *commerce*, *agriculture*, and the *humblest walks* of life, may here read lessons of instruction for the regulation of their conduct in their respective circumstances. *Fathers*, *mothers*, *wives*, *husbands*, *sons*, *daughters*, *masters*, and *servants*, may here also learn their respective duties; and the most excellent rules are laid down, not only in reference to *morality*, but to *civil policy* and *economy*. Many *motives* are employed by the wise man to accomplish the end at which he aims; motives derived from *honour*, *interest*, *love*, *fear*, *natural affection*, and *piety* towards God. The principal object he has in view is, to inspire a deep reverence for God, fear of his judgments, and an ardent love for wisdom and virtue. He exhibits injustice, impiety, profligacy, idleness, imprudence, drunkenness, and almost every vice, in such lively colours as to render every man ashamed of them who has any true respect for his interest, honour, character, or health. And as there is nothing so directly calculated to ruin young men, as *bad company*, *debauch*, and *irregular connections*, he labours to fortify his disciple with the most convincing reasons against all these vices, and especially against *indolence*, *dissipation*, and the company of *lewd women*.

Maxims to regulate life in all the conditions already mentioned, and to prevent the evils already described, are laid down so copiously, clearly, impressively, and in such *variety*, that every man who wishes to be instructed may take what he chooses, and, among multitudes, those which he likes best.

Besides the original *Hebrew*, the book of Proverbs exists in the following ancient versions: the *Chaldee*, *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*. But the Septuagint takes greater liberty with the sacred text than any of the rest: it often *transposes*, *changes*, and *adds*; and all these to a very considerable extent. This is the version which is quoted in the *New Testament*. Several of these *additions*, as well as the most important *changes*, the reader will find noticed in the following notes; but to mark them all would require a translation of almost the whole *Greek text*. How our *forefathers* understood several passages will be seen by quotations from an ancient MS. in my possession, which begins with this book, and extends to the conclusion of the New Testament. It is well written upon strong vellum, in very large folio, and highly illuminated in the beginning of each book, and first letter of each chapter. The language is more antiquated than in the translation commonly attributed to Wiclif. It was once the property of *Thomas à Woodstock*, youngest son of Edward III., and brother to John of Gaunt and the Black Prince. I have often quoted this MS. in my notes on the New Testament. A. CLARKE.

THE

PROVERBS.

Year from the Creation, 3004.—Year before the birth of Christ, 996.—Year before the vulgar era of Christ's nativity, 1000.—Year since the Deluge, according to Archbishop Usher and the English Bible, 1348.—Year from the destruction of Troy, 185.—Year before the first Olympiad, 224.—Year before the building of Rome, 247.

CHAPTER I.

The design of the proverbs, 1–6. *An exhortation to fear God, and believe his word, because of the benefit to be derived from it,* 7–9; *to avoid the company of wicked men, who involve themselves in wretchedness and ruin,* 10–19. *Wisdom, personified, cries in the streets, and complains of the contempt with which she is treated,* 20–23. *The dreadful punishment that awaits all those who refuse her counsels,* 24–33.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

THE [a] proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To [b] receive the instruction of wisdom, justice, and judgment, and [c] equity;

4 To give subtilty to the [d] simple, to the young man knowledge and [e] discretion.

[a] 1 Kings iv. 32; chap. x. 1; xxv. 1; Eccles. xii. 9.——[b] Ch. ii. 1, 9.——[c] Heb. *equities.*——[d] Chap. ix. 4.——[e] Or, *advisement.*

NOTES ON CHAP. I.

Verse 1. *The proverbs of Solomon*] For the meaning of the word *proverb*, see the *introduction*; and the *dissertation upon parabolical writing* at the end of the notes on Matt. xiii. Solomon is the first of the sacred writers whose name stands at the head of his works.

Verse 2. *To know wisdom*] That is, this is the design of parabolical writing in *general*; and the *particular* aim of the present work.

This and the two following verses contain the interpretation of the term *parable*, and the author's design in the whole book. The first verse is the *title*, and the next three verses are an explanation of the nature and design of this very important tract.

Wisdom] חכמה *chochmah* may mean here, and in every other part of this book, not only that Divine science by which we are enabled to *discover the best end*, and *pursue it by the most proper means*; but also the whole of that *heavenly teaching* that shows us both ourselves and God, directs us into all truth, and forms the whole of *true religion*.

And instruction] מוסר *musar*, the *teaching* that discovers all its parts; to *understand*, to *comprehend* the words or doctrines which should be comprehended, in order that we may become wise to salvation.

Verse 3. *To receive the instruction*] השכל *haskel*, the deliberately *weighing* of the points contained in the *teaching*, so as to find out their *importance*.

Equity] משרים *mesharim*, *rectitude*. The pupil is to receive *wisdom and instruction, the words of wisdom and understanding, justice and judgment*, so perfectly as to excel in all. *Wisdom* itself, personified, is his teacher; and when God's wisdom teaches, there is no delay in learning.

Verse 4. *To give subtilty to the simple*] The word *simple*, from *simplex*, compounded of *sine*, without, and *plica*, a fold, properly signifies *plain* and *honest*, one that has no *by-ends* in view, who is *what he appears to be*; and is opposed to *complex*, from *complico*, to *fold together*, to make *one rope* or *cord* out of *many strands*; but because *honesty and plaindealing* are so rare in the world, and none but the *truly religious man* will practise them, farther than the *fear of the law* obliges him, hence *simple* has sunk into a state of progressive deterioration. At first, it signified, as above, *without fold, unmixed, uncompounded*: this was its *radical* meaning. Then, as applied to *men*, it signified *innocent, harmless, without disguise*; but, as such persons were rather an *unfashionable* sort of people, it sunk in its meaning to *homely, homespun, mean, ordinary*. And, as worldly men, who were seeking their portion in this life, and had little to do with reli-

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

5 [f] A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and [g] the interpretation; the words of the wise, and their [h] dark sayings.

7 [i] The fear of the LORD *is* [k] the beginning of knowledge: *but* fools despise wisdom and instruction.

A. M. cir. 3004. B. C. cir. 1000 Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

8 [l] My son, hear the instruction of thy father, and forsake not the law of thy mother.

[f] 1 Chron. xxvi. 14; chap. ix. 9; chap. xi. 30; xiii. 14, 20; xv. 2. [g] Or, *an eloquent speech.*——[h] Psa. lxxviii. 2.

[i] Job xxviii. 28; Psa. cxi. 10; chap. ix. 10; Eccles. xii. 13. [k] Or, *the principal part.*——[l] Chap. iv. 1; vi. 20.

gion, supposed that *wisdom*, *wit*, and *understanding*, were given to men that they might make the best of them in reference to the *things of this life*, the word sunk still lower in its meaning, and signified *silly*, *foolish*; and there, to the dishonour of our language and morals, it stands! I have taken those acceptations which I have marked in Italics out of the *first dictionary* that came to hand—*Martin's*; but if I had gone to *Johnson*, I might have added to SILLY, *not wise, not cunning*. *Simplicity*, that meant at first, as MARTIN defines it, *openness, plaindealing, downright honesty*, is now degraded to *weakness, silliness, foolishness*. And these terms will continue thus degraded, till *downright honesty* and *plaindealing* get again into vogue. There are two Hebrew words generally supposed to come from the *same root*, which in our common version are rendered *the simple*, פתאים *pethaim*, and פתיים or פתיים *pethayim*; the former comes from פתא *patha*, to be *rash, hasty*; the latter, from פתה *pathah*, to *draw aside, seduce, entice*. It is the first of these words which is used here, and may be applied to *youth*; the *inconsiderate*, the *unwary*, who, for want of knowledge and experience, act *precipitately*. Hence the *Vulgate* renders it *parvulis*, little ones, young children, or *little children*, as my old MS.; or *very babes*, as *Coverdale*. The *Septuagint* renders it ακακοις, those that are *without evil*; and the *versions* in general understand it of those who are *young, giddy*, and *inexperienced*.

To the young man] נער *naar* is frequently used to signify such as are in the *state of adolescence, grown up boys*, very well translated in my old MS. *punge fullwaxen*; what we would now call the *grown up lads*. These, as being giddy and inexperienced, stand in especial need of lessons *of wisdom and discretion*. The Hebrew for *discretion*, מזמה *mezimmah*, is taken both in a *good* and *bad* sense, as זם *zam*, its root, signifies to *devise* or *imagine*; for the *device* may be either *mischief*, or the *contrivance* of some *good purpose*.

Verse 5. *A wise man will hear*] I shall not only give such instructions as may be suitable to the youthful and inexperienced, but also to those who have much knowledge and understanding. So said St. Paul: *We speak wisdom among them that are perfect*. This and the following verse are connected in the old MS. and in *Coverdale*: "By hearyinge the wyse man shall come by more wysdome; and by experience he shall be more apte to understonde a parable and the interpretation thereof; the wordes of the wyse and the darke speaches of the same."

Verse 6. *Dark sayings.*] חידת *chidoth*, enigmas or riddles, in which the Asiatics abounded. I believe *parables*, such as those delivered by our Lord, nearly express the meaning of the original.

Verse 7. *The fear of the Lord*] In the preceding verses Solomon shows the *advantage* of acting according to the dictates of wisdom; in the following verses he shows the *danger* of acting contrary to them. *The fear of the Lord* signifies that *religious reverence* which every intelligent being owes to his Creator; and is often used to express the *whole of religion*, as we have frequently had occasion to remark in different places. But *what* is *religion?* The love of God, and the love of man; the *former* producing *all obedience* to the *Divine will*; the *latter*, every *act of benevolence* to one's fellows. The love of God shed abroad in the heart by the Holy Spirit produces the deepest religious reverence, genuine piety, and cheerful obedience. To love one's neighbour as himself is the second great commandment; and as *love* worketh no ill to one's neighbour, *therefore it is said* to be *the fulfilling of the law*. Without *love*, there is no *obedience*; without *reverence*, there is neither *caution, consistent conduct*, nor *perseverance* in righteousness.

This fear or religious reverence is said to be *the beginning of knowledge*; ראשית *reshith*, the *principle*, the *first moving influence*, begotten in a tender conscience by the Spirit of God. No man can ever become *truly wise*, who does not begin with God, the fountain of knowledge; and he whose mind is influenced by the fear and love of God will learn more in a month than others will in a year.

Fools despise] אוילים *evilim*, evil men. Men of bad hearts, bad heads, and bad ways.

Verse 8. *My son, hear*] *Father* was the title of *preceptor*, and *son*, that of *disciple* or *scholar*, among the Jews. But here the reference appears to be to the *children of a family*; the *father* and the *mother* have the principal charge, in the first instance, of their children's instruction. It is supposed that these parents have, themselves, the fear of the Lord, and that they are capable of giving the best counsel to their children, and that they set before them a strict example of all godly living. In vain do parents give *good advice* if their own conduct be not consistent. The *father* occasionally gives *instruction*; but he is not always in the *family*, many of those occupations which are necessary for the family support being carried on abroad. The *mother*—she is constantly *within doors*, and to her the regulation of the family belongs; therefore she has and gives *laws*. The wise man says in effect to every child, "Be obedient to thy mother within, and carefully attend to the instructions of thy father, that thou mayest the better see the *reasons* of obedience;

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

9 For [m] they *shall be* [n] an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, [o] consent thou not.

11 If they say, Come with us, let us [p] lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, [q] as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, [r] walk not thou in the way with them; [s] refrain thy foot from their path:

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

16 [t] For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread [u] in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 [v] So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 [w] Wisdom [x] crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

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[m] Chap. iii. 22.——[n] Heb. *an adding.*——[o] Gen. xxxix. 7, &c.; Psa. i. 1; Eph. v. 11.——[p] Jer. v. 26.——[q] Psa. xxviii. 1; cxliii. 7.——[r] Psa. i. 1; chap. iv. 14.——[s] Psa. cxix. 101.——[t] Isa. lix. 7; Rom. iii. 15.——[u] Heb. *in the eyes of every thing that hath a wing.*——[v] Chap. xv. 27; 1 Tim. vi. 10.——[w] Heb. *Wisdoms*, that is, *excellent wisdom.*——[x] Chap. i. 8, &c., ix. 3; John vii. 37.

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and learn from him how thou art to get thy bread honestly in the world."

Verse 9. *An ornament of grace unto thy head, and chains*] That is, filial respect and obedience will be as ornamental to thee as *crowns, diadems*, and golden chains and pearls are to others.

Political dignity has been distinguished in many nations by a *chain of gold about the neck*. Solomon seems here to intimate, if we follow the metaphor, that the surest way of coming to distinguished eminence, in civil matters, is to act according to the principles of *true wisdom*, proceeding from the *fear of God*.

Verse 10. *If sinners entice thee, consent thou not.*] אל תבא *al tobe*, WILL—*not*. They can do thee no harm unless thy will join in with them. God's eternal purpose with respect to man is, that his *will* shall be *free*; or, rather, that the *will*, which is *essentially* FREE, shall never be forced nor be forceable by any power. Not even the devil himself can lead a man into sin till he *consents*. Were it not so, how could God judge the world?

Verse 11. *If they say, Come with us*] From all accounts, this is precisely the way in which the workers of iniquity form their partisans, and constitute their marauding societies to the present day.

Let us lay wait for blood] Let us rob and murder.

Let us lurk privily] Let us lie in ambush for our prey.

Verse 12. *Let us swallow them up alive*] Give them as hasty a death as if the earth were suddenly to swallow them up. This seems to refer to the destruction of a whole village. Let us destroy man, woman, and child; and then we may seize on and carry away the whole of their property, and the booty will be great.

Verse 14. *Cast in thy lot*] Be a *frater conjuratus*, a sworn brother, and thou shalt have an equal share of all the spoil.

Common sense must teach us that the words here used are such as must be spoken when a gang of cutthroats, pickpockets, &c., are associated together.

Verse 16. *For their feet run to evil*] The whole of this verse is wanting in the *Septuagint*, and in the *Arabic*.

Verse 17. *Surely in vain the net is spread in the sight of any bird.*] This is a *proverb* of which the wise man here makes a particular use; and the meaning does not seem as difficult as some imagine. The wicked are represented as *lurking privily* for the innocent. It is in this way alone that they can hope to destroy them and take their substance; for if their designs were *known*, proper precautions would be taken against them; for it would be *vain to spread the net in the sight of those birds* which men wish to ensnare. Attend therefore to my counsels, and they shall never be able to ensnare *thee*.

Verse 18. *They lay wait for their* own *blood*] I believe it is the *innocent* who are spoken of here, for whose *blood* and *lives* these *lay wait* and *lurk privily*; certainly not *their own*, by any mode of construction.

Verse 19. Which *taketh away the life*] A *covetous* man is in effect, and in the sight of God, a murderer; he wishes to get all the *gain* that can accrue to any or all who are in the same business that he follows—no matter to him how many families starve in consequence. This is the very case with him who sets up shop after shop in different parts of the same town or neighbourhood, in which he carries on the same business, and endeavours to *undersell* others in the same trade, that he may get all into his own hand.

Verse 20. *Wisdom crieth*] Here wisdom is again *personified*, as it is frequently, throughout this book; where nothing is meant but the *teachings* given to man, either by *Divine revelation* or the voice of the Holy Spirit in the heart. And this voice of *wisdom* is opposed to the *seducing language* of the wicked mentioned above. This voice is everywhere heard, in public, in private, in the streets, and in the house

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

22 How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, [y] I will pour out my spirit unto you, I will make known my words unto you.

24 [z] Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye [a] have set at naught all my counsel, and would none of my reproof:

26 [b] I also will laugh at your calamity; I will mock when your fear cometh;

27 When [c] your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you.

28 [d] Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they [e] hated knowledge, and did not [f] choose the fear of the LORD:

30 [g] They would none of my counsel: they despised all my reproof.

31 Therefore [h] shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the [i] turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But [k] whoso hearkeneth unto me shall dwell safely, and [l] shall be quiet from fear of evil.

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[y] Joel ii. 28.——[z] Isa. lxv. 12; lxvi. 4; Jer. vii. 13; Zech. vii. 11.——[a] Psa. cvii. 11; ver. 30; Luke vii. 30.——[b] Psa. ii. 4.——[c] Chap. x. 24.——[d] Job xxvii. 9; xxxv. 12; Isa. i. 15; Jer. xi. 11; xiv. 12; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13; James iv. 3.——[e] Job xxi. 14; ver. 22.——[f] Psa. cxix. 173.——[g] Ver. 25; Psa. lxxxi. 11.——[h] Job iv. 8; chap. xiv. 14; xxii. 8; Isa. iii. 11; Jer. vi. 19.——[i] Or, *ease of the simple.*——[k] Psa. xxv. 12, 13.——[l] Psa. cxii. 7.

Common sense, universal experience, and the law of justice written on the heart, as well as the law of God, testify against rapine and wrong of every kind.

Verse 22. *Ye simple ones*] פתיים *pethayim*, ye who have been *seduced* and *deceived*. See on ver. 4.

Verse 23. *Turn you at my reproof*] להוכחתי *lethochachti*, at my *convincing mode* of *arguing*; attend to my *demonstrations*. This is properly the meaning of the original word.

I will pour out my spirit unto you] "I wil expresse my mynde unto you;" COVERDALE. "Loo I shall bringen forth to you my Spirit; *Old MS. Bible.* If you will hear, ye shall have ample instruction.

Verse 24. *Because I have called*] These and the following words appear to be spoken of the persons who are described, ver. 11–19, who have refused to return from their evil ways till arrested by the hand of justice; and here the wise man points out their deplorable state.

They are now about to suffer according to the demands of the law, for their depredations. They now wish they had been guided by wisdom, and had chosen the fear of the Lord; but it is too late: die they must, for their crimes are proved against them, and *justice* knows nothing of *mercy*.

This, or something like this, must be the wise man's meaning; nor can any thing spoken here be considered as applying or applicable to the *eternal* state of the persons in question, much less to the case of any man convinced of sin, who is crying to God for mercy. Such persons as the above, condemned to die, may call upon justice for pardon, and they may do this *early, earnestly*; but they will call in vain. But no poor penitent sinner on this side of eternity can call upon God early, or seek him through Christ Jesus earnestly, for the pardon of his sins, without being heard. Life is the time of probation, and while it lasts the vilest of the vile is within the reach of mercy. It is only in *eternity* that the state is irreversibly fixed, and where that which was guilty must be guilty still. But let none harden his heart because of this longsuffering of God; for if he die in his sin, where God is he shall never come. And when once shut up in the unquenchable fire, he will not pray for mercy, as he shall clearly see and feel that the hope of his redemption is entirely cut off.

Verse 27. *Your destruction cometh as a whirlwind*] כסופה *kesuphah*, as the all-prostrating blast. *Sense* and *sound* are here well expressed. *Suphah* here is the gust of wind.

Verse 29. *They hated knowledge*] This argues the deepest degree of intellectual and moral depravity.

Verse 32. *For the turning away of the simple*] This difficult place seems to refer to such a case as we term *turning king's evidence*; where an accomplice saves his own life by impeaching the rest of his gang. This is called his *turning* or *repentance*, משובה *meshubah*; and he was the most likely to turn, because he was of the פתים *pethayim, seduced* or *deceived* persons. And this evidence was given against them when they were in their prosperity, שלוה *shalvah*, their *security*, enjoying the fruits of their depredations; and being thus in a state of fancied *security*, they were the more easily taken and brought to justice.

Verse 33. *But whoso hearkeneth unto me shall dwell safely*] The man who hears the *voice* of *wisdom* in preference to the *enticements* of the *wicked*. He shall dwell in *safety*, ישכן בטח *yishcan betach*, he shall *inhabit safety* itself; he shall be completely safe and secure; and *shall be quiet from the fear of evil*, having a full consciousness of his own innocence and God's protection. *Coverdale* translates, "And have ynough without ency feare of evell." What the just man has he got honestly; and he has the blessing of God upon it. It is the reverse with the thief, the knave, the cheat, and the extortioner: Male parta pejus dilabuntur; "Ill gotten, worse spent."

CHAPTER II.

The teacher promises his pupil the highest advantages, if he will follow the dictates of wisdom, 1–9. *He shall be happy in its enjoyment,* 10, 11; *shall be saved from wicked men,* 12–15; *and from the snares of bad women,* 16–19; *be a companion of the good and upright; and be in safety in the land, when the wicked shall be rooted out of it,* 20–22.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

MY son, if thou wilt receive my words, and [a] hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* [b] liftest up thy voice for understanding;

4 [c] If thou seekest her as silver, and searchest for her as *for* hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 [d] For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: [e] *he is* a buckler to them that walk uprightly.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

8 He keepeth the paths of judgment, and [f] preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea,* every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, [g] understanding shall keep thee:

12 To deliver thee from the way of the evil *man,* from the man that speaketh froward things;

13 Who leave the paths of uprightness, to

[a] Chap. iv. 21; vii. 1.——[b] Heb. *givest thy voice.*——[c] Chap. iii. 14; Matt. xiii. 43.——[d] 1 Kings iii. 9, 12; James i. 5.

[e] Psa. lxxxiv. 11; chap. xxx. 5.——[f] 1 Sam. ii. 9; Psa. lxvi. 9.
[g] Chap. vi. 22.

NOTES ON CHAP. II.

Verse 1. *My son*] Here the *tutor* still continues to instruct his *disciple.*

Hide my commandments with thee] Treasure them up in thy *heart*, and then act from them through the medium of thy *affections.* He who has the rule of his *duty* only in his *Bible* and in his *head*, is not likely to be a steady, consistent character; his heart is not engaged, and his obedience, in any case, can be only *forced*, or done from a *sense of duty:* it is not the obedience of a *loving, dutiful child*, to an *affectionate father.* But he who has the word of God in his *heart*, works *from his heart;* his heart goes with him in all things, and he delights to do the will of his heavenly Father, because *his law is in his heart.* See chap. iii. 3.

Verse 4. *If thou seekest her as silver*] How do men seek money! What will they not do to get rich? Reader, seek the salvation of thy soul as earnestly as the covetous man seeks wealth; and be ashamed of thyself, if thou be less in earnest after the *true riches* than he is after *perishing wealth.*

Hid treasures] The original word signifies property of any kind *concealed* in the earth, in caves or such like; and may also mean *treasures*, such as the *precious metals* or *precious stones*, which are presumptively known to exist in such and such *mines.* And how are these sought? Learn from the following circumstance: In the Brazils *slaves* are employed to scrape up the soil from the bed of the Rio Janeiro, and wash it carefully, in order to find particles of *gold* and *diamonds;* and it is a law of the state, that he who finds a diamond of so many carats shall have his *freedom.* This causes the greatest ardour and diligence in searching, washing out the soil, picking, &c., in order to find such diamonds, and the greatest anxiety for success; so precious is *liberty* to the human heart. This method of searching for gold and precious stones is alluded to in chap. iii. 13–15. In this way Solomon wishes men to seek for wisdom, knowledge, and understanding; and he who succeeds finds the *liberty* of the children of God, and is saved from the *slavery* of *sin* and the *empire* of *death.*

Verse 7. *He layeth up sound wisdom*] תושיה *tushiyah.* We have met with this word in Job; see chap. v. 12; vi. 13; xi. 6; xii. 16. See especially the note on Job xi. 6, where the different acceptations of the word are given. *Coverdale* translates, "He preserveth the welfare of the righteous." It is difficult to find, in any language, a term proper to express the original meaning of the word; it seems to mean generally the *essence* or *substance* of a thing, THE thing itself—that which is *chief* of its *kind. He layeth up* WHAT IS ESSENTIAL *for the righteous.*

Verse 9. *Then shalt thou understand*] He who is taught of God understands the whole law of *justice, mercy, righteousness*, and *truth;* God has written this on his heart. He who understands these things by *books* only is never likely to practise or profit by them.

Verse 11. *Discretion shall preserve thee*] מזמה *mezimmah.* See on chap. i. 4. Here the word is taken in a good sense, a *good device.* The man *invents purposes* of good; and all his *schemes, plans*, and *devices*, have for their object God's glory and the good of man: he deviseth liberal things, and by liberal things he shall stand. *Coverdale* translates, "Then shall COUNSEL preserve thee." A very good translation, much better than the present.

Verse 12. *The man that speaketh froward things.*] תהפכות *tahpuchoth*, things of *subversion;* from הפך

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

[h] walk in the ways of darkness;

14 Who [i] rejoice to do evil, *and* [k] delight in the frowardness of the wicked;

15 [l] Whose ways *are* crooked, and *they* froward in their paths:

16 To deliver thee from [m] the strange woman, *even* from the stranger *which* flattereth with her words;

17 [n] Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For [p] her house inclineth unto death, and her paths unto the dead.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 [q] For the upright shall dwell in the land, and the perfect shall remain in it.

22 [r] But the wicked shall be cut off from the earth, and the transgressors shall be [s] rooted out of it.

[h] John iii. 19, 20.—[i] Chap. x. 23; Jer. xi. 15.—[k] Rom. i. 32.—[l] Psa. cxxv. 5.—[m] Ch. v. 20.—[n] Ch. v. 3; vi. 24; vii. 5.

[o] See Mal. ii. 14, 15.—[p] Chap. vii. 27.—[q] Psa. xxxvii. 29.
[r] Job xviii. 17; Psa. xxxvii. 28; civ. 35.—[s] Or, *plucked up.*

taphach, to *turn* or *change* the *course of a thing*. Men who wish to *subvert* the *state* of things, whether *civil* or *religious*; who are seditious themselves, and wish to make others so. These speak much of *liberty* and *oppression*, deal greatly in *broad assertions*, and endeavour especially to corrupt the minds of *youth*.

Verse 16. *The stranger* which *flattereth with her words*] החל־קה *hechelikah*, she that *smooths* with her words. The original intimates the *glib*, *oily* speeches of a *prostitute*. The English *lick* is supposed to be derived from the original word.

Verse 17. *Which forsaketh the guide of her youth*] Leaves her father's house and instructions, and abandons herself to the public.

The covenant of her God.] Renounces the *true religion*, and mixes with *idolaters*; for among them prostitution was enormous. Or by the *covenant* may be meant the *matrimonial contract*, which is a *covenant made in the presence of God between the contracting parties*, in which they bind themselves to be faithful to each other.

Verse 18. *For her house inclineth unto death*] It is generally in *by* and *secret places* that such women establish themselves. They go out of the *high road* to get a residence; and every step that is taken towards their house is a step towards *death*. The path of sin is the path of ruin: the path of duty is the way of safety. For *her paths* incline *unto the dead*, רפאים *rephaim*, the *inhabitants of the invisible world*. The woman who abandons herself to prostitution soon *contracts*, and generally *communicates*, *that disease*, which, above all others, signs the speediest and most effectual *passport* to the *invisible world*. Therefore it is said,

Verse 19. *None that go unto her return again*] There are very few instances of prostitutes ever returning to the paths of sobriety and truth; perhaps *not one* of such as become prostitutes *through a natural propensity to debauchery*. Among those who have been *deceived*, *debauched*, and *abandoned*, many have been reclaimed; and to such alone *penitentiaries* may be useful: to the others they may only be incentives to farther sinning. *Rakes* and *debauchees* are sometimes converted: but most of them *never lay hold on the path of life*; they have had their *health* destroyed, and never *recover* it. The original, חיים *chaiyim*, means *lives*; not only the *health* of the *body* is destroyed, but the *soul* is *ruined*. Thus the unhappy man may be said to be *doubly* slain.

Verse 20. *That thou mayest walk*] Therefore thou shalt walk.

Verse 22. *Transgressors*] בוגדים *bogedim*. The *garment men*, the *hypocrites*; those who *act borrowed characters*, who go under a *cloak*; *dissemblers*. All such shall be *rooted out of the land*; they shall not be blessed with *posterity*. In general it is so: and were it not so, one evil offspring succeeding another, *adding* their *own* to their *predecessors'* vices, the earth would become so exceedingly corrupt that a *second flood*, or a *fire*, would be necessary to purge it.

CHAPTER III.

An exhortation to obedience, 1–4; *trust in God's providence*, 5, 6; *to humility*, 7, 8; *to charity*, 9, 10; *to submission to God's chastenings*, 11, 12. *The profitableness of wisdom in all the concerns of life*, 13–26. *No act of duty should be deferred beyond the time in which it should be done*, 27, 28. *Brotherly love and forbearance should be exercised*, 29, 30. *We should not envy the wicked*, 31, 32. *The curse of God is in the house of the wicked; but the humble and wise shall prosper*, 33–35.

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MY son, forget not my law; [a] but let thine heart keep my commandments:

2 For length of days, and [b] long life, and [c] peace, shall they add to thee.

3 Let not mercy and truth forsake thee: [d] bind them about thy neck; [e] write them upon the table of thine heart:

4 [f] So shalt thou find favour and [g] good understanding in the sight of God and man.

5 [h] Trust in the LORD with all thine heart; [i] and lean not unto thine own understanding.

6 [k] In all thy ways acknowledge him, and he shall [l] direct thy paths.

7 [m] Be not wise in thine own eyes: [n] fear the LORD, and depart from evil.

8 It shall be [o] health to thy navel, and [p] marrow [q] to thy bones.

[a] Deut. viii. 1; xxx. 16, 20.——[b] Heb. *years of life.*——[c] Psa. cxix. 165.——[d] Exod. xiii. 9; Deut. vi. 8; chap. vi. 21; vii. 3.
[e] Jer. xvii. 1; 2 Cor. iii. 3.——[f] Psa. cxi. 10; see 1 Sam. ii. 26; Luke ii. 52; Acts ii. 47; Rom. xiv. 18.

[g] Or, *good success.*——[h] Psa. xxxvii. 3, 5.——[i] Jer. ix. 23.
[k] 1 Chron. xxviii. 9.——[l] Jer. x. 23.——[m] Rom. xii. 16.——[n] Job i. 1; chap. xvi. 6.——[o] Heb. *medicine.*——[p] Heb. *watering* or *moistening.*——[q] Job xxi. 24.

NOTES ON CHAP. III.

Verse 1. *My son*] The preceptor continues to deliver his lessons.

Forget not my law] *Remember* what thou hast *heard*, and *practise* what thou dost *remember*; and let all obedience be *from the heart*: "Let thy heart keep my commandments."

Verse 2. *For length of days*] THREE eminent *blessings* are promised here: 1. ארך ימים *orech yamim*, long days; 2. שנות חיים *shenoth chaiyim*, years of lives; 3. שלום *shalom*, prosperity; i. e. health, long life, and abundance.

Verse 3. *Let not mercy and truth forsake thee*] Let these be thy constant *companions* through life.

Bind them about thy neck] Keep them constantly *in view*. *Write them upon the table of thine heart*—let them be thy *moving principles*; *feel* them as well as *see* them.

Verse 4. *So shalt thou find favour*] Thou shalt be acceptable to God, and thou shalt enjoy a sense of his approbation.

And good understanding] Men shall *weigh* thy character and conduct; and by this *appreciate* thy motives, and give thee credit for sincerity and uprightness. Though religion is frequently persecuted, and religious people suffer at first where they are not fully *known*; yet a truly religious and benevolent character will in general be prized wherever it is well known. The envy of men is a proof of the excellence of that which they envy.

Verse 5. *Trust in the Lord with all thine heart*] This is a most important precept: 1. God is the *Fountain* of all good. 2. He has made his intelligent creatures *dependent* upon himself. 3. He requires them to be *conscious* of that dependence. 4. He has *promised* to communicate what they need. 5. He commands them to *believe* his promise, and look for its fulfilment. 6. And to do this without doubt, fear, or distrust; "with their whole heart."

Lean not unto thine own understanding] אל תשען *al tishshaen*, do not *prop* thyself. It is on GOD, not on *thyself*, that thou art commanded to *depend*. He who trusts in his own heart is a fool.

Verse 6. *In all thy ways acknowledge him*] Begin, continue, and end every work, purpose, and device, with God. Earnestly pray for his *direction* at the *commencement*; look for his continual *support* in the *progress*; and so begin and continue that all may terminate in his glory: and then it will certainly be to thy good; for we never *honour God* without *serving ourselves*. This passage is well rendered in my old MS. Bible:—Habe trost in the Lord of all thin herte and ne lene thou to thi prudence: in alle thi weys think hym, and he shal right rulen thi goynges; ne be thou wis anentis thiself. *Self-sufficiency* and *self-dependence* have been the ruin of mankind ever since the fall of Adam. The grand sin of the human race is their continual endeavour to *live independently of God*, i. e., to be *without God in the world*. *True religion* consists in considering God the fountain of all good, and expecting all good from him.

Verse 8. *It shall be health to thy navel*] We need not puzzle ourselves to find out what we may suppose to be a more *delicate* meaning for the original word שר *shor* than *navel*; for I am satisfied a more proper cannot be found. It is well known that it is by the *umbilical cord* that the *fetus* receives its nourishment all the time it is in the womb of the mother. It receives nothing by the *mouth*, nor by any other means: by *this* alone all nourishment is received, and the circulation of the blood kept up. When, therefore, the wise man says, that "trusting in the Lord with the whole heart, and acknowledging him in all a man's ways, &c., shall be health to the navel, and marrow to the bones;" he in effect says, that this is as essential to the life of God in the soul of man, and to the continual growth in grace, as the *umbilical cord* is to the *life* and *growth of the fetus* in the womb. Without the *latter*, no human being could ever exist or be born; without the *former*, no *true religion* can ever be found. *Trust* or *faith* in God is as necessary to derive grace from him to nourish the soul, and cause it to grow up unto eternal life, as the *navel string* or *umbilical cord* is to the human being in the first stage of its existence. I need not push this illustration farther: the good sense of the reader will supply what *he knows*. I might add much on the subject.

And marrow to thy bones.] This metaphor is not less proper than the preceding. All the larger *bones* of the body have either a large *cavity*, or they are *spongious*, and full of little cells: in both the one and the other the *oleaginous* substance, called *marrow*, is contained in proper vesicles, like the fat. In the larger *bones* the *fine oil*, by the gentle heat of the body, is exhaled through the pores of its small vesicles, and enters some narrow

A. M. cir. 3001. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

9 [r] Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 [s] So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 [t] My son, despise not the chastening of the LORD: neither be weary of his correction:

12 For whom the LORD loveth he correcteth; [u] even as a father the son *in whom* he delighteth.

13 [v] Happy *is* the man *that* findeth wisdom, and [w] the man *that* getteth understanding.

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14 [x] For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and [y] all the things thou canst desire are not to be compared unto her.

[r] Exod. xxii. 29; xxiii. 19; xxxiv. 26; Deut. xxvi. 2, &c.; Mal. iii. 10, &c.; Luke xiv. 13.——[s] Deut. xxviii. 8.——[t] Job v. 17; Psa. xciv. 12; Heb. xii. 5, 6; Rev. iii. 19.

[u] Deut. viii. 5.——[v] Chap. viii. 34, 35.——[w] Heb. *the man* that *draweth out understanding.*——[x] Job xxviii. 13, &c.; Psa. xix. 10; chap. ii. 4; viii. 11, 19; xvi. 16——[y] Matt. xiii. 44.

passages which lead to certain fine canals excavated in the substance of the bone, that the marrow may supply the *fibres of the bones*, and render them less liable to break. *Blood-vessels* also penetrate the *bones* to supply this *marrow* and this *blood*; and consequently the *marrow* is supplied in the infant by means of the *umbilical cord*. From the *marrow* diffused, as mentioned above, through the *bones*, they derive their *solidity* and *strength*. A simple experiment will cast considerable light on the use of the *marrow* to the *bones*:—Calcine a *bone*, so as to destroy all the *marrow* from the cells, you will find it exceedingly *brittle*. Immerse the same bone in *oil* so that the cells may be all replenished, which will be done in a few minutes; and the bone reacquires a considerable measure of its *solidity* and *strength*; and would acquire the *whole*, if the *marrow* could be *extracted* without otherwise injuring the texture of the *bone*. After the calcination, the bone may be reduced to powder by the hand; after the *impregnation with the oil*, it becomes *hard*, *compact*, and *strong*. What the marrow is to the *support* and *strength* of the *bones*, and the *bones* to the *support* and *strength* of the *body*; that, *faith* in God, is to the *support*, *strength*, *energy*, and *salvation* of the *soul*. Behold, then, the force and elegance of the wise man's metaphor. Some have rendered the last clause, *a lotion for the bones*. What is this! How are the *bones washed?* What a pitiful destruction of a most beautiful metaphor!

Verse 9. *Honour the Lord with thy substance*] The מנחה MINCHAH or gratitude-offering to God, commanded under the *law*, is of endless obligation. It would be well to give a portion of the *produce* of *every article* by which we get our support to *God*, or to the *poor*, the representatives of Christ. This might be done either in *kind*, or by the *worth* in *money*. Whatever God sends us in the way of secular prosperity, there is a *portion of it* always for the poor, and for God's cause. When that *portion* is thus disposed of, the rest is *sanctified*; when it is *withheld*, God's curse is upon the whole. Give to the *poor*, and God will give to *thee*.

Verse 11. *Despise not the chastening of the Lord*] The word מוסר *musar* signifies *correction*, *discipline*, and *instruction*. *Teaching* is essentially necessary to show the man the *way* in which he is to go; *discipline* is necessary to render that *teaching effectual*; and, often, *correction* is requisite in order to bring the mind into *submission*, without which it cannot acquire *knowledge*. Do not therefore reject this procedure of God; humble thyself under his mighty hand, and open thy eyes to thy own interest; and then thou wilt learn *speedily* and *effectually*. It is of no use to *rebel*; if thou do, thou *kickest against the pricks*, and every act of rebellion against him is a *wound* to thine own *soul*. God will either *end* thee or *mend* thee; wilt thou then *kick* on?

Verse 12. *Whom the Lord loveth*] To encourage thee to bear correction, know that it is a proof of God's love to thee; and thereby he shows that he treats thee as a father does his son, even that one to whom he bears the fondest affection.

The last clause the *Septuagint* translate μαστιγοι δε παντα υἱον ὃν παραδεχεται, "and chasteneth every son whom he receiveth;" and the *apostle*, Heb. xii. 6, quotes this *literatim*. Both clauses certainly amount to the same sense. *Every son whom he receiveth*, and *the son in whom he delighteth*, have very little difference of meaning.

Verse 13. *Happy* is *the man* that *findeth wisdom*] This refers to the advice given in chap. ii. 4; where see the note.

Verse 14. *For the merchandise*] כחר *sachar*, the *traffic*, the *trade* that is carried on by *going through countries* and *provinces* with such articles as they could carry on the backs of camels, &c.; from כחר *sachar*, to *go about*, *traverse*. Chaffaryngge; Old MS. Bible.

And the gain thereof] תבואתה *tebuathah*, its *produce*; what is gained by the articles after all expenses are paid. The *slaves*, as we have already seen, got their *liberty* if they were so lucky as to find a diamond of so many carats' weight: he who *finds wisdom*—the *knowledge* and *salvation of God*—gets a greater prize; for he obtains the *liberty of the Gospel*, is adopted into the *family of God*, and made an *heir* according to the hope of an eternal life.

Verse 15. *She* is *more precious than rubies*] מפנינים *mippeninim*. The word principally means *pearls*, but may be taken for *precious stones* in general. The root is פנה *panah*, he *looked*, *beheld*; and as it gives the idea of the eye always being turned towards the observer, Mr. Parkhurst thinks that it means the *loadstone*; see the note on Job xxviii. 18, where this subject is considered at large. If the oriental *ruby*, or any other precious stone, be intended here, the word may refer to their being *cut* and *polished*; so that they present different *faces*, and reflect the light to you in whatever direction you may look at them.

All the things thou canst desire] Superior to every

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16 [e] Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 [a] Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* [b] a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 [c] The LORD by wisdom hath founded the earth; by understanding hath he [d] established the heavens.

20 [e] By his knowledge the depths are broken up, and [f] the clouds drop down the dew.

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21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and [g] grace to thy neck.

23 [h] Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 [i] When thou liest down, thou shalt not

[a] Chap. viii. 18; 1 Tim. iv. 8.——[a] Matt. xi. 29, 30.——[b] Gen. ii. 9; iii. 22.——[c] Psa. civ. 24; cxxxvi. 5; chap. viii. 27; Jer. x. 12; li. 15.

[d] Or, *prepared*.——[e] Gen. i. 9.——[f] Deut. xxxiii. 28; Job xxxvi. 28.——[g] Chap. i. 9.——[h] Psa. xxxvii. 24; xci. 11, 12; chap. x. 9.——[i] Lev. xxvi. 6; Psa. iii. 5; iv. 8.

thing that can be an object of desire here below. But who believes this?

Verse 16. *Length of days* is *in her right hand*] A wicked man shortens his days by *excesses*; a righteous man prolongs his by *temperance*.

In her left hand riches and honour.] That is, her hands are full of the choicest benefits. There is nothing to be understood here by the *right hand* in preference to the *left*.

Verse 17. *Her ways* are *ways of pleasantness*] These blessings of true religion require little comment. They are well expressed by the poet in the following elegant verses:—

"*Wisdom Divine!* Who tells the price
Of Wisdom's costly merchandise?
Wisdom to silver we prefer,
And *gold* is *dross* compared to her.
Her hands are fill'd with length of days,
True riches, and *immortal praise*;—
Riches of Christ, on all bestow'd,
And honour that descends from God.

To purest joys she all invites,
Chaste, holy, spiritual *delights*;
Her ways are ways of pleasantness,
And *all her* flowery *paths are peace*.
Happy the man that finds the grace,
The blessing of God's chosen race;
The *wisdom coming from above*,
The *faith* that sweetly *works by love!*"

WESLEY.

Verse 18. *She* is *a tree of life*] עץ חיים *ets chaiyim*, "the tree of lives," alluding most manifestly to the tree so called which God in the beginning planted in the garden of Paradise, by eating the fruit of which all the wastes of nature might have been continually repaired, so as to prevent death for ever. This is an opinion which appears probable enough. The blessings which wisdom—true religion—gives to men, preserve them *in* life, comfort them *through* life, cause them to triumph in *death*, and ensure them a glorious *immortality*.

Verse 19. *The Lord by wisdom hath founded the earth*] Here wisdom is taken in its proper acceptation, for that infinite knowledge and skill which God has manifested in the creation and composition of the earth, and in the structure and economy of the heavens. He has established the *order* as well as the *essence* of all things; so that though they *vary* in their *positions*, &c., yet they never *change* either their *places*, or their *properties*. *Composition* and *analysis* are not *essential changes*; the original *particles*, their *forms* and *properties*, remain the same.

Verse 20. *By his knowledge the depths are broken up*] He determined in his wisdom how to *break up* the *fountains of the great deep*, so as to *bring a flood of waters upon the earth*; and by his knowledge those fissures in the earth through which *springs* of water arise have been appointed and determined; and it is by his skill and influence that *vapours* are exhaled, suspended in the *atmosphere*, and afterwards precipitated on the earth in *rain*, *dews*, &c. Thus the wisest of men attributes those effects which we suppose to spring from *natural causes* to the Supreme Being himself.

Verse 21. *Let not them depart from thine eyes*] Never forget that God, who is the author of nature, directs and governs it in all things; for it is no self-determining agent.

Keep sound wisdom and discretion] תושיה ומזמה *tushiyah umezimmah*. We have met with both these words before. *Tushiyah* is the *essence* or *substance* of a thing; *mezimmah* is the *resolution* or *purpose* formed in reference to something good or excellent. To acknowledge God as the author of all good, is the *tushiyah*, the *essence*, of a godly man's creed; to *resolve* to *act according* to the directions of his wisdom, is the *mezimmah*, the *religious purpose*, that will bring good to ourselves and glory to God. These bring *life to the soul*, and are *ornamental* to the man who acts in this way, ver. 22.

Verse 24. *When thou liest down*] In these verses (23–26) the wise man describes the confidence, security, and safety, which proceed from a consciousness of innocence. Most people are afraid of *sleep*, lest they should never awake, because they feel they are not prepared to appear before God. They are neither innocent nor pardoned. True believers know that God is their keeper night and day; they have strong confidence in him that he will be their director, and not suffer them to take any *false step* in life, ver. 23. They go to rest in perfect confidence that God will

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be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 [k] Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 [l] Withhold not good from [m] them to whom it is due, when it is in the power of thine hand to do *it*.

28 [n] Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 [o] Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 [p] Strive not with a man without cause, if he have done thee no harm.

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31 [q] Envy thou not [r] the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: [s] but his secret *is* with the righteous.

33 [t] The curse of the LORD *is* in the house of the wicked: but [u] he blesseth the habitation of the just.

34 [v] Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame [w] shall be the promotion of fools.

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[k] Psa. xci. 5; cxii. 7.——[l] Rom. xiii. 7; Gal. vi. 10. [m] Heb. *the owners thereof*.——[n] Lev. xix. 13; Deut. xxiv. 15. [o] Or, *Practise no evil*.——[p] Rom. xii. 48.——[q] Psa. xxxvii. 1; lxxiii. 3; chap. xxiv. 1.

[r] Heb. *a man of violence*.——[s] Psa. xxv. 14.——[t] Lev. xxvi. 14, &c.; Psa. xxxvii. 22; Zech. v. 4; Mal. ii. 2.——[u] Psalm i. 6.——[v] James iv. 6; 1 Pet. v. 5.——[w] Hebrew, *exalteth the fools*.

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watch over them; hence their *sleep*, being undisturbed with foreboding and evil dreams, is *sweet* and refreshing, ver. 24. They are not apprehensive of any *sudden destruction*, because they know that all things are under the control of God; and they are satisfied that if *sudden destruction* should fall upon their wicked neighbour, yet God knows well how to preserve *them*, ver. 25. And all this naturally flows from the Lord being their confidence, ver. 26.

Verse 27. *Withhold not good from them to whom it is due*] מבעליו *mibbealaiv, from the lords of it*. But who are they? The *poor*. *And what art thou, O rich man?* Why, thou art a *steward*, to whom God has given substance that thou mayest divide with the poor. They are the right owners of every farthing thou hast to spare from thy own support, and that of thy family; and God has given the surplus for their sakes. Dost thou, by hoarding up this treasure, deprive the *right owners* of their property? If this were a *civil case*, the law would take thee by the throat, and lay thee up in prison; but it is a case in which God alone judges. And what will he do to thee? Hear! "He shall have judgment without mercy, who hath showed no mercy;" James ii. 13. *Read, feel, tremble, and act justly*.

Verse 28. *Say not unto thy neighbour*] Do not refuse a kindness when it is in thy power to perform it. If thou have the means *by thee*, and thy neighbour's necessities be pressing, do not put him off till the *morrow*. Death may take either him or thee before that time.

Verse 30. *Strive not with a man*] Do not be of a litigious, quarrelsome spirit. Be not under the influence of too nice a sense of honour. If thou must appeal to judicial authority to bring him that wrongs thee to reason, avoid all enmity, and do nothing in a spirit of revenge. But, if he *have done thee no harm*, why contend with him? May not others in the same way contend with and injure *thee?*

Verse 31. *Envy thou not the oppressor*] O how bewitching is *power!* Every man desires it; and yet all hate *tyrants*. But query, if all had *power*, would not the major part be *tyrants?*

Verse 32. *But his secret*] סודו *sodo, his secret assembly;* godly people meet there, and God dwells there.

Verse 33. *The curse of the Lord*] No godly people meet in such a house; nor is God ever an *inmate* there.

But he blesseth the habitation of the just.] He considers it as his *own temple*. There he is worshipped in spirit and in truth; and hence God makes it his *dwelling-place*.

Verse 34. *Surely he scorneth the scorners; but he giveth grace unto the lowly.*] The *Septuagint* has Κυριος υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι χαριν. *The Lord resisteth the proud; but giveth grace to the humble.* These words are quoted by St. *Peter*, 1st Epist. v. 5, and by St. *James*, chap. iv. 6, just as they stand in the *Septuagint*, with the change of ὁ Θεος, *God*, for Κυριος, *the Lord*.

Verse 35. *The wise*] The person who follows the dictates of wisdom, as mentioned above, *shall inherit glory;* because, being one of the *heavenly family*, a *child of God*, he has thereby heaven for his *inheritance: but fools*, such as those mentioned chap. i. and ii., shall have *ignominy* for their *exaltation*. Many such fools as Solomon speaks of are exalted to the *gibbet* and *gallows*. The way to prevent this and the like evils, is to attend to the voice of wisdom.

CHAPTER IV.

The preceptor calls his pupils, and tells them how himself was educated, 1–4; *specifies the teachings he received,* 5–19; *and exhorts his pupil to persevere in well-doing, and to avoid evil,* 20–27.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

HEAR, [a] ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, [b] tender and only *beloved* in the sight of my mother.

4 [c] He taught me also, and said unto me, Let thine heart retain my words: [d] keep my commandments, and live.

5 [e] Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth. A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

6 Forsake her not, and she shall preserve thee: [f] love her, and she shall keep thee.

7 [g] Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 [h] Exalt her, and she shall promote thee:

[a] Psa. xxxiv. 11; chap. i. 8.——[b] 1 Chron. xxix. 1.——[c] 1 Chron. xxix. 9; Eph. vi. 4.——[d] Chap. vii. 2.

[e] Chap. ii. 2, 3.——[f] 2 Thess. ii. 10.——[g] Matt. xiii. 44; Luke x. 42.——[h] 1 Sam. ii. 30.

NOTES ON CHAP. IV.

Verse 1. *Hear, ye children*] Come, my pupils, and hear how a father instructed his child. Such as *I* received from *my father* I give to you; and they were the teachings of a wise and affectionate parent to his only son, a peculiar object of his regards, and also those of a *fond mother*.

He introduces the subject thus, to show that the teaching he received, and which he was about to give them, was the most excellent of its kind. By this he ensured their attention, and made his way to their heart. Teaching by *precept* is good; teaching by *example* is better; but teaching *both by precept and example* is best of all.

Verse 4. *He taught me also, and said*] Open thy heart to receive my instructions—receive them with affection; when heard, retain and practise them; and thou shalt live—the great purpose of thy being brought into the world shall be accomplished in thee.

Verse 5. *Get wisdom*] True religion is essential to thy happiness; never *forget* its teachings, nor go *aside* from the path it prescribes.

Verse 6. *Forsake her not*] Wisdom personified is here represented as a *guardian* and *companion*, who, if not forsaken, will continue faithful; if loved, will continue a protector.

Verse 7. *Wisdom is the principal thing*] ראשית חכמה *reshith chochmah*, "wisdom is the principle." It is the *punctum saliens* in all religion to know the true God, and *what* he requires of man, and *for what* he has made man; and to this must be added, under the Christian dispensation, *to know Jesus Christ whom he hath sent*, and for *what end* HE was *sent*, the *necessity* of his being *sent*, and the *nature* of that *salvation* which he has *bought by his own blood*.

Get wisdom] Consider this as thy *chief gain*; that in reference to which all *thy* wisdom, knowledge, and endeavours should be directed.

And with all thy getting] Let this be thy *chief property*. While thou art passing through things temporal, do not lose those things which are eternal; and, while *diligent in business*, be *fervent in spirit, serving the Lord*.

Get understanding.] Do not be contented with the lessons of wisdom merely; do not be satisfied with having a sound religious creed; *devils* believe and tremble; but see that thou properly *comprehend* all that thou hast learnt; and see that thou rightly apply all that thou hast been taught.

Wisdom prescribes the best end, and the means best calculated for its attainment. *Understanding* directs to the ways, times, places, and opportunities of practising the lessons of wisdom. *Wisdom* points out the *thing requisite*; *understanding* sees to the *accomplishment* and *attainment*. *Wisdom sees*; but *understanding feels*. One *discovers*, the other *possesses*.

Coverdale translates this whole verse in a very remarkable manner: "The chefe poynte of wyssdome is, that thou be wyllynge to opteyne wyssdome; and before all thy goodes to get the understandynge." This is *paraphrase*, not *translation*. In this version *paraphrase* abounds.

The translation in my old MS. Bible is very simple. Beggynnynge of wisdam, wette thou wisdam: in al thi wisdam, and in al thi possioun, purchas prudence. He is already wise who seeks wisdom; and he is wise who knows its value, and seeks to possess it. The whole of this verse is wanting in the *Arabic*, and in the best copies of the *Septuagint*.

Instead of קנה חכמה *keneh chochmah*, *get wisdom*, the *Complutensian* Polyglot has קנה בינה *keneh binah*, *get understanding*; so that in it the verse stands, "Wisdom is the principle, get understanding; and in all thy getting, get understanding." This is not an error either of the *scribe*, or of the *press*, for it is supported by *seven* of the MSS. of *Kennicott* and *De Rossi*.

The *Complutensian*, *Antwerp*, and *Paris* Polyglots have the *seventh* verse in the *Greek* text; but the two latter, in general, copy the former.

Verse 8. *She shall bring thee to honour*] There is nothing, a strict life of piety and benevolence excepted, that has such a direct tendency to *reflect honour* upon a man, as the careful *cultivation of his mind*. One of *Bacon's* aphorisms was, *Knowledge is power*; and it is truly astonishing to see what *influence*

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she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head [i] an ornament of grace: [k] a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; [l] and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, [m] thy steps shall not be straitened; [n] and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life

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14 [o] Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 [p] For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 [q] But the path of the just [r] *is* as the

[i] Chap. i. 9; iii. 22.——[k] Or, *she shall compass thee with a crown of glory.*——[l] Chap. iii. 2.——[m] Psa. xviii. 36.——[n] Psa. xci. 11, 12.——[o] Psa. i. 1; chap. i. 10, 15.——[p] Psa. xxxvi. 4; Isa. lvii. 20.——[q] Matt. v. 14, 45; Phil. ii. 15.——[r] 2 Sam. xxiii. 4.

true learning has. Nothing is so universally respected, provided the learned man be a *consistent moral character*, and be not proud and overbearing; which is a disgrace to genuine literature.

Verse 9. *A crown of glory*] A tiara, diadem, or crown, shall not be more honourable to the princely wearer, than sound wisdom—true religion—coupled with deep learning, shall be to the Christian and the scholar.

Verse 10. *The years of thy life shall be many.*] Vice and intemperance impair the health and shorten the days of the wicked; while true religion, sobriety, and temperance, prolong them. The principal part of our diseases springs from "indolence, intemperance, and disorderly passions." Religion excites to *industry*, promotes *sober habits*, and destroys *evil passions*, and *harmonizes* the soul; and thus, by preventing many diseases, necessarily prolongs life.

Verse 12. *Thy steps shall not be straitened*] True wisdom will teach thee to keep out of embarrassments. A man under the influence of true religion *ponders* his paths, and carefully *poises* occurring circumstances; and as the fear of God will ever lead him to act an upright and honest part, so his way in business and life is both *clear* and *large*. He has no *by-ends* to serve; he *speculates* not; he uses neither *trick* nor *cunning* to effect any purpose. Such a man can never be embarrassed. *His steps are not straitened*; he sees his way always plain; and when a favourable tide of Providence shows him the necessity of increased *exertion*, he *runs*, and is in no danger of *stumbling*.

Verse 13. *Take fast hold*] החזק *hachazek*, *seize it strongly*, and keep the hold; and do this as *for life*. Learn all thou canst, retain what thou hast learnt, and keep the reason continually in view—*it is for thy life*.

Verse 14. *Enter not into the path of the wicked*] Never *associate* with those whose life is irregular and sinful; never *accompany* them in any of their acts of transgression.

Verse 15. *Avoid it*] Let it be the serious purpose of thy soul to shun every appearance of evil.

Pass not by it] Never, for the sake of worldly gain, or through complaisance to others, *approach the way* that thou wouldst not wish to be found in when God calls thee into the eternal world.

Turn from it] If, through *unwatchfulness* or *unfaithfulness*, thou at any time get *near* or *into the way* of sin, *turn from it* with the utmost speed, and humble thyself before thy Maker.

And pass away.] Speed from it, run for thy life, and get to the utmost distance; eternally diverging so as never to come near it whilst thou hast a being.

Verse 16. *Except they have done mischief*] The *night* is their time for spoil and depredation. And they must gain some *booty* before they *go to rest*. This I believe to be the meaning of the passage. I grant, also, that there may be some of so malevolent a disposition, that they cannot be easy unless they can injure others, and are put to excessive pain when they perceive any man in *prosperity*, or receiving a kindness. The address in *Virgil*, to an ill-natured shepherd is well known:—

> Et cum vidisti puero donata, dolebas:
> Et si non aliqua nocuisses, mortuus esses.
> Eclog. iii. 14.

"When thou sawest the gifts given to the lad, thou wast distressed; and hadst thou not found some means of doing him a mischief, thou hadst died."

Verse 17. *For they eat the bread of wickedness*] By *privately* stealing.

And drink the wine of violence.] By *highway robbery*.

Verse 18. *But the path of the just*] The path of the wicked is gloomy, dark, and dangerous; that of the righteous is open, luminous, and instructive. This verse contains a fine metaphor; it refers to the *sun* rising above the horizon, and the increasing twilight, till his beams shine full upon the earth. The original, הולך ואור יגר נכון היום *holech vaor ad nechon haiyom*, may be translated, "going and illuminating unto the prepared day." This seems plainly to refer to the progress of the rising *sun* while below the horizon; and the gradual increase of the light occasioned by the reflection of his rays by means of the *atmosphere*, till at last he is completely elevated above the horizon, and then the *prepared day* has fully taken place, the sun having risen *at the determined time*. So, the truly wise man is but in his twilight here below; but he is in a state of glorious *preparation* for the realms of everlasting light; till at last, emerging from darkness

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shining light, that shineth more and more unto the perfect day.

19 [a] The way of the wicked *is* as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 [t] Let them not depart from thine eyes; [u] keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and [v] health [w] to all their flesh.

23 Keep thy heart [x] with all diligence; for out of it *are* the issues of life.

24 Put away from thee [y] a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and [z] let all thy ways be established.

27 [a] Turn not to the right hand nor to the left: [b] remove thy foot from evil.

[a] 1 Sam. ii. 9; Job xviii. 5, 6; Isa. lix. 9, 10; Jer. xxiii. 12; John xii. 35.——[t] Chap. iii. 3, 21.——[u] Chap. ii. 1.——[v] Chap. iii. 8; xii. 18.——[w] Heb. *medicine.*——[x] Heb. *above all keeping.*

[y] Heb. *frowardness of mouth, and perverseness of lips.*——[z] Or, *all thy ways shall be ordered aright.*——[a] Deut. v. 32; xxviii. 14; Josh. i. 7.——[b] Isa. i. 16; Rom. xii. 9.

and the shadows of death, he is ushered into the full blaze of endless felicity. Yet previously to his enjoyment of this glory, which is prepared for him, he is *going*—walking in the commandments of his God blameless; and *illuminating*—reflecting the light of the salvation which he has received on all those who form the circle of his acquaintance.

Verse 21. *Keep them in the midst of thine heart.*] Let them be wrapped up in the very *centre of thy affections;* that they may give spring and energy to every desire, word, and wish.

Verse 23. *Keep thy heart with all diligence*] "Above all keeping," guard thy heart. He who knows any thing of himself, knows how apt his affections are to go astray.

For out of it are *the issues of life.*] תוצאות חיים *totseath chaiyim*, "the goings out of lives." Is not this a plain allusion to the *arteries* which carry the blood from the heart through the whole body, and to the utmost extremities? As long as the heart is capable of receiving and propelling the blood, so long *life* is continued. Now as the heart is the fountain whence all the streams of life proceed, care must be taken that the fountain be not stopped up nor injured. A double watch for its safety must be kept up. So in spiritual things: the heart is the seat of the Lord of life and glory; and the streams of spiritual life proceed from him to all the powers and faculties of the soul. Watch with all diligence, that this fountain be not sealed up, nor these streams of life be cut off. Therefore "put away from thee a froward mouth and perverse lips—and let thy eyes look straight on." Or, in other words, look *inward*—look *onward*—look *upward.*

I know that the *twenty-third* verse is understood as principally referring to the evils which proceed from the heart, and which must be guarded against; and the good purposes that must be formed in it, from which *life* takes its colouring. The former should be opposed; the latter should be encouraged and strengthened. If the heart be pure and holy, all its purposes will be just and good. If it be impure and defiled, nothing will proceed from it but abomination. But though all this be true, I have preferred following what I believe to be the *metaphor* in the text.

Verse 24. *A froward mouth*] Beware of hastiness, anger, and rash speeches.

And perverse lips] Do not delight in nor acquire the *habit* of *contradicting* and *gainsaying;* and beware of *calumniating* and *backbiting* your neighbour.

Verse 26. *Ponder the path of thy feet*] *Weigh* well the part thou shouldst act in life. See that thou contract no bad *habits.*

Verse 27. *Turn not to the right hand nor to the left*] Avoid all crooked ways. Be an upright, downright, and straight-forward man. Avoid *tricks, wiles,* and *deceptions* of this kind.

To this the *Septuagint* and *Vulgate* add the following verse: Αυτος δε ορθας ποιησει τας τροχιας σου, τας δε πορειας σου εν ειρηνη προαξει. Ipse autem rectos faciet cursus tuos; itinera autem tua in pace producet. "For himself will make thy paths straight, and thy journeyings will be conduct in prosperity." The *Arabic* has also a clause to the same effect. But nothing like this is found in the *Hebrew, Chaldee,* or *Syriac;* nor in the *Vulgate,* as printed in the *Complutensian* Polyglot; nor in that of *Antwerp* or of *Paris;* but it is in the Greek text of those editions, in the *editio princeps* of the Vulgate, in *five* of my own MSS., and in the old MS. Bible. *De Lyra* rejects the clause as a *gloss* that stands on no authority. If an *addition,* it is certainly *very ancient;* and the promise it contains is true, whether the clause be authentic or not.

CHAPTER V.

Farther exhortations to acquire wisdom, 1, 2. *The character of a loose woman, and the ruinous consequences of attachment to such,* 3–14. *Exhortations to chastity and moderation,* 15–21. *The miserable end of the wicked,* 22, 23.

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MY son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard discretion, and *that* thy lips may [a] keep knowledge.

3 [b] For the lips of a strange woman drop *as* a honey-comb, and her [c] mouth *is* [d] smoother than oil:

4 But her end is [e] bitter as wormwood, [f] sharp as a two-edged sword.

5 [g] Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

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8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with [h] thy wealth; and thy labours *be* in the house of a stranger;

11 And thou mourn at the last, when they flesh and thy body are consumed,

12 And say, How have I [i] hated instruction, and my heart [k] despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst

[a] Mal. ii. 7.——[b] Chap. ii. 16; vi. 24.——[c] Heb. *palate*.——[d] Psa. lv. 21.——[e] Eccles. vii. 26.——[f] Heb. iv. 12.

[g] Chap. vii. 27.——[h] Heb. *thy strength*.——[i] Chap. i. 29.——[k] Ch. i. 25; xii. 1.

NOTES ON CHAP. V.

Verse 1. *Attend unto my wisdom*] Take the following lessons from my *own experience*.

Verse 3. *The lips of a strange woman*] One that is not *thy own*, whether Jewess or heathen.

Drop as a honey-comb] She uses the most deceitful, flattering, and alluring speeches: as the droppings of the honey out of the comb are the sweetest of all.

Verse 4. *Bitter as wormwood*] לַעֲנָה *laanah*, like the *detestable* herb *wormwood*, or something analogous to it: something as excessive in its *bitterness*, as *honey* is in its *sweetness*.

Verse 5. *Her feet go down to death*] She first, like a serpent, infuses her *poison*, by which the whole *constitution* of her paramour is infected, which soon or late brings on *death*.

Her steps take hold on hell.] First, the *death of the body*; and then the damnation of the soul. These are the *tendencies* of connections with such women.

Verse 6. *Lest thou shouldest ponder*] To prevent thee from reflecting on thy present conduct, and its consequences, *her ways are moveable*—she continually varies her allurements.

Thou canst not know them.] It is impossible to conceive all her tricks and wiles: to learn these in all their varieties, is a part of the *science* first taught in that infernal trade.

Verse 7. *Hear me—O ye children*] בָּנִים *banim*, sons, *young men* in general: for these are the most likely to be deceived and led astray.

Verse 8. *Come not nigh the door of her house*] Where there are generally such exhibitions as have a natural tendency to excite impure thoughts, and irregular passions.

Verse 9. *Lest thou give thine honour*] The *character* of a *debauchee* is universally detested: by this, even those of *noble blood* lose their *honour* and *respect*.

Thy years unto the cruel] Though all the blandishments of love dwell on the tongue, and the excess of fondness appear in the whole demeanour of the *harlot* and the *prostitute*; yet *cruelty* has its throne in their hearts; and they will *rob* and *murder* (when it appears to answer their ends) those who give their *strength*, their *wealth*, and their *years* to them. The unfaithful *wife* has often murdered her own husband for the sake of her paramour, and has given *him* over to justice in order to save herself. Murders have often taken place in brothels, as well as robberies; for the vice of *prostitution* is one of the parents of *cruelty*.

Verse 11. *When thy flesh and thy body are consumed*] The word שְׁאֵר *shear*, which we render *body*, signifies properly the *remains*, *residue*, or *remnant* of a thing: and is applied here to denote the *breathing carcass*, *putrid* with the *concomitant disease* of debauchery: a public reproach which the justice of God entails on this species of iniquity. The *mourning* here spoken of is of the most excessive kind: the word נָהַם *naham* is often applied to the *growling of a lion*, and the *hoarse incessant murmuring* of the sea. In the line of my duty, I have been often called to attend the death-bed of such persons, where *groans* and *shrieks* were incessant through the *jaculating* pains in their bones and flesh. Whoever has witnessed a closing scene like this will at once perceive with what force and propriety the wise man speaks. And, *How have I hated instruction*, and *despised the voice of my teachers!* is the unavailing cry in that terrific time. Reader, whosoever thou art, lay these things to heart. Do not *enter* into their sin; once *entered*, thy *return* is nearly hopeless.

Verse 14. *I was almost in all evil*] This vice, like a whirlpool, sweeps all others into its vortex.

In the midst of the congregation and assembly.] In the model of the Church and of the Synagogue.—Old MS. Bible. Such persons, however sacred the place, carry about with *them eyes full of adultery, which cannot cease from sin*.

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of the congregation and assembly.

15 Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with [l] the wife of thy youth.

19 [m] *Let her be as* the loving hind and pleasant roe; let her breasts [n] satisfy thee at all times; and [o] be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with [p] a strange woman, and embrace the bosom of a stranger?

21 [q] For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

22 [r] His own iniquities shall take the wicked himself, and he shall be holden with the cords of his [s] sins.

23 [t] He shall die without instruction; and in the greatness of his folly he shall go astray.

[l] Mal. ii. 14.——[m] See Cant. ii. 9; iv. 5; vii. 3.——[n] Heb. *water thee.*——[o] Heb. *err thou always in her love.*——[p] Chap. ii. 16; vii. 5.

[q] 2 Chron. xvi. 9; Job xxxi. 4; xxxiv. 21; chap. xv. 3; Jer. xvi. 17; xxxii. 19; Hos. vii. 2; Heb. iv. 13.——[r] Psa. ix. 15. [s] Heb. *sin.*——[t] Job iv. 21; xxxvi. 12.

Verse 15. *Drink waters out of thine own cistern*] Be satisfied with thy own wife; and let the wife see that she reverence her husband; and not tempt him by inattention or unkindness to seek elsewhere what he has a right to expect, but cannot find, at *home*.

Verse 16. *Let thy fountains be dispersed abroad*] Let thy children lawfully begotten be numerous.

Verse 17. *Let them be only thine own*] The offspring of a legitimate connection; a *bastard brood*, however numerous, is no credit to any man.

Verse 18. *Let thy fountain be blessed*] יהי מקורך ברוך *yehi mekorecha baruch. Sit vena tua benedicta.* Thy *vein*; that which carries off streams from the fountain of *animal life*, in order to *disperse them abroad*, and *through the streets*. How *delicate* and correct is the *allusion* here! But anatomical allusions must not be pressed into detail in a commentary on Scripture.

Verse 19. *The loving hind and pleasant roe*] By אילת *aiyeleth*, the *deer*; by יעלה *yaalah*, the *ibex* or mountain *goat*, may be meant.

Let her breasts satisfy thee] As the infant is satisfied with the breasts of its mother; so shouldst thou be with the wife of thy youth.

Verse 21. *For the ways of a man*] Whether they are public or private, God sees all the steps thou takest in life.

Verse 22. *He shall be holden with the cords of his sins.*] Most people who follow unlawful pleasures, think *they can give them up whenever they please*; but sin *repeated* becomes *customary*; custom soon engenders *habit*; and habit in the end assumes the form of *necessity*; the man becomes *bound with his own cords*, and so is *led captive by the devil at his will*.

Verse 23. *He shall die without instruction*] This is *most likely*, and it is a *general* case; but even *these* may repent and live.

CHAPTER VI.

Exhortations against becoming surety for others, 1–5; against idleness, from the example of the ant, 6–11, description of a worthless person, 12–15; seven things hateful to God, 16–19; the benefits of instruction, 20–23; farther exhortations against bad women, and especially against adultery, 24–33; what may be expected from jealousy, 34, 35.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

MY son, [a] if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself when thou art

[a] Chap. xi. 15; xvii. 18; xx. 16; xxii. 26; xxvii. 13.

NOTES ON CHAP. VI.

Verse 1. *If thou be surety for thy friend*] לרעך *lereacha*, for thy *neighbour*; i. e., any person. If thou pledge thyself in behalf of another, thou takest the burden off him, and placest it on thine own shoulders; and when he knows he has got one to stand between him and the demands of law and justice, he will feel little responsibility; his spirit of exertion will become crippled, and listlessness as to the event will be the consequence. His own character will suffer little; his property nothing, for his friend bears all the burden: and perhaps the very person for whom he bore this burden treats him with neglect; and, lest the restoration of the pledge should be required, will avoid both the sight and presence of his friend. *Give* what thou canst; but, except in extreme cases, be *surety*

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

come into the hand of thy friend; go, humble thyself, [b] and make sure thy friend.

4 [c] Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 [d] Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [e] How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep

11 [f] So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 A naughty person, a wicked man, walketh with a froward mouth.

13 [g] He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart; [h] he deviseth mischief continually; [i] he [k] soweth discord.

[b] Or, *so shalt thou prevail with thy friend.*—[c] Psa. cxxxii. 4.
[d] Job xii. 7.—[e] Chap. xxiv. 33, 34.

[f] Chap. x. 4; xiii. 4; xx. 4.—[g] Job xv. 12; Psa. xxxv. 19; chap. x. 10.—[h] Mic. ii. 1.—[i] Ver. 19.—[k] Heb. *casteth forth.*

for no man. *Striking* or *shaking hands* when the *mouth had once made the promise*, was considered as the *ratification* of the engagement; and thus the man became *ensnared with the words of his mouth.*

Verse 3. *Do this—deliver thyself*] Continue to press him for whom thou art become surety, to pay his creditor; give him no rest till he do it, else thou mayest fully expect to be left to pay the debt.

Verse 5. *Deliver thyself as a roe*] צבי *tsebi*, the antelope. If thou art got into the snare, get out if thou possibly canst; make every *struggle* and *exertion*, as the antelope taken in the net, and the bird taken in the snare would, in order to get free from thy captivity.

Verse 6. *Go to the ant, thou sluggard*] נמלה *nemalah*, the *ant*, is a remarkable creature for *foresight*, *industry*, and *economy*. At the proper seasons they collect their food—not in the *summer* to lay up for the *winter*; for they sleep during the winter, and eat not; and therefore such hoards would be to them useless; but when the food necessary for them is most plentiful, then they collect it for their consumption in the proper seasons. No insect is more *laborious*, not even the *bee* itself; and none is more *fondly attached* to or more *careful* of its young, than the ant. When the young are in their *aurelia* state, in which they appear like a small *grain* of *rice*, they will bring them out of their nests, and lay them near their holes, for the benefit of the sun; and on the approach of *rain*, carefully remove them, and deposit them in the nest, the hole or entrance to which they will cover with a piece of thin stone or tile, to prevent the wet from getting in. It is a fact that they do not lay up any meat for winter; nor does Solomon, either here or in chap. xxx. 25, assert it. He simply says that they provide their food in summer, and gather it in harvest; these are the most proper times for a stock to be laid in for their consumption; not in *winter*; for no such thing appears in any of their nests, nor do they need it, as they *sleep* during that season; but for autumn, during which they wake and work. Spring, summer, and autumn, they are incessant in their labour; and their conduct affords a bright example to men.

Verse 10. *Yet a little sleep, a little slumber*] This, if not the *language*, is the *feeling* of the sluggard. The *ant* gathers its food in summer and in harvest, and sleeps in winter when it has no work to do. If the sluggard would work in the day, and sleep at night, it would be all proper. The ant yields him a lesson of reproach.

Verse 11. *So shall thy poverty come as one that travelleth*] That is, with slow, but surely approaching steps.

Thy want as an armed man.] That is, with irresistible fury; and thou art not prepared to oppose it. The *Vulgate*, *Septuagint*, and *Arabic* add the following clause to this verse:—

"But if thou wilt be diligent, thy harvest shall be as a fountain; and poverty shall flee far away from thee."

It is also thus in the Old MS. Bible: *If forsothe unslow thou shul ben; shul comen as a welle thi rip; and nede fer shal fleen fro thee.*

Verse 12. *A naughty person*] אדם בליעל *adam beliyal*, "Adam good for nothing." When he lost his innocence. *A man apostata*; Old MS. Bible.

A wicked man] איש און *ish aven.* He soon became a general transgressor after having departed from his God. All his posterity, unless restored by Divine grace, are men of Belial, and sinners by trade; and most of them, in one form or other, answer the character here given. They yield their members instruments of unrighteousness unto sin.

Verse 13. *He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers*] These things seem to be spoken of debauchees; and the following quotation from Ovid, Amor. lib. i., El. iv., ver. 15, shows the whole process of the villany spoken of by Solomon:

Cum premit ille torum, vultu comes ipsa modesto
Ibis, ut accumbas: clam mihi *tange pedem.*
Me specta, *nutusque* meos, *vultum que loquacem*
Excipe *furtivas*, et refer ipsa, *notas.*
Verba superciliis sine voce loquentia dicam
Verba leges *digitis*, *verba notata mero.*
Cum tibi succurrit Veneris lasciva nostræ,
Purpureas tenero *pollice tange genas*, &c., &c.

The whole *elegy* is in the same strain: it is translated in *Garth's* Ovid, but cannot be introduced here.

Verse 14. *He deviseth mischief*] He plots schemes and plans to bring it to pass.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante. U. C. cir. 247.

15 Therefore shall his calamity come suddenly; suddenly shall he [l] be broken [m] without remedy.

16 These six *things* doth the LORD hate: yea, seven *are* an abomination [n] unto him.

17 [o] A [p] proud look, [q] a lying tongue, and hands that shed innocent blood,

18 [r] A heart that deviseth wicked imaginations, [t] feet that be swift in running to mischief,

19 [u] A false witness *that* speaketh lies, and he [v] that soweth discord among brethren.

20 [w] My son, keep thy father's commandment, and forsake not the law of thy mother:

21 [x] Bind them continually upon thine heart, *and* tie them about thy neck.

22 [y] When thou goest, it shall lead thee; when thou sleepest, [z] it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 [a] For the commandment *is* a [b] lamp; and the law *is* light; and reproofs of instruction *are* the way of life:

24 [c] To keep thee from the evil woman, from the flattering [d] of the tongue of a strange woman.

25 [e] Lust not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For [f] by means of a whorish woman *a man is brought* to a piece of bread: [g] and [h] the

[l] Jer. xix. 11.——[m] 2 Chron. xxxvi. 16.——[n] Heb. *of his soul.* Psa. xviii. 27; ci. 5.——[p] Heb. *Haughty eyes.*——[q] Psa. cxx. 2,——[r] Isa. i. 15.——[t] Gen. vi. 5.——[u] Isa. lix. 7; Rom. iii. 5.——[v] Psa. xxvii. 12; chap. xix. 5, 9.——[w] Ver. 14.——[x] Chap. iii. 3; vii. 3.——[y] Chap. iii. 23, 24.——[z] Chap. ii. 11.——[a] Psa. xix. 8; cxix. 105.——[b] Or, *candle.*——[c] Chap. ii. 16; v. 3; vii. 5.——[d] Or, *of the strange tongue.*——[e] Matt. v. 28.——[f] Chap. xxix. 3.——[g] Gen. xxxix. 14.——[h] Heb. *the woman of a man, or a man's wife.*

He soweth discord.] Between men and their wives, by seducing the latter from their fidelity. See the preceding quotation.

Verse 15. *Suddenly shall he be broken*] Probably alluding to some punishment of the adulterer, such as being *stoned to death.* A multitude shall join together, and so overwhelm him with stones, that he shall have his flesh and bones broken to pieces; and there shall be *no remedy*—none to deliver or pity him.

Verse 16. *These six—doth the Lord hate*] 1. *A proud look*—exalted eyes; those who will not condescend to look on the rest of mankind. 2. *A lying tongue*—he who neither loves nor tells *truth.* 3. *Hands that shed innocent blood*, whether by murder or by battery. 4. *A heart that deviseth wicked imaginations*—the heart that *fabricates* such, lays the foundation, builds upon it, and completes the superstructure of *iniquity.* 5. *Feet that be swift in running to mischief*—he who works iniquity with greediness. 6. *A false witness that speaketh lies*—one who, even on his oath before a court of justice, tells any thing but the truth.

Seven are *an abomination unto him*] נפשו *naphsho*, "to his soul." The seventh is, *he that soweth discord among brethren*—he who troubles the peace of a family, of a village, of the state; all who, by lies and misrepresentations, strive to make men's minds evil-affected towards their brethren.

Verse 20. *Keep thy father's commandment*] See on chap. i. 8.

Verse 21. *Bind them continually upon thine heart*] See on chap. iii. 3. And see a similar command, to which this is an allusion, Deut. vi. 6–8.

Verse 22. *When thou goest, it shall lead thee*] Here the *law* is *personified*; and is represented as a nurse, teacher, and guardian, by night and day. An upright man never *goes* but as directed by God's word, and led by God's Spirit.

When thou sleepest] He commends his body and soul to the protection of his Maker when he lies down; and sleeps in peace. And when he awakes in the morning, the promises and mercies of God are the first things that present themselves to his recollection.

Verse 23. *For the commandment is a lamp*] It illuminates our path. It shows us how *we should walk* and *praise God.*

And the law is light] A *general light*, showing the *nature* and *will* of GOD, and the *interest* and *duty* of MAN.

And reproofs of instruction] Or, that instruction which reproves us for our sins and errors leads us into the way of life.

Verse 24. *To keep thee from the evil woman*] Solomon had suffered sorely from this quarter; and hence his repeated cautions and warnings to others. The *strange woman* always means one that is not a man's own; and sometimes it may also imply a *foreign harlot*, one who is also a *stranger* to the God of Israel.

Verse 25. *Neither let her take thee with her eye-lids.*] It is a very general custom in the East to *paint the eye-lids.* I have many Asiatic drawings in which this is expressed. They have a method of *polishing the eyes* with a preparation of *antimony*, so that they appear with an indescribable lustre; or, as one who mentions the fact from observation, "Their eyes appear to be swimming in bliss."

Verse 26. *By means of a whorish woman*] In following lewd women, a man is soon reduced to poverty and disease. The *Septuagint* gives this a strange turn: Τιμη γαρ πορνης, ὁση και ἑνος ἀρτου. "For the price or hire of a whore is about one loaf." So *many* were they in the land, that they hired themselves out for a *bare subsistence.* The *Vulgate*, *Syriac*, and *Arabic*, give the same sense. The old MS. Bible has it thus: The price forsothe of a strumpet is unneth oon lof: the woman forsothe taketh the precious liif of a man. The sense of which is, and probably the sense of the *Hebrew* too, While the man hires the whore for a *single*

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

adulteress will [i] hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, [k] he shall restore sevenfold; he shall give all the substance of his house.

A. M. cir. 1004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

32 *But* whoso committeth adultery with a woman [l] lacketh [m] understanding: he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 [n] He will not regard any ransom: neither will he rest content, though thou givest many gifts.

[i] Ezek. xiii. 18.——[k] Exod. xxii. 1, 4.——[l] Chap. vii. 7.

[m] Heb. *heart.*——[n] Heb. *He will not accept the face of any ransom.*

loaf of bread; the woman thus hired taketh his *precious life*. She extracts his energy, and poisons his constitution. In the first clause אשה זונה *ishshah zonah* is plainly a *prostitute*; but should we render אשת *esheth*, in the second clause, an *adulteress*? I think not. The versions in general join אשת איש *esheth ish*, together, which, thus connected, signify no more than *the wife of a man*; and out of this we have made *adulteress*, and *Coverdale* a *married woman*. I do not think that the Old MS. Bible gives a good sense; and it requires a good deal of paraphrase to extract the common meaning from the text. Though the following verses seem to countenance the common interpretation, yet they may contain a complete sense of themselves; but, taken in either way, the sense is good, though the construction is a little violent.

Verse 27. *Can a man take fire*] These were proverbial expressions, the meaning of which was plain to every capacity.

Verse 29. *So he that goeth in to his neighbour's wife*] As sure as he who takes *fire into his bosom*, or who *walks* upon *live coals*, is burnt thereby; so sure he that seduces his neighbour's wife *shall be guilty*. That is, he shall be punished.

Verse 30. *Men do not despise a thief, if he steal*] Every man pities the poor culprit who was perishing for lack of food, and stole to *satisfy his hunger*; yet no law *clears* him: he is bound to make restitution; in some cases *double*, in others *quadruple* and *quintuple*; and if he have not property enough to make restitution, to be sold for a *bondman*; Exod. xxii 1–4; Lev. xxv. 39.

Verse 32. *But whoso committeth adultery*] The case understood is that of a *married man*: he has a wife; and therefore is not in the circumstances of the *poor thief*, who stole to *appease his hunger, having nothing to eat*. In this alone the *opposition* between the two cases is found: the *thief had no food*, and he stole some; the married man had a *wife*, and yet went in to *the wife of his neighbour*.

Destroyeth his own soul.] Sins against *his life*; for, under the law of Moses, adultery was punished with *death*; Lev. xx. 10; Deut. xxii. 22.

Verse 33. *A wound and dishonour shall he get*] Among the *Romans*, when a man was caught in the fact, the injured husband took the law into his own hand; and a large *radish* was thrust up into the anus of the transgressor, which not only overwhelmed him with infamy and disgrace, but generally caused his death.

Verse 34. *Jealousy* is *the rage of a man: therefore he will not spare*] He will not, when he has detected the adulterer in the fact, wait for the slow progress of the law: it is then to him the *day of vengeance*; and, in general, he avenges himself on the spot, as we see above.

Verse 35. *He will not regard any ransom*] This is an injury that admits of *no compensation*. No *gifts* can satisfy a man for the injury his honour has sustained; and to take a *bribe* or a *ransom*, would be setting up *chastity* at a price.

CHAPTER VII.

A farther exhortation to acquire wisdom, in order to be preserved from impure connections, 1–5. The character of a harlot, and her conduct towards a youth who fell into her snare, 6–23. Solemn exhortations to avoid this evil, 24–27.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

MY son, keep my words, and [a] lay up my commandments with thee.

2 [b] Keep my commandments, and live; [c] and my law as the apple of thine eye.

3 [d] Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 [e] That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among [f] the youths, a young man [g] void of understanding,

8 Passing through the street near the corner; and he went the way to her house.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

9 [h] In the twilight, [i] in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* the attire of a harlot, and subtle of heart.

11 ([k] She *is* loud and stubborn; [l] her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [m] with an impudent face said unto him,

14 [n] *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

[a] Chap. ii. 1.——[b] Lev. xviii. 5; chap. iv. 4; Isa. lv. 3. [c] Deut. xxxii. 10.——[d] Deut. vi. 8; xi. 18; chap. iii. 3; vi. 21. [e] Chap. ii. 16; v. 3; vi. 24.——[f] Heb. *the sons.*——[g] Chap. vi. 32; ix. 4, 16.

[h] Job xxiv. 15.——[i] Heb. *in the evening of the day.*——[k] Chap. ix. 13.——[l] 1 Tim. v. 13; Titus ii. 5.——[m] Hebrew, *she strengthened her face, and said.*——[n] Hebrew, *Peace-offerings* are *upon me.*

NOTES ON CHAP. VII.

Verse 1. *My son, keep my words*] See chap. ii. 1.

Verse 2. *As the apple of thine eye.*] As the pupil of the eye, which is of such essential necessity to sight, and so easily injured.

Verse 3. *Bind them upon thy fingers*] See on chap. iii. 3.

Verse 4. *Thou* art *my sister*] Thou art my dearest friend, and I will treat thee as such.

Verse 5. *The strange woman*] The *prostitute*, the *adulteress.*

Verse 6. *I looked through my casement*] The *casement* is a small aperture in a large window, or a window opening on hinges. Here it means the *lattice*, for they had no *glass windows* in the East. And the *latticed* windows produced a *double* advantage: 1. Making the apartments sufficiently private; and 2. Admitting fresh air to keep them cool.

Verse 7. *Among the simple ones*] The inexperienced, inconsiderate young men.

A young man void of understanding] חסר לב *chasar leb*, "destitute of a heart." He had not wisdom to discern the evil intended; nor courage to resist the flatteries of the seducer.

Verse 8. *He went the way to her house.*] She appears to have had a corner house sufficiently remarkable; and a way from the main street to it.

Verse 9. *In the twilight, in the evening*] Some time after sun-setting; before it was *quite dark.*

In the black and dark night] When there were neither *lamps* nor *moon-shine.*

Verse 10. *A woman* with *the attire of a harlot*] It appears that sitting in some open place, and covering the face, or having a veil of a peculiar kind on, was the evidence of a harlot; Gen. xxxviii. 14, 15–19. No doubt, in Solomon's time, they had other distinctions. In all other countries, and in all times, *the show of their countenance did testify against them; they declared their sin as Sodom; they hid it not.* However, this does not seem to have been a mere prostitute; for she was, according to her own declaration, a *married woman*, and kept house, ver. 19, if her assertions relative to this were not falsehoods, and calculated the better to render him secure, and prevent the suspicion of endangering himself by cohabiting with a common woman; which I am rather inclined to think was the case, for she was *subtle of heart.*

Verse 11. *She* is *loud and stubborn*] המיה *homiyah*, she is never *at rest*, always *agitated;* busily employed to gain her end, and this is *to go* into the *path of error:* סררת *sorereth*, "turning aside;" preferring any way to the right way. And, therefore, it is added, *her feet abide not in her house;* she gads abroad; and this disposition probably first led her to this vice.

Verse 12. *Now* is she *without*] She is continually exposing herself, and showing by her gait and gestures *what* she *is*, and *what* she *wants.* These two verses are a *parenthesis*, intended to show the character of the woman.

Verse 13. *So she caught him*] Laid *fast hold* on him, and *kissed him*, to show that she was affectionately attached to him.

And with an impudent face] החזה פניה *heezzah paneyha*, "she strengthened her countenance," assumed the most confident look she could; endeavoured to appear friendly and sincere.

Verse 14. I have *peace-offerings with me*] More literally, "the sacrifices of the peace-offerings are with me." *Peace-offerings* שלמים *shelamim*, were offerings the spiritual design of which was to make peace between God and man, to make up the *breach* between them which sin had occasioned; see the notes on Lev. vii., where every kind of sacrifice offered under the

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

16 I have decked my bed with coverings of tapestry, with carved *works*, with [o] fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the good man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money [p] with him, *and* will come home at [q] the day appointed.

21 With [r] her much fair speech she caused him to yield, [s] with the flattering of her lips she forced him.

22 He goeth after her [t] straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks:

23 Till a dart strike through his liver; [u] as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 Hearken unto me now, therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, [v] many strong *men* have been slain by her.

27 [w] Her house *is* the way to hell, going down to the chambers of death.

[o] Isa. xix. 9.——[p] Heb. *in his hand.*——[q] Or, *the new moon.* [r] Chap. v. 3.——[s] Psa. xii. 2.

[t] Heb. *suddenly.*——[u] Eccles. ix. 12.——[v] Neh. xiii. 26.——[w] Ch. ii. 18; v. 5; ix. 13.

law is explained. When the *blood* of these was poured out at the altar, and the *fat* burnt there, the *breast* and *right shoulder* were the priest's portion; but the rest of the carcass belonged to the sacrificer, who might carry it home, and make a feast to his friends. See Lev. iii. 1–11. Much light is cast on this place by the *fact* that the gods in many parts of the East are actually worshipped in *brothels*, and fragments of the *offerings* are divided among the wretches who fall into the snare of the prostitutes.—WARD's *Customs.*

Have I payed my vows] She seems to insinuate that she had *made a vow for the health and safety of this young man*; and having done so, and prepared the sacrificial banquet, came actually out to seek him, that he might partake of it with her, ver. 15. But, as she intended to proceed farther than mere *friendship*, she was obliged to avail herself of the *night season*, and the *absence of her husband.*

Verse 16. *I have decked my bed*] ערשי *arsi*, "my couch or sofa;" distinguished from משכבי *mishcabi*, "my bed," ver. 17, *the place to sleep on*, as the other was the *place to recline on* at *meals.* The *tapestry*, מרבדים *marbaddim*, mentioned here seems to refer to the covering of the *sofa*; exquisitely *woven* and *figured* cloth. חטבות אטון *chatuboth etun*, the *Targum* translates *painted carpets*, such as were manufactured in *Egypt*; some kind of *embroidered* or *embossed stuff* is apparently meant.

Verse 17. *I have perfumed my bed with myrrh*] מר *mor*, "aloes," אהלים *ahalim*, and "cinnamon," קנמון *kinnamon.* We have taken our names from the original words; but probably the *ahalim* may not mean *aloes*, which is no *perfume*: but *sandal wood*, which is very much used in the East. She had used every means to excite the passions she wished to bring into action.

Verse 18. *Come, let us take our fill of love*] נרוה דדים *nirveh dodim*, "Let us revel in the breasts;" and then it is added, "Let us solace ourselves with loves," נתעלסה באהבים *nithallesah boohabim*; "let us gratify each other with loves, with the utmost delights." This does not half express the original; but I forbear. The speech shows the *brazen face* of this woman, well translated by the *Vulgate*, "Veni, inebriemur uberibus; et fruamur cupidinis amplexibus." And the *Septuagint* has expressed the spirit of it: Ελθε, και απολαυσωμεν φιλιας—δευρο, και εγκυλισθωμεν ερωτι. "Veni, et fruamur amicitia—Veni, et colluctemur cupidine." Though varied in the words, all the *versions* have expressed the same thing. In the old MS. Bible, the speech of this woman is as follows:—I have arrayed with cordis my litil bed, and spred with peyntid tapetis of Egipt: I have springid my liggingc place with mirre and aloes and canelcum, and be we inwardly drunken with Tetis, and use we the coveytied clippingis to the tyme that the dai wax light. The original itself is too gross to be literally translated; but quite in character as coming from the mouth of an abandoned woman.

Verse 19. *For the good man*] Literally, "For the man is not in his house."

Verse 20. *He hath taken*] Literally, "The money bag he hath taken in his hand." He is gone a journey of itinerant merchandising. This seems to be what is intended.

And *will come home at the day appointed.*] ליום הכסא *leyom hakkase*, the *time fixed* for a return from such a journey. The *Vulgate* says, "at the full moon." The *Targum*, "the day of the assembly." In other words, He will return by the *approaching festival.*

Verse 21. *With her much fair speech*] With her blandishments and lascivious talk, she overcame all his scruples, and constrained him to yield.

Verse 22. *As an ox goeth to the slaughter*] The original of this and the following verse has been variously translated. Dr. *Grey* corrects and translates thus: "He goeth after her straightway, as an ox goeth to the SLAUGHTER; as a DOG to the CHAIN; and as a DEER till the DART strike through his liver; as a BIRD hasteneth to the SNARE, and knoweth not that it is for its life." Very slight alterations in the Hebrew text produce these differences; but it is not necessary to pursue them; all serve to mark the stupidity and folly of the man who is led away by enticing women, or who lives a life of intemperance.

Verse 24. *Hearken unto me now, therefore, O ye children*] Ye that are young and inexperienced, seri-

ously consider the example set before your eyes, and take warning at another's expense.

Verse 26. *For she hath cast down many wounded: yea, many strong* men *have been slain by her.*] That is, such like women have been the ruin of many. חלל֔ים *chalalim*, which we render *wounded*, also signifies *soldiers* or men of war; and עצמ֔ים *atsumim*, which we render *strong men*, may be translated *heroes*. Many of those who have distinguished themselves in the field and in the cabinet have been overcome and destroyed by their mistresses. History is full of such examples.

Verse 27. *Her house* is *the way to hell*] שא֣ול *sheol*, the *pit*, the *grave*, the *place of the dead*, the *eternal* and *infernal world*. And they who, through such, fall into the *grave*, descend lower, into *the chambers of death*; the place where pleasure is at an end, and *illusion* mocks no more.

CHAPTER VIII.

The fame and excellence of wisdom, and its manner of teaching, 1–4; *the matter of its exhortations,* 5–12; *its influence among men,* 13–21; *its antiquity,* 22–31; *the blessedness of attending to its counsels,* 32–35; *the misery of those who do not,* 36.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

DOTH not [a] wisdom cry? and [b] understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

[a] Chap. i. 20; ix. 3.

[b] Psa. cxix. 130; cxlvii. 5.

NOTES ON CHAP. VIII.

Verse 1. *Doth not wisdom cry?*] Here wisdom is again *personified*; but the *prosopopœia* is carried on to a greater length than before, and with much more variety. It is represented in this chapter in a *twofold* point of view: 1. Wisdom, the *power of judging rightly*, implying *the knowledge of Divine and human things*. 2. As an *attribute* of God, particularly displayed in the various and astonishing works of *creation*. Nor has it *any other meaning* in this whole chapter, whatever some of the fathers may have dreamed, who find allegorical meanings every where. The wise man seems as if suddenly awakened from the distressful contemplation which he had before him,—of the ruin of young persons in both worlds by means of debauchery,—by the voice of wisdom, who has *lifted up her voice* in the most public places, where was the *greatest concourse* of the people, to warn the yet unsnared, that they might avoid the way of seduction and sin; and cause those who love her to *inherit substance*, and to have their *treasuries filled* with durable riches.

Verse 2. *In the places of the paths.*] בית נתיבת נצבה *beith nethiboth nitstsabah*, "The constituted house of the paths." Does not this mean the house of public worship? the tabernacle or temple, which stands a centre to the surrounding villages, the paths from all the parts leading to and terminating at it? In such a place, where the holy word of God is read or preached, there in a particular manner does wisdom *cry*, and *understanding lift up her voice*. There are the warnings, the precepts, and the promises of eternal truth; there the *bread of God* is broken to his children, and thither they that *will* may come and take the *water* of *life* freely.

Verse 3. *She crieth at the gates*] This might be well applied to the preaching of Jesus Christ and his apostles, and their faithful successors in the Christian ministry. He went to the *temple*, and proclaimed the righteousness of the Most High: he did the same in the *synagogues*, on the *mountains*, by the *sea-side*, in the *villages*, in the *streets* of the *cities*, and in *private houses*. His disciples followed his track: in the *same way*, and in the *same spirit*, they proclaimed the unsearchable riches of Christ. God's *wisdom* in the hearts of his true ministers directs them to go and to seek sinners. There are, it is true, temples, synagogues, churches, chapels, &c.; but hundreds of thousands never frequent them, and therefore do not hear the voice of truth: *wisdom*, therefore, *must go to them*, if she wishes them to receive her instructions. Hence the zealous ministers of Christ go still to the *highways* and *hedges*, to the *mountains* and *plains*, to the *ships* and the *cottages*, to persuade sinners to turn from the error of their ways, and accept that redemption which was procured by the sacrificial offering of Jesus Christ.

Verse 4. *Unto you, O men*] אי֫שים *ishim*, men of *wealth* and *power*, *will I call*; and not to you alone, for my voice is אל בני אדם *al beney Adam*, "to all the descendants of Adam;" to the whole human race. As Jesus Christ tasted death for every man, so the Gospel proclaims salvation to all: *to* you—to every individual, my voice is addressed. *Thou* hast sinned; and *thou* must perish, if not saved by grace.

Verse 5. *O ye simple*] פתאים *pethaim*, ye that are *deceived*, and with flattering words and fair speeches deluded and *drawn away*.

Ye fools] כסילים *kesilim*, ye stupid, stiff-necked, senseless people. That *preaching* is never likely to do much good, that is not *pointed*; specifying and describing vices, and charging them home on the consciences of transgressors. Where this is *not done*, the congregation is unconcerned; no man supposes

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

6 Hear; for I will speak of [e] excellent things; and the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* [d] an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* nothing [e] froward or perverse in them.

9 [f] They *are* all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 [g] For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with [h] prudence, and find out knowledge of witty inventions.

13 [i] The fear of the LORD *is* to hate evil: [k] pride, and arrogancy, and the evil way, and [l] the froward mouth, do I hate.

14 Counsel *is* mine, and sound wisdom: I *am* understanding; [m] I have strength.

[e] Chap. xxii. 20.—[d] Heb. *the abomination of my lips.*—[e] Heb. *wreathed.*—[f] Chap. xiv. 6.—[g] Job xxviii. 15, &c.; Psa. xix. 10; cxix. 127; chap. iii. 14, 15; iv. 5, 7; xvi. 16.

[h] Or, *subtilty.*—[i] Chapter xvi. 6.—[k] Chapter vi. 17.—[l] Chapter iv. 24.—[m] Eccles. vii. 19; Psa. xviii. 1; xix. 14; xxii. 19; xxxi. 4.

he has any thing to do in the business, especially if the preacher takes care to tell them, "These were the crimes of Jews, Romans, Greeks, of the people at Corinth, Philippi, Thessalonica, Laodicea, and of heathens in general; but I hope better things of you, who have been born in a Christian land, and baptized in the Christian faith." Thus he arms their *consciences* in double brass against the good effects of his own teaching.

Verse 6. *Hear; for I will speak of excellent things*] נגידים *negidim*, things which are pre-eminent, and manifestly superior to all others. The teaching is not *trifling*, though addressed to *triflers*.

The opening of my lips shall be *right things.*] מישרים *meysharim*, things which are calculated to correct your false notions, and set straight your crooked ways. Hence she declares,

Verse 7. *My mouth shall speak truth*] Truth, without *falsity*, or any mixture of *error*, shall be the whole matter of my discourse.

Verse 8. *All the words*—are *in righteousness*] בצדק *betsedek*, in justice and equity, testifying what man *owes* to his God, to his neighbour, and to himself; giving to each his *due*. This is the true import of צדק *tsadak*.

There is *nothing froward*] נפתל *niphtal*, tortuous, involved, or difficult.

Or perverse] עקש *ikkesh*, distorted, leading to obstinacy. On the contrary,

Verse 9. *They* are *all plain*] נכחים *nechochim*, straight forward, over against every man, level to every capacity. This is true of all that concerns the salvation of the soul.

To them that find knowledge.] When a man gets the *knowledge* of *himself*, then he sees all the *threatenings* of God to be *right*. When he obtains the knowledge of God in *Christ*, then he finds that all the *promises* of God are *right*—yea and amen.

Verse 10. *Receive my instruction, and not silver*] A Hebrew idiom; *receive my instruction* in preference to silver.

Verse 11. *Wisdom* is *better than rubies*] See on chap. iii. 15.

Verse 12. *I wisdom dwell with prudence*] Prudence is defined, *wisdom applied to practice*; so wherever true wisdom is, it will lead to action, and its activity will be always in reference to the *accomplishment of the best ends by the use of the most appropriate means*. Hence comes what is here called *knowledge of witty inventions*, דעת מזמות אמצא *daath mezimmoth emtsa*, "I have found out knowledge and contrivance." The farther wisdom proceeds in man, the more *practical* knowledge it gains; and finding out the nature and properties of things, and the general course of providence, it can *contrive* by new combinations to produce new results.

Verse 13. *The fear of the Lord* is *to hate evil*] As it is impossible to hate *evil* without loving *good*; and as hatred to *evil* will lead a man to abandon the *evil way*; and *love to goodness* will lead him to do what is *right* in the sight of God, under the influence of that Spirit which has given the *hatred to evil*, and inspired the *love of goodness*: hence this implies the sum and substance of *true religion*, which is here termed *the fear of the Lord*.

Verse 14. *Counsel* is *mine*] *Direction* how to act in all circumstances and on all occasions must come from *wisdom*: the *foolish* man can give no *counsel*, cannot show another how he is to act in the various changes and chances of life. The wise man alone can give this counsel; and he can give it only as continually receiving instruction from God: for this Divine wisdom can say, תושיה TUSHIYAH, *substance, reality, essence*, all belong to me: I am the *Fountain* whence all are derived. Man may be wise, and good, and prudent, and ingenious; but these he derives from me, and they are *dependently* in him. But in *me* all these are *independently* and *essentially* inherent.

And sound wisdom] See above. This is a totally false translation: תושיה *tushiyah* means essence, substance, reality; the source and substance of good. How ridiculous the support derived by certain authors from this translation in behalf of their system! See the writers on and quoters of Prov. viii.

I have strength.] Speaking still of wisdom, as communicating rays of its light to man, it enables him to bring every thing to his aid; to construct machines by which *one man* can do the work of *hundreds*. From it comes all *mathematical learning*, all *mechanical knowledge*; from it originally came the *inclined*

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15 [n] By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 [o] I love them that love me; and [p] those that seek me early shall find me.

18 [q] Riches and honour *are* with me; *yea,* durable riches and righteousness.

19 [r] My fruit *is* better than gold; yea, than fine gold; and my revenue than choice silver.

20 I [s] lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance: and I will fill their treasures.

22 [t] The LORD possessed me in the beginning of his way, before his works of old.

23 [u] I was set up from everlasting, from

[n] Dan. ii. 21; Rom. xiii. 1.——[o] 1 Sam ii. 30; Psa. xci. 14; John xiv. 21.——[p] James i. 5.——[q] Ch. iii. 16; Matt. vi. 33.

[r] Chap. iii. 14; ver. 10.——[s] Or, *walk.*——[t] Chap. iii. 19; Ecclus. xxiv. 9; John i. 1.——[u] Psa. ii. 6.

plane, the *wedge*, the *screw*, the *pulley*, in all its *multiplications*; and the *lever*, in all its *combinations* and *varieties*, came from this wisdom. And as all these can produce prodigies of *power*, far surpassing all kinds of *animal energy*, and all the effects of the utmost efforts of muscular force; hence the maxim of Lord Bacon, "Knowledge is power," built on the maxim of the *tushiyah* itself; לי נבורה *li geburah*, MINE IS STRENGTH.

Verse 15. *By me kings reign*] Every wise and prudent king is such through the influence of Divine wisdom. And just laws and their righteous administration come from this source. In this and the following verse *five degrees* of *civil power* and *authority* are mentioned. 1. מלכים *melachim*, KINGS. 2. רוזנים *rozenim*, CONSULS. 3. שרים *sarim*, PRINCES, CHIEFS of the people. 4. נדיבים *nedibim*, NOBLES. And 5. שפטים *shophetim*, JUDGES OR CIVIL MAGISTRATES. All orders of government are from God. Instead of שפטי ארץ *shophetey arets*, "judges of the earth," שפטי צדק *shophetey tsedek*, "righteous judges," or "judges of righteousness," is the reading of *one hundred and sixty-two* of Kennicott's and De Rossi's MSS., both in the text and in the margin, and of several ancient editions. And this is the reading of the *Vulgate*, the *Chaldee*, and the *Syriac*; and should undoubtedly supersede the other.

Verse 17. *I love them that love me*] Wisdom shows itself; teaches man the knowledge of himself; shows him also the will of God concerning him; manifests the snares and dangers of life, the allurements and unsatisfactory nature of all sensual and sinful pleasures, the blessedness of true religion, and the solid happiness which an upright soul derives from the peace and approbation of its Maker. If, then, the heart embraces this wisdom, follows this Divine teaching, and gives itself to God, his love will be shed abroad in it by the influence of the Holy Spirit. Thus we love God because he hath first loved us; and the more we love him, the more we shall feel of his love, which will enable us to love him yet *more and more*; and thus we may go on increasing to eternity. Blessed be God!

And those that seek me early shall find me.] Not merely *betimes in the morning*, though he who does so shall find it greatly to his advantage; (see on Psa. iv.;) but early *in life*—in *youth*, and as near as possible to the first dawn of *reason*. To the *young* this gracious promise is particularly made: if *they* seek, they *shall find*. Others, who are old, may seek and find; but *never to such advantage* as they would have done, had they sought *early*. Youth is the *time* of *advantage* in every respect: it is the time of *learning*, the time of *discipline*; the time of *improvement*, the time of *acquiring useful*, *solid*, and *gracious habits*. As the *first-fruits* always belong to God, it is *God's time*; the time in which he is peculiarly gracious; and in which, to sincere youthful seekers, he pours out his benefits with great profusion. "They that seek me early shall find me."

Hear, ye *young*, and ye *little ones!* God offers himself now to *you*, with all his treasures of grace and glory. Thank him for his ineffable mercy, and embrace it without delay.

Verse 18. *Riches and honour* are *with me*] Often the wise, prudent, and discreet man arrives literally to *riches* and *honour*; but this is not *always* the case. But there are *other riches* of which he *never fails*; and these seem to be what Solomon has particularly in view, *durable riches and righteousness*; the treasure deposited by God in earthen vessels.

Verse 20. *I lead in the way of righteousness*] Nothing but the teaching that comes from God by his *word* and *Spirit* can do this.

Verse 22. *The Lord possessed me in the beginning of his way*] Wisdom is not *acquired* by the Divine Being; *man*, and even *angels*, *learn it* by *slow* and *progressive* degrees; but in God it is as eternally inherent as any other essential attribute of his nature. The *Targum* makes this wisdom a *creature*, by thus translating the passage: אלהא בראני בריש בריתיה *Elaha barani bereish biritciah*, "God created me in the beginning of his creatures." The *Syriac* is the same. This is as absurd and heretical as some modern glosses on the same passage.

Verse 23. *I was set up from everlasting*] נסכתי *nissachti*, "I was diffused or poured out," from נסך *nasach*, "to diffuse, pour abroad, as a spirit or disposition," Isa. xxix. 10. See *Parkhurst*. Or from סך *sach*, "to cover, overspread, smear over, as with *oil*;" to be *anointed* king. Hence some have translated it, *principatum habui*, I had the principality, or was a ruler, governor, and director, from eternity. All the schemes, plans, and circumstances, relative to creation, government, providence, and to all being, *material*, *animal*, and *intellectual*, were conceived in the Divine mind, by the Divine wisdom, from eternity, *or ever the earth was*. There was no *fortuitous creation*, no

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 [v] Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [w] fields, nor [x] the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set [y] a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

29 [z] When he gave to the sea his decree, that the waters should not pass his commandment: when [a] he appointed the foundations of the earth:

30 [b] Then I was by him, *as* one brought up *with him:* [c] and I was daily *his* delight, rejoicing always before him:

31 Rejoicing in the habitable part of his earth; and [d] my delights *were* with the sons of men.

[v] Job xv. 7, 8.——[w] Or, *open places.*——[x] Or, *the chief part.* [y] Or, *a circle.*——[z] Gen. iv. 9, 10; Job xxxviii. 10, 11; Psa. xxxiii. 7; civ. 9; Jer. v. 22.——[a] Job xxxviii. 4.——[b] John i. 1, 2, 18.——[c] Matt. iii. 17; Col. i. 13.——[d] Psa. xvi. 3.

jumbling concourse of original atoms, that entered into the composition of *created beings*; all was the effect of the *plans* before conceived, laid down, and at last acted upon by God's eternal wisdom.

Verse 24. *When* there were *no depths*] תהמות *tehomath*, before the original chaotic mass was formed. See Gen i. 2.

I was brought forth] חוללתי *cholalti*, "I was produced as by labouring throes." Mr. *Parkhurst* thinks that the heathen poets derived their idea of *Minerva's* (wisdom's) being born of Jupiter's brain, from some such high poetic personification as that in the text.

Verse 26. *The highest part of the dust of the world*] ראש עפרות תבל *rosh aphroth tebel*, "the first particle of matter." The *prima materia*, the primitive atom. All these verses (3–29) are a periphrasis for *I existed before creation*; consequently before *time* was. I dwelt in God as a principle which might be communicated in its influences to intellectual beings when formed.

Verse 27. *When he prepared the heavens, I* was *there*] For there is no part of the creation of God in which wisdom, skill, contrivance, are more manifest, than in the construction of the visible heavens.

When he set a compass upon the face of the depth] Does not this refer to the establishment of the *law of gravitation?* by which all the particles of matter, tending to a *common centre*, would produce in all bodies the *orbicular* form, which we see them have; so that even the *waters* are not only retained within their boundaries, but are subjected to the *circular form*, in their great aggregate of seas, as other parts of matter are. This is called here *making a compass*, בחקו חוג *bechukko chug*, sweeping a circle; and even this on *the face of the deep*, to bring the chaotic mass into *form*, regularity, and order.

Verse 28. *The clouds above*] שחקים *shechakim*, "the ethereal regions," taking in the whole of the atmosphere, with all its meteors, clouds, vapours, &c.

Verse 29. *When he gave to the sea his decree*] When he assigned its limits, adjusted its saltness, and proportioned the *extent of the surface* to the quantity of *vapours* to be raised from it, for the irrigation of the terrene *surface*.

The foundations of the earth] Those irreversible laws by which all its motions are governed; its annual and diurnal rotation, and particularly its *centrifugal* and *centripetal forces*; by the former of which it has its *annual motion* round the sun like all other planets; and by the *latter* all its particles are prevented from *flying off*, notwithstanding the great *velocity* of its motion round its own axis, which causes *one thousand and forty-two* miles of its equator to pass under any given point in the heavens in the course of a single *hour!* These are, properly speaking, *the foundations of the earth*; the *principles* on which it is constructed, and the *laws* by which it is governed.

Verse 30. *Then I was with him*, as *one brought up*] אמון *amon*, a *nursling*, a *darling* child. Wisdom continues its parable, says *Calmet*; and represents itself as a new-born child, which is ever near its parent, and takes pleasure to see him act, and to sport in his presence. This is poetical and highly figurative; and they who think they find the deity of Jesus Christ in these metaphors should be very cautious how they apply such terms as these; so that while they are endeavouring to defend the truth, they *may do nothing against the truth*, in which most of them unhappily fail.

Rejoicing always before him] All the images in this verse are borrowed from the state and circumstances of a *darling*, affectionate, playful child; as any one will be convinced who examines the *Hebrew text*.

Verse 31. *Rejoicing in the habitable part of his earth*] There God displays especially his wisdom in ordering and directing *human beings*, and in providing for their wants. The *wisdom* of God is in an especial manner manifested in his *providence*.

My delights were *with the sons of men.*] This Divine wisdom, as it delighted in the creation of man, so it continues to delight in his *instruction*. Hence it is represented as offering its lessons of instruction continually, and using every means and opportunity to call men from folly and vice to sound knowledge, holiness, and happiness. It is to man that God especially gives *wisdom*; and he has it in the form of *reason* beyond all other creatures; therefore it is said, "My delights are with the sons of men;" to them I open my choicest treasures. They alone are capable of *sapience, intelligence*, and *discursive reason*.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

32 Now therefore hearken unto me, O ye children: for [e] blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and refuse it not.

34 [f] Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

35 For whoso findeth me findeth life, and shall [g] obtain [h] favour of the LORD.

36 But he that sinneth against me [i] wrongeth his own soul: all they that hate me love death.

[e] *Psa.* cxix. 1, 2; cxxviii. 1, 2; Luke xi. 28.——[f] Chap. iii. 13, 18.——[g] Heb. *bring forth.*——[h] Ch. xii. 2.——[i] Ch. xx. 2.

Verse 32. *Now therefore*] Since I delight so much in conveying instruction; since I have the happiness of the *children of Adam* so much at heart, *hearken unto me;* and this is for your own interest, for *blessed* are they who *keep my ways.*

Verse 34. *Watching daily at my gates*] Wisdom is represented as having a *school* for the instruction of men; and seems to point out some of the most *forward* of her *scholars* coming, through their intense desire to learn, even *before the gates were opened,* and waiting there for admission, that they might hear *every word* that was uttered, and not lose one accent of the heavenly teaching. *Blessed are such.*

Verse 35. *Whoso findeth me*] The wisdom that comes from God, teaching to avoid evil and cleave to that which is good; *findeth life*—gets that knowledge which qualifies him to answer the *purposes* for which he was *made;* for he is *quickened with* Christ, and made a partaker of the Divine life. *Christ dwells in his heart by faith;* he *lives a new life,* for Christ *liveth* in him; the law of the *spirit of life* in Christ Jesus makes him free from the *law* of *sin* and *death. And shall obtain favour of the Lord.* The more he walks after the Divine counsel, the more he obtains of the Divine image; and the more he resembles his Maker, the more he partakes of the Divine favour.

Verse 36. *Wrongeth his own soul*] It is not *Satan,* it is not *sin,* properly speaking, that hurts him; it is *himself.* If he received the teaching of God, *sin would have no dominion over him;* if he *resisted the devil,* the devil would *flee from him.*

Love death.] They do it in *effect,* if not in *fact;* for as they love sin, that leads to *death,* so they may be justly said to love *death,* the wages of sin. He that works in this case, works for wages; and he must love the *wages,* seeing he *labours* so hard in the *work.*

I HAVE gone through this fine chapter, and given the best exposition of it in my power. I have also, as well as others, *weighed every word,* and closely examined their *radical* import, their connection among themselves, and the connection of the subject of the chapter with what has gone before, and with what follows after; and I cannot come, conscientiously, to *any other* interpretation than that which I have given. I am thoroughly satisfied that it speaks not one word either about the *Divine* or *human nature of Christ,* much less of any *eternal filiation* of his *Divinity.* And I am fully persuaded, had there not been a preconceived creed, no soul of man, by fair criticism, would have ever found out that fond opinion of the eternal sonship of the Divine nature, which so many commentators persuade us they find here. That it has been thus applied in *early ages,* as well as in *modern times,* I am sufficiently aware; and that many other portions of the Divine records have been appealed to, in order to support a particular opinion, and many that were false in themselves, must be known to those who are acquainted with the *fathers.* But many quote *them* who know nothing of them. As to the fathers in general, they were not all agreed on this subject, some supposing *Christ,* others the *Holy Spirit,* was meant in this chapter. But of these we may safely state, that there is not a *truth* in the most orthodox creed, that cannot be proved by their authority, nor a *heresy* that has disgraced the Romish Church, that may not challenge them as its abettors. In points of *doctrine,* their authority is, *with me,* nothing. The WORD of GOD alone contains my creed. On a number of points I can go to the Greek and Latin fathers of the Church, to know what *they believed,* and what the *people of their respective communions* believed; but after all this I must return to *God's word,* to know what he would have ME to believe. No part of a *Protestant creed* stands on the decision of *fathers* and *councils.* By appealing to the Bible alone, as the only rule for the faith and practice of Christians, they confounded and defeated their papistical adversaries, who could not prove their doctrines but by *fathers* and *councils.* Hence their peculiar doctrines stand in their ultimate proof upon THESE; and *those* of Protestantism on the BIBLE. Some late writers upon this subject, whose names I spare, have presumed much on *what they have said on this subject;* but before any man, who seeks for sober truth, will receive any of their *conclusions,* he will naturally look whether their *premises* be sound, or whether from *sound principles* they have drawn *legitimate conclusions.* They say this chapter is a sufficient foundation to build their doctrine on. I say it is no foundation at all; that it never has been proved, and never can be proved, that it speaks at all of the doctrine in question. It has nothing to do with it. On this conviction of mine, their proofs drawn from this chapter must go with *me* for *nothing.* I have been even shocked with reading over some things that have been *lately written* on the subject. I have said in my heart, They have taken away my ETERNAL LORD, and I know not where they have laid him. I cannot believe their doctrine; I never did; I hope I never shall. I believe in the holy Trinity; in three persons in the Godhead, of which none is before or after another. I believe JEHOVAH, JESUS, the HOLY GHOST to be one infinite, eternal GODHEAD, subsisting ineffably in *three persons.* I believe Jesus the Christ to be, as to his *Divine nature,* as *unoriginated* and *eternal* as JEHOVAH himself; and with

the *Holy Ghost* to be one infinite Godhead, *neither* person being *created*, *begotten*, nor *proceeding*, more than another: as to its *essence*, but *one* TRINITY, in an infinite, eternal, and inseparable UNITY. And this TRIUNE GOD is the object of my faith, my adoration, and my confidence. But I believe not in an eternal sonship or generation of the Divine nature of Jesus Christ. *Here* I have long stood, *here* I now stand, and *here* I trust to stand in the hour of death, in the day of judgment, and to all eternity. Taking the Scriptures in general, I find a *plurality* in the Divine nature; taking the grand *part* mentioned, Matt. iii. 16, 17, I find that *plurality* restrained to a *trinity*, in the most unequivocal and evident manner: Jesus, who was baptized in Jordan; the HOLY GHOST, who descended upon him who was baptized; and the FATHER, manifested by the voice from heaven that said, "This is my beloved Son, in whom I am well pleased." And how that person called JESUS the CHRIST, in whom dwelt all the fulness of the Godhead bodily, could be called the *Son of God*, I have shown in my note on Luke i. 35.

Some writers, in their defence of the doctrine above, which I venture to say *I do not believe*, have made reflections, in real or pretended pity, on the belief of their Trinitarian brethren, which have very little to do with candour: viz., "How the supporters of this hypothesis can avoid either the error of Tritheism on the one hand, or Sabellianism on the other, is difficult to conceive." Now, the supporters of the doctrine of the underived and unbegotten eternity of Christ's Divine nature might as well say of them: How the supporters of the eternal sonship of Christ can avoid the error of Arianism on the one hand, and Arianism on the other, it is difficult to conceive. But I would not say so; for though I know Arians who hold that doctrine, and express their belief nearly in the same words; yet I know many most conscientious Trinitarians who hold the doctrine of the eternal sonship, and yet believe in the proper deity, or eternal godhead, of Jesus Christ. After all, as a very wise and excellent man lately said: "While we have every reason to be satisfied of the soundness of each other's faith, we must allow each to explain his own sentiments in his own *words*: here, in the *words* used in explanation, a little latitude may be safely allowed." To this correct sentiment I only add:—

Scimus; et hanc veniam petimusque damusque vicissim.—HORACE.

"I grant it; and the license give and take."

I have passed the *waters of strife*, and do not wish to recross them: the wrath of man worketh not the righteousness of God. I will have nothing to do with ill-tempered, abusive men; I wish them more light and better manners.

And while I am on this subject, let me add one thing, which I am sure will not please all the generation of his people; and it is this: that Jesus Christ, having taken upon him human nature, which was afterwards crucified, and expired upon the cross, did by those acts make a full, perfect, and sufficient offering, sacrifice, and atonement for the sin of the whole world. That he died, paid down the *redemption price*, for *every soul of man*, that *was ever born* into the world, and *shall ever be born* into it. That all who lay hold on the hope set before them shall be saved; (and all *may* thus lay hold;) and none shall perish but those who would not come to Christ that they might have life. And that men perish, not because they were not redeemed, but because they would not accept of the redemption.

To conclude on this subject, it will be necessary to refer the reader to the remarkable *opposition* that subsists between *this* and the *preceding chapter*. *There*, the *prostitute* is represented as *going out into the streets* to seek her prey; and the *alluring words* of *carnal wisdom* to excite the animal appetite to sinful gratification, which she uses: *here*, heavenly *wisdom* is represented as *going out* into the *streets*, to the *high places*, the *gates of the city*, to counteract her designs, and lead back the simple to God and truth.

These *personifications* were frequent among the Jews. In the Book of *Ecclesiasticus* we find a similar personification, and expressed in almost *similar terms*; and surely none will suppose that the writer of that Apocryphal book had either the Christian doctrine of the *Trinity*, or the *sonship of Christ* in view.

I will give a few passages:—

"WISDOM shall *glory* in the *midst of her people*; in the *congregation* of the Most High shall *she open her mouth*, and triumph before his power. I *came out of the mouth of the Most High*, and covered the earth as a cloud. I *dwelt in the high places*; I alone *compassed the circuit of the heaven*, and walked in the *bottom of the deep*, in the waves of the sea, and in all the earth. *He created me from the beginning, before the world*; and I shall never fail. I am the mother of fair love, and fear, and knowledge, and holy hope. I therefore, *being eternal*, am given to all my children which are named of him. *Come unto me*, and fill *yourselves with my fruits*. I also came out as a brook from a river, and a conduit into a garden," &c., &c., Eccl. xxiv. 1, &c. This kind of personification of wisdom we have had in the preceding chapters; and in the following chapter we shall find the figure still kept up.

CHAPTER IX.

Wisdom builds her house, makes her provision for a great feast, calls her guests, and exhorts them to partake of her entertainment, 1–6. *Different admonitions relative to the acquisition of wisdom*, 7–12. *The character and conduct of a bad woman*, 13–18.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

WISDOM hath [a] builded her house, she hath hewn out her seven pillars:

2 [b] She hath killed [c] her beasts; [d] she hath mingled her wine, she hath also furnished her table.

3 She hath [e] sent forth her maidens: [f] she crieth [g] upon the highest places of the city.

4 [h] Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 [i] Come, eat of my bread, and drink of the wine *which* I have mingled.

[a] Matt. xvi. 18; Eph. ii. 20, 21, 22; 1 Pet. ii. 5.—[b] Matt. xxii. 3, &c.—[c] Heb. *her killing*.—[d] Ver. 5; ch. xxiii. 30.—[e] Rom. x. 15.—[f] Chap. viii. 1, 2.—[g] Ver. 14.—[h] Ver. 16; chap. vi. 32; Matt. xi. 25.—[i] Ver. 2; Cant. v. 1; Isa. lv. 1; John vi. 27.

NOTES ON CHAP. IX.

The same Wisdom speaks here who spoke in the preceding chapter. *There* she represented herself as manifest in all the *works of God* in the natural world; all being constructed according to counsels proceeding from an infinite understanding. *Here*, she represents herself as the great *potentate*, who was to rule all that she had constructed; and having an immense *family* to provide for, had made an abundant *provision*, and calls all to partake of it. This, says *Calmet*, is the continuation of the parable begun in the preceding chapter, where wisdom is represented as a venerable lady, whose real beauties and solid promises are opposed to the false allurements of PLEASURE, who was represented in the seventh chapter under the idea of a debauched and impudent woman. *This one*, to draw young people into her snares, describes the *perfumes*, the *bed*, and the *festival* which she has prepared. WISDOM acts in the same way: but, instead of the debauchery, the false pleasures, and the criminal connections which *pleasure* had promised, offers her guests a strong, well-built, magnificent palace, chaste and solid pleasures, salutary instructions, and a life crowned with blessedness. This is the sum and the substance of the parable; but as in the preceding part, so in this, men have produced strange creatures of their own brain, by way of explanation. One specimen of this mode of interpretation may suffice.

The *house* built by wisdom is the holy *humanity of Jesus Christ*; the *seven pillars* are the *seven sacraments*, or the *seven gifts of the Holy Ghost*, or the *whole of the apostles, preachers, and ministers of the Church*; the *slain beasts* are the *sacrifice of Christ's body* upon the cross; and the *bread* and *mingled wine* are the *bread* and *wine* in the *sacrament of the Lord's Supper!*—FATHERS and DOCTORS.

If we have recourse to any other particulars than those given above in the summary of the chapter, let us follow the first part of the parable, where wisdom is represented as laying the plan of the creation; and then perhaps we may say with safety, that wisdom, having *produced* the grand *ichnograph* or *ground plot* of the whole, with all the requisite *elevations* and *specifications* of *materials*, comes to show us, in this part, that the whole has been *constructed on this plan*; and specifies the *end* for which this august building has been raised.

Verse 1. *Wisdom hath builded her house*] The eternal counsel of God has framed the *universe*.

She hath hewn out her seven pillars] Every thing has been so constructed as to exhibit a scene of grandeur, stability, and durableness.

Verse 2. *She hath killed her beasts*] God has made the most ample provision for the innumerable tribes of animal and intellectual beings, which people the whole vortex of created nature.

Verse 3. *She hath sent forth her maidens*] The wisdom of God has made use of the *most proper means* to communicate Divine knowledge to the inhabitants of the earth; as a good and gracious Creator wills to teach them *whence* they *came*, *how* they are *supported*, *whither* they are *going*, and for what *end* they were formed. It is a custom to the present day, in Asiatic countries, to send their invitations to guests by a company of *females*, preceded by eunuchs: they go to the doors of the invited, and deliver their message.

Verse 4. *Whoso is simple*] Let the young, heedless, and giddy attend to my teaching.

Him that wanteth understanding] Literally, *he that wanteth a heart*; who is without *courage*, is *feeble* and *fickle*, and *easily drawn* aside from the holy commandment.

Verse 5. *Come, eat of my bread*] Not only receive my instructions, but *act* according to my directions.

Drink of the wine—I have mingled.] Enter into my counsels; be not contented with *superficial knowledge* on any subject, where any thing *deeper* may be attained. Go by the *streams* to the *fountain head*. Look into the *principles* on which they were formed; investigate their *nature*, examine their *properties*, acquaint thyself with their *relations*, *connections*, *influences*, and various *uses*. See the *skill*, *power*, and *goodness* of God in their creation. And when thou hast learned all within thy reach, know that thou knowest but little of the manifold wisdom of God. Let what thou hast learned humble thee, by showing thee how very little thou dost know. Thou hast drunk of the *provided wine*; but that *wine* was mingled with *water*, for God will hide pride from man. He dwells only on the surface of religious and philosophical learning, who does not perceive and feel that he is yet but a *child* in knowledge; that he *sees through a glass darkly*; that he *perceives men like trees walking*; and that there are lengths, breadths, depths, and heights, in the works and ways of God, which it will require an eternity to fathom. Here below the pure wine is mingled with water: but this is God's work. Yet there is enough; do not therefore be contented with a little. To this subject the words of the poet may be well applied:—

A *little learning* is a dangerous thing;
Drink deep, or taste not the Pierian spring:
For *scanty draughts intoxicate* the brain,
But *drinking largely sobers* us again. POPE

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.

8 [k] Reprove not a scorner, lest he hate thee: [l] rebuke a wise man, and he will love thee.

9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, [m] and he will increase in learning.

10 [n] The fear of the LORD *is* the beginning of wisdom: and the knowledge of the Holy *is* understanding.

11 [o] For by me thy days shall be multiplied, and the years of thy life shall be increased. A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir 247.

12 [p] If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 [q] A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat [r] in the high places of the city,

15 To call passengers who go right on their ways:

16 [s] Whoso *is* simple, let him turn in hither: and *as for* him that wanteth

[k] Matt. vii. 6.——[l] Psa. cxli. 5.——[m] Matt. xiii. 12.——[n] Job xxviii. 28; Psa. cxi. 10; chap. i. 7.

[o] Chap. iii. 2, 16; x. 27.——[p] Job xxxv. 6, 7; chap. xvi. 26 [q] Chap. vii. 11.——[r] Ver. 3.——[s] Ver. 4.

Among the ancient *Jews*, *Greek*, and *Romans*, wine was rarely drank without being mingled with water; and among ancient writers we find several ordinances for this. Some direct *three parts* of water to *one of wine*; some *five* parts; and *Pliny* mentions some wines that required *twenty* waters: but the most common proportions appear to have been *three parts of water* to *two of wine*. But probably the יין מסך *yayin masach*, mingled wine, was wine mingled, *not* with *water*, to make it *weaker*; but with *spices* and other ingredients to make it *stronger*. The ingredients were *honey*, *myrrh*, *mandragora*, *opium*, and such like, which gave it not only an *intoxicating* but *stupifying* quality also. Perhaps the *mixed wine* here may mean *wine* of the *strongest* and *best quality*, that which was good to cheer and refresh the heart of man.

If we consider the *mixed wine* as meaning this *strong wine*, then the import of the metaphor will be, a thorough investigation of the works of God will invigorate the soul, strengthen all the mental powers, enlarge their capacity, and enable the mind to take the most exalted views of the *wonders of God's skill* manifested in the *operations of his hand*.

Verse 6. *Forsake the foolish*] For the companion of fools must be a fool.

And live] Answer the *end* for which thou wert *born*.

Verse 7. *He that reproveth a scorner*] לץ *lets*, the person who *mocks* at sacred things; the *libertine*, the *infidel*; who turns the most serious things into ridicule, and, by his *wit*, often succeeds in rendering the person who reproves him ridiculous. Wisdom seems here to intimate that it is vain to attempt by reproof to amend such: and yet we must not suffer sin upon our neighbour; at all hazards, we must deliver our our own soul. But no reproof should be given to any, but in the *spirit of love* and deep concern; and when they contradict and blaspheme, leave them to God.

Verse 9. *Give* instruction *to a wise* man] Literally *give to the wise, and he will be wise*. Whatever you give to such, they reap profit from it. They are like the bee, they extract honey from every flower.

Verse 10. *The fear of the Lord*] See on chap. i. 7. The knowledge of the holy; קדשים *kedoshim*, of the holy ones: *Sanctorum*, of the saints.—*Vulgate*. Βουλη ἁγιων, the counsel of the holy persons.

Verse 11. *For by me thy days shall be multiplied*] Vice shortens human life, by a necessity of consequence: and by the same, righteousness lengthens it There is a long addition here in the *Septuagint*, *Syriac*, and *Vulgate*: "He who trusts in falsity feeds on the winds; and is like him who chases the fowls of heaven. He forsakes the way of his own vineyard, and errs from the paths of his own inheritance. He enters also into lonely and desert places, and into a land abandoned to thirst; and his hands collect that which yieldeth no fruit."

Verse 12. *If thou be wise*] It is thy own interest to be religious. Though thy example may be very useful to thy neighbours and friends, yet the chief benefit is to *thyself*. But if thou *scorn*—refuse to receive—the doctrines of wisdom, and die in thy sins, *thou alone* shalt suffer the vengeance of an offended God.

Verse 13. *A foolish woman is clamorous*] Vain, empty women, are those that make *most noise*. And she that is *full* of clamour, has generally *little* or no *sense*. We have had this character already, see chap. vii. 11. The translation of the *Septuagint* is very remarkable: Γυνη αφρων και θρασεια, ουδεις ψωμου γινεται, "A lewd and foolish woman shall be in need of a morsel of bread."

Verse 14. *For she sitteth at the door of her house*] Her conduct here marks at once her *folly*, *impudence*, and *poverty*. See above on chap. vii. 6, &c., where the reader will find a similar character.

Verse 16. *Whoso is simple, let him turn in hither*] FOLLY or PLEASURE here personified, uses the very same expressions as employed by *Wisdom*, ver. 4. Wisdom says, "Let the simple turn in to me." No, says Folly, "Let the simple turn in to me." If he turn in to *Wisdom*, his folly shall be taken away, and he shall become wise; if he turn in to *Folly*, his darkness will be thickened, and his folly will remain.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir 224. Ante U. C. cir. 247.

understanding, she saith to him,

17 [t] Stolen waters are sweet, and bread [u] *eaten* in secret is pleasant.

18 But he knoweth not that [v] the dead *are* there; *and that* her guests *are* in the depths of hell.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

[t] Chap. xx. 17.——[u] Heb. *of secrecies.*

[v] Chap. ii. 18; vii. 27.

Wisdom sets up her school to instruct the ignorant: Folly sets her school up next door, to defeat the designs of Wisdom.

Thus the saying of the satirist appears to be verified:—

"Wherever God erects a *house* of *prayer*,
The devil surely builds a *chapel* there.
And it is found, upon examination,
The *latter* has the *larger congregation*."

De Foe.

Verse. 17. *Stolen waters are sweet*] I suppose this to be a proverbial mode of expression, importing that *illicit pleasures are sweeter than those which are legal.* The meaning is easy to be discerned; and the conduct of multitudes shows that they are ruled by this adage. On it are built all the *adulterous intercourses* in the land.

Verse 18. *But he knoweth not that the dead* are *there*] See on chap. ii. 18. He does not know that it was in this way the first apostates from God and truth walked. רפאים *rephaim*; γιγαντες, the GIANTS.—*Septuagint.* The *sons of men*, the *earth-born*, to distinguish them from the *sons of God*, those who were *born from above*. See the notes on Gen. vi. 1, &c.

Her guests are *in the depths of hell.*] Those who have been drawn out of the way of understanding by *profligacy* have in general lost their *lives*, if not their *souls*, by their folly. The *Septuagint*, *Syriac*, and *Arabic* make a long addition to this verse: "But draw thou back, that thou mayest not die in this place; neither fix thy eyes upon her; so shalt thou pass by those strange waters. But abstain thou from strange waters, and drink not of another's fountain, that thou mayest live a long time, and that years may be added to thy life." Of this *addition* there is nothing in the *Hebrew*, the *Chaldee*, or the *Vulgate*, as now printed: but in the *editio princeps* are the following words:—Qui enim applicabitur illi descendet ad inferos; nam qui abscesserit ab ea salvabitur. These words were in the copy *from which* my old MS. Bible has been made, as the following version proves: ¶Who forsoth schal ben ioyned to hir, schal falle doun in to hell: for whi he that goth awai fro hir, schal be saued. Three of my own MSS. have the same reading.

CHAPTER X.

It is impossible to give summaries *of such chapters as these, where almost* every verse *contains a* separate subject. *Our common version not being able to exhibit the contents as usual, simply says,* "*From this chapter to the five and twentieth are sundry observations upon moral virtues, and their opposite verses.*" *In general the wise man states in this chapter the difference between the wise and the foolish, the righteous and the wicked, the diligent and the idle. He speaks also of love and hatred, of the good and the evil tongue, or of the slanderer and the peace-maker.*

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

THE proverbs of Solomon. [a] A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 [b] Treasures of wickedness profit nothing: [c] but righteousness delivereth from death.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

[a] Chap. xxv. 20; xvii. 21, 25; xix. 13; xxix. 3, 15.——[b] Psa. xlix. 6, &c.; chap. xi. 4; Luke xii. 19, 20.——[c] Dan. iv. 27.

NOTES ON CHAP. X.

Verse 1. *The proverbs of Solomon*] Some ancient MSS. of the *Vulgate* have *Proverbiorum liber secundus*, "The second book of the Proverbs." The preceding *nine* chapters can only be considered as an *introduction*, if indeed they may be said to make even a *part*, of the proverbs of Solomon, which appear to commence only at the tenth *chapter*.

A wise son maketh a glad father] The parallels in this and several of the succeeding chapters are those which *Bishop Lowth* calls the *antithetic*; when two lines correspond with each other by an opposition of *terms* and *sentiments*; when the second is contrasted with the first; sometimes in *expression*, sometimes in *sense* only. Accordingly the degrees of antithesis are various; from an exact contraposition of *word to word*, through a whole sentence, down to a general *disparity*, with something of a *contrariety* in the two propositions, as:—

A wise son rejoiceth in his father.
But a foolish son is the grief of his mother.

Where *every word* has its *opposite*; for the terms *father* and *mother* are, as the logicians say, relatively opposite.

Verse 2. *Treasures of wickedness*] Property gained by wicked means.

Delivered from death] Treasures gained by robbery often bring their possessors to an untimely death;

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

3 [d] The LORD will not suffer the soul of the righteous to famish: but he casteth away [e] the substance of the wicked.

4 [f] He becometh poor that dealeth *with* a slack hand: but [g] the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* [h] a son that causeth shame.

6 Blessings *are* upon the head of the just: but [i] violence covereth the mouth of the wicked.

7 [k] The memory of the just *is* blessed: but the name of the wicked shall rot.

8 The wise in heart will receive commandments: [l] but [m] a prating fool [n] shall fall.

9 [o] He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

10 [p] He that winketh with the eye causeth sorrow: [q] but a prating fool [r] shall fall.

11 [s] The mouth of a righteous *man is* a well of life: but [t] violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but [u] love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but [v] a rod *is* for the back of him that is void of [w] understanding.

14 Wise *men* lay up knowledge: but [x] the mouth of the foolish *is* near destruction.

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[d] Psa. x. 14; xxxiv. 9, 10; xxxvii. 25.——[e] Or, *the wicked for their wickedness.*——[f] Chap. xii. 24; xix. 15.——[g] Chap. xiii. 4. xxi. 5.——[h] Chap. xii. 4; xvii. 2; xix. 26.——[i] Ver. 11; Esth. vii. 8.——[k] Psa. ix. 5, 6; cxii. 6; Eccles. viii. 10.——[l] Ver. 10. [m] Heb. *a fool of lips.*——[n] Or, *shall be beaten.*

[o] Psa. xxiii. 4; chap. xxviii. 18; Isa. xxxiii. 15, 16.——[p] Chap. vi. 13.——[q] Ver. 8.——[r] Or, *shall be beaten.*——[s] Psa. xxxvii. 30; chap. xiii. 14; xviii. 4.——[t] Psa. cvii. 42; ver. 6.——[u] Chap. xvii. 9; 1 Cor. xiii. 4; 1 Pet. iv. 8.——[v] Chap. xxvi. 3.——[w] Heb. *heart.*——[x] Chap. xviii. 7; xxi. 23.

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but those gained by righteous dealing bring with them no such consequences.

Verse 3. *But he casteth away the substance of the wicked.*] But instead of רשׁעים *reshaim*, *the wicked*, בוגדים *bogedim*, *hypocrites*, or *perfidious* persons, is the reading of *twelve* or *fourteen* of *Kennicott's* and *De Rossi's* MSS., and some *editions*; but it is not acknowledged by any of the ancient versions.

The righteous have God for their feeder; and because of his infinite bounty, they can never famish for want of the bread of life. On the contrary, the wicked are often, in the course of his providence, deprived of the property of which they make a bad use.

Verse 4. *He becometh poor*] God has ordered, in the course of his providence, that he who will not *work* shall not *eat*. And he always blesses the work of the *industrious* man.

Verse 5. *He that gathereth in summer*] All the work of the field should be done in the *season suitable to it*. If *summer* and *harvest* be neglected, in vain does a man expect the fruits of *autumn*.

Verse 6. *Violence covereth the mouth of the wicked.*] As *blessings shall be on the head of the just*, so the *violence of the wicked shall cover their face* with shame and confusion. Their own violent dealings shall be visited upon them. The mouth forsoth of unpitous men wickidnesse coverith.—*Old MS. Bible.* "The forehead of the ungodly is past shame, and presumptuous."—*Coverdale.*

Verse 7. *The memory of the just* is *blessed*] Or, *is a blessing.*

But the name of the wicked shall rot.] This is another antithesis; but there are only two antithetic terms, for *memory* and *name* are synonymous.—*Lowth.* The very name of the wicked is as offensive as putrid carrion.

Verse 8. *A prating fool shall fall.*] This clause is repeated in the *tenth* verse. The *wise man will receive the commandment: but the shallow blabbing fool shall be cast down.* See verse 10.

Verse 9. *He that walketh uprightly*] The upright man is always *safe*; he has not *two characters* to support; he goes straight forward, and is never afraid of *detection*, because he has never been influenced by *hypocrisy* or *deceit*.

Verse 10. *He that winketh with the eye*] Instead of the latter clause, on which see ver. 8, the *Septuagint* has, ὁ δὲ ελεγχων μετα παρρησιας ειρηνοποιει· "but he that reproveth with freedom, maketh peace." This is also the reading of the *Syriac* and *Arabic*. A faithful, open reproving of sin is more likely to promote the peace of society than the passing it by slightly, or taking no notice of it; for if the wicked turn to God at the reproof, the law of *peace* will soon be established in his heart, and the law of kindness will flow from his tongue.

Verse 11. *The mouth of a righteous* man is *a well of life*] מקור חיים *mekor chaiyim*, is the *vein of lives*; an allusion to the *great aorta*, which conveys the blood from the heart to every part of the body. The latter clause of this verse is the same with that of verse 6.

Verse 12. *Hatred stirreth up strifes*] It seeks for occasions to provoke enmity. It delights in broils. On the contrary, love conciliates; removes aggravations; puts the best construction on every thing; and pours *water*, not *oil*, upon the *flame*.

Verse 13. *A rod* is *for the back of him*] He that *can learn*, and *will not learn*, should be *made to learn*. The rod is a most powerful instrument of knowledge. Judiciously applied, there is a lesson of profound wisdom in every *twig*.

Verse 14. *Wise* men *lay up knowledge*] They keep secret every thing that has a tendency to disturb domestic or public peace; but the foolish man blabs all out, and produces much mischief. Think much,

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

15 [y] The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof [z] erreth.

18 He that hideth hatred *with* lying lips, and [a] he that uttereth a slander, *is* a fool.

19 [b] In the multitude of words there wanteth not sin: but [c] he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want [d] of wisdom.

22 [e] The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

23 [f] *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 [g] The fear of the wicked, it shall come upon him: but [h] the desire of the righteous shall be granted.

25 As the whirlwind passeth, [i] so *is* the wicked no *more*: but [k] the righteous *is* an everlasting foundation.

26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 [l] The fear of the LORD [m] prolongeth days: but [n] the years of the wicked shall be shortened.

[y] Job xxxi. 24; Psa. lii. 7; chap. xviii. 11; 1 Tim. vi. 17. [z] Or, *causeth to err.*——[a] Psa. xv. 3.——[b] Eccles. v. 3.——[c] James iii. 2.——[d] Heb. *of heart.*——[e] Gen. xxiv. 35; xxvi. 12; Psalm xxxvii. 22.——[f] Chap. xiv. 9; xv. 21.

[g] Job xv. 21.——[h] Psa. cxlv. 19; Matt. v. 6; 1 John v. 14, 15. [i] Psa. xxxvii. 9, 10.——[k] Ver. 30; Psa. xv. 5; Matt. vii. 24, 25; xvi. 18.——[l] Chap. ix. 11.——[m] Heb. *addeth.*——[n] Job xv. 32, 33; xxii. 16; Psa. lv. 23; Eccles. vii. 17.

speak little, and always think before you speak. This will promote your own peace and that of your neighbour.

Verse 15. *The rich man's wealth is his strong city*] Behold a mystery in providence; there is not a *rich man* on earth but becomes such by means of the *poor!* Property comes from the *labour* of the *poor*, and *the king himself is served of the field.* How unjust, diabolically so, is it to *despise* or *oppress* those by whose labour all property is acquired!

The destruction of the poor is *their poverty.*] A man in abject poverty never arises out of this pit. They have no nucleus about which property may aggregate. The poet spoke well:—

Haud facile emergunt, quorum virtutibus obstat
Res angusta domi.

"They rarely emerge from poverty, whose exertions are cramped by want at home."

Verse 16. *The labour of the righteous*] The good man labours that he may be able to *support life*; this is his *first* object: and then to have *something to divide with the poor*; this is his *next* object.

The fruit of the wicked to sin.] This man lives to eat and drink, and his property he spends in riot and excess. God's blessings are cursed to him.

Verse 17. *He* is in *the way of life*] The truly religious man accumulates knowledge that he may the better know how to live to God, and do most good among men.

Verse 18. *He that hideth*] This is a common case. How many, when full of resentment, and deadly hatred, meditating revenge and cruelty, and sometimes even murder, have pretended that they *thought nothing of the injury they had sustained*; had *passed by the insult*, &c.! Thus *lying lips* covered the malevolence of a wicked heart.

Verse 19. *In the multitude of words*] It is impossible to speak much, and yet speak nothing but truth; and injure no man's character in the mean while.

Verse 20. *The heart of the wicked* is *little worth*] כמעט *kimat*, is like little or nothing; or is *like dross*, while the tongue of the just is like *silver*. A sinner's heart is worth nothing, and is good for nothing; and yet because it is his most *hidden part*, he vaunts of its *honesty, goodness*, &c.! Yes, yes; it is very honest and good, only the devil is in it! that is all.

Verse 22. *The blessing of the Lord, it maketh rich*] Whatever we receive in the way of providence, has God's blessing in it, and will do us good. Cares, troubles, and difficulties come with all property not acquired in this way; but God's blessing gives simple enjoyment, and levies no tax upon the comfort.

Verse 23. It is *a sport to a fool to do mischief*] What a millstone weight of iniquity hangs about the necks of most of the *jesters, facetious* and *witty* people! "How many lies do they tell in jest, to go to the devil in earnest!"

Verse 24. *The fear of the wicked*] The wicked is full of fears and alarms; and all that he has dreaded, and more than he has dreaded, shall come upon him. The righteous is always *desiring* more of the salvation of God, and God will exceed even his utmost desires.

Verse 25. *As the whirlwind passeth*] As tornadoes that sweep every thing away before them; so shall the wrath of God sweep away the wicked; it shall leave him neither branch nor root. But the righteous, being built on the *eternal foundation*, יסוד עולם *yesod olam*, shall never be shaken.

Verse 26. *As vinegar to the teeth*] The *acid* softening and dissolving the *alkali* of the bone, so as to impair their texture, and render them incapable of *masticating*; and as *smoke* affects the eyes, irritating their tender vessels, so as to give pain and prevent distinct vision; so the sluggard, the lounging, thriftless messenger, who never returns in time with the desired answer.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

28 The hope of the righteous *shall be* gladness: but the [o] expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but [p] destruction *shall be* to the workers of iniquity.

30 [q] The righteous shall never be removed: but the wicked shall not inhabit the earth.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

31 [r] The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* [s] frowardness.

[o] Job viii. 13; xi. 20; Psa. cxii. 10; chap. xi. 7.——[p] Psa. i. 6; xxxvii. 20.

[q] Psa. xxxvii. 22, 29; cxxv. 1; ver. 25.——[r] Psa. xxxvii. 30
[s] Heb. *frowardness.*

Verse 28. *The expectation of the wicked shall perish.*] A wicked man is always imposing on himself by the *hope of God's mercy* and *final happiness*; and he continues *hoping*, till he dies without receiving that *mercy* which alone would entitle him to that *glory*.

Verse 29. *The way of the Lord* is *strength*] In the path of *obedience* the upright man ever finds his *strength renewed*; the more he *labours* the *stronger* he grows. The same sentiment as that in Isa. xl. 31.

Verse 30. *The righteous shall never be removed*] Because he is built on the *eternal foundation*. See on ver. 25.

Verse 31. *The froward tongue shall be cut out.*] This probably alludes to the punishment of *cutting out the tongue* for *blasphemy, treasonable speeches, profane swearing*, or such like. The tunge of schrewis schal perische.—Old MS. Bible. Were the tongue of every *shrew* or *scold* to be extracted, we should soon have much less *noise* in the world.

Verse 32. *The lips of the righteous know what is acceptable*] And what they believe to be most pleasing and most profitable, that they speak; but the wicked man knows as well what is *perverse*, and that he speaketh forth. As the love of God is not in his heart; so the law of kindness is not on his lips.

CHAPTER XI.

A parallel of the advantages of the righteous and wise, opposed to the miseries of the wicked and the foolish. True and false riches.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

A [a] FALSE [b] balance *is* abomination to the LORD: but [c] a just weight *is* his delight.

2 [d] *When* pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 [e] The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 [f] Riches profit not in the day of wrath: but [g] righteousness delivereth from death.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

5 The righteousness of the perfect shall [h] direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but [i] transgressors shall be taken in *their own* naughtiness.

7 [k] When a wicked man dieth, *his* expecta-

[a] Lev. xix. 35, 36; Deut. xxv. 13–16; chap. xvi. 11; xx. 10, 23.——[b] Heb. *balances of deceit.*——[c] Heb. *a perfect stone.*
[d] Chap. xv. 33; xvi. 18; xviii. 12; Dan. iv. 30, 31.

[e] Chap. xiii. 6.——[f] Chap. x. 2; Ezek. vii. 19; Zeph. i. 18; Ecclus. v. 8.——[g] Gen. vii. 1.——[h] Heb. *rectify.*——[i] Chap. v. 22; Eccles. x. 8.——[k] Chap. x. 28.

NOTES ON CHAP. XI.

Verse 1. *A false balance* is *abomination*] This refers to the balance itself deceitfully constructed, so that it is sooner turned at one end than at the other. This is occasioned by *one end* of the *beam* being *longer* than the other.

But a just weight] אבן שלמה *eben shelemah*, the *perfect stone*, probably because weights were first made of stone; see the law, Deut. xxv. 13–35.

Verse 2. When *pride cometh*] The proud man thinks much more of himself than any other can do; and, expecting to be treated according to his own supposed worth, which treatment he seldom meets with, he is repeatedly mortified, ashamed, confounded, and rendered indignant.

With the lowly] צנועים *tsenuim*, ταπεινων, the *humble*, the *modest*, as opposed to the *proud*, referred to in the first clause. The humble man looks for nothing but justice; has the meanest opinion of himself; expects nothing in the way of commendation or praise; and can never be disappointed but in receiving praise, which he neither expects nor desires.

Verse 4. *Riches profit not in the day of wrath*] Among men they can do all things; but they cannot purchase the remission of sins, nor turn aside the wrath of God when that is poured out upon the opulent transgressor.

Verse 7. *When a wicked man dieth*] HOPE is a great blessing to man in his present state of trial and suffering; because it leads him to expect a favourable

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

tion shall perish: and the hope of unjust *men* perisheth.

8 [1] The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 A [m] hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 [n] When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 [o] By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 [p] He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 [q] A [r] talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 [s] Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 [t] He that is surety for a stranger [u] shall smart *for it*: and he that hateth [v] suretiship is sure.

16 [w] A gracious woman retaineth honour: and strong *men* retain riches.

17 [x] The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but [y] to him that soweth righteousness *shall be* a sure reward.

[1] Chap. xxi. 18.——[m] Job viii. 13.——[n] Esth. viii. 15; chap. xxviii. 12, 28.——[o] Chap. xxix. 8.——[p] Heb. *destitute of heart.* [q] Lev. xix. 16; chap. xx. 19.——[r] Heb. *He that walketh*, being *a talebearer.*

[s] 1 Kings xii. 1, &c.; chap. xv. 22; xxiv. 6.——[t] Chap. vi. 1. [u] Heb. *shall be sore broken.*——[v] Heb. *those that strike* hands. [w] Chap. xxxi. 30.——[x] Matt. v. 7; xxv. 31, &c.——[y] Hos. x. 12; Gal. vi. 8, 9; James iii. 18.

termination of his ills. But *hope* was not made for the *wicked*; and yet they are the very persons that most abound in it! They hope to be saved, and get at last to the kingdom of God; though they have their face towards perdition, and refuse to turn. But their hope goes no farther than the *grave*. There the wicked man's expectation is cut off, and his hope perishes. But to the *saint*, the *penitent*, and the *cross-bearers* in general, what a treasure is *hope!* What a balm through life!

Verse 8. *The wicked cometh in his stead.*] Often God makes this distinction; in public calamities and in sudden accidents he rescues the righteous, and leaves the wicked, who has filled up the measure of his iniquities, to be seized by the hand of death. *Justice*, then, does its own work; for *mercy* has been rejected.

Verse 9. *A hypocrite with* his *mouth*] חנף *chaneph* might be better translated *infidel* than *hypocrite*. The latter is one that pretends to religion; that uses it for *secular purposes*. The former is one who *disbelieves* Divine revelation, and accordingly is *polluted*, and lives in *pollution*. This is properly the force of the original word. Such persons deal in calumny and lies, and often thus destroy the character of their neighbour. Besides, they are very zealous in propagating their own infidel notions; and thus, by this means, destroy their neighbour; but the experimental knowledge which the *just* have of God and his salvation prevents them from being ensnared.

Verse 10. *When it goeth well*] An upright, pious, sensible man is a great blessing to the neighbourhood where he resides, by his example, his advice, and his prayers. The considerate prize him on these accounts, and rejoice in his prosperity. But when the *wicked perish*, who has been a general curse by the contagion of his example and conversation, there is not only no regret expressed for his decease, but a *general joy* because God has removed him.

Verse 12. *He that is void of wisdom*] A foolish man is generally abundant in his censures; he dwells on the *defects* of his neighbour, and is sure to bring them into the most prominent view. But a *man of understanding*—a prudent, sensible man, hides those defects wherever he can, and puts the most charitable construction on those which he cannot conceal.

Verse 13. *A talebearer*] הולך רכיל *holech rachil*, the walking busybody, the trader in scandal.

Revealeth secrets] Whatever was confided to him he is sure to publish abroad. The word means a *hawker*, or *travelling chapman*. Such are always great newsmongers; and will tell even their *own secrets*, rather than have nothing to say.

Verse 15. *He that is surety for a stranger shall smart* for it] He shall find evil upon evil in it. See on chap. vi. 1.

Verse 16. *A gracious woman retaineth honor*] Instead of this clause, the *Septuagint* have, Γυνη ευχαριτος εγειρει ανδρι δοξαν, "A gracious woman raiseth up honour to the man;" Θρονος δε ατιμιας γυνη μισουσα δικαια, "But she that hateth righteous things is a throne of dishonour." A good wife is an honour to her husband; and a bad wife is her husband's reproach: if this be so, how careful should a man be whom he marries!

Verse 17. *The merciful man doeth good to his own soul*] Every gracious disposition is increased while a man is exercised in showing mercy. No man can show an act of disinterested mercy without benefiting his own soul, by improving his moral feeling.

But he that is *cruel troubleth his own flesh.*] We seldom see a peevish, fretful, vindictive man either in good health, or good plight of body. I have often heard it observed of such, "He frets his flesh off his bones."

Verse 18. *Worketh a deceitful work*] An *unstable* work; nothing is durable that he does, except his crimes.

A. M. cir. 3001. B. C. cir. 1000. Ante I. Olymp. cir. 221. Ante U. C. cir. 247.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 [z] *Though* hand *join* in hand, the wicked shall not be unpunished: but [a] the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which [b] is without discretion.

23 The desire of the righteous *is* only good: *but* the expectation of the wicked [c] *is* wrath.

24 There *is* that [d] scattereth, and yet increaseth: and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 [e] The [f] liberal soul shall be made fat: [g] and he that watereth shall be watered also himself.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

26 [h] He that withholdeth corn, the people shall curse him: but [i] blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favour: [k] but he that seeketh mischief, it shall come unto him.

28 [l] He that trusteth in his riches shall fall: but [m] the righteous shall flourish as a branch.

29 He that troubleth his own house [n] shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and [o] he that [p] winneth souls *is* wise.

31 [q] Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.

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[z] Chap. xvi. 5.——[a] Psa. cxii. 2.——[b] Heb. *departeth from.* [c] Rom. ii. 8, 9.——[d] Psa. cxii. 9.——[e] 2 Cor. ix. 6, 7, 8, 9, 10. [f] Or, *The soul of blessing.*——[g] Matt. v. 7.——[h] Amos viii. 5, 6.——[i] Job xxix. 13.——[k] Esth. vii. 10; Psa. vii. 15, 16; ix. 15, 16; x. 2; lvii. 6.

[l] Job xxxi. 24; Psa. lii. 7; Mark x. 24; Luke xii. 21; 1 Tim vi. 17.——[m] Psa. i. 3; lii. 8; xcii. 12, &c.; Jer. xvii. 8.——[n] Eccles v. 16.——[o] Dan. xii. 3; 1 Cor. ix. 19, &c.; James v. 20.——[p] Heb. *taketh.*——[q] Jer. xxv. 29; 1 Pet. iv. 17, 18.

Verse 19. *Righteousness* tendeth *to life*] True godliness promotes health, and is the best means of lengthening out life; but wicked men live not out half their days.

Verse 21. Though *hand* join *in hand*] Let them confederate as they please, to support each other, justice will take care that they escape not punishment. The Hindoos sometimes ratify an engagement by one person *laying his right hand on the hand of another.*—WARD.

Verse 22. *A jewel of gold in a swine's snout*] That is, beauty in a woman destitute of good breeding and modest carriage, is as becoming as a gold ring on the snout of a swine. *Coverdale* translates thus: "A fayre woman without discrete maners, is like a ringe of golde in a swyne's snoute." In Asiatic countries the *nose jewel* is very common: to this the text alludes.

Verse 24. *There is that scattereth, and yet increaseth*] The bountiful man, who gives to the poor, never turning away his face from any one in distress, the Lord blesses his property, and the bread is multiplied in his hand. To the same purpose the following verse.

Verse 25. *The liberal soul shall be made fat*] He who gives to the distressed, in the true spirit of charity, shall get a hundred fold from God's mercy. How wonderful is the Lord! He gives the *property*, gives the *heart* to use it aright, and *recompenses* the man for the deed, though all the fruit was found from himself!

He that watereth] A man who distributes in the right spirit gets more good himself than the poor man does who receives the bounty. Thus *it is more blessed to give than to receive.*

Verse 26. *He that withholdeth corn*] Who refuses to sell because he hopes for a dearth, and then he can make his own price.

The people shall curse him] Yes, and God shall curse him also; and if he do not return and repent, he will get God's curse, and the curse of the poor, which will be a *canker* in his *money* during *time*, and in his *soul* throughout *eternity*.

Verse 29. *Shall inherit the wind*] He who dissipates his property by riotous living, shall be as unsatisfied as he who attempts to feed upon *air*.

Verse 30. *The fruit of the righteous is a tree of life*] עץ חיים *ets chaiyim*, "the tree of lives." It is like that tree which grew in the paradise of God; increasing the bodily and mental vigour of those who ate of it.

He that winneth souls is wise.] Wisdom seeks to reclaim the wanderers; and he who is influenced by wisdom will do the same.

Verse 31. *Behold, the righteous shall be recompensed in the earth, &c.*] The *Septuagint*, *Syriac*, and *Arabic* read this verse as follows: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear!" And this St. Peter quotes *literatim*, 1st Epist. iv. 18, where see the note.

CHAPTER XII.

Of the benefit of instruction, and the cultivation of piety. The virtuous woman. The different lot of the just and unjust. The humane man. The industrious man. The fool and the wise man. The uncharitable. The excellence of the righteous. The slothful is in want. Righteousness leads to life, &c.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 [a] A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the [b] root of the righteous shall not be moved.

4 [c] A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* [d] as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

6 [e] The words of the wicked *are* to lie in wait for blood: [f] but the mouth of the upright shall deliver them.

7 [g] The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: [h] but he that is [i] of a perverse heart shall be despised.

9 [k] *He that is* despised, and hath a servant,

[a] Chap. viii. 35.——[b] Chap. x. 25.——[c] Chap. xxxi. 23; 1 Cor. xi. 7.——[d] Chap. xiv. 30.——[e] Chap. i. 11, 18.——[f] Chap. xiv. 3.

[g] Psa. xxxvii. 36, 37; chap. xi. 21; Matt. vii. 24, 25, 26, 27. [h] 1 Sam. xxv. 17.——[i] Heb. *perverse of heart.*——[k] Chap. xiii. 7.

NOTES ON CHAP. XII.

Verse 1. *Whoso loveth instruction*] מוכר *musar*, discipline or correction, *loves knowledge*; for correction is the way to knowledge.

But he that hateth reproof is *brutish.*] בער *baar*, he is a bear; and expects no more benefit from correction than the *ox* does from the *goad*.

Verse 2. *A good* man *obtaineth favour*] First, it is God who makes him *good*; for every child of Adam is *bad* till the grace of God changes his heart. Secondly, while he walks in the path of obedience he increases in *goodness*, and consequently in the *favour of the Lord*.

Verse 3. *A man shall not be established by wickedness*] Evil is always variable: it has no *fixed principle*, except the *root* that is in the human heart; and even that is ever assuming *new forms*. Nothing is *permanent* but *goodness*; and that is *unchangeable*, because it comes from GOD. The *produce* of goodness is *permanent*, because it has God's *blessing* in it: the *fruit* of *wickedness*, or the *property* procured by wickedness, is *transitory*, because it has God's curse in it. The righteous has his *root* in God; and therefore *he shall not be moved*.

Verse 4. *A virtuous woman* is *a crown to her husband*] אשת חיל *eshcth chayil*, a *strong woman*. Our word *virtue* (*virtus*) is derived from *vir*, a *man*; and as *man* is the *noblest* of God's creatures, virtue expresses what is becoming to man; what is *noble*, *courageous*, and *dignified*: and as *vir*, a man, comes from *vis*, power or *strength*; so it implies what is *strong* and *vigorous* in principle: and as in uncivilized life *strength* and *courage* were considered the very highest, because apparently the most necessary, of all *virtues*; hence the term itself might have become the denomination of all *excellent moral qualities*; and is now applied to whatever constitutes the *system of morality* and *moral duties*. In some parts of the world, however, where *arts* and *sciences* have made little progress, *strength* is one of the first qualifications of a *wife*, where the labours of the field are appointed to them. It is not an uncommon sight in different parts of Africa, to see the wives (*queens*) of the kings and chiefs going out in the morning to the plantations, with their mattock in their hand, and their youngest child on their back; and when arrived at the ground, lay the young *prince* or *princess* upon the earth, which when weary of lying on one side, will roll itself on the other, and thus continue during the course of the day, without uttering a single whimper, except at the intervals in which its mother gives it suck; she being employed all the while in such *labour* as we in Europe generally assign to our *horses*. In these cases, the *strong wife* is the highest acquisition; and is *a crown to her husband*, though he be *king* of *Bonny* or *Calabar*. It is certain that in ancient times the *women* in Judea did some of the severest work in the fields, such as *drawing water* from the wells, and watering the flocks, &c. On this account, I think, the words may be taken literally; and especially when we add another consideration, that a woman healthy, and of good *muscular powers*, is the most likely to produce and properly rear up a *healthy offspring*; and children of this kind are a *crown* to their parents.

Is *as rottenness in his bones.*] Does not this refer to a woman irregular in her manners, who by her *incontinence* not only maketh her husband *ashamed*, but contracts and communicates such diseases as bring *rottenness into the bones?* I think so. And I think this was the view taken of the text by *Coverdale*, who translates thus: "A stedfast woman is a crowne unto her husbonde: but she that behaveth herself unhonestly is a corruption in his bones."

Verse 7. *The wicked are overthrown*] Seldom does God give such a long life or numerous offspring.

But the house of the righteous shall stand.] God blesses their progeny, and their families continue long in the earth; whereas the wicked seldom have many generations in a direct line. This is God's mercy, that the entail of iniquity may be in some sort cut off, so that the same vices may not be strengthened by successive generations. For generally the *bad root* produces not only a *bad plant*, but one *worse than itself*.

Verse 9. *He that is despised, and hath a servant*] I believe the *Vulgate* gives the true *sense* of this verse: Melior est pauper, et sufficiens sibi; quam gloriosus, et indigens pane. "Better is the poor man who provides for himself, than the proud who is destitute of

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

is better than he that honoureth himself, and lacketh bread.

10 [l] A righteous *man* regardeth the life of his beast: but the [m] tender mercies of the wicked *are* cruel.

11 [n] He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* [o] *is* void of understanding.

12 The wicked desireth [p] the net of evil *men:* but the root of the righteous yieldeth *fruit.*

13 [q] The [r] wicked is snared by the transgression of *his* lips: [s] but the just shall come out of trouble.

14 [t] A man shall be satisfied with good by the fruit of *his* mouth: [u] and the recompense of a man's hands shall be rendered unto him.

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15 [v] The way of the fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 [w] A fool's wrath is [x] presently known: but a prudent *man* covereth shame.

17 [y] *He that* speaketh truth showeth forth righteousness: but a false witness deceit.

18 [z] There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

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[l] Deut. xxv. 4.——[m] Or, *bowels.*——[n] Gen. iii. 19.——[o] Chap. vi. 32.——[p] Or, *the fortress.*——[q] Heb. *The snare of the wicked is in the transgression of lips.*——[r] Chap. xviii. 7.——[s] 2 Pet. ii. 9.

[t] Chap. xiii. 2; xviii. 20.——[u] Isa. iii. 10, 11.——[v] Chap. iii. 7; Luke xviii. 11.——[w] Chap. xxix. 11.——[x] Heb. *in that day.* [y] Chap. xiv. 5.——[z] Psa. lviii. 4; lix. 7; lxiv. 3.

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bread." The versions in general agree in this sense. This needs no comment. There are some who, through *pride of birth*, &c., would rather starve, than put their hands to menial labour. Though they may be *lords*, how much to be preferred is the *simple peasant*, who supports himself and family by the drudgery of life!

Verse 10. *A righteous* man *regardeth the life of his beast*] One principal characteristic of a *holy man* is *mercy:* cruelty is unknown to him; and his benevolence extends to the meanest of the brute creation. Pity rules the heart of a pious man; he can do nothing that is *cruel.* He considers what is best for the comfort, ease, health, and life of the *beast* that serves him; and he knows that God himself *careth for oxen:* and one of the ten commandments provides *a seventh part of time* to be allotted for the *rest of labouring beasts* as well as for *man.*

I once in my travels met with the *Hebrew* of this clause on the *sign board* of a public inn: יודע צדיק נפש בהמתו *yodea tsaddik nephesh behemto.* "A righteous man considereth the life of his beast;" which, being very appropriate, reminded me that I should feed my horse.

The tender mercies of the wicked are *cruel.*] אכזרי *achzari*, are *violent, without mercy, ruthless.* The wicked, influenced by Satan, can show no other disposition than what is in their master. If they *appear* at any time *merciful*, it is a *cloak* which they use to cover purposes of cruelty. To accomplish its end, iniquity will assume any garb, speak mercifully, extol benevolence, sometimes even *give to the poor!* But, timeo Danaos, et dona ferentes. The *cry of fire at midnight*, provided it be in another's dwelling, is more congenial to their souls than the *cry of mercy.* Look at the *human fiends*, "out-heroding Herod," in *horse races, bruising matches*, and *cock fights*, and in wars for the extension of territory, and the purposes of ambition. The *hell* is yet undescribed, that is suited to such monsters in cruelty.

Verse 11. *He that tilleth his land*] God's blessing will be in the labour of the honest agriculturist. *But he that followeth vain* persons] He who, while he should be cultivating his ground, preparing for a future crop, or reaping his harvest, associates with *fowlers, coursers of hares, hunters of foxes*, or those engaged in any champaign amusements, is void of understanding; and I have known several such come to beggary.

To this verse the *Septuagint* add the following clause: Ος εστιν ηδυς εν οινων διατριβαις, εν τοις ἑαυτου οχυρωμασι καταλειψει ατιμιαν. "He who is a boon companion in banquets, shall leave dishonour in his own fortresses." This has been copied by the *Vulgate* and the *Arabic.* That is, The man who frequents the ale-house enriches *that*, while he *impoverishes* his own *habitation.*

Verse 12. *The wicked desireth the net of evil* men] They applaud their ways, and are careful to imitate them in their wiles.

Verse 13. *The wicked is snared by the transgression of* his *lips*] A man who deals in *lies* and *false oaths* will sooner or later be found out to his own ruin. There is another proverb as true as this: *A liar had need of a good memory;* for as the *truth* is not in *him*, he *says* and *unsays*, and often *contradicts himself.*

Verse 16. *A fool's wrath is presently known*] We have a proverb very like this, and it will serve for illustration:—

A fool's bolt is soon shot.

A weak-minded man has no *self-government;* he is easily angered, and generally speaks whatever comes first to his mind.

Verse 18. *There is that speaketh*] Instead of בוטה *boteh, blabbing out, blustering*, several MSS. have בוטח *boteach*, TRUSTING: and instead of כמדקרות *kemadkeroth*, AS *the piercings*, seven MSS., with the *Complutensian Polyglot*, have כמדקרות *bemadkeroth*, IN *the piercings.* "There is that *trusteth in* the piercings of a sword: but the tongue of the wise is health." But I suppose the *former* to be the true reading.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

19 The lip of truth shall be established for ever: [a] but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 [b] Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 [c] A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 [d] The hand of the diligent shall bear rule: but the [e] slothful shall be under tribute.

25 [f] Heaviness in the heart of man maketh it stoop: but [g] a good word maketh it glad.

26 The righteous *is* more [h] excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

[a] Psa. lii. 5; chap. xix. 9.—[b] Chap. vi. 17; xi. 20; Rev. xxii. 15.—[c] Chap. xiii. 16; xv. 2.

[d] Chap. x. 4.—[e] Or, *deceitful.*—[f] Chap. xv. 43.—[g] Isa. l. 4.—[h] Or, *abundant.*

Verse 19. *A lying tongue* is *but for a moment.*] *Truth* stands for ever; because its *foundation* is indestructible: but *falsehood* may soon be detected; and, though it gain credit for a while, it had that credit because it was supposed to be *truth.*

Verse 21. *There shall no evil happen to the just*] No, for all things work together for good to them that love God. Whatever occurs to a righteous man God turns to his advantage. But, on the other hand, the *wicked are filled with mischief:* they are hurt, grieved, and wounded, by every occurrence; and nothing turns to their profit.

Verse 23. *A prudent man concealeth knowledge*] "If a fool hold his peace he may pass for a wise man." I have known men of some learning, so intent on immediately informing a company how well cultivated their minds were, that they have passed either for *insignificant pedants* or *stupid asses.*

Verse 24. *The hand of the diligent shall bear rule*] And why? because by his *own industry* he is *independent;* and every such person is respected wherever found.

Verse 25. *Heaviness in the heart of a man maketh it stoop*] Sorrow of heart, hopeless love, or a sense of God's displeasure—these prostrate the *man,* and he becomes a *child* before them.

But a good word maketh it glad.] A single good or favourable word will remove despondency; and that word, "Son, be of good cheer, thy sins are forgiven thee," will instantly remove despair.

Verse 26. *The righteous* is *more excellent than his neighbour*] That is, if the neighbour be a wicked man. The spirit of the proverb lies here: The poor *righteous man* is *more excellent* than his *sinful neighbour,* though *affluent* and *noble.* The *Syriac* has it, "The righteous deviseth good to his neighbour." A late commentator has translated it, "The righteous explore their pastures." How מרעהו can be translated THEIR *pastures* I know not; but none of the *versions* understood it in this way. The *Vulgate* is rather singular: Qui negligit damnum propter amicum, justus est. "He who neglects or sustains a loss for the sake of his friend, is a just man." The *Septuagint* is insufferable: "The well-instructed righteous man shall be his own friend." One would hope these translators meant *not exclusively;* he should love his neighbour as himself.

Verse 27. *The slothful* man *roasteth not that which he took in hunting*] Because he is a *slothful* man, he does not hunt for prey; therefore gets *none,* and cannot *roast,* that he may *eat.* There is some obscurity in the *original,* on which the *versions* cast little light. *Coverdale* translates the whole verse thus: "A discreatfull man schal fynde no vauntage: but he that is content with what he hath, is more worth than golde." My old MS. Bible: The gylful man schal not fynd wynnynge: and the substance of a man schal ben the prys of gold.

By translating רמיה *remiyah* the *deceitful,* instead of the *slothful man,* which appears to be the genuine meaning of the word, we may obtain a good sense, as the *Vulgate* has done: "The deceitful man shall not find gain; but the substance of a (just) man shall be the price of gold." But our common version, allowing רמית *remiyah* to be translated *fraudulent,* which is its proper meaning, gives the best sense: "The fraudulent man roasteth not that which he took in hunting," the justice of God snatching from his mouth what he had acquired *unrighteously.*

But the substance of a diligent man] One who by honest industry acquires all his property—*is precious,* because it has the blessing of God in it.

Verse 28. *In the way of righteousness* is *life*] חיים *chaiyim, lives; life* temporal, and *life* eternal.

And in *the pathway* thereof there is *no death.*] Not only do the *general precepts* and *promises* of God lead *to life eternal,* and promote *life temporal;* but every *duty,* every *act of faith, patience of hope,* and *labour of love,* though requiring much *self-abasement, self-denial,* and often an *extension* of *corporal strength,* all *lead to life.* For in every case, in every particular, "the path of duty is the way of safety." The latter clause is only a repetition of the *sense* of the former.

CHAPTER XIII.

Various moral sentences; the wise child; continence of speech; of the poor rich man and the rich poor man; ill-gotten wealth; delay of what is hoped for; the bad consequences of refusing instruction; providing for one's children; the necessity of correcting them, &c.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

A WISE son *heareth* his father's instruction [a] but a scorner heareth not rebuke.

2 [b] A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 [c] He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 [d] The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

6 [e] Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth [f] the sinner.

7 [g] There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: [h] but the [i] lamp of the wicked shall be put out.

10 Only by pride cometh contention: but

[a] 1 Sam. ii. 25.——[b] Chap. xii. 14.——[c] Psa. xxxix. 1; chap. xxi. 23; James iii. 2.——[d] Chap. x. 4.

[e] Chap. xi. 3, 5, 6.——[f] Heb. *sin.*——[g] Chap. xii. 9.——[h] Job xviii. 5, 6; xxi. 17; chap. xxiv. 20.——[i] Or, *candle.*

NOTES ON CHAP. XIII.

Verse 1. *A wise son* heareth *his father's instruction*] The child that has had a proper *nurturing*, will profit by his father's counsels; but the child that is permitted to fulfil *its own will* and *have its own way*, will jest at the reproofs of its parents.

Verse 3. *He that keepeth his mouth keepeth his life*] How often have the foolish, headstrong, and wicked, forfeited their lives by the *treasonable* or *blasphemous* words they have spoken! The *government of the tongue* is a *rare* but useful talent.

But *he that openeth wide his lips*] He that puts no bounds to his loquacity, speaks on every subject, and gives his judgment and opinion on every matter. It has often been remarked that God has given us *two* EYES, that we may SEE *much*; *two* EARS, that we may HEAR *much*; but has given us but ONE *tongue*, and that fenced in with teeth, to indicate that though we *hear* and *see much*, we should *speak* but *little*.

Verse 4. *The soul of the sluggard desireth, and* hath *nothing*] We often hear many religious people expressing a *desire to have more of the Divine life*, and yet never get *forward* in it. How is this? The reason is, they *desire*, but do not *stir themselves up* to lay hold upon the Lord. They are always learning, but never able to come to the knowledge of the truth. They *seek* to enter in at the strait gate, but are not able, because they do not *strive*.

Verse 7. *There is that maketh himself rich*] That labours hard to acquire money, *yet hath nothing*; his excessive *covetousness* not being satisfied with what he possesses, nor permitting him to enjoy *with comfort* what he has acquired. The fable of *the dog in the manger* will illustrate this.

There is *that maketh himself poor, yet* hath *great riches.*] "As poor," said St. Paul, "yet making many rich; as having nothing, yet possessing all things." The former is the *rich poor* man; the latter is the *poor rich* man.

As the words are here in the *hithpael* conjugation, which implies *reflex action*, or the *action performed on one's self*, and often signifies *feigning* or *pretending* to be what one *is not*, or *not* to be what one *is*; the words may be understood of persons who *feign* or *pretend* to be either *richer* or *poorer* than they *really are*, to accomplish some particular purpose. "There is that *feigneth himself* to be *rich*, yet hath *nothing*; there is that *feigneth himself* to be *poor*, yet hath *great riches.*" Both these characters frequently occur in life.

Verse 8. *The ransom of a man's life*] Those who have riches have often much trouble with them; as they had much trouble to *get* them, so they have much trouble to *keep* them. In despotic countries, a rich man is often accused of some capital crime, and to save his life, though he may be quite innocent, is obliged to give up his riches; but the *poor*, in such countries, are put to no trouble.

Verse 9. *The light of the righteous rejoiceth*] They shall have that measure of prosperity which shall be best for them; but the wicked, howsoever prosperous for a time, shall be brought into desolation. *Light* and *lamp* in both cases may signify *posterity*. The righteous shall have a joyous posterity; but that of the wicked shall be cut off. So 1 Kings xi. 36: "And unto his son will I give one tribe, that David my servant may have a *light* (נר *ner*, a *lamp*) always before me." xv. 4: "Nevertheless for David's sake did the Lord give them *a lamp*, to set up his *son* after him." See also Psa. cxxxii. 17, and several other places.

Verse 10. *By pride cometh contention*] Perhaps there is not a *quarrel* among *individuals* in private life, nor a *war* among nations, that does not proceed from *pride* and *ambition*. Neither *man* nor *nation* will be content to be *less* than another; and to acquire the wished-for *superiority* all is thrown into general confusion, both in public and private life. It was to destroy this *spirit of pride*, that Jesus was manifested in the *extreme of humility* and *humiliation* among men.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

with the well advised *is* wisdom.

11 [k] Wealth *gotten* by vanity shall be diminished: but he that gathereth [l] by labour shall increase.

12 Hope deferred maketh the heart sick: but [m] *when* the desire cometh, *it is* a tree of life.

13 Whoso [n] despiseth the word shall be destroyed: but he that feareth the commandment [o] shall be rewarded.

14 [p] The law of the wise *is* a fountain of life, to depart from [q] the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 [r] Every prudent *man* dealeth with knowledge: but a fool [s] layeth open *his* folly.

17 A wicked messenger falleth into mischief: but [t] a [u] faithful ambassador *is* health.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

18 Poverty and shame *shall be to* him that refuseth instruction: but [v] he that regardeth reproof shall be honoured.

19 [w] The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men* shall be wise: but a companion of fools [x] shall be destroyed.

21 [y] Evil pursueth sinners: but to the righteous good shall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and [z] the wealth of the sinner *is* laid up for the just.

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[k] Chap. x. 2; xx. 21.——[l] Heb. *with the hand.*——[m] Ver. 19.
[n] 2 Chron. xxxvi. 16.——[o] Or, *shall be in peace.*——[p] Chap. x. 11; xiv. 27; xvi. 22.——[q] 2 Sam. xxii. 6.——[r] Chap. xii. 23; xv. 2.
[s] Heb. *spreadeth.*

[t] Chap. xxv. 23.——[u] Heb. *an ambassador of faithfulness.*
[v] Chap. xv. 5, 31.——[w] Ver. 12.——[x] Heb. *shall be broken.*
[y] Psa. xxxii. 10.——[z] Job xxvii. 16, 17; chap. xxviii. 8; Eccles. ii. 26.

The salvation of Christ is a *deliverance* from *pride*, and a being clothed with *humility*. As far as we are *humble*, so far we are *saved*.

Verse 11. *Wealth* gotten *by vanity*] Wealth that is not the result of *honest industry* and *hard labour* is seldom permanent. All fortunes acquired by speculation, lucky hits, and ministering to the pride or luxury of others, &c., soon become dissipated. They are not gotten in the way of Providence, and have not God's blessing, and therefore are not permanent.

Verse 12. *Hope deferred maketh the heart sick*] When once a *good* is discovered, *want* of it felt, *strong desire* for the possession excited, and the promise of attainment made on grounds unsuspected, so that the *reality* of the *thing* and the *certainty* of the *promise* are manifest, *hope* posts forward to *realize the blessing*. *Delay* in the gratification pains the mind; the increase of the delay prostrates and sickens the heart; and if *delay sickens the heart*, ultimate *disappointment kills* it. *But* when the thing desired, hoped for, and expected comes, it is a tree of life, עץ חיים *ets chaiyim*, "the tree of lives;" it comforts and invigorates both body and soul. To the tree of lives, in the midst of the gardens of paradise, how frequent are the allusions in the writings of Solomon, and in other parts of the Holy Scriptures! What deep, and perhaps yet unknown, mysteries were in this tree!

Verse 13. *Whoso despiseth the word*] The revelation which God has in his mercy given to man—*shall be destroyed*; for there is no other way of salvation but that which it points out.

But he that feareth the commandment] That respects it so as to obey it, walking as this revelation directs—*shall be rewarded*; shall find it to be his highest interest, and shall be in *peace* or *safety*, as the Hebrew word שלם may be translated.

Verse 14. *The law of the wise* is *a fountain of life*] Perhaps it would be better to translate, "The law is to the wise man a fountain of life." It is the same to him as the "vein of lives," מקור חיים *mekor chaiyim*, the great *aorta* which transmits the blood from the heart to every part of the body. There seems to be here an allusion to the *garden of paradise*, to the *tree of lives*, to the *tempter*, to the baleful *issue* of that temptation, and to the *death* entailed on man by his *unwisely* breaking the *law* of his God.

Verse 15. *The way of transgressors* is *hard*.] Never was a truer saying; most sinners have *more pain* and *difficulty* to get their souls damned, than the righteous have, with all their cross-bearings, to get to the kingdom of heaven.

Verse 17. *A wicked messenger*] The *Septuagint*: Βασιλευς θρασυς, *a bold king*; instead of מלאך *malach*, a *messenger*, they had read מלך *melech*, a *king*: but they are singular in this rendering; none of the other versions have it so. He that betrays the counsels of his government, or the interests of his country, will sooner or later fall into mischief; but he that faithfully and loyally fulfils his mission, shall produce *honour* and *safety* to the commonwealth.

Verse 19. *The desire accomplished*] See on ver. 12.

Verse 20. *He that walketh with wise* men *shall be wise*] To *walk* with a person implies *love* and *attachment*; and it is impossible not *to imitate those we love*. So we say, "Show me his company, and I'll tell you the man." Let me know the company he keeps, and I shall easily guess his moral character.

Verse 22. *A good* man *leaveth an inheritance*] He files many a *prayer* in heaven in their behalf, and his good *example* and *advices* are remembered and quoted from generation to generation. Besides, whatever property he left was *honestly* acquired, and *well-gotten goods are permanent*. The general experience of men shows this to be a common case; and that *property ill-gotten seldom reaches to the third generation*. This even the *heathens* observed. Hence:

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

23 [a] Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 [b] He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

A. M. cir. 3004 B. C. cir. 1000 Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

25 [c] The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

[a] Chap. xii. 11.—[b] Chap. xix. 18; xxii. 15; xxiii. 13; xxix. 15, 17.—[c] Psa. xxxiv. 10; xxxvii. 3.

De male quæsitis non gaudet tertius hæres.

"The third generation shall not possess the goods that have been unjustly acquired."

Verse 23. *That is destroyed for want of judgment.*] O, how much of the *poverty* of the *poor* arises from their own want of management! They have little or no economy, and no foresight. When they get any thing, they speedily spend it; and a *feast* and a *famine* make the chief *varieties* of their life.

Verse 24. *He that spareth his rod hateth his son*] That is, if he *hated* him, he could not do him a greater disservice than not to correct him when his *obstinacy* or *disobedience* requires it. We have met with this subject already, and it is a favourite with Solomon. See the places referred to in the margin.

The Rev. Mr. Holden makes some sensible observations on this passage: "By the neglect of early correction the desires (passions) obtain ascendancy; the temper becomes irascible, peevish, querulous. Pride is nourished, humility destroyed, and by the habit of indulgence the mind is incapacitated to bear with firmness and equanimity the cares and sorrows, the checks and disappointments, which *flesh is heir to*."

Verse 25. *To the satisfying of his soul*] His desires are all moderate; he is contented with his circumstances, and is pleased with the lot which God is pleased to send. The wicked, though he use all *shifts* and *expedients* to acquire earthly good, not sticking even at *rapine* and *wrong*, is frequently in real want, and always dissatisfied with his portion. *A contented mind is a continual feast.* At such feasts he eats not.

CHAPTER XIV.

Various moral sentiments. The antithesis between wisdom and folly, and the different effects of each.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

EVERY [a] wise woman [b] buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the LORD: [c] but *he that is* perverse in his ways despiseth him.

3 In the mouth of the foolish *is* a rod of pride: [d] but the lips of the wise shall preserve them.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

4 Where no oxen *are* the crib *is* clean: but much increase *is* by the strength of the ox.

5 [e] A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it*

[a] Chap. xxiv. 3.—[b] Ruth iv. 11.—[c] Job xii. 4.—[d] Chap. xii. 6.—[e] Exod. xx. 16; xxiii. 1; chap. vi. 19; xii. 17; ver. 25.

NOTES ON CHAP. XIV.

Verse 1. *Every wise woman buildeth her house*] By her prudent and industrious management she *increases property* in the family, *furniture* in the *house*, and *food* and *raiment* for her household. This is the true *building of a house*. The *thriftless* wife acts differently, and the opposite is the result. Household *furniture*, far from being *increased*, is *dilapidated*; and her *household* are *ill-fed*, *ill-clothed*, and *worse educated*.

Verse 3. *The mouth of the foolish is a rod of pride*] The reproofs of such a person are *ill-judged* and *ill-timed*, and generally are conveyed in *such language* as renders them not only ineffectual, but displeasing, and even *irritating*.

Verse 4. *But much increase is by the strength of the ox.*] The *ox* is the most profitable of all the *beasts* used in *husbandry*. Except merely for *speed*, he is almost in every respect superior to the horse. 1. He is *longer lived*. 2. Scarcely liable to any *diseases*. 3. He is *steady*, and always *pulls fair* in his gears. 4. He *lives*, *fattens*, and *maintains* his strength on what *a horse will not eat*, and therefore is supported on one third of the cost. 5. His *manure* is more profitable. And, 6. When he is worn out in his labour, his *flesh* is good for the nourishment of man, his *horns* of great utility, and his *hide* almost invaluable. It might be added, he is *little or no expense* in *shoeing*, and his *gears* are much more *simple*, and much less *expensive*, than those of the *horse*. In all large farms *oxen* are greatly to be preferred to *horses*. Have but patience with this most patient animal, and you will soon find that *there is much increase by the strength* and labour *of the ox*.

Verse 6. *A scorner seeketh wisdom*] I believe the *scorner* means, in this book, the man that *despises* the *counsel of God*; the *infidel*. Such may *seek wisdom*; but he never can find it, because he does not seek it *where* it is to be found; neither in the *teaching of God's Spirit*, nor in the *revelation* of his *will*.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante. U. C. cir. 247.

not; but [f] knowledge is easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 [g] Fools make a mock at sin; but among the righteous *there is* favour.

10 The heart knoweth [h] his own bitterness; and a stranger doth not intermeddle with his joy.

11 [i] The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante. U. C. cir. 247.

12 [k] There is a way which seemeth right unto a man, but the [l] end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and [m] the end of that mirth *is* heaviness.

14 The backslider in heart shall be [n] filled with his own ways; and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

[f] Chap. viii. 9; xvii. 24.——[g] Chap. x. 23.——[h] Heb. *the bitterness of his soul.*

[i] Job viii. 15.——[k] Chap. xvi. 25.——[l] Rom. vi. 21.——[m] Chap. v. 4; Eccles. ii. 2.——[n] Chap. i. 31; xii. 14.

Verse 7. *When thou perceivest not—the lips of knowledge.*] Instead of דעת *daath, knowledge*, several MSS. have שקר *sheker, a lie*. How this reading came I cannot conjecture. The meaning of the adage is plain: Never associate with a vain, empty fellow, when thou perceivest he can neither *convey* nor *receive* instruction.

Verse 8. *Is to understand his way*] Instead of הבין *habin*, to *understand*, הכין *hachin*, to DIRECT his way, is found in one MS. It makes a very good sense.

Verse 9. *Fools make a mock at sin*] And only *fools* would do so. But he that makes a *sport* of *sinning*, will find it *no sport* to suffer the vengeance of an eternal fire. Some learned men by their criticisms have brought this verse into embarrassments, out of which they were not able to extricate it. I believe we shall not come much nearer the sense than our present version does.

Verse 10. *The heart knoweth his own bitterness*] מרת נפשו *morrath naphsho*, "The bitterness of its soul." Under spiritual sorrow, the *heart* feels, the *soul* feels; all the *animal* nature feels and suffers. But when the peace of God is spoken to the troubled soul, the joy is indescribable; the *whole man* partakes of it. And a stranger to these religious feelings, to the travail of the soul, and to the witness of the Spirit, does not *intermeddle* with them; he does not understand them: indeed they may be even foolishness to him, because they are spiritually discerned.

Verse 12. *There is a way which seemeth right unto a man*] This may be his *easily besetting sin*, the *sin of his constitution*, the *sin of his trade*. Or it may be *his own false views of religion:* he may have an *imperfect repentance*, a *false faith*, a *very false creed;* and he may persuade himself that he is in the direct way to heaven. Many of the papists, when they were burning the saints of God in the flames at Smithfield, thought they were doing God service! And in the late Irish massacre, the more of the Protestants they *piked to death, shot*, or *burnt*, the more they believed they deserved of God's favour and their Church's gratitude. But cruelty and murder are the *short road*, the *near way*, to eternal perdition.

Verse 13. *Even in laughter the heart is sorrowful*] Many a time is a *smile* forced upon the *face*, when the heart is in *deep distress*. And it is a hard task to put on the *face of mirth*, when a man has a *heavy heart*.

Verse 14. *The backslider in heart shall be filled with his own ways*] 1. Who is the *backslider?* סוג *sug*. 1. The man who once walked in the ways of religion, but has *withdrawn* from them. 2. The man who once *fought manfully* against the world, the devil, and the flesh; but has *retreated* from the battle, or joined the enemy. 3. The man who once belonged to the congregation of the saints, but is now *removed* from them, and is set down in the synagogue of Satan.

2. But who is *the backslider in* HEART? 1. Not he who was *surprised* and *overcome* by the power of temptation, and the weakness of his own heart. 2. But he who drinks down iniquity with greediness. 3. Who gives cheerful way to the bent of his own nature, and now delights in fulfilling the lusts of the flesh and of the mind. 4. Who loves sin as before he loved godliness.

3. What are *his own ways?* Folly, sin, disappointment, and death; with the apprehension of the wrath of God, and the sharp twingings of a guilty conscience.

4. What is implied in being *filled with his own ways?* Having his soul *saturated* with folly, sin, and disappointment. At last ending here below in death, and then commencing an eternal existence where the *fire is not quenched*, and under the influence of that *worm that never dieth*. Alas, alas! who may abide when God doeth this?

And a good man shall be satisfied *from himself.*] 1. Who is the good man? (איש טוב *ish tob.*) 1. The man whose *heart* is right with God, whose *tongue* corresponds to his heart, and whose *actions* correspond to both. 2. The man who is every thing that the *sinner* and *backslider* are not.

2. *He shall be* satisfied *from himself*—he shall have the testimony of his own conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has his conversation among men.

3. He shall have God's Spirit to testify with his spirit that he is a child of God. He hath the witness in himself that he is born from above. The Spirit of

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

16 [o] A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 [p] The poor is hated even of his own neighbour: but [q] the rich *hath* many friends.

21 He that despiseth his neighbour sinneth: [r] but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

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23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 [s] A true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 [t] The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's

[o] Chap. xxii. 3.——[p] Chap. xix. 7.——[q] Heb. *many* are *the lovers of the rich.*——[r] Psa. xli. 1; cxii. 9.——[s] Ver. 5.——[t] Ch. xiii. 14.

God in his conscience, and the testimony of God in his Bible, show him that he belongs to the heavenly family. It is not from creeds or confessions of faith that he derives his satisfaction: he gets it from heaven, and it is sealed upon his heart.

Verse 16. *A wise* man *feareth*] He can never *trust in himself*, though he be *satisfied from himself*. He knows that *his sufficiency* is of GOD; and he has that *fear* that causes him to *depart from evil*, which is a guardian to the *love* he feels. Love renders him cautious; the other makes him confident. His *caution* leads him *from sin*; his *confidence* leads him *to God*.

Verse 17. *He that is soon angry*] קצר אפים *ketsar appayim*, "short of nostrils:" because, when a man is angry, his *nose is contracted*, and drawn up towards his eyes.

Dealeth foolishly] He has no time for reflection; *he* is *hurried* on by his passions, *speaks* like a *fool*, and *acts* like a *madman*.

Verse 19. *The evil bow before the good*] They are almost *constrained* to show them *respect*; and the *wicked*, who have wasted their substance with riotous living, *bow before the gates of the righteous*—of benevolent men—begging a morsel of bread.

Verse 20. *But the rich* hath *many friends.*] Many who *speak* to him the *language* of *friendship*; but if they profess *friendship* because he is *rich*, there is not *one real friend* among them. There is a fine saying of Cicero on this subject: Ut hirundines festivo tempore præsto sunt, frigore pulsæ recedunt: ita falsi amici sereno tempore præsto sunt: simul atque fortunæ hiemem viderint, evolant omnes.—Lib. iv., ad Herenn. "They are like *swallows*, who fly off during the winter, and quit our cold climates; and do not return till the warm season: but as soon as the winter sets in, they are all off again." So Horace:—

Donec eris felix, multos numerabis amicos:
Nullus ad amissas ibit amicus opes.

"As long as thou art prosperous, thou shalt have many friends: but who of them will regard thee when thou hast lost thy wealth!"

Verse 21. *He that despiseth his neighbour sinneth*] To despise a man because he has some natural blemish is *unjust*, *cruel*, and *wicked*. *He* is not the *author* of his *own imperfections*; they did not occur through his *fault* or *folly*; and if he *could*, he *would not retain them*. It is, therefore, *unjust* and wicked to despise him for what is not his *fault*, but his *misfortune*.

But he that hath mercy on the poor] Who reproaches no man for his *poverty* or *scanty intellect*, but divides his bread with the hungry—*happy is he*; the blessing of God, and of them that were ready to perish, shall come upon *him*.

Verse 23. *In all labour there is profit*] If a man work at his trade, he gains by it; if he cultivate the earth, it will yield an increase; and in *proportion* as he *labours*, so will be his *profit*: but he who *talks* much *labours* little. And a man of *words* is seldom a man of *deeds*. *Less talk and more work*, is one of our own ancient advices.

Verse 24. But *the foolishness of fools* is *folly.*] The *Targum* reads, *The honour of fools is folly*. The fool, from his foolishness, produces acts of folly. This appears to be the meaning.

Verse 26. *In the fear of the Lord* is *strong confidence*] From this, and from genuine Christian experience, we find that the *fear* of *God* is highly consistent with the *strongest confidence* in his mercy and goodness.

Verse 27. *The fear of the Lord is a fountain of life*] מקור חיים *mekor chaiyim*, the *vein of lives*. Another allusion to the great *aorta* which carries the blood from the heart to all the extremities of the body. Of this phrase, and the *tree of lives*, Solomon is particularly fond. See on chap. iv. 23; x. 12.

Verse 28. *In the multitude of people*] It is the interest of every state to promote *marriage* by every means that is just and prudent; and to discourage, disgrace, and debase *celibacy*; to render *bachelors* incapable, after a given age, of all public employments: and to banish *nunneries* and *monasteries* from all parts of their dominions;—they have ever, from their invention, contributed more to vice than virtue; and are positively point blank against the law of God.

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honour: but in the want of people *is* the destruction of the prince.

29 [u] *He that is* slow to wrath *is* of great understanding: but *he that is* [v] hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but [w] envy [x] the rottenness of the bones.

31 [y] He that oppresseth the poor reproacheth [z] his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but [a] the righteous hath hope in his death.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

33 Wisdom resteth in the heart of him that hath understanding; but [b] *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach [c] to any people.

35 [d] The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

[u] Chap. xvi. 32; James i. 19.——[v] Heb. *short of spirit.* [w] Psa. cxii. 10.——[x] Chap. xii. 4.——[y] Chap. xvii. 5; Matt. xxv. 40, 45.——[z] See Job xxxi. 15, 16; chap. xxii. 2.

[a] Job xiii. 15; xix. 26; Psa. xxiii. 4; xxxvii. 37; 2 Cor. i. 9; v. 8; 2 Tim. iv. 18.——[b] Chap. xii. 16; xxix. 11.——[c] Heb. *to nations.*——[d] Matt. xxiv. 45, 47.

Verse 29. *That is hasty of spirit*] קצר רוח *ketsar ruach*, "the short of spirit;" one that is easily irritated; and, being in a passion, he is agitated so as to be literally *short of breath.* Here put in opposition to ארך אפים *erech appayim, long of nostrils;* see on ver. 17; and of the same import with St. Paul's μακροθυμια, longsuffering, longmindedness. See on Eph. iv. 2.

Verse 30. *A sound heart is the life of the flesh*] A healthy state of the *blood*, and a proper *circulation* of that stream of life, is the grand cause, in the hand of God, of *health* and *longevity.* If the heart be diseased, *life* cannot be long continued.

Verse 31. *He that oppresseth the poor reproacheth his Maker*] Because the *poor*, or comparatively *poor*, are, in the order of God, *a part of the inhabitants of the earth;* and every man who loves God will *show mercy to the poor*, for with this God is peculiarly delighted. *The poor have we ever with us*, for the excitement and exercise of those benevolent, compassionate, and merciful feelings, without which men had been but little better than brutes.

Verse 32. *The wicked is driven away in his wickedness*] He does not *leave life cheerfully.* Poor soul! Thou hast no *hope* in the other world, and thou leavest the present with the utmost *regret!* Thou wilt not *go* off; but God will *drive* thee.

But the righteous hath hope in his death.] He rejoiceth to depart and be with Christ: to him death is gain; he is not reluctant to *go*—he *flies* at the call of God.

Verse 34. *But sin is a reproach to any people.*] I am satisfied this is not the sense of the original, וחסד לאמים חטאת *vechesed leummim chattath;* which would be better rendered, *And mercy is a sin-offering for the people.* The *Vulgate* has, *Miseros autem facit populos peccatum,* "sin makes the people wretched." Ελασσονουσι δε φυλας αμαρτιαι; "But sins lessen the tribes."—*Septuagint.* So also the *Syriac* and *Arabic.* The plain meaning of the original seems to be, *A national disposition to mercy* appears in the sight of God as a *continual sin-offering.* Not that it atones for the sin of the people; but, *as* a sin-offering is pleasing in the sight of the God of mercy, so is a merciful disposition in a nation. This view of the verse is consistent with the purest doctrines of free grace. And what is the true sense of the words, we should take at all hazards and consequences: we shall never trench upon a *sound creed* by a *literal interpretation* of God's words. No nation has more of this *spirit* than the British nation. It is true, we have too many *sanguinary laws;* but the *spirit* of the people is widely different.

If any one will contend for the *common version*, he has my consent; and I readily agree in the saying, *Sin is the reproach of any people.* It is the *curse* and *scandal* of man. Though I think what I have given is the true meaning of the text.

Verse 35. *The king's favour is toward a wise servant*] The king should have an intelligent man for his *minister;* a man of deep sense, sound judgment, and of a *feeling, merciful disposition.* He who has not the *former* will plunge the nation into *difficulties;* and he who has not the *latter* will embark her in *disastrous wars.* Most wars are occasioned by *bad ministers, men of blood*, who cannot be happy but in endeavouring to unchain the spirit of discord. Let every humane heart pray, *Lord, scatter thou the people who delight in war! Amen—so be it. Selah!*

CHAPTER XV.

The soft answer. Useful correction. Stability of the righteous. The contented mind. The slothful man. The fool. The covetous. The impious. The wicked opposed to the righteous; to the diligent; and to the man who fears the Lord.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

A [a] SOFT answer turneth away wrath: but [b] grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: [c] but the mouth of fools [d] poureth out foolishness.

3 [e] The eyes of the LORD *are* in every place, beholding the evil and the good.

4 [f] A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

5 [g] A fool despiseth his father's instruction: [h] but he that regardeth reproof is prudent.

6 In the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 [i] The sacrifice of the wicked *is* an abomination unto the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that [k] followeth after righteousness.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

10 [l] Correction *is* [m] grievous unto him that forsaketh the way; *and* [n] he that hateth reproof shall die.

11 [o] Hell and destruction *are* before the LORD; how much more then [p] the hearts of the children of men?

12 [q] A scorner loveth not one that reproveth him; neither will he go unto the wise.

13 [r] A merry heart maketh a cheerful countenance: but [s] by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted *are* evil: [t] but he that is of a merry heart *hath* a continual feast.

16 [u] Better *is* little with the fear of the LORD, than great treasure and trouble therewith.

17 [v] Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

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[a] Judg. viii. 1, 2. 3; chap. xxv. 15.——[b] 1 Sam. xxv. 10, &c. 1 Kings xii. 13, 14, 16.——[c] Ver. 28; chap. xii. 23; xiii. 16. [d] Heb. *belcheth* or *bubbleth*.——[e] Job xxxiv. 21; chap. v. 21; Jer. xvi. 17; xxxii. 19; Heb. iv. 14.——[f] Heb. *The healing of the tongue*.——[g] Chap. x. 1.——[h] Chap. xiii. 18; ver. 31, 32.——[i] Ch. xxi. 27; xxviii. 9; Isa. i. 11; lxi. 8; lxvi. 3; Jer. vi. 20; vii. 22; Amos v. 22.——[k] Chap. xxi. 21; 1 Tim. vi. 11.——[l] Or, *Instruction*.——[m] 1 Kings xxii. 8.——[n] Ch. v. 12; x. 17.——[o] Job xxvi 6; Psa. cxxxix. 8.——[p] 2 Chron. vi. 30; Psa. vii. 9; xliv. 21; John ii. 24, 25; xxi. 17; Acts i. 24.——[q] Amos v. 10; 2 Tim. iv 3.——[r] Chap. xvii. 22.——[s] Chap. xii. 25.——[t] Chap. xvii. 22. [u] Psa. xxxvii. 16; Chap. xvi. 8; 1 Tim. vi. 6.——[v] Chap. xvii. 1.

NOTES ON CHAP. XV.

Verse 1. *A soft answer*] Gentleness will often disarm the most furious, where positive derangement has not taken place; one angry word will always beget another, for the disposition of one spirit always begets its own likeness in another: thus kindness produces kindness, and rage produces rage. Universal experience confirms this proverb.

Verse 2. *Useth knowledge aright*] This is very difficult to know:—*when* to *speak*, and *when* to be *silent*; *what* to *speak*, and *what* to leave *unspoken*; the *manner* that is best and most suitable to the *occasion*, the *subject*, the *circumstances*, and the *persons*. All these are difficulties, often even to the wisest men. Even *wise counsel* may be *foolishly* given.

Verse 3. *The eyes of the Lord* are *in every place*] He not only sees all things, by his omnipresence, but his *providence* is everywhere. And if the consideration that *his eye is in every place*, have a tendency to *appal* those whose *hearts are not right before him*, and who seek for *privacy* that they may *commit iniquity*; yet the other consideration, that his *providence* is *everywhere*, has a great tendency to encourage the upright, and all who may be in *perilous* or *distressing* circumstances.

Verse 4. *A wholesome tongue* is *a tree of life*] Here again is an allusion to the paradisiacal tree, עץ חיים *ets chaiyim*, "the tree of lives."

Verse 8. *The sacrifice of the wicked* is *an abomination*] Even the most *sedulous attendance* on the *ordinances* of God, and *performance* of the *ceremonies of religion*, is an abomination to the Lord, if the *heart* be not right with him, and the observance do not flow from a principle of pure devotion. No *religious acts* will do in place of *holiness to the Lord*.

The prayer of the upright is *his delight*.] What a *motive* to be *upright*; and what a motive to the upright to *pray*! But who is the *upright*? The man who is *weary of sin*, and *sincerely desires* the salvation of God; as well as he who has already received a measure of that salvation. Hence it is said in the next verse, "He loveth him that followeth after righteousness."

Verse 11. *Hell and destruction*] שאול ואבדון *sheol vaabaddon*. *Hades*, the invisible world, the place of separate spirits till the resurrection: and *Abaddon*, the place of *torment*; are ever under the eye and control of the Lord.

Verse 13. *By sorrow of the heart the spirit is broken*.] Every kind of *sorrow worketh death*, but that which is the offspring of true repentance. This alone is healthful to the soul. The indulgence of a disposition to *sighing* tends to destroy life. Every *deep sigh* throws off a portion of the vital *energy*.

Verse 16. *Better* is *little with the fear of the Lord*] Because where the fear of God is, there are *moderation* and *contentment* of spirit.

Verse 17. *Better* is *a dinner of herbs*] Great num-

A. M. cir. 3004
B. C. cir. 1000.
Ante I. Olymp. cir. 224.
Ante U. C. cir. 247.

18 [w] A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 [x] The way of the slothful *man is* as a hedge of thorns: but the way of the righteous [y] *is* made plain.

20 [z] A wise son maketh a glad father: but a foolish man despiseth his mother.

21 [a] Folly *is* joy to *him that is* [b] destitute of wisdom: [c] but a man of understanding walketh uprightly.

22 [d] Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and [e] a word *spoken* [f] in due season, how good *is it!*

24 [g] The way of life *is* above to the wise, that he may depart from hell beneath.

25 [h] The LORD will destroy the house of the proud: but [i] he will establish the border of the widow.

26 [k] The thoughts of the wicked *are* an abomination to the LORD: [l] but *the words* of the pure *are* [m] pleasant words.

A. M. cir. 3004.
B. C. cir. 1000.
Ante I. Olymp. cir. 224.
Ante U. C. cir. 247.

27 [n] He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.

28 The heart of the righteous [o] studieth to answer: but the mouth of the wicked poureth out evil things.

29 [p] The LORD *is* far from the wicked: but [q] he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 [r] The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth [s] instruction despiseth his own soul: but he that [t] heareth reproof [u] getteth understanding.

33 [v] The fear of the LORD *is* the instruction of wisdom; and [w] before honour *is* humility.

[w] Chap. xxvi. 21; xxix. 22.——[x] Chap. xxii. 5.——[y] Heb. *is raised up as a causey.*——[z] Chap. x. 1; xxix. 3.——[a] Chap. x. 23.
[b] Heb. *void of heart.*——[c] Eph v. 15.——[d] Chap. xi. 14; xx. 18.
[e] Chap. xxv. 11.——[f] Heb. *in his season.*——[g] Phil. iii. 20; Col. iii. 1, 2.——[h] Chap. xii. 7; xiv. 11.——[i] Psa. lxviii. 5, 6; cxlvi. 9.

[k] Chap. vi. 16, 18.——[l] Psa. xxxvii. 30.——[m] Heb. *words of pleasantness.*——[n] Chap. xi. 19; Isa. v. 8; Jer. xvii. 11.——[o] 1 Pet. iii. 15.——[p] Psa. x. 1; xxxiv. 16.——[q] Psa. cxlv. 18, 19.
[r] Ver. 5.——[s] Or, *correction.*——[t] Or, *obeyeth.*——[u] Heb. *possesseth a heart.*——[v] Chap. i. 7.——[w] Chap. xviii. 12.

bers of *indigent Hindoos* subsist wholly on *herbs*, fried in oil, and mixed with their rice.

Verse 19. *The way of the slothful* man is *as a hedge of thorns*] Because he is *slothful*, he imagines *ten thousand* difficulties in the way which cannot be surmounted; but they are all the creatures of his own *imagination*, and that imagination is formed by his *sloth*.

Verse 22. *But in the multitude of counsellors*] See note on chap. xi. 14. But רב יועצים *rob yoatsim* might be translated, chief or master of the council, the prime minister.

Verse 24. *The way of life* is *above to the wise*] There is a *treble* antithesis here: 1. The way of the *wise*, and that of the *fool*. 2. The one is *above*, the other *below*. 3. The one is of *life*, the other is of *death*.

Verse 25. *The house of the proud*] Families of this description are seldom continued long. The Lord hates *pride*; and those that will not be *humble* he will *destroy*.

Verse 27. *He that is greedy of gain*] He who *will* be rich; *troubleth his own house*—he is a torment to himself and his family by his avariciousness and penury, and a curse to those with whom he deals.

But he that hateth gifts] Whatever is *given to pervert judgment*.

Verse 28. *The heart of the righteous studieth to answer*] His tongue never runs before his wit; he never speaks rashly, and never unadvisedly; because he *studies*—ponders, his thoughts and his words.

Verse 29. *The Lord* is *far from the wicked*] He is neither near to *hear*, nor near to *help*.

Verse 30. *The light of the eyes rejoiceth the heart*] Nature and art are continually placing before our view a multitude of the most resplendent images, each of which is calculated to give pleasure. The man who has a *correct judgment*, and an *accurate eye*, may not only *amuse*, but *instruct* himself endlessly, by the beauties of nature and art.

Verse 31. *The ear that heareth the reproof*] That receives it gratefully and obeys it. "Advice is for them that will take it;" so says one of our own old proverbs; and the meaning here is nearly the same.

Verse 32. *Despiseth his own soul*] That is, *constructively*; for if the instruction lead to the *preservation* of *life* and *soul*, he that neglects or despises it throws all as much in the way of danger as if he actually hated himself.

Verse 33. *The fear of the Lord*] See note on chap. i. 7. Much is spoken concerning this *fear*; 1. It is the *beginning of wisdom*. 2. It is also the *beginning of knowledge*. And, 3. It is the *instruction of wisdom*. Wisdom derives its most important lessons from the fear of God. He who fears God much, is well taught.

And before honour is *humility*.] That is, few persons ever arrive at *honour* who are not *humble*; and those who from low life have risen to places of trust and confidence, have been remarkable for humility. We may rest assured that the *providence* of God will never elevate a proud man; such God beholds *afar off*. He may get into places of trust and profit, but God will *oust* him, and the people will curse him, and curse his memory. So will it ever be with bad ministers and advisers of the crown.

CHAPTER XVI.

Man prepares, but God governs. God has made all things for himself; he hates pride. The judgments of God. The administration of kings; their justice, anger, and clemency. God has made all in weight, measure, and due proportion. Necessity produces industry. The patient man. The lot is under the direction of the Lord.

A. M. cir. 3001. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

THE [a] preparations [b] of the heart in man, [c] and the answer of the tongue, *is* from the LORD.

2 [d] All the ways of a man *are* clean in his own eyes: but [e] the LORD weigheth the spirits.

3 [f] Commit [g] thy works unto the LORD, and thy thoughts shall be established.

4 [h] The LORD hath made all *things* for himself: [i] yea, even the wicked for the day of evil.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

[a] Ver. 9; chap. xix. 21; xx. 24; Jer. x. 23.—[b] Or, *dispositions*.—[c] Matt. x. 19, 20.—[d] Chap. xxi. 2.—[e] 1 Sam. xvi. 7.

[f] Psa. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7.—[g] Heb. *Roll*.—[h] Isa. xliii. 7; Rom. xi. 36. [i] Job xxi. 30; Rom. ix. 22.

NOTES ON CHAP. XVI.

Verse 1. *The preparations of the heart in man*] The Hebrew is לאדם מערכי לב *leadam maarchey leb*, which is, literally, "To man are the dispositions of the heart; but from the Lord is the answer of the tongue." Man proposes his wishes; but God answers as he thinks proper. The former is the free offspring of the heart of man; the latter, the free volition of God. Man may *think* as he pleases, and *ask* as he lists; but God will *give*, or *not give*, as he thinks proper. This I believe to be the *meaning* of this shamefully tortured passage, so often vexed by critics, their doubts, and indecisions. God help them! for they seldom have the faculty of making any subject *plainer!* The text does not say that the "preparations," rather *dispositions* or *arrangements*, מערכי *maarchey*, "of the heart," as well as "the answer of the tongue, *is* from the Lord;" though it is generally understood so; but it states that the *dispositions* or *schemes* of the heart (are) man's; but the answer of the tongue (is) the Lord's. And so the principal *versions* have understood it.

Hominis est animam preparare; et Domini gubernare linguam.—VULGATE. "It is the part of man to prepare his soul: it is the prerogative of the Lord to govern the tongue." כן בר נש תריתא דלבא וכן מכללא דלשנא *min bar nash taritha delibba; umin yeya mamlala delishana*.—CHALDEE. "From the son of man is the counsel of the heart; and from the Lord is the word of the tongue." The SYRIAC is the same. Καρδια ανδρος λογιζεσθω δικαια, ινα υπο του Θεου διορθωθη τα διαβηματα αυτου.—SEPTUAGINT. "The heart of man deviseth righteous things, that its goings may be directed by God."

The ARABIC takes great latitude: "All the works of an humble man are clean before the Lord; and the wicked shall perish in an evil day." Of a man is to maken redy the inwitt: and of the Lorde to governe the tunge.—Old MS. Bible.

"A man maye well purpose a thinge in his harte: but the answere of the tonge cometh of the Lorde." COVERDALE.

MATTHEWS's Bible, 1549, and BECKE's Bible of the same date, and CARDMARDEN's of 1566, follow *Coverdale*. The Bible printed by *R. Barker*, at Cambridge, 4to., 1615, commonly called the *Breeches Bible*, reads the text thus:—"The preparations of the hart *are* in man; but the answere of the tongue *is* of the Lord." So that it appears that our *first*, and all our *ancient versions*, understood the text in the same way; and this, independently of critical torture, is the genuine meaning of the *Hebrew text*. That very valuable version published in *Italian*, at Geneva, fol. 1562, translates thus: Le dispositioni del cuore sono de l'huomo; ma la risposta del la lingua è dal Signore. "The dispositions of the heart are of man; but the answer of the tongue is from the Lord."

The *modern European versions*, as far as I have seen, are the same. And when the word *dispositions*, *arrangements*, *schemes*, is understood to be the proper meaning of the *Hebrew term*, as shown above, the sense is *perfectly sound*; for there may be a *thousand schemes* and *arrangements* made in the heart of man, which he may earnestly wish God to bring to full effect, that are neither for *his good* nor *God's glory*; and therefore it is his interest that God has the *answer* in his own power. At the same time, there is no intimation here that *man can prepare his own heart to wait upon, or pray unto the Lord*; or that from the *human heart* any thing *good* can come, *without Divine influence*; but simply that he may have many *schemes* and *projects* which he may beg God to accomplish, that are not of *God*, but from *himself*. Hence our own proverb: "Man proposes, but God disposes." I have entered the more particularly into the consideration of this text, because some are very strenuous in the support of our vicious reading, from a supposition that the other defends the *heterodox* opinion of *man's sufficiency* to think any thing *as of himself*. But while they deserve due credit for their orthodox caution, they will see that no such imputation can fairly lie against the plain grammatical translation of the Hebrew text.

Verse 3. *Commit thy works unto the Lord*] See that what thou doest is commanded: and then begin, continue, and end all in his name. *And thy thoughts shall be established*—these schemes or arrangements, though formed in the heart, are agreeable to the Divine will, and therefore shall be established. His *thoughts*—his meditations—are right; and he begins and ends his work in the Lord; and therefore all issues well.

Verse 4. *The Lord hath made all* things *for him-*

A. M. cir. 3004
B. C. cir. 1000.
Ante I. Olymp. cir. 224.
Ante U. C. cir. 247.

5 [k] Every one *that is* proud in heart *is* an abomination to the LORD: [l] *though* hand *join* in hand, he shall not be [m] unpunished.

6 [n] By mercy and truth iniquity is purged: and [o] by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

A. M. cir. 3004
B. C. cir. 1000
Ante I. Olymp. cir. 224.
Ante U. C. cir. 247.

8 [p] Better *is* a little with righteousness, than great revenues without right.

9 [q] A man's heart deviseth his way: [s] but the LORD directeth his steps.

10 [s] A divine sentence *is* in the lips of the

[k] Chap. vi. 17; viii. 13.——[l] Chap. xi. 21.——[m] Heb. *held innocent.*——[n] Dan. iv. 27; Tob. xii. 9; Luke xi. 41.——[o] Ch. xiv. 16.

[p] Psa. xxxvii. 16; Ch. xv. 16.——[q] Ver. 1; chap. xix. 21.——[r] Psa. xxxvii. 23; Prov. xx. 23; Jer. x. 24.——[s] Heb. *Divination.*

self] He has so framed and executed every part of his creation, that it manifests his wisdom, power, goodness, and truth.

[s] *Even the wicked for the day of evil.*] וגם רשע ליום רעה *vegam rasha leyom raah.* The whole verse is translated by the *Chaldee* thus: "All the works of the LORD are for those who obey him; and the wicked is reserved for the evil day."

As רעה *raah* literally signifies to *feed*, it has been conjectured that the clause might be read, *yea, even the wicked he feeds by the day*, or *daily*.

If we take the words as they stand in our present version, they mean no more than what is expressed by the *Chaldee* and *Syriac*; and as far as we can learn from their present *confused state*, by the *Septuagint* and *Arabic*, that "the wicked are reserved for the day of punishment." *Coverdale* has given, as he generally does, a good sense: "The Lorde doth all thinges for his owne sake; yea, and when he kepeth the ungodly for the daye of wrath." He does not *make* the *wicked* or *ungodly man*; but when *man has made himself such*, even *then* God bears with him. But if he repent not, when the measure of his iniquity is filled up, he shall fall under the wrath of God his Maker.

Verse 5. Though *hand* join *in hand, he shall not be unpunished.*] The day of wrath shall come on the wicked, whatever means he may take to avoid it. See chap. xi. 21.

Verse 6. *By mercy and truth iniquity is purged*] This may be misunderstood, as if a man, by *showing mercy* and *acting according to truth*, could atone for his own iniquity. The *Hebrew* text is not ambiguous: בחסד ואמת יכפר עון *bechesed veemeth yechapper avon*; "By mercy and truth he shall atone for iniquity." *He*—God, *by* his *mercy*, in sending his son Jesus into the world,—"shall make an atonement for iniquity" according to his *truth*—the word which he declared by his holy prophets since the world began. Or, if we retain the present version, and follow the *points* in יכפר *yecuppar*, reading "iniquity is purged" or "atoned for," the sense is unexceptionable, as we refer the *mercy* and the *truth* to GOD. But what an awful comment is that of *Don Calmet*, in which he expresses, not only his *own opinion*, but the *staple doctrine* of his own *Church*, the Romish! The reader shall have his own words: "'L'iniquité se rachete par la misericorde et la verité.' On expie ses pechéz par des œuvres de *misericorde* envers le prochein; par la clemence, par la douceur, par compassion, par les aumônes: et par la *verité*—par la fidelité, la bonne foi, la droiture, l'equité dans le commerce. Voycz Prov. iii. 3, xiv. 22, xx. 28." "'Iniquity is redeemed by mercy and truth.' We expiate our sins by works of *mercy* towards our neighbour; by clemency, by kindness, by compassion, and by alms: and by *truth*—by fidelity, by trustworthiness, by uprightness, by equity in commerce." If this be so, why was Jesus incarnated? Why his agony and bloody sweat, his cross and passion, his death and burial, his resurrection and ascension? Was it only to *supply* a sufficient portion of *merit* for those who had *neglected to make a fund for themselves?* Is the guilt of sin so small in the sight of Divine justice, that a man can atone for it by *manifesting good dispositions towards his neighbours*, by *giving some alms*, and not doing those things for which he might be *hanged?* Why then did God make such a mighty matter of the redemption of the world? Why send his Son at all? An *angel* would have been *more* than sufficient; yea, even a *sinner*, who had been converted by his own compassion, almsdeeds, &c., would have been sufficient. And is not this the very doctrine of this most awfully fallen and corrupt Church? Has she not provided a *fund of merit* in her *saints*, of what was more than requisite for *themselves*, that it might be *given*, or *sold out*, to those who had not enough of their own! Now such is the doctrine of the Romish Church—grossly absurd, and destructively iniquitous! And because men cannot believe this, cannot believe these monstrosities, that Church will burn them to ashes. Ruthless Church! degenerated, fallen, corrupt, and corrupting! once a *praise*, now a *curse*, in the earth. Thank the blessed God, whose blood alone can expiate sin, that he has a Church upon the earth; and that the *Romish* is not the *Catholic* Church; and that it has not that political power by which it would subdue all things to itself.

Verse 7. *When a man's ways please the Lord*] God is the guardian and defence of all that fear and love him; and it is truly astonishing to see how wondrously God works in their behalf, raising them up friends, and turning their enemies into friends.

Verse 9. *A man's heart deviseth his way*] This is precisely the same sentiment as that contained in the first verse, on the true meaning of which so much has been already said.

Verse 10. *A divine sentence*] קסם *kesem*, "divination," as the margin has it. Is the meaning as follows? Though *divination* were applied to a righteous king's lips, to induce him to punish the innocent and spare the guilty, yet *would not his lips transgress in judgment*; so firmly attached is he to God, and so

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

king: his mouth transgresseth not in judgment.

11 A [t] just weight and balance *are* the LORD's: [u] all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for [v] the throne is established by righteousness.

13 [w] Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 [x] The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and [y] his favour *is* [z] as a cloud of the latter rain.

16 [a] How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

18 [b] Pride goeth before destruction, and a haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

20 [c] He that handleth a matter wisely shall find good: and whoso [d] trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

22 [e] Understanding *is* a well-spring of life unto him that hath it: but the instruction of fools *is* folly.

23 [f] The heart of the wise [g] teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* a honey-comb, sweet to the soul, and health to the bones.

25 [h] There is a way that seemeth right unto a man; but the end thereof *are* the ways of death.

26 [i] He [k] that laboureth, laboureth for himself; for his mouth [l] craveth it of him.

27 [m] An ungodly man diggeth up evil: and

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[t] Lev. xix. 36; chap. xi. 1.——[u] Heb. *all the stones.*——[v] Chap. xxv. 5; xxix. 14.——[w] Chap. xiv. 35; xxii. 11.——[x] Chap. xix. 12; xx. 2.——[y] Chap. xix. 12.——[z] Job xxix. 23; Zech. x. 1.
[a] Chap. viii. 11, 19.——[b] Chap. xi. 2; xvii. 19; xviii. 12.
[c] Or, *He that understandeth a matter.*

[d] Psa. ii. 12; xxxiv. 8; cxxv. 1; Isa. xxx. 18; Jer. xvii. 7.
[e] Chap. xiii. 14; xiv. 27.——[f] Psa. xxxvii. 30; Matt. xii. 34.
[g] Heb. *maketh wise.*——[h] Chap. xiv. 12.——[i] See chap. ix. 12; Eccles. vi. 7.——[k] Heb. *The soul of him that laboureth.*——[l] Heb. *boweth unto him.*——[m] Heb. *A man of Belial.*

much is he under the Divine *care* and *influence*. Whatever judgment such a one pronounces, it may be considered as a decision from God.

Verse 11. *All the weights of the bag* are *his*] Alluding, probably, to the *standard weights* laid up in a bag in the *sanctuary*, and to which all weights in common use in the land were to be referred, in order to ascertain whether they were just: but some think the allusion is to the *weights* carried about by merchants in their *girdles*, by which they weigh the money, silver and gold, that they take in exchange for their merchandise. As the *Chinese* take no *coin* but *gold* and *silver* by weight, they carry about with them a sort of small *steelyard*, by which they weigh those metals taken in exchange.

Verse 12. *It is an abomination to kings, &c.*] In all these verses the wise man refers to *monarchical government rightly administered*. And the proverbs on this subject are all plain.

Verse 16. *How much better—to get wisdom than gold?*] Who believes this, though spoken by the wisest of men, under Divine inspiration?

Verse 17. *The highway of the upright*] The upright man is ever departing from evil; this is his *common road:* and by keeping *on* in this way, *his soul is preserved.*

Verse 18. *Pride goeth before destruction*] Here *pride* is personified: it walks along, and has destruction in its train.

And a haughty spirit before a fall.] Another personification. A *haughty spirit* marches on, and *ruin* comes after.

In this verse we find the following *Masoretic* note in most Hebrew Bibles. חצי חכפר *chatsi hassepher:* "the *middle* of the book." This verse is the *middle verse;* and the first *clause* makes the middle of the *words* of the book of Proverbs.

Verse 22. *Understanding is a well-spring of life*] מקור חיים *mekor chaiyim;* another allusion to the *artery* that carries the blood from the heart to distribute it to all the extremities of the body.

Verse 23. *The heart of the wise teacheth his mouth*] He has a wise heart; he speaks as it dictates; and therefore his speeches are all speeches of wisdom.

Verse 24. *Pleasant words* are as *a honey-comb*] The honey of which is *sweeter* than that which has been expressed from it, and has a much *finer flavour* before it has come in contact with the atmospheric air.

Verse 25. *There is a way that seemeth right*] This whole verse is precisely the same as that chap. xiv. 12.

Verse 26. *He that laboureth*] No thanks to a man for his labour and industry; if he do not *work* he must *starve.*

Verse 27. *An ungodly man diggeth up evil*] How will the following suit?

Effodiuntur opes irritamenta malorum.

"*Wealth, the incitement to all evil, is digged up* out of the earth."

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

in his lips *there is* as a burning fire.

28 [n] A froward man [o] soweth strife: and [p] a whisperer separateth chief friends.

29 A violent man [q] enticeth his neighbour, and leadeth him in the way *that is* not good.

30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

31 [r] The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

32 [s] *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit, than he that taketh a city.

33 The lot is cast into the lap: but the whole disposing thereof *is* of the LORD.

[n] Chap. vi. 14, 19; xv. 18; xxvi. 21; xxix. 22.——[o] Heb. *sendeth forth.*

[p] Chap. xvii. 9.——[q] Chap. i. 10, &c.——[r] Chap. xx. 29. [s] Chap. xix. 11.

A wicked man labours as much to bring about an evil purpose, as the *quarryman* does to dig up stones.

In his lips—a burning fire.] His words are as *inflammable*, in producing *strife* and *contention* among his neighbours, as *fire* is in igniting dry stubble.

Verse 30. *He shutteth his eyes to devise, &c.*] He *meditates deeply* upon ways and means to commit sin. He shuts his eyes that he may shut out all other ideas, that his whole soul may be in this.

Verse 31. *The hoary head is a crown of glory*] The latter part of the verse is very well added, for many a *sinner* has a *hoary head.*

Verse 32. *He that ruleth his spirit, than he that taketh a city.*] It is much easier to subdue an enemy *without* than one *within.* There have been many kings who had conquered nations, and yet were slaves to their own passions. Alexander, who conquered the world, was a slave to *intemperate anger*, and in a fit of it slew *Clytus*, the best and most intimate of all his friends, and one whom he loved beyond all others.

The spirit of this maxim is so self-evident, that most nations have formed similar proverbs. The classical reader will remember the following in HOR., Odar. lib. ii., Od. 2:—

> Latius regnes, avidum domando
> Spiritum, quam si Libyam remotis
> Gadibus jungas, et uterque Pœnus
> Serviat uni.

"By virtue's precepts to control
The furious passions of the soul,
Is over wider realms to reign,
Unenvied monarch, than if Spain
You could to distant Libya join,
And both the Carthages were thine."

FRANCIS.

And the following from OVID is not less striking:

—— Fortior est qui se, quam qui fortissima vincit
Mœnia, nec virtus altius ire potest.

"He is more of a hero who has conquered himself, than he who has taken the best fortified city."

Beyond this self-conquest the highest courage cannot extend; nor did their philosophy teach any thing more sublime.

Verse 33. *The lot is cast into the lap*] On the *lot*, see the note on Num. xxvi. 55. How far it may be proper *now* to put difficult matters to the lot, after earnest prayer and supplication, I cannot say. *Formerly*, it was both lawful and efficient; for after it was solemnly cast, the decision was taken as coming immediately from the Lord. It is still practised, and its use is allowed even by writers on civil law. But those who need most to have recourse to the lot are those who have not *piety* to *pray* nor *faith* to trust to God for a positive decision. The lot should never be resorted to in indifferent matters; they should be those of the greatest importance, in which it appears impossible for human prudence or foresight to determine. In such cases the lot is *an appeal to God*, and he disposes of it according to his goodness, mercy, and truth. The result, therefore, cannot be *fortuitous.*

CHAPTER XVII.

Contentment. The wise servant. The Lord tries the heart. Children a crown to their parents. We should hide our neighbour's faults. The poor should not be despised. Litigations and quarrels to be avoided. Wealth is useless to a fool. The good friend. A fool may pass for a wise man when he holds his peace.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

BETTER *is* a [a] dry morsel, and quietness therewith, than a house full of [b] sacrifices *with* strife.

2 A wise servant shall have rule over [c] a son that causeth shame, and shall have part of the inheritance among the brethren.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

[a] Chap. xv. 17.——[b] Or, *good cheer.*

[c] Chap. x. 5; xix. 26.

NOTES ON CHAP. XVII.

Verse 1. *Better is a dry morsel*] Peace and contentment, and especially *domestic peace*, are beyond all other blessings.

A house full of sacrifices] A Hindoo priest, who officiates at a festival, sometimes receives so many *offerings* that *his house is filled with them*, so that many of them are damaged before they can be used.—*Ward.*

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

3 [a] The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 [b] Whoso mocketh the poor reproacheth his Maker: *and* [c] he that is glad at calamities shall not be [d] unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 [e] Excellent speech becometh not a fool: much less do [f] lying lips a prince.

8 [g] A gift *is as* [h] a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.

9 [i] He that covereth a transgression [k] seeketh love; but [l] he that repeateth a matter separateth *very* friends.

10 [m] A reproof entereth more into a wise man, than a hundred stripes into a fool.

11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let [n] a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [o] rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water: therefore [p] leave off contention, before it be meddled with.

15 [q] He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, [r] seeing *he hath* no heart *to it*?

17 [s] A friend loveth at all times, and a brother is born for adversity.

18 [t] A man void of [u] understanding striketh

[a] Psa. xxvi. 2; chap. xxvii. 21; Jer. xvii. 10; Mal. iii. 3. [b] Chap. xiv. 31. —— [c] Job xxxi. 29; Obad. 12. —— [d] Heb. *held innocent.* —— [e] Psa. cxxvii. 3; cxxviii. 3. —— [f] Heb. *a lip of excellency.* —— [g] Heb. *a lip of lying.* —— [h] Chap. xviii. 16; xix. 6. [i] Heb. *a stone of grace.* —— [k] Chap. x. 12 —— [l] Or, *procureth.* [m] Chap. xvi. 28.

[n] Or, *A reproof useth more a wise man than to strike a fool a hundred times.* —— [o] Hos. xiii. 8. —— [p] Psa. cix. 4, 5; Jer. xviii. 20; see Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9. —— [q] Chap. xx. 3; 1 Thess. iv. 11. —— [r] Exod. xxiii. 7; chap. xxiv. 24; Isa. v. 23. —— [s] Chap. xxi. 25, 26. —— [t] Ruth i. 16; chap. xviii. 24. [u] Chap. vi. 1; xi. 15. —— [v] Heb. *heart.*

Verse 3. *The fining pot is for silver*] When *silver* is *mixed*, or suspected to be mixed, with *base metal*, it must be subjected to such a test as the *cupel* to purify it. And gold also must be purified by the action of the *fire*. So God tries hearts. He sends afflictions which penetrate the soul, and give a man to see his state, so that he may apply to the *spirit of judgment* and *the spirit of burning*, to destroy what cannot stand the fire, to separate and burn up all the dross.

Verse 4. *A wicked doer giveth heed*] An evil heart is disposed and ever ready to receive evil; and liars delight in lies.

Verse 5. *He that is glad at calamities*] He who is pleased to hear of the misfortune of another will, in the course of God's just government, have his own multiplied.

Verse 7. *Excellent speech becometh not a fool*] This proverb is suitable to those who affect, in public speaking, fine language, which neither comports with their ordinary conversation, nor with their education. Often *fine words* are injudiciously brought in, and are as unbecoming and irrelevant as a cart wheel among clockwork.

Verse 8. *A gift* is as *a precious stone*] It both enriches and ornaments. In the latter clause there is an evident allusion to *cut stones*. Whithersoever you *turn them*, they *reflect the light*, are *brilliant* and *beautiful*.

Verse 10. *A reproof entereth more*] Though the *rod*, judiciously applied, is a *great instrument of knowledge*, yet it is of no use where incurable dulness, or want of intellect, prevails. Besides, there are *generous dispositions* on which *counsel* will work more than stripes.

Verse 12. *Let a bear robbed of her whelps*] At which times such animals are peculiarly fierce. See the note on 2 Sam. xvii. 8.

Verse 13. *Whoso rewardeth evil for good*] Here is a most awful warning. As many persons are guilty of the sin of *ingratitude*, and of paying *kindness* with *unkindness*, and *good* with *evil*, it is no wonder we find so much *wretchedness* among men; for God's word cannot fail; evil shall not depart from the houses and families of such persons.

Verse 14. *The beginning of strife* is as *when one letteth out water*] As soon as the smallest breach is made in the dike or dam, the water begins to *press* from all parts *towards the breach*; the resistance becomes too great to be successfully opposed, so that dikes and all are speedily swept away. Such is the beginning of contentions, quarrels, lawsuits, &c.

Leave off contention, before it be meddled with.] As you see what an altercation must lead to, therefore do not begin it. Before it be *mingled together*, התגלע *hithgalla*, before the spirits of the contending parties come into conflict—are joined together in battle, and begin to deal out mutual reflections and reproaches. When you see that the dispute is likely to take this turn, leave it off immediately.

Verse 17. *A friend loveth at all times*] Equally in *adversity* as in *prosperity*. And a *brother*, according to the ties and interests of consanguinity, is *born* to support and comfort a *brother* in *distress*.

Verse 18. *Striketh hands*] *Striking* each other's

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante. U. C. cir. 247.

hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* [z] he that exalteth his gate seeketh destruction.

20 [a] He that hath a froward heart findeth no good: and he that hath [b] a perverse tongue falleth into mischief.

21 [c] He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 [d] A merry heart doeth good [e] *like* a medicine: [f] but a broken spirit drieth the bones.

23 A wicked *man* taketh a gift out of the bosom [g] to pervert the ways of judgment.

24 [h] Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante. U. C. cir. 247.

25 [i] A foolish son *is* a grief to his father, and a bitterness to her that bare him.

26 [k] Also to punish the just *is* not good, *nor* to strike princes for equity.

27 [l] He that hath knowledge spareth his words: *and* a man of understanding is of [m] an excellent spirit.

28 [n] Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

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[z] Chap. xvi. 18.——[a] Heb. *the froward of heart.*——[b] James iii. 8.——[c] Chap. x. 1; xix. 13; ver. 25.——[d] Chap. xv. 13, 15; xii. 25.——[e] Or, *to a medicine.*——[f] Psa. xxii. 15.

[g] Exod. xxiii. 8.——[h] Chap. xiv. 6; Eccles. ii. 14; viii. 1. [i] Chap. x. 1; xv. 20; xix. 13; ver. 21.——[k] Ver. 15; ch. xviii. 5. [l] James i. 19.——[m] Or, *a cool spirit.*——[n] Job xiii. 5.

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hands, or *shaking hands*, was anciently the *form* in concluding a contract. See notes on chap. vi. 1.

Verse 19. *He that exalteth his gate*] In different parts of Palestine they are obliged to have the doors of their courts and houses *very low*, not more than *three* feet high, to prevent the Arabs, who scarcely ever leave the backs of their horses, from *riding into the courts and houses*, and spoiling their goods. He, then, who, through pride and ostentation, made a *high gate*, exposed himself to *destruction*; and is said here to *seek it*, because he must know that this would be a necessary consequence of *exalting his gate*. But although the above is a fact, yet possibly *gate* is here taken for the *mouth*; and the *exalting of the gate* may mean proud boasting and arrogant speaking, such as has a tendency to kindle and maintain strife. And this interpretation seems to agree better with the scope of the context than the above.

Verse 22. *A merry heart doeth good* like *a medicine*] Instead of גהה *gehah*, a *medicine*, it appears that the *Chaldee* and *Syriac* had read in their copies גוה *gevah*, the body, as they translate in this way. This makes the apposition here more complete: "A merry heart doeth good to the *body*; but a broken spirit drieth the *bones*." Nothing has such a direct tendency to ruin health and waste out life as grief, anxiety, fretfulness, bad tempers, &c. All these work *death*.

Verse 23. *A gift out of the bosom*] Out of his *purse*; as in their *bosoms*, above their girdles, the Asiatics carry their *purses*. I have often observed this.

Verse 24. Are *in the ends of the earth.*] Wisdom is within the *sight* and *reach* of every man: but he whose *desires* are scattered abroad, who is always aiming at impossible things, or is of an unsteady disposition, is not likely to find it.

Verse 26. Nor *to strike princes for equity.*] To fall out with the ruler of the people, and to take off his head under pretence of his not being a *just* or *equitable governor*, is *unjust*. To kill a king on the ground of justice is a most dreadful omen to any land. Where was it ever done, that it promoted the *public prosperity?* No experiment of this kind has ever yet succeeded, howsoever worthless the king might be.

Verse 28. *Even a fool*] He is counted wise *as to that particular*. He may know that he cannot speak well, and he has sense enough to keep from speaking. He is, as to that particular, a wise fool.

A man may be *golden-mouthed* and *silver-tongued* in eloquence; but to know *when* and *where* to *speak* and to be *silent*, is better than *diamonds*. But who that thinks he can speak well can refrain from speaking? His tongue has no rest.

CHAPTER XVIII.

The man who separates himself and seeks wisdom. The fool and the wicked man. Deep wisdom. Contention of fools. The talebearer and the slothful. The name of the Lord. Pride and presumption because of riches. Hastiness of spirit. The wounded spirit. The influence of gifts. The lot. The offended brother. The influence of the tongue. A wife a good from God. The true friend.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

THROUGH [a] desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 [b] The words of a man's mouth *are as* deep waters, *and* [c] the well-spring of wisdom *as* a flowing brook.

5 [d] *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 [e] A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 [f] The words of a [g] tale-bearer *are* [h] as wounds, and they go down into the [i] innermost parts of the belly.

[a] Or, *He that separateth himself, seeketh according to* his *desire, and intermeddleth in every business*; see Jude 19.——[b] Chap. x. 11; xx. 5.——[c] Psa. lxxviii. 2.——[d] Lev. xix. 15; Deut. i. 17; xvi. 19; chap. xxiv. 23; xxviii. 21.——[e] Ch. x. 14; xii. 13; xiii 3; Eccles. x. 12.——[f] Chap. xii. 18; xxvi. 22.——[g] Or, *whisperer.*——[h] Or, *like as when men are wounded.*——[i] Heb. *chambers.*

NOTES ON CHAP. XVIII.

Verse 1. *Through desire a man, having separated himself*] The original is difficult and obscure. The *Vulgate*, *Septuagint*, and *Arabic*, read as follows: "He who wishes to break with his friend, *and* seeks occasions or pretences, shall at all times be worthy of blame."

My old MS. Bible translates, Occasioun seeketh that wil go awei fro a freend: at al tyme he schal ben wariable.

Coverdale thus: "Who so hath pleasure to sowe discorde, piketh a quarrel in every thinge."

Bible by *Barker*, 1615: "Fro the desire *thereof* he will separate himself to seeke it, and occupie himself in all wisdome." Which has in the *margin* the following note: "He that loveth wisdom will separate himself from all impediments, and give himself wholly to seek it."

The Hebrew: לתאוה יבקש נפרד בכל תושיה יתגלע *lethaavah yebakkesh niphrad, bechol tushiyah yithgalla.* The nearest translation to the words is perhaps the following: "He who is separated shall seek the desired thing, (i. e., the object of his desire,) and shall intermeddle (mingle himself) with all realities, or all essential knowledge." He finds that he can make little progress in the *investigation* of *Divine* and *natural* things, if he have much to do with *secular* or *trifling matters*: he therefore *separates himself* as well from *unprofitable pursuits* as from *frivolous company*, and then *enters into the spirit* of his pursuit; is not satisfied with *superficial* observances, but examines the *substance* and *essence*, as far as possible, of those things which have been the objects of his *desire*. This appears to me the best meaning: the reader may judge for himself.

Verse 2. *But that his heart may discover itself.*] It is a fact that most vain and foolish people are never satisfied in company, but in showing their own *nonsense* and *emptiness*. But this verse may be understood as confirming the view already given of the preceding, and may be translated thus: "But a fool doth not delight in understanding, though it should even manifest itself:" so I understand כי אם בהתגלות *ki im behithgalloth.* The *separated person* seeks understanding in every hidden thing, and feels his toil well repaid when he finds it, even after the most painful and expensive search: the other regards it not, though its *secret springs* should be *laid open to him* without toil or expense.

Verse 3. *When the wicked cometh, &c.*] Would it not be better to read this verse thus? "When the wicked cometh, contempt cometh; and with ignominy *cometh* reproach." A wicked man is despised even by the wicked. He who falls under ignominy falls under *reproach*.

Verse 4. *The words of a man's mouth*] That is, the wise sayings of a wise man are like *deep waters*; howsoever much you pump or draw off, you do not appear to lessen them.

The well-spring of wisdom] Where there is a *sound understanding*, and a deep, well-informed mind, its wisdom and its counsels are an incessant stream, מקור חכמה *mekor chochmah*, "the vein of wisdom," ever throwing out its healthy streams: but מקור חיים *mekor chaiyim*, "the vein of LIVES," is the reading of *eight* of *Kennicott's* and *De Rossi's* MSS., and is countenanced by the *Septuagint*, πηγη ζωης, "the fountain of life." And so the Arabic, عين حياة This is the more likely to be the *true reading*, because the *figure* of the heart propelling the blood through the great aorta, to send it to all parts of the animal system, is a favourite with *Solomon*, as it was with his father *David*. See the note on Psa. xxxvi 9; Prov. x. 11, &c.

Verse 5. *To accept the person of the wicked*] We must not, in judicial cases, pay any attention to a man's *riches*, *influence*, *friends*, *offices*, &c., but judge the case according to its own merits. But when the *wicked* rich man opposes and oppresses the poor *righteous*, then all those things should be utterly forgotten.

Verse 8. *The words of a tale-bearer*] דברי נרגן *dibrey nirgan*, "the words of the whisperer," the *busybody*, the *busy*, *meddling croaker*. *Verba bilinguis*, "the words of the double-tongued."—*Vulgate*. The wordes of the twisel tunge.—Old MS. Bible. "The words of a slanderer."—*Coverdale*.

The words of a deceiver, the fair-spoken, deeply-malicious man, though they appear *soft* and *gracious*, are wounds deeply injurious.

The original word is כמתלהמים *kemithlahamim*; they *are as soft*, or *simple*, or *undesigning*. But *Schultens* gives another meaning. He observes that لهم *lahamah* in Arabic signifies to "swallow down

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

9 He also that is slothful in his work is [k] brother to him that is a great waster.

10 [l] The name of the LORD *is* a strong tower: the righteous runneth into it, and [m] is safe.

11 [n] The rich man's wealth is his strong city, and as a high wall in his own conceit.

12 [o] Before destruction the heart of man is haughty, and before honour *is* humility.

13 He that [p] answereth a matter [q] before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 [r] A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

20 [s] A man's belly shall be satisfied with the

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[k] Chap. xxviii. 24.——[l] 2 Sam. xxii. 3, 51; Psa. xviii. 2; xxvii. 1; lxi. 3, 4; xci. 2; cxliv. 2.——[m] Heb. *is set aloft.* [n] Chap. x. 15.——[o] Chap. xi. 2; xv. 33; xvi. 18.

[p] Heb. *returneth a word.*——[q] John vii. 51.——[r] Gen. xxxii. 20; 1 Sam. xxv. 27; chap. xvii. 8; xxi. 14.——[s] Chapter xii. 14; xiii. 2.

quickly or greedily." Such words are like dainties, eagerly swallowed, because inviting to the taste; like gingerbread, apparently *gilded* over, though with *Dutch leaf*, which is a preparation of *copper*; or *sweetmeats* powdered over with *red candied seeds*, which are thus formed by *red lead*; both deeply ruinous to the tender bowels of the poor little innocents, but, because of their *sweetness* and *inviting colour*, *greedily swallowed down*. This makes a good reading, and agrees with the latter clause of the verse, "they go down into the innermost parts of the belly."

Verse 9. *He also that is slothful*] A *slothful* man neglects his *work*, and the *materials* go to ruin: the *waster*, he destroys the *materials*. They are both destroyers.

Verse 10. *The name of the Lord is a strong tower*] The *name of the Lord* may be taken for the *Lord himself*; he is a *strong tower*, a *refuge*, and *place of complete safety*, to all that trust in him. What a strong fortress is to the besieged, the like is God to his persecuted, tempted, afflicted followers.

Verse 11. *The rich man's wealth*] See chap. x. 15.

Verse 12. *Before destruction*] See on chap. xi. 2; and xvi. 18.

Verse 13. *He that answereth a matter*] This is a common case; before a man can tell out his story, another will begin *his*. Before a man has made his *response*, the other wishes to confute *piecemeal*, though he has had his own speech already. This is foolishness to them. They are ill-bred. There are many also that *give judgment* before they hear the whole of the cause, and express an *opinion* before they hear the state of the case. How absurd, stupid, and foolish!

Verse 14. *The spirit of a man will sustain*] A man sustains the ills of his body, and the trials of life, by the strength and energy of his mind. But if the *mind* be *wounded*, if this be *cast down*, if slow-consuming care and grief have shot the dagger into the soul, what can then sustain the man? Nothing but the unseen God. Therefore, let the afflicted *pray*. A man's *own spirit* has, in general, sufficient fortitude to bear up under the *unavoidable* trials of life; but when the *conscience* is wounded by sin, and the soul is dying by iniquity, *who can lift him up?* God alone; for salvation is of the Lord.

Verse 16. *A man's gift maketh room for him*] It is, and ever has been, a base and degrading practice in Asiatic countries, to bring a gift or present to the great man into whose presence you come. Without this there is no audience, no favour, no *justice*. This arose from the circumstance that men must not approach the *altar of God* without an *offering*. Potentates, wishing to be considered as *petty gods*, demanded a similar homage:—

Munera, crede mihi, capiunt hominesque deosque;
Placatur donis Jupiter ipse suis. OVID.

"Believe me, gifts prevail much with both gods and men: even Jupiter himself is pleased with his own offerings."

Verse 17. *He that is first in his own cause*] Any man may, in the first instance, make out a fair tale, because he has the choice of circumstances and arguments. But when the neighbour cometh and searcheth him, he examines all, dissects all, swears and cross-questions every witness, and brings out truth and fact.

Verse 18. *The lot causeth contentions to cease*] See note on chap. xvi. 33.

Verse 19. *A brother offended* is harder to be won *than a strong city*] Almost all the *versians* agree in the following reading: "A brother assisted by a brother, is like a fortified city; and their decisions are like the bars of a city." *Coverdale* is both plain and terse: "The unitie of brethren is stronger then a castell, and they that holde together are like the barre of a palace." The fable of the dying father, his sons, and the bundle of faggots, illustrates this proverb. Unity among brethren makes them invincible; small things grow great by concord. If we take the words according to the *common version*, we see them express what, alas! we know to be too generally true: that when brothers fall out, it is with extreme difficulty that they can be reconciled. And fraternal enmities are generally strong and inveterate.

Verse 20. *With the fruit of his mouth*] Our own words frequently shape our good or evil fortune in life.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 221. Ante U. C. cir. 247.

fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 [t] Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 [u] *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor useth entreaties; but the rich answereth [v] roughly.

24 A man *that hath* friends must show himself friendly: [w] and there is a friend *that* sticketh closer than a brother.

[t] Matt. xii. 37.—[u] Chap. xix. 41; xxxi. 10.

[v] James ii. 3.—[w] Chap. xvii. 17.

Verse 21. *Death and life are in the power of the tongue*] This may apply to all men. Many have lost their lives by their tongue, and some have saved their lives by it: but it applies most forcibly to *public pleaders*; on many of their tongues hangs *life* or *death*.

Verse 22. *Whoso findeth a wife findeth a good thing*] *Marriage*, with all its troubles and embarrassments, is a blessing from God; and there are *few cases* where a *wife of any sort* is not better than none, because celibacy is an evil; for God himself hath said, "It is not good for man to be alone." None of the versions, except the *Chaldee*, are pleased with the naked simplicity of the Hebrew text, hence they all add *good*: "He that findeth a good wife findeth a good thing;" and most people, who have not deeply considered the subject, think the assertion, without this qualification, is absurd. Some copies of the *Targum*, and apparently one of *Kennicott's* MSS., have the addition טובה *tobah*, *good*; but this would be an authority too slender to justify changing the Hebrew text; yet *Houbigant*, *Kennicott*, and other able critics, argue for it. The *Septuagint* is not satisfied without an addition: "But he who puts away a good wife, puts away a good thing: and he that retains an adulteress, is a fool and wicked." In this addition the *Vulgate*, *Syriac*, and *Arabic*, agree with the *Septuagint*. The *Hebrew* text, as it stands, teaches a *general doctrine* by a *simple* but general *proposition*: "He that findeth a wife findeth a good thing." So St. Paul: "Marriage is honourable in all." Had the world been left, in this respect, to the unbridled propensities of man, in what a horrible state would society have been—if indeed society could have existed, or civilization have taken place—if *marriage* had not obtained among men! As to *good wives* and *bad wives*, they are relatively so, in general; and most of them that have been *bad* afterwards, have been *good* at first; and we well know the best things may deteriorate, and the world generally allows that where there are matrimonial contentions, there are *faults on both sides*.

Verse 24. *A man that hath friends must show himself friendly*] Love begets love; and love requires love as its recompense. If a man do not maintain a friendly carriage, he cannot expect to retain his friends. Friendship is a good plant; but it requires cultivation to make it grow.

There is a kind of factitious friendship in the world, that, to show one's self *friendly* in it, is very expensive, and in every way utterly unprofitable: it is maintained by expensive *parties*, *feasts*, &c., where the table groans with dainties, and where the *conversation* is either *jejune* and *insipid*, or *calumnious*; backbiting, talebearing, and scandal, being the general topics of the different squads in company.

There is a friend that *sticketh closer than a brother.*] In many cases the genuine friend has shown more attachment, and rendered greater benefits, than the natural brother. Some apply this to *God*; others to *Christ*; but the text has no such meaning.

But critics and commentators are not agreed on the translation of this verse. The original is condensed and obscure. איש רעים להתרועע *ish reim lehithroca*, or *lehithroeang*, as some would read, who translate: *A man of friends may ring again*; i. e., he may boast and mightily exult: but there is a friend, אוהב *oheb*, a *lover*, that sticketh closer, דבק *dabek*, is *glued* or *cemented*, מאח *meaeh*, *beyond*, or more than, a brother. The former will continue during *prosperity*, but the latter continues *closely united* to his friend, even in the most disastrous circumstances.

Hence that maxim of *Cicero*, so often repeated, and so well known:—

Amicus certus in re incerta cernitur.

"In doubtful times the genuine friend is known."

A late commentator has translated the verse thus:—

The man that hath many friends is ready to be ruined:
But there is a friend that sticketh closer than a brother. HOLDEN.

"A frende that delyteth in love, doth a man more frendship, and sticketh faster unto him, than a brother."—*Coverdale*.

"A man that hath friends *ought to* show himself friendly, for a friend is nearer than a brother."—BARKER'S *Bible*, 1615.

"A man ampable to felowschip, more a frend schal ben thanne a brother."—Old MS. Bible. The two last verses in this chapter, and the two first of the next, are wanting in the Septuagint and Arabic.

These are the principal varieties; out of them the reader may choose. I have already given my opinion.

CHAPTER XIX.

The worth of a poor upright man. Riches preserve friends. False witnesses. False friends. A king's wrath. The foolish son. The prudent wife. Slothfulness. Pity for the poor. The fear of the Lord. The spendthrift son. Obedience to parents.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

BETTER [a] *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 [b] The foolishness of man perverteth his way: [c] and his heart fretteth against the LORD.

4 [d] Wealth maketh many friends: but the poor is separated from his neighbour.

5 [e] A false witness shall not be [f] unpunished, and *he that* speaketh lies shall not escape.

6 [g] Many will entreat the favour of the prince: and [h] every man *is* a friend to [i] him that giveth gifts.

7 [k] All the brethren of the poor do hate him: how much more do his friends go [l] far from him? he pursueth *them with* words, *yet* they *are* wanting *to him.*

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

8 He that getteth [m] wisdom loveth his own soul: he that keepeth understanding [n] shall find good.

9 [o] A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less [p] for a servant to have rule over princes.

11 [q] The [r] discretion of a man deferreth his anger; [s] and *it is* his glory to pass over a transgression.

12 [t] The king's wrath *is* as the roaring of a lion: but his favour *is* [u] as dew upon the grass.

13 [v] A foolish son *is* the calamity of his father: [w] and the contentions of a wife *are* a continual dropping.

[a] Chap. xxviii. 6.——[b] Chap. xiv. 21; xv. 2, 14.——[c] Psa. xxxvii. 7.——[d] Chap. xiv. 20.——[e] Ver. 9; Exod. xxiii. 1; Deut. xix. 16, 19; chap. vi. 19; xxi. 28.——[f] Heb. *held innocent.* [g] Chap. xxix. 26.——[h] Chap. xvii. 8; xviii. 16; xxi. 14. [i] Heb. *a man of gifts.*——[k] Chap. xiv. 20.

[l] Psa. xxxviii. 11.——[m] Heb. *a heart.*——[n] Chap. xvi. 20. [o] Ver. 5.——[p] Chap. xxx. 22; Eccles. x. 6, 7.——[q] Chap. xiv. 29; James i. 19.——[r] Or, *prudence.*——[s] Chap. xvi. 32.——[t] Ch. xvi. 14, 15; xx. 2; xxviii. 15.——[u] Hos. xiv. 5.——[v] Chap. x. 1; xv. 20; xvii. 21, 25.——[w] Chap. xxi. 9, 19; xxvii. 15.

NOTES ON CHAP. XIX.

Verse 1. *Better is the poor*] The upright poor man is always to be preferred to the rich or *self-sufficient* fool.

Verse 2. *Also, that the soul be without knowledge, it is not good*] Would it not be plainer, as it is more *literal*, to say, "Also, to be without knowledge, is not good for the soul!" The soul was made for God; and to be without his *knowledge*, to be *unacquainted with him*, is not only *not good*, but the *greatest evil* the soul can suffer, for it involves all other evils. The *Chaldee* and *Syriac* have: "He who knows not his own soul, it is not good to him." "Where no discretion is, there the soul is not well."—*Coverdale.*

And he that hasteth with his feet sinneth.] And this will be the case with him who is not Divinely instructed. A *child* does nothing *cautiously*, because it is uninstructed; a *savage* is also *rash* and *precipitate*, till *experience* instructs him. A man who has not the knowledge of God is incautious, rash, headstrong, and precipitate: and hence he *sinneth*—he is continually *missing the mark*, and wounding his own soul.

Verse 3. *The foolishness of man*] Most men complain of cross providences, because they get into straits and difficulties through the *perverseness of their ways*; and thus *they fret against God*; whereas, in every instance, they are the causes of their own calamities. O how inconsistent is man!

Verse 4. *The poor is separated from his neighbour.*] Because he has the "disease of all-shunned poverty."

Verse 7. *Do hate him*] They *shun* him as they do the person they *hate*. They neither *hate* him *positively*, nor *love* him: they *disregard* him; they will have nothing to do with him. שנא *sana* signifies not only to hate, but to show a less degree of love to one than another. So Jacob loved Rachel, but hated Leah—showed her less affection than he did to Rachel.

Verse 10. *Delight is not seemly for a fool*] תענוג *taanug*, splendid or luxurious living, rank, equipage, &c. These sit ill on a *fool*, though he be by birth a *lord*.

For a servant to have rule over princes.] I pity the king who delivers himself into the hands of his own ministers. Such a one loses his character, and cannot be respected by his subjects, or rather *their* subjects. But it is still worse when a person of mean extraction is raised to the throne, or to any *place of power*; he is generally cruel and tyrannical.

Verse 11. It is *his glory to pass over a transgression.*] "No," says what is termed a *man of honour*; "he must meet me as a gentleman; I must have his blood, let God say what he will." O poor, dastardly coward! thou canst not bear the reproach of poor, flimsy, paltry fellows who ridicule thee, because thou hast refused to commit murder. Such laws should be put down by law; and the man that *gives a challenge* should be hanged, because he *intends* to commit *murder*.

Verse 12. *The king's wrath is as the roaring of a lion*] There is nothing more dreadful than the roaring of this tyrant of the forest. At the sound of it all other animals tremble, flee away, and hide themselves. The *king* who is above law, and rules without law, and whose will is his own law, is like the *lion*. This is strongly descriptive of the character of *Asiatic* sovereigns.

Verse 13. *The contentions of a wife are a continual dropping.*] The man who has got such a wife is like a tenant who has got a *cottage* with a *bad roof*, through every part of which the rain either *drops* or *pours*. He can neither *sit*, *stand*, *work*, nor *sleep*, without

A. M. cir. 3001. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

14 [x] House and riches *are* the inheritance of fathers: and [y] a prudent wife *is* from the LORD.

15 [z] Slothfulness casteth into a deep sleep; and an idle soul shall [a] suffer hunger.

16 [b] He that keepeth the commandment keepeth his own soul: *but* he that despiseth his ways shall die.

17 [c] He that hath pity upon the poor lendeth unto the LORD; and [d] that which he hath given will he pay him again.

18 [e] Chasten thy son while there is hope, and let not thy soul spare [f] for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must [g] do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise [h] in the latter end.

21 [i] *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The desire of a man *is* his kindness; and a poor man *is* better than a liar.

A. M. cir. 3001. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

23 [k] The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.

24 [l] A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 [m] Smite a scorner, and the simple [n] will [o] beware; and [p] reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* [q] a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 [r] An ungodly witness scorneth judgment: and [s] the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners, [t] and stripes for the back of fools.

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[x] 2 Cor. xii. 14.——[y] Chap. xviii. 22.——[z] Ch. vi. 9.——[a] Ch. x. 4; xx. 13; xxiii. 21.——[b] Luke x. 28; xi. 28.——[c] Chap. xxviii. 27; Eccles. xi. 1; Matt. x. 42; xxv. 40; 2 Cor. ix. 6, 7, 8; Heb. vi. 10.——[d] Or, *his deed.*——[e] Chap. xiii. 21; xxiii. 13; xxix. 17.——[f] Or, *to his destruction, or to cause him to die.*——[g] Heb. *add.*——[h] Psa. xxxvii. 37.

[i] Job xxiii. 13; Psa. xxxiii. 10, 11; chap. xvi. 1, 3; Isa. xiv. 26, 27; xlvi. 10; Acts v. 39; Heb. vi. 17.——[k] 1 Tim. iv. 8.——[l] Chap. xv. 19; xxvi. 13, 15.——[m] Chap. xxi. 11.——[n] Heb. *will be cunning.*——[o] Deut. xiii. 11.——[p] Chap. ix. 8.——[q] Chap. xvii. 2.——[r] Heb. *A witness of Belial.*——[s] Job xv. 16; xx. 12, 13; xxxiv. 7.——[t] Chap. x. 13; xxvi. 3.

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being exposed to these *droppings*. God help the man who is in such a case, with *house* or *wife!*

Verse 14. *A prudent wife* is *from the Lord.*] One who has a good understanding, אשה משכלת *ishshah mascaleth;* who avoids complaining, though she may often have cause for it.

Verse 15. *Into a deep sleep*] תרדמה *tardemah*, the same into which Adam was thrown, before Eve was taken from his side. Sloth renders a man utterly unconscious of all his interests. Though he has frequently felt hunger, yet he is regardless that his continual slothfulness must necessarily plunge him into more sufferings.

Verse 17. *Lendeth unto the Lord*] O what a word is this! God makes himself debtor for every thing that is given to the *poor!* Who would not *advance much* upon such *credit?* *God will pay it again.* And in no case has he ever forfeited his word.

Verse 18. *Let not thy soul spare for his crying.*] This is a hard precept for a *parent.* Nothing affects the heart of a parent so much as a child's *cries* and *tears.* But it is better that the *child* may be caused to *cry*, when the correction may be healthful to his soul, than that the parent should *cry* afterwards, when the child is grown to *man's* estate, and his evil habits are *sealed for life.*

Verse 19. *A man of great wrath*] He who is of an *irritable, fiery* disposition, will necessarily get himself into many broils: and he that is *surety* for him once is likely to be called on again and again for the same friendly office.

Verse 21. There are *many devices, &c.*] The same sentiment as in chap. xvi. 1, where see the note.

Verse 24. *A slothful* man *hideth his hand in* his *bosom*] Is too lazy to feed himself. If he dip his hand *once* in the dish, he is too lazy to put it in a *second* time. It is a strange case that a man, through his excessive slothfulness, would rather starve than put himself to the trouble to eat.

Verse 26. *He that wasteth* his *father*] Destroys his substance by riotous or extravagant living, so as to embitter his latter end by poverty and affliction; and adds to this wickedness the *expulsion of his aged* widowed *mother* from the paternal house; *is a son of shame*—a most shameful man; and *a son of reproach*—one whose conduct cannot be sufficiently execrated Who tormentith the fader, and fleeth the modir, schenful schal ben, and unblisful.—Old MS. Bible. The common reading of the *Vulgate* is, *et fugat matrem, and expels his mother;* but the *Old Bible* was taken from a copy that had *fugit matrem, shuns* his *mother, flees* away from her, *leaves her* to affliction and penury. It is prostitution of the term to call such, *man.*

Verse 27. *Cease, my son*] Hear nothing that would lead thee away from God and his truth.

Verse 29. *Stripes for the back of fools.*] *Profane* and *wicked* men expose themselves to the punishments denounced against such by just laws. Avoid, therefore, both their company and their end.

CHAPTER XX.

Against wine and strong drink. We should avoid contentions. The sluggard. The righteous man. Weights and measures. Tale-bearers. The wicked son. The wise king. The glory of young men. The beauty of old men. The benefit of correction.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

WINE [a] *is* a mocker, strong drink *is* raging: and whosoever *is* deceived thereby is not wise.

2 [b] The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger [c] sinneth *against* his own soul.

3 [d] *It is* an honour for a man to cease from strife: but every fool will be meddling.

4 [e] The sluggard will not plough by reason of the [f] cold; [g] *therefore* shall he beg in harvest, and *have* nothing.

5 [h] Counsel in the heart of man *is like* deep water: but a man of understanding will draw it out.

6 [i] Most men will proclaim every one his own [k] goodness: but [l] a faithful man who can find?

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

7 [m] The just *man* walketh in his integrity: [n] his children *are* blessed after him.

8 [o] A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 [p] Who can say, I have made my heart clean, I am pure from my sin?

10 [q] Divers [r] weights, *and* [s] divers measures, both of them *are* alike abomination to the LORD.

11 Even a child is [t] known by his doings, whether his work *be* pure, and whether *it be* right.

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[a] Gen. ix. 21; chap. xxiii. 29, 30; Isa. xxviii. 7; Hos. iv. 11. [b] Chap. xvi. 14; xix. 12.——[c] Chap. viii. 36.——[d] Chap. xvii. 14.——[e] Chap. x. 4; xix. 24.——[f] Or, *winter*.——[g] Chap. xix. 15. [h] Chap. xviii. 4.——[i] Chap. xxv. 14; Matt. vi. 2; Luke xviii. 11. [k] Or, *bounty*.——[l] 1 Sam. xxii. 14; Psa. xii. 10; chap. xxviii. 20; Luke xviii. 8.

[m] 2 Cor. i. 12.——[n] Psalm xxxvii. 26; cxii. 2.——[o] Verse 26. [p] 1 Kings viii. 46; 2 Chron. vi. 36; Job xiv. 4; Psa. li. 5; Eccles vii. 20; 1 Cor. iv. 4; 1 John i. 3.——[q] Deut. xxv. 13, &c.; ver. 23; chap. xi. 1; xvi. 11; Mic. vi. 10, 11.——[r] Heb. *A stone and a stone*.——[s] Heb. *an ephah and an ephah*.——[t] Matthew vii. 16.

NOTES ON CHAP. XX.

Verse 1. *Wine is a mocker*] It *deceives* by its *fragrance*, *intoxicates* by its *strength*, and renders the intoxicated *ridiculous*.

Strong drink] שכר *shechar*, any strong fermented liquor, whether of the *vine*, *date*, or *palm* species.

Verse 2. *The fear of a king*] Almost the same with chap. xix. 12, which see.

Verse 3. *It is an honour for a man*] The same sentiment as chap. xix. 11.

Verse 4. *The sluggard will not plough*] For other parts of this character, see the preceding chapter. It is seldom that there is a *season* of very cold weather in Palestine; very cold *days* sometimes occur, with wind, rain, and sleet. They begin their ploughing in the latter end of *September*, and sow their early wheat by the middle of *October*. And this is often the case in England itself. The meaning of the proverb is: the slothful man, under the pretence of unfavourable weather, neglects cultivating his land till the proper time is elapsed.

Verse 5. *Counsel in the heart of man*] Men of the deepest and most comprehensive minds are rarely apt, unsolicited, to join in any discourse, in which they might appear even to the greatest advantage; but a *man* of *understanding* will *elicit* this, by questions framed for the purpose, and thus *pump* up the salubrious waters from the deep and capacious well. The metaphor is fine and expressive.

Verse 6. *Most men will proclaim*] Many men merciful ben clepid: a feithful man forsoth, who schal finde?—Old MS. Bible.

Verse 8. *A king that sitteth in the throne of judgment*] Kings should see to the administration of the *laws*, as well as of the *state transactions*, of their kingdom. In the British constitution there is a *court* for the *king*, called the *King's Bench*, where he *should* sit, and where he is always *supposed* to be sitting. The *eyes*—the *presence*, of the monarch in such a place, *scatter evil*—he sees into the case himself, and gives right judgment, for he can have no *self-interest*. Corrupt judges, and falsifying counsellors, cannot stand before him; and the *villain* is too deeply struck with the *majesty* and state of the monarch, to *face out* iniquity before him.

Verse 9. *Who can say, I have made my heart clean*] No man. But thousands can testify that the blood of Jesus Christ has cleansed them from all unrighteousness. And he is *pure from his sin*, who is justified freely through the redemption that is in Jesus.

Verse 10. *Divers weights and divers measures*] A peise and a peise;—Old MS. Bible: from the French *pois*, weight. Hebrew: "A stone and a stone; an ephah and an ephah." One the *standard*, the other *below* it; one to *buy* with, the other to *sell* by.

Verse 11. *Even a child is known by his doings*] That is, in general terms, the *effect* shows the nature of the cause. "A childe is known by his conversation," says *Corerdale*. A child is easily detected when he has done evil: he immediately begins to excuse and vindicate himself, and profess his innocence, almost before accusation takes place. Some think the words should be understood, *every child will dissemble*; this amounts nearly to the meaning given above.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

12 [u] The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 [v] Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but [w] the lips of knowledge *are* a precious jewel.

16 [x] Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 [y] Bread [z] of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 [a] *Every* purpose is established by counsel: [b] and with good advice make war.

19 [c] He that goeth about *as* a tale-bearer revealeth secrets: therefore meddle not with him [d] that [e] flattereth with his lips.

20 [f] Whoso curseth his father or his mother, [g] his [h] lamp shall be put out in obscure darkness.

[u] Exod. iv. 11; Psa. xciv. 9.——[v] Ch. vi. 9; xii. 11; xix. 15; Rom. xii. 11.——[w] Job xxviii. 12, 16, 17, 18, 19; chap. iii. 15; viii. 11.——[x] Chap. xxii. 26, 27; xxxii. 13.——[y] Chap. ix. 17. [z] Heb. *Bread of lying*, or *falsehood*.

[a] Chap. xv. 22; xxiv. 6.——[b] Luke xiv. 31.——[c] Chap. xi. 13 [d] Rom. xvi. 18.——[e] Or, *enticeth*.——[f] Exod. xxi. 17; Lev. xx. 9; Matt. xv. 4.——[g] Job xviii. 5, 6; chapter xxiv. 20.——[h] Or, *candle*.

But probably the principal thing intended by the wise man is, that we may easily learn from the *child* what the *man* will be. In general, they give indications of those *trades* and *callings* for which they are adapted by nature. And, on the whole, we cannot go by a surer guide in preparing our children for future life, than by observing their early propensities. The future *engineer* is seen in the little *handicraftsman* of two years old. Many children are crossed in these early propensities to a particular calling, to *their* great prejudice, and the loss of their parents, as they seldom settle at, or succeed in, the business to which they are tied, and to which nature has given them no tendency. These infantine predilections to particular callings, we should consider as indications of Divine Providence, and its calling of them to that work for which they are peculiarly fitted.

Verse 12. *The hearing ear and the seeing eye*] Every *good* we possess comes from God; and we should neither use our *eyes*, nor our *ears*, nor *any thing* we possess, but in strict subserviency to his will.

Verse 13. *Love not sleep, lest thou come to poverty*] Sleep, indescribable in its nature, is an indescribable *blessing*; but how often is it turned into a *curse!* It is like *food*; a certain measure of it restores and invigorates exhausted nature; more than *that* oppresses and destroys life. A lover of sleep is a paltry, insignificant character.

Verse 14. It is *naught*, it is *naught, saith the buyer*] How apt are men to decry the goods they wish to purchase, in order that they may get them at a *cheaper rate*; and, when they have made their bargain and carried it off, *boast* to others at how much *less* than its *value* they have obtained it! Are such honest men? Is such knavery actionable? Can such be punished only in *another* world? St. Augustine tells us a pleasant story on this subject: A certain mountebank published, in the full theatre, that at the next entertainment he would *show to every man* present *what was in his heart*. The time came, and the concourse was immense; all waited, with deathlike silence, to hear what he would say to each. He stood up, and in a single sentence redeemed his pledge:—

VILI vultis EMERE, et CARO VENDERE.

"You all wish to BUY CHEAP, and SELL DEAR."

He was applauded; for every one felt it to be a description of his own heart, and was satisfied that all others were similar. "In quo dicto levissimi scenici omnes tamen conscientias invenerunt suas."—DE TRINITATE, lib. xiii., c. 3; OPER. vol. vii., col. 930.

Verse 15. *There is gold*] *Gold* is valuable, *silver* is valuable, and so are *jewels*; but the *teachings* of *sound knowledge* are more valuable than all.

Verse 16. *Take his garment that is surety for a stranger*] I suppose the meaning to be, If a stranger or unknown person become surety in a case, greater caution should be used, and such security taken from this *stranger* as would prevent him from running away from his engagements.

Verse 17. *Bread of deceit is sweet*] Property acquired by *falsehood, speculation*, &c., without labour, is pleasant to the unprincipled, slothful man; but there is a *curse* in it, and the issue will prove it.

Verse 18. *With good advice make war.*] Perhaps there is not a precept in this whole book so little regarded as this. Most of the *wars* that are undertaken are wars of injustice, ambition, aggrandizement, and caprice, which can have had no previous *good counsel*. A minister, who is perhaps neither a *good* nor a *great* man, counsels his king to make war; the *cabinet* must be brought into it, and a *sufficient number* out of the states of the kingdom gained over to support it. By and by, what was begun through *caprice* must be maintained through *necessity*. Places must be created, and offices must be filled with needy dependents, whose interest it may be to *protract the war*, till they get enough to pay their debts, and secure independence for life. And for these most important ends the blood of the country is spilled, and the treasures of the people exhausted! I have met with a fact precisely of this kind under the reign of Louis XIV.

Verse 20. *Whoso curseth his father*] Such persons were put to death under the law; see Exod. xxi. 17; Lev. xx. 9; and here it is said, Their *lamp shall be put out*—they shall have no *posterity*; God shall cut them off both *root* and *branch*.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

21 [i] An inheritance *may be* gotten hastily at the beginning; [k] but the end thereof shall not be blessed.

22 [l] Say not thou, I will recompense evil; *but* [m] wait on the LORD, and he shall save thee.

23 [n] Divers weights *are* an abomination unto the LORD; and [o] a false balance *is* not good.

24 [p] Man's goings *are* of the LORD; how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and [q] after vows to make inquiry.

26 [r] A wise king scattereth the wicked, and bringeth the wheel over them.

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27 [s] The spirit of man *is* the [t] candle of the LORD, searching all the inward parts of the belly.

28 [u] Mercy and truth preserve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their strength: and [v] the beauty of old men *is* the gray head.

30 The blueness of a wound [w] cleanseth away evil: so *do* stripes the inward parts of the belly.

[i] Chap. xxviii. 20.——[k] Hab. ii. 6.——[l] Deut. xxxii. 35; chap. xvii. 13; xxiv. 29; Rom. xii. 17, 19; 1 Thess. v. 15; 1 Peter iii. 9.——[m] 2 Sam. xvi. 12.——[n] Verse 10.——[o] Heb. *balances of deceit.*

[p] Psa. xxxvii. 23; chap. xvi. 9; Jer. x. 23.——[q] Eccles. v. 4, 5.——[r] Psa. ci. 5, &c.; ver. 8.——[s] 1 Cor. ii. 11.——[t] Or, *lamp.* [u] Psa. ci. 1; chap. xxix. 14.——[v] Chap. xvi. 31.——[w] Heb. *is a purging medicine against evil.*

Verse 21. *An inheritance—gotten hastily*] Gotten by *speculation*; by *lucky hits*; not in the fair *progressive* way of *traffic*, in which money has its *natural increase*. All such inheritances are short-lived; God's blessing is not in them, because they are not the produce of *industry*; and they lead to *idleness*, *pride*, *fraud*, and *knavery*. A speculation in trade is a public nuisance and curse. How many honest men have been ruined by such!

Verse 22. *I will recompense evil*] Wait on the Lord; judgment is his, and his judgments are sure. In the mean time pray for the conversion of your enemy.

Verse 24. *Man's goings* are *of the Lord*] He, by his providence, governs all the great concerns of the world. Man often traverses these operations; but he does it to his own damage. An old writer quaintly says: "They who will carve for themselves shall cut their fingers."

Verse 25. Who *devoureth* that which is *holy*] It is a sin to take that which belongs to *God*, his *worship*, or his *work*, and devote it to one's own use.

And after vows to make inquiry.] That is, if a man be *inwardly* making a *rash vow*, the fitness or unfitness, the necessity, expediency, and propriety of the thing should be first carefully considered. But how foolish to make the vow first, and afterwards to inquire whether it was right in the sight of God to do it! This equally condemns all rash and inconsiderate conduct. My old MS. Bible translates, Falling is of men often to bowen to seyntis, and after, the bouw is agen drawen. Is it possible that *Wiclif* could have translated this verse thus! as it strongly countenances *vows to* and *invocations of saints*.

Verse 26. *Bringeth the wheel over them.*] He threshes them in his anger, as the *wheel does the grain on the threshing-floor*. Every one knows that grain was separated from its husks, in Palestine, by the feet of the oxen trampling among the sheaves, or bringing a rough-shod wheel over them. Asiatic kings often threshed their people, to bring out their property; but this is not what is intended here.

Verse 27. *The spirit of man* is *the candle of the Lord*] God has given to every man a *mind*, which *he so enlightens by his own Spirit*, that the man knows how to distinguish good from evil; and *conscience*, which springs from this, searches the inmost recesses of the soul.

Verse 28. *Mercy and truth preserve the king*] These are the brightest jewels in the royal crown; and those kings who are most governed by them have the stablest government.

Verse 29. *The glory of young men* is *their strength*] Scarcely any young man affects to be wise, learned, &c.; but all delight to *show their strength* and to be *reputed strong*. *Agility*, one evidence of strength, they particularly *affect*; and hence their various trials of strength and fleetness in public exercises.

And the beauty of old men is *the gray head.*] They no longer affect *strength* and *agility*, but they affect *wisdom*, *experience*, *prudent counsels*, &c., and are fond of being *reputed wise*, and of having respect paid to their *understanding* and *experience*.

Verse 30. *The blueness of a wound*] חברות *chaburoth*, from חבר *chabar*, to *unite*, to *join together*. Does it not refer to the cicatrice of a wound when, in its healing, the two lips are brought *together*? By this union the wound is *healed*; and by the previous discharge the lacerated ends of fibres and blood-vessels are purged away. So *stripes*, though they hurt for the time, become the means of *correcting* and *discharging* the *moral evil* of the inmost soul, the vice of the *heart*, the *easily-besetting sin*.

In this chapter, verses *fourteen* to *nineteen*, inclusive, are wanting in the *Septuagint* and *Arabic*; and the *tenth*, *eleventh*, *twelfth*, and *thirteenth*, come in after the *twenty-second*. It is difficult to account for these variations, unless they were occasioned by the change of leaves in MSS.

CHAPTER XXI.

The king's heart is in the hand of God. We should practise mercy and justice. The lying tongue. The quarrelsome woman. The punishment of the wicked. The uncharitable. The private gift. The happiness of the righteous. The wicked a ransom for the righteous. The treasures of the wise. He who guards his tongue. Desire of the sluggard. The false witness. Salvation is of the Lord.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 [a] Every way of a man *is* right in his own eyes: [b] but the LORD pondereth the hearts.

3 [c] To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [d] A [e] high look, and a proud heart, *and* [f] the ploughing of the wicked, *is* sin.

5 [g] The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 [h] The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

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7 The robbery of the wicked shall [i] destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 [k] *It is* better to dwell in a corner of the housetop, than with [l] a brawling woman in [m] a wide house.

10 [n] The soul of the wicked desireth evil: his neighbour [o] findeth no favour in his eyes.

11 [p] When the scorner is punished, the simple is made wise: and when the wise is

[a] Chap. xvi. 2.——[b] Ch. xxiv. 12; Luke xvi. 15.——[c] 1 Sam. xv. 22; Psa. l. 8; chap. xv. 8; Isa. i. 11, &c.; Hos. vi. 6; Mic. vi. 7, 8.——[d] Chap. vi. 17.——[e] Heb. *Haughtiness of eyes.* [f] Or, *the light of the wicked.*——[g] Chap. x. 4; xiii. 4.

[h] Ch. x. 2; xiii. 11; xx. 21; 2 Pet. ii. 3.——[i] Heb. *sow them*, or *dwell with them.*——[k] Ver. 19; ch. xix. 13; xxv. 24; xxvii. 15. [l] Heb. *a woman of contentions.*——[m] Heb. *a house of society.* [n] James iv. 5.——[o] Heb. *is not favoured.*——[p] Chap. xix. 25.

NOTES ON CHAP. XXI.

Verse 1. *The king's heart* is *in the hand of the Lord*] The Lord is the only ruler of princes. He alone can govern and direct their counsels. But there is an allusion here to the Eastern method *of watering their lands*. Several canals are dug from one stream; and by opening a particular sluice, the husbandman can direct a stream to whatever part he please: so the king's heart, wherever it turns; i. e., to whomsoever he is disposed to show favour. As the land is enriched with the streams employed in irrigation; so is the favourite of the king, by the royal bounty: and God can induce the king to give that bounty to whomsoever he will. See *Harmer*.

Verse 2. *The Lord pondereth the hearts.*] Every man feels strongly attached to his own opinions, modes of acting, &c.; and though he will not easily give up any thing to the judgment of a neighbour, whom he will naturally consider at least as fallible as himself, yet he should consider that the unerring eye of God is upon him; and he should endeavour to see that what he does is acceptable in the eye of his Maker and Judge.

Verse 3. *To do justice and judgment*] The words of Samuel to Saul. See note on 1 Sam. xv. 23.

Verse 4. *A high look*] The evidence of pride, self-conceit, and vanity. *A proud heart*, from which the *high look*, &c., come.

And *the ploughing*] נר *ner*, *lucerna*, the *lamp*, the prosperity and posterity of the wicked; *is sin*—it is evil in the *seed*, and evil in the *root*, evil in the *branch*, and evil in the *fruit*. They are full of sin themselves, and what they do is sinful.

Verse 6. *Of them that seek death*] Instead of מבקשי *mebakshey*, "them that seek," several MSS., some ancient editions, with *Symmachus*, the *Septuagint*, *Vulgate*, and *Arabic*, have מקשי *mokeshey*, the *snares*. He who gets treasures by a lying tongue, pursues vanity into the snares of death. Our common translation may be as good. But he who, by the snares of his *tongue*, endeavours to *buy* and *sell* to the *best advantage*, is *pursuing what* is *empty in itself*; and he is *ensnared* by *death*, while he is attempting to *ensnare* others.

Verse 7. *The robbery of the wicked*] The wicked shall be *terrified* and *ruined* by the means they use to aggrandize themselves. And as they refuse to do judgment, they shall have judgment without mercy.

Verse 9. *In a corner of the housetop*] A shed raised on the *flat roof*:—*a wide house*; בית חבר *beith chaber*, "a house of fellowship;" what we should call a *lodging-house*, or a *house occupied by several families*. This was usual in the *East*, as well as in the *West*. Some think a *house of festivity* is meant: hence my old MS. Bible has, the hous and feste.

Verse 11. *When the scorner is punished*] When those who mock at religion, blaspheme against its Author, and endeavour to poison society, and disturb the peace of the community by their false doctrine, meet with that degree of punishment which their crimes, as far as they affect the public peace, deserve; then *the simple*, who were either led away, or in danger of being led away, by their pernicious doctrines, *are made wise*. And when those thus *made wise* are *instructed* in the important truths which have been decried by those unprincipled men, then they receive knowledge; and one such public example is made a blessing to thousands. But only *blasphemy* against *God* and the

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instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 [q] Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 [r] A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: [s] but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth [t] pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 [u] The wicked *shall be* a ransom for the righteous, and a transgression for the upright.

19 [v] *It is* better to dwell [w] in the wilderness, than with a contentious and an angry woman.

20 [x] *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 [y] He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 [z] A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 [a] Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud *and* haughty scorner *is* his name, who dealeth [b] in proud wrath.

25 [c] The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the [d] righteous giveth and spareth not.

27 [e] The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth [f] it with a wicked mind?

[q] Matt. vii. 2; xviii. 30, &c.; James ii. 13.——[r] Ch. xvii. 8, 23; xviii. 16.——[s] Chap. x. 29.——[t] Or, *sport*.——[u] Chap. xi. 8; Isa. xliii. 3, 4.——[v] Ver. 9.——[w] Heb. *in the land of the desert*. [x] Psa. cxii. 3; Matt. xxv. 3, 4.——[y] Chapter xv. 9; Matthew v. 6.

[z] Eccles. ix. 14, &c.——[a] Chap. xii. 13; xiii. 3; xviii. 21; James iii. 2.——[b] Heb. *in the wrath of pride*.——[c] Chap. xiii. 4. [d] Psa. xxxvii. 26; cxii. 9.——[e] Psa. l. 9; chap. xv. 8; Isa. lxvi. 3; Jeremiah vi. 20; Amos v. 22.——[f] Hebrew, *in wickedness*.

Bible should be thus punished. Private opinion the state should not meddle with.

Verse 12. *The righteous* man *wisely considereth*] This verse is understood as implying the *pious concern* of a righteous man, for a wicked family, whom he endeavours by his *instructions* to bring into the way of knowledge and peace.

Verse 13. *Whoso stoppeth his ears*] See the conduct of *the priest* and *Levite* to the man who *fell among thieves*; and let every man learn from this, that he who shuts his ear against the cry of the poor, shall have the ear of God shut against his cry. The words are quite plain; there is no difficulty here.

Verse 16. *The man* once enlightened, *that wandereth out of the way of understanding*, in which he *had* walked, *shall remain*—have a permanent residence—*in the congregation of the dead*; רפאים *rephaim, the lost*; either separate spirits in general, or rather the *assembly of separate spirits*, which had fallen from primitive rectitude; and shall not be restored to the Divine favour; particularly those sinners who were destroyed by the deluge. This passage intimates that those called *rephaim* are in a state of conscious existence. It is difficult to assign the true meaning of the word in several places where it occurs: but it seems to mean the state of separate spirits, i. e., of those separated from their bodies, and awaiting the judgment of the great day: but the *congregation* may also include the *fallen angels*. My old MS. Bible translates, The man that erryth fro the wey of doctrine, in the felowschip of geantis schal wonnen.

Verse 17. *He that loveth pleasure*] That follows gaming, fowling, hunting, coursing, &c., when he should be attending to the culture of the fields, *shall be a poor man*; and, I may safely add, shall be so deservedly poor, as to have none to pity him.

Verse 18. *The wicked* shall be *a ransom for the righteous*] God often in his judgments cuts off the *wicked*, in order to prevent them from destroying the *righteous*. And in general, we find that the wicked fall into the traps and pits they have digged for the righteous.

Verse 22. *A wise* man *scaleth the city of the mighty*] Wisdom is in many respects preferable to strength, even in the case of defence. See what skill does in the fortification and reduction of strong places.

Verse 25. *The desire of the slothful killeth him*] He desires to eat, drink, and be clothed; but as he does *not labour*, hence he dies with this desire in his heart, envying those who possess plenty through their labour and industry. Hence he is said to *covet greedily all the day long*, ver. 26, while the *righteous*, who has been *laborious* and diligent, has enough to *eat*, and some to *spare*.

Verse 27. When *he bringeth it with a wicked mind?*] If such a person even bring the *sacrifices* and *offerings* which God *requires*, they are an abomination to him, because the man is *wicked*; and if such offerings be *imperfect* in themselves, or of goods *ill-gotten*, or offered by *constraint of custom*, &c., they are doubly abominable.

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28 [e] A [h] false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but *as for* the upright, he [i] directeth his way.

30 [k] *There is* no wisdom nor understanding nor counsel against the LORD.

31 [l] The horse *is* prepared against the day of battle: but [m] safety [n] *is* of the LORD.

[e] Chap. xix. 5, 9.——[h] Heb. *A witness of lies.*——[i] Or, *considereth.*——[k] Isa. viii. 9, 10,; Jer. ix. 23; Acts v. 39.

[l] Psalm xx. 7; xxxiii. 17; Isa. xxxi. 1.——[m] Psalm iii. 8. [n] Or, *victory.*

Verse 29. *He directeth his way*] Instead of יכין *yachin*, he *directeth*, upwards of *fifty* of *Kennicott's* and *De Rossi's* MSS., several ancient *editions*, with some of the *versions*, read יבין *yabin, he understands*; and because he *understands* his way, he is able to *direct* himself in walking in it.

Verse 31. *The horse is prepared against the day of battle*] *Horses* were not used among the Jews before the time of *Solomon*. There was a Divine command against them, Deut. xvii. 16; but Solomon transgressed it; see 1 Kings x. 29. But he here allows that a horse is a vain thing for safety; and that however strong and well appointed *cavalry* may be, still *safety*, *escape*, and *victory*, are of the Lord. Among the ancient Asiatics, the *horse* was used *only for war*; *oxen* laboured in the *plough* and *cart*; the *ass* and the *camel* carried *backloads*; and *mules* and *asses* served for *riding*. We often give the credit of a victory to *man*, when they who consider the circumstances see that it came from *God*.

CHAPTER XXII.

A good reputation. The rich and the poor. The idle. Good habits formed in infancy. Injustice and its effects. The providence of God. The lewd woman. The necessity of timely correction. Exhortation to wisdom. Rob not the poor. Be not the companion of the froward. Avoid suretyship. Be honest. The industrious shall be favoured.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

A [a] *GOOD* name *is* rather to be chosen than great riches, *and* [b] loving favour rather than silver and gold.

2 [c] The rich and poor meet together: [d] the LORD *is* the Maker of them all.

3 [e] A prudent *man* foreseeth

[a] Eccles. vii. 1.——[b] Or, *favour is better than*, &c.——[c] Chapter xxix. 13; 1 Cor. xii. 21.

[d] Job xxxi. 15; chapter xiv. 31.——[e] Chapter xiv. 16; xxvii. 12.

NOTES ON CHAP. XXII.

Verse 1. *A good name*] שם *shem*, a *name*, put for reputation, credit, fame. Used nearly in the same way that we use it: "He has got a name;" "his name stands high;" for "He is a man of credit and reputation." טבא *toba*, καλον, חמוד *hamood*, and *bonum*, are added by the *Chaldee*, *Septuagint*, *Arabic*, and *Vulgate*, all signifying *good* or *excellent*.

Is *rather to be chosen than great riches*] Because character will support a man in many circumstances; and there are many *rich* men that have *no name*: but the *word* of the man of character will go farther than all their riches.

Verse 2. *The rich and poor meet together*] עשיר *ashir*, the *opulent*, whether in money, land, or property; רש *rash*, the man that is destitute of these, and lives by his labour, whether a handicraftsman, or one that tills the ground. In the order of God, the rich and the poor live together, and are mutually helpful to each other. Without the *poor*, the *rich* could not be supplied with the articles which they consume; for the poor include all the labouring classes of society: and without the *rich*, the *poor* could get no *rent* for the *produce* of their *labour*, nor, in many cases, *labour* itself. The *poor* have more *time* to labour than the mere necessaries of life require; their *extra* time is employed in providing a multitude of things which are called the *superfluities* of life, and which the *rich* especially consume. *All* the *poor man's time* is thus employed; and he is *paid* for his *extra labour* by the rich. The *rich* should not despise the *poor*, without whom he can neither have his *comforts*, nor *maintain* his *state*. The poor should not *envy* the *rich*, without whom he could neither get *employment*, nor the *necessaries of life*.

The Lord is the Maker of them all.] Both the *states* are in the order of God's *providence*, and both are *equally* important in his sight. Merely considered as *men*, God loves the *simple artificer* or *labourer* as much as he does the *king*; though the *office* of the latter, because of its entering into the plan of his government of the world, is of infinitely greater consequence than the *trade* of the *poor artificer*. Neither should *despise* the *other*; neither should *envy* the *other*. Both are useful; both important; both absolutely necessary *to each other's welfare* and *support*; and both are accountable to God for the *manner* in which they acquit themselves in those *duties of life* which God has respectively assigned them. The *abject poor*—those who are destitute of *health* and the *means of life*—God in effect lays at the *rich man's door*, that by his *superfluities* they may be supported. How wise is that ordinance which has made the rich

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the evil, and hideth himself: but the simple pass on, and are punished.

4 [f] By [g] humility *and* the fear of the LORD *are* riches, honour, and life.

5 [h] Thorns *and* snares *are* in the way of the froward: [i] he that doth keep his soul shall be far from them.

6 [k] Train [l] up a child [m] in the way he should go. and when he is old, he will not depart from it.

7 [n] The rich ruleth over the poor, and the borrower *is* servant [o] to the lender.

8 [p] He that soweth iniquity shall reap vanity: [q] and the rod of his anger shall fail.

9 [r] He [s] that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 [t] Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease

11 [u] He that loveth pureness of heart, [v] *for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve know-

[f] Psa. cxii. 3; Matt. vi. 33.——[g] Or, *The reward of humility, &c.*——[h] Chap. xv. 19.——[i] 1 John v. 18.——[k] Eph. vi. 4; 2 Tim. iii. 15.——[l] Or, *Catechise.*——[m] Heb. *in his way.*——[n] James ii. 6.——[o] Heb. *to the man that lendeth.*

[p] Job iv. 8; Hos. x. 13.——[q] Or, *and with the rod of his anger he shall be consumed.*——[r] 2 Cor. ix. 6.——[s] Hebrew, *Good of eye.* [t] Gen. xxi. 9, 10; Psa. ci. 5.——[u] Psa. ci. 6; chap. xvi. 13. [v] Or, and hath *grace in his lips.*

and the *poor!* Pity it were not better understood!

Verse 3. *A prudent* man *foreseeth the evil*] God in mercy has denied man the knowledge of futurity; but in its place he has given him *hope* and *prudence*. By *hope* he is continually expecting and anticipating *good*; by *prudence* he derives and employs *means* to secure it. His *experience* shows him that there are many *natural evils* in a current state, the course of which he can neither stem nor divert: *prudence* shows him beforehand the means he may use to step out of their way, and *hide* himself. The *simple*—the inexperienced, headstrong, giddy, and foolish—rush on in the *career of hope*, without *prudence* to regulate, chastise, and guide it; thus they commit many faults, make many miscarriages, and suffer often in consequence; and the commission of crimes leads to punishment.

Verse 5. *Thorns* and *snares*] Various difficulties, trials, and sufferings.

Verse 6. *Train up a child in the way he should go*] The Hebrew of this clause is curious: חנך לנער על פי דרכו *chanoch lannaar al pi darco*, "Initiate the child at the opening (the mouth) of his path." When he comes to the *opening of the way of life*, being able to walk alone, and to choose; stop at this entrance, and begin a series of instructions, how he is to conduct himself in every *step* he takes. Show him the *duties*, the *dangers*, and the *blessings* of the path; give him directions *how* to *perform* the *duties*, how to *escape* the *dangers*, and how to *secure* the *blessings*, which all lie before him. Fix these on his mind by *daily inculcation*, till their *impression* is become *indelible*; then lead him to *practice* by slow and almost imperceptible degrees, till each *indelible impression* becomes a *strongly radicated habit*. Beg incessantly the blessing of God on all this teaching and discipline; and then you have obeyed the injunction of the wisest of men. Nor is there any likelihood that such *impressions* shall ever be effaced, or that such *habits* shall ever be destroyed.

חנך *chanac*, which we translate *train up* or *initiate*, signifies also *dedicate*; and is often used for the *consecrating* any thing, house, or person, to the service of God. *Dedicate*, therefore, in the first instance, your *child* to *God*; and *nurse*, *teach*, and *discipline* him as God's child, whom he has intrusted to your care. These things observed, and illustrated by your own conduct, the child (you have God's word for it) will never depart from the path of life. *Coverdale* translates the passage thus: "Yf thou teachest a childe what waye he shoulde go, he shall not leave it when he is olde." *Coverdale's* Bible, for generally giving the *true sense* of a passage, and in *elegant language* for the time, has no equal in any of the translations which have followed since. HORACE's maxim is nearly like that of Solomon:—

> Fingit equum tenera docilem cervice magister
> Ire viam, quam monstrat eques; venaticus, ex quo
> Tempore cervinam pellem latravit in aula,
> Militat in sylvis catulus. Nunc adbibe puro
> Pectore verba, puer; nunc te melioribus offer.
> Quo semel est imbuta recens, servabit odorem
> Testa diu. HOR Ep. lib. i., ep. 2, ver. 64.

"The docile *colt* is form'd with *gentle skill*
To *move obedient* to his *rider's will*.
In the *loud hall* the *hound* is taught to bay
The *buckskin trail'd*, then challenges his prey
Through the *wild woods*. Thus, in your *hour of youth*
From *pure instruction quaff the words of truth*:
The *odours* of the wine that *first* shall stain
The *virgin vessel*, it shall *long retain*." FRANCIS.

Verse 7. *The rich ruleth over the poor*] So it is in the order of God, and may be a blessing to *both*.

Verse 8. *He that soweth iniquity*] The *crop* must be according to the *seed*. If a man sow *thistle seed*, is it likely he shall reap *wheat?* If he sow to the *flesh*, shall he not of the flesh reap *destruction?*

Verse 9. *A bountiful eye*] One that disposes him to help all that he sees to be in want; the *bountiful eye* means the *bountiful heart*; for the *heart* looks through the *eye*. The *merciful heart*, even when the *hand* has little or nothing to give, shall be blessed of the Lord.

Verse 11. *He that loveth pureness of heart*] Who aims to be what God would have him to be—*the King* of kings *shall be his Friend*. There is no class of men that value *uprightness* more than *kings*; as none stand so much in need of it in their *servants*.

Verse 12. *The eyes of the Lord*—(the Divine pro

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ledge, and he overthroweth [w] the words of the transgressor.

13 [x] The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 [y] The mouth of strange women *is* a deep pit: [z] he that is abhorred of the LORD shall fall therein.

15 Foolishness *is* bound in the heart of a child: *but* [a] the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

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17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them [b] within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I

[w] Or, *the matters.*——[x] Chap. xxvi. 13.——[y] Chap. ii. 16; v. 3; vii. 5; xxiii. 27.

[z] Eccles. vii. 26.——[a] Ch. xiii. 24; xix. 18; xxiii. 13, 14; xxix. 15, 17.——[b] Heb. *in thy belly.*

videnee) *preserve knowledge.*] This providence has been wonderfully manifested in *preserving the sacred oracles*, and in *preserving many ancient authors*, which have been of great use to the *civil interests of man.*

Verse 13. *The slothful* man *saith*, There is *a lion without*] But *why* does he say so? Because he is a *slothful* man. Remove his slothfulness, and these imaginary difficulties and dangers will be no more. He will not *go abroad* to *work* in the fields, because he thinks there is a *lion* in the *way*; he will not *go out* into the *town* for employment, as he fears to be *assassinated* in the *streets!* From both these circumstances he seeks total cessation from *activity.*

Verse 14. *The mouth of strange women* is *a deep pit*] In chap. xxiii. 27, he says, A *whore* is a DEEP DITCH, and a *strange woman is a* NARROW PIT. The allusions in these *three* places are too plain to be misunderstood. Virgil's hell has been addueed in illustration:—

——————*Sate sanguine Divum,*
Tros Anchisiade, faeilis deeensus Averni;
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, superasque *evadere ad auras*,
Hoc OPUS; hic LABOR *est.* Pauci *quos æquus amavit*
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti potuere.
Virg. *Æn.* lib. vi., ver. 125.

"O glorious prince of brave Anchises' line!
Great godlike hero! sprung from seed divine,
Smooth lies the road to Pluto's gloomy shade;
And *hell's black gates* for ever *stand display'd:*
But 'tis a long unconquerable pain,
To climb to these *ethereal realms* again.
The choice-selected few, whom favouring Jove,
Or their own virtue, rais'd to heaven above,
From these *dark realms emerged again to day;*
The *mighty sons of gods*, and only *they.* PITT.

Verse 16. *He that oppresseth the poor*] He who, in order to obtain the favour of the *rich* and *great*, either *robs* or *cheats* the *poor*, to make those men *presents*; or gives *in presents* to them, for the sake of *honour* and *reputation*, what he should have given to the *poor, shall surely* come to *want.*

Verse 17. *Bow down thine ear*] From this to the end of ver. 21 are contained, not *proverbs*, but *directions* how to *profit* by that which *wisdom* has already delivered; the *nature* of the *instruction*, and the *end* for which it was given.

I shall give a paraphrase of this very important passage:—

I. Solomon addresses his pupils on the use of his past teachings. See on ver. 6.

1. The *wise* man speaks; and all his *words*, not merely his *sentiments*, are to be carefully heard.

2. He speaks *knowledge*—gives *doctrines* true in themselves, and confirmed by *observation* and *experience.*

3. These are to be *heard* with *humility* and deep *attention:* "Bow down thine ear."

4. They must not only be *heard*, but *meditated* and *pondered:* "Apply thine heart to my knowledge."

Verse 18. *For* it is *a pleasant thing if thou keep them within thee*]

II. The pleasure and profit which may be derived from an attentive hearing.

1. They should be *laid up in the heart*—stored, treasured up *within thee.*

2. This will yield high *satisfaction* and *happiness* to the soul: "For *it is* a pleasant thing if thou keep them within thee."

3. The man who thus attends to the teachings of wisdom shall gain an *experimental* knowledge of them, so as to be able to speak of them *suitably, pertinently*, and *persuasively:* "They shall withal be fitted in thy lips."

Verse 19. *That thy trust may be in the Lord, I have made known,* &c.]

III. The END for which the wise man gives these instructions:—

1. "That thy trust may be in the Lord." That thou mayest acknowledge HIM as the *Fountain* of all good; and refer every thing to *him.*

2. That this end may be *accomplished*, the instructions are *specific* and *particular:* "I have made known to thee, even to thee."

3. And this has not only been done in times past, "I have made known:" but even in the *present*, "I have made known this day!"

IV. An *appeal* is made to the person himself relative to the *matter* and *importance* of the teaching.

1. "Have I not written to thee excellent things;" שלשים *shalishim*, literally *threefold, thrice*, in *three different ways*; which some think refers to his three

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have made known to thee this day, [c] even to thee.

20 Have not I written to thee [d] excellent things in counsels and knowledge,

21 [e] That I might make thee know the certainty of the words of truth: [f] that thou mightest answer the words of truth [g] to them that send unto thee?

22 [h] Rob not the poor, because he *is* poor: [i] neither oppress the afflicted in the gate:

23 [k] For the LORD will plead their cause, and spoil the soul of those that spoiled them.

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24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 [l] Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should

[c] Or, trust *thou also.*——[d] Chapter viii. 6.——[e] Luke i. 3, 4. [f] 1 Pet. iii. 15.——[g] Or, *to those that send thee.*——[h] Exod. xxiii. 6; Job xxxi. 16, 21; Isa. x. 2; xvii. 14.

[i] Zech. vii. 10; Mal. iii. 5.——[k] 1 Sam. xxiv. 12; xxv. 39; Psa. xii. 5; xxxv. 1, 10; lxviii. 5; cxl. 12; ch. xxiii. 11; Jer. l. 36.——[l] Chap. vi. 1; xi. 15.

books:—1. *Canticles.* 2. *Koheleth*, or Ecclesiastes. And 3. *Proverbs.*

Others, understanding it of the voice of Divine wisdom, suppose the *three* grand divisions of the sacred oracles are intended; viz., 1. The *Law*; 2. The *Prophets*; and 3. The *Hagiographa.* And others interpret it of the *three* grand intellectual sciences:—1. *Morality*, or *Ethics.* 2. *Natural Philosophy*, or *Physics.* 3. *Theology*, or the science of *Divine things* as reported in the Scriptures. But Solomon's books of *Natural Philosophy* are lost.

And lastly, some of the *rabbins* and some Christians find in these *shalishim* the *three senses* of Scripture: 1. *Literal*; 2. *Figurative*; and 3. *Allegorical.*

After all, as we know the term *thrice* was used as the term *seven*, a *certain* number for an *uncertain*, (see Amos i. 11; 2 Cor. xii. 8,) it *may* mean no more here than, *I have written to thee often.* But perhaps it is safer to apply it to the *Scriptures*, and the excellent *doctrines* they contain: for שלשׁים *shalishim* signifies also *excellent, princely things*; things which become a *king* to *speak.* Indeed, it would not be difficult to prove that there is not one important *art* or *science* which is not alluded to in the Holy Scriptures, and used to illustrate and inculcate heavenly truths.

2. These *excellent, princely*, or *threefold teachings*, consist of two grand parts: 1. COUNSELS, מיעצות *moetsoth*, from יעץ *yaats*, to give *advice, counsel*, or *information.* These (1) show thee what thou shouldst *know*; and (2) *advise* thee what thou shouldst *do.* 2. KNOWLEDGE, דעת *daath*, from ידע *yada*, to *perceive*, or *feel*, by means of the senses and *internal perception*; viz., what should be *felt, experienced, known to be true by mental perception*, and by their *influence* on the *heart* and *affections.*

V. All this is done to give the pupil the *fullest satisfaction*, and most plenary *evidence* concerning the *truths* of God.

Verse 21. *That I might make thee know the certainty of the words of truth*] 1. These are words or doctrines of *truth*: 1. They are true in themselves. 2. Come from the God of truth. 3. Are truly *fulfilled* to all that believe.

2. These words of truth are *certain*, קשט *koshet*, they are not of dubious or difficult interpretation; they *point directly* to the great end for which God gave them; they *promise*, and they are *fulfilled.* He who pleads them by faith, receives their *accomplishment* in the spirit and power of Divine love. The Scriptures, as far as they concern the salvation of the soul, are to be *experimentally* understood; and, by this experimental knowledge, every believer has the *witness in himself*, and knows the *certainty* of the words of truth.

VI. What we know ourselves to be true, and of infinite importance to the welfare of men in general, we should carefully proclaim and witness, that they also may believe.

That thou mightest answer the words of truth] 1. When the doctrine of salvation is preached, there will be many *inquirers.* What is this doctrine? Have any persons received these blessings—the remission of sins, witness of the Holy Spirit, purification of the heart, &c., &c.? *Who* are they? What are the collateral arguments that prove these things, and show us that you have not misapprehended the meaning of these Scriptures? 2. Inquiries of this kind should meet with the *speediest* and most distinct *answers*; and the doctrines of *truth* should be *supported* and *illustrated* with the *words of truth.* "That thou mightest answer the words of truth to them that send unto thee."

Verse 22. *Neither oppress the afflicted in the gate*] In judgment let the poor have a fair hearing; and let him not be borne down because he is *poor.* The reader has often seen that courts of justice were held at the *gates* of cities in the East.

Verse 23. *For the Lord will plead their cause*] Wo therefore to them that oppress them, for they will have *God*, not the *poor*, to deal with.

Verse 24. *Make no friendship with an angry man*] *Spirit* has a wonderful and unaccountable influence upon *spirit.* From those with whom we associate we acquire habits, and learn *their ways*, imbibe their *spirit*, show their *tempers*, and walk in their *steps.* We cannot be too choice of our *company*, for we may soon *learn ways* that will *be a snare to our soul.*

Verse 26. *That strike hands*] See on the parallel texts in the margin.

Verse 27. *If thou hast nothing to pay*] Should any man give security for more than he is *worth?* If he

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he [m] take away thy bed from under thee?

28 [n] Remove not the ancient [o] landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before [p] mean *men*.

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[m] Chap. xx. 16.——[n] Deut. xix. 14; xxvii. 17; chap. xxiii. 10.

[o] Or, *bound*.——[p] Heb. *obscure* men.

does, is it not a fraud on the very face of the transaction!

Why should he take away thy bed from under thee?] The *creditor* will not pursue the *debtor* whom he knows to be worth nothing; but he will sue the *bail* or *bondsman*. And why shouldst thou put thyself in such circumstances as to expose thyself to the loss even of thy bed!

Verse 28. *Remove not the ancient landmark*] Do not take the advantage, in ploughing or breaking up a field contiguous to that of thy neighbour, to set the dividing stones *farther* into his *field* that thou mayest *enlarge thy own*. Take not what is not *thy own* in any case. Let all ancient *divisions*, and the *usages* connected with them, be held sacred. Bring in no new *dogmas*, nor *rites*, nor *ceremonies*, into religion, or the worship of God, that are not clearly laid down in the *sacred writings*. "Stand in the way; and see, and ask for the old paths, which is the good way, and walk therein; and ye shall find rest for your souls;" Jer. vi. 16. But if any *Church* have lost sight of the *genuine doctrines* of the Gospel, calling them back to these is not *removing the ancient landmarks*, as some have falsely asserted. God gave a law against removing the ancient landmarks, by which the inheritances of tribes and families were distinguished. See Deut. xix. 14, from which these words of Solomon appear to be taken.

Even among the *heathens* the *landmark* was sacred; so sacred that they made a *deity* of it. *Terminus* signifies the *stone* or *post* that served as a *landmark*. And *Terminus* was reputed a *god*, and had offerings made to him. Hence Ovid:—

Tu quoque sacrorum, Termine, finis eras.
FAST. lib. i., ver. 50.

Nox ubi transierit, solito celebratur honore,
Separat indicio qui Deus arva suo.
Termine, sive lapis, sive es defossus in agro
Stipes, ab antiquis sic quoque Numen habes.
Te duo diversa domini pro parte coronant;
Binaque serta tibi, binaque liba ferunt.——
Conveniunt, celebrantque dapes vicinia simplex;
Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis:
Omnis erit, sine te, litigiosus ager.
FAST. lib. ii., ver. 639.

Here we find the owners of both fields bringing each his *garland* and *libation* to the honour of this god. They sung its *praises*, put on its top a *chaplet of flowers*, *poured out* the *libation* before it; and the inhabitants of the *country* held a *festival* in its honour. It was, in short, celebrated as the *preserver* of the *bounds* and territorial rights of tribes, cities, and whole kingdoms; and without its testimony and evidence, every field would have been a subject of litigation.

Verse 29. *He shall not stand before mean men.*] חשכים *chashukkim*, *dark* or *obscure persons*; men of no repute. Na he schal ben before vn-noble men.—Old MS. Bible. "Not amonge the symple people."—*Coverdale*.

The general meaning of the proverb is, "Every diligent, active man, shall be at once independent and respectable."

CHAPTER XXIII.

Sobriety in eating and drinking, especially at the tables of the great. Have no fellowship with the covetous. Remove not the ancient landmark. Children should receive due correction. Avoid the company of winebibbers. Obedience to parents. Avoid lewd connections. The effect of an unfeeling conscience.

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WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

4 [a] Labour not to be rich: [b] cease from thine own wisdom.

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[a] Chap. xxviii. 20; 1 Tim. vi. 9, 10.

[b] Chap. iii. 5; Rom. xii. 16.

NOTES ON CHAP. XXIII.

Verse 1. *When thou sittest to eat with a ruler*] When invited to the table of thy betters, eat *moderately*. Do not appear as if half starved at home. Eat not of *delicacies* to which thou art not accustomed; they are *deceitful meat*; they please, but they do not profit. They are pleasant to the *sight*, the *taste*, and the *smell*; but they are injurious to *health*. These are prudential cautions; and should be carefully observed by all who would avoid the conduct of a *clown*, and desire to pass for a *well-bred* man.

Verse 2. *Put a knife to thy throat*] Repress thy appetite, and do not be incontinent of speech. Eat, drink, and converse, under a *check*.

Verse 4. *Labour not to be rich*] Let not this be thy object. Labour to provide things *honest* in the sight

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5 [c] Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 [d] Eat thou not the bread of *him that hath* [e] an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, [f] saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 [g] Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 [h] Remove not the old [i] landmark; and enter not into the fields of the fatherless:

11 [k] For their redeemer *is* mighty: he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 [l] Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

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14 Thou shalt beat him with the rod, and [m] shalt deliver his soul from hell.

15 My son, [n] if thine heart be wise, my heart shall rejoice, [o] even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 [p] Let not thine heart envy sinners: but [q] *be thou* in the fear of the LORD all the day long.

18 [r] For surely there is an [s] end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and [t] guide thine heart in the way.

20 [u] Be not among winebibbers; among riotous eaters [v] of flesh:

21 For the drunkard and the glutton shall come to poverty: and [w] drowsiness shall clothe *a man* with rags.

[c] Heb. *Wilt thou cause thine eyes to fly upon.*——[d] Psalm cxli. 4. [e] Deut. xv. 9.——[f] Psa. xii. 2.——[g] Chap. ix. 8; Matt. vii. 6. [h] Deut. xix. 14; xxvii. 17; chapter xxii. 28.——[i] Or, *bound.* [k] Job xxxi. 21; chap. xxii. 23.——[l] Chap. xiii. 24; xix. 18; xxii. 15; xxix. 15, 17.——[m] 1 Cor. v. 5.——[n] Ver. 24, 25; chap. xxix. 3.——[o] Or, *even I* will rejoice.——[p] Psa. xxxvii. 1; lxxiii. 3; chap. iii. 31; xxiv. 1.——[q] Chap. xxviii. 14.——[r] Psalm xxxvii. 37; chap. xxiv. 14; Luke xvi. 25.——[s] Or, *reward.*——[t] Chap. iv. 23. [u] Isa. v. 22; Matt. xxiv. 49; Luke xxi. 34; Rom. xiii. 13; Eph. v. 18.——[v] Heb. *of their flesh.*——[w] Chap. xix. 15.

of God and all men; and if thou get wealth, do not forget the *poor*, else God's curse will be a canker even in thy *gold*.

Cease from thine own wisdom.] בינתך *binatheeha*, thy own *understanding* or *prudence*. The world says, "Get rich *if* thou canst, and *how* thou canst." Rem, si possis, recte; si non, quocunque modo rem; "Get a fortune *honestly* if thou canst; but if not, get one at all events." This is the devil's counsel, and well it is followed; but Solomon says, and God says, "Cease from thine own counsel." Thou hast an immortal soul, and shalt shortly appear before God. Lay up treasure for heaven, and be rich towards God.

Verse 6. *Of* him that hath *an evil eye*] Never eat with a covetous or stingy man; if he entertains you at his own expense, he grudges every morsel you put your mouth. This is well marked by the wise man in the next verse: "Eat and drink, saith he: but his heart is not with thee."

Verse 8. *The morsel* which *thou hast eaten*] On reflection thou wilt even blame thyself for having accepted his invitation.

Verse 10. *Remove not the old landmark*] See the preceding chapter, ver. 28.

Enter not into the fields of the fatherless] Take nothing that belongs to an orphan. The heaviest curse of God will fall upon them that do so.

Verse 11. *For their redeemer* is *mighty*] גאלם *goalam*, their *kinsman*. The word means the person who has a right, being next in blood, to *redeem a field* or *estate*, alienated from the family; to avenge *the blood* of a murdered relative, by slaying the murderer; and to take *to wife* a brother's widow, who had died childless, in order to preserve the family. The *strength* here mentioned refers to the *justness* of his claim, the *extent* of his *influence*, and the powerful *abettors* of such a cause. But in reference to the orphans here mentioned, they having no *kinsman*, God takes up, vindicates, and avenges their cause.

Verse 14. *Thou shalt beat him with the rod*] A proper correction of children was a favourite point of discipline with Solomon. We have already seen how forcibly he speaks on this subject. See the notes on the places referred to in the margin.

Verse 18. *Surely there is an end*] יש אחרית *yesh acharith*, there is *another* life; "and thy expectation" of the enjoyment of a blessed immortality "shall not be cut off." The Old MS. Bible reads thus: For thou schalt hab hop in the last; and thin abidding schal not ben taken awei. "For the ende is not yet come; and thy pacient abydinge shal not be in vayne."—COVERDALE.

Verse 20. *Be not among winebibbers*] There is much of this chapter spent in giving directions concerning *eating*, *drinking*, and *entertainments* in general. First, the pupil is directed relative to the manner in which he is to conduct himself in his visits to the tables of the *rich* and *great*. 2. Relative to the *covetous*, and his intercourse with them. And 3. To *public entertainments*, where there were generally riot and debauch. The reasons, says *Calmet*, which induced the wise man to give these directions were, 1. The useless expense. 2. The loss of time. 3. The danger from bad company. And 4. The danger of contracting irregular habits, and of being induced to lead a voluptuous and effeminate life.

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22 [x] Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 [y] Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 [z] The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 [a] For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 [b] She also lieth in wait [c] as *for* a prey, and increaseth the transgressors among men.

29 [d] Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who [e] hath redness of eyes?

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

30 [f] They that tarry long at the wine; they that go to seek [g] mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like [h] an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down [i] in the midst of the sea, or as he that lieth upon the top of a mast.

35 [k] They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* [l] I [m] felt *it* not: [n] when shall I awake? I will seek it yet again.

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[x] Chapter i. 8; xxx. 17; Eph. vi. 1, 2.——[y] Chapter iv. 5, 7; Matt. xiii. 44.——[z] Chapter x. 1; xv. 20; ver. 15.——[a] Chapter xxii. 14.——[b] Chap. vii. 12; Eccles. vii. 26.——[c] Or, *as a robber.* [d] Isa. v. 11, 22.——[e] Gen. xlix. 12.

[f] Chap. xx. 1; Eph. v. 18.——[g] Psa. lxxv. 8; chapter ix. 2. [h] Or, *a cockatrice.*——[i] Heb. *in the heart of the sea.*——[k] Jer. v. 3; chapter xxvii. 22.——[l] Heb. *I knew it not.*——[m] Eph. iv. 19. [n] See Deut. xxix. 19; Isa. lvi. 12.

Verse 22. *Despise not thy mother when she is old.*] A very necessary caution, as *very old women* are generally helpless, useless, and burdensome: yet these circumstances do not at all lessen the child's *duty*. And this *duty* is strengthened by the Divine command here given.

Verse 23. *Buy the truth*] Acquire the *knowledge of God* at all events; and in order to do this, too much pains, industry, and labour, cannot be expended.

And sell it *not*] When once acquired, let no consideration deprive thee of it. Cleave to and guard it, even at the risk of thy life. *Coverdale* translates: "Labour for to get the treuth; sell not awaye wisdome."

Verse 26. *My son, give me thine heart*] This is the speech of God to every *human soul*; give thy *affections* to *God*, so as to love him with all thy heart, soul, mind, and strength.

And let thine eyes observe my ways.] Be obedient to me in all things. *My son*, thou believest that I AM, and that I AM the *Fountain of all good*. *Give me thy heart*; it is I alone who can make thee happy. *Observe my ways*—follow me; do what is right in my sight. This exhortation contains *three* words: BELIEVE, LOVE, OBEY! This is the *sum* of God's counsels to every child of man.

Verse 27. *For a whore is a deep ditch*] See on chap. xxii. 14.

Verse 28. *Increaseth the transgressors among men.*] More iniquity springs from this one source of evil, than from any other cause in the whole system of sin. *Women* and *strong drink* cause many millions to *transgress*.

Verse 29. *Who hath wo?*] I believe Solomon refers here to the natural effects of drunkenness. And perhaps אוי *ai*, which we translate *wo*, and אבוי *aboi*, which we translate *sorrow*, are mere natural sounds or vociferations that take place among drunken men, either from illness, or the *nauseating* effects of too much liquor. As to *contentions* among such; *babblings* on a variety of subjects, which they neither understand nor are fit to discuss; *wounds*, got by falling out about nothing; and *red eyes*, bloodshotten with excess of drink, or *black* and *blue eyes* with fighting; —these are such common and general effects of these *compotations*, as naturally to follow from them. So that they who *tarry long at wine*, and use *mixed wine* to make it more inebriating, (see chap. ix. 2,) are the very persons who are most distinguished by the circumstances enumerated above. I need scarcely add, that by *wine* and *mixed wine* all inebriating liquors are to be understood.

Verse 31. *Look not thou upon the wine*] Let neither the *colour*, the *odour*, the *sparkling*, &c., of the wine, when poured out, induce thee to drink of it. However *good* and *pure* it may be, it will to thee be a snare, because thou art addicted to it, and hast no self-command.

Verse 33. *Thine eyes shall behold strange women*] Evil concupiscence is inseparable from drunkenness. Mr. *Herbert* shows these effects well:—

He that is *drunken* may his *mother* kill,
Big with his sister: he hath lost the reins;
Is outlawed by himself. *All kinds of ill*
Did, with his liquor, slide into his veins.
The drunkard forfeits *man*; and doth divest
All worldly right, save what he hath by *beast*.

HERBERT'S *Poems.—The Church Porch.*

Verse 34. *Lieth down in the midst of the sea*] He is utterly regardless of life; which is expressed very

forcibly by one in a state of intoxication ascending the *shrouds*, clasping the mast-head, and there *falling asleep*; whence, in a few moments, he must either fall down upon the deck and be dashed to pieces, or fall into the sea and be drowned. Reader, if thou be a man given to this appetite, put a knife to thy throat.

Verse 35. *They have stricken me*] Though beat and abused, full of pain, and exhibiting a frightful figure; yet so drunk was he, as to be insensible who had struck him: still, after all this abuse and disgrace, he purposes to embrace the next opportunity of repeating his excesses! SIN makes a man *contemptible* in life, *miserable* in death, and *wretched* to all eternity. Is it not strange, then, that men should LOVE it?

CHAPTER XXIV.

Do not be envious. Of the house wisely built. Counsel necessary in war. Save life when thou canst. Of honey and the honey-comb. Of the just that falleth seven times. We should not rejoice at the misfortune of others. Ruin of the wicked. Fear God and the king. Prepare thy word. The field of the sluggard, and the vineyard of the foolish, described.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

BE not thou [a] envious against evil men, [b] neither desire to be with them.

2 [c] For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is a house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 [d] A wise man *is* [e] strong; yea, a man of knowledge [f] increaseth strength.

6 [g] For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

7 [h] Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that [i] deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou faint in the day of adversity, thy strength *is* [k] small.

11 [l] If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not: doth not [m] he that pondereth the heart consi-

[a] Psa. xxxvii. 1, &c.; lxxiii. 3; ch. iii. 31; xxiii. 17; ver. 19. [b] Chap. i. 15.——[c] Psa. x. 7.——[d] Chap. xxi. 22; Eccles. ix. 16. [e] Heb. is *in strength*.——[f] Heb. *strengtheneth might*.

[g] Chap. xi. 15; xiii. 22; xx. 18; Luke xiv. 31.——[h] Psa. x. 5; chap. xiv. 6.——[i] Rom. i. 30.——[k] Heb. *narrow*.——[l] Psalm lxxxii. 4; Isa. lviii. 6, 7; 1 John iii. 16.——[m] Chap. xxi. 2.

NOTES ON CHAP. XXIV.

Verse 3. *Through wisdom is a house builded*] That is, a family; household affairs. See the notes on chap. ix. 1, &c.

Verse 5. *A wise man* is *strong*] His wisdom enables him to construct a great variety of machines, by which, under his own influence, he can do the labour of a hundred or even a thousand men. But in all cases *wisdom* gives *power* and *influence*; and he who is *wise to salvation* can overcome even Satan himself. The *Septuagint* has: "The wise is better than the strong; and the man who has prudence, than a stout husbandman."

Verse 6. *By wise counsel thou shalt make thy war*] See note on chap. xx. 18.

Verse 7. *A fool—openeth not his mouth in the gate.*] Is not put into public offices of trust and responsibility.

Verse 9. *The thought of foolishness* is *sin*] זמת אולת חטאת *zimmath ivveleth chattath.* "The device of folly is transgression;" or, "an evil purpose is sinful;" or, perhaps more literally, "the device of the foolish is sin." It has been variously understood by the *versions*.

"The cunning of the fool is sin."—*Targum.*

"The imprudent man (or fool, *αφρων*) shall die in sins."—*Septuagint.*

So the *Arabic*.

The thinkynge of the fool is synne.—Old MS. Bible.

Fool is here taken for a *wicked* man, who is not only evil in his *actions*, but every thought of his heart is evil, and that continually. A simple thought *about* foolishness, or about *sin* itself, is not sinful; it is the *purpose* or *device*, the *harbouring* evil thoughts, and *devising how to sin*, that is criminal.

Verse 10. If *thou faint*] If thou give way to discouragement and despair *in the day of adversity*—time of trial or temptation.

Thy strength is *small.*] צר כחכה *tsar cochachah*, thy *strength* is *contracted*. So the old MS. Bible excellently: Gif sliden thou dispeire, in the daf of anguyfs, schal be made litil thy strengthe. In times of trial we should endeavour to be doubly courageous, when a man loses his courage, his strength avails him nothing.

Verse 11. *If thou forbear to deliver*] If thou seest the innocent taken by the hand of lawless power or superstitious zeal, and they are about to be put to death, thou shouldst rise up in their behalf, boldly plead for them, testify to their innocence when thou knowest

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

der *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man [n] according to his works?

13 My son, [o] eat thou honey, because *it is* good; and the honey-comb, *which is* sweet [p] to thy taste.

14 [q] So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, [r] then there shall be a reward, and thy expectation shall not be cut off.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

15 [s] Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place.

16 [t] For a just *man* falleth seven times, and riseth up again: [u] but the wicked shall fall into mischief.

17 [v] Rejoice not when thine enemy falleth,

[n] Job xxxiv. 11; Psa. lxii. 12; Jer. xxxii. 19; Rom. ii. 6; Rev. ii. 23; xxii. 12.——[o] Cant. v. 1.——[p] Heb. *upon thy palate.* [q] Psa. xix. 10; cxix. 103.——[r] Chap. xxiii. 18.——[s] Psa. x. 9, 10.

[t] Job v. 19; Psa. xxxiv. 19; xxxvii. 24; Mic. vii. 8.——[u] Esth vii. 10; Amos v. 2; viii. 14; Rev. xviii. 21.——[v] Job xxxi. 29 Psa. xxxv. 15, 19; chap. xvii. 5; Obad. 12.

it; and thus thou wilt not be *guilty of blood*; which thou wouldst be, if, through any pretence, thou shouldst neglect to save the life of a man unjustly condemned.

Verse 13. *And the honey-comb*] I have often had occasion to remark how much finer the flavour of honey is in the honey-comb than it is after it has been *expressed* from it, and exposed to the action of the air. But it has been asserted that the *honey-comb* is *never eaten*; it must be by those who have no acquaintance with the *apiary*. I have seen the *comb* with its contained honey eaten frequently, and of it I have repeatedly partaken. And that our Lord ate it, is evident from Luke xxiv. 42. Nor can any man who has not eaten it in this way feel the full force of the allusions to the *honey-comb* and its *sweetness* in several parts of the sacred writings. See 1 Sam. xiv. 27; Psa. xix. 10; Prov. v. 3; xvi. 24; xxvii. 7; Cant. iv. 11; v. 1; and the place before us.

Verse 14. *So* shall *the knowledge of wisdom* be *unto thy soul*] True religion, experimental godliness, shall be to thy soul as the honey-comb is to thy mouth.

Then there shall be a reward, and thy expectation shall not be cut off.] This is precisely the same with that in the preceding chapter, ver. 18, where see the note. The word אחרית *acharith*, we translate in the former place *an end*, and here we translate it a *reward*; but there is no place I believe in the sacred writings in which it has any such acceptation; nor can such a meaning be deduced from the root אחר *achar*, which always refers to *behind*, *after*, *extremity*, *latter part*, *time*, &c., but never carries the idea of *recompense*, *compensation*, or such like; nor has one of the *versions* understood it so. There is *another state* or *life*, and *thy expectation* of happiness in a *future world shall not be cut off*. In this sense the *versions* all understood it. I will take them as they lie before me.

"Which (wisdom) when thou shalt have found, thou shalt have hope in thy *last days*; and thy hope shall not perish."—*Vulgate.*

"And if thou find it, thou shalt have a *good death*; and hope shall not forsake thee."—*Septuagint.*

"Which, if thou have found, thy *latter days* shall be better than the former; and thy hope shall not be consumed."—*Chaldee.*

"There shall be *an end*, and thy hope shall not be cut off."—*Syriac.*

"For, if thou shalt find her, (wisdom,) *thy death shall be glorious*, and thy hope will not fail thee."—*Arabic.*

Whether when thou findest thou shalt han in the last things, hope: and thin hope schal not perischen.—Old MS. Bible.

"*And there* is GOOD HOPE; yee that hope shal not be in vayne."—*Coverdale.*

This rendering is indefinite, which is not the usual custom of the translator.

Verse 15. *The dwelling of the righteous*] צדיק *tsaddik*, the man who is walking unblameably in all the testimonies of God; who is rendering to every man his due.

Verse 16. *For a just* man] צדיק *tsaddik*, the *righteous*, the same person mentioned above.

Falleth seven times] Gets *very often* into distresses through his *resting place* being *spoiled* by the *wicked man*, the robber, the spoiler of the desert, *lying in wait* for this purpose, ver. 15.

And riseth up again] Though God permit the hand of *violence* sometimes to spoil his *tent*, *temptations* to assail his *mind*, and *afflictions* to press down his *body*, he constantly emerges; and every time he passes through the furnace, he comes out *brighter* and more refined.

But the wicked shall fall into mischief.] And there they shall *lie*; having no strong arm to uphold them. Yet,

Verse 17. *Rejoice not when thine enemy falleth*, (into this mischief,) *and let not thine heart be glad when he stumbleth*] When he meets with any thing that injures him; for God will not have thee to avenge thyself, or *feel any disposition* contrary to love; for if thou do, the Lord will *be angry*, and may *turn away his wrath from him*, and pour it out on *thee*.

This I believe to be the true sense of these verses: but we must return to the *sixteenth*, as that has been most sinfully misrepresented.

For a just man *falleth seven times.*—That is, say many, "the most righteous man in the world sins seven times a day on an average." Solomon does not say so:—1. There is not a word about *sin* in the text. 2. The word *day* is not in the Hebrew text, nor in any of the *versions*. 3. The word יפול *yippol*, from נפל *naphal*, to *fall*, is never applied to *sin*. 4. When set in opposition to the words *riseth up*, it merely applies to affliction or calamity. See Mic. vii. 8; Amos viii. 4; Jer. xxv. 27; and Psa. xxxiv. 19, 20. "The righteous falls into trouble." See above.

Mr. *Holden* has a very judicious note on this passage: "Injure not a righteous man; for, though he

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and [w] it displease him, and he turn away his wrath from him.

19 [x] Fret [y] not thyself because of evil *men*, neither be thou envious at the wicked;

20 For [z] there shall be no reward to the evil *man*; [a] the [b] candle of the wicked shall be put out.

21 My son, [c] fear thou the LORD and the king: *and* meddle not with [d] them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These *things* also *belong* to the wise. [e] *It is* not good to have respect of persons in judgment.

24 [f] He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

25 But to them that rebuke *him* shall be delight, and [g] a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips [h] that giveth a right answer.

27 [i] Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 [k] Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 [l] Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

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[w] Heb. *it be evil in his eyes.*——[x] Psa. xxxvii. 1; lxxiii. 3; ch. xxiii. 17; ver. 1.——[y] Or, *Keep not company with the wicked.* [z] Psa. xi. 6.——[a] Job xviii. 5, 6; xxi. 17; chap. xiii. 9; xx. 20. [b] Or, *lamp.*——[c] Romans xiii. 7; 1 Peter ii. 27.——[d] Hebrew, *changers.*

[e] Lev. xix. 15; Deut. xi. 7; xvi. 19; chapter xviii. 5; xxviii. 21; John vii. 24.——[f] Chap. xvii. 15; Isa. v. 23.——[g] Heb. *a blessing of good.*——[h] Heb. *that answereth right words.*——[i] 1 Kings v. 17, 18; Luke xiv. 28.——[k] Eph. iv. 25.——[l] Chapter xx. 22; Matt. v. 39, 44; Rom. xii. 17, 19.

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frequently falls into distress, yet, by the superintending care of Providence, 'he riseth up again,' is delivered from his distress, while the wicked are overwhelmed with their misfortunes. That this is the meaning is plain from the preceding and following verses: yet some expound it by the just man often relapsing into sin, and recovering from it; nay, it has even been adduced to prove the doctrine of the final perseverance of the elect. But נפל is never used for falling into sin, but into distress and affliction—as chap. xi. 5, 14; xiii. 17; xvii. 20; xxvi. 27; xxviii. 10, 14, 18."

Verse 18. *And he turn away his wrath from him.*] Wrath is here taken for the effect of wrath, punishment; and the meaning must be as paraphrased above—lest he take the punishment from *him*, and inflict it upon *thee*. And in this way *Coverdale* understood it: "Lest the Lorde be angry, and turn his wrath from him unto thee." Or we may understand it thus: Lest the Lord inflict on thee a *similar punishment*; for if thou get into his *spirit*, rejoicing in the calamities of another, thou deservest punishment.

Verse 20. *For there shall be no reward to the evil man*] אחרית *acharith*. There shall not be the *future state* of *blessedness* to the wicked. See the note on ver. 14. *His candle shall be put out*; his *prosperity* shall finally cease, or he shall have no *posterity*. Some have thought that this text intimates the *annihilation* of sinners; but it refers not to *being*, but to the *state* or *condition* of that being. The wicked shall *be*; but they shall not *be* HAPPY.

Verse 21. *My son, fear thou the Lord and the king*] Pay to each the homage due: to the LORD, Divine honour and adoration; to the *king*, civil respect, civil honour, and political obedience.

Meddle not with them that are given to change] עם שונים אל תתערב *im shonim al titharab*: "And with the changelings mingle not thyself." The *innovators*; those who are always for making experiments on modes of government, forms of religion, &c. The most dangerous spirit that can infect the human mind.

Verse 22. *The ruin of them both?*] Of *them* who do not *fear* the LORD; and of *them* that do not *reverence* the KING.

Verse 23. *These* things *also* belong *to the wise.*] גם אלה לחכמים *gam elleh lachachamim*, "These also to wise." This appears to be a *new section*; and perhaps, what follows belongs to *another collection*. Probably fragments of sayings collected by wise men from the Proverbs of Solomon.

It is *not good to have respect*] Judgment and justice should never be perverted.

Verse 26. *Kiss* his *lips*] Shall treat him with affection and respect.

Verse 27. *Prepare thy work without*] Do nothing without a *plan*. In *winter* prepare seed, implements, tackle, geers, &c., for *seed-time and harvest*.

Verse 28. *Be not a witness*] Do not be forward to offer thyself to bear testimony against a neighbour, in a matter which may prejudice him, where the essential claims of justice do not require such interference; and especially do not do this in a spirit of *revenge*, because he has injured thee before.

Verse 30. *I went by the field of the slothful*] This is a most instructive *parable*; is exemplified every day in a variety of forms; and is powerfully descriptive of the *state* of many a *backslider* and *trifler* in religion. *Calmet* has an excellent note on this passage. I shall give the substance of it.

Solomon often recommends diligence and economy to his disciples. In those primitive times when agri-

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

31 And, lo, [m] it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* [n] considered *it* well: I looked upon *it, and* received instruction.

33 [o] *Yet* a little sleep, a little slumber, a little folding of the hands to sleep.

34 So shall thy poverty come *as* one that travelleth; and thy want as [p] an armed man.

A. M. cir. 3004. B. C. cir. 1000. Ante I. Olymp. cir. 224. Ante U. C. cir. 247.

[m] Gen. iii. 18.——[n] Heb. *set my heart.*

[o] Chap. vi. 9, &c.——[p] Heb. *a man of shield.*

culture was honourable, no man was respected who neglected to cultivate his grounds, who sunk into poverty, contracted debt, or engaged in ruinous securities. With great propriety, a principal part of *wisdom* was considered by them as consisting in the *knowledge* of properly *conducting one's domestic affairs*, and duly cultivating the inheritances derived from their ancestors. Moses had made a law to prevent the rich from utterly depressing the poor, by obliging them to return their *farms* to them on the *Sabbatic year*, and to remit all debts at the *year of jubilee*.

In the civil state of the Hebrews, we never see those enormous and suddenly raised fortunes, which never subsist but in the ruin of numberless families. One of the principal solicitudes of this legislator was to produce, as far as possible in a monarchical state, an equality of property and condition. The ancient *Romans* held agriculture in the same estimation, and highly respected those who had applied themselves to it with success. When they spoke in praise of a man, they considered themselves as giving no mean commendation when they called him a *good husbandman*, an *excellent labourer*. From such men they formed their most valiant generals and intrepid soldiers. Cato *De Re Rustica*, cap. 1. The property which is acquired by these means is most innocent, most solid, and exposes its possessor less to envy than property acquired in any other way. See Cicero *De Officiis*, lib. 1. In Britain the *merchant* is all in all; and yet the waves of the sea are not more uncertain, nor more tumultuous, than the property acquired in this way, or than the agitated life of the speculative merchant.

But let us look more particularly into this very instructive parable:—

I. The owner is described. 1. He was איש יצל *ish atsel*, the loitering, sluggish, slothful man. 2. He was אדם חסר לב *adam chasar leb*, a man that wanted heart; destitute of courage, alacrity, and decision of mind.

II. His circumstances. This man had, 1st, שרה *sadeh*, a sowed field, arable ground. This was the character of his estate. It was *meadow* and *corn* land. 2. He had כרם *kerem*, a *vineyard*, what we would call perhaps *garden* and *orchard*, where he might employ his skill to great advantage in raising various kinds of fruits and culinary herbs for the support of his family.

III. The state of this heritage: 1. "It was grown over with thorns." It had been long neglected, so that even *brambles* were permitted to grow in the fields: 2. "Nettles had covered the face thereof." It was not *weeded*, and all kinds of rubbish had been suffered to multiply: 3. "The stone wall was broken down." This belonged to the *vineyard: it* was neither *pruned* nor *digged*; and the *fence*, for want of timely repairs, had all fallen into ruins, ver. 31.

IV. The *effect* all this had on the attentive observer. 1. *I saw it*, אחזה אנכי *echezeh anochi*, I fixed my attention on it. I found it was no mere report. It is a fact. I myself was an eyewitness of it. 2. *I considered it well*, אשית לבי *ashith libbi*, I put my heart on it. All my feelings were interested. 3. *I looked upon it*, ראיתי *raithi*, I took an *intellectual* view of it. And 4. Thus *I received instruction*, לקחתי כוסר *lakachti musar*, I received a very important lesson from it: but the owner paid no attention to it. He alone was uninstructed; for he "slumbered, slept, and kept his hands in his bosom." Ver. 33. "Hugged himself in his sloth and carelessness."

V. The consequences of this conduct. 1. *Poverty* described as coming like a *traveller*, making sure steps every hour coming nearer and nearer to the door. 2. *Want*, מחסר *machsor*, total destitution; want of all the *necessaries*, *conveniences*, and *comforts* of life; and this is described as coming *like an armed man* כאיש מגן *keish magen*, as a man with a shield, who comes to destroy this unprofitable servant; or it may refer to a man coming with what we call an execution into the house, armed with the law, to take even his *bed* from the *slumberer*.

From this literal solution any minister of God may make a profitable discourse.

CHAPTER XXV.

A new series of Solomon's proverbs. God's glory in mysteries. Observations concerning kings. Avoid contentions. Opportune speech. The faithful ambassador. Delicacies to be sparingly used. Avoid familiarity. Amusements not grateful to a distressed mind. Do good to your enemies. The misery of dwelling with a scold. The necessity of moderation and self-government.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

THESE [a] *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 [b] *It is* the glory of God to conceal a thing: but the honour of kings *is* [c] to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* [d] unsearchable.

4 [e] Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 [f] Take away the wicked *from* before the king, and [g] his throne shall be established in righteousness.

6 [h] Put not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 [i] For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

[a] 1 Kings iv. 32.—[b] Deut. xxix. 29; Rom. xi. 33.—[c] Job xxix. 16.—[d] Heb. there is *no searching.*

[e] 2 Tim. ii. 21.—[f] Chap. xx. 8.—[g] Chap. xvi. 12; xxix. 14. [h] Heb. *Set not out thy glory.*—[i] Luke xiv. 8, 9, 10.

NOTES ON CHAP. XXV.

Verse 1. *These are also proverbs of Solomon*] In my old MS. Bible, this verse concludes the preceding chapter. It seems that the remaining part of this book contains proverbs which had been collected by the order of King Hezekiah, and were added to the preceding book as a sort of supplement, having been collected from traditionary sayings of Solomon. And as the men of Hezekiah may mean *Isaiah*, *Shebna*, and other *inspired* men, who lived in that time, we may consider them as of equal authority with the rest, else such men could not have united them to the sacred book. The chronological notes in the margin of this and the five following chapters denote the time when the proverbs contained in them were collected together in the reign of Hezekiah, about *two hundred and seventy years* after the death of Solomon.

Verse 2. It is *the glory of God to conceal a thing*] This has been understood as referring to the revelation of God's will in his word, where there are many things concealed in *parables*, *allegories*, *metaphors*, *similitudes*, &c. And it is becoming the majesty of God so to publish his will, that it must be *seriously studied* to be understood, in order that the truth may be more prized when it is discovered. And if it be God's glory thus partially to conceal his purposes, it is the glory of a king to search and examine this word, that he may understand how by Him kings reign and princes decree judgment. *Prophecies* are partially concealed; and we cannot fully know their meaning till their accomplishment; and then the *glory of God's wisdom* and *providence* will be more particularly evident, when we see the event correspond so particularly and exactly with the *prediction*. I know not, however, that there are not matters in the Book of God that will not be fully opened till mortality is swallowed up of life. For *here* we see through a glass darkly; but *there*, face to face: *here* we know in part; but *there* we shall know as we also are known.

On this subject I cannot withhold an extract of a letter sent to myself, by a *royal* and *learned* personage.*

"As far as I have presumed to dive into and occupy myself with the sacred volumes, I feel satisfied of their Divine origin and truth. And I am satisfied, likewise, that they contain more matter than any one, and myself in particular, can ever aspire fully to understand. This belief, however, ought in nowise to slacken our diligence, or damp our ardour, in attempting a constant pursuit after the attainment of knowledge and truth; as we may flatter ourselves, although unable to reach the *gate*, we are still approaching nearer to its portals, which of itself is a great blessing." This sentiment will be approved by every pious and enlightened mind.

Verse 3. *The heaven for height*] The simple meaning of this is, the *reasons of state*, in reference to many acts of the *executive government*, can no more be fathomed by the *common people*, than the *height of the heavens* and the *depth of the earth*.

Verse 4. *Take away the dross from the silver*] You cannot have a *pure* silver vessel till you have purified the silver; and no nation can have a king a public blessing till the *wicked*—all bad counsellors, wicked and interested ministers, and sycophants—are banished from the court and cabinet. When the *wise* and *good* only are the king's ministers and advisers, then the throne will be established in righteousness, and his administration be a universal blessing.

Verse 7. *Come up hither*] Our Lord refers to this see Luke xiv. 8, and the notes there. Be humble affect not high things; let those who are desperate climb dangerous precipices; keep thyself quiet, and thou shalt live at ease, and in peace. Hear the speech of a wise *heathen* on this subject:—

Quid fuit, ut tutas agitaret Dædalus alas;
Icarus immensas nomine signet aquas?
Nempe quod hic alte, dimissus ille volabat.
Nam pennas ambo nonne habuere suas!
Crede mihi; bene qui latuit, bene vixit; et infra
Fortunam debet quisque manere suam.
Vive sine invidia; mollesque inglorius annos
Exige: amicitias et tibi junge pares.
OVID, *Trist.* lib. iii., El. 4, ver. 21.

"Why was it that *Dædalus* winged his way safely, while *Icarus* his son fell, and gave name to the Icarian sea? Was it not because the son flew aloft, and the father skimmed the ground? For both were furnished with the same kind of wings. Take my word for it, that he who lives privately lives safely; and every one should live within his own income. Envy no man; pray for a quiet life, though it should not be dignified. Seek a friend, and associate with thy equals."

* His Royal Highness, the Duke of Sussex.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

8 [k] Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 [l] Debate thy cause with thy neighbour *himself;* and [m] discover not thy secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 [n] A word [o] fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

13 [p] As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 [q] Whoso boasteth himself [r] of a false gift *is like* [s] clouds and wind without rain.

15 [t] By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

[k] Chap. xvii. 14; Matt. v. 25.——[l] Matthew v. 25; xviii. 15. [m] Or, *discover not the secret of another.*——[n] Chap. xv. 23; Isa. l. 4.——[o] Heb. *spoken upon his wheels.*

[p] Chap. xiii. 17.——[q] Chap. xx. 6.——[r] Heb. *in a gift of falsehood.* [s] Jude 12.——[t] Gen. xxxii. 4, &c.; 1 Sam. xxv. 24, &c.; chap. xv. 1; xvi. 14.

Verse 8. *Go not forth hastily to strive*] לרב *lerib*, to enter into a *lawsuit*. Keep from this *pit of the bottomless deep*, unless urged by the direst necessity.

Verse 9. *Debate thy cause with thy neighbour*] Take the advice of friends. Let both sides attend to their counsels; but do not tell the *secret* of thy business to any. After squandering your money away upon lawyers, both *they* and the *judge* will at last leave it to be settled by *twelve* of your fellow citizens! O the folly of going to law! O the blindness of men, and the rapacity of unprincipled lawyers!

On this subject I cannot but give the following extract from Sir *John Hawkins's* Life of Dr. Johnson, which he quotes from Mr. *Selwin*, of London: "A man who deliberates about going to law should have, 1. A good cause; 2. A good purse; 3. A good skilful attorney; 4. Good evidence; 5. Good able counsel; 6. A good upright judge; 7. A good intelligent jury; and with all these on his side, if he have not, 8. *Good luck*, it is odds but he miscarries in his suit." O the glorious uncertainty of the law!

Verse 11. *A word fitly spoken*] על אפניו *al ophannaiv, upon its wheels.* An observation, caution, reproof, or advice, that *comes in naturally, runs* smoothly along, is not *forced* nor *dragged* in, that appears to be without *design*, to rise out of the conversation, and though particularly relative to *one point*, will appear to the company to suit all.

Is like *apples of gold in pictures of silver.*] Is like the refreshing *orange* or beautiful *citron*, served up in *open work* or *filigree baskets*, made of *silver*. The Asiatics excel in *filigree silver work*. I have seen much of it, and it is exquisitely beautiful. The silver wire by which it is done they form into the appearance of numerous *flowers*; and though these wires are *soldered* everywhere at their junctions with each other, yet this is done with such *delicacy* and *skill* as to be scarcely perceptible. I have seen *animals* formed of this *filigree* work, with all *their limbs*, and every *joint* in its *natural play*. *Fruit-baskets* are made also in this way, and are exquisitely fine. The wise man seems to have this kind of work particularly in view; and the contrast of the *golden yellow fruit* in the exquisitely wrought *silver basket*, which may be all termed *picture work*, has a fine and pleasing effect upon the *eye*, as the contained *fruit* has upon the *palate* at an entertainment in a sultry climate. So the word spoken judiciously and opportunely is as much in its place, as the *golden apples* in the *silver baskets*.

Verse 12. *As an ear-ring of gold*] I believe נזם *nezem* to mean the *nose-ring* with its *pendants*; the left nostril is pierced, and a ring put through it, as in the ear. This is very common in almost every part of the East, among women of condition. This is a farther illustration of the above metaphor.

Verse 13. *As the cold of snow*] That *snow* was frequent in *Judea*, is well known; and that in the East they have *snow-houses*—places dug under ground, where they lay up snow for *summer* use—is also a fact. By means of the mass of snow deposited in them the icy temperature is kept up, so that the snow is easily preserved. The *common method of cooling their wine*, which is as *easy* as it is *effectual*, is by dipping a cloth in *water*, wrapping it round the *bottle*, and then hanging the bottle in the *heat of the sun*. The strong *evaporation* carries off the *caloric* from the wine, and the repetition of the wet cloth in the same exposure, makes the wine almost as cold as *ice*.

How agreeable this must be in a burning climate, may be easily conceived. Perhaps it is this to which the wise man refers; for it is a fact that they could have no *snow in harvest*, unless such as had been *preserved* as mentioned above; but this could be only in a *few places*, and within the reach of a *very few persons*. But cooling their liquors by the *simple mode of evaporation* already explained, was within the reach even of the *labourers in the harvest field*. I think the text favours this supposition; for כצנת שלג *ketsinnath shcleg*, need not be referred to *snow itself* procuring cold, but to a *coldness like that of snow*, procured by *evaporation*. If this interpretation be allowed, all difficulty will be removed.

Verse 14. *A false gift*] מתת שקר *mattath shaker, a lying gift*, one *promised*, but never *bestowed*. "Whoso maketh greate boastes, and giveth nothing;" COVERDALE. So the VULGATE: "Vir gloriosus, et promissa non complens;" "A bragging man, who does not fulfil his promises," is like *clouds* which appear to be laden with vapour, and like the *wind* which, though it blow from a rainy quarter, brings no moistness with it. So the vain boaster; he is big with promise, but performs nothing.

Verse 15. *A soft tongue breaketh the bone.*] This

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

16 [u] Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 [v] Withdraw thy foot from thy neighbour's house; lest he be [w] weary of thee, and *so* hate thee.

18 [x] A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre, so *is* he that [y] singeth songs to a heavy heart.

21 [z] If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, [a] and the LORD shall reward thee.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

23 [b] The [c] north wind driveth away rain: so *doth* an angry countenance [d] a backbiting tongue.

24 [e] *It is* better to dwell in the corner of the house-top, than with a brawling woman, and in a wide house.

25 *As* cold waters to a thirsty soul, so *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 [f] *It is* not good to eat much honey: so *for men* [g] to search their own glory *is not* glory.

28 [h] He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

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[u] Ver. 27.——[v] Or, *Let thy foot be seldom in thy neighbour's house.*——[w] Heb. *full of thee.*——[x] Psa. lvii. 4; cxx. 3, 4; chap. xii. 18.——[y] Dan. vi. 18; Rom. xii. 15.——[z] Exod. xxiii. 4, 5; Matt. v. 44; Rom. xii. 20.——[a] 2 Sam. xvi. 12.

[b] Job xxxvii. 22.——[c] Or, *The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance.*——[d] Psa. ci. 5.——[e] Chap. xix. 13; xxi. 9, 19.——[f] Verse 16.——[g] Chap. xxvii. 2.——[h] Chap. xvi. 32.

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is similar to another proverb on the same subject: "A soft answer turneth away wrath." An *angry* word does nothing but *mischief*.

Verse 16. *Hast thou found honey?*] Make a moderate use of all thy enjoyments. "Let thy moderation be known unto all, and appear in all things."

Verse 17. *Withdraw thy foot*] Another proverb will illustrate this: "Too much familiarity breeds contempt."

Verse 20. As *vinegar upon nitre*] The original word נתר *nather* is what is known among chemists as the *natron* of the ancients and of the Scriptures, and *carbonate of soda*. It is found native in *Syria* and *India*, and occurs as an *efflorescence on the soil*. In *Tripoli* it is found in *crystalline incrustations* of from one third to half an inch thick. It is found also in solution in the water of some lakes in *Egypt* and *Hungary*. The borders of these lakes are covered with crystalline masses, of a grayish white or light brown colour; and in some specimens the *natron* is nearly *pure carbonate of soda*, and the *carbonate* is easily discovered by *effervescing* with an *acid*. It appears to have its Hebrew name from נתר *nathar*, to *dissolve* or *loosen*: because a solution of it in water is *abstersive*, taking out *spots*, &c. It is used in the East for the purposes of *washing*. If *vinegar* be poured on it, Dr. Shaw says a *strong fermentation* immediately takes place, which illustrates what Solomon says here: "The singing of songs to a heavy heart is like vinegar upon natron:" that is, "there is no *affinity* between them; and opposition, colluctation, and strife, are occasioned by any attempt to unite them."

And poureth vyneger upon chalke.—COVERDALE. This also will occasion an *effervescence*. See Jer. ii. 22.

Verse 21. *If thine enemy be hungry*] See this and the next verse explained, Rom. xii. 20.

Verse 22. *Thou shalt heap coals of fire upon his head*] Not to *consume*, but to melt him into kindness; a metaphor taken from smelting metallic ores:—

> So artists melt the sullen ore of lead,
> By *heaping coals of fire upon its head:*
> In the *kind warmth* the metal learns to *glow*,
> And *pure from dross* the *silver* runs *below*.
>
> S. WESLEY.

Verse 23. *The north wind driveth away rain*] The *margin* has, "The north wind bringeth forth rain." It is said that the "north wind brings forth rain at Jerusalem, because it brings with it the vapours arising from the sea that lies north of it." The marginal is the *true reading*; and is supported by the *Chaldee*, *Syriac*, and *Septuagint*; but the *Arabic* reads *south wind*.

A backbiting tongue] A *hidden tongue*.

Verse 24. It is *better to dwell in a corner*] See the note on chap. xxi. 9.

Verse 27. It is *not good to eat much honey*] *Coverdale* translates the whole passage thus: "Like as it is not good to eat to muche hony; even so, he that wyll search out hye thinges, it shal be to hevy for him." As he that eteth moche honye, and it is not to him goode; so, that is a serchar of maieste, schal ben oppressid of glorie.—Old MS. Bible. He that searches too much into *mysteries*, is likely to be confounded by them. I really think this is the *meaning* of the place; and shall not puzzle either myself or my reader with the discordant explanations which have been brought forward with the hope of illustrating this passage.

CHAPTER XXVI.

Honour is not seemly in a fool. The correction and treatment suitable to such. Of the slothful man. Of him who interferes with matters which do not concern him. Contentions to be avoided. Of the dissembler and the lying tongue.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

AS snow in summer, [a] and as rain in harvest; so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so [b] the curse causeless shall not come.

3 [c] A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 [d] Answer a fool according to his folly, lest he be wise in [e] his own conceit.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh [f] damage.

7 The legs of the lame [g] are not equal: so *is* a parable in the mouth of fools.

8 [h] As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

[a] 1 Sam. xii. 17.——[b] Num. xxiii. 8; Deut. xxiii. 5.——[c] Psa. xxxii. 9; chap. x. 13.——[d] Matt. xvi. 1–4; xxi. 24–27.——[e] Heb. *his own eyes.*——[f] Or, *violence.*——[g] Heb. *are lifted up.*——[h] Or, *As he that putteth a* precious *stone in a heap of stones.*

NOTES ON CHAP. XXVI.

Verse 1. *As snow in summer*] None of these is *suitable* to the *time*; and at this unsuitable time, both are *unwelcome: so a fool* to be *in honour* is *unbecoming*.

Verse 2. *As the bird*] צִפּוֹר *tsippor* is taken often for the *sparrow*; but means generally any small bird. As the *sparrow* flies about the house, and the *swallow* emigrates to strange countries; so an undeserved malediction may flutter about the neighbourhood for a season: but in a short time it will disappear as the bird of passage; and never take effect on the innocent person against whom it was pronounced.

Verse 3. *A whip for the horse*] Correction is as suitable to a fool, as a *whip* is for a horse, or a *bridle* for an ass.

Verse 4. *Answer not a fool*] On this and the following verse Bishop *Warburton*, who has written well on many things, and very indifferently on the doctrine of grace, has written with force and perspicuity: "Had this advice been given simply, and without circumstance, *to answer* the fool, and *not to answer* him, one who had reverence for the text would satisfy himself in supposing that the different directions referred to the *doing* a thing *in* and *out of season*; 1. The reason given why a *fool should not be answered according to his folly*, is, "lest he (the answerer) should be like unto him." 2. The reason given why *the fool should be answered according to his folly*, is, "lest he (the fool) should be wise in his own conceit."

"1. The cause assigned for *forbidding to answer*, therefore, plainly insinuates that the defender of religion should not imitate the insulter of it in his modes of disputation, which may be comprised in sophistry, buffoonery, and scurrility.

"2. The cause assigned for directing *to answer*, as plainly intimates that the sage should address himself to confute the *fool* upon his own false principles, by showing that they lead to conclusions very wide from, very opposite to, those impieties he would deduce from them. If any thing can allay the *fool's vanity*, and prevent his being *wise in his own conceit*, it must be the dishonour of having his own principles turned against himself, and shown to be destructive of his own conclusions."—*Treatise on Grace. Preface.*

Verse 6. *Cutteth off the feet*] Sending by such a person is utterly useless. My old MS. Bible translates well: Malt in feet and drinking wickednesse that sendith wordis bi a foole messager. Nothing but *lameness* in *himself* can vindicate his sending it by such hands; and, after all, the expedient will be worse than the total omission, for he is likely to *drink wickedness*, i. e., the mischief occasioned by the fool's misconduct. *Coverdale* nearly hits the sense as usual: "He is lame of his fete, yee dronken is he in vanite, that committeth eny thinge to a foole."

Verse 8. *As he that bindeth a stone in a sling, so is he that giveth honour to a fool.*] It is entirely thrown away. This, however, is a difficult proverb; and the *versions* give but little light on the subject. The Hebrew may be translated, "As a piece of precious stone among a heap of stones, so is he that giveth honour to a fool." See the *margin*, and *Parkhurst*: but on this interpretation the meaning would rather be, "It is as useless to throw a jewel among a heap of stones to increase its bulk, as to give honour to a fool."

As he that sendith a stoon into a hepe of moneȝ; so he that gebeth to an unwisman wirschip.—Old MS. Bible.

"He that setteth a foole in hye dignite, that is even as yf a man dyd caste a precious stone upon the galous."—*Coverdale*. This translator refers to the custom of throwing a stone to the *heap* under which a *criminal lay buried*. The *Vulgate* gives some countenance to this translation: "He who gives honour to a fool is like one who throws a stone to Mercury's heap." *Mercury* was considered the deity who *presided over the highways*; and stones were erected in different places to guide the traveller. Hence those lines of Dr. *Young*:—

"Death stands like Mercuries in every way;
And kindly points us to our journey's end."

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

9 *As* a thorn goeth up into the hand of a drunkard; so *is* a parable in the mouth of fools.

10 [i] The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 [k] As a dog returneth to his vomit; [l] *so* a fool [m] returneth to his folly.

12 [n] Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 [o] The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 [p] The slothful hideth his hand in *his* bosom; [q] it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, *and* [r] meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth [s] firebrands, arrows, and death;

19 So *is* the man *that* deceiveth his neighbour, and saith, [t] Am not I in sport?

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

20 [u] Where no wood is, *there* the fire goeth out: so [v] where *there is* no [w] tale-bearer, the strife [x] ceaseth.

21 [y] *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 [z] The words of a tale-bearer *are* as wounds, and they go down into the [a] innermost part of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth [b] dissembleth with his lips, and layeth up deceit within him:

25 [c] When he [d] speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 [e] *Whose* hatred is covered by deceit, his wickedness shall be showed before the *whole* congregation.

27 [f] Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

[i] Or, *A great* man *grieveth all, and he hireth the fool, he hireth also transgressors.*——[k] 2 Peter ii. 22.——[l] Exod. viii. 15. [m] Heb. *iterateth his folly.*——[n] Chap. xxix. 20; Luke xviii. 11; Rom. xii. 16; Rev. iii. 17.——[o] Chap. xxii. 13.——[p] Chap. xix. 24.——[q] Or, *he is weary.*——[r] Or, *is enraged.*——[s] Heb. *flames*, or, *sparks.*——[t] Eph. v. 4.

[u] Heb. *without wood.*——[v] Chap. xxii. 10.——[w] Or, *whisperer.* [x] Heb. *is silent.*——[y] Chap. xv. 18; xxix. 22.——[z] Chap. xviii. 8. [a] Heb. *chambers.*——[b] Or, *is known.*——[c] Psa. xxviii. 3; Jer. ix. 8. [d] Heb. *maketh his voice gracious.*——[e] Or, *Hatred is covered in secret.*——[f] Psa. vii. 15, 16; ix. 15; x. 2; lvii. 6; chap. xxviii. 10; Eccles. x. 8.

Verse 10. *The great* God *that formed all* things] See the *margin*, where this verse is very differently translated. I shall add that of *Coverdale:* "A man of experience discerneth all thinges well: but whoso hyreth a foole, hyreth soch one as wyl take no hede." The רב *rab* may mean either the great God, or a great man: hence the two renderings, in the *text* and in the *margin*.

Verse 11. *As a dog returneth to his vomit*] See note on 2 Pet. ii. 22.

Verse 13. *The slothful* man *saith*] See the note on chap. xxii. 13.

Verse 16. *Than seven men that can render a reason.*] *Seven* here only means *perfection, abundance*, or *multitude*. He is wiser in his own eyes than a *multitude* of the wisest men. "Than seven men that sytt and teach."—*Coverdale;* i. e., than seven *doctors* of the *law*, or *heads* of the schools of the *prophets*, who always *sat* while they *taught*.

Verse 17. *He that passeth by*] This proverb stands true *ninety-nine* times out of a *hundred*, where people meddle with *domestic broils*, or differences between *men* and their *wives*.

Verse 19. *Am not I in sport?*] How many hearts have been made sad, and how many reputations have been slain, by this kind of *sport!* "I designed no harm by what I said;" "It was only in jest," &c. *Sportive* as such persons may think their conduct to be, it is as ruinous as that of the *madman* who shoots *arrows*, throws *firebrands*, and projects in all directions *instruments of death*, so that some are wounded, some burnt, and some slain.

Verse 20. *Where no wood is*, there *the fire goeth out*] The tale-*receiver* and the tale-*bearer* are the agents of discord. If none received the slander in the *first* instance, it could not be propagated. Hence our proverb, "The receiver is as bad as the thief." And our *laws* treat them equally; for the *receiver* of stolen goods, knowing them to be stolen, is *hanged*, as well as *he* who *stole them*.

Verse 22. *The words of a tale-bearer*] The same with chap. xviii. 8, where see the note.

Verse 23. *Burning lips and a wicked heart*] Splendid, shining, smooth lips; that is, lips which make great professions of friendship are like a *vessel plated* over with *base metal* to make it resemble *silver*; but it is only a *vile pot*, and even the *outside* is not *pure*.

Verse 25. *When he speaketh fair*] For there are such hypocrites and false friends in the world.

Believe him not] Let all his professions go for nothing.

For there are *seven abominations in his heart.*] That is, he is *full of abominations.*

Verse 27. *Whoso diggeth a pit*] See note on Psa. vii. 15. There is a *Latin* proverb like this: *Malum consilium consultori pessimum*, "A bad counsel, but worst to the giver." *Harm watch; harm catch.*

Verse 28. *A lying tongue hateth* those that are *afflicted by it*] He that injures another hates him in proportion to the injury he has done him; and, strange to tell, in proportion to the *innocence* of the oppressed. The debtor cannot bear the sight of his creditor; nor the knave, of him whom he has injured.

CHAPTER XXVII.

To-morrow is uncertain. Self-praise forbidden. Anger and envy. Reproof from a friend. Want makes us feel the value of a supply. A good neighbour. Beware of suretyship. Suspicious praise. The quarrelsome woman. One friend helps another. Man insatiable. The incorrigible fool. Domestic cares. The profit of flocks for food and raiment.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

BOAST [a] not thyself of [b] to-morrow; for thou knowest not what a day may bring forth.

2 [c] Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* [d] heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

4 [e] Wrath *is* cruel, and anger *is* outrageous; but [f] who *is* able to stand before [g] envy?

5 [h] Open rebuke *is* better than secret love.

6 [i] Faithful *are* the wounds of a friend; but the kisses of an enemy *are* [k] deceitful.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

7 The full soul [l] loatheth a honey-comb; but [m] to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend [n] by hearty counsel.

[a] Luke xii. 19, 20; James iv. 13, &c. — [b] Heb. *to-morrow day.* [c] Chap. xxv. 27. — [d] Heb. *heaviness.* — [e] Heb. *Wrath* is *cruelty, and anger an overflowing.* — [f] 1 John iii. 12.

[g] Or, *jealousy*; chap. vi. 34. — [h] Chap. xxviii. 23; Gal. ii. 14. [i] Psa. cxli. 5. — [k] Or, *earnest*, or *frequent.* — [l] Heb. *treadeth under foot.* — [m] Job vi. 7. — [n] Heb. *from the counsel of the soul.*

NOTES ON CHAP. XXVII.

Verse 1. *Boast not thyself of to-morrow*] See note on James iv. 13, &c. Do not depend on any future moment for spiritual good which at present thou needest, and God is willing to give, and without which, should death surprise thee, thou must be eternally lost; such as repentance, faith in Christ, the pardon of sin, the witness of the Holy Spirit, and complete renovation of soul. Be incessant in thy application to God for these blessings.

My old MS. Bible translates thus: Ne glorie thou into the morewenning. Here we see the derivation of our word *morning*; morewenning, from *more*, and *wen* or *won*, to *dwell*, i. e., a *continuance* of time to *live* or *dwell* in your present habitation. Every man wishes to live longer, and therefore wishes for *to-morrow*; and when to-morrow comes, then to-morrow, and so on.

Verse 2. *Let another man praise thee, and not thine own mouth*] We have a similar proverb, which illustrates this: "Self-praise is no commendation."

Verse 4. *Who is able to stand before envy?*] The rabbins have a curious story on this subject, and it has been formed by the moderns into a fable. There were two persons, one *covetous* and the other *curious*, to whom a certain person promised to grant whatever they should ask; but *double* to him who should ask *last*. The *covetous* man would not ask *first*, because he wished to get the *double* portion; and the *envious* man would not make the first request because he could not bear the thoughts of thus benefiting his neighbour. However, at last he requested that *one* of his eyes should be taken out, in order that his neighbour might lose both.

Verse 5. *Open rebuke is better than secret love.*] *Plutarch* gives an account of a man who, aiming a blow at his enemy's life, cut open an imposthume, which by a salutary discharge saved his life, that was sinking under a disease for which a remedy could not be found. *Partial friendship* covers faults; envy, malice, and revenge, will exhibit, heighten, and even multiply them. The former conceals us from ourselves; the latter shows us the worst part of our character. Thus we are taught the necessity of amendment and correction. In this sense *open rebuke is better than secret love.* Yet it is a *rough medicine*, and none can *desire* it. But the genuine open-hearted friend may be intended, who tells *you* your faults *freely*, but conceals them from all *others*; hence the *sixth* verse: "Faithful are the wounds of a friend."

Verse 8. *As a bird that wandereth from her nest*] Leaving her own brood, places of retreat, and feeding-ground behind, and going into strange countries, where she is exposed to every kind of danger. So is the man who leaves his family connections and country, and goes into strange parts to find employment, better his circumstances, make a fortune, &c. I have seen multitudes of such *wanderers from their place* come to great misery and wretchedness. God's general advice is, "Do good, and dwell in the land; and verily thou shalt be fed."

Verse 9. *Ointment and perfume*] Anointing the

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* [o] better *is* a neighbour *that is* near, than a brother far off.

11 [p] My son, be wise, and make my heart glad, [q] that I may answer him that reproacheth me.

12 [r] A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

13 [s] Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

15 [t] A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* he wrayeth *itself*.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 [u] Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face; so the heart of man to man.

20 [v] Hell and destruction are [w] never full, so [x] the eyes of man are never satisfied.

[o] Ch. xvii. 17; xviii. 24; see ch. xix. 7.——[p] Ch. x. 1; xxiii. 15, 24.——[q] Psa. cxxvii. 5.——[r] Ch. xxii. 3.——[s] See Exod. xxii. 26; ch. xx. 16.——[t] Chap. xix. 13.——[u] 1 Cor. ix. 7, 13.——[v] Ch. xxx. 16; Hab. ii. 5.——[w] Heb. *not*.——[x] Eccles. i. 8; vi. 7.

head and various parts of the body with aromatic oil is frequent in the East, and fumigating the beards of the guests at the conclusion of an entertainment is almost universal; as is also sprinkling rose-water, and water highly odoriferous. Two of the curious vessels which are used for this purpose are now before me; they hold some quarts each, and are beautifully inlaid with silver in the form of sprigs, leaves, &c.

Verse 10. *Thine own friend*] A well and long tried friend is invaluable. Him that has been a friend to thy *family* never *forget*, and never *neglect*. And, in the time of adversity, rather apply to such a one, than go to thy nearest relative, who keeps himself at a distance.

Verse 12. *A prudent man foreseeth the evil*] The very same as chap. xxii. 3.

Verse 13. *Take his garment*] The same as chap. xx. 16.

Verse 14. *He that blesseth his friend*] He who makes loud and public protestations of acknowledgments to his friend for favours received, subjects his *sincerity* to suspicion; and remember the Italian proverb elsewhere quoted:—"He who praises you more than he was wont to do, has either deceived you, or is about to do it." Extravagant public professions are little to be regarded.

Verse 15. *A continual dropping*] See chap. xix. 13.

Verse 16. *Whosoever hideth her hideth the wind*] You may as well attempt to repress the blowing of the wind, as the tongue of a scold; and to conceal this unfortunate propensity of a wife is as impossible as to hush the storm, and prevent its sound from being heard.

The ointment of his right hand] You can no more conceal such a woman's conduct, than you can the smell of the aromatic oil with which your hand has been anointed. The Hebrew is very obscure, and is variously translated. *Coverdale* thus: "He that refrayneth her, refrayneth the wynde; and holdith oyle fast in his honde." That is, he attempts to do what is impossible to be done.

Verse 17. *Iron sharpeneth iron*] As *hard iron*, viz., *steel*, will bring a knife to a better edge when it is properly *whetted against* it: so one friend may be the means of *exciting* another to *reflect*, dive deeply into, and illustrate a subject, without which *whetting* or *excitement*, this had never taken place. Had *Horace* seen this proverb in the *Septuagint* translation when he wrote to the *Pisos*?

Ergo fungar vice cotis, acutum
Reddere quæ ferrum valet, exors ipsa secandi.
HOR. ARS. POET., ver. 304.

"But let me sharpen others, as the hone
Gives edge to razors, though itself have none."
FRANCIS.

Verse 19. *As in water face* answereth *to face*] All men's hearts are pretty nearly alike; water is not more like to water, than one heart is to another. Or, as a man sees his face perfectly reflected by the water, when looking into it; so the wise and penetrating man sees generally what is in the heart of another by considering the general tenor of his words and actions.

"Surely, if each man saw another's heart
There would be no commerce;
All would disperse,
And live apart." HERBERT.

Verse 20. *Hell and destruction are never full*] How hideous must the soul of a covetous man be, when God compares it to *hell and perdition!*

The eyes of man are never satisfied.] As the *grave* can never be filled up with *bodies*, nor *perdition* with *souls*; so the restless desire, the lust of power, riches, and splendour, is never satisfied. Out of this ever unsatisfied desire spring all the changing fashions, the varied amusements, and the endless modes of getting money, prevalent in every age, and in every country

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

21 [y] *As* the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

22 [z] Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* [a] look well to thy herds.

24 For [b] riches *are* not for ever: and doth the crown *endure* [c] to every generation?

25 [d] The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the [e] maintenance for thy maidens.

[y] Ch. xvii. 3.——[z] Isa. i. 5; Jer. v. 3; ch. xxiii. 35.——[a] Heb. *set thy heart.*——[b] Heb. *strength.*——[c] Heb. *to generation and generation*; Psalm xxxiii. 11; xlv. 17; xlix. 11; lxxii. 5, lxxxv. 5; lxxxix. 1.——[d] Psa. civ. 14.——[e] Heb. *life.*

Verse 21. *As the fining pot for silver*] As silver and gold are tried by the art of the refiner, so is a man's heart by the praise he receives. If he *feel* it not, he *deserves* it; if he be *puffed up* by it, he is *worthless.*

Verse 22. *Though thou shouldest bray a fool*] Leaving all other conjectures, of which commentators are full, I would propose, that this is a metaphor taken from *pounding metallic ores* in very large mortars, such as are still common in the East, in order that, when subjected to the action of the fire, the metal may be the more easily separated from the ore. However you may try, by *precept* or *example*, or both, to instruct a stupid man, your labour is lost; his foolishness cannot be separated from him. You may purge metals of all their dross; but you cannot purge the fool of his folly.

Verse 23. *The state of thy flocks*] The directions to the end of the chapter refer chiefly to *pastoral* and *agricultural* affairs. Do not trust thy flocks to the shepherd merely; number them thyself; look into their condition; see how they are tended; and when, and with what, and in what proportion, they are fed.

Verse 24. *For riches* are *not for ever*] All other kinds of property are very transitory. Money and the highest civil honours are but for a short season. Flocks and herds, properly attended to, may be multiplied and continued from generation to generation. The *crown* itself is not naturally so permanent.

Verse 25. *The hay appeareth*] Take care that this be timeously *mown*, carefully dried, and safely ricked or housed. And when the *tender grass* and the proper herbs *appear* in *the mountains* in the spring, then send forth the *lambs*, the young of the flock, that they may get suitable pasturage, without too much impoverishing the *home fields*; for by the sale of the *lambs* and *goats*, the *price of the field* is paid—all the landlord's demands are discharged. Either a certain number of lambs, goats, and other cattle, was given to the landlord; or so much money as so many lambs, &c., were then worth.

Verse 26. *The lambs* are *for thy clothing*] So many *fleeces* are given in some places as *rent* to the landlord.

Verse 27. *Goats' milk enough for thy food*] לחמך *lelachmecha*, "to thy bread;" for they ate the *bread* and *supped the milk* to assist mastication, and help deglutition. And it seems that *bread*, with *goats' milk*, was the general article of food for the *master* and his *family*; and for the *servant maids* who assisted in the household work, and performed the operations required in the *dairy*.

The reader who wishes to see these maxims detailed and illustrated at large, may consult the writers *De Re Rustica*, where he will find much curious information.

CHAPTER XXVIII.

The timidity of the wicked. Quick succession in the government of a country is a punishment to the land. Of the poor who oppress the poor. The upright poor man is preferable to the wicked rich man. The unprofitable conduct of the usurer. The prosperity of the righteous a cause of rejoicing. He is blessed who fears always. A wicked ruler a curse. The murderer generally execrated. The faithful man. The corrupt judge. The foolishness of trusting in one's own heart. The charitable man. When the wicked are elevated, it is a public evil.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

THE [a] wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: but [b] by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

[a] Lev. xxvi. 17, 36; Psa. liii. 5.——[b] Or, *by men of understanding and wisdom shall they likewise be prolonged.*

NOTES ON CHAP. XXVIII.

Verse 1. *The wicked flee*] Every wicked man, however *bold* he may *appear*, is full of dreary apprehensions relative to both worlds. But the righteous has true courage, being conscious of his own innocence, and the approbation of his God. The unpitious

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

3 [c] A poor man that oppresseth the poor *is like* a sweeping rain [d] which leaveth no food.

4 [e] They that forsake the law praise the wicked: [f] but such as keep the law contend with them.

5 [g] Evil men understand not judgment: but [h] they that seek the LORD understand all *things*.

6 [i] Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 [k] Whoso keepeth the law *is* a wise son: but he that [l] is a companion of riotous *men* shameth his father.

8 [m] He that by usury and [n] unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 [o] He that turneth away his ear from hearing the law, [p] even his prayer *shall be* abomination.

10 [q] Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: [r] but the upright shall have good *things* in possession.

11 The rich man *is* wise [s] in his own conceit; but the poor that hath understanding searcheth him out.

12 [t] When righteous *men* do rejoice, [r] *there is* great glory: but when the wicked rise, a man is [u] hidden.

[c] Matt. xviii. 28.——[d] Heb. *without food.*——[e] Psa. x. 3; xlix. 18; Rom. i. 32.——[f] 1 Kings xviii. 18, 21; Matt. iii. 7; xiv. 4; Eph. v. 11.——[g] Psa. xcii. 6.——[h] John vii. 17; 1 Cor. ii. 15; 1 John ii. 20, 27.——[i] Chapter xix. 1; ver. 18.——[k] Chapter xxix. 3.——[l] Or, *feedeth gluttons.*

[m] Job xxvii. 16, 17; chap. xiii. 22; Eccles. ii. 26.——[n] Heb. *by increase.*——[o] Zech. vii. 11.——[p] Psa. lxvi. 18; cix. 7; chap. xv. 8.——[q] Chap. xxvi. 27.——[r] Matt. vi. 33.——[s] Heb. *in his eyes.*——[t] Ver. 28; chap. xi. 10; xxix. 2; Eccles. x. 6.——[u] Or, *sought for.*

Wrefth.—Old MS. Bible. This word is often used for *impious, wicked, ungodly*; hence it appears that our word *pity* anciently meant *piety* or *godliness*.

Verse 2. *Many* are *the princes*] *Nations*, as nations, cannot be judged in a future world; therefore, God judges them *here*. And where the *people* are very *wicked*, and the *constitution* very *bad*, the *succession of princes is frequent*—they are generally taken off by an untimely death. Where the people know that the constitution is in their favour, they seldom disturb the prince, as they consider him the guardian of their privileges.

But by a man of understanding] Whether he be a *king*, or the king's *prime minister*, the prosperity of the state is advanced by his counsels.

Verse 3. *A poor man that oppresseth the poor*] Our Lord illustrates this proverb most beautifully, by the parable of the *two debtors*, Matt. xviii. 23. One owed *ten thousand talents*, was insolvent, begged for time, was forgiven. A fellow servant owed this one *a hundred pence*: he was insolvent; but prayed his fellow servant to give him a little time, and he would pay it all. He would not, took him by the throat, and cast him into prison till he should pay that debt. Here the *poor* oppressed the *poor*; and what was the consequence? The oppressing poor was delivered to the tormentors; and the forgiven debt charged to his amount, because *he showed no mercy*. The *comparatively poor* are often shockingly uncharitable and unfeeling towards the *real poor*.

Like *a sweeping rain*] These are frequent in the East; and sometimes carry flocks, crops, and houses, away with them.

Verse 4. *They that forsake the law*] He that transgresses says, in fact, that it is *right to transgress*; and thus other wicked persons are *encouraged*.

Verse 5. *They that seek the Lord understand all things.*] They are wise unto salvation; they "have the unction from the Holy One, and they know all things," 1 John ii. 20, every thing that is essentially needful for them to know, in reference to both worlds.

Verse 8. *He that by usury—increaseth his substance*] By taking unlawful interest for his money; *lending* to a man in great distress money, for the use of which he requires an *exorbitant sum*. O that the names of all those unfeeling, hard-hearted, consummate villains in the nation, who thus take advantage of their neighbour's necessities to enrich themselves, were published at every market cross; and then the delinquents all sent to their brother savages in New Zealand. It would be a happy riddance to the country.

Verse 9. *He that turneth away his ear from hearing the law*] Many suppose, if they *do not know their duty, they shall not be accountable for their transgressions*; and therefore avoid every thing that is calculated to enlighten them. They will not read the Bible, lest they should know the will of God; and they will not attend Divine ordinances for the same reason. But this pretence will avail them nothing; as he that *might have known* his *master's will*, but would not, shall be treated as he shall be who *did know* it, and disobeyed it. Even the *prayers* of such a person as this are reputed *sin* before God.

Verse 10. *Whoso causeth the righteous to go astray*] He who strives to pervert one really converted to God, in order that he may pour contempt on religion, shall fall into that hell to which he has endeavoured to lead the other.

Verse 12. *When righteous* men *do rejoice*] When true religion is no longer persecuted, and the word of God duly esteemed, *there is great glory*; for the word of the Lord has then free course, runs, and is glorified: but *when the wicked rise*—when they are *elevated* to places of trust, and put at the head of civil affairs, then the righteous man is obliged to hide himself; the word of the Lord becomes scarce, and there is no open

A. M. cir. 3301. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

13 [v] He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy *is* the man [w] that feareth alway: [x] but he that hardeneth his heart shall fall into mischief.

15 [y] *As* a roaring lion, and a ranging bear; [z] *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

17 [a] A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 [b] Whoso walketh uprightly shall be saved: but [c] *he that is* perverse *in his* ways shall fall at once.

19 [d] He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: [e] but he that maketh haste to be rich shall not be [f] innocent.

21 [g] To have respect of persons *is* not good; for, [h] for a piece of bread *that* man will transgress.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

22 [i] He [k] that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 [l] He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same [m] *is* the companion of [n] a destroyer.

25 [o] He that is of a proud heart stirreth up strife: [p] but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 [q] He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 [r] When the wicked rise, [s] men hide themselves: but when they perish, the righteous increase.

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[v] Psa. xxxii. 3, 5; 1 John i. 8, 9, 10.——[w] Psa. xvi. 8; chap. xxiii. 17.——[x] Rom. ii. 5; xi. 20.——[y] 1 Pet. v. 8.——[z] Exod. i. 14, 16, 22; Matt. ii. 16.——[a] Genesis ix. 6; Exod. xxi. 14.
[b] Chap. xix. 9, 25.——[c] Ver. 6.——[d] Chap. xii. 11.——[e] Ch. xiii. 11; xx. 21; xxiii. 4; ver. 22; 1 Tim. vi. 9.——[f] Or, *unpunished.*

[g] Chap. xviii. 5; xxiv. 23.——[h] Ezek. xiii. 19.——[i] Or, *he that hath an evil eye hasteth to be rich.*——[k] Ver. 20.——[l] Chap. xxvii. 5, 6.——[m] Chapter xviii. 9.——[n] Heb. *a man destroying.*
[o] Chap. xiii. 10.——[p] 1 Tim. vi. 6.——[q] Deut. xv. 7, &c.; chap. xix. 17; xxii. 9.——[r] Ver. 12; chap. xxix. 2.——[s] Job xxiv. 4.

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vision. The *first* was the case in this country, in the days of EDWARD VI.; the *second* in the days of his successor, MARY I. Popery, cruelty, and knavery, under her, nearly destroyed the Church and the State in these islands.

Verse 13. *He that covereth his sins*] Here is a general *direction* relative to *conversion*. 1. If the sinner do not *acknowledge* his sins; if he *cover* and *excuse* them, and refuse to come to the light of God's word and Spirit, lest his deeds should be reproved, he *shall find no salvation*. God will never admit a *sinful, unhumbled* soul, into his kingdom. 2. But if he confess his sin, with a penitent and broken heart, and, by *forsaking* every evil way, give this proof that he feels his own sore, and the plague of his heart, then he shall *have mercy*. Here is a doctrine of vital importance to the salvation of the soul, which the weakest may understand.

Verse 14. *Happy* is *the man that feareth alway*] That ever carries about with him that reverential and filial fear of God, which will lead him to avoid sin, and labour to do that which is lawful and right in the sight of God his Saviour.

Verse 16. *The prince that wanteth understanding*] A weak prince will generally have wicked ministers, for his weakness prevents him from making a proper choice, and he is apt to prefer them who flatter him, and minister most to his pleasures. The quantum of the king's intellect may be always appreciated by the mildness or oppressiveness of his government. He who plunges his people into expensive wars, to support which they are burdened with taxes, is a prince without understanding. He does not know his own interest, and does not regard that of his people. But these things, though general truths, apply more particularly to those despotic governments which prevail in Asiatic countries.

Verse 17. *That doeth violence to the blood*] He who either *slays* the innocent, or procures his destruction, may flee to *hide* himself: but let none give him protection. The law demands his life, because he is a *murderer*; and let none deprive justice of its claim. Murder is the most horrid crime in the sight of God and man; it scarcely ever goes unpunished, and is universally execrated.

Verse 18. *Shall fall at once*] Shall fall *without resource, altogether.*

Verse 19. *He that tilleth his land*] See chap. xii. 11.

Verse 20. *He that maketh haste to be rich*] See chap. xiii. 11; xx. 21.

Verse 24. *Whoso robbeth his father*] The father's property is as much his own, in reference to the child, as that of the merest *stranger*. He who robs his parents is worse than a common robber; to the act of disho-

nesty and rapine he adds ingratitude, cruelty, and disobedience. Such a person is *the companion of a destroyer*; he may be considered as a murderer.

Verse 25. *Shall be made fat.*] Shall be prosperous.

Verse 26. *He that trusteth in his own heart is a fool*] For his heart, which is deceitful and desperately wicked, will infallibly deceive him.

Verse 27. *He that giveth unto the poor*] See the notes on the passages referred to in the *margin*.

CHAPTER XXIX.

We must not despise correction. The prudent king. The flatterer. The just judge. Contend not with a fool. The prince who opens his ears to reports. The poor and the deceitful. The pious king. The insolent servant. The humiliation of the proud. Of the partner of a thief. The fear of man. The Lord the righteous Judge.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

[a] HE, [b] that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 [c] When the righteous are [d] in authority, the people rejoice: but when the wicked beareth rule, [e] the people mourn.

3 [f] Whoso loveth wisdom rejoiceth his father: [g] but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgment establisheth the land: but [h] he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 [i] The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

8 [k] Scornful men [l] bring a city into a snare: but wise *men* [m] turn away wrath.

9 *If* a wise man contendeth with a foolish man, [n] whether he rage or laugh, *there is* no rest.

10 [o] The [p] bloodthirsty hate the upright: but the just seek his soul.

11 A [q] fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and [r] the deceitful man [s] meet together: [t] the LORD lighteneth both their eyes.

[a] Heb. *A man of reproofs.*——[b] 1 Sam. ii. 25; 2 Chron. xxxvi. 16; chap. i. 24–27.——[c] Esth. viii. 15; chapter xi. 10; xxviii. 12, 28.——[d] Or, *increased.*——[e] Esth. iii. 15.——[f] Chapter x. 1; xv. 20; xxvii. 11.——[g] Chap. v. 9, 10; vi. 26; xxviii. 7; Luke xv. 13, 30.——[h] Heb. *a man of oblations.*

[i] Job xxix. 16; xxxi. 13; Psa. xli. 1.——[k] Chapter xi. 11. [l] Or, *set a city on fire.*——[m] Ezek. xxii. 30.——[n] Matt. xi. 17. [o] Heb. *Men of blood.*——[p] Gen. iv. 5, 8; 1 John iii. 12.——[q] Judg. xvi. 17; chap. xii. 16; xiv. 33.——[r] Or, *the usurer.*——[s] Chapter xxii. 2.——[t] Matt. v. 45.

NOTES ON CHAP. XXIX.

Verse 1. *Hardeneth* his *neck*] Becomes *stubborn* and *obstinate*.

Verse 3. *But he that keepeth company*] רעה *roeh*, he that *feedeth harlots*, יאבד *yeabed*, *shall utterly destroy* his substance. Has there ever been a single case to the *contrary?*

Verse 4. *He that receiveth gifts*] This was notoriously the case in this kingdom, before the passing of the *Magna Charta*, or *great charter of liberties*. Hence that article in it, Nulli vendemus justitiam; "We will not sell justice to any." I have met with cases in our ancient records where, in order to get his *right*, a man was obliged almost to ruin himself in *presents to the king, queen, and their favourites*, to get the case decided in his favour.

Verse 5. *Spreadeth a net for his feet.*] Beware of a flatterer; he does not flatter merely to please you, but to *deceive you* and *profit himself*.

Verse 9. *Whether he rage or laugh*] *Coverdale* translates, "Yf a wyse man go to lawe with a foole, whether he deale with him frendly or roughly he geteth no rest."

Verse 11. *A fool uttereth all his mind*] A man should be careful to keep his *own secret*, and never tell his whole mind upon any subject, while there are other opinions yet to be delivered; else, if he speak *again*, he must go over his old ground; and as he brings out nothing *new*, he injures his former *argument*.

Verse 12. *If a ruler hearken to lies*] Wherever the system of *espionage* is permitted to prevail, there the system of *falsity* is established; for he who is capable of being a *spy* and informer, is not only capable of telling and swearing lies, but also of cutting his king's or even his *father's* throat. I have seen cases, where the *same spy* received pay from both parties, and deceived both.

Verse 13. *The poor and the deceitful man*] It is difficult to fix the meaning of תככים *techachim*, which we here render the *deceitful man*. The TARGUM has, "The *poor* and the *man* of LITTLE WEALTH." The SEPTUAGINT, "The *usurer* and the DEBTOR." The

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14 [u] The king that [v] faithfully judgeth the poor, his throne shall be established for ever.

15 [w] The rod and reproof give wisdom: but [x] a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: [y] but the righteous shall see their fall.

17 [z] Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 [a] Where *there is* no vision, the people [b] perish: but [c] he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* hasty [d] in his words? [e] *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

22 [f] An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 [g] A man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul: [h] he heareth cursing, and bewrayeth *it* not.

25 [i] The fear of man bringeth a snare: but whoso putteth his trust in the LORD [k] shall be safe.

26 [l] Many seek [m] the ruler's favour: but *every* man's judgment *cometh* from the LORD.

27 An unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

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[u] Ch. xx. 28; xxv. 5.——[v] Psa. lxxii. 2, 4, 13, 14.——[w] Ver. 17.——[x] Chap. x. 1; xvii. 21, 25.——[y] Psalm xxxvii. 36; lviii. 10; xci. 8; xcii. 11.——[z] Chap. xiii. 24; xix. 18; xxii. 15; xxiii. 13, 14; ver. 15.——[a] 1 Samuel iii. 1; Amos viii. 11, 12. [b] Or, *is made naked.*——[c] John xiii. 17; James i. 25.——[d] Or, *in his matters.*——[e] Chap. xxvi. 12.

[f] Chap. xv. 18; xxvi. 21.——[g] Job xxii. 29; chapter xv. 33, xviii. 12; Isa. lxvi. 2; Dan. iv. 30, 31, &c.; Matt. xxiii. 12, Luke xiv. 11; xviii. 14; Acts xii. 23; James iv. 6, 10; 1 Pet. v. 5.——[h] Lev. v. 1.——[i] Gen. xii. 12; xx. 2, 11.——[k] Heb. *shall be set on high*——[l] See Psalm xx. 9; chapter xix. 6. [m] Heb. *the face of a ruler.*

VULGATE, "The *poor* and CREDITOR." COVERDALE, "The *poor* and the LENDER." OTHERS, "The *poor* and the RICH;" "The *poor* and the OPPRESSORS." I suppose the meaning may be the same as in chap. xxii. 2: "The rich and the poor meet together; the Lord is the Maker of them all." Where see the note.

Verse 16. *When the wicked are multiplied*] That, in the *multiplication of the wicked transgression is increased*, requires no proof; but an important doctrine attaches to this. On this account wicked nations and wicked families are cut off and rooted out. Were it not so, righteousness would in process of time be banished from the earth. This will account for many of the numerous instances in which whole families fail.

Verse 18. *Where* there is *no vision*] My old MS. Bible, following the *Vulgate*, translates: When prophecye schal fallen, the pepte schal ben to scatered. Where Divine revelation, and the faithful preaching of the sacred testimonies, are neither reverenced nor attended, the ruin of that land is at no great distance.

But he that keepeth the law, happy is *he.*] Go how it may with others, *he* shall be safe. So our Lord: "Blessed are they who hear the word of God, and keep it."

Verse 21. *He that delicately bringeth up his servant*] Such persons are generally forgetful of their obligations, assume the rights and privileges of children, and are seldom good for any thing.

Verse 22. *An angry man stirreth up strife*] His spirit begets its *like* wherever he goes.

And a furious man aboundeth in transgression.] His furious spirit is always carrying him into *extremes*, and each of these is a *transgression.*

Verse 23. *A man's pride shall bring him low*] A proud man is universally despised, and such are often exposed to great mortifications.

Verse 24. *Hateth his own soul*] נפשו *naphsho*, his *life*, as the outraged law may at any time seize on and put him to *death.*

He heareth cursing] אלה *alah*, the *execration* or *adjuration*, (for all culprits were *charged, as before God*, to *tell the truth,*) ולא יגד *velo yaggid, but* HE *will not tell* IT. He has no fear of God, nor reverence for an oath, because his heart is hardened through the deceitfulness of sin.

Verse 25. *The fear of man bringeth a snare*] How often has this led weak men, though *sincere* in their general character, to deny their God, and abjure his people! See the case of *Peter;* and learn from this, O reader, that where the mighty have been slain, *thou* wilt fall, unless thou call on the Strong for *strength*, and for *courage* to use it. Be not ashamed of JESUS, nor of his *people*, nor of his *cross.* Glory in this, that thou knowest *him*, art joined to *them*, and art counted worthy to bear *it.*

Verse 26. *Many seek the ruler's favour*] To be screened from the punishment determined by the law; but should *he* grant the favour sought, and pardon the criminal, this takes not away his guilt in the sight of God, from whom all just judgment proceeds.

Verse 27. *And* he that is *upright in the way*] "But as for those that be in the right waye, the wicked hate them."—COVERDALE.

To this verse the VULGATE adds the following: *Verbum custodiens filius extra perditionem erit;* "The son that keeps the word shall not fall into perdition." This is not in *all copies* of the Vulgate: but it was in that from which my old MS. Bible was made, where it is thus translated: The sone kepyng the worde schal ben out of perdicyon. I believe *verbum* here is intended for the Divine *word;* the revelation from God.

CHAPTER XXX.

Agur's confession of faith, 1–6. *His prayer,* 7–9. *Of wicked generations,* 10–14. *Things that are never satisfied,* 15, 16. *Of him who despises his parents,* 17. *Three wonderful things,* 18–20. *Three things that disquiet the land,* 21–23. *Four little but very intelligent animals,* 24–28. *Four things that go well,* 29–31. *A man should cease from doing foolishly, and from strife,* 32, 33.

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THE words of Agur the son of Jakeh, *even* [a] the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 [b] Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor [c] have the knowledge of the holy.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

4 [d] Who hath ascended up into heaven, or descended? [e] who hath gathered the wind in his fists? who hath bound the

[a] Chap. xxxi. 1.——[b] Psa. lxxiii. 22.——[c] Heb. *know.*——[d] John iii. 13.——[e] Job xxxviii. 4, &c.; Psa. civ. 3, &c.; Isa. xl. 12, &c.

NOTES ON CHAP. XXX.

Verse 1. *The words of Agur the son of Jakeh*] The words *Agur*, *Jakeh*, *Ithiel*, and *Ucal*, have been considered by some as *proper names:* by others, as *descriptive characters.* With some, *Agur* is *Solomon*; and *Jakeh*, *David*; and *Ithiel* and *Ucal* are epithets of *Christ.*

The *Vulgate* translates, *Verba congregantis filii vomentis: visio, quam locutus est vir, cum quo est Deus, et qui Deo secum morante confortatus, ait.* "The words of the collector, the son of the vomiter: the vision of the man who has God with him, and who is fortified by God dwelling with him, saith."

COVERDALE makes the following words a *title* to the chapter:

"The wordes of Agur the sonne of Jake.

"The prophecie of a true faithfull man, whom God hath helped; whom God hath conforted and nourished."

The whole might be thus translated, keeping near to the *letter:*—

"The words of the epistle of the obedient son." Or,

"The words of the collector, the son of Jakeh. The parable which הגבר *haggeber*, the strong man, the hero, spake unto him who is God with me; to him who is God with me, even the strong God."

The visioun that a man spake with whiche is God, and that God with him, wonyng comforted.—Old MS. Bible.

From this introduction, from the names here used, and from the style of the book, it appears evident that Solomon was not the author of this chapter; and that it was designed to be distinguished from his work by this very preface, which specifically distinguishes it from the preceding work. Nor can the words in verses 2, 3, 8, and 9, be at all applied to Solomon: they suit no part of Solomon's *life*, nor of his *circumstances.* We must, therefore, consider it an *appendix* or *supplement* to the preceding collection; something in the manner of that part which the *men of Hezekiah, king of Judah, had collected.* As to *mysteries* here, many have been found by them who sought for nothing else; but they are all, in my view of the subject, hazarded and precarious. I believe *Agur*, *Jakeh*, *Ithiel*, and *Ucal*, to be the *names of persons* who did exist, but of whom we know nothing but what is here mentioned. *Agur* seems to have been a public *teacher*, and *Ithiel* and *Ucal* to have been his *scholars*; and what he delivers to them was done by *prophecy.* It was what the prophets generally term משא *massa*, an ORACLE, something immediately delivered by the *Holy Spirit* for the benefit of man.

Verse 2. *Surely I* am *more brutish*] These words can in no sense, nor by any mode of speech, be true of Solomon: for while he was the *wisest of men*, he could not have said that he *was more brutish than* any *man, and had not the understanding of a man.* It is saying nothing to the purpose, to say he was so *independently* of *the Divine teaching.* Had he put this in, even by innuendo, it might be legitimate: but he does not; nor is it by fair implication to be understood. Solomon is not supposed to have written the Proverbs *after he fell from God.* Then indeed he might have said he *had been more brutish than any man.* But Agur might have used these words with strict propriety, for aught we know; for it is very probable that he was a *rustic*, without education, and without any human help, as was the prophet Amos; and that all that he knew now was by the *inspiration* of the Almighty, independently of which he was *rustic* and *uneducated.*

Verse 3. *I neither learned wisdom*] I have never been a scholar in any of those schools of the *wise men*, nor *have the knowledge of the holy,* קדשים *kedoshim*, of the *saints* or *holy persons.*

The *Septuagint* give this a different turn: Θεος δεδιδαχε με σοφιαν, και γνωσιν ἁγιων εγνωκα; "God hath taught me wisdom, and the knowledge of the saints I have known."

This may refer to the *patriarchs*, *prophets*, or *holy men*, that lived before the days of Solomon. That is, the translators might have had these in view.

Verse 4. *Who hath ascended up into heaven, or descended?*] *Calmet* paraphrases this passage thus: "*Who hath* descended, &c. In order to show the truth of what he was about to say, he observes: *I have not the science of the saints;* for how could I have acquired it? Who is he who could attain to that? *Who has ascended to heaven* to learn that science; and *who has descended* in order to publish it? Is the science of salvation one of those things that can be *apprehended* only by *study?* Is it not a pure gift of the goodness of God? Moses, after having shown to the people the will of God, said to them: 'This commandment which I command thee this day,

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waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 [f] Every word of God *is* [g] pure: [h] he *is* a shield unto them that put their trust in him.

6 [i] Add thou not unto his words, lest he reprove thee, and thou be found a liar.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

7 Two *things* have I required of thee; [k] deny me *them* not before I die:

8 Remove far from me vanity and lies:

[f] Psalm xii. 6; xviii. 30; xix. 8; cxix. 140.——[g] Heb. *purified.*
[h] Psa. xviii. 30; lxxxiv. 11; cxv. 9, 10, 11.

[i] Deut. iv. 2; xii. 32; Rev. xxii. 18, 19.——[k] Heb. *withhold not from me.*

is not hidden from thee; neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?' Deut. xxx. 11, 12. The person whose words we are here examining speaks a knowledge more sublime than that contained in the simple laws of the Lord, common to all the people of Israel. He speaks of the sublime science of the designs of God, of his ways, and of his secrets; and in this sense he affirms he has no knowledge."

Who hath gathered the wind in his fists?] It is as difficult for a mortal man to acquire this Divine science by his own reason and strength, as to collect the winds in his fists. And who can command the spirit of prophecy, so that he can have it whensoever he pleases?

What is *his name?*] Show me the nature of this Supreme Being. Point out his eternity, omniscience, omnipresence, omnipotence; comprehend and describe him, if thou canst.

What is *his son's name*] Some copies of the *Septuagint* have η τι ονομα τοις τικνοις αυτου; "Or the name of his sons;" meaning, I suppose, the *holy angels*, called his *saints* or *holy ones*, ver. 3.

The *Arabic* has, *What is his name?* وما اسم والده *and what is the name of his father?* him who *begat him.* But the *Chaldee*, the *Syriac*, and the *Vulgate*, read as the *Hebrew*.

Many are of opinion that Agur refers here to the *first* and *second persons* of the *ever-blessed* TRINITY. It *may* be so; but who would venture to rest the proof of that most glorious doctrine upon such a *text*, to say nothing of the *obscure author?* The doctrine is true, sublimely true; but many doctrines have suffered in controversy, by improper texts being urged in their favour. Every lover of God and truth should be very choice in his *selections*, when he comes forward in behalf of the *more mysterious doctrines* of the Bible. Quote nothing that is not clear; advance nothing that does not *tell*. When we are obliged to spend a world of critical labour, in order to establish the *sense* of a text which we intend to allege in favour of the doctrine we wish to support, we may rest assured that we *are going the wrong way to work*. Those who indiscriminately amass every text of Scripture *they think* bears upon the subject they defend, give their adversaries great advantage against them. I see many a sacred doctrine suffering through the bad judgment of its friends every day. The Godhead of Christ, salvation by faith, the great atoning sacrifice, and other essential doctrines of this class, are all suffering in this way. My heart says, with deep concern,

Non tali auxilio, nec defensoribus istis,
Tempus eget.

When truth is assailed by all kinds of weapons, handled by the most *powerful foes*, injudicious defenders may be ranked among its enemies. To such we may innocently say, "Keep your cabins; you do assist the storm."

Verse 5. *Every word of God* is *pure*] כל אמרת אלוה צרופה *col imrath eloah tseruphah*, "Every oracle of God is purified." A metaphor taken from the *purifying of metals*. Every thing that God has pronounced, every inspiration which the prophets have received, is pure, without mixture of error, without dross. Whatever trials it may be exposed to, it is always like *gold*: it *bears the fire*, and comes out with the same *lustre*, the same *purity*, and the same *weight*.

He is *a shield unto them*] And *this* oracle among the rest. "He is the defence of *all* them that put their trust in him. לכל *lechol*, *to all*, is added here by *nineteen* of *Kennicott's* and *De Rossi's* MSS.; for instead of לחסים *lachosim*, *to the trusters*, they read לכל החוסים *lechol hachosim*, "TO EVERY ONE of them that trust." Where the *preposition* and *adjective* are not only added, but the *noun* is written *more full*, and more *emphatic*: but a translation cannot well express it without *paraphrase*.

Verse 6. *Add not thou unto his words*] You can no more increase their *value* by any *addition*, than you can that of *gold* by adding any *other metal to it*. Take care that you *do not* any thing that this word *forbids*, nor leave *undone* any thing that it *commands*; for this is *adding* and *diminishing* in Scripture phrase.

Lest he reprove thee] Lest he try *thy word by fire*, as his has been tried; and it appear that, far from *abiding* the test, the *fire* shows thine to be *reprobate silver*; and so thou be found a *falsifier of God's word*, and a *liar*.

How amply has this been fulfilled in the case of the *Romish Church!* It has *added* all the *gross stuff* in the *Apocrypha*, besides innumerable *legends* and *traditions*, to the word of God! They have been tried by the *refiner's fire*. And this Church has been *reproved*, and *found to be a liar*, in attempting to filiate on the most holy God *spurious writings* discreditable to his nature.

Verse 7. *Two* things *have I required of thee*] These *two petitions* are mentioned in the next verse; and he wishes to have them answered *before he should die*. That is, he wishes the answer *now*, that he may live the rest of his life in the *state* he describes.

Verse 8. *Remove far from me vanity and lies*] 1. שוא *shav*, all *false shows*, all *false appearances* of

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give me neither poverty nor riches; [l] feed me with food [m] convenient for me.

9 [n] Lest I be full, and [o] deny *thee*, and say, Who *is* the LORD? or lest I be poor and steal, and take the name of my God *in vain*.

10 [p] Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation [q] *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how [r] lofty are their eyes! and their eyelids are lifted up.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

14 [s] *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, [t] to devour the poor from off the earth, and the needy from *among* men.

15 The horseleech hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, [u] *It is* enough:

16 [v] The grave; and the barren womb; the earth *that* is not filled with water; and the fire, *that* saith not, *It is* enough.

[l] Matt. vi. 11.——[m] Heb. *of my allowance.*——[n] Deut. viii. 12, 14, 17; xxxi. 20; xxxii. 15; Neh. ix. 25, 26; Job xxxi. 24, 25, 28; Hos. xiii. 6.——[o] Heb. *belie* thee.——[p] Heb. *Hurt not with thy tongue.*——[q] Luke xviii. 11.——[r] Psa. cxxxi. 1; chap. vi. 17 [s] Job xxix. 17; Psa. lii. 2; lvii. 4; ch. xii. 18.——[t] Psa. xiv. 4; Amos viii. 4.——[u] Heb. *Wealth.*——[v] Ch. xxvii. 20; Hab. ii. 5.

happiness, every *vain expectation*. Let me not set my heart on any thing that is not *solid*, *true*, *durable*, and *eternal*. 2. *Lies*, דבר כזב *debar cazab*, all *words of deception*, *empty pretensions*, *false promises*, *uncertain dependences*, and *words that* FAIL; *promises* which, when they become *due*, are like *bad bills*; they are *dishonoured* because they are found to be *forged*, or the *drawer insolvent*.

From the import of the original, I am satisfied that *Agur* prays against *idolatry*, *false religion*, and *false worship* of every kind. שוא *shav* is used for an *idol*, a *false god*. Jer. xviii. 15: "My people have forsaken me; they have burnt incense to VANITY;" לשוא *lashshav*, "to an IDOL." Psa. xxxi. 6: "I have hated them that regard lying VANITIES;" הבלי שוא *habley shave*, "vain IDOLS." See also Hos. xii. 11; Jonah ii. 8. And כזב *cazab*, a thing that *fails* or *deceives*, may well apply to the *vain pretensions*, *false promises*, and *deceptive religious rites* of *idolatry*. So Jer. xv. 18: "Wilt thou be unto me as a liar," כמו אכזב *kemo achzab*, like the false, failing *promises* of the *false gods*; "and as waters that fail;" לא נאמנו *lo neemanu*, that are not *faithful*; not like the *true God*, whose *promises never fail*. According to this view of the subject, *Agur* prays, 1. That he may be preserved from idolatry. 2. That he may put no confidence in any words but those *pure words* of God that never *fail them that trust in him*.

Give me neither poverty nor riches] Here are *three* requests: 1. *Give me not poverty*. The *reason* is added: *Lest*, being *poor*, *I shall* get into a covetous spirit, and, impelled by *want*, distrust my Maker, and take my neighbour's property; and, in order to excuse, hide, or vindicate my conduct, *I take the name of my God in vain*; תפשתי *taphasti*, "I catch at the name of God." Or, by swearing falsely, endeavour to make myself pass for innocent. Forswere the name of my God.—Old MS. Bible. *Coverdale*, "deny or apostatize from him."

2. *Give me not riches*. For which petition he gives a *reason* also: *Lest I be full*, and addict myself to luxurious living, pamper the flesh and starve the soul, and so *deny thee*, the Fountain of goodness; and, if called on to resort to first principles, I say, *Who is Jehovah?* Why should I acknowledge, why should I serve him? And thus cast aside all religion, and all moral obligation.

3. The *third* request is, *Feed me with food convenient for me*, הטריפני לחם חקי *hatripheni lechem chukki*; the meaning of which is, "give me as prey my statute allowance of bread," i. e., my *daily bread*, a sufficient portion for each day. There is an allusion made to *hunting*: "Direct so by thy good providence, that I may each day find sufficient portion to subsist on, as a hunter in the forest prays that he may have good speed." It is the province of a *preacher* to show the importance and utility of such a *prayer*, and *dilate* the *circumstances*, and *expand* the *reasons*, after the *commentator* has shown the *literal sense*.

Verse 10. *Accuse not a servant*] Do not bring a *false* accusation against a *servant*, lest *thou be found guilty* of the falsehood, and he *curse thee* for having traduced his character, and in his turn traduce thine. In general, do not meddle with other people's servants.

Verse 11. There is *a generation*] There are *such persons* in the world. In this and the three following verses the wise man points out *four grand evils* that prevailed in his time.

The *first*, Those who not only did not *honour*, but who *evil-treated*, their *parents*.

Verse 12. The *second*, Those who were *self-righteous*, supposing themselves *pure*, and were *not so*.

Verse 13. The *third*, Those who were *full of vanity*, *pride*, and *insolence*.

Verse 14. The *fourth*, The *greedy*, *cruel*, and *oppressive*, and, especially, *oppressive to the poor*.

Verse 15. *The horseleech hath two daughters*, crying, *Give, give.*] "This horseleech," says *Calmet*, "is COVETOUSNESS, and her two daughters are *Avarice* and *Ambition*. They never say, It is enough; they are never satisfied; they are never contented."

Many explanations have been given of this verse; but as all the *versions* agree in rendering עלוקה *alukah*

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

17 [w] The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of [x] the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the [y] midst of the sea; and the way of a man with a maid.

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth,

[w] Gen. ix. 22; Lev. xx. 9; chap. xx. 20; xxiii. 22.

[x] Or, *the brook.*——[y] Heb. *heart.*

the *horseleech* or *bloodsucker*, the general meaning collected has been, "There are persons so excessively covetous and greedy, that they will scarcely let any live but themselves; and when they lay hold of any thing by which they may profit, they never let go their hold till they have extracted the last portion of good from it." *Horace* has well expressed this disposition, and by the *same emblem*, applied to a *poor poet*, who seizes on and extracts all he can from an *author of repute*, and obliges all to hear him read his wretched verses.

Quem vero arripuit, tenet, occiditque legendo,
Non missura cutem, nisi plena cruoris, HIRUDO.
DE ARTE POET., ver. 475

"But if he seize you, then the torture dread;
He fastens on you till he reads you dead;
And like a LEECH, voracious of his food,
Quits not his cruel hold till gorged with blood."
FRANCIS.

The word עלוקה *alukah*, which we here translate *horseleech*, is read in no other part of the Bible. May it not, like *Agur*, *Jakeh*, *Ithiel*, and *Ucal*, be a *proper name*, belonging to some well-known *woman* of *his acquaintance*, and well known to *the public*, who had *two daughters* notorious for their *covetousness* and *lechery*? And at first view the following verse may be thought to confirm this supposition: "There are three things that are never satisfied, yea, four things say not, It is enough:" the *grave*, the *barren womb*, the *earth*, the *fire*. What an astonishing similarity there is between this and the following *institute*, taken from the *Code of Hindoo Laws*, chap. xx., sec. i., p. 203.

"A *woman* is never satisfied with the copulation of man, no more than a *fire* is satisfied with burning *fuel*; or the *main ocean* is with receiving the *rivers*; or *death*, with the dying of *men* and *animals*." You can no more satisfy these two daughters of Alukah than you can the grave, &c.

Some of the rabbins have thought that *alukah* signifies *destiny*, or the *necessity of dying*, which they say has *two daughters*, *Eden* and *Gehenna*, paradise and hell. The former has never enough of *righteous souls*; the latter, of the *wicked*. Similar to them is the opinion of *Bochart*, who thinks *alukah* means *destiny*, and the *two daughters*, the *grave* and *hell*; into the *first* of which the *body* descends after death, and into the *second*, the *soul*.

The *Septuagint* gives it a curious turn, by connecting the *fifteenth* with the *sixteenth* verse: Τῇ Βδέλλῃ θυγατερες ησαν αγαπησαι αγαπωμεναι, και αι τρεις αὐται ουκ ενεπιμπλασαν αυτην, και ἡ τεταρτη ουκ ηρκεσθη εἰπειν· Ικανον; "The horseleech had three well-beloved daughters; and these three were not able to satisfy her desire: and the fourth was not satisfied, so as to say, It is enough."

After all, I think my own conjecture the most probable. *Alukah* is a proper name, and the two daughters were of the description I have mentioned.

Verse 17. *The eye* that *mocketh at* his *father*] This seems to be spoken against those who *curse their father*, and *do not bless their mother*, ver. 11.

The ravens of the valley] Those which frequent the places where dead carcasses and offal are most likely to be found. The *raven*, the *crow*, the *rook*, the *daw*, the *carrion crow*, and the Cornish *chough*, appear to be all of the same genus. Some of them live on *pulse* and *insects*; others, the *raven* in particular, live on *carrion*.

The young eagles shall eat it.] The mother eagle shall scoop out such an eye, and carry it to the nest to feed her young. Many of the *disobedient to parents* have come to an *untimely end*, and, in the *field of battle*, where many a profligate has fallen, and upon *gibbets*, have actually become the prey of ravenous birds.

Verse 19. *The way of an eagle*] I borrow, with thanks, the very sensible note of the Rev. Mr. Holder on this passage.

"The particle כן *ken* plainly shows that verses 19 and 20 are to be taken in connection; consequently, it is a comparison between the *way of an adulterous woman*, and the *way of the* things here described.

"The *adulterous woman* goes about in search of her deluded victim, like as the *eagle* takes its flight into the air to spy out its prey. She uses every species of blandishment and insinuation to allure and beguile, as the *serpent* employs its windings and sinuous motions to pass along the *rocks*; she pursues a course surrounded with danger, as *a ship in the midst of the sea* is continually exposed to the fury of the tempest, and the hazard of shipwreck; and she tries every means, and exercises all her sagacity, to prevent the discovery of her illicit enjoyments, as a man attempts to conceal his clandestine intercourse *with a maid*. Such is the conduct of a lewd woman, marked by specious dissimulation and traitorous blandishment; *she eateth, and wipeth her mouth*—she indulges her adulterous lust, yet artfully endeavours to conceal it, and with unblushing countenance asserts her innocence, exclaiming, *I have done no wickedness*."

CHAUCER's *January* and *May* is an excellent comment on such *wiles* and *protestations*.

The way of a man with a maid.] בעלמה *bealmah* *with* or *in a maid*; but one of *De Rossi's* MSS. has

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear.

22 [z] For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and a handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* [a] exceeding wise:

25 [b] The ants *are* a people not strong; yet they prepare their meat in the summer;

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

26 [c] The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them [d] by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three *things* which go well, yea, four are comely in going:

[z] Chap. xix. 10; Eccles x. 7.——[a] Heb. *wise, made wise.*

[b] Ch. vi. 6, &c.——[c] Psa. civ. 18.——[d] Heb. *gathered together.*

בעלמיו *bealmaiv, in his youth*; and with this the SEPTUAGINT, *εν νεοτητι*, the VULGATE, *in adolescentia*, the SYRIAC and the ARABIC agree; and so also my own MS. Bible:—The wife of a man in his waring youthe. Dr. *Kennicott*, in a *sermon preached at Oxford*, 1765, p. 46, has defended the reading of the *versions*, corroborating it by two MSS., one in the *Harleian*, and the other in the *Bodleian* library, besides that mentioned by *De Rossi*. See *De Rossi's* Var. Lect. Certainly the *way of a man in his youth* contains too many intricacies for human wisdom to explore. He only who searches the heart knows fully its various corrupt principles, and their productions. The common reading may refer to the formation of a child in the womb. But some have understood it of the *immaculate conception*. See my note on Matt. i. 23, where the subject is largely considered.

If we take the *four things* which Agur says were *too wonderful for him*, in their *obvious sense*, there is little difficulty in them. 1. The passage which a bird makes *through the air*; 2. That which is made by a *serpent on a rock*; and, 3. That *made by a ship through the sea*, are such as cannot be ascertained: for who can possibly show the *track* in which either of them has passed? And as to the *fourth*, if it refer to the *suspected incontinence* of one *reputed a virgin*, the *signs* are so *equivocal*, as to be absolutely unascertainable. The existence of the *hymen* has been denied by the ablest anatomists; and the signs of *continence* or *incontinence*, except in the most recent cases, are such as neither *man* nor *woman* can swear to, even to the present day; and they were certainly not less difficult to *Agur* and his *contemporaries*. I shall carry this matter no farther.

Verse 21. *For three* things *the earth is disquieted, and for four* which *it cannot bear*] This is another enigma. *Four* things *insupportable to men*. 1. A *slave, when he becomes ruler*. 2. An *overfed fool*. 3. An *ill-tempered woman, when mistress of a family*. And, 4. A *servant maid, when the rule of the house is committed* to her.

1. A *slave*, when he comes to *bear rule*, is an unprincipled *tyrant*. It has been often observed both in *America* and in the *West Indies*, when it was judged necessary to arm some of the most confidential slaves, that no regiments were used *so cruelly* in the *drill*, &c., as those *black regiments* that had *black officers*.

2. *The overfed fool*. The intellectually *weak man*, who has every thing *at his command*, has generally *manners* which none can bear; and, if a *favourite* with his *master*, he is insupportable to all others.

3. An *ill-tempered woman*, when she gets embarrassed with domestic cares, is beyond bearing.

4. A *servant maid*, when, either through the *death* of the mistress, or the sin of the husband, she is in fact exalted to be head over the family, is so insolent and impudent, as to be hateful to every one, and execrated by all.

Verse 24. *There be four* things] Of which it is said, they are *very little* but *very wise*. 1. The *ants*. 2. The *rabbits*. 3. The *locusts*. 4. The *spider*.

1. The *ants* show their wisdom by *preparing their meat in the summer*; seeking for it and storing it when it may be had; not for *winter consumption*, for they *sleep* all that time; but for *autumn* and *spring*. See the note on chap. vi. 6. The *ants* are a *people*; they have their *houses, towns, cities, public roads*, &c. I have seen several of these, both of the *brown* and large *black ant*.

2. The *rabbits* act curiously enough in the construction of their *burrows*; but the word שפן *shaphan* probably does not here mean the *animal* we call *coney* or *rabbit*. It is most likely that this is what Dr. *Shaw* calls the *Daman-Israel*; a creature very like a *rabbit*, but never burrowing in the ground, but dwelling in clefts and holes of *rocks*.

3. The *locusts*. These surprising animals we have already met with and described. Though they have no *leader*, yet they go forth by *troops*, some miles in circumference, when they *take wing*.

4. The *spider*. This is a singularly curious animal, both in the manner of *constructing her house*, her *nets*, and *taking* her *prey*. But the habits, &c., of these and such like must be sought in works on *natural history*.

Verse 29. *There be three* things *which go well*] Here is another set of *emblems*; *four* things which *walk beautifully* and *with majesty*. 1. The *lion*. 2. The *greyhound*. 3. The *he-goat*. And, 4. A *king*.

1. Nothing can be more majestic than the *walk of the lion*. It is deliberate, equal, firm, and in every respect becoming the king of the forest.

2. The *greyhound*. זרזיר מתנים *zarzir mothnayim*, the *girt in the loins*; but what this beast is we do not

A. M. cir. 3304. B. C. cir. 700. Ol. vigesimæ cir. annum primum. A. U. C. cir. 54.

30 A lion, *which is* strongest among beasts, and turneth not away for any;

31 A [c] greyhound; [f] a he-goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [g] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

[c] Or, *horse.*——[f] Heb. *girt in the loins.*

[g] Job xxi. 5; xl. 4; Eccles. viii. 3; Mic. vii 16.

distinctly know. It is *most likely* that this was the *greyhound*, which in the *East* are remarkably fine, and very *fleet*. Scarcely any thing can be conceived to *go* with greater fleetness, in full chase, than a greyhound with its prey in view: it seems to *swim* over the earth.

3. The *goat*, תיש *tayish*. This is generally allowed to be the *he-goat;* and how he walks, and what *state* he assumes, in the presence of his part of the flock, every one knows, who has at all noticed this animal. The *ram* also, which some suppose to be intended, is both fierce and majestic at the head of the sheep.

4. *And a king, against whom* there is *no rising* up. That is, a king whose court, counsels, and troops, are so firmly united to him, as to render all hopes of successful conspiracy against him utterly vain. He walks boldly and majestically about, being safe in the affections of his people. But the *Hebrew* is singular; it makes but *two words;* and these are they, וכלך אלקום *umelech Alkum*, "and King Alkum." It is a doubt whether this may not be a *proper name*, as *Agur* abounds in them; see *Ithiel*, *Ucal*, and probably *Alukah*, ver. 15. But it is said, "We know nothing of a king named Alkum." True; nor do we know any thing of *Agur*, *Ithiel*, *Ucal*, to say nothing of *Alukah*. And this might have been some remarkable *chieftain*, who carried his victories wherever he went, and was remarkably fortunate. If, however, we separate the word into אל *al*, "not," and קום *kum*, "he arose," we may make the interpretation above given.

Verse 32. *If thou hast done foolishly*] And who has not, at one time or other of his life?

Lay *thine hand upon thy mouth.*] Like the *leper;* and cry to God, *Unclean! unclean!* and *keep silence* to all besides. God will blot out thy offence, and neither the world nor the Church ever know it, for he is merciful; and *man* is rarely able to pass by a sin committed by his fellows, especially if it be one to which himself is by nature not liable or inclined.

Verse 33. *And the wringing*] Who hugelf snytith drawith out blood.—Old MS. Bible. This is well expressed in homely phrase. The *Septuagint* have, "draw the milk, and you may have butter; if you press the nostrils you may bring out blood; and if you draw out your discourse to a great length, you may have strife and contention." Avoid, therefore, all strong *excitements* and irritations. *Coverdale's* translation of this verse is very simple: "Whoso chyrneth mylck maketh butter; he that rubbeth his nose, maketh it blede; and he that causeth wrath, bryngeth forth strife."

CHAPTER XXXI.

The words and prophecy of King Lemuel, and what his mother taught him, 1, 2. *Debauchery and much wine to be avoided*, 3–7. *How kings should administer justice*, 8, 9. *The praise of a virtuous woman and good housewife, in her economy, prudence, watchfulness, and assiduity in labour*, 10–29. *Frailty of beauty*, 30, 31.

THE words of King Lemuel, [a] the prophecy that his mother taught him.

2 What, my son? and what, [b] the son of my womb? and what, the son of my vows?

[a] Chap. xxx. 1.

[b] Isa. xlix. 15.

NOTES ON CHAP. XXXI.

Verse 1. *The words of King Lemuel*] דברי למואל מלך *dibrey lemuel melech*, "The words to Muel the king." So the *Syriac;* and so I think it should be read, the ל *lamed* being the article or *preposition*.

But who is *Muel* or *Lemuel?* *Solomon*, according to general opinion; and the *mother* here mentioned, *Bath-sheba*. I cannot receive these sayings; for 1. Whoever this was, he appears to have been the *first-born* of his mother: called here emphatically בר בטני *bar bitni*, the *son of my womb;* which is not likely to be true of Solomon, as his mother had been the wife of Uriah, and possibly had borne that rough and faithful soldier some children. 2. It is intimated here that this son had come by a *lawful marriage:* hence בר נדרי *bar nedarai*, the *son of my vow*, her *matrimonial covenant;* for so it is most natural to understand the words. But is there any proper sense in which we can say that this was correct in reference to *David*, *Bath-sheba*, and *Solomon?* For although the son born in adultery died, it is by no means likely that Bath sheba made any particular *vows* relative to *Solomon;* for of her piety, so much vaunted of by some writers, we yet want the proofs.

But, however this may be, there is no evidence whatever that *Muel* or *Lemuel* means *Solomon;* the

3 [c] Give not thy strength unto women, nor thy ways [d] to that which destroyeth kings.

4 [e] *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 [f] Lest they drink, and forget the law, and [g] pervert the judgment [h] of any of the afflicted.

6 [i] Give strong drink unto him that is ready to perish, and wine unto those that be [k] of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 [l] Open thy mouth for the dumb [m] in the cause of all [n] such as are appointed to destruction.

9 Open thy mouth, [o] judge righteously, and [p] plead the cause of the poor and needy.

10 [q] Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

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[c] Chap. v. 9.—[d] Deut. xvii. 17; Neh. xiii. 26; chap. vii. 26; Hos. iv. 11.—[e] Eccles. x. 17.—[f] Hos. iv. 11.—[g] Heb. *alter.* [h] Heb. *of all the sons of affliction.*—[i] Psa. civ. 15.—[k] Heb. *bitter of soul;* 1 Sam. i. 10.

[l] See Job xxix. 15, 16.—[m] 1 Samuel xix. 4; Esth. iv. 16. [n] Heb. *the sons of destruction.*—[o] Lev. xix. 15; Deut. i. 16. [p] Job xxix. 12; Isa. i. 17; Jer. xxii. 16.—[q] Chap. xii. 4; xviii. 22; xix. 14.

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chapter seems to be much later than his time, and the several *Chaldaisms* which occur in the very opening of it are no mean proof of this. If *Agur* was not the author of it, it may be considered as another *supplement* to the book of Proverbs. Most certainly Solomon did not write it.

The prophecy that his mother taught him.] משא *massa* may here signify the *oracle*; the subject that came by *Divine inspiration*; see on chap. xxx. 1. From this and some other circumstances it is probable that *both* these *chapters* were written by the *same author*. *Houbigant* thinks that *Massa* here is the name of a *place*; and, therefore, translates, "The words of Lemuel, king of Massa, with which his mother instructed him."

Verse 2. *What, my son?*] The Chaldee בר *bar* is used twice in this verse, instead of the Hebrew בן *ben*, son. This verse is very elliptical; and commentators, according to their different tastes, have inserted *words*, indeed some of them a whole *sentence*, to make up the sense. Perhaps *Coverdale* has hit the sense as nearly as any other: "These are the wordes of Kynge Lemuel; and the lesson that his mother taughte him. My sonne, thou son of my body, O my deare beloved sonne!"

The son of my vows?] A child born after vows made for offspring is called the *child* of a person's *vows*.

Verse 3. *Give not thy strength*] Do not waste thy substance on *women*. In such intercourse the *strength* of *body*, *soul*, and *substance* is destroyed. Such connections are those *which destroy kings*, מלכין *mclachin*, the *Chaldee* termination instead of the *Hebrew*.

Verse 4. It is *not for kings—to drink wine*] An intemperate man is ill fit to hold the reins of government.

Verse 5. *Lest they drink, and forget the law*] When they should be administering justice, they are found incapable of it; or, if they go into the judgment-seat, may pervert justice.

Verse 6. *Give strong drink unto him that is ready to perish*] We have already seen, that inebriating drinks were mercifully given to condemned criminals, to render them less sensible of the torture they endured in dying. This is what was offered to our Lord; but he refused it. See note on Psa. civ. 15.

Verse 8. *Open thy mouth for the dumb*] For such accused persons as have no counsellors, and cannot plead for themselves.

Are appointed to destruction.] בני חלוף *beney chaloph*, variously translated, *children of passage*—indigent travellers; *children of desolation*—those who have no possessions, or *orphans*. I believe it either signifies those who are strangers, and are *travelling from place to place*, or those who are *ready to perish* in consequence of want or oppression.

Verse 10. *Who can find a virtuous woman?*] This and the following verses are *acrostic*, each beginning with a consecutive letter of the *Hebrew alphabet*: ver. 10, א *aleph*; ver. 11, ב *beth*; ver. 12, ג *gimel*; and so on to the end of the chapter, the last verse of which has the letter ת *tau*. From this to the end of the chapter we have the *character* of a woman of *genuine worth* laid down; *first*, *in general*, ver. 10, 11, and 12; *secondly*, in its particular or component parts, ver. 13–29; and, *thirdly*, the summing up of the character, ver. 30, 31.

I. Her *general character*.

1. She is a *virtuous woman*—a woman of power and strength. אשת חיל *esheth chayil*, a strong or virtuous wife, full of mental energy.

2. She is *invaluable*; her *price is far above rubies*—no quantity of precious stones can be equal to *her* worth.

Verse 11. *The heart of her husband*]

3. She is an *unspotted* wife. *The heart of her husband doth safely trust in her*—he knows she will take care that a proper provision is made for his household, and will not *waste* any thing. He *has no need for spoil*—he is not obliged to go out on predatory excursions, to provide for his family, at the expense of the neighbouring tribes.

Verse 12. *She will do him good*]

4. She has her husband's happiness in view constantly. She recompenses all his *kindness* to her in *beneficent acts*. For *kind words* she returns *kind*

13 She seeketh wool, and flax, and [r] worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 [s] She riseth also while it is yet night, and [t] giveth meat to her household, and a portion to her maidens.

16 She considereth a field and [u] buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 [v] She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

[r] Eccles. ix. 10; 2 Thess. iii. 10, 12.—[s] Rom. xii. 11.

[t] Luke xii. 42.—[u] Heb. *taketh.*—[v] Heb. *She tasteth.*

deeds. Her *good* is *unmixed*; she will *do him good*, and *not evil*. 2. *Her good* is not *capricious*; it is *constant* and *permanent*, while she and her husband live. *His heart safely trusts in her*, for *she will do him good all the days of her life.* This is her general character.

Verse 13. *She seeketh wool, and flax, and worketh willingly, &c.*]

II. This is the *second* part of her character, giving the *particulars* of which it is composed.

1. She did not buy *ready woven cloth*: she procured the *raw material*, if *wool*, most probably from her own *flocks*; if *flax*, most probably from her own *fields*.

2. Here she manufactured; for she *worketh willingly with her hands.* And all her labour is a *cheerful service*; her *will*, her *heart*, is in it.

It needs no arguments to prove that women, even of the highest ranks, among the Greeks, Romans, and Israelites, worked with their hands at every kind of occupation necessary for the support of the family. This kind of employment was not peculiar to the *virtuous woman* in the text.

Verse 14. *She is like the merchants' ships*]

3. She acts like merchants. If she buy any thing for her household, she sells sufficient of her *own manufactures* to pay for it; if she *imports*, she *exports*: and she sends articles of her own manufacturing or produce to distant countries; she traffics with the neighbouring tribes.

Verse 15. *She riseth also while it is yet night*]

4. She is an economist of *time*; and when the *nights* are *long*, and the *days short*, her family not only spend a part of the *evening* after sunset in domestic labour, but they all arise *before daylight*, and prepare the *day's food*, that they may not have their labour interrupted. To those who are going to the *fields*, and to the *flocks*, she gives the food necessary for the day: טֶרֶף *teref*, *prey*, a term taken from *hunting*, the object of which was, the supplying their natural wants: hence applied to *daily food*. See notes on chap. xxx. 8. And to the women who are to be employed within she gives חֹק *chok*, the *task*—the *kind* of work they are to do, the *materials* out of which they are to form it, and the *quantity* she expects from each. Thus all the servants are settled: their food, work, and tasks appointed. Every thing is done *orderly*.

Verse 16. *She considereth a field and buyeth it*]

5. She provides for the growing wants of her family. More land will shortly be needed, for the family is growing up; and having *seen a field* contiguous to her own, which was on sale, she estimates its worth, and purchases it a good bargain; and she pays for it by the *fruit of her own industry*.

6. She does not restrict herself to the bare *necessaries* of life; she is able to procure some of its *comforts*. She plants a *vineyard*, that she may have wine for a *beverage*, for *medicine*, and for *sacrifice*. This also is procured of her own labour. Whatever *goes out* brings its worth *in*; and *barter*, not *buying*, is her chief mode of traffic.

Verse 17. *She girdeth her loins with strength*]

7. She takes care of her own health and strength, not only by means of useful labour, but by healthy exercise. She avoids what might enervate her body, or soften her mind—she is ever active, and *girt* ready for every necessary exercise. Her *loins* are *firm*, and her *arms strong*.

Verse 18. *She perceiveth that her merchandise* is *good*]

8. She takes care to manufacture the *best articles* of the kind, and to lay on a *reasonable price* that she may secure a *ready sale*. Her *goods* are in high repute, and she knows she can *sell* as much as she can *make*. And she finds that while she pleases her customers, she *increases her own profits*.

9. She is *watchful* and careful. Her *candle*—her *lamp*, burns all night, which is of great advantage in case of sudden alarms; and in the times and places where there were so many *banditti*, this was a very necessary family regulation. Perhaps some works were carried on *during the night*, those employed *sleeping in the daytime*. Thus labour never stood still; whilst some slept, others worked. This was no unusual thing in *ancient times*; and it prevails *now*; but alas! little children are often thus employed to help to support their indigent parents, and to fill the coffers of their unfeeling taskmasters.

Verse 19. *She layeth her hands to the spindle*]

10. She gives an example of *skill* and *industry* to her household. She takes the *distaff*, that on which the *wool* or *flax* was *rolled*; and the *spindle*, that by *twisting* of which she *twisted the thread* with the *right hand*, while she held the *distaff* in the *guard* of the left arm, and drew *down the thread* with the fingers of the left hand. Allowing that *spindle* and *distaff* are proper translations of כִּישׁוֹר *kishor*, and פֶּלֶךְ *pelceh*, this was their *use*, and the *way* in which they were used. The *spindle* and *distaff* are the most *ancient* of all the instruments used for *spinning*, or making *thread*. The *spinning-wheel* superseded them in these countries; but still they were in considerable use till *spinning machinery* superseded both them and the *spinning-wheels* in general.

20 [w] She [x] stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with [y] scarlet.

22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 [z] Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing; and she shall rejoice in time to come.

[w] Heb. *She spreadeth.*——[x] Eph. iv. 28; Heb. xiii. 16.

[y] Or, *double garments.*——[z] Chap. xii. 4.

Verse 20. *She stretcheth out her hand to the poor*]

11. She is truly charitable. She knows that in *every portion* of a man's *gain* God requires a *lot for the poor;* and if this is not given, God's blessing is not in the rest. And she is not contented to give common alms. While with *one hand* (יד *yad*) she relieves the *general poor*, with *both hands* (ידיה *yadeyha*) she gives *to the needy*, לעני *leaney*, to the *afflicted poor*.

Verse 21. *She is not afraid of the snow*]

12. She is not anxious relative to the health and comfort of her family in the winter season, having provided *clothes sufficient* for each in the cold weather, in addition to those which they wore in the warm season.

For all her household are *clothed with scarlet.*] Not *scarlet*, for the *colour* can avail nothing in keeping off the cold; nor would it be a proper colour for the bogs and dirt of winter. But שנים *shanim*, from שנה *shanah*, to *iterate*, to *double*, signifies not only *scarlet*, so called from being twice or doubly dyed, but also *double garments*, not only the *ordinary coat* but the *surtout* or *great-coat* also, or a *cloak* to cover all. But most probably *double garments*, or *twofold* to what they were accustomed to wear, are here intended. If the *general clothing* be intended, *scarlet* cannot be the meaning, nor did our translators entirely rely on it; and therefore put *double garments*, the true meaning, in the *margin*, from which it cannot be too speedily transferred to the *text*. The *Vulgate* has "duplicibus." And my old MS. very properly, Alle forsoth hir hoomil men, ben clothid with double. And *Coverdale*, with equal propriety, "For all hir householde folkes are duble clothed." But if her *husband* and *children* alone are referred to, *scarlet*, which is the general meaning of the term, may be proper enough; as even in *these countries* of ours, *scarlet*, as being a *lively bright* colour, is used in the *winter* dresses.

Verse 22. *She maketh herself coverings of tapestry*]

13. She is not regardless either of her own person, or of the decent, proper appearance of her presses and wardrobe. She has coverings or carpeting for her *guests to sit upon;* she has also tapestry, מרבדים *marbaddim*, either tapestry, carpeting, or quilted work for her *beds;* and her own *clothing* is שש *shesh*, fine flax, or linen cloth, and *purple;* probably for a cloak or mantle. The *fine linen* or *cotton cloth* of Egypt is probably intended. I have often seen it wrapping the bodies of mummies; it is something like our coarse calico. The *purple* was supposed to have been dyed by a precious liquor obtained from the *pinna magna*, a large shell-fish, of the *muscle* kind, found on the coast of the Mediterranean Sea. I have seen some of them nearly *two feet* in length But it is a doubt whether any such liquor was ever obtained from this or any other fish; and the story itself is invented merely to *hide the secret*, the proper method of *dying purple;* which was kept so well that it certainly died with the ancients.

Verse 23. *Her husband is known in the gates*]

14. She is a loving wife, and feels for the *respectability* and *honour* of her husband. He is an *elder* among his people, and he sits as a *magistrate* in the *gate*. He is respected not only on account of the *neatness* and *cleanliness* of his *person* and *dress;* but because he is the husband of a woman who is justly held in universal esteem. And her complete management of household affairs gives him full leisure to devote himself to the civil interests of the community.

Verse 24. *She maketh fine linen, and selleth* it]

15. She is *here* remarkable for carrying on a traffic of *splendid* and *ornamental dresses*, or *habits*, as she is, ver. 13, for "a coarser manufacture." The סדון *sidon* is supposed to come from سدن in Arabic; and to signify a kind of *loose inner garment*, *shirt*, *chemise*, or *fine muslin covering*. Some of these are so exceedingly fine, like the *abrooam*, that when spread on the grass, they are scarcely discernible. Some such garments as these are still worn by *ladies* in *India* and in *China*, and are so *thin* and *transparent*, that every part of the body may be seen through them. I have many representations of persons clothed in this way before me both of the *Chinese*, the *Hindoo*, and the *Malabar* ladies. Probably this eminent Jewish matron had such articles manufactured in her own house. She dealt also in *girdles*. These are still a very general and very expensive article of dress. I have seen them made of *silk*, and highly ornamented with *gold* and *silver thread*, worked into *flowers* and various *curious devices*. The *loose Eastern robe* is confined by these; and the word may also take in the *shawl* of the *turban*, which is often *superb* and *costly*. It is properly the *girdle* for the *head*. As these were generally woven, the consumption was great; and an able artist must have had a good trade.

The *Arabic* gives a remarkable translation of this verse: "She maketh towels, (or table-cloths,) and sells them to the inhabitants of Basra, (a city in Mesopotamia,) and fine linens, and sells them to the Canaanites." My old MS. Bible has, Sandel sche made and sold, and a litil girdil sche toke to Chanane. Perhaps לכנעני *lakkenaani*, *for the merchant*, may stand here for לכנענים *lakkenaanim*, the *Canaanites*.

Verse 25. *Strength and honour* are *her clothing*]

16. All the articles manufactured by herself or

26 She openeth her mouth with wisdom; and in her tongue *is* the law of [a] kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters [b] have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and [c] beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

[a] 1 Tim. iii. 4.——[b] Or, *have gotten riches.*

[c] Isa. xxviii. 1, 4.

under her care have a double perfection: 1. They are *strong*. 2. They are *elegant*; *Strength and honour are her clothing*; and on account of this *she shall rejoice in time to come*; she shall never have occasion to blush for any thing she has *made*, for any thing she or hers have *worn*, or for any thing she has *sold*. Besides, she has so conducted herself that she has reason to expect that the hand of the Lord shall be still with her, and shall keep her from evil that it may not grieve her.

Verse 26. *She openeth her mouth with wisdom*] 17. He comes now to the *moral management* of her family. 1. She is *wise* and *intelligent*; she has not neglected the cultivation of her *mind*. 2. She is amiable in her carriage, full of good nature, well tempered, and conciliating in her manners and address.

In her tongue is *the law of kindness.*] This is the most distinguishing excellence of this woman. There are very few of those who are called managing women who are not *lords* over their *husbands*, *tyrants* over their *servants*, and *insolent* among their *neighbours*. But this woman, with all her eminence and excellence, was of a *meek* and *quiet spirit*. Blessed woman!

Verse 27. *She looketh well to the ways of her household*] 18. She is a *moral* manager; she takes care that all shall behave themselves well; that none of them shall keep bad company or contract vicious habits. A religious industry, or an industrious religion, is the law of her house. She can instruct them in religion, as well as she can teach them in their labour. In her house, diligence in business, and fervency of spirit, serving the Lord, go hand in hand.

And eateth not the bread of idleness.] 19. She knows that *idleness* leads to *vice*; and therefore every one has *his work*, and every one has his *proper food*. That they may *work well*, *they are fed well*; and every one, at least, earns the bread that he eats—*eateth not the bread of idleness.*

Verse 28. *Her children arise up, and call her blessed*] 20. She considers a *good education* next to *Divine influence*; and she knows also that if she train up a child in the way he should go, when he is old he will not depart from it. 1. Her children are *well bred*; they *rise up* and pay *due respect*. 2. They are *taught the fear of the Lord*, and obedience to his testimonies; therefore they *call her blessed*. So they are of a decent, orderly, respectable, religious behaviour. 3. Her husband is so satisfied with her conduct towards *himself*, his *household*, his *business*, and their *children*, that he *praiseth her*. He shows himself sensible of her excellence, and encourages her, in her work, by the *commendations* he bestows.

Verse 29. *Many daughters have done virtuously*] This is undoubtedly the speech of the husband, giving testimony to the excellence of his wife: "Her husband also, and he praiseth her, *saying*, 'Many daughters,' *women*, 'have done virtuously,' with due propriety as wives, mistresses, and mothers; 'but THOU,' my incomparable wife, 'excellest them all;' ואת עליה על כלנה *veath alith al cullanah*, but THOU hast ascended above the whole of them—thou hast carried every duty, every virtue, and every qualification and excellency, to a *higher perfection*, than any of whom we have ever read or heard." And let the reader seriously consider the above particulars, as specified under the different heads and subdivisions; and he will be probably of the same mind. But high as the character of this Jewish matron stands in the preceding description, I can say that I have met at least *her equal*, in a *daughter* of the Rev. Dr. *Samuel Annesly*, the *wife* of *Samuel Wesley*, sen., rector of Epworth in Lincolnshire, and *mother* of the late extraordinary brothers, *John* and *Charles Wesley*. I am constrained to add this testimony, after having traced her from her *birth* to her *death*, through all the relations that a woman can bear upon earth. Her Christianity gave to her virtues and excellences a heightening, which the Jewish matron could not possess. Besides, she was a woman of great *learning* and information, and of a depth of mind, and reach of thought, seldom to be found among the daughters of Eve, and not often among the sons of Adam.

Verse 30. *Favour is deceitful, and beauty is vain, &c.*] III. Here is the *summing up* of the character. 1. *Favour*, חן *chen*, *grace* of manner may be *deceitful*, many a *fair appearance* of this kind is *put on*, *assumed* for certain secular or more unworthy purposes; it is learned by *painful drilling* in *polished seminaries*, and, being the effect of mere *physical discipline*, it continues while the *restraint* lasts; but it is שקר *sheker*, a *lie*, a *mere semblance*, an *outward varnish*. It is not the *effect* of *internal moral regulation*; it is an *outside*, at which the *inside* murmurs; and which, because not *ingenuous*, is a *burden to itself.*

2. *Beauty*, היפי *haiyophi*, elegance of shape, symmetry of features, dignity of mien, and beauty of countenance, are all הכל *hebel*, *vanity*; *sickness* impairs them, *suffering* deranges them, and *death* destroys them.

3. "But a woman that feareth the Lord," that possesses *true religion*, has that *grace* that *harmonizes the soul*, that *purifies* and *refines* all the *tempers* and *passions*, and that ornament of beauty, a *meek and*

quiet mind, which in the sight of God *is of great price*—

She shall be praised.] This is the lasting grace, the unfading beauty.

Verse 31. *Give her of the fruit of her hands*] This may be a *prayer*. May she long enjoy the fruit of her labours! May she see her children's children, and peace upon Israel!

And let her own works praise her in the gates.] Let what she has done be spoken of for a memorial of her; let her bright example be held forth in the most *public places*. Let it be set before the eyes of every *female*, particularly of every *wife*, and especially of every *mother*; and let them learn from this exemplar, what men have a right to expect in their *wives*, the *mistresses* of *their families*, and the *mothers* of *their children*. Amen.

MASORETIC NOTES ON THIS BOOK.

Number of verses in the book of Proverbs, 915.

Middle verse, chap. xvi. 18.

Sections, 8.

The Syriac reckons 1863 verses.

The Arabic concludes thus:—"The discipline of Solomon written out by the friends of Hezekiah, king of Judah, the interpretation or translation of which is extremely difficult, (but) is now completed by the assistance and influence of the Son of God."

IN the *introduction* to the book of Proverbs, among the several *collections* of a similar nature which are mentioned there, I have referred to M. Galand's *Maximes des Orientaux*. From this work, as contained in the supplement to the *Bibliotheque Orientale*, I have translated the following *selection*. They will serve to show the curious reader how many sayings similar to those of Solomon still abound in the East.

ASIATIC PROVERBS.

I fear God; and beside him I fear none, but that man who fears him not.

He who knows not his Maker cannot know himself.

Godliness is the greatest wisdom, and impiety the greatest of follies.

The fear of God is the greatest safeguard.

To sin once is too much; but a thousand acts of devotion towards God are not sufficient to honour him.

If a man foresaw his end, and his exit from life, he would abhor his actions, and their deceitfulness.

Life is a sort of sleep, from which many awake not but in death.

The life of man is a path that leads to death.

The orphan is not the person who has lost his father; but he who has neither wisdom, nor a good education.

Want of good sense is worse than all the degrees of poverty.

Nothing so effectually hides what we are as *silence*.

He who has least wisdom has most vanity.

There is no greatness of soul in avenging one's self.

The heart of the fool is in his mouth, and the tongue of the wise man is in his heart.

He who runs with a slack rein, guided only by *hope*, encounters the last moment of his life, and falls.

Envy has no rest.

When you have once received a benefit, render yourself not unworthy of it, by a want of gratitude.

The desire of revenge is a constant hinderance to a happy and contented life.

When you have got an advantage over your enemy, pardon him, in returning God thanks for that advantage.

When you are in prosperity, you need seek no other revenge against him who envies you than the mortification he has from it.

How advantageous must wisdom be to its possessor, seeing it is of so great value as not to be purchased by money!

Nothing obtains pardon more speedily than repentance.

There is no disease so dangerous as the want of common sense.

Of all vices, vanity and a love of contention are the most difficult to be corrected.

Visiting your neighbour is no crime; but your visits should not be so often repeated, as to induce him to say, *It is enough.*

If a prince would worship God in truth, he must remain in his limits, be true to his treaties, be content with what he has, and suffer patiently the privation of what he has not.

Nothing so much resembles flowers planted on a dunghill, as the good which is done to an ignorant or worthless man.

In whatsoever company or society you be, engage not in those matters which concern the *whole*; for if you succeed, the whole company will attribute the success to itself; and if you succeed not, each person will lay the blame on *you*.

When the soul is ready to depart, what avails it whether a man die on a throne or in the dust?

Take and give with equity.

We need not be surprised when those who ask or seek for improper things, fall into misfortunes which they did not expect.

Riches dwell no longer in the hand of a liberal man, than patience in the heart of a lover, or water in a sieve.

As soon as a person takes pleasure in hearing slander, he is to be ranked in the number of slanderers.

That which a man suffers for this world, fills his heart with darkness; but that which he suffers for the other, fills it with light.

The greatest repose which a man can enjoy, is that which he feels in *desiring nothing*.

One seldom finds that which he seeks, when he searches for it with *impatience*.

Do not reproach a man for the sin which he has committed, when God has forgiven him.

He who pushes a jest farther than good breeding requires, shall never fail to be hated or despised.

He who is worthy of being called *a man*, is unshaken in adversity, humble in prosperity, active and bold in danger; and, if he be not learned, has at least a love for learning.

The man who is governed by his passions is in a worse state than the most miserable slave.

Men often give themselves much trouble to succeed

in an affair from which they derive only vexation in the end.

He is a free man who desires nothing; and he is a slave who expects that which he wishes.

The advice of a wise man is to be considered as a *prediction*.

Be sincere, though your sincerity should cost you your life.

Live not on credit, and you shall live in liberty.

A wise man practises the three following things: he abandons the world before it abandons him; he builds his sepulchre before the time of entering it; and he does all with a design to please God, before entering into his presence.

He who lords it over those who are below him, shall one day find a master who will lord it over him.

Sin not, if you would have less vexation in the hour of death.

He who takes not counsel beforehand, will surely fail in accomplishing his projects.

Covetousness leads to poverty; but he is truly rich who desires nothing.

He who relates the faults of others to you, designs to relate yours to them.

Watch your friends; except those of whom you are certain; but know, that none can be a *true* friend but he who has the fear of God.

The most perfect pleasures in this world are always mingled with some bitterness.

He who considers consequences with too much attention, is ordinarily a man of no courage.

The world is the hell of the good, and the heaven of the wicked; i. e., it is all the evil that the former shall meet with, and all the good that the latter shall enjoy.

By doing good to those who have evil intentions against you, you thereby shut their mouth.

He who knows well what he is capable of, has seldom bad success.

He who has too good an opinion of himself, drives all others away from him.

He who loves jesting and raillery, brings himself into many troubles.

Partial knowledge is better than total ignorance; if you cannot get what you wish, get what you can.

He who has lost shame may bury his heart.

The poor should get learning in order to become rich; and the rich should acquire it for their ornament.

A man should accommodate himself to the weakness of his inferiors, in order to derive from them the services he requires.

An avaricious man runs straight into poverty. He leads a life of poverty here below; but he must give the account of a *rich man* in the day of judgment.

The greatest advantage that a man can procure for his children, is to have them well educated.

Do good to him who does you evil, and by this means you will gain the victory over him.

Men, because of *speech*, have the advantage over brutes; but beasts are preferable to men whose language is indecent.

If you can do good *to-day*, defer it not till *to-morrow*.

The excellence of many discourses consists in their brevity.

Two things are inseparable from lying; many promises and many excuses.

Deceivers, liars, and all persons who lead an irregular life, are intoxicated by the prosperity which smiles upon them in all things; but that intoxication is the just recompense of their evil actions.

He lives in true repose who bridles his passions.

It is in vain to expect these five things from the following persons: A present from a poor man; service from a lazy man; succour from an enemy; counsel from an envious man; and true love from a prude.

It is unbecoming the character of a wise man to commit the fault for which he reproves others.

A passionate man is capable of nothing; how unfit then is such a person for a governor!

A rich man who is not liberal, resembles a tree without fruit.

You cannot keep your own secret; what cause then have you to complain, if another to whom you have declared it should reveal it?

It is the same with the administration of the affairs of kings as with sea voyages; you may lose, gain, amass treasures, and lose your life.

He who submits to a voluntary poverty neither possesses, nor is possessed by, any thing.

A wicked man should be considered as dead while he is alive; but a good man lives even in the tomb.

No man should undertake any thing till he has thoroughly examined it.

He who possesses any art or science, is at least equal to a great lord.

Honours, employments, and dignities cannot recompense a man for the pains he has taken to acquire them.

On many occasions a good book supplies the place of an agreeable companion.

That day in which a man neither does some good action, nor acquires some useful knowledge, should not be (if possible) numbered in the days of his life.

He who is of a surly and unyielding disposition, never fails to excite troubles even among relatives and friends.

A great monarch should fix a *good reputation* as an object to which he should continually bend his pursuits; because, of all the grandeurs and eminences of this world, this is the only thing that shall survive him.

Leave not till to-morrow what you can perform to-day.

To have pity on one's enemy, when he is in distress, is the mark of a great soul.

He who does good shall not lose his reward. A good action never perishes, neither before God nor before men.

Covetousness proceeds *ad infinitum*; therefore, determine the bounds of your desires, and the objects of your pursuits. He who does not act thus shall never become either rich or happy.

A monarch who considers his own interest should ever abide in his kingdom, and consider himself as a *rose* in the midst of a garden, which continually reposes on *thorns*.

Never despise a man because his employment is mean, or his clothing bad. The *bee* is an insect which is not very pleasing to the sight, yet its hive affords abundance of honey.

The people enjoy *repose* when governed by princes who take none. The monarch who watches, causes his people to repose in safety.

Confer your opinion with that of another, for truth is more easily discovered by two than one.

Do not rejoice at the death of your enemy; *your* life is not eternal.

Be always employed, that ye become not slothful; and refer to God all that you acquire by labour, otherwise you shall live in a continual and condemnable idleness.

It is extremely difficult to render him wise who knows nothing; because his ignorance causes him to believe that he knows more than he who attempts to instruct him.

One coat, one house, and one day's food, is enough for you; and should you die at noonday, you will have one half too much.

A covetous man is an enemy to all the poor; and is cursed both in this and the coming world.

Interested friends resemble dogs in public places, who love the bones better than those who throw them.

In order to live well, a man should die to all his passions, and every thing that depends on them.

A thousand years of delight do not deserve the risk of our lives for a single moment.

You shall only receive in proportion to what you give.

The service of kings may be compared to a vast sea, where many merchants traffic, some of whom acquire great riches, and others are shipwrecked.

Fear the man who fears you.

Do nothing without design.

Humble yourself in asking, that you may be raised up in obtaining what you request.

A wicked woman in the house of a good man is a hell to him in this world.

It cannot be said of a miser that he possesses his riches, however attached he may be to them.

The thought of evil frequently derives its origin from idleness.

Kings and subjects are equally unhappy, where persons of merit are despised, and where ignorant men occupy the chief places of trust.

Answer those who ask questions of you in such a manner as not to offend them.

The most proper method of punishing an envious person is, to load him with benefits.

Prudence suffers between *impossibility* and *irresolution*.

When you speak, let it be in such a manner as not to require an explanation.

The most precious acquisition is that of a friend.

Never trust to appearance. Behold the *drum:* notwithstanding all its noise, it is *empty* within.

Keep not an evil conscience: but be diffident, to the end that you be never surprised nor deceived.

Nothing remains with punishment or reward.

A wise man by his speeches does things which a hundred armies conjoined could not execute.

Do not speak till you have thought on what you intend to say.

Those who believe they may gain by seditions and commotions never fail to excite them.

The best friends we have in this world are the spies of our actions, who publish our faults.

Hope for nothing from this world, and your soul will enjoy rest.

He who applies himself to acquire knowledge, puts himself in the capacity of possessing all good things.

He who does not succeed in the business in which he is employed, because he is incapable of it, deserves to be excused; for it is to be believed that he has done all he could to accomplish his end.

Every kind of employment requires a particular sort of genius.

Riches increase in proportion as you give to the poor.

The greatest reputation is frequently an embarrassment.

Do not despise a poor man because he is such: the lion is not less noble because he is chained.

A young man who has the wisdom of an old man, is considered as an old man among those who are wise.

A righteous prince is the image and shadow of God upon earth.

As soon as virtue begins to discover itself, vice begins its insolent insults.

Can it be said that a man has wisely considered what he has done, when the end corresponds not with what he proposed?

To the end that what you desire may be advantageous to you, never desire any thing but that which is proper for you.

Those who will not forgive an offence are the most accursed of all men.

Though it be pretended that no man can shun his destiny, yet it is well to do nothing without precaution.

It is a double present when given with a cheerful countenance.

Nobility is nothing unless supported by good actions.

Evil speaking and calumny never quit their hold till they have destroyed the innocent on whom they have once seized.

Consider your estate, and leave playing and jesting to children.

Soft words may appease an angry man; bitter words never will.

Would you throw fire on a house in flames to extinguish them?

Continue to speak the truth though you know it to be hateful.

It is a blessing to a house to have a number of guests at table.

Five things are useless when they are not accompanied each with another thing: advice without effect; riches without economy; science without good manners; almsgiving to improper objects, or without a pure intention; and life without health.

If you wish your enemy never to know your secret, never divulge it to your friend.

Art thou a man in honour? Wouldst thou live without inquietude or remorse? Then do actions worthy of thy character.

When subjects are ill treated by subaltern officers, and cannot make remonstrances to the prince, because the too great authority of ministers of state deprives them of the means; their lot is like to that of a man who, half dead with thirst, approaches the river Nile to drink; but perceiving a *crocodile*, is obliged to perish for lack of water, or submit to be devoured.

It is better to perish with hunger, than to deprive the poor of their bread.

If you be reproved for your faults, do not be angry with him who does it: but turn your anger against the things for which he has reproved you.

Poisonous food is preferable to bad discourse.

Do not discover the faults of others, if you be unwilling to have your own known.

Wage war against yourself, and you will thereby acquire true peace of soul.

One resembles those the company of whom he most frequents.

The best expended riches are those which are given for God's sake.

If you have a dispute with any person, take heed that you say not of him all the evil which you know; otherwise you will leave no room for accommodation.

Your conversation is the index of your intellect, and your actions show the bottom of your heart.

It is more difficult to manage riches well, than to acquire them.

The grandeur of kings is evidenced in the administration of justice.

Honour your parents, and your children will honour you.

Cultivate no friendship with him who loves your enemy.

If you have a friend who takes offence at trifles, break entirely with him, for he is not to be trusted.

The happiness of life is only to be found, when the conscience is pure and clean.

Measure every man with his own measure; i. e., "Do not expect or require from him more than is in him."

Can any man boast who considers what he is come from!

In whatever corner of the world you are, you will have something to suffer.

It will be more profitable for thee to adorn thy inside than thy outside.

The Words of LOCKMAN *to his* SON.

My son, I wish thee to observe these *six* maxims which comprehend all the morality of the ancients and moderns.

1. Have no attachment to the world, but in proportion to the short duration of thy life.

2. Serve God with all that fervour which the need thou hast of him demands.

3. Labour for the other life that awaits thee, and consider the time it must endure.

4. Strive to escape that fire, out of which those who are once cast in can never escape.

5. If thou hast temerity enough to sin, measure beforehand the strength thou shalt require to endure the fire of hell, and the chastisements of God.

6. When thou wishest to transgress, seek for a place where God cannot see thee.

The words of ALI *to his* SONS.

My sons, never despise any person: consider your superior as your father, your equal as your brother, and your inferior as your son.

Words addressed by a Mohammedan to the MESSIAH.

The heart of the afflicted draws all its consolation from thy words.

The soul receives life and vigour at the bare mention of thy name.

If ever the human spirit be rendered capable of contemplating the mysteries of the Divinity, it is thou alone who givest it the light by which it understands, and the attractions by which it is penetrated.

INTRODUCTION

TO THE

BOOK OF ECCLESIASTES.

THE book, entitled *Koheleth*, or *Ecclesiastes*, has ever been received, both by the Jewish and Christian Church, as written under the *inspiration* of the Almighty; and was held to be properly a part of the sacred canon. But while this has been almost universally granted, there has been but little unanimity among learned men and critics as to its *author*. To *Solomon* it has been most generally attributed, both in ancient and modern times.

Grotius, however, conjectured that it was written a long time after Solomon; and he says, at the close of his notes on it, that it was revised in the days of *Zerubbabel* by some learned man, who in the twelfth verse of the last chapter addresses his son *Abihud*: "And farther, by these, my son, be admonished." But such a conjecture appears to have little foundation. This great man was more successful in his criticism on the *language* of the book; showing that there are many words in it which do not savour of the purity of the Hebrew tongue; and are found in the times of the *captivity* and *afterwards*, and such as appear principally in the books of *Ezra* and *Daniel*.

Calovius has on the other hand, not with so much success as he imagined, argued against *Grotius* for the *purity* of the language.

Mr. G. Zirkel of Wurtzburgh published an examination of this book in 1792, in which he endeavours to prove:—

1. That the *style* of Ecclesiastes is that of the *later Hebrew writers*, as appears by the *Chaldaisms*, *Syriasms*, and *Hellenisms* that occur in it.

2. That it may have been written between the years 380 and 130 before Jesus Christ, if not later.

The *Jena* reviewers seem to have thought it to be a *translation* from the *Greek*, and to have been written by a *Jew* of *Alexandria*, while the famous *library* was founding by *Ptolemy Philadelphus* king of Egypt, about the year 240 before Christ. And that it is to this circumstance that chap. xii. 12 alludes, "Of making many books there is no end;" which could not have entered into the head of a Palestine Jew; and such a person might speak with propriety of an *Israel in Jerusalem*, chap. i. 12, being acquainted with an *Israel in Alexandria*.

The Jews in general, and St. *Jerome*, hold the book to be the composition of *Solomon*, and the fruit of his repentance when restored from his idolatry, into which he had fallen through means of the strange or *heathenish women* whom he had taken for *wives* and *concubines*.

Others, of no mean note, who consider Solomon as the author, believe that he wrote it *before* his fall; there being no evidence that he wrote it afterwards; nor, indeed, that he ever recovered from his fall. Besides, it was in his *old age* that his wives turned away his heart from God; and the book bears too many evidences of mental *energy* to allow the supposition that in his *declining age*, after so deep a fall from God, he was *capable* of writing such a treatise. This opinion goes far towards destroying the *Divine inspiration* of

the book; for if he did recover and repent, there is no evidence that God gave him back that *Divine inspiration* which he before possessed; for we hear of the Lord appearing to him *twice before his fall*, but of a *third* appearance there is no intimation. And lastly, Of the restoration of Solomon to the favour of God there is no proof in the sacred history; for in the *very place* where we are told that "in his old age his wives turned away his heart from the Lord," we are told of his *death*, without the slightest intimation of his *repentance*. See my character of Solomon at the end of 1 Kings xi.

Nothing, however, of this uncertainty can affect either the character, importance, or utility of the book in question. It is a production of singular worth; and the finest monument we have of the wisdom of the ancients, except the *book of Job*.

But the chief difficulty attending this book is the *principle* on which it should be interpreted. Some have supposed it to be a *dialogue* between a *true believer* and an *infidel*, which makes it to the unwary reader appear abounding with contradiction, and, in some instances, false doctrine; and that the parts must be attributed to their respective speakers, before interpretation can be successfully attempted. I am not convinced that the book has any such structure; though in some places the *opinions* and *sayings* of *infidels* may be quoted; e. g., chap. vii. 16, and in some of the following chapters.

In the year 1763, M. *Desvœux*, a learned foreigner then resident in England, and who was in the British service, wrote and published a *Philosophical and Poetical Essay* on this book, in which he endeavours to prove, that the design of the author was to *demonstrate the immortality of the soul*; and that it is on this principle alone that the book can be understood and explained.

As a late commentator on the Bible has adopted this plan, and interwoven the major part of this dissertation with his notes on the book, I shall introduce the whole of M. *Desvœux's analysis of its contents*, the *propositions*, *arguments*, *proofs*, *illustrations*, *corollaries*, &c., on the ground of which he attempts its illustration:—

The whole of the discourse (he says) may be reduced to the three following *propositions*, each of which is attended with its *apparatus* of *proofs* and *especial observations*.

PROPOSITION I.

No labour of man in this world can render him contented, or give him true satisfaction of soul.

PROPOSITION II.

Earthly goods and possessions are so far from making us happy, that they may be even viewed as real obstacles to our ease, quiet, and tranquillity of mind.

PROPOSITION III.

Men know not what is or is not truly advantageous to them; because they are either ignorant or unmindful of that which must come to pass after their death.

The *three propositions*, with their *proofs* and *illustrations*, are contained in the following analysis:—

PROPOSITION I.

Chap.	Ver.	
i.	2, 3.	No labour of man, &c.
	4–11.	First proof.—The course of nature.
	12, &c.	Second proof.—Men's occupations.
	16–18.	First head.—Wisdom or philosophy.
ii.	1, 2.	Second head.—Pleasure.
	3–10.	Both jointly.
	11.	General conclusion of the second proof. A review of the second proof with special conclusions, relating to every particular therin mentioned, viz.,
ii.	12–17.	i. Wisdom.
	18–23.	ii. Riches.
	24–26.	iii. Pleasure.
iii.	1, &c.	Third proof.—Inconstancy of men's wills
	9.	Conclusion of the third proof. A review of the second and third proofs, considered jointly, with special observations and corollaries.
	10, 11.	First observation.—God is inculpable.
	12, 15.	Second observation.—God is the author

Chap.	Ver.	
		of whatever befalls us in this world.
VI.	16, 17.	First corollary.—God shall redress all grievances.
	18–21.	Second corollary.—God must be exalted, and man humbled.
	22.	Third corollary.—God allows men to enjoy the present life.
IV.	1.	Fourth proof.—Men's neglect of proper opportunities, evidenced in several instances, viz.,
	1–3.	I. Oppression.
	4.	II. Envy.
	5, 6.	III. Idleness.
	7–12.	IV. Avarice.
V.	13–19.	V. Misapplication of esteem and regard. N. B. 1–9 is a digression containing several admonitions, in order to prevent any misconstruction of the foregoing remarks.
	10–12.	IV. Expensive living.

PROPOSITION II.—Chap. v. 13.

Chap.	Ver.	
V.	14–17.	First proof. Instability of riches.
VI.	18. 2.	Second proof. Insufficiency of riches to make men happy.
	3–6.	Corollary. The fate of an *abortive* is, on the whole, preferable to that of him who lives without enjoying life.
VI.	7–9.	Third proof. Men's insatiableness.
	10, 11.	General *conclusion* from the *first* and *second propositions*

PROPOSITION III.—Chap. VI. 12.

Chap.	Ver.	
VII.	1, &c.	First proof. Wrong estimation of things. A *digression*, intended, like that ver. 1–9, to prevent any misconstruction of the preceding observations; and containing several *advices*, together with a strong commendation of him who gives them, in order to enforce the observation of the *rules* he lays down.
	9–12.	First advice. Do not blame Providence.
	13.	Second advice. Do not judge of Providence.
	14, 15.	Third advice. Submit to Providence.
	16–20.	Fourth advice. Avoid excesses.
	21, 22.	Fifth advice. Do not heed idle reports.
	23–25.	Commendation of the foregoing advices from the author's application of every thing; and especially,
	26–29.	I. Wickedness and ignorance.
VIII.	1–8.	II. Wisdom. Second proof. Anticipated judgments.
	9–14.	I. That sin shall go unpunished, because it is so in this world.
IX.	15–6.	II. That life is preferable to death.
	7.–9.	First corollary. Earthly enjoyments are not criminal.
	10.	Second corollary. We must make a proper use of our faculties.
	11–15.	Third proof. Judgments that are seemingly right, but entirely false.
	16, &c.	Fourth proof. Little regard paid to wisdom.
	16.	I. Past services are forgotten.
		II. The least fault is noticed.
X.	5–19.	III. Favour gets what is due to merit.
	20.	A caution to prevent the abuse of the preceding remarks

PRACTICAL INFERENCES.

Chap.	Ver.	
XI.	1–4.	I. From the *first* PROPOSITION,—We must give to earthly goods that stability of which they are capable.
	5, 6.	II. From the *first* and *second* PROPOSITIONS,—We must, in all our conduct, conform to the design of Providence, and leave the success to God.
XII.	7, 8.	III. From the *three* PROPOSITIONS, but especially from the *third*, we must seek for happiness beyond the grave.
	9–12.	Commendation of the work, from several considerations.
	13, 14.	CONCLUSION of the whole.

This is the whole of M. *Desvœux's Analysis*; and I place it here, that the reader who approves of the *plan* may keep it in view while he is passing through the book. For my own part, I doubt whether the author made any such technical arrangement.

The three propositions which M. Desvœux lays down, and which are so essential to the interpretation he gives of the book, would have been expressly propounded by the inspired writer had he intended such; but they appear nowhere in it, and M. D. is obliged to

assume or gather them from the general scope of the work. However, on his plan, he has certainly made a number of judicious observations on different passages, though his translations are *generally* too bold, and *seldom* well supported by the original text.

In 1768 was published "Coheleth, or the Royal Preacher, a Poetical Paraphrase of the Book of Ecclesiastes. Most humbly inscribed to the King." 4to. There is no name to this work. The late Rev. John Wesley gives the following account of the work and its author in his *Journals*:—

"Monday, Feb. 8, 1768. I met with a surprising poem, entitled, Coheleth, or the Preacher: it is a paraphrase in tolerable verse on the book of Ecclesiastes. I really think the author of it (a Turkey merchant) understands both the difficult expressions, and the connection of the whole, better than any other either ancient or modern writer whom I have seen. He was at Lisbon during the great earthquake, just then sitting in his night-gown and slippers. Before he could dress himself, part of the house he was in fell, and blocked him up. By this means his life was saved; for all who had run out were dashed to pieces by the falling houses."

Mr. W. seems to have known the author well, but did not like to tell his name. About the year 1789 that eminent man recommended the work to me, and told me several particulars relative to it, which have escaped my memory. I procured the book the first opportunity, and read it with great satisfaction; and from it derived no small portion of information. Having now examined it anew, I can most cordially subscribe to Mr. Wesley's opinion. I really believe that the author understood both the difficult expressions, and the connection of the whole, better than any other writer, whether ancient or modern, at least known to me. Had it comported with my plan, I should have thought a reprint of his work, with the *text*, which he does not insert, and a few philological notes, would have been quite sufficient to have given my readers a safe and general view of the whole work and its design; though I can by no means adopt the author's hypothesis, that the book was written by Solomon *after* he was restored from his grievous apostacy. This is an assumption that never was proved, and never can be.

From the *preface* to this work I have selected some general observations, which I consider to be important, and subjoin to this introduction; and what I borrow from the *work* itself I mark with a C, not knowing the author's name. Of the *authenticity* of the book of *Ecclesiastes* I have no doubt; but I must say, the *language* and *style* puzzle me not a little. *Chaldaisms* and *Syriasms* are certainly frequent in it, and not a few *Chaldee words* and terminations; and the style is such as may be seen in those writers who lived at or after the captivity. If these can be reconciled with the age of Solomon, I have no objection; but the attempts that have been made to deny this, and overthrow the evidence, are in my view often trifling, and generally ineffectual. That Solomon, son of David, might have been the *author* of the whole *matter* of this, and a *subsequent writer* put it in his own language, is a possible case; and were this to be allowed, it would solve all difficulties. Let us place the supposition thus: Solomon said all these things, and they are highly worthy of his wisdom; and a Divine writer, *after his time*, who does not mention his name, gives us a faithful version of the whole in his own language.

On other subjects relative to this book, the author of Coheleth shall speak for me.

"I. Not to perplex our readers with the various expositions of the word *Coheleth*, the title of the book in the original, (for in truth we can find none better or more significant than that commonly received, viz., *Ecclesiastes, or the Preacher*,) let us now come to the book itself. Nothing can be more interesting than the subject it treats of, to wit, *the chief or sovereign good* which man, as a rational and accountable being, should here propose to himself. Every human creature, it is certain, naturally aims at happiness; but though all apply themselves with equal ardour to this desirable end, yet such is the violence of passion, and want of reflection in the generality of mankind, that the means they use for obtaining it, instead of conducting them to the safe and direct road, only serve to mislead and bewilder

them in dark and intricate labyrinths, where it is impossible to find what they seek for. Now as it was absolutely necessary to convince such men of the vanity of their pursuits, in order to induce them to turn back in the right way, Solomon shows, in the first place, what is *not* happiness, and then what really *is*. Like a skilful physician, he searches deeply into the latent cause of the malady, and then prescribes a radical cure.

"II. In the former disquisition he enumerates all those particulars which mankind are most apt to fix their hearts upon, and shows, from his own dear-bought experience, and the transient and unsatisfactory nature of the things themselves, that no such thing as solid felicity is to be found in any of them. What he asserts on this head carries with it the greater weight, as no man upon earth was ever better qualified to speak decisively on such a subject, considering the opportunities he had of enjoying to the utmost all that this world affords. After having thus cleared away the obstacles to happiness, he enters on the main point, which is to direct us how and where it may be found. This he affirms, at the conclusion of the book, where he recapitulates the sum and substance of the sermon, as some not improperly have styled it, consists in a religious and virtuous life, with which, as he frequently intimates, a man in the lowest circumstances may be happy, and without which one in the highest must be miserable. As the whole book tends to this single point, so, in discussing thereof, many excellent observations are interspersed relating to the various duties of life, from the highest to the lowest station; the advantages resulting even from poverty; the genuine use of riches, and extreme folly of abusing them; the unequal dispensations of Divine Providence; the immortality of the human soul; and great day of final retribution. All these noble and important subjects are treated of in such a style and manner as nothing among the ancients can parallel.

"We have here given the genuine character of this inestimable piece; yet such has been the ignorance, inattention, or depravity of some persons, that it would be hard to find an instance of any thing written on so serious and interesting a subject, which has been so grossly misrepresented. How often has a handle been taken from certain passages, ill understood, and worse applied, to patronise libertinism, by such as pretend to judge of the whole from a single sentence, independent of the rest, without paying the least regard to the general scope or design! According to which rule the most pious discourse that ever was written may be perverted to atheism. Some fanatics have fallen into the contrary extreme; for, on reading that all here below was vanity, they have been so wrong-headed, as to condemn every thing as evil in itself. This world, according to them, cannot be too bitterly inveighed against; and man has nothing else to do with it, but to spend his days in sighing and mourning. But it is evident that nothing could be farther from the preacher's intention: for notwithstanding he speaks so feelingly of the instability and unsatisfactory nature of all sublunary things, and the vanity of human cares, schemes, and contrivances; yet, lest any one should mistake his meaning, he advises every man, at the same time, to reap the fruit of his honest labours, and take the comfort of what he possesses with a sober freedom and cheerful spirit. Not to harass and disturb his mind with anxious cares and restless solicitudes about future events; but to pass the short space which Heaven has allotted him here, as pleasantly as his station will admit, with a quiet conscience. He does not condemn the things themselves, such as science, prudence, mirth, riches, honours, &c.; but only their abuse, that is, the useless studies, unreasonable pursuits, and immoderate desires, of those who pervert God's blessings to their own destruction.

"On this head Solomon gives his sentiments, not only as a divine and philosopher, but like one thoroughly acquainted with the foibles of the human heart. It was not his design to drive people out of the world, or to make them live wretchedly in it; but only that they should think and act like rational creatures; or, in other words, be induced to consult their own happiness.

"There is nothing in the whole body of pagan philosophy so elevated and magnificent, as what some have written on the important subject of this poem: but we find their opinions so

various and contradictory, and the most plausible so blended with errors, even those of the *divine Plato* not excepted, that their sublimest sentiments on the *sovereign good* or *ultimate happiness* of man, when compared with those of the royal preacher, not only appear cold and languid, but always cave the mind unsatisfied and restless. We are lost in a pompous flow of words; and dazzled, but not illuminated. One sect, by confining happiness to sensual pleasures, so greatly slackened the cord as to render it wholly useless: another, by their too austere and rigid maxims, stretched it so tight that it snapped asunder; though the experience of all ages has evinced that these latter imposed both on themselves and the world, when they taught that virtue, however afflicted here, was its own reward, and sufficient of itself to render a man completely happy. Even in the brazen bull of *Perillus*, truth will cry out from the rack against such fallacious teachers, and prove them liars. The extravagant figments, therefore, of the *stoical apathy*, no less than those of the *voluptuous epicurean*, both equally vanish at the splendour of the Divine truth delivered by Solomon. He alone decides the great question in such a manner that the soul is instantly convinced; it need seek no farther.

"III. To prevent all misapprehensions, which a slight and cursory reading of this book is apt to raise in many persons, it will be requisite to observe two cautions: First, that Solomon, who tells us that he applied his heart not only to the search of wisdom and knowledge, but also of folly and madness, frequently speaks, not according to his own sentiments, though he proposes the thing in a naked and simple manner, designedly making use of such terms as might set the picture in a fuller and clearer light, so that we often meet with certain expressions which, unless we search into their true design, seem to have a quite different force and meaning from what the author really intended. We must therefore take particular care to distinguish the doubts and objections of others from Solomon's answers; the want of attending to which has made this book much more obscure than otherwise it would appear. Secondly, we should not judge of the entire discourse from some parts of it; since many things are pertinently said, according to the present subject, which, in themselves, and strictly taken, are far from true. In order to come at the genuine sense, we should form our opinion from the different circumstances of the matter treated of, comparing the antecedent with the consequent passages, and always considering the preacher's real scope and design. By carefully attending to these two cautions, this book will be seen in a very different light from what it now appears in to the generality of readers.

"IV. This book, besides the figurative and proverbial expressions to be found in no other part of the Scripture, is undoubtedly metrical; and, consequently, the grammatization, in many places, not a little perplexed, from the frequent ellipses, abbreviations, transposition of words, and other poetical licenses, allowed in all languages; to say nothing of the carelessness or ignorance of transcribers, as appears from the variety of readings. Yet, notwithstanding we are so little acquainted with the nature of the Hebrew metre, and the propriety of certain phrases which, at this vast distance of time, in a language that has been dead upwards of two thousand years, must unavoidably occasion the same difficulties and obscurities as occur in works of far less antiquity, and in languages more generally studied and better understood; notwithstanding this, I say, a diligent and attentive observer will always find enough to recompense his trouble; and, if he has any taste, cannot avoid being struck with the exquisite beauty and regularity of the plan.

"V. The most judicious commentators have remarked on this book, that we have here a conspicuous example of that form of disputing, which was so justly admired in the soundest of the pagan philosophers; particularly in Socrates, who, whilst others were taken up with abstruse speculations about the nature of things, and investigating the number, motions, distance, and magnitude of the stars, brought down philosophy from the upper regions, and fixed its abode on earth; that is, by teaching such precepts as served for the regulation of life and manners, by far the most useful of all sciences, as being most conducive to the welfare of society, and the general benefit of mankind. Of this we have a noble specimen in

the memoirs of that ancient moralist, collected by Xenophon. It is, I think, beyond all contradiction, that no one ever made deeper researches into nature, or had made so great a progress in every branch of science, both speculative and experimental. But what, after all, was the result of his inquiries? A thorough conviction of the inutility of such studies, and how little they conduce towards the obtaining that peace and tranquillity of mind wherein true happiness consists. He applied himself, therefore, to that study which might produce a real and lasting advantage, namely, to render men wise to some purpose; that is, truly virtuous. The manner of his treating this important subject bears some resemblance to that of the celebrated Greek moralist. He does not give us a long roll of dry formal precepts, with which the mind is soon tired; but, to confirm the truth of every thing he says, appeals, not only to his own experience, but to the general sense of unbiassed reason. At the same time he sets before us, in the liveliest colours, the sad effects of vice and folly; and makes use of every incentive to engage the heart to be enamoured with virtue, and pursue its own interest. Whatever he intends to inculcate is first barely proposed, and then more accurately explained and illustrated, though by gentle and almost imperceptible transitions; with this peculiarity, that there is always much more implied than expressed; insomuch that the reader, from a slight hint given him, is left to draw such inferences as his own reflection must naturally suggest. Every thing, in short, is drawn, in this admirable composition, with equal simplicity and elegance; and hath as distinguished a superiority to whatever the best pagan philosophers have given us on the same subject, as the borrowed light of the moon is surpassed by that of the sun in his full meridian lustre; or, to use a still stronger comparison, as Solomon's knowledge of the one true God excelled the idle notion of their fictitious deities"

Some have supposed that the book of Ecclesiastes is a poem. That some poetic lines may be found in it, there is no doubt; but it has nothing in common with poetic books, nor does it exist in the hemistich form in any printed edition or MS. yet discovered. It is plain prose, and is not susceptible of that form in which the Hebrew poetic books appear.

The author already quoted thinks that the book of *Ecclesiastes* is *metrical*. I cannot see this: but it has what is essential to poetry, a truly dignified style; there are no mean, creeping words in it, whether pure Hebrew, or borrowed from any of its dialects. They are all well chosen, nervous, and highly expressive. They are, in short, such as become the subject, and are worthy of that inspiration by which the author was guided.

ECCLESIASTES;

OR,

THE PREACHER.

Year from the Creation, according to Archbishop Usher, 3027.—Year from the Flood of Noah, according to the common Hebrew text, 1371.—Year before the birth of Christ, 973.—Year before the vulgar era of Christ's nativity, 977.—N. B. The time when this book was written is very uncertain: the above chronology is agreeable to that contained in the present authorized version.

CHAPTER I.

The prophet shows that all human courses are vain, 1–4. *The creatures are continually changing,* 5–8. *There is nothing new under the sun,* 9–11. *Who the prophet was, his estate and his studies,* 12–18.

A. M. cir. 3027. B. C. cir. 977. Ante I. Olymp. cir. 201. Ante U. C. cir. 224.

1 THE words [a] of the Preacher, the son of David, king of Jerusalem.

2 [b] Vanity of vanities, saith the Preacher, vanity of vanities; [c] all *is* vanity.

3 [d] What profit hath a man of all his labour which he taketh under the sun?

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4 *One* generation passeth away, and *another* generation cometh: [e] but the earth abideth for ever.

[a] Ver. 2, 12; chap. vii. 27; xii. 8, 9, 10.——[b] Psa. xxxix. 5, 6; lxii. 9; cxliv. 4; chap. ii. 1, 15, 19, 21, 23; iii. 19; iv. 8, 16; v. 10; vi. 2, 4, 9, 11; vii. 6, 15; viii. 10, 14; ix. 9; xi. 10; xii. 8; Isa. xxx. 28; xl. 17, 23; xli. 29; xliv. 9; lvii. 13; lviii. 9; lix. 4.——[c] Rom. viii. 20.——[d] Chap. ii. 22; iii. 9.——[e] Psa. civ. 5; cxix. 90.

NOTES ON CHAP. I.

Verse 1. *The words of the Preacher*] Literally, "The words of Choheleth, son of David, king of Jerusalem." But the *Targum* explains it thus: "The words of the prophecy, which Choheleth prophesied; the same is Solomon, son of David the king, who was in Jerusalem. For when Solomon, king of Israel, saw by the spirit of prophecy that the kingdom of Rehoboam his son was about to be divided with Jeroboam, the son of Nebat; and the house of the sanctuary was about to be destroyed, and the people of Israel sent into captivity; he said in his word—*Vanity of vanities* is all that I have laboured, and David my father; they are *altogether vanity*."

The word קהלת *Koheleth* is a feminine noun, from the root קהל *kahal*, to collect, gather together, assemble; and means, *she who assembles* or *collects a congregation*; translated by the *Septuagint*, Εκκλησιαστης, a *public speaker*, *a speaker in an assembly*; and hence translated by us *a preacher*. In my old MS. Bible it is explained thus: a talker to the peple; or togyder elepyng.

Verse 2. *Vanity of vanities*] As the words are an exclamation, it would be better to translate, *O vanity of vanities!* Emptiness of emptinesses. True, substantial good is not to be found in any thing liable to *change* and *corruption*.

The author referred to in the introduction begins his paraphrase thus:—

"O vain deluding world! whose largest gifts
Thine emptiness betray, like painted clouds,
Or watery bubbles: as the vapour flies,
Dispersed by lightest blast, so fleet thy joys,
And leave no trace behind. This serious truth
The royal preacher loud proclaims, convinced
By sad experience; with a sigh repeats
The mournful theme, that nothing here below
Can solid comfort yield: 'tis all a scene
Of vanity, beyond the power of words
To express, or thought conceive. Let every man
Survey himself, then ask, what fruit remains
Of all his fond pursuits? What has he gain'd,
By toiling thus for more than nature's wants
Require? Why thus with endless projects rack'd
His heated brain, and to the labouring mind,
Repose denied? Why such expense of time,
That steals away so fast, and ne'er looks back?
Could man his wish obtain, how short the space
For his enjoyment! No less transient here
The time of his duration, than the things

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5 [f] The sun also ariseth, and the sun goeth down, and [g] hasteth to his place where he arose.

6 [h] The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 [i] All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they [k] return again.

8 All things *are* full of labour; man cannot utter *it*: [l] the eye is not satisfied with seeing, nor the ear filled with hearing.

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9 [m] The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former

[f] Psa. xix. 5, 6.——[g] Heb. *panteth.*——[h] John iii. 8.——[i] Job xxxviii. 10; Psa. civ. 8, 9.

[k] Heb. *return to go.*——[l] Proverbs xxvii. 20.——[m] Chapter iii. 15.

Thus anxiously pursued. For, as the mind,
In search of bliss, fix'd on no solid point,
For ever fluctuates; so our little frames,
In which we glory, haste to their decline,
Nor permanence can find. The human race
Drop like autumnal leaves, by spring revived:
One generation from the stage of life
Withdraws, another comes, and thus makes room
For that which follows. Mightiest realms decay,
Sink by degrees; and lo! new form'd estates
Rise from their ruins. Even the earth itself,
Sole object of our hopes and fears,
Shall have its period, though to man unknown."

Verse 3. *What profit hath a man*] What is the sum of the real good he has gained by all his toils in life? They, in themselves, have neither made him *contented* nor *happy*.

Verse 4. One *generation passeth away*] Men succeed each other in unceasing generations: but the earth is still the same; it undergoes no change that leads to melioration, or greater perfection. And it will continue the same לעולם *leolam*, during the whole course of time; till the end of all things arrives.

Verses 5 and 6. These verses are confused by being falsely divided. The first clause of the *sixth* should be joined to the *fifth* verse.

"The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth; going to the south, and circulating to the north."

Verse 6. "The wind is continually whirling about, and the wind returneth upon its whirlings."

It is plain, from the clause which I have restored to the *fifth* verse, that the author refers to the approximations of the sun to the *northern* and *southern tropics*, viz., of *Cancer* and *Capricorn*.

All the *versions* agree in applying the first clause of the *sixth* verse to the *sun*, and not to the *wind*. Our *version* alone has mistaken the meaning. My old MS. Bible is quite correct:

The sunne risith up, and goth doun, and to his place turnith ageyn; and there ageyn risyng, goth about bi the south, and then ageyn to the north.

The author points out two things here: 1. *Day* and *night*, marked by the appearance of the sun above the horizon; proceeding *apparently* from *east to west*; where he sinks under the horizon, and appears to be lost during the night. 2. His *annual course* through the twelve signs of the zodiac, when, from the equinoctial, he proceeds southward to the tropic of Capricorn; and thence turneth about towards the north, till he reaches the tropic of Cancer; and so on.

Verse 7. *All the rivers run into the sea; yet the sea is not full*] The reason is, nothing goes into it either by the *rivers* or by *rain*, that does not come from it: and *to the place whence the rivers come*, whether from the *sea* originally by evaporation, or immediately by *rain*, thither they return again; for the water exhaled from the sea by evaporation is collected in the *clouds*, and in rain, &c., falls upon the tops of the mountains; and, filtered through their fissures, produce *streams*, several of which uniting, make *rivers*, which flow into the sea. The water is again *evaporated by the sun*; the vapours collected are precipitated; and, being filtered through the earth, become *streams*, &c., as before.

Verse 8. *All things* are *full of labour*] It is impossible to calculate how much anxiety, pain, labour, and fatigue are necessary in order to carry on the *common operations of life*. But an *endless desire* of *gain*, and an *endless curiosity* to *witness* a variety of results, cause men to labour on. The *eye* sees much; but wishes to see more. The *ear* hears of many things; but is curious to have the actual knowledge of them. So *desire* and *curiosity* carry men, under the Divine providence, through all the labours and pains of life.

Verse 9. *The thing that hath been*] Every thing in the whole economy of nature has its *revolutions*; summer and winter, heat and cold, rain and drought, seedtime and autumn, with the whole system of *corruption* and *generation*, alternately succeed each other, so that *whatever has been* shall *be again*. There is really, physically, and philosophically, nothing absolutely new under the sun, in the course of sublunary things. The same is the case in all the revolutions of the heavens.

Verse 10. *Is there* any *thing*, &c.] The original is beautiful. "Is there any thing which will say, See this! it is new?" Men may say this of their discoveries, &c.; but universal nature says, It is not new. *It has been*, and it *will be*.

Verse 11. There is *no remembrance*] I believe the general meaning to be this: Multitudes of *ancient transactions* have been lost, because they were not

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things; neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

12 [n] I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: [o] this sore travail hath God given to the sons of man [p] to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 [q] *That which is* crooked cannot be made straight: and [r] that which is wanting cannot be numbered.

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16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten [s] more wisdom than all *they* that have been before me in Jerusalem: yea, my heart [t] had great experience of wisdom and knowledge.

17 [u] And I gave my heart to know wisdom and to know madness and folly: I perceived that this also is vexation of spirit.

18 For [v] in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

[n] Ver. 1.——[o] Gen. iii. 19; chap. iii. 10.——[p] Or, *to afflict them.*——[q] Chap. vii. 13.——[r] Heb. *defect.*——[s] 1 Kings iii. 12, 13; iv. 30; x. 7, 23; chap. ii. 9.——[t] Heb. *had seen much.* [u] Chap. ii. 3, 12; vii. 23, 25; 1 Thess. v. 21.——[v] Chap. xii. 12.

recorded; and of many that have been recorded, the *records* are *lost.* And this will be the case with many others which are yet to occur. How many persons, not much acquainted with books, have supposed that certain things were their own discoveries, which have been *written* or *printed* even long before they were born! *Dutens,* in his *Origin of the Discoveries attributed to the Moderns,* has made a very clear case.

Verse 12. *I the Preacher was king*] This is a strange verse, and does not admit of an easy solution. It is literally, "I, Chohcleth, have been king over Israel, in Jerusalem." This book, as we have already seen, has been conjectured by some to have been written about the time that *Ptolemy Philadelphus* formed his great library at Alexandria, about *two hundred and eighty-five* years before our Lord; and from the multitude of Jews that dwelt there, and resorted to that city for the sake of commerce, it was said there was an *Israel in Alexandria.* See the *introduction.*

It has also been conjectured from this, that if the book were written by *Solomon,* it was intended to be a *posthumous publication.* "I that *was* king, still continue to preach and instruct you." Those who suppose the book to have been written *after Solomon's fall,* think that he speaks thus through *humility.* "I was once worthy of the name of king: but I fell into all evil; and, though recovered, I am no longer worthy of the name." I am afraid this is not *solid.*

Verse 13. *And I gave my heart to seek and search*] While Solomon was faithful to his God, he diligently cultivated his mind. His giving himself to the study of natural history, philosophy, poetry, &c., are sufficient proofs of it. He had not intuitive knowledge from God; but he had a *capacity* to obtain every kind of knowledge useful to man.

This sore travail] This is the way in which knowledge is to be acquired; and in order to investigate the operations of nature, the most *laborious discussions* and *perplexing experiments* must be instituted, and conducted to their proper *results.* It is God's determination that knowledge shall be acquired in no other way.

Verse 14. *Behold, all is vanity*] After all these discussions and experiments, when even the results have been the most successful, I have found only *rational satisfaction;* but not that *supreme good* by which alone the soul can be made happy.

O curas hominum! O quantum est in rebus inane!

"How anxious are our cares, and yet how vain
The bent of our desires!"

PERS. *Sat.* i., v. 1.

Verse 15. *That which is crooked cannot be made straight*] There are many apparent irregularities and anomalies in nature for which we cannot account; and there are many *defects* that cannot be *supplied.* This is the impression from a *general view* of nature; but the more we study and investigate its operations, the more we shall be convinced that all is a *consecutive* and well-ordered whole; and that in the *chain of nature* not one *link* is broken, deficient, or lost.

Verse 16. *I communed with mine own heart*] Literally, "I spoke, I, with my heart, saying." When successful in my researches, but not happy in my soul, though easy in my circumstances, I entered into my own heart, and there inquired the *cause* of my discontent. He found that, though—1. He had gotten wisdom beyond all men; 2. Wealth and honours more than any other; 3. Practical wisdom more than all his predecessors; 4. Had tried *pleasure* and animal gratification, even to their extremes; yet after all this he had nothing but *vexation of spirit. None* of these *four* things, nor the *whole* of them *conjoined,* could afford him such a *happiness* as satisfies the soul. Why was all this? Because the soul was made for God, and in the possession of him alone can it find happiness.

Verse 17. *To know madness and folly*] הוללות ושכלות *holloth vesichluth.* Παραβολας και επιστημην, "Parables and science."—*Septuagint.* So the *Syriac;* nearly so the *Arabic.* "What were error and foolishness."—*Coverdale.* Perhaps *gayety* and *sobriety* may be the better meaning for these two difficult words. I can scarcely think they are taken in that

bad sense in which our translation exhibits them. "I tried pleasure in all its forms; and sobriety and self-abnegation to their utmost extent." Choheleth paraphrases, "Even fools and madmen taught me rules."

Verse 18. *For in much wisdom is much grief*] The more we know of *ourselves* the less satisfied shall we be with our own hearts; and the more we know of *mankind* the less willing shall we be to trust them, and the less shall we admire them.

He that increaseth knowledge increaseth sorrow.] And why so? Because, independently of God, the principal objects of knowledge are natural and moral evils.

The *Targum* gives a curious paraphrase here: "The man who multiplies wisdom, when he sins and is not converted to repentance, multiplies the indignation of God against himself; and the man who adds science, and yet dies in his childhood, adds grief of heart to his relatives." A man in science; a foolish child in conduct. How pained must they be who had the expense of his education! But there are many men-children of this sort in every age and country.

CHAPTER II.

The vanity of human courses in the works of pleasure, planting, building, equipage, amassing wealth, &c., 1–11. *Wisdom preferable to folly,* 12–14; *yet little difference between the wise and the foolish in the events of life,* 15–17. *The vanity of amassing wealth for heirs, when whether they will be foolish or wise cannot be ascertained,* 18–21. *There is much sorrow in the labour of man,* 22, 23. *We should enjoy what the providence of God gives,* 25, 26.

A. M. cir. 3025. B. C. cir. 977. Ante I. Olymp. cir. 201. Ante U. C. cir. 224.

[a] I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, [b] this also *is* vanity.

2 [c] I said of laughter, *It is* mad: and of mirth, What doeth it?

3 [d] I sought in mine heart [e] to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven [f] all the days of their life.

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4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

[a] Luke xii. 19.——[b] Isa. l. 11.——[c] Prov. xiv. 13; chap. vii. 6. [d] Chap. i. 17.

[e] Heb. *to draw my flesh with wine.*——[f] Heb. *the number of the days of their life.*

NOTES ON CHAP. II

Verse 1. *I will prove thee with mirth*] This is well expressed by the author so often referred to. Having tried speculative knowledge in vain, passion and appetite whisper,—

"From the rugged thorny road
Of wisdom, which so ill repays thy toil,
Turn back, and enter pleasure's flowery paths.
Go, take thy fill of joy; to passion give
The reins; nor let one serious thought restrain
What youth and affluence prompt."

Verse 2. *I said of laughter, It is mad*] Literally, "To laughter I said, O mad one! and to mirth, What is this one doing?"

Solomon does not speak here of a sober enjoyment of the things of this world, but of *intemperate pleasure*, whose two attendants, *laughter* and *mirth* are introduced by a beautiful *prosopopœia* as two persons; and the contemptuous manner wherewith he treats them has something remarkably striking. He tells the *former* to her face that *she is mad*; but as to the *latter*, he thinks her so much beneath his notice, that he only points at her, and instantly turns his back.

Verse 3. *To give myself unto wine, (yet acquainting* [נהג *noheg*, "guiding"] *mine heart with wisdom,)*] I did not run into *extremes*, as when I gave up myself to *mirth* and *pleasure*. *There*, I threw off all restraint; *here*, I took the middle course, to see whether a *moderate* enjoyment of the things of the world might not produce that happiness which I supposed man was created to enjoy here below.

Verse 4. *I builded me houses*] Palace after palace; the house of the forest of Lebanon, 1 Kings vii. 1, &c.; a house for the queen; the temple, &c., 2 Chron. viii. 1, &c.; 1 Kings ix. 10, &c., besides many other buildings of various kinds.

Verse 5. *I made me gardens and orchards*] פרדסים *pardesim*, "paradises." I doubt much whether this be an original *Hebrew* word فردوس *ferdoos*, is found in the *Persian* and *Arabic*; and signifies a *pleasant garden*, a *vineyard*. Hence our word *paradise*, a place *full of delights*. How well Solomon was qualified to form *gardens, orchards, vineyards, conservatories*, &c., may be at once conceived when we recollect his knowledge of *natural history*; and that he wrote treatises on vegetables and their properties, from the *cedar* to the *hyssop*.

Verse 6. *Pools of water*] *Tanks* and *reservoirs*.

To water therewith the wood] *Aqueducts* to lead the water from the tanks to different parts.

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7 I got *me* servants and maidens, and had [e] servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 [h] I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* [i] musical instruments, and that of all sorts.

9 So [k] I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and [l] this was my portion of all my labour.

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11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* [m] vanity and vexation of spirit, and *there was* no profit under the sun.

12 And I turned myself to behold wisdom, [n] and madness, and folly: for what *can* the man *do* that cometh after the king? [o] *even* that which hath been already done.

13 Then I saw [p] that wisdom excelleth folly, as far as light excelleth darkness.

[e] Heb. *sons of my house.*——[h] 1 Kings ix. 28; x. 10, 14, 21, &c.——[i] Heb. *musical instrument and instruments.*——[k] Chap. i. 16.——[l] Chap. iii. 22; v. 18; ix. 9.——[m] Chap. i. 3, 14.

[n] Chap. i. 17; vii. 25.——[o] Or, *in those things which have been already done.*——[p] Heb. *that there is an excellency in wisdom more than in folly*, &c.

Verse 7. *Servants and maidens*] For my works, fields, folds, and various domestic labours.

Servants born in my house] Besides those hired from without, he had *married couples* in the precincts of his grounds, palaces, &c., who, when their children grew up, got them employment with themselves.

Great and small cattle] *Oxen, neat, horses, asses, mules, camels,* and such like; with *sheep* and *goats.* And multitudes of most of these he needed, when we are told that his household consumed daily *ten stall-fed oxen, with twenty from the pasture, with a hundred sheep;* besides *harts, roebucks, fallow deer, fatted fowls,* and other kinds of provision. Probably, such another court for splendour and expense was not in the universe.

Verse 8. *The peculiar treasure of kings and of the provinces*] 1. The *taxes* levied off his subjects. 2. The *tribute* given by the neighbouring potentates. Both these make the "peculiar treasure of kings;" *taxes* and *tribute.*

Men singers and women singers] This includes all *instrumental* and *vocal* performers. These may be called the *delights* of the sons of men.

Musical instruments, and that of all sorts.] For these *seven* words, there are only *two* in the original, שדה ושדות *shiddah veshiddoth.* These words are acknowledged on all hands to be utterly unknown, if not utterly inexplicable. Some render them *male* and *female captives;* others, *cups* and *flagons;* others, *cooks* and *confectioners;* others, *a species of musical compositions* derived from a celebrated Phœnician woman named *Sido,* to whom Sanchoniatho attributes the invention of *music.* Others, with more probability, *wives* and *concubines;* of the *former* of whom Solomon had *three hundred,* and of the *latter, seven hundred;* and if these be not spoken of here, they are not mentioned at all; whereas music, and every thing connected with that, was referred to before. The author of *Chohelcth* paraphrases thus:—

"To complete
This scene of earthly bliss, how large a span
Of that which most delights the sons of men
Fell to my portion! What a lovely train
Of blooming beauties, by *connubial* ties,
By *purchase,* or the *gifts* of neighbouring kings,
Or *spoils of war,* made mine."

If, after all this, I may add one *conjecture,* it shall be this; שדה *sadeh,* in Hebrew, is a *field,* and occurs in various parts of the Bible. שדות *sadoth* is *fields,* 1 Sam. xxii. 7, the *points* in such a case are of no consideration. May not Solomon be speaking here of *farms upon farms,* or *estates upon estates,* which he had added by purchase to the *common regal portion?* We know that a king of Israel (Ahab) once desired to have a vineyard (Naboth's) which he could not obtain: now, Solomon having spoken before of *gardens, orchards, and vineyards,* why may he not here speak of *supernumerary estates?* Perhaps every man who critically examines the place will be dissatisfied, and have a *conjecture* of his own.

Verse 10. *I withheld not my heart from any joy*] He had every means of gratification; he could desire nothing that was not within his reach; and whatever he wished, he took care to possess.

Verse 11. *And, behold, all* was *vanity*] Emptiness and insufficiency in itself.

And vexation of spirit] Because it promised the good I wished for, but did not, could not, perform the promise; and left my soul discontented and chagrined.

Verse 12. *For what* can *the man* do *that cometh after the king?*] I have examined every thing proposed by *science,* by *maddening pleasure,* and by more refined and regulated *mirth.* I seized on the whole, and used them to the uttermost; and so far, that none ever shall be able to exceed me; as none can, in the course of things, ever have such *power* and *means* of *gratification.*

Verse 13. *Then I saw that wisdom excelleth folly*] Though in none of these pursuits I found the *supreme good,* the happiness my soul longed after; yet I could easily perceive that wisdom *excelled* the *others,* as far as *light excels darkness.* And he immediately subjoins the reasons.

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14 [q] The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that [r] one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it [s] happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the [t] wise *man?* as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 Yea, I hated all my labour which I had [u] taken under the sun: because [v] I should leave it unto the man that shall be after me.

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19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he [w] leave it *for* his portion. This also *is* vanity and a great evil.

22 [x] For what hath man of all his labour,

[q] Prov. xvii. 24; chap. viii. 1.——[r] Psa. xlix. 10; chap. ix. 2, 3, 11.——[s] Heb. *happeneth to me, even to me.*——[t] Job v. 13; Psa. xciv. 8; chap. ii. 15; vi. 8; vii. 16; Isa. xliv. 25.——[u] Hebrew, *laboured.*——[v] Psa. xlix. 10.——[w] Heb. *give.*——[x] Ch. i. 3; iii. 9.

Verse 14. *The wise man's eyes, &c.*] Well expressed by *Choheleth*:—

"The wise are circumspect, maturely weigh
The consequence of what they undertake,
Good ends propose, and fittest means apply
To accomplish their designs."

But the fool walketh in darkness]

"But fools, deprived
Of reason's guidance, or in darkness grope,
Or, unreflecting like a frantic man,
Who on the brink of some steep precipice
Attempts to run a race with heedless steps,
Rush to their own perdition."

One event happeneth to them all.]

"Though wide the difference, what has human pride
To boast? Even I myself too plainly saw,
That *one event to both alike befalls;*
To various accidents of life exposed,
Without distinction: nor can *wisdom* screen
From *dangers, disappointments, grief,* and *pain.*"

Verse 15. *As it happeneth to the fool*] Literally, "According as the event is to the fool, it happens to me, even me." There is a peculiar beauty and emphasis in the repetition of *me.* Having pointed out the advantages that wisdom has over folly, he takes this opportunity of reminding us of the danger of trusting too much to it, by showing that it is equally subject to the common accidents of life; and, therefore, incapable of making us completely happy. Having given his sentiments on this point in *general* terms, he proceeds to those *particular* instances wherein human prudence chiefly exerts itself; and shows how egregiously it is mistaken in every one of them.—C.

Verse 16. There is *no remembrance*] The wise and the fool are equally subject to death; and, in most instances, they are equally forgotten. *Time* sweeps away all remembrances, except the very *few* out of *millions* which are preserved for a while in the *page of history.*

Verse 17. *Therefore I hated life*] את החיים *et hachaiyim, the lives,* both of the *wise,* the *madman,* and the *fool.* Also all the *stages* of life, the *child,* the *man,* and the *sage.* There was nothing in it worth *pursuing,* no *period* worth *re-living,* and no *hope* that if this were possible I could again be more successful.

Verse 18. *I hated all my labour*] Because, 1. It has not answered the end for which it was instituted. 2. I can enjoy the fruits of it but a short time. 3. I must leave it to others, and know not whether a *wise man,* a *knave,* or a *fool* will possess it.

Verse 19. *A wise* man *or a fool?*] Alas! Solomon, the *wisest* of all men, made the *worst use* of his wisdom, had *three hundred wives* and *seven hundred concubines,* and yet left but *one son* behind him, to possess his *estates* and his *throne,* and that one was the silliest of fools!

Verse 20. *I went about to cause my heart to despair*] What makes all worse, there is no remedy. It is impossible in the present state of things to prevent these evils.

Verse 21. *For there is a man*] Does he not allude to himself? As if he had said, "I have laboured to cultivate my mind in wisdom and in science, in knowledge of men and things, and have endeavoured to establish *equity* and dispense justice. And now I find I *shall leave* all the fruits of my labour to *a man that hath not laboured therein,* and consequently cannot prize what I have wrought." Does he not refer to his son *Rehoboam?*

Verse 22. *For what hath man of all his labour*] *Labour* of *body, disappointment* of *hope,* and *vexation* of *heart,* have been all my portion.

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and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* [y] sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 [z] *There is* nothing better for a man *than* that he should eat and drink, and *that* he [a] should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good [b] in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that [c] he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

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[y] Job v. 7; xiv. 1.——[z] Chap. iii. 12, 13, 22; v. 18; viii. 15. [a] Or, *delight his senses.*

[b] Heb. *before him*; Gen. vii. 1; Luke i. 6.——[c] Job xxvii. 16, 17; Prov. xxviii. 8.

Verse 23. *His days* are *sorrows*] What a picture of human life where the heart is not filled with the peace and love of God! All his *days* are *sorrows*; all his *labours griefs*; all his *nights restless*; for he has no portion but merely what *earth* can give; and that is embittered by the labour of *acquisition*, and the disappointment in the using.

This is also vanity.] Emptiness of good and substantial misery.

Verse 24. There is *nothing better for a man*] The sense of this passage is well expressed in the following lines:—

"For these disorders wouldst thou find a cure,
Such cure as human frailty would admit?
Drive from thee anxious cares; let reason curb
Thy passions; and with cheerful heart enjoy
That little which the world affords; for here,
Though vain the hopes of perfect happiness,
Yet still the road of life, rugged at best,
Is not without its comforts.——
Wouldst thou their sweetness taste, look up to heaven,
And praise the all-bounteous Donor, who bestows
The power to use aright."

Verse 25. *For who can eat —more than I?*] But instead of חוץ ממני *chuts mimmenni, more than I*; חוץ ממנו *chuts mimmennu, without* HIM, is the reading of *eight* of *Kennicott's* and *De Rossi's* MSS., as also of the *Septuagint*, *Syriac*, and *Arabic*.

"For who maye eat, drynke, or bring enythinge to pass without him?"—COVERDALE.

I believe this to be the true reading. No one can have a true relish of the comforts of life without the Divine blessing. This reading connects all the sentences: "This also I saw, that it was from the hand of God;—for who can eat, and who can relish without HIM? For God giveth to man that is good." It is through his liberality that we have any thing to eat or drink; and it is only through his blessing that we can derive good from the use of what we possess.

Verse 26. *Giveth—wisdom, and knowledge, and joy*] 1 God gives *wisdom*—the knowledge of himself, light to direct in the way of salvation. 2. *Knowledge*—understanding to discern the operation of his hand; *experimental acquaintance* with himself, in the dispensing of his *grace* and the *gifts of his Spirit*. 3. *Joy*; a hundred days of ease for one day of pain; *one thousand* enjoyments for one privation; and to them that believe, *peace of conscience*, and JOY *in the Holy Ghost*.

But to the sinner he giveth travail] He has a life of labour, disappointment, and distress; for because he is an enemy to God, he travails in pain all his days; and, as the wise man says elsewhere, *the wealth of the wicked is laid up for the just*. So he loseth *earthly good*, because he would not take a *heavenly portion* with it.

CHAPTER III.

Every thing has its time and season, 1–8. *Men are exercised with labour*, 9, 10. *Every thing is beautiful in its season*, 11. *Men should enjoy thankfully the gifts of God*, 12, 13. *What God does is for ever*, 14. *There is nothing new*, 15. *The corruption of judgment; but the judgments of God are right*, 16, 17. *Man is brutish, and men and brutes die in like manner*, 18–21. *Man may enjoy the fruit of his own labours*, 22.

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TO every *thing there is* a season, and a [a] time to every purpose under the heaven.

2 A time [b] to be born, and a [c] time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and [d] a time [e] to refrain from embracing;

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6 A time to [f] get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; [g] a time to keep silence, and a time to speak;

8 A time to love, and a time to [h] hate; a time of war, and a time of peace.

[a] Ver. 17; chap. viii. 6.—[b] Heb. *to bear.*—[c] Hebrews ix. 27. [d] Joel ii. 16; 1 Cor. vii. 5.

[e] Heb. *to be far from.*—[f] Or, *seek.*—[g] Amos v. 13.—[h] Luke xiv. 26.

NOTES ON CHAP. III.

Verse 1. *To every* thing there is *a season, and a time to every purpose*] *Two* general remarks may be made on the first *eight* verses of this chapter. 1. God by his providence governs the world, and has determined particular *things* and operations to particular *times*. In those times such things may be done with propriety and success; but if we neglect the appointed seasons, we sin against this providence, and become the authors of our own distresses. 2. God has given to man that portion of duration called TIME; the space in which all the operations of nature, of animals, and intellectual beings, are carried on; but while nature is steady in its course, and animals faithful to their instincts, man devotes it to a great variety of purposes; but very frequently to that for which God never made *time, space*, or *opportunity*. And all we can say, when an evil deed is done, is, there was a *time* in which it was done, though God never made *it* for that purpose.

To say any farther on this subject is needless, as the words themselves give in general their own meaning. The Jews, it is true, see in these *times* and *seasons* all the events of their own nation, from the birth of Abraham to the present times; and as to *fathers* and their followers, they see all the events and states of the Christian Church in them!

It is worthy of remark, that in all this list there are but *two* things which may be said to be done generally by the disposal of God, and in which men can have but little influence: the *time of birth*, and the *time of death*. But all the others are left to the option of man, though God continues to overrule them by his providence. The following paraphrase will explain all that is necessary to be generally understood:—

Verse 2. *A time to be born, and a time to die—plant*]

"As in its *mother's womb* the *embryo* lies
A *space determined*; to full growth arrived,
From its dark prison *bursts*, and *sees the light*;
So is the period fix'd when man shall drop
Into the *grave*.—A *time there is to plant*,
And *sow*; another time to *pluck* and *reap*.
Even *nations* have their destined *rise* and *fall*:
Awhile they thrive; and for destruction ripe,
When grown, are rooted up like *wither'd plants*."

Verse 3. *A time to kill,—heal,—break down,—build up.*

"The healing art, when out of season used,
Pernicious proves, and serves to hasten death.
But timely med'cines drooping nature raise,
And health restore.—*Now, Justice* wields her *sword*
With wholesome rigour, nor the offender spares:
But *Mercy* now is more expedient found.
On *crazy fabrics* ill-timed cost bestow'd
No purpose answers, when discretion bids
To *pull them down*, and wait a season fit
To *build anew*."

Verse 4. *A time to weep,—laugh,—mourn,—dance*]

——— "When private *griefs* affect
The heart, *our tears with decent sorrow flow*:
Nor less becoming, when the *public mourns*,
To vent the *deepest sighs*. But all around
When things a *smiling aspect* bear, our souls
May *well exult*; 'tis then a time for *joy*."

Verse 5. *A time to cast away stones,—to gather stones,—to embrace,—to refrain*]

"One while *domestic cares abortive* prove,
And then *successful*. Nature now invites
Connubial pleasures: but, when *languid* grown,
No less *rejects*."

Verse 6. *A time to get,—to lose,—to keep,—to cast away*]

——— "*Commerce* produces wealth,
Whilst *time of gaining* lasts; from every point
Blow prosperous gales. Now heaven begins to lower,
And all our hopes are blasted. Prudence bids,
One while, our *treasure to reserve*, and then
With liberal hand to *scatter wide*. How oft
In raging storms, the owner *wisely casts*
Into the deep his precious merchandise,
To save the foundering bark!

Verse 7. *A time to rend,—sew,—keep silence,—speak*]

——— "Intestine broils
And factions *rend a state*: at length the *breach*
Is *heal'd*, and rest ensues. Wisdom *restrains*
The *tongue*, when *words* are vain: but *now*,
'Tis *time to speak*, and silence would be criminal."

Verse 8. *A time to love,—hate,—of war,—of peace.*]

"*Love* turns to *hatred*; interest or caprice
Dissolves the firmest knot by *friendship* tied.
O'er *rival nations*, with *revenge* inflamed,
Or *lust of power*, fell *Discord* shakes awhile
Her *baleful torch*: now smiling *Peace* returns.

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9 [i] What profit hath he that worketh in that wherein he laboureth?

10 [k] I have seen the travail which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that [l] no man can find out the work that God maketh from the beginning to the end.

12 [m] I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

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13 And also [n] that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: [o] nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 [p] That which hath been is now; and

[i] Chap. i. 3.——[k] Chap. i. 13.——[l] Psa. cxlv. 3; Isa. xl. 13; ch. viii. 17; Rom. xi. 33.

[m] Verse 22.——[n] Chap. ii. 24.——[o] James i. 17.——[p] Chapter i. 9.

The above paraphrase on the verses cited contains a general view of the *principal occurrences of time*, in reference to the human being, from his cradle to his grave, through all the operations of life.

Verse 9. *What profit hath he*] What real good, what solid pleasure, is derived from all the labours of man! *Necessity* drives him to the principal part of his *cares* and *toils*; he *labours* that he may *eat* and *drink*; and he *eats* and *drinks* that he may be preserved *alive*, and kept from *sickness* and *pain*. Love of *money*, the basest of all passions, and *restless ambition*, drive men to many labours and expedients, which perplex and often destroy them. He, then, who lives without God, travails in pain all his days.

Verse 10. *I have seen the travail*] Man is a sinner; and, because he is such, he suffers.

Verse 11. *Beautiful in his time*] God's works are well done; there are order, harmony, and beauty in them all. Even the *caterpillar* is a finished beauty in all the *changes* through which it passes, when its structure is properly examined, and the *end* kept in view in which each change is to issue. Nothing of this kind can be said of the works of man. The most finished works of art are bungling jobs, when compared with the meanest operation of nature.

He hath set the world in their heart] העולם *haolam*, that *hidden time*—the *period beyond* the present,—ETERNITY. The proper translation of this clause is the following: "Also that eternity hath he placed in their heart, without which man could not find out the work which God hath made from the commencement to the end." God has deeply rooted the idea of *eternity* in every human heart; and every considerate man sees, that all the operations of God refer to that endless duration. See ver. 14. And it is only in eternity that man will be able to discover what God has designed by the various works he has formed.

Verse 12. *I know that* there is *no good in them, but, &c.*] Since God has so disposed the affairs of this world, that the great events of providence cannot be accelerated or retarded by human cares and anxieties, submit to God; make a proper use of what he has given: do thyself *no harm*, and endeavour as much as possible to do others *good*.

Enjoy, and bless thyself; let others share
The transient blessing: 'tis the gift of God

Verse 14. *I know that whatsoever God doeth, it shall be for ever*] לעולם *leolam*, for *eternity*; in reference to that grand consummation of men and things intimated in ver. 11. God has produced no being that he intends ultimately to destroy. He made every thing in reference to eternity; and, however matter may be changed and refined, animal and intellectual beings shall not be deprived of their *existence*. The brute creation shall be restored, and all human spirits shall live for ever; the *pure* in a state of supreme and endless blessedness, the *impure* in a state of indestructible misery.

Nothing can be put to it] No new order of beings, whether animate or inanimate, can be produced. God *will not* create more; man *cannot* add.

Nor any thing taken from it] Nothing can be *annihilated*; no power but that which can *create* can *destroy*. And whatever he has done, he intended to be a means of impressing a just sense of his being, providence, mercy, and judgments, upon the souls of men. A proper consideration of God's works has a tendency to make man a *religious creature*; that is, to impress his mind with a sense of the *existence* of the *Supreme Being*, and the *reverence* that is due to him. In this sense *the fear of God* is frequently taken in Scripture. The Hebrew of this clause is strongly emphatic: והאלהים עשה שיראו מלפניו *vehaelohim asah sheiyireu millephanaiv*; "And the gods he hath done, that they might fear from before his faces." Even the doctrine of the eternal *Trinity* in *Unity* may be collected from numberless appearances in *nature*. A consideration of the herb *trefoil* is said to have been the means of fully convincing the learned Erasmus of the truth of the assertion, *These Three are One*: and yet *three distinct*. He saw the *same root*, the *same fibres*, the same *pulpy substance*, the *same membraneous covering*, the *same colour*, the *same taste*, the *same smell*, in *every part*; and yet the *three leaves* distinct: but *each* and *all* a *continuation* of the *stem*, and proceeding from the *same root*. Such a fact as this may at least illustrate the doctrine. An intelligent shepherd, whom he met upon the mountains, is said to have exhibited the herb, and the illustration, while discoursing on certain difficulties in the Christian faith. When a child, I heard a learned man relate this fact.

Verse 15. *That which hath been is now*] God

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that which is to be hath already been; and God requireth [q] that which is past.

16 And moreover [r] I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, [s] God shall judge the righteous and the wicked: for *there is* [t] a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, [u] that God might manifest them, and that they might see that they themselves are beasts.

19 [v] For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity.

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20 All go unto one place; [w] all are of the dust, and all turn to dust again

21 [x] Who knoweth the spirit [y] of man that [z] goeth upward, and the spirit of the beast that goeth downward to the earth?

22 [a] Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for [b] that *is* his portion: [c] for who shall bring him to see what shall be after him?

[q] Heb. *that which is driven away.*——[r] Chap. v. 8.——[s] Rom. ii. 6, 7, 8; 2 Cor. v. 10; 2 Thess. i. 6, 7.——[t] Ver. 1.——[u] Or, *that they might clear God, and see,* &c.——[v] Psa. xlix. 12, 20; lxxiii. 22; chap. ii. 16.——[w] Gen. iii. 19.——[x] Chap. xii. 7. [y] Heb. *of the sons of man.*——[z] Heb. *is ascending.*——[a] Chap. ii. 24; v. 18; xi. 9.——[b] Chap. ii. 10.——[c] Ch. vi. 12; viii. 7; x. 14.

governs the world *now*, as he *has governed* it from the beginning; and the revolutions and operations of nature are the *same now*, that they have been from *the beginning*. What we see *now*, is the *same* as has *been seen* by those before us.

And God requireth that which is past] i. e., That it may return again in its proper order. The heavens themselves, taking in their great revolutions, show the same phenomena. Even comets are supposed to have their revolutions, though some of them are hundreds of years in going round their orbits.

But in the *economy of grace*, does not *God require that which is past?* Whatever blessing or influence God gives to the soul of man, he intends shall remain and increase; and it will, if man be faithful. Reader, canst thou produce all the secret inspirations of his Spirit, all the drawings of his love, his pardoning mercy, his sanctifying grace, the heavenly-mindedness produced in thee, thy holy zeal, thy spirit of prayer, thy tender conscience, the witness of the Spirit, which thou didst once receive and enjoy? WHERE *are they? God requireth that which is past.*

Verse 16. *The place of judgment, that wickedness* was *there*] The abuse of power, and the perversion of judgment, have been justly complained of in every age of the world. The following paraphrase is good:—

"But what enjoyment can our labours yield,
When e'en the *remedy* prescribed by heaven
To cure disorders proves our deadliest bane?
When God's vicegerents, destined to protect
The weak from insolence of power, to guard
Their lives and fortunes, impious robbers turn?
And, or by force or fraud, deprive of both?—
To what asylum shall the injured fly
From her tribunal, where perverted law
Acquits the guilty, the innocent condemns?"—C.

Verse 17. *For* there is *a time there for every purpose*] Man has *his time* here below, and God shall have *his time* above. At his throne the judged shall be rejudged, and iniquity for ever close her mouth.

Verse 18. *That they might see that they themselves are beasts.*] The author of *Choheleth* has given a correct view of this difficult verse, by a proper translation: "I said in my heart, reflecting on the state of the sons of men, O that God would enlighten them, and make them see that even they themselves are like beasts." These words are to be referred to those in authority who abused their power; particularly to the corrupt magistrates mentioned above.

Verse 19. *For that which befalleth the sons of men befalleth beasts*] From the present comparison of *great men* to *beasts*, the author takes occasion to enforce the subject by mentioning the state of mankind in general, with respect to the *mortality* of their *bodies*; and then, by an easy transition, touches in the next verse on the point which is of such infinite consequence to religion.

As the one dieth, so dieth the other] Animal life is the same both in the *man* and in the *beast*.

They have all one breath] They respire in the same way; and when they cease to respire, animal life becomes extinct.

Befalleth beasts—This is wanting in six of *Kennicott's* and *De Rossi's* MSS.

Verse 20. *All go unto one place*]

"Man was born
To die, nor aught exceeds in this respect
The vilest brute. Both transient, frail, and vain,
Draw the same breath; alike grow old, decay,
And then expire: both to one grave descend;
There blended lie, to native dust return'd."—C.

Verse 21. *Who knoweth the spirit of man*] I think the meaning of this important verse is well taken by the above able writer:—

The nobler part of *man*, 'tis true, survives
The frail corporeal frame: but who regards

The difference? Those who live like beasts, as such
Would die, and be no more, if their own fate
Depended on themselves. Who once reflects,
Amidst his revels, that the *human soul*,
Of origin celestial, *mounts aloft*,
While that of *brutes* to earth shall *downward go?*"

The word רוח *ruach*, which is used in this and the *nineteenth* verse, has two significations, *breath* and *spirit*. It signifies *spirit*, or an *incorporeal* substance, as distinguished from *flesh*, or a *corporeal* one, 1 Kings xxii. 21, 22, and Isa. xxxi. 3. And it signifies the *spirit* or *soul of man*, Psa. xxxi. 6, Isa. lvii. 16, and in this book, chap. xii. 7, and in many other places. In this book it is used also to signify the *breath*, *spirit*, or *soul* of a beast. While it was said in ver. 19, *they have all one breath*, i. e., the *man* and the *beast* live the same kind of animal life; in this verse, a proper distinction is made between the רוח *ruach*, or *soul* of man, and the רוח *ruach*, or *soul of* the beast: the one *goeth upwards*, the other *goeth downwards*. The literal translation of these important words is this: "Who considereth the (רוח *ruach*) immortal spirit of the sons of Adam, which ascendeth? it is from above; (היא למעלה *hi lemolah*;) and the spirit or breath of the cattle, which descendeth? it is downwards unto the earth," i. e., it tends to the earth only. This place gives no countenance to the materiality of the soul; and yet it is the strongest hold to which the cold and fruitless materialist can resort.

Solomon most evidently makes an *essential difference* between the human soul and that of brutes. Both have *souls*, but of different natures: the soul of man was made for *God*, and to *God* it shall return: *God is its portion*; and when a holy soul leaves the body, it goes to *paradise*. The soul of the beast was made to *derive its happiness* from this *lower world*. Brutes shall have a resurrection, and have an endless enjoyment in a *new earth*. The *body* of *man* shall arise, and join his *soul* that is already above; and both enjoy final blessedness in the fruition of God. That Solomon did not believe they had the *same kind of spirit*, and the same *final lot*, as some materialists and infidels say, is evident from chap. xii. 7: "The spirit shall return unto God who gave it."

Verse 22. *A man should rejoice in his own works*] Do not turn God's blessings into sin by perverseness and complaining; make the best of life. God will sweeten its bitters to you, if you be faithful. Remember this is the *state to prepare for glory*; and the evils of life may be so sanctified to you as to work for your good. Though even wretched *without*, you may be happy *within*; for God can make all grace to abound towards you. You may be happy if you please; cry to God, who never rejects the prayer of the humble, and gives his Holy Spirit to all them that ask him.

CHAPTER IV.

The vanity of life is increased by oppression, 1–3; *by envy*, 4; *by idleness*, 5. *The misery of a solitary life, and the advantages of society*, 6–12. *A poor and wise child better than an old and foolish king*, 13. *The uncertainty of popular favour*, 14–16.

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SO I returned, and considered all the [a] oppressions that are done under the sun: and behold, the tears of *such as were* oppressed, and they had no comforter; and on the [b] side of their oppressors *there was* power; but they had no comforter.

2 [c] Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 [d] Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

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4 Again, I considered all travail, and [e] every right work, that [f] for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 The fool [g] foldeth his hands together, and eateth his own flesh.

[a] Chap. iii. 16; v. 8.——[b] Heb. *hand.*——[c] Job iii. 17, &c.
[d] Job iii. 11, 16, 21; chap. vi. 3.

[e] Heb. *all the rightness of work.*——[f] Heb. *this* is *the envy of a man from his neighbour.*——[g] Prov. vi. 10; xxiv. 33.

NOTES ON CHAP. IV.

Verse 1. *Considered all the oppressions*] עשקים *ashukim* signifies any kind of *injury* which a man can receive in his *person*, his *property*, or his *good fame*.

On the side of their oppressors there was *power*] And, therefore, neither protection nor comfort for the oppressed.

Verse 2. *Wherefore I praised the dead*] I considered those happy who had escaped from the pilgrimage of life to the place where the wicked cease from troubling, and where the weary are at rest.

Verse 3. *Which hath not yet been*] Better never to have been born into the world, than to have *seen* and *suffered* so many miseries.

Verse 4. *For this a man is envied*] It is not by injustice and wrong only that men suffer, but through *envy* also. For if a man act uprightly and properly in the world, he soon becomes the object of his neighbour's envy and calumny too. Therefore the encouragement to do good, to act an upright part, is very little. This constitutes a part of the *vain* and *empty* system of human life.

Verse 5. *The fool foldeth his hands*] After all, without *labour* and *industry* no man can get any com-

A. M. cir. 3027. B. C. cir. 977. Ante I. Olymp. cir. 201. Ante U. C. cir. 224.

6 [h] Better *is* a handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his [i] eye satisfied with riches; [k] neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

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12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better *is* a poor and a wise child, than an old and foolish king, [l] who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the [m] second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* [n] vanity and vexation of spirit.

[h] Prov. xv. 16, 17; xvi. 19.—[i] Prov. xxvii. 20; 1 John ii. 16. [k] Psa. xxxix. 6.

[l] Heb. *who knoweth not to be admonished.*—[m] 1 Kings xi. 43. [n] Chap. i. 2, 14.

fort in life; and he who gives way to idleness is the veriest of fools.

Verse 6. *Better is a handful with quietness*] These may be the words of the *slothful* man, and spoken in vindication of his idleness; as if he had said, "Every man who labours and amasses property is the object of *envy*, and is marked by the oppressor as a subject for spoil; better, therefore, to act as I do; gain little, and have little, and enjoy my handful with quietness." Or the words may contain Solomon's *reflection* on the subject.

Verse 8. *There is one* alone, *and* there is *not a second*] Here *covetousness* and *avarice* are characterized. The man who is the centre of his own existence; has neither wife, child, nor legal heir; and yet is as intent on getting money as if he had the largest family to provide for; nor does he only labour with intense application, but he even refuses himself the comforts of life out of his own gains! This is not only *vanity*, the excess of foolishness, but it is also *sore travail*.

Verse 9. *Two are better than one*] Married life is infinitely to be preferred to this kind of life, for the very reasons alleged below, and which require no explanation.

Verse 13. *Better is a poor and a wise child*] The *Targum* applies this to *Abraham*. "Abraham was a *poor child* of only *three* years of age; but he had the spirit of prophecy, and he refused to worship the idols which the *old foolish king*—Nimrod—had set up; therefore Nimrod cast him into a furnace of fire. But the Lord worked a miracle and delivered him. Yet there was no knowledge in Nimrod, and he would not be *admonished*." The *Targum* proceeds:

Verse 14. *For out of prison he cometh to reign*] "Then Abraham left the country of the idolaters, where he had been *imprisoned*, and came and *reigned* over the land of Canaan; and Nimrod became *poor* in this world." This is the *fact* to which the ancient rabbins supposed Solomon to allude.

Verse 15. *With the second child that shall stand up*] The *Targum* applies this to the case of *Jeroboam* and *Rehoboam*. History affords many instances of mean persons raised to sovereign authority, and of kings being reduced to the meanest offices, and to a morsel of bread. Agrippa himself ascended the throne of Israel after having been long in prison. See Josephus, Ant. lib. xviii. c. 8. This the heathens attributed to *Fortune*.

> Si fortuna volet, fies de rhetore consul;
> Si volet hæc eadem, fies de consule rhetor
> Juv. Sat. vii., ver. 197.

Though I have given what the Jews suppose to be the allusion in these verses, yet the reader may doubt whether the reference be correct. There is a case implied, whether from *fact* or *assumption* I cannot say; but it seems to be this:

A king who had abused the authority vested in him by oppressing the people, had a son whose prudent conduct promised much comfort to the nation, when he should come to the throne. The father, seeing the popular wish, and becoming jealous of his son, *shut him up in prison*. In the interim the old king either *dies* or is *deposed*, and the son is brought *out of prison*, and *placed on the throne*. Then (ver. 15, 16) multitudes of the people flock to him, and begin to *walk under the sun*; i. e., the prosperous state to which the nation is raised by its redemption from the former tyranny. However, the wise man insinuates that this *sunshine* will not last long. The young king, feeling the reins in his own hands, and being surrounded by those whose interest it was to *flatter* in order to obtain and continue in *court favour*, he also becomes corrupted,

so that those who come after shall have no cause of rejoicing in him. This appears to be the case; and similar cases have frequently occurred, not only in *Asiatic*, but also in *European* history, I have, in another place, referred to the case of *Rushn Achter*, who was brought *out of prison*, and set upon the *throne of Hindoostan*. This is expressed in the following elegant Persian couplet, where his fortune is represented as similar to that of the patriarch *Joseph*:—

روشن اختر بود اکنون ماه شد
یوسف از زندن بر آمد شاه شد

"The *bright star* is now become a *moon*:
Joseph is taken out of *prison*, and become a *king*."

Rushn Achter signifies a *bright* or *splendid star*.

Verse 16. *There is no end of all the people*] This is supposed to refer to the multitudes of people who hail the advent and accession of a new sovereign; for, as *Suetonius* remarks, *A plerisque adorari solem orientem*, "Most people adore the rising sun." But when the new king becomes old, very few regard him; and perhaps he lives long enough to be as much despised by the very persons who before were ready to worship him. This is also a miserable vanity. Thus the blooming heir—

"Shall feel the sad reverse: honoured awhile;
Then, like his sire, contemn'd, abhorr'd, forgot."—C

CHAPTER V.

The reverence to be observed in attending Divine worship, 1–3. *We should be faithful to our engagements*, 4–7. *The oppression of the innocent*, 8. *The king dependent on the produce of the soil*, 9. *Against covetousness*, 10, 11. *The peace of the honest labourer*, 12. *The evil effect of riches*, 13, 14. *Man cannot carry his property to the grave*, 15–17. *We should thankfully enjoy the blessings of God*, 18–20.

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KEEP [a] thy foot when thou goest to the house of God, and be more ready to hear [b] than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* [c] thing before God; for God *is* in heaven, and thou upon earth: therefore let thy words [d] be few.

3 For a dream cometh through the multitude of business; and [e] a fool's voice *is known* by multitude of words.

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4 [f] When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: [g] pay that which thou hast vowed.

5 [h] Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh

[a] See Exod. iii. 5; Isa. i. 12, &c.——[b] 1 Sam. xv. 22; Psalm l. 8; Prov. xv. 8; xxi. 27; Hos. vi. 6.——[c] Or, *word*.——[d] Prov. x. 19; Matt. vi. 7.

[e] Prov. x. 19.——[f] Num. xxx. 2; Deut. xxiii. 21, 22, 23; Psa. l. 14; lxxvi. 11.——[g] Psa. lxvi. 13, 14.——[h] Prov. xx. 25; Acts v. 4.

NOTES ON CHAP. V.

Verse 1. *Keep thy foot*] This verse the *Hebrew* and all the *versions* join to the preceding chapter.

Solomon, having before intimated, though very briefly, that the only cure against human vanity is a due sense of religion, now enters more largely on this important subject, and gives some excellent directions with regard to the right performance of Divine service, the nature of vocal and mental prayer, the danger of rash vows, &c.—C.

The whole verse might be more literally translated thus:—

"Guard thy steps as thou art going to the house of God; and approach to hearken, and not to give the sacrifice of fools, for none of them have knowledge about doing evil." "They offer gifts for their sins, and do not turn from their evil works; for they know not (they distinguish not) between good and evil." See the *Chaldee*.

Verse 2. *Be not rash with thy mouth*] Do not hasten with thy mouth; weigh thy words, feel deeply, think much, speak little.

"When ye approach his altar, on your lips
Set strictest guard; and let your thoughts be pure,
Fervent, and recollected. Thus prepared,
Send up the silent breathings of your souls,
Submissive to his will." C.

Verse 3. *For a dream cometh*] That is, as *dreams* are generally the effect of the business in which we have been engaged during the day; so a *multitude of words* evidence the feeble workings of the foolish heart.

Verse 4. *When thou vowest a vow*] When in distress and difficulty, men are apt to promise much to God if he will relieve them; but generally forget the vow when the distress or trouble is gone by.

Verse 5. *Better is it that thou shouldest not vow, &c.*] We are under *constant obligations* to live to God; no *vow* can make it more so. Yet, there may be cases in which we should bind ourselves to take up some particular cross, to perform some particular duty, to forego some particular attachment that does not tend to bring our souls nearer to God. Then, if fully determined, and strong in faith relative to the point, *bind* and *hold fast*; but if not fully, rationally, and conscientiously determined, "do not suffer thy mouth to cause thy soul to sin."

Verse 6. *Neither say thou before the angel, that it*

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to sin; [i] neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but [k] fear thou God.

8 If thou [l] seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not [m] at the matter: for [n] *he that is* higher than the highest regardeth; and *there be* higher than they.

9 Moreover the profit of the earth is for all; the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof saving the beholding *of them* with their eyes

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep

13 [o] There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 [p] As he came forth of his mother's womb, naked shall he return to go as he came, and

[i] 1 Cor. xi. 10.——[k] Chap. xii. 13.——[l] Chap. iii. 16.——[m] Heb. *at the will* or *purpose*.

[n] Psa. xii. 5; lviii. 11; lxxxii. 1.——[o] Chap. vi. 1.——[p] Job i. 21; Psa. xlix. 17; 1 Tim. vi. 7.

was *an error*] Nor think of saying "before the cruel angel, who shall exercise authority over thee in the judgment of the great day, that thou didst it through ignorance."—*Chaldee*. I believe by the *angel* nothing else is intended than the *priest*, whose business it was to take cognizance of *vows* and *offerings*. See Lev. v. 4, 5. In Mal. ii. 7, the priest is called the "angel of the Lord of hosts."

Verse 7. *In—dreams—are—divers vanities; but fear thou God.*] If, by the disturbed state of thy mind during the day, or by Satanic influence, thou dream of evil, do not give way to any unreasonable fears, or gloomy forebodings, of any coming mischief: —FEAR GOD. Fear neither the *dream* nor its *interpretation;* God will take care of and protect thee. Most certainly, he that fears God need fear nothing else. Well may an upright soul say to *Satan* himself, I fear God; and because I fear *him*, I do not fear *thee*.

Verse 8. *If thou seest the oppression of the poor*] For this was a frequent case under all governments; and especially in the *provinces* or *colonies* which being far from the *seat* of government, were generally oppressed by the sovereign's deputies.

Marvel not at the matter] חפץ *hachephets*, the *will*, i. e., of God; which permits such evils to take place; for all things shall work together for good to them that love him.

"Marvel not,
Ye righteous, if his dispensations here
Unequal seem. What, though disorders reign!
He still presides, and with unerring hand
Directs the vast machine. His wisdom can
From discord harmony produce; and make
Even vice itself subservient to his ends."

Verse 9. *The profit of the earth is for all*] The earth, if properly cultivated, is capable of producing food for every living creature; and without cultivation none has a right to expect bread.

The king himself *is served by the field.*] Without the field he cannot have supplies for his own house; and, unless *agriculture* flourish, the necessary expenses of the state cannot be defrayed. Thus, God joins the *head* and *feet* together; for while the peasant is protected by the king as executor of the laws, the king himself is dependent on the peasant; as the wealth of the nation is the fruit of the labourers' toil.

Verse 10. *He that loveth silver shall not be satisfied with silver*] The more he gets, the more he would get; for the saying is true:—

Crescit amor nummi, quantum ipsa pecunia crescit.
"The love of money increases, in proportion as money itself increases."

Verse 11. *When goods increase*] An increase of property always brings an increase of expense, by a multitude of servants; and the owner really possesses no more, and probably *enjoys* much less, than he did, when every day provided its own bread, and could lay up no store for the next. But if he have more *enjoyment*, his cares are multiplied; and he has no kind of profit. "This also is vanity."

Verse 12. *The sleep of a labouring man* is *sweet*] His labour is healthy exercise. He is without possessions, and without cares; his sleep, being undisturbed, is sound and refreshing.

Verse 13. *Riches kept for the owners thereof to their hurt.*] This may be the case through various causes: 1. He may make an improper use of them, and lose his health by them. 2. He may join in an unfortunate partnership and lose all. 3. His riches may excite the desire of the *robber;* and he may spoil him of his goods, and even take away his life. 4. Or, he may leave them to his son, who turns profligate, spends the *whole*, and ruins both his body and soul. I have seen this again and again.

Verse 14. *And he begetteth a son, and* there is *nothing in his hand.*] He has been stripped of his property by unfortunate trade or by plunderers; and he has nothing to leave to his children.

Verse 15. *As he came forth*] However it may be, he himself shall carry nothing with him into the eter-

A. M. cir. 3027. B. C. cir. 977. Ante I. Olymp. cir. 201. Ante U. C. cir. 224.

shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [q] what profit hath he [r] that hath laboured for the wind?

17 All his days also [s] he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 Behold *that* which I have seen: [t] *it* [u] *is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun [v] all the days of his life, which God giveth him: [w] for it *is* his portion.

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19 [x] Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 [y] For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

[q] Chap. i. 3.——[r] Prov. xi. 29.——[s] Psa. cxxvii. 2.——[t] Chap. ii. 24; iii. 12, 13, 22; ix. 7; xi. 9; 1 Tim. vi. 17.——[u] Heb. there is *a good which is comely*, &c.

[v] Heb. *the number of the days*.——[w] Ch. ii. 10; iii. 22.——[x] Ch. ii. 24; iii. 13; vi. 2.——[y] Or, *Though* he give *not much*, yet *he remembereth*, &c.

nal world. If he die worth millions, those millions are dead to him for ever; so he has had no real profit from all his labours, cares, anxieties, and vast property!

Verse 17. *All his days also he eateth in darkness*] Even his enjoyments are embittered by *uncertainty*. He fears for his goods; the possibility of being deprived of them fills his heart with anguish. But instead of יאכל *yochel*, "he shall eat," ילך *yelech*, "he shall walk," is the reading of several MSS. *He walks* in darkness—he has no evidence of salvation. There is no ray of light from God to penetrate the gloom; and all beyond life is darkness impenetrable!

And wrath with his sickness.] His *last hours* are *awful*; for,

"Counting on long years of pleasure here,
He's quite unfurnish'd for the world to come."
BLAIR.

He is full of anguish at the *thought* of death; but the *fear* of it is horrible. But if he have a sense of *God's wrath* in his guilty conscience, what horror can be compared with his horror!

Verse 18. *Behold* that *which I have seen*] This is the result of my observations and experience. God gives every man, in the course of his providence, the necessaries of life; and it is his will that he should thankfully use them.

For it is *his portion.*] What is requisite for him in the lower world; without them his life cannot subsist; and earthly blessings are as truly the *portion* of his *body* and *animal life*, as the *salvation of God* is the portion of his soul.

Verse 20. *For he shall not much remember*] The person who acts in this way, extracts all the good requisite from life. He passes through things temporal so as not to lose those that are eternal:—

"Calm and serene, the road of life to him,
Or long or short, rugged or smooth, with thorns
O'erspread, or gay with flowers, is but a *road*.
Such fare as offers grateful he accepts,
And smiling to his *native home* proceeds." C

CHAPTER VI.

The vanity of riches without use, 1, 2. *Of children and of old age without riches and enjoyment*, 3–7. *Man does not know what is good for himself*, 8–12.

A. M. cir. 3027. B. C. cir. 977. Ante I. Olymp. cir. 201. Ante U. C. cir. 224.

THERE [a] is an evil which I have seen under the sun, and it *is* common among men;

2 A man to whom God hath given riches, wealth, and honour, [b] so that he wanteth nothing for his soul of all that he desireth, [c] yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

A. M. cir. 3027. B. C. cir. 977. Ante I. Olymp. cir. 201. Ante U. C. cir. 224.

[a] Chap. v. 13.——[b] Job xxi. 10, &c.; Psa. xvii. 14; lxxiii. 7.——[c] Luke xii. 20.

NOTES ON CHAP. VI.

Verse 2. *A man to whom God hath given riches*] A man may possess much earthly goods, and yet enjoy nothing of them. Possession and fruition are not necessarily joined together; and this is also among the *vanities* of life. It is worthy of remark, that it belongs to God as much to give the power to enjoy as it does to give the earthly blessings. A wise heathen saw this:—

Di tibi divitias dederant, artemque fruendi.
HOR. Ep. lib. i., ep. 4, ver. 7.

"The gods had given thee riches, and the art to enjoy them."

A. M. cir. 3027. B. C. cir. 977. Ante I. Olymp. cir. 201. Ante U. C. cir. 224.

3 If a man beget a hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and [d] also *that* he have no burial; I say, *that* [e] an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 [f] All the labour of man *is* for his mouth, and yet the [g] appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

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9 Better *is* the sight of the eyes [h] than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: [i] neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, [k] all the days of his vain life which he spendeth as [l] a shadow? for [m] who can tell a man what shall be after him under the sun?

[d] 2 Kings ix. 35; Isa. xiv. 19, 20; Jer. xxii. 19.——[e] Job iii. 16; Psa. lviii. 8; chap. iv. 3.——[f] Prov. xvi. 26.——[g] Heb. *soul.* [h] Heb. *than the walking of the soul.*

[i] Job ix. 32; Isa. xlv. 9; Jer. xlix. 19.——[k] Heb. *the number of the days of the life of his vanity.*——[l] Psa. cii. 11; cix. 23; cxliv. 4; James iv. 14.——[m] Psa. xxxix. 6; chap. viii. 7.

Verse 3. *If a man beget a hundred* children] If he have the most numerous family and the largest possessions, and is so much attached to his riches that he grudges himself a monument; an *abortion* in the eye of reason is to be preferred to such a man; *himself* is contemptible, and his *life* worthless. The abortion *comes in with vanity*—baulks expectation, *departs in darkness*—never opened its eyes upon the light, and *its name is covered with darkness*—it has no place in the family register, or in the chronicles of Israel. This, that hath neither *seen the sun, nor known any thing*, is preferable to the *miser* who has his coffers and granaries well furnished, should he have *lived a thousand years*, and had *a hundred children*. He *has seen*—possessed, no good; *and he and the abortion go to one place*, equally unknown, and wholly forgotten.

Verse 7. *All the labour of man*] This is the grand primary object of all human labour; merely to provide for the support of life by procuring things *necessary*. And life only exists for the sake of the soul; because man puts these things in place of *spiritual* good, the *appetite*—the intense desire after the *supreme good*—is not *satisfied*. When man learns to provide as distinctly for his *soul* as he does for his *body*, then he will begin to be happy, and may soon attain his end.

Verse 8. *For what hath the wise more than the fool?*] They must both labour for the same end. Both depend upon the labour of themselves or others for the necessaries of life. Both must eat and drink in order to live; and the rich man can no more eat two meals at a time, than he can comfortably wear two changes of raiment. The necessaries of life are the same to both, and their *condition* in life is nearly similar; liable to the same diseases, dissolution, and death.

Verse 9. *Better is the sight of the eyes than the wandering of the desire*] This is translated by the *Vulgate*, as a sort of adage: Melius est videre quod cupias, quam desiderare quod nescias; "It is better to see what one desires than to covet what one knows not." It is better to enjoy the present than to feed one's self with vain desires of the *future*. What we translate *the wandering of desire*, הלך נפש *mehaloch nephesh*, is the *travelling of the soul*. What is this? Does it simply mean *desire*? Or is there any reference here to the state of *separate spirits*? It however shows the soul to be in a *restless state*, and consequently to be *unhappy*. If Christ dwell in the heart by faith, the soul is then at *rest*, and this is properly the *rest of the people of God*.

Verse 10. *That which hath been is named already*] The *Hebrew* of this verse might be translated, "Who is he who is? His name has been already called. And it is known that he is Adam; and that he cannot contend in judgment with him who is stronger than he."

"What is more excellent than man; yet can he not, in the lawe, get the victory of him that is mightier than he."—COVERDALE.

ADAM is his name; and it at once points out, 1. His *dignity*; he was made in the image of God. 2. His *fall*; he sinned against his Maker, and was cast out of Paradise. And 3. His *recovery* by *Christ*; the *second man* (*Adam*) *was the Lord from heaven*, and a *quickening Spirit*.

Verse 12. *For who knoweth what is good for man in this life*] Those things which we deem *good* are often *evil*. And those which we think *evil* are often *good*. So ignorant are we, that we run the greatest hazard in making a *choice*. It is better to leave ourselves and our concerns in the hands of the Lord, than to keep them in our own.

For who can tell a man what shall be after him] Futurity is with God. While he lives, man wishes to know what is before him. When he is about to die, he wishes to know what will be after him. All this is vanity; God, because he is merciful, will reveal neither.

CHAPTER VII.

The value of a good name, 1. *Advantages of sorrow and correction,* 2–5. *The emptiness of a fool's joy,* 6. *Of oppression,* 7. *The end better than the beginning,* 8. *Against hastiness of spirit,* 9. *Comparison of former and present times,* 10. *Excellence of wisdom,* 11, 12. *Of the dispensations of Providence,* 13–15. *Against extremes,* 16–18. *The strength of wisdom,* 19. *Man is ever liable to sin and mistake,* 20. *We should guard our words,* 21, 22. *Difficulty of obtaining wisdom,* 23–25. *A bad woman dangerous,* 26. *There are few who are really upright,* 27–29.

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A [a] GOOD name *is* better than [b] precious ointment; and the day of death than the day of one's birth.

2 *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 [c] Sorrow *is* better than laughter: [d] for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

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5 [e] *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 [f] For as the [g] crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 Surely oppression maketh a wise man mad; [h] and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* [i] the patient in spirit *is*

[a] Prov. xv. 30; xxii. 1.——[b] Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37.——[c] Or, *Anger.*——[d] 2 Cor. vii. 10.——[e] See Psa. cxli. 5; Prov. xiii. 18; xv. 31, 32.——[f] Psa. cxviii. 12; ch. ii. 2.——[g] Heb. *sound.*——[h] Exod. xxiii. 8; Deut. xvi. 19.——[i] Prov. xiv. 29.

NOTES ON CHAP. VII.

Verse 1. *A good name*] Unsatisfactory as all sublunary things are, yet still there are some which are of great consequence, and among them a good name. The place is well paraphrased in the following verses:

"A *spotless name,*
By virtuous deeds acquired, is sweeter far
Than fragrant balms, whose odours round diffused
Regale the invited guests. Well may such men
Rejoice at death's approach, and bless the hours
That end their toilsome pilgrimage; assured
That till the race of life is finish'd none
Can be completely blest."

Verse 2. It is *better to go to the house of mourning*] *Birthdays* were generally kept with great festivity, and to these the wise man most probably refers; but according to his maxim, the miseries of life were so many and so oppressive that the day of a man's *death* was to be preferred to the *day of his birth.* But, independently of the allusion, it is much more profitable to visit the house of mourning for the dead than the house of festivity. In the *former* we find occasion for serious and deeply edifying thoughts and reflections; from the *latter* we seldom return with one profitable thought or one solid impression.

Verse 3. *Sorrow* is *better than laughter*] The reason is immediately given; for *by the sorrow of the countenance—the grief* of heart that shows itself in the countenance—

The heart is made better.] In such cases, most men try themselves at the tribunal of their own consciences, and resolve on amendment of life.

Verse 4. *The heart of the wise* is *in the house of mourning*] A wise man loves those occasions from which he can derive spiritual advantage; and therefore prefers *visiting the sick,* and *sympathizing* with those who have *suffered privations* by death. But the *fool*—the gay, thoughtless, and giddy—prefers places and times of diversion and amusement. Here he is prevented from seriously considering either himself or his latter end. The grand fault and misfortune of youth.

Verse 6. *For as the crackling of thorns*] They make a great noise, a great blaze; and are extinguished in a few moments. Such, indeed, comparatively, are the joys of life: they are noisy, flashy, and transitory.

Verse 7. *Oppression maketh a wise man mad*] This has been translated with good show of reason, "Surely oppression shall give lustre to a wise man: but a gift corrupteth the heart." The chief difference here is in the word יהולל *yeholel*, which, from the root הלל *halal*, signifies to *glister, irradiate,* as well as to *move briskly,* to *be mad, furious,* in *a rage;* and certainly the former meaning suits this place best. We cannot think that the wise man—he that is truly religious, (for this is its meaning in the language of Solomon,) can be made *mad* by any kind of oppression; but as he trusts in God, so in patience he possesses his soul.

Verse 8. *Better* is *the end*] We can then judge of the whole, and especially if the matter relate to the conduct of Divine Providence. At the beginning we are often apt to make very rash conjectures, and often suppose that such and such things are against us; and that every thing is going wrong. Dr. *Byrom* gives good advice on such a subject:—

"With patient mind thy course of duty run:
God nothing does, nor suffers to be done,
But thou wouldst do thyself, couldst thou but see
The *end* of all events, as well as HE."

I may add, in the words of our paraphrast,—

"Wait the result, nor ask with frantic rage
Why God permits such things. His ways, though now

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better than the [k] proud in spirit.

9 [l] Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire [m] wisely concerning this.

11 Wisdom [n] *is* good with an inheritance: and *by it there is* profit [o] to them that see the sun.

12 For wisdom *is* a [p] defence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth life to them that have it.

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13 Consider the work of God: for [q] who can make *that* straight, which he hath made crooked?

14 [r] In the day of prosperity be joyful, but in the day of adversity consider: God also hath [s] set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: [t] there is a just *man* that perisheth in his righteousness, and there is a wicked

[k] Prov. xxi. 4; xxviii. 25.——[l] Prov. xiv. 17; xvi. 32; James i. 19.——[m] Heb. *out of wisdom.*——[n] Or, *as good as an inheritance, yea, better too.*

[o] Chap. xi. 7.——[p] Heb. *shadow.*——[q] See Job xii. 14; chap. i. 15; Isa. xiv. 27.——[r] Chap. iii. 4; Deut. xxviii. 47.——[s] Heb. *made.*——[t] Chap. viii. 14.

Involved in clouds and darkness, will appear
All right, when from thine eyes the mist is clear'd.
Till then, to learn submission to his will
More wisdom shows, than vainly thus to attempt
Exploring what thou canst not comprehend,
And God for wisest ends thinks fit to hide."—C.

Verse 9. *Anger resteth in the bosom of fools.*] A wise man, off his guard, may feel it for a moment: but in him it cannot *rest*: it is a *fire* which he immediately casts out of his breast. But the *fool*—the man who is under the dominion of his own tempers, harbours and fosters it, till it takes the form of malice, and then excites him to seek full revenge on those whom he deems enemies. Hence that class of *dangerous* and *empty fools* called *duellists*.

Verse 10. *The former days were better than these?*] This is a *common saying*; and it is as *foolish* as it is common. There is no weight nor truth in it; but men use it to excuse their crimes, and the folly of their conduct. "In former times, say they, men might be more religious, use more self-denial, be more exemplary." This is *all false*. In former days men were wicked as they are now, and religion was unfashionable: God also is the same *now* as he was *then*; as just, as merciful, as ready to help: and there is no depravity in the age that will excuse your crimes, your follies, and your carelessness.

Among the oriental proverbs I find the following:

"Many say, *This is a corrupt age*. This mode of speaking is not just; it is not the age that is corrupt, but the men of the age."

Verse 11. *Wisdom is good with an inheritance*] In this chapter Solomon introduces many observations which appear to be made by objectors against his doctrine; and as he was satisfied of their futility, he proposes them in their own full strength, and then combats and destroys them. It is quite necessary to attend to this; else we shall take the *objector's words* for *those* of *Solomon*; and think, as some have done, that the wise man contradicts and refutes himself. Observations, reflections, and objections of friends and adversaries are frequently introduced in the works of ancient authors, without mentioning them as such. This is frequent, more particularly in *ethic* writers; and we have many specimens in *Horace*; and without this distinction, it would be impossible to make sense of some of his writings. Here, an *objector*, who had listened to the wise man declaiming in favour of wisdom, suddenly interrupts him, and says in effect, "I grant the truth of what you have said. Wisdom is very good in its place; but what is it without property? A man who has a good inheritance may be profited by wisdom, because it will show him how to manage it to the best advantage."

Verse 12. *Wisdom is a defence*] To whom Solomon answers: All true *wisdom* is most undoubtedly a great advantage to men in all circumstances; and *money* is also of great use: but it cannot be compared to wisdom. *Knowledge* of Divine and human things is a great blessing. *Money* is the means of supporting our animal life: but *wisdom*—the religion of the true God—gives *life* to *them that have it*. *Money* cannot procure the favour of God, nor give *life* to the soul.

Verse 13. *Consider the work of God*] Such is the nature of his providence, that it puts money into the hands of few: but wisdom is within the reach of all. The first is not necessary to happiness; therefore, it is not offered to men; the latter is; and therefore God, in his goodness, offers it to the whole human race. The former can rarely be acquired, for God puts it out of the reach of most men, and you cannot *make that straight which he has made crooked*; the latter may be easily attained by every person who carefully and seriously seeks it from God.

Verse 14. *In the day of prosperity be joyful*] When ye receive these temporal gifts from God, enjoy them, and be thankful to the Giver: but remember, this sunshine will not *always* last. God has balanced *prosperity* and *adversity* against each other; and were it not so, how many would put the former in the place of God himself!

Verse 15. *There is a just* man *that perisheth*] This is another objection; as if he had said, "I also have had considerable experience; and I have not discovered any marked approbation of the conduct of the righteous, or disapprobation of that of the wicked. On the contrary, I have seen a righteous man perish,

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man that prolongeth *his life* in his wickedness.

16 [u] Be not righteous overmuch: neither make thyself overwise: why shouldest thou [w] destroy thyself?

17 Be not overmuch wicked, neither be thou foolish: [x] why shouldest thou die [y] before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 [z] Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 [a] For *there is* not a just man upon earth, that doeth good, and sinneth not.

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21 Also [b] take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 All this have I proved by wisdom; [c] I said, I will be wise; but it *was* far from me.

24 [d] That which is far off, and [e] exceeding deep, who can find it out?

[u] Prov. xxv. 16.——[w] Eccles. iii. 21, 22; Rom. xii. 3.——[w] Heb. *be desolate.*——[x] Job xv. 32; Psa. lv. 23; Prov. x. 27.——[y] Heb. *not in thy time.*——[z] Prov. xxi. 22; xxiv. 5; chap. ix. 16, 18.

[a] 1 Kings viii. 46; 2 Chron. vi. 36; Prov. xx. 9; Rom. iii. 23; 1 John i. 8.——[b] Heb. *give not thine heart.*——[c] Rom. i. 22. [d] Job xxviii. 12, 20; 1 Tim. vi. 16——[e] Rom. xi. 33.

while employed in the work of righteousness; and a wicked man prosperous, and even exalted, while living wickedly. The former is indeed a victim to his righteousness, while the life and prosperity of the latter were preserved: hence I conclude, it is not prudent, whatever good there may be in religion, and whatever excellence in wisdom, that men should be overmuch righteous, or over-wise: for why should they by austerity and hard study destroy themselves?" So far the objector.

Verse 16. *Why shouldest thou destroy thyself?*] תשומם *tishshomem*, make thyself *desolate*, so that thou shalt be obliged to stand *alone*; neither *make thyself over-wise*, תתחכם *tithchaccam*, do not pretend to abundance of wisdom. Why shouldest thou be so singular? In other words, and in modern language, "There is no need of all this watching, fasting, praying, self-denial, &c., you carry things to *extremes*. Why should you wish to be reputed singular and precise?" To this the man of God answers:

Verse 17. *Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?*] אל תרשע הרבה *al tirsha harbeh*. Do not multiply wickedness; do not add direct opposition to godliness to the rest of your crimes. Why should you provoke God to destroy you before your time? Perdition will come soon enough. If you will not turn from your sins, and avoid it finally, yet keep out of it as long as you can.

It cannot be supposed, except by those who are totally unacquainted with the nature of true religion, that a man may have *too much holiness, too much of the life of God* in his soul! And yet a learned doctor, in three sermons on this text, has endeavoured to show, out-doing Solomon's infidel, "the *sin*, *folly*, and *danger* of being righteous overmuch." O rare darkness!

Verse 18. *It is good that thou shouldest take hold of this*] Do not let such an observation slip: *take hold of this; do not forget that.* Get what you can in an honest way; but do not forget to get true religion; for he that fears God will be saved from all evil.

Verse 19. *Wisdom strengtheneth the wise*] One wise, thoroughly learned, and scientific man, may be of more use in fortifying and defending a city, than ten *princes*. Witness the case of *Syracuse*, when attacked by the Romans both by sea and land. *Archimedes*, by his engines, burnt and dashed their fleet to pieces, and destroyed all that came near the walls. And had not the city been betrayed, and he killed, all their force and skill could not have taken it.

Verse 20. There is *not a just man upon earth, that doeth good, and sinneth not.*] לא יחטא *lo yechta*, that *may not sin*. There is not a man upon earth, however just he may be, and habituated to do good, but is *peccable*—liable to commit sin; and therefore should continually watch and pray, and depend upon the Lord. But the text does not say, the *just man does commit sin*, but simply that he *may sin*; and so our translators have rendered it in 1 Sam. ii. 25, twice in 1 Kings viii. 31, 46, and 2 Chron. vi. 36; and the reader is requested to consult the note on 1 Kings viii 46, where the proper construction of this word may be found, and the doctrine in question is fully considered.

Verse 21. *Also take no heed unto all words that are spoken*] This is good advice, and much for every man's peace through life.

Thy servant curse thee] מקללך *mekalleleccha*, make light of thee, speak evil of thee.

Verse 22. *Thou thyself—hast cursed others.*] קללת *kalalta*, thou hast spoken evil; hast vilified others. O, who is free from evil speaking; from uncharitable speaking; from detailing their neighbour's faults, from whispering, talebearing, and backbiting! Do not wonder if God, in his justice, permit *thee* to be calumniated, seeing thou hast so frequently calumniated others. See my discourse on Psa. xv. 1–5.

Verse 23. *All this have I proved by wisdom*] These rules I have laid down for my own conduct, and sought after more wisdom; but have fallen far short of what I wished to be.

Verse 24. *That which is far off*] Though the wisdom that is essential to our salvation may be soon learned, through the teaching of the Spirit of wisdom, yet in wisdom itself there are *extents* and *depths* which none can reach or fathom.

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25 [f] I [g] applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness.

26 [h] And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands as bands: [i] whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith [k] the Preacher, [l] *counting* one by one, to find out the account:

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28 Which yet my soul seeketh, but I find not: [m] one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, [n] that God hath made man upright; but [o] they have sought out many [p] inventions.

[f] Heb. *I and my heart compassed.*——[g] Chap. i. 17; ii. 12. [h] Prov. v. 3, 4; xxii. 14.——[i] Heb. he that is *good before God.* [k] Chap. i. 1, 2.

[l] Or, weighing *one thing after another, to find out the reason.* [m] Job xxxiii. 23; Psa. xii. 1.——[n] Gen. i. 27.——[o] Gen. iii. 6, 7. [p] Psa. xcix. 8; cvi. 29, 39; Prov. viii. 12.

Verse 25. *I applied mine heart*] I cast about, סבותי *sabbothi*, I made a circuit; I circumscribed the ground I was to traverse; and all within my circle I was determined to *know*, and to *investigate*, and to *seek out wisdom*, and the *reason of things*. Has man *reason* and *understanding?* If so, then this is his work. God as much calls him to use these powers in this way, as to believe on the Lord Jesus that he may be saved; and he that does not, according to the means in his power, is a slothful servant, from whom God may justly take away the misemployed or not used talent, and punish him for his neglect. Every doctrine of God is a subject both for reason and faith to work on.

To know the wickedness of folly, even of foolishness and *madness.*]

"And my own heart, with scrutiny severe,
By far the harder task survey'd; intent
To trace that wisdom which from heaven descends,
Fountain of living waters, and to explore
The source of human folly, whose foul streams
Intoxicate and kill."—C.

Verse 26. *And I find more bitter than death the woman*] After all his investigation of the *wickedness of folly*, and the *foolishness of madness*, he found nothing equally dangerous and ruinous with the *blandishments of cunning women*. When once the affections are entangled, escape without ruin is almost impossible.

Whoso pleaseth God] The man who walks with God, and he alone, shall escape this sore evil: and even he that fears God, if he get with an artful woman, may be soon robbed of his strength, and become like other men. A bad or artful woman is represented as a *company of hunters*, with *nets, gins*, &c., to catch their prey.

Verse 27. Counting *one by one*] I have gone over every particular. I have compared one thing with another; man with woman, his wisdom with her wiles; his strength with her blandishments; his influence with her ascendancy; his powers of reason with her arts and cunning: and in a *thousand* men, I have found *one* thoroughly upright *man*; but among *one thousand* women I have not found *one such*. This is a lamentable account of the *state of morals* in Judea, in the days of the wise King Solomon. Thank God! it would not be difficult to get a *tithe* of *both* in the same number in the present day.

Verse 29. *Lo, this only have I found, that God hath made man upright*] Whatever evil may be now found among men and women, it is not of God; for God made them all upright. This is a singular verse, and has been most variously translated: עשה האלהים את האדם ישר והמה בקשו חשבנות רבים *asah haelohim eth haadam yashar vehemhah bikkeshu chishbonoth rabbim.*

"Elohim has made mankind upright, and they have sought many computations."

"He hath meddled with endless questions."—VULGATE.

"Many reasonings."—SEPTUAGINT, SYRIAC, and ARABIC.

"They seek dyverse sotylties."—COVERDALE.

And he himself mengled with questions without end.—Old MS. Bible.

The *Targum* considers the text as speaking of *Adam* and *Eve*.

"This have I found out, that the Lord made the first man upright before him, and innocent: but the serpent and Eve seduced him to eat of the fruit of the tree, which gave the power to those who ate of it to discern between good and evil; and was the cause that death came upon him, and all the inhabitants of the earth; and they sought that they might find out *many stratagems* to bring this evil upon all the inhabitants of the world."

I doubt much whether the word חשבנות *chishbonoth* should be taken in a *bad* sense. It may signify the whole of human *devices, imaginations, inventions, artifice*, with all their products; arts, sciences, schemes, plans, and all that they have found out for the destruction or melioration of life. God has given man wondrous faculties; and of them he has made strange uses, and sovereign abuses: and they have been, in consequence, at one time his help, and at another his bane. This is the fair way of understanding this question.

CHAPTER VIII.

A man's wisdom makes his face shine, 1. *Kings are to be greatly respected*, 2–4. *Of him who keeps the commandment; of the misery of man; of the certainty of death*, 5–8. *Of him that rules another to his own hurt*, 9. *The end of the wicked*, 10. *God's longsuffering*, 11, 12. *It shall be ill with wicked men*, 13. *Strange events in the course of Providence*, 14, 15. *God's works cannot be found out*, 16, 17.

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WHO *is* as the wise *man?* and who knoweth the interpretation of a thing? [a] a man's wisdom maketh his face to shine, and [b] the [c] boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, [d] and *that* in regard of the oath of God.

3 [e] Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

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4 Where the word of a king *is, there is* power: and [f] who may say unto him, What doest thou?

5 Whoso keepeth the commandment [g] shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 Because [h] to every purpose there is time

[a] Prov. iv. 8, 9; xvii. 24; see Acts vi. 15.——[b] Heb. *the strength.* [c] Deut. xxviii. 50.

[d] 1 Chron. xxix. 24; Ezek. xvii. 18; Rom. xiii. 5.——[e] Chap. x. 4.——[f] Job xxxiv. 18.——[g] Heb. *shall know.*——[h] Ch. iii. 1.

NOTES ON CHAP. VIII.

Verse 1. *Who knoweth the interpretation*] פשר *pesher*, a pure *Chaldee* word, found nowhere else in the Bible but in the *Chaldee* parts of *Daniel*. "A man's wisdom maketh his face to shine." Every state of the heart shines through the countenance; but there is such an evidence of the contented, happy, pure, benevolent state of the soul in the *face* of a truly pious man, that it must be observed, and cannot be mistaken. In the Hebrew the former clause of this verse ends the preceding chapter. Who has ever been deceived in the appearance of the face that belonged to a savage heart? Those who represent, by painting, or otherwise, a *wise man*, with a *gravely sour face*, striking awe and forbidding approach, have either mistaken the man, or are unacquainted with some essential principles of their art.

The boldness of his face shall be changed.] Instead of ישנא *yeshunne*, which signifies *shall be hated*, many of *Kennicott's* and *De Rossi's* MSS. have ישנה *yeshunneh*, shall be *changed* or *doubled*. Hence the verse might be read, "The wisdom of a man shall illuminate his face; and the strength of his countenance shall be doubled." He shall speak with full confidence and conviction on a subject which he perfectly understands, and all will feel the weight of his observations.

Verse 2. *To keep the king's commandment*] This sentence would be better translated, *I keep the mouth of the king*; I take good heed not to meddle with state secrets; and if I know, to hide them. Or, I am obedient to the commands of the laws; I feel myself bound by whatever the king has decreed.

In regard of the oath of God.] You have sworn obedience to him; keep your oath, for the engagement was made in the *presence of God*. It appears that the Jewish princes and chiefs took an oath of fidelity to their kings. This appears to have been done to *David*, 2 Sam. v. 1–3; to *Joash*, 2 Kings xi. 17; and to *Solomon*, 1 Chron. xxix. 24.

Verse 3. *Be not hasty*] I consider the first *five* verses here as directions to *courtiers*, and the more immediate servants of kings.

Be steadily faithful to your sovereign. *Do not stand in an evil thing.* If you have done wrong, do not endeavour to vindicate yourself before him; it is of no use; his power is *absolute*, and *he will do what* he *pleases*. He will take his *own view* of the subject, and he will *retain* it. The language of a despotic sovereign was ever this, Sic volo, sic jubeo, stat pro ratione voluntas; "I will this. I command that. No hesitation! My will is law!" Therefore it is added here, *Where the word of a king* is, there is *power*—influence, authority, *and* the sword. And *who may say unto him*, whether he acts right or wrong, *What doest thou?* ver. 4. No wonder in such governments there are so many *revolutions*; but they are *revolutions* without *amendment*, as it is one *tyrant* rising up to destroy *another*, who, when seated in authority, acts in the way of his predecessor; till another, like himself, do to him as he has done to the former. In our country, after a long trial, we find that a *mixed monarchy* is the safest, best, and most useful form of government: we have had, it is true, unprincipled ministers, who wished to turn our *limited* into an *absolute monarchy*; and they were always ready to state that *an absolute monarchy was best*. Granted; provided the monarch be as *wise*, as *holy*, and as *powerful* as God!

Verse 5. *Both time and judgment.*] It is a matter of great importance to be able to discern WHEN and how both to *speak* and *act*; but when *time* and *manner* are both determined, the *matter* comes next. WHAT shall *I speak?* WHAT shall *I do?* *When*, *how*, and *what*, answer to *time*, *manner*, and *matter*. To discern all these, and act suitably, is a *lesson* for a *philosopher*, and a *study* for a *Christian*.

Verse 6. *To every purpose there is time*] חפץ *chaphets*, every *volition*, every thing that *depends on the will of man*. He has generally the *opportunity* to

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and judgment, therefore the misery of man *is* great upon him.

7 [i] For he knoweth not that which shall be: for who can tell him [k] when it shall be?

8 [l] *There is* no man that hath power [m] over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no [n] discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 [o] Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

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12 [p] Though a sinner do evil a hundred times, and his *days* be prolonged, yet surely I know that [q] it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it [r] happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 [s] Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with

[i] Prov. xxiv. 22; chap. vi. 12; ix. 12; x. 14.——[k] Or, *how it shall be.*——[l] Psa. xlix. 6, 7.——[m] Job xiv. 5.——[n] Or, *casting off* weapons.——[o] Psa. x. 6; l. 21; Isa. xxvi. 10.——[p] Isa. lxv. 20; Rom. ii. 5.——[q] Psa. xxxvii. 11, 18, 19; Prov. i. 32, 33; Isa. iii. 10, 11; Matt. 25, 34, 41.——[r] Psa. lxxiii. 14; chap. ii. 14; vii. 15; ix. 1, 2.——[s] Chap. ii. 24; iii. 12, 22; v. 18; ix. 7.

do whatever he purposes; and as his purposes are frequently evil, his acts are so too; and in consequence his misery is great.

Verse 8. *There is no man that hath power over the spirit to retain the spirit*] The *Chaldee* has, "There is no man who can rule over the spirit of the breath, so as to prevent the animal life from leaving the body of man." Others translate to this sense: "No man hath power over the *wind* to restrain the wind; and none has power over *death* to restrain him; and when a man engages as a *soldier*, he cannot be discharged from the war till it is ended; and by wickedness no man shall be delivered from any evil." Taking it in this way, these are maxims which contain self-evident truths. Others suppose the verse to refer to the *king* who *tyrannizes* over and oppresses his people. He shall also account to God for his actions; he shall die, and he cannot prevent it; and when he is judged, his wickedness cannot deliver him.

Verse 9. *One man ruleth over another to his own hurt.*] This may be spoken of rulers generally, who, instead of *feeding, fleece the flock*; tyrants and oppressors, who come to an untimely end by their mismanagement of the offices of the state. All these things relate to *Asiatic* despots, and have ever been more applicable to *them* than to any other sovereigns in the world. They were despotic; they still are so.

Verse 10. *Who had come and gone from the place of the holy*] The place of the holy is the sacred office which they held, *anointed* either as *kings* or *priests* to God; and, not having fulfilled the holy office in a holy way, have been carried to their *graves* without *lamentation*, and lie among the dead without remembrance.

Verse 11. *Because sentence*] פתגם *pithgam*, a *Divine decree* or *declaration*. This is no *Hebrew*, but a mere *Chaldee* word, and occurs only in the *later books* of the Bible—*Esther*, *Ezra*, and *Daniel*, and nowhere else but in this place. Because God does not immediately punish every delinquency, men think he disregards evil acts; and therefore they are emboldened to sin on. So this longsuffering of God, which *leadeth to repentance*, is abused so as to *lead to farther crimes!* When men sin against the remedy of their salvation, how can they escape perdition!

Verse 12. *Though a sinner do evil a hundred times*] If God bear so long with a transgressor, waiting in his longsuffering for him to repent and turn to him, surely he will be peculiarly kind to them that *fear him*, and endeavour to walk uprightly before him.

Verse 13. *But it shall not be well with the wicked*] Let not the long-spared sinner presume that, because sentence is not speedily executed on his evil works, and he is suffered to go on to his *hundredth transgression*, God has forgotten to punish. No; *he feareth not before God*; and therefore he shall not ultimately escape.

Verse 14. *There be just* men] See on chap. vii. ver. 16.

Verse 15. *Then I commended mirth*] These are some more of the cavils of the infidel objector: "Since *virtue* is frequently under oppression, and *vice* triumphs in health, and rolls in wealth, I see plainly that we should not trouble ourselves about future things; and therefore should be governed by the maxim, EDE, BIBE, LUDE. *Post mortem nulla voluptas.*"

Eat, drink, and *play*,
While here you may;
For soon as death
Has stopp'd your breath,
Ye ne'er shall see a cheerful day.

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him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that [t] a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, [u] yet shall he not be able to find *it*.

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[t] Job v. 9; chap. iii. 11; Rom. xi. 33.

[u] Psa. lxxiii. 16.

Verse 16. *When I applied mine heart to know wisdom*] This is the reply of the wise man: "I have also considered these seeming contradictions. God governs the world; but we cannot see the reasons of his conduct, nor know why he does this, omits that, or permits a third thing. We may *study night* and *day*, and deprive ourselves of *rest* and *sleep*, but we shall never fathom the depths that are in the Divine government; but all is right and just. *This* is the state of *probation*; and in it neither can the wicked be punished, nor the righteous rewarded. But eternity is at hand; and then shall every man receive according to his works. He that spends his life in the *eat*, *drink*, and *play*, will find in that day that he has lost the *time* in *which* he could have prepared for *eternity*.

Verse 17. *Then I beheld all the work of God, that a man cannot find out the work that is done under the sun*] I saw it to be of such a nature—1. That *a man cannot find it out*. 2. That if he *labour to find it out*, he shall not succeed. 3. That though he be *wise*—the *most instructed* among men, and *think* to find it out, he shall find *he is not able*. It is beyond the wisdom and power of man. How vain then are all your *cavils* about Providence. You do not understand it; you cannot comprehend it. Fear God!

CHAPTER IX.

No man knows, by any present sign, what is before him, 1. *All things happen alike to all*, 2, 3. *Comparison of the state of the dead and the living*, 4–6. *Enjoy God's mercies, and live to his glory*, 7–10. *The race is not to the swift, nor the battle to the strong*, 11. *Man is ignorant of futurity*, 12, 13. *The account of the little city, and the poor wise man*, 14–18.

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FOR all this [a] I considered in my heart even to declare all this, [b] that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 [c] All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

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3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while

[a] Heb. *I gave* or *set to my heart.*——[b] Chap. viii. 14.

[c] Job xxi. 7, &c.; Psa. lxxiii. 3, 12, 13; Mal. iii. 15.

NOTES ON CHAP. IX.

Verse 1. *The righteous, and the wise, and their works, are in the hand of God*] This is a continuation of the preceding subject; and here the wise man draws a conclusion from what he had seen, and from the well-known character of God, that the *righteous*, the *wise*, and *their conduct*, were all in *the hand of God*, protected by his power, and safe in his approbation: but we cannot judge from the occurrences which take place in life who are the objects of God's love or displeasure.

Verse 2. *All* things come *alike to all*] This is very generally true; but God often makes a difference; and his faithful followers witness many interventions of Divine Providence in their behalf. But there are general blessings, and general natural evils, that equally affect the just and the unjust. But in this all is right; the *evils* that are in *nature* are the effects of the FALL of man; and God will not suspend *general laws*, or *alter* them, to favour *individual* cases. Nor does he design that his approbation or disapprobation shall be shown by any of these occurrences. Every holy man has a testimony of God's approbation in his own heart; and this makes him truly happy, let outward things be as they may. And, in general, what the wicked suffer is the fruit of their own doings. But the general state of nature as to what are called *natural evils*, is just as it ought to be. There is *evil* enough to show that *man has fallen* from God, and *good* enough to show that God deals with him in *mercy*. I cannot see that there is any rational cause for me to stumble at the dispensations of Divine Providence on these accounts.

Verse 3. *The heart of the sons of men is full of evil*] No wonder then that the curse of God should be frequent in the earth.

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they live, and after that *they go* to the dead.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but [d] the dead know not any thing, neither have they any more a reward; for [e] the memory of them is forgotten.

6 Also their love and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 Go thy way, [f] eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

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8 Let thy garments be always white; and let thy head lack no ointment.

9 [g] Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [h] for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do

[d] Job xiv. 21; Isa. lxiii. 16.——[e] Job vii. 8, 9, 10; Isa. xxvi. 14.——[f] Chap. viii. 15.

[g] Hebrew, *See* or *enjoy life*.——[h] Chapter ii. 10, 24; iii. 13, 22; v. 18.

Verse 4. *For to him that is joined to all the living there is hope*] While a man lives he hopes to *amend*, and he hopes to have a *better lot*; and thus life is spent, hoping to *grow better*, and hoping to *get more*. The *Vulgate* has, "There is none that shall live always, nor has any hope of such a thing." Perhaps the best translation is the following: "What, therefore, is to be chosen? In him that is living there is hope." Then choose that eternal life which thou hopest to possess.

A living dog is better than a dead lion.] I suppose this was a proverb. The smallest measure of *animal* existence is better than the largest of *dead matter*. The poorest living peasant is infinitely above Alexander the Great.

Verse 5. *The living know that they shall die*] This is so self-evident that none can doubt it; and therefore all that have this conviction should prepare for death and eternal blessedness.

But the dead know not any thing] Cut off from *life*, they know nothing of *what passes under the sun*. Their day of *probation* is ended, and therefore they can have no farther *reward* in living a holy life; nor can they be liable to any *farther punishment* for crimes in a state of probation, that being ended.

Verse 6. *Also their love, and their hatred*] It is evident that he speaks here of the ignorance, want of power, &c., of the *dead*, in reference only to *this life*. And though they have no more a *portion* under the sun, yet he does not intimate that they have none anywhere else. A man threatens to conquer kingdoms, &c. He dies; what are his *threats!*

Verse 7. *Go thy way, eat thy bread with joy*] Do not vex and perplex yourselves with the dispensations and mysteries of Providence; enjoy the blessings which God has given you, and live to his glory; and then *God will accept your works*.

Verse 8. *Let thy garments be always white*] The Jews wore white garments on festal occasions, as emblems of joy and innocence. Be always pure, and always happy. The inhabitants of India are all dressed in clean *white cotton*, and to this is the allusion in the text.

The *Targum* says: "At all times let thy garments be washed and pure from the stain of sin. Acquire a good name, which is likened to the oil of anointing, that blessings may be called down upon thy head, and goodness not forsake thee."

Verse 9. *Live joyfully with the wife whom thou lovest*] Marry prudently, keep faithfully attached to the wife thou hast chosen, and rejoice in the labour of thy hands.

Some understand this as the words of the libertine objector: "Live joyfully with the woman whom thou lovest best." But this does not comport so well with the scope of the place.

Verse 10. *Whatsoever thy hand findeth to do*] Examine here the WHAT, the HOW, and the WHY.

I. *What* is necessary to be done in this life, in reference to another? 1. Turn from sin. 2. Repent. 3. Frequent the ordinances of God, and associate with the upright. 4. Read the Scriptures. 5. Pray for pardon. 6. Believe on the Lord Jesus, that thou mayest obtain it. 7. Look for the gift of the Holy Spirit. 8. Bring forth in their seasons the fruits of it—(1) Repentance; (2) Faith; and (3) The Holy Spirit. 9. Live to get good. 10. And to do good. 11. And refer every purpose and act to the eternal world.

II. *How* should these be done? *With thy might*. 1. Be fully convinced of the necessity of these things. 2. Be determined to act according to this conviction. 3. Then act with all thy strength; put forth all thy power in avoiding evil, repenting of sin, &c., &c.

III. *Why* should this be done? 1. Because thou art a dying man. 2. Thou art going into the grave. 3. When thou leavest this life, thy state of probation, with all its advantages, is eternally ended. 4. If thou die in sin, where God is thou shalt never come. For, 1. There is no *work* by which thou mayest profit; 2. No *device* by which thou mayest escape punishment; 3. No *knowledge* of any means of help; and, 4. No *wisdom*—restoration of the soul to the favour and image of God, *in that grave whither thou goest*. Therefore, work while it is called *to-day*.

My old MS. Bible translates this nervously: Whatever thinge may thin hond don, bestly wirch: for nouther were, ne resoun, ne wisdom, ne kennyng schuln be a nentis hell, whither thou gost. Properly speaking, every sinner is *going to hell*, and the wisdom of God calls upon him to turn and live.

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it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, [i] and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For [k] man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men [l] snared in an evil time, when it falleth suddenly upon them.

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13 This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 [m] *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

[i] Amos ii. 14, 15; Jer. ix. 23.—[k] Ch. viii. 7.—[l] Prov. xxix. 6; Luke xii. 20, 39; xvii. 26, &c.; 1 Thess. v. 3.—[m] See 2 Sam. xx. 16–22.

Verse 11. *The race is not to the swift*] It is not by swiftness, nor by strength and valour, that races are gained and battles won. God causes the *lame* often to take the *prey*, the prize; and so works that the *weak* overthrow the *strong*; therefore, no man should confide in himself. All things are under the government, and at the disposal of God.

But time and chance] עת *eth*, time or opportunity, and פגע *pega*, incident or occurrence,—

Happeneth to them all.] Every man has what may be called *time* and *space* to act in, and *opportunity* to do a particular work. But in this TIME and OPPORTUNITY there is INCIDENT, what *may fall in*; and OCCURRENCE, what may *meet* and frustrate an attempt. These things should be wisely weighed, and seriously balanced; for those *four things* belong to every human *action*. While you have TIME, seek an OPPORTUNITY to do what is right; but calculate on *hinderances* and *oppositions*, because *time* and *opportunity* have their INCIDENT and OCCURRENCE. *Coverdale* translates this verse well: "I sawe that in runnynge, it helpeth not to be swift; in batayll, it helpeth not to be stronge; to fedynge, it helpeth not to be wyse; to riches, it helpeth not to be sutyll; to be had in favoure, it helpeth not to be connynge; but that all lyeth in time and fortune."

Verse 12. *As the birds that are caught*] Man acts so heedlessly, notwithstanding all his wisdom, and all his warnings, that he is often taken, as a *fish* is, by the baited hook; and the *bird* by the baited snare. And thus, *an evil time*, like the snare, gin, trap, hook, falleth suddenly upon them; and they are taken in a moment, and have no means of escaping. How frequently do we see these comparisons illustrated!

Verse 14. There was *a little city, and few men within it*] Here is another proof of the vanity of sublunary things; the *ingratitude of men*, and the *little compensation* that *genuine merit* receives. The little history mentioned here may have either been a *fact*, or intended as an instructive fable. A *little city*, with *few to defend* it, being besieged by a *great king* and a powerful army, was delivered by the *cunning and address of a poor wise man*; and afterwards his *townsmen* forgot *their obligation to him*.

Those who *spiritualize* this passage, making the *little city* the CHURCH, the *few men* the APOSTLES, the *great king* the DEVIL, and the *poor wise man* JESUS CHRIST, abuse the text.

But the *Targum* is not less whimsical: "The *little city* is the human body; *few men in it*, few *good affections* to work righteousness; *the great king*, evil concupiscence, which, like a strong and powerful king, enters into the body to oppress it, and besieges the heart so as to cause it to err; *built great bulwarks against it*—evil concupiscence builds his throne in it wheresoever he wills, and causes it to decline from the ways that are right before God; that it may be taken in the greatest nets of hell, that he may burn it seven times, because of its sins. But there is *found in it a poor wise man*—a good, wise, and holy affection, which prevails over the evil principle, and snatches the body from the judgment of hell, by the strength of its wisdom. Yet, after this deliverance, the man did not remember what the good principle had done for him: but said in his heart, I am innocent," &c.

What a wonderful text has this been in the hands of many a modern *Targumist*; and with what force have the *Kcachanians* preached Christ *crucified* from it!

Such a passage as this receives a fine illustration from the case of *Archimedes* saving the city of *Syracuse* from all the Roman forces besieging it by sea and land. He destroyed their ships by his *burning-glasses*, lifted up their galleys out of the water by his machines, dashing some to pieces, and sinking others. One man's wisdom here prevailed for a long time against the most powerful exertions of a mighty nation. In this case, wisdom far exceeded strength. But was not Syracuse taken, notwithstanding the exertions of this poor wise man? No. But it was *betrayed* by the baseness of *Mericus*, a Spaniard, one of the *Syracusan* generals. He delivered the whole district he commanded into the hands of *Marcellus*, the Roman consul, *Archimedes* having defeated every attempt made by the Romans, either by sea or land: yet he commanded no company of men, made no sorties, but confounded and destroyed them by his machines. This happened about 208 years before Christ, and nearly about the time in which those who do not consider Solomon as the author suppose this book to have been written. This wise man was *not remembered*; he was slain by a Roman soldier, while deeply engaged in demonstrating a new problem, in order to his farther operations against the enemies of his country. See *Plutarch*, and the historians of this *Syracusan* war.

When *Alexander* the Great was about to destroy the city *Lampsacus*, his old master *Anaximenes* came out to meet him. Alexander, suspecting his design,

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15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 [n] Then said I, Wisdom *is* better than strength: nevertheless [o] the poor man's wisdom *is* despised, and his words are not heard.

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17 The words of wise *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 [p] Wisdom *is* better than weapons of war: but [q] one sinner destroyeth much good.

[n] Prov. xxi. 22; xxiv. 5; chap. vii. 19; ver. 18.

[o] Mark vi. 2, 3.——[p] Ver. 16.——[q] Josh. vii. 1, 11, 12.

that he would intercede for the city, being determined to destroy it, swore that he would *not* grant him any thing he should ask. Then said Anaximenes, "I desire that you *will destroy* this city." Alexander respected his oath, and the city was spared. Thus, says *Valerius Maximus*, the narrator, (lib. vii. c. iii., No. 4. Extern.,) by this sudden turn of sagacity, this ancient and noble city was preserved from the destruction by which it was threatened. "Hæc velocitas sagacitatis oppidum vetusta nobilitate inclytum exitio, cui destinatum erat, subtraxit."

A stratagem of *Jaddua*, the *high priest*, was the means of preserving *Jerusalem* from being destroyed by *Alexander*, who, incensed because they had assisted the inhabitants of Gaza when he besieged it, as soon as he had reduced it, marched against Jerusalem, with the determination to raze it to the ground; but Jaddua and his priests in their sacerdotal robes, meeting him on the way, he was so struck with their appearance that he not only prostrated himself before the high priest, and spared the city, but also granted it some remarkable privileges. But the case of *Archimedes* and *Syracuse* is the most striking and appropriate in all its parts. That of Anaximenes and Lampsacus is also highly illustrative of the maxim of the wise man: "Wisdom is better than strength."

Verse 16. *The poor man's wisdom* is *despised, and his words are not heard.*] I cannot help pursuing this illustration a little farther. The soldier who found Archimedes busily employed in drawing figures upon the sand, put to him some impertinent question, withal rudely obtruding himself on his operations. To whom this wonderful mathematician replied, "Stand off, soldier, and do not spoil my diagram;" on which the bloody savage struck him dead!

Verse 17. *The words of wise* men are *heard in quiet*] In the tumult of war the words of *Archimedes* were not heard; and his *life* was lost.

Verse 18. *Wisdom* is *better than weapons of war*] So proved in the case of *Archimedes*.

But one sinner] Such as the Roman butcher above mentioned.

Destroyeth much good] Such as were the life and skill of the Syracusan mathematician. One sinner has often injured the work of God; one stumbling-block has sometimes destroyed a revival of religion. Sin acts like a ferment; whatever comes in contact with it, it assimilates to itself.

CHAPTER X.

Observations on wisdom and folly, 1–3. *Concerning right conduct towards rulers*, 4. *Merit depressed, and worthlessness exalted*, 5–7. *Of him who digs a pit and removes a landmark*, 8, 9. *The use of wisdom and experience*, 10. *Of the babbler and the fool*, 11–15. *The infant king*, 16. *The well-regulated court*, 17. *Of slothfulness*, 18. *Of feasting*, 19. *Speak not evil of the king*, 20.

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DEAD [a] flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

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2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, [b] his wisdom faileth

[a] Heb. *Flies of death.*

[b] Heb. *his heart.*

NOTES ON CHAP. X.

Verse 1. *Dead flies*] Any putrefaction spoils perfume; and so a foolish act ruins the character of him who has the reputation of being wise and good. Alas! alas! in an unguarded moment how many have tarnished the reputation which they were many years in acquiring! Hence, no man can be said to be safe, till he is taken to the paradise of God.

Verse 2. *A wise man's heart* is *at his right hand*] As the *right hand* is ordinarily the best exercised, strongest, and most ready, and the *left* the contrary, they show, 1. The command which the wise man has over his own mind, feelings, passions, &c., and the prudence with which he acts. And, 2. The want of prudence and management in the fool, who has no restraint on his passions, and no rule or guard upon his tongue. The *right hand* and the *left* are used in Scripture to express *good* and *evil*. The wise man is always employed in doing *good*; the fool, in nonsense or evil.

Verse 3. *When—a fool walketh by the way*] In every act of life, and in every company he frequents,

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him, [c] and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, [d] leave not thy place; for [e] yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth [f] from the ruler:

6 [g] Folly is set [h] in great dignity, and the rich sit in low place.

7 I have seen servants [i] upon horses, and princes walking as servants upon the earth.

8 [k] He that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him.

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9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite [l] without enchantment; and a [m] babbler is no better.

12 [n] The words of a wise man's mouth *are* [o] gracious; but [p] the lips of a fool will swallow up himself.

[c] Prov. xiii. 16; xviii. 2.——[d] Chap. viii. 3.——[e] 1 Sam. xxv. 24, &c.; Prov. xxv. 15.——[f] Heb. *from before*.——[g] Esth. iii. 1. [h] Heb. *in great heights*.——[i] Prov. xix. 10; xxx. 22.

[k] Psa. vii. 15; Prov. xxvi. 27.——[l] Psa. lviii. 4, 5; Jer. viii 17.——[m] Heb. *the master of the tongue*.——[n] Prov. x. 32; xii 13.——[o] Heb. *grace*.——[p] Prov. x. 14; xviii. 7.

the irreligious man shows what he is. Vanity, nonsense, and wickedness are his themes: so that in effect *he saith to every one* that *he* is *a fool*.

Verse 4. *If the spirit of the ruler rise up against thee*] If the king get incensed against thee.

Leave not thy place] Humble thyself before him, that is *thy place* and duty; for yielding to him, and not standing stoutly in thy defence, pacifieth *great offences*: and then, when his anger is appeased, he will hear any thing in thy justification, if thou have any thing to offer. This is good advice to a *child* in reference to his *parents*, and to an *inferior* of any kind in reference to his *superiors*.

Several of the fathers understood this differently, *If the spirit of the ruler*—the influence of Satan—*hath risen up against* and prevailed over thee, to bring thee into some sin; *leave not thy place*—do not despair of God's mercy; humble thyself before him, and seek pardon through the Son of his love, and this will be מרפא *marpe*, a *remedy* or *cure* even for חטאים גדולים *chataim gedolim*, great errors or sins. All this is true in itself, whether found in this text or not.

Verse 5. *An error* which *proceedeth from the ruler*] What this error in the ruler is, the two following verses point out: it is simply this—an injudicious distribution of offices, and raising people to places of trust and confidence, who are destitute of *merit*, are neither of *name* nor *family* to excite public confidence, and are without *property*; so that they have no *stake in the country*, and their only solicitude must naturally be to enrich themselves, and provide for their poor relatives. This is frequent in the governments of the world; and *favouritism* has often brought prosperous nations to the brink of ruin. *Folly* was set in *dignity*; the man of property, sense, and name, in a *low place*. *Servants*—menial men, *rode upon horses*—carried every thing with a high and proud hand; and *princes*, —the nobles of the people, were obliged *to walk by their sides*, and often from the state of things to become in effect *their servants*. This was often the case in this country, during the reign of *Thomas à Becket*, and *Cardinal Woolsey*. These insolent men lorded it over the whole nation; and the people and their gentry were raised or depressed according as their pride and caprice willed. And, through this kind of errors, not only a few sovereigns have had most uncomfortable and troublesome reigns, but some have even lost their lives.

Verse 8. *Whoso breaketh a hedge, a serpent shall bite him.*] While spoiling his neighbour's property, he himself may come to greater mischief: while pulling out the sticks, he may be bit by a serpent, who has his nest there. Some have supposed that נחש *nachash* here means a *thorn*; perhaps from the similarity of its *prick* to the serpent's *sting*. He who forces his way through a hedge will be pricked by the thorns.

Verse 9. *Whoso removeth stones*] This verse teaches care and caution. Whoever *pulls down* an old building is likely to be hurt by the stones; and in *cleaving wood* many accidents occur for want of sufficient caution.

Verse 10. *If the iron be blunt*] If the axe have lost its edge, and the owner do not sharpen it, he must apply the more strength to make it cut: but the *wisdom that is profitable to direct* will teach him, that he should *whet* his *axe*, and *spare* his *strength*. Thus, without wisdom and understanding we cannot go profitably through the meanest concerns in life.

Verse 11. *The serpent will bite without enchantment*] בלא לחש *belo lachash*, without *hissing*. As a snake may bite before it hiss, so also will the babbler, talkative person, or calumniator. Without directly speaking evil, he insinuates, by innuendoes, things injurious to the reputation of his neighbour. Gif the eddir bite in silence, nothing lasse than he hath that prively backbiteth.—Old MS. Bible. "A babbler of his tongue is no better than a serpent that stingeth without hyssynge."—Coverdale. The *moral* of this saying is simply this: A calumniator is as dangerous as a poisonous serpent; and from the envenomed tongue of slander and detraction no man is safe. The comparing the serpent, נחש *nachash*, to a *babbler*, has something singular in it. I have already supposed that the creature mentioned, Gen. iii. 1, was of the genus *simia*. This has been ridiculed, but not *disproved*.

Verse 12. *The words of a wise man's mouth*] Every thing that proceeds from him is decent and

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13 The beginning of the words of his mouth *is* foolishness: and the end of [q] his talk *is* mischievous madness.

14 [r] A fool also [s] is full of words: a man cannot tell what shall be; and [t] what shall be after him, who can tell him?

15 The labour of the foolish weareth every one of them, because he knoweth not how to go to the city.

16 [u] Wo to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and [v] thy princes eat in due season, for strength, and not for drunkenness!

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18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 A feast is made for laughter, and [w] wine [x] maketh merry: but money answereth all *things*.

20 [y] Curse not the king, no, not in thy [z] thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

[q] Heb. *his mouth.*——[r] Prov. xv. 2.——[s] Heb. *multiplieth words.* Chap. iii. 22; vi. 12; viii. 7.——[t] Isa. iii. 4, 5, 12; v. 11. [v] Prov. xxxi. 4.

[w] Psalm civ. 15.——[x] Heb. *maketh glad the life.*——[y] Exodus xxii. 28; Acts xxiii. 5.——[z] Or, *conscience*, figure like, Luke xix. 40.

orderly; creditable to himself, and acceptable to those who hear him. But the *lips of the fool*, which speak every thing at random, and have no understanding to guide them, are not only not pleasant to others, but often destructive to himself.

Verse 14. *A man cannot tell what shall be*] A foolish babbling man will talk on every subject, though he can say as little on the *past*, as he can on the *future*.

Verse 15. *He knoweth not how to go to the city.*] I suppose this to be a proverb: "He knows nothing; he does not know his way to the next village." He may labour; but for want of *judgment* he wearies himself to no purpose.

Verse 16. *Wo to thee, O land, when thy king is a child*] *Minorities* are, in general, very prejudicial to a state. Regents either disagree, and foment civil wars; or oppress the people. Various discordant interests are raised up in a state during a minority; and the young king, having been under the tutelage of interested men, acts *partially* and *injuriously* to the interests of the people when he comes to the throne; and this produces popular discontent, and a troubled reign.

Thy princes eat in the morning!] They do nothing in order; turn night into day, and day into night; sleep when they should wake, and wake when they should sleep; attending more to chamberings and banquetings, than to the concerns of the state.

Verse 17. *When thy king is the son of nobles*] Υἱος ἐλευθερων, the son of freemen; persons well acquainted with the principles of civil liberty, and who rule according to them.—*Septuagint*. Such a one as comes to the throne in a legitimate way, from an ancient regal family, whose right to the throne is incontestable. It requires such a long time to establish a regal right, that the state is in continual danger from *pretenders* and *usurpers*, where the king is not the son of nobles.

And thy princes eat in due season] All persons in places of trust for the public weal, from the king to the lowest public functionary, should know, that the public are exceedingly scandalized at repeated accounts of entertainments, where irregularity prevails, much money is expended, and no good done. These things are drawn into precedent, and quoted to countenance debauch in the inferior classes. The natural division of the day for necessary *repasts* is, BREAKFAST, *eight*, or *half after*; DINNER, *one*, or *half after*; SUPPER, *eight*, or *half after*. And these, or even *earlier* hours, were formerly observed in these countries. Then we had scarcely any such thing as *gout*, and no *nervous disorders*.

In ancient nations the custom was to eat but *once*; and then about mid-day.

Verse 18. *By much slothfulness*] This is remarkably the case in some countries. Houses are not repaired till they almost fall about the ears of the inhabitants. We have an adage that applies to all such cases: "A stitch in time saves nine."

Verse 19. *A feast is made for laughter*] The object of it is to produce merriment, to banish care and concern of every kind. But who are they who make and frequent such places? Epicures and drunkards generally; such as those of whom *Horace* speaks.

Nos numerus sumus, et fruges consumere nati,
Epist. lib. i., ep. 2, ver. 27.

"Those whose names stand as indications of *men*, the *useless many*; and who appear to be born only to consume the produce of the soil."

But money answereth all] This saying has prevailed everywhere.

Scilicet uxorem *cum* dote, fidemque, *et* amicos,
Et genus, *et* formam REGINA PECUNIA *donat*;
Ac bene nummatum *decorat* Suadela, Venusque.
Hor. Ep. lib. i., ep. 6, ver. 36

"For *gold*, the *sovereign* QUEEN of *all below*,
Friends, *honour*, *birth*, and *beauty*, can bestow.
The goddess of *persuasion* forms her train;
And *Venus* decks the *well-bemonied* swain."
FRANCIS.

Verse 20. *Curse not the king*] Do not permit thyself even to think evil of the king; lest thy tongue at some time give vent to thy thoughts, and so thou be chargeable with treason.

For a bird of the air shall carry the voice] Does

be refer here to such fowls as the *carrier pigeon*, which were often used to carry letters under their wings to a great distance, and bring back answers? The *Targum* turns it curiously: "Do not speak evil of the king in thy conscience, nor in the secret of thy heart, nor in the most hidden place in thy house, curse not a wise man; for *Raziel* calls daily from heaven upon Mount Horeb, and his voice goes through the whole world; and *Elijah*, the great priest, goes, flying through the air like a winged eagle, and publishes the words which are spoken in secret by all the inhabitants of the earth."

Civil government is so peculiarly of God, that he will have it supported for the benefit of mankind; and those who attempt to disturb it are generally *marked* by his *strong disapprobation*. And though there have been multitudes of treasons hatched in the deepest secrecy; yet, through the providence of God, they have been discovered in the most singular manner. This shows God's care for government.

CHAPTER XI.

Give alms to all, 1–4. *The works of God unknown to man*, 5. *Diligence necessary*, 6. *Prosperity frequently succeeded by adversity*, 7, 8. *There will be a day of judgment*, 9, 10.

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CAST thy bread [a] upon [b] the waters: [c] for thou shalt find it after many days.

2 [d] Give a portion [e] to seven, and also to eight; [f] for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

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4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As [g] thou knowest not what *is* the way of the spirit, [h] *nor* how the bones *do grow* in

[a] See Isa. xxxii. 20.——[b] Heb. *upon the face of the waters.* [c] Deut. xv. 10; Prov. xix. 17; Matt. x. 42; 2 Chron. ix. 8; Gal. vi. 9, 10; Heb. vi. 10.

[d] Psa. cxii. 9; Luke vi. 30; 1 Tim. vi. 18, 19.——[e] Mic. v. 5.——[f] Eph. v. 16.——[g] John iii. 8.——[h] Psalm cxxxix. 14, 15.

NOTES ON CHAP. XI.

Verse 1. *Cast thy bread upon the waters*] An allusion to the *sowing of rice*; which was sown upon muddy ground, or ground covered with water, and trodden in by the feet of cattle: it thus took root, and grew, and was *found after many days* in a plentiful harvest. Give alms to the poor, and it will be as seed sown in good ground. God will cause thee *afterwards* to receive it with abundant increase. The *Targum* understands it of giving bread to poor sailors. The *Vulgate* and my *old Bible* have the same idea. Send thy brede upon men passing waters.

Verse 2. *Give a portion to seven*] Never cease giving while thou seest a person in distress, and hast wherewithal to relieve him.

Thou knowest not what evil] Such may be the change of times, that thou mayest yet stand in need of similar help thyself. *Do as thou wouldst be done by.*

Verse 3. *If the clouds be full of rain.*] Act as the clouds; when they are full they pour out their water indifferently on the *field* and on the *desert*. By giving charity indiscriminately, it may be that thou wilt often give it to the *unworthy*; but thou shouldst ever consider that he is an object of thy charity, who *appears* to be in real want: and better relieve or give to a *hundred* worthless persons, than pass by one who is in real distress.

Where the tree falleth, there it shall be.] Death is at no great distance; thou hast but a short time to do good. Acquire a heavenly *disposition* while here; for there will be no *change after this life*. If thou die in the love of God, and in the love of man, in that state wilt thou be found in the day of judgment. If a tree about to fall lean to the *north*, no the north it will fall; if to the *south*, it will fall to that *quarter*. In whatever *disposition* or *state of soul* thou diest, in that thou *wilt be found* in the *eternal world*. Death *refines nothing, purifies nothing, kills no sin, helps to no glory*. Let thy continual *bent* and *inclination* be to God, to holiness, to charity, to mercy, and to heaven: then, fall when thou mayest, thou wilt fall well.

Verse 4. *He that observeth the wind shall not sow*] The man that is too scrupulous is never likely to succeed in any thing. If a man neither plough nor sow till the weather is entirely to his mind, the season will in all probability pass before he will have done any thing: so, if thou be too nice in endeavouring to find out who are the *impostors* among those who *profess to be in want*, the real object may perish, whom otherwise thou mightest have relieved, and whose life might have been thereby saved. Those very punctilious and scrupulous people, who will *sift every thing* to the bottom in *every case*, and, before they will act, must be *fully satisfied* on all points, seldom do any good, and are themselves generally good for nothing. While they are *observing the clouds* and *the rain*, others have joined hands with God, and made a poor man live.

Verse 5. *As thou knowest not—the way of the spirit*] *Why* God should have permitted such and such persons to fall into want, and *how* they came into all their distresses, thou canst not tell, no more than thou canst how *their soul* is united to their body, how it came to *inform* that body, or how the *child* was formed in *the womb of its mother*. Nor canst thou discern the *end* which God has in view in these things. *He maketh all*, every thing is open to him; and take

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the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether [i] shall prosper, either this or that, or whether they both *shall be* alike good.

7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes [k] to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

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9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, [l] and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* [m] God will bring thee into judgment.

10 Therefore remove [n] sorrow from thy heart and [o] put away evil from thy flesh: [p] for child hood and youth *are* vanity.

[i] Heb. *shall be right.*——[k] Chap. vii. 11.——[l] Num. xv. 39.
[m] Chap. xii. 14; Rom. ii. 6–11.

[n] Or, *anger.*——[o] 2 Cor. vii. 1; 2 Tim. ii. 22.——[p] Psalm xxxix. 5.

heed lest, while pretending motives of scrupulosity and prudence, in not relieving the distresses of those thou pretendest to suspect to be *unworthy*, he does not *see* that a *love of money* is the *motive* of thy conduct, and a *want of the bowels of mercy* the *cause* why thou drivest this *suspected* beggar from thy door.

Verse 6. *In the morning sow thy seed*] Be ready at *all times* to show mercy; begin in the *morning*, continue till the *evening*. Thou knowest not the most worthy object; it is enough that God knoweth; and if thy motive be *good*, he will applaud and reward thee; not according to the *worthiness* or *unworthiness* of the *object* of thy charity, but according to the *motive* which induced thee to relieve him.

Verse 7. *Truly the light is sweet*] Life is dear to every man as the *light of the sun* is to the *eye*. A man would give all that he has for his life; and it is particularly dear to him when he is in ease and affluence: but let each remember that,

Verse 8. *If a man live many years*] And even have *prosperity* through the whole; yet the *days of darkness*—times of affliction, weakness, and perhaps *old age, will be many*. If he die not a *violent* death, which no man can wish, he will die a *lingering death*; and this is ordinarily attended with many *pains*, and many *sorrows*; therefore let him prepare to meet his God; and to carry this thought through life, that all must terminate in death. The writer of *Ecclesiasticus*, chap. vii. 36, has a good saying, similar to this: "Whatsoever thou takest in hand, remember *thy* END; and thou shalt never do amiss;" ουκ ἁμαρτησεις, *thou will not sin.*

Verse 9. *Rejoice, O young man, in thy youth*] *Youth* is devoid of cares; and, consequently, of many perplexities and distresses. Were it not so, we should have no *old men*; nay, perhaps not *one* even of *middle age*. It is in the order of a most gracious God, that the *young* should *rejoice* in their *youth*; but they should make such a moderate use of all their enjoyments, that they may not be confounded in the day of judgment. But, O young man, if thou wilt follow the propensities of thy *own heart*, the noisy mirth of the *fool*, and the dissipation of the *profligate—go on*; take thy full swing; but take this with thee, that "for all these things, God will judge thee;" and if the righteous are scarcely saved, where shall the *ungodly* and the *sinner* appear?

Verse 10. *Therefore remove sorrow*] כעס *caas*, *anger*; every kind of violent passion, all filthiness of *the flesh* and spirit. "Childhood and youth are vanity;" they pass away and come to nothing. Eternity alone is permanent; live for eternity.

CHAPTER XII.

Youth should remember their Creator, 1. *A description of old age and its infirmities, with the causes of death and dissolution*, 2–9. *How the Preacher taught the people knowledge*, 9–11. *General directions, and conclusion of the work*, 12–14.

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REMEMBER [a] now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, [b] when thou shalt say, I have no pleasure in them.

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2 While the sun, or the light, or the moon, or the stars, be not

[a] Prov. xxii. 6; Lam. iii. 27.

[b] See 2 Sam. xix. 35.

NOTES ON CHAP. XII.

Verse 1. *Remember thy Creator*] בוראיך *Boreeycha*, thy CREATORS. The word is most certainly in the *plural* number in all our common Hebrew Bibles; but it is in the *singular* number, בוראך *Borecha*, in *one hundred and seventy-six* of Dr. *Kennicott's* MSS., and *ninety-six* of *De Rossi's*; in many *ancient editions*; and in all the ancient *versions*. There is no depend-

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darkened, nor the clouds return after the rain;

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and [c] the grinders cease because they are few, and those that look out of the windows be darkened,

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[c] Or, *the grinders fail, because they* grind *little.*

ence on the *plural* form in most of the modern editions; though there are some editions of great worth which exhibit the word in this form, and among them the *Complutensian*, *Antwerp*, *Paris*, and *London* polyglots.

The evidence, therefore, that this text is supposed to give to the doctrine of the *ever blessed Trinity*, is but precarious, and on it little stress can be laid; and no man who loves truth would wish to support it by dubious witnesses. Injudicious men, by laying stress on texts dubious in themselves, and which may be interpreted a different way, greatly injure the true faith. Though such in their hearts may be friends to the orthodox faith, they are in fact its *worst friends*, and their assistance is such as helps their *adversaries*.

But what does the text say? It addresses the *youth* of both *sexes* throughout the creation; and says in effect:—

I. You are not your own, you have no right to yourselves. God made you: he is your *Creator:* he made you that you might be happy; but you can be happy only *in him*. And as he *created* you, so he *preserves* you; he *feeds*, *clothes*, *upholds* you. He has *made* you capable of *knowing*, *loving*, and *serving* him in this world, and of *enjoying* him in his own glory for ever. And when you had *undone yourselves* by *sin*, he sent his Son to *redeem* you by his blood; and he sends his *Spirit* to *enlighten*, *convince*, and *draw you* away from childishness, from vain and trifling, as well as from sinful, pursuits.

II. *Remember* him; consider that he is your *Creator*, your *loving* and affectionate *Father*. In youth *memory is* strong and tenacious; but, through the *perversion of the heart* by *sin*, young people can *remember any thing* better than God. If you get a kindness from a friend, you can *remember* that, and *feel gratitude* for it; and the *person* is therefore *endeared* to you. Have any ever given you such *benefits* as your *Creator?* Your *body* and *soul* came from him; he gave you your *eyes*, *ears*, *tongue*, *hands*, *feet*, &c. What blessings are these! how *excellent!* how *useful!* how *necessary!* and will you *forget* HIM?

III. *Remember him in thy* YOUTH, in order that you may have a *long* and *blessed life*, that you may be saved from the corruption and misery into which young people in general run; and the evils they entail upon themselves by giving way to the sinful propensities of their own hearts. As in youth all the powers are more active and vigorous, so they are capable of superior enjoyments. *Faith*, *hope*, and *love*, will be in their best *tenor*, their greatest *vigour*, and in their *least encumbered state*. And it will be *easier* for you to *believe*, *hope*, *pray*, *love*, *obey*, and *bear your cross*, than it can be in old age and decrepitude.

IV. *Remember him* now, in *this part* of your *youth*—you have no certainty of life; *now* is yours, to-morrow may not be. You *are* young; but you may *never* be old. *Now* he waits to be gracious; *to-morrow* may be too late. God *now* calls; his *Spirit* now strives; his *ministers* now exhort. You have now *health*; sin has not now *so much dominion over you* as it will have, increasing by every future moment, if you do not give up your hearts to your Maker.

V. There is another consideration which should weigh with you: should you live to *old age*, it is a very disadvantageous time to begin to serve the Lord in. *Infirmities* press down both body and mind, and the oppressed nature has enough to do to bear its own infirmities; and as there is *little time*, so there is generally *less inclination*, to call upon the Lord. *Evil habits* are strengthened by long continuance; and every desire and appetite in the soul is a strong hold for Satan. There is little time for repentance, little for faith, *none* for obedience. The *evil days* are *come*, and the *years* in which you will feelingly be obliged to say, Alas! "we have no pleasure in them;" and, what is worse, the heart is hardened through the *deceitfulness of sin*.

Verse 2. *While the sun, or the light, or the moon, or the stars, be not darkened*] i. e., in the SPRING, prime, and prosperity of life.

Nor the clouds return] The infirmities of old age, of which WINTER is a proper emblem, as *spring* is of *youth*, in the former clause of this verse.

Verse 3. *In the day when the keepers of the house*] The BODY of *man* is here compared to a HOUSE:—mark the metaphors and their propriety.

1. *The keepers shall tremble*—the *hands* become paralytic, as is constantly the case, less or more, in old age.

2. *The strong men shall bow*] The *legs* become feeble, and unable to support the weight of the body.

3. *The grinders cease because they are few*] The *teeth* decayed and mostly lost; the *few* that remain being incapable of properly masticating hard substances or animal food. And so they *cease*; for soft or pulpy substances, which are requisite then, require little or no mastication; and these aliments become their ordinary food.

4. *Those that look out of the windows*] The *optic nerves*, which receive impressions, through the medium of the different *humours* of the eye, from surrounding objects—they *are darkened*; the humours becoming *thick*, *flat*, and *turbid*, they are no longer capable of transmitting those images in that clear, distinct manner, as formerly. There may be an allusion here to the *pupil* of the eye. Look into it, and you will see *your own image* in extreme miniature *looking out* upon you; and hence it has its name *pupillus*, a *little child*, from *pupus*, a *baby*, a *doll:* because the image in the eye resembles such. The *optic nerve* being seated at the *bottom of the eye*, has the images of surrounding objects painted upon it; *it looks out through the different humours*. The different membranes and humours which

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4 And the [d] doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all [e] the daughters of music shall be brought low;

5 Also *when* they shall be afraid of *that* *which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to [f] his long home, and [g] the mourners go about the streets:

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[d] Psa. cxli. 3.——[e] 2 Sam. xix. 35.

[f] Job xvii. 13.——[g] Jer. ix. 17.

compose the eye, and serve for vision, are, the *tunica conjunctiva*, the *tunica sclerotica*, the *cornea*, the *iris*, the *pupil*, the *choroides*, and the *retina*. The *iris* is perforated to admit the rays of light, and is called the *pupil*; the *retina* is a diffusion of the *optic nerve* in the bottom of the eye, on which the images are painted or impressed that give us the *sensation* we term *sight* or *vision*. All these *membranes*, *humours*, and *nerves*, are more or less *impaired*, thickened, or rendered *opaque*, by *old age*; expressed by the metaphor, "Those that look out of the windows are darkened."

Verse 4. *And the doors shall be shut in the streets*] 5. The *doors*—the *lips*, which are the *doors* by which the *mouth* is *closed*.

6. *Be shut in the streets*] The *cavities* of the *cheeks* and *jaws*, through which the food may be said to *travel* before it is fitted by *mastication* or chewing to go down the *œsophagus* into the stomach. The *doors* or *lips* are *shut* to hinder the food in chewing from dropping out; as the *teeth*, which prevented that before, are now lost.

7. *The sound of the grinding is low*] Little noise is now made in eating, because the *teeth* are either lost, or become so infirm as not to suffer their being pressed close together; and the mouth being kept shut to hinder the food from dropping out, the *sound* in eating is scarcely heard. The *teeth* are divided into *three* kinds:—1. The *dentes incisores*, or *cutting teeth*, in the front of the jaw. 2. The *dentes canini*, or *dog teeth*, those in the sides of the jaws, for *gnawing*, or *tearing* and *separating* hard or *tough substances*. And, 3. *Dentes molares*, or *grinding teeth*, the posterior or *double teeth*, in both jaws, generally termed the *grinders*; because their office is to *grind down* the substances that have been *cut* by the *fore teeth*, *separated* into their parts or fibres by the *dog teeth*, and thus prepare it for digestion in the stomach.

8. *He shall rise up at the voice of the bird*] His sleep is not *sound* as it used to be; he *slumbers* rather than *sleeps*; and the *crowing of the cock* awakes him. And so much difficulty does he find to *respire* while in bed, that he is glad of the dawn to rise up and get some relief. The chirping of the sparrow is sufficient to awake him.

9. *All the daughters of music shall be brought low*] The voice, that wonderful *instrument*, almost endless in the *strength* and *variety* of its *tones*, becomes *feeble* and *squeaking*, and merriment and pleasure are no more. The tones *emitted* are all of the *querulous* or *mournful* kind.

Verse 5. *When they shall be afraid of that which is high*] 10. Being so *feeble*, they are afraid to trust themselves to *ascend steps*, *stairs*, &c., without help. And when they *look upwards*, their heads turn giddy, and they are ready to fall.

11. *Fears* shall be *in the way*] They dare not walk *out*, lest they should meet some danger, which they have not *strength* to repel, nor *agility* to *escape*. A second childishness has taken place—apprehensions, fears, terrors, and weakness.

12. *The almond tree shall flourish*] שׁקד יניאץ *yenaets*, not *flourish*, but *fall off*. The *hair* begins to change, first *gray*, then *white*; it having no longer that supply of nutritive juices which it once had, this *animal vegetable withers* and *falls off*. The *almond tree*, having *white flowers*, is a fit emblem of a *hoary head*; or as *Hasselquist* says, who observed the tree in full flower in Judea, "like an old man with his *white locks*."

13. *The grasshopper shall be a burden*] Even such an inconsiderable thing as a *locust*, or a very small *insect*, shall be deemed burdensome, their strength is so exceedingly diminished. In cases of the *gout*, especially in *old men*, the *shadow* of a person passing by puts them to acute pain! How much less can they bear the smallest pressure! But probably the words refer to the man himself, who, bent at the loins, and his arms hanging down, exhibits some caricature of the animal in question. The poor grasshopper has become a burden to himself. Another interpretation has been given of the *grasshopper*; but I pass it by as impertinent and contemptible; such commentators appear as if they wished to render the text ridiculous.

14. *Desire shall fail*] Both *relish* and *appetite* for food, even the most *delicate*, that to which they were formerly so much *attached*, now *fails*. The *teeth* are no longer able to *masticate* the food, or have all *dropped out*; the stomach no longer able to digest any thing; and, as the body is no longer capable of receiving nourishment, *appetite* and *relish* necessarily fail.

15. *Because man goeth to his long home*] אל בית עולמו *el beith olamo*, "to the house of his age;" the place destined to receive him, when the *whole race* or *course* of life shall be *finished*; for עולם *olam* takes in the *whole course* or *duration of a thing*; if applied to a *dispensation*, such as the LAW, it takes in its whole *duration*; to the *life* of man, it takes in the *whole life*; to *time*, it includes its whole compass; to *eternity*, it expresses its infinite duration. So *old age* terminates the *olam*, the complete duration of human life; and when life is no longer desired, and nutrition ceases, the *olam* of man is terminated. My old MS. Bible translates it, The house of his everlastingness.

16. He is just departing into the invisible world; and this is known by the *mourners going about the streets*, the *long hollow groans* and *throat rattlings*

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6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 [h] Then shall the dust return to the earth as it was: [i] and the spirit shall return unto God [k] who gave it.

8 [l] Vanity of vanities, saith the Preacher, all *is* vanity.

9 And [m] moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* [n] set in order many proverbs.

10 The Preacher sought to find out [o] ac-

[h] Gen. iii. 19; Job xxxiv. 15; Psa. xc. 3.—[i] Chap. iii. 21.—[k] Num. xvi. 22; xxvii. 16; Job xxxiv. 14; Isa. lvii. 16; Zech. xii. 1.

[l] Psa. lxii. 9; chap. i. 2.—[m] Or, *the more wise the Preacher was*, &c.—[n] 1 Kings iv. 32.—[o] Hebrew, *words of delight.*

which proceed from him; the sure prognostications of the extreme *debility* and *speedy cessation* of those essential animal functions next mentioned.

Verse 6. *Or ever the silver cord be loosed*] We have already *had* all the *external* evidences of *old age*, with all its attendant infirmities; next follow what takes place *in* the body, in order to produce what is called *death*, or the separation of body and soul.

1. *The silver cord.*—The *medulla oblongata* or *spinal marrow*, from which all the nerves proceed, as itself does from the *brain*. This is termed a *cord*, from its *exact similitude* to one; and a *silver cord*, from its *colour*, as it strikingly exhibits the *silver gray*; and from its *preciousness*. This is said to be *loosed*; as the *nervous system* became a little before, and at the article of death, wholly debilitated. The last *loosing* being the *fall of the under jaw*, the invariable and never-failing evidence of *immediate death*; a few struggles more, and the soul is dismissed from its clay tenement.

2. *The golden bowl be broken*] The *brain* contained in the *cranium*, or skull, and enveloped with the membranes called the *dura* and *pia mater*; here called a *bowl*, from its resemblance to such a vessel, the *container* being put for the *contained*; and *golden* because of its *colour*, and because of its exceeding *preciousness*, as has been noticed in the former case. *Broken*—be rendered *unfit to perform its functions*, neither supplying nor distributing any *nervous energy*.

3. *Or the pitcher be broken at the fountain*] The *vena cava*, which brings back the blood to the *right ventricle* of the heart, here called the *fountain*, המכבון *hammabbua*, the *spring* whence the water *gushes up*; properly applied here to the heart, which by its *systole* and *diastole* (*contraction* and *expansion*) sends out, and afterwards receives back, the blood; for all the blood flows from, and returns back to, the heart.

4. *The wheel broken at the cistern*] The *great aorta*, which receives the blood from the *cistern*, the *left ventricle* of the heart, and distributes it to the different parts of the system. These may be said, as in the case of the *brain* above, to be *broken*, i. e., rendered useless; when, through the *loosening of the silver cord*, the total relaxation of the *nervous system*, the *heart* becomes incapable of *dilatation* and *contraction*, so that the blood, on its return to the *right ventricle* of the heart, is not *received*, nor that already contained in the *ventricles* propelled into the great *aorta*. The *wheel* is used in allusion to the Asiatic *wheels*, by which they raise water from their wells and tanks, and deep cisterns, for domestic purposes, or to irrigate the grounds. Thus, then, the blood becomes stagnate; the lungs cease to respire; the blood is no longer *oxidized*; all motion, voluntary and involuntary, ceases; the body, the house of the immortal spirit, is no longer tenantable, and the soul takes its flight into the eternal world. The man D—I—E—S! This is expressed in the following verse:—

Verse 7. *Then shall the dust return to the earth as it was: and the spirit shall return unto God*]

5. Putrefaction and solution take place; the whole mass becomes decomposed, and in process of time is reduced to dust, from which it was originally made; while the spirit, רוח *haruach*, that spirit, which God at first breathed into the nostrils of man, when he in consequence became a LIVING SOUL, an intelligent, rational, discoursing animal, returns to God who gave it. Here the wise man makes a most evident distinction between the body and the soul: they are not the same; they are not both matter. The body, which is matter, returns to dust, its original; but the spirit, which is *immaterial*, returns to God. It is impossible that two natures can be more distinct, or more emphatically distinguished. The author of this book was not a materialist.

Thus ends this affecting, yet elegant and finished, picture of OLD AGE and DEATH. See a description of old age similar, but much inferior, to this, in the Agamemnon of Æschylus, v. 76–82.

It has been often remarked that the *circulation of the blood*, which has been deemed a modern discovery by our countryman Dr. *Harvey*, in 1616, was known to Solomon, or whoever was the author of this book: the *fountains*, *cisterns*, *pitcher*, and *wheel*, giving sufficient countenance to the conclusion.

Verse 8. This affecting and minute description of *old age* and *death* is concluded by the author with the same exclamation by which he began this book: *O vanity of vanities*, saith Koheleth, *all is vanity*. Now that man, the masterpiece of God's creation, the delegated sovereign of this lower world, is *turned to dust*, what is there *stable* or worthy of contemplation besides? ALL—ALL is VANITY!

Verse 9. *Because the Preacher was wise, he still taught the people knowledge*] And in order to do this he took *good heed*—considered what would be most useful. *He set in order*—collected and arranged, many parables, probably alluding to the book over which we have already passed.

Verse 10. *He sought to find out acceptable words*] דברי חפץ *dibrey chephets*, words of desire, words of will; the best, the most suitable words; those which

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ceptable words: and *that which* was written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And farther, by these, my son, be admonished: of making many books *there is* no end; and [p] much [q] study *is* a weariness of the flesh.

13 [r] Let us hear the conclusion of the whole matter: [s] Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For [t] God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

[p] Chap. i. 18.——[q] Or, *reading*.——[r] Or, *The end of the matter, even all that hath been heard*, is.——[s] Deut. vi. 2; x. 12.

[t] Chap. xi. 9; Matt. xii. 36; Acts xvii. 30, 31; Rom. ii. 16; xiv. 10, 12; 1 Cor. iv. 5; 2 Cor. v. 10.

the people could best understand. But these words were not such as might merely please the people; they were *words of truth*; such as came from God, and might lead them to him.

Verse 11. *The words of the wise*] Doctrines of faith, illustrated by suitable language, are *as nails fastened* by the *masters of assemblies*, בעלי אספות *baaley asuphoth*, the *masters of collections*, those who had made the best collections of this kind, the *matter* of which was of the most excellent nature; every saying sinking as deeply into the mind, by the *force* of the *truth* contained in it, as a *nail* well *pointed* does into a *board*, when *impelled by the hammer's force*. These *masters of collections* have been supposed to be public persons appointed by the *prince* himself, the *sole shepherd*, to see that nothing was put into the people's hands but what would be profitable for them to read; and that, when any wise man gave public instructions, a good *scribe* sat by to take down the words; and then the master examined what he *had written*, to see that it was *upright*, and that the words were *doctrines of truth*. These were something like our *licensers of the press*; but the existence of such is little more than conjecture.

After all, *masters of assemblies* may mean *public teachers*; that *which was written*, the oracles of God, out of which they instructed the people; the *one Shepherd*, God Almighty, from whom they received their authority and unction to preach the truth; and by the energy of whose *Spirit* the heavenly teaching was fastened in their hearts, as a *well-driven nail* in a *sound piece of wood*.

Verse 12. *And farther, by these, my son, be admonished*] Hear such teachers, and receive their admonitions; and do not receive the grace of God in vain.

Of making many books there is *no end*] Two thousand years have elapsed since this was written; and since that time some millions of treatises have been added, on all kinds of subjects, to those which have gone before. The press is still groaning under and teeming with books, books innumerable; and no one subject is yet *exhausted*, notwithstanding all that has been written on it. And we who live in these *latter times* are no nearer an end, in the investigation of nature and its *properties*; of God, his attributes, his providence, his justice, and his mercy; of man, his animal life, his mode of nutrition and existence, and his soul and its powers; of Jesus, and the redemption by him; of eternity, and what it implies as exhibiting to us the pains of the cursed, and the glories of the blessed. Of several of these we know no more than they who have lived *five thousand* years before us; nor do we know any thing *certainly* by the *endless books* that have been published, except what bears the seal of the God of heaven, as published in that word which was declared by his Spirit.

And much study is a weariness of the flesh.] O how true is this! Let the trembling knees, the palsied hands, the darkened eyes, the aching heart, and the puzzled mind of every real student declare! And should none more worthy of the name of student be within reach to consult, the writer of this work is a proof in point.

Verse 13. After all, the sum of the great business of human life is comprised in this short sentence, on which some millions of books have been already written!

FEAR GOD, AND KEEP HIS COMMANDMENTS.

1. Know that he is, and that he is a rewarder of them that diligently seek him. 2. Reverence him; pay him adoration. 3. Love him, that you may be happy.

Keep his commandments] They are contained in two words: 1. "Thou shalt love the Lord thy God with all thy heart;" 2. "And thy neighbour as thyself." Blessed be God, much reading and much study are not necessary to accomplish this, which is called כל האדם *col haadam*, the whole of Adam; the whole that God required of the *first man* and of *all his posterity*. But the *Gospel* of Jesus Christ must be understood to comprehend the full force of this short saying.

The word *duty*, added here by our translators, *spoils*, if not perverts, the sense.

The whole passage is rendered with great simplicity by *Coverdale*:—

"The same preacher was not wyse alone: but taught the people knowledge also. He gave good hede, sought out the grounde, and set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of trueth. For the wordes of the wyse are like prickes and nale that go thorow, wherewith men are kepte together for they are geven of one Shepherd onely. Therefore be warre (my sonne) that above these thou make thee not many and innumerable bookes, nor take dyverse doctrynes in hande, to weery thy body withall.

"Let us heare the conclucion of all thinges: Feare God, and kepe his comaundementes, for that toucheth

al men; for God shall judge all workes and secrete thinges, whether they be good or evell."

I shall give the same from my old MS. Bible:—

And wan Ecclesiastes was most wijs he taght the people, and told out what he had don, and enserchinge maade many parablis. He soght profitable wordis, and wrote most rigt sermons, and ful of trewth. The wordis of wismen as prickis and as nailis into herte pigt: that bi the counseyle of maisteris ben geben of oon scheperd. More thann thes sone myn, ne seche thou; of making many bokes is noon eend, and oft bethinkinge is tormentinge of the flesche. Wend of spekinge alle togydir heere nice. Drede God, and his hestis kepe; that is eche man. Alle thingis that ben maad he schal bringen into dome, for eche erid thinge, whithir good or cbyl it be.

Verse 14. *For God shall bring every work into judgment*] This is the *reason* why we should "fear God and keep his commandments." 1. Because there will be a *day of judgment*. 2. Every soul of man shall stand at that bar. 3. God, the infinitely wise, the heart-searching God, will be judge. 4. He will bring to light every *secret thing*—all that has been done since the creation, by all men; whether *forgotten* or *registered*; whether *done in secret* or *in public*. 5. All the works of the *godly*, as well as all the works of the *wicked*, shall be judged in that day; the *good* which the *godly* strove to *conceal*, as well as the *evil* which the *wicked* endeavoured to *hide*. This, then, will be the *conclusion* of the whole mortal story. And although in this world *all is vanity*; yet *there*, "vanities will be vain no more." Every thing, whether *good* or *evil*, will have its own proper, stable, eternal *result*. O God! prepare the reader to give up his accounts with joy in that day! Amen.

Masoretic Notes.

Number of verses, 222.

Middle verse, chap. vi. 10.

Sections, 4.

The Arabic subjoins this colophon:—"Praise be to God for ever and ever!"

"By the assistance of the Most High God this book of Ecclesiastes, which is vanity of vanities, written by Solomon the son of David, who reigned over the children of Israel, is completed."

The Syriac has, "The end of the book of Koheleth."

There are others, but they are of no importance

INTRODUCTION

TO THE

CANTICLES, OR SONG OF SOLOMON.

THE book before us is called in the Hebrew שיר השירים Shir Hashshirim, "The Song of Songs;" or, "An Ode of the Odes:" which might be understood, "An Ode *taken* or selected *from others* of a similar kind;" or, "An Ode the *most excellent* of all others;" this being an idiom common to the Hebrew language: e. g., the *God of gods* is the supreme God; the *Lord of lords*, the supreme Lord; the *King of kings*, the supreme King; the *heaven of heavens*, the supreme or highest heaven. It may therefore be designed to express "a song of the *utmost perfection; one of the best that existed, or had ever been penned.*" Perhaps the title may have a reference to the other poetical compositions of Solomon, which were no less than *one thousand and five;* and this was considered the *most excellent* of the whole, and the *only one* that remains, unless we suppose Solomon, with some of the Jews, to be the author of Psalms lxxii. and cxxvii.: but this cannot be proved.

There have been some doubts concerning the author of this book. Some of the rabbins supposed it to be the work of the prophet Isaiah; but this sentiment never gained much credit. Most have, without hesitation, attributed it to Solomon, whose name it bears; and if the book of Ecclesiastes be his, this will follow in course, as the *style* is exactly the same, allowing for the difference of the subject. Both books seem to have been written about the same *time*, and to have had the same *author*.

This book, if written by Solomon, could not have been written in his *old age*, as some have supposed the book of Ecclesiastes to have been; which sentiment is, I think, sufficiently disproved; for we find that long before Solomon's old age he had *three hundred* wives, and *seven hundred* concubines; but at the time this Song was written, Solomon had only *sixty* wives and *eighty* concubines. And the Song most certainly celebrates a *marriage;* whether between *Solomon* and the *daughter of Pharaoh*, or between him and some *Jewish princess*, has not been fully agreed on among critics and commentators. It is most likely to have been *a juvenile* or *comparatively juvenile* production; and indeed the high and glowing colouring, and the strength of the images, are full proofs of this. Though *Anacreon* made amatory odes when he was *bald-headed*, yet neither he nor *any one else*, humanly speaking, could have made such odes as the Canticles when stricken in years.

But to what denomination of writing do the Canticles belong? Are they mere *Odes*, or *Idyls*, or *Pastorals;* or are they an *Epithalamium?* Let us define these terms, and examine the Song of Solomon by them. 1. The Ode is generally understood to be a species of poetry containing sublime and important matter, always *sung*, or accompanied by the *harp*, or some proper *musical instrument*. 2. The Idyl implies a *short poem*, containing some *adventure*. 3. The Pastoral contains what belongs to *shepherds*, and their *occupations*. 4. The Epithalamium is the congratulatory song, sung to a new married pair, wishing them abundant blessings, a numerous and happy offspring, &c. Strictly speaking, the book of Canticles falls under neither of these descriptions: it is rather a composition *sui generis*, and seems to partake more of the nature of what we call a mask, than any thing else; an entertainment for the guests who attended the marriage ceremony, with a *dramatic cast*

throughout the whole, though the *persons* who speak and act are not formally introduced. There are so many touches in the form and manner of this Song like those in the *Comus* of Milton, that it leads me to doubt whether the *English poet* has not taken the idea of his *mask* from the *Jewish*.

As to the *persons*, chiefly concerned, it is generally believed that *Solomon* and *Pharaoh's daughter* are the *bridegroom* and *bride*; with their proper *attendants*, viz., companions of the bridegroom, and companions of the bride, with certain *mutes*, who only appear, or are mentioned by others, without taking any particular part in the transactions.

But it is much more easy to be satisfied on the *species* of composition to which this book belongs, than on the *meaning* of the book itself. Is it to be understood in the *obvious manner* in which it presents itself? And are Solomon and his bride, their friends and companions, to be considered as mere *dramatis personæ?* Or are they *typical* or *representative* persons? Does this *marriage* represent a *celestial union?* Do the *speeches* of each contain Divine doctrines? Are the *metaphors*, taken from *earthly* things, to be understood of *spiritual* matters? In a word, does *Solomon* here represent *Jesus Christ?* Is the *daughter of Pharaoh* the *Christian Church*; or, according to some Roman Catholics, the Virgin Mary? Are *watchmen, vineyard-keepers, shepherds*, &c., the *ministers* of the *Gospel? Wine* and *various fruits*, the *influences* and *graces* of the Divine Spirit? &c., &c. How multitudinous and *positive* are the *affirmative* answers to these questions! And yet, though the many agree in the general principle, how various their expositions of the different parts of the piece! And where, all this time, is the *proof* that the *principle* is not misunderstood? As to *conjectures*, they are as *uncertain* as they are endless; and what one pious or learned man may *think* to be the meaning, is no proof to any other that he should make up his mind in the *same way*.

Let us for a moment consider the different opinions held on this book, without entering into the discussion of their propriety or impropriety. They are the following:—

I. It is a plain *epithalamium* on the marriage of Solomon with the *daughter of Pharaoh*, king of Egypt; and is to be understood in no other way.

II. It is an *allegory* relative to the conduct of God towards the Hebrews, in bringing them out of Egypt through the wilderness to the Promised Land.

III. It is intended to represent the *incarnation* of Jesus Christ, or his marriage with human nature, in reference to its redemption.

IV. It represents Christ's love to the Church or elected souls, and their love to him.

V. It is an *allegorical poem* on the glories of *Jesus Christ* and the *Virgin Mary*.

VI. It is a collection of sacred idyls; the spiritual meaning of which is not agreed on.

Now each of these opinions has its powerful supporters, and each of these has reasons to offer for the support of the opinion which is espoused; and nothing but a direct revelation from God can show us which of these opinions is the correct one, or whether any of them are correct.

The *antiquity* of an opinion, if that be not founded on a *revelation from God*, is no evidence of its truth; for there are many ungodly opinions which are more than a *thousand* years old. And as to *great men* and *great names*, we find them enrolled and arranged on each side of all controversies. It may be asked, What do Christ and his apostles say of it?

1. If Jesus Christ or any of his apostles had referred to it as an *allegory*, and told us the *subject* which it pointed out, the matter would have been *plain*: we should then have had *data*, and had only to proceed in the way of *elucidation*. But we find nothing of this in the New Testament.

2. If they had referred to it as an *allegory*, without intimating the *meaning;* then we should be justified in searching everywhere for that meaning; and *conjecture* itself would have been legal, till we had arrived at some *self-testifying issue*.

3. If they had referred to it at all, in connection with *spiritual* subjects, then we should

have at once seen that it was to be *spiritually understood*; and, comparing spiritual things with spiritual, we must have humbly sought for its spiritual interpretation.

4. Had the *Supreme Being* been introduced, or referred to in any of his *essential attributes*, or by any of the names which he has been pleased to assume in his revelations to men, we should have then seen that the writer was a *spiritual man*, and wrote probably in reference to a *spiritual end*; and, that we should pass by or through his *letter*, in order to get to the *spirit* concealed under it. But none of these things appear in this book: the *name of God* is not found in it; nor is it *quoted* in the *New Testament*. As to certain *references* which its allegorical expositors suppose are made to it, either in the *Gospels*, *Epistles*, or *Apocalypse*, they are not *express*, and do not, by any thing *in* or *connected with* them, appear *unequivocally* to point out this book. And after all that has been said, I am fully of opinion it is not once referred to in the New Testament. But this is no proof of its not being *canonical*, as there are other books, on which there is no doubt, that are in the same predicament. But still, if it refer so distinctly to Christ and his Church, as some suppose, it certainly would not have been passed over by both evangelists and apostles without pointed and especial notice; and particularly if it points out the *love of Christ to his Church*, and the whole *economy* of God's working in reference to the salvation of the souls of men.

From all this it will appear to the intelligent reader, that the *spiritual meaning* of this book cannot easily be made out: 1. Because we do not know that it is an *allegory*. 2. If one, the *principles* on which such allegory is to be explained do nowhere appear.

Whom then are we to follow in the interpretation of this very singular book? The *Targumist*, who applies it to God and the *Hebrews*, in their journeyings from Egypt to the promised land? *Origen*, who made it a Christian allegory? *Apponius*, who spiritualized it? *Gregory the Great*, who in the main copied them? The *good man*, who in 1717, at Paris, so illustrated it as "to induce men to devote themselves to Jesus Christ and the Virgin Mary?" Mr. *Durham*, Mr. *Robotham*, Mr. *Ainsworth*, Mr. *Romaine*, and Dr. *Gill*, who endeavoured to prove that it concerns *Christ* and *the elect?* Or Mr. *Harmer* and others, who acknowledge it to be an inimitable composition, and to be understood only of Solomon and Pharaoh's daughter? Or, finally, Dr. *Mason Good*, who considers it a collection of sacred idyls, the spiritual interpretation of which is not agreed on?

I had for a long time hesitated whether I should say any thing on this book; not because I did not think I understood its chief design and general meaning, for of this I really have no doubt, but because I did not understand it as a *spiritual allegory*, representing the *loves of Christ and his Church*. I must own I see no indubitable ground for this opinion. And is it of no moment whether the *doctrines* drawn from it, by those who allegorize and spiritualize it, be indubitably founded on it or not? The doctrines may be true in themselves, (which is indeed more than can be said of those of most of its interpreters,) but is it not a very *solemn*, and indeed *awful* thing to say, *This* is the *voice* of *Christ* to his *Church*, *This* is the *voice* of the *Church* to *Christ*, &c., &c., when there is *no proof* from God, nor from any other portion of his word, that these things are so?

It is much better, therefore, if explained or illustrated at all, to take it in its *literal* meaning, and explain it in its *general* sense. I say *general* sense, because there are many passages in it which should not be explained, if taken literally, the references being too delicate; and Eastern phraseology on such subjects is too vivid for European imaginations. Let any sensible and pious medical man read over this book, and, if at all acquainted with Asiatic phraseology, say whether it would be proper, even in medical language, to explain all the descriptions and allusions in this poem.

After what I have said on the difficulty of interpreting this book in a *spiritual* way, it would not be fair to withhold from the reader the general *arguments* on which the *theory* of its allegorical meaning is founded. The principal part of the commentators on this book, especially those who have made it their *separate* study, have in general taken it for granted that their mode of interpretation is incontrovertible; and have proceeded to spiritualize every

figure and every *verse* as if they had a Divine warrant for all they have said. Their conduct is dangerous; and the result of their well-intentioned labours has been of very little service to the cause of *Christianity* in general, or to the interests of true *morality* in particular. By their mode of interpretation an undignified, not to say mean and carnal, language has been propagated among many well-meaning religious people, that has associated itself too much with *selfish* and *animal affections*, and created feelings that accorded little with the dignified spirituality of the religion of the Lord Jesus. I speak not from report; I speak from observation and experience, and observation not hastily made. The conviction on my mind and the conclusion to which I have conscientiously arrived, are the result of frequent examination, careful reading, and close thinking, at intervals, for nearly *fifty* years; and however I may be *blamed* by some, and *pitied* by others, I must say, and I say it as fearlessly as I do conscientiously, that in this inimitably fine elegant Hebrew ode I see nothing of *Christ* and *his Church*, and nothing that appears to have been *intended* to be *thus* understood; and nothing, if applied in this way, that, *per se*, can promote the interests of vital godliness, or cause the simple and sincere not to "know Christ after the flesh." Here I conscientiously stand. May God help me!

The most rational view of the subject that I have seen is that taken by Mr. *Harmer*, who has indeed detailed and strengthened the arguments of his predecessors who have declared for the *spiritual* meaning. In his "Outlines of a Comment upon Solomon's Song," he supposes that the Song refers to *Solomon's marriage with the daughter of Pharaoh;* and that he had a *Jewish queen*, who is frequently referred to in the work; and that, unless this be allowed, there are several important passages in the book that cannot be understood; and indeed it is on this principle that he finds his chief ground for a *spiritual* and *allegorical* interpretation.

"Whatever was the intention of God," says he, "in bringing about this marriage, and in causing it to be celebrated in such an *extraordinary* manner, *by songs that were directed to be placed among the sacred writings*, it is certain there never was *any resemblance more striking* between the circumstances and transactions of any of the remarkable personages of the Old Testament and those of Messiah, than the *likeness* we may observe between *Solomon marrying a Gentile princess*, and making her *equal in honour and privileges* with his former *Jewish queen*, and in her being *frequently mentioned* afterwards in history, while the other is passed over in *total silence*, and the *conduct of the Messiah towards the Gentile and Jewish Churches*.

"The two remarkable things in the conduct of the Messiah towards the two Churches are the making the Gentiles *fellow heirs* of the same body and partakers of the promises, *without any difference;* and the *giving up to neglect* the Jewish Church, while that of the Gentiles has long flourished in great honour, and been the subject of many a history. St. Paul takes notice of both these circumstances with particular solemnity; of the first, in the *third* chapter of *Ephesians*, and elsewhere; of the other, in the *eleventh* chapter of *Romans*. They are points, then, that deserve great attention.

"They are both called *mysteries*, (Rom. xi. 25, Eph. iii. 3,) that is, things that had been concealed aforetime; but it by no means follows that there were no shadowy representations of these events in the preceding ages, only that they were not *clearly and expressly revealed*.

"*Kingdoms* and *cities* are frequently spoken of in holy writ as *women*. *Sacred* as well as secular bodies of men are represented under that image. *The universal Church* is spoken of under the notion of a *bride*, and the *Messiah* as her *husband*, Eph. v. The two Churches of Jews and Gentiles, or the Church under the Mosaic dispensation and the Church freed from those ceremonies, are represented as *two women*—the one formerly treated as the *principal wife;* and the second, as having been for a long time neglected, but afterwards producing a much more numerous issue than the first—by the prophet Isaiah in his *fifty-fourth* chapter, according to the explanation St. Paul has given of that passage in Gal. iv. *Particular* Churches are mentioned after the same manner. So, concerning the Church at Corinth,

St. Paul says, "I have espoused you to one husband, *that I may present you* as a chaste virgin to Christ;" 2 Cor. xi. 2.

"Since then it is common for the Scriptures to represent the Church of God under the notion of a *woman*, and the Messiah under that of a *husband;* since the two bodies of men—that which worshipped God according to the *Mosaic* rites, and that which observed them *not*—are compared to *two women;* and since the circumstances of these two Churches are such as I have given an account of from St. Paul, it must be acknowledged that there is a lively resemblance between Solomon's espousing the Egyptian princess and the Messiah's admitting the Gentiles to equal privileges with the Jews, whether it was or was not *designed* by God as an emblem and type of it; celebrated by his prophets for this cause, in holy songs; and those songs preserved with care to this day among writings of the *most sacred* kind on that account."

This is the whole of Mr. *Harmer's* argument; see his *Outlines*, pages 74–77. And *what* is proved by it? Nothing, in reference to this book. We know that the *Jewish people*, not the *Church* exclusively, are represented under the notion of a *woman afflicted*, and a *wife unfaithful, divorced*, and *forsaken*, &c.; and that the *Corinthians* were represented under the notion of a *chaste virgin espoused to Christ*. And we know that all this was done to show, that as the *marriage union* was the *closest, strictest*, and *most sacred* among men, the union of the soul to God, and its connection with him, might be most fitly represented by that union, and unfaithfulness to him by infidelity in the other case. But what has this to do with the *Canticles? Where* is the *intimation* that *Solomon* represents *Christ; Pharaoh's daughter*, the *Church* of the *Gentiles;* and the *Jewish queen*, the *Church* of the *Israelites?* Nowhere. Why then *assume* the thing that should be *proved;* and then build doctrines on it, and draw inferences from it, as if the *assumption* had been *demonstrated?*

Were this mode of interpretation to be applied to the Scriptures in general, (and why not, if legitimate here?) in what a state would religion soon be! Who could see any thing certain, determinate, and fixed in the meaning of the Divine oracles, when *fancy* and *imagination* must be the standard interpreters? God has *not* left his word to man's will in this way.

Every attempt, however well-intentioned, to revive this thriftless, not to say dangerous, *Origenian* method of seducing the Scriptures to particular creeds and purposes, should be regarded with jealousy; and nothing received as the *doctrine* of the Lord but what may be derived from those *plain words* of the Most High which lie most on a level with the capacities of mankind. Allegory, metaphor, and figures in general, where the design is clearly indicated, which is the case with all those employed by the sacred writers, may come in to *illustrate* and more forcibly to *apply* Divine truth; but to extort celestial meanings from *a whole book*, where no such *indication* is given, is most certainly not the way to arrive at the knowledge of the true God, and of Jesus Christ whom he has sent.

As the Jewish marriages were celebrated for *seven days*, it has been often observed that this Song divides itself into *seven periods*, and describes the *transactions* of each.

I. The FIRST *chapter* represents the *bridegroom* and *bride* as a *shepherd* and *shepherdess*. The bride asks her spouse where he takes his flocks at noon, to preserve them from the excessive heat, lest she, in seeking him, should go astray into some strange pastures. After this day, the *first night* succeeds, which is pointed out chap. ii. 4, 5, 6. The bridegroom rises early in the morning, leaves the bride asleep, and goes hastily to the fields to his necessary occupations, ver. 7.

II. The SECOND *night* is pointed out chap. ii. 8, 9, &c. The bridegroom comes to the window of his spouse. She opens it, and he enters; and on the morrow, he returns to the fields to his flocks, ver. 17.

III. The THIRD *night*, the bridegroom having delayed his coming, the bride, being uneasy, arises from her bed, and goes out and inquires of the guards of the city, whether they had seen her beloved. She had not gone far from them till she met with him; she conducts him

to her apartment, chap. iii. 1–4. Very early in the morning, he retires to the country, leaving the bride asleep, ver. 5. Afterwards she arises, and goes also to the fields, ver. 6.

The FOURTH *chapter* is an eulogium on the bride's beauty; and seems to be a conversation between the parties in the country. She invites the bridegroom to visit her, chap. v. 1. He leaves his friends, with whom he was feasting, and comes to the door of his spouse, ver. 2. She hesitating to let him in, he withdraws and goes to his garden. The bride follows; but, not knowing whither he had retired, asks the guards of the city, by whom she is maltreated; thence goes to the daughters of Jerusalem, and inquires of them, ver. 3, &c. At last she meets with him, chap. vi. 1, &c., and having spent some time with him, returns.

IV. Chap. vi. 9, points out the FOURTH *night* of the marriage.

V. The FIFTH *night* is pointed out chap. vii. 1, &c. The bridegroom gives his bride nearly the same praise and commendations which he had received from her in the preceding chapters; and early in the morning they go out together to the fields, ver. 11–13.

VI. The SIXTH *night* they pass at a village in the country, at the house of a person who is termed the bride's *mother*, chap. vii. 13, viii. 1–3. She invites her spouse thither, and promises to regale him with excellent fruits and choice wine; and early in the morning the bridegroom arises, leaves the bride asleep as formerly, and retires to the country, chap. viii. 4.

VII. The SEVENTH *night* is passed in the gardens. From chap. viii. 5, we have a series of dialogues between the bride and bridegroom. In the morning the bridegroom, having perceived that they were overheard, begs the bride to permit him to retire. She assents, ver. 13, 14, and exhorts him "to make haste, and be like a roe or a young hart on the mountains of spices."

This is the division, which is in the main most followed, especially by the best critics. But, besides this, several others have been proposed; and the reader, who wishes to enter more particularly into the subject, may consult Bishop *Bossuet*, *Calmet*, and Bishop *Lowth*. For my own part I doubt the propriety of this technical arrangement, and do not think that any thing of the kind was intended by the author. The division is not *obvious*; and therefore, in my apprehension, not *natural*. Of Dr. *Good's* division I shall speak below.

The *dramatis personæ* have been marked by some of the ancient interpreters, and the different portions of the whole Song appointed to several persons who are specified; and this division served for the *basis* of a *commentary*. The most regular division of this kind with which I have met is in a MS. of my own; the Bible which I have often quoted in my *comment*.

This, attributed by some to Wiclif, and by others to an older translator, I have carefully transcribed, with all the distinction of *parts* and *speeches*. The translation is very simple; and in many cases is much more faithful to the meaning of the *Hebrew* text, though in the main taken from the *Vulgate*, than our own version. It is a great curiosity, and certainly was never before printed; and is a fine specimen of our mother tongue as spoken in these countries in M.CCCLX., which may be about the date of this translation. On the common mode of interpretation I venture to assert that my readers will understand this Song ten times better from this translation and its *rubricks*, than they have ever done from all the forms in which it has been presented to them, to the present time. For this addition, I anticipate the thanks of every intelligent reader. The indications of the speakers, printed here in black letter, are all *rubrick*, in the beautiful original. I have added a short glossary on some of the more difficult or obsolete words, which will assist the less experienced reader, under whose notice such remote specimens of his own tongue seldom fall.

Between *twenty* and *thirty* years ago I received from India a *part* of the *Gitagovinda*, or *Songs* of *Jayadeva*. This poet, the finest lyric poet of India, flourished before the Christian era; and the poem above, which makes the tenth book of the *Bhagavet*, was written professedly to celebrate the *loves* of *Chrishna* and *Radha*, or *the reciprocal attraction between the Divine goodness* and *the human soul*. The author leaves us in no doubt concerning the *design* of this little *pastoral drama*; for in the conclusion he thus speaks: "Whatever is

delightful in the modes of music, *whatever is* DIVINE *in* MEDITATIONS ON VISHNU, whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry; all that, let the happy and wise learn from the Songs of Jayadeva, whose soul is united with the foot of *Narayan*." *Vishnu* and *Narayan* are epithets of *Chrishna*, or the supreme incarnated god of the Hindoos. I found the general phraseology of this work, and its imagery as well as its *subject*, to correspond so much with those of the *Canticles*, that in the short notes which I wrote on this book in 1798, I proposed the illustration of many of its passages from the *Gitagovinda;* and was pleased to find, several years after, that my view of the subject had been confirmed by that encyclopædia of learning and science, Dr. *Mason Good*, who in his translation of the *Song of Songs*, with *critical notes*, published 1803, 8vo., has illustrated many passages from the *Gitagovinda*.

After having made a selection from this ancient poet for the illustration of the *Canticles*, I changed in some measure my purpose, and determined to give the whole work, and leave it to my readers to apply those passages which they might think best calculated to throw light upon a book which professedly has the *wisest of men* for its *author*, and, according to the opinion of many, the most *important doctrines* of the Christian religion for its *subject*. I have not followed the *metrical version* which I received from India, but rather the *prose translation* of Sir William Jones; dividing it into *parts* and *verses*, after the model of the metrical version above mentioned; and adding verbal interpretations of the principal proper names and difficult terms which are contained in the work.

Having been long convinced that the *Chaldee Targum* is at once the oldest and most valuable *comment* upon this book, I have also added this. And here I might say that I have not only followed my own judgment, but that also of a very learned divine, Dr. *John Gill*, who, having preached *one hundred and twenty-two* sermons on the Song of Solomon, to the Baptist congregation at *Horsleydown*, near London, embodied them all in what he calls "An *Exposition*" of this book; to which he added a *translation of the Targum*, with short *explanatory notes*, folio, 1728. This was, however, suppressed in all the later editions of his exposition; but why, I cannot tell. This piece I give to my readers, and for the same reasons alleged by this very learned and excellent man himself:—

"At the end of this exposition I have given," says he, "a version of the *Targum* or *Chaldee paraphrase* upon the whole book, with some notes thereon, induced hereunto by the following reasons:

"*First*, to gratify the curiosity of some who, observing frequent mention and use made of it in my exposition, might be desirous of perusing the whole.

"*Secondly*, for the profitableness thereof. Our learned countryman, Mr. *Broughton*, says, this paraphrase is worth our study both for delight and profit. It expounds several passages of Scripture, and some in the *New Testament*, which I have directed to in my notes upon it; and I am persuaded that the writings of the Jews, the ancient Jews especially, would give us much light into the phraseology and sense of abundance of texts in the New Testament."

It is certain that this paraphrase does very often direct us, or at least confirm us, as to the *persons speaking* in this Song, to know which is of very great use in the explication of it. I shall add another reason: I believe the book of Canticles refers more to the *Jewish* than to the *Christian Church*, and I think the *Targumist* has made a more rational use of it than any of his successors.

I have thus placed within the reach of all my readers THREE *especial helps* towards a good understanding of this book: 1. The ancient English translation, with its curious *dramatis personæ*. 2. The *Gitagovinda*, a most curious poem of the spiritual and allegorical kind. 3. The *Chaldee Targum*, the oldest comment on this Song. And I add my prayer, May God guide the reader into all truth, through Christ Jesus! Amen.

On this part of the subject it would be almost criminal not to mention, still more particularly, Dr. *Mason Good's translation* and *notes* on the *Song of Songs*. He has done much

to elucidate its phraseology, and his notes are a treasury of critical learning. He considers the book to be a collection of *Sacred Idyls, twelve* in number; and his division is as follows:

IDYL I.

Royal Bride,	Chap. I.	Verses 2, 3, 4.
Attendant Virgins,	——	Part of the fourth verse, beginning, "We will exult."
Royal Bride,	——	Verses 5, 6, 7.
Attendant Virgins,	——	—— 8.

IDYL II.

King Solomon,	Chap. I.	Verses 9, 10, 11.
Royal Bride,	——	—— 12, 13, 14.
King Solomon,	——	—— 15.
Royal Bride,	——	—— 16, 17. Chap. II. Ver. 1.
King Solomon,	—— II.	—— 2.
Royal Bride,	——	—— 3, 4, 5, 6, 7.

IDYL III.

Royal Bride,	Chap. II.	Verses 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.

IDYL IV.

Royal Bride,	Chap. III.	Verses 1, 2, 3, 4, 5.

IDYL V.

Scene, a Chiosk or Pavilion.

Attendant Virgins,	Chap. III.	Verse 6.
Other Virgins,	——	—— 7, 8, 9, 10.
Royal Bride,	——	—— 11.
King Solomon,	—— IV.	—— 1, 2, 3, 4, 5, 6, 7.

IDYL VI.

King Solomon,	Chap. IV.	Verses 8, 9, 10, 11, 12, 13, 14, 15.
Royal Bride,	——	—— 16.
King Solomon,	—— V.	—— 1.
Royal Bride,	——	Part of the first verse, beginning, "Eat, O my friends."

IDYL VII.

Royal Bride,	Chap. V.	Verses 2, 3, 4, 5, 6, 7, 8.
Virgins,	——	—— 9.
Royal Bride,	——	—— 10, 11, 12, 13, 14, 15, 16.
Virgins,	—— VI.	—— 1.
Royal Bride,	——	—— 2, 3.
King Solomon,	——	—— 4, 5, 6, 7, 8, 9, 10.

IDYL VIII.

Royal Bride,	Chap. VI.	Verses 11, 12.
Virgins,	——	—— 13.
Royal Bride,	——	Part of the thirteenth verse, beginning, "What do you expect!"
Virgins,	——	Latter part of the thirteenth verse, beginning "Fortitude."

IDYL IX.

Virgins,	Chap. VII.	Verses 1, 2, 3, 4, 5.
King Solomon,	——	—— 6, 7, 8, 9

IDYL X.

Royal Bride,	Chap. VII.	Verses 10, 11, 12, 13.
	—— VIII.	—— 1, 2, 3, 4.

IDYL XI.

Virgins,	Chap. VIII.	Verse 5.
King Solomon,	——	Part of the fifth verse, beginning, "I excited thee."
Royal Bride,	——	Verse 6.
King Solomon,	——	—— 7.

IDYL XII.

Royal Bride,	Chap. VIII.	Verse 8.
King Solomon,	——	—— 9.
Royal Bride,	——	—— 10, 11, 12.
King Solomon,	——	—— 13.
Royal Bride,	——	—— 14.

There have been various opinions on this division; and many will still think that much remains yet to be done. Dr. *Good* considers it a *spiritual allegory;* but he does not attempt a spiritual application of any part of it. This perhaps is no mean proof of his good sense and judgment. I have acted in the same way, though not so convinced of its spirituality as Dr. *Good* appears to be. If I took it up in this way, I should explain it *according to my own creed*, as others have done according to *theirs;* and could I lay it down as a maxim, that it is to be spiritually interpreted in reference to the Christian Revelation, I might soon show my reader that it points out the infinite love of God to every human soul, in the incarnation of Christ; the means he uses to bring all mankind to an acquaintance with himself; the redemption of true believers from all unrighteousness, through the inspiration of God's Holy Spirit; their consequent holy life, and godly conversation; the calling of the Gentiles; the restoration of the Jews; and the final judgment! And my comment on this

plan would have just as *solid a foundation* as those of my predecessors, from *Origen* to the present day.

To conclude: I advise all young ministers to avoid preaching on Solomon's Song. If they take a text out of it, to proclaim salvation to lost sinners, they must borrow their doctrines from other portions of Scripture, where all is *plain* and *pointed*. And why then leave such, and go out of their way to find allegorical meanings, taking a whole book by storm, and leaving the word of God to serve tables?

It is curious to see the manner in which many preachers and commentators attempt to expound this book. They first assume that the book refers to Christ and his Church; his union with human nature; his adoption of the Gentiles; and his everlasting love to elect souls, gathered out of both people; then take the words bride, bridegroom, spouse, love, watchmen, shepherds, tents, door, lock, &c., &c., and, finding some words either *similar* or *parallel*, in other parts of the sacred writings, which have *there* an allegorical meaning, contend that those *here* are to be similarly understood; and what is spoken of *those* apply to *these*; and thus, in fact, are explaining other passages of Scripture in their own way, while professing to explain the *Canticles!* What eminent talents, precious time, great pains, and industry, have been wasted in this way! One eminent scholar preaches to his congregation *one hundred and twenty-two* sermons upon the Song of Solomon, while all this time the evangelists and apostles have been comparatively forgotten; except only as they are referred to in illustration of the particular creed which such writers and preachers found on this book. How can they account to God for so much time spent on a tract which requires all their ingenuity and skill to make edifying, even on their own plan; a text of which they are not permitted to allege, in controversy, to prove the truth of any disputed doctrine? This, however, is not the fault of any particular *class* of ministers *exclusively*; several of all classes, though of some more than of others, have been found, less or more, labouring at this thriftless craft. Some, having preached on it during the whole of their ministry, have carried it, in a certain way, beyond the grave. An aged minister once told me, in a very solemn manner, that as God had been exceedingly merciful to him in saving his soul, and putting him into the ministry, thus accounting him faithful, he hoped that, when called to the Church above, if any *funeral sermon* were preached for him, it should be from Canticles, chap. i. 8: "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." That he could have applied these words to his own state, and the use which should be made of his life and death, I have no doubt; but who, from this text, would have chosen to pronounce the funeral oration?

I repeat it, and I wish to be heard by young ministers in particular, take the plainest texts when you attempt to convince men of sin, and build up believers on their most holy faith; and thus show rather your love for their souls than your dexterity in finding out spiritual meanings for obscure passages, on the true signification of which few, either among the learned or pious, are agreed.

I now, according to my promise, lay before my readers a transcript from my own MS. Bible, which is most probably the first translation of this *Song* that was ever made into the English language. I have *added*, for the sake of reference, the *figures* for the present division into verses, in the *margin*: these are not in the MS. The *dramatis personæ*, here in *black* letter, are in *red* in the MS. The *orthography* is scrupulously followed.

THE

BOOK OF CANTICLES.

[Carefully transcribed from a MS. of the fourteenth century in the Editor's possession.]

Here begynnyth the Boke that is clepid Songis of Songis, of the Bridulis of Crist and of the Chirche.

CAP. I.

The Chirche of the commyng of Crist, spekith seyinge,

2. Kysse he me with the cosse of his mouth.

The voice of the Fadir.

For better ben thi tetis thann wyn, smelling with best oynmentis.

The voice of the Chirche.

3. Oyle held oute thi name: ther fore the ynnge waxinge wymmen loviden thee ful myche.

The voice of the Chirche to Crist.

4. Drawe me after thee: we schul rennen in the smell of thin oynmentis.

The Chirche seyth of Crist.

Brogte me in the king into his celers. We schul ful out joyen and gladen in thee, myndful of thi tetis upon wyn, rigtmen loven thee.

The Chirche, of hir tribulacyouns.

5. O zee dogtris of Jerusalem, blac I am but schappli, as the tabernaculis of cedar, as the
6. skynnes of Salomon. Willith not beholden that I be broun; for discolord me hath the sunne. The sones of my modir fogten agein me: thei setiden me keper in vynes: my vyne gerde I kepte not.

The voice of the Chirche to Crist.

7. Schewe thou to me whom lovith my soule, where thou gevest leswe, where thou lygge in myd day: lest to gou vagraunt I begynne aftir the flockis of thi felawes.

The voice of Crist to the Chirche.

8. Gif thou knowest not thee, O thou fair most among wymmen; go oute, and go awei after the steppis of thi flockis and feed thi goot beside
9. the tabernaculis of schepperdis. To my ryding in charis of Pharao, I lieued thee, O my leef!
10. Fair ben thy cheekis as of a turture; thi neeke
11. as brochis. Golden ribanes we schul maken to thee maad furrede with sylvir.

The voice of the Chirche, of Crist.

12. Whan the king was in his lying place, my maad
13. eneense gave his smell. A bundlet of mirre my lemman is to me: between my tetis he schal
14. dwellen. The cluster of eypre tree my lemman to me: in the vynes of Engaddy.

The voice of Crist to the Chirche.

15. Loo thou art fair my leef, loo thou fair: thin eegen of culveris.

The voice of the Chirche to Crist.

16. Loo thou art fair my lemman, and seemli, our bed is schynynge. The trees of oure hous as cedre; oure couplis cypresse.

CAP. II.

The voice of Crist, of him and of the Chirche.

1, 2. I the floure of the feeld, and the lilie of al valeys, as a lilie among thornes, so my leef among dogtris.

The voice of the Chirche, of Crist.

3. As an apple tree among the trees of wodis; so my lemman among sones. Undir the schadewe of him whom I hadde desirede, I satte: and his
4. fruyte sweet to my throote. The king ladde me into his wyne celere, he ordeynede in me
5. charite. Undir leye gee me with floures, settith me about applis; for I languych for love.

The voice of the Chirche, of Crist.

6. The left hond of him undir myn heued; and his rigt hond schal clippen me.

The voice of Crist, of the Chirche

7. I adjure gou, gee dogtris of Jerusalem, by the capretis and the hertis of feeldis, ne rere gee, ne makith my leef to waken, to the time that sche wille.

The voice of the Chirche, of Crist.

8. The voice of my lemman: Loo, this commith lepinge in mountcynes, and over lepinge hilles.

9. Liic is my lemman to an capret and to an hert, calf of hertis. Loo, he stant behinden our wall beholding by the wyndowis a fer loking thurg
10. the latises. Loo my lemman spekith to me: Riis go thou my leef, my culver my schappli
11. and cum. Now forsothe wynter passide, wedir
12. geed fro, and is gon awei. Floures appeereden in our lond—tyme of cutting is cummen; the
13. voice of the turtur is herd in oure londe. The fiige tree brogt forth his first fiigs: The vynes flouryng geven their smell.

The voice of Crist to the Chirche.

14. Riis, go my leef, my schaply and cum thou my culver, in the hoolis of the stoon wal. Schewe thou to me thi face, and soun thi voice in my eris; thi voice forsoth is sweet, and thi face seemli.

The voice of Crist to the Chirche agein heryinkis.

15. Take gee to us litil foxis that destruyen vynes: for oure vyne flourede.

The voice of the Chirche, of Crist.

16. My loved to me, and I to him, that is fed among lilies, to the tyme that the day springe, and
17. schadewis ben bowed in. Turne agein; liic be thou O my lemman to a capret, and to the hert, calf of hertis, upon the mounteynes of Bether.

CAP. III.

The voice of the Chirche gedred togyder of Gentilis.

1. In my litil bed by nigtis, I sougt whom lovede
2. my soule: I sogte him, and I founde not. I schal riisen and gon aboute the cytee, by tounes and streetis: I schal seechen whom loveth my
3. soule. I sogt him and found not. There founden me the wacheris that kepen the cytee.

The Chirche seith of Crist, to the Apostlis.

Wheyther whom loveth my soule, gee seegen?
4. A litil whan I hadde passid hem, I foond whom lovith my soule; I heeld him and I schal not leven to the tyme that I bringe him into the hous of my moder: and into the bed of hir that gat me.

The voice of Crist, of the Chirche.

5. I adjure gou ge dogtris of Jerusalim, by capretis and hertis of feeldis, ne reire gee, ne make gee my leef to waken to the tyme that sche wille.

The Synagoge, of the Chirche.

6. What is sche this that stiegeth up by desert, as a litil gerde of smoke of the swote spyces of mirre and of cense, and of al pymentarie poudre?

The voice of the Chirche, of Crist.

7. Loo the litil bed of Salomon; sixti stronge men compassen, of the most strong men of Israel;
8. the whiche alle ben holdinge swerdis; and to bataile best tagt. Of eche oon the swerd upon his hip, for the nigt dredis.

Of Crist, and of the Chirche chosen of Gentilis.

9. A chaier King Salomon maad to him of the trees
10. of Liban. His pileers, he maade sylveren; the lenying place, golden; the steiging up, purpure; the myddis he enournede with charite, for the dogteris of Jerusalem.

The voice of the Chirche, of Crist.

11. Goth out and seeth gee dogtris of Syon, Kyng Salomon, in the dyademe in the whiche crowned him his modir, in the dai of spousing of him; and in the dai of gladnesse of his herte

CAP. IV.

The voice of Crist to the Chirche.

1. How fair art thou my leef, hou fair ert thou! Thyn eegen of culveris, with out it that with ine forth is hid. Thin heris as the flockis of Got, that steigiden up fro the hill of Galaad.
2. Thi teeth as the flockis of clippid scheep that steigeden up fro the wasching place. Alle with double lombis in the wombe; and bareyn is not
3. there among hem. Als a furrede sylken fylet, thi lippis, and thy fair speche swote. Als the brekyng of a powmgarnet, so thy cheekis;
4. without it, that withine forth litt hid. Als the tour of David thi neck that is bild out with pynaclis. A thousand scheeldis hangen of it al
5. the armour of strong men. Thi two tetis as two yunge capretis twynglingis of the capret, that
6. ben fed in lilies: to the tyme that the day brethe out, and the schadewis ben in bowid. I schal gou to the mount of mirre, and to the hill of
7. cens. Al fair thou art my leef, and wemm is
8. not in thee. Cumm thou fro Libane my spouse, cumm fro Liban; cum thou schalt ben crowned fro the heued of Amana; fro the frount of Sannir, and of Ermon: fro the couchis liouns,
9. and the hill of Paradise. Thou hast woundid myn herte myn suster, my spouse, thou hast woundide myn herte in oon of thin eegen: and
10. in oon here of thi neck. Hou fair ben thi tetis my suster, my spouse, fairer ben thi tetis than wyne: and the smell of thin oynmentis, over
11. alle spices. A dropping honycomb thy lippis, spouse: honey and mylc undir thi tunge; and the smell of thi clothing is, as the smell of cens.
12. A closid garden my suster, spouse; a closid
13. gardyn, a welle selid. Thin out sendingis is paradis of paumgarnetis: with thi fruytis of
14. applis. Of cypre trec with narde; and narde with safron, and fystula and canel, with alle the trees of Liban, mirre and aloes, with alle the first
15. oynmentis. The welle of gardynes, the pit of lyvyng wateris that flowen with burre fro Liban. Riis North, and cum South, blow thurg my gardyn, and thei schul flowen swote spyces of it.

CAP. V.

The Chirche seith of Crist.

1. Cum my leef into his gardyn; and ete he the fruyt of his applis.

Crist seith to the Chirche.

Cum into my gardyn, my sister, my spouse; I have gadered my mirre with my swote spices; I eete myn hony comb with myn hony. I dranke my wyne with my myle.

Crist to the Apostolis seith.

Etith gee freendis and drinkith: and gee most
2. derworth beth inwardli maad drunken. I sleep and myn herte wakith.

The voice of the Chirche, of Crist.

The voice of my Lemman knockyng, open thou to me my sustir, my leef, my culver, my unwemmynd, for my heud is ful of dewe, and
3. my temple heris of the droopis of nigtis. I spoylide me my coote; hou schal I be clothid it? I waschide my feet, hou schal I befoulen
4. hem? my lemman putte his hond bi the hool; my wombe inwardly trembled at the touching of
5. him. I rose that I schulde opennen to my lemman. My hondis droppiden mirre; and my
6. fingris ful of best proved mirre. The lacche of my dore, I opened to my lemman; and he hadde bowid asyde and passide. My soule is moltyn as my lemman spac. I sogte and founde not him. I clepid and he answerd not to me.
7. There founden me keperis that gon about the cytee. Thei smyten me, and woundiden me;
8. takin my mantill the keperis of the wallis. I adjure gou ye dogtris of Jernsalem, gif gee schul fynden my lemman, that gee telle to him, for I languisch for love.

The voice of freendis seith to the Chirche.

9. Whiche is thy lemman of the loved, O thou most fair of wymmen? Whiche is thy lemman of the loved? Forseth thou hast adjured us.

The voice of the Chirche of Crist seith to the freendis.

10. My lemman whiit and roodi chosen of thou-
11. sandis. His heued, best gold; his her as bunchis
12. of palmys, thick leved blac as a crowe. His eegen as culveris upon litil ryvers. Of wateris that ben waschid with mylk; and sitte by the
13. most full flowing of wateris. The cheekis of litil flouris of swote spices plaunted of pimenta-
14. ries. His lippis dropping the first myrre; the hondis of him able to turnen about, golden and full of jacynetis. His wombe is yvren depertid
15. by saphiris. His lippis marbil pilleeris, that ben foundid upon golden feet. His fairness as of
16. Lyban, and chosen as of cedre. The throot of him most swote; and he al desirable. Siche is my leved, and this is my lemman, gee dogtris of Jerusalem.

CAP. VI.

The voice of holi soulis of the Chirche

1. Whider grede awei thi lemman? O thou most fair of wymmen? Whither bewiden doun thi leef, and we schul seechen him with thee?

The voice of the Chirche, of Crist.

2. My leef went doun into his gardyne to the floore of swote spices: that there he fed in the gar-
3. dynes, and lilies he gadired. I to my leef, and my self, and my leef to me, that is fed among lilies.

The voice of Crist to the Chirche.

4. Fair thou art my leef; swete and fair as Jerusalem; ferful as the scheltrun of tentis ordeyned.
5. Turne awei thin eegen fro me; for thei maden me to fleen awei. Thin heris as the flockis of
6. sche got, that apecreden fro Galaad. Thi teeth as a floc of scheep that steigeden up fro the wasching place; al with double fruyt of wombe
7. and bareyn there is not in hem. As the rynde of powmgarnet; so thi cheekis without thin hid
8. thingis. Sixty ben queenes, and eigty ben secundane wiives; and of yunge waxe wymmen
9. there is no noumbre. Oon is my culver, my perfite: oon is to hir modir, chosen of hir modir, chosen of hir that gat hir. There seegen hir the dogtris of Syon, and most blisful preisiden hir: the queenes and secundarie wiives preisiden hir.
10. What is sche this that goth forth as the morewtide, riising fair as the mone, chosen as the sunne; ferful as of tentis scheltrun ordeyned.

The voice of the Chirche, of the Synagoge.

11. I wente doun into my gardyne that I schulde seen the applis of valeys; and beholden gif the
12. vynes hadden flouride, and the poumgarnetis hadden burriouned, I wiste not, my soule disturbid me, for the foure horsid cartis of Amynadab.

The voice of the Chirche to the faith of the Natyvyte.

13. Turne agein, turne agein Sunamytis; turne agein, turne agein that we beholden thee.

The voice of Crist to the Chirche, of the Synagoge.

What schalt thou seen in the Sunamyte, but queeris of tentis?

CAP. VII.

The voice of Crist to the Chirche.

1. Hou fair ben thi goingis in schoon, thou dogtir of the prince! the jointures of thin hippis as
2. broochis that ben forgid with hond of the craftisman. Thin navel a turned cuppe, never needing drinkis. Thi wombe as an hepe of whete,
3. of whete sett abouten with lilies. Thy two tetis as two yunge capretis, gemelwis of the sche
4. capret. Thi neeke as an yvren tour; thin eegen as the eysternys in Eschon; that ben in the gate

of the dogtir of the multitude. Thi noose as the tour of Liban that beholdith ageins damask.
5. Thyn heued as Carmele, thin heris of thin heued as the purpure of the kyng joined to watir pipis.
6. Hou faire thou art, and hou seemli thou most
7. derworthe in delicis! Thi stature is lickened to a palme tree; and thi tetis to clusteris.

The voice of Crist, of the holi crosse seith.

8. I seide I schal steigen into a palme tree; and I schal taken the fruytis of it.

The voice of Crist to the Chirche.

And thi tetis schul ben as the clusteris of a vyne, and the smel of thi mouth as the smel of applis; and thi throot as best wyne.

The Chirche seith of Crist.

9. Worthi to my leef to drinken: to the lippis, and
10. to the teeth of him to chewen. I to my leef and to me the turnynge of him.

The voice of the Chirche to Crist.

11. Cum my leef, go we out into the feeld, dwelle
12. we togydir in townes: erli riise we to the vyne: see we gif the vyne flouride; gif the floures, fruytis bringen forth; gif the poumgarnetis flou-
13. ren? The mandraggis yeven their smel in oure yeatis. Alle appls newe and olde my leef, I kepte to thee.

CAP. VIII.

The voice of Patriarkis, of Crist.

1. Who to me gevith thee my brother, souking the tetis of my modir, that I fynde thee aloon without forth and kysse thee, and now, me, no man
2. dispises. I schal taken thee and leiden into the hous of my modir, and into the bed place of hir that gat me. There thou shalt tecken me, and I schal geven to thee drinken of spycid wyne,
3. and of the must of my poumgarnetis. The left hond of him undir my heued, and the rigt hond of him schal clippen me.

The voice of Crist, of the Chirche.

4. I adjure you, gee dogtris of Jerusalem, ne rere gee, ne makith to wake my leef, to the tyme that sche will.

The voice of the Synagoge, of the Chirche.

5. What is sche this that steigith up fro desert, flowing delices, fast clevyng upon hir leef?

The voice of Crist to the Synagoge, of the holi Crosse.

Undir an apple tree I rered thee; there schent is thi modir: there defoulid is sche that gat thee.
6. Putte me as a brooche upon thi herte; putte me as a brooche upon thin arme; for strong as deth, love: hard as helle, gelousnesse: the lampis of
7. it, the lampis of fiir: and of flammes. Many wateris schal not mown quenchen oute charitee: ne floodis schal not throwen it doun. Gif a man gif al the substaunce of his hous for love, as nogt he dispisith it.

The voice of Crist, to the lynage of holi Chirche.

8. Our sustir a litil child; and tetis sche hath not. What schal we done to oure sustir, in the day
9. whann sche is to be spoken to? Gif a wal she is, bilden we upon it sylveren pynnaclis. Gif a dore sche is, joyn we it with cedre tables

The voice of the Chirche, answeeringe.

10. I, a wal; and my tetis as a tour; sythen I am maad be fore thee as pese receyvynge.

The Synagoge, of the Chirche seith.

11. Vyne sche was to pesyble, in hir that hath peplis; sche toke it to the keperis: a man takith awei for the fruyte of it, a thousand sylveren platis.

Crist to the Chirche seith.

12. My vyne before me is; a thousand thi pesiblis, and two hundrith to hem that kepen the fruytis
13. of it. The whiche dwellest in gardynes freendis herkenen thee: make me to heeren thi voice.

The voice of the Chirche to Crist.

14. Flee thou my leef, be thou lickened to a capret. and to an hert, calf of hertis, upon the mounteynes of swote spices.

Explicit Canticum

The above is taken, literatim, from an ancient MS. once the property of *Thomas à Woodstock*, youngest son of *Edward III.*, and brother to *Edward* the *Black Prince.*

Millbrook, Feb. 1, 1823.

EXPLANATION OF THE MOST DIFFICULT WORDS IN THE PRECEDING ANCIENT VERSION OF SOLOMON'S SONG.

CHAP. I.

Ver.		
2	Cosse	kisses.
6	Fogten	fought.
7	Leswe	leisure or rest.
8	Goot	plural of *goat*.
9	Charis	chairs or chariots.
10	Leef	*love*, fem. as *lemman*, mas.
—	Turture	turtle dove.
11	Furrede	bordered.
13	Lemman	lover. See Leef.

CHAP. II.

4	Throote	throat.
5	Gee	ye.
6	Heued	head.
—	Clippen	embrace.
7	Capretis	young goats, kids.
—	Rere	rear or raise.

CHAP. III.

3	Sogt	sought, searched for.
4	Seegen	saw.
6	Stiegeth	ascendeth.
—	Gerde	rod or staff.
—	Swote	sweet.
—	Cense	incense.
—	Pymentarie	odoriferous.
8	Tagt	taught.
10	Enournede	strewed.

CHAP. IV.

1	Eegen	eyes.
2	Clipped	shorne.
3	Swote	sweet.
6	Inbowid	declined.
—	Cens	incense.
7	Wemm	defect, wart, mole.

Ver.		
8	Couchis	lairs or dens.
15	Burre	a rippling noise like waters.

CHAP. V.

1	Derworth	most beloved.
2	Culver	dove.
6	Moltyn	melted.
13	Pimentaries	perfumers, confectioners
14	Yvren	ivory.

CHAP. VI.

4	Scheltrun	covering.
8	Secundane wiives	secondary wives, concubines.
9	Secundarie	*idem*.
10	Morewtide	to-morrow.
11	Burrouned	put forth buds.
13	Queeris	choirs.

CHAP. VII

3	Gemelwis	twins.
4	Yate	gate.
5	Heris	hairs.
—	Purpure	purple.
8	Tetis	teats, breasts.
12	Gif	if.
13	Yeven	give.

CHAP. VIII.

2	Must	new wine.
3	Clippen	embrace.
5	Clevyng	holding on, leaning.
—	Schent	corrupted.
6	Gelousnesse	jealousy.
9	Pynnaclis	turrets, towers.
11	Pesyble	the peaceful man, i. e., Solomon.
13	Pesiblis	*idem*.

N. B.—There are many other words which, though they appear difficult, a little labour will make out, as they differ more in the *spelling* than in the *sense*.

THE

SONG OF SOLOMON.

Year from the Creation of the World, according to Archbishop Usher, 2990.—Year from the Flood of Noah, according to the common Hebrew text, 1334.—Year before the birth of Christ, 1010.—Year before the vulgar era of Christ's nativity, 1014.

CHAPTER I.

The bride's love to her spouse, 1–5. *She confesses her unworthiness; desires to be directed to the flock,* 6, 7; *and she is directed to the shepherds' tents,* 8. *The bridegroom describes his bride, and shows how he will provide for her, and how comfortably they are accommodated,* 9–17.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

THE [a] song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: [b] for [c] thy love *is* better than wine.

3 Because of the savour of thy good [d] ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, [e] we will run after thee: the king [f] hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: [g] the upright love thee.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Ke-

[a] 1 Kings iv. 32.——[b] Ch. iv. 10.——[c] Heb. *thy loves.*——[d] Hos. xi. 4; John vi. 44.

[e] Phil. iii. 12, 13, 14.——[f] Psa. xlv. 14, 15; John xiv. 2; Eph. ii. 6.——[g] Or, *they love thee uprightly.*

NOTES ON CHAP. I.

Verse 1. *The song of songs*] A song of peculiar excellence. See the *Introduction*. The rabbins consider this superior to all songs. Ten *songs*, says the *Targum*, have been sung; but this excels them all. 1. The *first* was sung by *Adam* when his sin was pardoned. 2. The *second* was sung by Moses and the *Israelites* at the *Red Sea*. 3. The *third* was sung by the *Israelites* when they drank of the *rock* in the wilderness. 4. The *fourth* was sung by *Moses* when summoned to *depart* from this *world*. 5. The *fifth* was sung by *Joshua* when the *sun* and *moon stood still*. 6. The *sixth* was sung by *Deborah and Barak* after the defeat of *Sisera*. 7. The *seventh* was sung by *Hannah* when the Lord promised her a *son*. 8. The *eighth* was sung by *David* for all the *mercies* given him by God. 9. The *ninth* is the present, sung in the spirit of prophecy by *Solomon*. 10. The *tenth* is that which shall be sung by the *children of Israel* when restored from their *captivities*. See the *Targum*.

Verse 2. *Let him kiss me, &c.*] She speaks of the bridegroom in the *third* person, to testify her own *modesty*, and to show him the greater *respect*.

Thy love is better than wine.] The *versions* in general translate דדיך *dodcyca*, thy *breasts*; and they are said to represent, spiritually, the *Old* and *New Testaments*.

Verse 3. *Thy name is as ointment poured forth*] Ointments and perfumes were, and still are, in great request among the Asiatics. They occur constantly in their entertainments. Thy *name* is as refreshing to my heart, as the best perfumes diffused through a chamber are to the senses of the guests.

Therefore do the virgins love thee.] She means *herself*; but uses this *periphrasis* through modesty.

Verse 4. *Draw me*] Let me have the full assurance of thy affection.

We will run after thee] Speaking in the plural through modesty, while still *herself* is meant.

The king hath brought me] My spouse is a *potentate*, a mighty *king*, no ordinary person.

Into his chambers] He has favoured me with his utmost confidence.

The upright love thee.] The most perfect and accomplished find thee worthy of their highest esteem.

Verse 5. *I am black, but comely*] This is literally true of many of the Asiatic women; though *black* or *brown*, they are exquisitely beautiful. Many of the Egyptian women are still fine; but their *complexion* is much inferior to that of the Palestine females. Though black or swarthy in my complexion, yet am I *comely*—well proportioned in every part.

As the tents of Kedar] I am *tawny*, like the *tents* of the *Arabians*, and like the pavilions of Solomon,

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

dar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as [h] one that turneth aside by the flocks of thy companions?

8 If thou know not, [i] O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, [k] O my love, [l] to a company of horses in Pharaoh's chariots.

10 [m] Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

[h] Or, *as one that is veiled.*—[i] Chap. v. 9; vi. 1.—[k] Chap. ii. 2, 10, 13; iv. 1, 7; v. 2; vi. 4; John xv. 14, 15.

[l] 2 Chronicles i. 16, 17.—[m] Ezekiel xvi. 11, 12, 13.

probably covered by a kind of *tanned cloth*. The *daughters of Jerusalem* are said to represent the *synagogue*; the *bride*, the *Church of Christ*. It is easy to find spiritual meanings: every *creed* will furnish them.

Verse 6. *Because the sun hath looked upon me*] The bride gives here certain reasons why she was *dark complexioned*. "The sun hath looked upon me." I am sunburnt, tanned by the sun; being obliged, perhaps, through some domestic jealousy or uneasiness, to keep much without: "My mother's children were angry; they made me keeper of the vineyards." Here the *brown complexion* of the Egyptians is attributed to the influence of the *sun* or *climate*.

My mother's children were angry with me] Acted *severely*. The bringing of a *foreigner* to the throne would no doubt excite jealousy among the Jewish females; who, from their own superior complexion, national and religious advantages, might well suppose that Solomon should not have gone to *Egypt* for a wife and queen, while *Judea* could have furnished him with every kind of superior excellence.

Verse 7. *Tell me—where thou feedest*] This is spoken as if the parties were shepherds, or employed in the pastoral life. But how this would apply either to *Solomon*, or the *princess of Egypt*, is not easy to ascertain. Probably in the marriage festival there was something like our *masks*, in which persons of quality assumed rural characters and their employments. See that fine one composed by *Milton*, called COMUS.

To rest at noon] In hot countries the shepherds and their flocks are obliged to retire to shelter during the burning heats of the noonday sun. This is common in all countries, in the summer heats, where *shelter* can be had.

One that turneth aside] As a *wanderer*; one who, not knowing where to find her companions, wanders fruitlessly in seeking them. It was customary for shepherds to *drive their flocks together* for the purpose of *conversing*, *playing on the pipe*, or having *trials of skill* in *poetry* or *music*. So VIRGIL:—

Forte sub arguta consederat ilice Daphnis
Compulerantque greges Corydon et Thyrsis in unum:
Thyrsis oves, Corydon distentas lacte capellas;
Ambo florentes ætatibus, Arcades ambo,
Et cantare pares, et respondere parati.—ECL. vii. v. 1.

"Beneath a holm repair'd two jolly swains:
Their sheep and goats together grazed the plains;
Both young Arcadians, both alike inspired
To sing and answer as the song required."—DRYDEN.

This does not express the *sense* of the original: from the different pastures in which they had been accustomed to feed their flocks, *they drove their sheep and goats together* for the purpose mentioned in the pastoral; and, in course, returned to their respective pasturages, when their business was over.

Verse 8. *If thou know not*] This appears to be the reply of the *virgins*. They know not exactly; and therefore direct the bride to the *shepherds*, who would give information.

Verse 9. *I have compared thee—to a company of horses*] This may be translated, more literally, "I have compared thee לססתי *lesusathi*, to *my mare*, in the chariots or courses of Pharaoh;" and so the *versions* understood it. *Mares*, in preference to *horses*, were used both for riding and for chariots in the East. They are much *swifter*, endure more *hardship*, and will go longer *without food*, than either the *stallion* or the *gelding*. There is perhaps no brute creature in the world so beautiful as a fine well-bred horse or mare; and the finest woman in the universe, *Helen*, has been compared to a *horse in a Thessalian chariot*, by *Theocritus*. Idyl. xviii. ver. 28:—

Ὥδε καὶ ἁ χρυσέα Ἑλένα διαφαίνετ' ἐν ἡμῖν,
Πιερίη, μεγάλη, ἀτ' ἀνεδραμεν ὄγμος ἀρούρᾳ,
Ἢ κάπῳ κυπαρισσος, ἢ ἁρμάτι Θεσσαλὸς ἵππος.

"The golden Helen, tall and graceful, appears as distinguished among us as the furrow in the field, the cypress in the garden, or the *Thessalian horse in the chariot*."

This passage amply justifies the Hebrew bard, in the simile before us. See Jer. vi. 2.

Verse 10. *Thy cheeks are comely*] *D'Arvieux* has remarked that "the Arabian ladies wear a great many *pearls* about their *necks* and *caps*. They have *gold chains* about their *necks* which hang down upon their *bosoms* with strings of coloured gauze; the gauze itself *bordered* with *zechins* and other pieces of *gold coin*, which hang upon their *foreheads* and both *cheeks*. The ordinary women wear *small silver coins*, with which they cover their *forehead-piece* like *fish scales*,

A. M. cir 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

11 We will make thee borders of gold with studs of silver.

12 While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of [n] camphire in the vineyards of En-gedi.

15 [o] Behold, thou *art* fair, [p] my love; behold, thou *art* fair; thou *hast* doves' eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our [q] rafters of fir.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

[n] Or, *cypress*; chap. iv. 13.——[o] Chap. iv. 1; v. 12.

[p] Or, *my companion*.——[q] Or, *galleries*.

as this is one of the principal ornaments of their faces." I have seen their *essence bottles* ornamented with festoons of *aspers*, and small pieces of silver *pearls*, *beads*, &c. One of these is now before me.

Verse 11. *Borders of gold*] I have observed several of the *handkerchiefs*, shawls, and head attire of the Eastern women, curiously and expensively worked in the *borders* with *gold* and *silver*, and variously coloured silk, which has a splendid effect.

Verse 12. *While the king* sitteth *at his table*] במסבו *bimsibbo*, in his *circle*, probably meaning the circle of his friends at the marriage festivals, or a *round table*.

Verse 13. *He shall lie all night betwixt my breasts.*] Mr. *Harmer* contends that it is the *bundle of myrrh* which the bride says shall *lie all night betwixt her breasts*, to which she compares the bridegroom, his name being as pleasing and refreshing to her mind, as the myrrh or *stacte* was to her senses, by its continual fragrance.

Verse 14. *A cluster of camphire*] Mr. *Hasselquist* supposes this to mean a *bunch of the Cyprus grape*; but this is supposed to mean a *shrub* so called, not any production of the isle of *Cyprus*; the best kinds of which were found at *En-gedi*. This place belonged to the tribe of Judah.

Perhaps the poet alludes to the dark colour of the *hair*, which by the Greeks was not unfrequently compared to the *bunches of grapes*; by no means an unfit similitude for thick black clustering curls. The following lines represent the same idea:—

وفرع يزين أمتن أسود فاحم
أثيث كقنو النخلة امتعثكل

"The dark black locks that ornament her neck
Hang thick and clustering like the branchy palm."

Verse 15. *Thou* hast *doves' eyes*] The large and beautiful dove of Syria is supposed to be here referred to, the eyes of which are remarkably fine.

Verse 16. *Also our bed* is *green.*] ערש *eres*, from its use in several places of the Hebrew Bible, generally signifies a *mattress*; and here probably a *green bank* is meant, on which they sat down, being now on a walk in the country. Or it may mean a *bower* in a *garden*, or the nuptial bed.

Verse 17. *The beams of our house* are *cedar*] Perhaps it was under a *cedar tree*, whose vast limbs were interwoven with the ברות *beroth*, a tree of the *cypress* kind, where they now sat. And this natural bower recommended itself to the poet's attention by its strength, loftiness, and its affording them a *shady cover* and *cool retreat*. How natural to break out into the praise of a *bower*, by whose *branches* and *foliage* we are shielded from the intense heat of the sun! Even the *shelter of a great rock in a weary land* is celebrated by the pen of the first of *prophets* and greatest of *poets*, Isa. xxxii. 2.

With this chapter the *first* day of the marriage ceremonies is supposed to end.

CHAPTER II.

A description of the bridegroom, and his love to the bride, 1–9. *A fine description of spring*, 10–13. *The mutual love of both*, 14–17.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

I *AM* the rose of Sharon, *and* the lily of the valleys.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. [a] I sat down under his shadow with

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

[a] Heb. *I delighted and sat down*, &c.

NOTES ON CHAP. II.

Verse 1. *I* am *the rose of Sharon*] *Sharon* was a very fruitful place, where David's cattle were fed, 1 Chron. xxvii. 29. It is mentioned as a place of excellence, Isa. xxxv. 2, and as a place of flocks, Isa. lxv. 10. Perhaps it would be better, with almost all the *versions*, to translate, "I am the rose of the field." The bridegroom had just before called her *fair*; she, with a becoming modesty, represents her beauty as nothing extraordinary, and compares herself to a *common flower of the field*. This, in the warmth of his affection, he denies, insisting that she as much sur-

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

great delight, [b] and his fruit *was* sweet to my [c] taste.

4 He brought me to the [d] banqueting house, and his banner over me *was* love.

5 Stay me with flagons, [e] comfort me with apples: for I *am* sick of love.

6 [f] His left hand *is* under my head, and his right hand doth embrace me.

7 [g] I [h] charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

9 [i] My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, [k] showing himself through the lattice.

10 My beloved spake, and said unto me, [l] Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

[b] Rev. xxii. 1, 2.—[c] Heb. *palate.*—[d] Heb. *house of wine.*—[e] Heb. *straw me with apples.*—[f] Chap. viii. 3.

[g] Heb. *I adjure you.*—[h] Chap. iii. 5; viii. 4.—[i] Ver. 17.
[k] Heb. *flourishing.*—[l] Ver. 13.

passes all other maidens as the flower of the *lily* does the *bramble*, ver. 2.

Verse 3. *As the apple tree*] The bride returns the compliment, and says, *As the apple* or *citron tree is among the trees of the wood*, so is the bridegroom among all other men.

I sat down under his shadow] I am become his spouse, and my union with him makes me indescribably happy.

Verse 4. *He brought me to the banqueting house*] Literally, *the house of wine.* The ancients preserved their wine, not in barrels or dark cellars under ground, as we do, but in large *pitchers*, ranged against the wall in some upper apartment in the house, the place where they kept their most precious effects. We have a proof of this in HOMER:—

Ως φαν· ὁ δ' ὑψοροφον θαλαμον κατεβησατο πατρος
Ευρυν, ὀθι νητος χρυσος και χαλκος εκειτο,
Εσθης τ' εν χηλοισιν, ὑλις τ' ευωδες ελαιον.
Εν δε πιθοι οινοιο παλαιου ἡδυποτοιο
Εστασαν, ακρητον θειον ποτον εντος εχοντες,
Ἑξειης ποτε τοιχον αρηροτες· ειποτ' Οδυσσευς
Οικαδε νοστησειε, και αλγεα πολλα μογησας.
Κληισται δ' επεσαν σανιδες πυκινως αραρυιαι,
Δικλιδες· εν δε γυνη ταμιη νυκτας τε και ἡμαρ
Εσχ', κ. τ. λ. Od. lib. ii., ver 337.

Meantime the lofty rooms the prince surveys,
Where lay the *treasures* of th' Ithacian race.
Here, ruddy *brass* and *gold* refulgent blazed;
There, polished *chests embroider'd vestures* graced.
Here, *pots of oil* breathed forth a rich perfume;
There, *jars of wine* in rows adorn'd the dome.
(Pure flavorous wine, by gods in bounty given,
And worthy to exalt the feasts of heaven.)
Untouch'd they stood, till, his long labours o'er,
The great *Ulysses* reach'd his native shore.
A double strength of bars secured the gates;
Fast by the door wise *Eurycles* waits, &c. POPE.

Verse 5. *Stay me with flagons*] I believe the original words mean some kind of *cordials* with which we are unacquainted. The *versions* in general understand some kind of *ointment* or *perfumes* by the first term. I suppose the good man was perfectly sincere who took this for his *text*, and, after having repeated, *Stay me with flagons, comfort me with apples, for I am sick of love* sat down, perfectly overwhelmed with his own feelings, and was not able to proceed! But while we admit such a person's sincerity, who can help questioning his judgment?

Verse 7. *I charge you—by the roes*] This was probably some rustic mode of adjuration. The verses themselves require little comment.

With this verse the *first night* of the *first day* is supposed to end.

Verse 8. *Behold, he cometh leaping*] This appears to be highly characteristic of the gambols of the shepherds, and points out the ecstasy with which those who were enamoured ran to their mates. It is supposed that the *second day's eclogue* begins at this verse. The author of what was then called *A New Translation of Solomon's Song*, observes, 1. The bride relates how the bridegroom, attended by his companions, had come under her window, and called upon her to come forth and enjoy the beauties of the spring, ver. 9, 10, 11, &c. 2. She then returns to her narration, chap. iii. 1. The bridegroom did not come according to her wishes. Night came on; she did not find him in her bed; she went out to seek him; found him, and brought him to her mother's pavilion, ver. 4; and then, as before, conjures the virgins not to disturb his repose, ver. 5.

Verse 9. *He standeth behind our wall*] This may refer to the *wall* by which the house was *surrounded*, the space between which and the house constituted the *court* He was seen first *behind the wall*, and then in the *court*; and lastly came to the *window* of his bride's chamber.

Verse 11. *The winter is past*] Mr. *Harmer* has made some good collections on this part, from Drs. *Shaw* and *Russel*, which I shall transcribe. One part of the winter is distinguished from the rest of it by the people of the East, on account of the *severity of the cold*. At *Aleppo* it lasts about *forty days*, and is called by the natives *maurbanie*. I would propose it to the consideration of the learned, whether the word here used, and translated *winter*, may not be understood to mean what the *Aleppines* express by the term *maurbanie*. It occurs nowhere else in the Old Testament; and another word is used for the *rainy* part of the year in general. If this thought be admitted, it will greatly illustrate the words of the bridegroom: *Lo, the winter is past; the rain is over, and gone.*

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. [m] Arise, my love, my fair one, and come away.

14 O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, [n] let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

15 Take us [o] the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

16 [p] My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 [q] Until the day break, and the shadows flee away, turn, my beloved, and be thou [r] like a roe or a young hart upon the mountains [s] of Bether.

[m] Ver. 10.——[n] Chap. viii. 13.——[o] Psa. lxxx. 13; Ezek. xiii. 4; Luke xiii. 32.

[p] Chap. vi. 3; vii. 10.——[q] Chap. iv. 6.——[r] Ver. 9; chap. viii. 14.——[s] Or, *of division.*

For then the last clause will not be explanatory of the first, and signify that the moist part of the year was entirely past; with which, Dr. *Russel* assures us, all pleasantness withdraws at *Aleppo*; but the words will import: "The *maurbanie* is past and over; the weather is become agreeably warm; the rain too is just ceased, and consequently hath left us the prospect of several days of serenity and undisturbed pleasantness."

The weather of Judea was in this respect, I presume, like that at *Algiers*; where, after two or three days of rain, there is usually, according to Dr. *Shaw*, "a week, a fortnight, or more, of fair and good weather. Of such a sort of cessation of rain alone, the bridegroom, methinks, is here to be understood; not of the absolute termination of the rainy season, and the *summer droughts* being come on. And if so, what can the time that is *past* mean but the *maurbanie*? Indeed, Dr. *Russel*, in giving us an account of the excursions of the English merchants at *Aleppo*, has undesignedly furnished us with a good comment on this and the two following verses. These gentlemen, it seems, dine abroad under a tent, in spring and autumn on Saturdays, and often on Wednesdays. They do the same during the good weather in winter; but they live at the gardens in April, and part of May. In the heat of the summer they dine at the gardens, as once or twice a week they dine under a tent in autumn and spring." The cold weather is not supposed by Solomon to have been long over, since it is distinctly mentioned; and the *Aleppines* make these incursions very early; the *narcissus* flowers during the whole of the *maurbanie*; the *hyacinths* and *violets* at least before it is quite over. The appearing of flowers, then, doth not mean the appearing of the first and earliest flowers, but must rather be understood of the earth's being covered with them; which at *Aleppo* is not till after the middle of *February*, a *small crane's bill* appearing on the banks of the river there about the middle of *February*, quickly after which comes a profusion of flowers. The *nightingales*, too, which are there in abundance, not only afford much pleasure by their songs in the gardens, but are also kept tame in the houses, and *let out* at a small rate to divert such as choose it in the city; so that no entertainments are made in the *spring* without a concert of these birds. No wonder, then, that *Solomon* makes the bridegroom speak of the singing of birds: and it teaches us what these birds are, which are expressly distinguished from turtle doves.

Verse 13. *The fig tree putteth forth her green figs*] The fig tree in Judea bears *double* crops; the first of which is ripe in *spring*. But the tree, as I have elsewhere observed, bears figs all the year through, in the climes congenial to it. That is, the fig tree has always *ripe* or *unripe* fruit on it. I never saw a healthy tree naked. But in the beginning of spring they grow fast, and become turgid.

The vines with *the tender grape*] The versions understand this of the *flowers* of the vine. These were formerly put into the new wine (2 lbs. to every cask) to give it a fine flavour.

Verse 14. *My dove—in the clefts of the rock*] He compares his bride hiding herself in her secret chambers and closets to a *dove* in the clefts of the rock.

Verse 15. *Take us the foxes*] That these were ruinous to vines all authors allow. They love the vine, and they are eaten in autumn in some countries, according to *Galen*, when they are very fat with eating the grapes. They abounded in Judea; and did most damage when the clusters were young and tender. It is likely that these are the words of the *bridegroom* to his *companions*, just as he was entering the apartment of his spouse. "Take care of the vineyard: set the traps for the foxes, which are spoiling the vines; and destroy their *young* as far as possible."

Verse 16. *My beloved is mine*] The words of the *bride* on his entering: "I am thy own; thou art wholly mine."

He feedeth among the lilies.] The odour with which he is surrounded is as fine as if he passed the night among the sweetest scented flowers.

Verse 17. *Until the day break*] Literally, *until the day breathe*; until the first dawn, which is usually accompanied with the most refreshing *breezes*.

The shadows flee away] Referring to the *evening* or *setting of the sun*, at which all *shadows* vanish.

The mountains of Bether.] Translated also *mountains of division*, supposed to mean the mountains of *Beth-horon*.

There was a place called *Bithron*, 2 Sam. ii. 29, on the other side of Jordan; and as the name signifies PARTITION, it might have had its name from the circumstance of its being divided or separated from Judea by the river Jordan.

With this chapter the *second night* is supposed to end.

CHAPTER III.

The bride mentions the absence of her spouse, her search after him, and her ultimate success, 1–5. *A description of the bridegroom, his bed, chariot, &c.,* 6–11.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

BY [a] night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 [b] The watchmen that go about the city found me: *to whom I said,* Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 [c] I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 [d] Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself [e] a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

[a] Isa. xxvi. 9.——[b] Chap. v. 7.

[c] Chap. ii. 7; viii. 4.——[d] Chap. viii. 5.——[e] Or, *a bed.*

NOTES ON CHAP. III.

Verse 1. *By night on my bed I sought him*] It appears that the bridegroom only saw the bride *by night:* that on the night referred to here he did not come as usual. The bride, troubled on the account, rose and sought him; inquired of the city guards, and continued to seek till at last she found him, and brought him to her apartment, ver. 2–4.

Verse 4. *Into my mother's house*] The *women* in the East have all *separate apartments*, into which no person ever attempts to enter except the *husband*. We find *Isaac* bringing *Rebecca* into his *mother's tent*, when he made her his wife, Gen. xxiv. 67. What is here related appears to refer to the third night of the nuptials.

Verse 5. *I charge you*] The same adjuration as before, chap. ii. 7.

Verse 6. *Who is this that cometh out of the wilderness*] Going to Egypt was called *descending* or *going down*, coming from it was termed *coming up*. The bride, having risen, goes after her spouse to the country, and the clouds of incense arising from her *palanquin* seemed like *pillars of smoke*; and the appearance was altogether so splendid as to attract the admiration of her own women, who converse about her splendour, excellence, &c., and then take occasion to describe Solomon's nuptial bed and chariot. Some think that it is the *bridegroom* who is spoken of here.

With this verse the *third night* is supposed to end.

Verse 7. *Threescore valiant men*] These were the *guards* about the pavilion of the bridegroom, who were placed there *because of fear in the night*. The *security* and *state* of the prince required such a guard as this, and the passage is to be *literally* understood.

Verse 8. *They all hold swords*] They are swordsmen. Every man has a sword, and is well instructed how to use it.

Verse 9. *Of the wood of Lebanon.*] Of the *cedar* that grew on that mount. It is very likely that a *nuptial bed*, not a *chariot*, is intended by the original word אפריון *appiryon*. *Montanus* properly translates it *sponsarum thalamum*, a nuptial bed. It may, however, mean a *palanquin*.

Verse 10. *The pillars*—*of silver*] The *bedposts* were made of silver, or *eased* with wrought silver plates, like the king's chairs brought from Hanover, now in one of the state-rooms in *Windsor Castle*.

The bottom thereof of *gold*] This may refer to *cords* made of *gold thread*, or to the *mattress*, which was made of cloth ornamented with gold.

The covering—of *purple*] Most probably the *canopy*.

The midst—*paved* with *love*] The *counterpane*, a superb piece of *embroidery*, wrought by some of the noble maids of Jerusalem, and, as a proof of their affection, respect, and love, presented to the bride and bridegroom, on their nuptial day. This is most likely to be the sense of the passage, though some suppose it to refer to the whole court.

A Turkish couch is made of wooden *lattices* painted and gilded; the inside is painted with baskets of flowers and nosegays, intermixed with *little mottoes*

according to the fancy of the artist. Solomon's couch may have been of the same kind, and decorated in the same way; and the *paving with love* may refer to the amatory verses worked either on the counterpane, hangings, or embroidered carpet. And as this was done by the *daughters of Jerusalem*, they might have expressed the most striking parts of such a *chaste history of love* as Halaly's *Leely* and *Mejnoon* on the different parts. I see that Dr. *Good* is of this opinion. It is sufficiently probable.

Verse 11. *Go forth, O ye daughters of Zion*] This is the exhortation of the *companions* of the *bride* to the *females* of the *city* to examine the superb appearance of the bridegroom, and especially the *nuptial crown*, which appears to have been made by *Bath-sheba*, who it is supposed might have lived till the time of Solomon's marriage with the daughter of Pharaoh. It is conjectured that the *prophet* refers to a *nuptial crown*, Isa. lxi. 10. But a *crown*, both on the *bride* and *bridegroom*, was common among most people on such occasions. The nuptial crown among the Greeks and Romans was only a chaplet or wreath of flowers.

In the day of the gladness of his heart.] The day in which all his wishes were crowned, by being united to that female whom beyond all others he loved.

Here the *third day* is supposed to end

CHAPTER IV.

The bridegroom's description of his bride, her person, her accomplishments, her chastity, and her general excellence, 1–16.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

BEHOLD, [a] thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a [b] flock of goats, [c] that appear from Mount Gilead.

2 [d] Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 230. Ante U. C. cir. 261.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: [e] thy temples *are* like a piece of a pomegranate within thy locks.

4 [f] Thy neck *is* like the tower of David

[a] Chap. i. 15; v. 12.—[b] Chap. vi. 5.—[c] Or, *that eat of*, &c.

[d] Chap. vi. 6.—[e] Chap. vi. 7.—[f] Chap. vii. 4.

NOTES ON CHAP. IV.

Verse 1. *Thou* hast *doves' eyes within thy locks*] Perhaps this refers rather to a sort of veil worn by many of the Eastern women, but especially in Egypt. It is a species of black cloth made of the hair of some animal, probably the black goat; is suspended from the head by silken cords, one of which comes from the crown of the head, down the forehead, to the upper part of the nose, just under the eyes, at which place the veil begins; for the forehead and the eyes are uncovered, except the cord above mentioned, which is ornamented with gold, silver, and precious stones, according to the circumstances of the wearer. This partial veil not only covers all the face, the eyes and forehead excepted, but the neck also, and hangs loosely down over the bosom. One of them, lately brought from Egypt, now lies before me. But the clause, *within thy locks*, מבעד לצמתך *mibbaad letsammathech*, is not well translated, either by ourselves or by the *versions*. *Jerome's* translation is an indication of the meaning: *Absque eo quod intrinsecus latet; without that*, or independently of that, *which lies hidden within*. The *Septuagint*, *Syriac*, and *Arabic* have, *besides thy silence*. *Calmet* contends that none of these gives the *true meaning*, and that *the word* צמת *tsemath* has not the meaning of *hair* or *locks* wherever it occurs, and has quite a different meaning in Isa. xlvii. 2. St. Jerome on this place expresses himself thus: *Nolentibus qui interpretati sunt transferre nomen quod in Sancta Scriptura sonat* turpitudinem.—Ergo צמתך *tsammathech*, *quod* Aquila *posuit*, verenda mulieris *appellantur cujus etymologia apud eos sonat* sitiens tuus. Calmet translates: *Vous êtes toute belle, mon amie; vous êtes toute belle: vos yeux sont des yeux de colombe; sans ce que la pudeur et la modestie tiennent caché.* I leave the translation of these to the learned reader. See another description under ver. 7.

As a flock of goats] Because it was *black* and sleek, as the hair of the goats of Arabia and Palestine is known to be; which, with its fine undulation, is supposed to bear some resemblance to the *curls* or *plaits* of a woman's tresses. The mountains of *Gilead* were beyond Jordan, on the frontiers of *Arabia Deserta*.

Verse 2. *Thy teeth* are *like a flock*] This comparison appears to be founded on the *evenness*, *neatness*, and *whiteness* of the *newly shorn* and newly *washed* sheep.

Verse 3. *Thy lips* are *like a thread of scarlet*] Both *lips* and *cheeks* were *ruddy*; *sicut fragmen mali punici*.—Vulgate. *Like the section of a pomegranate*, that side cut off on which is the *finest blush*. This is a good and apt *metaphor*. But the inside may be referred to, as it is finely streaked with red and white melting into each other. She had beautiful *hair*, beautiful *eyes*, beautiful *cheeks* and *lips*, and a most pleasing and dulcet *voice*.

Within thy locks.] See on ver. 1, and on ver. 7.

Verse 4. *Thy neck* is *like the tower of David*] It is certain that *bucklers* were frequently hung about towers, both for their ornaments, and to have them at hand when their use was required; see Ezek. xxvii. 10. But the allusion here may be to those *pillars* which are often seen in armouries on which weapons of various kinds are hung, formed into a great variety of shapes

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

builded [g] for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 [h] Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 [i] Until the day [k] break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

7 [i] Thou *art* all fair, my love; *there is* no spot in thee.

8 Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of

[g] Neh. iii. 19.——[h] See Prov. v. 19; chap. vii. 3.

[i] Chap. ii. 17.——[k] Heb. *breathe.*——[l] Eph. v. 27.

and very splendid. Whoever has seen the *armoury* in the *tower* of London, or such like places, has most probably seen something very similar to that of which the poet speaks.

Verse 5. *Thy two breasts* are *like two young roes*] I have met with many attempts to support this *similitude*, or rather to show that there is a *similitude*; but I judge them unworthy of citation. The poet speaks the *language of nature*; and in a case of this kind, where the impassioned lover attempts to describe the different perfections of his bride, language often fails him, and his comparisons and similitudes are often without strict correctness. In love songs we have heard ladies' *necks* compared to that of the *swan*, not only for its *whiteness*, but also for its *length*! The description here shows more of *nature* than of *art*, which I consider a high recommendation.

Feed among the lilies.] It may be the *nipples* especially, which the poet compares to the *two young roes*; and the *lilies* may refer to the *whiteness* of the *breasts* themselves.

Verse 6. *Until the day break*] Until the morning *breeze*. See chap. ii. 17.

The shadows flee away] Till the *sun sets*.

Mountain of myrrh] Probably the same as the mountains of *Bether*, chap. ii. 17. Mountains where the trees grew from which *myrrh* and *incense* were extracted.

Verse 7. *Thou* art *all fair*—there is *no spot in thee.*] "My beloved, every part of thee is beautiful; thou hast not a single defect."

The description given of the beauties of *Daphne*, by Ovid, Metam. lib. i. ver. 497, has some similarity to the above verses:—

Spectat inornatos collo pendere capillos.
Et, quid si comantur? ait. Videt igne micantes
Sideribus similes oculos; videt oscula, quæ non
Est vidisse satis. Laudat digitosque, manusque,
Brachiaque, et nudos media plus parte lacertos.
Si qua latent meliora putat.

Her well-turn'd *neck* he view'd, (her neck was bare,)
And on her shoulders her *dishevell'd hair.*
O, were it comb'd, said he, with what a grace
Would every *waving curl* become her face!
He view'd her *eyes*, like heavenly lamps that shone,
He view'd her *lips*, too sweet to view alone;
Her taper fingers, and her panting *breast.*
He praises all he sees; and, for the rest,
Believes the *beauties yet unseen* the best. DRYDEN.

Jayadeva describes the beauty of Radha in nearly the same imagery: "Thy *lips*, O thou most beautiful among women, are a *bandhujiva* flower; the lustre of the *madhuca* beams upon thy *cheek*; thine *eye* outshines the blue *lotos*; thy nose is a bud of the *tila*; the *cunda* blossom yields to thy *teeth*. Surely thou descendedst from heaven, O slender damsel! attended by a company of youthful goddesses; and all their beauties are collected in thee." See these poems, and the short notes at the end.

The same poet has a parallel thought to that in ver. 5, "Thy two breasts," &c. The companions of *Radha* thus address her: "Ask those *two round hillocks* which receive pure dew drops from the garland playing on thy neck, and the *buds* on *whose tops* start aloft with the thought of thy beloved."

Verse 8. My *spouse.* The כלה *callah*, which we translate *spouse*, seems to have a peculiar meaning. Mr. Harmer thinks the *Jewish princess* is intended by it; and this seems to receive confirmation from the bridegroom calling her *sister*, ver. 9, that is, one of the same stock and country; and thus different from the Egyptian bride.

Mr. Harmer's opinion is very probable, that two *queens* are mentioned in this song: one Pharaoh's daughter, the other a Jewess. See his *outlines*. But I contend for no system relative to this song.

Look from the top of Amana, &c.] Solomon, says *Calmet*, by an admirable poetic fiction, represents his beloved as a mountain nymph, wholly occupied in hunting the lion and the leopard on the mountains of Lebanon, Amana, Shenir, and Hermon. As a bold and undisciplined virgin, who is unwilling to leave her wild and rural retreats, he invites her to come from those hills; and promises to deck her with a crown, and to make her his bride. Thus the poets represent their goddess *Diana*, and even *Venus* herself:—

Per juga, per sylvas, dumosaque saxa vagatur
Nuda genu, vestem ritu succincta Dianæ;
Hortaturque canes; tutæque animalia prædæ,
Aut pronos lepores, aut celsum in cornua cervum,
Aut agitat damas: at fortibus abstinet apris.
MET. lib. x., ver. 535.

Now buskin'd like the virgin huntress goes
Through woods, and pathless wilds, and mountain snows.
With her own tuneful voice she joys to cheer
The panting hounds that chase the flying deer.
She runs the labyrinth of the fearful hares,
But fearless beasts and dangerous prey forbears.

Mount *Libanus* separates Phœnicia from Syria. *Amanus* is between Syria and Silicia. *Shenir* and *Hermon* are beyond Jordan, to the south of Damascus and Mount Libanus, and northward of the mountains of Gilead. Hermon and Shenir are but different parts of the same chain of mountains which separates *Trachonitis*, or the country of *Manasses*, from Arabia

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

Amana, from the top of Shenir [m] and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast [n] ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! [o] how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honey-comb: [p] honey and milk *are* under thy tongue; and the smell of thy garments *is* [q] like the smell of Lebanon.

12 A garden [r] enclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; [s] camphire, with spikenard.

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of [t] living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. [u] Let my beloved come into his garden, and eat his pleasant fruits.

[m] Deut. iii. 9.——[n] Or, *taken away my heart.*——[o] Chapter i. 2. [p] Prov. xxiv. 13, 14; chap. v. 1.

[q] Gen. xxvii. 27; Hos. xiv. 6, 7.——[r] Heb. *barred.*——[s] Or, *cypress*; chap. i. 14.——[t] John iv. 10; vii. 38.——[u] Chap. v. 1.

Deserta. For these places, see 2 Kings v. 12, and Deut. iii. 9, where they are probably meant.

Verse 9. *Thou hast ravished my heart*] לבבתני *libbabtini*, "Thou hast hearted me," i. e., taken away my heart; as we say, "He has barked the tree," i. e., he has stripped it of its bark; "He has fleeced the flock," i. e., deprived them of their wool.

With one of thine eyes] באחד מעיניך *beachad meeynayich*. This has been thought a harsh expression, and various emendations have been sought. The *Masoretes* have put באחת *beachath*, "at once," in the margin; and this is confirmed by *twenty* of *Kennicott's* MSS.; but *De Rossi* does not notice it. It is scarcely necessary; the sense to me is clear and good without it. "Even one of thine eyes, or one glance of thine eyes, has been sufficient to deprive me of all power; it has completely overcome me;" for *glance* may be understood, and such forms of speech are common in all languages, when speaking on such subjects. If even taken *literally*, the sense is good; for the poet may refer to a *side glance*, shot in *passing by* or *turning away*, where only *one eye* could be seen. I think this a better sense than that which is obtained from the Masoretic emendation.

With one chain of thy neck] Probably referring to the play of the *cervical muscles*, rather than to *necklaces*, or *ringlets of hair*.

Verse 10. *How much better is thy love*] דדיך *dodayich*; *Hebrew.* Μαστοι σου; *Septuagint.* *Ubera tua*; *Vulgate.* "Thy breasts." And so all the *versions*, except the *Chaldee*.

Smell of thine ointments] Perfumes.

Verse 11. *Thy lips—drop as the honey-comb*] Thy words are as delicious to my heart as the first droppings of the honey-comb are to the palate.

Honey and milk are *under thy tongue*] Eloquence and persuasive speech were compared among the ancients to *honey* and *milk*.

Thus Homer, Iliad, lib. i., ver. 247:—

Τοισι δε Νεστωρ
Ηδυεπης ανορουσε, λιγυς Πυλιων αγορητης,
Του και απο γλωσσης μελιτος γλυκιων ρεεν αυδη.

Experienced Nestor, in *persuasion* skill'd,
Words sweet as honey from his lips distill'd.

But the figure is common to all writers and languages. A similar expression will be seen in the *Gitagovinda*.

Verse 12. *A garden enclosed—a spring shut up, a fountain sealed.*] Different expressions to point out the *fidelity* of the bride, or of the Jewish queen. See the *outlines*. She is *unsullied*, a chaste, pure *virgin*. None has ever *entered* into this *garden*; none has yet *tasted* of this *spring*; the *seal* of this *fountain* has never been *broken*. Among the Athenians, the interior part of the house, called the women's apartment, was not only locked but sealed; so Aristophan., Thesmoph. ver. 422:—

Ειτα δια τουτον ταις γυναικωνιτισιν
Σφραγιδας εμβαλλουσιν ηδη και μοχλους.

And on this account, to the women's apartment
They place seals as well as bolts.

And *seal*, as applicable to chaste conduct, is a phrase well known to the Greeks. Æschylus, in the Agamemnon, praises a woman, σημαντηριον ουδεν διαφθειρασαν, who had not violated her seal of conjugal faith. But Nonnus, lib. ii., uses the form of speech exactly as Solomon does with reference to a pure virgin; he says, Ασφαναγον ἑης σφρηγιδα κορειης; "She had preserved *the seal of her virginity untouched.*" All this is plain; but how many will make *metaphors* out of *metaphors!*

Verse 13. *Thy plants* are *an orchard of pomegranates*] This seems to refer to the *fecundity* of the bride or Jewish queen; to the former it would be a *prediction*; to the latter, a *statement* of *what had already taken place*. The word פרדס *pardes*, which we translate an *orchard*, is the same which has given birth to our *paradise*, a *garden of pleasure*. The other expressions, in this and the following verse, seem to refer wholly to matters of a connubial nature.

Verse 15. *A fountain of gardens*] Perhaps גנים *gannim*, "gardens," was originally חיים *chaiyim*, "lives," a *living fountain*, a *continual spring*. See

Houbigant. But this is expressed afterwards; though there would be nothing improper in saying, "a living fountain, a well of living waters, and streams from Mount Lebanon." A fountain of gardens may mean one so abundant as to be sufficient to supply many gardens, to water many plots of ground, an exuberant fountain. This is the allusion; the reference is plain enough.

Verse 16. *Awake, O north wind; and come, thou south*] It is granted that the *south wind* in Palestine, in the summer, is *extremely hot and troublesome*; therefore, another interpretation of this passage has been proposed by Mr. *Harmer*; who thinks בוא *boi*, which we render *come*, signifies *enter into thy repositories*; and, therefore, supposes the true interpretation of the words to be as follows: "Arise, thou north wind, (and retire, thou south,) blow upon my garden; let the spices thereof flow forth, that my beloved may come into his garden, invited by the coolness and fragrancy of the air, and may eat his pleasant fruits; for, if the *south wind* blow, the *excessive heat* will forbid his taking the air, and oblige him to shut close the doors and windows of his apartments." Others think that he wishes the *winds* from *all directions* to carry throughout the land the *fume* of his spices, virtue, and perfections.

Let my beloved come into his garden] This is the invitation of the *bride:* and if we look not for far-fetched meanings, the sense is sufficiently evident. But commentators on this song sometimes take a *literal* sense where the *metaphor* is evident; at other times they build an *allegory* upon a *metaphor*. The *Gita-govinda* has an elegant passage similar to this. See the place, Part VII., beginning with *Enter, sweet Radha.*

The whole of this chapter is considered to be unconnected with any particular time of the marriage ceremonies.

CHAPTER V.

The bridegroom calls on his spouse to admit him, 1–3. She hesitates; but arising finds him gone, seeks him, and is treated unworthily by the city watch, 4–7. Inquires of the daughters of Jerusalem, who question her concerning her beloved, 8, 9. This gives her occasion to enter into a fine description of his person and accomplishments, 10–16.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

I [a] AM come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; [b] I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O [c] friends; drink, [d] yea, drink abundantly, O beloved.

2 I sleep, but my heart waketh: *it is* the voice of my beloved [e] that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

[a] Chap. iv. 16.—[b] Chap. iv. 11.—[c] Luke xv. 7, 10; John iii. 29; xv. 14.—[d] Or, *and be drunken with loves.*—[e] Rev. iii. 20.

NOTES ON CHAP. V.

Verse 1. *I am come into my garden*] באתי *bathi*, I came, or have come; this should be translated in the *past* tense, as the other *preterite* verbs in this clause. I think the latter clause of the preceding verse should come in here: "Let my beloved come into his garden, and eat his pleasant fruits. I have come into my garden, my sister, callah, or spouse; I have gathered my myrrh," &c. I have taken thee for my spouse, and am perfectly satisfied that thou art pure and immaculate.

Eat, O friends—drink abundantly] These are generally supposed to be the words of the *bridegroom*, after he returned from the *nuptial chamber*, and exhibited those *signs* of his wife's *purity* which the customs of those times required. This being a cause of universal joy, the entertainment is served up; and he invites his companions, and the friends of both parties, to eat and drink abundantly, as there was such a universal cause of rejoicing. Others think that these are the words of the bride to her spouse: but the original will not bear this meaning; the verbs are all plural.

Verse 2. *I sleep, but my heart waketh*] This is a *new part*; and some suppose that the *fifth* day's solemnity begins here. *Though I sleep, yet so* impressed is *my heart* with the excellences of my beloved, that my imagination presents him to me in the most pleasing *dreams* throughout the night. I doubt whether the whole, from this verse to the end of the *seventh*, be not a *dream:* several parts of it bear this resemblance; and I confess there are some parts of it, such as her hesitating to rise, his sudden disappearance, &c., which would be of easier solution on this supposition. Or part of the transactions mentioned might be the *effects of the dream* she had, as rising up suddenly, and going out into the street, meeting with the watchmen, &c., before she was well awake. And her being in so much *disorder* and *dishabille* might have induced them to treat her as a *suspicious person*, or one of questionable *character*. But it is most likely the whole was a *dream.*

For my head is filled with dew.] She supposed he had come in the night, and was standing without, *wet*, and exposed to the inclemency of the weather.

Verse 3. *I have put off my coat*] The bride must have been in a *dream*, or in much *disorder of mind*,

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved [f] for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* [g] sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: [h] I sought him, but I could not find him; I called him, but he gave me no answer.

7 [i] The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, [k] that ye tell him, that I *am* sick of love.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Ol. cir. 238. Ante U. C. cir. 261.

9 What *is* thy beloved more than *another* beloved, [l] O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, [m] the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* [n] bushy, *and* black as a raven.

12 [o] His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* [p] fitly set.

13 His cheeks *are* as a bed of spices, *as* [q] sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh.

[f] Or, (as some read,) *in me.*——[g] Heb. *passing* or *running about.* [h] 1 Sam. x. 21; chap. iii. 1; Luke ii. 44, 45.——[i] Chap. iii. 3. [k] Heb. *what.*——[l] Chap. i. 8.——[m] Heb. *a standard-bearer.*

[n] Or, *curled.*——[o] Ch. i. 15; iv. 1.——[p] Heb. *sitting in fulness*, that is, *fitly placed, and set as a precious stone in the foil of a ring.* [q] Or, *towers of perfumes.*

to have made the frivolous excuses here mentioned. The words relate to the case of a person who had gone to take rest on his bed. As they wore nothing but sandals, they were obliged to wash their feet previously to their lying down. I have washed my feet, taken off my clothes, and am gone to bed: I cannot therefore be disturbed. A Hindoo always washes his feet before he goes to bed. If called from his bed, he often makes this excuse, *I shall daub my feet*; and the excuse is reasonable, as the floors are of earth; and they do not wear shoes in the house.—Ward.

Verse 4. *My beloved put in his hand*] If it were a *real scene*, which is mentioned in this and the two following verses, it must refer, from the well-known use of the *metaphors*, to matrimonial endearments. Or, it may refer to his *attempts to open the door*, when she hesitated to arise, on the grounds mentioned ver. 3. But this also bears every evidence of a *dream*.

Verse 5. *My hands dropped* with *myrrh*] It was a custom among the Romans, as *Brissonius*, *Isidore*, and others relate, to conduct the bride to the house of the bridegroom with lighted torches; and those who brought her *anointed the door-posts with fragrant oils*, whence the name *uxor*, or as it was formerly written *unxor*, for a *wife* or *married* woman, because of the *anointing* which took place on the occasion; for sometimes the bride herself *anointed* the *door-posts*, and sometimes those who brought her; probably both at the same time. The same custom might have existed among the Jews. See *Vossius' Etymologicon*.

Verse 7. *Took away my veil*] They tore it off rudely, to discover who she was. See on ver. 2. To tear the veil signifies, in Eastern phrase, to deflower or dishonour a woman.

Verse 8. *I am sick of love.*] "I am exceedingly concerned for his absence; and am distressed on account of my thoughtless carriage towards him." The latter clause may be well translated, "What should ye tell him?" Why, "that I am sick of love." This ends the transactions of the *third day* and *night*.

Verse 9. *What is thy beloved more than* another *beloved*] This question gives the bride an opportunity to break out into a highly wrought description of the beauty and perfections of her spouse.

Verse 10. *My beloved is white and ruddy*] *Red* and *white*, properly mixed, are essential to a *fine complexion*; and this is what is intimated: he has the *finest complexion among ten thousand persons*; not one in that number is equal to *him*. Literally, "He bears the standard among ten thousand men;" or "He is one before whom a standard is borne," i. e., he is *captain* or *chief* of the whole.

Verse 11. *His head* is as *the most fine gold*] He has the most beautiful head, fine and majestic. Gold is here used to express *excellence*.

His locks are *bushy*] *Crisped* or *curled*. This may refer to his mustachios.

Black as a raven.] His hair is black and glossy.

Verse 12. *His eyes* are *as* the eyes *of doves*] See on chap. iv. ver. 1.

Washed with milk] The *white* of the eye, *exceedingly white*. By the use of *stibium*, in the East, the eye is rendered very *beautiful*; and receives such *a lustre* from the use of this article, that, to borrow the expression of a late traveller, "their eyes appear to be swimming in bliss." I believe this expression to be the meaning of the text.

Fitly set.] Or, as the *margin*, very properly, *sitting in fulness*; not sunk, not contracted.

Verse 13. *His cheeks* are *as a bed of spices*] Possibly meaning a *bed in the garden*, where odoriferous herbs grew. But it has been supposed to refer to his *beard*, which in a *young well-made man* is exceedingly beautiful. I have seen young Turks, who had taken much care of their beards, mustachios, &c., look majestic. Scarcely any thing serves to set off the human

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

16 [r] His mouth *is* most sweet: yea, he *is* altogether [s] lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

[r] Heb. *His palate.*

[s] 2 Sam. i. 23.

face to greater advantage than the *beard*, when kept in proper order. Females admire it in their *suitors* and *husbands*. I have known cases, where they not only *despised* but *execrated* Europeans, whose faces were close shaved. The men perfume their beards often; and this may be what is intended by *spices* and *sweet-smelling myrrh*.

His lips like *lilies*] The שושנים *shoshonnim* may mean any flower of the *lily* kind, such as the *rubens lilium*, mentioned by *Pliny*, or something of the *tulip* kind. There are tints in such flowers that bear a very near resemblance to a fine *ruby lip*.

Verse 14. *His hands—gold rings set with the beryl*] This really seems to refer to *gold rings* set with precious stones on the fingers, and perhaps to circlets or bracelets about the wrists. Some suppose it to refer to the roundness and exquisite symmetry of the hand and fingers. תרשיש *tarshish*, which we translate *beryl*, a gem of a sea-green tint, had better be translated *chrysolite*, which is of a *gold* colour.

His belly—bright ivory overlaid with *sapphires*.] This must refer to some *garment* set with *precious stones* which went round his waist, and was peculiarly remarkable. If we take it *literally*, the sense is plain enough. His belly was beautifully white, and the blue veins appearing under the skin resembled the sapphire stone. But one can hardly think that this was intended.

Verse 15. *His legs* are as *pillars of marble*] Exquisitely turned and well-shaped; the *sockets of gold* may refer to his *slippers*. On these a profusion of gold and ornaments are still lavished in Asiatic countries.

His countenance is *as Lebanon*] As Lebanon exalts its head beyond all the other mountains near Jerusalem, so my beloved is tall and majestic, and surpasses in stature and majesty all other men. He is also as *straight* and as *firm* as the *cedars*.

Verse 16. *His mouth* is *most sweet*] His eloquence is great, and his voice is charming. Every word he speaks is sweetness, mildness, and benevolence itself. Then, her powers of description failing, and metaphor exhausted, she cries out, "The whole of him is loveliness. This is my beloved, and this is my companion O ye daughters of Jerusalem."

CHAPTER VI.

The companions of the bride inquire after the bridegroom, 1–3. *A description of the bride*, 4–13.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

WHITHER is thy beloved gone, [a] O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved has gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

3 [b] I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 Thou *art* beautiful, O my love, as Tirzah,

[a] Chap. i. 8.

[b] Chap. ii. 16; vii. 10.

NOTES ON CHAP. VI.

Verse 1. *Whither is thy beloved gone*] These words are supposed to be addressed to the *bride* by her own *companions*, and are joined to the preceding chapter by the *Hebrew* and all the *versions*.

Verse 2. *My beloved is gone down into his garden*] The answer of the *bride* to her *companions*.

Verse 4. *Beautiful—as Tirzah*] This is supposed to be the address of Solomon to the bride. Tirzah was a city in the tribe of Ephraim, (Josh. xii. 24,) and the capital of that district. It appears to have been *beautiful* in *itself*, and *beautifully situated*, for *Jeroboam* made it his residence before *Samaria* was built; and it seems to have been the ordinary residence of the kings of *Israel*, 1 Kings xiv. 17; xv. 53. Its *name* signifies *beautiful* or *delightful*.

Comely as Jerusalem] This was called *the perfection of beauty*, Psa. xlviii. 2, 3; l. 2. And thus the poet compares the bride's beauty to the *two finest places* in the land of Palestine, and the *capitals* of the *two kingdoms* of *Israel* and *Judah*.

Terrible as an army *with banners*.] This has been supposed to carry an allusion to the *caravans* in the East, and the manner in which they are conducted in their travels by night. The caravans are divided into *companies*, called *cottors*, according to *Thevenot*; and each company is distinguished by the *form* of the *brazier* in which they carry their *lights*. After night, these braziers are placed on the ends of long poles, and carried by a person who walks at the head of the company. Some have *ten* or *twelve* lights, and are of different forms; some *triangular*, or like an N; some

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

comely as Jerusalem, [c] terrible as *an army* with banners.

5 Turn away thine eyes from me, for [d] they have overcome me: thy hair *is* [e] as a flock of goats that appear from Gilead.

6 [f] Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 [g] As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

A. M. cir. 2990. B. C. cir. 1014 Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

10 Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, [h] *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* [i] to see whether the vine flourished, *and* the pomegranates budded.

12 [k] Or ever I was aware, my soul [l] made me *like* the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company [m] of two armies.

[c] Ver. 10.——[d] Or, *they have puffed me up.*——[e] Chap. iv. 1. [f] Chap. iv. 2.——[g] Chap. iv. 3.——[h] Ver. 4.——[i] Chap. vii. 12.

[k] Heb. *I knew not.*——[l] Or, *set me on the chariots of my willing people.*——[m] Or, *of Mahanaim*; Gen. xxxii. 2.

like an M, by which each pilgrim readily knows *his own company*, both by *night* and *day*. A whole caravan, composed of many thousands of *hadgees* or *pilgrims*, divided into various *cottors* or companies, each having its own distinguishing brazier or *light*, must necessarily produce a very *splendid*, if not a *terrible*, appearance.

Verse 5. *Turn away thine eyes*] As the sight of so many fires after night was extremely *dazzling*, and the *eye* could not *bear* the sight, so the *look* of the bride was such as pierced the heart, and quite overwhelmed the person who met it. Hence the bridegroom naturally cries out, "Turn away thine eyes from me, for they have overcome me."

Thy hair is *as a flock of goats*] See on chap. iv. 1.

Verse 6. *Thy teeth*] See on chap. iv. 2.

Verse 7. *As a piece of a pomegranate*] See on chap. iv. 3.

Verse 8. *There are threescore queens*] Though there be *sixty queens*, and *eighty concubines*, or *secondary wives*, and *virgins innumerable*, in my *harem*, yet thou, *my dove, my undefiled, art* אחת *achath*, ONE, the ONLY ONE, she in whom I delight beyond all.

Verse 9. *The daughters saw her, and blessed her*] Not only the *Jewish women in general* spoke well of her on her arrival, but the *queens* and *concubines praised her* as the most accomplished of her sex.

With this verse the *fourth night* of the marriage week is supposed to end.

Verse 10. *Looketh forth as the morning*] The bride is as lovely as the *dawn* of day, the *Aurora*, or perhaps the *morning star*, VENUS. She is even more resplendent, she is as *beautiful as the* MOON. She even surpasses *her*, for she is as *clear* and *bright* as the SUN; and *dangerous* withal to look on, for she is as formidable as the vast collection of lights that burn by night at the head of every company in a numerous caravan. See the note on ver. 4. The comparison of a fine woman to the splendour of an unclouded *full moon* is continually recurring in the writings of the Asiatic poets.

Verse 11. *I went down into the garden of nuts*] I believe this and the following verse refer at least to the preparations for a farther consummation of the marriage, or examination of the advancement of the bride's pregnancy. But many circumstances of this kind are so interwoven, and often *anticipated* and also *postponed*, that it is exceedingly difficult to arrange the whole so as to ascertain the several parts, and who are the actors and speakers. But other writers find no difficulty here, because they have their system; and that explains all things.

It is probably not the *hazel* but the *almond nut*, that is referred to here.

Verse 12. *The chariots of Amminadib.*] Probably for their great speed these chariots became proverbial. The passage marks a strong agitation of mind, and something like what we term palpitation of the heart. As I am not aware of any *spiritual* meaning here, I must be excused from commenting on that which is *literal*. *Amminadib* signifies *my noble* or *princely people*; but it may here be a proper name, and Amminadib might be celebrated for his skill and rapidity in driving, as Jehu was.

Verse 13. *Return, O Shulamite*] This appears to be addressed to the bride, as now the confirmed, acknowledged *wife* of *Solomon*; *for* שולמית *shulammith*, appears to be a *feminine* formed from שלמה *shelomoh*, or שלמון *shelomon*, as we form *Charlotte* from *Charles*; *Henrietta*, from *Henry*; *Janette*, from *John*, &c.

The company of two armies.] Or the *musicians of the camps*. She is as terrible as hosts of armed men, on the ground of what is said on verses 4, 5. The two armies may refer to the *choirs* of the bride's *virgins*, and the bridegroom's *companions*; but the similitude is not very perceptible. The *Targum* explains it of "the camps of Israel and Judah:" as if the bridegroom should say, "My beloved possesses all the perfections both of the Israelitish and Jewish women." But how little satisfaction do the best *conjectures* afford!

With this chapter the *fifth night* is supposed to end.

CHAPTER VII.

A farther description of the bride, 1–9. Her invitation to the bridegroom, 10–13.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. Ante U. C. cir. 261.

HOW beautiful are thy feet with shoes, [a] O prince's daughter? the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not [b] liquor: thy belly *is like* a heap of wheat set about with lilies.

3 [c] Thy two breasts *are* like two young roes *that are* twins.

4 [d] Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon, which looketh toward Damascus.

5 Thine head upon thee *is* like [e] Carmel, and the hair of thine head like purple: the king *is* [f] held in the galleries.

A. M. cir. 2990. Ante I. Olymp. B. C. cir. 1014. cir. 238. Ante U. C. cir. 261.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* [g] sweetly,

[a] Psa. xlv. 13.—[b] Heb. *mixture*.—[c] Chap. iv. 5.

[d] Ch. iv. 4.—[e] Or, *crimson*.—[f] Heb. *bound*.—[g] Heb. *straightly*

NOTES ON CHAP. VII.

Verse 1. *How beautiful are thy feet with shoes*] "How graceful is thy walking." In the *sixth* chapter the bridegroom praises the *Shulamite*, as we might express it, *from head to foot*. Here he begins a new description, taking her from *foot to head*.

The *shoes*, *sandals*, or *slippers* of the Eastern ladies are most beautifully formed, and richly embroidered. The *majestic walk* of a beautiful woman in such shoes is peculiarly grand. And to show that such a walk is intended, he calls her a *prince's daughter*.

The joints of thy thighs] Must refer to the ornaments on the beautiful *drawers*, which are in general use among ladies of quality in most parts of the East.

Verse 2. *Thy navel* is like *a round goblet*] This may also refer to some ornamental dress about the *loins*. These suppositions are rendered very probable from hundreds of the best finished and highly decorated drawings of Asiatic *ladies* in my own collection, where every thing appears in the drawings, as in nature.

A heap of wheat set about with lilies.] This is another instance of the same kind. The richly embroidered dresses in the above drawings may amply illustrate this also. Ainsworth supposes the metaphor is taken from a pregnant woman; the child in the womb being nourished by means of the *umbilical cord* or *navel string*, till it is brought into the world. After which it is fed by means of the mother's *breasts*, which are immediately mentioned. Possibly the whole may allude to the bride's *pregnancy*.

Verse 3. *Thy two breasts*] Where the hair and breasts are fine, they are the highest ornaments of the person of a female.

Verse 4. *Thy neck—as a tower of ivory*] High, white, and ornamented with jewellery, *as the tower of David* was with *bucklers*. See on chap. iv. 4.

The fish-pools in Heshbon] Clear, bright, and serene. These must have been very beautiful to have been introduced here in comparison. These two fountains appear to have been situated at the *gate* that led from *Heshbon* to *Rabba*, or *Rabboth Ammon*. There is a propriety in this metaphor, because *fountains* are considered to be the *eyes* of the *earth*.

Thy nose—as the tower of Lebanon] There was doubtless a propriety in this similitude also, which cannot now be discerned. If we are to understand the similitude as taken from the *projecting* form of the *nose*, even here I see nothing striking in the metaphor; for surely the tower of Lebanon did not *project* from the *mountain* as the human *nose* does from the *face*. It is better to acknowledge that there was undoubtedly some fit resemblances; but in what *circumstance* we know not. But some commentators are always extolling the correctness of the imagery in those very difficult places, where no soul sees the similitude but themselves.

Verse 5. *Thine head—like Carmel*] Rising majestically upon thy neck, and above thy shoulders, as Mount Carmel does in its district. Carmel was the name of the mountain where Elijah had his contest with the prophets of Baal. See 1 Kings xviii. 19, &c.

The hair of thine head like purple] Ornamented with *ribbons* and *jewellery* of this *tint*.

The king is *held in the galleries.*] Or is detained in the antechamber. His heart is captivated by thy person and conduct. Some understand the ringlets of the bride's hair.

Verse 6. *How fair and how pleasant*] Thou art every way beautiful, and in every respect calculated to inspire pleasure and delight.

Verse 7. *Like to a palm tree*] Which is remarkably *straight*, *taper*, and *elegant*.

And thy breasts to clusters of grapes.] *Dates* are the fruit of the palm tree; they grow in clusters; and it is these, not *grapes*, which are intended.

Verse 8. *I will go up to the palm tree*] I will take hold on the boughs of this tree, and climb up by them, in order to gather the clusters of dates at the top. The *rubric* here in the old MS. interprets this of the *cross of Christ*.

Verse 9. *The roof of thy mouth like the best wine*]

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. A. U. C. cir. 261.

causing the lips [h] of those that are asleep to speak.

10 [i] I *am* my beloved's, and [k] his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us [l] see if the vine flourish, *whether* the tender grape [m] appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The [n] mandrakes give a smell, and at our gates [o] *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

[h] Or, *of the ancient.*——[i] Chap. ii. 16; vi. 3.——[k] Psa. xlv. 11.

[l] Ch. vi. 11.——[m] Heb. *open.*——[n] Gen. xxx. 14.——[o] Matt. xiii. 52.

The *voice* or *conversation* of the spouse is most probably what is meant.

Causing the lips of those that are asleep to speak.] As *good wine* has a tendency to cause the most backward to *speak fluently* when taken in moderation; so a sight of thee, and hearing the charms of thy conversation, is sufficient to excite the most taciturn to speak, and even to become eloquent in thy praises.

Verse 10. *I* am *my beloved's, and his desire* is *toward me.*] It is worthy of remark that the word which we translate *his desire* is the very same used Gen. iii. 16: *Thy desire*, thy ruling appetite, תשוקתך *teshukathech, shall be to thy husband, and he shall rule over thee.* This was a part of the woman's curse. Now here it seems to be *reversed*; for the bride says, *I am my beloved's*, and *his desire* or *ruling appetite* and *affection*, תשוקתו *teshukatho*, is עלי *ali*, UPON ME. The old MS. translates this with considerable force:—**I to my leef, and to me the turnynge of him.**

Verse 11. *Let us go forth into the field*] It has been conjectured that the bridegroom arose early every morning, and left the bride's apartment, and withdrew to the country; often leaving her asleep, and commanding her companions not to disturb her till she should awake of herself. Here the bride wishes to accompany her spouse to the country, and spend a night at his country house.

Verse 12. *Let us get up early to the vineyards*] When in the country, we shall have the better opportunity to contemplate the progress of the spring vegetation; and there she promises to be peculiarly affectionate to him.

Verse 13. *The mandrakes give a smell*] See the note on Gen. xxx. 14, where the *mandrake* is particularly described; from which this passage will receive considerable light. The reader is *requested* to consult it.

All manner of pleasant fruits] Fruits *new* and *old*; *flowers* and *herbs* of every kind which the season could yield. The literal sense, allowing for the concealing metaphors, is, I believe, of a widely different nature from what is generally given. But this must be left to the reader's sagacity and prudence.

CHAPTER VIII.

The love of the bride to her spouse, and the nature of that love, 1–7. *The younger sister*, 8–10. *Solomon's vineyard*, 11, 12. *The confidence of the bride and bridegroom in each other*, 13, 14.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. A. U. C. cir. 261.

O THAT thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, [a] I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of [b] spiced wine of the juice of my pomegranate.

3 [c] His left hand *should be* under my head, and his right hand should embrace me.

4 [d] I charge you, O daughters of Jerusalem, [e] that ye stir not up, nor awake *my* love, until he please.

[a] Heb. *they should not despise me.*——[b] Prov. ix. 2.——[c] Chap. ii. 6.

[d] Chap. ii. 7; iii. 5.——[e] Heb. *why should ye stir up*, or *why*, &c.

NOTES ON CHAP. VIII.

Verse 1. *O that thou* wert *as my brother*] The bride, fearing that her fondness for her spouse might be construed into too great a familiarity, wishes that he were *her little brother*; and then she might treat him in the most affectionate manner, and kiss him even in the *streets* without suspicion, and without giving offence to any one.

Verse 2. *Would—bring thee into my mother's house*, who *would instruct me*] She would teach me how to conduct myself towards thee, as she would how to nurse a young child.

To drink of spiced wine] Wine rendered peculiarly strong and invigorating. The bride and bridegroom on the wedding day both drank out of the same cup, to show that they were to *enjoy* and equally *bear* together the *comforts* and *adversities* of life.

Verse 3. *His left hand*] See on chap. ii. 6.

With the *fourth* verse the SIXTH *night* of the marriage week is supposed to end.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. A. U. C. cir. 261.

5 [f] Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth *that* bare thee.

6 [g] Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* [h] cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: [i] if a man would give all the substance of his house for love, it would utterly be contemned.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. A. U. C. cir. 261.

8 [k] We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will enclose her with boards of cedar.

10 I *am* a wall, and my breasts like tow-

[f] Chap. iii. 6.——[g] Isa. xlix. 16; Jer. xxii. 24; Hag. ii. 23.

[h] Heb. *hard.*——[i] Prov. vi. 35.——[k] Ezek. xxiii. 33.

Verse 5. *That cometh up from the wilderness*] Perhaps the words of the *daughters of Jerusalem*, who, seeing the bride returning from the country, leaning on the arm of her beloved, are filled with admiration at her excellent carriage and beauty.

I raised thee up under the apple tree] The original of this clause is obscure, and has given birth to various translations. The following is nearly literal. "Under the apple tree I excited thee (to espouse me:) there, thy mother contracted thee;—there, she that brought thee forth contracted thee (to me.) Or it may be understood of the following circumstance: The bridegroom found her once asleep under an apple tree, and awoke her; and this happened to be the very place where her mother, taken in untimely labour, had brought her into the world." And here the bridegroom, in his fondness and familiarity, recalls these little adventures to her memory.

The *Vulgate* gives this an abominable meaning.

Sub arbore malo suscitavi te: ibi corrupta est mater tua; ibi violata est genetrix tua; "I raised thee up under the apple tree: it was there that thy mother was corrupted; it was there that she who brought thee forth was violated." Spiritually, all this is applied to Eve losing her purity by sin; and Jesus as the promised seed *raising her up* by the promise of mercy, through the blood of his cross. But the *text* says nothing of this.

Verse 6. *Set me as a seal upon thine heart*] It was customary in the Levant and other places to make impressions of *various kinds* upon the *arms*, the *breast*, and other parts. I have seen these often: some slight punctures are made, and the place rubbed over with a sort of blue powder that, getting between the *cuticle* and *cutis*, is never discharged; it continues in all its distinctness throughout life. The figures of *young women* are frequently thus impressed on the *arms* and on the *breasts*. If the bride alludes to any thing of this kind, which is very probable, the interpretation is easy. Let me be thus depicted upon thine *arm*, which being constantly before thy eyes, thou wilt never forget me; and let me be thus depicted upon thy *breast*, the emblem of the share I have in thy *heart* and affections. Do this as a proof of the love I bear to thee, which is such as nothing but death can destroy; and do it to prevent any *jealousy* I might feel, which is as *cruel as the grave*, and as deadly as *fiery arrows* or poisoned darts shot into the body.

A most vehement flame.] שלהבתיה *shalhebethyah*, "the flame of God;" for the word is divided שלהבת יה *shalhebeth Yah*, "the flame of Jehovah," by *one hundred and sixteen* of Dr. *Kennicott's* MSS., and by *one hundred and fourteen* of those of *De Rossi*. It may mean the *lightning*; or, as our text understands it, a most *vehement* or *intense fire*.

Verse 7. *Many waters*] Neither common nor uncommon *adversities*, even of the most *ruinous* nature, can destroy love when it is *pure*; and *pure love* is such that nothing can *procure* it. If it be not excited naturally, no money can purchase it, no property can procure it, no arts can persuade it. How vain is the thought of *old rich men* hoping to procure the affections of *young women* by loading them with *presents* and *wealth!* No woman can command her affections; they are not in her power. Where they do not rise spontaneously, they can never exist. "If a man would give all the substance of his house for love, it would be utterly contemned." Let the *old*, as well as the *gay* and the *giddy*, think of this.

Verse 8. *We have a little sister*] This young girl belonged most probably to the *bride*.

She hath no breasts] She is not yet marriageable.

What shall we do for our sister] How shall we secure her comfort and welfare!

In the day when she shall be spoken for?] When any person shall demand her in marriage.

Verse 9. *If she* be *a wall*] All these expressions, says *Calmet*, show that it was necessary to provide a husband for this young sister. For a *woman* without a *husband* is like a *wall* without *towers*, and without defence; is like a *gate* or *door* without *bar* or *lock*; and like a *city* without *walls*. They must therefore provide for their sister a *rich*, *powerful*, and *illustrious* man; qualities here figured by *towers* or *palaces* of *silver*, and *doors* of *cedar*. As it is customary to build *towers* upon a *wall*, and to put *bolts* and *bars* upon a *door* in order to secure it, so the expressions may point out the *defence*, *protection*, and *guardianship* which they imagined this young woman to require.

Verse 10. *I am a wall, and my breasts like towers*] I am become marriageable, and I stood in need of the *defence* I have now in my beloved; and as soon as I

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. A. U. C. cir. 261.

ers: then was I in his eyes as one that found [l] favour.

11 Solomon had a vineyard at Baal-hamon; [m] he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

A. M. cir. 2990. B. C. cir. 1014. Ante I. Olymp. cir. 238. A. U. C. cir. 261.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: [n] cause me to hear *it*.

14 [o] Make [p] haste, my beloved, and [q] be thou like to a roe or to a young hart upon the mountains of spices.

[l] Heb. *peace*.——[m] Matt. xxi. 33.——[n] Chap. ii. 14.

[o] See Rev. xxii. 17, 20.——[p] Heb. *Flee away*.——[q] Chap. ii. 17.

was so, and became pleasing in the eyes of my beloved, I was given to him in marriage, and have ever since *found favour in his sight*. As soon then as my sister is in my state, let a proper match be sought out for *her*. These expressions show the solicitude which the bride felt for her sister, and in her favour she wishes to interest her spouse.

Verse 11. *Solomon had a vineyard*] *Calmet* translates and paraphrases the *Hebrew* of these two verses thus: "Ver. 11. *Solomon has a vineyard at Baal-hamon: he has let it out to keepers, each of whom for the fruit of it was to bring a thousand pieces of silver.* Ver. 12. *As for me, my vineyard is before me;* that is, it is my own; I am its proprietor. *Keep thyself, O Solomon, thy thousand pieces of silver, and let those who dress* (thy vineyard) *have two hundred for their trouble.* I neither envy thee thy vineyard, nor them their profits. I am satisfied with my own. My beloved is my vineyard—my heritage; I would not change him for all the riches of the universe."

Some suppose that there is a reference here to some property which Pharaoh had given to Solomon with his daughter. See *Harmer's Outlines*, where this subject is considered at large.

Verse 13. *Thou that dwellest in the gardens*] This is supposed to refer to the bridegroom asking permission of his spouse early in the morning to retire, as was his usual custom. He intimates the *companions* were waiting to *hear*, and he wished to *hear it* in the way of *permission* to depart.

Verse 14. *Make haste, my beloved*] These appear to be the words of the bride giving permission, but entreating him to speed his *return*. What these *mountains of spices* were, we cannot particularly tell; but they must have been thus named from their producing the *trees* on which the *spices* grew. They might have been the same as the *mountains of Bether*, chap. ii. 17, or the *mountains of myrrh*, chap. iv. 6; where see the notes.

Here ends the *seventh night* of the marriage week.

Thus ends this most singular book; the oldest *pastoral* in the world, if it may be ranked among this species of writing. To whatever species of composition it belongs, it is, beyond all controversy, the *finest*, the most *sublime* for *imagery* and *colouring*, that ever came from the pen of man.

In the preceding notes I have carefully avoided all attempts to *spiritualize* this song. My reasons I have already given in the *introduction;* and in the course of writing these short notes I have seen no cause to alter my opinion. Any man may *allegorize* it; that is an easy matter; for when he once considers it to be an *allegory*, his own *creed* will furnish him with enough to *say*, *write*, or *preach*, upon the *spiritual* meanings of every part, which will be an exhibition of his own *confession of faith!* But when he has finished his work, the question will recur, By what authority do you give it *these meanings?* And till the day of judgment none shall be able to say, "I have the authority of God for my exposition."

Masoretic Notes.

Number of verses in Canticles, 117. Middle verse, chap. iv. 14.

THE

TARGUM,[a] OR CHALDEE PARAPHRASE

ON THE

SONG OF SONGS.

CHAPTER I.

Verse 1. *The song of songs, &c.*] The songs and hymns which Solomon the prophet, king of Israel, delivered by the (*b*) spirit of prophecy, before Jehovah, the Lord of the whole world. Ten songs are sung in this world; but this is the most excellent of them all. The *first* song Adam sang, at the time when his sins were forgiven him; and when the Sabbath day came, he put a covering upon his lips, and sang (*c*) a psalm *or* song for the Sabbath day. The *second* song sang Moses with the children of Israel, at the time when the Lord of the world divided the Red Sea for them; *then* they all of them opened their mouths, and sang as one song, as it is written, (*d*) "Then sang Moses and the children of Israel." The *third* song the children of Israel sang at the time that the well of water was given to them, as it is written, (*e*) "Then sang Israel." The *fourth* song Moses the prophet sang, when his time was come to (*f*) depart out of the world, and in which he reproved the people of the house of Israel, as it is written, (*g*) "Give ear, O heavens, and I will speak." The *fifth* song Joshua the son of Nun sang, when he fought in *Gibeon*, and the sun and moon stood still for him (*h*) *thirty* and *six* hours: when they ceased from singing, he himself opened his mouth, and sang this song, as it is written, (*i*) "Then sang Joshua before the Lord." The *sixth* song Barak and Deborah sang, in the day that the Lord delivered Sisera and his army into the hands of the children of Israel, as it is written, (*k*) "Then sang Deborah and Barak, the son of Abinoam." The *seventh* song Hannah sang, at the time when a son was given her by the Lord, as it is written, (*l*) "And Hannah prayed by the spirit of prophecy, and said." The *eighth* song David the king of Israel sang, on the account of all the wonders which the Lord did for him. He opened his mouth, and sang this song, as it is written, (*m*) "And David sang by the spirit of prophecy before the Lord." The *ninth* song Solomon the king of Israel sang by the Holy Spirit before Jehovah, the Lord of the whole world. And the *tenth* song the children of the captivity shall sing at the time when they shall come out of captivity; as it is written and explained by Isaiah the prophet, (*n*) This song shall be unto you for joy in the night, that the feast of the passover is kept holy, and gladness of heart; as *when* the people go to appear before the Lord, three times

(*a*) The word תרגום signifies an exposition, or interpretation, or a translation of one language into another; and here of the Hebrew text into the Chaldee language, with an explanation. The first use of these translations was after the return of the Jews from Babylon, where they had almost lost the Hebrew language; and, therefore, were necessary for the understanding the law and the prophets. The translation of the five books of Moses was done by Onkelos, and that of the prophets by Jonathan Ben Uzziel, the former of whom lived a little after Christ, and the latter a little before him: but the translation of the Hagiographa, among which is this book of Canticles, is generally thought to be done by R. Joseph Cæcus. The paraphrase on this book could not have been written till after the finishing of the Talmud, seeing express mention is made of it there.

(*b*) Which is the Holy Spirit, as it is afterwards explained. What the Targum says of this book is the mind of Jewish writers in general. *Vide* Mishna, Tract. Yadaim, c. 3, s. 5. Shirhashirim Rabba, in ver. 1. Midrash Koheleth, in ver. 1. Zohar, in Exod. fol. 59, 3. Jarchi and Aben Ezra, in Præfat. in Cant. Kimchi in 1 Reg. 11, 41.

(*c*) Psa. xcii., which Psalm many Jewish writers think was made by the first man Adam; so Targum in Psa. xcii. Zohar in Gen. fol. 43, 2. Vajikra Rabba, Parash. 10. But in Shemoth Rabba, Parash. 23, it is said that Adam never composed any song: and that the song which Moses and the children of Israel sang at the Red Sea, was the first that ever was sung in the world; and, indeed, it is the first that is mentioned in Scripture.

(*d*) Exod. xv. 1.

(*e*) Num. xxi. 17.

(*f*) A phrase expressive of death. See Phil. i. 23.

(*g*) Deut. xxxii. 1.

(*h*) In Josh. x. 13, it is said, that "the sun stood still in the midst of heaven, and hasted not to go down כיום תמים, "about a whole day," or *a complete day*, which, if we understand of an artificial day, was but twelve hours; and if of a natural day, twenty-four hours. Kimchi, on Josh. x. 13, says that this miracle was wrought in the summer solstice, and on the longest day in the year, which in the land of Canaan consists but of fourteen hours; whereas the Targum here says, the sun stood still thirty-six hours, which makes three artificial days, or one natural day and a half. *Vide* Ecclus. xlvi. 5.

(*i*) So the Targum on Josh. x. 12.

(*k*) Judg. v. 1.

(*l*) So the Targum on 1 Sam. ii. 1.

(*m*) So the Targum on 2 Sam. xxii. 1.

(*n*) Much to the same purpose is the Targum on Isa. xxx 29.

in the year, with *all* kinds of music, and sound of the pipe, when they go up to the mountain of the Lord, to worship before the Lord, the mighty one of Israel.

Verse 2. *Let him kiss me, &c.*] Solomon the prophet said, "Blessed be the name of the Lord," who hath given us the law by the hands of Moses, (*o*) the great scribe, written upon two tables of stone, and the six parts of the (*p*) *Mishna* and *Talmud* (*q*) to study *in*; and he was speaking to us face to face, as a man kisseth his friend, because of the greatness of the love with which he loved us more than (*r*) the *seventy* nations.

Verse 3. *Because of the savour, &c.*] At the report of thy wonders and of thy power, which thou wroughtest for thy people the house of Israel. All the nations trembled who heard of the fame of thy greatness, and of thy favours; and thy holy name was heard in all the earth, which is more excellent than the anointing oil that was poured upon the heads of the kings and priests; and, therefore, the righteous love to walk in thy good way, that they may possess (*s*) this world, and the world to come.

Verse 4. *Draw me, &c.*] When the people of the house of Israel came out of Egypt, the *shechinah* of the Lord of the world went before them (*t*) in a pillar of cloud by day, and in a pillar of fire by night. The righteous of that generation said, Lord of all the world, draw us after thee, and we will run in thy good way; and bring us to the foot of Mount Sinai, and give us the law out of thy treasure house, the firmament; and we will rejoice and be glad, in the (*u*) *twenty-two* letters with which it is written; and we will remember them, and love thy deity; and will withdraw ourselves from the idols of the nations; and all the righteous which do what is right before thee shall fear thee, and love thy commandments.

Verse 5. *I am black, &c.*] When the house of Israel made the calf, their faces became black, like the sons of Cush, (*v*) which dwell in the tents of Kedar: but when they returned by repentance, and were forgiven, the brightness of the glory of their faces was increased, like the angels', because they made curtains for the tabernacle; therefore the *shechinah* of the Lord dwelt among them: and Moses, their master, went up into the (*w*) firmament, and made peace between them and their King.

Verse 6. *Look not upon me, &c.*] The congregation of Israel said before the nations, Do not despise me, because I am blacker than you, for I have done according to your works, and have (*x*) worshipped the sun and moon; for false prophets have been the cause that the fierce anger of the Lord hath come down upon me; and they taught me to worship your idols, and to walk in your laws: but the Lord of the world, who is my God, I have not served, nor walked in his commandments, nor have I kept his statutes and his law.

Verse 7. *Tell me, O thou, &c.*] When the time of Moses the prophet was come, to (*y*) depart out of the world, he said before the Lord, It is revealed unto me that this people will sin, and go into captivity; now show me how they shall be governed and dwell among the nations, whose decrees are grievous as the heat, and as the scorchings of the sun at noon, in the (*z*) summer solstice; and wherefore it is that they shall wander among the flocks of the sons of Esau and Ishmael, who join to thee their idols, for companions.

Verse 8. *If thou know not, &c.*] The holy blessed God said to Moses the prophet, It is their desire to smite the captivity of the congregation of Israel, which is like to a fair damsel: but my soul loveth her, *therefore* let her walk in the ways of the righteous, and let her order her prayer according to the direction of her governors, and let her lead her posterity, and teach her children, which are like to the kids of the goats, to go to the synagogue, and the school; and by that righteousness they shall be governed in the captivity, until the time that I send the King Messiah, and he shall lead them quietly to their habitations; *yea*, he *shall bring them to* the house of the sanctuary, which David and Solomon, the shepherds of Israel, built for them.

Verse 9. *To a company of horses, &c.*] When Israel went out of Egypt, Pharaoh and his host pursued after them with chariots and horsemen, and their

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(*o*) So Ezra is called a "scribe of the law of the God of heaven," Ezra vii. 11, 12.

(*p*) The Mishna, which consists of six parts, is a collection of the traditions of the Jews, or their oral law, compiled by R. Judah, about the year of Christ 150.

(*q*) Or the Gemara, as it is read in Targum Triplex, printed with the Pentateuch. Of this Gemara, or Talmud, there are two sorts; the one is called the Jerusalem Talmud, which R. Jochanan collected together, about the year of Christ 230; the other is called the Babylonian Talmud, which was begun by R. Ase, in the year 367, who was succeeded in it by Mareman, in the year 427, and at last was finished by Avina, in the year 500. The former was written for the use of the Jerusalem Jews; the latter, for those in Babylon and other parts, and is most esteemed. It contains the disputations and decisions of the Jewish doctors upon the Mishna. *Vide* Buxtorf. Biblioth. Rab. p. 425.

(*r*) It is a generally received opinion among the Jews that seventy angels descended and confounded the language at Babel, from which time the earth was divided into seventy different nations, speaking seventy different languages. *Vide* Targum Jon. in Gen. xi. 7, 9.

(*s*) A like phrase see in Eph. i. 21 · Matt. xii. 32.

(*t*) *Vide* Exod. xiii 21, 22.

(*u*) The number of Hebrew letters in the alphabet. R. Isaac, in Shirhashirim Rabba in loc., gives the same sense of the words, which he collects from the word בך *bach, in thee*, ב *beth* standing numerically for two, and כ *caph*, for twenty.

(*v*) The Ethiopians. Shirhashirim Rabba in loc. explains the words by Amos ix. 7: "Are ye not as the children of the Ethiopians unto me," &c.

(*w*) It is a received opinion among the Jews that Moses went up into the firmament of heaven; though the Scriptures only signify that he went up into Mount Sinai, and was in the midst of the cloud with God there. So the Targum on ver 11, 12, 14; and on Psa. lxviii. 18.

(*x*) So it is explained in Shirhashirim Rabba in loc. See Deut. xvii. 3; Job xxxi. 26, 27; 2 Kings xxiii. 5, 11; Ezek. viii. 16.

(*y*) See note on ver. 1.

(*z*) The Jews, as here and elsewhere, call it תקופת תמוז, *tekuphath Tammuz*, "the revolution of Tammuz." The sun is so called Ezek. viii. 14, which was worshipped under this name; it answers in part to our June, when the sun enters into the tropic of Cancer, and is what is meant by this revolution, Maimon. Hilch. Kiddush Hachodesh, c. 9, s 2 *Vide* Targum, Jon. in Gen. viii. 22.

way was shut up on the four sides of them; on the right hand and on the left were wildernesses full of fiery serpents, and behind them was wicked Pharaoh and his army, and before them was the Red Sea. What did the holy blessed God do? He was manifested in the power of his might upon the Red Sea, and dried the sea up; but the mud he did not dry up. The wicked and the mixed multitude, and the strangers which were among them, said, The waters of the sea he is able to dry up; but the mud he is not able to dry up. In that very hour the fierce anger of the Lord *came* upon them; and he sought to drown them in the waters of the sea, as Pharaoh and his army, his chariots, and his horsemen, and his horses, were drowned; had it not been for Moses, the prophet, who spread his hands in prayer before the Lord, and turned away the anger of the Lord from them. Then he and the righteous of that generation opened their mouths, and sang a song, and passed through the Red Sea on dry land, because of the righteousness of Abraham, Isaac, and Jacob, the beloved of the Lord.

Verse 10. *Thy cheeks are comely, &c.*] When they went out into the wilderness, the Lord said to Moses, How fair is this people; that the words of the law should be given unto them; and they shall be as bridles in their jaws, that they may not depart out of the good way, as a horse turneth not aside that has a bridle in his jaw; and how fair is their neck to bear (*a*) the yoke of my commandments; and it shall be upon them as a yoke upon the neck of a bullock, which plougheth in the field, and feeds both itself and its master!

Verse 11. *We will make thee borders of gold, &c.*] Then was it said to Moses, Go up into the firmament, and I will give thee the two tables of stone, hewed out of the (*b*) sapphire of the throne of my glory, shining as the best gold, disposed in rows, written with my finger, in which are engraven the (*c*) ten words, purer than silver that is purified seven times seven, which is the number of the things explained in them, (*d*) forty-nine ways; and they shall be given by thine hand unto the people of the house of Israel.

Verse 12. *While the king sitteth, &c.*] Whilst Moses their master was in the firmament, to receive the two tables of stone, and the law, and the commandments, the wicked of that generation, and the mixed multitude that was among them, rose up and made a golden calf, and caused their works to stink; and there went out an evil report of them in the world, for before this time a fragrant odour of them was diffused in the world: but afterwards they stank like (*e*) nard, whose smell is very bad; and the plague of leprosy came down upon their flesh.

Verse 13. *A bundle of myrrh, &c.*] At that time the Lord said unto Moses, Go down, for the people have corrupted themselves; desist from *speaking to* me, and I will destroy them. Then Moses returned and asked mercy of the Lord; and the Lord remembered for them the (*f*) binding of Isaac, whom his father bound on (*g*) Mount Moriah, upon the altar; and the Lord turned from his fierce anger, and caused his shechinah to dwell among them as before.

Verse 14. *A cluster of camphire, &c.*] Lo, then went Moses down with the two tables of stone in his hands; and because of the sins of Israel his hands grew heavy, and they fell and were broken. Then went Moses, and ground (*h*) the calf to powder, and scattered the dust of it upon the river, and made the children of Israel drink *it*, and slew all that deserved to die, and went up a second time into the firmament, and prayed before the Lord, and made atonement for the children of Israel; then was he commanded to make a tabernacle and an ark. Immediately Moses hastened, and made the tabernacle, and all its furniture, and the ark; and he put in the ark the two other tables, and appointed the sons of Aaron the priests to offer the offerings upon the altar, and to pour the wine upon the offerings: but from whence had they wine to pour? For in the wilderness they had no proper place for sowing, neither had they fig trees, nor vines, nor pomegranates; but they went to the vineyards of En-gedi, and took clusters of grapes from thence, and pressed wine out of them, and poured it upon the altar, the fourth part of a hin to one lamb.

Verse 15. *Behold, thou art fair, &c.*] When the children of Israel performed the will of their King, he (*i*) himself praised them, in the (*k*) family of the holy angels, and said, How fair are thy works, my daugh-

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(*a*) It is very common in Jewish writings to compare the law to a yoke; so Targum, in Lam. iii. 27. Mishna, Tract. Berac. c. 2, s. 2. Pirk. Aboth. c. 3, s. 5. Midrash Echa Rabbati, fol. 56, 3. Bereshith Rabba, Parash. 98. Bemidbar Rabba, Parash. 13. See Matt. xi. 29, and Acts xv. 10.

(*b*) So Targ. Jon. in Exod. xxxi. 18. Zohar in Exod. fol. 35, 1. Jarchi in Exod. xxxiv. 1. See Exod. xxiv. 10, and Ezek. i. 26.

(*c*) The decalogue or ten commandments.

(*d*) In Psa. xii. 6. the place here referred to, the "words of the Lord" are said to be "as silver purified seven times;" where by שִׁבְעָתַיִם *shibathayim* some of the Jewish rabbins, agreeably to the Targum here, understand *seven times seven*, which makes forty-nine; and so many ways they say the law is capable of being interpreted, and that he is a wise man who is acquainted with them. Midrash Agada in Jarchi, in Psa. xii. 6. Midrash Kohelet, in c. 8, v. 1. Vajikra Rabba, Parash. 26, and Yade Mose, in ib. Bemidbar Rabba, Parash. 19.

(*e*) In Buxtorf's Bible it is read כנרא *kegida*, "like wormwood," which, indeed, well agrees with what is said of it; though Matthiolus says of *nard*, that when it has lost its sweet smell it stinks exceedingly. His words are these: Plerumque accidit dum per Indicum et Arabicum mare in Alexandriam defertur, et unde Venetias, ut ascito sibi maris humore (id namque facile sit quod nardus sit siccissima) vel situm contrahat, vel supputrescat: unde postea amissa suavecolentia, graviter oleat.—Matthiolus in Dioscor. l. 1, c. 6.

(*f*) The Jews suppose the binding of Isaac to be very meritorious, and that by virtue of it their sins are expiated, and many blessings procured for them; and therefore in the beginning of the year they pray to God, that *in mercy to Israel* he would remember the binding of Isaac. Seder Tephillot, fol. 282, 1, 2. Edit. Basil. 1578. See Targum and Jarchi on Mic. vii. 20. Shirhashirim Rabba in c. 1, 14. Jarchi in Exod. xxxii. 13. Shemoth Rabba, Parash. 44.

(*g*) The Jews say, that in this same place Adam, Cain, Abel, and Noah built altars, and sacrificed. Maimon. Hilch Beth. Habbechira, c. 2, s. 2. Targum Jon. in Gen. viii. 20, and xxii. 9. Here Solomon afterwards built the temple, 2 Chron. iii. 1.

(*h*) Exod. xxxii. 20.

(*i*) Ch. בְּמֵימְרֵיהּ *bemeymreyh*, "by his word."

(*k*) The Latin word *familia* is here used by the paraphrast, compare with this Eph. iii. 15, Luke xii. 8.

ter, my beloved, O congregation of Israel, in the time that thou doest my will, and studiest in the words of my law; and how well ordered are thy works and thy affairs, as young doves that are fit to be offered up upon the altar!

Verse 16. *Behold, thou art fair, &c.*] The congregation of Israel answered before the Lord of the world, and thus she said, How fair is the shechinah of thy holiness, when thou dwellest among us, and receivest our prayers with acceptance, and when thou dwellest in our beloved bed, and our children are multiplied in the world, and we increase and multiply like a tree that is planted by a fountain of water, whose leaf is fair, and whose fruit is plenteous!

Verse 17. *The beams of our house, &c.*] Solomon the prophet said, How beautiful is the house of the sanctuary of the Lord, which is built by my hands of wood of (*l*) Gulmish: but far more beautiful will be the house of the sanctuary, which shall be built (*m*) in the days of the King Messiah, whose beams will be of the cedars of the garden of Eden, and whose rafters will be of brutine, fir, and box.

(*l*) A kind of cedar, see Eliæ Levitæ Methurgeman in voce. Targum Jon. in Num. xix. 6, and Ketoreth Hassammim, in ib.

(*m*) The Jews expect a third temple to be built in the days of the Messiah. See R. Abendan. not. in Mielol Yophi, and Abarbinel in Hagg. ii. 9. R. Isaac Chizuk Emun. par. 1, c. 34. Bemidbar Rabba, Parash. 14.

CHAPTER II.

Verse 1. *I am the rose of Sharon, &c.*] The congregation of Israel said, When the Lord of the world causes his (*a*) shechinah to dwell in the midst of me, I am like the green daffodil of the garden of Eden, and my works are fair as the rose which is in the plain of the garden of Eden.

Verse 2. *As the lily among thorns, &c.*] But when I turn aside out of the way that is right before me, and he removes the shechinah of his holiness from me, I am like to a rose which flourishes among thorns, by which its leaves are pricked through and torn: even so am I pricked through and torn with wicked edicts, in the captivity among the (*b*) kings of the nations.

Verse 3. *As the apple tree among the trees, &c.*] As the pomecitron tree is beautiful, and to be praised among the unfruitful trees, and all the world knows it; so the Lord of the world was praised among the angels, when he was revealed on Mount Sinai, and gave the law unto his people; in that very hour I desired to sit under the shadow of his shechinah, and the words of his law were (*c*) fixed upon the roof of my mouth, and the reward of his commands is reserved for me in the world to come.

Verse 4. *He brought me, &c.*] The congregation of Israel said, The Lord brought me to the school which is in (*d*) Sinai, to learn the law from the mouth of Moses the great scribe; and the banner of his commandments I took upon me in love, and said, All that the Lord commandeth I will do, and will obey.

Verse 5. *Stay me with flagons, &c.*] But when I heard his voice, which spake out of the midst of the flame of fire, I trembled, and went backwards because of fear. Then I drew near to Moses and Aaron, and said unto them, Receive ye the voice of the words of the Lord, out of the midst of the fire, and bring me to the school, and sustain me with the words of the law on which the world is founded, and put veils upon my neck; *for* the interpretation of the holy words, which are sweet to my palate, are as the apples of the garden of Eden, and I will study in them: perhaps I may be healed by them, for I am sick of love.

Verse 6. *His left hand is under my head, &c.*] When the people of the house of Israel were travelling in the wilderness, they had (*e*) four clouds of glory at the four winds of the world round about them, that the (*f*) evil eye might not rule over them. There was one above them, that the heat and sun, as also the rain and hail, might not have power over them; and one below them, which carried them as a nurse carrieth her sucking child in her bosom; and another ran before them, at the distance of three days' journey, (*g*) to level the mountains, and to elevate the plains; and it slew all the fiery serpents and scorpions which were in the wilderness; and it spied out a convenient place for them to lodge in, that they might study in the doctrine of the law, which was given them by the right hand of the Lord.

Verse 7. *I charge you, O ye daughters, &c.*] After that it was commanded Moses, by *the spirit of* prophecy from the Lord, to send spies to spy the land, and when they returned from spying it, they brought an evil report upon the land of Israel, wherefore they tarried forty years in the wilderness. Moses opened his mouth, and thus he said, I adjure you, O congre-

(*a*) The word shechinah comes from שכן *shachan*, which signifies *to dwell*, and Elias Levita, in his Methurgeman, says that their wise men called the Holy Spirit so, because it dwelt upon the prophets; though perhaps, he says, there may be another sense of it among the Cabalistic doctors, of which he declares himself ignorant. It seems to intend the glorious majesty and presence of God with his Church and people, and is the same with St. John's σκηνη του Θεου, *tabernacle* or *habitation of God*, which is said to be with men, Rev. xxi. 3; and may very well be applied to the Messiah, Jesus, who was made flesh, και εσκηνωσεν, *and dwelt* among us, John i. 14.

(*b*) In Buxtorf's Bible it is read פלכי *pilkey*, "the provinces of the nations."

(*c*) In Buxtorf's Bible it is read בסיבן "*were sweet* to my palate, or taste."

(*d*) The same sense is given of those words in Shirhashirim Rabba in loc., and in Bemidbar Rabba, Parash. 2.

(*e*) The Jews are divided about the number of those clouds which they say attended the Israelites in their travels. R. Josiah says there were *five* of them, four at the four winds, and one went before them. R. Hoshea thinks there were *seven*, four at the four winds, one above, one below, and another that went before them; Bemidbar Rabba, Parash. 1.

(*f*) That is, envy or malice.

(*g*) The same is ascribed to this cloud in Bemidbar Rabba, *ubi supra*, and in Jarchi in Cant. iii. 6.

gation of Israel, by the Lord of hosts, and by the fortresses of the land of Israel, that ye presume not to go up to the land of Canaan until it is the will of the Lord; lest the whole generation of warlike men perish from the camp, even as your brethren, the children of Ephraim, (*h*) who went out thirty years from Egypt, before the time came, and they fell into the hand of the Philistines, which dwell in Gath, and they slew them: but tarry ye unto the end of forty years, and your children shall go up and inherit it.

Verse 8. *The voice of my beloved, &c.*] Solomon the king said, When the people of the house of Israel dwelt in Egypt, their cry went up to the highest heavens. Lo! then was the glory of the Lord revealed to Moses on Mount Horeb; and he sent him into Egypt to deliver them, and to bring them out of the oppression of the tyranny of Egypt; and he leaped over the appointed season through the righteousness of their fathers, who are like to mountains; and he skipped over the time of a hundred and ninety years' (*i*) servitude, through the righteousness of their mothers, who are like to hills.

Verse 9. *My beloved is like a roe, &c.*] The congregation of Israel said, When the glory of the Lord was revealed in Egypt, in the night of the passover, and slew all the first-born, he rode upon a swift cloud, and ran like a roe or a young hart, and protected the houses in which we were, and stood behind our wall, and looked out of the windows, and beheld through the lattices, and saw the blood of the sacrifice of the passover, and the blood of circumcision which was fixed upon our gates; and he hastened from the highest heavens, and saw his people, who eat of the sacrifice of the feast which was roasted with fire, with (*k*) Tamca and Ulshin, and unleavened bread; and he spared us, and did not give power to the destroying angel to destroy us.

Verse 10. *My beloved spake, and said unto me, &c.*] And in the morning my beloved answered, and said unto me, Arise, O congregation of Israel, my love, who *wast so* of old, and *who art* fair in *good* works; go, get thee out from the bondage of the Egyptians.

Verse 11. *For lo, the winter is past, &c.*] For behold, the time of bondage, which is like to winter, is ceased; and the years (*l*) which I spake of to Abraham between the pieces are at an end; and the tyranny of the Egyptians, which is like to a violent rain, is over and gone; neither shall ye see them any more for ever.

Verse 12. *The flowers appear on the earth, &c.*] And Moses and Aaron, (*m*) who are like to branches of palm trees, appeared to do wonders in the land of Egypt; and the time of cutting the first-fruits is come, and the voice of the Holy Spirit of redemption, which I spake of to Abraham your father. Now ye hear what I said unto him; yea, the people whom ye shall serve I will judge, and after that ye shall come forth with great substance; and now it is my pleasure to do what I sware to him by my word.

Verse 13. *The fig tree putteth forth, &c.*] The congregation of Israel, which is like to the first-fruits of figs, opened her mouth, and sang a song at the Red Sea; yea, the babes and sucklings praised the Lord of the world with their tongues. Immediately the Lord of the world said unto them, Arise, O congregation of Israel, my love, and my fair one, and go from hence into the land which I have sworn unto thy fathers.

Verse 14. *O my dove, that art in the clefts of the rock, &c.*] And when wicked Pharaoh (*n*) pursued after the children of Israel, the congregation of Israel was like to a dove that is shut up in the clefts of the rock, when the serpent afflicts within, and the hawk oppresses without; even so the congregation of Israel was shut up on the four sides of the world, for before them was the sea, and behind them enmity (*o*) pursued; and on the two sides of them were the wildernesses, which were full of fiery serpents, which bite and kill the sons of men with their poison. And immediately she opened her mouth in prayer before the Lord, and Bath Kol (*p*) went out from the highest

(*h*) The same story is reported in Targum Jon. in Exod. xiii. 7, where it is said that the number of the slain in this expedition was two hundred thousand mighty men, and that these are the dry bones Ezekiel saw in the valley, which upon his prophesying lived, and became an exceeding great army, Ezek. xxxvii. Something of this story is also hinted at in Shirhashirim Rabba, and Aben Ezra in loc. *Vide* 1 Chron. vii. 21, 22, and Kimchi, in *ibid.*

(*i*) The Jews unanimously agree, that from the time of Jacob's going down into Egypt to the coming up of the Israelites from thence were just two hundred and ten years; Targum Jon. in Exod. xii. 40. Shirhashirim Rabba, in c. 2, ver 11, 17. Shemoth Rabba, Parash. 18. Jarchi in Gen. xv. 13, and in Exod. xii 40; which some of them collect from the word רדך *redu*, "get you down," used by Jacob, Gen. xlii. 2, when he ordered his sons to go down to Egypt, and buy corn, the letters of which word numerically make up 210. Bemidbar Rabba, Parash. 13. Jarchi in Gen. xlii. 2. R. Abendana not. in Miclol Yophi in Exod. xii. 40; to which two hundred and ten years if we add the one hundred and ninety, which the Targumist here says were skipped over in order to hasten the deliverance of the Israelites from their bondage, there will be just the four hundred years God spake of to Abraham, Gen. xv. 13, and mentioned by Stephen, Acts. vii. 6, in which his seed should be a stranger, serve, be afflicted and evil entreated; which four hundred years may be reckoned after this manner: From the birth of Isaac to the birth of Jacob sixty years, Gen. xxv. 26; from thence to the coming of Jacob into Egypt one hundred and thirty years. Gen. xlvii. 9; and from thence to the coming of the children of Israel out of Egypt two hundred and ten years; which completes the number. And if we begin the date from Abraham's going out from Ur of the Chaldees, and allow five years for his dwelling in Haran, as the Jews do, see Aben Ezra in Exod. xii. 40; from whose departure from thence to the birth of Isaac were twenty-five years, Gen. xii. 4, and xxi. 5; which thirty years, being added to the above-said four hundred, make up the number given by Moses, Exod. xii. 40, and by the apostle Paul, Gal. iii. 17.

(*k*) The names of the bitter herbs with which the paschal lamb was eaten, Exod. xii. 8. The same are mentioned in Targum Jon. in Exod. xii. 8; and in some of their writings three other herbs are mentioned, the names of which are Chazareth, Charcabina, and Meror, by which they intend horehound, endive, wild lettuce, eichory, and such like herbs; for they themselves do not seem very well to understand them. See Misna Tract. Pesach. c. 2, s. 6. Jarchi ib., and Maimon. Tract. Chametz. Umetza, c. 7, s. 13.

(*l*) So it is explained in Shirhashirim Rabba, and by Jarchi in loc.

(*m*) So Shirhashirim Rabba, and Jarchi in loc.

(*n*) After the same manner Shirhashirim Rabba, and Jarchi in loc. Shemoth Rabba, Parash. 21.

(*o*) That is, the enemy; compare with this Rom. viii. 7.

(*p*) Frequent mention is made of this in the writings of the Jews. It was a voice from heaven which revealed secrets,

heavens, and thus it said, O thou congregation of Israel, who art like to a clean dove, and which is hid in the closure of the clefts of the rock, and in the secret places of the stairs, show me thy countenance, and thy works, which are right; cause me to hear thy voice, for thy voice is sweet in prayer in the house of the little sanctuary, and thy countenance is fair in good works.

Verse 15. *Take us the foxes, &c.*] After that they had passed through the sea, they murmured for water; then came wicked Amalek against them, who hated them on the account of the birthright and blessing which Jacob our father took away from Esau; and he came to make war with Israel, for they had made void the words of the law; and wicked Amalek (*q*) stole from under the wings of the clouds of glory *several* persons from the tribe of Dan, and slew them, because the idol of Micah was in their hand. In that very hour the house of Israel, which is like to a vineyard, was condemned to be destroyed, except the righteous of that generation, who were like to the best spice.

Verse 16. *My beloved is mine, &c.*] In that very hour they returned by repentance: then stood Moses the prophet, and prayed before the Lord; and Joshua his minister girded himself, and went out from under the (*r*) wings of the clouds of the glory of the Lord, and with him mighty men that *were* righteous, who in their works are like to the rose; and they made war with Amalek, and they broke Amalek and his people with the anathema of the Lord, and with slaughter, and with breach, and with the edge of the sword.

Verse 17. *Until the day break, &c.*] But in a very few days the children of Israel made the golden calf, and the clouds of glory which covered them removed; and they were left open, and were spoiled of the apparatus of their armour, on which was engraven the Great Name, (*s*) that is explained by seventy names. And the Lord sought to destroy them out of the world; but that he remembered before him the oath which he sware to Abraham, to Isaac, and to Jacob, who were swift in their service, as a roe or a young hart, and the offering which Abraham offered up, *even* Isaac, his own son, on Mount Moriah, and where, before then, he had offered his offering, and divided them equally.

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foretold future events, decided controversies, and directed in difficult matters; it was used in the second temple in the room of prophecy, which the Jews say then ceased, Talmud Sota, fol. 48, col. 2, and Sanhedrin, fol. 2, col. 4. R. Saadiah Gaon in Dan. ix. 24. Shirhashirim Rabba in c. 8, 9. It is thought by R. Levi Ben. Gerson, in 2 Sam. i., s. 27, to be a more excellent and complete kind of divination; and indeed I am inclined to think that most of those voices which go under this name were the mere illusions of Satan, designed to deceive the people, and lessen the credit of those voices which were heard from heaven in the times of Christ. See Matt. iii 17, and xvii. 5; John xii. 28.

(*q*) In Targ. Jon. in Exod. xvii. 8, where the same story is mentioned, it is said that those men of the tribe of Dan whom Amalek took and slew, were such whom the cloud did not receive and protect because of their idolatry.

(*r*) So Targum Jon. and Jarchi in Exod. xvii. 9, and Shemoth Rabba Parash. 26.

(*s*) This is the name Jehovah, which the Jews think it unlawful to pronounce; and therefore explain it by other names, usually by Adonai or Elohim. Here it is said to be explained by seventy names, sometimes by seventy-two; of which see Galatinus de Arcanis Cath. ver. 1, 2, c. 17. and Schindler, Lex. Pentaglot., p. 1492.

CHAPTER III.

Verse 1. *By night on my bed, &c.*] And when the people of the house of Israel saw that the clouds of glory were removed from them, and the holy crown (*a*) that was given to them at Sinai was taken from them, and they were left dark as the night; then they sought the holy crown, which was removed from them, but they found it not.

Verse 2. *I will rise now, &c.*] The children of Israel said one to another, Let us arise, and go and surround the tabernacle of the congregation, which Moses fixed without the camp; and let us seek instruction from the Lord, and the holy shechinah, which is removed from us. And they went about the cities, and in the streets, and in the broad places; but they found it not.

Verse 3. *The watchmen that go about the city, &c.*] The congregation of Israel said, (*b*) Moses and Aaron, and the Levites which keep the charge of the word of the tabernacle of the congregation, who go round about it, found me, and I inquired of them concerning the shechinah of the glory of the Lord, which was removed from me. Moses, the great scribe of Israel, answered, and thus he said: I will go up to the highest heavens, and I will pray before the Lord; perhaps atonement may be made for your transgressions, so that he may cause his shechinah to dwell among you as before.

Verse 4. *It was but a little that I passed, &c.*] It was but a very little time, and the Lord turned from the fierceness of his anger, and commanded Moses the prophet to make the tabernacle of the congregation, and the ark, and caused his shechinah to dwell in it; and the people of the house of Israel offered their offerings, and studied in the words of the law in the chamber (*c*) of the school of Moses their master, and in the chamber of Joshua, the son of Nun, his minister.

Verse 5. *I charge you, &c.*] When the seven nations (*d*) heard that the children of Israel were about

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(*a*) The same is mentioned in the Targums of Jon. and Jerus. in Exod. xxxii. 25. By this holy crown seems to be meant the shechinah or presence of God, and so it is explained in Shirhashirim Rabba in chap. iv. 12; or else the law, which is very frequently called so, Bemidbar Rabba, Parash. 4. Midrash Kohelet in c. 7, 1. Pirk. Aboth. c. 4, s. 13.

(*b*) These are also supposed to be intended by the watchmen in Shirhashirim Rabba, and by Jarchi and R. Aben Ezra in loc.

(*c*) It was a common practice with the Jewish doctors to teach, dispute, and converse about religion in chambers or upper rooms. See Mishna Tract. Shabbath. c. 1, s. 4.

(*d*) The Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, Deut. vii. 1.

to possess their land, they arose as one *man*, and cut down the trees, and stopped up the fountains of water, and destroyed their cities, and fled. The holy blessed God said to Moses the prophet, I have sworn to their fathers, that I will bring their children to inherit a land flowing with milk and honey; but how shall I bring them to a land that is desolate and empty? Now, therefore, I will cause them to stay forty years in the wilderness, and my law shall be mixed with them, and after that those wicked nations shall build what they have destroyed. And then said Moses to the children of Israel, I charge you, O congregation of Israel, by the Lord of hosts, and by the fortresses of the land of Israel, that ye presume not to go up to the land of Canaan until the forty years are ended. When it shall be the good pleasure of the Lord to deliver the inhabitants of the land into your hands, then shall ye pass over Jordan, and the land shall be subdued before you.

Verse 6. *Who is this that cometh out of the wilderness, &c.*] When the Israelites came up out of the wilderness, and passed over Jordan with Joshua the son of Nun, the people of the land said, Who is this choice nation which comes up out of the wilderness, perfumed with the sweet incense, and supported through the righteousness of Abraham, who worshipped and prayed before the Lord on Mount Moriah, and is anointed with the anointing oil, through the righteousness of Isaac, who was bound in that place of the sanctuary which is called the mountain of frankincense; for whom wonders are also wrought through the holiness of Jacob, who wrestled with him until the morning ascended, and prevailed over him, and was delivered, he and the twelve tribes!

Verse 7. *Behold his bed, which is Solomon's, &c.*] When Solomon, the king of Israel, built the house of the sanctuary of the Lord in Jerusalem, the Lord said by his word, How beautiful is the house of this sanctuary, which is built for me by the hands of King Solomon, the son of David! and how beautiful are the priests, when they spread their hands, and stand upon their desks, and bless the people of the house of Israel by the sixty letters (*e*) which were delivered to Moses their master, and with that blessing which surrounds them like a high and strong wall, and by which all the mighty men of Israel prevail and prosper!

Verse 8. *They all hold swords, &c.*] And the priests and the Levites, and all the tribes of Israel, all of them take hold of the words of the law, which are like to a (*f*) sword, in which they employ themselves as men that are expert in war; and every one of them has the (*g*) seal of circumcision sealed upon their flesh, even as it was sealed upon the flesh of Abraham; and by it they prevail as a man that has his sword girt upon his thigh, wherefore they are not afraid of noxious spirits (*h*) and apparitions, which walk in the night.

Verse 9. *King Solomon made himself a chariot, &c.*] King Solomon built for himself (*i*) a holy temple of the trees of (*k*) Zangebila, fir trees, and cedars, which came from Lebanon, and covered it with pure gold.

Verse 10. *He made the pillars thereof, &c.*] And after that he had finished it, he put in the midst of it the ark of the testimony, which is the pillar of the world; and in it the two tables of stone, which Moses placed there in Horeb, which are more precious than silver purified, and more beautiful than the best gold; and he spread and covered over it (*l*) the veil of blue and purple, and between the cherubims which are over the mercy-seat the shechinah of the Lord abode, whose name dwelleth in Jerusalem, above all the cities of the land of Israel.

Verse 11. *Go forth, O ye daughters of Zion, &c.*] When King Solomon came to make the dedication of the house of the sanctuary, a crier went forth in strength; and thus he said, Go forth and see, ye inhabitants of the provinces of the land of Israel, and ye people of Zion, the crown and diadem wherewith the people of the house of Israel crowned King Solomon in the (*m*) day of the dedication of the house of the sanctuary, when he rejoiced with the joy of the feast of tabernacles; for king Solomon kept at that time the feast of tabernacles (*n*) fourteen days.

(*e*) The same is mentioned in Shirhashirim Rabba in loc., and in Bemidbar Rabba, Parash. 11. There being just this number of letters in the forms of blessings with which the priests were to bless the people of Israel, in Num. vi. 24, 25, 26.

(*f*) The law is likewise compared to a sword, in Bereshith Rabba, Parash. 21. See Eph. vi. 17. Heb. iv. 12.

(*g*) The apostle Paul calls circumcision *σημειον περιτομης, σφραγιδα της δικαιοσυνης της πιστεως*, "the sign of circumcision, a seal of the righteousness of faith," Rom. iv. 11.

(*h*) So this "fear in the night" is interpreted by some of the rabbins in Shirhashirim Rabba in loc., and in Bemidbar Rabba, Parash. 11. Though others of them in the said places explain it of the fear of hell, which is like to the night; as they do also in Gemara Rab. Tract. Sanhedrin, c. 1, fol. 7, col. 1.

(*i*) By this chariot R. Aben Ezra also understands the house of the Lord; and in Shirhashirim Rabba, and by Jarchi in loc., it is interpreted of the tabernacle, as it is by some of the Jews, in Bemidbar Rabba, Parash. 12, though others think the ark is intended; and others in the same place would have the world meant, which way they explain it in Zohar in Gen. fol. 2, 1. The word אפריון very properly signifies "the marriage bed," so called from פרה which signifies "to fructify," or "to be fruitful." Hence לבנות אפריון is a very usual phrase with the rabbins to express the celebration of marriage. *Vide* Buxtorf. epist. Heb. lib. 2, ep. 7.

(*k*) Elias Levita, in his Methurgeman on this word, says that this is cinnabar. He seems to mean a kind of red wood, which dyers use; but observes, that some say it is the spice we call ginger. So David de Pomis renders it in his Lex. Heb. fol. 54, 4; and indeed it is joined with pepper in Maimon. Tract. Shebitat Asur, c. 2, s. 6. Biath. Hamikdash, c. 7, s. 13, and Beracoth, c. 8, s. 7. It is most likely to be a kind of cedar.

(*l*) *Vide* Bemidbar Rabba, Parash. 12. Shirhashirim Rabba, and Jarchi in loc.

(*m*) Most of the Jewish writers refer this to the time of the giving of the law on Mount Sinai, and the setting up of the tabernacle by Moses; so Jarchi and Shirhashirim Rabba in loc. Shemoth Rabba, Parash. 52. Vajikra Rabba, Parash. 20, Bemidbar Rabba, Parash. 2 and 12. Præfat. Echa. Rabbati, fol. 21, 2.

(*n*) In 1 Kings viii. 65, it is said that "Solomon held a feast seven days and seven days, even fourteen days;" the reason of which distinction is because the first seven days were kept for the dedication of the altar, and the other for the feast of tabernacles; see 2 Chron. vii. 8, 9: whereas our Targumist would have the feast of tabernacles kept the whole fourteen days, contrary to the command in Lev. xxiii. 34. *Vide* R. Levi Ben Gerson, and R. David Kimchi in 1 Reg. viii. 65.

CHAPTER IV.

Verse 1. *Behold, thou art fair, &c.*] And in that day King Solomon offered up a (*a*) thousand burnt-offerings upon the altar, and his offerings were graciously accepted by the Lord. Bath Kol (*b*) went forth from heaven; and thus it said, How fair art thou, O congregation of Israel, and how fair are the princes of the congregation and the wise men, (*c*) who sit in the sanhedrin, who enlighten (*d*) the world; the people of the house of Israel, and are like to young doves; yea, even the rest of the children of thy congregation; and the people of the earth are righteous, as the sons of Jacob, (*e*) who gathered stones, and made a heap *thereof* on the mount of Gilead!

Verse 2. *Thy teeth are like, &c.*] How fair are the priests and Levites, who offer up thine offerings, and eat the holy flesh, and the tithes, and the offering of fruits; and are pure from all oppression and rapine, even as clean as Jacob's flocks of sheep when they were shorn, and came up from the brook (*f*) Jabok, among whom there was no oppression or rapine, and they are all of them like to one another, and always bear twins; neither is any barren, or that miscarrieth among them.

Verse 3. *Thy lips are like a thread, &c.*] And the lips of the high priest inquire in prayer, on the day of atonement, before the Lord; and his words turn the transgressions of Israel, which are like to a thread of scarlet, and make them white (*g*) as pure wool; and the king, who is their head, is full of the commandments, as a pomegranate; besides the (*h*) Amarcalin and (*i*) Archonin, who are next the king, who are righteous; neither is there any iniquity in them.

Verse 4. *Thy neck is like the tower, &c.*] And the head of the school, who is thy master, is powerful in righteousness, and mighty in good works, as David king of Israel, by the word of whose mouth the world is restored, who in the doctrine of the law employs himself; *in which* the people of the house of Israel placing their confidence, overcome in war, as if they held in their hands all kinds of warlike instruments of mighty men.

Verse 5. *Thy two breasts, &c.*] Thy two Redeemers which shall redeem thee; (*k*) Messiah the son of David, and Messiah the son of Ephraim, are like to Moses and Aaron, the sons of Jochebed, who may be compared to young roes that are twins; who by their righteousness fed the people of the house of Israel forty years in the wilderness with manna, and with fatted fowls, and water of (*l*) the well of Miriam.

Verse 6. *Until the day break, &c.*] And all the time that the house of Israel held fast in their hands the religion of their righteous fathers, they drove away those noxious spirits that walk in the night-time, or in the morning, or at noonday; because that the shechinah of the glory of the Lord dwelt in the house of the sanctuary, which was built on Mount Moriah; for all the noxious and destroying spirits fled at the smell of the sweet incense.

Verse 7. *Thou art all fair, &c.*] And when thy people, the house of Israel do the will of the Lord of the world, he praises them in the highest heavens; and thus he saith, Thou art art all fair, O congregation of Israel, and there is no (*m*) spot in thee.

Verse 8. *Come with me from Lebanon, &c.*] The Lord said by his word, Dwell with me, O congregation of Israel, who art like to a modest (*n*) damsel, and

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(*a*) In 1 Kings viii. 63, the sacrifice of peace-offerings which Solomon offered was two and twenty thousand oxen, and a hundred and twenty thousand sheep: but the number of burnt-offerings is not mentioned.

(*b*) See note on chap. ii. 14.

(*c*) So the words are explained in Shirhashirim Rabba, in loc.

(*d*) So Christ calls his disciples the "light of the world," Matt. v. 14.

(*e*) This refers to the account that is given of what passed between Jacob and Laban, in Gen. xxxi. 46, 47. See Jarchi in loc.

(*f*) This is the ford Jacob passed over with his wives and children, when he went out to meet his brother Esau, Gen. xxxii. 22. Mention is made of it in several other places of Scripture: Deut. ii. 37, and iii. 16; Josh. xii. 2.

(*g*) The Jews say, that when the scape-goat was sent into the wilderness, a scarlet thread was tied to the temple door, which, as soon as the goat was arrived in the wilderness, turned white; which was not only a token to them of its arrival there, but was also an indication of their sins being forgiven; as it is said, "Though your sins be as scarlet, they shall be as white as snow," Isa. i. 18. See Mishna, Tract. Yoma, c. 6. s. 8, and Ez Chayim, *ibid.* This scarlet thread, they say, ceased turning white forty years before the destruction of the temple, which was about the time Jesus Christ, who was typified by the scape-goat, made atonement for sin; Talmud Yoma, fol. 39, col. 2. This tradition the Targumist seems to have in view here.

(*h*) These officers were of the tribe of Levi, Bemidbar Rabba, Parash. 3. Their number was never less than seven; their work was to take the care and charge of the keys of the court; and one might not open the door unless all seven were present, Mishna, Tract. Shekalim, c. 5. s. 2. Maimon. Hilch. Cele Hamikdash, c. 4, s. 17. Jarchi in 2 Reg. xii. 9; though Kimchi, in 2 Reg. xii. 9, and xxii. 4, thinks that they were treasurers, who had the charge of the public money. The etymology given of this word is very different. Baal Aruch says this officer was so called because he was מֹר עַל הַכֹּל *mar al haccol*, "lord over all;" the same is given in Vajikra Rabba, Parash. 5, where Shebna the treasurer, Isa. xxii. 15, is said to be one of those officers. Elias Levita, in his Methurgeman, says he was so called because אוֹמֵר כֹּל *omar col*, "he said" or "prescribed" all things.

(*i*) This is from the Greek word Ἄρχων, and signifies princes, rulers, or governors.

(*k*) The Jews, observing different characters given of the Messiah, which they think irreconcileable in one person, have feigned two Messiahs; the one they call Messiah the son of David, who shall be a potent, prosperous, and victorious prince; the other, Messiah the son of Ephraim, or Joseph, as he is sometimes called, who shall be exposed to many hardships and sufferings, and at last die in the war of Gog and Magog. Of these two Messiahs, see Talmud, Succah, fol. 52, col. 1. Zohar in Num. fol. 68, 3; 82, 2; 99, 4; and 101, 2. Jarchi in Isa. xxiv. 18. Kimchi, Jarchi, and Aben Ezra in Zech. xii. 10.

(*l*) It is an opinion which obtains among the Jews, that on account of the merits of Moses the manna was given; and on the account of those of Aaron, the clouds of glory; and for the sake of Miriam, the well of water, which they say they enjoyed all the forty years they were in the wilderness. Shirhashirim Rabba in loc. Bemidbar Rabba, Parash. 1 and 13. Targum Jon. and Jarchi in Num. xx. 2.

(*m*) Or plague.

(*n*) Here the Greek word νυμφη is used, as it is also in verses 9, 10, 11, 12, and chap. v. 1.

go up with me to the house of the sanctuary, where the heads of the people, which dwell by the river of (*o*) Amana, and the inhabitants that reside on the top of Mount (*p*) Talga, and the people which are in Hermon, shall bring gifts unto thee, and they that inhabit the strong fortified cities, which are as powerful as lions, shall pay tribute to thee; *yea*, an offering *shall be brought* from the cities of the mountains, which are mightier than the leopards.

Verse 9. *Thou hast ravished my heart*, &c.] Fixed upon the (*q*) table of my heart is thy love, O my sister, the congregation of Israel, who art like to a modest damsel; fixed upon the table of my heart is the love of the least of thy children, who is righteous as one of the great men of the sanhedrin, as one of the kings (*r*) of the house of Judah, on whose neck the crown of the kingdom is put.

Verse 10. *How fair is thy love*, &c.] How fair is thy love to me, my sister, the congregation of Israel, who art like to a modest damsel! How excellent is thy love to me, more than the (*s*) seventy nations; and the good (*t*) report of thy righteous ones is more excellent than all spices!

Verse 11. *Thy lips, O my spouse*, &c.] And when the priests pray in the holy court, their lips drop *as* the honey-comb; and so does thy tongue, O thou modest damsel, when thou deliverest songs and hymns, sweet as milk and honey; and the smell of the (*u*) priests' garments *is* as the smell of Lebanon.

Verse 12. *A garden enclosed*, &c.] Thy women, which are married to modest men, are as a modest damsel, and as the garden of Eden, into which no man hath power to enter except the righteous, whose souls are by angels (*v*) carried into it; and thy virgins are hid and concealed (*w*) in private chambers, and are sealed up because *they are* as a fountain of living water, which comes forth from under the tree, and is parted to the four heads (*x*) of the rivers: but if it is sealed with the great and holy name, it goes forth and flows, and overflows all the world.

Verse 13. *Thy plants are an orchard*, &c.] And thy young men are full of thy commands, as pomegranates, and love their wives, and beget children as righteous as themselves; and their smell, therefore, is as the excellent spices of the garden of Eden, even camphires with nards.

Verse 14. *Spikenard with saffron*, &c.] Nard, and saffron, and calamus, and cinnamon, with all trees of frankincense, pure myrrh, and lign aloes, with all kinds of spices.

Verse 15. *A fountain of gardens*, &c.] And the waters of Siloah (*y*) go softly, with the rest of the waters which flow from Lebanon, to water the land of Israel, for the sake of those who study in the words of the law, which are like to a well of living water; and on the account of the righteousness (*z*) of pouring of water, which they pour upon the altar in the house of the sanctuary, that is built in Jerusalem, which is called (*a*) Lebanon.

Verse 16. *Awake, O north wind*, &c.] And at the

(*o*) This was one of the rivers of Damascus: see 2 Kings v. 12, where it is read Abana: but both the Masora and Targum read it Amana; and Kimchi thinks it was called by both names.

(*p*) Or "the mountain of snow." Elias Levita, in his Methurgeman, says that Mount Shenir was called so: perhaps Mount Salmon may be meant, which had snow continually upon it; see Psa. lxviii. 14, and R. Aben Ezra, *ibid.*

(*q*) Compare with this 2 Cor. iii. 3.

(*r*) Many of the kings of the house of Judah were holy and good men; so Aben Ezra in loc.

(*s*) See note in chap. i. 2.

(*t*) So Jarchi in loc.

(*u*) *Vide* Jarchi in loc.

(*v*) It was an ancient opinion of the Jews, that the ministry of angels was used in carrying the souls of saints to heaven. Thus in Debarim Rabba, Parash. 11, several angels are ordered by God to bring the soul of Moses to him. Agreeably to this notion, it is said in Luke xvi. 22, that "the beggar died, and was carried by the angels into Abraham's bosom.

(*w*) It was very usual with the Eastern people to keep their virgins, especially those of note and esteem, very recluse, and not admit them to public or common conversation; but oblige them to abide much within doors. Hence they are called in the Hebrew language עלמיות, from the word עלם, which signifies to hide or cover, because they were not exposed to public view; wherefore the author of the second book of Maccabees calls them *κατακλειστους παρθενους*, "virgins that were shut up;" i. e., in the houses of their parents, in private chambers, as the Targumist here says. See 2 Macc. iii. 19.

(*x*) Regard seems to be had to the river which went out of Eden, mentioned in Gen. ii. 10, and was parted into four heads or rivers, the names of which were Pison, Gihon, Hiddekel, and Euphrates. The Cabalists suppose a great many mysteries to be contained therein; see Zohar in Gen. fol. 85, 2; in Exod. fol. 34, 3; 37, 2, and in Lev. fol. 24, 3, where the name of this river is said to be Jobel, according to Jer. xvii. 8; and so it is in Vajikra Rabba, Parash. 22, and in Bemidbar Rabba, Parash. 21.

(*y*) See Isa. viii. 6, and Aben Ezra upon it, who expounds the text in Isaiah by this in Canticles. Jarchi, in Isa. viii. 6, says the name of this fountain was Gihon. In the New Testament it is called Siloam, John ix. 7, 11: it was a fountain near Jerusalem, Neh. iii. 15.

(*z*) The paraphrast refers here to a ceremony used at the feast of tabernacles, when the people fetched water from Siloam, and brought it to the priest, who poured it upon the altar with the wine of the daily sacrifice; this they say Moses received from God at Mount Sinai, though it is not written. This ceremony of drawing and pouring water at those times was attended with all the demonstrations of joy imaginable, as shouting, leaping, dancing, singing, blowing of trumpets, throwing of citrons, illumination of houses, &c.; insomuch that they say, that those who never saw the rejoicing of drawing water never saw rejoicing in their lives, Mishna, Tract. Succa, c. 4, s. 9, 10, and c. 5, s. 1, 2, 3, 4, 5; Jarchi and Ez Chayim, *ibid.*; Maimon., Tract. Tamidin, c. 10, s. 6, 7, 8; Cele Hamikdash, c. 7, s. 8, and c. 8, s. 6. They fancied the Holy Ghost was much delighted with this vain joy of theirs; nay, that in drawing water they drew him, i. e., procured his descent upon them, and abode with them as a spirit of prophecy, which they say Jonah obtained at this time and in this way; and, therefore, whilst they were performing this ceremony, frequently used those words in Isa. xii. 3: "With joy shall ye draw water out of the wells of salvation;" which they understand of the Holy Ghost, Bereshith Rabba, Parash. 70. Midrash Ruth, fol. 32, 2. Jarchi and Ez Chayim in Mishna, *ubi supra*. To this ceremony Christ is thought to allude, "when in the last day, the great day of this feast of tabernacles, he stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water: but this spake he of the Spirit," &c. John vii. 37, 38, 39. *Vide* Tremell., *ibid.*

(*a*) So the temple is called in Zech. xi. 1: "Open thy doors, O Lebanon, that the fire may devour thy cedars," according to the mind of several Jewish interpreters, who, out of Talmud Yoma, fol. 39, 2, relate, that forty years before the destruction of the temple the doors thereof opened of themselves; at which Jochanan Ben Zaccai being affrighted, said, O temple, temple, now know I that thy destruction is at hand;

north side (*b*) was a table, and upon it (*c*) twelve loaves of shew-bread, and at the south side (*d*) was the lamp to give light; and upon the altar the priests offered up the offerings, and caused the sweet incense to ascend from thence. The congregation of Israel said, Let the merciful God come into the house of the sanctuary, and graciously accept the offerings of his people.

for so prophesied Zechariah, the son of Iddo, of thee, Open thy doors, &c. *Vide* R. Abendam. Not. in Miclol Yophi; Jarchi and Kimchi in Zech. xi. 1.

(*b*) That is, of the sanctuary; see Exod. xl. 22, 23
(*c*) Lev. xxiv. 5, 6.
(*d*) Exod. xl. 24, 25.

CHAPTER V.

Verse 1. *I am come into my garden, &c.*] The holy blessed God said unto his people, the house of Israel, I am come into the house of my sanctuary, which thou hast built for me, O my sister, the congregation of Israel, who *art* like to a modest damsel: I have caused my shechinah to dwell with thee, (*a*) I have received thy sweet incense, which thou hast made on my account; I have sent fire from heaven, and it hath devoured the burnt-offerings, and the holy drink-offerings; the libation of the red and white wine is graciously received by me, which the priests pour out upon mine altar. Now, *therefore*, come, ye priests that love my commandments, and eat what is left of the offerings, and delight yourselves with those good things which are prepared for you.

Verse 2. *I sleep, but my heart waketh, &c.*] After all these words the people of the house of Israel sinned, and he delivered them into the hand of Nebuchadnezzar, king of Babylon, who carried them into captivity; and they were in captivity like a man asleep, that cannot be awaked out of his sleep; wherefore the Holy Ghost warned them by the prophets, and awaked them out of the sleep of their hearts. *Then* answered the Lord of the whole world, and thus he said, Return by repentance, open thy mouth, rejoice and show forth my praise, my sister, my love, O congregation of Israel, who *art* like to a dove for the perfection of thy works; for the hair of my head is filled with thy tears, as a man the hair of whose head is wet with the dew of heaven; and my Nazaritical locks are filled with the drops of thine eyes, as a man whose Nazaritical locks are full of the drops of rain which descend in the night.

Verse 3. *I have put off my coat, &c.*] The congregation of Israel answered in the presence of the prophets, Behold, now have I removed from me the (*b*) yoke of his commandments, and have served the idols of the nations; wherefore, how can I have the face to return to him again? The Lord of the world answered them by the prophets, *saying*, And behold, now I also have removed my shechinah from thee; and how shall I return again, seeing thou hast done evil works? for I have washed my feet from thine uncleanness, and how shall I defile them in the midst of thee with thy evil works?

Verse 4. *My beloved put in his hand, &c.*] When it appeared manifest before the Lord that the people of the house of Israel would not repent and turn unto him, he stretched forth (*c*) his mighty arm against the tribes of Reuben and Gad, and the half tribe of Manasseh, on the other side of Jordan; and he delivered them into the hand of Sennacherib, the king of Assyria, who carried them into captivity, (*d*) to Lachlach, and Chabor, *and to the* rivers of Gozan, and cities of Media; and he took out of their hands the molten calf which Jeroboam, the wicked, set in Lesham-Dan, which was called (*e*) Pamias, in the days of Pekah, the son of Remaliah; and when I heard *it*, my bowels were moved towards them.

Verse 5. *I rose up to open to my beloved, &c.*] And when the mighty stroke of the Lord lay heavy upon me, I repented of my works; and the priests offered up offerings, and burnt the sweet incense: but it was not graciously received, for the Lord of the world shut the (*f*) doors of repentance to my face.

Verse 6. *I opened to my beloved, &c.*] The congregation of Israel said, I was willing to seek instruction from the Lord: but he removed his shechinah from me, and my soul desired the voice of his words. I sought the shechinah of his glory: but I found *it* not. I prayed before him: but he covered the heavens with (*g*) clouds, and did not receive my prayer.

Verse 7. *The watchmen that went about the city,*

(*a*) These words are similarly paraphrased in Shirhashirim Rabba, and by Jarchi in loc., and in Bemidbar Rabba, Parash. 13.
(*b*) See note on chap. i. 10.
(*c*) Chald. The stroke of his might.
(*d*) See 2 Kings xvii. 6, and xviii. 11; 1 Chron. v. 26.
(*e*) Leshem being taken by the tribe of Dan, Josh. xix. 47, they called it Dan, after the name of their father; and it seems it was also called Pamias. Both Baal Aruch, and David de Pomis, say that פמי־אס *Pamias* was a cave at the head of the river Jordan: and it is asserted by several of the rabbins, that Jordan took its rise from hence, who therefore say that the river was so called, שירורד מדן *sheyored middan*, "because it descended from Dan," i. e., from Leshem, Dan, or Pamias, Talmud Baba Bathra, fol. 74, col. 2; and Bechoroth, fol. 55. col. 1; Jarchi in Deut. xxxiii. 22; Kimchi in Jos. xix. 47. This in Bereshith Rabba, Parash. 63, is called פניאס *Panias*, as it is also by Josephus, and no doubt is the same which Pliny, in Nat. Hist. l. 5, c. 18, calls Paneas, who also makes mention in c. 15 of a fountain of the same name, from whence he says the river Jordan sprung. The same is observed by Solinus, in his Polyhistor. c. 48, who calls it by the name of Peneas. Eusebius, in his Eccl. Hist. l. 7, c. 17, says that the Phœnicians called Cæsarea Philippi Paneas, and speaks of a mountain called Paneius, from whence the river Jordan has its original.
(*f*) In Shirhashirim Rabba, in chap. 5, 2, mention is made of פתח של תשובה "the gate of repentance," which the Lord desired the Israelites to open to him. Agreeably to this phrase, it is observed, in Acts xiv. 27, that "God had opened unto the Gentiles θυραν πιστεως, the door of faith."
(*g*) See Lam. iii. 44.

&c.] The (*h*) Chaldeans, which kept the ways, and besieged the city of Jerusalem all around, joined themselves to me. Some they slew with the sword, and others they carried into captivity. They took the crown royal off the neck of Zedekiah king of Judah, and carried him away to Ribla, (*i*) where the people of Babylon, who besieged the city and kept the walls, put out his eyes.

Verse 8. *I charge you, O daughters of Jerusalem, &c.*] The congregation of Israel said, I charge you, O ye prophets, by the decree of the word of the Lord, that, if your love manifests himself unto you, you tell him that I, who love him, am sick of love.

Verse 9. *What is thy beloved, &c.*] The prophets answered and said, unto the house of Israel, (*k*) Who is this God thou art seeking to worship, O congregation of Israel, *who art* fairer than all the nations? Who is this thou art desirous to fear, that thou dost so charge us?

Verse 10. *My beloved is white and ruddy, &c.*] Wherefore the congregation of Israel began to speak in the praise of the Lord of the world, and thus she said, That God I desire to serve, who in the day is covered with a garment (*l*) white as snow, (*m*) and the brightness of the glory of the Lord, whose face shines as fire, because of the greatness of wisdom and knowledge, for he is making new things every day, and will manifest them to his people in the (*n*) great day, and his banner is over ten thousand times ten thousand angels, who minister before him.

Verse 11. *His head is as the most fine gold, &c.*] His law, (*o*) which is more desirable than the best gold, and the interpretation of the words *thereof*, in which are senses, (*p*) heaps *upon* heaps, and the commandments to them that keep them *are* white as snow; but to those that do not keep them *are* black as the wings of a raven.

Verse 12. *His eyes are as the eyes of doves, &c.*] His eyes look continually (*q*) upon Jerusalem, to do good unto it, and to bless it, from the beginning of the year unto the end of the year, as doves which stand and look upon the water-courses, because of the righteousness of those who sit in the sanhedrin, who study in the law, and give light to a cause, that it may be smooth as milk; and they sit in the house of the school, and (*r*) wait in judgment until they have finished either for absolution or condemnation.

Verse 13. *His cheeks are as a bed of spices, &c.*] The (*s*) two tables of stone which he gave unto his people are written in (*t*) ten lines, like to the rows of a spice garden, producing acute meanings and senses, even as a garden produces spices; and the lips of his wise men which study in the law, drop senses on every side, and the speech of their mouths is as the choice myrrh.

Verse 14. *His hands are as gold rings, &c.*] The twelve tribes of Jacob his servants are included in the plate of the holy crown of gold, and are engraven upon the twelve (*u*) precious stones with the three fathers of the world, Abraham, Isaac, and Jacob. Reuben is engraven on achmad, Simeon is engraven upon akik Levi is engraven on barkan and affran, Judah is en

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(*h*) Jarchi by these watchmen understands Nebuchadnezzar and his army. R. Aben Ezra, the kings of Greece. Shirhashirim Rabba, the tribe of Levi.

(*i*) See Jer. iii. 7, 9, 11.

(*k*) *Vide* Jarchi, and Shirhashirim Rabba in loc.

(*l*) So the Ancient of days is represented in Dan. vii. 9.

(*m*) In some exemplars these following words are inserted:—"And studies in the twenty-four books of the law, and in the words of prophecy, and in the Holy Writings, and in the night-time employs himself in the six parts of the Mishna," which Buxtorf has omitted in his Bible, though he makes mention of them in his Recensio operis Talmud. p. 232; and indeed they greatly lessen the glory of the Divine Being, though they are designed to extol and magnify the Mishna or oral law.

(*n*) That is, the day of judgment, which in Jude, ver. 6, is called κρισις μεγαλης ἡμερας, "the judgment of the great day," when not only the hidden things of darkness and the counsels of the hearts will be made manifest, 1 Cor. iv. 5, but the judgments of God also, Rev. xv. 4.

(*o*) The same way the words are explained in Shirhashirim Rabba, and by Jarchi in loc., and in Vajikra Rabba, Parash. 19. By this head R. Aben Ezra understands the throne of glory.

(*p*) That is, a variety or great multitude of them; for the Jews suppose the law may be interpreted various ways, and that there is not the least thing in it but what contains a great many mysteries. See notes on chap. i. 11.

(*q*) *Vide* Shirhashirim Rabba in loc.

(*r*) That is, they proceed in trying causes slowly and gradually, and not rashly and precipitately, being willing to search thoroughly into them, that they may do justice and pass a right sentence; this is one of the three things the men of the great congregation advised to in Pirke Aboth, c. 1, s. 1, where they say הוו מתונין בדין *havu muttonin bedin*, "Be slow in judgment, settle many disciples, and make a hedge for the law."

(*s*) So Jarchi by "his cheeks" understands the words of Mount Sinai

(*t*) Every commandment was written in a distinct line by itself, five on one table and five on the other.

(*u*) In the same order are the names of the twelve tribes as engraven on so many precious stones, mentioned in Targum Jerus. in Exod. xxviii. 17, 18, 19, 20; in Shemoth Rabba, Parash. 38; and in Bemidbar Rabba, Parash. 2. Though different names are given of the precious stones, the names of them in the Rabboth are the same with those in Exod. xxviii. In the Targum Jer. are Chaldee names, and in this paraphrase they are different from them. Reuben's stone was the sardius, Heb. odem, Onk. samkan, Jon. semuktha, Jerus. samkatha. It is so called by all those names from the redness of its colour; here it is called achmad, perhaps from חמד *chamad*, because it is very desirable. Simeon's stone was the topaz, Heb. pitdah, Onk. yarkan, Jon. and Jerus. yarketha, because of its green colour; here it is called akik: but what gem is intended by it is not certain. Levi's stone was the carbuncle, Heb. barketh, Jon. and Jerus, barketha, and here barkan, and so in Onk.; and is so called because of its bright and glistering light. Judah's stone was the emerald, Heb. nophec, Onk. ismaragdin, Jon. ismorad: both seem to mean the smaragd. Jerus. cadcedana, or the chalcedony; here it is called cachale; it is thought to be the smaragd. See Elias Levitæ Methurgeman, Buxtorf and Schindler *in voce*. Issachar's stone was the sapphire, Heb. saphir, Onk. shabzee, Jon. sapphirinon, Jerus. sampiryana: all intend the sapphire; here it is called ismorad, or the smaragd. Zebulon's stone was the diamond, Heb. yahalom, Onk. sabhalon; it bears those names from the hardness of it. Jon. cadcodin or chalcedony, Jerus. ein egla, the calves eye: here it is called gihar, which some think to be the jasper. See Buxtorf *in voce*. Dan's stone was the ligure, Heb. leshem, Onk. kankire, Jon. kankirinun, Jerus. zuzin; here it is called birla, which seems to be the beryl. Naphtali's stone was the agate, Heb. shebo, Onk. yarkia, Jon. arkin, Jerus. birzalin; and here it is called espor, which may be thought to be the sapphire. Gad's stone was the amethyst, Heb. achlamah, Onk. and Jon. ein egla, the calves eye, Jerus. smaragdin, the smaragd; and here it is called yabeag: but what

graven on cachale, Issachar is engraven on ismorad, Zebulun is engraven on gihar, Dan is engraven on birla, Naphtali is engraven on esphor, Gad is engraven on tabeag, Asher is engraven on frozag, Joseph is engraven on meribag, Benjamin is engraven on apantor: these are like to the twelve celestial signs, shining as lamps, polished in their works like ivory, and bright as sapphires.

Verse 15. *His legs are as pillars of marble, &c.*] And the righteous they *are* the pillars of the world, set upon sockets of the best gold; these *are* (*x*) the words of the law, in which they study, and reprove the people of the house of Israel, that they may do his will who is filled with compassion to them, as an old man; and makes the transgressions of the house of Israel as white as snow, and is ready to make victory and war among the nations who have transgressed his word, as a man who is strong and robust as the cedars.

Verse 16. *His mouth is most sweet, &c.*] The words of his mouth are sweet as honey, and all his commandments are more desirable to his wise men than gold and silver; this is the praise of God, who is my beloved, and this is the power of the mighty of the Lord, who is dear to me, O ye prophets who prophesy in Jerusalem.

is meant by it I know not. Asher's stone was the beryl, Heb. tarshish. Onk. Jon. and Jerus. crum yamma; here it is called frozag. Elias in his Methurgeman says, that a topaz, in the German language, is called frozam. Joseph's stone was the onyx, Heb. shoham, Onk. burla, Jon. berlevath; both seem to intend the beryl, Jerus. bdolcha or bdellium; here it is called meribag, which some take to be the onyx. See Buxtorf *in voce*. Benjamin's stone was the jasper, Heb. jashpeh, Jerus. margalita, a pearl, Onk. pantere, Jon. apanturin; and here apantor, which Elias in his Methurgeman says is so called because it comes from Pontus; but rather because some sorts of jaspers are variegated and spotted like panthers. In the same order were the names of the twelve tribes engraven both upon the stones in the breastplate, and on the two onyx stones upon the shoulders of the ephod, according to Maimon, Tract. Cele Hamikdash. c. 9, s. 1, 7, 9.

(*x*) So these sockets of fine gold are explained in Shirhashirim Rabba, and by Jarchi in loc., in Vajikra Rabba, Parash. 25, and in Bemidbar Rabba, Parash. 10.

CHAPTER VI.

Verse 1. *Whither is thy beloved gone, &c.*] The prophets (*a*) replied, when they heard the praise of the Lord, from the mouth of the congregation of Israel, and thus they said, For what offence is the shechinah of the Lord removed from thee, O thou *who* art fairer in thy works than all the nations? and which way did thy beloved turn himself when he removed from thy sanctuary? The congregation of Israel said, Because of the sins, transgressions, and rebellion which were found in me. The prophets said, But now return by repentance, and let us arise, both thou and we, and we will pray before him, and seek mercy with thee.

Verse 2. *My beloved is gone down into his garden, &c.*] And the Lord of the world graciously received their prayer, and came down to the sanhedrin of the wise men at Babylon, and gave refreshment unto his people, and brought them out of their captivity by the hands of Cyrus, and Ezra, and Nehemiah, and Zerubbabel the son of Shealtiel, and the elders of Judah; and they built the house of the sanctuary, and appointed priests over the offerings, and Levites over the charge of the holy commandment; and he sent fire from heaven and graciously received the offerings, and the sweet incense; and as a man supplies his own beloved son with dainties, so did he deliciously feed them; and as a man that gathereth roses out of the plains, so did he gather them out of Babylon.

Verse 3. *I am my beloved's, &c.*] And when I served the Lord of the world, who is my beloved, my beloved caused the holy shechinah to dwell with me, and he fed me with dainties.

Verse 4. *Thou art beautiful, O my love, &c.*] The Lord said by his word, How fair art thou, my love, when thou art willing to perform my pleasure! beautiful is the sanctuary which thou hast built for me instead of the former sanctuary, which Solomon, king in Jerusalem, built for me, and thy dread was upon all the people in the day that thy four (*b*) standards marched in the wilderness.

Verse 5. *Turn away thine eyes from me, &c.*] Set thy doctors, the wise men of the great congregation, in a circle over against me, for these (*c*) made me *their* king in the captivity, and fixed the school, for the teaching of my law, and the rest of thy nobles, and the people of the earth justified me by the word of their mouth, as the sons of Jacob, who gathered stones and made a heap (*d*) upon the mount of Gilead.

Verse 6. *Thy teeth are as a flock of sheep, &c.*] And the priests and Levites, who eat thine offerings, and the holy tithes, and the oblation of fruits, are pure from all oppression and rapine, for they are as clean as Jacob's flocks of sheep, when they came up from the brook (*e*) Jabok, for there is no oppression or rapine in them: but they are all of them like one another, and they always bear twins, neither is there any that miscarrieth or is barren among them.

Verse 7. *As a piece of pomegranate, &c.*] And the kingdom of the house of the Hasmonæans (*f*) are

(*a*) The persons here interrogating are said to be "the nations of the world," in Shirhashirim Rabba, and by Jarchi in loc.

(*b*) Which were those of Judah, Reuben, Ephraim, and Dan. See Num. ii., and Bemidbar Rabba, Parash. 2.

(*c*) So the word הרהיבני is paraphrased in Shirhashirim Rabba in loc.

(*d*) See note on chap. iv. 1.

(*e*) See note on chap. iv. 2.

(*f*) Schindler, in his Lex. Pentaglot. fol. 680, says that Mattathias and his posterity were so called from חשמון *Hasmon*, one of their ancestors, though I think there is no evidence of any of their ancestors being of that name. The Jewish writers pretty generally agree that they were so called from the word חשמנים *Hashmannim*, which signifies *princes* or *great persons*, and is so used in Psa. lxviii. 32; for they

all of them full of the commandments, even as a pomegranate; besides Matthias the high priest, and his sons, who are more righteous than them all, who very eagerly established the commandments and the words of the law.

Verse 8. *There are threescore queens, &c.*] At that time the Grecians arose and gathered sixty kings of the children of (*g*) Esau, clothed with coats of mail, riding upon horses, being horsemen, and eighty dukes of the children of Ishmael, riding upon elephants, besides the rest of the nations and languages, of which there is no number; and they appointed King Alexander to be the general over them, and they came to make war against Jerusalem.

Verse 9. *My dove, my undefiled, is but one, &c.*] And at that time the congregation of Israel, which is like to an unblemished dove, was serving her Lord with a single heart, and was united to the law, and studied in the words of the law with a perfect heart, and her righteousness was as pure as in the day when she came out of Egypt. Lo, the sons of the Hasmonæans, and Matthias, and all the people of Israel, went forth and made war with them, and the Lord delivered them into their hands; which, when the inhabitants of the provinces saw, they blessed them, and the kingdoms of the earth, and the governors, and they praised them.

Verse 10. *Who is she that looketh forth as the morning, &c.*] The nations said, How splendid are the works of this people as the morning; fair are their young men as the moon, and their righteousness as clear as the sun; and their dread was upon all the inhabitants of the earth, as in the time their (*h*) four standards marched in the wilderness!

Verse 11. *I went down into the garden of nuts, &c.*] The Lord of the world said, concerning the second (*i*) temple, which was built (*k*) by the hands of Cyrus, I will cause my shechinah to dwell *there*, to behold the good works of my people, and see whether the wise men, who are like to a vine, multiply and increase, and *whether* their branches are full of good works, as the pomegranates.

Verse 12. *Or ever I was aware, &c.*] And when it appeared manifest before the Lord that they were righteous, and studied in the law, the Lord said by his word, I will not humble them any more, yea, I will not consume them: but will consult with myself to do them good, and to set them, even their excellent ones, in the chariots of (*l*) kings, because of the worthiness of the righteous of that generation, who are like in their works to Abraham their father.

Vere 13. *Return, return, O Shulamite, &c.*] Return unto me, O congregation of Israel, return unto Jerusalem; return unto the house of the doctrine of the law; return to receive the prophecy from the prophets, who have prophesied in the name of the word of the Lord; for what is your goodness, ye lying prophets, to make the people of Jerusalem go astray by your prophecies? for ye speak perverse things against the word of the Lord, to profane the camp of Israel and Judah.

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had both the high priesthood and the princely government in their hands. So R. Aben Ezra, R. David Kimchi, and R. Sol. Ben Melec, in Psa. lxviii. 32. David de Pomis, Lex. Heb. fol. 42, 1, and so likewise Scaliger de Emend. Temp. lib. 5. pp. 436, 437; who observes that Mattathias was never so called, nor was he a high priest, though the Targumist here calls him so, but a common priest of the course of Jehoiarib, and of the town of Moddin; (see 1 Mac. ii. 1;) and that this family began to be called by the name of the Hasmonæans, from the times of Simon Hyrcanus, who was both high priest and prince of the Jewish nation, which kind of government continued in that family unto the times of Herod the Great, who destroyed both it and them; and this well agrees with what the paraphrast here says, who manifestly distinguishes the kingdom of the house of the Hasmonæans from Mattathias and his sons, i. e., Judas Maccabæus and Jonathan. Of these Hasmonæans, Jarchi and Aben Ezra explain the 10th and 12th verses of this chapter.

(*g*) *Vide* Aben Ezra and Jarchi in loc., and Bemidbar Rabba, Parash. 14, where those sixty queens and eighty concubines are interpreted of the sons of Noah, Abraham, Ham, Ishmael, and Esau.

(*h*) See note on ver. 4.

(*i*) So Jarchi interprets this "garden of nuts;" though some of the rabbins in Shirhashirim Rabba think the world is meant; and by the vine, the schools and synagogues; and by the pomegranates, the students in the law.

(*k*) It is said to be built by Cyrus, because he gave the Jews liberty and encouragement to build it; see Ezra i. 2, 3, 4.

(*l*) In Shirhashirim Rabba in loc, these words are referred to the deliverance of the Israelites out of Egypt, and their exaltation over the nations in the land of Canaan; to the raising of David to the throne of Israel, after he had been persecuted by Saul; and to the advancement of Mordecai to great dignity in Babylon, after his mourning in sackcloth and ashes; all which are represented as severally surprising to them.

CHAPTER VII.

Verse 1. *How beautiful are thy feet with shoes, &c.*] Solomon said, by the spirit of prophecy from the Lord, How beautiful are the feet of the Israelites, when they come up to appear before the Lord (*a*) three times a year, in sandals of badger *skin*, and offer up their vows and free-will offerings; and their sons which come out of their loins are fair as the gems which were fixed upon the holy (*b*) crown that Bezaleel the artificer made for Aaron the priest.

Verse 2. *Thy navel is like a round goblet, &c.*] And the head of thy school, by whose righteousness all the world is nourished, even as the fetus receives its nourishment through its navel, in its mother's bowels; who shines in the law as the orb of the

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(*a*) That is, at the feast of the passover, at the feast of weeks or pentecost, and at the feast of tabernacles; see Exod. xxiii. 14, 15, 16, 17; 2 Chron. viii. 13. So the words are explained in Shirhashirim Rabba, and by Jarchi in loc.

(*b*) So the plate of gold was called, on which was inscribed "holiness to the Lord," which was fixed to the fore-front of the mitre on Aaron's forehead; see Exod. xxviii. 36, and xxxix. 30. This plate was two fingers broad, and reached

moon, when he comes to pronounce pure or unclean, to justify or condemn; neither do the words of the law ever fail from his mouth, even as the waters of the great river, which proceeds from Eden, never (*c*) fail; and the seventy wise men are round about him, as a round (*d*) floor, whose treasures are full of the holy tithes, and vows, and free-will offerings which Ezra the priest, and Zerubbabel, and Joshua, and Nehemiah, and Mordecai Bilshan, men of the great (*e*) congregation who are like to roses, decreed for them, because they had strength to study in the law day and night.

Verse 3. *Thy two breasts are like two young roes, &c.*] Thy (*f*) two Redeemers which shall redeem thee, Messiah, the son of David, and Messiah, the son of Ephraim, are like to Moses and Aaron, the sons of Jochebed, who may be compared to two young roes that are twins.

Verse 4. *Thy neck is as a tower of ivory, &c.*] And (*g*) the father of the house of judgment, who determines thy causes, is mighty over thy people to bind them, and to bring him forth who is condemned in judgment, *even* to bring *him* forth, as Solomon the king, who made a tower of ivory, and subjected the people of the house of Israel, and returned them to the Lord of the world. Thy scribes are full of wisdom, as pools of water; and they know how to number the computations of the (*h*) intercalations; and they intercalate the years, and fix the beginning of the months and the beginning of the years at the gate of the house of the great sanhedrin, and the chief of the house of Judah is like to David the king, who built the fortress of Zion, which is called the tower of Lebanon, on which, whoever stands, may number (*i*) all the towers that *are* in Damascus.

Verse 5. *Thine head upon thee is like Carmel, &c.*] The king who is set over thee, a righteous head, *is* as (*k*) Elijah the prophet, who was jealous with a jealousy for the Lord of heaven, and slew the false prophets in the mount of Carmel, and reduced the people of the house of Israel to the fear of the Lord God; and the poor of the people, which go with a bowed-down head because they are poor, shall be clothed in purple, as Daniel was clothed in the city of Babylon, and Mordecai in Shushan, because of the righteousness of Abraham, who long before consulted the Lord of the world; and because of Isaac, whom his father bound in order to offer him up; and because of the holiness of Jacob, who pilled the rods in the gutters.

Verse 6. *How fair and how pleasant art thou, &c.*] King Solomon said, How beautiful art thou, O congregation of Israel, when thou bearest upon thee the yoke of my kingdom, when I correct thee with chastisements for thy transgressions, and thou bearest them in love, and they appear in thy sight as delicious dainties.

Verse 7. *This thy stature is like to a palm tree, &c.*] And when thy priests (*l*) spread their hands in prayer, and bless their brethren, the house of Israel, their four hands are separated like the branches of the palm tree, and their stature is as the date; and thy congregations stand face to face over against the priests, and their faces are bowed to the earth like a cluster of grapes.

Verse 8. *I said, I will go up to the palm tree, &c.*]

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from ear to ear; "holiness to the Lord" was written upon it in great letters, standing out, and that either in one line or in two lines; if in two lines, "holiness" was written below, and "to the Lord" above; Maimon. Hilch. Cele Hamikdash, c. 9, s. 1, 2; Ceseph Mishna in *ibid.*, and Jarchi in Exod. xxviii. 36.

(*c*) The same is said of them in Zohar in Exodus, fol. 34, 3, and xxxviii. 2: see Gen. ii. 10, and note on chapter iv. 12.

(*d*) The great sanhedrin consists of seventy persons, besides the nasi or prince, at whose right hand sat Ab Beth Din, or *the father of the house of judgment:* before them sat the two scribes, and the rest of the sanhedrin took their places according to their age or dignity, and sat in a semicircular form, or, as they express it, כחצי גורן עגולה *cachatsi goren agullah*, "as the half of a round corn floor," to which they compare this assembly. So that both the prince and father of the court could see them all, Mishna Tract. Sanhedrin, c. 4, s. 3. Jarchi and Ez Chayim, *ibid.* Maimon. Hilch. Sanhedrin, c. 1, s. 3, and Ceseph Mishna, *ibid.* Shemoth Rabba, Parash. 5. Vajikra Rabba, Parash. 11. R. Aben Ezra in loc. Midrash Echa Rabba Præfat. fol. 38, 4. Midrash Kohelet in chap. i. 11.

(*e*) This was the sanhedrin or great council, collected by Ezra the scribe, after the return of the Jews from the Babylonish captivity, of which he was president. This assembly consisted of one hundred and twenty persons, of which these here mentioned were the chief. There are others reckoned with them by some, as the three prophets, Haggai, Zechariah, and Malachi, with Daniel, Hananiah, Mishael, Azariah, Seraiah, Relaiah, Mispar, Bigvai, Rehum, and Baanah: the last of this venerable body of men, they say, was Simeon the Just; who, about forty years after the building of the second temple, met Alexander the Great coming against Jerusalem, and appeased him. These men were called אנשי כנסת הגדולה *anshey keneseth haggedolah*, "the men of the great congregation," because they restored the law to its pristine glory, and purged the Jewish Church from those corruptions which had crept into it during the captivity in Babylon. They are said to have received the oral law from the prophets, who had received it from the elders, and they from Joshua, and Joshua from Moses, and to have transmitted it down to posterity, Pirke Aboth, c. 1, s. 1, 2, and Jarchi, *ibid.* Maimon. Præfat. in lib. Yad. *Vide* Buxtorfii Tiberiad. in c. 10.

(*f*) See note on chap. iv. 5.

(*g*) See note on ver. 2.

(*h*) The Jewish year consisted of twelve lunar months, and sometimes they intercalated a thirteenth month, which they called Veadar, or the second Adar, which was always done by the direction and at the pleasure of the sanhedrin; as also the fixing of the beginning of the months, by the phasis or first appearance of the moon, Maimon. Hilch. Kiddush Hachodesh, c. 1, s. 1, 2, 3, 4, 5, 6; c. 4, s. 1, 9, 10, 11, 13, and c. 5, s. 1, 2, 3, 4. The men of the tribe of Issachar were famous for their knowledge in these things, Bereshith Rabba, Parash. 72, Bemidbar Rabba, Parash. 13. Midrash Esth. Parash. 4, and Kimchi in 1 Chron. xii. 32.

(*i*) Jarchi relates out of the Midrash, that from the house of the forest of Lebanon, which Solomon built, a man might number all the houses which were in Damascus.

(*k*) So these words are paraphrased in Shirhashirim Rabba in loc., and in Vajikra Rabba, Parash. 31.

(*l*) When the priests blessed the people, they stretched out their hands and lifted them above their heads, with their fingers spread out; only the high priest never lifted up his above the plate of gold upon the mitre; and though, at the time of blessing, the priests and people stood face to face, right over against each other, yet the priests never looked upon the people, but kept their eyes upon the ground, as in the time of prayer; nor might the people look in the faces of the priests, lest their minds should be disturbed thereby; which ceremony the Targumist here refers to, Maimon. Hilch. Tephila, c. 14, s. 3, 7, 9. Bemidbar Rabba, Parash. 11. Targum Jon. in Num. vi. 23.

The Lord said by his word, I will go and try Daniel, and see whether he is able to stand in one temptation as Abraham his father, who is like to a palm tree branch, stood in (*m*) ten temptations; yea, I will also try Hananiah, Mishael, and Azariah, whether they are able to stand in their temptations; for the sake of whose righteousness I will redeem the people of the house of Israel, who are like to clusters of grapes; and the fame of Daniel, Hananiah, Mishael, and Azariah, shall be heard in all the earth; and their smell shall be excellent, like the smell of the apples of the garden of Eden.

Verse 9. *And the roof of thy mouth is like the best wine, &c.*] Daniel and his companions said, We will surely take upon us the decree of the word of the Lord, as Abraham our father, who may be compared to old wine, took it upon him; and we will walk in the way which is right before him, even as Elijah and Elisha the prophets walked, through whose righteousness the dead, which are like to a man asleep, were raised; and as Ezekiel, the son of Buzi, by the prophecy of whose mouth those who were asleep were awaked, even the dead which were in the valley of (*n*) Dura.

Verse 10. *I am my beloved's, &c.*] Jerusalem (*o*) said, All the time that I was walking in the way of the Lord of the world, he caused his shechinah to dwell with me, and his desire was towards me: but when I turned aside out of his paths, he removed his shechinah from me, and carried me away among the nations; and they ruled over me as a man rules over his wife.

Verse 11. *Come, my beloved, let us go forth into the field, &c.*] When the people of the house of Israel sinned, the Lord carried them into captivity, into the land of Seir, the fields of Edom. The congregation of Israel said, I beseech thee, O Lord of the whole world, receive my prayer, which I have prayed before thee, in the cities of the captivity and in the provinces of the people.

Verse 12. *Let us get up early to the vineyards, &c.*] The children of Israel said one to another, Let us get up early in the morning, and let us go to the synagogue and to the school, and let us search in the book of the law, and see whether (*p*) the time of the redemption of the people of the house of Israel, who are like to a vine, is come, that they may be redeemed out of their captivity; and let us inquire of the wise men, whether the righteousness of the righteous, who are full of the commandments as pomegranates, is made manifest before the Lord; whether the time is come to go up to Jerusalem, there to give praise to the God of heaven, and to offer up the burnt-offerings, and the holy drink-offerings.

Verse 13. *The mandrakes give a smell, &c.*] And when it is the pleasure of the Lord to redeem his people out of captivity, it shall be said to the King Messiah, Now is the end of the captivity completed, and the righteousness of the righteous is become sweet as the smell of balsam, and the wise men fix *their* habitations by the gates of the school; they study in the (*q*) words of the scribes, and in the words of the law. Arise now, take the kingdom which I have reserved for thee.

(*m*) The same is said in Targum Jerus. in Gen. xxii. 1. Bereshith Rabba, Parash. 56. Bemidbar Rabba, Parash. 15. Pirke Aboth, c. 5, s. 3, and Jarchi, *ibid.*; where he, out of Pirke Eliezer, has given us an account of them in this following order, viz., 1st. Nimrod sought to kill him, and he was hid in a field thirteen years. 2. He cast him into Ur of the Chaldees, or into a furnace of fire. 3. He banished him from the land of his nativity. 4. The Lord brought a famine in his days. 5. Sarah was taken into the house of Pharaoh. 6. The kings came and carried Lot his brother's son away captive. 7. It was shown him between the pieces, that four kingdoms should rule over his children. 8. He was commanded to circumcise himself and his children. 9. To put away Ishmael and his mother. And 10. To slay his son Isaac.

(*n*) In this valley Nebuchadnezzar set up his golden image, Dan. iii. 1. And here the Jews say the children of Ephraim were slain, who went out of Egypt before the time; as also the Israelites, whom the Chaldeans slew when they carried them captive; and that this is the valley Ezekiel was brought into by the Spirit of the Lord, Ezek. xxxvii. 1; and these the dry bones he prophesied over, which lived and stood upon their feet an exceeding great army, Targum Jon. in Exod. xiii. 17. R. Saadiah Gaon in Dan iii. 1. Jarchi in Ezek. xxxvii. 1.

(*o*) That is, the inhabitants of Jerusalem, or the Shulamite the Church, as in chap. vi. 13. The Church is frequently called so in the Old Testament, and likewise in the New; see Gal. iv. 26; Heb. xii. 22; Rev. xxi. 2, 10.

(*p*) The Jews vainly expect the time of redemption by the Messiah to be future, when it is past many hundred years ago, as they might easily learn from the book of the law and the prophets; particularly from Jacob's prophecy in Gen. xlix. 10, from Haggai's in chap. ii. 6, 7, 8, and from Daniel's weeks in chap. ix. 24, 25, 26. See this fully proved in a book called "The prophecies of the Old Testament respecting the Messiah considered," &c. Chap. iii.

(*q*) The words of the scribes are mentioned before the words of the law, and are, indeed, by the Jews, preferred unto them. They say the words of the beloved, i. e., the wise men, are better than the wine of the law; so they paraphrase the words in Cant. i. 2: they assert that the law cannot be understood without the words of the scribes; that the oral law is the foundation of the written law, and not the written law the foundation of the oral law; and that he that transgresses the words of the wise men as much deserves death, as though he had been guilty of idolatry, murder, or adultery, or profanes the Sabbath; nay, that if these say their right hand is their left, and their left hand is their right, they are obliged to hearken to them, Shirhashirim Rabba, in c. 1, 2. Bemidbar Rabba, Parash. 14. Matteh Dan. Dialog. 3, fol. 31, 3. Jarchi in Deut. xvii. 11. *Vide* Buxtorf., Recensio Operis Talmud. pp. 222, 223, &c.

CHAPTER VIII.

Verse 1. *O that thou wert as my brother, &c.*] And when the King Messiah (*a*) shall be revealed unto the congregation of Israel, the children of Israel shall say unto him, Be thou with us for a brother, and let us go up to Jerusalem, and let us suck with thee the senses of the law, as a sucking child sucketh the breasts of

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(*a*) The Jews very seldom speak of the birth or nativity of the Messiah as future, but only of a revelation or discovery of him to them, which they expect; for they are under self convictions that he was born long since. Some of them say he was born on the day the house of the sanctuary was destroyed, but is hid because of their sins and transgressions;

its mother; for all the time that I was wandering without my own land, whenever I remembered the name of the great God, and laid down my life for the sake of his Deity, even the nations of the earth did not despise me.

Verse 2. *I would lead thee, and bring thee, &c.*] I will lead thee, O King Messiah, and bring thee to the house of my sanctuary; and thou shalt teach me to fear the Lord, and to walk in his paths; and there will we keep (*b*) the feast of leviathan, and drink old wine, which has been reserved in its grapes ever since the day the world was created, and of the pomegranates, the fruits which are prepared for the righteous in the garden of Eden.

Verse 3. *His left hand should be under my head, &c.*] The congregation of Israel said, I am chosen above all people, because I have bound the tephillin (*c*) upon my left hand, and upon my head, and have fixed the mezuzah (*d*) on the right side of my door, in the third part thereof, over against my chamber; so that the noxious spirits have no power to destroy me.

Verse 4. *I charge you, O daughters of Jerusalem, &c.*] The King Messiah shall say, I adjure you, O my people, the house of Israel, wherefore do ye stir up yourselves against the people of the earth to go out of captivity? and why do ye rebel against the army of Gog and (*e*) Magog? tarry a little while until the people which come up to make war against Jerusalem are destroyed; and after that the Lord of the world will remember unto you the mercies of the righteous, and then it will be his good pleasure to redeem you.

Verse 5. *Who is this that cometh up from the wilderness, &c.*] Solomon the prophet said, When the dead shall live, the Mount of *Olives* shall be (*f*) cleaved asunder, and all the dead of Israel shall come out from under it; yea, even the righteous, which die in captivity, shall pass through subterraneous (*g*) ca-

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and that either in the sea, or the walks of the garden of Eden; and some say that he sits among the lepers at the gates of Rome, from whence they expect he will come unto them, R. Aben Ezra, in Cant. vii. 5. Targum in Mic. iv. 8. Talmud Sanhedrin, fol. 98, col. 2. Targum Jerus. in Exod. xii. 42.

(*b*) The Jews expect a very sumptuous feast to be made for the righteous in the days of the Messiah, which will consist of all sorts of flesh, fish, and fowl, of plenty of generous wine, and of a variety of the most delicious fruit; some particulars of which they have thought fit to give, and are as follow: 1. They say an exceeding large ox shall be served up, which they take to be the behemoth in Job xl., of which they say many things monstrous and incredible; as that it lies upon a thousand hills, and feeds upon them all, and drinks up all the waters which are gathered together in a year's time, in the river Jordan, at one draught, Vajikra Rabba, Parash. 22. Bemidbar Rabba, Parash. 21. Targum in Psa. l. 10. Jarchi in *ibid.*, and in Job xl. 20. 2. The next dish is the leviathan and his mate, which they say are "the great whales" mentioned in Gen. i. 21. The male, they say, God castrated, and the female he slew, and salted it against this feast, Talmud Baba Bathra, fol. 74. Targum Jon., Jarchi, and Baal Hatturim in Gen. i. 21. Vajikra Rabba, Parash. 13. Targum Sect. in Esth. iii. 7. Aben Ezra in Dan. xii. 2. 3. They speak of an exceeding large fowl, which they call Ziz, that shall be one part of this entertainment, of which they say many things incredible; as particularly, that when its feet are upon the earth its head reaches the heavens; and when it stretches out its wings, they cover the body of the sun, Baba Bathra, fol. 73, col. 2. Targum and Kimchi in Psa. l. 10. Vajikra Rabba, Parash. 22. 4. After all this shall be served up a variety of the most pleasant and delightful fruits, which are in the garden of Eden, which the Targumist here speaks of. And lastly, the wine which will then be used will be generous old wine, which, as it is said here and elsewhere, was kept in the grape from the creation of the world, Zohar in Gen. fol. 81, 4. Targum Jon. in Gen. xxvii. 25, and Targum in Eccles. ix. 7. Something of this gross notion seems to have obtained among the Jews in the times of Christ; see Luke xiv. 15. *Vide* Buxtorf Synagog. Jud. c. 50.

(*c*) These were four sections of the law, written on parchments, folded up in the skin of a clean beast, and tied to the head and hand. The four sections were these following, viz.: The first was Exod. xiii. 2–11. The second was Exod. xiii. 11–17. The third was Deut. vi. 4–10. The fourth was Deut. xi. 13–22. Those that were for the head were written and rolled up separately, and put in four distinct places in one skin, which was fastened with strings to the crown of the head towards the face, about the place where the hair ends, and where an infant's brain is tender: and they take care to place them in the middle, that so they may be between the eyes. These that were for the hand were written in four columns, on one parchment, which, being rolled up, was fastened to the inside of the left arm, where it is fleshy, between the shoulder and the elbow, that so it might be over against the heart. These they call tephillin, from the root פלל *phalal*, "to pray," because they use them in the time of prayer, and look upon them as useful to put them in mind of that duty; in Matt. xxiii. 5, they are called φυλακτηρια, *phylacteries*, because they think they *keep* men in the fear of God, are preservatives from sin, nay, from evil spirits, and against diseases of the body; they imagine there is a great deal of holiness in them, and value themselves much upon the use of them, Targum Jon. Jarchi and Baal Hatturim in Exod. xiii. 9, 10, and Deut. vi. 8. Maimon. Hilch. Tephilin, c. 1, s. 1; c. 2, s. 1; c. 3. 1, 2, 3, 4, 5, 6; and c. 4. 1, 2, 25. Matteh Dan. Dialog. 2, fol. 9, 4, and 10, 1. *Vide* Buxtorf Synagog. Jud. c. 9, and Leo Modena's History of the Rites, &c., of the Present Jews, par. 1, c. 11.

(*d*) These were two passages in the law, the one was Deut. vi. 4–10, the other was Deut. xi. 13–22, which were written on a piece of parchment in one column, which, being rolled up and put into a pipe of reed or wood, was fastened to the right side of the door-post: this they imagine was useful to put them in mind of the Divine Being, to preserve them from sin, and from evil spirits, Targum Jon. in Deut. vi. 9. Maimon. Hilch. Tephilin, c. 5, s. 1, 6, and 6, 13. *Vide* Buxtorf Synagog. Jud. c. 31.

(*e*) Magog was one of the sons of Japhet, Gen. x. 2, from whom very probably the people called by those two names sprung, who seem to be the Scythians or Tartars; for Josephus, Antiq. Jud. l. 1, c. 7, calls the Scythians Magogæ; and Hierapolis in Cœlesyria, Pliny (Nat. Hist. l. 5, c. 23) says, was called by the Syrians Magog: and Marcus Paulus Venetus, l. 1, c. 64, says that "the countries of Gog and Magog are in Tartary, which they call Jug (perhaps rather Gog) and Mungug." *Vide* Schindler, Lex. Pent. fol. 288. Mention is made of these in Ezek. xxxviii. and xxxix., Rev. xx. 8, 9; with which last text may be compared what the Targumist here says. The Jewish rabbins, in their writings, very frequently speak of the war of Gog and Magog, which they expect in the days of the Messiah. See Mr. Mede's works, book 1, disc. 48, p. 374, and book 3, pp. 713, 751.

(*f*) See Zech. xiv. 4

(*g*) The Jews are of opinion, that those of their nation who die and are buried in other lands, at the resurrection of the dead shall not rise where they died and were buried; but shall be rolled through the caverns of the earth, into the land of Canaan, and there rise. This they call גלגל המתים *gilgul hammethim*, "the rolling of the dead," or גלגל החוחילות *gilgul hammechiloth*, "the rolling through the caverns," which they represent as very painful and afflicting; and say that this was the reason that Jacob desired he might not be buried in Egypt, and is now one reason why the Jews are so desirous of returning to their own land: nay, at this time the more wealthy and religious among them go thither on this very account, especially when advanced in years, that they may die,

verns, and come out from under the Mount of *Olives:* but the wicked which die and are buried in the land of Israel shall be cast away, (*h*) as a man casts a stone with a sling; then all the inhabitants of the earth shall say, What is the righteousness of this people, which ascend out of the earth, even ten thousand times ten thousand, as in the day they came up out of the wilderness to the land of Israel, and are deliciously fed by the mercies of the Lord, as in the day when they were hid (*i*) under Mount Sinai to receive the law; and in that very hour Zion, which is the (*k*) mother of Israel, shall bring forth her sons, and Jerusalem receive the children of the captivity.

Verse 6. *Set me as a seal upon thine heart, &c.*] The children of Israel said in that day unto their Lord, We pray thee, set us as the signature of a ring upon thine heart, as the signature of a ring upon thine arm, that we may not be carried captive any more; for strong as death is the love of thy Deity, and mighty as hell is the envy which the people bear unto us; and the hatred which they have reserved for us is like to the coals of the fire of hell, (*l*) which the Lord created on the second (*m*) day of the creation of the world, to (*n*) burn therein those who commit idolatry.

Verse 7. *Many waters cannot quench love, &c.*] The Lord of the world said unto his people, the house of Israel, If all people, (*o*) which are like to the waters of the sea, which are many, were gathered together, they could not extinguish my love unto thee; and if all the kings of the earth, which are like to the waters of a river that runs fiercely, they could not remove thee out of the world: but if a man will give all the substance of his house to obtain wisdom in the captivity, I will return unto him (*p*) double in the world to come; and all the spoils (*q*) which they shall take from the armies of Gog shall be his.

Verse 8. *We have a little sister, &c.*] At that time the angels of heaven shall say to one another, We have one nation in the earth, and her righteousness is very little, and the kings and governors do not bring her forth to make war with the armies of Gog. What shall we do for our sister, in the day when the nations shall speak of going up against her to war?

Verse 9. *If she be a wall, &c.*] Michael (*r*) the prince of Israel shall say, If she is fixed as a wall among the people, and gives silver to procure the (*s*) unity of the name of the Lord of the world, I and you, together with their scribes, will surround her as borders of silver, that the people may have no power to rule over her, even as a worm hath no power to rule over silver; and though she (*t*) is poor in the

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and be buried there, and so escape this painful rolling under the earth, Bereshith Rabba, Parash. 96. Midrash Hannealam in Zohar in Gen. fol. 68, 4. Jarchi in Gen. xlvii. 29. Kimchi in Ezek. xxxvii. 12. *Vide* Buxtorf Synagog. Jud. c. 3, and Lex. Talmud, fol. 439.

(*h*) Though the resurrection of the dead is one of the thirteen articles of the Jewish creed, yet many of them are of opinion that it is peculiar to the righteous, and that the wicked shall have no share therein; but that their bodies perish with their souls at death, and shall never rise more, R. David Kimchi, in Psa. i. 5, and in Isa. xxvi. 19. R. Saadiah Gaon, in Dan. xii. 2. *Vide* Pocock. Not. Misc. c. 6, p. 180, &c.

(*i*) The Targumist here refers to a fabulous notion of the Jews, that when the people of Israel came to Mount Sinai to receive the law, the Lord plucked up the mountain, and removed it into the air, and set the people under it, where he gave the law unto them; this they collect from Exod. xix. 17, and Deut. iv. 11. And this, they say, is *the apple tree* under which the Church is here said to be *raised up*, Targum Jon. Jarchi and Baal Hatturim in Exod. xix. 17. Jarchi and Shirhashirim Rabba in loc.

(*k*) So Jerusalem is said to be "the mother of us all," in Gal. iv. 26.

(*l*) גהנם *gehinnom*, "the valley of Hinnom," where the idolaters caused their children to pass through the fire to Molech, and burned them, 2 Chron. xxviii. 3, and xxxiii. 6; Jer. vii. 31, and xxxii. 35. R. David Kimchi, in Psa. xxvii. 13, says that Gehinnom was a very contemptible place near Jerusalem, where all manner of filthiness and dead carcasses were cast; and that a continual fire was kept there to burn them: hence the word is used very frequently by the Jewish rabbins, to signify the place where the wicked are punished after death; and so the word *γεεννα* is used in the New Testament; see Matt. v. 22, and x. 28, and elsewhere.

(*m*) The same is asserted in Talmud Pesach. fol. 54, 1. Bereshith Rabba, Parash. 4, and 11 and 21. Shemoth Rabba, Parash. 15. Zohar in Deut. fol. 120, 1. Jarchi in Isa. xxx. 33; and yet at other times they reckon hell among the seven things which were created before the world was, Talmud Pesach, fol. 54, 1, and Nedarim. fol. 39, 2. Zohar in Lev. fol. 14, 4 Targum Jon. in Gen. iii. 24. See Matt. xxv. 41.

(*n*) The punishment of the wicked in hell is very frequently expressed by Jewish writers, by their burning in fire and brimstone, Bereshith Rabba, Parash. 6 and 51. Zohar in Gen. fol. 71, 3. Raya Mehimna, *ibid.* in Lev. fol. 7, 2 Targum Jon. and Jerus. in Gen. iii. 24. Targum Jerus. in Gen. xv. 12. Targum in Eccles. viii. 10, and x. 11. Targum in Isa. xxxiii. 14. R. David Kimchi in Isa. xxx. 33. Thus idolaters, with others, are said to "have their part in the lake which burneth with fire and brimstone," Rev. xxi. 8.

(*o*) So the words are explained in Shemoth Rabba, Parash. 49. Bemidbar Rabba, Parash. 2. Zohar in Num. fol. 105, 3. Raya Mehimna, *ibid.* in Gen. fol. 51, 3. Shirhashirim Rabba, Jarchi and Aben Ezra in loc.

(*p*) See Mark x. 30; Luke xviii. 30.

(*q*) See Ezek. xxxix. 9, 10.

(*r*) See Dan. x. 13, 21, and xii. 1. The Jews suppose that every nation or kingdom has an angel set over it, to be its president, protector, and defender; and that Michael was he that presided over Israel.

(*s*) That is, the knowledge of the unity of God. The doctrine of the unity of the Divine Being is the second article of the Jewish creed, where they say that "God is one, and that there is no unity in any respect like his;" this they very much magnify and extol. Hence they often have those words in their mouths, "Hear, O Israel, the Lord our God is one Lord," Deut. vi. 4; which, they think, is entirely inconsistent with a trinity of persons. Hence, says Maimonides, (Hilch. Yesod Hattorah, c. 1, s. 4,) "This God is one, not two, or more than two; but one. For there is no unity like his in any of the individuals which are found in the world; neither is he one in species, which comprehends more individuals; nor one in body, which is divided into parts and extremes; but he is so one, that there is no other unity like it in the world." All which is not so much opposed to the polytheism of the heathens, as to the plurality of persons in the trinity, and the incarnation of Christ. But though modern Jews have exploded the doctrine of the trinity, as inconsistent with that of the unity of the Divine Being, yet their more ancient writers do very manifestly speak of it as the great mystery of faith, Zohar edit. Sultzbac. in Gen. fol. 1, col. 3; in Exod. fol. 18, 3, 4, fol. 58, 1, and fol. 66, 2, 3; in Lev. fol. 27, 2, and in Num. fol. 67, 3. Jetzira. edit. Rittangel. fol. 1, 4, 6, 38, 64. *Vide* Josep. de Voisin. Disp. Theolog. de S. Trinitate, Allix's judgment of the Jewish Church, against the Unitarians, c. 9, 10, 11.

(*t*) In Raya Mehimna in Zohar in Exod. fol. 38, 3, it is said that "no man is poor but he that is so in the law and in the commandments;" and that "the riches of a man lies in

commandments, we will seek mercies for her from the Lord; and the righteousness of the law shall be remembered to her, in which infants study, being written upon (*u*) the table of the heart, and is placed over against the nations as a cedar.

Verse 10. *I am a wall, &c.*] The congregation of Israel answered and said, I am strong in the words of the law as a wall, and my sons are mighty as a tower; and at that time the congregation of Israel found mercy in the eyes of her Lord, and all the inhabitants of the earth asked of her welfare.

Verse 11. *Solomon had a vineyard at Baal-hamon, &c.*] One nation came up in the lot of the Lord of the world, (*v*) with whom is peace, which is like to a vineyard; (*w*) he placed it in Jerusalem, and delivered it into the hands of the kings of the house of David, who kept it as a vinedresser keeps his vineyard; after that Solomon king of Israel died, it was left in the hands of his son Rehoboam; Jeroboam, the son of Nebat, came and divided the kingdom with him, and took out of his hands ten tribes, according to the word of Ahijah of Shiloh, who was a great man.

Verse 12. *My vineyard, which is mine, &c.*] When Solomon, the king of Israel, heard the prophecy of Ahijah of Shiloh, he sought to (*x*) kill him; but Ahijah fled from Solomon, and went into Egypt. And at that time King Solomon was informed by prophecy that he should rule over the ten tribes all his days: but after his death Jeroboam, the son of Nebat, should rule over them; and the two tribes, Judah and Benjamin, Rehoboam, the son of Solomon, should reign over.

Verse 13. *Thou that dwellest in the gardens, &c.*] Solomon said at the end of his prophecy, The Lord of the world shall say to the congregation of Israel in the end of days, O thou congregation of Israel, which *art* like to a garden highly esteemed of among the nations, and sits in the school with the companions of the sanhedrin, and the rest of the people which hearken to the voice of the chief of the school, and learn from his mouth his words, cause me to hear the law, the voice of thy words, when thou sittest to justify and condemn, and I will consent to whatever thou dost.

Verse 14. *Make haste, my beloved, &c.*] In that very hour the elders of the congregation of Israel shall say, Flee, O my beloved, the Lord of the world, from this defiled earth, and cause thy shechinah to dwell in the highest heavens, and in the time of straits, when we pray before thee, be thou like a roe, which, when it sleeps, (*y*) has one eye shut and the other eye open; or as a young hart, which, when it flees, looks behind it; so do thou look upon us, and consider our sorrow and our affliction, from the highest heavens, until the time *comes* that thou wilt take pleasure in us, and redeem us, and bring us to the mountain of Jerusalem, where the priests shall offer up before thee the sweet incense.

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them;" and in Vajikra Rabba, Parash. 34, where those words in Prov. xxii. 2, "The rich and poor meet together," are mentioned, it is said, "The rich is he that is rich in the law, and the poor is he that is poor in the law;" see also Zohar in Num. fol. 91, 3; with all which compare 1 Tim. vi. 18.

(*u*) See note on chap. iv. 9.

(*v*) In Shirhashirim Rabba in loc. it is explained in the same way; R. Aben Ezra, by Solomon in the next verse, understands the King Messiah; though it is interpreted of Solomon, king of Israel, by the Targum and Jarchi in loc., by Maimon. Yesod Hattorah, c. 6, s. 12, and in Zohar in Exod. fol. 91, 3.

(*w*) So it is explained of the people of Israel, under the government of Solomon in Shirhashirim Rabba, and by Jarchi and Aben Ezra in loc.

(*x*) This is a very great mistake of the Targumist; for it was Jeroboam, and not Ahijah, who fled into Egypt, whom Solomon sought to kill; see 1 Kings xi. 40.

(*y*) The same is mentioned in Shirhashirim Rabba in loc.

THE

GITAGOVINDA;

OR THE

SONGS OF JAYADEVA.

A mystical poem, supposed to have a near resemblance to the Book of Canticles, many passages of which it illustrates.

PART I.

The firmament is obscured by clouds, the woodlands are black with *Tamala* (1) trees.
That youth who roves in the forest must be fearful in the gloom of night.
Go, my daughter; bring the wanderer home to my rustic mansion.
Such was the command of Nanda, (2) the fortunate herdsman; and hence arose the loves of Radha (3) and Madhava, (4) who sported on the bank of *Yamuna*, (5) or hastened eagerly to the secret bower.
If thy soul be delighted with the remembrance of Heri, (6) or sensible to the raptures of love, listen to the voice of Jayadeva, whose notes are both sweet and brilliant.
O thou who reclinest on the bosom of Camala, (7) whose ears flame with gems, and whose locks are embellished with sylvan flowers;
Thou from whom the day-star derived his effulgence, who showedst the venom-breathing Caliya, (8) who beamedst like a sun on the tribe of Yadu, (9) that flourished like a lotos;
Thou, who sittest on the plumage of Garura, (10) who, by subduing demons, gavest exquisite joy to the assembly of immortals;
Thou, for whom the daughter of Janaca (11) was decked in gay apparel, by whom Dushana (12) was overthrown;
Thou, whose eye sparkles like the water-lily, who calledst three worlds into existence;
Thou, by whom the rocks of *Mandar* (13) were easily supported; who sippest nectar from the radiant lips of Pedma, (14) as the fluttering *Chacora* (15) drinks the moonbeams;

Be victorious, O Heri, *lord of conquest!*

Radha sought him long in vain, and her thoughts were confounded by the fever of desire.
She was roving in the vernal season, among the twining *Vasantis*, (16) covered with soft blossoms, when a damsel thus addressed her with youthful hilarity:
"The gale that has wantoned round the beautiful clove plant breathes from the hill of Maylaya; (17)
The circling arbours resound with the notes of the *Cocila*, (18) and the murmurs of honey-making swarms;
Now the hearts of damsels, whose lovers are travelling at a distance, are pierced with anguish;
While the blossoms of *Bacul* (19) are conspicuous among the flowrets covered with bees.
The *Tamala*, with leaves dark and fragrant, claims a tribute from the musk, which it vanquishes;
And the clustering flowers of the *Cinsuca* (20) resembling the nails of *Cama*, (21) with which he rends the hearts of the young.
The full-blown *Cesara* (22) gleams like the sceptre of the world's monarch, love;
And the pointed thyrsus of the *Cetaci* (23) resembles the darts by which lovers are wounded.
See the bunches of *Patali* (24) flowers filled with bees, like the quiver of *Smara* (25) full of shafts;
While the tender blossom of the *Caruna* (26) smiles to see the whole world laying shame aside.
The far-scented *Malhavi* (27) beautifies the trees, round which it twines;
And the fresh *Malica* (28) seduces with rich perfume even the hearts of hermits;
While the *Amra* (29) tree with blooming tresses is embraced by the gay creeper *Atimucta*, (30)
And the blue streams of *Yamuna* wind round the groves of *Vrindavan*. (31)
In this charming season, which gives pain to separated lovers,
Young Heri sports and dances with a company of damsels.
A breeze, like the breath of love, from the fragrant flowers of the *Cetaci*, kindles every heart.
Whilst it perfumes the woods with the prolific dust, which it shakes from the *Mallica* (32) with half opened buds;

And the *Cocila* bursts into song, when he sees the blossoms glistening on the lovely *Rasala*." (33)
The jealous RADHA gave no answer;
And, soon after, her officious friend, perceiving the foe of MURA (34) in the forest, eager for the rapturous embraces of the herdsman's daughters, with whom he was dancing,
Thus again addressed his forgotten mistress:
'With a garland of wild flowers, descending even to the yellow mantle that girds his azure limbs,
Distinguished by smiling cheeks, and by ear-rings that sparkle as he plays,
HERI exults in the assemblage of amorous damsels.
One of them presses him with her swelling breast, while she warbles with exquisite melody.
Another, affected by a glance from his eye, stands meditating on the lotos of his face.
A third, on pretence of whispering a secret in his ear, approaches his temples, and kisses them with ardour
One seizes his mantle, and draws him towards her, pointing to the bower on the banks of *Yamuna*, where elegant *Vanjulas* (35) interweave their branches.
He applauds another who dances in the sportive circle, whilst her bracelets ring, as she beats time with her palms.
Now he caresses one, and kisses another, smiling on a third with complacency;
And now he chases her, whose beauty has most allured him.
Thus the wanton HERI frolics, in the season of sweets, among the maids of *Vraja*, (36)
Who rush to his embraces, as if he were pleasure itself assuming a human form;
And one of them, under a pretext of hymning his divine perfections, whispers in his ear,
'Thy lips, my beloved, are nectar.'"

PART II.

RADHA remains in the forest: but, resenting the promiscuous passion of HERI, and his neglect of her beauty, which he once thought superior,
She retires to a bower of twining plants, the summit of which resounds with the humming of swarms engaged in their sweet labours;
And there, fallen languid on the ground, she thus addresses her female companion:
"Though he take recreation in my absence, and smile on all around him,
Yet my soul remembers him, whose beguiling reed modulates an air sweetened by the nectar of his quivering lip,
While his ear sparkles with gems, and his eye darts amorous glances;
Him, whose looks are decked with the plumes of peacocks resplendent with many-coloured moons;
And whose mantle gleams like a dark blue cloud illumined with rainbows;
Him, whose graceful smile gives new lustre to his lips, brilliant and soft as a dewy leaf, sweet and ruddy as the blossom of *Bandhujiva*, (37)
While they tremble with eagerness to kiss the daughters of the herdsmen;
Him, who disperses the gloom with beams from the jewels which decorate his bosom, his wrists, and his ankles;
On whose forehead shines a circlet of sandal wood, which makes even the moon contemptible, when it moves through irradiated clouds;
Him, whose ear-rings are formed of entire gems in the shape of the fish *Macara* (38) on the banners of love.
Even the yellow-robed god, whose attendants are the chiefs of deities, of holy men, and of demons;
Him who reclines under a gay *Cadumba* (39) tree, who formerly delighted me while he gracefully waved in the dance,
And all his soul sparkled in his eye.
My weak mind thus enumerates his qualities; and, though offended, strives to banish offence.
What else can do it? It cannot part with its affection for CRISHNA, whose love is excited by other damsels, and who sports in the absence of RADHA.
Bring, O my sweet friend, that vanquisher of the demon *Cesi* (40) to sport with me, who am repairing to a secret bower,
Who look timidly on all sides, who meditate with amorous fancy on his divine transfiguration.
Bring him, whose discourse was once composed of the gentlest words, to converse with me, who am bashful on his first approach,
And express my thoughts with a smile sweet as honey.
Bring him, who formerly slept on my bosom, to recline with me on a green bed of leaves just gathered, while his lips shed dew, and my arms enfold him.
Bring him, who has attained the perfection of skill in love's art, whose hand used to press these firm and delicate spheres, to play with me,
Whose voice rivals that of the *Cocila*, and whose tresses are bound with waving blossoms.
Bring him, who formerly drew me by the locks to his embrace, to repose with me whose feet tinkle, as they move, with rings of gold and of gems,

Whose loosened zone sounds, as it falls; and whose limbs are slender and flexible as the creeping plant.
That god, whose cheeks are beautified by the nectar of his smiles,
Whose pipe drops in his ecstasy from his hand, I saw in the grove encircled by the damsels of *Vraja*, who gazed on him askance from the corners of their eyes.
I saw him in the grove with happier damsels, yet the sight of him delighted me.
Soft is the gale which breathes over yon clear pool, and expands the clustering blossoms of the voluble *Asoca*; (41)
Soft, yet grievous to me in the absence of the foe of MADHU.
Delightful are the flowers of *Amra* trees on the mountain top, while the murmuring bees pursue their voluptuous toil;
Delightful, yet afflicting to me, O friend, in the absence of the youthful *Cesava*."

PART III.

Meantime, the destroyer of CANSA, (42) having brought to his remembrance the amiable RADHA, forsook the beautiful damsels of *Vraja*.
He sought her in all parts of the forest; his whole wound from love's arrow bled again;
He repented of his levity; and, seated in a bower near the bank of *Yamuna*, the blue daughter of the sun,
Thus poured forth his lamentation:
"She is departed; she saw me, no doubt, surrounded by the wanton shepherdesses;
Yet, conscious of my fault, I durst not intercept her flight.
Wo is me! she feels a sense of injured honour, and is departed in wrath.
How will she conduct herself! How will she express her pain in so long a separation?
What is wealth to me! What are numerous attendants?
What are the pleasures of the world? What joy can I receive from a heavenly abode!
I seem to behold her face with eyebrows contracting themselves through a just resentment;
It resembles a fresh lotos, over which two black bees are fluttering.
I seem, so present is she to my imagination, even now to caress her with eagerness.
Why then do I seek her in this forest! why do I lament her without cause!
O slender damsel, I know that anger has torn thy soft bosom;
But whither thou art retired, that I know not.
How can I invite thee to return!
Thou art seen by me, indeed, in a vision; thou seemest to move before me.
Ah! why dost thou not rush, as before, to my embrace!
Do but forgive me: never again will I commit a similar offence.
Grant me but a sight of thee, O lovely *Radhica*; for my passion torments me.
I am not the terrible *Mahesa*: (43) a garland of water-lilies with subtle filaments decks my shoulders; not serpents, with twisted folds.
The blue petals of the lotos glitter on my neck; not the azure gleam of poison.
Powdered sandal-wood is sprinkled on my limbs; not pale ashes.
O god of love, mistake me not for *Mahadeva*. (44)
Wound me not again; approach me not in anger;
I love already but too passionately; yet I have lost my beloved.
Hold not in thy hand that shaft barbed with an *Amra* flower.
Brace not thy bow, O conqueror of the world. Is it valour to slay one who faints!
My heart is already pierced by arrows from *Radha's* eyes, black and keen as those of an antelope;
Yet my eyes are not gratified with her presence.
Her eyes are full of shafts; her eyebrows are bows; and the tips of her ears are silken strings.
Thus armed by *Ananga*, (45) the god of desire, she marches, herself a goddess, to ensure his triumph over the vanquished universe.
I meditate on her delightful embrace, on the ravishing glances darted from her eye,
On the fragrant lotos of her mouth, on her nectar-dropping speech,
On her lips, ruddy as the berries of the *Bimba* (46) plant;
Yet even my fixed meditation on such an assemblage of charms increases instead of alleviating the misery of separation."

PART IV.

The damsel, commissioned by RADHA, found the disconsolate god under an arbour of spreading *Vamiras* by the side of *Yamuna*; where, presenting herself gracefully before him, she thus described the affliction of his beloved:

"She despises essence of sandal-wood, and even by moonlight sits brooding over her gloomy sorrow;
She declares the gale of *Malaya* to be venom; and the sandal-trees, through which it has breathed, to have been the haunt of serpents.
Thus, O MADHAVA, is she afflicted in thy absence with the pain which love's dart has occasioned: her soul is fixed on thee.
Fresh arrows of desire are continually assailing her, and she forms a net of lotos leaves as armour for her heart, which thou alone shouldst fortify.
She makes her own bed of the arrows darted by the flowery-shafted god: but when she hoped for thy embrace, she had formed for thee a couch of soft blossoms.
Her face is like a water-lily, veiled in the dew of tears; and her eyes appear like moons eclipsed, which let fall their gathered nectar through pain caused by the tooth of the furious dragon.
She draws thy image with musk in the character of the deity with five shafts, having subdued the *Macar*, or horned shark, and holding an arrow tipped with an *Amra* flower; thus she draws thy picture, and worships it.
At the close of every sentence, O MADHAVA, she exclaims, At thy feet am I fallen, and in thy absence even the moon, though it be a vase full of nectar, inflames my limbs.
Then by the power of imagination she figures thee standing before her; thee, who art not easily attained;
She sighs, she smiles, she mourns, she weeps, she moves from side to side, she laments and rejoices by turns.
Her abode is a forest; the circle of her female companions is a net;
Her sighs are flames of fire kindled in a thicket; herself (alas! through thy absence) is become a timid roe; and love is the tiger who springs on her like YAMA, the genius of death.
So emaciated is her beautiful body, that even the light garland which waves over her bosom she thinks a load.
Such, O bright-haired god, is RADHA when thou art absent.
If powder of sandal-wood finely levigated be moistened and applied to her bosom, she starts, and mistakes it for poison.
Her sighs form a breeze long extended, and burn her like the flame which reduced CANDARPA (47) to ashes
She throws around her eyes, like blue water-lilies with broken stalks, dropping lucid streams.
Even her bed of tender leaves appears in her sight like a kindled fire.
The palm of her hand supports her aching temple, motionless as the crescent rising at eve.
HERI, HERI, thus in silence she meditates on thy name, as if her wish were gratified, and she were dying through thy absence.
She rends her locks; she pants; she laments inarticulately;
She trembles; she pines; she muses; she moves from place to place; she closes her eyes;
She falls; she rises again; she faints: in such a fever of love she may live, O celestial physician, if thou administer the remedy;
But shouldst thou be unkind, her malady will be desperate.
Thus, O divine healer, by the nectar of thy love must RADHA be restored to health; and if thou refuse it, thy heart must be harder than the thunder-stone.
Long has her soul pined, and long has she been heated with sandal-wood, moonlight, and water-lilies, with which others are cooled;
Yet she patiently and in secret meditates on thee, who alone canst relieve her.
Shouldst thou be inconstant, how can she, wasted as she is to a shadow, support life a single moment?
How can she, who lately could not endure thy absence even an instant, forbear sighing now, when she looks with half-closed eyes on the *Rasala* with blooming branches, which remind her of the vernal season, when she first beheld thee with rapture?"
"Here have I chosen my abode: go quickly to RADHA; sooth her with my message, and conduct her hither."
So spoke the foe of MADHU (48) to the anxious damsel, who hastened back, and thus addressed her companion:
"Whilst a sweet breeze from the hills of *Malaya* comes wafting on his plumes the young god of desire,
While many a flower points his extended petals to pierce the bosoms of separated lovers,
The deity crowned with sylvan blossoms laments, O friend, in thy absence.
Even the dewy rays of the moon burn him; and as the shaft of love is descending, he mourns inarticulately with increasing distraction.
When the bees murmur softly, he covers his ears;
Misery sits fixed in his heart, and every returning night adds anguish to anguish.
He quits his radiant palace for the wild forest, where he sinks on a bed of cold clay, and frequently mutters thy name.
In yon bower, to which the pilgrims of love are used to repair, he meditates on thy form, repeating in silence some enchanting word which once dropped from thy lips, and thirsting for the nectar which they alone can supply.
Delay not, O loveliest of women; follow the lord of thy heart: behold, he seeks the appointed shade, bright with the ornaments of love, and confident of the promised bliss.
Having bound his locks with forest flowers, he hastens to yon arbour, where a soft gale breathes over the banks of *Yamuna*:

There, again pronouncing thy name, he modulates his divine reed.
Oh! with what rapture doth he gaze on the golden dust, which the breeze shakes from expanded blossoms: The breeze which has kissed thy cheek!
With a mind languid as a drooping wing, feeble as a trembling leaf, he doubtfully expects thy approach, and timidly looks on the path which thou must tread.
Leave behind thee, O friend, the ring which tinkles on the delicate ankle, when thou sportest in the dance;
Hastily cast over thee thy azure mantle, and run to the gloomy bower.
The reward of thy speed, O thou who sparklest like lightning, will be to shine on the blue bosom of MURARI, (49)
Which resembles a vernal cloud, decked with a string of pearls like a flock of white water-birds fluttering in the air.
Disappoint not, O thou lotos-eyed, the vanquisher of MADHU; accomplish his desire.
But go quickly: it is night; and the night also will quickly depart.
Again and again he sighs; he looks around; he re-enters the arbour; he can scarce articulate thy sweet name;
He again smooths his flowery couch; he looks wild; he becomes frantic; thy beloved will perish through desire.
The bright-beamed god sinks in the west, and thy pain of separation may also be removed;
The blackness of the night is increased, and the passionate imagination of GOVINDA (50) has acquired additional gloom.
My address to thee has equalled in length and in sweetness the song of the *Cocila*; delay will make thee miserable, O my beautiful friend.
Seize the moment of delight in the place of assignation with the son of DEVACI, (51) who descended from heaven to remove the burdens of the universe.
He is a blue gem on the forehead of the three worlds, and longs to sip honey like the bee from the fragrant lotos of thy cheek."
But the solicitous maid, perceiving that RADHA was unable, through debility, to move from her arbour of flowery creepers, returned to GOVINDA, who was himself disordered with love, and thus described her situation:
"She mourns, O sovereign of the world, in her verdant bower;
She looks eagerly on all sides in hope of thy approach; then, gaining strength from the delightful idea of the proposed meeting, she advances a few steps, and falls languid on the ground.
When she rises, she weaves bracelets of fresh leaves; she dresses herself like her beloved, and looking at herself in sport, exclaims, 'Behold the vanquisher of MADHU!'
Then she repeats again and again the name of HERI, and catching at a dark blue cloud, strives to embrace it, saying, 'It is my beloved who approaches.'
Thus, while thou art dilatory, she lies expecting thee: she mourns; she weeps; she puts on her gayest ornaments to receive her lord;
She compresses her deep sighs within her bosom; and then, meditating on thee, O cruel, she is drowned in a sea of rapturous imaginations.
If a leaf but quiver, she supposes thee arrived; she spreads her couch; she forms in her mind a hundred modes of delight;
Yet, if thou go not to her bower, she must die this night through excessive anguish."

PART V.

By this time the moon spread a net of beams over the groves of *Vrindavan*,
And looked like a drop of liquid sandal on the face of the sky, which smiled like a beautiful damsel;
While its orb with many spots betrayed, as it were, a consciousness of guilt, in having often attended amorous maids to the loss of their family honour.
The moon, with a black fawn couched on its disk, advanced in its nightly course.
But MADHAVA had not advanced to the bower of RADHA, who thus bewailed his delay with notes of varied lamentations:
"The appointed moment is come; but HERI, alas! comes not to the grove.
Must the season of my unblemished youth pass thus idly away!
Oh! what refuge can I seek, deluded as I am by the guile of my female adviser!
The god with five arrows has wounded my heart; and I am deserted by him, for whose sake I have sought at night the darkest recess of the forest.
Since my best beloved friends have deceived me, it is my wish to die;
Since my senses are disordered, and my bosom is on fire—why stay I longer in this world!
The coolness of this vernal night gives me pain, instead of refreshment.
Some happier damsel enjoys my beloved; whilst I, alas! am looking at the gems of my bracelets, which are blackened by the flames of my passion.

My neck, more delicate than the tenderest blossom, is hurt by the garland that encircles it:
Flowers are, indeed, the arrows of love, and he plays with them cruelly.
I make this wood my dwelling: I regard not the roughness of the *Vetas trees;*
But the destroyer of MADHU holds me not in his remembrance!
Why comes he not to the bower of the blooming *Vanjulas*, assigned for meeting?
Some ardent rival, no doubt, keeps him locked in her embrace.
Or have his companions detained him with mirthful recreations?
Else why roams he not through the cool shades?
Perhaps, through weakness, the heart-sick lover is unable to advance even a step!"
So saying, she raised her eyes; and, seeing her damsel return silent and mournful, unaccompanied by MADHAVA, she was alarmed even to frenzy;
And, as if she actually beheld him in the arms of a rival, she thus described the vision which overpowered her intellect:
"Yes, in habiliments becoming the war of love, and with tresses waving like flowery banners,
A damsel, more alluring than RADHA, enjoys the conqueror of MADHU.
Her form is transfigured by the touch of her divine lover; her garland quivers over her swelling bosom;
Her face like the moon is graced with clouds of dark hair, and trembles while she quaffs the nectareous dew of his lip;
Her bright ear-rings dance over her cheeks, which they irradiate; and the small bells on her girdle tinkle as she moves.
Bashful at first, she smiles at length on her embracer, and expresses her joy with inarticulate murmurs;
While she floats on the waves of desire, and closes her eyes dazzled with the blaze of approaching CAMA:
And now this heroine in love's warfare falls, exhausted and vanquished by the resistless MURARI.
But alas! in my bosom prevails the flame of jealousy, and yon moon, which dispels the sorrow of others, increases mine.
See again, where the foe of MURA sports in yon grove, on the bank of the *Yamuna*.
See how he kisses the lip of my rival, and imprints on her forehead an ornament of pure musk, black as the young antelope on the lunar orb!
Now, like the husband of RETI, (52) he fixes white blossoms on her dark locks, where they gleam like flashes of lightning among the curled clouds.
On her breasts, like two firmaments, he places a string of gems like a radiant constellation.
He binds on her arms, graceful as the stalks of the water-lily, and adorned with hands glowing like the petals of its flower, a bracelet of sapphires, which resembles a cluster of bees.
Ah! see how he ties round her waist a rich girdle illumined with golden bells,
Which seem to laugh as they tinkle, at the inferior brightness of the leafy garlands, which lovers hang on their bowers to propitiate the god of desire.
He places her soft foot, as he reclines by her side, on his ardent bosom, and stains it with the ruddy hue of *Yavaca*.
Say, my friend, why pass I my nights in this tangled forest without joy, and without hope,
While the faithless brother of HALADHERA clasps my rival in his arms?
Yet why, my companion, shouldst thou mourn, though my perfidious youth has disappointed me?
What offence is it of thine, if he sport with a crowd of damsels happier than I?
Mark, how my soul, attracted by his irresistible charms, bursts from its mortal frame, and rushes to mix with its beloved.
She, whom the god enjoys, crowned with sylvan flowers,
Sits carelessly on a bed of leaves with him, whose wanton eyes resemble blue water-lilies agitated by the breeze.
She feels no flame from the gales of *Malaya* with him, whose words are sweeter than the water of life.
She derides the shafts of soul-born CAMA with him, whose lips are like a red lotos in full bloom.
She is cooled by the moon's dewy beams, while she reclines with him, whose hands and feet glow like vernal flowers.
No female companion deludes her, while she sports with him, whose vesture blazes like tried gold.
She faints not through excess of passion, while she caresses that youth who surpasses in beauty the inhabitants of all worlds.
O gale, scented with sandal, who breathest love from the regions of the south, be propitious but for a moment:
When thou hast brought my beloved before my eyes, thou mayest freely waft away my soul.
Love, with eyes like blue water-lilies, again assails me, and triumphs;
And, while the perfidy of my beloved rends my heart, my female friend is my foe;
The cool breeze scorches me like a flame, and the nectar-dropping moon is my poison.
Bring disease and death, O gale of *Malaya!* Seize my spirit, O god with five arrows!
I ask not mercy from thee: no more will I dwell in the cottage of my father.
Receive me in thy azure waves, O sister of YAMA, (53) that the ardour of my heart may be allayed."

PART VI.

Pierced by the arrows of love, she passed the night in the agonies of despair, and at early dawn thus rebuked her lover, whom she saw lying prostrate before her, and imploring her forgiveness:

"Alas! alas! go, MADHAVA, depart, O CESAVA, (54) speak not the language of guile;

Follow her, O lotos-eyed god, follow her, who dispels thy care.

Look at his eye half opened, red with continual waking through the pleasurable night, yet smiling still with affection for my rival!

Thy teeth, O cerulean youth, are azure as thy complexion, from the kisses which thou hast imprinted on the beautiful eyes of thy darling, graced with dark blue powder;

And thy limbs, marked with punctures in love's warfare, exhibit a letter of conquest written on polished sapphires with liquid gold.

That broad bosom, stained by the bright lotos of her foot, displays a vesture of ruddy leaves over the tree of thy heart, which trembles within it.

The pressure of her lip on thine, wounds me to the soul.

Ah! how canst thou assert that we are one, since our sensations differ thus widely?

Thy soul, O dark-limbed god, shows its blackness externally.

How couldst thou deceive a girl who relied on thee; a girl who burned in the fever of love?

Thou rovest in the woods, and females are thy prey:—what wonder?

Even thy childish heart was malignant; and thou gavest death to the nurse, who would have given thee milk.

Since thy tenderness for me, of which these forests used to talk, has now vanished;

And since thy breast, reddened by the feet of my rival, glows as if thy ardent passion for her were bursting from it,

The sight of thee, O deceiver, makes me (ah! must I say it?) blush at my own affection."

Having thus inveighed against her beloved, she sat overwhelmed in grief, and silently meditated on his charms; when her damsel softly addressed her:

"He is gone: the light air has wafted him away. What pleasure, now my beloved, remains in thy mansion?

Continue not, resentful woman, thy indignation against the beautiful MADHAVA.

Why shouldst thou render vain those round, smooth vases, ample and ripe as the sweet fruit of yon *Tala* tree!

How often and how recently have I said, Forsake not the blooming HERI!

Why sittest thou so mournful! Why weepest thou with distraction, when the damsels are laughing around thee?

Thou hast formed a couch of soft lotos leaves: let thy darling charm thy sight, while he reposes on it.

Afflict not thy soul with extreme anguish: but attend to my words, which conceal no guile.

Suffer CESAVA to approach; let him speak with exquisite sweetness, and dissipate all thy sorrows.

If thou art harsh to him, who is amiable; if thou art proudly silent, when he deprecates thy wrath with lowly prostrations;

If thou showest aversion to him, who loves thee passionately; if, when he bends before thee, thy face be turned contemptuously away;

By the same rule of contrariety the dust of sandal-wood, which thou hast sprinkled, may become poison;

The moon, with cool beams, a scorching sun; the fresh dew, a consuming flame; and the sports of love be changed into agony."

MADHAVA was not absent long; he returned to his beloved; whose cheeks were healed by the sultry gale of her sighs.

Her anger was diminished, not wholly abated; but she secretly rejoiced at his return, while the shades of night also were approaching.

She looked abashed at her damsel, while he, with faltering accents, implored her forgiveness.

"Speak but one mild word, and the rays of thy sparkling teeth will dispel the gloom of my fears.

My trembling lips, like thirsty *Chacorus*, long to drink the moonbeams of thy cheek.

O my darling, who art naturally so tender-hearted, abandon thy causeless indignation.

At this moment the flame of desire consumes my heart. Oh! grant me a draught of honey from the lotos of thy mouth.

Or if thou beest inexorable, grant me death from the arrows of thy keen eyes.

Make thy arms my chains; and punish me according to thy pleasure.

Thou art my life; thou art my ornament; thou art a pearl in the ocean of my mortal birth:

Oh! be favourable now, and my heart shall eternally be grateful.

Thine eyes, which nature formed like blue water-lilies, are become, through thy resentment, like petals of the crimson lotos.

Oh! tinge with their effulgence these my dark limbs, that they may glow like the shafts of love tipped with flowers.

Place on my head that foot like a fresh leaf; and shade me from the sun of my passion, whose beams I am unable to bear.

Spread a string of gems on those two soft globes; let the golden bells of thy zone tinkle, and proclaim the mild edict of love.
Say, O damsel, with delicate speech, shall I dye red with the juice of *Alactaca* those beautiful feet, which make the full blown land-lotos blush with shame?
Abandon thy doubts of my heart, now indeed fluttering through fear of thy displeasure, but hereafter to be fixed wholly on thee;
A heart, which has no room in it for another: none else can enter it, but love, the bodyless god.
Let him wing his arrows; let him wound me mortally; decline not, O cruel, the pleasure of seeing me expire
Thy face is bright as the moon, though its beams drop the venom of maddening desire;
Let thy nectareous lip be the charmer, who alone has power to lull the serpent, or supply an antidote for his poison.
Thy silence afflicts me: Oh! speak with the voice of music, and let thy sweet accents allay my ardour.
Abandon thy wrath: but abandon not a lover, who surpasses in beauty the sons of men, and who kneels before thee, O thou most beautiful among women.
Thy lips are a *Bandhujiva* flower; the lustre of the *Madhuca* (55) beams on thy cheek;
Thine eye outshines the blue lotos; thy nose is a bud of the *Tila*; (56) the *Cunda* (57) blossom yields to thy teeth;
Thus the flowery-shafted god borrows from thee the points of his darts, and subdues the universe.
Surely thou descendest from heaven, O slender damsel, attended by a company of youthful goddesses; and all their beauties are collected in thee."

PART VII.

He spake; and seeing her appeased by his homage, flew to his bower, clad in a gay mantle.
The night now veiled all visible objects; and the damsel thus exhorted *Radha*, while she decked her with beaming ornaments:
"Follow, gentle RADHICA, follow the son of MADHU;
His disclosure was elegantly composed of sweet phrases; he prostrated himself at thy feet, and he now hastens to his delightful couch by yon grove of branching *Vanjalas*.
Bind round thy ankle rings beaming with gems; and advance with mincing steps, like the pearl-fed *Marala*.
Drink with ravished ears the soft accents of HERI; and feast on love, while the warbling *Cocilas* obeys the mild ordinance of the flower-darting god.
Abandon delay: see the whole assembly of slender plants, pointing to the bower with fingers of young leaves, agitated by the gale, make signals for thy departure.
Ask those two round hillocks, which receive pure dew-drops from the garland playing on thy neck, and the buds whose tops start aloft with the thought of thy darling;
Ask, and they will tell, that thy soul is intent on the warfare of love:
Advance, fervid warrior, advance with alacrity, while the sound of thy tinkling waist-bells shall represent martial music.
Lead with thee some favoured maid; grasp her hand with thine, whose fingers are long and smooth as love's arrows.
March; and with the noise of thy bracelets proclaim thy approach to the youth, who will own himself thy slave.
'She will come; she will exult in beholding me; she will pour accents of delight;
She will enfold me with eager arms; she will melt with affection.'
Such are his thoughts at this moment; and, thus thinking, he looks through the long avenue;
He trembles; he rejoices; he burns; he moves from place to place; he faints, when he sees thee not coming, and falls in his gloomy bower.
The night now dresses in habiliments fit for secrecy the many damsels, who hasten to their places of assignation;
She sets off with blackness their beautiful eyes; fixes dark *Tamala* leaves behind their ears;
Decks their locks with the deep azure of water-lilies, and sprinkles musk on their panting bosoms.
The nocturnal sky, black as the touchstone, tries the gold of their affections,
And is marked with rich lines from the flashes of their beauty, in which they surpass the brightest *Cashmirians*."
RADHA, thus incited, tripped through the forest: but shame overpowered her, when, by the light of innumerable gems on the arms, the neck, and the feet of her beloved,
She saw him at the door of his flowery mansion; then her damsel again addressed her with ardent exultation:
"Enter, sweet RADHA, the bower of HERI; seek delight, O thou whose bosom laughs with the foretaste of happiness.
Enter, sweet RADHA, the bower graced with a bed of *Asoca* leaves; seek delight, O thou whose garland leaps with joy on thy breast.

Enter, sweet RADHA, the bower illumined with gay blossoms; seek delight, O thou whose limbs far excel them in softness.

Enter, O RADHA, the bower made cool and fragrant by gales from the woods of *Malaya;* seek delight, O thou whose amorous lays are softer than breezes.

Enter, O RADHA, the bower spread with leaves of twining creepers; seek delight, O thou whose arms have been long inflexible.

Enter, O RADHA, the bower which resounds with the murmur of honey-making bees; seek delight, O thou whose embrace yields more exquisite sweetness.

Enter, O RADHA, the bower attuned by the melodious band of *Cocilas;* seek delight, O thou whose lips, which outshine the grains of the pomegranate, are embellished, when thou speakest, by the brightness of thy teeth.

Long has he borne thee in his mind; and now, in an agony of desire, he pants to taste nectar from thy lip.

Deign to restore thy slave, who will bend before the lotos of thy foot, and press it to his irradiated bosom.

A slave, who acknowledges himself bought by thee for a single glance from thy eye, and a toss of thy disdainful eyebrow."

She ended; and RADHA with timid joy, darting her eyes on GOVINDA, while she musically sounded the rings of her ankles, and the bells of her zone, entered the mystic bower of her only beloved.

There she beheld her MADHAVA, who delighted in her alone;

Who so long had sighed for her embrace; and whose countenance then gleamed with excessive rapture.

His heart was agitated by her sight, as the waves of the deep are affected by the lunar orb.

His azure breast glittered with pearls of unblemished lustre, like the full bed of the cerulean *Yamuna*, interspersed with curls of white foam.

From his graceful waste flowed a pale yellow robe, which resembled the golden dust of the water-lily scattered over its blue petals.

His passion was inflamed by the glances of her eyes, which played like a pair of water-birds with blue plumage, that sport near a full-blown lotos on a pool in the season of dew.

Bright ear-rings, like two suns, displayed in full expansion the flowers of his cheeks and lips, which glistened with the liquid radiance of smiles.

His looks, interwoven with blossoms, were like a cloud variegated with moonbeams;

And on his forehead shone a circle of odorous oil, extracted from the sandal of *Malaya*, like the moon just appearing on the dusky horizon;

While his whole body seemed in a flame from the blaze of unnumbered gems.

Tears of transport gushed in a stream from the full eyes of RADHA, and their watery glances gleamed on her best beloved.

Even shame, which before had taken its abode in their dark pupils, was itself ashamed, and departed, when the fawn-eyed RADHA gazed on the brightened face of CRISHNA.

While she passed by the soft edge of his couch, and the bevy of his attendant nymphs, pretending to strike the gnats from their cheeks in order to conceal their smiles, warily retired from the bower.

PART VIII.

GOVINDA, seeing his beloved cheerful and serene, her lips sparkling with smiles, and her eyes speaking desire, thus eagerly addressed her; while she carelessly reclined on the leafy bed strewn with soft blossoms.

Set the lotos of thy foot on this azure bosom; and let this couch be victorious over all who rebel against love.

Give short rapture, sweet RADHA, to NARAYAN, (58) thy adorer.

I do thee homage; I press with my blooming palms thy feet, weary with so long a walk.

O that I were the golden ring that plays round thy ankle!

Speak but one gentle word; bid nectar drop from the bright moon of thy mouth.

Since the pain of absence is removed, let me thus remove the thin vest that enviously hides thy charms.

Blest should I be, if those raised globes were fixed on my bosom, and the ardour of my passion allayed.

Oh suffer me to quaff the liquid bliss of those lips;

Restore with their water of life thy slave, who has long been lifeless, whom the fire of separation has consumed.

Long have these ears been afflicted in thy absence by the notes of the *Cocila.*

Relieve them with the sound of thy tinkling waist-bells, which yield music, almost equal to the music of thy voice.

Why are those eyes half closed? Are they ashamed of seeing a youth to whom thy careless resentment gave anguish?

Oh, let affliction cease, and let ecstasy drown the remembrance of sorrow.

PART IX.

In the morning she rose disarrayed, and her eyes betrayed a night without slumber; when the yellow-robed god, who gazed on her with tranaport, thus meditated on her charms in his heavenly mind:

Though her locks be diffused at random; though the lustre of her lips be faded; though her garland and zone be fallen from their enchanting stations;

And though she hide their places with her hands, looking towards me with bashful silence, yet even thus disarrayed, she fills me with ecstatic delight.

But RADHA, preparing to array herself, before the company of nymphs could see her confusion, spake thus with exultation to her obsequious lover:

Place, O son of YADU, with fingers cooler than sandal-wood, place a circlet of musk on this breast, which resembles a vase of consecrated water, crowned with fresh leaves, and fixed near a vernal bower, to propitiate the god of love.

Place, my darling, the glossy powder, which would make the blackest bee envious, on this eye, whose glances are keener than arrows darted by the husband of RETI.

Fix, O accomplished youth, the two gems, which form part of love's chain, in those ears, whence the antelopes of thine eyes may run downwards, and sport at pleasure.

Place now a fresh circle of musk, black as the lunar spots, on the moon of my forehead; and mix gay flowers on my tresses with a peacock's feathers, in graceful order, that they may wave like the banners of CAMA.

Now replace, O tender-hearted, the loose ornaments of my vesture; and refix the golden bells of my girdle on their destined station, which resembles those hills where the god with five shafts, who destroyed SAMBARA, (59) keeps his elephant ready for battle.

While she spake the heart of YADAVA triumphed; and obeying her sportful behests, he placed musky spots on her bosom and forehead, dyed her temples with radiant hues, embellished her eyes with additional blackness, decked her braided hair and her neck with fresh garlands, and tied on her wrists the loosened bracelets, on her ankles the beamy rings, and round her waist the zone of bells, that sounded with ravishing melody.

Whatever is delightful in the modes of music, whatever is divine in meditations on VISHNU, (60) whatever is exquisite in the sweet art of love, whatever is graceful in the fine strains of poetry, all that let the happy and wise learn from the songs of JAYADEVA, (61) whose soul is united with the foot of NARAYAN.

May that HERI be your support, who expanded himself into an infinity of bright forms, when, eager to gaze, with myriads of eyes, on the daughter of the ocean, he displayed his great character of the all-pervading deity, by the multiplied reflections of his divine person in the numberless gems on the many heads of the king of serpents, whom he chose for his couch;

That HERI, who removing his lucid veil from the bosom of PEDMA, and fixing his eyes on the delicious buds that grew on it, diverted her attention by declaring that, when she had chosen him as her bridegroom near the sea of milk, the disappointed husband of PERVATI (62) drank in despair the venom, which dyed his neck azure!

I HAVE now placed before my readers this extraordinary poem, which I believe will be considered by every adequate judge to be equal, if not superior, to every thing of the kind that has been produced, either by the ancients or moderns. The poem is confessedly *mystical*, relating to the pure and affectionate intercourse between the Deity and human souls; and is capable of a very extended comment, to illustrate its phraseology, and explain its almost numberless allusions to the mythological system of the Hindoos.

But the chief design of its introduction here is to illustrate the phraseology of the SONG OF SONGS. The most superficial reader cannot but be struck with the similarity of the language of the metaphors and imagery. There are few turns of thought in the *Song of Songs* that may not find a parallel in the *Gitagovinda*; and even the strongly impassioned language of *Solomon* may be everywhere supported by that of *Jayadeva*, and *vice versa*. Could it be proved that the love between Christ and the Church were really the subject of the *Canticles*, the *Gitagovinda* might be applied with the utmost success to illustrate and explain all its *imagery*, and all its allusions: but we have no key to unlock its reference; no *data* to which we can confidently refer; and though it be generally allowed to be a *mystic song*, yet all interpreters follow their own creed in its explanation; and it is only on the general subject that any two of them agree. As I am not satisfied that the common method

used in its interpretation is either correct or genuine, I have simply avoided the rocks on which others have been wrecked, but have constructed no chart according to which a more prosperous voyage might be projected.

The late learned and pious Mr. *Romaine* seems to have thought that a competent knowledge of the original language might lead to its proper illustration; and is indignant at those who have attempted its explanation without this necessary qualification. Of his knowledge of the sacred language no man doubts. I, also, have brought some acquaintance with the original to bear on the subject; but, though perhaps as well acquainted with the meaning of the words as Mr. Romaine himself, I have not been able to discover his system in the poem; and I dare not by *conjecture* put a meaning on any thing that professes to be a revelation from God. I respect many of its interpreters for their piety and learning, but I cannot follow their steps; they have not proved to me that Solomon's Song refers to the love of Christ and his Church. Let this be my apology with the candid reader for not entering into a more extended comment on this extraordinary book.

ADAM CLARKE.

London, May 1, 1823.

To ascertain some of the *latter* PARTS of this poem, I have been obliged to trust to my own judgment; as Sir William Jones, from whom I have borrowed these, had not marked any division; and I have had the *original* of the four first PARTS only.

As to the *old version* of the Canticles which I have introduced, the reader will be pleased to observe, it is that which was used by our forefathers before and after the reformation: one word of which I would not presume to alter or change. It is sacred both by age and use

NOTES ON THE GITAGOVINDA.

(1) TAMALA TREE.—A dark-leaved tree, common in Mat'hura and other parts, but not found in Bengal.—The laurel.
(2) *Nanda.*—The foster father of Crishna.
(3) *Radha.*—One of the principal and favourite mistresses of Crishna.
(4) *Madhava.*—One of the names of Crishna, implying the possession of Ma or Lachmi, his heavenly consort.
(5) *Yamuna.*—Vulgarly called Jumna, the river which flows by Dehlee, Mat'hura, and Ayra.
(6) *Heri.*—A name of Crishna; importing the remover of sin and suffering.
(7) *Camala.*—A name of Lachmi, derived from the lotos.
(8) *Caliya.*—A huge snake, who from the Jumna infested the neighbourhood of Gocul till destroyed by Crishna.
(9) *Yadu.*—The name of a tribe, derived from Yadu, a celebrated Raja, famed to have heen descended from the moon.
(10) *Garura.*—Not the vulture known by this name in Bengal; but a fabled bird, answering in some respects to the eagle of Jupiter, and described to be the bearer of Vishnu, the heavenly Crishna.
(11) *Janaca.*—A Raja of Tirhoot, whose daughter Suta was offered in marriage to whoever could draw a bow of immense size; and won by Crishna, in his incarnation of Ramchundra.
(12) *Dushana.*—A demon giant, slain by Crishna in the form of Rama.
(13) *Mandar.*—A mountain of immense size, with which Crishna is said to have churned the ocean in his second incarnation.
(14) *Pedma.*—A name of Lachmi, of the same meaning with Camala.
(15) *Chacora.*—A poetical bird, described like the partridge, but imagined to be enamoured of the moon, and to feed on her beams.
(16) *Vasanti.*—A vernal creeper, bearing a yellow and white flower.
(17) *Maylaya.*—A mountain in the Dekkan, on which sandal trees grow in abundance.
(18) *Cocila.*—An admired singing bird with green plumage, with red beak and feet, common in Mat'hura, and said to sing only in the spring season. The same name is given to a blackbird in Bengal, called the Rocil, which only sings in the night.
(19) *Bacul.*—A beautiful tree, commonly called orbicular, well known in Bengal, by the names of Moulseree and Boulseree.
(20) *Cinsuca.*—A broad-leaved tree, called also the Teisoo, bearing red flowers, shaped like nails.
(21) *Cama.*—The Hindoo god of love.
(22) *Cesara.*—A beautiful flower, with yellow and white petals, better known by the name of Nageisur.
(23) *Cetaci.*—The female Ceyora, a thorny shrub, whose flowers yield a fine perfume.
(24) *Patali.*—A large hollow flower, of which one species is red, the other white.
(25) *Smara.*—A name of the god of love, signifying *ideal.*
(26) *Caruna.*—A delicate creeper, with small red flowers, called in Persian Ishk-peiched, or love-tangler.
(27) *Madhavi.*—A creeper bearing small white flowers.
(28) *Malica.*—A species of jasmine.
(29) *Amra.*—The mango tree; with its flowers the god *Cama* tips his arrows.
(30) *Atimucta.*—A fragrant creeper, which runs to a great extent, called also Midmalut. It bears a flower of yellowish white, sometimes called also Madhavi.
(31) *Vrindavan.*—An extensive forest of Vraja.
(32) *Mallica.*—A species of jasmine, white and odoriferous.
(33) *Rasala.*—An epithet of the mango, implying replete with sweet juice.
(34) *Mura.*—A demon and giant slain by Crishna.
(35) *Vanjula.*—A large tree, called also Varvon, producing white flowers.
(36) *Vraja.*—A country about 170 miles in circumference, between Dehlee and Agra, including the city of Mat'hura, and intersected by the Jumna.
(37) *Bandhujiva.*—A red flower, named likewise Doperheea.
(38) *Macara.*—A horned fish, supposed to be the hammer shark.
(39) *Cadumba.*—A flower tree, vulgarly called Cuddum, very common in Bengal, and much esteemed by the Hindoos.
(40) *Cesi.*—A monster slain by *Vishnu.*
(41) *Asoca.*—A tall tree, somewhat resembling the beech, consecrated to Mahadeva.
(42) *Cansa.*—The maternal uncle of Crishna, destroyed by him for his iniquities.
(43) *Mahesa.*—Literally, mighty lord, an epithet of the god Shiva.

(44) *Mahadeva.*—The great deity ; also an attribute of Shiva.
(45) *Ananga.*—A title of the god of love, implying incorporeal.
(46) *Bimba.*—A common plant, called also Cundooree, producing red berries which are eaten by the natives.
(47) *Candarpa.*—A name of *Cama*, the god of love, who having wounded *Siva* with one of his flowery arrows, was by him in revenge reduced to ashes.
(48) *Madhu.*—A giant destroyed by *Crishna.*
(49) *Murari.*—A name of *Crishna.*
(50) *Govinda.*—A name of *Crishna.*
(51) *Devaci.*—The mother of *Crishna.*
(52) *Reti.*—The wife of *Cama*, god of love.
(53) *Yama.*—The genius of Death.
(54) *Cesava.*—A name given to *Crishna*, on account of the fineness of his hair.
(55) *Madhuca.*—*Bossia.*
(56) *Tila.*—A grain called Sesamum.
(57) *Cunda.*—The jasmine.
(58) *Narayan.*—A name of *Crishna.*
(59) *Sambara.*—A tyrant destroyed by Cama.
(60) *Vishnu.*—A name of *Crishna.*
(61) *Jayadeva.*—A celebrated *Hindoo* poet, the author of the preceding poem.
(62) *Pervati.*—The consort of *Siva*

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FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH PATIENCE AND COMFORT OF THE SCRIPTURES, MIGHT HAVE HOPE.—Rom. xv. 4.

THE OLD TESTAMENT.

VOLUME IV.—ISAIAH TO MALACHI.

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INTRODUCTION

TO THE

BOOK OF THE PROPHET ISAIAH.

ON the term *prophet*, and on the nature and several kinds of prophecy, I have already discoursed in different parts of this work. See the notes on Gen. xv. 1, xx. 7, and the preface to the four Gospels, and Acts of the Apostles. A few things only require to be recapitulated. נבא *naba* signifies not only to *foretell future events*, but also to *pray* and *supplicate*; and נביא *nabi*, the *prophet*, was by office not only a *declarer of events still future*, but the general *preacher* of the day; and as he frequently foresaw the approach of disastrous times, such was the wickedness of the people, he employed his time in counselling sinners to turn from the error of their ways, and in making strong prayer and supplication to God to avert the threatened judgments: for such predictions, however apparently *positive* in their *terms*, were generally *conditional*; strange as this may appear to some who, through their general ignorance of every thing but the peculiarities of their own creed, suppose that every occurrence is impelled by an *irresistible necessity*.

To his own conduct, in reference to such matters, God has been pleased to give us a *key* (see Jer. xviii.) which opens all difficulties, and furnishes us with a general comment on his own providence. God is absolute master of his own ways; and as he has made man a *free agent*, whatever concerns him in reference to futurity, on which God is pleased to express his mind in the way of *prophecy*, there is a *condition* generally implied or expressed. As this is but seldom attended to by partial interpreters, who wish by their doctrine of *fatalism* to bind even God himself, many contradictory sentiments are put in the mouths of his prophets.

In ancient times those who were afterwards called PROPHETS were termed SEERS; 1 Sam. ix. 9. הראה *haroeh*, the *seeing person*; he who *perceives mentally* what the design of God is. Sometimes called also חוה *chozeh*, the man who has *visions*, or supernatural *revelations*; 1 Kings xxii. 17; 2 Kings xvii. 13. Both these terms are translated *seer* in our common Version. They were sometimes also called *men of God*, and *messengers* or *angels of God*. In their case it was ever understood that all God's prophets had an extraordinary commission, and had their message given them by immediate inspiration.

In this the heathen copied after the people of God. They also had their *prophets* and *seers*; and hence their *augurs* and *auguries*, their *haruspices*, *priests*, and *priestesses*, and their *oracles*; all pretending to be divinely inspired, and to declare nothing but the *truth*; for what was *truth* and *fact* among the *former*, was *affected* and *pretended* among the *latter*.

Many *prophets* and *seers* are mentioned in the sacred writings; but, *fragments* and *insulated prophecies* excepted, we have the works of only SIXTEEN; *four* of whom are termed the *former* or *larger* prophets, and *twelve*, the *latter* or *minor* prophets. They have these epithets, not from *priority of time*, or from *minor importance*, but merely from the places they occupy in the present arrangement of the books in the Bible, and from the relative *size* of their productions.

The Jews reckon *forty-eight prophets*, and *seven prophetesses*; and *Epiphanius*, in a fragment preserved by *Cotelerius*, reckons not fewer than *seventy-three prophets*, and *ten prophetesses*; but in both collections there are many which have no Scriptural pretensions to such a distinguished rank.

The *succession* of prophets in the Jewish Church is well worthy of note, because it not only manifests the merciful regards of God towards that people, but also the uninterrupted succession of the *prophetic influence*, at least from Moses to Malachi, if not before; for this gift was not withheld under the *patriarchal* dispensation; indeed we might boldly ask any man to show when the time was in which God left himself without a witness of this kind.

To show this succession, I shall endeavour to give the different prophets in order of time.

1. The first man, ADAM, has an undoubted right to stand at the *head of the prophets*, as he does at the head of the *human race*. His declaration concerning marriage, "For this cause shall a man leave his father and mother, and cleave to his wife," is so truly *prophetic*, that no doubt can be formed on the subject. There was then nothing in *nature* or *experience* to justify such an assertion; and he could have it only by Divine inspiration. The millions of instances which have since occurred, and the numerous laws which have been founded on this principle among all the nations of the earth, show with what precision the declaration was conceived, and with what truth it was published to the world. Add to this, his correct *knowledge of the nature of the different animals*, so that he could impose on them names expressive of their respective natures or *propensities;* which proves that he must have acted under a Divine inspiration; for known only to God are all his works from the beginning.

2. ENOCH, the seventh from Adam, is expressly called a *prophet;* and St. Jude, ver. 14, 15, has preserved a fragment of one of his prophecies, relative to the corruption of the antediluvian world, and the approaching judgments of God.

3. NOAH was a *prophet* and *preacher of righteousness*, and predicted the general deluge, and the time of respite which God in his mercy had granted to the offenders of that age.

4. ABRAHAM is expressly called a *prophet* also, Gen. xx. 7; and it appears from Psa. cv. 15, that he partook of the Divine anointing.

5. ISAAC, Gen. xxvii. 27, predicted the future greatness of his son Jacob, and of the race that was to spring from him.

6. JACOB was so especially favoured with the prophetic gift, that he distinctly foretold what should happen to each of his sons. See Gen. xlix.

7. JOSEPH was favoured with several prophetic visions, and had the gift of interpreting dreams which portended *future occurrences;* (see Gen. xxvii., xl., xli.;) and *foretold* the redemption of the Israelites from Egypt; Gen. l. 25. Thus far the prophetic influence extended through the patriarchal dispensation for about *two thousand three hundred and seventy* years from the creation.

With the Jewish dispensation the prophetic gift revived; and,

8. MOSES became one of the most eminent prophets that had ever appeared. He not only enjoyed the continual prophetic afflatus, but had such visions of and intercourse with God as no other person either before or since was favoured with; and by which he was highly qualified to perform the arduous work which God had given him to do, and to frame that *Code of Laws* which had no equal before the promulgation of the *Gospel*. See Deut. xxiv. 10. He predicted expressly the coming of the Messiah. See Deut. xviii. 18.

9. AARON, the brother of Moses, his prime minister and God's high priest, was also a partaker of his Divine influence, and declared the will of God to Pharaoh and the Israelites, not merely from information received from Moses, but also by immediate communication from God. See Exod. iv. 15.

10. MIRIAM, the sister of Moses and Aaron, is expressly called a prophetess, Exod. xv. 20; Num. xii. 2.

11. JOSHUA, who succeeded Moses, was a partaker of the same grace. He was appointed by Moses under the especial direction of God; Num. xxvii. 18–23; Deut. xxxiv. 9; and has always been reckoned among the Jews as one of the prophets. See Ecclus. xlvi. 1–6.

Though I cannot place them in the same rank, yet it is necessary to state that, by the Jews, several of the *judges* are classed among the prophets; such as *Othniel*, *Ehud*, *Samson* and *Barak*

12. Deborah, the coadjutor of Barak, is called a *prophetess*, Judg. iv. 4. During her time, and down to the days of Eli the high priest, prophecy had been very scarce, there having been very few on whom the Spirit of the Lord had rested; for "the word of the Lord was scarce in those days, and there was no open vision;" 1 Sam. iii. 1.

13. Hannah, the wife of Elkanah, is supposed to have partaken of the spirit of prophecy, and to have foretold, at least indirectly, the advent of the Messiah, and the glory that should be revealed under the Gospel. See her Song, 1 Sam. ii. 1–10. And what renders this more likely is, that it is on the *model*, and with many of the *expressions*, of this song, that the blessed Virgin composed her *Magnificat*, Luke i. 46–55.

14. Samuel, her son, was one of the most eminent of the Jewish prophets, and was the last, and indeed the *greatest*, of the *judges* of Israel. In his time the prophetic influence seems to have rested upon *many*; so that we find even *whole schools* or *colleges* of *prophets* which were under his direction. See 1 Sam. x. 5, 10, xix. 20, and elsewhere.

15. David united in himself the character of *prophet* and king, in the most eminent manner; and from his reign down to the *captivity* the succession was not only *not interrupted*, but these extraordinary messengers of God became very *numerous*.

16. Gad flourished under his reign, and was emphatically called David's *Seer*, 2 Sam. xxiv. 11; 1 Chron. xxi. 9, 19, 20; and it appears that he had written a Book of Prophecies, which is now lost, 1 Chron. xxix. 29.

17. Nathan lived also under the same reign, 2 Sam. vii. 2; and, in conjunction with *Gad*, composed a book of the acts of David, 1 Chron. xxix. 29.

18. To Solomon also, son of David, the prophetic gift has been attributed. This might be implied in the extraordinary wisdom with which God had endowed him, 1 Kings iii. 5–9; 2 Chron. i. 7, vii. 12; and in his writings several prophetic declarations may be found, even independently of the *supposed* reference to *Christ and his Church* in the *Canticles*.

19. Iddo is termed a *Seer*, 2 Chron. xii. 15, xiii. 22; and was one of Solomon's biographers.

20. Shemaiah lived under *Rehoboam*; he is called *a man of God*, and to him the word of prophecy came relative to Judah and Benjamin, 1 Kings xii. 22–24. Some think this was the same person who was sent to *Jeroboam* relative to his idolatry; see 1 Kings xiii. 1, &c.

21. Ahijah, the Shilonite, prophesied to Jeroboam, 1 Kings xi. 29–39.

22. Hanani the *Seer* prophesied under *Azariah* and Asa, 2 Chron. xvi. 7.

23. Jehu, son of Hanani, prophesied under Jehoshaphat, 1 Kings xvi. 1, 7; 2 Chron. xvi. 7, xix. 2, and xx. 34.

24. Azariah, the son of *Oded*, prophesied under *Asa*, 2 Chron. xv. 1.

25. Elijah prophesied under the reign of *Ahab* and *Jezebel*.

26. Elisha succeeded Elijah under the same reigns. And these eminent men had many disciples on whom the spirit of prophecy rested. *They*, and their *masters*, Elijah and Elisha, prophesied in the kingdoms both of Israel and Judah. Their histories make a prominent part of the first and second Books of Kings; and are well known.

27. Micaiah, the son of Imlah, prophesied under the same reign, 1 Kings xxi. 9.

28. Hosea prophesied under *Jeroboam* the second, king of Israel, and under the reign of *Uzziah*, king of Judah.

29. Isaiah was contemporary with Hosea, but probably began to prophesy a little later than he did.

30. Amos prophesied about the same time.

31. Jonah, son of Amittai, is supposed to have been contemporary with the above.

32. Eliezer, the son of Dodavah, prophesied against *Jehoshaphat* and *Ahaziah*, 2 Chron. xx. 37.

33. Jahaziel, son of Zechariah, prophesied against Judah and Israel under the same reign, 2 Chron. xx. 14.

34. Micah prophesied against Samaria and Jerusalem, in the reigns of *Jotham*, *Ahaz*, and *Hezekiah*.

35. Oded, father of Azariah, prophesied against *Asa*, 2 Chron. xv. 8

36. Nahum prophesied under *Hezekiah*.

37. Joel, under *Josiah*.

38. Jeremiah, about the same time.

39. Zephaniah, under the same reign. See their prophecies.

40. Huldah, the prophetess, was contemporary with the above.

41. Igdaliah, called *a man of God*, and probably a prophet, was contemporary with Jeremiah, Jer. xxxv. 4.

42. Habakkuk lived about the end of the reign of *Josiah*, or the beginning of that of *Jehoiakim*.

43. Ezekiel lived under the captivity; and prophesied in Mesopotamia, about the time that Jeremiah prophesied in Jerusalem.

44. Obadiah lived in Judea, after the capture of Jerusalem, and before the desolation of Idumea by Nebuchadnezzar.

45. Daniel prophesied in Babylon during the captivity.

46. Haggai prophesied during and after the captivity.

47. Urijah, the son of Shemaiah, prophesied under *Jehoiakim*. See Jer. xxvi. 20, 21.

48. Zechariah, son of Barachiah, flourished in the second year of *Darius*, after the captivity.

49. Malachi lived under *Nehemiah*, and some time after Haggai and Zechariah.

Here is a succession of divinely inspired men, by whom God at sundry times and in divers manners spake unto the fathers, from the beginning of the world down to the restoration from the Babylonish captivity, a period of *three thousand six hundred* years. From the time of Malachi, who was the last of the prophets, till the advent of Christ, a period of nearly *four hundred* years elapsed without vision or prophecy: but during the whole of that interval the Jews had the *law* and *the prophetical writings*, to which, till the time of Christ, there was no necessity to add any thing; for God had with the writings of the last mentioned prophet completed the *canon of the Old Testament*, nothing being farther necessary, till he should, in the fulness of time, superadd the Gospel; and this having taken place, vision and prophecy are now for ever sealed up, and the temple of God is established among all genuine believers in Christ Jesus.

It is not easy to ascertain the *order* in which the *sixteen prophets*, whose writings are preserved, have succeeded to each other. There are *chronological notes* prefixed to several of their prophecies, which assist to settle generally the times of the whole. Several were contemporary, as the reader has already seen in the preceding list. The major and minor prophets may be thus arranged:—

1. Jonah, under the reign of Jeroboam the second.
2. Hosea, under Uzziah, Jotham, Ahaz, &c.
3. Joel, contemporary with Hosea.
4. Amos, under Uzziah and Jeroboam the second.
5. Isaiah, under Uzziah, Jotham, Ahaz, and Hezekiah.
6. Micah, contemporary with Isaiah.
7. Nahum, under the reign of Hezekiah.
8. Habakkuk, under the reign of Manasseh or Josiah.
9. Zephaniah, under Josiah.
10. Jeremiah, from Josiah to Zedekiah.
11. Daniel, under the captivity, after Zedekiah.
12. Ezekiel, at the same time.
13. Obadiah, during the captivity.
14. Haggai began to prophesy in the second year of Darius.
15. Zechariah, about the same time. See Zech. i. 1, vii. 1.
16. Malachi, under Nehemiah. The last of all the prophets.

The works of these prophets constitute the principal and most important part of what is called THE BIBLE or *Old Testament.*

ON the *style of the prophets* much has been said by several learned men; particularly *Calmet, Lowth,* Bishop *Newton, Vitringa, Michaelis,* and *Houbigant.* Their chief observations, and especially those most within the reach of the common people, have been selected and abridged with great care and industry by the *Rev. Dr. John Smith,* of Cambleton, in his little Tract entitled "A Summary View and Explanation of the Writings of the Prophets," to which it forms *preliminary observations,* drawn up at the desire of the Scottish Society for propagating Christian Knowledge, in a small 8vo. 1804. From this work I thankfully borrow what concerns the present subject; taking occasion at the same time to recommend the whole to all Christian ministers, to private persons, and to all families who wish to read the prophets to their edification.

"The writings of the prophets, the most sublime and beautiful in the world, lose much of that usefulness and effect which they are so well calculated to produce on the souls of men, from their not being more generally understood. Many prophecies are somewhat dark, till events explain them. They are, besides, delivered in such lofty and figurative terms, and with such frequent allusions to the customs and manners of times and places the most remote, that ordinary readers cannot, without some help, be supposed capable of understanding them. It must therefore be of use to make the language of prophecy as intelligible as may be, by explaining those images and figures of speech in which it most frequently abounds; and this may be done generally, even when the prophecies themselves are obscure.

"Some prophecies seem as if it were not intended that they should be clearly understood before they are fulfilled. As they relate to different periods, they may have been intended for exciting the attention of mankind from time to time both to providence and to Scripture, and to furnish every age with new evidence of Divine revelation; by which means they serve the same purpose to the last ages of the world that miracles did to the first. Whereas, if they had been in every respect clear and obvious from the beginning, this wise purpose had been in a great measure defeated. Curiosity, industry, and attention would at once be at an end, or, by being too easily gratified, would be little exercised.

"Besides, a great degree of obscurity is necessary to some prophecies before they can be fulfilled; and if not fulfilled, the consequence would not be so beneficial to mankind. Thus many of the ancient prophecies concerning the destruction of Jerusalem had a manifest relation to the remoter destruction by the Romans, as well as to the nearer one by the Chaldeans. Had the Jews perceived this, which was not indeed clear enough till the event explained it, they would probably have wished to have remained for ever in their captivity at Babylon, rather than expose themselves or their offspring a second time to a destruction so dreadful as that which they had already experienced.

"With respect to our times, by far the greatest number of prophecies relate to events which are now past; and therefore a sufficient acquaintance with history, and with the language and style of prophecy, is all that is requisite to understand them. Some prophecies, however, relate to events still future; and these too may be understood in general, although some particular circumstances connected with them may remain obscure till they are fulfilled. If prophecies were not capable of being understood in general, we should not find the Jews so often blamed in this respect for their ignorance and want of discernment That they did actually understand many of them when they chose to search the Scriptures, we know. Daniel understood, from the prophecies of Jeremiah, the time at which the captivity in Babylon was to be at an end; and the scribes knew from Micah, and told Herod, where the Messiah was to be born. A very little attention might have enabled them in the same manner to understand others, as they probably did; such as the seventy weeks of Daniel; the destruction of the Babylonian empire, and of the other three that were to succeed; and also of the ruin of the people and places around them, Moab, Ammon, Tyre

Sidon, Philistia, Egypt, and Idumea. Perhaps, indeed, a few enigmatical circumstances might have been annexed, which could not be understood till they were accomplished; but the general tenor of the prophecies they could be at no loss to understand. With regard to prophecies still future, we are in a similar situation. It is understood in general, that the Jews will be gathered from their dispersions, restored to their own land, and converted to Christianity; that the fulness of the Gentiles will likewise come in; that Antichrist, Gog and Magog, and all the enemies of the Church will be destroyed; after which the Gospel will remarkably flourish, and be more than ever glorified. But several circumstances connected with those general events must probably remain in the dark till their accomplishment shall clearly explain them.

"But this degree of obscurity which sometimes attends prophecy does not always proceed from the circumstances or subject; it frequently proceeds from the highly poetical and figurative style, in which prophecy is for the most part conveyed, and of which it will be proper to give some account. To speak of all the rhetorical figures with which the prophets adorn their style would lead us into a field too wide, and would be more the province of the rhetorician than of the commentator. It will be sufficient for our purpose at present to attend to the most common of them, consisting of *allegory*, *parable*, and *metaphor*, and then to consider the *sources* from which the prophets most frequently borrow their images in those figures, and the sense which they wish to convey by them.

"By *allegory*, the first of the figures mentioned, is meant that mode of speech in which the writer or speaker means to convey a different idea from what the words in their obvious and primary signification bear. Thus, 'Break up your fallow ground, and sow not among thorns,' (Jer. iv. 3,) is to be understood, not of *tillage*, but of *repentance*. And these words, 'Thy rowers have brought thee into great waters, the east wind hath broken thee in the midst of the seas,' Ezek. xxvii. 26, allude not to the fate of a *ship*, but of a *city*.

"To this figure the *parable*, in which the prophets frequently speak, is nearly allied. It consists in the application of some feigned narrative to some real truth, which might have been less striking or more disagreeable if expressed in plain terms. Such is the following one of Isaiah, v. 1, 2: 'My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.' The seventh verse tells us that this *vineyard* was the *house of Israel*, which had so ill requited the favour which God had shown it. On this subject see the dissertation at the end of the notes on Matt. xiii.

"There is, besides, another kind of allegory not uncommon with the prophets, called *mystical allegory* or *double prophecy*. Thus it is said of Eliakim, Isa. xxii. 22: 'And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open.' In the first and obvious sense, the words relate to Eliakim; but in the secondary or mystical sense, to the Messiah. Instances of the same kind are frequent in those prophecies that relate to David, Zerubbabel, Cyrus, and other types of Christ. In the first sense the words relate to the type; in the second, to the antitype. The use of this allegory, however, is not so frequent as that of the former. It is generally confined to things most nearly connected with the Jewish religion; with Israel, Sion, Jerusalem, and its kings and rulers; or such as were most opposite to these, Assyria, Babylon, Egypt, Idumea, and the like. In the former kind of allegory the primitive meaning is dropped, and the figurative only is retained; in this, both the one and the other are preserved, and this is what constitutes the difference.

"But of all the figures used by the prophets the most frequent is the *metaphor*, by which words are transferred from their primitive and plain to a secondary meaning. This figure, common in all poetry and in all languages, is of indispensable necessity in Scripture, which, having occasion to speak of Divine and spiritual matters, could do it only by terms borrowed from sensible and material objects. Hence it is that the sentiments, actions, and corporeal

parts, not only of man, but also of inferior creatures, are ascribed to God himself; it being otherwise impossible for us to form any conceptions of his pure essence and incommunicable attributes. But though the prophets, partly from necessity and partly from choice, are thus profuse in the use of metaphors, they do not appear, like other writers, to have the liberty of using them as fancy directed. The same set of images, however diversified in the manner of applying them, is always used, both in allegory and metaphor, to denote the same subjects, to which they are in a manner appropriated. This peculiar characteristic of the Hebrew poetry might perhaps be owing to some rules taught in the prophetic schools, which did not allow the same latitude in this respect as other poetry. Whatever it may be owing to, the uniform manner in which the prophets apply these images tends greatly to illustrate the prophetic style; and therefore it will be proper now to consider the *sources* from which those images are most frequently derived, and the *subjects* and *ideas* which they severally denote. These sources may be classed under four heads; *natural*, *artificial*, *religious*, and *historical*.

"I. The first and most copious, as well as the most pleasing source of images in the prophetic writings, as in all other poetry, is *nature*; and the principal images drawn from nature, together with their application, are the following:—

"The *sun*, *moon*, and *stars*, the highest objects in the natural world, figuratively represent *kings*, *queens*, and *princes* or *rulers*; the highest in the world politic. 'The moon shall be confounded, and the sun ashamed;' Isa. xxiv. 23. 'I will cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light;' Ezek. xxxii. 7.

"*Light* and *darkness* are used figuratively for *joy* and *sorrow*, prosperity and adversity. 'We wait for *light*, but behold *obscurity*; for *brightness*, but we walk in *darkness*;' chap. lix. 9. An uncommon degree of light denotes an uncommon degree of joy and prosperity, and *vice versa*. 'The light of the *moon* shall be as the light of the *sun*, and the light of the sun shall be *sevenfold*;' chap. xxx. 26. The same metaphors are likewise used to denote *knowledge* and *ignorance*. 'If they speak not according to this word, it is because there is no *light* in them;' chap. viii. 20. 'The people that walked in darkness have seen a great *light*;' chap. ix. 2.

"*Dew*, *moderate rains*, *gentle streams*, and *running waters* denote the *blessings of the Gospel*. 'Thy *dew* is as the dew of herbs;' chap. xxvi. 19. 'He shall come unto us as the rain;' Hosea vi. 3. 'I will *water* it every moment;' chap. xxvii. 3. 'I will pour *water* on him that is thirsty;' chap. xliv. 3.

"*Immoderate rains* on the other hand, *hail*, *floods*, *deep waters*, *torrents*, and *inundations*, denote *judgments* and *destruction*. 'I will rain upon him an *overflowing rain*, and *great hailstones*,' Ezek. xxxviii. 22. 'Waters rise up out of the north, and shall overflow the land,' Jer. xlvii. 2.

"*Fire* also, and the *east wind*, parching and hurtful, frequently denote the same. 'They shall cast thy choice cedars into the *fire*,' Jer. xxii. 7. 'He stayeth his *rough wind* in the day of the *east wind*,' Isa. xxvii. 8.

"*Wind* in general is often taken in the same sense. 'The *wind* shall eat up all thy pastures,' Jer. xxii. 22. Sometimes it is put for any thing *empty* or *fallacious*, as well as hurtful. 'The prophets shall become *wind*,' Jer. v. 13. 'They have sown the *wind*, and they shall reap the *whirlwind*,' Hos. viii. 7.

"*Lebanon* and *Carmel*; the one remarkable for its *height* and stately *cedars*, was the image of *majesty*, *strength*, or any thing very *great* or *noble*. 'He shall cut down the thickets of the *forest* with iron, and *Lebanon* shall fall by a mighty one,' Isa. x. 34. 'The Assyrian was a *cedar* in Lebanon,' Ezek. xxxi. 3. The other mountain (*Carmel*) being fruitful, and abounding in vines and olives, denoted *beauty* and *fertility*. 'The glory of Lebanon shall be given it, the excellency of *Carmel*,' Isa. xxxv. 2. The vine alone is a frequent image of the Jewish Church. 'I had planted thee a noble *vine*,' Jer. ii. 21.

"*Rams* and *bullocks of Bashan*, *lions*, *eagles*, *sea-monsters*, or any *animals of prey*, are

figures frequently used for cruel and oppressive *tyrants* and *conquerors*. 'Hear this word, ye *kine* of *Bashan*, which oppress the poor,' Amos iv. 1. 'The *lion* is come up from his thicket,' Jer. iv. 7. 'A great *eagle* came unto Lebanon, and took the *highest branch* of the cedar,' Ezek. xvii. 3. 'Thou art as a *whale* in the seas,' Ezek. xxxii. 2. 'The *unicorns* shall come down, and their land shall be soaked with blood,' Isa. xxxiv. 7.

"II. The ordinary *occupations* and *customs* of life, with the few *arts* practised at the time, were another source from which the prophets derived many of their figures, particularly,

"From *husbandry* in all its parts, and from its *implements*. 'Sow to yourselves in righteousness, reap in mercy: break up your fallow ground,' Hos. x. 12. 'Put in the *sickle*, for the harvest is ripe,' Joel iii. 13. 'I am pressed under you, as a *wain* under a load of sheaves,' Amos ii. 13. *Threshing* was performed in various ways, (mentioned Isa. xxviii. 24, &c.,) which furnish a variety of images denoting punishment. 'Arise and thresh, O daughter of Zion; for I will make thine *horn* iron, and thy *hoofs* brass,' &c., Micah iv. 13. The operation was performed on rising grounds, where the *chaff* was driven away by the wind, while the *grain* remained; a fit emblem of the *fate of the wicked*, and of the *salvation of the just*. 'Behold, I will make thee a new *threshing-instrument* having teeth; thou shalt thresh the mountains, and beat them small, and thou shalt make the hills as *chaff*. Thou shalt *fan* them, and the wind shall carry them away, and the *whirlwind* shall scatter them,' Isa. xli. 15, 16.

"The *vintage* and *winepress* also furnished many images, obvious enough in their application. 'The *press* is full, the *fats* overflow, for their wickedness is great,' Joel iii. 13. 'I have trod the *winepress* alone. I will tread down the people in mine anger,' Isa. lxiii. 3, &c. As the *vintage* was gathered with *shouting* and *rejoicing*, the ceasing of the vintage-shouting is frequently one of the figures that denote *misery* and *desolation*. 'None shall *tread* with *shouting*; their *shouting* shall be no *shouting*,' Jer. xlviii. 33.

"From the occupation of *tending cattle* we have many images. 'Wo unto the *pastors* that destroy and scatter the *sheep* of my pasture,' Jer. xxiii. 1. The people are the *flock*; *teachers* and *rulers* the *pastors*. 'Israel is a *scattered sheep*, the lions have driven him away.' 'As a *shepherd* taketh out of the mouth of the lion two legs, or a piece of an ear,' &c., Amos iii. 12. Some of the images derived from *husbandry*, *tending cattle*, &c., may perhaps appear mean to us; though not to the Jews, whose manner of life was simple and plain, and whose greatest men (such as Moses, David, Gideon, &c.) were often *husbandmen* and *shepherds*. Accordingly, the Messiah himself is frequently described under the character of a *shepherd*. [See *Fleury's* Manners of the Israelites.]

"It was customary in deep mournings to *shave* the *head* and *beard*, to retire to the *house-tops*, which in those countries were flat, and furnished with little chambers adapted to the purposes of devotion or of sequestered grief; also to sing dirges at funerals, and to accompany them with a mournful sort of music; and from these and the like circumstances images are frequently borrowed by the prophets to denote the *greatest danger*, and the *deepest distress*. 'Mine heart shall sound for Moab like pipes.' 'Every head shall be *bald*, and every *beard clipt*—there shall be lamentation on all the *house-tops* of Moab,' Jer. xlviii. 36–38; Isa. xv. 2, 3.

"The mode of *burying in the Jewish sepulchres*, or 'sides of the pit,' and their *Hades*, or state of the dead, supplied many images of the same kind. See observations on Isa. xiv., and Ezek. xxvi. 20.

"According to the barbarous custom of those times, conquerors *drove their captives before them* almost *naked*, and exposed to the intolerable heat of the sun, and the inclemencies of the weather. They afterwards employed them frequently in *grinding at the handmill*, (watermills not being then invented;) hence *nakedness*, and *grinding at the mill*, and *sitting on the ground* (the posture in which they wrought) express captivity. 'Descend and sit in the dust, O virgin daughter of Babylon; take the *millstones*—thy *nakedness* shall be uncovered,' Isa. xlvii. 1–3.

"The *marriage relation* supplied metaphors to express the relation or covenant between God and his people. On the other hand *adultery*, *infidelity* to the *marriage bed*, &c., denoted any breach of covenant with God, particularly the *love and worship of idols*. 'Turn, O backsliding children, saith the Lord, for I am married unto you,' Jer. iii. 14. 'There were two women, the daughters of one mother, and they committed whoredoms—with their idols have they committed adultery,' &c., Ezek. xxiii. 2–37.

"The *debility* and *stupefaction* caused by *intoxicating liquors* suggested very apt images to express the terrible effects of the Divine judgments on those who are the unhappy objects of them. 'Thou shalt be filled with drunkenness, with the cup of thy sister Samaria,' Ezek. xxiii. 33.

"From the method of *refining metals in the furnace* images are often borrowed to denote the *judgments* inflicted by God on his people, with a view to cleanse them from their sins, as metal from its dross. 'Israel is dross in the midst of the furnace,' Ezek. xxii. 18. 'He shall sit as a refiner and purifier of silver,' Mal. iii. 3.

"Among the other few arts from which the Hebrew poets derive some of their images, are those of the *fuller* and *potter*, Mal. iii. 2, &c.; Jer. xviii. 1, &c.; of which the application is obvious. No less so is that of images derived from *fishing*, *fowling*, and the *implements* belonging to them; the *hook*, *net*, *pit*, *snare*, &c., which generally denote *captivity* or *destruction*. 'I will send for many fishers, and they shall fish them; and for many hunters, and they shall hunt them; for their iniquity is not hid from mine eyes,' Jer. xvi. 16, 17. I will put hooks to thy jaws,' Ezek. xxix. 4. 'Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth,' Isa. xxiv. 17.

"A few images are derived from *building*, as when the Messiah is denoted by a *foundation* and *corner-stone*, Isa. xxviii. 16. The next verse describes the *rectitude* of *judgment* by metaphors borrowed from the *line* and *plummet*; and by *building with precious stones* is denoted a very high degree of *prosperity*, whether applied to church or state, Isa. liv. 11, 12.

"III. Religion, and things connected with it, furnished many images to the sacred poets.

"From the *temple* and its pompous service, from the *tabernacle*, *shechinah*, *mercy-seat*, &c., are derived a variety of images, chiefly serving to denote the glory of the Christian Church, the excellency of its worship, God's favour towards it, and his constant presence with it; the prophets speaking to the Jews in terms accommodated to their own ideas. 'And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a covering,' Isa. iv. 5. 'Then will I sprinkle clean water upon you, and ye shall be clean,' Ezek. xxxvi. 25.

"The *ceremonial law*, and especially its distinctions between things *clean* and *unclean*, furnished a number of images, all obvious in their application. 'Wash ye, make you clean, put away the evil of your doings,' Isa. i. 16. 'Their way was before me as the uncleanness of a removed woman,' Ezek. xxxvi. 17.

"The *killing of sacrifices* and *feasting upon them*, serve as metaphors for *slaughter*. 'The Lord hath a sacrifice in Bozrah,' Isa. xxxiv. 6; Ezek. xxxix. 17.

"The *pontifical robes*, which were very splendid, suggested several images expressive of the *glory* of both the Jewish and Christian Church. 'I clothed thee with broidered work,' &c., Ezek. xvi. 10. He clothed me with the garments of salvation,' Isa. lxi. 10. The prophets wore a *rough upper garment*; false prophets wore the like, in imitation of true ones, and to this there are frequent allusions. 'Neither shall they wear a rough garment to deceive,' Zech. xiii. 4.

"From the *pots*, and other *vessels* and *utensils* of the temple, are likewise borrowed a few metaphors obvious enough without explanation: 'Every pot in Jerusalem and in Judah shall be holiness,' Zech. xiv. 21.

"The prophets have likewise many images that allude to the *idolatrous rites* of the neighbouring nations, to their *groves* and *high places*, Isa. xxvii. 9, and to the worship paid

to their idols, *Baal, Molech, Chemosh, Gad, Meni, Ashtaroth, Tammuz*, &c., Ezek. viii 10–14.

"IV. Many of the metaphors and images used by the prophets are likewise borrowed from *history*, especially sacred.

"From the *fall of angels:* 'How art thou fallen from heaven, O Lucifer, son of the morning;' Isa. xiv. 12. 'Thou art the anointed cherub,—thou wast upon the holy mountain of God;' Ezek. xxviii. 14. And from *the fall of man:* 'Thou hast been in Eden, the garden of God;' ver. 13.

"From *chaos:* 'I beheld the earth, and, lo! it was without form, and void; and the heavens, and they had no light;' Jer. iv. 23. 'He shall stretch over it the line of devastation, and the plummet of emptiness;' Isa. xxxiv. 11.

"From the *deluge:* 'The windows from on high are open, and the foundations of the earth do shake;' Isa. xxiv. 18.

"From the *destruction of Sodom and Gomorrah:* 'And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch;' Isa. xxxiv. 9. Also from the destruction of the Hivites and Amorites, &c., Isa. xvii. 9.

"The *exodus* and *deliverance from Egypt*, is frequently used to shadow forth other great deliverances: 'Thus saith the Lord, who maketh a way in the sea, and a path in the mighty waters,' &c.; Isa. xi. 15, 16; xliii. 16–19; li. 9, 10, &c.

"From the *descent on Sinai:* 'Behold, the Lord cometh forth out of his place, and will come down and tread on the high places of the earth; and the mountains shall be molten under him;' Micah i. 3, 4.

"From the *resurrection*, the *end of the world*, and the *last judgment*, are derived many images, of which the application is natural and obvious: 'Thy dead men shall live, with my dead body shall they arise,—awake and sing, ye that dwell in the dust,' &c.; Isa. xxvi. 19. 'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree;' Isa. xxxiv. 4.

"The foregoing account of the images which most frequently occur in the writings of the prophets may be of considerable use in studying their style; but as a thorough knowledge of this must be allowed to be of the highest importance, a few *general remarks* are farther added, although some part of them may appear to be superseded by what has been already observed.

"1. Although the prophets use words so frequently in a figurative or metaphorical meaning; yet we ought not, without necessity, to depart from the primitive and original sense of language; and such a necessity there is, when the plain and original sense is less proper, less suitable to the subject and context, or contrary to other scriptures.

"2. By images borrowed from the world natural the prophets frequently understand something analogous in the world politic. Thus, the *sun, moon, stars*, and *heavenly bodies* denote *kings, queens, rulers*, and *persons* in *great power;* their *increase of splendour* denotes *increase of prosperity;* their *darkening, setting*, or *falling* denotes a *reverse of fortune*, or the entire ceasing of that power or kingdom to which they refer. *Great earthquakes*, and the *shaking of heaven and earth*, denote the *commotion* and *overthrow of kingdoms;* and the *beginning* or *end of the world*, their *rise* or *ruin.*

"3. The *cedars of Lebanon, oaks of Bashan, fir-trees*, and other *stately* trees of the forest, denote *kings, princes, potentates*, and *persons of the highest rank; briers* and *thorns*, the *common people*, or those of the meanest order.

"4. *High mountains* and *lofty hills*, in like manner, denote *kingdoms, republics, states*, and *cities; towers* and *fortresses* signify *defenders* and *protectors; ships of Tarshish*, merchants or commercial people; and the *daughter* of any capital or mother city, the *lesser cities* or *suburbs* around it. *Cities never conquered* are farther styled *virgins.*

"5. The prophets likewise describe *kings* and *kingdoms* by their *ensigns;* as *Cyrus* and the *Romans* by an *eagle*, the *king of Macedon* by a *goat*, and the *king of Persia* by a *ram;* these being the figures on their respective standards, or in the ornaments of their architecture.

"6. The prophets in like manner borrow some of their images from *ancient hieroglyphics*, which they take in their usual acceptation: thus, a *star* was the emblem of a *god* or *hero;* a *horn*, the emblem of *great power* or *strength;* and a *rod*, the emblem of *royalty;* and they signify the same in the prophets.

"7. The same prophecies have frequently a *double meaning;* and refer to different events, the one *near*, the other *remote;* the one *temporal*, the other *spiritual*, or perhaps *eternal*. The prophets having thus several events in their eye, their expressions may be partly applicable to one, and partly to another; and it is not always easy to mark the transitions. Thus, the prophecies relating to the *first* and *second restoration* of the *Jews*, and *first* and *second coming of our Lord*, are often interwoven together; like our Saviour's own prediction (Matt. xxiv.) concerning the *destruction of Jerusalem* and the *end of the world*. What has not been fulfilled in the first, we must apply to the second; and what has been already fulfilled may often be considered as typical of what still remains to be accomplished.

"8. Almost all the prophecies of the *Old Testament*, whatever view they may have to nearer events, are ultimately to be referred to the *New*, where only we are to look for their full completion. Thus *Babylon*, under the *Old Testament*, was a type of *mystical Babylon* under the *New;* and the *king of Syria*, (Antiochus Epiphanes,) a type of *Antichrist;* the *temporal enemies* of the *Jews*, types and figures of the *spiritual enemies* of *Christians*. We must not, however, expect to find always a mystical meaning in prophecy; and when the near and most obvious meaning is plain, and gives a good sense, we need not depart from it, nor be over-curious to look beyond it.

"9. In prophecies, as in parables, we are chiefly to consider the *scope* and *design*, without attempting too minute an explication of all the poetical images and figures which the sacred writers use to adorn their style.

"10. Prophecies of a general nature are applicable *by accommodation* to individuals; most of the things that are spoken of the Church in general being no less applicable to its individual members.

"11. Prophecies of a particular nature, on the other hand, admit, and often require, to be extended. Thus, Edom, Moab, or any of the enemies of God's people, is often put for the whole; what is said of one being generally applicable to the rest.

"12. In like manner, what is said to or of any of God's people, on any particular occasion, is of general application and use; all that stand in the same relation to God having an interest in the same promises.

"13. A *cup of intoxicating liquor* is frequently used to denote the *indignation of God;* and the effects of such a cup, the effects of his displeasure.

"14. As the *covenant of God* with his people is represented under the figure of *marriage;* so their *breach of that covenant*, especially their idolatry, is represented by *whoredom*, *adultery*, and *infidelity to the marriage bed;* on which the prophets sometimes enlarge, to excite detestation of the crime. The epithet *strange* does likewise, almost always, relate to something connected with *idolatry*.

"15. Persons or nations are frequently said in Scripture to be related to those whom they resemble in their life and conduct. In the same manner, men are denoted by *animals* whose qualities they resemble. A definite number, such as *three*, *four*, *seven*, *ten*, &c., is sometimes used by the prophets for an *indefinite*, and commonly denotes a *great many*.

"16. In the reckoning of time, a *day* is used by the prophets to denote a *year;* and things *still future*, to denote their certainty, are spoken of as *already past*.

"17. When the prophets speak of the *last* or *latter days*, they always mean the *days of*

the Messiah, or the time of the Gospel dispensation. *That day* means often the same, and always some period at a distance.

"18. When places are mentioned as lying *north*, *south*, *east*, or *west*, it is generally to be understood of their situation with respect to *Judea* or *Jerusalem*, when the context does not plainly restrict the scene to some other place.

"19. By the *earth*, or the word so translated, the prophets frequently mean the *land of Judea;* and sometimes, says Sir Isaac Newton, the great continent of all Asia and Africa, to which they had access by land. By the *isles of the sea*, on the other hand, they understood the places to which they sailed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean.

"20. The greatest part of the prophetic writings was first composed in *verse*, and still retains, notwithstanding all the disadvantages of a literal prose translation, much of the air and cast of the original, particularly in the division of the lines, and in that peculiarity of Hebrew poetry by which the sense of one line or couplet so frequently corresponds with that of the other. Thus:—

I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness:
As a bridegroom decketh himself with ornaments,
And as a bride adorneth herself with her jewels.

Isa. lxi. 10.

"Attention to this peculiarity in sacred poetry will frequently lead to the meaning of many passages in the poetical parts of Scripture, in which it perpetually occurs, as the one line of a couplet, or member of a sentence, is generally a commentary on the other. Thus:—

The Lord hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.

Isa. xxxiv. 6.

"Here the metaphor in the first line is expressed in plain terms in the next: the *sacrifice in Bozrah* means the *great slaughter in Idumea*, of which Bozrah was the capital.

"It must be observed that the *parallelism* is frequently more extended. Thus:—

For I will pour out waters on the thirsty,
And flowing streams upon the dry ground;
I will pour out my Spirit on thy seed,
And my blessing on thine offspring.

Isa. xliv. 3.

"Here the two last lines explain the metaphor in the two preceding."

As the *gift of prophecy* was the greatest which God gave to men upon earth, so the *prophet*, as being the immediate instrument of revealing the will of God to the people, was the greatest, the most important, the most august, venerable, and useful person in the land of Israel. Ipsi eis exeant, says St. Augustine, philosophi ipsi sapientes, ipsi theologi, ipsi prophetæ, ipsi doctores probitatis ac pietatis; "They were to the people the philosophers, the wise men, the divines, the prophets, and the teachers of truth and godliness." By their intercourse with God, they were his mediators with the people; and their *persons*, as well as their *office*, were considered as peculiarly sacred. They did not mix with the people, and only appeared in public when they came to announce the will of God. They were also a kind of typical persons—whatever occurred to them was instructive, so that they were for signs, metaphors, and portents.

Most of the ancient prophets were *extraordinary* messengers. They were not bred up to the prophetic function; as the office was immediately from God, as well as the message they were to deliver to the people, so they had no previous education, in reference to such

an office, for no man knew whom the God of Israel might please to call to announce his righteousness to the people. Several of them were taken out of the walks of *common life*. *Jonah* appears to have been a private person at Gath-heper, in Galilee, before God called him to prophesy against Nineveh. *Elisha* was a ploughman at Abel-meholah (1 Kings xix 16) when called to the prophetic function. *Zechariah* appears to have been a husbandman, and a keeper of cattle, Zech. xiii. 5. *Amos* was a herdsman of Tekoa, and a gatherer of sycamore fruit; (Amos i. 1, vii. 14, 15;) and no doubt several others of the ancient prophets had an equally mean origin; but the office and the calling *dignified* the man. We know that our blessed Lord called not his disciples from the higher walks or offices of life; but out of fishermen, tax-gatherers, and tent-makers, he formed *evangelists* and *apostles*.

The prophets appear to have gone in mean clothing; either *sack-cloth*, *hair-cloth*, or *coats of skin* appear to have been their ordinary clothing. They spoke against the pride and vain-glory of man; and their very garb and manner gave additional weight to the solemn words they delivered. They lived in a retired manner; and, when not sent on special errands, they employed their vacant time in the instruction of youth; as this is probably what we are to understand by the *schools of the prophets*, such as those over which Elijah, Elisha, and Samuel presided; though no doubt there were some of their disciples that were made partakers of the prophetic gift.

The prophets do not appear to have been called to a life of *celibacy*. *Isaiah* was a married man, chap. viii. 3; and so was *Hosea*, chap. i. 2; unless we are to understand the latter case enigmatically. And that the sons of the prophets had *wives*, we learn from 2 Kings iv. 1, &c.; and from this, as well as from the case of the *apostles*, we learn that the matrimonial state was never considered, either by Moses or the prophets, Christ or his apostles, as disqualifying men from officiating in the most holy offices; as we find Moses, Aaron, Isaiah, Zechariah, and Peter, all married men, and yet the most eminent of their order.

Of Isaiah, the writer of this book, very little is known. He is supposed to have been of the *tribe of Judah*, and of the *royal family of David*. Himself says that he was *son of Amoz;* and others tell us that this *Amoz* was the son of *Joash*, and brother of *Amaziah*, king of Judah. "Of his family and tribe we know nothing," says *R. D. Kimchi*, "only our rabbins, of blessed memory, have received the tradition that Amoz and Amaziah were brothers;" and it is on this ground that he has been called the *royal prophet*. It has been also said that Isaiah gave his daughter in marriage to Manasseh, son of Hezekiah, king of Judah; and that himself was put to death by Manasseh, being sawn asunder with a wooden saw. But all these traditions stand on very slender authority, and are worthy of very little regard. Several commentators have thought that his prophecies afford presumptive evidence of his *high descent* and *elegant education:* 1. Because his *style* is more *correct* and *majestic* than any of the other prophets. 2. That his frequent use of *images* taken from *royalty* is a proof that this state was familiar to him, being much at court, as he must have been, had he been the brother of the king. These things are spoken by many with much confidence; for my own part, I had rather look to his *inspiration* for the correctness of his language and the dignity of his sentiments, than to those very inferior helps. On the other hypothesis nothing is left to the Divine Spirit, except the mere *matter* of his prophecies. Suppositions of this kind are not creditable to Divine revelation.

Isaiah appears to have had *two sons*, who were typical in their names; one, *Shear-jashub*, "a remnant shall return," chap. vii. 3; and the other *Maher-shalal-hash-baz*, "haste to the spoil; quick to the prey;" chap. viii. 3; and it is remarkable, that his wife is called a *prophetess*. Other matters relative to his character will appear in the notes on his prophecies.

In the notes on this book I have consulted throughout the commentary of *Rabbi David Kimchi*, and have made much use of *Bishop Lowth*, as the reader will perceive. His *various readings* I have re-collated with Dr. *Kennicott*, and *B. De Rossi;* in consequence of which I have been enabled in many cases to add double weight to the authorities by which the

learned bishop was supported in the readings which he has either mentioned, or *received into the text*. Bishop *Lowth* could avail himself only of the *collections* of Dr. *Kennicott*—the sheets of Isaiah in the doctor's edition of the Hebrew Bible, as they passed through the press, were sent by him to the Bishop; but the Collections of *De Rossi*, more numerous and more accurate than those of Dr. *Kennicott*, were not published till *six* years after the doctor had published his Bible, and about *one* year before this most learned and pious prelate went to his reward. I have also consulted some excellent Hebrew MSS. in my own library, from *six* to *eight hundred* years old, which have afforded me additional help in estimating the worth and importance of the various readings in the above Collections of *Kennicott* and *De Rossi*, as far as they are employed in the illustration of this prophet. From the ancient English MS. Version of this prophet I have extracted several curious translations of select parts, which I have no doubt will meet with every reader's approbation. Though I have followed Bishop *Lowth* chiefly, yet I have consulted the best commentators within my reach, in order to remove doubts and clear up difficult passages, but have studied to be as brief as possible, that the sacred text might not be encumbered either with the multitude or length of the notes, nor the reader's time occupied with any thing not essentially necessary; besides, I wish to bring my work to as speedy a close as possible.

This book, according to Vitringa, is *twofold* in its *matter*: 1. *Prophetical*; 2. *Historical*.

1. The *prophetical* is divided into *five* parts: Part I. From chap. i. to chap xiii. is directed to the Jews and Ephraimites, and contains *five* prophetic discourses. Part II. From chap. xiii. to chap. xxiv. declares the fate of the Babylonians, Philistines, Moabites, Syrians, Egyptians, Tyrians, and others; and contains *eight* prophetic discourses. Part III. From chap. xxiv. to chap. xxxvi. denounces judgments on the disobedient Jews, and consoles the true followers of God. This contains *three* discourses. Part IV. From chap. xl. to chap. xlix. refers to the Messiah and the deliverance of the Jews from the Babylonians; and contains *four* discourses. Part V. From chap. xlix. to the *end*, points out the passion, crucifixion, and glory of the Messiah, and contains *five* discourses.

2. The *historical* part begins with chap. xxxvi., and ends with chap. xxxix., and relates some of the transactions of the prophet's own times. On this analysis *Vitringa* explains the whole prophecy. For my own part I have little or no confidence in such *technical arrangements*.

Calmet takes a different view of it. He divides it into *eight* parts, viz.: Part I. he supposes to relate to Jotham, son of Uzziah, king of Judah: this is included in the first *six* chapters. The prophet inveighs against the crimes of the Jews; declares the judgments of God against them; predicts a more auspicious time, which took place under Hezekiah, who was a type of Christ. Part II. concerns the reign of Ahaz, and comprehends the six following chapters, in which he speaks of the siege of Jerusalem by Pekah and Rezin; of the birth of Immanuel, as a proof of the approaching deliverance of Judah; predicts the calamities that were to fall on the kingdoms of Syria and Israel, &c. Part III. contains many prophecies against Babylon, the Philistines, Moabites, &c. Part IV. contains prophecies against Egypt, Babylon, Kedar, Arabia, &c. Part V. concerns the reign of Hezekiah, and especially the war of Sennacherib against the Jews, &c. The *four historical chapters* inserted here contain the account of the fulfilment of the preceding prophecy. Part VI., included in chap. xl. to xlv. inclusive, contains the prophet's discourses on the existence of God, the truth and perfection of the Jewish religion, the vanity of idolatry, the return of the people from captivity, and the coming of Christ. Part VII. from chap. xlix. to chap. lvi., the prophet, personifying the Messiah, speaks of his sufferings, death, and burial; predicts the return from the Babylonish captivity, and the glory of the latter days. Part VIII. speaks of the coming of the Messiah, and the vocation of the Gentiles; the disgrace and confusion of all false prophets and teachers; and the establishment of a pure and holy Church, &c.

I might give other analyses of this book, but it is needless; from what is before the reader he will at once see how vain all attempts of this kind are, and how foolish to make divisions and subdivisions, partitions and classifications, where the Spirit of God has given no intimations of the kind, and where even the most learned men differ in their arrangement.

"God never left his work for man to mend." The prophecies were given as they were necessary, and no classification was ever intended. We should take them up as we find them; and humbly endeavour to find out their objects and meaning, and how far ourselves are interested in these denunciations of Divine wrath; and in those glorious promises of mercy and salvation through Him who was once the hope of Israel, and now is salvation to the ends of the earth.

Bishop Lowth's translation is by far the best that has ever been made of this sublime prophet: as he thoroughly understood his *language*, so he entered deeply into his spirit. Were it allowable, I should be glad to supersede what is called the *authorized version*, and put that of the learned bishop, with a few genuine alterations, in its place, as being abundantly more correct and nervous, rendering the sacred text more clearly, and consequently more intelligibly, so that the common reader can understand this text better without a comment, than he can the authorized version even with one. His *notes*, which are a treasure of learning and sound criticism, I have almost universally preserved, intermingling them with my own; but large quotations from his notes I have distinguished by the letter L.; and I have often adopted his *text*, as being vastly superior to that in common use; the catch words from which follow those from the authorized version. Should a *new translation* of the Bible be ever published by authority, I have no doubt but, with a few alterations, that of Bishop Lowth would be adopted as the standard.

A. C

Millbrook, Sept. 24, 1823.

THE BOOK

OF THE

PROPHET ISAIAH.

Chronological Notes relative to the commencement of Isaiah's prophecy.

Year from the Creation of the World, according to the computation of Archbishop Usher, 3244.—Year from the Deluge, according to the generally received Hebrew text, 1588.—Year from the vocation of Abram, 1161.—Year from the foundation of Solomon's Temple, 251.—First year of the fifth Olympiad.—Year before the building of Rome, according to the Varronian computation, 7.—Fifteenth year of the reign of Thurimas, king of Macedon.—Eleventh year of the reign of Theopompus, king of Lacedæmon.—Second year of the reign of Alyattes, king of Lydia.—Eighteenth year of Æschylus, perpetual archon of the Athenians.—Second year of the reign of Pekahiah, king of Israel. Fifty-first year of the reign of Azariah, or Uzziah, king of Judah.—Epoch of the establishment of the Ephori at Lacedæmon by Theopompus

CHAPTER I.

The prophet, with a boldness and majesty becoming the herald of the Most High, begins with calling on the whole creation to attend while Jehovah speaks, 2. *A charge of gross insensibility and ingratitude is then brought against the Jews, by contrasting their conduct with that of the* ox *and* ass, *the most stupid of animals,* 3. *This leads to an amplification of their guilt,* 4; *highly aggravated by their slighting the chastisements and judgments of God, though repeated till they had been left almost like* Sodom *and* Gomorrah, 5–9. *The incidental mention of those places leads to an address to the rulers and people of the Jews, under the character of* princes of Sodom, *and* people of Gomorrah, *which is no less spirited and severe than elegant and unexpected,* 10. *The vanity of trusting to the performance of the outward rites and ceremonies of religion is then exposed,* 11–15; *and the necessity of repentance and reformation is strongly enjoined,* 16, 17, *and urged by the most encouraging promises as well as by the most awful threatenings,* 18–20. *But neither of these producing the proper effect on that people who were the prophet's charge, he bitterly laments their degeneracy,* 21–23; *and concludes with introducing God, declaring his purpose of inflicting such heavy judgments as would entirely cut off the wicked, and excite in the righteous, who should also pass through the furnace, an everlasting shame and abhorrence of every thing connected with idolatry, the source of their misery,* 24–31.

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THE [a] vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

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[a] Numbers, chap. xii. 6.

Isaiah exercised the prophetical office during a long period of time, if he lived to the reign of Manasseh; for the lowest computation, beginning from the year in which Uzziah died, when some suppose him to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, that he was put to death by Manasseh, is very uncertain; and one of their principal rabbins, *Aben Ezra*, Com. in Isa. i. 1, seems rather to think that he died before Hezekiah, which is indeed more probable. It is however certain that he lived at least to the fifteenth or sixteenth year of Hezekiah; this makes the least possible term of the duration of his prophetical office about forty-eight years. The time of the delivery of some of his prophecies is either expressly marked, or sufficiently clear from the history to which they relate; that of a few others may with some probability be deduced from internal marks; from expressions, descriptions, and circumstances interwoven. It may therefore be of some use in this respect, and for the better understanding of his prophecies in general, to give here a summary view of the history of his time.

The kingdom of Judah seems to have been in a more flourishing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the ten tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram. He was successful in his wars with

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2 [b] Hear, O heavens, and give ear, O earth: for the LORD hath spoken, [c] I have nourished and brought up children, and they have rebelled against me.

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3 [d] The ox knoweth his owner, and the ass his master's crib:

[b] Deut. xxxii. 1; Jer. ii. 12; vi. 19; xxii. 29; Ezek. xxxvi. 4; Mic. i. 2; vi. 1, 2. —— [c] Chap. v. 1, 2. —— [d] Jer. viii. 7.

the Philistines, and took from them several cities, Gath, Jabneh, Ashdod; as likewise against some people of Arabia Deserta, and against the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jerusalem; and had a great army, well appointed and disciplined. He was no less attentive to the arts of peace; and very much encouraged agriculture, and the breeding of cattle. Jotham maintained the establishments and improvements made by his father; added to what Uzziah had done in strengthening the frontier places; conquered the Ammonites, who had revolted; and exacted from them a more stated and probably a larger tribute. However, at the latter end of his time, the league between Pekah, king of Israel, and Retsin, king of Syria, was formed against Judah; and they began to carry their designs into execution.

But in the reign of Ahaz his son not only all these advantages were lost, but the kingdom of Judah was brought to the brink of destruction. Pekah king of Israel overthrew the army of Ahaz, who lost in battle *one hundred and twenty thousand* men; and the Israelites carried away captives *two hundred thousand* women and children, who however were released and sent home again upon the remonstrance of the prophet Oded. After this, as it should seem, (see *Vitringa* on chap. vii. 2,) the two kings of Israel and Syria, joining their forces, laid siege to Jerusalem; but in this attempt they failed of success. In this distress Ahaz called in the assistance of Tiglath-pileser, king of Assyria, who invaded the kingdoms of Israel and Syria, and slew Rezin; but he was more in danger than ever from his too powerful ally; to purchase whose forbearance, as he had before bought his assistance, he was forced to strip himself and his people of all the wealth he could possibly raise from his own treasury, from the temple, and from the country. About the time of the siege of Jerusalem the Syrians took Elath, which was never after recovered. The Edomites likewise, taking advantage of the distress of Ahaz, ravaged Judea, and carried away many captives. The Philistines recovered what they had before lost; and took many places in Judea, and maintained themselves there. Idolatry was established by the command of the king in Jerusalem, and throughout Judea; and the service of the temple was either intermitted, or converted into an idolatrous worship.

Hezekiah, his son, on his accession to the throne, immediately set about the restoration of the legal worship of God, both in Jerusalem and through Judea. He cleansed and repaired the temple, and held a solemn passover. He improved the city, repaired the fortification, erected magazines of all sorts, and built a new aqueduct. In the fourth year of his reign Shalmaneser, king of Assyria, invaded the kingdom of Israel, took Samaria, and carried away the Israelites into captivity, and replaced them by different people sent from his own country; and this was the final destruction of that kingdom, in the sixth year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example from refusing to pay the tribute to the king of Assyria, which had been imposed on Ahaz: this brought on the invasion of Sennacherib in the fourteenth year of his reign, an account of which is inserted among the prophecies of Isaiah. After a great and miraculous deliverance from so powerful an enemy, Hezekiah continued his reign in peace. He prospered in all his works, and left his kingdom in a flourishing state to his son Manasseh—a son in every respect unworthy of such a father. See *Lowth*.

NOTES ON CHAP. I.

Verse 1. *The vision of Isaiah*] It seems doubtful whether this title belongs to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy; the latter part, which enumerates the kings of Judah under whom Isaiah exercised his prophetical office, seems to extend it to the whole collection of prophecies delivered in the course of his ministry. *Vitringa*—to whom the world is greatly indebted for his learned labours on this prophet, and to whom we should have owed much more if he had not so totally devoted himself to Masoretic authority—has, I think, very judiciously resolved this doubt. He supposes that the former part of the title was originally prefixed to this single prophecy; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it at the same time a proper title to the whole book. As such it is plainly taken in 2 Chron. xxxii. 32, where the book of Isaiah is cited by this title: "The vision of Isaiah the prophet, the son of Amoz."

The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews of that time, powerful exhortations to repentance, grievous threatenings to the impenitent, and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. The expression, upon the whole, is clear; the connection of the several parts easy; and in regard to the images, sentiments, and style, it gives a beautiful example of the prophet's elegant manner of writing; though perhaps it may not be equal in these respects to many of the following prophecies.

Verse 2. *Hear, O heavens*—"Hear, O ye heavens"] God is introduced as entering into a public action, or pleading, before the whole world, against his disobedient people. The prophet, as herald or officer to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend and bear witness to the truth of his plea and the justice of his cause. The same scene is more fully displayed in the

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but Israel [e] doth not know, my people [f] doth not consider.

4 Ah sinful nation, a people [g] laden with iniquity, [h] a seed of evil doers, children that are corrupters! they have forsaken the LORD, they have provoked the Holy One of Israel unto

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[e] Jer. ix. 3, 6.—[f] Chap. v. 12.

[g] Heb. *of heaviness*.—[h] Chap. lvii. 3, 4; Matt. iii. 7.

noble exordium of Psa. l., where God summons all mankind, from east to west, to be present to hear his appeal; and the solemnity is held on Sion, where he is attended with the same terrible pomp that accompanied him on Mount Sinai:—

"A consuming fire goes before him,
And round him rages a violent tempest:
He calleth the heavens from above,
And the earth, that he may contend in judgment with his people." Psa. l. 3, 4.

By the same bold figure, Micah calls upon the mountains, that is, the whole country of Judea, to attend to him, chap. vi. 1, 2:—

"Arise, plead thou before the mountains,
And let the hills hear thy voice.
Hear, O ye mountains, the controversy of JEHOVAH;
And ye, O ye strong foundations of the earth:
For JEHOVAH hath a controversy with his people,
And he will plead his cause against Israel."

With the like invocation, Moses introduces his sublime song, the design of which was the same as that of this prophecy, "to testify as a witness, against the Israelites," for their disobedience, Deut. xxxi. 21:—

"Give ear, O ye heavens, and I will speak;
And let the earth hear the words of my mouth."
Deut. xxxii. 1.

This, in the simple yet strong oratorical style of Moses, is, "I call heaven and earth to witness against thee this day; life and death have I set before thee; the blessing and the curse: choose now life, that thou mayest live, thou and thy seed." Deut. xxx. 19. The poetical style, by an apostrophe, sets the personification in a much stronger light.

Hath spoken—"That speaketh"] I render it in the present time, pointing it דבר *dober*. There seems to be an impropriety in demanding attention to a speech already delivered. But the present reading may stand, as the prophet may be here understood to declare to the people what the Lord *had* first spoken to him.

I have nourished] The *Septuagint* have εγεννησα, "I have begotten." Instead of גדלתי *giddalti*, they read ילדתי *yaladti*; the word little differing from the other, and perhaps more proper; which the Chaldee likewise seems to favour; "vocavi eos filios." See Exod. iv. 22; Jer. xxxi. 9.

Verse 3. *The ox knoweth*] An amplification of the gross insensibility of the disobedient Jews, by comparing them with the most heavy and stupid of all animals, yet not so insensible as they. Bochart has well illustrated the comparison, and shown the peculiar force of it. "He sets them lower than the beasts, and even than the most stupid of all beasts, for there is scarcely any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord; by whom they are fed, not for their own, but for his good; neither are they looked upon as children, but as beasts of burden; neither are they advanced to honours, but oppressed with great and daily labours. While the Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity, yet acknowledged not their Lord and their God; but despised his commandments, though in the highest degree equitable and just." Hieroz. i., col. 409.

Jeremiah's comparison to the same purpose is equally elegant, but has not so much spirit and severity as this of Isaiah.

"Even the stork in the heavens knoweth her season;
And the turtle, and the swallow, and the crane, observe the time of their coming:
But my people doth not know the judgment of JEHOVAH." Jer. viii. 7.

Hosea has given a very elegant turn to the same image, in the way of metaphor or allegory:—

"I drew them with human cords, with the bands of love:
And I was to them as he that lifteth up the yoke upon their cheek;
And I laid down their fodder before them."
Hos. xi. 4

Salomo ben Melech thus explains the middle part of the verse, which is somewhat obscure: "I was to them at their desire as they that have compassion on a heifer, lest she be overworked in ploughing; and that lift up the yoke from off her neck, and rest it upon her cheek that she may not still draw, but rest from her labour an hour or two in the day."

But *Israel*] The *Septuagint*, *Syriac*, *Aquila*, *Theodotion*, and *Vulgate*, read וישראל *veyisrael*, and *Israel*, adding the *conjunction*, which being rendered as an adversative, sets the opposition in a stronger light.

Doth not know] The same ancient versions agree in adding ΜΕ, which very properly answers, and indeed is almost necessarily required to answer, the words *possessor* and *lord* preceding. Ισραηλ δε ΜΕ ουκ εγνω; *Sept.* "Israel *autem* ΜΕ *non cognovit*;" *Vulg.* Ισραηλ δε ΜΟΥ ουκ εγνω; *Aquil.*, *Theod.* The testimony of so scrupulous an interpreter as *Aquila* is of great weight in this case. And both his and *Theodotion's* rendering is such as shows plainly that they did not add the word ΜΟΥ to help out the sense, for it only embarrasses it. It also clearly determines what was the original reading in the old copies from which they translated. It could not be ידעני *yedani*, which most obviously answers to the version of the *Septuagint* and *Vulgate*, for it does not accord with that of *Aquila* and *Theodotion*. The version of these latter interpreters, however injudicious, clearly ascertains both the phrase, and the order of the words, of the original Hebrew; it was ישראל אותי לא ידע *vey-*

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anger, they are gone away backward.

5 [k] Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrefying sores; [m] they have not been closed, neither bound up, neither mollified with [n] ointment.

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[l] Heb. *alienated*, or *separated*; Psa. lviii. 3.——[k] Chap. ix. 13; Jer. ii. 30; v. 3.

[l] Hebrew, *increase revolt*.——[m] Jeremiah viii. 22.
[n] Or, *oil*.

israel othi lo yada. The word אותי *othi* has been lost out of the text. The very same phrase is used by Jeremiah, chap. iv. 22, עמי אותי לא ידעו *ammi othi lo yadau*. And the order of the words must have been as above represented; for they have joined ישראל *yisrael*, with אותי *othi*, as *in regimine*; they could not have taken it in this sense, *Israel* MEUS *non cognovit*, had either this phrase or the order of the words been different. I have endeavoured to set this matter in a clear light, as it is the first example of a *whole word* lost out of the text, of which the reader will find many other plain examples in the course of these notes. But *Rosenmüller* contends that this is unnecessary, as the passage may be translated, "Israel knows nothing: my people have no understanding."

The *Septuagint*, *Syriac*, and *Vulgate*, read ועמי *veammi*, "*and* my people;" and so likewise sixteen MSS. of *Kennicott*, and fourteen of *De Rossi*.

Verse 4. *Ah sinful nation*—"Degenerate"] Five MSS., one of them ancient, read משחתים *moschathim*, without the first י *yod*, in *hophal corrupted*, not *corrupters*. See the same word in the same form, and in the same sense, Prov. xxv. 26.

Are corrupters—"Are estranged"] Thirty-two MSS., five ancient, and two editions, read נזורו *nazoru*; which reading determines the word to be from the root זור *zur*, *to alienate*, not from נזר *nazar*, *to separate*; so *Kimchi* understands it. See also *Annotat.* in *Noldium*, 68.

They are gone away backward—"They have turned their backs upon him."] So *Kimchi* explains it: "they have turned unto him the back, and not the face." See Jer. ii. 27; vii. 24. I have been forced to render this line paraphrastically; as the verbal translation, "they are estranged backward," would have been unintelligible.

Verse 5. *Why should ye be stricken any more*—"On what part," &c.?] The *Vulgate* renders על מה *al meh*, *super quo*, (see Job xxxviii. 6; 2 Chron. xxxii. 10,) *upon what* part. And so *Abendana* on *Sal. ben Melech*: "There are some who explain it thus: Upon what limb shall you be smitten, if you add defection? for already for your sins have you been smitten upon all of them; so that there is not to be found in you a whole limb on which you can be smitten." Which agrees with what follows: "From the sole of the foot even unto the head, there is no soundness in it:" and the sentiment and image is exactly the same with that of *Ovid*, *Pont.* ii. 7, 42:—

Vix habet in nobis jam nova plaga locum.
'There is no place on you for a new stripe.

Or that still more expressive line of *Euripides*; the great force and effect of which *Longinus* ascribes to its close and compressed structure, analogous to the sense which it expresses:—

Τεμω κακων δη· κ' ουκετ' εσθ' ὑπη τιθη.

I am full of miseries: there's no room for more.
Herc. Fur. 1245, *Long.* sec. 40.

"On what part will ye strike again? will ye add correction?" This is addressed to the instruments of God's vengeance; those that inflicted the punishment, who or whatsoever they were. Ad verbum certæ personæ intelligendæ sunt, quibus ista actio quæ per verbum exprimitur competit; "The words are addressed to the persons who were the agents employed in the work expressed by the original word," as Glassius says in a similar case, *Phil. Sacr.* i. 3, 22. See chap. viii. 4.

As from ידע *yada*, דעה *deah*, knowledge; from יען *yaats*, עצה *etsah*, counsel; from ישן *yashan*, שנה *shenoh*, sleep, &c.; so from יסר *yasar* is regularly derived סרה *sarah*, correction.

Verse 5. *The whole head is sick*] The king and the priests are equally gone away from truth and righteousness. Or, The state is oppressed by its enemies, and the Church corrupted in its rulers and in its members.

Verse 6. *They have not been closed*, &c.—"It hath not been pressed," &c.] The pharmaceutical art in the East consists chiefly in external applications: accordingly the prophet's images in this place are all taken from surgery. Sir John Chardin, in his note on Prov. iii. 8, "It shall be health to thy navel, and marrow to thy bones," observes that "the comparison is taken from the plasters, ointments, oils, and frictions, which are made use of in the East upon the belly and stomach in most maladies. Being ignorant in the villages of the art of making decoctions and potions, and of the proper doses of such things, they generally make use of external medicines."—*Harmer's Observations on Scripture*, vol. ii. p. 488. And in surgery their *materia medica* is extremely simple, oil making the principal part of it. "In India," says *Tavernier*, "they have a certain preparation of oil and melted grease, which they commonly use for the healing of wounds." Voyage Ind. So the good Samaritan poured oil and wine on the wounds of the distressed Jew: wine, cleansing and somewhat astringent, proper for a fresh wound; oil, mollifying and healing, Luke x. 34. Kimchi has a judicious remark here: "When various medicines are applied, and no healing takes place, that disorder is considered as coming immediately from God."

Of the three verbs in this sentence, one is in the singular number in the text; another is singular in two MSS., (one of them ancient,) חבשה *chubbeshah*; and the *Syriac* and *Vulgate* render all of them in the singular number.

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7 [o]Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, [p]as overthrown by strangers.

8 And the daughter of Zion is left [q]as a cottage in a vineyard, as a lodge in a garden of cucumbers, [r]as a besieged city.

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[o] Deut. xxviii. 51, 52.——[p] Heb. *as the overthrow of strangers.*

[q] Job xxvii. 18; Lam. ii. 6.——[r] Jer. iv. 17.

Verses 7–9. *Your country* is *desolate*] The description of the ruined and desolate state of the country in these verses does not suit with any part of the prosperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz. But on the other hand it may be considered whether those instances of idolatry which are urged in ver. 29—the worshipping in groves and gardens—having been at all times too commonly practised, can be supposed to be the only ones which the prophet would insist upon in the time of Ahaz; who spread the grossest idolatry through the whole country, and introduced it even into the temple; and, to complete his abominations, made his son pass through the fire to Moloch. It is said, 2 Kings xv. 37, that in Jotham's time "the Lord began to send against Judah Rezin—and Pekah." If we may suppose any invasion from that quarter to have been actually made at the latter end of Jotham's reign, I should choose to refer this prophecy to that time.

And *your cities* are *burned.*—*Nineteen* of Dr. *Kennicott's* MSS. and *twenty-two* of *De Rossi's*, some of my own, with the *Syriac* and *Arabic*, add the conjunction, which makes the hemistich more complete.

Verse 7. זָרִים *zarim* at the end of the verse. This reading, though confirmed by all the ancient versions, gives us no good sense; for "your land is devoured by strangers; and is desolate, as if overthrown by *strangers*," is a mere tautology, or, what is as bad, an identical comparison. *Aben Ezra* thought that the word in its present form might be taken for the same with זֶרֶם *zerem, an inundation: Schultens* is of the same opinion; (see *Taylor's* Concord.;) and *Schindler* in his Lexicon explains it in the same manner: and so, says *Kimchi*, some explain it. *Abendana* endeavours to reconcile it to grammatical analogy in the following manner: "זָרִים *zarim* is the same with זֶרֶם *zerem*; that is, as overthrown by *an inundation of waters*: and these two words have the same analogy as קֶדֶם *kedem* and קָדִים *kadim*. Or it may be a concrete of the same form with שְׁבִיר *shechir*; and the meaning will be: as overthrown by rain pouring down violently, and causing a flood." On *Sal. ben Melech*, *in loc.* But I rather suppose the true reading to be זֶרֶם *zerem*, and have translated it accordingly: the word זָרִים *zarim*, in the line above, seems to have caught the transcriber's eye, and to have led him into this mistake. But this conjecture of the learned prelate is not confirmed by any MS. yet discovered.

Verse 8. *As a cottage in a vineyard*—"As a shed in a vineyard"] A little temporary hut covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden or vineyard during the short season the fruit was ripening, (see Job xxvii. 18,) and presently removed when it had served that purpose. See *Harmer's* Observ. i. 454. They were probably obliged to have such a constant watch to defend the fruit from the jackals. "The jackal," (*chical* of the Turks,) says *Hasselquist*, (Travels, p. 227,) "is a species of mustela which is very common in Palestine, especially during the vintage; and often destroys whole vineyards, and gardens of cucumbers." "There is also plenty of the *canis vulpes*, the fox, near the convent of St. John in the desert, about vintage time; for they destroy all the vines unless they are strictly watched." Ibid. p. 184. See Cant. ii. 15.

Fruits of the gourd kind, melons, water-melons, cucumbers, &c., are much used and in great request in the Levant, on account of their cooling quality. The Israelites in the wilderness regretted the loss of the cucumbers and melons among the other good things of Egypt, Num. xi. 5. In Egypt the season of *water-melons*, which are most in request, and which the common people then chiefly live upon, lasts but three weeks. See *Hasselquist*, p. 256. *Tavernier* makes it of longer continuance: L'on y void de grands carreaux de melons et de concombres, mais beaucoup plus de derniers, dont les Levantins font leur delices. Le plus souvent ils les mangent sans les peler, après quoi ils vont boire une verre d'eau. Dans toute l'Asie c'est la nourriture ordinaire du petit peuple pendant trois ou quatre mois; toute la famille en vit; et quand un enfant demand à manger, au lieu qu'en France ou aillieurs nous luy donnerions du pain, dans le Levant on luy presente un concombre, qu'il mange cru comme on le vient de cueillir. Les concombres dans le Levant ont une bonté particuliere; et quoiqu' on les mange crus, ils ne font jamais de mal; "There are to be seen great beds of melons and cucumbers, but a greater number of the latter, of which the Levantines are particularly fond. In general they eat them without taking off the rind, after which they drink a glass of water. In every part of Asia this is the aliment of the common people for three or four months; the whole family live on them; and when a child asks something to eat, instead of giving it a piece of bread, as is done in France and other countries, they present it with a cucumber, which it eats raw, as gathered. Cucumbers in the Levant are peculiarly excellent; and although eaten raw, they are seldom injurious." *Tavernier*, Relat. du Serrail, cap. xix.

As a lodge, &c.] That is, after the fruit was gathered; the lodge being then permitted to fall into decay. Such was the desolate, ruined state of the city.

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9 Except the LORD of hosts had left unto us a very small remnant, we should have been as [t] Sodom, *and* we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers [u] of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of your [v] sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of [w] he-goats.

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12 When ye come [x] to [y] appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more [z] vain oblations; incense is an abomination unto me; the new moons and Sabbaths, [a] the calling of assemblies, I

[t] Lam. iii. 22; Rom. ix. 29.——[u] Gen. xix. 24.——[v] Deut. xxxii. 32; Ezek. xvi. 46.——[w] 1 Sam. xv. 22; Psa. l. 8, 9; li. 16; Prov. xv. 8; xxi. 27; chap. lxvi. 3; Jer. vi. 20; vii. 21; Amos v. 21, 22; Mic. vi. 7.——[x] Heb. *great he-goats.*——[y] Heb. *to be seen.* [y] Exod. xxiii. 17; xxxiv. 23.——[z] Matt. xv. 9.——[a] Joel i. 14; ii. 15.

As a besieged city—"A city taken by siege"] So the ὡς πολις πολιορκουμενη; *Septuagint:* see also the *Vulgate.*

Verse 9. *The Lord of hosts*—"JEHOVAH God of hosts"] As this title of God, יהוה צבאות *Yehovah tsebaoth*, "JEHOVAH of hosts," occurs here for the first time, I think it proper to note, that I translate it always, as in this place, "JEHOVAH God of hosts;" taking it as an elliptical expression for יהוה אלהי צבאות *Yehovah Elohey tsebaoth.* This title imports that JEHOVAH is the God or Lord of hosts or armies; as he is the Creator and Supreme Governor of all beings in heaven and earth, and disposeth and ruleth them all in their several orders and stations; the almighty, universal Lord.

We should have been as Sodom] As completely and finally ruined as *that* and the cities of the plain were, no vestige of which remains at this day.

Verse 10. *Ye rulers of Sodom*—"Ye princes of Sodom"] The incidental mention of Sodom and Gomorrah in the preceding verse suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a sort of elegant turn of the like kind may be observed in St. Paul's Epistle to the Romans, chap. xv. 4, 5, 12, 13. See Locke on the place; and see ver. 29, 30, of this chapter, which gives another example of the same.

AND—*like unto Gomorrah.*—The ו *vau* is added by *thirty-one* of *Kennicott's* MSS., *twenty-nine* of *De Rossi's* and one, very ancient, of my own. See on ver. 6.

Verse 11. *To what purpose, &c.*—"What have I to do."] The prophet Amos has expressed the same sentiments with great elegance:—

"I hate, I despise your feasts;
And I will not delight in the odour of your solemnities:
Though ye offer unto me burnt-offerings
And your meat-offerings, I will not accept:
Neither will I regard the peace-offerings of your fatlings.
Take away from me the noise of your songs;
And the melody of your viols I will not hear.
But let judgment roll down like waters;
And righteousness like a mighty stream."
Amos v. 21–24.

So has Persius; see Sat. ii. v. 71–75:—

"Quin damus id Superis, de magna quod dare lanæ," &c.

The two or three last pages of Plato's *Euthyphro* contain the same idea. Sacrifices and prayers are not profitable to the offerer, nor acceptable to the gods, unless accompanied with an upright life.

Verse 11. *The fat of fed beasts, &c.*] The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. The fat was always burnt upon the altar, and the blood was partly sprinkled, differently on different occasions, and partly poured out at the bottom of the altar. See Lev. iv.

Verse 12. *When ye come to appear*] Instead of לראות *leraoth*, to *appear*, one MS. has לראות *liroth*, to *see*. See *De Rossi*. The appearing before God here refers chiefly to the three solemn annual festivals. See Exod. xxiii. 14.

Tread my courts (no more)] So the *Septuagint* divide the sentence, joining the end of this verse to the beginning of the next: Πατειν την αυλην μου, ου προσθησεσθε; "To tread my court ye shall not add—ye shall not be again accepted in worship."

Verse 13. *The new moons and Sabbaths*—"The fast and the day of restraint"] און ויעצרה *ave vaatsarah.* These words are rendered in many different manners by different interpreters, to a good and probable sense by all; but I think by none in such a sense as can arise from the phrase itself, agreeably to the idiom of the Hebrew language. Instead of און *aven*, the *Septuagint* manifestly read צום *tsom*, νηστειαν, "the fast." This *Houbigant* has adopted. The prophet could not well have omitted the *fast* in the enumeration of their *solemnities*, nor the *abuse* of it among the instances of their *hypocrisy*, which he has treated at large with such force and elegance in his *fifty-eighth chapter.* Observe, also, that the prophet Joel, (chap. i. 14, and ii. 15,) twice joins together the fast and the day of restraint:—

קדשו צום קראו עצרה
atsarah kiru tsom kaddeshu

"Sanctify a fast; proclaim a day of restraint:"

which shows how properly they are here joined together. עצרה *atsarah*, "the restraint," is rendered, both here and in other places of our English translation, "the solemn assembly." Certain holy days ordained by the law were distinguished by a particular

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cannot away with; *it is* [b] iniquity, even the solemn meeting.

14 Your [c] new moons and your [d] appointed feasts my soul hateth: they are a trouble unto me; [e] I am weary to bear *them*.

15 And [f] when ye spread forth your hands, I will hide mine eyes from you: [g] yea, when ye [h] make many prayers, I will not hear: your hands are full of [i] blood.[k]

16 [l] Wash you, make you clean; put away the evil of your doings from before mine eyes; [m] cease to do evil;

17 Learn to do well; [n] seek judgment, [o] relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and [p] let us reason together, saith the LORD: though your sins be as scarlet, [q] they shall be as white as snow; though they be red like crimson, they shall be as wool.

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19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: [r] for the mouth of the LORD hath spoken *it*.

21 [s] How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 [t] Thy silver is become dross, thy wine mixed with water:

[b] Or, *grief*.——[c] Num. xxviii. 11.——[d] Lev. xxiii. 2, &c.; Lam. ii. 6.——[e] Chap. xliii. 24.——[f] Job xxvii. 29; Psalm cxxxiv. 2; Prov. i. 28; chap. lix. 2; Jer. xiv. 12; Mic. iii. 4.——[g] Psa. lxvi. 18; 1 Tim. ii. 8.——[h] Heb. *multiply prayer*.——[i] Chap. lix. 3. [k] Heb. *bloods*.——[l] Jer. iv. 14.

[m] Psa. xxxiv. 14; xxxvii. 27; Amos v. 15; Rom. xii. 9; 1 Pet. iii. 11.——[n] Jer xxii. 3, 16; Mic. vi. 8; Zech. vii. 9; viii. 16. [o] Or, *righten*.——[p] Chap. xliii. 26; Mic. vi. 2.——[q] Psalm li. 7; Rev. vii. 14.——[r] Num. xxiii. 19; Tit. i. 2.——[s] Jer. ii. 20, 21.——[t] Jer. vi. 28, 30; Ezek. xxii. 18, 19.

charge that "no servile work should be done therein;" Lev. xxviii. 36; Num. xxix. 35; Deut. xvi. 8. This circumstance clearly explains the reason of the name, *the restraint*, or *the day of restraint*, given to those days.

If I could approve of any translation of these two words which I have met with, it should be that of the Spanish version of the Old Testament, made for the use of the Spanish Jews: *Tortura y detenimento*, "it is a pain and a constraint unto me." But I still think that the reading of the *Septuagint* is more probably the truth.

Verse 15. *When ye spread*] The *Syriac*, *Septuagint*, and a MS., read בפרשכם *beparsheccm*, without the conjunction ו *vau*.

Your hands—"For your hands"] Αἱ γαρ χειρες—*Sept.* *Manus* enim *vestræ*—*Vulg.* They seem to have read כי ידיכם *ki yedeychem*.

Verse 16. *Wash you*] Referring to the preceding verse, "your hands are full of blood;" and alluding to the legal washings commanded on several occasions. See Lev. xiv. 8, 9, 47.

Verse 17. *Relieve the oppressed*—"Amend that which is corrupted"] אשרו חמוץ *asheru chamots*. In rendering this obscure phrase I follow *Bochart*, (Hieroz. Part i., lib. ii., cap. 7.,) though I am not perfectly satisfied with this explication of it.

Verse 18. *Though your sins be as scarlet*] שני *shani*, "scarlet or crimson," *dibaphum, twice dipped*, or *double dyed*; from שנה *shanah*, *iterare, to double*, or *to do a thing twice*. This derivation seems much more probable than that which *Salmasius* prefers, from שנן *shanan, acuere*, to *whet*, from the *sharpness* and strength of the colour, ὀξυφοινικον; תלע *tela*, the same; properly the *worm*, *vermiculus*, (from whence *vermeil*,) for this colour was produced from a worm or insect which grew in a coccus or excrescence of a shrub of the ilex kind, (see Plin. Nat. Hist. xvi. 8,) like the cochineal worm in the opuntia of America. See Ulloa's Voyage, book v., chap. ii., note to page 342. There is a shrub of this kind that grows in Provence and Languedoc, and produces the like insect, called the *kermes oak*, (see Miller, Dict. *Quercus*,) from *kermez*, the Arabic word for this colour, whence our word *crimson* is derived.

"Neque amissos colores
Lana refert medicata fuco,"

says the poet, applying the same image to a different purpose. To discharge these strong colours is impossible to human art or power; but to the grace and power of God all things, even much more difficult, are possible and easy. Some copies have כשנים *keshanim*, "like crimson garments."

Though they be red, &c.] But the conjunction ו *vau* is added by *twenty-one* of *Kennicott's*, and by *forty-two* of *De Rossi's* MSS., by some early editions, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*. It makes a fuller and more emphatic sense. "AND *though they be red as crimson*," &c.

Verse 19. *Ye shall eat the good of the land*] Referring to ver. 7: it shall not be "devoured by strangers."

Verse 20. *Ye shall be devoured with the sword*—"Ye shall be food for the sword"] The *Septuagint* and *Vulgate* read תאכלכם *tochalchem*, "the sword *shall devour you*;" which is of much more easy construction than the present reading of the text.

The Chaldee seems to read בחרב אויב תאכלו *becherev oyeb teachelu*, "ye shall be consumed *by* the sword *of the enemy*." The *Syriac* also reads בחרב *becherch*, and renders the verb passively. And the rhythmus seems to require this addition.—Dr. JUBB.

Verse 21. *Become a harlot*] See before, the Discourse on the Prophetic Style: and see Lowth's Comment on the place, and De Sacr. Poës. Hebr. Præl. xxxi.

Verse 22. *Wine mixed with water*] An image used for the *adulteration* of wines, with more propriety than may at first appear, if what *Thevenot* says of the pea-

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23 [u] Thy princes *are* rebellious, and [v] companions of thieves: [w] every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

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24 Therefore saith the LORD,

[u] Hos. ix. 15.——[v] Prov. xxix. 24.——[w] Jer. xxii. 17; Ezek. xxii. 12; Hos. iv. 18; Mic. iii. 11; vii. 3.——[x] Jer. v. 28; Zech. vii. 10

ple of the Levant of late times were true of them formerly. He says, "They never mingle water with their wine to drink; but drink by itself what water they think proper for abating the strength of the wine." "Lorsque les Persans boivent du vin, ils le prennent tout pur, à la facon des Levantins, qui ne le mêlent jamais avec de l'eua; mais en beuvant du vin, de temps en temps ils prennent un pot d'eau, et en boivent de grand traits." Voyage, part ii., liv. ii., chap. 10. "Ils (les Turcs) n'y meslent jamais d'eau, et se moquent des Chrètiens, qui en mettent, ce qui leur semble tout à fait ridicule." Ibid. part i., chap. 24. "The Turks never mingle water with their wine, and laugh at the Christians for doing it, which they consider altogether ridiculous."

It is remarkable that whereas the Greeks and Latins by *mixed* wine always understood wine diluted and lowered with water, the Hebrews on the contrary generally mean by it wine made stronger and more inebriating by the addition of higher and more powerful ingredients, such as honey, spices, defrutum, (or wine inspissated by boiling it down to two-thirds or one-half of the quantity,) myrrh, mandragora, opiates, and other strong drugs. Such were the exhilarating, or rather stupifying, ingredients which Helen mixed in the bowl together with the wine for her guests oppressed with grief to raise their spirits, the composition of which she had learned in Egypt:—

Αυτικ' αρ' εις οινον βαλε φαρμακον, ενθεν επινον,
Νηπενθες τ' αχολον τε, κακων επιληθον απαντων.
HOMER. *Odyss.* lib. iv., ver. 220.

"Meanwhile, with genial joy to warm the soul,
Bright Helen mix'd a mirth-inspiring bowl;
Temper'd with drugs of sovereign use, to assuage
The boiling bosom of tumultuous rage:
Charm'd with that virtuous draught, the exalted mind
All sense of wo delivers to the wind." POPE.

Such was the "spiced wine and the juice of pomegranates," mentioned Cant. viii. 2. And how much the Eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden, may be seen in a curious chapter of Kempfer upon that subject. Amœn. Exot. Fasc. iii., Obs. 15.

Thus the drunkard is properly described, Prov. xxiii. 30, as one "that seeketh *mixed* wine," and "is mighty to *mingle* strong drink," Isa. v. 22. And hence the poet took that highly poetical and sublime image of the cup of God's wrath, called by Isaiah li. 17, the "cup of trembling," causing intoxication and stupefaction, (see Chappelow's note on Hariri, p. 33,) containing, as St. John expresses in Greek the Hebrew idea with the utmost precision, though with a seeming contradiction in terms, κεκερασμενον ακρατον, *merum mixtum*, pure wine made yet stronger by a mixture of powerful ingredients; Rev. xiv. 10. "In the hand of JEHOVAH," saith the psalmist, Psa. lxxv. 8, "there is a cup, and the wine is turbid: it is full of a mixed liquor, and he poureth out of it;" or rather, "he poureth it out of one vessel into another," to mix it perfectly, according to the reading expressed by the ancient versions, ויגר מזה אל זה *vaiyagger mizzeh al zeh*, and he pours it from this to that, "verily the dregs thereof," the thickest sediment of the strong ingredients mingled with it, "all the ungodly of the earth shall wring them out, and drink them."

R. D. Kimchi says, "The current coin was adulterated with brass, tin, and other metals, and yet was circulated as good money. The wine also was adulterated with water in the taverns, and sold notwithstanding for pure wine."

Verse 23. *Companions of thieves*—"Associates"] The *Septuagint*, *Vulgate*, and four MSS., read חברי *chabrey*, without the conjunction ו *vau*.

Verse 24. *Ah, I will ease me*—"Aha! I will be eased"] Anger, arising from a sense of injury and affront, especially from those who, from every consideration of duty and gratitude, ought to have behaved far otherwise, is an uneasy and painful sensation: and revenge, executed to the full on the offenders, removes that uneasiness, and consequently is pleasing and quieting, at least for the present. Ezekiel, chap. v. 13, introduces God expressing himself in the same manner:—

"And mine anger shall be fully accomplished;
And I will make my fury rest upon them;
And I will give myself ease."

This is a strong instance of the metaphor called anthropopathia, by which, throughout the Scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections, the bodily faculties, qualities, and members, of men, and even of brute animals, are attributed to God, and that with the utmost liberty and latitude of application. The foundation of this is obvious; it arises from necessity; we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting: when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty; this is true of metaphor in general, and in particular of this kind of metaphor, which is used with great elegance and sublimity in the sacred poetry; and what is very remarkable, in the grossest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this: when the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquiesce in the notion; we overlook the metaphor, and take it as a proper attribute; but when the idea is gross and offensive, as in this passage of Isaiah, where the impatience of anger and the pleasure of revenge is attributed to God, we are immediately shocked at the application; the impropriety strikes us at once; and the mind, casting about for something in

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the LORD of hosts, the mighty one of Israel, Ah, [y] I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and [z] purely [a] purge away thy dross, and take away all thy tin:

26 And I will restore thy judges [b] as at the first, and thy counsellors as at the beginning: afterward [c] thou shalt be called, The city of righteousness, the faithful city.

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27 Zion shall be redeemed with judgments, and [d] her converts with righteousness.

28 And the [e] destruction [f] of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of [g] the oaks

[y] Deut. xxviii. 63; Ezek. v. 13.——[z] Heb. *according to pureness.* [a] Jer. vi. 29; ix. 7; Mal. iii. 3.——[b] Jer. xxxiii. 7.——[c] Zech. viii. 3.

[d] Or, *they that return of her.*——[e] Job xxxi. 3; Psa. i. 6; v. 6. lxxiii. 27; xcii. 9; civ. 35.——[f] Heb. *breaking.*——[g] Chap. lvii. 5.

the Divine nature analogous to the image, lays hold on some great, obscure, vague idea, which she endeavours to comprehend, and is lost in immensity and astonishment. See De Sacr. Poesi. Hebr. Præl. xvi. *sub. fin.*, where this matter is treated and illustrated by examples.

Verse 25. *I will turn my hand upon thee*] So the common version; and this seems to be a metaphor taken from the custom of those who, when the metal is melted, strike off the scoriæ with their hand previously to its being poured out into the mould. I have seen this done with the naked hand, and no injury whatever sustained.

Purge away thy dross—"In the furnace"] The text has כבר *cabbor*, which some render "as with soap;" as if it were the same with כברית *keborith*; so *Kimchi*; but soap can have nothing to do with the purifying of metals. Others, "according to purity," or "purely," as our version. *Le Clerc* conjectured that the true reading is ככור *kechur*, "as in the furnace;" see Ezek. xxii. 18, 20. Dr. *Durell* proposes only a transposition of letters כבר to the same sense; and so likewise Archbishop *Secker*. That this is the true reading is highly probable.

Verse 26. *I will restore*] "This," says *Kimchi*, "shall be in the days of the Messiah, in which all the wicked shall cease, and the remnant of Israel shall neither do iniquity, nor speak lies." What a change must this be among *Jews!*

Afterward—"And after this"] The *Septuagint*, *Syriac*, *Chaldee*, and *eighteen* MSS., and one of my own, very ancient, add the *conjunction* ו *vau*, AND.

Verse 27. *With judgment*—"In judgment"] By the exercise of God's strict justice in destroying the obdurate, (see ver. 28,) and delivering the penitent *in righteousness*; by the truth and faithfulness of God in performing his promises."

Verse 29. *For they shall be ashamed of the oaks*—"For ye shall be ashamed of the ilexes"] Sacred groves were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated, with altars, images, and every thing necessary for performing the various rites of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves became afterwards very much addicted to this species of idolatry.

"When I had brought them into the land,
Which I swore that I would give unto them;
Then they saw every high hill and every thick tree;
And there they slew their victims;
And there they presented the provocation of their offerings;
And there they placed their sweet savour;
And there they poured out their libations."
Ezek. xx. 28.

"On the tops of the mountains they sacrifice;
And on the hills they burn incense;
Under the oak and the poplar;
And the ilex, because her shade is pleasant."
Hos. iv. 13.

Of what particular kinds the trees here mentioned are, cannot be determined with certainty. In regard to אלה *ellah*, in this place of Isaiah, as well as in Hosea, *Celsius* (Hierobot.) understands it of the terebinth, because the most ancient interpreters render it so; in the first place the *Septuagint*. He quotes eight places; but in three of these eight places the copies vary, some having δρυς, *the oak*, instead of τερεβινθος, the *terebinth* or *turpentine tree*. And he should have told us, that these same *seventy* render it in sixteen other places by δρυς, *the oak*; so that their authority is really against him; and the *Septuagint*, "stant pro quercu," contrary to what he says at first setting out. Add to this that *Symmachus*, *Theodotion*, and *Aquila*, generally render it by δρυς, *the oak*; the latter only once rendering it by τερεβινθος, *the terebinth*. His other arguments seem to me not very conclusive; he says, that all the qualities of אלה *ellah* agree to the terebinth, that it grows in mountainous countries, that it is a strong tree, long-lived, large and high, and deciduous. All these qualities agree just as well to the *oak*, against which he contends; and he actually attributes them to the oak in the very next section. But I think neither the oak nor the terebinth will do in this place of Isaiah, from the last circumstance which he mentions, their being deciduous, where the prophet's design seems to me to require an evergreen, otherwise the casting of its leaves would be nothing out of the common established course of nature, and no proper image of extreme distress and total desolation, parallel to that of a garden without water, that is, wholly burnt

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which ye have desired, [h] and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

[h] Chap. lxv. 3; lxvi. 17.——[i] Ezek. xxxii. 21.

31 [i] And the strong shall be [k] as tow, [l] and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

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[k] Chap. xliii. 17.——[l] Or, *and his work*.

up and destroyed. An ancient, who was an inhabitant and a native of this country, understands it in like manner of a tree blasted with uncommon and immoderate heat; *velut arbores, cum frondes æstu torrente decusserunt. Ephrem Syr.* in loc., edit. Assemani. Compare Psa. i. 4; Jer. xvii. 8. Upon the whole I have chosen to make it the ilex, which word *Vossius*, Etymolog., derives from the Hebrew אלה *ellah*, that whether the word itself be rightly rendered or not, I might at least preserve the propriety of the poetic image.—L.

By the *ilex* the learned prelate means the *holly*, which, though it generally appears as a sort of shrub, grows, in a good soil, where it is unmolested, to a considerable height. I have one in my own garden, rising *three* stems from the root, and between *twenty* and *thirty* feet in height. It is an evergreen.

Verse 29. *For they shall be ashamed*—"For ye shall be ashamed"] תבושו *teboshu*, in the second person, *Vulgate, Chaldee, three* MSS., one of my own, ancient, and one edition; and in agreement with the rest of the sentence.

Verse 30. *Whose leaf*—"Whose leaves"] *Twenty-six* of *Kennicott's, twenty-four* of *De Rossi's*, one ancient, of my own, and *seven* editions, read עליה *aleyha*, in its full and regular form. This is worth remarking, as it accounts for a great number of anomalies of the like kind, which want only the same authority to rectify them.

As a garden that hath no water—"A garden wherein is no water."] In the hotter parts of the Eastern countries, a constant supply of water is so absolutely necessary for the cultivation and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created as a garden planted with every tree pleasant to the sight and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water, "And a river went out of Eden to water the garden;" Gen. ii. 10: see also xiii. 10.

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of their gardens in this respect.

"Damascus," says *Maundrell*, p. 122, "is encompassed with gardens, extending no less, according to common estimation, than thirty miles round; which makes it look like a city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of the Barrady, (the Chrysorrhoas of the ancients,) which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plain, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood, insomuch that there is not a garden but has a fine quick stream running through it. The Barrady is almost wholly drunk up by the city and gardens. What small part of it escapes is united, as I was informed, in one channel again on the southeast side of the city; and, after about three or four hours' course, finally loses itself in a bog there, without ever arriving at the sea." This was likewise the case in former times, as *Strabo*, lib. xvi., Pliny, lib. v. 18, testify; who say, "that this river was expended in canals, and drunk up by watering the place."

"The best sight," says the same *Maundrell*, p. 39, "that the palace of the emir of Beroot, anciently Berytus, affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone work were troughs, very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree for the stream as it passed by to flow out and water it." The royal gardens at Ispahan are watered just in the same manner, according to *Kempfer's* description, Amœn. Exot., p. 193.

This gives us a clear idea of the פלגי מים *palgey mayim*, mentioned in the first Psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals; for so the phrase properly signifies. The prophet Jeremiah, chap. xvii. 8, has imitated, and elegantly amplified, the passage of the psalmist above referred to:—

"He shall be like a tree planted by the water side,
And which sendeth forth her roots to the aqueduct.
She shall not fear, when the heat cometh;
But her leaf shall be green;
And in the year of drought she shall not be anxious,
Neither shall she cease from bearing fruit."

From this image the son of Sirach, Eccles. xxiv. 30, 31, has most beautifully illustrated the influence and the increase of religious wisdom in a well prepared heart.

"I also come forth as a canal from a river,
And as a conduit flowing into a paradise.
I said, I will water my garden,
And I will abundantly moisten my border:
And, lo! my canal became a river,
And my river became a sea."

This gives us the true meaning of the following elegant proverb, Prov. xxi. 1:—

"The heart of the king is like the canals of waters
in the hand of JEHOVAH;
Whithersoever it pleaseth him, he inclineth it."

The direction of it is in the hand of JEHOVAH, as the distribution of the water of the reservoir through the garden by different canals is at the will of the gardener.

"Et, cum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva."
Virg., Georg. i. 107.

"Then, when the fiery suns too fiercely play,
And shrivelled herbs on withering stems decay,
The wary ploughman on the mountain's brow
Undams his watery stores; huge torrents flow;
And, rattling down the rocks, large moisture yield,
Tempering the thirsty fever of the field." DRYDEN.

Solomon, Eccles. ii. 5, 6, mentions his own works of this kind:—

"I made me gardens, and paradises;
And I planted in them all kinds of fruit trees.
I made me pools of water,
To water with them the grove flourishing with trees."

Maundrell, p. 88, has given a description of the remains, as they are said to be, of these very pools made by Solomon, for the reception and preservation of the waters of a spring, rising at a little distance from them; which will give us a perfect notion of the contrivance and design of such reservoirs. "As for the pools, they are three in number, lying in a row above each other; being so disposed that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular, the breadth is the same in all, amounting to about ninety paces. In their length there is some difference between them; the first being about *one hundred and sixty* paces long, the second, *two hundred*, and the third, *two hundred and twenty*. They are all lined with wall and plastered; and contain a great depth of water."

The immense works which were made by the ancient kings of Egypt for recovering the waters of the Nile, when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind than the reservoir of Saba, or Merab, in Arabia Felix. According to the tradition of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole or dam was built. The water of the lake so formed had near *twenty* fathoms depth; and there were *three* sluices at different heights, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam; a great flood came, and raised the lake above its usual height; the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighbouring towns and people. The remains of eight tribes were forced to abandon their dwellings, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. xxxiv. ver. 15. See also *Sale*, Prelim. s. i. p. 10, and *Michaelis*, Quest. aux Voyag. Dan. No. 94. *Niebuhr*, Descrip. de l'Arabie. p. 240.—L.

CHAPTER II.

Prophecy concerning the kingdom of the Messiah, and the conversion of the Gentile world, 1–5. *Great wickedness and idolatry of the unbelieving Jews,* 6–9. *Terrible consternation that will seize the wicked, who shall in vain seek for rocks and mountains to hide them from the face of God in the day of his judgments,* 10–17. *Total destruction of idolatry in consequence of the establishment of Messiah's kingdom,* 18–21. *An exhortation to put no confidence in man,* 22.

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THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [a] it shall come to pass [b] in the last days [c] *that* the mountain of the LORD's house shall [d] be established in the top of the mountains, and shall be exalted

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[a] Mic. iv. 1, &c.——[b] Gen. xlix. 1; Jer. xxiii. 30.

[c] Psa. lxviii. 15, 16.——[d] Or, *prepared*.

The prophecy contained in the second, third, and fourth chapters, makes one continued discourse. The first five verses of chap. ii. foretell the kingdom of Messiah, the conversion of the Gentiles, and their admission into it. From the sixth verse to the end of the second chapter is foretold the punishment of the unbelieving Jews for their idolatrous practices, their confidence in their own strength, and distrust of God's protection; and moreover the destruction of idolatry, in consequence of the establishment of Messiah's kingdom. The whole of the third chapter, with the first verse of the fourth, is a prophecy of the calami-

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above the hills; [e] and all nations shall flow unto it.

3 And many people shall go and say, [f] Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:

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[e] Psa. lxxii. 8; chap. xxvii. 13.

[f] Jer. xxxi. 6; l. 5; Zech. viii. 21, 23.

ties of the Babylonian invasion and captivity; with a particular amplification of the distress of the proud and luxurious daughters of Sion; chap. iv. 2–6 promises to the remnant, which shall have escaped this severe purgation, a future restoration to the favour and protection of God.

This prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah, as Isaiah is said to have prophesied in his reign; to which time not any of his prophecies is so applicable as that of these chapters. The seventh verse of the second, and the latter part of the third chapter, plainly point out times in which riches abounded, and luxury and delicacy prevailed. Plenty of silver and gold could only arise from their commerce; particularly from that part of it which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above mentioned, while the port of Elath was in their hands: it was lost under Ahaz, and never recovered.

NOTES ON CHAP. II.

Verse 2. *In the last days*—"In the latter days"] "Wherever the latter times are mentioned in Scripture, the days of the Messiah are always meant," says *Kimchi* on this place: and, in regard to this place, nothing can be more clear and certain. And *the mountain of the Lord's house*, says the same author, is Mount *Moriah*, on which the temple was built. The prophet Micah, chap. iv. 1–4, has repeated this prophecy of the establishment of the kingdom of Christ, and of its progress to universality and perfection, in the same words, with little and hardly any material variation: for as he did not begin to prophesy till Jotham's time, and this seems to be one of the first of Isaiah's prophecies, I suppose Micah to have taken it from hence. The variations, as I said, are of no great importance. Ver. 2. הוא *hu*, after ונשא *venissa*, a word of some emphasis, may be supplied from Micah, if dropped in Isaiah. An ancient MS. has it here in the margin. It has in like manner been lost in chap. liii. 4, (see note on the place,) and in Psa. xxii. 29, where it is supplied by the *Syriac* and *Septuagint*. Instead of כל הגוים *col haggoyim*, *all the nations*, Micah has only עמים *ammim*, *peoples*; where the *Syriac* has כל עמים *col ammim*, *all peoples*, as probably it ought to be. Ver. 3. For the second אל *el*, read ואל *veel*, seventeen MSS., one of my own, ancient, two editions, the *Septuagint*, *Vulgate*, *Syriac*, *Chaldee*, and so Micah iv. 2. Ver. 4. Micah adds ער רחק *ad rachok*, *afar off*, which the *Syriac* also reads in this parallel place of Isaiah. It is also to be observed that Micah has improved the passage by adding a verse, or sentence, for imagery and expression worthy even of the elegance of Isaiah:—

"And they shall sit every man under his vine,
And under his fig tree, and none shall affright them:
For the mouth of JEHOVAH, God of hosts, hath spoken it."

The description of well established peace, by the image of "beating their swords into ploughshares, and their spears into pruning-hooks," is very poetical. The Roman poets have employed the same image, *Martial*, xiv. 34. "Falx ex ense."

"Pax me certa ducis placidos curvavit in usus:
Agricolæ nunc sum; militis ante fui."

"Sweet peace has transformed me. I was once the property of the soldier, and am now the property of the husbandman."

The prophet Joel, chap. iii. 10, hath reversed it, and applied it to war prevailing over peace:—

"Beat your ploughshares into swords,
And your pruning-hooks into spears"

And so likewise the Roman poets:—

——— Non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.
Virg., Georg. i. 506.

"Agriculture has now no honour: the husbandmen being taken away to the wars, the fields are overgrown with weeds, and the crooked sickles are straightened into swords."

Bella diu tenuere viros: erat aptior ensis
Vomere: cedebat taurus arator equo.
Sarcula cessabant; versique in pila ligones;
Factaque de rastri ponderc cassis erat.
Ovid, Fast. i. 697.

"War has lasted long, and the sword is preferred to the plough. The bull has given place to the war-horse; the weeding-hooks to pikes; and the harrow-pins have been manufactured into helmets."

The prophet Ezekiel, chap. xvii. 22–24, has presignified the same great event with equal clearness, though in a more abstruse form, in an allegory; from an image, suggested by the former part of the prophecy, happily introduced, and well pursued:—

"Thus saith the Lord JEHOVAH:
I myself will take from the shoot of the lofty cedar,
Even a tender scion from the top of his scions will I pluck off:
And I myself will plant it on a mountain high and eminent.
On the lofty mountain of Israel will I plant it;
And it shall exalt its branch, and bring forth fruit;
And it shall become a majestic cedar:
And under it shall dwell all fowl of every wing;
In the shadow of its branches shall they dwell:
And all the trees of the field shall know,
That I JEHOVAH have brought low the high tree·
Have exalted the low tree;

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[g] for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and [h] they shall beat their swords into ploughshares, and their spears into [i] pruning-hooks: nation shall not lift up sword against nation, [k] neither shall they learn war any more.

5 O house of Jacob, come ye, and let us [l] walk in the light of the LORD.

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6 Therefore thou hast forsaken thy people the house of Jacob, because they be replenished [m] from [n] the east, and [o] *are* soothsayers like the Philistines, [p] and they [q] please themselves in the children of strangers.

7 [r] Their land also is full of silver and gold,

[g] Luke xxiv. 47.——[h] Psa. xlvi. 9; Hos. ii. 18; Zech. ix. 10. [i] Or, *scythes*.——[k] Psa. lxii. 3, 7.——[l] Eph. v. 8.——[m] Or, *more than the east*.

[n] Num. xxiii. 7.——[o] Deut. xviii. 14.——[p] Psa. cvi. 35; Jer. x. 2.——[q] Or, *abound with the children*, &c.——[r] Deut. xvii. 16, 17.

Have dried up the green tree;
And have made the dry tree to flourish:
I JEHOVAH have spoken it, and will do it."

The word ונתתי *venathalti*, in this passage, ver. 22, as the sentence now stands, appears incapable of being reduced to any proper construction or sense. None of the ancient versions acknowledge it, except *Theodotion*, and the *Vulgate*; and all but the latter vary very much from the present reading of this clause. *Houbigant's* correction of the passage, by reading instead of ונתתי *venathalti*, ויונקת *veyoneketh, and a tender scion*—which is not very unlike it, perhaps better ויונק *veyonck*, with which the adjective רך *rach* will agree without alteration—is ingenious and probable; and I have adopted it in the above translation.—L.

Verse 3. *To the house*] The conjunction ו *vau* is added by nineteen of *Kennicott's*, thirteen of *De Rossi's* MSS., one of my own, and two editions, the *Septuagint*, *Syriac*, *Vulgate*, *Arabic*, and some copies of the *Targum*; AND *to the house*. It makes the sentence more emphatic.

He will teach us of his ways] Unless God grant a revelation of his will, what can we know?

We will walk in his paths] Unless we purpose to walk in the light, of what use can that light be to us?

For out of Zion shall go forth the law] In the house of God, and in his ordinances only, can we expect to hear the pure doctrines of revelation preached. 1. God alone can give a revelation of his own will. 2. We must use the proper means in order to know this will. 3. We should *know* it in order to *do* it. 4. We should *do* it in order to profit by it. 5. He who will not walk in the light when God vouchsafes it, shall be shut up in everlasting darkness. 6. Every man should help his neighbour to attain that light, life, and felicity: "Come ye, and let us walk in the light of the Lord."

Verse 4. *Neither shall they learn war any more.*] If wars are *necessary*, how deep must that *fall* be that renders them so! But what a reproach to humanity is the *trade of war!* Men are regularly instructed in it, as in any of the necessary arts.

"How to dislodge most souls from their frail shrines
By bomb, sword, ball, and bayonet, is the art
Which some call great and glorious!"

And is this a necessary part of a finished education in civilized society! O Earth! Earth! Earth!

Verse 6. *They be replenished*—"And they multiply"] Seven MSS. and one edition, for ישפיקו *yaspiku*, read יכפיחו *yaspichu*, "and have joined themselves to the children of strangers;" that is, in marriage or worship.—Dr. JUBB. So *Vulg.*, *adhæserunt*. Compare chap. xiv. 1. But the very learned professor Chevalier *Michaelis* has explained the word יכפחו *yesupachu*, Job xxx. 7, (German translation, note on the place,) in another manner; which perfectly well agrees with that place, and perhaps will be found to give as good a sense here. כפיח *saphiach*, the noun, means corn springing up, not from the seed regularly sown on cultivated land, but in the untilled field, from the scattered grains of the former harvest. This, by an easy metaphor, is applied to a spurious brood of children irregularly and casually begotten. The *Septuagint* seem to have understood the verb here in this sense, reading it as the *Vulgate* seems to have done. This justifies their version, which it is hard to account for in any other manner: *και τεκνα πολλα αλλοφυλα εγενηθη αυτοις*. Compare Hos. v. 7. and the *Septuagint* there. But instead of ובילדי *ubeyaldey*, "and in the children," two of *Kennicott's* and eight of *De Rossi's* MSS. have ובילדי *uchcyaldey*, "and as the children." And they sin impudently as the children of strangers. See *De Rossi*.

And are *soothsayers*—"They are filled with diviners"] Heb. "They are filled from the east;" or "more than the east." The sentence is manifestly imperfect. The *Septuagint*, *Vulgate*, and *Chaldee*, seem to have read מקדם *kemikkedem*; and the latter, with another word before it, signifying *idols*; "they are filled with idols as from of old." *Houbigant*, for מקדם *mikkedem*, reads מקסם *mikkesem*, as *Brentius* had proposed long ago. I rather think that both words together give us the true reading: מקדם *mikkedem*, מקסם *mikkesem*, "with divination from the east;" and that the first word has been by mistake omitted, from its similitude to the second.

Verse 7. *Their land is also full of horses*—"And his land is filled with horses"] This was in direct contradiction to God's command in the law: "But he (the king) shall not multiply horses to himself; nor cause the people to return to Egypt, to the end that he should multiply horses; neither shall he greatly multiply to himself silver and gold," Deut. xvii. 16, 17. Uzziah seems to have followed the example of Solomon, see 1 Kings x. 26–29, who first transgressed in these particulars; he recovered the port of Elath on the Red Sea, and with it that commerce which in

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neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 [s]Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 [t]Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [u] lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted [v] in that day.

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12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low.

13 And upon all [w] the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And [x] upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 [y] And upon all the ships of Tarshish, and upon all [z] pleasant pictures.

[s] Jer. ii. 28.——[t] Ver. 19, 21; Rev. vi. 15.——[u] Ver. 17; chap. v. 15, 16; xiii. 11.——[v] Chap. iv. 1; xi. 10, 11; xii. 1, 4; xxiv. 21; xxv. 9; xxvi. 1; xxvii. 1, 2, 12, 13; xxviii. 5; xxix. 18; xxx. 23; lii. 6; Jer. xxx. 7, 8; Ezek. xxxviii. 14, 19; xxxix. 11, 22; Hos. ii. 16, 18, 21; Joel iii. 18; Amos ix. 11; Obad. 8; Mic. iv 6; v. 10; vii. 11, 12; Zeph. iii. 11, 16; Zech. ix. 16.——[w] Chap xiv. 8; xxxvii. 24; Ezek. xxx. i. 3; Zech. xi. 1, 2.——[x] Chap. xxx. 25.——[y] 1 Kings x. 22.——[z] Heb. *pictures of desire.*

Solomon's days had "made silver and gold as plenteous at Jerusalem as stones," 2 Chron. i. 15. He had an army of 307,500 men, in which, as we may infer from the testimony of Isaiah, the chariots and horse made a considerable part. "The law above mentioned was to be a standing trial of prince and people, whether they had trust and confidence in God their deliverer." See *Bp. Sherlock's* Discourses on Prophecy, Dissert. iv., where he has excellently explained the reason and effect of the law, and the influence which the observance or neglect of it had on the affairs of the Israelites.

Verse 8. *Their land also is full of idols*—"And his land is filled with idols"] Uzziah and Jotham are both said, 2 Kings xv. 3, 4, 34, 35, "to have done that which was right in the sight of the Lord;" that is, to have adhered to and maintained the legal worship of God, in opposition to idolatry and all irregular worship; for to this sense the meaning of that phrase is commonly to be restrained; "save that the high places were not removed where the people still sacrificed and burned incense." There was hardly any time when they were quite free from this irregular and unlawful practice, which they seem to have looked upon as very consistent with the true worship of God; and which seems in some measure to have been tolerated, while the tabernacle was removed from place to place, and before the temple was built. Even after the conversion of Manasseh, when he had removed the strange gods, and commanded Judah to serve JEHOVAH the God of Israel, it is added, "Nevertheless the people did sacrifice still on the high places, yet unto JEHOVAH their God only," 2 Chron. xxxiii. 17. The worshipping on the high places therefore does not necessarily imply idolatry; and from what is said of these two kings, Uzziah and Jotham, we may presume that the public exercise of idolatrous worship was not permitted in their time. The idols therefore here spoken of must have been such as were designed for a private and secret use. Such probably were the teraphim so often mentioned in Scripture; a kind of household gods, of human form, as it should seem, (see 1 Sam. xix. 13, and compare Gen. xxxi. 34,) of different magnitude, used for idolatrous and superstitious purposes, particularly for divination, and as oracles, which they consulted for direction in their affairs.

Verse 9. *Boweth down*—"Shall he bowed down"] This has reference to the preceding verse. They bowed themselves down to their idols, therefore shall they be bowed down and brought low under the avenging hand of God.

Therefore forgive them not.] "And thou wilt not forgive them."—L.

Verse 10. "When he ariseth to strike the earth with terror."] On the authority of the *Septuagint*, confirmed by the *Arabic* and an ancient MS., I have added here to the text a line, which in the 19th and 21st verses is repeated together with the preceding line, and has, I think, evidently been omitted by mistake in this place. The MS. here varies only in one letter from the reading of the other two verses; it has בארץ *baarets*, instead of הארץ *haarets*. None of *De Rossi's* MSS. confirm this addition. The line added is, *When he ariseth to strike the earth with terror.*

Verse 11. *Be humbled*] "שפל ושח *shaphel veshach*, read שפלו שח *shaphelu shach*."—Dr. *Durell.* Which rectifies the grammatical construction. No MS. or version confirms this reading.

Verses 13–16. *And upon all the cedars*—"Even against all the cedars"] Princes, potentates, rulers, captains, rich men, &c.—So *Kimchi.* These verses afford us a striking example of that peculiar way of writing, which makes a principal characteristic of the parabolical or poetical style of the Hebrews, and in which the prophets deal so largely, namely, their manner of exhibiting things Divine, spiritual, moral, and political, by a set of images taken from things natural, artificial, religious, historical, in the way of metaphor or allegory. Of these nature furnishes much the largest and the most pleasing share; and all poetry has chiefly recourse to natural images, as the richest and most powerful source of illustration. But it may be observed of the Hebrew poetry in particular, that

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17 [a] And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted [b] in that day.

18 And [c] the idols he shall utterly abolish.

19 And they shall go into the [d] holes of the rocks, and into the caves of [e] the earth, [f] for fear of the LORD, and for the glory of his majesty, when he ariseth [g] to shake terribly the earth.

20 [h] In that day a man shall cast [i] his idols of silver, and his idols of gold, [k] which they made *each one* for himself to worship, to the moles and to the bats;

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21 [l] To go into the clefts of the rocks, and into the tops of the ragged rocks, [m] for fear of the LORD, and for the glory of his majesty when he ariseth to shake terribly the earth.

22 [n] Cease ye from man, whose [o] breath *is* in his nostrils: for wherein is he to be accounted of?

[a] Ver. 11.—[b] Ver. 11.—[c] Or, *the idols shall utterly pass away.* [d] Ver. 10; Hos. x. 8; Luk xxiii. 30; Rev. vi. 16; ix. 6.—[e] Heb. *the dust.*—[f] 2 Thess. i. 9.—[g] Chap. xxx. 32; Hag. ii. 6, 21; Heb. xii. 26.—[h] Chap. xxx. 22; xxxi. 27.—[i] Heb. *the idols of his silver,* &c.—[k] Or, *which they made for him.*—[l] Ver. 19 [m] Ver. 10, 19.—[n] Psa. cxlvi. 3; Jer. xvii. 5.—[o] Job xxvii. 3

in the use of such images, and in the application of them in the way of illustration and ornament, it is more regular and constant than any other poetry whatever; that it has for the most part a set of images appropriated in a manner to the explication of certain subjects. Thus you will find, in many other places besides this before us, that *cedars of Lebanon* and *oaks of Bashan*, are used in the way of metaphor and allegory for kings, princes, potentates of the highest rank; *high mountains* and *lofty hills*, for kingdoms, republics, states, cities; towers and fortresses, for defenders and protectors, whether by counsel or strength, in peace or war; *ships of Tarshish* and works of art, and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegances of life, such as those of Tyre and Sidon; for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically, as well as the high trees and the lofty mountains.

Ships of Tarshish] Are in Scripture frequently used by a metonymy for ships in general, especially such as are employed in carrying on traffic between distant countries, as Tarshish was the most celebrated mart of those times, frequented of old by the Phœnicians, and the principal source of wealth to Judea and the neighbouring countries. The learned seem now to be perfectly well agreed that Tarshish is Tartessus, a city of Spain, at the mouth of the river Bætis, whence the Phœnicians, who first opened this trade, brought silver and gold, (Jer. x. 9; Ezek. xxvii. 12,) in which that country then abounded; and, pursuing their voyage still farther to the Cassiterides, (*Bochart*, Canaan, i. c. 39; *Huet.* Hist. de Commerce, p. 194,) the islands of Scilly and Cornwall, they brought from thence lead and tin.

Tarshish is celebrated in Scripture, 2 Chron, viii. 17, 18, ix. 21, for the trade which Solomon carried on thither, in conjunction with the Tyrians. Jehoshaphat, 1 Kings xxii. 48, 2 Chron. xx. 36, attempted afterwards to renew their trade. And from the account given of his attempt it appears that his fleet was to sail to Ezion-geber on the Red Sea; they must therefore have designed to sail round Africa, as Solomon's fleet had done before, (see *Huet*, Histoire de Commerce, p. 32,) for it was a three years' voyage, (2 Chron. ix. 21,) and they brought gold from Ophir, probably on the coast of Arabia; silver from Tartessus; and ivory, apes, and peacocks, from Africa. "אופרי *Afri*, Africa, the Roman termination, *Africa terra.* תרשיש *Tarshish*, some city or country in Africa. So the *Chaldee* on 1 Kings xxii. 49, where it renders תרשיש *Tarshish* by אפריקה *Aphricah*; and compare 2 Chron. xx. 36, from whence it appears, to go to Ophir and to Tarshish is one and the same thing."—Dr. *Jubb.* It is certain that under Pharaoh Necho, about *two hundred* years afterwards, this voyage was made by the Egyptians; *Herodot.* iv. 42. They sailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years, just the same time that the voyage under Solomon had taken up. It appears likewise from *Pliny*, Nat. Hist., ii. 67, that the passage round the Cape of Good Hope was known and frequently practised before his time, by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus, king of Egypt; and *Cælus Antipater*, a historian of good credit, somewhat earlier than *Pliny*, testifies that he had seen a merchant who had made the voyage from Gades to Ethiopia. The Portuguese under Vasco de Gama, near *three hundred* years ago, recovered this navigation, after it had been intermitted and lost for many centuries.—L.

Verse 18. *Shall utterly abolish*—"Shall disappear"] The ancient versions and an ancient MS. read יחלפו *yachalpu*, plural. One of my MSS. reads יחלוף *yachaloph*, probably a mistake for יחלפו *yachalpu*.

Verses 19–21. *Into the holes of the rocks*—"Into caverns of rocks"] The country of Judea being mountainous and rocky, is full of caverns, as appears from the history of David's persecution under Saul. At Engedi, in particular, there was a cave so large that David with *six hundred* men hid themselves in the sides of it; and Saul entered the mouth of the cave without perceiving that any one was there, 1 Sam. xxiv. *Josephus*, Antiq., lib. xiv., c. 15, and Bell. Jud., lib. 1, c. 16, tells us of a numerous gang of banditti, who, having infested the country, and being pursued by Herod with his army, retired into certain caverns almost inaccessible, near Arbela in Galilee, where they were with great difficulty subdued. Some of these were natural, others artificial. "Beyond Damascus," says

Strabo, lib. xvi., "are two mountains called Trachones; from which the country has the name of Trachonitis; and from hence towards Arabia and Iturea, are certain rugged mountains, in which there are deep caverns, one of which will hold *four thousand* men." *Tavernier*, Voyage de Perse, part ii., chap. 4, speaks of a grot, between Aleppo and Bir, that would hold near *three thousand* horse. "*Three* hours distant from Sidon, about a mile from the sea, there runs along a high rocky mountain, in the sides of which are hewn a multitude of grots, all very little differing from each other. They have entrances about two feet square: on the inside you find in most or all of them a room of about four yards square. There are of these subterraneous caverns *two hundred* in number. It may, with probability at least, be concluded that these places were contrived for the use of the living, and not of the dead. *Strabo* describes the habitations of the Troglodytæ to have been somewhat of this kind."—*Maundrell*, p. 118. The Horites, who dwelt in Mount Seir, were Troglodytæ, as their name, הרים *horim*, imports. But those mentioned by *Strabo* were on each side of the Arabian gulf. Mohammed (Koran, chap. xv. xxvi.) speaks of a tribe of Arabians, the tribe of Thamud, "who hewed houses out of the mountains, to secure themselves." Thus, "because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves and strong holds," Judg. vi. 2. To these they betook themselves for refuge in times of distress and hostile invasion: "When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits," 1 Sam. xiii. 6, and see Jer. xli. 9. Therefore "to enter into the rock, to go into the holes of the rocks, and into the caves of the earth," was to them a very proper and familiar image to express terror and consternation. The prophet Hosea, chap. x. 8, hath carried the same image farther, and added great strength and spirit to it:

"They shall say to the mountains, Cover us;
And to the hills, Fall on us;"

which image, together with these of Isaiah, is adopted by the sublime author of the Revelation, chap. vi. 15, 16, who frequently borrows his imagery from our prophet.—L.

Verse 20. *Which they made* each one *for himself to worship*—"Which they have made to worship"] The word לו *lo, for himself*, is omitted by two ancient MSS., and is unnecessary. It does not appear that any copy of the *Septuagint* has it, except MS. *Pachom*, and MS. i. D. ii., and they have ἑαυτοις, להם *lahem, to themselves*.

To the moles] They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation. *Bellonius*, *Greaves*, *P. Lucas*, and many other travellers, speak of bats of an enormous size, as inhabiting the Great Pyramid. See *Harmer*, Obs., vol. ii., 455. Three MSS. express חפרפרות *chapharperoth, the moles*, as one word.

Verse 22. *Cease ye from man*] Trust neither in him, nor in the gods that he has invented. Neither he, nor they, can either save or destroy.

CHAPTER III.

The whole of this chapter, with the first verse of the next, is a prophecy of those calamities that should be occasioned by the Babylonish invasion and captivity. These calamities are represented as so great and so general, that even royal honours, in such a state, are so far from being desirable, that hardly any can be got to accept them, 1–7. *This visitation is declared to be the consequence of their profanity and guilt; for which the prophet farther reproves and threatens them,* 8–15. *Particular amplification of the distress of the delicate and luxurious daughters of Zion; whose deplorable situation is finely contrasted with their former prosperity and ease,* 16–26.

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

FOR, behold, the Lord, the LORD of hosts, [a] doth take away from Jerusalem and from Judah [b] the stay and the staff, the whole stay of bread, and the whole stay of water,

2 [c] The mighty man, and the man of war, the judge, and the

[a] Jer. xxxvii. 21; xxxviii. 9.——[b] Lev. xxvi. 26.

[c] See 2 Kings xxiv. 14; Psa. xxiv. 8; xxix. 1.

NOTES ON CHAP. III.

Verse 1. *The stay and the staff*—"Every stay and support"] *Hebrew*, "the support masculine, and the support feminine:" that is, every kind of support, whether great or small, strong or weak. "*Al kanitz, wal-kanitzah;* the wild beasts, male and female. Proverbially applied both to fishing and hunting: i. e., I siezed the prey, great or little, good or bad. From hence, as *Schultens* observes, is explained Isa. iii. 1, literally, the *male and female stay:* i. e., the strong and weak, the great and small."—*Chappelow*, note on *Hariri*, Assembly I. Compare Eccles. ii. 8.

The Hebrew words משען ומשענה *mashen umashenah* come from the same root שען *shaan*, to lean against, to incline, to support; and here, being masculine and feminine, they may signify all things necessary for the support both of *man* and *woman*. My old MS. understands the staff and stay as meaning particular persons, and translates the verse thus:—**Lo forsoth, the Lordschip Lord of Moostis schal don awey fro**

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ 1. Ante Urbem Conditam 7.

prophet, and the prudent, and the ancient.

3 The captain of fifty, and the [d] honourable man, and the counsellor, and the cunning artificer, and the [e] eloquent orator.

4 And I will give [f] children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ 1. Ante Urbem Conditam 7.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he [g] swear, saying, I will not be a [h] healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem [i] is ruined, and Judah is

[d] Heb. *a man eminent in countenance.*——[e] Or, *skilful of speech.* [f] Eccles. x. 16.

[g] Heb. *lift up* the hand; Gen. xiv. 22.——[h] Heb. *binder up.* [i] Mic. iii. 12.

Jerusalem and fra Juda the stalworth and the strongc.

The two following verses, 2, 3, are very clearly explained by the sacred historian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: "And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained save the poorest sort of the people of the land," 2 Kings xxiv. 14. Which is supplied by our version.

Verse 4. *I will give children* to be *their princes*—"I will make boys their princes"] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them, by Nebuchadnezzar.

Babes shall rule over them.] Dymennysche men schul lordschipen to hem.—Old MS. Bible.

Verse 6. *Of the house of his father*—"Of his father's house"] For בית *beith, the house*, the ancient interpreters seem to have read מבית *mibbeith, from the house*; του οικειου του πατρος αυτου, *Septuagint*; *domesticum patris sui*, *Vulgate*; which gives no good sense. But the *Septuagint* MS. 1. D. II. for οικειου has οικου. And, *his brother, of his father's house*, is little better than a tautology. The case seems to require that the man should apply to a person of some sort of rank and eminence; one that was the head of his father's house, (see Josh. xii. 14,) whether of the house of him who applies to him, or of any other; ראש בית אביו *rosh beith abaiv*, the chief, or head of his father's house. I cannot help suspecting, therefore, that the word ראש *rosh, head, chief*, has been lost out of the text.

Saying] Before שמלה *simlah. garment*, two MSS., one ancient, and the Babylonish *Talmud* have the word לאמר *lemor*, saying: and so the *Septuagint*, *Vulgate*, *Syriac*, and *Chaldee*. I place it with *Houbigant*, after שבלה *simlah*.

Thou hast clothing—"Take by the garment"] That is, shall entreat him in an humble and supplicating manner. "Ten men shall take hold of the skirt of him that is a Jew, saying, Let us go with you; for we have heard that God is with you," Zech. viii. 23. And so in Isa. iv. 1, the same gesture is used to express earnest and humble entreaty. The behaviour of Saul towards Samuel was of the same kind, when he laid hold on the skirt of his raiment, 1 Sam. xv. 27. The preceding and following verses show, that his whole deportment, in regard to the prophet, was full of submission and humility.

And let *this ruin* be *under thy hand*—"And let thy hand support"] Before תחת ידך *tachath yadecha*, a MS. adds תהיה *tihyeh*, "let it be;" another MS. adds in the same place, תקה בידך *takach beyadecha*, which latter seems to be a various reading of the two preceding words, making a very good sense: "Take into thy hand our ruinous state." *Twenty-one* MSS. of *Kennicott's*, *thirteen* of *De Rossi's*, one of my own, ancient, and *three* editions of the *Babylonish Talmud* have ידיך *yadeycha*, plural, "thy hands."

Verse 7. *In that day shall he swear*—"Then shall he openly declare"] The *Septuagint*, *Syriac*, and *Jerome*, read וישא *veyissa*, adding the conjunction, which seems necessary in this place.

I will not be a healer] I am not a leche.—Old MS. Bible. *Leech* was the ancient English word for a *physician*.

For in my house is *neither bread nor clothing*—"For in my house is neither bread nor raiment"] "It is customary through all the East," says Sir *J. Chardin*, "to gather together an immense quantity of furniture and clothes; for their fashions never alter." Princes and great men are obliged to have a great stock of such things in readiness for presents upon all occasions. "The kings of Persia," says the same author, "have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted," *Harmer*, Observ., II. 11 and 88. A great quantity of provision for the table was equally necessary. The daily provision for Solomon's household, whose attendants were exceedingly numerous, was proportionably great, 1 Kings iv. 22, 23. Even Nehemiah, in his strait circumstances, had a large supply daily for his table; at which he received a *hundred and fifty* of the Jews and rulers, besides those that came from among the neighbouring heathen, Neh. v. 17, 18.

This explains the meaning of the excuse made by him that is desired to undertake the government. He alleges that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality as the law of custom required of persons of superior rank. See *Harmer's* Observations, I. 340, II. 88.

Verse 8. *The eyes*—"The cloud"] This word appears to be of very doubtful form, from the printed editions, the MSS., and the ancient versions. The

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 The show of their countenance doth witness against them; and they declare their sin as [k] Sodom, they hide *it* not. Wo unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, [l] that *it shall be* well *with him*: [m] for they shall eat the fruit of their doings.

11 Wo unto the wicked! [n] *it shall be* ill *with him*: for the reward of his hands shall be [o] given him.

12 *As for* my people, [p] children *are* their oppressors, and women rule over them. O my people, [q] they [r] which lead thee cause *thee* to err, and [s] destroy the way of thy paths.

13 The LORD standeth up [t] to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have [u] eaten [v] up the vineyard; the spoil of the poor *is* in your houses.

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[k] Gen. xiii. 13; xviii. 20, 21; xix. 5.——[l] Eccles. viii. 12. [m] Psa. cxxviii. 2.——[n] Psa. xi. 6; Eccles. viii. 13.——[o] Heb. *done to him*.——[p] Ver. 4.

[q] Chap. ix. 16.——[r] Or, *they which call thee blessed*.——[s] Heb. *swallow up*.——[t] Mic. vi. 2.——[u] Or, *burnt*.——[v] Chap. v. 7; Matt. xxi. 33.

first yod in עיני *eyney*, which is necessary according to the common interpretation, is in many of them omitted; the two last letters are upon a rasure in *two* MSS. I think it should be ענן *anan*, "a cloud," as the *Syriac* reads; and the allusion is to the cloud in which the glory of the Lord appeared above the tabernacle; see Exod. xvi. 9, 10; xl. 34–38; Num. xvi. 41, 42.

Either of the readings gives a very good sense. The allusion may be to the cloud of the Divine presence in the wilderness: or the *eyes of the Lord* may be meant, as they *are in every place beholding the evil and the good*. And he cannot look upon iniquity but with abhorrence; therefore, *the eyes of his glory* might be well provoked by their crimes.

Verse 9. *The show of their countenance*] Bishop Lowth has it *the steadfastness of their countenance*—they appear to be bent on iniquity, their eyes tell the wickedness of their hearts. The *eye* is the index of the mind. Envy, hatred, malice, malevolence, concupiscence, and murder, when in the heart, look most intelligently out at the eye. They tell the innocent to be on their guard; and serve the same purpose as the *sonorous rings* in the tail of the *rattlesnake*—they announce the presence of the destroyer.

They declare their sin as Sodom] Impure propensities are particularly legible in the eyes: whoever has beheld the face of a *debauchee* or a *prostitute* knows this; of these it may be said, they wish to appear what they really are. They glory in their iniquity. This is the highest pitch of ungodliness.

They have rewarded evil unto themselves.] Every man's sin is against his own soul. Evil awaiteth sinners—and he that offends his God injures himself.

Verse 10. *Say ye to the righteous*] לצדיק *letsaddik*; the ל *lamed* is added here by one MS. and the *Chaldee*. The righteous is the person, 1. Who fears God. 2. Departs from evil. 3. Walks according to the testimony of God. 4. And expects and prepares for a glorious immortality.

"Pronounce ye."—The reading of this verse is very dubious. The *Septuagint* for אמרו *imru* read נאסר *neasor*, or both, אמרו נאסר *imru neasor*, and כי לא טוב לנו *ki lo tob lonu*. Δησωμεν τον δικαιον, ὁτι δυσχρηστος ἡμιν εστι. Perhaps, for אמרו *imru*, the true reading may be אשרו *ashsheru*, "bless you;" or אמרו אשרי *imru ashrey*, "say ye, blessed is." The *Vulgate* and an ancient MS. read in the singular number, יאכל *yochel, comedat*, "he shall eat."

"It shall be *well* with him;—כי טוב *ki tob*, "that good." Say nothing to such but *good*. He is a *good man*, he does nothing but *good*, and has a *good* God to deal with, from whom he expects nothing but *goodness*. It shall be well with such in all circumstances of life. 1. In prosperity. 2. In adversity. 3. In sickness. 4. In health. 5. In death. 6. In judgment. And, 7. Through eternity. In every case, occurrence, and circumstance, he *shall eat the fruit of his doings*—he shall derive benefit from being a righteous man, and walking in a righteous way.

Verse 11. *Wo unto the wicked*] לרשע *lerasha*, the man who is, 1. Evil in his heart. 2. Evil in his purposes. 3. Evil in his life. As he is *wicked*, he does that which is *wicked*; and is influenced by the *wicked one*, of whom he is the *servant* and the *son*. It shall be *ill* with him, רע *ra*; in a single word say to him—*evil! Of* him you can speak no good; and *to* him you can speak no good—all is *evil*, *in* him—*before* him—*after* him—*round about* him—*above* him—*below* him. Evil in *time*—evil through *eternity!*

The reward of his hands.] What he has deserved he shall get. He shall be paid that for which he has laboured, and his reward shall be in proportion to his work. O, what a lot is that of the wicked! Cursed in time, and accursed through eternity!

Verse 12. *Err*—"Pervert"] בלעו *billeu*, "swallow." Among many unsatisfactory methods of accounting for the unusual meaning of this word in this place, I choose Jarchi's explication, as making the best sense. "Read בללו *billalu*, 'confound.' *Syriac*."—Dr. *Judd*. "Read בהלו *behalu*, 'disturb or trouble.' "—*Secker*. So *Septuagint*.

This verse might be read, "The collectors of grapes shall be their oppressors; and usurers (*noshim*, instead of *nashim*, women) shall rule over them."

Verse 13. *The people*—"His people"] עמו *ammo Septuagint*.

Verse 14. *The vineyard.*—"My vineyard"] כרמי *carmi, Septuagint, Chaldee, Jerome*.

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

15 What mean ye *that* ye [w] beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and [x] wanton eyes, walking and [y] mincing *as* they go, and making a tinkling with their feet:

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[w] Chap. lviii. 4; Mic. iii. 2, 3.

[x] Heb. *deceiving with their eyes.*——[y] Or, *tripping nicely.*

Verse 15. *And grind the faces*] The expression and the image is strong, to denote grievous oppression; but is exceeded by the prophet Micah, chap. iii. 1–3:—

"Hear, I pray you, ye chiefs of Jacob,
And ye princes of the house of Israel:
Is it not yours to know what is right?
Ye that hate good and love evil:
Who tear their skins from off them,
And their flesh from off their bones;
Who devour the flesh of my people;
And flay from off them their skin;
And their bones they dash in pieces;
And chop them asunder, as morsels for the pot:
And as flesh thrown into the midst of the caldron."

In the last line but one, for כאשר *keasher*, read, by the transposition of a letter, כשאר *kisher*, with the *Septuagint* and *Chaldee*.

Verse 16. *And wanton eyes*—"And falsely setting off their eyes with paint"] Hebrew, *falsifying* their eyes. I take this to be the true meaning and literal rendering of the word; from שקר *shakar*. The Masoretes have pointed it, as if it were from שקר *sakar*, a different word. This arose, as I imagine, from their supposing that the word was the same with כקר *sakar*, *Chaldee*, "intueri, innuere oculis;" or that it had an affinity with the noun כיקרא *sikra*, which the Chaldeans, or the rabbins at least, use for *stibium*, the mineral which was commonly used in colouring the eyes. See *Jarchi's* comment on the place. Though the colouring of the eyes with stibium be not particularly here expressed, yet I suppose it to be implied; and so the Chaldee paraphrase explains it; stibio linitis oculis, "with eyes dressed with stibium." This fashion seems to have prevailed very generally among the Eastern people in ancient times; and they retain the very same to this day.

Pietro della Valle, giving a description of his wife, an Assyrian lady born in Mesopotamia, and educated at Bagdad, whom he married in that country, (*Viaggi*, Tom. I., Lettera 17,) says, "Her eyelashes, which are long, and, according to the custom of the East, dressed with stibium, (as we often read in the Holy Scriptures of the Hebrew women of old, Jer. iv. 30; Ezek. xxiii. 40; and in Xenophon, of Astyages the grandfather of Cyrus, and of the Medes of that time, *Cyropæd.* lib. i.,) give a dark, and at the same time a majestic, shade to the eyes." "Great eyes," says *Sandys*, Travels, p. 67, speaking of the Turkish women, "they have in principal repute; and of those the blacker they be the more amiable; insomuch that they put between the eyelids and the eye a certain black powder, with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called *Alcohole*; which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours." Vis ejus (stibii) astringe ac refrigerare, principalis autem circa oculos; namque ideo etiam plerique Platyophthalmon id appellavere, quoniam in calliblepharis mulierum dilatat oculos; et fluxiones inhibet oculorum exulcerationesque. "It is astringent in its virtue, and refrigerant, and to be chiefly employed about the eyes, and it is called *Platyophthalmon*, for being put into those ointments with which women *beautify their eyes*, it dilates them, removes defluxions, and heals any ulcerations that may be about the eyelids."—*Pliny*, Nat. Hist. xxxiii. 6.

Ille supercilium madida fuligine tactum
Obliqua producit acu, pingitque trementes
Attollens oculos. Juv. Sat. ii. 93.

One his eyebrows, tinged with black soot,
Lengthens with an oblique bodkin, and paints,
Lifting up his winking eyes.

"But none of those [Moorish] ladies," says Dr. *Shaw*, Travels, p. 294, fol., "take themselves to be completely dressed, till they have tinged the hair and edges of their eyelids with *alkahol*, the powder of lead ore. This operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill; and then drawing it afterwards through the eyelids, over the ball of the eye." Ezekiel, chap. xxiii. 40, uses the same word in the form of a verb, כחלת עיניך *cachalt eynayik*, "thou didst dress thine eyes with *alcahol*;" which the *Septuagint* render εστιβιζου τους, οφθαλμους σου, "thou didst dress thine eyes with *stibium*;" just as they do when the word פוך *phuch* is employed: compare 2 Kings ix. 30; Jer. iv. 30. They supposed, therefore, that פוך *phuch* and כחל *cachal*, or in the Arabic form, *alcahol*, meant the same thing; and probably the mineral used of old for this purpose was the same that is used now; which Dr. *Shaw* (*ibid.* note) says is "a rich lead ore, pounded into an impalpable powder." *Alcoholados;* the word משקרות *meshakkeroth* in this place is thus rendered in an old Spanish translation.—*Sanctius*. See also *Russell's* Nat. Hist. of Aleppo, p. 102.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady, must, from its antiquity, and the nature of the subject, have been very obscure even to the most ancient interpreters which we have of it; and from its obscurity must have been also peculiarly liable to the mistakes of transcribers. However it is rather matter of curiosity than of importance; and is indeed, upon the whole, more intelligible and less corrupted than one might have reasonably expected. *Clemens Alexandrinus*, Pædag. lib. ii., c. 12, and *Julius Pollux*, lib. vii., c. 22, have each of them preserved from a comedy of *Aristophanes*, now lost, a similar catalogue of the several parts of the dress and ornaments of a Grecian lady; which, though much more

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ 1. Ante Urbem Conditam 7.

17 Therefore the LORD will smite with [z] a scab the crown of the head of the daughters of Zion, and the LORD will [a] discover [b] their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* [c] cauls, and *their* [d] round tires like the moon,

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[z] Deut. xxviii. 24.——[a] Heb. *make naked.*——[b] Chap. xlvii. 2, 3; Jer. xiii. 22; Nah. ii. 5.——[c] Or, *net-works.*——[d] Judges viii. 21.

capable of illustration from other writers, though of later date, and quoted and transmitted down to us by two different authors, yet seems to be much less intelligible, and considerably more corrupted, than this passage of Isaiah. *Salmasius* has endeavoured, by comparing the two quotations, and by much critical conjecture and learned disquisition, to restore the true reading, and to explain the particulars; with what success, I leave to the determination of the learned reader, whose curiosity shall lead him to compare the passage of the comedian with this of the prophet, and to examine the critic's learned labours upon it. *Exercit. Plinian*, p. 1148; or see *Clem. Alex.* as cited above, edit. Potter, where the passage, as corrected by *Salmasius*, is given.

Nich. Guel. Schroederus, professor of oriental languages in the University of Marpurg, has published a very learned and judicious treatise upon this passage of Isaiah. The title of it is, "Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum ad Iesai iii. ver. 16–24. Lugd. Bat. 1745." 4to. As I think no one has handled this subject with so much judgment and ability as this author, I have for the most part followed him, in giving the explanation of the several terms denoting the different parts of dress, of which this passage consists; signifying the reasons of my dissent, where he does not give me full satisfaction.

Bishop Lowth's translation of these verses is the following:—

18. In that day will the Lord take from them the ornaments,
Of the feet-rings, and the net-works, and the crescents;
19. The pendants, and the bracelets, and the veils;
20. The tires, and the fetters, and the zones,
And the perfume-boxes, and the amulets;
21. The rings, and the jewels of the nostrils;
22. The embroidered robes, and the tunics,
And the cloaks, and the little purses,
23. The transparent garments, and the fine linen vests,
And the turbans, and the mantles.
24. And there shall be instead of perfume, a putrid ulcer;
And instead of well-girt raiment, rags;
And instead of high-dressed hair, baldness;
And instead of a zone, a girdle of sackcloth;
And sun-burnt skin, instead of beauty.

The daughters of Zion—walk] What is meant by these several kinds of action and articles of dress cannot be well conjectured. How our ancestors understood them will appear from the following, which is the translation of these verses in my old MS. Bible:—

16. The doughteris of Syon wenten with stright out necks, and in beekes (winking) of eegen, geeden and flappeden with hondis for joye, and geeden; and with theire feet in curyous goying geeden:—17. the Lord schall fully make ballid the top of the doughtris of Syon: and the Lord the her of hem schal naken. And for ournemente schal be schenschip.

18. In that day, the Lord schal don awey the ournement of Schoon and hoosis; 19. and beegis, and brochis, and armeerelis, and mytris; 20. and coombis, and rybanys and reversis at the hemmys, and oynment boris and ereringis; 21. and ryngis and jemmys in the frount hongynge; 22. and chaunginge clothis, and litil pallis, and scheetis, and prynys; 23. and schewerís, and necke kercheuys, and fyletis, and roketis; 24. and ther schal be for swot smel, stynke, and for gyrdil, a litil coord; and for crisp her, ballidnesse; and for brest boond an heyr.

Some of these things are hard to be understood, though I think this version as good as that of the very learned bishop: but there is little doubt that articles of clothing and dress bore these names in the fourteenth century.

Verse 17. *The Lord will smite*—"Will the Lord humble"] ταπεινωσει, *Septuagint*; and so *Syriac* and *Chaldee*. For שפח *sippach* they read שפל *shaphal*. Instead of יהוה *Yehovah*, many MSS. have אדני *Adonai*.

Will discover their secret parts—"Expose their nakedness"] It was the barbarous custom of the conquerors of those times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and, the worst of all, to the intolerable heat of the sun. But this to the women was the height of cruelty and indignity; and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. Nahum, chap. iii. 5, 6, denouncing the fate of Nineveh, paints it in very strong colours:—

"Behold, I am against thee, saith JEHOVAH, God of hosts:
And I will discover thy skirts upon thy face;
And I will expose thy nakedness to the nations;
And to the kingdoms thy shame.
And I will throw ordures upon thee;
And I will make thee vile, and set thee as a gazing-stock."

Verse 18. *Ornaments* about their feet—"The ornaments of the feet rings"] The late learned Dr. *Hunt*, professor of Hebrew and Arabic in the University of Oxford, has very well explained the word עכס both verb and noun, in his very ingenious Dissertation on Prov. vii. 22, 23. The verb means to *skip*, to *bound*, to *dance along*; and the noun, those *ornaments* of the *feet* which the Eastern ladies wore; *chains* or *rings*

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

19 The [e] chains, and the bracelets, and the [f] mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the [g] tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, [h] and the mantles, and the wimples, and the crisping-pins,

[e] Or, *sweet balls.*—[f] Or, *spangled ornaments.*

[g] Heb. *houses of the soul.*—[h] Dan. iii. 21, in the margin.

which made a tinkling sound as they moved nimbly in walking. *Eugene Roger*, Description de la Terre Sainte, Liv. ii ch. 2, speaking of the Arabian women, of the first rank in Palestine, says,—"Au lieu de brasselets elles ont de menottes d'argent, qu'elles portent aux poignets et aux pieds; où sont attachez quantité de petits annelets d'argent, qui font un cliquetis comme d'une cymbale, lorsqu'elles cheminent ou se mouvent quelque peu." See Dr. *Hunt's Dissertation*; where he produces other testimonies to the same purpose from authors of travels. Hindoo women of ill fame wear loose ornaments one above another on their ankles, which at every motion make a tinkling noise. See WARD.

And their *cauls*—"the net-works"] I am obliged to differ from the learned *Schroederus* almost at first setting out. He renders the word שביסים *shebisim* by *soliculi*, little ornaments, bullæ, or studs, in shape representing the *sun*, and so answering to the following word שהרנים *saharonim*, *lunulæ*, crescents. He supposes the word to be the same with שמישים *shemishim*, the ' *yod* in the second syllable making the word diminutive, and the letter מ *mem* being changed for ב *beth*, a letter of the same organ. How just and well founded his authorities for the transmutation of these letters in the Arabic language are, I cannot pretend to judge; but as I know of no such instance in Hebrew, it seems to me a very forced etymology. Being dissatisfied with this account of the matter, I applied to my good friend above mentioned, the late Dr. *Hunt*, who very kindly returned the following answer to my inquiries:—

"I have consulted the Arabic Lexicons, as well MS. as printed, but cannot find שביסים *shebisim* in any of them, nor any thing belonging to it; so that no help is to be had from that language towards clearing up the meaning of this difficult word. But what the *Arabic* denies, the *Syriac* perhaps may afford; in which I find the verb שבש *shabas*, to *entangle* or *interweave*, an etymology which is equally favourable to our marginal translation, *net-works*, with שבץ *shabats*, *to make chequer work*, or *embroider*, (the word by which *Kimchi* and others have explained שביס *shabis*;) and has moreover this advantage over it, that the letters ש *sin* and ס *samech* are very frequently put for each other, but צ *tsaddi* and ס *samech* scarcely ever. Aben Ezra joins שביסים *shebisim* and עכסים *achasim*, which immediately precedes it, together; and says that שבים *shabis* was *the ornament of the legs*, as עכס *eches* was *of the feet*. His words are, שביס תכשיט של שוקים כמו עכס של רגלים—L."

Verse 20. *The tablets*] The words בתי הנפש *bottey hannephesh*, which we translate *tablets*, and Bishop *Lowth*, *perfume boxes*, literally signify *houses of the soul*; and may refer to strong-scented bottles used for pleasure and against fainting; similar to bottles with *otto of roses*, worn by the ladies of the East to the present time.

Vere 21. *Nose-jewels*—"The jewels of the nostril."] נזמי האף *nizmey haaph*. *Schroederus* explains this, as many others do, of jewels, or strings of pearl hanging from the forehead, and reaching to the upper part of the nose; than which nothing can be more ridiculous, as such are seldom seen on an Asiatic face. But it appears from many passages of Holy Scripture that the phrase is to be literally and properly understood of nose-jewels, rings set with jewels hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and is to be understood in the same manner, chap. xvi. 11, 12. See also Gen. xxiv. 47:—

"And I decked thee with ornaments;
And I put bracelets upon thine hands,
And a chain on thy neck:
And I put a jewel on thy nose,
And ear-rings on thine ears,
And a splendid crown upon thine head.'

And in an elegant proverb of Solomon, Prov. xi. 22, there is a manifest allusion to this kind of ornament, which shows it to have been used in his time:—

"As a jewel of gold in the snout of a swine;
So is a woman beautiful, but wanting discretion."

This fashion, however strange it may appear to us, was formerly and is still common in many parts of the East, among women of all ranks. *Paul Lucas*, speaking of a village or clan of wandering people, a little on this side of the Euphrates, says, (2d Voyage du Levant, tom. i., art. 24,) "The women, almost all of them, travel on foot; I saw none handsome among them. They have almost all of them the nose bored; and wear in it a great ring, which makes them still more deformed." But in regard to this custom, better authority cannot be produced than that of *Pietro della Valle*, in the account which he gives of the lady before mentioned, Signora Maani Giocrida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the Eastern ladies for finery. "The ornaments of gold and of jewels for the head, for the neck, for the arms, for the legs, and for the feet (for they wear rings even on their toes) are indeed, unlike those of the Turks, carried to great excess, but not of great value: for in Bagdad jewels of high price are either not to be had, or are not used; and they wear such only as are of little value, as turquoises, small rubies, emeralds, carbuncles, garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion; with exception, however, of certain ugly rings

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

23 The glasses, [i] and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink: and instead of a girdle a rent; and instead of well-set hair [k] baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

25 Thy men shall fall by the sword, and thy [l] mighty in the war.

26 [m] And her gates shall lament and mourn; and she *being* [n] desolate [o] shall [p] sit upon the ground.

[i] Gen. xli. 42. — [k] Chap. xxii. 12; Mic. i. 16. — [l] Heb. *might.*

[m] Jer. xiv. 2; Lam. i. 4. — [n] Or, *emptied.* — [o] Heb. *cleansed.* [p] Lam. ii. 10.

of very large size, set with jewels, which, in truth, very absurdly, it is the custom to wear fastened to one of their nostrils, like buffaloes: an ancient custom, however, in the East, which, as we find in the Holy Scriptures, prevailed among the Hebrew ladies even in the time of Solomon, Prov. xi. 22. These nose-rings, in complaisance to me, she has left off; but I have not yet been able to prevail with her cousin and her sisters to do the same; so fond are they of an old custom, be it ever so absurd, who have been long habituated to it." *Viaggi*, Tom. i., Let. 17.

It is the left nostril that is bored and ornamented with rings and jewels. More than *one hundred* drawings from life of Eastern ladies lie now before me, and scarcely *one* is without the nose-jewel: both the arms and wrists are covered with bracelets, arm-circles, &c., as also their legs and feet; the soles of their feet and palms of their hands coloured beautifully red with *henna*, and their hair plaited and ornamented superbly. These beautiful drawings are a fine comment on this chapter.

Verse 23. *The glasses*] The conjunction ו *vau*, *and*—AND *the glasses*, is added here by *forty-three* of *Kennicott's* and *thirty-four* of *De Rossi's* MSS., and one of my own, ancient, as well as by many *editions*.

Verse 23. *And the veils.*—"The transparent garments."] Τα *διαφανη Ασσωνικα*, *Sept.* A kind of silken dress, transparent, like gauze; worn only by the most elegant women, and such as dressed themselves elegantius quam necesse esset probis, "more elegantly than modest women should." Such garments are worn to the present day; garments that not only show the shape of every part of the body, but the very colour of the skin. This is evidently the case in some scores of drawings of Asiatic females now before me. This sort of garments was afterwards in use among the Greeks. *Prodicus*, in his celebrated fable (Xenoph. Memorab. Socr. lib. ii.) exhibits the personage of Sloth in this dress: Εσθητα δε, εξ ης αν μαλιστα ὡρα διαλαμποι:—

"Her robe betray'd
Through the clear texture every tender limb,
Height'ning the charms it only seem'd to shade;
And as it flow'd adown so loose and thin,
Her stature show'd more tall, more snowy white her skin."

They were called *multitia* and *coa* (*scil. vestimenta*) by the Romans, from their being invented, or rather introduced into Greece, by one *Pamphila* of the island of Cos. This, like other Grecian fashions, was received at Rome, when luxury began to prevail under the emperors. It was sometimes worn even by the men, but looked upon as a mark of extreme effeminacy. See Juvenal, Sat. ii., 65, &c. *Publius Syrus*, who lived when the fashion was first introduced, has given a humorous satirical description of it in two lines, which by chance have been preserved:—

"Æquum est, induere nuptam ventum textilem?
Palam prostare nudam in nebula linea?"

Verse 24. *Instead of sweet smell*—"perfume."] A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes; an attention to which is in some degree necessary in those hot countries. Frequent mention is made of the rich ointments of the spouse in the Song of Solomon, Cant. iv. 10, 11:—

"How beautiful are thy breasts, my sister, my spouse!
How much more excellent than wine;
And the odour of thine ointments than all perfumes!
Thy lips drop as the honey-comb, my spouse!
Honey and milk are under thy tongue:
And the odour of thy garments is as the odour of Lebanon."

The preparation for Esther's being introduced to King Ahasuerus was a course of bathing and perfuming for a whole year; "six months with oil of myrrh, and six months with sweet odours;" Esth. ii. 12. See the notes on this place. A diseased and loathsome habit of body, instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal in those countries of the richest perfumes, could supply, must have been a punishment the most severe and the most mortifying to the delicacy of these haughty daughters of Sion.

Burning instead of beauty—"A sunburnt skin."] *Gaspar Sanctius* thinks the words כי תחת *ki thachath* an interpolation, because the *Vulgate* has omitted them. The clause כי תחת יפי *ki thachath yophi* seems to me rather to be imperfect at the end. Not to mention that כי *ki*, taken as a noun for *adustio*, *burning*, is without example, and very improbable. The passage ends abruptly, and seems to want a fuller conclusion.

In agreement with which opinion, of the defect of the Hebrew text in this place, the *Septuagint*, according to MSS. Pachom. and 1 D. ii., and Marchal., which are of the best authority, express it with the same evident marks of imperfection at the end of the sentence; thus: ταυτα σοι αντι καλλωπισμου— The two latter add δον. This chasm in the text, from the loss probably of three or four words, seems therefore to be of long standing.

Taking כי *ki* in its usual sense, as a particle, and supplying לך *lech* from the σοι of the *Septuagint*, it might possibly have been originally somewhat in this form:—

כי תחה יפי תהיה לך רעת כוראה

marah raath lech thihyeh yophi thachath ki

"Yea, instead of beauty thou shalt have an ill-favoured countenance."

כי תחת יפי *ki thachath yophi*, (q. יחת *yachath*,) "for beauty *shall be destroyed*." *Syr.* חתת *chathath* or נחת *nachath*.—Dr. Durell.

"May it not be כהי *cohcy*, '*wrinkles* instead of beauty?' as from יפה *yaphah* is formed יפי *yephi*, *yophi*; from כרה *marah*, כרי *mcri*, &c.; so from כהה *cahah*, *to be wrinkled*, כהי *cohcy*."—Dr. Jubb. The כי *ki* is wanting in one MS., and has been omitted by several of the ancients.

Verse 25. *Thy mighty men.*] For גבורתך *geburathech* an ancient MS. has גבורך *gibborech*. The true reading, from the *Septuagint*, *Vulgate*, *Syriac*, and *Chaldee*, seems to be גבורך *gibborayich*.

Verse 26. *Sit upon the ground.*] Sitting on the ground was a posture that denoted mourning and deep distress. The prophet Jeremiah (Lam. ii. 8) has given it the first place among many indications of sorrow, in the following elegant description of the same state of distress of his country:—

"The elders of the daughter of Sion sit on the ground, they are silent:
They have cast up dust on their heads; they have girded themselves with sackcloth;
The virgins of Jerusalem have bowed down their heads to the ground."

"We find Judea," says Mr. Addison, (on Medals, Dial. ii.) "on several coins of Vespasian and Titus, in a posture that denotes sorrow and captivity. I need not mention her sitting on the ground, because we have already spoken of the aptness of such a posture to represent an extreme affliction. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their country, in the several marks of sorrow they have set on this figure. The psalmist describes the Jews lamenting their captivity in the same pensive posture: 'By the waters of Babylon we sat down and wept, when we remembered thee, O Zion.' But what is more remarkable, we find Judea represented as a woman in sorrow sitting on the ground, in a passage of the prophet, that foretells the very captivity recorded on this medal." Mr *Addison*, I presume, refers to this place of Isaiah; and therefore must have understood it as foretelling the destruction of Jerusalem and the Jewish nation by the Romans: whereas it seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon.—L.

Several of the coins mentioned here by Mr. *Addison* are in my own collection: and to such I have already referred in this work. I shall describe one here. On the obverse a fine head of the emperor *Vespasian* with this legend. *Imperator Julius Cæsar Vespasianus Augustus, Pontifex Maximus, Tribunitia Potestate Pater Patriæ, Consul* VIII.

On the reverse a tall palm tree, emblem of the land of *Palestine*, the emperor standing on the left, close to the tree, with a trophy behind him; on the right, Judea under the figure of a female captive sitting on the ground, with her head resting on her hand, the elbow on her knee, weeping. Around is this legend, *Judea Capta. Senatus Consulto.* However this prediction may refer proximately to the destruction of Jerusalem by Nebuchadnezzar, I am fully of opinion that it ultimately refers to the final ruin of the Jewish state by the *Romans*. And so it has been understood by the general run of the best and most learned interpreters and critics.

CHAPTER IV.

The havoc occasioned by war, and those other calamities which the prophet had been describing in the preceding chapter, are represented as so terribly great that seven women should be left to one man, 1. *Great blessedness of the remnant that shall be accounted worthy to escape these judgments,* 2–4. *The privilege of the Gospel set forth by allusions to the glory and pomp of the Mosaic dispensation,* 5, 6.

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AND [a] in that day seven women shall take hold of one man, saying, We will [b] eat our own bread, and wear our own apparel: only [c] let us be called by thy name, [d] to take away [e] our reproach.

2 In that day shall [f] the branch

[a] Chap. ii. 11, 17.—[b] 2 Thess. iii. 12.—[c] Heb. *let thy name be called upon us.*

[d] Or, *take thou away.*—[e] Luke i. 25.—[f] Jer. xxiii. 5; Zech. iii. 8; vi. 12.

NOTES ON CHAP. IV.

Verse 1. *And seven women*] The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. "The numbers slain in battle shall be so great, that seven women shall be left to one man." The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men: they will take hold of them, and use the most pressing importunity to be married. In spite of the natural suggestions of jealousy, they will be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exod. xxi. 10,) and begging only the name and credit of wedlock, and to be freed from the reproach of celibacy. See chap

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

of the LORD be [g] beautiful and glorious, and the fruit of the earth *shall be* excellent and comely [h] for them that are escaped of Israel.

3 And it shall come to pass *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [i] shall be called holy, *even* every one that is [k] written [l] among the living in Jerusalem.

4 When [m] the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

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5 And the LORD will create upon every dwelling place of Mount Zion, and upon her assemblies, [n] a cloud and smoke by day, and [o] the shining of a flaming fire by night: for [p] upon all the glory *shall be* [q] a defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and [r] for a place of refuge, and for a covert from storm and from rain.

[g] Heb. *beauty and glory.*——[h] Heb. *for the escaping of Israel.* [i] Chap. lx. 21.——[k] Phil. iv. 3; Rev. iii. 5.——[l] Or, *to life.*

[m] Mal. iii. 2, 3.——[n] Exod. xiii. 21.——[o] Zech. ii. 5.——[p] Or *above.*——[q] Heb. *a covering*, chap. viii. 14.——[r] Chap. xxv. 4.

liv. 4, 5. Like Marcia, on a different occasion, and in other circumstances:—

Da tantum nomen inane
Connubii: liceat tumulo scripsisse, Catonis
Marcia. LUCAN, ii. 342.

"This happened," says *Kimchi*, "in the days of Ahaz, when Pekah the son of Remaliah slew in Judea *one hundred and twenty thousand* men in one day; see 2 Chron. xviii. 6. The widows which were left were so numerous that the prophet said, 'They are multiplied beyond the sand of the sea,'" Jer. xv. 8.

In that day] These words are omitted in the *Septuagint*, and MSS.

Verse 2. *The branch of the Lord*—"the branch of JEHOVAH"] The Messiah of JEHOVAH, says the *Chaldee*. And *Kimchi* says, *The Messiah, the Son of David*. The branch is an appropriate title of the Messiah; and the fruit of the land means the great Person to spring from the house of Judah, and is only a parallel expression signifying the same; or perhaps the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8, where the same great event is set forth under similar images, and see the note there.

Them that are escaped of Israel—"the escaped of the house of Israel."] A MS. has בית ישראל *beith yisrael*, the house of Israel.

Verse 3. *Written among the living*] That is, whose name stands in the enrolment or register of the people; or every man living, who is a citizen of Jerusalem. See Ezek. xiii. 9, where, "they shall not be written in the writing of the house of Israel," is the same with what immediately goes before, "they shall not be in the assembly of my people." Compare Psa. lxix. 28; lxxxvii. 6; Exod. xxxii. 32. To number and register the people was agreeable to the law of Moses, and probably was always practised; being, in sound policy, useful, and even necessary. David's design of numbering the people was of another kind; it was to enrol them for his army. *Michaelis Mosaisches Recht*, Part. iii., p. 227. See also his *Dissert. de Censibus Hebræorum*.

Verse 4. *The spirit of burning*] Means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order to separate the dross from the silver, the bad from the good. The severity of God's judgments, the fiery trial of his servants, Ezekiel (chap. xxii. 18–22) has set forth at large, after his manner, with great boldness of imagery and force of expression. God threatens to gather them into the midst of Jerusalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi, chap. iii. 2, 3, treats the same subject, and represents the same event, under the like images:—

"But who may abide the day of his coming?
And who shall stand when he appeareth?
For he is like the fire of the refiner,
And like the soap of the fullers.
And he shall sit refining and purifying the silver;
And he shall purify the sons of Levi;
And cleanse them like gold, and like silver;
That they may be JEHOVAH's ministers,
Presenting unto him an offering in righteousness."

This is an allusion to a chemist purifying metals. He *first judges* of the state of the ore or adulterated metal. *Secondly*, he kindles the proper degree of *fire*, and applies the requisite test; and thus *separates* the *precious* from the *vile*.

Verse 5. *And the Lord will create*—One MS., the *Septuagint*, and the *Arabic*, have יבא *yabi, He shall bring*: the cloud already exists; the Lord will bring it over. This is a blessed promise of the presence of God in all the assemblies of his people.

Every dwelling place—"the station"] The Hebrew text has, *every station*: but four MSS. (one ancient) omit כל *col, all*; very rightly, as it should seem: for the station was Mount Zion itself, and no other. See Exod. xv. 17. And the *Septuagint*, *Arabic*, and MSS., add the same word כל *col*, before מקראה *mikraeha*, probably right: the word has only changed its place by mistake. מקראה *mikrayeh*, "the place where they were gathered together in their holy assemblies," says *Sal ben Melech*. But *twenty-five* of *Kennicott's* MSS., and *twenty-two* of *De Rossi's*, *fifty-three* editions, besides the *Septuagint*, *Syriac*, and *Arabic*, have the word in the plural number.

A cloud and smoke by day] This is a manifest allusion to the pillar of a cloud and of fire, which attended the Israelites in their passage out of Egypt, and to the glory that rested on the tabernacle, Exod.

xiii. 21, xl. 38. The prophet Zechariah, chap ii. 5, applies the same image to the same purpose :—

"And I will be unto her a wall of fire round about;
And a glory will I be in the midst of her."

That is, the visible presence of God shall protect her. Which explains the conclusion of this verse of Isaiah; where the *makkaph* between כל *col*, and כבוד *eabod*, connecting the two words in construction, which ought not to be connected, has thrown an obscurity upon the sentence, and misled most of the translators.

For upon all the glory shall be *a defence.*] Whatever God creates, he must uphold, or it will fail. Every degree of grace brings with it a degree of power to maintain itself in the soul.

Vere 6. *A tabernacle*] In countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defence and shelter. And to such tents the words of the text make evident allusion. They are to be met with in every part of Arabia and Egypt, and in various other places in the East.

CHAPTER V.

This chapter begins with representing, in a beautiful parable, the tender care of God for his people, and their unworthy returns for his goodness, 1–7. The parable or allegory is then dropped; and the prophet, in plain terms, reproves and threatens them for their wickedness; particularly for their covetousness, 8–10; intemperance, 11; and inattention to the warnings of Providence, 12. Then follows an enumeration of judgments as the necessary consequence. Captivity and famine appear with all their horrors, 13. Hades, or the grave, like a ravenous monster, opens wide its jaws, and swallows down its myriads, 14. Distress lays hold on all ranks, 15; and God is glorified in the execution of his judgments, 16; till the whole place is left desolate, a place for the flocks to range in, 17. The prophet then pauses; and again resumes his subject, reproving them for several other sins, and threatening them with woes and vengeance, 18–24; after which he sums up the whole of his awful denunciation in a very lofty and spirited epiphonema *or conclusion. The God of armies, having hitherto corrected to no purpose, is represented with inimitable majesty, as only giving a hist, and a swarm of nations hasten to his standard, 25–27. Upon a guilty race, unpitied by heaven or by earth, they execute their commission; and leave the land desolate and dark, without one ray of comfort to cheer the horrid gloom, 28–30.*

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NOW will I sing to my well-beloved a song of my beloved touching [a] his vineyard. My well-beloved hath a vineyard in [b] a very fruitful hill.

2 And he [c] fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also [d] made a wine press therein: [e] and

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[a] Psa. lxxx. 8; Cant. viii. 12; chap. xxvii. 2; Jer. ii. 21; Matt. xxi. 33; Mark xii. 1; Luke xx. 9.

[b] Heb. *the horn of the son of oil.*—[c] Or, *made a wall about it.*
[d] Heb. *hewed.*—[e] Deut. xxxii. 6; chap. i. 2, 3.

This chapter likewise stands single and alone, unconnected with the preceding or following. The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness; but it exceeds that chapter in force, in severity, in variety, and elegance; and it adds a more express declaration of vengeance by the Babylonian invasion.

NOTES ON CHAP. V.

Verse 1. *Now will I sing to my well-beloved a song of my beloved*—"Let me sing now a song," &c.] A MS., respectable for its antiquity, adds the word שיר *shir, a song*, after נא *na*; which gives so elegant a turn to the sentence by the repetition of it in the next member, and by distinguishing the members so exactly in the style and manner in the Hebrew poetical composition, that I am much inclined to think it genuine.

A song of my beloved—"A song of loves"] דודי *dodey*, for דודים *dodim*; *status constructus pro absoluto*, as the grammarians say, as Mic. vi. 16; Lam. iii. 14, 66; so Archbishop *Secker*. Or rather, in all these and the like cases, a mistake of the transcribers, by not observing a small stroke, which in many MSS., is made to supply the ם *mem*, of the plural, thus, דודי׳ *dodi*. שירת דודים *shiroth dodim* is the same with שיר ידידת *shir yedidoth*, Psa. xlv. 1. In this way of understanding it we avoid the great impropriety of making the author of the song, and the person to whom it is addressed, to be the same.

In a very fruitful hill—"On a high and fruitful hill."] Heb. בקרן בן שמן *bekeren ben shamen*, "on a horn the son of oil." The expression is highly descriptive and poetical. "He calls the land of Israel a horn, because it is higher than all lands; as the horn is higher than the whole body; and the son of oil, because it is said to be a land flowing with milk and honey."—*Kimchi* on the place. The parts of animals are, by an easy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape or head; the Turks call it a nose. "Dorsum immane mari summo;" *Virgil*, a back, or ridge of rocks :—

"Hanc latus angustum jam se cogentis in arctum
Hesperiæ tenuem producit in æquora *linguam*,
Adriacas flexis claudit quæ *cornibus* undas."

Lucan, ii. 612, of *Brundusium*, i. e., Βρεντεσιον, which, in the ancient language of that country, signifies stag's head, says *Strabo*. A horn is a proper and ob-

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he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, [f] judge, I pray you, betwixt me and my vineyard.

4 What could have been done

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[f] Romans, chap. iii. 4.

vious image for a mountain or mountainous country. *Solinus*, cap. viii., says, "Italiam, ubi longius processerit, in *cornua* duo scindi;" that is, the high ridge of the Alps, which runs through the whole length of it, divides at last into two ridges, one going through Calabria, the other through the country of the Brutii. "Cornwall is called by the inhabitants in the British tongue *Kernaw*, as lessening by degrees like a horn, running out into promontories like so many horns. For the Britons call a horn *corn*, in the plural *kern*."—*Camden*. "And *Sammes* is of opinion, that the country had this name originally from the Phœnicians, who traded hither for tin; *keren*, in their language, being a *horn*."—*Gibson*.

Here the precise idea seems to be that of a high mountain standing by itself; "vertex montis, aut pars montis ab aliis divisa;" which signification, says *I. H. Michaelis*, Bibl. *Hallens.*, Not. in loc., the word has in Arabic.

Judea was in general a mountainous country, whence Moses sometimes calls it The Mountain, "Thou shalt plant them in the mountain of thine inheritance;" Exod. xv. 17. "I pray thee, let me go over, and see the good land beyond Jordan; that goodly mountain, and Lebanon;" Deut. iii. 25. And in a political and religious view it was detached and separated from all the nations round it. Whoever has considered the descriptions given of Mount Tabor, (see *Reland*, Palæstin.; *Eugene Roger*, Terre Sainte, p. 64,) and the views of it which are to be seen in books of travels, (*Maundrell*, p. 114; *Egmont* and *Heyman*, vol. ii. p. 25; *Thevenot*, vol. i., p. 429,) its regular conic form rising singly in a plain to a great height, from a base small in proportion, and its beauty and fertility to the very top, will have a good idea of "a horn the son of oil;" and will perhaps be induced to think that the prophet took his image from that mountain.

Verse 2. *And gathered out the stones*—"And he cleared it from the stones"] This was agreeable to the husbandry: "Saxa, summa parte terræ, et vites et arbores lædunt; ima parte refrigerant;" *Columell.* de arb. iii. "Saxosum facile est expedire lectione lapidum;" *Id.* ii. 2. "Lapides, qui supersunt, [al. insuper sunt,] hieme rigent, æstate fervescunt; idcirco satis, arbustis, et vitibus nocent;" *Pallad.* i. 6. A piece of ground thus cleared of the stones *Persius*, in his hard way of metaphor, calls "exossatus ager," *an unboned field*; Sat. vi. 52.

The choicest vine—"Sorek"] Many of the ancient interpreters, the *Septuagint*, *Aquila*, and *Theod.*, have retained this word as a proper name: I think very rightly. Sorek was a valley lying between Ascalon and Gaza, and running far up eastward in the tribe of Judah. Both Ascalon and Gaza were anciently famous for wine; the former is mentioned as such by *Alexander Trallianus*; the latter by several authors, quoted by *Reland*, Palæst., p. 589 and 986. And it seems that the upper part of the valley of Sorek, and that of Eshcol, where the spies gathered the single cluster of grapes, which they were obliged to bear between two upon a staff, being both near to Hebron were in the same neighbourhood, and that all this part of the country abounded with rich vineyards. Compare Num. xiii. 22, 23; Judg. xvi. 3, 4. *P. Nau* supposes Eschol and Sorek to be only different names for the same valley. Voyage Novean de la Terre Sainte, lib. iv., chap. 18. See likewise *De Lisle's* posthumous map of the Holy Land. Paris, 1763. See *Bochart*, Hieroz. ii., col. 725. *Thevenot*, i. p. 406. *Michaelis* (note on Judg. xvi. 4, German translation) thinks it probable, from some circumstances of the history there given, that Sorek was in the tribe of Judah, not in the country of the Philistines.

The vine of Sorek was known to the Israelites, being mentioned by Moses, Gen. xlix. 11, before their coming out of Egypt. Egypt was not a wine country. "Throughout this country there are no wines;" *Sandys*, p. 101. At least in very ancient times they had none. *Herodotus*, ii. 77, says it had no vines, and therefore used an artificial wine made of barley. That is not strictly true, for the vines of Egypt are spoken of in Scripture, Psa. lxxviii. 47; cv. 33; and see Gen. xl. 11, by which it should seem that they drank only the fresh juice pressed from the grape, which was called οινος αμπελινος; *Herodot.*, ii. 37. But they had no large vineyards, nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The Mareotic in later times is, I think, the only celebrated Egyptian wine which we meet with in history. The vine was formerly, as *Hasselquist* tells us it is now, "cultivated in Egypt for the sake of eating the grapes, not for wine, which is brought from Candia," &c. "They were supplied with wine from Greece, and likewise from Phœnicia," *Herodot.* iii. 6. The vine and the wine of Sorek therefore, which lay near at hand for importation into Egypt, must in all probability have been well known to the Israelites, when they sojourned there. There is something remarkable in the manner in which Moses, Gen. xlix. 11, makes mention of it, which, for want of considering this matter, has not been attended to; it is in Jacob's prophecy of the future prosperity of the tribe of Judah:—

> "Binding his foal to the vine,
> And his ass's colt to his own sorek;
> He washeth his raiment in wine,
> And his cloak in the blood of grapes."

I take the liberty of rendering שרקה *sorekah*, for שקרו *soreko*, his sorek, as the Masoretes do by pointing עירה *iroh*, for עירו *iro*, his foal. עיר *ir*, might naturally enough appear in the feminine form; but it is not at all probable that שרק *sorek* ever should. By naming particularly the vine of Sorek, and as the vine

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more to my [e] vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: [h] I will take away the hedge thereof, and it shall be eaten up; *and* break down [i] the wall

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[e] Luke xiii. 6, 7, 8, 9, 10.

[h] Psa. lxxx. 12.—[i] Lam. ii. 8.

belonging to Judah, the prophecy intimates the very part of the country which was to fall to the lot of that tribe. Sir *John Chardin* says, "that at Casbin, a city of Persia, they turn their cattle into the vineyards after the vintage, to browse on the vines." He speaks also of vines in that country so large that he could hardly compass the trunks of them with his arms. Voyages, tom. iii., p. 12, 12mo. This shows that the ass might be securely bound to the vine, and without danger of damaging the tree by browsing on it.

And built a tower in the midst of it] Our Saviour, who has taken the general idea of one of his parables, Matt. xxi. 33, Mark xii. 1, from this of Isaiah, has likewise inserted this circumstance of building a tower; which is generally explained by commentators as designed for the keeper of the vineyard to watch and defend the fruits. But for this purpose it was usual to make a little temporary hut, (Isa. i. 8,) which might serve for the short season while the fruit was ripening, and which was removed afterwards. The tower therefore should rather mean a building of a more permanent nature and use; the farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus necessary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the situation, the manner of building, the use, and the whole service of the temple, exactly answered. And so the *Chaldee* paraphrast very rightly expounds it: Et statui eos (Israelitas) ut plantam vineæ selectæ et ædificavi *Sanctuarium* meum in medio illorum. "And I have appointed the Israelites as a plant of a chosen vine, and I have built my *sanctuary* in the midst of them." So also *Hieron.* in loc. Ædificavit quoque turrim in medio ejus; templum videlicet in media civitate. "He built also a tower in the midst of it, viz., his *own temple* in the midst of the city." That they have still such towers or buildings for use or pleasure, in their gardens in the East, see *Harmer's* Observations, ii. p. 241.

And also made a wine-press therein.—"And hewed out a lake therein."] This image also our Saviour has preserved in his parable. יקב *yekeb*; the *Septuagint* render it here προληνιον, and in four other places ὑπολήνιον. Isa. xvi. 10; Joel iii. 13; Hag. ii. 17; Zech. xiv. 10, I think more properly; and this latter word St. Mark uses. It means not the wine-press itself, or *calcatorium*, which is called גת *gath*, or פורה *purah*; but what the Romans called *lacus*, the *lake*; the large open place or vessel, which by a conduit or spout received the *must* from the wine-press. In very hot countries it was perhaps necessary, or at least very convenient, to have the lake under ground, or in a cave hewed out of the side of the rock, for coolness, that the heat might not cause too great a fermentation, and sour the must. Vini confectio instituitur in cella, vel intimæ domus camera quadam a ventorum ingressu remota. *Kempfer*, of Shiras wine. *Amæn. Exot.* p. 376. For the wind, to which that country is subject, would injure the wine. "The wine-presses in Persia," says Sir *John Chardin*, "are formed by making hollow places in the ground, lined with masons' work." *Harmer's* Observations, i., p. 392. See a print of one in *Kempfer*, p. 377. *Nonnus* describes at large Bacchus hollowing the inside of a rock, and hewing out a place for the wine-press, or rather the lake:—

Και σκοπελους ελαχηνε· πεδοσκαφεος δε σιδηρου
Οηγαλεη γλωχινι μυχον κοιληνατο πετρης·
Λειηνας δε μετωπα βαθυνομενων κενεωνων
Ἀφρον [f. ακρον] εϋστραφυλοιο τυπον ποιησατο ληνου
Dionysiac. lib. xii., l. 331.

"He pierced the rock; and with the sharpen'd tool
Of steel well-temper'd scoop'd its inmost depth:
Then smooth'd the front, and form'd the dark recess
In just dimensions for the foaming lake."

And he looked—"And he expected"] Jeremiah, chap. ii. 21, uses the same image, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner:—

"But I planted thee a sorek, a scion perfectly genuine:
How then art thou changed, and become to me the
degenerate shoots of the strange vine!"

Wild grapes—"poisonous berries."] באשים *beushim*, not merely useless, unprofitable grapes, such as wild grapes; but grapes offensive to the smell, noxious, poisonous. By the force and intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality; as, in the explication of it, to judgment is opposed tyranny, and to righteousness, oppression. גפן *gephen*, the vine, is a common name or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it, Num. vi., 4, גפן היין *gephen haiyayin*, the wine-vine. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha, 2 Kings iv. 39–41. "And one went out into the field to gather potherbs; and he found a field vine, and he gathered from it wild fruit, his lapful; and he went and shred them into the pot of pottage, for they knew them not. And they poured it out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out and said, There is death in the pot, O man of God; and they could not eat of it. And he said, Bring meal, (leg. קחו *kechu*, *nine* MSS., *one* edition,) and he threw it into the pot. And he said, Pour out for the people, that they may eat. And there was nothing hurtful in the pot."

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thereof, and it shall be [k] trodden down.

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [l] his pleasant plant: and he looked for judgment, but behold [m] oppression; for righteousness, but behold a cry.

8 Wo unto them that join [n] house to house, *that* lay field to field, till *there be* no place, that [o] they may be placed alone in the midst of the earth!

9 [p] In [q] mine ears, *said* the LORD of hosts, [r] Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

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10 Yea, ten acres of vineyard shall yield one [s] bath, and the seed of a homer shall yield an ephah.

11 [t] Wo unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine [u] inflame them!

12 And [v] the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but [w] they regard not the work of the LORD, neither consider the operation of his hands.

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[k] Heb. *for a trading.*——[l] Heb. *plant of his pleasures.*——[m] Heb. *a scab.*——[n] Mic. ii. 2.——[o] Heb. *ye.*——[p] Ch. xxii. 14.——[q] Or, *This* is *in mine ears, saith the* LORD, &c.

[r] Heb. *If not*, &c.——[s] See Ezek. xlv. 11.——[t] Prov. xxiii. 29, 30; Eccles. x. 16; ver. 22.——[u] Or, *pursue them.*——[v] Amos vi. 5, 6.——[w] Job xxxiv. 27; Psa. xxviii. 5.

From some such sorts of poisonous fruits of the grape kind Moses has taken these strong and highly poetical images, with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah: Deut. xxxii. 32, 33.

"Their vine is from the vine of Sodom,
And from the fields of Gomorrah:
Their grapes are grapes of gall;
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of aspics."

"I am inclined to believe," says *Hasselquist*, "that the prophet here, Isa. v. 2–4, means the hoary nightshade, *solanum incanum*; because it is common in Egypt, Palestine, and the East; and the Arabian name agrees well with it. The Arabs call it *anab el dib*, i. e., *wolf grapes*. The באושים *beushim*, says Rab. *Chai.*, is a well known species of the vine, and the worst of all sorts. The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them; wherefore they root it out: it likewise resembles a vine by its shrubby stalk;" Travels, p. 289. See also *Michaelis*, Questions aux Voyageurs Danois, No. 64.

Verse 3. *Inhabitants*] יושבי *yoshebey*, in the plural number; *three* MSS., (*two* ancient,) and so likewise the *Septuagint* and *Vulgate*.

Verse 6. *There shall come up briers and thorns*—"The thorn shall spring up in it"] *One* MS. has בשמיר *beshamir*. The true reading seems to be בו שמיר *bo shamir*, which is confirmed by the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 7. *And he looked for judgment*] The *paronomasia*, or play on the words, in this place, is very remarkable; *mishpat*, *mishpach*, *tsedakah*, *tseakah*. There are many examples of it in the other prophets, but Isaiah seems peculiarly fond of it. See chap. xiii. 6, xxiv. 17, xxxii. 7, xxviii. 1, lvii. 6, lxi. 3, lxv. 11, 12. Rabbi *David Kimchi* has noticed the *paronomasia* here: he expected משפט *mishpat*, *judgment*, but behold מישפח *mishpach*, *oppression*; he expected צדקה *tsedakah*, *righteousness*, but behold צעקה *tseakah*, *a cry*. The rabbins esteem it a great beauty; their term for it is צחות הלשון *tsachoth hallashon*, *elegance of language*.

Oppression—"tyranny."] משפח *mishpach*, from שפח *shaphach*, servum fecit, *Arab. Houbigant:* שפחה *shiphchah* is *serva*, a handmaid, or female slave. מספח *mispach*, eighteen MSS.

Verse 8. *Wo unto them that—lay field to field*—"You who lay field unto field"] Read הקריבו *takribu*, in the second person; to answer to the verb following. So *Vulgate*.

Verse 9. *In mine ears.*—"To mine ear"] The sentence in the Hebrew text seems to be imperfect in this place, as likewise in chap. xxii. 14, where the very same sense seems to be required as here. See the note there; and compare 1 Sam. ix. 15. In this place the *Septuagint* supply the word ηκουσθη, and the *Syriac* אשתמע *eshtama*, auditus est JEHOVAH in auribus meis, i. e., גנלה *niglah*, as in chap. xxii. 14.

Many houses] This has reference to what was said in the preceding verse: "In vain are ye so intent upon joining house to house, and field to field; your houses shall be left uninhabited, and your fields shall become desolate and barren; so that a vineyard of ten acres shall produce but one bath (not eight gallons) of wine, and the husbandman shall reap but a tenth part of the seed which he has sown." *Kimchi* says this means such an extent of vineyard as would require ten yoke of oxen to plough in one day.

Verse 11. *Wo unto them that rise up early*] There is a likeness between this and the following passage of the prophet Amos, chap. vi. 3–6, who probably wrote before Isaiah. If the latter be the copier, he seems hardly to have equalled the elegance of the original:—

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13 [x] Therefore my people are gone into captivity, [y] because *they have* no knowledge: and [z] their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [a] the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

16 But the LORD of hosts shall be exalted in judgment, and [b] God [c] that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of [d] the fat ones shall strangers eat.

18 Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

[x] Hos. iv. 6.——[y] Chap. i. 3; Luke xix. 44.——[z] Heb. *their glory* are *men of famine.*

[a] Chap. ii. 9, 11, 17.——[b] Or, *the holy God.*——[c] Heb. *the God the holy.*——[d] Chap. x. 16.

"Ye that put far away the evil day,
And affect the seat of violence;
Who lie upon beds of ivory,
And stretch yourselves upon your couches;
And eat the lambs from the flock,
And calves from the midst of the stall;
Who chant to the sound of the viol,
And like David invent for yourselves instruments of music;
Who quaff wine in large bowls,
And are anointed with the choicest ointments:
But are not grieved for the affliction of Joseph."

Kimchi says, "they consider not the heavens nor their hosts: they pray not the morning nor the evening prayer unto the Lord."

Follow strong drink] *Theodoret* and *Chrysostom* on this place, both Syrians, and unexceptionable witnesses in what belongs to their own country, inform us that שכר *shechar* (σικερα in the Greek of both Testaments, rendered by us by the general term *strong drink*) meant properly *palm wine*, or date wine, which was and is still much in use in the Eastern countries. Judea was famous for the abundance and excellence of its palm trees; and consequently had plenty of this wine. "Fiunt (vina) et e pomis; primumque e palmis, quo Parthi et Indi utuntur, et oriens totus: maturarum modio in aquæ congiis tribus macerato expressoque." Plin. lib. xiv. 19. "Ab his *cariotæ* [palmæ] maxime celebrantur; et cibo quidem, sed et succo, uberrimæ. Ex quibus præcipua vina orienti; iniqua *capiti*, unde pomo nomen." Id. xiii. 9. Καρος signifies *stupefaction:* and in Hebrew likewise the wine has its name from its remarkably *inebriating* quality.

Verse 13. *And their honourable men*—"And the nobles"] These verses have likewise a reference to the two preceding. They that indulged in feasting and drinking shall perish with hunger and thirst; and Hades shall indulge his appetite as much as they had done, and devour them all. The image is strong and expressive in the highest degree. Habakkuk, chap. ii. 5, uses the same image with great force:—the ambitious and avaricious conqueror

"Enlargeth his appetite like Hades;
And he is like Death, and will never be satisfied."

But, in Isaiah, Hades is introduced to much greater advantage, in person; and placed before our eyes in the form of a ravenous monster, opening wide his immeasurable jaws, and swallowing them all together: "Therefore Sheol hath dilated her soul, she hath opened her mouth beyond limit." Destruction expects more than a common meal, when God visits Jerusalem for her iniquities. This seems to refer to the ruin brought on the Jews by the Romans. Our blessed Lord repeats this parable, and applies it to this very transaction, Matt. xxi. 33.

Verse 17. *The lambs*—"And the kids"] גרים *gerim*, "strangers." The *Septuagint* read, more agreeably to the design of the prophet, כרים *carim*, *αρνες*, "the lambs." גדים *gedayim*, "the kids," Dr. *Durell*; nearer to the present reading: and so Archbishop *Seeker*. The meaning is, their luxurious habitations shall be so entirely destroyed as to become a pasture for flocks.

After their manner—"Without restraint"] כדברם *kedobram*, secundum ductum eorum; i. e., suo ipsorum ductu; as their own will shall lead them.

Verse 18. *With a cart-rope*—"As a long cable"] The *Septuagint*, *Aquila*, *Sym.*, and *Theod.*, for בחבלי *bechablcy*, read כחבלי *kechabley*, ὡς σχοινιῳ, or σχοινιοις; and the *Septuagint*, instead of שוא *shav*, read some other word signifying *long*; ὡς σχοινιῳ μακρῳ; and so likewise the *Syriac*, ארכא *arecha*. *Houbigant* conjectures that the word which the *Septuagint* had in their copies was שרוך *sarua*, which is used Lev. xxi. 18, xxii. 23, for something in an animal body superfluous, lengthened beyond its natural measure. And he explains it of sin added to sin, and one sin drawing on another, till the whole comes to an enormous length and magnitude; compared to the work of a rope-maker still increasing and lengthening his rope, with the continued addition of new materials. "Eos propheta similes facit homini restiario, qui funem torquet, cannabe addita et contorta, eadem iterans, donec funem in longum duxerit, neque eum liceat protrahi longius." "An evil inclination," says *Kimchi* on this place, from the ancient rabbins, "is at the beginning like a fine hair-string, but at the finishing like a thick cart-rope." By a long progression in iniquity, and a continued accumulation of sin, men arrive at length to the highest degree of wickedness; bidding open defiance to God,

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

19 [e] That say, Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 Wo unto them [f] that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Wo unto *them that are* [g] wise in their own eyes, and prudent [h] in their own sight!

22 [i] Wo unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which [k] justify the wicked for reward, and take away the righteousness of the righteous from him!

A. M. cir. 3244. B. C. cir. 760. Anno Olymp. Quintæ I. Ante Urbem Conditam 7.

24 Therefore [l] as [m] the fire devoureth the stubble, and the flame consumeth the chaff, *so* [n] their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 [o] Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and [p] the hills did tremble, and their carcasses *were* [q] torn in the midst of the streets. [r] For all this his anger is not turned away, but his hand *is* stretched out still.

[e] Chap. lxvi. 5; Jer. xvii. 15; Amos v. 18; 2 Pet. iii. 3, 4. [f] Heb. *that say concerning evil*, It is *good*, &c.——[g] Prov. iii. 7; Rom. i. 22; xii. 16.——[h] Heb. *before their face.*——[i] Verse 11. [k] Prov. xvii. 15; xxiv. 24.

[l] Exod. xv. 7.——[m] Heb. *the tongue of fire.*——[n] Job xviii. 16; Hos. ix. 16; Amos ii. 9.——[o] 2 Kings xxii. 13, 17.——[p] Jer. iv. 24.——[q] Or, *as dung.*——[r] Lev. xxvi. 14, &c.; chap. ix. 12, 17, 21; x. 4.

and scoffing at his threatened judgments, as it is finely expressed in the next verse. The *Chaldee* paraphrast explains it in the same manner, of wickedness increasing from small beginnings, till it arrives to a great magnitude.—L.

I believe neither the rabbins nor Bishop *Lowth* have hit on the true meaning of this place; the prophet seems to refer to *idol sacrifices*. The victims they offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The *cords of vanity* may refer to the silken strings by which they were led to the altar, some of which were unusually thick. The offering for iniquity was adorned with fillets and garlands; the sin-offering with silken cords, like unto cart-ropes. *Pride*, in their acts of *humiliation*, had the upper hand.

Verse 19. *Let the counsel of the Holy One*] *Tryphiodorus* has an expression something like this:—

——επει Διος ηλυθε βουλη.
TRYPH. *Il Excid.* 239.

Because the counsel of Jupiter was come.

"This expression, ηλυθε βουλη, is, I believe, something uncommon; but it is exactly paralleled and explained by a passage in Isaiah, chap. v. 19. The *Septuagint* has expressed it in the very same words with *Tryphiodorus: και ελθοι η βουλ η του αγιου Ισραηλ, ινα γνωμεν."—Merrick's note, ad loc.*

Verse 22. *Mighty to drink wine*] "They show not," says *Kimchi*, "their strength in combating their enemies, but in drunkenness and debauchery."

Verse 23. *The righteous*] צדיק *tsaddik*, singular, *Sept.*, *Vulg.*, and two editions.

Verse 24. *The flame*—"The tongue of fire"] "The flame, because it is in the shape of a tongue; and so it is called metaphorically." *Sal. ben Melec.* The metaphor is so exceedingly obvious, as well as beautiful, that one may wonder that it has not been more frequently used. Virgil very elegantly intimates, rather than expresses, the image:—

Ecce levis summo de vertice visus Iŭli
Fundere lumen apex; tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci.
Æn. ii. 682.

"Strange to relate! from young Iulus' head
A *lambent flame* arose, which gently spread
Around his brows, and on his temples fed."

And more boldly of Ætna darting out flames from its top:—

Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favilla:
Attollitque globos flammarum, et sidera *lambit.*
Æn. iii. 574.

"By turns a pitchy cloud she rolls on high,
By turns hot embers from her entrails fly,
And flakes of mountain flames, that *lick* the sky."

The disparted tongues, as it were of fire, Acts ii. 3, which appeared at the descent of the Holy Spirit, on the apostles, give the same idea; that is, of flames shooting diversely into pyramidal forms, or points, like tongues. It may be farther observed that the prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal whose tongue is principally employed in taking in his food or prey; which image Moses has strongly exhibited in an expressive comparison: "And Moab said to the elders of Midian, Now shall this collection of people lick up all that are round about us, as the ox licketh up the grass of the field," Num. xxii. 4. See also 1 Kings xviii. 38.

Their root shall be as rottenness] כמק *cammak*, *like mak*; whence probably our word *muck*, dung, was derived.

Verse 25. *The hills did tremble*—"And the mountains trembled"] Probably referring to the great earth-

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26 [s] And he will lift up an ensign to the nations from far, and will [t] hiss unto them from [u] the end of the earth: and, behold, [v] they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither [w] shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 [x] Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* [y] look unto the land, behold darkness *and* [z] sorrow, [a] and the [b] light is darkened in the heavens thereof.

[s] Chap. xi. 12.——[t] Chap. vii. 18.——[u] Deut. xxviii. 49; Psa. lxxii. 8; Mal. i. 11.——[v] Joel ii. 7.——[w] Dan. v. 6.——[x] Jer. v. 16.

[y] Chap. viii. 22; Jer. iv. 23; Lam. iii. 2; Ezek. xxxii. 7, 8. [z] Or, *distress*.——[a] Or, *when it is light it shall be dark in the destructions thereof*.——[b] Ezek. xxxii. 8, in the margin.

quakes in the days of Uzziah king of Judah, in or not long before the time of the prophet himself, recorded as a remarkable era in the title of the prophecies of Amos, chap. i. 1, and by Zechariah, chap. xiv. 5.

Verse 26. *He will—hiss*—"He will hist"] "The metaphor is taken from the practice of those that keep bees, who draw them out of their hives into the fields, and lead them back again, *συριγμασι*, by a hiss or a whistle."—*Cyril*, on this place; and to the same purpose *Theodoret*, ib. In chap. vii. 18, the metaphor is more apparent, by being carried farther, where the hostile armies are expressed by the fly and the bee:—

"Jehovah shall hist the fly
That is in the utmost parts of Egypt;
And the bee, that is in the land of Assyria."

On which place see Deut. i. 44; Psa. cxviii. 12; and God calls the locusts his great army, Joel ii. 25; Exod. xxiii. 28. See Huet, Quest. Alnet. ii. 12. שרק *sharak* or *shrak*, he shall *whistle* for them, call loud and *shrill*; he shall *shriek*, and they (their enemies) shall come at his call.

With speed] This refers to the *nineteenth* verse. As the scoffers had challenged God to make speed, and to hasten his work of vengeance, so now God assures them that with speed and swiftly it shall come.

Verse 27. *None—among them*] *Kimchi* has well illustrated this continued exaggeration or hyperbole, as he rightly calls it, to the following effect: "Through the greatness of their courage, they shall not be fatigued with their march; nor shall they stumble though they march with the utmost speed: they shall not slumber by day, nor sleep by night; neither shall they ungird their armour, or put off their sandals to take their rest. Their arms shall be always in readiness, their arrows sharpened, and their bows bent. The hoofs of their horses are hard as a rock. They shall not fail, or need to be shod with iron: the wheels of their carriages shall move as rapidly as a whirlwind."

Neither shall the girdle] The Eastern people, wearing long and loose garments, were unfit for action or business of any kind, without girding their clothes about them. When their business was finished they took off their girdles. A girdle therefore denotes strength and activity; and to unloose the girdle is to deprive of strength, to render unfit for action. God promises to unloose the loins of kings before Cyrus, chap. xlv. 1. The girdle is so essential a part of a soldier's accoutrement, being the last that he puts on to make himself ready for action, that *to be girded*, ζωννυσθαι, with the Greeks means to be completely armed and ready for battle:—

Ατρειδης δ' εβοησεν, ιδε ζωννυσθαι ανωγεν
Αργειους. Iliad, xi. 15.

Το δε ενδυναι τα οπλα εκαλουν οι παλαιοι ζωννυσθαι. Pausan. Bœot. It is used in the same manner by the Hebrews: "Let not him that girdeth himself boast as he that unlooseth his girdle," 1 Kings xx. 11; that is, triumph not before the war is finished.

Verse 28. *Their horses' hoofs shall be counted like flint*—"The hoofs of their horses shall be counted as adamant"] The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and was unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse medicine, who could not have passed over a matter so obvious and of such importance that now the whole science takes its name from it, being called by us farriery. The horse-shoes of leather and iron which are mentioned; the silver and gold shoes with which Nero and Poppæa shod their mules, used occasionally to preserve the hoofs of delicate cattle, or for vanity, were of a very different kind; they enclosed the whole hoof as in a case, or as a shoe does a man's foot, and were bound or tied on. For this reason the strength, firmness and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse. Xenophon says that a good horse's hoof is hard, hollow, and sounds upon the ground like a cymbal. Hence the χαλκοποδες ιπποι, of Homer, and Virgil's *solido graviter sonat ungula cornu*. And Xenophon gives directions for hardening the horses' hoofs by making the pavement on which he stands in the stable with round-headed stones. For want of this artificial defence to the foot which our horses have, Amos, chap. vi. 12, speaks of it as a thing as much impracticable to make horses run upon a hard rock as to plough up the same rock with oxen:—

"Shall horses run upon a rock?
Shall one plough it up with oxen?"

These circumstances must be taken into consideration in order to give us a full notion of the propriety and force of the image by which the prophet sets forth the strength and excellence of the Babylonish cavalry, which made a great part of the strength of the Assyrian army. Xenop. Cyrop. lib. ii.

Like a whirlwind] כסופה *cassuphah, like the stormy blast.* Here *sense* and *sound* are well connected.

Verse 30. *If one look unto the land, &c.*—"And these shall look to the heaven upward, and down to the earth"] ונבט לארץ *venibbat laarets.* Και εμβλεψονται εις την γην. So the *Septuagint*, according to the Vatican and Alexandrian copies; but the Complutensian and Aldine editions have it more fully, thus:—Και εμβλεψονται εις τον ουρανον ανω, και κατω; and the *Arabic* from the *Septuagint*, as if it had stood thus:—Και εμβλεψονται εις τον ουρανον, και εις την γην κατω, both of which are plainly defective; the words εις την γην, *unto the earth*, being wanted in the former, and the word ανω, *above*, in the latter. But an ancient *Coptic* version from the *Septuagint*, supposed to be of the second century, some fragments of which are preserved in the library of St. Germain des Prez at Paris, completes the sentence; for, according to this version, it stood thus in the *Septuagint*:—Και εμβλεψονται εις τον ουρανον ανω, και εις την γην κατω; "And they shall look unto the heavens above and unto the earth beneath," and so it stands in the *Septuagint* MSS., Pachom. and 1. D. II., according to which they must have read their Hebrew text in this manner:—ונבט לשמים למעלה ולארץ למטה. This is probably the true reading, with which I have made the translation agree. Compare chap. viii. 22; where the same sense is expressed in regard to both particulars, which are here equally and highly proper, the looking *upwards*, as well as *down to the earth*: but the form of expression is varied. I believe the Hebrew text in that place to be right, though not so full as I suppose it was originally here; and that of the *Septuagint* there to be redundant, being as full as the *Coptic* version and MSS. Pachom. and 1. D ˅. represent it in this place, from which I suppose it has been interpolated.

Darkness—"The gloomy vapour"] The *Syriac* and *Vulgate* seem to have read בערפלח *bearphalach*; but *Jarchi* explains the present reading as signifying *darkness*; and possibly the *Syriac* and *Vulgate* may have understood it in the same manner.

CHAPTER VI.

This chapter, by a particular designation of Isaiah to the prophetic office, 1–8, introduces, with great solemnity, a declaration of the whole tenor of the Divine conduct in reference to his people, who, on account of their unbelief and impenitence, should for a very long period be given up to a judicial blindness and hardness of heart, 9, 10; and visited with such calamities as would issue in the total desolation of their country, and their general dispersion, 11, 12. The prophet adds, however, that under their repeated dispersions, (by the Chaldeans, Romans, &c.,) a small remnant would be preserved as a seed from which will be raised a people, in whom will be fulfilled all the Divine promises, 13.

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IN the year that [a] King Uzziah died I [b] saw also the Lord sitting upon a throne, high and lifted up, and [c] his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and [d] with twain he covered his feet, and with twain he did fly.

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[a] 2 Kings xv. 7.—[b] 1 Kings xxii. 19; John xii. 41; Rev. iv. 2.—[c] Or, *the skirts thereof.*—[d] Ezek. i. 11.

As this vision seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of his prophecies. But this perhaps may not be so; for Isaiah is said, in the general title of his prophecies, to have prophesied in the time of Uzziah, whose acts, first and last, he wrote, 2 Chron. xxvi. 22; which is usually done by a contemporary prophet; and the phrase, *in the year that Uzziah died*, probably means after the death of Uzziah; as the same phrase (chap. xiv. 28) means after the death of Ahaz. Not that Isaiah's prophecies are placed in exact order of time. Chapters ii., iii., iv., v., seem by internal marks to be antecedent to chap. i.; they suit the time of Uzziah, or the former part of Jotham's reign; whereas chap. i. can hardly be earlier than the last years of Jotham. See note on chap. i. 7, and ii. 1. This might be a new designation, to introduce more solemnly a general dedication of the whole course of God's dispensations in regard to his people and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel.

In this vision the ideas are taken in general from royal majesty, as displayed by the monarchs of the East; for the prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the temple. God is represented as seated on his throne above the ark, in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. This is called by God himself "the place of his throne, and the place of the soles of his feet," Ezek. xliii. 7. "A glorious throne exalted of old, is the place of our sanctuary," saith the prophet Jeremiah, chap. xvii. 12. The very posture of sitting is a mark of state and solemnity: Sed et ipsum verbum *sedere* regni significat potestatem, saith *Jerome*, Comment. in Eph. i. 20. See note on chap.

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3 And [c] one cried unto another, and said, [d] Holy, holy, holy, *is* the LORD of hosts: [e] the [h] whole earth *is* full of his glory.

4 And the posts of the [i] door moved at the voice of him that cried, and [k] the house was filled with smoke.

A. M. 3245. B. C. 759. Anno Olymp. Quintæ 2. Ante Urbem Conditam 6.

5 [l] Then said I, Wo *is* me! for I am

[c] Heb. *this cried to this.*——[d] Rev. iv. 8.——[e] Heb. *his glory is the fulness of the whole earth.*——[h] Psa. lxxii. 19.

[i] Heb. *thresholds.*——[k] Exod. xl. 34; 1 Kings viii. 10.——[l] Exod. iv. 10; vi. 30; Judg. vi. 22; xiii. 22; Jer. i. 6.

iii. 2. St. John, who has taken many sublime images from the prophets of the Old Testament, and in particular from Isaiah, hath exhibited the same scenery, drawn out into a greater number of particulars; Rev. iv.

The veil, separating the most holy place from the holy or outermost part of the temple, is here supposed to be taken away; for the prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance of the temple, (compare Ezek. xliii. 5, 6,) which was filled with the train of the robe, the spreading and overflowing of the Divine glory. The Lord upon the throne, according to St. John, (chap. xii. 41,) was Christ; and the vision related to his future kingdom, when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind: which is likewise implied in the hymn of the seraphim, the design of which is, saith *Jerome* on the place, Ut mysterium Trinitatis in una Divinitate demonstrent; et nequaquam templum Judaicum, sicut prius, sed omnem terram illius gloria plenam esse testentur; "That they may point out the mystery of the Trinity in one Godhead; and that the Jewish temple alone should not be, as formerly, the place of the Divine glory, for the whole earth should be filled with it." It relates, indeed, primarily to the prophet's own time, and the obduration of the Jews of that age, and their punishment by the Babylonish captivity; but extends in its full latitude to the age of Messiah, and the blindness of the Jews to the Gospel, (see Matt. xiii. 14; John xii. 40; Acts xxviii. 26; Rom. xi. 8,) the desolation of their country by the Romans, and their being rejected by God. That nevertheless a holy seed—a remnant, should be preserved; and that the nation should spread out and flourish again from the old stock.—L.

NOTES ON CHAP. VI.

Verse 1. *The Lord*] *Fifty-one* MSS. of *Kennicott's*, and *fifty-four* of *De Rossi's*, and *one* edition; in the 8th verse, *forty-four* MSS. of *Kennicott's*, and *forty-six* of *De Rossi's*, and *one* edition; and in the 11th verse, *thirty-three* MSS. of *Kennicott's*, and many of *De Rossi's*, and *one* edition, for אדני *Adonai*, "the Lord," read יהוה "JEHOVAH," which is probably the true reading; (compare ver. 6;) as in many other places, in which the superstition of the Jews has substituted אדני *Adonai* for יהוה *Yehovah*. One of my own MSS., a very ancient and large folio, to which the points and the masora have been added by a later hand, has יהוה *Yehovah* in the 1st and 8th verses, in the teeth of the masora, which orders it in both places to be read אדני *Adonai*.

Verse 2. *Above it stood the seraphim*] שרפים *seraphim*, from שרף *seraph*, to *burn*. He saw, says *Kimchi*, the angels as flames of fire, that the depravity of that generation might be exhibited, which was worthy of being totally burnt up.

He covered his feet—"He covereth his feet"] By the *feet* the Hebrews mean all the lower parts of the body. But the people of the East generally wearing long robes, reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of respect and decency to appear in public and on solemn occasions with even the feet themselves uncovered. *Kempfer*, speaking of the king of Persia giving audience, says, Rex in medio supremi atrii cruribus more patrio inflexis sedebat; corpus tunica investiebat flava, ad suras cum staret protensa; discumbentis vero *pedes discalceatos pro urbanitate patria operiens.*—Amœn. Exot. p. 227. "The king sat on the floor cross-legged, as is the custom of the country. He was covered with a yellow garment, which reached down to the feet when standing, but covered the feet for decency when sitting with his slippers off." Sir *John Chardin's* MS. note on this place of Isaiah is as follows: Grande marque de respect en orient de se cacher les pieds, quand on est assis, et de baisser le visage. Quand le souvrain se monstre en Chine et à Japon, chacun se jette le visage contre terre, et il n'est pas permis de regarder le roi; "It is a great mark of respect in the East to cover the feet, and to bow down the head in the presence of the king."

Verse 3. *Holy, holy, holy*] This hymn, performed by the seraphim, divided into two choirs, the one singing responsively to the other, which *Gregory Nazian.*, Carm. 18, very elegantly calls Συμφωνον, αντιφωνον, αγγελων στασιν, is formed upon the practice of alternate singing, which prevailed in the Jewish Church from the time of Moses, whose ode at the Red Sea was thus performed, (see Exod. xv. 20, 21,) to that of Ezra, under whom the priests and Levites sung alternately,

"O praise JEHOVAH, for he is gracious;
For his mercy endureth for ever;"

Ezra iii. 11. See De Sac. Poes. Hebr. Præl. xix., at the beginning.

Verse 5. *Wo is me! for I am undone*] נדמיתי *nidmeythi*, I am become dumb. There is something exceedingly affecting in this complaint. I am a man of unclean lips; I cannot say, Holy, holy, holy! which the seraphs exclaim. They are holy; I am not so: they see God, and live; I have seen him, and must die, because I am unholy. Only the pure in heart shall see God; and they only can live in his presence for ever. Reader, lay this to heart; and instead of boasting of thy excellence, and trusting in thy might, or comforting thyself in thy comparative innocence, thou wilt also be dumb before him, because thou hast

A. M. 3245. B. C. 759. Anno Olymp. Quintæ 2. Ante Urbem Conditam 6.

[m] undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, [n] having a live coal in his hand, *which* he had taken with the tongs from off [o] the altar:

7 And he [p] laid [q] *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [r] us? Then said I, [s] Here *am* I; send me.

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9 And he said, Go, and tell this people, [t] Hear ye [u] indeed, [v] but understand not; and see ye [w] indeed, but perceive not.

10 Make [x] the heart of this people fat, and make their ears heavy, and shut their eyes: [y] lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, [z] Until the cities be wasted without inhabitant, and the houses without man, and the land be [a] utterly desolate,

[m] Heb. *cut off.*——[n] Heb. *and in his hand a live coal.*——[o] Rev. viii. 3.——[p] Heb. *caused it to touch.*——[q] See Jer. i. 9; Dan. x. 16.——[r] Gen. i. 26; iii. 22; xi. 7.——[s] Heb. *Behold me.*——[t] Ch. xliii. 8; Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.——[u] Or, *without ceasing*, &c. [v] Heb. *hear ye in hearing*, &c.——[w] Heb. *in seeing.*——[x] Psalm cxix. 70; chap. lxiii. 17.——[y] Jer. v. 21.——[z] Mic. iii. 12. [a] Heb. *desolate with desolation.*

been a man of unclean lips, and because thou hast still an unclean heart.

I am undone—"I am struck dumb"] נדמיתי *nidmeythi, twenty-eight* MSS. (*five* ancient) and *three* editions.——I understand it as from דום *dum* or דמם *damam, silere*, "to be silent;" and so it is rendered by the *Syriac, Vulgate, Symmachus*, and by some of the Jewish interpreters, *apud* Sal. b. Melec. The rendering of the Syriac is תויר אני *tavir ani, stupens, attonitus sum*, "I am amazed." He immediately gives the reason why he was struck dumb: because he was a man of polluted lips, and dwelt among a people of polluted lips; and was unworthy, either to join the seraphim in singing praises to God, or to be the messenger of God to his people. Compare Exod. iv. 10; vi. 12; Jer. i. 6.

Verse 6. *A live coal*] The word of prophecy, which was put into the mouth of the prophet.

From off the altar] That is, from the altar of burnt-offerings, before the door of the temple, on which the fire that came down at first from heaven (Lev. ix. 24; 2 Chron. vii. 1) was perpetually burning. It was never to be extinguished, Lev vi. 12, 13.

Verse 9. *And he said*] לי *li, to me, two* MSS. and the *Syriac. Thirteen* MSS. have ראה *raah*, in the regular form.

Verse 10. *Make the heart of this people fat*—"Gross"] The prophet speaks of the event, the fact as it would actually happen, not of God's purpose and act by his ministry. The prophets are in other places said to perform the thing which they only foretell:—

"Lo! I have given thee a charge this day
Over the nations, and over the kingdoms;
To pluck up, and to pull down;
To destroy, and to demolish;
To build, and to plant." Jer. i. 10.

And Ezekiel says, "When I came to destroy the city;" that is, as it is rendered in the margin of our version, "when I came to prophesy that the city should be destroyed;" chap. xliii. 3. To hear, and not understand; to see, and not perceive; is a common saying in many languages. *Demosthenes* uses it, and expressly calls it a proverb: ὡστε το της παροιμιας ὁρωντας μη ὁραν, και ακουοντας μη ακουειν; *Contra Aristogit.* I., *sub. fin.* The prophet, by the bold figure in the sentiment above mentioned, and the elegant form and construction of the sentence, has raised it from a common proverb into a beautiful *mashal*, and given it the sublime air of poetry.

Or the words may be understood thus, according to the Hebrew idiom: "Ye certainly hear, but do not understand; ye certainly see, but do not acknowledge." Seeing this is the case, make the heart of this people fat—declare it to be stupid and senseless; and remove from them the means of salvation, which they have so long abused.

There is a saying precisely like this in *Æschylus*:—

——————— βλεποντες εβλεπον ματην,
Κλυοντες ουκ ηκουον. Æsch. *Prom. Vinct.* 456.

"Seeing, they saw in vain; and hearing, they did not understand."

And shut—"Close up"] השע *hasha*. This word *Sal. ben Melec* explains to this sense, in which it is hardly used elsewhere, on the authority of *Onkelos*. He says it means closing up the eyes, so that one cannot see; that the root is שוע *shava*, by which word the *Targum* has rendered the word טח *tach*, Lev. xiv. 42, וטח את בית *vetach eth beith*, "and shall plaster the house." And the word טח *tach* is used in the same sense, Isa. xliv. 18. So that it signifies to close up the eyes by some matter spread upon the lids. Mr. *Harmer* very ingeniously applies to this passage a practice of sealing up the eyes as a ceremony, or as a kind of punishment used in the East, from which the image may possibly be taken. Observ. ii. 278.

With their heart—"With their hearts"] ובלבבו *ubilebabo, fifteen* MSS. of *Kennicott's* and *fourteen* of *De Rossi's*, and *two* editions, with the *Septuagint, Syriac, Chaldee*, and *Vulgate.*

And be healed—"And I should heal"] וארפא *veerpa, Septuagint, Vulgate.* So likewise Matt. xiii. 14; John xii. 40; Acts xxviii. 27.

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12 [b] And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth, [c] and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose [d] substance *is* in them, when they cast *their leaves:* so [e] the holy seed *shall be* the substance thereof.

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[b] 2 Kings xxv. 21.—[c] Or, *when* it *is returned, and hath been browsed.*

[d] Or, *stock* or *stem.*—[e] Ezra ix. 2; Mal. ii. 13; Romans xi. 5.

Verse 11. *Be utterly desolate*—"Be left"] For תשאה *tishoeh*, the *Septuagint* and *Vulgate* read תשאר *tishshacr.*

Verse 13. *A tenth*] This passage, though somewhat obscure, and variously explained by various interpreters, has, I think, been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a *tenth* remaining in the land, the poorer sort left to be vinedressers and husbandmen, under Gedaliah, 2 Kings xxv. 12, 22, and the dispersed Jews gathered themselves together, and returned to him, Jer. xl. 12; yet even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy in the destruction of Jerusalem and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them in different times and on various occasions since, we yet see, with astonishment, that the stock still remains, from which God, according to his promise frequently given by his prophets, will cause his people to shoot forth again, and to flourish.—L.

A tenth, עשירית *asiriyah.* The meaning, says *Kimchi*, of this word is, there shall yet be in the land *ten kings* from the time of declaring this prophecy. The names of the ten kings are *Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiachin, Jehoiakim*, and *Zedekiah;* then there shall be a general consumption, the people shall be carried into captivity, and Jerusalem shall be destroyed.

For בם *bam, in them*, above seventy MSS., *eleven* of *Kennicott's*, and *thirty-four* of *De Rossi's*, read בה *bah, in it;* and so the *Septuagint.*

CHAPTER VII.

The king of Judah and the royal family being in the utmost consternation on receiving accounts of the invasion of the kings of Syria and Israel, the prophet is sent to assure them that God would make good his promises to David and his house; so that, although they might be corrected, *they could not be* destroyed, *while these prophecies remained to be accomplished,* 1–9. *The Lord gives Ahaz a sign that the confederacy against Judah shall be broken, which sign strikingly points out the miraculous conception of the Messiah, who was to spring from the tribe of Judah,* 10–16. *Prediction of very heavy calamities which the Assyrians would inflict upon the land of Judea,* 17–25.

A. M. cir. 3262. B. C. cir. 742. Anno Olymp. Nonæ 3. Ante Urbem Conditam 12.

AND it came to pass in the days of [a] Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and [b] Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

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[a] 2 Kings xvi. 5; 2 Chron xxiii. 5, 6.

[b] 2 Kings xv. 25, 30, 37.

The confederacy of *Rezin*, king of Syria, and *Pekah*, king of Israel, against the kingdom of Judah, was formed in the time of Jotham; and perhaps the effects of it were felt in the latter part of his reign; see 2 Kings xv. 37, and note on chap. i. 7–9. However, in the very beginning of the reign of *Ahaz*, they jointly invaded Judah with a powerful army, and threatened to destroy or to dethrone the house of David. The king and royal family being in the utmost consternation on receiving advices of their designs, Isaiah is sent to them to support and comfort them in their present distress, by assuring them that God would make good his promises to David and his house. This makes the subject of this, and the following, and the beginning of the ninth chapters, in which there are many and great difficulties.

Chap. vii. begins with an historical account of the occasion of this prophecy; and then follows, ver. 4–16, a prediction of the ill success of the designs of the Israelites and Syrians against Judah; and from thence to the end of the chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. Chap. viii. has a pretty close connection with the foregoing; it contains a confirmation of the prophecy before given of the approaching destruction

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2 And it was told the house of David, saying, Syria [c] is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, [d] and [e] Shearjashub thy son, at the end of the [f] conduit of the upper pool in the [g] highway of the fuller's field;

4 And say unto him, Take heed and be quiet; fear not, [h] neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

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6 Let us go up against Judah, and [i] vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal;

7 Thus saith the Lord GOD, [k] It shall not stand, neither shall it come to pass.

8 [l] For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin: and within threescore and five years shall Ephraim be broken, [m] that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [n] If [o] ye will not believe, surely ye shall not be established.

[c] Heb. *resteth on Ephraim.*——[d] Chap. x. 21.——[e] That is, *The remant shall return*; see ch. vi. 13; x. 21.——[f] 2 Kings xviii. 17; chap. xxxvi. 2.——[g] Or, *causeway.*——[h] Heb. *let not thy heart be tender.*——[i] Or, *waken.*——[k] Prov. xxi. 30; chapter viii. 10.——[l] 2 Sam. viii. 6.——[m] Heb. *from a people.*——[n] See 2 Chron. xx. 20——[o] Or, *Do ye not believe?* it is *because ye are not stable.*

of the kingdoms of Israel and Syria by the Assyrians, of the denunciation of the invasion of Judah by the same Assyrians. Verses 9, 10, give a repeated general assurance, that all the designs of the enemies of God's people shall be in the end disappointed, and brought to naught; ver. 11, &c., admonitions and threatenings, (I do not attempt a more particular explanation of this very difficult part,) concluding with an illustrious prophecy, chap. ix. 1–6, of the manifestation of Messiah, the transcendent dignity of his character, and the universality and eternal duration of his kingdom.

NOTES ON CHAP. VII.

Verse 3. *Now*] נא *na*, is omitted by *two* MSS., the *Septuagint*, *Syriac*, *Arabic*, and *Vulgate*.

Verse 4. The *Syriac* omits וארם *vearam*, "and Syria;" the *Vulgate* reads מלך ארם *melech aram*, "king of Syria:" one or the other seems to be the true reading. I prefer the former: or, instead of וארם בן *vearam uben*, read ופקח בן *vepekach ben*, *and pekah son*, MS.

Verse 5. *Because—Remaliah*] All these words are omitted by one MS. and the *Syriac*; a part of them also by the *Septuagint*.

Verses 8, 9. *For the head of Syria, &c.*]

"Though the head of Syria be Damascus,
And the head of Damascus Retsin;
Yet within *threescore* and *five* years
Ephraim shall be broken, that he be no more a people:
And the head of Ephraim be Samaria;
And the head of Samaria Remaliah's son.

"Here are *six* lines, or *three* distichs, the order of which seems to have been disturbed by a transposition, occasioned by three of the lines beginning with the same word וראש *verosh*, "and the head," which three lines ought not to have been separated by any other line intervening; but a copyist, having written the first of them, and casting his eye on the *third*, might easily proceed to write after the *first* line beginning with וראש *verosh*, that which ought to have followed the third line beginning with וראש *verosh*. Then finding his mistake, to preserve the beauty of his copy, added at the end the distich which should have been in the middle; making that the second distich, which ought to have been the third. For the order as it now stands is preposterous: the destruction of Ephraim is denounced, and then their grandeur is set forth; whereas naturally the representation of the grandeur of Ephraim should precede that of their destruction. And the destruction of Ephraim has no coherence with the grandeur of Syria, simply as such, which it now follows: but it naturally and properly follows the grandeur of Ephraim, joined to that of Syria their ally.

"The arrangement then of the whole sentence seems originally to have been thus:—

Though the head of Syria be Damascus;
And the head of Damascus Retsin;
And the head of Ephraim be Samaria,
And the head of Samaria Remaliah's son:
Yet within *threescore* and *five* years
Ephraim shall be broken that he be no more a people."

DR. JUBB.

Threescore and five years] It was *sixty-five* years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Israel by Esarhaddon, who carried away the remains of the *ten* tribes which had been left by Tiglath-pileser, and Shalmaneser, and who planted the country with new inhabitants. That the country was not wholly stripped of its inhabitants by Shalmaneser appears from many passages of the history of Josiah, where Israelites are mentioned as still remaining there, 2 Chron. xxxiv. 6, 7, 33; xxxv. 18; 2 Kings xxiii. 19, 20. This seems to be the best explanation of the chronological difficulty in this place, which has much embarrassed the commentators: see *Usserii Annal.*

A. M. cir. 3262. B. C. cir 742. Anno Olymp. Nonæ 3. Ante Urbem Conditam 12.

10 [p] Moreover the LORD spake again unto Ahaz, saying,

11 [q] Ask thee a sign of the LORD thy God; [r] ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David, *Is it* a small thing for you to weary men, but will ye weary my God also?

A. M. cir. 3262. B. C. cir. 742. Anno Olymp. Nonæ 3. Ante Urbem Conditam 12.

14 Therefore the LORD himself shall give you a sign; [s] Behold, a virgin shall conceive, and bear [t] a son, and [u] shall call his name [v] Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

[p] Heb. *And the LORD added to speak.*——[q] Judg. vi. 36, &c.; Matt. xii. 33.——[r] Or, *make thy petition deep.*——[s] Matt. i. 23; Luke i. 31, 34.

[t] Chap. ix. 6.——[u] Or, *thou*, O virgin, *shalt call*; see Genesis iv. 1, 25; xvi. 11; xxix. 32; xxx. 6, 8; 1 Sam. iv. 21.——[v] Ch. viii. 8.

V. T. *ad an.* 3327, and Sir *I. Newton*, Chronol. p. 283.

"That the last deportation of Israel by Esarhaddon was in the *sixty-fifth* year after the *second* of Ahaz, is probable for the following reasons: The Jews, in *Seder Olam Rabba*, and the Talmudists, in *D. Kimchi* on Ezek. iv., say, that Manasseh king of Judah was carried to Babylon by the king of Assyria's captains, 2 Chron. xxxiii. 11, in the *twenty-second* year of his reign; that is, before Christ 676, according to Dr. *Blair's* tables. And they are probably right in this. It could not be much earlier; as the king of Assyria was not king of Babylon till 680, ibid. As Esarhaddon was then in the neighbourhood of Samaria, it is highly probable that he did then carry away the last remains of Israel, and brought those strangers thither who mention him as their founder, Ezra iv. 2. But this year is just the *sixty-fifth* from the *second* of Ahaz, which was 740 before Christ. Now the carrying away the remains of Israel, who, till then, though their kingdom was destroyed *forty-five* years before, and though small in number, might yet keep up some form of being a people, by living according to their own laws, entirely put an end to the people of Israel, as a people separate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the captivity; and the whole people, the *ten tribes* included, were called Jews."—Dr. Jubb. *Two* MSS. have *twenty-five* instead of *sixty-five*; and *two* others omit the word *five*, reading only *sixty*.

If ye will not believe—"If ye believe not"] "This clause is very much illustrated by considering the captivity of Manasseh as happening at the same time with this predicted final ruin of Ephraim as a people. The near connection of the *two* facts makes the prediction of the one naturally to cohere with the prediction of the other. And the words are well suited to this event in the history of the people of Judah: 'If ye believe not, ye shall not be established;' that is, unless ye believe this prophecy of the destruction of Israel, ye Jews also, as well as the people of Israel, shall not remain established as a kingdom and people; ye also shall be visited with punishment at the same time: as our Saviour told the Jews in his time, 'Unless ye repent, ye shall all likewise perish;' intimating their destruction by the Romans; to which also, as well as to the captivity of Manasseh, and to the Babylonish captivity, the views of the prophet might here extend. The close connection of this threat to the Jews with the prophecy of the destruction of Israel, is another strong proof that the order of the preceding lines above proposed is right."—Dr. Jubb.

"If ye believe not in me."—The exhortation of Jehoshaphat, 2 Chron. xx. 20, to his people, when God had promised to them, by the prophet Jahaziel, victory over the Moabites and Ammonites, is very like this both in sense and expression, and seems to be delivered in verse:

"Hear me, O Judah; and ye inhabitants of Jerusalem;
Believe in JEHOVAH your God, and ye shall be established:
Believe his prophets, and ye shall prosper."

Where both the sense and construction render very probable a conjecture of Archbishop *Secker* on this place; that instead of כי *ki*, we should read בי *bi*. "If ye will not believe *in me*, ye shall not be established." So likewise Dr. *Durell*. The *Chaldee* has, "If ye will not believe in the words of the prophet;" which seems to be a paraphrase of the reading here proposed. In favour of which it may be farther observed, that in one MS. כי *ki* is upon a rasure; and another for the last לא *lo* reads ולא *velo*, which would properly follow בי *bi*, but could not follow כי *ki*.

Some translate thus, and paraphrase thus: If ye will not believe, surely ye shall not be established. Or, If ye do not give credit, it is because ye are unfaithful. Ye have not been faithful to the grace already given: therefore ye are now incapable of crediting my promises.

Verse 11. *In the depth*—"Go deep to the grave"] So *Aquila*, *Symmachus*, *Theodotion*, and the *Vulgate*

Verse 14. *The Lord*—JEHOVAH"] For אדני *Adonai*, *twenty-five* of *Kennicott's* MSS., *nine* ancient, and *fourteen* of *De Rossi's*, read יהוה *Yehovah*. And so ver. 20, *eighteen* MSS.

Immanuel.] For עמנואל *Immanuel*, many MSS. and editions have עמנו אל *immanu El*, God with us.

Verse 15. *That he may know*—"When he shall know"] "Though so much has been written on this important passage, there is an obscurity and inconsequence which still attends it, in the general run of all the interpretations given to it by the most learned. And this obscure incoherence is given to it by the false rendering of a Hebrew particle, viz., ל *le*, in לדעתו *ledato*. This has been generally rendered, either 'th

A. M. cir. 3262. B. C. cir. 742. Anno Olymp. Nonæ 3. Ante Urbem Conditam 12.

16 [w] For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of [x] both her kings.

17 [y] The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that [z] Ephraim departed from

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[w] See chap. viii. 4.——[x] 2 Kings xv. 30; xvi. 9.

[y] 2 Chron. xxviii. 19.——[z] 1 Kings xii. 16.

he may know,' or 'till he know.' It is capable of either version, without doubt; but either of these versions makes ver. 15 incoherent and inconsistent with ver. 16. For ver. 16 plainly means to give a reason for the assertion in ver. 15, because it is subjoined to it by the particle כי *ki*, *for*. But it is no reason why a child should eat butter and honey *till* he was at an age to distinguish, that *before* that time the land of his nativity should be free from its enemies. This latter supposition indeed implies what is inconsistent with the preceding assertion. For it implies, that in part of that time of the infancy spoken of the land should not be free from enemies, and consequently these species of delicate food could not be attainable, as they are in times of peace. The other version, 'that he may know,' has no meaning at all; for what sense is there in asserting, that a child shall eat butter and honey *that* he may know to refuse evil and choose good? Is there any such effect in this food? Surely not. Besides, the child is thus represented to eat those things, which only a state of peace produces, during its whole infancy, inconsistently with ver. 16, which promises a relief from enemies only before the *end* of this infancy: implying plainly, that part of it would be passed in distressful times of war and siege, which was the state of things when the prophecy was delivered.

"But all these objections are cut off, and a clear, coherent sense is given to this passage, by giving another sense to the particle ל *le*, which never occurred to me till I saw it in *Harmer's* Observat., vol. i., p. 299. See how coherent the words of the prophet run, with how natural a connection one clause follows another, by properly rendering this one particle: 'Behold this Virgin shall conceive and bear a Son, and thou shalt call his name Immanuel; butter and honey shall he eat, *when* he shall know to refuse evil, and choose good. For before this child shall know to refuse evil and choose good, the land shall be desolate, by whose two kings thou art distressed.' Thus ver. 16 subjoins a plain reason why the child should eat butter and honey, the food of plentiful times, *when* he came to a distinguishing age; viz., because before that time the country of the two kings, who now distressed Judea, should be desolated; and so Judea should recover that plenty which attends peace. That this rendering, which gives perspicuity and rational connection to the passage, is according to the use of the Hebrew particle, is certain. Thus לפנות בקר *liphnoth boker*, 'at the appearing of morning, or *when* morning appeared,' Exod. xiv. 27; לעת האכל *leeth haochel*, 'at meal-time, or *when* it was time to eat,' Ruth ii. 14. In the same manner, לרעתו *ledato*, 'at his knowing, that is, *when* he knows.'

"*Harmer* (*ibid.*) has clearly shown that these articles of food are delicacies in the East, and, as such, denote a state of plenty. See also Josh. v. 6. They therefore naturally express the plenty of the country, as a mark of peace restored to it. Indeed, in ver. 22 it expresses a plenty arising from the thinness of the people; but that it signifies, ver. 15, a plenty arising from deliverance from war then present, is evident; because otherwise there is no expression of this deliverance. And that a deliverance was intended to be here expressed is plain, from calling the child which should be born *Immanuel*, God with us. It is plain, also, because it is before given to the prophet in charge to make a declaration of the deliverance, ver. 3–7; and it is there made; and this prophecy must undoubtedly be conformable to that in this matter."—Dr. *Jubb*.

The circumstance of the child's eating butter and honey is explained by *Jarchi*, as denoting a state of plenty: "Butter and honey shall this child eat, because our land shall be full of all good." *Comment in locum*. The infant Jupiter, says *Callimachus*, was tenderly nursed with goat's milk and honey. Hymn. in Jov. 48. *Homer*, of the orphan daughters of Pandareus:—

Κομισσε δε δι' Αφροδιτη
Τυρῳ, και μελιτι γλυκερῳ, και ἡδει οινῳ.
Odyss. xx., 68

"Venus in tender delicacy rears
With honey, milk, and wine, their infant years."
Pope.

Τρυφης εστιν ενδειξις; "This is a description of delicate food," says *Eustathius* on the place.

Agreeably to the observations communicated by the learned person above mentioned, which perfectly well explain the historical sense of this much disputed passage, not excluding a higher secondary sense, the obvious and literal meaning of the prophecy is this: "that within the time that a young woman, now a virgin, should conceive and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare chap. viii. 4,) the enemies of Judah should be destroyed." But the prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted; that we may easily suppose that, in minds prepared by the general expectation of a great Deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested; especially when it was found, that in the subsequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah. Who could this be,

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Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD [a] shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

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[a] Isaiah, chap. v. 26.

other than the heir of the throne of David; under which character a great and even a Divine person had been promised! No one of that age answered to this character except Hezekiah; but he was certainly born nine or ten years before the delivery of this prophecy. That this was so understood at that time is collected, I think, with great probability, from a passage of Micah, a prophet contemporary with Isaiah, but who began to prophesy after him; and who, as I have already observed, imitated him, and sometimes used his expressions. Micah, having delivered that remarkable prophecy which determines the place of the birth of Messiah, "the Ruler of God's people, whose goings forth have been of old, from everlasting;" that it should be Bethlehem Ephratah; adds immediately, that nevertheless, in the mean time, God would deliver his people into the hands of their enemies: "He will give them up, till she, who is to bear a child, shall bring forth," Mic. v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child; and seems much more properly applicable to this passage of Isaiah than to any others of the same prophet, to which some interpreters have applied it. St. Matthew, therefore, in applying this prophecy to the birth of Christ, does it, not merely in the way of accommodating the words of the prophet to a suitable case not in the prophet's view, but takes it in its strictest, clearest, and most important sense; and applies it according to the original design and principal intention of the prophet.—L.

After all this learned criticism, I think something is still wanting to diffuse the proper light over this important prophecy. On Matt. i. 23 I have given what I judge to be the true meaning and right application of the whole passage, as there quoted by the evangelist, the substance of which it will be necessary to repeat here:—

At the time referred to, the kingdom of Judah, under the government of Ahaz, was reduced very low. *Pekah*, king of Israel, had slain in Judea *one hundred and twenty thousand* persons in one day; and carried away captives *two hundred thousand*, including women and children, together with much spoil. To add to their distress, *Rezin*, king of Syria, being confederate with *Pekah*, had taken *Elath*, a fortified city of Judah, and carried the inhabitants away captive to Damascus. In this critical conjuncture, need we wonder that Ahaz was afraid that the enemies who were now united against him must prevail, destroy Jerusalem, end the kingdom of Judah, and annihilate the family of David! To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz, swallowed up now both by sorrow and by unbelief, in order to assure him that the counsels of his enemies should not stand; and that they should be utterly discomfited. To encourage Ahaz, he commands him to *ask a sign* or *miracle*, which should be a pledge in hand, that God should, in due time, fulfil the predictions of his servant, as related in the context. On Ahaz humbly refusing to ask any sign, it is immediately added, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son; and shall call his name Immanuel. Butter and honey shall he eat," &c. Both the *Divine* and *human* nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the evangelist: He shall be called עִמָּנוּאֵל IMMANU-EL; literally, *The* STRONG GOD WITH US: similar to those words in the New Testament: *The word* which *was God—was made flesh, and dwelt among us, full of grace and truth*; John i. 1, 14. And *God was manifested in the flesh*, 1 Tim. iii. 16. So that we are to understand *God with us* to imply, God *incarnated*—God in *human nature*. This seems farther evident from the words of the prophet, ver. 15: *Butter and honey shall he eat*—he shall be truly *man*—grow up and be nourished in a *human natural way*; which refers to his being WITH us, i. e., incarnated. To which the prophet adds, *That he may know to refuse the evil, and choose the good*; or rather, *According to his knowledge*, לדעתו *ledato, reprobating the evil, and choosing the good*; this refers to him as GOD, and is the same idea given by this prophet, chap. liii. 11: *By* (or in) *his knowledge*, בדעתו *bedato*, (the knowledge of Christ crucified,) *shall my righteous servant justify many; for he shall bear their offences*. Now this *union* of the Divine and human nature is termed a *sign* or *miracle*, אות *oth*, i. e., something which exceeds the power of nature to produce. And this *miraculous union* was to be brought about in a *miraculous way*: *Behold, a* VIRGIN *shall conceive*: the word is very emphatic, הָעַלְמָה *ha-almah*, THE *virgin*; the only one that ever was, or ever shall be, a *mother* in this way. But the *Jews*, and some called *Christians*, who have espoused their desperate cause, assert that "the word עַלְמָה *almah* does not signify a VIRGIN *only*; for it is applied Prov. xxx. 19 to signify a young *married* woman." I answer, that this latter text is no proof of the contrary doctrine: the words דֶּרֶךְ גֶּבֶר בָּעַלְמָה *derech geber bealmah, the way of a man with a maid*, cannot be proved to mean *that* for which it is produced. Besides, one of De Rossi's MSS. reads בִּגְלָמִי *bealmai*, the *way of a strong* or stout *man* (גבר *geber*) IN HIS YOUTH; and in this reading the *Syriac*, *Septuagint*, *Vulgate*, and *Arabic* agree; which are followed by the *first version* in the *English* language, as it stands in a MS. in my own possession: the wife of a man in his waxing youth: so that this place, the only one that can with any *probability* of *success* be produced, were the interpretation contended for correct, which I am by no means disposed to admit, proves nothing. Besides, the consent of so many *versions* in the opposite meaning deprives it of much of its influence in this question.

The word עַלְמָה *almah*, comes from עָלַם *alam*, to *lie*

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19 And they shall come, and shall rest all of them in the desolate valleys, and in [b] the holes of the rocks, and upon all thorns, and upon all [c] bushes.

20 In the same day shall the LORD shave with a [d] razor that is

[b] Chap. ii. 19; Jer. xvi. 16.——[c] Or, *commendable trees.*

[d] 2 Kings xvi. 7, 8; 2 Chron. xxviii. 20, 21; see Ezek. v. 1.

hid, be *concealed*: and we are told, that "virgins were so called, because they were *concealed* or *closely kept up* in their fathers' houses till the time of their marriage." This is not correct: see the case of Rebecca, Gen. xxiv. 43, and my note there; that of Rachel, Gen. xxix. 6, 9, and the note there also; and see the case of Miriam, the sister of Moses, Exod. ii. 8, and also the Chaldee paraphrase on Lam. i. 4, where the *virgins* are represented as *going out* in the dance. And see also the whole history of *Ruth*. This being *concealed* or *kept at home*, on which so much stress is laid, is purely fanciful; for we find that young *unmarried* women drew water, kept sheep, gleaned publicly in the fields, &c., &c., and the same works they perform among the Turcomans to the present day. This reason, therefore, does not account for the radical meaning of the word; and we must seek it elsewhere. Another well-known and often-used root in the Hebrew tongue will cast light on this subject. This is גלה *galah*, which signifies to *reveal*, *make manifest*, or *uncover*; and is often applied to matrimonial connections in different parts of the Mosaic law: עלם *alam*, therefore, may be considered as implying the *concealment* of the *virgin*, as *such*, till lawful marriage had taken place. A virgin was not called עלמה *almah*, because she was concealed by being kept at home in her father's house, which is not true; but, *literally* and *physically*, because as a *woman* she had not been *uncovered*—she had not known man. This fully applies to the blessed virgin, see Luke i. 34. "How can this be, seeing *I know no man?*" And this text throws much light on the subject before us. This also is in perfect agreement with the ancient prophecy, "The seed of the woman shall bruise the head of the serpent," Gen. iii. 15; for the person who was to destroy the work of the devil was to be the progeny of the *woman*, without any concurrence of the *man*. And hence the text in Genesis speaks as fully of the *virgin state* of the person from whom *Christ*, according to the flesh, should come, as that in the *prophet*, or this in the *evangelist*. According to the original promise there was to be a *seed*, a *human being*, who should destroy sin: but this *seed* or *human being*, must come from the *woman* ALONE; and no *woman* ALONE could produce such a human being without being a *virgin*. Hence, *A virgin shall bear a son*, is the very spirit and meaning of the original text, independently of the *illustration* given by the prophet; and the *fact* recorded by the evangelist is the proof of the whole. But how could that be a *sign* to *Ahaz*, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at *that time*, which was the fact; but Jerusalem, Judea, and the house of David should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come when a VIRGIN *should bear a son.* This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail: the kingdom and house of David have failed; the *virgin*, therefore, must have brought forth her son, and this son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew concur; and facts the most unequivocal have confirmed the whole! Behold the wisdom and providence of God!

Notwithstanding what has been said above, it may be asked, In what sense could this name, *Immanuel*, be applied to Jesus Christ, if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive him as an *angel* or a *mere man*; and yet, in the very beginning of the Gospel history, apply a character to him which belongs only to the most high God? Surely *no*. In what sense, then, is Christ GOD WITH US? Jesus is called Immanuel, or *God with us*, in his *incarnation*; God united to our nature; *God with man*, God *in* man; *God with us*, by his continual *protection*; *God with us*, by the *influences* of his *Holy Spirit*, in the *holy sacrament*, in the *preaching* of his *word*, in *private prayer*. And *God with us*, through every *action* of our life, that we begin, continue, and end in his name. He is *God with us*, to *comfort*, *enlighten*, *protect*, and *defend* us, in every time of *temptation* and *trial*, in the hour of *death*, in the day of *judgment*; and *God with us* and *in* us, and we *with* and *in* him, to all eternity.

Verse 17. *The Lord shall bring*—"But JEHOVAH will bring"] *Houbigant* reads ויבא *vaiyabi*, from the *Septuagint*, αλλα επαξει ὁ Θεος, to mark the transition to a new subject.

Even *the king of Assyria.*] *Houbigant* supposes these words to have been a marginal gloss, brought into the text by mistake; and so likewise Archbishop *Secker*. Besides their having no force or effect here, they do not join well in construction with the words preceding, as may be seen by the strange manner in which the ancient interpreters have taken them; and they very inelegantly forestall the mention of the king of Assyria, which comes in with great propriety in the 20th verse. I have therefore taken the liberty of omitting them in the translation.

Verse 18. *Hiss for the fly*—"Hist the fly"] See note on chap. v. 26.

Egypt, and—Assyria.] Sennacherib, Esarhaddon,

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hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep:

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat [e] butter: for butter and honey shall every one eat that is left [f] in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, [g] it shall *even* be for briers and thorns.

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24 With [h] arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

[e] Deut. xxxii. 14.——[f] Heb. *in the midst of the land.*

[g] Chap. v. 6.——[h] Jer. l. 14.

Pharao-necho, and Nebuchadnezzar, who one after another desolated Judea.

Verse 19. *Holes of the rocks*—"Caverns"] So the *Septuagint*, *Syriac*, and *Vulgate*, whence *Houbigant* supposes the true reading to be הנחלים *hannachalalim*. One of my oldest MSS. reads הנחלולים *hannachalolim*.

Verse 20. *The river*] That is, the Euphrates: הנהר *hanahar*. So read the *Septuagint* and two MSS.

Shall the Lord shave with a razor that is hired—"Jehovah shall shave by the hired razor"] To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical, to denote the utter devastation of the country from one end to the other; and the plundering of the people, from the highest to the lowest, by the Assyrians, whom God employed as his instrument to punish the Jews. Ahaz himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple, as well as his own. And God himself considered the great nations, whom he thus employed as his mercenaries; and paid them their wages. Thus he paid Nebuchadnezzar for his services against Tyre, by the conquest of Egypt, Ezek. xxix. 18–20. The hairs of the head are those of the highest order in the state; those of the feet, or the lower parts, are the common people; the beard is the king, the high priest, the very supreme in dignity and majesty. The Eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered. See Isa. l. 6. The king of the Ammonites, to show the utmost contempt of David, "cut off half the beards of his servants, and the men were greatly ashamed; and David bade them tarry at Jericho till their beards were grown," 2 Sam. x. 4, 5. *Niebuhr*, Arabie, p. 275, gives a modern instance of the very same kind of insult. "The Turks," says *Thevenot*, "greatly esteem a man who has a fine beard; it is a very great affront to take a man by his beard, unless it be to kiss it; they swear by the beard." Voyages, i., p. 57. *D'Arvieux* gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer his surgeon to take off his beard. Memoires, tom. iii., p. 214. See also *Niebuhr*, Arabie, p. 61.

The remaining verses of this chapter, 21–25, contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances: the vineyards and cornfields, before well cultivated, now overrun with briers and thorns; much grass, so that the few cattle that are left, a young cow and two sheep, have their full range, and abundant pasture, so as to yield milk in plenty to the scanty family of the owner; the thinly scattered people living, not on corn, wine, and oil, the produce of cultivation; but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts, so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting.

A very judicious friend has sent me the following observations on the preceding prophecy, which I think worthy of being laid before the reader; though they are in some respects different from my own view of the subject.

"To establish the primary and literal meaning of a passage of Scripture is evidently laying the true foundation for any subsequent views or improvements from it.

"The kingdom of Judah, under the government of Ahaz, was reduced very low. Pekah, king of Israel, had slain in Judea *one hundred and twenty thousand* in one day; and carried away captive *two hundred thousand*, including women and children, with much spoil. To add to this distress, Rezin, king of Syria, being confederate with Pekah, had taken Elath, a fortified city of Judah, and carried the inhabitants to Damascus. I think it may also be gathered from the *sixth* verse of chap. viii., that the kings of Syria and Israel had a considerable party in the land of Judea, who, regardless of the Divine appointment and promises, were disposed to favour the elevation of Tabeal, a stranger, to the throne of David.

"In this critical conjuncture of affairs, Isaiah was sent with a message of mercy, and a promise of deliverance, to Ahaz. He was commanded to take with him *Shearjashub*, his son, whose *name* contained a *pro-*

mise respecting the captives lately made by Pekah, whose *return* from Samaria, effected by the expostulation of the prophet Oded and the concurrence of the princes of Ephraim, was now promised as a pledge of the Divine interposition offered to Ahaz in favour of the house of David. And as a farther token of this preservation, notwithstanding the incredulity of Ahaz, Isaiah was directed to predict the birth of *another* son which should be born to him within the space of a year, and to be named *Immanuel*, signifying thereby the protection of God to the land of Judah and family of David at this present conjuncture, with reference to the promise of the Messiah who was to spring from that family, and be born in that land. Compare chap. viii. 8. Hence Isaiah testifies, chap. viii. 18: 'Behold, I and the children whom the Lord hath given me are for signs and for *types* in Israel.' Compare Zech. iii. 8: 'Thy companions are men of sign and type:' see Dr. *Lowth* on this verse. The message of Divine displeasure against Israel is in like manner expressed by the *names* the prophet Hosea was directed to give *his* children; see Hos. i. and ii.

"Concerning *this child*, who was to be named Immanuel, the prophet was commissioned to declare, that notwithstanding the present scarcity prevailing in the land from its being harassed by war, yet within the space of time wherein this child should be of age to discern good and evil, both these hostile kings, viz., of Israel and Syria, should be cut off; and the country enjoy such plenty, that butter and honey, food accounted of peculiar delicacy, should be a *common* repast. See *Harmer's* Observations, vol. p. 299.

"To this it may be objected that Isaiah's son was *not* named Immanuel, but *Maher-shalal-hash-baz;* the signification of which bore a threatening aspect, instead of a consolatory one. To this I think a satisfactory answer may be given. Ahaz, by his unbelief and disregard of the message of mercy sent to him from God, (for instead of depending upon it he sent and made a treaty with the king of Assyria,) drew upon himself the Divine displeasure, which was expressed by the *change of the child's name*, and the declaration that *though* Damascus and Samaria should, according to the former prediction, fall before the king of Assyria, yet that this very power, i. e., Assyria, in whom Ahaz trusted for deliverance, (see 2 Kings xvi. 7, &c.,) should afterwards come against *Judah*, and 'fill the breadth of the land,' which was accomplished in the following reign, when Jerusalem was so endangered as to be delivered only by miracle. The *sixth* and *seventh* verses of chap. viii. indicate, I think, as I before observed, that the kings of Syria and Israel had many adherents in Judah, who are said to *refuse* the peaceful waters of Shiloh or Siloam, *him that is to be sent*, who ought to have been their confidence, typified by the fountain at the foot of Mount Zion, whose stream watered the city of Jerusalem; and therefore, since the splendour of victory, rather than the blessings of peace, was the object of their admiration, compared to a swelling river which overflowed its banks, God threatens to chastise them by the victorious armies of Ashur. The prophet at the same time addresses words of consolation to such of the people who yet feared and trusted in Jehovah, whom he instructs and comforts with the assurance (ver. 10) that they shall prove the fulfilment of the promise contained in the name Immanuel.

"But it may still be objected, that according to this interpretation of the *fourteenth* verse of chap. vii. nothing *miraculous* occurs, which is readily admitted; but the objection rests upon the supposition that something miraculous was intended; whereas the word אות *oth*, 'sign,' does by no means generally imply a miracle, but most commonly an *emblematic representation*, (see Ezek. iv. 3–12; xi; xx. 20; Zech. vi. 14,) either by actions or names, of some future event either promised or threatened. Exod. iii. 12; 1 Sam. ii. 34; 2 Kings xix. 29; Jer. xliv. 29, 30, are all examples of a *future event* given as a sign or token of something else which is also future. The birth of Isaiah's son was indeed typical of him whose name he was, at first, appointed to bear, viz., Immanuel, even as Oshea the son of Nun had his name changed to Jehoshua, the same with Jesus, of whom *he* was an eminent type. Hence the prophet, in the *ninth* chapter, breaks forth into a strain of exultation: 'To us a child is born;' after which follow denunciations against Rezin and the kingdom of Israel, which are succeeded by declarations, that when *Assyria* had completed the appointed chastisement upon Judah and Jerusalem, that empire should be destroyed. The whole of the *tenth* chapter is a very remarkable prophecy, and was probably delivered about the time of Sennacherib's invasion.

"But still it will be urged, that St. Matthew, when relating the miraculous conception of our Lord, says, 'Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet,' &c. To this it may readily be answered, that what was spoken by the prophet was indeed now fulfilled in a higher, more important, and also in a more literal sense, than the primary fulfilment could afford, which derived all its value from its connection with this event, to which it ultimately referred.

"In like manner the prophecy of Isaiah, contained in the *second* chapter, received a *complete* fulfilment in our Saviour's honouring Capernaum with his residence, and preaching throughout Galilee; though there appears reason to interpret the passage as having a primary respect to the reformation wrought by Hezekiah, and which, at the eve of the dissolution of the kingdom of Israel by the captivity of the ten tribes, extended to the tribes of Asher and Zebulun, and many of the inhabitants of Ephraim and Manasseh, who were hereby stirred up to destroy idolatry in their country. See 2 Chron. xxxi. 1. And without doubt the great deliverance wrought afterwards for Judah by the miraculous destruction of Sennacherib's army, and the recovery of Hezekiah in so critical a conjuncture from a sickness which had been declared to be unto death, contributed not a little to revive the fear of God in that part of Israel which, through their defection from the house of David, had grievously departed from the temple and worship of the true God; and as Galilee lay contiguous to countries inhabited by Gentiles, they had probably sunk deeper into idolatry than the southern part of Israel.

"In several passages of St. Matthew's Gospel, our translation conveys the idea of things being done *in*

order to fulfil certain prophecies; but I apprehend that if the words *ἵνα κατ ὅπως* were rendered as simply denoting the event, *so that* and *thus* was fulfilled, the sense would be much clearer. For it is obvious that our Lord did not speak in parables or ride into Jerusalem previously to his last passover, simply for the purpose of fulfilling the predictions recorded, but also from other motives; and in chap. ii. the evangelist only remarks that the circumstance of our Lord's *return from Egypt* corresponded with the prophet Hosea's relation of that part of the history of the Israelites. So in the *twenty-third* verse Joseph dwelt at Nazareth *because* he was directed so to do by God himself; and the sacred historian, having respect to the effect afterwards produced, (see John vii. 41, 42, 52,) remarks that this abode in Nazareth was a means of fulfilling those predictions of the prophets which indicate the contempt and neglect with which by many the Messiah should be treated. Galilee was considered by the inhabitants of Judea as a degraded place, chiefly from its vicinity to the Gentiles; and Nazareth seems to have been *proverbially contemptible*; and from the account given of the spirit and conduct of the inhabitants by the evangelists, not without reason."—E. M. B.

To my correspondent, as well as to many learned men, there appears some difficulty in the text; but I really think this is quite done away by that mode of interpretation which I have already adopted; and as far as the miraculous conception is concerned, the whole is set in the clearest and strongest light, and the objections and cavils of the Jews entirely destroyed.

CHAPTER VIII.

Prediction respecting the conquest of Syria and Israel by the Assyrians, 1–4. *Israel, for rejecting the* gentle stream *of Shiloah, near Jerusalem, is threatened to be overflowed by the* great river *of Assyria, manifestly alluding by this strong figure to the conquests of Tiglath-pileser and Shalmaneser over that kingdom*, 5–7. *The invasion of the kingdom of Judah by the Assyrians under Sennacherib foretold*, 8. *The prophet assures the Israelites and Syrians that their hostile attempts against Judah shall be frustrated*, 9, 10. *Exhortation not to be afraid of the wrath of man, but to fear the displeasure of God*, 11–13. *Judgments which shall overtake those who put no confidence in Jehovah*, 14, 15. *The prophet proceeds to warn his countrymen against idolatry, divination, and the like sinful practices, exhorting them to seek direction from the word of God, professing in a beautiful apostrophe that this was his own pious resolution. And to enforce this counsel, and strengthen their faith, he points to his children, whose symbolic names were signs or pledges of the Divine promises*, 16–20. *Judgments of God against the finally impenitent*, 21, 22.

A. M. cir. 3262. B. C. cir. 742. Anno Olymp. Nonæ 3. A. U. C. 12.

MOREOVER the LORD said unto me, Take thee a great roll, and [a] write in it with a man's pen concerning [b] Maher-shalal-hash-baz.

A. M. cir. 3262. B. C. cir. 742. Anno Olymp. Nonæ 3. A. U. C. 12.

2 And I took unto me faithful

[a] Chap. xxx. 8; Hab. ii. 2.——[b] Heb. *in making speed to the spoil he hasteneth the prey*, or *make speed*, &c.

The prophecy of the foregoing chapter relates directly to the kingdom of Judah only: the first part of it promises them deliverance from the united invasion of the Israelites and Syrians; the latter part, from ver. 17, denounces the desolation to be brought upon the kingdom of Judah by the Assyrians. The *sixth*, *seventh*, and *eighth* verses of this chapter seem to take in both the kingdoms of Israel and Judah. "This people that refuseth the waters of Shiloah," may be meant of both: the Israelites despised the kingdom of Judah, which they had deserted, and now attempted to destroy; the people of Judah, from a consideration of their own weakness, and a distrust of God's promises, being reduced to despair, applied to the Assyrians for assistance against the two confederate kings. But how could it be said of Judah, that they rejoiced in Rezin, and the son of Remaliah, the enemies confederated against them? If some of the people were inclined to revolt to the enemy, (which however does not clearly appear from any part of the history or the prophecy,) yet there was nothing like a tendency to a general defection. This, therefore, must be understood of Israel. The prophet denounces the Assyrian invasion, which should overwhelm the whole kingdom of Israel under Tiglath-pileser, and Shalmaneser; and the subsequent invasion of Judah by the same power under Sennacherib, which would bring them into the most imminent danger, like a flood reaching to the neck, in which a man can but just keep his head above water. The two next verses, 9 and 10, are addressed by the prophet, as a subject of the kingdom of Judah, to the Israelites and Syrians, and perhaps to all the enemies of God's people; assuring them that their attempts against that kingdom shall be fruitless; for that the promised Immanuel, to whom he alludes by using his name to express the signification of it, *for God is with us*, shall be the defence of the house of David, and deliver the kingdom of Judah out of their hands. He then proceeds to warn the people of Judah against idolatry, divination, and the like forbidden practices; to which they were much inclined, and which would soon bring down God's judgments upon Israel. The prophecy concludes at the *sixth* verse of chap. ix. with promises of blessings in future times by the coming of the great deliverer already pointed out by the name of Immanuel, whose person and character is set forth in terms the most ample and magnificent.

And here it may be observed that it is almost the constant practice of the prophet to connect in like manner deliverances temporal with spiritual. Thus the

witnesses to record, [c] Uriah the priest, and Zechariah the son of Jeberechiah.

A. M. cir. 3262. B. C. cir. 742. Anno Olymp. Nonæ 3. Ante Urbem Conditam 12.

3 And I [d] went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 [e] For before the child shall have knowledge to cry, My father and my mother, [f] the [g] riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 The LORD spake also unto me again, saying,

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, Regis Roman., 13.

6 Forasmuch as this people refuseth the waters of [h] Shiloah that go softly, and rejoice [i] in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* [k] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

[c] 2 Kings xvi. 10.——[d] Heb. *approached unto.*——[e] See ch. vii. 16.——[f] Or, he that is *before the king of Assyria shall take away the riches*, &c.——[g] 2 Kings xv. 29; xvi. 9; chap. xvii. 3.——[h] Neh. iii. 15; John ix. 7.——[i] Chap. vii. 1, 2, 6.——[k] Chap. x. 12.

eleventh chapter, setting forth the kingdom of Messiah, is closely connected with the *tenth*, which foretells the destruction of Sennacherib. So likewise the destruction of nations, enemies to God, in the *thirty-fourth* chapter, introduces the flourishing state of the kingdom of Christ in the *thirty-fifth*. And thus the chapters from xl. to xlix. inclusive, plainly relating to the deliverance from the captivity of Babylon, do in some parts plainly relate to the greater deliverance by Christ.

NOTES ON CHAP. VIII.

Verse 1. *Take thee a great roll*—"Take unto thee a large mirror"] The word גליון *gillayon* is not regularly formed from גלל *galal, to roll*, but from גלה *galah*, as פדיון *pidyon* from פדה *padah*, כליון *killayon* from כלה *calah*, נקיון *nikkayon* from נקה *nakah*, עליון *elyon* from עלה *alah*, &c., the י *yod* supplying the place of the radical ה *he*. גלה *galah* signifies to *show, to reveal*; properly, as *Schroederus* says, (De Vestitu Mulier. Hebr. p. 294,) *to render clear and bright by rubbing; to polish*. גליון *gillayon*, therefore, according to this derivation, is not a roll or volume: but may very well signify *a polished tablet of metal*, such as was anciently used for *a mirror*. The *Chaldee* paraphrast renders it by לוח *luach, a tablet*, and the same word, though somewhat differently pointed, the Chaldee paraphrast and the rabbins render *a mirror*, chap. iii. 23. The mirrors of the Israelitish women were made of brass finely polished, Exod. xxxviii. 8, from which place it likewise appears that what they used were little hand mirrors which they carried with them even when they assembled at the door of the tabernacle. I have a metalline mirror found in Herculaneum, which is not above three inches square. The prophet is commanded to take a mirror, or brazen polished tablet, not like these little hand mirrors, but a large one; large enough for him to engrave upon it in deep and lasting characters, בחרט אנוש *becheret enosh*, with a workman's graving tool, the prophecy which he was to deliver. חרט *chcret* in this place certainly signifies an *instrument* to *write* or *engrave* with: but חרט *charit*, the same word, only differing a little in the form, means something belonging to a lady's dress, chap. iii. 22, (where however *five* MSS. leave out the י *yod*, whereby only it differs from the word in this place,) either a crisping-pin, which might be not unlike a graving tool, as some will have it, or a purse, as others infer from 2 Kings v. 23. It may therefore be called here חרט אנוש *cheret enosh, a workman's instrument*, to distinguish it from חרט אשה *cheret ishshah, an instrument* of the same name, *used by the women*. In this manner he was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians; the subject and sum of which prophecy is here expressed with great brevity in four words, מהר שלל חש בז *maher shalal hash baz*; i. e., *to hasten the spoil, to take quickly the prey*; which are afterwards applied as the name of the prophet's son, who was made a sign of the speedy completion of it; Maher-shalal-hash-baz; *Haste-to-the-spoil, Quick-to-the-prey*. And that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it.

The prophet is commanded to take a great roll, and yet *four words* only are to be written in it. מהר שלל חש בז *maher shalal hash baz, Make haste to the spoil; fall upon the prey*. The great volume points out the land of Judea; and the few words the small number of inhabitants, after the *ten* tribes were carried into captivity.

The words were to be written with a *man's pen*; i. e., though the prophecy be given in the *visions* of God, yet the writing must be real; the words must be transcribed on the great roll, that they may be read and publicly consulted. Or, חרט אנוש *cherot enosh, the pen* or *graver* of the weak miserable man, may refer to the already condemned Assyrians, who though they should be the instruments of chastening Damascus and Samaria, should themselves shortly be overthrown. The four words may be considered as the commission given to the Assyrians to destroy and spoil the cities. *Make haste to the spoil; Fall upon the prey*, &c.

Verse 4. *For before the child*] For *my father and my mother*, one MS. and the *Vulgate* have *his father and his mother*. The prophecy was accordingly accomplished within three years; when Tiglath-pileser, king of Assyria, went up against Damascus and took it, and carried the people of it captive to Kir, and slew Rezin, and also took the Reubenites and the Gadites, and the half-tribe of Manasseh, and carried them captive to Assyria, 2 Kings xv. 29; xvi. 9; 1 Chron. v. 26.

Verse 6. *Forasmuch as this people refuseth*—"Because this people have rejected"] The gentle waters

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, Regis Roman., 13.

8 And he shall pass through Judah; he shall overflow and go over, [l] he shall reach *even* to the neck; and [m] the stretching out of his wings shall fill the breadth of thy land, O [n] Immanuel.

9 [o] Associate yourselves, O ye people, [p] and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 [q] Take counsel together, and it shall come to naught; speak the word, [r] and it shall not stand: [s] for God *is* with us.

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, Regis Roman., 13.

11 For the LORD spake thus to me [t] with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom [u] this people shall say, A confederacy; [v] neither fear ye their fear, nor be afraid.

[l] Chap. xxx. 28.——[m] Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*——[n] Chapter vii. 14. [o] Joel iii. 9, 11.——[p] Or, *yet.*

[q] Job v. 12.——[r] Chap. vii. 7.——[s] Chap. vii. 14; Acts v. 38, 39; Rom. viii. 13.——[t] Heb. *in strength of hand.*——[u] Ch. vii. 2. [v] 1 Pet. iii. 14, 15.

of Shiloah, a small fountain and brook just without Jerusalem, which supplied a pool within the city for the use of the inhabitants, is an apt emblem of the state of the kingdom and house of David, much reduced in its apparent strength, yet supported by the blessing of God; and is finely contrasted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down like a mighty flood upon all these apostates of both kingdoms, as a punishment for their manifold iniquities, and their contemptuous disregard of his promises. The brook and the river are put for the kingdoms to which they belong, and the different states of which respectively they most aptly represent. *Juvenal*, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, that "the Orontes has been long discharging itself into the Tiber:"—

Jampridem Syrus in Tiberim defluxit Orontes.

And *Virgil*, to express the submission of some of the Eastern countries to the Roman arms, says:—

Euphrates ibat jam mollior undis.
Æn. viii. 726.

"The waters of the Euphrates now flowed more humbly and gently."

But the happy contrast between the brook and the river gives a peculiar beauty to this passage of the prophet, with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend.

Verse 8. *He shall reach even to the neck*] He compares Jerusalem, says *Kimchi*, to the head of the human body. As when the waters come up to a man's neck, he is very near drowning, (for a little increase of them would go over his head,) so the king of Assyria coming up to Jerusalem was like a flood reaching to the neck—the whole country was overflowed, and the capital was in imminent danger. Accordingly the *Chaldee* renders *reaching to the neck* by *reaching to Jerusalem.*

Verse 9. *Associate yourselves*—"Know ye this"] God by his prophet plainly declares to the confederate adversaries of Judah, and bids them regard and attend to his declaration, that all their efforts shall be in vain. The present reading, רֵעוּ *rou*, is subject to many difficulties; I follow that of the *Septuagint*, רֵעוּ *deu*, γνωτε.

Archbishop *Secker* approves this reading. רֵעוּ *deu*, *know ye this*, is parallel and synonymous to הַאֲזִינוּ *haazinu*, *give ear to it*, in the next line. The *Septuagint* have likewise very well paraphrased the conclusion of this verse: "*When ye have strengthened yourselves, ye shall be broken; and though ye again strengthen yourselves, again shall ye be broken;*" taking חִתּוּ *chottu* as meaning the same with נִשְׁבְּרוּ, *ye shall be broken.*

Verse 11. *With a strong hand*—"As taking me by the hand"] *Eleven* MSS., (*two* ancient,) of *Kennicott's*, *thirty-four* of *De Rossi's*, and *seven* editions, read כְּחֻזְקַת *kechezkath*; and so *Symmachus*, the *Syriac*, and *Vulgate.* Or rather *with a strong hand*, that is, with a strong and powerful influence of the prophetic Spirit.

Verse 12. *Say ye not, A confederacy*—"Say ye not, It is holy"] קֶשֶׁר *kesher.* Both the reading and the sense of this word are doubtful. The *Septuagint* manifestly read קָשֶׁה *kashah*; for they render it by σκληρον, *hard.* The *Syriac* and *Chaldee* render it מְרָא *merda*, and מְרוֹד *merod*, *rebellion.* How they came by this sense of the word, or what they read in their copies, is not so clear. But the worst of it is, that neither of these readings or renderings gives any clear sense in this place. For why should God forbid his faithful servants to say with the unbelieving Jews, It is *hard*; or, There is a *rebellion*; or, as our translators render it, a *confederacy*? And how can this be called "walking in the way of this people!" ver. 11, which usually means, following their example, joining with them in religious worship. Or what confederacy do they mean! The union of the kingdoms of Syria and Israel against Judah! That was properly a league between two independent states, not an unlawful conspiracy of one part against another in the same state; this is the meaning of the word קֶשֶׁר *kesher.* For want of any satisfactory interpretation of this place that I can meet with, I adopt a conjecture of Archbishop *Secker*, which he proposes with great diffidence, and even seems immediately to give up, as being destitute of any authority to support it. I will give it in his own words:—"Videri potest ex cap. v. 16, et hujus cap. 13, 14, 19, legendum קֹרֶשׁ vel קֹדוֹשׁ *kadosh*, eadem sententia, qua אֱלֹהֵינוּ *Eloheynu*, Hos. xiv. 3. Sed nihil necesse est. Vide enim Jer. xi. 9; Ezek. xxii. 25. Optime tamen sic responderent huic versiculo versiculi 13, 14." The passages of Jeremiah

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, Regis Roman., 13.

13 [w] Sanctify the LORD of hosts himself; and [x] *let* him *be* your fear, and *let* him *be* your dread.

14 And [y] he shall be for a sanctuary; but for [z] a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall [a] stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that [b] hideth his face from the house of Jacob, and I [c] will look for him.

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, Regis Roman., 13.

18 [d] Behold, I and the children whom the LORD hath given me [e] *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in Mount Zion.

19 And when they shall say unto you, [f] Seek unto them that have familiar spirits, and unto wizards [g] that peep, and that mutter should not a people seek unto their God? for the living [h] to the dead?

20 [i] To the law and to the testimony: if they speak not according to this word, *it is* because [k] *there is* [l] no light in them.

[w] Num. xx. 12.——[x] Psa. lxxvi. 7; Luke xii. 5.——[y] Ezek. xi. 16.——[z] Chap. xxviii. 16; Luke ii. 34; Rom. ix. 33; 1 Pet. ii. 8.——[a] Matt. xxi. 44; Luke xx. 18; Rom. ix. 32; xi. 25. [b] Chap. liv. 8.

[c] Hab. ii. 3; Luke ii. 25, 38.——[d] Heb. ii. 13.——[e] Psa. lxxi. 7; Zech. iii. 8.——[f] 1 Sam. xxviii. 8; chap. xix. 3.——[g] Chap. xxix. 4.——[h] Psa. cvi. 28.——[i] Luke xvi. 29.——[k] Mic. iii. 6. [l] Heb. *no morning*.

and Ezekiel above referred to seem to me not at all to clear up the sense of the word קשר *kesher* in this place. But the context greatly favours the conjecture here given, and makes it highly probable: "Walk not in the way of this people; call not their idols holy, nor fear ye the object of their fear:" (that is, the *σεβασματα*, or *gods* of the idolaters; for so *fear* here signifies, to wit, the thing feared. So God is called "The fear of Isaac," Gen. xxxi. 42, 53:) "but look up to JEHOVAH as your Holy One; and let him be your fear, and let him be your dread; and he shall be a holy Refuge unto you." Here there is a harmony and consistency running through the whole sentence; and the latter part naturally arises out of the former, and answers to it. Idolatry, however, is full of *fears*. The superstitious fears of the Hindoos are very numerous. They fear death, bad spirits generally, and *hobgoblins* of all descriptions. They fear also the cries of *jackalls, owls, crows, cats, asses, vultures, dogs, lizards*, &c. They also dread different *sights* in the air, and are alarmed at various dreams. See WARD's Customs. Observe that the difference between קשר *kesher* and קדש *kadosh* is chiefly in the transposition of the two last letters, for the letters ר *resh* and ד *daleth* are hardly distinguishable in some copies, printed as well as MS.; so that the mistake, in respect of the letters themselves, is a very easy and a very common one.—L.

Verse 14. *And he shall be for a sanctuary*—"And he shall be unto you a sanctuary"] The word לכם *lachem, unto you*, absolutely necessary, as I conceive, to the sense, is lost in this place: it is preserved by the *Vulgate*, "et erit *vobis* in sanctificationem." The *Septuagint* have it in the singular number: *εσται σοι εις αγιασμον, it shall be to* THEE. Or else, instead of מקדש *mikdash, a sanctuary*, we must read מוקש *mokesh, a snare*, which would then be repeated without any propriety or elegance, at the end of the verse. The *Chaldee* reads instead of it משפט *mishpat, judgment*; for he renders it by פורען *purean*, which word frequently answers to מישפט *mishpat* in his paraphrase. *One* MS. has instead of מקדש ולאבן *mikdash uleeben*, להם לאבן *lahem leeben*, which clears the sense and construction. But the reading of the *Vulgate* is, I think, the best remedy to this difficulty; and is in some degree authorized by להם *lahem*, the reading of the MS. above mentioned.

Verse 16. *Among my disciples.*] בלמדי *belimmudai*. The *Septuagint* render it *τον μη μαθειν*. Bishop *Chandler*, Defence of Christianity, p. 308, thinks they read כלמר, *that it be not understood*, and approves of this reading.—Abp. *Secker*.

Verse 18. *Lord of hosts.*] *One* MS. reads אלהי צבאות *Elohey tsebaoth, God of hosts*.

Verse 19. *Should not a people seek*—"Should they seek"] After ירש *yidrosh*, the *Septuagint*, repeating the word, read הידרש *hayidrosh*: *Ουκ εθνος προς Θεον αυτου εκζητησουσι; τι εκζητησουσι περι των ζωντων τους νεκρους; Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?* and this repetition of the verb seems necessary to the sense; and, as *Procopius* on the place observes, it strongly expresses the prophet's indignation at their folly.

Verse 20. *To the law and to the testimony*—"Unto the command, and unto the testimony."] "Is not התעודה *teudah* here the attested prophecy, ver. 1–4? and perhaps תורה *torah* the command, ver. 11–15? for it means sometimes a particular, and even a human, command; see Prov. vi. 20, and vii. 1, 2, where it is ordered to be hid, that is, secretly kept."—Abp. *Secker*. So *Deschamps*, in his translation, or rather paraphrase, understands it: "Tenons nous à l'instrument authentique mis en dépôt par ordre du Seigneur," "Let us stick to the authentic instrument, laid up by the command of the Lord." If this be right, the *sixteenth* verse must be understood in the same manner.

Because there is *no light in them*—"In which there is no obscurity."] שחר *shachor*, as an adjective, frequently signifies *dark, obscure*; and the noun שחר *shachar* signifies *darkness, gloominess*, Joel ii. 2, if we may judge by the context:—

"A day of darkness and obscurity;
Of cloud, and of thick vapour;

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, Regis Roman., 13.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and [m] curse their king and their God, and look upward.

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, Regis Roman., 13.

22 And [n] they shall look unto the earth; and behold trouble and darkness, [o] dimness of anguish; and *they shall be* driven to darkness.

[m] Rev. xvi. 11.

[n] Chap. v. 30.—[o] Chap. ix. 1.

As the gloom spread upon the mountains:
A people mighty and numerous."

Where the *gloom*, שחר *shachar*, seems to be the same with the cloud and thick vapour mentioned in the line preceding. See Lam. iv. 8, and Job xxx. 30. See this meaning of the word שחר *shachar* well supported in *Christ. Muller.* Sat. Observat. Phil. p. 53, Lugd. Bat. 1752. The *morning* seems to have been an idea wholly incongruous in the passage of Joel; and in this of Isaiah the words *in which there is no morning* (for so it ought to be rendered if שחר *shachar* in this place signifies, according to its usual sense, *morning*) seem to give no meaning at all. "It is because there is no light in them," says our translation. If there be any sense in these words, it is not the sense of the original; which cannot justly be so translated. *Qui n'a rien d'obscur*, "which has no obscurity."—*Deschamps.* The reading of the *Septuagint* and *Syriac*, שחר *shochad*, *gift*, affords no assistance towards the clearing up of any of this difficult place. *R. D. Kimchi* says this was the form of an oath: "By the law and by the testimony such and such things are so." Now if they had sworn this falsely, it is because there is no *light*, no *illumination*, שחר *shachar*, no scruple of conscience, in them.

Verse 21. *Hardly bestead*—"Distressed"] Instead of נקשה *niksheh*, *distressed*, the *Vulgate*, *Chaldee*, and *Symmachus* manifestly read נכשל *nichshal*, *stumbling*, *tottering through weakness*, *ready to fall*; a sense which suits very well with the place.

And look upward—"And he shall cast his eyes upward."] The learned professor *Michaelis*, treating of this place (Not. in de Sacr. Poës. Hebr. Præl. ix.) refers to a passage in the Koran which is similar to it. As it is a very celebrated passage, and on many accounts remarkable, I shall give it here at large, with the same author's farther remarks upon it in another place of his writings. It must be noted here that the learned professor renders נבט *nibbat*, הביט *hibbit*, in this and the parallel place, chap. v. 30, which I translate *he looketh*, by *it thundereth*, from *Schultens*, Orig. Ling. Hebr. Lib. i. cap. 2, of the justness of which rendering I much doubt. This brings the image of Isaiah more near in one circumstance to that of *Mohammed* than it appears to be in my translation:—

"*Labid*, contemporary with *Mohammed*, the last of the seven Arabian poets who had the honour of having their poems, one of each, hung up in the entrance of the temple of Mecca, struck with the sublimity of a passage in the Koran, became a convert to Mohammedism; for he concluded that no man could write in such a manner unless he were Divinely inspired.

"One must have a curiosity to examine a passage which had so great an effect upon *Labid*. It is, I must own, the finest that I know in the whole Koran: but I do not think it will have a second time the like effect, so as to tempt any one of my readers to submit to circumcision. It is in the second chapter, where he is speaking of certain apostates from the faith. 'They are like,' saith he, 'to a man who kindles a light. As soon as it begins to shine, God takes from them the light, and leaves them in darkness that they see nothing. They are deaf, dumb, and blind; and return not into the right way. Or they fare as when a cloud, full of darkness, thunder, and lightning, covers the heaven. When it bursteth, they stop their ears with their fingers, with deadly fear; and God hath the unbelievers in his power. The lightning almost robbeth them of their eyes: as often as it flasheth they go on by its light; and when it vanisheth in darkness, they stand still. If God pleased, they would retain neither hearing nor sight.' That the thought is beautiful, no one will deny; and *Labid*, who had probably a mind to flatter *Mohammed*, was lucky in finding a passage in the Koran so little abounding in poetical beauties, to which his conversion might with any propriety be ascribed. It was well that he went no farther; otherwise his taste for poetry might have made him again an infidel." *Michaelis*, Erpenii Arabische Grammatik abgekurzt, Vorrede, s. 32.

CHAPTER IX.

This chapter contains an illustrious prophecy of the Messiah. He is represented under the glorious figure of the sun, or light, rising on a benighted world, and diffusing joy and gladness wherever he sheds his beams, 1–3. His conquests are astonishing and miraculous, as in the day of Midian; and the peace which they procure is to be permanent, as denoted by the burning of all the implements of war, 4, 5. The person and character of this great Deliverer are then set forth in the most magnificent terms which the language of mankind could furnish, 6. The extent of his kingdom is declared to be universal, and the duration of it eternal, 7. The prophet foretells most awful calamities which were ready to fall upon the Israelites on account of their manifold impieties, 8–21.

A. M. cir. 3264. B. C. cir. 740. Olymp. X. 1. cir. annum Romuli, Regis Roman., 14.

NEVERTHELESS [a] the dimness *shall* not *be* such as *was* in her vexation, when at the [b] first he lightly afflicted the land of Zebulun, and the land of Naphtali, and [c] afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee [d] of the nations.

2 [e] The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* [f] not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice [g] when they divide the spoil.

A. M. cir. 3264. B. C. cir. 740. Olymp. X. 1. cir. annum Romuli, Regis Roman., 14.

4 [h] For thou hast broken the yoke of his burden, and the [i] staff of his shoulder, the rod of his oppressor, as in the day of [k] Midian.

5 [l] For every battle of the warrior *is* with confused noise, and garments rolled in blood; [m] but [n] *this* shall be with burning *and* [o] fuel of fire.

[a] Chap. viii. 22.——[b] 2 Kings xv. 29; 2 Chron. xvi. 4.——[c] Lev. xxvi. 24; 2 Kings xvii. 5, 6; 1 Chron. v. 26.——[d] Or, *populous.*——[e] Matt. iv. 16; Eph. v. 8, 14.——[f] Or, *to him.*——[g] Judg. v. 30.

[h] Or, *When thou brakest.*——[i] Chap. x. 5; xiv. 5.——[k] Judg. vii. 22; Psa. lxxxiii. 9; chap. x. 26.——[l] Or, *When the whole battle of the warrior was,* &c.——[m] Chap. lxvi. 15, 16.——[n] Or, *and it was,* &c. [o] Heb. *meat.*

NOTES ON CHAP. IX.

Verse 1. *Dimness*—"Accumulated darkness"] Either מנרחה *menuddechah*, fem. to agree with אפלה *aphelah*; or אפל המנרח *aphel hammenuddach*, alluding perhaps to the palpable Egyptian darkness, Exod. x. 21.

The land of Zebulun] Zebulun, Naphtali, Manasseh, that is, the country of Galilee all round the sea of Gennesareth, were the parts that principally suffered in the first Assyrian invasion under Tiglath-pileser; see 2 Kings xv. 29; 1 Chron. v. 26. And they were the first that enjoyed the blessings of Christ's preaching the Gospel, and exhibiting his miraculous works among them. See *Mede's* Works, p. 101, and 457. This, which makes the *twenty-third* verse of chap. viii. in the Hebrew, is the *first* verse in chap. ix. in our authorized version. Bishop *Lowth* follows the division in the Hebrew.

Verse 3. And *not increased the joy*—"Thou hast increased their joy"] *Eleven* MSS. of *Kennicott's* and *six* of *De Rossi's*, *two* ancient, read לו *lo, it*, according to the Masoretical correction, instead of לא *lo, not*. To the same purpose the *Targum* and *Syriac*.

The joy in harvest] כשמחת בקציר *kesimchath bakkatsir*. For בקציר *bakkatsir one* MS. of *Kennicott's* and *one* of *De Rossi's* have קציר *katsir*, and another הקציר *hakkatsir*, "the harvest;" one of which seems to be the true reading, as the noun preceding is *in regimine*.

Verse 5. *Every battle of the warrior*—"The greaves of the armed warrior"] כאון כאן *seon soen*. This word, occurring only in this place, is of very doubtful signification. *Schindler* fairly tells us that we may guess at it by the context. The Jews have explained it, by guess I believe, as signifying *battle, conflict:* the *Vulgate* renders it *violenta prædatio*. But it seems as if something was rather meant which was capable of becoming fuel for the fire, together with the garments mentioned in the same sentence. In *Syriac* the word, as a noun, signifies a *shoe*, or a *sandal*, as a learned friend suggested to me some years ago. See Luke xv. 22; Acts xii. 8. I take it, therefore, to mean that part of the armour which covered the legs and feet; and I would render the two words in Latin by *caliga caligoti*. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god supposed to be the giver of victory, was a custom that prevailed among some heathen nations; and the Romans used it as an emblem of peace, which perfectly well suits with the design of the prophet in this place. A medal struck by *Vespasian* on finishing his wars both at home and abroad represents the goddess Peace holding an olive branch in one hand, and, with a lighted torch in the other, setting fire to a heap of armour. *Virgil* mentions the custom:—

"—Cum primam aciem Præneste sub ipsa
Stravi, scutorumque incendi victor acervos."
Æn. lib. viii., ver. 561.

"Would heaven, (said he,) my strength and youth recall,
Such as I was beneath Præneste's wall—
Then when I made the foremost foes retire,
And set *whole heaps of conquered shields on fire.*"
DRYDEN.

See *Addison* on Medals, Series ii. 18. And there are notices of some such practice among the Israelites, and other nations of the most early times. God promises to Joshua victory over the kings of Canaan. "Tomorrow I will deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire," Josh. xi. 6. See also Nahum ii. 13. And the psalmist employs this image to express complete victory, and the perfect establishment of peace:—

"He maketh wars to cease, even to the end of the land:
He breaketh the bow, and cutteth the spear in sunder;
And burneth the chariots in the fire."—Psa. xlvi. 9.

עגלות *agaloth*, properly *plaustra, impedimenta*, the *baggage-wagons:* which however the *Septuagint* and *Vulgate* render *scuta*, "shields;" and the *Chaldee*, "round shields," to show the propriety of that sense of the word from the etymology; which, if admitted, makes the image the same with that used by the Romans.

Ezekiel, chap. xxxix. 8–10, in his bold manner, has carried this image to a degree of amplification which I think hardly any other of the Hebrew poets would have attempted. He describes the burning of the arms of the enemy, in consequence of the complete victory to be obtained by the Israelites over Gog and Magog:—

A. M. cir. 3264. B. C. cir. 740. Olymp. X. 1. cir. annum Romuli, Regis Roman., 14.

6 [p] For unto us a child is born, unto us a [q] son is given: and [r] the government shall be upon his shoulder: and his name shall be called [s] Wonderful, Counsellor, [t] The mighty God, The everlasting Father, The [u] Prince of Peace.

7 Of the increase of *his* government and peace [v] *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [w] zeal of the LORD of hosts will perform this.

A. M. cir. 3264. B. C. cir. 740. Olymp. X. 1. cir. annum Romuli, Regis Roman., 14.

[p] Chap. vii. 14; Luke ii. 11.—[q] John iii. 16.—[r] Matt. xxviii. 18; 1 Cor. xv. 25.—[s] Judg. xiii. 18.

[t] Tit. ii. 13.—[u] Eph. ii. 14.—[v] Dan. ii. 44; Luke i. 32, 33. [w] 2 Kings xix. 31; chap. xxxvii. 32.

"Behold, it is come to pass, and it is done,
Saith the Lord JEHOVAH.
This is the day of which I spoke:
And the inhabitants of the cities of Israel shall go forth,
And shall set on fire the armour, and the shield,
And the buckler, and the bow, and the arrows,
And the clubs, and the lances;
And they shall set them on fire for seven years.
And they shall not bear wood from the field;
Neither shall they hew from the forest:
For of the armour shall they make their fires;
And they shall spoil their spoilers,
And they shall plunder their plunderers."

R. D. Kimchi, on this verse, says this refers simply to the destruction of the Assyrians. Other battles are fought man against man, and spear against spear; and the garments are rolled in blood through the wounds given and received: but this was with burning, for the angel of the Lord smote them by night, and there was neither sword nor violent commotion, nor blood; they were food for the fire, for the angel of the Lord consumed them.

Verse 6. *The government shall be upon his shoulder*] That is, the ensign of government; the sceptre, the sword, the key, or the like, which was borne upon or hung from the shoulder. See note on chap. xxii. 22.

And his name shall be called] אל גבור *El gibbor*, the prevailing or conquering God.

The everlasting Father—"The Father of the everlasting age"] Or אבי עד *Abi ad*, the Father of eternity. The *Septuagint* have μεγαλης βουλης Αγγελος, "the Messenger of the Great Counsel." But instead of אבי עד *Abi ad*, a MS. of *De Rossi* has אביעזר *Abiezer*, the *helping Father*; evidently the corruption of some Jew, who did not like such an evidence in favour of the Christian Messiah.

Prince of Peace] שר שלום *sar shalom*, the Prince of prosperity, the Giver of all blessings.

A MS. of the *thirteenth* century in *Kennicott's* collection has a remarkable addition here. "He shall be a *stumbling-block*, הכשלה; the government is on his shoulder." This reading is nowhere else acknowledged, as far as I know.

Verse 7. *Of the increase*] In the common *Hebrew* Bibles, and in many MSS., this word is written with the *close* or final למרבה ם. But in *twelve* of *Kennicott's* MSS., and *twelve* of *De Rossi's*, it is written with the open מ *mem*; but here it is supposed to contain mysteries, viz., that Jerusalem shall be *shut up*, *closed*, and *confined*, till the days of the Messiah.

This is an illustrious prophecy of the *incarnation* of Christ, with an enumeration of those *characters* in which he stands most nearly related to mankind as their Saviour; and of others by which his infinite *majesty* and *Godhead* are shown. He shall appear as a *child*, *born of a woman*, born as a Jew, *under the law*, but not in the way of ordinary generation. He is a *Son given*—the human nature, in which the fulness of the Godhead was to dwell, being produced by the creative energy of the Holy Ghost in the womb of the Virgin. See Matt. i. 20, 21, 23, 25, and Luke i. 35, and Isa. vii. 14, and the notes on those passages. As being *God manifested in the flesh*, he was *wonderful* in his conception, birth, preaching, miracles, sufferings, death, resurrection, and ascension; *wonderful* in his person, and *wonderful* in his working. He is the *Counsellor* that expounds the law; shows its origin, nature, and claims; instructs, pleads for the guilty; and ever appears in the presence of God for men. He is the *mighty God*; God essentially and *efficiently prevailing* against his enemies, and destroying ours. He is the *Father of eternity*; the Origin of all being, and the Cause of the existence, and particularly the Father, of the spirits of all flesh. The *Prince of peace*—not only the *Author* of peace, and the Dispenser of peace, but also he that *rules* by *peace*, whose rule tends always to *perfection*, and produces *prosperity*. *Of the increase of his government*—this Prince has a *government*, for he has all power both in heaven and in earth; and his government *increases*, and is daily more and more *extended*, and will continue till all things are put under his feet. His kingdom is *ordered*—every act of government regulated according to wisdom and goodness; is *established* so securely as not to be overthrown; and administered in *judgment* and *justice*, so as to manifest his wisdom, righteousness, goodness, and truth. Reader, *such* is that Jesus who came into the world to save sinners! Trust in HIM!

Chap. ix. 8—chap. x. 4. This whole passage reduced to its proper and entire form, and healed of the dislocation which it suffers by the absurd division of the chapters, makes a distinct prophecy, and a just poem, remarkable for the regularity of its disposition and the elegance of its plan. It has no relation to the preceding or following prophecy; though the parts, violently torn asunder, have been, on the one side and the other, patched on to them. Those relate principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel. The subject of it is a denunciation of vengeance awaiting their crimes. It is divided into *four* parts, each threatening the particular punishment of some grievous offence—of their pride, of their perseverance in their vices, of their im-

A. M. cir. 3266. B. C. cir. 738. Olymp. X. 3. cir. annum Romuli, Regis Roman., 16.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the Lord shall set up the adversaries of Rezin against him, and [x] join his enemies together;

12 The Syrians before and the Philistines behind; and they shall devour Israel [y] with open mouth. [z] For all this his anger is not turned away, but his hand *is* stretched out still.

13 For [a] the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

14 Therefore the Lord will cut off from

[x] Heb. *mingle.*——[y] Heb. *with whole mouth.*

[z] Chap. v. 25; x. 4; Jer. iv. 8.——[a] Jer. v. 3; Hos. vii. 10.

piety, and of their injustice. To which is added a general denunciation of a farther reserve of Divine wrath, contained in a distich, before used by the prophet on a like occasion, chap. v. 25, and here repeated after each part. This makes the intercalary verse of the poem; or, as we call it, the burden of the song.

"Post hoc comma (cap. ix. 4) interponitur spatium unius lineæ, in Cod. 2 et 3: idemque observatur in 245, in quo nullum est spatium ad finem capitis ix." *Kennicott*, Var. Lect.

"After this clause (chap. ix. 4) is interposed the space of one line in Cod. 2 and 3. The same is likewise observed in Cod. 245, in which no space exists at the end of chap. ix."

Verse 8. *Lord*—"Jehovah"] For אדני *Adonai*, *thirty* MSS. of *Kennicott's*, and many of *De Rossi's*, and *three* editions, read יהוה *Yehovah*.

Verse 9. *Pride and stoutness of heart*—"Carry themselves haughtily"] וידעו *veyadeu*, "and they shall know;" so ours and the Versions in general. But what is it that they shall know? The verb stands destitute of its object; and the sense is imperfect. The *Chaldee* is the only one, as far as I can find, that expresses it otherwise. He renders the verb in this place by ואתרברבו *veithrabrabu*, "they exalt themselves, or carry themselves haughtily"; the same word by which he renders גבהו *gabehu*, chap. iii. 16. He seems, therefore, in this place to have read ויגבהו *vaiyigbehu*, which agrees perfectly well with what follows, and clears up the difficulty. Archbishop *Secker* conjectured וידברו *vayedabberu*, referring it to לאמר *lemor*, in the next verse, which shows that he was not satisfied with the present reading. *Houbigant* reads וירעו *vaiyereu*, *et pravi facti sunt*, they are become wicked, which is found in a MS.; but I prefer the reading of the *Chaldee*, which suits much better with the context.

Houbigant approves of this reading; but it is utterly unsupported by any evidence from antiquity: it is a mere mistake of ר *resh* for ד *daleth*; and I am surprised that it should be favoured by *Houbigant*.

Verse 10. *The bricks*] "The eastern bricks," says Sir *John Chardin*, (see *Harmer's* Observ. I., p. 176,) "are only clay well moistened with water, and mixed with straw, and dried in the sun." So that their walls are commonly no better than our mud walls; see *Maundrell*, p. 124. That straw was a necessary part in the composition of this sort of bricks, to make the parts of the clay adhere together, appears from Exod. v. These bricks are properly opposed to hewn stone, so greatly superior in beauty and durableness. The sycamores, which, as *Jerome* on the place says, are timber of little worth, with equal propriety are opposed to the cedars. "As the grain and texture of the sycamore is remarkably coarse and spongy, it could therefore stand in no competition at all (as it is observed, Isa. ix. 10) with the cedar, for beauty and ornament."—*Shaw*, Supplement to Travels, p. 96. We meet with the same opposition of cedars to sycamores, 1 Kings x. 27, where Solomon is said to have made silver as the stones, and cedars as the sycamores in the vale for abundance. By this *mashal*, or figurative and sententious speech, they boast that they shall easily be able to repair their present losses, suffered perhaps by the first Assyrian invasion under Tiglath pileser; and to bring their affairs to a more flourishing condition than ever.

Some of the *bricks* mentioned above lie before me. They were brought from the site of ancient Babylon. The *straw* is *visible*, *kneaded with the clay*; they are very *hard*, and evidently were *dried in the sun*; for they are very easily *dissolved* in *water*.

Verse 11. *The adversaries of Rezin against him*—"The princes of Retsin against him"] For צרי *tsarey*, *enemies*, *Houbigant*, by conjecture, reads שרי *sarey*, *princes*; which is confirmed by *thirty* of *Kennicott's* and *De Rossi's* MSS., (two ancient,) one of my own, ancient; and *nine* more have צ *tsaddi*, upon a rasure, and therefore had probably at first שרי *sarey*. The princes of Retsin, the late ally of Israel, that is, the Syrians, expressly named in the next verse, shall now be excited against Israel.

The *Septuagint* in this place give us another variation; for רצין *Retsin*, they read הר ציון *har tsiyon*, ὄρος Σιων, *Mount Sion*, of which this may be the sense; but Jehovah shall set up the adversaries of Mount Sion against him, (i. e., against Israel,) and will *strengthen* his enemies together; the Syrians, the Philistines, who are called the adversaries of Mount Sion. See *Simonis* Lex. *in voce* סכך *sachach*.

Verse 12. *With open mouth*—"On every side."] בכל פה *bechol peh*, in every corner, in every part of their country, pursuing them to the remotest extremities, and the most retired parts. So the *Chaldee* בכל אתר *bechol athar*, in every place.

Verse 14. *In one day.*] *Thirteen* MSS. of *Kenni-*

A. M. cir. 3266. B. C. cir. 738. Olymp. X. 3. cir. annum Romuli, Regis Roman., 16.

Israel head and tail, branch and rush, [b] in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For [c] the [d] leaders of this people cause *them* to err; and [e] *they that are* led of them *are* [f] destroyed.

17 Therefore the Lord [g] shall have no joy in their young men, neither shall have mercy on their fatherless and widows: [h] for every one *is* a hypocrite and an evil doer, and every mouth speaketh [i] folly. [k] For all this his anger is not turned away, but his hand *is* stretched out still.

18 For wickedness [l] burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

A. M. cir. 3266. B. C. cir. 738. Olymp. X. 3. cir. annum Romuli, Regis Roman., 16.

19 Through the wrath of the Lord of hosts is [m] the land darkened, and the people shall be as the [n] fuel of the fire: [o] no man shall spare his brother.

20 And he shall [p] snatch on the right hand, and be hungry; and he shall eat on the left hand, [q] and they shall not be satisfied: [r] they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. [s] For all this his anger is not turned away, but his hand *is* stretched out still.

[b] Chap. x. 17; Rev. xviii. 8.——[c] Chap. iii. 12.——[d] Or, *they that call them blessed.*——[e] Or, *they that are called blessed of them.* [f] Heb. *swallowed up.*——[g] Psa. cxlvii. 10, 11.——[h] Mic. vii. 2. [i] Or, *villany.*

[k] Ver. 12, 21; chap. v. 25; x. 4.——[l] Chap. x. 17; Mal. iv. 1. [m] Chap. viii. 22.——[n] Heb. *meat.*——[o] Mic. vii. 2, 6.——[p] Heb. *cut.* [q] Lev. xxvi. 26.——[r] Chap. xlix. 26; Jer. xix. 9.——[s] Ver. 12, 17; chap. v. 25; x. 4.

cott and *De Rossi* read ביום *beyom*, in a day; and another has a rasure in the place of the letter ב *beth*.

Verse 17. *The Lord*—"Jehovah"] For ארני *Adonai*, a great number of MSS. read יהוה *Yehovah*.

Verse 18. *For wickedness*] Wickedness rageth like a fire, destroying and laying waste the nation: but it shall be its own destruction, by bringing down the fire of God's wrath, which shall burn up the briers and the thorns; that is, the wicked themselves. Briers and thorns are an image frequently applied in Scripture, when set on fire, to the rage of the wicked; violent, yet impotent, and of no long continuance. "They are extinct as the fire of thorns," Psa. cxviii. 12. To the wicked themselves, as useless and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind. "As thorns cut up they shall be consumed in the fire," Isa. xxxiii. 12. Both these ideas seem to be joined in Psa. lviii. 9:—

"Before your pots shall feel the thorn,
As well the green as the dry, the tempest shall bear them away."

The green and the dry is a proverbial expression, meaning all sorts of them, good and bad, great and small, &c. So Ezekiel: "Behold, I will kindle a fire, and it shall devour every green tree, and every dry tree," chap. xx. 47. *D'Herbelot* quotes a Persian poet describing a pestilence under the image of a conflagration: "This was a lightning that, falling upon a forest, consumed there the green wood with the dry." See *Harmer's* Observations, Vol. II., p. 187.

Verse 20. *The flesh of his own arm*—"The flesh of his neighbour"] "Του βραχιονος του αδελφου αυτου, the *Septuagint Alexand. Duplex versio, quarum altera legit* רעו *reo, quæ vox extat*, Jer. vi. 21. *Nam* רע *rea*, αδελφος, Gen. xliii. 33. *Recte ni fallor.*"—Secker. I add to this excellent remark, that the *Chaldee* manifestly reads רעו *reo, his neighbour*, not זרעו *zeroo, his arm*; for he renders it by קריבה *karibeyh, his neighbour*. And Jeremiah has the very same expression: ואיש בשר רעהו יאכלו *veish besar reehu yochelu*, "and every one shall eat the flesh of his neighbour," chap. xix. 9. This observation, I think, gives the true reading and sense of this place: and the context strongly confirms it by explaining the general idea by particular instances, in the following verse: "Every man shall devour the flesh of his neighbour;" that is, they shall harass and destroy one another. "Manasseh shall destroy Ephraim, and Ephraim, Manasseh;" which two tribes were most closely connected both in blood and situation as brothers and neighbours; "and both of them in the midst of their own dissensions shall agree in preying upon Judah." The common reading, "shall devour the flesh of his own *arm*," in connexion with what follows, seems to make either an inconsistency, or an anticlimax; whereas by this correction the following verse becomes an elegant illustration of the foregoing.—L.

CHAPTER X.

God's judgments against oppressive rulers, 1–4. *The prophet foretells the invasion of Sennacherib, and the destruction of his army. That mighty monarch is represented as a rod in the hand of God to correct his people for their sins; and his ambitious purposes, contrary to his own intentions, are made subservient to the great designs of Providence*, 5–11. *Having accomplished this work, the Almighty takes account of his impious vauntings*, 12–14; *and threatens utter destruction to the small and great of his army, represented by the thorns, and the glory of the forest*, 15–19. *This leads the prophet to comfort his country-*

men with the promise of this signal interposition of God in their favour, 20–27. *Brief description of the march of Sennacherib towards Jerusalem, and of the alarm and terror which he spread every where as he hastened forward,* 28–32. *The spirit and rapidity of the description is admirably suited to the subject. The affrighted people are seen fleeing, and the eager invader pursuing; the cries of one city are heard by those of another; and groan swiftly succeeds to groan, till at length the rod is lifted over the last citadel. In this critical situation, however, the promise of a Divine interposition is seasonably renewed. The scene instantly changes; the uplifted arm of this mighty conqueror is at once arrested and laid low by the hand of heaven; the forest of Lebanon, (a figure by which the immense Assyrian host is elegantly pointed out,) is hewn down by the axe of the Divine vengeance; and the mind is equally pleased with the equity of the judgment, and the beauty and majesty of the description,* 33, 34.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

WO unto them that [a] decree unrighteous decrees, and [b] that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And [c] what will ye do in [d] the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. [e] For all this his anger is not turned away, but his hand *is* stretched out still.

5 [f] O [g] Assyrian, [h] the rod of mine anger, [i] and the staff in their hand is mine indignation.

6 I will send him against [k] a hypocritical nation, and against the people of my wrath will I [l] give him a charge, to take the spoil, and to take the prey, and [m] to tread them down like the mire of the streets.

7 [n] Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

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8 [o] For he saith, *Are* not my princes altogether kings?

9 *Is* not [p] Calno [q] as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as [r] Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work [s] upon Mount Zion, and on Jerusalem, [t] I will [u] punish the fruit [v] of the stout heart of the king of Assyria, and the glory of his high looks.

13 [w] For he saith, By the strength of my hand I have done *it*, and by my wisdom; for

[a] Psa. lviii. 2; xciv. 20.——[b] Or, *to the writers that write grievousness.*——[c] Job xxxi. 14.——[d] Hos. ix. 7; Luke xix. 44. [e] Chap. v. 25; ix. 12, 17, 21.——[f] Or, *Wo to the Assyrian.* [g] Heb. *Asshur.*——[h] Jer. li. 20.——[i] Or, *though.*——[k] Chap. xix. 17.——[l] Jer. xxxiv. 22——[m] Heb. *to lay them a treading.*

[n] Gen. l. 20; Mic. iv. 12.——[o] 2 Kings xviii. 24, 33, &c.; xix. 10, &c.——[p] Amos vi. 2.——[q] 2 Chron. xxxv. 20.——[r] 2 Kings xvi. 9.——[s] 2 Kings xix. 31.——[t] Jer. l. 18.——[u] Heb. *visit upon.* [v] Heb. *of the greatness of the heart.*——[w] Isa. xxxvii. 24; Ezek. xxviii. 4, &c.; Dan. iv. 30.

NOTES ON CHAP. X.

Verse 2. *My people*] Instead of עַמִּי *ammi*, my people, many MSS., and one of my own, ancient, read עַמּוֹ *ammo*, his people. But this is manifestly a corruption.

Verse 4. *Without me*] That is, without my aid: they shall be taken captive even by the captives, and shall be subdued even by the vanquished. "The ' *yod* in בלתי *bilti* is a pronoun, as in Hos. xiii. 4."—*Kimchi* on the place. One MS. has לבלתי *lebilti*.

As the people had hitherto lived *without God* in worship and obedience; so they should now be *without* his help, and should perish in their transgressions.

Verse 5. *O Assyrian*—"Ho to the Assyrian"] Here begins a new and distinct prophecy, continued to the end of the *twelfth* chapter: and it appears from ver. 9–11 of this chapter, that this prophecy was delivered after the taking of Samaria by Shalmaneser; which was in the sixth year of the reign of Hezekiah: and as the former part of it foretells the invasion of Sennacherib, and the destruction of his army, which makes the whole subject of this chapter, it must have been delivered before the *fourteenth* of the same reign.

The staff in their hand—"The staff in whose hand"] The word הוא *hu*, the staff *itself*, in this place seems to embarrass the sentence. I omit it on the authority of the Alexandrine copy of the *Septuagint*: *nine* MSS., (*two* ancient,) and one of my own, ancient, for וכטה הוא *umatteh hu*, read כטהו *mattehu*, *his staff*. Archbishop *Secker* was not satisfied with the present reading. He proposes another method of clearing up the sense, by reading ביום *beyom*, *in the day*, instead of בידם *beyadam*, *in their hand*: "And he is a staff *in the day* of mine indignation."

Verse 12. *The Lord*—"JEHOVAH"] For אדני *Adonai*, *fourteen* MSS. and *three editions* read יהוה *Yehovah*.

The fruit—"The effect"] "פרי *peri*, f. צבי *tsebi*. vid. xiii. 19, *sed confer*, Prov. i. 31; xxxi. 16, 31."—SECKER. The *Chaldee* renders the word פרי *peri* by עובדי *obadey*, *works*; which seems to be the true sense; and I have followed it.—L.

Verse 13. *Like a valiant* man—"Strongly seated."

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I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants [z] like a valiant *man:*

14 And [y] my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [z] the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? [a] as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up [b] *itself, as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his [c] fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: [d] and it shall burn and devour his thorns and his briers in one day;

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18 And shall consume the glory of his forest, and of [e] his fruitful field, [f] both soul and body; and they shall be as when a standard bearer fainteth.

19 And the rest of the trees of his forest shall be [g] few, that a child may write them.

20 And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, [h] shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 [i] The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 [k] For though thy people Israel be as the

[z] Or, *like many people.*——[y] Job xxxi. 25.——[z] Jer. li. 20. [a] Or, *as if a rod should shake them that lift it up.*——[b] Or, that which is *not wood.*——[c] Chap. v. 17.——[d] Chap. ix. 18; xxvii. 4.

[e] 2 Kings xix. 23.——[f] Heb. *from the soul, and even to the flesh.* [g] Heb. *number.*——[h] See 2 Kings xvi. 7; 2 Chron. xxviii. 20. [i] Chap. vii. 3.——[k] Rom. ix. 27.

Twelve MSS. agree with the Keri in reading כביר *kabbir*, without the א *aleph*. And *Sal. ben Melec* and *Kimchi* thus explain it: "them who dwelled in a great and strong place I have brought down to the ground."

Verse 15. *No wood*—"Its master."] I have here given the meaning, without attempting to keep to the expression of the original, לא עץ *lo ets*, "the no-wood;" that which is not wood like itself, but of a quite different and superior nature. The Hebrews have a peculiar way of joining the negative particle לא *lo* to a noun, to signify in a strong manner a total negation of the thing expressed by the noun.

"How hast thou given help (ללא כח *lelo choach*) to the no-strength?
And saved the arm (לא עז *lo oz*) of the no-power?
How hast, thou given counsel (ללא חכמה *lelo chochmah*) to the no-wisdom!" Job xxvi. 2, 3.

That is, to the man totally deprived of strength, power, and wisdom.

"Ye that rejoice (ללא דבר *lelo dabar*) in no-thing." Amos vi. 13.

That is, in your fancied strength, which is none at all, a mere nonentity.

"For I am God, (ולא איש *velo ish*,) and no-man;
The Holy One in the midst of thee, yet do not frequent cities." Hos. xi. 9.

"And the Assyrian shall fall by a sword (לא איש *lo ish*) of no-man;
And a sword of (לא אדם *lo adam*) no-mortal, shall devour him." Isa. xxxi. 8.

"Wherefore do ye weigh out your silver (בלוא לחם *belo lechem*) for the no-bread." Isa. lv. 2.

So here לא עץ *lo ets* means him who is far from being an inert piece of wood, but is an animated and active being; not an instrument, but an agent.

Verse 16. *The Lord*—"JEHOVAH."] For אדני *Adonai*, *fifty-two* MSS., *eleven* editions, and two of my own, ancient, read יהוה *Yehovah*, as in other cases.

And under his glory] That is, all that he could boast of as great and strong in his army, (*Sal. ben Melec in loc.*,) expressed afterwards, ver. 18, by the glory of his forest, and of his fruitful field.

Verse 17. *And it shall burn and devour his thorns*—"And he shall burn and consume his thorn."] The briers and thorns are the common people; the glory of his forest are the nobles and those of highest rank and importance. See note on chap. ix. 17, and compare Ezek. xx. 47. The fire of God's wrath shall destroy them, both great and small; it shall consume them *from the soul to the flesh*; a proverbial expression; *soul and body*, as we say; it shall consume them entirely and altogether; and the few that escape shall be looked upon as having escaped from the most imminent danger; "as a firebrand plucked out of the fire," Amos iv. 11; ὡς δια πυρος, *so as by fire*, 1 Cor. iii. 15; as a man when a house is burning is forced to make his escape by running through the midst of the fire.

I follow here the reading of the *Septuagint*, כנאש נסס *kemash noses*, ὡς ὁ φευγων απο φλογος καιομενης, *as he who flees from the burning flame*. *Symmachus* also renders the latter word by φευγων, *flying*.

Verse 21. *The remnant shall return—unto the mighty God.*] אל גבור *El gibbor*, the *mighty* or *conquering God*; the Messiah, the same person mentioned in ver. 6 of the preceding chapter.

Verse 22. *For though thy people Israel*] I have endeavoured to keep to the letter of the text as nearly

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sand of the sea, [l] *yet* a remnant [m] of them shall return: [n] the consumption decreed shall overflow [o] with righteousness.

23 [p] For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, [q] be not afraid of the Assyrian: he shall smite thee with a rod, [r] and shall lift up his staff against thee, after the manner of [s] Egypt.

25 [t] For yet a very little while, [u] and the indignation shall cease, and mine anger in their destruction.

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26 And the Lord of hosts shall stir up [v] a scourge for him according to the slaughter of [w] Midian at the rock of Oreb: and [x] *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* [y] his burden [z] shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of [a] the anointing.

[l] Chap. vi. 13.——[m] Heb. *in* or *among*.——[n] Chap. xxviii. 22.
[o] Or, *in*.——[p] Chap. xxviii. 22; Dan. ix. 27; Rom. ix. 28.
[q] Chap. xxxvii. 6.——[r] Or, *but he shall lift up his staff for thee.*
[s] Exod. xiv.

[t] Ch. liv. 7.——[u] Dan. xi. 36.——[v] 2 Kings xix. 35.——[w] Judg. vii. 25; chap. ix. 4.——[x] Exod. xiv. 26, 27.——[y] Chap. xiv. 25.
[z] Heb. *shall remove*.——[a] Psa. cv. 15; Dan. ix. 24; 1 John ii. 20.

as I can in this obscure passage; but it is remarkable that neither the *Septuagint*, nor St. *Paul*, Rom. ix. 28, who, except in a few words of no great importance, follows them nearly in this place, nor any one of the ancient Versions, take any notice of the word שטף *shoteph, overflowing;* which seems to give an idea not easily reconcilable with those with which it is here joined. *I. S. Mærlius* (Schol. Philolog. ad Selecta S. Cod. loca) conjectures that the two last letters of this word are by mistake transposed, and that the true reading is שפט *shophet, judging*, with strict justice. The *Septuagint* might think this sufficiently expressed by εν δικαιοσυνη, *in righteousness*. One MS., with St. *Paul* and *Septuagint Alex.*, omits בו *bo* in ver. 22; *sixty-nine* of *Kennicott's* and *seventeen* of *De Rossi's* MSS. and *eight* editions, omit כל *col, all*, in ver. 23; and so St. *Paul*, Rom. ix. 28.

The learned Dr. *Bagot*, dean of Christ Church, Oxford, afterwards Bishop of Bristol and Norwich, in some observations on this place, which he has been so kind as to communicate to me, and which will appear in their proper light when he himself shall give them to the public, renders the word כלין *kilayon* by *accomplishment*, and makes it refer to the predictions of Moses; the blessing and the curse which he laid before the people; both conditional, and depending on their future conduct. They had by their disobedience incurred those judgments which were now to be fully executed upon them. His translation is, *The accomplishment determined overflows with justice; for it is accomplished, and that which is determined the Lord God of hosts doeth in the midst of the land.*—L. Some think that the words might be paraphrased thus: The determined destruction of the Jews shall overflow with righteousness, (צדקה *tsedakah*,) justification, the consequence of the Gospel of Christ being preached and believed on in the world. After the destruction of Jerusalem this word or doctrine of the Lord had free course,—did *run*, and was glorified.

Verse 24. *After the manner of Egypt*—"In the way of Egypt."] I think there is a designed ambiguity in these words. Sennacherib, soon after his return from his Egyptian expedition, which, I imagine, took him up three years, invested Jerusalem. He is represented by the prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done when they pursued them to the Red Sea. But God in his turn will lift up his rod over the sea, as he did at that time, in the way, or after the manner, of Egypt; and as Sennacherib has imitated the Egyptians in his threats, and came full of rage against them from the same quarter; so God will act over again the same part that he had taken formerly in Egypt, and overthrow their enemies in as signal a manner. It was all to be, both the attack and the deliverance, בדרך *bederech*, or כדרך *kederech*, as a MS. has it in each place, *in the way*, or *after the manner*, of Egypt.

Verse 25. *The indignation*—"Mine indignation."] *Indignatio mea, Vulg.* ἡ οργη, *Sept.* Μου ἡ οργη ἡ κατα σου, MS. *Pachom.* Μου ἡ οργη κατα σου. MS. 1. D. 11. So that זעמי *zaami*, or הזעם *hazzaam*, as one MS. has it, seems to be the true reading.

Verse 26. *And* as *his rod* was *upon the sea*—"And like his rod which he lifted up over the sea"] The Jewish interpreters suppose here an ellipsis of כ *ke*, the particle of similitude, before מטהו *mattehu*, to be supplied from the line above; so that here are two similitudes, one comparing the destruction of the Assyrians to the slaughter of the Midianites at the rock of Oreb; the other to that of the Egyptians at the Red Sea. *Aben Ezra, Kimchi, Sal. ben Melec.*

Verse 27. *From off thy shoulder*] Bishop *Lowth* translates the whole verse thus:—

"And it shall come to pass in that day,
His burden shall be removed from off thy shoulder;
And his yoke off thy neck:
Yea, the yoke shall perish from off your shoulders."

On which he gives us the following note: I follow here the *Septuagint*, who for מפני שמן *mippeney shamen* read משכמיכם *mishshichmeychem*, απο των ωμων υμων, *from your shoulders*, not being able to make any good sense out of the present reading. I will add here the marginal conjectures of Archbishop *Secker*, who appears, like all others, to have been at a loss for a probable in

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28 He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the [a] passage: they have taken up their lodging at Geba; Ramah is afraid; [c] Gibeah of Saul is fled.

30 [d] Lift up thy voice, O daughter [e] of Gallim: cause it to be heard unto [f] Laish, [g] O poor Anathoth.

31 [h] Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain [i] at Nob that day: he shall [k] shake his hand *against* the mount of [l] the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and [m] the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall [n] by a mighty one.

[h] 1 Sam. xiii. 23.——[c] 1 Sam. xi. 4.——[d] Heb. *cry shrill with thy voice.*——[e] 1 Sam. xxv. 44.——[f] Judg. xviii. 7.——[g] Josh. xxi. 18.

[h] Josh. xv. 31.——[i] 1 Sam. xxi. 1; xxii. 19; Neh. xi. 32. [k] Chap. xiii. 2.——[l] Chap. xxxvii. 22.——[m] See Amos ii. 9. [n] Or, *mightily.*

erpretation of the text as it now stands. "ò. *leg.* שכן shakam; *forte legend.* כבני שכן mibbeney shamen, *vide* cap. v. 1. Zech. iv. 14: *Et possunt intelligi Judæi uncti Dei,* Psa. cv. 15, *vel Assyrii,* משכנים mishnannim, *hic* ver. 16, *ut dicat propheta depulsum iri jugum ab his impositum: sed hoc durius. Vel potest legi* כפני שכי mippeney shami."

Verse 28. *He is come to Aiath*] A description of the march of Sennacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places as he advanced; expressed with great brevity, but finely diversified. The places here mentioned are all in the neighbourhood of Jerusalem; from *Ai* northward, to *Nob* westward of it; from which last place he might probably have a prospect of Mount *Sion*. *Anathoth* was within three Roman miles of Jerusalem, according to *Eusebius*, *Jerome*, and *Josephus*. Onomast. Loc. Hebr. et Antiq. Jud. x. 7, 3. *Nob* was probably still nearer. And it should seem from this passage of Isaiah that Sennacherib's army was destroyed near the latter of these places. In coming out of Egypt he might perhaps join the rest of his army at *Ashdod*, after the taking of that place, which happened about that time, (see chap. xx.;) and march from thence near the coast by *Lachish* and *Libnah*, which lay in his way from south to north, and both which he invested till he came to the north-west of Jerusalem, crossing over to the north of it, perhaps by *Joppa* and *Lydda*; or still more north through the plain of *Esdraelon*.

Verse 29. *They are gone over the passage*—"They have passed the strait"] The strait here mentioned is that of Michmas, a very narrow passage between two sharp hills or rocks, (see 1 Sam. xiv. 4, 5,) where a great army might have been opposed with advantage by a very inferior force. The author of the Book of Judith might perhaps mean this pass, at least among others: "Charging them to keep the passages of the hill country, for by them there was an entrance into Judea; and it was easy to stop them that would come up, because the passage was strait for two men at the most," Judith iv. 7. The enemies having passed the strait without opposition, shows that all thoughts of making a stand in the open country were given up, and that their only resource was in the strength of the city.

Their lodging] The sense seems necessarily to require that we read לכו *lamo, to them*, instead of לנו *lanu, to us*. These two words are in other places mistaken one for the other. Thus chap. xliv. 7, for לכו *lamo*, read לנו *lanu*, with the *Chaldee*; and in the same manner Psa. lxiv. 6, with the *Syriac*, and Psa. lxxx 7, on the authority of the *Septuagint* and *Syriac*, besides the necessity of the sense.

Verse 30. *Cause it to be heard unto Laish, O poor Anathoth*—"Hearken unto her, O Laish; answer her, O Anathoth!"] I follow in this the *Syriac* Version. The prophet plainly alludes to the name of the place, and with a peculiar propriety, if it had its name from its remarkable echo. "ענתות anathoth, *responsiones: eadem ratio nominis, quæ in* בית ענת beith anath, *locus echus; nam hodienum ejus rudera ostenduntur in valle, scil. in medio montium, ut referunt Robertus in Itiner.* p. 70, *et Monconnysius*, p. 301." *Simonis Onomasticon Vet. Test.*—L. *Anathoth*—Answers, replies; for the same reason that Bethany, בית ענת *beith anath*, had its name, *the house of echo*; the remains of which are still shown in the valley, i. e., among the mountains.

Verse 33. *Shall lop the bough with terror*] פארה *purah*; but פורה *purah*, *wine-press*, is the reading of *twenty-six* of *Kennicott's* and *twenty-three* of *De Rossi's* MSS., *four* ancient editions, with *Symmachus*, *Theodotion*, and the *Chaldee*.

Verse 34. *Lebanon shall fall by a mighty one*] באדיר *beaddir*, the angel of the Lord, who smote them. *Kimchi*. And so *Vitringa* understands it. Others translate, "The high cedars of Lebanon shall fall:" but the king of Assyria is the person who shall be overthrown.

CHAPTER XI.

The Messiah represented as a slender twig shooting up from the root of an old withered stem, which tender plant, so extremely weak in its first appearance, should nevertheless become fruitful and mighty, 1–4. *Great equity of the Messiah's government,* 5. *Beautiful assemblages of images by which the great peace and happiness of his kingdom are set forth,* 6–8. *The extent of his dominion shall be ultimately that of the whole habitable globe,* 9. *The prophet, borrowing his imagery from the exodus from Egypt, predicts, with great majesty of language, the future restoration* of the outcasts of Israel and the dispersed of Judah, (*viz., the whole of the* twelve *tribes of Israel,*) *from their several dispersions, and also that blessed period when both* Jews *and* Gentiles *shall assemble under the banner of Jesus, and zealously unite in extending the limits of his kingdom,* 10–16.

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AND [a] there shall come forth a rod out of the stem of [b] Jesse, and [c] a Branch shall grow out of his roots:

2 [d] And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick [e] understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears;

4 But [f] with righteousness shall he judge the poor, and [g] reprove with equity for the meek of the earth: and he shall [h] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

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5 And [i] righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 [k] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

[a] Chap. liii. 2; Zech. vi. 12; Rev. v. 5.——[b] Acts xiii. 23; ver. 10.——[c] Chap. iv. 2; Jer. xxiii. 5.——[d] Chap. lxi. 1; Matt. iii. 16; John i. 32, 33; iii. 34.——[e] Heb. *scent* or *smell.*

[f] Psa. lxxii. 2, 4; Rev. xix. 11.——[g] Or, *argue.*——[h] Job iv. 9; Mal. iv. 6; 2 Thess. ii. 8; Rev. i. 16; ii. 16; xix. 15.——[i] See Psa. xl. 9; li. 14; lxv. 5; lxxii. 19; Eph. vi. 14.——[k] Chap. lxv. 25; Ezek. xxxiv. 25; Hos. ii. 18.

NOTES ON CHAP. XI.

The prophet had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees growing thick together, and of a great height; of Lebanon itself crowned with lofty cedars, but cut down and laid level with the ground by the axe wielded by the hand of some powerful and illustrious agent. In opposition to this image he represents the great Person who makes the subject of this chapter as a slender twig shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. This contrast shows plainly the connexion between this and the preceding chapter, which is moreover expressed by the connecting particle; and we have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion, from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah; for that this prophecy relates to the Messiah we have the express authority of St. Paul, Rom. xv. 12. "He joins this paragraph, with respect to the days of the Messiah, with the fidelity that was in the days of Hezekiah."—*Kimchi*, in ver. 1. Thus in the latter part of Isaiah's prophecies the subject of the great redemption, and of the glories of the Messiah's kingdom, arises out of the restoration of Judah by the deliverance from the captivity of Babylon, and is all along connected and intermixed with it.

Verse 4. *With the rod of his mouth*—"By the blast of his mouth"] For בשבט *beshebet*, by the *rod*, *Houbigant* reads בשבת *beshebeth*, by the *blast* of his mouth, from נשב *nashab*, *to blow*. The conjecture is ingenious and probable; and seems to be confirmed by the *Septuagint* and *Chaldee*, who render it by the *word* of his mouth, which answers much better to the correction than to the present reading. Add to this, that the *blast of his mouth* is perfectly parallel to *the breath of his lips* in the next line.

Verse 5. *The girdle*—"The cincture"] All the ancient Versions, except that of *Symmachus*, have two different words for *girdle* in the two hemistichs. It is not probable that Isaiah would have repeated אזור *azer*, when a synonymous word so obvious as חגור *chagor* occurred. The tautology seems to have arisen from the mistake of some transcriber. The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work which he shall undertake. See note on chap. v. 27.

Verse 6. *The wolf also shall, &c.*—"Then shall the wolf," &c.] The idea of the renewal of the golden age, as it is called, is much the same in the Oriental writers with that of the Greeks and Romans:—the wild beasts grow tame; serpents and poisonous herbs become harmless; all is peace and harmony, plenty and happiness:—

Occidet et serpens, et fallax herba veneni
Occidet. VIRG. *Eclog.* iv. 24.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [l] cockatrice' den.

9 [m] They shall not hurt nor destroy in all my holy mountain: for [n] the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

10 [o] And in that day [p] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the [q] Gentiles seek: and [r] his rest shall be [s] glorious.

11 And it shall come to pass [t] in that day, *that* the LORD shall set his hand again the

[l] Or, *adder's*.——[m] Job v. 23; chap. ii. 4; xxxv. 9.——[n] Hab. ii. 14.——[o] Chap. ii. 11.

[p] Ver. 1; Rom. xv. 12.——[q] Rom. xv. 10.——[r] Heb. iv. 1, &c. [s] Heb. *glory*.——[t] Chap. ii. 11.

"The serpent's brood shall die. The sacred ground
Shall weeds and noxious plants refuse to bear."
——Nec magnos metuent armenta leones.
VIRG. *Eclog.* iv. 22.

"Nor shall the flocks fear the great lions."
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat: timidæ damæ cervique fugaces
Nunc interque canes, et circum tecta vagantur.
VIRG. *Georg.* iii. 537.

"The nightly wolf that round the enclosure prowled,
To leap the fence, now plots not on the fold:
Tamed with a sharper pain, the fearful doe
And flying stag amidst the greyhounds go;
And round the dwellings roam, of man, their former foe."
DRYDEN.

Nec vespertinus circumgemit ursus ovile,
Nec intumescit alta viperis humus.
HOR. *Epod.* xvi. 51.

"Nor evening bears the sheepfold growl around,
Nor raining vipers heave the tainted ground."
DRYDEN.

Εσται δη τουτ' αμαρ, ὁσηνικα νεβρον εν ευνᾳ
Καρχαροδων σινεσθαι ἰδων λυκος ουκ εθελησει.
THEOC. *Idyl.* xxiv. 84.

There shall be a time when the ravenous wolf shall see the kid lying at ease, and shall feel no desire to do it an injury.

I have laid before the reader these common passages from the most elegant of the ancient poets, that he may see how greatly the prophet on the same subject has the advantage upon the comparison; how much the former fall short of that beauty and elegance, and variety of imagery, with which Isaiah has set forth the very same ideas. The wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant and the newly weaned child puts his hand on the basilisk's den, and plays upon the hole of the aspic. The lion not only abstains from preying on the weaker animals, but becomes tame and domestic, and feeds on straw like the ox. These are all beautiful circumstances, not one of which has been touched upon by the ancient poets. The Arabian and Persian poets elegantly apply the same ideas to show the effects of justice impartially administered, and firmly supported, by a great and good king:—

"Mahmoud the powerful king, the ruler of the world,
To whose tank the wolf and the lamb come together to drink."
FERDUSI.

"Through the influence of righteousness, the hungry wolf
Becomes mild, though in the presence of the white kid."
IBN ONEIN.

JONES, *Poes. Asiat. Comment.*, p. 386.

The application is extremely ingenious and beautiful: but the exquisite imagery of Isaiah is not equalled.

Verse 7. *In this verse a word is omitted in the text,* יחדו *yachdav, together*; which ought to be repeated in the second hemistich, being quite necessary to the sense. It is accordingly twice expressed by the *Septuagint* and *Syriac*.

Verse 8. *The cockatrice' den.*] This is supposed, both by the *Targum* and by *Kimchi*, to mean the pupil of this serpent's eye. "When," says *Kimchi*, "he is in the mouth of his den, in an obscure place, then his eyes *sparkle* exceedingly: the child, seeing this, and supposing it to be a piece of *crystal*, or *precious stone*, puts forth his hand to take it. What would be very dangerous at another time, shall be safe in the days of the Messiah; for the serpent will not hurt the child."

Verse 10. *A root of Jesse, which shall stand*, &c.—"The root of Jesse, which standeth," &c.] St. John hath taken this expression from Isaiah, Rev. v. 5, and xxii. 16, where Christ hath twice applied it to himself. Seven MSS. have עמד *omed, standing*, the present participle. Radix Isæi dicitur jam stare, et aliquantum stetisse, in signum populorum.—VITRINGA. "The root of Jesse is said to *stand*, and for some time to *have stood*, for an ensign to the people." Which rightly explains either of the two readings. The *one hundred and tenth* psalm is a good comment on this verse. See the notes there.

Verse 11. *And it shall come to pass in that day*] This part of the chapter contains a prophecy which certainly remains yet to be accomplished.

The Lord—"JEHOVAH"] For אדני *Adonai*, thirty-three MSS. of *Kennicott's*, and many of *De Rossi's*, and two editions, read יהוה *Yehovah*.

The islands of the sea.] The Roman and Turkish empires, says *Kimchi*.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

second time to recover the remnant of his people, which shall be left, [u] from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together [v] the dispersed of Judah from the four [w] corners of the earth.

13 [x] The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil [y] them of the east together: [z] they [a] shall lay their hand upon Edom and Moab; [b] and the children of Ammon [c] shall obey them.

15 And the LORD [d] shall utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, [e] and make *men* go over [f] dry shod.

16 [g] And there shall be a highway for the remnant of his people, which shall be left, from Assyria; [h] like as it was to Israel in the day that he came up out of the land of Egypt.

[u] Zech. x. 10.——[v] John vii. 35; James i. 1.——[w] Heb. *wings.* [x] Jer. iii. 18; Ezek. xxxvii. 16, 17, 22; Hos. i. 11.——[y] Heb. *the children of the east.*——[z] Dan. xi. 41.——[a] Heb. *Edom and Moab* shall be *the laying on of their hand.*

[b] Heb. *the children of Ammon their obedience.*——[c] Chap. lx. 14.——[d] Zech. x. 11.——[e] Rev. xvi. 12.——[f] Heb. *in shoes.*——[g] Chap. xix. 23.——[h] Exod. xiv. 29; chap. li. 10; lxiii. 12, 13.

Verse 13. *The adversaries of Judah*—"And the enmity of Judah"] צררים *tsorerim.* Postulat pars posterior versus, ut intelligantur *inimicitiæ* Judæ in Ephraimum: et potest (צררים *tsorerim*) inimicitiam notare, ut (נחומים *nichumim*) pœnitentiam, Hos. xi. 8. —SECKER.

Verse 15. *The Lord—shall smite it in the seven streams.*—"Smite with a drought"] The *Chaldee* reads החריב *hecherib;* and so perhaps the *Septuagint*, who have ἐρημώσει, the word by which they commonly render it. Vulg. *desolabit;* "shall desolate." The *Septuagint, Vulgate*, and *Chaldee* read הדריכהו *hidrichahu*, "shall make *it* passable," adding the pronoun, which is necessary: but this reading is not confirmed by any MS.

Here is a plain allusion to the passage of the Red Sea. And the Lord's shaking his hand over the river with his vehement wind, refers to a particular circumstance of the same miracle: for "he caused the sea to go back by a strong east wind all that night, and made the sea dry land," Exod. xiv. 21. The *tongue;* a very apposite and descriptive expression for a bay such as that of the Red Sea. It is used in the same sense, Josh. xv. 2, 5; xviii. 19. The Latins gave the same name to a narrow strip of land running into the sea: *tenuem producit in æquora linguam.* LUCAN. ii. 613. *He shall smite the river in its seven streams.* This has been supposed to refer to the *Nile*, because it falls into the Mediterranean Sea by *seven mouths:* but *R. Kimchi* understands it of the *Euphrates*, which is the opinion of some good judges. See the *Targum*. See below.

Herodotus, lib. i. 189, tells a story of his Cyrus, (a very different character from that of the Cyrus of the Scriptures and Xenophon,) which may somewhat illustrate this passage, in which it is said that God would inflict a kind of punishment and judgment on the Euphrates, and render it fordable by dividing it into seven streams. "Cyrus, being impeded in his march to Babylon by the Gyndes, a deep and rapid river which falls into the Tigris, and having lost one of his sacred white horses that attempted to pass it, was so enraged against the river that he threatened to reduce it, and make it so shallow that it should be easily fordable even by women, who should not be up to their knees in passing it. Accordingly he set his whole army to work, and cutting three hundred and sixty trenches, from both sides of the river, turned the waters into them, and drained them off."

CHAPTER XII.

Prophetic hymn of praise for the great mercies vouchsafed to the children of Israel in their deliverance from the great Babylonish captivity, and for redemption by the Messiah, 1–6.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

AND [a] in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for

[a] Isaiah.

This hymn seems, by its whole tenor, and by many expressions in it, much better calculated for the use of the Christian Church than for the Jewish, in any circumstances, or at any time that can be assigned.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

the LORD [b] JEHOVAH *is* my [c] strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw [d] water out of the wells of salvation.

4 And in that day shall ye say, [e] Praise the LORD, [f] call upon his name, [g] declare his doings among the people, made mention that his [h] name is exalted.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3

5 [i] Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 [k] Cry out and shout, thou [l] inhabitant of Zion: for great *is* [m] the Holy One of Israel in the midst of thee.

[b] Psa. lxxxiii. 18.——[c] Exod. xv. 2.——[d] John iv. 10, 14; vii. 37, 38.——[e] 1 Chron. xvi. 8; Psa. cv. 1.——[f] Or, *proclaim his name.*——[g] Psalm cxlv. 4, 5, 6.——[h] Psalm xxxiv. 3.

[i] Exod. xv. 1, 21; Psa. lxviii. 32; xcviii. 1.——[k] Chap. liv. 1; Zeph. iii. 14.——[l] Heb. *inhabitress.*——[m] Psa. lxxi. 22; lxxxix. 18; chap. xli. 14, 16.

The Jews themselves seem to have applied it to the times of Messiah. On the last day of the feast of tabernacles they fetched water in a golden pitcher from the fountain of Shiloah, springing at the foot of Mount Sion without the city: they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah, "Ye shall draw waters with joy from the fountains of salvation," expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself, and the effusion of the Holy Spirit, promised, and to be given, by him. The sense of the Jews in this matter is plainly shown by the following passage of the Jerusalem Talmud: "Why is it called the place or house of drawing?" (for that was the term for this ceremony, or for the place where the water was taken up) "Because from thence they draw the Holy Spirit; as it is written, And ye shall draw water with joy from the fountains of salvation." See Wolf. Curæ Philol. in N. T. on John vii. 37, 39.—L. The *water* is Divine knowledge, says *Kimchi*, and the *wells* the teachers of righteousness. The *Targum* renders this in a very remarkable manner: "Ye shall receive with joy (אולפן חדת *ulephan chadath*) a new doctrine from the chosen among the righteous." Does not this mean the *Gospel*, the *new covenant?* And did not the Targumist speak as a *prophet?*

NOTES ON CHAP. XII.

Verse 1. *Though thou wast angry*—"For though thou hast been angry"] The Hebrew phrase, to which the *Septuagint* and *Vulgate* have too closely adhered, is exactly the same with that of St. Paul, Rom. vi. 17: "But thanks be to God, that ye were the slaves of sin; but have obeyed from the heart;" that is, "that whereas, or though, ye were the slaves of sin, yet ye have now obeyed from the heart the doctrine on the model of which ye were formed."

Verse 2. *The Lord JEHOVAH*] The word יה *Yah* read here is probably a mistake; and arose originally from the custom of the Jewish scribes, who, when they found a line too short for the word, wrote as many letters as filled it, and then began the next line with the whole word. In writing the word יהוה *Yehovah*, the line might terminate with יה *Yah*, the two first letters; and then at the beginning of the next line the whole word יהוה *Yehovah* would be written. This might give rise to יה יהוה *Yah Yehovah*. The *Yah* is wanting here in two of Dr. *Kennicott's* MSS., in one ancient MS. of my own, and in the *Septuagint*, *Vulgate*, *Syriac*, and *Arabic*. See *Houbigant* and *De Rossi*.

My *song*] The pronoun is here necessary; and it is added by the *Septuagint*, *Vulgate*, and *Syriac*, who read זמרתי *zimrathi*, as it is in a MS. Two MSS. omit יה *Yah*, see *Houbigant*, not. in loc. Another MS. has it in one word, זמרתיה *zimrathyah*. Seven others omit יהוה *Yehovah*. See Exod. xv. 2, with Var. Lect. *Kennicott*.

Verse 4. *Call upon his name*] קראו בשמו *kiru bishmo, invoke his name.* Make him your *Mediator*, or *call* the people *in his name*. Preach him who is the *Root of Jesse*, and *who stands as an ensign for the nations*. Call on the people to believe in him; as in him alone salvation is to be found.

Verse 6. *Thou inhabitant of Zion*] Not only the *Jewish people*, to whom his word of salvation was to be sent first; but also all members of the Church of Christ: as in *them*, and in his *Church*, the Holy One of Israel *dwells*. St. Paul, speaking of the *mystery* which had been proclaimed among the Gentiles, sums it up in these words: "which is CHRIST IN YOU, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;" Col. i. 27, 28. Well, therefore, may the inhabitant of Zion *cry out and shout*, and proclaim the greatness of her Redeemer.

CHAPTER XIII.

God mustereth the armies of his wrath against the inhabitants of Babylon, 1–6. *The dreadful consequences of this visitation, and the terror and dismay of those who are the objects of it,* 7–16. *The horrid cruelties that shall be inflicted upon the Babylonians by the Medes,* 17, 18. *Total and irrecoverable desolation of Babylon,* 19–22.

A. M. cir. 3292
B. C. cir. 712.
Olymp. XVII. 1.
cir. annum
Numæ Pompilii,
R. Roman., 4.

THE [a] burden of Babylon, which Isaiah the son of Amoz did see.

2 [b] Lift ye up a banner [c] upon the high mountain, exalt the voice unto them, [d] shake the hand, that they may go into the gates of the nobles.

[a] Chap. xxi. 1; xlvii. 1; Jer l., li.

[b] Chap. v. 26; xviii. 3; Jer. l. 2.——[c] Jer. li. 25.——[d] Chap. x. 32.

This and the following chapter,—striking off the *five* last verses of the latter, which belong to a quite different subject,—contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz, (see *Vitringa*, i. 380,) about *two hundred* years before its accomplishment. The captivity itself of the Jews at Babylon, which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected, did not fully take place till about *one hundred and thirty* years after the delivery of this prophecy: and the Medes, who are expressly mentioned chap. xiii. 17, as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus; and did not become a kingdom under Deioces till about the *seventeenth* of Hezekiah.

The former part of this prophecy is one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style; and the latter part consists of an ode of supreme and singular excellence.

The prophecy opens with the command of God to gather together the forces which he had destined to this service, ver. 2, 3. Upon which the prophet immediately hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute the Divine wrath, ver. 4, 5. He proceeds to describe the dreadful consequences of this visitation, the consternation which will seize those who are the objects of it; and, transferring unawares the speech from himself to God, ver. 11, sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon which will follow, ver. 11–16, and the everlasting desolation to which that great city is doomed, ver. 17–22.

The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth, without being much enlarged upon, or greatly amplified, chap. xiv. 1, 2. This introduces, with the greatest ease and the utmost propriety, the triumphant song on that subject, ver. 4–28. The beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, I shall here endeavour to point out in their order, leaving a few remarks upon particular passages of these two chapters to be given after these general observations on the whole.

A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon; and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir trees and the cedars of Libanus, frequently used to express any thing in the political or religious world that is super-eminently great and majestic: the whole earth shouteth for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant, and boast their security now he is no more.

The scene is immediately changed, and a new set of persons is introduced. The regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs; they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosopopœias that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force which in a great subject naturally results from both. The image of the state of the dead, or the *infernum poeticum* of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah. See *Maundrell*, p. 76. You are to form to yourself an idea of an immense subterranean vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. See Ezek. xxxii. 27. On which place Sir John Chardin's MS. note is as follows: "En Mingrelie ils dorment tous leurs epées sous leurs têtes, et leurs autres armes à leur coté; et on les enterre de mesme, leurs armes posées de cette façon." In Mingrelia they always sleep with their swords under their heads, and their other arms by their sides; and they bury their dead with their arms placed in the same manner. These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

The Jews now resume the speech; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendour and dignity in the political world, fallen from his high state; they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory. These are strongly contrasted in the close with his present low and abject condition.

Immediately follows a different scene, and a most happy image, to diversify the same subject, to give it a new turn, and an additional force. Certain persons

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 I have commanded my sanctified ones, I have also called [e] my mighty ones for mine anger, *even* them that [f] rejoice in my highness.

4 The noise of a multitude in the mountains, [g] like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 Howl ye; [h] for the day of the LORD *is* at hand; [i] it shall come as a destruction from the Almighty.

7 Therefore shall all hands [k] be faint, and every man's heart shall melt.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

8 And they shall be afraid; [l] pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall [m] be amazed [n] one at another; their faces *shall be as* [o] flames.

9 Behold, [p] the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy [q] the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be [r] darkened in his going forth, and the moon shall not cause her light to shine.

[e] Joel iii. 11.——[f] Psa. cxlix. 2, 5, 6.——[g] Heb. *the likeness of.*——[h] Zeph. i. 7; Rev. vi. 17.——[i] Job xxxi. 23; Joel i. 15.——[k] Or, *fall down.*——[l] Psa. xlviii. 6; chap. xxi. 3.——[m] Heb. *wonder.*

[o] Heb. *every man at his neighbour.*——[n] Heb. *faces of the flames.*——[p] Mal. iv. 1.——[q] Psa. civ. 35; Prov. ii. 22.——[r] Chap. xxiv. 21, 23; Ezek. xxxii. 7; Joel ii. 31; iii. 15; Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25.

are introduced who light upon the corpse of the king of Babylon, cast out and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts; and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath.

I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands, among all the monuments of antiquity, unrivalled.—L.

NOTES ON CHAP. XIII.

Verse 1. *The burden of Babylon*] The prophecy that foretells its destruction by the Medes and Persians: see the preceding observations.

Verse 2. *Exalt the voice*] The word להם *lahem*, "to them," which is of no use, and rather weakens the sentence, is omitted by an ancient MS., and the *Vulgate*.

Verse 3. *I have commanded my sanctified ones*] מקדשׁי *mekuddashai*, the persons *consecrated* to this very purpose. Nothing can be plainer than that the verb קדשׁ *kadash*, "to make holy," signifies also to *consecrate* or *appoint* to a particular purpose. Bishop *Lowth* translates, "my enrolled warriors." This is the *sense*.

Verse 4. *Of the battle*—"For the battle."] The *Bodleian* MS. has למלחמה *lemilchamah*. Cyrus's army was made up of many different nations. Jeremiah calls it an "assembly of great nations from the north country," chap. l. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Ashchenaz, (i. e. Armenia, Corduene, Pontus or Phrygia, Vitring.,) with the kings of the Medes," chap. li. 27, 28. See Xenophon. Cyrop.

Verse 5. *They come from a far country*] The word מארץ *meerets* is wanting in *one* MS. and in the *Syriac*: "They come from afar."

From the end of heaven] *Kimchi* says, *Media*, "the end of heaven," in Scripture phrase, means, the EAST.

Verse 8. *And they shall be afraid*—"And they shall be terrified"] I join this verb, ונבהלו *venibhalu*, to the preceding verse, with the *Syriac* and *Vulgate*.

Pangs and sorrows shall take hold of them—"Pangs shall seize them"] The *Septuagint*, *Syriac*, and *Chaldee* read יאחזום *yochezum*, instead of יאחזון *yochezun*, which does not express the pronoun *them*, necessary to the sense.

Verse 10. *For the stars of heaven*—"Yea, the stars of heaven"] The Hebrew poets, to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars: which they describe as shining with increased splendour, and never setting. The moon becomes like the meridian sun, and the sun's light is augmented sevenfold; (see Isa. xxx. 26;) new heavens and a new earth are created, and a brighter age commences. On the contrary, the overflow and destruction of kingdoms is represented by opposite images. The stars are obscured, the moon withdraws her light, and the sun shines no more! The earth quakes, and the heavens tremble;

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; [s] and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 [t] Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in [u] the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: [v] they shall every man turn to his own people, and flee every one into his own land.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be [w] dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 [x] Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

[s] Chap. ii. 17.——[t] Hag. ii. 6.——[u] Psa. cx. 5; Lam. i. 12.
[v] Jer. l. 16; li. 9.

[w] Psa. cxxxvii. 9; Nah. iii. 10; Zech. xiv. 2.——[x] Chap. xxi. 2; Jer. li. 11, 28; Dan. v. 28, 31.

and all things seem tending to their original chaos. See Joel ii. 10, iii. 15, 16; Amos viii. 9; Matt. xxiv. 29; and De S. Poës. Herb. Præl. VI. et IX.

And the moon shall not cause her light to shine] This in its farther reference may belong to the Jewish polity, both in Church and state, which should be totally eclipsed, and perhaps shine no more in its distinct state for ever.

Verse 11. *I will punish the world*—"I will visit the world"] That is, the Babylonish empire; as η οικουμενη, for the Roman empire, or for Judea, Luke ii. 1; Acts xi. 28. So the *universus orbis Romanus*, for the Roman empire; *Salvian.* lib. v. *Minos* calls Crete his world: "Creten, quæ meus est orbis;" *Ovid. Metamorph.* viii. 9.

Verse 12. *I will make a man more precious than fine gold—wedge of Ophir.*] The Medes and Persians will not be satisfied with the *spoils* of the Babylonians. They seek either to destroy or enslave them; and they will accept no *ransom* for any man—either for אנוש *enosh*, the poor man, or for אדם *adam*, the more honourable person. All must fall by the sword, or go into captivity together; for *the Medes*, (ver. 17,) *regard not silver, and delight not in gold.*

Verse 14. "And the remnant"] Here is plainly a defect in this sentence, as it stands in the *Hebrew* text; the subject of the proposition is lost. What is it that shall be like a roe chased? The *Septuagint* happily supply it, οἱ καταλελειμμενοι, שאר *shear, the remnant.* A MS. here supplies the word ישב *yosheb, the inhabitant*; which makes a tolerably good sense; but I much prefer the reading of the *Septuagint.*

They shall—turn—"They shall look"] That is, the forces of the king of Babylon, destitute of their leader, and all his auxiliaries, collected from Asia Minor, and other distant countries, shall disperse and flee to their respective homes.

Verse 15. *Every one that is found*—"Every one that is overtaken"] That is, none shall escape from the slaughter; neither they who flee singly, dispersed and in confusion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies: they shall all be equally cut off by the sword of the enemy. The *Septuagint* have understood it in this sense, which they have well expressed:—

Ὁς γαρ αν ἁλῳ ἡττηθησεται,
Και οἱτινες συνηγμενοι εισι πεσουνται μαχαιρᾳ.

"Whosoever is caught shall be overthrown,
And all that are collected together shall fall by the sword."

Where, for ἡττηθησεται, MS. Pachom has εκκενθησεται, et οἱ Γ Cod. Marchal. in margine, et MS. 1. D. 11. εκκεντηθησεται, which seems to be right, being properly expressive of the *Hebrew.*

Verse 17. *Which shall not regard silver*—"Who shall hold silver of no account"] That is, who shall not be induced, by large offers of gold and silver for ransom, to spare the lives of those whom they have subdued in battle; their rage and cruelty will get the better of all such motives. We have many examples in the Iliad and in the Æneid of addresses of the vanquished to the pity and avarice of the vanquishers, to induce them to spare their lives.

Est domus alta: jacent penitus defossa talenta
Cælati argenti: sunt auri pondera facti
Infectique mihi: non hic victoria Teucrum
Vertitur; aut anima una dabit discrimina tanta,
Dixerat: Æneas contra cui talia reddit:
Argenti atque auri memoras quæ multa talenta
Gnatis parce tuis. Æn. x. 526.

"High in my dome are silver talents rolled,
With piles of laboured and unlaboured gold.
These, to procure my ransom, I resign;
The war depends not on a life like mine:
One, one poor life can no such difference yield,
Nor turn the mighty balance of the field.
Thy talents, (cried the prince,) thy treasured store
Keep for thy sons." *Pitt.*

It is remarkable that Xenophon makes Cyrus open a speech to his army, and in particular to the Medes, who made the principal part of it, with praising them for their disregard of riches. Ανδρες Μηδοι, και παντες οἱ παροντες, εγω ὑμας οιδα σαφως, ὁτι ουτε χρηματων δεομενοι συν εμοι εξηλθετε· "Ye Medes, and others who now hear me, I well know that you have not ac-

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 [r] And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be [s] as when God overthrew [t] Sodom and Gomorrah.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

20 [b] It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

[r] Chap. xiv. 4, 22.——[s] Heb. *as the overthrowing.*——[t] Gen. xix. 24, 26; Deut. xxix. 23; Jer. xlix. 18; l. 40.

[b] Jer. l. 3, 39; li. 29, 62.

companied me in this expedition with a view of acquiring wealth."—*Cyrop.* lib. v.

Verse 18. Their *bows also shall dash*—"Their bows shall dash"] Both Herodotus, i. 61, and Xenophon, Anab. iii., mention, that the Persians used large bows τοξα μεγαλα; and the latter says particularly that their bows were *three* cubits long, Anab. iv. They were celebrated for their archers, see chap. xxii. 6; Jer. xlix. 35. Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In Psa. xviii. 34, and Job xx. 24, mention is made of a bow of steel; if the Persian bows were of metal, we may easily conceive that with a metalline bow of *three* cubits' length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting of the inhabitants (for they are joined with the fruit of the womb and the children) in the general carnage on taking the city. תרתשנה *terattashnah*, shall be broken or shivered to pieces. This seems to refer, not to נערים *neārim*, young *men*, but to קשתות *keshathoth*, their *bows*. *The bows of the young men shall be broken to pieces.*

On the fruit, &c.—"And on the fruit," &c.] A MS. of Dr. *Kennicott's*, reads ועל פרי *veal peri*, *and on the fruit*. And *nine* MSS. (*three* ancient) and *two* editions, with the *Septuagint*, *Vulgate*, and *Syriac*, add likewise the conjunction ו *vau*, *and*, to על *al*, *upon*, afterwards.

Verse 19. *And Babylon*] The great city of Babylon was at this time rising to its height of glory, while the Prophet Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendour, are about *one hundred and twenty years*. I will here very briefly mention some particulars of the greatness of the place, and note the several steps by which this remarkable propheey was at length accomplished in the total ruin of it.

It was, according to the lowest account given of it by ancient historians, a regular square, *forty-five* miles in compass, inclosed by a wall *two hundred* feet high and *fifty* broad; in which there were a *hundred* gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of *eight* stories of building, upon a base of a quarter of a mile square, a most magnificent palace, and the famous hanging gardens, which were an artificial mountain, raised upon arches, and planted with trees of the largest as well as the most beautiful sorts.

Cyrus took the city by diverting the waters of the Euphrates which ran through the midst of it, and entering the place at night by the dry channel. The river being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass; this and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspes not long afterward most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and with the rest the great temple of Belus, Herod. iii. 159, Arrian. Exp. Alexandri, lib. vii. The building of Seleucia on the Tigris exhausted Babylon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city, *Strabo*, lib. xvi. A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burned and destroyed the most beautiful parts of the city, *Valesii Excerpt. Diodori*, p. 377. Strabo (ibid.) says that in his time great part of it was a mere desert; that the Persians had partly destroyed it; and that time and the neglect of the Macedonians, while they were masters of it, had nearly completed its destruction. Jerome (*in loc.*) says that in his time it was quite in ruins, and that the walls served only for the inclosure for a park or forest for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success. What Benjamin of Tudela and Pietro della Valle supposed to have been some of its ruins, Tavernier thinks are the remains of some late Arabian building. Upon the whole, Babylon is so utterly annihilated, that even the place where this wonder of the world stood cannot now be determined with any certainty! See also note on chap. xliii. 14.

We are astonished at the accounts which ancient historians of the best credit give of the immense extent, height, and thickness of the walls of Nineveh and Babylon; nor are we less astonished when we are assured, by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works are now to be found. Scattered fragments of its *tiles* and *bricks* are yet to be found. Proud Babylon reduced now to a few brick-bats! Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the east have always been, and are to this

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

21 [c] But [d] wild beasts of the desert shall lie there; and their houses shall be full of [e] doleful creatures; [f] and [g] owls shall dwell there, and satyrs shall dance there.

22 And [h] the wild beasts of the islands shall cry in their [i] desolate houses, and dragons in *their* pleasant palaces: [k] and her time *is* near to come, and her days shall not be prolonged.

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[c] Chap. xxxiv. 11-15; Rev. xviii. 2.—[d] Heb. *Ziim.*—[e] Heb. *Ochim.*—[f] Or, *ostriches.*

[g] Heb. *daughters of the owl.*—[h] Heb. *Iim.*—[i] Or, *palaces*
[k] Jer. li. 33.

day, made of earth or clay, mixed or beat up with straw to make the parts cohere, and dried only in the sun. This is their method of making bricks; see on chap ix. 9. The walls of the city were built of the earth digged out on the spot, and dried upon the place, by which means both the ditch and the wall were at once formed, the former furnishing materials for the latter. That the walls of Babylon were of this kind is well known; and *Berosus* expressly says, (*apud Joseph.* Antiq. x. 11,) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one-fourth of their height, which seems to have been no more than was absolutely necessary. *Maundrell*, speaking of the garden walls of Damascus, says, "They are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick." And afterward, speaking of the walls of the houses, he says, "From this dirty way of building they have this amongst other inconveniences, that upon any violent rain the whole city becomes, by the washing of the houses, as it were a quagmire;" p. 124. And see note on chap. xxx. 13. When a wall of this sort comes to be out of repair, and is neglected, it is easy to conceive the necessary consequences, namely, that in no long course of ages it must be totally destroyed by the heavy rains, and at length washed away, and reduced to its original earth.—L.

Verse 21. *Satyrs*] A kind of beast like to man, which is called מרכוטש *marmots, a monkey.—Rabbi Parchon.*

Verse 22. *In* their *pleasant palaces*—"In their palaces"] באלמנותיו *bealmenothaiv*; a plain mistake, I presume, for בארמנותיו *bearmenothaiv*. It is so corrected in *two* MSS., the *Syriac*, *Chaldee*, and *Vulgate*.

Πουλυποδες δ' εν εμοι θαλαμας φωκαι τε μελαιναι
Οικια ποιησονται ακηδεα, χητεϊ λαων.
Hom. *Hymn. in Apol.* 77.

Of which the following passage of *Milton* may be taken for a translation, though not so designed:—

"And in their palaces,
Where luxury late reigned, sea monsters whelped,
And stabled." *Par. Lost*, xi. 750.

This image of desolation is handled with great propriety and force by some of the Persian poets:—

پرده داري ميكند در قصر قيصر عنكبوت
بومي نوبت ميزند بر گنبد افراسياب

"The spider holds the veil in the palace of Cæsar;
The owl stands centinel on the watch-tower of Afrasiab."

On this quotation Sir W. *Jones* observes, نوبت *noubet* is an Arabic word, signifying a *turn*, a *change*, a *watch*; hence نوبت زدن *noubet zudun* in Persian signifies to *relieve the guards by the sounds of drums and trumpets*. Their office is given by the poet to the *owl*; as that of پردهدار *purdeh dar*, or chamberlain, is elegantly assigned to the *spider*.

CHAPTER XIV.

Deliverance of Israel from captivity, which shall follow the downfall of the great Babylonish empire, 1, 2. *Triumphant ode or song of the children of Jacob, for the signal manifestation of Divine vengeance against their oppressors*, 3–23. *Prophecy against the Assyrians*, 24, 25. *Certainty of the prophecy, and immutability of the Divine counsels*, 26, 27. *Palestine severely threatened*, 28–31. *God shall establish Zion in these troublous times*, 32.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

FOR the LORD [a] will have mercy on Jacob, and [b] will yet choose Israel, and set them in their own land: [c] and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[a] Psa. cii. 13.—[b] Zech. i. 17; ii. 12.

[c] Chap. lx. 4, 5, 10; Eph. ii. 12, 13, &c.

NOTES ON CHAP. XIV.

Verse 1. *And will yet choose Israel.*] That is, will still regard Israel as his chosen people; however he may seem to desert them, by giving them up to their enemies, and scattering them among the nations. Judah is sometimes called Israel; see Ezek. xiii. 16;

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum. Numæ Pompilii, R. Roman., 4.

them, [d] and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, [e] whose captives they were; [f] and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou [g] shalt take up this [h] proverb against the king of Babylon, and say, How hath the oppressor ceased! the [i] golden [k] city ceased!

5 The LORD hath broken [l] the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with [m] a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1 cir. annum Numæ Pompilii, R. Roman., 4.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 [n] Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [o] Hell [p] from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [q] chief [r] ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

[d] Chap. xlix. 22, lx. 9; lxvi. 20.——[e] Heb. *that had taken them captives.*——[f] Chap. lx. 14.——[g] Chap. xiii. 19; Hab. ii. 6.——[h] Or, *taunting speech.*——[i] Or, *exactress of gold.*

[k] Rev. xviii. 16.——[l] Psa. cxxv. 3.——[m] Heb. *a stroke without removing.*——[n] Chap. lv. 12; Ezek. xxxi. 16.——[o] Ezek. xxxii. 21.——[p] Or, *The grave.*——[q] Heb. *leaders.*——[r] Or, *great goats.*

Mal. i. 1; ii. 11: but the name of Jacob and of Israel, used apparently with design in this place, each of which names includes the twelve tribes, and the other circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate that this whole prophecy extends its views beyond that event.

Verse 2. *For servants and handmaids*] For thralls and thrallesses.—Old Bible. Male and female slaves.

Verse 3. *In the day*—"In that day"] ביום ההוא *bayom hahu*. The word ההוא *hahu* is added in *two* MSS. of *Kennicott's*, and was in the copies from which the *Septuagint* and *Vulgate* translated: εν τη ἡμερᾳ ἐκεινῃ, *in die illa*, (ἡ αναπαυσει, MS. Pachom. adding ἡ,) in that day. This is a matter of no great consequence: however, it restores the text to the common form, almost constantly used on such occasions; and is one among many instances of a word apparently lost out of the printed copies.

Verse 4. *This proverb*—"This parable"] משל *mashal*. I take this to be the general name for poetic style among the Hebrews, including every sort of it, as ranging under one or other, or all of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application of the word *mashal*. Parables or proverbs, such as those of Solomon, are always expressed in short pointed sentences; frequently figurative, being formed on some comparison; generally forcible and authoritative, both in the matter and the form. And such in general is the style of the Hebrew poetry. The verb *mashal* signifies to rule; to exercise authority; to make equal; to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy, (Num. xxiii. 7–10,) is called his *mashal*; though it has hardly any thing figurative in it: but it is beautifully sententious, and, from the very form and manner of it, has great spirit, force, and energy. Thus Job's last speeches, in answer to his three friends, chap. xxvii.–xxxi., are called *mashals*; from no one particular character, which discriminates them from the rest of the poem, but from the sublime, the figurative, the sententious manner which equally prevails through the whole poem, and makes it one of the first and most eminent examples extant of the truly great and beautiful in poetic style. See the note on Prov. i. 1.

The *Septuagint* in this place render the word by Θρηνος, *a lamentation*. They plainly consider the speech here introduced as a piece of poetry, and of that species of poetry which we call the elegiac; either from the subject, it being a poem on the fall and death of the king of Babylon, or from the form of the composition, which is of the longer sort of Hebrew verse, in which the Lamentations of Jeremiah, called by the *Septuagint* Θρηνοι, are written.

The golden city ceased] מדהבה *madhebah*, which is here translated *golden city*, is a Chaldee word. Probably it means that *golden coin* or *ingot* which was given to the Babylonians by way of tribute. So the word is understood by the *Vulgate*, where it is rendered *tributum*; and by Montanus, who translates it *aurea pensio*, the golden pension. *Kimchi* seems to have understood the word in the same sense. *De Rossi* translates it *auri dives*, rich in gold, or *auri exactrix*, the exactor of gold; the same as the exactor of tribute.

Verse 9. *Hell from beneath is moved for thee to meet* thee] That is, *Nebuchadnezzar*. "*It* (hell) hath raised up from their thrones all the kings of the earth; —the *ghosts* (*rephaim*) of all the *mighty ones*, or *goats*, (עתודי *attudey*,) of the earth—all the oppressors of mankind." What a most terrible idea is here! Tyrannical kings who have oppressed and spoiled mankind, are here represented as *enthroned in hell*; and

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 [s] How art thou fallen from heaven, [t] O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, [u] I will ascend into heaven, [v] I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, [w] in the sides of the north:

14 I will ascend above the heights of the clouds; [x] I will be like the Most High.

15 Yet thou [y] shalt be brought down to hell, to the sides of the pit.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms?

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* [z] opened not the house of his prisoners.

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a

[s] Chap. xxxiv. 4.——[t] Or, *O day star.*——[u] Matt. xi. 23.——[v] Dan. viii. 10.——[w] Psa. xlviii. 2.

[x] Chap. xlvii. 8; 2 Thess. ii. 4.——[y] Matt. xi. 23.——[z] Or, *did not let his prisoners loose homeward.*

as taking a Satanic pleasure in seeing others of the same description enter those abodes of misery!

Verse 11. *Cover thee*—"Thy covering."] *Twenty-eight* MSS. (*ten* ancient) of *Kennicott's*, *thirty-nine* of *De Rossi's*, *twelve* editions, with the *Septuagint* and *Vulgate*, read וכבכך *umechassecha*, in the singular number.

Verse 12. *O Lucifer, son of the morning*] The *Versions* in general agree in this translation, and render הילל *heilel* as signifying *Lucifer*, Φωσφωρος, the *morning star*, whether *Jupiter* or *Venus*; as these are both *bringers of the morning light*, or *morning stars*, annually in their turn. And although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated *Lucifer*, (the bringer of light!) an epithet as common to him as those of *Satan* and *Devil*. That the Holy Spirit by his prophets should call this arch-enemy of God and man the *light-bringer*, would be strange indeed. But the truth is, the text speaks nothing at all concerning *Satan* nor his *fall*, nor the *occasion* of that fall, which many divines have with great confidence deduced from this text. O how necessary it is to understand the literal meaning of Scripture, that preposterous comments may be prevented! Besides, I doubt much whether our translation be correct. הילל *heilel*, which we translate *Lucifer*, comes from ילל *yalal*, *yell*, *howl*, or *shriek*, and should be translated, "Howl, son of the morning;" and so the *Syriac* has understood it; and for this meaning *Michaelis* contends: see his reasons in *Parkhurst*, under הלל *halal*.

Verse 13. *I will ascend into heaven*] I will get the empire of the whole world. *I will exalt my throne above the stars of God*—above the Israelites, who are here termed the stars of God. So the *Targum* of Jonathan, and *R. D. Kimchi*. This chapter speaks not of the ambition and fall of Satan, but of the pride, arrogance, and fall of Nebuchadnezzar.

The mount of the congregation—"The mount of the Divine Presence"] It appears plainly from Exod. xxv. 22, and xxix. 42, 43, where God appoints the place of meeting with Moses, and promises to meet with him before the ark to commune with him, and to speak unto him; and to meet the children of Israel at the door of the tabernacle; that the tabernacle, and afterwards the door of the tabernacle, and Mount Zion, (or Moriah, which is reckoned a part of Mount Zion,) whereon it stood, was called the tabernacle, and the mount of convention or of appointment; not from the people's assembling there to perform the services of their religion, (which is what our translation expresses by calling it the tabernacle of the congregation,) but because God appointed that for the place where he himself would meet with Moses, and commune with him, and would meet with the people. Therefore הר מועד *har moed*, the "mountain of the assembly," or אהל מועד *ohel moed*, the "tabernacle of the assembly," means the place appointed by God, where he would present himself; agreeably to which I have rendered it in this place, *the mount of the Divine Presence*.

Verse 19. *Like an abominable branch*—"Like the tree abominated"] That is, as an object of abomination and detestation; such as the tree is on which a malefactor has been hanged. "It is written," saith St. Paul, Gal. iii. 13, "Cursed is every man that hangeth on a tree," from Deut. xxi. 23. The Jews therefore held also as accursed and polluted the tree itself on which a malefactor had been executed, or on which he had been hanged after having been put to death by stoning. "Non suspendunt super arborc. quæ radicibus solo adhæreat; sed super ligno eradicato, ut ne sit excisio molesta: nam lignum, super quo fuit aliquis suspensus, cum suspendioso sepelitur; ne maneat illi malum nomen, et dicant homines, Istud est lignum, in quo suspensus est ille, ὁ ὄφις. Sic lapis, quo aliquis fuit lapidatus; et gladius, quo fuit occisus is qui est occisus; et sudarium sive mantile, quo fuit aliquis strangulatus; omnia hæc cum iis, qui perierunt, sepeliuntur." *Maimonides, apud Casaub. in Baron. Exercitat.* xvi. An. 34, Num. 134. "Cum itaque homo suspensus maximæ esset abominationi,—Judæi quoque præ cæte-

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land *and* slain thy people: [a] the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children [b] for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon [c] the name, and [d] remnant, [e] and son, and nephew, saith the LORD.

23 [f] I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall [g] his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [h] purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

28 In the year that [i] king Ahaz died was this burden.

[a] Job xviii. 19; Psa. xxi. 10; xxxvii. 28; cix. 13.——[b] Exod. xx. 5; Matt. xxiii. 35.——[c] Prov. x. 7; Jer. li. 62.——[d] 1 Kings xiv. 10.——[e] Job xviii. 19.——[f] Chap. xxxiv. 11; Zeph. ii. 14.

[g] Chap. x. 27.——[h] 2 Chron. xx. 6; Job ix. 12; xxiii. 13; Psa. xxxiii. 11; Prov. xix. 21; xxi. 30; chap. xliii. 13; Dan. iv. 31, 35.——[i] 2 Kings xvi. 20.

ris abominabantur lignum quo fuerat suspensus, ita ut illud quoque terra tegerent, tanquam rem abominabilem. Unde interpres Chaldæus hæc verba transtulit כחט טמיר *kechat temir*, sicut virgultum absconditum, sive sepultum." *Kalinski, Vaticinia Observationibus Illustrata*, p. 342.

"The Jews never hang any malefactor upon a tree that is *growing in the earth*, but upon a post fixed in the ground, that it might never be said, 'That is the tree on which such a one was hanged;' for custom required that the tree should be *buried* with the *malefactor*. In like manner the *stone* by which a criminal was *stoned to death*, or the *sword* by which he was *beheaded*, or the *napkin* or *handkerchief* by which he was *strangled*, should be buried with him in the same grave." "For as the hanged man was considered the *greatest abomination*, so the very *post* or *wood* on which he was hanged was deemed a most abominable thing, and therefore buried under the earth."

Agreeably to which *Theodoret, Hist. Ecclesiast.* i. 17, 18, in his account of the finding of the cross by Helena, says, "That the three crosses were buried in the earth near the place of our Lord's sepulchre." And this circumstance seems to confirm the relation of the discovery of the cross of Christ. The crosses were found where the custom required they should be buried.

The raiment of those that are slain—"Clothed with the slain"] *Thirty-five* MSS., (*ten* ancient,) and *three* editions, have the word fully written, לבוש *lebush*. It is not a noun, but the participle passive; thrown out among the common slain, and covered with the dead bodies. So ver. 11, the earth-worm is said to be his bed-covering. This reading is confirmed by two ancient MSS. in my own collection.

Verse 20. *Because thou hast destroyed thy land*, &c. —"Because thou hast destroyed thy country; thou hast slain thy people"] Xenophon gives an instance of this king's wanton cruelty in killing the son of Gobrias, on no other provocation than that, in hunting, he struck a boar and a lion which the king had missed. *Cyrop.* iv. p. 309.

Verse 23. *I will sweep it with the besom of destruction*—"I will plunge it in the miry gulf of destruction"] I have here very nearly followed the Version of the *Septuagint*; the reasons for which see in the last note on De Poësi Hebr. Prælect. xxviii.

The besom of destruction, as our Version renders it. בכטאטא *bematate*. This, says *Kimchi*, is a *Chaldee* word: and it is worthy of remark that the prophet, writing to the *Chaldeans*, uses several words peculiar to their own language to point out the *nature* of the Divine judgments, and the *causes* of them. See the note on Jer. x. 11. *Sixteen* of *Kennicott's* MSS., and *seventeen* of *De Rossi's*, and *one* ancient of my own, have the word בכטאטי *bematatey*, in the plural. "I will sweep her with the besoms of destruction."

Verse 25. *I will break the Assyrian—upon my mountains*—"To crush the Assyrian—on my mountains"] The Assyrians and Babylonians are the same people, Herod. i. 199, 200. Babylon is reckoned the principal city in Assyria, *ibid.* 178. Strabo says the same thing, lib. xvi. *sub init.* The circumstance of this judgment being to be executed on God's mountains is of importance; it may mean the destruction of Sennacherib's army near Jerusalem, and have a still farther view: compare Ezek. xxxix. 4; and see Lowth on this place of Isaiah.

Verse 28. *In the year that king Ahaz died was this burden*] Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7; but, taking advantage of the weak reign of Ahaz, they invaded Judea, and took, and held in possession, some cities in the southern part of the kingdom. On the death of Ahaz, Isaiah delivers this prophecy, threatening them with the destruction that

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

29 Rejoice not thou, whole Palestina, [k] because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a [l] cockatrice, [m] and his fruit *shall be* a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and [n] none *shall be* alone in his [o] appointed times.

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32 What shall *one* then answer the messengers of the nation? that [p] the LORD hath founded Zion, and [q] the poor of his people shall [r] trust in it.

[k] 2 Chron. xxvi. 6.——[l] Or, *adder.*——[m] 2 Kings xviii. 8.——[n] Or, he shall *not* be *alone.*

[o] Or, *assemblies.*——[p] Psa. lxxxvii. 1, 5; cii. 16.——[q] Zeph. iii. 12; Zech. xi. 11.——[r] Or, *betake themselves unto it.*

Hezekiah, his son, and great-grandson of Uzziah, should bring upon them: which he effected; for "he smote the Philistines, even unto Gaza, and the borders thereof," 2 Kings xviii. 8. Uzziah, therefore, must be meant by the rod that smote them, and by the serpent from whom should spring the flying fiery serpent, ver. 29, that is, Hezekiah, a much more terrible enemy than even Uzziah had been.

The *Targum* renders the *twenty-ninth* verse in a singular way. "For, from the sons of Jesse shall come forth the Messiah; and his works among you shall be as the flying serpent."

Verse 30. *And the first-born of the poor*, &c.] The *Targum* goes on applying all to the *Messiah*. "And the poor of the people shall he feed, and the humble shall dwell securely in his days: and he shall kill thy children with famine, and the remnant of thy people shall he slay."

I will kill—"He will slay"] The *Septuagint* reads הכית *hemith*, in the third person, *ανελει*; and so the *Chaldee*. The *Vulgate* remedies the confusion of persons in the present text, by reading both the verbs in the first person.

Verse 31. *There shall come from the north a smoke*—"From the north cometh a smoke"] That is, a cloud of dust raised by the march of Hezekiah's army against Philistia; which lay to the south-west from Jerusalem. A great dust raised has, at a distance, the appearance of smoke: *Fumantes pulvere campi*; "The fields *smoking* with dust."—VIRG. *Æn.* xi. 908.

Verse 32. *The messengers of the nation*—"The ambassadors of the nations"] The *Septuagint* read גוים *goyim*, *εθνων*, plural; and so the *Chaldee*, and one MS. The ambassadors of the neighbouring nations, that send to congratulate Hezekiah on his success; which in his answer he will ascribe to the protection of God. See 2 Chron. xxxii. 23. Or, if גוי *goi singular*, the reading of the text, be preferred, the ambassadors sent by the Philistines to demand peace.—L.

The Lord hath founded Zion] *Kimchi* refers this to the state of *Zion* under Hezekiah, when the rest of the cities of Judea had been taken, and this only was left for a *hope* to the poor of God's people: and God so defended it that Rabshakeh could not prevail against it.

The true Church of God is a place of safety; for as all its members are devoted to God, and walk in his testimonies, so they are continually defended and supported by him. In the congregations of his people, God dispenses his light and salvation; hence his *poor* or humble ones expect in his ordinances the blessings they need.

CHAPTER XV.

Prediction of very heavy calamities about to fall upon the Moabites, 1–9.

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

THE [a] burden of Moab. Because in the night [b] Ar of Moab is laid waste *and* [c] brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence:

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

2 [d] He is gone to Bajith, and to Dibon, the high places, to

[a] Jer. xlviii. 1, &c.; Ezek. xxv. 8–11; Amos ii. 1.

[b] Num. xxi. 28.——[c] Or, *cut off.*——[d] Chap. xvi. 12.

This and the following chapter, taken together, make one entire prophecy, very improperly divided into two parts. The time of its delivery, and consequently of its accomplishment, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah; and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab; and to secure every thing behind him, possess himself of the whole country, by taking their principal strong places, Ar and Kirhares.—L. The authorized Version, which we have followed in the margin, places the prophecy in this chapter *fourteen* years earlier than that contained in the *two* preceding.

Jeremiah has happily introduced much of this pro-

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

weep: Moab shall howl over Nebo, and over Medeba: [o] on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: [f] on the tops of their houses, and in their streets, every one shall howl, [g] weeping abundantly.

4 And Heshbon shall cry, [h] and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

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5 [i] My heart shall cry out for Moab; [k] his fugitives *shall flee* unto Zoar, a [l] heifer of three years old: for [m] by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of [n] destruction.

[o] See Lev. xxi. 5; chap. iii. 24; xxii. 12; Jer. xlvii. 5; xlviii. 1, 37, 38; Ezek. vii. 18.——[f] Jer. xlviii. 38.——[g] Heb. *descending into weeping, or coming down with weeping.*

[h] Chap. xvi. 9.——[i] Chap. xvi. 11; Jer. xlviii. 31.——[k] Or, *to the borders thereof, even as a heifer.*——[l] Chap. xvi. 14; Jer. xlviii. 34.——[m] Jer. xlviii. 5.——[n] Heb. *breaking.*

pheey of Isaiah into his own larger prophecy against the same people in his *forty-eighth* chapter, denouncing God's judgment on Moab, subsequent to the calamity here foretold, and to be executed by Nebuchadnezzar; by which means several mistakes of transcribers in the present text of both prophets may be rectified.

NOTES ON CHAP. XV.

Verse 1. *Because in the night*] בליל *beleil.* That both these cities should be taken in the *night* is a circumstance somewhat unusual; but not so material as to deserve to be so strongly insisted upon. *Vitringa*, by his remark on this word, shows that he was dissatisfied with it in its plain and obvious meaning, and is forced to have recourse to a very hard metaphorical interpretation of it. Noctu vel nocturno impetu; vel metaphorice, repente, subito, inexpectata destructione: placet posterius. *Calmet* conjectures, and I think it probable, that the true reading is כליל *keleil, as the night.* There are many mistakes in the *Hebrew* text arising from the very great similitude of the letters ב *beth*, and כ *caph*, which in many MSS., and some printed editions, are hardly distinguishable. Admitting this reading, the translation will be,—

"Because Ar is utterly destroyed, Moab is undone!
Because Kir is utterly destroyed, Moab is undone!"

Verse 2. *He is gone to Bajith, and to Dibon*] עלה הבית *alah habbayith*, should be rendered, *he is gone to the* HOUSE, i. e., to their chief temple, where they practised idolatry. Dibon was the name of a tower where also was an idolatrous temple; thither they went to weep and pray before their idols, that they might interpose and save them from their calamities. So *R. D. Kimchi. He is gone to Bajith and to Dibon:* but Bishop *Lowth* reads *Beth Dibon;* this is the name of *one* place; and the two words are to be joined together, without the ו *vau* intervening. So the *Chaldee* and *Syriac.* This reading is not supported by any MS. or Version: but some MSS., instead of עיר *ar*, have עיר *ir, a city*, others have עד *ad, unto*, and some editions have על *al, upon.* But all these help little, though they show that the place puzzled both the *scribes* and the *editors.*

On all their heads shall be *baldness*, &c.—"On every head there is baldness," &c.] Herodotus, ii. 36, speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair, and cast it away," says Jeremiah, vii. 29, "and take up a lamentation."

Τουτο νυ και γεραϊ οιον οἰζυροισι βροτοισι
Κειρασθαι τε κομην, βαλεειν τ' απο δακρυ παρειων.
HOM. *Odyss.* iv. 197.

"The rites of wo
Are all, alas! the living can bestow;
O'er the congenial dust enjoined to shear
The graceful curl, and drop the tender tear."
POPE.

On every head.—For ראשיו *roshaiv*, read ראש *rosh.* So the parallel place, Jer. xlviii. 37, and so *three* MSS., *one* ancient. An ancient MS. reads על כל ראש *al col rosh. Five* read בכל ראש *bechol rosh, on every head*, with the *Septuagint* and *Arabic.* AND *every head.* The ו *vau, and*, is found in *thirty* MSS., in *three* editions, and in the *Syriac, Vulgate*, and *Chaldee.*

Cut off—"Shorn."] The printed editions, as well as the MSS., are divided on the reading of this word. Some have גדועה *geduah, shorn*, others גרועה *geruah, diminished.* The similitude of the letters ד *daleth* and ר *resh* has likewise occasioned many mistakes. In the present case, the sense is pretty much the same with either reading. The text of Jer. xlviii. 37 has the latter, *diminished.* The former reading is found in *twelve* of Dr. *Kennicott's* MSS., *forty* of *De Rossi's*, and *two* of my own. A great number of *editions* have the same reading.

Verse 3. *With sackcloth*] שק *sak.* The word is in the plural שקים *sakkim, sacks*, in one of *De Rossi's* MSS.

Verse 4. *The armed soldiers*—"The very loins"] So the *Septuagint*, ἡ οσφυς, and the *Syriac.* They cry out violently, with their utmost force.

Verse 5. *My heart shall cry out for Moab*—"The heart of Moab crieth within her"] For לבי *libbi, my heart*, the *Septuagint* reads לבו *libbo, his heart*, or לב *leb;* the *Chaldee*, לבו *libbo.* For בריחיה *bericheyha*, the *Syriac* reads ברוחה *berocheh;* and so likewise the *Septuagint*, rendering it εν αυτῃ, *Edit. Vat:* or εν ἑαυτῃ, *Edit. Alex.* and MSS. 1. D. 11.

A heifer of three years old—"A young heifer." *Hebrew*, a heifer *three years* old, in full strength; as *Horace* uses *equa trima*, for a young mare just coming to her prime. *Bochart* observes, from *Aristotle*, Hist.

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

6 For the waters [o] of Nimrim shall be [p] desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the [q] brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

9 For the waters of Dimon shall be full of blood: for I will bring [r] more upon Dimon, [s] lions upon him that escapeth of Moab, and upon the remnant of the land.

[o] Num. xxxii. 36.——[p] Heb. *desolations.*——[q] Or, *valley of the Arabians.*——[r] Heb. *additions.*——[s] 2 Kings xvii. 25.

Animal. lib. iv., that in this kind of animals alone the voice of the female is deeper than that of the male; therefore the lowing of the heifer, rather than of the bullock, is chosen by the prophet, as the more proper image to express the mourning of Moab. But I must add that the expression here is very short and obscure; and the opinions of interpreters are various in regard to the meaning. Compare Jer. xlviii. 34.

Shall they go it up—"They shall ascend"] For יעלה *yaaleh*, the *Septuagint* and a MS. read in the plural, יעלו *yaalu*. And from this passage the parallel place in Jer. xlviii. 5 must be corrected; where, for יעלה בכי *yaaleh bechi*, which gives no good sense, read יעלה בו *yaaleh bo*.

Verse 7. "Shall perish"] אברו *abadu*, *or* אברה *abadeh*. This word seems to have been lost out of the text: it is supplied by the parallel place, Jer. xlviii. 36. The *Syriac* expresses it by עבר *aber*, *præteriit*, "he hath passed;" and the *Chaldee* by יתבזון *yithbozezun*, *diripientur*.

To the brook of the willows—"To the valley of willows."] That is, to Babylon. *Hieron.* and *Jarchi in loc.*; both referring to Psa. cxxxvii. 2. So likewise *Prideaux*, *Le Clerc*, &c.

Verse 9. *The waters of Dimon*] Some have *Dibon*, others have *Ribon* and *Rimon*. *St. Jerome* observes that the same town was called both *Dibon* and *Dimon*. The reading is therefore indifferent.

Upon him that escapeth of Moab, &c.—"Upon the escaped of Moab, and Ariel, and the remnant of Admah."] The *Septuagint* for אריה *aryeh* read אריאל *ariel*. Ar Moab was called also Ariel or Areopolis, *Hieron.* and *Theodoret.* See *Cellarius*. They make ארמה *Admah* also a proper name. Michaelis thinks that the Moabites might be called the remnant of Admah, as sprung from Lot and his daughters, escaped from the destruction of that and the other cities; or, metaphorically, as the Jews are called princes of Sodom, and people of Gomorrah, chap. i. 10. Bibliotheque Orient. Part v., p. 195. The reading of this verse is very doubtful; and the sense, in every way in which it can be read, very obscure.—L. *Calmet* thinks there may be a reference to 1 Chron. xi. 22, where it is said, "Benaiah slew two lion-like men of Moab," or the *two Ariels* of Moab, and would therefore translate, "I will bring down the remnant of Moab like Ariel, (which Benaiah smote,) and them that are escaped like Adamah." They shall be exterminated, as were the inhabitants of those two cities. Ariel was a double city—the river Arnon dividing it in two. This is the two Ariels of Moab—not *two lion-like men*, much less *two lions*. See *Calmet* on this place.

CHAPTER XVI.

The distress of Moab pathetically described by the son of the prince, or ruler of the land, being forced to flee for his life through the desert, that he may escape to Judea; and the young women, like young birds scared from their nest, wade helpless through the fords of Arnon, the boundary of their country, to seek protection in some foreign land, 1, 2. *The prophet addresses Sion, exhorting her to show mercy to her enemies in their distress, that her throne may be established in righteousness*, 3–5. *Exceeding great pride of Moab*, 6. *The terrible calamities about to fall upon Moab farther described by the languishing of the vine, the ceasing of the vintage, the sound of the prophet's bowels quivering like a harp*, &c., 7–13. *Awful nearness of the full accomplishment of the prophecy*, 14.

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

SEND [a] ye the lamb to the ruler of the land [b] from [c] Sela [d] to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird [e] cast out of the nest, so the daughters of Moab shall be at the fords of [f] Arnon.

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

[a] 2 Kings iii. 4.——[b] 2 Kings xiv. 7.——[c] Or, *Petra.*——[d] Heb. *a rock.*——[e] Or, *a nest forsaken.*——[f] Num. xxi. 13.

NOTES ON CHAP. XVI.

Verse 1. *Send ye the lamb*, &c.—"I will send forth the son, &c."] Both the reading and meaning of this verse are still more doubtful than those of the preceding. The *Septuagint* and *Syriac* read אשלח *eshlach*, *I will send*, in the first person singular, future tense: the *Vulgate* and *Talmud Babylon.*, read שלח *shelach*, *send*, singular imperative: some read שלחו *shilchu*, *send ye forth*, or *shalechu*, *they send forth*. The *Syriac*, for כר *car*, *a lamb*, reads בר *bar*, *a son*, which is con-

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

3 [e] Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the [h] extortioner is at an end, the spoiler ceaseth, [i] the oppressors are consumed out of the land.

5 And in mercy [k] shall the throne be [l] established; and he shall sit upon it in truth in the tabernacle of David, [m] judging, and seeking judgment, and hasting righteousness.

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

6 We have heard of the [n] pride of Moab; *he is* very proud; *even* of his haughtiness, and his pride, and his wrath; [o] *but* his lies *shall* not *be* so.

7 Therefore shall Moab [p] howl for Moab,

[e] Heb. *Bring.*——[h] Heb. *wringer.*——[i] Heb. *the treaders down.* [k] Dan. vii. 14, 27; Mic. iv. 7; Luke i. 33.——[l] Or, *prepared.*

[m] Psa. lxxii. 2; xcvi. 13; xcviii. 9.——[n] Jer. xlviii. 29; Zeph. ii. 10.——[o] Chap. xxviii. 15.——[p] Jer. xlviii. 20.

firmed by five MSS. of *Kennicott* and *De Rossi*. The two first verses describe the distress of Moab on the Assyrian invasion; in which even the son of the prince of the country is represented as forced to flee for his life through the desert, that he may escape to Judea; and the young women are driven forth like young birds cast out of the nest, and endeavouring to wade through the fords of the river Arnon. Perhaps there is not so much difficulty in this verse as appears at first view. "Send the lamb to the ruler of the land," may receive light from 2 Kings iii. 4, 5: "And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel *one hundred thousand* lambs with their wool, and *one hundred thousand* rams: but when Ahab was dead, the king of Moab rebelled against Israel." Now the prophet exhorts them to begin paying the tribute as formerly, that their punishment might be averted or mitigated.

Verse 3. *Take counsel*—"Impart counsel"] The *Vulgate* renders the verbs in the beginning of this verse in the singular number. So the *Keri*; and so likewise *sixty-one* MSS. of *Kennicott's* and *De Rossi's* have it, and *nineteen* editions, and the *Syriac*. The verbs throughout the verse are also in the feminine gender; agreeing with Zion, which I suppose to be understood.

Verse 4. *Let mine outcasts dwell with thee, Moab*—"Let the outcasts of Moab sojourn with thee, O Zion"] Setting the points aside, this is by much the most obvious construction of the *Hebrew*, as well as most agreeable to the context, and the design of the prophet. And it is confirmed by the *Septuagint* οἱ φυγαδες Μωαβ, and *Syriac*.

The oppressors—"The oppressor"] Perhaps the Israelites, who in the time of Ahaz invaded Judah, defeated his army, slaying *one hundred and twenty thousand* men, and brought the kingdom to the brink of destruction. Judah, being now in a more prosperous condition, is represented as able to receive and to protect the fugitive Moabites. And with those former times of distress the security and flourishing state of the kingdom under the government of Hezekiah is contrasted.

Verse 5. *In mercy shall the throne be established*] May not this refer to the throne of Hezekiah? Here we have the character of such a king as cannot fail to be a blessing to the people. 1. "He sitteth on the throne in truth"—He does not merely *profess* to be the *father* and protector of his people: but he is actually such. 2. He is *judging*. He is not a man of war or blood, who wastes his subjects' lives and treasures in contentions with neighbouring nations, in order to satisfy his ambition by the extension of his territory. On the contrary, his whole life is occupied in the distribution of justice. 3. *He seeketh judgment*. He seeks out the poor distressed ones who cannot make their way to him, and avenges them on their oppressors. 4. *He hastens righteousness*. He does not suffer any of the courts of justice to delay the determination of the causes brought before them: he so orders that the point in litigation be fairly, fully, and speedily heard; and then judgment pronounced. *Delays* in the execution of justice answer little end but the enriching of unprincipled lawyers.

Verse 6. *We have heard of the pride of Moab*—"We have heard the pride of Moab"] For נו *ge*, read נאה *geah*; two MSS., one ancient, and Jer. xlviii. 29. Zephaniah, chap. ii. 8–10, in his prophecy against Moab, the subject of which is the same with that of Jeremiah in his *forty-eighth* chapter, (see the note on chap. xv. 1,) enlarges much on the pride of Moab, and their insolent behaviour towards the Jews:—

"I have heard the reproach of Moab;
And the revilings of the sons of Ammon,
Who have reproached my people:
And have magnified themselves against their borders.
Therefore, as I live, saith JEHOVAH God of hosts, the God of Israel:
Surely Moab shall be as Sodom,
And the sons of Ammon as Gomorrah:
A possession of nettles, and pits of salt,
And a desolation for ever.
The residue of my people shall spoil them,
And the remnant of my nation shall dispossess them:
This shall they have for their pride;
Because they have raised a reproach, and have magnified themselves
Against the people of JEHOVAH God of hosts."

Verse 7. *For the foundations of Kir-hareseth*—"For the men of Kirhares."] A palpable mistake in this place is happily corrected by the parallel text of Jer. xlviii. 31, where, instead of אשישי *ashishey, foundations* or *flagons*, we read אנשי *anshey, men*. In the same place of Jeremiah, and in ver. 36, and here in ver. 11, the name of the city is Kirhares, not Kir-hareseth.

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every one shall howl: for the foundations [q] of Kir-hareseth shall ye [r] mourn; surely *they are* stricken.

8 For [s] the fields of Heshbon languish, *and* [t] the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are [u] stretched out, they are gone over the sea.

9 Therefore [v] I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, [w] O Heshbon, and Elealeh:

[q] 2 Kings iii. 25.——[r] Or, *matter.*——[s] Chap. xxiv. 7.——[t] Ver. 9. [u] Or, *plucked up.*——[v] Jer. xlviii. 32.——[w] Chap. xv. 4.

for [x] the shouting for thy summer fruits and for thy harvest is fallen.

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28

10 And [y] gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore [z] my bowels shall sound like a harp for Moab, and mine inward parts for Kir-haresh.

12 And it shall come to pass, when it is seen that Moab is weary on [a] the high place, that

[x] Or, *the alarm is fallen upon*, &c.——[y] Chap. xxiv. 8; Jer. xlviii. 33.——[z] Chap. xv. 5; lxiii. 15; Jer. xlviii. 36.——[a] Chap. xv. 2

Verse 8. *Languish*—"Are put to shame"] Here the text of Jeremiah leaves us much at a loss, in a place that seems to be greatly corrupted. The *Septuagint* join the two last words of this verse with the beginning of the following. Their rendering is: και ουκ εντραπησῃ τα πεδια Εσεβων. For אך *ach* they must have read אל *al*; otherwise, how came they by the negative, which seems not to belong to this place? Neither is it easy to make sense of the rest without a small alteration, by reading, instead of εντραπησῃ τα, εντραπησεται. In a word, the *Arabic* version, taken from the *Septuagint*, plainly authorizes this reading of the *Septuagint*, and without the negative; and it is fully confirmed by MSS. *Pachom.* and 1. D. II., which have both of them εντραπησεται πεδια Εσεβων, without the negative; which makes an excellent sense, and, I think, gives us the true reading of the *Hebrew* text; אך נכלמו שדמות חשבון *ak nichlemu shadmoth cheshbon*. They frequently render the verb נכלם *nichlam* by εντρεπομαι. And נכלמו *nichlemu* answers perfectly well to אכלל *umlal*, the parallel word in the next line. The MSS. vary in expressing the word נבאים *nechaim*, which gives no tolerable sense in this place; one reads נוכאים *nochaim*; two others בכאים *bechaim*; in another the כ *caph* is upon a rasure of two letters; and the *Vulgate* instead of it reads מכותם *mecotham*, *plagas suas*.—L.

For the men of Kirhares ye shall make a moan. For the fields of Heshbon are put to shame. This is Bp. *Lowth's* sense of the passage.

Her branches are stretched out—"Her branches extended themselves."] For נטשו *nitteshu*, a MS. has ננשו *niggeshu*; which may perhaps be right. Compare Jer. xlviii. 32, which has in this part of the sentence the synonymous word נגיו *nagau*.

The meaning of this verse is, that the wines of Sibmah and Heshbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries; who indulged themselves even to intemperance in the use of them. So that their vines were so much in request as not only to be propagated all over the country of Moab to the sea of Sodom, but to have scions of them sent even beyond the sea into foreign countries.

הלכו *halemu*, *knocked down*, *demolished*; that is overpowered, intoxicated. The drunkards of Ephraim are called by the prophet, chap. xxviii. 1, יין הלומי *halumey yayin*, *drinkers of wine*. See Schultens on Prov xxiii. 25. Gratius, speaking of the Mareotic wine, says of it,

Pharios quæ fregit noxia reges. CYNEG. 312.

Verse 9. *With the weeping*—"As with the weeping"] For בכבי *bibechi*, a MS. reads בכי *bechi*. In Jer. xlviii. 32, it is מבכי *mibbechi*. The *Septuagint* read ככבי *kibeki*, *as with weeping*, which I follow.

For thy summer fruits and for thy harvest is fallen—"And upon thy vintage the destroyer hath fallen."] ועל קציך הידד נפל *veal ketsirech heidad naphal*. In these few words there are two great mistakes, which the text of Jer. xviii. 32 rectifies. For קציך *ketsirech*, it has בציך *betsirech*; and for הידד *heidad*, שדד *shoded*; both which corrections the *Chaldee* in this place confirms. As to the first,

"Hesebon and Eleale, and
The flowery dale of Sibmah, clad with vines,"

were never celebrated for their *harvests*; it was the *vintage* that suffered by the irruption of the enemy; and so read the *Septuagint* and *Syriac*. הידד *heidad* is the noisy acclamation of the treaders of the grapes. And see what sense this makes in the literal rendering of the *Vulgate*: super messem tuam *vox calcantium irruit*, "upon thy harvest the voice of the treaders rushes." The reading in Jer. xlviii. 32 is certainly right, שדד נפל *shoded naphal*, "the destroyer hath fallen." The shout of the treaders does not come in till the next verse; in which the text of Isaiah in its turn mends that of Jeremiah, xlviii. 33, where instead of the first הידד *heidad*, "the shout," we ought undoubtedly to read, as here, הדרך *haddorech*, "the treader."

Verse 10. *Neither shall there be shouting*—"An end is put to the shouting"] The *Septuagint* read השבת *hishbeth*, passive, and in the third person; rightly, for God is not the speaker in this place. The rendering of the *Septuagint* is πεπαυται γαρ κελευσμα, "the cry ceaseth;" which last word, necessary to the rendering of the *Hebrew* and to the sense, is supplied by MSS. *Pachom.* and 1. D. II., having been lost out of the other copies.

Verse 12. *When it is seen that Moab*, &c.—"When

A. M. cir. 3278. B. C. cir. 726. Olymp. XIII. 3. cir. annum Romuli, R. Roman., 28.

he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, [b] as the years of a hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* [c] feeble.

[b] Chap. xxi. 16.

[c] Or, *not many.*

Moab shall see," &c.] For נראה *nirah*, a MS. reads ראה *raah*, and so the *Syriac* and *Chaldee*. "Perhaps כי נראה *ki nirah* is only a various reading of כי נלאה *ki nilah*." SECKER. A very probable conjecture.

Verse 14. *Within three years*] בשלש *beshalish*. כשלש *keshalish*, *according*, or *in or about three years*, is the reading of nine of *Kennicott's* and *De Rossi's* MSS., and *two* ancient editions.

But the *present reading* may well stand: "Now, the Lord hath spoken, saying, Within three years, as the years of a hireling." It seems as if this prophecy had been delivered before, without any time specified for its fulfilment; but now the time is determined—"in three years, as the years of a hireling"—for, as a *hireling* counts even to a single day, and will not abide with his employer an hour beyond the time agreed on; so, in *three years*, even to a day, from the delivery of this prophecy, shall destruction come upon Moab. This is the import of the present text; but if we take כשלש *keshalish*, AS in three years, or *in about three years' time*, the prophecy is not so definite.

These three years, says *Calmet*, are mentioned from the death of Ahaz, see chap. xiv. 28, and end the third year of Hezekiah, three years before the taking of Samaria by Shalmaneser. This conqueror did not ruin Moab so completely as not to leave a man in the land; the final desolation of Moab was reserved for Nebuchadnezzar, five years after the taking of Jerusalem.

Feeble—"And without strength."] An ancient MS., with the *Septuagint*, reads א ו *velo*, "and not."

CHAPTER XVII.

Judgments of God upon Damascus, 1–3; *and upon Israel*, 4–6. *Good effects of these judgments on the small remnant or gleaning that should escape them*, 7, 8. *The same judgments represented in other but stronger terms, and imputed to irreligion and neglect of God*, 9–11. *The remaining verses are a distinct prophecy, a beautiful detached piece, worked up with the greatest elegance, sublimity, and propriety; and forming a noble description of the formidable invasion and sudden overthrow of Sennacherib, exactly suitable to the event*, 12–14.

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, R. Roman., 13.

THE [a] burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and [b] none shall make *them* afraid.

A. M. cir. 3263. B. C. cir. 741 Olymp. IX. 4 cir. annum Romuli, R. Roman., 13.

[a] Jer. xlix. 23; Amos i. 3; Zech. ix. 1; 2 Kings xvi. 9.

[b] Jer. vii. 33.

This prophecy by its title should relate only to Damascus; but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians against the kingdom of Judah. It was delivered probably soon after the prophecies of the seventh and eighth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath-pileser's taking Damascus, and carrying the people captives to Kir, (2 Kings xvi. 9,) and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria; and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmaneser.—L.

NOTES ON CHAP. XVII.

Verse 1. *The burden of Damascus.*] Which is, according to the common version, *The cities of Aroer are forsaken.* It has already been observed by the learned prelate, that the prophecy, as it relates to Damascus, was executed in the beginning of the reign of Ahaz, probably about the *third* year. If we credit *Midrash*, the *Damascenes* were the most *extensive* and flagrant of all idolaters. "There were in Damascus *three hundred and sixty-five* streets, in each of these was an idol, and each idol had his peculiar day of worship; so that the whole were worshipped in the course of the year." This, or any thing like this, was a sufficient reason for this city's destruction.

A ruinous heap] For ני *mei*, "a ruinous heap," the *Septuagint* reads לע *lei*, "for a ruin," the *Vulgate* כע *kei*, "as a ruin." I follow the former.

Verse 2. *The cities of Aroer* are *forsaken*—"The cities are deserted for ever"] What has Aroer on the river Arnon to do with Damascus? and if there be another Aroer on the northern border of the tribe of Gad, as Reland seems to think there might be, this is not much more to the purpose. Besides, *the cities of*

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, R. Roman., 13.

3 [c] The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and [d] the fatness of his flesh shall wax lean.

5 [e] And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 [f] Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man [g] look to his Maker, and his eyes shall have respect to the Holy One of Israel.

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, R. Roman., 13.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the [h] images.

9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten [i] the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be*

[c] Chap. vii. 16; viii. 4.—[d] Chap. x. 16.—[e] Jer. li. 33.—[f] Ch. xxiv. 13.—[g] Mic. vii. 7.—[h] Or, *sun images.*—[i] Psa. lxviii. 19.

Aroer, if Aroer itself is a city, makes no good sense. The *Septuagint*, for ערער *aroer*, read עדי עד *adey ad*, εις τον αιωνα, *for ever*, or for a long duration. The *Chaldee* takes the word for a verb from ערה *arah*, translating it חרבו *cherebu*, devastabuntur, "they shall be wasted." The *Syriac* read עדועיר *adoeir*. So that the reading is very doubtful. I follow the *Septuagint* as making the plainest sense.

Verse 3. *The remnant of Syria*—"The pride of Syria."] For שאר *shear*, "remnant," *Houbigant* reads שאת *seeth*, "pride," answering, as the sentence seems evidently to require, to כבוד *cabod*, "the glory of Israel." The conjecture is so very probable that I venture to follow it.

As the glory] בכבוד *bichbod*, "IN the glory," is the reading of *eight* MSS., and *ten* editions.

Verse 4. *In that day*] That is, says *Kimchi*, the time when the ten tribes of Israel, which were *the glory of Jacob*, should be carried into captivity.

Verse 5. *As when the harvestman gathereth*—"As when one gathereth"] That is, the king of Assyria shall sweep away the whole body of the people, as the reaper strippeth off the whole crop of corn; and the remnant shall be no more in proportion than the scattered ears left to the gleaner. The valley of Rephaim near Jerusalem was celebrated for its plentiful harvest; it is here used poetically for any fruitful country. *One* MS., and *one* ancient edition, has באסף *beesoph*, "IN gathering," instead of כאסף *keesoph*, "AS the gathering."

Verse 8. *The altars, the work of his hands*—"The altars dedicated to the work of his hands"] The construction of the words, and the meaning of the sentence, in this place, are not obvious; all the ancient Versions, and most of the modern, have mistaken it. The word מעשה *maaseh*, "the work," stands *in regimine* with מזבחות *mizbechoth*, "altars," not in opposition to it; it means the altars *of* the work of their hand; that is *of* the idols, which *are* the work of their hands. Thus *Kimchi* has explained it, and *Le Clerc* has followed him.

Verse 9. *As a forsaken bough, and an uppermost branch*—"the Hivites and the Amorites"] החרש והאמיר *hachoresh vehaamir*. No one has ever yet been able to make any tolerable sense of these words. The translation of the *Septuagint* has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time; though the words are now transposed, either in the text or in their Version; οι Αμορραιοι και οι Ευαιοι, "the Amorites and the Hivites." It is remarkable that many commentators, who never thought of admitting the reading of the *Septuagint*, understand the passage as referring to that very event which their Version expresses; so that it is plain that nothing can be more suitable to the context. "My father," says Bishop Lowth, "saw the necessity of admitting this variation at a time when it was not usual to make so free with the Hebrew text." Mr. Parkhurst is not satisfied with the prelate's adoption of the reading of the *Septuagint*, "the Hivites and the Amorites." He thinks the difficult words should be thus rendered; he takes the whole verse: "And his fortified cities shall be like the leaving, or what is left כעזובת *caazubath*, of or in a ploughed field, החרש *hachoresh*, or on a branch which they leave *coram*, before the children of Israel." Which he considers a plain reference to the Mosaic laws relative to the *not gleaning of their ploughed fields, vineyards, and oliveyards*, but *leaving* עזוב *azeb*, somewhat of the fruits, for the poor of the land; Lev. ix. 9, 10; Deut. xxiv. 19–21, in the *Hebrew*. I fear that the text is taken by storm on both interpretations. One MS. has כל ערי *col arey*, "all the cities;" and instead of החלש *hachalash*, "of the branch," six MSS. have החרש *hachodesh*, "of the month." But this is probably a mistake.

Verse 10. *Strange slips*—"Shoots from a foreign soil."] The pleasant plants, and shoots from a foreign

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, R. Roman., 13.

[k] a heap in the day of grief and of desperate sorrow.

12 Woe to the [l] multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [m] mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall [n] rebuke them, and they shall flee far off, and [o] shall be chased as the chaff of the mountains before the wind, and like [q] a rolling thing before the whirlwind.

A. M. cir. 3263. B. C. cir. 741. Olymp. IX. 4. cir. annum Romuli, R. Roman., 13.

14 And behold at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

[k] Or, *removed in the day of inheritance, and* there shall be *deadly sorrow.*——[l] Or, *noise.*——[m] Jer. vi. 23.

[n] Or, *many.*——[o] Psa. ix. 5.——[p] Psa. lxxxiii. 13; Hos. xiii. 3.
[q] Or, *thistle down.*

oil, are allegorical expressions for strange and idolrous worship; vicious and abominable practices conected with it; reliance on human aid, and on alliances ntered into with the neighbouring nations, especially Egypt; to all which the Israelites were greatly adicted, and in their expectations from which they should e grievously disappointed.

Verse 12. *Wo to the multitude*] The three last erses of this chapter seem to have no relation to the regoing prophecy, to which they are joined. It is beautiful piece, standing singly and by itself; for either has it any connexion with what follows: whether stands in its right place, or not, I cannot say. It is noble description of the formidable invasion and the ddden overthrow of Sennacherib; which is intimated the strongest terms and the most expressive images, xactly suitable to the event.

Like the rushing of mighty waters!] Five words, ree at the end of the *twelfth* verse, and two at the eginning of the *thirteenth*, are omitted in eight MSS., ith the *Syriac;* that is, in effect, the repetition conined in the first line of ver. 13 in this translation, is ot made. After having observed that it is equally asy to account for the omission of these words by a anscriber if they are genuine, or their insertion if ey are not genuine, occasioned by his carrying his ye backwards to the word לאמים *leammim*, or forards to ישׁאון *yeshaon*, I shall leave it to the reader's judgment to determine whether they are genuine or not. Instead of כהכות *cahamath*, "as the roaring," five MSS. and the *Vulgate* have כהכון *kehamon*, "as the multitude."

Verse 14. *He is not*—"He is no more."] For איננו *einennu* ten MSS. of Dr. *Kennicott's*, (three ancient,) ten of *De Rossi's*, and two editions, and the *Septuagint*, *Syriac*, *Chaldee*, *Vulgate*, and *Arabic*, have ואיננו *veeinennu*. This particle, authenticated by so many good vouchers, restores the sentence to its true poetical form, implying a repetition of some part of the parallel line preceding, thus:—

"At the season of evening, behold terror!
Before the morning, and [behold] he is no more!"

That spoil us] For שׁוסינו *shoseynu*, *them* that spoil us, fifteen MSS., one edition, and the *Syriac* have שׁוסנו *shosenu*, *him* that spoileth us. And for לבזזינו *lebozezeynu*, *them* that rob us, six MSS. and the *Syriac* have לבוזנו *lebozzeno*, *him* that robbeth us: and these readings make the place answer better to *Sennacherib*, according to Lowth's conjecture. Though God may permit the wicked to prevail for a time against his people, yet in the end those shall be overthrown, and the glory of the Lord shall shine brightly on them that fear him; for the earth shall be subdued, and the universe filled with his glory. Amen, and Amen!

CHAPTER XVIII.

This chapter contains a very obscure prophecy; possibly designed to give the Jews, and perhaps the Egyptians, whose country is supposed to be meant, 1, 2, *and with whom many Jews resided, an intimation of God's interposition in favour of Sion,* 3, 4; *and of his counsels in regard to the destruction of their common enemy, Sennacherib, whose vast army, just as he thought his projects ripe, and ready to be crowned with success,* 5, *should become a prey to the beasts of the field, and to the fowls of heaven,* 6; *and that Egypt should be grateful to God for the deliverance vouchsafed her,* 7.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

WO [a] to the land shadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to [b] a nation [c] scattered and peeled, to

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

[a] Chap. xx. 4, 5; Ezek. xxx. 4, 5, 9; Zeph. ii. 12; iii. 10.

[b] Ver. 7.——[c] Or, *outspread and polished.*

This is one of the most obscure prophecies in the hole Book of Isaiah. The *subject* of it, the *end* and *esign* of it, the *people* to whom it is addressed, the *history* to which it belongs, the *person* who sends the messengers, and the *nation* to whom the messengers are sent, are all obscure and doubtful.—L.

A. M. cir. 3290
B. C. cir. 714.
Olymp. XVI. 3.
cir. annum
Numæ Pompilii,
R. Roman., 2.

a people terrible from their beginning hitherto; [d] a [e] nation meted out and trodden down, [f] whose land the rivers have spoiled!

3 All ye [g] inhabitants of the world, and dwellers on the earth, see ye, [h] when he lifteth up an ensign on the mountains; and

[d] Or, *a nation that meteth out, and treadeth down.*——[e] Heb. *a nation of line, and treading under foot.*

[f] Or, *whose land the rivers despise.*——[g] Jer. i. 14; x. 18; xlvii. 2; Hos. iv. 1; Joel ii. 1; Zech. xi. 6.——[h] Chap. v. 26.

NOTES ON CHAP. XVIII.

Verse 1. *Wo to the land*] הוי ארץ *hoi arets!* This interjection should be translated *ho!* for it is properly a particle of calling: Ho, land! Attend! Give ear!

Shadowing with wings—"The winged cymbal"] צלצל כנפים *tsiltsal kenaphayim.* I adopt this as the most probable of the many interpretations that have been given of these words. It is *Bochart's:* see Phaleg, iv. 2. The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language, not having in use the instrument itself. The cymbal they had was an instrument in its use and sound not much unlike the sistrum; and to distinguish it from the sistrum, they called it the cymbal with wings. The cymbal was a round hollow piece of metal, which, being struck against another, gave a ringing sound: the sistrum was a *round* instrument, consisting of a broad rim of metal, through which from side to side ran several loose laminæ or small rods of metal, which being shaken, gave a like sound. These, projecting on each side, had somewhat the appearance of wings; or might be very properly expressed by the same word which the Hebrews used for wings, or for the extremity, or a part of any thing projecting. The sistrum is given in a medal of Adrian, as the proper attribute of Egypt. See *Addison* on Medals, Series iii. No. 4; where the figure of it may be seen. The frame of the sistrum was in shape rather like the ancient *lyre;* it was not *round.*

If we translate *shadowing with wings*, it may allude to the multitude of its vessels, whose *sails* may be represented under the notion of *wings.* The *second* verse seems to support this interpretation. Vessels of bulrushes, גמא *gome*, or rather the flag *papyrus*, so much celebrated as the substance on which people *wrote* in ancient times, and from which our *paper* is denominated. The sails might have been made of this flag: but whole *canoes* were constructed from it. *Mat* sails are used to the present day in China. The *Vulgate* fully understood the meaning of the word, and has accordingly translated, *in vasis papyri*, "in vessels of papyrus." Geshi vesselis.—Old MS. Bib. This interpretation does not please Bp. *Lowth*, and for his dissent he gives the following reasons:—

In opposition to other interpretations of these words which have prevailed, it may be briefly observed that צלצל *tsiltsel* is never used to signify *shadow*, nor is כנף *canaph* applied to the sails of ships. If, therefore, the words are rightly interpreted *the winged cymbal*, meaning the sistrum, Egypt must be the country to which the prophecy is addressed. And upon this hypothesis the version and explanation must proceed. I farther suppose, that the prophecy was delivered before Sennacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy.

Which is beyond the rivers of Ethiopia—"Which borders on the rivers of Cush"] What are the rivers of Cush? whether the eastern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not easy to determine. The word מעבר *meeber* signifies either *on this side* or *on the farther side:* I have made use of the same kind of ambiguous expression in the translation.

Verse 2. *In vessels of bulrushes*—"In vessels of papyrus"] This circumstance agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. Ex ipso quidem papyro navigia texunt. Pliny, xiii. 11.

Conseritur bibula Memphitis cymba papyro.
Lucan, iv. 136.

Go, ye swift messengers] To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report in the most expeditious manner through the whole country, go, ye swift messengers, and carry this notice of God's designs in regard to them. By the swift messengers are meant, not any particular persons specially appointed to this office, but any of the usual conveyers of news whatsoever, travellers, merchants, and the like, the instruments and agents of common fame. These are ordered to publish this declaration made by the prophet throughout Egypt, and to all the world; and to excite their attention to the promised visible interposition of God.

Scattered—"Stretched out in length"] Egypt, that is, the fruitful part, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains seven hundred and fifty miles in length; in breadth from one to two or three days' journey: even at the widest part of the Delta, from Pelusium to Alexandria, not above two hundred and fifty miles broad. *Egmont* and *Hayman*, and *Pococke.*

Peeled—"Smoothed"] Either relating to the practice of the Egyptian priests, who made their bodies smooth by shaving off their hair, (see *Herod.* ii. 37;) or rather to their country's being made smooth, perfectly plain and level, by the overflowing of the Nile.

Meted out—"Meted out by line"] It is generally referred to the frequent necessity of having recourse to mensuration in Egypt, in order to determine the boundaries after the inundations of the Nile; to which even the origin of the science of geometry is by some ascribed. *Strabo*, lib. xvii. *sub init.*

Trodden down] Supposed to allude to a peculiar

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when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will [i] consider in my dwelling place like a clear heat [k] upon herbs, *and* like a cloud of dew in the heat of harvest.

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[i] Or, *regard my set dwelling.*

[k] Or, *after rain.*

method of tillage in use among the Egyptians. Both Herodotus, (lib. ii.,) and Diodorus, (lib. i.,) say that when the Nile had retired within its banks, and the ground became somewhat dry, they sowed their land, and then sent in their cattle, (their hogs, says the former,) to tread in the seed; and without any farther care expected the harvest.

The rivers have spoiled—"The rivers have nourished"] The word בזאו *bazeu* is generally taken to be an irregular form for בזזו *bazezu*, "have spoiled," as four MSS. have it in this place; and so most of the Versions, both ancient and modern, understand it. On which Schultens, Gram. Heb. p. 491, has the following remark:—"Ne minimam quidem speciem veri habet בזאו *bazau*, Esai. xviii. 2, elatum pro בזזו *bazazu*, *deripiunt*. Hæc esset anomalia, cui nihil simile in toto linguæ ambitu. In talibus nil finire, vel fateri ex mera agi conjectura, tutius justiusque. Radicem בזא *baza* olim extare potuisse, quis neget! Si cognatum quid sectandum erat, ad בזה *bazah*, contemsit, potius decurrendum fuisset; ut בזאו *bazeu*, pro בזו *bazu*, sit enuntiatum, vel בזיו *bazir*. Digna phrasis, flumina contemnunt terram, i. e., inundant." "בזא *baza*, Arab. extulit se superbius, *item* subjecit sibi; *unde præt. pl.* בזאו *bazeu*, subjecerunt sibi, i. e., inundarunt."—*Simonis'* Lexic. Heb.

A learned friend has suggested to me another explanation of the word. בזא *baza*. *Syr.*, and ביזא *beiza*, *Chald.*, signifies *uber*, "a dug," *mamma*, "a breast;" agreeably to which the verb signifies *to nourish*. This would perfectly well suit with the Nile: whereas nothing can be more discordant than the idea of spoiling and plundering; for to the inundation of the Nile Egypt owed every thing; the fertility of the soil, and the very soil itself. Besides, the overflowing of the Nile came on by gentle degrees, covering without laying waste the country: "Mira æque natura fluminis, quod eum cæteri omnes ablnant terras et eviscerent, Nilus tanto cæteris major adeo nihil exedit, nec abradit, ut contra adjiciat vires; minimumque in eo sit, quod solum temperet. Illato enim limo arenas saturat ac jungit; debetque illi Ægyptus non tantum fertilitatem terrarum, sed ipsas.—*Seneca*, Nat. Quæst., iv. 2. I take the liberty, therefore, which Schultens seems to think allowable in this place, of hazarding a conjectural interpretation. It is a fact that the *Ganges* changes its course, and overruns and lays barren whole districts, from which it was a few years back several miles distant. Such changes do not *nourish* but *spoil* the ground.

Verse 3. *When he lifteth up an ensign*—"When the standard is lifted up"] I take God to be the Agent in this verse; and that by the standard and the trumpet are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which Sennacherib's army shall be destroyed, or by which at least the destruction of it shall be accompanied; as it is described in chap. x. 16, 17, xxix. 6, and xxx. 30, 31. See also Psa. lxxvi., and the title of it, according to the *Septuagint*, *Vulgate*, and *Æthiopic*. They are called, by a bold metaphor, the standard lifted up, and the trumpet sounded. The latter is used by Homer, I think with great force, in his introduction to the battle of the gods; though I find it has disgusted some of the minor critics:—

Βραχε δ' ευρεια χθων,
Αμφι δε σαλπιγξεν μεγας ουρανος.
Il. xxi. 388.

"Heaven in loud thunders bids the trumpet sound,
And wide beneath them groans the rending ground."
POPE.

Verse 4. *For so the Lord said unto me*—"For thus hath JEHOVAH said unto me"] The subject of the remaining part of this chapter is, that God would comfort and support his own people, though threatened with immediate destruction by the Assyrians; that Sennacherib's great designs and mighty efforts against them should be frustrated; and that his vast expectations should be rendered abortive, when he thought them mature, and just ready to be crowned with success; that the chief part of his army should be made a prey for the beasts of the field and the fowls of the air, (for this is the meaning of the allegory continued through the *fifth* and *sixth* verses;) and that Egypt, being delivered from his oppression, and avenged by the hand of God of the wrongs which she had suffered, should return thanks for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary.

Like a clear heat—"Like the clear heat"] The same images are employed by an Arabian poet:—

Solis more fervens, dum frigus; quumque ardet
Sirius, tum vero frigus ipse et umbra.

Which is illustrated in the note by a like passage from another Arabian poet:—

Calor est hyeme, refrigerium æstate.

Excerpta ex Hamasa; published by Schultens, at the end of Erpenius's Arabic Grammar, p. 425.

Upon herbs—"After rain"] "אור *aur* here signifies *rain*, according to what is said Job xxxvi. 11: 'The cloud scatters his rain.'"—*Kimchi*. In which place of Job the *Chaldee* paraphrast does indeed explain אורו *auro* by מטריה *matereyh*; and so again ver. 21 and chap. xxxvi. 30. This meaning of the word seems to make the best sense in this place; it is to be wished that it were better supported.

In the heat of harvest—"In the day of harvest."] For בחם *bechom*, *in the heat*, *fourteen* MSS., (several ancient,) the *Septuagint*, *Syriac*, *Arabic*, and *Vulgate* read ביום *beyom*, *in the day*. The mistake seems to have arisen from כחם *kechom* in the line above.

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5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

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7 In that time [l] shall the present be brought unto the LORD of hosts of a people [m] scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

[l] See Psa. lxviii. 31; lxxii. 10; chap. xvi. 1; Zeph. iii. 10; Mal. i. 11.——[m] Or, *outspread and polished*; see ver. 2.

Verse 5. *The flower*—"The blossom"] Heb. *her* blossom; נִצָּה *nitstsah*, that is, *the blossom of the vine*, גֶּפֶן *gephen*, *vine*, understood, which is of the common gender. See Gen. xl. 10. Note, that by the defective punctuation of this word, many interpreters, and our translators among the rest, have been led into a grievous mistake, (for how can the swelling grape become a blossom?) taking the word נִצָּה *nitstsah* for the predicate; whereas it is the subject of the proposition, or the nominative case to the verb.

Verse 7. *The present*—"A gift"] The Egyptians were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews under the invasion of their common enemy Sennacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom, by the destruction of the Assyrian army. Upon which wonderful event it is said, 2 Chron. xxxii. 23, that "many brought gifts unto Jehovah to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified of all nations from henceforth." It is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion.

Of a people—"From a people"] Instead of עַם *am*, *a people*, the *Septuagint* and *Vulgate* read מֵעַם *meam*, *from a people*, which is confirmed by the repetition of it in the next line. The difference is of importance; for if this be the true reading, the prediction of the admission of Egypt into the true Church of God is not so explicit as it might otherwise seem to be. However, that event is clearly foretold at the end of the next chapter.—L.

CHAPTER XIX.

Prophecy concerning Egypt, in which her lamentable condition under the Babylonians, Persians, &c., is forcibly pointed out, 1–17. *The true religion shall be propagated in Egypt; referring primarily to the great spread of Judaism in that country in the reign of the Ptolemies, and ultimately to its reception of the Gospel in the latter days,* 18–22. *Profound peace between Egypt, Assyria, and Israel, and their blessed condition under the Gospel,* 23–25.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

THE [a] burden of Egypt. Behold, the LORD [b] rideth upon a swift cloud, and shall come into Egypt: and [c] the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

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[a] Jer. xlvi. 13; Ezek. xxix., xxx.——[b] Psa. xviii. 10; civ. 3.——[c] Exod. xii. 12; Jer. xliii. 12.

Not many years after the destruction of Sennacherib's army before Jerusalem, by which the Egyptians were freed from the yoke with which they were threatened by so powerful an enemy, who had carried on a successful war of three years' continuance against them; the affairs of Egypt were again thrown into confusion by intestine broils among themselves, which ended in a perfect anarchy, that lasted some few years. This was followed by an aristocracy, or rather tyranny, of twelve princes, who divided the country between them, and at last by the sole dominion of Psammitichus, which he held for fifty-four years. Not long after that followed the invasion and conquest of Egypt by Nebuchadnezzar, and then by the Persians under Cambyses, the son of Cyrus. The yoke of the Persians was so grievous, that the conquest of the Persians by Alexander may well be considered as a deliverance to Egypt; especially as he and his successors greatly favoured the people and improved the country. To all these events the prophet seems to have had a view in this chapter; and in particular, from ver. 18, the prophecy of the propagation of the true religion in Egypt seems to point to the flourishing state of Judaism in that country, in consequence of the great favour shown to the Jews by the Ptolemies. Alexander himself settled a great many Jews in his new city Alexandria, granting them privileges equal to those of the Macedonians. The first Ptolemy, called Soter, carried great numbers of them thither, and gave them such encouragement that still more of them were collected there from different parts; so that Philo reckons that in his time there were a million of Jews in that country.

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2 And I will [d] set [e] the Egyptians against the Egyptians: and [f] they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt [g] shall fail in the midst thereof; and I will [h] destroy the counsel thereof: and they shall [i] seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I [k] give over [l] into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 [m] And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks [n] of defence shall be emptied and dried up: the reeds and flags shall wither.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, [o] and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in [p] fine flax, and they that weave [q] networks, shall be confounded.

10 And they shall be broken in the [r] purposes thereof, all that make sluices *and* ponds [s] for fish.

11 Surely the princes of [t] Zoan *are* fools,

[d] Heb. *mingle.*——[e] Judg. vii. 22; 1 Sam. xiv. 16, 20; 2 Chron. xx. 23.——[f] Ezek. xxxix. 21.——[g] Heb. *shall be emptied.*——[h] Heb. *swallow up.*——[i] Chap. viii. 19; xlvii. 12.——[k] Or, *shut up.* [l] Chap. xx. 4; Jer. xlvi. 26; Ezek. xxix. 19.

[m] Jer. li. 36; Ezek. xxx. 12.——[n] 2 Kings xix. 24.——[o] Heb. *and shall not be.*——[p] 1 Kings x. 28; Prov. vii. 16.——[q] Or, *white works.*——[r] Heb. *foundations.*——[s] Heb. *of living things.*——[t] Num. xiii. 22.

These worshipped the God of their fathers; and their example and influence must have had a great effect in spreading the knowledge and worship of the true God through the whole country. See Bp. *Newton* on the Prophecies, Dissert. xii.

NOTES ON CHAP. XIX.

Verse 1. *The burden of Egypt.*] That is, the prophet's declaration concerning Egypt.

Verse 3. *They shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.*] **And thei schul asken their symulaeres, and their devynouris, and their devyl clepers, and their devyl saeristers.**—Old Bible. The import of the original words has already been given where they occur in the Pentateuch. See Deut. xviii. 10, &c.

Verse 4. *A cruel lord*—"Cruel lords"] Nebuchadnezzar in the first place, and afterwards the whole succession of Persian kings, who in general were hard masters, and grievously oppressed the country. Note, that for קשה *kasheh, lord*, a MS. reads קשים *kashim, lords*, agreeable to which is the rendering of the *Septuagint, Syriac*, and *Vulgate*.

Verse 5. *The river shall be wasted and dried up.*] The Nile shall not overflow its banks; and if no inundation, the land must become barren. For, as there is little or no rain in Egypt, its fertility depends on the *overflowing* of the Nile.

Verse 6. *Shall turn the rivers far away*—"Shall become putrid"] האזניחו *heeznichu*. This sense of the word, which Simonis gives in his Lexicon, from the meaning of it in Arabic, suits the place much better than any other interpretation hitherto given; and that the word in Hebrew had some such signification, is probable from 2 Chron. xxix. 19, where the *Vulgate* renders it by *polluit, polluted*, and the *Targum*, by *profaned*, and *made abominable*, which the context in that place seems plainly to require. The form of the verb here is very irregular; and the rabbins and grammarians seem to give no probable account of it.

Verse 8. *The fishers also*—"And the fishers"] There was great plenty of fish in Egypt; see Num. xi. 5. "The Nile," says *Diodorus*, lib. i., "abounds with incredible numbers of all sorts of fish." And much more the lakes. So *Egmont, Pococke*, &c.

Verse 9. *They that work in fine flax*] פשתים שריקות *pishtim sericoth, heckled flax*, i. e., flax dressed on the heckle, or comb used for that purpose. The *Vulgate* uses the word *pectentes*, combing.

They that weave networks shall be confounded—**And confounden schul ben that wrogten star, plattinge and webynge sotel thingis.**—Old MS. Bible.

Verse 10. *And they shall be broken*, &c.—"Her stores"] שתתיה *shathotheyha*, *αποθηκαι*, *granaries.*—*Aquila.*

All that make sluices and *ponds for fish*—"All that make a gain of pools for fish."] This obscure line is rendered by different interpreters in very different manners. *Kimchi* explains אגמי *agmey* as if it were the same with עגמה *agemah*, from Job xxx. 25, in which he is followed by some of the rabbins, and supported by the *Septuagint*: and שכר *secher*, which I translate *gain*, and which some take for *nets* or *inclosures*, the *Septuagint* render by ζυθον, *strong drink* or *beer*, which it is well known was much used in Egypt; and so likewise the *Syriac*, retaining the Hebrew word שכרא *sekra*. I submit these very different interpretations to the reader's judgment. The Version of the *Septuagint* is as follows: Και παντες οι ποιουντες τον ζυθον λυπηθησονται, και τας ψυχας πονεσουσι· "And all they that make barley wine shall mourn, and be grieved in soul."

Verse 11. *The counsel of the wise counsellors of Pharaoh is become brutish*—"Have counselled a

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the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 [u] Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, [v] the princes of Noph are deceived; they have also seduced Egypt, *even* [w] *they* [x] *that are* the stay of the tribes thereof.

14 The LORD hath mingled [y] a [z] perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which [a] the head or tail, branch or rush, may do.

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16 In that day shall Egypt [b] be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, [c] which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 In that day shall five cities in the land of Egypt [d] speak [e] the language of Canaan, and swear to the LORD of hosts; one shall be called, The city [f] of destruction.

[u] 1 Cor. i. 20.——[v] Jer. ii. 16.——[w] Or, *governors.*——[x] Heb. *corners.*——[y] Heb. *a spirit of perverseness.*——[z] 1 Kings xxii. 22; chap. xxix. 10.

[a] Chap. ix. 14.——[b] Jer. li. 30; Nah. iii. 13.——[c] Chap. xi. 15.——[d] Zeph. iii. 9.——[e] Heb. *the lip.*——[f] Or, *of Heres*, or *of the sun.*

brutish counsel"] The sentence as it now stands in the Hebrew, is imperfect: it wants the verb. Archbishop *Secker* conjectures that the words יועצי פרעה *yoatsey pharoh* should be transposed; which would in some degree remove the difficulty. But it is to be observed, that the translator of the *Vulgate* seems to have found in his copy the verb יעצו *yaatsu* added after פרעה *pharoh:* Sapientes consiliarii Pharaonis *dederunt* consilium insipiens, "The wise counsellors of Pharaoh gave unwise counsel." This is probably the true reading: it is perfectly agreeable to the Hebrew idiom, makes the construction of the sentence clear, and renders the transposition of the words above mentioned unnecessary.—L.

Verse 12. "Let them come"] Here too a word seems to have been left out of the text. After חכמיך *chachameycha, thy wise men, two* MSS., *one* ancient, add יבאו *yibu, let them come;* which, if we consider the form and construction of the sentence, has very much the appearance of being genuine: otherwise the connective conjunction at the beginning of the next member is not only superfluous but embarrassing. See also the Version of the *Septuagint*, in which the same deficiency is manifest.

Let them tell thee now—"And let them declare"] For ידעו *yidu, let them know*, perhaps we ought to read יודיעו *yodiu, let them make known.—Secker.* The *Septuagint* and *Vulgate* favour this reading, εἰπατωσαν, *let them declare.*

Verse 13. *Are deceived*—"They have caused," &c.] The text has והתעו *vehithu*, AND *they have caused to err. Fifty* of *Kennicott's* MSS., *fifty-three* of *De Rossi's*, and *one* of my own, ancient, *thirty-two* editions, and the *Vulgate* and *Chaldee*, omit the ו *vau, and.*

Stay—"Pillars"] פנת *pinnath*, to be pointed as plural *pinnoth*, without doubt. So *Grotius*, and so the *Chaldee.*

Verse 14. *In the midst thereof*] "בקרבם *bekirbam;* so the *Septuagint*, and perhaps more correctly."—*Secker.* So likewise the *Chaldee.*

Verse 15. *The head or tail, branch or rush*] *R. D. Kimchi* says, there are some who suppose that these words mean the dragon's head and tail; and refer to all those who are conversant in astronomy, astrology, &c.

Verse 16. *Shall Egypt be*—"The Egyptians shall be"] יהיו *yihyu, they shall be*, plural, MS. Bodl. *Septuagint*, and *Chaldee.* This is not proposed as an emendation, for either form is proper.

Verse 17. *And the land of Judah*] The threatening hand of God will be held out and shaken over Egypt, from the side of Judea; through which the Assyrians will march to invade it. It signifies that kind of terror that drives one to his wit's end, that causes him to *reel* like a drunken man, to be giddy through astonishment. Such is the import of חג *chag*, and חגה *chagah. Five* MSS. and *two* editions have לחגה *lechagah.*

Verse 18. *The city of destruction*—"The city of the sun"] עיר החרס *ir hacheres.* This passage is attended with much difficulty and obscurity. First, in regard to the true reading. It is well known that Onias applied it to his own views, either to procure from the king of Egypt permission to build his temple in the Hieropolitan Nome, or to gain credit and authority to it when built: from the notion which he industriously propagated, that Isaiah had in this place prophesied of the building of such a temple. He pretended that the very place where it should be built was expressly named by the prophet, עיר החרס *ir hacheres, the city of the sun.* This possibly may have been the original reading. The present text has עיר החרם *ir haheres, the city of destruction;* which some suppose to have been introduced into the text by the Jews of Palestine afterwards, to express their detestation of the place, being much offended with this

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

19 In that day [e] shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And [h] it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and [i] shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

23 In that day [k] shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria [l] the work of my hands, and Israel mine inheritance.

[e] Gen. xxviii. 18; Exod. xxiv. 4; Josh. xxii. 10, 26, 27.—[h] See Josh. iv. 20; xxii. 27.

[i] Mal. i. 11.—[k] Chap. xi. 16.—[l] Psa. c. 3; chap. xxix. 23; Hos. ii. 23; Eph. ii. 10.

schismatical temple in Egypt. Some think the latter to have been the true reading; and that the prophet himself gave this turn to the name out of contempt, and to intimate the demolition of this Hieropolitan temple; which in effect was destroyed by Vespasian's orders, after that of Jerusalem. "Videtur propheta consulto scripsisse הרס *heres*, *pro* חרס *cheres*, ut alibi scribitur בית און *beith aven* pro בית אל *beith El*: איש בשת *ish bosheth* pro איש בעל *ish baal*, &c. Vide *Lowth* in loc."—*Secker*. "It seems that the prophet designedly wrote הרס *heres*, *destruction*, for חרס *cheres*, *the sun*: as elsewhere בית און *beith aven the house of iniquity*, is written for בית א *beith El*, *the house of God*; איש בשת *ish bosheth* for איש בעל *ish baal*," &c. But on the supposition that עיר החרס *air haheres* is the true reading, others understand it differently. The word הרס *hcres* in Arabic signifies *a lion*; and Conrad Ikenius has written a dissertation (Dissert. Philol. Theol. XVI.) to prove that the place here mentioned is not Heliopolis, as it is commonly supposed to be, but Leontopolis in the Heliopolitan Nome, as it is indeed called in the letter, whether real or pretended, of Onias to Ptolemy, which Josephus has inserted in his Jewish Antiquities, lib. xiii. c. 3. And I find that several persons of great learning and judgment think that Ikenius has proved the point beyond contradiction. See *Christian. Muller.* Satura Observ. Philolog. *Michaelis* Bibliotheque Oriental, Part v., p. 171. But, after all, I believe that neither Onias, Heliopolis, nor Leontopolis has any thing to do with this subject. The application of this place of Isaiah to Onias's purpose seems to have been a mere invention, and in consequence of it there may perhaps have been some unfair management to accommodate the text to that purpose; which has been carried even farther than the Hebrew text; for the Greek version has here been either translated from a corrupted text, or wilfully mistranslated or corrupted, to serve the same cause. The place is there called πολις Ασεδεκ, *the city of righteousness*; a name apparently contrived by Onias's party to give credit to their temple, which was to rival that of Jerusalem. Upon the whole, the true reading of the Hebrew text in this place is very uncertain; *fifteen* MSS. and *seven* editions have חרס *cheres*, *the city of Hacheres*, or, *of the sun*. So likewise *Symmachus*, the *Vulgate*, *Arabic*, *Septuagint*, and *Complutensian*. On the other hand, *Aquila*, *Theodotion*, and the *Syriac* read הרס *heres*, *destruction*; the *Chaldee* paraphrase takes in both readings.

The reading of the text being so uncertain, no one can pretend to determine what the city was that is here mentioned by name; much less to determine what the four other cities were which the prophet does not name. I take the whole passage from the 18th verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the Gospel in the same countries, when it should be published to the world. See more on this subject in *Prideaux's* Connect. An. 145; Dr. *Owen's* Inquiry into the present state of the *Septuagint* Version, p. 41; and *Bryant's* Observations on Ancient History, p. 124.—L.

Verse 19. *An altar to the Lord*] צבאות *tsebaoth*, "of hosts," or *Yehovah tsebaoth*, is added by *eight* MSS. of good repute, and the *Syriac* Version.

Verse 23. *Shall there be a highway*] Under the latter kings of Persia, and under Alexander, Egypt, Judea, and Assyria lived peaceably under the same government, and were on such friendly terms that there was a regular, uninterrupted intercourse between them, so that the Assyrian came into Egypt and the Egyptian into Assyria, and *Israel* became *the third*, i. e., was in strict union with the other two; and was a *blessing* to both, as affording them some knowledge of the true God, ver. 24.

Verse 25. *Blessed* be *Egypt—Assyria—and Israel*] All these countries shall be converted to the Lord. Concerning Egypt, it was said, chap. xviii. 7, that it should bring gifts to the Lord at Jerusalem. Here it is predicted, ver. 19, that there shall be an altar to

the Lord in Egypt itself; and that they, with the Assyrians, shall become the people of God with the Israelites. This remains partly to be fulfilled. These countries shall be all, and perhaps at no very distant time from this, converted to the faith of our Lord Jesus Christ.

CHAPTER XX.

The Prophet Isaiah a sign to Egypt and Cush or Ethiopia, that the captives and exiles of these countries shall be indignantly treated by the king of Assyria, 1–6.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

IN the year that [a] Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD [b] by Isaiah the son of Amoz, saying, Go and loose the [c] sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, [d] walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years [e] *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away [f] the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, [g] even with *their* buttocks uncovered, to the [h] shame of Egypt.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

5 [i] And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this [k] isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

[a] 2 Kings xviii. 17.——[b] Heb. *by the hand of Isaiah.*——[c] Zech. xiii. 4.——[d] 1 Sam. xix. 24; Mic. i. 8, 11.——[e] Chap. viii. 18. [f] Heb. *the captivity of Egypt.*

[g] 2 Sam. x. 4; chap. iii. 17; Jer. xiii. 22, 26; Mic. i. 11. [h] Heb. *nakedness.*——[i] 2 Kings xviii. 21; chap. xxx. 3, 5, 7; xxxvi. 6.——[k] Or, *country*; Jer. xlvii. 4.

NOTES ON CHAP. XX.

Tartan besieged Ashdod or Azotus, which probably belonged at this time to Hezekiah's dominions; see 2 Kings xviii. 8. The people expected to be relieved by the Cushites of Arabia and by the Egyptians. Isaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the prophets, (see Zech. xiii. 4,) probably three days, to show that within three years the town should be taken, after the defeat of the Cushites and Egyptians by the king of Assyria, which event should make their case desperate, and induce them to surrender. Azotus was a strong place; it afterwards held out twenty-nine years against Psammitichus, king of Egypt, *Herod.* ii. 157. Tartan was one of Sennacherib's generals, 2 Kings xviii. 17, and Tirhakah, king of the Cushites, was in alliance with the king of Egypt against Sennacherib. These circumstances make it probable that by Sargon is meant Sennacherib. It might be one of the seven names by which Jerome, on this place, says he was called. He is called Sacherdonus and Sacherdan in the book of Tobit. The taking of Azotus must have happened before Sennacherib's attempt on Jerusalem; when he boasted of his late conquests, chap. xxxvii. 25. And the warning of the prophet had a principal respect to the Jews also, who were too much inclined to depend upon the assistance of Egypt. As to the rest history and chronology affording us no light, it may be impossible to clear either this or any other hypothesis, which takes Sargon to be Shalmaneser or Asarhaddon, &c., from all difficulties. —L. *Kimchi* says, this happened in the *fourteenth* year of Hezekiah.

Verse 2. *Walking naked and barefoot.*] It is not probable that the prophet walked uncovered and barefoot for three years; his appearing in that manner was a sign that within three years the Egyptians and Cushites should be in the same condition, being conquered and made captives by the king of Assyria. The time was denoted as well as the event; but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable, therefore, that the prophet was ordered to walk so for *three days* to denote the accomplishment of the event in *three years*; a *day* for a *year*, according to the prophetical rule, Num. xiv. 34; Ezek. iv. 6. The words שלש ימים *shalash yamim, three days*, may possibly have been lost out of the text, at the end of the second verse, after יחף *yacheph, barefoot*; or after the same word in the third verse, where, in the Alexandrine and Vatican copies of the *Septuagint*, and in MSS. *Pachom.* and I. D. II. the words τριῶν ἐτῶν, *three years*, are twice expressed. Perhaps, instead of שלש ימים *shalosh yamim, three days*, the Greek translator might read שלש שנים *shalosh shanim, three years*, by his own mistake, or by that of his copy, after יחף *yacheph* in the third verse, for which stands the first τριῶν ἐτῶν, *three* years, in the Alexandrine and Vatican *Septuagint*, and in the two MSS. above mentioned. It is most likely that Isaiah's walking naked and barefoot was done in a *vision*; as was probably that of the Prophet Hosea taking a *wife of whoredoms*. None of these things can well be taken *literally*.

From thy foot] רגליך *ragleycha*, thy *feet*, is the reading of *thirty-four* of *Kennicott's* and *De Rossi's* MSS., *four* ancient editions, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*.

CHAPTER XXI.

Prediction of the taking of Babylon by the Medes and Persians at the time of a great festival, 1–9. *Short application of the prophecy to the Jews, partly in the person of God, and partly in his own,* 10. *Obscure prophecy respecting Dumah,* 11, 12. *Prophecy concerning the Arabians to be fulfilled in a very short time after its delivery,* 13–17.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

THE burden of the desert of the sea. As [a] whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A [b] grievous vision is declared unto me; [c] the treacherous dealer dealeth treacherously, and the spoiler spoileth. [d] Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

3 Therefore are [e] my loins filled with pain: [f] pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down

[a] Zech. ix. 14. —— [b] Heb. *hard.* —— [c] Chap. xxxiii. 1. —— [d] Chap. xiii. 17; Jer. xlix. 34. —— [e] Chap. xv. 5; xvi. 11. —— [f] Chap. xiii. 8.

The first *ten* verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians. It is a passage singular in its kind for its brevity and force, for the variety and rapidity of the movements, and for the strength and energy of colouring with which the action and event are painted. It opens with the prophet's seeing at a distance the dreadful storm that is gathering and ready to burst upon Babylon. The event is intimated in general terms, and God's orders are issued to the Persians and Medes to set forth upon the expedition which he has given them in charge. Upon this the prophet enters into the midst of the action; and in the person of Babylon expresses, in the strongest terms, the astonishment and horror that seizes her on the sudden surprise of the city at the very season dedicated to pleasure and festivity, ver. 3, 4. Then, in his own person, describes the situation of things there, the security of the Babylonians, and in the midst of their feasting the sudden alarm of war, ver. 5. The event is then declared in a very singular manner. God orders the prophet to set a watchman to look out, and to report what he sees; he sees two companies marching onward, representing by their appearance the two nations that were to execute God's orders, who declare that Babylon is fallen, ver. 6–9.

But what is this to the prophet, and to the Jews, the object of his ministry? The application, the end, and design of the prophecy are admirably given in a short, expressive address to the Jews, partly in the person of God, partly in that of the prophet: "O my threshing—" "O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good, among you; hear this for your consolation: your punishment, your slavery, and oppression will have an end in the destruction of your oppressors."—L.

NOTES ON CHAP. XXI.

Verse 1. *The desert of the sea*] This plainly means Babylon, which is the subject of the prophecy. The country about Babylon, and especially below it towards the sea, was a great flat morass, overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.

Herodotus, lib. i. 184, says that "Semiramis confined the Euphrates within its channel by raising great dams against it; for before it overflowed the whole country like a sea." And Abydenus, (quoting Megasthenes, *apud Euseb.* Præp. Evang. IX. 41,) speaking of the building of Babylon by Nebuchadonosor, says, "it is reported that all this part was covered with water, and was called the sea; and that Belus drew off the waters, conveying them into proper receptacles, and surrounded Babylon with a wall." When the Euphrates was turned out of its channel by Cyrus, it was suffered still to drown the neighbouring country; and, the Persian government, which did not favour the place, taking no care to remedy this inconvenience, it became in time a great barren morassy desert, which event the title of the prophecy may perhaps intimate. Such it was originally; such it became after the taking of the city by Cyrus; and such it continues to this day.

As whirlwinds in the south—"Like the southern tempests"] The most vehement storms to which Judea was subject came from the desert country to the south of it. "Out of the south cometh the whirlwind," Job xxxvii. 9. "And there came a great wind from the wilderness, and smote the four corners of the house," Job i. 19. For the situation of Idumea, the country (as I suppose) of Job, see Lam. iv. 21 compared with Job i. 1, was the same in this respect with that of Judea:—

"And JEHOVAH shall appear over them,
And his arrow shall go forth as the lightning,
And the Lord JEHOVAH shall sound the trumpet;
And shall march in the whirlwinds of the south."
Zech. ix. 14.

Verse 2. *The treacherous dealer dealeth treacherously, and the spoiler spoileth*—"The plunderer is plundered, and the destroyer is destroyed."] הבונד בונד והשודד שודד *habboged boged vehoshshoded shoded.* The MSS. vary in expressing or omitting the ו *vau*, in these four words. *Ten* MSS. of *Kennicott* are without the ו *vau* in the *second* word, and *eight* MSS. are without the ו *vau* in the *fourth* word; which justifies *Symmachus*, who has rendered them passively: ὁ ἀθέτων ἀθετεῖται καὶ ὁ ταλαιπωριζων ταλαιπωρει. He read בגוד שדוד *bagud shadud.* *Cocceius* (Lexicon *in voce*) observes that the *Chaldee* very often renders the verb בגד *bagad*, by בזז *bazaz, he spoiled*; and in this place, and in xxxiii. 1, by the equivalent word אנס *anas, to press, give trouble*; and in chap. xxiv. 16 both by אנס *anas* and בזז *bazaz*; and the *Syriac* in this place renders it by טלם *talam, he oppressed.*

All the sighing thereof have I made to cease—"I

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

at the hearing *of it;* I was dismayed at the seeing *of it.*

4 [g] My heart panted, fearfulness affrighted me: [h] the night of my pleasure hath he [i] turned into fear unto me.

5 [k] Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 [l] And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And [m] he cried, A lion: My lord, I stand continually upon the [n] watchtower in the day-time, and I am set in my ward [o] whole nights:

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [p] Babylon is fallen, is fallen; and [q] all the graven images of her gods he hath broken unto the ground.

10 [r] O my threshing, and the [s] corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 [t] The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

[g] Or, *my mind wandered.*——[h] Deut. xxviii. 67.——[i] Heb. *put.* [k] Dan. v. 5.——[l] Ver. 9.——[m] Or, *cried as a lion.*——[n] 2 Chron. xx. 24; ver. 5; Hab. ii. 1——[o] Or, *every night.*

[p] Jer. li. 8; Rev. xiv. 8; xviii. 2.——[q] Chap. xlvi. 1; Jer. l. 2; li. 44.——[r] Jer. li. 33.——[s] Heb. *son.*——[t] 1 Chron. i. 30; Jer. xlix. 7, 8; Ezek. xxxv. 2; Obad. 1.

have put an end to all her vexations"] *Heb.* "Her sighing; that is, the sighing caused by her." So *Kimchi* on the place: "It means those who groaned through fear of him: for the suffixes of the nouns refer both to the agent and the patient. All those who groaned before the face of the king of Babylon he caused to rest;" *Chald.* And so likewise *Ephrem Syr.* in loc., edit. Assemani: "His groans, viz., the grief and tears which the Chaldeans occasioned through the rest of the nations."

Verse 5. *Prepare the table*—"The table is prepared"] In *Hebrew* the verbs are in the infinitive mood absolute, as in Ezek. i. 14: "And the animals ran and returned, רצוא ושוב *ratso veshob*, like the appearance of the lightning;" just as the Latins say, *currere et reverti*, for *currebant et revertebantur.* See chap. xxxii. 11, and the note there.

Arise, ye princes, and anoint the shield.] *Kimchi* observes that several of the rabbins understood this of Belshazzar's impious feast and death. The king of a people is termed *the shield*, because he is their *defence.* The command, *Anoint the shield*, is the same with *Anoint a new king.* Belshazzar being now suddenly slain, while they were all eating and drinking, he advises the princes, whose business it was, to make speed and anoint another in his stead.

Verse 7. *And he saw a chariot, &c.*—"And he saw a chariot with two riders; a rider on an ass, a rider on a camel"] This passage is extremely obscure from the ambiguity of the term רכב *recheb*, which is used three times, and which signifies a chariot, or any other vehicle, or the rider in it; or a rider on a horse, or any other animal; or a company of chariots, or riders. The prophet may possibly mean a cavalry in two parts, with two sorts of riders; riders on asses or mules, and riders on camels; or led on by two riders, one on an ass, and one on a camel. However, so far it is pretty clear, that Darius and Cyrus, the Medes and the Persians, are intended to be distinguished by the two riders on the two sorts of cattle. It appears from *Herodotus*, i. 80, that the baggage of Cyrus' army was carried on camels. In his engagement with Crœsus, he took off the baggage from the camels, and mounted his horsemen upon them; the enemy's horses, offended with the smell of the camels, turned back and fled.—L.

Verse 8. *And he cried, A lion*—"He that looked out on the watch"] The present reading, אריה *aryeh, a lion*, is so unintelligible, and the mistake so obvious, that I make no doubt that the true reading is הראה *haroeh, the seer;* as the *Syriac* translator manifestly found it in his copy, who renders it by דוקא *duka, a watchman*

Verse 9. *Here cometh a chariot of men, &c.*—"A man, one of the two riders"] So the *Syriac* understands it, and Ephrem Syr.

Verse 10. *O my threshing*] "O thou, the object upon which I shall exercise the severity of my discipline; that shalt lie under my afflicting hand, like corn spread upon the floor to be threshed out and winnowed, to separate the chaff from the wheat!" The image of threshing is frequently used by the Hebrew poets, with great elegance and force, to express the punishment of the wicked and the trial of the good, or the utter dispersion and destruction of God's enemies. Of the different ways of threshing in use among the Hebrews, and the manner of performing them, see the note on chap. xxviii. 27.

Our translators have taken the liberty of using the word *threshing* in a passive sense, to express the object or matter that is threshed; in which I have followed them, not being able to express it more properly, without departing too much from the form and letter of the original. "*Son* of my floor," *Heb.* It is an idiom of the *Hebrew* language to call the effect, the object, the adjunct, any thing that belongs in almost any way to another, the *son* of it. "O my threshing." The prophet abruptly breaks off the speech of God; and instead of continuing it in the form in which he had begun, and in the person of God, "This I declare unto you by my prophet," he changes the form of address, and adds, in his own person, "This I declare unto you from God."

Verse 11. *The burden of Dumah*—"The oracle concerning Dumah."] Pro דומה *Dumah*, Codex R. Meiri habet אדום *Edom;* and so the *Septuagint.* Vid

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 [u] The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies [v] of Dedanim.

14 The inhabitants of the land of Tema [w] brought water to him that was

[u] Jer. xlix. 28.—[v] 1 Chron. i. 9, 32.

[w] Or, *bring ye.*

Kimchi ad h. l. Biblia Michaelis, Halæ, 1720, not. ad l. See also *De Rossi*. Bishop *Lowth* translates the prophecy thus:—

11. The oracle concerning Dumah.
A voice crieth to me from Seir:
Watchman, what from the night?
Watchman, what from the night?
12. The watchman replieth:—
The morning cometh, and also the night.
If ye will inquire, inquire ye: come again.

This differs very little from our common Version. One of *Kennicott's* MSS., and one of my own, omit the repetition, "Watchman, what from the night?"

This prophecy, from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression, is extremely obscure. The Edomites as well as the Jews were subdued by the Babylonians. They inquire of the prophet how long their subjection is to last: he intimates that the Jews should be delivered from their captivity; not so the Edomites. Thus far the interpretation seems to carry with it some degree of probability. What the meaning of the last line may be, I cannot pretend to divine. In this difficulty the *Hebrew* MSS. give no assistance. The MSS. of the *Septuagint*, and the fragments of the other *Greek* Versions, give some variations, but no light. This being the case, I thought it best to give an exact literal translation of the whole two verses, which may serve to enable the English reader to judge in some measure of the foundation of the various interpretations that have been given of them.

The burden of Dumah.—*R. D. Kimchi* says, "His father understood this of the destruction of *Dumah* (one of the cities of the Ishmaelites) by the inhabitants of *Seir*; and that they inquired of the prophet to know the particular time in which God had given them a commission against it. The prophet answered: The *morning*—the time of *success* to you, cometh, is just at hand; and the *night*—the time of *utter destruction* to the inhabitants of Dumah, is also ready."

I have heard the words applied in the way of general exhortation. 1. Every minister of God is a *watchman*. He is continually *watching* for the *safety* and *interests* of his people, and looking for the counsel of God that he may be properly qualified to *warn* and to *comfort*. 2. Such are often called to denounce *heavy judgments*; they have the *burden* of the word of the Lord to denounce against the impenitent, the backslider, the lukewarm, and the careless. 3. When the watchman threatens judgments, some are *awakened*, and some *mock*: *Watchman, what of the night?* "*What* are the judgments thou threatenest, and *when* are they to take place?" 4. To this question, whether *seriously* or *tauntingly* proposed, the watchman answers: 1. *The morning cometh*—there is a *time of repentance* granted; a *morning* of God's *long-suffering kindness* now appears: and *also the night*—the time in which God will no longer wait to be gracious, but will cut you off as cumberers of the ground. 2. But *if you will inquire* seriously how you are to escape God's judgments, *inquire ye*. 3. There is still a door of hope; *continue* to pray for mercy. 4. *Return* from your iniquities. 5. *Come* to God, through Christ, that ye may obtain salvation.

Verse 13. *The burden upon Arabia*—"The oracle concerning Arabia"] This title is of doubtful authority. In the first place, because it is not in many of the MSS. of the *Septuagint*; it is in MSS. *Pachom.* and 1. D. 11. only, as far as I can find with certainty. Secondly, from the singularity of the phraseology; for משא *massa* is generally prefixed to its object without a preposition, as משא בבל *massa babel*; and never but in this place with the preposition ב *beth*. Besides, as the word בערב *baarab* occurs at the very beginning of the prophecy itself, the first word but one, it is much to be suspected that some one, taking it for a proper name and the object of the prophecy, might note it as such by the words משא בערב *massa baarab* written in the margin, which he might easily transfer to the text. The *Septuagint* did not take it for a proper name, but render it ἐν τῷ δρυμῷ ἐσπέρας, "in the forest, in the evening," and so the *Chaldee*, which I follow; for otherwise, the forest *in Arabia* is so indeterminate and vague a description, that in effect it means nothing at all. This observation might have been of good use in clearing up the foregoing very obscure prophecy, if any light had arisen from joining the two together by removing the separating title; but I see no connexion between them. The *Arabic* Version has, "The prophecy concerning the Arabians, and the children of Chedar."

This prophecy was to have been fulfilled within a year of the time of its delivery, see ver. 16; and it was probably delivered about the same time with the rest in this part of the book, that is, soon before or after the 14th of Hezekiah, the year of Sennacherib's invasion. In his first march into Judea, or in his return from the Egyptian expedition, he might perhaps overrun these several clans of Arabians; their distress on some such occasion is the subject of this prophecy.—L.

Verse 14. *The land of Tema*—"The southern country"] Θαιμαν, *Sept.*; Austri, *Vulg.* They read תֵּימָן *teiman*, which seems to be right; for probably the inhabitants of Tema might be involved in the same calamity with their brethren and neighbours of Kedar, and not in a condition to give them assistance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an instance of common humanity in such cases of distress; especially in those desert countries in which the common necessaries of life, more particularly water, are not easily to be met with or pro-

A. M. cir. 3290. B. C. cir. 714. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 2.

thirsty, they prevented with their bread him that fled.

15 For they fled [x] from [y] the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, [z] according to the years of a hireling, and all the glory of [a] Kedar shall fail:

17 And the residue of the number of [b] archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*.

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[x] Or, *for fear.*——[y] Heb. *from the face.*——[z] Chap. xvi. 14.

[a] Psa. cxx. 5; chap. lx. 7.——[b] Heb. *bows.*

cured. Moses forbids the Ammonite and Moabite to be admitted into the congregation of the Lord to the tenth generation. One reason which he gives for this reprobation is their omission of the common offices of humanity towards the Israelites; "because they met them not with bread and water in the way, when they came forth out of Egypt," Deut. xxiii. 4.

Verse 17. *The archers, the mighty men of the children of Kedar*—"The mighty bowmen of the sons of Kedar"] *Sagittariorum fortium, Vulg.*; transposing the two words, and reading גבורי קשת *gibborey kesheth*; which seems to be right. The strong men of the bow, the most excellent archers.

For the Lord—hath spoken it—"For JEHOVAH hath spoken it."] The prophetic Carmina of Marcius, foretelling the battle of Cannæ, lib. xxv. 12, conclude with the same kind of solemn form: *Nam mihi ita Jupiter fatus est*; "Thus hath Jupiter spoken to me." Observe that the word נאם *naam, to pronouce, to declare*, is the solemn word appropriated to the delivering of prophecies: "Behold, I am against the prophets, saith (נאם *naam, pronounceth*) JEHOVAH, who use their tongues, ולשנם נאם *vaiyinomu neum, and solemnly pronounce*, He hath pronounced it;" Jer. xxiii. 31. What God says shall most assuredly come to pass; he cannot be deceived.

CHAPTER XXII.

Prophecy concerning Jerusalem, 1–14. *Sentence against Shebna, who was over the household*, 15–19. *Prophecy concerning Eliakim, the son of Hilkiah*, 20, 21. *From Eliakim, Isaiah, (agreeably to the mode universally adopted in the prophetical writings, of making the things then present, or which were shortly to be accomplished,* types *or* representations *of things to be fulfilled upon a larger scale in distant futurity,) makes a transition to the Messiah, of whom Eliakim was a type, to whom the words will best apply, and to whom some passages in the prophecy must be solely restrained*, 20–24. *The sentence against Shebna again confirmed*, 25.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, [a] a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[a] Isaiah, chap. xxxii. 13.

This prophecy, ending with the *fourteenth* verse of this chapter, is entitled, "The oracle concerning the valley of vision," by which is meant Jerusalem, because, says *Sal. ben Melech*, it was the place of prophecy. Jerusalem, according to Josephus, was built upon two opposite hills, Sion and Acra, separated by a valley in the midst. He speaks of another broad valley between Acra and Moriah, *Bell. Jud.* v. 13, vi. 6. It was the seat of Divine revelation; the place where chiefly prophetic vision was given, and where God manifested himself visibly in the holy place. The prophecy foretells the invasion of Jerusalem by the Assyrians under Sennacherib; or by the Chaldeans under Nebuchadnezzar. *Vitringa* is of opinion that the prophet has both in view: that of the Chaldeans in the first part, ver. 1–5, which he thinks relates to the flight of Zedekiah, 2 Kings xxv. 4, 5; and that of the Assyrians in the latter part, which agrees with the circumstances of that time, and particularly describes the preparations made by Hezekiah for the defence of the city, ver. 8–11. Compare 2 Chron. xxxii. 2–5.—L.

NOTES ON CHAP. XXII.

Verse 1. *Art—gone up to the house-tops*—"Are gone up to the house-tops"] The houses in the east were in ancient times, as they are still, generally, built in one and the same uniform manner. The roof or top of the house is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall; see Deut. xxii. 8. Tho terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, (1 Sam. ix. 25, see also the *Septuagint* in that place,) they perform their devotions, Acts x. 9. The house is built with a court within, into which chiefly the windows open: those that open to the street are so obstructed with lattice-work that no one either without or within can see through them. Whenever, therefore, any thing is to be seen

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 All thy rulers are fled together, they are bound [b] by the archers: all that are found in thee, are bound together, *which* have fled from far.

4 Therefore, said I, Look away from me; [c] I [d] will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 [e] For *it is* a day of trouble, and of treading down, and of perplexity [f] by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 [g] And Elam bare the quiver with chariots of men *and* horsemen, and [h] Kir [i] uncovered the shield.

7 And it shall come to pass, *that* [k] thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array [l] at the gate.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour [m] of the house of the forest.

9 [n] Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down, to fortify the wall.

11 [o] Ye made also a ditch between the two

[b] Heb. *of the bow.*——[c] Jer. iv. 19; ix. 1.——[d] Heb. *I will be bitter in weeping.*——[e] Chap. xxxvii. 3.——[f] Lam. i. 5; ii. 2.——[g] Jer. xlix. 35.——[h] Chap. xv. 1.

[i] Heb. *made naked.*——[k] Heb. *the choice of thy valleys.*——[l] Or, *toward.*——[m] 1 Kings vii. 2; x. 17.——[n] 2 Kings xx. 20; 2 Chron. xxxii. 4, 5, 30.——[o] Neh. iii. 16.

or heard in the streets, any public spectacle, any alarm of a public nature, every one immediately goes up to the house-top to satisfy his curiosity. In the same manner, when any one has occasion to make any thing public, the readiest and most effectual way of doing it is to proclaim it from the house-tops to the people in the streets. "What ye hear in the ear, that publish ye on the house-top," saith our Saviour, Matt. x. 27. The people running all to the tops of their houses gives a lively image of a sudden general alarm. Sir *John Chardin's* MS. note on this place is as follows: "Dans les festes pour voir passer quelque chose, et dans les maladies pour les annoncer aux voisins en allumant des lumieres, le peuple monte sur les terrasses." "In festivals, in order to see what is going forward, and in times of sickness, in order to indicate them to neighbours by lighting of candles, the people go up to the house-tops."

Verse 3. *All thy rulers—are bound by the archers*—"All thy leaders—are fled from the bow"] There seems to be somewhat of an inconsistency in the sense according to the present reading. If the leaders were bound, אסרו *usseru*, how could they flee away? for their being bound, according to the obvious construction and course of the sentence, is a circumstance prior to their flight. I therefore follow *Houbigant*, who reads הסרו *huseru, remoti sunt*, "they are gone off." גלו *galu, transmigraverunt, Chaldee*; which seems to confirm this emendation.

Verse 6. *Chariots of men*—"The Syrian"] It is not easy to say what רכב אדם *recheb adam*, a *chariot of men*, can mean. It seems by the form of the sentence, which consists of three members, the first and the third mentioning a particular people, that the second should do so likewise. Thus ברכב ארם ופרשים *berecheb aram uparashim*, "with chariots the Syrian, and with horsemen;" the similitude of the letters ד *daleth* and ר *resh* is so great, and the mistakes arising from it are so frequent, that I readily adopt the correction of *Houbigant*, ארם *aram, Syria*, instead of ארם *adam, man*; which seems to me extremely probable. The conjunction ו *vau, and*, prefixed to פרשים *parashim, horsemen*, seems necessary in whatever way the sentence may be taken; and it is confirmed by *five* MSS., (one ancient,) *four* of *De Rossi's*, and two ancient of my own; one by correction of Dr. *Kennicott's*, and *three* editions. Kir was a city belonging to the Medes. The Medes were subject to the Assyrians in Hezekiah's time, (see 2 Kings xvi. 9, and xvii. 6;) and so perhaps might Elam (the Persians) likewise be, or auxiliaries to them.

Verse 8. *The armour*—"The arsenal"] Built by Solomon within the city, and called the house of the forest of Lebanon; probably from the great quantity of cedar from Lebanon which was employed in the building. See 1 Kings vii. 2, 3.

Verse 9. *Ye gathered together the waters*—"And ye shall collect the waters"] There were two pools in or near Jerusalem, supplied by springs: the upper pool, or the old pool, supplied by the spring called Gihon, 2 Chron. xxxii. 30, towards the higher part of the city, near Sion, or the city of David, and the lower pool, probably supplied by Siloam, towards the lower part. When Hezekiah was threatened with a siege by Sennacherib, he stopped up all the waters of the fountains without the city; and brought them into the city by a conduit, or subterranean passage cut through the rock; those of the old pool, to the place where he had a double wall, so that the pool was between the two walls. This he did in order to distress the enemy, and to supply the city during the siege. This was so great a work that not only the historians have made particular mention of it, 2 Kings xx. 20; 2 Chron. xxxii. 2, 3, 5, 30; but the son of Sirach also has celebrated it in his encomium on Hezekiah. "Hezekiah fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water," Ecclus. xlviii.

Verse 11. *Unto the maker thereof*—"To him that hath disposed this"] That is, to God the Author and

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

walls for the water of the old pool: but ye have not looked unto [p] the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts [q] call to weeping, and to mourning, and [r] to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; [s] let us eat and drink, for to-morrow we shall die.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

14 [t] And it was revealed in mine ears by the Lord of hosts, Surely this iniquity [u] shall not be purged from you till ye die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto [v] Shebna, [w] which *is* over the house, *and say*,

[p] See chap. xxxvii. 26.——[q] Joel i. 13.——[r] See Ezra ix. 3; chap. xv. 2; Mic. i. 16.——[s] Chap. lvi. 12; Wisd. ii. 6; 1 Cor. xv. 32.——[t] Chap. v. 9.——[u] 1 Sam. iii. 14; Ezek. xxiv. 13.——[v] 2 Kings xviii. 37; chap. xxxvi. 3.——[w] 1 Kings iv. 6.

Disposer of this visitation, the invasion with which he now threatens you. The very same expressions are applied to God, and upon the same occasion, chap. xxxvii. 26:—

"Hast thou not heard of old, that I have disposed it;
And of ancient times, that I have formed it?"

Verse 13. *Let us eat and drink, for to-morrow we shall die.*] This has been the language of all those who have sought their portion in this life, since the foundation of the world. So the poet:—

Heu, heu nos miseri! quam totus homuncio nil est!
Sic erimus cuncti, postquam nos auferet orcus.
Ergo vivamus, dum licet esse, bene.

Alas, alas! what miserable creatures are we, only the semblances of men! And so shall we be all when we come to die. Therefore let us live joyfully while we may.

Domitian had an image of death hung up in his dining-room, to show his guests that as life was uncertain, they should make the best of it by indulging themselves. On this *Martial*, to flatter the emperor, whom he styles *god*, wrote the following epigram:—

Frange thoros, pete vina, tingere nardo.
Ipse jubet mortis te meminisse Deus.

Sit down to table—drink heartily—anoint thyself with spikenard; for God himself commands thee to remember death.

So the *adage*:—

Ede, bibe, lude: post mortem nulla voluptas.

"Eat, drink, and play, while here ye may:
No revelry after your dying day."

St. Paul quotes the same heathen sentiment, 1 Cor. xv. 32: "Let us eat and drink, for to-morrow we die."

Anacreon is full in point, and from him nothing better can be expected:—

Ὡς οὖν ἐστ' ἐυδὶ' ἐστιν,
Καὶ πίνε καὶ χυβευε
Καὶ σπενδε τῳ Λυαιῳ·
Μη νουσος, ην τις ελθῃ,
Λεγῃ, σε μη δει πινειν.
ANAC. *Od.* xv., l. 11.

"While no tempest blots your sky,
Drink, and throw the sportful dye:
But to Bacchus drench the ground,

Ere you push the goblet round;
Lest some fatal illness cry,
'Drink no more the cup of joy.'" ADDISON.

Verse 14. *It was revealed in mine ears*—"The voice of Jehovah"] The *Vulgate* has *vox Domini*; as if in his copy he had read קול יהוה *kol Yehovah*; and in truth, without the word קול *kol*, *voice*, it is not easy to make out the sense of the passage; as appears from the strange versions which the rest of the ancients, (except the *Chaldee*,) and many of the moderns, have given of it; as if the matter were revealed in or to the ears of JEHOVAH: εν τοις ωσι Κυριου, *in the ears of the Lord*, Septuagint. *Vitringa* translates it, Revelatus est in auribus meis JEHOVAH, "JEHOVAH hath revealed it in mine ears;" and refers to 1 Sam. ii. 27; iii. 21: but the construction in those places is different, and there is no speech of God added; which here seems to want something more than the verb נגלה *nigleh* to introduce it. Compare chap. v. 9, where the text is still more imperfect.

The Lord God of hosts] ארני יהיה צבאות *Adonai Yehovah tsebaoth*. But ארני *Adonai*, *Lord*, is omitted by *two* of *Kennicott's* and *De Rossi's* MSS., and by *two* of my own; by *three* editions, and the *Septuagint*, *Syriac*, and *Arabic*.

Verse 15. *Go—unto Shebna*] The following prophecy concerning Shebna seems to have very little relation to the foregoing, except that it might have been delivered about the same time; and Shebna might be a principal person among those whose luxury and profaneness is severely reprehended by the prophet in the conclusion of that prophecy, ver. 11–14.

Shebna the scribe, mentioned in the history of Hezekiah, chap. xxxvi., seems to have been a different person from this Shebna, the treasurer or steward of the household, to whom this prophecy relates. The Eliakim here mentioned was probably the person who, at the time of Sennacherib's invasion, was actually treasurer, the son of Hilkiah. If so, this prophecy was delivered, as the preceding, (which makes the former part of the chapter,) plainly was, some time before the invasion of Sennacherib. As to the rest, history affords us no information.

"And say unto him"] Here are two words lost out of the text, which are supplied by *two* of *Dr. Kennicott's* MSS., *one* ancient, which read ואמרת אליו *veamarta elaiv*, *and thou shalt say unto him*; by the *Septuagint*, και ειπον αυτῳ, and in the same manner by all the ancient versions. It is to be observed that

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, [x] *as* he [y] that heweth him out a sepulchre on high, *and* that graveth a habitation for himself in a rock?

17 Behold, [z] the LORD will carry thee away with [a] a mighty captivity, [b] and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a [c] large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

20 And it shall come to pass in that day, that I will call my servant [d] Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder; so he shall [e] open, and none shall shut: and he shall shut, and none shall open.

[x] Or, *O he.*——[y] 2 Sam. xviii. 18; Matt. xxvii. 60.——[z] Or, *the LORD who covered thee with an excellent covering, and clothed thee gorgeously, shall surely,* &c.; ver. 18.

[a] Heb. *the captivity of a man.*——[b] Esth. vii. 8.——[c] Heb *large of spaces.*——[d] 2 Kings xviii. 18.——[e] Job xii. 14; Rev iii. 7.

this passage is merely historical, and does not admit of that sort of ellipsis by which in the poetical parts a person is frequently introduced speaking, without the usual notice, that what follows was delivered by him.

Verse 16. *A sepulchre on high—in a rock*] It has been observed before, on chap. xiv., that persons of high rank in Judea, and in most parts of the east, were generally buried in large sepulchral vaults, hewn out in the rock for the use of themselves and their families. The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high—in a lofty vault; and that probably in a high situation, that it might be more conspicuous. Hezekiah was buried, למעלה *lemaalah*, εν αναβασει, *Sept.*: in the chiefest, says our translation; rather, in the highest part of the sepulchres of the sons of David, to do him the more honour, 2 Chron. xxxii. 33. There are some monuments still remaining in Persia of great antiquity, called *Naksi Rustam*, which give one a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley; which is itself perhaps raised above half as much by the accumulation of the earth since they were made. See the description of them in Chardin, Pietro della Valle, Thevenot, and Kempfer. Diodorus Siculus, lib. xvii., mentions these ancient monuments, and calls them the sepulchres of the kings of Persia.—L.

Verse 17. *Cover thee*] That is, thy face. This was the condition of mourners in general, and particularly of condemned persons. See Esther vi. 12; vii. 8.

Verse 19. *I will drive thee*] אהדרכך *ehersecha*, in the first person, *Syr. Vulg.*

Verse 21. *To the inhabitants*] ליושבי *leyoshebey*, in the plural number, four of Dr. *Kennicott's* MSS., (two ancient,) and two of *De Rossi's*, with the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 22. *And the key of the house of David will I lay upon his shoulder*] As the robe and the baldric, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess, κλειδουχος Ηρας· *Æschyl.* Suppl. 299. A female high in office under a great queen has the same title:—

Καλλιθοη κλειδουχος Ολυμπιαδος βασιλειης.

"Callithoe was the key-bearer of the Olympian queen."

Auctor Phoronidis ap. Clem. Alex. p. 418, edit. Potter. This mark of office was likewise among the Greeks, as here in Isaiah, borne on the shoulder; the priestess of Ceres, κατωμαδιαν εχε κλαιδα, *had the key on her shoulder. Callim.* Ceres, ver. 45. To comprehend how the key could be borne on the shoulder, it will be necessary to say something of the form of it: but without entering into a long disquisition, and a great deal of obscure learning, concerning the locks and keys of the ancients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape, very much bent and crooked. *Aratus*, to give his reader an idea of the form of the constellation Cassiopeia, compares it to a *key*. It must be owned that the passage is very obscure; but the learned Huetius has bestowed a great deal of pains in explaining it, Animadvers. in Manilii, lib. i. 355; and I think has succeeded very well in it. *Homer*, Odyss. xxi. 6, describes the key of Ulysses' storehouse as ευκαμπης, of a large curvature; which Eustathius explains by saying it was δρεπανοειδης, in shape like a *reaphook*. Huetius says the constellation Cassiopeia answers to this description; the stars to the north making the curve part, that is, the principal part of the key; the southern stars, the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. Ulysses' key was of brass, and the

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23 And I will fasten him *as* [f] a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the [g] vessels of flagons.

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25 In that day, saith the LORD of hosts, shall the [h] nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it.*

[f] Ezra ix. 8.

[g] Or, *instruments of viols.*——[h] Ver. 23.

handle of ivory: but this was a royal key. The more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. *Baumgarten*, Peregr. i. 18. *Thevenot*, part ii., chap. 10. But was it not the *representation* of a *key*, either cut out in *cloth* and *sewed* on the *shoulder* of the garment, or *embroidered* on that part of the garment itself? The idea of a *huge* key of a gate, in any kind of *metal*, laid across the shoulder, is to me very ridiculous.

In allusion to the image of the key as the ensign of power, the unlimited extent of that power is expressed with great clearness as well as force by the sole and exclusive authority to open and shut. Our Saviour, therefore, has upon a similar occasion made use of a like manner of expression, Matt. xvi. 19; and in Rev. iii. 7 has applied to himself the very words of the prophet.

Verse 23. *A nail*] In ancient times, and in the eastern countries, as the way of life, so the houses, were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, upon which to dispose of and hang up the several movables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them, the walls being of such materials that they could not bear their being driven in afterwards; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. Sir John Chardin's account of this matter is this:—"They do not drive with a hammer the nails that are put into the eastern walls. The walls are too hard, being of brick; or, if they are of clay, too mouldering: but they fix them in the brick-work as they are building. They are large nails, with square heads like dice, well made, the ends being bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." *Harmer's* Observ. i., p. 191. And we may add, that they were put in other places too, in order to hang up other things of various kinds; as appears from this place of Isaiah, and from Ezek. xv. 3, who speaks of a pin or nail, "to hang any vessel thereon." The word used here for a nail of this sort is the same by which they express that instrument, the stake, or large pin of iron, with which they fastened down to the ground the cords of their tents. We see, therefore, that these nails were of necessary and common use, and of no small importance in all their apartments; conspicuous, and much exposed to observation: and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself, and have no name to express it but by what conveys to us a low and contemptible idea. "Grace hath been showed from the Lord our God," saith Ezra, chap. ix. 8, "to leave us a remnant to escape, and to give us a nail in his holy place:" that is, as the margin of our Bible explains it, "a constant and sure abode."

> "He that doth lodge near her (Wisdom's) house,
> Shall also fasten a pin in her walls."
> Ecclus. xiv. 24.

The dignity and propriety of the metaphor appears from the Prophet Zechariah's use of it:—

> "From him shall be the corner-stone, from him the nail,
> From him the battle-bow,
> From him every ruler together." Zech. x. 4.

And Mohammed, using the same word, calls Pharaoh the lord or master of the *nails*, that is, well attended by nobles and officers capable of administering his affairs. Koran, Sur. xxxviii. 11, and lxxxix. 9. So some understand this passage of the Koran. Mr. Sale seems to prefer another interpretation.

Taylor, in his Concordance, thinks יתד *yathed* means the *pillar* or *post* that stands in the middle, and supports the tent, in which such pegs are fixed to hang their arms, &c., upon; referring to *Shaw's* Travels, p. 287. But יתד *yathed* is never used, as far as appears to me, in that sense. It was indeed necessary that the pillar of the tent should have such pegs on it for that purpose; but the hanging of such things in this manner upon this pillar does not prove that יתד *yathed* was the pillar itself.

A glorious throne—"A glorious seat"] That is, his father's house and all his own family shall be gloriously seated, shall flourish in honour and prosperity; and shall depend upon him, and be supported by him.

Verse 24. *All the glory*] One considerable part of the magnificence of the eastern princes consisted in the great quantity of gold and silver vessels which they had for various uses. "Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in Solomon's days;" 1 Kings x. 21. "The vessels in the house of the forest of Lebanon," the armoury of Jerusalem so called, "were two hundred targets, and three hundred shields of beaten gold." Ibid. ver. 16, 17. These

were ranged in order upon the walls of the armoury, (see Cant. iv. 4,) upon pins worked into the walls on purpose, as above mentioned. Eliakim is considered as a principal stake of this sort, immovably fastened in the wall for the support of all vessels destined for common or sacred uses; that is, as the principal support of the whole civil and ecclesiastical polity. And the consequence of his continued power will be the promotion and flourishing condition of his family and dependants, from the highest to the lowest.

Vessels of flagons—"Meaner vessels"] נבלים *nebalim* seems to mean earthen vessels of common use, brittle, and of little value, (see Lam. iv. 2; Jer. xlviii. 12,) in opposition to אגנות *aganoth*, goblets of gold and silver used in the sacrifices. Exod. xxiv. 6.

Verse 25. *The nail that is fastened*] This must be understood of Shebna, as a repetition and confirmation of the sentence above denounced against him.

What is said of Eliakim the son of Hilkiah, ver. 20–24, is very remarkable; and the literal meaning is not easy to be understood. From chap. ix. 6, and from Rev. iii. 7, it seems to belong to our Lord alone. The *removal* of *Shebna* from being *over the treasure* of the *Lord's house*, ver. 19, and the *investiture of Eliakim* with his *robe*, *girdle*, *office*, and *government*, ver. 20, &c., probably point out the *change* of the Jewish priesthood, and the proclaiming of the unchangeable priesthood of Christ. See Psa. cx. 4. *Eliakim* signifies *The resurrection of the Lord*; or, *My God, he shall arise*. *Hilkiah* signifies *The Lord my portion* or *lot*. The *key of David*, *shutting and opening*, &c., may intend the way of salvation through Christ alone. For the hope of salvation and eternal *life* comes only through *Eliakim*, the *resurrection* of Jesus Christ from the *dead*.

It is said, ver. 24, "They shall hang upon him all the glory of his father's house"—for, in Jesus Christ *dwells all the fulness of the Godhead bodily; and the offspring and the issue*, הצאצאים *hatstsetsaim* from יצא *yatsa*, *to go out*,—the *suckers from the root*; the *side-shoots*, the *apostles* and *primitive ministers* of his word. The *issue*, הצפיעות *hatstsephioth*, probably means the *issue's issue*; so the Targum. The *grandchildren*, all those who believe on the Lord Jesus through their word.

"The nail that is fastened in the sure place shall be removed," ver. 25, *Kimchi* refers not to *Eliakim*, but to *Shebna*, ver. 17–19. By, "They shall hang upon him all vessels of small quantity and large quantity," has been understood the *dependence of all souls*, of *all capacities*, from the *lowest* in *intellect* to the most *exalted*, on the Lord Jesus, as the only Saviour of all lost human spirits.

As the literal interpretation of this prophecy has not been found out, we are justified from *parallel texts* to consider the whole as referring to Jesus Christ, and the government of the Church, and the redemption of the world by him. Nor are there many prophecies which relate to him more clearly than this, taken in the above sense.

CHAPTER XXIII.

Prophecy denouncing the destruction of Tyre by Nebuchadnezzar, delivered upwards of one hundred and twenty *years before its accomplishment, at a period when the Tyrians were in great prosperity, and the Babylonians in abject subjection to the Assyrian empire; and, consequently, when an event of so great magnitude was improbable in the highest degree*, 1–14. *Tyre shall recover its splendour at the termination of* seventy years, the days of one king, *or kingdom, by which must be meant the time allotted for the duration of the Babylonish empire, as otherwise the prophecy cannot be accommodated to the event*, 15–17. *Supposed reference to the early conversion of Tyre to Christianity*, 18.

A. M. cir. 3289. B. C. cir. 715. Olymp. XVI. 2. cir. annum Numæ Pompilii, R. Roman., I.

THE [a] burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: [b] from the land of Chittim it is revealed to them.

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2 Be [c] still, ye inhabitants of the isle; thou whom the mer-

[a] Jer. xxv. 22; xlvii. 4; Ezek. xxvi., xxvii., xxviii; Amos i. 9; Zech. ix. 2, 4.——[b] Ver. 12.——[c] Heb. *silent*.

NOTES ON CHAP. XXIII.

Verse 1. *The burden of Tyre*] Tyre, a city on the coast of Syria, about lat. 32° N. was built *two thousand seven hundred and sixty* years before Christ. There were *two* cities of this name; *one* on the *continent*, and the other on an *island*, about half a mile from the shore; the city on the island was about four miles in circumference. *Old* Tyre resisted Nebuchadnezzar for thirteen years; then the inhabitants carried, so to speak, the city to the forementioned island, ver. 4. This *new* city held out against Alexander the Great for seven months; who, in order to take it, was obliged to fill up the channel which separated it from the main land. In A. D. 1289 it was totally destroyed by the sultan of Egypt; and now contains only a few huts, in which about fifty or sixty wretched families exist. This desolation was foretold by this prophet and by Ezekiel, *one thousand nine hundred* years before it took place!

Howl, ye ships of Tarshish] This prophecy denounces the destruction of Tyre by Nebuchadnezzar. It opens with an address to the Tyrian negotiators and sailors at Tarshish, (Tartessus, in Spain,) a place which, in the course of their trade, they greatly frequented. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; "for the Tyrians," says Jerome on ver. 6, "when they saw they

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chants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, *is* her revenue; and [d] she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 [e] As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your [f] joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her [g] afar off to sojourn.

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8 Who hath taken this counsel against Tyre, [h] the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, [i] to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more [k] strength.

11 He stretched out his hand over the sea,

[d] Ezek. xxvii. 3.——[e] Chap. xix. 16.——[f] Chap. xxii. 2.——[g] Heb. *from afar off.*

[h] See Ezek. xxviii. 2, 12.——[i] Heb. *to pollute.*——[k] Heb. *girdle.*

had no other means of escaping, fled in their ships, and took refuge in Carthage and in the islands of the Ionian and Ægean sea." From whence the news would spread and reach Tarshish; so also *Jarchi* on the same place. This seems to be the most probable interpretation of this verse.

Verse 2. *Be still*—"Be silent"] Silence is a mark of grief and consternation. See chap. xlvii. 5. Jeremiah has finely expressed this image:—

"The elders of the daughter of Zion sit on the ground, they are silent:
They have cast up dust on their heads, they have girded themselves with sackcloth.
The virgins of Jerusalem hang down their heads to the ground." Lam. ii. 10.

Verse 3. *The seed of Sihor*—"The seed of the Nile"] The Nile is called here *Shichor*, as it is Jer. ii. 18, and 1 Chron. xiii. 5. It had this name from the *blackness* of its waters, charged with the mud which it brings down from Ethiopia when it overflows, *Et viridem Ægyptum nigra fecundat arena*; as it was called by the Greeks *Melas*, and by the Latins *Melo*, for the same reason. See *Servius* on the above line of Virgil, Georg. iv. 291. It was called *Siris* by the Ethiopians, by some supposed to be the same with *Shichor*. Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn, by which branch of trade the Tyrians gained great wealth.

Verse 4. *Be thou ashamed, O Zidon*] Tyre is called, ver. 12, the daughter of Sidon. "The Sidonians," says *Justin*, xviii. 3, "when their city was taken by the king of Ascalon, betook themselves to their ships, and landed, and built Tyre." Sidon, as the mother city, is supposed to be deeply affected with the calamity of her daughter.

Nor *bring up virgins*—"*Nor* educated virgins."] ורוממתי *veromamti*; so an ancient MS. of Dr. *Kennicott's*, prefixing the ו *vau*, which refers to the negative preceding, and is equivalent to ולא *velo*. See Deut. xxiii. 6; Prov. xxx. 3. Two of my own MSS. have ו *vau* in the margin.

Verse 7. *Whose antiquity is of ancient days*—"Whose antiquity is of the earliest date"] Justin, in the passage above quoted, had dated the building of Tyre at a certain number of years before the taking of Troy; but the number is lost in the present copies. Tyre, though not so old as Sidon, was yet of very high antiquity: it was a strong city even in the time of Joshua. It is called עיר מבצר צר *ir mibtsar tsor*, "the city of the fortress of Sor," Josh. xix. 29. Interpreters raise difficulties in regard to this passage, and will not allow it to have been so ancient; with what good reason I do not see, for it is called by the same name, "the fortress of Sor," in the history of David, 2 Sam. xxiv. 7, and the circumstances of the history determine the place to be the very same. See on ver. 1.

Whose antiquity is of ancient days, may refer to *Palætyrus*, or *Old Tyre*.

Her own feet shall carry her afar off to sojourn.] This may belong to the *new* or insular *Tyre*; *her own feet*, that is, her own inhabitants, *shall carry her*—shall transport the city, from the continent to the island. "But the text says, it shall be carried *far off*; and the new city was founded only half a mile distant from the other." I answer, מרחוק *merachok* does not always signify a *great distance*, but distance or interval in general; for in Josh. iii. 4 רחוק *rachok* is used to express the *space* between the camp and the ark, which we know to have been only *two thousand* cubits. Some refer the *sojourning afar off* to the extent of the commercial voyages undertaken by the Tyrians and their foreign connexions.

Verse 10 *O daughter of Tarshish*] Tyre is called the daughter of Tarshish; perhaps because, Tyre being ruined, Tarshish was become the superior city, and might be considered as the metropolis of the Tyrian people; or rather because of the close connexion and perpetual intercourse between them, according to that latitude of signification in which the Hebrews use the words *son* and *daughter* to express any sort of conjunction and dependence whatever. מזח *mezach*, *a girdle*, which collects, binds, and keeps together the loose raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and

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he shook the kingdoms: the LORD hath given a commandment [l] against [m] the merchant *city*, to destroy the [n] strong holds thereof.

12 And he said, [o] Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, [p] pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for [q] them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

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14 [r] Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day,

[l] Or, *concerning a merchantman.* — [m] Heb. *Canaan* — [n] Or, *strengths.*

[o] Rev. xviii. 22. — [p] Ver. 1. — [q] Psa. lxxii. 9. — [r] Ver. 1; Ezek. xxvii. 25, 30.

prevents them from spreading abroad. A city taken by siege and destroyed, whose walls are demolished, whose policy is dissolved, whose wealth is dissipated, whose people is scattered over the wide country, is compared to a river whose banks are broken down, and whose waters, let loose and overflowing all the neighbouring plains, are wasted and lost. This may possibly be the meaning of this very obscure verse, of which I can find no other interpretation that is at all satisfactory.—L.

Verse 13. *Behold the land of the Chaldeans*] This verse is extremely obscure; the obscurity arises from the ambiguity of the agents, which belong to the verbs, and of the objects expressed by the pronouns; from the change of number of the verbs, and of gender in the pronouns. The MSS. give us no assistance, and the ancient Versions very little. The *Chaldee* and *Vulgate* read שכוח *samoah*, in the plural number. I have followed the interpretation which, among many different ones, seemed to be most probable, that of Perizonius and Vitringa.

The Chaldeans, *Chasdim*, are supposed to have had their origin, and to have taken their name, from *Chesed*, the son of Nachor, the brother of Abraham. They were known by that name in the time of Moses, who calls Ur in Mesopotamia, from whence Abraham came, to distinguish it from other places of the same name, *Ur* of the *Chaldeans*. And Jeremiah calls them an ancient nation. This is not inconsistent with what Isaiah here says of them: "This people was not," that is, they were of no account, (see Deut. xxxii. 21;) they were not reckoned among the great and potent nations of the world till of later times; they were a rude, uncivilized, barbarous people, without laws, without settled habitations; wandering in a wide desert country (ציים *tsiyim*) and addicted to rapine like the wild Arabians. Such they are represented to have been in the time of Job, chap. i. 17, and such they continued to be till Assur, some powerful king of Assyria, gathered them together, and settled them in Babylon in the neighbouring country. This probably was Ninus, whom I suppose to have lived in the time of the Judges. In this, with many eminent chronologers, I follow the authority of Herodotus, who says that the Assyrian monarchy lasted but *five hundred and twenty* years. Ninus got possession of Babylon from the Cuthean Arabians: the successors of Nimrod in that empire collected the Chaldeans, and settled a colony of them there to secure the possession of the city, which he and his successors greatly enlarged and ornamented. They had perhaps been useful to him in his wars, and might be likely to be farther useful in keeping under the old inhabitants of that city, and of the country belonging to it; according to the policy of the Assyrian kings, who generally brought new people into the conquered countries; see Isa. xxxvi. 17; 2 Kings xvii. 6, 24. The testimony of Dicæarchus, a Greek historian contemporary with Alexander, (*apud.* Steph. de Urbibus, in voc. Χαλδαιος,) in regard to the fact is remarkable, though he is mistaken in the name of the king he speaks of. He says that "a certain king of Assyria, the *fourteenth* in succession from Ninus, (as he might be, if Ninus is placed, as in the common chronology, *eight hundred* years higher than we have above set him,) named, as it is said, *Chaldæus*, having gathered together and united all the people called Chaldeans, built the famous city, Babylon, upon the Euphrates."—L.

Verse 14. *Howl, ye ships*] The Prophet Ezekiel hath enlarged upon this part of the same subject with great force and elegance:—

"Thus saith the Lord JEHOVAH concerning Tyre:—
At the sound of thy fall, at the cry of the wounded,
At the great slaughter in the midst of thee, shall not the islands tremble?
And shall not all the princes of the sea descend from their thrones,
And lay aside their robes, and strip off their embroidered garments?
They shall clothe themselves with trembling, they shall sit on the ground;
They shall tremble every moment, they shall be astonished at thee.
And they shall utter a lamentation over thee, and shall say unto thee:
How art thou lost, thou that wast inhabited from the seas!
The renowned city, that was strong in the sea, she and her inhabitants!
That struck with terror all her neighbours!
Now shall the coasts tremble in the day of thy fall,
And the isles that are in the sea shall be troubled at thy departure." Ezek. xxvi. 15–18.

Verse 15. *According to the days of one king*] That is, of one *kingdom*; see Dan. vii. 17, viii. 20. Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are *seventy* years, at which time the nations subdued by Nebuchadnezzar were to be restored to liberty.

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that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years [s] shall Tyre sing as a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and [t] shall commit fornication with all the kingdoms of the world upon the face of the earth.

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18 And her merchandise and her hire [u] shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for [v] durable clothing.

[s] Heb. *it shall be unto Tyre as the song of a harlot.*

[t] Rev. xvii. 2.——[u] Zech. xiv. 20, 21.——[v] Heb. *old.*

These *seventy* years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it. This seems to be the meaning of Isaiah; the days allotted to the one king or kingdom, are seventy years; Tyre, with the rest of the conquered nations, shall continue in a state of subjection and desolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the latest conquests, the duration of that state of subjection in regard to her, was not much more than half of it. "All these nations," saith Jeremiah, xxv. 11, "shall serve the king of Babylon seventy years." Some of them were conquered sooner, some later; but the end of this period was the common term for the deliverance of them *all*.

There is another way of computing the *seventy years*, from the year in which Tyre was actually taken to the nineteenth of Darius Hystaspis; whom the Phœnicians, or Tyrians, assisted against the Ionians, and probably on that account might then be restored to their former liberties and privileges. But I think the former the more probable interpretation.—L.

Sing as a harlot] Fidicinam esse meretricum est, says *Donatus* in Terent. Eunuch. iii. 2, 4.

Nec meretrix tibicina, cujus
Ad strepitum salias. HOR. I. Epist. xiv. 25.

"Nor harlot minstrel sings, when the rude sound
Tempts you with heavy heels to thump the ground."
FRANCIS.

Sir John Chardin, in his MS. note on this place, says:—C'est que les vielles prostituées,—ne font que chanter quand les jeunes dancent, et les animer par l'instrument et par la voix. "The old prostitutes do nothing but sing, while the young ones dance; and animate them both by vocal and instrumental music."

Verse 17. *After the end of seventy years*] Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became Christian early with the rest of the neighbouring countries. St. Paul himself found many Christians there, Acts xxi. 4. It suffered much in the Diocletian persecution. It was an archbishopric under the patriarchate of Jerusalem, with fourteen bishoprics under its jurisdiction. It continued Christian till it was taken by the Saracens in 639; was recovered by the Christians in 1124; but in 1280 was conquered by the Mamelukes, and afterwards taken from them by the Turks in 1517. Since that time it has sunk into utter decay; is now a mere ruin, a bare rock, "a place to spread nets upon," as the Prophet Ezekiel foretold it should be, chap. xxvi. 14. See *Sandy's* Travels; *Vitringa* on the place; Bp. *Newton* on the Prophecies, Dissert. xi.

CHAPTER XXIV.

Dreadful judgments impending over the people of God, 1–4. *Particular enumeration of the horrid impieties which provoked the Divine vengeance*, 5, 6. *Great political wretchedness of the transgressors*, 7–12. *The calamities shall be so great that only a small remnant shall be left in the land, as it were the gleanings of the vintage*, 13. *The rest, scattered over the different countries, spread there the knowledge of God*, 14–16. *Strong figures by which the great distress and long captivity of the transgressors are set forth*, 17–22. *Gracious promise of a redemption from captivity; and of an extension of the kingdom of God in the latter days, attended with such glorious circumstances as totally to eclipse the light and splendour of the previous dispensation*, 23.

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BEHOLD, the LORD maketh the earth empty, and maketh it waste, and [a] turneth it upside down, and scatter-

eth abroad the inhabitants thereof.

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2 And it shall be, as with the people, so with the [b] priest; [c] as

[a] Heb. *perverteth the face thereof.*

[b] Or, *prince.*——[c] Hos. iv. 9.

From the thirteenth chapter to the twenty-third inclusive, the fate of several cities and nations is denounced: of Babylon, of the Philistines, Moab, Damascus, Egypt, Tyre. After having foretold the de-

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with the servant, so with his master; as with the maid, so with her mistress; [d] as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, [e] the haughty people of the earth do languish.

5 [f] The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath [g] the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 [h] The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth [i] of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Romani, 4.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 When thus it shall be in the midst of the land among the people, [k] *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

[d] Ezek. vii. 12, 13.——[e] Heb. *the height of the people.*——[f] Gen. iii. 17; Num. xxxi. 35.——[g] Mal. iv. 6.——[h] Chap. xvi. 8, 9; Joel i. 10, 12.——[i] Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13; Hos. ii. 11; Rev. xviii. 22.——[k] Chap. xvii. 5, 6.

struction of the foreign nations, enemies of Judah, the prophet declares the judgments impending on the people of God themselves for their wickedness and apostasy, and the desolation that shall be brought on their whole country.

The twenty-fourth and the three following chapters seem to have been delivered about the same time: before the destruction of Moab by Shalmaneser: see chap. xxv. 10. consequently, before the destruction of Samaria; probably in the beginning of Hezekiah's reign. But concerning the particular subject of the twenty-fourth chapter interpreters are not at all agreed: some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Vitringa is singular in his opinion, who applies it to the persecution of Antiochus Epiphanes. Perhaps it may have a view to all of the three great desolations of the country, by Shalmaneser, by Nebuchadnezzar, and by the Romans; especially the last, to which some parts of it may seem more peculiarly applicable. However, the prophet chiefly employs general images; such as set forth the greatness and universality of the ruin and desolation that is to be brought upon the country by these great revolutions, involving all orders and degrees of men, changing entirely the face of things, and destroying the whole polity, both religious and civil; without entering into minute circumstances, or necessarily restraining it by particular marks to one great event, exclusive of others of the same kind.—L.

NOTES ON CHAP. XXIV.

Verse 4. *The world languisheth*] The world is the same with the land; that is, the kingdoms of Judah and Israel; *orbis Israeliticus*. See note on chap. xiii. 11.

Verse 5. *The laws*—"The law"] תורה *torah*, singular: so read the *Septuagint*, *Syriac*, and *Chaldee*.

Verse 6. *Are burned*—"Are destroyed"] For חרו *charu*, read חרבו *charebu*. See the *Septuagint*, *Syriac*, *Chaldee*, and *Symmachus*.

Verse 8. *The mirth*, &c.] שאן *sheon, the noise.* גאון *geon, the pride*, is the reading of *three* of *De Rossi's* MSS., with the *Septuagint* and *Arabic*.

Verse 9. *Strong drink*—"Palm wine"] This is the proper meaning of the word שכר *shechar*, σικερα. See note on chap. v. 11. All enjoyment shall cease; the sweetest wine shall become bitter to their taste.

Verse 11. *All joy is darkened*—"All gladness is passed away"] For ערבה *arebah, darkened*, read עברה *aberah, passed away*, transposing a letter. *Houbigant*, *Secker*. *Five* of *Dr. Kennicott's* and *five* of *De Rossi's* MSS., several ancient, add כל *col, all*, after בישיש *mesos:* the *Septuagint* adds the same word before it.

Verse 14. *They shall lift up their voice*—"But these shall lift up their voice"] That is, they that escaped out of these calamities. The great distresses brought upon Israel and Judah drove the people away, and dispersed them all over the neighbouring countries: they fled to Egypt, to Asia Minor, to the islands and the coasts of Greece. They were to be found in great numbers in most of the principal cities of these countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places, and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity. This is what the prophet seems to mean by

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15 Wherefore glorify ye the LORD in the [l] fires, *even* [m] the name of the LORD God of Israel in the isles of the sea.

16 From the [n] uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, [o] My leanness, my leanness, wo unto me! [p] the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

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17 [q] Fear, and the pit, and the [r] snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who

[l] Or, *valleys.*——[m] Mal. i. 11.——[n] Heb. *wing.*——[o] Heb. *Leanness to me*, or *My secret to me.*

[p] Jer. v. 11.——[q] See 1 Kings xix. 17; Jer. xlviii. 43, 44; Amos v. 19.——[r] Psa. lxix. 22.

the celebration of the name of JEHOVAH in the waters, in the distant coasts, and in the uttermost parts of the land. מים *mayim, the waters;* ὑδωρ, *Sept.*; ὑδατα, *Theod.*; not מים *miyam from the sea.*

Verse 15. *In the isles of the sea*—"In the distant coasts of the sea."] For באים *beurim, in the valleys*, I suppose we ought to read באי ם *beiyim, in the isles*, which is in a great degree justified by the repetition of the word in the next member of the sentence, with the addition of הים *haiyam, the sea*, to vary the phrase, exactly in the manner of the prophet. איים *iyim* is a word chiefly applied to any distant countries, especially those lying on the Mediterranean Sea. Others conjecture באיים *biorim*, בהרים *beharim*, באמים *beummim*, בעמים *beammim*, בחורים *bechorim*, באורים *beurim*, a באר *bar*, illustrati.—*Le Clerc.* *Twenty-three* MSS. of *Kennicott's*, many of *De Rossi's*, and some of my own, read באורים *beorim, in the valleys.* The *Septuagint* do not acknowledge the reading of the text, expressing here only the word איים *iyim*, εν ταις νησοις, *in the islands*, and that not repeated. But MSS. Pachom. and 1. D. 11. supply in this place the defect in the other copies of the *Septuagint* thus, Δια τουτο ἡ δοξα Κυριου εσται εν ταις νησοις της θαλασσης· εν ταις νησοις το ονομα του Κυριου Θεου Ισραηλ ενδοξον εσται· "Therefore the glory of the Lord shall be in the isles of the sea: in the islands shall the name of the Lord God of Israel be glorified." *Kimchi* says, that by באורים *beurim, in the valleys*, is meant *the cities*, because they were generally built *in valleys*. The *Vulgate* has *in doctrinis*, and so my old MS., in techyngis. *Coverdale* translates, *Praise the name of the Lord God of Israel* in the *valleys and in the floodis*. It should not be rendered *in the fires*; none of the ancient Versions understood it thus. According to which the *Septuagint* had in their Hebrew copy באיים *beiyim*, repeated afterwards, not באורים *beurim.*

Verse 16. *But I said*] The prophet speaks in the person of the inhabitants of the land still remaining there, who should be pursued by Divine vengeance, and suffer repeated distresses from the inroads and depredations of their powerful enemies. Agreeably to what he said before in a general denunciation of these calamities:—

"Though there be a tenth part remaining in it;
Even this shall undergo a repeated destruction."
Chap. vi. 13. See the note there.—L.

My leanness, my leanness—Or, *my secret*; so the *Vulgate*, *Montanus*, and my old MS. רזן *razan* has this meaning in *Chaldee*; but in *Hebrew* it signifies to *make lean*, to *waste*. This sentence in the *Hebrew* has a strange connexion of uncouth sounds: ואמר רזי לי רזי לי אוי לי בוגדים בגדו ובגד בגדים בגדו *Vaomer, razi li razi li, oi li, bogedim bagadu, ubeged bogedim bagadu.* This may be equalled by the translation in my Old MS. Bible: And I seide, my priuete thinge to me: my priuete thinge to me: woo to me: The lawe breykynge thei breken: and in lawe breykynge of the ouerdon thingis, they breken the lawe.

The treacherous dealers have dealt treacherously—"The plunderers plunder"] See note on chap. xxi. 2.

Verse 17. *Fear, and the pit*—"The terror, the pit"] If they escape one calamity, another shall overtake them.

"As if a man should flee from a lion, and a bear
should overtake him:
Or should betake himself to his house, and lean
his hand on the wall,
And a serpent should bite him." Amos v. 19.

"For," as our Saviour expressed it in a like parabolical manner, "wheresoever the carcass is, there shall the eagles be gathered together," Matt. xxiv. 28. The images are taken from the different methods of hunting and taking wild beasts, which were anciently in use. The *terror* was a line strung with feathers of all colours, which fluttering in the air scared and frighteened the beasts into the toils, or into the pit which was prepared for them. Nec est mirum, cum maximos ferarum greges linea pennis distincta contineat, et in insidias agat, ab ipso effectu dicta *formido*. *Seneca* de Ira, ii. 12. The *pit* or pitfall, *fovea*; digged deep in the ground, and covered over with green boughs, turf, &c., in order to deceive them, that they might fall into it unawares. The *snare*, or toils, *indago*; a series of nets, inclosing at first a great space of ground, in which the wild beasts were known to be; and then drawn in by degrees into a narrower compass, till they were at last closely shut up, and entangled in them.—L.

For כרול *nikkol*, a MS. reads כפני *mippeney*, as it is in Jer. xlviii. 44, and so the *Vulgate* and *Chaldee*. But perhaps it is only, like the latter, a *Hebraism*, and means no more than the simple preposition כ *mem*. See Psa. cii. 6. For it does not appear that the terror was intended to scare the wild beasts by its noise. The paronomasia is very remarkable; פחר *pachad*, פחת *pachath*, פך *pach*: and that it was a common proverbial form, appears from Jeremiah's repeating it in the same words, chap. xlviii. 43, 44.

Verse 18. *Out of the midst of the pit*—"From the pit"] For כתוך *mittoch, from the midst of*, a MS. reads מן *min, from*, as it is in Jer. xlviii. 44; and so likewise the *Septuagint*, *Syriac*, and *Vulgate*.

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fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for [s] the windows from on high are open, and [t] the foundations of the earth do shake.

19 [u] The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall [v] reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall [w] punish the host of the high ones *that are* on high, [x] and the kings of the earth upon the earth.

22 And they shall be gathered together, [y] *as* prisoners are gathered in the [z] pit, and shall be shut up in the prison, and after many days shall they be [a] visited.

23 Then the [b] moon shall be confounded, and the sun ashamed, when the LORD of hosts shall [c] reign [d] in Mount Zion, and in Jerusalem, and [e] before his ancients gloriously.

[s] Gen. vii. 11. —[t] Psa. xviii. 7. —[u] Jer. iv. 23. —[v] Chap. xix. 14. —[w] Heb. *visit upon.* —[x] Psa. lxxvi. 12. —[y] Heb. *with the gathering of prisoners.* —[z] Or, *dungeon.*

[a] Or, *found wanting.* —[b] Chap. xiii. 10; lx. 19; Ezek. xxxii. 7; Joel ii. 31; iii. 15. —[c] Rev. xix. 4, 6. —[d] Heb. xii. 22. [e] Or, there shall be *glory before his ancients.*

Verse 19. *The earth*—"The land"] הארץ *haarets, forte delendum* ה *he, ut ex præcedente ortum.* Vid. seqq.—*Secker.* "Probably the ה *he*, in הארץ *haarets*, should be blotted out, as having arisen from the preceding."

Verse 20. *Like a cottage*—"Like a lodge for a night"] See note on chap. i. 8.

Verse 21. *On high—upon the earth.*] That is, the ecclesiastical and civil polity of the Jews, which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore his people in the last age: and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting.

Verse 23. *Before his ancients gloriously*] **En the sigt of their olde men he schal ben glorifyed.** Old MS. BIBLE.

"The figurative language of the prophets is taken from the analogy between the *world natural* and an empire or kingdom considered as a *world politic*. Accordingly the whole world natural, consisting of *heaven* and *earth*, signifies the whole world politic, consisting of thrones and people; or so much of it as is considered in prophecy: and the things in that world signify the analogous things in this. For the *heavens* and the *things therein* signify *thrones* and *dignities*, and *those* who *enjoy them*; and the *earth* with the *things thereon*, the *inferior people*; and the *lowest parts* of the *earth*, called *hades* or *hell*, the *lowest* or most *miserable part of them*. Great *earthquakes*, and the *shaking of heaven* and *earth*, are put for the *shaking of kingdoms*, so as to *distract* and *overthrow* them; the *creating a new heaven* and *earth*, and the *passing away of an old one*, or the *beginning and end of a world*, for the *rise* and *ruin* of a *body politic* signified thereby. The *sun*, for the whole species and race of *kings*, in the kingdoms of the world politic; the *moon*, for the body of the common people, considered as the king's wife; the *stars*, for subordinate princes and great men; or for bishops and rulers of the people of God, when the sun is Christ: *setting* of the *sun, moon*, and *stars*, *darkening* the *sun*, turning the *moon* into *blood*, and *falling* of the *stars*, for the ceasing of a kingdom." Sir *I. Newton's* Observations on the Prophecies, Part 1., chap. 2.

These observations are of great consequence and use, in explaining the phraseology of the prophets.

CHAPTER XXV.

The short glance which the prophet gave at the promised restoration of the people of God and the Messiah's kingdom, in the close of the preceding chapter, makes him break out into a rapturous song of praise in this, where, although he alludes to temporal mercies, such as the destruction of the cities which had been at war with Zion, the ruin of Moab, and other signal interpositions of Divine Providence in behalf of the Jews; yet he is evidently impressed with a more lively sense of future and much higher blessings under the Gospel dispensation, in the plenitude of its revelation, of which the temporal deliverances vouchsafed at various times to the primitive kingdoms of Israel and Judah were the prototypes, 1–5. *These blessings are described under the figure of a feast made for all nations,* 6: *the removing of a veil from their faces,* 7; *the total extinction of the empire of death by the resurrection from the dead, the exclusion of all sorrow, and the final overthrow of all the enemies of the people of God,* 8–12.

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O LORD, thou *art* my God; [a] I will exalt thee, I will praise thy name; [b] for thou hast done wonderful *things;* [c] *thy* counsels of old *are* faithfulness *and* truth.

2 For thou hast made [d] of a city a heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people [e] glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, [f] a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

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5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in [g] this mountain shall [h] the LORD of hosts make unto [i] all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

[a] Exod. xv. 2; Psa. cxviii. 28.——[b] Psa. xcviii. 1.——[c] Num. xxiii. 19.——[d] Chap. xxi. 9; xxiii. 13; Jer. li. 37.

[e] Rev. xi. 13.——[f] Chap. iv. 6.——[g] Chap. ii. 2, 3.——[h] Prov. ix. 2; Matt. xxii. 4.——[i] Dan. vii. 14; Matt. viii. 11.

It does not appear to me that this chapter has any close and particular connexion with the chapter immediately preceding, taken separately, and by itself. The subject of that was the desolation of the land of Israel and Judah, by the just judgment of God, for the wickedness and disobedience of the people: which, taken by itself, seems not with any propriety to introduce a hymn of thanksgiving to God for his mercies to his people in delivering them from their enemies. But taking the whole course of prophecies, from the *thirteenth* to the *twenty-fourth* chapter inclusive, in which the prophet foretells the destruction of several cities and nations, enemies to the Jews, and of the land of Judah itself, yet with intimations of a remnant to be saved, and a restoration to be at length effected by a glorious establishment of the kingdom of God: with a view to this extensive scene of God's providence in all its parts, and in all its consequences, the prophet may well be supposed to break out into this song of praise; in which his mind seems to be more possessed with the prospect of future mercies than with the recollection of the past.—L.

NOTES ON CHAP. XXV.

Verse 1. *Thy counsels of old* are *faithfulness* and *truth.*] That is, All thy past declarations by the prophets shall be fulfilled in their proper time.

Verse 2. *A city*—"The city"] Nineveh, Babylon, Ar, Moab, or any other strong fortress possessed by the enemies of the people of God.

For the first מעיר *meir, of a city*, the *Syriac* and *Vulgate* read העיר *hair, the city;* the *Septuagint* and *Chaldee* read ערים *arim, cities*, in the plural, transposing the letters. After the second מעיר *meir*, a MS. adds לגל *lagol, for a heap.*

A palace of strangers—"The palace of the proud ones"] For זרים *zarim, strangers*, MS. *Bodl.* and another read זדים *zedim, the proud:* so likewise the *Septuagint;* for they render it ασεβων here, and in ver. 5, as they do in some other places: see Deut. xviii. 20, 22. Another MS. reads צרים *tsarim, adversaries;* which also makes a good sense. But זרים *zarim, strangers*, and זדים *zedim, the proud*, are often confounded by the great similitude of the letters ר *daleth* and ר *resh.* See Mal. iii. 15, iv. 1; Psa. xix. 14, in the *Septuagint;* and Psa. liv. 5, where the *Chaldee* reads זדים *zedim*, compared with Psa. lxxxvi. 16.

Verse 4. *As a storm* against *the wall*—"Like a winter-storm."] For קיר *kir*, read קור *kor:* or, as עיר *ir* from ערר *arar*, so קיר *kir* from קרר *karar.*—Capellus.

Verse 5. *Of strangers*—"Of the proud"] The same mistake here as in ver. 2: see the note there. Here זרים *zedim the proud*, is parallel to עריצים *aritsim, the formidable:* as in Psa. liv. 5, and lxxxvi. 14.

The heat with the shadow of a cloud—"As the heat by a thick cloud"] For חרב *choreb*, the *Syriac, Chaldee, Vulgate*, and two MSS. read כחרב *kechoreb;* which is a repetition of the beginning of the foregoing parallel line; and the verse taken out of the parallel form, and more fully expressed, would run thus: "As a thick cloud interposing tempers the heat of the sun on the burnt soil; so shalt thou, by the interposition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable."

Verse 6. *In this mountain*] Zion, at Jerusalem. In his Church.

Shall the Lord of hosts make unto all people a feast] Salvation by Jesus Christ. A feast is a proper and usual expression of joy in consequence of victory, or any other great success. The feast here spoken of is to be celebrated on Mount Sion; and all people, without distinction, are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, which is frequently represented in the Gospel under the image of a feast: "where many shall come from the east and west, and shall sit down at table with Abraham, Isaac, and Jacob, in the kingdom of heaven;" Matt. viii. 11. See also Luke xiv. 16; xxiv. 29, 30. This sense is fully confirmed by the concomitants of this feast expressed in the next verse; the removing of the veil from the face of the nations, and the abolition of death: the first of which is obviously and clearly explained of the preaching of the Gospel; and the second must mean the blessing of immortality procured for us by Christ, "who hath abolished death, and through death hath destroyed him that had the power of death."

Of wines on the lees—"Of old wines"] Heb. *lees;* that is, of wines kept long on the lees. The word used to express the lees in the original signifies the

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7 And he will [k] destroy in this mountain the face of the covering [l] cast over all people, and [m] the vail that is spread over all nations.

8 He will [n] swallow up death in victory; and the Lord GOD will [o] wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

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9 And it shall be said in that day, Lo, this *is* our God; [p] we have waited for him,

[k] Heb. *swallow up.*——[l] Heb. *covered.*——[m] 2 Cor. iii. 15; Eph. iv. 18.

[n] Hos. xiii. 14; 1 Cor. xv. 54; Rev. xx. 14; xxi. 4.——[o] Rev. vii. 17; xxi. 4.——[p] Gen. xlix. 18; Tit. ii. 13.

preservers; because they preserve the strength and flavour of the wine. "All recent wines, after the fermentation has ceased, ought to be kept on their lees for a certain time, which greatly contributes to increase their strength and flavour. Whenever this first fermentation has been deficient, they will retain a more rich and sweet taste than is natural to them in a recent true vinous state; and unless farther fermentation is promoted by their lying longer on their own lees, they will never attain their genuine strength and flavour, but run into repeated and ineffectual fermentations, and soon degenerate into a liquor of an acetous kind.—All wines of a light and austere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak sort of vinegar; while the stronger not only require, but will safely bear a stronger and often-repeated fermentation; and are more apt to degenerate from a defect than excess of fermentation into a vapid, ropy, and at length into a putrescent state." Sir *Edward Barry*, Observations on the Wines of the Ancients, p. 9, 10.

Thevenot observes particularly of the Shiras wine, that, after it is refined from the lees, it is apt to grow sour. "Il a beaucoup de lie; c'est pourquoi il donne puissemment dans la teste; et pour le rendre plus traitable on le passe par un chausse d'hypocras; après quoi il est fort clair, et moins fumeux. Ils mettent ce vin dans des grandes jarres de terres qui tiennent dix ou douze jusqu'à quatorze carabas: mais quand l'on a entamé une jarre, il faut la vuider au plutost, et mettre le vin qu'on en tire dans des bouteilles ou carabas; car si l'on y manque en le laissant quelque tems après que la jarre est entamée il se gâte et s'aigrit." Voyages, Tom. ii. p. 245.—"It has much sediment, and therefore is intoxicating. In order to make it more mellow, they strain it through a hypocrates' sleeve, after which it is very clear and less heady. They lay up this wine in great earthen jars, which hold from ten to fourteen *carabas*: but when a jar is unstopped, it is necessary to empty it immediately, and put the wine into bottles, or carabas; for if it be left thus in the jar, it will spoil and become acid."

The *caraba*, or *girba*, is a goat's skin drawn off from the animal, having no apertures but those occasioned by the *tail*, the *feet*, and the *neck*. One opening is left, to pour in and draw off the liquor. This skin goes through a sort of tanning process, and is often beautifully ornamented, as is the case with one of these girbas now lying before me.

This clearly explains the very elegant comparison, or rather allegory, of Jeremiah, chap. xlviii. 11; where the reader will find a remarkable example of the mixture of the proper with the allegorical, not uncommon with the Hebrew poets:—

"Moab hath been at ease from his youth,
And he hath settled upon his lees;
Nor hath he been drawn off from vessel to vessel,
Neither hath he gone into captivity:
Wherefore his taste remaineth in him,
And his flavour is not changed."

Sir *John Chardin's* MS. note on this place of Jeremiah is as follows: "On change ainsi le vin de coupe en coupe en Orient; et quand on en entame une, il faut la vuider en petites coupes ou bouteilles, sans quoy il s'aigrit. "They change the wine from vessel to vessel in the east; and when they unstop a large one, it is necessary to empty it into small vessels, as otherwise it will grow sour."

Verse 7. *The face of the covering cast over all people*—"The covering that covered the face of all the peoples"] MS. *Bodl.* reads על פני כל *al peney chol*. The word פני *peney*, *face*, has been removed from its right place into the line above, where it makes no sense; as *Houbigant* conjectured. "The face of the covering," &c. He will unveil all the Mosaic ritual, and show by his apostles that it referred to, and was accomplished in, the sacrificial offering of Jesus Christ.

Verse 8. *He will swallow up death*] He, by the grace of God, will taste death for every man. Heb. ii. 9. Probably, *swallow up death*, and *taste death*, in both these verses, refer to the same thing: Jesus dying instead of a guilty world. These forms of speech may refer to the punishment of certain criminals; they were obliged to drink a cup of poison. That *cup* which every criminal in the world must have drunk, Jesus Christ drank for them; and thus he *swallowed up death*: but as he rose again from the dead, complete *victory* was gained.

From these *three* verses we learn:—

I. That the Gospel is a plenteous provision: "I will make a feast for all people."

II. That it is a source of light and salvation: "I will destroy the veil. I will abolish death, and bring life and immortality to light."

III. That it is a source of comfort and happiness: "I will wipe away all tears from off all faces."

As in the Arabic countries a *covering* was put over the face of him who was condemned to suffer death, it is probable that the words in ver. 7 may refer to this. The whole world was condemned to death, and about to be led out to execution, when the gracious Lord interposed, and, by a glorious sacrifice, procured a general pardon.

Verse 9. *It shall be said*—"Shall they say"] So the *Septuagint* and *Vulgate*, in the plural number.

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and he will save us: this *is* the LORD; we have waited for him, [q] we will be glad and rejoice in his salvation:

10 For in this mountain shall the hand of the LORD rest, and Moab shall be [r] trodden down under him, even as straw is [s] trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the [t] fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

[q] Psa. xx. 5.—[r] Or, *threshed.*

[s] Or, *threshed in Madmenah.*—[t] Chap. xxvi. 5.

They read ואמרו *veameru*, the *Syriac* reads ואמרת *veamarta, thou shalt say. They shall say*, i. e., the Jews and the Gentiles—Lo, this [Jesus Christ] is our God: we have waited for him, according to the predictions of the prophets. We have expected him, and we have not been disappointed; therefore will we be glad, and rejoice in his salvation.

Verse 10. *Shall the hand of the Lord rest*—"The hand of JEHOVAH shall give rest"] Heb. תנוח *tenuach, quiescet.* Annon תניח *taniach*, quietem dabit, *shall rest; shall give rest*, ut Græci, αναπαυσιν δωσει, et Copt.!—Mr. WOIDE. That is, "shall give peace and quiet to Sion, by destroying the enemy;" as it follows.

As straw is trodden down—"As the straw is threshed"] Hoc juxta ritum loquitur Palæstinæ et multarum Orientis provinciarum, quæ ob pratorum et fœni penuriam paleas preparant esui animantium. Sunt autem carpenta ferrata rotis per medium in serrarum modum se volventibus, quæ stipulam conterunt; et comminuunt in paleas. Quomodo igitur plaustris ferratis paleæ conteruntur, sic conteretur Moab sub eo; sive sub Dei potentia, sive in semetipso, ut nihil in eo integri remaneat. "This is spoken in reference to the mode of threshing in Palestine, and various other Asiatic provinces. Because of the scarcity of meadow land and hay, they make chopped straw for the cattle They have large wheels studded over with iron teeth or nails, by which, on the out-of-door threshing-floors, they pound and reduce the straw into chaff. As, therefore, the straw is reduced to chaff by bringing the iron-shod wheel over it; so shall Moab be bruised by the power of God, that nothing *whole* shall remain."—*Hieron.* in loc. See the note on chap. xxviii. 27.

For the dunghill—"Under the wheels of the car."] For מרמנה *madmenah*, the *Septuagint*, *Syriac*, and *Vulgate* read מרכבה *mercabah*, which I have followed. See Joshua xv. 31, compared with xix. 5, where there is a mistake very nearly the same. The keri, במי *bemi*, is confirmed by twenty-eight MSS., seven ancient, and three editions.

Verse 11. *As he that swimmeth spreadeth forth* his hands *to swim*—"As he that sinketh stretcheth out his hands to swim"] There is great obscurity in this place: some understand God as the agent; others, Moab. I have chosen the latter sense, as I cannot conceive that the stretching out of the hands of a swimmer in swimming can be any illustration of the action of God stretching out his hands over Moab to destroy it. I take השחה *hashshocheh*, altering the point on the ש *sin*, on the authority of the *Septuagint*, to be the participle of שחה *shachah*, the same with שוח *shuach*, and שחח *shachach, to bow down, to be depressed*; and that the prophet designed a paronomasia here, a figure which he frequently uses between the similar words שחה *shachah*, and שחות *shechoth*. As תחתיו *tachtaiv, in his place*, or *on the spot*, as we say in the preceding verse, gives us an idea of the sudden and complete destruction of Moab; so בקרבו *bekirbo, in the midst of him*, means that this destruction shall be open, and exposed to the view of all: the neighbouring nations shall plainly see him struggling against it, as a man in the midst of the deep waters exerts all his efforts by swimming, to save himself from drowning.—L.

CHAPTER XXVI.

This chapter, like the foregoing, is a song of praise, in which thanksgivings for temporal and spiritual mercies are beautifully mingled, though the latter still predominate. Even the sublime and evangelical doctrine of the resurrection seems here to be hinted at, and made to typify the deliverance of the people of God from a state of the lowest misery; the captivity, the general dispersion, or both. This hymn too, like the preceding, is beautifully diversified by the frequent change of speakers. It opens with a chorus of the Church celebrating the protection vouchsafed by God to his people; and the happiness of the righteous, whom he guards, contrasted with the misery of the wicked, whom he punishes, 1–7. To this succeeds their own pious resolution of obeying, trusting, and delighting in God, 8. Here the prophet breaks in, in his own person, eagerly catching the last words of the chorus, which were perfectly in unison with the feelings of his own soul, and which he beautifully repeats, as one musical instrument reverberates the sound of another on the same key with it. He makes likewise a suitable response to what had been said on the judgments of God, and observes their different effects on the good and the bad; improving the one, and hardening the other, 9–11. After this, a chorus of Jews express their gratitude to God for past deliverances, make confession

of their sins, and supplicate his power, which they had been long expecting, 12–18. *To this God makes a gracious reply, promising deliverance that should be as life from the dead,* 19. *And the prophet, (apparently alluding to the command of Moses to the Israelites, when the destroying angel was to go through the land of Egypt,) concludes with exhorting his people to patience and resignation, till God sends the deliverance he has promised,* 20, 21.

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IN [a] that day shall this song be sung in the land of Judah; We have a strong city; [b] salvation will *God* appoint *for* walls and bulwarks.

2 [c] Open ye the gates, that the righteous nation which keepeth the [d] truth may enter in.

3 Thou wilt keep *him* [e] in perfect peace, *whose* [f] mind *is* stayed *on thee*: because he trusteth in thee.

4 Trust ye in the LORD for ever: [g] for in the LORD JEHOVAH *is* [h] everlasting strength.

5 For he bringeth down them that dwell on high; [i] the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* uprightness: [k] thou most upright, dost weigh the path of the just.

8 Yea, [l] in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee.

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9 [m] With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 [n] Let favour be showed to the wicked, *yet* will he not learn righteousness: in [o] the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, [p] they will not see: *but* they shall see, and be ashamed for *their* envy [q] at the people; yea, the fire of thine enemies shall devour them.

12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works [r] in us.

13 O LORD our God, [s] *other* lords beside thee have had dominion over us: *but* by thee

[a] Chap. ii. 11.——[b] Chap. lx. 18.——[c] Psa. cxviii. 19, 20.——[d] Heb. *truths.*——[e] Heb. *peace, peace*; chap. lvii. 19.——[f] Or, *thought, or imagination.*——[g] Chap. xlv. 17.——[h] Heb. *the rock of ages*; Deut. xxxii. 4.——[i] Chap. xxv. 12; xxxii. 19.——[k] Psa. xxxvii. 23.

[l] Chap. lxiv. 5.——[m] Psa. lxiii. 6; Cant. iii. 1.——[n] Eccles. viii. 12; Rom. ii. 4.——[o] Psa. cxliii. 10.——[p] Job xxxiv. 27; Psa. xxviii. 5; chap. v. 12.——[q] Or, *toward* thy *people.*——[r] Or, *for us*——[s] 2 Chron. xii. 8.

NOTES ON CHAP. XXVI.

Verse 1. *We have a strong city*] In opposition to the city of the enemy, which God hath destroyed, chap. xxv. 2. See the note there.

Salvation—for *walls and bulwarks*] חומה וחל *chomoth vachel, walls and redoubts*, or the *walls and the ditch*. חל *chel* properly signifies the *ditch* or *trench* without the wall; see *Kimchi*. The same rabbin says, This song refers to the time of salvation, *i. e.*, the days of the Messiah.

Verse 2. *The righteous nation*] The converted Gentiles shall have the *gates opened*—a full entrance into all the glories and privileges of the Gospel; being fellow heirs with the converted Jews. The Jewish peculiarity is destroyed, for the middle wall of partition is broken down.

The truth] The Gospel itself—as the fulfilment of all the ancient types, shadows, and ceremonies; and therefore termed *the truth*, in opposition to all those shadowy rites and ceremonies. "The law was given by Moses; *but* grace *and* TRUTH came by Jesus Christ;" John i. 17, and see the note there.

Verse 3. *In perfect peace*] שלום שלום *shalom, shalom*, "peace, peace," *i. e.*, peace upon peace—all kinds of *prosperity*—happiness in this world and in the world to come.

Because he trusteth in thee—"Because they have trusted in thee."] So the *Chaldee*, בטחו *betacho*. The *Syriac* and *Vulgate* read בטחנו *batachnu*, "we have trusted." *Schroeder*, Gram. Heb. p. 360, explains the present reading בטח *batuach*, impersonally, *confisum est*.

Verse 4. *In the Lord JEHOVAH*—"In JEHOVAH"] In JAH JEHOVAH, Heb.; but see *Houbigant*, and the note on chap. xii. 2.

Everlasting strength] צור עולמים *tsur olamim*, "the rock of ages;" or, according to Rab. *Maimon*,—the *eternal Fountain, Source*, or *Spring*. Does not this refer to the lasting streams from the rock in the desert! And that rock was Christ. ge han hoped in the Lord fro the everlastinge worldis.—Old MS. BIBLE.

Verse 8. *Have we waited for thee*—"We have placed our confidence in thy name"] The *Septuagint, Syriac*, and *Chaldee* read קוינו *kavinu*, without the pronoun annexed.

Verse 9. *Have I desired thee*] *Forty-one* MSS. of Dr. *Kennicott's* and many of *De Rossi's*, (nine ancient,) and *five* editions read אויתיך *ivvithicha*. It is proper to note this; because the second ' *yod* being omitted in the text, the *Vulgate* and many others have rendered it in the third person.

When thy judgments, &c.] It would be better to read, When thy judgments were in the earth, the inhabitants of the world have learned (לכדו *lomedu*) *righteousness*. Men seldom seek God in *prosperity*; they are apt to rest in an earthly portion; but God in

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only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, [t] in trouble have they visited thee, they poured out a [u] prayer *when* thy chastening *was* upon them.

17 Like as a [v] woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

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18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have [w] the inhabitants of the world fallen.

19 [x] Thy dead *men* shall live, *together with* my dead body shall they arise. [y] Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 Come, my people, [z] enter thou into thy

[t] Hos. v. 15.——[u] Heb. *secret speech.*——[v] Chap. xiii. 8; John xvi. 21.

[w] Psa. xvii. 14.——[x] Ezek. xxxvii. 1, &c.——[y] Dan. xii. 2.——[z] Exod. xii. 22, 23.

merey embitters this by adversity; then there is a general cry after himself as our chief, solid, and only permanent good.

Verse 16. *Lord, in trouble have they visited thee*—"O JEHOVAH, in affliction we have sought thee"] So the *Septuagint* and two MSS. have בקרנוך *pekadnucha*, in the first person plural. And so perhaps it should be צקנו *tsaknu*, in the first person; but how the *Septuagint* read this word is not clear; and this last member of the verse is extremely obscure.

For למו *lamo*, "on them," the *Septuagint* read לנו *lanu*, "on us," in the first person likewise; a frequent mistake; see note on chap. x. 29.

Verse 18. *We have—brought forth wind*] The learned Professor *Michaelis* explains this image in the following manner: "Rariorem morbum describi, empneumatosin, aut ventosam molam, dictum; quo quæ laborant diu et sibi et peritis medicis gravidæ videntur, tandemque post omnes veræ graviditatis molestias et labores ventum ex utero emittunt: quem morbum passim describunt medici." Syntagma Comment., vol. ii., p. 165. "The *empneumatosis*, or windy inflation of the womb, is a disorder to which females are liable. Some have had this in such wise, for a long time together, that they have appeared to themselves, and even to very skilful medical men, to be pregnant; and after having endured much pain, and even the throes of apparent childbearing, they have been eased and restored to health by the emission of a great quantity of wind from the uterus. This disorder is well known to medical men." The *Syriac* translator seems to have understood it in this manner: Enixi sumus, ut illæ quæ ventos pariunt. "We have brought forth as they who bring forth wind."

In the earth—"In the land"] בארץ *bearets*; so a MS., the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 19. *My dead body*—"My deceased"] All the ancient Versions render it in the plural; they read נבלותי *niblothai*, my *dead bodies*. The *Syriac* and *Chaldee* read נבלותיהם *niblotheyhem*, their *dead bodies*. No MS. yet found confirms this reading.

The dew of herbs—"The dew of the dawn"] *Lucis*, according to the *Vulgate*; so also the *Syriac* and *Chaldee*.

The deliverance of the people of God from a state of the lowest depression is explained by images plainly taken from the resurrection of the dead. In the same manner the Prophet Ezekiel represents the restoration of the Jewish nation from a state of utter dissolution by the restoring of the dry bones to life, exhibited to him in a vision, chap. xxxvii., which is directly thus applied and explained, ver. 11–13. And this deliverance is expressed with a manifest opposition to what is here said above, ver. 14, of the great lords and tyrants, under whom they had groaned:—

"They are dead, they shall not live;
They are deceased tyrants, they shall not rise:"

that they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time *a popular and common doctrine*; for an image which is assumed in order to express or represent any thing in the way of allegory or metaphor, whether poetical or prophetical, must be an image *commonly known and understood*; otherwise it will not answer the purpose for which it is assumed.—L.

Kimchi refers these words to the days of the Messiah, and says, "Then many of the saints shall rise from the dead." And quotes Dan. xii. 2. Do not these words speak of the *resurrection* of our blessed Lord; and of that resurrection of the *bodies of men*, which shall be the consequence of *his body* being raised from the dead?

Thy dead men *shall live*,—with *my dead body shall they arise*.] This seems very express.

Verse 20. *Come, my people, enter thou into thy chambers*] An exhortation to patience and resignation under oppression, with a confident expectation of deliverance by the power of God manifestly to be exerted in the destruction of the oppressor. It seems to be an allusion to the command of Moses to the Israelites, when the destroying angel was to go through the

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chambers, and shut thy doors about thee: hide thyself as it were [a] for a little moment, until the indignation be overpast.

21 For, behold, the LORD [b] cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her [c] blood, and shall no more cover her slain.

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[a] Psa. xxx. 5; chap. liv. 7, 8; 2 Cor. iv. 17.

[b] Mic. i. 3; Jude 14.—[c] Heb. *bloods.*

land of Egypt, "not to go out at the door of their houses until the morning;" Exod. xii. 22. And before the passage of the Red Sea: "Fear ye not, stand still, and see the salvation of JEHOVAH. JEHOVAH shall fight for you, and ye shall hold your peace," Exod. xiv. 13, 14.

Verse 21. *The earth also shall disclose her blood*] Crimes of cruelty and oppression, which have passed away from the eyes of men, God will bring into judgment, and exact punishment for them. O what a reckoning will the kingdoms of the earth have with God, for the torrents of blood which they have shed for the gratification of the lust of power and ambition! Who shall live when he doeth this?

CHAPTER XXVII.

Destruction of the enemies of the Church, 1. *God's care of his vineyard*, 2–11. *Prosperity of the descendants of Abraham in the latter days*, 12, 13.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the [a] piercing serpent, [b] even leviathan that crooked serpent; and he shall slay [c] the dragon that *is* in the sea.

2 In that day [d] sing ye unto her, [e] A vineyard of red wine.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[a] Or, *crossing like a bar.*—[b] Psa. lxxiv. 13, 14.—[c] Chap. li. 9; Ezek. xxix. 3; xxxii. 2.

[d] Chapter v. 1.—[e] Psalm lxxx. 8; Jeremiah ii. 21.

The subject of this chapter seems to be the nature, the measure, and the design of God's dealings with his people. 1. His judgments inflicted on their great and powerful enemies, ver. 1. 2. His constant care and protection of his favourite vineyard, in the form of a dialogue, ver. 2. 3. The moderation and lenity with which the severity of his judgments have been tempered, ver. 7. 4. The end and design of them, to recover them from idolatry, ver. 9. And, 5. The recalling of them, on their repentance, from their several dispersions, ver. 12. The first verse seems connected with the two last verses of the preceding chapter.—L.

NOTES ON CHAP. XXVII.

Verse 1. *Leviathan*] The animals here mentioned seem to be the *crocodile*, rigid by the stiffness of the backbone, so that he cannot readily turn himself when he pursues his prey; hence the easiest way of escaping from him is by making frequent and short turnings: the *serpent* or *dragon*, flexible and winding, which coils himself up in a circular form: and the *sea-monster*, or *whale*. These are used allegorically, without doubt for great potentates, enemies and persecutors of the people of God: but to specify the particular persons or states designed by the prophet under these images, is a matter of great difficulty, and comes not necessarily within the design of these notes. *R. D. Kimchi* says, *leviathan* is a parable concerning the kings of the Gentiles: it is the largest fish in the sea, called also תנין *tannin, the dragon*, or rather the *whale*. By these names the Grecian, Turkish, and Roman empires are intended. The *dragon of the sea* seems to mean some nation having a strong naval force and extensive commerce. See *Kimchi* on the place.

Verse 2. *Sing ye unto her*] אנו לה *anu lah*. Bishop *Lowth* translates this, *Sing ye a responsive song*; and says that ענה *anah, to answer*, signifies occasionally to sing responsively; and that this mode of singing was frequently practised among the ancient Hebrews. See *De Pöes. Sac. Heb. Præl.* xix., at the beginning.

This, indeed, was the ancient method of singing in various nations. The song was divided into distinct portions, and the singers sang *alternately*. There is a fine specimen of this in the song of Deborah and Barak: and also in the Idyls of Theocritus, and the Eclogues of Virgil.

This kind of singing was properly a dialogue in verse, sung to a particular tune, or in the mode which is now termed *recitativo*. I have seen it often practised on funeral occasions among the descendants of the aboriginal Irish. The poems of Ossian are of this kind.

The learned *Bishop* distinguishes the parts of this dialogue thus:—

3. JEHOVAH. It is I, JEHOVAH, that preserve her;
I will water her every moment;
I will take care of her by night;
And by day I will keep guard over her.

4. VINEYARD. I have no wall for my defence:
O that I had a fence of the thorn and brier!

JEHOVAH. Against them should I march in battle,
I should burn them up together.

5. Ah! let her rather take hold of my protection.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 [f] I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set [g] the briers *and* thorns against me in battle? I would [h] go through them, I would burn them together.

5 Or let him take hold [i] of my strength, *that* he may [k] make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob [l] to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii R. Roman., 4.

7 Hath he smitten him, [m] as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 [n] In measure, [o] when it shooteth forth, thou wilt debate with it: [p] he [q] stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of

[f] Psa. cxxi. 4, 5.——[g] 2 Sam. xxiii. 6; chap. ix. 18.——[h] Or, *march against.*——[i] Chap. xxv. 4.——[k] Job xxii. 21.——[l] Chap. xxxvii. 31; Hos. xiv. 5, 6.——[m] Heb. *according to the stroke of those.*

[n] Job xxiii. 6; Psa. vi. 1; Jer. x. 24; xxx. 11; xlvi. 28; 1 Cor. x. 13.——[o] Or, *when thou sendest it forth.*——[p] Or, *when he removeth it.*——[q] Psa. lxxviii. 38.

VINEYARD. Let him make peace with me!
Peace let him make with me!

6. JEHOVAH. They that come from the root of Jacob shall flourish, Israel shall bud forth;
And they shall fill the face of the world with fruit.

A vineyard of red wine] The redder the wine, the more it was valued, says *Kimchi*.

Bishop *Louth* translates, *To the beloved vineyard*. For חמר *chemer, red*, a multitude of MSS. and editions have חמד *chemed, desirable*. This is supported by the *Septuagint* and *Chaldee*.

Verse 3. *Lest* any *hurt it, I will keep it night and day*—"I will take care of her by night; and by day I will keep guard over her"] For פן יפקד *pen yiphkod, lest any visit it*, the *Syriac* read ואפקד *veephkod, and I will visit it*. Twenty MSS. of *Kennicott's*, fourteen of *De Rossi's*, and two of my own, and six editions read אפקד *ephkod, I will visit*, in the first person.

Verse 4. *Fury* is *not in me*—"I have no wall"] For חמה *chemah, anger*, the *Septuagint* and *Syriac* read חומה *chomah, wall*. An ancient MS. has חימה *cheimah*. For בה *bah, in her*, two MSS. read בם *bam, in them*, plural. The vineyard wishes for a wall and a fence of thorns—human strength and protection, (as the Jews were too apt to apply to their powerful neighbours for assistance, and to trust to the shadow of Egypt:) JEHOVAH replies, that this would not avail her, nor defend her against his wrath. He counsels her, therefore, to betake herself to his protection. On which she entreats him to make peace with her.

From the above note it appears that the bishop reads חומה *chomah, wall*, for חמה *chemah, anger* or *fury*, in accordance with the *Syriac* and *Septuagint*. The letter ו *vau* makes the only difference, which letter is frequently absent from many words where its place is supplied by the point . *cholem:* it might have been so here formerly; and in process of time both *vau* and *cholem* might have been lost. The *Syriac* supports the learned bishop's criticism, as the word סכסכ *shora* is there used: which word in the plural is found, Heb. xi. 30: "By faith the *walls* of Jericho." The bishop thinks the *Septuagint* is on his side: to me, it seems neither *for* nor *against* the criticism. The words in the *Vatican copy* are εγω πολις οχυρα, *I am a fortified city*; which the *Arabic* follows: but instead of οχυρα, the *Codex Alexandrinus* has ισχυρα, *I am a* STRONG *city*.

The word חומה *chomah, wall*, is not found in any MS. in the collections of *Kennicott* and *De Rossi*, nor in any of my own MSS.

However, one of Dr. *Kennicott's* MSS. has חימה *cheimah;* but probably that which now appears to be a י *yod* was formerly a ו *vau*, and now partially obliterated.

This song receives much light from being collated with that in chap. v.; and perhaps the bishop's criticism will find its best support from such a collation. In ver. 5 of that chapter, God threatens to take away the *wall* of his vineyard: this *was* done; and here the vineyard complains, *I have no wall*, and wishes for any kind of defence rather than be thus naked. This is the only *natural* support of the above criticism.

"About Tripoli there are abundance of vineyards and gardens, inclosed, for the most part, with hedges, which chiefly consist of the rhamnus, paliurus, oxyacantha," &c. *Rauolf*, p. 21, 22. A fence of thorns is esteemed equal to a wall for strength, being commonly represented as impenetrable. See Mic. vii. 4; Hos. ii. 6.

Who would set the briers and *thorns against me*—"O that I had a fence of the thorn and brier"] *Seven* MSS., (*two* ancient,) and *one* edition, with the *Syriac, Vulgate*, and Aquila, read ושית *veshayith*, with the conjunction ו *vau* prefixed: *Who would set the briers and thorns*, מי יתנני שמיר שית *mi yitteneni shamir shayith, Who shall give me the brier and thorn*, i. e., for a defence: but hear *Kimchi*: "*Who* (the vineyard) *hath given me* (Jehovah) *the brier and the thorn* instead of good grapes."

Verse 5. *Or*—"Ah"] For או *o* I read אוי *oi*, as it was at first in a MS. The י *yod* was easily lost, being followed by another י *yod*.

Verse 6. *To take root*—"From the root"] For ישרש *yashresh*, I read, with the *Syriac*, משרש *mishsheresh*. And for יציץ ופרח *yatsits uparach*, יציצו פרח *yatsitsu parach*, joining the ו *vau* to the first word, and taking that into construction with the first part of the sentence, *Israel shall bud forth*. I suppose the dialogue to be continued in this verse, which pursues the same image of the allegory, but in the way of metaphor.

Verse 9. *The groves*—"And if the groves"] ולא *vela*. *Four* MSS., *two* ancient, of *Kennicott's*, and *one*

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and [r]images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: [s]there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for [t]it *is* a people of no understanding: therefore he that made them will not have mercy on them, and [u]he that formed them will show them no favour.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

12 And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 [v]And it shall come to pass in that day, [w]*that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

[r] Or, *sun images.*——[s] See chap. xvii. 2; xxxii. 14.——[t] Deut. xxxii. 28; chap. i. 3; Jer. viii. 7.

[u] Deut. xxxii. 18; chap. xliii. 1, 7; xliv. 2, 21, 24.——[v] Chap. ii. 11.——[w] Matt. xxiv. 31; Rev. xi. 15.

ancient of my own, with the *Septuagint*; this makes a fuller sense.

Verse 10. *There shall the calf feed*] That is, the king of Egypt, says *Kimchi*.

Verse 11. *The boughs thereof*—"Her boughs"] קציריה *ketsiryha*, MS. and Vulg.; that is, the boughs of the *vineyard*, referring still to the subject of the dialogue above.

The scarcity of fuel, especially wood, in most parts of the east is so great, that they supply it with every thing capable of burning; cow-dung dried, roots, parings of fruit, withered stalks of herbs and flowers; see Matt. vi. 21–30 Vine-twigs are particularly mentioned as used for fuel in dressing their food, by D'Arvieux; *La Roque*, Palestine, p. 198. Ezekiel says, in his parable of the vine, used figuratively for the people of God, as the vineyard is here: "Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel;" chap. xv. 3, 4. "If a man abide not in me," saith our Lord, "he is cast forth as a branch of the vine and is withered; and men gather them, and cast them into the fire, and they are burned;" John xv. 6. They employed women and children to gather these things, and they laid them up in store for use. The dressing and pruning their vines afforded a good supply of the last sort of fuel; but the prophet says that the vines themselves of the beloved vineyard shall be blasted, withered, and broken, and the women shall come and gather them up, and carry away the whole of them to make their fires for domestic uses. See *Harmer's* Observations, vol. i., p. 254, &c.

Verse 12. *The channel of the river*] The river *Sabbation*, beyond which the Israelites were carried captive.—*Kimchi*.

Verse 13. *The great trumpet shall be blown*] Does not this refer to the time spoken of by our Lord, Matt. xxiv. 31: *He shall send forth his angels*—the preachers of his Gospel, *with a great sound of a trumpet*—the earnest invitation to be saved by Jesus Christ; *and shall gather his elect*—the Jews, his ancient *chosen* people, *from the four winds*—from all parts of the habitable globe in which they have been dispersed.

In this prophet there are several predictions relative to the conversion of Egypt to the true faith, which have not yet been fulfilled, and which *must* be fulfilled, for the truth of God cannot fail. Should Egypt ever succeed in casting off the *Ottoman* yoke, and fully establish its independence, it is most likely that the Gospel of Christ would have a speedy entrance into it; and, according to these prophecies, a wide and permanent diffusion. At present the Mohammedan power is a genuine antichrist. This also the Lord will remove in due time.

CHAPTER XXVIII.

This chapter begins with a denunciation of the approaching ruin of the Israelites by Shalmaneser, whose power is compared to a tempest or flood, and his keenness to the avidity with which one plucks and swallows the grape that is soonest ripe, 1–4. *It then turns to the two tribes of Judah and Benjamin, who were to continue a kingdom after the final captivity of their brethren; and gives first a favourable prognostication of their affairs under Hezekiah,* 5, 6; *but soon changes to reproofs and threatenings for their intemperance and their profaneness,* 7, 8. *They are introduced as not only scornfully rejecting, but also mocking and ridiculing, the instructions of the prophet,* 9, 10. *To this God immediately retorts in terms alluding to their own mocking, but differently applied,* 11–13. *The prophet then addresses these scoffers,* 14; *who considered themselves as perfectly secure from every evil,* 15; *and assures them that there was no method under heaven but one, by which they could be saved,* 16; *that every other vain resource should fail in the day of visitation,* 17, 18. *He then farther adds, that the judgments of God were particularly*

levelled against them; and that all the means to which they trusted for warding them off should be to no purpose, 19, 20; *as the Almighty, who, on account of his patience and long-suffering, is amiably described as unacquainted with punishing, had nevertheless determined to punish them*, 21, 22. *The prophet then concludes with a beautiful parable in explanation and defence of God's dealing with his people*, 23–29.

A. M. cir. 3279. B. C. cir. 725. Olymp. XIII. 4. cir. annum Romuli, R. Roman., 29.

WO to [a] the crown of pride, to the drunkards of Ephraim, whose [b] glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are [c] overcome with wine!

2 Behold, the Lord hath a mighty and strong one, [d] *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 [e] The crown of pride, the drunkards of Ephraim, shall be trodden [f] under feet:

4 And [g] the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he [h] eateth it up.

5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

[a] Ver. 3.—[b] Ver. 4.—[c] Heb. *broken.*—[d] Chap. xxx. 30; Ezek. xiii 11.

[e] Ver. 1.—[f] Heb. *with feet.*—[g] Ver. 1.—[h] Heb. *swalloweth.*

NOTES ON CHAP. XXVIII.

Verse 1. *Wo to the crown of pride*] By the crown of pride, &c., *Samaria* is primarily understood. "Sebaste, the ancient Samaria, is situated on a long mount of an oval figure, having first a fruitful valley, and then a ring of hills running round about it;" *Maundrell*, p. 58. "E regione horum ruderum mons est peramœnus, planitie admodum frugifera circumseptus, super quem olim Samaria urbs condita fuit;" Fureri Itinerarium, p. 93. The city, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley and a circle of other hills beyond it, suggested the idea of a chaplet or wreath of flowers worn upon their heads on occasions of festivity, expressed by *the proud crown* and the *fading flower of the drunkards*. That this custom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans, appears from the following passage of the book of Wisdom:—

"Let us fill ourselves with costly wine and ointments,
And let no flower of the spring pass by us:
Let us crown ourselves with rose-buds before they are withered." Wisd. ii. 7, 8.

Verse 2. *Behold the Lord hath a mighty and strong one*—"Behold the mighty one, the exceedingly strong one"] אמיץ ואדני *ammits ladonai, fortis Domino*, i. e., *fortissimus*, a Hebraism. For לאדני *ladonai, to the Lord*, *thirty-eight* MSS. of Dr. *Kennicott's* and many of *De Rossi's*, with some of my own, and *two* editions, read לה׳ *laihovah, to* JEHOVAH.

Verse 3. *The crown of pride, the drunkards of Ephraim*—"The proud crowns of the drunkards of Ephraim"] I read עטרות *ataroth, crowns*, plural, to agree with the verb תרמנה *teramasnah*, "shall be trodden down."

Verse 4. *The hasty fruit before the summer*—"The early fruit before the summer"] "No sooner doth the *boccore*, (the early fig,) draw near to perfection in the middle or latter end of June, than the *kermez* or summer fig begins to be formed, though it rarely ripens before August; about which time the same tree frequently throws out a third crop, or the winter fig, as we may call it. This is usually of a much longer shape and darker complexion than the kermez, hanging and ripening upon the tree even after the leaves are shed; and, provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring;" *Shaw*, Travels, p. 370, fol. The image was very obvious to the inhabitants of Judea and the neighbouring countries, and is frequently applied by the prophets to express a desirable object; by none more elegantly than by Hosea, chap. ix. 10:—

"Like grapes in the wilderness I found Israel;
Like the first ripe fig in her prime, I saw your fathers."

Which when *he that looketh upon it seeth*—"Which whoso seeth, he plucketh it immediately"] For ראה *yirch*, which with הראה *haroeh* makes a miserable tautology, read, by a transposition of a letter, יארה *yareh*; a happy conjecture of Houbigant. The image expresses in the strongest manner the great ease with which the Assyrians shall take the city and the whole kingdom, and the avidity with which they shall seize the rich prey without resistance.

Verse 5. *In that day*] Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Shalmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah; but soon changes to reproofs and threatenings for their intemperance, disobedience, and profaneness.

Jonathan's Targum on this verse is worthy of notice: "In that time Messiah, the Lord of hosts, משיחא דיי צבאות *meshicha dayai tsebaoth*, shall be a crown of joy and a diadem of praise to the residue of his people." Kimchi says the rabbins in general are of this opinion. Here then the rabbins, and their most celebrated Targum, give the incommunicable name, יהוה צבאות *Yehovah tsebaoth, the Lord of hosts*, to our ever blessed Redeemer, Jesus Christ.

A. M. cir. 3279. B. C. cir. 725. Olymp. XIII. 4. cir. annum Romuli, R. Roman., 29.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But they also [i] have erred through wine, and through strong drink are out of the way; [k] the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

9 [l] Whom shall he teach knowledge? and whom shall he make to understand [m] doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept [n] *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with [o] stammering [p] lips and another tongue [q] will he speak to this people.

[i] Prov. xx. 1; Hos. iv. 11. — [k] Chap. lvi. 10, 12. — [l] Jer. vi. 10. [m] Heb. *the hearing.*

[n] Or, hath been. — [o] Heb. *stammerings of lips.* — [p] 1 Cor. xiv. 21. [q] Or, *he hath spoken.*

Verse 6. *The battle to the gate*—"The war to the gate *of the enemy.*"] That is, who pursue the fleeing enemy even to the very gates of their own city. "But we were upon them even unto the entering of the gate," 2 Sam. xi. 23; that is, we drove the enemy back to their own gates. See also 1 Sam. xvii. 52. The *Targum* says, The Messiah shall give the victory to those who go out to battle, that he may bring them back to their own houses in peace.

Verse 9. *Whom shall he teach knowledge?*—"Whom, say they, would he teach knowledge?"] The scoffers mentioned below, ver. 14, are here introduced as uttering their sententious speeches; they treat God's method of dealing with them, and warning them by his prophets, with contempt and derision. What, say they, doth he treat us as mere infants just weaned? doth he teach us like little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing, in ver. 10, the concise prophetical manner. God, by his prophet, retorts upon them with great severity their own contemptuous mockery, turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as you say; ye shall be taught by a strange tongue and a stammering lip; in a strange country; ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children. And my dealing with you shall be according to your own words: it shall be command upon command for your punishment; it shall be line upon line, stretched over you to mark your destruction, (compare 2 Kings xxi. 13;) it shall come upon you at different times, and by different degrees, till the judgments, with which from time to time I have threatened you, shall have their full accomplishment.

Jerome seems to have rightly understood the general design of this passage as expressing the manner in which the scoffers, by their sententious speeches, turned into ridicule the warnings of God by his prophets, though he has not so well explained the meaning of the repetition of their speech in ver. 13. His words are on ver. 9—"Solebant hoc ex persona prophetarum ludentes dicere:" and on ver. 14—"Quod supra diximus, eum irrisione solitos principes Judæorum prophetis dicere, *manda, remanda*, et cætera his similia, per quæ ostenditur, nequaquam eos prophetarum credidisse sermonibus, sed prophetiam habuisse despectui, præsens ostendit capitulum, per quod appellantur viri illusores." *Hieron. in loc.*

And so Jarchi interprets the word כשלים *mishelim* in the next verse: "Qui dicunt verba irrisionis parabolicè." And the *Chaldee* paraphrases ver. 11 to the same purpose, understanding it as spoken, not of God, but of the people deriding his prophets: "Quoniam in mutatione loquelæ et in lingua subsannationis irridebant contra prophetas, qui prophetabant populo huic."—L.

Verse 10. *For precept* must be *upon precept*] The original is remarkably abrupt and sententious. The hemistichs are these:—

כי צו לצו צו לצו
latsav tsav latsav tsav ki
קו לקו קו לקו
lakav kav lakav kav
זעיר שם זעיר שם
sham zeeir sham zeeir

For,—Command to command, command to command.
Line to line, line to line.
A little there, a little there.

Kimchi says צו *tsav, precept*, is used here for מצוה *mitsvah, command*, and is used in no other place for it but here. צו *tsav* signifies a *little precept*, such as is suited to the capacity of a child; see ver. 9. קו *kav* signifies the *line* that a mason stretches out to build a layer of stones by. After one layer or course is placed, he raises the line and builds another: thus the building is by degrees regularly completed. This is the method of teaching children, giving them such information as their narrow capacities can receive; and thus the prophet dealt with the Israelites. See *Kimchi in loc.*, and see a fine parallel passage, Heb. v. 12–14, by which this may be well illustrated.

My old MS. Bible translates oddly:—

For ſende efter ſende. ſende efter ſende:
Abide efter abide, abide efter abide:
Litȝt ther. litȝt ther.

Coverdale is also singular:—

Commande that may be commanded;
Byd that maye be bydden:

A. M. cir. 3279. B. C. cir. 725. Olymp. XIII. 4. cir. annum Romuli, R. Roman., 29.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: [r] for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation [s] a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

A. M. cir. 3279. B. C. cir. 725. Olymp. XIII. 4. cir. annum Romuli, R. Roman., 29.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away [t] the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be [u] trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only [v] *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering

[r] Amos ii. 4. —— [s] Gen. xlix. 42; Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; x. 11; Eph. ii. 20; 1 Pet. ii. 6, 7, 8.

[t] Ver. 15. —— [u] Heb. *a treading down to it.* —— [v] Or, when *he shall make* you *to understand doctrine.*

Forbyd that maye be forbydden;
Kepe backe that maye be kepte backe:
Here a litle, there a litle.

Verse 12. *This is the rest*—"This is the true rest"] The sense of this verse is: God had warned them by his prophets that their safety and security, their deliverance from their present calamities and from the apprehensions of still greater approaching, depended wholly on their trust in God, their faith and obedience; but they rejected this gracious warning with contempt and mockery.

Verse 15. *A covenant with death*] To be in covenant with, is a kind of proverbial expression to denote *perfect security* from evil and mischief of any sort:—

"For thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee." Job v. 23.

"And I will make a covenant for them with the beasts of the field,
And with the fowls of heaven, and with the creeping things of the ground." Hos. ii. 18.

That is, none of these shall hurt them. But Lucan, speaking of the Psylli, whose peculiar property it was to be unhurt by the bite of serpents, with which their country abounded, comes still nearer to the expression of Isaiah in this place:—

Gens unica terras
Incolit a sævo serpentum innoxia morsu
Marmaridæ Psylli.——
Pax illis cum morte data est.
Pharsal. ix. 891.

"Of all who scorching Afric's sun endure,
None like the swarthy Psyllians are secure:
With healing gifts and privileges graced,
Well in the land of serpents were they placed:
Truce with the dreadful tyrant death they have,
And border safely on his realm the grave."
ROWE.

We have made a covenant with death, and with hell are we at agreement] חוזה עשינו *asinu chozeh*, we have made a *vision*, we have had an *interview*, struck a bargain, and settled all preliminaries. So they had made a *covenant with hell* by *diabolic sacrifice*, כרתנו ברית *carathnu berith*, "We have cut the covenant sacrifice;" they divided it for the contracting parties to *pass between* the separated victim; for the victim was split exactly down the middle, so that even the *spinal marrow was exactly divided* through its whole length; and being set opposite to each other, the contracting parties entered, one at the head part, the other at the feet, and, meeting in the centre, took the covenant oath. Thus, it is intimated, these bad people made an agreement with שאול *sheol*, with *demons*, with whom they had an *interview*; *i. e.*, meeting them in the covenant sacrifice! To such a pitch had the Israelitish idolatry reached at that time!

Verse 16. *Behold, I lay in Zion*] See the notes on the parallel places in the margin. *Kimchi* understands this of *Hezekiah*; but it most undoubtedly belongs to Jesus Christ alone; and his application of it to himself even the Jews could not contest. See the margin as above.

Verse 18. *Your covenant with death shall be disannulled*—"Your covenant with death shall be broken"] For כפר *caphar*, which seems not to belong to this place, the *Chaldee* reads תפר *taphar*, which is approved by *Houbigant* and *Secker*. See Jer. xxxiii. 21, where the very same phrase is used. See Prelim. Dissert. p. I.

Verse 20. *For the bed is shorter*] A *mashal* or

narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as *in* Mount [w] Perazim, he shall be wroth as *in* the valley of [x] Gibeon, that he may do his work, [y] his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts [z] a consumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in [a] the principal wheat and the appointed barley and the [b] rye in their [c] place?

26 [d] For [e] his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, [f] *which* is wonderful in counsel, *and* excellent in working.

A. M. cir. 3279. B. C. cir. 725. Olymp. XIII. 4. cir. annum Romuli, R. Roman., 29.

A. M. cir. 3279. B. C. cir. 725. Olymp. XIII. 4. cir. annum Romuli, R. Roman., 29.

[w] 2 Sam. v. 20; 1 Chron. xiv. 11. — [x] Josh. x. 10, 12; 2 Sam. v. 25; 1 Chron. xiv. 16. — [y] Lam. iii. 33. — [z] Chap. x. 22, 23; Dan. ix. 27. — [a] Or, *the wheat in the principal* place, *and barley in the appointed* place. — [b] Or, *spelt*. — [c] Heb. *border*? — [d] Or, *And he bindeth it in such sort as his God doth teach him*. — [e] Ecclus. vii. 15. — [f] Psa. xcii. 5; Jer. xxxii. 19.

proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them. כסך *massek*, chap. xxii. 8, *the covering*, is used for the outworks of defence, the barrier of the country; and here, in the allegorical sense, it means much the same thing. Their beds were only mattresses laid on the floor; and the coverlet a sheet, or in the winter a carpet, laid over it, in which the person wrapped himself. For כהתכנס *kehitheannes*, it ought probably to be כהתכנם *mehitheannes*. *Houbigant*, *Secker*.

Verse 21. *As in Mount Perazim*] כהר *kehar*; but בהר *bahor*, *in the mount*, is the reading of two of *Kennicott's*, one of *De Rossi's*, and one of my own MSS.

Verse 22. *The Lord God*] אדני יהוה *Adonai Yehovah*. Adonai is omitted by four of *Kennicott's* MSS., and in the *Septuagint*, *Syriac*, and *Arabic*.

Verse 23. *Give ye ear, and hear my voice*—"Listen ye, and hear my voice"] The foregoing discourse, consisting of severe reproofs, and threatenings of dreadful judgments impending on the Jews for their vices, and their profane contempt of God's warnings by his messengers, the prophet concludes with an explanation and defence of God's method of dealing with his people in an elegant parable or allegory; in which he employs a variety of images, all taken from the science of agriculture. As the *husbandman* uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and when he hath gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain; so God, with unerring wisdom, and with strict justice, instructs, admonishes, and corrects his people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering justice with mercy; in order to reclaim the wicked, to improve the good, and, finally, to separate the one from the other.

Verse 26. *For his God doth instruct him*] All nations have agreed in attributing agriculture, the most useful and the most necessary of all sciences, to the invention and to the suggestions of their deities. "The Most High hath ordained husbandry," saith the son of Sirach, Ecclus. vii. 15.

> Namque Ceres fertur fruges, Liberque liquoris
> Vitigeni laticem mortalibus instituisse.
>
> LUCRETIUS, v. 14.

"Ceres has taught mortals how to produce fruits; and Bacchus has taught them how to cultivate the vine."

> Ὁ δ' ἠπιος ἀνθρώποισι
> Δεξια σημαινει, λαους δ' επι εργον εγειρει
> Μιμνησκων βιοτοιο· λεγει δ' ὁτε βωλος αριστη
> Βουσι τε και μακελῃσι· λεγει δ' ὁτε δεξιαι ὡραι
> Και φυτα γυρωσαι, και σπερματα παντα βαλεσθαι.
>
> ARATUS, *Phænom.* v.

> "He, Jupiter, to the human race
> Indulgent, prompts to necessary toil
> Man provident of life; with kindly signs
> The seasons marks, when best to turn the glebe
> With spade and plough, to nurse the tender plant,
> And cast o'er fostering earth the seeds abroad."

Verses 27, 28. Four methods of threshing are here mentioned, by different instruments; the *flail*, the *drag*, the *wain*, and the *treading of the cattle*. The *staff* or *flail* was used for the *infirmiora semina*, says Jerome, the grain that was *too tender* to be treated in the other methods. The *drag* consisted of a sort of strong planks, made rough at the bottom, with hard stones or iron; it was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. Kemp-

fer has given a print representing the manner of using this instrument, *Amæn. Exot.* p. 682. fig. 3. The *wain* was much like the former; but had *wheels* with *iron teeth*, or *edges* like a *saw*: Ferrata carpenta rotis per medium in serrarum modum se volventibus. Hieron. in loc. From this it would seem that the axle was armed with iron teeth or *serrated wheels* throughout. See a description and print of such a machine used at present in Egypt for the same purpose in *Niebuhr's* Voyage en Arabie, Tab. xvii. p. 123; it moves upon three rollers armed with iron teeth or wheels to cut the straw. In Syria they make use of the *drag*, constructed in the very same manner as above described; *Niebuhr*, Description de l'Arabie, p. 140. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no *hay*. See *Harmer's* Observ. I. p. 425. The last method is well known from the law of Moses, which "forbids the ox to be muzzled, when he treadeth out the corn;" Deut. xxv. 4.

Verse 28. *The bread-corn*] I read ולהם *velahem*, on the authority of the *Vulgate* and *Symmachus*; the former expresses the conjunction ו *vau*, omitted in the text, by *autem*; the latter by ὅε.

Bruise it with *his horsemen*—"Bruise it with the hoofs of his cattle."] For פרשיו *parashaiv*, *horsemen* or *teeth*, read פרסיו *perasaiv*, *hoofs*. So the *Syriac*, *Symmachus*, *Theodotion*, and the *Vulgate*. The first is read with ש *shin*, the latter with ס *samech*, the pronunciation is nearly the same.

CHAPTER XXIX.

Distress of Ariel, or Jerusalem, on Sennacherib's invasion, with manifest allusion, however, to the still greater distress which it suffered from the Romans, 1–4. *Disappointment and fall of Sennacherib described in terms, like the event, the most awful and terrible*, 5–8. *Stupidity and hypocrisy of the Jews*, 9–16. *Rejection of the Jews, and calling of the Gentiles*, 17. *The chapter concludes by a recurrence to the favourite topics of the prophet, viz., the great extension of the Messiah's kingdom in the latter days, and the future restoration of Israel*, 18–24.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

WO [a] to [b] Ariel, to Ariel, [c] the city [d] *where* David dwelt! add ye year to year; let them [e] kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[a] Or, *O Ariel*, that is, *the lion of God*.—[b] Ezek. xliii. 15, 16.

[c] Or, *of the city*.—[d] 2 Sam. v. 9.—[e] Heb. *cut off the heads*.

The subject of this and the four following chapters is the invasion of Sennacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah; interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt; and with promises of better times, both immediately to succeed, and to be expected in the future age. The whole making, not one continued discourse, but rather a collection of different discourses upon the same subject; which is treated with great elegance and variety. Though the matter is various, and the transitions sudden, yet the prophet seldom goes far from his subject. It is properly enough divided by the chapters in the common translation.—L.

NOTES ON CHAP. XXIX.

Verse 1. *Ariel*] That Jerusalem is here called by this name is very certain: but the reason of this name, and the meaning of it as applied to Jerusalem, is very obscure and doubtful. Some, with the Chaldee, suppose it to be taken from the hearth of the great altar of burnt-offerings, which Ezekiel plainly calls by the same name: and that Jerusalem is here considered as the seat of the fire of God, אור אל *ur el* which should issue from thence to consume his enemies: compare chap. xxxi. 9. Some, according to the common derivation of the word, ארי אל *ari el*, the lion of God, or the strong lion, suppose it to signify the strength of the place, by which it was enabled to resist and overcome all its enemies. Τινες δε φασι την πολιν ουτως ειρησθαι· επει, δια Θεου, λεοντος δικην εσπαραττε τους ανταιρουτας. *Procop.* in loc. There are other explanations of this name given: but none that seems to be perfectly satisfactory.—*Lowth.*

From Ezekiel xliii. 15, we learn that Ari-el was the name of the altar of burnt-offerings, put here for the *city* itself in which that altar was. In the second verse it is said, I will distress Ari-el, and it shall be unto me as Ari-el. The first *Ari-el* here seems to mean *Jerusalem*, which should be distressed by the Assyrians: the second *Ari-el* seems to mean the *altar of burnt-offerings*. But why is it said, "Ari-el shall be unto me as Ari-el!" As the altar of burnt-offerings was surrounded daily by the victims which were offered; so the walls of Jerusalem shall be surrounded by the *dead bodies* of those who had rebelled against the Lord, and who should be victims to his justice. The translation of Bishop Lowth appears to embrace both meanings: "I will bring distress upon Ari-el; and it shall be to me as the hearth of the great altar."

Add ye year to year] Ironically. Go on year after year, keep your solemn feasts: yet know, that God will punish you for your hypocritical worship, consisting of mere form destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.

Verse 2. *There shall be heaviness and sorrow*—

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, [f] out of the ground, and thy speech shall [g] whisper out of the dust.

5 Moreover the multitude of thy [h] strangers shall be like small dust, and the multitude of the terrible ones *shall be* [i] as chaff that passeth away: yea, it shall be [k] at an instant suddenly.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

6 [l] Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 [m] And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be [n] as a dream of a night vision.

[f] Chap. viii. 19.——[g] Heb. *peep* or *chirp.*——[h] Chap. xxv. 5. [i] Job xxi. 18; chap. xvii. 13.

[k] Chap. xxx. 13.——[l] Chap. xxviii. 2; xxx. 30.——[m] Chap. xxxvii. 36.——[n] Job xx. 8.

"There shall be continual mourning and sorrow"] Instead of your present joy and festivity.

And it shall be unto me as Ariel—"And it shall be unto me as the hearth of the great altar."] That is, it shall be the seat of the fire of God; which shall issue from thence to consume his enemies. See note on ver. 1. Or, perhaps, all on flame; as it was when taken by the Chaldeans; or covered with carcasses and blood, as when taken by the Romans: an intimation of which more distant events, though not immediate subjects of the prophecy, may perhaps be given in this obscure passage.

Verse 3. *And I will camp against thee round about*—"And I will encamp against thee like David"] For כדור *caddur*, some kind of military engine, כדוד *kedavid, like David*, is the reading of the *Septuagint*, two MSS. of *Kennicott's*, if not two more: but though Bishop Lowth adopts this reading, I think it harsh and unnecessary.

Forts—"Towers"] For מצרת *metsuroth*, read מצדות *metsudoth*: so the *Septuagint* and five MSS. of Dr. *Kennicott's*, one of them ancient, and four of *De Rossi's*.

Verse 4. *And thy speech shall be low out of the dust*—"And from out of the dust thou shalt utter a feeble speech"] That the souls of the dead uttered a feeble stridulous sound, very different from the natural human voice, was a popular notion among the heathens as well as among the Jews. This appears from several passages of their poets; Homer, Virgil, Horace. The pretenders to the art of necromancy, who were chiefly women, had an art of speaking with a feigned voice, so as to deceive those who applied to them, by making them believe that it was the voice of the ghost. They had a way of uttering sounds, as if they were formed, not by the organs of speech, but deep in the chest, or in the belly; and were thence called εγγαστριμυθοι, *ventriloqui*: they could make the voice seem to come from beneath the ground, from a distant part, in another direction, and not from themselves; the better to impose upon those who consulted them. Εξεπιτηδες το γενος τουτο τον αμυδρον ηχον επιτηδευονται, ινα δια την ασαφειαν της φωνης τον του ψευδους αποδιδρασκωσιν ελεγχον. *Psellus* De Dæmonibus, apud *Bochart*, i. p. 731. "These people studiously acquire, and affect on purpose, this sort of obscure sound; that by the uncertainty of the voice they may the better escape being detected in the cheat." From these arts of the necromancers the popular notion seems to have arisen, that the ghost's voice was a weak, stridulous, almost inarticulate sort of sound, very different from the speech of the living.

Verse 5. *The multitude of thy strangers*—"The multitude of the proud"] For זרך *zarayich, thy strangers*, read זדים *zedim, the proud*, according to the *Septuagint*; parallel to and synonymous with עריצים *aritsim, the terrible*, in the next line: the ר *resh* was at first ד *daleth* in a MS. See note on chap. xxv. 2.

The fifth, sixth, and seventh verses contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive and sublime images: perhaps more adapted to show the greatness, the suddenness, and horror of the event, than the means and manner by which it was effected. Compare chap. xxx. 30–33.

Verse 7. *As a dream*] This is the beginning of the comparison, which is pursued and applied in the next verse. Sennacherib and his mighty army are not compared to a dream because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream in which fancy had presented to him meat and drink in abundance, and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed. The image is extremely natural, but not obvious: it appeals to our inward feelings, not to our outward senses; and is applied to an event in its concomitant circumstances exactly similar, but in its nature totally different. See *De S. Poës. Hebr.* Prælect. xii. For beauty and ingenuity it may fairly come in competition with one of the most elegant of Virgil, greatly improved from Homer, Iliad xxii. 199, where he has applied to a different purpose, but not so happily, the same image of the ineffectual working of imagination in a dream:—

> Ac veluti in somnis, oculos ubi languida pressit
> Nocte quies, necquicquam avidos extendere cursus
> Velle videmur, et in mediis conatibus ægri
> Succidimus; non lingua valet, non corpore notæ
> Sufficiunt vires, nec vox, nec verba sequuntur.
> *Æn.* xii. 908.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii. R. Roman., 4.

8 [o] It shall even be as when a hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion.

9 Stay yourselves, and wonder; [p] cry ye out, and cry: [q] they are drunken, [r] but not with wine; they stagger, but not with strong drink.

10 For [s] the LORD hath poured out upon you the spirit of deep sleep, and hath [t] closed your eyes: the prophets and your [u] rulers, [v] the seers hath he covered.

11 And the vision of all is become unto you as the words of a [w] book [x] that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: [y] and he saith, I cannot; for it *is* sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1 cir. annum Numæ Pompilii. R. Roman., 4.

13 Wherefore the LORD said, [z] Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by [a] the precept of men:

14 [b] Therefore, behold, [c] I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [d] for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid

15 [e] Wo unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and [f] they say, [g] Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the [h] work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

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[o] Psa. lxxiii. 20.——[p] Or, *take your pleasure and riot.*——[q] See chap. xxviii. 7, 8.——[r] Chap. li. 21.——[s] Rom. xi. 8.——[t] Psa. lxix. 23; chap. vi. 10.——[u] Heb. *heads*; see chap. iii. 2; Jer. xxvi. 8.——[v] 1 Samuel ix. 9.——[w] Or, *letter.*——[x] Chapter viii. 16.

[y] Dan. xii. 4, 9; Rev. v. 1-5, 9; vi. 1.——[z] Ezek. xxxiii. 31, Matt. xv. 8, 9; Mark vii. 6, 7.——[a] Col. ii. 22.——[b] Hab. i. 5.——[c] Heb. *I will add.*——[d] Jer. xlix. 7; Obad. 8; 1 Cor. i. 19.——[e] Ch. xxx. 1.——[f] Psa. xciv. 7.——[g] Ecclus. xxiii. 18.——[h] Ch. xlv. 9; Rom. ix. 20.

"And as, when slumber seals the closing sight,
The sick wild fancy labours in the night;
Some dreadful visionary foe we shun
With airy strides, but strive in vain to run;
In vain our baffled limbs their powers essay;
We faint, we struggle, sink, and fall away;
Drain'd of our strength, we neither fight nor fly,
And on the tongue the struggling accents die."
PITT.

Lucretius expresses the very same image with Isaiah:—

Ut bibere in somnis sitiens quum quærit, et humor
Non datur, ardorem in membris qui stinguere possit;
Sed laticum simulacra petit, frustraque laborat,
In medioque sitit torrenti flumine potans. iv. 1091.

As a thirsty man desires to drink in his sleep,
And has no fluid to allay the heat within,
But vainly labours to catch the image of rivers,
And is parched up while fancying that he is drinking at a full stream.

Bishop *Stock's* translation of the prophet's text is both elegant and just:—

"As when a hungry man dreameth; and, lo! he is eating:
And he awaketh; and his appetite is unsatisfied.
And as a thirsty man dreameth; and, lo! he is drinking:
And he awaketh; and, lo! he is faint,
And his appetite craveth."

Lucretius almost copies the original.

All that fight against her and her munition—"And all their armies and their towers"] For צביה וכצרתה *tsobeyha umetsodathah*, I read, with the *Chaldee*, צבאם וכצרתם *tsebaam umetsodatham*.

Verse 9. *Stay yourselves, and wonder*] התמהמהו *hithmahmehu, go on what-what-whatting*, in a state of mental indetermination, till the overflowing scourge take you away. See the note on Psa cxix. 60.

They are drunken, but not with wine] See note on chap. li. 21.

Verse 11. *I cannot; for it is sealed*—"I cannot read it; for it is sealed up."] An ancient MS. and the *Septuagint* have preserved a word here, lost out of the text; לקרות *likroth*, (for לקראות,) *αναγνωναι, read it.*

Verse 13. *The Lord*—"JEHOVAH"] For אדני *Adonai*, sixty-three MSS. of *Kennicott's*, and many of *De Rossi's*, and four editions, read יהוה *Yehovah*, and five MSS. add יהוה.

Kimchi makes some just observations on this verse. *The vision*, meaning the Divine revelation of all the prophets, *is a book or letter that is sealed*—is not easily understood. *This is delivered to one that is learned*—instructed in the law. *Read this; and he saith, I cannot, for it is sealed*; a full proof that he does not wish to know the contents, else he would apply to the prophet to get it explained. See *Kimchi* on the place.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

17 *Is* it not yet a very little while, and [i] Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And [k] in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 [l] The meek also [m] shall increase *their* joy in the LORD, and [n] the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought, and [o] the scorner is consumed, and all that [p] watch for iniquity are cut off:

21 That make a man an offender for a word, and [q] lay a snare for him that reproveth in the gate, and turn aside the just [r] for a thing of nought.

22 Therefore thus saith the LORD, [s] who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, [t] the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They [u] also that erred in spirit [v] shall come to understanding, and they that murmured shall learn doctrine.

[i] Chap. xxxii. 15.—[k] Chap. xxxv. 5.—[l] Chap. lxi. 1. [m] Heb. *shall add.*—[n] James ii. 5.—[o] Chap. xxviii. 14, 22. [p] Mic. ii. 1.—[q] Amos v. 10, 12.

[r] Prov. xxviii. 21.—[s] Josh. xxiv. 3.—[t] Chap. xix. 25; xlv. 11; lx. 21; Eph. ii. 10.—[u] Chap. xxviii. 7.—[v] Heb. *shall know understanding.*

And their fear toward me is taught by the precept of men—"And vain is their fear of me, teaching the commandments of men"] I read, for ותהי *vattehi*, ותהו *vethohu*, with the *Septuagint*, Matt. xv. 9; Mark viii. 7; and for מלמדה *melummedah*, מלמדים *melummedim*, with the *Chaldee*.

Verse 17. *And Lebanon shall be turned into a fruitful field*—"Ere Lebanon become like Carmel"] A mashal, or proverbial saying, expressing any great revolution of things; and, when respecting two subjects, an entire reciprocal change: explained here by some interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand, to the rejection of the Jews, and the calling of the Gentiles. The first were the vineyard of God, כרם אל *kerem El*, (if the prophet, who loves an allusion to words of like sounds, may be supposed to have intended one here,) cultivated and watered by him in vain, to be given up, and to become a wilderness: compare chap. v. 1–7. The last had been hitherto barren; but were, by the grace of God, to be rendered fruitful. See Matt. xxi. 43; Rom. xi. 30, 31. Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.

Verse 21. *Him that reproveth in the gate*—"Him that pleaded in the gate"] "They are heard by the treasurer, master of the horse, and other principal officers of the regency of Algiers, who sit constantly in the gate of the palace for that purpose:" that is, the distribution of justice.—*Shaw's* Travels, p. 315, fol. He adds in the note, "That we read of the *elders in the gate*. Deut. xxii. 15; xxv. 7; and, Isa. xxix. 21; Amos v. 10, of *him that reproveth* and *rebuketh in the gate*. The Ottoman court likewise seems to have been called *the Porte*, from the distribution of justice and the despatch of public business that is carried on in the gates of it."

Verse 22. *Who redeemed Abraham*] As God redeemed Abraham from among idolaters and workers of iniquity, so will he redeem those who hear the words of the Book, and are humbled before him, ver. 18, 19.

Concerning the house of Jacob—"The God of the house of Jacob"] I read אל *El* as a noun, not a preposition: the parallel line favours this sense; and there is no address to the house of Jacob to justify the other.

Neither shall his face now wax pale—"His face shall no more be covered with confusion."] "יחורו *yechoro*, Chald. *ut ὁ μεταβαλει*, Theod. ἐντραπησεται, Syr. נחפרו *necaphro, videtur legendum* יחפרו *yechepheru: hic enim solum legitur verbum*, חור *chavar, nec in linguis affinibus habet pudoris significationem.*"—SECKER. "Here alone is the verb חור *chavar* read; nor has it in the cognate languages the signification of *shame*."

Verse 23. *But when he seeth his children, the work of mine hands*—"For when his children shall see the work of my hands"] For בראותו *birotho* I read בראות *biroth*, with the *Septuagint* and *Syriac*.

CHAPTER XXX.

The Jews reproved for their reliance on Egypt, 1–7. *Threatened for their obstinate adherence to this alliance*, 8–17. *Images the most elegant and lofty, by which the intense gloriousness of Messiah's reign at the period when* all Israel *shall be added to the Church is beautifully set forth*, 18–26. *Dreadful fall of Sennacherib's army, an event most manifestly typical of the terrible and sudden overthrow of Antichrist; as, unless this typical reference be admitted, no possible connexion can be imagined between the stupendous events which took place in Hezekiah's reign, and the very remote and inconceivably more glorious displays of Divine vengeance and mercy in the days of the Messiah*, 27–33.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

WO to the rebellious children, saith the LORD, [a] that take counsel, but not of me; and that cover with a covering, but not of my spirit, [b] that they may add sin to sin:

2 [c] That walk to go down into Egypt, and [d] have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 [e] Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at [f] Zoan, and his ambassadors came to Hanes.

5 [g] They were all ashamed of a people *that* could not profit them, nor be a help nor profit, but a shame, and also a reproach.

6 [h] The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, [i] the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

7 [k] For the Egyptians shall help in vain, and to no purpose: therefore have I cried [l] concerning this, [m] Their strength *is* to sit still.

8 Now go, [n] write it before them in a table, and note it in a book, that it may be for [o] the time to come for ever and ever:

9 That [p] this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 [q] Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, [r] speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in [s] oppression and perverseness, and stay thereon:

[a] Chap. xxix. 15.——[b] Deut. xxix. 19.——[c] Chap. xxxi. 1.
[d] Num. xxvii. 21; Josh. ix. 14; 1 Kings xxii. 7; Jer. xxi. 2; xlii. 2, 20.——[e] Chap. xx. 5; Jer. xxxvii. 5, 7.——[f] Chap. xix. 11.
[g] Jer. ii. 36.——[h] Ch. lvii. 9; Hos. viii. 9; xii. 1.——[i] Deut. viii. 15.

[k] Jer. xxxvii. 7.——[l] Or, *to her*.——[m] Ver. 15; chap. vii. 4.
[n] Hab. ii. 2.——[o] Heb. *the latter day*.——[p] Deut. xxxii. 20; chap. i. 4; ver. 1.——[q] Jer. xi. 21; Amos ii. 12; vii. 13; Mic. ii. 6.
[r] 1 Kings xxii. 13; Mic. ii. 11.——[s] Or, *fraud*.

NOTES ON CHAP. XXX.

Verse 1. *And that cover with a covering*—"Who ratify covenants"] Heb. "Who pour out a libation." Sacrifice and libation were ceremonies constantly used, in ancient times by most nations in the ratifying of covenants: a libation therefore is used for a covenant, as in Greek the word σπονδὴ, for the same reason, stands for both. This seems to be the most easy explication of the Hebrew phrase, and it has the authority of the *Septuagint*, ἐποιησατε συνθηκας.

Verse 4. *Hanes*] Six MSS. of *Kennicott's*, and perhaps six others, with four of *De Rossi's*, read חנם *chinnam, in vain*, for חנס *Hanes*; and so also the *Septuagint*, who read likewise יגיעו *yageu, laboured*, for יגיעו *yaggiu, arrived at*.

Verse 5. *Were—ashamed*] Eight MSS. (one ancient) of *Kennicott's*, and ten of *De Rossi's*, read הכיש *hobish*, without א *aleph*. So the *Chaldee* and *Vulgate*.

But a shame—"But proved even a shame"] Four MSS. (three ancient) after כי *ki*, add אם *im, unless*, which seems wanted to complete the phrase in its usual form.

Verse 6. *The burden*] כשא *massa* seems here to be taken in its proper sense; the *load*, not the *oracle*. The same subject is continued; and there seems to be no place here for a new title to a distinct prophecy.

Does not *burden of the beasts of the South* in this place relate to the *presents* sent by Hoshea king of Israel to the *South*—to Egypt, which lay *south* of Judea, to engage the Egyptians to succour him against the king of Assyria?

Into the land of trouble and anguish—"Through a land of distress and difficulty"] The same deserts are here spoken of which the Israelites passed through when they came out of Egypt, which Moses describes, Deut. viii. 15, as "that great and terrible wilderness wherein were fiery serpents, and scorpions, and drought; where there was no water." And which was designed to be a kind of barrier between them and Egypt, of which the Lord had said, "Ye shall henceforth return no more that way," Deut. xvii. 16.

Shall not profit them] A MS. adds in the margin the word לכו *lamo, them*, which seems to have been lost out of the text: it is authorized by the *Septuagint* and *Vulgate*.

Verse 7. *Their strength* is *to sit still*—"Rahab the Inactive."] The two last words, הם שבת *hem shabeth*, joined into one, make the participle pihel המשבת *hammeshabbeth*. I find the learned Professor Doederlein, in his version of Isaiah, and note on this place, has given the same conjecture; which he speaks of as having been formerly published by him. A concurrence of different persons in the same conjecture adds to it a greater degree of probability.

Verse 8. *For ever and ever*—"For a testimony for ever"] לעד *leed*. So the *Syriac, Chaldee, Vulgate*, and *Septuagint*, in MSS. Pachom. and 1. D. 11. εις μαρτυριον, which two words have been lost out of the other copies of the *Septuagint*.

Verse 12. *In oppression*—"In obliquity"] בעקש *beakesh*, transposing the two last letters of בעשק *beoshek, in oppression*, which seems not to belong to this place: a very probable conjecture of Houbigant.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 3. cir. annum Numæ Pompilii, R. Roman., 3.

13 Therefore this iniquity shall be to you [t] as a breach ready to fall, swelling out in a high wall, whose breaking [u] cometh suddenly at an instant.

14 And [v] he shall break it as the breaking of [w] the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a shred to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel; [x] In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: [y] and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 [z] One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as [a] a beacon upon the top of a mountain, and as an ensign on a hill.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: [b] blessed *are* all they that wait for him.

19 For the people [c] shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the LORD give you [d] the bread of adversity, and the water of [e] affliction, yet shall not thy [f] teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it,

[t] Psa. lxii. 3.——[u] Chap. xxix. 5.——[v] Psa. ii. 9; Jer. xix. 11. [w] Heb. *the bottle of potters.*——[x] Ver. 7; chap. vii. 4.——[y] Matt. xxiii. 37.——[z] Rev. xxvi. 8; Deut. xxviii. 25; xxxii. 30; Josh. xxiii. 10.

[a] Or, *a tree bereft of branches* or *boughs*; or, *a mast.*——[b] Psa. ii. 12; xxxiv. 8; Prov. xvi. 20; Jer. xvii. 7.——[c] Chap. lxv. 9. [d] 1 Kings xxii. 27; Psa. cxxvii. 2.——[e] Or, *oppression.*——[f] Psa lxxiv. 9; Amos viii. 11.

Verse 13. *Swelling out in a high wall*—"A swelling in a high wall"] It has been observed before, that the buildings of Asia generally consist of little better than what we call mud walls. "All the houses at Ispahan," says Thevenot, Vol. II., p. 159, "are built of bricks made of clay and straw, and dried in the sun; and covered with a plaster made of a fine white stone. In other places in Persia the houses are built with nothing else but such bricks, made with tempered clay and chopped straw, well mingled together, and dried in the sun, and then used: but the least rain dissolves them." Sir John Chardin's MS. remark on this place of Isaiah is very apposite: Murs en Asie etant faits de terre se fendent ainsi par milieu et de haut en bas. "The walls in Asia being made of earth often cleave from top to bottom." This shows clearly how obvious and expressive the image is. The psalmist has in the same manner made use of it, to express sudden and utter destruction:—

"Ye shall be slain all of you;
Ye shall be like an inclining wall, like a shattered fence." Psa. lxii. 4.

Verse 14. *He shall not spare*—"And spareth it not"] Five MSS. add the conjunction ו *vau* to the negative; ולא *velo*.

Verse 17. *At the rebuke of five shall ye flee*—"At the rebuke of five, ten thousand of you shall flee"] In the second line of this verse a word is manifestly omitted, which should answer to *one thousand* in the first: the *Septuagint* supply πολλοι, רבים *rabbim*. But the true word is רבבה *rebabah*, as I am persuaded any one will be convinced, who will compare the following passages with this place:—

"How should one chase a thousand;
And two put ten thousand (רבבה) to flight?"
Deut. xxxii. 30.

"And five of you shall chase a hundred;
And a hundred of you shall chase (רבבה) ten thousand." Lev. xxvi. 8.

Verse 18. *And therefore will he be exalted*—"Even for this shall he expect in silence"] For ירום *yarum*, *he shall be exalted*, which belongs not to this place, Houbigant reads ידום *yadum*, *he shall be silent*: and so it seems to be in a MS. Another MS. instead of it reads ישוב *yashub*, *he shall return*. The mistakes occasioned by the similitude of the letters ד *daleth* and ר *resh* are very frequent, as the reader may have already observed.

Verse 19. *For the people shall dwell in Zion*—"When a holy people shall dwell in Sion"] Λαος ἁγιος, *Septuagint*; עם קדוש *am kadosh*. The word קדוש *kadosh*, lost out of the text, but happily supplied by the *Septuagint*, clears up the sense, otherwise extremely obscure. When the rest of the cities of the land were taken by the king of Assyria, Zion was preserved, and all that were in it.

Thou shalt weep no more—"Thou shalt implore him with weeping"] The negative particle לא *lo* is not acknowledged by the *Septuagint*. It may perhaps have been written by mistake for לו *lo*, *to him*, of which there are many examples.

Verse 20. Though *the Lord*—"Though JEHOVAH"] For אדני *Adonai*, sixteen MSS. and three editions have יהוה *Yehovah*; many of *De Rossi's* have the same reading; all my own have יהוה *Yehovah*.

Verse 21. *When ye turn to the right hand, and*

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

when ye [g] turn to the right hand, and when ye turn to the left.

22 [h] Ye shall defile also the covering of [i] thy graven images of silver, and the ornament of thy molten images of gold: thou shalt [k] cast them away as a menstruous cloth; [l] thou shalt say unto it, Get thee hence.

23 [m] Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat [n] clean [o] provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be [p] upon every high mountain, and upon every [q] high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

26 Moreover [r] the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold, the name of the LORD cometh from far, burning *with* his anger, [s] and the burden *thereof is* [t] heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And [u] his breath, as an overflowing stream, [v] shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* [w] a bridle in the jaws of the people, causing *them* to err.

[g] Josh. i. 7. — [h] 2 Chron. xxxi. 1; chap. ii. 20; xxxi. 7. [i] Heb. *the graven images of thy silver.* — [k] Heb. *scatter.* — [l] Hos. xiv. 8. — [m] Matt. vi. 33; 1 Tim. iv. 8. — [n] Or, *savoury.* [o] Heb. *leavened.*

[p] Chap. ii. 14, 15; xliv. 3. — [q] Heb. *lifted up.* — [r] Chap. lx. 19, 20. — [s] Or, *and the grievousness of flame.* — [t] Heb. *heaviness.* — [u] Chap. xi. 4; 2 Thess. ii. 8. — [v] Chap. viii. 8. [w] Chap. xxxvii. 29.

when ye turn to the left—"Turn not aside, to the right or to the left."] The *Syriac*, *Chaldee*, and *Vulgate*, translate as if, instead of וכי—כי *ki—vechi*, they read לא—ולא *lo—velo*.

Verse 22. *Ye shall defile*—"Ye shall treat as defiled"] The very prohibition of Moses, Deut. vii. 25, only thrown out of the prose into the poetical form: "The graven images of their gods ye shall burn with fire: thou shalt not desire the silver or the gold that is on them; nor take it unto thee, lest thou be snared therein; for it is an abomination to JEHOVAH thy God."

Verse 25. *When the towers fall*—"When the mighty fall."] מגדלים *migdalim*, μεγαλους, *Sym.*; μεγαλυνομενους, *Aquila*; רברבין *rabrebin*, *Chald.*; all signifying *mighty ones*.

Verse 26. *Shall be sevenfold*] The text adds כאור שבעת הימים *keor shibath haiyamayim*, "as the light of seven days," a manifest gloss, taken in from the margin; it is not in most of the copies of the *Septuagint*. It interrupts the rhythmical construction, and obscures the sense by a false, or at least an unnecessary, interpretation.

By *moon*, *sun*, *light*, are to be understood the abundance of spiritual and temporal felicity, with which God should bless them in the days of the Messiah, which should be sevenfold, i. e., vastly exceed all that they had ever before possessed.

Verse 27. *And the burden* thereof is *heavy*—"And the flame raged violently"] משאה *massaah*; this word seems to be rightly rendered in our translation, *the flame*, Judg. xx. 38, 40, &c.; a sign of *fire*, Jer. vi. 1; called properly משאה *masseeth*, *an elevation*, from its tending upwards.

Verse 28. *To sift the nations with a sieve of vanity*—"To toss the nations with the van of perdition"] The word להנפה *lahanaphah* is in its form very irregular. *Kimchi* says it is for להניף *lehaniph*. *Houbigant* supposes it to be a mistake, and shows the cause of it; the joining it to the ה *he*, which should begin the following word. The true reading is להניף הגוים *lehaniph haggoyim*, "to sift the nations."

The *Vulgate* seems to be the only one of the ancient interpreters who has explained rightly the sense; but he has dropped the image: ad perdendas gentes in nihilum, "to reduce the nations to nothing." *Kimchi's* explanation is to the following effect: "נפה *naphah* is a van with which they winnow corn; and its use is to cleanse the corn from the chaff and straw: but the van with which God will winnow the nations will be the van of emptiness or perdition; for nothing useful shall remain behind, but all shall come to nothing, and perish. In like manner, a bridle is designed to guide the horse in the right way; but the bridle which God will put in the jaws of the people shall not direct them aright, but shall make them err, and lead them into destruction." This latter image the prophet has applied to the same subject afterwards, ch. xxxvii. 29:—

"I will put my bridle in thy jaws,
And turn thee back by the way in which thou camest."

And as for the former it is to be observed, that the van of the ancients was a large instrument, somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them. See *Hammond* on Matt. iii. 12.

There shall be *a bridle in the jaws*] A metaphor taken from a headstrong, unruly horse: the bridle checks, restrains, and directs him. What the true God does in restraining sinners, has been also attributed to the false gods of the heathen. Thus *Æschylus*, Prom. Vinct. 691:—

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

29 Ye shall have a song, as in the night [x] *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the [y] mountain of the LORD, to the [z] mighty One of Israel.

30 [a] And the LORD shall cause [b] his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, [c] and hailstones.

31 For [d] through the voice of the LORD shall the Assyrian be beaten down, [e] *which* smote with a rod.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

32 And [f] *in* every place where the grounded staff shall pass, which the LORD shall [g] lay upon him, *it* shall be with tabrets and harps: and in battles of [h] shaking will he fight [i] with it.

33 [k] For Tophet *is* ordained [l] of old; yea, for the king it is prepared; he hath made *it* deep *and* large; the pile thereof *is* fire and much wood: the breath of the LORD, like a stream of brimstone, doth kindle it.

[x] Psa. xlii. 4.——[y] Chap. ii. 3.——[z] Heb. *Rock*; Deut. xxxii. 4.——[a] Chap. xxix. 6.——[b] Heb. *the glory of his voice.*——[c] Chap. xxviii. 2; xxxii. 19.——[d] Chap. xxxvii. 36.——[e] Chap. x. 5, 24.

[f] Heb. *every passing of the rod founded.*——[g] Heb. *cause to rest upon him.*——[h] Chap. xi. 15; xix. 16.——[i] Or, *against them.*——[k] Jer. vii. 31; xix. 6, &c.——[l] Heb. *from yesterday.*

αλλ' επηναγκαζε νιν
Διος χαλινος προς βιαν πρασσειν ταδε.

"But the bridle of Jupiter violently constrained him to do these things."

Verse 30. *The Lord shall cause his glorious voice to be heard*] *Kimchi* understands this of the great destruction of the Assyrian host by the angel of the Lord. Instead of בזעף אין *bezaaph ats*, "with swift anger," five of Dr. *Kennicott's* MSS. and one of my own, read בזעם אף *bezaam aph*, "with detestation indignant." For אין *ats*, "swift," which is the common reading, forty-two of *Kennicott's*, forty-three of *De Rossi's*, and two of my own, have אף *aph*, "wrath or fury." The former reading, אין *ats*, is not found in any Bible previously to that of *Van der Hooght*, in 1705; and there it seems to be a typographical mistake.

Verse 31. Which *smote with a rod*—"He that was ready to smite with his staff"] "Post אשור *ashshur*, forte excidit אשר *asher*."—SECKER. After אשור *ashshur*, probably אשר *asher*, "which," has been omitted.

Verse 32. *The grounded staff*—"The rod of his correction"] For כוסדה *musadah*, the *grounded* staff, of which no one yet has been able to make any tolerable sense, Le Clerc conjectured כוסרה *musarah*, *of correction*; (see Prov. xxii. 15;) and so it is in two MSS., (one of them ancient,) and seems to be so in the Bodleian MS. The *Syriac* has רשועבדה *deshuebedah*, *virgo domans, vel subjectionis*,—"the taming rod, or rod of subjection."

With tabrets and harps] With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments. See ver. 29.

With it—"Against them."] For בה *bah*, *against her*, fifty-two MSS. and five editions read בם *bam*, *against them.*

Verse 33. *For Tophet* is *ordained*] Tophet is a valley very near to Jerusalem, to the south-east, called also the valley of Hinnom or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire, that is, by burning them in the fire, to Molech, as some suppose. It is therefore used for a place of punishment by fire; and by our blessed Saviour in the Gospel for hell-fire, as the Jews themselves had applied it. See Chald. on Isa. xxxiii. 14, where מוקדי עלם *mokedey olam* is rendered "the Gehenna of everlasting fire." Here the place where the Assyrian army was destroyed is called Tophet by a metonymy; for the Assyrian army was destroyed probably at a greater distance from Jerusalem, and quite on the opposite side of it: for Nob is mentioned as the last station, from which the king of Assyria should threaten Jerusalem, chap. x. 32, where the prophet seems to have given a very exact chorographical description of his march in order to attack the city; which however he never reached.—L.

CHAPTER XXXI.

The Jews again reproved for their confidence in Egypt, finely contrasted with their neglect of the power and protection of God, 1–3. Deliverance and protection are, notwithstanding, promised, expressed by two similes; the first remarkably lofty and poetical, the latter singularly beautiful and tender, 4, 5. Exhortation to repentance, joined with the prediction of a more reformed period, 6, 7. This chapter concludes, like the preceding, with a prophecy of the fall of Sennacherib, 8, 9.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

WO to them [a] that go down to Egypt for help; and [b] stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, [c] neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and [d] will not [e] call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* [f] men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

4 For thus hath the LORD spoken unto me, [g] Like as the lion, and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the [h] noise of them: [i] so shall the LORD of hosts come down to fight for Mount Zion, and for the hill thereof.

5 [k] As birds flying, so will the LORD of hosts defend Jerusalem; defending [l] also he will

[a] Chap. xxx. 2; xxxvi. 6; Ezek. xvii. 15. — [b] Psa. xx. 7; chap. xxxvi. 9. — [c] Dan. ix. 13; Hos. vii. 7. — [d] Num. xxiii. 19. [e] Heb. *remove.*

[f] Psa. cxlvi. 3, 5. — [g] Hos. xi. 10; Amos iii. 8. — [h] Or, *multitude.* — [i] Chap. xlii. 13. — [k] Deut. xxxii. 11; Psa. xci. 4. [l] Psa. xxxvii. 40.

NOTES ON CHAP. XXXI.

Verse 1. *Wo to them that go down to Egypt*] This is a reproof to the Israelites for forming an alliance with the Egyptians, and not trusting in the Lord.

And stay on horses—"Who trust in horses"] For ועל *veal, and upon*, first twenty MSS. of *Kennicott's* thirty of *De Rossi's*, one of my own, and the *Septuagint*, *Arabic*, and *Vulgate*, read על *al, upon*, without the conjunction, which disturbs the sense.

Verse 2. *His words*—"His word"] דברו *debaro, singular*, without ' *yod*, two MSS. of Dr. *Kennicott's*, the *Septuagint*, and *Targ. Hieros.* דרכיו *derachaiv, his ways*, is found in one MS.

Verse 3. *He that helpeth* (the Egyptians) *shall fall, and he that is holpen* (the Israelites) *shall fall down—together.*

Verse 4. *Like as the lion*] This comparison is exactly in the spirit and manner, and very nearly approaching to the expression, of *Homer.*

Βη ρ' ιμεν, ὡστε λεων ορεσιτροφος, ὁστ' επιδευης
Δηρον εῃ κρειων, κελεται δε ἑ θυμος αγηνωρ,
Μηλων πειρησοντα, και ες πυκινον δομον ελθειν·
Ειπερ γαρ χ' εὑρῃσι παρ' αυτοφι βωτορας ανδρας
Συν κυσι και δουρεσσι φυλασσοντας περι μηλα,
Ου ρα τ' απειρητος μεμονε σταθμοιο διεσθαι.
Αλλ' ὁγ' αὶ η ἡρπαξε μεταλμενος, ηε και αυτος
Εβλητ' εν πρωτοισι θοης απο χειρος ακοντι.
Iliad xii. 299.

As the bold lion, mountain-bred, now long
Famished, with courage and with hunger stung,
Attempts the thronged fold: him nought appals,
Though dogs and armed shepherds stand in guard
Collected; he nathless undaunted springs
O'er the high fence, and rends the trembling prey;
Or, rushing onward, in his breast receives
The well-aimed spear.

Of metaphors, allegories, and comparisons of the Hebrew poets, in which the Divine nature and attributes are represented under images taken from brutes and other low objects; of their effect, their sublimity, and the causes of it; see *De Sac. Poës. Heb.*, Prælect. xvi. sub. fin.

Verse 5. *Passing over*—"Leaping forward"] The generality of interpreters observe in this place an allusion to the deliverance which God vouchsafed to his people when he destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here which is used upon that occasion, and which gave the name to the feast which was instituted in commemoration of that deliverance, פסח *pesach*. But the difficulty is to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance represented as parallel to the deliverance in Egypt.

"As the mother birds hovering over their young,
So shall JEHOVAH God of hosts protect Jerusalem;
Protecting and delivering, *passing over*, and rescuing her."

This difficulty is, I think, well solved by Vitringa, whose remark is the more worthy of observation, as it leads to the true meaning of an important word, which hitherto seems greatly to have been misunderstood, though Vitringa himself, as it appears to me, has not exactly enough defined the precise meaning of it. He says, "פסח *pasach* signifies *to cover, to protect by covering*; σκεπασω ὑμας, *Septuagint.* JEHOVAH *obteget ostium*; 'The Lord will cover or protect the door:'" whereas it means that particular action or motion by which God at that time placed himself in such a situation as to protect the house of the Israelite against the destroying angel; to spring forward, to throw one's self in the way, in order to cover and protect. *Cocceius* comes nearer to the true meaning than Vitringa, by rendering it *gradum facere*, to march, to step forward; *Lexicon* in voc. The common meaning of the word פסח *pasach* upon other occasions is *to halt, to be lame, to leap*, as in a rude manner of dancing, (as the prophets of Baal did, 1 Kings xviii. 26,) all which agrees very well together; for the motion of a lame person is a perpetual springing forward, by throwing himself from the weaker upon the stronger leg. The common notion of God's passage over the

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

deliver *it*; *and* passing over he will preserve *it*.

6 Turn ye unto *him from* whom the children of Israel have [m] deeply revolted.

7 For in that day every man shall [n] cast away his idols of silver, and [o] his idols of gold, which your own hands have made unto you *for* [p] a sin.

8 Then shall the Assyrian [q] fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee [r] from the sword, and his young men shall be [s] discomfited.[t]

9 And [u] he [v] shall pass over to [w] his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

[m] Hos. ix. 9.——[n] Chap. ii. 20; xxx. 22.——[o] Heb. *the idols of his gold.*——[p] 1 Kings xii. 30.——[q] See 2 Kings xix. 35, 36; chap. xxxvii. 36.——[r] Or, *for fear of the sword.*

[s] Or, *tributary.*——[t] Heb. *for melting or tribute.*——[u] Chap. xxxvii. 37; Deut. xxii. 25, in the margin.——[v] Heb. *his rock shall pass away for fear.*——[w] Or, *his strength.*

houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites, he passed over, or skipped, those houses, and forbore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the sacred historian, where he describes very explicitly the action: "For JEHOVAH will pass through to smite the Egyptians; and when he seeth the blood on the lintels and on the two side posts, JEHOVAH will spring forward over (or before) the door, ופסח יהוה על הפתח *upasach Yehovah al happethach*, and will not suffer the destroyer to come into your houses to smite *you*," Exod. xii. 23. Here are manifestly two distinct agents, with which the notion of *passing over* is not consistent, for that supposes but one agent. The two agents are the destroying angel passing through to smite every house, and JEHOVAH the Protector keeping pace with him; and who, seeing the door of the Israelite marked with the blood, the token prescribed, *leaps forward, throws himself with a sudden motion in the way*, opposes the destroying angel, and *covers* and *protects* that house against the destroying angel, nor suffers him to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young answers exactly to the application by the allusion to the deliverance in Egypt. As the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall JEHOVAH protect, as with a shield, Jerusalem from the enemy, protecting and delivering, *springing forward* and rescuing her; ὑπερβαινων, as the three other Greek interpreters, *Aquila*, *Symmachus*, and *Theodotion*, render it. The *Septuagint*, περιποιησεται· instead of which MS. *Pachom.* has περιβησεται, circumeundo proteget, "in going about he shall protect," which I think is the true reading.—*Homer*, Il. viii. 329, expresses the very same image by this word:—

Αιας δ' ουκ αμελησε κασιγνητοιο πεσοντος,
Αλλα θεων περιβη, και οι σακος αμφεκαλυψε·

"——But Ajax his broad shield displayed,
And screened his brother with a mighty shade."

——Ος Χρυσην αμφιβεβηκας. Il. i. 37.

Which the scholiast explains by περιβεβηκας, ὑπερμαχεις, i. e., "Thou who *strictly guardest* Chryses."—L. On this verse *Kimchi* says, "The angel of the Lord which destroyed the Assyrians is compared to a *lion*, ver. 4, for his *strength*; and here (ver. 5) to *flying birds*, for his *swiftness*.

Verse 6. *Have deeply revolted*—"Have so deeply engaged in revolt."] All the ancient Versions read העמיקו *taamiku*, in the second person, instead of העמיקו *heemiku*, *they have deeply revolted*, &c.

Verse 7. *Which your own hands have made unto you for a sin*—"The sin, which their own hands have made."] The construction of the word חטא *chet*, *sin*, in this place is not easy. The *Septuagint* have omitted it: MSS. *Pachom.* and 1. D. 11. and *Cod. Marchal.* in margine, supply the omission by the word αμαρτιαν. *sin*, or αμαρτημα, said to be from Aquila's Version, which I have followed. The learned Professor *Schroeder*, Institut. Ling. Heb. p. 298, makes it to be *in regimine* with ידיכם *yedeychem*, as an epithet, your *sinful hands*. The *Septuagint* render the pronoun in the third person, αι χειρες αυτων, *their hands*; and an ancient MS. has, agreeable to that rendering, להם *lahem*, *to them*, for לכם *lachem*, *to you*; which word they have likewise omitted, as not necessary to complete the sense.

Verse 8. *Then shall the Assyrian fall, &c.*] Because he was to be discomfited by the angel of the Lord, destroying in his camp, in one night, upwards of *one hundred and eighty thousand* men; and Sennacherib himself fell by the hands of the princes, his own sons. Not *mighty men*, for they were not soldiers; not *mean men*, for they were *princes*.

CHAPTER XXXII.

Prophecy of great prosperity under Hezekiah; but, in its highest sense, applicable to Christ, 1–8. *Description of impending calamities*, 9–14. *Rejection of the Jews, and calling of the Gentiles*, 15. *The future prosperity of the Church*, 16–20.

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BEHOLD, a [a] king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as a hiding-place from the wind, and [b] a covert from the tempest; as rivers of water in a dry place, as the shadow of a [c] great rock in a weary land.

3 And [e] the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the [e] rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak [f] plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even [g] when the needy speaketh right.

[a] Psa. xlv. 1, &c.; Jer. xxiii. 5; Hos. iii. 5; Zech. ix. 9.——[b] Chap. iv. 6; xxv. 4.——[c] Heb. *heavy*.

[d] Chap. xxix. 18; xxxv. 5, 6.——[e] Heb. *hasty*.——[f] Or, *elegantly*. [g] Or, *when he speaketh* against *the poor* in *judgment*.

NOTES ON CHAP. XXXII.

Verse 1. *Behold, a king shall reign in righteousness*] If King Hezekiah were a type of Christ, then this prophecy may refer to his time; but otherwise it seems to have Hezekiah primarily in view. It is evident, however, that in the fullest sense these words cannot be applied to any man; GOD alone can do all that is promised here.

And princes] ושרים *ve-sarim*, without ל *lamed, to*; so the ancient Versions. An ancient MS. has ושריו *vesaraiv, and* his *princes*.

Verse 2. *As the shadow of a great rock*] The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also as having in itself a natural coolness, which it reflects and communicates to every thing about it.

Speluncæque tegant, et saxea procubet umbra.
VIRG. *Georg.* iii. 145.

"Let the cool cave and shady rock protect them."

Επει κεφαλην και γουνατα Σειριος αζει,
Αυαλεος δε τε χρως απο καυματος· αλλα τοτ' ηδη
Ειη πετραιη τε σκιη, και Βιβλινος οινος.
HESIOD. ii. 206.

"When Sirius rages, and thine aching head,
Parched skin, and feeble knees refreshment need;
Then to the rock's projected shade retire,
With Biblin wine recruit thy wasted powers."

Verse 3. *And the eyes of them that see shall not be dim*—"And him the eyes of those that see shall regard"] For ולא *velo, and not*, *Le Clerc* reads ולו *velo, and to him*, of which mistake the Masoretes acknowledge there are *fifteen* instances; and many more are reckoned by others. The removal of the *negative* restores to the verb its true and usual sense.

Verse 5. *The vile person shall no more be called liberal*] The different epithets here employed require minute explanation.

The vile person—נבל *nabal*, the pampered, fattened, brainless fellow, who eats to live, and lives to eat; who will scarcely part with any thing, and that which he does give he gives with an evil eye and a grudging heart.

Liberal—נדיב *nadib*; the generous, open-hearted, princely man, who writes on all his possessions, *For myself and mankind*, and lives only to *get* and to *do* good.

The churl—כילי *kilai*, the avaricious man; he who starves himself amidst his plenty, and will not take the necessaries of life for fear of lessening his stock.

Thus he differs from נבל *nabal*, who feeds himself to the full, and regards no one else; like the rich man in the Gospel. The avaricious man is called כילי *kilai*, from כ *ki, for*, and לי *li, myself*; or contracted from כל *col, all*, and לי *li, to myself*: all is mine; all I have is *my own*; and all I can get is *for myself*: and yet this man enjoys nothing; he withholds

From back and belly too their proper fare:—
O cursed lust of gold, when for thy sake
The wretch throws up his interest in both worlds,
First *starved* in *this*, then *damned* in *that* to come!

Bountiful—שוע *shoa*, he who is abundantly rich; who *rejoices* in his plenty, and deals out to the distressed with a liberal hand.

Verse 6. *The vile person will speak villany*—"The fool will still utter folly"] A sort of proverbial saying, which *Euripides* (Bacchæ, 369) has expressed in the very same manner and words: Μωρα γαρ μωρος λεγει· "The fool speaks folly." Of this kind of simple and unadorned proverb or parable, see *De S. Poës* Hebr. Prælect. xxiv.

Against the Lord—"Against JEHOVAH"] For אל *El*, two MSS. read על *al*, more properly; but both are of nearly the same meaning.

Verse 7. *The instruments also of the churl* are *evil*—"As for the niggard, his instruments are evil"] His machinations, his designs. The paronomasia, which the prophet frequently deals in, suggested this expression וכלי כליו *vechelai kelaiv*. The first word is expressed with some variety in the MSS. Seven MSS. read וכילי *vekili*, one וכל *vechol*, another וכולי *vecoli*.

To destroy the poor with lying words—"To defeat the assertions of the poor in judgment"] A word seems to have been lost here, and two others to have suffered a small alteration, which has made the sentence very obscure. The *Septuagint* have happily

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

8 But the liberal deviseth liberal things; and by liberal things shall he [h] stand.

9 Rise up, ye women [i] that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [k] Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for [l] the pleasant fields, for the fruitful vine.

13 [m] Upon the land of my people shall come up thorns *and* briers; [n] yea, upon all the houses of joy *in* [o] the joyous city:

14 [p] Because the palaces shall be forsaken; the multitude of the city shall be left; the [q] forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

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15 Until [r] the spirit be poured upon us from on high, and [s] the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 [t] And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

[h] Or, *be established.*——[i] Amos vi. 1.——[k] Heb. *Days above a year.*——[l] Heb. *the fields of desire.*——[m] Chap. xxxiv. 13; Hos. ix. 6.

[n] Or, *burning upon*, &c.——[o] Chap. xxii. 22.——[p] Chap. xxvii. 10.
[q] Or, *clifts and watch-towers.*——[r] Psa. civ. 30; Joel ii. 28
[s] Chap. xxix. 17; xxxv. 2.——[t] James iii. 18.

retained the rendering of the lost word, and restored the sentence in all its parts: Και διασκεδασαι λογους ταπεινων εν κρισει· ולהפר דברי אביון בכשפט *ulehapher dibrey ebyon bemishpat*, "And disperse the words of the poor in judgment." They frequently render the verb הפר *haphar* by διασκεδασαι. A MS. reads ולרבר *uledabber*, which gives authority for the preposition ל *lamed*, *to*, necessary to the sense; and the *Septuagint*, *Syriac*, and *Chaldee* read בכשפט *bemishpat*, IN *judgment*.

Verse 8. *Liberal things*—"Generous purposes"] "Of the four sorts of persons mentioned ver. 5, three are described, ver. 6, 7, and 8, but not the fourth."—SECKER. Perhaps for והוא *vehu*, *and he*, we ought to read ושוע *veshoa*, *the bountiful*.

Verse 9. *Rise up, ye women*—"ye provinces." *Ye careless daughters*—"ye cities."—*Targum*.

From this verse to the end of the *fourteenth*, the desolation of Judea by the Chaldeans appears to be foretold.

Verse 11. *Gird* sackcloth] שק *sak*, *sackcloth*, a word necessary to the sense, is here lost, but preserved by the *Septuagint*, MSS. *Alex.* and *Pachom.*, and 1. D. II., and edit. *Ald.* and *Comp.*, and the *Arabic* and *Syriac*.

Tremble—be troubled—strip you] פשטה *peshotah*, רגזה *regazah*, &c. These are infinitives, with a paragogic ה *he*, according to *Schultens*, Institut. Ling. Hebr. p. 453, and are to be taken in an imperative sense.

Verse 12. *They shall lament—for the pleasant fields*—"Mourn ye for the pleasant field"] The *Septuagint*, *Syriac*, and *Vulgate* read כפדו *siphdu*, *mourn ye*, imperative; twelve MSS., (five ancient,) two editions, the *Septuagint*, *Aquila*, *Symmachus*, *Theodotion*, *Syriac*, and *Vulgate*, all read שרה *sadeh*, *a field*; not שרי *shedey*, *breasts*.

Verse 13. *Shall come up thorns* and *briers*—"The thorn and the brier shall come up"] All the ancient Versions read ושכיר *veshamir*, with the conjunction. And an ancient MS. has תעלה בו *taaleh bo*, "shall come up in it," which seems to be right; or rather בה *bah*: and there is a rasure in the place of בו *ba* in another ancient MS.

Yea, upon all the houses of joy] For כי *ki*, the ancient Versions, except the *Vulgate*, seem to have read או *ve*. כי *ki* may perhaps be a mistake for בו *ba*, or בה *bah*, *in it*, above mentioned. It is not necessary in this place.

The description of impending distress which begins at ver. 13 belongs to other times than that of Sennacherib's invasion, from which they were so soon delivered. It must at least extend to the ruin of the country and city by the Chaldeans. And the promise of blessings which follows was not fulfilled under the Mosaic dispensation; they belong to the KINGDOM of Messiah. Compare ver. 15 with chap. xxix. 17, and see the note there.

Verse 14. *The palaces shall be forsaken*] The house of the sanctuary (the temple) shall be destroyed.—*Targum*.

The forts—"Ophel"] It was a part of Mount Zion, rising higher than the rest, at the eastern extremity, near to the temple, a little to the south of it; called by Micah, chap. iv. 8, "Ophel of the daughter of Zion." It was naturally strong by its situation; and had a wall of its own, by which it was separated from the rest of Zion.

Verse 15. *And the fruitful field*] והכרמל *vehaccarmel*. So *fifteen* MSS., *six* ancient, and *two* editions; which seems to make the noun an appellative.

Verse 17. *The work of righteousness*] Righteousness works and produces peace.

The effect of righteousness] עבדת *abodath*, *the culture*. Righteousness, *cultivated* by peace, produces tranquillity of mind and permanent security. Reader,

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

19 [u] When it shall hail, coming down [v] on the forest; [w] and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of [x] the ox and the ass.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

[u] Chap. xxx. 30.——[v] Zech. xi. 2.

[w] Or, *and the city shall be utterly abased.*——[x] Chap. xxx. 24.

hast thou the principle? If so, dost thou cultivate it? If thou dost, thou hast peace of conscience, joy in the Holy Ghost, and a sure and certain hope of everlasting life.

Verse 19. *The city shall be low in a low place.*—"The city shall be laid level with the plain."] For ובשפלה *ubashephelah*, the *Syriac* reads וכשפלה *ukeshephelah*. *The city*—probably Nineveh or Babylon: but this verse is very obscure. Saltus; Assyriorum regnum: civitas; magnifica Assyriorum castra. Ephrem Syr. *in loc.* For וברד *ubarad*, a MS. has וירד *vaiyered*; and so conjectured Abp. *Secker*, referring to Zech. xi. 2.

Verse 20. *That sow beside all waters*—"Who sow your seed in every well-watered place"] Sir John Chardin's note on this place is:—"This exactly answers the manner of planting rice; for they sow it upon the water, and before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, who go mid-leg deep; and this is the way of preparing the ground for sowing. As they sow the rice on the water, they transplant it in the water." *Harmer's* Observ. vol. i. p. 280. "Rice is the food of two-thirds of mankind." Dr. *Arbuthnot*. "It is cultivated in most of the eastern countries." *Miller*. "It is good for all, and at all times." Sir *J. Chardin*, ib. "Le ris, qui est leur principal aliment et leur froment (i. e., des Siamois,) n'est jamais assez arrosé; il croit au milieu de l'eau, et les campagnes ou on le cultive ressemblent plutôt à de maréts que non pas à des terres qu'on laboure avec la charue. Le ris a bien cette force, que quoy qu'il y ait six ou sept pieds d'eau sur lui, il pousse toujours sa tige au dessus; et le tuyau qui le porte s'eleve et croit à proportion de la hanteur de l'eau qui noye son champ. Voyage de l'Evêque de *Beryte*, p. 144. Paris, 1666.—L. "*Rice*, which is the principal grain and aliment of the *Siamese*, can never be too much watered. It grows in the water, and the fields where it is sown resemble *marshes* rather than fields cultivated by ploughing. Rice has that property that although it be covered with water six or seven feet deep, yet it raises its stalk above it; and this grows long in proportion to the depth of the water by which the field is inundated."

CHAPTER XXXIII.

This chapter contains the sequel of the prophecy respecting Sennacherib. The prophet addresses himself to the Assyrian monarch, 1–4. *The mercy and power of God acknowledged by the Jews*, 5, 6. *Distress and despair of the Jews at the approach of Sennacherib*, 7–9. *Gracious promise of deliverance*, 10–13. *Dreadful apprehensions of the wicked, and security of the righteous*, 14–17. *The security of the Jews under the reign of Hezekiah, and the wretched condition of Sennacherib and his army*, 18–24.

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WO to thee [a] that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! [b] when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

[a] Chap. xxi. 2; Hab. ii. 8.

[b] Rev. xiii. 10.

The plan of the prophecy continued in this chapter, and which is manifestly distinct from the foregoing, is peculiarly elegant. To set it in a proper light, it will be necessary to mark the transitions from one part of it to another.

In ver. 1, the prophet addresses himself to Sennacherib, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointments of them.

In ver. 2, the Jews are introduced offering up their earnest supplications to God in their present distressful condition; with expressions of their trust and confidence in his protection.

In verses 3 and 4 the prophet in the name of God, or rather God himself, is introduced addressing himself to Sennacherib, and threatening him that, notwithstanding the terror which he had occasioned in the invaded countries, yet he should fall, and become an easy prey to those whom he had intended to subdue.

In verses 5 and 6, a chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them; extolling it with direct opposition to the boasted power of their enemies, and celebrating the wisdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

Then follows, in verses 7, 8, and 9, a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, and sending his summons to them to surrender, after the treaty he had made with Hezekiah on the conditions of his paying, as he actually did pay to him, three hundred talents of silver and thirty talents of gold. 2 Kings xviii. 14–16.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

shall deal treacherously with thee.

2 O LORD, be gracious unto us; [c] we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 [d] The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of [e] salvation: the fear of the LORD *is* his treasure.

7 Behold, their [f] valiant ones shall cry without: [g] the ambassadors of peace shall weep bitterly.

8 [h] The highways lie waste, the wayfaring man ceaseth: [i] he hath broken the covenant, he hath despised the cities, he regardeth no man.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

[c] Chap. xxv. 9.——[d] Psa. xcvii. 9.——[e] Heb. *salvations*.——[f] Or, *messengers*.

[g] 2 Kings xviii. 18, 37.——[h] Judg. v. 6.——[i] 2 Kings xviii. 14, 15, 16, 17.

In ver. 10, God himself is again introduced, declaring that he will interpose in this critical situation of affairs, and disappoint the vain designs of the enemies of his people, by discomfiting and utterly consuming them.

Then follows, ver. 11–22, still in the person of God, which however falls at last into that of the prophet, a description of the dreadful apprehensions of the wicked in those times of distress and imminent danger; finely contrasted with the confidence and security of the righteous, and their trust in the promises of God that he will be their never-failing strength and protector.

The whole concludes, in the person of the prophet, with a description of the security of the Jews under the protection of God, and of the wretched state of Sennacherib and his army, wholly discomfited, and exposed to be plundered even by the weakest of the enemy.

Much of the beauty of this passage depends on the explanation above given of ver. 3 and 4, as addressed by the prophet, or by God himself, to Sennacherib; not as it is usually taken, as addressed by the Jews to God, ver. 3, and then ver. 4, as addressed to the Assyrians. To set this in a clear light, it may be of use to compare it with a passage of the Prophet Joel; where, speaking of the destruction caused by the locusts, he sets in the same strong light of opposition as Isaiah does here, the power of the enemy, and the power of JEHOVAH, who would destroy that enemy. Thus Isaiah to Sennacherib:—

"When thou didst raise thyself up, the nations were dispersed"— Ver. 3.

"But now will I arise, saith JEHOVAH;
Now will I be exalted." Ver. 10.

And thus Joel, chap. ii. 20, 21:—

"His stink shall come up, and his ill savour shall ascend;
Though he hath done great things.
Fear not, O land; be glad and rejoice;
For JEHOVAH will do great things."—L.

NOTES ON CHAP. XXXIII.

Verse 1. *And dealest treacherously*—"Thou plunderer"] See note on chap. xxi. 2. *When thou shalt make an end to deal treacherously*—"When thou art weary of plundering"] כנלהך "*cannelothecha, alibi non extat in s. s. nisi f.* Job xv. 29—*simplicius est legere* ככלתך *kechallothecha. Vid.* Capell.; *nec repugnat* Vitringa. *Vid.* Dan. ix. 24. כלה *calah* החים *hatim.*"—Seeker.

Verse 2. *Be thou their arm every morning*—"Be thou our strength every morning"] For זרעם *zeroam*, *their arm*, the *Syriac*, *Chaldee*, and *Vulgate* read זרענו *zeroenu*, *our arm*, in the first person of the pronoun, not the third: the edition of Felix Pratensis has זרעתינו *zerootheynu* in the margin.

The prophet is here praying against the enemies of God's people; and yet this part of the prayer seems to be in their behalf: but from the above authorities it appears that our *arm* is the true reading, though I do not find it confirmed by any of *Kennicott's*, *De Rossi's*, or my own MSS. My old MS. Bible has,—**Be thou oure arm in erly.**

Verse 3. *At the noise of the tumult*—"From thy terrible voice."] For המון *hamon*, "multitude," the *Septuagint* and *Syriac* read אכין *amica*, "terrible," whom I follow.

Verse 6. *His treasure*—"Thy treasure."] Ὁ θησαυρος σου, *Sym.* He had in his copy אצרך *otsarcha*, "thy treasure," not אצרו *otsaro*, "his treasure."

Verse 7. *Their valiant ones shall cry without*—"The mighty men raise a grievous cry"] *Three* MSS. read ארלים *erelim*, that is, *lions of God*, or *strong lions*. So they called valiant men heroes; which appellation the Arabians and Persians still use. See *Bochart.* Hieroz. Part I. lib. iii. cap. 1. "Mahomet, ayant reconnu Hamzeh son oncle pour homme de courage et de valeur, lui donne le titre ou surnom d'Assad Allah, qui signifie le lion de Dieu." *D'Herbelot.* p. 427. And for חצה *chatsah*, the *Syriac* and *Chaldee* read קשה *kashah*, whom I follow. The *Chaldee*, *Syriac*, *Aquila*, *Symmachus*, and *Theodotion* read ארא להם *ereh lahem*, or יראה *yireh*, with what meaning is not clear.

The word ארלם *erellam*, which we translate *valiant ones*, is very difficult; no man knows what it means. *Kimchi* supposes that it is the name of the angel that smote the Assyrian camp! The *Vulgate*, and my Old MS., translate it *seers*; and most of the Versions un-

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

9 [k] The earth mourneth *and* languisheth: Lebanon is ashamed *and* [l] hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits.*

10 [m] Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 [n] Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: [o] *as* thorns cut up shall they be burned in the fire.

13 Hear, [p] ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that [q] walketh [r] righteously, and speaketh [s] uprightly; he that despiseth the gain of [t] oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of [u] blood, and [v] shutteth his eyes from seeing evil;

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

16 He shall dwell on [w] high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold [x] the land that is very far off.

18 Thine heart shall meditate terror. [y] Where *is* the scribe? where *is* the [z] receiver? where *is* he that counted the towers?

19 [a] Thou shalt not see a fierce people, [b] a people of deeper speech than thou canst perceive; of a [c] stammering tongue, *that thou canst* not understand.

20 [d] Look upon Zion, the city of our solemnities: thine eyes shall see [e] Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; [f] not one of [g] the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

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[k] Chap. xxiv. 4.——[l] Or, *withered away.*——[m] Psa. xii. 5.——[n] Psa. vii. 14; chap. lix. 4.——[o] Chap. ix. 18.——[p] Chap. xlix. 1.——[q] Psa. xv. 2; xxiv. 4.——[r] Heb. *in righteousnesses.*——[s] Heb. *uprightnesses.*——[t] Or, *deceits.*——[u] Heb. *bloods.*——[v] Psa. cxix. 37.

[w] Heb. *heights* or *high places.*——[x] Heb. *the land of far distances.*——[y] 1 Cor. i. 20.——[z] Heb. *weigher.*——[a] 2 Kings xix. 32.——[b] Deut. xxviii. 49, 50; Jer. v. 15.——[c] Or, *ridiculous.*——[d] Psa. xlviii. 12.——[e] Psa. xlvi. 5; cxxv. 1, 2.——[f] Chap. xxxvii. 33.——[g] Chap. liv. 2.

derstand it in this way. None of the MSS. give us any help, but as we see above in *Lowth.*

Verse 9. *Bashan and Carmel shake off* their fruits —"Bashan and Carmel are stripped of their beauty."] *Φανερα εσται, made manifest. Sept.* They read ונערה *veneerah.*

Verse 11. *Your breath*—"And my spirit"] "For רוחכם *ruchechem, your spirit,* read רוחי כמו *ruchi kemo.*" *Secker.* Which reading is confirmed by the *Chaldee,* where כיכרי *meymri,* "my word," answers to רוחי *ruchi,* "my spirit."

Verse 14. *The sinners in Zion are afraid*] Zion has been generally considered as a type of the Church of God. Now all the members of God's Church should be holy, and given to good works; sinners in *Zion,* therefore, are portentous beings! but, alas! where are they not! The *Targum* on this verse is worthy of notice: "The sinners in Zion are broken down; fear hath seized the ungodly, who are suffering for their ways. They say, Who among us shall dwell in Zion, where the splendour of the Divine Majesty is like a consuming fire? Who of us shall dwell in Jerusalem, where the ungodly are judged and delivered into hell for an eternal burning!" Eberdurpnge brennpngis, Old MS. Bible.

Verse 15. *That stoppeth his ears from hearing of blood*—"Who stoppeth his ears to the proposal of bloodshed"] A MS. reads בדמים *bedamim,* "in blood."

Verse 18. *Where is the scribe?*] The person appointed by the king of Assyria to estimate their number and property in reference to their being heavily taxed.

Where is *the receiver?*] Or he who was to have collected this tribute.

Where is *he that counted the towers?*] That is, the commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers, that he might know where to make the assault with the greatest advantage; as Capaneus before Thebes is represented in a passage of the Phœnissæ of Euripides, which *Grotius* has applied as an illustration of this place:—

Εκεινος ἑπτα προσβασεις τεκμαιρεται
Πυργων, ανω τε και κατω τειχη μετρων. Ver. 187.

"To these seven turrets each approach he marks;
The walls from their proud summit to their base
Measuring with eager eye."

He that counted the towers—"Those who were ordered to review the fortified places in Judea, that they might be manned and provisioned for the king of Assyria. So sure was he of gaining Jerusalem and subduing the whole of Judea, that he had already formed all these arrangements."—*Dodd's* notes.

Verse 20. *Look upon Zion*—"Thou shalt see Zion"] For חזה *chazeh,* "see," read תחזה *techezeh,* "thou shalt see," with the *Chaldee.*—*Houbigant.* At the end

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman, 3.

21 But there the glorious LORD *will be* unto us a place [h] of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* our judge, the LORD *is* our [i] lawgiver, [k] the LORD *is* our king; he will save us.

23 [m] Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

24 And the inhabitant shall not say, I am sick: [n] the people that dwell therein *shall be* forgiven *their* iniquity.

[h] Heb. *broad of spaces or hands.*——[i] James iv. 12.——[k] Heb. *statute maker.*

[l] Psa. lxxxix. 18.——[m] Or, *they have forsaken thy tacklings*
[n] Jer. l. 20.

of this verse we find in the Masoretic Bibles this note, חצי הכפר *chatsi hassepher*, "the middle of the book;" that is, the middle of the book of Isaiah.

Verse 21. *The glorious Lord*—"The glorious name of JEHOVAH"] I take שם *shem* for a noun, with the *Septuagint* and *Syriac*. See Psa. xx. 1; Prov. xviii. 10.

Verse 23. *Thy tacklings are loosed*] Here the Assyrians are represented under the figure of a *ship* wrecked by a violent storm; and the people on the beach, young, old, feeble, and diseased, gathering the spoil without any to hinder them. *Kimchi*, who understands the whole of this chapter of Hezekiah and the king of Assyria, says, "There are others of our rabbins who apply it all to the days of the Messiah."

Their mast—"Thy mast"] For תרנם *tornam*, "their mast," the *Syriac* reads תרנך *torneycha*, "thy mast;" the *Septuagint* and *Vulgate*, תרנך *tornecha*, ὁ ἱστος σου ἐκλυνεν, "thy mast is fallen aside."—*Septuagint*. They seem to have read נטה *natah* or פנה *panah*, תרנך *tornecha*, or rather, לא כן *lo cun*, "is not firm," the negative having been omitted in the present text by mistake. However, I have followed their sense, which seems very probable, as the present reading is to me extremely obscure.

Verse 24. *And the inhabitant shall not say*] This erse is somewhat obscure. The meaning of it seems to be, that the army of Sennacherib shall by the stroke of God be reduced to so shattered and so weak a condition, that the Jews shall fall upon the remains of them, and plunder them without resistance; that the most infirm and disabled of the people of Jerusalem shall come in for their share of the spoil; the lame shall seize the prey; even the sick and the diseased shall throw aside their infirmities, and recover strength enough to hasten to the general plunder. See above.

The last line of the verse is parallel to the first, and expresses the same sense in other words. Sickness being considered as a visitation from God, and a punishment of sin; the forgiveness of sin is equivalent to the removal of a disease. Thus the psalmist:—

"Who forgiveth all thy sin;
And healeth all thine infirmities." Psa. ciii. 3.

Where the latter line only varies the expression of the former. And our blessed Saviour reasons with the Jews on the same principle: "Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, and take up thy bed, and walk?" Mark ii. 9. See also Matt. viii. 17; Isa. liii. 4. Qui locus Isaiæ, 1 Pet. ii. 24, refertur ad remissionem peccatorum: hic vero ad sanationem morborum, quia ejusdem potentiæ et bonitatis est utrumque præstare; et, quia peccatis remissis, et morbi, qui fructus sunt peccatorum, pelluntur. "Which passage of Isaiah has reference, in 1 Pet. ii. 24, to *the remission of sins*, and here to *the healing of diseases*, because both are effects of the same power and goodness; and because with the remission of sins was associated the removal of disorders, the fruits of sin."—*Wetstein* on Matt. viii. 17.

That this propheey was exactly fulfilled, I think we may gather from the history of this great event given by the prophet himself. It is plain that Hezekiah, by his treaty with Sennacherib, by which he agreed to pay him *three hundred* talents of silver and thirty talents of gold, had stripped himself of his whole treasure. He not only gave him all the silver and gold that was in his own treasury and in that of the temple, but was even forced to cut off the gold from the doors of the temple and from the pillars, with which he had himself overlaid them, to satisfy the demands of the king of Assyria: but after the destruction of the Assyrian army, we find that he "had exceeding much riches, and that he made himself treasuries for silver, and for gold, and for precious stones," &c. 2 Chron. xxxii. 27. He was so rich, that out of pride and vanity he displayed his wealth to the ambassadors from Babylon. This cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army.—L. And thus, in the providence of God, he had the wealth which was exacted from him restored.

CHAPTER XXXIV.

The prophet earnestly exhorts all nations to attend to the communication which he has received from Jehovah, as the matter is of the highest importance, and of universal concern, 1. The wrath of God is denounced against all the nations that had provoked to anger the Defender of the cause of Zion, 2, 3. Great crowd of images, by which the final overthrow and utter extermination of every thing that opposes the spread of true religion in the earth are forcibly and majestically set forth; images so very bold and expressive as to

render it impossible, without doing great violence to symbolical language, to restrain their import to the calamities which befell the Edomites in the reign of Nebuchadnezzar, or in that of any other potentate, or even to the calamities which the enemies of the Church have yet suffered since the delivery of the prophecy. Edom must therefore be a type of Antichrist, the last grand adversary of the people of God; and consequently this most awful prophecy, in its ultimate signification, remains to be accomplished, 4–15. *The Churches of God, at the period of the consummation, commanded to consult the book of Jehovah, and note the exact fulfilment of these terrible predictions in their minutest details. Not one jot or tittle relative even to the circumstances shadowed forth by the impure animals shall be found to fail; for what the mouth of the Lord has declared necessary to satisfy the Divine justice, his Spirit will accomplish,* 16, 17.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

COME [a] near, ye nations, to hear; and hearken, ye people: [b] let the earth hear, and [c] all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

3 Their slain also shall be cast out, and [d] their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

[a] Psa xlix. 1.——[b] Deut. xxxii. 1.

[c] Heb. *the fulness thereof.*——[d] Joel ii. 20.

This and the following chapter make one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts: the first containing a denunciation of Divine vengeance against the enemies of the people or Church of God; the second describing the flourishing state of the Church of God consequent upon the execution of those judgments. The event foretold is represented as of the highest importance, and of universal concern: ALL *nations* are called upon to attend to the declaration of it; and the wrath of God is denounced against all the nations, that is, all those that had provoked to anger the Defender of the cause of Zion. Among those, Edom is particularly specified. The principal provocation of Edom was their insulting the Jews in their distress, and joining against them with their enemies, the Chaldeans; see Amos i. 11; Ezek. xxv. 12; xxxv. 15; Psa. cxxxvii. 7. Accordingly the Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar; see Jer. xxv. 15–26; Mal. i. 3, 4, and see *Marsham*, Can. Chron. Sæc. xviii., who calls this the age of the destruction of cities. The general devastation spread through all these countries by Nebuchadnezzar may be the event which the prophet has primarily in view in the *thirty-fourth* chapter: but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so highly wrought and terrible a description; and it is not easy to discover what connexion the extremely flourishing state of the Church or people of God, described in the next chapter, could have with those events, and how the former could be the consequence of the latter, as it is there represented to be. By a figure, very common in the prophetical writings, any city or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems here to be the case with Edom and Botsra. It seems, therefore, reasonable to suppose, with many learned expositors, that this prophecy has a farther view to events still *future;* to some great revolutions to be effected in later times, *antecedent* to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Holy Scriptures warrant us to expect.

That the *thirty-fifth* chapter has a view beyond any thing that could be the immediate consequence of those events, is plain from every part, especially from the middle of it, ver. 5, 6; where the miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application: and our Saviour himself has moreover plainly referred to this very passage, as speaking of him and his works, Matt. xi. 4, 5. He bids the disciples of John to go and report to their master the things which they heard and saw; that the blind received their sight, the lame walked, and the deaf heard; and leaves it to him to draw the conclusion in answer to his inquiry, whether he who performed the very works which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets as in this place? and how could they be marked more distinctly? To these the strictly literal interpretation of the prophet's words directs us. According to the allegorical interpretation, they may have a farther view: this part of the prophecy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the Christian faith; events predicted in the Holy Scriptures as preparatory to it. *Kimchi* says, "This chapter points out the future destruction of Rome, which is here called Bosra; for Bosra was a great city of the Edomites. Now the major part of the *Romans* are Edomites, who profess the law of Jesus. The Emperor Cæsar (qy. Constantine) was an Edomite, and so were all the emperors after him. *The destruction of the Turkish empire is also comprehended in this prophecy.*"—L. As to the last, I say, Amen!

NOTES ON CHAP. XXXIV.

Verse 1. *Hearken*—"Attend unto me"] A MS. adds in this line the word אלי *ali, unto me*, after לאמים *leummim;* which seems to be genuine.

Verse 4. *And all the host of heaven*] See note on

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

4 And [e] all the host of heaven shall be dissolved, and the heavens shall be [f] rolled together as a scroll: [g] and all their host shall fall down as the leaf falleth off from the vine, and as a [h] falling *fig* from the fig-tree.

5 [i] For my sword shall be bathed in heaven: behold, [k] it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for [l] the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the [m] unicorns shall come down with them, and the bullocks with the bulls; and their land shall be [n] soaked with blood, and their dust made fat with fatness.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

8 For *it is* the day of the LORD'S [o] vengeance, *and* the year of recompenses for the controversy of Zion.

9 [p] And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; [q] the smoke thereof shall go up for ever: [r] from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 [s] But the [t] cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and [u] he shall stretch out upon it the line of confusion, and the stones of emptiness.

[e] Psa. cii. 26; Ezek. xxxii. 7, 8; Joel ii. 31; iii. 15; Matt. xxiv. 29; 2 Pet. iii. 10.——[f] Rev. vi. 14.——[g] Chap. xiv. 12.——[h] Rev. vi. 13.——[i] Jer. xlvi. 10.——[k] Jer. xlix. 7, &c.; Mal. i. 4. [l] Chap. lxiii. 1; Jer. xlix. 13; Zeph. i. 7.

[m] Or, *rhinoceros*.——[n] Or, *drunken*.——[o] Chap. lxiii. 4.——[p] See Deut. xxix. 23.——[q] Rev. xiv. 11; xviii. 18; xix. 3.——[r] Mal. i. 4. [s] Chap. xiv. 23; Zeph. ii. 14; Rev. xviii. 2.——[t] Or, *pelican*. [u] 2 Kings xxi. 13; Lam. ii. 8.

chap. xxiv. 21, and *De Sacra Poësi Hebræorum*, Præl. ix.

Verse 5. *For my sword shall be bathed in heaven*—"For my sword is made bare in the heavens"] There seems to be some impropriety in this, according to the present reading: "My sword is made drunken, or is bathed in the heavens;" which forestalls, and expresses not in its proper place, what belongs to the next verse: for the sword of JEHOVAH was not to be bathed or glutted with blood in the heavens, but in Botsra and the land of Edom. In the heavens it was only prepared for slaughter. To remedy this, Archbishop *Secker* proposes to read, for בשמים *bashshamayim*, ברמים *bedamim*; referring to Jer. xlvi. 10. But even this is premature, and not in its proper place. The *Chaldee*, for רוהה *rivvethah*, has התגלי *tithgalli*, shall be *revealed* or *disclosed*: perhaps he read תראה *teraeh* or נראה *nirathah*. Whatever reading, different I presume from the present, he might find in his copy, I follow the sense which he has given of it.

Verse 6. *The Lord hath a sacrifice*—"For JEHOVAH celebrateth a sacrifice"] Ezekiel, chap. xxxix. 16, 17. has manifestly imitated this place of Isaiah. He hath set forth the great leaders and princes of the adverse powers under the same emblems of goats, bulls, rams, fatlings, &c., and has added to the boldness of the imagery, by introducing God as summoning all the fowls of the air, and all the beasts of the field; and bidding them to the feast which he has prepared for them by the slaughter of the enemies of his people:—

"And thou, son of man,
Thus saith the Lord JEHOVAH,
Say to the bird of every wing,
And to every beast of the field:
Assemble yourselves, and come;
Gather together from every side,
To the sacrifice which I make for you,
A great slaughter on the mountains of Israel.
And ye shall eat flesh and drink blood:
The flesh of the mighty shall ye eat,
And the blood of the lofty of the earth shall ye drink;
Of rams, of lambs, and of goats,
Of bullocks, all of them the fat ones of Bashan;
And ye shall eat fat, till ye are cloyed,
And drink blood, till ye are drunken;
Of my slaughter, which I have slain for you."

The sublime author of the Revelation, chap. xix. 17, 18, has taken this image from Ezekiel, rather than from Isaiah.

Verse 7. *The unicorns shall come down*] ראמים *reemim*, translated *wild goats* by Bishop *Lowth*. The ראם *reem Bochart* thinks to be a species of wild goat in the deserts of Arabia. It seems generally to mean the rhinoceros.

With blood—"With their blood"] בדמם *middamam*; so two ancient MSS. of *Kennicott's*, the *Syriac*, and *Chaldee*.

Verse 8. *The year of recompenses for the controversy of Zion*—"The year of recompense to the defender of the cause of Zion"] As from דון *dun*, דין *din*, *a judge*; so from ריב *rub*, ריב *rib*, *an advocate*, or *defender*; *Judici* Sionis: *Syriac*.

Verse 11. *The cormorant*] קאת *kaath*, *the pelican*, from the root קיא *ki*, *to vomit*, because it is said she swallows shell-fish, and when the heat of her stomach has killed the fish, she vomits the shells, takes out the dead fish, and eats them.

The bittern] קפד *kippod*, the *hedge-hog*, or *porcupine*.

The owl] ינשוף *yanshoph*, the *bittern*, from נשף *nashaph*, to *blow*, because of the *blowing* noise it makes, almost like the *lowing of an ox*. My old MS. Bible renders the words thus:—The foule in face like an asse, and the prehonn, and the gnyte (snipe.)

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And [v] thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and [w] it shall be a habitation of dragons, *and* a court for [x] owls. [y]

14 [z] The wild beasts of the desert shall also meet with [a] the wild beasts of the island, and the satyr shall cry to his fellow; the [b] screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 Seek ye out of [c] the book of the LORD and read; no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

[v] Chap. xxxii. 13; Hos. ix. 6.——[w] Chap. xiii. 21, &c.——[x] Or, *ostriches.*

[y] Heb. *daughters of the owl.*——[z] Heb. *Ziim.*——[a] Heb. *Ijim.*
[b] Or, *night monster.*——[c] Mal. iii. 16.

The line of confusion, and the stones of emptiness —"The plummet of emptiness over her scorched plains."] The word חריה *choreyha*, joined to the 12th verse, embarrasses it, and makes it inexplicable. At least I do not know that any one has yet made out the construction, or given any tolerable explication of it. I join it to the 11th verse, and supply a letter or two, which seem to have been lost. *Fifteen* MSS., five ancient, and two editions, read חוריה *choreyha*; the first printed edition of 1486, I think nearer to the truth, חור חריה *chor choreyha*. I read בחרריה *bechararereyha*, or על חרריה *al chorereyha*; see Jer. xvii. 6. A MS. has חדיה *chodiah*, and the *Syriac* reads חדוה *chaduah*, *gaudium*, joining it to the two preceding words; which he likewise reads differently, but without improving the sense. However, his authority is clear for dividing the verses as they are here divided. I read שם *shem*, as a noun. They shall boast, יקראו *yikreu*; see Prov. xx. 6.

Verse 13. *And thorns shall come up in her palaces*] ועלו בארמנותיה *vealu bearmenotheyha*; so read all the ancient versions.

A court for owls.] יענה *yaanah*, the *ostrich*, from ענה *anah*, to *cry*, because of the noise it makes. "They *roar*," says Dr. *Shaw*, "sometimes like a *lion*—sometimes like a *bull*. I have often heard them *groan* as if in the utmost distress."

Verse 14. *The wild beasts of the desert*] ציים *tsiyim*, the *mountain cats*.—Bochart.

Wild beasts of the island] איים *aiyim*, the *jackals*.

The satyr] שעיר *seir*, the *hairy one*, probably the *he-goat*.

The screech owl] לילית *lilith*, the *night-bird*, the *night-raven*, *nyctycorax*, from ליל *layil*, or לילה *lailah*, the *night*.

Verse 15. *The great owl*] קפוז *kippoz*, the αχωντιας, or *darter*, a serpent so called because of its suddenly leaping up or *darting* on its prey. Probably the *mongoz* or *ichneumon* may be intended.

The vultures] דיות *daiyoth*, the *black vultures*. My old MS. Bible renders these names curiously: And agepn cumen ſchul debylis: the beſte, party of an aſſe, and party of a man: and the wodwoſe, the tother ſchal crien to the tother. There ſchal byn lampa, that is, thrigge, or a beſte habynge the body like a woman, and hors feet. Ther hadde diehis, the prehoun, and nurſhide out littil chirris. There ben gadred kiitis, the top to the top. What language!

Every one with her mate.] A MS. adds אל *el* after אשה *ishshah*, which seems necessary to the construction; and so the *Syriac* and *Vulgate*. Another MS. adds in the same place את *eth*, which is equivalent.

Verse 16. *My mouth*—"For the mouth of JEHOVAH"] For הוא *hu*, five MSS., (three ancient,) read יהוה *Yehovah*, and another is so corrected; so likewise the *Septuagint*. Two editions have צום *tsivam*; and so the *Septuagint*, *Vulgate*, and *Arabic*, with the edition of 1486, and a MS. has קבצם *kebatsam*, with the masculine pronoun instead of the feminine: and so in the next verses it is להם *lahem*, instead of להן *lahen*, in fourteen MSS., six of them ancient.—L. To see the importance of these various readings, the Hebrew Bible must be consulted.

CHAPTER XXXV.

Flourishing state of the Church of God consequent *to the awful judgments predicted in the preceding chapter. The images employed in the description are so very consolatory and sublime as to oblige us to extend their fulfilment to that period of the Gospel dispensation when Messiah shall take unto himself his great power and reign. The* fifth *and* sixth *verses were* literally *accomplished by our Saviour and his apostles: but that the miracles wrought in the first century were not the only import of the language used by the prophet, is sufficiently plain from the context. They, therefore, have a farther application; and are contemporary with, or rather a consequence of, the judgments of God upon the enemies of the Church in the latter days; and so relate to the greater influence and extension of the Christian faith, the conversion of the*

Jews, their restoration to their own land, and the second advent of Christ. Much of the imagery of this chapter seems to have been borrowed from the exodus from Egypt: but it is greatly enlivened by the life, sentiments, and passions ascribed to inanimate objects; all nature being represented as rejoicing with the people of God in consequence of their deliverance; and administering in such an unusual manner to their relief and comfort, as to induce some commentators to extend the meaning of the prophecy to the blessedness of the saints in heaven, 1–10.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

THE [a] wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 [b] It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 [c] Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a [d] fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

A. M. cir. 3291 B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

5 Then the [e] eyes of the blind shall be opened, and [f] the ears of the deaf shall be unstopped.

6 Then shall the [g] lame *man* leap as a hart, and the [h] tongue of the dumb sing: for in the wilderness shall [i] waters break out, and streams in the desert.

7 And the parched ground shall become a

[a] Chap. lv. 12.——[b] Chap. xxxii. 15.——[c] Job iv. 3, 4; Heb. xii. 12——[d] Heb. *hasty*.——[e] Chap. xxix. 18; xxxii. 3, 4; xlii. 7; Matt. ix. 27, &c; xi. 5; xii. 22; xx. 30, &c; xxi. 14; John ix. 6, 7.

[f] Matt. xi. 5; Mark vii. 32, &c.——[g] Matt. xi. 5; xv. 30; xxi. 14; John v. 8, 9; Acts iii. 2, &c; viii. 7; xiv. 8, &c. [h] Chap. xxxii. 4; Matt. ix. 32, 33; xii. 22; xv. 30.——[i] Chap. xli. 18; xliii. 19; John vii. 38, 39.

The various miracles our Lord wrought are the best comment on this chapter, which predicts those wondrous works and the glorious state of the Christian Church. See the parallel texts in the margin.

On this chapter Bishop Lowth has offered some important emendations. I shall introduce his translation, as the best yet given of this singular prophecy:—

1. The desert and the waste shall be glad;
   And the wilderness shall rejoice, and flourish:
2. Like the rose shall it beautifully flourish;
   And the well-watered plain of Jordan shall also rejoice:
   The glory of Lebanon shall be given unto it,
   The beauty of Carmel and of Sharon;
   These shall behold the glory of JEHOVAH,
   The majesty of our God.
3. Strengthen ye the feeble hands,
   And confirm ye the tottering knees.
4. Say ye to the faint-hearted, Be ye strong;
   Fear ye not; behold your God!
   Vengeance will come; the retribution of God:
   He himself will come, and will deliver you.
5. Then shall be unclosed the eyes of the blind;
   And the ears of the deaf shall be opened:
6. Then shall the lame bound like the hart,
   And the tongue of the dumb shall sing:
   For in the wilderness shall burst forth waters,
   And torrents in the desert:
7. And the glowing sand shall become a pool,
   And the thirsty soil bubbling springs:
   And in the haunt of dragons shall spring forth
   The grass with the reed and the bulrush.
8. And a highway shall be there;
   And it shall be called The way of holiness:
   No unclean person shall pass through it:
   But he himself shall be with them, walking in the way,
   And the foolish shall not err therein:
9. No lion shall be there;
   Nor shall the tyrant of the beasts come up thither:
   Neither shall he be found there;
   But the redeemed shall walk in it.
10. Yea, the ransomed of JEHOVAH shall return;
    They shall come to Sion with triumph;
    And perpetual gladness shall crown their heads.
    Joy and gladness shall they obtain;
    And sorrow and sighing shall flee away.

NOTES ON CHAP. XXXV.

Verse 1. *Shall be glad*] ישושם *yesusum*; in one MS. the ם *mem* seems to have been added; and שים *sum* is upon a rasure in another. None of the ancient versions acknowledge it; it seems to have been a mistake, arising from the next word beginning with the same letter. *Seventeen* MSS. have ישושום *yesusum*, both *vaus* expressed: and *five* MSS. ישׂשם *yesusum*, without the *vaus*. Probably the true reading is, "The wilderness and the dry place shall be glad." Not *for them*.

Verse 2. *Rejoice even with joy and singing*—"The well-watered plain of Jordan shall also rejoice"] For ורנן *veranen*, the *Septuagint* read ירדן *yarden*, τα ερημα του Ιορδανου, "the deserts of Jordan." *Four* MSS. read גלת *gulath*; see Josh. xv. 19: "Irrigua Jordani;" *Houbigant*. גידת *gidath*, Ripæ Jordani, "the banks of Jordan;" *Kennicott*. See De S. Poësi Hebr. Prælect. xx. note.

Unto it] For לה *lah, to it*, *nine* MSS. of *Kennicott's* and *four* of *De Rossi's* read לך *lecha, to thee*. See ibid.

Verse 7. *The parched ground*—"The glowing sand"] שרב *sharab*; this word is Arabic, سراب as well as Hebrew, expressing in both languages the same thing, the *glowing sandy plain*, which in the hot countries at a distance has the appearance of water. It occurs in the Koran, chap. xxiv.: "But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until,

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

pool, and the thirsty land springs of water: in [k] the habitation of dragons, where each lay, *shall be* [l] grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called, The way of holiness; [m] the unclean shall not pass over it; [n] but it *shall be* for those: the way-faring men, though fools, shall not err *therein*.

9 [o] No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

10 And the [p] ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and [q] sorrow and sighing shall flee away.

[k] Chap. xxxiv. 13.——[l] Or, *a court for reeds*, &c.——[m] Chap. lii. 1; Joel iii. 17; Rev. xxi. 27.——[n] Or, *for he* shall be *with them*.——[o] Lev. xxvi. 6; chap. xi. 9; Ezek. xxxiv. 25.——[p] Chap. li. 11.——[q] Chap. xxv. 8; lxv. 19; Rev. vii. 17; xxi. 4.

when he cometh thereto, he findeth it to be nothing." Mr. Sale's note on this place is, "The Arabic word *serab* signifies that false appearance which in the eastern countries is often seen on sandy plains about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun beams: 'by the quivering undulating motion of that quick succession of vapours and exhalations which are extracted by the powerful influence of the sun.'—*Shaw*, Trav. p. 378. It sometimes tempts thirsty travellers out of their way; but deceives them when they come near, either going forward, (for it always appears at the same distance,) or quite vanishing." Q. Curtius has mentioned it: "Arenas vapor æstivi solis accendit; camporumque non alia, quam vasti et profundi æquoris species est."—Lib. vii., c. 5. Dr. Hyde gives us the precise meaning and derivation of the word. "Dictum nomen *Barca* ברכה *habberakah*, *splendorem*, seu *splendentem regionem* notat; cum ea regio radiis solaribus tam copiose collustretur, ut reflexum ab arenis lumen adeo intensè fulgens, a longinquo spectantibus, ad instar corporis solaris, aquarum speciem referat; et hinc arenarum splendor et radiatio, (et linguâ Persicâ petito nomine,) dicitur سراب *serab*, i. e., aquæ superficies seu superficialis aquarum species." Annot. in Peritsol., cap. ii.

"Shall spring forth"] The ה *he* in רבצה *rebitseh* seems to have been at first ם *mem* in MS. Bodl., whence Dr. *Kennicott* concludes it should be רבצים *rebitsim*. But instead of this word the *Syriac*, *Vulgate*, and *Chaldee* read some word signifying *to grow*, *spring up*, or *abound*. Perhaps פרצה *paretsah*, or פרצו *paretsu*, or פרין החציר *parats hachatsir*, as Houbigant reads.—L.

Verse 8. *And a highway*] The word ודרך *vederech* is by mistake added to the first member of the sentence from the beginning of the following member. *Sixteen* MSS. of Dr. *Kennicott's*, *seven* ancient, and *two* of *De Rossi's*, have it but once; so likewise the *Syriac*, *Septuagint*, and *Arabic*.

Err therein.] A MS. of Dr. *Kennicott's* adds בו *bo*, *in it*, which seems necessary to the sense; and so the *Vulgate*, *per eam*, "by it." One of *De Rossi's* has שם *sham*, *there*.

But it shall be *for those*—"But he himself shall be with them, walking in the way."] That is, God; see ver. 4. "Who shall dwell among them, and set them an example that they should follow his steps." Our old English Version translated the place to this purpose; our last translators were misled by the authority of the Jews, who have absurdly made a division of the verses in the midst of the sentence, thereby destroying the construction and the sense.

Verse 9. *It shall not be found there*—"Neither shall he be found there"] *Three* MSS. read ולא *vela*, adding the conjunction; and so likewise the *Septuagint* and *Vulgate*. And *four* MSS., *one* ancient, read יכצא *yimmatsa*, the verb, as it certainly ought to be, in the masculine form.

The redeemed shall walk there] גאולים *geulim*. Those whose forfeited inheritances are brought back by the *kinsman*, גואל *goel*, the nearest of kin to the family. This has been considered by all orthodox divines as referring to the incarnation of our Lord, and his sacrificial offering. After גאולים *geulim*, one of *De Rossi's* MSS. adds עד עולם *ad olam*, *for ever*. "The redeemed shall walk there for ever."

Verse 10. *The ransomed*] פדויי *peduyey*, from פדה *padah*, "to redeem by paying a price." Those for whom a price was paid down to redeem them from bondage and death.

Sighing shall flee away.] אנחה *anachah*. Never was a sorrowful accent better expressed than in this strong guttural word, *an-ach-ah*; nearly the same with the Irish in their funeral wailings, *och-och-on*. The whole nation express all their mournful accents by these *three* monosyllables.

THIS chapter contains the following parts:—

1. We have here blessed promises of the latter-day glory.

2. The prophet may be considered as addressing the teachers of the Gospel, to show them that it was their business to encourage and direct the people in their expectation of redemption.

3. A promise of the manifestation of God among men is given.

4. The miracles which Christ should work are explicitly mentioned.

5. The privileges of Christianity are specified; there shall be, 1. Thorough teaching; 2. Holy walking.

6. Perfect safety.

7. Complete happiness. And—

8. Final glory.

The chapter shows also that no impurity should be tolerated in the Church of God; for as that is the mystical body of Christ, it should be like himself, without spot or wrinkle, or any such thing.

CHAPTER XXXVI.

Sennacherib, king of Assyria, comes against Judah, and takes all the fenced cities, 1. *He afterwards sends a great host against Jerusalem; and his general Rabshakeh delivers an insulting and blasphemous message to Hezekiah,* 2–20. *Hezekiah and his people are greatly afflicted at the words of Rabshakeh,* 21, 22.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

NOW [a] it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the [b] scribe, and Joah, Asaph's son, the recorder.

4 [c] And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou,* (but *they are but* [d] vain words) [e] *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the [f] staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [g] pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah

[a] 2 Kings xviii. 13, 17; 2 Chron. xxxii. 1.——[b] Or, *secretary.*
[c] 2 Kings xviii. 19, &c.——[d] Heb. *a word of lips.*
[e] Or, but *counsel and strength* are *for the war.*——[f] Ezek. xxix. 6, 7.——[g] Or, *hostages.*

The history of the invasion of Sennacherib, and of the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here as affording the best light to many parts of those prophecies, and as almost necessary to introduce the prophecy in the *thirty-seventh* chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. We find the same narrative in the Second Book of Kings, chaps. xviii., xix., xx.; and these chapters of Isaiah, xxxvi., xxxvii., xxxviii., xxxix., for much the greater part, (the account of the sickness of Hezekiah only excepted,) are but a different copy of that narration. The difference of the two copies is little more than what has manifestly arisen from the mistakes of transcribers; they mutually correct each other, and most of the mistakes may be perfectly rectified by a collation of the two copies with the assistance of the ancient versions. Some few sentences, or members of sentences, are omitted in this copy of Isaiah, which are found in the other copy in the Book of Kings. Whether these omissions were made by design or mistake may be doubted.—L.

NOTES ON CHAP XXXVI.

Verse 3. *Then came forth unto him*] Before these words the other copy, 2 Kings xviii. 18, adds, ויקראו אל המלך *vaiyikreu el hammelech*, "And they demanded audience of the king."

Verse 5. *I say*—"Thou hast said"] *Fourteen* MSS. (*three* ancient) of *Kennicott's* and *De Rossi's* have it in the second person, אמרת *amarta*; and so the other copy, 2 Kings xviii. 20.

But they are but *vain words*] דבר שפתים *debar sephathayim, a word of the lips.* Thou dost talk about *counsels*, but thou hast none; about *strength*, but there is none with thee.

Verse 6. *The staff of this broken reed*] A weakened, faithless ally.

On Egypt] The Bodl. MS. adds מלך *melech, the king* of Egypt; and so perhaps the *Chaldee* might read.

It will go into his hand, and pierce it] Will take subsidy after subsidy, and do nothing for it.

Verse 7. *But if thou say*—"But if ye say"] *Two* ancient MSS. have תאמרו *tomeru* in the plural number; so likewise the *Septuagint*, *Chaldee*, and the other copy, 2 Kings xviii. 22.

Ye shall worship before this altar—"To worship only before this altar"] See 2 Chron. xxxii. 12.

Verse 10. *Am I now come up without the Lord*] Probably some apostate Israelitish priest might have encouraged the king of Assyria by telling him that

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, [h] Make [i] *an agreement* with me *by* a present, and come out to me: [k] and eat ye every one of his vine, and every one of his fig-tree; and drink ye every one the waters of his own cistern;

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

[h] Or, *Seek my favour by a present.*

[i] Heb. *Make with me a blessing.*——[k] Zech. iii. 10.

JEHOVAH had given him a commission against Jerusalem.

Verse 12. *That they may eat their own dung*—"Destined to eat their own dung"] לאכל *leechol, that they may eat*, as our translation literally renders it. But the *Syriac* reads מאכל *meechol, that they may not eat*, perhaps rightly, and afterward ומשתות *umishshethoth*, or ושתות *ushethoth*, to the same purpose. *Seventeen* of Dr. *Kennicott's* MSS., *ten* of *De Rossi's*, and *two* of my own, read מימי *meymey, the water*; mine have מימי שניהם *meymey sheneyhem*, and write in the margin מימי רגליהם *meymey regaleyhem, the water of their feet*, a modest way of expressing *urine*.

Verse 15. *This city shall not be delivered*] ולא *ve-lo*, AND *this city*. *Ten* of *Kennicott's* MSS., and *nine* of *De Rossi's*, with *one* (ancient) of my own, add the *conjunction*.

Verse 16. *Make* an agreement] ברכה *berachah, make a blessing with me*; i. e., Give me a ransom for the city, and I will not destroy it; give me the yearly tribute thou hast promised.

Verse 17. *And vineyards*] The other copy, 2 Kings xviii. 32, adds here: "A land of oil-olive, and of honey: that ye may live, and not die: and hearken not unto Hezekiah when he seduceth you."

Verse 19. *Where* are *the gods*] Many MSS. add the conjunction here also: *And*, or *But, where* are *the gods*, &c.

For other matters relative to this chapter, see the notes on 2 Kings xviii. 13, &c.

Of Sepharvaim] The other copy, 2 Kings xviii. 34, adds, of "Henah and Ivah."

Have they delivered] וכי *vechi*. The copulative is not expressed here by the *Septuagint*, *Syriac*, *Vulgate*, and *three* MSS.; nor is it in any other copy. Ib. Houbigant reads הכי *hachi*, with the interrogative particle; a probable conjecture, which the ancient Versions above quoted seem to favour.

Verse 21. *But they held their peace*—"But the people held their peace"] The word העם *haam, the people*, is supplied from the other copy, and is authorized by a MS. which inserts it after אתו *otho*.

CHAPTER XXXVII.

Hezekiah is greatly distressed, and sends to Isaiah the prophet to pray for him, 1–4. *Isaiah returns a comfortable answer, and predicts the destruction of the king of Assyria and his army,* 5–7. *Sennacherib, hearing that his kingdom was invaded by the Ethiopians, sends a terrible letter to Hezekiah, to induce him*

to surrender, 9–13. Hezekiah goes to the temple, spreads the letter before the Lord, and makes a most affecting prayer, 14–20. Isaiah is sent to him to assure him that his prayer is heard; that Jerusalem shall be delivered; and that the Assyrians shall be destroyed, 21–35. That very night a messenger of God slays one hundred and eighty-five thousand Assyrians, 36. Sennacherib returns to Nineveh, and is slain by his own sons, 37, 38.

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

AND [a] it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of [b] blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is [c] left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

7 Behold, I will [d] send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered

[a] 2 Kings xix. 1, &c. — [b] Or, *provocation.*

[c] Heb. *found.* — [d] Or, *put a spirit into him.*

NOTES ON CHAP. XXXVII.

Verse 6. *Thus shall ye say*] כה תאמרון *ko tomerun*, "thus shall ye (*explicitly, earnestly,* and *positively*) say." The paragogic ן *nun* deepens and increases the sense.

Verse 7. *I will send a blast*—"I will infuse a spirit into him"] נתן בו רוח *nathen bo ruach* never signifies any thing but putting a spirit into a person: this was πνευμα δολιας, *the spirit of deceit.*"—*Secker.* "I will send a blast"—I do not think that Archbishop Secker has hit the true meaning of these words. I believe רוח *ruach* means here a pestilential *wind*, such as the Arabs call *simoom*, that instantly suffocates both man and beast: and is what is termed "the angel of the Lord," God's messenger of death to the Assyrians, ver. 36.

Verse 8. *Rabshakeh returned*] From chap. xxxvi. 2, we learn that the king of Assyria had sent Rabshakeh from Lachish to Jerusalem; now it is likely that Rabshakeh had besieged that place, and that the king of Assyria had taken his station before this city, and despatched Rabshakeh against Jerusalem. But, as in the verse above it is said, "he had departed from Lachish," probably he had been obliged to raise the siege, and sat down before *Libnah*, which promised an easier conquest.

Verse 9. *He heard say concerning Tirhakah king of Ethiopia*] When he heard that Tirhakah king of Ethiopia had come out against him, then he sent that blasphemous *manifesto* which is contained in ver. 10–13, to terrify Hezekiah into submission. How much was this like, in words and spirit, to the manifesto sent to the *Parisians* by the late *Duke of Brunswick*, from the plains of *Champaigne*, in 1792, which was the forerunner of the mighty torrents of human blood which was shed in the French revolution! And what a blast of God fell upon *him* and his *army*—nearly like that which fell on the army of Sennacherib!

He sent messengers—"He sent messengers again"] The word וישמע *vaiyishma*, "and he heard," which occurs the second time in this verse, is repeated by mistake from the beginning of the verse. It is omitted in an ancient MS. It is a mere tautology, and embarrasses the sense. The true reading instead of it is, וישב *veyeshob*, "and he returned," which the *Septuagint* read in this place, αποστρεψας, and which is preserved in the other copy, 2 Kings xix. 9: "He returned and sent," that is, according to the Hebrew idiom, "he sent again."

Verse 12. *As Gozan, and Haran*] חרן *Charan*: but

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

them which my fathers have destroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of [e] Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 [f] Incline thine ear, O LORD, and hear: open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [g] nations, and their countries,

19 And have [h] cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

A. M. cir. 3294. B. C. cir. 710. Olymp. XVII. 3. cir. annum Numæ Pompilii, R. Roman., 6.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 [i] By thy servants hast thou reproached the Lord, and hast said, By the multitude of

[e] Jer. xlix. 23.——[f] Dan. ix. 18.——[g] Heb. *lands.*

[h] Heb. *given.*——[i] Heb. *By the hand of thy servants.*

הרן *Haran* is the reading of *four* of *Kennicott's* MSS. and *one* of *De Rossi's.*

Verse 14. *And read it*—"And read them"] ויקראם *vayikracm.* So MS. Bodl. in this place; and so the other copy; instead of ויקראהו *vaiyikraehu*, "and read IT."

And spread it—"And spread them"] ויפרשהו *vaiyiphresehu.* הו *hu* is upon a rasure in a MS., which probably was at first ם *mem.* The same mistake as in the foregoing note.

Verse 15. *Unto the Lord*—"Before JEHOVAH"] That is, in the sanctuary. For אל *el*, the *Syriac*, *Chaldee*, and the other copy, 2 Kings xix. 15, read לפני *liphney*, "before the face."

Verse 18. *The nations*] הארצית *haratsoth*, "the lands;" instead of this word, which destroys the sense, *ten* of *Kennicott's* and *five* of *De Rossi's* MSS. (*one* ancient) have here גוים *goyim*, "nations;" which is undoubtedly the true reading, being preserved also in the other copy; 2 Kings xix. 17. Another MS. suggests another method of rectifying the sense in this place, by reading מלכם *malcam*, "their king," instead of ארצם *artsam*, "their land;" but it ought to be מלכיהם *malcheyhem*, "all the countries and their kings."

Verse 20. *Save us*—"Save us, we beseech thee"] The supplicating particle, נא *na*, is supplied here from *eighteen* MSS., *three* ancient, of *Dr. Kennicott*, and *ten* of *De Rossi*, and from the other copy; 2 Kings xix. 19.

That thou art *the Lord*, even *thou only*—"That thou JEHOVAH art the only God."] The word אלהים *Elohim*, "God," is lost here in the Hebrew text, but preserved in the other copy; 2 Kings xix. 19. The *Syriac* and *Septuagint* seem here to have had in their copies אלהים *Elohim*, instead of יהוה *Yehovah.*

Verse 21. *Then Isaiah—sent unto Hezekiah*] The *Syriac* and *Septuagint* understand and render the verb passively, *was sent.*

Whereas thou hast prayed to me against Sennacherib—"Thy prayer unto me concerning Sennacherib—*I have heard*"] שמעתי *shamati*; this word, necessary to the sense, is lost in this place out of the Hebrew text. *One* MS. of *Dr. Kennicott's* and *one* of *De Rossi's* have it written above the line in a later hand. The *Septuagint* and *Syriac* found it in their copies; and it is preserved in the other copy; 2 Kings xix. 20.

Verse 23. *Against the Holy One of Israel.*] For אל *el*, *to*, the other copy has על *al*, *against*, rather more properly.

Verse 24. *By thy servants*—"By thy messengers"] The text has עבדיך *abdeycha*, *thy servants*; but the true reading seems to be מלאכיך *malacheycha*, *thy messengers*, as in the other copy, 2 Kings xix. 23; and as the *Septuagint* and *Syriac* found it in their copies in this place.

Reproached the Lord] אדני *Adonai*: but *one* of my MSS. has יהוה אדני *Yehovah Adonai*, *Jehovah the Lord.* This reading is not found, I think, in any other MS., but several have יהוה *Yehovah* for אדני *Adonai.*

I will enter into the height of his border—"I will penetrate into his extreme retreats"] The text has כרום *marom*, *the height* which seems to have been taken by mistake from the line but one above. *Two* MSS. have here מלון *malon*, the *lodge* or *retreat*; which

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my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down [k] the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* [l] the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the [m] besieged places.

26 [n] Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [o] of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

28 But I know thy [p] abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore [q] will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4 cir. annum Numæ Pompilii, R. Roman., 3.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself: and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And [r] the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and [s] they that escape out of Mount Zion: the [t] zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with [u] shields, nor cast a bank against it.

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[k] Heb. *the tallness of the cedars thereof*, and *the choice of the fir-trees thereof.*——[l] Or, *the forest* and *his fruitful field.* [m] Or, *fenced and closed.*——[n] Or, *Hast thou not heard* how *I have made it long ago*, and *formed it of ancient times? should I now bring it to be laid waste*, and *defenced cities* to be *ruinous heaps?* ☞ 2 Kings xix. 25.——[o] Heb. *short of hand.*——[p] Or, *sitting.*——[q] Chap. xxx. 28; Ezek. xxxviii. 4.——[r] Heb. *the escaping of the house of Judah that remaineth.*——[s] Heb. *the escaping.*——[t] 2 Kings xix. 31; chap. ix. 7.——[u] Heb. *shield.*

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is the word in the other copy, 2 Kings xix. 23, and I think is the true reading.

The forest of his Carmel.] The forest and his fruitful field; that is, I will possess myself of the *whole country.*

Verse 25. *Water*—"Strange waters"] The word זרים *zarim*, *strange*, lost out of the Hebrew text in this place, is supplied from the other copy. A MS. supplies the word רבים *rabbim*, *many*, instead of it.

With the sole of my feet] With my *infantry.*

All the rivers of the besieged places—"All the canals of fenced places."] The principal cities of Egypt, the scene of his late exploits, were chiefly defended by deep moats, canals, or large lakes, made by labour and art, with which they were surrounded. See *Harmer's* Observ. ii. p. 304. Claudian introduces Alaric boasting of his conquests in the same extravagant manner:—

"Subsidere nostris
Sub pedibus montes; arescere vidimus amnes.—
Fregi Alpes, galeisque Padum victricibus hausi."
De Bello Getic. 526.

"The mountains have passed away under our feet; we have seen the rivers dried up. I have broken the Alps, and laden out the Po with our victorious helmets."

Verse 26 *Lay waste defenced cities* into *ruinous heaps*—"Lay waste warlike nations, strong fenced cities."] גלים נצים *gallim nitstsim.* It is not easy to give a satisfactory account of these two words, which have greatly embarrassed all the interpreters, ancient and modern. For גלים *gallim* I read גוים *gayim*, as the *Septuagint* do in this place, ἐθνῆ. The word נצים *netsim* the *Vulgate* renders in this place *compugnantium*; in the parallel place, 2 Kings xix. 25, *pugnantium*; and the *Septuagint* μαχιμων, *fighting, warlike.* This rendering is as well authorized as any other that I know of: and, with the reading of the *Septuagint*, perfectly clears up the construction. See the *margin* on all the preceding verses.

Verse 27. Corn *blasted*] שרמה *shedemah*, *parched:* it does not appear that there is any good authority for this word. The true reading seems to be שרפה *shedephah*, *blasted*, as it is in six MSS. (two ancient) here, and in the other copy.

Verse 29. *Will I put my hook in thy nose*] Et frænum meum: *Jonathan* vocem כתג *metheg*, interpretatus est זמם *zemam*, i. e., annulum, sive uncum, eumque ferreum, quem infigunt naribus camelæ: eoque trahitur, quoniam illa feris motibus agitur: et hoc est, quod discimus in Talmude: et camela cum annulo narium: scilicet, egreditur die sabbathi. "*And my bridle: Jonathan* interprets the word *metheg* by *zemam*, a ring, or that iron hook which they put in the nostrils of a camel to lead her about, cheek her in her restiveness, &c. And this is what we mean in the *Talmud*, when we say, And the camel with the ring

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34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will [v]defend this city to save it for mine own sake, and for my servant David's sake.

36 Then the [w]angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

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37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [x]Armenia: and Esar-haddon his son reigned in his stead.

[v] 2 Kings xx. 6; chap. xxxviii. 6.

[w] 2 Kings xix. 35.——[x] Heb. *Ararat.*

of her nostrils shall go out on the Sabbath day."—*Jarchi* in 2 Kings xix. 28. Ponam circulum in naribus tuis. "I will put a ring in thy nostrils."—*Jerome.* Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly. Bulls are often ringed thus in several parts of England. The Hindoos compare a person who is the *slave of his wife* to a *cow* led by the *ring* in her nose.

Verse 36. *Then the angel*] Before "the angel," the other copy, 2 Kings xix. 35, adds, "it came to pass the same night, that"——

The Prophet Hosea, chap. i. 7, has given a plain prediction of this miraculous deliverance of the kingdom of Judah:—

"And to the house of Judah I will be tenderly merciful:
And I will save them by JEHOVAH their God.
And I will not save them by the bow;
Nor by sword, nor by battle;
By horses, nor by horsemen."—L.

Verse 38. *His sons smote him*] What an awful punishment of his blasphemy! Who can harden his neck against God, and be successful? God does not lightly pass by blasphemy against himself, his government, his word, his Son, or his people. Let the profligate take care!

CHAPTER XXXVIII.

Account of Hezekiah's dangerous sickness and miraculous recovery, 1–9. Tender and beautiful song of thanksgiving, in which this pious king breathed out the sentiments of a grateful heart, when his life was, as it were, restored. This ode may be adapted to other cases; and will always afford profit and pleasure to those who are not void of feeling and piety, 10–22.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

IN [a]those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [b]Set [c]thine house in order: for thou shalt die, and not live.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

[a] 2 Kings xx. 1, &c.; 2 Chron. xxxii. 24.——[b] 2 Sam. xvii. 23; 1 Mac. ix. 55.——[c] Heb. *Give charge concerning thy house.*

NOTES ON CHAP. XXXVIII.

Verse 1. *In those days*] The reader is requested to consult the notes on 2 Kings xx. in reference to the principal parts of this chapter.

Verse 2. *Then Hezekiah turned his face toward the wall*] The furniture of an eastern divan or chamber, either for the reception of company or for private use, consists chiefly of carpets spread on the floor in the middle; and of sofas, or couches ranged on one or more sides of the room, on a part raised somewhat above the floor. On these they repose themselves in the day, and sleep at night. It is to be observed that the corner of the room is the place of honour. Dr. *Pococke*, when he was introduced to the Sheikh of Furshout, found him sitting in the corner of his room. He describes another Arab Sheikh "as sitting in the corner of a large green tent, pitched in the middle of an encampment of Arabs; and the Bey of Girge as placed on a sofa in a corner to the right as one entered the room."—*Harmer's* Observ. ii. p. 60. Lady Mary Montague, giving an account of a visit which she made to the Kahya's lady at Adrianople, says, "She ordered cushions to be given me; and took care to place me in the corner, which is the place of honour."—Letter xxxiii. The reason of this seems to be, that the person so placed is distinguished, and in a manner separated, from the rest of the company, and as it were guarded by the wall on each side. We are to suppose Hezekiah's couch placed in the same situation; in which, turning on either side, he must

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

3 And said, [d] Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [e] sore.

4 Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and [f] I will defend this city.

7 And this *shall be* [g] a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the [h] sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, [i] in the land of the living: I shall behold man no more with the inhabitants of the world.

12 [k] Mine age is departed, and is removed from me as a shepherd's tent: I have cut off

[d] Neh. xiii. 14.——[e] Heb. *with great weeping.*——[f] Chap. xxxvii. 35.——[g] 2 Kings xx. 8, &c.; chap. vii. 11.

[h] Heb. *degrees by* or *with the sun.*——[i] Psa. xxvii. 13; cxvi. 9.
[k] Job vii. 6.

turn his face to the wall; by which he would withdraw himself from those who were attending upon him in his apartment, in order to address his private prayer to God.

Ver. 3. And he said, I beseech thee, O JEHOVAH, remember now how I have endeavoured to walk before thee in truth, and with a perfect heart; and have done that which is good in thine eyes. And Hezekiah wept, and lamented grievously.—L.

Ver. 4. Now [before Isaiah was gone out into the middle court] the word of JEHOVAH came unto him, saying, Go [back,] and say unto Hezekiah, thus saith JEHOVAH the God of David thy father, I have heard thy supplication; I have seen thy tears. Behold [I will heal thee; and on the third day thou shalt go up into the house of JEHOVAH.

Ver. 5. And] I will add unto thy days fifteen years. And I will deliver thee, and this city, from the hand of the king of Assyria; and I will protect this city. And [Hezekiah said, By what sign shall I know that I shall go up into the house of JEHOVAH?

Ver. 7. And Isaiah said,] This shall be the sign unto thee from JEHOVAH, that JEHOVAH will bring to effect this word which he hath spoken.

The words in the translation included within crotchets are supplied from the parallel place, 2 Kings xx. 4, 5, to make the narration more perfect. I have also taken the liberty, with *Houbigant*, of bringing forward the two last verses of this chapter, and inserting them in their proper places of the narration with the same mark. *Kimchi's* note on these two verses is as follows: "This and the following verse belong not to the writing of Hezekiah; and I see no reason why they are written here after the writing; for their right place is above, after *And I will protect this city*, ver. 6. And so they stand in the book of Kings," 2 Kings xx. 7, 8. The narration of this chapter seems to be in some parts an abridgment of that of 2 Kings xx. The abridger, having finished his extract here with the eleventh verse, seems to have observed, that the seventh and eighth verses of 2 Kings xx. were wanted to complete the narration: he therefore added them at the end of the chapter, after he had inserted the song of Hezekiah, probably with marks for their insertion in their proper places; which marks were afterwards neglected by transcribers. Or a transcriber might omit them by mistake, and add them at the end of the chapter with such marks. Many transpositions are, with great probability, to be accounted for in the same way.

Verse 6. *I will defend this city.*] The other copy, 2 Kings xx. 6, adds: "for mine own sake, and for the sake of David my servant;" and the sentence seems somewhat abrupt without it.

Verse 8. *Which is gone down*—"By which the sun is gone down"] For בשמש *bashshemesh*, the *Septuagint*, *Syriac*, and *Chaldee* read השמש *hashshemesh*.—*Houbigant*. In the history of this miracle in the book of Kings, (2 Kings xx. 9–11,) there is no mention at all made of the sun, but only of the going backward of the shadow: which might be effected by a supernatural refraction. The first ὁ ἡλιος, *the sun*, in this verse is omitted in the *Septuagint*, MS. Pachom.

Verse 9. *The writing of Hezekiah*] Here the book of Kings deserts us, the song of Hezekiah not being inserted in it. Another copy of this very obscure passage (obscure not only from the concise poetical style, but because it is probably very incorrect) would have been of great service. The MSS. and ancient Versions, especially the latter, will help us to get through some of the many difficulties which we meet with in it.

Verse 11. *The Lord*—"JEHOVAH"] יה *Yah*, יה *Yah*, seems to be יהוה *Yehovah*, in MS. Bodl., and it was so at first written in another. So the *Syriac*. See *Houbigant*. I believe יהה *Yehovah* was the original reading. See the note on chap. xii. 2.

Verse 12. *Mine age—is removed from me as a shepherd's tent*] רעי *roi* is put for רעיה *roch*, say the

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

like a weaver my life: he will cut me off [l] with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: [m] I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; [n] undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years [o] in the bitterness of my soul.

16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit; so wilt thou recover me, and make me to live.

17 Behold [p] for peace I had great bitterness: but [q] thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For [r] the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: [s] the father to the children shall make known thy truth.

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[l] Or, *from the* thrum.——[m] Chap. lix. 11.——[n] Or, *ease me.*——[o] Job vii. 11; x. 1.——[p] Or, *on my peace* came *great bitterness.*

[q] Heb. *thou hast loved my soul from the pit.*——[r] Psa. vi. 5; xxx 9; lxxxviii. 11; cxv. 17; Eccles. ix. 10.——[s] Deut. iv. 9; vi. 7, Psa. lxxviii. 3, 4.

rabbins; (*Sal. ben Melec* on the place:) but much more probably is written imperfectly for רעים *roim*, *shepherds*. See note on chap. v. 1.

I shall be removed from this state to another, as a shepherd removes his *tent* from one place to another for the sake of his flock. Is not this a strong intimation of his belief in a future state!

I have cut off like a weaver my life—"My life is cut off as by the weaver"] קפרתי *kippadti*. This verb is rendered passively, and in the third person, by the *Syriac, Chaldee*, and *Vulgate*.

Verse 13. The last line of the foregoing verse מיום עד לילה תשלימני *miyom ad layelah tashlimeni*, "In the course of the day thou wilt finish my web;" or, as the common version has it, "From day *even* to night wilt thou make an end of me," is not repeated at the end of this verse in the Syriac version; and a MS. omits it. It seems to have been inserted a second time in the Hebrew text by mistake.

I reckoned till morning, &c.—"I roared until the morning like the lion"] For שויתי *shivithi*, the Chaldee has נהמית *nihameith*: he read שאנתי *shaagti*, the proper term for the roaring of a lion; often applied to the deep groaning of men in sickness. See Psa. xxii., xxxii. 3, xxxviii. 9; Job iii. 24. The Masoretes divide the sentence, as I have done; taking כארי *caari*, *like a lion*, into the first member; and so likewise the *Septuagint*.

Verse 14. *Like—a swallow*—"Like the swallow"] כסיס *kesis*; so read two MSS., *Theodot.*, and *Hieron.*

Mine eyes fail] For דלו *dallu* the *Septuagint* read כלו *calu*, εξελιπον. Compare Psa. lxix. 4, cxix. 82, 123; Lam. ii. 11, iv. 17, in the *Hebrew* and in the *Septuagint*.

O LORD—"O Lord"] For יהוה *Yehovah*, thirty MSS. and eight editions read אדני *Adonai*.

Undertake for me—"Contend for me"] עשקה *ashekah*, with ש *shin*, *Jarchi:* this sense of the word is established by Gen. xxvi. 20: "He called the name of the well עשק *esek*, because they *strove* with him:" התעשקו *hithasseku*, equivalent to יריבו *yaribu*, at the beginning of the verse.

Verse 15. *I shall go softly all my years in the bitterness of my soul*—"Through the rest of my years will I reflect on this bitterness of my soul"] אדרה *eddaddeh*; *recogitabo*, Vulg., *reputabo*, Hieron. in loc.

Verse 16. *By these* things men *live*—"For this cause shall it be declared"] Περι αυτης γαρ ανηγγελη σοι, και εξηγειρας μου την πνοην, Sept. They read in their copies עליה יחוו לך ותחי רוחי not very different from the present text, from which all the ancient Versions vary. They entirely omit two words, ולכל בהן *ulecol bahen*; as to which there is some variation in the MSS. One MS. has ובכל *ubechol, and in all*; two others וכל *vechol, and all*, and ten MSS. have בהם *bahem, in them*, in the masculine gender.

Taking this as in the common Version, we may observe, it is not an unfrequent case, that afflictions, and especially such as tend to a speedy death, become the means, not only of saving the *soul*, but also of lengthening the *life*.

Make me to live—"Hast prolonged my life."] A MSS. and the Babylonish Talmud read ותחיני *vetachayeni*, and so the ancient Versions. It must necessarily be in the second person.

Verse 17. *For peace I had great bitterness*—"My anguish is changed into ease"] כר לי כר *mar li mar*, "mutata mihi est amaritudo." Paronomasia; a figure which the prophet frequently admits. I do not always note it, because it cannot ever be preserved in the translation, and the sense seldom depends upon it. But here it perfectly clears up the great obscurity of the passage. See Lowth on the place.

Thou hast rescued] חשכת *chashachta*, with כ *caph*, instead of ק *koph*; so the *Septuagint* and *Vulgate*; *Houbigant*. See *Chappelow* on Job xxxiii. 18.

From perdition] משחת בלי *mishshachath beli*, ινα μη απολητα, *Sept. ut non periret*, "that it may not perish." *Vulg.* Perhaps inverting the order of the words. See *Houbigant*.

Thou hast in love to my soul] חשקת *chashakta*, "thou hast lovingly embraced" or kissed "my soul out of the pit of corruption."

Verse 19. *Thy truth*] אל אמתך *el amittecha*. A

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For [t] Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil, and he shall recover.

A. M. cir. 3291. B. C. cir. 713. Olymp. XVI. 4. cir. annum Numæ Pompilii, R. Roman., 3.

22 [u] Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

[t] 2 Kings xx. 7.

[u] 2 Kings xx. 8.

MS. omits אל *el*; and instead of אל *el*, an ancient MS. and one edition read את *eth*. The same mistake as in Psa. ii. 7.

Verse 21. *Let them take a lump of figs, &c.*] God, in effecting this miraculous cure, was pleased to order the use of means not improper for that end. "Folia, et, quæ non maturuere, fici, strumis illinuntur omnibusque quæ emollienda sunt discutiendave."—PLIN. *Nat. Hist.* xxiii. 7. "Ad discutienda ea, quæ in corporis parte aliqua coierunt, maxime possunt—ficus arida," &c.—CELSUS, v. 11. See the note on 2 Kings xx. 7. *Philemon Holland* translates the passage as a *medical* man:—"The milke or white juice that the figge tree yieldeth is of the same nature that vinegre: and therefore it will cruddle milke as well as rennet, or rendles. The right season of gathering this milkie substance is before that the figs be ripe upon the tree; and then it must be dried in the shadow: thus prepared, *it is good to break impostumes, and keepe ulcer open.*"

CHAPTER XXXIX.

The Babylonish monarch sends letters of congratulation and a present to Hezekiah, on account of his recovery from his late dangerous illness, 1. *The king of Judah shows the messengers of Merodach-baladan all the treasures of his house and kingdom,* 2. *The prophet takes occasion from this ostentatious display of the king to predict the captivity of the royal family, and of the people, by the Babylonians,* 3–8.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

AT [a] that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 [b] And Hezekiah was glad of them, and showed them the house of his [c] precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [d] armour, [e] and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not showed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, [f] that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee,

[a] 2 Kings xx. 12, &c.——[b] 2 Chron. xxxii. 31.——[c] Or, *spicery.*

[d] Or, *jewels.*——[e] Heb. *vessels or instruments.*——[f] Jer. xx. 5.

NOTES ON CHAP. XXXIX.

Hitherto the copy of this history in the second book of Kings has been much the most correct; in this chapter that in Isaiah has the advantage. In the two first verses two mistakes in the other copy are to be corrected from this: for חזקיהו *hizkiyahu*, read ויחזק *vayechezek, and was recovered*; and for וישמע *vayishma, he heard*, read וישמח *vayismach, he rejoiced.*

Verse 1. *At that time Merodach-baladan*] This name is variously written in the MSS. *Berodach, Medorach, Medarech,* and *Medurach.*

"And ambassadors"] The *Septuagint* add here και πρεσβεις; that is, וכלאכים *umalachim, and ambassadors*; which word seems to be necessary to the sense, though omitted in the Hebrew text both here and in the other copy, 2 Kings xx. 12. For the subsequent narration refers to them all along, "these men, whence came they?" &c.; plainly supposing them to have been personally mentioned before. See *Houbigant.*

Verse 6. *To Babylon*] בבלה *babelah*, so two MSS., (one ancient;) rightly, without doubt, as the other copy (2 Kings xx. 17) has it. This prediction was fulfilled about one hundred and fifty years after it was spoken: see Dan. i. 2, 3–7. What a proof of Divine omniscience!

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

which thou shalt beget, shall they take away; and [g] they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [h] Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

[g] Fulfilled, Dan. i. 2, 3, 7.

[h] 1 Sam. iii. 18.

Verse 8. *Then said Hezekiah*] The nature of Hezekiah's crime, and his humiliation on the message of God to him by the prophet, is more expressly declared by the author of the book of the Chronicles: "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. xxxii. 25, 26, 30, 31.

There shall be peace and truth in my days.] I rather think these words should be understood as an humble inquiry of the king, addressed to the prophet. "Shall there be prosperity, שלום *shalom*, and truth in MY days?—Shall *I* escape the evil which thou predictest?" Understood otherwise, they manifest a pitiful unconcern both for his own family and for the nation. "So *I* be well, I care not how it may go with others." This is the view I have taken of the passage in 2 Kings xxi. 19. Let the reader judge whether *this*, or the *former*, should be preferred. See the concluding notes on 2 Kings xx.

CHAPTER XL.

In this chapter the prophet opens the subject respecting the restoration of the Church with great force and elegance; declaring God's command to his messengers the prophets to comfort his people in their captivity, and to impart to them the glad tidings that the time of favour and deliverance was at hand, 1, 2. *Immediately a harbinger is introduced giving orders, as usual in the march of eastern monarchs, to remove every obstacle, and to prepare the way for their return to their own land*, 3–5. *The same words, however, the New Testament Scriptures authorize us to refer to the opening of the Gospel dispensation. Accordingly, this subject, coming once in view, is principally attended to in the sequel. Of this the prophet gives us sufficient notice by introducing a voice commanding another proclamation, which calls off our attention from all temporary, fading things to the spiritual and eternal things of the Gospel*, 6–11. *And to remove every obstacle in the way of the prophecy in either sense, or perhaps to give a farther display of the character of the Redeemer, he enlarges on the power and wisdom of God, as the Creator and Disposer of all things. It is impossible to read this description of God, the most sublime that ever was penned, without being struck with inexpressible reverence and self-abasement. The contrast between the great Jehovah and every thing reputed great in this world, how admirably imagined, how exquisitely finished! What atoms and inanities are they all before* HIM *who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of* grasshoppers,—*those poor insects that wander over the barren heath for sustenance, spend the day in continual chirpings, and take up their humble lodging at night on a blade of grass!* 12–26. *The prophet concludes with a most comfortable application of the whole, by showing that all this infinite power and unsearchable wisdom is unweariedly and everlastingly engaged in strengthening, comforting, and saving his people*, 27–31.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye [a] comfortably to Jerusalem, and cry unto her, that her [b] warfare is accomplished, that her iniquity is pardoned: [c] for she hath received of the LORD'S hand double for all her sins.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[a] Heb. *to the heart.*—[b] Or, *appointed time.*

[c] See Job xlii. 10; chap. lxi. 7.

The course of prophecies which follow, from hence to the end of the book, and which taken together constitute the most elegant part of the sacred writings of the Old Testament, interspersed also with many passages of the highest sublimity, was probably delivered in the latter part of the reign of Hezekiah. The prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event. As the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 [d] The voice of him that crieth in the wilderness, [e] Prepare ye the way of the LORD, [f] make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: [g] and the crooked shall be made [h] straight, and the rough places [i] plain:

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[d] Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23.——[e] Mal. iii. 1.

[f] Psa. lxviii. 4; chap. xlix. 11.——[g] Chap. xlv. 2.——[h] Or, *a straight place.*——[i] Or, *a plain place.*

undistinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God's promises of establishing a more glorious and an everlasting kingdom, under the Messiah to be born of the tribe of Judah, and of the family of David, the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future and more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.

Indeed this evangelical sense of the prophecy is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other; and will not allow the prophecy to have any relation at all to the return from the captivity of Babylon. It may therefore be useful to examine more attentively the train of the prophet's ideas, and to consider carefully the images under which he displays his subject. He hears a crier giving orders, by solemn proclamation, to prepare the way of the Lord in the wilderness; to remove all obstructions before JEHOVAH marching through the desert; through the wild, uninhabited, impassable country. The deliverance of God's people from the Babylonish captivity is considered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then represented as their king leading them in person through the vast deserts which lay in their way to the promised land of Canaan. It is not merely for JEHOVAH himself that in both cases the way was to be prepared, and all obstructions to be removed; but for JEHOVAH marching in person at the head of his people. Let us first see how this idea is pursued by the sacred poets who treat of the exodus, which is a favourite subject with them, and affords great choice of examples:—

"When Israel came out of Egypt,
The house of Jacob from the barbarous people;
Judah was his sanctuary,
Israel his dominion." Psa. cxiv. 1, 2.

"JEHOVAH his God is with him;
And the shout of a king is among them:
God brought them out of Egypt"——
Num. xxiii. 21, 22.

"Make a highway for him that rideth through the deserts:
O God, when thou wentest forth before thy people,
When thou marchedst through the wilderness,
The heavens dropped"—— Psa. lxviii. 4, 7.

Let us now see how Isaiah treats the subject of the return of the people from Babylon. They were to march through the wilderness with JEHOVAH at their head, who was to lead them, to smooth the way before them, and to supply them with water in the thirsty desert; with perpetual allusion to the exodus:—

"Come ye forth from Babylon, flee ye from the land of the Chaldeans with the voice of joy:
Publish ye this, and make it heard; utter it forth even to the end of the earth;
Say ye, JEHOVAH hath redeemed his servant Jacob:
They thirsted not in the deserts, through which he made them go;
Waters from the rock he caused to flow for them;
Yea, he clave the rock, and forth gushed the waters."
Chap. xlviii. 20, 21

"Remember not the former things;
And the things of ancient times regard not:"

(That is, the deliverance from Egypt:)

"Behold, I make a new thing;
Even now shall it spring forth; will ye not regard it?
Yea, I will make in the wilderness a way;
In the desert streams of water."
Chap. xliii. 18, 19.

"But he that trusteth in me shall inherit the land,
And shall possess my holy mountain.
Then will I say: Cast up, cast up the causeway; make clear the way;
Remove every obstruction from the road of my people." Chap. lvii. 13, 14.

"How beautiful appear on the mountains
The feet of the joyful messenger, of him that announceth peace;
Of the joyful messenger of good tidings, of him that announceth salvation;
Of him that saith to Sion, Thy God reigneth!
All thy watchmen lift up their voice, they shout together;
For face to face shall they see, when JEHOVAH returneth to Sion.
Verily not in haste shall ye go forth,
And not by flight shall ye march along:
For JEHOVAH shall march in your front;
And the God of Israel shall bring up your rear."
Chap. lii. 7, 8, 12.

Babylon was separated from Judea by an immense tract of country which was one continued desert; that large part of Arabia called very properly Deserta. It is mentioned in history as a remarkable occurrence, that Nebuchadnezzar, having received the news of the death of his father, in order to make the utmost expedition in his journey to Babylon from Egypt and Phœnicia, set out with a few attendants, and passed through this desert. *Berosus apud Joseph.*, Antiq. x. 11. This was the nearest way homewards for the Jews; and whether they actually returned by this way or not, the first thing that would occur on the proposal or thought

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

5 And the [k] glory of the LORD shall be revealed, and all flesh shall see *it* together; for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? [l] All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[k] Chap. xxxv. 2; lviii. 8; lx. 1; Exod. xvi. 7; Lev. ix. 23; Num. xiv. 10; xxiv. 16; 1 Kings viii. 11.

[l] Job xiv. 2; Psa. xc. 5; cii. 11; ciii. 15; James i. 10; 1 Pet. i. 24.

of their return would be the difficulty of this almost impracticable passage. Accordingly the proclamation for the preparation of the way is the most natural idea, and the most obvious circumstance, by which the prophet could have opened his subject.

These things considered, I have not the least doubt that the return of the Jews from the captivity of Babylon is the first, though not the principal, thing in the prophet's view. The redemption from Babylon is clearly foretold, and at the same time is employed as an image to shadow out a redemption of an infinitely higher and more important nature. I should not have thought it necessary to employ so many words in endeavouring to establish what is called the *literal sense* of this prophecy, which I think cannot be rightly understood without it, had I not observed that many interpreters of the first authority, in particular the very learned Vitringa, have excluded it entirely.

Yet obvious and plain as I think this literal sense is, we have nevertheless the irrefragable authority of John the Baptist, and of our blessed Saviour himself, as recorded by all the Evangelists, for explaining this exordium of the prophecy of the opening of the Gospel by the preaching of John, and of the introduction of the kingdom of Messiah; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. And this we shall find to be the case in many subsequent parts also of this prophecy, where passages manifestly relating to the deliverance of the Jewish nation, effected by Cyrus, are, with good reason, and upon undoubted authority, to be understood of the redemption wrought for mankind by Christ.

If the literal sense of this prophecy, as above explained, cannot be questioned, much less surely can the spiritual: which, I think, is allowed on all hands, even by Grotius himself. If both are to be admitted, here is a plain example of the mystical allegory, or double sense, as it is commonly called, of prophecy; which the sacred writers of the New Testament clearly suppose, and according to which they frequently frame their interpretation of passages from the Old Testament. Of the foundation and properties of this sort of allegory, see *De S. Poës. Hebr.* Prælect. xi.

NOTES ON CHAP. XL.

Verse 1. *Comfort ye, comfort ye*] "The whole of this prophecy," says *Kimchi*, "belongs to the days of the Messiah."

Verse 2. *Double for all her sins*—"Blessings double to the punishment."] It does not seem reconcilable to our notions of the Divine justice, which always punishes less than our iniquities deserve, to suppose that God had punished the sins of the Jews in double proportion; and it is more agreeable to the tenor of this consolatory message to understand it as a promise of ample recompense for the effects of past displeasure, on the reconciliation of God to his returning people. To express this sense of the passage, which the words of the original will very well bear, it was necessary to add a word or two in the version to supply the elliptical expression of the Hebrew. Compare chap. lxi. 7; Job xlii. 10; Zech. ix. 12. חטאה *chattaah* signifies punishment for sin, Lam. iii. 39; Zech. xiv. 19. But *Kimchi* says, "*Double* here means the *two captivities* and *emigrations* suffered by the Israelites. The *first*, the Babylonish captivity; the *second*, that which they *now* endure." This is not a bad conjecture.

Verse 3. *The voice of him that crieth in the wilderness*—"A voice crieth. In the wilderness"] The idea is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *stratores*. Ipse (Johannes Baptista) se *stratorem* vocat Messiæ, cujus esset alta et elata voce homines in desertis locis habitantes ad itinera et vias Regi mox venturo sternendas et reficiendas hortari.—Mosheim, Instituta, Majora, p. 96. "He (John the Baptist) calls himself the pioneer of the Messiah, whose business it was with a loud voice to call upon the people dwelling in the deserts to level and prepare the roads by which the King was about to march."

Diodorus's account of the marches of Semiramis into Media and Persia will give us a clear notion of the preparation of the way for a royal expedition: "In her march to Ecbatana she came to the Zarcean mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road, which to this day is called from her the road of Semiramis. Afterward she went into Persia, and all the other countries of Asia subject to her dominion; and wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and at a great expense made the ways passable."—*Diod. Sic.* lib. ii.

The writer of the apocryphal book called *Baruch* expresses the same subject by the same images, either taking them from this place of Isaiah, or from the common notions of his countrymen: "For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God." Chap. v. 7.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

7 The grass withereth, the flower fadeth: because the [m] spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the [n] word of our God shall stand for ever.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[m] Psa. ciii. 16.

[n] John xii. 34; 1 Pet. i. 25.

The Jewish Church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition, unfit, without reformation, for the reception of her King. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance. I have distinguished the parts of the sentence according to the punctuation of the Masoretes, which agrees best both with the literal and the spiritual sense; which the construction and parallelism of the distich in the Hebrew plainly favours, and of which the Greek of the Septuagint and of the evangelists is equally susceptible.

John was born in the desert of Judea, and passed his whole life in it, till the time of his being manifested to Israel. He preached in the same desert: it was a mountainous country; however not entirely and properly a desert; for though less cultivated than other parts of Judea, yet it was not uninhabited. Joshua (chap. xv. 61, 62) reckons six cities in it. We are so prepossessed with the idea of John's living and preaching in the desert, that we are apt to consider his particular scene of his preaching as a very important and essential part of history: whereas I apprehend his circumstance to be no otherwise important, than as giving us a strong idea of the rough character of the man, which was answerable to the place of his education; and as affording a proper emblem of the rude state of the Jewish Church at that time, which was the true wilderness meant by the prophet, in which John was to prepare the way for the coming of the Messiah.

Verse 4. *Crooked*] The word עָקֹב *akob* is very generally rendered *crooked*: but this sense of the word seems not to be supported by any good authority. *Ludolphus*, Comment. ad Hist. Æthiop. p. 206, says that in the Ethiopic language it signifies *clivus, locus editus*:" and so the *Syriac* Version renders it in this place, ערמא *arama*: *Hebrew*, ערכה *aramah*, *tumulus, cervus*. Thus the parallelism would be more perfect: "the hilly country shall be made level, and the precipices a smooth plain."

Verse 5. "The salvation of our God."] These words are added here by the *Septuagint*: το σωτηριον του Θεου, את ישועת אלהינו *eth yesuath Eloheynu*, as it is in the parallel place, chap. lii. 10. The sentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our English translation has supplied the word *it*, which is equivalent to this addition, from the *Septuagint*.

This omission in the *Hebrew* text is ancient, being prior to the *Chaldee*, *Syriac*, and *Vulgate* Versions: but the words stand in all the copies of the *Septuagint*, and they are acknowledged by Luke, chap. iii. 6. The whole of this verse is wanting in one of my oldest MSS.

Verse 6. *The voice said, Cry*—"A voice saith, Proclaim"] To understand rightly this passage is a matter of importance; for it seems designed to give us the true key to the remaining part of Isaiah's prophecies, the general subject of which is the restoration of the people and Church of God. The prophet opens the subject with great clearness and elegance: he declares at once God's command to his messengers, (his prophets, as the *Chaldee* rightly explains it,) to comfort his people in captivity, to impart to them the joyful tidings, that their punishment has now satisfied the Divine justice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God, leading his people from Babylon, as he did formerly from Egypt, through the wilderness; to remove all obstacles, and to clear the way for their passage. Thus far nothing more appears to be intended than a return from the Babylonish captivity; but the next words seem to intimate something much greater:—

> "And the glory of JEHOVAH shall be revealed;
> And all flesh shall see together the salvation of our God."

He then introduces a voice commanding him to make a solemn proclamation. And what is the import of it? that the people—the flesh, is of a vain temporary nature; that all its glory fadeth, and is soon gone; but that the word of God endureth for ever. What is this, but a plain opposition of the flesh to the spirit; of the carnal Israel to the spiritual; of the temporary Mosaic economy to the eternal Christian dispensation? You may be ready to conclude, (the prophet may be disposed to say,) by this introduction to my discourse, that my commission is only to comfort you with a promise of the restoration of your religion and polity, of Jerusalem, of the temple, and its services and worship in all its ancient splendour. These are earthly, temporary, shadowy, fading things, which shall soon pass away, and be destroyed for ever; these are not worthy to engage your attention in comparison of the greater blessings, the spiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. The law has only a shadow of good things; the substance is the Gospel. I promise you a restoration of the former, which, however, is only for a time, and shall be done away, according to God's original appointment: but under that image I give you a view of the latter, which shall never be done away, but shall endure for ever. This I take to be agreeable to St. Peter's interpretation of this passage of the prophet, quoted by him, 1 Pet. i. 24, 25: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you." This is

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9 [o] O Zion, that bringest good tidings, get thee up into the high mountain; [p] O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come [q] with strong *hand*, and [r] his arm shall rule for him: behold, [s] his reward *is* with him, and [t] his work before him.

11 He shall [u] feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those [v] that are with young.

12 [w] Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in [x] a measure, and weighed the mountains in scales, and the hills in a balance?

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[o] Or, *O thou that tellest good tidings to Zion*; chap. xli. 27; lii. 7. [p] Or, *O thou that tellest good tidings to Jerusalem.*——[q] Or, *against the strong.*——[r] Chap. lix. 16.——[s] Chap. lxii. 11; Rev. xxii. 12.

[t] Or, *recompense for his work*; chap. xlix. 4.——[u] Chap. xlix. 10; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; Heb. xiii. 20; 1 Pet. ii. 25; v. 4; Rev. vii. 17.——[v] Or, *that give suck.*——[w] Prov. xxx. 4.——[x] Heb. *a tierce.*

the same word of the Lord of which Isaiah speaks, which hath now been preached unto you by the Gospel. The law and the Gospel are frequently opposed to one another by St. Paul, under the images of flesh and spirit: "Having begun in the spirit, are ye now made perfect by the flesh?" Gal. iii. 3.—L.

All the goodliness thereof—"All its glory"] For חסדו *chasdo* read חדו *chadu*; the *Septuagint* and *Vulgate*, and 1 Pet. i. 24.

Verse 7. *The grass withereth*] The whole of this verse is wanting in three of *Kennicott's* and five of *De Rossi's* MSS., and in a very correct and ancient MS. of my own, and also in the *Septuagint* and *Arabic*.

Surely the people—"Verily this people"] So the *Syriac*, who perhaps read העם הזה *haam hazzeh*.

Because the spirit of the Lord—"When the wind of JEHOVAH"] רוח יהוה *ruach Yehovah*, a wind of JEHOVAH, is a Hebraism, meaning no more than a strong wind. It is well known that a hot wind in the east destroys every green thing. Compare Psa. ciii. 16. Two MSS. omit the word יהוה *Yehovah, Jehovah*.

Verse 9. *O Zion, that bringest good tidings*—"O daughter, that bringest glad tidings to Zion"] That the true construction of the sentence is this, which makes Zion the receiver, not the publisher, of the glad tidings, which latter has been the most prevailing interpretation, will, I think, very clearly appear, if we rightly consider the image itself, and the custom and common practice from which it is taken. I have added the word *daughter* to express the feminine gender of the Hebrew participle, which I know not how to do otherwise in our language; and this is absolutely necessary in order to ascertain the image. For the office of announcing and celebrating such glad tidings as are here spoken of, belong peculiarly to the women. On occasion of any great public success, a signal victory, or any other joyful event, it was usual for the women to gather together, and with music, dances, and songs, to publish and celebrate the happy news. Thus after the passage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant song, dancing, and throwing in alternately the refrain or burden of the song:—

"Sing ye to JEHOVAH, for he is greatly exalted;
The horse and his rider hath he cast into the sea."
Exod. xv. 20, 21.

So Jephthah's daughter collected a chorus of virgins, and with dances and songs came out to meet her father, and to celebrate his victory, Judg. xi. 34. After David's conquest of Goliath, "all the women came out of the cities of Israel singing and dancing to meet Saul, with tabrets, with joy, and with instruments of music;" and, forming themselves into two choruses, they sang alternately:—

"Saul has slain his thousands:
And David his ten thousands." 1 Sam. xviii. 6, 7.

And this gives us the true sense of a passage in the sixty-eighth Psalm, which has frequently been misunderstood:—

"JEHOVAH gave the word, (that is, the joyful news,)
The women, who published the glad tidings, were a great company;
The kings of mighty armies did flee, did flee:
And even the matron, who stayed at home, shared the spoil."

The word signifying *the publishers of glad tidings* is the same, and expressed in the same form by the feminine participle, as in this place, and the last distich is the song which they sang. So in this place, JEHOVAH having given the word by his prophet, the joyful tidings of the restoration of Zion, and of God's returning to Jerusalem, (see chap. lii. 8,) the women are exhorted by the prophet to publish the joyful news with a loud voice from eminences, whence they might best be heard all over the country; and the matter and burden of their song was to be, "Behold your God!" See on Psalm lxviii. 11.

Verse 10. *His reward is with him, and his work before him.*—"His reward is with him, and the recompense of his work before him."] That is, the reward and the recompense which he bestows, and which he will pay to his faithful servants; this he has ready at hand with him, and holds it out before him, to encourage those who trust in him and wait for him.

Verse 11. *Shall gently lead those that are with young*—"The nursing ewes shall he gently lead."] A beautiful image, expressing, with the utmost propriety as well as elegance, the tender attention of the shepherd to his flock. That the greatest care in driving the cattle in regard to the dams and their young was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13: "The flocks

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13 [y] Who hath directed the Spirit of the LORD, or *being* [z] his counsellor hath taught him.

14 With whom took he counsel, and *who* [a] instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of [b] understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as [c] nothing; and [d] they are counted to him less than nothing, and vanity.

18 To whom then will ye [e] liken God? or what likeness will ye compare unto him?

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19 [f] The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that [g] *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot, he seeketh unto him a cunning workman [h] to prepare a graven image *that* shall not be moved.

21 [i] Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 [k] *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as

[y] Job xxi. 22; xxxvi. 22, 23; Wisd. ix. 13; Rom. xi. 34; 1 Cor. ii. 16.——[z] Heb. *man of his counsel.*——[a] Heb. *made him understand.*——[b] Heb. *understandings?*——[c] Dan. iv. 34.——[d] Psa. lxii. 9.

[e] Ver. 25; chap. xlvi. 5; Acts xvii. 29.——[f] Chap. xli. 6, 7; xliv. 12, &c.; Jer. x. 3, &c.——[g] Heb. *is poor of oblation.* [h] Chap. xli. 7; Jer. x. 4.——[i] Psa. xix. 1; Acts xiv. 17; Rom. i. 19, 20.——[k] Or, *Him that sitteth*, &c.

and the herds giving suck to their young are with me; and if they should be overdriven, all the flock will die." Which is set in a still stronger light by the following remark of Sir John Chardin: "Their flocks," says he, speaking of those who now live in the east after the patriarchal manner, "feed down the places of their encampments so quick, by the great numbers that they have, that they are obliged to remove them too often, which is very destructive to their flocks, on account of the young ones, who have not strength enough to follow." *Harmer's* Observ. i., p. 126.

Verse 16. *And Lebanon is not sufficient*] The image is beautiful and uncommon. It has been imitated by an apocryphal writer, who however comes far short of the original:—

"For all sacrifice is too little for a sweet savour unto thee:
And all the fat is not sufficient for thy burnt-offering." Judith xvi. 16.

Does not the prophet mean here that all the burnt-offerings and sacrifices that could be offered were insufficient to atone for sin? That the nations were as nothing before him, not merely because of his immensity, but because of their insufficiency to make any atonement by their oblations for the iniquities which they had committed? Therefore the Redeemer was to come to Zion, &c.

Verse 19. *And casteth silver chains*—"And forgeth for it chains of silver."] For צורף *tsoreph*, the participle, twenty-seven MSS., five ancient, and three editions, read צרף *tsaraph*, pret. third person.

Verse 20. *Chooseth a tree* that *will not rot*] For what! To make a god out of it! The *rich* we find made theirs of *gold* and *silver*; the *poor man* was obliged to put up with a *wooden god!* From the words "he that hath no oblation chooseth a tree," we may learn that the gold and silver necessary to make the graven image was first *dedicated*, and then formed into a god! How stupid is idolatry! Strange that these people did not perceive that there could be no help in these molten and wooden idols!

Verse 21. *Have ye not known?*] On this verse *Kimchi* has a very interesting comment, an extract of which I subjoin. "The whole world may be considered as a house built up; *heaven* its roof; the *stars* its lamps; and the fruits of the earth its table spread. The *Master* of the house is God, blessed for ever; and *man* is the steward into whose hand all the business of the house is given. If he always consider in his heart that the Master of the house is continually over him, and that he keeps his eye upon his work, and if in consequence he acts wisely, he shall find favour in the eyes of the Master of the house. But if he find wickedness in the house, then will he remove him מן פקידתו *min pekidutho*, 'from his stewardship.' The foolish steward does not think of this; for as his eyes do not see the *Master* of the house, he saith in his heart, 'I will eat and drink what I find in this house, and will take my pleasure in it; nor shall I be careful whether there be a master over this house or not.' When the Lord of the house marks this, he comes and expels him from the house speedily, and with great anger; therefore it is said, ver. 23, *He bringeth the princes to nothing.*" It seems that this parable had been long in use among the Jews, as our blessed Lord alludes to it in his parable of the unjust steward. Or did the rabbin, finding it to his purpose, steal the parable from the Gospel? In both places it has great and peculiar beauties.

Have ye not understood from the foundations of the earth—"Have ye not understood it from the foundations of the earth!"] The true reading seems to be מכוכדות *mimmosedoth*, to answer to מראש *merosh* in the foregoing line. It follows a word ending with מ *mem*, and out of three *mems* concurring, it was an easy mistake to drop the middle one.

Verse 22. *As a curtain*—"As a thin veil"] "It is

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grasshoppers; that [l] stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the [m] princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 [n] To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: [o] he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

[l] Job ix. 8; Psa. civ. 2; chap. xlii. 5; xliv. 24; li. 13; Jer. x. 12. [m] Job xii. 21; Psa. cvii. 40.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the creator of the ends of the earth, fainteth not, neither is weary? [p] *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall;

31 But they that wait upon the LORD [q] shall [r] renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

[n] Ver. 18; Deut. iv. 15, &c. — [o] Psa. cxlvii. 4. — [p] Psa. cxlvii. 5; Rom. xi. 33. — [q] Psa. ciii. 5. — [r] Heb. *change*.

usual in the summer season, and upon all occasions when a large company is to be received, to have the court sheltered from heat or inclemency of the weather by a *velum*, umbrella, or veil, as I shall call it; which being expanded on ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The psalmist seems to allude to some covering of this kind in that beautiful expression of spreading out the heavens like a curtain."—*Shaw's* Travels, p. 274.

Verse 24. *And he shall also blow upon them*—"And if he but blow upon them"] The *Septuagint*, *Syriac*, *Vulgate*, and MS. *Bodl.*, with another, have ם֣ *gam*, *only*, without the conjunction ו *vau*, *and*.

Verse 26. *Lift up your eyes on high*] The rabbins say, He who is capable of meditating on the revolutions of the heavenly bodies, and does not meditate on them, is not worthy to have his name mentioned among men.

Verse 28. There is *no searching of his understanding*—"And that his understanding is unsearchable."] Twenty-four MSS., two editions, the *Septuagint* and *Vulgate*, read וְאֵין *veein*, with the conjunction ו *vau*.

Verse 31. *They shall mount up with wings as eagles*—"They shall put forth fresh feathers like the moulting eagle"] It has been a common and popular opinion that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. "Thou shalt renew thy youth like the eagle," says the psalmist, ciii. 5; on which place St. Ambrose notes, Aquila longam ætatem ducit, dum, vetustis plumis fatiscentibus, nova pennarum successione juvenescit:—"The eagle lives to a very advanced age; and in moulting his youth is renewed with his new feathers."

Phile, De Animalibus, treating of the eagle, and addressing himself to the emperor Michael Palæologus junior, raises his compliment upon the same notion:—

Τουτου συ, βασιλευ, τον πολυν ζωοις βιον,
Αει νεουργων, και κρατυνων την φυσιν.

"Long may'st thou live, O king; still like the eagle
Renew thy youth, and still retain thy vigour."

To this many fabulous and absurd circumstances are added by several ancient writers and commentators on Scripture; see *Bochart*, Hieroz. II. ii. 1. Rabbi Saadias says, Every *tenth* year the eagle flies near the sun; and when not able any longer to bear the burning heat, she falls down into the sea, and soon loses her feathers, and thus renews her vigour. This she does every *tenth* year till the *hundredth*, when, after she has ascended near the sun, and fallen into the sea, she rises no more. How much proof do such stories require! Whether the notion of the eagle's renewing his youth is in any degree well founded or not, I need not inquire; it is enough for a poet, whether profane or sacred, to have the authority of popular opinion to support an image introduced for illustration or ornament.—L.

CHAPTER XLI.

The prophet, having intimated the deliverance from Babylon, and the still greater redemption couched under it, resumes the subject. He begins with the Divine vocation of Abraham, the root of the Israelitish family, and his successful exploits against the idolaters, 1–7. He then recurs to the Babylonish captivity,

and encourages the seed of Abraham, the friend of God, not to fear, as all their enemies would be ultimately subdued under them, 8–16; and every thing furnished necessary to refresh and comfort them in their passage homewards through the desert, 17–20. The prophet then takes occasion to celebrate the prescience of God, from his knowledge of events so very distant, as instanced in the prediction concerning the messenger of glad tidings *which should be given to Jerusalem to deliver her from all her enemies; and challenges the idols of the heathen to produce the like proof of their pretended divinity, 21–27. But they are all vanity, and accursed are they that choose them, 28, 29.*

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KEEP [a] silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up [b] the righteous *man* [c] from the east, called him to his foot, [d] gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

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3 He pursued them, *and* passed [e] safely; *even* by the way *that* he had not gone with his feet.

4 [f] Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the [g] first, and with the last; I *am* he.

[a] Zech. ii. 13. — [b] Heb. *righteousness.* — [c] Chap. xlvi. 11. [d] See Gen. xiv. 14, &c.; ver. 25; chap. xlv. 1.

[e] Heb. *in peace.* — [f] Ver. 26; chap. xliv. 7; xlvi. 10. — [g] Chap. xlii. 10; xliv. 6; xlviii. 12; Rev. i. 17; xxii. 13.

NOTES ON CHAP. XLI.

Verse 1. *Keep silence before me, O islands*—"Let the distant nations repair to me with new force of mind"] Εγκαινιζεσθε, *Septuagint.* For החרישו *hacharishu, be silent,* they certainly read in their copy החדישו *hachadishu, be renewed;* which is parallel and synonymous with יחלפו כח *yechalephu coach,* "recover their strength;" that is, their strength of mind, their powers of reason; that they may overcome those prejudices by which they have been so long held enslaved to idolatry. A MS. has הר *har,* upon a rasure. The same mistake seems to have been made in this word, Zeph. iii. 17. For יחריש באהבתו *yacharish beahabatho, silebit in dilectione sua,* as the *Vulgate* renders it; which seems not consistent with what immediately follows, *exultabit super te in laude;* the *Septuagint* and *Syriac* read יחדיש באהבתו *yachadish beahabatho,* "he shall be renewed in his love." אלי *elai, to me,* is wanting in one of *De Rossi's* MSS. and in the *Syriac.*

Verse 2. *The righteous* man] The *Chaldee* and *Vulgate* seem to have read צדיק *tsaddik.* But Jerome, though his translation has *justum,* appears to have read צדק *tsedek;* for in his comment he expresses it by *justum, sive justitiam.* However, I think all interpreters understand it of a person. So the *Septuagint* in MS. *Pachom.* εκαλεσεν αυτον, "he hath called him;" but the other copies have αυτην, *her.* They are divided in ascertaining this person; some explain it of Abraham, others of Cyrus. I rather think that the former is meant; because the character of the righteous man, or righteousness, agrees better with Abraham than with Cyrus. Besides, immediately after the description of the success given by God to Abraham and his posterity, (who, I presume, are to be taken into the account,) the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country, and they were established there on purpose to stand as a barrier against the idolatry then prevailing, and threatening to overrun the whole face of the earth. Cyrus, though not properly an idolater or worshipper of images, yet had nothing in his character to cause such an alarm among the idolaters, ver. 5–7. Farther, after having just touched upon that circumstance, the prophet with great ease returns to his former subject, and resumes Abraham and the Israelites; and assures them that as God had called them, and chosen them for this purpose, he would uphold and support them to the utmost, and at length give them victory over all the heathen nations, their enemies; ver. 8–16. *Kimchi* is of the same mind, and gives the same reasons.

He gave them *as the dust to his sword*—"Hath made them like the dust before his sword"] The image is strong and beautiful; it is often made use of by the sacred poets; see Psa. i. 4; xxxv. 5; Job xxi. 18, and by Isaiah himself in other places, chap. xvii. 13; xxix. 5. But there is great difficulty in making out the construction. The *Septuagint* read קשתם חרבם *kashtam, charbam, their sword, their bow,* understanding it of the sword and bow of the conquered kings: but this is not so agreeable to the analogy of the image, as employed in other places. The *Chaldee* paraphrast and *Kimchi* solve the difficulty by supposing an ellipsis of לפני *liphney* before those words. It must be owned that the ellipsis is hard and unusual: but I choose rather to submit to this, than, by adhering with *Vitringa* to the more obvious construction, to destroy entirely both the image and the sense. But the *Vulgate* by *gladio ejus,* to his sword, and *arcui ejus,* to his bow, seems to express לחרבו *lecharbo, to his sword,* and לקשתו *lekashto, to his bow,* the admission of which reading may perhaps be thought preferable to *Kimchi's* ellipsis.

Verse 3. And *passed safely*—"He passeth in safety"] The preposition seems to have been omitted in the text by mistake; the *Septuagint* and *Vulgate* seem to have had it in their copies; εν ειρηνη, *in pace,* בשלום *beshalom,* "prosperously." It is so in one of *De Rossi's* MSS.

Verse 4. *Who hath wrought and done* it—"Who hath performed and made these things"] A word is here lost out of the text. It is supplied by an ancient MS., אלה *elleh,* "these things;" and by the *Septuagint,*

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5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 [h] They helped every one his neighbour; and *every one* said to his brother, [i] Be of good courage.

7 [k] So the carpenter encouraged the [l] goldsmith, *and* he that smootheth *with* the hammer [m] him that smote the anvil, [n] saying, It *is* ready for the soddering: and he fastened it with nails, [o] *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have [p] chosen, the seed of Abraham my [q] friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 [r] Fear thou not; [s] for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be [t] ashamed and confounded: they shall be as nothing; and [u] they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* [v] them that contended with thee: [w] they that war against thee shall be as nothing, and as a thing of nought.

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13 For I the LORD thy God will hold thy right hand, saying unto thee, [x] Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye [y] men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, [z] I will make thee a new sharp threshing instrument having [a] teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt [b] fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* [c] shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open [d] rivers in high places, and fountains in the midst of the valleys: I will make the [e] wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

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[h] Chap. xl. 19; xliv. 12. — [i] Heb. *Be strong.* — [k] Chap. xl. 19. [l] Or, *founder.* — [m] Or, *the smiting.* — [n] Or, *saying of the sodder, It is good.* — [o] Chap. xl. 20. — [p] Deut. vii. 6; x. 15; xiv. 2; Psa. cxxxv. 4; chap. xliii. 1; xliv. 1. — [q] 2 Chron. xx. 7; James. ii. 23. — [r] Ver. 13, 14; chap. xliii. 5. — [s] Deut. xxxi. 6, 8.

[t] Exod. xxiii. 22; chap. xlv. 24; lx. 12; Zech. xii. 3. — [u] Heb. *the men of thy strife.* — [v] Heb. *the men of thy contention.* — [w] Heb. *the men of thy war.* — [x] Ver. 10. — [y] Or, *few men.* — [z] Mic. iv. 13; 2 Cor. x. 4, 5. — [a] Heb. *mouths.* — [b] Jer. li. 2. — [c] Chap. xlv. 25. — [d] Chap. xxxv. 6, 7; xliii. 19; xliv. 3. — [e] Psa. cvii. 35.

ταυτα; and by the *Vulgate*, *hæc*; and by the *Chaldee*, אלן *elin*; all of the same meaning.

Verse 5. *Were afraid*—"And they were terrified"] Three MSS. have ויחרדו *vaiyecheridu*, adding the conjunction ו *vau*, which restores the second member of the sentence to its true poetical form.

Verse 7. That *it should not be moved*—"That it shall not move."] Five MSS., (two ancient,) and the ancient Versions, add the conjunction ו *vau*, "and," reading ולא *velo*, "and not," which seems to be right.

Verse 9. *And called thee from the chief men thereof*—"And called from the extremities thereof"] אציל מאציליה *atsil meatsileyha*, signifies *the arm, axilla, ala*; and is used like כנף *eanaph*, "the wing," for any thing extended from the extremity of another, or joined on to it. It is here parallel with and synonymous to מקצות *mikkatsoth*, "from the ends," in the preceding member.

Verse 10. *Be not dismayed*—ואל תשתע *veal tishta*, "AND be not dismayed." The ו *vau* is added by twenty-one of Dr. *Kennicott's* MSS., thirty of *De Rossi's*, and one of my own, and three editions. It makes the sense more complete.

Verse 14. *Fear not, thou worm Jacob*] In the rabbinical commentary on the five books of Moses, *Yelamedenu*, it is asked, Why are the Israelites called a *worm*? To signify, that as the worm does not smite, that is, *gnaw* the cedars, but with its mouth, which is very tender, yet it nevertheless destroys the hard wood; so all the strength of the Israelites is in prayer, by which they smite the wicked of this world, though strong like the cedars, to which they are compared, Ezek. xxxi. 3.

Verse 15. *A new sharp threshing instrument having teeth*—"A threshing wain; a new corn-drag armed with pointed teeth"] See note on chap. xxviii. 27, 28.

Thou shalt thresh the mountains] Mountains and hills are here used metaphorically for the kings and princes of the Gentiles.—*Kimchi.*

Verse 19. *I will plant in the wilderness the cedar*] The two preceding verses express God's mercy to them in their passage through the dry deserts, in supplying

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20 [f] That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 [g] Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 [h] Let them bring *them* forth, and show us what shall happen: let them show the former things, what they *be*, that we may [i] consider them, and know the latter end of them; or declare us things for to come.

23 [k] Show the things that are to come hereafter, that we may know that ye *are* gods: yea, [l] do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, [m] ye *are* [n] of nothing, and your work [o] of naught: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun [p] shall he call upon my name: [q] and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

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26 [r] Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that showeth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 [s] The first [t] *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 [u] For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could [v] answer a word.

29 [w] Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

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[f] Job xii. 9.——[g] Heb. *Cause to come near.*——[h] Chap. xlv. 21.
[i] Heb. *set our heart* upon them.——[k] Chap. xlii. 9; xliv. 7, 8; xlv. 3; John xiii. 19.——[l] Jer. x. 5.——[m] Psa. cxv. 8; chap. xliv. 9; 1 Cor. viii. 4.

[n] Or, worse *than nothing.*——[o] Or, worse *than of a viper.*
[p] Ezra i. 2.——[q] Verse 2.——[r] Chapter xliii. 9.——[s] Verse 4.——[t] Chapter xl. 9.——[u] Chapter lxix. 5.——[v] Heb. *return.*
[w] Ver. 24.

them with abundant water, when distressed with thirst, in allusion to the exodus. This verse expresses the relief afforded to them, fainting with heat in their journey through that hot country, destitute of shelter, by causing shady trees, and those of the tallest and most beautiful kinds, to spring up for their defence. The apocryphal Baruch, speaking of the return from Babylon, expresses God's protection of his people by the same image: "Even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God." Chap. v. 8.

The oil tree] This, *Kimchi* says, is not to be understood of the *olive tree*, for the olive is distinguished, Neh. viii. 15; but it means the pine or fir, from which pitch is extracted.

Verse 20. *And consider*] The verb שימו *yasimu*, without לב *leb* added, cannot signify *to apply the heart*, or *to attend* to a thing, as *Houbigant* has observed; he therefore reads ישמו *yashshemu*, they shall *wonder*. The conjecture is ingenious; but it is much more probable that the word לב *leb* is lost out of the text; for all the ancient versions render the phrase to the same sense, as if it were fully expressed, שימו לב *yasimu leb*; and the *Chaldee* renders it paraphrastically, yet still retaining the very words in his paraphrase, וישון רחלתי על לבהון *vesharvun dechalti al lebehon*, "that they may put my fear in their heart." See also ver. 22, where the same phrase is used.

Verse 21. *Bring forth your strong* reasons—"Produce these your mighty powers"] "Let your idols come forward which you consider to be so very strong." *Hieron.* in loc. I prefer this to all other interpretations of this place; and to *Jerome's* own translation of it, which he adds immediately after, Afferte, si quid forte habetis. "Bring it forward, if haply ye have any thing." The false gods are called upon to come forth and appear in person; and to give evident demonstration of their foreknowledge and power by foretelling future events, and exerting their power in doing good or evil.

Verse 23. *That we may be dismayed, and behold* it *together*—"Then shall we be struck at once with admiration and terror."] The word ונרא *venere* is written imperfectly in the *Hebrew* text; the Masoretes supply ה *he* at the end; and so it is read in *twenty-two* MSS. and *four* editions; that is, ונראה *venireh*, and we shall *see*. But the true reading seems to be ונירא *venira*, and we shall *fear*, with י *yod* supplied, from ירא *yara*.

Verse 24. *Your work of naught*—"Your operation is less than naught"] For מאפע *meepha*, read מאפס *meephes*; so the *Chaldee* and *Vulgate*. A manifest error of the text; compare chap. xl. 17. The rabbins acknowledge no such error, but say that the former word signifies the same with the latter, by a change of the two letters ס *samech* and ע *ain*.—*Sal ben Melec* in loc.

Verse 25. *I have raised up* one *from the north*] "That is," says *Kimchi*, "the Messiah. The king of Assyria placed the ten tribes in Chalach and Chabar by the river Gozan, and in the cities of the Medes, 2 Kings xvii. 6, which lands lie northerly and easterly."

He shall come upon princes—"He shall trample on princes"] For יבא *yabo*, *Le Clerc* reads יבס *yebes*, from the *Chaldee*, who seems to read both words. "*Forte legend.* ויבס *vaiyebes* vel וירכס *vaiyirmos*: *sequitur* ס." "This should perhaps be read ויבס *vaiyebes*, or וירכס *vaiyirmos*: a ס *samech* follows."—*Secker*. See Nah. iii. 14.

Verse 26. *Your words*] אמריכם *imratheychem*.

but, instead of this, one of my most ancient MSS. has דבריכם *dibreychem*. The meaning is nearly the same: but in this reading this MS. is singular.

Verse 27. *The first* shall say *to Zion, Behold, behold them*—"I first to Zion *gave the word*, Behold they are here"] This verse is somewhat obscure by the transposition of the parts of the sentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the sentence belongs to both parts; and the phrase, *Behold, they are here!* is parallel to *the messenger of glad tidings*; and stands like it, as the accusative case to the verb. The following paraphrase will explain the form and the sense of it. "I first, by my prophets, give notice of these events, saying, Behold, they are at hand! and I give to Jerusalem a messenger of glad tidings."

Verse 28. *Among them*—"Among the idols"] For ומאלה *umeelleh*, I read ומאלים *umeellim*, with the *Septuagint*, και απο των ειδωλων, "*and from* or among the *idols*." See Exod. xv. 11; Isa. lvii. 5.

R. D. Kimchi has many good observations on this chapter. Bishop *Lowth* follows him in applying it to Abraham, and not to Cyrus; the whole being spoken in the past tense, which is not used, or rarely, in such a case for the future. Almost the whole of the rabbins understand it of Abraham. On *Kimchi's* plan, the following is a paraphrase.

The righteous man—Abram, *from the east*—the land of his nativity, called the land of the children of the east, Gen. xxix. 1.

Brought him to his feet—Whithersoever his feet went, he preached righteousness and truth; as it is written, "There he proclaimed in the name of JEHOVAH," Gen. xxi. 31. And he called it ויקראהו *vayikraehu*—that is, צדק *tsedek*, righteousness, to his feet, enabled him to hold it forth wherever he went.

He called the nations—To leave their idols, and worship him who made the universe. He taught them the way of righteousness, truth, and faith. Was there ever a prodigy like to this? A man who had been an idolater, rising up against all the nations of the earth, reproving their faith, and not fearing before them nor their kings! Who stirred up his heart to do this? Was it not the Lord!

Gave the nations before him—*And made him rule over kings*—Chedorlaomer, and the kings which were with him: whom the Lord *gave as dust to his sword, and stubble to his bow.*

He pursued them—He and his *three hundred and eighteen* servants.

He passed safely—שלום *shalom* for בשלום *beshalom*, *in safety*; so said, because he lost not one of his men in this expedition. See *Kimchi*.

CHAPTER XLII.

The prophet sets forth the meekness of Messiah's character, and the extent and blessings of his kingdom, particularly among the Gentiles, 1–9. *In consequence of this he calls on the whole creation to join him in one song of praise to God*, 10–12. *After which he seems again to glance at the deliverance from the captivity; although the words may full as well apply to the deliverance vouchsafed to the Church; to the overthrow of her most powerful enemies; and to the prevalency of true religion over idolatry and error*, 13–17. *The prophet then reproves the Jews for their blindness and infidelity in rejecting the Messiah, and gives intimations of those judgments which their guilt would draw on them*, 18–25.

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BEHOLD [a] my servant, whom I uphold; mine elect, *in whom* my soul [b] delighteth; [c] I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 A bruised reed shall he not break, and the [d] smoking flax shall he not

[a] Chap. xlii. 10; xlix. 3, 6; lii. 13; liii. 11; Matt. xii. 18, 19, 20; Phil. ii. 7.

[b] Matt. iii. 17; xvii. 5; Eph. i. 6.——[c] Chap. xi. 2; John iii. 34.

[d] Or, *dimly burning*.

The prophet, having opened his subject with the preparation for the return from captivity at Babylon, and intimated that a much greater deliverance was covered under the veil of that event, proceeded to vindicate the power of God, as Creator and disposer of all things; and his infinite knowledge, from his prediction of future events, and in particular of that deliverance. He went still farther, and pointed out the instrument by which he should effect the redemption of his people the Jews from slavery; namely, a great conqueror, whom he would call forth from the north and the east to execute his orders. In this chapter he proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the subject, the Messiah. "Behold my servant, Messiah,"

says the *Chaldee*. St. Matthew has applied it directly to Christ; nor can it with any justice or propriety be applied to any other person or character whatever.—L.

NOTES ON CHAP. XLII.

Verse 1. *Behold my servant, whom I uphold*] אתמך בו *ethmach bo, on whom I lean.* Alluding to the custom of kings leaning on the arm of their most beloved and faithful servant. All, both Jews and Christians, agree, that the seven first verses of this chapter belong to Christ. Now, as they are evidently a continuation of the prophecy in the preceding chapter, that prophecy cannot belong to Cyrus, but to Christ.

He shall bring forth judgment to the Gentiles—"He

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1 cir. annum Numæ Pompilii, R. Roman., 4.

[o] quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be [p] discouraged, till he have set judgment in the earth: [q] and the isles shall wait for his law.

5 Thus saith God the LORD, [r] he that created the heavens, and stretched them out; [s] he that spread forth the earth, and that which cometh out of it; [t] he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 [u] I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, [w] and give thee for a covenant of the people, for [x] a light of the Gentiles;

7 [y] To open the blind eyes, to [z] bring out the prisoners from the prison, *and* them that sit in [a] darkness out of the prison house.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1 cir. annum Numæ Pompilii, R. Roman., 4.

8 I *am* the LORD: that *is* my name: and my [b] glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 [c] Sing unto the LORD a new song, *and* his praise from the end of the earth, [d] ye that go down to the sea, and [e] all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

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[o] Heb. *quench it.*——[p] Heb. *broken.*——[q] Gen. xlix. 10.——[r] Chap. xlv. 24; Zech. xii. 1.——[s] Psa. cxxxvi. 6.——[t] Acts xvii. 25.
[u] Chap. xlii. 1.——[w] Chap. xlix. 8.——[x] Chap. xlix. 6; Luke ii. 32; Acts xiii. 47.

[y] Chap. xxxv. 5.——[z] Chap. lxi. 1; Luke iv. 18; 2 Tim. ii. 26; Heb. ii. 14, 15.——[a] Chap. ix. 2.——[b] Chap. xlviii. 11.——[c] Psa. xxxiii. 3; xl. 3; xcviii. 1.——[d] Psa. cvii. 23.——[e] Heb. *the fulness thereof.*

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shall publish judgment to the nations"] Four MSS. two ancient, add the conjunction וכשפט *vemishpat*. See Matt. xii. 18.

The word כשפט *mishpat*, *judgment*, like צדקה *tsedakah*, *righteousness*, is taken in a great latitude of signification. It means *rule*, *form*, *order*, *model*, *plan*; *rule of right*, or of *religion*; an *ordinance*, *institution*; *judicial process*, *cause*, *trial*, *sentence*, *condemnation*, *acquittal*, *deliverance*, *mercy*, &c. It certainly means in this place the law to be published by Messiah, the institution of the Gospel.

Verse 4. *He shall not fail nor be discouraged*—"His force shall not be abated nor broken"] Rabbi Meir ita citat locum istum, ut post ירוץ *yaruts*, addat כוחו *cocho*, *robur ejus*, quod hodie non comparet in textu Hebræo, sed addendum videtur, ut sensus fiat planior. "Rabbi Meir cites this passage so as to add after ירוץ *yaruts* כוחו *cocho*, *his force*, which word is not found in the present Hebrew text, but seems necessary to be added to make the sense more distinct." *Capell.* Crit. Sac. p. 382. For which reason I had added it in the translation, before I observed this remark of *Capellus*.—L.

Verse 6. *A covenant of the people*—"A covenant to the people"] For עם *am*, two MSS. of *Dr. Kennicott's*, and of my own, read עולם *olam*, the covenant *of the age to come*, or *the everlasting* covenant; which seems to give a clearer and better sense. But I think the word ברית *berith*, here, should not be translated *covenant*, but *covenant sacrifice*, which meaning it often has; and undoubtedly in this place. This gives a still stronger and clearer sense.

Verse 7. *To open the blind eyes*] In this verse the prophet seems to set forth the spiritual redemption, under images borrowed from the temporal deliverance.

Out of the prison house—"*And* from the dungeon."] The *Septuagint*, *Syriac*, and four MSS., one ancient, add the conjunction ו *vau*, ומבית *umibbeith*, *and from the house*.

Verse 8. *I* am *the Lord*] אני יהוה *ani Yehovah*. This is the famous tetragrammaton, or name of *four letters*, which we write *Jehovah*, *Yehovah*, *Yehveh*, *Yeveh*, *Jhuh*, *Javah*, &c. The letters are Y H U H. The Jews never pronounce it, and the true pronunciation is utterly unknown.

That is *my name*] A name peculiar to myself.

Verse 10. *Ye that go down to the sea*] This seems not to belong to this place; it does not well consist with what follows, "and the fulness thereof." They that go down upon the sea means navigators, sailors, traders, such as do business in great waters; an idea much too confined for the prophet, who means the sea in general, as it is used by the Hebrews, for the distant nations, the islands, the dwellers on the sea-coasts all over the world. I suspect that some transcriber had the 23d verse of Psalm cvii. running in his head, יורדי הים באניות *yorcdey haiyam booniyoth*, and wrote in this place יורדי הים *yorcdey haiyam* instead of ירעם הים *yiram haiyam*, or ירע *yari*, or ירן *yaran*; "let the sea roar, or shout, or exult." But as this is so different in appearance from the present reading, I do not take the liberty of introducing it into the translation. Conjecceram legendum ינידו *yegidu*, ut ver. 12; sed non favent Versiones. "I would propose to read ינידו *yegidu*, as in ver. 12; but this is not supported by the Versions."—*Secker*.

Verse 11. *Let the wilderness*] The most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. By the *desert* is meant Arabia Deserta; by the *rocky country*, Arabia Petræa; by the *mountains*, probably those celebrated ones, Paran, Horeb, Sinai, in the same country; to which also belonged

A. M. cir. 3292. B. C. cir 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, [v] yea, roar; he [w] shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and [x] devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii R. Roman., 4.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [y] straight. These things will I do unto them, and not forsake them.

17 They shall be [z] turned back, they shall

[v] Chap. xxxi. 4.——[w] Or, *behave himself mightily.*——[x] Heb. *swallow* or *sup up.*

[y] Heb. *into straightness.*——[z] Psa. xcvii. 7; chap. i. 29; xliv. 11; xlv. 16.

Kedar, a clan of Arabians, dwelling for the most part in tents; but there were others of them who inhabited or frequented *cities* and *villages*, as may be collected from this place of the prophet. *Pietro della Valle*, speaking of the people of Arabia Deserta, says: "There is a sort of Arabs of that country called Maëdi, who with their herds, of buffaloes for the most part, sometimes live in the *deserts*, and sometimes in *cities*; from whence they have their name, which signifies *wandering*, going from place to place. They have no professed houses; nor are they properly *Bedaui*, or *Beduui*, that is, *Deserticoli*, who are the most noble among them, and never abide within walls, but always go wandering through the open country with their *black tents*; nor are they properly called *Hhadesi*, as they call those who dwell in cities, and lands with fixed houses. These by the latter are esteemed ignoble and base; but both are considered as of low condition." *Viaggi*, Parte III. lett. ii.

The villages that *Kedar doth inhabit*] The *Arabs*, according to the *Targum*.

The inhabitants of the rock] They who dwell in fortified places. The *Vulgate* has *habitatores Petræ*, "the inhabitants of Arabia Petræa." Those who make the *rock* Jesus Christ, the *inhabitants of the rock*, true believers in him; the *singing*, rejoicing for the salvation they have received; *abuse* and *disgrace* the *passage* and the *pulpit*. I have heard a clergyman, a magistrate, a justice of the quorum, spend an hour in showing from these words, 1. That they meant Jesus Christ, and none other. 2. That he might be fully compared to a *rock*, as the *foundation* on which his Church was built, and on which all true believers rested for their salvation. 3. A *rock*, because of his *strength* and *might* in destroying his enemies, and supporting his friends. 4. A *refreshing rock*, like that in the *wilderness*; and *that rock was Christ*. 5. A *perspective rock*, from which true believers could discover their heavenly inheritance: "When my heart is overwhelmed, lead me to the *rock* that is higher than I," &c. Now all this is true in itself; but false in respect to the words on which it was professedly built, for they have no such meaning.

Verse 14. *I have been still*—"Shall I keep silence for ever"] After מיעולם *meolam*, in the copy which the *Septuagint* had before them, followed the word הלעולם *haleolam*, εσιωπησα απ' αιωνος· Μη και ασι σιωπησομαι· according to MSS. *Pachom.* and 1. D. II. and Edit. *Complut.*; which word, הלעולם *haleolam*, has been omitted in the text by an easy mistake of a transcriber, because of the similitude of the word preceding. *Shall I always keep silence?* like that of *Juvenal*: Semper ego auditor tantum? *Shall I always be a hearer only?*

Verse 15. *I will make the rivers islands*—"I will make the rivers dry deserts"] Instead of איים *iyim*, *islands*, read ציים *tsiim*; a very probable conjecture of *Houbigant*.

Verse 16. *In paths*] The *Septuagint*, *Syriac*, *Vulgate*, and nine MSS., (two ancient,) read ובנתיבות *ubenotiboth*.

Will I do unto them] עשיתם *asitem*. This word, so written as it is in the text, means "thou wilt do," in the second person. The Masoretes have indeed pointed it for the first person; but the י *yod* in the last syllable is absolutely necessary to distinguish the first person; and so it is written in forty MSS., עשיתים *asithim*.

Jarchi, *Kimchi*, *Sal. ben Melec*, &c., agree that the past time is here put for the future, עשיתי *asithi* for אעשה; and indeed the context necessarily requires that interpretation. Farther it is to be observed that עשיתים *asithim* is put for עשיתי להם *asithi lahem*, "I have done them," for "I have done for them;" as עשיתני *asitheni* is for עשיתי לי *asiti li*, "I have made myself," for "I have made for myself," Ezek. xxix. 2; and in the celebrated passage of Jephthah's vow, Judges xi. 31, והעליתיהו עולה *veheelithihu olah* for העליתי לו עולה *heelithi lo olah*, "I will offer him a burnt-offering," for "I will offer unto him (that is, unto JEHOVAH) a burnt-offering;" by an ellipsis of the preposition of which Buxtorf gives many other examples, Thes. Grammat. lib. ii. 17. See also note on chap. lxv. 5. A late happy application of this grammatical remark to that much disputed passage has perfectly cleared up a difficulty which for *two thousand* years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned on the question, whether Jephthah sacrificed his daughter or not; in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow; which now at last has been cleared up beyond all doubt by my learned

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be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 [a] Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, [b] but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make [c] *it* honourable.

22 But this *is* a people robbed and spoiled; [d] *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for [e] a spoil, and none saith, Restore.

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23 Who among you will give ear to this? *who* will hearken and hear [f] for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: [g] and it hath set him on fire round about, [h] yet he knew not; and [i] it burned him, yet he laid *it* not to heart.

[a] Chap. xliii. 8; Ezek. xii. 2; see John ix. 39, 41. — [b] Rom. ii. 21. [c] Or, him. — [d] Or, *in snaring all the young men of them.*

[e] Heb. *a treading.* — [f] Heb. *for the after time!* — [g] 2 Kings xxv. 9. — [h] Hos. vii. 9. — [i] Jer. iv. 4; xxi. 12.

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friend Dr. Randolph, Margaret Professor of Divinity in the University of Oxford, in his Sermon on Jephthah's Vow, Oxford, 1766.—L.

Verse 19. *As my messenger* that *I sent*—"As he to whom I have sent my messengers"] כמלאכי אשלח *kemalachey eshlach*, ut ad quem nuncios meos misi. The *Vulgate* and *Chaldee* are almost the only interpreters who render it rightly, in consistence with the rest of the sentence, and in perfect agreement with the Hebrew idiom; according to which the ellipsis is to be thus supplied: כלאשר כמלאכי אשלח *kelaasher malachey eshlach*; "As he to whom I have sent my messengers."

As he that is *perfect*—"As he who is perfectly instructed"] See note on chap. xliv. 2.

And blind as the Lord's servant—"And deaf, as the servant of JEHOVAH"] For ועור *veivver, and blind*, we must read וחרש *vecheresh, and deaf*: κωφος, *Symmachus*, and so a MS. The mistake is palpable, and the correction self-evident, and admissible though there had been no authority for it.

Verse 20. *Seeing many things*—"Thou hast seen indeed"] The text has ראית רבית *raith rabith*, which the Masoretes in the marginal Keri have corrected to ראות רבות *reoth rabboth*; as indeed *one hundred and seven* MSS., and *five* editions, now have it in the text. This was probably the reading of most of the MSS. of their time; which, though they approved of it, out of some superstition they would not admit into their standard text. But these wretched critics, though they perceived there was some fault, yet did not know where the fault lay, nor consequently how to amend it; and yet it was open enough to a judicious eye: "רבות *rabboth*, sic veteres; et tamen forte legendum, ראות *reoth*, vide cap. vi. 9."—*Secker.* That is, ראית ראות *raith reoth, seeing, thou shalt see.* I believe no one will doubt of admitting this as the true reading.

But he heareth not—"Yet thou wilt not hear"] For שמע *yishma*, read השמע *tishma*, in the second person; so all the ancient Versions and *forty* MSS. of *Kennicott's*, (four of them ancient,) and *seventeen* of *De Rossi's*, and perhaps *five* more. *Two* others have השמעו *tishmeu*, second person plural.

Verse 21. *He will magnify the law*—"He hath exalted his own praise"] For תורה *torah, the law*, the *Septuagint* read תודה *todah, praise.*

Verse 22. They are *all of them snared in holes*—"All their chosen youths are taken in the toils"] For הפח *hapheach* read היפחו *huphachu*, in the plural number, hophal; as החבאו *hochbau*, which answers to it in the following member of the sentence. *Le Clerc*, *Houbigant.* הפח *huppach, Secker.*

Verse 24. *We have sinned*—"They have sinned"] For חטאנו *chatanu*, "we have sinned," first person; the *Septuagint* and *Chaldee* read חטאו *chatau*, "they have sinned," in the third person.

Verse 25. *The fury of his anger*—"The heat of his wrath"] For חכה *chammah*, the Bodl. MS. has חכת *chammath*, in *regimine*, more regularly.

It hath set him on fire round about] So thoroughly hardened are the Jewish people, that they are represented as being in a house on fire, and even scorched with the flames, without perceiving their danger, or feeling that they are hurt! What a picture of mental induration! and this is their state to the present day. But by whom shall Jacob arise! for in this sense he is small indeed. Many efforts have been made to Christianize them, but without effect; and is this to be wondered at, while we tell them how great they are, how learned, how wise, how much we owe to them, that they are still the peculiar people of God, &c., &c.! If all this be true, what can they gain by becoming Christians! Whereas a more stupid, proud, hardened, ignorant people can scarcely be found in the civilized world, and they are most grossly ignorant of their own Scriptures.

CHAPTER XLIII.

Prediction of that blessed period when God should gather the posterity of Abraham, with tender care, from their several dispersions in every quarter under heaven, and bring them safely to their own land, 1–7. *Struck with astonishment at so clear a display of an event so very remote, the prophet again challenges all the blinded nations and their idols to produce an instance of such foreknowledge,* 8, 9; *and intimates that the Jews should remain, (as at this day,) a singular monument to witness the truth of the prediction, till it should at length be fulfilled by the irresistible power of God,* 10–13. *He then returns to the nearer deliverance—that from the captivity of Babylon,* 14, 15; *with which, however, he immediately connects another deliverance described by allusions to that from Egypt, but represented as much more wonderful than that; a character which will not at all apply to the deliverance from Babylon, and must therefore be understood of the restoration from the mystical Babylon,* 16–18. *On this occasion the prophet, with peculiar elegance, and by a very strong poetic figure, represents the tender care of God in comforting and refreshing his people on their way through the desert, to be so great as to make even the wild beasts haunting those parched places so sensible of the blessing of those copious streams then provided by him, as to join their hissing and howling notes with one consent to praise God,* 19–21. *This leads to a beautiful contrast of the ingratitude of the Jews, and a vindication of God's dealings with regard to them,* 22–28.

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BUT now thus saith the LORD [a] that created thee, O Jacob, [b] and he that formed thee, O Israel, Fear not: [c] for I have redeemed thee, [d] I have called *thee* by thy name; thou *art* mine.

2 [e] When thou passest through the waters, [f] I *will be* with thee; and through the rivers, they shall not overflow thee: when thou [g] walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: [h] I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy [i] life.

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5 [k] Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is [l] called by my

[a] Ver. 7.——[b] Ver. 21; chap. xliv. 2, 21, 24.——[c] Chap. xliv. 6. [d] Chap. xlii. 6; xlv. 4.——[e] Psa. lxvi. 12; xci. 3, &c.——[f] Deut. xxxi. 6, 8.

[g] Dan. iii. 25, 27.——[h] Prov. xi. 8; xxi. 18.——[i] Or, *person.* [k] Chap. xli. 10, 14; xliv. 2; Jer. xxx. 10, 11; xlvi. 27, 28. [l] Chap. lxiii. 19; James ii. 7.

NOTES ON CHAP. XLIII.

Verse 1. *I have called* thee *by thy name*] "קראתי בשמך *karathi beshimcha.* So all the Versions. But it seems from the seventh verse, and from the thing itself, that we should read קראתיך בשמי *karathicha bishmi*, 'I have called thee by my name;' for this form of speech often occurs—the other never. For chap. xlv. 24, concerning Cyrus, is another matter; but when God calls Jacob Israel, he calls him by the name of God. See Exod. xxxi. 2."—*Secker.*

Verse 3. *I gave Egypt* for *thy ransom*] This is commonly supposed to refer to the time of Sennacherib's invasion; who, when he was just ready to fall upon Jerusalem, soon after his entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians, and their allies the Cushean Arabians, with their neighbours the Sabeans, probably joined with them under Tirhakah. See chap. xx. and chap. xxxvii. 9. Or as there are some reasonable objections to this opinion, perhaps it may mean more generally that God has often saved his people at the expense of other nations, whom he had, as it were in their stead, given up to destruction. Vitringa explains this of Shalmaneser's designs upon the kingdom of Judea after he had destroyed that of Samaria, from which he was diverted by carrying the war against the Egyptians, Cusheans, and Sabeans; but of this I think he has no clear proof in history. It is not to be wondered at that many things of this kind should remain very obscure for the want of the light of history, which in regard to these times is extremely deficient.

"Did not Cyrus overcome these nations? and might they not be given for releasing the Jews? It seems to have been so from chap. xlv. 14."—*Secker.*

Kimchi refers all this to the deliverance of Jerusalem from the invasion of Sennacherib. Tirhakah, king of Ethiopia, had come out to war against the king of Assyria, who was thereupon obliged to raise the siege of Jerusalem. Thus the Ethiopians, Egyptians, and Sabeans were delivered into the hands of the Assyrians as a ransom for Israel.—*Kimchi.* I cannot help thinking this to be a very rational solution of the text.

Verse 7. *Every one that is called by my name*] All who worship the true God, and are obedient to his laws.

I have created him] בראתיו *berathiv.* I have produced him out of nothing.

For my glory] *Ten* MSS., *three* ancient, and the *Syriac* and *Vulgate*, read לכבודי *licabodi*, without the conjunction ו *vau, and.*

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name: for [m] I have created him for my glory, [n] I have formed him; yea, I have made him.

8 [o] Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: [p] who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 [q] Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: [r] before me there was [t] no God formed, neither shall there be after me.

11 I, *even* I, [u] *am* the LORD; and beside me *there is* no Saviour.

12 I have declared, and have saved, and I have showed, when *there was* no [v] strange *god* among you: [w] therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 [x] Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall [y] let [z] it?

14 Thus saith the LORD, your Redeemer, the Holy One of Israel; for your sake I have sent to Babylon, and have brought down all their [a] nobles, and the Chaldeans, whose cry *is* in the ships.

[m] Psa. c. 3; chap. xxix. 23; John iii. 3, 5; 2 Cor. v. 17; Eph. ii. 10.——[n] Ver. 1.——[o] Chap. vi. 9; xlii. 19; Ezek. xii. 2.——[p] Chap. xli. 21, 22, 26.——[q] Chap. xliv. 8.——[r] Chap. xlii. 1; lv. 4. [t] Chap. xli. 4; xliv. 6.

[t] Or, *nothing formed of God.*——[u] Chap. xlv. 21; Hos. xiii. 4.——[v] Deut. xxxii. 16; Psa. lxxxi. 9.——[w] Chap. xliv. 8; ver. 10.——[x] Psa. xc. 2; John viii. 58.——[y] Heb. *turn it back?*——[z] Job ix. 12; chap. xiv. 27.——[a] Heb. *bars.*

I have formed him] יצרתיו *yetsartiv*. I have given him that particular form and shape which are best suited to his station in life.

I have made him.] עשיתיו *asithiv*. I have adapted him to the accomplishment of my counsels and designs.

Verse 8. *Bring forth the blind people that have eyes*—"Bring forth the people, blind, although they have eyes"] I understand this of the Gentiles, as the verse following, not of the Jews. Their natural faculties, if they had made a proper use of them, must have led them to the knowledge of the being and attributes of the one true God; "for his eternal power and Godhead," if well attended to, are clearly seen in his works, Rom. i. 20,) and would have preserved them from running into the folly and absurdity of worshipping idols. They are here challenged to produce the evidence of the power and foreknowledge of their idol gods; and the Jews are just afterwards, ver. 10, appealed to as witnesses for God in this cause, therefore these latter cannot here be meant by the people blind with eyes and deaf with ears.

Verse 9. *Who among them*] *Seven* MSS., *three* ancient, and the first edition, 1486, with the *Syriac* and *Vulgate*, read בכם *bechem*, who among *you*; the present reading is preferable.

Verse 10. *Ye* (the Israelites) are *my witnesses—and my servant* (the prophet) *whom I have chosen*, that whatever has been said before concerning Sennacherib has been literally fulfilled. The *prophet* had predicted it; the *Israelites* saw it accomplished.

Before me there was no God formed, neither shall there be after me.] This is a most difficult place. Was there a time when God was not? No! Yet he says, *before* me. Will there be a time in which God will not exist? No! Yet he says, *after* me. Are not all these words to be referred to his creation? *Before* me, no god created any thing, nor was there any thing pre-existent but myself. And *after* me, *i. e.*, after my creation, such as now exists, there shall be no other class of beings formed. This mode of interpretation frees the passage from all embarrassment, and the context perfectly agrees with it. The words *my servant*, in this verse, the *Targum* understands of *the Messiah*.

Verse 12. *I have declared, and have saved*] My prophets have always predicted your deliverances before they took place; and I have fulfilled their words to the uttermost.

Verse 14. *The Chaldeans, whose cry* is *in the ships*—"The Chaldeans exulting in their ships."] Babylon was very advantageously situated both in respect to commerce, and as a naval power. It was open to the Persian Gulf by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon by the canal called *Naharmalca* or the Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian seas, *Herod.* i. 194. Semiramis was the foundress of this part also of the Babylonian greatness. She improved the navigation of the Euphrates, *Herod.* i. 184; *Strabo*, lib. xvi.; and is said to have had a fleet of three thousand galleys, *Huet*, Hist. du Commerce, chap. xi. We are not to wonder that in later times we hear little of the commerce and naval power of Babylon: for, after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation by being on that occasion diverted from its course and left to spread over the whole country; but the Persian monarchs, residing in their own country, to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both the rivers by making cataracts in them, *Strabo*, ib., that is, by raising dams across the channel, and making artificial falls in them, that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers by demolishing the cataracts upon the Tigris as far up as Seleucia, *Arrian.* lib. vii., but he did not live to finish his great designs; those upon the Euphrates still continued. Ammianus, xxiv. 1, mentions them as subsisting in his time.

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15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which [b] maketh a way in the sea, and [c] a path in the mighty waters;

17 Which [d] bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 [e] Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a [f] new thing; now it shall spring forth; shall ye not know it? [g] I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the [h] owls [i]: because [k] I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 [l] This people have I formed for myself; they shall show forth my praise.

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22 But thou hast not called upon me, O Jacob; but thou [m] hast been weary of me, O Israel.

23 [n] Thou hast not brought me the [o] small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou [p] filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast [q] wearied me with thine iniquities.

25 I, *even* I, *am* he that [r] blotteth out thy transgressions [s] for mine own sake, [t] and will not remember thy sins.

26 Put me in remembrance: let us plead

[b] Exod. xiv. 16, 22; Psa. lxxvii. 19; chap. li. 10.——[c] Josh. iii. 13, 16.——[d] Exod. xiv. 4-9, 25.——[e] Jer. xvi. 14; xxiii. 7.——[f] 2 Cor. v. 17; Rev. xxi. 5.——[g] Exod. xvii. 6; Num. xx. 11; Deut. viii. 15; Psa. lxxviii. 16; chap. xxxv. 6; xli. 18. [h] Or, *ostriches*.——[i] Heb. *daughters of the owl*.——[k] Chap. xlviii. 21.

[l] Psa. cii. 18; ver. 1, 7; Luke i. 74, 75; Eph. i. 5, 6.——[m] Mal. i. 13.——[n] Amos v. 25.——[o] Heb. *lambs* or *kids*.——[p] Heb. *made me drunk*, or *abundantly moistened*.——[q] Chap. i. 14; Mal. ii. 17. [r] Chap. xliv. 22; xlviii. 9; Jer. l. 20; Acts iii. 19.——[s] Ezek. xxxvi. 22, &c.——[t] Chap. i. 18; Jer. xxxi. 34.

The prophet therefore might very justly speak of the Chaldeans as glorying in their naval power in his time; though afterwards they had no foundation for making any such boast.

Verse 15. *The Creator*] For בורא *bore*, "Creator," six MSS. (two ancient) have אלהי *Elohey*, "God."

Verse 19. *Behold, I will do a new thing*] At ver. 16, the prophet had referred to the deliverance from Egypt and the passage through the Red Sea; here he promises that the same power shall be employed in their redemption and return from the Babylonish captivity. This was to be a *new* prodigy.

Verse 20. *The beast of the field shall honour me*—"The wild beast of the field shall glorify me"] The image is elegant and highly poetical. God will give such an abundant miraculous supply of water to his people traversing the dry desert in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals that haunt those arid regions, shall be sensible of the blessing, and shall break forth into thanksgiving and praises to him for the unusual refreshment which they receive from his so plentifully watering the sandy wastes of Arabia Deserta, for the benefit of his people passing through them.

Verse 22. *But thou hast not called upon me*] The connexion is: But thou, Israel, whom I have chosen, whom I have formed for myself to be my witness against the false gods of the nations; even thou hast revolted from me, hast neglected my worship, and hast been perpetually running after strange gods. The emphasis of this and the following parts of the sentence, on which the sense depends, is laid on the words ME, on MY ACCOUNT, &c. The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations; but their prayers were not offered with faith; and their oblations were made more frequently to their idols than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another: thus, "I will have mercy, and *not* sacrifice," Hos. vi. 6. "For I spoke *not* to your fathers, *nor* commanded them, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying, Obey my voice," Jer. vii. 22, 23. And the meaning of this place of Isaiah seems to be much the same with that of Amos; who however has explained at large both parts of the comparison, and specified the false service opposed to the true:—

"Have ye offered unto me sacrifices and offerings,
In the wilderness forty years, O house of Israel?
Nay, but you have borne the tabernacle of your
Moloch,
And Chiun, your images;
The star of your god, which you made to yourselves."
Amos v. 25, 26.

But thou hast been weary of me, O Israel—"Neither on my account hast thou laboured, O Israel."] For כי יגעת *ki yagata*, the *Septuagint* and *Vulgate* read ויגעת *veyagata*.—*Houbigant*. The negative is repeated or referred to by the conjunction ו *vau*; as in many other places. See note on chap. xxiii. 4.

Verse 25. *I*, even *I*, am *he*] The original is extremely abrupt: אנכי אנכי הוא *anochi anochi hu*, "I I, He." Is there any mystery in this form? Does it refer to a plurality of persons in the Godhead?

For mine own sake] In the pardon of sin God can draw no reason but from his own infinite goodness.

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together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy [u] teachers have transgressed against me.

28 Therefore [v] I have profaned the [w] princes of the sanctuary, [x] and have given Jacob to the curse, and Israel to reproaches.

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[u] Heb. *interpreters*; Mal. ii. 7, 8.——[v] Chap. xlvii. 6; Lam. ii. 2, 6, 7.

[w] Or, *holy princes*.——[x] Psa. lxxix. 4; Jer. xxiv. 9; Dan. ix. 11 Zech. viii. 13.

Verse 27. *Thy first father hath sinned*] On this Kimchi speaks well: "How can ye say that ye have not sinned, seeing your first father, Adam, sinned; and man hath sin impressed on him through natural generation?"

Verse 28. *I have profaned the princes of the sanctuary*—"Thy princes have profaned my sanctuary"] Instead of ואחלל שרי *vaachallel sarey*, read ויחללו שריך *vayechalelu sareycha*. So the *Syriac* and *Septuagint*, και εμιαναν οι αρχοντες τα ἁγια μου, "the rulers have defiled my holy things." קדשי *kodshi*, *Houbigant*. Οι ἀρχοντες σου, "thy rulers," MSS. Pachom. and 1. D. 1 and Marchal.

To reproaches—"To reproach"] לנדופה *ligeduphah*, in the singular number; so an ancient MS. and the *Septuagint*, *Syriac*, and *Vulgate*. And, alas! what a curse do they still bear, and what reproach do they still suffer! No national crimes have ever equalled those of the Jewish nation, for no nation ever had such privileges to neglect, despise, sin against. When shall this severity of God towards this people have an end? *Answ.* Whenever, with one heart, they turn to him, and receive the doctrine of the Lord Jesus; and not till *then*.

CHAPTER XLIV.

This chapter, besides promises of redemption, of the effusion of the Spirit, and success of the Gospel, 1–5, sets forth, in a very sublime manner, the supreme power and foreknowledge, and absolute eternity, of the one true God; and exposes the folly and absurdity of idolatry with admirable force and elegance, 6–20. And to show that the knowledge of future events belongs only to Jehovah, whom all creation is again called to adore for the deliverance and reconciliation granted to his people, 21–23, the prophet concludes with setting in a very strong point of view the absolute impotence of every thing considered great and insurmountable in the sight of men, when standing in the way of the Divine counsel; and mentions the future deliverer of the Jewish nation expressly by name, nearly two hundred years *before his birth, 24–28.*

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YET now hear, [a] O Jacob my servant; and Israel, whom I have chosen.

2 Thus saith the LORD that made thee, [b] and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, [c] Jesurun, whom I have chosen.

3 For I will [d] pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water courses.

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[a] Ver. 21; chap. xli. 8; xlii. 1; Jer. xxx. 10; xlvi. 27, 28.——[b] Chap. xliii. 1, 7.

[c] Deut. xxxii. 15.——[d] Chap. xxxv. 7; Joel ii. 28; John vii. 38; Acts ii. 13.

NOTES ON CHAP. XLIV.

Verse 2. *Jesurun*] Jeshurun means Israel. This name was given to that people by Moses, Deut. xxxii. 15; xxxiii. 5, 26. The most probable account of it seems to be that in which the Jewish commentators agree; namely, that it is derived from ישר *yashar*, and signifies *upright*. In the same manner, Israel, as a people, is called כישלם *meshullam*, *perfect*, chap. xlii. 19. They were taught of God, and abundantly furnished with the means of rectitude and perfection in his service and worship. *Grotius* thinks that ישרון *yeshurun* is a diminutive of ישראל *yishrael*, *Israel*; expressing peculiar fondness and affection; Ισραηλιδιον, *O little Israel*.

Verse 4. *They shall spring up as among the grass*—"They shall spring up as the grass among the waters"] בבין חציר *bebeyn chatsir*. "They shall spring up *in the midst of*, or rather, *in among, the grass*." This cannot be right: *eleven* MSS., and *thirteen* editions, have כבין *kebeyn*, or כבן *keben*. Twenty-four MSS. read it without the ' *yod*, בבן *beben*, *in the son of the grass*; and so reads the *Chaldee*; בבן *beben*, *in the son* of the grass. *Twenty-four* MSS. of Dr. *Kennicott's*, *thirty-three* of *De Rossi's*, and one of my own, with *six* editions, have this reading. The *Syriac*, מבין *mibbeyn*. The true reading is in all probability כבין *kebeyn*; and the word מים *mayim*, which should have followed it, is lost out of the text: but it is happily supplied by the *Septuagint*; ὡς ανα μεσον ὑδατος, *as among the water*. "In every place where there is water, there is always grass; for water makes every thing grow in the east." Sir *John Chardin's* note on 1 Kings xvii. 5. *Harmer's* Observations, i. 54.

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5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD, the King of Israel, [e] and his Redeemer the LORD of hosts; [f] I *am* the first, and I *am* the last: and beside me *there is* no God.

7 And [g] who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

8 Fear ye not, neither be afraid: [h] have not I told thee from that time, and have declared *it?* [i] ye *are* even my witnesses. Is there a God beside me? yea [k] *there is* no [l] God; I know not *any*.

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9 They [m] that make a graven image *are* all of them vanity; and their [n] delectable things shall not profit; and they *are* their own witnesses; [o] they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image [p] *that* is profitable for nothing?

11 Behold, all his fellows shall be [q] ashamed; and the workmen, they *are* of men: let them

[e] Ver. 24; chap. xliii. 1, 14.——[f] Chap. xli. 4; xlviii. 12; Rev. i. 8, 17; xxii. 13.——[g] Chap. xli. 4, 22; xlv. 21.——[h] Chap. xli. 22. [i] Chap. xliii. 10, 12.——[k] Deut. iv. 35, 39; xxxii. 39; 1 Sam. ii. 2. [l] 2 Sam. xxii. 32; chap. xlv. 5.——[m] Heb. *rock*; Deut. xxxii. 4 [m] Chap. xli. 24, 29.——[n] Heb. *desirable*.——[o] Psa. cxv. 4, &c. [p] Jer. x. 5; Hab. ii. 18.——[q] Psa. xcvii. 7; ch. i. 29; xlii. 17; xlv. 16.

Verse 5. *Shall call* himself—"Shall be called"] Passive, יקרא *yikkare*; κληθησεται, *Symmachus*.

Another shall subscribe with *his hand unto the Lord*—"This shall inscribe his hand to JEHOVAH"] Και ἑτερος επιγραψει χειρι (χειρα, *Aq.*, *Sym.*) αυτου, Του Θεου ειμι· "And another shall write upon his hand, I belong to God."—*Sept.* They seem to have read here, as before, ליהוה אני *laihovah ani*, *I belong to* JEHOVAH. But the repetition of the same phrase without any variation is not elegant. However, they seem to have understood it rightly, as an allusion to the marks, which were made by punctures rendered indelible, by fire or by staining, upon the hand or some other part of the body, signifying the state or character of the person, and to whom he belonged. The slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god: Στιγματα επιγραφομενα δια των στρατευομενων εν ταις χερσιν· "Punctural inscriptions made by the soldiers on their hands." Aetius apud Turnebum Advers. xxiv. 12. Victuris in cute punctis milites scripti et matriculis inserti jurare solent. "The soldiers having indelible inscriptions on their skin, and inserted in the muster-rolls, are accustomed to make oath." *Vigetius*, ii. 5. And the Christians seem to have imitated this practice, by what *Procopius* says on this place of Isaiah: Το δε ΤΗ ΧΕΙΡΙ, δια το στιζειν ισως πολλους επι καρπων, η βραχιονων, η του σταυρου το σημειον, η την Χριστου προσηγοριαν. "Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ." See Rev. xx. 4; *Spencer*, De Leg. Hebr. lib. ii., cap. 20.

Verse 7. *Let them show unto them*—"Let them declare unto us."] For לנו *lamo*, unto *them*, the *Chaldee* reads לנו *lanu*, unto *us*. The *Septuagint* read לכם *lachem*, unto *you*; which is preferable to the reading of the text. But לנו *lamo*, and לנו *lanu*, are frequently mistaken one for the other, see chap. x. 29; Psa. lxxx. 7; lxiv. 6.

Verse 8. *Fear ye not*] תרהו *tirehu* never occurs. Perhaps it should be תיראו *tireu*, *fear ye*. Two MSS. read תירהו *tirehu*, and one of mine תהרו *taharu*.

Verses 9, 10. *That they may be ashamed. Who hath formed a god*—"That every one may be ashamed, that he hath formed a god"] The *Bodleian* MS., one of the first extant for its antiquity and authority, instead of כי *mi*, at the beginning of the *tenth* verse, has כי *ki*, which greatly clears up the construction of a very obscure passage. *Doederlein* approves of this reading. The *Septuagint* likewise closely connect in construction the end of ver. 9 with the beginning of ver. 10; and wholly omit the interrogative כי *mi*, which embarrasses the sentence: Αισχυνθησονται οι πλασσοντες Θεον, και γλυφοντες παντες ανωφελη· "But they shall be confounded that make a god; and they who engrave unprofitable things;" agreeably to the reading of the MS. above mentioned.

Verse 11. *His fellows*] חבריו *chaberaiv*: but עבריו *abadaiv*, *his servants* or *worshippers*, is the reading of one of *De Rossi's* MSS., and of the *Chaldee*.

And the workmen, they are *of men*—"Even the workmen themselves shall blush"] I do not know that any one has ever yet interpreted these words to any tolerably good sense: וחרשים המה באדם *vecharashim hemmah meadam*. The *Vulgate* and our translators, have rendered them very fairly, as they are written and pointed in the text: Fabri enim sunt ex hominibus. "And the workmen they are of men." Out of which the commentators have not been able to extract any thing worthy of the prophet. I have given another explanation of the place; agreeable enough to the context, if it can be deduced from the words themselves. I presume that אדם *adam*, *rubuit*, may signify *eruhuit*, to be red through shame, as well as from any other cause; though I cannot produce any example of it in that particular sense; and the word in the text I would point מאדם *meoddam*; or if any one should object to the irregularity of the number, I would read מאדמים *meoddamim*. But I rather think that the irregularity of the construction has been the cause of the obscurity, and has given occasion to the mistaken punctuation. The singular is sometimes put for the plural. See Psa. lxviii. 31; and the participle for the future tense, see Isa. xl. 11.—L

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all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [r] The smith [s] with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man: that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he [t] strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 [u] They have not known nor understood: for [v] he hath [w] shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none [x] considereth [y] in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to [z] the stock of a tree?

20 He feedeth on ashes: [a] a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 Remember these, O Jacob and Israel; for [b] thou *art* my servant: I have formed

[r] Chap. xl. 19; xli. 6; Jer. x. 3, &c.; Wisd. xiii. 11, &c. [s] Or, *with an axe*.——[t] Or, *taketh courage*.——[u] Chap. xlv. 20. 2 Thess. ii. 11.

[v] Heb. *daubed*.——[x] Heb. *setteth to his heart*.——[y] Chap. xlvi. 8. [z] Heb. *that which comes of a tree?*——[a] Hos. iv. 11; Rom. i. 21; 2 Thess. ii. 11.——[b] Ver. 1, 2.

Verse 12. *The smith with the tongs, &c.*—"The smith cutteth off a portion of iron"] כיצר *meatstsed*, Participium Pihel of יצר *atsad, to cut*; still used in that sense in the *Arabic*. See *Simonis* Lex. Heb. The *Septuagint* and *Syriac* take the word in this form: but they render it *sharpeneth* the iron. See *Castell.* Lex. in voce.

The sacred writers are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12–20, far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the apocryphal writers have attempted to imitate the prophet, but with very ill success; Wisd. xiii. 11–19; xv. 7, &c.; Baruch vi., especially the latter, who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received:—

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus, scamnum faceretne Priapum,
Maluit esse Deum. Deus inde ego.
HORAT. *Satyr.*, lib. 1. sat. viii.

"Formerly I was the stump of a fig tree, a useless log; when the carpenter, after hesitating whether to make me a *god* or a *stool*, at last determined to make me a *god*. Thus I became a god!"

From the *tenth* to the *seventeenth* verse, a most beautiful strain of irony is carried on against idolatry. And we may naturally think that every idolater, who either read or heard it, must have been for ever ashamed of his own devices.—L.

Verse 14. *He heweth him down*—"He heweth down"] For לברת *lichroth*, the *Septuagint* and *Vulgate* read כרת *carath* or יכרת *yichroth*.

Verse 16. *With part*—"And with part"] *Twenty-three* MSS., the *Septuagint*, and *Vulgate* add the conjunction ו *vau, and*, ואל *veal*.

Verse 17. *He falleth down unto it*] There were *four* forms of adoration used among the Hebrews: 1. השתחוה HISHTACHAVAH, The prostration of the whole body. 2. קדד KADAD, The bowing of the head. 3. כרע CARA, The bending of the upper part of the body down to the knees. 4. ברך BARACH, Bowing the knee, or kneeling. See on chap. xlix. 23.

Verse 18. *He hath shut their eyes*—"Their eyes are closed up"] The *Septuagint*, *Chaldee*, and *Vulgate*, for טח *tach*, read טחו *tachu*. See note on chap. vi. 10.

Verse 20. *He feedeth on ashes*] He feedeth on that which affordeth no nourishment; a proverbial expres-

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thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 [c] I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for [d] I have redeemed thee.

23 [e] Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, [f] thy Redeemer, and [g] he that formed thee from the womb, I *am* the LORD that maketh all *things*; [h] that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself:

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25 That [i] frustrateth the tokens [k] of the liars, and maketh diviners mad; that turneth wise *men* backward, [l] and maketh their knowledge foolish;

26 [m] That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the [n] decayed places thereof:

27 [o] That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [p] Thou shalt be built; and to the temple, Thy foundation shall be laid.

[c] Chap. xliii. 25.——[d] Chap. xliii. 1; xlviii. 20; 1 Cor. vi. 20; 1 Pet. i. 18, 19.——[e] Psa. lxix. 34; xcvi. 11, 12; chap. xlii. 10; xlix. 13; Jer. li. 48; Rev. xviii. 20.——[f] Chap. xliii. 14; Ver. 6. [g] Chap. xliii. 1.

[h] Job ix. 8; Psa. civ. 2; chap. xl. 22; xlii. 5; xlv. 12; li. 13. [i] Chap. xlvii. 13.——[k] Jer. l. 36.——[l] 1 Cor. i. 20.——[m] Zech. i. 6. [n] Heb. *wastes*.——[o] See Jer. l. 38; li. 32, 36.——[p] 2 Chron. xxxvi. 22, 23; Ezra i. 1, &c.; chap. xlv. 13.

sion for using ineffectual means, and bestowing labour to no purpose. In the same sense Hosea says, "Ephraim feedeth on wind." Chap. xii. 1.

Verse 22. *I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins*—"I have made thy transgressions vanish away like a cloud, and thy sins like a vapour"] *Longinus* admired the sublimity of the sentiment, as well as the harmony of the numbers, in the following sentence of *Demosthenes*: Τουτο το ψηφισμα τον τοτε τη πολει περιστασα κινδυνον παρελθειν εποιησεν ὡσπερ νεφος. "This decree made the danger then hanging over the city pass away like a cloud." Probably Isaiah alludes here to the smoke rising up from the sin-offering, dispersed speedily by the wind, and rendered invisible. He who offered his sacrifice aright was as sure that the sin for which he offered it was blotted out, as that the smoke of the sacrifice was dispersed by the wind, and was no longer discernible.

Verse 24. *By myself*] *Thirteen* MSS., six ancient, confirm the reading of the *Keri*, מאתי *meittai*.

Verse 27. *That saith to the deep, Be dry*—"Who saith to the deep, Be thou wasted"] Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah, chap. l. 38, li. 36.

"A drought shall be upon her waters, and they shall be dried up:—
I will lay her sea dry;
And I will scorch up her springs."

It is proper here to give some account of the means and method by which the stratagem of Cyrus was effected.

The Euphrates, in the middle of the summer, from the melting of the snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the first on the eastern side called Naharmalca, or the Royal River, by which the Euphrates was let into the Tigris; the other on the western side, called Pallacopas, or Naharaga, (נהר אגם *nahar agam*, The river of the pool,) by which the redundant waters were carried into a vast lake, forty miles square, contrived, not only to lessen the inundation, but for a reservoir, with sluices, to water the barren country on the Arabian side. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almost dry; so that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterwards, the waters spread over the whole country below, and reduced it to a morass, in which the river is lost. Ingens modo et navigabilis, inde tennis rivus, despectus emoritur; et nusquam manifesto exitit effluit, ut alii omnes, sed deficit. "And thus a navigable river has been totally lost, it having no exit from this morass. No wonder then that the geographical face of this country is completely changed;" MELA iii. 8; HEROD. i. 185, 190; XENOPHON, *Cyrop.* vii.; ARRIAN vii.

Verse 28. *That saith of Cyrus, He is my shepherd*—"Who saith to Cyrus, Thou art my shepherd"] *Pastor meus es*: *Vulg.* The true reading seems to be רעי אתה *roi attah*; the word אתה *attah*, has probably been dropped out of the text. The same word is lost out of the text, Psa. cxix. 57. It is supplied in the *Septuagint* by the word ει, *thou art*.

Saying to Jerusalem] For ולאמר *velemor*, the *Septuagint* and *Vulgate* read האומר *haomer*.

And to the temple] ולהיכל *ulehheychal*, as לירושלם *lirushalayim*, before: the preposition is necessary, and the *Vulgate* seems to read so.—*Houbigant*

That saith of CYRUS, *He is*, or thou art, *my shepherd—Saying to* JERUSALEM, "Thou shalt be built;" *and to the* TEMPLE, "Thy foundation shall be laid."—There is a remarkable beauty and propriety in this verse.

1. Cyrus is called God's shepherd. Shepherd was an epithet which Cyrus took to himself; and what he gave to all good kings.

2. This Cyrus should say to the temple: "Thy foundation shall be laid." Not—thou shalt be *built*. The fact is, only the *foundation* was laid in the days of Cyrus, the *Ammonites* having prevented the building; nor was it resumed till the *second* year of Darius, one of his successors. There is often a precision in the expressions of the prophets which is as honourable to truth, as it is unnoticed by careless readers.

CHAPTER XLV.

Prophecy concerning Cyrus, the first king of the Persians. Every obstruction shall be removed out of his way, and the treasures taken from his enemies shall be immense, 1–3. *To whom, and on what account, Cyrus was indebted for his wonderful success*, 4–6. *The prophet refutes the absurd opinion of the Persians, that there were two supreme beings, an* evil *and a* good *one, represented by* light *and* darkness, *here declared to be only the operation of the* ONE *true God*, 7; *and makes a transition to the still greater* work *of God displayed in the dispensation of the Gospel*, 8. *Great impiety of those who call in question the mysterious providence of God towards his children*, 9–12. *The remaining part of this chapter, interspersed with strictures on the absurdity of idolatry and some allusions to the dark lying oracles of the heathens, may partly refer to the deliverance begun by Cyrus, but chiefly to the salvation by the Messiah, which, it is declared, shall be of universal extent and everlasting duration*, 13–25.

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THUS saith the LORD to his anointed, to Cyrus, whose [a] right hand I [b] have holden [c] to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, [d] and make the crooked places straight: [e] I will break in pieces the gates of brass, and cut in sunder the bars of iron:

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3 And I will give thee the treasures of darkness, and hidden riches of secret places, [f] that

[a] Chap. xli. 13.——[b] Or, *strengthened*.——[c] Chap. xli 2; Dan. v. 30.

[d] Chap. xl. 4 ——[e] Psa. cvii. 16.——[f] Chap. xli. 22.

NOTES ON CHAP. XLV.

Verse 1. *Loose the loins of kings*—"Ungird the loins of kings"] See the note on chap. v. 27. *Xenophon* gives the following list of the nations conquered by Cyrus: the Syrians, Assyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phœnicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagones, and Mariandyni.—*Cyrop.*, lib. i. p. 1, Edit. *Hutchinson*, Quarto. All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have been given to him by JEHOVAH, the God of heaven. Ezra i. 2.

To open before him the two leaved gates, &c.—"That I may open before him the valves: and the gates shall not be shut"] The gates of Babylon within the city leading from the streets to the river, were providentially left open, when Cyrus's forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated; otherwise, says *Herodotus*, i. 191, the Persians would have been shut up in the bed of the river, and taken as in a net, and all destroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cause of the tumult without; when the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king.—XENOPH., *Cyrop.* vii., p. 528.

Verse 2. *The crooked places*—"The mountains"] For הדורים *hadurim*, *crooked places*, a word not easily accounted for in this place, the *Septuagint* read הרים *hararim*, τα ορη, *the mountains*. Two MSS. have הררים *hadarim*, without the ו *vau*, which is hardly distinguishable from the reading of the *Septuagint*. The Divine protection that attended Cyrus, and rendered his expedition against Babylon easy and prosperous, is finely expressed by God's going before him, and making the mountains level. The image is highly poetical:—

> At vos, qua veniet, tumidi subsidite montes,
> Et faciles curvis vallibus este viæ.
> OVID, Amor. ii. 16.

"Let the lofty mountains fall down, and make level paths in the crooked valleys."

The gates of brass—"The valves of brass"] Abydenus, *apud*, *Euseb.* Præp. Evang. ix. 41, says, that the wall of Babylon had brazen gates. And *Herodotus*, i. 179, more particularly: "In the wall all round there are a hundred gates, all of brass; and so in like manner are the sides and the lintels." The gates likewise within the city, opening to the river from the several streets, were of brass; as were those also of the temple of Belus.—*Herod.* i., 180, 181.

Verse 3. *I will give thee the treasures of darkness*] Sardes and Babylon, when taken by Cyrus, were the wealthiest cities in the world. Crœsus, celebrated

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thou mayest know that I, the LORD, which [g] call *thee* by thy name, *am* the God of Israel.

4 For [h] Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast [i] not known me.

5 I [k] *am* the LORD, and [l] *there is* none else, *there is* no God beside me: [m] I girded thee, though thou hast not known me:

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6 [n] That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I form the light, and create darkness: I make peace, and [o] create evil: I the LORD do all these *things*.

[g] Exod. xxxiii. 12, 17; chap. xlii. 1; xlix. 1.——[h] Chap. xliv. 1. [i] 1 Thess. iv. 5.——[k] Deut. iv. 35, 39; xxxii. 39; chap. xliv. 8; xlvi. 9.——[l] Ver. 14, 18, 21, 22.——[m] Psa. xviii. 32, 39. [n] Psa. cii. 15; chap. xxxvii. 20; Mal. i. 11.——[o] Amos iii. 6.

beyond all the kings of that age for his riches, gave up his treasures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each wagon was loaded when they were carried away; and they were delivered to Cyrus at the palace of Babylon.—*Xenoph.* Cyrop. lib. vii. p. 503, 515, 540.

Pliny gives the following account of the wealth taken by Cyrus in Asia. Jam Cyrus, devicta Asia, pondo xxxiv. millia auri invenerat; præter vasa aurea, aurumque factum, et in eo folia, ac platanum, vitemque. Qua victoria argenti quingenta millia talentorum reportavit; et craterem Semiramidis, cujus pondus quindecim talents colligebat. Talentum autem Ægyptium pondo lxxx. patere l. capere Varro tradit.—Nat. Hist. xxxiii. 15. "When Cyrus conquered Asia, he found *thirty-four* thousand pounds weight of gold, besides golden vessels and articles in gold; and leaves, (*folia*, perhaps *solia*, bathing vessels, *Hol.*,) a plane, and vine tree, (of gold.) By which victory he carried away *fifty thousand* talents of silver; and the cup of Semiramis, the weight of which was *fifteen talents*. The Egyptian talent, according to Varro, was *eighty* pounds." This cup was the *crater*, or large vessel, out of which they filled the drinking cups at great entertainments. Evidently it could not be a *drinking vessel*, which, according to what *Varro* and *Pliny* say, must have weighed 1,200 pounds!

The gold and silver estimated by weight in this account, being converted into pounds sterling, amount to *one hundred and twenty-six millions two hundred and twenty-four thousand* pounds.—*Brerewood*, De Ponderibus, cap. x.

Treasures of darkness may refer to the custom of burying their jewels and money under the ground in their house floors, fearing robbers.

Verse 7. *I form the light, and create darkness*] It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, co-eternal, and independent causes always acting in opposition one to the other; one the author of all good, the other of all evil. The good being they called LIGHT; the evil being, DARKNESS. That when LIGHT had the ascendant, then *good* and *happiness* prevailed among men; when DARKNESS had the superiority, then *evil* and *misery* abounded. An opinion that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as well as powerful. With reference to this absurd opinion, held by the person to whom this prophecy is addressed, God, by his prophet, in the most significant terms, asserts his omnipotence and absolute supremacy:—

"I am JEHOVAH, and none else;
Forming light, and creating darkness;
Making peace, and creating evil:
I JEHOVAH am the author of all these things."

Declaring that those powers whom the Persians held to be the original authors of good and evil to mankind, representing them by *light* and *darkness*, as their proper emblems, are no other than creatures of God, the instruments which he employs in his government of the world, ordained or permitted by him in order to execute his wise and just decrees; and that there is no power, either of good or evil, independent of the one supreme God, infinite in power and in goodness.

There were, however, some among the Persians whose sentiments were more moderate as to this matter, who held the evil principle to be in some measure subordinate to the good; and that the former would at length be wholly subdued by the latter. See *Hyde*, De Relig. Vet. Pers. cap. xxii.

That this opinion prevailed among the Persians as early as the time of Cyrus we may, I think, infer not only from this passage of Isaiah, which has a manifest reference to it, but likewise from a passage in Xenophon's Cyropædia, where the same doctrine is applied to the human mind. Araspes, a noble young Persian, had fallen in love with the fair captive Panthea, committed to his charge by Cyrus. After all his boasting that he was superior to the assaults of that passion, he yielded so far to it as even to threaten violence if she would not comply with his desires. Awed by the reproof of Cyrus, fearing his displeasure, and having by cool reflection recovered his reason; in his discourse with him on this subject he says: "O Cyrus, I have certainly two souls; and this piece of philosophy I have learned from that wicked sophist, Love. For if I had but one soul, it would not be at the same time good and evil; it would not at the same time approve of honourable and base actions; and at once desire to do, and refuse to do, the very same things. But it is plain that I am animated by two souls; and when the good soul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good soul prevails, having gotten you for her assistant, and has clearly gained the superiority." Lib. vi. p. 424.

I make peace, and create evil] *Evil* is here evidently

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8 [p] Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Wo unto him that striveth with [q] his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [r] Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Wo unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

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11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning [s] my sons, and concerning [t] the work of my hands command ye me.

12 [u] I have made the earth, and [v] created man upon it: I, *even* my hands, have stretched out the heavens, and [w] all their host have I commanded.

[p] Psa. lxxii. 3, xxxv. 11.—[q] Chap. lxiv. 8.—[r] Chap. xxix. 16; Jer. xviii. 6; Rom. ix. 20.

[s] Jer. xxxi. 9.—[t] Isa. xxix. 23.—[u] Chap. xlii. 5; Jer. xxvii. 5 [v] Gen. i. 26, 27.—[w] Gen. ii. 1.

out for *war* and its attendant miseries. I will procure *peace* for the Israelites, and destroy Babylon by *war*. *I form light, and create darkness.* Now, as darkness is only the privation of light, so the evil of *war* is the privation of *peace*.

Verse 8. *Drop down, ye heavens*] The *eighty-fifth* psalm is a very elegant ode on the same subject with this part of Isaiah's prophecies, the restoration of Judah from captivity; and is, in the most beautiful part of it, a manifest imitation of this passage of the prophet:—

"Verily his salvation is nigh unto them that fear him,
That glory may dwell in our land.
Mercy and truth have met together;
Righteousness and peace have kissed each other.
Truth shall spring from the earth,
And righteousness shall look down from heaven.
Even JEHOVAH will give that which is good,
And our land shall yield her produce.
Righteousness shall go before him,
And shall direct his footsteps in the way.
Psa. lxxxv. 10–14.

See the notes on these verses.

These images of the dew and the rain descending from heaven and making the earth fruitful, employed by the prophet, and some of those nearly of the same kind which are used by the psalmist, may perhaps be primarily understood as designed to set forth in a splendid manner the happy state of God's people restored to their country, and flourishing in peace and plenty, in piety and virtue; but justice and salvation, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot with any sort of propriety, in the one or the other, be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.

Let the earth open, &c.] Jonathan, in his Targum, refers this to the resurrection of the dead; the earth shall be opened, ויחון ארעא *veyechon meiteiya*, and the dead shall revive. A plain proof that the ancient Jews believed in a future state, and acknowledged the resurrection of the dead.

Let them bring forth salvation—"Let salvation produce her fruit"] For ויפרו *vayiphru*, the *Septuagint*, *Vulgate*, and *Syriac* read ויפרה *vayiphrah*; and one MS. has a rasure close after the latter ו *vau*, which probably was ה *he* at first.

Verse 9. *Wo unto him that striveth with his Maker*—"Wo unto him that contendeth with the power that formed him"] The prophet answers or prevents the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance: "Nay, but, O man! who art thou that repliest against God! Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, out of the same lump to make one vessel to honour, and another to dishonour?" Rom. ix. 20, 21. This is spoken, says *Kimchi*, against the king of Babylon, who insulted the Most High, bringing forth the sacred vessels, drinking out of them, and magnifying himself against God.

Or thy work, He hath no hands—"And to the workman, Thou hast no hands"] The *Syriac* renders, as if he had read, ולא היתי פעל ידיך *velo hayithi pheal yadeycha*, "neither am I the work of thy hands;" the *Septuagint*, as if they had read, ואין ידים לך ולא פעלת *velo phaalta veeyn yadim leeha*, "neither hast thou made me; and thou hast no hands." But the fault seems to be in the transposition of the two pronouns; for ופעלך *uphoalcha*, read ופעלו *uphaalo*: and for לו *lo*, read לך *leeha*. So Houbigant corrects it; reading also ופעלו *uphoala*; which last correction seems not altogether necessary. The *Septuagint*, in MSS. Pachom. and r. D. II. have it thus, και το εργον ουκ εχεις χειρας, which favours the reading here proposed.

Verse 11. *Ask me of things to come*—"And he that formeth the things which are to come"] I read ויוצר *veyotser*, without the ו *vau* suffixed; from the *Septuagint*, who join it in construction with the following word, ὁ ποιησας τα επερχομενα.

"Do ye question me."—תשאלוני *tishaluni*, *Chald.* recte; præcedit ת *tau*; et sic forte legerunt reliqui Intt.—*Seeker*. "The Chaldee has, more properly, תישאלוני *tishaluni*, with a ת *tau* preceding; and thus the other interpreters probably read." The learned bishop therefore reads the passage thus:—

"Thus saith Jehovah, the Holy One of Israel;
And he that formeth the things which are to come:

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13 [x] I have raised him up in righteousness, and I will [y] direct all his ways: he shall [z] build my city, and he shall let go my captives, [a] not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, [b] The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; [c] in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, [d] Surely God *is* in thee; and [e] *there is* none else, *there is* no God.

15 Verily thou *art* a God [f] that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* [g] makers of idols.

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17 [h] *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [i] that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: [k] I *am* the LORD; and *there is* none else.

19 I have not spoken in [l] secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: [m] I the LORD speak righteousness, I declare things that are right.

[x] Chap. xli. 2.——[y] Or, *make straight*.——[z] 2 Chron. xxxvi. 22, 23; Ezra i. 1, &c.; chap. xliv. 28.——[a] Chap. lii. 3; see Rom. iii. 24.——[b] Psa. lxviii. 31; lxxii. 10, 11; chap. xlix. 23; lx. 9, 10, 14, 16; Zech. viii. 22, 23.——[c] Psa. cxlix. 8.

[d] 1 Cor. xiv. 25.——[e] Ver. 5.——[f] Psa. xliv. 24; chap. viii. 17; lvii. 17.——[g] Chap. xliv. 11.——[h] Chap. xxvi. 4; ver. 25; Rom. xi. 26.——[i] Chap. xlii. 5.——[k] Ver. 5.——[l] Deut. xxx. 11; Chap. xlviii. 16.——[m] Psa. xix. 8; cxix. 137, 138.

Do ye question me concerning my children?
And do ye give me directions concerning the work of my hands?"

Verse 13. *I have raised him up*] This evidently refers to Cyrus, and to what he did for the Jews; and informs us by *whom* he was excited to do it.

Verse 14. *The labour of Egypt*—"The wealth of Egypt."] This seems to relate to the future admission of the Gentiles into the Church of God. Compare Psa. lxviii. 32; lxxii. 10; chap. lx. 6–9. And perhaps these particular nations may be named, by a metonymy common in all poetry, for powerful and wealthy nations in general. See note on chap. lx. 1.

The Sabeans, men of stature—"The Sabeans, tall of stature"] That the Sabeans were of a more majestic appearance than common, is particularly remarked by Agatharchides, an ancient Greek historian quoted by Bochart. Phaleg, ii. 26, τα σωματα εστι των κατοικουντων αξιολογωτερα. So also the *Septuagint* understand it, rendering it ανδρες ὑψηλοι, "tall men." And the same phrase, אנשי מדה *anshey middah*, is used for persons of extraordinary stature, Num. xiii. 32, and 1 Chron. xx. 6.

They shall make supplication unto thee—"They shall in suppliant guise address thee"] The conjunction ו *vau* is supplied by the ancient Versions, and confirmed by *fifteen* MSS. of *Kennicott's*, (*seven* ancient,) *thirteen* of *De Rossi's*, and *six* editions, ואליך *veelayich*. *Three* MSS. (*two* ancient) omit the ו *vau* before אליך *elayich* at the beginning of the line.

Verse 15. *Verily thou* art *a God that hidest thyself*] At present, from the nations of the world.

O God of Israel, the Saviour] While thou revealest thyself to the *Israelites* and *savest* them.

Verse 16. *They shall be ashamed*—"They are ashamed"] The reader cannot but observe the sudden transition from the solemn adoration of the secret and mysterious nature of God's counsels in regard to his people, to the spirited denunciation of the confusion of idolaters, and the final destruction of idolatry; contrasted with the salvation of Israel, not from temporal captivity, but the *eternal* salvation by the Messiah, strongly marked by the repetition and augmentation of the phrase, *to the ages of eternity*. But there is not only a sudden change in the sentiment, the change is equally observable in the construction of the sentences; which, from the usual short measure, runs out at once into two distichs of the longer sort of verse. See Prelim. Dissert. p. 66, &c. There is another instance of the same kind, and very like to this, of a sudden transition in regard both to the sentiment and construction in chap. xlii. 17.

"His adversaries"] This line, to the great diminution of the beauty of the distich, is imperfect in the present text: the subject of the proposition is not particularly expressed, as it is in the line following. The version of the *Septuagint* happily supplies the word that is lost: οἱ αντικειμενοι αυτῳ, "his adversaries," the original word was צרי *tsaraiv*.—L.

Verse 18. *He formed it to be inhabited*—"For he formed it to be inhabited"] An ancient MS. has כי *ki* before לשבת *lashebeth*; and so the ancient Versions.

Verse 19. *I have not spoken in secret, in a dark place of the earth*] In opposition to the manner in which the heathen oracles gave their answers, which were generally delivered from some deep and obscure cavern. Such was the seat of the Cumean Sybil:—

Excisum Euboicæ latus ingens rupis in antrum.
VIRG. *Æn.* vi. 42.

"A cave cut in the side of a huge rock."

Such was that of the famous oracle at Delphi; of which, says Strabo, lib. ix., φασι δ' ειναι το μαντειον αντρον κοιλον μετα βαθους, ου μαλα ευρυστομον. "The oracle is said to be a hollow cavern of considerable depth, with an opening not very wide." And Diodorus giving an account of the origin of this oracle, says

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20 Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: [n] they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: [o] who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? [p] and *there is* no God else beside me; a just God and a Saviour: *there is* none beside me.

22 [q] Look unto me, and be ye saved, [r] all the ends of the earth: for I *am* God, and *there is* none else.

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23 [s] I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [t] knee shall bow, [u] every tongue shall swear.

24 [v] Surely, shall *one* say, In the LORD have I [w] righteousness [x] and strength: *even* to him shall *men* come; and [y] all that are incensed against him shall be ashamed.

25 [z] In the LORD shall all the seed of Israel be justified, and [a] shall glory.

[n] Chap. xliv. 17, 18, 19; xlvi. 7; xlviii. 7; Rom. i. 22, 23. [o] Chap. xli. 22; xlii. 9; xliv. 7; xlvi. 10; xlviii. 14. — [p] Ver. 5, 14, 18; chap. xliv. 8; xlvi. 9; xlviii. 3, &c. — [q] Psa. xxii. 27; lxv. 5. — [r] Psa. lxv. 3; xcviii. 3 — [s] Gen. xxii. 16; Jer. xlix. 13; li. 14; Amos vi. 8; Heb. [t] Rom. xiv. 11; Phil. ii. 10. — [u] Gen. xxxi. 53; Deut. vi. 13; Psa. lxiii. 11; chap. lxv. 16. — [v] Or, *Surely he shall say of me, In the LORD is all righteousness and strength.* — [w] Jer. xxiii. 5; 1 Cor. i. 30. — [x] Heb. *righteousnesses.* — [y] Chap. xli. 11. — [z] Ver. 17. — [a] 1 Cor. i. 31.

"that there was in that place a great chasm or cleft in the earth; in which very place is now situated what is called the Adytum of the temple." Ἄδυτον· σπηλαιον, ἡ το αποκρυφον μερος του ἱερου. *Hesych.* "Adytum means a cavern, or the hidden part of the temple."

I the Lord speak righteousness, I declare things that are right—"I am JEHOVAH, who speak truth, who give direct answers."] This also is said in opposition to the false and ambiguous answers given by the heathen oracles, of which there are many noted examples; none more so than that of the answer given to Crœsus when he marched against Cyrus, which piece of history has some connexion with this part of Isaiah's prophecies. Let us hear Cicero's account of the Delphic answers in general, and of this in particular: Sed jam ad te venio,

O sancte Apollo, qui umbilicum certum terrarum obsides,
Unde superstitiosa primum sæva evasit vox fera.

Tuis enim oraculis Chrysippus totum volumen implevit, partim falsis, ut ego opinor; partim casu veris, ut fit in omni oratione sæpissime; partim flexiloquis et obscuris, ut interpres egeat interprete, et sors ipsa ad sortes referenda sit: partim ambiguis, et quæ ad dialecticum deferenda sint. Nam cum sors illa edita est opulentissimo regi Asiæ,

Crœsus Halym penetrans magnam pervertet opum vim:
hostium vim sese perversurum putavit; pervertit autem suam. Utrum igitur eorum accidisset, verum oraculum fuisset. *De Divinat.* ii. 56. Mountainous countries, and those which abounded in chasms, caves, and grottos, were the places in which oracles were most frequent. The horror and gloom inspired by such places were useful to the lying priests in their system of deception. The terms in which those oracles were conceived, (they were always ambiguous, or equivocal, or false, or illusory,) sometimes the turn of a phrase, or a peculiarity in idiom or construction which might be turned *pro* or *con*, contained the essence of the oracular declaration. Sometimes, in the multitude of guesses, one turned out to be true; at other times, so equivocal was the oracle, that, however the thing fell out, the declaration could be interpreted in that way; as in the above to Crœsus, from the oracle at Delphi, which was: *If Crœsus march against Cyrus, he shall overthrow a great empire:* he, supposing that this promised him success, fought, and lost his own, while he expected to destroy that of his enemy. Here the quack demon took refuge in his designed ambiguity. He predicted the destruction of a great empire, but did not say which it was; and therefore he was safe, howsoever the case fell out. Not one of the predictions of God's prophets is conceived in this way.

Verse 21. *Bring* them *near; yea, let them take counsel together*] For יועצו *yoatsu* or *yiwaatsu, let them consult*, the *Septuagint* read ידעו *yedau, let them know:* but an ancient MS. has יועדו *yoedu, let them come together by appointment;* which may probably be the true reading.

Verse 22. *Look unto me, and be ye saved, &c.*] This verse and the following contain a plain prediction of the universal spread of the knowledge of God through Christ; and so the *Targum* appears to have understood it; see Rom. xiv. 11: Phil. ii. 10. The reading of the *Targum* is remarkable, viz., אתפנו לכימרי *ithpeno lemeymri, look to my* WORD, ὁ Λογος, the Lord Jesus.

Verse 23. *I have sworn by myself*] בימרי *bemeymri, by my* WORD: and *the word*—פתגם *pithgam*, or *saying*, to distinguish it from the *personal substantial* WORD *meymra*, mentioned before. See the *Targum*.

The word is gone out of my mouth—"Truth is gone forth from my mouth; the word"] So the *Septuagint* distinguish the members of the sentence, preserving the elegance of the construction and the clearness of the sense.

Verse 24. *Surely, shall one say, In the Lord have I righteousness and strength*—"Saying, Only to JEHOVAH belongeth salvation and power"] A MS. omits לי *li, unto me*; and instead of לי אמר *li amar, he said* or *shall say unto me*, the *Septuagint* read, in the copy which they used, לאמר *lemor, saying*. For יבא *yabo*, HE *shall come*, in the singular, twelve MSS. (three ancient) read יבאו *yabeu*, plural; and a letter is erased at the end of the word in two others: and so the Alex-

andrine copy of the *Septuagint*, *Syriac*, and *Vulgate* read it. For צרקות *tsedakoth*, plural, two MSS. read צרקת *tsidkath*, singular; and so the *Septuagint*, *Syriac*, and *Chaldee*.

Probably these are the words of Cyrus, who acknowledged that all his success came from Jehovah. And this sentiment is in effect contained in his decree or proclamation, Ezra i. 2: "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth," &c.

CHAPTER XLVI.

The idols of Babylon represented as so far from being able to bear the burden of their votaries, that they themselves are borne by beasts of burden into captivity, 1, 2, *This beautifully contrasted with the tender care of God, in bearing his people from first to last in his arms, and delivering them from their distress,* 3, 4. *The prophet then, with his usual force and elegance, goes on to show the folly of idolatry, and the utter inability of idols,* 5–7. *From which he passes with great ease to the contemplation of the attributes and perfections of the true God,* 8–10. *Particularly that prescience which foretold the deliverance of the Jews from the Babylonish captivity, with all its leading circumstances; and also that very remote event of which it is the type in the days of the Messiah,* 11–13.

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BEL [a] boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; [b] *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, [c] but [d] themselves are gone into captivity.

3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, [e] which are borne *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age [f] I *am* he; and *even* to hoar hairs [g] will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

5 [h] To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 [i] They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 [k] They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove; yea, [l] *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

[a] Chap. xxi. 9; Jer. l. 2; li. 44. — [b] Jer. x. 5. — [c] Jer. xlviii. 7. — [d] Heb. *their soul*. — [e] Exod. xix. 4; Deut. i. 31; xxxii. 11; Psa. lxxi. 6; chap. lxiii. 9.

[f] Psa. cii. 27; Mal. iii. 6. — [g] Psa. xlviii. 14; lxxi. 18. [h] Chap. xl. 18, 25. — [i] Chap. xl. 19; xli. 6; xliv. 12, 19; Jer. x. 3. — [k] Jer. x. 5. — [l] Chap. xlv. 20.

NOTES ON CHAP. XLVI.

Verse 1. *Their carriages were heavy loaden*—"Their burdens are heavy"] For נשאתיכם *nesuotheychem, your burdens*, the *Septuagint* had in their copy נשאתיהם *nesuotheyhem, their burdens*.

Verse 2. *They could not deliver the burden*—"They could not deliver their own charge"] That is, their worshippers, who ought to have been borne by them. See the two next verses. The *Chaldee* and *Syriac* Versions render it in effect to the same purpose, *those that bear them*, meaning their worshippers; but how they can render משא *massa* in an active sense, I do not understand.

For לא *lo, not*, ולא *velo, and they could not*, is the reading of twenty-four of *Kennicott's*, sixteen of *De Rossi's*, and two of my own MSS. The added ו *vau* gives more elegance to the passage.

But themselves—"Even they themselves"] For ונפשם *venaphsham*, an ancient MS. has כי נפשם *ki naphsham*, with more force.

Verse 3. *Which are borne* by me *from the belly*—"Ye that have been borne by me from the birth"] The prophet very ingeniously, and with great force, contrasts the power of God, and his tender goodness effectually exerted towards his people, with the inability of the false gods of the heathen. He like an indulgent father had carried his people in his arms, "as a man carrieth his son," Deut. i. 31. He had protected them, and delivered them from their distresses: whereas the idols of the heathen are forced to be carried about themselves, and removed from place to place, with great labour and fatigue, by their worshippers; nor can they answer, or deliver their votaries, when they cry unto them.

Moses, expostulating with God on the weight of the charge laid upon him as leader of his people, expresses that charge under the same image of a parent's carrying his children, in very strong terms: "Have I conceived all this people? have I begotten them? that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers;" Num. xi. 12.

Verse 7. *They bear him upon the shoulder—and set him in his place.*] This is the way in which the Hindoos carry their gods; and indeed so exact a picture is this of the *idolatrous procession* of this people, that the prophet might almost be supposed to have been sitting among the Hindoos when he delivered this prophecy.—Ward's *Customs*

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

8 Remember this, and show yourselves men: [m] bring *it* again to mind, O ye transgressors.

9 [n] Remember the former things of old: for I *am* God, and [o] *there is* none else; *I am* God, and *there is* none like me,

10 [p] Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [q] My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird [r] from the east, [s] the man [t] that executeth my counsel from a far country: yea, [u] I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

12 Hearken unto me, ye [v] stout-hearted, [w] that *are* far from righteousness:

13 [x] I bring near my righteousness; it shall not be far off, and my salvation [y] shall not tarry: and I will place [z] salvation in Zion for Israel my glory.

[m] Chap. xliv. 19; xlvii. 7.——[n] Deut. xxxii. 7.——[o] Chap. xlv. 21.——[p] Chap. xlv. 21.——[q] Psa. xxxiii. 11; Prov. xix. 21; xxi. 30; Acts v. 39; Heb. vi. 17.——[r] Chap. xli. 2, 25.

[s] Heb. *the man of my counsel.*——[t] Chap. xliv. 28; xlv. 13.——[u] Num. xxiii. 19.——[v] Psa. lxxvi. 5.——[w] Rom. x. 3.——[x] Chap. li. 5; Rom. i. 17; iii. 21.——[y] Hab. ii. 3.——[z] Chap. lxii. 11.

Pindar has treated with a just and very elegant ridicule the work of the statuary even in comparison with his own poetry, from this circumstance of its being fixed to a certain station. "The friends of Pytheas," says the Scholiast, "came to the poet, desiring him to write an ode on his victory. Pindar demanded three drachms, (*minæ*, I suppose it should be,) for the ode. No, say they, we can have a brazen statue for that money, which will be better than a poem. However, changing their minds afterwards, they came and offered him what he had demanded." This gave him also hint of the following ingenious exordium of his ode:—

Ουκ ανδριαντοποιος ειμι'
'Ωστ' ελινυσσοντα μ' εργαζε-
σθαι αγαλματ' επ' αυτας βαθμιδος
'Εσταοτ'. Αλλ' επι πασας
'Ολκαδος εν τ' ακατῳ γλυκει' αοιδα
Στειχ' απ' Αιγινας διαγγελ-
λοισ' ὁτι Λαμπωνος ὑιος
Πυθεας ευρυσθενης
Νικᾳ Νεμειοις παγκρατιου στεφανον. Nem. v.

Thus elegantly translated by Mr. *Francis* in a note to *Hor. Carm.* iv. 2. 19.

"It is not mine with forming hand
To bid a lifeless image stand
For ever on its base:
But fly, my verses, and proclaim
To distant realms, with deathless fame,
That Pytheas conquered in the rapid race."

Jeremiah, chap. x. 3–5, seems to be indebted to Isaiah for most of the following passage:—

"The practices of the people are altogether vanity:
For they cut down a tree from the forest;
The work of the artificer's hand with the axe;
With silver and with gold it is adorned;
With nails and with hammers it is fastened, that it may not totter.
Like the palm-tree they stand stiff, and cannot speak;
They are carried about, for they cannot go:
Fear them not, for they cannot do harm;
Neither is it in them to do good."

Verse 8. *Show yourselves men*] התאששו *hithoshashu*. This word is rather of doubtful derivation and signification. It occurs only in this place: and some of the ancient interpreters seem to have had something different in their copies. The *Vulgate* read התבששו *hithboshoshu, take shame to yourselves*; the *Syriac* התבוננו *hithbonenu, consider with yourselves*; the *Septuagint* στεναξατε· perhaps התאבלו *hithabbelu, groan* or *mourn, within yourselves*. Several MSS. read התאוששו *hithosheshu*, but without any help to the sense.

Verse 11. *Calling a ravenous bird from the east—"Calling from the east the eagle"*] A very proper emblem for Cyrus, as in other respects, so particularly because the ensign of Cyrus was a golden eagle, ΑΕΤΟΣ χρυσους, the very word עיט *ayit*, which the prophet uses here, expressed as near as may be in Greek letters. Xenoph. *Cyrop.* lib. vii. *sub. init.* *Kimchi* says his father understood this, not of Cyrus, but of the Messiah.

From a far country—"From a land far distant"] Two MSS. add the conjunction ו *vau*, ומארץ *umeerets*; and so the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 12. *Hearken unto me, ye stout-hearted*—This is an address to the Babylonians, stubbornly bent on the practice of injustice towards the Israelites.

CHAPTER XLVII.

The destruction of Babylon is denounced by a beautiful selection of circumstances, in which her prosperous is contrasted with her adverse condition. She is represented as a tender and delicate female reduced to the work and abject condition of a slave, and bereaved of every consolation, 1–4. And that on account of her cruelty, particularly to God's people, her pride, voluptuousness, sorceries, and incantations, 5–11. The folly of these last practices elegantly exposed by the prophet, 12–15. It is worthy of observation that almost all the imagery of this chapter is applied in the book of the Revelation, (in nearly the same words,) to the antitype of the illustrious capital of the Chaldean empire, viz. Babylon the Great.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

COME [a] down, and [b] sit in the dust, O virgin daughter of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 [c] Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 [d] Thy nakedness shall be uncovered, yea, thy shame shall be seen: [e] I will take vengeance, and I will not meet *thee as* a man.

4 *As for* [f] our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou [g] silent, and get thee into darkness, O daughter of the Chaldeans: [h] for thou shalt no more be called, The lady of kingdoms.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

6 [i] I was wroth with my people, [k] I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; [l] upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be [m] a lady for ever: *so* that thou didst not [n] lay these *things* to thy heart, [o] neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, [p] I *am*, and none else beside me; [q] I shall not sit *as* a widow, neither shall I know the loss of children:

[a] Jer. xlviii. 18. — [b] Chap. iii. 26. — [c] Exod. xi. 5; Judg. xvi. 21; Matt. xxiv. 41. — [d] Chap. iii. 17; xx. 4; Jer. xiii. 22, 26; Nah. iii. 5. — [e] Rom. xii. 19. — [f] Chap. xliii. 3, 14; Jer. l. 34. — [g] 1 Sam. ii. 9. — [h] Ver. 7; chap. xiii. 19; Dan. ii. 37.

[i] See 2 Sam. xxiv. 14; 2 Chron. xxviii. 9; Zech. i. 15. [k] Chap. xliii. 28. — [l] Deut. xxviii. 50. — [m] Ver. 5; Rev. xviii. 7. [n] Chap. xlvi. 8. — [o] Deut. xxxii. 29. — [p] Ver. 10; Zeph. ii. 15. [q] Rev. xviii. 7.

NOTES ON CHAP. XLVII.

Verse 1. *Come down, and sit in the dust*—"Descend, and sit on the dust"] See note on chap. iii. 26, and on chap. lii. 2.

Verse 2. *Take the mill-stones, and grind meal*—"Take the mill, and grind corn"] It was the work of slaves to grind the corn. They used hand-mills: water-mills were not invented till a little before the time of Augustus, (see the Greek epigram of Antipater, which seems to celebrate it as a new invention, *Anthol. Cephalæ*, 653;) wind-mills, not until long after. It was not only the work of slaves, but the hardest work: and often inflicted upon them as a severe punishment:—

> Molendum in pistrino; vapulandum; habendæ compedes.
>
> TERENT. *Phorm.* ii. 1. 19.

> Hominem pistrino dignum. *Id. Heaut.* iii. 2. 19.

To grind in the mill, to be scourged, to be put in the stocks, were punishments for slaves. Hence a delinquent was said to be *a man worthy of the mill*. The *tread-mill*, now in use in England, is a revival of this ancient usage. But in the east grinding was the work of the female slaves. See Exod. xi. 5; xii. 29, (in the version of the *Septuagint*;) Matt. xxiv. 41; *Homer*, Odyss. xx. 105–108. And it is the same to this day. "Women alone are employed to grind their corn:" *Shaw's* Algiers and Tunis. p. 287. "They are the female slaves, that are generally employed in the east at those hand-mills for grinding corn; it is extremely laborious, and esteemed the lowest employment in the house;" Sir J. *Chardin*, *Harmer's* Observ. i., p. 153. The words denote that state of captivity to which the Babylonians should be reduced.

Make bare the leg, uncover the thigh] This is repeatedly seen in Bengal, where there are few bridges, and both sexes, having neither shoes nor stockings, truss up their loose garments, and walk across, where the waters are not deep. In the *deeper* water they are obliged to truss *very high*, to which there seems a reference in the *third verse*: *Thy nakedness shall be uncovered*.

Verse 3. *I will not meet* thee as *a man*—"Neither will I suffer man to intercede with me."] The verb should be pointed, or written, אפגיע *aphgia*, in Hiphil.

Verse 4. *Our Redeemer*—"Our Avenger"] Here a chorus breaks in upon the midst of the subject, with a change of construction, as well as sentiment, from the longer to the shorter kind of verse, for one distich only; after which the former subject and style are resumed. See note on chap. xlv. 16.

Verse 6. *I was wroth with my people*] God, in the course of his providence, makes use of great conquerors and tyrants as his instruments to execute his judgments in the earth; he employs one wicked nation to scourge another. The inflicter of the punishment may perhaps be as culpable as the sufferer; and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which the Divine vengeance has ordained him, he will become himself the object of it; see chap. x. 5–12. God charges the Babylonians, though employed by himself to chastise his people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence. The Prophet Zechariah sets this matter in the same light: "I was but a little angry, and they helped forward the affliction;" chap. i. 15.—L.

Verse 7. So *that thou didst not*—"Because thou didst not"] For יַד *ad*, read יַל *al*; so two MSS., and one edition. And for אחריתה *acharithah*, "the latter end *of it*," read אחריתך *acharithecha*, "*thy* latter end;" so thirteen MSS., and two editions, and the *Vulgate*. Both the *sixth* and *seventh* verses are wanting in one of my oldest MSS.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII 1. cir. annum Numæ Pompilii, R. Roman., 4.

9 But [r] these two *things* shall come to thee [s] in a moment in one day, the loss of children and widowhood: they shall come upon thee in their pefection [t] for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou [u] hast trusted in thy wickedness: [v] thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; [w] and thou hast said in thine heart, I *am*, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know [x] from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to [y] put it off: and [z] desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 [b] Thou art wearied in the multitude of thy counsels. Let now [c] the [d] astrologers, the stargazers, [e] the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be [f] as stubble; the fire shall burn them; they shall not deliver [g] themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* [h] thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

[r] Chap. ii. 19.——[s] 1 Thess. v. 3.——[t] Nah. iii. 4.——[u] Psa. lii. 7.——[v] Chap. xxix. 15; Ezek. viii. 12; ix. 9.——[w] Or, *caused thee to turn away.*——[x] Ver. 8.——[y] Heb. *the morning thereof.*——[z] Heb. *suddenness.*——[a] 1 Thess. v. 3.

[b] Chap. lvii. 10.——[c] Chap. xliv. 25; Dan. ii. 2.——[d] Heb. *viewers of the heavens.*——[e] Heb. *that give knowledge concerning the months.*——[f] Nah. i. 10; Mal. iv. 1.——[g] Heb. *their souls.*——[h] Rev. xviii. 11.

Verse 9. *These two* things *shall come to thee in a moment*] That is, suddenly. Belshazzar was slain; thus the city became metaphorically a *widow*, the *husband*—the governor of it, being slain. In the time in which the king was slain, the Medes and Persians took the city, and slew many of its inhabitants, see Dan. v. 30, 31. When Darius took the city, he is said to have crucified *three thousand* of its principal inhabitants.

In their perfection—"On a sudden"] Instead of בכלם *bethummaam*, "in their perfection," as our translation renders it, the *Septuagint* and *Syriac* read, in the copies from which they translated, פתאם *pithom*, *suddenly*; parallel to רגע *rega*, *in a moment*, in the preceding alternate member of the sentence. The concurrent testimony of the *Septuagint* and *Syriac*, favoured by the context, may be safely opposed to the authority of the present text.

For the multitude—"Notwithstanding the multitude"] ברב *berob*. For this sense of the particle ב *beth*, see Num. xiv. 11.

Verse 11. *Thou shalt not know from whence it riseth*—"Thou shalt not know how to deprecate"] שחרה *shachrah*; so the *Chaldee* renders it, which is approved by *Jarchi* on the place; and *Michaelis* Epim. in Prælect. xix.; see Psa. lxxviii. 34.

Videtur in fine hujus commatis deesse verbum, ut hoc membrum prioribus respondeat. "A word appears to be wanting at the end of this clause to connect it properly with the two preceding."—Secker.

In order to set in a proper light this judicious remark, it is necessary to give the reader an exact verbal translation of the whole verse:—

"And evil shall come upon thee, thou shalt not know how to deprecate it;
And mischief shall fall upon thee, thou shalt not be able to expiate it;
And destruction shall come suddenly upon thee, thou shalt not know"——

What! how to escape, to avoid it, to be delivered from it! perhaps צאת ככנה *tseth mimmennah*, "they could not *go out from it*," Jer. xi. 11. I am persuaded that a phrase is here lost out of the text. But as the ancient versions retain no traces of it, and a wide field lies open to uncertain conjecture, I have not attempted to fill up the chasm, but have in the translation, as others have done before me, palliated and disguised the defect, which I cannot with any assurance pretend to supply.—L.

Verse 13. *From* these things—"What are the events"] For מאשר *measher*, read מה אשר *mah asher*, so the *Septuagint*, "what is to happen to thee."

Verse 15. *To his quarter*—"To his own business"] לעברו *leebro*. Expositors give no very good account of this word in this place. In a MS. it was at first לעבדו *leabdo*, *to his servant* or *work*, which is probably the true reading. The sense however is pretty much the same with the common interpretation. "Every one shall turn aside to his own business; none shall deliver thee."

CHAPTER XLVIII.

The Jews reproved for their obstinate attachment to idols, notwithstanding their experience of the Divine providence over them; and of the Divine prescience that revealed by the prophets the most remarkable events which concerned them, that they should not have the least pretext for ascribing any portion of their success to their idols, 1–8. *The Almighty, after bringing them to the furnace for their perverseness, asserts his glorious sovereignty, and repeats his gracious promises of deliverance and consolation,* 9–11. *Prophecy concerning that individual (Cyrus) who shall be an instrument in the hand of God of executing his will on Babylon, and his power on the Chaldeans; and the idols of the people are again challenged to give a like proof of their foreknowledge,* 12–16. *Tender and passionate exclamation of Jehovah respecting the hardened condition of the Jewish nation, to which the very pathetic exclamation of the Divine Saviour when he wept over Jerusalem may be considered a striking parallel,* 17–19. *Notwithstanding the repeated provocations of the house of Israel, Jehovah will again be merciful to them. They are commanded to escape from Babylon; and God's gracious favour towards them is beautifully represented by images borrowed from the exodus from Egypt,* 20, 21. *Certain perdition of the finally impenitent,* 22. *It will be proper here to remark that many passages in this chapter, and indeed the general strain of these prophecies, have a plain aspect to a restoration of the Church in the latter days upon a scale much greater than the world has yet witnessed, when the very violent fall of Babylon the Great, mentioned in the Revelation, of which the Chaldean capital was an expressive type, shall introduce by a most tremendous political convulsion,* (Rev. xvi. 17–21,) *that glorious epoch of the Gospel, which forms so conspicuous a part of the prophecies of the Old Testament, and has been a subject of the prayers of all saints in all ages.*

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and [a] are come forth out of the waters of Judah, [b] which swear by the name of the LORD, and make mention of the God of Israel, [c] *but* not in truth, nor in righteousness.

2 For they call themselves [d] of the holy city, and [e] stay themselves upon the God of Israel; The LORD of hosts *is* his name.

3 [f] I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, [g] and they came to pass.

4 Because I knew that thou *art* [h] obstinate, and [i] thy neck *is* an iron sinew, and thy brow brass;

5 [k] I have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

6 Thou hast heard, see all this; and will not ye declare *it?* I have showed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not: yea, from that time *that* thine ear was not opened: for I knew that thou wouldest [l] deal very treacherously, and wast called [m] a transgressor from the womb.

9 [n] For my name's sake [o] will I defer mine anger, and for my praise will I refrain

[a] Psa. lxviii. 26.——[b] Deut. vi. 13; chap. lxv. 16; Zeph. i. 5.
[c] Jer. iv. 2; v. 2.——[d] Chap. lii. 1.——[e] Mic. iii. 11; Rom. ii. 17.
[f] Chap. xli. 22; xlii. 9; xliii. 9; xliv. 7, 8; xlv. 21; xlvi. 9, 10.
[g] Josh. xxi. 45.——[h] Heb. *hard.*

[i] Exod. lii. 9; Deut. xxxi. 27.——[k] Ver. 3.——[l] Chap. xxxiii. 1; Jer. iii. 20; v. 11; Hos. v. 7; vi. 7; Mal. ii. 10, 14, 15, 16.
[m] Psa. lviii. 3.——[n] Psa. lxxix. 9; cvi. 8; chap. xliii. 25; ver. 1; Ezek. xx. 9, 14, 22, 44.——[o] Psa. lxxviii. 38.

NOTES ON CHAP. XLVIII.

Verse 1. *Are come forth out of the waters of Judah*—"Ye that flow from the fountain of Judah"] מכי *mimmey*, "from the *waters*." Perhaps מכיני *mimmeey*, "from the bowels," so many others have conjectured, or מבני יהודה *meni yehudah*, or מיהודה *meyhudah*, "from Judah."—*Secker.* But see *Michaelis* in Prælect. not. 22. And we have מעין יעקב *eyn yaakob*, "the fountain of Jacob," Deut. xxxiii. 28, and מבקור ישראל *mimmekor yishrael*, "from the fountain of Israel," Psa. lxviii. 27. Twenty-seven MSS. of *Kennicott's*, six of *De Rossi's* and two of my own, with six editions, have מימי *meymey*, "from the *days*;" which makes no good sense.

Verse 6. *Thou hast heard, see all this*—"Thou didst hear it beforehand; behold, the whole is accomplished"] For חזה *chazeh, see*, a MS. has הזה *hazzeh, this*; thou hast heard the whole of *this*: the *Syriac* has וחזית *vechozith*, "thou hast heard, *and thou hast seen*, the whole." Perhaps it should be הנה *hinneh, behold*. In order to express the full sense, I have rendered it somewhat paraphrastically.

Verse 9. *And for my praise*—"And for the sake of my praise"] I read ולכינן תהלתי *ulcmaan tehillathi*. The word לכינן *lemaan*, though not absolutely necessary here, for it may be understood as supplied from the preceding member, yet seems to have been removed

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

for thee, that I cut thee not off.

10 Behold, [p] I have refined thee, but not [q] with silver; I have chosen thee [r] in the furnace of affliction.

11 [s] For mine own sake, *even* for mine own sake, will I do *it:* for how [t] should *my name* be polluted: and [u] I will not give my glory unto another.

12 Hearken unto me, O Jacob and Israel, my called; [v] I *am* he; I *am* the [w] first, I also *am* the last.

13 [x] Mine hand also hath laid the foundation of the earth, and [y] my right hand hath spanned the heavens: *when* [z] I call unto them, they stand up together.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

14 [a] All ye, assemble yourselves, and hear; which among them hath declared these *things?* [b] The LORD hath loved him: [c] he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, [d] I have called him: I have brought him, and he shall make his way prosperous.

16 Come ye near unto me, hear ye this; [e] I

[p] Psa. lxvi. 10.——[q] Or, *for silver;* see Ezek. xxii. 20, 21, 22. [r] Eccles. ii. 5.——[s] Ver. 9.——[t] See Deut. xxxii. 26, 27; Ezek. xx. 9.——[u] Chap. xlii. 8.——[v] Deut. xxxii. 39.——[w] Chap. xli. 4; xliv. 6; Rev. i. 17; xxii. 13.

[x] Psa. civ. 25.——[y] Or, *the palm of my right hand hath spread out.* [z] Chap. xl. 26.——[a] Chap. xli. 22; xliv. 7; xlv. 20, 21.——[b] Chap. xlv. 1.——[c] Chap. xliv. 28.——[d] Chap. xlv. 1, 2, &c.——[e] Chap. xlv. 19.

from hence to ver. 11; where it is redundant, and where it is not repeated in the *Septuagint*, *Syriac*, and a MS. I have therefore omitted it in the latter place, and added it here.

Verse 10. *I have chosen thee*—"I have tried thee"] For בחרתיך *becharticha*, "I have *chosen* thee," a MS. has בחנתיך *bechanticha*, "I have *tried* thee." And so perhaps read the *Syriac* and *Chaldee* interpreters; they retain the same word בחרתך *bechartach;* but in those languages it signifies, I have *tried* thee. ככסף *kecheseph*, *quasi* argentum, "as silver." *Vulgate.*

I cannot think בכסף *becheseph*, WITH *silver*, is the true reading. ככסף *kecheseph*, LIKE *silver*, as the *Vulgate* evidently read it, I suppose to have been the original reading, though no MS. yet found supports this word; the similarity of the two letters, ב *beth* and כ *caph*, might have easily led to the mistake in the first instance; and it has been but too faithfully copied ever since. כור *cur*, which we translate *furnace*, should be rendered *crucible*, the vessel in which the silver is melted. The meaning of the verse seems to be this: I have purified you, but not as silver is purified: for when it is purified, no dross of any kind is left behind. Had I done this with you, I should have consumed you altogether; but I have put you in the crucible of affliction, in *captivity*, that you may acknowledge your sins, and turn unto me.

Verse 11. *For how should* my name *be polluted*—"For how would my name be blasphemed"] The word שמי *shemi*, *my name*, is dropped out of the text; it is supplied by a MS. which has שמי *shemi;* and by the *Septuagint*, ὅτι το ἐμον ονομα βεβηλουται. The *Syriac* and *Vulgate* get over the difficulty, by making the verb in the first person; that *I may not be blasphemed.*

Verse 12. *O Jacob*—"O Jacob, my servant"] After יעקב *yaakob*, a MS. of *Kennicott's*, two of *De Rossi's*, and the two old editions of 1486 and 1488, add the word עבדי *abdi*, "my servant," which is lost out of the present text; and there is a rasure in its place in another ancient MS. The Jerusalem Talmud has the same word.

I also am *the last*—"I am the last"] For אף אני *aph ani*, "even I," two ancient MSS. and the ancient Versions, read ואני *veani*, "and I;" more properly.

Verse 14. *Which among them hath declared these* things—"Who among you hath predicted these things"] For בהם *bahem*, "among *them*," twenty-one MSS., nine ancient, and two editions, one of them that of the year 1488, fourteen of *De Rossi's*, and one ancient of my own, have בכם *bachem*, "among *you*;" and so the *Syriac.*

The Lord hath loved him: he will do his pleasure on Babylon—"He, whom JEHOVAH hath loved, will execute his will on Babylon"] That is, Cyrus; so *Symmachus* has well rendered it: Ὁν ὁ Κυριος ηγαπησε ποιησει το θελημα αυτου, "He whom the Lord hath loved will perform his *will.*"

On *the Chaldeans.*] The preposition is lost; it is supplied in the edition of 1486, which has בכשדים *bechasdim*, and so the *Chaldee* and *Vulgate.*

Verse 16. *Come ye near unto me*] After the word קרבו *kirbu*, "draw near," a MS. adds גוים *goyim*, "O ye nations;" which, as this and the two preceding verses are plainly addressed to the idolatrous nations, reproaching their gods as unable to predict future events, is probably genuine.

Hear ye this—"And hear ye this"] A MS. adds the conjunction, וישמעו *vashimu;* and so the *Septuagint*, *Syriac*, and *Vulgate.*

I have not spoken in secret] The Alexandrine copy of the *Septuagint* adds here, ουδε εν τοπῳ γης σκοτεινῳ, "nor in a dark place of the earth," as in chap. xlv. 19. That it stands rightly, or at least stood very early, in this place of the Version of the *Septuagint*, is highly probable, because it is acknowledged by the *Arabic* Version, and by the *Coptic* MS. *St. Germain de Prez*, Paris, translated likewise from the *Septuagint.* But whether it should be inserted, as of right belonging to the *Hebrew* text, may be doubted; for a transcriber of the *Greek* Version might easily add it by memory from the parallel place; and it is not necessary to the sense.

From the time that it was—"Before the time when *it* began to exist"] An ancient MS. has היותם *heyotham*, "*they* began to exist;" and so another had [illegible] at

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have not spoken in secret from the beginning; from the time that it was, there *am* I: and now [f] the Lord God, and his Spirit, hath sent me.

17 Thus saith [g] the Lord, thy Redeemer, the Holy One of Israel; I *am* the Lord thy God which teacheth thee to profit, which [h] leadeth thee by the way *that* thou shouldest go.

18 [i] O that thou hadst hearkened to my commandments! [k] then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 [l] Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

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20 [m] Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The Lord hath [n] redeemed his servant Jacob.

21 And they [o] thirsted not *when* he led them through the deserts: he [p] caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 [q] *There is* no peace, saith the Lord, unto the wicked.

[f] Chap. lxi. 1; Zech. ii. 8, 9, 11.——[g] Chap. xliii. 14; xliv. 6, 24; ver. 20.——[h] Psa. xxxii. 8.——[i] Deut. xxxii. 29; Psa. lxxxi. 13. [k] Psa. cxix. 165.——[l] Gen. xxii. 17; Hos. i. 10.——[m] Chap. lii. 11; Jer. l. 8; li. 6, 45; Zech. ii. 6, 7; Rev. xviii. 4.——[n] Exod. xix. 4, 5, 6; chap. xliv. 22, 23.——[o] See chap. xli. 17, 18.——[p] Exod. xvii. 6; Num. xx. 11; Psa. cv. 41.——[q] Chap. lvii. 21.

first. From the time that the expedition of Cyrus was planned, there was God managing the whole by the economy of his providence.

Verse 16. *There* am *I*—"I had decreed it"] I take שם *shom* for a verb, not an adverb.

And now the Lord God, and his Spirit, hath sent me—"And now the Lord JEHOVAH hath sent me, and his Spirit"] Τις εστιν ὁ εν τῳ Ησαιᾳ λεγων, Και νυν Κυριος απεστειλε με και το Πνευμα αυτου; εν ᾧ, αμφιβολου οντος του ῥητου, ποτερον ὁ Πατηρ και το Ἁγιον Πνευμα απεστειλαν τον Ιησουν, η ὁ Πατηρ απεστειλε τον τε Χριστον και το Ἁγιον Πνευμα· το δευτερον εστιν αληθες. 'Who is it that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father, who hath sent both Christ and the Holy Spirit. The latter is the true interpretation."—*Origen* cont. Cels. lib. i. I have kept to the order of the words of the original, on purpose that the ambiguity, which *Origen* remarks in the Version of the *Septuagint*, and which is the same in the *Hebrew*, might still remain; and the sense which he gives to it, be offered to the reader's judgment, which is wholly excluded in our translation.

Verse 18. *As a river*—"Like the river"] That is, the Euphrates.

Verse 19. *Like the gravel thereof*—"Like that of the bowels thereof"] בצאצאי מיני הים והם הדגים *betseetsaey meey hayam vehem haddagim*; "As the issue of the bowels of the sea; that is, fishes."—*Salom. ben Melec.* And so likewise *Aben Ezra*, *Jarchi*, *Kimchi*, &c.

His name—"Thy name"] For שמו *shemo*, "*his* name," the *Septuagint* had in the copy from which they translated שמך *shimcha*, "*thy* name."

Verse 20. *Tell this*—"Make it heard"] *Twenty-seven* MSS. of *Kennicott's*, (*ten* ancient,) many of *De Rossi's*, and *two* ancient, of my own, with the *Septuagint*, *Syriac*, *Chaldee*, and *Arabic*, and one edition, prefix to the verb the conjunction ו *vau*, והשמיעו *vehashmiu*.

Verse 21. *They thirsted not—through the deserts*] *Kimchi* has a surprising observation upon this place: "If the prophecy," says he, "relates to the return from the Babylonish captivity, as it seems to do, it is to be wondered how it comes to pass, that in the Book of Ezra, in which he gives an account of their return, no mention is made that such miracles were wrought for them: as, for instance, that God clave the rock for them in the desert." It is really much to be wondered, that one of the most learned and judicious of the Jewish expositors of the Old Testament, having advanced so far in a large Comment on Isaiah, should appear to be totally ignorant of the prophet's manner of writing; of the parabolic style, which prevails in the writings of all the prophets, and more particularly in the prophecy of Isaiah, which abounds throughout in parabolical images from the beginning to the end; from "Hear, O heavens, and give ear, O earth," to "the worm and the fire" in the last verse. And how came he to keep his wonderment to himself so long? Why did he not expect that the historian should have related how, as they passed through the desert, cedars, pines, and olive-trees shot up at once on the side of the way to shade them; and that instead of briers and brambles the acacia and the myrtle sprung up under their feet, according to God's promises, chap. xli. 19 and lv. 13? These and a multitude of the like parabolical or poetical images, were never intended to be understood literally. All that the prophet designed in this place, and which he has executed in the most elegant manner, was an amplification and illustration of the gracious care and protection of God vouchsafed to his people in their return from Babylon, by an allusion to the miraculous exodus from Egypt. See *De S. Poësi*, Hebr. Præl. ix.

Verse 22. There is *no peace, saith the Lord, unto the wicked.*] See below, note on chap. lvii. 21. As the destruction of Babylon was determined, God commands his people to hasten out of it; for, saith the Lord, *there is no peace* (prosperity) *to the wicked*; ουκ εστι χαιρειν τοις ασεβεσιν, λεγει Κυριος.—*Sept.* "There is no rejoicing or prosperity to the wicked saith the Lord." Their is not pese to unryteous men seith the Lord.—Old MS. Bible.

CHAPTER XLIX.

In this chapter the Messiah is introduced, declaring the full extent of his commission, which is not only to be Saviour to the Jews, but also to the Gentiles. The power and efficacy of his word is represented by apt images; the ill success of his ministry among the Jews is intimated, and the great success of the Gospel among the Gentiles, 1–12. *But the prophet, then casting his eye on the happy, though distant, period of Israel's restoration, makes a beautiful apostrophe to the whole creation to shout forth the praises of God on the prospect of this remarkable favour,* 13. *The tender mercies of God to his people, with the prosperity of the Church in general, and the final overthrow of all its enemies, make the subject of the remaining verses,* 14–26.

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LISTEN, [a] O isles, unto me; and hearken, ye people, from far; [b] The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made [c] my mouth like a sharp sword; [d] in the shadow of his hand hath he hid me, and made me [e] a polished shaft; in his quiver hath he hid me;

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3 And said unto me, [f] Thou *art* my servant, O Israel, [g] in whom I will be glorified.

4 [h] Then I said, I have laboured in vain, I have spent my strength for nought, and in vain:

[a] Chap. xli. 1.——[b] Ver. 5; Jer. i. 5; Matt. i. 20, 21; Luke i. 15, 31; John x. 36; Gal. i. 15.——[c] Chap. xi. 4; li. 16; Hos. vi. 5; Heb. iv. 12; Rev. i. 16.

[d] Chap. li. 16.——[e] Psa. xlv. 5.——[f] Chap. xlii. 1; Zech. iii. 8.——[g] Chap. xliv. 23; John xiii. 31; xv. 8; Eph. i. 6.——[h] Ezek. iii. 19.

NOTES ON CHAP. XLIX.

Verse 1. *Listen, O isles, unto me*—"Hearken unto me, O ye distant lands"] Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon; with strong intimations of a more important deliverance sometimes thrown in, to the refutation of idolatry, and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chap. xlii.; but here he is introduced in person, declaring the full extent of his commission, which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted, but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one Church together with the Israelites, and to partake with them of the same common salvation procured for all by the great Redeemer and Reconciler of man to God.

Verse 2. *And he hath made my mouth like a sharp sword*—"And he hath made my mouth a sharp sword"] The servant of God, who speaks in the former part of this chapter, must be the Messiah. If any part of this character can in any sense belong to the prophet, yet in some parts it must belong exclusively to Christ; and in all parts to him in a much fuller and more proper sense. Isaiah's mission was to the Jews, not to the distant nations, to whom the speaker in this place addresses himself. "He hath made my mouth a sharp sword;" "to reprove the wicked, and to denounce unto them punishment," says Jarchi, understanding it of Isaiah. But how much better does it suit him who is represented as having "a sharp two-edged sword going out of his mouth," Rev. i. 16; who is himself the Word of God; which word is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" Heb. iv. 12. This mighty Agent and Instrument of God, "long laid up in store with him, and sealed up among his treasures," is at last revealed and produced by his power, and under his protection, to execute his great and holy purposes. He is compared to a polished shaft stored in his quiver for use in his due time. The polished shaft denotes the same efficacious word which is before represented by the sharp sword. The doctrine of the Gospel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Christ." The metaphor of the sword and the arrow, applied to powerful speech, is bold, yet just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes, (see *Cicero*, Epist. ad Atticum, xii. 6:)—

Οὕτως ἐκηλει, καὶ μονος των ῥητορων
Το κέντρον ἐγκατέλειπε τοις ακροωμενοις.
Apud. Diod. lib. xii.

His powerful speech
Pierced the hearer's soul, and left behind
Deep in his bosom its keen point infixed.

Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry:—

Εσεχε νυν σκοπω τοξον,
Αγε, Θυμε. τινα βαλλομεν
Εκ μαλδακας αυτε φρε-
νος ευκλεας οϊστους
Ἱεντες—; *Olymp.* ii. 160.

"Come on! thy brightest shafts prepare,
And bend, O Muse, thy sounding bow;
Say, through what paths of liquid air
Our arrows shall we throw?" WEST.

See also ver. 149 of the same ode, and *Olymp.* ix. 17, on the former of which places the *Scholiast* says, τροπικος ὁ λογος· βελη δε τους λογους ειρηκε, δια το οξυ και καιριον των εγκωμιων. "He calls his verses *shafts*,

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yet surely my judgment *is* with the LORD, and [i] my work with my God.

5 And now, saith the LORD [k] that formed me from the womb *to be* his servant, to bring Jacob again to him, [l] Though Israel [m] be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, [n] It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the [o] preserved of Israel: I will also give thee for a [p] light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, [q] to [r] him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, [s] kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [t] In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, [u] and give thee for a covenant of the people, to [v] establish the earth, to cause to inherit the desolate heritages;

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9 That thou mayest say [w] to the prisoners, Go forth; to them that *are* in darkness, Show yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not [x] hunger nor thirst; [y] neither shall the heat nor sun smite them: for he that hath mercy on them [z] shall lead them, even by the springs of water shall he guide them.

11 [a] And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, [b] these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

[i] Or, *my reward*; chap. xl. 10; lxii. 11.——[k] Ver. 1.——[l] Or, *That Israel may be gathered to him, and I may*, &c.——[m] Matt. xxiii. 37.——[n] Or, *Art thou lighter than that thou shouldest*, &c. [o] Or, *desolations*.——[p] Chap. xlii. 6; lx. 3; Luke ii. 32; Acts xiii. 47; xxvi. 18.——[q] Chap. liii. 3; Matt. xxvi. 67.

[r] Or, *to him that is despised in soul*.——[s] Psa. lxxii. 10, 11; ver. 23.——[t] See Psa. lxix. 13; 2 Cor. vi. 2.——[u] Chap. xlii. 6. [v] Or, *raise up*.——[w] Chap. xlii. 7; Zech. ix. 12.——[x] Rev. vii. 16.——[y] Psa. cxxi. 6.——[z] Psa. xxiii. 2.——[a] Chap. xl. 4. [b] Chap. xlix. 5, 6.

by a metaphor, signifying the acuteness and the apposite application of his panegyric."

This person, who is (ver. 3) called *Israel*, cannot in any sense be Isaiah. That name, in its original design and full import, can only belong to him who *contended powerfully with God* in behalf of mankind, and prevailed, Gen. xxxii. 28. After all that *Vitringa*, Bp. *Lowth*, and others have said in proof of this chapter speaking of the Messiah, and of him alone, I have my doubts whether sometimes Isaiah, sometimes Cyrus, and sometimes the Messiah, be not intended; the former shadowing out the latter, of whom, in certain respects, they may be considered the *types*. The literal sense should be sought out *first*; this is of the utmost importance both in reading and interpreting the oracles of God.

Verse 5. *And now, saith the Lord*—"And now, thus saith JEHOVAH"] The word כה *coh*, before אמר *amar*, is dropped out of the text: it is supplied by eight MSS. (two ancient) of Dr. *Kennicott's*, two of *De Rossi's*, and the *Septuagint*, *Syriac*, and *Vulgate*.

Though Israel be not gathered—"And that Israel unto him might be gathered"] Five MSS. (two ancient) confirm the *Keri*, or marginal correction of the Masoretes, לו *lo, unto him*, instead of לא *lo, not*, in the text; and so read *Aquila*; and the *Chaldee*, *Septuagint*, and *Arabic* omit the negative. But the *Septuagint*, MSS. *Pachom*, and t. D. n. express also the *Keri* לו *lo* by προς αυτον, *to him*.

Verse 6. *And to restore the preserved of Israel*—"And to restore the branches of Israel"] נצירי *netsirey*, or נצורי *netsurey*, as the Masoretes correct it in the marginal reading. This word has been matter of great doubt with interpreters: the *Syriac* renders it *the branch*, taking it for the same with נצר *netser*, chap. xi. 1. See *Michaelis* Epim. in Prælect. xix.

Verse 7. *The Redeemer of Israel, and his Holy One*—"The Redeemer of Israel, his Holy One"] "Perhaps we should read לקדושו *likdosho*," SECKER, that is, *to his Holy One*. The preceding word ends with a ל *lamed*, which might occasion that letter's being lost here. The *Talmud* of Babylon has וקדושו *ukedosho, and his Holy One*.

To him whom man despiseth—"To him whose person is despised"] "Perhaps we should read נבזה *nibzeh*," SECKER; or בזוי *bazui*, *Le Clerc*; that is, instead of the active, the passive form, which seems here to be required.

Verse 9. *To them that* are *in darkness*—"And to those that are in darkness"] Fifteen MSS. (five ancient) of Dr. *Kennicott's*, eleven of *De Rossi's*, and one ancient of my own, and the two old editions of 1486 and 1488, and three others, add the conjunction ו *vau* at the beginning of this member. Another MS. had it so at first, and two others have a rasure at the place: and it is expressed by the *Septuagint*, *Syriac*, *Chaldee*, and *Vulgate*.

Verse 12. *Behold, these shall come from far*] "Babylon was far and east, מכזרח *mimmizrach*, (*non sic Vett.*,) Sinim, Pelusians, to the south."—SECKER.

The land of Sinim.] Prof. *Doederlein* thought of Syene, the southern limit of Egypt, but does not abide by it. *Michaelis* thinks it is right, and promises to give his reasons for so thinking in the second part

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13 [c] Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 [d] But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 [e] Can a woman forget her sucking child, [f] that she should not have compassion on the son of her womb? yea, they may forget, [g] yet will I not forget thee.

16 Behold, [h] I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; [i] thy destroyers and they that made thee waste shall go forth of thee.

18 [k] Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, [l] as with an ornament, and bind them *on thee*, as a bride *doeth*.

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[c] Chap. xliv. 23.——[d] See chap. xl. 27.——[e] See Psa. ciii. 13; Mal. iii. 17; Matt. vii. 11.——[f] Heb. *from having compassion.*

[g] Rom. xi. 29.——[h] See Exod. xiii. 9; Cant. viii. 6.——[i] Ver. 19.——[k] Chap. lx. 4.——[l] Prov. xvii. 6.

of his Spicilegium Geographiæ Hebræorum Exteræ. See *Biblioth. Oriental.* Part xi. p. 176.

סין *sin* signifies a *bush*, and סינים *sinim*, *bushes*, *woods*, &c. Probably this means that the land where several of the lost Jews dwell is a woodland. The ten tribes are gone, no one knows whither. On the slave coast in Africa, some Jewish rites appear among the people, and all the males are circumcised. The whole of this land, as it appears from the coast, may be emphatically called ארץ סינים *erets sinim*, *the land of bushes*, as it is all covered with *woods* as far as the eye can reach. Many of the Indians in North America, which is also a woodland, have a great profusion of rites, apparently in their basis *Jewish*. Is it not possible that the descendants of the *ten* lost tribes are among those in America, or among those in Africa, whom European nations *think they have a right to enslave?* It is of those lost tribes that the twenty-first verse speaks: "And these, where had they been?"

Verse 13. *Break forth into singing, O mountains*—"Ye mountains, burst forth into song"] Three ancient MSS. are without the י *yod* or the conjunction ו *vau* before the verb: and so the *Septuagint*, *Syriac*, and *Vulgate*.

Verse 14. *The Lord* (יהוה *Yehovah*) *hath forsaken me, and my Lord* (ארני *Adonai*) *hath forgotten me.*] But a multitude of MSS. and several ancient editions read יהוה *Yehovah* in both places.

Verse 16. *Behold, I have graven thee upon the palms of* my *hands*—"Behold, on the palms of my hands have I delineated thee"] This is certainly an allusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to show their affection and zeal for it. They had a method of making such punctures indelible by fire, or by staining. See note on chap. xliv. 5. It is well known, that the pilgrims at the holy sepulchre get themselves marked in this manner with what are called the ensigns of Jerusalem. See *Maundrell*, p. 75, where he tells us how it is performed: and this art is practised by travelling Jews all over the world at this day.

Verse 17. *Thy children shall make haste*—"They that destroyed thee shall soon become thy builders"] Auctor Vulgatæ pro בניך *banayich*, videtur legisse בונך *bonayich*, unde vertit, *structores tui*; cui et Septuaginta fere consentiunt, qui verterunt ᾠκοδομηθῆς, *ædificata es*, prout in Plantiniana editione habetur; in Vaticana sive Romana legitur, οικοδομηθησῃ, *ædificaberis*. Hisce etiam Targum Jonathanis aliquatenus consentit, ubi, *et ædificabunt*. Confer infra Esai. liv 13, ad quem locum rabbini quoque notarunt ex tractatu Talmudico Berachot, c. ix., quod non legendum sit בניך *banayich*, id est, *filii tui*; sed בונך *bonayich*, *ædificatores tui*. Confer not. ad librum Prec. Jud. part ii., p. 226, ut et D. Wagenseil Sot. p. 253, n. 9. "The author of the *Vulgate* appears to have read בונך *bonayich* for בניך *banayich*, as he translates it by *structores tui*, 'thy builders.' The *Septuagint* is almost the same with the *Vulgate*, having ᾠκοδομηθῆς, *art built*, as in the *Plantin* edition: but the *Vatican* or *Roman* copy reads οικοδομηθησῃ, *thou shalt be built*. To these readings the *Targum* of *Jonathan* has some sort of correspondence, translating *et ædificabunt*, 'and they shall build.' See chap. liv. 13; on which place the rabbins also remark, in the Talmudic tract *Berachoth*, c. 9, that we should not read בניך *banayich*, *thy sons*, but בניך *bonayich*, *thy builders*. See the note in *Prec. Jud.* part ii., p. 226, and also *D. Wagenseil Sot.* p. 253, n. 9." See also *Breithaupt.* not. ad *Jarchi* in loc.; and the note on this place in De Sac. Poës. Hebr. Prælect. xxxi. Instead of בונך or בניך *bonayich*, *thy builders*, several MSS. read בניך *baneycha*, *thy sons*. So also the *Syriac*: see the above note.

Shall go forth of thee—"Shall become thine off spring."] ממכך יצאו *mimmeech yetseu*, shall *proceed*, *spring*, *issue*, *from thee*, as thy children. The phrase is frequently used in this sense: see chap. xi. 1; Mic. v. 2; Nah. i. 11. The accession of the Gentiles to the Church of God is considered as an addition made to the number of the family and children of Sion: see ver. 21, 22, and chap. lx. 4. The common rendering, "shall go forth of thee, or depart from thee," is very flat, after their zeal had been expressed by "shall become thy builders:" and as the opposition is kept up in one part of the sentence, one has reason to expect it in the other, which should be parallel to it.

Verse 18. *Bind them* on thee, *as a bride* doeth—"Bind them about thee, as a bride *her jewels*."] The end of the sentence is manifestly imperfect. Does a bride bind her children, or her new subjects, about her?

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19 For thy waste and thy desolate places, and the land of thy destruction, [m] shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 [n] The children which thou shalt have, [o] after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 [p] Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* [q] arms, and thy daughters shall be carried upon *their* shoulders.

23 [r] And kings shall be thy [s] nursing fathers, and their [t] queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and [u] lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for [v] they shall not be ashamed that wait for me.

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24 [w] Shall the prey be taken from the mighty, or [x] the lawful captive delivered?

25 But thus saith the LORD, Even the [y] captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will [z] feed them that oppress thee with their own flesh; and they shall be drunken with their own [a] blood, as with [b] sweet wine: and all flesh [c] shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

[m] See chap. liv. 1, 2; Zech. ii. 4; x. 10.——[n] Chap. lx. 4. [o] Matt. iii. 9; Rom. xi. 11, 12, &c.——[p] Chap. lx. 4; lxvi. 20. [q] Heb. *bosom.*——[r] Psa. lxxii. 11; ver. 7; chap. lii. 15; lx. 16. [s] Heb. *nourishers.*——[t] Heb. *princesses.*——[u] Psa. lxxii. 9; Mic. vii. 17.——[v] Psa. xxxiv. 22; Rom. v. 5; ix. 33; x. 11.——[w] Matt. xii. 29; Luke xi. 21, 22.——[x] Heb. *the captivity of the just.* [y] Heb. *captivity.*——[z] Chap. ix. 20.——[a] Rev. xiv. 20; xvi. 6. [b] Or, *new wine.*——[c] Psa. ix. 16; chap. lx. 16.

Sion clothes herself with her children, as a bride clothes herself,—with what? some other thing certainly. The *Septuagint* help us out in this difficulty, and supply the lost word: ὡς κοσμον νυμφη· *as a bride her ornaments.* ככליה כלה *kichleyha callah*, or ככלה כליה *kecallah keleyha.* The great similitude of the two words has occasioned the omission of one of them. See chap. lxi. 10.

Verse 21. *These, where* had *they* been—"These then, where were they?"] The conjunction is added before אלה *elleh*, that is, ואלה *veelleh*, in thirty-two MSS. (nine ancient) of *Kennicott's*, and fifty-four of *De Rossi's*; and so the *Septuagint*, *Chaldee*, and *Vulgate*. See on ver. 12.

Verse 22. *Thus saith the Lord God*—אדני יהוה *Adonai Yehovah.* Adonai is wanting in one MS., in the Alexandrine copy of the *Septuagint*, and in the *Arabic.*

Verse 23. *With* their *face toward the earth*—"With their faces to the earth"] It is well known that expressions of submission, homage, and reverence always have been and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, "they bowed down themselves before him with their faces to the earth," Gen. xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration; for that was the proper term for it. Necesse est, says the Persian courtier to Conon, si in conspectum veneris, venerari te regem; quod προσκυνειν illi vocant. "It is necessary, if thou shouldest come in sight, to venerate thee as king; which they call *worshipping.*"—NEPOS in Cononе. Alexander, intoxicated with success, affected this piece of oriental pride: Itaque more Persarum Macedonas venerabundos ipsum salutare, prosternentes humi corpora. "The Macedonians, after the manner of the Persians, saluted their monarch with the ceremony of prostration."—CURTIUS, lib. viii. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. *Harmer*, Observ. ii. 43, gives the following instance of it from D'Herbelot: "This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there; reciting some verses in Persian, which he had composed, to this effect:—

"'The mark that the foot of your horse has left upon the dust, serves me now for a crown.

"'The ring which I wear as the badge of my slavery, is become my richest ornament.

"'While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses, and its sweetest kisses.'"

These expressions therefore of the prophet are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the prophetical writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. For the different kinds of adoration in the east, see the note on chap. xliv. 17.

Verse 24. *Shall the prey be taken from the mighty*—"Shall the prey seized by the terrible be rescued"] For צדיק *tsaddik*, read עריץ *aritz.* A palpable mistake, like that in chap. xlii. 19. The correction is self-evident from the very terms of the sentence; from the necessity of the strict correspondence in the expressions between the question and the answer made

to it;—and it is apparent to the blindest and most prejudiced eye. However, if authority is also necessary, there is that of the *Syriac* and *Vulgate* for it; who plainly read עִירִין *arits*, in ver. 24 as well as in ver. 25, rendering it in the former place by the same word as in the latter.—L.

These two last verses contain a glorious promise of deliverance to the persecuted Church of Christ from the *terrible one*—Satan, and all his representatives and vicegerents, persecuting antichristian rulers. They shall at last cease from destroying the Church of God, and destroy one another.

CHAPTER L.

In this chapter God vindicates his dealings with his people, whose alienation is owing to themselves, 1. *And, by allusion to the temporal deliverances connected with the drying up of the Red Sea and the Euphrates, asserts his power to save,* 2, 3; *namely, by the obedience and sufferings of the Messiah,* 4–6; *who was at length to prove victorious over all his enemies,* 7–9. *The two last verses exhort to faith and trust in God in the most disconsolate circumstances; with a denunciation of vengeance on those who should trust to their own devices,* 10, 11.

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THUS saith the LORD, Where *is* [a] the bill of your mother's divorcement, whom I have put away? or which of my [b] creditors *is it* to whom I have sold you? Behold, for your iniquities [c] have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? [d] when I called, *was there* none to answer? [e] Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, [f] at my rebuke I [g] dry up the sea, I make the [h] rivers a wilderness: [i] their fish stinketh, because *there is* no water, and dieth for thirst.

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3 [k] I clothe the heavens with blackness, [l] and I make sackcloth their covering.

4 [m] The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* [n] weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 The Lord GOD [o] hath opened mine ear, and I was not [p] rebellious, neither turned away back.

6 [q] I gave my back to the smiters, and [r] my

[a] Deut. xxiv. 1; Jer. iii. 8; Hos. ii. 2.——[b] See 2 Kings iv. 1; Matt. xviii. 25.——[c] Chap. lii. 3.——[d] Prov. i. 24; chap. lxv. 12; lxvi. 4; Jer. vii. 13; xxxv. 15.——[e] Num. xi. 23; chap. lix. 1. [f] Psa. cvi. 9; Nah. i. 4.——[g] Exod. xiv. 21.——[h] Josh. iii. 16.

[i] Exod. vii. 18, 21.——[k] Exod. x. 21.——[l] Rev. vi. 12. [m] Exod. iv. 11.——[n] Matt. xi. 28.——[o] Psa. xl. 6, 7, 8.——[p] Matt. xxvi. 39; John xiv. 31; Phil. ii. 8; Heb. x. 5, &c.——[q] Matt. xxvi. 67; xxvii. 26; John xviii. 22.——[r] Lam. iii. 30.

NOTES ON CHAP. L.

Verse 1. *Thus saith the Lord*] This chapter has been understood of the prophet himself; but it certainly speaks more clearly about Jesus of Nazareth than of Isaiah, the son of Amos.

Where is *the bill*—"Where is this bill"] Husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses. Deut. xxiv. 1. And fathers, being oppressed with debt, often sold their children, which they might do for a time, till the year of release, Exod. xxi. 7. That this was frequently practised, appears from many passages of Scripture, and that the persons and the liberty of the children were answerable for the debts of the father. The widow, 2 Kings iv. 1, complains "that the creditor is come to take unto him her two sons to be bondmen." And in the parable, Matt xviii. 25: "The lord, forasmuch as his servant had not to pay, commands him to be sold, and his wife and children, and all that he had, and payment to be made." Sir John Chardin's MS. note on this place of Isaiah is as follows: En Orient on paye ses dettes avec ses esclaves, car ils sont des principaux meubles; et en plusieurs lieux on les paye aussi de ses enfans. "In the east they pay their debts by giving up their slaves, for these are their chief property of a disposable kind; and in many places they give their children to their creditors." But this, saith God, cannot be my case; I am not governed by any such motives, neither am I urged by any such necessity. Your captivity therefore and your afflictions are to be imputed to yourselves, and to your own folly and wickedness.

Verse 2. *Their fish stinketh*—"Their fish is dried up"] For תִּבְאַשׁ *tibaosh, stinketh*, read תִּיבַשׁ *tibash, is dried up*; so it stands in the Bodl. MS., and it is confirmed by the *Septuagint*, ξηρανθήσονται, *they shall be dried up.*

Verse 5. *Neither turned away back*—"Neither did I withdraw myself backward"] Eleven MSS. and the oldest edition prefix the conjunction ו *vau*; and so also the *Septuagint* and *Syriac.*

Verse 6. *And my cheeks to them that plucked off the hair*] The greatest indignity that could possibly be offered. See the note on chap. vii. 20.

I hid not my face from shame and spitting.] An-

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cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 For the Lord God will help me; therefore shall I not be confounded: therefore have [s] I set my face like a flint, and I know that I shall not be ashamed.

8 [t] *He is* near that justifieth me; who will contend with me? let us stand together: who *is* [u] mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who *is* he *that* shall condemn me? [v] lo, they all shall wax old as a garment; [w] the moth shall eat them up.

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10 Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that [x] walketh *in* darkness, and hath no light? [y] let him trust in the name of the Lord, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. [z] This shall ye have of mine hand; ye shall lie down [a] in sorrow.

[s] Ezek. iii. 8, 9.——[t] Rom. viii. 32, 33, 34.——[u] Heb. *the master of my cause.*——[v] Job xiii. 28; Psa. cii. 26; chap. li. 6.

[w] Chap. li. 8.——[x] Psa. xxiii. 4.——[y] 2 Chron. xx. 20; Psa. xx. 7.
[z] John ix. 19.——[a] Psa. xvi. 4.

other instance of the utmost contempt and detestation. It was ordered by the law of Moses as a severe punishment, carrying with it a lasting disgrace; Deut. xxv. 9. Among the Medes it was highly offensive to spit in any one's presence, *Herod.* i. 99; and so likewise among the Persians, *Xenophon*, Cyrop. Lib. i., p. 18.

"They abhor me; they flee far from me;
They forbear not to spit in my face." Job xxx. 10.

"And Jehovah said unto Moses, If her father had but spit in her face, should she not be ashamed seven days?" Num. xxii. 14. On which place Sir John Chardin remarks, that "spitting before any one, or spitting upon the ground in speaking of any one's actions, is through the east an expression of extreme detestation."—*Harmer's* Observ. ii. 509. See also, of the same notions of the Arabs in this respect, *Niebuhr*, Description de l'Arabie, p. 26. It so evidently appears that in those countries spitting has ever been an expression of the utmost detestation, that the learned doubt whether in the passages of Scripture above quoted any thing more is meant than spitting,—not in the face, which perhaps the words do not necessarily imply,—but only in the presence of the person affronted. But in this place it certainly means spitting *in the face;* so it is understood in St. Luke, where our Lord plainly refers to this prophecy: "All things that are written by the prophets concerning the Son of man shall be accomplished; for he shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on, εμπτυσθησεται," xviii. 31, 32, which was in fact fulfilled; και ηρξαντο τινες εμπτυειν αυτῳ, "and some began to spit on him," Mark xiv. 65, xv. 19. If spitting in a person's presence was such an indignity, how much more spitting in his face?

Verse 7. *Therefore have I set my face like a flint*] The Prophet Ezekiel, chap. iii. 8, 9, has expressed this with great force in his bold and vehement manner:

"Behold, I have made thy face strong against their faces,
And thy forehead strong against their foreheads:
As an adamant, harder than a rock, have I made thy forehead;
Fear them not, neither be dismayed at their looks,
Though they be a rebellious house."

Verse 8. *Who will contend with me*] The Bodleian MS. and another add the word הוא *hu;* מי הוא יריב *mi hu yarib*, as in the like phrase in the next verse; and in the very same phrase Job xiii. 19, and so likewise in many other places, Job xvii. 3, xli. 1. Sometimes on the like occasions it is מי זה *mi zeh*, and מי הוא זה *mi hu zeh*, "Who is this one?" The word has probably been lost out of the present text; and the reading of the MSS. above mentioned seems to be genuine.

Verse 10. *Who* is *among you that feareth the Lord*] I believe this passage has been generally, if not *dangerously*, misunderstood. It has been *quoted*, and *preached upon*, to prove that "a man might conscientiously fear God, and be obedient to the words of the law and the prophets; *obey the voice of his servant*—of Jesus Christ himself, that is, be sincerely and regularly obedient to the moral law and the commands of our blessed Lord, and yet *walk in darkness* and *have no light*, no sense of God's approbation, and no evidence of the safety of his state." This is utterly impossible; for Jesus hath said, "He that followeth me shall not walk in darkness, but shall have the light of life." If there be some religious persons who, under the influence of morbid melancholy, are continually writing bitter things against themselves, the word of God should not be bent down to their state. There are other modes of spiritual and Scriptural comfort. But does not the text speak of such a case? And are not the words precise in reference to it? I think not: and Bishop Lowth's translation has set the whole in the clearest light, though he does not appear to have been apprehensive that the *bad use* I mention had been made of the text as it stands in our common Version. The text contains *two questions*, to each of which a particular answer is given:—

Q. 1. "Who is there among you that feareth Jehovah!

Ans. *Let him hearken unto the voice of his servant.*

Q. 2. *Who* that walketh in darkness and hath no light?

Ans. *Let him trust in the name of Jehovah;*
And lean himself (prop himself) *upon his God.*"

Now, a man awakened to a sense of his sin and misery, may have a *dread of* Jehovah, and *tremble at his word;* and what should such a person do? Why he should hear what God's servant saith: "Come unto me, all ye who labour and are heavy laden; and I will

give you rest." There may be a sincere *penitent*, walking in darkness, having no light of salvation; for this is the case of all when they first begin to turn to God. What should such do? They should *trust, believe on, the Lord Jesus*, who died for them, and *lean upon* his all-sufficient merits for the light of salvation which God has promised. Thus acting, they will soon have a sure trust and confidence that God for Christ's sake has forgiven them their sin, and thus they shall have the light of life.

Verse 10. *That obeyeth the voice of his servant*—"Let him hearken unto the voice of his servant"] For שמע *shomea*, pointed as the participle, the *Septuagint* and *Syriac* read ישמע *yishma*, future or imperative. This gives a much more elegant turn and distribution to the sentence.

Verse 11. *Ye that kindle a fire*] The fire of their own kindling, by the light of which they walk with security and satisfaction, is an image designed to express, in general, human devices and mere worldly policy, exclusive of faith, and trust in God; which, though they flatter themselves for a while with pleasing expectations and some appearance of success, shall in the end turn to the confusion of the authors. Or more particularly, as Vitringa explains it, it may mean the designs of the turbulent and factious Jews in the times succeeding those of Christ, who, in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire which consumed their city and nation.

That compass yourselves *about with sparks*—"Who heap the fuel round about"] "כנוזלי *megozeley, accendentes, Syr.; forte legerunt pro* מאורי מאזרי *meazzerey meirey; nam sequitur* אור *ur.*"—*Secker.* Lud. Capellus, in his criticism on this place, thinks it should be מאזרי *meazzerey*, from the *Septuagint*, κατισχυοντες.

There are others who are widely different from those already described. Without faith, repentance, or a holy life, they are bold in their professed confidence in God—presumptuous in their trust in the mercy of God; and, while destitute of all preparation for and right to the kingdom of heaven, would think it criminal to doubt their final salvation! Living in this way, what can they have at the hand of God but an endless bed of sorrow! *Ye shall lie down in sorrow.*

But there is a general sense, and accordant to the design of the prophecy, in which these words may be understood and paraphrased: *Behold, all ye that kindle a fire*—provoke war and contention; *compass yourselves about with sparks*—stirring up seditions and rebellions: *walk in the light of your fire*—go on in your lust of power and restless ambition. *Ye shall lie down in sorrow*—it will turn to your own perdition. See the *Targum*. This seems to refer to the restless spirit of the Jews, always stirring up confusion and strife; rebelling against and provoking the Romans, till at last their city was taken, their temple burnt to the ground, and upwards of a million of themselves destroyed, and the rest led into captivity!

CHAPTER LI.

The prophet exhorts the children of Abraham to trust in the Lord; and briefly, but beautifully, describes the great blessedness which should be the consequence, 1–3. *Then, turning to the Gentiles, encourages them to look for a portion in the same salvation,* 4, 5; *the everlasting duration of which is majestically described,* 6. *And as it is everlasting, so is it sure to the righteous, notwithstanding all the machinations of their enemies,* 7, 8. *The faithful, then, with exultation and joy, lift their voices, reminding God of his wondrous works of old, which encourage them to look now for the like glorious accomplishment of these promises,* 9–11. *In answer to this the Divinity is introduced comforting them under their trials, and telling them that the deliverer was already on his way to save and to establish them,* 12–16. *On this the prophet turns to Jerusalem to comfort and congratulate her on so joyful a prospect. She is represented, by a bold image, as a person lying in the streets, under the intoxicating effects of the cup of the Divine wrath, without a single person from among her own people appointed to give her consolation, and trodden under the feet of her enemies; but, in the time allotted by the Divine providence,* the cup of trembling *shall be taken out of her hand, and put into that of her oppressors; and she shall drink it no more again for ever,* 17–22.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

HEARKEN [a] to me, [b] ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 [c] Look unto Abraham your father, and unto Sarah *that* bare you: [d] for I called him alone, and [e] blessed him, and increased him.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 For the LORD [f] shall comfort Zion: he

[a] Ver. 7.—[b] Rom. ix. 30, 31, 32.—[c] Rom. iv. 1, 16; Heb. xi. 11, 12.—[d] Gen. xii. 1, 2.

[e] Gen. xxiv. 1, 35.—[f] Psa. cii. 13; chap. xl. 1; lii. 9; lxi. 2; lxvi. 13; Zech. i. 17; ver. 12.

NOTES ON CHAP. LI.

Verse 1. *Ye that follow after righteousness*] The people who, feeling the want of salvation, seek the Lord in order to be justified.

The rock] Abraham.

The hole of the pit] Sarah; as explained in ver. 2.

Verse 2. *I called him alone*] As I have made out of one a great nation; so, although ye are brought low

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will comfort all her waste places; and he will make her wilderness like Eden, and her desert [g] like the garden of the LORD: joy and gladness shall be found therein, thanksgiving and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: [h] for a law shall proceed from me, and I will make my judgment to rest [i] for a light of the people.

5 [k] My righteousness *is* near; my salvation is gone forth, [l] and mine arms shall judge the people: [m] the isles shall wait upon me, and [n] on mine arm shall they trust.

6 [o] Lift up your eyes to the heavens, and look upon the earth beneath: for [p] the heavens shall vanish away like smoke, [q] and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 [r] Hearken unto me, ye that know righteousness, the people [s] in whose heart *is* my law; [t] fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For [u] the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

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9 [v] Awake, awake, [w] put on strength, O arm of the LORD; awake, [x] as in the ancient days, in the generations of old. [y] *Art* thou not it that hath cut [z] Rahab, *and* wounded the [a] dragon?

10 *Art* thou not it which hath [b] dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [c] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 I, *even* I, *am* he [d] that comforteth you: who *art* thou, that thou shouldest be afraid [e] of a man *that* shall die, and of the son of man *which* shall be made [f] *as* grass;

13 And forgettest the LORD thy Maker, [g] that hath stretched forth the heavens, and laid the

[g] Gen. xiii. 10; Joel ii. 3.——[h] Chap. ii. 3; xlii. 4.——[i] Chap. xlii. 6.——[k] Chap. xlvi. 13; lvi. 1; Rom. i. 16, 17.——[l] Psa. lxvii. 4; xcviii. 9.——[m] Chap. lx. 9.——[n] Rom. i. 16.——[o] Chap. xl. 26. [p] Psa. cii. 26; Matt. xxiv. 35; 2 Pet. iii. 10, 12.——[q] Chap. l. 9. [r] Ver. 1.——[s] Psa. xxxvii. 31.——[t] Matt. x. 28; Acts v. 41. [u] Chap. l. 9.——[v] Psa. xliv. 23; chap. lii. 1.

[w] Psa. xciii. 1; Rev. xi. 17.——[x] Psa. xliv. 1.——[y] Job xxvi. 12.——[z] Psa. lxxxvii. 4; lxxxix. 10.——[a] Psa. lxxiv. 13, 14; chap. xxvii. 1; Ezek. xxix. 3.——[b] Exod. xiv. 21; chap. xliii. 16. [c] Chap. xxxv. 10.——[d] Ver. 3; 2 Cor. i. 3.——[e] Psa. cxviii. 6. [f] Chap. xl. 6; 1 Pet. i. 24.——[g] Job ix. 8; Psa. civ. 2; chap. xl. 22; xlii. 5; xliv. 24.

and minished, yet I can restore you to happiness, and greatly multiply your number.

Verse 4. *My people—O my nation*—"O ye peoples—O ye nations"] For עמי *ammi, my people*, the Bodleian MS. and another read עמים *ammim, ye peoples;* and for לאומי *leumi, my nation*, the Bodleian MS. and *eight* others, (*two* of them ancient,) and *four* of *De Rossi's*, read לאומים *leummim, ye nations;* and so the *Syriac* in both words. The difference is very material; for in this case the address is made, not to the Jews, but to the Gentiles, as in all reason it ought to be; for this and the two following verses express the call of the Gentiles, the islands, or the distant lands on the coasts of the Mediterranean and other seas. It is also to be observed that God in no other place calls his people לאמי *leummi, my nation*. It has been before remarked that transcribers frequently omitted the final ם *mem* of nouns plural, and supplied it, for brevity's sake, and sometimes for want of room at the end of a line, by a small stroke thus עמי; which mark, being effaced or overlooked, has been the occasion of many mistakes of this kind.

A law shall proceed from me] The new law, the Gospel of our Lord Jesus. *Kimchi* says, "After the war with Gog and Magog the King Messiah will teach the people to walk in the ways of the Lord."

Verse 5. *My righteousness* is *near*] The word צדק *tsedek, righteousness*, is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c., that it is not easy sometimes to give the precise meaning of it without much circumlocution; it means here the faithful completion of God's promises to deliver his people.

Verse 6. *My salvation shall be for ever*] Aben Ezra says, From this verse divines have learnt the immortality of the soul. Men shall perish as the earth does, because they are formed from it; but they who are filled with the salvation of God shall remain for ever. See *Kimchi*.

Verse 11. *They shall obtain gladness and joy;* and *sorrow and mourning shall flee away.*] *Nineteen* MSS. and the *two* oldest editions have ישגו *yasigu;* and *forty-six* MSS. of *Kennicott's* and *ten* of *De Rossi's*, and the same *two* editions, and agreeably to them the *Chaldee* and *Syriac*, have ינסו *venasu;* and so both words are expressed, chap. xxxv. 10, of which place this is a repetition. And from comparing both together it appears that the ו *vau* in this place is become by mistake in the present text final; *nun* of the preceding word.

Verse 13. *Of the oppressor, as if he, &c.*] "The כ *caph* in כאשר *keasher* seems clearly to have changed its situation from the end of the preceding word to the beginning of this; or rather, to have been omitted

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foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he [h] were ready to destroy? [i] and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, [k] and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [l] divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And [m] I have put my words in thy mouth, and [n] I have covered thee in the shadow of mine hand, [o] that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 [p] Awake, awake, stand up, O Jerusalem, which [q] hast drunk at the hand of the LORD the cup of his fury; [r] thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

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18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 [s] These two *things* [t] are come unto thee, who shall be sorry for thee? desolation, and [u] destruction, and the famine, and the sword: [v] by whom shall I comfort thee?

20 [w] Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, [x] but not with wine.

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[h] Or, *made* himself *ready*.——[i] Job xx. 7.——[k] Zech. ix. 11.——[l] Psa. lxxiv. 13; Job xxvi. 12; Jer. xxxi. 35.——[m] Deut. xviii. 18; chap. lix. 21; John iii. 34.——[n] Chap. xlix. 2.——[o] Chap. lxv. 17; lxvi. 22.——[p] Chap. lii. 1.——[q] Job xxi. 20; Jer. xxi. 15, 16.

[r] See Deut. xxviii. 28, 34; Psa. lx. 3; lxxv. 8; Ezek. xxiii. 32, 33, 34; Zech. xii. 2; Rev. xiv. 10.——[s] Chap. xlvii. 9.——[t] Heb. *happened*.——[u] Heb. *breaking*.——[v] Amos vii. 2.——[w] Lam. ii. 11, 12.——[x] See ver. 17; Lam. iii. 15.

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by mistake there, because it was here. That it was there the *Septuagint* show by rendering המציקך *hammetsikech* Θλιβοντος σε, *of him that oppressed* thee. And so they render this word in both its places in this verse. The *Vulgate* also has the pronoun in the first instance; *furoris ejus qui* te *tribulabat*." Dr. *Jubb*. The correction seems well founded; I have not conformed the translation to it, because it makes little difference in the sense.

Verse 14. *The captive exile hasteneth that he may be loosed*—"He marcheth on with speed, who cometh to set free the captive"] Cyrus, if understood of the temporal redemption from the captivity of Babylon; in the spiritual sense, the Messiah, who comes to open the prison to them that are bound.

Verse 16. *That I may plant the heavens*—"To stretch out the heavens"] In the present text it is לנטע *lintoa*, "*to plant* the heavens:" the phrase is certainly very obscure, and in all probability is a mistake for לנטות *lintoth*. This latter is the word used in ver. 13 just before, in the very same sentence; and this phrase occurs very frequently in Isaiah, chap. xl. 22, xlii. 5, xliv. 24, xlv. 12; the former in no other place. It is also very remarkable, that in the Samaritan text, Num. xxiv. 6, these two words are twice changed by mistake, one for the other, in the same verse.

Verse 17. *The cup of trembling*] כוס התרעלה *cos hattarelah*, "the cup of mortal poison," veneni mortiferi.—MONTAN. This may also allude to the ancient custom of taking off criminals by a cup of poison. Socrates is well known to have been sentenced by the Areopagus to drink a cup of the juice of hemlock, which occasioned his death. See the note on Heb. ii. 9, and see also Bishop Lowth's note on ver. 21.

Verse 19. *These two* things—*desolation, and destruction, and the famine, and the sword*] That is, desolation by famine, and destruction by the sword, taking the terms alternately; of which form of construction see other examples. *De S. Poësi*, Heb. Præl. xix., and Prelim. Dissert. p. xxx. The *Chaldee* paraphrast, not rightly understanding this, has had recourse to the following expedient: "Two afflictions are come upon thee, and when *four* shall come upon thee, *depredation*, and *destruction*, and the *famine*, and the *sword*—" Five MSS. have הרעב *haraab*, without the conjunction ו *vau*; and so the *Septuagint* and *Syriac*.

By whom shall I comfort thee—"Who shall comfort thee"] A MS., the *Septuagint*, *Syriac*, *Chaldee*, and *Vulgate* have it in the third person, ינחך *yenachamech*, which is evidently right.

Verse 20. *As a wild bull in a net: they are full, &c.*—"Like the oryx taken in the toils; drenched to the full"] "Perhaps ככרכרה כלאים *michmerah meleim*." SECKER. The demonstrative ה *he*, prefixed to כלאים *meleim*, *full*, seems improper in this place.

Verse 21. *Drunken, but not with wine*] *Æschylus* has the same expression:—

Οινοις εμμανεις ξυμφωμασι' *Eumen.* 863.

Intoxicated with passion, not with wine.

Schultens thinks that this circumlocution, as he calls it, gradum adfert incomparabiliter majorem; and that it means, not simply *without wine*, but *much more than with wine*. *Gram. Heb.* p. 182. See his note on Job xxx. 38.

The bold image of the cup of God's wrath, often employed by the sacred writers, (see note on chap. i. 22,) is nowhere handled with greater force and sublimity than in this passage of Isaiah, ver. 17–23. Jerusalem is represented in person as staggering under the effects of it, destitute of that assistance which she might expect from her children; not one of them being

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22 Thus saith thy Lord the LORD, and thy God [y] *that* pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But [z] I will put it into the hand of them that afflict thee; which have [a] said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

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[y] Jer. l. 34.—[z] Jer. xxv. 17, 26, 28; Zech. xii. 2.

[a] Psa. lxvi. 11, 12.

able to support or to lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx entangled in a net, in vain struggling to rend it, and extricate himself. This is poetry of the first order, sublimity of the highest character.

Plato had an idea something like this: "Suppose," says he, "God had given to men a medicating potion inducing fear, so that the more any one should drink of it, so much the more miserable he should find himself at every draught, and become fearful of every thing both present and future; and at last, though the most courageous of men, should be totally possessed by fear: and afterwards, having slept off the effects of it, should become himself again." *De Leg.* i., near the end. He pursues at large this hypothesis, applying it to his own purpose, which has no relation to the present subject. *Homer* places two vessels at the disposal of Jupiter, one of good, the other of evil. He gives to some a potion mixed of both; to others from the evil vessel only: these are completely miserable. Iliad xxiv. 527–533.

Δοιοι γαρ τε πιθοι κατακειαται εν Διος ουδει
Δωρων, οια διδωσι, κακων, ἑτερος δε εαων.
Ὡ μεν καμμιξας δωῃ Ζευς τερπικεραυνος,
Αλλοτε μεν τε κακῳ ὁγε κυρεται, αλλοτε δ' εσθλῳ·
Ὡ δε κε των λυγρων δωῃ, λωβητον εθηκε.
Και ἑ κακη βουβρωστις επι χθονα διαν ελαυνει·
Φοιτα δ' ουτε θεοισι τετιμενος, ουτι βροτοισιν.

"*Two urns* by Jove's high throne have ever stood,
The source of *evil* one, and one of *good*;
From thence the cup of mortal man he fills,
Blessings to *these*, to *those* distributes *ills*;
To most he *mingles both*: the wretch decreed
To taste the *bad unmixed*, is cursed indeed:
Pursued by wrongs, by meagre famine driven,
He wanders outcast both of earth and heaven."
POPE.

Verse 23. *Them that afflict thee*—"Them who oppress thee"] "The *Septuagint*, *Chaldee*, *Syriac*, and *Vulgate* appear to have read מוניך *monayich*, as in chap. xl. 26."—SECKER.

Which have said to thy soul, Bow down—"Who say to thee, Bow down thy body"] A very strong and most expressive description of the insolent pride of eastern conquerors; which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth. An example has already been given of it in the note to chap. xlix. 23. I will here add one or two more. "Joshua called for all the men of Israel; and said unto the captains of the men of war that went with him, Come near, put your feet upon the necks of these kings," Josh. x. 24. "Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: As I have done, so hath God requited me," Judg. i. 7. The Emperor Valerianus, being through treachery taken prisoner by Sapor king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot, in order to mount his chariot or horse, whenever he had occasion. —LACTANTIUS, *De Mort. Persec.* cap. v. AUREL. VICTOR. *Epitome*, cap. xxxii.—L.

CHAPTER LII.

Jerusalem, in manifest allusion to the strong figure employed in the close of the preceding chapter, is represented as fallen asleep in the dust, and in that helpless state bound by her enemies. The prophet, with all the ardour natural to one who had such joyful news to communicate, bids her awake, arise, put on her best attire, (holiness to the Lord,) and ascend her lofty seat; and then he delivers the message he had in charge, a very consolatory part of which was, that "no more *should enter into her the uncircumcised and the polluted*," 1–6. *Awaking from her stupefaction, Jerusalem sees the* messenger *of such joyful tidings on the eminence from which he spied the coming deliverance. She expresses, in beautiful terms, her joy at the news, repeating with peculiar elegance the words of the crier*, 7. *The rapturous intelligence, that Jehovah was returning to resume his residence on his holy mountain, immediately spreads to others on the watch, who all join in the glad acclamation*, 8; *and, in the ardour of their joy, they call to the very ruins of Jerusalem to sing along with them, because Jehovah maketh bare his holy arm in the sight of all the nations, and all the ends of the earth are about to see the salvation of Israel's God*, 9, 10. *To complete the deliverance, they are commanded to march in triumph out of Babylon, earnestly exhorted to have nothing to do with any of her abominations, and assured that Jehovah will guide them in all their way*, 11, 12. *The prophet then passes to the procuring cause of this great blessedness to the house of Israel in particular, and to the world in general, viz., the humiliation, sufferings, death, burial, resurrection, and ascension of Jesus Christ; a very celebrated and clear prophecy, which takes up the remainder of this and the whole of the following chapter.*

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AWAKE, [a] awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, [b] the holy city: for [c] henceforth there shall no more come into thee the uncircumcised [d] and the unclean.

2 [e] Shake thyself from the dust; arise, *and* sit down, O Jerusalem: [f] loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [g] Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [h] Egypt to sojourn there; and the Assyrian oppressed them without cause.

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5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [i] blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I

[a] Chap. li. 9, 17.——[b] Neh. xi. 1; chap. xlviii. 2; Matt. iv. 5; Rev. xxi. 2.——[c] Chap. xxxv. 8; lx. 21; Nah. i. 15.——[d] Rev. xxi. 27.——[e] See chap. iii. 26; li. 23.

[f] Zech. ii. 7.——[g] Psa. xliv. 12; chap. xlv. 13; Jer. xv. 13.——[h] Gen. xlvi. 6; Acts vii. 14.——[i] Ezek. xx. 27; Rom. ii. 24.

NOTES ON CHAP. LII.

Verse 1. *There shall no more come into thee*—For יבא *yabo*, "shall come," לבא *lebo*, "to come," is the reading of *five* of *Kennicott's* and *two* of *De Rossi's* MSS. This is the better reading, כי לא יוסיף לבא *ki lo yosiph lebo*, "There shall not add to come."

The uncircumcised and the unclean.] Christians have turned many passages of the prophets against the Jews; and it is not to be wondered at, that in support of their obstinate and hopeless cause, they should press a prophecy into their service, and make it speak against the Christians. This *Kimchi* does in this place; for he says, by the uncircumcised, the *Christians* are meant; and by the unclean, the *Turks*. The *Christians* are *uncircumcised*; and the *Turks*, though circumcised, and using many ablutions, are *unclean* in their works.

Verse 2. *Sit down, O Jerusalem*—"Ascend thy lofty seat, O Jerusalem"] The literal rendering here is, according to our English translation, "arise, sit;" on which a very learned person remarks: "So the old versions. But sitting is an expression of mourning in Scripture and the ancients; and doth not well agree with the rising just before." It does not indeed agree, according to our ideas; but, considered in an oriental light, it is perfectly consistent. The common manner of sitting in the eastern countries is upon the ground or the floor with the legs crossed. The people of better condition have the floors of their chambers or divans covered with carpets for this purpose; and round the chamber broad couches, raised a little above the floor, spread with mattresses handsomely covered, which are called sofas. When sitting is spoken of as a posture of more than ordinary state, it is quite of a different kind; and means sitting on high, on a chair of state or throne called the *musnud*; for which a footstool was necessary, both in order that the person might raise himself up to it, and for supporting the legs when he was placed in it. "Chairs," says Sir *John Chardin*, "are never used in Persia, but at the coronation of their kings. The king is seated in a chair of gold set with jewels, three feet high. The chairs which are used by the people in the east are always so high as to make a footstool necessary. And this proves the propriety of the style of Scripture, which always joins the footstool to the throne." (Isa. lxvi. 1; Psa. cx. 1.) *Voyages*, tom. ix. p. 85, 12mo. Besides the six steps to Solomon's throne, there was a footstool of gold fastened to the seat, 2 Chron. ix. 18, which would otherwise have been too high for the king to reach, or to sit on conveniently.

When Thetis comes to wait on Vulcan to request armour for her son, she is received with great respect, and seated on a silver-studded throne, a chair of ceremony, with a footstool:—

Την μεν επειτα καθεισεν επι θρονου αργυροηλου,
Καλου, δαιδαλεου· υπο δε θρηνυς ποδιν ην.
Iliad xviii. 389.

"High on a throne, with stars of silver graced,
And various artifice, the queen she placed;
A footstool at her feet." POPE.

Ὁ γαρ θρονος αυτος μονον ελευθεριος εστι καθεδρα συν ὑποποδιῳ. *Athenæus*, v. 4. "A throne is nothing more than a handsome sort of chair with a footstool."—L.

Verse 4. *Thus saith the Lord God*] אדני יהוה *Adonai Yehovah*; but *Adonai* is wanting in *twelve* of *Kennicott's*, *five* of *De Rossi's*, and two of my own MSS.; and by the *Septuagint* and *Arabic*. Some MSS. have יהוה צבאות *Yehovah tsebaoth*, "Lord of hosts;" and others have יהוה אלהים *Yehovah Elohim*, "Lord God."

Verse 5. *They that rule over them*—"They that are lords over them."] For כשלו *moshelo*, singular, in the text, more than a hundred and twenty MSS. (*De Rossi* says, codices innumeri, "numberless copies") have כשליו *moshelaiv*, plural, according to the Masoretical correction in the margin; which shows that the Masoretes often superstitiously retained apparent mistakes in the text, even when they had sufficient evidence to authorize the introduction of the true reading.

Make them to howl—"Make their boast of it"] For יהילילו *yeheililu*, "make them to howl," five MSS., (two ancient,) have יהללו *yehalelu*, "make their boast;" which is confirmed by the *Chaldee* paraphrast, who renders it כשתבחין *mishtabbechin*. *Ulaloo* is not only the cry itself, but also the name of the funeral song of the *Irish*. The *Arabs* have a cry very much resembling this.

Verse 6. *Therefore my people shall know*] The word לכן *lachen*, occurring the second time in this verse, seems to be repeated by mistake. It has no

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am he that doth speak: behold, *it is* I.

7 [k] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, [l] Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

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9 Break forth into joy, sing together, ye waste places of Jerusalem: [m] for the LORD hath comforted his people, [n] he hath redeemed Jerusalem.

[k] Nah. i. 15; Rom. x. 15.——[l] Psa. xciii. 1; xcvi. 10; xcvii. 1.

[m] Chap. li. 3.——[n] Chap. xlviii. 20.

force nor emphasis as a repetition; it only embarrasses the construction and the sense. It was not in the copies from which the *Septuagint*, *Syriac*, and *Vulgate* were translated; it was not in the copy of the *Septuagint* from which the *Arabic* was translated; but in the *Aldine* and *Complutensian* editions διὰ τουτο is repeated; probably so corrected, in order to make it conformable with the Hebrew text.

I am *he that doth speak*—"I am he, JEHOVAH, that promised"] For הוא *hu*, the Bodleian MS. and another have יהוה *Yehovah*; "For I am JEHOVAH that promised;" and another ancient MS. adds יהוה *Yehovah* after הוא *hu*. The addition of JEHOVAH seems to be right in consequence of what was said in the preceding line, "My people shall know my *name*."

Verse 7. *How beautiful*] The watchmen discover afar off, on the mountains, the messenger bringing the expected and much-wished-for news of the deliverance from the Babylonish captivity. They immediately spread the joyful tidings, ver. 8, and with a loud voice proclaim that JEHOVAH is returning to Zion, to resume his residence on his holy mountain, which for some time he seemed to have deserted. This is the *literal* sense of the place.

"How beautiful on the mountains are the feet of the joyful messenger," is an expression highly poetical: for, how welcome is his arrival! how agreeable are the tidings which he brings!

Nahum, chap. i. 15, who is generally supposed to have lived after Isaiah, has manifestly taken from him this very pleasing image; but the imitation does not equal the beauty of the original:—

"Behold upon the mountain the feet of the joyful messenger,
Of him that announceth peace!
Celebrate, O Judah, thy festivals; perform thy vows:
For no more shall pass through thee the wicked one;
He is utterly cut off."

But it must at the same time be observed that Isaiah's subject is infinitely more interesting and more sublime than that of Nahum; the latter denounces the destruction of the capital of the Assyrian empire, the most formidable enemy of Judah; the ideas of the former are in their full extent evangelical; and accordingly St. Paul has, with the utmost propriety, applied this passage to the preaching of the Gospel, Rom. x. 15. The joyful tidings here to be proclaimed, "Thy God, O Zion, reigneth," are the same that John the Baptist, the messenger of Christ, and Christ himself, published: "The kingdom of heaven is at hand."

From the use made of this by our Lord and the apostles, we may rest assured that the preachers of the Gospel are particularly intended. *Mountains* are put for the whole land of Judea, where the Gospel was first preached. There seems to be an allusion to a battle fought, and the messengers coming to announce the victory, which was so decisive that a *peace* was the consequence, and the king's throne established in the land.

There appear to have been two sorts of *messengers* among the Jews: one sort always employed to bring evil tidings; the other to bring good. The names also and persons of these different messengers appear to have been well known; so that at a distance they could tell, from seeing the messenger, what sort of tidings he was bringing. See a case in point, 2 Sam. xviii. 19–27. Ahimaaz and Cushi running to bring tidings of the defeat of Absalom and his rebel army *Ahimaaz is a* GOOD *man, and bringeth* GOOD *tidings*

Verse 8. *Thy watchmen lift up the voice*—"All thy watchmen lift up their voice"] There is a difficulty in the construction of this place which, I think, none of the ancient versions or modern interpreters have cleared up satisfactorily. Rendered word for word it stands thus: "The voice of thy watchmen: they lift up their voice." The sense of the first member, considered as elliptical, is variously supplied by various expositors; by none, as it seems to me, in any way that is easy and natural. I am persuaded there is a mistake in the present text, and that the true reading is כל צפיך *col tsophayich*, *all thy watchmen*, instead of קול צפיך *kol tsophayich*, *the voice of thy watchmen*. The mistake was easy from the similitude in sound of the two letters כ *caph* and ק *koph*. And in one MS the ק *kaph* is upon a rasure. This correction perfectly rectifies the sense and the construction.—L.

They shall see eye to eye] May not this be applied to the prophets and apostles; the one predicting, and the other discovering in the prediction the truth of the prophecy. The meaning of both Testaments is best understood by bringing them *face to face*.

When the Lord shall bring again Zion—"When JEHOVAH returneth to Zion"] So the *Chaldee*: כד יתיב שכנתיה לציון *cad yethib shechinteih letsiyon*, "when he shall place the shechinah in Zion." God is considered as having deserted his people during the captivity: and at the restoration, as returning himself with them to Zion, his former habitation. See Psa. lx. 1; Isa. xl. 9, and note.

Verse 9. *He hath redeemed Jerusalem*—"He hath redeemed Israel."] For the word ירושלם *yerushalaim*, which occurs the second time in this verse, MS. Bodleian and another read ישראל *yisrael*. It is upon a

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10 [o] The LORD hath made bare his holy arm in the eyes of all the nations; and [p] all the ends of the earth shall see the salvation of our God.

11 [q] Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; [r] be ye clean, that bear the vessels of the LORD.

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12 For [s] ye shall not go out with haste, nor go by flight: [t] for the LORD will go before you; and [u] the God of Israel *will* [v] *be* your rereward.

13 Behold, [w] my servant shall [x] deal pru-

[o] Psa. xcviii. 2, 3.——[p] Luke iii. 6.——[q] Chap. xlviii. 20; Jer. l. 8; li. 6, 45; Zech. ii. 6, 7; 2 Cor. vi. 17; Rev. xviii. 4.
[r] Lev. xxii. 2, &c.——[s] See Exod. xii. 33, 39.

[t] Mic. ii. 13.——[u] Num. x. 25; chap. lviii. 8; see Exod. xiv. 19.
[v] Heb. *gather you up.*——[w] Chap. xlii. 1.——[x] Or, *prosper;* chap. iii. 10; Jer. xxiii. 5.

rasure in a third; and left unpointed at first, as suspected, in a fourth. It was an easy mistake, by the transcriber casting his eye on the line above: and the propriety of the correction, both in regard to sense and elegance, is evident.

Verse 11. *Depart ye, depart ye, go ye out from thence*] The Prophet Jeremiah seems to have had his eye on this passage of Isaiah, and to have applied it to a subject directly opposite. It is here addressed by the prophet in a way of encouragement and exhortation to the Jews coming out of Babylon. Jeremiah has given it a different turn, and has thrown it out, as a reproach of the heathen upon the Jews when they were driven from Jerusalem into captivity:—

"Depart; ye are polluted, depart; depart ye, forbear to touch.
Yea, they are fled, they are removed: they shall dwell here no more." Lam. iv. 15.

Of the metrical distribution of these lines, see the Prelim. Dissert., p. lviii. note.

Verse 13. *My servant shall deal prudently*] ישכיל *yaskil, shall prosper*, or *act prosperously*. The subject of Isaiah's prophecy, from the fortieth chapter inclusive, has hitherto been, in general, the deliverance of the people of God. This includes in it *three distinct parts;* which, however, have a close connexion with one another; that is, 1. The deliverance of the Jews from the captivity of Babylon; 2. The deliverance of the Gentiles from their miserable state of ignorance and idolatry; and, 3. The deliverance of mankind from the captivity of sin and death. These *three subjects* are subordinate to one another; and the *two* latter are shadowed out under the image of the former. They are covered by it as by a veil; which however is transparent, and suffers them to appear through it. *Cyrus* is expressly named as the immediate agent of God in effecting the first deliverance. A *greater person* is spoken of as the Agent who is to effect the two latter deliverances, called the *servant*, the *elect, of God*, in whom his soul delighteth; *Israel*, in whom God will be glorified. Now these three subjects have a very near relation to one another; for as the *Agent* who was to effect the *two latter* deliverances,—that is, the Messiah,—was to be born a Jew, with particular limitations of *time, family*, and *other circumstances;* the *first deliverance* was necessary in the order of providence, and according to the determinate counsel of God, to the accomplishment of the *two latter deliverances;* and the *second deliverance* was necessary to the *third*, or rather was involved in it, and made an essential part of it. This being the case, Isaiah has not treated the *three subjects* as quite *distinct* and *separate* in a methodical and orderly manner, like a philosopher or a logician, but has taken them in their connective view. He has handled them as a prophet and a *poet;* he has *allegorized the former*, and under the image of it has *shadowed out the two latter:* he has thrown them all together, has mixed one with another, has passed from this to that with rapid transitions, and has painted the whole with the strongest and boldest imagery. The *restoration of the Jews* from captivity, the *call of the Gentiles*, the *redemption by Messiah*, have hitherto been handled interchangeably and alternately. *Babylon* has hitherto been kept pretty much in sight; at the same time, that strong intimations of something *much greater* have frequently been thrown in. But here *Babylon* is at once dropped, and I think hardly ever comes in sight again; unless perhaps in chap. lv. 12, and lvii. 14. The prophet's views are almost wholly engrossed by the *superior part* of his subject. He introduces the *Messiah* as appearing at first in the *lowest state of humiliation*, which he had just touched upon before, (chap. l. 5, 6,) and obviates the offence which would be occasioned by it, by declaring the *important* and *necessary cause* of it, and foreshowing the glory which should follow it.

This seems to me to be the nature and the true design of this part of Isaiah's prophecies; and this view of them seems to afford the best method of resolving difficulties, in which expositors are frequently engaged, being much divided between what is called the *literal* and the *mystical sense*, not very properly; for the *mystical* or *spiritual* sense is very often the *most literal* sense of all.

Abarbanel seems to have had an idea of this kind, as he is quoted by Vitringa on chap. xlix. 1, who thus represents his sentiments: Censet Abarbanel prophetam hic *transitum* facere a *liberatione ex exilio Babylonico* ad *liberationem ex exilio Romano;* et, quod hic animadversu dignum est, observat liberationem ex exilio Babylonico esse אות ורמז *oth veramayah*, signum et argumentum liberationis futuræ; atque adeo orationem prophetæ de duabus hisce liberationibus in superioribus concionibus sæpe inter se permisceri. Verba ejus: "Et propterea verba, sive res, in prophetia superiore inter se permixtæ occurrunt; modo *de liberatione Babylonica*, modo *de liberatione extrema* accipiendæ, ut orationis necessitas exigit." Nullum hic vitium, nisi quod redemptionem veram et spiritualem a Messia vero Jesu adductam, non agnoscat. "Abarbanel supposes that the prophet here makes a transition from the deliver

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dently, [y] he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his [z] visage was so marred more than any man, and his form more than the sons of men.

15 [a] So shall he sprinkle many nations; [b] the kings shall shut their mouths at him: for *that* [c] which had not been told them shall they see; and *that* which they had not heard shall they consider.

[y] Phil. ii. 9.——[z] Psa. xxii. 6, 7; chap. liii. 2, 3.——[a] Ezek. xxxvi. 25; Acts ii. 33; Heb. ix. 13, 14.

[b] Chap. xlix. 7, 23.——[c] Chap. lv. 5; Rom. xv. 21; xvi. 25, 26; Eph. iii. 5, 9.

ance from the *Babylonish* captivity to the deliverance from the *Roman* captivity; and (which is worthy of particular note) he observes that the deliverance from the Babylonish captivity is a *sign* and *pledge* of the future redemption; and that on this account it is we find in the preceding prophecies the circumstances of the two captivities intimately blended together. His words are the following: 'And, therefore, the words or subjects in the foregoing prophecy are very much intermixed; in one passage the redemption from the Babylonish captivity being treated of, in another the redemption from the general dispersion, as may be collected from the obvious import of the words.' No fault can be found with the above remark, except that the true and spiritual redemption procured by Jesus the Messiah is not acknowledged."—L.

Verse 14. *As many were astonished at thee*—"As many were astonished at him"] For עָלַיִךְ *aleicha* read עָלָיו *alaiv*. So the *Syriac*, *Chaldee*, and *Vulgate* in a MS.; and so likewise two ancient MSS.

His visage was so marred more than any man] Most interpreters understand this of the indignities offered to our blessed Lord: but *Kimchi* gives it another turn, and says, "It means the Jewish people, who are considered by most nations as having an appearance different from all the people of the earth." Poor Jews! they have in general a very disagreeable look, partly affected, and partly through neglect of neatness and cleanliness. Most Christians think they carry the impress of their reprobation on every feature of their face. However this may be, it should never be forgotten that the greatest men that ever flourished as kings, judges, magistrates, lawgivers, heroes, and poets, were of Jewish extraction. *Isaiah* was a Jew; so was *Paul*; and so was Jesus of *Nazareth*.

Verse 15. *So shall he sprinkle many nations*] I retain the common rendering, though I am by no means satisfied with it. "יזה *yazzeh*, frequent in the law, means only to sprinkle: but the water sprinkled is the accusative case; the thing on which has יַעַל *al* or אֶל *el*. Θαυμασονται, ὁ, makes the best apodosis. ינהג *yenahag* would do. ינהרו *yinharu* is used chap. ii. 2, Jer. xxxi. 12, chap. li. 14, but is unlike. 'Kings shall shut,' &c., is good, but seems to want a first part."—Secker. Munster translates it, *faciet loqui*, (*de se*;) and in his note thus explains it: יזה *yazzeh proprie significat* spargere *et* stillas disseminare; *hic vero capitur pro* loqui, *et verbum disseminare*. "יזה *yazzeh* properly signifies *to sprinkle*, and *to scatter about drops*; but it here means *to speak*, and *to disseminate the word*." This is pretty much as the *Rabbins Kimchi* and *Sal. ben Melec* explain it, referring to the expression of "dropping the word." But the same objection lies to this as to the common rendering; it ought to be יזה (רבר) על גוים *yazzeh* (*debar*) *al goyim*. Bishop *Chandler*, Defence, p. 148, says, "that to sprinkle is used for to surprise and astonish, as people are that have much water thrown upon them. And this sense is followed by the *Septuagint*." This is ingenious, but rather too refined. Dr. *Durell* conjectures that the true reading may be יחזו *yechezu*, *they shall regard*, which comes near to the Θαυμασονται of the *Septuagint*, who seem to give the best sense of any to this place.

"I find in my papers the same conjecture which Dr. *Durell* made from θαυμασονται in the *Septuagint*. And it may be added that חזה *chazah* is used to express 'looking on any thing with admiration,' Psa. xi. 7; xvii. 15; xxvii. 4; lxiii. 2; Cant. vi. 13. It is particularly applied to 'looking on God,' Exod. xxiv. 11, and Job xix. 26. *Gisbert Cuper*, in Observ. lib. ii. 1, though treating on another subject, has some observations which show how nearly ὁραω and Θαυμαζω are allied, which, with the peculiar sense of the verb חזה *chazah* above noted, add to the probability of θαυμασονται being the version of יחזו *yechezu* in the text: οἱ δε νυ λαοι Παντες ες αυτον ὁρωσι. *Hesiod., id est, cum veneratione quadam admirantur. Hinc* ὁραω *et* Θαυμαζω *junxit Themistius* Or. i. Ειτα παυσονται οἱ ανθρωποι προς σε μονον ὁρωντες, και σε μονον θαυμαζοντες. *Theophrastus in Charact.* c. 3. Ενθυμη ὡς αποβλεπουσιν εις σε οἱ ανθρωποι. Hence the rendering of this verse seems to be—

"So many nations shall look on him with admiration;
Kings shall stop their mouths—" Dr. Jubb.

Does not sprinkling the nations refer to the conversion and baptism of the Gentiles? Many nations shall become proselytes to his religion.

Kings shall shut their mouths at him] His Gospel shall so prevail that all opposition shall be finally overcome; and kings and potentates shall be overwhelmed with confusion, and become speechless before the doctrines of his truth. When they hear these *declared* they shall attentively *consider* them, and their conviction of their truth shall be the consequence.

For that which had not been told them] The mystery of the Gospel so long concealed. See Rom. xv. 21; xvi. 25.

Shall they see] With the eyes of their faith; God enlightening both *organ* and *object*.

And that which they had not heard] The redemption of the world by Jesus Christ; the conversion of the Gentiles, and making them one flock with the converted Jews.—Trapp.

CHAPTER LIII.

This chapter foretells the sufferings of the Messiah, the end for which he was to die, and the advantages resulting to mankind from that illustrious event. It begins with a complaint of the infidelity of the Jews, 1; the offence they took at his mean and humble appearance, 2; and the contempt with which they treated him, 3. The prophet then shows that the Messiah was to suffer for sins not his own; but that our iniquities were laid on him, and the punishment of them exacted of him, which is the meritorious cause of our obtaining pardon and salvation, 4–6. He shows the meekness and placid submission with which he suffered a violent and unjust death, with the circumstances of his dying with the wicked, and being buried with the great, 7–9; and that, in consequence of his atonement, death, resurrection, and intercession, he should procure pardon and salvation to the multitudes, insure increasing prosperity to his Church, and ultimately triumph over all his foes, 10, 11. This chapter contains a beautiful summary of the most peculiar and distinguishing doctrines of Christianity.

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WHO [a] hath believed our [b] report? [c] and to whom is [d] the arm of the LORD revealed?

2 For [e] he shall grow up before him as a tender plant, and as a root out of a dry ground: [f] he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

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3 [g] He is despised and rejected of men; a

[a] John xii. 38; Rom. x. 16.——[b] Or, *doctrine*.——[c] Heb. *hearing*.
[d] Chap. li. 9; Rom. i. 16; 1 Cor. i. 18.

[e] Chap. xi. 1.——[f] Chap. lii. 14; Mark ix. 12.——[g] Psa. xxii. 6; chap. xlix. 7.

NOTES ON CHAP. LIII.

That this chapter speaks of none but JESUS must be evident to every unprejudiced reader who has ever heard the history of his sufferings and death. The Jews have endeavoured to apply it to their sufferings in captivity; but, alas for their cause! they can make nothing out in this way. Allowing that it belongs to our blessed Lord, (and the best men and the best scholars agree in this,) then who can read verses 4, 5, 6, 8, 10, without being convinced that his death was a vicarious sacrifice for the sins of mankind! On the *first* and *second* verses of this chapter I have received the following remarks from an unknown hand.

"Verse 1. *Who hath believed our report?*] The report of the *prophets*, of *John the Baptist*, and *Christ's own report of himself*. The Jews did not *receive the report*, and for this reason he was not manifested to them as the promised Messiah. 'He came unto his own, but his own received him not.' Before the FATHER *he grew up as a tender plant:* but to the JEWS he was as *a root out of a dry ground*. 'He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.'

"Verse 2. *For he shall grow up*] Supposes something to have preceded; as it might be asked, what or who shall 'grow up before him,' &c. As the translation now stands, no correct answer can be given to this question. The translation then is wrong, the connexion broken, and the sense obscured. זרוע *zeroa*, translated *the arm*, from the root *zara*. 1. *To sow*, or *plant*; also *seed*, &c. 2. The *limb* which reaches from the shoulder to the hand, called the *arm*; or more properly beginning at the shoulder and ending at the elbow. The translator has given the wrong sense of the word. It would be very improper to say, *the arm of the Lord should grow up before him*; but by taking the word in its former sense, the connexion and metaphor would be restored, and the true sense given to the text. זרע *zera* signifies, not only the *seed of herbs*, but *children*, *offspring*, or *posterity*. The same word we find Gen. iii. 15, where CHRIST is the Seed promised. See also Gen. xxii. 17, 18; xxvi. 4; xxviii. 14. Hence the SEED of the *woman*, the SEED promised to the patriarchs is, according to Isaiah, the *Seed of the Lord*, the Child born, and the Son given; and according to St. John, 'the Son of God, the only-begotten of the Father, full of grace and truth.' זרע then, in this place, should be understood to mean JESUS CHRIST, and him alone. To speak here of the *manifestation of the arm* or *power* of God would be irregular; but to suppose the text to speak of the *manifestation of Jesus Christ* would be very proper, as the whole of the chapter is written concerning him; particularly his humiliation and sufferings, and the reception he should meet with from the Jewish nation.

"The first verse of this chapter is quoted John xii. 38, and the former part of the same verse Rom. x. 16. But no objection of importance can be brought forward from either of these quotations against the above explanation, as they are quoted to show the unbelief of the Jews in not receiving Christ as the promised Messiah."

He hath no form nor comeliness—"He hath no form nor any beauty"] Ουκ ειδος αυτῳ, ουδε αξιωμα, ινα ειδωμεν αυτον· ουδε θεωρια, ινα επιθυμωμεν αυτου. "He hath no form, nor any beauty, that we should regard him; nor is his countenance such that we should desire him." *Symmachus*; the only one of the ancients that has translated it rightly.

Verse 3. *Acquainted with grief*] For וידוע *vidua*, *familiar with grief*, eight MSS. and one edition have וידע *veyada*, *and knowing grief*; the *Septuagint*, *Syriac*, and *Vulgate* read it ויודע *veyodea*.

We hid as it were our *faces from him*—"As one that hideth his face from us"] For וכמכתר *uchemaster*, *four* MSS. (*two* ancient) have וכמכתיר *uchemastir*, *one* MS. וכמתיר *umastir*. For פנים *panim*, *two* MSS. have פניו *panaiv*; so likewise the *Septuagint* and *Vulgate*. Mourners covered up the lower part of their faces, and their heads, 2 Sam. xv. 30; Ezek. xxiv

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man of sorrows, and [h] acquainted with grief: and [i] we [k] hid as it were *our* faces from him; he was despised, and [l] we esteemed him not.

4 Surely [m] he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* [n] wounded [o] for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his [p] stripes [q] we are healed.

[h] Heb. iv. 15.——[i] Or, *he hid as it were* his *face from us.* [k] Heb. *as a hiding of faces from him,* or *from us.*——[l] John i. 10, 11.——[m] Matt. viii. 17; Heb. ix. 28; 1 Pet. ii. 24.——[n] Or, *tormented.*——[o] Rom iv. 25; 1 Cor. xv. 3; 1 Pet. iii. 18.——[p] 1 Pet. ii. 24.

6 [r] All we like sheep have gone astray; we have turned every one to his own way; and the LORD [s] hath laid on him the iniquity of us all.

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7 He was oppressed, and he was afflicted, yet [t] he opened not his mouth: [u] he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 [v] He was taken from prison and from judgment: and who shall declare his generation? for [w] he was cut off out of the land of the

[q] Heb. *bruise.*——[r] Psa. cxix. 176; 1 Pet. ii. 25.——[s] Heb. *hath made the iniquities of us all to meet on him.*——[t] Matt. xxvi. 63; xxvii. 12, 14; Mark xiv. 61; xv. 5; 1 Pet. ii. 23.——[u] Acts viii. 32.——[v] Or, *He was taken away by distress and judgment; but,* &c. [w] Dan. ix. 26.

17; and lepers were commanded by the law, Lev. xii. 45, to cover their upper lip. From which circumstance it seems that the *Vulgate*, *Aquila*, *Symmachus*, and the Jewish commentators have taken the word נגוע *nagua*, *stricken*, in the next verse, as meaning stricken with the *leprosy*: εν αφη ονται, *Sym.*; αφημενον, *Aq.*; *leprosum*, *Vulg.* So my old MS. Bible. I will insert the whole passage as curious:—

There is not schap to him, ne fairnesse,
And we seegen him, and he was not of sigte,
And we desiriden him dispisid; and the last of men:
Man of sowaris and witing infirmitie;
And as hid his cheer and despisid;
Wherfor ne we settiden bi him:
Verili our seeknesse he take and our sorewis he bair,
And we helden him as leprous and smyten of God, and meekid;
He forsoth wounded is for our wickednesse,
Defoulid is for our hidous giltis.
The discipline of our pese upon him,
And with his wanne wound we ben helid.

Verse 4. *Surely he hath borne our griefs*—"Surely our infirmities he hath borne"] *Seven* MSS. (*two* ancient) and *three* editions have חליינו *cholayeynu* in the plural number.

And carried our sorrows—"And our sorrows, he hath carried them"] *Seventeen* MSS. (*two* ancient) of Dr. *Kennicott's*, *two* of *De Rossi's*, and *two* editions have the word הוא *hu*, *he*, before סבלם *sebalam*, 'carrieth them," in the text; *four* other MSS. have it in the margin. This adds force to the sense, and elegance to the construction.

Verse 5. *The chastisement of our peace*—"The chastisement by which our peace is effected"] *Twenty one* MSS. and *six* editions have the word fully and regularly expressed, שלומינו *shelomeynu*; pacificationum nostrarum, "our pacification;" that by which we are brought into a state of peace and favour with God. *Ar. Montan.*

Verse 6. *The iniquity of us all.*] For עון *avon*, "iniquity," the ancient interpreters read עונות *avonoth*, "iniquities," plural; and so the *Vulgate* in MS. Blanchini. And the Lord hath הפגיע בו *hiphgia bo*, caused to meet in him the iniquities of us all. He was the subject on which all the rays collected on the focal point fell. These fiery rays, which should have fallen on all mankind, diverged from Divine justice to the east, west, north, and south, were deflected from them, and *converged* in him. So the Lord hath caused to meet in him the punishment due to the iniquities of ALL.

Verse 8. *And who shall declare his generation*—"And his manner of life who would declare"] A learned friend has communicated to me the following passages from the Mishna, and the Gemara of Babylon, as leading to a satisfactory explication of this difficult place. It is said in the former, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, in these words: כל מי שיודע לו זכות יבא וילמד עליו *col mi shioda lo zacholh yabo vayilmad alaiv*, "Whosoever knows any thing of this man's innocence, let him come and declare it." Tract. Sanhedrim. Surenhus. Part iv. p. 233. On which passage the Gemara of Babylon adds, that "before the death of Jesus this proclamation was made for forty days; but no defence could be found." On which words Lardner observes: "It is truly surprising to see such falsities, contrary to well-known facts." Testimonies, Vol. I. p. 198. The report is certainly false; but this false report is founded on the supposition that there was such a custom, and so far confirms the account given from the Mishna. The Mishna was composed in the middle of the second century according to Prideaux; Lardner ascribes it to the year of Christ 180.

Casaubon has a quotation from Maimonides which farther confirms this account:—Exercitat. in Baronii Annales, Art. lxxvi. Ann. 34. Num. 119. Auctor est Maimonides in Perek xiii. ejus libri ex opere Jad, solitum fieri, ut cum reus, sententiam mortis passus, a loco judicii exibat ducendus ad supplicium, præcederet ipsum הכרוז κηρυξ, præco; et hæc verba diceret: *Ille* exit occidendus morte *illa*, quia transgressus est transgressione *illa*, in loco *illo*, tempore *illo*, et sunt ejus rei testes *ille* et *ille*. Qui noverit aliquid ad ejus innocentiam probandam, veniat, et loquatur pro eo. "It was customary when sentence of death was passed upon a criminal, and he was led out from the seat of

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living: for the transgression of my people [x] was he stricken.

9 [y] And he made his grave with the wicked, and with the rich in his [z] death; because he had done no violence, neither *was* *any* [a] deceit in his mouth.

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[x] Heb. was *the stroke upon him.*——[y] Matt. xxvii. 57, 58, 60.

[z] Heb. *deaths.*——[a] 1 Pet. ii. 22; 1 John iii. 5.

judgment to the place of punishment, a crier went before, and spoke as follows:—'This man is going out to suffer death by —— because he has transgressed by —— such a transgression, in such a place, in such a time; and the witnesses against him are ——. He who may know any thing relative to his innocence, let him come and speak in his behalf.'"

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; though, according to the account of the Mishna, it must have been in practice at that time, no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high priest, when he asked him of his disciples and of his doctrine: "I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them who heard me, what I have said unto them: behold, they know what I said;" John xviii. 20, 21. This, therefore, was one remarkable instance of hardship and injustice, among others predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear, to vindicate his character. "My manner of life (την βιωσιν μου, דורי *dori*, 'my generation') from my youth, which was at the first among my own nation at Jerusalem, know all the Jews, who knew me from the beginning, *if they would testify*; that after the straitest sect of our religion I lived a Pharisee;" Acts xxvi. 4, 5.

דור *dor* signifies age, duration, the time which one man or many together pass in this world, in this place; the course, tenor, or manner of life. The verb דור *dor* signifies, according to Castell, ordinatam vitam sive ætatem egit, ordinavit, ordine constituit. "He passed a certain course of life, he ordained," &c. In Arabic, *curavit, administravit*, "he took care of, administered to."

Was he stricken—"He was smitten to death"] The *Septuagint* read לכות *lemaveth*, εις θανατον, "to death." And so the *Coptic* and *Saidic* Versions, from the *Septuagint*; MSS. St. Germain de Prez.

"Origen," (*Contra* Celsum, lib. i. p. 370, edit. 1733.) after having quoted at large this prophecy concerning the Messiah, "tells us, that having once made use of this passage in a dispute against some that were accounted wise among the Jews, one of them replied, that the words did not mean one man, but *one people*, the *Jews*, who were smitten of God and dispersed among the Gentiles for their conversion: that he then urged many parts of this prophecy to show the absurdity of this interpretation, and that he seemed to press them the hardest by this sentence, απο των ανομιων του λαου μου ηχθη εις θανατον, 'for the iniquity of my people was he smitten to death.'" Now as Origen, the author of the Hexapla, must have understood Hebrew, we cannot suppose that he would have urged this last quotation as so decisive if the Greek Version had not agreed here with the Hebrew text; nor that these wise Jews would have been at all distressed by this quotation, unless their Hebrew text had read agreeably to εις θανατον, "to death," on which the argument principally depended; for, by quoting it immediately, they would have triumphed over him, and reprobated his Greek version. This, whenever they could do it, was their constant practice in their disputes with the Christians. Jerome, in his Preface to the Psalms, says, Nuper cum Hebræo disputans, quædam pro Domino Salvatore de Psalmis testimonia protulisti: volensque ille te illudere, per sermones fere singulos asserebat, non ita haberi in Hebræo, ut tu de LXX. opponebas. "Lately disputing with a Hebrew, —thou advancedst certain passages out of the Psalms which bear testimony to the Lord the Saviour; but he, to elude thy reasoning, asserted that almost all thy quotations have an import in the Hebrew text different from what they have in the Greek." And Origen himself, who laboriously compared the Hebrew text with the *Septuagint*, has recorded the necessity of arguing with the Jews from such passages only as were in the *Septuagint* agreeable to the Hebrew: ινα προς Ιουδαιους διαλεγομενοι μη προφερωμεν αυτοι τα μη κειμενα εν τοις αντιγραφοις αυτων, και ινα συγχεησωμεθα τοις φερομενοις παρ' εκεινοις. See *Epist. ad African.* p. 15, 17. Wherefore as Origen had carefully compared the Greek version of the *Septuagint* with the Hebrew text, and speaks of the contempt with which the Jews treated all appeals to the Greek version where it differed from their Hebrew text; and as he puzzled and confounded the learned Jews by urging upon them the reading εις θανατον, "unto death," in this place; it seems almost impossible not to conclude, both from Origen's argument and the silence of his Jewish adversaries, that the Hebrew text at that time actually had לכות *lemaveth*, "to death," agreeably to the version of the *Septuagint*.—Dr. *Kennicott*.

Verse 9. *With the rich in his death*—"With the rich man was his tomb"] It may be necessary to introduce Bishop *Lowth's* translation of this verse before we come to his very satisfactory criticisms:—

And his grave was appointed with the wicked:
But with the rich man was his tomb:
Although he had done no wrong,
Neither was there any guile in his mouth.

Among the various opinions which have been given on this passage, I have no doubt in giving my assent to that which makes the ב *beth* in בכותיו *bemothaiv* radi-

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: [b] when thou shalt make his soul [c] an offering for sin, he shall see *his* seed, [d] he shall prolong *his* days, and [e] the pleasure of the LORD shall prosper in his hand.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[b] Or, *when his soul shall make an offering.*——[c] 2 Cor. v. 21; 1 Pet. ii. 24.——[d] Rom. vi. 9.——[e] Eph. i. 5, 9; 2 Thess. i. 11.

cal, and renders it *excelsa sua*. This is mentioned by Aben Ezra as received by some in his time; and has been long since approved by Schindler, Drusius, and many other learned Christian interpreters.

The most simple tombs or monuments of old consisted of hillocks of earth heaped up over the grave; of which we have numerous examples in our own country, generally allowed to be of very high antiquity. The Romans called a monument of this sort very properly *tumulus*; and the Hebrews as properly במות *bamoth*, "high place," for that is the form of the noun in the singular number; and *sixteen* MSS. and the *two* oldest editions express the word fully in this place, במותיו *bamothaiv*. Tumulus et collem et sepulchrum fuisse significat. Potest enim tumulus sine sepulchro interpretatione collis interdum accipi. Nam et terræ congestio super ossa tumulus dicitur. "*Tumulus* signifies a sepulchre with a hillock of earth raised over it. The word is sometimes restrained to the bank of earth; for the heaping up of the earth over the bones is named the *tumulus*."—Servius, *Æn.* iii. 22. And to make the tumulus still more elevated and conspicuous, a pillar or some other ornament was often erected upon it:—

Τυμβον χευαντες, και επι στηλην ερυσαντες,
Πηξαμεν ακροτατῳ τυμβῳ ευηρες ερετμον.
Odyss. xii. 14.

"A rising tomb, the silent dead to grace,
Fast by the roarings of the main we place;
The rising tomb a *lofty column* bore,
And *high above it* rose the *tapering oar*."—POPE.

The tomb therefore might with great propriety be called the *high place*. The Hebrews might also call such a tomb במות *bamoth*, from the situation, for they generally chose to erect them on *eminences*. The sepulchre of Joseph of Arimathea, in which the body of Christ was laid, was upon a hill, Mount Calvary. See chap. xxii. 16, and the note there.

"It should be observed that the word במותיו *bamothaiv* is not formed from במות *bamoth*, the plural of במה *bamah*, the feminine noun, but from במותים *bamothim*, the plural of a masculine noun, במות *bamoth*. This is noted because these two nouns have been negligently confounded with one another, and absurdly reduced to one by very learned men. So *Buxtorf*, Lex. in voc. במה *bamah*, represents במותי *bamotey*, though plainly without any pronoun suffixed, as it governs the word ארץ *arets* following it, as only another form of במות *bamoth*; whereas the truth is, that במות *bamoth* and במותים *bamothim* are different words, and have through the whole Bible very different significations; במה *bamah*, whether occurring in the singular or plural number, always signifying a *place* or *places* of *worship*; and במותים *bamothim* always signifying *heights*. Thus in Deut. xxxii. 13; Isa. lviii. 14; Amos iv. 13; and Micah i. 3, במותי ארץ *bamothey arets* signifies 'the heights of the earth;' Isa. xiv. 14, במותי עב *bamothey ab*, 'the heights of the clouds;' and in Job ix. 8, במותי ים *bamothey yam*, 'the heights of the sea,' i. e., the high waves of the sea, as Virgil calls a wave *præruptus aquæ mons*, 'a broken mountain of water.' These being all the places where this word occurs without a suffix, the sense of it seems nearly determined by them. It occurs in other instances with a pronoun suffixed, which confirm this signification. Unluckily, our English Bible has not distinguished the feminine noun במה *bamah* from the masculine singular noun במות *bamoth*; and has consequently always given the signification of the latter to the former, always rendering it a *high place*; whereas the true sense of the word appears plainly to be, in the very numerous passages in which it occurs, 'a place of worship,' or 'a sacred court,' or 'a sacred inclosure;' whether appropriated to the worship of idols or to that of the true God, for it is used of both, *passim*. Now as the Jewish graves are shown, from 2 Chron. xxxii. 33, and Isa. xxii. 16, to have been in high situations, to which may be added the custom of another eastern nation from *Osbeck's* Travels, who says, vol. i. p. 339, 'the Chinese graves are made on the side of hills;' 'his heights' becomes a very easy metaphor to express 'his sepulchre.'"—JUBB.

The exact completion of this prophecy will be fully shown by adding here the several circumstances of the burial of Jesus, collected from the accounts of the evangelists:—

"There was a rich man of Arimathea, named Joseph, a member of the sanhedrin, and of a respectable character, who had not consented to their counsel and act; he went to Pilate and begged the body of Jesus; and he laid it in his own new tomb, which had been hewn out of the rock, near to the place where Jesus was crucified; having first wound it in fine linen with spices, as the manner of the Jews was to bury the rich and great."

It has been supposed that קברו *kibro, his grave*, and במותיו *bemothaiv, in his death*, may have been transposed, as also the prefix ב *be* originally placed before רשעים *reshaim, the wicked*. Thus:—

ויתן ברשעים את מתיו
mothaiv eth bireshayim vaiyitten
ואת עשיר קברו
kibro ashir veeth

Yea, his death was appointed among the wicked;
And with a rich man, his tomb.

By these alterations it is supposed the text would be freed from all embarrassment. But see the preceding notes of Bishop *Lowth*, and the various readings of *De Rossi*, in loc.

Verse 10. *To grief*—"With affliction"] For החלי *hecheli*, the verb, the construction of which seems to

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii. R. Roman., 4.

11 He shall see of the travail of his soul, *and* shall be satisfied: [f] by his knowledge shall [g] my righteous [h] servant [i] justify many; [k] for he shall bear their iniquities.

12 [l] Therefore will I divide him *a portion* with the great, [m] and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was [n] numbered with the transgressors; and he bare the sin of many, and [o] made intercession for the transgressors.

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[f] John xvii. 3; 2 Pet. i. 3.——[g] 1 John ii. 1.——[h] Chap. xlii. 1; xlix. 3.——[i] Rom. v. 18, 19.——[k] Ver. 4, 5.——[l] Psa. ii. 8; Phil. ii. 9.

[m] Col. ii. 15.——[n] Mark xv. 28; Luke xxii. 37.——[o] Luke xxiii. 34; Rom. viii. 31; Heb. vii. 25; ix. 24; 1 John ii. 1.

be hard and inelegant in this place, the *Vulgate* reads בחלי *bacholi*, in infirmitate, "with infirmity."

When thou shalt make his soul—"If his soul shall make"] For תשים *tasim*, a MS. has תשם *tasem*, which may be taken passively, "If his soul shall be made—" agreeably to some copies of the *Septuagint*, which have δωσει. See likewise the *Syriac*.

When thou shalt make his soul an offering] The word נפש *nephesh*, *soul*, is frequently used in *Hebrew* to signify *life*. Throughout the New Testament the salvation of men is uniformly attributed to the *death* of Christ.

He shall see his *seed*] True converts, genuine Christians.

He shall prolong his *days*] Or this spiritual progeny shall prolong their days, i. e., Christianity shall endure to the end of time.

And the pleasure of the Lord] To have all men saved and brought to the knowledge of the truth.

Shall prosper in his hand.] Shall go on in a state of progressive prosperity; and so completely has this been thus far accomplished, that every succeeding century has witnessed more Christianity in the world than the preceding, or any former one.

Verse 11. *Shall be satisfied*—"And be satisfied"] The *Septuagint*, *Vulgate*, *Syriac*, and a MS. add the conjunction to the verb, וישבע *vaiyisba*.

Shall my righteous servant justify—"Shall my servant justify"] Three MSS., (two of them ancient,) omit the word צדיק *tsaddik*; it seems to be only an imperfect repetition, by mistake, of the preceding word. It makes a solecism in this place; for according to the constant usage of the Hebrew language, the adjective, in a phrase of this kind, ought to follow the substantive; and עבדי צדיק *tsaddik abdi*, in Hebrew, would be as absurd as "shall my *servant righteous* justify," in English. Add to this, that it makes the hemistich too long.

Verse 12. *He bare the sin of many*] רבים *rabbim*, the *multitudes*, the *many* that were *made sinners* by *the offences of one*; i. e., the whole human race; for *all have sinned—all have fallen*; and for all that have sinned, and for all that have fallen, Jesus Christ died. The רבים *rabbim* of the *prophet* answers to the οἱ πολλοὶ, of the apostle, Rom. v. 15, 19. As the πολλοὶ of the apostle means all that have sinned; so the רבים *rabbim* of the prophet means those for whom Christ died; i. e., all that have sinned.

And made intercession for the transgressors.] For יפגיע *yaphgia*, in the future, a MS. has הפגיע *hiphgia*, preterite, rather better, as agreeable with the other verbs immediately preceding in the sentence.

He made intercession for the transgressors.—This was literally fulfilled at his death, "Father, forgive them; they know not what they do!" Luke xxiii. 34. And to make intercession for transgressors is one part of his *mediatorial* office. Heb. vii. 25, and ix. 24.

In this chapter the *incarnation*, *preaching*, *humiliation*, *rejection*, *sufferings*, *death*, *atonement*, *resurrection*, and *mediation* of Jesus Christ are all predicted, together with the prevalence of his Gospel, and the *extension* of his *kingdom* through all ages

CHAPTER LIV.

Some suppose this chapter to have been addressed to the Gentiles; some, to the Jewish Church; and some, to the Christian, in its first stage. On comparing the different parts of it, particularly the seventh *and* eighth *verses, with the remainder, the most obvious import of the prophecy will be that which refers it to the future conversion of the Jews, and to the increase and prosperity of that nation, when reconciled to God after their long rejection, when their glory and security will far surpass what they were formerly in their most favoured state*, 1–17.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii. R. Roman., 4.

[a] SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for [b] more *are* the children of the desolate than the children of the married wife, saith the LORD.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii. R. Roman., 4.

[a] Zeph. iii. 14; Gal. iv. 27.

[b] 1 Sam. ii. 5.

NOTES ON CHAP. LIV.

Verse 1. *Sing, O barren, thou* that *didst not bear*—"Shout for joy, O thou barren, that didst not bear"] The Church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so in respect of the very small number of

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

2 [c] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left: [d] and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 [e] For thy Maker *is* thine Husband; the [f] LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; [g] The God of the whole earth shall he be called.

6 For the LORD [h] hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 [i] For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; [k] but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

9 For this *is as* the waters of [l] Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [m] the mountains shall depart, and the hills be removed: [n] but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with [o] fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* [p] taught of the LORD; and [q] great *shall be* the peace of thy children.

14 In righteousness shall thou be established:

[c] Chap. xlix. 19, 20.——[d] Chap. lv. 5; lxi. 9.——[e] Jer. iii. 14. [f] Luke i. 32.——[g] Zech. xiv. 9; Rom. iii. 29.——[h] Chap. lxii. 4. [i] Psa. xxx. 5; chap. xxvi. 20; lx. 10; 2 Cor. iv. 17.——[k] Chap. lv. 3; Jer. xxxi. 3.——[l] Gen. viii. 21; ix. 11; chap. lv. 11; see Jer. xxxi. 35, 36.——[m] Psa. xlvi. 2; chap. li. 6; Matt. v. 18.——[n] Psa. lxxxix. 33, 34.——[o] 1 Chron. xxix. 2; Rev. xxi. 18, &c. [p] Chap. xi. 9; Jer. xxxi. 34; John vi. 45; 1 Cor. ii. 10; 1 Thess. iv. 9; 1 John ii. 20.——[q] Psa. cxix. 165.

true believers, and which sometimes seemed to be deserted of God her husband, is *the barren woman, that did not bear*, and was *desolate*. She is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband, (see ver. 6,) and on the accession of the Gentiles to her family. The converted Gentiles are all along considered by the prophet as a new accession of adopted children, admitted into the original Church of God, and united with it. See chap. xlix. 20, 21.

Verse 4. *For thou shalt forget the shame of thy youth*] That is, "The bondage of Egypt: *widowhood*, the captivity of Babylon."—*Secker*.

Verse 7. *For a small moment*—"In a little anger"] So the *Chaldee* and *Syriac*, either reading רגז *regaz*, for רגע *rega*; or understanding the latter word as meaning the same with the former, which they both make use of. See Psa. xxx. 5, xxxv. 20, in the *Septuagint*, where they render רגע *rega*, by ὀργη, *anger*.

Verse 8. *I hid my face from thee for a moment*] The word רגע *rega* is omitted by the *Septuagint*, *Syriac*, and two MSS. of *Kennicott's*, and two of *De Rossi's*. It seems to embarrass rather than to help the sentence. Forte reponi debet pro שצף *shetseph*, quod potest a קצף *ketscph* errore scribæ originem duxisse. "Perhaps it ought to be substituted for שצף *shetseph*, an error probably made by some scribe from its similarity to קצף *ketseph*."—*Secker*.

Thy Redeemer—גאלך *goalech*: but for this word three of *De Rossi's* MSS. have כרחמך *merachamech*, *thy commiserator*.

Verse 9. *For this* is as *the waters of Noah unto me*—"The same will I do now, as in the days of Noah"] כימי *kimey*, in one word, in a MS., and some editions; and so the *Syriac*, *Chaldee*, *Vulgate*, *Symmachus*, *Theodotion*, *Abarbanel*, *Sal. ben Melec*, and *Kimchi* acknowledge that their copies vary in this place.

It is certain that these two words כי מי *ki mey*, were written formerly as *one*. Taken as two כי מי *ki mey*, they signify *for* as *the waters*—when as one, כימי *kimey*, they signify *as the days*. This latter reading is found in about four of *Kennicott's* and *De Rossi's* MSS. In one of my own it appears to have been intended as *one word*: but he who added the *points*, which are by a much *later hand* than the MS. itself, has pointed the letters so as to make the *two words* which are commonly found in the text. For *the waters*, *Symmachus*, *Theodotion*, the *Syriac*, *Vulgate*, and *Arabic* have *days*. The former seems to make the best sense; and the ancient *Versions*, except the *Septuagint*, support it.

Verse 11. *Behold, I will lay thy stones*—"Behold, I lay thy stones"] These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, [r] and their righteousness *is* of me, saith the LORD.

[r] Chap. xlv. 24, 25; Psa. iv. 1; xxxv. 28; li. 14; lxix. 27; lxxxix. 16; cxxxii. 9.

they had each of them some precise, moral, or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, describes the New Jerusalem in the same oriental manner: "For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of ophir." Tob. xiii. 16, 17. Compare also Rev. xxi. 18–21.

Verse 15. *Shall fall for thy sake*—"Shall come over to thy side."] For יפול *yippol*, twenty-eight MSS. (eight ancient) have יפל *yipal*, in its more common form. For the meaning of the word in this place, see Jer. xxxvii. 13.

CHAPTER LV.

This chapter first displays the fulness, freeness, excellence, and everlasting nature of the blessings of the Gospel, and foretells again the enlargement of Messiah's kingdom, 1–5. This view leads the prophet to exhort all to seize the precious opportunity of sharing in such blessings, which were not, however, to be expected without repentance and reformation, 6, 7. And as the things now and formerly predicted were so great as to appear incredible, the prophet points to the omnipotence of God, who would infallibly accomplish his word, and bring about those glorious deliverances which he had promised; the happy effects of which are again set forth by images beautiful and poetical in the highest degree, 8–13.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

HO, [a] every one that thirsteth, come ye to the waters, and he that hath no money; [b] come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye [c] spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 Incline your ear, and [d] come unto me: hear, and your soul shall live: [e] and I will make an everlasting covenant with you, *even* the [f] sure mercies of David.

[a] John iv. 14; vii. 37; Rev. xxi. 6; xxii. 17.—[b] Ecclus. li. 25; Matt. xiii. 44, 46; Rev. iii. 18.—[c] Heb. *weigh*.—[d] Matt. xi. 28.

[e] Gen. ix. 16; xvii. 13, 19; Lev. xxiv. 8; 2 Sam. xxiii. 5; chap. liv. 8; lxi. 8; Jer. xxxii. 40.—[f] 2 Sam. vii. 8, &c.; Psa. lxxxix. 28; Acts xiii. 34.

NOTES ON CHAP. LV.

Verse 1. *Ho, every one that thirsteth*] "Water," says *Kimchi*, "is a metaphor for the *law* and *wisdom*: as the world cannot subsist without water, so it is impossible that it can subsist without *wisdom*. The *law* is also compared to *wine* and *milk*: to *wine* because *wine* rejoiceth the heart, as it is written: 'The statutes of the Lord are right, rejoicing the heart,' Psa. xix. 8. It is compared also to *milk*, because *milk* is the subsistence of the child; so are the *words of the law* the *nourishment* of his soul who walks in the Divine teaching, and grows up under it."

Come, buy wine and milk] In ancient times our forefathers used what is now called the *old third person singular*, ending in *eth*, for the *imperative mood*. We have a fine example of this in the first verses of this chapter. I shall present them as they stand in my old MS. Bible:—Alle gee thirstinge cummeth to wateris: and gee that han not sylber, goth forth and bieth, and eetith. Cummeth, bieth without silber, and without eny chaungyng, wyn and mylc. Heerith gee, heering me and eetith gode thingc, and deliten schal in fattnesse your soule. Bowith in your eie and cummeth to mee, heerith and liven schal your soule. And I schal smyten with you, everlastynge covenant, the faithful mercies of David.

Verse 2. *Wherefore do ye spend*] Why should ye be so zealously attached to a doctrine from which your souls derive neither comfort nor nourishment!

Verse 3. *I will make an everlasting covenant*] Heb. אכרתה לכם ברית עולם *echrethah lachem berith olam*, "I will cut the old or everlasting covenant sacrifice with you." That covenant sacrifice which was pointed out of old from the very beginning; and which is to last

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4 Behold, I have given him [e]*for* a witness to the people, [h] a leader and commander to the people.

5 [i] Behold, thou shalt call a nation *that* thou knowest not, [k] and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; [l] for he hath glorified thee.

6 [m] Seek ye the LORD while he may be found, call ye upon him while he is near:

7 [n] Let the wicked forsake his way, and [o] the unrighteous man [p] his thoughts: and let him return unto the LORD, [q] and he will have mercy upon him; and to our God, for [r] he will abundantly pardon.

8 [s] For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 [t] For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For [u] as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

11 [v] So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 [w] For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall [x] break forth before you into singing, and [y] all the trees of the field shall clap *their* hands.

13 [z] Instead of [a] the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD [b] for a name, for an everlasting sign *that* shall not be cut off.

[e] John xviii. 37; Rev. i. 5. — [h] Jer. xxx. 9; Ezek. xxxiv. 23; Hos. iii. 5; Dan. ix. 25. — [i] Chap. lii. 15; Eph. ii. 11, 12. — [k] Chap. lx. 5. — [l] Chap. lx. 9; Acts iii. 13. — [m] Psa. xxxii. 6; Matt. v. 25; xxv. 11; John vii. 34; viii. 21; 2 Cor. vi. 1, 2; Heb. iii. 13. — [n] Chap. i. 16. — [o] Heb. *the man of iniquity.*

[p] Zech. viii. 17. — [q] Psa. cxxx. 7; Jer. iii. 12. — [r] Heb. *he will multiply to pardon.* — [s] 2 Sam. vii. 19. — [t] Psa. ciii. 11. — [u] Deut. xxxii. 2. — [v] Chap. liv. 9. — [w] Chap. xxxv. 10; lxv. 13, 14. [x] Psa. xcvi. 12; xcviii. 8; chap. xiv. 8; xxxv. 1, 2; xlii. 11. [y] 1 Chron. xvi. 33. — [z] Chap. xli. 19. — [a] Mic. vii. 4. — [b] Jer. xiii. 11.

to the consummation of ages; viz., the Lamb of God that was slain from the foundation of the world.

The sure mercies of David] That is, says *Kimchi*, "The MESSIAH," called here *David;* as it is written, "David my servant shall be a prince over you."

Verse 6. *Seek ye the Lord while he may be found*] Rab. *David Kimchi* gives the true sense of this passage: "Seek ye the Lord, *because* he may be found: call upon him, *because* he is near. Repent before ye die, for after death there is no conversion of the soul."

Verse 9. *For as the heavens are higher*] I am persuaded that כ *caph*, the particle of comparison, is lost in this place, from the likeness of the particle כי *ki*, immediately preceding it. So *Houbigant* and *Secker*. And their remark is confirmed by all the ancient Versions, which express it; and by the following passage of Psa. ciii. 11, which is almost the same:—

כי כגבה שמים על הארץ

haarets al shamayim chigboah ki

גבר חסדו על יראיו

yereaiv al chasdo gabar

"For as the heavens are high above the earth.
So high is his goodness over them that fear him."

Where, by the nature of the sentence, the verb in the second line ought to be the same with that in the first; גבה *gabah*, not גבר *gabar:* so Archbishop *Secker* conjectured; referring however to Psa. cxvii. 2.

Verse 12. *The mountains and the hills*] These are highly poetical images to express a happy state attended with joy and exultation.

Ipsi lætitia voces ad sidera jactant
Intonsi montes: ipsæ jam carmina rupes,
Ipsa sonant arbusta. VIRG. Ecl. v. 61.

"The mountain tops unshorn, the *rocks* rejoice;
The lowly *shrubs* partake of human voice."
DRYDEN.

Verse 13. *Instead of the thorn*—"Instead of the thorny bushes"] These likewise (see note on the preceding verse, and on chap. liv. 11) are general poetical images, expressing a great and happy change for the better. The wilderness turned into a paradise, Lebanon into Carmel: the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness: or, as the *Chaldee* gives the moral sense of the emblem, "instead of the wicked shall arise the just; and instead of sinners, such as fear to sin." Compare chap. xxxv. 1, 2; xli. 19.

And instead of] The conjunction ו *vau* is added, והחת *vetachath*, in forty-five MSS. of *Kennicott's*, several of *De Rossi's*, and five editions; and it is acknowledged by all the ancient Versions. The Masoretes therefore might have safely received it into the text, and not have referred us for it to the margin. But this is no uncommon case with them. Even in our own *Version* the best reading is very often found in the *margin.*

CHAPTER LVI.

Whoever would partake of the blessings of the Gospel is required to be holy in all manner of life and conversation. And he that will be so is declared to be accepted according to this gracious dispensation, the blessings of which are large as the human race, without any respect to persons or to nations, 1–8. *At the ninth verse begins a different subject, or new section of prophecy. It opens with calling on the enemies of the Jews, (the Chaldeans, or perhaps the Romans,) as beasts of prey against them, for the sins of their rulers, teachers, and other profane people among them, whose guilt drew down judgments on the nation,* 9–12.

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THUS saith the LORD, Keep ye [a] judgment, and do justice: [b] for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; [c] that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let [d] the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in [e] mine house and within my walls a place [f] and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

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6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I [g] bring to my holy mountain, and make them joyful in my house of prayer: [h] their burnt-offerings and their sacrifices *shall be* accepted upon mine altar; for [i] mine house shall be called a house of prayer [k] for all people.

8 The LORD God [l] which gathereth the outcasts of Israel saith, [m] Yet will I gather *others* to him, [n] beside those that are gathered unto him.

9 [o] All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

[a] Or, *equity*.——[b] Chap. xlvi. 13; Matt. iii. 2; iv. 17; Rom. xiii. 11, 12.——[c] Chap. lviii. 13.——[d] See Deut. xxiii. 1, 2, 3; Acts viii. 27; x. 1, 2, 31; xvii. 4; xviii. 7; 1 Pet. i. 1.——[e] 1 Tim. iii. 15.——[f] John i. 12; 1 John iii. 1.——[g] Chap. ii. 2; 1 Pet. i. 1, 2.

[h] Rom. xii. 1; Heb. xiii. 15; 1 Pet. ii. 5.——[i] Matt. xxi. 13 Mark xi. 17; Luke xix. 46.——[k] Mal. i. 11.——[l] Psa. cxlvii. 2 chap. xi. 12.——[m] John x. 16; Eph. i. 10; ii. 14, 15, 16.——[n] Heb *to his gathered*.——[o] Jer. xii. 9.

NOTES ON CHAP. LVI.

Verse 2. *That keepeth the Sabbath from polluting it*] *Kimchi* has an excellent note here. "The Sabbath is sanctified when it is *distinguished in dignity*; and *separated* from *other days*. 1. As to the *body*, in meat, drink, and clean clothing. 2. As to the *soul*, that it be empty of worldly occupations, and be busily employed in the words of the law and wisdom, and in meditation on the works of the Lord." The *rabbins* say, "Jerusalem had never been destroyed, had not the Sabbaths been profaned in it."

Verse 5. *I will give them an everlasting name*] For לו *lo, him*, in the singular, it is evident that we ought to read להם *lamo, them*, in the plural: so read the *Septuagint, Syriac, Chaldee*, and *Vulgate*.

Verse 6. *The sons of the stranger*] The Gentiles.

That join themselves to the Lord] Who shall enter into the Christian covenant by baptism and faith in Christ, as the Jews and proselytes did by *circumcision*.

To serve him] To live according to the Gospel, and ever do that which is right in the sight of the Lord.

To love the name of the Lord] The name of JESUS, the Christ, the *Saviour* of sinners, the *Anointed* of God, and the Giver of the Holy Spirit to his followers.

To be his servants] To worship no other God but JEHOVAH, and to trust in none for salvation but his CHRIST.

That keepeth the Sabbath] That observes it as a type of the *rest* that remains for the people of God.

And taketh hold of my covenant] בבריתי *biberithi*, "of my covenant sacrifice;" as without this he can do nothing good; and without it nothing can be acceptable to the infinite majesty of the Most High.

Verse 7. Shall be *accepted*] A word is here lost out of the text: it is supplied from the *Septuagint*, יהי *yihyu*, εσονται, "they shall be."—*Houbigant*.

Verse 9. *All ye beasts of the field*] Here manifestly begins a new section. The prophet in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them, in the restoration of their ruined state, and in the enlargement of his Church by the admission of the Gentiles; here on a sudden makes a transition to the more disagreeable part of the prospect, and to a sharp reproof of the wicked and unbelievers; and especially of the negligent and faithless governors and teachers, of the idolaters and hypocrites, who would still draw down his judgments upon the nation. Pro-

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10 His watchmen *are* [p] blind: they are all ignorant, [q] they *are* all dumb dogs, they cannot bark; [r] sleeping, lying down, loving to slumber.

11 Yea, *they are* [s] greedy [t] dogs *which* [u] can [v] never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

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12 Come ye, *say they*, I will fetch wine; and we will fill ourselves with strong drink; [w] and to-morrow shall be as this day, *and* much more abundant.

[p] Matt. xv. 14; xxiii. 17; Luke vi. 39; xxiii. 16.——[q] Phil. iii. 2. [r] Or, *dreaming*, or *talking in their sleep*.——[s] Heb. *strong of appetite*. [t] Mic. iii. 11.

[u] Heb. *know not to be satisfied*.——[v] Ezek. xxxiv. 2, 3.——[w] Psa. x. 6; Prov. xxiii. 35; chap. xxii. 13; Luke xii. 19; 1 Cor. xv. 32.

bably having in view the destruction of their city and polity by the Chaldeans, and perhaps by the Romans. The same subject is continued in the next chapter; in which the charge of corruption and apostasy becomes more general against the whole Jewish Church. Some expositors have made great difficulties in the 9th verse of this chapter, where there seems to be none. It is perfectly well explained by Jeremiah, chap. xii. 7, 9, where, having introduced God declaring his purpose of punishing his people, by giving them up as a prey to their enemies the Chaldeans, a charge to these his agents is given in words very nearly the same with those of Isaiah in this place:—

"I have forsaken my house; I have deserted my heritage;
I have given up the beloved of my soul into the hands of her enemies.—
Come away, be gathered together, all ye beasts of the field;
Come away to devour."

All ye beasts in the forest—"All ye beasts of the forest."] Instead of בִּיעַר *baiyaar*, three MSS. have יַעַר *yaar*, without the preposition; which seems to be right, and is confirmed by all the ancient Versions.

Verse 10. *His watchmen* are *blind*] *Kimchi* observes, "The flock is intrusted to the care of these watchmen. The wild beasts come; these dogs bark not; and the wild beasts devour the flock. Thus they do not *profit* the flock. Yea, they *injure* it; for the owner trusts in them, that they will watch and be faithful; but they are not. These are the false teachers and careless shepherds."

Dumb dogs, they cannot bark] See note on chap. lxii. 6.

Sleeping—"Dreamers"] חוֹזִים *hozim*, ενυπνιαζομενοι, *Septuagint*. This seems to be the best authority for the meaning of this word, which occurs only in this place: but it is to be observed, that eleven MSS. of *Kennicott's* and *De Rossi's*, and four editions, have חוֹזִים *chazim*, *seers*, or *those who see*; and so the *Vulgate* seems to have read, videntes vana, "seeing vain things."

Loving to slumber.] לְנוּם *lanum*: but six of *Kennicott's* and seven of *De Rossi's* MSS. read לָנוּס *lanus*, *to fly*, "to change their residence:" but what connexion such reading can have with the *sense* of the passage, I cannot discern. What is taken for ם *samech* here is, I have no doubt, a *narrow* formed final ם *mem*, which has been mistaken for the above. Many instances occur in my own MSS., where the final ם *mem* is similar to the *samech*; and yet no such change was intended by the scribe.

Verse 11. *Greedy dogs*] Insatiably feeding themselves with the fat, and clothing themselves with the wool, while the flock is scattered, ravaged, and starved! O what an abundance of these dumb and greedy dogs are there found hanging on and prowling about the flock of Christ! How can any careless, avaricious, hireling minister read this without agitation and dismay?

Verse 12. *I will fetch wine*—"Let us provide wine"] For אקחה *ekchah*, first person singular, an ancient MS. has נקחה *nikchah*, first person plural; and another ancient MS. has אק *ak* upon a rasure. So the *Syriac*, *Chaldee*, and *Vulgate* render it. The spirit of this epicurean sentiment is this: Let us indulge ourselves in the present time to the utmost, and instead of any gloomy forebodings of the future, let us expect nothing but increasing hilarity for every day we shall live. Thus they,

"Counting on long years of pleasure here,
Are quite unfurnished for the world to come."

CHAPTER LVII.

After mentioning the removal of righteous persons as an awful symptom of the approach of Divine judgments, 1, 2, *the prophet goes on to charge the nation in general with idolatry, and with courting the unprofitable alliance of idolatrous kings*, 3–12. *In opposition to such vain confidence, the prophet enjoins trust in God, with whom the penitent and humble are sure to find acceptance, and from whom they should obtain temporal and spiritual deliverances*, 13–19. *Awful condition of the wicked and finally impenitent*, 20, 21.

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THE righteous perisheth, and no man layeth *it* to heart: and [a] merciful [b] men *are* taken away, [c] none considering that the righteous is taken away [d] from the evil *to come*.

2 He shall [e] enter into peace: they shall rest [f] in their beds, *each one* walking [g] *in* his uprightness.

3 But draw near hither, [h] ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a [i] seed of falsehood,

5 Enflaming yourselves [k] with idols [l] under every green tree, [m] slaying the children in the valleys under the clifts of the rocks?

[a] Heb. *men of kindness*, or *godliness*.——[b] Psa. xii. 1; Mic. vii. 2. [c] 1 Kings xiv. 13; see 2 Kings xxii. 20; Wisd. iv. 20, &c. [d] Or, *from that which is evil*.——[e] Or, *go in peace*; Luke ii. 29. [f] 2 Chron. xvi. 14.

[g] Or, *before him*.——[h] Matt. xvi. 4.——[i] Chap. i. 4.——[k] Or, *among the oaks*; chap. i. 29.——[l] 2 Kings xvi. 4; xvii. 10; Jer. ii. 20.——[m] Lev. xviii. 21; xx. 2; 2 Kings xvi. 3; xxiii. 10; Jer. vii. 31; Ezek. xvi. 20; xx. 26.

NOTES ON CHAP. LVII.

I shall give Bishop *Lowth's* translation of the two first verses, and give the substance of his criticisms with additional evidence.

Ver. 1. The righteous man perisheth, and no one considereth;
And pious men are taken away, and no one understandeth,
That the righteous man is taken away because of the evil.

2. He shall go in peace: he shall rest in his bed;
Even the perfect man: he that walketh in the straight path.

Verse 1. *The righteous perisheth*—הצדק אבד *hatstsadik abad*. There is an emphasis here which seems intended to point out a particular person. See below. *Perisheth*—As the root עבד *abad* signifies the straying of cattle, their passing away from one pasture to another, I feel inclined to follow the grammatical meaning of the word "perish," *pereo*. So the *Vulgate*, *justus periit*, from *per*, BY or THROUGH, and *eo*, to GO. In his death the righteous man may be said to have passed *through* life, and to have passed by men, i. e., gone or passed before them into the eternal world. A similar mode of speech is used by our Saxon ancestors to express death: ȝeϝoꞃon ϝiꞇe, he went out of sight; and ȝeϝoꞃ, he went away; and ϝoꞃȣϝoꞃen, to fare forth, to die.

There are very few places in Isaiah where Jesus Christ is not intended; and I am inclined to think that *He* is intended here, THAT Just One; and perhaps Stephen had this place in view, when he thus charged the Jews, "Ye denied τον ἅγιον και δικαιον, that HOLY and JUST One," Acts iii. 14. That his death was not laid to heart by the wicked Jewish people, needs no proof.

Merciful men] If the *first* refers to *Christ*, this may well refer to the *apostles*, and to others of the primitive Christians, who were *taken away*, some by death and martyrdom, and others by a providential escape from the city that they knew was devoted to destruction.

The evil to come.] That destruction which was to come upon this disobedient people by the Romans.

Verse 2. *He shall enter into peace*—"He shall go in peace"] יבוא שלום *yabo shalom*; the expression is elliptical, such as the prophet frequently uses. The same sense is expressed at large and in full terms, Gen. xv. 15: ואתה תבא אל אבותיך בשלום *veattah tibbo al abotheycha beshalom*, "and thou shalt go to thy fathers in peace."

They shall rest in their beds, each one *walking* in *his uprightness*—"He shall rest in his bed; even the perfect man"] This obscure sentence is reduced to a perfectly good sense, and easy construction by an ingenious remark of Dr. Durell. He reads ינוח על משכבו תם *yanuach al mishcabo tam*, "the perfect man shall rest in his bed." Two MSS. (one of them ancient) have ינוח *yanuach*, singular; and so the *Vulgate* renders it, *requiescat*, "he shall rest." The verb was probably altered to make it plural, and so consistent with what follows, after the mistake had been made in the following words, by uniting משכבו *mishcabo* and תם *tam* into one word. See *Merrick's* Annotations on the Psalms, Addenda; where the reader will find that J. S. Moerlius, by the same sort of correction, and by rescuing the adjective תם *tam*, which had been swallowed up in another word in the same manner, has restored to a clear sense a passage before absolutely unintelligible:—

כי אין חרצבות למו
lemo chartsubboth ein ki
תם ובריא אולם:
ulam ubari tham

"For no distresses happen to them;
Perfect and firm is their strength." Psa. lxxiii. 4.

To follow on my application of this to our Lord:—HE, the JUST ONE, *shall enter into peace*—the peaceable, prosperous possession of the glorious mediatorial kingdom. *They shall rest upon their beds*—the hand of wrong and oppression can reach these persecuted followers of Christ no more. (But see below.) *The perfect man walking in his uprightness*. This may be considered as a general declaration. The separated spirit, though disunited from its body, walking in conscious existence in the paradise of God, reaping the fruit of *righteousness*. The word which we render *their beds*, משכבותם *mishkebotham*, the learned bishop supposes to be two words; and to be compounded of משכבו *mishkabo*, *his bed*, and תם *tam*, *the upright* or *perfect man*. This is the reading both of the *Syriac* and *Vulgate*, and it is favoured by the *Chaldee*; and

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6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 [n] Upon a lofty and high mountain hast thou set [o] thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself* *to another* than me, and art gone up; thou hast enlarged thy bed, and [p] made thee *a covenant* with them; [q] thou lovedst their bed [r] where thou sawest *it*.

9 And [s] thou [t] wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

[n] Ezek. xvi. 16, 25.——[o] Ezek. xxiii. 41.——[p] Or, *hewed it for thyself* larger *than theirs*.——[q] Ezek. xvi. 26, 28; xxiii. 2–20.

[r] Or, *thou providest room*.——[s] Or, *thou respectedst the king*.
[t] Chap. xxx. 6; Ezek. xvi. 33; xxiii. 16; Hos. vii. 11; xii. 1.

one of *De Rossi's* MS. has משכבו *mishkabo, his bed*, without the word תם *tam*, which has been added by a later hand. Bishop *Lowth*, as we have seen, adopts this separation of the word; and for ינוחו *yanuchu, they shall rest*, reads ינוח *yanuach, he shall rest*, which is supported by two of Dr. *Kennicott's* MSS., and by the *Vulgate*, *Septuagint*, and *Arabic*. The word תם *tam*, taken from משכבותם *mishkebotham*, should begin the latter clause of the verse; and then the interpolated words, *each one*, which our translators supplied, may be very well spared. The verse may be then read and paraphrased thus:—

He shall enter into peace: he shall rest upon his bed;
The perfect man walking in his uprightness.

The *bed* must signify the *grave*; the walking in uprightness after death, the conscious existence of the happy spirit, and its eternal progression in happiness and perfection: נכחו *nechocho, straight before him*; proceeding into the unlimited extent of eternal glory, increasing in happiness, and increasing in perfection.

My old MS. Bible translates very nervously:—

> The rightwise man perishith,
> And there is not that bethinke in his herte.
> And men of mercy ben gedrid,
> For there is not that understonde:
> From the face forsoth of malice,
> Gedrid is the rigtwise.
> Cumm pese: reste it in his bed
> That geede in his rigt rewlinge.

It has been often remarked that, previously to the execution of God's judgments upon a wicked place, he has removed good men from it, that they might not suffer with the wicked. When great and good men are removed by death, or otherwise, from any place, the remaining inhabitants have much cause to tremble.

Verse 6. *Among the smooth* stones *of the stream*—"Among the smooth stones of the valley"] The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the prophet here inveighs against with great vehemence. Of the worship of rude stones consecrated, there are many testimonials of the ancients. They were called Βαιτυλοι and Βαιτυλια· probably from the stone which Jacob erected at Beth-el, pouring oil upon the top of it. This practice was very common in different ages and places. *Arnobius*, lib. i., gives an account of his own practice in this respect before he became a Christian: Si quando conspexeram lubricatum lapidem, et ex olivi unguine sordidatum; tanquam inesset vis præsens, adulabar, affabar, et beneficia poscebam nihil sentiente de trunco.—"When I have met with a smooth stone, smeared with oil, supposing a spiritual power to be connected with it, I worshipped it, paid my addresses to it, and requested blessings," &c. *Clemens* Alex., Strom. lib. vii., speaks of a worshipper of every smooth stone in a proverbial way, to denote one given up to superstition. And accordingly Theophrastus has marked this as one strong feature in the character of the superstitious man: Και των λιπαρων λιθων των εν ταις τριοδοις παριων, εκ της ληκυθου ελαιου καταχειν, και επι γονατα πεσων και προσκυνησας απαλλαττεσθαι. "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs." *Kimchi* says: "When they found a beautiful polished stone in a brook or river, they paid Divine adoration to it." This idolatry is still prevalent among the Hindoos. The stone which is the object of their adoration is called *salgram*. They are found about eighty miles from the source of the river Sown, in the viceroyalty of Bahar, on the coast of Bengal. *Ayeen Akbery* vol. ii. p. 29.

Verse 8. *Behind the doors also and the posts hast thou set up thy remembrance*—"Behind the door, and the door-posts, hast thou set up thy memorial"] That is, the image of their tutelary gods, or something dedicated to them; in direct opposition to the law of God, which commanded them to write upon the door-posts of their house, and upon their gates, the words of God's law; Deut. vi. 9; xi. 20. If they chose for them such a situation as more private, it was in defiance of a particular curse denounced in the law against the man who should make a graven or a molten image, and put it in a secret place; Deut. xxvii. 15. An ancient MS., with another, has אחר *achar*, without the conjunction ו *vau, and*.

Verse 9. *And thou wentest to the king with ointment*—"And thou hast visited the king with a present of oil"] That is, the king of Assyria, or Egypt. Hosea, chap. xii. 1, reproaches the Israelites for the same practice:—

> "They make a covenant with Assyria,
> And oil is carried to Egypt."

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10 Thou art wearied in the greatness of thy way; [u] *yet* saidst thou not, There is no hope: thou hast found the [v] life of thine hand; therefore thou wast not grieved.

11 And [w] of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? [x] have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

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14 And shall say, [y] Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, [z] whose name *is* Holy; [a] I dwell in the high and holy *place,* [b] with him also *that is* of a contrite and humble spirit, [c] to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 [d] For I will not contend for ever, neither will I be always wroth: for the spirit should

[u] Jer. ii. 25. — [v] Or, *living.* — [w] Chap. li. 12, 13. — [x] Psa. l. 21. [y] Ch. xl. 3; lxii. 10. — [z] Job vi. 10; Luke i. 49. — [a] Psa. lxviii. 4; Zech. ii. 13. — [b] Psa. xxxiv. 18; li. 17; cxxxviii. 6; chap. lxvi. 2. [c] Psa. cxlvii. 3; ch. lxi. 1. — [d] Psa. lxxxv. 5; cm. 9; Mic. vii. 18.

It is well known, that in all parts of the east, whoever visits a great person must carry him a present. "It is counted uncivil," says *Maundrell*, p. 26, "to visit in this country without an offering in hand. All great men expect it as a tribute due to their character and authority; and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted." Hence שור *shur, to visit* a person, is equivalent to making him a present; and השירה *teshurah* signifies a *present* made on such occasions; as our translators have rightly rendered it, 1 Sam. ix. 7; on which Jarchi says, Menachem exponit השירה *teshurah*, quod significat oblationem sive manus, ut aliquis aspiciat faciem regis, aut alicujus magnatis. "Menachem expounds השירה *teshurah* of an offering or gift which is presented in order to be admitted into the presence of the king or some great man."

Verse 10. *Yet saidst thou not, There is no hope*—"Thou hast said, There is hope"] In one of the MSS. at Koningsberg, collated by Lilienthal, the words לא אמרת *lo amarta*, are left in the text unpointed, as suspected; and in the margin the corrector has written ותאמרי *vattomari*. Now if we compare Jer. ii. 25 and xviii. 12, we shall find that the subject is in both places quite the same with this of Isaiah; and the sentiment expressed, that of a desperate resolution to continue at all hazards in their idolatrous practices; the very thing that in all reason we might expect here. Probably, therefore, the latter is the true reading in this place.—L.

Verse 11. *Nor laid it to thy heart*—"Nor revolved it in thy mind"] *Eight* MSS., (*four* ancient,) and the *two* oldest editions, with another, add the conjunction ו *vau*, ולא *vela:* which is confirmed by all the ancient Versions.

Even of old—"And winked"] For וכיעולם *umeolam*, which makes no good sense or construction in this place, *twenty-three* MSS. (*seven* ancient) and *three* editions have כיגלם, (to be thus pointed כיגלם *malim;*) Παροῡ, *Septuagint; quasi non videns*, "as if not seeing," *Vulgate*. See Psa. x. 1. The truth of this reading, so confirmed, admits of no doubt. In one of my own MSS. the ו *vau* has been written, but afterwards struck out. *Is it not because I was silent, and winked?*

Verse 12. *Thy righteousness*—"My righteousness"] For צדקתך *tsidkatheh*. THV *righteousness*, the *Syriac*, *Septuagint*, MSS. *Alex.* and *Pachom.*, and 1. D. II., and *Marchal.* and *oi* Γ, and the *Arabic*, read צדקי *tsidki*, MY *righteousness*.

Verse 13. *Let thy companies deliver thee*—"Let thine associates deliver thee"] *Thirty-nine* MSS. (*ten* ancient) of Dr. *Kennicott's*, and *two* of my own, and the two oldest editions have יצילוך *yatstsiluchu*, plural.

Verse 14. *And shall say*—"Then will I say"] ואמר *vaomer*, to be pointed as the first person future. They are the words of God, as it is plain from the conclusion of the verse; *my* people, עמי *ammi*.

Verse 15. *For thus saith the high and lofty One*—"For thus saith JEHOVAH, the high and the lofty"] A MS. adds יהוה *Yehovah*, after אמר *amar*, and edition Prag. 1518. So the *Septuagint Alex.* and *Arabic*. An ancient MS. adds יה *Yah*.

With him also that is *of a contrite and humble spirit*] *Twelve* MSS. have את *eth*, without the conjunction ו *vau*. Pro ואת *veeth*, forte legendum וארא *veerah:* confer Psa. cxiii. 5, *et* cxxxviii. 6.—SECKER. "We should perhaps read וארא *veerah*, instead of ואת *veeth* See Psa. cxiii. 5, and cxxxviii. 6."

Verse 16. *For I will not contend for ever*] The learned have taken a great deal of pains to little purpose on the latter part of this verse, which they suppose to be very obscure. After all their labours upon it, I think the best and easiest explication of it is given in the two following elegant passages of the Psalms, which I presume are exactly parallel to it, and very clearly express the same sentiment.

"But he in his tender mercy will forgive their sin,
And will not destroy them;
Yea, oftentimes will he turn away his wrath,
And will not rouse up his indignation:
For he remembereth that they are but flesh,
A breath that passeth, and returneth not."
Psa. lxxviii. 38. 39.

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fail before me, and the souls [e] *which* I have made.

17 For the iniquity of [f] his covetousness was I wroth, and smote him: [g] I hid me, and was wroth, [h] and he went on [i] frowardly in the way of his heart.

18 I have seen his ways, and [k] will heal him: I will lead him also, and restore comforts unto him and to [l] his mourners.

19 I create [m] the fruit of the lips; Peace, peace [n] to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

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20 [o] But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 [p] *There is* no peace, saith my God, to the wicked.

[e] Num. xvi. 22; Job xxxiv. 14; Heb. xii. 9.——[f] Jer. vi. 13.——[g] Chap. viii. 17; xlv. 15.——[h] Chap. ix. 13.——[i] Heb. *turning away.*

[k] Jer. iii. 22.——[l] Chap. lxi. 2.——[m] Heb. xiii. 15.——[n] Acts ii. 39; Eph. ii. 17.——[o] Job xv. 20, &c.; Prov. iv. 16.——[p] Chap xlviii. 22.

"He will not always contend,
Neither will he for ever hold his wrath:
As a father yearneth towards his children,
So is JEHOVAH tenderly compassionate towards them that fear him:
For he knoweth our frame;
He remembereth that we are but dust."
Psa. ciii. 9, 13, 14.

In the former of these two passages the second line seems to be defective both in measure and sense. I suppose the word אותם *otham, them,* is lost at the end; which seems to be acknowledged by the *Chaldee* and *Vulgate,* who render as if they had read ולא ישחית אותם *velo yaschith otham.*—L.

For the spirit] רוח *ruach, the animal life.*

And the souls] נשמות *neshamoth, the immortal spirits.* The *Targum* understands this of the resurrection. *I will restore the souls of the dead,* i. e., to their bodies.

Verse 17. *For the iniquity of his covetousness was I wroth*—"Because of his iniquity for a short time was I wroth"] For בצעו *bitso,* I read בצע *betsa, a little while,* from בצע *batsa, he cut off*; as the *Septuagint* read and render it, βραχυ τι, "a certain short space." *Propter iniquitatem* avaritiæ ejus, "because of the iniquity of his avarice," the rendering of the *Vulgate,* which our translators and I believe all others follow, is surely quite beside the purpose.

Verse 18. *I have seen his ways*] Probably these verses refer to the restoration of the Jews from captivity.

Verse 19. *I create the fruit of the lips*] "The sacrifice of praise," saith St. Paul, Heb. xiii. 15, "is the fruit of the lips." God creates this fruit of the lips, by giving new subject and cause of thanksgiving by his mercies conferred on those among his people, who acknowledge and bewail their transgressions, and return to him. The great subject of thanksgiving is peace—reconciliation and pardon, offered to them that are nigh, and to them that are afar off; not only to the Jew, but also to the Gentile, as St. Paul more than once applies those terms, Eph. ii. 13, 17. See also Acts ii. 39.

Peace to him that is *far off*—"That is, to the penitent; *and to* him that is *near,* i. e., the righteous."—*Kimchi.*

Verse 21. There is *no peace, saith my God*] For אלהי *Elohai, twenty-two* MSS. (*five* ancient) of *Kennicott's, thirty* of *De Rossi's,* and *one* ancient of my own, read יהוה *Yehovah*; the *Vulgate, Septuagint Alex.,* and *Arabic,* and three MSS. have both. This verse has reference to the *nineteenth.* The perseveringly wicked and impenitent are excluded from all share in that peace above mentioned, that reconcilement and pardon which is promised to the *penitent* only. The forty-eighth chapter ends with the same declaration, to express the exclusion of the unbelievers and impenitent from the benefit of the foregoing promises.—L.

CHAPTER LVIII.

This elegant chapter contains a severe reproof of the Jews on account of their vices, particularly their hypocrisy in practising and relying on outward ceremonies, such as fasting and bodily humiliation, without true repentance, 1–5. *It then lays down a clear and comprehensive summary of the duties they owed to their fellow creatures,* 6, 7. *Large promises of happiness and prosperity are likewise annexed to the performance of these duties in a variety of the most beautiful and striking images,* 8–12. *Great temporal and spiritual blessedness of those who keep holy the Sabbath day,* 13, 14.

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CRY [a] aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

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2 Yet they seek me daily, and

[a] Heb. *with the throat.*

NOTES ON CHAP. LVIII.

Verse 1. *Cry aloud, spare not*] Never was a louder cry against the hypocrisy, nor a more cutting reproof of the wickedness, of a people professing a national established religion, having all the forms of godliness without a particle of its power. This chapter has been

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delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 [b]Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we [c]afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your [d]labours [e].

4 [f]Behold, ye fast for strife and debate, and to smite with the fist of wickedness: [g]ye shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it [h]such a fast that I have chosen? [i]a [k]day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and [l]to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

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6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, [m]to undo [n]the heavy burdens, and [o]to let the [p]oppressed go free, and that ye break every yoke?

7 *Is it* not [q]to deal thy bread to the hungry, and that thou bring the poor that are [r]cast out to thy house? [s]when thou seest the naked, that thou cover him; and that thou hide not thyself from [t]thine own flesh?

8 [u]Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; [v]the glory of the LORD [w]shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say,

[b] Mal. iii. 14.——[c] Lev. xvi. 29, 31; xxiii. 27.——[d] Or, *things wherewith ye grieve others.*——[e] Heb. *griefs.*——[f] 1 Kings xxi. 9, 12, 13.——[g] Or, *ye fast not as this day.*——[h] Zech. vii. 5.——[i] Lev. xvi. 29.——[k] Or, *to afflict his soul for a day.*——[l] Esth. iv. 3; Job ii. 8; Dan. ix. 3; Jonah iii. 6.

[m] Neh. v. 10, 11, 12.——[n] Heb. *the bundles of the yoke.*——[o] Jer. xxxiv. 9.——[p] Heb. *broken.*——[q] Ezek. xviii. 7, 16; Matt. xxv. 35.——[r] Or, *afflicted.*——[s] Job xxxi. 19.——[t] Gen. xxix. 14; Neh. v. 5.——[u] Job xi. 17.——[v] Exod. xiv. 19; chap. lii. 12. [w] Heb. *shall gather thee up.*

often appointed to be read on political fast days for the success of wars carried on for—God *knows* what purposes, and originating in—God *knows* what motives. Politically speaking, was ever any thing more injudicious?

Verse 3. *Have we afflicted our soul*—"Have we afflicted our souls"] *Twenty-seven* MSS. (*six* ancient) of Dr. *Kennicott's*, *thirty-six* of *De Rossi's*, and *two* of my own, and the old edition of 1488 have the noun in the plural number, נפשינו *naphsheynu*, *our souls*; and so the *Septuagint*, *Chaldee*, and *Vulgate*. This reading is undoubtedly genuine.

In the day of your fast ye find pleasure] Fast days are generally called *holidays*, and holidays are days of idleness and pleasure. In numberless cases the *fast* is turned into a *feast*.

And exact all your labours.] Some disregard the most sacred fast, and will oblige their servant to *work* all day long; others use fast days for the purpose of settling their accounts, posting up their books, and drawing out their bills to be ready to collect their debts. These are sneaking hypocrites; the others are daringly irreligious.

Verse 4. *Ye fast for strife and debate*] How often is this the case! A whole nation are called to fast to implore God's blessing on wars carried on for the purposes of wrath and ambition.

To smite with the fist of wickedness: ye shall not fast as ye do this *day*—"To smite with the fist the poor. Wherefore fast ye unto me in this manner"] I follow the version of the *Septuagint*, which gives a much better sense than the present reading of the Hebrew. Instead of רשׁע לא *resha lo*, they seem to have read in their copy רשׁ על מה לי *rash al mah li*. The four first letters are the same, but otherwise divided in regard to the words; the four last are lost, and א *aleph* added in their place, in order to make some sort of sense with רשׁע לא. The version of the *Septuagint* is, και ταπεινωσετε πυγμαις ταπεινον· ινα τι μοι νηστευσετε—as above.

Verse 6. *Let the oppressed go free*] How can any nation pretend to fast or worship God at all, or dare to profess that they believe in the existence of such a Being, while they carry on the *slave trade*, and traffic in the souls, blood, and bodies, of men! O ye most flagitious of knaves, and worst of hypocrites, cast off at once the mask of religion; and deepen not your endless perdition by professing the *faith* of our *Lord Jesus Christ*, while ye continue in this traffic!

Verse 7. *Deal thy bread to the hungry*] But this thou canst not do, if thou eat it *thyself*. When a man fasts, suppose he do it through a religious motive, he should give the food of that day, from which he abstains, to the poor and hungry, who, in the course of providence, are called to sustain many involuntary fasts, besides suffering general privations. Wo to him who saves a day's victuals by his religious fast! He should either give them or their value in money to the poor. See ver. 6.

That thou bring the poor that are cast out to thy house—"To bring the wandering poor into thy house"] πτωχους αστεγους, *Septuagint*; *egenos* vagosque, *Vulgate*; and כטלטלין *metaltelin*, *Chaldee*. They read, instead of מרודים *merudim*, הנידים *hanudim*. כר *mer* is upon a rasure in the Bodleian MS. The same MS. reads בית *bayethah*, in *domum*, "into the house."—L.

Verse 8. *And thine health shall spring forth speedily*—"And thy wounds shall speedily be healed over"] Et cicatrix vulneris tui cito obducetur: "And the scar of thy wounds shall be speedily removed." *Aquila's*

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Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and [x] speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in [y] drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters [z] fail not.

12 And *they that shall be* of thee [a] shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

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13 If [b] thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words;

14 [c] Then shalt thou delight thyself in the LORD; and I will cause thee to [d] ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: [e] for the mouth of the LORD hath spoken *it*.

[x] Psa. xii. 2.——[y] Heb. *droughts*.——[z] Heb. *lie* or *deceive*. [a] Chap. lxi. 4.——[b] Chap. lvi. 2.

[c] Job xxii. 26.——[d] Deut. xxxii. 13; xxxiii. 29.——[e] Chap. i. 20; xl. 5; Mic. iv. 4.

Version, as reported by Jerome, with which agrees that of the *Chaldee*.

The glory—"And the glory"] Sixteen MSS. (five ancient) of Dr. *Kennicott's*, and the *Septuagint*, *Syriac*, and *Vulgate* add the conjunction ו *vau*, וכבוד *vechabod*.

Verse 10. *And* if *thou draw out thy soul to the hungry*—"If thou bring forth thy bread to the hungry"] "To draw out thy soul to the hungry," as our translators rightly enough express the present Hebrew text, is an obscure phrase, and without example in any other place. But instead of נפשך *naphshecha*, *thy soul*, eight MSS. (three ancient) of *Kennicott's* and three of *De Rossi's* read לחמך *lachmecha*, *thy bread*; and so the *Syriac* renders it. The *Septuagint* express both words, τον αρτον εκ της ψυχης σου, "thy bread from thy soul." I cannot help thinking, however, that this reading is a gloss, and should not be adopted. To *draw out the soul* in relieving the poor, is to do it, not of constraint or necessity, but cheerfully, and is both nervous and elegant. His *soul pities* and his *hand gives*.

Verse 11. *And make fat thy bones*—"And he shall renew thy strength"] Chaldæus forte legit יחליף עצמתך *yachaliph otsmathecha*; *confer cap.* xl. 29, 31, *et* xli. 1.—SECKER. "The *Chaldee* perhaps read יחליף עצמתך *yachaliph otsmathecha*." The *Chaldee* has וגופך יחיי בחיי עלמא *veguphach yechaiyey bechaiyey alma*, "and he will vivify thy body in life eternal." The rest of the ancients seem not to know what to make of יחליץ *yachalits*; and the rendering of the *Vulgate*, which seems to be the only proper one, *ossa tua liberabit*, "he will deliver thy bones," makes no sense. I follow this excellent emendation; to favour which it is still farther to be observed that three MSS., instead of עצמתיך *atsmotheycha*, have עצמתך *otsmathecha*, singular.—L.

Verse 12. *The restorer of paths to dwell in*—"The restorer of paths to be frequented by inhabitants."] To this purpose it is rendered by the *Syriac*, *Symmachus*, and *Theodotion*.

Verse 13. *If thou turn away thy foot from the Sabbath*] The meaning of this seems to be, that they should be careful not to take their pleasure on the Sabbath day, by paying visits, and taking country jaunts; not going, as *Kimchi* interprets it, more than a Sabbath day's journey, which was only *two thousand* cubits beyond the city's suburbs. How vilely is this rule transgressed by the inhabitants of this land! They seem to think that the Sabbath was made only for their recreation!

From *doing thy pleasure*] The *Septuagint*, *Syriac*, and *Chaldee*, for עשות *asoth*, manifestly express מעשות *measoth*. So likewise a MS. has it, but with the omission of the words שבת רגלך *shabbath raglecha*.—L.

The holy of the Lord—"And the holy feast of JEHOVAH"] Twenty-eight MSS. (seven ancient) add the conjunction ו *vau*, ולקדוש *velikedosh*; and so the *Syriac*, *Chaldee*, and *Vulgate*. One of my own has the same reading.

Nor speaking thine own *words*—"From speaking vain words."] It is necessary to add some epithet to make out the sense; the *Septuagint* say, *angry* words; the *Chaldee*, words of violence. If any such epithet is lost here, the safest way is to supply it by the prophet's own expression, ver. 9, ודבר און *vedabar aven*, *vain words*; that is, profane, impious, injurious, &c.

"The additional epithet seems unnecessary; the *Vulgate* and *Syriac* have it not; and the sense is good without it; two ways, first by taking ודבר *vedabar* for a noun, and דבר *dabur* for the participle pahul, and rendering,—

> 'From pursuing thy pleasure, and the thing resolved on.'

Or, secondly, by supposing the force of the preposition מ *mem* to have been continued from the verb ממצוא *mimmetso* to the verb ודבר *vedabber* immediately following; and rendering,—

> 'From executing thy pleasure, and from speaking words concerning it.'

But the first seems the easier rendering."—Dr. JUBB.

Verse 14. *Then shalt thou delight thyself*] If all *fasts* and religious observances be carried on in the spirit and manner recommended above, God's blessing will attend every ordinance. But in public fasts, prescribed not in the Book of God, but by the rulers of nations in general (very unfit persons) care should be taken that the *cause is good*, and that God's blessing may be *safely* implored in it.

France has lately fasted and prayed that they might be able to subjugate Spain, restore and establish the horrible inquisition, and utterly destroy all the liberties of the people! Is this such a fast as God hath chosen?—A. D. 1823.

CHAPTER LIX.

This chapter contains a more general reproof of the wickedness of the Jews, 1–8. *After this they are represented confessing their sins, and deploring the unhappy consequences of them,* 9–15. *On this act of humiliation God, ever ready to pardon the penitent, promises that he will have mercy on them; that the Redeemer will come, mighty to save; and that he will deliver his people, subdue his enemies, and establish a new and everlasting covenant,* 16–21.

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BEHOLD, the LORD's hand is not [a] shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins [b] have hid *his* face from you, that he will not hear.

3 For [c] your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; [d] they conceive mischief, and bring forth iniquity.

5 They hatch [e] cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and [f] that which is crushed breaketh out into a viper.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

6 [g] Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 [h] Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [i] destruction *are* in their paths.

[a] Num. xi. 23; chap. l. 2.——[b] Or, *have made* him *hide*.——[c] Chap. i. 15.——[d] Job xv. 35; Psa. vii. 14.——[e] Or, *adders'*.

[f] Or, *that which is sprinkled* is as if *there brake out a viper*.——[g] Job viii. 14, 15.——[h] Prov. i. 16; Rom. iii. 15.——[i] Heb. *breaking*.

The foregoing elegant chapter contained a severe reproof of the Jews, in particular for their hypocrisy in pretending to make themselves accepted with God by fasting and outward humiliation without true repentance; while they still continued to oppress the poor, and indulge their own passions and vices; with great promises however of God's favour on condition of their reformation. This chapter contains a more general reproof of their wickedness, bloodshed, violence, falsehood, injustice. At ver. 9 they are introduced as making, themselves, an ample confession of their sins, and deploring their wretched state in consequence of them. On this act of humiliation a promise is given that God, in his mercy and zeal for his people, will rescue them from this miserable condition; that the Redeemer will come like a mighty hero to deliver them; he will destroy his enemies, convert both Jews and Gentiles to himself, and give them a new covenant, and a law which shall never be abolished.

As this chapter is remarkable for the beauty, strength, and variety of the images with which it abounds; so is it peculiarly distinguished by the elegance of the composition, and the exact construction of the sentences. From the first verse to the two last it falls regularly into stanzas of four lines, (see Prelim. Dissert. p. xxi.,) which I have endeavoured to express as nearly as possible in the form of the original.—L.

NOTES ON CHAP. LIX.

Verse 2. *His face*] For פנים *panim, faces*, I read *panair, his face*. So the *Syriac, Septuagint, Alexandrian, Arabic*, and *Vulgate*. פני *panai*, MS. Forte legendum פנו *panai*, nam כ *mem*, sequitur, et loquitur Deus; confer cap. lviii. 14. "We should perhaps read פנו *panai*; for כ *mem* follows, and God is the speaker."—SECKER. I rather think that the speech of God was closed with the last chapter, and that this chapter is delivered in the person of the prophet.—L.

Verse 3. *Your tongue*—"And your tongue"] An ancient MS., and the *Septuagint* and *Vulgate*, add the conjunction.

Verse 4. *They conceive mischief, and bring forth iniquity.*] There is a curious propriety in this mode of expression; a thought or purpose is compared to *conception*; a word or act, which is the consequence of it, to the *birth of a child*. From the *third* to the *fifteenth* verse inclusive may be considered a true statement of the then moral state of the Jewish people; and that they were, in the most proper sense of

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8 The way of peace they know not; and *there is* no [k] judgment in their goings: [l] they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: [m] we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 [n] We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and [o] mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them:

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering [p] from the heart words of falsehood.

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14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil [q] maketh himself a prey: and the LORD saw *it*, and [r] it displeased him that *there was* no judgment.

16 [s] And he saw that *there was* no man, and [t] wondered that *there was* no intercessor: [u] therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 [v] For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of ven-

[k] Or, *right*.——[l] Psa. cxxv. 5; Prov. ii. 15.——[m] Jer. viii. 15.
[n] Deut. xxviii. 29; Job v. 14; Amos viii. 9.——[o] Chap. xxxviii. 14; Ezek. vii. 16.——[p] Matt. xii. 34.——[q] Or, *is accounted mad*.

[r] Heb. *it was evil in his eyes*.——[s] Ezek. xxii. 30.——[t] Mark vi. 6.
[u] Psa. xcviii. 1; chap. lxiii. 5.——[v] Wisd. v. 18, 19; Eph. vi. 14, 17; 1 Thess. v. 8.

the word, guilty of the iniquities with which they are charged.

Verse 8. *Whosoever goeth therein shall not know peace*—"Whoever goeth in them knoweth not peace"] For בה *bah*, singular, read בם *bam*, plural, with the *Septuagint*, *Syriac*, *Vulgate*, and *Chaldee*. The ה *he* is upon a rasure in one MS. Or, for נתיבתיהם *nethibotheyhem*, plural, we must read נתיבתם *nethibatham*, singular, as it is in an ancient MS., to preserve the grammatical concord.—L.

Verse 10. *We stumble at noon day as in the night*—"We stumble at mid-day, as in the twilight"] I adopt here an emendation of Houbigant, נשנגה *nishgegah*, instead of the second, ננשׁשׁה *negashcshah*, the repetition of which has a poverty and inelegance extremely unworthy of the prophet, and unlike his manner. The mistake is of long standing, being prior to all the ancient versions. It was a very easy and obvious mistake, and I have little doubt of our having recovered the true reading in this ingenious correction.

Verse 11. But *it is far off from us*—"And it is far distant from us."] The conjunction ו *vau* must necessarily be prefixed to the verb, as the *Syriac*, *Chaldee*, and *Vulgate* found it in their copies; ורחקה *verachakah*, "and far off."

Verse 14. *Justice standeth afar off*] צדקה *tsedakah*, *righteousness*, put here, says Kimchi, for *alms to the poor*. This casts some light on Matt. vi. 1: "Take heed that you do not your alms," ελεημοσυνην. But the best copies have δικαιοσυνην, *righteousness*; the former having been inserted in the text at first merely as the explanation of the genuine and original word.

Verse 15. *And the Lord saw* it—"And JEHOVAH saw it ——"] This third line of the stanza appears manifestly to me to be imperfect by the loss of a phrase. The reader will perhaps more perfectly conceive my idea of the matter if I endeavour to supply the supposed defect. I imagine it might have stood originally in this manner:—

וירא יהוה ויחר לו
lo veyachar Yehovah vaiyar
וירע בעיניו כי אין משפט
mishpat ein ki beeyinaiv veyera

"And JEHOVAH saw it, and he was wroth;
And it displeased him, that there was no judgment."

We have had already many examples of mistakes of omission; this, if it be such, is very ancient, being prior to all the versions.—L.

Verse 16. *And wondered that* there was *no intercessor*] This and the following verses some of the most eminent rabbins understand as spoken of the Messiah. Kimchi says that Rabbi Joshua ben Levi proposes this objection: "It is written, 'Behold, he will come in the clouds of heaven as the son of man,' Dan. vii. 13; and elsewhere it is written, 'He cometh lowly, and riding upon an ass,' Zech. ix. 9. How can these texts be reconciled? Thus: If the Jews have merit, he will come unto them in the clouds of heaven; but if they be destitute of merit, he will come unto them riding upon an ass." Now out of their own mouth they may be condemned. They were truly destitute of all merit when Jesus Christ came into Jerusalem riding upon an ass, according to the letter of the above prophecy; and they neither acknowledged nor received him. And that they were destitute of merit their destruction by the Romans, which shortly followed their rejection of him, sufficiently proves.

Verse 17. For *clothing*—"For his clothing"] תלבשת *tilbosheth*. "I cannot but think that this word, הלבשת *tilbosheth*, is an interpolation. 1. It is in no

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geance *for* clothing, and was clad with zeal as a cloak.

18 [w] According to *their* [x] deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 [y] So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in [z] like a flood, the Spirit of the LORD shall [a] lift up a standard against him.

20 And [b] the Redeemer shall come to Zion, and unto them that turn from trans-

[w] Chap. lxiii. 6; Psa. xxviii. 4; Jer. l. 29; Matt. xvi. 27; Rev. xx. 12; xxii. 12.——[x] Heb. *recompenses.*

[y] Psa. cxiii. 3; Mal. i. 11.——[z] Rev. xii. 15.——[a] Or, *put him to flight.*——[b] Rom. xi. 26.

one ancient version. 2. It is redundant in the sense, as it is before expressed in בגדי *bigdey*. 3. It makes the hemistich just so much longer than it ought to be, if it is compared with the others adjoining. 4. It makes a form of construction in this clause less elegant than that in the others. 5. It might probably be in some margin a various reading for בגדי *bigdey*, and thence taken into the text. This is more probable, as its form is such as it would be if it were *in regimine*, as it must be before נקם *nakam*."—Dr. Jubb. Two sorts of armour are mentioned: a *breast-plate* and a *helmet*, to bring *righteousness* and *salvation* to those who fear him; and the *garments of vengeance* and the *cloak of zeal* for the destruction of all those who finally oppose him, and reject his Gospel.

Verse 18. *According to* their *deeds, accordingly he will repay*—"He is mighty to recompense; he that is mighty to recompense will requite"] The former part of this verse, as it stands at present in the Hebrew text, seems to me to be very imperfect, and absolutely unintelligible. The learned Vitringa has taken a great deal of pains upon it after Cocceius, who he says is the only one of all the interpreters, ancient or modern, who has at all understood it, and has opened the way for him. He thinks that both of them together have clearly made out the sense; I do not expect that any third person will ever be of that opinion. He says, Videtur sententia ad verbum sonare: quasi propter facta [adversariorum] quasi propter rependet; excandescentiam, &c., et sic reddidit Pagninus. "According to the height of their demerits, he will repay them to the height: fury to his adversaries, recompense to his enemies," &c.—*Waterland.* This he converts, by a process which will not much edify my reader, into Secundum summe merita, secundum summe (*merita*) rependet; which is his translation. They that hold the present Hebrew text to be absolutely infallible must make their way through it as they can; but they ought surely to give us somewhat that has at least the appearance of sense. However, I hope the case here is not quite desperate; the *Chaldee* leads us very fairly to the correction of the text, which is both corrupted and defective. The paraphrase runs thus: כרי גמליא הוא גמלא ישלם *marey gumlaiya hu gimla yeshallem*, "The Lord of retribution, he will render recompense." He manifestly read בעל *baal* instead of בעל *keal*. כרי גמליא *marey gumlaiya* is בעל גמלות *baal gemuloth*; as כרי מרירותא *marey merirutha* is בעל אף *baal aph*. Prov. xxii. 24. And so in the *Chaldee* paraphrase on Isa. xxxv. 4: כרי גמליא " הוא יתגלי *marey gamlaiya yeya hu yithgeley*, "The Lord of retribution, Jehovah himself, shall be revealed;" words very near to those of the prophet in this place. The second כעל *keal*, which the *Chaldee* has omitted, must be read בעל *baal* likewise. With this only addition to the *Chaldee*, which the Hebrew text justifies, we are supplied with the following clear reading of the passage:—

בעל גמלות הוא
hu gemuloth baal
בעל גמלות ישלם
yeshallem gemuloth baal

The Lord of retributions, he
The Lord of retributions, shall repay.

The כ *caph* in כעל *keal* twice seems to have been at first ב *beth*, in MS. This verse in the *Septuagint* very imperfect. In the first part of it they give us no assistance: the latter part is wholly omitted in the printed copies; but it is thus supplied by MSS. Pachom. and 1. D. II: Τοις ὑπεναντιοις αυτου· αμυναν τοις ἐχθροις αυτου· ταις νησοις ἀποδομα ἀποτισει.—L.

Verse 19. *When the enemy shall come in like a flood*] This all the rabbins refer to the coming of the Messiah. If ye see a generation which endures much tribulation, then (say they) expect him, according to what is written: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Kimchi says, he that was the standard-bearer always began the battle by first smiting at the enemy. Here then the Spirit of the Lord is the standard-bearer, and strikes the first blow. They who go against sin and Satan with the Holy Spirit at their head, are sure to win the day.

The Spirit of the Lord shall lift up a standard against him—"Which a strong wind driveth along."] Quam spiritus Domini cogit, "Which the Spirit of the Lord drives on."—*Vulg.* נוסכה *noscsah*, pihel à נוס *nus* fugit. *Kimchi* says his father thus explained this word: נוסכה *nosesah* interpretatur in significatione fugæ, et ait, spiritus Domini *fugabit* hostem;—nam secundum eum נוסכה *nosesah* est ex conjugatione quadrata, ejusque radix est נוס *nus*: "noscsah he interpreted in the signification of *flight*,—*The Spirit of the Lord shall put the enemy to flight*; for according to him the root of the word is נוס *nus*, *he put to flight*." The object of this action I explain otherwise. The conjunction ו *vau*, prefixed to רוח *ruach*, seems necessary to the sense; it is added by the corrector in one of the Koningsberg MSS., collated by Lilienthal. It is added also in one of my own.

Verse 20. *Unto them that turn from transgression in Jacob*—"And shall turn away iniquity from Jacob"] So the *Septuagint* and St. Paul, Rom. xi. 26, reading

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gression in Jacob, saith the LORD.

21 [c] As for me, this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

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[c] Heb. viii. 10; x. 16.

instead of לשבי *leshabey* and ביעקב *beyaacob*, והשיב *veheshib* and מיעקב *meyaacob*. The *Syriac* likewise reads והשיב *vehéshib*; and the *Chaldee*, to the same sense, ולהשיב *ulehashib*. Our translators have expressed the sense of the present reading of the Hebrew text: "And unto them that turn from transgression in Jacob."

Verse 21. *This* is *my covenant with them*—"This is the covenant which I make with them"] For אותם *otham*, *them*, twenty-four MSS., (four ancient,) and nine editions have אתם *ittam*, *with them*.

My Spirit that is *upon thee*] This seems to be an address to the *Messiah*; *Kimchi* says it is to the *prophet*, informing him that the spirit of prophecy should be given to all Israelites in the days of the Messiah, as it was then given to *him*, i. e., to the prophet.

And my words which I have put in thy mouth] Whatsoever Jesus spoke was the *word* and *mind* of God himself; and must, as such, be implicitly received.

Nor out of the mouth of thy seed] The *same doctrines* which Jesus preached, all his faithful ministers preach; and his *seed*—genuine Christians, who are all *born of God*, believe; and *they* shall continue, and the doctrines remain in the *seed's seed* through all generations—for ever and ever. This is God's *covenant*, ordered in all things and sure.

CHAPTER LX.

The glorious prospect displayed in this chapter seems to have elevated the prophet even above his usual majesty. The subject is the very flourishing condition of the Church of Jesus Christ at that period of the Gospel dispensation when both Jews and Gentiles shall become one fold under one Shepherd. The imagery employed is of the most consolatory and magnificent description. This blessed state of the world shall follow a time of gross darkness, 1, 2. *The universal diffusion of vital godliness beautifully set forth by a great variety of images,* 3–14. *The everlasting duration and spotless purity of this kingdom of Christ,* 15–21. *A time appointed in the counsels of Jehovah for the commencement of this happy period; and when this time arrives, the particulars of the prophecy shall have a speedy accomplishment,* 22.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

ARISE, [a] shine; [b] for thy light is come, and [c] the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

[a] Eph. v. 14.——[b] Or, *be enlightened; for thy light cometh.*

[c] Mal. iv. 2.

The subject of this chapter is the great increase and flourishing state of the Church of God by the conversion and accession of the heathen nations to it, which is set forth in such ample and exalted terms, as plainly show that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours under a great variety of images highly poetical, designed to give a great general idea of the glories of that perfect state of the Church of God which we are taught to expect in the latter times; when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Of the use in prophecy of general or common poetical images, in setting forth the greatness and importance of a future event universally, without descending to particulars, or too minutely explaining circumstances, I have already pretty largely treated in the twentieth prelection on the Hebrew poetry; and have more than once observed in these notes that such images are not always to be applied particularly to persons and things, and were never intended to be minutely explained. I shall add here the opinion of a very learned and judicious person upon this subject: "It is, I think, a mark of right understanding in the language of prophecy, and in the design of prophecy too, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it laid together points out to us; and not to suffer a warm imagination to mislead us from the real intention of the spirit of prophecy, by following uncertain applications of the parts of it." *Lowman* on the Revelation, note on chap. xix. 21.—L. To this testimony I must add my own. This is one of the most glorious chapters in the whole of the Old Testament. The splendour, glory, and excellence of the Church of Christ are here pointed out in language which the Spirit of God alone is capable of using. But *when* shall this state of blessedness take place! Lord, *thou* only knowest.

NOTES ON CHAP. LX.

Verse 1. *Arise*] Call upon God through Christ, for his salvation; and,

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 And the [d] Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 [e] Lift up thine eyes round about, and see: all they gather themselves together, [f] they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because [g] the [h] abundance of the sea shall be converted unto thee, the [i] forces of the Gentiles shall come unto thee.

A. M. cir. 3292 B. C. cir. 712 Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

6 The multitude of camels shall cover thee, the dromedaries of Midian and [k] Ephah; all they from [l] Sheba shall come: they shall bring [m] gold and incense; and they shall show forth the praises of the LORD.

7 All the flocks of [n] Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and [o] I will glorify the house of my glory.

[d] Chap. xlix. 6, 23; Rev. xxi. 24.——[e] Chap. xlix. 18.——[f] Chap. xlix. 20, 21, 22; lxvi. 12.——[g] Rom. xi. 25.——[h] Or, *noise of the sea shall be turned toward thee.*

[i] Or, *wealth*; ver. 11; chap. lxi. 6.——[k] Gen. xxv. 4.——[l] Psa. lxxii. 10.——[m] Chap. lxi. 6; Matt. ii. 11.——[n] Gen. xxv. 13. [o] Hag. ii. 7, 9.

Shine] אורי *ori, be illuminated*; for till thou arise and call upon God, thou wilt never receive true light.

For thy light is come] כי בא אורך *ki ba oreck, for thy light cometh.* The Messiah is at the door; who, while he is a light to lighten the Gentiles, will be the glory—the effulgence, of his people Israel.

Verse 2. *Darkness shall cover the earth*] This is the state of the Gentile people.

Verse 3. *And the Gentiles shall come*] This has been in some sort already fulfilled. The Gentiles have received the light of the Gospel from the land of Judea, and the Gentile *kings* have embraced that Gospel; so that many nations of the earth are full of the doctrine of Christ.

Verse 4. *Shall be nursed at thy side*—"Shall be carried at the side."] For תאכנה *teamanah, shall be nursed*, the *Septuagint* and *Chaldee* read תנשאנה *tinnasenah, shall be carried.* A MS. has על כתף תנשאנה *al catheph tinnasenah*, "shall be carried on the shoulder;" instead of על צד תאכנה *al tsad teamanah*, "shall be nursed on the side." Another MS. has both כתף *catheph* and צד *tsad.* Another MS. has it thus: תאכנה : תנשאנה *tinnasenah : teamanah*, with a line drawn over the first word. Sir John Chardin says that it is the general custom in the east to carry their children astride upon the hip with the arm round their body. His MS. note on this place is as follows:—Coutume en Orient de porter les enfans sur le coste à califourchon sur la hanche: cette facon est generale aux Indes; les enfans se tiennent comme cela, et la personne qui les porte les embrasse et serre par le corps; parceque sont (ni) emmaillottès, ni en robes qui les embrassent. "In the east it is the custom to carry the children on the haunch, with the legs astride. This is the general custom in India. The children support themselves in this way, and the arm of the nurse goes round the body and presses the child close to the side; and this they can easily do, as the children are not swathed, nor encumbered with clothes." Non brachiis occidentalium more, sed humeris, divaricatis tibiis, impositos circumferunt. "They carry them about, not in their arms after the manner of the western nations, but on their shoulders; the children being placed astride." *Cotovic.* Iter. Syr. cap. xiv. This last quotation seems to favour the reading על כתף *al catheph, on the shoulder*, as the *Septuagint* likewise do: but upon the whole I think that על צד תנשאנה *al tsad tinnasenah* is the true reading, which the *Chaldee* favours; and I have accordingly followed it. See chap. lxvi. 12.—L. This mode of carrying children is as common in *India* as carrying them in the arms is in *Europe*.

Verse 5. *Then thou shalt see*—"Then shalt thou fear"] For תראי *tirai, thou shalt see*, as ours and much the greater number of the translators, ancient and modern, render it, forty MSS. (ten ancient) of *Kennicott's*, and twenty-eight of *De Rossi's*, with one ancient of my own, and the old edition of 1488, have תיראי *tirai, thou shalt fear:* the true reading, confirmed by the perfect parallelism of the sentences: the heart *ruffled* and *dilated* in the second line answering to the *fear* and *joy* expressed in the first. The Prophet Jeremiah, chap. xxxiii. 9, has the same natural and elegant sentiment:—

"And this city shall become to me a name of joy;
A praise and an honour for all the nations of the earth;
Which shall hear all the good that I do unto them:
And they shall fear, and they shall tremble, at all the goodness
And at all the prosperity that I procure unto her."

And David:—

"I will praise thee, for I am fearfully and wonderfully made." Psa. cxxxix. 14.

His tibi me rebus quædam divina voluptas
Percipit atque horror. LUCRET. iii. 28.

Recenti mens trepidat metu,
Plenoque Bacchi pectore turbidum
Lætatur. HOR. *Carm.* ii. 19. l. 5.—L.

Verse 6. *The praises of the Lord*—"And the praise of JEHOVAH."] Thirty-three MSS. and three editions have יהתלת *uthehillath*, in the singular number; and so read the ancient versions, and one of my own MSS.

Verse 7. *The rams of Nebaioth shall minister unto thee*] Vitringa on the place understands their ministering, and ascending or going up on the altar, as offering themselves voluntarily: ipsi se, non expectato sacerdote alio, gloriæ et sanctificationi divini nominis ultro ac libenter oblaturi. "They, waiting for no priest, go and freely offer themselves to the glory and

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 [p] Surely the isles shall wait for me, and the ships of Tarshish first, [q] to bring thy sons from far, [r] their silver and their gold with them, [s] unto the name of the LORD thy God, and to the Holy One of Israel, [t] because he hath glorified thee.

10 And [u] the sons of strangers shall build up thy walls, [v] and their kings shall minister unto thee: for [w] in my wrath I smote thee, [x] but in my favour have I had mercy on thee.

11 Therefore thy gates [y] shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the [z] forces of the Gentiles, and *that* their kings *may be* brought.

12 [a] For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 [b] The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make [c] the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall [d] bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, [e] the Zion of the Holy One of Israel.

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15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, [f] and shalt suck the breast of kings: and thou shalt know that [g] I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call [h] thy walls Salvation, and thy gates Praise.

19 The [i] sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and [k] thy God thy glory.

20 [l] Thy sun shall no more go down; neither

[p] Psa. lxxii. 10; chap. xlii. 4; li. 5.——[q] Gal. iv. 26.——[r] Psa. lxviii. 30; Zech. xiv. 14.——[s] Jer. iii. 17.——[t] Chap. lv. 5.——[u] Zech. vi. 15.——[v] Chap. xlix. 23; Rev. xxi. 24.——[w] Chap. lvii. 17.——[x] Chap. liv. 7, 8.——[y] Rev. xxi. 25.——[z] Or, *wealth*; ver. 5.——[a] Zech. xiv. 17, 19; Matt. xxi. 44.

[b] Chap. xxxv. 2; xli. 19.——[c] See 1 Chron. xxviii. 2; Psa. cxxxii. 7.——[d] Chap. xlix. 23; Rev. iii. 9.——[e] Heb. xii. 22; Rev. xiv. 1.——[f] Chap. xlix. 23; lxi. 6; lxvi. 11, 12.——[g] Chap. xliii. 3.——[h] Chap. xxvi. 1.——[i] Rev. xxi. 23; xxii. 5.——[k] Zech. ii. 5.——[l] See Amos viii. 9.

sanctification of the sacred name." This gives a very elegant and poetical turn to the image. It was a general notion that prevailed with sacrificers among the heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one. Sabinos petit aliquanto tristior; quod sacrificanti hostia aufugerat. *Sueton.* Titus, cap. x. Accessit dirum omen, profugus altaribus taurus. "It was an omen of dreadful portent when the victim fled away from the altar." *Tacit.* Hist. iii. 56.—L.

Verse 8. *And as the doves to their windows*—"And like doves upon the wing?"] Instead of אל *el, to*, forty-two MSS. of *Kennicott's*, and one of mine, have על *al, upon*. For ארבתיהם *arubboteyhem, their windows*, read אברתיהם *ebrotheyhem, their wings*, transposing a letter.—*Houbigant.* The *Septuagint* render it συν νεοσσοις, "with their young;" they read אברחיהם *ephrocheyhem*, nearer to the latter than to the present reading.—L.

Verse 9. *The ships of Tarshish first*—"The ships of Tarshish among the first"] For בראשנה *barishonah* twenty-five MSS. and the *Syriac* read כבראשנה *kebarishonah*, "as at the first." The ships of Tarshish as at the first; that is, *as* they brought gold and silver in the days of Solomon.

Verse 13. *And I will make the place of my feet glorious*—"And that I may glorify the place whereon I rest my feet"] The temple of Jerusalem was called the house of God, and the place of his rest or residence. The visible symbolical appearance of God called by the Jews the shechinah, was in the most holy place, between the wings of the cherubim, above the ark. This is considered as the throne of God, presiding as King over the Jewish state; and as a footstool is a necessary appendage to a throne, (see note on chap. lii. 2,) the ark is considered as the footstool of God, and is so called, Psa. xcix. 5; 1 Chron. xxviii. 2.

The glory of Lebanon] That is, the cedar.

Verse 19. *Neither for brightness shall the moon give light unto thee*—"Nor by night shall the brightness of the moon enlighten thee"] This line, as it stands in the present text, seems to be defective. The *Septuagint* and *Chaldee* both express *the night*, which is almost necessary to answer *to day* in the preceding line, as well as to perfect the sense here. I therefore think that we ought, upon the authority of the *Sep-*

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shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 [m] Thy people also *shall be* all righteous: [n] they shall inherit the land for ever, [o] the branch of my planting, [p] the work of my hands, that I may be glorified.

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22 [q] A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

[m] Chap. lii. 1; Rev. xxi. 27.——[n] Psa. xxxvii. 11, 22; Matt. v. 5.

[o] Chap. lxi. 3; Matt. xv. 13; John xv. 2.——[p] Chap. xxix. 23; xlv. 11; Eph. ii. 10.——[q] Matt. xiii. 31, 32.

tuagint and Chaldee, to read either ולילה *velailah, and by night*, instead of ולנגה *ulenogah, and for brightness*; or ולנגה בלילה *ulenogah ballailah*, adding the word בלילה *ballailah, by night*.—L.

Verse 21. *Of my planting*] כטעי *mattai*; so, with the *Keri*, read forty-four MSS. (seven ancient) and six editions; with which agree the *Syriac*, *Chaldee*, and *Vulgate*.

Verse 22. *I the Lord will hasten it in his time*] There is a time set for the fulfilment of this prophecy: that time must come before it begins to take place; but when it does begin, the whole will be performed in a short space. It is not, therefore, the time determined for the event that shall be hastened, but all the circumstances of the event; all the parts of the prediction shall be speedily completed. ✠ **the Lorde in hys tyme godepnly schal doun thys.**—Old MS. Bible. And because it is the LORD, therefore it will be done: for although it be difficult, he is almighty.

CHAPTER LXI.

The subject of the preceding chapter is continued in this; and to give it the greater solemnity, the Messiah is introduced describing his character and office, and confirming the large promises made before, 1–9. In consequence of this the Jewish Church is introduced, praising God for the honour done her by her restoration to favour, and by the accession of the Gentiles, which is beautifully described by allusions to the rich pontifical dress of the high priest; a happy similitude to express the ornaments of a restored nation and of a renewed mind, 10. Certainty of the prophecy illustrated by a figure drawn from the vegetable kingdom, 11.

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THE [a] Spirit of the Lord GOD *is* upon me; because the LORD [b] hath anointed me to preach good tidings unto the meek; he hath sent me [c] to bind up the broken-hearted, to proclaim [d] liberty to the captives, and the opening of the prison to *them that are* bound;

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2 [e] To proclaim the acceptable year of the LORD, and [f] the day of vengeance of our God; [g] to comfort all that mourn;

[a] Chap. xi. 2; Luke iv. 18; John i. 32; iii. 34.——[b] Psa. xlv. 7.——[c] Psa. cxlvii. 3; chap. lvii. 15.——[d] Chap. xlii. 7; see Jer. xxxiv. 8.

[e] See Lev. xxv. 9.——[f] Chap. xxxiv. 8; lxiii. 4; lxvi. 14; Mal. iv. 1, 3; 2 Thess. i. 7, 8, 9.——[g] Chap. lvii. 18; Matt. v. 4.

NOTES ON CHAP. LXI.

Verse 1. *The Spirit of the Lord God is upon me*—"The Spirit of JEHOVAH is upon me"] The *Septuagint*, *Vulgate*, and St. Luke, (chap. iv. 18,) and a MS., and two old editions omit the word ארני *Adonai, the Lord*; which was probably added to the text through the superstition of the Jews, to prevent the pronunciation of the word יהוה *Yehovah* following. See *Kennicott* on the state of the printed Hebrew text, vol. i., p. 510.

In most of Isaiah's prophecies there is a primary and secondary sense, or a remote subject illustrated by one that is near. The deliverance of the Jews from their captivity in Babylon is constantly used to shadow forth the salvation of men by Jesus Christ. Even the prophet himself is a typical person, and is sometimes intended to represent the great Saviour. It is evident from Luke iv. 18 that this is a prophecy of our blessed Lord and his preaching; and yet it is as evident that it primarily refers to Isaiah preaching the glad tidings of deliverance to the Jews.

The opening of the prison—"Perfect liberty"] פקח קוח *pekach koach*. Ten MSS. of *Kennicott's*, several of *De Rossi's*, and one of my own, with the *Complutensian*, have פקחקוח *pekachkoach* in one word; and so the *Septuagint* and *Vulgate* appear to have taken it: not merely opening of prisons, but every kind of liberty—complete redemption.

The proclaiming of perfect liberty to the bound, and the year of acceptance with JEHOVAH, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet. See Lev. xxv. 9, &c. This was a year of general release of debts and obligations, of bondmen and bondwomen, of lands and possessions which had been sold from the families and tribes to which they belonged. Our Saviour, by applying this text to himself, (Luke iv. 18, 19,) a text so manifestly relating to the institution above

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

3 To appoint unto them that mourn in Zion, [h] to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, [i] the planting of the LORD, [k] that he might be glorified.

4 And they shall [l] build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [m] strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vinedressers.

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6 [n] But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: [o] ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 [p] For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall

[h] Psa. xxx. 11.——[i] Chap. lx. 21.——[k] John xv. 8.——[l] Chap. xlix. 8; lviii. 12; Ezek. xxxvi. 33, 36.——[m] Eph. ii. 12.

[n] Exod. xix. 6; chap. lx. 17; lxvi. 21; 1 Pet. ii. 5, 9; Rev. i. 6; v. 10.——[o] Chap. lx. 5, 11, 16.——[p] Chap. xl. 2; Zech. ix. 12.

mentioned, plainly declares the typical design of that institution.

Verse 3. *To appoint unto them that mourn in Zion* —"To impart *gladness* to the mourners of Zion"] A word necessary to the sense is certainly lost in this place, of which the ancient Versions have preserved no traces. Houbigant, by conjecture, inserts the word ששון *sason*, *gladness*, taken from the line next but one below, where it stands opposed to אבל *ebel*, *sorrow* or *mourning*, as the word lost here was to אבלי *abeley*, *mourners:* I follow him.—L.

Beauty for ashes—"A beautiful crown instead of ashes"] In times of mourning the Jews put on sackcloth, or coarse and sordid raiment, and spread dust and ashes on their heads; on the contrary, splendid clothing and ointment poured on the head were the signs of joy. "Feign thyself to be a mourner," says Joab to the woman of Tekoah, "and put on now mourning apparel, and anoint not thyself with oil," 2 Sam. xiv. 2. These customs are at large expressed in the Book of Judith: "She pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water and anointed herself with precious ointment, and braided the hair of her head, and put on a tire [mitre, marg.] upon it; and put on her garments of gladness;" chap. x. 3.—L.

פאר תחת אפר *pecr tachath ephar*, *glory for ashes*; a paronomasia which the prophet often uses: a *chaplet*, *crown*, or other ornament of the head (for so the *Vulgate* renders the word here and in the 10th verse; in which last place the *Septuagint* agree in the same rendering,) *instead of dust and ashes*, which before covered it; and the costly ointments used on occasions of festivity, instead of the ensigns of sorrow.—L.

Trees of righteousness—"Trees approved"] Heb. *oaks of righteousness* or *truth*; that is, such as by their flourishing condition should show that they were indeed "the scion of God's planting, and the work of his hands;" under which images, in the preceding chapter, ver. 21, the true servants of God, in a highly improved state of the Church, were represented; that is, says Vitringa on that place, "commendable for the strength of their faith, their durability, and firmness."

Verse 4. "And they that spring from thee"] A word is lost here likewise. After ובנו *ubanu*, "they shall build," add ממכך *mimmecha*, they that spring *from thee*. Four MSS. have it so, (two of them ancient,) and one of mine has it in the margin, and it is confirmed by chap. lviii. 12, where the sentence is the very same, this word being here added. *Kimchi* makes the same remark: "the word ממך *mimmecha* is omitted here; but is found in chap. lviii. 12."

The desolations of many generations] It seems that these words cannot refer to the Jews in the Babylonish captivity, for they were not there many generations; but it may refer to their dispersions and state of ruin since the advent of our Lord; and consequently this may be a promise of the restoration of the Jewish people.

Verse 5. *Strangers shall—feed your flocks*] Gentiles shall first preach to you the salvation of Christ, and feed with Divine knowledge the Jewish congregations.

Verse 7. *For your shame*—"Instead of your shame"] The translation of this verse, which is very confused, and probably corrupted in the Hebrew, is taken from the *Syriac* Version; except that the latter has not expressed the word כשנה *mishneh*, *double*, in the first place. Five MSS. add the conjunction ו *vau* to שמחת *simchath*. The *Syriac* reads ורנו *taronnu*, and תירשו *tirashu*, in the second person, "*ye* shall rejoice, *ye* shall inherit." And for להם *lahem*, *to them*, two MSS., (one of them ancient,) three of *De Rossi's*, and the *Syriac*, read לכם *lachem*, *to you*, in the second person likewise.

The Version of the *Septuagint* is imperfect in this place; the first half of the verse is entirely omitted in all the printed copies. It is supplied by MSS. *Pachom.* and 1. D. 11. in the following manner:—

Αντι της αισχυνης υμων της διπλης,
Και αντι της εντροπης αγαλλιασεται ἡ μερις αυτων·
Δια τουτο την γην αυτων εκ δευτερου—

"Instead of your shame *ye shall have* double,
And instead of your confusion their portion shall rejoice;
Therefore, they shall possess their land a second time."

In which the two MSS. agree, except that 1. D. 11. has by mistake ἡμεραις, *day*, for ἡ μερις, *the part*. And *Cod.*

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possess the double: everlasting joy shall be unto them.

8 For [q] I the LORD love judgment, [r] I hate robbery for burnt-offering; and I will direct their work in truth, [s] and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, [t] that they *are* the seed *which* the LORD hath blessed.

10 [u] I will greatly rejoice in the LORD, my soul shall be joyful in my God; for [v] he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, [w] as a bridegroom [x] decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [y] righteousness and [z] praise to spring forth before all the nations.

[q] Psa. xi. 7.——[r] Chap. i. 11, 13.——[s] Chap. lv. 3.——[t] Gen. xli. 7; xlii. 15; xv. 18; xvii. 8; xxiv. 7; xxvi. 3; xxviii. 4, 13; chap. lxv. 23.

[u] Hab. iii. 18.——[v] Psa. cxxxii. 9, 16.——[w] Chap. xlix. 18; Rev. xxi. 2.——[x] Heb. *decketh as priest.*——[y] Psa. lxxii. 3; lxxxv. 11. [z] Chap. lx. 18; lxii. 7.

Marchal., in the margin, has pretty nearly the same supplement as from *Theodotion*.—L.

Verse 8. *I hate robbery, for burnt-offering*—"Who hate rapine and iniquity"] The *Syriac*, and *Chaldee* prefix the conjunction ו *vau*, instead of the preposition ב *beth*, to עולה *olah*, which they render *iniquity* or *oppression*; and so the *Septuagint*, ἀδικιας. The difference lies in the *punctuation*; בעולה *beolah*, in a *burnt-offering*, בעולה *beavelah*, in *iniquity*. The *letters* are the same in both words. Five of *De Rossi's* MSS. confirm this reading.

Verse 9. *Their seed shall be known among the Gentiles*] Both Jews and Gentiles are to make but *one fold* under one shepherd, Christ Jesus. But still, notwithstanding this, they may retain their peculiarity and national distinction; so that though they are known to be Christians, yet they shall appear to be converted Jews. After their conversion to Christianity this will necessarily be the case for a long time. Strange nations are not so speedily amalgamated, as to lose their peculiar cast of features, and other national distinctions.

Verse 10. *I will greatly rejoice in the Lord*] These may be the words of the Jews now converted, and brought into the Church of Christ, and with the Gentiles made fellow heirs of the blessings of the new covenant.

As a bridegroom decketh himself *with ornaments*—"As the bridegroom decketh himself with a priestly crown"] An allusion to the magnificent dress of the high priest, when performing his functions; and particularly to the mitre, and crown or plate of gold on the front of it, Exod. xxix. 6. The bonnet or mitre of the priests also was made, as Moses expresses it, "for glory and for beauty," Exod. xxviii. 40. It is difficult to give its full force to the prophet's metaphor in another language. The version of *Aquila* and *Symmachus* comes nearest to it: ὡς νυμφιον ἱερατευομενον στεφανῳ "as a bridegroom decked with a priestly crown."—L.

Verse 11. *The Lord God*—"The Lord JEHOVAH"] "אדני *Adonai, the Lord*, makes the line longer than the preceding and following; and the *Septuagint*, *Alexandrian*, (and MSS. *Pachom.* and I. D. II.,) and *Arabic*, do not so render it. Hence it seems to be interpolated."—Dr. JUBB. Three MSS. have it not. See on ver. 1 of this chapter. Both words אדני יהוה *Adonai Yehovah*, are wanting in one of my MSS.; but are supplied in the margin by a later hand

CHAPTER LXII.

The prophet opens this chapter with ardent prayers that the happy period of reconciliation just now promised, and here again foretold, may be hastened, 1–5. *He then calls upon the faithful, particularly the priests and Levites, to join him, urging the promises, and even the oath, of Jehovah, as the foundation of their request,* 6–9. *And, relying on this oath, he goes on to speak of the general restoration promised, as already performing; and calls to the people to march forth, and to the various nations among whom they are dispersed to prepare the way for them, as God had caused the order for their return to be universally proclaimed,* 10–12.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake [a] I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

2 [b] And the Gentiles shall see thy righteousness, and all kings

[a] Ver. 7.

[b] Chap. lx. 3.

NOTES ON CHAP. LXII.

Verse 1. *For Zion's sake will I not hold my peace*] These are the words of JEHOVAH declaring his purpose relative to the events predicted in the preceding chapter.

Thou shalt be called by a new name] VIZ., CHRIS

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

thy glory: [c] and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [d] a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 [e] Thou shalt no more be termed [f] Forsaken; neither shall thy land any more be termed [g] Desolate: but thou shalt be called [h] Hephzibah, and thy land [i] Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [k] *as* the bridegroom rejoiceth over the bride, *so* [i] shall thy God rejoice over thee.

A. M. cir. 3292. B. C. cir. 712. Olymp XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

6 [m] I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: [n] ye that make mention of the LORD, keep not silence,

7 And give him no [o] rest, till he establish, and till he make Jerusalem [p] a praise in the earth.

[c] See ver. 4, 12; chap. lxv. 15.——[d] Zech. ix. 16.——[e] Hos. i. 10; 1 Pet. ii. 10.——[f] Chap. xlix. 14; liv. 6, 7.——[g] Chap. liv. 1. [h] That is, *My delight* is *in her*.——[i] That is, *Married*.

[k] Heb. *with the joy of the bridegroom*.——[l] Chap. lxv. 19.——[m] Ezek. iii. 17; xxxiii. 7.——[n] Or, *ye that are the* LORD'S *remembrancers*. [o] Heb. *silence*.——[p] Chap. lxi. 11; Zeph. iii. 20.

TIAN—or, as in the fourth verse, חפצי בה *chephtsi bah*, "my delight is in her"—because she has now received that command, "This is my beloved Son, in whom I am well pleased; HEAR HIM."

Verse 4. *Thy land Beulah*] בעולה *beulah*, *married*. In the prophets, a *desolate land* is represented under the notion of *a widow*; an *inhabited land*, under that of a *married woman*, who has both *a husband* and *children*.

Verse 5. *For* as *a young man*—so] The particles of comparison are not at present in the *Hebrew* Text: but the *Septuagint*, *Syriac*, and *Chaldee* seem to have read in their copies כ *caph* prefixed to the verb, כי כיבעל *ki keyibal*, which seems to have been omitted by mistake of a transcriber, occasioned by the repetition of the same two letters. And before the verb in the second line a MS. adds כן *ken*, *so*; which the *Septuagint*, *Syriac*, and *Chaldee* seem also to have had in their copies. In the third line of this verse the same MS. has in like manner וכמשוש *vechimsos*, and two MSS. and the *Babylonish Talmud* כמשוש *kimsos*, adding the כ *caph*; and in the fourth line, the *Babylonish Talmud* likewise adds כן *ken*, *so*, before the verb.

Sir *John Chardin*, in his note on this place, tells us, "that it is the custom in the east for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows."—HARMER, *Observ.* ii p. 482.

So *shall thy sons marry thee.*] For בניך *banayich*, *thy sons*, Bishop *Lowth* reads, *restorer* or *builder*, as he does not consider the word as the plural of בן *ben*, *a son*, but the participle *benoni* of the verb בנה *banah*, *he built*. I do not see that we gain much by this translation. *Thy sons shall dwell in thee*, *Vulgate*; and so the *Septuagint* and *Chaldee*.

Verse 6. *Ye that make mention of the Lord, keep not silence*] The faithful, and in particular the priests and Levites, are exhorted by the prophet to beseech God with unremitted importunity (compare Luke xviii. 1, &c.) to hasten the redemption of Sion. The image in this place is taken from the temple service; in which there was appointed a constant watch, day and night, by the Levites: and among them this seems to have belonged particularly to the singers, see 1 Chron. ix. 33. Now the watches in the east, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty. Hence the watchmen are said by the prophet, chap. lii. 8, *to lift up their voice*; and here they are commanded, *not to keep silence*; and the greatest reproach to them is, *that they are dumb dogs*; *they cannot bark*; *dreamers*; *sluggards*, *loving to slumber*, chap. lvi. 10. "The watchmen in the camp of the caravans go their rounds crying one after another, 'God is one, he is merciful:' and often add, 'Take heed to yourselves.'" TAVERNIER, *Voyage de Perse*, Liv. i. chap. x. The hundred and thirty-fourth Psalm gives us an example of the temple watch. The whole Psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each division proclaimed, or sung aloud, at stated intervals, to notify the time of the night:—

FIRST CHORUS.

"Come on now, bless ye JEHOVAH, all ye servants of JEHOVAH;
Ye that stand in the house of JEHOVAH in the nights;
Lift up your hands towards the sanctuary,
And bless ye JEHOVAH."

SECOND CHORUS.

"JEHOVAH bless thee out of Sion;
He that made heaven and earth."

"Ye who stand in the *place of the watch*, in the house of the sanctuary of the Lord; and ye praise through the nights;"—says the *Chaldee* paraphrase on the second line. And this explains what is here particularly meant by proclaiming, or making remembrance of, the name of JEHOVAH: the form, which the watch made use of on these occasions, was always a short sentence, expressing some pious sentiment, of which JEHOVAH was the subject; and it is remarkable, that the custom in the east in this respect also still continues the very same; as appears by the example above given from *Tavernier*.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

8 The LORD hath sworn by his right hand, and by the arm of his strength, [q] Surely I will no more [r] give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it [s] in the courts of my holiness.

10 Go through, go through the gates; [t] prepare ye the way of the people; cast up, cast up the highway; gather out the stones; [u] lift up a standard for the people.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

11 Behold, the LORD hath proclaimed unto the end of the world, [v] Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his [w] reward *is* with him, and his [x] work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city [y] not forsaken.

[q] Heb. *If I give*, &c. — [r] Deut. xxix. 31, &c.; Jer. v. 17. [s] See Deut. xii. 12; xiv. 23, 26; xvi. 11, 14. — [t] Chap. xl. 3; lvii. 14.

[u] Chap. xi. 12. — [v] Zech. ix. 9; Matt. xxi. 5; John xii. 15. — [w] Chap. xl. 10; Rev. xxii. 12. — [x] Or, *recompense.* [y] Ver. 4.

And this observation leads to the explanation of an obscure passage in the Prophet Malachi, chap. ii. 12.

"JEHOVAH will cut off the man that doeth this;
The watchman and the answerer, from the tabernacles of Jacob;
And him that presenteth an offering to JEHOVAH God of hosts."

עֵר וְעֹנֶה *er veoneh, the master and the scholar*, says our translation, after the *Vulgate: the son and the grandson*, says the *Syriac* and *Chaldee*, as little to the purpose: *Arias Montanus* has given it *vigilantem et respondentem*, "the watchman and the answerer;" that is, the Levite and "him that presenteth an offering to JEHOVAH," that is, the priest.—L. *Ye that make mention of the Lord, keep not silence.* Is not this clause an address to the ministers of Christ, to continue in supplication for the conversion of the Jewish people? *Kimchi* seems to think that the watchmen are the *interceding angels!*

Verse 9. *But they that have gathered it shall eat it, and praise the Lord*] This and the following line have reference to the law of Moses: "Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil; but thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose," Deut. xii. 17, 18. "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years it shall be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year ye shall eat the fruit thereof." Lev. xix. 23–25. This clearly explains the force of the expressions, "shall praise JEHOVAH," and "shall drink it in my sacred courts."

Five MSS., one ancient, have יֹאכְלוּהוּ *yocheluhu, they shall eat it*, fully expressed: and so likewise יִשְׁתּוּהוּ *yishtuhu, they shall drink it*, is found in nineteen MSS., three of them ancient.—L.

Verse 10. *Of the people*—"For the people"] Before the word הָעָם *haam, the people*, two MSS. insert יְהוָה *Yehovah*; one MS. adds the same word after; and eight MSS., three ancient, instead of הָעָם *haam*, have יְהוָה *Yehovah*, and so likewise one edition. But though it makes a good sense either way, I believe it to be an interpolation, as the ancient Versions do not favour it. The *Septuagint* indeed read עַמִּי *ammi, my people.*—L.

Verse 11. *Unto the end of the world*—אֶל קְצֵה הָאָרֶץ *el ketseh haarets*—Instead of אֶל *el, to*, עַד *ad*, UNTO, is the reading of two of *Kennicott's* MSS.; and one of mine has מִקְצֵה *mikketseh*, "FROM the end of the earth."

Behold, thy salvation cometh—"Lo, thy Saviour cometh"] So all the ancient Versions render the word יְשׁוּעֲךָ *yishech.*

Behold, his reward] See note on chap. xl. 10, 11. This *reward* he carries as it were in his hand. *His work is before him*—he perfectly knows what is to be done; and is perfectly able to do it. He will do what God should do, and what man cannot do; and men should be *workers with him.* Let no man fear that the promise shall not be fulfilled on account of its difficulty, its greatness, the hinderances in the way, or the unworthiness of the person to whom it is made. It is God's work; he is *able* to do it, and as *willing* as he is able.

Verse 12. *They shall call them*—These characteristics seem to be put in their inverted order.—1. God will not *forsake* them. 2. They shall be *sought out.* 3. They shall be *redeemed.* And, 4. Be in consequence a *holy people.* 1. When God *calls*, it is a proof that he has not *forsaken.* 2. When he *seeks*, it is a proof he is *waiting* to be *gracious.* 3. When the *atonement* is exhibited, *all things are then ready.* 4. And when that is received, *holiness* of *heart* and *life* is then to be kept continually in view, as this is the genuine work of God's Spirit; and without *holiness* none shall see the Lord.

CHAPTER LXIII.

The prophet, (or rather the Church he represents,) sees the great Deliverer, long promised and expected, making his appearance, after having crushed his enemies, like grapes in the wine-vat. The comparison suggests a lively idea of the wrath of Omnipotence, which its unhappy objects can no more resist than the grapes can resist the treader. Indeed, there is so much pathos, energy, and sublimity in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers must be the same with that predicted in the nineteenth *chapter of the Revelation, some parts of which are expressed in the same terms with this, and plainly enough refer to the very sudden and total overthrow of Antichrist, and of all his adherents and auxiliaries, of which the destruction of Babylon, the capital of Chaldea, and of Bozra, the chief city of the Edomites, was the prototype,* 1–6. *At the* seventh *verse commences a penitential confession and supplication of the Jews, as uttered in their present dispersion,* 7–19.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* [a] glorious in his apparel, travelling in the greatness of his strength? I *that* speak in righteousness, mighty to save.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii R. Roman., 4.

2 Wherefore [b] *art thou* red in

[a] Heb. *decked.*

[b] Rev. xix. 13.

The very remarkable passage with which this chapter begins seems to me to be, in a manner, detached from the rest, and to stand singly by itself; having no immediate connexion with what goes before, or with what follows, otherwise than as it may pursue the general design, and stand in its proper place in the order of prophecy. It is by many learned interpreters supposed that Judas Maccabeus and his victories make the subject of it. What claim Judas can have to so great an honour will, I think, be very difficult to make out; or how the attributes of the great person introduced can possibly suit him. Could Judas call himself the *announcer of righteousness*, mighty to save? Could he talk of the *day of vengeance being in his heart*, and the *year of his redeemed being come?* or that *his own arm wrought salvation for him?* Besides, what were the great exploits of Judas in regard to the Idumeans? He overcame them in battle, and slew twenty thousand of them. And John Hyrcanus, his brother Simon's son and successor, who is called in to help out the accomplishment of the prophecy, gave them another defeat some time afterward, and compelled them by force to become proselytes to the Jewish religion, and to submit to circumcision: after which they were incorporated with the Jews, and became one people with them. Are these events adequate to the prophet's lofty prediction? Was it so great an action to win a battle with considerable slaughter of the enemy, or to force a whole nation by dint of the sword into Judaism? or was the conversion of the Idumeans, however effected, and their admission into the Church of God, equivalent to a most grievous judgment and destruction, threatened in the severest terms? But here is another very material circumstance to be considered, which, I presume, entirely excludes Judas Maccabeus, and even the Idumeans, properly so called. For the Idumea of the prophet's time was quite a different country from that which Judas conquered. For during the Babylonish captivity the Nabatheans had driven the Edomites out of their country; who upon that took possession of the southern parts of Judea, and settled themselves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. See Prideaux, ad. an. 740 and 165. And the metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was *Hebron*, 1 Macc. v. 65, not Bozrah.

I conclude, therefore, that this prophecy has not the least relation to Judas Maccabeus. It may be asked, to whom, and to what event does it relate? I can only answer, that I know of no event in history to which, from its importance and circumstances, it can be applied: unless, perhaps, to the destruction of Jerusalem and the Jewish polity; which in the Gospel is called the *coming of Christ* and *the days of vengeance*, Matt. xvi. 28; Luke xxi. 22. But though this prophecy must have its accomplishment, there is no necessity for supposing that it has been already accomplished. There are prophecies, which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled: these in Ezekiel, chap. xxxviii., and in the Revelation of St. John, chap. xx., are called *Gog* and *Magog*. This prophecy of Isaiah may possibly refer to the same or the like event. We need not be at a loss to determine the person who is here introduced, as *stained with treading the wine-press*, if we consider how St. John in the Revelation has applied this image of the prophet, Rev. xix. 13, 15, 16. Compare chap. xxxiv.—L.

NOTES ON CHAP. LXIII.

Verse 1. *Who is this that cometh from Edom*] Probably both Edom and Bozrah are only figurative expressions, to point out the place in which God should discomfit his enemies. *Edom* signifies *red*, and *Bozrah*, *a vintage*. *Kimchi* interprets the whole of the destruction of Rome.

I that speak in righteousness—"I who publish righteousness"] A MS. has המדבר *hammedabber*, with the demonstrative article added with greater force and emphasis: *The announcer* of righteousness. A MS. has צדקה *tsedakah*, without ב *be* prefixed; and so the *Septuagint* and *Vulgate*. And *thirty-eight* MSS. (*seven* ancient) of Dr. *Kennicott's*, and many of *De Rossi's*, and *one* of my own, add the conjunction ו *vau* to רב *rab, and mighty*; which the *Septuagint*, *Syriac*, and *Vulgate* confirm.—L.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

thine apparel, and thy garments like him that treadeth in the winefat?

3 I have [e] trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [d] day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 [e] And I looked, and [f] *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [g] arm brought salvation unto me; and my fury, it upheld me.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

6 And I will tread down the people in mine anger, and [h] make them drunk in my fury, and I will bring down their strength to the earth.

7 I will mention the [i] loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

[c] Lam. i. 15; Rev. xiv. 19, 20; xix. 15.——[d] Chap. xxxiv. 8; lxi. 2.——[e] Chap. xli. 28; lix. 16.

[f] John xvi. 32.——[g] Psa. xcviii. 1; chap. lix. 16.——[h] Rev. xvi. 6.

[i] Psa. xxv. 6; lxxxix. 49.

Verse 2. *Wherefore* art thou *red in thine apparel*] For ללבושך *lilebushecha*, *twenty-nine* MSS. (*nine* ancient) of *Kennicott's*, and *thirty* of *De Rossi's*, and *one* edition, have ללבושיך *lilebusheycha* in the plural; so the *Septuagint* and *Syriac*. And all the ancient Versions read it with מ *mem*, instead of the first ל *lamed*. But the true reading is probably מלבושך *malbushecha* in the singular, as in ver. 3.—L.

Verse 3. *And of the people* there was *none with me*] I was wholly abandoned by them: but a good meaning is, No man has had any part in making the atonement; it is entirely the work of the Messiah alone. No created being could have any part in a sacrifice that was to be of infinite merit.

And I will stain—"And I have stained"] For אגאלתי *egalti*, a verb of very irregular formation, compounded, as they say, of the two forms of the preterite and future, a MS. has אגאלהו *egalehu*, the regular future with a pleonastic pronoun added to it, according to the Hebrew idiom: "And all my raiment, I have stained it." The necessity of the verb's being in the past tense seems to have given occasion to the alteration made in the end of the word. The conversive ו *vau* at the beginning of the sentence affects the verb, though not joined to it; of which there are many examples:—

anithani remim umikkarney

וכקרני רמים עניתני

"And thou wilt hear me (or hear thou me) from among the horns of the unicorns," Psa. xxii. 22.—L.

Instead of על בגדי *al begadai*, *upon my garments*, one of my ancient MSS. has לארץ בגדי *laarets begadai*, *to the earth*: but this word is partly effaced, and על *al* written in the margin by a later hand.

Verse 5. *And my fury*—"And mine indignation"] For וחמתי *vachamathi*, *nineteen* MSS. (*three* ancient) of *Kennicott's*, *nine* of *De Rossi's*, and *one* of mine, and *four* editions, have וצדקתי *vetsidkathi*, *and my righteousness*; from chap. lix. 16, which I suppose the transcriber retained in his memory. It is true that the Versions are in favour of the common reading; but that noticed above seems to stand on good authority, and is a reading both pleasing and impressive. Opposite, in the margin, my MS. has the common reading by a later hand.

Verse 6. *And make them drunk in my fury*—"And I crushed them in mine indignation"] For ואשכרם *vaashkerem*, *and I made them drunken*, *twenty-seven* MSS., (*three* ancient,) *twelve* of *De Rossi's*, and the old edition of 1488, have ואשברם *vaashabberem*, *and I crushed them*: and so the *Syriac* and *Chaldee*. The *Septuagint* have omitted this whole line.

Verse 7. *I will mention the loving-kindnesses of the Lord*] The prophet connects the preceding mercies of God to the Jews with the present prospect he has of their redemption by the Messiah; thus making a *circle* in which eternal goodness revolves. The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people; cast out of their country; without any proper form of civil polity or religious worship; their temple destroyed, their city desolated and lost to them, and their whole nation scattered over the face of the earth, apparently deserted and cast off by the God of their fathers, as no longer his peculiar people.

They begin with acknowledging God's great mercies and favours to their nation, and the ungrateful returns made to them on their part, that by their disobedience they had forfeited the protection of God, and had caused him to become their adversary. And now the prophet represents them, induced by the memory of the great things that God had done for them, as addressing their humble supplication for the renewal of his mercies. They beseech him to regard them in consideration of his former loving kindness, they acknowledge him for their Father and Creator, they confess their wickedness and hardness of heart, they entreat his forgiveness, and deplore their present miserable condition under which they have so long suffered. It seems designed as a formulary of humiliation for the Israelites, in order to their conversion.

The whole passage is in the elegiac form, pathetic and elegant; but it has suffered much in our present copy by the mistakes of transcribers.

A. M. cir. 3292. B. C. cir. 712 Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 [k] In all their affliction he was afflicted, [l] and the angel of his presence saved them: [m] in his love and in his pity he redeemed them; and [n] he bare them, and carried them all the days of old.

10 But they [o] rebelled, and [p] vexed his holy Spirit: [q] therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that [r] brought them up out of the sea with the [s] shepherd of his flock? [t] where *is* he that put his holy Spirit within him?

A. M. cir. 3292. B. C. cir. 712 Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

12 That led *them* by the right hand of Moses, [u] with his glorious arm, [v] dividing the water before them, to make himself an everlasting name?

13 [w] That led them through the deep as a horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, [x] to make thyself a glorious name.

[k] Judg. x. 16; Zech. ii. 8; Acts ix. 4.——[l] Exod. xiv. 19; xxiii. 20, 21; xxxiii. 14; Mal. iii. 1; Acts xii. 11.——[m] Deut. vii. 7, 8. [n] Exod. xix. 4; Deut. i. 31; xxxii. 11, 12; chap. xlvi. 3, 4. [o] Exod. xv. 24; Num. xiv. 11; Psa. lxxviii. 56; xcv. 9.——[p] Psa. lxxviii. 40; Acts vii. 51; Eph. iv. 30.

[q] Exod. xxiii. 21.——[r] Exod. xiv. 30; xxxii. 11, 12; Num. xiv. 13, 14, &c.; Jer. ii. 6.——[s] Or, *shepherds*, as Psa. lxxvii. 20. [t] Num. xi. 17, 25; Neh. ix. 20; Dan. iv. 8; Hag. ii. 5.——[u] Exod. xv. 6.——[v] Exod. xiv. 21; Josh. iii. 16.——[w] Psa. cvi. 9. [x] 2 Sam vii. 23.

The praises of the Lord—"The praise of JEHOVAH"] For תהלות *tehilloth*, plural, *twenty-nine* MSS. (*three* ancient) and *two* editions, have תהלה *tehillath*, in the singular number; and so the *Vulgate* renders it; and one of the Greek versions, in the margin of Cod. Marchal. and in the text of MSS. Pachom and 1. D. 11. την αινεσιν Κυριου, "the praise of the Lord."—L.

Verses 8, 9. *So he was their Saviour. In all their affliction*—"And he became their Saviour in all their distress"] I have followed the translation of the *Septuagint* in the latter part of the *eighth*, and the former part of the *ninth* verse; which agrees with the present text, a little differently divided as to the members of the sentence. They read מכל *miccol*, *out of all*, instead of בכל *bechol*, *in all*, which makes no difference in the sense; and צר *tsar* they understand as ציר *tsir*. Και εγενετο αυτοις εις σωτηριαν εκ πασης θλιψεως αυτων· ου πρεσβυς, ουδε αγγελος· "And he was salvation to them in all their tribulation; neither an ambassador nor an angel, but himself saved them." An angel of his presence means an angel of superior order, in immediate attendance upon God. So the angel of the Lord says to Zacharias, "I am Gabriel, that stand in the presence of God," Luke i. 19. The presence of JEHOVAH, Exod. xxxiii. 14, 15, and the angel, Exod. xxxiii. 20, 21, is JEHOVAH himself; here an angel of his presence is opposed to JEHOVAH himself, as an angel is in the following passages of the same book of Exodus. After their idolatrous worshipping of the golden calf, "when God had said to Moses, I will send an angel before thee—I will not go up in the midst of thee—the people mourned," Exod. xxxiii. 2–4. God afterwards comforts Moses, by saying, "My presence (that is, I myself in person, and not by an angel) will go with thee," ver. 14. Αυτος προπορευσομαι σου, "I myself will go before thee," as the *Septuagint* render it.

The MSS. and editions are much divided between the two readings of the text and margin in the common copies, לא *lo*, *not*, and לו *lo*, *to him*. All the ancient Versions express the chetib reading, לא *lo*, *not*. *And he bare them and carried them all the days of old*—"And he took them up, and he bore them, all the days of old."] See the note on chap. xlvi. 3.—L.

Verse 10. And *he fought against them*] *Twenty-six* MSS. (*ten* ancient) and the *first* edition, with another, add the conjunction ו *vau*, והוא *vehu*, *and he*.

Verse 11. *Moses* and *his people*—"Moses his servant"] For עמו *ammo*, *his people*, two MSS. (*one* of them ancient) and *one* of my own, (ancient,) and *one* of *De Rossi's*, and the old edition of 1488, and the *Syriac*, read עבדו *abdo*, *his servant*. These two words have been mistaken one for the other in other places; Psa. lxxviii. 71, and lxxx. 5, for עמו *ammo*, *his people*, and עמך *ammecha*, *thy people*, the *Septuagint* read עבדו *abdo*, *his servant*, and עבדך *abdecha*, *thy servant*.

Where is *he that brought them up out of the sea with the shepherd of his flock? where*, &c.—"How he brought them up from the sea, with the shepherd of his flock; how," &c.] For איה *aiyeh*, *how*, interrogative, twice, the *Syriac* Version reads איך *eich*, *how*, without interrogation, as that particle is used in the *Syriac* language, and sometimes in the *Hebrew*. See Ruth iii. 18; Eccles. ii. 16.

The shepherd of his flock] That is, Moses. The MSS. and editions vary in this word; some have it רעה *roch*, in the singular number; so the *Septuagint*, *Syriac*, and *Chaldee*. Others רעי *roey*, plural, *the shepherds*.—L.

Verses 13, 14. *That led them through the deep—As a beast goeth down into the valley*] In both these verses there is an allusion to the Israelites going through the Red Sea, in the bottom of which they found no more inconvenience than a horse would in running in the desert, where there was neither *stone* nor *mud*; nor a beast in the valley, where all was *plain* and *smooth*.

Verse 14. *The Spirit of the Lord caused him to rest*—"The Spirit of JEHOVAH conducted them"] For תניחנו *tenichennu*, *caused him to rest*, the *Septuagint* have ωδηγησεν αυτους, *conducted them*; they read תנחם *tanchem*. The *Syriac*, *Chaldee*, and *Vulgate* read תנחנו *tanchennu*, *conducted him*. Two MSS. have the word without the ' *yod* in the middle.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

15 [y] Look down from heaven, and behold [z] from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, [a] the sounding [b] of thy bowels and of thy mercies toward me? are they restrained?

16 [c] Doubtless thou *art* our father, though Abraham [d] be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, [e] our Redeemer; thy name *is* from everlasting.

17 O LORD, why hast thou [f] made us to err from thy ways, *and* [g] hardened our heart from thy fear? [h] Return, for thy servants' sake, the tribes of thine inheritance.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

18 [i] The people of thy holiness have possessed *it* but a little while: [k] our adversaries have trodden down thy sanctuary.

19 We are *thine:* thou never barest rule over them: [l] they were not called by thy name.

[y] Deut. xxvi. 15; Psa. lxxx. 14.——[z] Psa. xxxiii. 14.——[a] Or, *the multitude.*——[b] Jer. xxxi. 20; Hos. xi. 8.——[c] Deut. xxxii. 6; 1 Chron. xxix. 10; chap. lxiv. 8.——[d] Job xiv. 21; Eccles. ix. 5.——[e] Or, *our Redeemer from everlasting* is *thy name.*

[f] Psa. cxix. 10.——[g] See chap. vi. 10, with John xii. 40; Rom. ix. 18.——[h] Num. x. 36; Psa. xc. 13.——[i] Deut. vii. 6; xxvi. 19; chap. lxii. 12; Dan. viii. 24.——[k] Psa. lxxiv. 7.——[l] Or, *thy name was not called upon them;* chap. lxv. 1.

Verse 15. *And thy strength*—"And thy mighty power"] For גבורתיך *geburotheycha*, plural, *thirty-two* MSS. (*seven* ancient) and *twenty-one* of *De Rossi's*, and *seven* editions, have גבורתך *geburathecha*, singular.

Are they restrained?] For אלי *elai*, *from* (or in regard to) *me*, the *Septuagint* and *Syriac* read אלינו *eleynu*, *from us.*—L.

Verse 16. *Our Redeemer; thy name* is *from everlasting*—"O deliver us for the sake of thy name."] The present text reads, as our translation has rendered it, "Our Redeemer, thy name is from everlasting." But instead of מיעולם *meolam*, *from everlasting*, an ancient MS. has לעולם *lemaan*, *for the sake of*, which gives a much better sense. To show the impropriety of the present reading, it is sufficient to observe, that the *Septuagint* and *Syriac* translators thought it necessary to add עלינו *aleynu*, *upon us*, to make out the sense; That is, "Thy name is *upon us*, or we are called by thy name, from of old." And the *Septuagint* have rendered גאלנו *goalenu*, in the *imperative* mood, ῥῦσαι ἡμᾶς, *deliver us.*—L.

Verse 17. *Why hast thou made us to err*] A mere *Hebraism*, for why hast thou *permitted* us to err. So, *Lead us not into temptation;* do not *suffer* us to fall into that to which we are tempted.

Verse 18. *The people of thy holiness have possessed* it *but a little while*—"It is little that they have taken possession of thy holy mountain"] The difficulty of the construction in this place is acknowledged on all hands. *Vitringa* prefers that sense as the least exceptionable which our translation has expressed; in which however there seems to be a great defect; that is, the want of what in the speaker's view must have been the principal part of the proposition, the object of the verb, *the land*, or *it*, as our translators supply it, which surely ought to have been expressed, and not to have been left to be supplied by the reader. In a word, I believe there is some mistake in the text; and here the *Septuagint* help us out; they had in their copy הר *har*, *mountain*, instead of עם *am*, *people*, τοῦ ὄρους τοῦ ἁγίου σου, *the mountain of thy Holy One.* "Not only have our enemies taken possession of Mount Sion, and trodden down thy sanctuary; even far worse than this has befallen us; thou hast long since utterly cast us off, and dost not consider us as thy peculiar people."—L.

CHAPTER LXIV.

The whole of this chapter, which is very pathetic and tender, may be considered as a formulary of prayer and humiliation intended for the Jews in order to their conversion, 1–12.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Roman., 4.

O that thou wouldest [a] rend the heavens, that thou wouldest come down, that the [b] mountains might flow down at thy presence,

2 As *when* [c] the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

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[a] Psa. cxliv. 5.——[b] Judg. v. 5; Mic. i. 4.

[c] Heb. *the fire of meltings.*

NOTES ON CHAP. LXIV.

Verse 1. *O that thou wouldest rend the heavens*—This seems to allude to the wonderful manifestation of God upon Mount Sinai.

Verse 2. *As when the melting fire burneth*—"As the fire kindleth the dry fuel"] המכים *hamasim*. "It means *dry stubble*, and the root is המך *hamas*," says *Rabbi Jonah*, apud *Sal. ben Melec* in loc. Which is approved by *Schultens*, Orig. Heb. p. 30.

"The fire kindling the stubble does not seem like enough to the melting of the mountains to be brought as a simile to it. What if thus!—

'That the mountains might flow down at thy presence!

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3 When [d] thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world [e] *men* have not heard, nor perceived by the ear, neither hath the eye [f] seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

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5 Thou meetest him that rejoiceth [g] and worketh righteousness, [h] *those that* remember

[d] Exod. xxxiv. 10; Judg. v. 4, 5; Psa. lxviii. 8; Hab. iii. 3, 6. [e] Psa. xxxi. 19; 1 Cor. ii. 9.

[f] Or, *seen a God besides thee, which doeth so for him*, &c.——[g] Acts x. 35.——[h] Chap. xxvi. 8.

As the fire of things smelted burneth,
As the fire causeth the waters to boil—'

There is no doubt of the Hebrew words of the second line bearing that version."—Dr. Jubb.

I submit these different interpretations to the reader's judgment. For my own part I am inclined to think that the text is much corrupted in this place. The ancient Versions have not the least traces of either of the above interpretations. The *Septuagint* and *Syriac* agree exactly together in rendering this line by, "As the wax melteth before the fire," which can by no means be reconciled with the present text. The *Vulgate*, for המסים *hamasim*, read ימכו *yemasu*.

That *the nations*] For גוים *goyim*, *the nations*, four MSS. (one of them ancient) have הרים *harim*, *the mountains*.—L.

Verse 4. *For since the beginning of the world* men *have not heard*—"For never have men heard"] St. Paul is generally supposed to have quoted this passage of Isaiah, 1 Cor. ii. 9; and Clemens Romanus in his first epistle has made the same quotation, very nearly in the same words with the apostle. But the citation is so very different both from the *Hebrew* text and the version of the *Septuagint*, that it seems very difficult, if not impossible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticism. One clause, "neither hath it entered into the heart of man," (which, by the way, is a phrase purely Hebrew, עלה יעל לב *alah al leb*, and should seem to belong to the prophet,) is wholly left out; and another is repeated without force or propriety; viz., "nor perceived by the ear," after, "never have heard:" and the sense and expression of the apostle is far preferable to that of the Hebrew text. Under these difficulties I am at a loss what to do better, than to offer to the reader this, perhaps disagreeable, alternative: either to consider the *Hebrew* text and *Septuagint* in this place as wilfully disguised and corrupted by the Jews; of which practice in regard to other quotations in the New Testament from the Old, they lie under strong suspicions, (see Dr. *Owen* on the version of the *Septuagint*, sect. vi.–ix.;) or to look upon St. Paul's quotation as not made from Isaiah, but from one or other of the two apocryphal books, entitled, The Ascension of Esaiah, and the Apocalypse of Elias, in both of which this passage was found; and the apostle is by some supposed in other places to have quoted such apocryphal writings. As the first of these conclusions will perhaps not easily be admitted by many, so I must fairly warn my readers that the second is treated by Jerome as little better than heresy. See his comment on this place of Isaiah.—L. I would read the whole verse thus; "Yea, from the time of old they have not heard, they have not hearkened to, an eye hath not seen a God besides thee. He shall work for that one that waiteth for him." This I really think on the whole to be the best translation of the original.

The variations on this place are as follows: for שמינו *shameu*, *they* have heard, a MS. and the *Septuagint* read שמענו *shamanu*, *we* have heard: for the second לא *lo*, *not*, *sixty-nine* MSS. and four editions have ולא *velo*, *and not*, and the *Syriac*, *Chaldee*, and *Vulgate*. And so ועין *veayin*, *and eye*, *Septuagint* and *Syriac*. את *eth*, *the*, (emphatic,) is added before אלהים *Elohim*, *God*, in MS. *Bodleian*. לכחכי *limechakkey*, to them *that wait*, plural, two MSS. and all the ancient Versions.—L.

Verse 5. *Thou meetest him that rejoiceth and worketh righteousness*—"Thou meetest with joy those who work righteousness"] The *Syriac* reads פוגין אתה שש בעשי *poga attah shesh baashi*, as above.

In those is continuance, and we shall be saved—"Because of our deeds, for we have been rebellious"] בהם יעולם ונושען *bahem olam venivvashea*. I am fully persuaded that these words as they stand in the present Hebrew text are utterly unintelligible; there is no doubt of the meaning of each word separately; but put together they make no sense at all. I conclude, therefore, that the copy has suffered by mistakes of transcribers in this place. The corruption is of long standing; for the ancient interpreters were as much at a loss for the meaning as the moderns, and give nothing satisfactory. The *Septuagint* render these words by δια τουτο επλανηθημεν, *therefore we have erred*: they seem to have read עליהם נפשע *aleyhem niphsha*, without helping the sense. In this difficulty what remains but to have recourse to conjecture? Archbishop *Secker* was dissatisfied with the present reading: he proposed הבט עלינו ונושען *hebet aleynu venivvashea*; "look upon us, and we shall, or that we may, be saved:" which gives a very good sense, but seems to have no sufficient foundation. Besides, the word ונושען *venivvashea*, which is attended with great difficulties, seems to be corrupted as well as the two preceding: and the true reading of it is, I think, given by the *Septuagint*, ונפשע *veniphsha*, επλανηθημεν, *we have erred*, (so they render the verb פשע *pasha*, chap. xlvi. 8, and Ezek. xxiii. 12,) parallel to ונחטא *vannecheta*, ημαρτομεν, *we have sinned*. For בהם יעולם *bahem olam*, which means nothing, I would propose הכיעללינו *hammaaleleynu*, "because of our deeds; which I presume was first altered to בכיעלליהם *bemaaleleyhem*, an easy and common mistake of the third person plural of the pronoun for the first, (see note on chap. xxxiii. 2,) and then with some farther alteration to

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thee in thy ways: behold, thou art wroth; for we have sinned: [i] in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all [k] our righteousnesses *are* as filthy rags; and we all do [l] fade as a leaf: and our iniquities, like the wind, have taken us away.

7 And [m] *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast [n] consumed us, [o] because of our iniquities.

8 [p] But now, O LORD, thou *art* our Father; we *are* the clay, [q] and thou our potter; and we all *are* [r] the work of thy hand.

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9 Be not [s] wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, [t] we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, [u] Jerusalem a desolation.

11 [v] Our holy and our beautiful house, where our fathers praised thee, is burned up with fire and all [w] our pleasant things are laid waste.

12 [x] Wilt thou refrain thyself for these *things*, O LORD? [y] wilt thou hold thy peace, and afflict us very sore?

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[i] Mal. iii. 6.——[k] Phil. iii. 9.——[l] Psa. xc. 5, 6.——[m] Hos. vii. 7. [n] Heb. *melted*.——[o] Heb. *by the hand*, as Job ix. 4.——[p] Chap. lxiii. 16.——[q] Chap. xxix. 16; xlv. 9; Jer. xviii. 6; Rom. ix. 20, 21.——[r] Eph. ii. 10.

[s] Psa. lxxiv. 1, 2; lxxix. 8.——[t] Psa. lxxix. 13.——[u] Psa. lxxix. 1; chap. iii. 8; Jer. vi. 1; ix. 11.——[v] 2 Kings xxv. 9; Psa. lxxiv. 7; 2 Chron. xxxvi. 12.——[w] Ezek. xxiv. 21, 25.——[x] Chap. xlii. 24.——[y] Psa. lxxxiii. 1.

בהם עולם *behem olam*. The עליהם *aleyhem*, which the *Septuagint* probably found in their copy, seems to be a remnant of בעלליהם *bemaaleleyhem*.

This, it may be said, is imposing your sense upon the prophet. It may be so; for perhaps these may not be the very words of the prophet: but however it is better than to impose upon him what makes no sense at all; as they generally do, who pretend to render such corrupted passages. For instance, our own translators: "in *those* is continuance, and we shall be saved:" in those—in whom, or what! There is no antecedent to the relative. "In the ways of God," say some: "with our fathers," says *Vitringa*, joining it in construction with the verb, קצפת *katsaphta*, "thou hast been angry with them, our fathers;" and putting ונחטא *vannecheta*, "for we have sinned," in a parenthesis. But there has not been any mention of *our fathers:* and the whole sentence, thus disposed, is utterly discordant from the *Hebrew* idiom and construction. In those is *continuance;* עולם *olam* means a *destined* but hidden and *unknown* portion of time; but cannot mean continuation of time, or *continuance*, as it is here rendered. Such forced interpretations are equally conjectural with the boldest critical emendation; and generally have this farther disadvantage, that they are altogether unworthy of the sacred writers.—L.

Coverdale renders the passage thus:—**But lo, thou art angrie, for we offende, and habe been euer in synne; and there is not one whole.** This is, I am afraid, *making a sense.*

After all that this very learned prelate has done to reduce these words to sense and meaning, I am afraid we are still far from the prophet's mind. Probably בהם *bahem*, *in them*, refers to דרכיך *deracheycha*, *thy ways*, above. עולם *olam* may be rendered *of old*, or during the whole of the Jewish economy; and ונושע *venivvashea*, "and shall we be saved?" Thus:—Thou art wroth, for we have sinned in them (thy ways) of old; and can we be saved? For we are all as an unclean thing, &c.

Verse 6. *As filthy rags*] עדים *iddim*. Rab. Mosheh ben Maimon interpretatur עדים *iddim*, vestes quibus mulier se abstergit post congressum eum marito suo. *Alii* pannus menstruatus. *Alii* panni mulieris parientis.—**And we ben made as unclene alle we: and as the cloth of the woman rooten blode flowing, all our rigtwisnesses.**—Old MS. Bible. If preachers knew properly the meaning of this word, would they make such a liberal use of it in their public ministry? And why should any use a word, the meaning of which he does not understand! How many in the congregation blush for the incautious man and his "filthy rags!"

Verse 7. There is *none*] Twelve MSS. have אין *ein*, without the conjunction ו *vau* prefixed; and so read the *Chaldee* and *Vulgate*.

And hast consumed us because of our iniquities—"And hast delivered us up into the hands of our iniquities."] For ותכוננו *vattemugenu*, "hast dissolved us," the *Septuagint*, *Syriac*, and *Chaldee* had in their copies תכגננו *temaggenenu*, "hast delivered us up." *Houbigant. Secker.*

Verse 8. *But, now, O Lord, thou* art *our Father*—"But thou, O JEHOVAH, thou art our Father"] For ועתה *veattah*, *and now*, five MSS., one of them ancient, and the two oldest editions, 1486 and 1488, have ואתה *veattah*, *and thou;* and so the *Chaldee* seems to have read. The repetition has great force. The other word may be well spared. "But now, O Lord, thou art our Father." How very affectionate is the complaint in this and the following verses! But how does the distress increase, when they recollect the desolations of the temple, and ruin of public worship, ver. 11: "Our holy and beautiful house, where our fathers praised thee, is burnt up with fire," &c.

We all are *the work of thy hand*] Three MSS. (two of them ancient) and the *Septuagint* read כיעשה *maaseh*, *the work*, without the conjunction ו *vau* prefixed. And for ידך *yadecha*, *thy hand*, the *Bodleian*, and two other MSS., the *Septuagint*, *Syriac*, and *Vulgate* read ידיך *yadeycha*, *thy hands*, in the plural number.—L.

Verse 9. *Neither remember iniquity*] For לעד תזכר

laad tizcor, one of my MSS. has לעד תקצף *laad tiktsoph*, "be not *angry*," as in the preceding clause. This has been partially obliterated, and תזכר *tizcor*, written in the margin by a later hand: but this MS. abounds with words of this kind, all altered by later hands.

CHAPTER LXV.

We have here a vindication of God's dealings with the Jews, 1, 2. *To this end the prophet points out their great hypocrisy, and gives a particular enumeration of their dreadful abominations, many of which were committed under the specious guise of sanctity*, 3–5. *For their horrid impieties, (recorded in writing before Jehovah,) the wrath of God shall certainly come upon them to the uttermost; a prediction which was exactly fulfilled in the first and second centuries in the reigns of the Roman emperors Vespasian, Titus, and Hadrian, when the whole Jewish polity was dissolved, and the people dispersed all over the world*, 6, 7. *Though God had rejected the Jews, and called the Gentiles, who sought him not*, (Rom. ix. 24–26,) *yet a remnant from among the former shall be preserved, to whom he will in due time make good all his promises*, 8–10. *Denunciation of Divine vengeance against those idolaters who set in order a table for Gad, and fill out a libation to Meni, ancient idolatries, which, from the context, and from the chronological order of the events predicted, have a plain reference to the idolatries practised by Antichrist under the guise of Christianity*, 11, 12. *Dreadful fate which awaits these gross idolaters beautifully contrasted with the great blessedness reserved for the righteous*, 13–16. *Future restoration of the posterity of Jacob, and the happy state of the world in general from that most glorious epoch, represented by the strong figure of the creation of* NEW heavens and a NEW earth, *wherein dwelleth righteousness, and into which no distress shall be permitted to enter*, 17–19. *In this new state of things the term of human life shall be greatly protracted, and shall possess none of that uncertainty which attaches to it in "the heavens and the earth which are now." This is elegantly illustrated by the longevity of a tree; manifestly alluding to the* oak *or* cedar of Lebanon, *some individuals of which are known to have lived from seven to ten centuries*, 20–23. *Beautiful figures shadowing forth the profound peace and harmony of the Church of Jesus Christ, which shall immediately follow the total overthrow of Antichrist; with a most gracious promise that the great chain of Omnipotence shall be put upon every adversary, so that none will be able any longer to hurt and destroy in all God's holy mountain*, 24, 25.

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I [a] AM sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* [b] was not called by my name.

2 [c] I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

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3 A people [d] that provoketh me to anger

[a] Rom. ix. 24, 25, 26, 30; x. 20; Eph. ii. 12, 13.

[b] Chap. lxiii. 19.——[c] Rom. x. 21.——[d] Deut. xxxii. 21.

This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring that he had called the Gentiles, though they had not sought him; and had rejected his own people for their refusal to attend to his repeated call; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy. That nevertheless he would not destroy them all; but would preserve a remnant, to whom he would make good his ancient promises. Severe punishments are threatened to the apostates; and great rewards are promised to the obedient in a future flourishing state of the Church.—L.

NOTES ON CHAP. LXV.

Verse 1. *I am sought of* them that *asked not* for me—"I am made known to those that asked not for me"] נדרשתי *nidrashti*, εμφανης εγενομην, the *Septuagint*, *Alexandrian*, and *St. Paul*, Rom. x. 20; who has however inverted the order of the phrases, εμφανης εγενομην, "I was made manifest," and ευρεθην, "I was found," from that which they have in the *Septuagint*. נדרשתי *nidrashti* means, "I am sought so as to be found." *Vitringa*. If this be the true meaning of the word, then שאלו *shaalu*, "that asked," which follows, should seem defective, the verb wanting its object: but two MSS., one of them ancient, have שאלוני *shcaluni*, "asked me;" and another MS. שאלו לי *shealu li*, "asked for me;" one or other of which seems to be right. But *Cocceius* in Lex., and *Vitringa* in his translation, render נדרשתי *nidrashti*, by "I have answered;" and so the verb is rendered by all the ancient Versions in Ezek. xx. 3, 31. If this be right, the translation will be, "I have answered those that asked not." I leave this to the reader's judgment; but have followed in my translation the *Septuagint* and *St. Paul*, and the MSS. above mentioned. בקשני *bikeshuni* is written regularly and fully in above a hundred MSS. and in the oldest edition. בקשוני *bikeshuni*.—L.

Verse 3. *That sacrificeth in gardens, and burneth incense upon altars of brick*—"Sacrificing in the gardens, and burning incense on the tiles"] These are instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted

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continually to my face; [c] that sacrificeth in gardens, and burneth incense [f] upon altars of brick;
4 [g] Which remain among the graves, and lodge in the monuments; [h] which eat swine's flesh, and [i] broth of abominable *things is in* their vessels;

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[c] Chap. i. 29; lxvi. 17; see Lev. xvii. 5.——[f] Heb. *upon bricks.*

[g] Deut. xviii. 11.——[h] Chap. lxvi. 17; see Lev. xi. 7.——[i] Or *pieces.*

before the Babylonish captivity. The heathen worshipped their idols in groves; whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the promised land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire, Deut. xii. 2, 3. These apostate Jews sacrificed upon altars built of bricks; in opposition to the command of God in regard to his altar, which was to be of unhewn stone, Exod. xx. 25. Et pro uno altari, quod impolitis lapidibus Dei erat lege constructum, coctos lateres et agrorum cespites hostiarum sanguine cruentabant. "And instead of one altar which, according to the law of God, was to be constructed of unhewn stones, they stained the bricks and turfs of the fields with the blood of their victims." *Hieron.* in loc. Or it means, perhaps, that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick, or tile, or plaster of terrace. An instance of this idolatrous practice we find in 2 Kings xxiii. 12, where it is said that Josiah "beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made." See also Zeph. i. 5. Sir *John Chardin's* MS. note on this place of Isaiah is as follows: "Ainsi font tous les Gentiles, sur les lieux elevés, et sur les terrasses, appellez *latcres*, parceque sont faits de briq." "Who dwell in the sepulchres, and lodge in the caverns," for the purposes of necromancy and divination; to obtain dreams and revelations. Another instance of heathenish superstition: so Virgil:—

Huc dona sacerdos
Cum tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit:
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Æn. vii. 86.—L

"Here in distress the Italian nations come,
Anxious, to clear their doubts, and learn their doom.
First, on the fleeces of the slaughtered sheep,
By night the sacred priest dissolves in sleep:
When in a train, before his slumbering eye,
Thin airy forms and wondrous visions fly.
He calls the powers who guard the infernal floods,
And talks inspired, familiar with the gods." PITT.

There was a practice exactly like this which prevailed among the Highlanders of Scotland; an authentic account of this is given by Sir Walter Scott, in a note on his poem called *The Lady of the Lake.* It is as follows:—

"The Highlanders, like all rude people, had various superstitious modes of inquiring into futurity. One of the most noted was the *Taghairm*, mentioned in the text. A person was wrapped up in the skin of a newly-slain bullock, and deposited beside a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination passed for the inspiration of the disembodied spirits who haunt these desolate recesses. In some of the Hebrides, they attributed the same oracular power to a large black stone by the sea-shore, which they approached with certain solemnities; and considered the first fancy which came into their own minds after they did so, to be the undoubted dictate of the tutelar deity of the stone; and as such to be, if possible, punctually complied with. Martin has recorded the following curious modes of Highland augury, in which the Taghairm, and its effects upon the person who was subjected to it, may serve to illustrate the text.

"It was an ordinary thing among the over-curious to consult an invisible oracle concerning the fate of families and battles, &c. This was performed three different ways; the first was by a company of men, one of whom, being detached by lot, was afterwards carried to a river, which was the boundary between two villages. Four of the company laid hold on him; and, having shut his eyes, they took him by the legs and arms, and then, tossing him to and again, struck his hips with force against the bank. One of them cried out, What is it you have got here? Another answers, A log of birch-wood. The other cries again, Let his invisible friends appear from all quarters, and let them relieve him by giving an answer to our present demands; and in a few minutes after, a number of little creatures came from the sea, who answered the question, and disappeared suddenly. The man was then set at liberty; and they all returned home, to take their measures according to the prediction of their false prophets; but the poor deluded fools were abused; for the answer was still ambiguous. This was always practised in the night, and may literally be called the works of darkness.

"I had an account from the most intelligent and judicious men in the Isle of Skie, that, about sixty-two years ago, the oracle was thus consulted only once, and that was in the parish of Kilmartin, on the east side, by a wicked and mischievous race of people, who are now extinguished, both root and branch.

"The second way of consulting the oracle was by a party of men, who first retired to solitary places, remote from any house; and there they singled out one of their number, and wrapt him in a big cow's hide, which they folded about him. His whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand;

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5 [k] Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my [l] nose, a fire that burneth all the day.

6 Behold, [m] *it is* written before me: [n] I will not keep silence, [o] but will recompense, even recompense into their bosom,

7 Your iniquities, and [p] the iniquities of your fathers together, saith the LORD, [q] which have burned incense upon the mountains, [r] and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

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8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for [s] a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

[k] See Matt. ix. 11; Luke v. 30; xviii. 11; Jude 19.——[l] Or, *anger.*
[m] Deut. xxxii. 34; Mal. iii. 16.——[n] Psa. l. 3.
[o] Psa. lxxix. 12; Jer. xvi. 18; Ezek. xi. 21.——[p] Exod. xx. 5.
[q] Ezek. xviii. 6.——[r] Ezek. xx. 27, 28.——[s] Joel ii. 14.

which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at the break of day, and then he communicated his news to them; which often proved fatal to those concerned in such unwarrantable inquiries.

"There was a third way of consulting, which was a confirmation of the second above mentioned. The same company who put the man into the hide took a live cat, and put him on a spit. One of the number was employed to turn the spit; and one of his consorts inquired of him, What are you doing? He answered, I roast this cat until his friends answer the question; which must be the same that was proposed by the man shut up in the hide. And afterwards, a very big cat (in allusion to the story of 'the King of the Cats,' in Lord Lyttleton's Letters, and well known in the Highlands as a nursery tale) comes, attended by a number of lesser cats, desiring to relieve the cat turned upon the spit, and then answers the question. If this answer proved the same that was given to the man in the hide, then it was taken as a confirmation of the other, which, in this case, was believed infallible.

"Mr. Alexander Cooper, present minister of North-Vist, told me that one John Erach, in the Isle of Lewis, assured him it was his fate to have been led by his curiosity with some who consulted this oracle, and that he was a night within the hide, as above-mentioned; during which time he felt and heard such terrible things, that he could not express them. The impression it made on him was such as could never go off; and he said for a thousand worlds he would never again be concerned in the like performance, for this had disordered him to a high degree. He confessed it ingenuously, and with an air of great remorse; and seemed to be very penitent under a just sense of so great a crime. He declared this about five years since, and is still living in the Lewis for any thing I know."—*Description of the Western Isles*, p. 110. See also PENNANT'S *Scottish Tour*, vol. ii. p. 361.

Verse 4. *Which remain among the graves*] "For the purpose of evoking the dead. They lodged in desert places that demons might appear to them; for demons do appear in such places, to those who do believe in them."—*Kimchi.*

In the monuments—"In the caverns"] בנצורים *bannetsurim*, a word of doubtful signification. An ancient MS. has בצורים *batstsurim*, another בצרים *batstsurim*, "in the rocks;" and *Le Clerc* thinks the *Septuagint* had it so in their copy. They render it by εν τοις σπηλαιοις, "in the caves."

Which eat swine's flesh] This was expressly forbidden by the law, Lev. xi. 7, but among the heathen was in principal request in their sacrifices and feasts. Antiochus Epiphanes compelled the Jews to eat swine's flesh, as a full proof of their renouncing their religion, 2 Mac. vi. 18 and vii. 1. "And the broth of abominable meats," for lustrations, magical arts, and other superstitious and abominable practices.

In *their vessels*] For כליהם *kelyehem*, a MS. had at first בכליהם *bichleyhem*. So the *Vulgate* and *Chaldee*, (and the preposition seems necessary to the sense,) "in their vessels."

Verse 5. *For I am holier than thou*] So the *Chaldee* renders it. קדשתיך *kedashticha* is the same with קדשתי כמך *kadashti mimmecha*. In the same manner חזקת בכני *chazaktani*, Jer. xx. 7, is used for חזקתני *chazacta mimmenni*, "thou art stronger than I."—L.

Verse 6. *Behold*, it is *written before me*] Their sin is registered in heaven, calling aloud for the punishment due to it.

I will—recompense into their bosom] The bosom is the place where the Asiatics have their pockets, and not in their skirts like the inhabitants of the west. Their loose flowing garments have scarcely any thing analogous to *skirts*.

Into their bosom] For על *al*, *ten* MSS. and *five* editions have אל *el*. So again at the end of this verse, *seventeen* MSS. and *four* editions have אל *al*.—L.

Verse 7. *Your iniquities, and the iniquities of your fathers*—"Their iniquities, and the iniquities of their fathers"] For the pronoun affixed of the second person חם *chem*, *your*, twice, read הם *hem*, *their*, in the third person; with the *Septuagint* and *Houbigant*.—L.

Verse 8. *A blessing* is *in it*] The Hebrews call all things which serve for food ברכה *berachah*, "a blessing." On this verse *Kimchi* remarks: "As the cluster of grapes contains, besides the juice, the bark, and the kernels, so the Israelites have, besides the just, sinners among them. Now as the cluster must not be destroyed because there is a *blessing*, a nutritive part in it; so Israel shall not be destroyed, because there are righteous persons in it. But as the bark and kernels are thrown away, when the wine is pressed out, so shall the sinners be purged away from among the just, and on their return from exile, shall not be permitted to enter into the land of Israel:" Ezek. xx. 38.

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9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine [t] elect shall inherit it, and my servants shall dwell there.

10 And [u] Sharon shall be a fold of flocks, and [v] the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye *are* they that forsake the LORD, that forget [w] my holy mountain, that prepare [x] a table for that [y] troop, and that furnish the drink-offering unto that [z] number.

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12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [a] because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be

[t] Ver. 15, 22; Matt. xxiv. 22; Rom. xi. 5, 7.——[u] Chap. xxxiii. 9; xxxv. 2.——[v] Josh. vii. 24, 26; Hos. ii. 15.——[w] Chap. lvi. 7; lvii. 13; ver. 25.

[x] Ezek. xxiii. 41; 1 Cor. x. 21.——[y] Or, *Gad*.——[z] Or, *Meni*.——[a] 2 Chron. xxxvi. 15, 16; Prov. i. 24, &c.; chap. lxvi. 4; Jer. vii. 13; Zech. vii. 7; Matt. xxi. 34–43.

For my servants' sakes—"For the sake of my servant"] It is to be observed that one of the Konings-burg MSS. collated by Lilienthal points the word עבדי *abdi*, singular; that is, "my servant," meaning the Messiah; and so read the *Septuagint*, which gives a very good sense. In two of my old MSS. it is pointed עבדי *abadai*, and עבר *abdi*, "my servant," this confirms the above reading.

Verse 9. *An inheritor of my mountains*—"An inheritor of my mountain"] הר *hari*, in the singular number; so the *Septuagint* and *Syriac*; that is, of Mount Sion. See ver. 11 and chap. lvi. 7, to which Sion, the pronoun feminine singular, added to the verb in the next line, refers; ירשׁה *yereshuah*, "shall inherit her."—L.

Verse 10. *Sharon—and the valley of Achor*] Two of the most fertile parts of Judea; famous for their rich pastures; the former to the west, not far from Joppa; the latter north of Jericho, near Gilgal.

Verse 11. *That prepare a table for that troop*—"Who set in order a table for Gad"] The disquisitions and conjectures of the learned concerning Gad and Meni are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni the moon. "But why should we be solicitous about it?" says Schmidius. "It appears sufficiently, from the circumstances, that they were false gods; either stars, or some natural objects; or a mere fiction. The Holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather, that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished, that we are now quite at a loss to know what and what sort of things they were." Schmidius on the place, and on Jud. ii. 13, Bibl. Hallensia.

Jerome, on the place, gives an account of this idolatrous practice of the apostate Jews, of making a feast, or a lectisternium, as the Romans called it, for these pretended deities. Est in cunctis urbibus, et maxime in Ægypto, et in Alexandria, idololatriæ vetus consuetudo, ut ultimo die anni, et mensis ejus qui extremus est, ponant mensam refertam varii generis epulis, et poculum mulso mixtum; vel præteriti anni vel futuri fertilitatem auspicantes. Hoc autem faciebant et Israelitæ, omnium simulachrorum portenta venerantes; et nequaquam altari victimas, sed hujusmodi mensæ liba funde-bant. "In all cities, and especially in Egypt and Alexandria, it was an ancient idolatrous custom on the last day of the year, to spread a table covered with various kinds of viands, and a goblet mixed with new wine, referring to the fertility either of the past or coming year. The Israelites did the same, worshipping all kinds of images, and pouring out libations on such tables," &c. See also *Le Clerc* on the place; and on lxvi. 17, and Dav. Millii Dissert. v.

The allusion to Meni, which signifies *number*, is obvious. If there had been the like allusion to Gad, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from Jerome's version of this place, that the words τῷ δαιμονιῳ, *to a demon*, (or δαιμονι, as some copies have it,) and τῃ τυχῃ, *to fortune*, stood in his time in the Greek version in an inverted order from that which they have in the present copies; the latter then answering to גד *gad*, the former to מני *meni*: by which some difficulty would be avoided; for it is commonly supposed that גד *gad* signifies τυχη, *fortune*. See Gen. xxx. 11, apud *Sept.* This matter is so far well cleared up by MSS. Pachom. and t. D. n., which agree in placing these two words in that order, which Jerome's version supposes.—L.

My Old MS. Bible translates: That putten the borde of fortune; and offreden litours upon it; and so the *Vulgate*.

Ἑτοιμαζοντες τῳ δαιμονιῳ τραπεζαν, και πληρουντες τῃ τυχῃ κερασμα. "Preparing a table for the demon, and filling up, or pouring out, a libation to fortune."—*Septuagint*.

Ye have set up an aulter unto fortune
And geven rich drink offeringes unto treasure.
COVERDALE.

Verse 12. *Therefore will I number you*] Referring to *Meni*, which signifies *number*. "Rabbi Eliezar said to his disciples, Turn to God one day before you die. His disciples said, How can a man know the day of his death! He answered, Therefore it is necessary that you should turn to God to-day, for possibly ye may die to-morrow."

Verse 13. *My servants shall eat, but ye shall be hungry*] Rabbi Joachan ben Zachai said in a parable: There was a king who invited his servants, but set them no time to come to the feast. The prudent and

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hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and [b] shall howl for [c] vexation of spirit.

15 And ye shall leave your name [d] for a curse unto [e] my chosen: for the Lord GOD shall slay thee, and [f] call his servants by another name:

16 [g] That he who blesseth himself in the earth shall bless himself in the God of truth; and [h] he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 For, behold, I create [i] new heavens and a new earth: and the former shall not be remembered, nor [k] come into mind.

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18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And [l] I will rejoice in Jerusalem, and joy in my people; and the [m] voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; [n] but the sinner *being* a hundred years old shall be accursed.

21 And [o] they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another in-

[b] Matt. viii. 12; Luke xiii. 28. — [c] Heb. *breaking*. — [d] See Jer. xxix. 22; Zech. viii. 13. — [e] Ver. 9, 22. — [f] Chap. lxii. 2; Acts xi. 26. — [g] Psa. lxxii. 17; Jer. iv. 2. — [h] Deut. vi. 13; Psa. lxiii. 11; chap. xix. 18; xlv. 23; Zeph. i. 5.

[i] Chap. li. 16; lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1. — [k] Heb. *come upon the heart*. — [l] Chap. lxv. 5. — [m] Chap. xxxv. 10; li. 11; Rev. vii. 17; xxi. 4. — [n] Eccles. viii. 12. — [o] See Lev. xxvi. 16; Deut. xxviii. 30; chap. lxii. 8; Amos ix. 14.

wary who were among them adorned themselves; and, standing at the gate of the king's house, said, Is there any thing lacking in the king's house? i. e., Is there any work to be done in it? But the foolish which were among them went, and mocking said, When shall the feast be, in which there is no labour? Suddenly, the king sought out his servants: they who were adorned entered in, and they who were still polluted entered in also. The king was glad when he met the *prudent*; but he was angry when he met the *foolish*. Therefore he said, Let *those* sit down, and let them eat; but let *these* stand and look on.

This parable is very like that of the wise and foolish virgins, Matt. xxv., and that of the marriage of the king's son, Matt. xxii.

Verse 15. *Shall slay thee*—"Shall slay you"] For והכיתך *vehemithecha, shall slay thee*, the *Septuagint* and *Chaldee* read והכיתכם *vehemithechem, shall slay you*, plural.

Verse 17. *I create new heavens and a new earth*] This has been variously understood. Some Jews and some Christians understand it *literally*. God shall change the state of the atmosphere, and render the earth more fruitful. Some refer it to what they call the Millennium; others, to a glorious state of religion; others, to the re-creation of the earth after it shall have been destroyed by fire. I think it refers to the full conversion of the Jews *ultimately*; and primarily to the deliverance from the Babylonish captivity.

Verse 18. *Rejoice for ever* in that *which I create*—"Exult in the age to come which I create"] So in chap. ix. 5, אבי עד *abi ad*, πατηρ του μελλοντος αιωνος, "the father of the age to come," *Sept.* See Bishop Chandler, Defence of Christianity, p. 136.

Verse 19. *The voice of weeping*, &c.] "Because of untimely deaths, shall no more be heard in thee; for natural death shall not happen till men be full of days; as it is written, ver. 20: *There shall be no more thence an infant of days*, i. e., the people shall live to *three* or *five hundred* years of age, as in the days of the patriarchs; and if one die at *one hundred* years, it is because of his sin; and even at that age he shall be reputed an *infant*; and they shall say of him, An infant is dead. These things shall happen to Israel in the days of the Messiah."—*Kimchi*.

Verse 20. *Thence*—"There"] For משם *mishsham, thence*, the *Septuagint, Syriac*, and *Vulgate, read* שם *sham, there*.

Verse 22. *They shall not build, and another inhabit*] The reverse of the curse denounced on the disobedient, Deut. xxviii. 30: "Thou shalt build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof."

For as the days of a tree] It is commonly supposed that the oak, one of the most long-lived of the trees, lasts about a thousand years: being five hundred years growing to full perfection, and as many decaying: which seems to be a moderate and probable computation. See *Evelyn*, Sylva, B. iii. chap. iii. The present emperor of China, in his very ingenious and sensible poem entitled *Eloge de Moukden*, a translation of which in French was published at Paris, 1770, speaks of a tree in his country which lives more than a hundred ages; and another, which after fourscore ages is only in its prime. pp. 37, 38. But his imperial majesty's commentators, in their note on the place, carry the matter much farther: and quote authority, which affirms, that the tree last mentioned by the emperor, the immortal tree, after having lived ten thousand years, is still only in its prime. I suspect that the Chinese enlarge somewhat in their national chronology, as well as in that of their trees. See *Chou King*, Preface, by Mons. de

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habit; they shall not plant, and another eat: for [p] as the days of a tree *are* the days of my people, and [q] mine elect [r] shall long enjoy the work of their hands.

23 They shall not labour in vain, [s] nor bring forth for trouble; for [t] they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [u] before they call, I will answer; and while they are yet speaking, I will hear.

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25 The [v] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: [w] and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

[p] Psa. xcii. 12.——[q] Ver. 9, 15.——[r] Heb. *shall make them continue long, or shall wear out.*

[s] Deut. xxviii. 41; Hos. ix. 12.——[t] Chap. lxi. 9.——[u] Psa. xxxii. 5; Dan. ix. 21.——[v] Chap. xi. 6, 7, 9.——[w] Gen. iii. 14.

Guignes. The prophet's idea seems to be, that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions. The rabbins have said that this refers to the tree of life, which endures five hundred years.—L.

Verse 23. *They shall not labour in vain*—"My chosen shall not labour in vain"] I remove בחירי *bechirai, my elect*, from the end of the twenty-second to the beginning of the twenty-third verse, on the authority of the *Septuagint*, *Syriac*, and *Vulgate*, and a MS.; contrary to the division in the Masoretic text.—L. The *Septuagint* is beautiful: My chosen shall not labour in vain, neither shall they beget children for the curse; for the seed is blessed of the Lord, and their posterity with them."

Nor bring forth for trouble—"Neither shall they generate a short-lived race"] לבהלה *labbehalah, in festinationem*, "what shall soon hasten away." Εις καταραν, *for a curse. Sept.* They seem to have read לאלה *lealah.*—Grotius. But Psa. lxxviii. 33 both justifies and explains the word here:—

ויכל בהבל ימיהם
yemeyhem bahebel vayechal
ושנותם בבהלה
babbehalah ushenotham

"And he consumed their days in vanity,
And their years in haste."

μετα σπουδης, say the *Septuagint*. Jerome on this place of Isaiah explains it to the same purpose: "εις ανυπαρξιαν, *hoc est*, ut esse desistant."

Verse 24. *Before they call I will answer*] I will give them all they crave for, and more than they can desire.

Verse 25. *The wolf and the lamb, &c.*] The glorious salvation which Jesus Christ procures is for men, and for men only: fallen spirits must still abide under the curse: "He took not on him the nature of angels, but the seed of Abraham."

Shall feed together] For כאחד *keechad, as one*, an ancient MS. has יחדו *yachdav, together*; the usual word, to the same sense, but very different in the letters. The *Septuagint*, *Syriac*, and *Vulgate* seem to agree with the MSS.—L.

CHAPTER LXVI.

This chapter treats of the same subject with the foregoing. God, by his prophet, tells the Jews, who valued themselves much on their temple and pompous worship, that the Most High dwelleth not in temples made with hands; and that no outward rites of worship, while the worshippers are idolatrous and impure, can please him who looketh at the heart, 1–3. This leads to a threatening of vengeance for their guilt, alluding to their making void the law of God by their abominable traditions, their rejection of Christ, persecution of his followers, and consequent destruction by the Romans. But as the Jewish ritual and people shadow forth the system of Christianity and its professors; so, in the prophetical writings, the idolatries of the Jews are frequently put for the idolatries afterwards practised by those bearing the Christian name. Consequently, if we would have the plenitude of meaning in this section of prophecy, which the very context requires, we must look through the type into the antitype, viz., the very gross idolatries practised by the members of Antichrist, the pompous heap of human inventions and traditions with which they have encumbered the Christian system, their most dreadful persecution of Christ's spiritual and true worshippers, and the awful judgments which shall overtake them in the great and terrible day of the Lord, 4–6. The mighty and sudden increase of the Church of Jesus Christ at the period of Antichrist's fall represented by the very strong figure of Sion being delivered of a man-child before the time of her travail, the meaning of which symbol the prophet immediately subjoins in a series of interrogations for the sake of greater force and emphasis, 7–9. Wonderful prosperity and unspeakable blessedness of the world when the posterity of Jacob, with the fulness of the Gentiles, shall be assembled to Messiah's standard, 10–14. All the wicked of the earth shall be gathered together to the battle of that great day of God Almighty, and the slain of Jehovah shall be many, 15–18. Manner of the future restoration of the Israelites from their several dispersions throughout the habitable globe, 19–21. Perpetuity of this new economy of grace to the house of Israel, 22. Righteousness shall be universally diffused in the earth; and the memory of those who have transgressed against the Lord shall be had in continual abhorrence, 23, 24. Thus this great prophet, after

tracing the principal events of time, *seems at length to have terminated his views in* eternity, *where all revolutions cease, where the blessedness of the righteous shall be unchangeable as the new heavens, and the misery of the wicked as the fire that shall not be quenched.*

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THUS saith the LORD, [a] The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: [b] but to this *man* will I look, [c] *even* to *him that is* poor and of a contrite spirit, and [d] trembleth at my word.

3 [e] He that killeth an ox *is as if* he slew a man; he that sacrificeth a [f] lamb, *as if* he [g] cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that [h] burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

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4 I also will choose their [i] delusions, and will bring their fears upon them; [k] because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

[a] 1 Kings viii. 27; 2 Chron. vi. 18; Matt. v. 34, 35; Acts vii. 48, 49; xvii. 24.——[b] Chap. lvii. 15; lxi. 1.——[c] Psa. xxxiv. 18; li. 17.——[d] Ezra ix. 4; x. 3; Prov. xxviii. 14; ver. 5.

[e] Chap. i. 11.——[f] Or, *kid.*——[g] Deut. xxiii. 18.——[h] Heb. *maketh a memorial of*, Lev. ii. 2.——[i] Or, *devices.*——[k] Prov. i. 24; chap. lxv. 12; Jer. vii. 13.

NOTES ON CHAP. LXVI.

This chapter is a continuation of the subject of the foregoing. The Jews valued themselves much upon their temple, and the pompous system of services performed in it, which they supposed were to be of perpetual duration; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time when the judgments denounced in verses 6 and 12 of the preceding chapter were hanging over their heads, they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God admonishes them, that "the Most High dwelleth not in temples made with hands;" and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by him. This their hypocrisy is set forth in strong colours, which brings the prophet again to the subject of the former chapter; and he pursues it in a different manner, with more express declaration of the new economy, and of the flourishing state of the Church under it. The increase of the Church is to be sudden and astonishing. They that escape of the Jews, that is, that become converts to the Christian faith, are to be employed in the Divine mission to the Gentiles, and are to act as priests in presenting the Gentiles as an offering to God; see Rom. xv. 16. And both, now collected into one body, shall be witnesses of the final perdition of the obstinate and irreclaimable.

These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.—L.

Verse 2. *And all those* things *have been*—"And all these things are mine"] A word absolutely necessary to the sense is here lost out of the text: לי *li*, *mine*. It is preserved by the *Septuagint* and *Syriac*.

Verse 3. *He that killeth an ox* is as if *he slew a man*—"He that slayeth an ox killeth a man"] These are instances of wickedness joined with hypocrisy; of the most flagitious crimes committed by those who at the same time affected great strictness in the performance of all the external services of religion. God, by the Prophet Ezekiel, upbraids the Jews with the same practices: "When they had slain their children to their idols, then they came the same day into my sanctuary to profane it," chap. xxiii. 39. Of the same kind was the hypocrisy of the Pharisees in our Saviour's time: "who devoured widows' houses, and for a pretence made long prayers," Matt. xxiii. 14.

The generality of interpreters, by departing from the literal rendering of the text, have totally lost the true sense of it, and have substituted in its place what makes no good sense at all; for it is not easy to show how, in any circumstances, sacrifice and murder, the presenting of legal offerings and idolatrous worship, can possibly be of the same account in the sight of God.

He that offereth an oblation, as if he offered *swine's blood*—"That maketh an oblation *offereth* swine's blood"] A word here likewise, necessary to complete the sense, is perhaps irrecoverably lost out of the text. The *Vulgate* and *Chaldee* add the word *offereth*, to make out the sense; not, as I imagine, from any different reading, (for the word wanted seems to have been lost before the time of the oldest of them, as the *Septuagint* had it not in their copy,) but from mere necessity.

Le Clerc thinks that מינלה *maaleh* is to be repeated from the beginning of this member; but that is not the case in the parallel members, which have another and a different verb in the second place. "דם *dam*, sic Versiones; putarem tamen legendum participium aliquod, et quidem זבח *zabach*, cum sequatur ח *cheth*, nisi jam præcesserat."—SECKER. *Houbigant* supplies אכל *achal*, *cateth*. After all, I think the most probable word is that which the *Chaldee* and *Vulgate* seem to have designed to represent; that is, מקריב *makrib*, *offereth*.

In their abominations.] ובשקוציהם *ubeshikkutseyhem*, "and in their abominations;" two copies of the *Machazor*, and one of *Kennicott's* MSS. have ובגלוליהם *ubegilluleyhem*, "and in their idols." So the *Vulgate* and *Syriac*.

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Romani, 4.

5 Hear the word of the LORD, [1] ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, [m] Let the LORD be glorified: but [n] he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day: *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not [o] cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

A. M. cir. 3292. B. C. cir. 712. Olymp. XVII. 1. cir. annum Numæ Pompilii, R. Romani, 4.

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [p] abundance of her glory.

12 For thus saith the LORD, Behold, [q] I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye [r] suck, ye shall be [s] borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and [t] your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

[l] Ver. 1.——[m] Chap. v. 19.——[n] 2 Thess. i. 10; Tit. ii. 13. [o] Or, *beget.*——[p] Or, *brightness.*

[q] Chap. xlviii. 18; lx. 5.——[r] Chap. lx. 16.——[s] Chap. xlix. 22; lx. 4.——[t] See Ezek. xxxvii. 1, &c.

Verse 5. *Your brethren that hated you—said*—"Say ye to your brethren that hate you"] The *Syriac* reads אמרו לאחיכם *imru laacheyehem*; and so the *Septuagint*, Edit. Comp. *ειπατε αδελφοις υμων*· and MS. Marchal. has *αδελφοις*· and so Cyril and Procopius read and explain it. It is not easy to make sense of the reading of the *Septuagint* in the other editions; *ειπατε αδελφοι ημων τοις μισουσιν υμας*· but for *ημων*, *our*, MS. 1. D. 11. also has *υμων*, *your*.

Verse 6. *A voice of noise from the city, a voice from the temple, a voice of the Lord*] It is very remarkable that similar words were spoken by Jesus, son of Ananias, previously to the destruction of Jerusalem. See his very affecting history related by *Josephus*, WAR. B. vi., chap. v.

Verse 8. *Who hath seen*—"And who hath seen"] Twenty MSS., (four ancient,) of *Kennicott's*, and twenty-nine of *De Rossi's*, and two ancient of my own, and the two oldest editions, with two others, have ומי *umi*, adding the conjunction ו *vau*; and so read all the ancient versions. AND *who hath seen?*

Verse 9. *Shall I bring to the birth*] האני אשביר *haani ashbir*, num ego matricem frangam; MONTANUS. The word means that which immediately precedes the appearance of the fetus—*the breaking forth* of the *liquor amnii*. This also is an expression that should be studiously avoided in prayers and sermons.

Verse 11. *With the abundance of her glory*—"From her abundant stores."] For מזיז *mizziz*, *from the splendour*, two MSS. and the old edition of 1488, have מזיו *mizziv*; and the latter ז *zain* is upon a rasure in three other MSS. It is remarkable that *Kimchi* and *Sal. ben Melec*, not being able to make any thing of the word as it stands in the text, say it means the same with מזיו *mizziv*; that is, in effect, they admit of a various reading, or an error in the text. But as *Vitringa* observes, what sense is there in sucking nourishment from the *splendour* of her glory? He therefore endeavours to deduce another sense of the word זיו *ziv*; but, as far as it appears to me, without any authority. I am more inclined to accede to the opinion of those learned rabbins, and to think that there is some mistake in the word; for that in truth is their opinion, though they disguise it by saying that the corrupted word means the very same with that which they believe to be genuine. So in chap. xli. 24 they say that אפע *apha*, *a viper*, means the same with אפס *ephes*, *nothing*; instead of acknowledging that one is written by mistake instead of the other. I would propose to read in this place מזין *mizzin* or מזן *mizzen*, which is the reading of one of *De Rossi's* MS., (instead of מזיז *mezziz*,) *from the stores*, from זון *zun*, *to nourish, to feed*; see Gen. xlv. 23; 2 Chron. xi. 23; Psa. cxliv. 13. And this perhaps may be meant by Aquila, who renders the word by *απο παντοδαπιας*· with which that of the *Vulgate*, *ab* omnimoda *gloria*, and of Symmachus and Theodotion, nearly agree. The Chaldee follows a different reading, without improving the sense; מיין *meyin*, *from the wine*.—L.

Verse 12. *Like a river, and—like a flowing stream*—"Like the great river, and like the overflowing stream"] That is, the Euphrates, (it ought to have been pointed כנהר *cannahar*, ut fluvius ille, *as the river*,) and the Nile.

Then shall ye suck—"And ye shall suck at the breast"] These two words על שד *al shad*, *at the breast*, seem to have been omitted in the present text, from their likeness to the two words following: על צד *al*

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15 [u] For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by [v] his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 [w] They that sanctify themselves, and purify themselves in the gardens [x] behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

A. M. cir. 3292 B. C. cir. 712. Olymp. XVII. I. cir. annum Numæ Pompilii R. Roman., 4.

18 For I *know* their works and their thoughts; it shall come that I will gather all nations and tongues; and they shall come, and see my glory.

19 [y] And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar

[u] Chap. ix. 5; 2 Thess. i. 8.—[v] Chap. xxvii. 1.

[w] Chap. lxv. 3, 4.—[x] Or, *one after another.*—[y] Luke ii. 34.

tsad, at the side. A very probable conjecture of *Houbigant.* The *Chaldee* and *Vulgate* have omitted the two latter words instead of the two former. See note on chap. lx. 4.

Verse 15. *The Lord will come with fire*—"JEHOVAH shall come as a fire"] For באש *baesh, in fire*, the *Septuagint* had in their copy קאש *kaesh, as a fire*; ὡς πυρ.

To render his anger with fury—"To breathe forth his anger in a burning heat"] Instead of להשב *lehashib*, as pointed by the Masoretes, *to render*, I understand it as להשב *lehashshib, to breathe*, from נשב *nashab.*

Verse 17. *Behind one* tree—"After the rites of Achad"] The Syrians worshipped a god called Adad. *Plin.* Nat. Hist. xxxvii. 11; Macrob. Sat. i. 23. They held him to be the highest and greatest of the gods, and to be the same with Jupiter and the sun; and the name Adad, says *Macrobius*, signifies *one*; as likewise does the word Achad in Isaiah. Many learned men therefore have supposed, and with some probability, that the prophet means the same pretended deity. אחד *achad*, in the *Syrian* and *Chaldean* dialects, is חד *chad*; and perhaps by reduplication of the last letter to express perfect unity, it may have become חדד *chadad*, not improperly expressed by Macrobius *Adad*, without the aspirate. It was also pronounced by the Syrians themselves, with a weaker aspirate, הדד *hadad*; as in Benhadad, Hadadezer, names of their kings, which were certainly taken from their chief object of worship. This seems to me to be a probable account of this name.

But the Masoretes correct the text in this place. Their marginal reading is אחת *achath*, which is the same word, only in the feminine form; and so read thirty MSS. (six ancient) and the two oldest editions. This *Le Clerc* approves, and supposes it to mean Hecate, or the moon; and he supports his hypothesis by arguments not at all improbable. See his note on the place.

Whatever the particular mode of idolatry which the prophet refers to might be, the general sense of the place is perfectly clear. But the *Chaldee* and *Syriac*, and after them *Symmachus* and *Theodotian*, cut off at once all these difficulties, by taking the word אחד *achad* in its common meaning, not as a proper name; the two latter rendering the sentence thus: Οπισω αλληλων εν μεσῳ εσθιοντων το κρεας το χοιρειον; "One after another, in the midst of those that eat swine's flesh." I suppose they all read in their copies אחד אחד *achad achad, one by one*, or perhaps אחר אחר אחד *achad achar achad, one after another.* See a large dissertation on this subject in *Davidis Millii* Dissertationes Selectæ, Dissert. vi.—L.

I know not what to make of this place; it is certain that our translation makes no sense, and that of the learned prelate seems to me too refined. *Kimchi* interprets this of the Turks, who are remarkable for ablutions. "Behind one in the midst" he understands of a large fish-pond placed in the middle of their gardens. Others make אחד *achad a deity*, as above; and a deity of various names it is supposed to be, for it is *Achad*, and *Chad*, and *Hadad*, and *Achath*, and *Hecat*, an Assyrian idol. Behynd the fyrst tree or the gate wythine forth.—Old MS. Bible.

Verse 18. *For I* know *their works*] A word is here lost out of the present text, leaving the text quite imperfect. The word is יודע *yodea, knowing*, supplied from the *Syriac*. The *Chaldee* had the same word in the copy before him, which he paraphrases by קדמי גלן *kedemi gelon*, their deeds *are manifest before me*; and the Aldine and Complutensian editions of the *Septuagint* acknowledge the same word επισταμαι, which is verified by MS. *Pachom.* and the *Arabic* version. I think there can be little doubt of its being genuine. The concluding verses of this chapter refer to the complete restoration of the Jews, and to the destruction of all the enemies of the Gospel of Christ, so that the earth shall be filled with the knowledge and glory of the Lord. Talia sæcla currite! Lord, hasten the time!

It shall come—"And I come"] For באה *baah*, which will not accord with any thing in the sentence, I read בא *ba*, with a MS.; the participle answering to יודע *yodea*, with which agree the *Septuagint*, *Syriac*, and *Vulgate*. Perhaps it ought to be ובא *veba, when* I shall come, Syr.; and so the *Septuagint*, according to Edit. Ald. and Complut., and Cod. Marchal.

Verse 19. *That draw the bow*] I much suspect that the words משכי קשת *mashechey kesheth, who draw the bow*, are a corruption of the word כשך *meshek*, *Moschi*, the name of a nation situated between the Euxine and Caspian seas; and properly joined with תבל *tubal*, the Tibareni. See *Bochart*, Phaleg. iii. 12. The *Septuagint* have μοσοχ, without any thing of the *drawers of the bow*: the word being once taken for a participle, *the bow* was added to make sense of it

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off, that have not heard my fame, neither have seen my glory; [z] and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren [a] *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in [b] litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for [c] priests *and* for Levites, saith the LORD.

22 For as [d] the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

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23 And [e] it shall come to pass *that* [f] from one new moon to another, and from one sabbath to another, [g] shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon [h] the carcasses of the men that have transgressed against me: for their [i] worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

[z] Mal. i. 11.——[a] Rom. xv. 16.——[b] Or, *couches*.——[c] Exod. xix. 6; chap. lxi. 6; 1 Pet. ii. 9; Rev. i. 6.——[d] Chap. lxv. 17. 2 Pet. iii. 13; Rev. xxi. 1.——[e] Zech. xiv. 16.

[f] Heb. *from new moon to his new moon, and from sabbath to his sabbath*.——[g] Psa. lxv. 2; chap. xlix. 26.——[h] Ver. 16.——[i] Mark ix. 44, 46, 48.

קשת *kesheth, the bow*, is omitted in a MS. and by the *Septuagint*.

That have not heard my fame—"Who never heard my name"] For שמעי *shimi, my fame*, I read, with the *Septuagint* and *Syriac*, שמי *shemi, my name*.

Verse 20. *And in chariots*—"And in counes"] There is a sort of vehicle much used in the east, consisting of a pair of hampers or cradles, thrown across a camel's back, one on each side; in each of which a person is carried. They have a covering to defend them from the rain and the sun. *Thevenot* calls them *counes*, i. p. 356. *Maillet* describes them as covered cages hanging on both sides of a camel. "At Aleppo," says Dr. *Russell*, "women of inferior condition in longer journeys are commonly stowed, one on each side of a mule, in a sort of covered cradles." Nat. Hist. of Aleppo, p. 89. These seem to be what the prophet means by the word צבים *tsabbim*. *Harmer's* Observations, i. p. 445.

Verse 21. And *for Levites*] For ללוים *lalevyim*, fifty-nine MSS., (eight ancient,) have וללוים *velalevyim*, adding the conjunction ו *vau*, which the sense seems necessarily to require: and so read all the ancient versions. See Josh. iii. 3, and the various readings on that place in *Kennicott's* Bible.

Verse 24. *For their worm shall not die*] These words of the prophet are applied by our blessed Saviour, Mark ix. 44, to express the everlasting punishment of the wicked in Gehenna, or in hell. Gehenna, or the valley of Hinnom, was very near to Jerusalem to the south-east: it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice to Moloch. To put a stop to this abominable practice, Josiah defiled, or desecrated, the place, by filling it with human bones, 2 Kings xxiii. 10, 14; and probably it was the custom afterwards to throw out the carcasses of animals there, when it also became the common burying place for the poorer people of Jerusalem. Our Saviour expressed the state of the blessed by sensible images; such as paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the kingdom of heaven. See Matt. viii. 11. Cœnabat Nerva cum paucis. Veiento *proximus*, atque etiam *in sinu* recumbebat. "The Emperor Nerva supped with few. *Veiento* was the first in his estimation, and even reclined in his bosom." *Plin. Epist.* iv. 22. Compare John xiii. 23; for we could not possibly have any conception of it, but by analogy from worldly objects. In like manner he expressed the place of torment under the image of Gehenna; and the punishment of the wicked by the worm which there preyed on the carcasses, and the fire that consumed the wretched victims. Marking however, in the strongest manner, the difference between Gehenna and the invisible place of torment; namely, that in the former the suffering is transient:—the worm itself which preys upon the body, dies; and the fire which totally consumes it, is soon extinguished:—whereas in the figurative Gehenna the instruments of punishment shall be everlasting, and the suffering without end; "for there the worm dieth not, and the fire is not quenched."

These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and in using them he complied with their notions. "Blessed is he that shall eat bread in the kingdom of God," says the Jew to our Saviour, Luke xiv. 15. And in regard to Gehenna, the Chaldee paraphrast, as I observed before on chap. xxx. 33, renders everlasting or continual burnings by "the Gehenna of everlasting fire." And before his time the son of Sirach, chap. vii. 17, had said, "The vengeance of the ungodly is fire and worms." So likewise the author of the book of Judith, chap. xvi. 17: "Wo to the nations rising up against my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh;" manifestly referring to the same emblem.—L.

Kimchi's conclusion of his notes on this book is remarkable:—

"Blessed be God who hath created the mountains and the hills,
And hath endued me with strength to finish the book of salvation:
He shall rejoice us with good tidings and reports.

He shall show us a token for good;—
And the end of his miracles he shall cause to approach us."

Several of the Versions have a peculiarity in their terminations:—

And they shall be to a satiety of sight to all flesh.
VULGATE.

And thei schul ben into fyllyng of sigt to all fleshe.
Old MS. BIBLE.

And they shall be as a vision to all flesh.
SEPTUAGINT.

And the wicked shall be punished in hell till the righteous shall say,—It is enough. CHALDEE.

They shall be an astonishment to all flesh;
So that they shall be a spectacle to all beings.
SYRIAC.

The end of the prophecy of Isaiah the prophet. Praise to God who is truly praiseworthy. ARABIC.

One of my old Hebrew MSS. after the twenty-first verse repeats the twenty-third: "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

MASORETIC NOTES.

Number of verses in this book, 1295.

Middle verse,—Chap. xxxiii. 21.

Masoretic sections, 26.

חזק *chazak*, Be strong.

In the course of these notes the reader will have often observed two MSS. of the *Septuagint* referred to by Bp. Lowth, and marked 1. B. II., 1. D. II. They are both in the British Museum. The *former* contains the prophets, and was written about the tenth or eleventh century; and because it once belonged to Pachomius, patriarch of Constantinople, in the beginning of the sixteenth century, the bishop often quotes it by the title MS. Pachom. The *other* contains many of the historical books, beginning with *Ruth*, and ending with *Ezra*; and has also the Prophet Isaiah. This MS. consists of two parts,—one apparently written in the eleventh or twelfth century; the other, in the beginning of the fourteenth. Dr. *Grabe* and Dr. *Woide*, as well as Bp. *Lowth*, considered these MSS. of great value and authority.

It may be necessary to say something of the Hebrew MSS. which I have also frequently quoted. The collations of *Kennicott* and *De Rossi* have been long before the public; and to describe them would be useless. The collections of the *latter* Bp. Lowth had never seen, else he could have strengthened his authorities: these, for the first time, I have in the preceding notes incorporated with Bishop Lowth's references, and thus added double strength to the learned prelate's authorities. But of my own I should say something, as they form no part of the above collections; and yet are among the oldest MSS. known to exist. Independently of rolls, which contain only the Megillah, Esther, and the Pentateuch, they are *ten* in number, and formerly belonged to the Rev. Cornelius Schulting, a Protestant minister of Amsterdam. After his death in 1726, they were sold by public auction, and came into the possession of the Rev. John Van der Hagen, a reformed minister of the same place.

In 1733, Jo. Christ. Wolf described these MSS. in the fourth volume of his Bibliotheca Hebræa, p. 79 A few years ago I had the singular good fortune to purchase the whole of these at Utrecht; a collection of MSS., which Dr. *Kennicott* complains that he could not by any entreaties obtain the privilege of collating. These are his own words,—"Wolfius, (Bib. Heb. iv. 79–82,) memorat codices 10. olim penes Schultingium; quorum plurimi postea erant penes Rev. Joh. Van der Hagen. Usum Codd. Hagenianorum obtinere nulla potuit à me precatio." Dissert. Gener. p. 78. sub Cod. 84. Dr. *Kennicott* supposed that three of those MSS. had been collated for him: but in this I believe he was mistaken; as he was also in supposing that only the greater part of the ten MSS. of Schulting had fallen into the hands of Mr. Van der Hagen; for the fact is, the whole ten were purchased, by Van der Hagen, and the same ten are now in my library, being precisely those described by Wolfius, as above. I have collated the Prophet Isaiah throughout, in two of the most ancient of these MSS.; and have added their testimony in many places to the various readings collected by *Kennicott* and *De Rossi*. The very bad state of my health, and particularly of my eyes, prevented a more extensive collation of these very ancient and invaluable MSS. Some of the oldest are without any date. They are marked with the ten first letters of the alphabet. Cod. C. was written A. D. 1076,—D. in 1286,—G. in 1215,—H. in 1309,—I. in 1136. In most of these there is an ample harvest of important various readings.

Bishop Lowth, in giving an account of his labours on this prophet, takes a general view of the difficulties and helps he met with in his work. This being of considerable importance, I shall lay an abstract of it before the reader, as a proper supplement to the preceding sheets. He observes:—

"The Masoretic punctuation,—by which the pronunciation of the language is given, and the forms of the several parts of speech, the construction of the words, the distribution and limits of the sentences, and the connexion of the several members, are fixed,—is in effect an interpretation of the Hebrew text made by the Jews of late ages, probably not earlier than the eighth century; and may be considered as *their* translation of the Old Testament. Where the words unpointed are capable of various meanings, according as they may be variously pronounced and constructed, the Jews by their pointing have determined them to one meaning and construction; and the sense which they thus give is *their* sense of the passage, just as the rendering of a translator into another language is *his* sense. The points have been considered as part of the Hebrew text, and as giving the meaning of it on no less than Divine authority. Accordingly our public translations in the modern tongues, for the use of the Church among Protestants, and so likewise the modern Latin translations, are for the most part close copies of the Hebrew pointed text, and are in reality only versions at second hand, translations of the Jews' interpretation of the Old Testament.

"To what a length an opinion lightly taken up, and embraced with a full assent without due examination, may be carried, we may see in another example of much the same kind. The learned of the Church of Rome, who have taken the liberty of giving translations of Scripture in the modern languages, have for the most part subjected and devoted themselves to a prejudice equally groundless and absurd. The Council of Trent declared the Latin translation of the Scriptures, called the Vulgate, which had been for many ages in use in their Church, to be authentic; a very ambiguous term, which ought to have been more precisely defined than the fathers of this council chose to define it. Upon this ground many contended that the Vulgate Version was dictated by the Holy Spirit; at least was providentially guarded against all error; was consequently of Divine authority, and more to be regarded than even the original Hebrew and Greek texts.

"But a very fruitful source of error proceeded from the Jewish copyists consulting more the fair appearance of their copy than the correctness of it, by wilfully leaving mistakes uncorrected, lest by erasing they should diminish the beauty and the value of the transcript, (for instance, when they had written a word or part of a word wrong, and immediately saw their mistake, they left the mistake uncorrected, and wrote the word anew after it;) their scrupulous regard to the evenness and fulness of their lines, which induced them to cut off from the ends of lines a letter or letters for which there was not sufficient room, (for they never divided a word, so that the parts of it should belong to two lines,) and to add to the ends of lines letters wholly insignificant, by way of expletives to fill up a vacant space: their custom of writing part of a word at the end of a line, where there was not room for the whole, and then giving the whole word at the beginning of the next line.

"These circumstances considered, it would be the most astonishing of all miracles, if the Hebrew writings of the Old Testament had come down to us through their hands absolutely pure, and free from all mistakes whatsoever.

"The ancient VERSIONS, as the principal sources of emendation, and highly useful in rectifying as well as in explaining the Hebrew text, are contained in the London Polyglot.

"The *Greek* Version, commonly called the Septuagint, or of the seventy interpreters, probably made by different hands, (the number of them uncertain,) and at different times, as the exigence of the Jewish Church at Alexandria and in other parts of Egypt required, is of the first authority, and of the greatest use in correcting the Hebrew text, as being the most ancient of all; and as the copy from which it was translated appears to have been free from many errors which afterwards by degrees got into the text. But the Greek Version of Isaiah is not so old as that of the Pentateuch by a hundred years and more, having been made in all probability after the time of Antiochus Epiphanes, when the reading of the prophets in the Jewish synagogues began to be practised; and even after the building of Onias' temple, to favour which there seems to have been some artifice employed in a certain passage of Isaiah (chap. xix. 18) in this Version. And it unfortunately happens that Isaiah has had the hard fate to meet with a Greek translator very unworthy of him, there being hardly any book of the Old Testament so ill rendered in that Version as this of Isaiah.

"The *Arabic* Version is sometimes referred to as verifying the reading of the Septuagint, being, for the most part at least, taken from that Version.

"The *Chaldee* paraphrase of Jonathan ben Uzziel, made about or before the time of our Saviour, though it often wanders from the text in a wordy allegorical explanation, yet very frequently adheres to it closely, and gives a verbal rendering of it; and accordingly is sometimes of great use in ascertaining the true reading of the Hebrew text.

"The *Syriac* Version stands next in order of time but is superior to the Chaldee in usefulness and authority, as well in ascertaining as in explaining the Hebrew text. It is a close translation of the Hebrew language into one of near affinity to it. It is supposed to have been made as early as the first century.

"The fragments of the three Greek Versions of *Aquila*, *Symmachus*, and *Theodotion*, all made in the second century, which are collected in the Hexapla of Montfaucon, are of considerable use for the same purpose.

"The *Vulgate*, being for the most part the translation of Jerome, made in the fourth century, is of service in the same way, in proportion to its antiquity.

"In referring to Dr. Kennicott's Collections, I have given the whole number of manuscripts or editions which concur in any particular reading; what proportion that number bears to the whole number of collated copies which contain the Book of Isaiah, may be seen by comparing it with the catalogue of copies collated, which is given at the end of that book in the doctor's edition of the Hebrew Bible.

"Among the manuscripts which have been collated, I consider those of the tenth, eleventh, and twelfth centuries as ancient, comparatively and in respect of the rest. Therefore in quoting a number of manuscripts, where the variation is of some importance, I have added, that so many of that number are *ancient*, that is, are of the centuries above mentioned.

"The design of the notes is to give the reasons and authorities on which the translation is founded; to rectify or to explain the words of the text; to illustrate the ideas, the images, and the allusions of the prophet, by referring to objects, notions, and customs which peculiarly belong to his age and his country; and to point out the beauties of particular passages. If the reader would go deeper into the mystical sense, into theological, historical, and chronological disquisitions, there are many learned expositors to whom he may have recourse, who have written full commentaries on this prophet, to which title the present work has no pretensions. The sublime and spiritual uses to be made of this peculiarly evangelical prophet, must be all founded on a faithful representation of the literal sense which his words contain. This is what I have endeavoured closely and exactly to express."

In conclusion, it may be necessary to give some account of what I have ventured to superadd to the labours of this very learned prelate. After consulting the various commentators, who have spent much time

and labour in their endeavours to illustrate this prophet, I found their interpretations of many of the most important prophecies strangely different, and often at variance. Former commentators have taken especial care to bring forth in the most prominent point of view all those passages which have been generally understood to refer to our blessed Lord, and the Christian dispensation. Later critics, especially those on the continent, have adopted the Jewish plan of interpretation, referring the parts belonging to the Messiah in his sufferings, &c., to the prophet himself, or to the children of the captivity in their state of *suffering*; and those passages which speak of the *redemption of the world*, and the *glorious state of the Christian Church*, they apply to the *deliverance of the Israelites from the Babylonish captivity*. It is really painful to see what labour and learning these critics spend to rob the prophet of his title of *evangelical*; and to show that even the sacred writers of the New Testament, in their application of select passages to our Lord, only followed the popular custom of *accommodating* passages of the Sacred Writings to occurrences and events, to which their leading circumstances bore some kind of resemblance, the application being only intended to convey the idea of *similitude*, and not of *identity*.

While I have cautiously handled those passages, the application of which was *dubious*, I have taken care to give my opinion with firmness on those which seem to have no other meaning than what they derive from their application to the great work of redemption by Jesus Christ, and the glory that should follow the outpouring of his Spirit. Many readers will no doubt suppose that I should have dwelt more on the *spiritual* parts of this inimitable book; but to this there would be scarcely any end. Who could exhaust the stores of this prophet! and if any thing were left unsaid, some would still be unsatisfied, to say nothing of the volume being thereby swollen beyond all reasonable bounds. I have marked enough for the reader's meditation; and have thrown out a sufficient number of hints to be improved by ministers of the word of God. To another class it may appear too *critical*; but this chiefly applies to the learned bishop, whose plan, as by far the best in my judgment, I have followed; and whose collection of various readings I felt it my duty to complete, a thing that none of his editors have attempted before. I have therefore added the various readings collected by De Rossi to those of Dr. Kennicott, which the bishop had cited as authorities, on which he built his alterations and critical conjectures.

INTRODUCTION TO THE BOOK

OF THE

PROPHET JEREMIAH.

THE Prophet Jeremiah, son of Hilkiah, was of the sacerdotal race, and a native of *Anathoth*, a village in the tribe of *Benjamin*, within a few miles of Jerusalem, which had been appointed for the use of the priests, the descendants of Aaron, Josh. xxi. 18. He was called to the prophetic office when very young; probably when he was fourteen years of age, and in the thirteenth of the reign of Josiah, A. M. 3375, B. C. 629. He continued to prophesy till after the destruction of Jerusalem by the Chaldeans, which took place A. M. 3416; and it is supposed that about two years after he died in Egypt. Thus it appears that he discharged the arduous duties of the prophetic office for upwards of *forty* years.

Being very young when called to the prophetic office, he endeavoured to excuse himself on account of his youth and incapacity for the work; but, being overruled by the Divine authority, he undertook the task, and performed it with matchless zeal and fidelity in the midst of a most crooked and perverse people, by whom he was continually persecuted, and whom he boldly reproved, often at the hazard of his life.

His attachment to his country was strong and fervent; he foresaw by the light of prophecy the ruin that was coming upon it. He might have made terms with the enemy, and not only saved his life, but have gained ease and plenty; but he chose rather to continue with his people, and take his part in all the disasters that befell them.

After the destruction of Jerusalem, Nebuchadnezzar having made *Gedaliah* governor of Judea, the factious Jews rose up against him, and put him to death; they then escaped to *Tahpanhes* in Egypt, carrying Jeremiah with them; who, continuing to testify against their wickedness and idolatry, at length fell a victim to his faithfulness: they filled up the measure of their iniquity, as tradition reports, by stoning the prophet to death. God marked this murderous outrage by his peculiar displeasure; for in a few years after they were almost all miserably destroyed by the Chaldean armies which had invaded Egypt; and even this destruction had been foretold by the prophet himself, chap. xliv: "They were consumed by the sword and by the famine until there was an end of them, a small remnant only escaping," ver. 14, 27, 28.

The pitch of desperate wickedness to which the Jews had arrived previously to their captivity was truly astonishing. They had exhausted all the means that infinite *mercy*, associated with infinite *justice*, could employ for the salvation of sinners; and they became in consequence *desperately wicked*; no wonder, therefore, that wrath fell upon them to the *uttermost*. It seems that their hardness and darkness had proceeded to such lengths that they abandoned themselves to all the abominations of idolatry to avenge themselves on God, because he would not bear with their continual profligacy. Were ever people more highly favoured, more desperately ungrateful, or more signally punished! What a lesson is their history to the nations of the earth, and especially to those who have been favoured with the light of revelation!

I should have entered into a particular discussion relative to the history of those times mentioned by this prophet, had they not passed already in review in the Books of *Kings* and *Chronicles*; in which much of the historical parts of this prophet has been anticipated:

and to which, in order to avoid repetition, I must refer my readers. What is farther necessary to be added will be found in the following notes.

As a writer, the character of Jeremiah has been well drawn by Bishop *Lowth*. On comparing him with *Isaiah*, the learned prelate says: "Jeremiah is by no means wanting either in elegance or sublimity; although, generally speaking, inferior to Isaiah in both. St. Jerome has objected to him a certain *rusticity* in his diction; of which, I must confess, I do not discover the smallest trace. His thoughts, indeed, are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of *grief* and *pity*, for the expressing of which he has a peculiar talent. This is most evident in the *Lamentations*, where those passions altogether predominate; but it is often visible also in his *Prophecies*; in the former part of the book more especially, which is principally *poetical*. The middle parts are for the most part *historical*; but the last part, consisting of *six* chapters, is entirely *poetical*; and contains several oracles distinctly marked, in which this prophet falls very little short of the loftiest style of Isaiah."

It has often been remarked, that although several of the prophecies in this book have their *dates* distinctly noted, and most of the rest may be ascertained from collateral evidence; yet there is a strange *disorder* in the *arrangement*. "There is," says Dr. *Blayney*, "a preposterous jumbling together of the prophecies of the reigns of Jehoiakim and Zedekiah in the seventeen chapters which follow the twentieth, according to the Hebrew copies; so that, without any apparent reason, many of the *latter* reigns *precede* those of the *former*; and in the *same reign*, the *last* delivered are put *first*, and the *first*, *last*." In order to prevent the confusion arising from this, Dr. *Blayney* has transposed the chapters where he thought it needful, without altering the numerals as they stand in our common Bibles.

This defect has been noticed, and attempts made to remedy it, by others. Dr. *John George Dahler*, Professor of Theology in the Protestant seminary of Strasburg, has just now published the *first volume* of a work, entitled, JEREMIE, *traduit sur le Texte original, accompagné de Notes Explicatives, Historiques, et Critiques*, 8vo., (antedated) *Strasbourg*, 1824. After a *preface*, and very judicious *historical introduction*, consisting, the first of *twenty-two*, the second of *thirty-six* pages, the *text* and *notes* follow. The poetical parts of the text are translated in the *hemistich* manner, as the original appears in the best copies; and the whole is divided into *sections*; each of which is introduced with judicious observations relative to time, place, circumstances, and the matter contained in that section. The discourses or prophecies delivered under a particular reign, are all produced under that reign in their chronological order. A table of this arrangement I shall here introduce, and refer to the use of it afterwards:—

TABLE I.

Prophecies under Josiah.

Chap. i. 1–19.
iv. v.–vi. 30.
ii. 1.–iii. 5.
iii. 6.–iv. 4.
xvii. 19–27.
xlvii. 1–7.

Under Jehoiakim.

vii. 1.–ix. 25.
xxvi. 1–24.
xlvi. 2–12.
x. 1–16.
xiv. 1.–xv. 21.
xvi. 1.–xvii. 18.
xviii. 1–23.
xix. 1.–xx. 13.
xx. 14–18.
xxiii. 9–40.
xxxv. 1–19.
xxv. 1–38.
xxxvi. 1–32.
xlv. 1–5.
xii. 14–17.
x. 17–25.

Under Jeconiah.

xiii. 1–27.

Under Zedekiah.

Chap. xxiii. 1.–xxii. 8.
xi. 1–17.
xi. 18.–xii. 13.
xxiv. 1–10.
xxix. 1–32.
xxvii. 1.–xxviii. 17.
xlix. 34–39.
li. 59–64.
xxi. 1–14.
xxxiv. 1–7.
xxxvii. 1–10.
xxxiv. 8–22.
xxxvii. 11–21.
xxxviii. 1–28.

Chap. xxxix. 15–18.
xxxii. 1–44.
xxxiii. 1–26.
xxxix. 1–10.

After the destruction of Jerusalem.

xxxix. 11–14.
xl. 1.–xli. 18.
xlii. 1.–xliii. 7.

Chap. xxx. 1.–xxxi. 40.

Prophecies delivered in Egypt.

xliii. 8–13.
xliv. 1–30.
xlvi. 13–28.

Prophecies relative to strange nations.

xlvi. 1, and xlix. 1–6.

Chap. xlviii. 1–47.
xlix. 7–22.
xlix. 23–27.
xlix. 28–33.
l. 1.–li. 58–64.

Historical Appendix.

lii. 1–34.

The kings under whom Jeremiah prophesied succeeded each other in the following order. 1. Josiah; 2. Jehoahaz; 3. Jehoiachin, or Jeconiah; 4. Jehoiakim; 5. Zedekiah.

To render the *transpositions* evident which have taken place in these prophetical discourses we have only to look at those which bear the date of their delivery.

TABLE II.

Chap.	
i. 1.	Delivered the thirteenth year of Josiah.
iii. 6.	Under Josiah.
xxi. 1.	Under Zedekiah.
xxiv. 1.	After the carrying away of Jeconiah, son of Jehoiakim.
xxv. 1.	The fourth year of Jehoiakim.
xxvi. 1.	The beginning of the reign of Jehoiakim.
xxviii. 1.	The beginning of the reign of Zedekiah.
xxix. 1.	After the carrying away of Jeconiah.
xxxii. 1.	The tenth year of Zedekiah.
xxxiv. 1.	(Under Zedekiah) during the siege of Jerusalem.
xxxiv. 8.	(Under Zedekiah) when he had obliged his subjects to give liberty to the Israelites whom they had reduced to slavery.
xxxv. 1.	Under Jehoiakim.
xxxvi. 1.	Under Jehoiakim.
xxxvii. 1.	Under Zedekiah during the siege of Jerusalem.
xxxvii. 11.	Under Zedekiah.
xxxviii. 1.	Under Zedekiah.
xxxix. 15.	Under Zedekiah while Jeremiah was in prison.
xlv. 1.	The fourth year of Jehoiakim.
xlvi. 2.	The fourth year of Jehoiakim.
xlix. 34.	In the beginning of the reign of Zedekiah
li. 59.	The fourth year of Zedekiah.

Taking into consideration the order of the reigns, a child may perceive that the above prophecies are not in the order of the times of their delivery; and that the *sheets* or *skins* on which the text of that MS. was written, from which the present copies have derived their origin, have been pitifully interchanged, huddled and tacked together, without connexion or arrangement.

To remedy this defect, Dr. *Blayney* has arranged the chapters in the following order, which he terms a new arrangement of the chapters in Jeremiah, from chap. xx. to chap. xlvi., inclusive: xx., xxii., xxiii., xxv., xxvi., xxxv., xxxvi., xlv., xxiv., xxix., xxx., xxxi., xxvii., xxviii., xxi., xxxiv., xxxvii., xxxii., xxxiii., xxxviii., xxxix. 15–18, xxxix. 1–14, xl., xli., xlii., xliii., xliv., xlvi., &c.

The preceding and subsequent chapters Dr. *Blayney* thought sufficiently correct for all the general purposes of chronology; and it is according to this order that he prints the text in his edition and translation of this prophet.

Dr. *Dahler*, as we have seen, is more circumstantial. Where he has *dates*, as are shown in the preceding table, he produces the text in that order; where there are not *positive* dates, he ascertains several by circumstantial intimations, which bear great evidence of accuracy; but there is a numerous class of discourses which he is obliged to insert in this work by *critical conjecture*. In such a case as this, when the *arrangement* of the common text is so evidently *defective*, and in many respects *absurd*, this procedure is quite allowable; for although the present text as to its arrangement has the sanction of *antiquity*, yet when a remedy is found, it would be absurd, if not sinful, to follow an order which we may rest satisfied never did proceed from the inspired writer.

I hope none will suppose that these observations detract any thing from the Divine inspiration of the book. The prophet delivered his discourses at particular times in *select portions*,

during *forty* or *forty-three* years; these were afterwards gathered together and stitched up without any attention to chronological arrangement. Though the Spirit of the Lord directed the prophet, yet it would be absurd to suppose that it guided the hand of every *collector* or *scribe* into whose custody these several parcels might come. Suppose a man buy a copy of the Bible *in sheets*, and not knowing how to collate them, stitches the whole confusedly together, so that in many places the sense cannot be made out from a preceding to a following sheet, would it not be singularly foolish for any person to say, "As God is the Fountain of wisdom and Author of reason, such incongruities cannot proceed from him, therefore this book was not given by Divine revelation." A child in a printer's office might reply, "Cut the stitching asunder, that is man's work; collate the sheets and put them in their proper order, and you will soon see that every paragraph is in harmony with the rest, and contains the words of Divine wisdom."

Many an ancient MS., which appeared mutilated and imperfect, I have restored to order and perfection by cutting the binding asunder, and restoring the sheets and leaves to those places from which the ignorance and unskilfulness of the binder had detached them. May we not be allowed to treat the dislocations in the writings of a prophet in the same way, when it is evident that in the lapse of time his work has suffered by the hand of the careless and ignorant.

But it may be asked, "After all the evidence I have, and the concessions I have made, why I have not transposed those disjointed chapters, and produced them in the order in which I think they should be read?" I answer, Were I to give a new translation with notes of this prophet separately, as Drs. *Blayney* and *Dahler* have done, I should feel it my duty to do what the objection states; but as my province as a general commentator requires me to take up all the *books* of the sacred volume in the *order* in which I find them in the present authorized version, though convinced that this arrangement is neither correct nor convenient; so I take up the *parts* of each, however transposed, in the same manner, directing the reader by *tables* and *notes* to regulate his use of the work so as to produce general edification with as little embarrassment as possible.

For general purposes, Dr. *Blayney's* chronological arrangement may be sufficient; but for greater accuracy Table I. may be preferred. These may at least be considered in the light of *helps* to a better understanding of these several prophecies; but no man is bound to follow either, farther than he is convinced that it follows what is specifically set down by the prophet himself, or fairly deducible from strong circumstantial evidence.

In my notes on this prophet I have availed myself, as far as my plan would permit, of the best helps within my reach. The *various readings* of *Kennicott* and *De Rossi* I have carefully consulted, and occasionally strengthened the evidence in behalf of those readings, more particularly recommended by collations from my own MSS. I regret that I have not been able, for the reasons mentioned at the conclusion of the notes on Isaiah, to produce all the various readings of importance found in these ancient MSS., and especially in the Book of *Lamentations*, which is contained in *five* of them; but like the woman in the Gospels, *I have done what I could*, and must leave the rest to those who, with better abilities, may possess the greater advantages of youth and strength, with unimpaired sight.

Reader! God designs thee a blessing by every portion of his word: in thy reading seek for *this*; and if these notes be helpful to thee, give Him the glory.

A. C.

Eastcott, Nov. 1, 1824.

THE BOOK

OF THE

PROPHET JEREMIAH.

Chronological notes relative to the commencement of Jeremiah's prophesying.

Year from the Creation, according to Archbishop Usher, 3375.—Year from the Deluge, according to the generally received Hebrew text, conferred with Acts vii. 4, 1719.—Fourth year of the *thirty-seventh* Olympiad.—Year from the building of Rome according to the Varronian account, 125.—Year before the vulgar era of Christ's nativity, 629.—Twelfth year of Ancus Martius, the fourth king of the Romans: this was the *one hundred and twentieth* year before the expulsion of the Tarquins.—Nineteenth year of Phraortes, the second king of Media.—Twenty-third year of Archidamus, king of Lacedæmon, of the family of the Proclidæ.—Sixteenth year of Euryerates II., king of Lacedæmon, of the family of the Eurysthenidæ.—Third year of Sadyattes, king of Lydia, which was the *eighty-second* year before the conquest of this kingdom by Cyrus.—Twelfth year of Philip, the sixth king of Macedon, or the *two hundred and ninety-third* before the commencement of the reign of Alexander the Great.—Thirteenth year of Josiah, king of Judah.—Epoch of the building of Cyrene by Battus, according to some chronologers.

CHAPTER I.

General title to the whole Book, 1–3. *Jeremiah receives a commission to prophesy concerning nations and kingdoms, a work to which in the Divine purpose he had been appointed before his birth,* 4–10. *The vision of* the rod of an almond tree *and of the* seething pot, *with their signification,* 11–16. *Promises of Divine protection to Jeremiah in the discharge of the arduous duties of his prophetical office,* 17–19.

A. M. 3375. B. C. 629. Ol. XXXVII. 4. Anci Martii, R. Roman., 12.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* [a] in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, [b] in the thirteenth year of his reign.

A. M. cir. 3394. —3416. B. C. cir. 610. —588. Ol. XLII. 3. —XLVIII. 1.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, [c] unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, [d] unto the carrying away of Jerusalem captive [e] in the fifth month.

A. M. cir. 3394. —3416. B. C. cir. 610. —588. Ol. XLII. 3. —XLVIII. 1.

4 Then the word of the LORD came unto me, saying,

A. M. 3375. B. C. 629. Ol. XXXVII. 4. Anci Martii, R. Roman., 12.

5 Before I [f] formed thee in the belly [g] I knew thee; and before thou camest forth out of the womb I [h] sanctified thee, *and* I [i] ordained thee a prophet unto the nations.

[a] Josh. xxi. 18; 1 Chron. vi. 60; chap. xxxii. 7, 8, 9. —[b] Ch. xxv. 3. —[c] Chap. xxxix. 2. —[d] Chap. lii. 12, 15. —[e] 2 Kings xxv. 8. —[f] Isa. xlix. 1, 5; Eccles. xlix. 7. —[g] Exod. xxxiii. 12, 17. —[h] Luke i. 15, 41; Gal. i. 15, 16. —[i] Heb. *gave.*

NOTES ON CHAP. I.

Verse 1–3. *The words of Jeremiah*] These three verses are the *title* of the Book; and were probably added by Ezra when he collected and arranged the sacred books, and put them in that order in which they are found in Hebrew Bibles in general. For particulars relative to this prophet, the times of his prophesying, and the arrangement of his discourses, see the *introduction.*

Eleventh year of Zedekiah] That is, the last year of his reign: for he was made prisoner by the Chaldeans in the fourth month of that year, and the *carrying away of the inhabitants of Jerusalem* was in the fifth month of the same year.

Verse 4. *The word of the Lord came unto me*] Then I first felt the inspiring influence of the Divine Spirit, not only revealing to me the subjects which he would have me to declare to the people, but also the *words* which I should use in these declarations.

Verse 5. *Before I formed thee*] I had destined thee to the prophetic office before thou wert born: I had formed my plan, and appointed thee to be my envoy to this people. St. Paul speaks of his own call to preach the Gospel to the Gentiles in similar terms, Gal. i. 15, 16.

A. M. 3375. B. C. 629. Ol. XXXVII. 4. Anci Martii, R. Roman., 12.

6 Then said I, [k] Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child; for thou shalt go to all that I shall send thee, and [l] whatsoever I command thee thou shalt speak.

8 [m] Be not afraid of their faces; for [n] I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [o] touched my mouth. And the LORD said unto me, Behold, I have [p] put my words in thy mouth.

10 [q] See, I have this day set thee over the nations and over the kingdoms, to [r] root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

A. M. 3375. B. C. 629. Ol. XXXVII. 4. Anci Martii, R. Roman., 12.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see [s] a seething pot; and the face thereof *is* [t] toward the north.

14 Then the LORD said unto me, Out of the [u] north an evil [v] shall break forth upon all the inhabitants of the land.

[k] Exod. iv. 10; vi. 12, 30; Isa. vi. 5.——[l] Num. xxii. 20, 38; Matt. xxviii. 20.——[m] Ezek. ii. 6; iii. 9; ver. 17.——[n] Exod. iii. 12; Deut. xxxi. 6, 8; Josh. i. 5; chap. xv. 20; Acts xxvi. 17; Heb. xiii. 6.

[o] Isa. vi. 7.——[p] Isa. li. 16; chap. v. 14.——[q] 1 Kings xix. 17.
[r] Chap. xviii. 7, 8, 9, 10; 2 Cor. x. 4, 5.——[s] Ezek. xi. 3, 7; xxiv. 3.——[t] Heb. *from the face of the north.*——[u] Chap. iv. 6; vi. 1.——[v] Heb. *shall be opened.*

Verse 6. *I cannot speak*] Being very young, and wholly inexperienced, I am utterly incapable of conceiving aright, or of clothing these Divine subjects in suitable language. Those who are really *called of God* to the sacred ministry are such as have been brought to a deep acquaintance with themselves, feel their own ignorance, and know their own weakness. They know also the awful responsibility that attaches to the work; and nothing but the authority of God can induce such to undertake it. They whom God never called *run*, because of worldly honour and emolument; the others hear the call with *fear* and *trembling*, and can go only in the strength of Jehovah.

"How *ready* is the man to *go*,
Whom God hath never sent!
How *timorous*, *diffident*, and *slow*,
God's chosen instrument!"

Verse 7. *Whatsoever I command thee*] It is my words and message, not thine own, that thou shalt deliver. I shall teach thee: therefore thy youth and inexperience can be no hinderance.

Verse 8. *Be not afraid of their faces*] That is, the *Jews*, whom he knew would persecute him because of the message which he brought. To be *fore*-warned is to be half armed. He knew what he was to expect from the disobedient and the rebellious, and must now be prepared to meet it.

Verse 10. *I have—set thee over the nations*] God represents his messengers the prophets as *doing* what he commanded them to declare *should be done*. In this sense they *rooted up*, *pulled down*, and *destroyed*—declared God's judgments; they *builded up* and *planted*—declared the promises of his *mercy*. Thus God says to Isaiah, chap. vi. 10: "Make the heart of this people fat—and shut their eyes." Show them that they are *stupid* and *blind*; and that, because they have shut their eyes and hardened their hearts, God will in his judgments leave them to their hardness and darkness.

Verse 11. *A rod of an almond tree.*] שקד *shaked*, from שקד *shakad*, "to be ready," "to hasten," "to *watch* for an opportunity to do a thing," *to awake*; because the almond tree is the *first* to flower and bring forth fruit. *Pliny* says, Floret prima omnium amygdala mense Januario; Martio vero pomum maturat. It blossoms in *January*, when other trees are locked up in their winter's repose; and it bears fruit in *March*, just at the commencement of spring, when other trees only begin to *bud*. It was here the symbol of that *promptitude* with which God was about to fulfil his promises and threatenings. As a *rod*, says *Dahler*, is an instrument of punishment, the rod of the almond may be intended here as the symbol of that punishment which the prophet was about to announce.

Verse 12. *I will hasten my word*] Here is a paronomasia. *What dost thou see?* I see שקד *shaked*, "an almond," the *hastening* tree: that which first *awakes*. *Thou hast well seen, for* (שקד *shoked*) *I will hasten my word.* I will awake, or watch over my word for the first opportunity to inflict the judgments which I threaten. The judgment shall come speedily; it shall soon *flourish*, and come to *maturity*.

Verse 13. *A seething pot—toward the north.*] We find, from Ezekiel xxiv. 3, &c., that a *boiling pot* was an emblem of *war*, and the desolations it produces. Some have thought that by the seething pot *Judea* is intended, *agitated* by the invasion of the Chaldeans, whose land lay *north* of Judea. But Dr. *Blayney* contends that מפני צפונה *mippeney tsaphonah* should be translated, *From the face of the north*, as it is in the margin; for, from the next verse, it appears that the evil was to come *from the north*; and therefore the *steam*, which was designed as an emblem of that evil, must have arisen from that quarter also. The pot denotes the empire of the Babylonians and Chaldeans lying to the north of Judea, and pouring forth its multitudes like a *thick vapour*, to overspread the land. Either of these interpretations will suit the text.

Verse 14. *Shall break forth*] תפתח *tippathach*, *shall*

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15 For, lo, I will [w] call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall [x] set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, [y] who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore [z] gird up thy loins, and arise, and speak unto them all that I command thee: [a] be not dismayed at their faces, lest I [b] confound thee before them.

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18 For, behold, I have made thee this day [c] a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; [d] for I *am* with thee, saith the LORD, to deliver thee.

[w] Chap. v. 15; vi. 22; x. 22; xxv. 9. — [x] Chap. xxxix. 3; xliii. 10. — [y] Deut. xxviii. 20; chap. xvii. 13. — [z] 1 Kings xviii. 46; 2 Kings iv. 29; ix. 1; Job xxxviii. 3; Luke xii. 35; 1 Pet. i. 13. — [a] Exod. iii. 12; ver. 8; Ezek. ii. 6. — [b] Or, *break to pieces*. — [c] Isa. l. 7; chap. vi. 27; xv. 20. — [d] Ver. 8.

be opened. The door shall be thrown abroad, that these calamities may pass out freely.

Verse 15. *Shall set every one his throne at the entering of the gates*] As the gates of the cities were the ordinary places where justice was administered, so the enemies of Jerusalem are here represented as conquering the whole land, assuming the reins of government, and laying the whole country under their own laws; so that the Jews should no longer possess any *political power*: they should be wholly subjugated by their enemies.

Verse 16. *I will utter my judgments*] God denounced his judgments: the conquest of their cities, and the destruction of the realm, were the facts to which these judgments referred; and these facts prove that the threatening was fulfilled.

Worshipped the works of their own hands.] *Idolatry* was the source of all their wickedness, and was the cause of their desolations. For לכינש *lemaasey*, *the works*, more than a hundred MSS. of *Kennicott's* and *De Rossi's*, with many editions, have לכינשה *lemaaseh*, *the work*. Idolatry was their ONE great WORK, the *business* of their *life*, their *trade*.

Verse 17. *Gird up thy loins*] Take courage and be ready, lest I confound thee; take courage and be resolute, פן *pen*, lest by their opposition thou be terrified and confounded. God is often represented as *doing* or *causing to be done*, what he only *permits* or *suffers* to be done. Or, do not fear them, I will not suffer thee to be confounded. So *Dahler*, Ne crains pas que je te confonde a leurs yeux, "Do not fear that I shall confound thee before them." It is well known that the phrase, *gird up thy reins*, is a metaphor taken from the *long robes* of the Asiatics; which, on going a journey, or performing their ordinary work, they were obliged to truss up under their girdles, that the motions of the body might not be impeded.

Verse 18. *I have made thee this day a defenced city, and an iron pillar, and brazen walls*] Though thou shalt be exposed to persecutions and various indignities, they shall not prevail against thee. To their attacks thou shalt be as an *impregnable city*; as *unshaken* as an *iron pillar*; and as *imperishable* as a *wall of brass*. None, therefore, can have less cause to apprehend danger than thou hast. The issue proved the truth of this promise: he outlived all their insults; and saw Jerusalem destroyed, and his enemies, and the enemies of his Lord, carried into captivity. Instead of חכות *chomoth*, *walls*, many MSS. and editions read חכת *chomath*, *a wall*, which corresponds with the singular nouns preceding.

Verse 19. *They shall not prevail against thee*] Because I am determined to defend and support thee against all thy enemies. One of the ancients has said, Θεου βελοντος, και επι ῥιπος πλεξῃ Σωζῃ· Thestius, apud Theophil. ad Autolyc. lib. ii. "God protecting thee, though thou wert at sea upon a twig, thou shouldst be safe."

CHAPTER II.

God expresses his continued regard for his people, long since chosen, 1–3. *He then expostulates with them on their ungrateful and worse than heathen return to his regard*, 4–11; *at which even the inanimate creation must be astonished*, 12, 13. *After this their guilt is declared to be the sole cause of the calamities which their enemies had power to inflict on them*, 14–17. *They are upbraided for their alliances with idolatrous countries*. 18, 19; *and for their strong propensity to idolatry, notwithstanding all the care and tender mercy of God*, 20–29. *Even the chastenings of the Almighty have produced in this people no repentance*, 30. *The chapter concludes with compassionately remonstrating against their folly and ingratitude in revolting so deeply from God, and with warning them of the fearful consequences*, 31–37.

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MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember [a] thee, the kindness of thy [b] youth, the love of thine espousals, [c] when thou wentest after me in the wilderness, in a land *that was* not sown.

3 [d] Israel *was* holiness unto the LORD, *and* [e] the first-fruits of his increase: [f] all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, [g] What iniquity have your fathers found in me, that they are gone far from me, [h] and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that [i] brought us up out of the land of Egypt, that led us through the [k] wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

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7 And I brought you into [l] a [m] plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye [n] defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the [o] law knew me not: the pastors also transgressed against me, [p] and the prophets prophesied by Baal, and walked after *things that* [q] do not profit.

9 Wherefore [r] I will yet plead with you, saith the LORD, and [s] with your children's children will I plead.

10 For pass [t] over the isles of Chittim, and

[a] Or, *for thy sake.*——[b] Ezek xvi. 8, 22, 60; xxiii. 3, 8, 19; Hos. ii. 15.——[c] Deut. ii. 7.——[d] Exod. xix. 5, 6.——[e] James i. 18; Rev. xiv. 4.——[f] Chap. xii. 14; see chap. l. 7.——[g] Isa. v. 4; Mic. vi. 3.——[h] 2 Kings xvii. 15; Jonah ii. 8.——[i] Isa. lxiii. 9, 11, 13; Hos. xiii. 4.——[k] Deut. viii. 15; xxxii. 10. [l] Or, *the land of Carmel.*

[m] Num. xiii. 27; xiv. 7, 8; Deut. viii. 7, 8, 9.——[n] Lev. xviii. 25, 27, 28; Num. xxxv. 33, 34; Psa. lxxviii. 58, 59; cvi. 38; chap. iii. 1; xvi. 18.——[o] Mal. ii. 6, 7; Rom. ii. 20. [p] Chap. xxiii. 13.——[q] Ver. 11; Hab. ii. 18.——[r] Ezek. xx. 35, 36; Mic. vi. 2.——[s] Exod. xx. 5; Lev. xx. 5.——[t] Or, *over to.*

NOTES ON CHAP. II.

Verse 2. *I remember thee*] The *youth* here refers to their *infant political state* when they came out of Egypt; they just then began to be a *people*. Their *espousals* refer to their receiving the law at Mount Sinai, which they solemnly accepted, Exod. xxiv. 6–8, and which acceptance was compared to a *betrothing* or *espousal*. Previously to this they were no *people*, for they had no *constitution* nor *form of government*. When they received the *law*, and an *establishment in the Promised Land*, then they became a *people* and a *nation*.

Wentest after me] Receivedst my law, and wert obedient to it; confiding thyself wholly to my guidance, and being conscientiously attached to my worship. The *kindness* was that which God showed them by taking *them* to be his people, not *their kindness* to *him*.

Verse 3. *Israel* was *holiness unto the Lord*] Fully *consecrated* to his service.

The first fruits of his increase] They were as wholly the Lord's, as the first fruits were the property of the priests according to the law, Num. xviii. 13. These the priests alone had a right to devote to their own use.

All that devour him shall offend] As they were *betrothed* to the Lord, they were considered his *especial property*; they therefore who injured them were considered as laying violent hands on the property of God. They who persecute God's children have a grievous burden to bear, an awful account to give.

Verse 5. *What iniquity have your fathers found in me*] Have they ever discovered any thing *cruel, unjust, oppressive* in my *laws*? Any thing *unkind* or *tyrannical* in my *government*? Why then have they become *idolaters*?

Verse 6. *Through the wilderness*] Egypt was the *house of their bondage*: the *desert* through which they passed after they came out of Egypt, was a place where the *means of life* were not to be found; where no one family could subsist, much less a company of 600,000 men. God mentions these things to show that it was by the bounty of an *especial providence* that they were fed and preserved alive. Previously to this, it was a *land through which no man passed, and in which no man dwelt*. And why! because it did not produce the means of life; it was the *shadow of death* in its appearance, and the *grave* to those who committed themselves to it.

Verse 7. *And I brought you into a plentiful country*] The land of *Canaan*.

My land] The *particular property of God*, which he gave to them as an inheritance, they being his peculiar people.

Verse 8. *They that handle the law*] תפשי *vethopheshey, they that draw out the law*; they whose office it is to *explain* it, *draw out* its spiritual meanings, and show to what its testimonies refer.

The pastors also] Kings, political and civil rulers.

Prophesied by Baal] Became his prophets, and were inspired with the words of *lying spirits*.

Verse 9. *I will yet plead with you*] אריב *arib*, I will maintain my *process*, vindicate my own conduct, and prove the wickedness of yours.

Verse 10. *The isles of Chittim*] This is the island of *Cyprus*, according to Josephus. In 1 Maccabees.

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see; and send unto Kedar, and consider diligently, and see if there be such a thing:

11 [a] Hath a nation changed *their* gods, which *are* [b] yet no gods? [w] but my people have changed their glory for [z] *that which* doth not profit.

12 [y] Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the [z] Fountain of living waters, *and* hewed them out cisterns, broken cisterns that can hold no water.

14 *Is* Israel [a] a servant? *is* he a home-born *slave?* why is he [b] spoiled?

15 [c] The young lions roared upon him, *and* [d] yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and [e] Tahapanes, [f] have broken the crown of thy head.

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17 [g] Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when [h] he led thee by the way?

18 And now what hast thou to do [i] in the way of Egypt, to drink the waters of [k] Sihor? or what hast thou to do in the way of Assyria to drink the waters of the river?

19 Thine own [l] wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and [m] thou saidst, I will

[a] Mic. iv. 5.——[b] Psa. cxv. 4; Isa. xxxvii. 19; chap. xvi. 20; Psa. cvi. 20; Rom. i. 23.——[w] Ver. 8.——[y] Isa. i. 2; chap. vi. 19.——[z] Psa. xxxvi. 9; chap. xvii. 13; xviii. 14; John iv. 14. [a] See Exod. iv. 22.——[b] Heb. become *a spoil?*——[c] Isa. i. 7; chap. iv. 7.

[d] Heb. *gave out their voice.*——[e] Chap. xlii. 7, 8, 9.——[f] Or, *feed on thy crown;* Deut. xxxiii. 20; Isa. viii. 8.——[g] Chap. iv. 18.——[h] Deut. xxxii. 10.——[i] Isa. xxx. 1, 2.——[k] Josh. xiii. 3. [l] Isa. iii. 9; Hos. v. 5.——[m] Exod. xix. 8; Josh. xxiv. 18; Judg. x. 16; 1 Sam. xii. 10.

chap. viii. 5, it is taken for *Macedonia*. *Besides this, how they* (the Romans) *had discomfited in battle Philip* and *Perseus, king of the Chittims*. Chittim was the grandson of Japhet; and *Bochart* has made it appear that the countries inhabited by the *Chittim* were *Italy* and the adjacent provinces of *Europe*, lying along the coast of the Mediterranean Sea; and probably this is the prophet's meaning.

Send unto Kedar] The name of an *Arabian tribe*. See if nations either near or remote, cultivated or stupid, have acted with such fickleness and ingratitude as you have done! *They* have *retained* their gods to whom they had no obligation; ye have *abandoned* your God, to whom ye owe your life, breath, and all things!

Verse 12. *Be astonished, O ye heavens*] Or, *the heavens are astonished*. The original will admit either sense. The conduct of this people was so altogether bad, that among all the iniquities of mankind, neither heaven nor earth had witnessed any thing so excessively sinful and profligate.

Verse 13. *Two evils*] *First*, they *forsook God*, the Fountain of life, light, prosperity, and happiness. *Secondly*, they hewed out broken cisterns; they *joined themselves to idols*, from whom they could receive neither temporal nor spiritual good! Their conduct was the excess of folly and blindness. What we call here *broken cisterns*, means more properly such vessels as were *ill made, not staunch, ill put together*, so that the water *leaked through them*.

Verse 14. *Is Israel a servant?*] Is he a *slave* purchased with money, or a *servant born in the family?* He is a *son* himself. If so, then, *why is he spoiled?* Not because God has not shown him love and kindness; but because he forsook God, turned to and is joined with idols.

Verse 15. *The young lions roared upon him*] The Assyrians, who have sacked and destroyed the kingdom of Israel, with a fierceness like that of pouncing upon their prey.

Verse 16. *The children of Noph and Tahapanes*] Noph and Tahapanes were two cities of Egypt, otherwise called *Memphis* and *Daphni*. It is well known that the good king was defeated by the Egyptians, and slain in battle. Thus was the *crown of Judah's head broken*.

Verse 18. *What hast thou to do in the way of Egypt*] Why dost thou *make alliances* with Egypt?

To drink the waters of Sihor?] This means the *Nile*. See on Isa. xxiii. 3.

The way of Assyria] Why *make alliances* with the Assyrians! All such connexions will only expedite thy ruin.

To drink the waters of the river?] The *Euphrates*, as נהר *nahar* or הנהר *hannahar* always means *Euphrates*, the country between the *Tigris* and *Euphrates*, is termed to this day *Maher alnahar*, "the country beyond the river," i. e., *Mesopotamia*.

Instead of cleaving to the Lord, they joined affinity and made alliances with those two nations, who were ever jealous of them, and sought their ruin. *Egypt* was to them a *broken reed* instead of a *staff*; *Assyria* was a *leaky cistern*, from which they could derive no *help*.

Verse 20. *Of old time I have broken thy yoke*] It is thought by able critics that the verbs should be read in the *second person singular*. THOU *hast broken thy yoke*, THOU *hast burst thy bonds*; and thus the *Septuagint*. συνετριψας τον ζυγον σου. "Thou hast broken thy yoke." And the *Vulgate*. Confregisti jugum meum, rupisti vincula mea; "Thou hast broken my yoke, thou hast burst my bonds;" and so the *Arabic*. But

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not [n] transgress; when [o] upon every high hill and under every green tree thou wanderest, [p] playing the harlot.

21 Yet I had [q] planted thee a noble vine, wholly a right seed: how then art thou turned into [r] the degenerate plant of a strange vine unto me?

22 For though thou [s] wash thee with nitre, and take thee much soap, *yet* [t] thine iniquity is marked before me, saith the Lord God.

23 [u] How canst thou say, I am not polluted, I have not gone after Baalim? see thy way [v] in the valley, know what thou hast done: [w] *thou art* a swift dromedary traversing her ways;

24 [x] A [y] wild ass [z] used to the wilderness, *that* snuffeth up the wind at [a] her pleasure; in her occasion who can [b] turn her away? all they that seek her will not weary themselves; in her month they shall find her.

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25 Withhold thy foot from being unshod, and thy throat from thirst: but [c] thou saidst, [d] There is no hope; no; for I have loved [e] strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

[n] Or, *serve.*——[o] Deut. xii. 2; Isa. lvii. 5, 7; chap. iii. 6.——[p] Exod. xxxiv. 15, 16.——[q] Exod. xv. 17; Psa. xliv. 2; lxxx. 8; Isa. v. 1, &c.; lx. 21; Matt. xxi. 33; Mark xii. 1; Luke xx. 9.——[r] Deut. xxxii. 32; Isa. i. 21; v. 4.——[s] Job ix. 30.——[t] Deut. xxxii. 34; Job xiv. 17; Hos. xiii. 12.

[u] Prov. xxx. 12.——[v] Chap. vii. 31.——[w] Or, *O swift dromedary.*——[x] Job xxxix. 5, &c.; chap. xiv. 6.——[y] Or, *O wild ass,* &c.——[z] Heb. *taught.*——[a] Heb. *the desire of her heart.*——[b] Or, *reverse it.*——[c] Chap. xviii. 12.——[d] Or, *is the case desperate?*——[e] Deut. xxxii. 16; chap. iii. 13.

the *Chaldee* gives it a meaning which removes the difficulty: "I have broken the yoke of the people from thy neck; I have cut your bonds asunder." And when this was done, they did promise fair; for "thou saidst, I will not transgress;" but still *they played the harlot*—committed idolatrous acts in the high places, where the heathen had built their altars, pretending that *elevation* of this kind assisted their devotion.

Verse 21. *I had planted thee a noble vine*] I gave thee the fullest instruction, the purest ordinances, the highest privileges; and reason would that I should expect thee to *live suitably to such advantages*; but instead of this thou *art become degenerate*; the *tree* is deteriorated, and the *fruit* is *bad*. Instead of being true worshippers, and of a holy life and conversation, ye are become idolaters of the most corrupt and profligate kind. See Isa. v. 1, &c., where the same image is used.

Verse 22. *For though thou wash thee with nitre*] It should be rendered *natar* or *natron*, a substance totally different from our *nitre*. It comes from the root נתר *nathar*, to dissolve, loosen, because a solution of it in water is abstersive, taking *out spots*, &c., from clothes. It is still used in the *east* for the purpose of *washing*. If *vinegar* be poured on it, Dr. *Shaw* says, a strong effervescence is the immediate consequence, which illustrates Prov. xxv. 20: "The singing of songs to a heavy heart is like vinegar upon natron;" that is, there is no affinity between them; opposition and strife are occasioned by any attempt to unite them.

Thine iniquity is marked before me] No washing will take out *thy spots*; the *marks* of thy idolatry and corruption are too deeply rooted to be extracted by any human means.

Verse 23. *See thy way in the valley*] The *valley of Hinnom*, where they offered their own children to Moloch, an idol of the Ammonites.

A swift dromedary traversing her ways] Dr. *Blayney* translates, "A fleet dromedary that hath taken to company with her."

Dr. *Dahler* rather paraphrases, thus:—

Semblable a une dromedaire en chaleur,
Qui court d'une cote a l'autre.

"Like to a dromedary in her desire for the male,
Which runs hither and thither."

This is an energetic comparison; and shows the unbridled attachment of those bad people to idolatry, and the abominable practices by which it was usually accompanied.

Verse 24. *A wild ass used to the wilderness*] Another comparison to express the same thing.

Snuffeth up the wind] In a high fever from the inward heat felt at such times, these animals open their mouths and nostrils as wide as possible, to take in large draughts of fresh air, in order to cool them.

In her month they shall find her.] The meaning is, that although such animals are exceedingly fierce and dangerous when they are in this state; yet, as soon as they have found the male, the desire is satisfied, and they become quiet and governable as before. But it was not so with this idolatrous people: their desires were ever fierce and furious; they were never satiated, one indulgence always leading to another. The brute beasts had only a short season in which this appetite prevailed; but *they* acted without restraint or limit.

Verse 25. *Withhold thy foot from being unshod*] When it was said to them, "Cease from discovering thy feet; prostitute thyself no more to thy idols."

And thy throat from thirst] Drink no more of their libations, nor use those potions which tend only to increase thy appetite for pollution. Thou didst say, There is no hope: it is useless to advise me thus; I am determined; I have loved *these strange gods*, and to them will I cleave.

Verse 26. *As the thief is ashamed*] As the pilferer is confounded when he is caught in the fact; so shalt thou, thy kings, princes, priests, and prophets, be con-

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27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast [f] brought me forth: for they have turned [g] *their* back unto me, and not *their* face: but in the time of their [h] trouble they will say, Arise, and save us.

28 But [i] where *are* thy gods that thou hast made thee? let them arise, if they [k] can save thee in the time of thy [l] trouble: for [m] *according to* the number of thy cities are thy gods, O Judah.

29 [n] Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [o] smitten your children; they received no correction: your own sword hath [p] devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD. [q] Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, [r] We [s] are lords; [t] we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people [u] have forgotten me days without number.

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33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found [v] the blood of the souls of the poor innocents: I have not found it by [w] secret search, but upon all these.

35 [x] Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, [y] I will plead with thee, [z] because thou sayest, I have not sinned.

36 [a] Why gaddest thou about so much to change thy way? [b] thou also shalt be ashamed of Egypt, [c] as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and [d] thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

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[f] Or, *begotten me.*——[g] Heb. *the hinder part of the neck.* [h] Judg. x. 10; Psa. lxxviii. 34; Isa. xxvi. 16.——[i] Deut. xxxii. 37; Judg. x. 14.——[k] Isa. xlv. 20.——[l] Heb. *evil.*——[m] Chap. xi. 13.——[n] Ver. 23, 35.——[o] Isa. i. 5; ix. 13; chap. v. 3.——[p] 2 Chron. xxxvi. 16; Neh. ix. 26; Matt. xxiii. 29, &c; Acts vii. 52; 1 Thess. ii. 15.——[q] Ver. 5.

[r] Heb. *We have dominion.*——[s] Psa. xii. 4.——[t] Deut. xxxii. 15.——[u] Psa. cvi. 21; chap. xiii. 25; Hos. viii. 14.——[v] Psa. cvi. 38; chap. xix. 4.——[w] Heb. *digging.*——[x] Ver. 23, 29. [y] Ver. 9.——[z] Prov. xxviii. 13; 1 John i. 8, 10.——[a] Ver. 18; chap. xxxi. 22; Hos. v. 13; xii. 1.——[b] Isa. xxx. 3; chap. xxxvii. 7.——[c] 2 Chron. xxviii. 16, 20, 21.——[d] 2 Sam. xiii. 19.

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founded, when God shall arrest thee in thy idolatries, and deliver thee into the hands of thine enemies.

Verse 27. *Thou* art *my father*] By thee we have been produced, and by thee we are sustained. This was the property of the true God; for he is the *Author* and *Supporter* of *being*. How deeply fallen and brutishly ignorant must they be when they could attribute this to the stock of a tree!

Verse 28. According *to the number of thy cities are thy gods*] Among heathen nations every city had its *tutelary deity*. Judah, far sunk in idolatry, had adopted this custom. The Church of Rome has refined it a little: every city has its *tutelary saint*, and this saint has a procession and worship peculiar to himself. So here; not much of the old idolatry is lost.

Verse 31. *Have I been a wilderness unto Israel?*] Have I ever withheld from you any of the blessings necessary for your support?

A land of darkness] Have you, since you passed through the wilderness, and came out of the darkness of Egypt, ever been brought into similar circumstances! You have had food and all the necessaries of life for your bodies; and my ordinances and word to enlighten and cheer your souls. I have neither *been a wilderness* nor *a land of darkness to you.*

We are lords] We wish to be our own masters; we will neither brook religious nor civil restraint; we will regard no laws, human or Divine. It was this disposition that caused them to fall in so fully with the whole system of idolatry.

Verse 32. *Can a maid forget her ornaments*] This people has not so much attachment to me as young females have to their dress and ornaments. They never forget them; and even when arrived at old age, look with pleasure on the dress and ornaments which they have worn in their youth.

Days without number.] That is, for many years; during the whole reign of Manasses, which was *fifty-five* years, the land was deluged with idolatry, from which the *reform* by good King Josiah his grandson had not yet purified it.

Verse 33. *Why trimmest thou thy way*] Ye have used a multitude of artifices to gain alliances with the neighbouring idolatrous nations.

Hast thou also taught the wicked ones thy ways.] Ye have made even these idolaters worse than they were before. Dr. *Blayney* translates, "Therefore have I taught calamity thy ways." A prosopopœia: "I have instructed calamity where to find thee." Thou shalt not escape punishment.

Verse 34. *The blood of the souls of the poor innocents*] We find from the sacred history that Manasseh had filled Jerusalem with innocent blood; see 2 Kings xxi. 16, and Ezek. xxxiv. 10.

I have not found it by secret search, but upon all these.] Such deeds of darkness and profligacy are found only in Israel. Dr. *Blayney* translates, "I have not found it in a digged hole, but upon every oak." Others cover the blood that it may not appear; but ye have shed it openly, and sprinkled it upon your consecrated oaks, and gloried in it.

Verse 35. *Because I am innocent*] They continued to assert their innocence, and therefore expected that God's judgments would be speedily removed!

I will plead with thee] I will maintain my *process*, follow it up to conviction, and inflict the deserved punishment.

Verse 36. *Why gaddest thou about*] When they had departed from the Lord, they sought foreign alliances for support. 1. The *Assyrians*, 2 Chron. xxviii. 13–21; but they injured instead of helping them. 2. The *Egyptians:* but in this they were utterly disappointed, and were ashamed of their confidence. See chap. xxxvii. 7, 8, for the fulfilment of this prediction.

Verse 37. *Thou shalt go forth from him, and thine hands upon thine head*] Thou shalt find all thy confidence in vain,—thy hope disappointed,—and thy state reduced to desperation. *The hand being placed on the head* was the evidence of deep sorrow, occasioned by utter desolation. See the case of Tamar, when ruined and abandoned by her brother Amnon, 2 Sam. xiii. 19.

Thou shalt not prosper in them.] They shall all turn to thy disadvantage; and this, as we shall see in the history of this people, was literally fulfilled. O what a grievous and bitter thing it is to sin against the Lord, and have him for an enemy!

CHAPTER III.

The first five verses of this chapter allude to the subject of the last; and contain earnest exhortations to repentance, with gracious promises of pardon, notwithstanding every aggravation of guilt, 1–5. *At the* sixth *verse a new section of prophecy commences, opening with a complaint against Judah for having exceeded in guilt her sister Israel, already cast off for her idolatry,* 6–11. *She is cast off, but not for ever; for to this same Israel, whose place of captivity (Assyria) lay to the north of Judea, pardon is promised on her repentance, together with a restoration to the Church of God, along with her sister Judah, in the latter days,* 12–20. *The prophet foretells the sorrow and repentance of the children of Israel under the Gospel dispensation,* 21. *God renews his gracious promises,* 22; *and they again confess their sins. In this confession their not deigning to name the idol Baal, the source of their calamities, but calling him in the abstract* shame, *or* a thing of shame, *is a nice touch of the pencil, extremely beautiful and natural,* 22–25.

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THEY [a] say, If a man put away his wife, and she go from him, and become another man's, [b] shall he return unto her again? shall not that [c] land be greatly polluted? but thou hast [d] played the harlot with many lovers; [e] yet return again to me, saith the LORD.

2 Lift up thine eyes unto [f] the high places, and see where thou hast not been lien with. [g] In the ways hast thou sat for them, as the Arabian in the wilderness; [h] and thou hast polluted the land with thy whoredoms and with thy wickedness.

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3 Therefore the [i] showers have been withholden, and there hath been no latter rain; and thou hadst a [k] whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me,

[a] Heb. *saying.*——[b] Deut. xxiv. 4.——[c] Chap. ii. 7.——[d] Chap. ii. 20; Ezek. xvi. 26, 28, 29.——[e] Chap. iv. 1; Zech. i. 3.——[f] See Deut. xii. 2; chap. ii. 20.——[g] Gen. xxxviii. 14; Prov. xxiii. 28; Ezek. xvi. 24, 25.——[h] Chap. ii. 7; ver. 9.——[i] Lev. xxvi. 19; Deut. xxviii. 23, 24; chap. ix. 12; xiv. 4.——[k] Chap. v. 3; vi. 15; viii. 12; Ezek. iii. 7; Zeph. iii. 5.

NOTES ON CHAP. III.

Verse 1. *If a man put away his wife*] It was ever understood, by the law and practice of the country, that if a woman were divorced by her husband, and became the wife of another man, the first husband could never take her again. Now Israel had been married unto the Lord; joined in solemn covenant to him to worship and serve him only. Israel turned from following him, and became idolatrous. On this ground, considering idolatry as a *spiritual whoredom*, and the precept and practice of the law to illustrate this case, Israel could never more be restored to the Divine favour: but God, this first husband, in the plenitude of his mercy, is willing to receive this adulterous spouse, if she will abandon her idolatries and return unto him. And this and the following chapters are spent in affectionate remonstrances and loving exhortations addressed to these sinful people, to make them sensible of their own sin, and God's tender mercy in offering to receive them again into favour.

Verse 2. *As the Arabian in the wilderness*] They were as fully intent on the practice of their idolatry, as the *Arab* in the desert is in lying in wait to plunder the caravans. Where they have not cover to lie in ambush, they scatter themselves about, and run hither and thither, raising themselves up on their saddles to see if they can discover, by *smoke*, *dust*, or other *token*, the approach of any travellers.

Verse 3. *There hath been no latter rain*] The *former rain*, which prepared the earth for tillage, fell in the beginning of *November*, or a little sooner; and the *latter rain* fell in the middle of *April*, after which there was scarcely any rain during the summer.

Verse 4. *Wilt thou not—cry unto me, My father*] Wilt thou not allow me to be thy Creator and Pre-

A. M. 3375. B. C. 629. Ol. XXXVII. 4. Anci Martii, R. Roman., 12.

My father, thou *art* [l] the guide of [m] my youth?

5 [n] Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

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6 The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which [o] backsliding Israel hath done? she is [p] gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 [q] And I said, after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous [r] sister Judah saw *it*.

8 And I saw, when [s] for all the causes whereby backsliding Israel committed adultery I had [t] put her away, and given her a bill of divorce; [u] yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the [v] lightness of her whoredom, that she [w] defiled the land, and committed adultery with [x] stones and with stocks.

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10 And yet for all this her treacherous sister Judah hath not turned unto me [y] with her whole heart, but [z] feignedly, saith the LORD.

11 And the LORD said unto me, [a] The backsliding Israel hath justified herself more than treacherous Judah.

12 Go and proclaim these words toward [b] the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* [c] merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 [d] Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast [e] scattered thy ways to the [f] strangers [g] under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; [h] for I am married unto you: and I will take you [i] one of a city, and two of a family, and I will bring you to Zion:

[l] Prov. ii. 17.——[m] Chap. ii. 2; Hos. ii. 15.——[n] Psa. lxxvii. 7, &c.; ciii. 9; Isa. lvii. 16; ver. 12.——[o] Ver. 11, 14; chap. vii. 24.——[p] Chap. ii. 23.——[q] 2 Kings xvii. 13.——[r] Ezek. xvi. 46; xxiii. 2, 4.——[s] Ezek. xxiii. 9.——[t] 2 Kings xvii. 6, 18.——[u] Ezek. xxiii. 11, &c.——[v] Or, *fame*.——[w] Chap. ii. 7; ver. 2.——[x] Ch. ii. 27.

[y] 2 Chron. xxxiv. 33; Hos. vii. 14.——[z] Heb. *in falsehood*.——[a] Ezek. xvi. 51; xxiii. 11.——[b] 2 Kings xvii. 6.——[c] Psa. lxxxvi. 15; ciii. 8, 9; ver. 5.——[d] Lev. xxvi. 40, &c; Deut. xxx. 1, 2, &c; Prov. xxviii. 13.——[e] Ver. 2; Ezek. xvi. 15, 24, 25. [f] Chap. ii. 25.——[g] Deut. xii. 2.——[h] Chap. xxxi. 38; Hos. ii. 19, 20.——[i] Rom. xi. 5.

server, and cease thus to acknowledge idols? See on chap. ii. 27.

Verse 5. *Will he reserve* his anger *for ever?*] Why should not wrath be continued against thee, as thou continuest transgression against the Lord?

Verse 6. *The Lord said also unto me in the days of Josiah the king*] This is a new discourse, and is supposed to have been delivered after the *eighteenth* year of the reign of Josiah. Here the prophet shows the people of Judah the transgressions, idolatry, obstinacy, and punishment of their brethren, the ten tribes, whom he calls to return to the Lord, with the most gracious promises of restoration to their own country, their reunion with their brethren of Judah, and every degree of prosperity in consequence. He takes occasion also to show the Jews how much more culpable they were than the Israelites, because they practised the same iniquities while they had the punishment and ruin of the others before their eyes. He therefore exhorts them to return to God with all their hearts, that they might not fall into the same condemnation. See the following verses.

Verse 7. *And I said*] By the prophets *Elijah, Elisha, Hosea, Amos*, &c.; for all these prophesied to that rebellious people, and exhorted them to return to the Lord.

Verse 8. *I had put her away*] Given them up into the hands of the Assyrians.

Verse 9. *The lightness of her whoredom*] The *grossness* of her idolatry: worshipping objects the most degrading, with rites the most impure.

Verse 11. *Backsliding Israel hath justified herself more*] She was less offensive in my eyes, and more excusable, than treacherous Judah. So it is said, Luke xviii. 14, the humbled *publican* went down to his house *justified rather than* the boasting *Pharisee*. The one was more to be pitied than the other, and more likely to receive the mercy of God.

Verse 12. *Proclaim these words toward the north*] The countries where the ten tribes were then in captivity, Mesopotamia, Assyria, Media, &c., see 2 Kings xvii. 6; these lay *north* of Judea. How tender and compassionate are the exhortations in this and the following verses! Could these people believe that God had sent the prophet and yet prefer the land of their bondage to the blessings of freedom in their own country, and the approbation of their God?

Verse 14. *I will take you one of a city, and two of a family*] If there should be but *one of a city* left, or one willing to return, and *two only of a whole tribe*, yet will I receive these, and bring them back from captivity into their own land. I have heard these words most sinfully applied to show the nature of a fancied eternal decree of election, that has appointed in several cases one only out of a whole city, and *two out of a whole family*, to be eternally saved, leaving the rest, according to the decree of reprobation, to perish everlastingly! And yet these persons, who

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15 And I will give you [k] pastors according to mine heart, which shall [l] feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: [m] neither shall it [n] come to mind: neither shall they remember it; neither shall they visit *it;* neither shall [o] *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, [p] to the name of the LORD, to Jerusalem: neither shall they [q] walk any more after the [r] imagination of their evil heart.

18 In those days [s] the house of Judah shall walk [t] with the house of Israel, and they shall come together out of the land of [u] the north to [v] the land that I have [w] given for an inheritance unto your fathers.

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19 But I said, How shall I put thee among the children, and give thee [x] a [y] pleasant land, [z] a goodly heritage of the hosts of nations? and I said, Thou shalt call me, [a] My father; and shalt not turn away [b] from me.

20 Surely *as* a wife treacherously departeth from her [c] husband, so [d] have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon [e] the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 [f] Return, ye backsliding children, *and* [g] I will heal your backslidings. Behold, we

[k] Chap. xxiii. 4; Ezek. xxxiv. 23; Eph. iv. 11. — [l] Acts xx. 28. — [m] Isa. lxv. 17. — [n] Heb. *come upon the heart.* — [o] Or, it *be magnified.* — [p] Isa. lx. 9. — [q] Chap. xi. 8. — [r] Or, *stubbornness.* — [s] See Isa. xi. 13; Ezek. xxxvii. 16–22; Hos. i. 11. — [t] Or, *to.* — [u] Ver. 12; chap. xxxi. 8. — [v] Amos ix. 15.

[w] Or, *caused your fathers to possess.* — [x] Psa. cvi. 24; Ezek. xx. 6; Dan. viii. 9; xi. 16, 41, 45. — [y] Heb. *land of desire.* [z] Heb. *a heritage of glory* or *beauty.* — [a] Isa. lxiii. 16. — [b] Heb. *from after me.* — [c] Heb. *friend.* — [d] Isa. xlviii. 8; chap. v. 11. [e] Isa. xv. 2. — [f] Ver. 14; Hos. xiv. 1. — [g] Hos. vi. 1; xiv. 4.

spoke thus of the Fountain of eternal goodness and mercy, professed to believe in Him who by the grace of God tasted death for every man.

Verse 15. *I will give you pastors according to mine heart*] The pastor means either the *king* or the *prophet;* and the pastors here promised may be either kings or prophets, or both. These shall be according to God's own heart; they shall be of his own choosing and shall be qualified by himself: and in consequence they shall feed the people with knowledge, דעה *deah*, that Divine truth concerning the true God and the best interests of man, which was essentially necessary to their salvation; and *understanding*—השכיל *haskeil*, the full interpretation of every point, that in receiving the truth they might become wise, holy, and happy.

Verse 16. *The ark of the covenant of the Lord*] This symbol of the Divine presence, given to the Jews as a token and pledge of God's dwelling among them, shall be no longer necessary, and shall no longer exist; for in the days of the Messiah, to which this promise seems to relate, God's worship shall not be confined either to *one place* or to *one people*. The temple of God shall be among men, and every where God be adored through Christ Jesus.

Neither shall that *be done any more.*] The ark shall be no more established, nor carried from place to place; nor shall men go to visit it. All its ceremonies and importance shall cease; and, if lost, shall never be *rebuilt*.

Verse 17. *They shall call Jerusalem the throne of the Lord*] The new Jerusalem, the universal Church of Christ, shall be God's throne: and wherever he is acknowledged as *the Lamb of God who takes away the sin of the world*, there God sits on his throne, and holds his court.

Verse 18. *The house of Judah shall walk with the house of Israel*] That is, in those days in which the Jews shall be brought in with the fulness of the Gentiles.

Out of the land of the north] From Chaldea. This prophecy has two aspects: one refers to the return from the Babylonish captivity; the other, to the glorious days of Christianity. But the words may refer to that gathering together of the Jews, not only from Chaldea, but from the countries of their dispersion over the face of the whole earth, and uniting them in the Christian Church.

Verse 19. *How shall I put thee among the children*] As if he had said, How can ye be accounted a holy seed, who are polluted? How can ye be united to the people of God, who walk in the path of sinners? How can ye be taken to heaven, who are unholy within, and unrighteous without?

And I said, Thou shalt call me, My father] This is the answer to the above question. They could *not be put among the children* unless they became legal *members* of the heavenly family: and they could not become members of this family unless they abandoned *idolatry*, and took the Lord for their portion. Nor could they be continued in the privileges of the heavenly family, unless they *no more turned away from their heavenly Father*.

Verse 21. *A voice was heard upon the high places*] Here the Israelites are represented as assembled together to bewail their idolatry and to implore mercy. While thus engaged, they hear the gracious call of Jehovah—

Verse 22. *Return, ye backsliding children*] This they gladly receive, and with one voice make their confession to him: "Behold, we come unto thee, for

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come unto thee; for thou *art* the LORD our God.

23 [h] Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: [i] truly in the LORD our God *is* the salvation of Israel.

24 [k] For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: [l] for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and [m] have not obeyed the voice of the LORD our God.

[h] Psa. cxxi. 1, 2. — [i] Psa. iii. 8. — [k] Chap. xi. 13; Hos. ix. 10. — [l] Ezra ix. 7. — [m] Chap. xxii. 21.

thou art Jehovah our God;" and thence to the end of the chapter, show the reasons why they return unto God. 1. Because he is the true God. 2. Because the idols did not profit them: they could give no help in time of trouble. 3. Because it is the prerogative of God alone to give salvation. 4. Because they had no kind of prosperity since they had abandoned the worship of their Maker. And this was not only their case, but it was the case of their *forefathers*, who all suffered in consequence of their idolatry and disobedience. 5. These reasons are concluded with a hearty confession of sin, at the thought of which they are *confounded*; for the remembrance of their sin was grievous to them, and the burden was intolerable. This confession ended, God appears in the next chapter with gracious promises, and proper directions how they are to return, and how to conduct themselves in future.

Verse 24. *For shame hath devoured*] The word *shame*, here and in chap. xi. 13; Hos. ix. 10, is supposed to signify Baal, the idol which they worshipped. That thing or shame which has brought you into contempt, confusion, and ruin. Sooner or later every sinner must be *ashamed* of his conduct; next, *confounded*; and, lastly, *ruined* by it, unless by true faith and hearty repentance he returns to the Lord.

CHAPTER IV.

Sequel of the exhortations and promises addressed to Israel in the preceding chapter, 1, 2. *The prophet then addresses the people of Judah and Jerusalem, exhorting to repentance and reformation, that the dreadful visitation with which they were threatened might be averted*, 3, 4. *He then sounds the alarm of war*, 5, 6. *Nebuchadnezzar, like a fierce lion, is, from the certainty of the prophecy, represented to be on his march; and the disastrous event to have been already declared*, 7–9. *And as the lying prophets had flattered the people with the hopes of peace and safety, they are now introduced, (when their predictions are falsified by the event,) excusing themselves; and, with matchless effrontery, laying the blame of the deception upon God*, ("*And* they *said*," *&c., so the text is corrected by Kennicott,*) 10. *The prophet immediately resumes his subject; and, in the person of God, denounces again those judgments which were shortly to be inflicted by Nebuchadnezzar*, 11–18. *The approaching desolation of Jerusalem lamented in language amazingly energetic and exquisitely tender*, 19–21. *The incorrigible wickedness of the people the sole cause of these calamities*, 22. *In the remaining verses the prophet describes the sad catastrophe of Jerusalem by such a beautiful assemblage of the most striking and afflictive circumstances as form a picture of a land "swept with the besom of destruction." The earth seems ready to return to its original chaos; every ray of light is extinguished, and succeeded by a frightful gloom; the mountains tremble, and the hills shake, under the dreadful apprehension of the wrath of Jehovah; all is one awful solitude, where not a vestige of the human race is to be seen. Even the fowls of heaven, finding no longer whereon to subsist, are compelled to migrate; the most fruitful places are become a dark and dreary desert, and every city is a ruinous heap. To complete the whole, the dolorous shrieks of Jerusalem, as of a woman in peculiar agony, break through the frightful gloom; and the appalled prophet pauses, leaving the reader to reflect on the dreadful effects of apostasy and idolatry*, 23–31.

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IF thou wilt return, O Israel, saith the LORD, [a] return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 [b] And thou shalt swear, The LORD liveth, [c] in truth, in judg-

[a] Chap. iii. 1, 22; Joel ii. 12. — [b] Deut. x. 20; Isa. xlv. 23; lxv. 16; see chap. v. 2; Zech. viii. 8. — [c] Isa. xlviii. 1.

NOTES ON CHAP. IV.

Verse 1. *Shalt thou not remove.*] This was spoken *before* the Babylonish captivity; and here is a promise that if they will return from their idolatry, they *shall not be led into captivity*. So, even that positively threatened judgment would have been averted had they returned to the Lord.

Verse 2. *Thou shalt swear, The Lord liveth*] Thou shalt not *bind* thyself by any false god; thou shalt acknowledge ME as the Supreme. Bind thyself BY me,

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ment, and in righteousness; [d] and the nations shall bless themselves in him, and in him shall they [e] glory.

3 For thus saith the LORD to the men of Judah and Jerusalem, [f] Break up your fallow ground, and [g] sow not among thorns.

4 [h] Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, [i] Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: [k] retire, stay not: for I will bring evil from the [l] north, and a great [m] destruction.

7 [n] The lion is come up from his thicket, and [o] the destroyer of the Gentiles is on his way; he is gone forth from his place [p] to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

8 For this [q] gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! [r] surely thou hast greatly deceived this people and Jerusalem, [s] saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, [t] A dry wind of the high places in the wilderness toward the daughter of my people, not to fan nor to cleanse,

12 *Even* [u] a full wind from those *places* shall come unto me: now also [v] will I [w] give sentence against them.

[d] Gen. xxii. 18; Psa. lxxii. 17; Gal. iii. 8.——[e] Isa. xlv. 25; 1 Cor. i. 31.——[f] Hos. x. 12.——[g] Matt. xiii. 7, 22.——[h] Deut. x. 16; xxx. 6; chap. ix. 26; Col. ii. 11; Rom. ii. 28, 29.
[i] Chap. viii. 14.——[k] Or, *strengthen*.——[l] Chap. i. 13, 14, 15; vi. 1, 22.——[m] Heb. *breaking*.

[n] 2 Kings xxiv. 1; chap. v. 6; Dan. vii. 4.——[o] Chap. xxv. 9.
[p] Isa. i. 7; chap. ii. 15.——[q] Isa. xxii. 12; chap. vi. 26.——[r] Ezek. xiv. 9; 2 Thess. ii. 11.——[s] Chap. v. 12; xiv. 13.——[t] Chap. li. 1; Ezek. xvii. 10; Hos. xiii. 15.——[u] Or, *a fuller wind than those*.——[v] Chap. i. 16.——[w] Heb. *utter judgments*.

and to me; and do this *in truth*, in *judgment*, and in *righteousness*.

The nations shall bless themselves in him] They shall be so fully convinced of the power and goodness of Jehovah in seeing the change wrought on thee, and the mercies heaped upon thee, that their usual mode of benediction shall be, *May the God of Israel bless thee!*

Verse 3. *Break up your fallow ground*] *Fallow* ground is either that which, having been *once tilled*, has *lain long uncultivated*; or, *ground slightly ploughed*, in order to be ploughed again previously to its being sown. Ye have been long *uncultivated* in righteousness; let true repentance *break up* your fruitless and hardened hearts: and when the *seed* of the *word of life* is sown in them, take heed that worldly cares and concerns do not arise, and, like *thorns*, choke the good seed.

Verse 4. *Circumcise yourselves*] Put away every thing that has a tendency to grieve the Spirit of God, or to render your present holy resolutions unfruitful.

Verse 5. *Blow ye the trumpet*] Give full information to all parts of the land, that the people may assemble together and defend themselves against their invaders.

Verse 6. *I will bring evil from the north*] From the land of Chaldea.

Verse 7. *The lion is come up*] Nebuchadnezzar, king of Babylon. "The king (Nebuchadnezzar) is come up from his tower."—*Targum*.

The destroyer of the Gentiles] Of the *nations*: of all the people who resisted his authority. He destroyed them all.

Verse 8. *Lament and howl*] הילילו *heililu*. The aboriginal Irish had a funeral song called the *Caoinian*, still continued among their descendants, one part of which is termed the *ulaloo*: this is sung responsively or alternately, and is accompanied with a *full chorus of sighs and groans*. It has been thought that Ireland was originally peopled by the Phœnicians: if so, this will account for the similarity of many words and customs among both these people.

Verse 9. *The heart of the king shall perish*] Shall lose all courage.

Verse 10. *Ah, Lord God! surely thou hast greatly deceived this people*] The *Targum* paraphrases this verse thus: "And I said, Receive my supplication, O Lord God; for, behold, the false prophets deceive this people and the inhabitants of Jerusalem, saying, Ye shall have peace." The prophet could not reconcile this *devastation* of the country with the *promises* already made: and he appears to ask the question, Hast thou not then deceived this people in saying there shall be peace, i. e., prosperity!

Whereas the sword reacheth unto the soul.] That is, the life; the people being generally *destroyed*.

Verses 11–13. *A dry wind—a full wind—as clouds—as a whirlwind*] All these expressions appear to refer to the *pestilential winds, suffocating vapours*, and *clouds and pillars of sand* collected by *whirlwinds*, which are so common and destructive in the east, (see on Isa. xxi. 1;) and these images are employed here

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

13 Behold, he shall come up as clouds, and [x] his chariots *shall be* as a whirlwind: [y] his horses are swifter than eagles. Wo unto us! for we are spoiled.

14 O Jerusalem, [z] wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth [a] from Dan, and publisheth affliction from Mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come [b] from a far country, and give out their voice against the cities of Judah.

17 [c] As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 [d] Thy way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My [e] bowels, my bowels! I am pained at [f] my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 [g] Destruction upon destruction is cried; for the whole land is spoiled: suddenly are [h] my tents spoiled, *and* my curtains in a moment.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me: they *are* sottish children, and they have none understanding; [i] they *are* wise to do evil, but to do good they have no knowledge.

23 [k] I beheld the earth, and, lo, *it was* [l] without form and void; and the heavens, and they *had* no light.

24 [m] I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and [n] all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; [o] yet will I not make a full end.

[x] Isa. v. 28.——[y] Deut. xxviii. 49; Lam. iv. 19; Hos. viii. 1; Hab. i. 8.——[z] Isa. i. 16; James iv. 8.——[a] Chap. viii. 16. [b] Chap. v. 15.——[c] 2 Kings xxv. 1, 4.——[d] Psa. cvii. 17; Isa. l. 1; chap. ii. 17, 19.——[e] Isa. xv. 5; xvi. 11; xxi. 3; xxii. 4; chap. ix. 1, 10; see Luke xix. 42.——[f] Heb. *the walls of my heart.* [g] Psa. xlii. 7; Ezek. vii. 26.——[h] Chap. x. 20.——[i] Rom. xvi. 19.——[k] Isa. xxiv. 19.——[l] Gen. i. 2.——[m] Isa. v. 25; Ezek. xxxviii. 20.——[n] Zeph. i. 3.——[o] Chap. v. 10, 18; xxx. 11; xlvi. 28.

to show the overwhelming effect of the invasion of the land by the Chaldeans.

Verse 13. *Wo unto us!*] The people, deeply affected with these threatened judgments, interrupt the prophet with the lamentation—*Wo unto us, for we are spoiled!* The prophet then resumes:—

Verse 14. *O Jerusalem, wash thine heart*] Why do ye not put away *your wickedness, that ye may be saved* from these tremendous judgments! *How long shall thy vain thoughts* of safety and prosperity *lodge within thee?* Whilst thou continuest a rebel against God, and provokest him daily by thy abominations!

Verse 15. *For a voice declareth from Dan*] *Dan* was a city in the tribe of Dan, north of Jerusalem; the first city in Palestine, which occurs in the way from Babylon to Jerusalem.

Affliction from Mount Ephraim.] Between Dan and Jerusalem are the *mountains of Ephraim.* These would be the first places attacked by the Chaldeans; and the rumour from thence would show that the land was invaded.

Verse 16. *Watchers come from a far country*] Persons to besiege fortified places.

Verse 17. *As keepers of a field*] In the eastern countries grain is often sown in the *open country*; and, when nearly ripe, guards are placed at different distances round about it to preserve it from being plundered. Jerusalem was watched, like one of these fields, by guards all round about it; so that none could enter to give assistance, and none who wished to escape were permitted to go out.

Verse 19. *My bowels*] From this to the *twenty ninth* verse the prophet describes the ruin of Jerusalem and the desolation of Judea by the Chaldeans in language and imagery scarcely paralleled in the whole Bible. At the sight of misery the *bowels* are first affected; pain is next felt by a sort of stricture in the *pericardium*; and then, the heart becoming strongly affected by irregular palpitations, a gush of tears, accompanied with wailings, is the issue.—"My bowels, my bowels! I am pained at my very heart, (the walls of my heart;) my heart maketh a noise in me; I cannot hold my peace." Here is nature, and fact also.

Verse 20. *Destruction upon destruction*] Cities burnt, and their inhabitants destroyed.

My tents spoiled] Even the solitary dwellings in the fields and open country do not escape.

Verse 23. *I beheld the earth,* (the land,) *and lo,* it was *without form and void*] תהו ובהו *tohu vabohu*; the very words used in Genesis to denote the formless state of the chaotic mass before God had brought it into order.

Verse 24. *The mountains—hills*] Princes, rulers, &c., were astonished and fled.

Verse 25. *The birds of the heavens were fled.*] The land was so desolated that even the fowls of heaven

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

28 For this [p] shall the earth mourn, and [q] the heavens above be black: because I have spoken *it*, I have purposed *it*, and [r] will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, [s] though thou rentest thy [t] face with painting, in vain shalt thou make thyself fair; [u] *thy* lovers will despise thee, they will seek thy life.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* [v] spreadeth her hands, *saying*, Wo *is* me now! for my soul is wearied because of murderers.

[p] Hos. iv. 3.——[q] Isa. v. 30; l. 3.——[r] Num. xxiii. 19; chap. vii. 16.——[s] 2 Kings ix. 30; Ezek. xxiii. 40.

[t] Heb. *eyes*.——[u] Chap. xxii. 20, 22; Lam. i. 2, 19.——[v] Isa. i. 15; Lam. i. 17.

could not find meat, and therefore fled away to another region. How powerfully energetic is this description! See Zeph. i. 3.

Verse 30. *Though thou rentest thy face with painting*] This probably refers to the custom of introducing *stibium*, a preparation of antimony, between the eye and the lids, in order to produce a fine lustre, which occasions a distension of the eye-lid in the time of the operation. In order to heighten the effect from this, some may have introduced a *more than ordinary quantity*, so as nearly to *rend* the eye-lid itself. Though thou make use of every means of address, of cunning, and of solicitation, to get assistance from the neighbouring states, it will be all in vain. Reference is here particularly made to the practice of *harlots* to allure men.

Verse 31. *Bringeth forth her first child*] In such a case the fear, danger, and pain were naturally the greatest.

Spreadeth her hands] The gesture indicated by nature to signify distress, and implore help. We have met with this figure in other parts, and among the classic writers it is frequent.

CHAPTER V.

The prophet, having described the judgments impending over his countrymen, enlarges on the corruptions which prevailed among them. Their profession of religion was all false and hypocritical, 1, 2. *Though corrected, they were not amended, but persisted in their guilt*, 3. *This was not the case with the low and ignorant only*, 4; *but more egregiously so with those of the higher order, from whose knowledge and opportunities better things might have been expected*, 5. *God therefore threatens them with the most cruel enemies*, 6; *and appeals to themselves if they should be permitted to practise such sins unpunished*, 7–9. *He then commands their enemies to raze the walls of Jerusalem*, 10; *that devoted city, whose inhabitants added to all their other sins the highest contempt of God's word and prophets*, 11–13. *Wherefore his word, in the mouth of his prophet, shall be as fire to consume them*, 14; *the Chaldean forces shall cruelly afflict them*, 15–17; *and farther judgments await them as the consequence of their apostasy and idolatry*, 18, 19. *The chapter closes with a most melancholy picture of the moral condition of the Jewish people at that period which immediately preceded the Babylonish captivity*, 20–31.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, [a] if ye can find a man, [b] if there be *any* that executeth judgment, that seeketh the truth; [c] and I will pardon it.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

2 And [d] though they say, [e] The LORD liveth; surely they [f] swear falsely.

[a] Ezek. xxii. 30.——[b] Gen. xviii. 23, &c.; Psa. xii. 1.

[c] Gen. xviii. 26.——[d] Tit. i. 16.——[e] Chap. iv. 2.——[f] Chap. vii. 9.

NOTES ON CHAP. V.

Verse 1. *Broad places*] Market-places, and those where there was most public resort.

If ye can find a man] A certain philosopher went through the streets of Athens with a lighted lamp in his hand; and being asked what he sought, answered, "I am seeking to find a MAN." So in Jerusalem none was found, on the most diligent search, who acted worthy the character of a rational being.

I will pardon it.] I will spare the city for the sake of *one righteous person*. So at the intercession of Abraham, God would have spared Sodom if there had been *ten* righteous persons found in it; Gen. xviii. 26.

Verse 2. *The Lord liveth*] Though they profess to *bind themselves* by Jehovah, as if they acknowledged him their God and only Lord, yet they *swore falsely*; for not believing in him, they took *a false oath*; one by which they did not believe themselves bound,

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

3 O LORD, *are* not [z] thine eyes upon the truth? thou hast [a] stricken them, but they have not grieved; thou hast consumed them, *but* [b] they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for [c] they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for [d] they have known the way of the LORD, *and* the judgment of their God: but these have altogether [e] broken the yoke, *and* burst the bonds.

6 Wherefore [f] a lion out of the forest shall slay them, [g] *and* a wolf of the [p] evenings shall spoil them, [h] a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings [r] are increased.

7 How shall I pardon thee for this? thy children have forsaken me, and [s] sworn by *them* [t] *that are* no gods: [u] when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

8 [v] They were *as* fed horses in the morning: every one [w] neighed after his neighbour's wife.

9 [x] Shall I not visit for these *things?* saith the LORD: [y] and shall not my soul be avenged on such a nation as this?

10 [z] Go ye up upon her walls, and destroy; [a] but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For [b] the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 [c] They have belied the LORD, and said, [d] *It is* not he; neither shall evil come upon us; [e] neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of

[z] 2 Chron. xvi. 9. —— [a] Isa. i. 5; ix. 13; chap. ii. 30. —— [b] Chap. vii. 28; Zeph. iii. 2. —— [c] Chap. vii. 8. —— [d] Mic. iii. 1. —— [e] Psa. ii. 3. —— [f] Chap. iv. 7. —— [g] Psa. civ. 20; Hab. i. 8; Zeph. iii. 3. [p] Or, *deserts.* —— [h] Hos. xiii. 7. —— [r] Heb. *are strong.* —— [s] Josh. xxiii. 7; Zeph. i. 5.

[t] Deut. xxxii. 21; Gal. iv. 8. —— [u] Deut. xxxii. 15. —— [v] Ezek. xxii. 11. —— [w] Chap. xiii. 27. —— [x] Ver. 29; chap. ix. 9. —— [y] Chap. xliv. 22. —— [z] Chap. xxxix. 8. —— [a] Chap. iv. 27; ver. 18. [b] Chap. iii. 20. —— [c] 2 Chron. xxvi. 16; chap. iv. 10. —— [d] Isa. xxviii. 15. —— [e] Chap. xiv. 13.

not acknowledging him as their Lord. See on chap. iv. 2.

Verse 4. *These* are *poor*] They are ignorant; they have no education; they know no better.

Verse 5. *I will get me unto the great men*] Those whose circumstances and rank in life gave them opportunities of information which the others could not have, for the reasons already given.

These have altogether broken the yoke] These have cast aside all restraint, have acted above law, and have trampled all moral obligations under their feet; and into their vortex the lower classes of the people have been swept away. *Solon* said, "The laws are like cobwebs; they entangle the small fry, but the great ones go through them, and carry all away with them."

Verse 6. *Wherefore a lion*] Nebuchadnezzar, according to the general opinion; who is called here a *lion* for his courage and violence, a *bear* for his rapaciousness, and a *leopard* for his activity. *Dahler* supposes the *Scythians* to be intended, both here and in chap. iv. 7.

Verse 7. *In the harlots' houses.*] In places consecrated to idolatry. In the language of the prophets, adultery generally signifies *idolatry*. This we have often seen.

Verse 8. *After his neighbour's wife.*] This may have been *literally* true, as the abominations of idolatry, in which they were so deeply practised, would necessarily produce such a state of things as that here mentioned.

Verse 10. *Go ye up upon her walls*] This is the permission and authority given to the Chaldeans to pillage Jerusalem.

Take away her battlements] Some translate נטישׁות *netishoth, branches*; others, *vines*. Destroy the *branches*, cut down the *stem*; but do not damage the *root*. Leave so many of the people that the state may be regenerated. The *Septuagint*, *Syriac*, and *Arabic* read, "Leave her foundations, for they are the Lord's;" and this agrees with "Destroy, but make not a full end."

Verse 12. *They have belied the Lord*] כחשׁו *kichashu*. They have *denied* or disavowed the Lord.

It is *not he*] לוא הוא *lo hu, he is not*; there is no such being; therefore this evil shall not come upon us. On their premises, this conclusion was just. There is no judge; therefore there shall be no judgment. Thus they denied the Lord. They were atheists at heart.

Verse 13. *And the prophets shall become wind*] What are the prophets? Empty persons. Their words are wind; we hear the *sound* of their threatenings, but of the matter of the threatenings we shall hear no more.

And the word is not in them] There is no inspirer, but may their own predictions fall on their own heads! This seems the natural sense of this passage.

Verse 14. *Because ye speak this word*] Because ye thus treat my message, "I will make my words in

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman, cir. annum 5.

hosts, Because ye speak this word, [f] behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a [g] nation upon you [h] from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine [i] harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I [k] will not make a full end with you.

19 And it shall come to pass, when ye shall say, [l] Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have [m] forsaken me, and served strange gods in your land, so [n] shall ye serve strangers in a land *that is* not yours.

A. M. cir. 3392. B. C. cir. 612. Ol. cir. XLII. 1. Tarquinii Prisci, R. Roman., cir. annum 5.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O [o] foolish people, and without [p] understanding; which have eyes, and see not; which have ears, and hear not:

22 [q] Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the [r] bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, [s] that giveth rain, both the [t] former and the latter, in his season: [u] he reserveth unto us the appointed weeks of the harvest.

25 [v] Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked

[f] Chap. i. 9. —— [g] Deut. xxviii. 49; Isa. v. 26; chap. i. 15; vi. 22. [h] Isa. xxxix. 3; chap. iv. 16. —— [i] Lev. xxvi. 16; Deut. xxviii. 31, 33. —— [k] Chap. iv. 27. —— [l] Deut. xxix. 24, &c.; 1 Kings ix. 8, 9; chap. xiii. 22; xvi. 10. —— [m] Chap. ii. 13. —— [n] Deut. xxviii. 48. [o] Isa. vi. 9; Ezek. xii. 2; Matt. xiii. 14; John xii. 40; Acts xxviii. 26; Rom. xi. 8. —— [p] Heb. *heart*; Hos. vii. 11. —— [q] Rev. xv 4. —— [r] Job xxvi. 10; xxxviii. 10, 11; Psa. civ. 9; Prov. viii. 29. —— [s] Psa. cxlvii. 8; chap. xiv. 22; Matt. v. 45; Acts xiv. 17. —— [t] Deut. xi. 14; Joel ii. 23. —— [u] Gen. viii. 22. [v] Chap. iii. 3.

thy mouth fire." They have said *they are but air*; but I will make them *fire*, and a *fire* too that shall *devour them*. And how this was to be done, and by whom, is mentioned in the next verse.

Verse 15. *I will bring a nation*] The *Scythians*, says *Dahler*; the *Babylonians*, whose antiquity was great, that empire being founded by Nimrod.

Whose language thou knowest not] The Chaldee, which, though a dialect of the Hebrew, is so very different in its words and construction, that in hearing it spoken they could not possibly collect the meaning of what was said.

Verse 16. *Their quiver is an open sepulchre*] They are such exact archers as never to miss their mark; every arrow is sure to slay one man.

Verse 18. *I will not make a full end*] There are more evils in store for you. You shall not only be spoiled, and all your property destroyed, but ye shall be carried into *captivity*; *and ye shall serve strangers in a land that is not yours*, ver. 19.

Verse 22. *Which have placed the sand* for *the bound of the sea*] What can I not do, who confine the sea, that enormous mass of waters, and prevent it from overflowing the earth: not by immense *mountains* and *rocks*, but by the *sand*, no particle of which is in cohesion with another? The most tremendous waves cannot displace nor pass over this simple barrier.

Verse 23. *They are revolted and gone.*] They have abandoned me, and are gone farther and farther into transgression. They are gone *entirely* away from truth and righteousness.

Verse 24. *Giveth rain, both the former and the latter*] See the note on chap. iii. 3.

The appointed weeks of the harvest.] As the early rains fell in the northern parts of Judea about the end of *September*, in the *civil year* of the Hebrews, so the *latter rains* fell before harvest, in the months of *March* and *April*. The appointed weeks of the harvest were those which fell between the *passover* and *pentecost*. In the southern parts the harvest was earlier than in the northern. Dr. *Blayney* translates, "A sufficiency of the appointed things of harvest he secureth to us."

If the word שבעת, *weeks*, be read with a ש *sin* instead of a ש *shin*, it will signify *fulness* or *sufficiency*; and thus the *Septuagint* and *Vulgate* have read it. I think the present reading is much to be preferred. God *appoints a harvest time*, and in his good providence he generally gives *harvest weather*.

Verse 25. *Your iniquities have turned away these* things] When these appointed weeks of harvest do not come, should we not examine and see whether this be not in God's judgments? Have not our iniquities turned away these good things from *us*?

Verse 26. *They lay wait, as he that setteth snares*]

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men: [w] they [x] lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a [y] cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich:

28 They are waxen [z] fat, they shine: yea, they overpass the deeds of the wicked: they judge not [a] the cause, the cause of the fatherless, [b] yet they prosper; and the right of the needy do they not judge.

29 [c] Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 [d] A wonderful and [e] horrible thing is committed in the land;

31 The prophets prophesy [f] falsely, and the priests [g] bear rule by their means; and my people [h] love *to have it* so: and what will ye do in the end thereof?

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[w] Or, *they pry as fowlers lie in wait.*——[x] Prov. i. 11, 17, 18; Hab. i. 15.——[y] Or, *coop.*——[z] Deut. xxxii. 15.——[a] Isa. i. 23; Zech. vii. 10.——[b] Job xii. 6; Psa. lxxiii. 12; chap. xii. 1.

[c] Ver. 9; Mal. iii. 5.——[d] Or, *Astonishment and filthiness.* [e] Chap. xxiii. 14; Hos. vi. 10.——[f] Chap. xiv. 14; xxiii. 25, 26; Ezek. xiii. 6.——[g] Or, *take into their hands.*——[h] Mic. ii. 11.

A metaphor taken from *fowlers*, who, having fixed their nets, lie down and keep out of sight, that when birds come, they may be ready to draw and entangle them.

Verse 27. *As a cage is full of birds*] There is no doubt that the reference here is to a *decoy* or *trap-cage*, as Dr. *Blayney* has rendered it; in these the fowlers put several tame birds, which when the wild ones see, they come and light on the cage, and fall into the snare.

Verse 28. *They judge not the cause, yet they prosper*] Perhaps we might be justified in translating, "And shall they prosper?"

Verse 30. *A wonderful and horrible thing is committed in the land*] *Dahler* translates: "Strange crimes and horrible trespasses have been committed in the land." These have been already detailed; but this may refer to what follows.

Verse 31. *The prophets prophesy falsely*] The false prophets predict favourable things, that they may please both the princes and the people.

The priests bear rule by their means] The false prophets affording them all that their influence and power can procure, to enable them to keep their places, and feed on the riches of the Lord's house.

And my people love to have it *so*] Are perfectly satisfied with this state of things, because they are permitted to continue in their sins without reproof or restraint. The prophets and the priests united to deceive and ruin the people. The prophets gave out false predictions; by their means the priests got the government of the people into their own hands; and so infatuated were the people that they willingly abandoned themselves to those blind guides, and would not hearken to the voice of any reformer. In my Old Bible the words stand thus:—**Stonyng and merbaills ben made in the erthe, prophets prophecieden leging; and prestis flappiden with jope with ther bondes, and my pepte lobid siche thingis.** False prophets and worldly priests have been in all ages the bane of religion, and the ruin of many souls. When profligate people stand up on behalf of profligate priests, corruption must then be at its height.

CHAPTER VI.

Jeremiah, in the spirit of prophecy, seeing the Chaldeans on their march, bids his people set up the usual signals of distress, and spread the general alarm to betake themselves to flight, 1. *Then, by a beautiful allusion to the custom of shepherds moving their flocks to the richest pastures, Jerusalem is singled out as a place devoted to be eaten up or trodden down by the armies of the Chaldeans, who are called up against her, and whose ardour and impatience are so great that the soldiers, when they arrive in the evening, regret they have no more day, and desire to begin the attack without waiting for the light of the morning,* 2–5. *God is then represented as animating and directing the besiegers against this guilty city, which sinned as incessantly as a fountain flows,* 6, 7, *although warned of the fatal consequence,* 8. *He intimates also, by the gleaning of the grapes, that one invasion should carry away the remains of another, till their disobedience, hypocrisy, and other sins should end in their total overthrow,* 9–15. *And to show that God is clear when he judgeth, he mentions his having in vain admonished and warned them, and calls upon the whole world to witness the equity of his proceedings,* 16–18, *in punishing this perverse and hypocritical people* 19, 20, *by the ministry of the cruel Chaldeans,* 21–23. *Upon this a chorus of Jews is introduced expressing their fears and alarm,* 24, 25; *to which the prophet echoes a response full of sympathy and tenderness,* 26. *The concluding verses, by metaphors taken from the process of refining gold and silver, represent all the methods hitherto used to amend them as wholly ineffectual,* 27–30.

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O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in [a] Beth-haccerem: [b] for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a [c] comely and delicate *woman*.

3 The shepherds with their flocks shall come unto her; [d] they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 [e] Prepare ye war against her; arise, and let us go up [f] at noon. Wo unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath the LORD of hosts said, Hew ye down trees, and [g] cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 [h] As a fountain casteth out her waters, so she casteth out her wickedness: [i] violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou instructed, O Jerusalem, lest [k] my soul [l] depart from thee; lest I make thee desolate, [m] a land not inhabited.

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9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their [n] ear *is* uncircumcised, and they cannot hearken: behold, [o] the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; [p] I am weary with holding in: I will pour it out [q] upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [r] their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

[a] Neh. iii. 14.——[b] Chap. i. 14; iv. 6.——[c] Or, *dwelling at home.* [d] 1 Kings xxv. 1, 4; chap. iv. 17.——[e] Chap. li. 27; Joel iii. 9. [f] Chap. xv. 8.——[g] Or, *pour out the engine of shot.*——[h] Isa. lvii. 20. [i] Psa. lv. 9, 10, 11; chap. xx. 8; Ezek. vii. 11, 23.——[k] Ezek. xxiii. 18; Hos. ix. 12.——[l] Heb. *be loosed* or *disjointed.*——[m] Lev. xvi. 22; 2 Sam. xxiv. 6, in the margin.——[n] Chap. vii. 26; Acts vii. 61; see Exod. vi. 12.——[o] Chap. xx. 8.——[p] Chap. xx. 9. [q] Chap. ix. 21.——[r] Deut. xxviii. 30; chap. viii. 10.

NOTES ON CHAP. VI.

Verse 1. *O ye children of Benjamin, gather yourselves to flee*] As the invading armies are fast approaching, the prophet calls on the inhabitants of Jerusalem to sound an alarm, and collect all the people to arm themselves and go against the invaders. They are called the children of Benjamin, because Jerusalem was in the tribe of Benjamin.

Tekoa] Was a city about *twelve* miles to the south of Jerusalem.

Beth-haccerem] Was the name of a small village situated on an eminence between Jerusalem and Tekoa. On this they were ordered to set up a *beacon*, or *kindle a large fire*, which might be seen at a distance, and give the people to understand that an enemy was entering the land.

Out of the north] From *Babylon*. The *Scythians*. —*Dahler*.

Verse 3. *The shepherds with their flocks*] The chiefs and their battalions. The invading army is about to spoil and waste all the fertile fields round about the city, while engaged in the siege.

Verse 4. *Prepare ye war against her*] The words of the invaders exciting each other to the assault, and impatient lest any time should be lost; lest the besieged should have time to strengthen themselves, or get in supplies.

Verse 5. *Arise, and let us go by night*] Since we have lost the day, let us not lose the night; but, taking advantage of the darkness, let us make a powerful assault while they are under the impression of terror.

Verse 6. *Hew ye down trees*] To form machines.

And cast a mount] That may overlook the city, on which to place our engines.

This is the city to be visited] We are sure of success, for their God will deliver it into our hands; for it is full of oppression, and he has consigned it to destruction.

Verse 7. *As a fountain casteth out her waters*] The inhabitants are incessant in their acts of iniquity; they do nothing but sin.

Verse 8. *Be thou instructed*] Still there is respite: if they would even now return unto the Lord with all their heart, the advancing Chaldeans would be arrested on their march and turned back.

Verse 9. *They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand*] The Chaldeans are here exhorted to *turn back* and glean up the remnant of the inhabitants that were left after the capture of Jerusalem; for even that remnant did not profit by the Divine judgments that fell on the inhabitants at large.

Verse 10. *The word of the Lord is unto them a reproach*] It is an object of *derision*; they *despise it*.

Verse 11. *I am full of the fury of the Lord*] God has given me a dreadful revelation of the judgments he intends to inflict: my soul is burdened with this prophecy. I have endeavoured to suppress it; but I

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13 For from the least of them even unto the greatest of them every one *is* given to [a] covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have [b] healed also the [u] hurt *of the daughter* of my people slightly, [v] saying, Peace, peace; when *there is* no peace.

15 Were they [w] ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the [x] old paths, where *is* the good way, and walk therein, and ye shall find [y] rest for your souls. But they said, We will not walk *therein*.

17 Also I set [z] watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 [a] Hear, O earth: behold, I will bring evil upon this people, *even* [b] the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

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20 [c] To what purpose cometh there to me incense [d] from Sheba, and the sweet cane from a far country? [e] your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friends shall perish.

22 Thus saith the LORD, Behold, a people cometh from the [f] north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice [g] roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: [h] anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by

[a] Isa. lvi. 11; chap. viii. 10; xiv. 18; xxiii. 11; Mic. iii. 5, 11. [b] Chap. viii. 11; Ezek. xiii. 10. —— [u] Heb. *bruise*, or *breach*. [v] Chap. iv. 10; xiv. 13; xxiii. 17. —— [w] Chap. iii. 3; viii. 12. [x] Isa. viii. 20; chap. xviii. 15; Mal. iv. 4; Luke xvi. 29. [y] Matt. xi. 29.

[z] Isa. xxi. 11; lviii. 1; chap. xxv. 4; Ezek. iii. 17; Hab. ii. 1. [a] Isa. i. 2. —— [b] Prov. i. 31. —— [c] Psa. xl. 6; l. 7, 8, 9; Isa. i. 11; lvi. 3; Amos v. 21; Mic. vi. 6, &c. —— [d] Isa. lx. 6. —— [e] Chap. vii. 21. —— [f] Chap. i. 15; v. 15; x. 22; l. 41, 42, 43. —— [g] Isa. v. 30. —— [h] Chap. iv. 31; xiii. 21; xlix. 24; l. 43.

must pour it forth upon the *children*, on the *young people*, on *husbands* and *wives*, on the *old* and the *superannuated*. All must partake in these judgments.

Verse 14. *They have healed also the hurt* of the daughter *of my people slightly*] *Of the daughter* is not in the text, and is here improperly added: it is, however, in some MSS.

Peace, peace] Ye shall have *prosperity*—when there was none; and when God had determined that there should be none. Here the *prophets prophesied falsely*; and the people continued in sin, being deceived by the priests and the prophets.

Verse 16. *Thus saith the Lord, Stand ye in the ways, and see*] Let us observe the metaphor. A *traveller* is going to a particular city; he comes to a place where the road divides into several paths, he is afraid of going astray; he stops short,—endeavours to find out the right path: he cannot fix his choice. At last he sees another traveller; he inquires of him, gets proper directions—proceeds on his journey—arrives at the desired place—and *reposes* after his fatigue. There is an excellent sermon on these words in the works of our first poet, *Geoffry Chaucer*; it is among the Canterbury Tales, and is called *Chaucer's Tale*. The text, I find, was read by him as it appears in my old MS. Bible:—**Standith upon weies and seeth, and asketh of the olde pathes; What is the good weie? and goth in it, and gee schul fynden refreschyng to youre soulis.** The soul needs *rest*; it can only find this by *walking in the good way*. The *good way* is that which has been *trodden* by the *saints from the beginning*: it is the *old way*, the way of *faith* and *holiness*. BELIEVE, LOVE, OBEY; be *holy*, and be *happy*. This is the *way*; let us *inquire* for it, and *walk* in it. But these bad people said, *We will not walk* in it. Then they took another way, walked over the precipice, and fell into the bottomless pit; where, instead of *rest*, they find—

> ——a fiery deluge, fed
> With ever-burning sulphur, unconsumed

Verse 17. *I set watchmen*] I have sent prophets to warn you.

Verse 20. *Incense from Sheba*] Sheba was in Arabia, famous for the best incense. It was situated towards the southern extremity of the peninsula of Arabia; and was, in respect of Judea, *a far country*.

And the sweet cane from a far country] The *calamus aromaticus*, which, when dried and pulverized, yields a very fine aromatic smell; see on Isa. xliii. 24. This was employed in making the *holy anointing oil*. See Exod. xxx. 23.

Verse 23. *They shall lay hold on bow and spear*] Still pointing out the Chaldeans; or, according to

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the way; for the sword of the enemy *and* fear *is* on every side.

26 O daughter of my people, [i] gird *thee* with sackcloth, [k] and wallow thyself in ashes: [l] make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* [m] a fortress among my people, that thou mayest know and try their way.

28 [n] They *are* all grievous revolters, [o] walking with slanders: *they are* [p] brass and iron; they *are* all corrupters.

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29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [q] Reprobate [r] silver shall *men* call them, because the LORD hath rejected them.

[i] Chap. iv. 8.——[k] Chap. xxv. 34; Mic. i. 10.——[l] Zech. xii. 10. [m] Chap. i. 18; xv. 20.——[n] Chap. v. 23.

[o] Chap. ix. 4.——[p] Ezek. xxii. 18.——[q] Isa. i. 22.——[r] Or, *refuse silver.*

Dahler, the *Scythians*, who had before their invasion of Palestine overrun many parts of Asia, and had spread consternation wherever their name was heard.

Verse 27. *I have set thee* for *a tower* and *a fortress*] Dr. *Blayney* translates, *I have appointed thee to make an assay among my people.* The words refer to the *office of an assayer of silver and gold*; and the *manner* of *assaying* here intended is by the *cupel*, a flat broad iron ring filled with the ashes of burnt bones. To separate the alloy from the silver they add a portion of *lead*; and when all is fused together, and brought into a state of ebullition, the cupel absorbs the lead, and with it the dross or alloy, and the silver is left pure and motionless on the top of the cupel. The people are here represented under the notion of *alloyed silver*. They are full of *impurities*; and they are put into the hands of the prophet, the *assayer*, to be purified. The *bellows* are placed, the *fire* is lighted up, but all to no purpose: so intensely commixed is the alloy with the silver, that it cannot be separated. The nozzle of the *bellows* is even *melted* with the intensity of the fire used to effect the refinement; and the *lead is carried off* by the action of the heat; and the *assayer melteth in vain*, for the alloy still continues in union with the metal. The assayer gives up the process,—will not institute one more expensive or tedious—pronounces the mass unfit to be coined, and denominates it *reprobate silver*, ver. 30. Thus, the evil habits and dispositions of the Israelites were so ingrained that they would not yield to either the *ordinary* or *extraordinary* means of salvation. God pronounces them *reprobate silver*,—not sterling,—full of alloy;—having neither the image nor the superscription of the Great King either on their hearts or on their conduct. Thus he gave them up as incorrigible, and their adversaries prevailed against them. This should be a warning to other nations, and indeed to the Christian Church; for if God did not spare the natural branches, neither will he spare these.

CHAPTER VII.

Here begins another section of prophecy, ending with the ninth *chapter. It opens with exhorting to amendment of life, without which the confidence of the Jews in their temple is declared vain*, 1–11. *God bids them take warning from the fate of their brethren the Israelites, who had been carried away captive on account of their sins without any regard to that sacred place*, (Shiloh,) *where the ark of God once resided*, 12–15. *The iniquities of Judah are so great in the sight of God that the prophet is commanded not to intercede for the people*, 16; *the more especially as they persisted in provoking God by their idolatrous practices*, 17–20. *The Jewish sacrifices, if not accompanied with obedience to the moral law, are of no avail*, 21–24. *Notwithstanding the numerous messages of mercy from the time of the exodus, the people revolted more and more; and have added to their other sins this horrible evil*, the setting up of their abominations in the temple of Jehovah; *or, in other words, they have encumbered the Mosaic economy, which shadowed forth the glorious truths of Christianity, with a heterogeneous admixture of the idolatrous, impure, and cruel rites of heathenism; consequently, the whole land shall be utterly desolated*, 25–34.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7.

THE word that came to Jeremiah from the LORD, saying,

2 [s] Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7.

[s] Jeremiah, chap. xxvi. 2.

NOTES ON CHAP. VII.

Verse 1. *The word that came to Jeremiah*] This prophecy is supposed to have been delivered in the *first year of the reign of Jehoiakim*, son of Josiah, who, far from following the example of his pious father, restored idolatry, maintained bad priests and worse prophets, and filled Jerusalem with abominations of all kinds.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Romani, cir. annum 7.

3 Thus saith the LORD of hosts, the God of Israel, [b] Amend your ways and your doings, and I will cause you to dwell in this place.

4 [c] Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye throughly amend your ways and your doings; if ye throughly [d] execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, [e] neither walk after other gods to your hurt:

7 [f] Then will I cause you to dwell in this place, in [g] the land that I gave to your fathers, for ever and ever.

8 Behold, [h] ye trust in [i] lying words, that cannot profit.

9 [k] Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and [l] walk after other gods whom ye know not;

10 [m] And come and stand before me in this house, [n] which [o] is called by my name, and say, We are delivered to do all these abominations?

11 Is [p] this house, which is called by my name, become a [q] den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Romani, cir. annum 7.

12 But go ye now unto [r] my place which *was* in Shiloh, [s] where I set my name at the first, and see [t] what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, [u] rising up early and speaking, but ye heard not; and I [v] called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [w] Shiloh.

15 And I will cast you out of my sight, [x] as I have cast out all your brethren, [y] *even* the whole seed of Ephraim.

16 Therefore [z] pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: [a] for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

[b] Chap. xviii. 11; xxvi. 13. — [c] Mic. iii. 11. — [d] Chap. xxii. 3. [e] Deut. vi. 14, 15; viii. 19; xi. 28; chap. xiii. 10. — [f] Deut. iv. 40. [g] Chap. iii. 18. — [h] Ver. 4. — [i] Chap. v. 31; xiv. 13, 14. [k] 1 Kings xviii. 21; Hos. iv. 1, 2; Zeph. i. 5. — [l] Exod. xx. 3; ver. 6. — [m] Ezek. xxiii. 39. — [n] Heb. *whereupon my name is called.* — [o] Ver. 11, 14, 30; chap. xxxii. 34; xxxiv. 15. — [p] Isa. lvi. 7.

[q] Matt xxi. 13; Mark xi. 17; Luke xix. 46. — [r] Josh. xviii. 1; Judg. xviii. 31. — [s] Deut. xii. 11. — [t] 1 Sam. iv. 10, 11; Psa. lxxviii. 60; chap. xxvi. 6. — [u] 2 Chron. xxxvi. 15; ver. 25; chap. xi. 7. — [v] Prov. i. 24; Isa. lxv. 12; lxvi. 4. — [w] 1 Sam. iv. 10, 11; Psa. lxxviii. 60; chap. xxvi. 6. — [x] 2 Kings xvii. 23. [y] Psa. lxxviii. 67, 68. — [z] Exod. xxxii. 10; chap. xi. 14; xiv. 11. [a] Chap. xv. 1.

Verse 2. *Stand in the gate of the Lord's house*] There was a show of public worship kept up. The temple was considered God's residence; the usual ceremonies of religion restored by Josiah were still observed; and the people were led to consider the temple and its services as *sacred things*, which would be preservatives to them in case of the threatened invasion.

Verse 4. *The temple of the Lord*] In the *Chaldee* the passage stands thus:—"Do not trust in the words of lying prophets, which say, before the temple of the Lord ye shall worship; before the temple of the Lord ye shall sacrifice; Before the temple of the Lord ye shall adore; thrice in the year ye shall appear before it." This the *Targumist* supposes to have been the reason why the words are here *thrice* repeated. They rather seem to express the conviction which the people had, that they should be safe while their temple service continued; for they supposed that God would not give it up into profane hands. But *sacred places* and *sacred symbols* are nothing in the sight of God when the heart is not right with him.

Verse 5. *If ye throughly amend your ways*] Literally, *If in making good ye fully make good your ways.* God will no longer admit of *half-hearted* work. *Semblances* of piety cannot deceive him; he will not accept *partial* reformation: there must be a *thorough amendment.*

Verse 9. *Will ye steal, murder*] Will you continue to commit such abominations, and pretend to worship *me;* and thus defile the place that is called by my name; and so make my house a *den of robbers? I have seen this,*—and can you expect to escape condign punishment? Ye shall not escape.

Verse 12. *But go ye now unto my place which* was *in Shiloh*] See what I did to my tabernacle and ark formerly: after a long residence at Shiloh, for the iniquity of the priests and the people, I suffered it to fall into the hands of the Philistines, and to be carried captive into their land, and to be set up in the house of their idols. And because of *your* iniquities, I will deal with you and this temple in the same way; for as I spared not Shiloh, though my ark was there, but made it a victim of my wrath, so will I do to Jerusalem and her temple.

Verse 15. *The whole seed of Ephraim.*] Taken here for all the *ten* tribes, that of Ephraim being the principal.

Verse 16. *Therefore pray not thou for this people*] They have filled up the measure of their iniquity, and

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7.

18 [b] The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [c] queen of heaven, and to [d] pour out drink-offerings unto other gods, that they may provoke me to anger.

19 [e] Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel; [f] Put your burnt-offerings unto your sacrifices, and eat flesh.

22 [g] For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, [h] concerning burnt-offerings or sacrifices.

23 But this thing commanded I them, saying, [i] Obey my voice, and [k] I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

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24 [l] But they hearkened not, nor inclined their ear, but [m] walked in the counsels *and* in the [n] imagination of their evil heart, and [o] went [p] backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even [q] sent unto you all my servants the prophets; [r] daily rising up early and sending *them:*

26 [s] Yet they hearkened not unto me, nor inclined their ear, but [t] hardened their neck: [u] they did worse than their fathers.

27 Therefore [v] thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, [w] nor receiveth [x] correction: [y] truth is perished, and is cut off from their mouth.

29 [z] Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

[b] Chap. xliv. 17, 19.——[c] Or, *frame*, or *workmanship of heaven.* [d] Chap. xix. 13.——[e] Deut. xxxii. 16, 21.——[f] Isa. i. 11; chap. vi. 20; Amos v. 21; see Hos. viii. 13.——[g] 1 Sam. xv. 22; Psa. li. 16, 17; Hos. vi. 6.——[h] Heb. *concerning the matter of.* [i] Exod. xv. 26; Deut. vi. 3; chap. xi. 4, 7.——[k] Exod. xix. 5; Lev. xxvi. 12.——[l] Psa. lxxxi. 11; chap. xi. 8.——[m] Deut. xxix. 19; Psa. lxxxi. 12.

[n] Or, *stubbornness.*——[o] Heb. *were.*——[p] Chap. ii. 27; xxxii. 33; Hos. iv. 16.——[q] 2 Chron. xxxvi. 15; chap. xxv. 4; xxix. 19. [r] Ver. 13.——[s] Ver. 24; chap. xi. 8; xvii. 23; xxv. 3, 4. [t] Neh. ix. 17, 29; chap. xix. 15.——[u] Chap. xvi. 12.——[v] Ezek. ii. 7.——[w] Chap. v. 3; xxxii. 33.——[x] Or, *instruction.*——[y] Chap. ix. 3.——[z] Job i. 20; Isa. xv. 2; chap. xvi. 6; xlviii. 37; Mic. i. 16.

they must become examples of my justice. How terrible must the state of that place be, where God refuses to pour out the spirit of supplication on his ministers and people in its behalf!

Verse 18. *The children gather wood*] Here is a description of a *whole family* gathered together, and acting unitedly in idolatrous worship. 1. The *children* go and collect wood, and bring it to the place of sacrifice. 2. The *fathers* lay it in order, and kindle a fire. 3. The *mother* and her *maids* knead dough, make their batch, and out of it form *cakes*, and bake them for the honour of the queen of heaven; most probably the *moon*, though perhaps not exclusive of the *sun* and *planets*, generally called the *host of heaven*. Family worship is a most amiable and becoming thing when performed according to truth. What a pity that so few families show such zeal for the worship of God as those apostate Israelites did for that of their idols!

Verse 21. *Put your burnt-offerings unto your sacrifices, and eat flesh.*] I will receive neither sacrifice nor oblation from you; therefore you may take the beasts intended for sacrifice, and slay and eat them for your *common nourishment*. See on ver. 29.

Verse 23. *This thing commanded I them—Obey my voice.*] It was not *sacrifices* and *oblations* which I required of your fathers in the wilderness, but *obedience;* it was to *walk in that way* of righteousness which I have commanded; then I should have acknowledged them for *my people*, and I should have been *their God;* and then it would have *been well with them*. But to my commands, 1. *They hearkened not*—paid no regard to my word. 2. They *inclined not the ear*—showed no disposition to attend to my counsels. 3. They *walked in the imaginations of their evil heart*—followed its irregular and impure motions, rather than the holy dictates of my Spirit. 4. They *went backward and not forward*. Instead of becoming more wise, obedient, and holy, they grew more corrupt; so that they became more profligate than their fathers.

Verse 28. *Nor receiveth correction*] They have profited neither by *mercies* nor by *judgments:* blessings and corrections have been equally lost upon them.

Verse 29. *Cut off thine hair*] נזרך גזי *gozzi nizrech, shear thy nazarite.* The Nazarite was one who took upon him a particular vow, and *separated* himself from all worldly connexions for a certain time, that he might devote himself without interruption to the service of God; and during all this time no razor was to pass on his head, for none of his hair was to be taken

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30 For the children of Judah have done evil in my sight, saith the LORD: [a] they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high [b] places of Tophet, which *is* in the valley of the son of Hinnom, to [c] burn their sons and their daughters in the fire; [d] which I commanded *them* not, neither [e] came it into my heart.

32 Therefore, behold, [f] the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: [g] for they shall bury in Tophet, till there be no place.

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33 And the [h] carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to [i] cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for [k] the land shall be desolate.

[a] 2 Kings xxi. 4, 7; 2 Chron. xxxiii. 4, 5, 7; chap. xxiii. 11; xxxii. 34; Ezek. vii. 20; viii. 5, 6, &c.; Dan. ix. 27.——[b] 2 Kings xxiii. 10; chap. xix. 5; xxxii. 35.——[c] Psa. cvi. 38.——[d] See Deut. xvii. 3.——[e] Heb. *came it upon my heart.*——[f] Chap. xix. 6.

[g] 2 Kings xxiii. 10; chap. xix. 11; Ezek. vi. 5.——[h] Deut. xxviii. 26; Psa. lxxix. 2; chap. xii. 9; xvi. 4; xxxiv. 20.——[i] Isa. xxiv. 7, 8; chap. xvi. 9; xxv. 10; xxxv. 11; Ezek. xxvi. 13; Hos. ii. 11; Rev. xviii. 23.——[k] Lev. xxvi. 33; Isa. i. 7; iii. 26.

off. After the vow was over, he shaved his head and beard, and returned to society. See Num. vi. 2, &c., and the notes there. Jerusalem is here considered under the notion of a Nazarite, by profession devoted to the service of God: but that profession was empty; it was not accompanied with any suitable practice. God tells them here to cut off their hair; to make no vain pretensions to holiness or religion; to throw off the mask, and attempt no longer to impose upon themselves and others by their hypocritical pretensions. On the same ground he orders them, ver. 21, to devote to common use the animals destined for sacrifice; and to make no more vain shows of religion while their hearts were not right with him. Dr. *Blayney* thinks the address is to the *prophet*, who was a Nazarite by virtue of his office, and who was called to cut off his hair as a token of *mourning* for the desolations which were coming upon his people. That *cutting off the hair* was a sign of *distress* and *mourning* may be seen, Ezra ix. 3; Isa. xv. 2; Jer. xli. 5, &c. But I think the other the more natural construction.

On high places] That the lamentation may be heard to the greater distance.

The generation of his wrath.] Persons exposed to punishment: used here as *children of wrath*, Eph. ii. 3.

Verse 31. *Tophet—in the valley of the son of Hinnom*] Tophet was the place in that valley where the continual fires were kept up, in and through which they consecrated their children to Moloch.

Verse 32. *The valley of slaughter*] The place where the slaughtered thousands of this rebellious people shall be cast, in order to their being burnt, or becoming food for the beasts of the field and the fowls of the air, ver. 33. These words are repeated, and their meaning more particularly explained, chap. xix. 6–15.

Verse 34. *Then will I cause to cease—the voice of mirth*] There shall no longer be in Jerusalem any *cause of joy*; they shall neither marry nor be given in marriage, for the land shall be totally desolated. Such horrible sins required such a horrible punishment. And they must be *horrible*, when they move God to destroy the work of his own hands.

CHAPTER VIII.

The judgments threatened in the last chapter are here declared to extend to the very dead, whose tombs should be opened, and the carcasses treated with every mark of indignity, 1–3. From this the prophet returns to reprove them for their perseverance in transgression, 4–6; and for their thoughtless stupidity, which even the instinct of the brute creation, by a beautiful contrast, is made to upbraid, 7–9. This leads to farther threatenings, expressed in a variety of striking terms, 10–13. Upon which a chorus of Jews is introduced, expressing their terror on the news of the invasion, 14, 15; which is greatly heightened in the next verse by the prophet's hearing the snorting of Nebuchadnezzar's horses even from Dan, and then seeing the devastation made by his army, 16, whose cruelties God himself declares no entreaties will soften, 17. On this declaration the prophet laments most bitterly the fate of the daughter of his people, changing the scene unawares to the place of her captivity, where she is introduced answering in mournful responses to the prophet's dirge, 18–22. The variety of images and figures used to diversify the same subject is equally pleasing and astonishing. The dress is generally new, always elegant.

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AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and [a] whom they have worshipped: they shall not be gathered, [b] nor be buried; they shall be for [c] dung upon the face of the earth.

3 And [d] death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

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5 Why *then* is this people of Jerusalem [e] slidden back by a perpetual backsliding? [f] they hold fast deceit, [g] they refuse to return.

6 [h] I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, [i] the stork in the heaven knoweth her appointed times; and [k] the turtle and the crane and the swallow observe the time of their coming; but [l] my people know not the judgment of the LORD.

8 How do ye say, We *are* wise, [m] and the

[a] 2 Kings xxiii. 5; Ezek. iii. 16.——[b] Chap. xxii. 19. [c] 2 Kings ix. 36; Psa. lxxxiii. 10; chap. ix. 22; xvi. 4.——[d] Job iii. 21, 22; vii. 15, 16; Rev. ix. 6.

[e] Chap. vii. 24.——[f] Chap. ix. 6.——[g] Chap. v. 3.——[h] 2 Pet. iii. 9.——[i] Isa. i. 3.——[k] Cant. ii. 12.——[l] Chap. v. 4, 5. [m] Rom. ii. 17.

NOTES ON CHAP. VIII.

Verse 1. *They shall bring out the bones*] This and the two following verses are a continuation of the preceding prophecy, and should not have been separated from the foregoing chapter.

In order to pour the utmost contempt upon the land, the victorious enemies dragged out of their graves, caves, and sepulchres, the bones of kings, princes, prophets, priests, and the principal inhabitants, and exposed them in the open air; so that they became, in the order of God's judgments, a reproach to them in the vain confidence they had in the *sun*, *moon*, and *the host of heaven*—all the planets and stars, whose worship they had set up in opposition to that of Jehovah. This custom of raising the bodies of the dead, and scattering their bones about, seems to have been general. It was the highest expression of hatred and contempt. *Horace* refers to it:—

Barbarus, heu, cineres insistet victor, et urbem
Eques sonante verberabit ungula:
Quæque carent ventis et solibus ossa Quirini
(Nefas videre) dissipabit insolens.
Epod. xvi. 11.

"Barbarians fell shall wanton with success,
Scatter the city's flaming ruins wide;
Or through her streets in vengeful triumph ride,
And her great founder's hallowed ashes spurn,
That slept uninjured in the sacred urn." FRANCIS.

See this judgment referred to, Baruch ii. 24, 25.

Verse 4. *Moreover thou shalt say*] Dr. *Blayney* very properly observes, "In that part of the prophecy which follows next, the difference of speakers requires to be attended to; the transition being quick and sudden, but full of life and energy. The prophet at first, in the name of God, reproves the people's incorrigibility; he charges their wise ones with folly, and threatens them with grievous calamities, ver. 4–13. In the three next verses he seems to apostrophize his countrymen in his own person, and as one of the people that dwelt in the open towns, advising those that were in the like situation to retire with him into some of the fortified cities, and there wait the event with patience, since there was nothing but terror abroad, and the noise of the enemy, who had already begun to ravage the country, ver. 14–16. God speaks, ver. 17, and threatens to bring foes against them that should be irresistible. The prophet appears again in his own person, commiserating the daughter of his people, who is heard bewailing her forlorn case in a distant land; while the voice of God, like that of conscience, breaks in upon her complaints, and shows her that all this ruin is brought upon her by her own infidelities, ver. 18–20. The prophet once more resumes his discourse; he regrets that no remedy can be found to close up the wounds of his country, and pathetically weeps over the number of her slain, ver. 21, chap. ix. 1."

Shall they fall, and not arise? shall he turn away, and not return?] That is, It is as possible for sinners to return from their sin to God, for his grace is ever at hand to assist, as it is for God, who is pouring out his judgments, to return to them on their return to him. But these *held fast deceit, and refused to return*; they would not be undeceived.

Verse 6. *As the horse rusheth into the battle.*] This strongly marks the unthinking, careless desperation of their conduct.

Verse 7. *The stork in the heaven*] The *birds of passage* know the times of their going and return, and punctually observe them; they obey the dictates of nature, but my people do not obey my law.

Verse 8. *The pen of the scribes* is *in vain.*] The *deceitful pen* of the scribes. They have written falsely, though they had the truth before them. It is too bold

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law of the LORD *is* with us? Lo, certainly [a] in vain made he *it;* the pen of the scribes *is* in vain.

9 [a] The [p] wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and [q] what wisdom *is* in them?

10 Therefore [r] will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to [s] covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have [t] healed the hurt of the daughter of my people slightly, saying, [u] Peace, peace; when *there is* no peace.

12 Were they [v] ashamed when they had committed abomination; nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 [w] I will surely consume them, saith the LORD: *there shall be* no grapes [x] on the vine, nor figs on the [y] fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? [z] assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us [a] water of [b] gall to drink, because we have sinned against the LORD.

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15 We [c] looked for peace, but no good *came;* *and* for a time of health, and behold trouble!

16 The snorting of his horses was heard from [d] Dan: the whole land trembled at the sound of the neighing of his [e] strong ones; for they are come, and have devoured the land, and [f] all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not *be* [g] charmed, and they shall bite you, saith the LORD.

18 *When* I would comfort myself against sorrow, my heart *is* faint [h] in me.

19 Behold the voice of the cry of the daughter of my people [i] because of them that dwell in [k] a far country: *Is* not the LORD in Zion? *is* not her king in her? Why have they [l] provoked me to anger with their graven images, *and* with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 [m] For the hurt of the daughter of my people am I hurt; I am [n] black; astonishment hath taken hold on me.

22 *Is there* no [o] balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people [p] recovered?

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[a] Or, *the false pen of the scribes worketh for falsehood;* Isa. x. 1. [o] Chap. vi. 15. —— [p] Or, *Have they been ashamed,* &c. —— [q] Heb. *the wisdom of what thing?* —— [r] Deut. xxviii. 30; chap. vi. 12; Amos v. 11; Zeph. i. 13. —— [s] Isa. lvi. 11; chap. vi. 13. —— [t] Chap. vi. 14. —— [u] Ezek. xiii. 10. —— [v] Chap. iii. 3; vi. 15. —— [w] Or, *in gathering I will consume.* —— [x] Isa. v. 1, &c.; Joel i. 7. —— [y] Matt. xxi. 19; Luke xiii. 6, &c. —— [z] Chap. iv. 5.

[a] Chap. ix. 15; xxiii. 15. —— [b] Or, *poison.* —— [c] Chap. xiv. 19. [d] Chap. iv. 15. —— [e] Judg. v. 22; chap. xlvii. 3. —— [f] Heb. *the fulness thereof.* —— [g] Psa. lviii. 4, 5; Eccles. x. 11. —— [h] Heb. *upon.* [i] Heb. *because of the country of them that are far off.* —— [k] Isa. xxxix. 3. —— [l] Deut. xxxii. 21; Isa. i. 4. —— [m] Chap. iv. 19; ix. 1; xiv. 17. [n] Joel ii. 6; Nah. ii. 10. —— [o] Gen. xxxvii. 25; xliii. 11; chap. xlvi. 11; li. 8. —— [p] Heb. *gone up.*

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an assertion to say that "the Jews have never falsified the sacred oracles;" they have done it again and again. They have written falsities when they knew they were such.

Verse 10. *Therefore will I give their wives*] From this to the end of ver. 15 is repeated from chap. vi. 13–15.

Verse 16. *The snorting of his horses was heard from Dan*] *Dan* lay in the way from Babylon to Jerusalem; and it was by this city, after the battle of Carchemish, that Nebuchadnezzar, in pursuing the Egyptians, entered Palestine.

The whole land trembled at the sound of the neighing of his strong ones] Of his *war horses.* This is a fine image; so terrible was the united neighing of the cavalry of the Babylonians that the reverberation of the air caused the ground to tremble. This is better, and more majestic, than the celebrated line of *Virgil:*—

Quadrupe-dante pu-trem soni-tu quatit ungula campum.

It would be much easier to *shake the ground* with the *prancings* of many horses, than to cause an *earthquake* by the sound of the *neighing* of the troops of cavalry.

Verse 17. *I will send serpents*] These were symbols of the enemies that were coming against them; a foe that would rather slay them and destroy the land than get booty and ransom.

Verse 20. *The harvest is past*] The siege of Jerusalem lasted *two years;* for Nebuchadnezzar came against it in the *ninth* year of Zedekiah, and the city was taken in the *eleventh;* see 2 Kings xxv. 1–3. This seems to have been a proverb: "We expected deliverance the *first year*—none came. We hoped for it the *second year*—we are disappointed; we are not saved—no deliverance is come."

Verse 22. *Is there no balm in Gilead?*] Yes, the most excellent in the world. "Is there no physician there?" Yes, persons well skilled to apply it. "Why then is not the health of the daughter of my people

recovered?" Because ye have not applied to the physician, nor used the balm. Ye die because ye will not use the remedy. But to apply this metaphor:—The *Israelites* are represented as a *man dying* through disease; and a disease for the cure of which the *balm of Gilead* was well known to be a *specific*, when judiciously applied by a physician. But though there be *balm* and a *physician*, the people are not cured; neither their spiritual nor political evils are removed. But what may all this *spiritually* mean? The people are morally diseased; they have sinned against God, and provoked him to destroy them. They are warned by the prophet to repent and turn to God: they refuse, and sin on. Destruction is come upon them. Might they not have avoided it? Yes. Was it the fault of God? No. Did he not send his prophets with the richest offers of mercy? Did he not give them time, the best instructions, and the most effectual means of returning to him? Has not *mercy*, the heavenly *balm*, been ever at hand? And has not GOD, the great *Physician*, been ever ready to apply it? Yes. Why then are they not converted and healed? Because they would not apply to the Divine Physician, nor receive the only remedy by which they could be spiritually healed. They, then, that sin against the only remedy must perish, because they might have had it, but would not. It is not because there is a deficiency of grace, nor of the means of grace, that men are not saved; but because they either make no use, or a bad use, of them. Jesus Christ, by the grace of God, has tasted death for every man; but few are saved, because *they* WILL NOT *come unto him that they may have life.*

In my old MS. Bible the text is rendered thus:—

Whether gumm is not in Galaad? Or a leche is not there? Why than the hid woundc of the daughter of my peple is not alle helid?

How shall they escape who neglect so great a salvation? Reader, lay this to heart; and, while there is time, apply heartily to the great Physician for thy cure.

CHAPTER IX.

The prophet bitterly laments the terrible judgments about to be inflicted upon his countrymen, and points out some of the evils which have provoked the Divine Majesty, 1–9. *Judea shall be utterly desolated, and the inhabitants transplanted into heathen countries*, 10–17. *In allusion to an ancient custom, a band of mourning women is called to lament over the ruins of Jerusalem*, 17, 18; *and even the funeral dirge is given in terms full of beauty, elegance, and pathos*, 19–22. *God is the fountain of all good; man, merely an instrument by which a portion of this good is distributed in the earth; therefore none should glory in his wisdom, might, or riches*, 23, 24. *The judgments of God shall fall, not upon the land of Judea only, but also upon many heathen nations*, 25, 26.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7.

O [a] that [b] my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 O that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for [c] they *be* all adulterers, an assembly of treacherous men.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7

3 And [d] they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and

[a] Heb. *Who will give my head*, &c.——[b] Isa. xxii. 4; chap. iv. 19; xiii. 17; xiv. 17; Lam. ii. 11; iii. 48.

[c] Chapter v. 7, 8.——[d] Psalm lxiv. 3; Isaiah lix. 4, 13, 15.

NOTES ON CHAP. IX.

Verse 1. *O that my head were waters*] מי יתן ראשי מים *mi yitten roshi mayim*, "who will give to my head waters?" My mourning for the sins and desolations of my people has already exhausted the source of tears: I wish to have a fountain opened there, that I may weep day and night for the slain of my people. This has been the sorrowful language of many a pastor who has preached long to a hardened, rebellious people, to little or no effect. This verse belongs to the preceding chapter.

Verse 2. *O that I had in the wilderness*] In the eastern countries there are no such *inns* or *houses of entertainment* as those in Europe. There are in different places public buildings called *caravanserais*, where travellers may *lodge*: but they are without *furniture* of any kind, and without food. Indeed they are often without a *roof*, being mere *walls* for a protection against the wild beasts of the desert. I wish to hide myself any where, in the most uncomfortable circumstances, that I may not be obliged any longer to witness the abominations of this people who are shortly to be visited with the most grievous punishments. Several interpreters suppose this to be the speech of GOD. I cannot receive this. I believe this verse to be spoken by the prophet, and that God proceeds with the next verse, and so on to the *ninth* inclusive.

Verse 3. *They bend their tongues* like *their bow* for *lies*] And their lies are such that they as fully *take away life* as the *keenest arrow* shot from the best strung bow. The false prophets told the people that there was no desolation at hand: the people believed them; made no preparation for their defence; did not return to the Lord; and the sword came and destroyed them.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Romani, cir. annum 7.

they [a]know not me, saith the LORD.

4 [f]Take ye heed every one of his [g]neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will [h]walk with slanders.

5 And they will [i]deceive every one his neighbour, and will not speak the truth: they have taught their tongues to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, [k]I will melt them, and try them; [l]for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh [m]deceit: *one* speaketh [n]peaceably to his neighbour with his mouth, but [o]in heart he layeth [p]his wait.

9 [q]Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and [r]for the [s]habitations of the wilderness a lamentation, because they are [t]burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; [u]both [v]the fowl of the heavens and the beast are fled; they are gone.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Romani, cir. annum 7.

11 And I will make Jerusalem [w]heaps, *and* [x]a den of dragons; and I will make the cities of Judah [y]desolate, without an inhabitant.

12 [z]Who *is* the wise man that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have [a]walked after the [b]imagination of their own heart, and after Baalim, [c]which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will [d]feed them, *even* this people, [e]with wormwood, and give them water of gall to drink.

16 I will [f]scatter them also among the heathen, whom neither they nor their fathers have known: [g]and I will send a sword after them, till I have consumed them.

17 Thus saith the LORD of hosts, Consider ye, and call for [h]the mourning women, that

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[a] 1 Sam. ii. 12; Hos. iv. 1. — [f] Chap. xii. 6; Mic. vii. 5, 6. [g] Or, *friend.* — [h] Chap. vi. 28. — [i] Or, *mock.* — [k] Isa. i. 25; Mal. iii. 3. — [l] Hos. xi. 8. — [m] Psa. xii. 2; cxx. 3; ver. 3. [n] Psa. xxviii. 3; lv. 21. — [o] Heb. *in the midst of him.* — [p] Or, *wait for him.* — [q] Chap. v. 9, 29. — [r] Chap. xii. 4; xxiii. 10; Hos. iv. 3. — [s] Or, *pastures.* — [t] Or, *desolate.* — [u] Heb. *from the fowl even to,* &c. — [v] Chap. iv. 25.

[w] Isa. xxv. 2. — [x] Isa. xiii. 22; xxxiv. 13; chap. x. 22. [y] Heb. *desolation.* — [z] Psa. cvii. 43; Hos. xiv. 9. — [a] Chap. iii. 17; vii. 43. — [b] Or, *stubbornness.* — [c] Gal. i. 14. — [d] Psa. lxxx. 5. [e] Chap. viii. 14; xxiii. 15; Lam. iii. 15, 19. — [f] Lev. xxvi. 33; Deut. xxviii. 64. — [g] Lev. xxvi. 33; chap. xliv. 27; Ezek. v. 2, 12. — [h] 2 Chron. xxxv. 25; Job iii. 8; Eccles. xii. 5; Amos v. 16; Matt. ix. 23.

They are not valiant for the truth] They are *bold* in sin, and *courageous* to support their lies; but the *truth* they neither patronize nor support.

Verse 5. *And weary themselves to commit iniquity.*] O, what a drudgery is sin! and how much labour must a man take in order to get to hell! The tenth part of it, in *working together with God*, would bring him to the gate of glory.

Verse 7. *Behold, I will melt them*] I will put them in the *furnace of affliction*, and see if this will be a means of purging away their dross. See on chap. vi. 27.

Verse 10. *Both the fowl of the heavens and the beast are fled*] The land shall be so utterly devastated, that neither beast nor bird shall be able to live in it.

Verse 11. *A den of dragons*] תנים *tannim* is supposed to mean here *jackals*; the *chakal* is a beast frequent in the east, an attendant on the lion, the refuse of whose prey he devours. It is an animal that seems to have been bred originally between the *wolf* and the *dog*. The original is sometimes interpreted, *dragons, whales*, &c.

Verse 12. *Who is the wise man*] To whom has God revealed these things? He is the truly wise man. But it is to his prophet alone that God has revealed these things, and the speedy fulfilment of the predictions will show that the prophet has not spoken of himself.

Verse 15. *I will feed them—with wormwood*] They shall have the deepest sorrow and heaviest affliction. They shall have *poison* instead of *meat* and *drink*.

Verse 17. *Call for the mourning women*] Those whose office it was to make lamentations at funerals, and to bewail the dead, for which they received *pay*. This custom continues to the present in Asiatic countries. In *Ireland* this custom also prevails, which no doubt their ancestors brought from the east. I have often witnessed it, and have given a specimen of this elsewhere. See the note on Matt. ix. 23. The first lamentations for the dead consisted only in the sudden bursts of inexpressible grief, like that of David over his son Absalom, 2 Sam. xix. 4. But as men grew refined, it was not deemed sufficient for the surviving relatives to vent their sorrows in these natural, artless expressions

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7.

they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that [i] our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because [k] our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off [l] the children from without, *and* the young men from the streets.

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall [m] as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 Thus saith the LORD, [n] Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [o] let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth:

[i] Chap. xiv. 17.——[k] Lev. xviii. 28; xx. 22.——[l] Chap. vi. 11.

[m] Chap. viii. 2; xvi. 4.——[n] Eccles. ix. 11.——[o] 1 Cor. i. 31; 2 Cor. x. 17.

of wo, but they endeavoured to join others as partners in their sorrows. This gave rise to the custom of *hiring persons to weep at funerals*, which the *Phrygians* and *Greeks* borrowed from the *Hebrews*. *Women* were generally employed on these occasions, because the tender passions being predominant in this sex, they succeeded better in their parts; and there were never wanting persons who would let out their services to hire on such occasions. Their lamentations were sung to the pipe as we learn from Matt. ix. 23. See the funeral ceremonies practised at the burial of Hector, as described by Homer:—

Οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
Τρῆτοις ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδοὺς,
Θρήνων ἐξάρχους, οἵ τε στονόεσσαν ἀοιδὴν
Οἱ μὲν ἀρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
Il. lib. xxiv., ver. 719.

"Arrived within the royal house, they stretched
The breathless Hector on a sumptuous bed,
And *singers* placed beside him, who should chant
The *strain funereal*; they with many a *groan*
The *dirge began*; and still at every close
The *female train* with *many a groan replied*."
COWPER.

St. Jerome tells us that even to his time this custom continued in Judea; that women at funerals, with dishevelled hair and naked breasts, endeavoured in a modulated voice to invite others to lament with them. The poem before us, from the *seventeenth* to the *twenty-second* verse, is both an illustration and confirmation of what has been delivered on this subject, and worthy of the reader's frequent perusal, on account of its affecting pathos, moral sentiments, and fine images, particularly in the *twenty-first* verse, where *death* is described in as animated a prosopopœia as can be conceived. See *Lowth's twenty-second* Prelection, and *Dodd*. The *nineteenth* verse is supposed to be the funeral song of the women.

"How are we spoiled!
We are greatly confounded!
For we have forsaken the land;
Because they have destroyed our dwellings."

Verse 20. *Teach your daughters*] This is not a common dirge that shall last only till the body is consigned to the earth; it must last longer; teach it to your children, that it may be continued through every generation, till God turn again your captivity.

Verse 21. *For death is come up into our windows*] Here DEATH is personified, and represented as scaling their wall; and after having slain the *playful children* without, and the *vigorous youth* employed in the labours of the field, he is now come into the private houses, to destroy the aged and infirm; and into the palaces, to destroy the king and the princes.

Verse 22. *And as the handful after the harvestman*] The reapers, after having cut enough to fill their hand, threw it down; and the binders, following after, collected those handfuls, and bound them in sheaves. *Death* is represented as having *cut down* the inhabitants of the land, as the *reapers do the corn*; but so general was the *slaughter*, that there was none to *bury the dead*, to gather up these handfuls; so that they lay in a state of putrescence, *as dung upon the open field*.

Verse 23. *Let not the wise* man *glory in his wisdom*] Because God is the Fountain of all good, neither *wisdom*, nor *might*, nor *riches*, nor *prosperity* can come but *from* or *through* him. Nothing can be more rational than that the Source of all our blessings should be acknowledged. *Riches* cannot deliver in the day of death; *strength* cannot avail against him; and as a shield against him, our *wisdom* is foolishness.

Verse 24. *But let him that glorieth*] To *glory* in a thing is to depend on it as the means or cause of procuring *happiness*. But there can be no happiness but in being *experimentally acquainted* with that God *who exercises loving-kindness, judgment*, and *righteousness in the earth*. He who has God's mercy for his portion may well exult; for he need not fear the power of any adversary.

Sometimes the ancient heathen poets uttered sen-

A. M. cir. 3394. B. C. cir. 610. Ol. cir. XLII. 3. Tarquinii Prisci, R. Roman., cir. annum 7.

[p] for in these *things* I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that [q] I will [r] punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, [s] and the children of Ammon, and Moab, and all *that are* [t] in the [u] utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [v] uncircumcised in the heart.

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[p] Mic. vi. 8; vii. 18.——[q] Rom. ii. 8, 9.——[r] Heb. *visit upon.* Judith xiv. 10.——[t] Heb. *cut off into corners, or having the corners of their hair polled.*——[u] Chap. xxv. 23; xlix. 32.——[v] Lev. xxvi. 41; Ezek. xliv. 7; Rom. ii. 28, 29.

timents of morality far beyond their dispensation. Witness PHOCYLIDES on this subject:—

Μη γαυρου σοφιη, μητ' αλκη, μητ' ενι πλουτῳ·
Εις Θεος εστι σοφος, δυνατος Ϟ' ἁμα, και πολυολβος.

"If *wisdom*, *strength*, or *riches* be thy lot,
Boast not; but rather think thou hast them not.
ONE GOD alone from whom those gifts proceed
Is *wise*, is *mighty*, and is *rich indeed*."

Verse 25. *I will punish all* them which are *circumcised with the uncircumcised*] Do not imagine that *you*, because of your crimes, are the only objects of my displeasure; the *circumcised* and the *uncircumcised*, the *Jew* and the *Gentile*, shall equally feel the stroke of my justice, their transgressions being alike, after their advantages and disadvantages are duly compared. In like manner, *other nations* also were delivered into the hands of Nebuchadnezzar; these he immediately enumerates: *Egypt* and *Edom*, and the *Moabites* and the *Ammonites*, and the *Arabians of the desert*. All these nations were *uncircumcised* in that way which God required that rite to be practised as a sign of his *covenant*; and the Israelites, that did practise it as a sign of that covenant, did not attend to its spiritual meaning, for they were all *uncircumcised in heart*. And it may be remarked, that these people were in general confederated against the Chaldeans.

Verse 26. *All* that are *in the utmost corners*] כל קצוצי פאה *col ketsutsey pheah*. These words have been variously understood. The *Vulgate* translates: Omnes qui attonsi sunt in comam; "All who have their hair cut short." The *Targum*, *Septuagint*, *Syriac*, and *Arabic* have understood it nearly in the same way; and so our margin. Others think that the *insular* or *peninsular* situation of the people is referred to. Dr. *Blayney* thinks the *Arabians* are meant, who dwelt in the great desert, between Mesopotamia and Palestine. I really think our marginal reading should be preferred, as expressing the sense of all the ancient Versions.

CHAPTER X.

The Jews, about to be carried into captivity, are here warned against the superstition and idolatry of that country to which they were going. Chaldea was greatly addicted to astrology, and therefore the prophet begins with warning them against it, 1, 2. He then exposes the absurdity of idolatry in short but elegant satire; in the midst of which he turns, in a beautiful apostrophe, to the one true God, whose adorable attributes repeatedly strike in view, as he goes along, and lead him to contrast his infinite perfections with those despicable inanities which the blinded nations fear, 3–16. The prophet again denounces the Divine judgments, 17, 18; upon which Jerusalem laments her fate, and supplicates the Divine compassion in her favour, 19–25.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, [a] Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the [b] customs of the people *are* vain: for [c] *one* cutteth a tree out of

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

[a] Lev. xviii. 3; xx. 23.——[b] Heb. *statutes, or ordinances, ore vanity.*——[c] Isa. xl. 19, 20; xliv. 9, 10, &c.; xlv. 20.

NOTES ON CHAP. X.

Verse 1. *Hear ye the word which the Lord speaketh unto you*] Dr. *Dahler* supposes this discourse to have been delivered in the *fourth* year of the reign of *Jehoiakim*. It contains an invective against idolatry; showing its absurdity, and that the Creator alone should be worshipped by all mankind.

Verse 2. *Learn not the way of the heathen*] These words are more particularly addressed to the ten tribes scattered among the heathen by the Assyrians, who carried them away captive; they may also regard those in the land of Israel, who still had the customs of the former heathen settlers before their eyes.

Be not dismayed at the signs of heaven; for the heathen are dismayed] The Chaldeans and Egyptians were notoriously addicted to astrology; and the Israelites here are cautioned against it. The *signs* of the heavens may mean either the *sun*, *moon*, *planets*, and particular *stars* or *constellations*; or the *figures* or *characters* by which they represented these heavenly bodies.

Verse 3. *The customs of the people* are *vain*] חקות

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they [d] fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, [e] but speak not: they must needs be [f] borne, because they cannot go. Be not afraid of them; for [g] they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none [h] like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 [i] Who would not fear thee, O King of nations? for [k] to thee doth it appertain: forasmuch as [l] among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are [m] altogether [n] brutish and foolish: the stock *is* a doctrine of vanities.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

9 Silver spread into plates is brought from Tarshish, and [o] gold from Uphaz, the work of the workman, and of the hands of the founder: [p] blue and purple *is* their clothing: they *are* all [q] the work of cunning *men*.

10 But the LORD *is* the [r] true God, he *is* [s] the living God, and an [t] everlasting [u] King at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 [v] Thus shall ye say unto them, [w] The gods that have not made the heavens and the earth, *even* [x] they shall perish from the earth, and from under these heavens.

12 He [y] hath made the earth by his power, he hath [z] established the world by his wisdom,

[d] Isa. xli. 7; xlvi. 7.——[e] Psa. cxv. 5; cxxxv. 16; Hab. ii. 19; 1 Cor. xii. 2.——[f] Psa. cxv. 7; Isa. xlvi. 1, 7.——[g] Isa. xli. 23. [h] Exod. xv. 11; Psa. lxxxvi. 8, 10.——[i] Rev. xv. 4.——[k] Or, *it liketh thee*.——[l] Psa. lxxxix. 6.——[m] Heb. *in one*, or *at once*. [n] Psa. cxv. 8; Isa. xli. 29; Hab. ii. 18; Zech. x. 2; Rom. i. 21, 22.

[o] Dan. x. 5.——[p] Bar. vi. 12, 72.——[q] Psa. cxv. 4.——[r] Heb. *God of truth*; Psa. xxxi. 5.——[s] 1 Tim. vi. 17.——[t] Heb. *king of eternity*.——[u] Psa. x. 16.——[v] In the Chaldean language [w] See Psa. xcvi. 5.——[x] Ver. 15; Isa. ii. 18; Zech. xiii. 2 [y] Gen. i. 1, 6, 9; Psa. cxxxvi. 5, 6; chap. li. 15, &c.——[z] Psa. xciii. 1.

chukkoth; the statutes and principles of the science are vain, empty, and illusory. They are founded in nonsense, ignorance, idolatry, and folly.

One *cutteth a tree out of the forest*] See the notes on Isa. xl. 19, and xliv. 9, &c., which are all parallel places and where this conduct is strongly ridiculed.

Verse 5. *They* are *upright as the palm tree*] As straight and as stiff as the trees out of which they are hewn.

Verse 7. *Who would not fear thee*] Who would not *worship* thee as the Author and Giver of all good? The *fear of God* is often taken for the whole of true *religion*.

Among all the wise men *of the nations*] Not even the wisest and most cultivated of the nations have ever found out any one equal to thee; but so exalted and holy art thou, that in all their wisdom and research they have never been able to find out the *true God*.

Verse 8. *The stock* is *a doctrine of vanities*.] Dr. *Blayney* translates,—"The wood itself is a rebuker of vanities." The very tree out of which the god is hewn demonstrates the vanity and folly of the idolaters; for, can all the art of man make out of a log of wood an animate and intelligent being!

Verse 9. *Brought from Tarshish*] Some suppose this to be *Tartessus* in *Spain*, from which the Phœnicians brought much silver. *Uphaz*, *Calmet* thinks to be the river *Pison*; some think *Ophir* is intended.

Blue and purple is *their clothing*] These were the most precious dyes; very rare, and of high price.

Verse 10. *But the Lord*] The original word should be preserved, however we agree to pronounce it: יהוה *Yehovah is the true God*. He is without beginning, and without end. This is *true* of no being else.

He is *the living God*] His being is underived: and he gives *life* to all. He is the very *Fountain* whence all *life* is derived.

And an everlasting king] As he has *made*, so he *governs*, all things. His *sway* is felt both in the heavens and in the earth.

At his wrath the earth shall tremble] All storms, tempests, tornadoes, and earthquakes are the effects of his power; and when the *nations* are destroyed, or turned upside down, it is the effect of his displeasure.

Verse 11. *Thus shall ye say unto them*] This is the message you shall deliver to the Chaldean idolaters.

The gods that have not made the heavens and the earth, even *they shall perish*] Both they and their worshippers shall be destroyed; and idolatry shall *finally* be destroyed from the earth; and the heavens shall look no more on so great an abomination. It is suffered for a *while*: but in the *end* shall be destroyed This verse is written in a sort of *Hebræo-Syriaco-Chaldee*; such a dialect as I suppose was spoken at that time in Babylon, or during the captivity. As it is a message to the Babylonians, therefore, it is given in their own language. The *Chaldee* makes it the beginning of the copy of the epistle which the Prophet Jeremiah sent to the rest of the elders of the captivity who were in Babylon. All the ancient Versions acknowledge this verse; and it is found in all MSS. hitherto collated, except one of Dr. *Kennicott's* numbered 526; and he has included it between lines, as doubting its authenticity. Dr. *Blayney* supposes that some public teacher during the captivity, deducing it by direct inference from the prophet's words, had it inserted in the margin, and perhaps usually read together with this section, in the assemblies of the people, in order that they might have their answer always ready, whenever they were molested on the point of

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

and [a] hath stretched out the heavens by his discretion.

13 [b] When he uttereth his voice, *there is* a [c] multitude of waters in the heavens, and [d] he causeth the vapours to ascend from the ends of the earth; he maketh lightnings [e] with rain, and bringeth forth the wind out of his treasures.

14 [f] Every man [g] is [h] brutish in *his* knowledge: [i] every founder is confounded by the graven image: [k] for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation [l] they shall perish.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10

16 [m] The Portion of Jacob *is* not like them: for he *is* the former of all *things;* and [n] Israel *is* the rod of his inheritance: [o] The LORD of hosts *is* his name.

17 [p] Gather up thy wares out of the land, O [q] inhabitant of the fortress.

A. M. cir. 3404 B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

18 For thus saith the LORD, Behold, I will [r] sling out the inhabitants of

[a] Job ix. 8; Psa. civ. 2; Isa. xl. 22.——[b] Job xxxviii. 34.——[c] Or, *noise.*——[d] Psa. cxxxv. 7.——[e] Or, *for rain.*——[f] Chap. li. 17, 18.——[g] Or, *is more brutish than to know.*——[h] Prov. xxx. 2.——[i] Isa. xlii. 17; xliv. 11; xlv. 16.——[k] Hab. ii. 18.——[l] Ver. 11.

[m] Psa. xvi. 5; lxxiii. 26; cxix. 57; chap. li. 19; Lam. iii. 24.——[n] Deut. xxxii. 9; Psa. lxxiv. 2.——[o] Isa. xlvii. 4; li. 15; liv. 5, chap. xxxi. 35; xxxii. 18; l. 34.——[p] See chap. vi. 1; Ezek. xii. 3, &c.——[q] Heb. *inhabitress.*——[r] 1 Sam. xxv. 29; chap. xvi. 18.

religion, or importuned to join the idolatrous worship of the Chaldeans.

Dahler has left it entirely out of the text, and introduces it in a note thus:—"After ver. 10 the Hebrew text is interrupted by a verse written in the Chaldean or Babylonish tongue. It is thus expressed:—

Ye shall say unto them, Let the gods perish!
Who have not made the heavens and the earth.
Let them be banished from above the earth, and from under the heavens.

This verse can be considered only as a foreign insertion, not only on account of the difference of the language, but also because it interrupts the natural course of the ideas, and of the connexion of the *tenth* and *twelfth* verses."

As a curiosity I shall insert it in *Hebrew*, which the reader may compare with the *Chaldee* text, which I also subjoin.

כזאת תאמרו להם האלהים אשר לא עשו השמים והארץ יאבדו מן הארץ ומן תחת השמים אלה *cazoth tomeru lahem; haelohim asher lo asu hashshamayim vehaarets, yobedu min haarets, umin tachath hashshamayim elleh.*

ברגא תאמרון להון אלהיא די שמיא וארקא לא עבדו יאבדו מארעא ומן תחות שמיא אלה *kidna temerun lehon; elahaiya di shemaiya vearka la abadu, yehadu meara umin techoth shemaiya elleh.*

The *Hebrew* is the translation of *Leusden;* the *Chaldee* is that of the common text. Had not *all the ancient Versions* acknowledged it, I also, principally on account of the *strangeness* of the language, as being neither *Chaldee* nor *Syriac*, should have doubted its authenticity.

Verse 13. *When he uttereth his voice, there is a multitude of waters*] This is a plain allusion to a storm of thunder and lightning, and the abundance of rain which is the consequence. Water is composed of two *gases, hydrogen* and *oxygen:* the electric or galvanic spark decomposes them, and they become *air;* when recomposed, they form *water.* The lightning acts upon the *hydrogen* and *oxygen*, which are found in the atmospheric air: they are decomposed, and water or rain is the consequence; which, being heavier than the air falls down in the form of rain.

This verse and the *three* following are the same in substance, and nearly in words, as chap. li. 16, and following.

Verse 14. *Every man is brutish*] נבער *nabar*, is a boor, acts as a brute, who may suppose that a *stock* of a *tree*, formed *like a man*, may be an intellectual being; and therefore shuns the *form* as though it had *life*. See Isa. xliv. 10, 11. Of which verses, by the way, Dr. *Blayney* gives the following version to correct that of Bishop *Lowth*:—

Verse 10. Who hath formed a god?
Or set up a graven image that profiteth not?
11. Behold, all that are connected with it shall be ashamed,
And the artificers, they above all men!
They shall assemble all of them; they shall stand forth;
They shall fear; they shall be ashamed at the same time.

"That is, while they stand before the image they have set up, and worship it with a *religious dread*, the glaring absurdity of their conduct shall lead to their *shame* and *disgrace*." With due deference to this learned man, I think this interpretation too refined.

Verse 16. *The Portion of Jacob is not like them*] Every nation had its tutelary god; this was its *portion;* in reference to this God says Deut. iv. 19: "He has divided the sun, moon, and stars, to all the nations under the heaven." And the Lord had taken the Israelites to be his *portion;* for "the Lord's portion is his people," Deut. xxxii. 9, and David says, "The Lord is the portion of mine inheritance," Psa. xvi. 5; cxix. 57. And hence Isaiah terms the *smooth stones of the brook*, to which Divine honours were paid, the *portion* of those idolaters, chap. lvii. 6. But in the text he says, "The PORTION, i. e. the God of Jacob is not like them; for he is the former of all things," and they are formed by their foolish worshippers.

Verse 17. *Gather up thy wares*] Pack up your goods, or what necessaries of life your enemies will permit you to carry away; for,

Verse 18. *I will sling out the inhabitants of the land*] I will *project* you with *violence* from your

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

the land at this once, and will distress them, [s] that they may find *it so*.

19 [t] Wo is me for my hurt! my wound is grievous: but I said, [u] Truly this *is* a grief, and [v] I must bear it.

20 [w] My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the [x] north country, to make the cities of Judah desolate, *and* a [y] den of dragons.

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23 O LORD, I know that the [z] way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, [a] correct me, but with judgment; not in thine anger, lest thou [b] bring me to nothing.

25 [c] Pour out thy fury upon the heathen [d] that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and [e] devoured him, and consumed him, and have made his habitation desolate.

[s] Ezek. vi. 10.——[t] Chap. iv. 19; viii. 21; ix. 1.——[u] Psa. lxxvii. 10.——[v] Mic. vii. 9.——[w] Chap. iv. 20.——[x] Chap. i. 15; iv. 6; v. 15; vi. 22.——[y] Chap. ix. 11.——[z] Prov. xvi. 1; xx. 24.

[a] Psa. vi. 1; xxxviii. 1; chap. xxx. 11.——[b] Heb. *diminish me.* [c] Psa. lxxix. 6.——[d] Job xviii. 21; 1 Thess. iv. 5; 2 Thess. i. 8. [e] Chap. viii. 16.

country. I will send you all into captivity. This discourse, from ver. 17, is supposed to have been delivered in the *eleventh year* of Jehoiakim.

Verse 19. *This is a grief, and I must bear it.*] Oppressive as it is, I have deserved it, and worse; but even in this *judgment* God remembers *mercy*.

Verse 20. *My tabernacle is spoiled*] The city is taken, and all our villages ruined and desolated.

Verse 21. *The pastors are become brutish*] The king and his counsellors, who, by refusing to pay the promised tribute to Nebuchadnezzar, had kindled a new war.

Verse 22. *The noise of the bruit is come*] How this silly French word *bruit*, which signifies *noise*, got in here, I cannot imagine. The simple translation is this: "The voice of the report! behold, it is come; yea, great commotion from the land of the north; (Chaldea;) to make the cities of Judea a desolation, a habitation of wild beasts." That is, the *report* we had heard of the projected invasion of Judea by Nebuchadnezzar is confirmed. He has entered the land; the Chaldeans are at the doors, and the total desolation of Judea is their sole object.

Verse 23. *O Lord, I know that the way of man is not in himself*] I will not pretend to dispute with thee; thou dost every thing wisely and justly; we have sinned, and thou hast a right to punish; and to choose that sort of punishment thou thinkest will best answer the ends of justice. We cannot choose; thou hast appointed us to captivity; we must not repine: yet,

Verse 24. *Correct me, but with judgment*] Let not the punishment be to the uttermost of the demerit of the offence; else *we shall be brought to nothing*—totally and irrecoverably ruined.

Verse 25. *Pour out thy fury upon the heathen*] Even those who are now the executors of thy justice upon us will, in their turn, feel its scourge; for if judgment begins at us, who have been called *thy house* and *thy people*, shall they who have *not acknowledged thee* escape? It is impossible. The families and tribes which invoke thee not shall have thy fury poured out upon them, and especially they who "have eaten up Jacob and consumed him, and have made his habitation desolate." This was fulfilled in the *Chaldeans*. Nebuchadnezzar was punished with madness, his son was slain in his revels, and the city was taken and sacked by Cyrus; and the Babylonish empire was finally destroyed! This verse has been often quoted against those ungodly families who set not up the worship of God in their houses. These are spiritual *Chaldeans*, worse indeed than the Chaldeans ever were: they acknowledge God and his Christ; and yet neither worship nor serve him. How can that family expect the blessing of God, where the worship of God is not daily performed? No wonder their servants are wicked, their children profligate, and their goods cursed! What an awful reckoning shall such heads of families have with the Judge in the great day, who have refused to petition for that mercy which they might have had for the asking.

CHAPTER XI.

The prophet proclaims the tenor of God's covenant with the Jews of old, 1–5; *and then reproves them for their hereditary disobedience*, 6–19. *In consequence of this the Almighty is introduced, declaring he will show them no pity*, 11–13; *forbidding Jeremiah to intercede*, 14; *rejecting their sacrifices*, 15; *and in a word, condemning this fair but unfruitful tree to the fire*, 16, 17. *In what remains of the chapter the prophet predicts evil to his neighbours of Anathoth, who had conspired against him*, 18–23. "*Let us*," *said they*, "*destroy this tree, with the fruit thereof*," *&c., alluding to what Jeremiah had said in the sixteenth verse.*

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; [a] Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, [b] from the iron furnace, saying, [c] Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the [d] oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, [e] So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, [f] and do them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, [g] rising early and protesting, saying, Obey my voice.

8 [h] Yet they obeyed not, nor inclined their ear, but [i] walked every one in the [k] imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

9 And the LORD said unto me, [l] A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to [m] the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able [n] to escape; and [o] though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and [p] cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [q] trouble.

13 For *according to* the number of thy [r] cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* [s] shameful thing, *even* altars to burn incense unto Baal.

14 Therefore [t] pray not thou for this people, neither lift up a cry or prayer for them: for

[a] Deut. xxvii. 26; Gal. iii. 10. — [b] Deut. iv. 20; 1 Kings viii. 51. — [c] Lev. xxvi. 3, 12; chap. vii. 23. — [d] Deut. vii. 12, 13; Psa. cv. 9, 10. — [e] Heb. *Amen*; Deut. xxvii. 15–26. — [f] Rom. ii. 13; James i. 22. — [g] Chap. vii. 13, 25; xxxv. 15. — [h] Chap. vii. 26. — [i] Chap. iii. 17; vii. 24; ix. 14. — [k] Or, *stubbornness.*

[l] Ezek. xxii. 25; Hos. vi. 9. — [m] Ezek. xx. 18. — [n] Heb. *to go forth of.* — [o] Psa. xviii. 41; Prov. i. 28; Isa. i. 15; chap. xiv. 12; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13. — [p] Deut. xxxii. 37, 38. — [q] Heb. *evil.* — [r] Chap. ii. 28. — [s] Heb. *shame*; chap. iii. 24; Hos. ix. 10. — [t] Exod. xxxii. 10; chap. vii. 16; xiv. 11; 1 John v. 16.

NOTES ON CHAP. XI.

Verse 1. *The word that came to Jeremiah*] This discourse is supposed to have been delivered in the first year of the reign of Zedekiah. See *Dahler.*

Verse 2. *Hear ye the words of this covenant*] It is possible that the prophet caused the words of the covenant made with their fathers in the desert (Exod. xxiv. 4–8) to be read to them on this occasion; or, at least, the *blessings and the cursings* which Moses caused to be pronounced to the people as soon as they had set foot in Canaan, Deut. xxvii., xxviii.

Verse 3. *Cursed be the man that obeyeth not*] After the reading, the prophet appears to *sum up* the things contained in what was read to them; as if he had said, "Ye hear what the Lord saith unto you: remember, the sum of it is this: The man is cursed who obeyeth not; and he is blessed who obeys. From these declarations God will not depart."

Verse 5. *So be it, O Lord*] Let thy promises be fulfilled; and let the incorrigible beware of thy threatenings!

Verse 6. *Proclaim all these words*] Let the same covenant, with the blessings and cursings, be read in every city of Judah, and in all the streets of Jerusalem, that all the people may know their duty, their privileges, and their danger.

Verse 9. *A conspiracy is found*] They were all *fratres conjurati*, sworn brothers, determined to cast off the Divine yoke, and no longer to have God to reign over them.

Verse 10. *They are turned back to the iniquities of their forefathers*] A great reformation had taken place under the reign of Josiah, and the public worship of idols had been abolished, and most of the high places destroyed; but under the reign of his son and his successors, they had *turned back again* to idolatry, and were become worse than ever. It required a *captivity* to cure them of this propensity; and God sent one: after that, there was no idolatry among the Jews.

Verse 12. *Go, and cry unto the gods*] See chap. ii. 28.

Verse 14. *Therefore pray not thou for this people*]

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

I will not hear *them* in the time that they cry unto me for their [n] trouble.

15 [v] What [w] hath my beloved to do in mine house, *seeing* she hath [x] wrought lewdness with many, and [y] the holy flesh is passed from thee? [z] when thou doest evil, then thou [a] rejoicest.

16 The LORD called thy name, [b] A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, [c] that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the LORD hath given me knowledge *of it*, and I know *it*: then thou showedst me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that [d] they had devised devices against me, *saying*, Let us destroy [e] the tree with the fruit thereof, [f] and let us cut him off from [g] the land of the living, that his name may be no more remembered.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

20 But, O LORD of hosts, that judgest righteously, that [h] triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, [i] that seek thy life, saying, [k] Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [l] punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* [m] the year of their visitation.

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[n] Heb. *evil.*——[v] Psa. l. 16; Isa. i. 11, &c.——[w] Heb. *What is to my beloved in my house?*——[x] Ezek. xvi. 25, &c.——[y] Hag. ii. 12, 13, 14; Titus i. 15.——[z] Or, *when thy evil is.*——[a] Prov. ii. 14.——[b] Psa. lii. 8; Rom. xi. 17.——[c] Isa. v. 2; chap. ii. 21. [d] Chap. xviii. 18.——[e] Heb. *the stalk with his bread.*

[f] Psa. lxxxiii. 4.——[g] Psa. xxvii. 13; cxvi. 9; cxlii. 5.——[h] 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Psa. vii. 9; chap. xvii. 10; xx. 12; Rev. ii. 23.——[i] Chap. xii. 5, 6.——[k] Isa. xxx. 10; Amos ii. 12; vii. 13, 16; Mic. ii. 6.——[l] Heb. *visit upon.*——[m] Chap. xxiii. 12; xlvi. 21; xlviii. 44; l. 27; Luke xix. 44.

I am determined to give them up into the hands of their enemies; I will neither hear thy intercession, nor regard their prayers. Their measure is *full*.

Verse 15. *What hath my beloved to do in mine house*] This has been supposed to refer to *Abraham*, *Moses*, or such eminent servants of God, whose intercession was very powerful. Were even *they* to appear as intercessors, their prayer should not be regarded. Others think that this is an *endearing expression*, which properly belonged to the Israelites. When God took them into covenant with himself, they were *espoused* to him, and therefore his *beloved*; but now that they have forsaken him, and *joined themselves to another*, what have they to do with his house or its ordinances, which they wish now to frequent with *vows* and *sacrifices*, when they see the evil fast coming upon them! This is probably the sense of this very obscure passage. Dr. *Blayney* translates, "What hath my beloved to do in my house whilst she practiseth wickedness? Shall vows and holy flesh (sacrifices) be allowed to come from thee? When thou art malignant, shalt thou rejoice?"

Verse 16. *The Lord called thy name, A green olive tree*] That is, he made thee like a green olive—fair, flourishing, and fruitful; but thou art degenerated, and God hath given the Chaldeans permission to burn thee up.

Verse 18. *The Lord hath given me knowledge* of it] The men of Anathoth had conspired against his life, because he reproved them for their sins, and denounced the judgments of God against them. Of this God had given him a secret warning, that he might be on his guard.

Verse 19. *I was like a lamb* or *an ox*] *Dahler* translates, "I was like a fattened lamb that is led to the slaughter." *Blayney*, "I was like a tame lamb that is led to slaughter." The word אלוף *alluph*, which we translate *ox*, is taken by both as an *adjective*, qualifying the noun כבש *kebes*, *a lamb*. It may probably signify a lamb brought up in the house—fed at home, (אלוף *alluph*,) instructed or nourished at home; perfectly innocent and unsuspecting, while leading to the slaughter. This meaning the word will bear in Arabic, for الف *alaf* signifies *accustomed*, *familiar*, (to or with any person or thing;) a *companion*, a *comrade*, an *intimate friend*. I therefore think that כבש אלוף *kechebes alluph* signifies, *like the familiar lamb*—the lamb *bred up in the house*, in a state of *friendship* with the family. The people of Anathoth were Jeremiah's *townsmen*; he was *born* and *bred* among them; they were his *familiar friends*; and now they lay wait for his life! All the *Versions* understood אלוף *alluph* as an epithet of כבש *kebes*, a *chosen*, *simple*, *innocent* lamb.

Let us destroy the tree with the fruit] Let us slay the prophet, and his prophecies will come to an end. The *Targum* has, *Let us put mortal poison in his food*; and all the Versions understand it something in the same way.

Verse 20. *Let me see thy vengeance on them*] Rather, *I shall see* (אראה *erch*) *thy punishment inflicted on them*.

Verse 22. *Behold, I will punish them*] And the punishment is, *Their young men shall die by the sword*

of the Chaldeans; and *their sons and daughters shall die by the famine* that shall come on the land through the desolations occasioned by the Chaldean army.

Verse 23. *The year of their visitation.*] This punishment shall come in that year in which I shall visit their iniquities upon them.

CHAPTER XII.

This chapter is connected with the foregoing. The prophet expostulates with God concerning the ways of Providence in permitting the wicked to prosper, 1–4. *It is intimated to him that he must endure still greater trials,* 5, *from his false and deceitful brethren,* 6; *but that still heavier judgments awaited the nation for their crimes,* 7–13. *That God, however, would at length have compassion on them; restore them to their land; and turn his judgments against those that oppressed them, if not prevented by their becoming converts to the true religion,* 14–17.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

RIGHTEOUS [a] *art* thou, O LORD, when I plead with thee: yet [b] let me talk with thee of *thy* judgments: [c] Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: [d] they grow, yea, they bring forth fruit: [e] thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [f] knowest me: thou hast seen me, and [g] tried mine heart [h] toward thee: pull them out like sheep for the slaughter, and prepare them for [i] the day of slaughter.

4 How long shall [k] the land mourn, and the herbs of every field wither, [l] for the wickedness of them that dwell therein? [m] the beasts are consumed, and the birds; because they said, He shall not see our last end.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in [n] the swelling of Jordan?

6 For even [o] thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, [p] they have called a

[a] Psa. li. 4. —— [b] Or, *let me reason the case with thee.* —— [c] Job xii. 6; xxi. 7; Psa. xxxvii. 1, 35; lxxiii. 3, &c.; chap. v. 28; Hab. i. 4; Mal. iii. 15. —— [d] Heb. *they go on.* —— [e] Isa. xxix. 13; Matt. xv. 8; Mark vii. 6. —— [f] Psa. xvii. 3; cxxxix. 1. —— [g] Chap. xi. 20.

[h] Heb. *with thee.* —— [i] James v. 5. —— [k] Chap. xxiii. 10; Hos. iv. 3. [l] Psa. cvii. 34. —— [m] Chap. iv. 25; vii. 20; ix. 10; Hos. iv. 3. [n] Josh. iii. 15; 1 Chron. xii. 15; chap. xlix. 19; l. 44. —— [o] Chap. ix. 4; xi. 19, 21. —— [p] Or, *they cried after thee fully.*

NOTES ON CHAP. XII.

Verse 1. *Righteous* art *thou, O Lord, when I plead with thee*] The prophet was grieved at the prosperity of the wicked; and he wonders how, consistently with God's righteousness, vice should often be in affluence, and piety in suffering and poverty. He knows that God is righteous, that every thing is done well; but he wishes to inquire how these apparently unequal and undeserved lots take place. On this subject he wishes to reason with God, that he may receive instruction.

Verse 2. *Thou* art *near in their mouth*] They have no sincerity: they have something of the *form* of religion, but nothing of its *power*.

Verse 3. *But thou, O Lord, knowest me*] I know that the very secrets of my heart are known to thee; and I am glad of it, for *thou knowest that my heart is towards thee*—is upright and sincere.

Verse 4. *How long shall the land mourn*] These hypocrites and open sinners are a curse to the country; *pull them out, Lord*, that the land may be delivered of that which is the cause of its desolation.

Verse 5. *If thou hast run with the footmen*] If the smallest evils to which thou art exposed cause thee to make so many bitter complaints, how wilt thou feel when, in the course of thy prophetic ministry, thou shalt be exposed to much greater, from enemies much more powerful! *Footmen* may here be the symbol of *common evil events*; *horsemen*, of evils much more terrible. If thou have sunk under small difficulties, what wilt thou do when great ones come!

And if *in the land of peace*, wherein *thou trustedst*] I believe the meaning is this, "If in a country now enjoying peace thou scarcely thinkest thyself in safety, what wilt thou do in the swellings of Jordan? in the time when the enemy, like an overflowing torrent, shall deluge every part of the land!"

The overflowing of Jordan, which generally happened in harvest, drove the lions and other beasts of prey from their coverts among the bushes that lined its banks; who, spreading themselves through the country, made terrible havoc, slaying men, and carrying off the cattle.

Perhaps by *footmen* may be meant the *Philistines, Edomites*, &c., whose armies were composed principally of *infantry*; and by the *horses*, the *Chaldeans*, who had abundance of *cavalry* and chariots in their army. But still the words are *proverbial*, and the above is their meaning.

Verse 6. *For even thy brethren, and the house of thy father*] Thou hast none to depend on but God: even thy brethren will betray thee when they have it in their power.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

multitude after thee · [q] believe them not, though they speak [r] fair words unto thee.

7 I have forsaken mine house, I have left mine heritage; I have given [s] the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it [t] crieth [u] out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a [v] speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, [w] come [x] to devour.

10 Many [y] pastors have destroyed [z] my vineyard, they have [a] trodden my portion under foot, they have made my [b] pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate [c] it mourneth unto me; the whole land is made desolate, because [d] no man layeth *it* to heart.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 [e] They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and [f] they shall be ashamed of your revenues because of the fierce anger of the LORD.

A. M. cir. 3401. B. C. cir. 603. Ol. XLIV. 2. Tarquinii Prisci, R. Roman., cir. annum 14.

14 Thus saith the LORD against all mine evil neighbours, that [g] touch the inheritance which I have caused my people Israel to inherit; Behold, I will [h] pluck them out of their land, and pluck out the house of Judah from among them.

15 [i] And it shall come to pass, after that I

[q] Prov. xxvi. 25.——[r] Heb. *good things.*——[s] Heb. *the love.* [t] Or, *yelleth.*——[u] Heb. *giveth out his voice.*——[v] Or, *having talons.* [w] Or, *cause them to come.*——[x] Isa. lvi. 9; chap. vii. 33.——[y] Chap. vi. 3.——[z] Isa. v. 1, 5.

[a] Isa. lxiii. 18.——[b] Heb. *portion of desire.*——[c] Ver. 4.——[d] Isa. xlii. 25.——[e] Lev. xxvi. 16; Deut. xxviii. 38; Mic. vi. 15; Hag. i. 6.——[f] Or, *ye.*——[g] Zech. ii. 8.——[h] Deut. xxx. 3; chap. xxxii. 37.——[i] Ezek. xxviii. 25.

Believe them not] Do not trust to them; do not commit thyself to them; they are in heart thy enemies, and will betray thee.

Verse 7. *I have forsaken mine house*] I have abandoned my temple.

I have given the dearly beloved of my soul] The people once in covenant with me, and inexpressibly dear to me while faithful.

Into the hand of her enemies.] This was a condition in the covenant I made with them; if they forsook me, they were to be abandoned to their enemies, and cast out of the good land I gave to their fathers.

Verse 8. *Mine heritage is unto me as a lion*] The people are *enraged* against me; they *roar like a furious lion* against their God. They have proceeded to the most open acts of the most flagrant iniquity.

Verse 9. Is *unto me* as *a speckled bird*] A bird of *divers colours.* This is a people who have corrupted the worship of the true God with heathenish rites and ceremonies; therefore, the different nations, (see ver. 10,) whose gods and forms of worship they have adopted, shall come and spoil them. As far as you have followed the surrounding nations in their worship, so far shall they prevail over your state. Every one shall take that which is his own; and wherever he finds his own gods, he will consider the land consecrated to them, and take it as his property, because those very gods are the objects of his worship. The fable of the *daw* and *borrowed plumes* is no mean illustration of this passage.

Dahler translates the whole verse thus:—

Birds of prey! inundate *with blood my heritage.*
Birds of prey! come against her from all sides.
Run together in crowds, ye savage beasts!
Come to the carnage!

Verse 10. *Many pastors have destroyed my vineyard*] My people have had many kinds of enemies which have fed upon their richest pastures; the Philistines, the Moabites, Ammonites, Assyrians, Egyptians, and now the *Chaldeans.*

Verse 11. *No man layeth it to heart.*] Notwithstanding all these desolations, from which the land every where mourns, and which are so plainly the consequences of the people's crimes, no man layeth it to heart, or considereth that these are God's judgments; and that the only way to have them removed is to repent of their sins, and turn to God with all their hearts.

Verse 12. *The sword of the Lord shall devour*] It is the sword of the Lord that has devoured, and will devour: this is what no man layeth to heart. They think these things come in the course of events.

Verse 13. *They have sown wheat, but shall reap thorns*] All their projects shall fail: none of their enterprises shall succeed. They are enemies to God, and therefore cannot have his blessing.

Verse 14. *Against all mine evil neighbours*] All the neighbouring nations who have united in desolating Judea shall be desolated in their turn: they also are *wicked*, and they shall be punished. If I make them executors of my justice, it is to them no proof of my approbation. God often uses one wicked nation to scourge another; and afterwards scourges the scourger by some other scourge. In some places a felon who was condemned to be hanged is made the common hangman for the county; he himself being still under the sentence of death,—

Till soon some trusty brother of the trade
Shall do for *him* what *he* has done for *others.*

Verse 15. *I will return, and have compassion on*

A. M. cir. 3401. B. C. cir. 603. Ol. XLIV. 2. Tarquinii Prisci, R. Roman., cir. annum 14.

have plucked them out I will return, and have compassion on them, [k] and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, [l] to swear by my name, The LORD liveth; (as they taught my people to swear by Baal;) then shall they be [m] built in the midst of my people.

A. M. cir. 3401. B. C. cir. 603. Ol. XLIV. 2. Tarquinii Prisci, R. Roman., cir. annum 14.

17 But if they will not [n] obey, I will utterly pluck up and destroy that nation, saith the LORD.

[k] Amos ix. 14.——[l] Chap. iv. 2.

[m] Eph. ii. 20, 21; 1 Pet. ii. 5.——[n] Isa. lx. 12.

them] This is a promise of restoration from the captivity, and an intimation also that some of their enemies would turn to the true God with them; *learn the ways of his people*; that is, would abjure idols, and take Jehovah for their God; *and be built in the midst of his people*, that is, Jew and Gentile forming *one Church* of the Most High.

Verse 17. *I will—destroy that nation*] Several of them did not obey, and are destroyed. Of the Moabites, Ammonites, and Chaldeans, not one vestige remains. The *sixteenth* verse is supposed to be a promise of the conversion of the Gentiles. See Eph. ii. 13–22.

From the *thirteenth* verse to the end is a different discourse, and *Dahler* supposes it to have been delivered in the *seventh* or *eighth* year of the reign of *Jehoiakim*.

CHAPTER XIII.

This chapter contains an entire prophecy. The symbol of the linen girdle, left to rot for a considerable time, was a type of the manner in which the glory of the Jews should be marred during the course of their long captivity, 1–11. *The scene of hiding the girdle being laid near the Euphrates, intimated that the scene of the nation's distress should be Chaldea, which that river waters. The next three verses, by another emblem frequently used to represent the judgments of God, are designed to show that the calamities threatened should be extended to every rank and denomination*, 12–14. *This leads the prophet to a most affectionate exhortation to repentance*, 15–17. *But God, knowing that this happy consequence would not ensue, sends him with an awful message to the royal family particularly, and to the inhabitants of Jerusalem in general, declaring the approaching judgments in plain terms*, 18–27. *The ardent desire for the reformation of Jerusalem, with which the chapter concludes, beautifully displays the compassion and tender mercy of God.*

A. M. cir. 3405. B. C. cir. 599. Ol. cir. XLV. 2. Tarquinii Prisci, R. Roman., cir. annum 18.

THUS saith the LORD unto me, Go and get thee [a] a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my [b] loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

A. M. cir. 3405. B. C. cir. 599. Ol. cir. XLV. 2. Tarquinii Prisci, R. Roman., cir. annum 18.

5 So I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates,

[a] Lev. vi. 10.

[b] Isa. xi. 5.

NOTES ON CHAP. XIII.

Verse 1. *Thus saith the Lord unto me*] This discourse is supposed to have been delivered under the reign of *Jeconiah*, the son and successor of Jehoiakim, who came to the throne in the *eighteenth* year of his age; when the Chaldean generals had encamped near to Jerusalem, but did not besiege it in form till Nebuchadnezzar came up with the great body of the army. In these circumstances the prophet predicts the captivity; and, by a symbolical representation of a rotten girdle, shows the people their totally corrupt state; and by another *of bottles filled with wine*, shows the destruction and madness of their counsels, and the confusion that must ensue.

Go and get thee a linen girdle] This was either a vision, or God simply describes the thing in order that the prophet might use it in the way of illustration.

Put it not in water.] After having worn it, let it not be washed, that it may more properly represent the uncleanness of the Israelites; for *they* were represented by the *girdle*; for "as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah." And as a girdle is as well for *ornament* as *use*; God took them *for a name*, and *for a praise*, and *for a glory*, ver. 11.

Verse 4. *Go to Euphrates, and hide it there*] Intending to point out, by this distant place, the *country* into which they were to be carried away captive.

A. M. cir. 3405. B. C. cir. 599. Ol. cir. XLV. 2. Tarquinii Prisci, R. Romæ, cir. annum 18.

and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner [c] will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which [d] walk in the [e] imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that [f] they might be unto me for a people, and [g] for a name, and for a praise, and for a glory: but they would not hear.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, [h] with drunkenness.

14 And [i] I will dash them [k] one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, [l] but destroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 [m] Give glory to the LORD your God, before he cause [n] darkness, and before your feet stumble upon the dark mountains, and, while ye [o] look for light, he turn it into [p] the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and [q] mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto [r] the king and to the queen, Humble yourselves, sit down: for your [s] principalities shall come down, *even* the crown of your glory.

A. M. cir. 3405. B. C. cir. 599. Ol. cir. XLV. 2. Tarquinii Prisci, R. Romæ, cir. annum 18.

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[c] Lev. xxvi. 19.——[d] Chap. ix. 14; xi. 8; xvi. 12.——[e] Or, *stubbornness.*——[f] Exod. xix. 5.——[g] Chap. xxxiii. 9.——[h] Isa. li. 17, 21; lxviii. 6; chap. xxv. 27; li. 7.——[i] Psa. ii. 9.——[k] Heb. *a man against his brother.*

[l] Heb. *from destroying them.*——[m] Josh. vii. 19.——[n] Isa. v. 30; viii. 22; Amos viii. 9.——[o] Isa. lix. 9.——[p] Psa. xliv. 19.——[q] Chap. ix. 1; xiv. 17; Lam. i. 2, 16; ii. 18.——[r] See 2 Kings xxiv. 12; chap. xxii. 26.——[s] Or, *head-tires.*

Verse 7. *And, behold, the girdle was marred; it was profitable for nothing.*] This symbolically represented the state of the Jews: they were corrupt and abominable; and God, by sending them into captivity, "marred the pride of Judah, and the great pride of Jerusalem," ver. 9.

Verse 12. *Every bottle shall be filled with wine?*] The bottles were made for the purpose of being filled with wine; and it is likely, from the promising appearance of the *season* and the *grapes*, that there was a great likelihood of a *copious vintage*; and this made them say, "Do we not certainly know that every bottle shall be filled with wine? Have we not every prospect that it will be so? Do we need a revelation to inform us of this?"

Verse 13. *Behold, I will fill all the inhabitants of this land—with drunkenness.*] You pretend to take this *literally*, but it is a *symbol*. *You*, and your *kings*, and *priests*, and *prophets*, are represented by these bottles. The *wine* is God's *wrath* against you, which shall first be shown by *confounding* your deliberations, filling you with foolish plans of defence, causing you from your divided counsels to fall out among yourselves, so that like so many drunken men you shall reel about and jostle each other; defend yourselves without plan, and fight without order, till ye all fall an easy prey into the hands of your enemies. The ancient adage is here fulfilled:—

Quos Deus vult perdere, prius dementat.

"Those whom God determines to destroy, he first renders foolish."

Verse 16. *Give glory to—God*] Confess your sins and turn to him, that these sore evils may be averted.

While ye look for light] While ye expect *prosperity*, he turned it into the *shadow of death*—sent you adversity of the most *distressing* and *ruinous kind*.

Stumble upon the dark mountains] Before you meet with those great *obstacles*, which, having no *light*—no proper understanding in the matter, ye shall be utterly unable to surmount.

Verse 17. *My soul shall weep in secret places*] If you will not hearken to the Lord, there is no remedy: destruction must come; and there is nothing left for me, but to go in secret, and mourn and bewail your wretched lot.

Verse 18. *Say unto the king and to the queen*] Probably Jeconiah and his mother, under whose tutelage,

A. M. cir. 3405. B. C. cir. 599. Ol. cir. XLV. 2. Tarquinii Prisci, R. Roman., cir. annum 18.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them [t] that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall [u] punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not [v] sorrows take thee, as a woman in travail?

22 And if thou say in thine heart, [w] Wherefore come these things upon me? For the greatness of thine iniquity are [x] thy skirts discovered, *and* thy heels [y] made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are [z] accustomed to do evil.

A. M. cir. 3405. B. C. cir. 599. Ol. cir. XLV. 2. Tarquinii Prisci, R. Roman., cir. annum 18.

24 Therefore will I scatter them [a] as the stubble that passeth away by the wind of the wilderness.

25 [b] This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast [c] forgotten me, and trusted in [d] falsehood.

26 Therefore [e] will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy [f] neighings, the lewdness of thy whoredom, *and* thine abominations [g] on the hills in the fields. Wo unto thee, O Jerusalem! wilt thou not be made clean? [h] when *shall it* once *be?*

[t] Chap. vi. 22.——[u] Heb. *visit upon.*——[v] Chap. vi. 24. [w] Chap. v. 19; xvi. 10.——[x] Isa. iii. 17; xlvii. 2, 3; ver. 26; Ezek. xvi. 37, 38, 39; Nah. iii. 5.——[y] Or, *shall be violently taken away.*——[z] Heb. *taught.*——[a] Psa. i. 4; Hos. xiii. 3.

[b] Job xx. 29; Psa. xi. 6.——[c] Psa. l. 22; Isa. lxv. 11; chap. xxiii. 27.——[d] Chap. x. 14.——[e] Ver. 22; Lam. i. 8; Ezek. xvi. 37; xxiii. 29; Hos. ii. 10.——[f] Chap. v. 8.——[g] Isa. lxv. 7; chap. ii. 20; iii. 2, 6; Ezek. vi. 13.——[h] Heb. *after when yet?*

being young when he began to reign, he was left, as is very likely.

Sit down] Show that ye have *humbled* yourselves; for your state will be destroyed, and your glorious crown taken from your heads.

Verse 19. *The cities of the south shall be shut up*] Not only the cities of the *north*, the quarter at which the Chaldeans entered, but the cities of the *south* also; for he shall proceed from one extremity of the land to the other, spreading devastation every where, and carrying off the inhabitants.

Verse 20. *Where is the flock—thy beautiful flock?*] Jerusalem is addressed. Where are the prosperous multitudes of men, women, and children? Alas! are they not driven before the Babylonians, who have taken them captive?

Verse 21. *Thou hast taught them* to be *captains*, and *as chief over thee*] This is said of their enemies, whether Assyrians or Chaldeans; for ever since Ahaz submitted himself to the king of Assyria, the kings of Judah never regained their *independence*. Their enemies were thus taught to be their lords and masters.

Verse 22. *Are thy skirts discovered*] Thy defenceless state is every where known; thou art not only *weak*, but ignominiously so. It is thy *scandal* to be in so depressed a condition; thou art lower than the basest of thy adversaries, and thou art so because of thy sin.

Verse 23. *Can the Ethiopian change his skin*] Can a *black*, at his own pleasure, change the *colour* of his *skin*? Can the *leopard* at will change the *variety* of his *spots*? These things are natural to them, and they cannot be altered; so sin, and especially your attachment to idolatry, is become a *second nature*; and we may as well expect the Ethiopian to change his skin, and the leopard his spots, *as you to do good, who have been accustomed to do evil*. It is a matter of the utmost difficulty to get a sinner, deeply rooted in vicious habits, brought to the knowledge of himself and God. But the expression does not imply that the thing is as impossible in a *moral* as it is in a *natural* sense: it only shows that it is *extremely difficult*, and not to be often expected; and a thousand matters of fact prove the truth of this. But still, what is impossible to man is possible to God. See on ver. 27.

Verse 24. *The wind of the wilderness.*] Some strong tempestuous wind, proverbially severe, coming from the desert to the south of Judea.

Verse 25. *Trusted in falsehood.*] In *idols*, and in *lying prophets*.

Verse 26. *Therefore will I discover thy skirts upon thy face*] It was the custom to punish lewd women by stripping them naked, and exposing them to public view; or by throwing their clothes over their heads, as here intimated. Was this the way to correct the evil?

Verse 27. *I have seen thine adulteries*] Thy *idolatries* of different kinds, practised in various ways; no doubt often accompanied with gross debauchery.

Wo unto thee, O Jerusalem! wilt thou not be made clean?] We see from this, that though the thing was difficult, yet it was not *impossible*, for these *Ethiopians* to change their *skin*, for these *leopards* to change their *spots*. It was only their obstinate refusal of the grace of God that rendered it impossible. Man cannot change himself; but he may pray to God to do it, and come to him through Christ, that he *may* do it. To enable him to pray and believe, the power is still at hand. If he will not use it, he must perish.

CHAPTER XIV.

This chapter begins with foretelling a drought that should greatly distress the land of Judea, the effects of which are described in a most pathetic manner, 1–6. *The prophet then, in the people's name, makes a confession of sins, and supplication for pardon,* 7–9. *But God declares his purpose to punish, forbidding Jeremiah to pray for the people,* 10–12. *False prophets are then complained of, and threatened with destruction, as are also those who attend to them,* 13–16. *The prophet, therefore, bewails their misery,* 17, 18; *and though he had just now been forbidden to intercede for them, yet, like a tender pastor, who could not cease to be concerned for their welfare, he falls on the happy expedient of introducing themselves as supplicating in their own name that mercy which he was not allowed to ask in his,* 19–22.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

THE word of the LORD that came to Jeremiah concerning [a] the dearth.

2 Judah mourneth, and [b] the gates thereof languish; they are [c] black unto the ground; and [d] the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were [e] ashamed and confounded, [f] and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And [g] the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 O LORD, though our iniquities testify against us, do thou *it* [h] for thy name's sake: for our backslidings are many; we have sinned against thee.

8 [i] O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man *that* turneth aside to tarry for a night?

[a] Heb. *the words of the dearths*, or *restraints*.——[b] Isa. iii. 26.
[c] Chap. viii. 21.——[d] See 1 Sam. v. 12.
[e] Psa. xl. 14.——[f] 2 Sam. xv. 30.——[g] Chap. ii. 24.——[h] Psa. xxv 11.——[i] Chap. xvii. 13.

NOTES ON CHAP. XIV.

Verse 1. *The word—that came—concerning the dearth.*] This discourse is supposed to have been delivered, after the *fourth* year of Jehoiakim. *Concerning the dearth.* We have no historic record of any dearth that may fall in with the time of this prophecy, and perhaps it does not refer to any particular dearth: but this was a calamity to which Judea was very liable. They had ordinarily very dry summers, for scarcely any rain fell from *April* to the middle of *October*; and during much of this time, the rivers were generally either very low or entirely dry. They kept the rain of the winter in tanks and reservoirs; and if little fell in winter, a dearth was unavoidable. See an account of a dearth in the time of Elijah, 1 Kings xviii. 5, through which almost all the cattle were lost.

Verse 2. *The gates thereof languish*] The *gates* being the places of public resort, they are put here for the *people*.

They are black unto the ground] Covered from head to foot with a black garment, the emblem of sorrow and calamity.

Verse 3. *Their nobles have sent their little ones*] So general was this calamity, that the servants no longer attended to their lords, but every one was interested alone for himself; and the *nobles* of the land were obliged to employ their *own children* to scour the land, to see if any water could be found in the tanks or the pits. In the dearth in the time of Elijah, Ahab the king, and Obadiah his counsellor, were obliged to traverse the land *themselves*, in order to find out water to keep their cattle alive. This and the three following verses give a lively but distressing picture of this dearth and its effects.

Verse 4. *The ground is chapt*] The cracks in the earth before the descent of the rains are in some places a cubit wide, and deep enough to receive the greater part of a human body.

Verse 6. *Snuffed up the wind like dragons*] תנים *tannim* here probably means the *hippopotamus*, who, after feeding under the water, is obliged to come to the surface in order to take in fresh draughts of air; or it may mean the *wild asses*.

Verse 7. *O Lord, though our iniquities testify against us*] We deeply acknowledge that we have sinned, and deserve nothing but death. Yet *act for thy name's sake*—work in our behalf, that we perish not.

Verse 8. *O the hope of Israel*] O thou who art the only object of the *hope* of this people.

The Saviour thereof in time of trouble] Who hast never yet abandoned them that seek thee.

Why shouldest thou be as a stranger in the land] As one who has no interest in the prosperity and safety of the country.

And as a way-faring man] A traveller on his journey.

That *turneth aside to tarry for a night?*] Who stays the shortest time he can; and takes up his lodging in a *tent* or *caravanserai*, for the dead of the night, that he may pursue his journey by break of day. Instead of *dwelling among us*, thou hast scarcely paid the most

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

9 Why shouldest thou be as a man astonied, as a mighty man [k] *that* cannot save? yet thou, O LORD, [l] *art* in the midst of us, and [m] we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, [n] Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; [o] he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [p] Pray not for this people for *their* good.

12 [q] When they fast, I will not hear their cry; and [r] when they offer burnt-offering and an oblation, I will not accept them: but [s] I will consume them by the sword, and by the famine, and by the pestilence.

13 [t] Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [u] assured peace in this place.

14 Then the LORD said unto me, [v] The prophets prophesy lies in my name: [w] I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, [x] yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; [y] and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; [z] Let mine eyes run down with tears night and day, and let them not cease: [a] for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into [b] the field, then behold the slain with the sword! and if I enter into

[k] Isa. lix. 1.——[l] Exod. xxix. 45, 46; Lev. xxvi. 11, 12. [m] Heb. *thy name is called upon us;* Dan. ix. 18, 19.——[n] See chap. ii. 23, 24, 25.——[o] Hos. viii. 13; ix. 9.——[p] Exod. xxxii. 10; chap. vii. 16; xi. 14.——[q] Prov. i. 28; Isa. i. 15; lviii. 3; chap. xi. 11; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13.

[r] Chap. vi. 20; vii. 21, 22.——[s] Chap. ix. 16.——[t] Chap. iv. 10. [u] Heb. *peace of truth.*——[v] Chap. xxvii. 10.——[w] Chap. xxiii. 21; xxvii. 15; xxix. 8, 9.——[x] Chap. v. 12, 13.——[y] Psa. lxxix. 3. [z] Chap. ix. 1; xiii. 17; Lam. i. 16; ii. 18.——[a] Chap. viii. 21. [b] Ezek. vii. 15.

transient visit to thy land. O come once more, and dwell among us.

Verse 9. *Yet thou, O Lord,* art *in the midst of us*] Thy ark, temple, and sacred rites, are all here; and thou thyself, who art every where present, art here also: but alas! thou dost not *reveal* thyself as the Father of mercies, who forgivest iniquity, transgression, and sin.

We are called by thy name; leave us not.] Let us call thee our Father, and say thou to us, "Ye are my sons and daughters!" O leave us not!

Verse 10. *Thus have they loved to wander*] And the measure of your iniquity being now full, ye must be punished.

Verse 11. *Pray not for this people*] They are ripe for destruction, intercede not for them. O, how dreadful is the state of that people in reference to whom the Lord says to his ministers, *Pray not for them;* or, what amounts nearly to a prohibition, withholds from his ministers the spirit of prayer and intercession in behalf of the people!

Verse 13. *Ah, Lord God! behold, the prophets say unto them*] True, Lord, they are exceedingly wicked; but the false prophets have deceived them; this is some mitigation of their offence. This plea God does not admit; and why? the people believed them, without having any proof of their Divine mission.

Verse 14. *The prophets prophesy lies*] They say they have *visions*, but they have them by *divination*, and they are false. The people should know their character, and avoid them; but they love to have it so, and will not be undeceived.

Verse 15. *By sword and famine shall those prophets be consumed.*] Jeremiah had told Jehoiakim that, if he rebelled against Nebuchadnezzar, he should be overthrown, and the land wasted by *sword* and *famine*: the false prophets said there shall be neither *sword* nor *famine*, but *peace* and *prosperity*. The king believed *them*, and withheld the *tribute*. Nebuchadnezzar, being incensed, invaded and destroyed the land; and the false prophets fell in these calamities. See 2 Kings xxv. 3; Lam. ii. 11–19.

Verse 16. *And the people—shall be cast out*] They shall be destroyed, because they preferred *their lying words* to *my truth*, proclaimed by thee.

Verse 17. *For the virgin daughter of my people is broken*] *First*, the land was sadly distressed by *Pharaoh-necho*, king of Egypt. *Secondly*, it was laid under a heavy tribute by *Nebuchadnezzar*. And, *thirdly*, it was nearly desolated by a *famine* afterwards. In a few years all these calamities fell upon them: these might be well called *a great breach, a very grievous blow.*

Verse 18. *If I go forth into the field, then behold the slain with the sword*] Every place presents frightful spectacles; the wounded, the dying, the starving, and the slain; none to bury the dead, none to commiserate the dying, none to bring either relief or consolation. Even the *prophets* and the *priests* are obliged to leave the cities, and wander about in unfrequented and unknown places, seeking for the necessaries of life

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

the city, then behold them that are sick with famine! yea, both the prophet and the priest [c] go about into a land that they know not.

19 [d] Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and [e] *there is* no healing for us? [f] we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for [g] we have sinned against thee.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: [h] remember, break not thy covenant with us

22 [i] Are there *any* among the [k] vanities of the Gentiles that can cause rain? or can the heavens give showers? [l] *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

[c] Or, *make merchandise against a land, and* men *acknowledge* it *not*; chap. v. 13.——[d] Lam. v. 22.——[e] Chap. xv. 18.——[f] Chap. viii. 15.——[g] Psa. cvi. 6; Dan. ix. 8.

[h] Psa. lxxiv. 2, 20; cvi. 45.——[i] Zech. x. 1, 2.——[k] Deut. xxxii. 21.——[l] Psa. cxxxv. 7; cxlvii. 8; Isa. xxx. 23; chap. v. 24; x. 13.

Dr. *Blayney* thinks that the *going about of the prophets and priests of the land*, is to be understood thus:—"They went trafficking about with their false doctrines and lying predictions, as pedlars do with their wares, seeking their own gain." I think the other sense preferable.

Verse 19. *We looked for peace*] We expected prosperity when Josiah purged the land of idolatry.

And there is *no good*] For we have relapsed into our former ways.

Verse 20. *We acknowledge, O Lord, our wickedness*] This the prophet did in behalf of the people; but, alas! they did not join him.

Verse 21. *Do not disgrace the throne of thy glory*] The temple. Let not this sacred place be profaned by impious and sacrilegious hands.

Break not thy covenant] See Exod. xxiv. 7, 8; xix. 5. *They* had already broken the covenant, and they wish God to fulfil his part. They ceased to *be his people*, for they abandoned themselves to idolatry; and yet they wished Jehovah *to be their Lord*; to defend, support, and fill them with all good things! But when the conditions of a covenant are broken by one of the contracting parties, the other party is not bound; and the covenant is necessarily annulled.

Verse 22. *Are there* any *among the vanities of the Gentiles*] Probably the dearth was now coming, as there had been a long want of rain. It was the prerogative of the true God to give rain and send showers at the prayers of his people.

Therefore we will wait upon thee] If thou do not undertake for us, we must be utterly ruined

CHAPTER XV.

God declares to Jeremiah that not even Moses and Samuel, whose prayers had been so prevalent, could divert him from his purpose of punishing so wicked a people, 1. *Accordingly their captivity is again announced in a variety of images so full of terror,* 2–9, *that the prophet complains of his own hard fate in being obliged to deliver such unwelcome messages,* 10; *for which too he is reproved,* 11–14. *Immediately he appeals to God for his sincerity, and supplicates pardon,* 15–18; *and God tempers his reproof with promising again to protect him in the faithful discharge of his duty,* 19–21.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

THEN said the LORD unto me, [a] Though [b] Moses and [c] Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

2 And it shall come to pass, if they say unto thee, Whither shall

[a] Ezek. xiv. 14, &c.

[b] Exod. xxxii. 11, 12; Psa. xcix. 6.——[c] 1 Sam. vii. 9.

NOTES ON CHAP. XV.

Verse 1. *Though Moses and Samuel*] *Moses* had often supplicated for the people; and in consequence they were spared. See Exod. xxxii. 11 and following verses, Num. xiv. 13. *Samuel* also had prayed for the people, and God heard him, 1 Sam. vii. 9; but if these or the most holy men were now to supplicate for this people, he would not spare them.

Cast them *out of my sight, and let them go forth.*] Do not bring them into my *presence* by your prayers; *let them go forth* into captivity.

Verse 2. *Whither shall we go forth?—Such as* are *for death, to death*] Some shall be destroyed by the *pestilence*, here termed *death*. See chap. xviii. 21. Others shall be slain by the *sword* in battle, and in the sackage of cities. Others shall perish by *famine*, shall be starved to death through the mere want of the necessaries of life: and the rest shall go into *captivity*. There shall be *different* sorts of punishments inflicted on them according to the nature of their transgressions. Some shall be punished in one way, and some in another.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

we go forth? then thou shalt tell them, Thus saith the LORD; [d] Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will [e] appoint over them four [f] kinds, saith the LORD: the sword to slay, and the dogs to tear, and [g] the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And [h] I will cause them to be [i] removed into all kingdoms of the earth, because of [k] Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For [l] who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside [m] to ask how thou doest?

6 [n] Thou hast forsaken me, saith the LORD, thou art [o] gone backward: therefore will I stretch out my hand against thee, and destroy thee; [p] I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of [q] children, I will destroy my people, *since* [r] they return not from their ways.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

8 Their widows are increased to me above the sand of the seas: I have brought upon them [s] against the mother of the young men, a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 [t] She that hath borne seven languisheth: she hath given up the ghost; [u] her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 [v] Wo is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily [w] I will cause [x] the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

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[d] Chap. xliii. 11; Ezek. v. 2, 12; Zech. xi. 9.——[e] Lev. xxvi. 16, &c.——[f] Heb. *families*.——[g] Chap. vii. 33; Deut. xxviii. 26.
[h] Heb. *I will give them for a removing*.——[i] Deut. xxviii. 25; chap. xxiv. 9; Ezek. xxiii. 46.——[k] 2 Kings xxi. 11, &c.; xxiii. 26; xxiv. 3, 4.——[l] Isa. li. 19.——[m] Heb. *to ask of thy peace*.
[n] Chap. ii. 13.——[o] Chap. vii. 24.

[p] Hos. xiii. 14.——[q] Or, *whatsoever is dear*.——[r] Isa. ix. 13; chap. v. 3; Amos iv. 10, 11.——[s] Or, *against the mother* city *a young man spoiling*, &c., or *against the mother* and *the young men*.
[t] 1 Sam. ii. 5.——[u] Amos viii. 9.——[v] Job. iii. 1, &c.; chap. xx. 14.——[w] Or, *I will entreat the enemy for thee*.——[x] Chap. xxxix. 11, 12; xl. 3, 4, 5.

Verse 3. *I will appoint over them four kinds*] There shall appear *four* instruments of my justice. 1. The *sword* to slay. 2. The *dogs* to tear what is slain. 3. The *fowls* of the heaven to feed on the dead carcasses. And, 4. The wild *beasts* to destroy all that the fowls have left.

Verse 4. *I will cause them to be removed into all kingdoms of the earth*] This seems to have respect to the *succeeding* state of the Jews in their *different generations*; and never was there a prophecy more literally fulfilled; and it is still a standing monument of Divine truth. Let *infidelity* cast its eyes on the scattered Jews whom it may meet with in every civilized nation of the world; and then let it deny the truth of this prophecy, if it can. The Jews are scattered through every nation, and yet *are not a nation*; nor do they form even *a colony* on any part of the face of the earth. Behold the truth and the justice of God!

Verse 5. *Who shall go aside to ask how thou doest?*] Perhaps there is not a more despised nor a more degraded people under the sun. Scarcely any one thinks himself called upon to do a kind office for a Jew. Their character is bad in society, and they are not at all solicitous to redeem it.

Verse 6. *I am weary with repenting.*] With repeatedly *changing my purpose*. I have often, after purposing to punish, showed them mercy. I will do it no longer; it is useless. I took them often at their promise, and in every instance they have failed.

Verse 7. *I will fan them with a fan*] There is no pure grain; all is chaff.

In the gates of the land] The places of public justice: and there it shall be seen that the judgments that have fallen upon them have been highly merited. And from these places of fanning they shall go out into their captivity.

Verse 8. *The mother of the young men*] The *metropolis* or mother city, *Jerusalem*.

Verse 9. *She that hath borne seven*] She that hath had a numerous offspring; Jerusalem, the parent of so many cities, villages, and families in the land. *Seven* signifies a *complete* or *full* number.

Verse 10. *A man of contention to the whole earth!*] To the whole LAND, to all his countrymen; though he had done nothing to merit their displeasure.

Verse 11. *I will cause the enemy to entreat thee* well *in the time of evil*] This was literally fulfilled; see chap. xxxix. 11, &c. Nebuchadnezzar had given strict charge to Nebuzar-adan, commander in chief, to look well to Jeremiah, to do him no harm, and to grant him all the privileges he was pleased to ask.

Verse 12. *Shall iron break the northern iron and the steel?*] Shall our weak forces be able to oppose and overcome the powers of the Chaldeans? נחשת *nescho*

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

13 Thy substance and thy treasures will I give to the [y] spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies [z] into a land *which* thou knowest not: for a [a] fire is kindled in mine anger, *which* shall burn upon you.

15 O LORD, [b] thou knowest: remember me, and visit me, and [c] revenge me of my persecutors; take me not away in thy long-suffering: know that [d] for thy sake I have suffered rebuke.

16 Thy words were found, and I did [e] eat them; and [f] thy word was unto me the joy and rejoicing of mine heart: for [g] I am called by thy name, O LORD God of hosts.

17 [h] I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my [i] pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me [k] as a liar, *and* [l] *as* waters *that* [m] fail?

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

19 Therefore thus saith the LORD, [n] If thou return, then will I bring thee again, *and* thou shalt [o] stand before me: and if thou [p] take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen [q] wall: and they shall fight against thee, [r] but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

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[y] Psa. xliv. 12; chap. xvii. 3. — [z] Chap. xvi. 13; xvii. 4. [a] Deut. xxxii. 22. — [b] Chap. xii. 3. — [c] Chap. xi. 20; xx. 12. [d] Psa. lxix. 7. — [e] Ezek. iii. 1, 3; Rev. x. 9, 10. — [f] Job xxiii. 12; Psa. cxix. 72, 111.

[g] Heb. *thy name is called upon me.* — [h] Psa. i. 1; xxvi. 4, 5. [i] Chap. xxx. 15. — [k] See chap. i. 18, 19. — [l] Job vi. 15, &c [m] Heb. *be not sure.* — [n] Zech. iii. 7. — [o] Ver. 1. — [p] Ezek. xxii 26; xliv. 23. — [q] Chap. i. 18; vi. 27. — [r] Chap. xx. 11, 12.

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sheth, which we here translate *steel*, properly signifies brass or copper united with tin, which gives it much hardness, and enables it to bear a good edge.

Verse 13. *Thy substance—will I give to the spoil without price*] *Invaluable property* shall be given up to thy adversaries. Or, *without price*—thou shalt have nothing for it in return.

Verse 15. *O Lord—remember me, and visit me*] Let me not be carried away into captivity; and it does not appear that he had ever been taken to Babylon. After the capture of the city he went into Egypt; and either died there, or was put to death by his countrymen.

Verse 16. *Thy word was—the joy and rejoicing of mine heart*] When I did receive the prophetic message, I did rejoice in the honour thou hadst done me; and I faithfully testified thy will to them. They have become mine enemies; not because there was any evil in me, but because I was faithful to thee.

Verse 18. *Wilt thou be altogether unto me as—waters that fail?*] Meaning either springs, which in the height of summer grow dry; or, like that phenomenon in the sandy desert, where, by a peculiar action of the air on the rising vapours, the resemblance of water is produced, so that the traveller, deceived, rejoices that he is come, in the sandy desert, to the verge of a beautiful lake; but the farther he travels, it is still at the same distance, and at last vanishes; and he finds the whole was an illusion, for the waters have *failed*. Nothing can exceed the disappointment of the farmer whose subsistence absolutely depends on the periodical rains, when these *fail*, or fall short of their usual *quantity*. Sometimes the *rice* is sown and springs up in the most promising manner; but the latter rains *fail*, and whole fields of young rice wither and perish.

Verse 19. *If thou return*] By repentance unto me,—

Then will I bring thee again] Restore thee to thy own country. But some think the words are spoken to the prophet in reference to his ministry. He had greatly repined because of the persecutions which he endured. The Lord reprehends him, and is about to take from him the prophetic gift; but exhorts him first to take the *precious* from the *vile*—not to attend to the deceitful words of the people, but boldly declare the message he had given him; not to return unto the people, but let the people return unto him. And then he should be as *God's mouth*—his words should appear to be what they were, the genuine words of God; and the people should be obliged to acknowledge them as such.

Verse 20. *I will make thee—a fenced brazen wall*] While thou art faithful to me, none of them shall be able to prevail against thee.

Verse 21. *I will deliver thee out of the hand of the wicked*] From the power of this evil people.

And I will redeem thee out of the hand of the terrible.] Out of the power of the Chaldean armies. Every thing took place as God had promised, for no word of his can ever fall to the ground.

CHAPTER XVI.

On account of the evils which threatened his country, the prophet is forbidden to encumber himself with a wife and family, or to bear any share in the little joys and sorrows of his neighbours, which were to be forgotten and absorbed in those public calamities, 1–9, *which their sins should draw on them,* 10–13. *A future restoration however is intimated,* 14, 15, *after those calamities should be endured,* 16–18; *and the conversion of the Gentiles is foretold,* 19–21.

A. M. cir. 3400. B. C. cir. 604. Ol. XLIV. 1. Tarquinii Prisci, R. Roman., cir. annum 13.

THE word of the LORD came also unto me, saying,

2 Thou shalt [a] not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of [b] grievous deaths; they shall not be [c] lamented; neither shall they be buried; *but* they shall be [d] as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their [e] carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [f] Enter not into the house of [g] mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, [h] neither shall *men* lament for them, nor [i] cut themselves, nor [k] make themselves bald for them:

7 Neither shall *men* [l] tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to [m] drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, [n] I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, [o] Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, [p] Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and

A. M. cir. 3400. B. C. cir. 604. Ol. XLIV. 1. Tarquinii Prisci, R. Roman., cir. annum 13.

[a] 1 Cor. vii. 26. — [b] Chap. xv. 2. — [c] Chap. xxii. 18, 19; xxv. 33. — [d] Psa. lxxxiii. 10; chap. viii. 2; ix. 22. — [e] Psa. lxxix. 2; chap. vii. 33; xxxiv. 20. — [f] Ezek. xxiv. 17, 22, 23. [g] Or, *mourning feast.* — [h] Chap. xxii. 18. — [i] Lev. xix. 28; Deut. xiv. 1; chap. xli. 5; xlvii. 5. — [k] Isa. xxii. 12; chap. vii. 29.

[l] Or, *break bread for them,* as Ezek. xxiv. 17; Hos. ix. 4; see Deut. xxvi. 14; Job xlii. 11. — [m] Prov. xxxi. 6, 7. — [n] Isa. xxiv. 7, 8; chap. vii. 34; xxv. 10; Ezek. xxvi. 13; Hos. ii. 11; Rev. xviii. 23. — [o] Deut. xxix. 24; chap. v. 19; xiii. 22; xxii. 8. — [p] Deut. xxix. 25; chap. xxii. 9.

NOTES ON CHAP. XVI.

Verse 1. *The word of the Lord came also unto me*] This discourse *Dahler* supposes to have been delivered some time in the *reign of Jehoiakim.*

Verse 2. *Thou shalt not take thee a wife*] As it would be very inconvenient to have a family when the threatened desolations should come on the place. The reason is given in the following verses.

Verse 4. *They shall die of grievous deaths*] All *prematurely*; see chap. xiv. 16.

As dung upon the face of the earth] See chap. viii. 2.

Be meat for the fowls] See chap. vii. 33.

Verse 5. *Enter not into the house of mourning*] The public calamities are too great to permit individual losses to come into consideration.

Verse 6. *Nor cut themselves*] A custom of the heathen forbidden to the Jews, Lev. xix. 28, Deut. xiv. 1. and which appears now to have prevailed among them: because, having become idolaters, they conformed to all the customs of the heathen. They *tore their hair, rent their garments, cut their hands, arms,* and *faces.* These were not only *signs of sorrow,* but were even supposed to give ease to the dead, and appease the angry deities. The *Hindoos,* on the death of a relation, express their grief by loud lamentations, and not unfrequently *bruise* themselves in an agony of grief with whatever they can lay hold on.

Verse 8. *Thou shalt not also go into the house of feasting*] *Funeral banquets* were made to commemorate the dead, and comfort the surviving relatives; and *the cup of consolation,* strong mingled wine, was given to those who were deepest in distress, to divert their minds and to soothe their sorrows. These kinds of ceremonies were common among almost all the nations of the world on funeral occasions. The *Canaanites,* the *Jews,* the *Persians, Arabians, New Zealanders Huns,* &c., &c.

A. M. cir. 3400. B. C. cir. 604. Ol. XLIV. 1. Tarquinii Prisci, R. Roman., cir. annum 13.

have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [q] worse than your fathers; for, behold, [r] ye walk every one after the [s] imagination of his evil heart, that they may not hearken unto me:

13 [t] Therefore will I cast you out of this land [u] into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

14 Therefore, behold, the [v] days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and [w] I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many [x] fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

A. M. cir. 3400. B. C. cir. 604. Ol. XLIV. 1. Tarquinii Prisci, R. Roman., cir. annum 13.

17 For mine [y] eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin [z] double; because [a] they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, [b] my strength, and my fortress, and [c] my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* [d] wherein *there is* no profit.

20 Shall a man make gods unto himself, and [e] they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that [f] my name *is* [g] The LORD.

[q] Chap. vii. 26.——[r] Chap. xiii. 10.——[s] Or, *stubbornness.*
[t] Deut. iv. 26, 27, 28; xxviii. 36, 63, 64, 65.——[u] Chap. xv. 14.
[v] Isa. xliii. 18; chap. xxiii. 7, 8.——[w] Chap. xxiv. 6; xxx. 3; xxxii. 37.——[x] Amos iv. 2; Hab. i. 15.——[y] Job xxxiv. 21; Prov. v. 21; xv. 3; chap. xxxii. 19.

[z] Isa. xl. 2; chap. xvii. 18.——[a] Ezek. xliii. 7, 9.——[b] Psa. xviii. 2.——[c] Chap. xvii. 17.——[d] Isa. xliv. 10; chap. ii. 11; x. 5.——[e] Isa. xxxvii. 19; chap. ii. 11; Gal. iv. 8.——[f] Exod. xv. 3; chap. xxxiii. 2; Amos v. 8.——[g] Or, *JEHOVAH;* Psa. lxxxiii. 18.

Verse 12. *And ye have done worse than your fathers*] The sins of the fathers would not have been visited on the children, had they not followed their example, and become even worse than they.

Verse 13. *Will I cast you out of this land*] See chap. vii. 15, and ix. 15.

Verse 14. *The Lord liveth, that brought up*] See Isa. xliii. 18.

Verse 15. *The land of the north*] Chaldea: and their deliverance thence will be as remarkable as the deliverance of their fathers from the land of Egypt.

Verse 16. *I will send for many fishers—for many hunters*] I shall raise up enemies against them some of whom shall destroy them by *wiles*, and others shall ruin them by *violence*. This seems to be the meaning of these symbolical *fishers* and *hunters*.

Verse 18. *The carcasses of their detestable—things.*] Either meaning the *idols* themselves, which were only *carcasses* without life; or the *sacrifices* which were made to them.

Verse 19. *The Gentiles shall come*] Even the days shall come when the Gentiles themselves, ashamed of their confidence, shall renounce their idols, and acknowledge that their fathers had believed lies, and worshipped vanities. This may be a prediction of the *calling of the Gentiles* by the Gospel of Christ; if so, it is a *light* amidst much *darkness*. In such dismal accounts there is need of some gracious promise relative to an amended state of the world.

Verse 20. *Shall a man make gods unto himself?*] Can any be so silly, and so preposterously absurd? Yes, fallen man is capable of any thing that is base, mean, vile, and wicked, till influenced and converted by the grace of Christ.

Verse 21. *Therefore, behold, I will this once*] I will not now change my purpose. They shall be visited and carried into captivity; nothing shall prevent this: and they shall know that my name is JEHOVAH. Since they would not receive the abundance of my *mercies*, they shall know what the true God can do in the way of *judgment*.

CHAPTER XVII.

This chapter begins with setting forth the very strong bias which the people of Judah had to idolatry, with the fatal consequences, 1–4. *The happiness of the man that trusteth in Jehovah is then beautifully contrasted with the opposite character,* 5–8. *God alone knows the deceitfulness and wretchedness of the heart*

of man, 9, 10. The comparison of a bird's hatching the eggs of another of a different species, which will soon forsake her, is highly expressive of the vanity of ill-acquired riches, which often disappoint the owner, 11. The prophet continues the same subject in his own person, appeals to God for his sincerity, and prays that the evil intended him by his enemies may revert on their own heads, 12–18. The remaining part of the chapter is a distinct prophecy relating to the due observance of the Sabbath, enforced both by promises and threatenings, 19–27.

A. M. cir. 3400. B. C. cir. 604. Ol. XLIV. 1. Tarquinii Prisci, R. Roman., cir. annum 13.

THE sin of Judah *is* written with a [a] pen of iron, *and* with the [b] point of a diamond: *it is* [c] graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their [d] groves by the green trees upon the high hills.

3 O my mountain in the field, [e] I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even [f] thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in [g] the land which thou knowest not: for [h] ye have kindled a fire in mine anger, *which* shall burn for ever.

5 Thus saith the LORD; [i] Cursed *be* the man that trusteth in man, and maketh [k] flesh his arm, and whose heart departeth from the LORD.

A. M. cir. 3400. B. C. cir. 604. Ol. XLIV. 1. Tarquinii Prisci, R. Roman., cir. annum 13.

6 For he shall be [l] like the heath in the desert, and [m] shall not see when good cometh; but shall inhabit the parched places in the wilderness, [n] *in* a salt land and not inhabited.

7 [o] Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be [p] as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of [q] drought, neither shall cease from yielding fruit.

9 The heart *is* deceitful above all *things*,

[a] Job xix. 24.——[b] Heb. *nail*.——[c] Prov. iii. 3; 2 Cor. iii. 3.
[d] Judg. iii. 7; 2 Chron. xxiv. 18; xxxiii. 3, 19; Isa. i. 29; xvii. 8; chap. ii. 20.——[e] Chap. xv. 13.——[f] Heb. *in thyself*.——[g] Chap. xvi. 13.——[h] Chap. xv. 14.——[i] Isa. xxx. 1, 2; xxxi. 1.

[k] See Isa. xxxi. 3.——[l] Chap. xlviii. 6.——[m] Job xx. 17.
[n] Deut. xxix. 23.——[o] Psa. ii. 12; xxxiv. 8; cxxv. 1; cxlvi. 5; Prov. xvi. 20; Isa. xxx. 18.——[p] Job viii. 16; Psa. i. 3.——[q] Or, *restraint*.

NOTES ON CHAP. XVII.

Verse 1. *The sin of Judah*] Idolatry.

Is *written with a pen of iron*] It is deeply and indelibly written in their *heart*, and shall be as indelibly written in their *punishment*. Writing with the *point of a diamond* must refer to *glass*, or some *vitrified* substance, as it is distinguished here from engraving with a *steel burine*, or *graver*. Their altars show what the deities are which they worship. There may be reference here to the different methods of recording events in those days:—1. A pen or stile of iron, for engraving on lead or wood. 2. A point of a diamond, for writing on vitreous substances. 3. Writing on tables of brass or copper. 4. Writing on the horns of the altars the names of the deities worshipped there. This is probable.

In several parts of India, and all through Ceylon, an *iron* or *steel pen* is used universally; with these the natives form the letters by incisions on the outer rind of the palm leaf. Books written in this way are very durable. This pen is *broad* at the *top*, has a very *fine sharp point*, and is *sharp* at *one side* as a knife, to shave and prepare the palm leaf. A pen of this description now lies before me.

Verse 2. *Whilst their children remember*] Even the rising generation have their *imagination* stocked with *idol images*, and their *memories* with the frantic rites and ceremonies which they saw their parents observe in this abominable worship.

Verse 3. *O my mountain in the field*] The prophet here addresses the *land of Judea*, which was a *mountainous* country, Deut. iii. 25; but *Jerusalem* itself may be meant, which is partly built upon *hills* which, like itself, are elevated above the rest of the country.

Verse 5. *Cursed* be *the man that trusteth in man*] This reprehends their vain confidence in trusting in *Egypt*, which was *too feeble* itself to help, and, had it been otherwise, too ill disposed towards them to help them *heartily*. An *arm of flesh* is put here for a *weak* and *ineffectual support*. And he who, in reference to the salvation of his soul, trusts in an *arm of flesh*—in *himself* or *others*, or in any thing he has *done* or *suffered*, will inherit a curse instead of a blessing.

Verse 6. *He shall be like the heath in the desert*] ערער *kearar*; or, like a blasted *tree*, without moisture, parched and withered.

Shall not see when good cometh] Shall not be sensible of it: the previous drought having rendered it incapable of absorbing any more vegetable juices.

A salt land] Barren; and therefore unfit to be *inhabited*.

Verse 8. *As a tree planted by the waters*] Which is sufficiently supplied with *moisture*, though the heat be intense, and there be no rain; for the roots being spread out by the river, they absorb from it all the moisture requisite for the flourishing vegetation of the tree.

Shall not see when heat cometh] Shall not feel any damage by *drought*, for the reason already assigned. It shall be strong and vigorous, its *leaf* always *green*; and shall produce plenty of fruit in its season.

Verse 9. *The heart* is *deceitful*] עקב הלב *akob*

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and desperately wicked: who can know it?

10 I the LORD [r] search the heart, *I* try the reins, [s] even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge [t] sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, [u] shall leave them in the midst of his days, and at his end shall be [v] a fool.

12 A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [w] the hope of Israel, [x] all that forsake thee shall be ashamed, *and* they that depart from me shall be [y] written in the earth, because they have forsaken the LORD, the [z] Fountain of living waters.

A. M. cir. 3400
B. C. cir. 604.
Ol. XLIV. 1.
Tarquinii Prisci,
R. Roman.,
cir. annum 13.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for [a] thou *art* my praise.

15 Behold, they say unto me, [b] Where *is* the word of the LORD? let it come now.

16 As for me, [c] I have not hastened from *being* a pastor [d] to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: [e] thou *art*

[r] 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Psa. vii. 9; cxxxix. 23, 24; Prov. xvii. 3; chap. xi. 20; xx. 12; Rom. viii. 27; Rev. ii. 23. [s] Psa. lxii. 12; chap. xxxii. 19; Rom. ii. 6.——[t] Or, *gathereth* young *which she hath not brought forth.*——[u] Psa. lv. 23.——[v] Luke xii. 20.

[w] Chap. xiv. 8.——[x] Psa. lxxiii. 27; Isa. i. 21.——[y] See Luke x. 20.——[z] Chap. ii. 13.——[a] Deut. x. 28; Psa. cix. 1; cxlviii. 14. [b] Isa. v. 19; Ezek. xii. 22; Amos v. 18; 2 Pet. iii. 4.——[c] Chap. i. 4, &c.——[d] Heb. *after thee.*——[e] Chap. xvi. 19.

halleb, "the heart is supplanting—tortuous—full of windings—insidious;" lying ever at the catch; striving to avail itself of every favourable circumstance to gratify its propensities to pride, ambition, evil desire, and corruption of all kinds.

And desperately wicked] אנוש הוא *veanush hu*, and is *wretched*, or *feeble*; *distressed beyond all things*, in consequence of the wickedness that is in it. I am quite of Mr. *Parkhurst's* opinion, that this word is here badly translated, as אנש *anash* is never used in Scripture to denote *wickedness* of any kind. My old MS. Bible translates thus:—**Schrewid is the herte of a man; and unsercheable: who schal knowen it?**

Who can know it?] It even hides itself from itself; so that its owner does not know it. A corrupt heart is the worst enemy the fallen creature can have; it is full of evil devices,—of deceit, of folly, and abomination; and its owner knows not what is in him till it boils over, and is often past remedy before the evil is perceived. Therefore, trust not in man, whose purposes are continually changing, and who is actuated only by motives of *self-interest*.

Verse 10. *I the Lord search the heart*] The Lord is called by his apostles, Acts i. 24, Καρδιογνώστης, *the Knower of the heart*. To him alone can this epithet be applied; and it is from him alone that we can derive that *instruction* by which we can in any measure *know ourselves*.

Verse 11. *As the partridge*] קרא *kore*. It is very likely that this was a bird different from our partridge. The text Dr. *Blayney* translates thus:—

(As) the koré that hatcheth what it doth not lay,
(So is) he who getteth riches, and not according to right.

"The covetous man," says *Dahler*, "who heaps up riches by unjust ways, is compared to a bird which hatches the eggs of other fowls. And as the young, when hatched, and able at all to shift for themselves, abandon her who is not their mother, and leave her nothing to compensate her trouble, so the covetous man loses those unjustly-gotten treasures, and the fruit of his labour."

And at his end shall be a fool.] Shall be reputed as such. He was a fool all the way through; he lost his soul to get wealth, and this wealth he never enjoyed. To him also are applicable those strong words of the poet:—

"O cursed lust of gold! when for *thy* sake
The wretch throws up his interest in *both worlds*:
First *starved* in *this*, then *damned* in *that to come*."
BLAIR.

Verse 12. *A glorious high throne*] As he is *cursed* who trusts in *man*, so he is *blessed* who trusts in GOD. He is here represented as on a *throne* in his temple; to him in the *means of grace* all should resort. He is the support, and a *glorious support*, of all them that trust in him.

Verse 13. *Written in the earth*] They shall never come to true honour. Their names shall be written in the dust; and the first wind that blows over it shall mar every letter, and render it illegible.

Verse 14. *Heal me—and I shall be healed*] That is, I shall be *thoroughly* healed, and *effectually* saved, if thou undertake for me.

Thou art *my praise.*] The whole glory of the work of salvation belongs to thee alone.

Verse 15. *Where is the word of the Lord?*] Where is the accomplishment of his *threatenings?* Thou hast said that the city and the temple should both be destroyed. No such events have yet taken place. But they did take place, and every tittle of the menace was strictly fulfilled.

Verse 16. *I have not hastened from* being *a pastor*] Dr. *Blayney* translates thus: "But I have not been in haste to outrun thy guidance." I was obliged to utter thy prediction; but I have not hastened the evil day. For the credit of my prophecy I have not desired the calamity to come speedily; I have rather pleaded for *respite*. I have followed thy steps, and proclaimed thy truth. I did not desire to be a prophet; but thou hast commanded, and I obeyed.

Verse 17. *Be not a terror unto me*] Do not command me to predict miseries, and abandon me to them and to my enemies.

A. M. cir. 3400. B. C. cir. 604. Ol. XLIV. 1 Tarquinii Prisci R. Roman., cir. annum 13.

my hope in the day of evil.

18 [f]Let them be confounded that persecute me, but [g]let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and [h]destroy [i]them with double destruction.

A. M. cir. 3393. B. C. cir. 611. Ol. cir. XLII. 2. Tarquinii Prisci, R. Roman., cir. annum 6.

19 Thus saith the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, [k]Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; [l]Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I [m]commanded your fathers.

23 [n]But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

A. M. cir. 3393. B. C. cir. 611. Ol. cir. XLII. 2. Tarquinii Prisci, R. Roman., cir. annum 6.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 [o]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from [p]the places about Jerusalem, and from the land of Benjamin, and from [q]the plain, and from the mountains, and from [r]the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing [s]sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then [t]will I kindle a fire in the gates thereof, [u]and it shall devour the palaces of Jerusalem, and it shall not be quenched.

[f] Psa. xxxv. 4; xl. 14; lxx. 2. — [g] Psa. xxv. 2. — [h] Heb. *break them with a double breach.* — [i] Chap. xi. 20. — [k] Chap. xix. 3; xxii. 2. — [l] Num. xv. 32, &c.; Neh. xiii. 19. — [m] Exod. xx. 8; xxiii. 12; xxxi. 13; Ezek. xx. 12.

[n] Chap. vii. 24, 26; xi. 10. — [o] Chap. xxii. 4. — [p] Chap. xxxii. 44; xxxiii. 13. — [q] Zech. vii. 7. — [r] Zech. vii. 7. — [s] Psa. cvii. 22; cxvi. 17. — [t] Chap. xvi. 14; xlix. 27; Lam. iv. 11; Amos i. 4, 7, 10, 12; ii. 2, 5. — [u] 2 Kings xxv. 9; chap. lii. 13.

Verse 18. *Let them be confounded*] They shall be confounded. These words are to be understood as simple *predictions*, rather than *prayers*.

Verse 19. *The gate of the children of the people*] I suppose the most *public gate* is meant; that through which there was the greatest thoroughfare.

Verse 20. *Ye kings of Judah, and all Judah*] This last clause is wanting in eight of *Kennicott's* and *De Rossi's* MSS., in the *Arabic*, and some copies of the *Septuagint*.

Verse 21. *Take heed to yourselves and bear no burden*] From this and the following verses we find the ruin of the Jews attributed to the breach of the Sabbath; as this led to a neglect of sacrifice, the ordinances of religion, and all public worship, so it necessarily brought with it all immorality. This *breach* of the *Sabbath* was that which let in upon them all the *waters of God's wrath*.

Verse 24. *If ye diligently hearken unto me*] So we find that though their destruction was *positively* threatened, yet still there was an unexpressed proviso that, *if they did return to the Lord*, the calamities should be averted, and a succession of princes would have been continued on the throne of David, ver. 25, 26.

Verse 27. *But if ye will not hearken*] Then their sin lay at their own door. How fully were they warned; and how basely did they reject the counsel of God against themselves!

CHAPTER XVIII.

The type of the potter's vessel, and its signification, 1–10. *The inhabitants of Judah and Jerusalem exhorted to repentance,* 11; *but on their refusal, (which is represented to be as unnatural as if a man should prefer the snowy Lebanon or barren rock to a fruitful plain, or other waters to the cool stream of the fountain,) their destruction is predicted,* 12–17. *In consequence of these plain reproofs and warnings of Jeremiah, a conspiracy is formed against him,* 18. *This leads him to appeal to God for his integrity,* 19, 20; *who puts a most dreadful curse in the mouth of his prophet, strongly indicative of the terrible fate of his enemies,* 21–23.

A. M. cir. 3396. B. C. cir. 608. Ol. XLIII. 1. Tarquinii Prisci, R. Roman., cir. annum 9.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the [a] wheels.

4 And the vessel [b] that he made of clay was marred in the hand of the potter: so he [c] made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

A. M. cir. 3396. B. C. cir. 608. Ol. XLIII. 1. Tarquinii Prisci, R. Roman., cir. annum 9.

6 O house of Israel, [d] cannot I do with you as this potter? saith the LORD. Behold, [e] as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [f] pluck up, and to pull down, and to destroy *it*;

8 [g] If that nation, against whom I have pronounced, turn from their evil, [h] I will repent of the evil that I thought to do unto them.

[a] Or, *frames* or *seats*.——[b] Or, *that he made was marred, as clay in the hand of the potter*.——[c] Heb. *returned and made*.

[d] Isa. xlv. 9; Wisd. xv. 7; Rom. ix. 20, 21.——[e] Isa. lxi. 8.
[f] Chap. i. 10.——[g] Ezek. xviii. 21; xxxiii. 11.——[h] Chap. xxvi. 3; Jonah iii. 10.

NOTES ON CHAP. XVIII.

Verse 1. *The word which came to Jeremiah*] This discourse is supposed to have been delivered some time in the reign of Jehoiakim, probably within the first three years.

Verse 2. *Go down to the potter's house*] By this similitude God shows the absolute state of dependence on himself in which he has placed mankind. They are as clay in the hands of the potter; and in reference to every thing *here below*, he can shape their destinies as he pleases. Again; though while under the providential care of God they may go *morally astray*, and *pervert themselves*, yet they can be reclaimed by the almighty and all-wise Operator, and become such vessels as *seemeth good for him to make*. In considering this parable we must take heed that in running parallels we do not *destroy* the *free agency* of man, nor *disgrace* the *goodness* and *supremacy* of God.

Verse 3. *He wrought a work on the wheels.*] עַל הָאבְנָיִם *al haabnayim*, *upon the stones*, the potter's wheel being usually made of such; the spindle of the moving stone being placed on a stone below, on which it turned, and supported the stone above, on which the vessel was manufactured, and which alone had a rotatory motion. The potter's wheel in the present day seems to differ very little from that which was in use between *two* and *three thousand* years ago.

Verse 4. *The vessel—was marred in the hands of the potter*] It did not stand in the working: it got out of shape; or some *gravel* or *small stone* having been incorporated with the mass of clay, made a breach in that part where it was found, so that the potter was obliged to knead up the clay afresh, place it on the wheel, and form it anew; and then it was *such a vessel as seemed good to the potter* to make it.

Verse 6. *Cannot I do with you as this potter?*] Have I not a right to do with a people whom I have created as reason and justice may require? If they do not answer my intentions, may I not reject and destroy them; and act as this potter, make a new vessel out of that which at first did not succeed in his hands?

It is generally supposed that St. Paul has made a very different use of this similitude from that mentioned above. See Rom. ix. 20, &c. His words are, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" To this every sensible and pious man will answer, *Undoubtedly he has*. But would any potter make an exceedingly fair and good vessel on purpose to dash it to pieces when he had done? Surely no! And would, or could, the God of infinite perfection and love make millions of immortal souls on purpose for eternal perdition, as the horrible decree of reprobation states? No! This is a lie against all the attributes of God. But does not the text state that he can, out of the same lump, the same mass of human nature, make one vessel to honour, and another to dishonour? Yes. But the text does not say, what the horrible decree says, that he makes one part, and indeed the greater, for eternal perdition. But what then is the meaning of the text? Why evidently this: As out of the *same* mass of clay a potter may make a *flagon* for the table and a certain utensil for the chamber, the one for a more honourable, the other for a less honourable use, though both equally necessary to the owner; so God, out of the same *flesh and blood*, may make the *tiller of the field* and the *prophet of the Most High*; the one in a more honourable, the other in a less honourable employ; yet both equally necessary in the world, and equally capable of bringing glory to God in their respective places. But if the vessel be marred in his hand, under his providential and gracious dealings, he may reject it as he did the *Jews*, and make another vessel, such as he is pleased with, of the *Gentiles*; yet even these *marred vessels*, the *reprobate Jews*, are not finally rejected; for all Israel shall be saved in (through) the Lord, *i. e.*, Jesus Christ. And should the *Gentiles* act as the *Jews* have done, then *they* also shall be cut off, and God will call his Church by another name. See on Rom. ix. 22, and below.

Verses 7–10. At what *instant I shall speak concerning a nation*, &c.—*If that nation, against whom*, &c.—*And* at what *instant*, &c.—*If it do evil*, &c.] These verses contain what may be called *God's decree* by which the whole of his conduct towards man is regulated. If he purpose destruction against an offending person, if that person repent and turn to God, he shall *live* and not *die*.

A. M. cir. 3396. B. C. cir. 608. Ol. XLIII. 1. Tarquinii Prisci, R. Roman., cir. annum 9.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: [t] return ye now, every one from his evil way, and make your ways and your doings good.

12 And they said, [k] There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; [l] Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done [m] a very horrible thing.

14 Will *a man* leave [n] the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten [o] me, they have burned incense to [p] vanity, and they have caused them to stumble in their ways *from* the [q] ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land [r] desolate, *and* a perpetual [s] hissing; every one that passeth thereby shall be astonished, and wag his head.

17 [t] I will scatter them [u] as with an east wind before the enemy; [v] I will show them the back, and not the face, in the day of their calamity.

A. M. cir. 3396. B. C. cir. 608. Ol. XLIII. 1. Tarquinii Prisci, R. Roman., cir. annum 9.

18 Then said they, [w] Come, and let us devise devices against Jeremiah; [x] for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him [y] with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 [z] Shall evil be recompensed for good? for [a] they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [b] deliver up their children to the famine, and [c] pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for [d] they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me [e] to slay *me*: [f] forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger

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[t] 2 Kings xxvii. 13; chap. vii. 3; xxv. 5; xxvi. 13; xxxv. 15. [k] Chap. ii. 25. —— [l] Chap. ii. 10; 1 Cor. v. 1. —— [m] Chap. v. 30. [n] Or, *my fields for a rock*, or for *the snow of Lebanon? shall the running waters be forsaken for the strange cold* waters? —— [o] Chap. ii. 13, 32; iii. 21; xiii. 25; xvii. 13. —— [p] Chap. x. 15; xvi. 19. [q] Chap. vi. 16. —— [r] Chap. xix. 8; xlix. 13; l. 13.

[s] 1 Kings ix. 8; Lam. ii. 15; Mic. vi. 16. —— [t] Chap. xiii. 24. [u] Psa. xlviii. 7. —— [x] See chap. ii. 27. —— [w] Chap. xi. 19. —— [x] Lev x. 11; Mal. ii. 7; John vii. 48, 49. —— [y] Or, *for the tongue*. [z] Psa. cix. 4, 5. —— [a] Psa. xxxv. 7; lvii. 6; ver. 22. —— [b] Psa. cix. 9, 10. —— [c] Heb. *pour them out*. —— [d] Ver. 20. —— [e] Heb. *for death*. [f] Psa. xxxv. 4; cix. 14; chap. xi. 20; xv. 15.

If he purpose peace and salvation to him that walketh uprightly, if he turn from God to the world and sin, he shall *die* and not *live*.

Verse 12. *There is no hope*] See chap. ii. 25.

Verse 13. *The virgin of Israel*] Instead of ישראל *Yisrael, three* of *Kennicott's* and *De Rossi's* MSS., with the Alexandrian copy of the *Septuagint*, have ירושלם *Yerusholem, Jerusalem*.

Verse 14. *Will* a man *leave the snow of Lebanon*] Lebanon was the highest mountain in Judea. Would any man in his senses abandon a *farm* that was always watered by the melted snows of Lebanon, and take a *barren rock* in its place! How stupid therefore and absurd are my people, who abandon the everlasting God for the worship of idols!

Verse 16. *A perpetual hissing*] שריקת *sherikoth*, a *shrieking, hissing*; an expression of contempt.

Verse 17. *I will scatter them as with an east wind*] It is the property of this wind, almost every where, to parch up, blast, and destroy grain and trees, and even cattle and men suffer from it. Hence the old metrical proverb:—

"When the wind blows from the east,
'Tis good for neither man nor beast."

Verse 18. *Come, and let us devise devices*] Let us form a conspiracy against him, accuse him of being a *false prophet*, and a contradicter of the words of God, for God has promised us protection, and *he* says we shall be destroyed, and that God will forsake his people.

Let us smite him with the tongue] Ox *the tongue*; so it should be rendered. Lying and false testimony are punished in the eastern countries, to the present day, by smiting the person on the mouth with a strong piece of leather like the sole of a shoe. Sometimes

a bodkin is run through the tongue. Blasphemy, calumny, and cursing of parents, are usually punished in that way among the Chinese.

Verse 20. *They have digged a pit for my soul.*] For my *life*; this they wish to take away.

Stood before thee to speak good for them] I was their continual intercessor.

Verse 21. *Therefore deliver up their children*] The execrations in these verses should be considered as simply *prophetic declarations* of the judgments which God was about to pour out on them.

If we consider them in their *grammatical* meaning, then they are not directions to us, to whom our Lawgiver has said, "Love your *enemies*."

CHAPTER XIX.

By the significant type of breaking a potter's vessel, Jeremiah is directed to predict the utter desolation of Judah and Jerusalem, 1–15. *The prophets taught frequently by* symbolic actions *as well as by* words.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto [a] the valley of the son of Hinnom, which *is* by the entry of [b] the east gate, and proclaim there the words that I shall tell thee,

3 [c] And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall [d] tingle.

4 Because they [e] have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with [f] the blood of innocents;

5 [g] They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, [h] which I commanded not, nor spake *it*, neither came *it* into my mind:

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor [i] The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; [k] and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their [l] carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [m] desolate, and a hissing: every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the [n] flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 [o] Then shalt thou break the bottle in the sight of the men that go with thee,

[a] Josh. xv. 8; 2 Kings xxiii. 10; chap. vii. 31.——[b] Heb. *the sun gate.*——[c] Chap. xvii. 20.——[d] 1 Sam. iii. 11; 2 Kings xxi. 12.——[e] Deut. xxviii. 20; Isa. lxv. 11; chap. ii. 13, 17, 19; xv. 6; xvii. 13.——[f] 2 Kings xxi. 16; chap. ii. 34.——[g] Chap. vii. 31, 32; xxxii. 35.

[h] Lev. xviii. 21.——[i] Josh. xv. 8.——[k] Lev. xxvi. 17; Deut. xxviii. 25.——[l] Psa. lxxix. 2; chap. vii. 33; xvi. 4; xxxiv. 20.——[m] Chap. xviii. 16; xlix. 13; l. 13.——[n] Lev. xxvi. 29; Deut. xxviii. 53; Isa. ix. 20; Lam. iv. 10.——[o] So chap. li. 63, 64.

NOTES ON CHAP. XIX.

Verse 1. *Go and get a potter's earthen bottle*] This discourse was also delivered some time in the reign of *Jehoiakim*. Under the type of breaking a potter's earthen bottle or jug, Jeremiah shows his enemies that the word of the Lord should stand, that Jerusalem should be taken and sacked, and they all carried into captivity.

Ancients of the priests] The chiefs of the *twenty-four* classes which David had established. See 1 Chron. xxiv. 4.

Verse 4. *Estranged this place*] Ye have devoted my temple to a widely different purpose from that for which it was erected.

Verse 5. *Offerings unto Baal*] A general name for all the popular idols; Baal, Moloch, Ashtaroth, &c.

Verse 7. *I will make void the counsel of Judah*] Probably this refers to some determination made to proclaim themselves *independent*, and pay no more tribute to the Chaldeans.

To be meat for the fowls] See on chap. vii. 33.

Verse 9. *I will cause them to eat the flesh of their sons*] This was literally fulfilled when Jerusalem was

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

11 And shalt say unto them, Thus saith the LORD of hosts; [p] Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot [q] be made whole again: and they shall [r] bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [s] as the place of Tophet, because of all the houses upon whose [t] roofs they have burned incense unto all the host of heaven, and [u] have poured out drink-offerings unto other gods.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in [v] the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because [w] they have hardened their necks, that they might not hear my words.

[p] Psa. ii. 9; Isa. xxx. 14; Lam. iv. 2.——[q] Heb. *be healed.* [r] Chap. vii. 32.——[s] 2 Kings xxiii. 10.

[t] 2 Kings xxiii. 12; chap. xxxii. 29; Zeph. i. 5.——[u] Chap. vii. 18. [v] See 2 Chron. xx. 5.——[w] Chap. vii. 26; xvii. 23.

besieged by the Romans. This also the prophet might have had in view.

Verse 11. *Even so will I break this people and this city*] The breaking of the bottle was the symbolical representation of the destruction of the city and of the state.

That cannot be made whole again] This seems to refer rather to the final destruction of Jerusalem by the Romans, than to what was done by the Chaldeans. Jerusalem was *healed* after 70 years: but nearly 1800 years have elapsed since Jerusalem was taken and destroyed by the Romans; and it was then so broken, *that it could not be made whole again.*

Verse 12. *And* even *make this city as Tophet*] A place of slaughter and destruction.

Verse 14. *Then came Jeremiah from Tophet*] He had probably gone to the *valley of Hinnom*, and there repeated the discourse which he had a little before delivered to the chief priests and elders.

Verse 15. *Because they have hardened their necks*] A metaphor taken from unruly and unbroken oxen, who resist the yoke, break and run away with their gears. So this people had broken and destroyed the yoke of the law.

CHAPTER XX.

Jeremiah, on account of his prophesying evil concerning Judah and Jerusalem, is beaten and imprisoned by Pashur, chief governor of the temple, 1, 2. *On the following day the prophet is released, who denounces the awful judgments of God which should fall upon the governor and all his house, as well as upon the whole land of Judah, in the approaching Babylonish captivity,* 3–6. *Jeremiah then bitterly complains of the reproaches continually heaped upon him by his enemies; and, in his haste, resolves to speak no more in the name of Jehovah; but the word of the Lord is in his heart as a burning flame, so that he is not able to forbear,* 7–10. *The prophet professes his trust in God, whom he praises for his late deliverance,* 11–13. *The remaining verses, which appear to be out of their place, contain Jeremiah's regret that he was ever born to a life of so much sorrow and trouble,* 14–18. *This complaint resembles that of Job; only it is milder, and more dolorous. This excites our pity, that our horror. Both are highly poetical, and embellished with every circumstance that can heighten the colouring. But such circumstances are not always to be too literally understood or explained. We must often make allowances for the strong figures of eastern poetry.*

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

NOW Pashur the son of [a] Immur the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the

[a] 1 Chronicles, chap. xxiv. 14.

NOTES ON CHAP. XX.

Verse 1. *Pashur—chief governor*] Pashur was probably one of the chief priests of the *twenty-four* classes.

Verse 2. *Put him in the stocks*] Probably such a place near the gate as we term the *lock-up*, the *coal-hole*; or it may mean a sort of *dungeon*.

Verse 3. *The Lord hath not called thy name Pashur*]

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but [b] Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I [c] will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast [d] prophesied lies.

7 O LORD, thou hast deceived me, and I was [e] deceived: [f] thou art stronger than I, and hast prevailed: [g] I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, [h] I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a [i] burning fire shut up in my bones, and I was weary with forbearing, and [k] I could not *stay*.

10 [l] For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. [m] All [n] my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But [o] the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not [p] prevail: they shall be greatly ashamed; for they shall not prosper: *their* [q] everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that [r] triest the righteous, *and* seest the reins and the heart, [s] let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD:

[b] That is, *fear round about*; Psa. xxxi. 13; ver. 10; chap. vi. 25; xlvi. 5; xlix. 29.——[c] 2 Kings xx. 17; xxiv. 12-16; xxv. 13, &c.; chap. iii. 24.——[d] Chap. xiv. 13, 14; xxviii. 15; xxix. 21.——[e] Or, *enticed*.——[f] Chap. i. 6, 7.——[g] Lam. iii. 14.——[h] Ch. vi. 7.——[i] Job xxxii. 18, 19; Psa. xxxix. 3.

[k] Job xxxii. 18; Acts xviii. 5.——[l] Psa. xxxi. 13.——[m] Heb. *every man of my peace*.——[n] Job xix. 19; Psa. xli. 9; lv. 13, 14; Luke xi. 53, 54.——[o] Chap. i. 8, 19.——[p] Chap. xv. 20; xvii. 18.——[q] Chap. xxiii. 40.——[r] Chap. xi. 20; xvii. 10.——[s] Psa. liv. 7; lix. 10.

—Security on all sides. This name thou hast had, but not by Divine appointment.

But Magor-missabib—Fear on every side. This name hath God given thee; because, in the course of his providence, thou shalt be placed in the circumstances signified by it: *thou shalt be a terror to thyself.*

Verse 6. *And thou, Pashur—shall go into captivity*] Thou shalt suffer for the false prophecies which thou hast delivered, and for thy insults to my prophet.

Verse 7. *O Lord, thou hast deceived me*] Thou hast promised me protection; and, lo! I am now delivered into the hands of my enemies. These words were probably spoken when Pashur smote him, and put him in prison.

I think our translation of this passage is very exceptionable. My old Bible reads, *Thou laddist me aside Lord; and I was lad aside.* The original word is פתיתני *pittithani*, thou hast *persuaded me*, i. e., to go and prophesy to this people. I went, faithfully declared thy message, and now I am likely to perish by their cruelty. As the root פתה *pathah* signifies to *persuade* and *allure*, as well as to *deceive*, the above must be its meaning in this place. Taken as in our Version, it is highly irreverent. It is used in the same sense here as in Gen. ix. 27: *God shall enlarge* (*persuade*, margin) *Japheth; and he shall dwell in the tents of Shem.*

Verse 8. *I cried violence and spoil*] This was the burden of the message thou didst give me.

Verse 9. *I will not make mention of him*] I will renounce the prophetic office, and return to my house.

As a burning fire shut up in my bones] He felt stings of conscience for the hasty and disobedient resolution he had formed; he felt ashamed of his own weakness, that did not confide in the promise and strength of God; and God's word was in him as a strongly raging fire, and he was obliged to deliver it, in order to get rid of the tortures which he felt from suppressing the solemn message which God had given. It is as dangerous to refuse to go when called, as it is to run without a call. On this subject, see on chap. i. 6.

Verse 10. *Report—and we will report it.*] Let us spread calumnies against him every where; or let us spread reports of dangers coming upon him, that we may intimidate him, and cause him to desist.

Verse 11. *But the Lord is with me as a mighty terrible one*] Thus was he, by his strong confidence

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

for [t] he hath delivered the soul of the poor from the hand of evil doers.

14 [u] Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD [v] overthrew, and repented not: and let him [w] hear the cry in the morning, and the shouting at noontide;

A. M. cir. 3398. B. C. cir. 606 Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

17 [x] Because he slew me not from the womb or that my mother might have been my grave and her womb *to be* always great *with me.*

18 [y] Wherefore came I forth out of the womb to [z] see labour and sorrow, that my days should be consumed with shame?

[t] Psa. xxxv. 9, 10; cix. 30, 31.——[u] Job iii. 3; chap. xv. 10.
[v] Gen. xix. 25.

[w] Chap. xviii. 22.——[x] Job iii. 10, 11.——[y] Job iii. 20.——[z] Lam. iii. 1.

in the strong God, delivered from all his fears, and enabled to go on comfortably with his work.

Verse 13. *Sing unto the Lord*] He was so completely delivered from all fear, that although he remained in the same circumstances, yet he exults in the Divine protection, and does not fear the face of any adversary.

Verse 14. *Cursed* be *the day wherein I was born*] If we take these words *literally*, and suppose them to be in their proper place, they are utterly inconsistent with that state of confidence in which he exulted a few minutes before. If they are the language of Jeremiah, they must have been spoken on a prior occasion, when probably he had given way to a passionate hastiness. They might well comport with the state he was in ver. 9. I really believe these verses have got out of their proper place, which I conjecture to be between the *eighth* and *ninth* verses. There they will come in very properly; and might have been a part of his complaint in those moments when he had purposed to flee from God as did Jonah, and prophesy no more in his name. Transpositions in this prophet are frequent; therefore place these *five* verses after the *eighth*, and let the chapter end with the *thirteenth*, and the whole will form a piece of exquisite poetry; where the state of *despair*, and the *hasty resolutions* he had formed while under its influence, and the state of *confidence* to which he was raised by the succouring influence of God, will appear to be both illustrative of each other, and are touched with a delicacy and fervour which even a cold heart must admire. See Job iii. 3, and the notes there. The two passages are very similar.

Verse 15. *A man child is born*] Borun is to thee a knabe child.—Old MS. Bible. This is the old English word for *man* or *servant*; and is so used by *Wiclif*, Rev. xii. 5.

Verse 16. *And let him hear the cry*] Let him be in continual alarms.

Verse 18. *Wherefore came I forth*] It would have been well had I never been born, as I have neither comfort in my life, nor comfort in my work

CHAPTER XXI.

Nebuchadnezzar being come up against Jerusalem, Zedekiah sends Pashur and Zephaniah to the prophet to request him to intercede with God in behalf of his people, 1, 2. *But he is declared to be against Jerusalem, and the whole land of Judah; and the only mitigation of their punishment must proceed from their surrendering to the king of Babylon,* 3–10. *Prophecy concerning the house of the king of Judah,* 11, 12. *Notwithstanding the amazing fortifications round about Jerusalem, in which the people vainly trust, the Lord will most assuredly visit them for their iniquities; the city shall be taken by the Chaldeans,* 13, 14.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him [a] Pashur the son of Melchiah, and [b] Zephaniah the son of Maaseiah the priest, saying,

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

2 [c] Inquire, I pray thee, of the LORD for us; (for Nebuchad-

[a] Chap. xxxviii. 1.——[b] 2 Kings xxv. 18; chap. xxix. 25; xxxvii. 3.
[c] Chap. xxxvii. 3, 7.

NOTES ON CHAP. XXI.

Verse 1. *The word which came unto Jeremiah*] The chapters in the remaining parts of this prophecy seem strangely *interchanged*. This subject has been mentioned in the *introduction*, and some *tables* given; and to these the critical reader is requested to refer. The discourse here was delivered about the *ninth* year of the reign of Zedekiah. This chapter, observes Dr. *Blayney*, contains the first of those prophecies which were delivered by Jeremiah, *subsequent* to the revolt of Zedekiah, and the breaking out of the war thereupon; and which are continued on to the *taking of Jerusalem*, related in chap. xxix., in the following order:—ch. xxi., xxxiv., xxxvii., xxxii., xxxiii., xxxviii., xxxix.

Pashur the son of Melchiah] There can be little doubt that this Pashur was a different person from him who was called the son of *Immur* in the preceding chapter.

Verse 2. *Inquire, I pray thee*] See whether God

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

rezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and [d] I will assemble them into the midst of this city.

5 And I myself will fight against you with an [e] outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [f] I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; [g] he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, [h] I set before you the way of life, and the way of death.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

9 He that [i] abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and [k] his life shall be unto him for a prey.

10 For I have [l] set my face against this city for evil, and not for good, saith the LORD: [m] it shall be given into the hand of the king of Babylon, and he shall [n] burn it with fire

11 And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [o] Execute [p] judgment [q] in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, [r] I *am* against thee, O [s] inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [t] Who shall come down against us? or who shall enter into our habitations?

14 But I will [u] punish you according to the [v] fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and [w] it shall devour all things round about it.

[d] Isa. xiii. 4.——[e] Exod. vi. 6.——[f] Chap. xxxvii. 17; xxxix. 5; lii. 9.——[g] Deut. xxiii. 50; 2 Chron. xxxvi. 17.——[h] Deut. xxx. 19.——[i] Chap. xxxviii. 2, 17, 18.——[k] Chap. xxxix. 18; xlv. 5.——[l] Lev. xvii. 10; chap. xliv. 11; Amos ix. 4.——[m] Chap. xxxviii. 3.

[n] Chap. xxxiv. 2, 22; xxxvii. 10; xxxviii. 18, 23; lii. 13. [o] Chap. xxii. 3; Zech. vii. 9.——[p] Heb. *Judge.*——[q] Psa. ci. 8. [r] Ezek. xiii. 8.——[s] Heb. *inhabitress.*——[t] Chap. xlix. 4.——[u] Heb. *visit upon.*——[v] Prov. i. 31; Isa. iii. 10, 11.——[w] 2 Chron. xxxvi. 19; chap. lii. 13.

intends to deliver us *into* or *out of* the hand of the Chaldeans.

Verse 4. *I will turn back the weapons*] Every attempt you make to repel the Chaldeans shall be unsuccessful.

I will assemble them into the midst of this city.] I will deliver the city into their hands.

Verse 6. *They shall die of a great pestilence.*] The *sword* may appear to be that of *man*, though I have given the Chaldeans their commission; but the *pestilence* shall appear to be the immediate act of GOD.

Verse 7. *Nebuchadrezzar*] This name is spelt as above in *twenty-six* places of this book; and in *ten* places it is spelt *Nebuchadnezzar*, which is the common orthography. The difference is only a ר *resh* for a נ *nun*; but the MSS. are various on this point. It is the same person who is intended by both names; and here all the *Versions*, except the *Arabic*, which omits the name, have it in the usual form.

Verse 8. *Behold, I set before you the way of life, and the way of death.*] Meaning *escape* or *destruction* in the *present* instance. This is explained in the next verse.

Verse 10. *He shall burn it with fire.*] What a heavy message to all; and especially to them who had any fear of God, or reverence for the temple and its sacred services!

Verse 12. *Execute judgment in the morning*] Probably the time for dispensing judgment was *the morning*, when the people were going to their work; but the words may mean, Do justice *promptly*, do not *delay*. Let justice be administered *as soon* as required.

Verse 13. *O inhabitant of the valley*, and *rock of the plain*] Dr. *Blayney* translates: "O thou inhabitant of the levelled hollow of a rock." With all his explanation I cannot see the good sense of this translation. Jerusalem itself, though partly on *two hills*, was also extended in the valley; and *Zion*, the *city of David*, was properly *a rock*, strongly fortified both by nature and art; and by its ancient possessors, the *Jebusites*, was deemed impregnable.

Who shall come down against us?] Probably the

words of those *courtiers* who had persuaded Zedekiah to rebel against the king of Babylon.

Verse 14. *I will kindle a fire in the forest thereof*] I will send destruction into its *centre*, that shall spread to every part of the *circumference*, and so consume the whole.

The beginning of the *thirth-fourth* chapter should follow here. See the arrangement on ver. 1

CHAPTER XXII.

This section of prophecy, extending to the end of the eighth verse of the next chapter, is addressed to the king of Judah and his people. It enjoins on them the practice of justice and equity, as they would hope to prosper, 1–4; *but threatens them, in case of disobedience, with utter destruction,* 5–9. *The captivity of Shallum, the son of Josiah, is declared to be irreversible,* 10–12; *and the miserable and unlamented end of Jeconiah, contemptuously called Coniah, is foretold,* 13–19. *His family is threatened with the like captivity, and his seed declared to be for ever excluded from the throne,* 20–30.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, [a] Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; [b] Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and [c] do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, [d] then shall there enter in by the gates of this house kings sitting [e] upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, [f] I swear by myself, saith the LORD, that this house shall become a desolation.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down [g] thy choice cedars, [h] and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, [i] Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, [k] Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 Weep ye not for [l] the dead, neither bemoan him: *but* weep sore for him [m] that goeth away: for he shall return no more, nor see his native country.

[a] Chap. xvii. 20.——[b] Chap. xxi. 12.——[c] See ver. 17.——[d] Ch. xvii. 25.——[e] Heb. *for David upon his throne.*——[f] Heb. vi. 13, 17. [g] Isa. xxxvii. 24.

[h] Chap. xxi. 14.——[i] Deut. xxix. 24, 25; 1 Kings ix. 8, 9. [k] 2 Kings xxii. 17; 2 Chron. xxxiv. 25.——[l] 2 Kings xxii. 20. [m] Ver. 11.

NOTES ON CHAP. XXII.

Verse 1. *Go down to the house of the king of Judah, and speak there this word*] This is supposed by *Dahler* to have been published in the *first* year of the reign of Zedekiah.

Verse 2. *O king of Judah—thou, and thy servants*] His *ministers* are here addressed, as chiefly governing the nation; and who had counselled Zedekiah to rebel.

Verse 6. *Thou* art *Gilead unto me*, and *the head of Lebanon*] Perhaps in allusion, says *Dahler*, to the *oaks* of *Gilead*, and the *cedars* of Mount *Lebanon*, of which the palace was constructed. *Lebanon* was the highest mountain in Israel, and *Gilead* the richest and most fertile part of the country; and were, therefore, proper emblems of the reigning *family*. Though thou art the richest and most powerful, I, who raised thee up, can bring thee down and make thee a wilderness.

Verse 7. *They shall cut down thy choice cedars*] The destruction of the country is expressed under the symbol of the destruction of a *fine forest*; a multitude of fellers come against it, each with his axe; and, there being no resistance, every tree is soon *felled* to the earth. "These destroyers," God says, "I have prepared, קדשתי *kiddashti, I have sanctified*—consecrated, to this work. They have their commission from me."

Verse 8. *Many nations shall pass*] These words seem borrowed from Deut. xxix. 22, &c.

Verse 10. *Weep ye not for the dead*] Josiah, dead in consequence of the wound he had received at Megiddo, in a battle with Pharaoh-necho, king of Egypt; but he died in peace with God.

But *weep sore for him that goeth away*] Namely, Jehoahaz, the son of Josiah, called below *Shallum*, whom Pharaoh-necho had carried captive into Egypt,

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

11 For thus saith the LORD touching [n] Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, [o] which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 [p] Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; [q] *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and [r] large chambers, and cutteth him out [s] windows; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? [t] did not thy father eat and drink, and do judgment and justice, *and* then [u] *it was* well with him?

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

16 He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the LORD.

17 [v] But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for [w] violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; [x] They shall not lament for him, *saying*, [y] Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

[n] See 1 Chron. iii. 15, with 2 Kings xxiii. 30.——[o] 2 Kings xxiii. 34.——[p] 2 Kings xxiii. 35; ver. 18.——[q] Lev. xix. 13; Deut. xxiv. 14, 15; Mic. iii. 10; Hab. ii. 9; James v. 4.

[r] Heb. *thorough-aired*.——[s] Or, *my windows*.——[t] 2 Kings xxiii. 25.——[u] Psa. cxxviii. 2; Isa. iii. 10.——[v] Ezek. xix. 6.——[w] Or, *incursion*.——[x] Chap. xvi. 4, 6.——[y] See 1 Kings xiii. 30.

from which it was prophesied he should never return, 2 Kings xxiii. 30–34. He was called *Shallum* before he ascended the throne, and *Jehoahaz* afterwards; so his brother *Eliakim* changed his name to *Jehoiakim*, and *Mattaniah* to *Zedekiah*.

Verse 13. *Wo unto him that buildeth his house*] These evils, charged against Jehoiakim, are nowhere else *circumstantially* related. We learn from 2 Kings xxiii. 35–37, that he taxed his subjects heavily, to give to Pharaoh-necho, king of Egypt: "He exacted the silver and gold of the people of the land, and did that which was evil in the sight of the Lord." The *mode* of taxation is here intimated; he took the *wages of the hirelings*, and caused the *people to work without wages* in his *own buildings*, &c.

Verse 15. *Shalt thou reign*, &c.] Dost thou think thou art a great king, because thou dwellest in a splendid palace?

Verse 18. *They shall not lament for him*, saying, *Ah my brother!*] These words were no doubt the burden of some *funeral dirge*. *Alas!* a *brother*, who was our *lord* or *governor*, is gone. *Alas, our sister!* his QUEEN, who has lost her *glory* in losing her husband. הדה *hodah* is feminine, and must refer to the *glory* of the queen.

The mournings in the east, and lamentations for the dead, are loud, vehement, and distressing. For a *child* or a *parent* grief is expressed in a variety of impassioned sentences, each ending with a *burden* like that in the text, "Ah my child!" "Ah my mother!" as the prophet in this place: הוי אחי *hoi achi*, "Ah my brother!" הוי אחות *hoi achoth*, "Ah sister!" הוי אדון *hoi adon*, "Ah lord!" הוי הדה *hoi hodah*, "Ah the glory."

Mr. *Ward*, in his Manners and Customs of the Hindoos, gives two examples of lamentation; one of a *mother* for the death of her *son*, one of a *daughter* for her departed *mother*. "When a woman," says he, "is overwhelmed with grief for the death of her child, she utters her grief in some such language as the following:—

Ah, my Hureedas, where is he gone?—'Ah my child, my child!'
My golden image, Hureedas, who has taken?—'Ah my child, my child!'
I nourished and reared him, where is he gone?—'Ah my child, my child!'
Take me with thee.—'Ah my child, my child!'
He played round me, like a golden top.—'Ah my child, my child!'
Like his face I never saw one.—'Ah my child, my child!'
The infant continually cried, *Ma, Ma!*—'Ah my child, my child!'
Ah my child, crying, *Ma!* come into my lap.—'Ah my child, my child!'
Who shall now drink milk?—'Ah my child, my child!'
Who shall now stay in my lap?—'Ah my child, my child!'
Our support is gone!—'Ah my child, my child!'

"The lamentations for a mother are in some such strains as these:—

Mother! where is she gone?—'Ah my mother, my mother!'
You are gone, but what have you left for me?—'Ah my mother, my mother!'
Whom shall I now call mother, mother?—'Ah my mother, my mother!'
Where shall I find such a mother?—'Ah my mother, my mother!'"

From the above we may conclude that the funeral lamentations, to which the prophet refers, generally

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19

19 [r] He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy [s] prosperity; *but* thou saidst, I will not hear. [t] This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all [c] thy pastors, and [d] thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [u] inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, [f] the pain as of a woman in travail!

24 *As* I live, saith the LORD, [g] though Coniah the son of Jehoiakim king of Judah [h] were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

26 [i] And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they [k] desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* [l] a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 [m] O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man [n] childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, [o] sitting upon the throne of David, and ruling any more in Judah.

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[r] 2 Chron. xxxvi. 6; chap. xxxvi. 30.——[s] Heb. *prosperities.* [t] Chap. iii. 25; vii. 23, &c.——[u] Chap. xxiii. 1.——[d] Ver. 20. [u] Heb. *inhabitress.*——[f] Chap. vi. 24.——[g] See 2 Kings xxiv. 6, 8; 1 Chron. iii. 16; chap. xxxvii. 1.——[h] Cant. viii. 6.

[i] 2 Kings xxiv. 15; 2 Chron. xxxvi. 10.——[k] Heb. *lift up their mind*; chap. xliv. 14.——[l] Psa. xxxi. 12; chap. xlviii. 38; Hos. viii. 8.——[m] Deut. xxxii. 1; Isa. i. 2; xxxiv. 1; Mic. i. 2.——[n] See 1 Chron. iii. 16, 17; Matt. i. 12.——[o] Chap. xxxvi. 30.

ended in this way, in each of the verses or interrogatories.

There is another intimation of this ancient and universal custom in 1 Kings xiii. 30, where the *old prophet*, who had deceived the *man of God*, and who was afterwards slain by a lion, is represented as mourning over him, and saying, הוֹי אָחִי *hoi achi*, "Alas, my brother!" this being the *burden* of the lamentation which he had used on this occasion. Similar instances may be seen in other places, Jer. xxx. 7; Ezek. vi. 11; Joel i. 15; and particularly Amos v. 16, 17, and Rev. xviii. 10–19.

Verse 19. *With the burial of an ass*] Cast out, and left unburied, or buried without any *funeral solemnities*, and without such lamentations as the above.

Verse 20. *Go up to Lebanon*] Probably *Anti-Libanus*, which, together with *Bashan* and *Abarim*, which we here translate *passages*, were on the way by which the captives should be led out of their own country.

Verse 21. *I spake unto thee in thy prosperity*] In all states and circumstances I warned thee by my prophets; and thou wilt only be *ashamed* of thy conduct when thou shalt be stripped of all thy excellencies, and reduced to poverty and disgrace, ver. 22.

Verse 22. *The wind shall eat up all thy pastors*] A *blast* from God's mouth shall carry off thy kings, princes, prophets, and priests.

Verse 23. *How gracious shalt thou be*] A strong irony.

Verse 24. *Though Coniah*] Called *Jeconiah*, probably on ascending the throne. See on ver. 10.

The signet upon my right hand] The most precious seal, ring, or armlet. Though dearer to me than the most splendid gem to its possessor.

Verse 26. *I will cast thee out, and thy mother*] See all this fulfilled, 2 Kings xxiv. 12, 13. All were carried by Nebuchadnezzar into captivity together.

Verse 28. *Is this man Coniah a despised broken idol?*] These are probably the exclamations of the *people*, when they heard those solemn denunciations against their *king* and their *country*.

Verse 29. *O earth*] These are the words of the *prophet* in reply: O land! unhappy land! desolated land! *Hear the judgment of the Lord!*

Verse 30. *Write ye this man childless*] Though he had *seven* sons, 1 Chron. iii. 17, yet, having no *successor*, he is to be entered on the *genealogical tables* as one *without children*, for none of his posterity ever sat on the throne of David.

CHAPTER XXIII.

Sequel of the discourse which commenced in the preceding chapter. The prophet denounces vengeance against the pastors of Israel who have scattered and destroyed the flock of the Lord, 1, 2. *He concludes with gracious promises of deliverance from the Babylonish captivity, and of better times under the Messiah, when the converts to Christianity, who are the true Israel of God, shadowed forth by the old dispensation, shall be delivered, by the glorious light of the Gospel, from worse than Chaldean bondage, from the captivity of sin and death. But this prophecy will not have its fullest accomplishment till that period arrives which is fixed in the Divine counsel for the restoration of Israel and Judah from their various dispersions, of which their deliverance from the Chaldean domination was a type; when Jesus the Christ, the righteous Branch, the Root and Offspring of David, and the only legitimate Heir to the throne, shall take unto himself his great power, and reign gloriously over the whole house of Jacob,* 3–8. *At the* ninth *verse a new discourse commences. Jeremiah expresses his horror at the great wickedness of the priests and prophets of Judah, and declares that the Divine vengeance is hanging over them. He exhorts the people not to listen to their false promises,* 9–22; *and predicts the utter ruin that shall fall upon all pretenders to inspiration,* 23–32, *as well as upon all scoffers at true prophecy,* 33–40.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

WO [a] be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: [b] behold, I will visit upon you the evil of your doings, saith the LORD.

3 And [c] I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

4 And I will set up [d] shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, [e] the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, [f] and shall execute judgment and justice in the earth.

6 [g] In his days Judah shall be saved, and

[a] Chap. x. 21; xxii. 22; Ezek. xxxiv. 2.——[b] Exod. xxxii. 34. [c] Chap. xxxii. 37; Ezek. xxxiv. 13, &c.——[d] Chap. iii. 15; Ezek. xxxiv. 23, &c.

[e] Isa. iv. 2; xi. 1; xl. 10, 11; chap. xxxiii. 14, 15, 16; Dan. ix. 24; Zech. iii. 8; vi. 12; John i. 45.——[f] Psa. lxxii. 2; Isa. xxxii. 1, 18; ix. 7.——[g] Deut. xxxiii. 28; Zech. xiv. 11.

NOTES ON CHAP. XXIII.

Verse 1. *Wo be unto the pastors*] There shall a curse fall on the kings, princes, priests, and prophets; who, by their vicious conduct and example, have brought desolation upon the people.

Verse 2. *Ye have scattered my flock*] The bad government both in Church and State was a principal cause of the people's profligacy.

Verse 5. *I will raise unto David a righteous Branch*] As there has been no *age*, from the Babylonish captivity to the destruction of Jerusalem by the Romans, in which such a state of prosperity existed, and no *king* or *governor* who could answer at all to the character here given, the passage has been understood to refer to our blessed Lord, Jesus Christ, who was a *branch* out of the *stem of Jesse*; a *righteous king*; by the power of his Spirit and influence of his religion *reigning*, *prospering*, and *executing judgment* and *justice in the earth*.

Verse 6. *In his days Judah shall be saved*] The real *Jew* is not one who has his circumcision in the flesh, but in the spirit. The real *Israel* are true believers in Christ Jesus; and the genuine *Jerusalem* is the Church of the first-born, and made free, with all her children, from the bondage of sin, Satan, death, and hell. All these exist only in the *days of the Messiah*. All that went before were the *types* or *significators* of these glorious Gospel excellencies.

And this is *his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*] I shall give the *Hebrew* text of this important passage: וזה שמו אשר יקראו יהוה צדקנו *vezeh shemo asher yikreo Yehovah tsidkenu*, which the *Septuagint* translate as follows, Και τουτο το ονομα αυτου ὁ καλεσει αυτον Κυριος, Ιωσεδεκ, "And this is his name which the Lord shall call him, Josedek."

Dahler translates the text thus:—

Et voici le nom dont on l'appellera,
L'Eternel, *Auteur de* notre felicité.

"And this is the name by which he shall be called; The Lord, *the Author of* our happiness."

Dr. *Blayney* seems to follow the *Septuagint*; he translates thus, "And this is the name by which Jehovah shall call him, OUR RIGHTEOUSNESS."

In my old MS. Bible, the first English translation ever made, it is thus:—**And this is the name that thei schul clepen him: oure rigtwise Lord.**

Coverdale's, the first complete English translation of the Scriptures ever *printed*, (1535,) has given it thus:—**And this is the name that they shall call him: eben the Lorde oure rightuous Maker.**

Matthews (1549) and *Becke* (1549) follow *Coverdale* literally; but our present translation of the clause is borrowed from *Cardmarden*. (Rouen, 1566,) "Even the Lord our righteousness"

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

Israel [h] shall dwell safely: and [i] this *is* his name whereby he shall be called, [k] THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, [l] the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, [m] and from all countries whither I have driven them; and they shall dwell in their own land.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

9 Mine heart within me is broken because of the prophets; [n] all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For [o] the land is full of adulterers; for [p] because of [q] swearing the land mourneth; [r] the pleasant places of the wilderness are dried up, and their [s] course is evil, and their force *is* not right.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

11 For [t] both prophet and priest are profane; yea, [u] in my house have I found their wickedness, saith the LORD.

12 [v] Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I [w] will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen [x] folly [y] in the prophets of Samaria; [z] they prophesied in Baal, and [a] caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [b] a horrible thing: [c] they commit

[h] Chap. xxxii. 37. — [i] Chap. xxxiii. 16; 1 Cor. i. 30. — [k] Heb. *Jehovah-tsidkenu.* — [l] Chap. xvi. 14, 15. — [m] Isa. xliii. 5, 6; ver. 3. — [n] See Hab. iii. 16. — [o] Chap. v. 7, 8; ix. 2. — [p] Hos. iv. 2, 3. — [q] Or, *cursing.* — [r] Chap. ix. 10; xii. 4. — [s] Or, *violence.*

[t] Chap. vi. 13; viii. 10; Zeph. iii. 4. — [u] Chap. vii. 30; xi. 15, xxxii. 34; Ezek. viii. 11; xxiii. 39. — [v] Psa. xxxv. 6; Prov. iv. 19; chap. xiii. 16. — [w] Chap. xi. 23. — [x] Or, *an absurd thing.* [y] Heb. *unsavoury.* — [z] Chap. ii. 8. — [a] Isa. ix. 16. — [b] Or, *filthiness.* — [c] Chap. xxix. 23.

Dr. *Blayney* thus accounts for his translation:—"Literally, according to the Hebrew idiom,—'And this is his name by which Jehovah shall call, Our Righteousness;' a phrase exactly the same as, 'And Jehovah shall call him so;' which implies that God would make him such as he called him, that is, *our Righteousness*, or the author and means of our salvation and acceptance. So that by the same metonymy Christ is said to 'have been made of God unto us wisdom, and righteousness, and sanctification, and redemption,' 1 Cor. i. 30.

"I doubt not that some persons will be offended with me for depriving them, by this translation, of a favourite argument for proving the Divinity of our Saviour from the Old Testament. But I cannot help it; I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The *Septuagint* have so translated before me, in an age when there could not possibly be any bias or prejudice either *for* or *against* the fore-mentioned doctrine, a doctrine which draws its *decisive* proofs from the New Testament only."

Dahler paraphrases,—"This Prince shall be surnamed by his people, 'The Lord, the author of our happiness.' The people shall feel themselves happy under him; and shall express their gratitude to him."

I am satisfied that both the *translation* from *Cardmarden* downwards, and the *meaning* put on these words, are incorrect. I prefer the translation of *Blayney* to all others; and that it speaks any thing about the *imputed* righteousness of Christ, cannot possibly be proved by any man who understands the original text. As to those who put the *sense* of their *creed* upon the words, they must be content to stand out of the list of Hebrew critics. I believe *Jesus* to be *Jehovah*; but I doubt much whether this text calls him so. No doctrine so vitally important should be rested on an interpretation so dubious and unsupported by the text. That all our righteousness, holiness, and goodness, as well as the whole of our salvation, come *by* HIM, *from* HIM, and *through* HIM, is fully evident from the Scriptures; but this is not one of the passages that support this most important truth. See on chap. xxxiii.

Verse 7. *The Lord liveth which brought up*] See on chap. xvi. 14, 15.

Verse 9. *Mine heart within me is broken because of the prophets*] The first word of this clause is לנבאים *lannebiim*, which we incorporate with the whole clause, and translate, "Because of the prophets." But as a new prophecy begins here, it is evident that the word is the *title* to this prophecy; and is thus distinguished both by *Blayney* and *Dahler*, CONCERNING THE PROPHETS. This discourse was delivered probably in the reign of *Jehoiakim*.

All my bones shake] He was terrified even by his own message, and shocked at the profanity of the false prophets.

Verse 10. *The land is full of adulterers*] Of idolaters. Of persons who *break their faith* to ME, as an *impure wife* does to her *husband*.

The pleasant places of the wilderness are dried up] He speaks here, most probably, in reference to *dearth*. Profane oaths, false swearing, evil courses, violence, &c., had provoked God to send this among other judgments; see ver. 19.

Verse 11. *In my house*] They had even introduced idolatry into the Temple of God!

Verse 13. *I have seen folly in the prophets of Samaria*] This was not to be wondered at, for their religion was a system of corruption.

Verse 14. *I have seen also in the prophets of Jeru-*

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

adultery, and [d] walk in lies: they [e] strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as [f] Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [g] wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is [h] profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: [i] they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, [k] Ye shall have peace; and they say unto every one that walketh after the [l] imagination of his own heart, [m] No evil shall come upon you.

18 For [n] who hath stood in the [o] counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a [p] whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

20 The [q] anger of the LORD shall not return until he have executed, and till he have performed the thoughts of his heart: [r] in the latter days ye shall consider it perfectly.

21 [s] I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had [t] stood in my counsel, and had caused my people to hear my words, then they should have [u] turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any [v] hide himself in secret places that I shall not see him? saith the LORD. [w] Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell

[d] Ver. 26.——[e] Ezek. xiii. 23.——[f] Deut. xxxii. 32; Isa. i. 9, 10.——[g] Chap. viii. 14; ix. 15.——[h] Or, *hypocrisy.*——[i] Chap. xiv. 14; ver. 21.——[k] Chap. vi. 14; viii. 11; Ezek. xiii. 10; Zech. x. 2.——[l] Or, *stubbornness;* chap. xiii. 10.——[m] Mic. iii. 11.

[n] Job xv. 8; 1 Cor. ii. 16.——[o] Or, *secret.*——[p] Chap. xxv. 32; xxx. 23.——[q] Chap. xxx. 24.——[r] Gen. xlix. 1.——[s] Chap. xiv. 14; xxvii. 15; xxix. 9.——[t] Ver. 18.——[u] Jer. xxv. 5.——[v] Psa. cxxxix. 7, &c.; Amos ix. 2, 3.——[w] 1 Kings viii. 27; Psa. cxxxix. 7.

salem] That is, the prophets of Jerusalem, while professing a pure *faith*, have followed the ways, and become as corrupt as the prophets of *Samaria*.

They are all of them unto me as Sodom] Incorrigible, brutish sinners, who will as surely be destroyed as *Sodom* and *Gomorrah* were.

Verse 16. *Hearken not unto the words of the prophets*] That is, of those who promise you *safety*, without requiring you to forsake your sins and turn unto the Lord; see ver. 17.

Verse 18. *Who hath stood in the counsel of the Lord*] Who of *them* has ever received a word of prophecy from me? *My word* is not *in them*.

Verse 19. *Behold, a whirlwind*] The *simoom:* the hot pestilential wind blowing from the south, frequently mentioned or referred to in the sacred writings; see ver. 10.

Verse 20. *In the latter days ye shall consider it*] I give you warning: and this punishment which I now threaten shall surely take place; a short time will determine it: ye shall not escape.

Verse 21. *I have not sent these prophets, yet they ran*] Not to save souls, but to profit themselves.

I have not spoken to them, yet they prophesied.] They never received the word at my mouth; yet they went, publishing their own deceits, and pretending them to be revelations from God. The churches which have *legal emoluments* are ever in danger of being overrun and ruined by worldly and self-interested priests.

Verse 23. *Am I a God at hand,—and not a God afar off?*] You act as if you thought I could not see you! Am I not omnipresent! *Do not I fill the heavens and the earth?* ver. 24.

Verse 27. *By their dreams*] Dreams were anciently reputed as a species of inspiration; see Num. xii. 6; 1 Sam. xxviii. 6; Joel iii. 1; Dan. vii. 1. In the Book of *Genesis* we find many examples; and although many mistook the workings of their own vain *imaginations* in sleep for *revelations* from God, yet he has often revealed himself in this way: but such dreams were easily distinguished from the others. They were always such as had no connexion with the *gratification of the flesh;* they were such as contained *warnings against sin*, and *excitements* to *holiness;* they were always *consecutive—well connected*, with a proper *beginning* and *ending;* such as possessed the *intellect* more than the *imagination*. Of such dreams the Lord says, (ver. 28:) *The prophet that hath a dream, let him tell a dream*—permit him to show what he has thus received from the Lord: but let him tell it as a *dream*, and speak my word faithfully, lest he may have been deceived.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

every man to his neighbour, [x] as their fathers have forgotten my name for Baal.

28 The prophet [y] that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [z] I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, [a] that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by [b] their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* [c] the burden of the LORD? thou shalt then say unto them, What burden? [d] I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even [e] punish that man and his house.

[x] Judg. iii. 7; viii. 33, 34. — [y] Heb. *with whom is.* — [z] Deut. xviii. 20; chap. xiv. 14, 15.

[a] Or, *that smooth their tongues.* — [b] Zeph. iii. 4. — [c] Mal. i. 1. [d] Ver. 39. — [e] Heb. *visit upon.*

Verse 28. *What is the chaff to the wheat? saith the Lord.*] Do not mingle these *equivocal matters* with *positive revelations.* Do not consider a *dream*, even from a prophet, as that *positive inspiration* which my prophets receive when their *reason, judgment*, and *spiritual feelings* are all in full and in regular exercise. Mix none of your *own devices* with my *doctrines.*

Verse 29. *Is not my word like as a fire?*] It enlightens, warms, and penetrates every part. When it is communicated to the true prophet, it is *like a fire* shut up in his bones; he cannot retain it, he must publish it: and when published, it is like a *hammer* that breaks the rock in pieces; it is ever accompanied by a *Divine power*, that causes both sinner and saint to *feel* its *weight* and *importance.*

In the original words there is something singular: הלוא כה דברי כאש *halo coh debari kaesh*, "Is not thus my word like fire?" I suspect, with Dr. *Blayney*, that כה *coh*, *thus*, was formerly written כח *coach*, *strength* or *power*; and so it was understood by the *Targumist*: "Are not all my words strong, like fire?" and probably the author of the Epistle to the Hebrews read it thus, and had it in view when he wrote: "For the word of God is quick and powerful, and sharper than any two-edged sword," Heb. iv. 12. This admitted, the text would read, "Is not my word powerful, like fire?" or, "Is not the power of my word like fire?" But however we understand the words, let us take heed lest we think, as some have thought and affirmed, that the sacred writings are quite sufficient of themselves to enlighten, convince, and convert the soul, and that there is no need of the Holy Spirit. *Fire* itself must be *applied* by an *agent* in order to produce its effects; and surely the *hammer* cannot *break the rock in pieces*, unless *wielded* by an *able workman.* And it is God's *Spirit* alone that can thus *apply* it; for we find it frequently *read* and frequently *spoken*, without producing any salutary effects. And by this very thing the true preachers of the word of God may be distinguished from the *false, non-commissioned ones*; those who run, though they are not sent, ver. 21. The word of him who has his commission from heaven shall be as a *fire* and as a *hammer*; sinners shall be convinced and converted to God by it. But the others, though they steal the word from their neighbour—borrow or pilfer a good sermon, yet they do not profit the people at all, because God did not send them, ver. 32; for the *power* of God does not in their ministry accompany the word.

There may be an allusion to the practice in some mining countries, of *roasting stones* containing ore, before they are subjected to the *hammer*, in order to *pulverize* them. In Cornwall I have seen them *roast the tin stones* in the fire, before they placed them under the action of the *hammers* in the *stamp mill.* The fire separated the *arsenic* from the ore, and then they were easily reduced to powder by the hammers of the mill: afterwards, *washing* the mass with water, the grains of *tin* sank to the bottom, while the lighter parts went off with the water, and thus the metal was procured clean and pure. If this be the allusion, it is very appropriate.

Verse 30. *I am against the prophets*] Three cases are mentioned here which excited God's disapprobation: 1. The prophets who *stole the word* from their neighbour; who associated with the true prophets, got some intelligence from them, and then went and published it as a revelation which themselves had received, ver. 30. 2. The prophets who used their *tongues*; הלקחים לשונם *hallokechim leshonam, who lick* or *smooth with their tongues*—gave their own counsels as Divine revelations, flattering them in their sins, and promising peace, when God had not spoken; and prefaced them, "Thus saith the Lord," ver. 31. 3 The prophets who made up false stories, which they termed prophecies, revealed to them in *dreams*; and thus *caused the people to err*, ver. 32.

Verse 33. *What is the burden of the Lord?*] The word משא *massa*, here used, signifies *burden, oracle, prophetic discourse*; and is used by almost every prophet.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

39 Therefore, behold, I, even I, [f] will utterly forget you, and [g] I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring [h] an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

[f] Hos. iv. 6.——[g] Ver. 33.

[h] Chap. xx. 11.

But the persons in the text appear to have been *mockers*. "Where is this *burden* of the Lord?"—"What is the *burden* now?" To this insolent question the prophet answers in the following verses.

I will even forsake you] I will punish the prophet, the priest, and the people, that speak thus, ver. 34. Here are *burdens*.

Verse 36. *Every man's word shall be his burden*] Ye say that all God's messages are *burdens*, and to *you* they shall be such: whereas, had you used them as you ought, they would have been *blessings* to you.

For ye have perverted the words of the living God] And thus have sinned against your own souls.

Verse 39. *I will utterly forget you, and I will forsake you and the city*] Dr. *Blayney* translates:—*I will both take you up altogether, and will cast you off together with the city.* Ye are a *burden* to me: but I will take you up, and then cast you off. I will do with you as a man weary with his burden will do; cast it off his shoulders, and bear it no more.

Verse 40. *I will bring an everlasting reproach upon you*] And this reproach of having rebelled against so good a God, and rejected so powerful a Saviour, follows them to this day through all their dispersions, in every part of the habitable earth. The word of the Lord cannot fail.

CHAPTER XXIV.

Under the emblem of the good and bad figs is represented the fate of the Jews already gone into captivity with Jeconiah, and of those that remained still in their own country with Zedekiah. It is likewise intimated that God would deal kindly with the former, but that his wrath would still pursue the latter, 1–10

A. M. 3406. B. C. 598. Ol. XLV. 3. Anno Tarquinii Prisci, R. Roman., 19.

THE [a] LORD showed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar [b] king of Babylon had carried away captive [c] Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

A. M. 3406. B. C. 598. Ol. XLV. 3. Anno Tarquinii Prisci, R. Roman., 19.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket

[a] Amos vii. 1, 4; viii. 1.——[b] 2 Kings xxiv. 12, &c; 2 Chron. xxxvi. 10.——[c] See chap. xxii. 24, &c.; xxix. 2.

NOTES ON CHAP. XXIV.

Verse 1. *The Lord showed me, and, behold, two baskets of figs*] Besides the *transposition* of *whole chapters* in this book, there is not unfrequently a transposition of *verses*, and *parts of verses*. Of this we have an instance in the verse before us; the first clause of which should be the last. Thus:—

"After that Nebuchadrezzar king of Babylon had carried away captive Jeconiah, the son of Jehoiakim king of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon, the Lord showed me, and, behold, two baskets of figs *were* set before the temple of the Lord."

Verse 2. "One basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket *had* very naughty figs, which could not be eaten, they were so bad."

This arrangement restores these verses to a better sense, by restoring the *natural connexion*.

This prophecy was undoubtedly delivered in the first year of the reign of Zedekiah.

Under the type of *good* and *bad figs*, God represents the state of the persons who had already been carried captives into Babylon, with their king Jeconiah, compared with the state of those who should be carried away with Zedekiah. Those already carried away, being the *choice* of the people, are represented by the *good figs*: those now remaining, and soon to be carried into captiv

A. M. 3406. B. C. 598. Ol. XLV. 3. Anno Tarquinii Prisci, R. Roman., 19.

had very naughty figs, which could not be eaten, [d] they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Again the word of the Lord came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge [e] them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and [f] I will bring them again to this land: and [g] I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them [h] a heart to know me, that I *am* the LORD: and they shall be [i] my people, and I will be their God: for they shall return unto me [k] with their whole heart.

A. M. 3406. B. C. 598. Ol. XLV. 3. Anno Tarquinii Prisci, R. Roman., 19.

8 And as the evil [l] figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and [m] them that dwell in the land of Egypt:

9 And I will deliver them [n] to [o] be removed into all the kingdoms of the earth for *their* hurt, [p] *to be* a reproach and a proverb, a taunt [q] and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

[d] Heb. *for badness.*——[e] Heb. *the captivity.*——[f] Chap. xii. 15; xxix. 10.——[g] Chap. xxxii. 41; xxxiii. 7; xlii. 10.——[h] Deut. xxx. 6; chap. xxxii. 39; Ezek. xi. 19; xxxvi. 26, 27.——[i] Chap. xxx. 22; xxxi. 33; xxxii. 38.——[k] Chap. xxix. 13.

[l] Chap. xxix. 17.——[m] See chap. xliii., xliv.——[n] Heb. *for removing*, or *vexation.*——[o] Deut. xxviii. 25, 37; 1 Kings ix. 7; 2 Chron. vii. 20; chap. xv. 4; xxix. 18; xxxiv. 17.——[p] Psa. xliv. 13, 14.——[q] Chap. xxix. 18, 22.

ity, are represented by the *bad figs, that were good for nothing*. The *state* also of the *former* in their captivity was vastly preferable to the *state* of *those* who were now about to be delivered into the hand of the king of Babylon. The *latter* would be treated as *double rebels;* the *former*, being the most respectable of the inhabitants, were treated well; and even in captivity, a marked distinction would be made between them, God ordering it so. But the prophet sufficiently explains his own meaning.

Set before the temple]—As an offering of the first-fruits of that kind.

Verse 2. *Very good figs*] Or, figs of the *early sort*. The fig-trees in Palestine, says Dr. *Shaw*, produce fruit thrice each year. The first sort, called *bocore*, those here mentioned, come to perfection about the middle or end of June. The *second* sort, called *kermez*, or summer fig, is seldom ripe before August. And the *third*, which is called the *winter* fig, which is larger, and of a darker complexion than the preceding, hangs all the winter on the tree, ripening even when the leaves are shed, and is fit for gathering in the beginning of *spring*.

Could not be eaten] The *winter fig*,—then in its *crude* or unripe state; the spring not being yet come.

Verse 5. *Like these good figs, so will I acknowledge*] Those already carried away into captivity, I esteem as far more excellent than those who still remain in the land. They have not sinned so deeply, and they are now penitent; and, therefore, *I will set mine eyes upon them for good*, ver. 6. I will watch over them by an especial providence, and they shall be restored to their own land.

Verse 7. *They shall be my people*] I will renew my *covenant* with them, for *they will return to me with their whole heart*.

Verse 8. *So will I give Zedekiah*] I will treat these as they deserve. They shall be carried into captivity, and scattered through all nations. Multitudes of those never returned to Judea; the others returned at the end of *seventy years*.

Verse 10. *I will send the sword*] Many of them fell by sword and famine in the war with the Chaldeans, and many more by such means afterwards. The first received their captivity as a correction, and turned to God; the latter still hardened their hearts more and more, and probably very many of them never returned: perhaps they are now amalgamated with heathen nations. Lord, how long?

CHAPTER XXV.

This chapter contains a summary of the judgments denounced by Jeremiah against Judah, Babylon, and many other nations. It begins with reproving the Jews for disobeying the calls of God to repentance, 1–7; on which account their captivity, with that of other neighbouring nations, during seventy *years, is foretold.* 8–11. *At the expiration of that period, (computing from the invasion of Nebuchadnezzar in the fourth year of Jehoiakim, to the famous edict of the first year of Cyrus,) an end was to be put to the Babylonian empire,* 12–14. *All this is again declared by the emblem of that cup of wrath which the prophet, as it*

should seem in a vision, tendered to all the nations which he enumerates, 15–29. *And for farther confirmation, it is a third time repeated in a very beautiful and elevated strain of poetry,* 30–38. *The talent of diversifying the ideas, images, and language, even when the subject is the same, or nearly so, appears no where in such perfection as among the sacred poets.*

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

THE word that came to Jeremiah concerning all the people of Judah [a] in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 [b] From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; [c] but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, [d] rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, [e] Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might [f] provoke me to anger with the works of your hands to your own hurt

8 Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take [g] all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [h] my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and [i] make them an astonishment, and a hissing, and perpetual desolations.

10 Moreover [k] I will take from them the [l] voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [m] the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

[a] Chap. xxxvi. 1.——[b] Chap. i. 2.——[c] Chap. vii. 13; xi. 7, 8, 10; xiii. 10, 11; xvi. 12; xvii. 23; xviii. 12; xix. 15; xxii. 21. [d] Chap. vii. 13, 25; xxvi. 5; xxix. 19.——[e] 2 Kings xvii. 13; chap. xviii. 11; xxxv. 15; Jonah iii. 8.——[f] Deut. xxxii. 21; chap. vii. 19; xxxii. 30.

[g] Chap. i. 15.——[h] Chap. xxvii. 6; xliii. 10; see Isa. xliv. 28; xlv. 1; chap. xl. 2.——[i] Chap. xviii. 16.——[k] Heb. *I will cause to perish from them.*——[l] Isa. xxiv. 7; chap. vii. 34; xvi. 9; Ezek. xxvi. 13; Hos. ii. 11; Rev. xviii. 23.——[m] Eccles. xii. 4.

NOTES ON CHAP. XXV.

Verse 1. *The word that came to Jeremiah—in the fourth year*] This prophecy, we see, was delivered in the *fourth* year of Jehoakim, and the chapter that contains it is utterly out of its place. It should be between chapters xxxv. and xxxvi.

The defeat of the Egyptians by Nebuchadnezzar at Carchemish, and the subsequent taking of Jerusalem, occurred in this year, *viz.*, the fourth year of *Jehoiakim.*

The first year of Nebuchadrezzar] This king was associated with his father *two years* before the death of the latter. The Jews reckon his reign from this time, and this was the *first* of those two years; but the Chaldeans date the commencement of his reign two years later, *viz.*, at the death of his father.

Verse 7. *That ye might provoke*] Ye would not hearken; but chose to provoke me with anger.

Verse 9. *Behold, I will send*] At this time Nebuchadrezzar had not invaded the land, according to this Version; but the Hebrew may be translated, "Behold I am sending, and have taken all the families;" that is, all the *allies* of the king of Babylon.

Instead of אֶל *vecl*, "*and* TO Nebuchadrezzar," as in the common Hebrew Bible, *seven* MSS. of *Kennicott's* and *De Rossi's*, and *one* of my own, have וְאֵת *veeth*, "AND Nebuchadrezzar," which is undoubtedly the true reading.

Verse 10. *I will take from them*] See chap. vii. 34, and xvi. 9.

The sound of the mill-stones, and the light of the candle.] These two are conjoined, because they generally ground the corn *before day*, by the light of the candle. Sir J. *Chardin* has remarked, that every where in the morning may be heard the *noise of the mills;* for they generally grind *every day* just as much as is necessary for the day's consumption. Where then the *noise of the mill* is not *heard*, nor the *light of the candle seen*, there must be desolation; because these things are heard and seen in every inhabited country.

Verse 11. *Shall serve the king of Babylon seventy years.*] As this prophecy was delivered in the *fourth* year of Jehoiakim, and in the *first* of Nebuchadnezzar, and began to be accomplished in the same year, (for then Nebuchadnezzar invaded Judea, and took Jerusa-

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

12 And it shall come to pass, [n] when seventy years are accomplished, *that* I will [o] punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, [p] and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 [q] For many nations [r] and great kings shall [s] serve themselves of them also: [t] and I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the LORD God of Israel unto me; Take the [u] wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And [v] they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

A. M. 3397 B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them [w] a desolation, an astonishment, a hissing, and [x] a curse; as *it is* this day;

19 [y] Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all [z] the mingled people, and all the kings of [a] the land of Uz, [b] and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and [c] the remnant of Ashdod,

21 [d] Edom, and [e] Moab, and the children of [f] Ammon,

22 And all the kings of [g] Tyrus, and all the kings of Zidon, and the kings of the [h] isles which *are* beyond the [i] sea,

23 [k] Dedan, and Tema, and Buz, and all [l] *that are* in the utmost corners,

24 And [m] all the kings of Arabia, and all the kings of the [n] mingled people that dwell in the desert,

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[n] 2 Chron. xxxvi. 21, 22; Ezra i. 1; chap. xxix. 10; Dan. ix. 2; 2 Kings xxiv. 1. — [o] Heb. *visit upon.* — [p] Isa. xiii. 19; xiv. 23; xxi. 1, &c.; xlvii. 1; chap. l. 3, 13, 23, 39, 40, 45; li. 25, 26. [q] Chap. l. 9; li. 27, 28. — [r] Chap. l. 41; li. 27. — [s] Chap. xxvii. 7. — [t] Chap. l. 29; li. 6, 24. — [u] Job xxi. 20; Psa. lxxv. 8; Isa. li. 17; Rev. xiv. 10. — [v] Chap. li. 7; Ezek. xxiii. 34; Nah. iii. 11. — [w] Ver. 9, 11. — [x] Chap. xxiv. 9.

[y] Chap. xlvi. 2, 25. — [z] Ver. 24. — [a] Job i. 1. — [b] Chap. xlvii. 1, 5, 7. — [c] See Isa. xx. 1. — [d] Chap. xlix. 7, &c. — [e] Chap. xlviii. 1. — [f] Chap. xlix. 1. — [g] Chap. xlvii. 4. — [h] Or, *region by the sea side.* — [i] Chap. xlix. 23. — [k] Chap. xlix. 8. — [l] Heb. *cut off into corners*, or *having the corners* of the hair *polled*; chap. ix. 26; xlix. 32. — [m] 2 Chron. ix. 14. — [n] See ver. 20; chap. xlix. 31; l. 3; Ezek. xxx. 5.

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lem,) *seventy* years from this time will reach down to the first year of Cyrus, when he made his proclamation for the restoration of the Jews, and the rebuilding of Jerusalem. See the note on Isa. xiii. 19, where the subject is farther considered in relation to the reign of Nebuchadnezzar, and the city of Babylon.

Verse 12. *And that nation*] הגוי ההוא *haggoi hahu*. Dr. *Blayney* contends that this should be translated *his nation*, and that ההוא *hahu* is the substantive pronoun used in the genitive case. It is certainly more clear and definite to read, "I will punish the king of Babylon, and his nation."

Will make it perpetual desolations] See the note on Isa. xiii. 19, where the fulfilment of this prophecy is distinctly marked.

Verse 14. *Many nations and great kings*] The *Medes* and the *Persians*, under Cyrus; and several princes, his vassals or allies.

Verse 15. *Take the wine cup of this fury*] For an ample illustration of this passage and simile, see the note on Isa. li. 21.

Verse 17. *Then took I the cup—and made all the nations to drink*] This *cup of God's wrath* is merely symbolical, and simply means that the prophet should declare to all these people that they shall fall under the Chaldean yoke, and that this is a punishment inflicted on them by God for their iniquities. "Then I took the cup;" I declared publicly the tribulation that God was about to bring on Jerusalem, the cities of Judah, and all the nations.

Verse 19. *Pharaoh king of Egypt*] This was *Pharaoh-necho*, who was the principal cause of instigating the neighbouring nations to form a league against the Chaldeans.

Verse 20. *All the mingled people*] The strangers and foreigners; Abyssinians and others who had settled in Egypt.

Land of Uz] A part of Arabia near to Idumea. See on Job i. 1.

Verse 22. *Tyrus and—Zidon*] The most ancient of all the cities of the Phœnicians.

Kings of the isles which are *beyond the sea.*] As the *Mediterranean* Sea is most probably meant, and the Phœnicians had numerous colonies on its *coasts*, I prefer the *marginal* reading, *the kings of the region by the sea side.*

Verse 23. *Dedan*] Was son of Abraham, by Keturah, Gen. xxv. 3.

Tema] Was one of the sons of Ishmael, in the north of Arabia, Gen. xxxvi. 15.

Buz] Brother of *Uz*, descendants of Nahor, brother of Abraham, settled in Arabia Deserta, Gen. xxii. 21.

Verse 24. *The mingled people*] Probably the *Scenite Arabians.*

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

25 And all the kings of Zimri, and all the kings of [o] Elam, and all the kings of the Medes,

26 [p] And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: [q] and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; [r] Drink ye, and [s] be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, [t] I begin to bring evil on the city [u] which [v] is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for [w] I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [x] roar from on high, and utter his voice from [y] his holy habitation; he shall mightily roar upon [z] his habitation; he shall give [a] a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath [b] a controversy with the nations, [c] he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and [d] a great whirlwind shall be raised up from the coasts of the earth.

33 [e] And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be [f] lamented, [g] neither gathered, nor buried; they shall be dung upon the ground.

34 [h] Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for [i] the days of your slaughter and of your dispersions are accomplished; and ye shall fall like [k] a pleasant vessel.

35 And [l] the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken [m] his covert, as the lion: for their land is [n] desolate because of the fierceness of the oppressor, and because of his fierce anger.

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[o] Chap. xlix. 34.——[p] Chap. l. 9.——[q] Chap. li. 41.——[r] Hab. ii. 16.——[s] Isa. li. 21; lxiii. 6.——[t] Prov. xi. 31; chap. xlix. 12; Ezek. ix. 6; Obad. 16; Luke xxiii. 31; 1 Pet. iv. 17.——[u] Heb. *upon which my name is called.*——[v] Dan. ix. 18, 19.——[w] Ezek. xxxviii. 21.——[x] Isa. xlii. 13; Joel iii. 16; Amos i. 2.——[y] Psa. xi. 4; chap. xvii. 12.——[z] 1 Kings ix. 3; Psa. cxxxii. 14.——[a] Isa. xvi. 9; chap. xlviii. 33.

[b] Hos. iv. 1; Mic. vi. 2.——[c] Isa. lxvi. 16; Joel iii. 2.——[d] Chap. xxiii. 19; xxx. 23.——[e] Isa. lxvi. 16.——[f] Chap. xvi. 4, 6.——[g] Psa. lxxix. 3; chap. viii. 2; Rev. xi. 9.——[h] Chap. iv. 8; vi. 26.——[i] Heb. *your days for slaughter.*——[k] Heb. *a vessel of desire.*——[l] Heb. *flight shall perish from the shepherds, and escaping from,* &c.; Amos ii. 14.——[m] Psa. lxxvi. 2.——[n] Heb. *a desolation.*

Verse 25. *Zimri*] Descendants of Abraham, by Keturah, Gen. xxv. 2, 6.

Elam] Called Elymais by the Greeks, was on the south frontier of Media, to the north of Susiana, not far from Babylon.

Verse 26. *The kings of the north, far and near*] The *first* may mean Syria; the *latter*, the *Hyrcanians* and *Bactrians*.

And the king of Sheshach shall drink after them.] *Sheshach* was an ancient king of Babylon, who was deified after his death. Here it means either *Babylon*, or *Nebuchadnezzar* the king of it. After it has been the occasion of ruin to so many other nations, Babylon itself shall be destroyed by the *Medo-Persians*.

Verse 27. *Be drunken, and spue*] Why did we not use the word *vomit*, less offensive than the other, and yet of the same signification?

Verse 29. *The city which is called by my name*] Jerusalem, which should be *first* given up to destruction.

Verse 32. *Evil shall go forth from nation to nation*] One nation after another shall fall before the Chaldeans.

Verse 33. *From one end of the earth*] From one end of the *land* to the other. All *Palestine* shall be desolated by it.

Verse 34. *Howl, ye shepherds*] Ye kings and chiefs of the people.

Ye shall fall like a pleasant vessel.] As a fall will break and utterly ruin a precious vessel of crystal, agate, &c., so your overthrow will be to you irreparable ruin.

Verse 38. *As the lion*] Leaving the banks of Jordan when overflowed, and coming with ravening fierceness to the champaign country.

CHAPTER XXVI.

Jeremiah, by the command of God, goes into the court of the Lord's house; and foretells the destruction of the temple and city, if not prevented by the speedy repentance of the people, 1–7. *By this unwelcome prophecy his life was in great danger; although saved by the influence of Ahikam, the son of Shaphan, who makes a masterly defence for the prophet,* 8–18. *Urijah is condemned, but escapes to Egypt; whence he is brought back by Jehoiakim, and slain,* 20–23. *Ahikam befriends Jeremiah,* 24.

A. M. 3394. B. C. 610. Ol. XLII. 3. Anno Tarquinii Prisci, R. Roman., 7.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in [a] the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, [b] all the words that I command thee to speak unto them; [c] diminish not a word:

3 [d] If so be they will hearken, and turn every man from his evil way, that I may [e] repent me of the evil, which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; [f] If ye will not hearken to me to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, [g] whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like [h] Shiloh, and will make this city [i] a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

A. M. 3394. B. C. 610. Ol. XLII. 3. Anno Tarquinii Prisci, R. Roman., 7.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [k] in the entry of the new gate of the LORD's *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, [l] This man *is* worthy to die; [m] for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now [n] amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [o] repent him of the evil that he hath pronounced against you.

14 As for me, behold, [p] I *am* in your hand: do with me [q] as seemeth good and meet unto you.

[a] Chap. xix. 14. — [b] Ezek. iii. 10; Matt. xxviii. 20. — [c] Acts xx. 27. — [d] Chap. xxxvi. 3. — [e] Chap. xviii. 8; Jonah iii. 8, 9. [f] Lev. xxvi. 14, &c.; Deut. xxviii. 15. — [g] Chap. vii. 13, 25; xi. 7; xxv. 3, 4. — [h] 1 Sam. iv. 10, 11; Psa. lxxviii. 60; chap. vii. 12, 14. — [i] Isa. lxv. 15; chap. xxiv. 9. — [k] Or, *at the door.* [l] Heb. *The judgment of death is for this man.* — [m] Chap. xxxviii. 4. — [n] Chap. vii. 3. — [o] Ver. 3, 19. — [p] Chap. xxxviii. 5. — [q] Heb. *as it is good and right in your eyes.*

NOTES ON CHAP. XXVI.

Verse 1. *In the beginning of the reign of Jehoiakim*] As this prophecy must have been delivered in the *first* or *second* year of the reign of Jehoiakim, it is totally out of its place here. Dr. *Blayney* puts it before chap. xxxvi.; and Dr. *Dahler* immediately after chap. ix., and before chap. xlvi.

Verse 4. *If ye will not hearken*] This and several of the following verses are nearly the same with those in chap. vii. 13, &c., where see the notes.

Verse 8. *And all the people*] That were in company with the priests and the prophets.

Verse 10. *The princes of Judah*] The king's court; his cabinet counsellors.

Verse 12. *The Lord sent me to prophesy*] My commission is from him, and my words are his own. I sought not this painful office. I did not run before I was sent.

Verse 13. *Therefore now amend your ways*] If ye wish to escape the judgment which I have predicted, turn to God, and iniquity shall not be your ruin.

Verse 14. *As for me, behold, I* am *in your hand*] I am the messenger of God; you may do with me

A. M. 3394. B. C. 610. Ol. XLII. 3. Anno Tarquinii Prisci, R. Roman., 7.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 [r] Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [s] Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; [t] Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? [u] did he not fear the LORD, and besought [v] the LORD, and the LORD [w] repented him of the evil which he had pronounced against them? [x] Thus might we procure great evil against our souls.

A. M. 3394. B. C. 610. Ol. XLII. 3. Anno Tarquinii Prisci, R. Roman., 7.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the [y] common people.

24 Nevertheless [z] the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

[r] See Acts v. 34, &c.——[s] Mic. i. 1.——[t] Mic. iii. 12.——[u] 2 Chron. xxxii. 26.——[v] Heb. *the face of the LORD.*

[w] Exod. xxxii. 14; 2 Sam. xxiv. 16.——[x] Acts v. 39.——[y] Heb. *sons of the people.*——[z] 2 Kings xxii. 12, 14; chap. xxxix. 14.

what you please; but if you slay me, you will bring innocent blood upon yourselves.

Verse 16. *This man is not worthy to die*] The whole court acquitted him.

Verse 17. *Certain of the elders*] This is really a fine defence, and the argument was perfectly conclusive. Some think that it was Ahikam who undertook the prophet's defence.

Verse 18. *Micah the Morasthite*] The same as stands among the prophets. Now all these prophesied as hard things against the land as Jeremiah has done; yet they were not put to death, for the people saw that they were sent of God.

Verse 20. *Urijah—who prophesied*] The process against Jeremiah is finished at the *nineteenth* verse; and the case of Urijah is next brought on, for he was also to be tried for his life; but hearing of it he fled to Egypt. He was however condemned in his absence; and the king sent to Egypt, and brought him thence and slew him, and caused him to have an ignominious burial, ver. 21–23.

Verse 24. *The hand of Ahikam—was with Jeremiah*] And it was probably by his influence that Jeremiah did not share the same fate with Urijah. The Ahikam mentioned here was probably the father of Gedaliah, who, after the capture of Jerusalem, was appointed governor of the country by Nebuchadnezzar, chap. xl. 5. Of the Prophet *Urijah*, whether he was true or false, we know nothing but what we learn from this place.

That they should not give him into the hand of the people] Though acquitted in the supreme court, he was not out of danger; there was a popular prejudice against him, and it is likely that Ahikam was obliged to conceal him, that they might not put him to death. The genuine ministers of God have no favour to expect from those who are HIS enemies.

CHAPTER XXVII.

Ambassadors being come from several neighbouring nations to solicit the king of Judah to join in a confederacy against the king of Babylon, Jeremiah is commanded to put bands and yokes upon his neck, (the emblems of subjection and slavery,) and to send them afterwards by those ambassadors to their respective princes; intimating by this significant type that God had decreed their subjection to the Babylonian empire, and that it was their wisdom to submit. It is farther declared that all the conquered nations shall remain in subjection to the Chaldeans during the reign of Nebuchadnezzar, and those of his son and grandson,

even till the arrival of that period in which the Babylonians shall have filled up the measure of their iniquities; and that then the mighty Chaldean monarchy itself, for a certain period the paramount power of the habitable globe, shall be visited with a dreadful storm of Divine wrath, through the violence of which it shall be dashed to pieces like a potter's vessel, the fragments falling into the hands of many nations and great kings, 1–11. Zedekiah, particularly, is admonished not to join in the revolt against Nebuchadnezzar, and warned against trusting to the suggestions of false prophets, 11–18. The chapter concludes with foretelling that what still remained of the sacred vessels of the temple should be carried to Babylon, and not restored till after the destruction of the Chaldean empire, 19–22.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman, 22.

IN the beginning of the reign of Jehoiakim the son of Josiah [a] king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus [b] saith the LORD to me; Make thee bonds and yokes, [c] and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them [d] to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 [e] I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and [f] have given it unto whom it seemed meet unto me.

6 [g] And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, [h] my servant; and [i] the beasts of the field have I given him also to serve him.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

7 [k] And all nations shall serve him, and his son, and his son's son, [l] until the very time of his land come: [m] and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your [n] dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

[a] See ver. 3, 12, 19, 20; chap. xxviii. 1. — [b] Or, *hath the LORD said.* — [c] Chap. xxviii. 10, 12; so Ezek. iv. 1; xii. 3; xxiv. 3, &c. — [d] Or, *concerning their masters, saying.* — [e] Psa. cxv. 15; cxlvi. 6; Isa. xlv. 12.

[f] Psa. cxv. 16; Dan. iv. 17, 25, 32. — [g] Chap. xxviii. 14. [h] Chap. xxv. 9; xliii. 10; Ezek. xxix. 18, 20. — [i] Chap. xxviii. 14; Dan. ii. 38. — [k] 2 Chron. xxxvi. 20. — [l] Chap. xxv. 12, l. 27; Dan. v. 26. — [m] Chap. xxv. 14. — [n] Heb. *dreams.*

NOTES ON CHAP. XXVII.

Verse 1. *In the beginning of the reign of Jehoiakim*] It is most evident that this prophecy was delivered about the *fourth* year of ZEDEKIAH, and not *Jehoiakim*, as in the text. See chap. xxviii. 1. *Three* of *Kennicott's* MSS. (*one* in the text, a *second* in the margin, and the *third* upon a rasure) have *Zedekiah*; so likewise have the *Syriac* and the *Arabic*. *Houbigant*, *Lowth*, *Blayney*, *Dahler*, and others declare for this reading against that in the present text. And it is clear from the *third* and *twelfth* verses, where *Zedekiah* is expressly mentioned, that this is the true reading.

Verse 2. *Make thee bonds and yokes*] Probably *yokes* with *straps*, by which they were attached to the neck. This was a symbolical action, to show that the several kings mentioned below should be brought under the dominion of the Chaldeans.

Verse 5. *I have made the earth*] I am the Creator and Governor of all things, and I dispose of the several kingdoms of the world as seemeth best to me.

Verse 6. *And now have I given*] These kingdoms are at my sovereign disposal; and at present, for the punishment of their rulers and people, I shall give them into the hands of Nebuchadnezzar, king of Babylon.

Verse 7. *And all nations shall serve him*, (Nebuchadnezzar,) *and his son*, (Evil-merodach, chap. lii. 31,) *and his son's son*, (Belshazzar, Dan. v. 11.) All which was literally fulfilled.

Verse 9. *Therefore hearken not ye to your prophets*] Who pretend to have a revelation from heaven.

Nor to your diviners] קסמיכם *kosemeychem*, *from* קסם *kasam*, to *presage* or *prognosticate*. Persons who *guessed* at futurity by certain signs in the animate or inanimate creation.

Nor to your dreamers] חלמותיכם *chalomotheychem*, from חלם *chalam*, to *break in pieces*; hence חלום *chalom*, *a dream*, because it consists of *broken fragments*. Dream-interpreters, who, from these *broken shreds*, patch up a meaning by their own interpolations.

Nor to your enchanters] ענניכם *oneneychem*, from ענן *anan*, *a cloud*—cloud-mongers. Diviners by the flight, colour, density, rarity, and shape of clouds.

Nor to your sorcerers] כשפיכם *cashshapheychem*, from כשף *kashaph*, to *discover*; the discoverers, the finders out of hidden things, stolen goods, &c. Persons also who use *incantations*, and either by *spells* or

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

10 [o] For they prophesy a lie unto you, to [p] remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 I spake also to [q] Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [r] Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy [s] a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy [t] a lie in my name; that I may drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, [u] the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts [v] concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away [w] captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [x] carried to Babylon, and there shall they be until the day that I [y] visit them, saith the LORD; then [z] will I bring them up, and restore them to this place.

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[o] Ver. 14.——[p] Chap. xxxii. 31; Deut. xxviii. 25; Ezek. xii. 3.——[q] Chap. xxviii. 1; xxxviii. 17.——[r] Ezek. xviii. 31.——[s] Chap. xiv. 14; xxiii. 21; xxix. 8, 9.——[t] Heb. *in a lie*, or *lyingly*.——[u] 2 Chron. xxxvi. 7, 10; chap. xxviii. 3; Dan. i. 2.——[v] 2 Kings xxv 13, &c.; chap. lii. 17, 20, 21.——[w] 2 Kings xxiv. 14, 15; chap. xxiv. 1.——[x] 2 Kings xxv. 13; 2 Chron. xxxvi. 18.——[y] 2 Chron. xxxvi. 21; chap. xxix. 10; xxxii. 5. [z] Ezra i. 7; vii. 19.

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drugs pretend to find out mysteries, or produce supernatural effects. Every nation in the world had persons who pretended to find out hidden things, or foretell future events; and such were gladly encouraged by the ignorant multitude; and many of them were mere apes of the prophets of God. Man knows that he is *short-sighted*, feels pain at the uncertainty of futurity, and wishes to have his doubts resolved by such persons as the above, to put an end to his uncertainty.

Verse 13. *Why will ye die*] If ye resist the king of Babylon, to whom I have given a commission against you, ye shall be destroyed by the sword and by famine; but if ye submit, ye shall escape all these evils.

Verse 16. *The vessels of the Lord's house*] Which had been carried away by Nebuchadnezzar under the reigns of Jehoiakim and Jeconiah, 2 Chron. xxxvi. 7–10.

Shall now shortly be brought again] This is a lie. They shall not be restored till I bring them up, ver. 22, which was after the captivity, when they were sent back by Cyrus, the Lord inclining his heart to do it, Ezra i 7, and vii. 19.

Verse 19. *Concerning the pillars*] Two brazen columns placed by Solomon in the pronaos or portico of the temple, *eighteen* cubits high, and *twelve* in circumference, 1 Kings vii. 15–22; Jer. lii. 11.

The sea] The brazen sea, *ten* cubits in diameter, and *thirty* in circumference. It contained water for different washings in the Divine worship, and was supported on *twelve* brazen oxen. Perhaps these are what are called the *bases* here. See the parallel places in the margin, and the notes on them.

Verse 22. *They shall be carried to Babylon*] Far from those already taken being brought back, those which now remain shall be carried thither, unless ye submit to the Chaldeans. They did not submit, and the prophecy was literally fulfilled: see chap. lii. 17–23; 2 Kings xxv. 13, and the other places in the *margin*.

CHAPTER XXVIII.

One of those pretended prophets spoken of in the preceding chapter, having contradicted and opposed Jeremiah, receives an awful declaration that, as a proof to the people of his having spoken without commission, he should die in the then current year; which accordingly came to pass in the seventh month, 1–17.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

AND [a] it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken [b] the yoke of the king of Babylon.

3 [c] Within [d] two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the [e] captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, [f] Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 [g] The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 Then Hananiah the prophet took the [h] yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon [i] from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

[a] Chap. xxvii. 1.—[b] Chap. xxvii. 12.—[c] Chap. xxvii. 16. [d] Heb. *two years of days.*

[e] Heb. *captivity.*—[f] 1 Kings i. 36.—[g] Deut. xviii. 22.—[h] Ch. xxvii. 2.—[i] Chap. xxvii. 7.

NOTES ON CHAP. XXVIII.

Verse 1. *And it came to pass the same year—the fifth month*] Which commenced with the first new moon of *August*, according to our calendar. This verse gives the *precise date* of the prophecy in the preceding chapter; and proves that *Zedekiah*, not *Jehoiakim*, is the name that should be read in the *first* verse of that chapter.

Hananiah the son of Azur the prophet] One who called himself a prophet: who pretended to be in commerce with the Lord, and to receive revelations from him. He was probably a *priest*; for he was of Gibeon, a sacerdotal city in the tribe of Benjamin.

Verse 2. *Thus speaketh the Lord*] What awful impudence! when he knew in his conscience that God had given him no such commission.

Verse 3. *Within two full years*] Time sufficient for the Chaldeans to destroy the city, and carry away the rest of the sacred vessels; but he did not live to see the end of this short period.

Verse 6. *Amen; the Lord do so*] O that it might be according to thy word! May the people find this to be true!

Verse 8. *The prophets that have been before me*] Namely, Joel, Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, and others; all of whom denounced similar evils against a corrupt people.

Verse 9. *When the word of the prophet shall come to pass*] Here is the criterion. He is a true prophet who specifies things that he says shall happen, and also fixes the *time* of the event; and the things do happen, and in that time.

You say that Nebuchadnezzar shall not overthrow this city; and that in *two years* from this time, not only the sacred vessels *already taken away* shall be restored, but also that *Jeconiah* and *all the Jewish captives* shall be restored, and the *Babylonish yoke* broken, see verses 2, 3, 4. Now *I* say that Nebuchadnezzar will come *this year*, and destroy this city, and lead away the rest of the people into captivity, and the rest of the sacred vessels; and that there will be no restoration of any kind till *seventy* years from this time.

Verse 10. *Then Hananiah—took the yoke—and brake it.*] He endeavoured by this symbolical act to persuade them of the truth of his prediction.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

12 Then the word of the LORD came unto Jeremiah *the prophet*, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; [k] I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and [l] I have given him the beasts of the field also.

A. M. 3409 B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but [m] thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught [n] rebellion [o] against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

[k] Deut. xxviii. 48; chap. xxvii. 4, 7.——[l] Chap. xxvii. 6. [m] Chap. xxix. 31; Ezek. xiii. 22.

[n] Deuteronomy xiii. 5; chapter xxix. 32.——[o] Hebrew, *revolt.*

Verse 13. *Yokes of iron.*] Instead of Nebuchadnezzar's yoke *being broken*, this captivity shall be more *severe* than the *preceding*. All these nations shall have a *yoke of iron* on their neck. He shall *subdue them*, and take all *their property*, even the *beasts of the field*.

Verse 15. *Hear now, Hananiah; the Lord hath not sent thee*] This was a bold speech in the presence of those priests and people who were prejudiced in favour of this false prophet, who prophesied to them smooth things. In such cases men wish to be *deceived*.

Verse 16. *This year thou shalt die*] By this shall the people know *who* is the *true prophet*. Thou hast taught *rebellion against the Lord*, and God will cut thee off; and this shall take place, not within *seventy years*, or *two years*, but in *this very year*, and within *two months* from this time.

Verse 17. *So Hananiah—died the same year in the seventh month.*] The prophecy was delivered in the *fifth month*, (ver. 1,) and Hananiah died in the *seventh month*. And thus God, in mercy, gave him about *two months*, in which he might prepare to meet his Judge. Here, then, the *true prophet* was *demonstrated*, and the *false prophet detected*. The death of Hananiah, thus predicted, was God's *seal* to the words of his prophet; and must have gained his other predictions great credit among the people.

CHAPTER XXIX.

This chapter contains the substance of two letters sent by the prophet to the captives in Babylon. In the first he recommends to them patience and composure under their present circumstances, which were to endure for seventy *years*, 1–14; *in which, however, they should fare better than their brethren who remained behind*, 15–19. *But, finding little credit given to this message, on account of the suggestions of the false prophets, Ahab the son of Kolaiah, and Zedekiah, the son of Maaseiah, who flattered them with the hopes of a speedy end to their captivity, he sends a second, in which he denounces heavy judgments against those false prophets that deceived them*, 20–23; *as he did afterwards against Shemaiah the Nehelamite, who had sent a letter of complaint against Jeremiah, in consequence of his message*, 24–32.

A. M. cir. 3407. B. C. cir. 597. Ol. cir. XLV. 4. Tarquinii Prisci, R. Roman., cir. annum 20.

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the [a] elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had [b] carried away captive from Jerusalem to Babylon;

A. M. cir. 3407. B. C. cir. 597. Ol. cir. XLV. 4. Tarquinii Prisci, R. Roman., cir. annum 20.

2 (After that [c] Jeconiah the king and the queen, and the [d] eunuchs, the princes of Judah and Jerusalem, and the car-

[a] Ezra x. 14.——[b] 2 Kings xxv. 21.——[c] 2 Kings xxiv. 12, &c.; chap. xxii. 26; xxviii. 4.——[d] Or, *chamberlains.*

NOTES ON CHAP. XXIX.

Verse 1. *Now these* are *the words of the letter*] This transaction took place in the *first* or *second* year of Zedekiah. It appears that the prophet had been informed that the Jews who had already been carried into captivity had, through the instigations of false prophets, been led to believe that they were to be brought out of their captivity speedily. Jeremiah, fearing that this delusion might induce them to take some hasty steps, ill comporting with their present state, wrote a letter to them, which he entrusted to an embassy which Zedekiah had sent on some political concerns to Nebu-

A. M. cir. 3407. B. C. cir. 597. Ol. cir. XLV. 4. Tarquinii Prisci, R. Romani, cir. annum 20.

penters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 [a] Build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, [f] and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, [g] deceive you, neither hearken to your dreams which ye cause to be dreamed.

A. M. cir. 3407. B. C. cir. 597. Ol. cir. XLV. 4. Tarquinii Prisci, R. Romani, cir. annum 20.

9 [h] For they prophesy [i] falsely unto you in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, That after [k] seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an [l] expected end.

12 Then shall ye [m] call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And [n] ye shall seek me, and find *me*, when ye shall search for me [o] with all your heart.

14 And [p] I will be found of you, saith the LORD: and I will turn away your captivity, and [q] I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

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[a] Ver. 28.——[f] Ezra vi. 10; 1 Mac. xii. 11; 1 Tim. ii. 2.——[g] Chap. xiv. 14; xxiii. 21; xxvii. 14, 15; Eph. v. 6.——[h] Ver. 31.——[i] Heb. *in a lie*.——[k] 2 Chron. xxxvi. 21, 22; Ezra i. 1; chap. xxv. 12; xxvii. 22; Dan. ix. 2.

[l] Heb. *end and expectation*.——[m] Dan. ix. 3, &c.——[n] Lev. xxvi 39, 40, &c.; Deut. xxx. 1, &c.——[o] Chap. xxiv. 7.——[p] Deut. iv. 7; Psa. xxxii. 6; xlvi. 1; Isa. lv. 6.——[q] Chap. xxiii. 3, 8; xxx. 3; xxxii. 37.

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chadnezzar. The letter was directed to the elders, priests, prophets, and people who had been carried away captives to Babylon.

Verse 4. *Thus saith the Lord of hosts*] This was the commencement of the letter.

Verse 5. *Build ye houses*] Prepare for a long continuance in your present captivity. Provide yourselves with the *necessaries* of life, and multiply in the land, that ye may become a powerful people.

Verse 7. *Seek the peace of the city*] Endeavour to promote, as far as you can, the *prosperity* of the places in which ye sojourn. Let no disaffection appear in word or act. Nothing can be more reasonable than this. Wherever a man lives and has his nourishment and support, that is his country as long as he resides in it. If things go well with that country, his interest is promoted by the general prosperity, he lives at comparative ease, and has the necessaries of life cheaper; and unless he is in a state of cruel servitude, which does not appear to have been the case with those Israelites to whom the prophet writes, (those of the first captivity,) they must be nearly, if not altogether, in as good a state as if they had been in the country that gave them birth. And in this case they were much better off than their brethren now in Judea, who had to contend with *famine* and *war*, and scarcely any thing before them but God's curse and extermination.

Verse 8. *Neither hearken to your dreams*] Rather, *dreamers*; for it appears there was a class of such persons, who not only had acquired a facility of dreaming themselves, but who undertook to interpret the dreams of others.

Verse 10. *For thus saith the Lord*] It has been supposed that a very serious *transposition* of verses has taken place here; and it has been proposed to read after ver. 9 the *sixteenth* to the *nineteenth* inclusive; then the *tenth*, and on to the *fourteenth* inclusive; then the *twentieth*, the *fifteenth*, the *twenty-first*, and the rest regularly to the end.

That after seventy years be accomplished] לפי מלאת *lephi meloth*, "at the mouth of the accomplishment," or "fill to the mouth." Seventy years is the *measure* which must be *filled*;—*fill this to the brim*;—complete this measure, and then you shall be visited and released. The whole *seventy* must be completed; expect no enlargement before that time.

Verse 11. *Thoughts of peace*] Here God gives them to understand, 1. That his love was moved towards them. 2. That he would perform his good word, his promises often repeated, to them. 3. That for the fulfilment of these they must *pray*, *seek*, and *search*. 4. That he would *hearken*, and they should *find* him; provided, 5. They *sought* him with their *whole heart*, ver. 10–13.

Verse 14. *I will gather you from all the nations*] A

A. M. cir. 3407. B. C. cir. 597. Ol. cir. XLV. 4. Tarquinii Prisci, R. Roman., cir. annum 20.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the [r] sword, the famine, and the pestilence, and will make them like [s] vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and [t] will deliver them to be removed to all the kingdoms of the earth, [u] to be [v] a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which [w] I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

A. M. cir. 3407 B. C. cir. 597. Ol. cir. XLV. 4. Tarquinii Prisci, R. Roman., cir. annum 20.

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes;

22 [x] And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, [y] whom the king of Babylon roasted in the fire;

23 Because [z] they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a Witness, saith the LORD.

24 *Thus* shalt thou also speak to Shemaiah the [a] Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, [b] and to Zephaniah the son

[r] Chap. xxiv. 10.——[s] Chap. xxiv. 8.——[t] Deut. xxviii. 25; 2 Chron. xxix. 8; chap. xv. 4; xxiv. 9; xxxiv. 17.——[u] Heb. *for a curse.*——[v] Chap. xxvi. 6; chap. xlii. 18.

[w] Chap. xxv. 4; xxxii. 33.——[x] See Gen. xlviii. 20; Isa. lxv. 15.——[y] Dan. iii. 6.——[z] Chap. xxiii. 14.——[a] Or, *dreamer.* [b] 2 Kings xxv. 18; chap. xxi. 1.

quotation from Deut. xxx. 3, and see also Deut. iv. 7.

Verse 15. *Because ye have said*] The *Septuagint* very properly insert this verse between the *twentieth* and the *twenty-first*, and thus the *connexion* here is not disturbed, and the connexion below completed.

Verse 17. *Behold, I will send upon them the sword*] Do not envy the state of *Zedekiah* who sits on the throne of David, nor that of the *people* who are now in the land whence ye have been carried captive, (ver. 16,) for "I will send the sword, the pestilence, and the famine upon them;" and afterwards shall cause them to be carried into a miserable captivity *in all nations*, (ver. 18:) but *ye* see the worst of *your own* case, and you have God's promise of enlargement when the proper time is come. The reader will not forget that the prophet is addressing the captives in Babylon.

Verse 20. *Hear ye therefore the word*] Dr. *Blayney* thinks there were *two letters* written by the prophet to the captives in Babylon, and that the *first* ends with this verse. That having heard, on the return of the embassy, (Elasah and Gemariah, whom Zedekiah had sent to Babylon, and to whom the prophet entrusted the above letter, ver. 3,) that the captives had not received his advices favourably, because they were deceived by false prophets among them, who promised them a *speedier* deliverance, he therefore wrote a *second letter*, beginning with the *fifteenth* verse, and going on with the *twenty-first*, &c., in which he denounces God's judgments on three of the chief of those, Ahab, Zedekiah, and Shemaiah

Verse 21. *He shall slay them before your eyes.*] Nebuchadnezzar would be led by political reasons to punish these pretended prophets, as their predictions tended to make his Israelitish subjects uneasy and disaffected, and might excite them to rebellion. He therefore slew them; two of them, it appears, he *burnt alive*, viz., *Ahab* and *Zedekiah*, who are supposed by the rabbins to be the *two elders* who endeavoured to seduce *Susanna*, see ver. 23. *Burning alive* was a Chaldean punishment, Dan. iii. 6, and Amos ii. 1 From them other nations borrowed it.

Verse 23. *Have committed adultery with their neighbours' wives*] This is supposed to refer to the case of *Susanna*. See above.

Verse 24. *Speak to Shemaiah*] Zephaniah was the *second priest, sagan*, or chief priest's deputy, and Seraiah, high priest, when Jerusalem was taken. See chap. lii. 24. Shemaiah directs his letter to the former, and tells him that God had appointed him to supply the place of the high priest, who was probably then absent. His name was either *Azariah* or *Seraiah* his son, but called *Jehoiada* from the remarkable zeal and courage of that pontiff. See the passages in the margin.—*Dodd.* After the taking of Jerusalem, Zepha

A. M. cir. 3407. B. C. cir. 597. Ol. cir. XLV. 4. Tarquinii Prisci, R. Roman., cir. annum 20.

of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [c] officers in the house of the LORD, for every man *that is* [d] mad, and maketh himself a prophet, that thou shouldest [e] put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: [f] build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

A. M. cir. 3407 B. C. cir. 597 Ol. cir. XLV. 4. Tarquinii Prisci, R. Roman., cir. annum 20.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, [g] and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people: neither shall he behold the good that I will do for my people, saith the LORD; [h] because he hath taught [i] rebellion against the LORD.

[c] Chap. xx. 1.——[d] 2 Kings ix. 11; Acts xxvi. 24.——[e] Chap. xx. 2.

[f] Ver. 5.——[g] Chap. xxviii. 15.——[h] Chap. xxviii. 16.——[i] Heb. *revolt.*

niah was put to death by Nebuchadnezzar at Riblah; see chap. xxxvii. 3. The history of Jehoiada may be seen 2 Kings xi. 3, &c.

Verse 26. *For every man* that is *mad, and maketh himself a prophet*] *Mad,* משגע *meshugga, in ecstatic rapture;* such as appeared in the prophets, whether *true* or *false*, when under the influence, the one of God, the other of a demon. See 2 Kings ix. 11; Hos. ix. 7.

Verse 32. *I will punish Shemaiah*] 1. He shall have no posterity to succeed him. 2. His family, *i. e.*, relations, &c., shall not be found among those whom I shall bring back from captivity. 3. Nor shall *he* himself see the good that I shall do for my people. And all this shall come upon him and his because he hath taught rebellion against the Lord. He excited the people to reject Jeremiah, and to receive the lying words of the *false prophets;* and these led them to rebel.

CHAPTER XXX.

This and the following chapter must relate to a still future restoration of the posterity of Jacob from their several dispersions, as no deliverance hitherto afforded them comes up to the terms of it; for, after the return from Babylon, they were again enslaved by the Greeks and Romans, contrary to the prediction in the eighth *verse; in every papistical country they have laboured under great civil disabilities, and in some of them have been horribly persecuted; upon the ancient people has this mystic Babylon very heavily laid her yoke; and in no place in the world are they at present their own masters; so that this prophecy remains to be fulfilled in the reign of David,* i. e., *the Messiah; the* type, *according to the general structure of the prophetical writings, being put for the* antitype. *The prophecy opens by an easy transition from the temporal deliverance spoken of before, and describes the mighty revolutions that shall precede the restoration of the descendants of Israel,* 1–9, *who are encouraged to trust in the promises of God,* 10, 11. *They are, however, to expect corrections; which shall have a happy issue in a future period,* 12–17. *The great blessings of Messiah's reign are enumerated,* 18–22; *and the wicked and impenitent declared to have no share in them,* 23, 24.

A. M. cir. 3117 B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

A. M. cir. 3117 B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

3 For, lo, the days come, saith the LORD, that [k] I will bring again

[k] Ver. 18; chap. xxxii. 44;

Ezek. xxxix. 25; Amos ix. 14, 15.

NOTES ON CHAP. XXX.

Verse 1. *The word that came to Jeremiah from the Lord*] This prophecy was delivered about *a year after the taking of Jerusalem*; so *Dahler*. Dr. *Blayney* supposes it and the following chapter to refer to the *future restoration* of both *Jews* and *Israelites* in the times of the Gospel: though also touching at the restoration from the *Babylonish captivity*, at the end of *seventy* years. Supposing these two chapters to be penned after the taking of Jerusalem, which appears

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the captivity of my people Israel and Judah, saith the LORD: [b] and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, [c] of fear, and not of peace.

6 Ask ye now, and see whether [d] a man doth travail with child? wherefore do I see every man with his hands on his loins, [e] as a woman in travail, and all faces are turned into paleness?

7 [f] Alas! for that day *is* great, [g] so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

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9 But they shall serve the LORD their God, and [h] David their King, whom I will [i] raise up unto them.

10 Therefore [k] fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed [l] from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: [m] though I make a full end of all nations whither I have scattered thee, [n] yet will I not make a full end of thee: but I will correct thee [o] in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, [p] Thy bruise *is* incurable, *and* thy wound *is* grievous.

[b] Chap. xvi. 15.——[c] Or, there is *fear, and not peace.*——[d] Heb. *a male.*——[e] Chap. iv. 31; vi. 24.——[f] Joel ii. 11, 31; Amos v. 18; Zeph. i. 14, &c.——[g] Dan. xii. 1.——[h] Isa. lv. 3, 4; Ezek. xxxiv. 23; xxxvii. 24; Hos. iii. 5.

[i] Luke i. 69; Acts ii. 30; xiii. 23.——[k] Isa. xli. 13; xliii. 5; xliv. 2; chap. xlvi. 27, 28.——[l] Chap. iii. 18.——[m] Amos ix. 8.——[n] Chap. iv. 27.——[o] Psa. vi. 1; Isa. xxvii. 8; chap. x. 24; xlvi. 28.——[p] 2 Chron. xxxvi. 16; chap. xv. 18.

the most natural, they will refer to the same events, *one captivity* shadowing forth *another*, and *one restoration* being the *type* or *pledge* of the *second*.

Verse 2. *Write thee all the words that I have spoken unto thee in a book.*] The *book* here recommended I believe to be the *thirtieth* and *thirty-first* chapters; for among the Hebrews any portion of writing, in which the subject was *finished*, however small, was termed כפר *sepher*, a BOOK, a *treatise* or *discourse*.

Verse 3. *The days come*] *First*, After the conclusion of the *seventy* years. *Secondly*, Under the *Messiah*.

That I will bring again the captivity of Israel] The *ten tribes*, led captive by the king of *Assyria*, and dispersed among the *nations*.

And Judah] The people carried into *Babylon* at *two different times*; first, under *Jeconiah*, and, secondly, under *Zedekiah*, by Nebuchadnezzar.

Verse 5. *We have heard a voice of trembling*] This may refer to the state and feelings of the people during the war which Cyrus carried on against the Babylonians. *Trembling* and *terror* would no doubt affect them, and put an end to *peace* and all prosperity; as they could not tell what would be the issue of the struggle, and whether their state would be better or worse should their present masters fall in the conflict. This is well described in the next verse, where *men* are represented as being, through pain and anguish, like *women in travail*. See the same comparison Isa. xiii. 6–8.

Verse 7. *Alas! for that day is great*] When the Medes and Persians, with all their forces shall come on the Chaldeans, it will be *the day of Jacob's trouble* —trial, dismay, and uncertainty; but *he shall be delivered out of it*—the Chaldean empire shall fall, but the Jews shall be delivered by Cyrus. Jerusalem shall be destroyed by the Romans, but the *Israel of God* shall be delivered from its ruin. Not one that had embraced Christianity perished in the sackage of that city.

Verse 8. *I will break his yoke*] That is, the yoke of *Nebuchadnezzar*.

Of him.] Of *Jacob*, (ver. 7,) viz., the then captive Jews.

Verse 9. *But they shall serve the Lord their God, and David their King*] This must refer to the *times of the Messiah;* and hence the *Chaldee* has, "They shall obey the Lord their God, וישת מאון למשיחה בר דוד *veyishta meun limshicha bar David*, and they shall obey the Messiah, the Son of David." This is a very remarkable version; and shows that it was a version, not according to the *letter*, but according to their *doctrine* and their *expectation*. *David* was long since dead; and none of his descendants ever reigned over them after the Babylonish captivity, nor have they since been a *regal nation*. *Zerubbabel*, under the Persians, and the *Asmoneans*, can be no exception to this. They have been *no nation* since; they are no nation now; and it is only in the *latter days* that they can expect to be a *nation*, and that must be a *Christian nation*.

Christ is promised under the name of his progenitor, *David*, Isa. lv. 3, 4; Ezek. xxxiv. 23, 24, xxxvii 24, 25; Hos. iii. 5.

Verse 11. *Though I make a full end of all nations*] Though the Persians destroy the nations whom they vanquish, yet they shall not destroy *thee*.

Verse 12. *Thy bruise is incurable*] אנוש *anush*, *desperate*, not *incurable;* for the *cure* is promised in ver. 17, *I will restore health unto thee, and I will heal thee of thy wounds.*

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13 *There is* none to plead thy cause, [q] that thou mayest be bound up: [r] thou hast no healing medicines.

14 [s] All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound [t] of an enemy, with the chastisement [u] of a cruel one, for the multitude of thine iniquity; [v] *because* thy sins were increased.

15 Why [w] criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee [x] shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 [y] For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 Thus saith the LORD; Behold, [z] I will bring again the captivity of Jacob's tents, and [a] have mercy on his dwelling-places; and the city shall be builded upon her own [b] heap, and the palace shall remain after the manner thereof.

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19 And [c] out of them shall proceed thanksgiving and the voice of them that make merry: [d] and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be [e] as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, [f] and their governor shall proceed from the midst of them: and I will [g] cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be [h] my people, and I will be your God.

23 Behold, the [i] whirlwind of the LORD goeth forth with fury, a [k] continuing whirlwind: it shall [l] fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: [m] in the latter days ye shall consider it.

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[q] Heb. *for binding up*, or *pressing*.——[r] Chap. viii. 22.——[s] Lam. i. 2.——[t] Job xiii. 24; xvi. 9; xix. 11.——[u] Job xxx. 21.——[v] Chap. v. 6.——[w] Chap. xv. 18.——[x] Exod. xxiii. 22; Isa. xxxiii. 1; xli. 11; chap. x. 25.——[y] Chap. xxxiii. 6.——[z] Ver. 3; chap. xxxiii. 7, 11.——[a] Psa. cii. 13.——[b] Or, *little hill*.

[c] Isa. xxxv. 10; li. 11; chap. xxxi. 4, 12, 13; xxxiii. 10, 11.
[d] Zech. x. 8.——[e] Isa. i. 26.——[f] Gen. xlix. 10.——[g] Num. xvi. 5.
[h] Chap. xxiv. 7; xxxi. 1, 33; xxxii. 38; Ezek. xi. 20; xxxvi. 28; xxxvii. 27.——[i] Chap. xxiii. 19, 20; xxv. 32.——[k] Heb. *cutting*.
[l] Or, *remain*.——[m] Gen. xlix. 1.

Verse 13. There is *none to plead thy cause*] All thy friends and allies have forsaken thee.

Verse 15. *Thy sorrow* is *incurable*] אנוש *anush desperate*. See ver. 12.

Verse 16. *They that devour thee*] The Chaldeans, *Shall be devoured*] By the *Medes* and *Persians*.

All that prey upon thee will I give for a prey.] The *Assyrians* were destroyed by the *Babylonians*; the *Babylonians*, by the *Medes* and *Persians*; the *Egyptians* and *Persians* were destroyed by the *Greeks*, under Alexander. All these nations are now *extinct*; but the *Jews*, as a distinct people, still exist.

Verse 18. *The city shall be builded upon her own heap*] Be re-edified from its own *ruins*. See the book of *Nehemiah*, *passim*.

And the palace shall remain] Meaning, the *king's house* shall be restored; or, more probably, the *temple shall be rebuilt*; which was true, for after the Babylonish captivity it was rebuilt by Nehemiah, &c. By the *tents*, distinguished from the *dwelling-places of Jacob*, we may understand all *the minor dispersions of the Jews*, as well as those *numerous synagogues* found in large cities.

Verse 19. *I will multiply them*] They shall be *very numerous*; even where at present they have but *tents*.

I will also glorify them] I will put *honour* upon them every where, so that they shall be no longer *contemptible*. This will be a very great *change*, for they are now *despised* all over the earth.

Verse 20. *Their children also*] They shall have the education of their own children as formerly.

And their congregation] Their religious *assemblies*.

Shall be established] Being, in the latter days, incorporated with those "who serve the Lord their God, and worship the Messiah, the son of David."

Verse 21. *Their nobles shall be of themselves*] *Strangers* shall not rule over them; and—

Their governor shall proceed from the midst of them] Both *Nehemiah* and *Zerubbabel*, their nobles and governors after the return from Babylon, were *Jews*.

Verse 22. *Ye shall be my people*] The *old covenant* shall be renewed.

Verse 23. *The whirlwind of the Lord*] A grievous tempest of desolation,—

Shall fall with pain upon the head of the wicked.] On Nebuchadnezzar and the Chaldeans.

Verse 24. *In the latter days ye shall consider it.*] By the *latter days* the Gospel dispensation is generally meant; and that restoration which is the principal topic

in this and the succeeding chapter refers to this time. Had the Jews properly *considered* this subject, they would long ere this have been brought into the liberty of the Gospel, and saved from the maledictions under which they now groan. Why do not the Jews read their own prophets more conscientiously?

CHAPTER XXXI.

This chapter continues the subject of the preceding in a beautiful vision represented at a distant period. God is introduced expressing his continual regard for Israel, and promising to restore them to their land and liberty, 1–5. Immediately heralds appear, proclaiming on Mount Ephraim the arrival of the great year of jubilee, and summoning the people to gather unto Zion, 6. Upon which God resumes the speech; and makes such gracious promises both of leading them tenderly by the way, and making them happy in their own land, that all the nations of the world are called upon to consider with deep attention this great salvation, 7–14. The scene is then diversified by a very happy invention. Rachel, the mother of Joseph and Benjamin, is represented as risen from her tomb, in a city of Benjamin near Jerusalem, looking about for her children, and bitterly lamenting their fate, as none of them are to be seen in the land of their fathers, 15. But she is consoled with the assurance that they are not lost, and that they shall in due time be restored, 16, 17. To this another tender and beautiful scene immediately succeeds. Ephraim, (often put for the TEN tribes,) *comes in view. He laments his past errors, and expresses the most earnest desires of reconciliation; upon which God, as a tender parent, immediately forgives him, 18–20. The virgin of Israel is then directed to prepare for returning home, 21, 22; and the vision closes with a promise of abundant peace and security to Israel and Judah in the latter days, 23–26. The blessed condition of Israel under the Messiah's reign is then beautifully contrasted with their afflicted state during the general dispersion, 27, 28. In the remaining part of the chapter the promises to the posterity of Jacob of the impartial administration of justice, increasing peace and prosperity, the universal diffusion of righteousness, and stability in their own land after a general restoration in Gospel times, are repeated, enlarged on, and illustrated by a variety of beautiful figures, 29–40.*

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AT [a] the same time, saith the LORD, [b] will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel,

A. M. cir. 3417 B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

[a] Chap. xxx. 24.

[b] Chap. xxx. 22.

NOTES ON CHAP. XXXI.

Dr. *Blayney* has introduced this and the preceding chapter with the following excellent observations:—

"There are many prophecies," says he, "in various parts of the Old Testament, which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the Gospel dispensation. These two chapters contain a prophecy of this kind; which must necessarily be referred to these times, because it points out circumstances which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people who returned from Babylon were the people of Judah only, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not only should the captivity of Judah be restored, but the captivity of Israel also, meaning those ten tribes which were carried away before, by Shalmaneser king of Assyria; and who still remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect, not an obscure and partial, but a complete and universal, restoration; when God will manifest himself, as formerly, the God and Patron of all the families of Israel, and not of a few only. Again it is promised that, after this restoration, they should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independently of any but God, and David their king. But this was not the case with the Jews who returned from Babylon. They then indeed had a leader, Zerubbabel, one of their own nation, and also of the family of David; but both the nation and their leader continued still in a state of vassalage, and the most servile dependence upon the Persian monarchy. And when the Grecian monarchy succeeded, they changed their masters only, but not their condition; till at length under the Asmonean princes they had for a while an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke; since which time their situation has been such as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains therefore to be brought about in future under the reign of the Messiah, emphatically distinguished by the name of David; when every particular circumstance predicted concerning it will no doubt be verified by a distinct and unequivocal accomplishment. There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery. But it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is in

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when [c] I went to cause him to rest.

3 The LORD hath appeared [d] of old unto me, *saying*, Yea, [e] I have loved thee with [f] an everlasting love: therefore [g] with loving-kindness have I [h] drawn thee.

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[c] Num. x. 33; Deut. i. 33; Psa. xcv. 11; Isa. lxiii. 14.——[d] Heb. *from afar.*——[e] Mal. i. 2.

[f] Rom. xi. 28, 29.——[g] Or, *have I extended loving-kindness unto thee.*——[h] Hos. xi. 4.

direct terms foretold. From hence the transition is natural and easy to the more glorious and general restoration which was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations. Both events are frequently thus connected together in the prophetic writings; and perhaps with this design, that when that which was nearest at hand should be accomplished, it might afford the clearest, and strongest, and most satisfactory kind of evidence that the latter, how remote soever its period, would in like manner be brought about by the interposition of Providence in its due season. But though this prophecy relates wholly to one single subject, it seems naturally to divide itself into three distinct parts. The first part, after a short preface, in which the prophet is required to commit to writing the matters revealed to him, commences with representing, in a style of awe and energy, the consternation and distress which, in some future day of visitation, should fall upon all nations, preparatory to the scene of Jacob's deliverance, ver. 5–9. Israel is encouraged to confide in the Divine assurance of restoration and protection, ver. 10, 11. He is prepared previously to expect a severe chastisement for the multitude of his sins; but consoled with the prospect of a happy termination, ver. 12–17. This is followed by an enumeration at large of the blessings and privileges to which the Jews should be restored upon their re-admission into God's favour, ver. 18–22. Again, however, it is declared that the anger of JEHOVAH would not subside till his purposed vengeance against the wicked should have been fully executed; and then, but not till then, an entire reconciliation would take place between him and all the families of Israel, ver. 23, chap. xxxi. 1. The second part of this prophecy begins chap. xxxi. 2, and is marked by a sudden transition to a distant period of time, represented in a vision, and embellished with a variety of beautiful scenes and images. God announces the renewal of his ancient love for Israel; and promises, in consequence thereof, a speedy restoration of their former privileges and happiness, ver. 2–5. Already the heralds have proclaimed on Mount Ephraim the arrival of the joyful day; they summon the people to reassemble once more in Zion; and promulge by special command the glad tidings of salvation which God had accomplished for them. God himself declares his readiness to conduct home the remnant of Israel from all parts of their dispersion, to compassionate and relieve their infirmities, and to provide them with all necessary accommodations by the way, ver. 6–9. The news is carried into distant lands; and the nations are summoned to attend to the display of God's power and goodness in rescuing his people from their stronger enemies, and in supplying them after their return with all manner of good things to the full extent of their wants and desires, ver. 10–14. Here the scene changes; and two new personages are successively introduced, in order to diversify the same subject, and to impress it more strongly. Rachel first; who is represented as just risen from the grave, and bitterly bewailing the loss of her children; for whom she anxiously looks about, but none are to be seen. Her tears are dried up; and she is consoled with the assurance that they are not lost for ever, but shall in time be brought back to their ancient borders, ver. 15–17. Ephraim comes next. He laments his past undutifulness with great contrition and penitence, and professes an earnest desire of amendment. These symptoms of returning duty are no sooner discerned in him, than God acknowledges him once more as a darling child, and resolves with mercy to receive him, ver. 18–20. The virgin of Israel is then earnestly exhorted to hasten the preparations for their return; and encouraged with having the prospect of a signal miracle wrought in her favour, ver. 21, 22. And the vision closes at last with a promise that the Divine blessing should again rest upon the land of Judah; and that the men of Judah should once more dwell there, cultivating it according to the simplicity of ancient institutions, and fully discharged from every want, ver. 23–26. In the third part, by way of appendix to the vision, the following gracious promises are specifically annexed: That God would in time to come supply all the deficiencies of Israel and Judah; and would be as diligent to restore as he had ever been to destroy them; and would not any more visit the offences of the fathers upon the children, ver. 27–30. That he would make with them a better covenant than he had made with their forefathers, ver. 31–34. That they should continue his people by an ordinance as firm and as lasting as that of the heavens, ver. 35–37. And that Jerusalem should again be built, enlarged in its extent, and secure from future desolation, ver. 38–40."

Verse 1. *At the same time*] This discourse was delivered at the same time with the former; and, with that, constitutes the *Book* which God ordered the prophet to write.

Will I be the God of all the families of Israel] I shall bring back the *ten tribes*, as well as their brethren the *Jews*. The restoration of the *Israelites* is the principal subject of this chapter.

Verse 2. *The people* which were *left of the sword*] Those of the *ten tribes* that had escaped death by the sword of the Assyrians.

Found grace in the wilderness] The place of their exile; a *wilderness*, compared to their own land.—*Dahler*. See Isa. xl. 3.

Verse 3. *I have loved thee with an everlasting love*] ואהבת עולם אהבתיך *veahabath olam ahabtich*, "and with the old love I have loved thee." "Also, with a love of long standing have I loved thee."—*Blayney*. "But I love thee always."—*Dahler*. I still bear to

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2 Tarquinii Prisci, R. Roman., cir. annum 30.

4 Again, [i] I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [k] tabrets, [l] and shalt go forth in the dances of them that make merry.

5 [m] Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall [n] eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, [o] Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; [p] Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

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8 Behold, I will bring them [q] from the north country, and [r] gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 [s] They shall come with weeping, and with [t] supplications will I lead them: I will cause them to walk [u] by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my [v] first-born.

10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and

[i] Chap. xxxiii. 7.——[k] Exod. xv. 20; Judg. xi. 34; Psa. cxlix. 3. [l] Or, *timbrels*.——[m] Isa. lxv. 21; Amos ix. 14.——[n] Heb. *profane them*; Deut. xx. 6; xxviii. 30.——[o] Isa. ii. 3; Mic. iv. 2.——[p] Isa. xii. 5, 6.

[q] Chap. iii. 12, 18; xxiii. 8.——[r] Ezek. xx. 34, 41; xxxiv. 13. [s] Psa. cxxvi. 5, 6; chap. l. 4.——[t] Or, *favours*; Zech. xii. 10.——[u] Isa. xxxv. 8; xliii. 19; xlix. 10, 11.——[v] Exod. iv. 22.

the Jewish people that love which I showed to their fathers in Egypt, in the wilderness, and in the promised land. Can it be supposed, by any person seriously considering the context, that these words are spoken of *God's decree of election* in behalf of the Jews. Those who make it such, act most injudiciously on their own principle; for, how few of the Jews have ever given evidence that they were the *children of God*, from their restoration from Babylon to the present day! The words refer simply to their state as a people, most wondrously preserved by the providence and mercy of God, as a *standing* proof of the Divine authority of the Scriptures, and as an evidence of God's displeasure against sin.

Therefore with loving-kindness have I drawn thee.] "Therefore have I lengthened out mercy to thee."—*Blayney.*

C'est pourquoi je t'ai conservé ma grace.—*Dahler.*

"Therefore I have preserved my grace to thee."

The exiles, who had not for a long time received any proofs of the Divine protection, are represented as deploring their state; but God answers, that though this may seem to be the case, he has *always* loved them; and this *continued* love he will show by bringing them out of their captivity. However *creeds* may fare, this is the sense of the passage; all the context proves this.

Verse 4. *O virgin of Israel*] Israelites in general; now called *virgin*, because restored to their ancient *purity*.

With thy tabrets] Women in general played on these; they were used in times of *rejoicing*, and accompanied with *dancing*. To these customs, still preserved, the prophet alludes.

Verse 5. *Thou shalt yet plant vines upon the mountains of Samaria*] This was the regal city of the Israelites, as *Jerusalem* was of the Jews.

Shall eat them *as common things.*] By the law of Moses no man was permitted to eat of the fruit of his vineyard till the fifth year after planting. For the first *three* years it was considered uncircumcised, unclean, not fit to be eaten; in the *fourth* year it was *holy to the Lord*, the fruit belonged to Him; in the *fifth* year he might use it for himself, Lev. xix. 23–25. But in the time here mentioned the fruit should be considered *common*—lawful at all times to be eaten.

Verse 6. *For there shall be a day*] Literally, *for this is the day*, or *the day is come*. The *watchmen*—the prophets.

Arise ye, and let us go up to Zion] Let both *Israelites* and *Jews* join together in the worship of the Lord.

Verse 7. *The chief of the nations*] The same as Jacob or Israel; for most certainly this people was once the *most honourable* on the face of the earth.

O Lord, save thy people] Let the Jews earnestly intercede in behalf of their Israelitish brethren; or let them rejoice and praise the Lord, who *hath saved* the remnant of Israel. So Dr. *Blayney* thinks the clause should be understood.

Verse 8. *I will bring them from the north country*] From Babylon.

From the coasts of the earth] The ten tribes were carried away partly into Assyria by Tiglath-pileser, and partly into Mesopotamia and Media by Shalmaneser, 2 Kings xv. 29; xvii. 6. Assyria and Media, being very distant from Palestine, might have been called, in prophetic language, *the coasts of the earth*.

The blind and the lame] I will so effectually remove all difficulties out of the way, so provide for them on the journey, so supernaturally support their bodies and minds, that the veriest invalids shall safely proceed to, and happily arrive at, the end of their journey.

Verse 9. *They shall come with weeping*] Duly penetrated with a sense of their sins, they shall deeply deplore them; and, while weeping for them, earnestly *supplicate* God to have mercy upon them.

By the rivers of waters] I will so guide and provide for them in the arid deserts, that they shall find streams of water whenever necessary. Every one

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

say, He that scattered Israel [w] will gather him, and keep him, as a shepherd *doth* his flock.

11 For [x] the LORD hath redeemed Jacob, and ransomed him [y] from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in [z] the height of Zion, and shall flow together to [a] the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a [b] watered garden; [c] and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD; [d] A voice was heard in [e] Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because [f] they *were* not.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD, and [g] they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning himself *thus;* Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [h] turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [i] after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

[w] Isa. xl. 11; Ezek. xxxiv. 12, 13, 14.——[x] Isa. xliv. 23; xlviii. 20.——[y] Isa. xlii. 24, 25.——[z] Ezek. xvii. 23; xx. 40.——[a] Hos. iii. 5.——[b] Isa. lviii. 11.

[c] Isa. xxxv. 10; lxv. 19; Rev. xxi. 4.——[d] Matt. ii. 17, 18.——[e] Josh. xviii. 25.——[f] Gen. xlii. 13.——[g] Ver. 4, 5; Ezra i. 5; Hos. i. 11.——[h] Lam. v. 21.——[i] Deut. xxx. 2.

knows of how much consequence water is to travellers in the eastern deserts.

Ephraim is *my first-born.*] Ephraim, being the most considerable, is often put for the whole of the *ten tribes.*

Verse 12. *And shall flow together*] Perhaps this may refer to their assembling at the *three* great national feasts, the passover, pentecost, and tabernacles.

Their soul shall be as a watered garden] Full of the light, life, and power of God; so that they shall rejoice evermore, pray without ceasing, and give thanks in every thing.

Verse 14. *And I will satiate the soul of the priests*] The worship of God being restored, they shall have their proper share of the victims brought to the temple.

Verse 15. *A voice was heard in Ramah*] The Ramah mentioned here, (for there were several towns of this name,) was situated in the tribe of Benjamin, about *six* or *seven* miles from Jerusalem. Near this place *Rachel* was buried; who is here, in a beautiful figure of poetry, represented as coming out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, all being slain or gone into exile. St. Matthew, who is ever fond of accommodation, applies these words, chap. ii. 17, 18, to the massacre of the children at Bethlehem. That is, they were suitable to that occasion, and therefore he so applied them; but they are not a prediction of that event.

Verse 16. *They shall come again from the land of the enemy.*] This could not be said of the *murdered innocents* at Bethlehem: they never came again; but the Jews, who had gone into captivity, did come again from the *land of their enemy* to *their own border.*

Verse 18. *I have surely heard Ephraim bemoaning himself*] The exiled Israelites are in a state of deep repentance.

Thou hast chastised me, and I was chastised] I was at first like an unbroken and untoward steer, the more I was chastised the more I rebelled; but now I have benefited by thy correction.

Turn thou me] I am now *willing* to take thy yoke upon me, but I have no *power.* I can only *will* and *pray.* Take the matter into thy own hand, and fully convert my soul.

Verse 19. *After that I was turned*] Converted from my sin, folly, and idolatry.

I repented] To *conviction of sin,* I now added *contrition for sin.* Conviction, in this sense of the word, must precede contrition or repentance. As soon as a man sees himself lost and undone, he is *convicted* of sin; when *convicted,* he begins to *mourn.* Thus *contrition* follows *conviction.*

I smote upon my *thigh*] My sorrow grew deeper and deeper; I smote upon my thigh through the extremity of my distress. This was a usual sign of deep affliction. See Ezek. xxi. 12. It was the same among the ancient Greeks. So Homer:—

Ως εφατ'· αυταρ Αρης βαλερω περιπληγετο μηρω
Χερσι καταρρηνεσσ', ολοφυρομενος δε προσηυδα.
IL. lib. xv. 113.

"She spake; and with expanded arms, his *thighs*
Smiting, thus *sorrowful,* the god exclaimed."
COWPER.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

20 *Is* Ephraim my dear son? *is* *he* a pleasant child? for since I spake against him, I do earnestly remember him still: [k]therefore my bowels [l] are troubled for him; [m] I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: [n] set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou [o] go about, O thou [p] backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci. R. Roman., cir. annum 30.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; [q] The LORD bless thee, O habitation of justice, *and* [r] mountain of holiness.

[k] Deut. xxxii. 36; Isa. lxiii. 15; Hos. xi. 8.——[l] Heb. *sound.*
[m] Isa. lvii. 18; Hos. xiv. 4.——[n] Chap. l. 5.

[o] Chap. ii. 18, 23, 36.——[p] Chap. iii. 6, 8, 11, 12, 14, 22.——[q] Psa. cxxii. 5, 6, 7, 8; Isa. i. 26.——[r] Zech. viii. 3.

——— αυταρ Αχιλλευς
Μηρω πληξαμενος Πατροκληα προσεειπεν.
IL. lib. xvi. 124.

"Achilles saw it, *smote his thigh*, and said ———."
COWPER.

I have often seen persons in deep grief act thus.

Verse 20. *Is Ephraim my dear son?*] It is impossible to conceive any thing more *tenderly affectionate* than this. Let us consider the whole account. The *ten tribes*, called here *Ephraim*, for the reason before alleged, are represented as acknowledging their sins. I have heard Ephraim bemoaning himself; and in his lamentation he says, 1. *Thou hast chastised me.* 2. Though he at first rebelled against the chastisement, yet at last he submitted and acknowledged his offences. 3. He turned from all his offences; he was *converted.* 4. After his conversion, (שוב *shubi*,) he *repented*; after conviction came *contrition*, as before stated. 5. Being in a state of godly sorrow, he was instructed, הורעתי *hivvadei*, he got a thorough *knowledge* of the desperate wickedness of his heart and life. 6. Having received this *instruction*, he was filled with *excessive grief*; which is signified here by *smiting on his thigh.* See above. 7. He finds that from his *youth up* he had been sinning against God; and although his youthful sins had long passed from his memory, yet the light of God brought them back, and he was ashamed and confounded at the sight of them. 8. In this state of confusion and distress God sees him; and, commiserating his state, thus speaks:—

1. *Is Ephraim my dear son?* Bad as he is in his own sight, and in the sight of my justice, he is now a *penitent*, and to me is *precious.* 2. However loathsome and disfigured he may be with sin and sorrow, he is to me a *pleasant child*—a *child of delights*; one in whose conversion I delight, and my angels rejoice. 3. I did speak against him: כי מרי דברי בו *ki middey dabberi bo*, for "from the abundance of my speaking in him;" accusing, threatening, promising, exhorting, encouraging; "I do still earnestly remember him." God has taken much pains with him, and is unwilling to give him up; but now that he repents, he has not received the grace of God utterly in vain. 4. God feels a *yearning* desire towards him: המו מעי לו *hamu meai lo*, "my bowels are agitated for him." I feel nothing towards him but *pity* and *love.* When a sinner turns to God, God ceases to be angry with him. 5. God expresses his determination to save him; רחם ארחמנו *rachem arachamennu*, "I will be affectionately merciful to him, with tender mercy, saith the Lord." He shall find that I treat him as a *father* does a returning prodigal son. So every penitent is sure to find mercy at the hand of God.

Verse 21. *Set thee up waymarks*] Alluding to stones, or *heaps of stones*, which travellers in the desert set up to ascertain the way, that they may know how to return. Mark the way to Babylon: thither *ye shall certainly go*; but *from it* ye shall as certainly *return.*

Verse 22. *A woman shall compass a man*] נקבה תסובב גבר *nekebah tesobeb gaber*, "A weak woman shall compass or circumvent a strong man." This place has given much trouble to Biblical critics. By many Christian writers it is considered a prophecy of the *miraculous conception of the holy virgin*; but as I am sure no such meaning is in the *words*, nor in the *context*, so I am satisfied no such meaning can be fairly brought out of them. *Houbigant* thinks there is a small error in the text, i. e., תשובב *teshobeb*, shall *return*, and not תסובב *tesobeb*, shall *compass.* This reading is found in *two* of *Kennicott's* MSS., and *he* contends that the passage should be read, "The wife shall return to her husband;" alluding to the conversion of the Jewish people, called above a *backsliding daughter.* This makes a good sense; but I do not see why this should be called *a new thing in the earth.* After all, I think it likely that the Jews in their present distressed circumstances are represented under the similitude of a *weak defenceless female*, נקבה *nekebah*; and the *Chaldeans* under that of a *fierce strong man*, גבר *gaber*, who had prevailed over and oppressed this *weak woman.* But, notwithstanding the disparity between them, God would cause the *woman*—the *weak defenceless Jews*, to *compass*—to overcome, the *strong man*—the *powerful Babylonians.* And this the prophet says would be *a new thing in the land*; for in such a case the lame would take the prey. The context favours both these meanings. Dr. *Blayney* gives a sense very near to this: "A weak woman shall repulse a strong or mighty man." It is most likely a proverbial expression.

Verse 23. *The Lord bless thee, O habitation of justice*] After their return they shall be remarkably

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

24 And there shall dwell in Judah itself, and [n] in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, the days come, saith the LORD, that [t] I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have [u] watched over them, [v] to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, [w] to build, and to plant, saith the LORD.

29 [x] In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 [y] But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the [z] days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day *that* [a] I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, [b] although I was a husband unto them, saith the LORD.

A. M. cir. 3417 B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

33 [c] But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [d] I will put my law in their inward parts, and write it in their hearts; [e] and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [f] they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [g] I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD; [h] which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [i] the sea when the waves thereof roar; [k] The LORD of hosts *is* his name:

[n] Chap. xxxiii. 12, 13.——[t] Ezek. xxxvi. 9, 10, 11; Hos. ii. 23; Zech. x. 9.——[u] Chap. xliv. 27.——[v] Chap. i. 10; xviii. 7.——[w] Chap. xxiv. 6.——[x] Ezek. xviii. 2, 3.——[y] Gal. vi. 5, 7.——[z] Chap. xxxii. 40; xxxiii. 14; Ezek. xxxvii. 26; Heb. viii. 8–12; x. 16, 17.——[a] Deut. i. 31.——[b] Or, *should I have continued a husband unto them?*——[c] Chap. xxxii. 40.

[d] Psa. xl. 8; Ezek. xi. 19, 20; xxxvi. 26, 27; 2 Cor. iii. 3.——[e] Chap. xxiv. 7; xxx. 22; xxxii. 38.——[f] Isa. liv. 13; John vi. 45; 1 Cor. ii. 10; 1 John ii. 20.——[g] Chap. xxxiii. 8; l. 20; Mic. vii. 18; Acts x. 43; xiii. 39; Rom. xi. 27.——[h] Gen. i. 16; Psa. lxxii. 5, 17; lxxxix. 2, 36, 37; cxix. 89.——[i] Isa. li. 15.——[k] Chap. x. 16.

prosperous. *Piety* and *industry* shall go hand in hand; they shall have their *husbandmen*, their *shepherds*, and *neatherds*, ver. 24. And Jerusalem shall become a *righteous city*, and the *temple* shall be a *place of holiness*; so the weary there shall have *rest*, and the *sorrowful* shall be abundantly *comforted*, ver. 21, 25.

Verse 26. *Upon this I awaked*] It appears that the prophecy, commencing with chap. xxx. 2 and ending with ver. 25 of this chapter, was delivered to the prophet in a dream. *Dahler* supposes it to be a *wish*; that the prophet, though he could not hope to live to that time, might be permitted to awake up from his tomb; and, having seen this prosperity, would be content to return to his grave.

Verse 27. *I will sow—with the seed of man and with the seed of beast.*] I will multiply both men and cattle.

Verse 29. *The fathers have eaten a sour grape*] A proverbial expression for, "The children suffer for the offences of their parents." This is explained in the next verse: "Every one shall die for his own iniquity." No child shall suffer Divine punition for the sin of his father; only so far as he acts in the same way can he be said to bear the sins of his parents.

Verse 31. *A new covenant*] The Christian dispensation.

Verse 33. *After those days*] When vision and prophecy shall be sealed up, and Jesus have assumed that *body which was prepared for him*, and have laid down his life for the redemption of a lost world, and, having ascended on high, shall have obtained the gift of the Holy Spirit to purify the heart; then God's law shall, by it, be *put in their inward parts, and written on their hearts*; so that all *within* and all *without* shall be holiness to the Lord. Then God will be truly *their God*, received and acknowledged as their *portion*, and the sole object of their devotion; and they shall be *his people*, filled with holiness, and made partakers of the Divine nature, so that they shall perfectly love him and worthily magnify his name.

Verse 34. *And they shall teach no more*] It shall be a time of universal *light* and *knowledge*; all shall *know God in Christ, from the least to the greatest*; the *children* shall be taught to *read the New Covenant*, and to *understand* the *terms* of their salvation.

I will forgive their iniquity] It shall be a time of GENERAL PARDON; multitudes shall be daily in the Christian Church receiving the witness of God's Spirit, and in their life and conversation witnessing a good confession. How wonderfully is this prophecy fulfilled in the age of *Bibles*, *Sunday schools*, and *village preaching!*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

36 [l] If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; [m] If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD, [n] from the tower of Hananeel unto the gate of the corner.

A. M. cir. 3417 B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

39 And [o] the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, [p] unto the corner of the horse-gate toward the east, [q] *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

[l] Psa. cxlviii. 6; Isa. liv. 9, 10; chap. xxxiii. 20.—[m] Chap. xxxiii. 22.—[n] Neh. iii. 1; Zech. xiv. 10.

[o] Ezek. xl. 8; Zech. ii. 1.—[p] 2 Chron. xxiii. 15; Neh. iii. 28.
[q] Joel iii. 17.

Verse 36. *If those ordinances*] As sure as the *sun* shall give light to the *day*, and the *moon* to the *night*, so surely shall the Jews continue to be a distinct people. The same thing is expressed in other words in the next verse. Hitherto this prophecy has been literally fulfilled; the Jews are still a distinct people from all the dwellers upon earth. Every attempt that has been made in any country to *naturalize* and unite them with the people of that country, has proved abortive. The well-circumstanced attempt made this year (1830) in England, when the strongest interest was excited in their behalf, has also utterly failed. And why! Because of God's *purpose* expressed in chap. xxxi. 35–37 of the BOOK *of the Prophet* JEREMIAH.

Verse 38. *The city shall be built to the Lord*] This cannot mean the city built after the return from Babylon, for two reasons: 1. This is to be much *greater* in *extent*; 2. It is to be *permanent*, never to be *thrown down*, ver. 40. It must therefore mean, if taken literally at all, the city that is to be built by them when they are brought in with the fulness of the Gentiles.

The tower of Hananeel] This stood in the *north-east* part of the city; from thence the wall proceeded to the *corner gate*, (probably the same as the *old gate*,) thus named from its running out into an *angle* in that part.

Verse 39. *Upon the hill Gareb*] *Gareb* and *Goath* are out of the limits of this city. The latter is supposed to be *Golgotha*; that is, the *heap of Gotha*, which, being the place where our Lord was crucified, was *without the city* These hills were a little to the north-west of the old city walls: but are destined to be *within* the new city. See Dr. *Blayney* on all these verses.

Verse 40. *The whole valley of the dead bodies*] The valley of the son of *Hinnom*.

And all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east] All these places, the *fuller's field*, &c., shall be consecrated to the Lord, and become a part of this new city; so that this will appear to be a city much more extensive than the city of Jerusalem ever was; and to be suited to that time, when the people shall have the law written in their hearts, and God shall have filled the land with the seed of man, and with the seed of beast. Talia sæcla currite! "Make speed, ye happy times!"

CHAPTER XXXII.

Jeremiah, now confined for his faithful admonitions, foretells the fate of the king and city, 1–5. *According to the direction of God, he buys of his cousin Hanameel a field in Anathoth; the contract, or deed of sale being subscribed, sealed, and witnessed, and delivered to Baruch, together with a duplicate not sealed, who is commanded to put them into an earthen vessel that they may remain there for many days*, 6–14. *This transaction of the prophet, which is entered and subscribed in the public register, God constitutes a* sign *or* pledge *of the Jews' return from the Babylonish captivity, and of their again possessing houses, fields, and vineyards, in their own land, and by their own right, according to their tribes and families*, 15. *Jeremiah's prayer, in which he recounts God's marvellous acts towards the children of Israel, and deeply deplores the lamentable state of the country, and the numerous provocations which have led to it*, 16–25. *After which God is introduced declaring his purpose of giving up his people into the hands of their enemies*, 26–35; *promising, however, to restore them in due time to their ancient possessions, and to make with them an everlasting covenant* 36–44.

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

THE word that came to Jeremiah from the LORD [a] in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up [b] in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, [c] Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah [d] shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be [e] until I visit him, saith the LORD: [f] though ye fight with the Chaldeans, ye shall not prosper.

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

6 And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the [g] right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and [h] weighed him the money, *even* [i] seventeen shekels of silver.

10 And I [k] subscribed the evidence, and

[a] 2 Kings xxv. 1, 2; Jer. xxxix. 1. — [b] Neh. iii. 25; chap. xxxiii. 1; xxxvii. 21; xxxviii. 6; xxxix. 14. — [c] Chap. xxxiv. 2. — [d] Chap. xxxiv. 3; xxxviii. 18, 23; xxxix. 5; lii. 9. — [e] Chap. xxvii. 22. — [f] Chap. xxi. 4; xxxiii. 5. — [g] Lev. xxv. 24, 25, 32; Ruth iv. 4. — [h] Gen. xxiii. 16; Zech. xi. 12. — [i] Or, *seven shekels and ten pieces of silver*. — [k] Heb. *wrote in the book*.

NOTES ON CHAP. XXXII.

Verse 1. *The word that came*] This prophecy bears its own *date*: it was delivered in the *tenth* year of *Zedekiah*, which answered to the *eighteenth* of Nebuchadnezzar. It appears from 2 Kings xxv. 8, that the *eleventh* year of Zedekiah was the *nineteenth* of Nebuchadnezzar; and consequently, that the *eighteenth* of that monarch must have been the *tenth* of the Jewish king.

Verse 2. *Then the king of Babylon's army besieged Jerusalem*] The siege had commenced the *year before*, and continued a *year after*, ending in the *fifth* month of the following year: consequently, the siege must have lasted about *eighteen* months and *twenty-seven* days. See 2 Kings xxv. 18.

Verse 4. *And shall speak with him mouth to mouth*] He shall be reduced to a state of the most abject servitude. The *slave* was obliged to fix his eyes on every motion of the master whilst giving his orders, who often condescended to give them only by *dumb signs*.

Verse 7. *The right of redemption is thine*] The law had established that the estates of a family should never be alienated. If, therefore, a man through poverty was obliged to sell his patrimony, the *nearest relative* had a right to purchase it before all others, and even to redeem it, if it had been sold to another. This is what is called the *right of goel*, or *kinsman*, Lev. xxv. 25. And in the year of jubilee the whole reverted to its ancient master, Lev. xxv. 13.

Verse 8. *This was the word of the Lord.*] It was by his appointment that I was to make this purchase. The whole was designed as a symbolical act, to show the people that there would be a *return* from Babylon, that each family should re-enter on its former possessions, and that a man might safely purchase on the certainty of this event.

Verse 9. *Weighed him the money*] It does not appear that there was any *coined* or *stamped* money among the Jews before the captivity; the Scripture, therefore, never speaks of *counting* money, but of *weighing* it.

Seventeen shekels of silver.] The shekel at this time must have been a *nominal* coin; it was a thing of a certain *weight*, or a certain *worth*. *Seventeen* shekels was the *weight* of the silver paid: but it might have been in *one ingot*, or piece. The shekel has been valued at from *two shillings and threepence* to *two shillings and sixpence*, and even at *three shillings*; taking the purchase-money at a *medium* of the value of the shekel, it would amount only to about *two pounds two shillings and sixpence*. But as estates bore value only in proportion to the *number of years before the jubilee*, and the field in question was then in the hands of the *Chaldeans*, and this cousin of Jeremiah was not likely to come back to enjoy it after *seventy* years, (nor could he then have it, as a jubilee would intervene and restore it to the original family,) and money must now be very scarce and high in its value, the *seventeen* shekels might have been a sufficient sum for a field in those circumstances, and one probably not large in its dimensions.

Verse 10. *I subscribed the evidence*] We have here all the circumstances of this legal act: 1. An offer is made of the reversion of the ground, till the jubilee, to him who would then of right come into possession. 2. The price is agreed on, and the silver *weighed* in the balances. 3. A *contract* or *deed* of sale is drawn

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto [l] Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the [m] witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards [n] shall be possessed again in this land.

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, [o] thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* [p] there is nothing [q] too hard for thee:

18 Thou showest [r] loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, [s] the Mighty God, [t] the LORD of hosts, *is* his name,

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19 [u] Great in counsel, and mighty in [v] work: for thine [w] eyes *are* open upon all the ways of the sons of men: [x] to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee [y] a name, as at this day;

21 And [z] hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, [a] a land flowing with milk and honey;

23 And they came in, and possessed it; but [b] they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold the [c] mounts, they are come unto the city to take it; and the city [d] is given into the hand of the Chaldeans, that fight against

[l] Chap. xxxvi. 4.——[m] See Isa. viii. 2.——[n] Ver. 37, 43.
[o] 2 Kings xix. 15.——[p] Gen. xviii. 14; ver. 27; Luke i. 37.
[q] Or, *hid from thee*.——[r] Exod. xx. 6; xxxiv. 7; Deut. v. 9, 10.
[s] Isa. ix. 6.——[t] Chap. x. 16.——[u] Isa. xxviii. 29.——[v] Heb. *doing*.
[w] Job xxxiv. 21; Psa. xxxiii. 13; Prov. v. 21; chap. xvi. 17.
[x] Chap. xvii. 10.——[y] Exod. ix. 16; 1 Chron. xvii. 21; Isa. lxiii. 12; Dan. ix. 15.——[z] Exod. vi. 6; 2 Sam. vii. 23; 1 Chron. xvii. 21; Psa. cxxxvi. 11, 12.——[a] Exod. iii. 8, 17; chap. xi. 5.
[b] Neh. ix. 26; chap. xi. 8; Dan. ix. 10–14.——[c] Or, *engines of shot*; chap. xxxiii. 4.——[d] Ver. 25, 36.

up; to which both parties agreeing, 4. *Witnesses* are brought forward to see it *signed* and *sealed*; for the contract was both *subscribed* and *sealed*. 5. A *duplicate* of the deed was drawn, which was not to be *sealed*, but to lie *open* for the inspection of those concerned, in some public place where it might be safe, and always to be seen. 6. The original, which was *sealed up*, was put in an *earthen pitcher*, in order to be preserved from accidents. 7. This was delivered by the purchaser into the hands of a third party, to be preserved for the use of the purchaser, and *witnesses* were called to attest this *delivery*. 8. They subscribed the *book of the purchase*, perhaps a *town book*, or *register*, where such purchases were entered. *Baruch* was a *scribe* by profession; and the deeds were delivered into his hands, before witnesses, to be preserved as above. Perhaps the *law*, in this case, required that the *instrument* should be thus lodged. But, in the present case, *both the deeds*, the *original* and the *duplicate*, were put into the earthen pitcher, because the city was about to be burnt; and, if lodged as *usual*, they would be destroyed in the general conflagration. See ver. 14.

Verse 15. *Houses and fields—shall be possessed again*] That is, this is an evidence that the captivity shall not last long: houses, &c., shall here be possessed again, either by their present owners or immediate descendants. The *young* might return; at least, all *under ten years* of age: there was no natural impossibility that *they* should not live till they should be *fourscore*.

Verse 16. *I prayed unto the Lord*] And what a prayer! What weight of matter, sublimity of expression, profound veneration, just conception, Divine unction, powerful pleading, and strength of faith! Historical, without flatness; condensed, without obscurity; confessing the greatest of crimes against the most righteous of Beings, without despairing of his mercy, or presuming on his goodness; a confession that, in fact, acknowledges that God's *justice should* smite and destroy, had not his infinite goodness said, I will pardon and spare.

Verse 19. *Thine eyes* are *open upon all the ways of —men*] Thou art omniscient, and knowest all things; thou art omnipresent, and seest all things.

Verse 24. *Behold the mounts*] The huge terraces

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it, because of [e] the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; [f] for [g] the city is given into the hand of the Chaldeans.

26 Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [h] God of all flesh: [i] is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, [k] I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come, and [l] set fire on this city, and burn it with the houses, [m] upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah [n] have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* [o] a provocation of mine anger and of my fury from the day that they built it even unto this day; [p] that I should remove it from before my face.

32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, [q] they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

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33 And they have turned unto me the [r] back, [s] and not the face: though I taught them, [t] rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [u] set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to [v] cause their sons and their daughters to pass through *the fire* unto [w] Molech; [x] which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [y] It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will [z] gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them [a] to dwell safely:

38 And they shall [b] be my people, and I will be their God:

39 And I will [c] give them one heart, and one way, that they may fear me [d] for ever, for the good of them, and of their children after them:

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[e] Chap. xiv. 12.——[f] Or, *though*.——[g] Ver. 24.——[h] Num. xvi. 22.——[i] Ver. 17.——[k] Ver. 3.——[l] Chap. xxi. 10; xxxvii. 8, 10; lii. 13.——[m] Chap. xix. 13.——[n] Chap. ii. 7; iii. 25; vii. 22–26; xxii. 21; Ezek. xx. 28.——[o] Heb. *for my anger*.——[p] 2 Kings xxiii. 27; xxiv. 3.——[q] Isa. i. 4, 6; Dan. ix. 8.——[r] Heb. *neck*.——[s] Chap. ii. 27; vii. 24.——[t] Chap. vii. 13.

[u] Chap. vii. 30, 31; xxiii. 11; Ezek. viii. 5, 6.——[v] Chap. vii. 31; xix. 5.——[w] Lev. xviii. 21; 1 Kings xi. 33.——[x] Chap. vii. 31. [y] Ver. 24.——[z] Deut. xxx. 3; chap. xxiii. 3; xxix. 14; xxxi. 10; Ezek. xxxvii. 21.——[a] Chap. xxiii. 6; xxxiii. 16.——[b] Chap. xxiv. 7; xxx. 22; xxxi. 33.——[c] Chap. xxiv. 7; Ezek. xi. 19, 20. [d] Heb. *all days*.

raised up to plant their engines on, that they might throw darts, stones, &c., into the city.

Because of the sword, and of the famine, and of the pestilence] The city was now reduced to extreme necessity; and from the siege continuing nearly a year longer, we may conclude that the besieged made a noble defence.

Verse 29. *With the houses, upon whose roofs*] As it is most probable that *Baal* was the *sun*, they might have chosen the *tops* of the houses, which were always flat, with battlements around, to offer incense and sacrifice to him at his *rising*, and while he was *in sight* above the horizon.

Verse 30. *For the children of Israel and the children of Judah have only done evil*] They have all been transgressors from their earliest history.

For the children of Israel] The ten tribes.

Have only provoked me to anger with the work of their hands] They have been sinners beyond all others, being *excessive idolaters*. Their *hands* have formed the *objects* of their *worship*.

Verse 33. *Though I taught them, rising up early and teaching* them] From the frequent reference to this, we may naturally conclude that *morning preaching* prevailed much in Judea.

Verse 37. *Behold, I will gather them out of all countries*] A promise often repeated. See chap. xxix. 14, and the notes on chap. xxxi. 8, &c.

Verse 39. *I will give them one heart*] And that a *clean one*.

And one way] And that a *holy and safe one*: and to have this *clean heart*, and to *walk in this good way*,

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40 And [c] I will make an everlasting covenant with them, that I will not turn away [f] from them, to do them good; but [g] I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [h] I will rejoice over them to do them good, and [i] I will plant them in this land [k] assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; [l] Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And [m] fields shall be bought in this land, [n] whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

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44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in [o] the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for [p] I will cause their captivity to return, saith the LORD.

[c] Isa. lv. 3; chap. xxxi. 31.——[f] He. *from after them.*——[g] Chap. xxxi. 33.——[h] Deut. xxx. 9; Zeph. iii. 17.——[i] Chap. xxiv. 6; xxxi. 28; Amos ix. 15.

[k] Heb. *in truth*, or *stability.*——[l] Chap. xxxi. 28.——[m] Ver. 15.——[n] Chap. xxxiii. 10.——[o] Chap. xvii. 26.——[p] Chap. xxxiii. 7, 11, 29.

will be for the good of them and their children after them. God's blessing is a profitable inheritance. They shall have but *one object* of *worship*, and *one way* of salvation; and being saved from sin, idolatry, and destruction, they must necessarily be happy within and happy without.

Verse 41. *Yea, I will rejoice over them to do them good*] Nothing can please God better than our coming to him to receive the good which, *with his whole heart* and *his whole soul*, he is ready to impart. How exceedingly condescending are these words of God!

Verse 42. *Will I bring upon them all the good that I have promised*] God's word cannot fail. The Jews have never yet received the good that God has promised. Nothing like the fulfilment of these promises took place after their return from Babylon; therefore there remaineth yet a *rest* for these ancient people of God; and it is under the *Christian* dispensation that they are to have it.

Verse 44. *Men shall buy fields for money*] This is a reference to the symbolical purchase mentioned at the beginning of the chapter; *that* may be considered by them as a sure sign of their restoration, not only to the *same land*, but to their respective inheritances in that land. This the power of God could alone perform.

CHAPTER XXXIII.

In this chapter the prophet predicts a restoration of Israel and Judah to the favour of God, attended with such glorious circumstances as shall astonish all the world, 1–9. *Their prosperity from that period is then described by a beautiful enumeration of circumstances,* 10–13. *This leads to the promise of the Messiah, the grand subject of the prophetical writings, and the happiness and stability which the children of Israel shall enjoy under his government; promises which, in so far as they respect the great body of the Jews, remain still to be fulfilled,* 14–26.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

MOREOVER the word of the LORD came unto Jeremiah the second time, (while he was yet [a] shut up in the court of the prison,) saying,

2 Thus saith the LORD the [b] Maker thereof, the LORD that formed it, to establish it; [c] the [d] LORD *is* his name;

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

3 [e] Call unto me, and I will answer thee, and

[a] Chap. xxxii. 2, 3.——[b] Isa. xxxvii. 26.——[c] Or, *JEHOVAH.*

[d] Exod. xv. 3; Amos v. 8; ix. 6.——[e] Ps. xci. 15; chap. xxix.

NOTES ON CHAP. XXXIII.

Verse 1. *Moreover the word of the Lord*] This was in the *eleventh* year of the reign of Zedekiah, Jeremiah being still *shut up in prison:* but he was now in the *court of the prison*, where the elders and the king's officers, &c., might consult him with the greater ease; for they continued to inquire, foolishly thinking, that if he would but prophesy good things, that these must come; or that he had sufficient power with God to induce him to alter his mind,—destroy the Chaldeans, and deliver the city.

Verse 2. *Thus saith the Lord the Maker thereof*] עשׂה *osah, the doer of it.* That is, he who is to perform *that* which he is now about to promise. Thus translated by *Dahler*:—Voici ce que dit l'Eternel, qui *fait* ce qu'il a *dit.*—"Thus saith the Lord, who doth that which he hath said." The word *Jehovah*, not *Lord*, should be used in all such places as this.

Verse 3. *Call unto me, and I will answer thee*] To me alone it belongs to reveal what is future; and the stupendous things which are now coming are known only to myself. These idolaters go to their gods to

A. M. 3116. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

show thee great and [f] mighty things which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by [g] the mounts, and by the sword;

5 [h] They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, [i] I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And [k] I will cause the captivity of Judah and the captivity of Israel to return, and will build them, [l] as at the first.

8 And I will [m] cleanse them from all their iniquity, whereby they have sinned against me; and I will [n] pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 [o] And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall [p] fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, [q] which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

A. M. 3116. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

11 The [r] voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, [s] Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring [t] the sacrifice of praise into the house of the LORD. For [u] I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; [v] Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing *their* flocks to lie down.

13 [w] In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks [x] pass again under the hands of him that telleth *them*, saith the LORD.

14 [y] Behold, the days come, saith the LORD, that [z] I will perform that good thing which

[f] Or, *hidden*; Isa. xlviii. 6.——[g] Chap. xxxii. 24.——[h] Chap. xxxii. 5.——[i] Chap. xxx. 17.——[k] Chap. xxx. 3; xxxii. 44; ver. 11.——[l] Isa. i. 26; chap. xxiv. 6; xxx. 20; xxxi. 4, 28; xlii. 10. [m] Ezek. xxxvi. 25; Zech. xiii. 1; Heb. ix. 13, 14.——[n] Chap. xxxi. 34; Mic. vii. 18.——[o] Isa. lxii. 7; chap. xiii. 11.——[p] Isa. lx. 5.

[q] Chap. xxxii. 43.——[r] Chap. vii. 34; xvi. 9; xxv. 10; Rev. xviii. 23.——[s] 1 Chron. xvi. 8, 34; 2 Chron. v. 13; vii. 3; Ezra iii. 11; Psa. cxxxvi. 1; Isa. xii. 4.——[t] Lev. vii. 12; Psa. cvii. 22; cxvi. 17.——[u] Ver. 7.——[v] Isa. lxv. 10; chap. xxxi. 24; l. 19.——[w] Chap. xvii. 26; xxxii. 44.——[x] Lev. xxvii. 32.——[y] Ch. xxiii. 5; xxxi. 27, 31.——[z] Chap. xxix. 10.

get information relative to the issue of the present commotions; but there is no light in them. Ask *thou*, O Jeremiah, and I will tell *thee* the great and mighty things which *even thou* knowest not.

Verse 4. *Thus saith the Lord*] This is a new confirmation of what has already been said, viz., The city shall fall, a number of the inhabitants shall perish, the rest shall be carried into captivity; but the *nation* shall be preserved, and the people return from their captivity.

Verse 6. *Behold I will bring it health and cure*] ארכה *aruchah*, an *extensive plaister*; or, as we phrase it, *a plaister as large as the sore*. I will repair the losses of families by numerous births, and bless the land with fertility.

Verse 7. *The captivity of Judah and the captivity of Israel*] This must respect the latter times, for the *ten tribes* did not return with the Jews at the termination of the *seventy* years.

Verse 8. *I will cleanse them*] These promises of pardon and holiness must be referred to their state under the Gospel, when they shall have received Jesus as the promised Messiah.

Verse 9. *They shall fear and tremble*] The surrounding nations shall be persuaded that it is the hand of the Almighty that has wrought this change in your behalf; and shall *fear* to molest you, and *tremble* lest they should incur the displeasure of your God by doing you any kind of evil.

Verse 11. *The voice of them that shall say, Praise the Lord of hosts*] That is, the voice of the *Levites* in the sacred service: intimating that the temple should be rebuilt, and the public service restored.

Verse 12. *A habitation of shepherds*] See on chap. xxxi. 12.

Verse 14. *Behold, the days come*] See chap. xxiii. 5, and xxxi. 31.

That good thing which I have promised] By my prophets: for those who have predicted the captivity have also foretold its conclusion, though not in such express terms as Jeremiah did. See Hos. i. 10, &c.; ii. 15, &c.; vi. 11, &c.; Amos ix. 14, &c., and Jer. iii. 12, &c. The *end* of the captivity has been foretold by Micah, chap. vii. 9, &c.; Zephaniah, iii. 10, &c.; and by Jeremiah, chap. xvi. 15; xxiii. 3; xxix.

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I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause the [a] Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 [b] In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, [c] The LORD our Righteousness.

17 For thus saith the LORD; [d] David shall never [e] want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to [f] offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; [g] If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also [h] my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

22 As [i] the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, [k] The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If [l] my covenant *be* not with day and night, *and if* I have not [m] appointed the ordinances of heaven and earth;

26 [n] Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [o] I will cause their captivity to return, and have mercy on them.

[a] Isa. iv. 2; xi. 1; chap. xxiii. 5.——[b] Chap. xxiii. 6. [c] Heb. *Jehovah-tsidkenu.*——[d] Heb. *there shall not be cut off from David.*——[e] 2 Sam. vii. 16; 1 Kings ii. 4; Psa. lxxxix. 29, 36; Luke i. 32, 33.——[f] Rom. xii. 1; xv. 16; 1 Pet. ii. 5, 9; Rev. i. 6.

[g] Psa. lxxxix. 37; Isa. liv. 9; chap. xxxi. 36; ver. 25.——[h] Psa. lxxxix. 34.——[i] Gen. xiii. 16; xv. 5; xxii. 17; chap. xxxi. 37. [k] Ver. 21, 22.——[l] Ver. 20; Gen. viii. 22.——[m] Psa. lxxiv. 16, 17; civ. 19; chap. xxxi. 35, 36.——[n] Chap. xxxi. 37.——[o] Ver. 7, 11; Ezra ii. 1.

10; xxxii. 37. The *Targum* explains verses 14, 15, and 16 of the Messiah.

Verse 16. *And this* is the name *wherewith she shall be called, The Lord our Righteousness.*] See what has been said on chap. xxiii. 6, which is generally supposed to be a strictly parallel passage: but they are very different, and I doubt whether they mean exactly the same thing. As to our translation here, it is ignorant, and almost impious; it says that *Jerusalem*, for that is the antecedent, shall be called *The Lord our Righteousness.* The pronoun לה *lah*, which is translated *her*, is the *masculine* affix, in the *Chaldaic* form, which frequently occurs; and Dr. *Blayney* translates, "And this is He whom Jehovah shall call our righteousness," or Justification. Perhaps there is a sense which these words will bear far more congenial to the scope of the place. I will give the original, as before: וזה אשר יקרא לה יהוה צדקנו *vezeh asher yikra lah, Yehovah tsidkenu*, "And this one who shall call to her *is* the Lord our Justification;" that is, the salvation of the Jews shall take place when Jesus Christ is proclaimed to them as their Justifier, and they receive him as such.

Instead of לה *lah*, *her* or *him*, Chaldaice, the *Vulgate*, *Chaldee*, and *Syriac* have read לו *lo*, *him*, less ambiguously; and this reading is supported by one or two MSS. This emendation renders the passage here more conformable to that in chap. xxiii. 6; but if the translation above be admitted, all embarrassment is gone. One of my own MSS. has לה *loh*, with the masculine points, and no mappik on the ה *he*; and for *tsidkenu* has צדקינו *tsidkeynu*, the contracted plural form, *our righteousness*: but this may be a mistake. The passages in this and the *twenty-third* chapter were not, I am satisfied, intended to express the same thing. I suppose that above refers to the preaching or proclaiming Christ crucified to the Jews, when the time shall arrive in which they shall be incorporated with the Gentile Church. *Dahler* translates this as he did that in chap. xxiii., which is a perfect oversight; but paraphrastic renderings are too often introduced by this learned foreigner.

Verse 18. *Neither shall the priests the Levites want a man*] This is a repetition of the promise made to Phinehas, Num. xxv. 13.

Verse 20. *If ye can break my covenant of the day*] See the note on chap. xxxi. 36.

Verse 22. *So will I multiply the seed of David*] This must be understood of the spiritual David, Jesus Christ, and his progeny, genuine Christians. The two families which God chose for the priesthood, that of Aaron and Phinehas, or, on its being taken away from him, that of Ithamar, 1 Sam. ii. 35, are both extinct. Nor has the office of high priest, or priest of any kind offering sacrifice, been exercised among the Jews for nearly *eighteen hundred* years; therefore what is said

here of the priesthood must refer to the spiritual priesthood, at the head of which is Jesus Christ.

Verse 24. *The two families which the Lord hath chosen*] Some think these refer to the two kingdoms of Israel and Judah; but they never can be considered as two distinct families, being of one and the same race. Others think that the families of Jacob and David are intended; but neither were these distinct. If the two families which had the priesthood be not meant, then the regal family of David, and the sacerdotal family of Jacob through Levi, may be designed. See ver. 26. Following the spiritual interpretation, neither the regal nor sacerdotal family has failed; for Jesus is a King and a Priest, and all true believers in him are kings and priests unto God and the Lamb And the highest King that ever reigned is He who is the seed of David, King of kings and Lord of lords, who has all power in heaven and in earth.

CHAPTER XXXIV.

This chapter contains two prophecies: the first, delivered during the siege of Jerusalem, predicts to Zedekiah the taking and burning of the city, with his own peaceful death and honourable burial, 1–7. The second was delivered when the Chaldeans had for some time broken up the siege. It reproves the Jews for their conduct towards their brethren of the poorer sort, whom they released, by a solemn covenant, from bondage, in the extremity of their danger; but compelled to return to it when they thought that danger over, 8–11. For this God threatens them with the sword, pestilence, and famine; and with the return of the Chaldeans, who should take the city, destroy it and the other cities by fire, and make an utter desolation of the whole land of Judea, 12–22.

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

THE word which came unto Jeremiah from the LORD, (a when Nebuchadnezzar king of Babylon, and all his army, and b all the kingdoms of the earth c of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof,) saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold d I will give this city into the hand of the king of Babylon, and e he shall burn it with fire:

3 And f thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and g he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with h the burnings of thy fathers, the former kings which were before thee, i so shall they burn *odours* for thee; and k they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

a 2 Kings xxv. 1, &c.; chap. xxxix. 1; lii. 4.——b Chap. i. 15.
c Heb. *the dominion of his hand.*——d Chap. xxi. 10; xxxii. 3, 28.
e Chap. xxxii. 29; ver. 22.

f Chap. xxxii. 4.——g Heb. *his mouth shall speak to thy mouth.*
h See 2 Chron. xvi. 14; xxi. 19.——i Dan. ii. 46.——k See chap. xxii. 18.

NOTES ON CHAP. XXXIV.

Verse 1. *The word which came unto Jeremiah*] This discourse was delivered in the *tenth* year of the reign of Zedekiah. The chapter contains two discourses; one, ver. 1–7, which concerns the taking of the city, and Zedekiah's captivity and death; the other, ver. 8–22, which is an invective against the inhabitants of Jerusalem for having Hebrew male and female slaves. These, having been manumitted at the instance of the prophet, were afterwards brought back by their old masters, and put in the same thraldom; for which God threatens them with severe judgments.

Nebuchadnezzar—and all his army, and all the kingdoms of the earth of his dominion] That is, his army was composed of soldiers gathered out of Babylon, and out of all his tributary dominions: one hundred and twenty provinces.

Verse 2. *He shall burn it with fire*] This was a newly-added circumstance. Among many ancient nations they burned the bodies of the more illustrious dead. Odours were used in the burning: they then gathered the ashes, and put them into an urn or pitcher, sometimes into a strong vessel, and buried them. Many of these have been digged up in different parts of England, where the Romans had stations.

Verse 3. *Thou shalt not escape*] This, however, he had attempted, but was taken in his flight. See chap. xxxix. 4, and lii. 7, &c.

Verse 5. *Thou shalt die in peace*] Thou shalt not die a *violent* death; and at thy death thou shalt have all those funereal solemnities which were usual at the demise of kings. See 2 Chron. xvi. 14.

So shall they burn odours *for thee*] Scented wood and other odoriferous substances are placed on the funeral pile of the rich Hindoos, and burned with the body.

And they will lament thee, saying, Ah lord!] They will recite the funeral dirge that begins with these words. See the note on chap. xxii. 18.

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman, 28.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for [1] these defenced cities remained of the cities of Judah.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [m] liberty unto them;

9 [n] That every man should let his man-servant, and every man his maid-servant, *being* a Hebrew or a Hebrewess, go free; [o] that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But [p] afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of [q] seven years let ye go every man his brother a Hebrew, which [r] hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were [s] now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had [t] made a covenant before me [u] in the house [v] which is called by my name:

16 But ye turned and [w] polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: [x] behold, I proclaim a liberty for you, saith the LORD, [y] to the sword, to the pes-

[1] 2 Kings xviii. 13; xix. 8; 2 Chron. xi. 5, 9.——[m] Exod. xxi. 2; Lev. xxv. 10; ver. 14.——[n] Neh. v. 11.——[o] Lev. xxv. 39–46. [p] See ver. 21; chap. xxxvii. 5.——[q] Exod. xxi. 2; xxiii. 10; Deut. xv. 12.——[r] Or, *hath sold himself.*

[s] Heb. *to-day.*——[t] So 2 Kings xxiii. 3; Neh. x. 29.——[u] Chap. vii. 10.——[v] Heb. *whereupon my name is called.*——[w] Exod. xx. 7; Lev. xix. 42.——[x] Matt. vii. 2; Gal. vi. 7; James ii. 13. [y] Chap. xxxii. 24, 36.

Verse 6. *Spake all these words unto Zedekiah*] He delivered this message at the hazard of his life. Jeremiah feared God, and had no other fear.

Verse 7. *Against Lachish, and against Azekah*] These were two cities of Judah of considerable importance: they had been strongly fortified by Rehoboam, 2 Chron. xi. 9–11; 2 Chron. xxxii. 9.

Verse 8. *The word that came unto Jeremiah*] Here the *second* discourse begins, which was delivered probably a short time, even a few days, after the former.

Zedekiah had made a covenant] We find no account elsewhere of this covenant: "Every man should let his man-servant and his maid-servant go free;" i. e., as we learn from ver. 14, on the *sabbatical year*; for the *seventh* year was the *year of release*. See Deut. xv. 12.

Verse 11. *But afterward they turned*] They had agreed to manumit them at the end of the *seventh* year; but when the *seventh* year was ended, they recalled their engagement, and detained their servants. This, I believe, is what is here meant.

Verse 16. *Ye—polluted my name*] Had made the covenant in my name, calling me to witness it; now ye have dishonoured my name, by breaking that covenant, and acting contrary to my law.

Verse 17. *I proclaim a liberty for you*] Ye proclaimed *liberty* to your slaves, and afterward resumed your *authority* over them: and I had in consequence *restrained* the sword from cutting you off: but now I give *liberty* to the *sword*, to the *pestilence*, and to the *famine*, and to the *captivity*, to destroy and consume you, and *enslave* you: for ye shall be removed to all the kingdoms of the earth. The prophet loves to express the *conformity* between the *crime* and its *punishment*. You promised to give *liberty* to your *enslaved* brethren: I was pleased, and *bound* the sword in its sheath. You broke your promise, and brought them again into *bondage*: I gave *liberty* to the sword, pestilence, and famine, to destroy multitudes of you, and *captivity* to take the rest. Thus you are punished *according* to your crimes, and in the *punishment* you may see the *crime*. Sword, pestilence, and famine are frequently joined together, as being often the effects

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 1. Tarquinii Prisci, R. Romani, cir. annum 28.

silence, and to the famine; and I will make you [z] to be [a] removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when [b] they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their [c] dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Romani, cir. annum 28.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, [d] which are gone up from you.

22 [e] Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, [f] and take it, and burn it with fire: and [g] I will make the cities of Judah a desolation without an inhabitant.

[z] Heb. *for a removing.*——[a] Deut. xxviii. 25, 64; chap. xxix. 18.
[b] See Gen. xv. 10, 17.——[c] Chap. vii. 33; xvi. 4; xix. 7.
[d] See chap. xxxvii. 5, 11.——[e] Chap. xxxvii. 8, 10.——[f] Chap. xxxviii. 3; xxxix. 1, 2, 8; lii. 7, 13.——[g] Chap. ix. 11; xliv. 2, 6.

of each other. The *sword* or *war* produces *famine*; *famine*, the *pestilence*.

Verse 18. *When they cut the calf in twain, and passed between the parts thereof*] This was the ancient and most solemn way of making a covenant. 1. A calf as sacrifice was offered to God to secure his approbation and support. 2. The *victim* was then *exactly divided* from the nose to the rump; the *spinal marrow* being divided longitudinally, in the most careful manner, that the *half* of it might remain on *each side*. 3. These divided parts were laid opposite to each other, a passage being left between them. 4. The contracting parties entered this passage at each end, met in the middle, and there took the covenant oath; adjudging themselves to death should they break this covenant. 5. Then they both feasted on the victim.

In reference to this last circumstance, God says he *will give their bodies* for *meat to the fowls of heaven* and *to the beasts*. This is a farther conformity between the crime and the punishment. See my notes on Gen. xv. 9–17.

Verse 21. *The king of Babylon's army, which are gone up from you.*] Nebuchadnezzar, hearing that there was an Egyptian army coming to the relief of Jerusalem, raised the siege, went out, and met and defeated the Egyptians. It was in the interim this prophecy was delivered.

Verse 22. *I will—cause them to return*] They did return; re-invested the city; and, after an obstinate defence, took it, plundered it, and burned it to the ground, taking *Zedekiah* and his *princes* captive.

CHAPTER XXXV.

Jeremiah is commanded to go to the Rechabites, who, on the approach of the Chaldean army, took refuge in Jerusalem; and to try their obedience to the command of Jonadab, (or Jehonadab, 2 Kings x. 15, 16,) their great progenitor, who lived in the reign of Jehu, king of Israel, upwards of two hundred and fifty *years before this time, offers them wine to drink, which they refuse,* 1–11. *Hence occasion is taken to upbraid the Jews with their disobedience to God, their heavenly Father,* 12–17; *and a blessing is pronounced on the Rechabites,* 18, 19.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Romani, cir. annum 10.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the [a] Rechabites, and speak unto them, and bring them into the house of the LORD, into one of

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Romani, cir. annum 10.

[a] 2 Kings x. 15; 1 Chron. ii. 55.

NOTES ON CHAP. XXXV.

Verse 1. *The word which came—in the days of Jehoiakim*] What strange confusion in the placing of these chapters! Who could have expected to hear of *Jehoiakim* again, whom we have long ago buried: and we have now arrived in the history at the very last year of the last Jewish king.

This discourse was probably delivered in the *fourth* or *fifth* year of Jehoiakim's reign.

Verse 2. *The house of the Rechabites*] The *Rechabites* were not descendants of *Jacob*; they were *Kenites*, 1 Chron. ii. 55, a people originally settled in that part of *Arabia Petræa*, called the *land of Midian*, and most probably the descendants of *Jethro*, the fa-

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

[b] the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, [c] the keeper of the [d] door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for [e] Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; [f] that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

[b] 1 Kings vi. 5.——[c] 2 Kings xii. 9; xxv. 18; 1 Chron. ix. 18, 19.

[d] Heb. *threshold*, or *vessel*.——[e] 2 Kings x. 15.——[f] Exod. xx. 12; Eph. vi. 2, 3.

ther-in-law of Moses. Compare Num. x. 29–32, with Judg. i. 16; iv. 11. Those mentioned here seem to have been a tribe of Nomades or Scenite Arabs, who fed their flocks in the deserts of Judea; they preserved the simple manners of their ancestors, considering the life of the *inhabitants of cities* and *large towns* as the death of *liberty*; believing that they would dishonour themselves by using that *sort of food* that would oblige them to live a *sedentary* life. Jonadab, one of their ancestors, had required his children and descendants to abide faithful to the customs of their forefathers; to continue to live in *tents*, and to nourish themselves on the produce of their *flocks*; to abstain from the *cultivation* of the *ground*, and from that particularly of the *vine* and its produce. His descendants religiously observed this rule, till the time when the armies of the Chaldeans had entered Judea; when, to preserve their lives, they retired within the walls of Jerusalem. But even there we find, from the account in this chapter, they did not quit their frugal manner of life; but most scrupulously observed the law of Jonadab their ancestor, and probably of this family.

When the children of *Hobab*, or *Jethro*, the father-in-law of Moses, were invited by him to accompany them in their journeying to the Promised Land, it is very likely that they continued their ancient usages, and lived a *patriarchal life*. Their property, consisting in nothing but their *cattle* and *tents*, was easily removable from place to place; and their manner of living was not likely to excite the *envy* or *jealousy* of those who had learnt to relish the luxuries of life; and therefore we may naturally conclude that as they were enemies to none, so they had no enemies themselves. Nature has few wants. Most of those which we feel are *factitious*; and howsoever what we call civilization may furnish us with the *conveniences* and *comforts of life*, let us not deceive ourselves by supposing that these very things do not create the very wants which they are called in to supply; and most certainly do not contribute to the comfort of life, when the term of life is considerably abridged by their use. But it is time to return to the case of the Rechabites before us.

Verse 3. *The whole house of the Rechabites*] That is, the *family*—the chiefs of which are here specified.

Verse 4. *Igdaliah, a man of God*] A prophet or holy man, having some office in the temple.

Verse 5. *Pots full of wine, and cups*] The *cups* were to draw the wine out of the *pots*, in order to drink it.

Verse 6. *We will drink no wine*] The reason is given above. Their whole religious and political institution consisted in obedience to *three* simple precepts, each of which has an appropriate spiritual meaning:—

1. *Ye shall drink no wine*] Ye shall preserve your bodies in temperance, shall use nothing that would deprive you of the exercise of your sober reason at any time; lest in such a time ye should do what might be prejudicial to yourselves, injurious to your neighbour, or dishonourable to your God.

2. *Neither shall ye build house*] Ye shall not become residents in any place; ye shall not court earthly possessions; ye shall live free from ambition and from envy, that ye may be free from contention and strife.

3 *But—ye shall dwell in tents*] Ye shall imitate your forefathers, Abraham, Isaac, and Jacob, and the rest of the patriarchs, *who dwelt in tents*, being *strangers and pilgrims* upon earth, looking for a heavenly country, and being determined to have nothing here that would indispose their minds towards that place of endless rest, or prevent them from passing through *temporal* things so as not to lose those that are *eternal*.

There must necessarily be more in these injunctions than meets the eye in the *letter* of this account.

Verse 8. *Thus have we obeyed the voice*] We have considered these precepts so very *reasonable*, so very *useful*, so *conducive* to the *health of both body and mind*, and sanctioned by such a respectable *antiquity*, that we scrupulously and religiously observe them.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not [g] receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: [h] notwithstanding I have spoken unto you, [i] rising early and speaking; but ye hearkened not unto me:

15 [k] I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [l] Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: [m] because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; [n] Jonadab the son of Rechab shall not want a man to [o] stand before me for ever.

[g] Chap. xxxii. 33.——[h] 2 Chron. xxxvi. 15.——[i] Chap. vii. 13; xxv. 3.——[k] Chap. vii. 25; xxv. 4.——[l] Chap. xviii. 11; xxv. 5, 6.

[m] Prov. i. 24; Isa. lxv. 12; lxvi. 4; chap. vii. 13.——[n] Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand*, &c——[o] Chap. xv. 19.

Verse 11. *But—when Nebuchadrezzar—came up*] If at present we appear to be acting contrary in any respect to our institutions, in being found in the city, *necessity* alone has induced us to take this temporary step. We have sought the *shelter of the city* for the *preservation of our lives; so now we dwell at Jerusalem.*

Verse 14. *The words of Jonadab—are performed—but ye hearkened not unto me.*] The Lord, knowing the fidelity of this people, chose to try them in this way, that he might, by their conscientious obedience to the precepts of their forefathers, show the Jews, to their confusion, their ingratitude to him, and their neglect of his precepts, which if a man do, he shall live by them.

Verse 17. *I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil*] Having, by the conduct of the Rechabites, clearly and fully convicted them of *ingratitude* and *rebellion*, he now proceeds to pronounce sentence against them.

Verse 19. *Thus saith the Lord—Jonadab—shall not want a man to stand before me for ever.*] His name shall ever be honourable, and his posterity shall enjoy my continual protection; and there shall never be found a time in which men of his spirit shall be wanting as patterns of genuine simplicity, filial obedience, purity of manners, and deadness to the world. True Christians may be considered as the genuine *successors* of these ancient *Rechabites*; and some suppose that the *Essenes*, in our Lord's time, were literally their *descendants*, and that these were they who followed our Lord particularly, and became the *first converts* to the Gospel. If so, the prophecy is *literally* fulfilled: *they shall never want a man to stand before God*, to proclaim his salvation, and minister to the edification and salvation of others, as long as the earth shall endure.

CHAPTER XXXVI.

God commands Jeremiah to write down in one roll or volume all the predictions he had uttered against Israel and Judah, and all the surrounding nations, from the day of his vocation to the prophetic office, that the house of Judah might have abundant warning of the dreadful calamities with which their country was about to be visited, if not prevented by a timely repentance, 1–3. *The prophet employs Baruch the scribe, the son of Neriah, to write from his mouth all the words of the Lord, and then to read them publicly upon a*

fast day in the Lord's house, 4–8. *A general fast is proclaimed in the following year, viz., the* fifth *year of the reign of Jehoiakim; upon which occasion Baruch, in obedience to the prophet's command, reads the words of Jeremiah to all the people at the entry of the new gate of the temple*, 9, 10. *The princes, hearing of this, send for Baruch, who reads the roll to them; at the contents of which they are greatly alarmed, and solemnly resolve to give information to the king, at the same time advising both the prophet and his scribe to hide themselves*, 11–19. *Jehoiakim likewise having sent for the roll, Jehudi reads to him a part; and then the king, though advised to the contrary by some of his princes, having cut the leaves, throws the whole into the fire*, 20–25, *and orders Jeremiah and Baruch to be seized; but they could not be found, because a special providence of God had concealed them*, 26. *Jeremiah is commanded to re-write his prophecies, and to denounce the judgments of God against the king who had destroyed the first roll*, 27–31. *Baruch accordingly writes from the mouth of Jeremiah a new copy, with numerous additions*, 32.

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

AND it came to pass in the fourth year of Jehoiakim, the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a [a] roll of a book, and [b] write therein all the words that I have spoken unto thee against Israel, and against Judah, and against [c] all the nations, from the day I spake unto thee, from the days of [d] Josiah, even unto this day.

3 [e] It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may [f] return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah [g] called Baruch the son of Neriah: and [h] Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon [i] the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 [k] It may be [l] they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed

[a] Isa. viii. 1; Ezek. ii. 9; Zech. v. 1.——[b] Chap. xxx. 2.
[c] Chap. xxv. 15, &c.——[d] Chap. xxv. 3.——[e] Ver. 7; chap. xxvi. 3.
[f] Chap. xviii. 8; Jonah iii. 8.

[g] Chap. xxxii. 12.——[h] See chap. xlv. 1.——[i] Lev. xvi. 29; xxiii. 27, 32; Acts xxvii. 9.——[k] Ver. 3.——[l] Heb. *their supplication shall fall.*

NOTES ON CHAP. XXXVI.

Verse 1. *And it came to pass in the fourth year*] About the end of this year, see ver. 9. This discourse also bears its own *date*, and was probably delivered at a time when the people enjoyed peace, and were about to celebrate one of their annual fasts.

Verse 2. *Take thee a roll of a book*] Take a sufficient quantity of parchment; cut and stitch it together, that it may make a roll on which to write the words that I have already spoken, that they may serve for a testimony to future generations. The *Jewish rolls*, several of which now lie before me, were made of vellum, or of *sheep-skins* dressed in the *half-tanned* or Basil manner. These were cut into certain lengths, and those parts were all stitched together, and rolled upon a roller. The *matter* was written on these skins in *columns* or *pages*. Sometimes *two rollers* are used, that as the matter is read from the roll in the left hand, the reader may coil it on the roller in his right. In this form the *Pentateuch* is written which is read in the synagogues.

Verse 3. *It may be that the house of Judah will hear*] It was yet possible to avert the judgments which had been so often denounced against them. But in order to this they must—1. *Hear* what God has spoken. 2. Every man *turn* from his evil way. 3. If they do so, God graciously promises to *forgive their iniquity and their sin.*

Verse 4. *Then Jeremiah called Baruch*] This man, so useful to the prophet, and so faithfully attached to him, was by office a *scribe*; which signifies, not only a writer, but also a man in office; a chancellor, secretary, &c., a learned man; one acquainted with laws and customs.

Verse 6. *Upon the fasting day*] A day when multitudes of people would be gathered together from all parts to implore the mercy of God. This was a favourable time to read these tremendous prophecies.

Verse 7. *Present their supplication*] "Let their supplication fall," that they may fall down before God, and deplore their sins.

Verse 9. *In the ninth month*] Answering to a part of our *December*.

A. M. 3398. B. C. 606. Ol. XLIII. 3. Anno Tarquinii Prisci, R. Roman., 11.

a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the [m] entry [n] of the new gate of the LORD's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

A. M. 3398. B. C. 606. Ol. XLIII. 3. Anno Tarquinii Prisci, R. Roman., 11.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in [n] the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor [p] rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king

[m] Or, *door*.——[n] Chap. xxvi. 10.——[o] See Amos iii. 15.

[p] 2 Kings xxii. 11; Isa. xxxvi. 22; xxxvii. 1.

Verse 10. *In the chamber of Gemariah*] He was one of the princes of Judah. See ver. 12.

Verse 17. *How didst thou write all these words?—At his mouth?*] So the text should be pointed. They wished to know whether he had not copied them, or whether he wrote as Jeremiah prophesied.

Verse 19. *Go, hide thee, thou and Jeremiah*] They saw that the king would be displeased, and most probably seek their lives; and as they believed the prophecy was from God, they wished to save both the prophet and his scribe; but they were obliged to inform the king of what they had heard.

Verse 22. *Winterhouse*] A warm apartment suited to the season of the year, (*December*,) when in Palestine there is often snow upon the ground, though it does not last long. *A fire on the hearth*—a *pan* or *brazier* of burning coals. This is the case to the present day. In cold weather the rich burn wood in brass or earthen pans, placed in any part of the room; the indigent burn sticks on the floor.

Verse 23. *When Jehudi had read three or four leaves*] Rather columns; for the law, and the sacred Hebrew Books, are written in *columns* of a certain breadth. דלתות *delathoth*, signifies *gates* or *openings* between column and column, or between section and section.

He cut it with the penknife] בתער הכפר *bethaar hassopher*, "the knife of the scribe," properly enough *penknife*.

And cast it *into the fire*] To show his contempt for God's words.

Verse 25. *Elnathan and Delaiah and Gemariah*] Three of the princes wished to *save the roll*, and entreated the king that it might not be burnt. They would have saved it *out of the fire*, but the king would not permit it to be done.

A. M. 3398. B. C. 606 Ol. XLIII. 3. Anno Tarquinii Prisci, R. Roman., 11.

that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son [q] of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

A. M. cir. 3399. B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

A. M. cir. 3399 B. C. cir. 605. Ol. XLIII. 4. Tarquinii Prisci, R. Roman., cir. annum 12.

30 Therefore thus saith the LORD of Jehoiakim king of Judah; [r] He shall have none to sit upon the throne of David: and his dead body shall be [s] cast out in the day to the heat, and in the night to the frost.

31 And I will [t] punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many [u] like words.

[q] Or, *of the king.*——[r] Chap. xxii. 30.——[s] Chap. xxii. 19.

[t] Heb. *visit upon*; chap. xxiii. 34.——[u] Heb. *as they.*

Verse 26. *But the Lord hid them.*] They had, at the counsel of some of the princes, hidden themselves, ver. 19. And now, though a diligent search was made, the Lord did not permit them to be found.

Verse 28. *Take thee again another roll*] There was no duplicate of the former preserved; and now God inspired the prophet with the same matter that he had given him before; and there is to be added the heavy judgment that is to fall on Jehoiakim and his courtiers.

Verse 30. *He shall have none to sit upon the throne of David*] He shall have no *successor*, and himself shall have an untimely end, and shall not even be buried, but his body be exposed to the open air, both night and day. He who wishes to hide his crimes, or take away the evidence which is against him, adds thereby to his iniquities, and is sure in consequence to double his punishment. See the threatening against Jehoiakim, chap. xxii. 19, and the note there.

Verse 32. *There were added—many like words.*] All the first roll, with many other threatenings, and perhaps more minute declarations which were merely of a temporary importance and local application; and the Holy Spirit did not think proper to record them here.

CHAPTER XXXVII.

Zedekiah succeeds Coniah, the son of Jehoiakim, in the Jewish throne, and does that which is evil in the sight of the Lord, 1, 2. *The king sends a message to Jeremiah,* 3–5. *God suggests an answer; and foretells the return of the Chaldean army, who should most assuredly take and burn the city,* 6–10. *Jeremiah, in attempting to leave this devoted city, and retire to his possession in the country, is seized as a deserter, and cast into a dungeon,* 11–15. *The king, after a conference with him, abates the rigour of his confinement,* 16–21.

A. M. 3406 —3416. B. C. 598 —588. Ol. XLV. 3— XLVIII. 1.

AND king [a] Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 [b] But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake [c] by the prophet Jeremiah.

A. M. 3406 —3416. B. C. 598 —588. Ol. XLV. 3— XLVIII. 1.

3 And Zedekiah the king sent Jehucal the

[a] 2 Kings xxiv. 17; 2 Chron. xxxvi. 10; chap. xxii. 24.

[b] 2 Chron. xxxvi. 12, 14.——[c] Heb. *by the hand of the prophet.*

NOTES ON CHAP. XXXVII.

Verse 1. *And king Zedekiah the son of Josiah*] Of the siege and taking of Jerusalem referred to here, and the making of Zedekiah king instead of Jeconiah, see 2 Kings xxiv. 1, &c., and the notes there.

Verse 3. *Zedekiah—to the prophet Jeremiah*] He

A. M. cir. 3414. B. C. cir. 590. Ol. XLVII. 3. Tarquinii Prisci, R. Romani, cir. annum 27.

son of Shelemiah and [d] Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then [e] Pharaoh's army was come forth out of Egypt: [f] and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, [g] that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 [h] And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not [i] yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 [k] For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [l] wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

A. M. cir. 3414. B. C. cir. 590. Ol. XLVII. 3. Tarquinii Prisci, R. Romani, cir. annum 27.

11 [m] And it came to pass, that when the army of the Chaldeans was [n] broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, [o] to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* [p] false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, [q] and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

[d] Chap. xxi. 1, 2; xxix. 25; lii. 24.——[e] See 2 Kings xxiv.; Ezek. xvii. 15.——[f] Ver. 11; chap. xxxiv. 21.——[g] Chap. xxi. 2.
[h] Chap. xxxiv. 22.——[i] Heb. *souls*.——[k] Chap. xxi. 4, 5.

[l] Heb. *thrust through*.——[m] Ver. 5.——[n] Heb. *made to ascend*.
[o] Or, *to slip away from thence in the midst of the people*.——[p] Heb. *falsehood*, or *a lie*.——[q] Chap. xxxviii. 26.

was willing to hear a message from the Lord, provided it were according to his own mind. He did not fully trust in his own prophets.

Verse 4. *Now Jeremiah came in and went out*] After the siege was raised, he had a measure of liberty; he was not *closely confined*, as he afterwards was. See ver. 16.

Verse 5. *Then Pharaoh's army*] This was *Pharaohhophra* or *Apries*, who then reigned in Egypt in place of his father *Necho*. See Ezek. xxix. 6, &c. Nebuchadnezzar, hearing that the Egyptian army, on which the Jews so much depended, was on their march to relieve the city, suddenly raised the siege, and went to meet them. In the interim Zedekiah sent to Jeremiah to inquire of the Lord to know whether they might consider themselves in safety.

Verse 7. *Pharaoh's army—shall return to Egypt*] They were defeated by the Chaldeans; and, not being hearty in the cause, returned immediately to Egypt, leaving Nebuchadnezzar unmolested to recommence the siege.

Verse 10. *For though ye had smitten the whole army*] Strong words; but they show how fully God was determined to give up this city to fire and sword, and how fully he had instructed his prophet on this point.

Verse 12. *Jeremiah went forth*] At the time that Nebuchadnezzar had raised the siege, and gone to meet the Egyptian army.

Go into the land of Benjamin] To *Anathoth*, his native city.

To separate himself thence] "To receive a portion thereof among the people;"—*Blayney*: who supposes that Jeremiah went to receive a portion of the proceeds of his patrimony at *Anathoth*, which had, previously to the siege, been in the hands of the Chaldeans. The siege being now raised, he thought of looking thus after his own affairs. The *Chaldee* is to the same sense. "He went that he might divide the inheritance which he had there among the people."

Dahler translates, "He went to withdraw himself from *the siege*, as many others *of the inhabitants*." I believe he went to withdraw himself from a city devoted to destruction, and in which he could no longer do any good.

Verse 13. *Thou fallest away to the Chaldeans.*] Thou art a deserter, and a traitor to thy country. As he had always declared that the Chaldeans should take the city, &c., his enemies took occasion from this to say he was in the interest of the Chaldeans, and that he wished now to go to them, and betray the place.

Verse 15. *And smote him*] Without any *proof* of the alleged treachery, without any form of *justice*.

In prison in the house of Jonathan] In Asiatic

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

16 When Jeremiah was entered into [r] the dungeon, and into the [s] cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

20 Therefore hear now, I pray thee, O my lord the king: [t] let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah [u] into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, [v] until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

[r] Gen. xl. 15; xli. 14; Exod. xii. 29; chap. xxxviii. 6.——[s] Or, *cells*.

[t] Heb. *let my supplication fall.*——[u] Chap. xxxii. 2; xxxviii. 13, 28.
[v] Chap. xxxviii. 9; lii. 6.

countries there is an apartment in the houses of the officers of the law, to confine all the accused that are brought before them. Jonathan was a *scribe* or *secretary*, and had a prison of this kind in his house.

Verse 16. *Entered into the dungeon, and into the cabins*] The dungeon was probably a deep pit; and the cabins or *cells*, niches in the sides, where different malefactors were confined. See *Blayney*.

Verse 17. *Is there* any *word from the Lord?*] Is there any farther revelation?

There is:—thou shalt be delivered] What bold faithfulness! And to a king, in whose hands his life now lay.

Verse 19. *Where* are *now your prophets*] *They* told you that the Chaldeans should *not* come; I told you they *would*. According to my word the Chaldeans *are come*, and are departed only for a short time.

Verse 20. *Cause me not to return to the house of Jonathan*] He had been ill used in this man's custody, so as to endanger his life, the place being cold, and probably unhealthy.

Verse 21. *Then Zedekiah—the court of the prison*] Was contiguous to the king's house, where the prisoners could readily see their friends.

Give him daily a piece of bread out of the bakers' street] From the public stores; which he received till all the provisions were spent.

CHAPTER XXXVIII.

The princes of Judah, taking offence at Jeremiah on account of his predicting the destruction of Jerusalem and the temple by the Chaldeans, cause him to be cast into a deep and miry dungeon, 1–6. Ebed-melech, an Ethiopian, gets the king's permission to take him out, 7–13. Jeremiah advises the king, who consulted him privately, to surrender to the Chaldeans, 14–23. The king promises the prophet that he will not put him to death, and requires him not to reveal what had passed to the princes; to whom he accordingly gives an evasive answer, telling them only so much of the conference as related to his request for his life, 24–28.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and [a] Jucal the son of Shelemiah, and [b] Pashur the son of Malchiah, [c] heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [d] He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

3 Thus saith the LORD, [e] This city shall

[a] Chap. xxxvii. 3.——[b] Chap. xxi. 1.——[c] Chap. xxi. 8.

[d] Chap. xxi. 9.——[e] Chap. xxi. 10; xxxii. 3.

NOTES ON CHAP. XXXVIII.

Verse 1. *Then Shephatiah*] This was the *faction*—what *Dahler* terms the *Antitheocratic faction*—who were enemies to Jeremiah, and sought his life.

Verse 3. *This city shall surely be given*] This was a testimony that he constantly bore: he had the authority of God for it. He knew it was true, and he never wavered nor equivocated

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, [f] let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [g] welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 [h] Then took they Jeremiah, and cast him into the dungeon of Malchiah the son [i] of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 [k] Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; (the king then sitting in the gate of Benjamin;)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and [l] he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men [m] with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 [n] So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained [o] in the court of the prison.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [p] third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

[f] See chap. xxvi. 11.——[g] Heb. *peace.*——[h] Chap. xxxvii. 21.
[i] Or, *of the king.*

[k] Chap. xxxix. 16.——[l] Heb. *he will die.*——[m] Heb. *in thine hand.*
[n] Ver. 6.——[o] Chap. xxxvii. 21.——[p] Or, *principal.*

Verse 4. *Let this man be put to death*] And they gave their reasons plain enough: but the *proof* was wanting.

Verse 5. *He is in your hand*] Ye have power to do as you please; I must act by your counsel. Poor weak prince! you respect the prophet, you fear the cabal, and you sacrifice an innocent man to your own weakness and their malice!

Verse 6. *So Jeremiah sunk in the mire.*] Their obvious design was, that he might be stifled in that place.

Verse 7. *Ebed-melech*] *The servant of the king*, one of the eunuchs who belonged to the palace. Perhaps it should be read, "Now, a servant of the king, a Cushite, one of the eunuchs," &c.

The king then sitting in the gate of Benjamin] To give audience, and to administer justice. We have often seen that the *gates* of cities were the places of public judicature.

Verse 9. *My lord the king, these men have done evil*] He must have been much in the king's confidence, and a humane and noble spirited man, thus to have raised his voice against the powerful cabal already mentioned.

There is *no more bread in the city.*] They had defended it to the last extremity; and it appears that bread had been afforded to the prophet according to the king's commandment, as long as there was any remaining. See chap. xxxvi. 21.

Verse 10. *Take from hence thirty men*] The king was determined that he should be rescued by force, if the princes opposed.

Verse 11. *Went into the house of the king—and took thence*] The eastern kings had their wardrobes always well furnished; as garments were a usual present to ambassadors, &c. I cannot think that, in the proper acceptation of the words, these were in any part of the king's house.

Old cast clouts, and old rotten rags] The fact seems to be this: there were several garments that had been *used*, and would not be used again; and there were others which, through continuing long there, had by *insects*, &c. been rendered *useless*. These he took, tied to the cord, let down to the prophet, that he might roll them round the ropes, and place them under his arm-pits, so that in being hauled up he might not suffer injury from the ropes, which in this case must sustain the whole weight of his body.

Verse 14. *Into the third entry*] A place to enter which *two* others must be passed through.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, [q] that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly [r] go forth [s] unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and [t] thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they [u] mock me.

20 But Jeremiah said, They shall not deliver *thee.* Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath showed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, [v] Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

A. M. cir. 3415. B. C. cir. 589. Ol. XLVII. 4. Tarquinii Prisci, R. Roman., cir. annum 28.

23 So they shall bring out all thy wives and [w] thy children to the Chaldeans: and [x] thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and [y] thou shalt cause this city to be burned with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; and also what the king said unto thee:

26 Then thou shalt say unto them, [z] I presented my supplication before the king, that he would not cause me to return [a] to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So [b] they left off speaking with him; for the matter was not perceived.

A. M. 3415 —3416. B. C. 589 —588. Ol. XLVII. 4. —XLVIII. 1.

28 So [c] Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

[q] Isa. lvii. 16.——[r] 2 Kings xxiv. 12.——[s] Chap. xxxix. 3. [t] Chap. xxxii. 4; xxxiv. 3; ver. 23.——[u] 1 Sam. xxxi. 4.——[v] Heb. *Men of thy peace.*

[w] Chap. xxxix. 6; xli. 10.——[x] Ver. 18.——[y] Heb. *thou shalt burn,* &c.——[z] Chap. xxxvii. 28.——[a] Chap. xxxvii. 15.——[b] Heb. *they were silent from him.*——[c] Chap. xxxvii. 21; xxxix. 14.

Verse 16. *As the Lord liveth, that made us this soul*] He is the *living* God, and he is the Author of that *life* which each of us possesses; and as sure as he *lives*, and we *live* by him, I will not put thee to *death*, nor give thee into the hands of those men who seek thy *life*. A very solemn oath; and the first instance on record of the profane custom of swearing *by the soul.*

Verse 17. *Wilt assuredly go*] On the king's obedience to the advice of the prophet the safety of the city depended.

Unto the king of Babylon's princes] The generals of the army then returning to the siege from the defeat of the Egyptians; for Nebuchadnezzar himself was then at Riblah, in Syria, chap. xxxix. 5, 6.

Verse 19. *They mock me.*] Insult me, and exhibit me in triumph.

Verse 22. *All the women—brought forth*] I think this place speaks of a kind of defection among the women of the harem; many of whom had already *gone forth* privately to the principal officers of the Chaldean army, and made the report mentioned in the end of this verse. These were the *concubines* or women of the second rank.

Verse 23. *They shall bring out all thy wives and thy children*] These were the women of the *first rank*, by whom the king had children. These had no temptation to go out to the Chaldeans, nor would they have been made welcome; but the others being young, and without children, would be well received by the Chaldean princes.

Verse 26. *I presented my supplication*] This was telling the *truth*, and *nothing* but the truth, but not the *whole* truth. The king did not wish him to defile his conscience, nor did he propose any thing that was not consistent with the truth.

Verse 27. *The matter was not perceived.*] They did not question him farther; and the king's commandment to remove him from the house of Jonathan being

well known, they took for granted that they had all the information that they sought. And he was most certainly not obliged to relate any thing that might embroil this weak king with his factious but powerful princes, or affect his own life. He related simply what was necessary, and no more.

CHAPTER XXXIX.

This chapter gives an account of the siege and taking of Jerusalem; the flight, capture, and punishment of Zedekiah; the burning of the city; and the carrying away of the people, (a few of the meanest excepted,) to Babylon, 1–10; also of the release of Jeremiah, and the special orders of Nebuchadnezzar concerning him, 11–14. The remaining verses relate to the subject of the preceding chapter; and contain promises of personal safety to Ebed-melech the Ethiopian amidst the public calamities, on account of his piety, and his humanity to the prophet, 15–18.

A. M. 3414. B. C. 590. Ol. XLVII. 3. Anno Tarquinii Prisci, R. Roman., 27.

IN the [a] ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 [b] And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 [c] And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

5 But the Chaldeans' army pursued after them, and [d] overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to [e] Riblah in the land of Hamath, where he [f] gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the

[a] 2 Kings xv. 1–4; chap. lii. 4–7. — [b] Chap. xxxviii. 17. — [c] 2 Kings xxv. 4, &c.; chap. lii. 7, &c. — [d] Chap. xxxii. 4; xxxviii. 18, 23. — [e] 2 Kings xxiii. 33. — [f] Heb. *spake with him judgments*; chap. iv. 12.

NOTES ON CHAP. XXXIX.

Verse 1. *In the ninth year of Zedekiah—in the tenth month*] This month is called *Tebeth* in Esther ii. 16. It began with the first new moon of our *January*, and it was on the tenth day of this month that Nebuchadnezzar invested the city.

Verse 2. *The eleventh year—in the fourth month*] This month in the Hebrew calendar is called *Thammuz*, and commences with the first new moon of our *July*. The siege had lasted just *eighteen* months.

The city was broken up.] A breach was made in the wall by which the Chaldeans entered.

Verse 3. *Sat in the middle gate*] The city of Jerusalem stood upon *two* hills, *Sion* to the south, and *Acra* to the north, with a deep valley between them. The *gate of the centre*, as the term seems plainly to import was a gate of communication in the middle of the valley, between the *two* parts of the city, sometimes called the *higher* and the *lower* city. The Chaldeans entered the city on the *north* side by a breach in the walls, and rushing forward and posting themselves in this gate, in the very heart or centre of the city, became thereby masters at will of the whole. Zedekiah with his troop, perceiving this, fled out of the opposite gate on the *south* side. See *Blayney*. This is likely; but we know nothing positively on this subject.

Nergal-sharezer] These were the principal commanders; but Dr. *Blayney* thinks that instead of *six* persons, we have in reality but *three*, as the name that follows each is a *title* of office. Thus, *Nergal-sharezer*, who was *Samgar*; *Nebu-sarsechim*, who was *Rab-saris*; and *Nergal-sharezer*, who was *Rab-mag*. As *Nergal-sharezer* occurs *twice* here, and we know that *Nebuzar-adan* was general-in-chief, the first Nergal-sharezer is probably a mistake for Nebuzar-adan, or some other of the commanders. But these things are as uncertain as they are unimportant.

Verse 4. *Went forth out of the city by night*] Probably there was a *private passage under ground*, leading without the walls, by which Zedekiah and his followers might escape unperceived, till they had got some way from the city.

The way of the plain.] There were two roads from Jerusalem to Jericho. One passed over the mount of Olives; but, as this might have retarded his flight, he chose *the way of the plain*, and was overtaken near Jericho, perhaps about sixteen or eighteen miles from Jerusalem. He had probably intended to have passed the Jordan, in order to escape to Egypt, as the Egyptians were then his professed allies.

Verse 5. *To Riblah*] This city was situated on the northern frontier of Palestine, and Hamath was a large city belonging also to Syria. See Gen. x. 18.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

king of Babylon slew all the nobles of Judah.

7 Moreover [g] he put out Zedekiah's eyes, and bound him [h] with chains, to carry him to Babylon.

8 [i] And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 [k] Then Nebuzar-adan the [l] captain [m] of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields [n] at the same time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah [o] to Nebuzar-adan the captain of the guard, saying,

12 Take him, and [p] look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

14 Even they sent, [q] and took Jeremiah out of the court of the prison, and committed him [r] unto Gedaliah the son of [s] Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to [t] Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold [u] I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but [v] thy life shall be for a prey unto thee: [w] because thou hast put thy trust in me, saith the LORD.

[g] Ezek. xii. 13, compared with chap. xxxii. 4.——[h] Heb. *with two brazen chains* or *fetters*.——[i] 2 Kings xxv. 9; chap. xxxviii. 18; lii. 13.——[k] 2 Kings xxv. 11, &c.; chap. lii. 15, &c.——[l] Or, *chief marshal*.——[m] Heb. *chief of the executioners*, or *slaughtermen*; and so ver. 10, 11, &c.; see Gen. xxxvii. 26.

[n] Heb. *in that day*.——[o] Heb. *by the hand of*.——[p] Heb. *set thine eyes upon him*.——[q] Chap. xxxviii. 28.——[r] Chap. xl. 5.——[s] Chap. xxvi. 24.——[t] Chap. xxxviii. 7, 12.——[u] Dan. ix. 12.——[v] Chap. xxi. 9; xlv. 5.——[w] 1 Chron. v. 20; Psa. xxxvii. 40.

Verse 7. *Bound him with chains*] Margin: "Two brazen chains;" one for his hands, and the other for his feet.

Verse 9. *Those that fell away*] That deserted to the Chaldeans during the siege.

Verse 10. *Left of the poor of the people*] The very refuse of the inhabitants, who were not worthy of being carried away; and among them he divided the fields and vineyards of those whom he took away.

Verse 12. *Take him—look well to him*] Nebuchadnezzar had heard that this prophet had foretold his capture of the city, and had frequently used all his influence to induce Zedekiah to pay the tribute, and not rebel against him; and on this account would be inclined to show the prophet especial favour.

Verse 16. *Go and speak to Ebed-melech*] The king's servant, the Cushite.

Verse 18. *I will surely deliver thee*] Thou hast feared the Lord, and not the king, nor his princes, and thou hast taken the part of the prophet, and become his intercessor. Thou shalt not be slain. Thou hast put thy trust in me; thou shalt therefore be safe whithersoever thou goest. They that fear God need fear nothing besides.

CHAPTER XL.

This and the four following chapters contain a distinct account of what passed in the land of Judah from the taking of Jerusalem to the retreat of the remnant of the people to Egypt; together with the prophecies of Jeremiah concerning that place, whither he himself accompanied them. In this chapter we have an account of the enlargement of Jeremiah by Nebuzar-adan, the captain of the guard, who advises him to put himself under the jurisdiction of Gedaliah, the son of Ahikam, whom the king of Babylon had made governor over the land of Judea, 1–5. *The prophet and many of the dispersed Jews repair to Gedaliah,* 6–12 *Johanan acquaints the governor of a conspiracy against him, but is not believed,* 13–16.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

THE word that came to Jeremiah from the LORD, [a] after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in [b] chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and [c] said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [d] because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which [e] *were* upon thine hand. [f] If it seem good unto thee to come with me into Babylon, come; and [g] I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, [h] all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, [i] whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereseever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 [k] Then went Jeremiah unto Gedaliah the son of Ahikam to [l] Mizpah; and dwelt with him among the people that were left in the land.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

7 [m] Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of [n] the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, [o] even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, [p] to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a

[a] Chap. xxxix. 14. — [b] Or, *manacles*. — [c] Chap. l. 7. — [d] Deut. xxix. 24, 25; Dan. ix. 11. — [e] Or, are *upon thine hand*. — [f] Chap. xxxix. 12. — [g] Heb. *I will set mine eye upon thee*.

[h] Gen. xx. 15. — [i] 2 Kings xxv. 22, &c. — [k] Chap. xxxix. 14. [l] Judg. xx. 1. — [m] 2 Kings xxv. 23, &c. — [n] Chap. xxxix. 10. [o] Chap. xli. 1. — [p] Heb. *to stand before*; Deut. i. 38.

NOTES ON CHAP. XL.

Verse 1. *The word that came to Jeremiah*] This and the four following chapters contain a particular account of what passed in the land of Judea from the taking of the city to the retreat of the people into Egypt, and the prophecies of Jeremiah concerning them there.

Had let him go from Ramah] This has embarrassed most of the commentators. Dr. *Blayney* has thrown much light upon it by his translation and note:—

"The word that came to Jeremiah from Jehovah, after that Nebu-Zaradan captain of the guards had taken him, and let him go from Ramah: for he had been bound with chains among all the captives of Jerusalem and Judah, who were carried away captive to Babylon."

"HAD TAKEN HIM, AND LET HIM GO.—Most interpreters have understood בקחתו אתו *bekachto otho* of Nebuchadnezzar's having first taken Jeremiah as a captive unto Ramah. But if the order of the sentence be well observed, as well as the more common use of the verb לקח *lakach*, it will, I think, rather appear that those words relate to his *taking* or having him brought to him, in order to give him his discharge."

Verse 2. *The Lord thy God hath pronounced*] I know that thou art a true prophet, for what thou hast predicted from thy God is come to pass.

Verse 4. *Come; and I will look well unto thee*] Thou art now at full liberty to do as thou pleasest; either to come to Babylon, or to stay in thy own land.

Verse 5. *Go back also to Gedaliah*] If thou wilt stay in thy own land, thou hadst best put thyself under the protection of thy countryman Gedaliah, whom the king of Babylon has made governor of the land.

Verse 8. *Ishmael the son of Nethaniah*] This is he who afterwards murdered Gedaliah. He had been employed to do this by Baalis, king of the Ammonites,

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that [q] Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah [r] to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

[q] See chap. xli. 10.

[r] Heb. *to strike thee in soul?*

with whom he appears to have taken refuge during the siege. See ver. 14.

Verse 14. *But Gedaliah the son of Ahikam believed them not.*] The account given of this man proves him to have been a person of uncommon greatness of soul. Conscious of his own integrity and benevolence, he took the portrait of others from his own mind; and therefore believed evil of no man, because he felt none towards any in his own breast. He may be reproached for being too credulous and confident: but any thing of this kind that may be justly charged against him serves only to show the greatness of his mind. A *little soul* is ever suspicious, and ready to believe the worst of every person and thing. A great mind acts always on the contrary.

Verse 16. *Thou shalt not do this thing*] He cannot be so base.

Thou speakest falsely of Ishmael.] He thought it quite possible that the man who was capable of becoming an *assassin* was capable of telling a *lie;* and therefore he would not credit what he said. Had he been a little more distrustful, he would have saved his own life. The next chapter shows that Johanan's information was too true. So noble Gedaliah lost his life by not believing that evil of others of which he himself was incapable.

CHAPTER XLI.

Ishmael executes his conspiracy against Gedaliah the governor and his companions, and attempts to carry away the Jews who were with him captives to the Ammonites, 1–10; *but Johanan recovers them, and purposes to flee into Egypt,* 11–18.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

NOW it came to pass in the seventh month, [a] *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and [b] smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it,*

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, [c] having their beards shaven, and their clothes rent, and having cut themselves, with

[a] 2 Kings xxv. 25; chap. xl. 6, 8.——[b] 2 Kings xxv. 25.

[c] Lev. xix. 27, 28; Deut. xiv. 1; Isa. xv. 2.

NOTES ON CHAP. XLI.

Verse 1. *Now—in the seventh month*] Answering to the first new moon in our month of *October.*

There they did eat bread together] This was the same as making a solemn covenant; for he who *ate bread* with another was ever reputed a *friend.*

Verse 2. *Smote Gedaliah*] See the preceding chapter, ver. 14.

Verse 5. *Having their beards shaven*] All these

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

offerings and incense in their hand, to bring *them* to [d] the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [e] weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and* [f] *cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain [g] because [h] of Gedaliah, *was* it [i] which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, [k] *even* the king's daughters, and all the people that remained in Mizpah, [l] whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to [m] the Ammonites.

11 But when Johanan the son of Kareah, and all [n] the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by [o] the great waters that *are* in Gibeon.

13 Now it came to pass *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [p] Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [q] whom the king of Babylon made governor in the land.

[d] See 2 Kings xxv. 9; 1 Sam. i. 7.——[e] Heb. *in going and weeping.*——[f] So 1 Mac. vii. 19.——[g] Or, *near Gedaliah.*——[h] Heb. *by the hand*, or *by the side of Gedaliah.*

[i] 1 Kings xv. 22; 2 Chron. xvi. 6.——[k] Chap. xliii. 6.——[l] Chap. xl. 7.——[m] Chap. xl. 14.——[n] Chap. xl. 7, 8, 13.——[o] 2 Sam. ii. 13. [p] 2 Sam. xix. 37, 38.——[q] Chap. xl. 5.

were signs of deep mourning, probably on account of the destruction of the city.

Verse 6. *Weeping all along as he went*] This felonious hypocrite pretended that he also was deeply afflicted, and wished to bear them company in their sorrow.

Come to Gedaliah] He will appoint you vineyards and fields.

Verse 7. *Slew them*] He kept the murder of Gedaliah secret, and no doubt had a band of his assassins lodged in Mizpah; and he decoyed these fourscore men thither that he might have strength to slay them. He kept *ten* alive because they told him they had treasures hidden in a field, which they would show him. Whether he kept his word with them is not recorded. He could do nothing good or great; and it is likely that, when he had possessed himself of those treasures, he served them as he had served their companions. *Grain* is preserved to the present day in subterranean pits, called *mattamores*, in different parts of the east.

Verse 9. *Now the pit*—was *it which Asa the king had made for fear of Baasha*] See 1 Kings xv. 22. Asa made this cistern as a reservoir for water for the supply of the place; for he built and fortified *Mizpah* at the time that he was at war with Baasha, king of Israel.

Verse 10. *Carried away captive*] He took all these that he might sell them for slaves among the Ammonites.

Verse 14. *Went unto Johanan*] They were weary of the tyranny of Ishmael, and were glad of an opportunity to abandon him.

Verse 16. *The women,—children, and the eunuchs*] These were all, most probably, persons who belonged to the palace and harem of Zedekiah: some of them his own concubines, and their children.

Verse 17. *Dwelt in the habitation of Chimham*] The estate that David gave Chimham, the son of Barzillai. See 2 Sam. xix. 37, &c. He took this merely as a resting-place; as he designed to carry all into Egypt, fearing the *Chaldeans*, who would endeavour to revenge the death of Gedaliah.

CHAPTER XLII

Johanan and the remnant of the people desire Jeremiah to ask counsel of God what they should do, 1–3. *The prophet assures them of safety in Judea, but destruction in Egypt,* 4–18; *and reproves their hypocrisy in asking counsel with which they had no intention to comply,* 19–22.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

THEN all the captains of the forces, [a] and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, [b] Let, we beseech thee, our supplication be accepted before thee, and [c] pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* [d] a few of many, as thine eyes do behold us:)

3 That the LORD thy God may show us [e] the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [f] whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will [g] keep nothing back from you.

5 Then they said to Jeremiah, [h] The LORD be a true and faithful Witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [i] that it may be well with us, when we obey the voice of the LORD our God.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then [k] will I build you, and not pull *you* down; and I will plant you, and not pluck *you* up: for [l] I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: [m] for I *am* with you to save you, and to deliver you from his hand.

12 And [n] I will show mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

[a] Chap. xl. 8, 13; xli. 11.——[b] Or, *Let our supplication fall before thee.*——[c] 1 Sam. vii. 8; xii. 19; Isa. xxxvii. 4; James v. 16.——[d] Lev. xxvi. 22.——[e] Ezra viii. 21.——[f] 1 Kings xxii. 14.

[g] 1 Sam. iii. 18; Acts xx. 20.——[h] Gen. xxxi. 50.——[i] Deut. vi. 3; chap. vii. 23.——[k] Chap. xxiv. 6; xxxi. 28; xxxiii. 7.——[l] Deut. xxxii. 36; chap. xviii. 8.——[m] Isa. xliii. 5; Rom. viii. 31.——[n] Psa. cvi. 45, 46.

NOTES ON CHAP. XLII.

Verse 1. *The captains of the forces*] The different leaders of the small bands or companies, collected from different parts of the land. The principal are those here named.

Verse 3. *That the Lord thy God may show us*] They all thought there was no safety in Jerusalem or in Judea, and therefore determined to leave the land: but they did not know which might be the safest direction to take; for though they inclined to Egypt, yet they wished to know the mind of God on that point.

Verse 5. *The Lord be a true and faithful Witness*] The Lord is such; and as ye have bound yourselves to obey his voice, he will register the covenant, and bless or curse according as ye shall conduct yourselves in this matter.

Verse 7. *After ten days*] All this time he was waiting upon God; for it is evident the prophets could not prophesy when they pleased, any more than the disciples of our Lord could work miracles when they wished. The gift of prophecy and the gift of miracles were both dependent on the will of the Most High, and each of them was given only for the moment; and when the necessity was over, the influence ceased.

Verse 10. *For I repent me of the evil*] The meaning is, As I have punished you only because you continued to be rebellious, I will arrest this punishment as soon as you become obedient to my word. You need not fear the king of Babylon if you have me for your helper; and I will so show mercy to you that he shall see it, and cease from afflicting you, as he shall see that I am on your side.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

13 But if [o] ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; If ye [p] wholly set [q] your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, [r] which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, [s] shall follow close after you there in Egypt; and there ye shall die.

17 [t] So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die [u] by the sword, by the famine, and by the pestilence: and [v] none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been [w] poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [x] ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

19 The LORD hath said concerning you, O ye remnant of Judah; [y] Go ye not into Egypt: know certainly that I have [z] admonished you this day.

20 For [a] ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, [b] Pray for us unto the LORD our God: and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that [c] ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire [d] to go *and* to sojourn.

[o] Chap. xliv. 16.——[p] Deut. xvii. 16; chap. xliv. 12, 13, 14.——[q] Luke ix. 51.——[r] Ezek. xi. 8.——[s] Heb. *shall cleave after you.*——[t] Heb. *So shall all the men be.*——[u] Chap. xxiv. 10; ver. 22.——[v] See chap. xliv. 14, 28.——[w] Chap. vii. 20.

[x] Chap. xviii. 16; xxiv. 9; xxvi. 6; xxix. 18, 22; xliv. 12; Zech. viii. 13.——[y] Deut. xvii. 16.——[z] Heb. *testified against you.*——[a] Or, *ye have used deceit against your souls.*——[b] Ver. 2.——[c] Ver. 17; Ezek. vi. 11.——[d] Or, *to go to sojourn.*

Verse 15. *If ye—set your faces to enter into Egypt, &c.*] Every evil that ye dreaded by staying in your own land shall come upon you in Egypt.

Verse 16. *The sword—and the famine—shall follow close after you*] Shall be at your heels; shall overtake and destroy you; *for there ye shall die.*

Verse 19. *Go ye not into Egypt*] Why! Because God knew, such was their miserable propensity to idolatry, that they would there adopt the worship of the country, and serve idols.

Verse 20. *For ye dissembled in your hearts*] What a most miserable and incorrigible people! Ingratitude, hypocrisy, rebellion, and cruelty seem to have been enthroned in their hearts! And what are they still? Just what their fathers were, except in the mere article of *idolatry*; and that they do not practise because they are indifferent to their own religion and to that of all others. Examine their devotions and their lives, and see whether Charity herself can say they believe in the God of Abraham!

Verse 21. *Ye have not obeyed the voice*] Though ye have requested to have this particular revelation of the Divine will, and promised obedience, yet have ye not done one thing for which ye sent me to inquire of the Lord.

Verse 22. *Now therefore know certainly*] As ye have determined to disobey, God has determined to punish. Ye may now follow the full bent of your wicked devices, and I will follow the requisitions of my justice. Ye shall die by the sword, by the pestilence, and by the famine, in the place whither ye desire to go to sojourn. Thus was their doom *sealed*.

With such dispositions and with such rebellion of heart, it is strange that they should put themselves to any trouble to inquire of the Lord relative to their future operations. They did not intend to obey; but as a matter of curiosity they would inquire to hear what the prophet might say; and if according to their own inclination, they would obey.

CHAPTER XLIII.

The leading men, discrediting Jeremiah's prophecy, carry the people into Egypt, 1–7. Jeremiah, by a type, foretells the conquest of Egypt by Nebuchadnezzar, 8–13. This mode of conveying instruction by actions was very expressive, and frequently practised by the prophets. The image of Nebuchadnezzar arraying

himself with Egypt, as a shepherd puts on his garment, is very noble. Egypt at this time contended with Babylon for the empire of the east; yet this mighty kingdom, when God appoints the revolution, shifts its owner with as much ease as a shepherd removes his tent or garment, which the new proprietor has only to spread over him. See ver. 12.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 [a] Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took [b] all the remnant of Judah, that were returned from all nations, whither they had been driven to dwell in the land of Judah;

6 *Even* men, and women, and children, [c] and the king's daughters, [d] and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

A. M. 3416 B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to [e] Tahpanhes.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci R. Roman., cir. annum 30.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, [f] my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 [g] And when he cometh, he shall smite the land of Egypt, *and deliver* [h] such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of [i] the gods of Egypt; and he shall burn them

[a] Ch. xlii. 1. — [b] Ch. xl. 11, 12. — [c] Ch. xli. 10. — [d] Ch. xxxix. 10; xl. 7. — [e] Ch. ii. 16; xliv. 1, called *Hanes*; Isa. xxx. 4. — [f] Chap. xxv. 9; xxvii. 6; see Ezek. xxix. 18, 20. — [g] Chap. xliv. 13; xlvi. 13. — [h] Chap. xv. 2; Zech. xi. 9. — [i] Chap. xlvi. 25

NOTES ON CHAP. XLIII.

Verse 2. *Thou speakest falsely*] They had no other colour for their rebellion than *flatly to deny* that God had spoken what the prophet related.

Verse 6. *Men, and women, and children, and the king's daughters*] See the note on chap. xli. 10. It is truly surprising that the Chaldeans should have left behind any of the royal family of Judah! But, 1. Perhaps they knew not there were any. 2. If they did know, they might think, being children of *concubines*, they could not inherit. Or, 3. That being females, they were not eligible. And they had taken care to seize all Zedekiah's sons, and slay them before his eyes.

Verse 7. *Came they* even *to Tahpanhes*] This city was called *Daphne* by the Greeks, and was situated at the extremity of Lower Egypt, near to Heliopolis. It was called *Daphne Pelusiaca*. They halted at this place, most probably for the purpose of obtaining the king's permission to penetrate farther into Egypt. It was at this place that, according to St. Jerome, tradition says the faithful Jeremiah was stoned to death by these rebellious wretches; for whose welfare he had watched, prayed, gone through many indignities, and suffered every kind of hardship. And now he sealed the truth of his Divine mission with his blood.

Verse 9. *Take great stones*] This discourse seems to have been delivered about a year after the destruction of Jerusalem. They pretended that they dared not stay in *Judea* for fear of the *Chaldeans*. The prophet here assures them that *Nebuchadnezzar* shall come to Egypt, extend his conquests in that kingdom, and place his tent over the very place where these stones were laid up, and destroy them. How these prophecies were fulfilled, see at the end of chap. xliv.

Verse 11. *Such* as are *for death to death*] See the note on chap. xv. 2.

Verse 12. *He shall burn them, and carry them away captives*] Some of these gods, such as were of *wood*, he will burn; those of *metal* he will carry away. Some of them were of *gold*. See below.

Shall array himself with the land of Egypt] Shall take all its wealth, and all its grandeur; shall take all its spoils.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Anno Tarquinii Prisci, R. Roman., 30.

and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the [k] images of [l] Bethshemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Anno Tarquinii Prisci, R. Roman., 30.

[k] Heb. *statues*, or *standing images.*

[l] Or, *the house of the sun.*

As a shepherd putteth on his garment] With as much ease, and with as little opposition; and with as full a confidence that it is now his own.

He shall go forth from thence in peace.] He shall suffer no interruption, nor endure any disaster in his return from his Egyptian expedition. See the proof of all this in the notes at the end of chap. xliv.

Verse 13. *He shall break also the images of Beth-shemesh*] בית שמש *beith shemesh* is, literally, *the house* or *temple of the sun*; which was worshipped here, and whose images are said to have been of *solid gold*. These Nebuchadnezzar was to break and carry away, and the *houses of the gods*—all the temples of Egypt, he was to burn with fire. Beth-shemesh is the same as Heliopolis.

CHAPTER XLIV.

Jeremiah reproves the Jews in Egypt for continuing in idolatry after the exemplary judgments inflicted by God on their nation for that sin, 1–14; and, upon their refusing to reform, denounces destruction to them, and to that kingdom wherein they sought protection, 15–30.

A. M. cir. 3433. B. C. cir. 571. Ol. cir. LII. 2. Servii Tullii, R. Roman, cir. annum 8.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [a] Migdol, and at [b] Tahpanhes, and at [c] Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* [d] a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went [e] to burn incense, *and* to [f] serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

A. M. cir. 3433. B. C. cir. 571. Ol. cir. LII. 2. Servii Tullii, R. Roman, cir. annum 8.

4 Howbeit [g] I sent unto you all my servants the prophets, rising early and sending *them*, saying, O, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore [h] my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

[a] Exod. xiv. 2; chap. xlvi. 14.——[b] Chap. xliii. 7.——[c] Isa. xix. 13.——[d] Chap. ix. 11; xxxiv. 22.——[e] Chap. xix. 4.

[f] Deut. xiii. 6; xxxii. 17.——[g] 2 Chron. xxxvi. 15; chap. vii. 25; xxv. 4; xxvi. 5; xxix. 19.——[h] Chap. xlii. 18.

NOTES ON CHAP. XLIV.

Verse 1. *The word that came to Jeremiah concerning all the Jews*] *Dahler* supposes this discourse to have been delivered in the *seventeenth* or *eighteenth* year after the taking of Jerusalem.

Which dwell at Migdol] A city of Lower Egypt, not far from Pelusium.

Tahpanhes] *Daphne Pelusiaca*, the place to which the emigrant Jews first went.

Noph] נפּח *Maphes*, Targum. *Memphis*, a celebrated city of Middle Egypt, and the capital of its district.

The country of Pathros] A district of Upper Egypt, known by the name of the *Thebais*. See *Bochart*, Lib. Phaleg, lib. iv., c. 22. Thus we find that the Jews were scattered over the principal parts of Egypt.

Verse 2. *No man dwelleth therein*] The desolation of the land of Judea must have been exceedingly great when this, in almost any sense, could be spoken of it.

Verse 4. *O, do not this abominable thing*] A strong specimen of affectionate entreaty. One of the finest figures of poetry, when judiciously managed, the *anthropopathia*, the ascribing *human passions* to God, is often used by this prophet: so God is said to *grieve*, to *mourn*, to have his *bowels moved* with compassion, to *repent*, to be *angry*, &c. Here he is represented as *tenderly expostulating: O, do not*; or, *I entreat you, do not that abominable thing which I hate*. 1. *Do it not*: your *God* commands. 2. *O, do it not*: your *Father entreats*. 3. It is *an abominable* thing, and should *not be done*. 4. *I hate it*, and on that account ye should abstain from it.

Verse 5. *But they hearkened not*] 1. They disregarded the *authority* of their God. 2. They were not *moved* by the *entreaties* of their most affectionate Father. 3. In abominations they *delighted*. And, 4.

A. M. cir. 3433. B. C. cir. 571. Ol. cir. LII. 2. Servii Tullii, R. Roman., cir. annum 8.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil [i] against your souls, to cut off from you man and woman, child and suckling, [k] out of Judah, to leave you none to remain;

8 In that ye [l] provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be [m] a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the [n] wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not [o] humbled *even* unto this day, neither have they [p] feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold [q] I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and [r] they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and [s] they shall be an execration, *and* an astonishment, and a curse, and a reproach.

A. M. cir. 3433 B. C. cir. 571. Ol. cir. LII. 2. Servii Tullii, R. Roman., cir. annum 8.

13 [t] For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they [u] have a desire to return to dwell there: for [v] none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [w] we will not hearken unto thee.

17 But we will certainly do [x] whatsoever thing goeth forth out of our own mouth, to burn incense unto the [y] queen [z] of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of [a] victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 [b] And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship

[i] Num. xvi. 38; chap. vii. 19. —— [k] Heb. *out of the midst of Judah.* [l] Chap. xxv. 6, 7. —— [m] Chap. xlii. 18; ver. 12. —— [n] Heb. *wickedness*, or *punishments*, &c. —— [o] Heb. *contrite*; Psa. li. 17. [p] Prov. xxviii. 14. —— [q] Lev. xvii. 10; xx. 5, 6; chap. xxi. 10; Amos ix. 4.

[r] Chap. xlii. 15, 16, 17, 22. —— [s] Chap. xlii. 18. —— [t] Chap. xliii. 11. —— [u] Heb. *lift up their soul.* —— [v] Ver. 28. —— [w] So chap. vi. 16. [x] Num. xxx. 12; Deut. xxiii. 23; Judg. xi. 36; see ver. 25. [y] Or, *frame of heaven.* —— [z] Chap. vii. 18. —— [a] Heb. *bread.* [b] Chap. vii. 18.

They *loved* that which *God hated*; and, apparently, *because* he hated it.

Verse 7. This *great evil against your souls*] Will not *self-interest* weigh with you? See what ruin your conduct has brought upon your country. Your fathers sinned as you are doing; and where are they now? Either destroyed, or in captivity. And you are now taking the same way to your own destruction.

Verse 9. *Have ye forgotten the wickedness of your fathers*] It seems that the *women* were principal agents in idolatrous practices; for the *queens*—the *wives*, of rulers and of common people, burnt incense to the *queen of heaven*, (the moon,) ver. 17, and poured out drink-offerings to her

Verse 15. *Then all the men—and all the women*] We have not seen the women in determined rebellion before. Here they make a common cause with their idolatrous husbands.

Verse 19. *And when we burned incense to the queen of heaven*] The moon seems to have been called מלכת *melecheth*, as the sun was called מלך *molech*. The Hindoos pour out water to the sun thrice a day; and to the moon whenever they worship her.

The idolatrous worship of these people was a sort of imitation of the worship of the true God; only sacrifice was not common in it. The factious women here tell us in what it consisted. 1. They burnt incense to the moon, and perhaps to the sun and the

A. M. cir. 3433. B. C. cir. 571. Ol. cir. LII. 2. Servii Tullii, R. Roman., cir. annum 8.

her, and pour out drink-offerings unto her, without our [c] men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings *and* because of the abominations which ye have committed; therefore is your land [d] a desolation, and an astonishment, and a curse, without an inhabitant, [e] as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; [f] therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah [g] that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; [h] Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

A. M. cir. 3433. B. C. cir. 571. Ol. cir. LII. 2. Servii Tullii, R. Roman., cir. annum 8.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [i] I have sworn by my great name, saith the LORD, that [k] my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 [l] Behold, I will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt [m] shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet [n] a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose [o] words shall stand, [p] mine or theirs.

29 And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall [q] surely stand against you for evil:

30 Thus saith the LORD; Behold, [r] I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave [s] Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

[c] Or, *husbands.*——[d] Chap. xxv. 11, 18, 38.——[e] Ver. 6. [f] Dan. ix. 11, 12.——[g] Chap. xliii. 7; ver. 15.——[h] Ver. 15, &c. [i] Gen. xxii. 16.——[k] Ezek. xx. 39.——[l] Chap. i. 10; xxxi. 28; Ezek. vii. 6.

[m] Ver. 12.——[n] Ver. 14; Isa. xxvii. 13.——[o] Ver. 17, 25, 26.——[p] Heb. *from me, or them.*——[q] Psa. xxxiii. 11.——[r] Chap. xlvi. 25, 26; Ezek. xxix. 3, &c.; xxx. 21, &c.——[s] Chap. xxxix. 5.

planets. 2. They poured out libations to her. 3. They made and consecrated cakes to her. All these were prescribed in the worship of the true GOD. See, among others, Exod. xxix. 23, &c.; Lev. ii. 4; xxiii. 16; and Num. vi. 15. And the women vindicate their conduct by asserting that they did all this by the consent of their husbands: "Did we worship her without our men?"

Verse 22. *Therefore is your land a desolation*] I grant that ye and your husbands have joined together in these abominations; and what is the consequence? "The Lord could no longer bear because of your evil doings; and therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, this day."

Verse 30. *Behold I will give Pharaoh-hophra*] That is, *Pharaoh Apries*. How this and the prophecies in the preceding chapter were fulfilled, we learn from ancient historians. The sum of such information is this: the subjects of *Pharaoh Apries* rebelling, he sent *Amasis*, one of his generals, to reduce them to their duty. But no sooner had *Amasis* begun to make his speech, than they fixed a helmet on his head, and proclaimed him king. *Amasis* accepted the title, and confirmed the Egyptians in their revolt; and the greater part of the nation declaring for him, *Apries* was obliged to retire into Upper Egypt, and the country being thus weakened by intestine war, was attacked and easily overcome by Nebuchadnezzar, who on quitting it left *Amasis* his viceroy. After Nebuchadnezzar's departure, *Apries* marched against *Amasis*; but, being defeated at *Memphis*, was taken prisoner, carried to *Sais*, and was strangled in his own palace, thus verifying this prophecy. See *Herodotus* in Euterpe.

Thus Nebuchadnezzar made an easy conquest of the land. He conquered it as easily as "a shepherd puts on his cloak: he went thence in peace," having clothed himself with its spoils; and left all quiet under a viceroy of his own choosing. The rebellion of Pha-

raoh's subjects was the "fire that God kindled in Egypt," chap. xliii. 12. And thus was he "delivered into the hands of his enemies," his revolted people; and "into the hand of him who sought his life," i. e., *Amasis* his general. And thus the whole prophecy was literally fulfilled.

CHAPTER XLV.

This chapter is evidently connected with the subject treated of in the thirty-sixth. *Baruch, who had written the prophecies of Jeremiah, and read them publicly in the temple, and afterwards to many of the princes, is in great affliction because of the awful judgments with which the land of Judah was about to be visited; and also on account of the imminent danger to which his own life was exposed, in publishing such unwelcome tidings,* 1–3. *To remove Baruch's fear with respect to this latter circumstance, the prophet assures him that though the total destruction of Judea was determined because of the great wickedness of the inhabitants, yet his life should be preserved amidst the general desolation,* 4, 5.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

THE [a] word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim [b] the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch,

3 Thou didst say, Wo is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, [c] *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

5 And seekest thou great things for thyself? seek *them* not: for, behold, [d] I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee [e] for a prey in all places whither thou goest.

[a] Chap. xxxvi. 1, 4, 32. — [b] 2 Kings xxiii. 34. — [c] Isa. v. 5.

[d] Chap. xxv. 26. — [e] Chap. xxi. 9; xxxviii. 2; xxxix. 18.

NOTES ON CHAP. XLV.

Verse 1. *The word that Jeremiah—spake unto Baruch*] This is another instance of shameless transposition. This discourse was delivered in the *fourth* year of Jehoiakim, several years before Jerusalem was taken by the Chaldeans. It is a simple appendage to chap. xxxvi., and there it should have been inserted.

Verse 3. *Thou didst say, Wo is me now!*] All that were the enemies of Jeremiah became his enemies too; and he needed these promises of support.

The Lord hath added grief to my sorrow] He had mourned for the desolations that were coming on his country, and now he mourns for the dangers to which he feels his own life exposed; for we find, from chap. xxxvi. 26, that the king had given commandment to take both Baruch and Jeremiah, in order that they might be put to death at the instance of his nobles.

Verse 4. *Behold, that which I have built*] I most certainly will fulfil all those threatenings contained in the roll thou hast written; for I will destroy this whole land.

Verse 5. *And seekest thou great things for thyself?*] Nothing better can be expected of this people: thy hopes in reference to *them* are vain. Expect no national amendment, till national judgments have taker place. And as for any *benefit* to *thyself*, think it sufficient that God has determined to preserve thy life amidst all these dangers.

But thy life will I give unto thee for a prey] This is a proverbial expression. We have met with it before, chap. xxi. 9, xxxviii. 2, xxxix. 18; and it appears to have this meaning. As a *prey* or *spoil* is that which is gained from a vanquished enemy, so it is preserved with pleasure as the proof and reward of a man's own valour. So Baruch's life should be doubly precious unto him, not only on account of the dangers through which God had caused him to pass safely, but also on account of those services he had been enabled to render, the consolations he had received, and the continual and very evident interposition of God in his behalf. All these would be dearer to him than the *spoils* of a vanquished foe to the hero who had overcome in battle.

Spoil may signify *unlooked-for gain*. The preservation of his life, in such circumstances, must be more than he could reasonably expect; but his life should be safe, and he should have it as a *spoil*, whithersoever he should go. This assurance must have quieted all his fears.

CHAPTER XLVI.

The difference between the preceding and the subsequent prophecies in point of composition is very remarkable; the last excelling much in majesty and elegance. This chapter (of which the first *verse forms a general title to this and the five chapters following) contains two distinct prophecies relating to Egypt.*

The first was delivered previous to an engagement between Pharaoh-necho, king of Egypt, and Nebuchadnezzar, king of Babylon; in which the Egyptians were routed in Carchemish with great slaughter, as here predicted. The prophet sees the mighty preparations; but they are all declared to be of no avail, as God had decreed their fall, 1–6. The king of Egypt, however, is represented as marching with all the confidence of victory, like a river overflowing its banks, and threatening all around with its inundation, 7, 8. But this immense armament of Pharaoh-necho, consisting of various nations, shall, by a righteous judgment of God, receive such a signal overthrow near the river Euphrates, that the political consequence of Egypt shall be thereby irretrievably ruined, and its remaining power become contemptible in the sight of the nations, 9–12. The other prophecy, beginning at the thirteenth *verse, relates to the memorable overthrow of the Egyptians by Nebuchadnezzar, subsequent to his siege of Tyre, in the* sixteenth *year after the destruction of Jerusalem, 13–26. The promise, in the conclusion of the chapter, of preservation to the Jews, (who have for many ages continued a distinct people, when the various nations of antiquity who oppressed them, or with whom they had any intercourse, have long ago ceased to have any separate and visible existence,) has been most remarkably fulfilled; and is a very signal act of providence, and a pledge of the restoration of Israel to the Divine favour, when the time of the Gentiles shall be fulfilled, 27, 28.*

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

THE word of the LORD which came to Jeremiah the prophet against [a] the Gentiles;

2 Against Egypt, [b] against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [c] Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are [d] beaten down, and are [e] fled apace, and look not back: *for* [f] fear *was* round about, saith the LORD.

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

6 Let not the swift flee away, nor the mighty man escape; they shall [g] stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up [h] as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots;

[a] Chap. xxv. 15, &c. — [b] 2 Kings xxiii. 29; 2 Chron. xxxv. 20. [c] So chap. li. 11, 12; Nah. ii. 1; iii. 14. — [d] Heb. *broken in pieces.* [e] Heb. *fled a flight.* — [f] Chap. vi. 25; xlix. 29. — [g] Dan. xi. 19. [h] See Isa. viii. 7, 8; chap. xlvii. 2; Dan. xi. 22.

NOTES ON CHAP. XLVI.

Verse 1. *The word of the Lord—against the Gentiles*] This is a general title to the following collection of prophecies, written concerning different nations, which had less or more connexion with the Jews, either as *enemies*, *neighbours*, or *allies*.

They were not written at the same time; and though some of them bear dates, yet it would be difficult to give them any chronological arrangement. *Dahler's* mode of ascertaining the times of their delivery may be seen in the table in the *introduction*.

Verse 2. *Pharaoh-necho*] This was the person who defeated the army of Josiah, in which engagement Josiah received a mortal wound, of which he died, greatly regretted, soon after at *Megidda*. After this victory, he defeated the Babylonians, and took Carchemish: and, having fortified it, returned to his own country. *Nabopolassar* sent his son *Nebuchadnezzar* with an army against him, defeated him with immense slaughter near the river Euphrates, retook *Carchemish*, and subdued all the revolted provinces, according to the following prophecies.

Verse 3. *Order ye the buckler*] This is the call to the general armament of the people against the Chaldeans.

Verse 4. *Furbish the spears*] Cleanse, brighten, and sharpen them: from the Franco-Gallic *fourbir*, to polish, brighten.

Brigandines.] A coat of mail, especially that which was made *scale fashion*; one plate overlapping the other, like the scales of fish.

Verse 5. *Wherefore have I seen them dismayed*] What! such a numerous, formidable, and well-appointed army panic-struck! So that they have *turned back—fled apace*, and *looked not round*; while their *mighty ones*—their generals and commanders, striving to rally them, are *beaten down*.

Verse 6. *Let not the swift flee away*] Even the swiftest shall not be able to escape.

They shall—fall toward the north] By the *Euphrates*, which was northward of Judea. Here the Egyptian army was routed with great slaughter.

Verse 7. *Who is this that cometh up as a flood*] The vast concourse of people is here represented as a *river*: for instance, the Jordan, suddenly swollen with the rains in harvest, rolling its waters along, and overflowing the whole country. A fine image to represent the incursions of vast armies carrying all before them. Such was the army of Pharaoh-necho in its march to Carchemish.

Verse 9. *The Ethiopians*] Heb. *Cush*, *Phut*, and the *Ludim*. This army was composed of many nations. *Cush*, which we translate *Ethiopians*, almost invariably means the *Arabians*; and here, those *Arabs* that bordered on Egypt near the Red Sea. *Phut* pro-

A. M. cir. 3397. B. C. cir. 607. Ol. XLIII. 2. Tarquinii Prisci, R. Roman., cir. annum 10.

and let the mighty men come forth; [i] the Ethiopians and [k] the Libyans, that handle the shield; and the Lydians, [l] that handle *and* bend the bow.

10 For this *is* [m] the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and [n] the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts [o] hath a sacrifice in the north country by the river Euphrates.

11 [p] Go up into Gilead, and take balm, [q] O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* [r] thou [s] shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* [t] smite the land of Egypt.

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, [u] Stand fast, and prepare thee; for [v] the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He [w] made many to fall, yea, [x] one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the King, [y] whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O [z] thou daughter dwelling in Egypt, [a] furnish thyself [b] to go into captivity: for

[i] Heb. *Cush.*——[k] Heb. *Put.*——[l] Isa. lxvi. 19.——[m] Isa. xiii. 6; Joel i. 15; ii. 1.——[n] Deut. xxxii. 42; Isa. xxxiv. 6.——[o] Isa. xxxiv. 6; Zeph. i. 7; see Ezek. xxxix. 17.——[p] Chap. viii. 22; li. 8.——[q] Isa. xlvii. 1.——[r] Heb. *no cure* shall be *unto thee.* [s] Ezek. xxx. 21.

[t] Isa. xix. 1; chap. xliii. 10, 11; Ezek. xxix., xxx., xxxii. [u] Ver. 3, 4.——[v] Ver. 10.——[w] Heb. *multiplied the faller.*——[x] Lev. xxvi. 37.——[y] Isa. xlvii. 4; xlviii. 2; chap. xlviii. 15.——[z] See chap. xlviii. 18.——[a] Heb. *make thee instruments of captivity.* [b] Isa. xx. 4.

bably means the *Libyans*; for *Phut* settled in *Libya*, according to Josephus. *Phut* and *Cush* were two of the sons of *Ham*, and brothers to *Mitsraim*, the father of the Egyptians, Gen. x. 6; and the *Ludim* were descended from *Mitsraim*; see Gen. x. 13. *Bochart* contends that the *Ludim* were *Ethiopians*, and that they were famous for the *use of the bow*. *Phaleg*, lib. iv. 26.

Verse 10. *For this is the day of the Lord God of hosts*] The prophet represents this as a *mighty sacrifice*, where innumerable victims were slain.

Verse 11. *Go up into Gilead, and take balm*] An irony. Egypt is so completely enfeebled by this overthrow, that her political wound is utterly incurable. This figure is used with the more propriety here, as the Egyptians have been celebrated from the remotest antiquity for their *knowledge of medicine*.

Verse 12. *The nations have heard of thy shame*] Of thy disgrace, by this prodigious slaughter of thy troops.

Verse 13. *How Nebuchadrezzar—should come* and *smite the land of Egypt.*] See on chap. xliv. This was after Amasis had driven Pharaoh-necho into Upper Egypt. See chap. xliv. 30.

Verse 14. *Migdol*] Magdolum, a city of Lower Egypt. *Noph*, Memphis. *Tahpanhes*, Daphne. See before, chap. xliv. 1.

Round about thee.] The Phœnicians, Philistines, Ammonites, Moabites, and Edomites, all prostrated by the arms of the Chaldeans.

Verse 15. *They stood not, because the Lord did drive them.*] The Lord panic-struck them, and *drove* them back.

Verse 16. *One fell upon another*] In their terror and confusion ranks fell on ranks, and overturned each other.

Let us go again to our own people] Let us flee to our own country with all possible speed. These were the auxiliaries.

Verse 17. *They did cry there*] Dr. *Blayney* translates this cry thus:—

"O Pharaoh, king of Egypt,
A tumult hath frustrated the appointed meeting."

These allies sent their excuse to Pharaoh, that the disasters they had met with had prevented them from joining him as they had intended.

Verse 18. *As Tabor is among the mountains*] This mountain is situated in the plain of Esdraelon in Galilee, on the confines of the tribes of Zebulun and Issachar, Josh. xix. 22. It stood by itself, separated from all the other mountains by deep valleys, and is the highest of the whole.

And as Carmel by the sea] Carmel is a mountain on the coast of the Mediterranean Sea, on the southern frontier of the tribe of Asher. Were the Egyptians as distinguished for valour and strength as the mountains Tabor and Carmel are for height among the other mountains in their vicinity, they should not be able to stand the shock of the Chaldean army.

Verse 19. *Furnish thyself to go into captivity*] The thing is unavoidable: prepare for this calamity.

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair [c] heifer, *but* destruction cometh; it cometh [d] out of the north.

21 Also her hired men *are* in the midst of her like [e] fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because [f] the day of their calamity was come upon them, *and* the time of their visitation.

22 [g] The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall [h] cut down her forest, saith the LORD, though it cannot be searched; because they are more than [i] the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of [k] the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the [l] multitude [m] of [n] No, and Pharaoh, and Egypt, [o] with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

26 [p] And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and [q] afterward it shall be inhabited, as in the days of old, saith the LORD.

27 [r] But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make [s] a full end of thee, but correct thee in measure, yet will I [t] not leave thee wholly unpunished.

[c] So Hos. x. 11.—[d] Chap. i. 14; xlvii. 2; ver. 6, 10.—[e] Heb. *bullocks of the stall.*—[f] Psa. xxxvii. 13; chap. l. 27.—[g] See Isa. xxix. 4.—[h] Isa. x. 34.—[i] Judg. vi. 5.—[k] Chap. i. 15. [l] Or, *nourisher.*—[m] Heb. *Amon.*

[n] Ezek. xxx. 14, 15, 16; Nah. iii. 8.—[o] Chap. xliii. 12, 13; Ezek. xxx. 13.—[p] Chap. xliv. 30; Ezek. xxxii. 11.—[q] Ezek. xxix. 11, 13, 14.—[r] Isa. xli. 13, 14; xliii. 5; xliv. 2; chap. xxx. 10, 11.—[s] Chap. x. 24; xxx. 11.—[t] Or, *not utterly cut thee off.*

Verse 20. *Egypt* is like *a very fair heifer*] Fruitful and useful; but destruction cometh out of the north, from Chaldea. It may be that there is an allusion here to *Isis*, worshipped in Egypt under the form of a beautiful cow.

Verse 21. *Are fled away together*] Perhaps there is a reference here to the case of a cow stung with gnats. She runs hither and thither, not knowing where to go; so shall it be with this scattered people.

Verse 22. *The voice—shall go like a serpent*] See Isa. xxix. 4, and the note there.

Verse 23. *They shall cut down her forest*] Supposed to mean her cities, of which Egypt had no fewer than *one thousand* and *twenty*.

Verse 24. *The hand of the people of the north.*] The Chaldeans.

Verse 25. *The multitude of No*] אמון מנא *Amon minno*, the Amon of No, called by the Greeks Διόσπολις, or *Jupiter's city*. It was the famous *Thebes*, celebrated anciently for its hundred gates. *Amon* was the name by which the Egyptians called Jupiter, who had a famous temple at Thebes.

The word Pharaoh is twice repeated here; and Dr. *Dahler* thinks that one may design *Pharaoh Hophrah*, and the other *Amasis*, the new king.

Verse 26. *Afterward it shall be inhabited*] That is, within *forty years*, as Ezekiel had predicted, chap. xxix. 13.

Verse 27. *Fear not—my servant Jacob*] In the midst of wrath God remembers mercy. Though Judah shall be destroyed, Jerusalem taken, the temple burnt to the ground, and the people carried into captivity, yet the *nation* shall not be destroyed. A seed shall be preserved, out of which the nation shall revive.

Verse 28. *I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee*] The Jews still remain as a *distinct people*, while the *Assyrians*, *Chaldeans*, *Egyptians*, &c. are no more!

On this subject, I cannot withhold from my readers the following very judicious remarks of Bp. *Newton*, in his Dissertations on the Prophecies.

"The preservation of the Jews through so many ages, and the total destruction of their enemies, are wonderful events; and are made still more wonderful by being signified beforehand by the spirit of prophecy, as particularly in the passage before us. Their preservation is really one of the most illustrious acts of Divine Providence. They are dispersed among all nations, yet not confounded with any. The drops of rain which fall, nay the great rivers which flow into the ocean, are soon mingled with and lost in that immense body of waters. And the same, in all human probability, would have been the fate of the Jews; they would have been mingled and lost in the common mass of mankind: but, on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people; and yet they nowhere live according to their own laws, nowhere elect their own magistrates, nowhere enjoy

the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place; and that hath been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done; not only of those who have sent colonies into foreign countries, but even of those who have remained in their own country. The northern nations have come in swarms into the more southern parts of Europe: but where are they now to be discerned and distinguished? The Gauls went forth in great bodies to seek their fortune in foreign parts; but what traces or footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people who from time to time have settled there? In Spain, who can distinguish between the first possessors, the Spaniards, and the Goths and Moors, who conquered and kept possession of the country for some ages? In England, who can pretend to say certainly which families are derived from the ancient Britons, and which from the Romans, Saxons, Danes, and Normans? The most ancient and honourable pedigrees can be traced up only to a certain period; and beyond that there is nothing but conjecture and uncertainty, obscurity and ignorance. But the Jews can go up higher than any nation; they can even deduce their pedigree from the beginning of the world. They may not know from what particular tribe or family they are descended; but they know certainly that they all sprang from the stock of Abraham. And yet the contempt with which they have been treated, and the hardships they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce their original: but they profess it; they glory in it; and after so many wars, massacres, and persecutions, they still subsist; they are still very numerous. And what but a supernatural power could have preserved them in such a manner as no other nation upon earth has been preserved? Nor is the providence of God less remarkable in the destruction of their enemies, than in their own preservation. For, from the beginning, who have been the great enemies and oppressors of the Jewish nation, removed them from their own land, and compelled them into captivity and slavery? The Egyptians afflicted them much, and detained them in bondage several years. The Assyrians carried away captive the ten tribes of Israel; and the Babylonians, afterwards, the two remaining tribes of Judah and Benjamin. The Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them; and the Romans utterly dissolved the Jewish state, and dispersed the people so as that they have never been able to recover their city and country again. And where are now those great and famous monarchies, which in their turn subdued and oppressed the people of God? Are they not vanished as a dream; and not only their power, but their very names, lost in the earth? The Egyptians, Assyrians, and Babylonians were overthrown and entirely subjugated by the Persians; and the Persians, it is remarkable, were the restorers of the Jews as well as the destroyers of their enemies. The Syro-Macedonians were swallowed up by the Romans; and the Roman empire, great and powerful as it was, was broken into pieces by the incursions of the northern nations; while the Jews are subsisting as a distinct people at this day. And what a wonder of providence is it, that the vanquished should so many ages survive the victors; and the former be spread all over the world, while the latter are no more! Nay, not only nations have been punished for their cruelties to the Jews, but Divine vengeance has pursued even single persons who have been their persecutors and oppressors. The first-born of Pharaoh was destroyed; and he himself, with his host, drowned in the sea. Nebuchadnezzar was stricken with madness, and the crown was transferred from his family to strangers. Antiochus Epiphanes and Herod died in great agonies, with ulcers and vermin issuing from them. Flaccus, governor of Egypt, who barbarously plundered and oppressed the Jews of Alexandria, was afterwards banished and slain; and Caligula, who persecuted the Jews for refusing to do Divine honours to his statue, was murdered in the flower of his age, after a short and wicked reign. But where are now,—since they have absolutely rejected the Gospel, and been no longer the peculiar people of God,—where are now such visible manifestations of a Divine interposition in their favour? The Jews would do well to consider this point; for, rightly considered, it may be an effectual means of opening their eyes, and of turning them to Christ our Saviour." See Bp. *Newton* on the prophecies, dissert. viii. sect. 2. And see the notes on Ezekiel, where the calamities of these miserable people are largely detailed.

CHAPTER XLVII.

Among the nations doomed to suffer from the hostilities of Nebuchadnezzar are the Philistines, (see chap. xxv. 20.) *And the calamities predicted in this chapter befell them probably during the long siege of Tyre, when their country was desolated to prevent their giving Tyre or Sidon any assistance,* 1–5. *The whole of this chapter is remarkably elegant. The address to the sword of Jehovah, at the close of it, is particularly a very beautiful and bold personification,* 6, 7.

A. M. cir. 3387. B. C. cir. 617. Ol. cir. XL. 4. Anci Martii, R. Roman., cir. annum 24.

THE word of the LORD that came to Jeremiah the prophet [a] against the Philistines, [b] before that Pharaoh smote [c] Gaza.

2 Thus saith the LORD; Behold, [d] waters rise up [e] out of the north, and shall be an overflowing flood, and shall overflow the land, and [f] all that is therein; the city and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the [g] noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from [h] Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, [i] the remnant of [k] the country of [l] Caphtor.

A. M. cir. 3387. B. C. cir. 617. Ol. cir. XL. 4. Anci Martii, R. Roman., cir. annum 24.

5 [m] Baldness is come upon Gaza; [n] Ashkelon is cut off *with* the remnant of their valley: how long wilt thou [o] cut thyself?

6 O thou [p] sword of the LORD, how long *will it be* ere thou be quiet? [q] put up thyself into thy scabbard, rest, and be still.

7 [r] How can it be quiet, seeing the LORD hath [s] given it a charge against Ashkelon, and against the sea shore? there hath he [t] appointed it.

[a] Chap. xxv. 20; Ezek. xxv. 15, 16; Zeph. ii. 4, 5.——[b] Amos i. 6, 7, 8.——[c] Heb. *Azzah*.——[d] Isa. viii. 7; chap. xlvi. 7, 8.——[e] Chap. i. 14; xlvi. 20.——[f] Heb. *the fulness thereof*.——[g] Chap. viii. 16; Nah. iii. 2.——[h] Chap. xxv. 2.——[i] Ezek. xxv. 16; Amos i. 8; ix. 7.

[k] Heb. *the isle*.——[l] Gen. x. 14.——[m] Amos i. 7; Mic. i. 16; Zeph. ii. 4, 7; Zech. ix. 5.——[n] Chap. xxv. 20.——[o] Chap. xvi. 6; xli. 5; xlviii. 37.——[p] Deut. xxxii. 41; Ezek. xxi. 3, 4, 5.——[q] Heb. *gather thyself*.——[r] Heb. *how canst thou?*——[s] Ezek. xiv. 17.——[t] Mic. vi. 9.

NOTES ON CHAP. XLVII.

Verse 1. *The word of the Lord—against the Philistines*] The *date* of this prophecy cannot be easily ascertained. Dr. *Blayney* thinks it was delivered about the *fourth year* of *Zedekiah*, while *Dahler* assigns it some time in the reign of *Josiah*.

Before that Pharaoh smote Gaza.] We have no historical relation of any Egyptian king smiting Gaza. It was no doubt smitten by some of them; but *when*, and by *whom*, does not appear either from sacred or profane history.

Verse 2. *Waters rise up out of the north*] *Waters* is a common prophetic image for a *multitude of people*. The *north* here, as in other places of this prophecy, means *Chaldea*.

Verse 3. *The stamping of the hoofs*] At the *galloping sound*,—

Quadrupedante putrem sonitu quatit ungula campum,

is a line of *Virgil*, (Æn. viii. 596,) much celebrated; and quoted here by *Blayney*, where the galloping sound of the horses' hoofs is *heard*. In the *stamping* of the *horses*, the *rushing* of the *chariots*, and the *rumbling* of the *wheels*, our translators intended to convey the *sense* by the *sound* of the words; and they have not been unsuccessful. Their translation of the original is at the same time sufficiently literal.

The fathers shall not look back] Though their children are left behind, they have neither *strength* nor *courage* to go back to bring them off.

Verse 4. *To spoil all the Philistines*] These people, of whom there were *five seignories*, occupied the coast of the Mediterranean Sea, to the south of the Phœnicians.

Tyrus and Zidon] Places sufficiently remarkable both in the Old and New Testament, and in profane history. They belonged to the Phœnicians; and at this time were depending on the succour of their allies, the Philistines. But their expectation was cut off.

The remnant of the country of Caphtor.] *Crete*, or *Cyprus*. Some think it was a district along the coast of the Mediterranean, belonging to the Philistines; others, that the *Cappadocians* are meant.

Verse 5. *Baldness is come upon Gaza*] They have *cut off their hair* in token of deep sorrow and distress.

Ashkelon is cut off] Or *put to silence*; another mark of the deepest sorrow. Ashkelon was one of the *five seignories* of the Philistines, *Gaza* was another.

The remnant of their valley] Or *plain*; for the whole land of the Philistines was a *vast plain*, which extended along the coast of the Mediterranean Sea from Phœnicia to the frontiers of Egypt. The whole of this plain, the territory of the Philistines, shall be desolated.

Verse 6. *O thou sword of the Lord*] This is a most grand prosopopœia—a dialogue between the sword of the Lord and the prophet. Nothing can be imagined more sublime.

Put up thyself into thy scabbard, rest, and be still.] Shed no more blood, destroy no more lives, erase no more cities, desolate no more countries. *Rest:*—hast thou not been long enough at this work of judgment? *O be still:*—let wars and desolations cease for ever.

Verse 7. *How can it be quiet*] This is the *answer* of the *Sword*. I am the officer of God's judgments, and he has given me a commission against Ashkelon, and against the sea shore; all the coast where the Philistines have their territories. The measure of their iniquities is full; and these God hath appointed this sword to ravage. The Philistines were ever the implacable enemies of the Jews, and the basest and worst of all idolaters. On these accounts the sword of the Lord had its commission against them; and it did its office most fearfully and effectually by the hand of the Chaldeans.

CHAPTER XLVIII.

The following prophecy concerning the Moabites is supposed to have had its accomplishment during the long siege of Tyre in the reign of Nebuchadnezzar. The whole of this chapter is poetry of the first order. The distress of the cities of Moab, with which it opens, is finely described. The cries of one ruined city resound to those of another, 1–3. The doleful helpless cry of the children is heard, 4; the highways, on either hand, resound with the voice of weeping, 5; and the few that remain resemble a blasted tree in the wide howling waste, 6. Chemosh, the chief god of the Moabites, and the capital figure in the triumph, is represented as carried off in chains, with all his trumpery of priests and officers, 7. The desolation of the country shall be so general and sudden that, by a strong figure, it is intimated that there shall be no possibility of escape, except it be in the speediest flight, 8, 9. And some idea may be formed of the dreadful wickedness of this people from the consideration that the prophet, under the immediate inspiration of the Almighty, pronounces a curse on those who do the work of the Lord negligently, in not proceeding to their utter extermination, 10. The subject is then diversified by an elegant and well-supported comparison, importing that the Moabites increased in insolence and pride in proportion to the duration of their prosperity, 11; but this prosperity is declared to be nearly at an end; the destroyer is already commissioned against Moab, and his neighbours called to sing the usual lamentation at his funeral, 13–18. The prophet then represents some of the women of Aroer and Ammon, (the extreme borders of Moab,) standing in the highways, and asking the fugitives of Moab, What intelligence? They inform him of the complete discomfiture of Moab, 19–24, and of the total annihilation of its political existence, 25. The Divine judgments about to fall upon Moab are farther represented under the expressive metaphor of a cup of intoxicating liquor, by which he should become an object of derision because of his intolerable pride, his magnifying himself against Jehovah, and his great contempt for the children of Israel in the day of their calamity, 26, 27. The prophet then points out the great distress of Moab by a variety of striking figures, viz., by the failure of the customary rejoicings at the end of harvest, by the mournful sort of music used at funerals, by the signs which were expressive among the ancients of deep mourning, as shaving the head, clipping the beard, cutting the flesh, and wearing sackcloth; and by the methods of catching wild beasts in toils, and by the terror and pitfall, 28–46. In the close of the chapter it is intimated that a remnant shall be preserved from this general calamity whose descendants shall be prosperous in the latter days, 47.

A. M. cir. 3420. B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci, R. Roman., cir. annum 33.

AGAINST [a] Moab thus saith the LORD of hosts, the God of Israel; Wo unto [b] Nebo! for it is spoiled: [c] Kiriathaim is confounded *and* taken: [d] Misgab is confounded and dismayed.

2 [e] *There shall be* no more praise of Moab: in [f] Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt [g] be cut down, O Madmen; the sword shall [h] pursue thee.

3 [i] A voice of crying *shall be* from Horonaim, spoiling and great destruction.

A. M. cir. 3420. B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci, R. Roman., cir. annum 33.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 [k] For in the going up of Luhith [l] continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 [m] Flee, save your lives, and be like [n] the [o] heath in the wilderness.

[a] Isa. xv., xvi; chap. xxv. 21; xxvii. 3; Ezek. xxv. 9; Amos ii. 1, 2. — [b] Num. xxxii, 38; xxxiii. 47; Isa. xv. 2. — [c] Num. xxxii. 37. — [d] Or, *The high place.* — [e] Isa. xvi. 14. — [f] Isa. xv. 4.

[g] Or, *be brought to silence*; Isa. xv. 1. — [h] Heb. *go after thee.* [i] Ver. 5. — [k] Isa. xv. 5. — [l] Heb. *weeping with weeping.* [m] Chap. li. 6. — [n] Or, *a naked tree.* — [o] Chap. xvii. 6.

NOTES ON CHAP. XLVIII.

Verse 1. *Against Moab*] This was delivered some time after the destruction of Jerusalem. The Moabites were in the neighbourhood of the Ammonites, and whatever evils fell on the one would naturally involve the other. See Isa. xv. and xvi. on this same subject.

Wo unto Nebo! for it is spoiled] This was a city in the tribe of Reuben, afterwards possessed by the Moabites. It probably had its name from *Nebo*, one of the principal idols of the Moabites.

Kiriathaim] Another city of the Moabites.

Misgab is confounded] There is no place of this name known; and therefore several learned men translate המשגב *hammisgab*, literally, *The high tower*, or *fortress*, which may apply to *Kiriathaim*, or any other high and well-fortified place.

Verse 2. *No more praise of Moab*] "The glory of Moab, that it had never been conquered," (*Dahler*,) is now at an end. Dr. *Blayney* translates:—

"Moab shall have no more glorying in Heshbon;
They have devised evil against her (saying.)"

And this most certainly is the best translation of the original. He has marked also a double *paronomasia* in this and the next verse, a figure in which the prophets delight; בחשבון חשבו *becheshbon chashebu*, "in Cheshbon they have devised," and מדמן תדמי *madmen tiddommi*, "Madmena, thou shalt be dumb."

Verse 3. *Horonaim*] Another city of Moab, near to Luhith. At this latter place the *hill country* of Moab commenced "It is a place," says *Dahler*, "situated upon a height between *Areopolis* and *Zoar*."

A. M. cir. 3420. B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci, R. Roman., cir. annum 33.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and [p] Chemosh shall go forth into captivity *with* his [q] priests and his princes together.

8 And [r] the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 [s] Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [t] Cursed *be* he that doeth the work of the LORD [u] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he [v] hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste [w] remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

A. M. cir. 3420. B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci, R. Roman., cir. annum 33.

13 And Moab shall be ashamed of [x] Chemosh, as the house of Israel [y] was ashamed of [z] Beth-el their confidence.

14 How say ye, [a] We *are* mighty and strong men for the war?

15 [b] Moab is spoiled, and gone up *out of* her cities, and [c] his chosen young men are [d] gone down to the slaughter, saith [e] the King, whose name *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, [f] How is the strong staff broken, *and* the beautiful rod!

18 [g] Thou daughter that dost inhabit [h] Dibon, come down from *thy* glory, and sit in thirst; for [i] the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

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[p] Num. xxi. 29; Judg. xi. 24; see Isa. xlvi. 1, 2; chap. xlix. 12.——[q] Chap. xlix. 3.——[r] Chap. vi. 26; ver. 18.——[s] Psa. lv. 6; ver. 28.——[t] See Judg. v. 23; 1 Sam. xv. 3, 9; 1 Kings xx. 42.——[u] Or, *negligently*.——[v] Zeph. i. 12.——[w] Heb. *stood*.

[x] Judg. xi. 24; 1 Kings xi. 7.——[y] Hos. x. 6.——[z] 1 Kings xii. 29.——[a] Isa. xvi. 6.——[b] Ver. 8, 9, 18.——[c] Heb. *the choice of*.
[d] Chap. l. 27.——[e] Chap. xlvi. 18; li. 57.——[f] See Isa. ix. 4; xiv. 4, 5.——[g] Isa. xlvii. 1; chap. xlvi. 19.——[h] Num. xxi. 30; Isa. xv. 2.——[i] Ver. 8.

Verse 6. *Flee, save your lives*] The enemy is in full pursuit of you.

Be like the heath] כערוער *caaroer*, "like Aroer;" which some take for a *city*, others for a *blasted* or *withered tree*. It is supposed that a place of this name lay towards the north, in the land of the Ammonites, on a branch of the river Jabbok; surrounded by *deserts*. Save yourselves by getting into the wilderness, where the pursuing foe will scarcely think it worth his while to follow you, as the wilderness itself must soon destroy you.

Verse 7. *Chemosh shall go forth into captivity*] The grand national idol of the Moabites, Num. xxi. 29; Judg. xi. 24. Ancient idolaters used to take their gods with them to the field of battle. This was probably in imitation of the Israelites, who took the *ark* with them in such cases.

Verse 9. *Give wings unto Moab*] There is no hope in resistance, and to escape requires the *speediest* flight. I cannot conceive how *Dahler* came to translate thus: Tirez Moab par les chevaux, "Drag Moab away by the hair of the head."

Verse 10. *Cursed* be *he that doeth the work of the Lord deceitfully*] Moab is doomed to destruction, and the Lord pronounces a curse on their enemies if they do not proceed to utter extirpation. God is the Author of life, and has a sovereign right to dispose of it as he pleases; and these had forfeited theirs long ago by their idolatry and other crimes.

Verse 11. *Moab hath been at ease*] The metaphor here is taken from the mode of preserving wines. They let them rest upon their lees for a considerable time, as this improves them both in strength and flavour; and when this is sufficiently done, they rack, or pour them off into other vessels. Moab had been very little molested by war since he was a nation; he had never gone out of his own land. Though some had been carried away by Shalmaneser forty years before this, he has had neither wars nor captivity.

Therefore his taste remained in him] Still carrying on the allusion to the curing of wines; by resting long upon the *lees*, the *taste* and *smell* are both improved. See the note on Isa. xxv. 6.

Verse 12. *I will send unto him wanderers, that shall cause him to wander*] Dr. *Blayney* renders צעים *tsaim*, *tilters*; those who elevate one end of the wine cask when nearly run out, that the remains of the liquor may be the more effectually drawn off at the cock. And this seems to be well supported by the following words,—

And shall empty his vessels] I will send such as will carry the whole nation into captivity.

Verse 13. *Beth-el their confidence.*] Alluding to the golden calves which Jeroboam had there set up, and commanded all the Israelites to worship.

Verse 17. *How is the strong staff broken*] The *sceptre*. The sovereignty of Moab is destroyed.

Verse 18. *That dost inhabit Dibon*] This was anciently a city of the Reubenites, afterwards inhabited by the Moabites, about two leagues north of the river Arnon, and about six to the east of the Dead Sea.—*Dahler*.

A. M. cir. 3420. B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci, R. Roman., cir. annum 33.

19 O [k] inhabitant of [l] Aroer, [m] stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: [n] howl and cry; tell ye it in [o] Arnon, that Moab is spoiled,

21 And judgment is come upon [p] the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon [q] Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 [r] The horn of Moab is cut off, and his [s] arm is broken, saith the LORD.

26 [t] Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For [u] was not Israel a derision unto thee? [v] was he found among thieves? for since thou spakest of him, thou [w] skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and [x] dwell in the rock, and be like [y] the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the [z] pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; [a] his [b] lies shall not so effect *it*.

A. M. cir. 3420 B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci R. Roman., cir. annum 33.

31 Therefore [c] will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 [d] O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And [e] joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 [f] From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, [g] from Zoar *even* unto Horonaim, *as* a heifer of three years old: for the waters also of Nimrim shall be [h] desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, [i] him that offereth in the high places, and him that burneth incense to his gods

36 Therefore [k] mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because [l] the riches *that* he hath gotten are perished

37 For [m] every head *shall be* bald, and every beard [n] clipped: upon all the hands *shall be* cuttings, and [o] upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the

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[k] Heb. *inhabitress.*——[l] Deut. ii. 36.——[m] 1 Sam. iv. 13, 16.
[n] Isa. xiv. 7.——[o] See Num. xxi. 13.——[p] Ver. 8.——[q] Ver. 41. Amos ii. 2.——[r] Psa. lxxv. 10.——[s] See Ezek. xxx. 21.——[t] Ch. xxv. 15, 27.——[u] Zeph. ii. 8.——[v] See chap. ii. 26.——[w] Or, *movedst thyself.*——[x] Psa. lv. 6, 7; ver. 9.——[y] Cant. ii. 14.
[z] Isa. xvi. 6, &c.——[a] Isa. xvi. 6; chap. l. 36.

[b] Or, *those on whom he stayeth* (Heb. *his bars*) *do not right.*
[c] Isa. xv. 2; xvi. 7, 11.——[d] Isa. xvi. 8, 9.——[e] Isa. xvi. 10; Joel i. 12.——[f] Isa. xv. 4, 5, 6.——[g] Isa. xv. 5, 6; ver. 5.
[h] Heb. *desolations.*——[i] Isa. xv. 2; xvi. 12.——[k] Isa. xv. 5; xvi. 11.——[l] Isa. xv. 7.——[m] Isa. xv. 2, 3; chap. xlviii. 5.——[n] Heb. *diminished.*——[o] Gen. xxxvii. 34.

Verse 19. *O inhabitant of Aroer*] See the note on ver. 6. This place, being at a greater distance, is counselled to watch for its own safety, and inquire of every passenger, *What is done?* that it may know when to pack up and be gone.

Verse 20. *Tell ye it in Arnon*] Apprize the inhabitants there that the territories of Moab are invaded, and the country about to be destroyed, that they may provide for their own safety.

Verse 21. *Upon Holon, &c.*] All these were cities of the Moabites, but several of them are mentioned in no other place.

Verse 25. *The horn of Moab is cut off, and his arm is broken*] His political and physical powers are no more.

Verse 27. *Was not Israel a derision unto thee*] Didst thou not mock my people, and say their God was no better than the gods of other nations? See Ezek. xxv. 8.

Was he found among thieves?] Did the Israelites come to *rob* and *plunder* you? Why then mock them, and rejoice at their desolation, when their enemies prevailed over them? This the Lord particularly resents.

Verse 28. *Dwell in the rock*] Go to the most inaccessible places in the mountains.

The hole's mouth.] And into the most secret caves and holes of the earth.

Verse 29. *The pride of Moab*] See on Isa. xvi. 1.

Verse 32. *O vine of Sibmah*] See on Isa. xvi. 8.

Verse 34. *As a heifer of three years old*] Which runs lowing from place to place in search of her calf, which is lost or taken from her.

Verse 37. *For every head* shall be *bald*] These, as

A. M. cir. 3420. B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci, R. Roman., cir. annum 33.

streets thereof: for I have broken Moab like [p] a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the [q] back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, [r] he shall fly as an eagle, and shall [s] spread his wings over Moab.

41 [t] Kerioth [u] is taken, and the strong holds are surprised, and [v] the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed [w] from *being* a people, because he hath magnified *himself* against the LORD.

43 [x] Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

A. M. cir. 3420. B. C. cir. 584. Ol. XLIX. 1. Tarquinii Prisci R. Roman., cir. annum 33.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for [y] I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but [z] a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and [a] shall devour the corner of Moab, and the crown of the head of the [b] tumultuous ones.

46 [c] Wo be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken [d] captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab [e] in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

[p] Chap. xxii. 28.——[q] Heb. *neck*.——[r] Deut. xxviii. 49; chap. xlix. 22; Dan. vii. 4; Hos. viii. 1; Hab. i. 8.——[s] Isa. viii. 8.——[t] Ver. 24.——[u] Or, *The cities*.——[v] Isa. xiii. 8; xxi. 3; chap. xxx. 6; xlix. 22, 24; l. 43; li. 30; Mic. iv. 9.

[w] Psa. lxxxiii. 4; Isa. vii. 8.——[x] Isa. xxiv. 17, 18.——[y] See chap. xi. 23.——[z] Num. xxi. 28.——[a] Num. xxiv. 17.——[b] Heb *children of noise*.——[c] Num. xxi. 29.——[d] Heb. *in captivity*.——[e] Chap. xlix. 6, 39.

we have seen before, were signs of the deepest distress and desolation.

Verse 40. *He shall fly as an eagle*] The enemy will pounce upon him, carry him off, and tear him to pieces.

Verse 42. *Moab shall be destroyed from* being *a people*] They shall not have a king or *civil governor*: and I doubt whether there be any evidence that they were ever reinstated in their *national character*. They were captivated by the Chaldeans; and probably many returned with the Jews on the edict of Cyrus: but as to their being an *independent nation* after this, where is the positive proof!

Verse 43. *Fear, and the pit, and the snare*] See the note on Isa. xxiv. 17, 18.

Verse 45. *They that fled stood under the shadow of Heshbon*] Heshbon being a fortified place, they who were worsted in the fight fled to it, and rallied under its walls; but, instead of safety, they found themselves disappointed, betrayed, and ruined. See ver. 2, and the note there.

But a fire shall come forth out of Heshbon] Jeremiah has borrowed this part of his discourse from an ancient poet quoted by Moses, Num. xxi. 28; where see the notes.

The crown of the head] The choicest persons of the whole nation.

Verse 46. *The people of Chemosh*] The Moabites, who worshipped *Chemosh* as their supreme god.

Verse 47. *Will I bring again the captivity of Moab in the latter days*] I have already expressed doubts (see ver. 42) whether the Moabites were ever restored to their national distinction. The expressions in this chapter, relative to their total destruction as a people, are so strong and so frequent, that they leave little room for a limited interpretation. That many of them returned on the edict of Cyrus, by virtue of which the Jews were restored, I doubt not; but neither the *Ammonites*, *Moabites*, *Philistines*, nor even the *Jews* themselves, were ever restored to their national consequence. Perhaps the restoration spoken of here, which was to take place in the *latter days*, may mean the conversion of these people, in their existing remnants, to the faith of the Gospel. Several judicious interpreters are of this opinion. The Moabites were partially restored; but never, as far as I have been able to learn, to their national consequence. Their conversion to the Christian faith must be the main end designed by this prophecy.

CHAPTER XLIX.

This chapter is a collection of prophecies relating to several nations in the neighbourhood of Judea; and, like those preceding, are supposed to have been fulfilled by the ministry of Nebuchadnezzar during the thirteen years' siege of Tyre. The chapter opens with a prophecy concerning the Ammonites, whose chief city, Rabbah, shall be destroyed; and Malcom, the supreme divinity of the people, with all his retinue of priests and officers, carried into captivity, 1–5. Promise that the Ammonites shall be restored to their liberty, 6. Prophecy against the Edomites, (very like that most dreadful one in the thirty-fourth chapter of Isaiah against the same people,) who shall be utterly exterminated, after the similitude of Sodom and

Gomorrah, 7–22. *Prophecy against Damascus*, 23–27; *and against Kedar*, 28, 29. *Utter desolation of the kingdoms of Hazor foretold*, 30–33. *The polity of the Elamites shall be completely dissolved, and the people dispersed throughout the nations*, 34–38. *The Elamites shall be delivered from their captivity in the latter days*, 39. *It will be proper here to observe that these predictions should not be so explained as if they admitted of merely a private interpretation; for, as Bishop Lowth remarks upon Isaiah's prophecy concerning the Idumeans, "by a figure very common in the prophetical writings, any city or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general;" therefore, it is under the Gospel dispensation that these prophecies shall be accomplished to their fullest extent upon all the antichristian nations that have sinned after the* similitude *of the ancient enemies of the people of God under the Mosaic economy.*

A. M. cir. 3421. B. C. cir. 583. Ol. XLIX. 2. Tarquinii Prisci, R. Roman., cir. annum 34.

[a] CONCERNING [b] the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth [c] their king inherit [d] Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in [e] Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, [f] gird you with sackcloth; lament, and run to and fro by the hedges; for [g] their king shall go into captivity, *and* his [h] priests and his princes together.

4 Wherefore gloriest thou in the valleys, [i] thy flowing valley, O [k] backsliding daughter? that trusted in her treasures, [l] *saying*, Who shall come unto me?

A. M. cir. 3421. B. C. cir. 583. Ol. XLIX. 2. Tarquinii Prisci, R. Roman., cir. annum 34.

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And [m] afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 [n] Concerning Edom, thus saith the LORD of hosts; [o] *Is* wisdom no more in Teman? [p] is counsel perished from the prudent? is their wisdom vanished?

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

8 [q] Flee ye, [r] turn back, dwell deep, O inhabitants of [s] Dedan; for I will bring the cala-

[a] Or, *Against.*——[b] Ezek. xxi. 28; xxv. 2; Amos i. 13; Zeph. ii. 8, 9.——[c] Or, *Malcom.*——[d] Amos i. 13.——[e] Ezek. xxv. 5; Amos i. 14.——[f] Isa. xxxii. 11; chap. iv. 8; vi. 26.——[g] Or, *Melcom*; 1 Kings xi. 5 33.——[h] Chap. xlviii. 7; Amos i. 15.

[i] Or, *thy valley floweth away.*——[k] Chap. iii. 14; vii. 24. [l] Chap. xxi. 13.——[m] So ver. 39; chap. xlviii. 47.——[n] Ezek. xxv. 12; Amos i. 11.——[o] Obad. 8.——[p] See Isa. xix. 11.——[q] Ver. 30.——[r] Or, *they are turned back.*——[s] Chap. xxv. 23.

NOTES ON CHAP. XLIX.

Verse 1. CONCERNING THE AMMONITES] This prophetic discourse was also delivered *after* the capture of Jerusalem.

Hath Israel no sons?—no heir?] The Ammonites, it appears, took advantage of the depressed state of Israel, and invaded their territories in the tribe of Gad, hoping to make them their own for ever. But the prophet intimates that God will preserve the descendants of Israel, and will bring them back to their forfeited inheritances.

Why then *doth their king*] מלכם *Malcom* or *Milcom*, the chief idol of the Ammonites. That the idol *Milcom* is here meant is sufficiently evident from ver. 3, where it is said: "Milcom (not *their king*) shall go into captivity; his PRIESTS and his princes together." *Milcom* is also called *Molech*. *Malcom* is put here for the *Ammonites*, as the *people of Chemosh* in the preceding chapter are put for the *Moabites* in general.

Verse 3. *Run to and fro by the hedges*] It is supposed that this may refer to the women making lamentations for the dead, that were in general buried by the walls of their *gardens*; but others think that it refers to the *smaller cities* or *villages*, called here the *daughters of Rabbah*, the metropolis; the inhabitants of which are exhorted to seek safety somewhere else, as none can be expected from them, now that the enemy is at hand.

Verse 4. *Wherefore gloriest thou*] Though thy valleys be fruitful, yet glory not in them. Though thou have much political and military power, do not trust in them, nor in the multitude of thy cities; a stronger than thou is coming against thee.

Verse 6. *Afterward I will bring again*] The *Ammonites* are supposed to have returned with the Moabites and Israelites, on permission given by the edict of Cyrus.

Verse 7. CONCERNING EDOM] This is a new and separate discourse.

Teman] A part of Idumea, put here for the whole country.

Verse 8. *Dwell deep*] An allusion to the custom of the Arabs, who, when about to be attacked by a powerful foe, strike their tents, pack up their utensils, lade their camels, which they can do in *a couple of hours*, and set off to the great desert, and so *bury themselves in it* that no enemy either will or can pursue, as it is the Arabs alone that know the deserts, and can find *water* and *provender* for their support.

Dedan] Was a city of Idumea, not far from Teman

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

mity of Esau upon him, the time *that* I will visit him.

9 If [t] grape-gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy [u] till they have enough.

10 [v] But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and [w] he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, [x] they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For [y] I have sworn by myself, saith the LORD, that [z] Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a [a] rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: [b] though thou shouldest make thy [c] nest as high as the eagle, [d] I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: [e] every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 [f] As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 [g] Behold, he shall come up like a lion from [h] the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man*, *that* I may appoint over her? for [i] who *is* like me? and who will [k] appoint me the time? and [l] who *is* that shepherd that will stand before me?

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[t] Obad. 5.——[u] Heb. *their sufficiency*.——[v] Mal. i. 3.——[w] Isa. xvii. 14.——[x] Chap. xxv. 29; Obad. 15.——[y] Gen. xxii. 16; Isa. xlv. 23; Amos vi. 8.——[z] Isa. xxxiv. 6; lxiii. 1.——[a] Obad. 1, 2, 3.——[b] Obad. 4.

[c] Job xxxix. 27.——[d] Amos ix. 2.——[e] Chap. xviii. 16; l. 13.
[f] Gen. xix. 25; Deut. xxix. 23; chap. l. 40; Amos iv. 11.
[g] Chap. l. 44, &c.——[h] Chap. xii. 5.——[i] Exod. xv. 11.——[k] Or, *convent me in judgment*.——[l] Job xli. 10.

Verse 9. *If grape-gatherers*] Both in vintage and harvest every grape and every stalk are not gathered; hence the gleaners get something for their pains: but your enemies shall not leave one of you behind; all shall be carried into captivity.

Verse 10. *I have made Esau bare*] I have stripped him of all defence, and have discovered his hiding-places to his enemies.

Verse 11. *Leave thy fatherless children*] The connexion of this with the context is not easy to be discerned; but, as a general maxim, it is of great importance. *Widows* and *orphans* are the peculiar care of God. He is as the best of fathers to the one, and the most loving of husbands to the other. Even the widows and orphans of Esau, who escape the general destruction, shall be taken care of by the Lord.

Verse 12. *Art thou he that shall altogether go unpunished?*] A similar form of speech appears, chap. xxv. 29. Others, less wicked than thou, have been punished; and canst *thou* expect to escape? Thou shalt not escape.

Verse 13. *Bozrah shall become a desolation*] *Bozrah*, a city of Idumea, is here put for the whole country.

Verse 14. *I have heard a rumour*] The Lord has revealed to me what he is about to do to the Edomites.

An ambassador is sent] I believe this means only that God has given *permission*, and has *stirred up* the hearts of these nations to go against those whom he has doomed to destruction.

Verse 16. *O thou that dwellest*] All *Idumea* is full of *mountains* and *rocks*, and these rocks and mountains full of caves, where, in time of great heats, and in time of war, the people take shelter.

Verse 18. *As in the overthrow of Sodom*] The destruction of Sodom and Gomorrah and the neighbouring cities was so terrible, that, when God denounces judgments against incorrigible sinners, he tells them they shall be like Sodom and Gomorrah.

No man shall abide there] It shall be so desolate as not to be habitable. Travellers may lodge on the ground for a night; but it cannot become a permanent dwelling.

Verse 19. *Behold, he shall come up like a lion*] See the note on chap. xii. 5. The similitude used here is well illustrated by Dr. *Blayney*: "When I shall occasion a like commotion in her (Idumea) as a fierce and strong lion may be supposed to do in the sheepfolds, then I will cause him (the man of whom it is said in the preceding verse that he should not dwell in it) to run away from her as the affrighted shepherds and their flocks run from the lion."

A chosen man] Nebuchadnezzar. That is, God has *chosen* this man, and given him a commission against Idumea.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

20 [m] Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 [n] The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the [o] Red Sea.

22 Behold, [p] he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

23 [q] Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they [r] are faint-hearted; [s] *there is* sorrow [t] on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her:* [u] anguish and sorrows have taken her, as a woman in travail.

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

25 How is [v] the city of praise not left, the city of my joy!

26 [w] Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [x] fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

A. M. cir. 3403. B. C. cir. 601. Ol. XLIV. 4. Tarquinii Prisci, R. Roman., cir. annum 16.

28 [y] Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil [z] the men of the east.

29 Their [a] tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels, and they shall cry unto them, [b] Fear *is* on every side.

30 [c] Flee, [d] get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken coun-

[m] Chap. l. 45.——[n] Chap. l. 46.——[o] Heb. *weedy sea.*——[p] Ch. iv. 13; xlviii. 40, 41.——[q] Isa. xvii. 1; xxxvii. 13; Amos i. 3; Zeph. ix. 1, 2.——[r] Heb. *melted.*——[s] Isa. lvii. 20.——[t] Or, *as on the sea.*

[u] Isa. xiii. 8; chap. iv. 31; vi. 24; xxx. 6; xlviii. 41; ver. 22 [v] Chap. xxxiii. 9; li. 41.——[w] Chap. l. 30; li. 4.——[x] Amos i. 4. [y] Isa. xxi. 13.——[z] Judg. vi. 5; Job i. 3.——[a] Psa. cxx. 5. [b] Chap. vi. 25; xlvi. 5.——[c] Ver. 8.——[d] Heb. *flit greatly.*

Verse 20. *The inhabitants of Teman*] Taken here for the whole of Idumea. These are a kind of synonyms which prevent monotony, and give variety to the poet's versification.

Surely the least of the flock shall draw them out] They shall be like timid sheep; the weakest foe shall overcome them.

Verse 21. *The earth is moved*] The whole state is represented here as a *vast building* suddenly thrown down, so as to cause the earth to tremble, and the noise to be heard at a great distance.

Verse 22. *He shall come up and fly as the eagle*] Nebuchadnezzar. See chap. xlviii. 40.

Verse 23. CONCERNING DAMASCUS.] This is the *head* or *title* of another prophecy. *Damascus* was one of the principal cities of Syria. It was taken by David, 2 Sam. viii. 6, was retaken in the reign of Solomon, 1 Kings xi. 24, &c., and regained its independence. Its kings were often at war with the ten tribes, and once it joined with them for the destruction of Judah. To defend himself against these powerful enemies Ahaz made a league with the king of Assyria, who besieged Damascus, took, and demolished it. From that time we hear nothing of Damascus till we meet with it in this prophecy. It appears to have been rebuilt and restored to some consequence. It made an obstinate resistance to Nebuchadnezzar; but was at last taken and sacked by him. At present it is both a large and populous city, with considerable commerce.

Hamath is confounded] This is a city of Syria, on the *Orontes*. The Greeks called it *Epiphania*.

Arpad] Not far from Damascus.

Sorrow on the sea] They are like the troubled sea, that cannot rest.

Verse 25. *How is the city of praise not left*] Damascus is so ruined that she can no more be called a *praiseworthy* or *happy city*.

Verse 27. *The palaces of Ben-hadad.*] Damascus was a seat of the Syrian kings, and *Ben-hadad* was a name common to several of its kings.

Verse 28. CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR] This is the *title* of another new prophecy.

Kedar was the name of one of the sons of Ishmael (Gen. xxv. 13) who settled in Arabia, and who gave name to a powerful tribe of Arabs who used to traffic with the Tyrians in cattle. It appears from this prophecy that Nebuchadnezzar got a commission to go against and reduce them to great misery.

Verse 29. *Their tents and their flocks*] This description of *property* shows that they were *Scenite* or *Nomad Arabs*; persons who dwell in *tents*, and whose principal property was *cattle*, especially *camels*, of the whole of which they were plundered by the Chaldeans.

Verse 30. *Dwell deep*] Retire into the depths of the *desert*. See on ver. 8.

Inhabitants of Hazor] I cannot find this place. It was no doubt in Arabia, and a place of considerable importance; but it is now no more.

A. M. cir. 3403. B. C. cir. 601. Ol. XLIV. 4. Tarquinii Prisci, R. Romani, cir. annum 16.

sel against you, and hath conceived a purpose against you.

31 Arise, get you up unto [c] the [f] wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [g] dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil; and I will [h] scatter into all winds [i] them *that are* [k] in the utmost corners, and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor [l] shall be a dwelling for dragons, *and* a desolation for ever: [m] there shall no man abide there, nor *any* son of man dwell in it.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

34 The word of the LORD that came to Jeremiah the prophet against [n] Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break [o] the bow of Elam, the chief of their might.

A. M. cir. 3406. B. C. cir. 598. Ol. cir. XLV. 3. Tarquinii Prisci, R. Roman., cir. annum 19.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and [p] will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; [q] and I will send the sword after them, till I have consumed them:

38 And I will [r] set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass [s] in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

[c] Ezek. xxxviii. 11.——[f] Or, *that is at ease*.——[g] Num. xxiii. 9; Deut. xxxiii. 28; Mic. vii. 14.——[h] Ezek. v. 10; ver. 36.——[i] Chap. ix. 26; xxv. 23.——[k] Heb. *cut off into corners*, or *that have the corners* of their hair *polled*.——[l] Chap. ix. 11; x. 22; Mal. i. 3.

[m] Ver. 18.——[n] Chap. xxv. 25.——[o] See Isa. xxii. 6.——[p] Ver. 32.——[q] Chap. ix. 16; xlviii. 2.——[r] See chap. xliii. 10.——[s] Ch xlviii. 47; ver. 6.

Verse 31. *The wealthy nation*] גוי שלו *goi shelev*, "the peaceable nation"—

Have neither gates nor bars] The Arabs, who had nothing but their tents; no cities, nor even *permanent villages*.

Verse 32. *The utmost corners*] Even in these utmost inaccessible recesses the sword and pillage shall reach them. "'The utmost corners;' insulated coasts; the peninsula of Arabia."—*Blayney*.

Verse 33. *Hazor shall be a dwelling for dragons*] Shall be turned into a *wilderness*.

A desolation for ever] Never to be repeopled.

There shall no man abide there] It may occasionally be *visited*, but never made a permanent abode.

Verse 34. THE WORD—AGAINST ELAM] Another new head of prophecy. As this was delivered in the beginning of the reign of Zedekiah, it can have no natural nor historical connexion with the other prophecies in this various chapter. Some think that by *Elam* Persia is always meant; but this is not at all likely. It was a part of the Babylonian empire in the time of Daniel, (chap. viii. 2,) and is most probably what is called *Elymais* by the Greeks. This, with Susiana, Nebuchadnezzar subdued, and took from Astyages, king of Media.

Verse 35. *I will break the bow of Elam*] They were eminent archers; and had acquired their power and eminence by their dexterity in the use of the bow. See Isa. xxii. 6. *Strabo*, *Livy*, and others speak of their eminence in archery.

Verse 36. *Will I bring the four winds*] Nebuchadnezzar and his armies, gathered out of different provinces, and attacking this people at all points in the same time.

There shall be no nation, &c.] They shall be scattered through the *one hundred* and *twenty-seven* provinces of which the Babylonish empire is composed.

Verse 38. *I will set my throne in Elam*] This is spoken either of *Nebuchadnezzar* or *Cyrus*. It is certain that Cyrus did render himself master of *Elymais* and *Media*, which are in the land of Elam.

Verse 39. *I will bring again the captivity of Elam*] As this is to be in *the latter days*, probably it may mean the *spiritual freedom* which these people would receive under the Gospel dispensation. Under Cyrus, the *Elamites*, collected out of all quarters, were united with the *Persians* their neighbours, and became, with them, masters of the east. See *Calmet* and *Dahler*. There are still, however, difficulties on this subject. Who the *Elamites* were is still a question. That which appears to be nearest the truth is, that the *Elamites* and *Persians* were two *distinct people*, and continued so till blended together under Cyrus. It is in this light that I have considered the subject in the preceding notes. Neighbouring people are frequently confounded in history, and sometimes the name of a people is given to those who have the same *character*.

CHAPTER L.

This and the following chapter contain a prophecy relating to the fall of Babylon, interspersed with several predictions relative to the restoration of Israel and Judah, who were to survive their oppressors, and, on their repentance, to be pardoned and brought to their own land. This chapter opens with a prediction of the complete destruction of all the Babylonish idols, and the utter desolation of Chaldea, through the instrumentality of a great northern nation, 1–3. Israel and Judah shall be reinstated in the land of their forefathers after the total overthrow of the great Babylonish empire, 4, 5. Very oppressive and cruel bondage of the Jewish people during the captivity, 6, 7. The people of God are commanded to remove speedily from Babylon, because an assembly of great nations are coming out of the north to desolate the whole land, 8–10. Babylon, the hammer of the whole earth, the great desolator of nations, shall itself become a desolation on account of its intolerable pride, and because of the iron yoke it has rejoiced to put upon a people whom a mysterious Providence had placed under its domination, 11–34. The judgments which shall fall upon Chaldea, a country addicted to the grossest idolatry, and to every species of superstition, shall be most awful and general, as when God overthrew Sodom and Gomorrah, 35–40. Character of the people appointed to execute the Divine judgments upon the oppressors of Israel, 41–45. Great sensation among the nations at the very terrible and sudden fall of Babylon, 46.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

THE word that the LORD spake [a] against Babylon *and* against the land of the Chaldeans [b] by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and [c] set up a standard; publish, *and* conceal not: say, Babylon is taken, [d] Bel is confounded, Merodach is broken in pieces; [e] her idols are confounded, her images are broken in pieces.

3 [f] For out of the north there cometh up [g] a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

4 In those days, and in that time, saith the LORD, the children of Israel shall come, [h] they and the children of Judah together, [i] going and weeping: they shall go, [k] and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in [l] a perpetual covenant *that* shall not be forgotten.

[a] Isa. xiii. 1; xxi. 1; xlvii. 1. — [b] Heb. *by the hand of Jeremiah.* [c] Heb. *lift up.* — [d] Isa. xlvi. 1; chap. li. 44. — [e] See chap. xliii. 12, 13. — [f] Chap. li. 48.

[g] Isa. xiii. 17, 18, 20; ver. 39, 40. — [h] Hos. i. 11. — [i] Ezra iii. 12, 13; Psa. cxxvi. 5, 6, chap. xxxi. 9; Zech. xii. 10. [k] Hos. iii. 5. — [l] Chap. xxxi. 31, &c.; xxxii. 40.

NOTES ON CHAP. L.

Verse 1. THE WORD THAT THE LORD SPAKE AGAINST BABYLON] This is also a new head of discourse.

The prophecy contained in this and the following chapter was sent to the captives in Babylon in the *fourth* year of the reign of Zedekiah. They are very important; they predict the total destruction of the Babylonish empire, and the return of the Jews from their captivity. These chapters were probably composed, with several additions, out of the book that was then sent by Jeremiah to the captives by the hand of Seraiah. See chap. li. 59–64.

Verse 2. *Declare ye among the nations*] God's determination relative to this empire.

Set up a standard] Show the people where they are to assemble.

Say, Babylon is taken] It is a thing so firmly determined, that it is as good as already done.

Bel] The tutelar deity of Babylon *is confounded*, because it cannot save its own city.

Merodach] Another of their idols, *is broken to pieces*; it was not able to save *itself*, much less the whole empire.

Her idols are confounded] It is a reproach to have acknowledged them.

Her images] Great and small, golden and wooden, *are broken to pieces*; even the *form* of them no longer appears.

Verse 3. *Out of the north there cometh up a nation*] The *Medes*, who formed the chief part of the army of Cyrus, lay to the *north* or *north-east* of Babylon.

Shall make her land desolate] This war, and the consequent taking of the city, *began* those disasters that brought Babylon in process of time to *complete desolation*; so that now it is not known where it stood, the whole country being a total solitude.

Verse 4. *In those days, and in that time*] In the times in which Babylon shall be opposed by the Medes and Persians, both Israel and Judah, seeing the commencement of the fulfilling of the prophecies, shall begin to seek the Lord with much prayer, and broken and contrite hearts. When the decree of Cyrus comes, they shall be ready to set off for their own country, deploring their offences, yet rejoicing in the mercy of God which has given them this reviving in their bondage.

Verse 5. *Let us join ourselves to the Lord in a perpetual covenant*] All our *former covenants* have been *broken*; let us now make one that shall *last for ever*. HE shall be the LORD OUR GOD, and WE will no more worship *idols*. This covenant they have kept to the present day; whatever their present moral and spiritual state may be, they are no idolaters, in the gross sense of the term.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

6 My people hath been [m] lost sheep: their shepherds have caused them to go astray, they have turned them away *on* [n] the mountains: they have gone from mountain to hill, they have forgotten their [o] resting place.

7 All that found them have [p] devoured them: and [q] their adversaries said, [r] We offend not, because they have sinned against the LORD, [s] the habitation of justice, even the LORD, [t] the Hope of their fathers.

8 [u] Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

9 [v] For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall [w] set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty [x] expert man; [y] none shall return in vain.

10 And Chaldea shall be a spoil: [z] all that spoil her shall be satisfied, saith the LORD.

[m] Isa. liii. 6; ver. 17; 1 Pet. ii. 25.——[n] Chap. ii. 20; iii. 6, 23. [o] Heb. *place to lie down in.*——[p] Psa. lxxix. 7.——[q] Chap. xl. 2, 3; Zech. xi. 5.——[r] See chap. ii. 3; Dan. ix. 16.——[s] Psa. xc. 1; xci. 1. [t] Psa. xxii. 4.——[u] Isa. xlviii. 20; chap. li. 6, 45; Zech ii. 6, 7; Rev. xviii. 4.——[v] Chap. xv. 14; li. 27; ver. 3. 41.——[w] Ver. 14, 29. [x] Or, *destroyer.*——[y] 2 Sam. i. 22.——[z] Rev. xvii. 16.

The description that is here given of the state of this people, their feelings and their conduct, finely exhibit the state of *real penitents*, who are fervently seeking the salvation of their souls.

1. *In those days*, when Jesus Christ is manifested in the flesh; *and in that time*, when through him is preached the remission of sins, and the people who hear are pricked in their conscience.

2. *The children of Israel and the children of Judah together.*—No distinctions being then felt or attended to; for all feel themselves *sinners*, who have come short of the glory of God. Even national distinctions and religious differences, which bind men fastest, and hold them longest, are absorbed in the deep and overpowering concern they feel for their eternal interests.

3. *Going and weeping shall they go.*—Religious *sorrow* does not preclude *activity* and *diligence*. While they are *weeping* for their sins, they are *going on* in the path of duty, seeking the Lord while he may be found, and calling upon him while he is near.

4. *They shall ask the way to Zion.—Real penitents* are the most *inquisitive* of all mortals; but their inquiries are limited to one object, *they ask the way to Zion*. What shall we do to be saved? How shall we shun the perdition of ungodly men, &c.

5. *With their faces thitherward.*—They have *turned* FROM *sin*, and *turned* TO *God*. They have left the paths of the destroyer, and their hearts are towards God, and the remembrance of his name. Thus they are profiting by that light which has convinced them of sin, righteousness, and judgment.

6. *Come, and let us join ourselves to the Lord.*—Religion is a *social principle*, and begets a *social feeling* in the soul. No man who feels his own sore, and the plague of his heart, wishes to venture *alone* in the way to heaven. He feels he wants counsel, support, comfort, and the company of those who will watch over him in love. Like David, the true penitent is a companion of all those who fear the Lord. These heavenly feelings come from one and the same Spirit, and lead to the same end; hence they say,—

7. *Let us join ourselves to the Lord in a perpetual covenant.* It is said, that *to be undecided, is to be decided.* They who are not *determined* to go to heaven, will never reach it. If the heart be not *laid under obligation*, it will do nothing. "I hope I am in earnest; I trust I shall be in earnest about the salvation of my soul; it is very proper I should be so;" and such like, show an *irresolute* soul. Such persons are ever learning, and never able to come to the knowledge of the truth.

Let us therefore bind ourselves. We have trifled too long; been *indecisive* too long; have *halted* too long between two opinions. We know now that *Jehovah* is God; let us, therefore, enter into a *covenant* with him. Let this covenant be a *perpetual* one: let us not make it for a *day*, for any *particular time*, but *for ever*; and let it never be *broken*. Let *our part* be kept inviolable: *we* ARE *and* WILL BE *thy people*; and God's part will never fail, I AM *and* WILL BE *your God*.

The covenant requires a *sacrifice.*—Hence ברית *berith* signifies *both*. Christ crucified is the great covenant sacrifice. By him God becomes united to us, and through him we become united to God.

Verse 6. *My people hath been lost sheep*] He pities them; for their pastors, kings, and prophets have caused them to err.

They have gone from mountain to hill] In all *high places* they have practised idolatry.

Verse 7. *Their adversaries said, We offend not*] God has abandoned them; we are only fulfilling his designs in plaguing them.

Verse 8. *Remove out of the midst of Babylon*] The sentence of destruction is gone out against it; prepare for your flight, that ye be not overwhelmed in its ruin.

Be as the he-goats before the flocks.] Who always run to the head of the flock, giving the example for others to follow. This may be addressed to the elders and persons of authority among the people.

Verse 9. *An assembly of great nations*] The army of Cyrus was composed of Medes, Persians, Armenians, Caducians, Sacæ, &c. Though all these did not come from the *north*; yet they were arranged under the *Medes*, who did come from the north, in reference to Babylon.

Their arrows] They are such expert archers, that they shall never miss their mark.

Verse 10. *Chaldea shall be a spoil*] She has been a spoiler, and she shall be spoiled. They had destroyed Judea, God's *heritage*; and now God shall cause her to be destroyed.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

11 [a] Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown [b] fat [c] as the heifer at grass, and [d] bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, [e] but it shall be wholly desolate: [f] every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 [g] Put yourselves in array against Babylon round about: all ye [h] that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath [i] given her hand: her foundations are fallen, [k] her walls are thrown down: for [l] it *is* the vengeance of the LORD: take vengeance upon her; [m] as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the [n] sickle in the time of harvest: for fear of the oppressing sword [o] they shall turn every one to his people, and they shall flee every one to his own land.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

17 Israel *is* [p] a scattered sheep; [q] the lions have driven *him* away: first [r] the king of Assyria hath devoured him; and last this [s] Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 [t] And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, [u] the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them [v] whom I reserve.

21 Go up against the land [w] of Merathaim, *even* against it, and against the inhabitants of [x] Pekod: [y] waste and utterly destroy after them, saith the LORD, and do [z] according to all that I have commanded thee.

[a] Isa. xlvii. 6. — [b] Heb. *big*, or *corpulent*. — [c] Hos. x. 11. [d] Or, *neigh as steeds*. — [e] Chap. xxv. 12. — [f] Chap. xlix. 17. [g] Ver. 9; chap. li. 2. — [h] Chap. xlix. 35; ver. 29. — [i] 1 Chron. xxix. 24; 2 Chron. xxx. 8; Lam. v. 6; Ezek. xvii. 18. — [k] Ch. li. 58. — [l] Chap. li. 6, 11. — [m] Psa. cxxxvii. 8; ver. 29; Rev. xviii. 6. — [n] Or, *scythe*.

[o] Isa. xiii. 14; chap. li. 9. — [p] Ver. 6. — [q] Chap. ii. 15. [r] 2 Kings xvii. 6. — [s] 2 Kings xxiv. 10, 14. — [t] Isa. lxv. 10; chap. xxxiii. 12; Ezek. xxxiv. 13, 14. — [u] Chap. xxxi. 34. [v] Isa. i. 9. — [w] Or, *of the rebels*. — [x] Ezek. xxiii. 23. — [y] Or, *visitation*. — [z] See 2 Sam. xvi. 11; 2 Kings xviii. 25; 2 Chron. xxxvi. 23; Isa. x. 6; xliv. 28; xlviii. 14; chap. xxxiv. 22.

Verse 11. *As the heifer at grass*] Ye were wanton in the desolations ye brought upon Judea.

Verse 12. *Your mother*] Speaking to the Chaldeans: BABYLON, the *metropolis*, or mother city, shall be a wilderness, a dry land, a desert, neither fit for man nor beast.

Verse 15. *Shout against her round about*] Encompass her with lines and with troops; let none *go in* with relief, none *come out* to escape from her ruin.

Verse 16. *Cut off the sower*] Destroy the gardens and the fields, that there may be neither fruits nor tillage.

Verse 17. *Israel*] All the descendants of Jacob have been harassed and spoiled, first by the Assyrians, and afterwards by the Chaldeans. They acted towards them as a lion to a sheep which he has caught: first he devours all the flesh, next he breaks all the bones to extract the marrow.

Verse 18. *As I have punished the king of Assyria.*] The Assyrians were overthrown by the *Medes* and the *Chaldeans*. The *king* is here taken for all their kings, generals, &c., Tiglath-pileser, Shalmaneser, Sennacherib, Esar-haddon, &c. To them succeeded the Chaldean or Babylonish kings. Nebuchadnezzar came against Judea several times; and at last took the city and burnt it, profaned and demolished the temple, wasted the land, and carried the princes and people into captivity.

Verse 19. *I will bring Israel again*] This seems to refer wholly to the ten tribes; for Carmel, Bashan, Mount Ephraim, and Gilead, were in their territories.

Verse 20. *In those days and in that time*] This phrase appears to take in the whole of an epoch, from its commencement to its end. See ver. 4.

I will pardon them] So as to deliver them from their captivity, and exact no more *punishment* from *them whom I reserve*; namely, the *remnant* left in the Babylonish captivity.

Verse 21. *Go up against the land of Merathaim—and against the inhabitants of Pekod*] No such *places* as these are to be found any where else; and it is not likely that *places* are at all meant. The ancient *Versions* agree in rendering the first as an *appellative*, and the last as a *verb*, except the Chaldee, which has *Pekod* as a proper name. Dr. *Blayney* translates:—

"Against the land of bitternesses, go up:
Upon it, and upon its inhabitants, visit, O sword!"

Dr. *Dahler* renders thus:—

"March against the country doubly rebellious,
And against its inhabitants *worthy* of punishment."

The latter of these two versions I take to be the most

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

22 [a] A sound of battle *is* in the land, and of great destruction.

23 How is [b] the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, [c] and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth [d] the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her [e] from the utmost border, open her storehouses: [f] cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her [g] bullocks; let them go down to the slaughter: wo unto them! for their day is come, the time of [h] their visitation.

28 The voice of them that flee and escape out of the land of Babylon, [i] to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: [k] all ye that bend the bow, camp against it round about; let none thereof escape: [l] recompense her according to her work; according to all that she hath done, do unto her: [m] for she hath been proud against the LORD, against the Holy One of Israel.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman, 22.

30 [n] Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* [o] most proud, saith the Lord GOD of hosts: for [p] thy day is come, the time *that* I will visit thee.

32 And [q] the most proud shall stumble and fall, and none shall raise him up: and [r] I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 [s] Their Redeemer *is* strong; [t] the LORD of hosts *is* his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and [u] upon her princes, and upon [v] her wise *men*.

[a] Chap. li. 54.——[b] Isa. xiv. 6; chap. li. 20.——[c] Chap. l. 8, 31, 39, 57; Dan. v. 30, 31.——[d] Isa. xiii. 5.——[e] Heb. *from the end.*——[f] Or, *tread her.*——[g] Psa. xxii. 12; Isa. xxxiv. 7; chap. xlvi. 21.——[h] Chap. xlviii. 44; ver. 31.——[i] Chap. li. 10, 11.

[k] Ver. 14.——[l] Ver. 15; chap. li. 56; Rev. xviii. 6.——[m] Isa. xlvii. 10.——[n] Chap. xlix. 26; li. 4.——[o] Heb. *pride.*——[p] Ver. 27.——[q] Heb. *pride.*——[r] Chap. xxi. 14.——[s] Rev. xviii. 8. [t] Isa. xlvii. 4.——[u] Dan. v. 30.——[v] Isa. xlvii. 13.

literal. The words are addressed to the *Medes* and *Persians*; and the country is *Chaldea*, doubly rebellious by its *idolatry* and its insufferable *pride*. In these *two*, it was exceeded by no other land.

Verse 23. *The hammer of the whole earth*] Nebuchadnezzar dashed to pieces the nations against whom he warred. He was the scourge of the Lord.

Verse 24. *I have laid a snare for thee*] It was not by *storm* that Cyrus took the city. The *Euphrates* ran through it; he dug a channel for the river in another direction, to divert its stream; he waited for that time in which the inhabitants had delivered themselves up to debauchery: in the dead of the night he turned off the stream, and he and his army entered by the *old channel*, now void of its waters. This was the *snare* of which the prophet here speaks. See *Herodotus*, lib. i., c. 191.

Verse 26. *Open her store-houses*] At the time that Cyrus took the city, it was full of provisions and treasures of all kinds; the walls had suffered no injury; and when the inhabitants heard that the enemy was *within*, they thought they must have *arisen out of the earth* in the centre of the city!

Verse 27. *Slay all her bullocks*] Princes, magistrates, &c., &c.

Verse 28. *Declare in Zion the vengeance of the Lord*] Zion was desolated by Babylon; tell Zion that God hath desolated the desolator.

The vengeance of his temple.] Which Nebuchadnezzar had pillaged, profaned, and demolished, transporting its sacred vessels to Babylon, and putting them in the temple of his god Bel.

Verse 29. *Call together the archers*] The preceding verses are the prediction: here, God calls the *Medes* and *Persians* to fulfil it.

Verse 31. O thou *most proud*] זָדוֹן *zadon*. PRIDE in the abstract; proudest of all people.

Verse 32. *And the most proud*] זָדוֹן *zadon*, as before. Here *pride* is personified and addressed, as if possessing a being and rational powers.

Verse 34. *Their Redeemer* is *strong*] And it was not that he *wanted power*, and that Nebuchadnezzar had *much*, that Jerusalem was taken; but because the people had *sinned*, and would *not return*; and therefore *national sins* called for *national punishments*. These have taken place; and now the Lord of hosts shows them that the *power of the Chaldeans* is mere *weakness* against his *might*.

Verse 35. *A sword*] War and its calamities, or any grievous plague; and so in the following verses.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

36 A sword *is* [w] upon the [x] liars; [y] and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all [z] the mingled people that *are* in the midst of her; and [a] they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 [b] A drought *is* upon her waters; and they shall be dried up: for it *is* the land of [c] graven images, and they are mad upon *their* idols.

39 [d] Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: [e] and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [f] As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 [g] Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 [h] They shall hold the bow and the lance: [i] they *are* cruel, and will not show mercy: [k] their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: [l] anguish took hold of him, *and* pangs as of a woman in travail.

44 [m] Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will [n] appoint me the time? and [o] who *is* that shepherd that will stand before me?

45 Therefore hear ye [p] the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 [q] At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

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[w] Isa. xliv. 25; chap. xlviii. 30.——[x] Or, *chief stays*.——[y] Heb. *bars*.——[z] Chap. xxv. 20, 24; Ezek. xxx. 5.——[a] Chap. li. 30; Nah. iii. 13.——[b] Isa. xliv. 27; chap. li. 32, 36; Rev. xvi. 12. [c] Ver. 2; chap. li. 44, 47, 52.——[d] Isa. xiii. 21, 22; xxxiv. 14; chap. li. 37; Rev. xviii. 2.——[e] Isa. xiii. 20; chap. xxv. 12. [f] Gen. xiii. 10; xix. 24, 25, 28; Deut. xxix. 23; Isa. i. 9; xiii. 19; chap. xlix. 18; Lam. iv. 6; Amos iv. 11; Zeph. ii. 9; 2 Pet. ii. 6; Jude 7.——[g] Ver. 9; chap. vi. 22; xxv. 14; li. 27; Rev. xvii. 16.——[h] Chap. vi. 22.——[i] Isa. xiii. 18.——[k] Isa. v. 30 [l] Chap. xlix. 24.——[m] Chap. xlix. 19, &c.——[n] Or, *convent me to plead*.——[o] Job xli. 10; chap. xlix. 19.——[p] Isa. xiv. 24, &c.; chap. li. 11.——[q] Rev. xviii. 9.

Verse 38. *A drought* is *upon her waters*] May not this refer to the *draining of the channel of the Euphrates*, by which the army of Cyrus entered the city. See on ver. 24. The original is, however, חרב *chereb*, a sword, as in the preceding verses, which signifies war, or any calamity by which the thing on which it falls is ruined.

Verse 39. *The wild beasts of the desert*] *Dahler* translates these various terms, "The wild cats, the jackals, and the ostriches." And *Blayney* the same. *Wicklif*, "Dragons, woodewoses, and ostriches." *Coverdale*, "Wild beestes, apes, and estriches."

Verse 40. *As God overthrew Sodom*] As the very *ground* on which these cities stood, with all the *plain*, now lies under the *Dead Sea*; so *Babylon* and the *adjacent country* shall be rendered totally barren and unfruitful, and utterly incapable of being inhabited. And this is the *fact* concerning both countries. See chap. xlix. 18.

Verse 41. *Behold, a people shall come from the north*] This and the two following verses are nearly the same with chap. vi. 22–24. But *here*, destroyers against *Babylon* are intended; *there*, destroyers against *Jerusalem*.

Verse 44. *Behold, he shall come up like a lion*] The same words as in chap. xlix. 19, &c., where see the note.

Verse 46. *At the noise of the taking of Babylon*] See the note on the parallel place, chap. xlix. 21. In the *forty-ninth* chapter, these words are spoken of *Nebuchadnezzar*; *here*, of *Cyrus*. The taking of Babylon was a wonder to all the surrounding nations. It was thought to be impregnable.

CHAPTER LI.

Sequel of the prophecies of Jeremiah against Babylon. The dreadful, sudden, and final ruin that shall fall upon the Chaldeans, who have compelled the nations to receive their idolatrous rites, (see an instance in the third *chapter of Daniel,) set forth by a variety of beautiful figures; with a command to the people of*

God, (who have made continual intercession for the conversion of their heathen rulers,) to flee from the impending vengeance, 1–14. Jehovah, Israel's God, whose infinite power, wisdom, and understanding are every where visible in the works of creation, elegantly contrasted with the utterly contemptible objects of the Chaldean worship, 15–19. Because of their great oppression of God's people, the Babylonians shall be visited with cruel enemies from the north, whose innumerable hosts shall fill the land, and utterly extirpate the original inhabitants, 20–44. One of the figures by which this formidable invasion is represented is awfully sublime. "The SEA *is come up upon Babylon; she is covered with the multitude of the waves thereof." And the account of the sudden desolation produced by this great armament of a multitude of nations, (which the prophet, dropping the figure, immediately subjoins,) is deeply afflictive. "Her cities are a desolation, a dry land, and a wilderness; a land wherein no man dwelleth, neither doth any son of man pass thereby." The people of God a third time admonished to escape from Babylon, lest they be overtaken with her plagues, 45, 46. Other figures setting forth in a variety of lights the awful judgments with which the Chaldeans shall be visited on account of their very gross idolatries, 47–58. The significant emblem with which the chapter concludes, of Seraiah, after having read the book of the Prophet Jeremiah against Babylon, binding a stone to it, and casting it into the river Euphrates, thereby prefiguring the very sudden downfall of the Chaldean city and empire, 59–64, is beautifully improved by the writer of the Apocalypse,* chap. xviii. 21, *in speaking of* Babylon the GREAT, *of which the other was a most expressive type; and to which many of the passages interspersed throughout the Old Testament Scriptures relative to Babylon must be ultimately referred, if we would give an interpretation in every respect equal to the terrible import of the language in which these prophecies are conceived.*

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the [a] midst of them that rise up against me, [b] a destroying wind;

2 And will send unto Babylon [c] fanners that shall fan her, and shall empty her land; [d] for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth [e] let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; [f] destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, [g] and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

6 [h] Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for [i] this *is* the time of the LORD's vengeance; [k] he will render unto her a recompense.

7 [l] Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: [m] the nations have drunken of her wine; therefore the nations [n] are mad.

8 Babylon is suddenly [o] fallen and destroyed: [p] howl for her; [q] take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and [r] let us go every one into his own country: [s] for her

[a] Heb. *heart.*——[b] 2 Kings xix. 7; chap. iv. 11.——[c] Chap. xv. 7.——[d] Chap. l. 14.——[e] Chap. l. 14.——[f] Chap. l. 21.——[g] Chap. xlix. 26; l. 30, 37.——[h] Chap. l. 8; Rev. xviii. 4.——[i] Chap. l. 15, 28.——[k] Chap. xxv. 14.

[l] Rev. xvii. 4.——[m] Rev. xiv. 8.——[n] Chap. xxv. 16.——[o] Isa. xxi. 9; Rev. xiv. 8; xviii. 2.——[p] Chap. xlviii. 20; Rev. xviii. 9, 11, 19.——[q] Chap. xlvi. 11.——[r] Isa. xiii. 4; chap. l. 16. [s] Rev. xviii. 5.

NOTES ON CHAP. LI.

Verse 1. *Thus saith the Lord*] This chapter is a continuation of the preceding prophecy.

A destroying wind.] Such as the *pestilential winds* in the east; and here the emblem of a *destroying army*, carrying all before them, and wasting with fire and sword.

Verse 2. *And will send—fanners*] When the corn is trodden out with the feet of cattle, or crushed out with a heavy wheel armed with iron, with a shovel they throw it up against the wind, that the chaff and broken straw may be separated from it. This is the image used by the prophet; these people shall be trodden, crushed, and fanned by their enemies.

Verse 5. *For Israel* hath *not* been *forsaken*] God still continued his prophets among them: he had never cast them wholly off. Even in the midst of *wrath*—highly deserved and inflicted *punishment*, he has remembered *mercy*; and is now about to crown what he has done by restoring them to their own land. I conceive חטא *asham*, which we translate *sin*, as rather signifying *punishment*, which meaning it often has.

Verse 7. *Made all the earth drunken*] The cup of God's wrath is the *plenitude of punishment*, that he inflicts on transgressors. It is represented as *intoxicating* and making them *mad*.

Verse 8. *Babylon is suddenly fallen and destroyed*] These appear to be the words of some of the spectators of Babylon's misery.

Verse 9. *We would have healed Babylon*] Had it been in our power, we would have saved her; but we could not turn away the judgment of God.

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judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath [t]brought forth our righteousness: come, and let us [u]declare in Zion the work of the LORD our God.

11 [v]Make [w]bright the arrows; gather the shields: [x]the LORD hath raised up the spirit of the kings of the Medes: [y]for his device *is* against Babylon, to destroy it; because it *is* [z]the vengeance of the LORD, the vengeance of his temple.

12 [a]Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the [b]ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 [c]O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 [d]The LORD of hosts hath sworn [e]by himself, *saying*, Surely I will fill thee with men, [f]as with caterpillars; and they shall [g]lift [h]up a shout against thee.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

15 [i]He hath made the earth by his power, he hath established the world by his wisdom, and [k]hath stretched out the heaven by his understanding.

16 [l]When he uttereth *his* voice, *there is* a [m]multitude of waters in the heavens; and [n]he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures

17 [o]Every man [p]is brutish by *his* knowledge; every founder is confounded by the graven image: [q]for his molten image *is* falsehood, and *there is* no breath in them.

18 [r]They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 [s]The Portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

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[t] Psa. xxxvii. 6.——[u] Chap. l. 28.——[v] Chap. xlvi. 4.——[w] Heb. *pure*.——[x] Isa. xiii. 17; ver. 28.——[y] Chap. l. 45.——[z] Chap. l. 28. [a] Nah. ii. 1; iii. 14.——[b] Heb. *liers in wait*.——[c] Rev. xvii. 1, 15. [d] Chap. xlix. 13; Amos vi. 8.——[e] Heb. *by his soul*.——[f] Nah. iii. 15.

[g] Heb. *utter*.——[h] Chap. l. 15.——[i] Gen. i. 1, 6; chap. x. 12, &c.——[k] Job ix. 8; Psa. civ. 2; Isa. xl. 22.——[l] Chap. x. 13. [m] Or, *noise*.——[n] Psa. cxxxv. 7.——[o] Chap. x. 14.——[p] Or, *is more brutish than to know*.——[q] Chap. l. 2.——[r] Chap. x. 15 [s] Chap. x. 16.

Verse 10. *The Lord hath brought forth our righteousness*] This is the answer of the Jews. God has vindicated our cause.

Verse 11. *Make bright the arrows*] This is the prophet's address to Babylon.

The Lord hath raised up the spirit of the kings of the Medes] Of Cyaxares king of Media, called *Darius the Mede* in Scripture; and of Cyrus king of Persia, presumptive heir of the throne of Cyaxares, his uncle. Cambyses, his father, sent him, Cyrus, with 30,000 men to assist his uncle Cyaxares, against Neriglissar king of Babylon, and by these was Babylon overthrown.

Verse 12. *Set up the standard*] A call to the enemies of Babylon to invest the city and press the siege.

Verse 13. *O thou that dwellest upon many waters*] Thou who hast an abundant supply of waters. It was built on the confluence of the Tigris and Euphrates; the latter running through the city. But the *many waters* may mean the many nations which belonged to the Babylonish empire; nations and people are frequently so called in Scripture.

Verse 14. *I will fill thee with men*] By means of these very waters through the channel of thy boasted river, thou shalt be filled with men, suddenly appearing as an army of *locusts*; and, without being expected, shall lift up a terrific cry, as soon as they have risen from the channel of the river.

Verse 15. *He hath made the earth by his power*] The *omnipotence* of God is particularly manifested in the works of *creation*.

He hath established the world by his wisdom] The *omniscience* of God is particularly seen in the *government* of תבל *tebel*, the inhabited surface of the globe. What a profusion of wisdom and skill is apparent in that wondrous *system of providence* by which he governs and provides for every living thing.

And hath stretched out the heaven by his understanding.] Deep thought, comprehensive design, and consummate skill are especially seen in the formation, magnitudes, distances, revolutions, and various affections of the heavenly bodies.

Verse 16. *When he uttereth* his *voice*] Sends *thunder*.

There is *a multitude of waters*] For the *electric spark*, by decomposing atmospheric air, converts the *hydrogen* and *oxygen* gases, of which it is composed, into *water*; which falls down in the form of *rain*.

Causeth the vapours to ascend] He is the Author of that power of *evaporation* by which the water is *rarified*, and, being lighter than the air, ascends in form of *vapour*, forms clouds, and is ready to be sent down again to water the earth by the action of his *lightnings*, as before. And by those same lightnings, and the agency of heat in general, *currents of air* are formed, moving in various directions, which we call *winds*.

Verse 17. *Every man is brutish by* his *knowledge*] He is brutish for want of real knowledge; and he is brutish when he acknowledges that an idol is any thing in the world. These verses, from *fifteen* to *nineteen*, are transcribed from chap. x. 12–16.

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20 [t] Thou *art* my battle axe *and* weapons of war: for [u] with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces [v] old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 [w] And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, [x] O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, [y] and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but [z] thou shalt be [a] desolate for ever, saith the LORD.

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27 [b] Set ye up a standard in the land, blow the trumpet among the nations, [c] prepare the nations against her, call together against her [d] the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with [e] the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow, for every purpose of the LORD shall be performed against Babylon, [f] to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; [g] they became as women: they have burned her dwelling-places; [h] her bars are broken.

31 [i] One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end,

[t] Isa. x. 5, 15; chap. l. 23.——[u] Or, *in thee*, or *by thee*.——[v] So 2 Chron. xxxvi. 17.——[w] Chap. l. 15, 29.——[x] Isa. xxi. 2; Zech. iv. 7.——[y] Rev. viii. 8.——[z] Chap. l. 40.——[a] Heb. *everlasting desolations*.

[b] Isa. xiii. 2.——[c] Chap. xxv. 14.——[d] Chap. l. 41.——[e] Ver. 11.——[f] Chap. l. 13, 39, 40; ver. 43.——[g] Isa. xix. 16; chap. xlviii. 41; l. 37.——[h] Lam. ii. 9; Amos i. 5; Nah. iii. 13.——[i] Chap. l. 24.

Verse 20. *Thou* art *my battle axe*] I believe *Nebuchadnezzar* is meant, who is called, chap. l. 23, the *hammer* of the whole earth. Others think the words are spoken of *Cyrus*. All the verbs are in the past tense: "With thee have I broken in pieces," &c., &c.

Verse 21. *And I will render*] The ו *vau* should be translated *but*, of which it has here the full power: "*But* I will render unto Babylon."

Verse 25. *O destroying mountain*] Another epithet which he applies to the Babylonish government; it is like a *burning mountain*, which, by vomiting continual streams of *burning lava*, inundates and destroys all towns, villages, fields, &c., in its vicinity.

And roll thee down from the rocks] I will tumble thee from the rocky base on which thou restest. The combustible matter in thy bowels being exhausted, thou shalt appear as an *extinguished* crater; and the *stony matter* which thou castest out shall not be of sufficient substance to make a *foundation stone* for solidity, or a *corner stone* for beauty, ver. 26. Under this beautiful and most expressive metaphor, the prophet shows the nature of the Babylonish government; setting the nations on fire, deluging and destroying them by its troops, till at last, exhausted, it tumbles down, is extinguished, and leaves nothing as a basis to erect a new form of government on; but is altogether *useless*, like the cooled lava, which is, properly speaking, fit for no human purpose.

Verse 27. *Set ye up a standard*] Another summons to the *Medes* and *Persians* to attack Babylon.

Ararat, Minni] The Greater and Lesser Armenia.

And Ashchenaz] A part of Phrygia, near the Hellespont. So *Bochart*, Phaleg, lib. i. c. 3, lib. iii. c. 9. Concerning *Ashchenaz Homer* seems to speak, Il. ii. 370, 371:—

Φορκυς αυ Φρυγας ηγε, και Ασκανιος θεοειδης,
Τηλ' εξ Ασκανιης.

"Ascanius, godlike youth, and Phorcys led
The Phrygians from Ascania's distant land."

Calmet thinks that the *Ascantes*, who dwelt in the vicinity of the Tanais, are meant.

Verse 29. *And the land shall tremble*] It is represented here as trembling under the numerous armies that are passing over it, and the prancing of their horses.

Verse 30. *The mighty men—have forborne to fight*] They were panic-struck when they found the Medes and Persians within their walls, and at once saw that resistance was useless.

Verse 31. *One post shall run to meet another*] As the city was taken by *surprise*, in the manner already

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32 And that [k] the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* [l] like a threshing-floor, [m] *it* [n] *is* time to thresh her: yet a little while, [o] and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath [p] devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 [q] The violence done to me and to my [r] flesh *be* upon Babylon, shall the [s] inhabitant of Zion say: and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, [t] I will plead thy cause, and take vengeance for thee; [u] and I will dry up her sea, and make her springs dry.

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37 [v] And Babylon shall become heaps, a dwelling-place for dragons, [w] an astonishment, and a hissing, without an inhabitant.

38 They shall roar together like lions: they shall [x] yell as lions' whelps.

39 In their heat I will make their feasts, and [y] I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is [z] Sheshach taken! and how is [a] the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

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[k] Chap. l. 38.——[l] Isa. xxi. 10; Mic. iv. 13; Amos i. 3. [m] Isa. xli. 15; Hab. iii. 12.——[n] Or, *in the time that he thresheth her.*——[o] Isa. xvii. 5, &c.; Hos. vi. 11; Joel iii. 13; Rev. xiv. 15, 18.——[p] Chap. l. 17.——[q] Heb. *My violence.*

[r] Or, *remainder.*——[s] Heb. *inhabitress.*——[t] Chap. l. 34.——[u] Ch. l. 38.——[v] Isa. xiii. 22; chap. l. 39; Rev. xviii. 2.——[w] Chap. xxv. 9, 18.——[x] Or, *shake themselves.*——[y] Ver. 57.——[z] Chap. xxv. 26.——[a] Isa. xiii. 19; chap. xlix. 25; Dan. iv. 30.

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related, so now messengers, one after another, were despatched to give the king information of what was done; viz., that the city was taken at *one end*. *Herodotus* tells us that the *extreme parts* of the city were taken, before those of the *centre* knew any thing of the invasion. *Herodot.* lib. i. c. 191.

Verse 32. *That the passages are stopped*] Either the *bridges* or *slips* for boats, by which the inhabitants passed from one side to the other, and may mean the principal gates or passes in the city, which the victorious army would immediately seize, that they might prevent all communication between the inhabitants.

The reeds they have burned with fire] What this means I cannot tell, unless it refer to something done *after* the taking of the city. *Setting fire to the reeds* in the marshy ground, in order the better to clear the places, and give a freer passage to the water, that it may neither stagnate nor turn the solid ground into a marsh. Dr. *Blayney* thinks it refers to the *firing of the houses*, in order to throw the inhabitants into the greater confusion; but no historian makes any mention of *burning the city*, except what is said ver. 30, "They have burned her dwelling places;" and this may be a poetical expression. That they burnt nothing before they took the city must be evident from the circumstance of their taking the city by *surprise*, in the night time, with the greatest *secrecy*. Still there might have been some gates, barricadoes, or wooden works, serving for barracks or such like, which obstructed some of the great passages, which, when they had entered, they were obliged to *burn*, in order to get themselves a ready passage through the city. This is the more likely because this *burning of reeds* is connected with the *stopping of the passages, burning the dwelling places*, and *breaking the bars*.

Verse 33. *The daughter of Babylon* is *like a threshing floor*] The threshing wheel is gone over her; she is trodden under foot.

Verse 34. *Nebuchadrezzar—hath devoured me*] These are the words of Judea; he has taken away all my riches.

He hath cast me out.] He shall vomit all up; i. e., they shall be regained.

Verse 35. *The violence done to me*—be *upon Babylon,—and my blood upon the inhabitants of Chaldea*] Zion begins to speak, ver. 34, and ends with this verse. The answer of Jehovah begins with the next verse. Though the Chaldeans have been the instrument of God to punish the Jews, yet in return they, being themselves exceedingly wicked, shall suffer for all the carnage they have made, and for all the blood they have shed.

Verse 36. *I will dry up her sea*] Exhaust all her treasures.

Verse 37. *Without an inhabitant.*] See chap. l. 39.

Verse 39. *In their heat I will make their feasts*] It was on the night of a feast day, while their hearts were *heated* with wine and revelry, that Babylon was taken; see Dan. v. 1–3. This feast was held in honour of the goddess *Sheshach*, (or perhaps of *Bel*,) who is mentioned, ver. 41, as being taken with her worshippers. As it was in the *night* the city was taken, many had retired to rest, and *never awoke*; slain in their beds, *they slept a perpetual sleep*.

Verse 41. *How is Sheshach taken!*] Perhaps the city is here called by the name of its idol.

The praise of the whole earth] One of the *seven wonders* of the world; superexcellent for the height, breadth, and compass of its *walls*, its *hanging gardens*, the *temple of Belus*, &c., &c.

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42 [b] The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 [c] Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 [d] And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, [e] the wall of Babylon shall fall.

45 [f] My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And [g] lest your heart faint, and ye fear [h] for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that [i] I will [k] do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then [l] the heaven and the earth, and all that *is* therein, shall sing for Babylon: [m] for the spoilers shall come unto her from the north, saith the LORD.

49 [n] As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all [o] the earth.

50 [p] Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

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51 [q] We are confounded, because we have heard reproach; shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, [r] that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 [s] Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 [t] A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: [u] for the LORD God of recompenses shall surely requite.

57 [v] And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith [w] the King,

[b] See Isa. viii. 7, 8.——[c] Chap. l. 39, 40; ver. 29.——[d] Isa. xlvi. 1; chap. l. 2.——[e] Ver. 58.——[f] Ver. 6; chap. l. 8; Rev. xviii. 4. [g] Or, *let not.*——[h] 2 Kings xix. 7.——[i] Chap. l. 2; ver. 52. [k] Heb. *visit upon.*——[l] Isa. xliv. 23; xlix. 13; Rev. xviii. 20. [m] Chap. l. 3, 41.

[n] Or, *Both Babylon is to fall, O ye slain of Israel, and with Babylon,* &c.——[o] Or, *the country.*——[p] Chap. xliv. 28.——[q] Psa. xliv. 15, 16; lxxix. 4.——[r] Ver. 47.——[s] Chap. xlix. 16; Amos ix. 2; Obad. 4.——[t] Chap. l. 22.——[u] Psa. xciv. 1; chap. lvi. 29; ver. 24.——[v] Ver. 39.——[w] Chap. xlvi. 18; xlviii. 15.

Verse 42. *The sea is come up*] A multitude of foes have inundated the city.

Verse 44. *I will punish Bel in Babylon*] Bel or Belus was their supreme deity.

That which he hath swallowed up] The sacred vessels of the temple of Jerusalem, which were taken thence by Nebuchadnezzar, and dedicated to him in his temple at Babylon.

The wall of Babylon shall fall.] It shall cease to be a defence; and shall moulder away until, in process of time, it shall not be discernible.

Verse 45. *My people, go ye out*] A warning to all the Jews in Babylon to leave the city, and escape for their lives.

Verse 46. *A rumour shall—come* one *year*] A year before the capture of the city there shall be a rumour of war,—and in that year Belshazzar was defeated by Cyrus. In the *following year* the city was taken.

Verse 48. *The heaven and the earth—shall sing for Babylon*] Its fall shall be a subject of universal rejoicing.

Verse 50. *Ye that have escaped the sword*] The Jews

Let Jerusalem come into your mind.] Pray for its restoration; and embrace the first opportunity offered of returning thither.

Verse 51. *Strangers are come into the sanctuaries*] The lamentation of the pious Jews for the profanation of the temple by the Chaldeans.

Verse 53. *Though Babylon should mount up to heaven*] Though it were fortified even to the skies, it shall fall by the enemies that I will send against it.

Verse 55. *The great voice*] Its *pride* and insufferable boasting.

Verse 56. *The Lord God of recompenses*] The fall of Babylon is an act of Divine justice; whatever it suffers, it is in consequence of its crimes.

Verse 57. *I will make drunk her princes*] See on ver. 39.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; [x] The [y] broad walls of Babylon shall be utterly [z] broken, and her high gates shall be burned with fire; and [a] the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went [b] with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a [c] quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that [d] none shall remain in it, neither man nor beast, but that it shall be [e] desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, [f] *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: [g] and they shall be weary. Thus far *are* the words of Jeremiah.

[x] Or, *The walls of broad Babylon.*——[y] Ver. 44.——[z] Or, *made naked.*——[a] Hab. ii. 13.——[b] Or, *on the behalf of.*——[c] Or, *prince of Menucha, or chief chamberlain.*——[d] Chap. l. 3, 39; ver. 29. [e] Heb. *desolations.*——[f] See Rev. xviii. 21.——[g] Ver. 58.

Verse 58. *The broad walls of Babylon*] Herodotus, who saw these walls, says, "The city was a regular square, each side of which was *one hundred and twenty* stadia, the circumference *four hundred and eighty* stadia. It was surrounded by a wall *fifty* cubits broad, and *two hundred* cubits high; and each side had *twenty-five* brazen gates."—*Herod.*, lib. i. c. 178. Had not Cyrus resorted to *stratagem*, humanly speaking, he could not have taken this city. For the destruction of this wall and its very vestiges, see on Isa. xiii. 19.

Verse 59. *The word which Jeremiah*] On account of the message sent by Jeremiah to the Jewish captives in Babylon.

Verse 60. *Wrote in a book*] Whether this book contained any more than is recorded in this place we do not know; probably it contained no more than what is found in verses 62–64. A *book*, ספר *sepher*, signifies, in Hebrew, any writing, *great* or *small*.

Verse 64. *Thus shall Babylon sink*, &c.] This is the emblem of its overthrow and irretrievable ruin. See Rev. xviii. 21, where we find that this is an emblem of the total ruin of *mystical Babylon*.

Herodotus relates a similar action of the *Phocæans*, who, having resolved to leave their country, and never return to it again, μυδρον σιδηρεον κατεποντωσαν, και ωμοσαν μη προιν ες Φωκαιην ηξειν, προιν η τον μυδρον τουτον αναφηναι· "threw a mass of iron into the sea, and swore that they would never return to Phocæa till that iron mass should rise and swim on the top." The story is this: The Phocæans, being besieged by Harpagus, general of the Persians, demanded one day's truce to deliberate on the propositions he had made to them relative to their surrendering their city; and begged that in the mean while he would take off his army from the walls. Harpagus having consented, they carried their wives, children, and their most valuable effects, aboard their ships; then, throwing a mass of iron into the sea, bound themselves by an oath never to return till that iron should rise to the top and swim. See *Herodotus*, lib. i. c. 165.

Horace refers to this in his epode *Ad Populum Romanum*, Epode xvi. ver. 25:—

> Sed jaremus in hæc: simul imis saxa renarint
> Vadis levata, ne redire sit nefas.
>
> "As the Phocæans oft for freedom bled,
> At length with imprecated curses fled." FRANCIS.

Thus far are *the words of Jeremiah.*] It appears that the following chapter is not the work of this prophet: it is not his style. The author of it writes *Jehoiachin*; Jeremiah writes him always *Jeconiah*, or *Coniah*. It is merely historical, and is very similar to 2 Kings xxiv. 18–xxv. 30. The author, whoever he was, relates the capture of Jerusalem, the fate of Zedekiah, the pillage and burning of the city and the temple. He mentions also certain persons of distinction who were slain by the Chaldeans. He mentions the number of the captives that were carried to Babylon at three different times; and concludes with the deliverance of King Jehoiachin from prison in Babylon, in which he had been for thirty-seven years. It is very likely that the whole chapter has been compiled from some chronicle of that time; or it was designed as a *preface* to the Book of the *Lamentations*; and would stand with great propriety before it, as it contains the *facts* on which that inimitable poem is built. Were it allowable, I would remove it to that place.

CHAPTER LII.

This chapter was added after Jeremiah's time, probably by Ezra, after the return from the captivity, of which it gives a short account, nearly the same as in 2 Kings xxiv. 18–20, *and* xxv. *It is very properly subjoined to the preceding prophecies, in order to show how exactly they were fulfilled. It likewise forms a proper introduction to the following Lamentations, as it gives an account of the mournful events which gave rise to them. Zedekiah's evil reign and rebellion against Nebuchadnezzar,* 1–3. *Jerusalem is taken by the Chaldeans after a siege of* eighteen *months,* 4–7. *Zedekiah pursued and taken in the plains of Jericho, and his whole army dispersed,* 8, 9. *The king's sons and all the princes of Judah slain in Riblah,* 10. *Zedekiah has his eyes put out by order of the Chaldean monarch; and is afterward bound in chains, carried to Babylon, and imprisoned for life,* 11. *Nebuzar-adan, the captain of the guard, burns and spoils the city and temple,* 12–19. *The two pillars of the temple, with their dimensions and ornaments,* 20–23. *The officers of the temple, and several others, carried away captives into Babylon, and then slain by order of Nebuchadnezzar,* 24–27. *The number of Jews that Nebuchadnezzar carried away captive in the* seventh *year of his reign,* 28; *in his* eighteenth *year,* 29; *and in his* twenty-third *year,* 30. *Evil-merodach, the son of Nebuchadnezzar, in the year of his accession to the throne of Babylon, (which was in the* thirty-seventh *year of the captivity, and the* one hundred and ninety-first *from the building of Rome, according to the computation of Varro,) orders Jehoiachin to be taken out of prison, and treats him kindly for the remainder of his life,* 31–34.

A. M. 3406 —3416. B. C. 598 —588. Ol. XLV. 3—XLVIII. 1.

ZEDEKIAH *was* [a] one and twenty years old when he [b] began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

A. M. 3414. B. C. 590. Ol. XLVII. 3. Anno Tarquinii Prisci, R. Roman., 27.

4 And it came to pass in the [c] ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

A. M. 3414 —3416. B. C. 590–588. Ol. XLVII. 3—XLVIII. 1.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 [d] Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 [e] And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he [f] put out the eyes of Zedekiah; and the king of Babylon bound him in [g] chains,

[a] 2 Kings xxiv. 18.—[b] Heb. *reigned*.—[c] 2 Kings xxv. 1–27; chap. xxxix. 1; Zech. viii. 19.

[d] Chap. xxxii. 4.—[e] Ezek. xii. 13.—[f] Heb. *blinded*.—[g] Or, *fetters*.

NOTES ON CHAP. LII.

Verse 1. *Zedekiah* was *one and twenty years old*] See 2 Kings xxiv. 18.

Verse 2. *And he did—evil*] This and the following verse are the same as 2 Kings xxiv. 19.

Verse 3. *Through the anger of the Lord*] Here is a king given to a people in God's anger, and taken away in his displeasure.

Verse 4. *Ninth year—tenth month*] Answering nearly to our January.

Verse 5. *So the city was besieged*] It held out *one year and six months.*

Verse 6. *And in the fourth month*] See the notes on chap. xxxix. 1, &c. The *fourth* month answers nearly to our July.

Verse 8. *The army of the Chaldeans pursued*] See on 2 Kings xxv. 5.

Verse 9. *King of Babylon to Riblah*] See the note on chap. xxxix. 5.

Verse 11. *He put out the eyes of Zedekiah*] See on chap. xxxix. 7.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

and carried him to Babylon, and put him in [h] prison till the day of his death.

12 [i] Now in the fifth month, in the tenth *day* of the month, [k] which *was* the nineteenth year of Nebuchadrezzar king of Babylon, [l] came Nebuzar-adan, [m] captain [n] of the guard, *which* [o] served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 [p] Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

17 [q] Also the [r] pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD the Chaldeans brake, and carried all the brass of them to Babylon.

18 [s] The caldrons also, and the [t] shovels, and the snuffers, and the [u] bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the [v] firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: [w] the [x] brass of all these vessels was without weight.

21 And *concerning* the [y] pillars, the height of one pillar *was* eighteen cubits; and a [z] fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* [a] all the pomegranates upon the network *were* a hundred round about.

24 And [b] the captain of the guard took Seraiah the chief priest, [c] and Zephaniah the second priest, and the three keepers of the [d] door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that [e] were near the king's person, which were found in the city; and the [f] principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus [g] Judah was carried away captive out of his own land.

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[h] Heb. *house of the wards.*——[i] Zech. vii. 5; viii. 19.——[k] See ver. 29.——[l] Chap. xxxix. 9.——[m] Or, *chief marshal.*——[n] Heb. *chief of the executioners*, or *slaughtermen*; and so ver. 14, &c. [o] Heb. *stood before.*——[p] Chap. xxxix. 8, 9.——[q] Chap. xxvii. 19. [r] See 1 Kings vii. 15, 23, 27, 50.——[s] Exod. xxvii. 3; 2 Kings xxv. 14, 15, 16.——[t] Or, *instruments to remove the ashes.*

[u] Or, *basins.*——[v] Or, *censers.*——[w] 1 Kings vii. 47.——[x] Heb. *their brass.*——[y] 1 Kings vii. 15; 2 Kings xxv. 17; 2 Chron. iii. 15.——[z] Heb. *thread.*——[a] See 1 Kings vii. 20.——[b] 2 Kings xxv. 18.——[c] Chap. xxi. 1; xxix. 25.——[d] Heb. *threshold.*——[e] Heb. *saw the face of the king.*——[f] Or, *scribe of the captain of the host.* [g] Lam. i. 3.

Verse 12. *Now in the fifth month*] Answering nearly to our August.

Verse 13. *And burned the house of the Lord*] Thus perished this magnificent structure, after it had stood *four hundred and twenty-four* years *three* months and *eight* days. It was built A. M. 2992, and destroyed A. M. 3416.

Verse 15. *Those that fell away*] The deserters to the Chaldeans during the siege.

Verse 16. *The poor of the land*] See on chap. xxxix. 1.

Verse 17. *Also the pillars*] See on chap. xxvii. 19.

Verses 18–23. In reference to these verses see the parallel texts in the margin, the various readings there, and the notes.

Verse 24. *The second priest*] See the note on 2 Kings xxv. 18.

The three keepers] The priests who stood at the door to receive the offerings of the people, see 2 Kings xx. 9, and xxiii. 4.

Verse 25. *Seven men—that were near the king's person*] These were privy counsellors.

A. M. 3404. B. C. 600. Ol. XLV. 1. Anno Tarquinii Prisci, R. Roman., 17.

28 [h] This *is* the people whom Nebuchadrezzar carried away captive: in the [i] seventh year [k] three thousand Jews and three and twenty:

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

29 [l] In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two [m] persons:

A. M. 3420. B. C. 584. Ol. XLIX. 1. Anno Tarquinii Prisci, R. Roman., 33.

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

A. M. 3442. B. C. 562. Ol. LIV. 3. Anno Servii Tullii, R. Roman., 17.

31 [n] And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of his reign [o] lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake [p] kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his prison garments: [q] and

[h] 2 Kings xxiv. 2.——[i] See 2 Kings xxiv. 12.——[k] See 2 Kings xxiv. 14.——[l] See ver. 12; chap. xxxix. 9.——[m] Heb. *souls.*

[n] 2 Kings xxv. 27, 28, 29, 30.——[o] Gen. xiv. 13, 20.——[p] Heb. *good things with him.*——[q] 2 Sam. ix. 13.

Verses 28–30. On these verses Dr. *Blayney* has some sensible remarks; I will extract the substance. These verses are not inserted in 2 Kings xxv. Are we to conclude from these verses that the whole number of the Jews which Nebuchadnezzar, in all his expeditions, carried away, was no more than *four thousand six hundred?* This cannot be true; for he carried away more than twice that number at one time; and this is expressly said to have been in the *eighth* year of his reign, 2 Kings xxiv. 12–16. Before that time he had carried off a number of captives from Jerusalem, in the *first* year of his reign, among whom were *Daniel* and his companions, Dan. i. 3–6. These are confessedly not noticed here. And as the taking and burning of Jerusalem is in this very chapter said to have been in the *fourth* and *fifth* months of the *nineteenth* year of the reign of Nebuchadnezzar, those who were carried into captivity at the date of those events cannot possibly be the same with those that are said to be carried away either in the *eighteenth* or *twenty-third* year of that prince. Nor, indeed, is it credible that the number carried away at the time that the city was taken, and the whole country reduced, could be so few as *eight hundred and thirty-two*, (see ver. 29;) supposing a mistake in the date of the year, which some are willing to do without sufficient grounds.

Here then we have *three* deportations, and those the most considerable ones, in the *first*, in the *eighth*, and *nineteenth* years of Nebuchadnezzar, sufficiently distinguished from those in the *seventh*, *eighteenth*, and *twenty-third* years. So that it seems most reasonable to conclude with Abp. *Usher*, in *Chronologia Sacra*, that by the latter *three* the historian meant to point out deportations of a minor kind, not elsewhere noticed in direct terms in Scripture.

The *first* of these, said to have been in the *seventh* year of Nebuchadnezzar, was one of those that had been picked up in several parts of Judah by the band of Chaldeans, Syrians, and others, whom the king of Babylon sent against the land previously to his own coming, 2 Kings xxiv. 2.

That in the *eighteenth* year corresponds with the time when the Chaldean army broke off the siege before Jerusalem, and marched to meet the Egyptian army, at which time they might think it proper to send off the prisoners that were in camp, under a guard to Babylon.

And the *last*, in the *twenty-third* year of Nebuchadnezzar, was when that monarch, being engaged in the siege of Tyre, sent off Nebuzar-adan against the Moabites, Ammonites, and other neighbouring nations, who at the same time carried away the gleanings of Jews that remained in their own land, amounting in all to no more than *seven hundred* and *forty-five*.

Josephus speaks of this expedition against the Moabites and Ammonites, which he places in the *twenty-third* year of Nebuchadnezzar; but mentions nothing done in the land of Israel at that time. Only he says, that after the conquest of those nations, Nebuchadnezzar carried his victorious arms against Egypt, which he in some measure reduced, and carried the Jews whom he found there captives to Babylon. But the Egyptian expedition was not till the *twenty-seventh* year of Jehoiachin's captivity, i. e., the *thirty-fifth* of Nebuchadnezzar, as may be collected from Ezek. xxix. 17; so that those who were carried away in the *twenty-third* year were not from Egypt, but were, as before observed, the few Jews that remained in the land of Judah.

Verse 31. *In the twelfth month*] Answering nearly to our *twenty-fifth* of *April*, A. M. 3442.

Lifted up the head of Jehoiachin] This phrase is taken from Gen. xl. 13. It is founded on the observation that those who are in sorrow *hold down* their heads, and when they are comforted, or the cause of their sorrow removed, *they lift up their heads*. The Hebrew phrase, *lift up the head*, signifies to *comfort*, *cheer*, *make happy*.

Verse 32. *Spake kindly*] Conversed freely with him.

Set his throne] Gave him a more respectable *seat* than any of the captive princes, or better than even his own princes had, probably near his person.

Verse 33. *And changed his prison garments*] That is, Jehoiachin changed his own garments, that he might be suited in that respect to the state of his elevation. Kings also, in token of favour, gave caftans or robes to those whom they wish to honour.

A. M. 3442. B. C. 562. Ol. LIV. 3. Anno Servii Tullii, R. Roman., 17.

he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, [r] every day a portion until the day of his death, all the days of his life.

A. M. 3442. B. C. 562. Ol. LIV. 3. Anno Servii Tullii, R. Roman., 17.

[r] Heb. *the matter of the day in his day.*

And he did continually eat bread before him] Was a constant guest at the king's table.

Verse 34. *And—there was a continual diet given him*] This was probably a ration allowed by the king for the support of Jehoiachin's household. For other particulars, see the note on 2 Kings xxv. 30.

All the days of his life.] I believe these words have been by mistake added from the preceding verse. *There*, they are proper; *here*, they are tautological. They are wanting in the *Septuagint* and in the *Arabic*.

The preceding words, עד יום מותו *ad yom motho*, "to the day of his death," are wanting in two of *De Rossi's* and one of *Kennicott's* MSS.

Coverdale ends thus: All the dayȝ of hiȝ life untill he died. This is better than the common Version.

Immediately after this verse my old MS. Bible adds the following words: And done iȝ aftir that into caitifte iȝ brougt Iȝrael, and Jerusalem iȝ destroide, ȝatte Jeremye the prophet weepund, and weiled with this lamentacion Jerusalem; and with bitter inwit sighand and criand weilawai, ȝeide. Then follows in red letters: Here beginneth the Lamentacion of Jeremye, that iȝ intitle Cenoth; with the sortynge out of Ebrue letterȝ. Aleph: How sittith aloon the city, &c. See something of a similar kind from other authorities, at the beginning of Lamentations

Masoretic Notes.

Number of verses in this Book, 1365.

Middle verse, chap. xxviii. 11

Masoretic sections, 31

INTRODUCTION

TO THE

LAMENTATIONS

OF

JEREMIAH.

THIS book, like the several books of the Pentateuch, is denominated in Hebrew איכה *eicah, how*, from its first word; and sometimes קינות *kinnoth, lamentations*, from its subject. In the *Septuagint* it is termed ΘΡΗΝΟΙ ΤΟΥ ΙΕΡΕΜΙΟΥ, for the same reason. The *Syriac* and *Arabic* copy or follow the *Septuagint;* and so does the *Vulgate*, from the *Lamentationes* of which, the book has that name which it bears in our language. In the *Chaldee* it has no name; and in it, and perhaps anciently in the *Hebrew*, it was written consecutively with the last chapter of Jeremiah.

It is one of the books of the מגילות *Megilloth*, or Roll, among the Jews; and because it relates to the ruin of their affairs, and contains promises of restoration, it is peculiarly prized, and frequently read. The five Megilloth are: *Ecclesiastes, Canticles, Lamentations, Ruth*, and *Esther*.

There has been little difference among learned men concerning the *author* of this book. The whole current of antiquity and modern times has pointed out Jeremiah as the writer: of this the style is a sufficient evidence. Mr. *John Henry Pareau*, in a Dissertation prefixed to his Translation and Notes on this book, (8vo. Lugd. Bat. 1790,) has proved this point amply from a general collation of the prophecy of Jeremiah with select passages in this book. I have heard of but one learned man who has entertained serious doubts on the subject, Mr. *Herman Van der Hardt*, who has supposed the five chapters were written by *Daniel, Shadrach, Meshach, Abednego*, and *Jeconiah*. To this opinion I suppose none has ever been converted.

There has been more difference of opinion relative to the *subject* and *occasion*. Some have thought the book was composed on the *death of Josiah;* others that it was composed on occasion of the *destruction of Jerusalem*, and the *various desolations* connected with it. To *this* all its parts and its general phraseology seem best to apply; and this is the sentiment most generally embraced at present. This will receive much proof from a minute consideration of the book itself.

The *composition* of this poem is what may be called very technical. Every chapter, except the last, is an *acrostic*. Of the *two first*, each verse begins with a several letter of the Hebrew alphabet, in the order of the letters, with this exception, that in the *second, third*, and *fourth* chapters, the פ *phe* is put before the ע *ain;* whereas in all the acrostic Psalms the latter precedes the former, as it does in all *grammars* of the Hebrew language. In the *first* and *second* chapters each verse is composed of *three hemistichs* or half verses, except the *seventh* verse of the *first*, and the *nineteenth* of the *second* chapter, which have each *four* hemistichs.

The *third* chapter contains *sixty-four* verses, each, as before, formed of *three hemistichs*, but with this difference, that each hemistich begins with the same letter, so that the whole alphabet is *thrice* repeated in this chapter.

The *fourth* chapter is made up of *twenty-two* verses, according to the number of the Hebrew letters; but the composition is different from all the rest, for each verse consists of only *two* hemistichs, and those much shorter than any in the preceding chapters.

I have called this an inimitable poem; better judges are of the same opinion. "Never," says Bishop *Lowth*, "was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied."

"One would think," says Dr. *South*, "that every letter was written with a tear; every word, the sound of a breaking heart: that the author was compacted of sorrows; disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan."

"Nor can we too much admire," says Dr. *Blayney*, "the full and graceful flow of that pathetic eloquence in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country. But it was observed before that the prophet's peculiar talent lay in working up and expressing the passions of grief and *pity*, and, unhappily for him as a man and a citizen, he met with a subject but too well calculated to give his genius its full display."

David in several places has forcibly depicted the sorrows of a heart oppressed with penitential sorrow; but where, in a composition of such length, have bodily misery and mental agony been more successfully painted? All the expressions and images of sorrow are here exhibited in various combinations, and in various points of view. *Misery* has no expression that the author of the *Lamentations* has not employed. Patriots! you who tell us you burn for your country's welfare, look at the prophecies and history of this extraordinary man; look at his *Lamentations;* take him through his life to his death, and learn from him what true patriotism means! The man who watched, prayed, and lived for the welfare of his country; who chose to share her adversities, her sorrows, her wants, her afflictions, and disgrace, where he might have been a companion of princes, and have sat at the table of kings; who only ceased to live for his country when he ceased to breathe;—that was a patriot, in comparison with whom almost all others are obscured, minished, and brought low, or are totally annihilated!

THE

LAMENTATIONS

OF

JEREMIAH.

Chronological notes relative to the Book of the Lamentations.

Year from the Creation, according to Archbishop Usher, 3416.—Year of the Jewish era of the world, 3173.—Year from the Deluge, 1760.—First year of the *forty-eighth* Olympiad.—Year from the building of Rome, according to the Varronian account, 166.—Year before the birth of Christ, 584.—Year before the vulgar era of Christ's nativity, 588.—Year of the Julian Period, 4126.—Year of the era of Nabonassar, 160.—Cycle of the Sun, 10.—Cycle of the Moon, 3.—Second year after the fourth Sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus.—Twenty-ninth year of Tarquinius Priscus, the fifth king of the Romans: this was the *seventy-ninth* year before the commencement of the consular government.—Thirty-eighth year of Cyaxares or Cyaraxes, the fourth king of Media.—Eighteenth year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.—Twentieth year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ. Thirty-second year of Alyattes II., king of Lydia. This was the father of the celebrated Crœsus.—Fifteenth year of Æropas, the seventh king of Macedon.—Nineteenth year of Nebuchadnezzar, king of Babylon.—Eleventh year of Zedekiah, the last king of Judah.

CHAPTER I.

The prophet begins with lamenting the dismal reverse of fortune that befell his country, confessing at the same time that her calamities were the just consequence of her sins, 1–6. *Jerusalem herself is then personified and brought forward to continue the sad complaint, and to solicit the mercy of God,* 7–22.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

HOW doth the city sit solitary, *that was* full of people: [a] *how* is she become as a widow! she *that was* great among the nations, *and* [b] princess among the provinces, *how* is she become tributary!

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

2 She [c] weepeth sore in the

[a] Isa. xlvii. 7, 8.——[b] Ezra iv. 20.

[c] Jer. xiii. 17.

In all copies of the *Septuagint*, whether of the Roman or Alexandrian editions, the following words are found as a part of the text: Και εγενετο μετα το αιχμαλωτισθηναι τον Ισραηλ, και Ιερουσαλημ ερημωθηναι, εκαθισεν Ιερεμιας κλαιων, και εθρηνησεν τον θρηνον τουτον επι Ιερουσαλημ, και ειπεν·—"And it came to pass after Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping: and he lamented with this lamentation over Jerusalem; and he said."

The *Vulgate* has the same, with some variations:—"Et factum est, postquam in captivitatem redactus est Israel, et Jerusalem deserta est, sedit Jeremias propheta flens, et planxit lamentatione hac in Jerusalem, et amaro animo suspirans et ejulans, dixit." The translation of this, as given in the *first translation* of the Bible into English, may be found at the end of Jeremiah, taken from an ancient MS. in my own possession.

I subjoin another taken from the *first* PRINTED *edition* of the English Bible, that by *Coverdale*, 1535. "And it came to passe, (after Israel was brought into captyvitie, and Jerusalem destroyed;) that Jeremy the prophet sat weeping, mournynge, and makinge his mone in Jerusalem; so that with an hevy herte he sighed and sobbed, sayenge."

Matthew's Bible, printed in 1549, refines upon this: "It happened after Israell was brought into captyvite, and Jerusalem destroyed, that Jeremy the prophet sate wepyng, and sorrowfully bewayled Jerusalem; and syghynge and hewlynge with an hevy and wooful hert, sayde."

Becke's Bible of the same date, and *Cardmarden's* of 1566, have the same, with a trifling change in the *orthography*.

On this *Becke* and others have the following note:—"These words are read in the LXX. interpreters: but not in the Hebrue."

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

[d] night, and her tears are on her cheeks: [e] among all her lovers [f] she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 [g] Judah is gone into captivity because of affliction, and [h] because of great servitude: [i] she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

5 Her adversaries [k] are the chief, her enemies prosper; for the LORD hath afflicted her [l] for the multitude of her transgressions: her [m] children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

[d] Job vii. 3; Psa. vi. 6.——[e] Jer. iv. 30; xxx. 14; ver. 19. [f] Ver. 9, 16, 17, 21.——[g] Jer. lii. 27.——[h] Heb. *for the greatness of servitude.*——[i] Deut. xxviii. 64, 65; chap. ii. 9.——[k] Deut. xxviii. 43, 44.——[l] Jer. xxx. 14, 15; Dan. ix. 7, 16.——[m] Jer. lii. 28.

All these show that it was the ancient opinion that the Book of Lamentations was composed, not over the death of *Josiah*, but on account of the *desolations of Israel and Jerusalem.*

The *Arabic* copies the *Septuagint*. The *Syriac* does not acknowledge it; and the *Chaldee* has these words only: "Jeremiah the great priest and prophet said."

NOTES ON CHAP. I.

Verse 1. *How doth the city sit solitary*] Sitting down, with the elbow on the knee, and the head supported by the hand, without any company, unless an oppressor near,—all these were signs of mourning and distress. The coin struck by Vespasian on the capture of Jerusalem, on the obverse of which there is a *palm-tree*, the emblem of Judea, and under it a woman, the emblem of Jerusalem, sitting, leaning as before described, with the legend *Judea capta*, illustrates this expression as well as that in Isa. xlvii. 1. See the note on Isa. iii. 26, where the subject is farther explained.

Become as a widow] Having lost her *king*. *Cities* are commonly described as the *mothers* of their *inhabitants*, the *kings* as *husbands*, and the *princes* as *children*. When therefore they are bereaved of these, they are represented as *widows*, and *childless*.

The *Hindoo* widow, as well as the *Jewish*, is considered the most destitute and wretched of all human beings. She has her hair cut short, throws off all ornaments, eats the coarsest food, fasts often, and is all but an outcast in the family of her late husband.

Is she become tributary!] Having no longer the political form of a nation; and the remnant that is left paying tribute to a foreign and heathen conqueror.

Verse 2. *Among all her lovers*] Her allies; her *friends*, instead of helping her, have helped her enemies. Several who sought her friendship when she was in prosperity, in the time of David and Solomon, are now among her enemies.

Verse 3. *Between the straits.*] She has been brought into such difficulties, that it was impossible for her to escape. Has this any reference to the circumstances in which Zedekiah and the princes of Judah endeavoured to escape from Jerusalem, *by the way of the gates between the two walls?* Jer. lii. 7.

Verse 4. *The ways of Zion do mourn*] A fine prosopopœia. The ways in which the people trod coming to the sacred solemnities, being now no longer frequented, are represented as *shedding tears*; and the *gates* themselves partake of the general distress. All poets of eminence among the Greeks and Romans have recourse to this image. So *Moschus*, in his Epitaph on *Bion*, ver. 1–3:—

Αιλινα μοι στοναχειτε ναπαι, και Δωριον ὑδωρ
Και ποταμοι κλαιοιστε τον ἱμεροεντα Βιωνα.
Νυν φυτα μοι μυρεσθε, και αλσεα νυν γοαοισθε, κ. τ. λ.

"Ye winds, with grief your waving summits bow,
Ye Dorian fountains, murmur as ye flow;
From weeping urns your copious sorrows shed,
And bid the rivers mourn for Bion dead.
Ye shady groves, in robes of sable hue,
Bewail, ye plants, in pearly drops of dew;
Ye drooping flowers, diffuse a languid breath,
And die with sorrow, at sweet Bion's death."

FAWKES.

So *Virgil*, Æn. vii., ver. 759:—

Te nemus Anguitiæ, vitrea te Fucinus unda
Te liquidi flevere lacus.

"For thee, wide echoing, sighed th' Anguitian woods;
For thee, in murmurs, wept thy native floods."

And more particularly on the *death of Daphnis*, Eclog. v. ver. 24.—

Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina: nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Pœnos etiam ingemuisse leones
Interitum, montesque feri, sylvæque loquuntur.

"The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink:
The thirsty cattle of themselves abstained
From water, and their grassy fare disdained.
The death of Daphnis woods and hills deplore;
The Libyan lions hear, and hearing roar."

DRYDEN.

Verse 5. *Her adversaries are the chief*] They have now *supreme dominion* over the whole land.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

7 Jerusalem remembered in the days of her affliction and of her miseries all [a] her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 [o] Jerusalem hath grievously sinned; therefore she [p] is removed: all that honoured her despise her, because [q] they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she [r] remembereth not her last end; therefore she came down wonderfully: [s] she had no comforter. O Lord, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon [t] all her [u] pleasant things: for she hath seen *that* [v] the heathen entered into her sanctuary, whom thou didst command *that* [w] they should not enter into thy congregation.

11 All her people sigh, [x] they seek bread; they have given their pleasant things for meat [y] to relieve the soul: see, O Lord, and consider; for I am become vile.

12 [z] *Is it* nothing to you, all ye that [a] pass by? behold, and see [b] if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath [c] spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 [d] The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: [e] the Lord hath trodden [f] the virgin, the daughter of Judah, *as* in a wine-press.

16 For these *things* I weep; [g] mine eye, mine eye runneth down with water, because [h] the comforter that should [i] relieve my soul is far from me: my children are desolate, because the enemy prevailed.

[a] Or, *desirable*; ver. 10.——[o] 1 Kings viii. 46.——[p] Heb. *is become a removing*, or *wandering*.——[q] Jer. xiii. 22, 26; Ezek. xvi. 37; xxiii. 29; Hos. ii. 10.——[r] Deut. xxxii. 29; Isa. xlvii. 7.——[s] Ver. 2, 17, 21.——[t] Ver. 7.——[u] Or, *desirable*.——[v] Jer. li. 51.——[w] Deut. xxiii. 3; Neh. xiii. 1.——[x] Jer. xxxviii. 9; lii. 6; chap. ii. 12; iv. 4.

[y] Or, *to make the soul to come again*.——[z] Or, It is *nothing*.——[a] Heb. *pass by the way*.——[b] Dan. ix. 12.——[c] Ezek. xii. 13; xvii. 20.——[d] Deut. xxviii. 48.——[e] Isa. lxiii. 3; Rev. xiv. 19, 20; xix. 15.——[f] Or, *the winepress of the virgin*, &c.——[g] Jer. xiii. 17; xiv. 17; chap. ii. 18.——[h] Ver. 2, 9.——[i] Heb. *bring back*.

Verse 7. *Did mock at her Sabbaths.*] משבתה *mishbattcha*. Some contend that *Sabbaths* are not intended here. The *Septuagint* has κατοικεσια αυτης, "her habitation;" the *Chaldee*, על טובהא *al tubaha*, "her good things;" the *Syriac*, ܐܠ ܛܒܪܗ *al toboroh*, "her breach." The *Vulgate* and *Arabic* agree with the Hebrew. Some of my oldest MSS. have the word in the plural number, משבתיה *mishbatteyha*, "her Sabbaths." A multitude of *Kennicott's* MSS. have the same reading. The Jews were despised by the heathen for *keeping the Sabbath*. *Juvenal* mocks them on that account:—

—— cui septima quæque fuit lux
Ignava et partem vitæ non attigit ullam. *Sat.* v.

"To whom every seventh day was a blank, and formed not any part of their life."

St. Augustine represents *Seneca* as doing the same:—Inutiliter id eos facere affirmans, quod septimani ferme partem ætatis suæ perdent vacando, et multa in tempore urgentia non agendo lædantur. "That they lost the seventh part of their life in keeping their Sabbaths; and injured themselves by abstaining from the performance of many necessary things in such times." He did not consider that the Roman calendar and customs gave them many more idle days than God had prescribed in Sabbaths to the Jews. The Sabbath is a most wise and beneficent ordinance.

Verse 9. *She remembereth not her last end*] Although evident marks of her pollution appeared about her, and the land was defiled by her sinfulness even to its utmost borders, she had no thought or consideration of what must be the consequence of all this at the last. —*Blayney*.

Verse 11. *They have given their pleasant things*] Jerusalem is compared to a woman brought into great straits, who parts with her jewels and trinkets in order to purchase by them the necessaries of life.

Verse 12. Is it *nothing to you, all ye that pass by?*] The desolations and distress brought upon this city and its inhabitants had scarcely any parallel. Excessive abuse of God's accumulated mercies calls for singular and exemplary punishment.

Verse 14. *The yoke of my transgressions*] I am now tied and bound by the chain of my sins; and it is so *wreathed*, so *doubled* and *twisted* round me, that I cannot free myself. A fine representation of the miseries of a penitent soul, which feels that nothing but the pitifulness of God's mercy can loose it.

Verse 15. *Called an assembly*] The Chaldean army, composed of various nations, which God commissioned to destroy Jerusalem.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

17 [k] Zion spreadeth forth her hands, *and* [l] *there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 The LORD is [m] righteous; for I have [n] rebelled against his [o] commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* [p] they deceived me: my priests and mine elders gave up the ghost in the city, [q] while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my [r] bowels are troubled: mine heart is turned within me; for I have grievously rebelled: [s] abroad the sword bereaveth, at home *there is* as death.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

21 They have heard that I sigh: [t] *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring [u] the day *that* thou hast [v] called, and they shall be like unto me.

22 [w] Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and [x] my heart *is* faint.

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[k] Jer. iv. 31.——[l] Ver. 2, 9.——[m] Neh. ix. 33; Dan. ix. 7, 14. [n] 1 Sam. xii. 14, 15.——[o] Heb. *mouth.*——[p] Ver. 2; Jer. xxx. 14. [q] Ver. 11.——[r] Job xxx. 27; Isa. xvi. 11; Jer. iv. 19; xlviii. 36; chap. ii. 11; Hos. xi. 8.——[s] Deut. xxxii. 25; Ezek. vii. 15. [t] Ver. 2.——[u] Isa. xiii. &c.; Jer. xlvi. &c.——[v] Or, *proclaimed.* [w] Psa. cix. 15.——[x] Chap. v. 17.

Verse 17. *Zion spreadeth forth her hands*] Extending the hands is the form in supplication.

Jerusalem is as a menstruous woman] To whom none dared to approach, either to help or comfort, because of the law, Lev. xv. 19–27.

Verse 19. *I called for my lovers*] My allies; the *Egyptians* and others.

Verse 20. *Abroad the sword bereaveth*] WAR is through the *country; and at home death;* the pestilence and famine rage in the city; calamity in every shape is fallen upon me.

Virgil represents the calamities of Troy under the same image:—

——— Nec soli pœnas dant sanguine Teucri:
Quondam etiam victis redit in præcordia virtus;
Victoresque cadunt Danai. Crudelis ubique
Luctus, ubique *Pavor*, et *plurima mortis imago.*
Æneid. lib. ii. 366.

"Not only Trojans fall; but, in their turn,
The vanquished triumph, and the victors mourn.
Ours take new courage from despair and night;
Confused the fortune is, confused the fight.
All parts resound with *tumults*, *plaints*, and *fears*;
And grisly death in *sundry shapes* appears."
DRYDEN.

So Milton—

"——————— Despair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook." *Par. Lost*, B. xi. 489.

Jeremiah, chap. ix. 21, uses the same image:—

Death is come up into our windows:
He hath entered our palaces,
To cut off the infants without,
And the young men in our streets.

So *Silius Italicus*, II. 548:—

Mors graditur, vasto pandens cava guttura rictu,
Casuroque inhians populo.

"Death stalks along, and opens his hideous throat to gulp down the people."

Verse 21. *They have heard that I sigh*] My affliction is public enough; but no one comes to comfort me.

They are glad that thou hast done it] On the contrary, they exult in my misery; and they see that THOU hast done what *they* were incapable of performing.

Thou wilt bring the day that *thou hast called, and they shall be like unto me.*] Babylon shall be visited in her turn; and thy judgments poured out upon her shall equal her state with my own. See the last six chapters of the preceding prophecy for the accomplishment of this prediction.

Verse 22. *Let all their wickedness come before thee*] That is, Thou wilt call their crimes also into remembrance; and thou wilt do unto them by siege, sword, famine, and captivity, what thou hast done to me. Though thy judgments, because of thy long-suffering, are slow; yet, because of thy righteousness, they are sure.

For my sighs are *many*] My desolations continue; and *my heart* is *faint*—my political and physical strength almost totally destroyed.

Imprecations in the sacred writings are generally to be understood as *declarative* of the evils they indicate; or, that such evils will take place. No prophet of God ever wished desolation on those against whom he was directed to prophesy.

CHAPTER II.

The prophet shows the dire effects of the Divine anger in the miseries brought on his country; the unparalleled calamities of which he charges, in a great measure, on the false prophets, 1–14. *In this desperate condition, the astonishment and by-word of all who see her, Jerusalem is directed to sue earnestly for mercy and pardon,* 15–22.

A. M. cir. 3116. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, [a] *and* cast down from heaven unto the earth [b] the beauty of Israel, and remembered not [c] his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, [d] and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath [e] brought *them* down to the ground: [f] he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: [g] he hath drawn back his right hand from before the enemy, [h] and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 [i] He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew [k] all [l] *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 [m] The LORD was as an enemy: he hath swallowed up Israel, [n] he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

A. M. cir. 3116. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

6 And he hath violently [o] taken away his [p] tabernacle, [q] as *if it were of* a garden: he hath destroyed his places of the assembly: [r] the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath [s] given up into the hand of the enemy the walls of her palaces; [t] they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: [u] he hath stretched out a line, he hath not withdrawn his hand from [v] destroying: therefore he made the rampart and the wall to lament; they languished together.

[a] Matt. xi. 23.——[b] 2 Sam. i. 19.——[c] 1 Chron. xxviii. 2; Psa. xcix. 5; cxxxii. 7.——[d] Ver. 17, 21; chap. iii. 43.——[e] Heb. *made to touch.*——[f] Psa. lxxxix. 39.——[g] Psa. lxxiv. 11.——[h] Psa. lxxxix. 46.——[i] Isa. lxiii. 10; ver. 5.——[k] Heb. *all the desirable of the eye.*

[l] Ezek. xxiv. 25.——[m] Ver. 4; Jer. xxx. 14.——[n] 2 Kings xxv. 9; Jer. lii. 13.——[o] Psa. lxxx. 12; lxxxix. 40; Isa. v. 5.——[p] Or, *hedge.*——[q] Isa. i. 8.——[r] Chap. i. 4; Zeph. iii. 18.——[s] Heb. *shut up.*——[t] Psa. lxxiv. 4.——[u] 2 Kings xxi. 13; Isa. xxxiv. 11.——[v] Heb. *swallowing up.*

NOTES ON CHAP. II.

Verse 1. *How hath the Lord covered the daughter of Zion with a cloud*] The women in the eastern countries wear *veils*, and often very costly ones. Here, Zion is represented as being *veiled* by the hand of God's judgment. And what is the veil? A *dark cloud*, by which she is entirely obscured.

Instead of ארני *Adonoi, lord, twenty-four* of Dr. *Kennicott's* MSS., and some of the most ancient of my own, read יהוה *Yehovah*, LORD, as in ver. 2.

The beauty of Israel] His *Temple*.

His footstool] The ark of the covenant, often so called. The rendering of my old MS. Bible is curious:—And record not of his litil steging-stole of his feet, in the dai of his woodnesse. To be *wood* signifies, in our ancient language, to be *mad*.

Verse 2. *The Lord hath swallowed up*] It is a strange figure when thus applied: but Jehovah is here represented as having swallowed down Jerusalem and all the cities and fortifications in the land: that is, he has permitted them to be destroyed. See ver. 5.

Verse 3. *The horn of Israel*] His *power* and *strength*. It is a metaphor taken from cattle, whose principal strength lies in their *horns*.

Hath drawn back his right hand] He did not support us when our enemies came against us.

Verse 4. *He hath bent his bow—he stood with his right hand*] This is the attitude of the archer. He first bends his bow; then sets his arrow upon the string; and, lastly, placing his right hand on the lower end of the arrow, in connexion with the string, takes his aim, and prepares to let fly.

Verse 6. *As* if it were of *a garden*] "As it were the garden of his own hedging."—*Blayney*.

The Lord hath caused the solemn feasts] By delivering us up into the hands of the enemy our religious worship is not only suspended, but all Divine ordinances are destroyed.

Verse 7. *They have made a noise in the house of the Lord*] Instead of the silver trumpets of the sanctuary, nothing but the sounds of warlike instruments are to be heard.

Verse 8. *He hath stretched out a line*] The *line of devastation*; marking what was to be pulled down and demolished.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

9 Her gates are sunk into the ground; he hath destroyed and [w] broken her bars: [x] her king and her princes *are* among the Gentiles: [y] the law *is* no *more;* her [z] prophets also find no vision from the LORD.

10 The elders of the daughter of Zion [a] sit upon the ground, *and* keep silence: they have [b] cast up dust upon their heads; they have [c] girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 [d] Mine eyes do fail with tears, [e] my bowels are troubled, [f] my liver is poured upon the earth, for the destruction of the daughter of my people; because [g] the children and the sucklings [h] swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee? [i] what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

14 Thy [k] prophets have seen vain and foolish things for thee: and they have not [l] discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 [m] All that pass [n] by [o] clap *their* hands at thee; they hiss [p] and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call [q] The perfection of beauty, The joy of the whole earth?

16 [r] All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, [s] We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, [t] we have seen *it*.

17 The LORD hath done *that* which he had [u] devised; he hath fulfilled his word that he had commanded in the days of old: [v] he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to [w] rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O

[w] Jer. li. 30.——[x] Deut. xxviii. 36; 2 Kings xxiv. 15; xxv. 7; chap. i. 3; iv. 20.——[y] 2 Chron. xv. 3.——[z] Psa. lxxiv. 9; Ezek. vii. 26.——[a] Job ii. 13; Isa. iii. 26; chap. iii. 28.——[b] Job ii. 12.——[c] Isa. xv. 3; Ezek. vii. 18; xxvii. 31.——[d] Psa. vi. 7; chap. iii. 48, &c.——[e] Chap i. 20.——[f] Job xvi. 13; Psa. xxii. 14.——[g] Ver. 19; chap. iv. 4.——[h] Or, *faint*.——[i] Chap. i. 12; Dan. ix. 12.

[k] Jer. ii. 8; v. 31; xiv. 14; xxiii. 16; xxvii. 14; xxix. 8, 9; Ezek. xiii. 2.——[l] Isa. lviii. 1.——[m] 1 Kings ix. 8; Jer. xviii. 16; Nah. iii. 19; Ecclus. xii. 18.——[n] Heb. *by the way*. [o] Ezek. xxv. 6.——[p] 2 Kings xix. 21; Psa. xliv. 14.——[q] Psa. xlviii. 2; l. 2.——[r] Job xvi. 9, 10; Psa. xxii. 13; chap. iii. 46. [s] Psa. lvi. 2.——[t] Psa. xxxv. 21.——[u] Lev. xxvi. 16, &c.; Deut. xxviii. 15, &c.——[v] Ver. 2.——[w] Psa. xxxviii. 16; lxxxix. 42.

Verse 9. *Her gates are sunk into the ground*] The consequence of their being long thrown down and neglected. From this it appears that the captivity had already lasted a considerable time.

Her king and her princes are *among the Gentiles*] Zedekiah and many of the princes were then prisoners in Babylon, another proof that the captivity had endured some time; unless all this be spoken *prophetically*, of what *should be done*.

Verse 10. *Sit upon the ground*] See the note on chap. i. 1.

Keep silence] No words can express their sorrows: small griefs are eloquent, great ones dumb.

Verse 11. *Swoon in the streets of the city.*] Through the excess of the famine.

Verse 12. *When their soul was poured out into their mothers' bosom.*] When, in endeavouring to draw nourishment from the breasts of their exhausted mothers, they breathed their last in their bosoms! How dreadfully afflicting was this!

Verse 13. *What thing shall I take*] Or, rather, as Dr. *Blayney*, "What shall I urge to thee?" How shall I comfort thee!

Thy breach is *great like the sea*] Thou hast a *flood* of *afflictions*, a *sea* of *troubles*, an *ocean* of *miseries*.

Verse 14. *They have not discovered thine iniquity*] They did not reprove for sin; they flattered them in their transgressions; and instead of turning away thy captivity, by turning thee from thy sins, they have pretended visions of good in thy favour, and false burdens for thy enemies.

Verse 15. *The perfection of beauty*] This probably only applied to the *temple*. Jerusalem never was a fine or splendid city; but the temple was most assuredly the most splendid building in the world.

Verse 16. *This* is *the day that we looked for*] Jerusalem was the envy of the surrounding nations: they longed for its destruction, and rejoiced when it took place.

Verse 17. *The Lord hath done* that] This and the *sixteenth* verse should be interchanged, to follow the order of the letters in the Hebrew alphabet; as the *sixteenth* has פ *phe* for its acrostic letter, and the *seventeenth* has ע *ain*, which should precede the other in the order of the alphabet.

Verse 18. *O wall of the daughter of Zion*] חומת בת ציון *chomath bath tsiyon, wall of the daughter of Zion*. These words are probably those of the passengers, who appear to be affected by the desolations of the land; and they address the people, and urge them to plead with God day and night for their restoration. But what is the meaning of *wall of the daughter of*

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

[x] wall of the daughter of Zion, [y] let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, [z] cry out in the night: in the beginning of the watches [a] pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, [b] that faint for hunger [c] in the top of every street.

20 Behold, O LORD, and consider to whom thou hast done this. [d] Shall the women eat their fruit, *and* children [e] of a span long? [f] shall the priest and the prophet be slain in the sanctuary of the LORD?

A. M. cir. 3416 B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

21 [g] The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; [h] thou hast killed, *and* no. pitied.

22 Thou hast called as in a solemn day [i] my terrors round about, so that in the day of the LORD's anger none escaped nor remained: [k] those that I have swaddled and brought up hath mine enemy consumed.

[x] Ver. 8.——[y] Jer. xiv. 17; chap. i. 16.——[z] Psa. cxix. 147. [a] Psa. lxii. 8.——[b] Ver. 11.——[c] Isa. li. 20; chap. iv. 1; Nah. iii. 10.——[d] Lev. xxvi. 29; Deut. xxviii. 53; Jer. xix. 9; chap. iv. 10; Ezek. v. 10.——[e] Or, *swaddled with their hands*.——[f] Ch. iv. 13, 16.——[g] 2 Chron. xxxvi. 17.——[h] Chap. iii. 43.——[i] Psa. xxxi. 13; Jer. vi. 25; xlvi. 5.——[k] Hos. ix. 12, 13.

Zion? I answer, I do not know. It is certainly harsh to say, "O wall of the daughter of Zion, let tears run down like a river day and night." Zion's *ways* may *lament*, and her *streets mourn*; but how the *walls* can be said to *weep* is not so easy to be understood, because there is no parallel for it. One of my most ancient MSS. *omits* the three words; and in it the text stands thus: "Their heart cried unto the Lord, Let tears run down like a river day and night; give thyself no rest," &c.

Let not the apple of thine eye cease.] בת עין *bath ayin* means either the *pupil* of the *eye*, or the *tears*. Tears are the produce of the eye, and are here elegantly termed *the daughter of the eye*. Let not thy tears cease. But with what propriety can we say to the *apple* or *pupil* of the eye, *Do not cease? Tears* are most certainly meant.

Verse 19. *Arise, cry out in the night*] This seems to refer to Jerusalem besieged. Ye who keep the night watches, pour out your hearts before the Lord, instead of calling the time of night, &c.; or, when you call it, send up a fervent prayer to God for the safety and relief of the place.

Verse 20. *Consider to whom thou hast done this.*] Perhaps the best sense of this difficult verse is this: "Thou art our *Father*, we are thy *children*: wilt thou *destroy thy own offspring?* Was it ever heard that a mother devoured her own child, a helpless infant of a span long?" That it was foretold that there should be such distress in the siege,—that mothers should be obliged to eat their own children, is evident enough from Lev. xxvi. 29; Deut. xxviii. 53, 56, 57; but the former view of the subject seems the most natural, and is best supported by the *context*. The *priest* and the *prophet* are slain; the *young* and *old* lie on the ground in the streets; the *virgins* and *young men* are fallen by the sword. "Thou hast slain them in the day of thine anger; Thou hast killed, and not pitied." See chap. iv. 10.

Verse 22. *Thou hast called as in a solemn day*] It is by thy influence alone that so many enemies are called together at one time; and they have so hemmed us in that none could escape, and none remained unslain or uncaptivated. Perhaps the figure is the collecting of the people in Jerusalem on one of the solemn annual festivals. God has called terrors together to feast on Jerusalem, similar to the convocation of the people from all parts of the land to one of those annual festivals. The indiscriminate slaughter of young and old, priest and prophet, all ranks and conditions, may be illustrated by the following verses from *Lucan*, which appear as if a translation of the *nineteenth*, *twentieth*, and *twenty-first* verses of this chapter:—

Nobilitas cum plebe perit; lateque vagatur
Ensis, et a nullo revocatum est pectore ferrum.
Stat cruor in Templis; multaque rubentia cæde
Lubrica saxa madent. Nulli sua profuit ætas.
Non senes extremum pigun vergentibus annis
Præcipitasse diem; nec primo in limine vitæ,
Infanti miseri nascentia rumpere fata.
Pharsal. lib. ii., 101.

"With what a slide devouring slaughter passed,
And swept promiscuous orders in her haste;
O'er noble and plebeian ranged the sword,
Nor pity nor remorse one pause afford!
The sliding streets with blood were clotted o'er,
And sacred temples stood in pools of gore.
The ruthless steel, impatient of delay,
Forbade the sire to linger out his day:
It struck the bending father to the earth,
And cropped the wailing infant at its birth."
ROWE.

CHAPTER III.

The prophet, by enumerating his own severe trials, 1–20, and showing his trust in God, 21, encourages his people to the like resignation and trust in the Divine and never-failing mercy, 22–27. He vindicates the goodness of God in all his dispensations, and the unreasonableness of murmuring under them, 28–39. He recommends self-examination and repentance; and then, from their experience of former deliverances from God, encourages them to look for pardon for their sins, and retribution to their enemies, 40–66.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 [a] My flesh and my skin hath he made old; he hath [b] broken my bones.

5 He hath builded against me, and compassed *me* with gall and travel.

6 [c] He hath set me in dark places, as *they that be* dead of old.

7 [d] He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also [e] when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

10 [f] He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and [g] pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and [h] set me as a mark for the arrow.

13 He hath caused [i] the [k] arrows of his quiver to enter into my reins.

14 I was a [l] derision to all my people; *and* [m] their song all the day.

15 [n] He hath filled me with [o] bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth [p] with

[a] Job xvi. 3.——[b] Psa. li. 8; Isa. xxxviii. 13; Jer. l. 17. [c] Psa. lxxxviii. 5, 6; cxliii. 3.——[d] Job iii. 23; xix. 8; Hos. ii. 6. [e] Job xxx. 20; Psa. xxii. 2.——[f] Job x. 16; Isa. xxxviii. 13; Hos. v. 14; xiii. 7, 8.

[g] Hos. vi. 1.——[h] Job vii. 20; xvi. 12; Psa. xxxviii. 2. [i] Job vi. 4.——[k] Heb. *sons.*——[l] Jer. xx. 7.——[m] Job xxx. 9; Psa. lxix. 12; ver. 63.——[n] Jer. ix. 15.——[o] Heb. *bitternesses.* [p] Prov. xx. 17.

NOTES ON CHAP. III.

Verse 1. *I* am *the man* that *hath seen affliction*] Either the prophet speaks here of himself, or he is personating his miserable countrymen. This and other passages in this poem have been applied to Jesus Christ's passion; but, in my opinion, without any foundation.

Verse 2. *He hath—brought* me into *darkness*] In the sacred writings, *darkness* is often taken for *calamity*; *light*, for *prosperity*.

Verse 5. *He hath builded against me*] Perhaps there is a reference here to the *mounds* and *ramparts* raised by the Chaldeans in order to take the city.

Verse 7. *He hath hedged me about*] This also may refer to the lines drawn round the city during the siege. But these and similar expressions in the following verses may be merely metaphorical, to point out their *straitened*, *oppressed*, and *distressed* state.

Verse 9. *He hath inclosed my ways with hewn stone*] He has put insuperable obstacles in my way; and confounded all my projects of deliverance, and all my expectations of prosperity.

Verse 12. *He hath bent his bow, and set me as a mark for the arrow.*] One might conjecture that the following thought in the *Toozek i Teemour* was borrowed from this:—

"One addressed the caliph Aaly, and said, 'If the *heavens* were a *bow*, and the *earth* the *cord* thereof; if *calamities* were *arrows*, *man* the *butt* for those arrows; and the holy blessed *God* the unerring *marksman*; where could the sons of Adam flee for succour?' The caliph replied, 'The children of Adam must flee unto the Lord.'" This was the state of poor Jerusalem. It seemed as a *butt* for all God's *arrows*; and each *arrow* of *calamity* entered into the soul, for God was the *unerring marksman*.

Verse 13. *The arrows of his quiver*] בני אשפתו *beney ashpatho*, "The sons of his quiver." The *issue* or *effect*; the subject, adjunct, or accident, or produce of a thing, is frequently denominated its *son* or *child*. So *arrows* that *issue* from a *quiver* are here termed *the sons of the quiver*.

Verse 15. *He hath filled me with bitterness*] במרורים *bimrorim*, with bitternesses, bitter upon bitter.

He hath made me drunken with wormwood.] I have drunk the cup of misery till I am intoxicated with it. Almost in all countries, and in all languages, *bitterness* is a metaphor to express *trouble* and *affliction*. The reason is, there is nothing more disagreeable to the *taste* than the one; and nothing more distressing to the *mind* than the other. An Arabic poet, *Amralkeis*, one of the writers of the *Moallakat*, terms a man grievously afflicted ناتع حنظل *a pounder of wormwood*.

Verse 16. *He hath also broken my teeth with gravel stones*] What a figure to express *disgust*, *pain*, and the consequent incapacity of *taking food* for the support of life; a man, instead of bread, being obliged to eat *small pebbles*, till all his teeth are *broken to pieces* by endeavouring to grind them. One can scarcely

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

gravel stones, he hath [q] covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat [r] prosperity.

18 [s] And I said, My strength and my hope is perished from the LORD:

19 [t] Remembering mine affliction and my misery, [u] the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is [v] humbled in me.

21 This I [w] recall to my mind, therefore have I hope.

22 [x] *It is of* the LORD'S mercies that we are not consumed, because his compassions fail not.

23 *They are* new [y] every morning: great *is* thy faithfulness.

24 The LORD *is* my [z] portion, saith my soul: therefore will I hope in him.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

25 The LORD *is* good unto them that [a] wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope [b] and quietly wait for the salvation of the LORD.

27 [c] *It is* good for a man that he bear the yoke in his youth.

28 [d] He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 [e] He putteth his mouth in the dust; if so be there may be hope.

30 [f] He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 [g] For the LORD will not cast off for ever:

[q] Or, *rolled me in the ashes.*——[r] Heb. *good.*——[s] Psa. xxxi. 22.
[t] Or, *Remember.*——[u] Jer. ix. 15.——[v] Heb. *bowed.*——[w] Heb. *make to return to my heart.*——[x] Mal. iii. 6.——[y] Isa. xxxiii. 2.
[z] Psa. xvi. 5; lxxiii. 26; cxix. 57; Jer. x. 16.

[a] Psa. cxxx. 6; Isa. xxx. 18; Mic. vii. 7.——[b] Psa. xxxvii. 7.——[c] Psa. xc. 12; cxix. 71.——[d] Jer. xv. 17; chap. ii. 10.——[e] Job xlii. 6.——[f] Isa. l. 6; Matt. v. 39.——[g] Psa. xciv. 14.

read this description without feeling the *toothache*. The next figure is not less expressive.

He hath covered me with ashes.] הכפישני באפר *hichphishani beepher*, "he hath plunged me into the dust." To be thrown into a mass or bed of perfect *dust*, where the eyes are blinded by it, the ears stopped, and the mouth and lungs filled at the very first attempt to respire after having been thrown into it—what a horrible idea of *suffocation* and *drowning!* One can scarcely read this without feeling a suppression of breath, or a stricture upon the lungs! Did ever man paint sorrow like this man?

Verse 17. *Thou hast removed my soul*] Prosperity is at such an utter distance from me, that it is impossible I should ever reach it; and as to *happiness*, I have forgotten whether I have ever tasted of it.

Verse 18. *And my hope*] That first, that last support of the miserable—it is gone! it is perished! The sovereign God alone can revive it.

Verse 20. *My soul—is humbled in me.*] It is evident that in the preceding verses there is a *bitterness* of *complaint* against the *bitterness* of *adversity*, that is not becoming to *man* when under the chastising hand of God; and, while indulging this feeling, all *hope* fled. Here we find a different feeling; he *humbles* himself under the mighty hand of God, and then his *hope* revives, ver. 21.

Verse 22. It is of *the Lord's mercies that we are not consumed*] Being thus *humbled*, and seeing *himself* and his *sinfulness* in a proper point of view, he finds that God, instead of dealing with him in *judgment*, has dealt with him in *mercy*; and that though the affliction was excessive, yet it was less than his iniquity deserved. If, indeed, any sinner be kept out of hell, it is because God's *compassion* faileth not.

Verse 23. They are *new every morning*] Day and night proclaim the mercy and compassion of God. Who could exist throughout the *day*, if there were not a continual superintending Providence? Who could be preserved in the *night*, if the Watchman of Israel ever slumbered or slept?

Verse 24. *The Lord* is *my portion*] See on Psa. cxix. 57.

Verse 26. It is *good that* a man *should both hope*] *Hope* is essentially necessary to *faith*; he that *hopes not, cannot believe*; if there be no *expectation*, there can be no *confidence*. When a man *hopes* for salvation, he should not only *wait* for it, but use every means that may lead to it; for *hope* cannot live, if there be no *exercise*. If *hope* become *impatient*, *faith* will be impossible: for who can believe for his salvation when his mind is *agitated*? He must therefore *quietly wait*. He must *expect*, and yet be *dumb*, as the words imply; ever feeling his *utter unworthiness*; and, without *murmuring*, struggle into life.

Verse 27. *That he bear the yoke in his youth.*] Early *habits*, when good, are invaluable. Early *discipline* is equally so. He who has not got under wholesome restraint in youth will never make a useful man, a good man, nor a happy man.

Verse 28. *He sitteth alone*] He has learned that necessary lesson of *independence*, that shows him how *he is to serve himself*; to *give no trouble to others*; and *keep his troubles*, as far as possible, *in his own bosom*.

Verse 29. *He putteth his mouth in the dust*] Lives in a state of deep humility.

If so be there may be hope.] Because there is room for hope.

Verse 30. *He giveth* his *cheek to him that smiteth*] He has that love that is not provoked. He is not quarrelsome, nor apt to resent injuries; he suffers long and is kind. Or, it may be rendered, "let him give his cheek."

He is filled full with reproach] Though all this take place, yet let his "trust be in God, who will not cast off for ever." God will take his part, and bring him safely through all hardships.

Verse 31. *The Lord*] אדני *Adonai*; but one of my

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

32 But though he cause grief,
yet will he have compassion according to the multitude of his
mercies.

33 For [h] he doth not afflict [i] willingly, nor
grieve the children of men.

34 To crush under his feet all the prisoners
of the earth,

35 To turn aside the right of a man before
the face of [k] the Most High,

36 To subvert a man in his cause, [l] the LORD
[m] approveth not.

37 Who *is* he [n] *that* saith, and it cometh to
pass, *when* the LORD commanded *it* not?

38 Out of the mouth of the Most High proceedeth not [o] evil and good?

39 [p] Wherefore doth a living man [q] complain,
[r] a man for the punishment of his sins?

40 Let us search and try our
ways, and turn again to the
LORD.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

41 [s] Let us lift up our heart
with *our* hands unto God in the heavens.

42 [t] We have transgressed and have rebelled:
thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: [u] thou hast slain, thou hast not
pitied.

44 Thou hast covered thyself with a cloud,
[v] that *our* prayer should not pass through.

45 Thou hast made us *as* the [w] offscouring
and refuse in the midst of the people.

46 [x] All our enemies have opened their
mouths against us.

47 [y] Fear and a snare is come upon us,
[z] desolation and destruction.

[h] Ezek. xxxiii. 11; Heb. xii. 10.——[i] Heb. *from his heart.* [k] Or, *a superior.*——[l] Hab. i. 13.——[m] Or, *seeth not.*——[n] Psa. xxxiii. 9. [o] Job ii. 10; Isa. xlv. 7; Amos iii. 6.——[p] Prov. xix. 3.

[q] Or, *murmur.*——[r] Mic. vii. 9.——[s] Psa. lxxxvi. 4.——[t] Dan. ix. 5.——[u] Chap. ii. 17, 21.——[v] Ver. 8.——[w] 1 Cor. iv. 13. [x] Chap. ii. 16.——[y] Isa. xxiv. 17; Jer. xlviii. 43.——[z] Isa. li. 19.

ancient MSS. has יהוה *Yehovah*. The above verse is quoted in reference to our Lord's passion, by Matt. xxvi. 62.

Verse 33. *For he doth not afflict willingly*] It is no pleasure to God to afflict men. He takes no delight in our pain and misery: yet, like a tender and intelligent parent, he uses the rod; not to gratify himself, but to profit and save us.

Verse 34. *To crush under his feet*] He can neither gain credit nor pleasure in trampling upon those who are already *bound*, and in suffering; such he knows to be the state of man here below. From which it most assuredly follows, that God never afflicts us but for our good, nor chastises but that we may be partakers of his holiness.

All the prisoners of the earth] By the *prisoners of the earth*, or *land*, Dr. *Blayney* understands those insolvent debtors who were put in prison, and there obliged to work out the debt. Yet this is mercy in comparison with those who put them in prison, and keep them there, when they know that it is impossible, from the state of the laws, to lessen the debt by their confinement.

In verses 34, 35, and 36, certain acts of tyranny, malice, and injustice are specified, which men often indulge themselves in the practice of towards one another, but which the Divine goodness is far from countenancing or approving by any similar conduct.—*Blayney.*

Verse 35. *To turn aside the right of a man*] To make a man lose his right, because one of the higher orders opposes him. Dr. *Blayney* thinks that עליון *elyon*, instead of being referred to *God*, should be considered as pointing out one of the *chief* of the people. I do not see that we gain any thing by this. The evil fact is, *turning aside the right of a man*; and the aggravation of it is, doing it *before the face of the Most High*; that is, in a court of justice, where God is ever considered to be present.

Verse 36. *To subvert a man in his cause*] To prevent his having justice done him in a lawsuit, &c., by undue interference, as by suborning false witnesses, or exerting any kind of influence in opposition to truth and right.—*Blayney.*

The Lord approveth not.] Instead of ארני *Adonai*, seventeen MSS., of *Kennicott's*, and one ancient of my own, have יהוה *Yehovah*. *Approveth not*, לא ראה *lo raah*, doth not see, turns away his face from it, abhors it.

Verse 39. *Wherefore doth a living man complain*] He who has his life still lent to him has small cause of complaint. How great soever his affliction may be, he is still *alive*; therefore, he may seek and find mercy unto eternal life. Of this, *death* would deprive him; therefore let not a *living* man complain.

Verse 40. *Let us search*] How are we to get the pardon of our sins? The prophet tells us: 1. Let us examine ourselves. 2. "Let us turn again to the Lord." 3. "Let us lift up our heart;" let us make fervent prayer and supplication for mercy. 4. "Let us lift up our hand;" let us solemnly promise to be his, and bind ourselves in a covenant to be the Lord's only: so much *lifting up the hand to God* implies. Or, let us put our heart on our hand, and offer it to God; so some have translated this clause. 5. "We have transgressed;" let our confession of sin be fervent and sincere. 6. And to us who profess *Christianity* it may be added, *Believe on the Lord Jesus Christ* as having *died for thee*; and thou shalt not perish, but have everlasting life. Verses 46, 47, 48, beginning with פ *phe*, should, as to the order of the alphabet, follow 49, 50, 51, which begin with ע *ain*, which in its grammatical position precedes the former.

Verse 47. *Fear and a snare*] See on Jer. xlviii. 43.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

48 [a] Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 [b] Mine eye trickleth down, and ceaseth not, without any intermission.

50 Till the LORD [c] look down, and behold from heaven.

51 Mine eye affecteth [d] mine heart [e] because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, [f] without cause.

53 They have cut off my life [g] in the dungeon, and [h] cast a stone upon me.

54 [i] Waters flowed over mine head; *then* [k] I said, I am cut off.

55 [l] I called upon thy name, O LORD, out of the low dungeon.

56 [m] Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou [n] drewest near in the day *that* I called upon thee: thou saidst, Fear not.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

58 O LORD, thou hast [o] pleaded the causes of my soul; [p] thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: [q] judge thou my cause.

60 Thou hast seen all their vengeance *and* all their [r] imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their [s] sitting down, and their rising up; [t] I *am* their music.

64 [u] Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them [v] sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger [w] from under the [x] heavens of the LORD.

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[a] Jer. iv. 19; ix. 1; xiv. 17; chap. ii. 11. — [b] Psa. lxxvii. 2; chap. i. 16. — [c] Isa. lxiii. 15. — [d] Heb. *my soul.* — [e] Or, *more than all.* — [f] Psa. xxxv. 7, 19; lxix. 4; cix. 3; cxix. 161. [g] Jer. xxxvii. 16; xxxviii. 6, 9, 10. — [h] Dan. vi. 17. — [i] Psa. lxix. 2; cxxiv. 4, 5. — [k] Psa. xxxi. 22; Isa. xxxviii. 10, 11; ver. 18. — [l] Psa. cxxx. 1; Jonah ii. 2.

[m] Psa. iii. 4; vi. 8; xviii. 6; lxvi. 19; cxvi. 1. — [n] James iv. 8. — [o] Psa. xxxv. 1; Jer. li. 36. — [p] Psa. lxxi. 23. — [q] Psa. ix. 4; xxxv. 23. — [r] Jer. xi. 19. — [s] Psa. cxxxix. 2. — [t] Ver. 14. [u] Psa. xxviii. 4; see Jer. xi. 20; 2 Tim. iv. 14. — [v] Or *obstinacy of heart.* — [w] Deut. xxv. 19; Jer. x. 11. — [x] Psa viii. 3.

Verse 48. *Mine eye runneth down*] I weep incessantly.

Verse 51. *Mine eye affecteth mine heart*] What I *see* I *feel*. I *see* nothing but *misery*; and I *feel*, in consequence, nothing but *pain*. There have been various translations of the original: but they all amount to this.

The daughters of my city.] The villages about Jerusalem.

Verse 52. *Mine enemies chased me*] From this to the end of the chapter the prophet speaks of his own personal sufferings, and especially of those which he endured in the *dungeon*. See Jer. xxxviii. 6, &c.

Verse 56. *Hide not thine ear at my breathing*] He dared not even to *complain*, nor to *cry*, nor to *pray aloud*: he was obliged to *whisper* his prayer to God. It was only a *breathing*.

Verse 57. *Fear not.*] How powerful is this word when spoken by the Spirit of the Lord to a disconsolate heart. To *every mourner* we may say, on the authority of God, *Fear not!* God will plead thy cause, and redeem thy soul.

Verse 60. *Thou hast seen—all their imaginations*] Every thing is open to the eye of God. Distressed soul! though *thou* knowest not *what* thy enemies *meditate* against thee; yet he who *loves thee* does, and will infallibly defeat all *their* plots, and save *thee*.

Verse 65. *Give them sorrow of heart*] They shall have a *callous* heart, *covered* with *obstinacy*, and thy *execration*. The former is their *state*, the latter their *fate*. This is the consequence of their hardening their hearts from thy fear. *Blayney* translates, "Thou wilt give with a hearty concordance thy curse unto them." That is, Thou wilt give it to them freely, and without reserve; intimating that God felt no longer any bowels of compassion for them. Formerly he inflicted punishments with reluctance, while there was any hope of amendment: but, in the instance before us, the case was so hopeless, that God acts according to the simple principle of vindictive justice. The prophet therefore considers them on the utmost verge of final reprobation: another plunge, and they are lost for ever.

Verse 66. *Persecute and destroy them*] Thou wilt pursue them with destruction. These are all *declaratory*, not *imprecatory*.

From under the heavens of the Lord.] This verse seems to allude to the Chaldaic prediction, in Jer. x. 11. By their conduct they will bring on themselves the curse denounced against their enemies.

The *Septuagint* and *Vulgate* seem to have read "From under heaven, O Jehovah:" and the *Syriac* reads, "Thy heavens, O Jehovah!" None of these makes any material change in the meaning of the words.

It has already been noticed in the *introduction*, that this chapter contains a *triple acrostic*, *three* lines always beginning with the same letter; so that the Hebrew alphabet is thrice repeated in this chapter, *twenty-two* multiplied by *three* being equal to *sixty-six*.

CHAPTER IV.

The present deplorable state of the nation is now contrasted with its ancient prosperity, 1–12; *and the unhappy change ascribed, in a great degree, to the profligacy of the priests and prophets*, 13–16. *The national calamities are tenderly lamented*, 17–20. *The ruin of the Edomites also, who had insulted the Jews in their distress, is ironically predicted*, 21. See Psa. cxxxvii. 7, and Obadiah 10–12. *The chapter closes with a gracious promise of deliverance from the Babylonish captivity*, 22.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out [a] in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed [b] as earthen pitchers, the work of the hands of the potter!

3 Even the [c] sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, [d] like the ostriches in the wilderness.

4 [e] The tongue of the sucking child cleaveth to the roof of his mouth for thirst: [f] the young children ask bread, *and* no man breaketh *it* unto them.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet [g] embrace dunghills.

6 For the [h] punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was [i] overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they

[a] Chap. ii. 19.——[b] Isa. xxx. 14; Jer. xix. 11; 2 Cor. iv. 7. [c] Or, *sea calves*.——[d] Job xxxix. 14, 16.

[e] Psa. xxii. 15.——[f] See chap. ii. 11, 12.——[g] Job xxiv. 8 [h] Or, *iniquity*.——[i] Gen. xix. 25.

NOTES ON CHAP. IV.

Verse 1. *How is the gold become dim*] The prophet contrasts, in various affecting instances, the wretched circumstances of the Jewish nation, with the flourishing state of their affairs in former times. Here they are compared to gold, זהב *zahab*, native gold from the mine, which, contrary to its nature, is become *dim*, is tarnished; and even the *fine*, the *sterling gold*, כתם *kethem*, that which was stamped to make it *current*, is *changed* or *adulterated*, so as to be no longer passable. This might be applied to the *temple*, but particularly to the fallen *priests* and apostate *prophets*.

The stones of the sanctuary] אבני קדש *abney kodesh*, the *holy stones*; the Jewish godly men, who were even then the *living stones* of which God *built his Church*.

Verse 2. *The precious sons of Zion*] The Jewish priests and Jewish believers.

Comparable to fine gold] Who were of the *pure standard* of holiness; holy, because God who called them is holy; but now esteemed no better than *earthen pitchers*—vessels of dishonour in comparison of what they once were.

Verse 3. *Even the sea monsters draw out the breast*] The *whales* give suck to their young ones. The word תנין *tannin*, signifies all *large* and *cruel* creatures, whether *aquatic* or *terrestrial*; and need not here be restrained to the *former* sort. My Old MS. Bible translates curiously: **3ot and the cruel bestis that ben clepid Lamya, and thei nakeden ther tetis, gebe ther whelpis souken.**

Like the ostriches in the wilderness.] For her carelessness about her *eggs*, and her inattention to her *young*, the ostrich is proverbial.

Verse 4. *The tongue of the sucking child*] See the note on chap. ii. 12.

Verse 5. *Embrace dunghills.*] Lie on *straw* or *rubbish*, instead of the costly carpets and sofas on which they formerly stretched themselves.

Verse 6. *For the punishment*] He thinks the punishment of *Jerusalem* far greater than that of *Sodom*. That was destroyed *in a moment*, while all her inhabitants were in *health* and *strength*; Jerusalem fell by the most *lingering* calamities; her men *partly destroyed by the sword*, and *partly by the famine*.

Instead of *no hands stayed on her*, *Blayney* translates, "Nor were hands weakened in her." Perhaps the meaning is, "Sodom was destroyed in a moment without any human labour." It was a judgment from *God himself*: so the sacred text: "THE LORD rained down fire and brimstone from the Lord out of heaven." See Gen. xix. 24.

Verse 7. *Her Nazarites were purer than snow*] נזיר *nazir* does not always signify a *person separated* under a *religious vow*; it sometimes denotes what is *chief* or *eminent*. It is applied to *Joseph*, Gen. xlix. 26. *Blayney* therefore translates here, HER NOBLES.

"Her nobles were purer than snow, they were whiter than milk;
They were ruddier on the bone than rubies; their veining was the sapphires."

On which he remarks:—"In the first line the *whiteness* of their skin is described; and in the second, their flesh;" and as גזר *gazar* signifies to *divide* and *intersect*, as the *blue veins* do on the surface of the body, these are without doubt intended.

Milk will most certainly well apply to the *whiteness* of the *skin*; the beautiful *ruby* to the *ruddiness* of the *flesh*; and the *sapphire*, in its clear transcendent *purple*, to the *veins* in a fine complexion. The reverse of this state, as described in the following verse, needs

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is [k] blacker [l] than a coal; they are not known in the streets: [m] their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these [n] pine away, stricken through for *want of* the fruits of the field.

10 [o] The hands of the [p] pitiful women have sodden their own children: they were their [q] meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; [r] he hath poured out his fierce anger, and [s] hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 [t] For the sins of her prophets, *and* the iniquities of her priests, [u] that have shed the blood of the just in the midst of her,

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

14 They have wandered *as* blind *men* in the streets, [v] they have polluted themselves with blood, [w] so [x] that men could not touch their garments.

15 They cried unto them, Depart ye; [y] *it is* [z] unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The [a] anger of the LORD hath divided them; he will no more regard them: [b] they respected not the persons of the priests, they favoured not the elders.

17 As for us, [c] our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 [d] They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for [e] our end is come.

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[k] Heb. *darker than blackness.*——[l] Chap. v. 10; Joel ii. 6; Nah. ii. 10.——[m] Psa. cii. 5.——[n] Heb. *flow out.*——[o] Chap. ii. 20.——[p] Isa. xlix. 15.——[q] Deut. xxviii. 57; 2 Kings vi. 29.——[r] Jer. vii. 20.——[s] Deut. xxxii. 22; Jer. xxi. 14.——[t] Jer. v. 31; vi. 13; xiv. 14; xxiii. 11, 21; Ezek. xxii. 26, 28; Zeph. iii. 4.

[u] Matt. xxiii. 31, 37.——[v] Jer. ii. 34.——[w] Or, *in that they could not* but *touch.*——[x] Num. xix. 16.——[y] Or, *ye polluted.*——[z] Lev. xiii. 45.——[a] Or, *face.*——[b] Chap. v. 12.——[c] 2 Kings xxiv. 7; Isa. xx. 5; xxx. 6, 7; Jer. xxxvii. 7; Ezek. xxix. 16.——[d] 2 Kings xxv. 4, 5.——[e] Ezek. vii. 2, 3, 6; Amos viii. 2.

no explanation. The *face* was a dismal *dark brown*, the *flesh gone*, the *skin* shrivelled, and apparently wrapped round the *bones*.

Verse 10. *The hands of the pitiful women have sodden their own children*] See on chap. ii. 20. But here there is a reference to mothers eating their own children; and this was done, not by mothers cruel and brutal, but by נשים רחמניות *nashim rachmaniyoth*, the *compassionate*, the *tender-hearted mothers*. From these horrible scenes it is well to pass with as hasty a step as possible.

Verse 12. *The kings of the earth*] Jerusalem was so well fortified, both by nature and art, that it appeared as a miracle that it should be taken at all.

Verse 13. *For the sins of her prophets*, and *the iniquities of her priests*] These most wretched beings, under the pretence of *zeal for the true religion*, persecuted the *genuine prophets*, *priests*, and *people of God*, and caused their blood to be shed in the midst of the city, in the most open and public manner; exactly as the murderous priests, and blood-thirsty preachers, under the reign of bloody Queen Mary, did in England. However, the profligate priests and idolatrous prophets in Jerusalem, only *shed* the blood of the saints of God there: but the sanguinary papists, in the above reign, *burnt* the blood here, for they *burnt the people alive*; and at the same time, in their worse than Molochean cruelty, consigned, with all the fervour peculiar to their then ruthless Church, the *souls* of those whom they thus massacred, to the bitter pains of eternal death! O earth, cover not thou their blood!

Verse 14. *They have wandered* as *blind* men *in the streets*] Rather, "They ran frantic through the streets, they were stained with blood." This was in their pretended zeal for their cause. Bishop *Bonner*, who was at the head of those sanguinary executions in England, was accustomed to *buffet* the poor Protestants, when on their examinations they were too powerful for him in argument:—

> "He proved his doctrine orthodox,
> By apostolic blows and knocks."

Just as his *elder brethren*, the false priests and prophets of Jerusalem.

Verse 15. *When they fled away*] These priests and prophets were so *bad*, that the very *heathen* did not like to permit them to sojourn among them. The prophet now resumes the history of the siege.

Verse 17. *We have watched for a nation*] Viz., the Egyptians, who were their pretended allies, but were neither *able* nor *willing* to help them against the Chaldeans.

Verse 18. *We cannot go in our streets*] Supposed to refer to the *darts* and other *missiles* cast from the mounds which they had raised on the outside of the walls, by which those who walked in the streets were grievously annoyed, and could not shield themselves.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

19 Our persecutors are [f] swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The [g] breath of our nostrils, the anointed of the LORD, [h] was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 [i] Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; [k] the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

22 [l] The [m] punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: [n] he will visit thine iniquity, O daughter of Edom; he will [o] discover thy sins.

[f] Deut. xxviii. 49; Jer. iv. 13.——[g] Gen. ii. 7; chap. ii. 9.
[h] Jer. lii. 9; Ezek. xii. 13; xix. 4, 8.——[i] Like Eccles. xi. 9.
[k] Jer. xxv. 15, 16, 21; Obad. 10.——[l] Isa. xl. 2.——[m] Or, *Thine iniquity.*——[n] Psa. cxxxvii. 7.——[o] Or, *carry* thee *captive for thy sins.*

Verse 19. *They pursued us upon the mountains*] They hunted down the poor Jews like wild beasts in every part of the country by their marauding parties, whilst the great army besieged Jerusalem. But this may apply to the pursuit of Zedekiah. See what follows.

Verse 20. *The breath of our nostrils, the anointed of the Lord*] That is, Zedekiah the king, who was as *the life of the city*, was taken in his flight by the Chaldeans, and his eyes were put out; so that he was wholly unfit to perform any function of government; though they had fondly hoped that if they surrendered and should be led captives, yet they should be permitted to live under their own laws and king in the land of their bondage.

Verse 21. *Rejoice and be glad, O daughter of Edom*] A strong irony.

The cup also shall pass through unto thee] Thou who hast triumphed in our disasters shalt shortly have enough of thy own. They had joined themselves to the Chaldeans, (see Psa. cxxxvii. 7,) and therefore they should share in the desolations of Babylon.

Verse 22. *The punishment of thine iniquity is accomplished, O daughter of Zion*] On the contrary: Rejoice, O Jerusalem, for thy captivity will soon end; thy sufferings are nearly completed; thou shalt soon return to thy own land: but he will *visit thy iniquity, O Edom; he will discover thy sins.* When sin is *pardoned*, it is said to be *covered:* here, God says he will *not cover the sins of Edom*—he will not *pardon them;* they shall drink the cup of wrath.

The promise in this last verse may refer to Jerusalem under the Gospel. When they receive Christ crucified, they shall be gathered from all nations, become one with the Church among the Gentiles, be one flock under one and the same Shepherd, and shall be *carried no more into captivity.*

CHAPTER V.

This chapter is, as it were, an epiphonema *or conclusion to the four preceding, representing the nation as groaning under their calamities, and humbly supplicating the Divine favour,* 1–22.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

[a] REMEMBER, O LORD, what is come upon us: consider, and behold [b] our reproach.

2 [c] Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood [d] is sold unto us.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

[a] Psa. lxxxix. 50, 51.——[b] Chap. ii. 15; Psa. lxxix. 4.
[c] Psa. lxxix. 1.——[d] Heb. *cometh for price.*

NOTES ON CHAP. V.

Verse 1. *Remember, O Lord*] In the *Vulgate, Syriac,* and *Arabic,* this is headed, "The prayer of Jeremiah." In my old MS. Bible: Here bigynneth the orison of Jeremye the prophete.

Though this chapter consists of exactly *twenty-two* verses, the *number of letters* in the *Hebrew alphabet*, yet the *acrostic* form is no longer observed. Perhaps any thing so technical was not thought proper when in agony and distress (under a sense of God's displeasure on account of sin) they prostrated themselves before him to ask for mercy. Be this as it may, no attempt appears to have been made to throw these verses into the form of the preceding chapters. It is properly a *solemn prayer of all the people*, stating their past and present sufferings, and praying for God's mercy.

Behold our reproach.] הביטה *hebita.* But many MSS. of *Kennicott's*, and the oldest of my own, add the ה *he paragogic*, הביטה *hebitah*, "Look down earnestly with commiseration;" for *paragogic letters* always *increase* the sense.

Verse 2. *Our inheritance is turned to strangers*] The greater part of the Jews were either slain or carried away captive; and even those who were left under *Gedaliah* were not *free*, for they were vassals to the *Chaldeans.*

Verse 4. *We have drunken our water for money*] I suppose the meaning of this is, that every thing was

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

5 [e] Our [f] necks *are* under persecution: we labour, *and* have no rest.

6 [g] We have given the hand [h] *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 [i] Our fathers have sinned, *and* [k] *are* not; and we have borne their iniquities.

8 [l] Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our [m] skin was black like an oven because of the [n] terrible famine.

11 [o] They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: [p] the faces of elders were not honoured.

A. M. cir. 3416 B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

13 They took the young men [q] to grind, and the children fell under [r] the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 [r] The [s] crown is fallen *from* our head: wo unto us, that we have sinned!

17 For this [t] our heart is faint; [u] for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

[e] Deut. xxviii. 48; Jer. xxviii. 14.——[f] Heb. *On our necks are we persecuted.*——[g] Gen. xxiv. 2; Jer. l. 15.——[h] Hos. xii. 1.——[i] Jer. xxxi. 29; Ezek. xviii. 2.——[k] Gen. xlii. 13; Zech. i. 5.——[l] Neh. v. 15.——[m] Job xxx. 30; Psa. cxix. 83; chap. iv. 8.

[n] Or, *terrors* or *storms.*——[o] Isa. xiii. 16; Zech. xiv. 2.——[p] Isa. xlvii. 6; chap. iv. 16.——[q] Judg. xvi. 21.——[r] Job xix. 9; Psa. lxxxix. 39.——[s] Heb. *The crown of our head is fallen.*——[t] Chap. i. 22.——[u] Psa. vi. 7; chap. ii. 11.

taxed by the Chaldeans, and that they kept the management in their own hands, so that *wood* and *water* were both sold, the people not being permitted to help themselves. They were now so lowly reduced by servitude, that they were obliged to pay dearly for those things which formerly were *common* and of *no price*. A poor *Hindoo* in the country never buys *fire-wood*, but when he comes to the city he is obliged to purchase his fuel, and considers it as a matter of great hardship.

Verse 5. *Our necks* are *under persecution*] We feel the yoke of our bondage; we are driven to our work like the *bullock*, which has a yoke upon his neck.

Verse 6. *We have given the hand* to *the Egyptians*] We have sought alliances both with the Egyptians and the Assyrians, and made covenants with them in order to get the necessaries of life. Or, wherever we are now driven, we are obliged to submit to the people of the countries in order to the preservation of our lives.

Verse 7. *Our fathers have sinned*, and are *not*] *Nations*, as such, cannot be punished in the *other world*; therefore national judgments are to be looked for only in this life. The punishment which the Jewish nation had been meriting for a series of years came now upon them, because they copied and increased the sins of their fathers, and the cup of their iniquity was full. Thus the *children* might be said to *bear the sins of the fathers*, that is, in *temporal punishment*, for in no other way does God visit these upon the children. See Ezek. xviii. 1, &c.

Verse 8. *Servants have ruled over us*] To be subject to such is the most painful and dishonourable bondage:—

Quid domini faciant, audent cum talia fures?
Virg. Ecl. iii. 16.

"Since slaves so insolent are grown,
What may not masters do!"

Perhaps he here alludes to the Chaldean *soldiers*, whose *will* the wretched Jews were obliged to obey.

Verse 9. *We got our bread with* the peril of *our lives*] They could not go into the wilderness to feed their cattle, or to get the necessaries of life, without being harassed and plundered by marauding parties, and by these were often exposed to the peril of their lives. This was predicted by Moses, Deut. xxviii. 31.

Verse 10. *Our skin was black—because of the terrible famine.*] Because of the *scorching winds* that burnt up every green thing, destroying vegetation, and in consequence producing a famine.

Verse 11. *They ravished the women in Zion*, and *the maids in the cities of Judah.*] The evil mentioned here was predicted by Moses, Deut. xxviii. 30, 32, and by Jeremiah, chap. vi. 12.

Verse 12. *Princes are hanged up by their hand*] It is very probable that this was a species of punishment. They were suspended from hooks in the wall by their hands till they died through torture and exhaustion. The body of Saul was fastened to the wall of Beth-shan, probably in the same way; but his head had already been taken off. They were hung in this way that they might be devoured by the fowls of the air. It was a custom with the Persians after they had slain, strangled, or beheaded their enemies, to hang their bodies upon poles, or empale them. In this way they treated *Histiæus* of Miletum, and *Leonidas* of Lacedæmon. See *Herodot.* lib. vi. c. 30, lib. vii. c. 238.

Verse 13. *They took the young men to grind*] This was the work of female slaves. See the note on Isa. xlvii. 2.

Verse 14. *The elders have ceased from the gate*] There is now no more justice administered to the people; they are under military law, or disposed of in every sense according to the caprice of their masters.

Verse 16. *The crown is fallen* from *our head*] At feasts, marriages, &c., they used to crown themselves with garlands of flowers; all festivity of this kind was now at an end. Or it may refer to their having lost all *sovereignty*, being made *slaves*.

Verse 18. *The foxes walk upon it.*] *Foxes* are very numerous in Palestine, see on Judges xv. 4. It

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

19 Thou, O LORD, [v] remainest for ever; [w] thy throne from generation to generation.

20 [x] Wherefore dost thou forget us for ever, *and* forsake us [y] so long time?

21 [x] Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 [a] But thou hast utterly rejected us; thou art very wroth against us.

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

[v] Psa. ix. 7; x. 16; xxix. 10; xc. 2; cii. 12, 26, 27; cxlv. 13; Hab. i. 12.——[w] Psa. xlv. 6.——[x] Psa. xiii. 1.

[y] Heb. *for length of days?*——[z] Psa. lxxx. 3, 7, 19. Jer. xxxi. 18.——[a] Or, *For wilt thou utterly reject us?*

was usual among the Hebrews to consider all desolated land to be the resort of wild beasts; which is, in fact, the case every where when the inhabitants are removed from a country.

Verse 19. *Thou, O Lord, remainest for ever*] THOU sufferest no *change*. Thou didst once *love* us; O let that love be renewed towards us!

Verse 21. *Renew our days as of old.*] Restore us to our former state. Let us regain our country, our temple, and all the Divine offices of our religion; but, more especially, thy favour.

Verse 22. *But thou hast utterly rejected us*] It appears as if thou hadst sealed our final reprobation, because thou showest against us *exceeding great wrath*. But *convert us, O Lord, unto thee, and we shall be converted*. We are now greatly humbled, *feel* our *sin*, and *see* our *folly*: once more restore us, and we shall never again forsake thee! He heard the prayer; and at the end of *seventy* years they were restored to their own land.

This last verse is well rendered in the first printed edition of our Bible, 1535:—**Renue our daies as in olde tyme, for thou hast now banyshed us longe ynough, and bene sore displeased at us.**

My Old MS. Bible is not less nervous:—**Newe thou our dais as fro the begynnyng: bot castand aweie thou hast put us out: thou wrathedist ugein us hugely.**

Dr. *Blayney* translates, "For surely thou hast cast us off altogether:" and adds, "כי *ki* ought certainly to be rendered as *causal*; God's having rejected his people, and expressed great indignation against them, being the *cause* and *ground* of the preceding application, in which they pray to be restored to his favour, and the enjoyment of their ancient privileges."

Pareau thinks no good sense can be made of this place unless we translate interrogatively, as in Jer. xiv. 19,—

"Hast thou utterly rejected Judah?
Hath thy soul loathed Sion?"

On this ground he translates here,

An enim prorsus nos rejecisses?
Nobis iratus esses usque adeo?

"Hast thou indeed utterly cast us off?
Wilt thou be angry with us for ever?"

Wilt thou extend thy wrath against us so as to show us no more mercy? This agrees well with the *state* and *feelings* of the complainants.

MASORETIC NOTES.

Number of verses in this Book, 154.

Middle verse, chap. iii. 34.

In one of my oldest MSS., the *twenty-first* verse is repeated at the conclusion of the *twenty-second* verse. In another, yet older, there is only the first word of it, השיבנו *hashibenu, Convert us!*

Having given in the preceding *preface* and *notes* what I judge necessary to explain the principal difficulties in this very fine and affecting poem, very fitly termed THE LAMENTATIONS, as it justly stands at the *head* of every composition of the kind, I shall add but a few words, and these shall be by way of recapitulation chiefly.

The Hebrews were accustomed to make *lamentations* or *mourning songs* upon the death of great men, princes, and heroes, who had distinguished themselves in arms; and upon any *occasion of public miseries and calamities*. *Calmet* thinks they had *collections* of these sorts of Lamentations: and refers in proof to 2 Chron. xxxv. 25: "And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations, to this day; and made them an ordinance in Israel: and, behold, they are written in the Lamentations."

From this verse it is evident, that Jeremiah had composed a funeral elegy on *Josiah:* but, from the complexion of *this Book*, it is most evident that *it* was not composed on the death of *Josiah*, but upon the *desolations of Jerusalem*, &c., as has already been noted. His *lamentation for Josiah* is therefore lost. It appears also, that on particular occasions, perhaps *anniversaries*, these *lamentations* were sung by men and women singers, who performed their *several parts;* for these were all *alternate* or *responsive songs*. And it is very likely, that this book was sung in the same way; the *men* commencing with א *aleph*, the *women* responding with ב *beth*, and so on. Several of this sort of songs are still extant. We have those which *David* composed on the death of his son *Absolom*, and on the death of his friend *Jonathan*. And we have those made by *Isaiah*, *Jeremiah*, and *Ezekiel*, on the desolation of *Egypt*, *Tyre*, *Sidon*, and *Babylon*. See Isa. xiv. 4, 5; xv.; xvi.; Jer. vii. 29; ix. 10; xlviii. 32; Ezek. xix. 1; xxviii. 11; xxxii. 2; Jer. ix. 17. Besides these, we have *fragments* of others in different places; and references to some, which are now finally lost.

In the *two* first *chapters* of this book, the prophet describes, principally, the calamities of the siege of Jerusalem.

In the *third*, he deplores the persecutions which he himself had suffered; though he may in this be *personifying* the city and state; many of his own sufferings being illustrative of the calamities that fell generally upon the city and people at large.

The *fourth* chapter is employed chiefly on the ruin

and desolation of the city and temple; and upon the misfortunes of *Zedekiah*, of whom he speaks in a most respectful, tender, and affecting manner:—

"The anointed of Jehovah, the breath of our nostrils,
was taken in their toils,
Under whose shadow we said, We shall live among
the nations."

At the end he speaks of the cruelty of the Edomites, who had insulted Jerusalem in her miseries, and contributed to its demolition. These he threatens with the wrath of God.

The *fifth* chapter is a kind of *form of prayer* for the Jews, in their dispersions and captivity. In the conclusion of it, he speaks of their fallen royalty; attributes all their calamities to their rebellion and wickedness; and acknowledges that there can be no end to their misery, but in their restoration to the Divine favour.

This last chapter was probably written some considerable time *after* the rest: for it supposes the temple to be so deserted, that the *foxes walked undisturbed among its ruins*, and that the people were already in captivity.

The poem is a monument of the *people's* iniquity and rebellion; of the displeasure and judgment of God against them; and of the piety, eloquence, and incomparable ability of the *poet*.

INTRODUCTION TO THE BOOK

OF THE

PROPHET EZEKIEL.

EZEKIEL the prophet was the son of *Buzi;* and was of the sacerdotal race, as himself informs us, chap. i. 3, and was born at a place called *Saresa*, as the *pseudo-Epiphanius* tells us in his Lives of the Prophets. He was carried captive by Nebuchadnezzar into Babylon, with Jeconiah king of Judah, and *three thousand* other captives of the principal inhabitants, and was sent into Mesopotamia, where he received the prophetic gift; which is supposed, from an obscure expression in his prophecies, chap. i. 1, to have taken place in the *thirtieth* year of his age. He had then been in captivity *five* years; and continued to prophesy about *twenty-two* years, from A. M. 3409 to A. M. 3430, which answers to the *fourteenth* year after the destruction of Jerusalem.

About *three* months and *ten* days after this conquest of Jerusalem, Nebuchadnezzar made another descent, and again besieged the city; and Jehoiachin, who succeeded his father Jehoiakim, was obliged to surrender. The victorious Chaldeans carried off all the inhabitants of note into Babylon, leaving none behind but the very poorest of the people. See 2 Kings xxiv. 8–16. These captives were fixed at *Tel-abib*, and other places on the river Chebar, which flows into the east side of the Euphrates at Carchemish, nearly *two hundred* miles northward of Babylon. There, as Archbishop *Newcome* observes, he was present in body, though, in visionary representation, he was sometimes taken to Jerusalem.

With this same learned writer I am of opinion that, the better to understand the propriety and force of these Divine revelations, the circumstances and dispositions of the Jews in their own country, and in their state of banishment, and the chief historical events of that period, should be stated and considered. Most writers on this Prophet have adopted this plan; and Archbishop *Newcome's* abstract of this history is sufficient for every purpose.

"Zedekiah, uncle to the captive king Jehoiachin, was advanced by Nebuchadnezzar to the kingdom of Judah; and the tributary king bound himself to subjection by a solemn oath in the name of Jehovah, Ezek. xvii. 18. But notwithstanding the Divine judgments which had overwhelmed Judah during the reigns of his two immediate predecessors, he did evil in the sight of God, 2 Chron. xxxvi. 12. Jerusalem became so idolatrous, impure, oppressive, and blood-thirsty, that God is represented as smiting his hands together through astonishment at such a scene of iniquity, chap. xxii. 13. The Prophet Jeremiah was insulted, rejected, and persecuted; false prophets abounded, whose language was, 'Ye shall not serve the king of Babylon,' Jer. xxvii. 9. 'I have broken the yoke of the king of Babylon,' Jer. xxviii. 2 They even limited the restoration of the sacred vessels, and the return of Jehoiachin and his fellow captives, to so short an interval as *two years*, Jer. xxviii. 3, 4. Zedekiah, blinded by his vices and these delusions, flattered by the embassies which he had received from Edom, Moab, Ammon, Tyre, and Sidon, Jer. xxvii. 3, and probably submitting with his accustomed timidity to the advice of evil counsellors, Jer. xxviii. 25, rebelled against his powerful conquerors, and sent ambassadors into Egypt for assistance, Ezek. xvii. 15. Hence arose a third invasion of the Chaldeans. Pharaoh-hophra, king of Egypt, did not advance to the assistance of Zedekiah till Jerusalem was besieged, Jer. xxxvii. 5. The Babylonians raised the siege with the design of distressing the Egyptians in their march, and of giving battle when advantage offered: but Pharaoh, with perfidy and pusillanimity, returned to his own

country; and left the rebellious and perjured king of Judah to the rage of his enemies, Jer xxxvii. 7. Before the siege was thus interrupted, Zedekiah endeavoured to conciliate the favour of God by complying so far with the Mosaic law as to proclaim the sabbatical year a year of liberty to Hebrew servants, Exod. xxi. 2. But such was his impiety, and so irresolute and fluctuating were his counsels, that, on the departure of the Chaldeans, he revoked his edict, Jer. xxxiv. 11; upon which God, by the Prophet Jeremiah, proclaimed liberty to the sword, to the pestilence, and to the famine; and commissioned these messengers of his wrath to avenge himself on his people, Jer. xxxiv. 17. When the siege was resumed, we have a farther instance of Zedekiah's extreme infatuation; his rejection of Jeremiah's counsel, given him by the authority of God, to preserve himself, his family, and his city, by a surrender to the Chaldeans. Thus, after a siege of *eighteen* months, Jerusalem was stormed and burnt, Jer. xxxix. 1, 2; Zedekiah was taken in his flight; his sons were slain before his eyes; his eyes were afterwards put out, agreeably to the savage custom of eastern conquerors; and he was carried in chains to Babylon, Jer. xxxix. 5–7.

"The exiles on the river Chebar were far from being awakened to a devout acknowledgment of God's justice by the punishment inflicted on them: they continued rebellious and idolatrous, Ezek. ii. 3; xx. 39, they hearkened to false prophets and prophetesses, Ezek. xiii. 2, 17; and they were so alienated that he refused to be inquired of by them. In vain did Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone to awe and alarm them by heightened scenes of calamity and terror.

"We know few particulars concerning the Jews at Babylon. They enjoyed the instruction and example of the Prophet Daniel, who was carried away captive to that city in the *third* year of Jehoiakim, *eight* years before the captivity of Ezekiel, Dan. i. 1. Jeremiah cautioned them not to be deceived by their false prophets and diviners, Jer. xxix. 8, 9, 15, 21; against some of whom he denounced fearful judgments. He exhorted them to seek the peace of the city where they dwelt; to take wives, build houses, and plant gardens, till their restoration after *seventy* years, Jer. xxix. 5, 6, 7, 10. He also comforted them by a prediction of all the evil which God designed to inflict on Babylon: he assured them that *none should remain* in that proud city, but that it should be *desolate for ever*. The messenger, when he had read the book containing these denunciations, was commanded 'to bind a stone to it, and cast it into the Euphrates, and say, 'Thus shall Babylon sink, and shall not rise from the evil which I will bring on her,' Jer. li. 59–64. It farther appears, by Divine hymns now extant, see Psa. lxxix., cii., cvi., and cxxxvii., that God vouchsafed to inspire some of these Babylonian captives with his Holy Spirit. Nebuchadnezzar appointed Gedaliah ruler of the people that remained in Judea, 2 Kings xxv. 23; Jer. xl. 5; and the scattered military commanders and their men, together with other Jews who had taken refuge in the neighbouring countries, Jer. xl. 7, 11, submitted to his government on the departure of the Chaldeans. The Jews employed themselves in gathering the fruits of the earth, Jer. xl. 12, and a calm succeeded the tempest of war: but it was soon interrupted by the turbulence of this devoted people. Ishmael slew Gedaliah; and compelled the wretched remains of the Jews in Mizpah, the seat of Gedaliah's government, to retire with him towards the country of the Ammonites, Jer. xli. 10; a people hostile to the Chaldeans, Jer. xxvii. 3. Johanan raised a force to revenge this mad and cruel act, Jer. xli. 11–15; pursued Ishmael, overtook him, and recovered from him the people whom he had forced to follow him: but the assassin himself escaped with *eight* men to his place of refuge. The succeeding event furnishes another signal instance of human infatuation. Johanan, through fear of the Chaldeans, many of whom Ishmael had massacred, together with Gedaliah, Jer. xli. 3, conceived a design of retreating to Egypt, Jer xli. 17; but before he executed this resolution, he formally consulted the Prophet Jeremiah The prophet answered him in the name of Jehovah, Jer. xlii., that if Johanan and the peopl abode in Judea, God would 'build them, and not pull them down: would plant them, and not pluck them up;' but if they went to sojourn in Egypt, they should 'die by the sword, by

famine, and by pestilence;' and should become an 'execration, and an astonishment, and a curse, and a reproach.' Notwithstanding this awful assurance, and the many prophecies of Jeremiah, which the most calamitous events had lately verified, Johanan defied the living God and his prophet, and madly adhered to his determination. Not long after the destruction of Jerusalem, the siege of Tyre was undertaken by Nebuchadnezzar. It continued for the space of *thirteen* years; and many think that the conquest of the Sidonians, Philistines, Ammonites, Moabites, and Idumeans, coincided with this period, the Chaldean being able to make powerful detachments from his vast forces. See the prophecies, Jer. xxvii. 2, 3; xlviii., xlix., and Ezek. xxv. After the reduction of that famous city, Nebuchadnezzar made his descent on Egypt, which he subdued and ravaged throughout; and at this time Johanan and his Jewish colonists experienced the vengeance of the conqueror, together with the Egyptians. So widely did Nebuchadnezzar spread his victories and devastations, that, according to the learned chronologer *Marsham*, Lond. edit. 1672, fol. p. 556, s. 18, this might justly be called the era of the subversion of cities.

——————— Omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi. VIRG. *Æn.* viii. 705.
'The trembling Indians and Egyptians yield:
Arabs and soft Sabæans quit the field.'"

I may add that the stroke fell upon no people so heavily as upon the Jews, for no other nation possessed privileges like them, and no other nation had sinned so deeply against God. Their crimes were seen in their punishment.

The principal design of this prophet was to comfort his companions in tribulation during their captivity, and to render it light by the most positive promises of their restoration to their own land, the re-building of the temple, and the re-establishment of the Divine worship, all their enemies being finally destroyed.

That Ezekiel is a very *obscure* writer, all have allowed who have attempted to explain his prophecies. The Jews considered him inexplicable. There is a tradition that the rabbins held a consultation whether they should admit Ezekiel into the sacred canon. And it was likely to be carried in the negative, when Rabbi *Ananias* rose up and said he would undertake to remove every difficulty from the account of *Jehovah's chariot*, chap. i., which is confessedly the most difficult part in the whole book. His proposal was received; and to assist him in his work, and that he might complete it to his credit, they furnished him with *three hundred barrels of oil* to light his lamp during the time he might be employed in the study of this part of his subject! This extravagant grant proved at once the conviction the rabbins had of the difficulty of the work; and it is not even intimated that Rabbi *Ananias* succeeded in any tolerable degree, if indeed he undertook the task; and they believe that to this hour the *chariot* mentioned in chap. i., and the account of the *temple* described at the conclusion of the book, have not been explained.

I believe it may be affirmed with truth that these parts of the prophecy have had as many *different explanations* as there have been *expositors!* Yet each has been sanguine in the hope that he had removed all difficulties; while every successor felt that the whole work was yet to be done, and that the *Gordian knot* was not likely to be untied unless by himself! And it is to be lamented that in these circumstances the work still remains as to its principal difficulties; and I certainly do not attempt to add another to Ezekiel's commentators with the most distant hope of being able to solve those particular difficulties.

After all, with the exception of the *chariot*, *Gog and Magog*, the peculiarities in the description of the *temple*, and some matters of this kind, the major part of the prophecy is very intelligible, and highly edifying; and does not present more difficulties than have been found in the preceding prophets, and may be found in those which follow. I have in the following notes done what I could, as a help to a better understanding of this part of the sacred writings.

The ancient *Versions* give some help; but it is astonishing how difficult it is to settle the text by a collation of MSS. This has not yet been properly done; and we cannot know the

true meaning till we can ascertain the *true reading*. But after having laboured in this way I must express myself as the learned professor of the oriental tongues at Parma, *J. B. De Rossi*: Tanta hic in suffixis præsertim pronominibus codicum inconstantia ac varietas, ut tæduerit me laboris mei, ac verius ego quod olim de uno Zachariæ versu (xi. 5) dolens inquiebat *Norzius*, de toto Ezechielis libro usurpare possim, angustiatam fuisse animam meam ob varietates multas, et avertisse faciem meam ab eis. "That there is so much inconstancy and variation among the MSS., especially in the *suffixed pronouns*, that I was weary of my labour; and I could more truly say of the whole book of Ezekiel, than *Norzius* did relative to one passage in Zechariah, who, bitterly complaining of the many variations he met with, said, 'My soul was perplexed with them, and I turned away my face from them.'" As most of our printed editions have been taken from a very inadequate collation of MSS., especially of this prophet, much remains to be done to restore the text to a proper state of purity. When this is done it is presumed that several of the difficulties in this book will be removed. In many instances Abp. *Newcome* has been very successful.

On the famous controversy relative to Gog and Magog, I must refer the reader to the notes on chap. xxxviii. and xxxix., where the best accounts I have met with are detailed. There are only *two schemes* that appear at all probable; that which makes Gog *Antiochus Epiphanes*, king of Assyria, and that which makes him *Cambyses*, king of Persia. The former, as being the most probable, and the best supported in all its parts by the marks given in the prophecy, I have in a certain measure adopted, for want of one more satisfactory to my own mind.

The character of Ezekiel as a poet has been drawn at large by some of the most eminent critics of these and other countries. *Lowth*, *Michaelis*, and *Eichhorn*, are the chief. Abp. *Newcome* has quoted largely from the latter; and from his work, which is now very scarce and extremely dear, I shall present my readers with the following extracts:—

"The two first visions are so accurately polished, chap. i.–vii., viii.–xi., and demanded so much art to give them their last perfection and proportion, that they cannot possibly be an unpremeditated work. And if, according to the commonly received opinion, they were publicly read by Ezekiel as we read them now, he must have seriously designed them as a picture, and finished them in form. The intention of his visions might make this necessary. He designed no doubt to make deep impressions upon the people whom he was to guide; and by highly labouring the Divine appearances, to open their ears for his future oracles and representations. The more complete, divine, and majestic the Divine appearances were which he represented, the deeper veneration was impressed upon the mind towards the prophet to whom such high visions were communicated. Most of the parts which compose Ezekiel, as they are generally works of art, are full of artificial and elaborate plans.

"The peculiarities of language in the first chapter are to be found in the middle and end of the book. The same enthusiasm which in the beginning of his prophecies produced the magnificent Divine appearances, must also have built the temple of God at the conclusion. As in the beginning every thing is first proposed in high allegorical images, and afterwards the same ideas are repeated in plain words, thus also in the middle and at the end in every piece, allegorical representation is succeeded by literal. Throughout the style is rather prose than verse; and rough, hard, and mixed with the Chaldee.

"The division of Ezekiel into two parts has been adopted by several writers. They continue the former part to the *thirty-ninth* chapter, and consider the last *nine* chapters from the *fortieth* as a separate book. This division is possible. From the *eleventh* chapter a new elevated scene commences. Before there was nothing but oracles, full of misfortunes, punishments, death, and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the *fortieth* chapter a new temple rises before the eyes of the holy seer; he walks round about it in Palestine; he measures the city and country for their new inhabitants; he orders sacrifices, feasts, and customs. In short, a Magna Charta is planned for priests, kings, and people, in future and better times. Lastly, from hence prosaic

expressions predominate; at least the prophet elevates himself by poetical colouring much more rarely than before.

"A generally acknowledged character of Ezekiel is, that he minutely distinguishes every thing in its smallest parts. What the more ancient prophets brought together in one single picture, and to which they only alluded, and what they explained with the utmost brevity, and showed only from one side, *that* he explains and unfolds formally, and represents from all possible sides.

"Another character, and a principal one, which distinguishes his oracle is, that no other prophet has given so free a course to his imagination. Almost every thing is dressed in symbolical actions, in fables, narrations, allegories, or in the still higher poetry of visions. And as they are very complicate, there resound from all sides complaints of darkness. Whoever can look on these things with the eye of an eagle, and is not disturbed from the principal object by what is not essential; he alone is able to comprehend the sense of the whole composition, and he scarcely conceives how any one can complain of obscurity. Meanwhile, how different soever the species of composition are which he hazards, they are all worked out in the same general form. What he represents in one image, picture, or vision, in allegory, parable, or narration, is explained in a short speech, which God, who is at his right hand, enables him to pronounce.

"It is evident that he has shown an inexhaustible imagination and power of invention throughout all the pages of his book. He uses all sorts of prophetical poetry to appear always great and magnificent; and it cannot be denied that he has given all kinds, excellent pieces, both in design and execution. Particularly, he is so used to ecstasies and visions, that he adopts the language proper to these, where he has no visions to describe.

"If the dress of vision fitted any prophet, it was certainly Ezekiel: he was even naturally led to it by his situation, and by the subjects which he was to represent. He was to describe and foretell to his fellow captives several facts which happened in Palestine, in Jerusalem, and in the king's palace. A narration and description in simple prose could not possibly suit a prophet; he must give his object the requisite prophetic dignity, by a particular dress.

"He therefore brought the scene of events nearer. For this purpose he chose high ecstasies, such as the Greek and Roman poets pretended to in their flights of enthusiasm; the hand of Jehovah came upon him, and carried him to that place where what he intended to propose to his countrymen in their exile might be seen and considered. All ecstasies in my opinion are nothing but dresses, nothing but poetical fictions; and a poet of another age, and of another tone, of an inferior imagination and poetical endowments, would have given the same ideas quite another dress.

"Accustomed to this kind of poetry, he represented the restitution of the Jewish state in a sublime vision. His imagination placed him upon graves, where he stood on the dried bones of the dead. He saw how the graves opened, the bones were clothed with flesh, and the dead came forth by a new creation. Could there be a more lively fiction for this case? Another poet would have represented the restoration of the Jews in simple words; and would only have compared it to a resurrection, or give it some other ornamental delineation. To view this intuitively in an example, compare Ezek. xxxvii. 1–14 and Isa. xxvi. 19.

> 'Thy dead shall live, their dead bodies shall rise:
> Awake and sing, ye that dwell in dust:
> For thy dew is as the dew of herbs,
> And the earth shall cast forth the mighty dead.'

"And, however numerous the fictions of Ezekiel are, they all appear in magnificent dress, and each in its peculiar splendid one. Lustre shines in him on every side; and if the poet has here and there overloaded his subject with ornaments, we shall be unable to refuse our admiration to his genius, notwithstanding these defects.

"The first part of his book may be an instance. The barren genius of Moses was gone when God appeared only in a fiery bush in the wilderness; and as the world improved in

cultivation, a more luxuriant one succeeded in his place, which in process of time demanded wonderful figures and giant forms, that the representation of the Divine appearance might please. Isaiah had already appeared in a higher style than Moses. To him God manifested himself in the pomp of an oriental king; and this piece makes a strong impression by its unity, and gains on us by its elevated simplicity, majesty, and dignity, Isa. vi. But Ezekiel differs widely. Before him stands the chariot-throne of God, with wonderful forms; he summons all the pomp which nature and art can furnish; he abundantly employs fiction and composition to give his Divine appearance dignity, elevation, and majesty; and thus to make a suitable expression. The whole creation must lend him its most noble forms. Men, oxen, lions, and eagles support the throne: the Hebrew history must furnish all its most wonderful scenes, to surround the chariot-throne with the greatest pomp imaginable. I admire the master-hand of the artist, who knew how to compose in such a manner. I am astonished at the richness of *his* imagination, that could give dignity to all the exalted scenes of the Hebrew history, and could combine them in one body. But, notwithstanding this, the scene in Ezekiel is far from making the same deep and heart-striking impression with that of Isaiah. A short view of the whole in Isaiah does wonders; in Ezekiel the prospect is dispersed; and as it is not rounded, it astonishes rather than impresses. In Isaiah there is a majestic silence, which is only interrupted by the heavenly cry of the seraphs, Isa. vi. 3; in Ezekiel, the noise of the restless wheels and moving wings confounds us. In Isaiah, the eye is delighted with artless majesty; in Ezekiel, it is consumed by the brightness of the fire which shines round about the chariot-throne.

"The author of the Revelation, whose poetry is in the same style with that of Ezekiel, and full of imagination, has for the most part avoided the rocks upon which his predecessor struck; and, happily for the most part, has cut off the wild shoots of a heated imagination He also has fictions of wonders and giant forms; but he has produced them only so far as to give the reader a full image before his eyes. He does not pursue them minutely, and he does not distract or pain his reader.

"On the contrary, it was a happy invention that his lofty poems are sometimes interrupted by short speeches; they are not only useful for the illustration of his symbols, but also for the repose of the mind. By this change, his readers are agreeably entertained; and their imagination finds resting places, so as to soar more easily after the imagination of the poet.

"Ezekiel is a great poet, full of originality; and, in my opinion, whoever censures him as if he were only an imitator of the old prophets, can never have felt his power. He must not in general be compared with Isaiah and the rest of the old prophets. Those are great, Ezekiel is also great; those in *their* manner of poetry, Ezekiel in *his*; which he had invented for himself, if we may form our judgment from the Hebrew monuments still extant." Thus far a judicious critic, who but indirectly admits the prophet's *inspiration*.

Bp. *Lowth*, who has done so much to elucidate the Hebrew *poetry*, has also given fine critical judgments on the comparative merits of the *prophets*. *Isaiah* is his favourite; and him he places always at the *head*, and with *him* all others are compared. Of *Ezekiel*, his character is very high and accurately drawn; and my readers will naturally expect that I should produce what he says on this subject, rather than attempt any thing of my own; for this would resemble the attempt *to write an Iliad after Homer*.

"*Ezekiel*," says this learned prelate, "is inferior to *Jeremiah* in *elegance*, but is equal to *Isaiah* in SUBLIMITY, though in a different species of the *sublime*. He is *bold*, *vehement*, *tragical*, and deals very much in *amplification*. His SENTIMENTS are *lofty*, *animated*, *poignant*, and full of *indignation*. His IMAGES are *fertile*, *magnificent*, and sometimes rather bordering on *indelicacy*. His DICTION is *grand*, *weighty*, *austere*, *rough*, and sometimes *uncultivated*. He abounds in *repetitions*, not for the sake of *beauty* or *grace*, but from *vehemence* and *indignation*. Whatever his *subject* be, he keeps it always in his eye, without the least deviation, and is so much taken up with it that he has scarcely any regard

to *order* or *connection*. In other things he may be perhaps *exceeded* by the other prophets but in that species for which he was particularly turned, that is, *force, impetuosity, weight,* and *grandeur*, no writer ever equalled him. His *diction* is *clear* enough; almost all his *obscurity* arises from his *subjects*. His VISIONS are particularly *obscure;* which, however, as in *Hosea, Amos,* and *Zechariah*, are delivered in a *plain historical narration.*

"The greater part of the book, particularly the middle of it, is *poetical;* whether we regard the *matter* or the *language*. But some passages are so *rough* and *unpolished*, that we are frequently at a loss to what species of writing we ought to refer them. As to STYLE, *Isaiah, Jeremiah*, and *Ezekiel* may be placed with propriety enough in the same rank among the *Hebrews*, as *Homer, Simonides*, and *Æschylus* among the *Greeks*."

Nothing need be added, and indeed nothing can be added, to this character; it is as fairly as it is fully drawn; and every paragraph in the book will show its propriety. But could we satisfactorily fathom the prophet's meaning in those places where he is *peculiarly obscure*, we should feel the force and propriety of the bishop's character still more, as in those very places the prophet is *peculiarly sublime*. The prophecy was delivered that it might be understood and be profitable; and no doubt it was fully apprehended by those to whom it was originally given, and for whose sake it was sent from heaven. As to the portions which respect a very *remote futurity*, they will be understood when the events take place; which will, in such times, be an additional argument in favour of Divine revelation, when it is seen with what precision and accuracy prophets have foreseen and described such very remote and apparently contingent events.

To the general reader the following table, taken from *Calmet*, may be useful:—

A Chronological Table of the Prophecies of Ezekiel.

A. M.

3405. Ezekiel is led captive to Babylon with King Jeconiah. From this year the epoch of these prophecies must be taken.

3409. The first *vision* by the river Chebar, chap. i. The circumstances which followed Ezekiel's vocation to the prophetic office, chap. i., ii.

He draws upon a tile or bed of clay the plan of Jerusalem, and the siege that it was about to endure; and he remains lying on this plan, on his left side, *three hundred* and *ninety* days, chap. iv. See under A. M. 3420.

3410. He turns on his right side, and lies *forty* days, which point out the *forty* years of the sins of Judah. To this time chap. v., vi., vii. refer.

About the month of *September*, this being the *sixth* year of the captivity of Jeconiah, he had the visions related chap. viii.. ix., x., xi.

3411. Prophecies and figurative actions by which he points out the flight, capture, and blinding of Zedekiah, chap. xii. and the *seven* following.

Zedekiah rebels against Nebuchadnezzar, chap. xvii. 15, 17.

The prophet charges the elders of Judah with hypocrisy, who came to consult him, chap. xx., xxi. xxii., xxiii.

3414. The siege of *Jerusalem* by Nebuchadnezzar. This was a sabbatic year, Jer. xxiv. 8, &c. The siege did not begin till about the middle of the winter, 2 Kings xxv. 1. The prophet's wife dies on the same day of the siege, and he is forbidden to mourn for her, chap. xxiv. 1, 2.

3415. Predictions against EGYPT, chap. xxix. 16. Nebuchadnezzar puts to flight Pharaoh-hophra, and returns to the siege of Jerusalem *three hundred* and *ninety* days before it was taken.

3416. Predictions against *Tyre*, chap. xxvi.–xxviii., the *first* day of the *first* month.

In the *seventh* day of the same month, God shows the prophet the miseries to be brought on Egypt by Nebuchadnezzar, chap. xxx.

In the *third* month of the same year, the prophet had another vision against *Egypt*, chap. xxxi.

Jerusalem is taken the *ninth* of the *fourth* month. Zedekiah was taken prisoner near Jericho. He is brought to Riblah, where, after seeing his children slain, his eyes are put out, he is laden with chains and led to Babylon. Thus were fulfilled and reconciled the seemingly contradictory prophecies concerning him.

3417. Ezekiel being informed of the taking of Jerusalem the *fifth* day of the *tenth* month, he predicts the ruin of the remnant that was left there under Gedaliah, chap. xxxiv. 21–29.

He afterwards foretells the ruin of *Egypt*, chap. xxxii. 1, 16, 32; and that of the *Idumeans*, chap. xxv. 12.

3419. The commencement of the siege of *Tyre*, which lasted *thirteen* years.

A. M.

3419. To the same time we must refer the miseries of the Sidonians, the Amalekites, the Moabites, and the Idumeans, pointed out by Jeremiah, chap. xxvii., xlviii., xlix; Ezek. xxv.

3420. End of the *forty* years mentioned chap. iv. 5, 6, and of the *three hundred* and *ninety* years from the separation of Israel and Judah. The *forty* years commence with the renewal of the covenant under Josiah.

3430. The vision in which God showed the prophet the rebuilding of the city and the temple, and the restoration of the kingdom of Israel, chap. xl. 1 to the end of the book.

This vision took place on the *tenth* of the *first* month, *fourteen* years after the taking of Jerusalem.

3432. Taking of the city of *Tyre*, by Nebuchadnezzar, to whom God promises the spoils of Egypt, as a compensation for the trouble and loss he sustained before Tyre, chap. xxix. 17–20.

Nebuchadnezzar enters *Egypt*. Amasis had been made king by the Cyrenians, who had rebelled against Pharaoh-hophra. *Herodotus*, lib. iv. c. 159, and lib. ii. cc. 161, 162.

3433. The king of Babylon overruns and subdues the whole of Egypt; commits the greatest outrages; and carries off captives the inhabitants, the Jews, and others whom he found there. See Jer. xliii., xliv., xlvi; Ezek. xxix., xxx., xxxi.

Nebuchadnezzar leaves *Amasis* king of Lower Egypt; *Hophra*, or *Apries*, having escaped to the Thebais.

3442. Death of Nebuchadnezzar.

Evil-merodach succeeds him; and sets Jeconiah at liberty, and makes him his companion, 2 Kings xv. 27 and Jer. lii. 31.

THE BOOK

OF THE

PROPHET EZEKIEL.

Chronological Notes relative to the commencement of Ezekiel's prophesying.

Year from the Creation, according to Archbishop Usher, 3409.—Year of the Jewish era of the world, 3166.—Year from the Deluge, 1753.—Second year of the *forty-sixth* Olympiad.—Year from the building of Rome, according to the Varronian or generally received account, 159.—Year from the building of Rome, according to Cato and the Fasti Consulares, 158.—Year from the building of Rome, according to Polybius the historian, 157.—Year from the building of Rome, according to Fabius Pictor, 153.—Year of the Julian Period, 4119.—Year of the era of Nabonassar, 153.—Year from the foundation of Solomon's temple, 409.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 126.—Second year after the third Sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus. Year before the birth of Christ, 591.—Year before the vulgar era of Christ's nativity, 595.—Cycle of the Sun, 3.—Cycle of the Moon, 15.—Twenty-second year of Tarquinius Priscus, the fifth king of the Romans: this was the *eighty-sixth* year before the consulship of Lucius Junius Brutus, and Publius Valerius Poplicola.—Thirty-first year of Cyaxares, or Cyaraxes, the fourth king of Media.—Eleventh year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.—Thirteenth year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.—Twenty-fifth year of Alyattes II., king of Lydia, and father of the celebrated Crœsus.—Eighth year of Æropas, the seventh king of Macedon.—Sixth and last year of Psammis, king of Egypt, according to Helvicus, an accurate chronologer. This Egyptian king was the immediate predecessor of the celebrated Apries, called Vaphres by Eusebius, and Pharaoh-hophra by Jeremiah, chap. xliv. 30.—First year of Baal, king of the Tyrians. Twelfth year of Nebuchadnezzar, king of Babylon.—Fourth year of Zedekiah, the last king of Judah.

CHAPTER I.

This chapter contains that extraordinary vision of the Divine glory with which the prophet was favoured when he received the commission and instructions respecting the discharge of his office, which are contained in the two following chapters. The time of this Divine manifestation to the prophet, 1–3. *The vision of the four living creatures, and of the four wheels,* 4–25. *Description of the firmament that was spread over them, and of the throne upon which one sat in appearance as a man,* 26–28. *This vision, proceeding in a whirlwind from the* NORTH, *seems to indicate the dreadful judgments that were coming upon the whole land of Judah through the instrumentality of the cruel Chaldeans, who lay to the north of it. See* Jer. i. 14; iv. 6; and vi. 1.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the [a] captives [b] by the river of Chebar, *that* [c] the heavens were opened, and I saw [d] visions of God.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

[a] Heb. *captivity.*——[b] Ver. 3; chap. iii. 15, 23; x. 15, 20, 22; xliii. 3.

[c] So Matt. iii. 16; Acts vii. 56; x. 11; Rev. xix. 11.——[d] Chap. viii. 3.

NOTES ON CHAP. I.

Verse 1. *In the thirtieth year*] We know not what this date refers to. Some think it was the *age of the prophet;* others think the date is taken from the *time* that Josiah *renewed the covenant* with the people, 2 Kings xxii. 3, from which *Usher*, *Prideaux*, and *Calmet* compute the *forty* years of *Judah's transgression*, mentioned chap. iv. 6.

Abp. *Newcome* thinks there is an error in the text, and that instead of בשלשים *bisheloshim*, in the *thirtieth*, we should read בחמישית *bachamishith*, in the *fifth*, as in the *second* verse. "Now it came to pass in the fifth year, in the fourth month, in the fifth day of the month," &c. But this is supported by none of the ancient *Versions*, nor by any MS. The *Chaldee* paraphrases the verse, "And it came to pass *thirty* years

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

2 In the fifth *day* of the month, which *was* the fifth year of [o] king Jehoiachin's captivity.

3 The word of the LORD came expressly unto [f] Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and [g] the hand of the LORD was there upon him.

4 And I looked, and, behold, [h] a whirlwind came [i] out of the north, a great cloud, and a fire [k] infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 [l] Also out of the midst thereof *came* the likeness of four living creatures. And [m] this *was* their appearance; they had [n] the likeness of a man.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* [o] straight feet; the sole of their feet *was* like the sole of a calf's foot: and they sparkled [p] like the colour of burnished brass.

8 [q] And *they had* the hands of a man under their wings on their four sides; and they

[o] 2 Kings xxiv. 12, 15.——[f] Heb. *Jehezkel.*——[g] 1 Kings xviii. 46; 2 Kings iii. 15; chap. iii. 14, 22; viii. 1; xl. 1.——[h] Jer. xxiii. 19; xxv. 32.——[i] Jer. i. 14; iv. 6; vi. 1.

[k] Heb. *catching itself.*——[l] Rev. iv. 6, &c.——[m] Chap. x. 8, &c. [n] Ver. 10; chap. x. 14, 21.——[o] Heb. *a straight foot.*——[p] Dan. x. 6; Rev. i. 15.——[q] Chap. x. 18, 21.

after the high priest Hilkiah had found the book of the law, in the house of the sanctuary," &c. This was in the *twelfth* year of Josiah's reign. The *thirtieth* year, computed as above, comes to A. M. 3409, the *fourth* year from the captivity of Jeconiah, and the *fifth* of the reign of Zedekiah. Ezekiel was then among the captives who had been carried away with Jeconiah, and had his dwelling near the river *Chebar, Chaborus*, or *Aboras*, a river of Mesopotamia, which falls into the *Euphrates* a little above *Thapsacus*, after having run through Mesopotamia from east to west.—*Calmet.*

Fourth month] *Thammuz*, answering nearly to our *July*.

I saw visions of God.] Emblems and symbols of the Divine Majesty. He particularly refers to those in this chapter.

Verse 2. *Jehoiachin's captivity*] Called also Jeconiah and Coniah; see 2 Kings xxiv. 12. He was carried away by Nebuchadnezzar; see 2 Kings xxiv. 14.

Verse 3. *The hand of the Lord*] I was filled with his power, and with the influence of the prophetic spirit.

Verse 4. *A whirlwind came out of the north*] Nebuchadnezzar, whose land, Babylonia, lay north of Judea. *Chaldea* is thus frequently denominated by Jeremiah.

A great cloud, and a fire infolding itself] A mass of fire concentrated in a *vast cloud*, that the flames might be more distinctly observable, the fire never escaping from the cloud, but issuing, and then returning in upon itself. It was in a state of powerful agitation; but always involving itself, or returning back to the centre whence it appeared to issue.

A brightness was *about it*] A fine tinge of light surrounded the cloud, in order to make its limits the more discernible; beyond which verge the turmoiling fire did not proceed.

The colour of amber] This was in the centre of the cloud; and this amber-coloured substance was the centre of the labouring flame. The word ηλεκτρον, which we translate *amber*, was used to signify a compound metal, very bright, made of gold and brass.

Verse 5. *Also out of the midst thereof* came—*four living creatures.*] As the amber-coloured body was the *centre* of the *fire*, and this *fire* was in the *centre* of the *cloud*; so out of this amber-coloured igneous centre came the *living creatures* just mentioned.

Verse 6. *Every one had four faces*] There were *four* several figures of these living creatures, and each of these figures had *four* distinct faces: but as the face of the *man* was that which was presented to the prophet's view, so that he saw it more plainly than any of the others; hence it is said, ver. 5, that each of these figures had *the likeness of a man*; and the whole of this compound image bore a general resemblance to the human figure.

Verse 7. *Their feet* were *straight feet*] There did not seem to be any flexure at the knee, nor were the legs separated in that way as to indicate progression by walking. I have before me several ancient *Egyptian* images of *Isis, Osiris, Anubis*, &c., where the legs are *not separated*, nor is there any bend at the knees; so that if there was any motion at all, it must have been by *gliding*, not progressive walking. It is a remark of *Ælian*, that the gods are never represented as *walking*, but always *gliding*; and he gives this as a criterion to discern common angelic appearances from those of the *gods*: all other spiritual beings *walked progressively*, rising on one foot, while they stretched out the other; but the deities always *glided* without *gradual* progressive motions. And *Heliodorus* in his Romance of *Theogines* and *Charicha*, gives the same reason for the *united feet* of *the gods*, &c., and describes the same appearances.

Like the sole of a calf's foot] Before it is stated to be a *straight foot*; one that did not lay down a *flat horizontal sole*, like that of the human foot.

And they sparkled like the colour of burnished brass.] I suppose this refers rather to the *hoof* of the calf's foot, than to the whole appearance of the *leg*. There is scarcely any thing that gives a higher lustre than highly *polished* or *burnished brass*. Our blessed Lord is represented with legs like *burnished brass*, Rev. i. 15.

Verse 8. They had *the hands of a man under their wings*] I doubt much whether the arms be not here represented as all covered with feathers, so that they

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

four had their faces and their wings.

9 [r]Their wings *were* joined one to another; [s]they turned not when they went; they went every one straight forward.

10 As for [t]the likeness of their faces, they four [u]had the face of a man, [v]and the face of a lion, on the right side: [w]and they four had the face of an ox on the left side; [x]they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* [y]stretched upward; two *wings* of every one *were* joined one to another, and [z]two covered their bodies.

12 And [a]they went every one straight forward: [b]whither the spirit was to go, they went; *and* [c]they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, [d]*and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

A. M. 3409. B. C. 595 Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman, 22.

14 And the living creatures [e]ran and returned [f]as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold [g]one wheel upon the earth by the living creatures, with his four faces.

16 [h]The appearance of the wheels and their work *was* [i]like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: [k]*and* they turned not when they went.

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[r] Ver. 11.——[s] Ver. 12; chap. x. 11.——[t] See Rev. iv. 7.
[u] Num. ii. 10.——[v] Num. ii. 3.——[w] Num. ii. 18.——[x] Num. ii. 25.——[y] Or, *divided above*.——[z] Isa. vi. 2.

[a] Ver. 9; chap. x. 22.——[b] Ver. 20.——[c] Ver. 9, 17.——[d] Rev. iv. 5.——[e] Zech. iv. 10.——[f] Matt. xxiv. 27.——[g] Chap. x. 9.
[h] Chap. x. 9, 10.——[i] Dan. x. 6.——[k] Ver. 12.

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had the appearance of wings, only the hand was bare; and I rather think that this is the meaning of their having "the hands of a man under their wings."

Verse 9. *Their wings* were *joined one to another*] When their wings were extended, they formed a sort of canopy level with their own heads or shoulders; and on this canopy was the throne, and the "likeness of the man" upon it, ver. 26.

They turned not when they went] The wings did not flap in flying, or move in the manner of oars, or of the hands of a man in swimming, in order to their passing through the air; as they *glided* in reference to their *feet*, so they *soared* in reference to their *wings*.

Verse 10. *As for the likeness of their faces*] There was but one body to each of those compound animals: but each body had four faces; the face of a *man* and of a *lion* on the right side; the face of an *ox* and an *eagle* on the left side. Many of these compound images appear in the Asiatic idols. Many are now before me: some with the head and feet of a *monkey*, with the body, arms, and *legs* of a *man*. Others with the head of the *dog*; body, arms, and legs human. Some with the head of an *ape*; all the rest human. Some with one head and eight arms; others with six heads or faces, with twelve arms. The head of a lion and the head of a cock often appear; and some with the head of a cock, the whole body human, and the legs terminating in *snakes*. All these were symbolical, and each had its own appropriate meaning. Those in the text had theirs also, could we but find it out.

Verse 12. *They went every one straight forward*] Not by *progressive stepping*, but by *gliding*.

Whither the spirit was to go] Whither that *whirlwind* blew, they went, being borne on by the wind, see ver. 4.

Verse 13. *Like burning coals of fire*] The whole substance appeared to be of flame; and among them frequent coruscations of fire, like vibrating lamps, often emitting lightning, or rather sparks of fire, as we have seen struck out of strongly ignited iron in a forge. The flames might be something like what is called *warring wheels* in pyrotechny. They seemed to conflict together.

Verse 14. *The living creatures ran and returned*] They had a circular movement; they were in rapid motion, but did not increase their distance from the spectator. So I think this should be understood.

Verse 15. *One wheel upon the earth*] It seems at first view there were *four wheels*, one for each of the living creatures; that is, the creatures were compound, so were the wheels, for there was "a wheel in the middle of a wheel." And it is generally supposed that these wheels cut each other at right angles up and down; and this is the manner in which they are generally represented; but most probably the *wheel within* means merely the *nave* in which the spokes are inserted, in reference to the *ring*, *rim*, or *periphery*, where these *spokes* terminate from the centre or nave. I do think this is what is meant by the wheel within a wheel; and I am the more inclined to this opinion, by some fine Chinese drawings now before me, where their *deities* are represented as *walking upon wheels*, the wheels themselves *encompassed with fire*. The wheel is simply by itself, having a projecting axis; so of *these* it is said, "their appearance and their work was, as it were, a wheel within a wheel." There were either two peripheries or rims with their spokes, or the *nave* answered for the wheel within. I have examined models of what are called Ezekiel's wheels, which are designed to move equally in all directions: but I plainly saw that this was impossible; nor can any kind of complex wheel move in this way.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

18 As for their rings, they were so high that they were dreadful; and their [l] rings *were* [m] full of eyes round about them four.

19 And [n] when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 [o] Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: [p] for the spirit [q] of the living creature *was* in the wheels.

21 [r] When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit [s] of the living creature *was* in the wheels.

22 [t] And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

24 [u] And when they went, I heard the noise of their wings, [v] like the noise of great waters, as [w] the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 [x] And above the firmament that *was* over their heads *was* the likeness of a throne, [y] as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 [z] And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 [a] As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. [b] This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, [c] I fell upon my face, and I heard a voice of one that spake.

[l] Or, *strakes*.——[m] Chap. x. 12; Zech. iv. 10.——[n] Chap. x. 16, 17.——[o] Ver. 12.——[p] Chap. x. 17.——[q] Or, *of life*.——[r] Ver. 19, 20; chap. x. 17.——[s] Or, *of life*.——[t] Chap. x. 1.——[u] Chap. x. 5.——[v] Chap. xliii. 2; Dan. x. 6; Rev. i. 15.

[w] Job xxxvii. 4, 5; Psa. xxix. 3, 4; lxviii. 33.——[x] Chap. x. 1.——[y] Exod. xxiv. 10.——[z] Chap. viii. 2.——[a] Rev. iv. 3; x. 1.——[b] Chap. iii. 23; viii. 4.——[c] Chap. iii. 23; Dan. viii. 17; Acts ix. 4; Rev. i. 17.

Verse 18. *As for their rings*] The *strakes* which form the *rim* or *periphery*.

They were dreadful] They were exceedingly great in their diameter, so that it was tremendous to look from the part that touched the ground to that which was opposite above.

Were full of eyes] Does not this refer to the appearance of *nails* keeping on the spokes, or strakes or bands upon the rim?

Verse 19. *When the living creatures went, the wheels went*] The *wheels* were attached to the living creatures, so that, in progress, they had the same motion.

Verse 20. *The spirit of the living creature* was *in the wheels.*] That is, the wheels were *instinct with a vital spirit*; the wheels were *alive*. they also were *animals*, or endued with *animal life*, as the creatures were that stood upon them. Here then is the *chariot of Jehovah*. There are *four wheels*, on each of which one of the *compound animals* stands: the four compound animals form the *body* of the *chariot*, their wings spread horizontally above, forming the canopy or covering of this chariot; on the top of which, or upon the extended wings of the four living creatures, was the throne, on which was the appearance of a man, ver. 26.

Verse 22. *The colour of the terrible crystal*] Like a *crystal*, well cut and well polished, with various *faces*, by which rays of light were refracted, assuming either a variety of prismatic colours, or an insufferably brilliant splendour. This seems to be the meaning of the *terrible crystal*. *Newcome* translates, *fearful ice*. The common translation is preferable.

Verse 23. *Every one had two, which covered on this side*] While they employed two of their wings to form a foundation for the *firmament* to rest on, two other wings were let down to cover the lower part of their bodies; but this they did only when they *stood*, ver. 24.

Verse 24. *The noise of their wings*] When the whirlwind drove the wheels, the wind rustling among the wings was like the noise of *many waters*; like a *waterfall*, or *waters dashing continually against the rocks*, or *rushing down precipices*.

As the voice of the Almighty] Like distant thunder; for this is termed the *voice of God*, Psa. xviii. 13: Exod. ix. 23, 28, 29; xx. 18.

Verse 26. *A sapphire*] The pure oriental sapphire, a large well cut specimen of which is now before me, is one of the most beautiful and resplendent blues that can be conceived. I have sometimes seen the heavens assume this illustrious hue. The human form above this canopy is supposed to represent Him who, in the fulness of time, was manifested in the flesh.

Verse 27. *The colour of amber*] There are speci-

mens of amber which are very pure and beautifully transparent. One which I now hold up to the light gives a most beautiful *bright yellow* colour. Such a splendid appearance had the august Being who sat upon this throne from the reins upward; but from thence downward he had the appearance of *fire*, burning with a clear and brilliant flame. For farther particulars see the notes on chap. x.

Verse 28. *As the appearance of the bow*] Over the canopy on which this glorious personage sat there was a fine *rainbow*, which, from the description here, had all its colours vivid, distinct, and in perfection—red, orange, yellow, green, blue, indigo, and violet. In all this description we must understand every *metal*, every *colour*, and every *natural appearance*, to be in their utmost perfection of *shape*, *colour*, and *splendour*. "And this," as above described, "was the appearance of the likeness of the glory of the Lord." Splendid and glorious as it was, it was only the "appearance of the likeness," a faint representation of the real thing.

I have endeavoured to explain these appearances as correctly as possible; to show their forms, positions, colours, &c. But who can explain their meaning? We have conjectures in abundance; and can it be of any use to mankind to increase the number of those conjectures! I think not. I doubt whether the whole does not point out the state of the Jews, who were about to be subdued by Nebuchadnezzar, and carried into captivity. And I am inclined to think that the "living creatures, wheels, fires, whirlwinds," &c., which are introduced here, point out, emblematically, the various means, sword, fire, pestilence, famine, &c., which were employed in their destruction; and that *God appears* in all this to show that Nebuchadnezzar is only his *instrument* to inflict all these calamities. What is in the following chapter appears to me to confirm this supposition. But we have the *rainbow*, the token of God's covenant, to show that though there should be a destruction of the city, temple, &c., and sore tribulation among the people, yet there should not be a total ruin; after a long captivity they should be restored. The rainbow is an illustrious token of mercy and love

CHAPTER II.

The prophet, having been overwhelmed with the glorious vision in the preceding chapter, is here strengthened and comforted, 1, 2; and then commissioned to declare to the rebellious house of Israel the terrible judgments that would very shortly come upon the whole land, if they repented not; with a gracious assurance to Ezekiel that God would be constantly with him while executing the duties of his office, 3–5. The prophet is also commanded to be fearless, resolute, and faithful in the discharge of it, 6–8, as he must be the messenger of very unpleasing tidings, which will expose him to great persecution, 9, 10.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

AND he said unto me, Son of man, [a] stand upon thy feet, and I will speak unto thee.

2 And [b] the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious [c] nation that hath rebelled against me: [d] they and their fathers have transgressed against me, *even* unto this very day.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

[a] Dan. x. 11.——[b] Chap. iii. 24——[c] Heb. *nations*.

[d] Jer. iii. 25; chap. xx. 18, 21, 30.

NOTES ON CHAP. II.

Verse 1. *And he said unto me*] In the last verse of the preceding chapter we find that the prophet was so penetrated with awe at the sight of the glory of God in the mystical chariot, that "he fell upon his face;" and, while he was in this posture of adoration, he heard the voice mentioned here. It is evident, therefore, that the present division of these chapters is wrong. Either the *first* should end with the words "This was the appearance of the likeness of the glory of the Lord," ver. 28; or the *first verse* of this chapter should be added to the preceding, and this begin with the *second* verse.

Verse 2. *And the spirit entered into me*] This *spirit* was different to that mentioned above, by which the wheels, &c., were moved. The *spirit of prophecy* is here intended; whose office was not merely to enable him to *foresee* and *foretell* future events, but to purify and refine his heart, and qualify him to be a successful preacher of the word of life.

He who is sent by the God of all grace to convert sinners must be influenced by the Holy Ghost; otherwise he can neither be saved himself, nor become the instrument of salvation to others.

And set me upon my feet] That he might *stand* as a servant before his master, to receive his orders.

Verse 3. *Son of man*] This appellative, so often mentioned in this book, seems to have been given first to this *prophet*; afterwards to *Daniel*; and after that to the MAN *Christ Jesus*. Perhaps it was given to the two former to remind them of their frailty, and that they should not be exalted in their own minds by the extraordinary revelations granted to them; and that they should feel themselves of the same nature with those to whom they were sent; and, from the common principle of *humanity*, deeply interest themselves in the welfare of their unhappy countrymen. To the *latter* it might have been appropriated merely to show that though all his actions demonstrated him to be God, yet that he was also really MAN; and that in the *man* Christ Jesus dwelt all the fulness of the Godhead bodily. When the *acts* of Christ are considered, it is more easy

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

4 [o] For *they are* [f] impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 [g] And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet [h] shall know that there hath been a prophet among them.

6 And thou, son of man, [i] be not afraid of them, neither be afraid of their words, though [k] briers [l] and thorns *be* with thee, and thou dost dwell among scorpions: [m] be not afraid of their words, nor be dismayed at their looks, [n] though they *be* a rebellious house.

7 [o] And thou shalt speak my words unto them, [p] whether they will hear, or whether they will forbear: for they *are* [q] most rebellious.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and [r] eat that I give thee.

9 And when I looked, behold, [s] a hand *was* sent unto me; and, lo, [t] a roll of a book *was* therein:

10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

[f] Chap. iii. 7.——[g] Heb. *hard of face.*——[h] Chap. iii. 11, 26, 27. [i] Chap. xxxiii. 33.——[k] Jer. i. 8, 17; Luke xii. 4.——[l] Or, *rebels.*——[m] Isa. ix. 18; Jer. vi. 28; Mic. vii. 4.

[n] Chap. iii. 9; 1 Pet. iii. 14.——[o] Chap. iii. 9, 26, 27.——[p] Jer. i. 7, 17.——[q] Ver. 5.——[q] Heb. *rebellion.*——[r] Rev. x. 9.——[s] Ch. viii. 3; Jer. i. 9.——[t] Chap. iii. 1.

to believe his *eternal Godhead*, than to be convinced that the person we hear speaking, and see working, is also a *man* like unto ourselves.

I send thee to the children of Israel] To those who were now in captivity, in Chaldea particularly; and to the Jews in general, both far and near.

Verse 4. *Thou shalt say unto them, Thus saith the Lord*] Let them know that what thou hast to declare is the message of the LORD, that they may receive it with reverence.

Every preacher of God's word should take heed that it is God's message he delivers to the people. Let him not suppose, because it is according to his own *creed* or *confession of faith*, that therefore it is God's word. False doctrines and fallacies without end are foisted on the world in this way. Bring the *creed* first to the *Word of God*, and scrupulously try whether it be right; and when this is done, leave it where you please; take the Bible, and warn them from God's word recorded there.

Verse 5. *Yet shall know that there hath been a prophet among them.*] By this they shall be assured of *two* things: 1. That God in his mercy had given them due warning. 2. That themselves were inexcusable, for not taking it.

Verse 6. *Be not afraid of them*] They will maltreat thee for thy message; but let not the apprehension of this induce thee to suppress it. Though they be *rebels*, fear them not; I will sustain and preserve thee.

Verse 7. *Whether they will hear*] Whether they receive the message, or persecute thee for it, declare it to them, that they may be without excuse.

Verse 8. *Open thy mouth and eat that I give thee.*] Take *my word* as thou wouldst take thy *proper food*; receive it into thy heart; ponder it there, that it may be the means of *strengthening* and *preserving thy soul*, as proper nourishment will strengthen the body, and preserve from death. And the people to whom such messages of God may come should so hear it, read, mark, learn, and *inwardly digest* it, that it may become efficient nourishment to their souls.

Verse 9. *A hand* was *sent*] Here the *hand* signifies not only the instrument of conveyance, but an *emblem* of the Divine *power*, which the *hand of God* always signifies.

A roll of a book] מגלת ספר *megillath sepher.* All ancient books were written so as to be *rolled up*; hence *volumen*, a *volume*, from *volvo*, *I roll.*

Verse 10. *It* was *written within and without*] Contrary to the state of rolls in general, which are written on the *inside* only. The *Hebrew rolls* are generally written in this way. There are several of such Hebrew rolls before me, all written on the *inside* only, consisting of skins of vellum, or parchment, or basil, a sort of half-tanned sheep or goat skin, sewed together, extending to several yards in length. Other Asiatic books were written in the same way. A Sanscrit roll of *sixty* feet in length, also before me, is written all on the *inside*; and a *Koran*, written in exceedingly small characters, about two inches broad and twelve feet long, and weighing but about half an ounce. But the *roll* presented to the prophet was written on *both sides*, because the prophecy was long, and to the same effect; that they might see the mind of God wherever they looked.

There was *written therein lamentations, and mourning, and wo.*] What an awful assemblage! קינים והגה והי *kinim, vahegeh, vehi, lamentations*, and a *groan*, and *alas! Lamentations* on all hands; *a groan* from the dying; and *alas*, or *Wo is me!* from the survivors. It was the *letter* that killeth, and is the ministration of death. What a mercy to have that which is emphatically called Το Ευαγγελιον, The *glad tidings*, the *good news! Christ Jesus is come into the world to save sinners*; and he wills that *all men should be saved and come to the knowledge of the truth.* Here are *rejoicings, thanksgivings*, and *exultation.*

CHAPTER III.

This chapter contains more particular instructions to the prophet. It begins with repeating his appointment to his office, 1–3. *Ezekiel is then informed that his commission is, at this time, to the house of Israel exclusively,* 4–6; *that his countrymen would pay little regard to him,* 7; *that he must persevere in his duty notwithstanding such great discouragement; and he is endued with extraordinary courage and intrepidity to enable him fearlessly to declare to a disobedient and gainsaying people the whole counsel of God,* 8–11. *The prophet is afterwards carried by the spirit that animated the cherubim and wheels, and by which he received the gift of prophecy, to a colony of his brethren in the neighbourhood, where he remained seven days overwhelmed with astonishment,* 12–15. *He is then warned of the awful importance of being faithful in his office,* 16–21; *commanded to go forth into the plain that he may have a visible manifestation of the Divine Presence,* 22; *and is again favoured with a vision of that most magnificent set of symbols described in the first chapter, by which the glorious majesty of the God of Israel was in some measure represented,* 23. *See also* Isa. vi. 1–18; Dan. x. 5–19; *and* Rev. i. 10–16; iv. 1–11, *for other manifestations of the Divine glory, in all of which some of the imagery is very similar. The prophet receives directions relative to his future conduct,* 24–27.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

MOREOVER he said unto me, Son of man, eat that thou findest; [a] eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I [b] eat *it;* and it was in my mouth [c] as honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people [d] of a strange speech and of a hard language, *but* to the house of Israel;

6 Not to many people [e] of a strange speech and of a hard language, whose words thou canst not understand. [f] Surely, [g] had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; [h] for they will not hearken unto me: [i] for all the house of Israel *are* [k] impudent and hard-hearted.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 [l] As an adamant harder than flint have I made thy forehead: [m] fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, [n] Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then [o] the spirit took me up, and I heard

[a] Chap. ii. 8, 9.——[b] Rev. x. 9; see Jer. xv. 16.——[c] Psa. xix. 10; cxix. 103.——[d] Heb. *deep of lip, and heavy of tongue*; and so ver. 6.——[e] Heb. *deep of lip and heavy of language.*——[f] Or, *If I had sent thee, &c., would they not have hearkened unto thee?*

[g] Matt. xi. 21, 23.——[h] John xv. 20.——[i] Chap. ii. 4.——[k] Heb. *stiff of forehead, and hard of heart.*——[l] Isa. l. 7; Jer. i. 18; xv. 20; Mic. iii. 8.——[m] Jer. i. 8, 17; chap. ii. 6.——[n] Chap. ii. 5, 7; ver. 27.——[o] Ver. 14; chap. viii. 3; see 1 Kings xviii. 12; 2 Kings ii. 16; Acts viii. 39.

NOTES ON CHAP. III.

Verse 1. *Eat this roll, and go speak*] This must have passed in vision; but the meaning is plain. Receive my word—let it enter into thy soul; *digest* it—let it be thy *nourishment;* and let it be thy meat and drink to do the will of thy Father who is in heaven.

Verse 3. *It was in my mouth as honey*] It was joyous to me to receive the Divine message, to be thus let into the secrets of the Divine counsel, and I promised myself much comfort in that intimate acquaintance with which I was favoured by the Supreme Being. In Rev. x. 10 we find St. John receiving a little book, which he ate, and found it sweet as *honey* in his *mouth*, but after he had eaten it, it made his *belly bitter*, signifying that a deep consideration of the awful matter contained in God's word against sinners, which multitudes of them will turn to their endless confusion, must deeply afflict those who know any thing of the worth of an immortal spirit.

Verse 5. *Thou* art *not sent to a people of a strange speech*] I neither send thee to thy adversaries, the *Chaldeans*, nor to the *Medes* and *Persians*, their enemies. Even these would more likely have hearkened unto thee than thy own countrymen.

Verse 7. *Impudent and hard-hearted.*] "Stiff of forehead, and hard of heart."—*Margin.* The marginal readings on several verses here are very nervous and very correct.

Verse 12. *Then the Spirit took me up*] This, as *Calmet* remarks, has been variously understood. 1.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Romani, 22.

behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that [p] touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So [q] the spirit lifted me up and took me away, and I went [r] in bitterness, in the [s] heat of my spirit; but the [t] hand of the LORD was strong upon me.

15 Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and [u] I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Romani, 22.

17 [v] Son of man, I have made thee a [w] watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* [x] shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; [y] but thou hast delivered thy soul.

[p] Heb. *kissed.*——[q] Ver. 12; chap. viii. 3.——[r] Heb. *bitter.* [s] Heb. *hot anger.*——[t] 2 Kings iii. 15; chap. i. 3; viii. 1; xxxvii. 1.——[u] Job ii. 13; Psa. cxxxvii. 1.

[v] Chap. xxxiii. 7, 8, 9.——[w] Isa. lii. 8; lvi. 10; lxii. 6; Jer. vi. 17.——[x] Chap. xxxiii. 6; John viii. 21, 24.——[y] Isa. xlix. 4, 5; Acts xx. 26.

An impetuous *wind* carried him to the place where his brethren sojourned. 2. The *Holy Spirit*, which filled his heart, transported him in a moment to the place where the captives were. 3. Or, he was so *transported* with heavenly ardour in his mind, that he ran immediately off, and seemed to fly to the place where God commanded him to go. The promptitude and impetuosity of his spirit seemed to furnish him with *wings* on the occasion. However this may be understood, the going to the captives was *real*.

A voice of a great rushing] This was the noise made by the wings of the living creatures that formed the chariot of Jehovah. See the notes on chap. i. and x.

Blessed be *the glory of the Lord*] Probably the acclamation of the living creatures: "Let God be blessed from the throne of his glory! He deserves the praises of his creatures in all the dispensations of his mercy and justice, of his providence and grace."

Verse 13. *A great rushing.*] All the living *creatures* and the *wheels* being then in motion.

Verse 14. *I went in bitterness*] Being filled with indignation at the wickedness and obstinacy of my people, I went, determining to speak the word of God without disguise, and to reprove them *sharply* for their rebellion; and yet I was greatly distressed because of the heavy message which I was commanded to deliver.

Verse 15. *I came to them of the captivity*] Because the hand of the Lord was strong upon him and supported him, he soon reached the place.

Tel-abib] תל אביב "a heap of corn." So the *Vulgate: acervum novarum frugum*, "a heap of new fruits." לתל חבב *letola chib*, "to the hill Chib," or *the hill of grief.*—*Syriac.*

Seven days.] Perhaps God kept him all this time without an immediate revelation, that the *bitterness* and *heat of spirit* of which he speaks above might be *subdued*, and that he might speak God's words in God's own Spirit. Had he gone in a better spirit he had probably been employed in his work as soon as he had gained the place of labour.

Verse 17. *I have made thee a watchman*] The care and welfare of all this people I have laid on thee. Thou must *watch* for their *safety*, *preach* for their *edification*, and *pray* for their *eternal welfare*. And that thou mayest be successful, *receive the word at my mouth, and warn them from me.*

God is particularly jealous lest *any words* but *his own* be taught for *Divine doctrines*. He will not have human *creeds*, no more than TRADITIONS, taught instead of his own word. No word can be successful in the salvation of sinners but that which comes from God. Every minister of the Gospel should be familiar with his Maker by *faith* and *prayer;* God will then hold communion with his spirit; otherwise, what he preaches will be destitute of spirit and life, and his *hackneyed texts* and *sermons*, instead of being the bread from heaven, will be like the dry mouldy Gibeonitish crusts.

Verse 18. *Thou shalt surely die*] That is, If he turn not from his wickedness, *and thou givest him not warning*, as above, *he shall die in his iniquity*, which he should not have committed; *but his blood will I require at thy hand*—I will visit *thy soul* for the loss of *his*. O how awful is this! Hear it, ye *priests*, ye *preachers*, ye *ministers* of the Gospel; ye, especially, who have entered into the ministry *for a living;* ye who *gather a congregation* to yourselves that ye may feed upon their fat, and clothe yourselves with their wool; in whose parishes and in whose congregations souls are dying unconverted from day to day, who have never been solemnly warned by you, and to whom you have never shown the way of salvation, probably because ye know nothing of it yourselves! O what a perdition awaits *you!* To have the blood of every soul that has died in your parishes or in your congregations unconverted laid at your door! To suffer a common damnation for *every* soul that perishes through your neglect! How *many loads* of endless

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

20 Again, When a [z] righteous *man* doth turn from his [a] righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 [b] And the hand of the LORD was there upon me; and he said unto me, Arise, go forth [c] into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, [d] the glory of the LORD stood there, as the glory which I [e] saw by the river of Chebar: [f] and I fell on my face.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

24 Then [g] the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, [h] they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And [i] I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them [k] a reprover: [l] for they *are* a rebellious house.

27 [m] But when I speak with thee, I will open thy mouth, and thou shalt say unto them, [n] Thus saith the Lord GOD; he that heareth, let him hear; and he that forbeareth, let him forbear: [o] for they *are* a rebellious house.

[z] Chap. xviii. 24; xxxiii. 12, 13.——[a] Heb. *righteousnesses.* [b] Ver. 14; chap. i. 3.——[c] Chap. viii. 4.——[d] Chap. i. 28. [e] Chap. i. 1.——[f] Chap. i. 28.——[g] Chap. ii. 2.

[h] Chap. iv. 8.——[i] Chap. xxiv. 27; Luke i. 20, 22.——[k] Heb. *a man reproving.*——[l] Chap. ii. 5, 6, 7.——[m] Chap. xxiv. 27; xxxiii. 22.——[n] Ver. 11.——[o] Ver. 9, 26; chap. xii. 2, 3.

wo must such have to bear! Ye take your *tithes*, your *stipends*, or your *rents*, to the last *grain*, and the last *penny*; while the souls over whom you made yourselves watchmen have perished, and are perishing, through *your* neglect. O worthless and hapless men! better for you had ye never been born! Vain is your boast of *apostolical authority*, while ye do not the *work of apostles!* Vain your boast of *orthodoxy*, while ye neither *show* nor *know* the *way of salvation!* Vain your pretensions to a *Divine call*, when ye do not the work of *evangelists!* The state of the most wretched of the human race is enviable to that of such ministers, pastors, teachers, and preachers.

But let not this discourage the *faithful minister* who *teaches every man*, and *warns every man, in all wisdom, that he may present every man perfect in Christ Jesus*. If after such teaching and warning they will sin on, and die in their sins, their blood will be upon themselves; but *thou*, O man of God, *hast delivered thine own soul.*

Verse 20. *When a righteous* man *doth turn from his righteousness*] Which these words plainly state he may do, *and commit iniquity*, and die in his sin; and consequently die eternally, which is also here granted; if he have not been warned, though he die in his sin, the *blood*—the life and salvation, of this person also will God require at the watchman's hand. Pastor hunc occidit, quia eum tacendo morti tradidit. "This man the pastor kills; for in being silent, he delivers him over to death."—GREGORY. From these passages we see that a *righteous man* may *fall from grace*, and *perish everlastingly*. Should it be said that it means the *self-righteous*, I reply, this is absurd; for self-righteousness is a *fall* itself, and the sooner a man falls from it the better for himself. Real, genuine righteousness of heart and life is that which is meant. Let him that standeth take heed lest he fall.

And I lay a stumbling-block before him] That is, I permit him to be tried, and he fall in the trial. God is repeatedly represented as doing things which he only *permits* to be done. He lays a stumbling-block, *i. e.*, he permits one to be laid.

Verse 22. *Arise, go forth into the plain*] Into a place remote from observation and noise; a place where the glory of God might have sufficient room to manifest itself, that the prophet might see all its movements distinctly.

Verse 24. *The spirit—said unto me, Go, shut thyself within thine house.*] Hide thyself for the present. The reason is immediately subjoined.

Verse 25. *They shall put bands upon thee*] Thy countrymen will rise up against thee; and, to prevent thy prophesying, will confine thee.

Verse 26. *I will make thy tongue cleave to the roof of thy mouth*] I will not give thee any message to deliver to them. They are so rebellious, it is useless to give them farther warning.

Verse 27. *I will open thy mouth*] When it is necessary to address them again, thou shalt sum up what thou hast said in this one speech: *Thus saith the Lord*, "He that heareth, let him hear; and he that forbeareth, let him forbear." Let him who feels obedience to the voice of God his interest, be steadfast. Let him who disregards the Divine monition go in his own way, and abide the consequences.

CHAPTER IV.

Ezekiel delineates Jerusalem, and lays siege to it, as a type of the manner in which the Chaldean army should surround that city, 1–3. *The prophet commanded to lie on his left side* three hundred and ninety *days, and on his right side* forty *days, with the signification,* 4–8. *The scanty and coarse provision allowed the prophet during his symbolical siege, consisting chiefly of the worst kinds of grain, and likewise ill-prepared, as he had only cow's dung for fuel, tended all to denote the scarcity of provision, fuel, and every necessary of life, which the Jews should experience during the siege of Jerusalem,* 9–17.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [a] *battering* rams against it round about.

3 Moreover take thou unto thee [b] an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. [c] This *shall be* a sign to the house of Israel.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci R. Roman., 22.

4 Lie thou also upon thy left side, and lay

[a] Or, *chief leaders*; chap. xxi. 22.——[b] Or, *a flat plate*, or *slice*.

[c] Chap. xii. 6, 11; xiv. 24, 27.

NOTES ON CHAP. IV.

Verse 1. *Take thee a tile*] A *tile*, such as we use in covering houses, will give us but a very inadequate notion of those used anciently; and also appear very insufficient for the figures which the prophet was commanded to pourtray on it. A *brick* is most undoubtedly meant; yet, even the larger dimensions here, as to *thickness*, will not help us through the difficulty, unless we have recourse to the ancients, who have spoken of the dimensions of the bricks commonly used in building. *Palladius*, De Re Rustica, lib. vi. c. 12, is very particular on this subject:—Sint vero lateres longitudine pedum duorum, latitudine unius, altitudine quatuor unciarum. "Let the bricks be two feet long, one foot broad, and four inches thick." Edit. *Gesner*, vol. iii. p. 144. On such a surface as this the whole siege might be easily pourtrayed. There are some *brick-bats* before me which were brought from the ruins of ancient *Babylon*, which have been made of clay and straw kneaded together and *baked in the sun*; one has been more than *four inches* thick, and on one side it is *deeply impressed* with characters; others are smaller, well made, and finely impressed on one side with Persepolitan characters. These have been for *inside* or *ornamental* work; to such bricks the prophet most probably alludes.

But the tempered clay out of which the bricks were made might be meant here; of this substance he might *spread out* a sufficient quantity to receive all his figures. The figures were, 1. Jerusalem. 2. A fort. 3. A mount. 4. The camp of the enemy. 5. Battering rams, and such like engines, round about. 6. A wall round about the city, between it and the besieging army.

Verse 2. Battering *rams*] כרים *carim*. This is the earliest account we have of this military engine. It was a long beam with a head of brass, like the head and horns of a *ram*, whence its name. It was hung by chains or ropes, between two beams, or *three legs*, so that it could admit of being drawn backward and forward some yards. Several stout men, by means of ropes, pulled it as far back as it could go; and then, suddenly letting it loose, it struck with great force against the wall which it was intended to batter and bring down. This machine was not known in the time of *Homer*, as in the siege of Troy there is not the slightest mention of such. And the first notice we have of it is *here*, where we see that it was employed by Nebuchadnezzar in the siege of Jerusalem, A. M. 3416. It was afterwards used by the *Carthaginians* at the siege of *Gades*, as *Vitruvius* notes, lib. x. c. 19, in which he gives a circumstantial account of the invention, fabrication, use, and improvement of this machine. It was for the want of a machine of this kind, that the ancient sieges lasted so long; they had nothing with which to beat down or undermine the walls.

Verse 3. *Take thou unto thee an iron pan*] מחבת *machabath*, a *flat plate* or *slice*, as the margin properly renders it: such as are used in some countries to bake bread on, called a *griddle* or *girdle*, being suspended above the fire, and kept in a proper degree of heat for the purpose. A *plate* like this, stuck perpendicularly in the earth, would show the nature of a *wall* much better than any *pan* could do. The Chaldeans threw such a wall round Jerusalem, to prevent the besieged from receiving any succours, and from escaping from the city.

This shall be *a sign to the house of Israel.*] This shall be an emblematical representation of what shall actually take place.

Verse 4. *Lie thou also upon thy left side*] It appears that all that is mentioned here and in the following verses was done, not in *idea*, but in *fact*. The prophet lay down on *his left side* upon a couch to which he was *chained*, ver. 5, for *three hundred and ninety days*; and afterwards he lay in the same manner, upon his *right side*, for *forty days*. And thus was signified the state of the Jews, and the punishment that was coming upon them. 1. The *prophet* himself represents the Jews. 2. His *lying*, their state of depression. 3. His being *bound*, their helplessness and captivity. 4. The *days* signify *years*, a *day for a year*; during which they were to bear their iniquity,

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the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: [d] so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee [e] each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 [f] And, behold, I will lay bands upon thee, and thou shalt not turn thee [g] from one side to another, till thou hast ended the days of thy siege.

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9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and [h] fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

[d] Num. xiv. 34.——[e] Heb. *a day for a year, a day for a year.*

[f] Chap. iii. 25.——[g] Heb. *from thy side to thy side.*——[h] Or, *spelt.*

or the temporal punishment due to their sins. 5. The *three hundred and ninety days*, during which he was to lie on his left side, and bear the iniquity of the house of Israel, point out *two* things: the *first*, The *duration* of the *siege* of Jerusalem. *Secondly*, The *duration* of the *captivity* of the *ten* tribes, and that of Judah. 6. The prophet lay *three hundred and ninety days* upon his left side, and *forty* days upon his right side, in all *four hundred and thirty* days. Now Jerusalem was besieged the *ninth* year of the reign of Zedekiah, 2 Kings xxv. 1, 2, and was not taken till the *eleventh* year of the same prince, 2 Kings xxv. 2. But properly speaking, the siege did not continue the *whole* of that time; it was interrupted; for Nebuchadnezzar was obliged to *raise* it, and go and meet the Egyptians, who were coming to its succour. This consumed a considerable portion of time. After he had defeated the Egyptians, he returned and recommenced the siege, and did not leave it till the city was taken. We may, therefore, conclude that the *four hundred and thirty days* only comprise the time in which the city was *actually besieged*, when the city was encompassed with walls of circumvallation, so that the besieged were reduced to a state of the utmost distress. The siege commenced the *tenth* day of the *tenth* month of the *ninth* year of Zedekiah; and it was taken on the *ninth* day of the *fourth* month of the *eleventh* year of the same king. Thus the siege had lasted, in the whole, *eighteen months*, or *five hundred and ten days*. Subtract for the time that Nebuchadnezzar was obliged to interrupt the siege, in order to go against the Egyptians, *four months and twenty days*, or *one hundred and forty days*, and there will remain *four hundred and thirty days*, composed of 390+40=430. See *Calmet* on this place. See also at the end of this chapter.

Verse 6. *Forty days*] Reckon, says Archbishop Newcome, near *fifteen* years and *six* months in the reign of Manasseh, *two* years in that of Amon, *three* months in that of Jehoahaz, *eleven* years in that of Jehoiakim, *three* months and *ten* days in that of Jehoiachin, and *eleven* years in that of Zedekiah; and there arises a period of *forty* years, during which gross idolatry was practised in the kingdom of Judah. *Forty days* may have been employed in spoiling and desolating the city and the temple.

Verse 9. *Take thou also unto thee wheat*] In times of *scarcity*, it is customary in all countries to mix several kinds of coarser grain with the finer, to make it last the longer. This *mashlin*, which the prophet is commanded to take, of wheat, barley, beans, lentiles, millet, and fitches, was intended to show how scarce the necessaries of life should be during the siege.

Verse 10. *Twenty shekels a day*] The whole of the above grain, being ground, was to be formed into one *mass*, out of which he was to make *three hundred and ninety loaves; one loaf* for *each day*; and this loaf was to be of *twenty shekels* in weight. Now a *shekel*, being in weight about half an ounce, this would be *ten* ounces of bread for each day; and with this *water* to the amount of one *sixth* part of a *hin*, which is about a pint and a half of our measure. All this shows that so reduced should provisions be during the siege, that they should be obliged to eat the *meanest* sort of aliment, and that by *weight*, and their *water* by *measure*; each man's allowance being scarcely a *pint and a half*, and *ten ounces*, a little more than *half a pound* of *bread*, for each day's support.

Verse 12. *Thou shalt bake it with dung*] Dried ox and cow dung is a common fuel in the east; and with this, for want of wood and coals, they are obliged to prepare their food. Indeed, dried excrement of every kind is gathered. Here, the prophet is to prepare his bread with *dry human excrement*. And when we know that this did not come in contact with the bread, and was only used to warm the plate, (see ver. 3,) on which the bread was laid over the fire, it removes all

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

13 And the LORD said, Even thus [i] shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, [k] Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of [l] that which dieth of itself, or is torn in pieces; neither came there [m] abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

A. M. 3409. B. C. 595. Ol. XLVI. 2. Anno Tarquinii Prisci, R. Roman., 22.

16 Moreover he said unto me, Son of man, behold, I will break the [n] staff of bread in Jerusalem: and they shall [o] eat bread by weight, and with care; and they shall [p] drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, and [q] consume away for their iniquity.

[i] Hos. ix. 3.——[k] Acts x. 14.——[l] Exod. xxii. 31; Lev. xi. 40; xvii. 15.——[m] Deut. xiv. 3; Isa. lxv. 4.——[n] Lev. xxvi. 26; Psa. cv. 16; Isa. iii. 1; chap. v. 16; xiv. 13.——[o] Ver. 10; chap. xii 19.——[p] Ver. 11.——[q] Lev. xxvi. 39; chap. xxiv. 23.

the horror and much of the disgust. This was required to show the extreme degree of wretchedness to which they should be exposed; for, not being able to *leave the city* to collect the dried excrements of beasts, the inhabitants during the siege would be obliged, literally, to use dried human ordure for fuel. The very circumstances show that this was the plain fact of the case. However, we find that the prophet was relieved from using this kind of fuel, for *cows' dung* was substituted at his request. See ver. 15.

Verse 14. *My soul hath not been polluted*] There is a remarkable similarity between this expostulation of the prophet and that of St. Peter, Acts x. 14.

Verse 16. *I will break the staff of bread*] They shall be besieged till all the bread is consumed, till the famine becomes *absolute*; see 2 Kings xxv. 3. "And on the ninth of the *fourth* month, the famine prevailed in the city; and THERE WAS NO BREAD for the people of the land." All this was accurately foretold, and as accurately fulfilled.

Abp. *Newcome* on ver. 6 observes: "This number of years will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel. The period of days seems to predict the duration of the siege by the Babylonians, ver. 9, deducting from the year *five months and twenty-nine days*, mentioned 2 Kings xxv. 1–4, the time during which the Chaldeans were on their expedition against the Egyptians; see Jer. xxxvii. 5." This amounts nearly to the same as that mentioned above.

CHAPTER V.

In this chapter the prophet shows, under the type of hair, *the judgments which God was about to execute on the inhabitants of Jerusalem by famine, sword, and dispersion,* 1–4. *The type or allegory is then dropped, and God is introduced declaring in plain terms the vengeance that was coming on the whole nation which had proved so unworthy of those mercies with which they had hitherto been distinguished,* 5–17.

A. M. cir. 3410. B. C. cir. 594. Ol. XLVI. 3. Tarquinii Prisci, R. Roman., cir. annum 23.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, [a] and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 [b] Thou shalt burn with fire a third part in the midst of [c] the city, when [d] the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

A. M. cir. 3410. B. C. cir. 594. Ol. XLVI. 3. Tarquinii Prisci, R. Roman., cir. annum 23.

3 [e] Thou shalt also take thereof a few in number, and bind them in thy [f] skirts.

4 Then take of them again, and [g] cast them

[a] See Lev. xxi. 5; Isa. vii. 20; chap. xliv. 20.——[b] Ver. 12.——[c] Chap. iv. 1.——[d] Chap. iv. 8, 9.——[e] Jer. xl. 6; lii. 16.——[f] Heb. *wings*.——[g] Jer. xli. 1, 2, &c.; xliv. 14.

NOTES ON CHAP. V.

Verses 1–4. *Take thee a sharp knife*] Among the Israelites, and indeed among most ancient nations, there were very few *edge-tools*. The *sword* was the chief; and this was used as a *knife*, a *razor*, &c., according to its different *length* and *sharpness*. It is likely that only *one* kind of instrument is here intended; a *knife* or short *sword*, to be employed as a *razor*.

Here is a new emblem produced, in order to mark out the coming evils. 1. The *prophet* represents the Jewish *nation*. 2. His *hair*, the *people*. 3. The *razor*, the *Chaldeans*. 4. The *cutting* the *beard* and *hair*, the *calamities, sorrows*, and *disgrace* coming upon the people. *Cutting off the hair* was a sign of *mourning*; see on Jer. xlv. 5; xlviii. 37; and also a sign of great *disgrace*; see 2 Sam. x. 4. 5. He is ordered to divide the hair, ver. 2, into *three equal* parts, to intimate the *different degrees* and *kinds of punish-*

A. M. cir. 3410. B. C. cir. 594. Ol. XLVI. 3. Tarquinii Prisci, R. Roman., cir. annum 23.

into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, [h] neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

A. M. cir. 3410. B. C. cir. 594. Ol. XLVI. 3. Tarquinii Prisci, R. Roman., cir. annum 23.

9 [i] And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers [k] shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I [l] scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast [m] defiled my sanctuary with all thy [n] detestable things, and with all thine abominations, therefore will I also diminish *thee;* [o] neither shall mine eye spare, neither will I have any pity.

12 [p] A third part of thee shall die with the pestilence, and with famine shall they be con-

[h] Jer. ii. 10, 11; chap. xvi. 47. — [i] Lam. iv. 6; Dan. ix. 12; Amos iii. 2. — [k] Lev. xxvi. 29; Deut. xxviii. 53; 2 Kings vi. 29; Jer. xix. 9; Lam. ii. 20; iv. 10; Bar. ii. 3. — [l] Ver. 12; Lev. xxvi. 33; Deut. xxviii. 64; chap. xii. 14; Zech. ii. 6.

[m] 2 Chron. xxxvi. 14; chap. vii. 20; viii. 5, &c.; xxiii. 38. [n] Chap. xi. 21. — [o] Chap. vii. 4, 9; viii. 18; ix. 10. — [p] See ver. 2; Jer. xv. 2; xxi. 9; chap. vi. 12.

ment which should fall upon the people. 6. The *balances*, ver. 1, were to represent the Divine justice, and the exactness with which God's judgments should be distributed among the offenders. 7. This *hair*, divided into *three parts*, is to be disposed of thus: 1. A *third* part is to be *burnt* in the midst of the city, to show that so many should perish by famine and pestilence during the siege. 2. Another third part he was to *cut in small portions* about the city, (that figure which he had pourtrayed upon the brick,) to signify those who should perish in different *sorties*, and in *defending* the *walls*. 3. And the remaining third part he was to *scatter* in the *wind*, to point out those who should be driven into *captivity*. And, 4. The *sword following* them was intended to show that their lives should be at the will of their captors, and that many of them should perish by the *sword* in their dispersions. 5. The *few hairs* which he was to take in his skirts, ver. 3, was intended to represent those few Jews that should be left in the land under *Gedaliah*, after the taking of the city. 6. The throwing a part of these last into the fire, ver. 4, was intended to show the miseries that these suffered in *Judea*, in *Egypt*, and finally in their being also carried away into *Babylon* on the conquest of Egypt by Nebuchadnezzar. See these transactions particularly pointed out in the notes on Jeremiah, chapters xl., xli., xlii. Some think that this prophecy may refer to the persecution of the Jews by *Antiochus Epiphanes*.

Verse 5. *This is Jerusalem: I have set it in the midst of the nations*] I have made this city the most eminent and the most illustrious in the world. Some think that these words refer to its *geographical situation*, as being equally in *the centre of the habitable world*. But any point on a globe is its centre, no matter where laid down: and it would not be difficult to show that even this *literal sense* is tolerably correct. But the point which is the *centre* of the greatest portion of land that can be exhibited on one hemisphere is the capital of the *British empire*. See my *Sermon on the universal spread of the Gospel*.

Verse 6. *She hath changed my judgments*] God shows the reason why he deals with Jerusalem in greater severity than with the surrounding nations; because she was more wicked than they. Bad and idolatrous as they were, they had a greater degree of *morality* among them than the Jews had. Having fallen from the true God, they became *more abominable* than others in proportion to the height, eminence, and glory from which they had fallen. This is the common case of *backsliders*; they frequently, in their fall, become tenfold more the children of wrath than they were before.

Verse 9. *I will do in thee that which I have not done*] The destruction of Jerusalem by *Nebuchadnezzar* was one of the greatest calamities that ever fell on any nation or place *before*; and that by the *Romans* under Titus exceeded all that has taken place *since*. These two sackages of that city have no parallel in the history of mankind.

Verse 10. *The fathers shall eat the sons*] Though we have not this fact so particularly stated in *history*, yet we cannot doubt of it, considering the extremities to which they were reduced during the siege. The same is referred to by Jeremiah, Lam. iv. 10. Even the *women*, who were remarkable for *kindness* and *humanity*, *boiled* their own children, and ate them during the siege.

Will I scatter into all the winds.] Disperse you, by captivity, among all the nations of the earth.

Verse 12. *A third part of thee*] See the note on ver. 1–4.

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sumed in the midst of thee: and a third part shall fall by the sword round about thee; and [q] I will scatter a third part into all the winds, and [r] I will draw out a sword after them.

13 Thus shall mine anger [s] be accomplished, and I will [t] cause my fury to rest upon them, [u] and I will be comforted: [v] and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover [w] I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a [x] reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in [y] furious rebukes. I the LORD have spoken *it*.

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16 When I shall [z] send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your [a] staff of bread.

17 So will I send upon you famine and [b] evil beasts, and they shall bereave thee; and [c] pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

[q] Jer. ix. 16; ver. 2, 10; chap. vi. 8. — [r] Lev. xxvi. 33; ver. 2; chap. xii. 14. — [s] Lam. iv. 11; chap. vi. 12; vii. 8. — [t] Ch. xxi. 17. — [u] Deut. xxxii. 36; Isa. i. 24. — [v] Chap. xxxvi. 6; xxxviii. 19. — [w] Lev. xxvi. 31, 32; Neh. ii. 17. — [x] Deut. xxviii. 37; 1 Kings ix. 7; Psa. lxxix. 4; Jer. xxiv. 9; Lam. ii. 15. [y] Chap. xxv. 17. — [z] Deut. xxxii. 23, 24. — [a] Lev. xxvi. 26; chap. iv. 16; xiv. 13. — [b] Lev. xxvi. 22; Deut. xxxii. 24; chap. xiv. 21; xxxiii. 27; xxxiv. 25. — [c] Chap. xxxviii. 22.

Verse 13. *I will cause my fury to rest*] My displeasure, and the evidences of it, shall not be *transient*; they shall be *permanent* upon you, and among you. And is not this dreadfully true to the present day!

Verse 16. *The evil arrows of famine*] Famine and pestilence are represented as *poisoned arrows*, inflicting death wherever they *wound*. The ancients represented them in the same way.

Verse 17. *So will I send upon you famine and evil beasts, and they shall bereave thee*] Wild beasts always multiply in depopulated countries. In England, *wolves* abounded when the country was thinly peopled; it is now full of inhabitants, and there is not one wolf in the land. Nebuchadnezzar and his Chaldeans may be called here *evil beasts*. He is often compared to a *lion*, Jer. iv. 7; Dan. vii. 14; on account of the ravages made by him and his Chaldean armies.

CHAPTER VI.

In this chapter, which forms a distinct section, the prophet denounces the judgments of God against the Jews for their idolatry, 1–7; but tells them that a remnant shall be saved, and brought to a sense of their sins by their severe afflictions, 8–14.

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AND the word of the LORD came unto me, saying,

2 Son of man, [a] set thy face toward the [b] mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and [c] I will destroy your high places.

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4 And your altars shall be desolate, and your [d] images shall be broken: and [e] I will cast down your slain *men* before your idols.

5 And I will [f] lay the dead carcasses of the

[a] Chap. xx. 46; xxi. 2; xxv. 2. — [b] Chap. xxxvi. 1. — [c] Lev. xxvi. 30. [d] Or, *sun images*; and so ver. 6. — [e] Lev. xxvi. 30. — [f] Heb. *give*.

NOTES ON CHAP. VI.

Verse 2. *Set thy face toward the mountains of Israel*] This is a new prophecy, and was most probably given after the *four hundred and thirty* days of his lying on his left and right side were accomplished. By *Israel* here, Judea is simply meant; not the *ten tribes*, who had long before been carried into captivity. Ezekiel uses this term in reference to the Jews only.

The *mountains* may be addressed here particularly, because it was on them the chief scenes of idolatry were exhibited.

Verse 4. *Your images shall be broken*] Literally, your *sun images*; representations of the sun, which they worshipped. See the margin.

Verse 5. *Will scatter your bones round about your altars.*] This was literally fulfilled by the Chaldeans

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children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and [g] ye shall know that I *am* the LORD.

8 [h] Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because [i] I am broken with their whorish heart, which hath departed from me, and [k] with their eyes, which go a whoring after their idols: and [l] they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

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11 Thus saith the Lord GOD; Smite [m] with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! [n] for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: [o] thus will I accomplish my fury upon them.

13 Then [p] shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, [q] upon every high hill, [r] in all the tops of the mountains, and [s] under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I [t] stretch out my hand upon them, and make the land desolate, yea, [u] more desolate than the wilderness toward [v] Diblath, in all their habitations: and they shall know that I *am* the LORD.

[g] Ver. 13; chap. vii. 4, 9; xi. 10, 12; xii. 15.——[h] Jer. xliv. 28; chap. v. 2, 12; xii. 16; xiv. 22.——[i] Psa. lxxviii. 40; Isa. vii. 13; xliii. 24; lxiii. 10.——[k] Num. xv. 39; chap. xx. 7, 24. [l] Lev. xxvi. 39; Job xlii. 6; chap. xx. 43; xxxvi. 31.

[m] Chap. xxi. 14.——[n] Chap. v. 12.——[o] Chap. v. 13.——[p] Ver. 7.——[q] Jer. ii. 20.——[r] Hos. iv. 13.——[s] Isa. lvii. 5.——[t] Isa. v. 25.——[u] Or, *desolate from the wilderness.*——[v] Num. xxxiii. 46; Jer. xlviii. 22.

According to *Baruch*, chap. ii. 24, 25, they opened the sepulchres of the principal people, and threw the bones about on every side.

Verse 9. *They that escape of you shall remember me*] Those that escape the sword, the pestilence, and the famine, and shall be led into captivity, shall plainly see that it is God who has done this; and shall humble themselves on account of their abominations, leave their idolatry, and worship me alone. And this they have done from the Babylonish captivity to the present day.

Verse 11. *Smite with thine hand, and stamp with thy foot*] Show the utmost marks of thy astonishment and indignation, and dread of the evils that are coming upon them. Some have contended for the propriety of *clapping* and *stamping* in public worship from these words! It is scarcely a breach of charity to think that such persons are themselves incapable either of attending on or conducting the worship of God. To be consistent, they should copy the prophet in his other typical actions as well as these; and then we shall hear of their *lying on their left side* for *three hundred and ninety* days, and on *their right side* for *forty* days; *shaving their heads, burning their hair, baking their bread with dung*, &c. Now all these things, because they were typical and commanded, were proper in the prophet: in such persons as the above they would be evidences of insanity. Such extravagant acts are no part of God's worship.

Verse 14. *And make the land—more desolate than the wilderness toward Diblath*] *Diblath* or *Diblathayim* is situated in the land of Moab. It is mentioned Num. xxxiii. 46, *Almon-Diblathaim*; and in Jer. xlviii. 22, *Beth-Diblathaim*. It was a part of that horrible wilderness mentioned by Moses, Deut. viii. 15, "wherein were fiery serpents, and scorpions, and drought." The precise reason why it is mentioned here is not very evident. Some think it is the same as *Riblah*, where Nebuchadnezzar slew the princes of Israel, and put out Zedekiah's eyes; the principal difference lying between the ד *daleth* and the ר *resh*, which in MSS. is often scarcely discernible; and hence vast multitudes of *various readings*. *Five*, probably *six*, of *Kennicott's* MSS. have רבלתה *riblathah*, as likewise *two* of my oldest MSS.; though in the margin of one a later hand directs the word to be read כדלת *bedaleth*, *with daleth*. But all the *Versions* read the word with a D. This may appear a matter of little importance, but we should take pains to recover even one lost *letter* of the *word* of God.

CHAPTER VII.

This chapter, which also forms a distinct prophecy, foretells the dreadful destruction of the land of Israel, or Judah, (for after the captivity of the ten tribes these terms are often used indiscriminately for the Jews in general,) on account of the heinous sins of its inhabitants, 1–15; *and the great distress of the small remnant that should escape,* 16–19. *The temple itself, which they had polluted with idolatry, is devoted to destruction,* 20–22; *and the prophet is directed to make a chain, as a type of that captivity, in which both king and people should be led in bonds to Babylon,* 23–27. *The whole chapter abounds in bold and beautiful figures, flowing in an easy and forcible language.*

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MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; [a] An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and [b] will judge thee according to thy ways, and will [c] recompense upon thee all thine abominations.

4 And [d] mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: [e] and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

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6 An end is come, the end is come: it [f] watcheth for thee; behold, it is come.

7 [g] The morning is come unto thee, O thou that dwellest in the land: [h] the time is come, the day of trouble *is* near, and not the [i] sounding again of the mountains.

8 Now will I shortly [k] pour out my fury upon thee, and accomplish mine anger upon thee: [l] and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And [m] mine eye shall not spare, neither will

[a] Ver. 3, 6; Amos viii. 2; Matt. xxiv. 6, 13, 14.—[b] Ver. 8, 9.—[c] Heb. *give.*—[d] Ver. 9; chap. v. 11; viii. 18; ix. 10.
[e] Ver. 27; chap. vi. 7; xii. 20.

[f] Heb. *awaketh against thee.*—[g] Ver. 10.—[h] Ver. 12; Zeph. i. 14, 15.—[i] Or, *echo.*—[k] Chap. xx. 8, 21.—[l] Ver. 3.
[m] Ver. 4.

NOTES ON CHAP. VII.

Verse 2. *An end, the end is come*] Instead of קֵץ בָּא הַקֵּץ *kets ba hakkets*, one MS. of *Kennicott's*, one of *De Rossi's*, and one of *my own*, read קֵץ בָּא בָא הַקֵּץ *kets ba, ba hakkets*, "The end cometh, come is the end." This reading is supported by all the ancient Versions, and is undoubtedly genuine. *The end* COMETH: the termination of the Jewish state *is coming*, and while I am speaking, it *is come*. The destruction is at the door. The *later* hand, who put the *vowel points* to the ancient MS. that has the above reading, did not put the points to the first בָּא *ba*, but struck his pen gently across it, and by a mark in the margin intimated that it should be blotted out. All my ancient MSS. were without the points originally; but they have been added by modern hands, with a different ink; and they have in multitudes of instances corrected, or rather changed, important readings, to make them quadrate with the *masora*. But the original reading, in almost every case, is discernible.

The end is come upon the four corners of the land.] This is not a *partial* calamity; it shall cover and sweep the whole land. The cup of your iniquity is full, and my forbearing is at an end. This whole chapter is *poetical*.

Verse 4. *Thine abominations shall be in the midst of thee*] They shall ever stare thee in the face, upbraid thee with thy ingratitude and disobedience, and be witnesses against thee.

Verse 5. *An evil, an only evil*] The great, the sovereign, the last exterminating evil, is come: the sword, the pestilence, the famine, and the captivity. Many MSS. read אַחַר *achar, after*. So evil cometh after evil; one instantly succeeds another.

Verse 6. *An end is come, the end is come: it watcheth for thee*] This is similar to the *second* verse; but there is a *paronomasia*, or play upon letters and words, which is worthy of note. קֵץ בָּא בָא הַקֵּץ אֵלַיִךְ *kets ba, ba hakkets, hekits elayich*. קָצָה *katsah* signifies to make an *end* or *extremity*, by cutting off something, and יָקַץ *yakats* signifies to *awake from sleep*: hence קַיִץ *kits*, the *summer*, as the earth and its productions seem then to awake from the sleep of winter. The *end* or final destruction is here *personified*; and represented as an *executioner* who has *arisen early* from his sleep, and is *waiting* for his orders to execute judgment upon these offenders. Hence it is said—

Verse 7. *The morning is come unto thee*] Every note of *time* is used in order to show the *certainty* of the thing. The *morning* that the executioner has *watched* for is come; the *time* of that *morning*, in which it should take place, and the *day* to which that *time*, *precise hour* of that *morning*, belongs, in which judgment shall be executed. All, all is come.

And not the sounding again of the mountains.] The hostile troops are advancing! Ye hear a *sound*, a *tumultuous noise*; do not suppose that this proceeds from festivals upon *the mountains*; from the joy of *harvestmen*, or the treaders *of the wine-press*. It is the *noise* of those by whom ye and your country are to fall. וְלֹא הֹד הָרִים *velo hed harim*, and not the reverberation of sound, or reflected sound, or *re-echoing* from the

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I have pity: I will recompense [n] thee according to thy ways and thine abominations *that* are in the midst of thee; [o] and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: [p] the morning is gone forth; the rod hath blossomed, pride hath budded.

11 [q] Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their [r] multitude, nor of any of [s] theirs; [t] neither *shall there be* wailing for them.

12 [u] The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, [v] although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself [w] in [x] the iniquity of his life.

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14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 [y] The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 But [z] they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [a] hands shall be feeble, and all

[n] Heb. *upon thee.*——[o] Ver. 4.——[p] Ver. 7.——[q] Jer. vi. 7. [r] Or, *tumult.*——[s] Or, *their tumultuous persons.*——[t] Jer. xvi. 5, 6; chap. xxiv. 16, 22.——[u] Ver. 7.——[v] Heb. *though their life* were *yet among the living.*——[w] Or, *whose life* is *in his iniquity* [x] Heb. *his iniquity.*——[y] Deut. xxxii. 25; Lam. i. 20; chap. v. 12. [z] Chap. vi. 8.——[a] Isa. xiii. 7; Jer. vi. 24; chap. xxi. 7.

mountains. "Now will I shortly pour out," ver. 8. Here they come!

Verse 10. *Behold the day*] The same words are repeated, sometimes varied, and pressed on the attention with *new figures* and *new circumstances*, in order to alarm this infatuated people. Look at the *day!* It is come!

The morning is gone forth] It will wait no longer. The *rod* that is to chastise you hath *blossomed*; it is quite ready.

Pride hath budded.] Your insolence, obstinacy, and daring opposition to God have brought forth their proper fruits.

Verse 11. *Violence is risen up into a rod of wickedness*] The prophet continues his metaphor: "Pride has budded."—And what has it brought forth? *Violence* and *iniquity*. To meet these, the *rod of God* cometh. There is such a vast rapidity of succession in the ideas of the prophet that he cannot wait to find language to clothe each. Hence we have broken sentences; and, consequently, *obscurity*. Something must be *supplied* to get the sense, and most critics alter words in the text. *Houbigant*, who rarely acknowledges himself to be puzzled, appears here completely nonplussed. He has given a meaning; it is this: "Violence hath burst forth from the rod; salvation shall not proceed from them, nor from their riches, nor from their turbulence: there shall be no respite for them." *Calmet* has given no less than *five* interpretations to this verse. The simple meaning seems to be, that such and so great is their wickedness that it must be punished; and from this punishment, neither their multitude nor struggles shall set them free. They may strive to evade the threatened stroke; but they shall not succeed, nor shall they have any respite. Our *Version* is to be understood as saying,—None of the people shall be left; all shall be slain, or carried into captivity: nor shall any of theirs, their princes, priests, wives, or children, escape. And so deserved shall their desolation appear, that none shall *lament* them. This may be as good a sense as any, and it is nearest to the letter.

Verse 12. *Let not the buyer rejoice, nor the seller mourn*] Such is now the state of public affairs, that he who through want has been obliged to *sell his inheritance*, need not *mourn* on the account; as of this the enemy would soon have deprived him. And he who *has bought it* need not *rejoice* in his bargain, as he shall soon be stripped of his purchase, and either fall by the sword, or be glad to flee for his life.

Verse 13. *For the seller shall not return*] In the sale of all heritages among the Jews, it was always understood that the heritage must return to the family on the *year of jubilee*, which was every *fiftieth* year; but in this case the *seller* should not return to possess it, as it was not likely that he should be *alive* when the next jubilee should come; and if he were even to live till that time, he could not possess it, as he would then be in captivity. And the reason is particularly given; *for the vision*—the prophetic declaration of a *seventy* years' captivity, regards the whole multitude of the people; and *it shall not return*, i. e., it will be found to be strictly true, without any abatement.

Verse 14. *They have blown the trumpet*] Vain are all the efforts you make to collect and arm the people, and stand on your own defence; for all shall be dispirited, and none *go to the battle*.

Verse 15. *The sword is without*] *War* through all the *country*, and *pestilence* and *famine* within the city, shall destroy the whole, except a small remnant. He who endeavours to flee from the one shall fall by the other.

Verse 16. *They—shall be on the mountains like doves of the valleys*] Rather, *like mourning doves*, הגאית *haggeayoth*, chased from their dove-cotes, and separated from their mates.

Verse 17. *All knees shall be weak as water.*] *Calmet* understands this curiously: La frayeur dont on sera

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knees shall [b] be weak *as* water.

18 They shall also [c] gird *themselves* with sackcloth, and [d] horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be [e] removed: their [f] silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: [g] because it is [h] the stumbling-block of their iniquity.

20 As for the beauty of his ornament, he set it in majesty: [i] but they made the images of their abominations *and* of their detestable things therein: therefore have I [k] set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place:* for the [l] robbers shall enter into it, and defile it.

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23 Make a chain: for [m] the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and [n] their holy places shall be defiled.

25 [o] Destruction cometh; and they shall seek peace, and *there shall be* none.

26 [p] Mischief shall come upon mischief, and rumour shall be upon rumour; [q] then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and [r] according to their deserts will I judge them; [s] and they shall know that I *am* the LORD.

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[b] Heb. *go into water.*——[c] Isa. iii. 24; xv. 2, 3; Jer. xlviii. 37; Amos viii. 10.——[d] Psa. lv. 5.——[e] Heb. *for a separation,* or *uncleanness.*——[f] Prov. xi. 4; Zeph. i. 18; Ecclus. v. 8.——[g] Or, *because their iniquity is* their *stumbling block.*——[h] Chap. xiv. 3, 4; xliv. 12.

[i] Jer. vii. 30.——[k] Or, *made it unto them an unclean thing.*——[l] Or, *burglars.*——[m] 2 Kings xxi. 16; chap. ix. 9; xi. 6.——[n] Or, *they shall inherit their holy places.*——[o] Heb. *Cutting off.*——[p] Deut. xxxii. 23; Jer. iv. 20.——[q] Psa. lxxiv. 9; Lam. ii. 9; chap. xx. 1, 3.——[r] Heb. *with their judgments.*——[s] Ver. 4.

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saisi, fera qu'on ne pourra retenir son urine. D'autres l'expliquent d'une autre soüillure plus honteuse. I believe him to be nearly about right. *St. Jerome* is exactly the same: Pavoris magnitudine, urina polluet genua, nec valebit profluentes aquas vesica prohibere. This and other malretentions are often the natural effect of extreme fear or terror.

Verse 19. *They shall cast their silver in the streets*] Their riches can be of no use; as in a time of *famine* there is no necessary of life to be *purchased*, and *gold* and *silver cannot fill their bowels.*

It is the stumbling-block of their iniquity.] They loved riches, and placed in the possession of them their supreme happiness. Now they find a *pound* of *gold* not worth an *ounce* of *bread.*

Verse 20. *As for the beauty of his ornament*] Their *beautiful temple* was their highest *ornament*, and God made it *majestic* by his presence. But they have even taken its riches to make their *idols*, which they have brought into the very courts of the Lord's house; and therefore God hath *set it*—the temple, *from him*—given it up to pillage. Some say it means, "They took their ornaments, which were their pride, and made them into images to worship."

Verse 22. *The robbers shall enter into it*] The Chaldeans shall not only destroy the city; but they shall enter the temple, deface it, plunder it, and burn it to the ground.

Verse 23. *Make a chain*] Point out the *captivity;* show them that it shall come, and show them the reason: "Because the land is full of bloody crimes," &c.

Verse 24. *The worst of the heathen*] The Chaldeans; the most cruel and idolatrous of all nations.

Verse 25. *They shall seek peace*] They see now that their ceasing to pay the tribute to the king of Babylon has brought the Chaldeans against them; and now *they sue for peace* in vain. He will not hear: he is resolved on their destruction.

Verse 26. *Then shall they seek a vision*] Vision shall perish from the prophet, the law from the priest, and counsel from the ancients. Previously to great national judgments, God restrains the influences of his Spirit. His word is not accompanied with the usual unction; and the *wise men* of the land, the *senators* and celebrated *statesmen*, devise foolish schemes: and thus, in endeavouring to avert it, they hasten on the national ruin. How true is the saying, Quem Deus vult perdere, prius dementat. "Those whom God designs to destroy, he first infatuates."

CHAPTER VIII.

Here begins a section of prophecy extending to the twelfth *chapter. In this chapter the prophet is carried in vision to Jerusalem,* 1–4; *and there shown the idolatries committed by the rulers of the Jews, even within the temple. In the beginning of this vision, by the noblest stretch of an inspired imagination,* idolatry *itself is personified, and made an* idol; *and the image sublimely called, from the provocation it gave God, the* Image of Jealousy, 5. *The prophet then proceeds to describe the three principal superstitions of this unhappy people: the* Egyptian, 6–12, *the* Phœnician, 13, 14, *and the* Persian, 15, 16; *giving the striking features of each, and concluding with a declaration of the heinousness of their sins in the sight of God, and the consequent greatness of their punishment,* 17, 18.

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AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and [a] the elders of Judah sat before me, that [b] the hand of the Lord God fell there upon me.

2 [c] Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, [d] as the colour of amber.

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3 And he [e] put forth the form of a hand, and took me by a lock of mine head; and

[a] Chap. xiv. 1; xx. 1; xxxiii. 31.—[b] Chap. i. 3; iii. 22.

[c] Chap. i. 26, 27.—[d] Chap. i. 4.—[e] Dan. v. 5.

NOTES ON CHAP. VIII.

Verse 1. *In the sixth year, in the sixth* month, *in the fifth* day *of the month*] This, according to Abp. *Usher*, was the *sixth* year of Ezekiel's captivity. The *sixth* day of the *fifth* month of the *ecclesiastical year*, which answers to August, A. M. 3410.

This chapter and the *three* following contain but *one vision*, of which I judge it necessary, with *Calmet*, to give a general idea, that the attention of the reader may not be too much divided.

The prophet, in the visions of God, is carried to Jerusalem, to the northern gate of the temple, which leads by the north side to the court of the priests. There he sees the glory of the Lord in the same manner as he did by the river Chebar. At one side he sees the *image of jealousy*. Going thence to the court of the people, he sees through an opening in the wall *seventy* elders of the people, who were worshipping all sorts of beasts and reptiles, which were painted on the wall. Being brought thence to the gate of the door of the house, he saw women weeping for *Tammuz* or *Adonis*. As he returned to the court of the priests, between the porch and the altar, he saw *twenty-five* men with their backs to the sanctuary and their faces towards the east, worshipping the *rising sun*. This is the substance of the vision contained in the *eighth* chapter.

About the same time he saw *six men* come from the higher gate with *swords* in their hands; and among them, one with an *ink-horn*. Then the Divine Presence left the cherubim, and took post at the entrance of the temple, and gave orders to the man with the *ink-horn* to put a *mark* on the foreheads of those who sighed and prayed because of the abominations of the land; and then commanded the men with the *swords* to go forward, and slay every person who had not this mark. The prophet, being left alone among the dead, fell on his face, and made intercession for the people. The Lord gives him the reason of his conduct; and the man with the ink-horn returns, and reports to the Lord what was done. These are the general contents of the *ninth* chapter.

The Lord commands the same person to go in between the *wheels* of the cherubim, and take his hand full of live coals, and scatter them over the city. He went as commanded, and one of the cherubim gave him the coals; at the same time the glory of the Lord, that had removed to the threshold of the house, now returned, and stood over the cherubim. The cherubim, wheels, wings, &c., are here described as in the *first* chapter. This is the substance of the *tenth* chapter.

The prophet then finds himself transported to the east gate of the temple, where he saw *twenty-five* men, and among them *Jaazaniah* the son of Azur, and *Pelatiah* the son of Benaiah, princes of the people, against whom the Lord commands him to prophesy, and to threaten them with the utmost calamities, because of their crimes. Afterwards God himself speaks, and shows that the Jews who should be left in the land should be driven out because of their iniquities, and that those who had been led captive, and who acknowledged their sins and repented of them, should be restored to their own land. Then the glory of the Lord arose out of the city, and rested for a time on one of the mountains on the east of Jerusalem, and the prophet being carried in vision by the Spirit to Chaldea, lost sight of the chariot of the Divine glory, and began to show to the captivity what the Lord had shown to him. This is the substance of the *eleventh* chapter.

We may see from all this what induced the Lord to abandon his people, his city, and his temple; the abominations of the people in public and in private. But because those carried away captives with Jeconiah acknowledged their sins, and their hearts turned to the Lord, God informs them that they shall be brought back and restored to a happy state both in temporal and spiritual matters, while the others, who had filled up the measure of their iniquities, should be speedily brought into a state of desolation and ruin. This is the sum and intent of the vision in these *four* chapters.

Verse 2. *The appearance of fire*] See the note on chap. i. 27.

Verse 3. *The image of jealousy*] כסל הקנאה *semel*

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[f] the spirit lifted me up between the earth and the heaven, and [g] brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; [h] where *was* the seat of the image of jealousy, which [i] provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I [k] saw in the plain.

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [l] The LORD seeth us not; the LORD hath forsaken the earth.

13 He said also unto me, Turn thee yet again, *and* [m] thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward

[f] Chap. iii. 14.——[g] Gen. xlvi. 2; 2 Chron. xxvi. 5; chap. xi. 1, 24; xl. 2.——[h] Jer. vii. 30; xxxii. 34; chap. v. 11.

[i] Deut. xxxii. 16, 21.——[k] Chap. i. 28; iii. 22, 23.——[l] Chap. ix. 9.——[m] Ver. 6, 15.

hakkinah. We do not know certainly of what *form* this image was, nor what *god* it represented. Some say it was the image of Baal, which was placed in the temple by Manasses; others, that it was the image of *Mars*; and others, that it was the image of *Tammuz* or *Adonis*. *Calmet* supports this opinion by the following reasons:—1. The *name* agrees perfectly with him. He was represented as a beautiful youth, beloved by Venus; at which Mars, her paramour, being incensed and filled with *jealousy*, sent a large boar against Adonis, which killed him with his tusks. Hence it was the image of him who fell a victim to *jealousy*. 2. The prophet being returned towards the northern gate, where he had seen the *image of jealousy*, ver. 14, there saw the *women lamenting for Tammuz*. Now *Tammuz*, all agree, signifies *Adonis*; it was that therefore which was called the *image of jealousy*. 3. The Scripture often gives to the heathen idols names of degradation; as Baal-zebub, *god of flies*; Baal-zebul, *god of dung*. It is likely that it was *Adonis* who is called *The dead*, Lev. xix. 27, 28; Deut. xiv. 9, because he was worshipped as one *dead*. And the women represented as worshipping him were probably *adulteresses*, and had suffered through the *jealousy* of their husbands. And this worship of the *image of jealousy provoked God to jealousy*, to destroy this bad people.

Verse 4. *The vision that I saw in the plain.*] See the note on chap. iii. 23; see also chap. i. 3.

Verse 7. *A hole in the wall.*] This we find was not large enough to see what was doing within; and the prophet is directed to dig, and make it larger, ver. 8; and when he had done so and entered, he says,—

Verse 10. *And saw—every form of creeping things*] It is very likely that these images pourtrayed on the wall were the objects of *Egyptian* adoration: the *ox*, the *ape*, the *dog*, the *crocodile*, the *ibis*, the *scarabæus* or *beetle*, and various other things. It appears that these were privately worshipped by the sanhedrin or great Jewish council, consisting of *seventy* or *seventy-two* persons, *six* chosen out of every tribe, as representatives of the people. The images were pourtrayed upon the wall, as we find those ancient idols are on the walls of the *tombs of the kings and nobles of Egypt*. See the plates to *Belzoni's* Travels, the *Isaic Tomb* in the Bodleian Library, and the *Egyptian hieroglyphics* in general. *Virgil* speaks of these, *Æn.* lib. viii.:—

Omnigenumque Deum monstra, et latrator Anubis.

"All kinds of gods, monsters, and barking dogs."

Verse 11. *Jaazaniah the son of Shaphan*] Shaphan was a scribe, or what some call comptroller of the temple, in the days of Josiah; and *Jaazaniah* his son probably succeeded him in this office. He was at the head of this band of idolaters.

Verse 14. *There sat women weeping for Tammuz.*] This was *Adonis*, as we have already seen; and so the *Vulgate* here translates. My old MS. Bible reads, There saten women, moruynge a mawmete of leche-

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the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, [n] between the porch and the altar, [o] *were* about five and twenty men, [p] with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped [q] the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? [r] Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have [s] filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

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18 [t] Therefore will I also deal in fury: mine [u] eye shall not spare, neither will I have pity and though they [v] cry in mine ears with a loud voice, *yet* will I not hear them.

[n] Joel ii. 17.——[o] Chap. xi. 1.——[p] Jer. ii. 27; xxxii. 33. [q] Deut. iv. 19; 2 Kings xxiii. 5, 11; Job xxxi. 26; Jer. xliv. 17. [r] Or, *Is there any thing lighter than to commit.*

[s] Chap. ix. 9.——[t] Chap. v. 13; xvi. 42; xxiv. 13.——[u] Chap. v. 11; vii. 4, 9; ix. 5, 10.——[v] Prov. i. 28; Isa. i. 15; Jer. xi. 11; xiv. 12; Mic. iii. 4; Zech. vii. 13.

type that is cleped Adonides. He is fabled to have been a beautiful youth beloved by Venus, and killed by a wild boar in Mount Lebanon, whence springs the river *Adonis*, which was fabled to *run blood* at his festival in August. The women of Phœnicia, Assyria, and Judea worshipped him as *dead*, with deep lamentation, wearing *priapi* and other obscene images all the while, and they prostituted themselves in honour of this idol. Having for some time mourned him as *dead*, they then supposed him revivified, and broke out into the most extravagant rejoicings. Of the appearance of the river at this season, Mr. *Maundrell* thus speaks: "We had the good fortune to see what is the foundation of the opinion which *Lucian* relates, viz., that this stream at certain seasons of the year, especially about the feast of Adonis, is of a *bloody colour*, proceeding from a kind of sympathy, as the heathens imagined, for the death of Adonis, who was killed by a wild boar in the mountain out of which this stream issues. Something like this we saw actually come to pass, for the water was stained to a surprising redness; and, as we observed in travelling, had stained the sea a great way into a reddish hue." This was no doubt occasioned by a red ochre, over which the river ran with violence at this time of its increase. *Milton* works all this up in these fine lines:—

"Thammuz came next behind,
Whose annual *wound* in Lebanon allured
The Syrian damsels to lament his fate,
In amorous ditties all a summer's day;
While smooth Adonis, from his native rock,
Ran *purple* to the sea, *suffused with blood*
Of Thammuz, yearly wounded. The love tale
Infected *Sion's daughters* with like heat:
Whose wanton passions in the sacred porch
Ezekiel saw, when by the vision led,
His eye surveyed the dark idolatries
Of alienated Judah." *Par. Lost*, b. i. 446.

Tammuz signifies *hidden* or *obscure*, and hence the worship of his image was in some *secret place*.

Verse 16. *Five and twenty men*] These most probably represented the *twenty-four courses* of the *priests*, with the *high priest* for the *twenty-fifth*. This was the *Persian* worship, as their turning their faces to the east plainly shows they were worshipping the *rising sun*.

Verse 17. *They put the branch to their nose.*] This is supposed to mean some branch or branches, which they carried in succession in honour of the idol, and with which they covered their faces, or from which they inhaled a pleasant smell, the branches being odoriferous. That the heathens carried branches of trees in their sacred ceremonies is well known to all persons acquainted with classic antiquity; and it is probable that the heathen borrowed those from the use of such branches in the Jewish feast of tabernacles. There are many strange, and some filthy, interpretations given of this clause; but the former are not worth repeating, and I abominate the latter too much to submit to defile my paper with them. Probably the Brahminic *Linga* is here intended.

It really seems that at this time the Jews had incorporated every species of idolatry in their impure worship,—*Phœnician*, *Egyptian*, and *Persian*. I might add that some imagine the *image of jealousy* to be a personification of *idolatry* itself.

CHAPTER IX.

The vision in this chapter seems intended to denote the general destruction of the inhabitants of Jerusalem, excepting a few pious individuals that were distressed at the abominations that were committed in the land; who, in order to be delivered from the general calamity, were MARKED, *in allusion, perhaps, to the custom of eastern princes, who marked their servants in the forehead, or rather to the custom very frequent among the Pagan worshippers, of indelibly imprinting on different parts of their body the marks of their idols*

To indicate, likewise, that God was soon to forsake the temple, the shechinah, or glorious symbol of his presence, is seen to remove from the inner sanctuary to the threshold or door of the temple, 1–7. The prophet intercedes for his people; but God, on account of the greatness of their sins, will not be entreated, 8–11.

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HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his [a] destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, [b] which lieth toward the north, and every man [c] a slaughter weapon in his hand; [d] and one man among them *was* clothed with linen, with a writer's inkhorn [e] by his side: and they went in, and stood beside the brazen altar.

3 And [f] the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

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4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and [g] set [h] a mark upon the foreheads of the men [i] that sigh and that cry for all the abominations that be done in the midst thereof.

5 And to the others he said in [k] mine hearing, Go ye after him through the city, and smite: [l] let not your eye spare, neither have ye pity:

6 [m] Slay [n] utterly old *and* young, both maids,

[a] Jer. xxii. 7.——[b] Heb. *which is turned.*——[c] Heb. *a weapon of his breaking in pieces.*——[d] Lev. xvi. 4; chap. x. 6, 7; Rev. xv. 6.——[e] Heb. *upon his loins.*——[f] See chap. iii. 23; viii. 4; x. 4, 18; xi. 22, 23.——[g] Heb. *mark a mark.*

[h] Exod. xii. 7; Rev. vii. 3; ix. 4; xiii. 16, 17; xx. 4.——[i] Psa. cxix. 53, 136; Jer. xiii. 17; 2 Cor. xii. 21; 2 Pet. ii. 8.——[k] Heb *mine ears.*——[l] Ver. 10; chap. v. 11.——[m] 2 Chron. xxxvi. 17 [n] Heb. *to destruction.*

NOTES ON CHAP. IX.

Verse 1. *Cause them that have charge over the city*] By these *six* men with destroying weapons the *Chaldeans* are represented, who had received commission to destroy the city; and when the *north* is mentioned in such cases, *Chaldea* and the *Chaldean armies* are generally intended. There appears to have been *six men* with a sort of *slaughter-bills*, and *one man* with an *inkhorn*. These may represent the *seven* counsellors of the eastern monarchs, who always saw the king's face, and knew all the secrets of the government. One of them was that *minister* who had the office of *reporting* concerning *criminals*, who carried *the book of death* and the *book of life* into the presence of the king, where the names were entered of criminals who were *destined* to *suffer*, and of those who were either considered as *innocent* or *recommended to mercy*; those of the *former* in the *book of death*, those of the *latter* in the *book of life*. This person with the inkhorn might be termed, in our phrase, the *recorder*.

Verse 2. *Stood beside the brazen altar.*] To signify that the people against whom they had their commission were, for their crimes, to be sacrificed to the demands of Divine justice.

Verse 3. *And he called to the man*] The person here who called was that who sat on the chariot of the Divine glory. See chap. i. 26.

Verse 4. *Set a mark upon the foreheads of the men that sigh*] This is in allusion to the ancient everywhere-used custom of setting marks on servants and slaves, to distinguish them from others. It was also common for the worshippers of particular idols to have their idol's *mark* upon their *foreheads, arms*, &c. These are called *sectarian marks* to the present day among the *Hindoos* and others in India. Hence by this mark we can easily know who is a follower of *Vishnoo*, who of *Siva*, who of *Bramah*, &c. The original words, והתוית תו *vehithritha tau*, have been translated by the Vulgate, *et signa thau*, "and mark thou tau on the foreheads," &c. St. Jerome and many others have thought that the letter *tau* was that which was ordered to be placed on the foreheads of those mourners; and Jerome says, that this Hebrew letter ת *tau* was formerly written like a *cross*. So then the people were to be *signed with the sign of the cross*! It is certain that on the ancient Samaritan coins, which are yet extant, the letter ת *tau* is in the form +, which is what we term St. *Andrew's cross*. The sense derived from this by many commentators is, that God, having ordered those penitents to be marked with this figure, which is the sign of the cross, intimated that there is no redemption nor saving of life but by the cross of Christ, and that this will avail none but the real penitent. All this is true in itself, but it is not true in respect to this place. The Hebrew words signify literally, *thou shalt make a mark*, or *sign a sign*, but give no intimation what that *mark* or *sign* was. It was intended here to be what the sprinkling of the blood of the paschal lamb on the lintels and door-posts of the Israelites was, namely, a notice to the destroying angel what house he should spare. As the whole of this matter only passed in *vision*, we are bound to neither *letter*, nor any other kind of *figure*. The symbolical action teaches us that God, in general judgments, will make a distinction between the *innocent* and the *guilty*, between the *penitent* and the *hardened sinner*.

Verse 6. *Begin at my sanctuary.*] Let those who have sinned against most mercy, and most privileges, be the first victims of justice. Those who know their Lord's will, and do it not, shall be beaten with many stripes. The unfaithful *members of Christ's Church* will be first visited and most punished. But let not

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and little children, and women: but [o] come not near any man upon whom *is* the mark; and [p] begin at my sanctuary. [q] Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was left, that I [r] fell upon my face, and cried, and said, [s] Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and [t] the land is [u] full of blood, and the city full of [v] perverseness: for they say, [w] The LORD hath forsaken the earth, and [x] the LORD seeth not.

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10 And as for me also, mine [y] eye shall not spare, neither will I have pity, *but* [z] I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [a] reported the matter, saying, I have done as thou hast commanded me.

[o] Rev. ix. 4.——[p] Jer. xxv. 29; 1 Pet. iv. 17.——[q] Chap. viii. 11, 12, 16.——[r] Num. xiv. 5; xvi. 4, 22, 45; Josh. vii. 6.
[s] Chap. xi. 13.——[t] 2 Kings xxi. 16; chap. viii. 17.

[u] Heb. *filled with.*——[v] Or, *wresting* of judgment.——[w] Chap. viii. 12.——[x] Psa. x. 11; Isa. xxix. 15.——[y] Chap. v. 11; vii. 4; viii. 18.——[z] Chap. xi. 21.——[a] Heb. *returned the word.*

those who belong to the *synagogue of Satan* exult in this; for if judgment begin at the house of God, what will the end be of them who obey not the Gospel! However, the truly *penitent* of all descriptions in such cases shall be safe. The command of God is, "Set a mark on all them that sigh and cry;" and his command to the destroyers is, "Come not near any man on whom is the mark."

Verse 7. *Defile the house*] A dreadful sentence, Let it be polluted, I will no more dwell in it; I now utterly forsake it.

Verse 8. *Wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?*] These destroyers had slain the *seventy* elders, the *twenty-five* adorers of the sun, and the women that mourned for Tammuz; and on seeing this slaughter the prophet fell on his face, and began to make intercession.

Verse 9. *For they say, The Lord hath forsaken the earth*] את הארץ *eth haarets*, "this land." He has no more place in Israel; he has quite abandoned it; he neither sees nor cares, and he can be no longer the object of worship to any man in Israel. This seems to be the meaning; and God highly resents it, because it was bringing him on a level with idols and provincial deities, who had, according to supposition, regency only in some one place.

Verse 10. *Mine eye shall not spare*] They say, *the Lord seeth not:* this is false; I have seen all their iniquities, and do see all their abominations; and I will bring deserved judgment upon them, and then that eye which now sees will neither pity nor spare.

Verse 11. *I have done as thou hast commanded me.*] Angels and men must all give account of their conduct to God; for although he is every where, and his eye sees all things, yet they must personally account for all that they have done. *I have done as thou hast commanded me.* The penitents are all signed; the penitents are all safe. This is good news for them that mourn.

CHAPTER X.

The same august vision which appeared to the prophet at first, is repeated here; and coals of fire are scattered over the city to intimate that it was to be burned. The symbol of the Divine presence is likewise represented as removing farther and farther from the temple, to signify that God's protection was about to be withdrawn from it, 1–22. *It may not be improper to remark, that whatever is particularly intended by the cherubim, wheels, firmament, throne, &c., described in this and the first chapter, the prophet several times informs us,* (chap. i. 28; iii. 25; viii. 4; x. 4, 18,) *that his vision was a manifestation or similitude of the* GLORY *of Jehovah; or, in other words, consisted of a set of hieroglyphics by which this glory was in some measure represented. It is also worthy of observation, that the faces of the living creatures, of which we have an account in the* fourth *chapter of the Apocalypse, are precisely the same with those of Ezekiel's cherubim; and we may readily collect, as Mr. Mede remarks, the quarter of the heavens in which each cherub was situated in reference to the other three, from the consideration that as Ezekiel saw the vision proceeding from the* NORTH, (see chap. i. 4, 10,) *the human face of the cherubim was towards him, or the* south; *on his right hand, or the* east, *was the face of a lion; on his left hand, or the* west, *the face of an ox; and towards the* north, *the face of an eagle.*

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THEN I looked, and, behold, in the [a] firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 [b] And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill [c] thine hand with [d] coals of fire from between the cherubims, and [e] scatter *them* over the city. And he went in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 [f] Then the glory of the LORD [g] went up from the cherub, *and stood* over the threshold of the house; and [h] the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the [i] sound of the cherubims' wings was heard *even* to the outer court, as [k] the voice of the Almighty God when he speaketh.

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6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [l] stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 [m] And there appeared in the cherubims, the form of a man's hand under their wings.

9 [n] And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [o] beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

[a] Chap. i. 22, 26.——[b] Chap. ix. 2, 3.——[c] Heb. *the hollow of thine hand.*——[d] Chap. i. 13.——[e] See Rev. viii. 5.——[f] See ver. 18; chap. i. 28; ix. 3.——[g] Heb. *was lifted up.*

[h] 1 Kings viii. 10, 11; chap. xliii. 5.——[i] Chap. i. 24.——[k] Psa. xxix. 3, &c.——[l] Heb. *sent forth.*——[m] Chap. i. 8; ver. 21. [n] Chap. i. 15.——[o] Chap. i. 16.

NOTES ON CHAP. X.

Verse 1. *As it were a sapphire stone*] See the note on chap. i. 22, 26. The *chariot*, here mentioned by the prophet, was precisely the same as that which he saw at the river *Chebar*, as himself tells us, ver. 15, of which see the description in chap. i.

Verse 2. *Coals of fire*] These were to signify the burning of the city by the Chaldeans. It seems that the space between the *four* wheels, which was all on fire, was that from which those coals were taken.

Verse 3. *On the right side of the house*] The right hand always marked the *south* among the Hebrews.

Verse 4. *The glory of the Lord went up*] This is repeated from chap. ix. 3.

The house was filled with the cloud] This is a fact similar to what occurred frequently at the *tabernacle* in the wilderness, and in the *dedication of the temple* by Solomon. What is mentioned here was the *Divine shechinah*, the symbolical representation of the majesty of God.

Verse 5. *As the voice of the Almighty God*] That is, as *thunder*; for this was called the *voice of God*.

Verse 8. *The form of a man's hand under their wings.*] I am still of opinion that the *hands* and *wings* were not distinct. The *arms* were *feathered like wings*, and the *hand* terminated the arm; but as the long front feathers of the wings would extend much beyond the fingers, hence the *hands* would appear to *be under the wings*. See on chap. i. 8. The *human hand* might be intended to show that God helps and punishes *man* by *man*; and that, in the general operations of his providence, he makes use of *human agency*.

Verse 9. *The colour of a beryl stone.*] אבן תרשיש *eben Tarshish*, "the stone of Tarshish." The *Vulgate* translates it *chrysolith*; *Symmachus*, the *jacinct*; the *Septuagint*, the *carbuncle*. In the parallel place, chap. i. 16, it is כעין תרשיש *keeyn Tarshish*, "like the eye of Tarshish;" i. e., the *colour* of tarshish, or the stone so called, which the *Vulgate* translates *visio maris*, "like the sea," i. e., *azure*. The *beryl* is a gem of a *green* colour, passing from one side into *blue*, on the other side into *yellow*. The *chrysolith* is also *green*, what is called *pistachio green*; but the *chrysolith* of the ancients was our *topaz*, which is of a fine *wine yellow*. The *beryl*, or *chrysolith*, is most likely what is here meant by *tarshish*. One name among the ancients served for several kinds of gems that were nearly of the *same colour*. The moderns go more by *chemical characters* than by *colour*.

Verse 10. *A wheel had been in the midst of a wheel.*] It is difficult to comprehend this description. It is generally supposed to mean one wheel within another, cutting each other at right angles. This, in my opinion, will not account for the *motions* attributed to these wheels; nor can I see how, on this supposition, they could have any motion: for if one was moved on its axis, the other must be dragged contrary to its axis. I have conjectured it rather to mean a wheel within a wheel, or a wheel with two rims, working on the same axis. See on chap. i. 16–18. It is however no matter of *faith*; and the reader may judge as he thinks proper. For other matters relative to this *chariot*, *wheels*, *cherubim*, *wings*, &c., I must refer to the notes on the *first* chapter. And perhaps from the whole of this vision and its difficulties, he will see the propriety of the council of rabbins ordering Rabbi Ananias *three*

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11 [p] When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole [q] body, and their backs, and their hands, and their wings, and [r] the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, [s] it was cried unto them in my hearing, O wheel.

14 [t] And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* [u] the living creature that I saw by the river of Chebar.

16 [v] And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 [w] When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit [x] of the living creature *was* in them.

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18 Then [y] the glory of the LORD [z] departed from off the threshold of the house, and stood over the cherubims.

19 And [a] the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 [b] This *is* the living creature that I saw under the God of Israel [c] by the river of Chebar; and I knew that they *were* the cherubims.

21 [d] Every one had four faces apiece, and every one four wings; [e] and the likeness of the hands of a man *was* under their wings.

22 And [f] the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: [g] they went every one straight forward.

[p] Chap. i. 17.——[q] Heb. *flesh.*——[r] Chap. i. 18.——[s] Or, *they were called in my hearing, wheel,* or, *galgal.*——[t] Chap. i. 6, 10.
[u] Chap. i. 5.——[v] Chap. i. 19.——[w] Chap. i. 12, 20, 21.

[a] Or, *of life.*——[y] Ver. 4.——[z] Hos. ix. 12.——[a] Chap. xi. 22.
[b] Chap. i. 22; ver. 15.——[c] Chap. i. 1.——[d] Chap. i. 6; ver. 14.
[e] Chap. i. 8; ver. 8.——[f] Chap. i. 10.——[g] Chap. i. 12.

hundred barrels of oil to light his lamp during the time it would be necessary for him to employ in explaining this one vision.

Verse 13. *As for the wheels, it was cried unto them —O wheel.*] Never was there a more unfortunate and unmeaning translation. The word הגלגל *haggalgal*, may signify, simply, *the roller*, or *a chariot*, or *roll on*, or *the swift roller*. **And he clepide like wheelis volible, or turninge about.** Old MS. Bible. Any of these will do: "and as to the wheels," לאופנים *laophannim*, "they were called in my hearing" הגלגל *haggalgal*, "the chariot." The gentleman who took for his text "O wheel!" and made God's decree of eternal predestination out of it, must have borrowed some of Rabbi Ananias's *three hundred* barrels of oil! But such working of God's word cannot be too severely reprehended.

As these wheels are supposed to represent Divine *Providence*, bringing about the *designs* of the Most High, how like is the above הגלגל *haggalgal*, taken as a verb, "roll on," to those words of Virgil in his Pollio:—

Talia sæcla, suis dixerunt, *currite*, fusis,
Concordes stabili fatorum numine Parcæ.

"The Fates, when they this happy web have spun,
Shall bless the sacred clue, and bid it *swiftly run.*"

Verse 14. *The first*—was *the face of a cherub*] In chap. i 10, this is called the "face of an ox;" here, the "face of a cherub:" hence, a *cherub* was in the likeness of an *ox*, at least, as to its *head*. כרוב *kerub* never occurs as a verb; and its meaning cannot be precisely ascertained. *Parkhurst* thinks the כ *caph* to be here the note of *similitude;* and then translates כ *ke*, "like," רב *rab* or רוב *rob*, "the mighty one;" and, in consequence, makes the *cherubim* an emblem of the *Holy Trinity*. See his *lengthy* Dissertation under כרב in his Hebrew and English Lexicon.

Verse 20. *And I knew that they* were *the cherubims.*] This formation of the plural is quite improper. In general, Hebrew nouns of the masculine gender end in ים *im*, in the plural; the *s*, therefore, should never be added to such. *Cherub* is singular; *cherubim* is plural. The *s* should be uniformly expunged.

I have already referred to the *end of this chapter* for farther information relative to this glorious chariot of Jehovah; but I must say that I have met with nothing on the subject that entirely satisfies myself. In the preceding notes I have endeavoured to make the literal meaning as plain as possible; and have occasionally given some intimations relative to the *general design* of this sublime vision. My readers are already apprised that I do not like *conjectures* on *Divine things;* many points, that had originally no other origin, are now incorporated with *creeds* of which it is deemed sinful to doubt. Because some learned and pious men have written to prove that this symbolical compound figure is a representation of the *Holy Trinity;* therefore, the sentiment now passes current. Now this is not *proved;* and I suppose never can be proved. The continuator of the *Historical Discourses of Saurin* has made some sensible remarks on the subject of this

vision; and these I shall lay here before the intelligent reader. They deserve attention.

THIS intelligent writer observes: "For the right interpretation of this vision, the following rules should be laid down:—

"The *first* rule is this:—An explanation, which accounts for all the parts contained in the vision, is much more probable than those which explain only one part.

"The *second* is this:—An explanation which is conformable to the present circumstances of the prophet, and of the people to whom he is sent, as well as to the nature of the things which he is called upon to say to them, is incomparably more probable than those explanations which go in quest of past or future events, which have no connexion with the immediate circumstances of the prophet, nor with the end of his mission. These rules, which appear incontestable, being laid down, we observe, that their opinion who think that God here draws out a plan of the government of his providence, applied to the present state of the Jews, accounts for all that Ezekiel saw; and that in a manner which refers to the end of the prophet's mission, and all that he had to say to this rebellious people. Why wish God to represent to his prophet the future state of the Christian Church, which was not to be founded till after a series of time, rather than the state of the Jewish Church, and the chastisements which hung over the heads of that hardened people? The people having revolted from God, and persevering obstinately in that revolt, notwithstanding the menaces of the prophet, it was proper to show to Ezekiel, in order that he might declare it to the rebellious, that Providence had its eyes open to all that had been done, all that had hitherto happened, and that it had seized upon the rod to smite. The people imagined, but too much according to the errors of infidelity, that God saw every thing with indifference and had given the world up to chance. It was necessary, therefore, to divest them of these fatal prejudices; and to teach them that the Supreme Being did not behold with the same eye order and disorder, contempt of his laws and submission to his will; and that all the revolutions of states are directed by a superior intelligence, which cannot be imposed upon. The Jewish people imagined but too much that the prophets exaggerated when they threatened them with the severest chastisements. They repeated with emphasis and complacency the promises of God made to the patriarchs; that their posterity should not only be more numerous than the stars of heaven, and the sand which covers the sea-shore; but that it should subsist for ever and ever. God had declared to Abraham, 'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee.' Gen. xvii. 7. It was proper, therefore, to show this stiff-necked people that the threatenings of God and his promises were not contradictory. That the people, conformable to the promises given by God to the patriarchs, should not be destroyed; but that, notwithstanding, they should be severely chastised, to correct them for their propensity to idolatry, and their scandalous irregularities.

"These suppositions, which are reasonable, being granted, we shall have no difficulty to perceive the sense of this celebrated vision. We shall not follow the order observed by Ezekiel, in the description of what he saw; he raises himself from the nearest to the most distant objects, going back from effects to their general cause. We will begin with the First Cause which gives motion to all that happens, traces out the plan, and procures the execution, according to the rules of his ineffable wisdom, and agreeably to the nature of those creatures which are the object of his agency. Next, we will proceed to consider the effects of this universal Providence, and the intelligent secondary causes which he frequently employs in the administration of the government of the universe.

"'Ezekiel saw a firmament which was above the heads of the animals; there was the resemblance of a throne like a sapphire stone; and over the resemblance of the throne, there was, as it were, the resemblance of a man.' This vast transparent *firmament* represents to us the heaven, the peculiar residence of the Lord of the earth; and where he hath established the throne of his empire. This 'appearance of a man' was the emblem of Providence or God; considered as taking care of all the creatures whom he hath made. Man is the symbol of intelligence. The mind of man, with respect to his knowledge and wisdom, is a weak sketch of that mind which knows all things, and whose wisdom is unbounded. And yet, of all sublunary beings, there is none that approaches so near to the Divine nature as man. Under this emblem also it is that God, considered as seeing all things, and directing all, would be represented. This resemblance of man was *seated* upon a *throne*, to show that God governs all things as Lord, and that without agitation and without labour.

"The *shining metal*, and the *fire* which surrounded him who sat on the throne, were the symbol of his glory and his judgments, which are poured upon the wicked as a fire which nothing can withstand; agreeably to Isaiah, chap. xxxiii. 14.

"The Jews acknowledged that there was a Providence which governs the whole universe with infinite wisdom. The psalmist gives us a description of it, equally just and pathetic, in Psa. civ. 27, &c. Christians, no less than Jews, admit this important truth; and the Gospel establishes it no less strongly than the law. See Matt. vi. 26; x. 29, 30. To raise the mind of the prophet up to the first Mover of those events which strike and admonish us in all the revolutions which happen to individuals, families, and states, God shows him *four wheels* above the firmament, over which the emblem of Providence was placed on a throne. These wheels are a symbol of those perpetual revolutions, which are observed in the earth; and which, by turns, lift up and abase individuals and nations. They are of a prodigious *height*, to show that man cannot fathom or know all that is great, wonderful, and astonishing, in the ways of Providence. See Job xi. 7, 8; Rom. xi. 33, 34; Isa. lv. 8, 9. These wheels move themselves every way, and are full of eyes in the vast circle of their felloes. This shows, that all which God does he effects without pain; and that the eye of his wisdom ordereth all events. The wheels did not move of themselves; but they followed the impulse of the four living creatures; "when the living

creatures went, they went.' This shows that, in the government of the world, all the living creatures are subject to Providence; and that God subordinates the creatures one to another. He directs what those holy intelligences ought to do, who serve him as ministers, and are here represented by the four animals. And these intelligences, enlightened and supported by the Supreme Wisdom, contribute, as far as is suitable, to all that happens to mankind. The angels whom Ezekiel saw were in number *four*, in reference to the *four* cardinal points of the world; to show that their ministry extends every where, and that there is no part of the universe which the Providence of God does not govern in an immediate manner, or by the means of his ministers. The extraordinary shape of these angels, which appeared to the prophet in vision, is symbolical; for it is not to be supposed that those heavenly ministers are really thus formed. The 'four faces, wings, and arms of a man,' denote the sublime qualities of these immediate ministers of the Deity; qualities entirely essential to fill up the extent of their duty. The face of a *man* denotes their intelligence; of a *lion*, their intrepid courage; of an *ox*, their patience and perseverance in labour; and of an *eagle*, their great penetration, their sublime sight into heavenly things, and their readiness to rise up into all that is great and Divine. The 'wings being stretched out,' signifies that they are always ready to set forward, and run with rapidity wherever the commands of their great Master call them. The 'wings bent down,' are a symbol of that profound respect in which these heavenly ministers stand before the Lord of the universe. Under the wings there were men's arms, to show that zeal produces application and labour. Labour, without zeal, can never be supported; and zeal, without application, is only a hypocritical ardour, which amounts to nothing with that supreme Master who requires sincere homage from those who serve him. If God chose to make known to Ezekiel that his providence extends to all things, and that even in this life it often takes up the rod to chastise nations and individuals, he would also show beforehand that he wished not the destruction of the Jewish people, whom he was about to visit in his anger, but only its correction and amendment. This is signified by the 'precious metal,' which the prophet found unmelted in the midst of the fiery cloud. This cloud of fire, urged on by a whirlwind, and involving on all sides the metal, represented the judgments of God which were about to fall upon this rebellious nation, not to destroy, but to humble and purify it. Nothing is more proper than afflictions to bring men back to their duty. As fire purifies metals, so the paternal chastisements of God have a tendency to purify the soul and heart, if the man be not entirely incorrigible. The people upon whom God was about to pour the vials of his anger, were not worthy of his lenity. But that great God, who is firm in his promises, remembers the covenant of peace he had made with the patriarchs. This covenant is made sensible to the prophet under the image of a *rainbow*, which was round about him who appeared upon the throne. Every one knows, that this splendid phenomenon, which seems to join heaven and earth together, was given to Noah and his posterity as a symbol of the covenant which God then made with mankind, and by which he declared to them that the earth should undergo a deluge no more. Thus, the Pagans considered the *Iris* as the messenger of the gods. See *Virgil, Æn.* lib. iv. ver. 694. But whereas the rainbow to the Jews was a symbol of peace, the *Iris* of the Pagans was a messenger of trouble. On the sight of this bow, the symbol of grace, Ezekiel was to be encouraged: and persuaded that his people were not threatened with an utter destruction. The event fully justified all that the prophet had contemplated, with surprise, in this enigmatical picture. The Chaldeans, the rod of the Lord's just severity, ravaged Judea; the people were carried away captive; they groaned for *seventy* years in a foreign land; but they were protected in a miraculous manner against the bloody designs of the cruel Haman; and at length, favoured with various decrees of the kings of Persia, they had permission, not only to return to their own country, but also to rebuild Jerusalem and the temple." See Dr. *Dodd's* notes on this place

CHAPTER XI.

This chapter denounces the judgments of God against those wicked persons who remained in Jerusalem, and made a mock of the types and predictions of the prophets, 1–13; *compare* ver. 3 *with* Jer. i. 13. *God promises to favour those who were gone into captivity, and intimates their restoration from the Babylonish yoke,* 14–21. *Then the shechinah, or symbol of the Divine Presence, is represented forsaking the city, as in the foregoing chapter it did the temple,* 22, 23; *and the prophet returns in vision to the place from which he set out,* (chap. viii. 1, &c.,) *in order to communicate his instructions to his brethren of the captivity,* 24, 25.

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MOREOVER [a] the spirit lifted me up, and brought me unto [b] the east gate of the LORD'S house, which looketh eastward: and behold [c] at the door of the gate five and twenty men; among

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[a] Chap. iii. 12, 14; viii. 3; ver. 24.

[b] Chap. x. 19.——[c] See chap. viii. 16.

NOTES ON CHAP. XI.

Verse 1. *At the door of the gate five and twenty men*] The same persons, no doubt, who appear, chap. viii. 16, worshipping the sun.

Jaazaniah the son of Azur] In chap. viii. 16 we find a *Jaazaniah* the son of *Shaphan*. If *Shaphan* was also called *Azur*, they may be the same person. But it is most likely that there were

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whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, [d] *It is* not [e] near; let us build houses: [f] this *city is* the caldron, and we *be* the flesh.

4 Therefore prophesy against them, prophesy, O son of man.

5 And [g] the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 [h] Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; [i] Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: [k] but I will bring you forth out of the midst of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and [l] will execute judgments among you.

10 [m] Ye shall fall by the sword; I will judge you in [n] the border of Israel; [o] and ye shall know that I *am* the LORD.

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11 [p] This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And [q] ye shall know that I *am* the LORD: [r] for ye have not walked in my statutes, neither executed my judgments, but [s] have done after the manners of the heathen that *are* round about you.

13 And it came to pass, when I prophesied, that [t] Pelatiah the son of Benaiah died. Then [u] fell I down upon my face, and cried with a loud voice, and said, Ah, Lord GOD! wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, [v] yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord

[d] Or, It is *not* for us *to build houses near.*——[e] Chap. xii. 22, 27; 2 Pet. iii. 4.——[f] See Jer. i. 13; chap. xxiv. 3, &c.——[g] Chap. ii. 2; iii. 24.——[h] Chap. vii. 23; xxii. 3, 4.——[i] Chap. xxiv. 3, 6, 10, 11; Mic. iii. 3.——[k] Ver. 9.——[l] Chap. v. 8.——[m] 2 Kings xxv. 19, 20, 21; Jer. xxxix. 6; lii. 10.

[n] 1 Kings viii. 65; 2 Kings xiv. 25.——[o] Psa. ix. 16; chap. vi. 7; xiii. 9, 14, 21, 23.——[p] See ver. 3.——[q] Ver. 10.——[r] Or, *which have not walked.*——[s] Lev. xviii. 3, 24, &c.; Deut. xii. 30, 31; chap. viii. 10, 14, 16.——[t] Ver. 1; Acts v. 5.——[u] Chap. ix. 8.——[v] Psa. xc. 1; xci. 9; Isa. viii. 14.

two of this name, and both chiefs among the people.

Verse 3. It is *not near*] That is, the threatened invasion.

This city is *the caldron, and we* be *the flesh.*] See the vision of the *seething pot*, Jer. i. 13. These infidels seem to say: "We will run all risks, we will abide in the city. Though it be the *caldron*, and we the *flesh*, yet we will share its fate: if it perish, we will perish with it." Or they may allude to the above prediction of Jeremiah, in order to ridicule it: "We were to have been *boiled* long ago: but the fulfilment of that prediction is not near yet."

Verse 7. *Your slain—they* are *the flesh*] Jerusalem is the *caldron*, and those who have been slain in it, they are the flesh; and though ye purpose to stay and share its fate, ye shall not be permitted to do so; ye shall be carried into captivity.

Verse 9. *And deliver you into the hands of strangers*] This seems to refer chiefly to Zedekiah and his family.

Verse 11. *I will judge you in the border of Israel.*] Though *Riblah* was in Syria, yet it was on the very *frontiers* of Israel; and it was here that Zedekiah's sons were slain, and his own eyes put out.

Verse 13. *Pelatiah the son of Benaiah died.*] Most probably he was struck dead the very hour in which Ezekiel prophesied against him. His death appears to have resembled that of Ananias and Sapphira, Acts v. 1, &c.

Verse 15. *Get you far from the Lord*] These are the words of the inhabitants of Jerusalem, against those of Israel who had been carried away to Babylon with Jeconiah. *Go ye far from the Lord:* but as for us, the land of Israel is given to us for a possession; *we* shall never be removed from it, and *they* shall never return to it.

Verse 16. *Yet will I be to them as a little sanc-*

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GOD; [w] I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and [x] they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And [y] I will give them one heart, and I will put [z] a new spirit within you; and I will take [a] the stony heart out of their flesh, and will give them a heart of flesh:

20 [b] That they may walk in my statutes, and keep mine ordinances, and do them: [c] and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, [d] I will recompense their way upon their own heads, saith the Lord GOD.

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22 Then did the cherubims [e] lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And [f] the glory of the LORD went up from the midst of the city, and stood [g] upon the mountain [h] which *is* on the east side of the city.

24 Afterwards [i] the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had showed me.

[w] Jer. xxiv. 5; chap. xxviii. 25; xxxiv. 13; xxxvi. 24. [x] Chap. xxxvii. 23.——[y] Jer. xxxii. 39; chap. xxxvi. 26, 27; see Zeph. iii. 9.——[z] Psa. li. 10; Jer. xxxi. 33; xxxii. 39; chap. xviii. 31.——[a] Zech. vii. 12.

[b] Psa. cv. 45.——[c] Jer. xxiv. 7; chap. xiv. 11; xxxvi. 28; xxxvii. 27.——[d] Chap. ix. 10; xxii. 31.——[e] Chap. i. 19; x. 19. [f] Chap. viii. 4; ix. 3; x. 4, 18; xliii. 4.——[g] See Zech. xiv. 4. [h] Chap. xliii. 2.——[i] Chap. viii. 3.

tuary] Though thus exiled from their own land, yet not forgotten by their God. While in their captivity, I will dispense many blessings to them; and I will restore them to their own land, ver. 17, from which they shall put away all idolatry, ver. 18.

Verse 19. *And I will give them one heart*] A whole system of *renewed affections*.

And I will put a new spirit within you] To direct and influence these new affections.

And I will take the stony heart out of their flesh] That which would not receive the impressions of my Spirit.

And will give them a heart of flesh] One that is capable of receiving and retaining these impressions.

Verse 20. *That they may walk in my statutes*] The holiness of their lives shall prove the work of God upon their hearts. Then it shall appear that *I am their God*, because I have done such things *in* them and *for* them; and their *holy conduct* shall show that they are *my people*. See on chap. xxxvi. 25, &c.

Verse 21. *But* as for them *whose heart walketh*] Them whose affections are attached to idolatry, they shall have such reward as their idols can give them, and such a recompense as Divine justice shall award them.

Verse 23. *The glory of the Lord went up from the midst of the city*] This vision is no mean proof of the *long-suffering of God*. He did not abandon this people *all at once*; he departed by *little and little*. FIRST, he left the *temple*. SECONDLY, he stopped a little at the gate of the city. THIRDLY, he departed entirely from the city and went to the *Mount of Olives*, which lay on the *east* side of the city. Having tarried there for some time to see if they would repent and turn to him,—FOURTHLY, he departed to *heaven*. The vision being now concluded, the prophet is taken away by the Spirit of God into Chaldea, and there announces to the captive Israelites what God had showed him in the preceding visions, and the good that he had spoken concerning them; who at first did not seem to profit much by them, which the prophet severely reproves.

CHAPTER XII.

The prophet proceeds, by a variety of types and parables, to convince those of the captivity that their brethren who were left behind to sustain the miseries of a siege and the insults of a conqueror, would be in a much worse condition than they who were already settled in a foreign land. In the beginning of this chapter he foretells the approaching captivity of Judah by action instead of words, 1–7. He predicts particularly the flight, capture, captivity, and sufferings of Zedekiah and his followers, 8–16, compared with Jer. lii. 11. *He is to eat his food with trembling and signs of terror, as an emblem of the consternation of the Jews when surrounded by their enemies, 17–20; and then he answers the objections and bywords of scoffers and infidels, who either disbelieved his threatenings, or supposed the accomplishment of them very distant, 21–28. Josephus* (Antiq. xi. 10) *tells us that Zedekiah thought the prophecy of Ezekiel in the* thirteenth *verse inconsistent with that of Jeremiah,* (chap. xxxiv. 3,) *and resolved to believe neither. Both, however, were literally fulfilled; and the event convinced him that they were not irreconcilable. Thus, blinded by infidelity, sinners rush on to that destruction against which they are sufficiently warned*

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THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of [a] a rebellious house, which [b] have eyes to see, and see not; they have ears to hear, and hear not: [c] for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee [d] stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, [e] as they that go forth into captivity.

5 [f] Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: [g] for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [h] digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

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9 Son of man, hath not the house of Israel, [i] the rebellious house, said unto thee, [k] What doest thou?

10 Say thou unto them, Thus saith the Lord GOD; This [l] burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, [m] I *am* your sign: like as I have done, so shall it be done unto them: [n] they [o] shall remove *and* go into captivity.

12 And [p] the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [q] net also will I spread upon him, and he shall be taken in my snare: and [r] I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And [s] I will scatter toward every wind all that *are* about him to help him, and all his bands; and [t] I will draw out the sword after them.

15 [u] And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

[a] Chap. ii. 3, 6, 7, 8; iii. 26, 27.——[b] Isa. vi. 9; xlii. 20; Jer. v. 21; Matt. xiii. 13, 14.——[c] Chap. ii. 5.——[d] Or, *instruments.*——[e] Heb. *as the goings forth of captivity.*——[f] Heb. *Dig for thee.*——[g] Isa. viii. 18; chap. iv. 3; xxiv. 24; ver. 11.——[h] Heb. *digged for me.*——[i] Chap. ii. 5.——[k] Chap. xvii. 12; xxiv. 19.——[l] Mal. i. 1.

[m] Ver. 6.——[n] Heb. *by removing go into captivity.*——[o] 2 Kings xxv. 4, 5, 7.——[p] Jer. xxxix. 4.——[q] Job xix. 6; Lam. i. 13; Jer. lii. 9; chap. xvii. 20.——[r] 2 Kings xxv. 7; Jer. lii. 11; chap. xvii. 16.——[s] 2 Kings xxv. 4, 5; chap. v. 10.——[t] Chap. v. 2, 12.——[u] Psa. ix. 16; chap. vi. 7, 14; xi. 10; ver. 16, 20.

NOTES ON CHAP. XII.

Verse 2. *Which have eyes to see, and see not*] It is not want of *grace* that brings them to destruction. *They have eyes to see*, but they will not *use* them. No man is lost because he had not *sufficient grace to save him*, but because he abused that grace.

Verse 3. *Prepare thee stuff for removing*] Get carriages to transport thy goods to another place; signifying by this the *captivity* that was at hand.

Verse 5. *Dig thou through the wall*] This refers to the manner in which Zedekiah and his family would escape from the city. They escaped by night through a *breach in the wall*. See Jer. xxxix. 2–4; and 2 Kings xxv. 4.

Verse 6. *Thou shalt cover thy face, that thou see not the ground*] Referring to the blinding of Zedekiah: even the *covering of the face* might be intended to signify that in this way Zedekiah should be carried to Babylon *on men's shoulders* in some sort of *palanquin*, with a *cloth tied over his eyes*, because of the recent wounds made by extracting them. All the prophecies from this to the *twentieth* chapter are supposed to have been delivered in the *sixth* year of Zedekiah, *five* years before the taking of Jerusalem. How accurate the prediction! and how exactly fulfilled!

Verse 10. *This burden*] This prediction concerning the *prince*. By this I point out the capture, misery, and ruin of *Zedekiah*.

Verse 13. *I will bring him to Babylon—yet shall he not see it*] Because Nebuchadnezzar caused him to have his eyes put out at *Riblah*. To Babylon he was carried in his blind state, and there he died. In saying, *My net also will I spread upon him*, there is probably a reference to an ancient manner of fighting. One, who was called the *retiarius*, had a small casting net, which if he could throw over his antagonist's head, he then despatched him with his sword; if he missed his throw, he was obliged to run in order to get his net once more adjusted for another throw. In the mean time the other pursued him with all his speed to prevent this, and to despatch *him*: hence he

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16 [v] But I will leave [w] a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 Moreover the word of the LORD came to me, saying,

18 Son of man, [x] eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may [y] be desolate from [z] all that is therein, [a] because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [b] The days are prolonged, and every vision faileth?

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23 Tell them, therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [c] The days are at hand, and the effect of every vision.

24 For [d] there shall be no more any [e] vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and [f] the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 Again the word of the LORD came to me, saying,

27 [g] Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [h] for many days *to come*, and he prophesieth of the times *that are* far off.

28 [i] Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

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[v] Chap. vi. 8, 9, 10.——[w] Heb. *men of number.*——[x] Chap. iv. 16.
[y] Zech. vii. 14.——[z] Heb. *the fulness thereof.*——[a] Psa. cvii. 34.
[b] Ver. 27; chap. xi. 3; Amos vi. 3; 2 Pet. iii. 4.

[c] Joel ii. 1.——Zeph. i. 14.——[d] Chap. xiii. 23.——[e] Lam. ii. 14.——[f] Isa. lv. 11; ver. 28; Dan. ix. 12; Luke xxi. 33.
[g] Ver. 22.——[h] 2 Pet. iii. 4.——[i] Ver. 23, 25.

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was called *secutor*: the *first* the *netman*, the *second* the *pursuer*.

Verse 18. *Eat thy bread with quaking*] Assume the manner of a person who is every moment afraid of his life, who has nothing but a morsel of bread to eat, and a little water to drink. Thus signifying the *siege*, and the *straits* to which they should be reduced. See this explained, ver. 19.

Verse 22. *The days are prolonged, and every vision faileth?*] These are the words of the infidels and scoffers, who, because vengeance was not speedily executed on an evil work, set their heart to do iniquity. "These predictions either will not come in our days, or will wholly fail; why then should *we* disquiet ourselves about them?" Strange, that the very means used by the most gracious God to bring sinners to repentance, should be made by them the very instruments of their own destruction! See 2 Pet. iii. 4.

Verse 23. *The days are at hand*] Far from *failing* or being *prolonged*, time is posting on, and the destruction threatened is at the door.

Verse 25. *In your days—will I say the word, and will perform it*] Even these mockers shall *live* to see and *feel* this desolation. This is more particularly intimated in the following verses.

Verse 28. *There shall none of my words be prolonged any more*] He had waited to be gracious; they abused his mercy; and at last the protracted wrath rushed upon them with irresistible force

CHAPTER XIII.

This chapter denounces heavy judgments against the lying prophets who flattered the people, in the midst of their sin and danger, with false hopes of peace and security, 19. *The work of these deceivers is beautifully compared to a frail and insufficient piece of building, which can never stand against the battering elements of heaven, (the Chaldean forces,) which God will commission against it,* 10–16. *In the remaining part of the chapter woes are denounced against false prophetesses who practised vain rites and divinations, with the view of promoting their own gain by deceiving the people,* 17–23.

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AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto [a] them [b] that prophesy out of their own [c] hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Wo unto the foolish prophets, that [d] follow their own spirit, [e] and have seen nothing!

4 O Israel, thy prophets are [f] like the foxes in the deserts.

5 Ye [g] have not gone up into the [h] gaps, neither [i] made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 [k] They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

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9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the [l] assembly of my people, [m] neither shall they be written in the writing of the house of Israel, [n] neither shall they enter into the land of Israel; [o] and ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, [p] Peace; and *there was* no peace; and one built up [q] a wall, and, lo, others [r] daubed it with untempered *mortar:*

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: [s] there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I

[a] Ver. 17.——[b] Heb. *them that are prophets out of their own hearts.*——[c] Jer. xiv. 14; xxiii. 16, 26.——[d] Heb. *walk after.* [e] Or, *and* things which *they have not seen.*——[f] Cant. ii. 15. [g] Psa. cvi. 23, 30; chap. xxii. 30.——[h] Or, *breaches.*——[i] Heb. *hedged the hedge.*

[k] Ver. 23; chap. xii. 24; xxii. 28.——[l] Or, *secret,* or *council.* [m] Ezra ii. 59, 62; Neh. vii. 5; Psa. lxix. 28.——[n] Chap. xx. 38. [o] Chap. xi. 10, 12.——[p] Jer. vi. 14; viii. 11.——[q] Or, *a slight wall.*——[r] Chap. xxii. 28.——[s] Chap. xxxviii. 22; Ecclus. xlix. 9.

NOTES ON CHAP. XIII.

Verse 2. *That prophesy out of their own hearts*] Who are neither *inspired* nor *sent* by ME. *They are prophets out of their own hearts.* They have their mission from their own *assumption*, and proceed in it from their own *presumption.* Such either go of *themselves*, or are sent by *man.* Such prophets, ministers, preachers, and clergy have been a curse to the Church and to the world for some thousands of years.

Verse 4. *Thy prophets are like the foxes in the deserts.*] The cunning of the *fox* in obtaining his prey has been long proverbial. These false prophets are represented as the foxes who, having got their prey by great subtlety, run to the desert to hide both themselves and it. So the false prophets, when the event did not answer to their prediction, *got out of the way*, that they might not be overwhelmed with the reproaches and indignation of the people.

Verse 5. *Ye have not gone up into the gaps*] Far from opposing sinners, who are bringing down the wrath of God upon the place, you prevent their repentance by your flattering promises and false predictions. Ye have neither by prayers, example, nor advice, contributed any thing for the preservation of the place, or the salvation of the people's souls.

Verse 9. *They shall not be in the assembly of my people*] They shall not be reputed members of my Church. They shall not be reckoned in the genealogy of true Israelites that return from captivity; and they shall never have a possession in the land; they shall be exhereditated and expatriated. They shall all perish in the siege, by the sword, the famine, and the pestilence.

Verse 10. *One built up a wall*] A true prophet is as *a wall of defence* to the people. These false prophets pretend to *be a wall of defence;* but their *wall* is bad, and their *mortar* is worse. One gives a *lying vision*, another pledges himself that it is *true;* and the people believe what *they* say, and trust not in God, nor turn from their sins. The city is about to be besieged; it needs stronger fortifications than what it possesses. The prophet should be as a *brazen wall* for its defence; and such my prophets would have been had the people received the word from my mouth. But ye have prevented this by your *lying vanities;* and when you have perverted the people, you pretend to raise up a *rampart* of specious prophecy, full of fine promises, for their *defence.* What one false prophet says, another confirms; and this is like daubing over a *bad wall* with *bad mortar*, which prevents its blemishes and weaknesses being discovered, though it has no tendency to strengthen the building.

Verse 11. *There shall be an overflowing shower*] That shall wash off this bad mortar; sweep away the ground on which the wall stands, and level it with the earth. In the eastern countries, where the walls are

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will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: [t] and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which [u] see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 Likewise, thou son of man, [v] set thy face against the daughters of thy people, [w] which prophesy out of their own heart; and prophesy thou against them,

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18 And say, Thus saith the Lord GOD; Wo to the *women* that sew pillows to all [x] arm holes, and make kerchiefs upon the head of every stature to hunt souls! Will ye [y] hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people [z] for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls [a] to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted;

[t] Ver. 9, 21, 23; chap. xiv. 8.——[u] Jer. vi. 14; xxviii. 9.——[v] Ch. xx. 46; xxi. 2.——[w] Ver. 2.——[x] Or, *elbows*.

[y] 2 Pet. ii. 14.——[z] See Prov. xxviii. 21; Micah iii. 5.——[a] Or *into gardens*.

built with *unbaked bricks*, desolations of this kind are often occasioned by tempestuous rains. Of this sort of materials were the walls of ancient cities made, and hence the reason why no vestige of them remains. Witness Babylon, which was thus built. See the note on chap. iv. 1.

Verse 17. *Set thy face against the daughters of thy people, which prophesy*] From this it appears that there were *prophetesses* in the land of Israel, that were really *inspired* by the Lord: for as a *false religion* necessarily implies a *true one*, of which it is the *ape*; so *false prophetesses* necessarily imply *true ones*, whom they endeavoured to imitate.

That there were *true prophetesses* among the Jews is evident enough from such being mentioned in the sacred writings. *Miriam*, the sister of Moses, Exod. xv. 20; Num. xii. 2; *Deborah*, Judg. iv. 4; *Huldah*, 2 Kings xxii. 14; *Anna*, the daughter of Phanuel, Luke ii. 36; the *four daughters* of Philip the deacon, Acts xxi. 9.

Calmet observes that there was scarcely a heresy in the primitive Church that was not supported and fomented by seducing women.

Verse 18. *That sew pillows to all arm holes*] I believe this refers to those *cushions* which are so copiously provided in the eastern countries for the apartments of women; on which they sit, lean, rest their heads, and prop up their arms. I have several drawings of eastern ladies, who are represented on *sofas*; and often with their *arm thrown over a pillow*, which is thereby pressed close to their side, and against which they thus recline. The prophet's discourse seems to point out that state of softness and effeminacy to which the predictions of those false prophetesses allured the inhabitants of Jerusalem. A careless voluptuous life is that which is here particularly reprehended.

And make kerchiefs] The word *kerchief* is French, *couvre chef*, that which *covers the head*; hence *handkerchief* and *neck handkerchief*, and *pocket handkerchief*, are pitifully improper; because none of them is used to *cover the head*, from which *alone* that article of dress has its name. But what are we to understand by *kerchiefs* here? Probably some kind of *ornamental dress* which rendered women more enticing, so that they could the more successfully hunt or inveigle souls (men) into the worship of their false gods. These they put on heads of every *stature—women of all ages*, קוֹמָה *komah*, of every *woman* that *rose up* to inveigle men to idolatry.

The word מכפחות *mispachoth*, translated here *kerchiefs*, and by the *Vulgate cervicalia, bolsters*, *Calmet* contends, means a sort of *nets* used in hunting, and in every place where it occurs it will bear this meaning; and hence the *use* to which it is here said to be applied, to *hunt souls*.

Verse 20. *The souls that ye hunt to make* them *fly*.] לפרחות *lephorechoth*, into the *flower gardens*, says *Parkhurst*. These false prophetesses decoyed men into these gardens, where probably some impure rites of worship were performed, as in that of אשרה *Asherah* or *Venus*. See *Parkhurst* under פרח.

Verse 21. *Your kerchiefs*] *Nets*, or *amulets*, as some think.

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[b] and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and [c] strengthened the hands of the wicked, that he should not return from his wicked way, [d] by [e] promising him life:

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23 Therefore [f] ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: [g] and ye shall know that I *am* the LORD.

[b] Ver. 9.——[c] Jer. xxiii. 14.——[d] Or, *that I should save his life.*——[e] Heb. *by quickening him.*

[f] Ver. 6, &c.; chap. xii. 24; Mic. iii. 6.——[g] Ver. 9; chap. xiv. 8; xv. 7.

Verse 22. *With lies ye have made the heart of the righteous sad*] Here is the *ministry* of these false prophetesses, and its effects. *They told lies:* they would *speak*, and they had no *truth* to tell; and therefore spoke *falsities*. They "saddened the souls of the righteous, and strengthened the hands of the wicked." They promised them life, and prevented them from repenting and turning from their sins.

Verse 23. *Ye shall see no more vanity*] They pretended *visions*; but they were *empty* of *reality*.

Nor divine divinations] As God would not speak to them, they employed *demons*. Where God is not, because of the iniquity of the people, the *devil* is, to strengthen and support that iniquity. And if he cannot have his *priests*, he will have his *priestesses*; and these will have a Church like themselves, full of lying doctrines, and bad works.

CHAPTER XIV.

Here God threatens those hypocrites who pretended to worship him, while they loved and practised idolatry, 1–11. *He declares his irreversible purpose of punishing so guilty a nation, in behalf of which no intercession of the people of God shall be of any avail. The gross idolaters of Jerusalem and Judah shall be visited with God's four sore judgments,* famine, 12–14; wild beasts, 15, 16; *the* sword, 17, 18; *and* pestilence, 19–21. *A remnant shall be delivered from the wrath coming upon the whole land,* 22, 23.

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THEN [a] came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put [b] the stumbling-block of their iniquity before their face: [c] should I be inquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols:

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5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn [d] *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his

[a] Chap. viii. 1; xx. 1; xxxiii. 31.——[b] Chap. vii. 19; ver. 4, 7.

[c] 2 Kings iii. 13.——[d] Or, others.

NOTES ON CHAP. XIV.

Verse 1. *Then came certain of the elders of Israel unto me*] These probably came to tempt him, or get him to say something that would embroil him with the government. They were bad men, as we shall see in the third verse.

Verse 3. *These men have set up their idols in their heart*] Not only in their houses; in the *streets*; but they had them in their *hearts*. These were *stumbling-blocks* of iniquity; they *fell over them*, and broke the neck of their souls. And should God be inquired of by such miscreants as these?

Verse 4. *According to the multitude of his idols*] I will treat him as an idolater, as a flagrant idolater.

Verse 7. *And cometh to a prophet*] Generally supposed to mean a *false prophet*.

I the Lord will answer him by myself] I shall discover to him, by my own true prophet, what shall be the fruit of his ways. So, while their false prophets were assuring them of peace and prosperity, God's prophets were predicting the calamities that afterwards fell upon them. Yet they believed the *false prophets* in preference to the *true*. Ahab, about to engage with the Syrians, who had possession of Ramoth-Gilead, asked Micaiah, the prophet of the Lord, concerning the event; who told him he should lose the battle. He then inquired of Zedekiah, a false prophet, who promised him a glorious victory. Ahab be-

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idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

8 And [e] I will set my face against that man, and will make him a [f] sign and a proverb, and I will cut him off from the midst of my people; [g] and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD [h] have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That the house of Israel may [i] go no more astray from me, neither be polluted any more with all their transgressions; [k] but that they may be my people, and I may be their God, saith the Lord GOD.

12 The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the [l] staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

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14 [m] Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls [n] by their righteousness, saith the Lord GOD.

15 If I cause [o] noisome beasts to pass through the land, and they [p] spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 [q] *Though* these three men *were* [r] in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or *if* [s] I bring a sword upon that land, and say, Sword, go through the land; so that I [t] cut off man and beast from it:

18 [u] Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or *if* I send [v] a pestilence into that land, and [w] pour out my fury upon it in blood, to cut off from it man and beast:

20 [x] Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness

[e] Lev. xvii. 10; xx. 3, 5, 6; Jer. xliv. 11; chap. xv. 7. — [f] Num. xxvi. 10; Deut. xxviii. 37; chap. v. 15. — [g] Chap. vi. 7. [h] 1 Kings xxii. 23; Job xii. 16; Jer. iv. 10; 2 Thess. ii. 11. [i] 2 Pet. ii. 15. — [k] Chap. xi. 20; xxxvii. 27. — [l] Lev. xxvi. 26; Isa. iii. 1; chap. iv. 16; v. 16. — [m] Jer. xv. 1; ver. 16, 18, 20; see Jer. vii. 16; xi. 14; xiv. 11. — [n] Prov. xi. 4. — [o] Lev. xxvi. 22; chap. v. 17. — [p] Or, *bereave.* — [q] Ver. 14, 18, 20. — [r] Heb. *in the midst of it.* — [s] Lev. xxvi. 25; chap. v. 12; xxi. 3, 4; xxix. 8; xxxviii. 21. — [t] Chap. xxv. 13; Zeph. i. 3. — [u] Ver. 14. [v] 2 Sam. xxiv. 15; chap. xxxviii. 22. — [w] Ch. vii. 8. — [x] Ver. 14.

lieved the latter, marched against the enemy, was routed, and slain in the battle, 1 Kings xxii. 10, &c.

Verse 9. *I the Lord have deceived that prophet*] That is, he ran before he was sent: he willingly became the servant of Satan's illusions; and I *suffered* this to take place, because he and his followers refused to consult and serve me. I have often had occasion to remark that it is common in the Hebrew language to state a thing as done by the Lord which he only *suffers* or *permits* to be done; for so absolute and universal is the government of God, that the smallest occurrence cannot take place without his *will* or *permission*.

Verse 10. *The punishment of the prophet*] They are both equally guilty; both have left the Lord, and both shall be equally punished.

Verse 13. *By trespassing grievously*] Having been frequently warned, and having refused to leave their sin, and so filled up the measure of their iniquity.

Verse 14. *Though—Noah, Daniel, and Job*] The intercession even of the holiest of men shall not avert my judgments. *Noah*, though a righteous man, could not by his intercession preserve the old world from being drowned. *Job*, though a righteous man, could not preserve his children from being killed by the fall of their house. Daniel, though a righteous man, could not prevent the captivity of his country. *Daniel* must have been *contemporary* with *Ezekiel*. He was taken captive in the *third* year of Jehoiakim, Dan. i. 1. After this Jehoiakim reigned *eight* years, 2 Kings xxiii. 36. And this prophecy, as appears from chap. viii. 1, was uttered in the *sixth* year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only *three* months, 2 Kings xxiv. 6, 8. Therefore at this time Daniel had been *fourteen* years in captivity. See *Newcome*. Even at this time he had gained much public celebrity. From this account we may infer that *Job* was as *real* a person as *Noah* or *Daniel*; and of their identity no man has pretended to doubt. When God, as above, has determined to punish a nation, no intercession shall avail. *Personal holiness* alone can

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21 For thus saith the Lord GOD; [y] How much more when [z] I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 [a] Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and [b] ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

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23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done [c] without cause all that I have done in it, saith the Lord GOD.

[y] Or, *Also when.*——[z] Chap. v. 17; xxxiii. 27.

[a] Chap. vi. 8.——[b] Chap. xx. 43.——[c] Jer. xxii. 8, 9.

prevent these evils; but the holiness of any man can only avail for himself.

Verse 21. *My four sore judgments*] SWORD, *war.* FAMINE, occasioned by *drought.* PESTILENCE, epidemic diseases which sweep off a great part of the inhabitants of a land. The NOISOME BEAST, the multiplication of *wild beasts* in consequence of the general destruction of the inhabitants.

Verse 22. *Behold, they shall come forth unto you*] Though there shall be great desolations in the land of Judea, yet a *remnant shall be left that shall come here also as captives*; and their account of the abominations of the people shall prove to you with what propriety I have acted in abandoning them to such general destruction. This speech is addressed to those who were already in captivity; i. e., those who had been led to Babylon with their king Jeconiah.

Verse 23. *Ye shall know that I have not done without cause*] There is no part of the conduct of God towards man that is not dictated by the purest principles of *justice*, *equity*, and *truth*. He does nothing but what is *right*; and whatever is right to be done, that *ought* to be done. In God's *justice* there is no *severity*; in God's *mercy* there is no *caprice*. He alone doth all things *well*; for he is the Fountain of justice and mercy.

CHAPTER XV.

The Jewish nation, about to be destroyed by the Chaldeans, compared to a barren vine which is fit for nothing but to be cast into the fire, 1–8.

A. M. 3410. B. C. 594. Ol. XLVI. 3. Anno Tarquinii Prisci, R. Roman., 23.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, [a] it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. [b] Is it meet for *any* work?

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5 Behold, when it was whole, it was [c] meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest,

[a] John xv. 6.——[b] Heb. *Will it prosper?*

[c] Heb. *made* fit.

NOTES ON CHAP. XV.

Verse 2. *What is the vine tree more than any tree*] It is certain that the *vine* is esteemed only on account of its *fruit*. In some countries, it is true, it grows to a considerable size and thickness: but, even then, it is not of a sufficient density to work into furniture. But whatever may be said of the *stock* of the vine, it is the *branch* that the prophet speaks of here: and I scarcely know the branch of any tree in the forest more useless than is the branch of the vine. Out of it who can even make a *pin* to drive into a mud wall, or *hang any vessel on?* A vine would never be cultivated for the sake of its *wood*; it is really *worthless* but as it bears *fruit*. What is *Israel?* Good for nothing, but as God influenced them to bring forth fruit to his glory. But now that they have ceased to be *fruitful*, they are *good* for nothing, but, like a withered branch of the vine, to be burnt.

Verse 4. *The fire devoureth both the ends of it, and the midst of it is burned.*] Judea is like a vine branch thrown into the fire, which seizes on *both the ends*, and *scorches* the *middle*: so both the extremities of the land is wasted; and the middle, Jerusalem, is now threatened with a siege, and by and by will be totally destroyed.

Verse 6. *Therefore thus saith the Lord*] As surely as I have allotted such a *vine branch*, or *vine branches*, for *fuel*; so surely have I appointed the *inhabitants of Jerusalem* to be consumed.

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which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And [d] I will set my face against them: [e] they shall go out from *one* fire, and *another* fire shall devour them; [f] and ye shall know that I *am* the LORD, when I set my face against them.

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8 And I will make the land desolate, because they have [g] committed a trespass, saith the Lord GOD.

[d] Lev. xvii. 10; chap. xiv. 8.——[e] Isa. xxiv. 18.——[f] Chap. vi. 7; vii. 4; xi. 10; xx. 38, 42, 44.——[g] Heb. *trespassed a trespass.*

The design of this parable is to abate the pride of the Jews; to show them that, in their best estate, they had nothing but what they had received, and therefore deserved nothing; and now, having fallen from all righteousness, they can have no expectation of any thing but judgment unmixed with mercy.

Verse 7. *They shall go out from* one *fire, and* another *fire shall devour them*] If they escape the *sword*, they shall perish by the *famine*; if they escape the *famine*, they shall be led away *captives*. To escape will be *impossible*. It will be to them according to the proverb:—

Incidit in Scyllam, cupiens vitare Charybdim.

"Out of the scald, into the flame."

Verse 8. *They have committed a trespass*] They have *prevaricated*; they are the worst of sinners, and shall have the heaviest of punishments. Can men suppose that it is possible to hide even their dark hearts from God?

CHAPTER XVI.

In this chapter the mercy of God to Jerusalem, (or the Jewish Church and nation,) is set forth by the emblem of a person that should take up an exposed infant, bring her up with great tenderness, and afterwards marry her, 1–14. *She is then upbraided with her monstrous ingratitude in departing from the worship of God, and polluting herself with the idolatries of the nations around her, under the figure of a woman that proves false to a tender and indulgent husband,* 15–52. *But, notwithstanding these her heinous provocations, God promises, after she should suffer due correction, to restore her again to his favour,* 53–63. *The mode of describing apostasy from the true religion to the worship of idols under the emblem of* adultery, (*a figure very frequent in the sacred canon,*) *is pursued with great force, and at considerable length, both in this and the* twenty-third *chapter; and is excellently calculated to excite in the Church of God the highest detestation of all false worship.*

A. M. 3410. B. C. 594. Ol. XLVI. 3. Anno Tarquinii Prisci, R. Roman., 23.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a] cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy [b] birth [c] and thy nativity *is* of the land of Canaan; [d] thy father *was* an Amorite, and thy mother a Hittite.

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[a] Chap. xx. 4; xxii. 2; xxxiii. 7, 8, 9.——[b] Heb. *cutting out*, or *habitation.*——[c] Chap. xxi. 30.——[d] Ver. 45.

NOTES ON CHAP. XVI.

Verse 2. *Cause Jerusalem to know her abominations*] And such a revelation of impurity never was seen before or since. Surely the state of the Jews, before the Babylonish captivity, was the most profligate and corrupt of all the nations of the earth. This chapter contains God's *manifesto* against this most abominable people; and although there are many *metaphors* here, yet all is not metaphorical. Where there was so much *idolatry*, there must have been adulteries, fornications, prostitutions, and lewdness of every description. The description of the prophet is sufficiently clear, except where there is a reference to ancient and obsolete *customs*. What a description of crimes! The *sixth satire of Juvenal* is its counterpart. General remarks are all that a commentator is justified in bestowing on this very long, very circumstantial, and caustic invective. For its *key*, see on the *thirteenth* and *sixty-third* verses.

Verse 3. *Thy birth and thy nativity is of the land of Canaan*] It would dishonour Abraham to say that you sprung from *him*: ye are rather *Canaanites* than *Israelites*. The Canaanites were accursed; so are ye.

Thy father was *an Amorite, and thy mother a Hittite.*] These tribes were the most famous, and probably the most corrupt, of all the Canaanites. So Isaiah calls the princes of Judah *rulers of Sodom*, chap. i. 10; and John the Baptist calls the Pharisees *a generation* or *brood of vipers*, Matt. iii. 7. There is a fine specimen of this kind of *catachresis* in Dido's invective against Æneas:—

Nec tibi Diva parens, generis nec Dardanus auctor,
Perfide, sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.
Æn. lib. iv. 365.

"False as thou art, and more than false, *forsworn*;
Not sprung from noble blood, nor goddess born:
But hewn from hardened entrails of a rock,—
And rough Hyrcanian tigers gave thee suck."
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4 And *as for* thy nativity, [e] in the day thou wast born, thy navel was not cut, neither wast thou washed in water [f] to supple *thee*; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee [g] polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 [h] I have [i] caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to [k] excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

[e] Hos. ii. 3.——[f] Or, *when I looked* upon thee.——[g] Or, *trodden under foot.*——[h] Exod. i. 7.——[i] Heb. *made thee a million.*——[k] Heb. *ornament of ornaments.*

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; [l] and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and [m] thou becamest mine.

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9 Then washed I thee with water; yea, I throughly washed away thy [n] blood from thee and I anointed thee with oil.

10 I clothed thee also with broidered work and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I [o] put bracelets upon thy hands, [p] and a chain on thy neck.

12 And I put a jewel on thy [q] forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and

[l] Ruth iii. 9.——[m] Exod. xix. 5; Jer. ii. 2.——[n] Heb. *bloods.*——[o] Gen. xxiv. 22, 47.——[p] Prov. i. 9.——[q] Heb. *nose*; see Isa. iii. 21.

This is strong: but the invective of the prophet exceeds it far. It is the essence of degradation to its subject; and shows the Jews to be as base and contemptible as they were abominable and disgusting.

Verse 4. *As for thy nativity, &c.*] This verse refers to what is ordinarily done for every infant on its birth. The *umbilical cord*, by which it received all its nourishment while in the womb, being no longer necessary, is cut at a certain distance from the abdomen: on this part a knot is tied, which firmly uniting the sides of the tubes, they coalesce, and incarnate together. The extra part of the cord on the outside of the ligature, being cut off from the circulation by which it was originally fed, soon drops off, and the part where the ligature was is called the navel. In many places, when this was done, the infant was plunged into *cold water*; in all cases *washed*, and sometimes with a *mixture of salt and water*, in order to give a greater firmness to the skin, and constringe the pores. The last process was *swathing* the body, to support mechanically the tender muscles till they should acquire sufficient strength to support the body. But among savages this latter process is either wholly neglected, or done very slightly: and the less it is done, the better for the infant; as this kind of unnatural *compression* greatly impedes the *circulation* of the blood, the *pulsation* of the heart, and the due inflation of the lungs; respiration, in many cases, being rendered oppressive by the tightness of these bandages.

Verse 5. *Thou wast cast out in the open field*] This is an allusion to the custom of some heathen and barbarous nations, who exposed those children in the open fields to be devoured by wild beasts who had any kind of deformity, or whom they could not support.

Verse 6. *I said—Live*] I received the exposed child from the death that awaited it, while in such a state as rendered it at once an object of horror, and also of compassion.

——————Modo primos
Edere vagitus, et adhuc a matre rubentem.

Verse 8. *Was the time of love*] Thou wast marriageable.

I spread my skirt over thee] I *espoused* thee. This was one of their initiatory marriage ceremonies. See Ruth iii. 9.

I—entered into a covenant with thee] Married thee. *Espousing* preceded *marriage*.

Verse 10. *I clothed thee also with broidered work*] Cloth on which various *figures*, in various *colours*, were wrought by the needle.

With badgers' skin] See Exod. xxv. 5. The same kind of skin with which the tabernacle was covered.

Fine linen] שש *beshesh, with cotton.* I have seen cloth of this kind enveloping the finest mummies.

I covered thee with silk.] משי *meshi.* Very probably the produce of the silk-worm.

Verse 12. *I put a jewel on thy forehead*] על אפך *al appech*, upon thy *nose*. This is one of the most common ornaments among ladies in the east. European translators, not knowing what to make of *a ring in the nose*, have rendered it, *a jewel on thy forehead* or *mouth*, (though they have sometimes a piece of *gold* or *jewel* fastened to the centre of their *forehead.*) I have already spoken of this Asiatic custom, so often referred to in the sacred writings: see Gen. xxiv. 22, 42; Exod. xxxii. 2; Job xlii. 11; Prov. xi. 22; Isa. iii. 21; Hos. ii. 13.

Verse 13. *Thus wast thou decked, &c.*] The *Tar-*

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silver; and thy raiment *was of* fine linen, and silk, and broidered work; [r] thou didst eat fine flour, and honey, and oil: and thou wast exceeding [s] beautiful, and thou didst prosper into a kingdom.

14 And [t] thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 [u] But thou didst trust in thine own beauty, [v] and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 [w] And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images [x] of men, and didst commit whoredom with them,

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18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 [y] My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [z] a sweet savour: and *thus* it was, saith the Lord GOD.

20 [a] Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them [b] to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy

[r] Deut. xxxii. 13, 14. — [s] Psa. xlviii. 2. — [t] Lam. ii. 15. [u] See Deut. xxxii. 15; Jer. vii. 4; Mic. iii. 11. — [v] Isa. i. 21; lvii. 8; Jer. ii. 20; iii. 2, 6, 20; chap. xxiii. 3, 8, 11, 12; Hos. i. 2.

[w] 2 Kings xxiii. 7; chap. vii. 20; Hos. ii. 8. — [x] Heb. *of a male*. — [y] Hos. ii. 8. — [z] Heb. *a savour of rest*. — [a] 2 Kings xvi. 3; Psa. cvi. 37, 38; Isa. lvii. 5; Jer. vii. 31; xxxii. 35; chap xx. 26; xxiii. 37. — [b] Heb. *to devour*.

gum understands all this of the *tabernacle service*, the *book of the law*, the *sacerdotal vestments*, &c.

Thou didst prosper into a kingdom.] Here the figure explains itself: by this *wretched infant*, the low estate of the Jewish nation in its *origin* is pointed out; by the *growing up of this child into woman's estate*, the increase and multiplication of the people; by her being *decked out and ornamented*, her tabernacle service, and religious ordinances; by her *betrothing* and consequent *marriage*, the *covenant* which God made with the Jews; by her *fornication* and *adulteries*, their *apostasy* from God, and the establishment of *idolatrous worship*, with all its abominable rites; by her *fornication* and *whoredoms* with the *Egyptians* and *Assyrians*, the sinful alliances which the Jews made with those nations, and the incorporation of *their* idolatrous worship with that of Jehovah; by her *lovers being brought against her*, and *stripping her naked*, the delivery of the Jews into the hands of the Egyptians, Assyrians, and Chaldeans, who stripped them of all their excellencies, and at last carried them into captivity.

This is the *key* to the whole of this long chapter of metaphors; and the reader will do well to forget the *figures*, and look at the *facts*. The *language* and *figures* may in many places appear to us exceptionable: but these are quite in conformity to those *times* and *places*, and to every reader and hearer would appear perfectly appropriate, nor would engender either a thought or passion of an irregular or improper kind. *Custom* sanctions the *mode*, and prevents the *abuse*. Among *naked savages* irregular passions and propensities are not known to predominate above those in civilized life. And why? Because such sights are *customary*, and therefore in themselves innocent. And the same may be said of the *language* by which such states and circumstances of life are described. Had Ezekiel spoken in such language as would have been called *chaste* and *unexceptionable* among *us*, it would have appeared to his auditors as a *strange dialect*, and would have lost at least one half of its *power* and *effect*. Let this be the prophet's apology for the apparent indelicacy of his metaphors; and mine, for not entering into any particular discussion concerning them. See also on ver. 63.

Verse 15. *Thou didst trust in thine own beauty*] Riches, strength, alliances, &c.; never considering that all they possessed came from God; therefore *it was his comeliness which he had put upon them*. Witness their *original abject state*, and the degree of *eminence* to which they had arrived afterwards through the protecting power of God.

Verse 17. *And madest to thyself images of men*] צלמי זכר *tsalmey zachar, male images*. *Priapi* are here meant, which were carried about in the ceremonies of Osiris, Bacchus, and Adonis; and were something like the *lingam* among the Hindoos. *Herodotus*, lib. ii, c. 48, 49, gives us an account of these *male images*: Πηχυαια αγαλματα νευροσπαστα, τα περιφορεουσι κατα κωμας ται γυναικες, νευον το αιδοιον, ου πολλῳ τεω ελασσον εον του αλλου σωματος. This was done at the worship of Bacchus in Egypt: and they who wish to see more may consult *Herodotus* as above. In this *phallic* worship the *women* were principally concerned.

Verse 18. *Hast set mine oil and mine incense before them.*] It appears that they had made use of the holy vestments, and the different kinds of offerings which belonged to the Lord, to honour their idols.

Verse 21. *To cause them to pass through* the fire]

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whoredoms thou hast not remembered the days of thy [c] youth, [d] when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (wo, wo unto thee! saith the Lord GOD;)

24 *That* [e] thou hast also built unto thee an [f] eminent place, and [g] hast made thee a high place in every street.

25 Thou hast built thy high place [h] at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with [i] the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, [k] the [l] daughters of the Philistines, which are ashamed of thy lewd way.

28 [m] Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan [n] unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

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31 [o] In that [p] thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as a harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but [q] thou givest thy gifts to all thy lovers, and [r] hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by [s] the blood of thy children, which thou didst give unto them;

37 Behold, therefore [t] I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

[c] Jer. ii. 2; ver. 43, 60; Hos. xi. 1.——[d] Ver. 4, 5, 6.
[e] Ver. 31.——[f] Or, *brothel house*.——[g] Isa. lvii. 5, 7; Jer. ii. 20; iii. 2.——[h] Prov. ix. 14.——[i] Chap. viii. 10, 14; xx. 7, 8; xxiii. 19, 20, 21.——[k] 2 Chron. xxviii. 18, 19; ver. 57.——[l] Or, *cities*.

[m] 2 Kings xvi. 7, 10; 2 Chron. xxviii. 23; Jer. ii. 18, 36
[n] Chap. xxiii. 11, &c.——[o] Or, *in thy daughters* is *thine*, &c.
[p] Ver. 24, 39.——[q] Isa. xxx. 3; Hos. viii. 9.——[r] Heb. *bribest*
[s] Ver. 20; Jer. ii. 34.——[t] Jer. xiii. 22, 26; Lam. i. 8; chap xxiii. 9, 10, 22, 29; Hos. ii. 10; viii. 10; Nah. iii. 5.

Bp. *Newcome* quotes a very apposite passage from *Dionysius Halicarnass.* Ant. Rom. lib. i., s. 88, p. 72, and marg. p. 75, Edit. Hudson: Μετα δε τουτο, πυρκαΐας προ των σκηνων γενεσθαι κελευσας, εξαγει τον λεων τας φλογας υπερβρωσκοντα, της δσιωσεως των μιασματων ἑνεκα. "And after this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions." This example shows that we are not always to take passing through the fire for being entirely consumed by it. Among the Israelites this appears to have been used as a rite of consecration.

Verse 24. *Thou hast also built unto thee an eminent place*] גב *gab*, a *stew* or *brothel*; Vulg. *lupanar*; Septuag. οικημα πορνικον. So my old MS. Bible, a bordel house. "Thou hast builded thy stewes and bordell houses in every place."—*Coverdale's* Bible, 1535. *Bordel* is an *Italian* word: how it got so early into our language I know not. Our modern word *brothel* is a corruption of it. *Diodati* translates, Tu hai edificato un bordello, "Thou hast built a brothel." Houses of this kind were of a very ancient date.

Verse 26. *Great of flesh*] The most extensive idolaters. Bene vasatis—longa mensura incognita nervi.—Juv. *Sat.* ix. 34. This is the allusion.

Verse 27. *Have diminished thine ordinary*] חקך *chukkeech* means here the household provision made for a wife—food, clothing, and money.

Verse 36. *Thy filthiness was poured out*] נחשתך *nechushteech*. As this word signifies a sort of *metal* (brass,) it is generally supposed to mean *money*. They had given *money* literally to these heathen nations to procure their friendship and assistance; but the word also means *verdigris*, the *poisonous rust of copper* or *brass*. It is properly translated in our version *filthiness, poisonous filth*. Does it not refer to that *vene-*

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38 And I will judge thee, [u] as [v] women that break wedlock and [w] shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down [x] thine eminent place, and shall break down thy high places: [y] they shall strip thee also of thy clothes, and shall take [z] thy fair jewels, and leave thee naked and bare.

40 [a] They shall also bring up a company against thee, [b] and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall [c] burn thine houses with fire, and [d] execute judgments upon thee in the sight of many women: and I will cause thee to [e] cease from playing the harlot, and thou also shalt give no hire any more.

42 So [f] will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because [g] thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore, [h] I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

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45 Thou *art* thy mother's daughter, that loathed her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: [i] your mother *was* a Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and [k] thy [l] younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but [m] as *if that were* a very little *thing*, [n] thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, [o] Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, [p] fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and [q] committed abomination before me: therefore [r] I took them away, as I saw *good.*

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abo-

[u] Heb. *with judgments of.*——[v] Lev. xx. 10; Deut. xxii. 22; chap. xxiii. 45.——[w] Gen. ix. 6; Exod. xxi. 12; see ver. 20, 36.
[x] Ver. 24, 31.——[y] Chap. xxiii. 26; Hos. ii. 3.——[z] Heb. *instruments of thine ornament.*——[a] Chap. xxiii. 10, 47.——[b] John viii. 5, 7.——[c] Deut. xiii. 16; 2 Kings xxv. 9; Jer. xxxix. 8; lii. 13.
[d] Chap. v. 8; xxiii. 10, 48.——[e] Chap. xxiii. 27.

[f] Chap. v. 13.——[g] Ver. 22; Psa. lxxviii. 42.——[h] Chap. ix. 10, 11, 21; xxii. 31.——[i] Ver. 3.——[k] Deut. xxxii. 32; Isa. i. 10.
[l] Heb. *lesser than thou.*——[m] Or, *that was loathed as a small* thing.
[n] 2 Kings xxi. 9; chap. v. 6, 7; ver. 48, 51.——[o] Matt. x. 15; xi. 24.——[p] Gen. xiii. 10.——[q] Gen. xiii. 13; xviii. 30; xix. 5.
[r] Gen. xix. 24.

real virus which is engendered by promiscuous connexions!

Verse 39. *They shall strip thee also of thy clothes—thy fair jewels*] Alluding to a lot common enough to prostitutes, their maintainers in the end stripping them of all they had given them.

Verse 42. *I will be quiet, and will be no more angry.*] I will completely abandon thee; have nothing more to do with thee; think no more of thee. When God in judgment ceases to reprehend, this is the severest judgment.

Verse 43. *Thou hast not remembered the days of thy youth*] Thy former low beginning, when God made thee a people, who wast no people. He who maintains not a proper recollection of past mercies is not likely to abide steadfast in the faith. Ingratitude to God is the commencement, if not the parent, of many crimes.

Verse 44. *As is the mother, so is her daughter.*] כאמה בתה *keimmah bittah*, "As the mother, her daughter." As is the *cause*, so is the *effect*. As is the *breeding*, so is the *practice*. A *silken purse* cannot be made out of a *swine's ear*. What is bred in the *bone* seldom comes out of the *flesh*. All such proverbs show the necessity of early holy *precepts*, supported by suitable *example*.

Verse 46. *Thine elder sister is Samaria, she and her daughters that dwell at thy left*] It is supposed that the prophet by *Sodom* in this place means the Israelites that dwelt beyond Jordan, in the land of the *Moabites* and *Ammonites*; or rather of the *Moabites* and *Ammonites* themselves. Literally, Sodom could not be called the *younger sister* of Jerusalem, as it existed before Jerusalem had a name. In looking *east* from Jerusalem, Samaria was on the *left*, and Sodom on the *right hand*; that is, the *first* was on the *north*, the *second* on the *south* of Jerusalem.

Verse 49. *This was the iniquity of thy sister Sodom*] If we are to take this place literally, *Sodom* was guilty of other crimes besides that for which she appears to have been especially punished; in addition to her unnatural crime, she is charged with *pride*, *luxury*, *idle-*

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minations more than they, and [a] hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 [t] When I shall bring again their captivity, [u] the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them.

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art [v] a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not [w] mentioned by thy mouth in the day of thy [x] pride,

57 Before thy wickedness was discovered, as at the time of *thy* [y] reproach of the daughters of [z] Syria, and all *that are* round about her, [a] the daughters of the Philistines, which [b] despise thee round about.

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58 [c] Thou hast [d] borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast [e] despised [f] the oath in breaking the covenant.

60 Nevertheless I will [g] remember my covenant with thee in the days of thy youth, and I will establish unto thee [h] an everlasting covenant.

61 Then [i] thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for [k] daughters, [l] but not by thy covenant.

62 [m] And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest [n] remember, and be confounded, [o] and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

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[a] Jer. iii. 11; Matt. xii. 41, 42.——[t] See Isa. i. 9; ver. 60, 61.——[u] Jer. xx. 16.——[v] Chap. xiv. 22, 23.——[w] Heb. *for a report*, or *hearing*.——[x] Heb. *prides*, or *excellencies*.——[y] 2 Kings xvi. 5; 2 Chron. xxviii. 18; Isa. vii. 1; xiv. 28.——[z] Heb. *Aram*.——[a] Ver. 27.——[b] Or, *spoil*.

[c] Chap. xxiii. 49.——[d] Heb. *borne them*.——[e] Chap. xvii. 13, 16.——[f] Deut. xxix. 12, 14.——[g] Psa. cvi. 45.——[h] Jer. xxxii. 40; l. 5.——[i] Chap. xx. 43; xxxvi. 31.——[k] Isa. liv. 1; lx. 4; Gal. iv. 26, &c.——[l] Jer. xxxi. 31, &c.——[m] Hos. ii. 19, 20.——[n] Ver. 61.——[o] Rom. iii. 19.

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ness, and *uncharitableness*; and these were sufficient to sink any city to the bottomless pit.

Verse 52. *They are more righteous than thou*] תצדקנה מכך *tetsuddaknah mimmech*, "They shall be justified more than thou." They are less guilty in the sight of God, for their crimes were not accompanied with so many *aggravations*. This phrase casts light on Luke xviii. 14: "This man went down to his house justified rather than the other." Less blame in the sight of God was attached to him. He always had fewer advantages, and now he was a true *penitent*; while the other was boasting of what he *had done*, and what he had *not done*.

Verse 60. *I will remember my covenant*] That is, the covenant I made with Abraham *in the day of thy youth*, when in *him* thou didst *begin* to be a nation.

Verse 61. *Thy sisters, thine elder and thy younger*] The *Gentiles*, who were *before* the Jews were called, and *after* the Jews were cast off, are here termed the *elder* and *younger sister*. These were to be given to Jerusalem for *daughters*; the latter should be converted to God by the ministry of men who should spring out of the Jewish Church. The *former*, who were *patriarchs*, &c., profited by the *Lamb who was slain from the foundation of the world*. Among the latter the Gospel was preached, first by *Christ* and his *apostles*, and since by persons raised up from among themselves.

But not by thy covenant.] This was the *ancient covenant*, the conditions of which they *broke*, and the blessings of which they *forfeited*; but by that *new covenant*, or the *renewal* to the Gentiles of that *covenant* that was made *originally* with Abraham while he was a *Gentile*, promising that in *his seed all the nations of the earth should be blessed*; that *covenant* which respected the incarnation of Christ, and was ratified by the blood of his cross.

Verse 63. *When I am pacified toward thee*] This intimates that the Jews shall certainly share in the blessings of the Gospel covenant, and that they shall be restored to the favour and image of God. And *when* shall this be? Whenever *they* please. They might have enjoyed them *eighteen hundred* years ago; but they would not come, though *all things were then ready*. They may enjoy them *now*; but they still *choose* to shut their eyes against the light, and contradict and blaspheme. As they do *not turn to the Lord*, the *veil* still continues on their hearts. Let their *elder brethren* pray for them.

For a *key* to the principal metaphors in this chapter, the reader is referred to the note on the *thirteenth* verse, which, if he regard not, he will neither do justice to himself nor to the prophet. The whole chapter is a tissue of invective; sharp, cutting, and confounding; every where well sustained, in every respect richly merited; and in no case leaving any room to the delinquent for justification or response.

CHAPTER XVII.

This chapter begins with a new allegory or parable, 1–10; *to which an explanation is immediately subjoined,* 11–21. *In the remaining verses the prophet, by a beautiful metaphor, makes an easy and natural transition to the Messiah, and predicts the security, increasing prosperity, and ultimate universality of his kingdom,* 22–24. *From the beauty of its images, the elegance of its composition, the perspicuity of its language, the rich variety of its matter, and the easy transition from one part of the subject to another, this chapter forms one of the most beautiful and perfect pieces of its kind that can possibly be conceived in so small a compass; and then the unexpected change from objects that presented nothing to the view but gloom and horror, to a prospect of ineffable glory and beauty, has a most happy effect. Every lowering cloud is dispelled, and the fields again smile in the beams of midday. The traveller, who this moment trembled as he looked around for shelter, now proceeds on his way rejoicing.*

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AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; [a] A great eagle with great wings, long-winged, full of feathers, which had [b] divers colours, came unto Lebanon, and [c] took the highest branch of the cedar;

4 He cropped off the top of his young twigs, and carried it into a land of traffic: he set it in a city of merchants.

5 He took also of the seed of the land, and [d] planted it in [e] a fruitful field; he placed *it* by great waters, *and* set it [f] *as* a willow tree.

6 And it grew, and became a spreading vine [g] of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with

[a] See ver. 12, &c.——[b] Heb. *embroidering.*——[c] 2 Kings xxiv. 12.

[d] Heb. *put it in a field of seed.*——[e] Deut. viii. 7, 8, 9.——[f] Isa. xliv. 4.——[g] Ver. 14.

NOTES ON CHAP. XVII.

Verse 2. *Son of man, put forth a riddle*] Riddle, ꝼæðꝼel or ꝼæðelꝼ, Anglo-Saxon, from aꝼeaðan, to *divine;* a thing that must be curiously *investigated* and *sifted*, to find out the meaning; and hence, *riddle*, a sort of coarse sieve to clean corn, to separate coarse chaff and straws from the pure grain. An instrument formerly used for *divination*. This is not far removed from the Hebrew חידה *chidah*, from חד *chad*, to *penetrate;* not that which *penetrates the mind*, but which *we* must *penetrate* to find out the sense.

Verse 3. *A great eagle*] Nebuchadnezzar. See Jer. xlviii. 40; xlix. 22; Dan. vii. 4. And see here, ver. 12, where it is so applied.

Great wings] Extensive empire.

Long-winged] Rapid in his conquests.

Full of feathers] Having multitudes of subjects.

Divers colours] People of various nations.

Came unto Lebanon] Came against Judea.

The highest branch] King Jehoiachin he took captive to Babylon.

The cedar] The Jewish state and king.

Verse 4. *The top of his young twigs*] The princes of Judah.

A land of traffic] Chaldea.

A city of merchants] Babylon; for which this city was the most celebrated of all the cities of the east. Its situation procured it innumerable advantages; its two rivers, the *Tigris* and *Euphrates*, and the *Persian Gulf*, gave it communication with the richest and the most distant nations.

Verse 5. *The seed of the land*] Zedekiah, brother of Jehoiachin.

Planted it in a fruitful field] Made him king of Judea in place of his brother.

Placed it by great waters] Put him under the protection of Babylon, situated on the confluence of the *Tigris* and *Euphrates*.

And *set it* as *a willow tree*] Made him *dependent* on this city of great waters, as the *willow* is on humidity.

Verse 6. *A spreading vine of low stature*] The Jewish state having then no height of dominion, it must abide under the wings or branches of the Chaldean king.

Whose branches turned toward him, and the roots —under him] Zedekiah was wholly dependent on Nebuchadnezzar, both for his elevation to the throne, and his support on it.

Verse 7. *Another great eagle*] Pharaoh-hophra, or Apries, king of Egypt.

With great wings] Extensive dominion.

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great wings and many feathers: and, behold, [h] this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good [i] soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? [k] shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [l] shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 Moreover the word of the LORD came unto me, saying,

12 Say now to [m] the rebellious house, Know ye not what these *things mean?* tell *them*, Behold, [n] the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 [o] And hath taken of the king's seed, and made a covenant with him, [p] and hath [q] taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be [r] base, that it might not lift itself up, [s] *but* that by keeping of his covenant it might stand.

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15 But [t] he rebelled against him in sending his ambassadors into Egypt, [u] that they might give him horses and much people. [v] Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely [w] in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 [x] Neither shall Pharaoh with *his* mighty army and great company make for him in the war, [y] by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had [z] given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will [a] spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and [b] will plead with him there for his trespass that he hath trespassed against me.

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[h] Ver. 15.——[i] Heb. *field*.——[k] 2 Kings xxv. 7.——[l] Chap. xix. 12; Hos. xiii. 15.——[m] Chap. ii. 5; xii. 9.——[n] Ver. 3; 2 Kings xxiv. 11-16.——[o] 2 Kings xxiv. 17.——[p] 2 Chron. xxxvi. 13.——[q] Heb. *brought him to an oath*.——[r] Ver. 6; chap. xxix. 14.——[s] Heb. *to keep his covenant, to stand to it*.

[t] 2 Kings xxiv. 20; 2 Chron. xxxvi. 13.——[u] Deut. xvii. 16; Isa. xxxi. 1, 3; xxxvi. 6, 9.——[v] Ver. 9.——[w] Jer. xxxii. 5; xxxiv. 3; lii. 11; chap. xii. 13.——[x] Jer. xxxvii. 7.——[y] Jer. lii. 4; chap. iv. 2.——[z] 1 Chron. xxix. 24; Lam. v. 6.——[a] Chap. xii. 13; xxxii. 3.——[b] Chap. xx. 36.

And many feathers] Numerous subjects.

Did bend her roots] Looked to him for support in her intended rebellion against Nebuchadnezzar.

Verse 8. *It was planted in a good soil*] Though he depended on Babylon, he lived and reigned as Nebuchadnezzar's vicegerent in the land of Judea.

Verse 9. *Shall it prosper?*] Shall Zedekiah succeed in casting off the yoke of the king of Babylon, to whom he had *sworn* fealty?

Shall he not pull up the roots] Nebuchadnezzar will come and dethrone him.

And cut off the fruit] The children of Zedekiah.

The leaves] All the nobles; all shall perish with Zedekiah.

Verse 10. *Shall—utterly wither*] The *regal* government shall be no more restored. Zedekiah shall be the *last king*, and the monarchy shall finally terminate with him.

Verse 12. *Know ye not what these* things mean?] They are explained in this and the following verses.

Verse 14. *That the kingdom might be base*] Have no political *consequence*; and at last sink into a *miserable government* under Gedaliah.

Verse 15. *Sending his ambassadors into Egypt*] Zedekiah must have sent his ambassadors into Egypt, between the *sixth* month of his *sixth* year, and the *fifth* month of his *seventh* year. Compare chap. viii. 1, with chap. xx. 1.—See *Newcome*.

Verse 16. *In the midst of Babylon he shall die.*] His eyes were put out; he was carried to Babylon, and never returned.

Verse 18. *Seeing he despised the oath*] This God particularly resents. He had bound himself by oath, in the presence of Jehovah, to be faithful to the covenant that he made with Nebuchadnezzar, and he took the first opportunity to break it; therefore he shall not escape.

Verse 20. *I will spread my net upon him*] See the note on chap. xii. 13.

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21 And [c] all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

22 Thus saith the Lord GOD; I will also take of the highest [d] branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs [e] a tender one, and will [f] plant *it* upon a high mountain and eminent:

23 [g] In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and [h] under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

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24 And all the trees of the field shall know that I the LORD [i] have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: [k] I the LORD have spoken and have done *it*.

[c] Chap. xii. 14.——[d] Isa. xi. 1; Jer. xxiii. 5; Zech. iii. 8. [e] Isa. liii. 2.——[f] Psa. ii. 6.

[g] Isa. ii. 2, 3; chap. xx. 40; Mic. iv. 1.——[h] See chap. xxxi. 6, Dan. iv. 12.——[i] Luke i. 52.——[k] Chap. xxii. 14; xxiv. 14.

Verse 21. *All his fugitives*] All who attempted to escape with him, and all that ran to Egypt, &c., shall fall by the sword.

Verse 22. *I will also take of the highest branch of the high cedar*] I will raise up *another monarchy*, which shall come in the *line of David*, namely, the *Messiah;* who shall appear as a *tender plant*, as to his incarnation; but he shall be *high and eminent;* his Church, the royal city, the highest and purest ever seen on the face of the earth.

Verse 23. *In the mountain of the height of Israel*] He shall make his appearance at the *temple*, and found his Church at *Jerusalem*.

Shall bring forth boughs] Apostles, evangelists, and their successors in the Gospel ministry.

And bear fruit] Multitudes of souls shall be converted by their preaching.

And under it shall dwell all fowl of every wing] All the nations of the earth shall receive his Gospel.

In the shadow of the branches thereof shall they dwell.] Trust in him alone for salvation, and be saved in their trusting.

Verse 24. *All the trees of the field shall know*] All the people of Israel and of Chaldea.

I the Lord have brought down the high tree] Have dethroned Jehoiachin.

Have exalted the low tree] Put Zedekiah, brother of Jehoiachin, in his place.

Have dried up the green tree] Zedekiah, who had numerous children, but who were all slain before his eyes at Riblah.

And have made the dry tree to flourish] Have raised up a rod out of the stem of Jesse, the family of David being then apparently dried up and extinct. This was the promised Messiah, of the increase and government of whose kingdom and peace there shall be no end; upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice, from henceforth, even for ever. THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS.

The *high* and *green tree*, says *Newcome*, refers to Nebuchadnezzar; the *low* and the *dry tree*, to the Jews.

CHAPTER XVIII.

The Jews, in Ezekiel's time, complained of God's dealing hardly with them in punishing them for the sins of their forefathers, 1, 2; *their* temporal *calamities having been long threatened as the consequence of the national guilt*, (Jer. xv. 4, &c.:) *and, from the general complexion of this chapter, it appears that the Jews so interpreted the second commandment of the Decalogue and other passages of like import, as if the sins of the forefathers were visited upon the children, independently of the moral conduct of the latter, not only in this world, but in that which is to come. To remove every foundation for such an unworthy idea of the Divine government, God assures them, with an oath, that he had no respect of persons*, 3, 4; *strongly intimating that the great mysteries in Providence, (mysterious only on account of the limited capacity of man,) are results of the most impartial administration of justice; and that this would be particularly manifested in the rewards and punishments of another life; when every ligament that at present connects societies and nations together shall be dissolved, and each person receive according to his work, and bear his own burden. This is illustrated by a variety of examples: such as that of a just or righteous man*, 5–9; *his wicked son*, 10–13; *and again the just son of this wicked person*, 14–20. *Then a wicked man repenting, and finding mercy, whose former wickedness shall be no impediment to his salvation*, 21–23; *and a righteous man revolting, and dying in his sins, whose former righteousness shall be of no avail*, 24. *The conduct of the Divine Providence is then vindicated*, 25–29; *and all persons, without any exception, most earnestly exhorted to repentance*, 30, 31; *because the Lord hath no pleasure in the death of the sinner*, 32. *As the whole of this chapter is taken up with the illustration of a doctrine nearly connected*

with the comfort of man, and the honour of the Divine government, the prophet, with great propriety, lays aside his usual mode of figure and allegory, and treats his subject with the utmost plainness and perspicuity.

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THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The [a] fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: [b] the soul that sinneth, it shall die.

5 But if a man be just, and do [c] that which is lawful and right,

6 [d] *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath [e] defiled his neighbour's wife, neither hath come near to a [f] menstruous woman,

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7 And hath not [g] oppressed any, *but* hath restored to the debtor his [h] pledge, hath spoiled none by violence, hath [i] given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon [k] usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, [l] hath executed true judgment between man and man,

[a] Jer. xxxi. 29; Lam. v. 7.——[b] Ver. 20; Rom. vi. 23.——[c] Heb. *judgment and justice.*——[d] Chap. xxii. 9.——[e] Lev. xviii. 20; xx. 10.——[f] Lev. xviii. 19; xx. 18.——[g] Exod. xxii. 21; Lev. xix. 15; xxv. 14.

[h] Exod. xxii. 26; Deut. xxiv. 12, 13.——[i] Deut. xv. 7, 8; Isa. lviii. 7; Matt. xxv. 35, 36.——[k] Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19; Neh. v. 7; Psa. xv. 5.——[l] Deut. i. 16; Zech. viii. 16.

NOTES ON CHAP. XVIII.

Verse 2. *The fathers have eaten sour grapes, and the children's teeth are set on edge?*] We have seen this proverb already, Jer. xxxi. 29, &c., and have considered its general meaning. But the subject is here proposed in greater detail, with a variety of circumstances, to adapt it to all those cases to which it should apply. It refers simply to these questions: How far can the moral evil of the parent be extended to his offspring? And, Are the faults and evil propensities of the parents, not only transferred to the children, but punished in them? Do parents transfer their evil nature, and are their children punished for their offences?

Verse 3. *As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.*] I will now, by this present declaration, settle this question for ever. And hence God has *sworn* to what follows. After this, who will dare to doubt the judgment pronounced?

Verse 4. *All souls are mine*] Equally so; I am the Father of the spirits of all flesh, and shall deal *impartially* with the whole.

The soul that sinneth, it shall die.] None shall *die* for *another's crimes*; none shall be saved by *another's righteousness*. Here is the *general* judgment relative to the *righteousness* and *unrighteousness* of men, and the *influence* of one *man's state* on *that of another*; particularly in respect to their moral *conduct*.

Verse 5. *If a man be just, and do that which is lawful and right*] If he be *just* or *holy* within, and do what is according to *law* and *equity*. What is meant by this, is immediately specified.

Verse 6. 1. *Hath not eaten upon the mountains*] Idolatrous worship was generally performed on *mountains* and *hills*; and those who offered sacrifices *feasted* the sacrifice, and thus held *communion* with the idol.

2. *Neither hath lifted up his eyes to the idols*] Has paid them no religious adoration; has trusted in them for nothing, and has not made prayer nor supplication before them.

3. *Neither hath defiled his neighbour's wife*] Has had no adulterous connexion with any woman; to which idolatrous feasts and worship particularly led.

4. *Neither hath come nigh to a menstruous woman*] Has abstained from the use of the marriage-bed during the periodical indisposition of his wife. This was absolutely forbidden by the law; and both the man and the woman who disobeyed the command were to be put to death, Lev. xx. 18. For which *Calmet* gives this reason: "It has been believed, and experience confirms it, that the children conceived at such times are either leprous, or monsters, or deformed by their diminutiveness, or by the disproportion of their members." There are other reasons for this law, should those of the learned commentator be found invalid.

Verse 7. 5. *Hath not oppressed any*] Has not used his power or influence to oppress, pain, or injure another.

6. *Hath restored to the debtor his pledge*] Has carefully surrendered the pawn or pledge when its owner came to *redeem* it. As the *pledge* is generally of *more worth* than that for which it is pledged, an unprincipled man will make some pretence to keep it; which is highly abominable in the sight of God.

7. *Hath spoiled none by violence*] Either by robbery or personal insult. For a man may be spoiled both ways.

8. *Hath given his bread to the hungry*] Has been kind-hearted and charitable; especially to them that are in the deepest want.

9. *Hath covered the naked with a garment*] Has divided both his *bread* and his *clothing* with the necessitous. These are two branches of the same root.

Verse 8. 10. *Hath not given forth upon usury*] בנשך לא יתן *beneshech lo yitten.* נשך *nasach* signifies

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9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely [m] live, saith the Lord GOD.

10 If he beget a son *that is* a [n] robber, [o] a shedder of blood, and [p] *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath [q] committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; [r] his [s] blood shall be upon him.

14 Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 [t] *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

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16 Neither hath oppressed any, [u] hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even [v] he shall die in his iniquity.

19 Yet say ye, Why? [w] doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 [x] The soul that sinneth, it shall die. [y] The son shall not bear the iniquity of the father, neither shall the father bear the iniquity

[m] Chap. xx. 11; Amos v. 4.——[n] Or, *breaker up of a house.* [o] Gen. ix. 6; Exod. xxi. 12; Num. xxxv. 31.——[p] Or, *that doeth to his brother besides any of these.*——[q] Chap. viii. 6, 17.——[r] Lev. xx. 9, 11, 12, 13, 16, 27; chap. iii. 18; xxxiii. 4; Acts xviii. 6. [s] Heb. *bloods.*

[t] Ver. 6, &c.——[u] Heb. *hath not pledged the pledge,* or *taken to pledge.*——[v] Chap. iii. 18.——[w] Exod. xx. 5; Deut. v. 9; 2 Kings xxiii. 26; xxiv. 3, 4.——[x] Ver. 4.——[y] Deut. xxiv. 16; 2 Kings xiv. 6; 2 Chronicles xxv. 4; Jeremiah xxxi. 29, 30.

to *bite*; *usury* is properly so termed, because it *bites* into and *devours* the *principal*. Usury signifies, with us, exacting *unlawful interest* for money; and taking the *advantage* of a man's necessities to advance him cash on *exorbitant profit*. This *bites* the *receiver* in his *property*, and the *lender* in his *salvation*.

11. *Neither hath taken any increase*] In lending has not required more than was *lent*; and has not taken that product of the cash *lent*, which was more than the *value* for its *use*. This may be a part of the *tenth* article.

12. *That hath withdrawn his hand from iniquity*] Never *associates* with those who act contrary to *justice* and *equity*; his hand or influence being never found among *evil workers*.

13. *Hath executed true judgment between man and man*] Being neither swayed by *prejudice*, *fear*, nor *favour*.

These *thirteen points* concern his *social* and *civil* relations.

Verse 9. *Hath walked in my statutes*] Not only acknowledging them to be right, but acting according to them. Especially in every thing that relates to my worship, changing nothing, neglecting nothing.

And hath kept my judgments, to deal truly] Has attended to my Divine direction, both with respect to things *forbidden*, and things *commanded*. These concern men in their *religious* conduct.

He is *just*] צדיק הוא *tsaddik hu*. He is a *righteous* man; he has given to all *their due*; he has *abstained* from every appearance of evil, and done that which was *lawful* and *right* in the sight of God.

He shall surely live] He has *lived to* me, and he shall *live with* me.

Verse 10. *If he beget a son*] Who is the reverse of the above righteous character, according to the *thirteen articles* already specified and explained.

Verse 13. *Shall he then live?*] Because his father was a righteous man, shall the father's holiness be imputed to him? No!

He shall surely die; his blood shall be upon him.] He shall suffer for his own crimes.

Verse 14. *Now, lo, if he beget a son that seeth all his father's sins—and considereth*] Lays to heart the evil of his father's life, and the dreadful consequences of a life of rebellion against God.

And doeth not such like] Is quite a different man in moral *feeling* and *character*; and acts up to the *thirteen points* already laid down.

Verse 17. *He shall not die for the iniquity of his father*] He shall no more be affected by his father's *crimes*, than his father was *benefited* by his *grandfather's righteousness*.

Verse 20. *The soul that sinneth, it shall die.*] Hitherto we have had to do with the *simple cases* of the *righteous* and the *wicked*; of him who *lived and died a holy man*, and of him who *lived and died a wicked man*. But there are *two cases* behind: 1. That

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of the son: [z] the righteousness of the righteous shall be upon him, [a] and the wickedness of the wicked shall be upon him.

21 But [b] if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 [c] All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 [d] Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 But [e] when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? [f] All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

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25 Yet ye say, [g] The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 [h] When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, [i] when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he [k] considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 [l] Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 [m] Therefore I will judge you, O house of

[z] Isa. iii. 10, 11.——[a] Rom. ii. 9.——[b] Ver. 27; chap. xxxiii. 12, 19.——[c] Chap. xxxiii. 16.——[d] Ver. 32; chap. xxxiii. 11; 1 Tim. ii. 4; 2 Pet. iii. 9.

[e] Chap. iii. 20; xxxiii. 12, 13, 18.——[f] 2 Pet. ii. 20.——[g] Ver. 29; chap. xxxiii. 17, 20.——[h] Ver. 24.——[i] Ver. 21.——[k] Ver. 14. [l] Ver. 25.——[m] Chap. vii. 3; xxxiii. 20.

of the *wicked man*, who *repents* and *turns to God*. 2. That of the *righteous man*, who *backslides*, and *does not return to God* by repentance. On both these cases God decides thus:—

Verse 21. *But if the wicked will turn from all his sins*] And afterwards walk according to the character of the righteous already specified; shall he find mercy, and be for ever saved? YES.

Verse 22. *All his transgressions*] Shall be so completely forgiven by God's mercy, that they *shall not be even mentioned to him*; and if he live and die in this recovered state, he shall live with God to all eternity. And why? Hear the reason:—

Verse 23. *Have I any pleasure at all that the wicked should die?*] No! That is foreign to him whose name is love, and whose nature is mercy. On the contrary he "wills that he should return from his evil ways and live."

And if God can have *no pleasure* in the *death of the wicked*, he cannot have made a *decree* to abandon him to the evil of his nature, and then damn him for what he could not avoid: for as God can *do* nothing with which he is *not pleased*, so he can *decree* nothing with which he is *not pleased*. But he is "not pleased with the death of a sinner;" therefore he cannot have *made a decree* to bring him to this *death*.

Verse 24. *When the righteous turneth away from his righteousness*] Here is the *second* case. Can a man who was once holy and pure, fall away so as to perish everlastingly? YES. For God says, "If he turn away from his righteousness;" not his *self-righteousness*, the gloss of theologians: for God never speaks of turning away from *that*, for, in his eyes, that is a *nonentity*. There is no righteousness or holiness but what himself infuses into the soul of man, and as to *self-righteousness*, i. e., a man's *supposing* himself to be *righteous* when he has not the *life of God* in his soul, it is the delusion of a dark and hardened heart; therefore it is the *real righteous principle* and *righteous practice* that God speaks of here. And he tells us, that a man may so "turn away from this," and so "commit iniquity," and "act as the wicked man," that *his righteousness shall be no more mentioned* to his account, than the *sins* of the *penitent backslider* should be *mentioned* to his condemnation; and "in the sin that he," this once righteous man, "hath sinned, and in the trespass that he hath trespassed, in them shall he die." O, how awful a termination of a life once distinguished for righteousness and true holiness! So then, God himself informs us that a *righteous man* may not only *fall foully*, but *fall finally*. But to such righteous persons the devil will ever preach, "Ye shall not surely die; ye shall be as God." Touch, taste, and handle; ye cannot ultimately fall. Thus we find, by the manner of treating these *two cases*, that *God's way is equal*, ver. 25; just, merciful, and impartial. And to prove this, he sums up his conduct in the above cases, in the following verses, 26, 27, 28, 29. And then, that the "wicked may not die in his sins," and that the "backslider may return and find mercy," he thus exhorts:—

Verse 30. *Repent, and turn* yourselves *from all your transgressions*] There is still life; still a God that has *no pleasure* in the death of a sinner, one who is ever ready to give his Holy Spirit to all them that ask him; therefore "repent and turn, so iniquity shall not be your ruin."

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Israel, every one according to his ways, saith the Lord GOD. [n] Repent, and turn [o] *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 [p] Cast away from you all your transgressions, whereby ye have transgressed; and make you a [q] new heart and a new spirit: for why will ye die, O house of Israel?

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32 For [r] I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [s] *yourselves*, and live ye.

[n] Matt. iii. 2; Rev. ii. 5.——[o] Or, others.——[p] Eph. iv. 22, 23.
[q] Jer. xxxii. 39; chap. xi. 19; xxxvi. 26.

[r] Lam. iii. 33; ver. 23; chap. xxxiii. 11; 2 Pet. iii. 9.——[s] Or, others.

Verse 31. *Cast away*] With a holy violence, dash away every transgression and incentive to it.

Make you a new heart] Call upon God for it, and he will give it: for as sure as you *earnestly call on God through Christ* to save you, so surely you shall be saved; and the *effect* will so speedily follow, that God is pleased to attribute that in some sort to *yourselves*, which is done by *his grace alone*; because ye earnestly *call* upon him for it, *come* in the right way to receive it, and are *determined* never to *rest* till you have it.

For why will ye die] Why should you go to *hell* while the kingdom of God is open to receive you? Why should you be the *devil's slaves*, when ye may be *Christ's freemen?* WHY WILL YE DIE? Every word is emphatic. *Why*—show God or man one *reason*. *Will*—obstinacy alone,—a determination not to be saved, or a *voluntary* listlessness about salvation,—can prevent you. *Ye*—children of so many mercies, fed and supported by a kind God all your life; *ye*, who are redeemed by the blood of Jesus Christ; *ye*, who have made many promises to give up yourselves to God; *ye*, who have been dedicated to the ever-blessed Trinity, and promised to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; *why will* YE *die? Die!*—what is this? A separation from God and the glory of his power for ever! *Die!*—forfeiting all the purposes for which your immortal souls were made! *Die*—to know what the *worm* is that *never dieth*, and what that *fire* is which is *never quenched!* Why will ye die?

Verse 32. *For I have no pleasure*] God repeats what he had so solemnly declared before. Can ye doubt his sincerity? his ability? his willingness? the efficacy of the blood of his covenant?

Wherefore turn yourselves, *and live ye.*] Reader, now give God thy heart.

Though every man comes into the world with a *fallen nature—a soul infected with sin*, yet no man is damned on that account. He who *refuses* that grace which *pardons sin* and *heals infected nature*, who permits the *evil principle* to break out into *transgression*, and *continues* and dies in his iniquity and sin, and will not come unto Christ that he may have life; he, and he only, goes to perdition. Nor will the righteousness of a parent or relation help his sinful soul: no man can have more grace than is necessary to *save himself*; and none can have that, who does not receive it *through Christ Jesus*. It is the mercy of God in Christ which renders the *salvation of a sinner possible*; and it is that mercy alone which can *heal* the *backslider*. The atoning blood *blots out all that is past*; the same blood *cleanses from all unrighteousness*. Who believes so as to *apply* for this redemption? Who properly thanks God for having provided such a Saviour?

CHAPTER XIX.

This chapter contains two beautiful examples of the parabolic kind of writing; the one lamenting the sad catastrophe of Jehoahaz and Jehoiakim, 1–9, and the other describing the desolation and captivity of the whole people, 10–14. In the first parable, the lioness is Jerusalem. The first of the young lions is Jehoahaz, deposed by the king of Egypt; and the second lion is Jehoiakim, whose rebellion drew on himself the vengeance of the king of Babylon. In the second parable the vine is the Jewish nation, which long prospered, its land being fertile, its princes powerful, and its people flourishing; but the judgments of God, in consequence of their guilt, had now destroyed a great part of the people, and doomed the rest to captivity.

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MOREOVER [a] take thou up a lamentation for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

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3 And she brought up one of

[a] Chap. xxvi. 17; xxvii. 2.

NOTES ON CHAP. XIX.

Verse 1. *Moreover take thou up a lamentation*] Declare what is the great subject of sorrow in Israel. Compose a funeral dirge. Show the melancholy fate of the kings who proceeded from Josiah. The prophet deplores the misfortune of *Jehoahaz* and *Jehoia-*

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her whelps: [b] it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of [c] Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she [d] took another of her whelps, *and* made him a young lion.

6 [e] And he went up and down among the lions, [f] he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew [g] their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 [h] Then the nations set against him on every side from the provinces, and spread their net over him: [i] he was taken in their pit.

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9 [k] And they put him in ward [l] in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon [m] the mountains of Israel.

10 Thy mother *is* [n] like a vine [o] in thy blood, planted by the waters: she was [p] fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her [q] stature was exalted among the thick branches, and she

[b] Ver. 6; 2 Kings xxiii. 31, 32. — [c] 2 Kings xxiii. 33; 2 Chron. xxxvi. 4; Jer. xxii. 11, 12. — [d] 2 Kings xxiii. 34. — [e] Jer. xxii. 13-17. — [f] Ver. 3. — [g] Or, *their widows.* — [h] 2 Kings xxiv. 2. [i] Ver. 4.

[k] 2 Chron. xxxvi. 6; Jer. xxii. 18. — [l] Or, *in hooks.* — [m] Ezek vi. 2. — [n] Chap. xvii. 6. — [o] Or, *in thy quietness, or in thy likeness.* — [p] Deut. viii. 7, 8, 9. — [q] So chap. xxxi. 3; Dan. iv. 11.

him, under the figure of *two lion whelps*, which were *taken by hunters*, and *confined in cages*. Next he shows the *desolation of Jerusalem* under *Zedekiah*, which he compares to a *beautiful vine* pulled up by the roots, withered, and at last burned. *Calmet* justly observes, that the style of this song is beautiful, and the allegory well supported throughout.

Verse 2. *What is thy mother? A lioness*] *Judea* may here be the *mother*; the *lioness*, Jerusalem. *Her lying down among lions*, her having confederacy with the neighbouring *kings*; for *lion* here means *king*.

Verse 3. *She brought up one of her whelps*] *Jehoahaz*, son of Josiah, whose father was conquered and slain by Pharaoh-necho, king of Egypt.

It learned to catch the prey] His reign was a reign of oppression and cruelty. He made his *subjects* his *prey*, and devoured their *substance*.

Verse 4. *The nations also heard of him*] The king of Egypt, whose subjects were of divers nations, marched against Jerusalem, took *Jehoahaz* prisoner, and brought him to Egypt. Thus—

He was taken in their pit] Here is an allusion to those *trap-pits* digged in forests, into which the wild beasts fall, when the huntsmen, surrounding a given portion of the forest, drive the beasts in; by degrees narrowing the inclosure, till the animals come to the place where the pits are, which, being lightly covered over with *branches* and *turf*, are not perceived, and the beasts tread on them and fall in. Jehoahaz reigned only *three* months before he was dethroned by the king of Egypt, against whom it is apparent some craft was used, here signified by the *pit*, into which he fell.

Verse 5. *When she saw that she had waited*] Being very weak, the Jews found that they could not resist with any *hope* of success; so the king of Egypt was permitted to do as he pleased.

She took another of her whelps] Jehoiakim.

And made him a young lion.] King of Judea.

Verse 6. *And he went up and down among the lions*] He became a perfect heathen, and made Judea as idolatrous as any of the surrounding nations. He reigned *eleven* years, a monster of iniquity, 2 Kings xxiii. 30, &c.

Verse 8. *The nations set against him*] The Chaldeans, Syrians, Moabites, and Ammonites, and the king of Babylon—king of many nations.

He was taken] The city was taken by Nebuchadnezzar; and Jehoiakim was taken prisoner, and sent in *chains* to *Babylon*.

Verse 9. *That his voice should no more be heard*] He continued in prison many years, till the reign of Evil-merodach, who set him at liberty, but never suffered him to return to the *mountains of Israel*. "The unhappy fate of these princes, mentioned ver. 4, 8, 9, is a just subject of lamentation."—*Newcome*.

Verse 10. *Thy mother* (Jerusalem) *is like a vine in thy blood*] Of this expression I know not what to make. Some think the meaning is, "A vine planted by the waters to produce the *blood of the grape*." See Dent. xxxii. 14. Others, for בדכך *bedamecha, in thy blood*, would read ברמון *berimmon, in* or *at a pomegranate*; like a vine planted by or beside a pomegranate-tree, by which it was to be supported. And so the *Septuagint* and *Arabic* appear to have read. *Calmet* reads כרכך *carmecha, thy vineyard*, instead of בדכך *bedamecha, in thy blood*. Here is no change but a ר *resh* for a ד *daleth*. This reading is supported by one of *Kennicott's* and one of *De Rossi's* MSS.: "Thy mother is like a vine in thy vineyard, planted by the waters." Though this is rather an unusual construction, yet it seems the best *emendation*. Of the textual reading no sense can be made. There is a corruption somewhere.

Full of branches] Many *princes*. See next verse.

Verse 11. *She had strong rods*] *Zedekiah*, and his many *sons*.

Her stature was exalted] Zedekiah grew *proud* of his numerous offspring and prosperity; and although he copied the example of *Jehoiakim*, yet he thought he might safely rebel against the king of Babylon.

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appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the [r] east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

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14 [s] And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. [t] This *is* a lamentation, and shall be for a lamentation.

[r] Chap. xvii. 10; Hos. xiii. 15.

[s] Judg. ix. 15; 2 Kings xxiv. 20; chap. xvii. 18.——[t] Lam. iv. 20.

Verse 12. *But she was plucked up in fury*] Jerusalem; taken after a violent and most destructive siege; Nebuchadnezzar being violently *enraged* against Zedekiah for breaking his oath to him.

She was cast down to the ground] Jerusalem was totally ruined, by being burned to the ground.

Her strong rods were broken] The *children* of Zedekiah were slain before his eyes, and after that his *own eyes pulled out*; and he was laden with chains, and carried into Babylon.

Verse 13. *And now she* is *planted in the wilderness*] In the land of *Chaldea*, whither the people have been carried captives: and which, compared with their own land, was to them a *dreary wilderness*.

Verse 14. *Fire is gone out*] A vindictive and murderous disposition has taken hold—

Of a rod of her branches] Ishmael, son of Nethaniah, who was of the blood-royal of Judah,—

Hath devoured her fruit] Hath assassinated *Gedaliah*, slain many people, and carried off others into the country of the Ammonites. But he was pursued by Jonathan, the son of Kareah, who slew many of his adherents, and delivered much of the people.

She hath no strong rod] None of the blood-royal of Judah left. And from that time not one of her own royal race ever sat upon the throne of Israel.

This is *a lamentation*] This is a most lamentable business.

And shall be for a lamentation.] These predictions shall be so punctually fulfilled, and the catastrophe shall be so complete, that it shall ever remain as a lamentation; as this state of Jerusalem shall never be restored. Even to the present day this, to a Jew, is a subject of mourning.

CHAPTER XX.

A deputation of the elders of Israel, as usual, in their distress, came to request Ezekiel to ask counsel of God, 1. In reply to this, God commands the prophet to put them in mind of their rebellion and idolatry: In Egypt, 2–9, in the wilderness, 10–27, and in Canaan, 28–32. Notwithstanding which the Lord most graciously promises to restore them to their own land, after they should be purged from their dross, 33–44. The five last verses of this chapter ought to begin the next, as they are connected with the subject of that chapter, being a prophecy against Jerusalem, which lay to the south of Chaldea, where the prophet then was, and which here and elsewhere is represented under the emblem of a forest doomed to be destroyed by fire, 45–49.

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AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* [a] certain of the elders of Israel came to inquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? *As* I live, saith the Lord GOD, [b] I will not be inquired of by you.

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4 Wilt thou [c] judge [d] them, son of man, wilt thou judge *them?* [e] cause them to know

[a] Chap. viii. 1; xiv. 1.——[b] Ver. 31; chap. xiv. 3.——[c] Or, *plead for them.*——[d] Chap. xxii. 2; xxiii. 36.——[e] Chap. xvi. 2.

NOTES ON CHAP. XX.

Verse 1. *In the seventh year*] Of the captivity of Jeconiah, (see chap. viii. 1,) and *the seventh of the reign* of Zedekiah.

The fifth month, *the tenth* day] That is, according to Abp. *Usher*, *Monday*, August 27, A. M. 3411.

Certain of the elders of Israel] What these came to inquire about is not known. They were doubtless hypocrites and deceivers, from the manner in which God commands the prophet to treat them. It seems to have been such a deputation of elders as those mentioned chap. viii. 1 and xiv. 1.

Verse 3. *I will not be inquired of by you.*] I will not hear you. I will have nothing to do with you.

Verse 4. *Wilt thou judge them*] If thou wilt *enter into any discussion with them*, show them *the abomination of their fathers*. The whole chapter is a consecutive history of the *unfaithfulness, ingratitude, re-*

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the abominations of their fathers:

5 And say unto them, Thus saith the Lord God; In the day when [f] I chose Israel, and [g] lifted up mine hand unto the seed of the house of Jacob, and made myself [h] known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, [i] I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, [k] to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, [l] which *is* the glory of all lands:

7 Then said I unto them, [m] Cast ye away every man [n] the abominations of his eyes, and defile not yourselves with [o] the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will [p] pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 [q] But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I [r] caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 [s] And I gave them my statutes, and [t] showed them my judgments, [u] which *if* a man do, he shall even live in them.

12 Moreover also I gave them my [v] sabbaths,

[f] Exod. vi. 7; Deut. vii. 6.——[g] Or. *sware*; and so ver. 6, &c.; Exod. vi. 8.——[h] Exod. iii. 8; iv. 31; Deut. iv. 34.——[i] Exod. xx. 2.——[k] Exod. iii. 8, 17; Deut. viii. 7, 8, 9; Jer. xxxii. 22. [l] Psa. xlviii. 2; ver. 15; Dan. viii. 9; xi. 16, 41; Zech. vii. 14. [m] Chap. xviii. 31.——[n] 2 Chron. xv. 8.——[o] Lev. xvii. 7; xviii. 3; Deut. xxix. 16, 17, 18; Josh. xxiv. 14.

[p] Chap. vii. 8; ver. 13, 21.——[q] See Exod. xxxii. 12; Num. xiv. 13, &c.; Deut. ix. 28; ver. 14, 22; chap. xxxvi. 21, 22. [r] Exod. xiii. 18.——[s] Deut. iv. 8; Neh. ix. 13, 14; Psa. cxlvii. 19, 20.——[t] Heb. *made them to know.*——[u] Lev. xviii. 5; ver. 13, 21; Rom. x. 5; Gal. iii. 12.——[v] Exod. xx. 8; xxxi. 13, &c.; xxxv. 2; Deut. v. 12; Neh. ix. 14.

bellion, and *idolatry* of the Jews, from the earliest times to that day; and vindicates the sentence which God had pronounced against them, and which he was about to execute more fully in delivering them and the city into the hands of the Chaldeans.

Verse 5. *I chose Israel*] They did not choose *me* for *their God*, till I had chosen *them* to be *my people*.

I lifted up mine hand] I bound myself in a covenant to them to continue to be their God, if they should be faithful, and continue to be my people. Among the Jews the *juror* lifted up his right hand to heaven; which explains Psa. cxliv. 8: "Their right hand is a right hand of falsehood." This is a form used in England, Scotland, and Ireland.

Verse 6. *To bring them forth of the land of Egypt*] When they had been long in a very disgraceful and oppressive bondage.

A land that I had espied for them] God represents himself as having *gone over different countries* in order to *find* a comfortable residence for these people, whom he considered as his children.

Flowing with milk and honey] These were the characteristics of a *happy and fruitful country*, producing without intense labour all the *necessaries* and *comforts* of life. Of the happiest state and happiest place, a fine poet gives the following description:—

Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat:
Nec renovatus ager gravidis canebat aristis.
Flumina jam *lactis*, jam *flumina nectaris* ibant:
Flavaque de viridi *stillabant* ilice *mella*.
Ovid's *Metam.* lib. i., 107.

On flowers unsown soft Zephyr spreads his wing,
And time itself was one eternal spring;
Ensuing years the yellow harvest crowned,
The bearded blade sprang from the untilled ground,
And laden, unrenewed, the fields were found.
Floods were with *milk*, and *floods* with *nectar filled*,
And *honey* from the sweating *oaks* distilled.

In the flourishing state of Judea every mountain was cultivated as well as the valleys. Among the very rocks the vines grew luxuriantly.

Verse 7. *Cast ye away—the abominations*] Put away all your idols; those incentives to idolatry that ye have looked on with delight.

Verse 8. *They did not—cast away*] They continued attached to the *idolatry* of Egypt; so that, had I consulted my *justice* only, I should have consumed them *even in Egypt* itself. This is a circumstance that Moses has not mentioned, namely, their provoking God by their idolatry, *after* he had sent Moses and Aaron to them in *Egypt*.

Verse 9. *But I wrought for my name's sake*] I bare with them and did not punish them, lest the heathen, who had known my promises made to them, might suppose that I had either broken them through some caprice, or was not able to fulfil them.

Verse 10. *I caused them to go forth*] Though greatly oppressed and degraded, they were not *willing* to leave their *house of bondage*. I was obliged to *force them away*.

Verse 11. *I gave them my statutes*] I showed them what they should do in order to be safe, comfortable, wise, and happy; and what they should avoid in order to be uninjured in body, mind, and possessions. Had they attended to these things, they should have *lived by them*. They would have been holy, healthy, and happy.

Verse 12. *I gave them my Sabbaths*] The religious

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to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel [w] rebelled against me in the wilderness: they walked not in my statutes, and they [x] despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly [y] polluted: then I said, I would pour out my fury upon them in the [z] wilderness, to consume them.

14 [a] But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also [b] I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, [c] which *is* the glory of all lands;

16 [d] Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for [e] their heart went after their idols.

17 [f] Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; [g] walk in my statutes, and keep my judgments, and do them;

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20 [h] And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding [i] the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, [k] which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, [l] I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 [m] Nevertheless I withdrew mine hand, and [n] wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that [o] I would scatter them among the heathen, and disperse them through the countries;

24 [p] Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [q] their eyes were after their fathers' idols.

25 Wherefore [r] I gave them also statutes *that were* not good, and judgments whereby they should not live;

[w] Num. xiv. 22; Psa. lxxviii. 40; xcv. 8, 9, 10. —— [x] Ver. 16, 24; Prov. i. 25. —— [y] Exod. xvi. 27. —— [z] Num. xiv. 29; xxvi. 65; Psa. cvi. 23. —— [a] Ver. 9, 22. —— [b] Num. xiv. 28; Psa. xcv. 11; cvi. 26. —— [c] Ver. 6. —— [d] Ver. 13, 24. —— [e] Num. xv. 39; Psa. lxxviii. 37; Amos v. 25, 26; Acts vii. 42, 43. —— [f] Psa. lxxviii. 38. —— [g] Deut. v. 32, 33; vi., vii., viii., x., xi., xii.

[h] Ver. 12; Jer. xvii. 22. —— [i] Num. xxv. 1, 2; Deut. ix. 23, 24; xxxi. 27. —— [k] Ver. 11, 13. —— [l] Ver. 8, 13. —— [m] Psa. lxxviii. 38; ver. 17. —— [n] Ver. 9, 14. —— [o] Lev. xxvi. 33; Deut. xxviii. 64; Psa. cvi. 27; Jer. xv. 4. —— [p] Ver. 13, 16. —— [q] See chap. vi. 9. [r] See Psa. lxxxi. 12; ver. 39; Rom. i. 24; 2 Thess. ii. 11.

observance of the Sabbath was the *first statute* or *command* of God to men. This institution was *a sign between God and them*, to keep them in remembrance of the creation of the world, of the *rest* that he designed them in Canaan, and of the eternal inheritance among the saints in light. Of these things the Sabbath was a *type* and *pledge*.

Verse 13. *But the house of Israel rebelled*] They acted in the *wilderness* just as they had done in *Egypt*; and he spared them there for the same reason. See ver. 9.

Verse 15. *I lifted up my hand*] Their provocations in the wilderness were so great, that I vowed never to bring them into the promised land. I did not *consume* them, but I *disinherited* them. See the note on ver. 5.

Verse 18. *But I said unto their children*] These I chose in their fathers' stead; and to them I purposed to give the inheritance which their fathers by disobedience lost.

Verse 22. *I withdrew mine hand*] I had just lifted it up to crush them as in a moment; for they also were idolatrous, and walked in the steps of their fathers.

Verse 25. *I gave them also statutes that were not good*] What a foolish noise has been made about this verse by *critics*, believers and infidels! How is it that God can be said "to give a people statutes that were not good, and judgments whereby they could not live?" I answer, in *their sense* of the words, God never gave any such, at any time, to any people. Let any man produce *an example* of this kind if he can; or show even the *fragment* of such a law, sanctioned by the Most High! The simple meaning of this place and all such places is, that when they had rebelled against the Lord, despised his statutes, and polluted his Sabbaths—in effect cast him off, and given themselves wholly to their idols, then he *abandoned* them, and they abandoned themselves to the customs and ordinances of the heathen. That this is the meaning of the words, requires no proof to them who are the least acquainted with the *genius* and *idioms* of the Hebrew language, in which God is a thousand times said *to do*, what in the course of his *providence* or *justice* he only *permits* to be done.

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26 And I polluted them in their own gifts, in that they caused to pass [s] through *the fire* all that openeth the womb, that I might make them desolate, to the end that they [t] might know that I *am* the LORD.

27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have [u] blasphemed me, in that they have [v] committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then [w] they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their [x] sweet savour, and poured out there their drink-offerings.

29 Then [y] I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer [z] your gifts, when ye make your sons to [a] pass through the fire, ye pollute yourselves with all your idols, even unto this day: and [b] shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

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32 And that [c] which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 *As* I live, saith the Lord GOD, surely with a mighty hand, and [d] with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there [e] will I plead with you face to face.

36 [f] Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [g] pass under the rod, and I will bring you into [h] the bond of the covenant:

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[s] 2 Kings xvii. 17; xxi. 6; 2 Chron. xxviii. 3; xxxiii. 6; Jer. xxxii. 35; chap. xvi. 20, 21.——[t] Chap. vi. 7.——[u] Rom. ii. 24. [v] Heb. *trespassed a trespass.*——[w] Isa. lvii. 5, &c.; chap. vi. 13. [x] Chap. xvi. 19.——[y] Or, *I told them what the high place* was, or *Bamah.*——[z] Ver. 26.——[a] 2 Kings xvi. 3; xxi. 6; xxiii. 10. [b] Ver. 3.——[c] Chap. xi. 5.——[d] Jer. xxi. 5.——[e] Jer. ii. 9, 35 chap. xvii. 20.——[f] See Num. xiv. 21, 22, 23, 28, 29.——[g] Lev xxvii. 32; Jer. xxxiii. 13.——[h] Or, *a delivering.*

Verse 26. *I polluted them in their own gifts*] I *permitted* them to pollute themselves by the offerings which they made to their idols. Causing their children to pass through the fire was one of those *pollutions*; but, did God ever *give them a statute* or *judgment* of *this kind?* No. He ever inveighs against such things, and they incur his heaviest displeasure and curse. See on ver. 31.

Verse 29. *What is the high place*] מה הבמה *mah habbamah*, "what is the high place!" What is it good for? Its being a *high place* shows it to be a *place of idolatry.* I called it בכה *bamah*, to mark it with *infamy*; but ye continue to frequent it, even while it is called בכה *bamah*, to the present day!

Verse 31. *Ye pollute yourselves*] This shows the sense in which God says, ver. 26, "I polluted them in their own gifts." They *chose* to pollute themselves, and I *permitted* them to do so. See on verses 25, 26.

Verse 32. *And that which cometh into your mind*] Ye wish to be naturalized among *idolaters*, and make a part of such nations. But this *shall not be at all*; you shall be preserved as a *distinct people.* Ye shall not be permitted to mingle yourselves with the people of those countries: even *they*, idolaters as they are, will *despise* and *reject you.* Besides, I will change your place, restore your captivity; yet not in *mercy*, but *in fury poured out*; and reserve you for sorer evils, ver. 34.

Verse 35. *I will bring you into the wilderness of the people*] I will bring you out of your captivity, and bring you into *your own land*, which you will find to be a *wilderness*, the consequence of your crimes.

There will I plead with you] There I will be your king, and rule you with a sovereign rule; and the dispensations of my justice and mercy shall either *end you* or *mend you.*

Verse 37. *I will cause you to pass under the rod*] This alludes to the custom of *tithing* the *sheep.* I take it from the rabbins. The sheep were all penned; and the shepherd stood at the door of the fold, where only one sheep could come out *at once.* He had in his hand a *rod* dipped in *vermillion*; and as they came out, he counted one, two, three, four, five, six, seven, eight, nine; and as the *tenth* came out, he marked it with the rod, and said, "This is the *tenth*;" and that was set apart for the Lord.

I will bring you into the bond of the covenant] You shall be placed under the same *obligations* as before, and acknowledge yourselves bound; ye shall feel your obligation, and live according to its nature.

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38 And [i] I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and [k] they shall not enter into the land of Israel: [l] and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; [m] Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: [n] but pollute ye my holy name no more with your gifts, and with your idols.

40 For [o] in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there [p] will I accept them, and there will I require your offerings, and the [q] first-fruits of your oblations, with all your holy things.

41 I will accept you with your [r] sweet [s] savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 [t] And ye shall know that I *am* the LORD, [u] when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

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43 And [v] there shall ye remember your ways, and all your doings, wherein ye have been defiled; and [w] ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 [x] And ye shall know that I *am* the LORD, when I have wrought with you [y] for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 Moreover, the word of the LORD came unto me, saying,

46 [z] Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, [a] I will kindle a fire in thee, and it shall devour [b] every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces [c] from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

[i] Chap. xxxiv. 17, 20; Matt. xxv. 32, 33.——[k] Jer. xliv. 14. [l] Chap. vi. 7; xv. 7; xxiii. 49.——[m] Judg. x. 14; Psa. lxxxi. 12; Amos iv. 4.——[n] Isa. i. 13; chap. xxiii. 38, 39.——[o] Isa. ii. 2, 3; chap. xvii. 23; Mic. iv. 1.——[p] Isa. lvi. 7; lx. 7; Zech. viii. 20, &c.; Mal. iii. 4; Rom. xii. 1.——[q] Or, *chief*.——[r] Heb. *savour of rest*.

[s] Eph. v. 2; Phil. iv. 18.——[t] Ver. 38, 44; chap. xxxvi. 23; xxxviii. 23.——[u] Chapter xi. 17; xxxiv. 13; xxxvi. 24. [v] Chap. xvi. 61.——[w] Lev. xxvi. 39; chap. vi. 9; Hos. v. 15.——[x] Ver. 38; chap. xxiv. 24.——[y] Chap. xxxvi. 22. [z] Chap. vi. 2; xxi. 2.——[a] Jer. xxi. 14.——[b] Deut. xii. 2; Luke xxiii. 31.——[c] Chap. xxi. 4.

Verse 38. *I will purge out from among you the rebels*] The incorrigibly wicked I will destroy; those who *will not* receive him whom I have appointed for this purpose as the Saviour of Israel. And I will gather you *who believe* out of all the countries where you sojourn, and bring you into your own land; but those of you who *will not believe*—will not receive the Son of David to reign over you, shall never enter into the land of Israel, but die in your dispersions. This is what the contradicting and blaspheming Jews of the present day have to expect. And thus, both of you *shall know that he is Jehovah*, fulfilling his *threatenings* against the one, and his *promises* to the other.

Verse 39. *Go ye, serve ye every one his idols*] Thus, God *gave* them *statutes that were not good*, and *judgments whereby they could not live*, by thus *permitting* them to take their own way, serve their gods, and follow the *maxims* and *rites* of that abominable worship.

Verse 40. *For in mine holy mountain*] The days shall come in which all *true* ISRAELITES shall receive HIM whom I have *sent* to be the *true sacrifice* for the life of the world; and shall bring to Jerusalem—the *pure Christian Church*, their offerings, which I will there accept, for they will give me thanks for my unspeakable gift.

Verse 42. *And ye shall know*] Shall acknowledge *that I am Jehovah*.

Verse 43. *And there shall ye remember your ways*] Ye shall be ashamed of your past conduct, and of your long opposition to the Gospel of your salvation.

These promises may, in a certain limited sense, be applied to the restoration from the Babylonish captivity; but they must have their proper fulfilment when the Jews shall accept Jesus as their Saviour, and in consequence be brought back from all their dispersions to their own land.

Verse 46. *Set thy face toward the south*] Towards *Judea*, which lay south from Babylon, or Mesopotamia, where the prophet then dwelt.

The forest of the south field] The *city of Jerusalem*, as full of inhabitants as the forest is of trees.

Verse 47. *I will kindle a fire*] I will send war, "and it shall devour every green tree," the most eminent and substantial of the inhabitants; and *every dry tree*, the lowest and meanest also.

The flaming flame shall not be quenched] The fierce

ravages of Nebuchadnezzar and the Chaldeans shall not be stopped till the whole land is ruined.

All faces from the south to the north shall be burned] From the one end of the land to the other there shall be nothing but fear, dismay, terror, and confusion, occasioned by the wide-wasting violence of the Chaldeans. Judea lay in length from north to south.

Verse 48. *All flesh*] All the people shall see that this war is a judgment of the Lord.

It shall not be quenched.] Till the whole land shall be utterly ruined.

Verse 49. *Ah Lord God!*] O my God, consider my situation; who will believe what I shall say! They put the evil day far from them.

Doth he not speak parables?] הלא מכשל משלים הוא *halo memashshel meshalim hu*, "Is not he a maker of parables?" Is it not his custom to deal in *enigmas?* His figures are not to be understood; we should not trouble ourselves with them. We are not obliged to fathom his meaning; and perhaps after all it does not refer to *us*, or will not be accomplished in *our time*, if it even respect the land. Thus they turned aside what might have done them good, and rejected the counsel of God against themselves.

By dividing the word with our neighbour we often lose the benefit both of threatenings and promises. They voluntarily shut their own eyes; and then God, in judgment, sealed them up in darkness.

CHAPTER XXI.

The prophet goes on to denounce the fate of Jerusalem and Judea; using signs of vehement grief, to denote the greatness of the calamity, 2–7. *He then changes the emblem to that of a sharp and bright sword, still denoting the same sad event*, 8–17; *and, becoming yet more explicit, he represents the king of Babylon, who was to be employed by God in this work, as setting out to take vengeance on both the Jews and the Ammonites, for joining with Egypt in a confederacy against him. He is described as standing at the parting of the roads leading to the respective capitals of the Jews and Ammonites; and doubting which to attack first, he commits the decision of the matter to his arts of divination, performed by mingling arrows inscribed with the names of the different nations or cities, and then marching against that whose name was written on the arrow first drawn from the quiver. In this case the name* Jerusalem *comes forward; and therefore he proceeds against it*, 18–24. *History itself could scarcely be more explicit than this prophecy. The profane prince Zedekiah is then declared to be given up by God, and his kingdom devoted to utter destruction, for that breach of oath of which the prophet foretells he should be guilty*, 25–27. *The remaining verses form a distinct prophecy relating to the destruction of the Ammonites, which was fulfilled about five years after the destruction of Jerusalem*, 28–32.

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AND the word of the LORD came unto me, saying,

2 [a] Son of man, set thy face toward Jerusalem, and [b] drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee [c] the righteous and the wicked.

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[a] Chap. xx. 46.——[b] Deut. xxxii. 2; Amos vii. 16; Mic. ii. 6, 11.——[c] Job ix. 22.

NOTES ON CHAP. XXI.

Verse 2. *Set thy face toward Jerusalem*] This is a continuation of the preceding prophecy; and in this chapter the prophet sets before them, in the *plainest language*, what the foregoing metaphors meant, so that they could not complain of his *parables*.

Verse 3. *Behold, I am against thee*] Dismal news! When God is *against us*, who can be *for us?*

And will draw forth my sword] War.

And will cut off from thee] The land of Judea.

The righteous and the wicked.] All shall be *removed from thee.* Some shall be *cut off*—removed by the *sword*: shall be slain in *battle*, or by the *pestilence*; and some shall be *cut off*—die by the *famine*; and some shall be *cut off*—removed from the land by *captivity*. Now, among the two latter classes there might be *many righteous* as well as *wicked*. And when all the provisions were consumed, so that there was no more bread in the city, during the siege by Nebuchadnezzar, the righteous must have suffered as well as the wicked; for they could not be preserved alive, but by miracle, when there was no bread; nor was their perishing for want any loss to them, because the Lord would take them straight to his glory. And however men in general are unwilling to die, yet there is no instance, nor can there be, of any man's complaint that he got to heaven *too soon*. Again, if God had permitted *none* to be carried off captive but the *wicked*, the case of these would be utterly hopeless, as there would be none to set a good example, to preach repentance, to reprove sin, or to show God's willingness to forgive sinners. But God, in his mercy, permitted many of the *righteous* to be carried off also, that the wicked might not be totally abandoned, or put beyond the reach of being saved. Hence, both *Ezekiel* and *Daniel*, and indeed several *others*, *prophets* and *righteous men*, were *thus cut off from the land*, and carried into captivity. And how much was God's glory and the good of men promoted by this! What a seed of salvation was sown, even in the heathen countries, by thus *cutting off the righteous with the wicked!* To this we owe, under God, many of the *Psalms*, the

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4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, [d] from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it [e] shall not return any more.

6 [f] Sigh therefore, thou son of man, with the breaking of *thy* loins: and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and [g] all hands shall be feeble, and every spirit shall faint, and all knees [h] shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 Again the word of the LORD came unto me, saying,

9 Son of man, prophesy and say, Thus saith the LORD; Say, [i] A sword, a sword is sharpened, and also furbished:

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10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? [k] it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of [l] the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: [m] terrors by reason of the sword shall be upon my people: [n] smite therefore upon *thy* thigh.

13 [o] Because *it is* [p] a trial, and what if *the sword* contemn even the rod? [q] it shall be no *more*, saith the Lord GOD.

14 Thou, therefore, son of man, prophesy, and [r] smite *thine* [s] hands together, and let the sword be doubled the third time, the sword

[d] Chap. xx. 47.——[e] So Isa. xlv. 23; lv. 11.——[f] Isa. xxii. 4. [g] Chap. vii. 17.——[h] Heb. *shall go into water.*——[i] Deut. xxxii. 41; ver. 15, 28.——[k] Or, it is *the rod of my son, it despiseth every tree.* [l] Ver. 19.——[m] Or, *they are thrust down to the sword with my people.*——[n] Jer. xxxi. 19.——[o] Or, *When the trial* hath been, *what then? shall they not also belong to the despising rod?*——[p] Job ix. 23; 2 Cor. viii. 2.——[q] Ver. 27.——[r] Num. xxiv. 10; ver. 17; chap. vi. 11.——[s] Heb. *hand to hand.*

whole of the Book of Ezekiel, all the prophecies of *Daniel*, the *bright example* of *Shadrach*, *Meshach*, and *Abed-nego*, the *decrees* passed *in favour of the religion of the true God* by *Nebuchadnezzar*, *Cyrus*, *Darius*, &c. And to this dispensation of God's merciful providence we owe the *Books* and *example* of *Ezra* and *Nehemiah*. Where then is the *injustice*, so loudly declaimed against, of God's thus cutting off *from the land of Judea* the *righteous* with the *wicked?* The *righteous* were not cut off for the *crimes of the wicked*, (see chap. xviii.,) nor were these crimes visited upon them; yet several of them shared in the common calamity, but none *perished*. Those that were removed by a violent death, (and I believe we shall find few such,) got a speedier entrance into eternal glory.

Verse 4. *From the south to the north*] The whole land shall be ravaged from one end to the other.

Verse 5. *It shall not return any more.*] That is, till all the work that I have designed for it is done. Nor did it; for Nebuchadnezzar never rested till he had subdued all the lands from the south to the north, from the *Euphrates* to the *Nile*.

Verse 6. *Sigh—with the breaking of* thy *loins*] Let thy mourning for this sore calamity be like that of a woman in the pains of travail.

Verse 7. *Wherefore sighest thou?*] The prophet was a *sign* unto them. His sighing and mourning showed them how *they* should act.

All knees shall be weak as *water*] See the note on chap. vii. 17.

Verse 10. *It contemneth the rod of my son*] "It," the sword of Nebuchadnezzar, "contemneth the rod," despises the power and influence *of my son*—Israel, the Jewish people: "Out of Egypt have I called MY SON."

As *every tree.*] As all the *stocks*, kindreds, and nations, over which I have already given him commission. Can the *rod of Israel* be spared, when the *trees* of *Assyria*, *Egypt*, &c., have been cut down?

Verse 11. *This sword is sharpened*] It is prepared for the slaughter, it is *furbished*; from the French, *fourbir*, to polish, brighten. He shall have *splendid* victories every where. Some complain of corruption in the original in this place; but I think without sufficient reason.

Verse 12. *Smite—upon* thy *thigh.*] See on Jer. xxxi. 19. So HOMER, Il. xv. ver. 113:—

Ὡς ἐφατ'· αὐταρ Ἄρης θάλερω πεπλήγετο μηρω
Χερσι καταπρηνεσσ', ὀλοφυρομενος δε προσηυδα.

"She spake; and, with expanded arms his thighs
Smiting, thus sorrowful the god exclaimed."
COWPER.

Verse 13. *Because* it is *a trial*] This will be a trial of strength and skill between the Chaldeans and the Jews; and a *trial* of faith and patience to the righteous.

And what if the sword, (Nebuchadnezzar,) *contemn even the rod?*] Overthrow Zedekiah? It will do so; for the regal government of Judea *shall be no more*. Or, *it is tried*; that is, the *sword*. Nebuchadnezzar has already shown himself strong and skilful.

Verse 14. *Let the sword be doubled the third time*] The sword has been *doubled*, and it shall come the

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of the slain: it *is* the sword of the great *men that are* slain, which entereth into their [t] privy chambers.

15 I have set the [u] point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! [v] *it is* made bright, *it is* [w] wrapped up for the slaughter.

16 [x] Go thee one way or other, *either* on the right hand, [y] *or* on the left, whithersoever thy face *is* set.

17 I will also [z] smite mine hands together, and [a] I will cause my fury to rest: I the LORD have said *it*.

18 The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

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20 Appoint a way, that the sword may come to [b] Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the [c] parting of the way, at the head of the two ways, to use divination: he made *his* [d] arrows bright, he consulted with [e] images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint [f] captains, [g] to open the mouth in the slaughter, to [h] lift up the voice with shouting, [i] to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, [k] to them that [l] have

[t] 1 Kings xx. 30; xxii. 25.——[u] Or, *glittering, or fear.*——[v] Ver. 10, 28.——[w] Or, *sharpened.*——[x] Chap. xiv. 17.——[y] Heb. *set thyself, take the left hand.*——[z] Ver. 14; chap. xxii. 13.——[a] Chap. v. 13.——[b] Jer. xlix. 2; chap. xxv. 5; Amos i. 14.

[c] Heb. *mother of the way.*——[d] Or, *knives.*——[e] Heb. *teraphim.* [f] Or, battering *rams*; chap. iv. 2.——[g] Heb. *rams.*——[h] Jer. li. 14. [i] Chap. iv. 2.——[k] Or, *for the oaths made unto them.*——[l] Chap. xvii. 13, 15, 16, 18.

third time. Nebuchadnezzar came against Judea THRICE. 1. Against *Jehoiakim*. 2. Against *Jeconiah*. 3. Against *Zedekiah*. The sword had already been *doubled*; it is to come now the *third time*, *i. e.*, against Zedekiah.

The sword of the slain] חרב חללים *chereb chalalim*, "the sword of the *soldiers*," of the *Chaldeans*. So in the next clause, הוא חרב חלל הגדול *hi chereb chalal haggadol*, "it is the sword of that *great soldier*," that eminent *king* and *conqueror*. This is the meaning of the word חלל *chalal*, that is so ill rendered in almost every place of its occurrence, in our Version. See Dr. *Kennicott*.

Verse 15. *Wrapped up*] It is not a blunt sword, it is carefully sharpened and preserved for the slaughter.

Verse 16. *Go thee one way or other*] Thou shalt prosper, O sword, whithersoever thou turnest; against Ammon, or Judea, or Egypt.

Verse 19. *Appoint thee two ways*] Set off from Babylon, and lay down two ways, either of which thou mayest take; that to the *right*, which leads to *Jerusalem*; or that to the *left*, which leads to *Rabbath* of the Ammonites, ver. 20. But why against the *Ammonites*? Because both they and the Moabites were united with Zedekiah against the Chaldeans, (see Jer. xxvii. 3,) though they afterwards fought against Judea, chap. xii. 6.

Verse 21. *For the king of Babylon stood at the parting of the way*] He was in doubt which way he should first take: whether to humble the Ammonites by taking their metropolis, *Riblath*, or go at once against Jerusalem. In this case of uncertainty, he made use of *divination*. And this was of *three* kinds: 1. By *arrows*. 2. By *images* or *talismans*. 3. By inspecting the *entrails* of a sacrifice offered on the occasion

1. *He made bright his arrows.* This might be after the manner in which the divination is still practised among the Arabs. These arrows were without head or wing. They took three. On one they wrote, *Command me, Lord.* On the second, *Forbid me, Lord.* The third was *blank*. These were put in a bag, and the querist put in his hand and took one out. If it was *Command me*, he set about the business immediately; if it was *Forbid me*, he rested for a *whole year*; if it was the *blank* one, he drew again. On all occasions the Arabs consulted futurity by such *arrows*. See *D'Herbelot*, under the word ACDAH.

2. As to the *images*, the Hebrew calls them תרפים *teraphim*. See the note on Gen. xxxi. 19.

3. And as to the *liver*, I believe it was only inspected to see whether the animal offered in sacrifice were *sound* and *healthy*, of which the state of the *liver* is the most especial indication. When the liver is sound, the animal is healthy; and it would have been a bad omen to any who offered sacrifice, to find that the animal they had offered to their gods was *diseased*; as, in that case, they would have taken for granted that the sacrifice was not accepted.

Verse 22. *At his right hand was the divination for Jerusalem*] He had probably written on *two* arrows; *one, Jerusalem*; the *other, Riblath*; the *third*, left *blank*. He drew, and that on which *Jerusalem* was written came to his hand; in consequence of which he marched immediately against that city. It was ripe for destruction; and had he marched *before* or *after*, it would have fallen; but he never considered himself as sure of the conquest till now.

Verse 23. *To them that have sworn oaths*] To Zedekiah and his *ministers*, who had bound themselves by the oath of the Lord to be faithful to the Chaldeans, and to pay them the promised tribute. The

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sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou [m] profane wicked prince of Israel, [n] whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: [o] exalt *him that is* low, and abase *him that is* high.

27 [p] I will overturn, overturn, overturn it: [q] and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 And thou, son of man, prophesy and say, Thus saith the Lord GOD [r] concerning the Ammonites, and concerning their reproach; even say thou, [s] The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

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29 Whiles they [t] see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, [u] whose day is come, when their iniquity *shall have* an end.

30 [v] Shall [w] I cause *it* to return into his sheath? [x] I will judge thee in the place where thou wast created, [y] in the land of thy nativity.

31 And I will [z] pour out mine indignation upon thee, I will [a] blow against thee in the fire of my wrath, and deliver thee into the hand of [b] brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; [c] thou shalt be no *more* remembered: for I the LORD have spoken *it*.

[m] 2 Chron. xxxvi. 13; Jer. lii. 2; chap. xvii. 19.——[n] Ver. 29; chap. xxxv. 5.——[o] Chap. xvii. 24; Luke i. 52.——[p] Heb. *perverted, perverted, perverted will I make it.*——[q] Gen. xlix. 10; ver. 13; Luke i. 32, 33; John i. 49.——[r] Jer. xlix. 1; chap. xxv. 2, 3, 6; Zeph. ii. 8, 9, 10.

[s] Ver. 9, 10.——[t] Chap. xii. 24; xxii. 28.——[u] Ver. 25; Job xviii. 20; Psa. xxxvii. 13.——[v] Or, *Cause it to return.*——[w] Jer. xlvii. 6, 7.——[x] Gen. xv. 14; chap. xvi. 38.——[y] Chap. xvi. 3.——[z] Chap. vii. 8; xiv. 19; xxii. 22.——[a] Chap. xxii 20, 21.——[b] Or, *burning.*——[c] Chap. xxv. 10.

oaths may refer, farther, to the *alliances* formed with the Egyptians, Ammonites, and others. They will not believe that Nebuchadnezzar shall succeed against them, while they expect the powerful assistance of the Egyptians.

Verse 25. *And thou profane wicked prince of Israel*] Zedekiah, called here *profane*, because he had broken his oath; and *wicked*, because of his opposition to God and his prophet.

Whose day is come] Who in a short time shall be delivered into the hands of thy enemies.

Verse 26. *Exalt* him that is *low*] Give Gedaliah the government of Judea.

Abase him that is *high*.] Depose Zedekiah—remove his diadem, and take off his crown.

Verse 27. *I will overturn*] I will utterly destroy the Jewish government. Perverted will I make it. See the margin.

Until he come whose—is] משפט *mishpat*, the judgment; *i. e.*, till the coming of the son of David, the Lord Jesus; who, in a mystic and spiritual sense, shall have the throne of Israel, and whose *right it is*. See the famous prophecy, Gen. xlix 10, and Luke i. 32.

The עוה *avah*, which we translate *overturn*, is *thrice* repeated here; to point out, say the rabbins, the *three* conquests of Jerusalem, in which *Jehoiakim*, *Jeconiah*, and *Zedekiah* were *overthrown*.

Verse 28. *Concerning the Ammonites*] They had reproached and insulted Judea in its low estate, see chap. xxv. This prophecy against them was fulfilled about *five* years after the taking of Jerusalem. See Joseph. Ant. lib. x. c. 11; and Jer. xxvii., xlviii., xlix.; Ezek. xxv.

Verse 30. *I will judge thee*] This seems to refer to Nebuchadnezzar, who, after his return from Jerusalem, became insane, and lived like a beast for *seven* years; but was afterwards restored, and acknowledged the Lord.

Verse 32. *Thou shalt be no* more *remembered*] The empire of the *Chaldeans* was destroyed, and the power transferred to the *Persians*; the Persian empire was destroyed, and given to the *Greeks*; the Grecian empire was destroyed, and given to the *Mohammedans*; and the destruction of the Mohammedans is at no great distance.

CHAPTER XXII.

This chapter contains a recital of the sins of Jerusalem, 1–12; *for which God threatens it with severe judgments,* 13–16, *in order to purify it from the dross,* 17–22. *And as the corruption is general, pervading prophets, priests, princes, and people; so, it is declared, shall be the punishment,* 23–31.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, [a] wilt thou [b] judge, wilt thou judge [c] the [d] bloody city? yea, thou shalt [e] show her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast [f] shed, and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: [g] therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [h] infamous *and* much vexed.

6 Behold, [i] the princes of Israel, every one were in thee to their [k] power to shed blood.

7 In thee have they [l] set light by father and mother: in the midst of thee have they [m] dealt by [n] oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast [o] despised mine holy things, and hast [p] profaned my sabbaths.

9 In thee are [q] men [r] that carry tales to shed blood: [s] and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

10 In thee have they [t] discovered their father's nakedness: in thee have they humbled her that was [u] set apart for pollution.

11 And [v] one hath committed abomination [w] with his neighbour's wife; and [x] another [y] hath [z] lewdly defiled his daughter-in-law: and another in thee hath humbled his [a] sister, his father's daughter.

12 In thee [b] have they taken gifts to shed blood; [c] thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and [d] hast forgotten me, saith the Lord GOD.

13 Behold, therefore, I have [e] smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 [f] Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? [g] I the LORD have spoken *it*, and will do *it*.

15 And [h] I will scatter thee among the heathen, and disperse thee in the countries, and [i] will consume thy filthiness out of thee.

16 And thou [k] shalt take thine inheritance

[a] Chap. xx. 4; xxiii. 36. — [b] Or, *plead for*. — [c] Chap. xxiv. 6, 9; Nah. iii. 1. — [d] Heb. *city of bloods*. — [e] Heb. *make her know*; chap. xvi. 2. — [f] 2 Kings xxi. 16. — [g] Deut. xxviii. 37; 1 Kings ix. 7; chap. v. 14; Dan. ix. 16. — [h] Heb. *polluted of name, much in vexation*. — [i] Isa. i. 23; Mic. iii. 1, 2, 3; Zeph. iii. 3. [k] Heb. *arm*. — [l] Deut. xxvii. 16. — [m] Exod. xxii. 21, 22. — [n] Or, *deceit*. — [o] Ver. 26. — [p] Lev. xix. 30; chap. xxiii. 38. — [q] Heb. *men of slanders*. — [r] Exod. xxiii. 1; Lev. xix. 16. — [s] Chap. xviii. 6, 11. — [t] Lev. xviii. 7, 8; xx. 11; 1 Cor. v. 1.

[u] Lev. xviii. 19; xx. 18; chap. xviii. 6. — [v] Or, *every one*. [w] Lev. xviii. 20; xx. 10; Deut. xxii. 22; Jer. v. 8; chap. xviii. 11. — [x] Or, *every one*. — [y] Lev. xviii. 15; xx. 12. — [z] Or, *by lewdness*. — [a] Lev. xviii. 9; xx. 17. — [b] Exod. xxiii. 8; Deut. xvi. 19; xxvii. 25. — [c] Exod. xxii. 25; Lev. xxv. 36; Deut. xxiii. 19; chap. xviii. 13. — [d] Deut. xxxii. 18; Jer. iii. 21; chap. xxiii. 35. — [e] Chap. xxi. 17. — [f] See chap. xxi. 7. — [g] Chap. xvii. 24. — [h] Deut. iv. 27; xxviii. 25, 64; chap. xii. 14, 15. [i] Chap. xxiii. 27, 48. — [k] Or, *shalt be profaned*.

NOTES ON CHAP. XXII.

Verse 2. *Wilt thou judge the bloody city*] Pronounce the sentence of death against the murderers.

Show her all her abominations.] And a most revolting and dreadful catalogue of these is in consequence exhibited.

Verse 3. *Her time may come*] Till now, it was my long-suffering; she has fulfilled her days—completed the time of her probation; has not mended, but is daily worse; therefore her judgment can linger no longer.

Verse 4. *Thou art become guilty in thy blood*] Thou art guilty of blood.

Verse 5. Those that be *near*] Both *distant* as well as *neighbouring* provinces consider thee the most abandoned of characters; and through thee many have been involved in distress and ruin.

Verse 6. *Behold, the princes*] Ye are a vile and murderous people, and your princes have been of the same character. *Like people, like prince.*

Verse 7. *In thee have they set light*] The children do not reverence their parents. Parental affection and filial respect do not exist among you. The *stranger* is not only not succoured, but he is *oppressed*. The *widows* and *fatherless* are *vexed* by wrongs and exactions.

Verse 8. *Thou hast despised*] All my ordinances are not only neglected, but treated with contempt; and my Sabbaths profaned. There is not only no *power* of godliness among you, but there is no *form*.

Verse 9. *In thee are men that carry tales*] Witnesses that will swear any thing, even where life is concerned.

They eat upon the mountains] Sacrifice to *idols*, and celebrate their *festivals*.

Verse 10. *In thee have they discovered*] They are guilty of the most abominable *incest* and unnatural lust.

In thee have they humbled] In their unholy and unnatural connexions, they have not abstained from those set apart because of their infirmities. The catalogue of crimes that follow is too plain to require comment.

Verse 16. *Thou shalt know that I* am *the Lord.*]

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

in thyself in the sight of the heathen, and [l] thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, [m] the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the [n] dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 [o] *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and [p] blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the LORD have [q] poured out my fury upon you.

23 And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 [r] *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they [s] have devoured souls; [t] they have taken the treasure and precious things: they have made her many widows in the midst thereof.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

26 [u] Her priests have [v] violated my law, and have [w] profaned mine holy things; they have put no [x] difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 [y] Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And [z] her prophets have daubed them with untempered *mortar*, [a] seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 [b] The people of the land have used [c] oppression, and exercised robbery, and have vexed the poor and needy: yea, they have [d] oppressed the stranger [e] wrongfully.

30 [f] And I sought for a man among them, that should [g] make up the hedge, and [h] stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I [i] poured out mine indignation upon them; I have consumed them with the fire of my wrath: [k] their own way have I recompensed upon their heads, saith the Lord GOD.

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[l] Psa. ix. 16; chap. vi. 7.——[m] Isa. i. 22; Jer. vi. 28, &c.; see Psa. cxix. 119.——[n] Heb. *drosses.*——[o] Heb. according *to the gathering.*——[p] Chap. xxii. 20, 21, 22.——[q] Chap. xx. 8, 33; ver. 31. [r] Hos. vi. 9.——[s] Matt. xxiii. 14.——[t] Mic. iii. 11; Zeph. iii. 3, 4. [u] Mal. ii. 8.——[v] Heb. *offered violence to.*——[w] Lev. xxii. 2, &c.; 1 Sam. ii. 29.——[x] Lev. x. 10; Jer. xv. 19; chap. xliv. 23.

[y] Isa. i. 23; chap. xxii. 6; Mic. iii. 2, 3, 9, 10, 11; Zeph. iii. 3. [z] Chap. xiii. 10.——[a] Chap. xiii. 6, 7; xxi. 29.——[b] Jer. v. 26, 27, 28; chap. xviii. 12.——[c] Or, *deceit.*——[d] Exod. xxii. 21; xxiii. 9; Lev. xix. 33; chap. xxii. 7.——[e] Heb. *without right.*——[f] Jer. v. 1.——[g] Chap. xiii. 5.——[h] Psa. cvi. 23.——[i] Ver. 22.——[k] Ch. ix. 10; xi. 21; xvi. 43.

I shall so deal with and punish thee, that thou shalt be obliged to own the vindictive hand of a sin-avenging God.

Verse 18. *The house of Israel is to me become dross*] They are all like *base metal—brass, tin, iron,* and *lead* alloyed together with *silver.* Ye must be put in the furnace, and subjected to the most intense fire, till your impurities are consumed away. No *ordinary* means will avail any thing; the most *violent* must be resorted to.

Verse 19. *I will gather you*] Jerusalem is represented here as the *fining pot;* all the people are to be gathered together in *it,* and the *Chaldean fire* is to *melt* the whole. And God will increase thy sufferings: as the refiner *blows the fire* with his bellows, so God will *blow upon you* with the *fire of his wrath,* ver. 21.

Verse 24. *Thou* art *the land that is not cleansed*] Thou art like a country where there is no *rain,* either to *cleanse* the *garments,* or *fertilize* the *ground.*

Verse 25. There is *a conspiracy*] The false prophets have united together to say and support the same things; and have been the cause of the destruction of souls, and the death of many, so that *widows,* through their means, are multiplied in thee.

Verse 26. *Her priests*] Even they whose lips should preserve knowledge, have not instructed the people: they *have violated my law,* not only in their private conduct, but in their careless and corrupt manner of serving in my temple.

Verse 27. *Her princes*] Are as bad as her *priests;* they are rapacious, and grievously oppress the people by unjust impositions in order to increase their revenues.

Verse 28. *Her prophets*] Even those who profess themselves to be my prophets, have been unfaithful in the discharge of their office: have *soothed* the people

in their sins, and pretended to have oracles of *peace* and *safety* when I had not spoken to them.

Verse 29. *The people*] All that have power or authority have abused it; *vexed* and *oppressed* the *poor*, the *needy*, and the *stranger*.

Verse 30. *I sought for a man*] I saw that there was a grievous breach made in the *moral state* and *feeling* of the people, and I sought for a man that would stand in the gap; that would faithfully exhort, reprove, and counsel, with all long-suffering and doctrine. But none was to be found!

Verse 31. *Therefore*] Because of the *profligacies* already mentioned; because of the *false worship* so generally practised; because of the *false prophets* tolerated; because of the unholy and profane *priesthood*; because of the oppressive *princes*; because of the *unfaithful* and deceiving *prophets*; because of the oppressions of *petty officers*; and because of the *total corruption of manners* in all *ranks, places, offices*, &c.;—

Have I poured out mine indignation—consumed them with the fire of my wrath] Considering the above, has there not been sufficient reason why I should abandon such a people, and pour out upon them such a destructive storm of calamities!

CHAPTER XXIII.

The idolatries of Samaria and Jerusalem are represented in this chapter by the bad practices of two common harlots, for which God denounces severe judgments against them, 1–49. See the sixteenth *chapter, where the same metaphor is enlarged upon as here, it being the prophet's view to excite the utmost detestation of the crime against which he inveighs.*

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

THE word of the LORD came again unto me, saying,

2 Son of man, there were [a] two women, the daughters of one mother:

3 And [b] they committed whoredoms in Egypt; they committed whoredoms in [c] their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and [d] they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* [e] Aholah, and Jerusalem [f] Aholibah.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on [g] the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she [h] committed her whoredoms with them, with all them *that were* [i] the chosen men of Assyria, and with all on whom she doted;

[a] Jer. iii. 7, 8, 10; chap. xvi. 46.——[b] Lev. xvii. 7; Josh. xxiv. 14; chap. xx. 8.——[c] Chap. xvi. 22.——[d] Chap. xvi. 8, 20.
[e] That is, *His tent*, or *tabernacle*.

[f] That is, *My tabernacle in her*; 1 Kings viii. 29.——[g] 2 Kings xv. 19; xvi. 7; xvii. 3; Hos. viii. 9.——[h] Heb. *bestowed her whoredoms upon them.*——[i] Heb. *the choice of the children of Ashur.*

NOTES ON CHAP. XXIII.

Verse 2. *Son of man, there were two women*] All the Hebrews were derived from *one source*, Abraham and Sarah; and, till the schism under Rehoboam, formed but one people: but as these ten tribes and a half separated from Judah and Benjamin, they became two distinct people under different kings; called the kingdom of Judah, and the kingdom of Israel. They are called here, because of their consanguinity, *two sisters*. The elder, Samaria, (for there was the *seat of government* for the kingdom of Israel,) was called אהלה *aholah*, "a tent." The younger, Judah, was called אהליבה *aholibah*, "my tent is in her," because the temple of God was in Jerusalem, the seat of the government of the kingdom of Judah.

Verse 5. *And Aholah played the harlot*] Without entering into detail here, or following the *figures*, they both became idolatrous, and received the impure rites of the Egyptians, Assyrians, and Chaldeans: of which connexion the prophet speaks here as he did in chap. xvi., which see.

In this chapter there are many of what we would call indelicate expressions, because a parallel is run between *idolatry* and *prostitution*, and the circumstances of the latter illustrate the peculiarities of the former. In such cases, perhaps, the *matter* alone was given to the prophet, and he was left to use his own language, and amplify as he saw good. *Ezekiel* was among the *Jews* what *Juvenal* was among the Romans,—a rough reprover of the most abominable vices. They both spoke of things as they found them; stripped vice naked, and scourged it publicly. The original is still more rough than the translation; and surely there is no need of a *comment* to explain imagery that is but too generally understood. I have said enough on chap. xvi., and to that I must refer the reader. It is true that there are a few things here in the shade that might be illustrated by *anatomy*; and it would not be difficult to do it: but they are not necessary to salvation, and I shall not take off the covering. They were sufficiently understood by those for whose use they were originally designed.

Verse 6. *Clothed with blue*] The *purple* dye was highly valued among the ancients, and at first was only used by kings; at last it was used among the military, particularly by officers of high rank in the country.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* [k] from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the [l] Assyrians, upon whom she doted.

10 These [m] discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became [n] famous among women: for they had executed judgment upon her.

11 And [o] when her sister Aholibah saw *this*, [p] she [q] was more corrupt in her inordinate love than she, and in her whoredoms [r] more than her sister in *her* whoredoms.

12 She doted upon the [s] Assyrians *her* neighbours, [t] captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 [u] And [v] as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the [w] Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and [x] her mind was [y] alienated from them.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

18 So she discovered her whoredoms, and discovered her nakedness: then [z] my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms in calling to remembrance the days of her youth, [a] wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, [b] whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 Therefore, O Aholibah, thus saith the Lord GOD; [c] Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, [d] Pekod, and Shoa, and Koa, *and* all the Assyrians with them: [e] all of them desirable young men, captains, and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee,

[k] Ver. 3.——[l] 2 Kings xvii. 3, 4, 5, 6, 23; xviii. 9, 10, 11.——[m] Chap. xvi. 37, 41.——[n] Heb. *a name.*——[o] Jer. iii. 8.——[p] Jer. iii. 11; chap. xvi. 47, 51.——[q] Heb. *she corrupted her inordinate love more than*, &c.——[r] Heb. *more than the whoredoms of her sister.*——[s] 2 Kings xvi. 7, 10; 2 Chron. xxviii. 16–23; chap. xvi. 28.

[t] Ver. 6, 23.——[u] 2 Kings xxiv. 1; chap. xvi. 29.——[v] Heb. *at the sight of her eyes.*——[w] Heb. *children of Babel.*——[x] Ver. 22, 28.——[y] Heb. *loosed*, or *disjointed.*——[z] Jer. vi. 8.——[a] Ver. 3.——[b] Chap. xvi. 26.——[c] Chap. xvi. 37; ver. 28.——[d] Jer. l. 21.——[e] Ver. 12.

Verse 14. *Men pourtrayed upon the wall*] See on chap. viii. 10.

Verse 20. *She doted upon their paramours*] פלגשיהם *pillagsheyhem*, their *harlots* or *concubines*. Anciently *harlot* meant in our language either the *male* or *female* prostitute.

Whose flesh is as *the flesh of asses*] See on chap. xvi. 25.

Verse 23. *Pekod, and Shoa, and Koa*] פקוד ושוע וקוע. These names have been thought to designate certain people bordering on the Chaldeans; but no geographer has ever been able to find them out.

In our old translations these names were considered *appellatives*—*rulers, mighty men*, and *tyrants*. Others, following the literal import of the words, have translated, *visiting, shouting*, and *retreating*. Others have applied them to the *habits* of the Chaldean soldiers. *Pekod* signifying the *muster* or *review* of armies; *Shoa*, the *magnificence* of their *uniform* and arms; and *Koa*, the marks or *embroidery* of the clothes of the captains and generals. *Grotius* thought that they might be names of contiguous nations: *Pekod*, the *Bactrians*; *Shoa*, a people of *Armenia*; and *Koa*, the *Medes*. I have nothing to add that would satisfy myself, or be edifying to my readers.

Verse 25. *Shall take away thy nose*] A punishment

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Romani, cir. annum 24.

and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 [f] They shall also strip thee out of thy clothes, and take away thy [g] fair jewels.

27 Thus [h] will I make thy lewdness to cease from thee, and [i] thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* [k] whom thou hatest, into the hand *of them* [l] from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and [m] shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast [n] gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her [o] cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: [p] thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Romani, cir. annum 24.

34 Thou shalt [q] even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou [r] hast forgotten me, and [s] cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 The LORD said moreover unto me; Son of man, wilt thou [t] judge [u] Aholah and Aholibah? yea, [v] declare unto them their abominations;

37 That they have committed adultery, and [w] blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, [x] whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and [y] have profaned my Sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, [z] thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men [a] to come from far, [b] unto whom a messenger *was* sent; and, lo, they came; for whom thou didst [c] wash thyself, [d] paintedst thy eyes, and deckedst thyself with ornaments.

41 And satest upon a [e] stately [f] bed, and a table prepared before it, [g] whereupon thou

[f] Chap. xvi. 39.——[g] Heb. *instruments of thy decking.*——[h] Ch. xvi. 41; xxii. 15.——[i] Ver. 3, 19.——[k] Chap. xvi. 37.——[l] Ver. 17.——[m] Chap. xvi. 39; ver. 26.——[n] Chap. vi. 9.——[o] Jer. xxv. 15, &c.——[p] Chap. xxii. 4, 5.——[q] Psa. lxxv. 8; Isa. li. 17. [r] Jer. ii. 32; iii. 21; xiii. 25; chap. xxii. 12.——[s] 1 Kings xiv. 9; Neh. ix. 26.——[t] Chap. xx. 4; xxii. 2.

[u] Or, *plead for.*——[v] Isa. lviii. 1.——[w] Chap. xvi. 38; ver. 45. [x] Chap. xvi. 20, 21, 36, 45; xx. 26, 31.——[y] Chap. xxii. 8. [z] 2 Kings xxi. 4.——[a] Heb. *coming.*——[b] Isa. lvii. 9.——[c] Ruth iii. 3.——[d] 2 Kings ix. 30; Jer. iv. 30.——[e] Heb. *honourable.* [f] Esth. i. 6; Isa. lvii. 7; Amos ii. 8; vi. 4.——[g] Prov. vii. 17; chap. xvi. 18, 19; Hos. ii. 8.

frequent among the Persians and Chaldeans, as ancient authors tell. Adulteries were punished in this way; and to this *Martial* refers:—

Quis tibi persuasit nares abscindere mœcho?

"Who has counselled thee to cut off the adulterer's nose?"

Women were thus treated in Egypt. See *Calmet*.

Verse 26. *They shall also strip thee*] See on chap. xvi. 39.

Verse 32. *Thou shalt drink of thy sister's cup*] Thou shalt be ruined and desolated as Samaria was.

Verse 34. *Thou shalt—pluck off thine own breasts*] Thou shalt *tear them*; a frequent action in extreme sorrow and desolation. *Weeping, tearing the bosom, and beating the breasts*

Tunc vero rupique sinus, et pectora planxi.
OVID'S Ep. 5.

Verse 38. *They have defiled my sanctuary*] By placing idols there.

Verse 40. *Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.*] This is exactly the way in which a loose female in Bengal adorns herself to receive guests. She first bathes, then rubs black paint around her eyes, and then covers her body with ornaments.—WARD'S *Customs*.

Verse 41. *And satest upon a stately bed*] Hast raised a stately altar to thy idols; probably alluding to that which Ahaz ordered to be made, after the similitude of that which he saw at Damascus. The *bed* here is in allusion to the *sofas* on which the ancients were accustomed to recline at their meals; or to the couches

A. M. cir. 3411. B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men [h] of the common sort *were* brought [i] Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit [k] whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall [l] judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and [m] blood *is* in their hands.

A. M. cir. 3411 B. C. cir. 593. Ol. XLVI. 4. Tarquinii Prisci, R. Roman., cir. annum 24.

46 For thus saith the Lord GOD; [n] I will bring up a company upon them, and will give them [o] to be removed and spoiled.

47 [p] And the company shall stone them with stones, and [q] despatch them with their swords; they [r] shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus [s] will I cause lewdness to cease out of the land, [t] that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall [u] bear the sins of your idols: [v] and ye shall know that I *am* the Lord GOD.

[h] Heb. *of the multitude of men.*——[i] Or, *drunkards.*——[k] Heb. *her whoredoms.*——[l] Chap. xvi. 38.——[m] Ver. 37.——[n] Chap. xvi. 40.——[o] Heb. *for a removing and spoil.*——[p] Chap. xvi. 41.

[q] Or, *single them out.*——[r] 2 Chron. xxxvi. 17, 19; chap. xxiv. 21.——[s] Chap. xxii. 15; ver. 27.——[t] Deut. xiii. 11; 2 Pet. ii. 6 [u] Ver. 35.——[v] Chap. xx. 38, 42, 44; xxv. 5.

on which they place Asiatic brides, with incense pots and sweetmeats on a table before them.

Verse 42. *And a voice of a multitude*] This seems to be an account of an idolatrous festival, where a riotous multitude was assembled, and fellows of the baser sort, with *bracelets* on their arms and *chaplets* on their heads, performed the religious rites.

Verse 45. *And the righteous men*] אנשים צדיקים *anashim tsaddikim*. The Chaldeans, thus called because they are appointed by God to *execute judgment* on these criminals.

Verse 47. *Shall stone them with stones*] As they did adulteresses under the law. See Lev. xx. 10, Deut. xxii. 22, compared with John viii. 3.

Verse 48. *Thus will I cause lewdness to cease*] *Idolatry*; and from that time to the present day the Jews never relapsed into idolatry.

Verse 49. *Ye shall bear the sins of your idols*] The punishment due to your adultery; your apostasy from God, and setting up idolatry in the land.

CHAPTER XXIV.

The prophet now informs those of the captivity of the very day on which Nebuchadnezzar was to lay siege to Jerusalem, (compare Jer. lii. 4,) *and describes the fate of that city and its inhabitants by a very apt similitude,* 1–14. *As another sign of the greatness of those calamities, the prophet is forbidden to mourn for his wife, of whom he is to be deprived; intimating thereby that the sufferings of the Jews should be so astonishing as to surpass all expressions of grief; and that private sorrow, however affectionate and tender the object, ought to be absorbed in the public calamities,* 15–18. *The prophet, having farther expressed his prediction in plain terms, intimates that he was to speak to* them *no more till they should have the news of these prophecies having been fulfilled,* 19–27.

A. M. 3414. B. C. 590. Ol. XLVII. 3. Anno Tarquinii Prisci, R. Roman., 27.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the [a] word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem [b] this same day.

A. M. 3414. B. C. 590. Ol. XLVII. 3. Anno Tarquinii Prisci, R. Roman., 27.

3 [c] And utter a parable unto the rebellious

[a] Chap. xxiii. 1.——[b] 2 Kings xxv. 1; Jer. xxxix. 1; lii. 4.

[c] Chap. xvii. 12.

NOTES ON CHAP. XXIV.

Verse 1. *The ninth year*] This prophecy was given in the *ninth* year of Zedekiah, about *Thursday*, the *thirtieth* of *January*, A. M. 3414; the very day in which the king of Babylon commenced the siege of Jerusalem.

Verse 3. *Set on a pot*] The *pot* was Jerusalem; the *flesh*, the inhabitants in general; *every good piece, the thigh* and *the shoulder*, King Zedekiah and his family; the *bones*, the soldiers; and *the setting on* the *pot*, the commencement of the siege. The prophet was then in *Mesopotamia*; and he was told particularly

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house, and say unto them, Thus saith the Lord GOD; [d] Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [e] burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD; Wo to [f] the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no [g] lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; [h] she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; [i] I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; [k] Wo to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

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11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* [l] the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness; because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, [m] till I have caused my fury to rest upon thee.

14 [n] I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back; [o] neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke:

[d] See Jer. i. 13; chap. xi. 3.——[e] Or, *heap.*——[f] Chap. xxii. 3; xxiii. 37; ver. 9.——[g] See 2 Sam. viii. 2; Joel iii. 3; Obad. 11; Nah. iii. 10.

[h] Lev. xvii. 13; Deut. xii. 16, 24.——[i] Matt. vii. 2.——[k] Ver. 6; Nah. iii. 1; Hab. ii. 12.——[l] Chap. xxii. 15.——[m] Chap. v. 13; viii. 18; xvi. 42.——[n] 1 Sam. xv. 29.——[o] Chap. v. 11.

to mark the day, &c., that it might be seen how precisely the spirit of prophecy had shown the very day in which the siege took place. Under the same image of a *boiling pot*, Jeremiah had represented the siege of Jerusalem, chap. i. 13. Ezekiel was a priest; the action of boiling pots was familiar to him, as these things were much in use in the temple service.

Verse 5. *Make it boil well*] Let it boil over, that its own scum may augment the fire, that the *bones*—the soldiers, may be *seethed therein*. Let its contentions, divided counsels, and disunion be the means of increasing its miseries. רתח רתחיה *rattach rethacheyha*, let it bubble its bubbling; something like that of the poet:—

"Bubble, bubble, toil and trouble;
Fire burn, and cauldron bubble."

Very like the noise made by ebullition, when a *pot of thick broth*, "sleek and slab," is set over a fierce fire. Such was that here represented, in which all the *flesh*, the *fat*, and the *bones* were to be boiled, and generally dissolved together.

Verse 6. *Let no lot fall upon it.*] Pull out the flesh indiscriminately; let no piece be *chosen* for *king* or *priest;* thus showing that all should be involved in one indiscriminate ruin.

Verse 7. *For her blood is in the midst of her*] She gloried in her idol sacrifices; she offered them upon a *rock*, where the blood should *remain evident;* and she poured none upon the *ground* to cover it with dust, in horror of that moral evil that required the blood of an innocent creature to be shed, in order to the atonement of the offender's guilt. To "cover the blood of the victim," was a command of the law, Lev. xvii. 13; Deut. xii. 24.

Verse 8. *That it might cause fury*] This very blood shall be against them, as the blood of *Abel* was against *Cain*.

Verse 10. *Heap on wood*] Let the siege be *severe*, the carnage great, and the ruin and catastrophe complete.

Verse 13. *In thy filthiness is lewdness*] זמה *zimmah*, a word that denominates the *worst kinds* of *impurity; adultery, incest*, &c., and the *purpose, wish, design*, and *ardent desire* to do these things. Hers were not *accidental* sins, they were *abominations by design;* and they were the worse in her, because God had *cleansed her*, had separated the Israelites from idolatry and idolatrous nations, and by his institutions removed from them all idolatrous incentives. But they formed *alliances* with the *heathen*, and adopted all their abominations; therefore God would not spare them See ver. 14.

Verse 16. *Behold, I take away from thee the desire of thine eyes*] Here is an intimation that the stroke he was to suffer was to be above all grief; that it would be so great as to prevent the relief of tears.

Cum leves loquuntur, graviores silent,

is a well-accredited maxim in such cases. Superficial

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yet neither shalt thou mourn nor weep, neither shall thy tears [p] run down.

17 [q] Forbear to cry, [r] make no mourning for the dead, [s] bind the tire of thine head upon thee, and [t] put on thy shoes upon thy feet, and [u] cover not *thy* [v] lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 And the people said unto me, [w] Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, [x] I will profane my sanctuary, the excellency of your strength, [y] the desire of your eyes, and [z] that which your soul pitieth; [a] and your sons and your daughters whom ye have left, shall fall by the sword.

22 And ye shall do as I have done: [b] ye shall not cover *your* lips, nor eat the bread of men.

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23 And your tires *shall be* upon your heads, and your shoes upon your feet: [c] ye shall not mourn nor weep; but [d] ye shall pine away for your iniquities, and mourn one toward another.

24 Thus [e] Ezekiel is unto you a sign: according to all that he hath done shall ye do: [f] and when this cometh, [g] ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be* in the day when I take from them [h] their strength, the joy of their glory, the desire of their eyes, and [i] that whereupon they set their minds, their sons and their daughters,

26 *That* [k] he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 [l] In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and [m] thou shalt be a sign unto them; and they shall know that I *am* the LORD.

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[p] Heb. *go.*——[q] Heb. *Be silent.*——[r] Jer. xvi. 5, 6, 7.——[s] See Lev. x. 6; xxi. 10.——[t] 2 Sam. xv. 30.——[u] Mic. iii. 7.——[v] Heb. *upper lip;* and so ver. 22; Lev. xiii. 45.——[w] Chap. xii. 9; xxxvii. 18.——[x] Jer. vii. 14; chap. vii. 20, 21, 22.——[y] Psa. xxvii. 4.——[z] Heb. *the pity of your soul.*——[a] Chapter xxiii. 47.

[b] Jer. xvi. 6, 7; ver. 17.——[c] Job xxvii. 15; Psa. lxxviii. 64.——[d] Lev. xxvi. 39; chap. xxxiii. 10.——[e] Isa. xx. 3; chap. iv. 3; xii. 6, 11.——[f] Jer. xvii. 15; John xiii. 19; xiv. 29.——[g] Chap. vi. 7; xxv. 5.——[h] Ver. 21.——[i] Heb. *the lifting up of their soul.*——[k] Chap. iii. 21, 22.——[l] Chap. iii. 26, 27; xxix. 21; xxxiii. 22.——[m] Ver. 24.

griefs affect the more easily moved passions; great ones affect the soul itself, in its powers of reasoning, reflecting, comparing, recollecting, &c., when the sufferer feels all the weight of wo.

Neither shall thy tears run down.] Τουτο γαρ ιδιον των οφθαλμων εν τοις μεγαλοις κακοις· εν μεν γαρ ταις μετριαις συμφοραις αφθονως τα δακρυα καταρρει, ——εν δε τοις υπερβαλλουσι δεινοις φευγει και τα δακρυα και προδιδωσι και τους οφθαλμους· Achill. Tat. lib. 3. c. 11. For this is the case with the eyes in great calamities: in light misfortunes tears flow freely, but in heavy afflictions tears fly away, and betray the eyes.

Verse 17. *Make no mourning*] As a *priest*, he could make no public mourning, Lev. xxi. 1, &c.

Bind the tire of thine head] This seems to refer to the high priest's bonnet; or perhaps, one worn by the ordinary priests: it might have been a black veil to cover the head.

Put on thy shoes upon thy feet] Walking barefoot was a sign of grief.

Cover not thy *lips*] Mourners covered the under part of the face, from the nose to the bottom of the chin.

Eat not the bread of men.] לחם אנשים *lechem anashim*, "the bread of miserable men," i. e., *mourners;* probably, the funeral banquet.

Verse 18. *At even my wife died*] The prophet's wife was a type of the city, which was to him exceedingly dear. The *death of his wife* represented the *destruction of the city* by the Chaldeans; see ver. 21, where the *temple* is represented to be the *desire of his eyes*, as his *wife* was, ver. 16.

Verse 19. *Wilt thou not tell us*] In the following verses he explains and applies the whole of what he had *done* and *said*.

Verse 27. *In that day shall thy mouth be opened*] That is, When some one who shall have escaped from Jerusalem, having arrived among the captives, shall inform them of the destruction of the city, the temple, the royal family, and the people at large; till then he might suppress his tears and lamentations. And we find from chap. xxxiii. 21, that one did actually escape from the city, and informed the prophet and his brethren in captivity that the *city was smitten*.

Thus he was not only a prophet to foretell such things, but he was also a *sign* or *portent*, shadowing them out by circumstances in his own person and family; and thus the prediction, agreeing so perfectly with the event, proved that the previous information was from the Lord.

CHAPTER XXV.

This chapter contains threatenings of the heavy judgments of God against the Ammonites, 1–7; Moabites, 8–11; Edomites, 12–14; and Philistines, 15–17; on account of their hatred to his people, and their insulting them in the time of their distress. These prophecies were fulfilled by the instrumentality of Nebuchadnezzar, about five years after the destruction of Jerusalem. The same events were predicted by several of the other prophets, as may be seen from the citation of parallel texts in the margin.

A. M. 3414. B. C. 590. Ol. XLVII. 3. Anno Tarquinii Prisci, R. Roman., 27.

THE word of the LORD came again unto me, saying,

2 Son of man, [a] set thy face [b] against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; [c] Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the [d] men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make [e] Rabbah [f] a stable for camels, and the Ammonites a couching-place for flocks: [g] and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou [h] hast clapped *thine* [i] hands, and stamped with the [k] feet, and [l] rejoiced in [m] heart with all thy despite against the land of Israel;

A. M. 3414. B. C. 590. Ol. XLVII. 3. Anno Tarquinii Prisci, R. Roman., 27.

7 Behold, therefore I will [n] stretch out mine hand upon thee, and will deliver thee for [o] a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and [p] thou shalt know that I *am* the LORD.

8 Thus saith the Lord GOD; Because that [q] Moab and [r] Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the [s] side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 [t] Unto the men of the east [u] with the Ammonites, and will give them in possession, that the Ammonites [v] may not be remembered among the nations.

[a] Chap. vi. 2; xxxv. 2. — [b] Jer. xlix. 1, &c.; chap. xxi. 28; Amos i. 13; Zeph. ii. 9. — [c] Prov. xvii. 5; chap. xxvi. 2. [d] Heb. *children*. — [e] Chap. xxi. 20. — [f] Isa. xvii. 2; xxxii. 14; Zeph. ii. 14, 15. — [g] Chap. xxiv. 24; xxvi. 6; xxxv. 9. — [h] Job xxvii. 23; Lam. ii. 15; Zeph. ii. 15. — [i] Heb. *hand*.

[k] Heb. *foot*. — [l] Chap. xxxvi. 5; Zeph. ii. 8, 10. — [m] Heb. *soul*. — [n] Chap. xxxv. 3. — [o] Or, *meat*. — [p] Chap. xxii. 16; xxiv. 24. — [q] Isa. xv., xvi; Jer. xlviii. 1, &c.; Amos ii. 1. [r] Chap. xxxv. 2, 5, 12. — [s] Heb. *shoulder of Moab*. — [t] Ver. 4. [u] Or, *against the children of Ammon*. — [v] Chap. xxi. 32.

NOTES ON CHAP. XXV.

Verse 1. *The word of the Lord*] The chronological order of this chapter is after chap. xxxiii. 21, &c. See Abp. *Newcome*.

Verse 2. *Set thy face against the Ammonites*] We have already seen, chap. xxi. 19, &c., that when Nebuchadnezzar left Babylon, he was in doubt whether he should besiege Riblath, the capital of the Ammonites, or Jerusalem, the capital of the Jews, first: and having used his divination, he was determined, by the result, to attack Jerusalem the first. He did so; and the Ammonites, seeing the success of his arms, made friends with him, and exulted in the ruin of the Jews. God resents this, and predicts their downfall with that of Edom, Moab, and the Philistines. The fulfilment of this prediction is not noted in Scripture: but *Josephus* tells us, that about *five* years after the taking of Jerusalem, Nebuchadnezzar turned his arms against the *Ammonites* and *Moabites*, and afterwards against *Egypt*; and having subdued those nations, he returned to Babylon. *Joseph.* Antiq., l. x., c. ii. *Berosus* states, as quoted by Josephus, contra App., that Nebuchadnezzar subdued Syria, Arabia, Phœnicia, and Egypt: and consequently, that he had brought under his dominion the Ammonites, Moabites, and Idumeans, who were included among the *Philistines*. See *Calmet*.

Verse 4. *Will deliver thee to the men of the east*] Probably the *Scenite Arabs*, *Ishmaelites*, and people of Kedar, who seized upon the provinces of the vanquished *Ammonites*, &c. The following description suits this people only, living on fruits, the milk of their flocks, using camels, &c. Some think the *people of the east* mean the *Chaldeans*.

Verse 7. *I will cause thee to perish*] Except in history, the name of the Ammonites does not now exist.

Verse 8. *Moab and Seir do say*] *Seir* means the *Idumeans*. It appears that both these, with the Ammonites, had made a league with Zedekiah, Jer. xxvii. 3, which they did not keep; and it is supposed that they even joined with the Chaldeans.

Verse 9. *I will open the side*] כתף *ketheph*, the shoulder, the strongest frontier place. *Beth-jeshimoth*, *Baal-meon*, and *Kiriathaim* were strong frontier towns of Moab.

Verse 10. *That the Ammonites*] The Syriac has, "That Rabbah of the sons of Ammon be not remembered."

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11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 Thus saith the Lord GOD; [w] Because that Edom hath dealt against the house of Judah [x] by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and [y] they of Dedan shall fall by the sword.

14 And [z] I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

A. M. 3414. B. C. 590. Ol. XLVII. 3. Anno Tarquinii Prisci, R. Roman., 27.

15 Thus saith the Lord GOD; [a] Because [b] the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* [c] for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, [d] I will stretch out mine hand upon the Philistines, and I will cut off the [e] Cherethims, [f] and destroy the remnant of the [g] sea coasts.

17 And I will [h] execute great [i] vengeance upon them with furious [k] rebukes; [l] and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

[w] 2 Chron. xxviii. 17; Psa. cxxxvii. 7; Jer. xlix. 7, 8, &c.; chap. xxxv. 2, &c.; Amos i. 11; Obad. 10, &c.; 1 Esd. iv. 45. [x] Heb. *by revenging revengement.*——[y] Or, *they shall fall by the sword unto Dedan.*——[z] See Isa. xi. 14; Jer. xlix. 2; 1 Mac. v. 3; 2 Mac. x. 16, 17.——[a] Jer. xxv. 20; xlvii. 1, &c.; Joel iii. 4, &c.; Amos i. 6.——[b] 2 Chron. xxviii. 18.——[c] Or, *with perpetual hatred.*——[d] Zeph. ii. 4, &c.——[e] 1 Sam. xxx. 14.——[f] Jer. xlvii. 4.——[g] Or, *haven of the sea.*——[h] Chap. v. 15.——[i] Heb. *vengeances.*——[k] 1 Chron. xii. 17; Psa. lxviii. 30; Isa. ii. 4; xvii. 13; Mic. iv. 3; Mal. iii. 11.——[l] Psa. ix. 16.

Verse 12. *Because that Edom hath dealt*] The Edomites were the most inveterate enemies of the Jews from the very earliest times, and ever did all that they could to annoy them.

Verse 13. *I will make it desolate from Teman*] *Teman* and *Dedan* were both cities of the Moabites, and apparently at each extremity of the land.

Verse 14. *I will lay my vengeance upon Edom*] God will not allow men to insult those whom he has cast down. His judgment is sufficient; to add more is an insult to God.

By the hand of my people Israel] This was fulfilled by the Maccabees, who not only defeated them and brought them under complete subjection, but obliged them to receive circumcision, *Joseph.* Antiq. l. xiii., c. 17; 1 Macc. v. 65; 2 Macc. x. 16.

Verse 15. *Because the Philistines*] They were as inimical to the Jews as the Ammonites, &c., were. Nebuchadnezzar punished them because they had assisted the Tyrians during the time he was besieging their city.

I will cut off the Cherethims] See the note on 2 Sam. viii. 18.

The remnant of the sea coasts.] The different seignories of the Philistines inhabited the coast of the Mediterranean Sea, from Judea to Egypt. For other matters relative to these prophecies, see the passages in the margin.

CHAPTER XXVI.

This prophecy, beginning here and ending in the twentieth verse of the twenty-eighth *chapter, is a declaration of the judgments of God against Tyre, a very famous commercial city of antiquity, which was taken by Nebuchadnezzar after an arduous siege of thirteen years. The prophet begins with introducing Tyre insulting Jerusalem, and congratulating herself on the prospect of accession to her commerce now that this city was no more,* 1, 2. *Upon which God denounces utter destruction to Tyre, and the cities depending on her,* 3–6. *We have then a particular account of the person raised up in the course of the Divine providence to accomplish this work. We see, as it were, his mighty hosts, (which are likened to the* waves *of the sea for their multitude,) raising the mounds, setting the engines, and shaking the walls; we hear the noise of the horsemen, and the sound of their cars; we see the clouds of smoke and dust; we see the sword bathed in blood, and hear the groans of the dying. Tyre, (whose buildings were very splendid and magnificent, and whose walls were* one hundred and fifty *feet in height, with a proportionable breadth,) immediately disappears; her strong (and as she thought impregnable) towers are thrown down; and her very dust is buried in the sea. Nothing remains but the bare rock,* 7–14. *The scene is then varied. The isles and adjacent regions, by a very strong and beautiful figure, are represented to be shaken, as with a mighty earthquake by violent concussion occasioned by the fall of Tyre. The groans of the dying reach the ears of the people inhabiting these regions. Their princes, alarmed for themselves and grieved for Tyre, descend from their thrones, lay aside their robes, and clothe themselves with—sackcloth?—no, but with* trembling! *Arrayed in this astonishing attire, the prophet introduces them as a chorus of mourners, lamenting Tyre in a funeral song or dirge, as customary on the death of renowned personages. And pursuing the same image still farther, in the person of God, he performs the last sad office for her. She is brought*

forth from her place in solemn pomp; the pit is dug for her; and she is buried, to rise no more, 15–21. *Such is the prophecy concerning Tyre, comprehending both the city on the continent and that on the island, and most punctually fulfilled in regard to both. That on the continent was razed to the ground by Nebuchadnezzar, B. C. 572, and that on the island by Alexander the Great, B. C. 332. And at present, and for ages past, this ancient and renowned city, once the emporium of the world, and by her great naval superiority the centre of a powerful monarchy, is literally what the prophet has repeatedly foretold it should be, and what in his time was, humanly speaking, so highly improbable*—a BARE rock, a place to spread nets on!

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [a] because that Tyrus hath said against Jerusalem, [b] Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore, thus saith the Lord GOD: Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and [c] make her like the top of a rock.

5 It shall be *a place for* the spreading of nets, [d] in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; [e] and they shall know that I *am* the LORD.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

7 For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, [f] a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall [g] make a fort against thee, and [h] cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [i] as men enter into a city wherein is made a breach.

[a] Isa. xxiii.; Jer. xxv. 22; xlvii. 4; Amos i. 9; Zech. ix. 2. [b] Chap. xxv. 3; xxxvi. 2.——[c] Ver. 14.——[d] Chap. xxvii. 32. [e] Chap. xxv. 5.

[f] Ezra vii. 12; Dan. ii. 37.——[g] Chap. xxi. 22.——[h] Or, *pour out the engine of shot.*——[i] Heb. *according to the enterings of a city broken up.*

NOTES ON CHAP. XXVI.

Verse 1. *The eleventh year*] This was the year in which Jerusalem was taken; the *eleventh* of the captivity of Jeconiah, and the *eleventh* of the reign of Zedekiah. What *month* we are not told, though the *day* is mentioned. There have been many conjectures about this, which are not of sufficient consequence to be detailed.

Verse 2. *Tyrus hath said*] From this it would appear that Jerusalem *had been* taken, which was on the *fourth* month of this year; but it is possible that the prophet speaks of the event beforehand.

She is broken that was *the gates of the people*] Jerusalem, a general emporium.

I shall be replenished] The merchandise that went to Jerusalem will come to me, (to Tyre.)

Verse 3. *Will cause many nations to come up against thee*] We have already seen that the empire of the Chaldeans was composed of many different provinces, and that Nebuchadnezzar's army was composed of soldiers from different nations: these may be the people meant; but I doubt whether this may not refer to the different nations which in successive ages fought against Tyre. It was at last finally destroyed in the *sixteenth* century of the Christian era.

Verse 4. *I will also scrape her dust from her*] I will totally destroy her fortifications, and leave her nothing but a barren rock, as she was before. This cannot refer to the capture of Tyre by Nebuchadnezzar. It flourished long after his time.

Verse 5. *A place for the spreading of nets*] A place for the habitation of some poor fishermen, who spent the fishing season there, and were accustomed to dry their nets upon the rocks. See on ver. 11.

Verse 6. *And her daughters*] The places dependent on Tyre. As there were *two* places called *Tyre*, one on the *main land*, and the other on a *rock* in the sea, opposite to that on the main land, sometimes the one seems to be spoken of, and sometimes the other. That on the *land*, *Palætyre*, was soon taken; but that in the sea cost Nebuchadnezzar *thirteen years* of siege and blockade. The two formed only *one city*, and one state.

Verse 7. *Nebuchadrezzar—king of kings*] An ancient title among those proud Asiatic despots شاهنشاه پادشاه *shahinshah* and *padshah*, titles still in use.

Verse 8. *Thy daughters in the field*] This seems to be spoken of *Palætyre*, or Tyre on the main land:

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy [k] thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 [l] And I will cause the noise of [m] thy songs to cease; and the sound of thy harps shall be no more heard.

14 And [n] I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

15 Thus saith the Lord GOD to Tyrus; Shall not the isles [o] shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the [p] princes of the sea shall [q] come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with [r] trembling; [s] they shall sit upon the ground, and [t] shall tremble at *every* moment, and [u] be astonished at thee.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29

17 And they shall take up a [v] lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited [w] of seafaring men, the renowned city, which wast [x] strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall [y] the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down [z] with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in [a] places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory [b] in the land of the living;

21 [c] I will make thee [d] a terror, and thou *shalt be* no *more*: [e] though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

[k] Heb. *houses of thy desire.*——[l] Isa. xiv. 11; xxiv. 8; Jer. vii. 34; xvi. 9; xxv. 10.——[m] Isa. xxiii. 16; chap. xxviii. 13; Rev. xviii. 22.——[n] Ver. 1, 5.——[o] Jer. xlix. 21; ver. 18; chap. xxvii. 28; xxxi. 16.——[p] Isa. xxiii. 8.——[q] Jonah iii. 6.
[r] Heb. *tremblings.*——[s] Job ii. 13.——[t] Chap. xxxii. 10.——[u] Ch. xxvii. 35.

[v] Jer. vii. 29; chap. xix. 1; xxvii. 2, 32; xxviii. 12; xxxii. 2; Rev. xviii. 9.——[w] Heb. *of the seas.*——[x] Isa. xxiii. 4.
[y] Ver. 15.——[z] Chap. xxxii. 18, 24.——[a] Job iii. 14; Psa. cix. 10; Isa. xlix. 19; lix. 10; Amos vii. 9.——[b] Chap. xxxii. 23, 26, 27, 32.——[c] Chap. xxvii. 36; xxviii. 19.——[d] Heb. *terrors.*
[e] Psa. xxxvii. 36.

for *forts*, *mounts*, *engines of war*, *horses*, and *chariots* could not be brought to act against the other.

Verse 12. *And they shall lay thy stones and thy timber and thy dust in the midst of the water.*] This answers to the taking of Tyre by Alexander; he actually took the timbers, stones, rubbish, &c. of *old Tyre*, and filled up the space between it and new Tyre, and thus connected the latter with the main land; and this he was obliged to do before he could take it.

Verse 14. *Thou shalt be built no more*] If this refer to Nebuchadnezzar's capture of the city, *old Tyre* must be intended: that was destroyed by him, and never rebuilt. But I doubt whether the whole of this prophecy do not refer to the taking of Tyre by Alexander, *three hundred* years after its capture by Nebuchadnezzar. Indeed it may include more recent conquests of this important city. It went through a variety of vicissitudes till 1289, when it and the neighbouring towns were sacked and ravaged by the Mamelukes. Mr. *Maundrell*, who visited this place, says, "it is a Babel of broken walls, pillars, vaults, &c., there being not so much as *one entire house left!* Its present inhabitants are only a few *poor wretches*, harbouring themselves in the *vaults*, and subsisting chiefly on *fishing*; who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre, that it should be *the top of a rock, a place for fishers to dry their nets on.*"

Verse 15. *The isles shake at the sound of thy fall*] All those which had traded with this city, which was the grand mart, and on which they all depended. Her ruin involved them all, and caused general wailing.

Verse 16. *The princes of the sea*] The chief maritime states, such as *Leptis*, *Utica*, *Carthage*, *Gades*, &c. See *Calmet*.

Verse 17. *Wast strong in the sea*] The strength of Tyre was so great, that Alexander despaired of being able to reduce it unless he could *fill up that arm of the sea that ran between it and the main land.* And this work cost his army *seven months* of labour.

Verse 20. *And I shall set glory in the land of the living.*] Judea so called, the land of the living God.

Verse 21. *Yet shalt thou never be found again*] This is literally true; there is not the smallest vestige of the *ancient Tyre*, that which was erected on the main land. Even the ground seems to have been washed away; and the new Tyre is in nearly a similar state. I think this prophecy must be extended to the whole duration of Tyre. If it now be found to be in the state here described, it is sufficient to show the

truth of the prophecy. And now it is found precisely in the state which the above prophetic declarations, taken according to the letter, point out! No word of God can ever fall to the ground.

Notwithstanding the former destructions, Tyre was a place of some consequence in the time of St. Paul. There was a Church there, (see Acts xxi. 3, 4, &c.,) which afterwards became famous. *Calmet* observes, it afforded a great number of martyrs for the Christian Church.

CHAPTER XXVII.

This chapter may be considered as the second part of the prophecy concerning Tyre. The prophet pursues his subject in the manner of those ancient lamentations or funeral songs, in which the præficiæ *or mourning women first recounted whatever was great or praiseworthy in the deceased, and then mourned his fall. Here the riches, glory, and extensive commerce of Tyre are enlarged upon,* 1–25. *Her downfall is then described in a beautiful allegory, executed in a few words, with astonishing brevity, propriety, and perspicuity,* 26; *upon which all the maritime and commercial world are represented as grieved and astonished at her fate, and greatly alarmed for their own,* 27–36. *Besides the view which this chapter gives of the conduct of Providence, and the example with which it furnishes the critic and man of taste of a very elegant and highly finished piece of composition, it likewise affords the antiquary a very curious and interesting account of the wealth and commerce of ancient times. And to the mind that looks for "a city that hath foundations," what a picture does the whole present of the mutability and inanity of all earthly things! Many of the places mentioned in ancient history have, like Tyre, long ago lost their political consequence; the geographical situation of others cannot be traced; they have sunk in the* deep waters *of oblivion; the* east wind *hath carried them away.*

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a] take up a lamentation for Tyrus;

3 And say unto Tyrus, [b] O thou that art situate at the entry of the sea, *which art* [c] a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, [d] I *am* [e] of perfect beauty.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

4 Thy borders *are* in the [f] midst of the seas, thy builders have perfected thy beauty.

[a] Chap. xix. 1; xxvi. 17; xxviii. 12; xxxii. 2.——[b] Chap. xxviii. 2.——[c] Isa. xxiii. 3.

[d] Chap. xxviii. 12.——[e] Heb. *perfect of beauty.*——[f] Heb *heart.*

NOTES ON CHAP. XXVII.

Verse 2. *Take up a lamentation for Tyrus*] This is a singular and curious chapter. It gives a very circumstantial account of the trade of Tyre with different parts of the world, and the *different sorts of merchandise* in which she trafficked. The *places* and the *imports* are as regularly entered here as they could have been in a European custom-house.

Verse 3. *The entry of the sea*] Tyre was a small island, or rather rock, in the sea, at a short distance from the main land. We have already seen that there was another Tyre on the main land; but they are both considered as one city.

Verse 4. *Thy builders have perfected thy beauty.*] Under the allegory of a *beautiful ship*, the prophet, here and in the following verses, paints the glory of this ancient city. *Horace* describes the *commonwealth of Rome* by the same allegory, and is as minute in his description, *Carm.* lib. i. Od. xiv:—

O *navis*, referent in *mare* te novi
Fluctus? O quid agis? Fortiter occupa
Portum. Nonne vides, ut
Nudum *remigio latus*,
Et *malus* celeri saucius *Africo*,
Antennæque gemant? ac sine *funibus*
Vix durare *carinæ*
Possint imperiosius
Æquor? non tibi sunt *integra lintea*;
Non Di, quos iterum pressa voces malo:
Quamvis Pontica *pinus*,
Sylvæ filia nobilis,
Jactes et genus, et nomen inutile.
Nil *pictis* timidus *navita puppibus*
Fidit. Tu, nisi *ventis*
Debes ludibrium, cave.

Unhappy *vessel*, shall the *waves* again
Tumultuous bear thee to the faithless *main?*
What, would thy madness thus with *storms* to sport!
Cast firm your anchor in the friendly *port.*
Behold thy *naked decks*, the *wounded mast*,
And *sail-yards* groan beneath the *southern blast.*
Nor, without *ropes*, thy *keel* can longer brave
The rushing fury of the imperious *wave:*
Torn are thy *sails*; thy *guardian gods* are lost,
Whom you might call, in future *tempests* tost.
What, though majestic in your pride you stood,
A noble daughter of the *Pontic wood*,
You now may vainly boast an empty name,
Of birth conspicuous in the rolls of fame.
The *mariner*, when *storms* around him rise,
No longer on a *painted stern* relies.
Ah! yet take heed, lest these *new tempests* sweep,
In sportive rage, thy glories to the *deep.*

FRANCIS.

I give this as a striking parallel to many passages in this chapter.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

5 They have [g] made all thy *ship* boards of fir trees of [h] Senir: they have taken [i] cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars: [k] the [l] company of the Ashurites have made thy benches *of* ivory, *brought* out of [m] the isles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; [n] blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [o] Gebal and the wise *men* thereof were in thee thy [p] calkers [q]; all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of [r] Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made [s] thy beauty perfect.

12 [t] Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [u] Javan, Tubal, and Meshech, they *were* thy merchants: they traded [v] the persons of men and vessels of brass in thy [w] market.

14 They of the house of [x] Togarmah traded in thy fairs with horses and horsemen and mules.

[g] Heb. *built.*——[h] Deut. iii. 9.——[i] Judg. ix. 15.——[k] Or, *they have made thy hatches of ivory well trodden.*——[l] Heb. *the daughter.* [m] Jer. ii. 10.——[n] Or, *purple and scarlet.*——[o] 1 Kings v. 18; Psa. lxxxiii. 7.

[p] Or, *stoppers of chinks.*——[q] Heb. *strengtheners.*——[r] Jer. xlvi. 9; chap. xxx. 5; xxxviii. 5.——[s] Ver. 3.——[t] Gen. x. 4; 2 Chron. xx. 36.——[u] Gen. x. 2.——[v] Rev. xviii. 13.——[w] Or, *merchandise.* [x] Gen. x. 3; chap. xxxviii. 6.

Verse 5. *Fir trees of Senir*] *Senir* is a mountain which the Sidonians called Sirion, and the Hebrews *Hermon*, Deut. iii. 9. It was beyond Jordan, and extended from Libanus to the mountains of Gilead.

Verse 6. *Of the oaks of Bashan*] Some translate *alder*, others the *pine*.

The company of the Ashurites] The word אשרים *asherim* is by several translated *box-wood*. The *seats* or *benches* being made of this wood inlaid with *ivory*.

Isles of Chittim] The Italian islands; the islands of Greece; Cyprus. *Calmet* says *Macedonia* is meant.

Verse 7. *Fine linen*] שש *shesh*, *cotton cloth*. In this sense the word is generally to be understood.

To be thy sail] Probably the flag—*ensign* or *pennant*, is meant.

Blue and purple from the isles of Elishah] *Elis*, a part of the *Peloponnesus*.

Verse 8. *Zidon and Arvad*] Or *Arad*. Two powerful cities on the Phœnician coast, in the neighbourhood of Tyre, from which Tyre had her sailors; and the best instructed of her own inhabitants were her pilots or steersmen.

Verse 9. *The ancients of Gebal*] This was a city of Phœnicia, near Mount Libanus, Josh. xiii. 5. It was called *Biblos* by the Greeks.

Thy calkers] Those who repaired their vessels; *paying*, as it is termed, pitched hemp into the seams, to prevent the water from oozing through.

To occupy thy merchandise.] That is, to be thy *agents* or *factors*.

Verse 10. *They of Persia*] *Lud*, the Lydians; *Phut*, a people of Africa, see Gen. x. 6. From these places they had auxiliary troops; for as they traded with the then known world, were rich, and could afford to give good pay, they no doubt had soldiers and sailors from every part. Skilful and desperate men will go any where after their *price*.

Verse 11. *The Gammadims were in thy towers*] Some think these were a people of Phœnicia; others, that *tutelar images* are meant; others, that the word expresses *strong men*, who acted as *guards*. The *Vulgate* reads *Pygmæi*, the pygmies, who were fabled to be a little people of a *cubit* in height, from גמד *gomed*, a *cubit*; and we are told that this little people were celebrated for their wars with the *cranes*; but nothing of this kind can enter into this description. Probably a people inhabiting the promontories of Phœnicia are here intended; and their hanging their *shields upon the walls* is a proof that *soldiers* are meant, and persons of skill and prowess too.

Verse 12. *Tarshish* was *thy merchant*] After having given an account of the *naval* and *military* equipment of this city, he now speaks of the various *places* and *peoples* with whom the Tyrians traded, and the different kinds of merchandise imported from those places.

By *Tarshish* some understand the *Carthaginians*; some think *Tartessus*, near the straits of Gibraltar, is meant; others, *Tharsis* in Cilicia. The place was famous for all the useful metals, *silver*, *iron*, *tin*, and *lead*. All these they might have had from *Britain*.

Verse 13. *Javan, Tubal, and Meshech*] The Ionians, the Tybarenians, and the Cappadocians, or Muscovites.

They traded the persons of men] That is, they trafficked in *slaves*. The bodies and souls of men were bought and sold in those days, as in our degenerate age. With these also they traded in brazen vessels.

Verse 14. *Togarmah*] The *Sarmatians*. Some think *Cappadocia*. With these they dealt in *horses*,

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

15 The men of [y] Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of [z] the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [a] agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market [b] wheat of [c] Minnith, and Pannag, and honey, and oil, and [d] balm.[e]

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan [f] going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 [g] Dedan *was* thy merchant in [h] precious clothes for chariots.

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21 Arabia, and all the princes of [i] Kedar, [k] they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of [l] Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [m] Haran, and Canneh, and Eden, the merchants of [n] Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [o] all sorts *of things*, in blue [p] clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 [q] The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious [r] in the midst of the seas.

26 Thy rowers have brought thee into great

[y] Gen. x. 7.——[z] Heb. *thy works.*——[a] Heb. *chrysoprase.* [b] 1 Kings v. 9, 11; Ezra iii. 7; Acts xii. 20.——[c] Judg. xi. 33. [d] Jer. viii. 22.——[e] Or, *rosin.*——[f] Or, *Meuzal*——[g] Gen. xxv. 3. [h] Heb. *clothes of freedom.*——[i] Gen. xxv. 13; Isa. lx. 7.

[k] Heb. *they* were *the merchants of thy hand.*——[l] Gen. x. 7, 1 Kings x. 1, 2; Psa. lxxii. 10, 15; Isa. lx. 6.——[m] Gen. xi. 31, 2 Kings xix. 12.——[n] Gen. xxv. 3.——[o] Or, *excellent things.* [p] Heb. *foldings.*——[q] Psa. xlviii. 7; Isa. ii. 16; xxiii. 14.——[r] Ver. 4.

mules, and *horsemen*; or probably *draught horses* and *war horses* are intended.

Verse 15. *The men of Dedan*] Dedan was one of the descendants of Abraham by Keturah, and dwelt in Arabia, Gen. xxv. 3. *Ivory* and *ebony* might come from that quarter. By way of distinction ivory is called both in Hebrew שֵׁן *shen*, and in Arabic شن *shen*, the TOOTH, as that beautiful substance is the *tooth* of the *elephant*.

Verse 16. *Syria*] These were always a mercantile people. For the precious stones mentioned here see the notes on Exod. xxviii. 17.

Verse 17. *Judah, and the land of Israel—traded in thy market wheat*] The words have been understood as articles of merchandise, not names of *places*. So the Jews traded with the Tyrians in *wheat*, *stacte*, *balsam*, *honey*, *oil*, and *resin*.

Verse 18. *Damascus—wine of Helbon*] Now called by the Turks Haleb, and by us Aleppo.

White wool.] Very fine wool: wool of a fine quality. Some think *Milesian wool* is meant.

Verse 19. *Dan also and Javan*] It is probable that both these words mean some of the Grecian islands.

Going to and fro] They both *took* and *brought—imported* and *exported:* but מאזל *meuzal*, from *uzal*, may be a proper name. What place is signified I cannot tell, unless it be *Azal*, a name, according to *Kamoos*, of the capital of Arabia Felix.

Verse 20. *Dedan*] Possibly the descendants of *Dedan*, son of *Raamah*, see Gen. x. 7.

In precious clothes for chariots.] Either fine carpets, or rich housings for horses, camels, &c., used for riding.

Verse 21. *Arabia, and all the princes of Kedar*] Arabia Deserta, on the confines of the Dead Sea. The *Kedarenes* inhabited the same country. These brought *lambs*, *rams*, and *goats* for the consumption of the city.

Verse 22. *Sheba and Raamah*] Inhabitants of Arabia Felix, at the entrance of the Persian Gulf, who were famous for their riches and spices.

Verse 23. *Haran*] In Mesopotamia; well known in Scripture.

Canneh] Or *Chalane*; see Gen. x. 10. It is supposed to be a cape or port of Arabia Felix, on the Indian Sea.

Eden] Equally famous: supposed to have been situated near the confluence of the *Tigris* and *Euphrates*.

Sheba] Different from that in ver. 22. This was probably near the country of the Edomites.

Asshur] Perhaps the Assyrians.

Chilmad] Possibly *Cholmadora*, on the Euphrates. *Ptol.* lib. v., cap. 15. For several of these places, and the persons from whom they derived their names, see Gen. x., and the notes there; and see *Calmet*.

Verse 24. *These* were *thy merchants in all sorts* of things] The above people traded with the Tyrians in a great variety of the most valuable merchandise: *blue* or *purple cloth*, *boxes of cedar*, *covered with skins*, *and bound with silken cords*, and *sealed with an engraved seal*, *finely cut*, *&c.* See the *Chaldee*.

Verse 25. *The ships of Tarshish*] The ships of *Tharsis*, in Cilicia, were the chief of those which traded with thee.

Verse 26. *Thy rowers have brought thee into great waters*] Tyre is still considered under the allegory

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waters: [s] the east wind hath broken thee in the [t] midst of the seas.

27 Thy [u] riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [v] and in all thy company which *is* in the midst of thee, shall fall into the [w] midst of the seas in the day of thy ruin.

28 The [x] suburbs [y] shall shake at the sound of the cry of thy pilots.

29 And [z] all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall [a] cast up dust upon their heads, they [b] shall wallow themselves in the ashes:

31 And they shall [c] make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

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32 And in their wailing they shall [d] take up a lamentation for thee, and lament over thee, *saying*, [e] What *city is* like Tyrus, like the destroyed in the midst of the sea.

33 [f] When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* [g] thou shalt be broken by the seas in the depths of the waters, [h] thy merchandise and all thy company in the midst of thee shall fall.

35 [i] All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people [k] shall hiss at thee; [l] thou shalt be [m] a terror, and [n] never *shalt be* any more.

[s] Psa. xlviii. 7.——[t] Heb. *heart.*——[u] Prov. xi. 4; ver. 34; Rev. xviii. 9, &c.——[v] Or, *even with all.*——[w] Heb. *heart.*——[x] Or, *waves.*——[y] Chap. xxvi. 15, 18.——[z] Rev. xviii. 17, &c.——[a] Job ii. 12; Rev. xviii. 19.——[b] Esth. iv. 1, 3; Jer. vi. 26.

[c] Jer. xvi. 6; xlvii. 5; Mic. i. 16.——[d] Chap. xxvi. 17; ver. 2.——[e] Rev. xviii. 18.——[f] Rev. xviii. 19.——[g] Chap. xxvi. 19.——[h] Ver. 27.——[i] Chap. xxvi. 15, 16.——[k] Jer. xviii. 16.——[l] Chap. xxvi. 21.——[m] Heb. *terrors.*——[n] Heb. shalt *not* be *for ever.*

of a *ship*; and all the vessels of different nations trading with her are represented as towing her into deep waters—bringing her into great affluence. But while in this state, a stormy *east wind*, or a destructive wind, meaning the Chaldeans, arises, and dashes her to pieces! See the ode from *Horace*, already quoted on ver. 4.

Verse 27. *Thy riches*] This vast ship, laden with all kinds of valuable wares, and manned in the best manner, being wrecked, all her *valuables*, *sailors*, *officers*, &c., went to the bottom.

Verse 28. *The cry of thy pilots.*] When the ship was dashed against the rocks by the violence of the winds and the waves, and all hope of life was taken away, then a universal cry was set up by all on board. I have heard this cry, and nothing more dismal can be imagined, when the ship by a violent tempest is driving among *rocks* on a lee shore. Then "All lost! cut away the boat!" is more dreadful than the cry of *fire* at midnight.

Verse 30. *Shall cry bitterly*] All that were on the land, seeing this dreadful sight, a gallant ship perishing with all her men and goods, are represented as setting up a dismal cry at this heart-rending sight. But what must they have felt who were on board! Reader, wert thou ever *shipwrecked?* Wert thou ever in a *hurricane* on a *lee rocky shore*, where the helm had lost its power, and the sails were rendered useless! Dost thou remember that apparently last moment, when the ship drove up to the tremendous rocks, riding on the back of a mountainous surge? Then what was the universal cry? Hast thou ever heard any thing so terrific? so appalling? so death and judgment-like? No. It is impossible. These are the circumstances, this is the cry, that the prophet describes; disorder, confusion, dismay, and ruin. And this is a scene which the present writer has witnessed, himself a part of the wretched, when all hope of life was taken away, the yawning gulf opened, and nothing presented itself to support body or soul but that God who gave to both their being, and ultimately rescued him and his forlorn companions from one of the worst of deaths, by heaving the ship from the rocks by the agency of a tremendous receding wave. My soul hath these things still in remembrance, and therefore is humbled within me.

Verse 32. *What* city is *like Tyrus*] This, to the end of the chapter, is the lamentation.

Verse 36. *Shall hiss at thee*] שרקו *shareku*, shall *shriek* for thee. This powerfully expresses the sensation made on the feelings of the spectators on the shore when they saw the vessel swallowed up.

CHAPTER XXVIII.

The first part of this chapter relates to a king of Tyre, probably the same who is called in the Phœnician annals Ithobalus. He seems to have been a vain man, who affected Divine honours. The prophet treats his foolish pretensions with severe irony, and predicts his doom, 1–10. *He then takes up a funeral dirge and lamentation over him, in which his former pomp and splendour are finely contrasted with his fall, in terms that seem frequently to allude to the fall of Lucifer from heaven,* (Isa. xiv.,) 11–19. *The overthrow of Sidon, the mother city of Tyre, is next announced,* 20–23; *and the chapter concludes with a promise to the Jews of deliverance from all their enemies, and particularly of their restoration from the Babylonish captivity,* 24–26.

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THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and [a] thou hast said, I *am* a god, I sit *in* the seat of God, [b] in the [c] midst of the seas; [d] yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, [e] thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 [f] By [g] thy great wisdom *and* by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, [h] the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

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8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet [i] say before him that slayeth thee, I *am* God; but thou *shalt be* a man, and no God, in the hand of him that [k] slayeth thee.

10 Thou shalt die the deaths of [l] the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 Moreover the word of the LORD came unto me, saying,

12 Son of man, [m] take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; [n] Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in [o] Eden the garden of God; every precious stone *was* thy covering, the [p] sardius, topaz, and the diamond, the [q] beryl, the onyx, and the jasper, the sapphire, the [r] emerald, and the carbuncle, and gold:

[a] Ver. 9. — [b] Chap. xxvii. 3, 4. — [c] Heb. *heart.* — [d] Isa. xxxi. 3. [e] Zech. ix. 2. — [f] Heb. *By the greatness of thy wisdom.* — [g] Psa. lxii. 10; Zech. ix. 3. — [h] Chap. xxx. 11; xxxi. 12; xxxii. 12.

[i] Ver. 2. — [k] Or, *woundeth.* — [l] Chap. xxxi. 18; xxxii. 19, 21, 25, 27. — [m] Chap. xxvii. 2. — [n] Chap. xxvii. 3; ver. 3. — [o] Ch. xxxi. 8, 9. — [p] Or, *ruby.* — [q] Or, *chrysolite.* — [r] Or, *chrysoprase.*

NOTES ON CHAP. XXVIII.

Verse 2. *Say unto the prince of Tyrus*] But who was this prince of Tyrus? Some think *Hiram*; some, *Sin*; some, the *devil*; others, *Ithobaal*, with whom the chronology and circumstances best agree. *Origen* thought the guardian angel of the city was intended.

I am a god] That is, I am absolute, independent, and accountable to none. He was a man of great pride and arrogance.

Verse 3. *Thou* art *wiser than Daniel*] Daniel was at this time living, and was reputable for his great wisdom. This is said *ironically*. See chap. xiv. 14; xxvi. 1.

Verse 5. *By thy great wisdom*] He attributed every thing to himself; he did not acknowledge a Divine providence. As he got all by himself, so he believed he could keep all by himself, and had no need of any foreign help.

Verse 7. *I will bring strangers upon thee*] The Chaldeans.

Verse 9. *Wilt thou yet say before him that slayeth thee*] Wilt thou continue thy pride and arrogance when the sword is sheathed in thee, and still imagine that thou art self-sufficient and independent?

Verse 10. *The deaths of the uncircumcised*] *Two* deaths, *temporal* and *eternal*. Ithobaal was taken and killed by Nebuchadnezzar.

Verse 12. *Thou sealest up*] This has been translated, "Thou drawest thy own likeness." "Thou formest a portrait of thyself; and hast represented thyself the perfection of wisdom and beauty." I believe this to be the meaning of the place.

Verse 13. *Thou hast been in Eden*] This also is a strong irony. Thou art like *Adam*, when in his innocence and excellence he was in the garden of Eden!

Every precious stone was *thy covering*] For a description of these stones see the note on Exod. xxviii. 17.

Verse 14. *Thou* art *the anointed cherub that covereth*] The irony is continued; and here he is likened to the

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the workmanship of [a] thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed [t] cherub that covereth: and I have set thee *so:* thou wast upon [u] the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, [v] O covering cherub, from the midst of the stones of fire.

17 [w] Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

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19 All they that know thee among the people shall be astonished at thee: [x] thou shalt be [y] a terror, and never *shalt* thou *be* any more.

20 Again the word of the LORD came unto me, saying,

21 Son of man, [z] set thy face [a] against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; [b] Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and [c] they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be [d] sanctified in her.

23 [e] For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword

[a] Chap. xxvi. 13.——[t] See Exod. xxv. 20; ver. 16.——[u] Chap. xx. 40.——[v] Ver. 14.——[w] Ver. 2, 5.——[x] Chap. xxvi. 21; xxvii. 36.——[y] Heb. *terrors.*——[z] Chap. vi. 2; xxv. 2; xxix. 2.

[a] Isa. xxiii. 4, 12; Jer. xxv. 22; xxvii. 3; chap. xxxii. 30. [b] Exod. xiv. 4, 17; chap. xxxix. 13.——[c] Psa. ix. 16.——[d] Chap. xx. 41; xxxvi. 23; ver. 25.——[e] Chap. xxxviii. 22.

CHERUB that guarded the gates of Paradise, and kept the way of the tree of life; or to one of the cherubs whose wings, spread out, covered the mercy-seat.

Thou wast upon the holy mountain of God] The irony is still continued; and now he is compared to *Moses*, and afterwards to one of the *chief angels*, who has walked up and down among the stones of fire; that is, thy floors have been paved with precious stones, that shone and sparkled like fire.

Lucan, describing the splendour of the apartments of *Cleopatra*, queen of Egypt, speaks in nearly a similar language:—

Nec summis crustata domus, sectisque nitebat
Marmoribus, stabatque sibi non segnis *achates*,
Purpureusque lapis, totusque effusus in aula
Calcabatur onyx— *Pharsal.* lib. x.

Rich as some fane by slavish zealots reared,
For the proud banquet stood the hall prepared:
Thick *golden plates* the latent beams infold,
And the high roof was fretted o'er with *gold*.
Of solid *marble* all the walls were made,
And *onyx* e'en the *meaner floor* inlaid;
While *porphyry* and *agate* round the court
In massy columns rose, a proud support.
Of solid *ebony* each post was wrought,
From swarthy Meroë profusely brought.
With *ivory* was the entrance crusted o'er,
And polished *tortoise* hid each shining door;
While on the cloudy spots enchased was seen
The trusty *emerald's* never-fading green.
Within the royal beds and couches shone,
Beamy and bright with many a costly *stone*,
The glowing *purple* rich. ROWE.

Verse 15. *Thou* wast *perfect in thy ways*] The irony seems still to be kept up. Thou hast been like the angels, like Moses, like the cherubs, like Adam, like God, till thy iniquity was found out.

Verse 16. *I will cast thee as profane*] Thou shalt be cast down from thine eminence.

From the midst of the stones of fire.] Some, supposing that *stones of fire* means the *stars*, have thought that the whole refers to the *fall of Satan*.

Verse 18. *Thou hast defiled thy sanctuaries*] Irony continued. As God, as the angels, as the cherubim, thou must have had thy sanctuaries; but thou hast defiled them: and as Adam, thou hast polluted thy Eden, and hast been expelled from Paradise.

Verse 19. *Thou shalt be a terror*] Instead of being an object of *adoration* thou shalt be a subject of horror, and at last be destroyed with thy city, so that nothing but thy name shall remain. It was entirely burnt by Alexander the Great, as it had been before by Nebuchadnezzar.

Verse 22. *I* am *against thee, O Zidon*] Sidon for a long time had possessed the empire of the sea and of all Phœnicia, and Tyre was one of its colonies; but, in process of time, the daughter became greater than the mother. It seems to have been an independent place at the time in which Tyre was taken; but it is likely that it was taken by the Chaldeans soon after the former.

Verse 23. *And the wounded*] חלל *chalal*, the *soldiery*.

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upon her on every side; and they shall know that I *am* the LORD.

24 And there shall be no more [f] a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have [g] gathered the house of Israel from the people among whom they are scattered, and shall be [h] sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

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26 And they shall [i] dwell [k] safely therein, and shall [l] build houses, and [m] plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that [n] despise them round about them; and they shall know that I *am* the LORD their God.

[f] Num. xxxiii. 55; Josh. xxiii. 13. —— [g] Isa. xi. 12; xi. 17; xx. 41; xxxiv. 13; xxxvii. 21. —— [h] Ver. 22.

[i] Jer. xxxii. 6; chap. xxxvi. 28. —— [k] Or, *with confidence.* [l] Isa. lxv. 21; Amos ix. 14. —— [m] Jer. xxxi. 5. —— [n] Or, *spoil.*

All its supports shall be taken away, and its defenders destroyed.

Verse 24. *There shall be no more a pricking brier*] Nothing to excite Israel to idolatry when restored from their captivity. Perhaps there is an allusion to *Jezebel*, daughter of *Ethbaal*, king of Sidon, and wife to Ahab, king of Israel, who was the greatest curse to Israel, and the universal restorer of idolatry in the land, see 1 Kings xvi. 31. Sidon being destroyed, there would come no encourager of idolatry from that quarter.

Verse 25. *When I shall have gathered the house of Israel*] In their long captivity, God had been preparing the land for them so as to make it a *safe dwelling*; and hence he executed judgments on all the heathen nations round about by means of the Chaldeans. Thus Tyre and Sidon were destroyed, as were the Ammonites and others who had been the inveterate enemies of the Jews. Judgment first began at his own house, then proceeded to the heathen nations; and when they were brought down, then he visited and redeemed his people. Thus God's ways are proved to be all equal; partialities and caprices belong not to him

CHAPTER XXIX.

This and the three following chapters foretell the conquest of Egypt by Nebuchadnezzar, which he accomplished in the twenty-seventh *year of Jehoiachin's captivity. The same event is foretold by Jeremiah,* chap. xlvi. 13, &c. *The prophecy opens with God's charging the king of Egypt (Pharaoh-hophra) with the same extravagant pride and profanity which were in the preceding chapter laid to the charge of the prince of Tyre. He appears, like him, to have affected Divine honours; and boasted so much of the strength of his kingdom, that, as an ancient historian* (Herodotus) *tells us, he impiously declared that God himself could not dispossess him. Wherefore the prophet, with great majesty, addresses him under the image of one of those crocodiles or monsters which inhabited that river, of whose riches and revenue he vaunted; and assures him that, with as much ease as a fisherman drags the fish he has hooked, God would drag him and his people into captivity, and that their carcasses should fall a prey to the beasts of the field and to the fowls of heaven,* 1–7. *The figure is then dropped; and God is introduced denouncing, in plain terms, the most awful judgments against him and his nation, and declaring that the Egyptians should be subjected to the Babylonians till the fall of the Chaldean empire,* 8–12. *The prophet then foretells that Egypt, which was about to be devastated by the Babylonians, and many of the people carried into captivity, should again become a kingdom; but that it should never regain its ancient political importance; for, in the lapse of time, it should be even* the BASEST of the kingdoms, *a circumstance in the prophecy most literally fulfilled, especially under the Christian dispensation, in its government by the Mameluke slaves,* 13–16. *The prophecy, beginning at the* seventeenth *verse, is connected with the foregoing, as it relates to the same subject, though delivered about* seventeen *years later. Nebuchadnezzar and his army, after the long siege of Tyre, which made every head bald by constantly wearing their helmets, and wore the skin off every shoulder by carrying burdens to raise the fortifications, were disappointed of the spoil which they expected, by the retiring of the inhabitants to Carthage. God, therefore, promises him Egypt for his reward,* 17–20. *The chapter concludes with a prediction of the return of the Jews from the Babylonish captivity,* 21.

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [a] set thy face against Pharaoh king of Egypt, and prophesy against him, and [b] against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; [c] Behold, I *am* against thee, Pharaoh king of Egypt, the great [d] dragon that lieth in the midst of his rivers, [e] which hath said, My river *is* mine own, and I have made *it* for myself.

4 But [f] I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [g] open fields; [h] thou shalt not be brought together, nor gathered: [i] I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [k] staff of reed to the house of Israel.

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

7 [l] When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord GOD; Behold, I will bring [m] a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, [n] and I will make the land of Egypt [o] utterly waste *and* desolate, [p] from [q] the tower of [r] Syene even unto the border of Ethiopia.

11 [s] No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 [t] And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that*

[a] Chap. xxviii. 21.——[b] Isa. xix. 1; Jer. xxv. 19; xlvi. 2, 25. [c] Jer. xliv. 30; chap. xxviii. 22; ver. 10.——[d] Psa. lxxiv. 13, 14; Isa. xxvii. 1; li. 9; chap. xxxii. 2.——[e] See chap. xxviii. 2. [f] Isa. xxxvii. 29; chap. xxxviii. 4.——[g] Heb. *face of the field.* [h] Jer. viii. 2; xvi. 4; xxv. 33.——[i] Jer. vii. 33; xxxiv. 20.

[k] 2 Kings xviii. 21; Isa. xxxvi. 6.——[l] Jer. xxxvii. 5, 7, 11; chap. xvii. 17.——[m] Chap. xiv. 17; xxxii. 11, 12, 13.——[n] Chap. xxx. 12.——[o] Heb. *wastes of waste.*——[p] Or, *from Migdol to Syene*; Exod. xiv. 2; Jer. xliv. 1.——[q] Chap. xxx. 6.——[r] Heb. *Seveneh.*——[s] Chap. xxxii. 13.——[t] Chap. xxx. 7, 26.

NOTES ON CHAP. XXIX.

Verse 1. *In the tenth year*] Of Zedekiah; and *tenth* of the captivity of Jeconiah.

The tenth month, *in the twelfth* day *of the month*] Answering to *Monday*, the first of *February*, A. M. 3415.

Verse 2. *Set thy face against Pharaoh king of Egypt*] This was Pharaoh-hophra or Pharaoh-apries, whom we have so frequently met with in the prophecies of Jeremiah, and much of whose history has been given in the notes.

Verse 3. *The great dragon*] התנים *hattannim* should here be translated *crocodile*, as that is a *real* animal, and numerous in the *Nile*; whereas the *dragon* is wholly *fabulous*. The original signifies any large animal.

The midst of his rivers] This refers to the several *branches* of the Nile, by which this river empties itself into the Mediterranean. The ancients termed them septem ostia Nili, "the seven mouths of the Nile." The *crocodile* was the *emblem* of *Egypt*.

Verse 4. *I will put hooks in thy jaws*] Amasis, one of this king's generals, being proclaimed king by an insurrection of the people, dethroned *Apries*, and seized upon the kingdom; and Apries was obliged to flee to Upper Egypt for safety.

I will cause the fish—to stick unto thy scales] Most fish are sorely troubled with a species of *insect* which bury their heads in their flesh, under their *scales*, and suck out the vital juices. The allusion seems to be to this. *Pharaoh* was the *crocodile*; the *fish*, the *common people*; and the *sticking to his scales*, the *insurrection* by which he was *wasted* and despoiled of his kingdom.

Verse 5. *I will leave thee* thrown *into the wilderness*] Referring to his being obliged to take refuge in Upper Egypt. But he was afterwards taken prisoner, and strangled by Amasis. *Herod.* lib. ii. s. 169.

Verse 6. *They have been a staff of reed*] An inefficient and faithless ally. The Israelites expected assistance from them when Nebuchadnezzar came against Jerusalem; and they made a feint to help them, but retired when Nebuchadnezzar went against them. Thus were the Jews deceived and ultimately ruined, see ver. 7.

Verse 10. *From the tower of Syene*] ממגדל כוגה *mimmigdol seveneh*, "from Migdol to Syene." Syene, now called *Essuan*, was the last city in Egypt, going towards Ethiopia. It was famous for a well into which the rays of the sun fell *perpendicularly* at *midday*.

Verse 12. *Shall be desolate forty years*] The country from Migdol or Magdolan, which was on the isthmus between the Mediterranean and the Red Sea, was so completely ruined, that it might well be called *desert*; and it is probable that this desolation continued during the whole of the *reign of Amasis*, which was

A. M. 3415. B. C. 589. Ol. XLVII. 4. Anno Tarquinii Prisci, R. Roman., 28.

are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD; At the [u] end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their [v] habitation; and they shall be there a [w] base [x] kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more [y] the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

A. M. 3432. B. C. 572. Ol. LII. 1. Anno Servii Tullii, R. Roman., 7.

18 Son of man, [z] Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and [a] take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt [b] *for* his labour wherewith he [c] served against it, because they wrought for me, saith the Lord GOD.

21 In that day [d] will I cause the horn of the house of Israel to bud forth, and I will give thee [e] the opening of the mouth in the midst of them; and they shall know that I *am* the LORD

[u] Isa. xix. 23; Jer. xlvi. 26.——[v] Or, *birth*.——[w] Hebrew, *low*.——[x] Chapter xvii. 6, 14.——[y] Isaiah xxx. 2, 3; xxxvi. 4, 6.

[z] Jer. xxvii. 6; chap. xxvi. 7, 8.——[a] Heb. *spoil her spoil, and prey her prey*.——[b] Or, for *his hire*.——[c] Jer. xxv. 9.——[d] Psa. cxxxii. 17.——[e] Chap. xxiv. 27.

just *forty years*. See *Herod.* lib. iii. c. 10; and see *Calmet*.

Verse 13. *Will I gather the Egyptians*] It is probable that Cyrus gave permission to the Egyptians brought to Babylon by Nebuchadnezzar, to return to their own country. And if we reckon from the commencement of the war against Pharaoh-hophra by Nebuchadnezzar, to the *third* or *fourth* year of Cyrus, the term will be about *forty* years.

Verse 14. Into *the land of Pathros*] Supposed to mean the *Delta*, a country included between the branches of the Nile; called Δ *delta*, from its being in the form of the Greek letter of that name. It may mean the *Pathrusim*, in Upper Egypt, near to the Thebaid. This is most likely.

Shall be there a base kingdom.] That is, it shall continue to be *tributary*. It is upwards of *two thousand* years since this prophecy was delivered, and it has been uninterruptedly fulfilling to the *present hour*. 1. Egypt became tributary to the *Babylonians*, under Amasis. 2. After the ruin of the Babylonish empire, it became subject to the *Persians*. 3. After the Persians, it came into the hands of the *Macedonians*. 4. After the Macedonians it fell into the hands of the *Romans*. 5. After the division of the Roman empire it was subdued by the *Saracens*. 6. About A. D. 1250, it came into the hands of the *Mameluke* slaves. 7. Selim, the *ninth* emperor of the Turks, conquered the Mamelukes, A. D. 1517, and annexed Egypt to the *Ottoman empire*, of which it still continues to be a province, governed by a *pacha* and *twenty-four beys*, who are always advanced from *servitude* to the administration of public affairs. So true is it that Egypt, once so glorious, is the *basest of kingdoms*. See *Newton* on the prophecies.

Verse 17. *The seven and twentieth year*] That is, of the *captivity of Jeconiah, fifteen* years after the taking of *Jerusalem*; about *April* 20, 3432. The *preceding* prophecy was delivered one year before the taking of Jerusalem; *this*, sixteen years after; and it is supposed to be the last which this prophet wrote.

Verse 18. *Caused his army to serve a great service against Tyrus*] He was *thirteen* years employed in the siege. See *Joseph.* Antiq. lib. x. c. 11. In this siege his soldiers endured great hardships. Being continually on duty, their *heads became bald* by wearing their helmets; and their *shoulders bruised and peeled* by carrying baskets of earth to the fortifications, and wood, &c., to build towers, &c.

Yet had he no wages, nor his army] The Tyrians, finding it at last impossible to defend their city, put all their wealth aboard their vessels, sailed out of the port, and escaped for Carthage; and thus Nebuchadnezzar lost all the spoil of one of the richest cities in the world.

Verse 20. *I have given him the land of Egypt* for *his labour*] Because he fulfilled the designs of God against Tyre, God promises to *reward* him with the spoil of Egypt.

Verse 21. *Will I cause the horn of the house of Israel to bud*] This may refer generally to the *restoration*; but particularly to *Zerubbabel*, who became one of the leaders of the people from Babylon. Or it may respect *Daniel*, or *Mordecai*, or *Jeconiah*, who, about this time, was brought out of prison by Evil-merodach, and afterwards kindly treated.

CHAPTER XXX.

This chapter describes, with great force and elegance, the ruin of Egypt and all her allies by the Chaldeans under Nebuchadnezzar, 1–11; *with an amplification of the distress of the principal cities of Egypt on that occasion,* 12–19. *The remaining verses are a short prophecy relating to the same event, and therefore annexed to the longer one preceding, although this was predicted sooner,* 20–26.

A. M. 3432. B. C. 572. Olymp. LII. 1. Anno Servii Tullii, R. Roman., 7.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD;

[a] Howl ye, Wo worth the day!

3 For [b] the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great [c] pain shall be in Ethiopia, when the slain shall fall in Egypt, and they [d] shall take away her multitude, and [e] her foundations shall be broken down.

5 Ethiopia, and [f] Libya, and Lydia, and [g] all the mingled people, and Chub, and the [h] men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: [i] from [k] the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 [l] And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be [m] destroyed.

A. M. 3432. B. C. 572. Olymp. LII. 1. Anno Servii Tullii, R. Roman., 7.

9 In that day [n] shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD: [o] I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, [p] the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And [q] I will make the rivers [r] dry, and [s] sell the land into the hand of the wicked: and I will make the land waste, and [t] all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also [u] destroy the idols, and I will cause *their* images to cease out of Noph; [v] and there shall be no more a prince of the land of Egypt: [w] and I will put a fear in the land of Egypt.

[a] Isa. xiii. 6.——[b] Chap. vii. 7, 12; Joel ii. 1; Zeph. i. 7.——[c] Or, *fear*.——[d] Chap. xxix. 19.——[e] Jer. l. 15.——[f] Heb. *Phut*; chap. xxvii. 10.——[g] Jer. xxv. 20, 24.——[h] Heb. *children*.——[i] Or, *from Migdol to Syene*.——[k] Chap. xxix. 10.——[l] Chap. xxix. 12.

[m] Heb. *broken*.——[n] Isa. xviii. 1, 2.——[o] Chap. xxix. 19.——[p] Chap. xxviii. 7.——[q] Isa. xix. 5, 6.——[r] Heb. *drought*.——[s] Isa. xix. 4.——[t] Heb. *the fulness thereof*.——[u] Isa. xix. 1; Jer. xliii. 12; xlvi. 25; Zech. xiii. 2.——[v] Zech. x. 11.——[w] Isa. xix. 16.

NOTES ON CHAP. XXX.

Verse 2. *Howl ye, Wo worth the day!*] My Old MS. Bible,—Goule gee, woo woo to the day! הילילו הה ליום *heylilu, hah laiyom!* "Howl ye, Alas for the day!" The reading in our present text is taken from *Coverdale's* Bible, 1535. The expressions signify that a most dreadful calamity was about to fall on Egypt and the neighbouring countries, called here the "time of the heathen," or of the *nations*; the day of calamity to them. They are afterwards specified, Ethiopia, Libya, Lydia, and *Chub*, and the *mingled people*, probably persons from different nations, who had followed the ill fortune of Pharaoh-hophra or Pharaoh-apries, when he fled from Amasis, and settled in Upper Egypt.

Verse 5. *Lydia*] This place is not well known. The *Ludim* were contiguous to Egypt, Gen. xi. 13.

Chub] The Cubians, placed by Ptolemy in the *Mareotis*. But probably instead of וכוב *vechub*, "and Chub," we should read וכל *vechol*, "and ALL the men of the land," &c. The *Septuagint* adds "the Persians and the Cretans."

Verse 7. *Shall be desolate*] All these countries shall be desolated, and the places named shall be *chief* in these desolations.

Verse 9. *Messengers go forth from me in ships*] Ships can ascend the Nile up to Syene or Essuan, by the *cataracts*; and when Nebuchadnezzar's vessels went up, they struck terror into the Ethiopians. They are represented here as the "messengers of God."

Verse 12. *I will make the rivers dry*] As the *overflowing* of the Nile was the grand cause of fertility to Egypt, the *drying* it up, or preventing that *annual inundation*, must be the cause of dearth, famine, &c. By *rivers*, we may understand the *various canals* cut from the Nile to carry water into the different parts of the land. When the Nile did not rise to its usual height, these canals were quite dry.

Verse 13. Their *images to cease out of Noph*]

A. M. 3432. B. C. 572. Ol. LII. 1. Anno Servii Tullii, R. Roman., 7.

14 And I will make [x] Pathros desolate, and will set fire in [y] Zoan, [z] [a] and will execute judgments in No.

15 And I will pour my fury upon [b] Sin, the strength of Egypt; [c] and I will cut off the multitude of No.

16 And I will [d] set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of [e] Aven and of [f] Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 [g] At Tehaphnehes also the day shall be [h] darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

20 And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have [i] broken the arm of Pharaoh king of Egypt; and lo, [k] it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will [l] break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 [m] And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and [n] they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 [o] And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

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[x] Chap. xxix. 14.——[y] Psa. lxxviii. 12, 43.——[z] Or, *Tanis*. [a] Nah. iii. 8, 9, 10.——[b] Or, *Pelusium*.——[c] Jer. xlvi. 25.——[d] Ver. 8.——[e] Or, *Heliopolis*.——[f] Or, *Pubastum*.

[g] Jer. ii. 16.——[h] Or, *restrained*.——[i] Jer. xlviii. 25.——[k] Jer. xlvi. 11.——[l] Psa. xxxvii. 17.——[m] Ver. 26; chap. xxix. 12. [n] Psa. ix. 16.——[o] Ver. 23; chap. xxix 12.

Afterwards *Memphis*, and now *Cairo* or *Kahira*. This was the seat of Egyptian idolatry; the place where *Apis* was particularly worshipped.

No more a prince of the land of Egypt] Not one, from that time to the present day. See the note on chap. xxix. 14.

Verse 14. *I will make Pathros desolate*] See the preceding chapter, ver. 14.

Zoan] *Tanis*, the ancient capital of Egypt.

No.] *Diospolis*, or *Thebes*, the city of Jupiter.

Verse 15. *My fury upon Sin*] *Pelusium*, a strong city of Egypt, on the coast of the Mediterranean Sea.

Verse 16. *Noph*] *Cairo* or *Kahira*; see ver. 13.

Verse 17. *Aven*] Or *On*, the famous *Heliopolis*, or city of the sun.

Pibeseth] *Bubastum* or *Bubaste*, by a slight alteration of the letters. It is situated on the eastern branch of the Nile, towards Arabia.

Verse 18. *Tehaphnehes*] Called also *Tahapanes*, Jer. ii. 16. This is the *Pelusian Daphne*.

Break there the yokes] The sceptres. Nebuchadnezzar broke the sceptre of Egypt when he confirmed the kingdom to *Amasis*, who had rebelled against *Apries*.

Verse 20. *In the eleventh year, in the first* month, *in the seventh* day] This was the *eleventh* year of the captivity of Jeconiah, and the date here answers to April 26, A. M. 3416; a prophecy anterior by several years to that already delivered. In collecting the writings of Ezekiel, more care was taken to put all that related to *one subject* together, than to attend to *chronological arrangement*.

Verse 21. *I have broken the arm of Pharaoh*] Perhaps this may refer to his defeat by Nebuchadnezzar, when he was coming with the Egyptian army to succour Jerusalem.

Verse 22. *I will cause the sword to fall out of his hand.*] When the arm is broken, the sword will naturally fall. But these expressions show that the Egyptians would be rendered wholly useless to Zedekiah, and should never more recover their political strength. This was the case from the time of the rebellion of Amasis.

Verse 26. *I will scatter the Egyptians*] Several fled with *Apries* to Upper Egypt; and when Nebuchadnezzar wasted the country, he carried many of them to Babylon. See on chap. xxix. 12.

CHAPTER XXXI.

This very beautiful chapter relates also to Egypt. The prophet describes to Pharaoh the fall of the king of Nineveh, (see the books of Nahum, Jonah, and Zephaniah,) under the image of a fair cedar of Lebanon, once exceedingly tall, flourishing, and majestic, but now cut down and withered, with its broken branches strewed around, 1–17. *He then concludes with bringing the matter home to the king of Egypt, by telling him that this was a picture of his approaching fate,* 18. *The beautiful cedar of Lebanon, remarkable for its loftiness, and in the most flourishing condition, but afterwards cut down and deserted, gives a very lively painting of the great glory and dreadful catastrophe of both the Assyrian and Egyptian monarchies. The manner in which the prophet has embellished his subject is deeply interesting; the colouring is of that kind which the mind will always contemplate with pleasure.*

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; [a] Whom art thou like in thy greatness?

3 [b] Behold, the Assyrian *was* a cedar in Lebanon [c] with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.

4 [d] The waters [e] made him great, the deep [f] set him up on high with her rivers running round about his plants, and sent out her [g] little rivers unto all the trees of the field.

5 Therefore [h] his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, [i] when he shot forth.

6 All the [k] fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

8 The cedars in the [l] garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches; so that all the trees of Eden, that *were* in the garden of God, envied him.

10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and [m] his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; [n] he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, [o] the terrible of the nations, have cut him off, and have left him: [p] upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

[a] Ver. 18.——[b] Dan. iv. 10.——[c] Heb. *fair of branches.*——[d] Jer. li. 36.——[e] Or, *nourished.*——[f] Or, *brought him up.*——[g] Or, *conduits.*——[h] Dan. iv. 11.——[i] Or, *when it sent* them *forth.*

[k] Chap. xvii. 23; Dan. iv. 12.——[l] Gen. ii. 8; xiii. 10; chap. xxviii. 13.——[m] Dan. v. 20.——[n] Heb. *in doing he shall do unto him.*——[o] Chap. xxviii. 7.——[p] Chap. xxxii. 5; xxxv. 8.

NOTES ON CHAP. XXXI.

Verse 1. *In the eleventh year*] On *Sunday*, June 19, A. M. 3416, according to Abp. Usher; a *month* before Jerusalem was taken by the Chaldeans.

Verse 3. *Behold, the Assyrian* was *a cedar*] Why is the *Assyrian* introduced here, when the whole chapter concerns *Egypt*? Bp. *Lowth* has shown that אשור ארז *ashshur erez* should be translated *the tall cedar, the very stately cedar*; hence there is reference to his *lofty top*; and all the following description belongs to *Egypt*, not to *Assyria*. But see on ver. 11.

Verse 4. *The waters made him great*] Alluding to the fertility of Egypt by the *overflowing of the Nile*. But *waters* often mean *peoples*. By means of the different nations under the Egyptians, that government became very opulent. These nations are represented as *fowls* and *beasts*, taking shelter under the protection of this great political Egyptian tree, ver. 6.

Verse 8. *The cedars in the garden of God*] Egypt was one of the most eminent and affluent of all the neighbouring nations.

Verse 11. *The mighty one of the heathen*] Nebuchadnezzar. It is worthy of notice, that Nebuchadnezzar, in the *first* year of his reign, rendered himself master of *Nineveh*, the capital of the *Assyrian* empire. See *Sedar Olam*. This happened about *twenty* years before Ezekiel delivered this prophecy; on this account, *Ashshur*, ver. 3, may relate to the *Assyrians*, to whom it is possible the prophet here compares the Egyptians. But see on ver. 3.

A. M. 3116. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

13 [q] Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees [r] stand up in their height, all that drink water: for [s] they are all delivered unto death, [t] to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon [u] to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to [v] shake at the sound of his fall, when I [w] cast him down to hell with them that descend into the pit: and [x] all the trees of Eden, the choice and best of Lebanon, all that drink water, [y] shall be comforted in the nether parts of the earth.

A. M. 3116. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* [z] dwelt under his shadow in the midst of the heathen.

18 [a] To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: [b] thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

[q] Isa. xviii. 6; chap. xxxii. 4.——[r] Or, *stand upon themselves for their height.*——[s] Psa. lxxxii. 7.——[t] Chap. xxxii. 18.——[u] Heb. *to be black.*——[v] Chap. xxvi. 15.——[w] Isa. xiv. 15.——[x] Isa. xiv. 8.——[y] Chap. xxxii. 31.——[z] Lam. iv. 20.——[a] Ver. 2; chap. xxxii. 19.——[b] Chap. xxviii. 10; xxxii. 19, 21, 24, &c.

Verse 13. *Upon his ruin shall all the fowls*] The fall of Egypt is likened to the fall of a great tree; and as the fowls and beasts sheltered under its branches before, ver. 6, so they now feed upon its ruins.

Verse 14. *To the end that none of all the trees*] Let this ruin, fallen upon Egypt, teach all the nations that shall hear of it to be *humble*, because, however *elevated*, God can soon bring them down; and *pride* and *arrogance*, either in *states* or *individuals*, have the peculiar abhorrence of God. Pride does not suit the sons of men; it made devils of *angels*, and makes fiends of *men*.

Verse 15. *I caused Lebanon to mourn for him*] All the confederates of Pharaoh are represented as deploring his fall, ver. 16, 17.

Verse 17. *They also went down into hell with him*] Into *remediless destruction*.

Verse 18. *This* is *Pharaoh*] All that I have spoken in this allegory of the *lofty cedar* refers to *Pharaoh*, king of Egypt, his princes, confederates, and people. *Calmet* understands the whole chapter of the *king of Assyria*, under which he allows that *Egypt* is adumbrated; and hence on this verse he quotes,—

Mutato nomine, de te fabula narratur.

What is said of Assyria belongs to thee, O Egypt.

CHAPTER XXXII.

The prophet goes on to predict the fall of the king of Egypt, under the figure of an animal of prey, such as a lion or crocodile, caught, slain, and his carcass left a prey to the fowls and wild beasts, 1–6. *The figure is then changed; and the greatness of his fall (described by the darkening of the sun, moon, and stars) strikes terror into all the surrounding nations,* 7–10. *The prophet adds, that the overthrow of the then reigning Egyptian dynasty was to be effected by the instrumentality of the king of Babylon, who should leave Egypt so desolate, that its waters, (alluding to the metaphor used in the* second *verse,) should run as pure and smooth as oil, without the foot of man or the hoof of a beast to disturb them,* 11–16. *A beautiful, nervous, and concise description of a land ruined and left utterly desolate. In the remaining part of the chapter the same event is pourtrayed by one of the boldest figures ever attempted in any composition, and which at the same time is executed with astonishing perspicuity and force. God is introduced ordering a place in the lower regions for the king of Egypt and his host,* 17, 18. *The prophet delivers his message, pronounces their fate, and commands those who buried the slain to drag him and his multitudes to the subterraneous mansions,* 19, 20. *At the tumult and commotion which this mighty work occasions, the infernal shades are represented as roused from their couches to learn the cause. They see and congratulate the king of Egypt, on his arrival among them,* 21. *Pharaoh being now introduced into this immense subterraneous cavern, (see the* fourteenth *chapter of Isaiah, where a similar imagery is employed,) the prophet leads him all around the sides of the pit; shows him the gloomy mansions of former tyrants; tells their names as he goes along; beautifully contrasts their former pomp and destructive ambition, when they were a terror to the surrounding states, with their present most abject and helpless condition; declares*

that all these oppressors of mankind have not only been cut off out of the land of the living, but have gone down into the grave uncircumcised, *that is, they have died in their sins, and therefore shall have no resurrection to eternal life; and concludes with showing Pharaoh the place destined for him in the midst of the uncircumcised, and of them that have been slain by the sword, 22–32. This prophetic ode may be considered as a finished model in that species of writing which is appropriated to the exciting of terror. The imagery throughout is sublime and terrible; and no reader of sensibility and taste can accompany the prophet in this funeral procession, and visit the mansions of Hades, without being impressed with a degree of awe nearly approaching to horror.*

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AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [a] take up a lamentation for Pharaoh king of Egypt, and say unto him, [b] Thou art like a young lion of the nations, [c] and thou *art* as a [d] whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and [e] fouledst their rivers:

3 Thus saith the Lord GOD; I will therefore [f] spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [g] will I leave thee upon the land, I will cast thee forth upon the open field, and [h] will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh [i] upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood [k] the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

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7 And when I shall [l] put thee out, [m] I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light

8 All the [n] bright lights of heaven will I make [o] dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also [p] vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people [q] amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and [r] they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 [s] For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause

[a] Chap. xxvii. 2; ver. 16.——[b] Chap. xix. 3, 6; xxxviii. 13. [c] Chap. xxix. 3.——[d] Or, *dragon*.——[e] Chap. xxxiv. 18.——[f] Ch. xii. 13; xvii. 20; Hos. vii. 12.——[g] Chap. xxix. 5.——[h] Chap. xxxi. 13.——[i] Chap. xxxi. 12.——[k] Or, *the land of thy swimming*. [l] Or, *extinguish*.

[m] Isa. xiii. 10; Joel ii. 31; iii. 15; Amos viii. 9; Rev. vi. 12, 13; Matt. xxiv. 29.——[n] Heb. *light of the light in heaven*. [o] Heb. *them dark*.——[p] Heb. *provoke to anger*, or *grief*.——[q] Chap. xxvii. 35.——[r] Chap. xxvi. 16.——[s] Jer. xlvi. 26; chap. xxx. 4.

NOTES ON CHAP. XXXII.

Verse 1. *In the twelfth year, in the twelfth month, in the first* day *of the month*] On *Wednesday*, March 22, the *twelfth* year of the captivity of Jeconiah, A. M. 3417.

Instead of the *twelfth* year, *five* of *Kennicott's* MSS., and *eight* of *De Rossi's*, read בעשתי עשרה *in the eleventh* year. This reading is supported by the *Syriac*; and is confirmed by an excellent MS. of my own, about *four hundred* years old.

Verse 2. *Thou art like a young lion—and thou* art *as a whale in the seas*] Thou mayest be likened to *two* of the fiercest animals in the creation; to a lion, the fiercest on the *land*; to a *crocodile*, תנים *tannim*, (see chap. xxix. 3,) the fiercest in the *waters*. It may, however, point out the *hippopotamus*, as there seems to be a reference to his mode of *feeding*. He walks deliberately into the water over head, and pursues his way in the same manner; still keeping on his feet, and feeding on the plants, &c., that grow at the bottom. Thus he *fouls the water* with his feet.

Verse 5. *And fill the valleys with thy height.*] Some translate, with *the warms*, which should proceed from the putrefaction of his flesh.

Verse 6. *The land wherein thou swimmest*] Egypt; so called, because intersected with *canals*, and *overflowed* annually by the *Nile*.

Verse 7. *I will cover the heaven*] Destroy the *empire*.

Make the stars thereof dark] Overwhelm all the *dependent states*.

I will cover the sun] The *king* himself.

And the moon shall not give her light.] The *queen* may be meant, or some *state* less than the kingdom.

Verse 8. *And set darkness upon thy land*] As I did when a former king refused to let my people go to the wilderness to worship me. I will involve *thee*, and thy *house*, and thy *people*, and the whole *land*, in desolation and wo.

Verse 9. *I will also vex the hearts*] Even the remote nations, who had no connexion with thee, shall be amazed at the judgments which have fallen upon thee

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thy multitude to fall, [t] the terrible of the nations, all of them: and [u] they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; [v] neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be [w] destitute of that whereof it was full, when I shall smite all them that dwell therein, [x] then shall they know that I *am* the LORD.

16 This *is* the [y] lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 It came to pass also in the twelfth year, in the fifteenth *day* of the month, that the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and [z] cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 [a] Whom dost thou pass in beauty? [b] go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: [c] she is delivered to the sword: draw her and all her multitudes.

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21 [d] The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are [e] gone down, they lie uncircumcised, slain by the sword.

22 [f] Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 [g] Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which [h] caused [i] terror in the land of the living.

24 There *is* [k] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are [l] gone down uncircumcised into the nether parts of the earth, [m] which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [n] Meshech, Tubal, and all her

[t] Chap. xxviii. 7.——[u] Chap. xxix. 19.——[v] Chap. xxix. 11. [w] Heb. *desolate from the fulness thereof.*——[x] Exod. vii. 5; xiv. 4, 18; Psa. ix. 16; chap. vi. 7.——[y] Ver. 2; 2 Sam. i. 17; 2 Chron. xxxv. 25; chap. xxvi. 17.——[z] Chap. xxvi. 20; xxxi. 14.——[a] Ch. xxxi. 2, 18.——[b] Ver. 21, 24, &c.; chap. xxviii. 10.

[c] Or, *the sword is laid.*——[d] Isa. i. 31; xiv. 9, 10; ver. 27. [e] Ver. 19, 25, &c.——[f] Ver. 24, 26, 29, 30.——[g] Isa. xiv. 15. [h] Chap. xxvi. 17, 20; ver. 24, 25, 26, 27, 32.——[i] Or, *dismaying.* [k] Jer. xlix. 31, &c.——[l] Ver. 21.——[m] Ver. 23.——[n] Gen. x. 2; chap. xxvii. 13; xxxviii. 2.

Verse 14. *Cause their rivers to run like oil*] Bring the whole state into quietness, there being no longer a political *hippopotamus* to *foul the waters*—to disturb the peace of the country.

Verse 15. *Shall be destitute of that whereof it was full*] Of *corn*, and all other necessaries of life.

Verse 17. *In the twelfth year*] *Two* of *Kennicott's* MSS., *one* of *De Rossi's*, and *one* of my own, (that mentioned ver. 1,) have, *in the* ELEVENTH *year*; and so has the *Syriac*, as before. This prophecy concerns the *people of Egypt*.

Verse 18. *Cast them down*] Show them that they shall be cast down. Proclaim to them a *casting down* prophecy.

Verse 19. *Whom dost thou pass in beauty?*] How little does it signify, whether a mummy be well embalmed, wrapped round with rich stuff, and beautifully painted on the outside, or not. Go down into the *tombs*, examine the *niches*, and see whether one dead carcass be preferable to another.

Verse 21. *Out of the midst of hell*] שאול *sheol*, the *catacombs*, the *place of burial*. There is something here similar to Isa. xiv. 9, where the descent of the king of Babylon to the state of the dead is described.

Verse 22. *Asshur is there*] The mightiest conquerors of the earth have gone down to the grave before thee; there they and their soldiers lie together, all slain by the sword.

Verse 23. *Whose graves are set in the sides of the pit*] Alluding to the *niches* in the sides of the subterranean caves or burying-places, where the bodies are laid. These are numerous in Egypt.

Verse 24. *There is Elam*] The Elamites, not far from the Assyrians; others think that *Persia* is meant. It was invaded by the joint forces of Cyaxares and Nebuchadnezzar.

Verse 26. *There is Meshech, Tubal*] See on chap. xxvii. 13.

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multitude: her graves *are* round about him: all of them [o] uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 [p] And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell [q] with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [r] Edom, her kings, and all her princes, which with their might are [s] laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

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30 [t] There *be* the princes of the north, all of them, and all the [u] Zidonians which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be [v] comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

[o] Ver. 19, 20, &c.——[p] Ver. 21; Isa. xiv. 18, 19.——[q] Heb. *with weapons of their war.*——[r] Chap. xxv. 12, &c.

[s] Heb. *given*, or *put.*——[t] Chap. xxxviii. 6, 15; xxxix. 2.——[u] Ch. xxviii. 21.——[v] Chap. xxxi. 16.

Verse 27. *Gone down to hell with their weapons of war*] Are buried in their armour, and with their weapons lying by their sides. It was a very ancient practice, in different nations, to bury a warrior's weapons in the same grave with himself.

Verse 29. *There* is *Edom*] All the glory and pomp of the *Idumean* kings, who also helped to oppress the Israelites, are gone down into the grave. Their kings, princes, and all their mighty men lie mingled with the *uncircumcised*, not distinguished from the *common dead*:—

> "Where they an equal honour share,
> Who buried or unburied are.
> Where Agamemnon knows no more
> Than Irus, he condemned before.
> Where fair Achilles and Thersites lie,
> Equally naked, poor, and dry."

Verse 30. *There be the princes of the north*] The kings of Media and Assyria, and all the *Zidonians*—the kings of *Tyre*, *Sidon*, and *Damascus*. See *Calmet*.

Verse 31. *Pharaoh shall see them*] Pharaoh also, who said he was *a god*, shall be found among the vulgar dead.

And shall be comforted] Shall console himself, on finding that all other proud boasters are in the same circumstances with himself. Here is a reference to a *consciousness* after death.

Verse 32. *I have caused my terror in the land of the living*] I have spread dismay through Judea, the land of the *living God*, where the *living oracles* were delivered, and where the upright *live* by faith. When Pharaoh-necho came against Josiah, defeated, and slew him at Megiddo, fear and terror were spread through all the land of Judea; and the allusion here is probably to that circumstance. But even he is now laid with the *uncircumcised*, and is no more to be distinguished from the common dead.

Much of the phraseology of this chapter may be illustrated by comparing it with Isa. xiv., where see the notes, which the intelligent reader will do well to consult.

CHAPTER XXXIII.

The prophet, after having addressed several other nations, returns now to his own; previously to which he is told, as on a former occasion, the duty of a watchman, the salvation or ruin of whose soul depends on the manner in which he discharges it. An awful passage indeed; full of important instruction both to such as speak, and to such as hear, the word of God, 1–9. *The prophet is then directed what answer to make to the cavils of infidelity and impiety; and to vindicate the equity of the Divine government by declaring the general terms of acceptance with God to be (as told before,* chap. xviii.) *without respect of persons; so that the ruin of the finally impenitent must be entirely owing to themselves,* 10–20. *The prophet receives the news of the destruction of Jerusalem by the Chaldeans, about a year and four months after it happened, according to the opinion of some, who have been led to this conjecture by the date given to this prophecy in the* twenty-first *verse, as it stands in our common Version: but some of the manuscripts of this prophet consulted by Dr. Kennicott have in this place* the ELEVENTH *year, which is probably the genuine reading. To check the vain confidence of those who expected to hold out by possessing themselves*

of its other fastnesses, the utter desolation of all Judea is foretold, 21–29. *Ezekiel is informed that among those that attended his instructions were a great number of hypocrites, against whom he delivers a most awful message. When the Lord is* destroying *these hypocrites, then shall they know that there hath been a prophet among them,* 30–33.

A. M. cir. 3116. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, speak [a] to the children of thy people, and say unto them, [b] When [c] I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [d] watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then [e] whosoever heareth the sound of the trumpet and taketh not warning; if the sword come, and take him away, [f] his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [g] he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 [h] So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

A. M. cir. 3116. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we [i] pine away in them, [k] how should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, [l] I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for [m] why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, [n] The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, [o] he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; [p] if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, [q] when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do [r] that which is lawful and right;

15 *If* the wicked [s] restore the pledge, [t] give again that he had robbed, walk in [u] the sta-

[a] Chap. iii. 11.——[b] Chap. xiv. 17.——[c] Heb. *A land when I bring a sword upon her.*——[d] 2 Sam. xviii. 24, 25; 2 Kings ix. 17; ver. 7; Hos. ix. 8.——[e] Heb. *he that hearing heareth.* [f] Chap. xviii. 13.——[g] Ver. 8.——[h] Chap. iii. 17, &c.——[i] Chap. xxiv. 23.——[k] So Isa. xlix. 14; chap. xxxvii. 11.——[l] 2 Sam. xiv. 14; chap. xviii. 23, 32; 2 Pet. iii. 9.——[m] Chap. xviii. 31.——[n] Chap. iii. 20; xviii. 24, 26, 27.——[o] 2 Chron. vii. 14.——[p] Chap. iii. 20; xviii. 24.——[q] Chap. iii. 18, 19; xviii. 27.——[r] Heb. *judgment and justice.*——[s] Chap. xviii. 7.——[t] Exod. xxii. 1, 4; Lev. vi. 2, 4, 5; Num. v. 6, 7; Luke xix. 8.——[u] Lev. xviii. 5; chap. xx. 11, 13, 21.

NOTES ON CHAP. XXXIII.

Verse 2. *Son of man—if the people of the land take a man*] The first *ten* verses of this chapter are the same with chap. iii. 17–22: and to what is said there on this most important and awful subject I must refer the reader. *Here* the PEOPLE *choose* the *watchman*; *there*, the Lord appoints him. When God chooses, the people should approve.

Verse 10. *If our transgressions and our sins be upon us*] They *are* upon us, as a grievous burden, too weighty for us to bear: how then can we *live* under such a load?

We pine away in them] In such circumstances how consoling is that word: "Come unto me, all ye who are heavy laden, and I will give you rest!"

Verse 11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked*] From this to the twentieth verse inclusive is nearly the same with chap. xviii., on which I wish the reader to consult the notes.

Verse 13. *If he trust to his own righteousness, and commit iniquity*] If he trust in his *acting according to the statutes and ordinances of religion*, and according to the *laws relative to rights and wrongs among men*, and in other respects commit iniquity, *he shall die for it.*

A. M. cir. 3416. B. C. cir. 588. Ol. XLVIII. 1. Tarquinii Prisci, R. Roman., cir. annum 29.

tutes of life, without committing iniquity; he shall surely live, he shall not die.

16 [v] None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 [w] Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 [x] When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, [y] The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 And it came to pass in the twelfth year [z] of our captivity, in the tenth *month*, in the fifth *day* of the month, [a] *that* one that had escaped out of Jerusalem came unto me, saying, [b] The city is smitten.

22 Now [c] the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; [d] and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman., 29.

24 Son of man, [e] they that inhabit those [f] wastes of the land of Israel speak, saying, [g] Abraham was one, and he inherited the land: [h] but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; [i] Ye eat with the blood, and [k] lift up your eyes towards your idols, and [l] shed blood: and shall ye possess the land?

26 [m] Ye stand upon your sword, ye work abomination, and ye [n] defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely [o] they that *are* in the wastes shall fall by the sword, and him that *is* in the open field [p] will I give to the beasts [q] to be devoured, and they that *be* in the forts and [r] in the caves shall die of the pestilence.

28 [s] For I will lay the land [t] most desolate, and the [u] pomp of her strength shall cease; and the [v] mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

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[v] Chap. xviii. 22.——[w] Ver. 20; chap. xviii. 25, 29.——[x] Chap. xviii. 26, 27.——[y] Ver. 17; chap. xviii. 25, 29.——[z] Chap. i. 2. [a] Chap. xxiv. 26.——[b] 2 Kings xxv. 4.——[c] Chap. i. 3.——[d] Chap. xxiv. 27.——[e] Chap. xxxiv. 2.——[f] Ver. 27; chap. xxxvi. 1. [g] Isa. li. 2; Acts vii. 5.——[h] See Mic. iii. 11; Matt. iii. 9; John viii. 39.

[i] Gen. ix. 4; Lev. iii. 17; vii. 26; xvii. 10; xix. 26; Deut. xii. 16.——[k] Chap. xviii. 6.——[l] Chap. xxii. 6, 9.——[m] Wisd. ii. 11. [n] Chap. xviii. 6; xxii. 11.——[o] Ver. 24.——[p] Chap. xxxix. 4. [q] Heb. *to devour him.*——[r] Judg. vi. 2; 1 Sam. xiii. 6.——[s] Jer. xliv. 2, 6, 22; chap. xxxvi. 34, 35.——[t] Heb. *desolation and desolation.*——[u] Chap. vii. 24; xxiv. 21; xxx. 6, 7.——[v] Chap. vi. 2, 3, 6.

Verse 19. *He shall live thereby*] "The *wages* of sin is death;" the "gift of God is eternal life." It is a miserable trade by which a man *cannot live*; such a trade is *sin*.

Verse 21. *In the twelfth year of our captivity, in the tenth* month, *in the fifth* day *of the month*] Instead of the *twelfth year*, the *eleventh* is the reading of *seven* of *Kennicott's* MSS., *one* of *De Rossi's*, and the *Syriac*. My own, mentioned in the preceding chapter, reads with the present text. This was on *Wednesday, Jan.* 25, A. M. 3416 or 3417.

One that had escaped out of Jerusalem] After it had been taken by the Chaldeans.

Came unto me, saying, THE CITY IS SMITTEN.] This very message God had promised to the prophet, chap. xxiv. 26.

Verse 22. *My mouth was opened*] They had now the fullest evidence that I had spoken from the Lord. I therefore spoke freely and fully what God delivered to me, chap. xxiv. 27.

Verse 24. *Abraham was one*] If he was called to inherit the land when he was alone, and had the whole to himself, why may we not expect to be established here, who are his posterity, and are *many*? They wished to remain in the land and be happy after the Chaldeans had carried the rest away captives.

Verse 25. *Ye eat with the blood*] Abraham was *righteous*, ye are *unrighteous*. Eating of *blood*, in any way dressed, or of *flesh* from which the blood had not been *extracted*, was and is in the sight of God abominable. All such practices he has absolutely and for ever forbidden. Let the vile blood-eaters hear and tremble. See the note on Acts xv. 20, and the passages in the margin.

Verse 26. *Ye stand upon your sword*] Ye live by plunder, rapine, and murder. Ye are every way impure; and shall ye possess the land? No.

Verse 27. *They that* are *in the wastes*] He seems to speak of those Jews who had fled to *rocks, caves*, and *fortresses*, in the *mountains*: whose death he predicts, partly by the *sword*, partly by *wild beasts*, and partly by *famine*.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci, R. Roman, 29.

30 Also, thou son of man, the children of thy people still are talking [w] against thee by the walls and in the doors of the houses, and [x] speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And [y] they come unto thee [z] as the people cometh, and [a] they [b] sit before thee *as* my people, and they hear thy words, but they will not do them: for [c] with their mouth [d] they show much love, *but* [e] their heart goeth after their covetousness.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinii Prisci R. Roman., 29.

32 And, lo, thou *art* unto them as [f] a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 [g] And when this cometh to pass, (lo, it will come,) then [h] shall they know that a prophet hath been among them.

[w] Or, *of thee* ——[x] Isa. xxix. 13 ——[y] Chap. xiv. 1; xx. 1, &c. [z] Heb. *according to the coming of the people.* ——[a] Or, *my people set before thee.*

[b] Chap. viii. 1. ——[c] Psa. lxxviii. 36, 37; Isa. xxix. 13. ——[d] Heb *they make loves*, or *jests.* ——[e] Matt. xiii. 22. ——[f] Heb. *a song of loves.* ——[g] 1 Sam. iii. 20. ——[h] Chap. ii. 5.

Verse 30. *The people still are talking against thee*] בך *bach* should be rather translated, "concerning thee," than "against thee;" for the following verses show that the prophet was much respected. The *Vulgate* translates, *de te*; the *Septuagint*, περι σου, "concerning thee;" both right.

Talking by the walls and in the doors of the houses is not a custom peculiar to the *Copts*, mentioned by Bp. *Pococke*; it is a practice among *idle people*, and among those who are *resting from their work*, in *every country*, when the *weather permits*. Gossiping *in the inside of the house* is not less frequent, and much more blamable.

Verse 31. *As the people cometh*] As they are accustomed to come on public days, Sabbaths, &c.

With their mouth they show much love] They respected the prophet, but would not bend themselves to follow his precepts. They loved *earthly things*, and did not relish those of *heaven*.

Verse 32. *As a very lovely song*] They admired the *fine voice* and *correct delivery* of the prophet; this was *their religion*, and this is the *whole* of the religion of thousands to the present day; for never were *itching ears* so multiplied as now.

Verse 33. *When this cometh to pass—then shall they know that a prophet hath been among them.*] What I have predicted, (and it is even now at the doors,) then they will be convinced that there was a prophet among them, by whose ministry they did not profit as they ought.

CHAPTER XXXIV.

The prophet is commanded to declare the dreadful judgments of God against the covetous shepherds of Israel, who feed themselves, and not their flocks; by which emblem the priests and Levites are intended, who in Ezekiel's time were very corrupt, and the chief cause of Israel's apostasy and ruin, 1–10. *From this gloomy subject the prophet passes to the blessedness of the true Israel of God under the reign of* DAVID, *the Great Shepherd of the sheep, our Lord Jesus Christ being named after this prince by a figure exceedingly frequent in the sacred oracles, of putting the type for the antitype,* 11–31.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the [a] shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds, [b] Wo *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

3 [c] Ye eat the fat, and ye clothe you with the wool, [d] ye kill them that are fed: *but* ye feed not the flock.

[a] Chap. xxxiii. 24. ——[b] Jer. xxiii. 1; Zech. xi. 17. ——[c] Isa. lvi. 11; Zech. xi. 16.

[d] Chapter xxxiii. 25, 26; Micah iii. 1, 2, 3; Zechariah xi. 5.

NOTES ON CHAP. XXXIV.

Verse 2. *Prophesy against the shepherds of Israel*] The *shepherds* include, first, the *priests* and *Levites*; secondly, the *kings*, *princes*, and *magistrates*. The *flock* means the whole of the *people*. The *fat* and the *wool*, the *tithes* and *offerings*, the *taxes* and *imposts*. The reprehensible *feeding* and *clothing* with these, as to the priests and Levites, the using these *tithes* and *offerings*, not to enable them the better to fulfil the work of the *ministry*, but to pamper their own bodies, and support them in an idle voluptuous life; and in reference to the *state*, the employing the *taxes* and *imposts*, not for the support and administration of *justice* and good *government*, but to subsidize heathen powers, and maintain their own luxury and idolatrous prodigality.

Verse 3. *Ye eat the fat*] I think החלב *hacheleb* should be translated *the milk*; and so most of the Versions understand it. Or they lived on the *fat sheep*, and took the *wool* of all.

"The *priests*," says *Calmet*, "ate the tithes, the

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

4 [e] The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye [f] sought that which was lost; but with [g] force and with cruelty have ye ruled them.

5 [h] And they were [i] scattered, [k] because *there is* no shepherd: [l] and they became meat to all the beasts of the field, when they were scattered.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth,

[e] Ver. 16; Zech. xi. 16.——[f] Luke xv. 4.——[g] 1 Pet. v. 3.
[h] Chap. xxxiii. 21, 28.

[i] 1 Kings xxii. 17; Matt. ix. 36.——[k] Or, *without a shepherd*; and so ver. 8.——[l] Isa. lvi. 9; Jer. xii. 9; ver. 8.

first-fruits, and the offerings of the people; the *princes* received the tributes and imposts; and instead of instructing and protecting them, the latter took away their *lives* by the cruelties they practised against them: the former destroyed their *souls* by the poison of their doctrine, and by their bad example. The *fat sheep* point out the *rich*, to whom these pastors often disguised the truth, by a cruel condescension and complaisance."

Verse 4. *The diseased have ye not strengthened*] No person is fit for the office of a shepherd, who does not *well understand* the *diseases* to which sheep are incident, and the *mode of cure*. And is any man fit for the *pastoral office*, or to be a shepherd of souls, who is not well acquainted with the *disease of sin* in all its *varieties*, and the *remedy* for this disease, and the proper mode of administering it, in those various cases? He who does not know Jesus Christ as his *own Saviour*, never can recommend him to others. He who is not saved, will not save.

Neither have ye healed that which was sick] The prophet first speaks of the *general disease*; next, of the different kinds of spiritual infirmity.

Neither have ye bound up that which was *broken*] If a sheep have broken a leg, a proper shepherd knows how to *set the bones*, and splint and bind it till the bones knit and become strong. And the *skilful* spiritual pastor knows, if one of the flock be overtaken in a fault, how to restore such. Those *sudden falls*, where there was not a strong propensity to sin, are, to the soul, as a *broken bone* to the body.

Neither have ye brought again] A proper shepherd *loves* his sheep: he feels *interested* for their welfare; he acquaints himself with them all, so that he knows and can distinguish each. He knows also their *number*, and frequently counts to see that none is missing; if one be *lost* or *strayed*, he goes immediately and *seeks* it; and as he is constantly on the *watch*, it cannot have strayed *far* before he is apprised of its absence from the flock; and the *less* it has strayed, the *sooner* it is found and brought back to the fold.

The shepherds of Israel knew nothing about their flock; they might have been *diseased*, *infirm*, *bruised*, *maimed*, their *limbs broken*, *strayed*, and *lost*; for they *watched not* over them. When they got *fat sheep* and *wool* for their *table* and their *clothing*, they regarded nothing else; as they considered the flock *given them* for their *own use*, and scarcely ever supposed that they were to give any thing in return for the milk and the wool.

But with force and with cruelty] *Exacting tithes* and dues by the strong arm of the law, with the most *ungodly feelings*; and with a *cruelty* of *disposition* that proved it was the *fat* and the *wool* they sought, and not the safety or comfort of the flock.

Verse 5. *And they were scattered*] There was no discipline kept up; and the flock, the Church, became disorganized, and separated from each other, both in affection and fellowship. And the consequence was, the grievous wolves, false and worldly interested teachers, seized on and made a prey of them. Of the *communion of saints* such shepherds know nothing, farther than that it makes a part of the common *creed*.

Verse 6. *My sheep wandered through all the mountains*] They all became idolaters, and lost the knowledge of the true God. And could it be otherwise while they had such pastors?

"Himself a wanderer from the narrow way,
His silly sheep, no wonder that they stray!"

Reader, if thou be a *minister*, a *preacher*, or a person in *holy orders*, or *pretended holy orders*, or art one *pretending to holy orders*, look at the qualifications of a good shepherd as laid down by the prophet.

1. He professes to be a *shepherd*, and to be *qualified* for the office.

2. In consequence he *undertakes the care of a flock*. This supposes that he believes the great Bishop of souls has *called him* to the pastoral office; and that office implies that he is to give all diligence to *save the souls of them that hear him*.

HIS QUALIFICATIONS.

1. He is *skilful*; he knows the *disease of sin* and its consequences; for the Eternal Spirit, by whom he is called, has convinced him of sin, of righteousness, and of judgment.

2. He knows well the *great remedy* for this disease, the passion and sacrificial death of the Lord Jesus Christ.

3. He is skilful, and knows *how to apply* this remedy.

4. The flock over which he watches is, in its *individuals*, either,—1. *Healthy* and *sound*. 2. Or, in a *state* of *convalescence*, returning to health. 3. Or, still under the *whole power* of the *general disease*. 4. Or, some are *dying* in a state of *spiritual weakness*. 5. Or, some are *fallen into sin*, and sorely bruised and broken in their souls by that fall. 6. Or, some have been *driven away* by some sore *temptation* or *cruel usage*. 7. Or, some have *wandered* from the flock, are got into strange pastures, and are perverted by erroneous doctrines. Or, 8. Some *wolf* has got among

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and none did search or seek *after them.*

7 Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock [m] became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, [n] but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and [o] I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds [p] feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

12 [q] As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in [r] the cloudy and dark day.

13 And [s] I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 [t] I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: [u] there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause

[m] Ver. 5, 6.——[n] Ver. 2, 10.——[o] Chap. iii. 18; Heb. xiii. 17. [p] Ver. 2, 8.——[q] Heb. *According to the seeking.*——[r] Chap. xxx. 3; Joel ii. 2.——[s] Isa. lxv. 9, 10; Jer. xxiii. 3; chap. xxvii. 25; xxxvi. 24; xxxvii. 21, 22.——[t] Psa. xxiii. 2.——[u] Jer. xxxiii. 12.

them, and scattered the whole flock. Now, the true shepherd, the pastor of God's choosing, knows—

1. How to keep the *healthy* in health; and cause them to grow in grace, and in the knowledge of Jesus Christ.

2. How to *nourish*, *feed*, and *care for* the *convalescent*, that they may be brought into a state of spiritual *soundness*.

3. How to *reprove*, instruct, and awaken those who are still under the *full power* of the *disease of sin*.

4. How to *find out* and *remove* the cause of all that *spiritual weakness* of which he sees some slowly *dying*.

5. How to deal with those who have *fallen into some scandalous sin*, and restore them from their *fall*.

6. How to *find out* and *turn aside* the *sore temptation* or *cruel usage* by which some have been *driven away*.

7. How to *seek* and *bring back* to the fold those who have *strayed* into strange pastures, and have had their souls perverted by *erroneous doctrines*; and knows also how, by a godly *discipline*, to preserve him in the flock, and keep the flock honourably together.

8. How to *oppose*, *confound*, and *expel* the *grievous wolf*, who has got among the flock, and is *scattering* them from each other, and from God. He knows how to *preach*, *explain*, and *defend* the truth. He is well acquainted with the *weapons* he is to use, and the *spirit* in which he is to employ them.

In a word, the true shepherd gives up his life *to* the sheep; spends and is spent for the glory of God; and gives up his life *for* the sheep, in defence of them, and in labouring for their welfare. And while he is thus employed, it is the duty of the flock to feed and clothe him; and see that neither he nor his family lack the *necessaries* and *conveniencies* of life. The *labourer* is worthy of his meat. He who does not *labour*, or, because of his *ignorance* of God and salvation, *cannot labour*, in the word and doctrine, deserves neither meat nor drink; and if he exact that by law, which he has not honestly earned by a proper discharge of the *pastoral function*, let him read this chapter, and learn from it what a fearful *account* he shall have to give to the chief Shepherd at the great day; and what a dreadful *punishment* shall be inflicted on him, when the blood of the souls lost through his neglect or inefficiency is visited upon him! See the notes on chap. iii. 17, &c.

Verse 7. *Therefore, ye shepherds.* (ye *bad* and *wicked shepherds,*) *hear the word of the Lord*] In the preceding character of the *good shepherd* the reader will find, by reversing the particulars, the character of a *bad shepherd*; and therefore I may be excused from entering into farther detail.

Verse 10. *I will—cause them to cease from feeding the flock*] God, in this country, *unpriested* a whole hierarchy who fed not the flock, but *ruled them with force and cruelty*; and he raised up a new set of shepherds better qualified, both by sound doctrine and learning, to feed the flock. Let these be faithful, lest God cause *them to cease*, and raise up other feeders.

Verse 12. *Cloudy and dark day.*] Times of general distress and persecution; in such times the shepherd should be especially watchful.

Verse 13. *I will—feed them upon the mountains*] When I bring back the people from their captivity, I will raise up to them a holy and diligent priesthood, who shall in all places give them sound instruction. But this, and some of the following promises, belong to the *Christian Church*, as we shall find below.

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them to lie down, saith the Lord GOD.

16 [v] I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy [w] the fat and the strong; I will feed them [x] with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD: [y] Behold, I judge between [z] cattle and cattle, between the rams and the [a] he-goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

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20 Therefore thus saith the Lord GOD unto them; [b] Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and [c] I will judge between cattle and cattle.

23 And I will set up one [d] Shepherd over them, and he shall feed them, [e] *even* my servant David; he shall feed them, and he shall be their Shepherd.

24 And [f] I the LORD will be their God, and my Servant David [g] a Prince among them; I the LORD have spoken *it*.

[v] See ver. 4; Isa. xl. 11; Mic. iv. 6; Matt. xviii. 11; Mark ii. 17; Luke v. 32.——[w] Isa. x. 16; Amos iv. 1.——[x] Jer. x. 24. [y] Chap. xx. 37, 38; ver. 20, 22; Zech. x. 3; Matt. xxv. 32, 33. [z] Heb. *small cattle of lambs and kids.*——[a] Heb. *great he-goats.*

[b] Ver. 17.——[c] Ver. 17.——[d] Isa. xl. 11; Jer. xxiii. 4, 5; John x. 11; Heb. xiii. 20; 1 Pet. ii. 25; v. 4.——[e] Jer. xxx. 9; chap. xxxvii. 24, 25; Hos. iii. 5.——[f] Ver. 30; Exod. xxix. 45; chap. xxxvii. 27.——[g] Chap. xxxvii. 22; Luke i. 32, 33.

Verse 16. *I will destroy the fat and the strong*] I will destroy those cruel and imperious shepherds who abuse their authority, and tyrannize over the flock.

Verse 17. *And* as for *you, O my flock*] After having spoken to the *shepherds*, he now addresses the *flock*.

I judge between cattle and cattle] Between *false* and *true* professors; between them that have only the *form* and them that have the *power* of godliness; between the *backslider in heart* and the *upright man*.

Verse 18. *Have eaten up the good pasture*] Arrogate to yourselves all the promises of God, and will hardly permit the simple believer to claim or possess any token of God's favour.

Ye must foul the residue with your feet?] Ye abuse God's mercies; you *consume much* upon yourselves, and ye *spoil more*, on which the *poor* would have been glad to *feed*. There are some who would rather give food to their *sporting dogs* than to the *poor* around them, who are ready to starve, and who would be glad of the crumbs that fall from the table of those *masters!*

Verse 20. *I will judge between the fat cattle and between the lean cattle.*] Between the *rich* and the *poor*; those who *fare sumptuously* every day and those who have not the *necessaries of life*.

Verse 23. *I will set up one Shepherd—my servant David*] DAVID, king of Israel, had been dead upwards of *four hundred* years; and from that time till now there never was a ruler of any kind, either in the Jewish *Church* or *state*, of the name of *David*. This, then, must be some *typical person*; and from the texts marked in the margin we understand that *Jesus Christ* alone is meant, as both *Old* and *New* TESTAMENTS agree in this. And from this one *Shepherd* all Christian *ministers* must derive their authority to teach, and their grace to teach effectually.

By the kind providence of God it appears that he has not permitted any *apostolic succession* to be preserved, lest the members of his Church should seek that in an *uninterrupted succession* which must be found in the HEAD *alone*. The *papists* or *Roman Catholics*, who boast of an *uninterrupted succession*, which is a mere fable that never was and never can be proved, have raised up *another head*, the POPE. And I appeal to themselves, in the fear of God, whether they do not in *heart* and in *speech* trace up all their *authority* to *him*, and only complimeot Christ as having appointed *Peter* to be the first bishop of Rome, (which is an *utter falsity*, for he was never appointed to such an office there, nor ever held such an office in that city, nor, in their sense, *any where else*;) and they hold also that the popes of Rome are not so much *Peter's successors* as *God's vicars*; and thus both God and Peter are nearly *lost sight of* in their *papal enumerations*. With them the *authority of the Church* is all in all; the *authority of Christ* is seldom mentioned.

Verse 24. *I the Lord will be their God, and my Servant David a Prince*] Here we find God and his Christ are *all in all* in his Church, and Jesus is still PRINCE *among them*; and to him the *call* and *qualifications* of all genuine pastors belong, and *from* him they must be derived. And he has blotted out what is called *uninterrupted succession*, that every Christian minister may seek and receive credentials from himself. Here is the grand reason why the *uninterrupted succession cannot be made out*. And here is the proof also that the Church that *pretends to it*, and builds

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

25 And [h] I will make with them a covenant of peace, and [i] will cause the evil beasts to cease out of the land: and they [k] shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about [l] my hill [m] a blessing: and I will [n] cause the shower to come down in his season; there shall be [o] showers of blessing.

27 And [p] the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have [q] broken the bands of their yoke, and delivered them out of the hand of those that [r] served themselves of them.

28 And they shall no more [s] be a prey to the heathen, neither shall the beast of the land devour them; but [t] they shall dwell safely, and none shall make *them* afraid.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

29 And I will raise up for them a [u] plant [v] of renown, and they shall be no more [w] consumed with hunger in the land, [x] neither bear the shame of the heathen any more.

30 Thus shall they know that [y] I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my [z] flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

[h] Chap. xxxvii. 26.——[i] Lev. xxvi. 6; Isa. xi. 6-9; xxxv. 9; Hos. ii. 18.——[k] Ver. 28; Jer. xxiii. 6.——[l] Isa. lvi. 7; chap. xx. 40.——[m] Gen. xii. 2; Isa. xix. 24; Zech. viii. 13.——[n] Lev. xxvi. 4.——[o] Psa. lxviii. 9; Mal. iii. 10.——[p] Lev. xxvi. 4; Psa. lxxxv. 12; Isa. iv. 2.

[q] Lev. xxvi. 13; Jer. ii. 20.——[r] Jer. xxv. 14.——[s] See ver. 8 chap. xxxvi. 4.——[t] Ver. 25; Jer. xxx. 10; xlvi. 27.——[u] Isa. xi 1; Jer. xxiii. 5.——[v] Or, *for renown.*——[w] Heb. *taken away.* [x] Chap. xxxvi. 3, 6, 15.——[y] Ver. 21; chap. xxxvii. 27.——[z] Psa. c. 3; John x. 11.

upon it, must be a *false Church*; for it is founded on a falsity; an *uninterrupted succession* which does not exist either in *history* or in *fact*.

Verse 25. *I will make with them a covenant of peace*] The original is emphatic: וכרתי להם ברית שלום *vecharatti lahem berith shalom*, "And I will cut with them the peace covenant;" that is, a *covenant sacrifice*, procuring and establishing peace between God and man, and between man and his fellows. I need not tell the reader that the *cutting* refers to the ancient mode of *making covenants*. The blood was poured out; the animal was divided from mouth to tail, exactly in *two*; the divisions placed *opposite to each other*; the contracting parties entered into the space, going in at each end, and met in the *middle*, and *there* took the *covenant oath*. He is the *Prince of peace*, and through him come glory to God in the highest, and *peace* and good will to men upon earth.

And will cause the evil beasts to cease] These *false* and *ravenous pastors*. Christ purges them out of his Church, and destroys that *power* by which they lorded it over God's heritage.

Verse 26. *The shower to come down*] The Holy Spirit's influence.

There shall be showers of blessing.] Light, life, joy, peace, and power shall be manifest in all the *assemblies of Christ's people*.

Verse 29. *I will raise up—a plant of renown*] נטע לשם *matta leshem*, "a plantation to the name;" to the name of CHRIST. A *Christian Church* composed of men who are *Christians*, who have the spirit of *Christ* in them, and do not bear his *name* in vain. I believe the words might be applied to the *Christian Church*; but that Christ may be called a *plant* or *plantation* here,—as he is elsewhere called a *branch* and a *rod*, Isa. iv. 2; xi. 1; so Jer. xxiii. 5; xxxv. 15,—is most probable. He is the Person of *name*, לשם *leshem*, JESUS; the *Saviour*, CHRIST; the *Anointer*, long *spoken* of before he was manifested in the flesh, and since the *daily theme* in the Church militant. It is he who hath loved us, and washed us from our sins in his own blood, no other *name* being given under heaven among men by which we can be saved; he who has a *name* above every *name*, and at whose *name* every knee shall bow; through whose *name*, by faith in his *name*, the diseased are healed; and in whose *name* all our prayers and supplications must be presented to God to make them acceptable. This is the Person of NAME!

They shall be no more consumed with hunger] For this glorious *plant of name* is the *Bread of life*; and this is broken in all the assemblies of his people where his *name* is properly proclaimed.

Verse 31. *And ye my flock*] That is, under the allegory of a *flock* of *sheep*, I point out *men*; under that of a *pasture*, my *Church*; and under that of a *shepherd*, the *Messiah*, through whom I am become *your God*. And he who is your God is אדני יהוה *Adonai Yehovah*, the self-existent Being; the *Governor* and *Director*, as well as the *Saviour* and *Judge*, of men.

CHAPTER XXXV.

The prophet having formerly predicted the ruin of Edom, the same with Seir, (chap. xxv. 12,) now resumes and pursues the subject at greater length, intimating, as did also Isaiah, (chap. xxi. 11, 12,) that though other nations should recover their liberty after the fall of the Babylonian monarchy, the Edomites should continue in bondage for their very despiteful behaviour towards the children of Israel in the day of their calamity, 1–15.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman, cir. annum 30.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, [a] set thy face against [b] Mount Seir, and [c] prophesy against it.

3 And say unto it, Thus saith the Lord GOD; Behold, O Mount Seir, I *am* against thee, and [d] I will stretch out mine hand against thee, and I will make thee [e] most desolate.

4 [f] I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 [g] Because thou hast had a [h] perpetual hatred, and hast [i] shed *the blood of* the children of Israel, by the [k] force of the sword in the time of their calamity, [l] in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: [m] sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make Mount Seir [n] most desolate, and cut off from it [o] him that passeth out and him that returneth.

8 [p] And I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

9 [q] I will make thee perpetual desolations, and thy cities shall not return: [r] and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will [s] possess it; [t] whereas [u] the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do, [v] according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 [w] And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us [x] to consume.

13 Thus [y] with your mouth ye have [z] boasted

[a] Chap. vi. 2.——[b] Deut. ii. 5.——[c] Jer. xlix. 7, 8; chap. xxv. 12; Amos i. 11; Obad. 10, &c.——[d] Chap. vi. 14.——[e] Heb. *desolation and desolation*; so ver. 7.——[f] Ver. 9.——[g] Chap. xxv. 12; Obad. 10.——[h] Or, *hatred of old*; chap. xxv. 15.——[i] Heb. *poured out the children.*——[k] Heb. *hands.*——[l] Psa. cxxxvii. 7; chap. xxi. 25, 29; Dan. ix. 24; Obad. 11.——[m] Psa. cix. 17.——[n] Heb. *desolation and desolation*; ver. 3.

[o] Judg. v. 6; chap. xxix. 11.——[p] Chap. xxxi. 12; xxxii. 5.——[q] Jer. xlix. 17, 18; ver. 4; chap. xxv. 13; Mal. i. 3, 4.——[r] Ch. vi. 7; vii. 4, 9; xxxvi. 11.——[s] Psa. lxxxiii. 4, 12; chap. xxxvi. 5; Obad. 13.——[t] Or, *though the LORD was there.*——[u] Psa. xlviii. 1, 3; cxxxii. 13, 14; chap. xlviii. 35.——[v] Matt. vii. 2; James ii. 13.——[w] Chap. vi. 7; Psa. ix. 16.——[x] Heb. *to devour.*——[y] 1 Sam. ii. 3; Rev. xiii. 6.——[z] Heb. *magnified.*

NOTES ON CHAP. XXXV.

Verse 2. *Set thy face against Mount Seir*] That is, against the *Edomites*. This prophecy was probably delivered about the time of the preceding, and before the destruction of Idumea by Nebuchadnezzar, which took place about *five years after*.

Calmet supposes that *two destructions of Idumea* are here foretold; one by Nebuchadnezzar, and the other by the *Jews* after their return from their captivity.

Verse 3. *Most desolate.*] Literally, "A desolation and a wilderness."

Verse 5. *A perpetual hatred*] The Edomites were the descendants of *Esau*; the Israelites, the descendants of *Jacob*. Both these were brothers; and between them there was contention even in the womb, and they lived generally in a state of enmity. Their descendants kept up the ancient feud: but the Edomites were implacable; they had not only a *rooted* but *perpetual enmity* to the Israelites, harassing and distressing them by all possible means; and they seized the opportunity, when the Israelites were most harassed by other enemies, to make inroads upon them, and cut them off wherever they found them.

To afflict the afflicted is cruel. This is scarcely of man, bad as he is. He must be possessed by the *malignant spirit* of the *devil*, when he wounds the wounded, insults over the miseries of the afflicted, and seeks opportunities to add affliction to those who are already under the rod of God.

Verse 6. *Blood shall pursue thee*] Thou lovest blood, and thou shalt have blood. It is said that Cyrus and *two hundred thousand* men were slain in an ambush by Thomyris, queen of the Scythians, and that she cut off his head, and threw it into a vessel filled with blood, with this severe sarcasm:—

Satia te sanguine quem sitisti, Cyre.
"O Cyrus, now satisfy thyself with blood."

Hence, the *figure*:—

"*Sarcasmus*, with this biting taunt doth kill:
Cyrus, thy thirst was blood, now drink thy fill."

Verse 9. *Perpetual desolations*] Thou shalt have perpetual desolation for thy perpetual hatred.

Verse 10. *These two nations*] Israel and Judah. The Idumeans thought of conquering and possessing both: and they would have succeeded, but only *the Lord was there*; and this spoiled their projects, and blasted their hopes.

Verse 12. *They are laid desolate, they are given us to consume.*] They exulted in seeing Judea overrun; and they rejoiced in the prospect of completing the ruin, when the Chaldeans had withdrawn from the land.

Verse 13. *Thus with your mouth ye have boasted against me*] Ye have said you would enter into those lands, and take them for your inheritance; though ye

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord GOD; [a] When the whole earth rejoiceth, I will make thee desolate.

15 [b] As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: [c] thou shalt be desolate, O Mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD

[a] Isa. lxv. 13, 14.

[b] Obad. xii. 15. — [c] Ver. 3, 4.

knew that God had promised them to the Israelites, and that you should never have them for your portion.

Verse 14. *When the whole earth rejoiceth*] When the whole *land* shall rejoice in the restoration of the Jews, I will make thee desolate. Probably this refers to the time of the *Maccabees*.

Verse 15. *So will I do unto thee*] Others shall rejoice in thy downfall as thou hast rejoiced at their downfall.

This whole chapter strongly inculcates this maxim: Do as thou wouldst be done by; and what thou wouldst not have done to thee, do not to others. And from it we learn that every man may, in some sort, be said to make his own temporal good or evil; for as he does to others, God will take care to do to him, whether it be evil or good, weal or wo. Would you not be slandered or backbitten! Then do not slander nor backbite. Wouldst thou wish to live in peace! Then do not disturb the peace of others. Be merciful, and thou shalt obtain mercy.

CHAPTER XXXVI.

The Edomites or Idumeans, during the Babylonish captivity, took possession of the mountainous parts of Judea, and the fortresses which command the country, intending to exclude the Jews if ever they should return from their captivity. The prophet therefore, by a beautiful personification, addresses the mountains of Israel; and, ascribing to them passions and emotions similar to those of his own breast, consoles them with the prospect of being soon rid of those usurping foes; of being freed from the dishonour of idols under which they groaned; and of flourishing again in their ancient glory under their rightful owners, 1–15. The idolatry and other sins of the Jews are then declared to be the cause of their captivity and dispersion, 16–20; from which however they are promised a deliverance in terms of great force and beauty, 21–38. This chapter contains also, under the type of the happy condition of the Israelites after their restoration from the Babylonish captivity, a glorious prophecy of the rich blessings of the Gospel dispensation.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

ALSO, thou son of man, prophesy unto the [a] mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because [b] the enemy hath said against you, Aha, [c] even the ancient high places [d] are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; [e] Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, [f] and [g] ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the [h] rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which [i] became a prey and [k] derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; [l] Surely in the fire of my jealousy have I

[a] Chap. vi. 2, 3. — [b] Chap. xxv. 3; xxvi. 2. — [c] Deut. xxxii. 13. — [d] Chap. xxxv. 10. — [e] Heb. *Because for because.* — [f] Deut. xxviii. 37; 1 Kings ix. 7; Lam. ii. 15; Dan. ix. 16.

[g] Or, *ye are made to come upon the lip of the tongue.* — [h] Or, *bottoms*, or *dales.* — Chap. xxxiv. 28. — [k] Psa. lxxix. 4. [l] Deut. iv. 24; chap. xxxviii. 19.

NOTES ON CHAP. XXXVI.

Verse 1. *Prophesy unto the mountains of Israel*] This is a part of the preceding prophecy, though it chiefly concerns the Jews. In it they are encouraged to expect a glorious restoration; and that none of the evil wishes of their adversaries should take place against them.

Verse 2. *Because the enemy hath said*] The Idumeans thought they would shortly be put in possession of all the strong places of Israel; *the ancient high places shall be ours.*

Verse 4. *Therefore—thus saith the Lord God to the mountains, &c.*] They shall neither possess *mountain* nor *valley*, *hill* nor *dale*, *fountain* nor *river*; for though in my justice I made you desolate, yet they shall not profit by your disasters. See ver. 5, 6, and 7.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

spoken against the residue of the heathen, and against all Idumea, [m] which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have [n] borne the shame of the heathen:

7 Therefore thus saith the Lord GOD; I have [o] lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and [p] the wastes shall be builded:

11 And [q] I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: [r] and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; [s] and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth [t] bereave them *of men*.

13 Thus saith the Lord GOD; Because they say unto you, [u] Thou *land* devourest up men, and hast bereaved thy nations; A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci R. Roman., cir. annum 30.

14 Therefore thou shalt devour men no more, neither [v] bereave thy nations any more saith the Lord GOD.

15 [w] Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [x] they defiled it by their own way and by their doings: their way was before me as [y] the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them [z] for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I [a] scattered them among the heathen, and they were dispersed through the countries: [b] according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they [c] profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity [d] for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel,

[m] Chap. xxxv. 10, 12.——[n] Psa. cxxiii. 3, 4; chap. xxxiv. 29; ver. 15.——[o] Chap. xx. 5.——[p] Ver. 33; Isa. lviii. 12; lxi. 4; Amos ix. 14.——[q] Jer. xxxi. 27; xxxiii. 12.——[r] Chap. xxxv. 9; xxxvii. 6, 13.——[s] Obad. 17, &c.——[t] See Jer. xv. 7.

[u] Num. xiii. 32.——[v] Or, *cause to fall*.——[w] Chap. xxxiv. 29. [x] Lev. xviii. 25, 27, 28; Jer. ii. 7.——[y] Lev. xv. 19, &c.——[z] Ch. xvi. 36, 38; xxiii. 37.——[a] Chap. xxii. 15.——[b] Chap. vii. 3; xviii. 30; xxxix. 24.——[c] Isa. lii. 5; Rom. ii. 24.——[d] Chap. xx. 9, 14.

Verse 8. *For they are at hand to come.*] The restoration of the Jews is so absolutely determined that you may rest assured it will take place; and be as confident relative to it, as if you saw the different families entering into the Israelitish borders. It was near at hand in God's determination, though there were about *fifty-eight* of the *seventy* years unelapsed.

Verse 9. *Ye shall be tilled and sown*] The land shall be *cultivated* as it formerly was, when *best peopled* and at *peace*.

Verse 11. *I will multiply upon you man and beast*] The *agriculturist* and the *beast of burden*.

And will do better unto you *than at your beginnings*] I agree with *Calmet*, that it would be difficult to show the literal fulfilment of this prophecy from the days of Zerubbabel to the birth of Christ. The colouring is too high for that period; and the whole falls in better with Gospel than with Jewish times.

Verse 17. *When the house of Israel dwelt in their own land*] Had they continued faithful to me, they had never been removed from it: but they polluted it with their crimes; and I abhorred the land on that account, and gave both them and it up to the destroyers.

Verse 20. *And when they entered unto the heathen*] So bad were they, and so deeply fallen, that they *profaned the Lord's name among the heathen*; and, on their account, the true God was blasphemed. *These*, say they, *are the people of Jehovah!* O what an abominable people are these! and what a being must that God be who can have and own such for his people!

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Romæ, cir. annum 30.

Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, [e] but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be [f] sanctified in you before [g] their eyes.

24 For [h] I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Romæ, cir. annum 30.

25 [i] Then will I sprinkle clean water upon you, and ye shall be clean: [k] from all your filthiness, and from all your idols, will I cleanse you.

26 A [l] new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my [m] Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

[e] Psa. cvi. 8.——[f] Chap. xx. 41; xxviii. 22.——[g] Or, *your*.
[h] Chap. xxxiv. 13; xxxvii. 21.

[i] Isa. lii. 15; Heb. x. 22.——[k] Jer. xxxiii. 8.——[l] Jer. xxxii. 39; chap. xi. 19.——[m] Chap. xi. 19; xxxvii. 14.

Verse 23. *I will sanctify my great name*] By changing your hearts and your conduct, I shall show my hatred to vice, and my love to holiness: but it is not *for your sakes*, but for *my holy name's sake*, that I shall do you good in your latter days.

Verse 24. *I will take you from among the heathen*] This does not relate to the restoration from Babylon merely. The Jews are at this day scattered in all *Heathen, Mohammedan*, and *Christian countries*. From these they are to be gathered, and brought to repossess their own land.

Verse 25. *Then*—at the time of this great restoration—*will I sprinkle clean water upon you*—the *truly cleansing water*; the influences of the HOLY SPIRIT typified by *water*, whose property it is to *cleanse, whiten, purify, refresh*, render *healthy* and *fruitful*.

From all your filthiness] From every sort of external and internal abomination and pollution.

And from all your idols] False gods, false worship, false opinions, and false hopes.

Will I cleanse you.] Entirely separate you.

Verse 26. *A new heart also will I give you*] I will change the whole of your infected nature; and give you new appetites, new passions; or, at least, the old ones *purified* and *refined*. The *heart* is generally understood to mean all the *affections* and *passions*.

And a new spirit will I put within you] I will renew your *minds*, also *enlighten* your *understanding, correct* your *judgment*, and *refine* your *will*; so that you shall have a *new spirit* to actuate your new *heart*.

I will take away the stony heart] That heart that is *hard, impenetrable*, and *cold*; the affections and passions that are unyielding, frozen to good, unaffected by heavenly things; that are slow to credit the words of God. I will entirely remove this heart: it is the opposite to that which I have promised you; and you cannot have the *new heart* and the *old heart* at the same time.

And I will give you a heart of flesh.] One that can *feel*, and that can *enjoy*; that can feel *love to God* and to *all men*, and be a proper habitation for the living God.

Verse 27. *And I will put my Spirit within you*] To keep the *heart of flesh alive*, the *feeling heart* still *sensible*, the *loving heart* still *happy*. I will *put my Spirit*, the *great principle* of light, life, and love, within you, to actuate the *new spirit*, and to influence the *new affections* and *passions*; that the *animal* spirit may not become *brutish*, that the *mental* powers become not *foolish*. I will put my Spirit within you, so that as the *new spirit* may influence the *new heart*, so will MY SPIRIT influence YOUR *new spirit*, that each may have a proper *mover*; and then all will be pure, regular, and harmonious, when *passion* is influenced by *reason*, and *reason* by the *Holy Ghost*.

And the *cause* shall be evidenced by the *effects*; for I will *cause you to walk in my statutes*—not only to *believe* and *reverence* my appointments relative to what I command you to *perform*; but ye shall *walk in them*, your *conduct* shall be regulated by them. "And ye shall keep my judgments;" whatsoever I enjoin you to avoid. And ye shall *do them*—ye shall not only *avoid* every appearance of *evil*, but keep all my ordinances and commandments unblamably.

Here is the salvation that God promises to give to restored Israel; and here is the salvation that is the birthright of every *Christian believer: the complete destruction of all sin in the soul, and the complete renewal of the heart*; no *sin* having any place *within*, and no *unrighteousness* having any place *without*.

"But where are they that are thus saved?" *Ans.* Wherever *true Christians* are to be found. "But I know many *true Christians* that have not this salvation, but daily mourn over their evil hearts?" *Ans.* They may be *sincere*, but they are not *true Christians*; i. e., such as are saved from their sins; the true Christians are those who are *filled* with the *nature* and *Spirit of Christ*. But I will ask a question in my turn: "Do those you mention think it a *virtue* to be always *mourning* over their *impurities?*" Most certainly. Then it is a pity they were not *better instructed*. It is right they should *mourn* while they feel an *impure heart*; but why do they not apply to that *blood which cleanses from all unrighteousness*, and to that *Spirit* which *cleanses the very thoughts of the heart by his inspiration?* Many employ that time in *brooding* and *mourning over* their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away. In what a state of nonage are many members of the Christian Church!

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

28 [n] And ye shall dwell in the land that I gave to your fathers; [o] and ye shall be my people, and I will be your God.

29 I will also [p] save you from all your uncleannesses: and [q] I will call for the corn, and will increase it, and [r] lay no famine upon you.

30 [s] And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then [t] shall ye remember your own evil ways, and your doings that *were* not good, and [u] shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 [v] Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, [w] and the wastes shall be builded.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci R. Roman., cir. annum 30

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of [x] Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places, and* plant that that was desolate: [y] I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD; [z] I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will [a] increase them with men like a flock.

38 As the [b] holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

[n] Chap. xxviii. 25; xxxvii. 25. — [o] Jer. xxx. 22; chap. xi. 20; xxxvii. 27. — [p] Matt. i. 21; Rom. xi. 26. — [q] See Psa. cv. 16. [r] Chap. xxxiv. 29. — [s] Chap. xxxiv. 27. — [t] Chap. xvi. 61, 63. [u] Lev. xxvi. 39; chap. vi. 9; xx. 43.

[v] Deut. ix. 5; ver. 22. — [w] Ver. 10. — [x] Isa. li. 3; chap. xxviii. 13; Joel ii. 3. — [y] Chap. xvii. 24; xxii. 14; xxxvii. 14. — [z] See chap. xiv. 3; xx. 3, 31. — [a] Ver. 10. — [b] Heb. *flock of holy things.*

Verse 28. *Ye shall be my people*] Wholly given up to me in body, soul, and spirit.

And I will be your God.] To fill you with love, joy, peace, meekness, gentleness, long-suffering, fidelity, and goodness, to *occupy* your *whole soul*, and *gratify* your *every desire*.

Verse 29. *I will also save you from all your uncleannesses*] I repeat it; "I WILL save you from all your sins."

Verse 30. *Ye shall receive no more reproach of famine*] Ye shall be daily and hourly fed with the *bread that endures unto eternal life*. "But will not those get *proud*, who are *thus saved*, if there be any such? and will they not *undervalue* the *blood of the covenant*, for then they shall *not need it?*" *Ans.* Hear what the Lord saith,—

Verse 31. *Then shall ye remember your own evil ways*] Ye shall never forget that ye were once *slaves of sin*, and *sold under sin; children of the wicked one; heirs to all God's curses*, with no *hope* beyond *hell*. Such cleansed people never forget *the horrible pit* and the *miry clay* out of which they have been brought. And can they then be *proud?* No: *they loathe themselves in their own sight*. They never *forgive themselves* for having sinned against so *good a God*, and so *loving a Saviour*. And can they *undervalue* HIM by whose blood they were bought, and by whose blood they were cleansed? No! That is impossible: they *now see Jesus* as they *ought to see him*; they see him *in his splendour*, because they *feel him* in his *victory* and *triumph* over sin. To them *that thus believe he is precious*, and he was never *so precious* as *now*. As to their not *needing him* when thus saved from their sins, we may as well say, as soon may the *creation* not need the *sustaining hand of God*, because the *works are finished!* Learn this, that *as* it requires the *same power* to *sustain* creation as to *produce* it, so it requires the *same Jesus* who *cleansed* to *keep clean*. They feel that it is only through his *continued indwelling*, that they are kept *holy*, and *happy*, and *useful*. Were he to leave them the original darkness and kingdom of death would soon be restored.

Verse 35. *This land that was desolate* by sin, *is become like the garden of Eden* by righteousness.—Satan's blast is removed; God's blessing has taken place

Verse 36. *Then the heathen*] They shall see how powerful Jehovah is, and how *fully he saves* those who come unto and worship him.

Verse 37. *Thus saith the Lord God*] In answer to the question, "Who shall have such blessings?" we say, they that *pray*, that *seek* earnestly, that *strive* to enter in at the strait gate. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel." Neither *Jew* nor *Gentile* shall be thus saved who do not *earnestly pray* to God; and for *this thing*; for this *complete salvation*; this setting up of the kingdom of Christ upon earth, and particularly in their *own souls*.

Verse 38. *As the holy flock*] The *Church of Christ*, without spot, or wrinkle, or any such thing.

The flock of Jerusalem] The Jerusalem that is *from above, the city of the living God*, the *place* where *his Majesty dwells*. As they came in ancient times to the solemn national feasts, so shall they come when they have fully returned unto the Lord, and received his salvation by Christ Jesus.

I do not ask my reader's pardon for having considered

this most beautiful chapter as relating, not to the restoration from the Babylonish captivity, but to the redemption under the new covenant by Jesus Christ. There is no period of the Jewish history from that time until now, to which it can be applied. It must belong to the *Gospel dispensation*; and if the *Jews* will still refuse, contradict, and blaspheme, let no *Christian* have any fellowship with them in their opposition to this *Almighty Saviour*. Let none be *indifferent* to his *salvation*; let all *plead* his *promises*; and let the *messengers of the Churches* proclaim to the Christian world a FREE, a FULL, and a PRESENT SALVATION! And may great grace rest upon themselves, and upon all their flocks!

CHAPTER XXXVII.

This chapter treats of the same subject with the preceding, in a beautiful and significant vision. Under the emblem of the open valley being thickly strewed with very dry bones is represented the hopeless state of the Jews when dispersed throughout the provinces of the Chaldean empire. But God, contrary to every human probability, restores these bones to life, thereby prefiguring the restoration of that people from the Babylonish captivity, and their resettlement in the land of their forefathers, 1–14. The prophet then makes an easy and elegant transition to the blessedness of the people of God under the Gospel dispensation, in the plenitude of its manifestation; when the genuine converts to Christianity, the spiritual *Israel, shall be no longer under the domination of heathen and anti-christian rulers, but shall be collected together into one visible kingdom, and constitute but one flock under one Shepherd, 15–28. The vision of the dry bones reviving is considered by some as having a remote view to the general resurrection.*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

THE [a] hand of the LORD was upon me, and carried me out [b] in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [c] valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, [d] thou knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will [e] cause breath to enter into you, and ye shall live:

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; [f] and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

[a] Chap. i. 3. — [b] Chap. iii. 14; viii. 3; xi. 24; Luke iv. 1. [c] Or, *champaign*. — [d] Deut. xxxii. 36; 1 Sam. ii. 6; John v. 21; Rom. iv. 17; 2 Cor. i. 9. — [e] Psa. civ. 30; ver. 9. — [f] Chap. vi. 7; xxxv. 12; Joel ii. 27; iii. 17.

NOTES ON CHAP. XXXVII.

Verse 1. *The hand of the Lord was upon me*] The prophetic influence was communicated.

And carried me out in the spirit] Or, And the Lord brought me out in the spirit; that is, a spiritual vision, in which all these things were doubtless transacted.

The valley which was full of bones] This vision of the *dry bones* was designed, *first*, as an emblem of the then *wretched* state of the Jews; *secondly*, of the general resurrection of the body.

Verse 3. *Can these bones live?*] Is it possible that the persons whose bones these are can return to life!

Verse 4. *Prophesy upon these bones*] Declare to your miserable countrymen the gracious designs of the Lord; show them that their state, however deplorable, is not hopeless.

Verse 5. *Behold, I will cause breath*] רוח *ruach* signifies both *soul*, *breath*, and *wind*; and sometimes the *Spirit of God*. *Soul* is its proper meaning in this vision, where it refers to the bones: "I will cause the SOUL to enter into you."

Verse 6. *I will lay sinews upon you*] Observe the progress: 1. Here are the *bones*. 2. The *ligaments*, called here *sinews*, are to be added in order to *unite* the bones, that the *skeleton* might be complete. 3. The *flesh* (the whole *muscular system*, the *subjacent* and *superjacent muscles*, including the *arterial* and *venous system*) clothes this skeleton. 4. The *skin* (the *dermis* and *epidermis*, or *cutis* and *cuticle*) envelopes the whole of these muscles or flesh; and now these bodies are in the state that the body of Adam was before it received the animal and intellectual principle from God. 5. *There was no breath in them*—they had not yet received their *souls*. 6. The *wind*, רוח *ruach*, the *soul*, came into them. They were endued with animal and intellectual life: and they *arose* and evidenced a complete restoration to life, and began to perform its functions, ver. 10.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

9 Then said he unto me, Prophesy unto the [g] wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; [h] Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, [i] and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, [k] Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, [l] O my people, I will open your graves, and cause you to come up out of your graves, and [m] bring you into the land of Israel.

A. M. cir. 3417 B. C. cir. 587. Ol. XLVIII 2. Tarquinii Prisci, R. Roman., cir. annum 30.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And [n] shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [o] take thee one stick, and write upon it, For Judah, and for [p] the children of Israel his companions:

[g] Or, *breath*.——[h] Psa. civ. 30; ver. 5.——[i] Rev. xi. 11.——[k] Psa. cxli. 7; Isa. xlix. 14.——[l] Isa. xxvi. 19; Hos. xiii. 14.

[m] Chap. xxxvi. 24; ver. 25.——[n] Chap. xxxvi. 27.——[o] See Num. xvii. 2.——[p] 2 Chron. xi. 12, 13, 16; xv. 9; xxx. 11, 18.

Verse 9. *Prophesy unto the wind*] רוח *ruach*. Address thyself to the *soul*, and command it to enter into these well-organized bodies, that they may live.

Come from the four winds] SOULS, *come from all parts* where ye are scattered; and reanimate these bodies from which ye have been so long separated. The *four winds* signify *all parts*—in *every direction*. Literally it is, "Souls, come from the four souls;" "Breath, come from the four breaths;" or, "Wind, come from the four winds." But here רוח *ruach* has both of its most general meanings, *wind* or *breath*, and *soul*.

Verse 11. *These bones are the whole house of Israel*] That is, their state is represented by *these bones*; and their restoration to their own land is represented by the *revivification* of these bones.

Verse 12. *I will open your graves*] Here is a pointed allusion to the *general resurrection*; a doctrine properly credited and understood by the Jews, and to which our Lord refers, John v. 25, 28, 29: "The hour is coming when they that are in their graves shall hear his voice, and come forth."

And cause you to come up out of your graves] I am determined that ye shall be restored; so that were ye even *in your graves*, as mankind at the general resurrection, yet my all-powerful *voice* shall *call you forth*.

Verse 13. *When I have opened your graves*] When I shall have done for you what was *beyond* your *hope*, and deemed *impossible*, then shall ye know that I am *Jehovah*.

Verse 14. *And shall put my Spirit*] רוחי *ruchi*. Here רוח *ruach* is taken for the *Holy Ghost*. They were *living souls*, *animal* and *intellectual beings*, when they had received their souls, as mentioned above: but they could only become *spiritual*, *holy*, and *obedient* creatures by the *Spirit of God* actuating *their spirits*. See the notes on chap. xxxvi. 25, 26, 27.

THREE *degrees* or *processes* have been remarked in this mystic vision. When the prophet was commanded to *prophesy*—to foretell, on the authority of God, that there should be a restoration to their own land,—

1. There was a *noise*, which was followed by a general *shaking*, during which the *bones* became arranged and united.

2. The *flesh* and *skin* came upon them, so that the *dry bones* were no longer seen.

3. The *spirit* or *soul* came into them, and they *stood up* perfectly vivified.

Perhaps these might be illustrated by *three* periods of time, which marked the *regeneration* of the *Jewish polity*.

1. The *publication* of the *edict of Cyrus* in behalf of the Jews, which caused a *general shaking* or *stir* among the people, so that the *several families* began to *approach each other*, and prepare for their return to Judea, Ezra i. 2, 3. But though partially restored, they were obliged to discontinue the rebuilding of their temple.

2. The *edict* published by *Darius* in the *second* year of his reign, Ezra iv. 23, 24, which removed the impediments thrown in the way of the Jews. Ezra vi. 6, 7, &c.

3. The *mission of Nehemiah*, with orders from Artaxerxes to complete the building of the temple and the city, Neh. ii. 7, &c. Then the Jews *became a great army*, and found themselves in sufficient force to defend themselves and city against all their enemies.

As to the *spiritual uses* of this curious vision, I must leave them to preachers. I have given the *literal* meaning, and what the different parts refer to; and if they found their observations on these, they may profit their hearers.

Verse 16. *Son of man, take thee one stick*] The *two sticks* mentioned in this symbolical transaction represented, as the text declares, the two kingdoms of Israel and Judah, which were formed in the days of Rehoboam, and continued distinct till the time of the captivity. The kingdom of *Judah* was composed of the tribes of *Judah* and *Benjamin*, with the *Levites*; all the rest went off in the schism with Jeroboam, and formed the kingdom of Israel. Though some out of those tribes did rejoin themselves to Judah, yet no

A. M. cir. 3117. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And [a] join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, [b] Wilt thou not show us what thou *meanest* by these?

19 [c] Say unto them, Thus saith the Lord GOD; Behold, I will take [d] the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand [e] before their eyes.

21 And say unto them, Thus saith the Lord GOD; Behold, [f] I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I [g] will make them one nation in the land upon the mountains of Israel; and [h] one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 [i] Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [k] I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

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24 And [l] David my servant *shall be* king over them; and [m] they all shall have one shepherd: [n] they shall also walk in my judgments, and observe my statutes, and do them.

25 [o] And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children [p] for ever: and [q] my servant David *shall be* their prince for ever.

26 Moreover I will make a [r] covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and [s] multiply them, and will set my [t] sanctuary in the midst of them for evermore.

27 [u] My tabernacle also shall be with them: yea, I will be [v] their God, and they shall be my people.

28 [w] And the heathen shall know that I the LORD do [x] sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

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[a] See ver. 22, 24.——[b] Chap. xii. 9; xxiv. 19.——[c] Zech. x. 6.——[d] Ver. 16, 17.——[e] Chap. xii. 3.——[f] Chap. xxxvi. 24.——[g] Isa. xi. 13; Jer. iii. 18; l. 4; Hos. i. 11.——[h] Chap. xxxiv. 23, 24; John x. 16.——[i] Chap. xxxvi. 25.——[k] Ch. xxxvi. 28, 29.——[l] Isa. xl. 11; Jer. xxiii. 5; xxx. 9; chap. xxxiv. 23, 24; Hosea iii. 5; Luke i. 32.——[m] Ver. 22; John x. 16.

[n] Chap. xxxvi. 27.——[o] Chap. xxxvi. 28.——[p] Isa. lx. 21; Joel iii. 20; Amos ix. 15.——[q] Ver. 24; John xii. 34.——[r] Psa. lxxxix. 3; Isa. lv. 3; Jer. xxxii. 40; chap. xxxiv. 25.——[s] Chap. xxxvi. 10, 37.——[t] 2 Cor. vi. 16.——[u] Lev. xxvi. 11, 12; chap. xliii. 7; John i. 14.——[v] Chap. xi. 20; xiv. 11; xxxvi. 28.——[w] Chap. xxxvi. 23.——[x] Chap. xx. 12.

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whole tribe ever returned to that kingdom. Common sufferings in their captivity became the means of reviving a kinder feeling; and to encourage this, God promises that he will reunite them, and restore them to their own land; and that there shall no more be any divisions or feuds among them. To represent this in such a way as would make it a subject of *thought, reflection*, and *inquiry*, the prophet is ordered to take the *two sticks* mentioned above, to *write on them* the distinguishing names of the divided kingdoms, and then by a *notch, dovetail, glue*, or some such method, to unite them both before the people. He did so; and on their inquiry, showed them the full meaning of this symbolical action.

Verse 19. *The stick of Joseph, which is in the hand of Ephraim*] Jeroboam, the first king of the ten tribes, was an *Ephraimite*. *Joseph* represents the ten tribes in general; they were in the hand of *Ephraim*, that is, *under the government of Jeroboam*.

Verse 22. *I will make them one nation*] There was no distinction after the return from Babylon.

And one king shall be king to them all] Politically speaking, they never had a *king* from that day to this; and the grand junction and government spoken of here must refer to another time—to that in which they shall be brought into the Christian Church with the fulness of the Gentiles; when JESUS, the *King of kings* and *Lord of lords*, shall rule over all.

Verse 24. *And David my servant* shall be *King*] That this refers to *Jesus Christ*, see proved, chap. xxxiv. 23.

Verse 25. *The land that I have given unto Jacob my servant*] Jacob means here the *twelve tribes*; and the *land given to them* was the whole land of *Palestine*; consequently, the promise states that, when they return, they are to possess the whole of the *Promised Land*.

Verse 26. *Covenant of peace*] See this explained chap. xxxiv. 25.

Verse 27. *My tabernacle*] Jesus Christ, the true tabernacle, in whom dwelt all the fulness of the Godhead bodily.

CHAPTER XXXVIII.

The sublime prophecy contained in this and the following chapter relates to Israel's victory over Gog, and is very obscure. It begins with representing a prodigious armament of many nations combined together under the conduct of Gog, with the intention of overwhelming the Jews, after having been for some time resettled in their land subsequent to their return from the Babylonish captivity, 1–9. *These enemies are farther represented as making themselves sure of the spoil,* 10–13. *But in this critical conjuncture when Israel, to all human appearance, was about to be swallowed up by her enemies, God most graciously appears, to execute by terrible judgments the vengeance threatened against these formidable adversaries of his people,* 14–16. *The prophet, in terms borrowed from human passions, describes, with awful emphasis, the fury of Jehovah as coming up to his face; and the effects of it so dreadful, as to make all the animate and inanimate creation tremble, and even to convulse with terror the whole frame of nature,* 17–23

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

AND the word of the LORD came unto me, saying,

2 [a] Son of man, [b] set thy face against [c] Gog, the land of Magog, [d] the chief prince of [e] Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [f] I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, [g] all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

5 Persia, Ethiopia, and [h] Libya with them; all of them with shield and helmet.

6 [i] Gomer, and all his bands; the house of [k] Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 [l] Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 [m] After many [n] days thou shalt be visited: in the latter years thou shalt come into the

[a] Chap. xxxix. 1. — [b] Chap. xxxv. 2, 3. — [c] Rev. xx. 8. [d] Or, *prince of the chief.* — [e] Chap. xxxii. 26. — [f] 2 Kings xix. 28; chap. xxix. 4; xxxix. 2. — [g] Chap. xxiii. 12.

[h] Or, *Phut*; chap. xxvii. 10; xxx. 5. — [i] Gen. x. 2. — [k] Ch. xxvii. 14. — [l] Like Isa. viii. 9, 10; Jer. xlvi. 3, 4, 14; li. 12. [m] Gen. xlix. 1; Deut. iv. 30; ver. 16. — [n] Isa. xxix. 6.

NOTES ON CHAP. XXXVIII.

Verse 2. *Son of man, set thy face against Gog, the land of Magog*] This is allowed to be the most difficult prophecy in the Old Testament. It is difficult to us, because we know not the *king* nor *people* intended by it: but I am satisfied they were well known by these names in the time that the prophet wrote.

I have already remarked in the *introduction* to this book that there are but *two* opinions on this subject that appear to be at all probable: 1. That which makes Gog *Cambyses*, king of *Persia*; and, 2. That which makes him ANTIOCHUS EPIPHANES, king of *Syria*. And between these *two* (for one or other is supposed to be the person intended) men are much divided.

Calmet, one of the most judicious commentators that ever wrote on the Bible, declares for *Cambyses*; and supports his opinion, in opposition to all others, by many arguments.

Mr. *Mede* supposes the *Americans* are meant, who were originally colonies of the Scythians, who were descendants of *Magog*, son of *Japheth*. *Houbigant* declares for the *Scythians*, whose neighbours were the people of *Rosh*, *Meshech*, and *Tubal*, that is the *Russians*, *Muscovites*, and *Tybareni* or *Cappadocians*. Several eminent critics espouse this opinion. *Rabbi David Kimchi* says the *Christians* and *Turks* are meant; and of later opinions there are several, founded in the ocean of conjecture. *Calmet* says expressly, that Gog is *Cambyses*, king of Persia, who on his return from the land of Egypt, died in *Judea*. The Rev. *David Martin*, pastor of the Walloon church at Utrecht, concludes, after examining all previous opinions, that *Antiochus Epiphanes*, the great enemy of the Israelites, is alone intended here; and that *Gog*, which signifies *covered*, is an allusion to the well-known *character* of Antiochus, whom historians describe as an *artful*, *cunning*, and *dissembling* man. See Dan. viii. 23, 25; xi. 23, 27, 32. *Magog* he supposes to mean the country of *Syria*. Of this opinion the following quotation from *Pliny*, Hist. Nat., lib. v., c. 23, seems a proof; who, speaking of Cœle-Syria, says: Cœle habet Apamiam Marsyia amne divisam a Nazarinorum Tetrarchia. Bambycem quam alio nomine Hierapolis vocatur, Syris vero Magog. "Cœle-Syria has Apamia separated from the tetrarchy of the Nazarenes by the river Marsyia; and Bambyce, otherwise called Hierapolis; but by the Syrians, MAGOG."

I shall at present examine the text by this latter opinion.

Chief prince of Meshech and Tubal] These probably mean the auxiliary forces, over whom Antiochus was supreme: they were the *Muscovites* and *Cappadocians*.

Verse 4. *I will turn thee back*] Thy enterprise shall fail.

Verse 5. *Persia*] That a part of this country was tributary to *Antiochus*, see 1 Macc. iii. 31

Ethiopia, and Libya] That these were auxiliaries of Antiochus is evident from Dan. xi. 43: "The Libyans and Ethiopians shall be at his steps."

Verse 6. *Gomer, and all his bands; the house of Togarmah*] The *Cimmerians* and *Turcomanians*, and other northern nations.—*Calmet.*

Verse 8. *In the latter years thou shalt come*] This

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

land *that is* brought back from the sword, [n] *and is* gathered out of many people, against [o] the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall [p] dwell safely all of them.

9 Thou shalt ascend and come [q] like a storm, thou shalt be [r] like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass *that* at the same time shall things come into thy mind, and thou shalt [s] think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will [t] go to them that are at rest, [u] that dwell [v] safely, all of them dwelling without walls, and having neither bars nor gates,

12 [w] To take a spoil, and to take a prey, to turn thine hand upon [x] the desolate places *that are now* inhabited, [y] and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the [z] midst of the land.

13 [a] Sheba, and [b] Dedan, and the merchants [c] of Tarshish, with all [d] the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; [e] In that day when my people of Israel [f] dwelleth safely, shalt thou not know *it?*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

15 [g] And thou shalt come from thy place out of the north parts, thou, [h] and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 [i] And thou shalt come up against my people of Israel, as a cloud to cover the land; [k] it shall be in the latter days, and I will bring thee against my land, [l] that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time, [m] by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

19 For [n] in my jealousy [o] *and* in the fire of my wrath have I spoken, [p] Surely in that day there shall be a great shaking in the land of Israel;

20 So that [q] the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, [r] and the mountains shall be thrown down, and the

[n] Ver. 12; chap. xxxiv. 13. — [o] Chap. xxxvi. 1, 4, 8. — [p] Jer. xxiii. 6; chap. xxviii. 26; xxxiv. 25, 28; ver. 11. — [q] Isa. xxviii. 2. — [r] Jer. iv. 13; ver. 16. — [s] Or, *conceive a mischievous purpose.* — [t] Jer. xlix. 31. — [u] Ver. 8. — [v] Or, *confidently.* [w] Heb. *To spoil the spoil, and to prey the prey;* chap. xxix. 19. [x] Chap. xxxvi. 34, 35. — [y] Ver. 8 — [z] Heb. *navel;* Judg. ix. 37.

[a] Chap. xxvii. 22, 23. — [b] Chap. xxvii. 15, 20. — [c] Chap. xxvii. 12. — [d] See chap. x. 3, 5. — [e] Isa. iv. 1. — [f] Ver. 8. — [g] Chap. xxxix. 2. — [h] Ver. 6. — [i] Ver. 9. — [k] Ver. 8. — [l] Exod. xiv. 4; chap. xxxvi. 23; xxxix. 21. — [m] Heb. *by the hands.* — [n] Chap. xxxvi. 5, 6; xxxix. 25. — [o] Psa. lxxxix. 46. — [p] Hag. ii. 6, 7; Rev. xvi. 18. — [q] Hos. iv. 3. — [r] Jer. iv. 24; Nah. i. 5, 6.

was fulfilled about *four hundred* years after.—*Martin.* The expedition of *Cambyses* against Egypt was about *twelve* years after the return of the Jews from Babylon.—*Calmet.*

Verse 9. *Thou shalt ascend and come like a storm*] It is observable that Antiochus is thus spoken of by Daniel, chap. xi. 40: *The king of the north*—Antiochus, *shall come against him* (the king of the south is the king of Egypt) *like a whirlwind.*

Verse 10. *Shalt things come into thy mind, and thou shalt think an evil thought*] Antiochus purposed to invade and destroy *Egypt* as well as *Judea*; see Dan. xi. 31, 32, 36. This *Calmet* interprets of Cambyses, his cruelties in Egypt, and his evil design to destroy the Israelites.

Verse 12. *To take a spoil—and a prey*] When Antiochus took Jerusalem he gave the pillage of it to his soldiers, and spoiled the temple of its riches, which were immense. See *Joseph.* WAR, B. i. c. 1.

Verse 13. *Sheba, and Dedan*] The Arabians, anciently great plunderers; and *Tarshish*, the inhabitants of the famous isle of Tartessus, the most noted merchants of the time. They are here represented as coming to Antiochus before he undertook the expedition, and *bargaining for the spoils of the Jews. Art thou come to take a spoil, to carry away silver and gold, cattle and goods?*

Verse 16. *When I shall be sanctified in thee, O Gog*] By the defeat of his troops under *Lysias*, his general. 1 Mac. iii. 32, 33, &c., and chap. vi. 6.

Verse 17. *Art thou he of whom I have spoken in old time*] This prophecy concerning Antiochus and the Jews was delivered about *four hundred* years before the events took place.—*Martin. Calmet* maintains

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

[s] steep places shall fall, and every wall shall fall to the ground.

21 And I will [t] call for [u] a sword against him throughout all my mountains, saith the Lord GOD: [v] every man's sword shall be against his brother.

22 And I will [w] plead against him with [x] pestilence and with blood; and [y] I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and [z] great hailstones, fire, and brimstone.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

23 Thus will I magnify myself, and [a] sanctify myself; [b] and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

[s] Or, *towers*, or *stairs*.——[t] Psa. cv. 16.——[u] Chap. xiv. 17. [v] Judg. vii. 22; 1 Sam. xiv. 20; 2 Chron. xx. 23.——[w] Isa. lxvi 16; Jer. xxv. 31.

[x] Chap. v. 17.——[y] Psa. xi. 6; Isa. xxix. 6; xxx. 30.——[z] Chap. xiii. 11; Rev. xvi. 21.——[a] Chap. xxxvi. 23.——[b] Psa. ix. 16; chap. xxxvii. 28; xxxix. 7; ver. 16.

that Cambyses is spoken of, and refers to ancient prophecies, especially Isa. xiv., xv., xvi. 20, 21.

Verse 21. *I will call for a sword against him*] Meaning *Judas Maccabeus*, who defeated his army under Lysias, making a horrible carnage.—*Martin.* Cambyses had no wars in the mountains of Israel.

Verse 22. *Great hailstones, fire, and brimstone.*] These are probably figurative expressions, to signify that the whole tide of the war should be against him, and that his defeat and slaughter should be great. Abp. *Newcome* supposes all the above prophecy remains yet to be fulfilled. Where such eminent scribes are divided, who shall decide!

CHAPTER XXXIX.

The prophet goes on to denounce the Divine judgments against Gog and his army, 1–7; *and describes their dreadful slaughter,* 8–10, *and burial,* 11–16, *in terms so very lofty and comprehensive, as must certainly denote some very extraordinary interposition of Providence in behalf of the Jews. And to amplify the matter still more, the prophet, with peculiar art and propriety, delays the summoning of all the birds and beasts of prey in nature to feast on the slain, (in allusion to the custom of feasting on the remainder of sacrifices,) till after the greater multitudes are buried; to intimate that even the remainder, and as it were the stragglers of such mighty hosts, would be more than sufficient to satisfy their utmost rapacity,* 17–20. *The remaining verses contain a prediction of the great blessedness of the people of God in Gospel times, and of the stability of the kingdom of Christ,* 21–29. *It will be proper to remark that the great northern expedition against the natural Israel, described in this and the preceding chapter, is, from its striking resemblance in the main particulars, put by the writer of the Apocalypse,* (chap. xx. 7–10,) *for a much more formidable armament of a multitude of nations in the four quarters of the earth against the pure Christian Church,* the MYSTICAL Israel; *an event still extremely remote, and which it is thought shall immediately precede the destruction of the world by fire, and the general judgment.*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

THEREFORE, [a] thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal;

2 And I will turn thee back, and [b] leave but the sixth part of thee, [c] and will cause thee to come up from [d] the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

4 [e] Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: [f] I will give thee unto the ravenous birds of every [g] sort, and *to* the beasts of the field [h] to be devoured.

5 Thou shalt fall upon [i] the open field: for I have spoken *it*, saith the Lord GOD.

6 [k] And I will send a fire on Magog, and

[a] Chap. xxxviii. 2, 3.——[b] Or, *strike thee with six plagues*; or, *draw thee back with a hook of six teeth*, as chap. xxxviii. 4.——[c] Ch. xxxviii. 15.——[d] Heb. *the sides of the north.*

[e] Chap. xxxviii. 21; ver. 17.——[f] Chap. xxxiii. 27.——[g] Heb. *wing.*——[h] Heb. *to devour.*——[i] Heb. *the face of the field.*——[k] Ch. xxxviii. 22; Amos i. 4.

NOTES ON CHAP. XXXIX.

Verse 2. *And leave but the sixth part of thee*] The margin has, *strike thee with six plagues*; or, *draw thee back with a hook of six teeth.*

Verse 3. *I will smite thy bow out of thy left hand*] The *Persians* whom Antiochus had in his army, chap. xxxviii. 5, were famous as *archers*, and they may be intended here. The *bow* is held by the *left hand*; the *arrow* is pulled and discharged by the *right*.

Verse 6. *I will send a fire on Magog*] On Syria. I will destroy the Syrian troops.

And among them that dwell carelessly in the isles]

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman, cir. annum 30.

among them that dwell [l] carelessly in [m] the isles: and they shall know that I *am* the LORD.

7 [n] So will I make my holy name known in the midst of my people Israel; and I will not *let them* [o] pollute my holy name any more: [p] and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 [q] Behold, it is come, and it is done, saith the Lord GOD; this *is* the day [r] whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [s] handstaves, and the spears, and they shall [t] burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: [u] and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

11 And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the [v] *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [w] Hamon-gog.

12 And seven months shall the house of Israel be burying of them, [x] that they may cleanse the land.

13 Yea, all the people of the land shall

[l] Or, *confidently.*——[m] Psa. lxxii. 10.——[n] Ver. 22.——[o] Lev. xviii. 21; chap. xx. 39.——[p] Chap. xxxviii. 16, 23.——[q] Rev. xvi. 17; xxi. 6.——[r] Chap. xxxviii. 17.

[s] Or, *javelins.*——[t] Or, *make a fire of them.*——[u] Isa. xiv. 2.
[v] Or, mouths.——[w] That is, *The multitude of Gog.*——[x] Deut. xxi. 23; ver. 14, 16.

The auxiliary troops that came to Antiochus from the borders of the Euxine Sea.—*Martin.*

Verse 7. *In the midst of my people Israel*] This defeat of Gog is to be in Israel: and it was *there* according to this prophecy, that the immense army of Antiochus was so completely defeated.

And I will not let them *pollute my holy name any more*] See on 1 Macc. i. 11, &c., how Antiochus had *profaned the temple, insulted Jehovah and his worship*, &c. God permitted that as a scourge to his disobedient people; but now the scourger shall be scourged, and he shall *pollute the sanctuary no more.*

Verse 9. *And shall set on fire—the weapons*] The Israelites shall make bonfires and fuel of the weapons, tents, &c., which the defeated Syrians shall leave behind them, as expressive of the joy which they shall feel for the destruction of their enemies; and to keep up, in their *culinary consumption*, the memory of this great event.

They shall burn them with fire seven years] These may be *figurative* expressions, after the manner of the Asiatics, whose language abounds with such descriptions. They occur every where in the prophets. As to the number *seven*, it is only a certain for an indeterminate number. But as the slaughter was great, and the *bows, arrows, quivers, shields, bucklers, handstaves*, and *spears* were in vast multitudes, it must have taken a long time to gather them up in the different parts of the *fields* of battle, and the *roads* in which the Syrians had *retreated*, throwing away their *arms* as they proceeded; so there might have been a long time employed in collecting and burning them. And as all seem to have been doomed to the fire, there might have been some found at different intervals and burned, during the *seven years* here mentioned. *Mariana*, in his History of Spain, lib. xi., c. 24, says, that after the Spaniards had given that signal overthrow to the Saracens, A. D. 1212, they found such a vast quantity of lances, javelins, and such like, that they served them for *four years* for fuel. And probably these instruments obtained by the Israelites were used in general for *culinary firewood*, and might *literally* have served them for *seven years*; so that during that time *they should take no wood out of the fields, nor out of the forests* for the purpose of *fuel*, ver. 10.

Verse 11. *The valley of the passengers on the east of the sea*] That is, of *Gennesareth*, according to the *Targum*. The valley near this lake or sea is called *the Valley of the Passengers*, because it was a great road by which the merchants and traders from Syria and other eastern countries went into Egypt; see Gen. xxxvii. 17, 25. See *Calmet* here.

There shall they bury Gog and all his multitude] Some read, "There shall they bury Gog, that is, all his multitude." Not Gog, or Antiochus himself, for he was not in this battle; but his *generals, captains*, and *soldiers*, by whom he was represented. As to *Hamon-gog*, we know no valley of this name but here. But we may understand the words thus: the place where this great slaughter was, and where the multitudes of the slain were buried, might be better called *Hamon-gog*, the *valley of the multitude of Gog*, than the *valley of passengers*; for so great was the carnage there, that the way of the passengers shall be stopped by it. See the text.

Verse 12. *And seven months*] It shall require a long time to bury the dead. This is another figurative expression; which, however, may admit of a good deal of *literal* meaning. Many of the Syrian soldiers had secreted themselves in different places during the pursuit after the battle, where they died of their wounds, of hunger, and of fatigue; so that they were not all found and buried till *seven months* after the defeat of the Syrian army. This slow process of burying is distinctly related in the three following verses, and extended even to a *bone*, ver. 15; which, when it was

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

bury *them;* and it shall be to them a renown, the day that [y] I shall be glorified, saith the Lord GOD.

14 And they shall sever out [z] men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, [a] to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [b] set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* [c] Hamonah. Thus shall they [d] cleanse the land.

17 And, thou son of man, thus saith the Lord GOD; [e] Speak [f] unto every feathered fowl, and to every beast of the field, [g] Assemble yourselves, and come; gather yourselves on every side to my [h] sacrifice that I do sacrifice for you, *even* a great sacrifice [i] upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 [k] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [l] goats, of bullocks, all of them [m] fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 [n] Thus ye shall be filled at my table with horses and chariots, [o] with mighty men, and with all men of war, saith the Lord GOD.

A. M. cir. 3417 B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

21 [p] And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and [q] my hand that I have laid upon them.

22 [r] So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 [s] And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [t] hid I my face from them, and [u] gave them into the hand of their enemies: so fell they all by the sword.

24 [v] According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD; [w] Now will I bring again the captivity of Jacob, and have mercy upon the [x] whole house of Israel, and will be jealous for my holy name;

26 [y] After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they [z] dwelt safely in their land, and none made *them* afraid.

27 [a] When I have brought them again from the people, and gathered them out of their

[y] Chap. xxviii. 22.——[z] Heb. *men of continuance.*——[a] Ver. 12.
[b] Heb. *build.*——[c] That is, *the multitude.*——[d] Ver. 12.——[e] Rev. xix. 17.——[f] Heb. *to the fowl of every wing.*——[g] Isa. xviii. 6; xxxiv. 6; Jer. xii. 9; Zeph. i. 7.——[h] Or, *slaughter.*——[i] Ver. 4.
[k] Rev. xix. 18.——[l] Heb. *great goats.*——[m] Deut. xxxii. 14; Psa. xxii. 12.——[n] Psa. lxxvi. 6; chap. xxxviii. 4.
[o] Rev. xix. 18.——[p] Chap. xxxviii. 16, 23.——[q] Exod. vii. 4.
[r] Ver. 7, 28.——[s] Chap. xxxvi. 18, 19, 20, 23.——[t] Deut. xxxi. 17; Isa. lix. 2.——[u] Lev. xxvi. 25.——[v] Chap. xxxvi. 19.——[w] Jer. xxx. 3, 18; chap. xxxiv. 13; xxxvi. 21.——[x] Chap. xx. 40; Hos. i. 11.——[y] Dan. ix. 16.——[z] Lev. xxvi. 5, 6.——[a] Chap. xxviii. 25, 26.

found by a passenger, the place was marked, that the buriers might see and *inter* it. *Seven months* was little time enough for all this work; and in that country putrescency does not easily take place; the scorching winds serving to desiccate the flesh, and preserve it from decomposition.

Verse 17. *Gather yourselves—to my sacrifice*] This is an allusion to a custom common in the east: when a sacrifice is made, the friends and neighbours of the party sacrificing are invited to come and feast on the sacrifice.

Verse 18. *Ye shall—drink the blood of the princes of the earth*] I need not mention the custom of the Scandinavians: they were accustomed to drink the blood of their enemies out of the skulls of the dead. But this is spoken of *fowls* and *beasts* here—*rams, lambs*, and *goats*. The feast shall be as grateful and as plenteous to the *fowls* and *beasts*, as one made of the above animals, the fattest and best of their kind, (because fed in the fertile fields of Bashan,) would be to the guests of him who makes a sacrifice.

Verse 19. *And ye shall eat fat—and drink blood*] *Who* shall eat and drink, &c.? Not the *Jews*; though *Voltaire* says they ate *human flesh*, and are invited here by the prophet to *eat the flesh and drink the blood of their enemies;* which is a most unprincipled falsehood. It is the *fowls* and the *beasts* that God invites, ver. 17: "Speak to every feathered fowl, and to every beast of the field, assemble yourselves—that ye may eat flesh and drink blood;" nor are the persons altered in all these verses, 17, 18, 19, 20: so the assertion of *Voltaire* is either through *brutish ignorance* or *Satanic malice*.

Verse 25. *Now will I bring again the captivity of Jacob*] Both *they* and the *heathen* shall know that it was for their iniquity that I gave them into the hands of their enemies: and now I will redeem them from those hands in such a way as to prove that I am a *merciful God*, as well as a *just God*.

Verse 26. *After that they have borne their shame*] After they shall have borne the *punishment* due to a line of conduct which is their *shame* and reproach, viz. *idolatry*.

Verse 27. *When I have—gathered them*] Antiochus

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

enemies' lands, and [b]am sanctified in them in the sight of many nations;

28 [c]Then shall they know that I *am* the LORD their GOD, [d]which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 [e]Neither will I hide my face any more from them, for I have [f]poured out my Spirit upon the house of Israel, saith the Lord GOD.

[b] Chap. xxxvi. 23, 24; xxxviii. 16. — [c] Chap. xxxiv. 30; ver. 22.

[d] Heb. *by my causing of them*, &c. — [e] Isa. liv. 8. — [f] Joel ii. 28; Zech. xii. 10; Acts ii. 17.

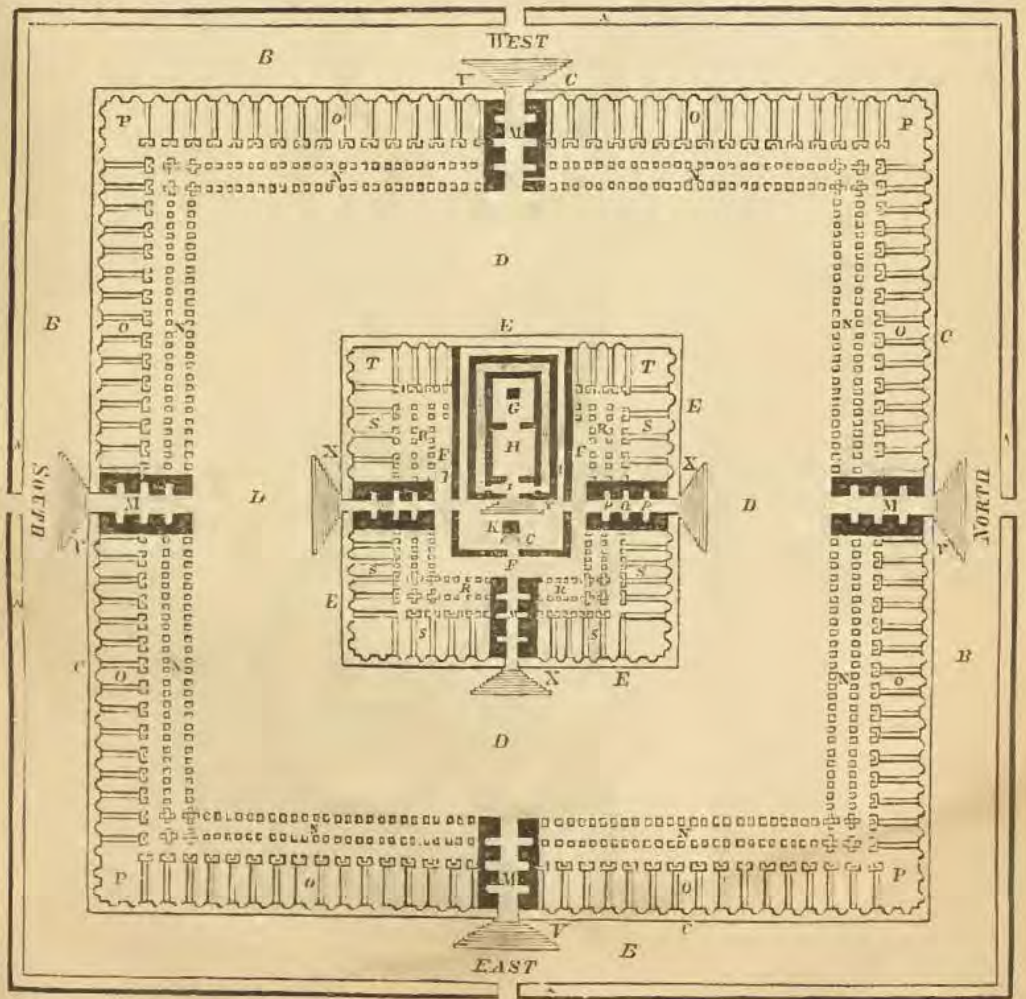
had before captured many of the Jews, and sold them for *slaves*; see Dan. xi. 33.

Verse 28. *And have left none of them any more there.*] All that *chose* had liberty to return; but many remained behind. This promise may therefore refer to a *greater restoration*, when not a Jew shall be left behind. This, the next verse intimates, will be in the *Gospel dispensation*.

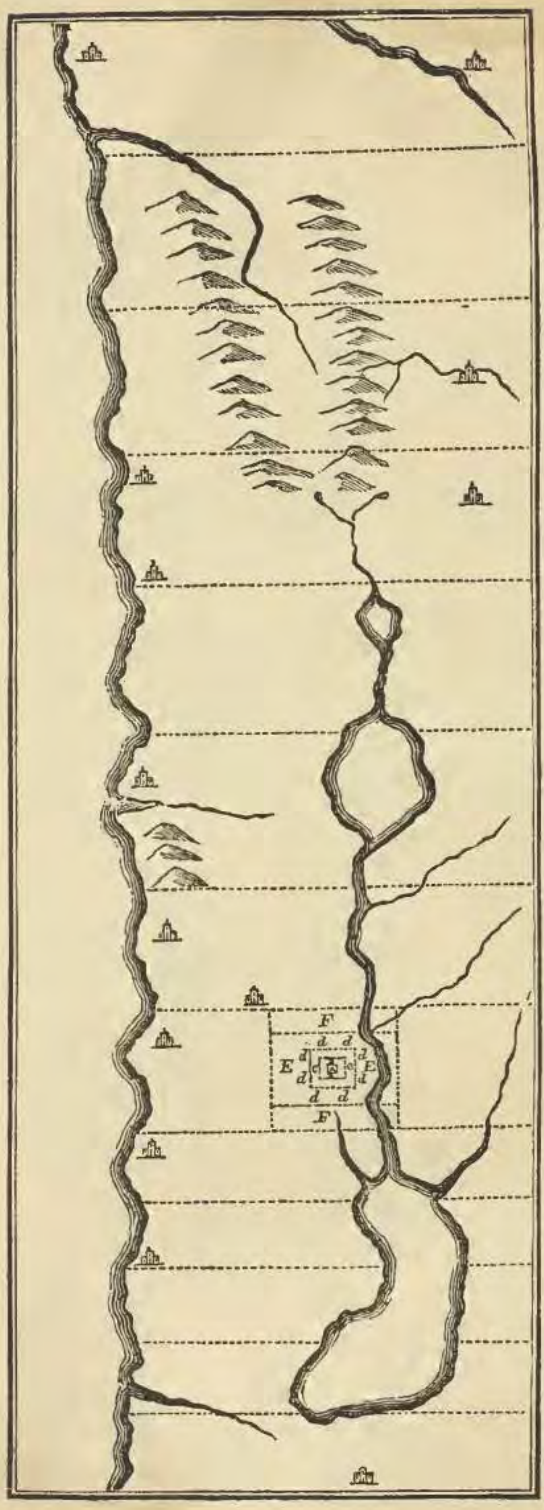
Verse 29. *For I have poured out my Spirit*] That is, I will pour out my Spirit; see the notes on chap. xxxvi. 25–29, where this subject is largely considered. This *Spirit* is to enlighten, quicken, purify, and cleanse their hearts; so that, being completely changed, they shall become God's people, and be a praise in the earth. Now, they are a proverb of reproach; then, they shall be eminently distinguished.

A NEW PLAN OF THE TEMPLE AT JERUSALEM.

[*For an explanation of this plan, and of the accompanying map of the division of the Land of Canaan, see at the end of chap.* xlviii.]



DIVISION OF THE LAND OF CANAAN.



CHAPTER XL.

The prophecy or vision, which begins here, continues to the end of the Book. The Temple of Jerusalem lying in ruins when Ezekiel had this vision, (for its date is the fourteenth *year after the destruction of Jerusalem by Nebuchadnezzar,) the Jews needed consolation. If they were not promised a restoration of the temple, they would not feel so great an interest in returning home. It is thought by some that no model of Solomon's Temple had remained. To direct them, therefore, in the dimensions, parts, order, and rules of their new temple might be one reason why Ezekiel is so particular in the description of the old; to which the new was conformable in figure and parts, though inferior in magnificence, on account of the poverty of the nation at the time. Whatever was august or illustrious in the prophetic figures, and not literally fulfilled in or near their own times, the ancient Jews properly considered as belonging to the time of the Messiah. Accordingly, upon finding that the latter temple fell short of the model of the temple here described by Ezekiel, they supposed the prophecy to refer, at least in part, to the period now mentioned. And we, who live under the Gospel dispensation, have apostolical authority for the assertion that the temple and temple worship were emblematic of Christ's Church, frequently represented in the New Testament under the metaphor of a temple, in allusion to the symmetry, beauty, and firmness of that of Solomon; to its orderly worship; and to the manifestations it had of the Divine Presence. This chapter commences with the time, manner, and end of the vision,* 1–5. *We have next a description of the east gate,* 6–19, *the north gate,* 20–22, *and the south gate,* 24–31. *A farther description of the east gate,* 32–34, *and of the north gate,* 35–38. *Account of the eight tables,* 39–43; *of the chambers,* 44–47; *and of the porch of the temple,* 48, 49.

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that [a] the city was smitten, in the selfsame day [b] the hand of the LORD was upon me, and brought me thither.

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

[a] Chap. xxxiii. 21.

[b] Chap. i. 3.

NOTES ON CHAP. XL.

Verse 1. *In the five and twentieth year of our captivity*] According to the date here given, this prophecy was delivered on Tuesday, April 20, A. M. 3430, in the *twenty-fifth* year of the captivity of *Jeconiah*, and *fourteen* years after the taking of Jerusalem.

The temple here described by Ezekiel is, in all probability, the same which he saw before his captivity, and which had been burned by the Chaldeans *fourteen* years before this vision. On comparing the Books of Kings and Chronicles with this prophet, we shall find the same dimensions in the parts described by both; for instance, the temple, or place which comprehended the sanctuary, the holy place, and the vestibule or porch before the temple, is found to measure equally the same both in Ezekiel and the Kings. Compare 1 Kings vi. 3–16, with chap. xli. 2, &c. The inside ornaments of the temple are entirely the same; in both we see two courts; an inner one for the priests, and an outer one for the people. Compare 1 Kings vi. 29–36; 2 Chron. iv. 9; and Ezek. xli. 16, 17, and xlviii. 7–10. So that there is room to suppose that, in all the rest, the temple of Ezekiel resembled the old one; and that God's design in retracing these ideas in the prophet's memory was to preserve the remembrance of the plan, the dimensions, the ornaments, and whole structure of this Divine edifice; and that at the return from captivity the people might more easily repair it, agreeably to this model. The prophet's applying himself to describe this edifice was a motive of hope to the Jews of seeing themselves one day delivered from captivity, the temple rebuilt, and their nation restored to its ancient inheritance. Ezekiel touches very slightly upon the description of the temple or house of the Lord, which comprehended the holy place or sanctuary, and which are so exactly described in the Books of Kings. He dwells more largely upon the gates, the galleries, and apartments, of the temple, concerning which the history of the kings had not spoken, or only just taken notice of by the way.

This is the judgment of *Calmet*; and although every Biblical critic is of the same opinion, yet more labour is spent on *rebuilding* this temple of *Ezekiel* than was spent on that built by Solomon! The Jesuits, *Prada* and *Villalpand*, have given *three* folio volumes on this temple, with abundance of cuts, where the different parts are exhibited after the finest models of *Grecian* and *Roman* architecture! But still the building is incomplete. Now, of what consequence is all this to the Christian, or to any other reader? I confess I see not. While, then, we have the exact dimensions and accurate description in 1 Kings and 2 Chronicles, of that built by Solomon, in imitation of which this *plan by Ezekiel* was drawn, we need not be very solicitous about the *manner of measuring* and *describing* used by the prophet; as, when we have laboured through the whole, we have only the measurements and description of that built by Solomon, and delineated by a hand not less faithful in the First Book of Kings, chap. vi., and 2 Chron. ii., iii., iv., v., and vi.

As the prophet knew that the Chaldeans had utterly destroyed the temple, he thought it necessary to preserve an *exact description* of it, that on their restoration the people might build one on the same model. As to *allegorical meanings* relative to this temple, I can say nothing: God has given no *data* by which any thing of this kind can be known or applied; and as to those who have laboured in this way, perhaps "Solomon's

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2 [c] In the visions of God brought he me into the land of Israel, [d] and set me upon a very high mountain, [e] by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* [f] like the appearance of brass, [g] with a line of flax in his hand, [h] and a measuring reed; and he stood in the gate.

4 And the man said unto me, [i] Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: [k] declare all that thou seest to the house of Israel.

5 And behold [l] a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and a hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 Then came he unto the gate [m] which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

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8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits: and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [n] space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door,

14 He made also posts of threescore cubits, even unto the posts of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

[c] Chap. viii. 3.——[d] Rev. xxi. 10.——[e] Or, *upon which*.——[f] Chap. i. 7; Dan. x. 6.——[g] Chap. xlvii. 3.——[h] Rev. xi. 1; xxi. 15.

[i] Chap. xliv. 5.——[k] Chap. xliii. 10.——[l] Chap. xlii. 20.——[m] Heb. *whose face* was *the way toward the east*.——[n] Heb. *limit*, or *bound*.

Temple Spiritualized, by *John Bunyan*," is equally good with their well-intended inventions. Those who wish to enter much into the particulars of this temple must have recourse to the more voluminous expositors, who on this subject seem to have thought that they could never say enough. See also the accompanying *map*.

Verse 2. *Set me upon a very high mountain*] Mount *Moriah*, the mount on which Solomon's temple was built, 2 Chron. iii. 1.

Verse 3. *A man, whose appearance* was *like—brass*] Like *bright polished brass*, which strongly reflected the rays of light. Probably he had what we would term a *nimbus* or *glory* round his head. This was either an *angel*; or, as some think, a personal appearance of our blessed Lord.

Verse 4. *Declare all that thou seest to the house of Israel*] That they may know how to build the second temple, when they shall be restored from their captivity.

Verse 5. *A measuring reed of six cubits* long] The Hebrew cubit is supposed to be about *twenty and a half* inches; and a palm, about *three* inches more; the length of the rod about *ten* feet *six* inches.

The breadth—one reed; and the height, one reed.] As this *wall* was as *broad* as it was *high*, it must have been a kind of *parapet*, which was carried, of the same dimensions, all round the temple. See AAAA in the plan.

Verse 6. *Went up the stairs thereof*] As the temple was built upon an eminence, there must have been steps on the outside, opposite to each door, to ascend by. And it appears there were *steps* to go up from *one court* to *another*, see ver. 22, 26, 34, 37; and also from the *court of the priests* to the *sanctuary*, ver. 49. See MMMMM in the plan.

Verse 7. *And* every *little chamber* was *one reed*] These were the chambers of the buildings which were within the inclosure of the temple round the court, and these chambers appear to have been numerous. See the map, which has been carefully copied from that of *Calmet*.

Verse 9. *The porch of the gate*] See account of the *gates* in the plan.

Verse 15. *Fifty cubits.*] The length of the building. See MMMMM in the plan.

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16 And *there were* [o] narrow [p] windows to the little chambers, and to their posts within the gate round about, and likewise to the [q] arches: and windows *were* round about [r] inward: and upon *each* post *were* palm trees.

17 Then brought he me into [s] the outward court, and, lo, *there were* [t] chambers, and a pavement made for the court round about: [u] thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court [v] without, a hundred cubits eastward and northward.

20 And the gate of the outward court [w] that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side, and three on that side; and the posts thereof and the [x] arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.

24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

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26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* [y] five and twenty cubits long, and five cubits [z] broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 And he brought me to the north gate, and measured *it* according to these measures;

[o] 1 Kings vi. 4.——[p] Heb. *closed.*——[q] Or, *galleries*, or *porches.* [r] Or, *within.*——[s] Rev. xi. 2.——[t] 1 Kings vi. 5.——[u] Chap. xlv. 5.

[v] Or, *from without.*——[w] Heb. *whose face* was.——[x] Or, *galleries*, or *porches.*——[y] See verses 21, 25, 33, 36.——[z] Hebrew, *breadth.*

Verse 17. *The outward court*] This was the court of the people.

Verse 21. *And the little chambers thereof* were *three*, &c.] See the plan.

Arches] Porch. The arch was not known at this period.

Verse 24. *According to these measures.*] The same measures that had been used at the eastern court.

Verse 30. *And the arches round about* were *five and twenty cubits long*] That the *five cubits broad* should be read *twenty-five* is evident from verses 21, 25, 29, 33, and 36. The word עשרים *eesrim*, *twenty*, has probably been lost out of the text. Indeed the whole verse is wanting in *two* of *Kennicott's* MSS., *one* of *De Rossi's*, and *one* of mine, (Cod. B.) It has been added in the margin of mine by a later hand. It is reported to have been anciently wanting in many MSS.

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36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering and [a] the sin-offering and [b] the trespass-offering.

40 And at the side without, [c] as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* [d] hooks, a hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

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44 And without the inner gate *were* the chambers of [e] the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, [f] the keepers of the [g] charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, [h] the keepers of the charge of the altar: these *are* the sons of [i] Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar *that was* before the house.

48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 [k] The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* [l] pillars by the posts, one on this side, and another on that side.

[a] Lev. iv. 2, 3. — [b] Lev. v. 6; vi. 6; vii. 1. — [c] Or, *at the step.* [d] Or, *endirons*, or *the two hearthstones.* — [e] 1 Chron. vi. 31. [f] Lev. viii. 35; Num. iii. 27, 28, 32, 38; xviii. 5; 1 Chron. ix. 23; 2 Chron. xiii. 11; Psa. cxxxiv. 1. — [g] Or, *ward*, or *ordinance*; and so ver. 46. — [h] Num. xviii. 5; chap. xliv. 15. — [i] 1 Kings ii. 35; chap. xliii. 19; xliv. 15, 16. — [k] 1 Kings vi. 3. — [l] 1 Kings vii. 21.

Verse 39. *The porch of the gate*] The north gate of the court of the priests. See Q in the plan.

Two tables] Some say of *marble*. See *dddd* in the plan.

Verse 41. *Four tables*] These were in the porch of the north gate, in the court of the priests: on them they slew, flayed, and cut up the victims. See *dddd* in the plan.

Verse 47. *He measured the court*] This was the court of the priests. See FFF in the plan.

Verse 48. *Breadth of the gate*] It is evident that the gate was a bivalve, or had folding doors. The length of the porch was *twenty* cubits. *Josephus* says the vestibule was *twenty* cubits long and *ten* broad. Antiq. lib. viii. 3, 2.

Verse 49. *By the steps*] This was a flight of steps that led to the temple; there were *eight* steps in each flight. See YY in the plan.

CHAPTER XLI.

In this chapter the prophet gives us a circumstantial account of the measures, parts, chambers, and ornaments of the temple, 1–26.

A. M. 3430. B. C. 574 Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the [a] door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, [b] twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door six cubits; and the breadth of the door, seven cubits.

4 So [c] he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.

6 [d] And the side chambers *were* three, [e] one over another, and [f] thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might [g] have hold, but they had not hold in the wall of the house.

7 And [h] *there* [i] *was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

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8 I saw also the height of the house round about: the foundations of the side chambers *were* [k] a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, a hundred cubits long: and the separate place, and the

[a] Or, *entrance*.——[b] 1 Kings vi. 2.——[c] 1 Kings vi. 20; 2 Chron. iii. 8.——[d] 1 Kings vi. 5, 6.——[e] Heb. *side chamber over side chamber*.

[f] Or, *three and thirty times*, or *foot*.——[g] Heb. *be holden*.
[h] Heb. it was *made broader, and went round*.——[i] 1 Kings vi. 8.
[k] Chap. xl. 5.

NOTES ON CHAP. XLI.

Verse 1. *To the temple*] He had first described the courts and the porch. See chap. xl.

Verse 2. *The breadth of the door*] This was the door, or gate, of the sanctuary, (see *gates*, 3, in the plan,) and this *doorway* was filled up with folding gates. The measurements are exactly the same as those of Solomon's temple. See 1 Kings vi. 2, 17.

Verse 4. *The length thereof, twenty cubits*] This is the measurement of the sanctuary, or holy of holies. See G in the plan. This also was the exact measurement of Solomon's temple, see 1 Kings vi. 20. This, and the other resemblances here, sufficiently prove that Ezekiel's temple and that of Solomon were on the same plan; and that the latter temple was intended to be an exact resemblance of the former.

Verse 6. *The side chambers* were *three*] We find by *Joseph.* Antiq. viii. 3, 2, that around Solomon's temple were chambers *three* stories high, each story consisting of *thirty* chambers. It is supposed that *twelve* were placed to the *north* of the temple, *twelve* to the *south*, and *six* to the *east*.

Entered into the wall] The beams were admitted into the outer wall, but they rested on projections of the inner wall.

Verse 7. *An enlarging, and a winding about*] Perhaps a winding staircase that widened upward as the inner wall decreased in thickness; this wall being six cubits thick as high as the first story, five from the floor of the second story to that of the third, and four from the floor to the ceiling of the third story: and thus there was a rest of one cubit in breadth to support the stories.—*Newcome*.

Verse 9. *The thickness of the wall*] See LLL in the plan.

The place of the side chambers] A walk, or gallery of communication along the chambers, *five* cubits broad, ver. 11.

Verse 11. *And the doors*] See the plan, *aa. bb.*

Verse 12. *The length thereof ninety cubits.*] The temple, with the buildings which surrounded it, was *eighty-one* cubits long; add *ten* cubits for the vestibule, or *five* for the breadth of the separate place, and five for its wall: in all, *ninety* cubits. See the plan, LIIII. By the *separate place* I suppose the temple itself is meant.

Verse 13. *So he measured the house*] The temple,

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building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the [l] galleries thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and [m] the narrow window, and the galleries round about on their three stories, over against the door, [n] ceiled with wood round about, [o] and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by [p] measure.

18 And *it was* made [q] with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 [r] So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

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21 The [s] posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 [t] The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* [u] the table that *is* [v] before the LORD.

23 [w] And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* [x] narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

[l] Or, *several walks*, or, *walks with pillars*.——[m] Chap xl. 16; ver. 26.——[n] Heb. *ceiling of wood*.——[o] Or, *and the ground unto the windows*.——[p] Heb. *measures*.

[q] 1 Kings vi. 29.——[r] See chap. i. 10.——[s] Heb. *post*. [t] Exod. xxx. 1.——[u] Chap. xliv. 16; Mal. i. 7, 12.——[v] Exod. xxx. 8.——[w] 1 Kings vi. 31–35.——[x] Chap. xl. 16; ver. 16.

taken from the wall which encompassed it from the western side to the vestibule, was *one hundred and one* cubits; *five* for the separate place, *nine* for the wall and the chambers attached to the temple, *sixty* for the sanctuary and the holy place, *ten* for the vestibule, and *twelve* for the two great walls on the west and east of the temple; in all, *one hundred and one cubits*. See the plan, GHI.

Verse 14. *The breadth of the face of the house*] That is, the front. See the plan, FRR.

Verse 18. *A palm tree* was *between a cherub and a cherub*] That is, the palm trees and the cherubs were alternated; and each cherub had two faces, one of a *lion*, and the other of a *man*; one of which was turned to the palm tree on the right, the other to the palm tree on the left.

Verse 20. *From the ground unto above the door*] The temple was *thirty* cubits high, 1 Kings vi. 2; the gate was *fourteen* cubits, chap. xl. 48. The *palm trees* and the *cherubim* were the same height as the *gate* or *door*. The windows were above the door.

Verse 22. *The altar of wood*] This was the altar of incense, and was covered with plates of gold.

Verse 25. There were *thick planks*] The wood, or planks, were thick and strong; for the cherubim and palm trees were carved in *relief*, out of their substance, and unless they had been of considerable thickness, this could not have been done.

CHAPTER XLII.

This chapter gives us a description of the priests' chambers and their use, with the dimensions of the holy mount on which the temple stood, 1–20.

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THEN he brought me forth into the utter court, the way toward the north: and he brought me into [a] the chamber that *was* over against the [b] separate place, and which *was* before the building toward the north.

2 Before the length of a hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* [c] gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits' breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries [d] were higher than these, [e] than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* a hundred cubits.

9 And [f] from under these chambers *was* [g] the entry on the east side, [h] as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And [i] the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

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12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD [k] shall eat the most holy things: there shall they lay the most holy things, and [l] the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 [m] When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east [n] side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: [o] it had a wall round about, [p] five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

[a] Chap. xli. 12, 15.——[b] Chap. xli. 12, 13. 14; xlii. 10, 13.
[c] Chap. xli. 16.——[d] Or, *did eat of these*.——[e] Or, and *the building* consisted *of the lower and the middlemost*.——[f] Or, *from the place*.
[g] Or, *he that brought me*.
[h] Or, *as he came*.——[i] Ver. 4.——[k] Lev. vi. 16, 26; xxiv. 9.
[l] Lev. ii. 3, 10; vi. 14, 17, 25, 29; vii. 1; x. 13, 14; Num. xviii. 9, 10.——[m] Chap. xliv. 19.——[n] Heb. *wind*.——[o] Chap. xl. 5.
[p] Chap. xlv. 2.

NOTES ON CHAP. XLII.

Verse 1. *He brought me forth into the utter court*] He brought him out from the temple into the *court of the priests*. This, in reference to the temple, was called the *outer court*; but the *court of the people* was beyond this.

Verse 4. *A walk of ten cubits' breadth inward*] This seems to have been a sort of *parapet*.

Verse 14. *They shall lay their garments wherein they minister*] The priests were not permitted to wear their *robes* in the *outer court*. These vestments were to be used *only when they ministered*; and when they had done, they were to deposit them in one of the chambers mentioned in the *thirteenth* verse.

Verses 16–19. *He measured the east—north—south—west side*] Each of which was *five hundred* reeds:

and, as the building was square, the *area* must have been nearly *thirteen thousand* paces. No wonder this was called a city. See chap. xl. 2.

Verse 20. *It had a wall round about—to make a separation between the sanctuary and the profane place.*] The *holy place* was that which was consecrated to the Lord; into which no heathen, nor stranger, nor any in a state of impurity, might enter. The *profane place* was that in which men, women, Gentiles, pure or impure, might be admitted. *Josephus* says, *War*, lib. vi., c. 14, that in his time there was a wall built before the entrance *three* cubits high, on which there were posts fixed at certain distances, with inscriptions on them in *Latin* and *Greek*, containing the laws which enjoined *purity* on those that entered; and forbidding all strangers to enter, on pain of death. See *Calmet*.

CHAPTER XLIII.

The glory of the Lord is represented as returning to the temple, 1–6; *where God promises to fix his residence, if the people repent and forsake those sins which caused him to depart from them,* 7–12. *Then the measures of the altar, and the ordinances relating to it, are set down,* 13–27.

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AFTERWARD he brought me to the gate, *even* the gate [a] that looketh toward the east:

2 [b] And, behold, the glory of the God of Israel came from the way of the east: and [c] his voice *was* like a noise of many waters: [d] and the earth shined with his glory.

3 And *it was* [e] according to the appearance of the vision which I saw, *even* according to the vision that I saw [f] when I came [g] to destroy the city: and the visions *were* like the vision that I saw [h] by the river Chebar; and I fell upon my face.

4 [i] And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

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5 [k] So the spirit took me up, and brought me into the inner court; and, behold, [l] the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and [m] the man stood by me.

7 And he said unto me, Son of man, [n] the place of my throne, and [o] the place of the soles of my feet, [p] where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel [q] no more defile, *neither* they, nor their kings, by their

[a] Chap. x. 19; xliv. 1; xlvi. 1.——[b] Chap. xi. 23.——[c] Chap. i. 24; Rev. i. 15; xiv. 2; xix. 1, 6.——[d] Chap. x. 4; Rev. xviii. 1.
[e] Chap. i. 4, 28; viii. 4.——[f] Or, *when I came to* prophesy *that the city should be destroyed*; see chap. ix. 1, 5.——[g] So Jer. i. 10.
[h] Chap. i. 3; iii. 23.

[i] See chap. x. 19; xliv. 2.——[k] Chap. iii. 12, 14; viii. 3.
[l] 1 Kings viii. 10, 11; chap. xliv. 4.——[m] Chap. xl. 3.——[n] Psa. xcix. 1.——[o] 1 Chron. xxviii. 2; Psa. xcix. 5.——[p] Exod. xxix. 45; Psa. lxviii. 16; cxxxii. 14; Joel iii. 17; John i. 14; 2 Cor. vi. 16.——[q] Chap. xxxix. 7.

NOTES ON CHAP. XLIII.

Verse 2. *The glory of the God of Israel came from the way of the east*] This was the *chariot of cherubim, wheels*, &c., which he saw at the river Chebar. And this glory, coming from the east, is going to enter into the *eastern gate* of the temple, and thence to shine out upon the whole earth. Is there not a *mystery* here? All knowledge, all religion, and all arts and sciences, have travelled, according to the *course of the sun*, FROM EAST TO WEST! From that quarter the Divine glory at first came; and thence the rays of Divine light continue to diffuse themselves over the face of the earth. From thence came the *Bible*, and through that the *new covenant*. From thence came the *prophets*, the *apostles*, and the *first missionaries*, that brought the knowledge of God to *Europe*, to the *isles of the sea*, and to the *west first*, and afterwards to these *northern regions*.

Verse 5. *The spirit took me up*] And, to follow his thought for a moment, how many men has this heavenly *Spirit taken up*; filled them with his own *influence*, and sent them to every country, and nation, and tongue, and people, to testify the Gospel of the grace of God, and to preach among the Gentiles the unsearchable riches of Christ! What spiritual *temples* have been raised, beautified, and filled with the *glory of God!* And this light is shining and burning more and more unto the perfect day, when the whole earth shall be filled with the glory of God!

Verse 7. *Son of man, the place of my throne*] The *throne* refers to his *majesty*; the *soles of his feet*, to his *condescension* in *dwelling among men*.

Where I will dwell in the midst of the children of Israel] The *tabernacle* and *temple* were types of the *incarnation* of *Jesus Christ*: "Destroy THIS TEMPLE, and after three days I will raise it up;—but this he spake of the temple of his body;" John ii. 19, 21. And in THAT TEMPLE "dwelt all the fulness of the Godhead bodily." Into this *immaculate humanity* did the *glory* of the Supreme God enter; and thus, "God was in Christ reconciling the world unto himself." And this Jesus is *Immanuel*, GOD *with* US. In him we find united the *ineffable majesty* of God, with the *abjectness of man*. He humbled himself in human nature, not only to bear the *form of a servant*, but to *suffer death upon the cross* as a malefactor *slave!* But by these means he has purchased *eternal redemption* for us; and the *spiritual Israel*, who find redemption

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whoredom, nor by the [r] carcasses of their kings in their high places.

8 [s] In their setting of their threshold by my thresholds, and their post by my posts, [t] and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and [u] the carcasses of their kings, far from me, [v] and I will dwell in the midst of them for ever.

10 Thou son of man, [w] show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the [x] pattern.

11 And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

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12 This *is* the law of the house; Upon [y] the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 And these *are* the measures of the altar after the cubits: [z] The cubit *is* a cubit and a hand breadth; even the [a] bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [b] edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So [c] the altar *shall be* four cubits; and from [d] the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits*

[r] Lev. xxvi. 30; Jer. xvi. 18.——[s] See 2 Kings xvi. 14; xxi. 4, 5, 7; chap. viii. 3; xxiii. 39; xliv. 7.——[t] Or, *for* there was but *a wall between me and them.*——[u] Ver. 7.——[v] Ver. 7. [w] Chap. xl. 4.

[x] Or, *sum*, or *number.*——[y] Chap. xl. 2.——[z] Chap. xl. 5; xli. 8.——[a] Heb. *bosom.*——[b] Heb. *lip.*——[c] Heb. *Harel*, that is, *the mountain of God.*——[d] Heb. *Ariel*, that is, *the lion of God*; Isa. xxix. 1.

in his blood, shall be raised up wherever his *holy name* shall be proclaimed: and shall not, like the old apostate Israel, *defile* that *great name* by idolatry or a life of wickedness, but they shall show forth the virtues of Him who has called them from darkness into his marvellous light.

Verse 8. *In their setting of their threshold*] They had even gone so far as to set up their idol altars by those of Jehovah; so that their abominable idols were found in the very house of God! therefore, "he consumed them in his anger."

Verse 9. *Now let them put away their whoredom*] Their *idolatry*.

And the carcasses of their kings] It appears that God was displeased with their *bringing their kings so near his temple*. David was buried in the *city of David*, which was on *Mount Zion*, near to the temple; and so were almost all the kings of Judah; but God requires that the place of his temple and its vicinity shall be kept unpolluted; and when they *put away* all kinds of defilement, then will he *dwell among them*.

Verse 10. *Show the house to the house of Israel*] Show them this holy house where the holy God dwells, that they may be *ashamed of their iniquities*. Their name, their profession, their temple, their religious services, all bound them to a holy life: all within them, all without them, should have been *holiness unto the Lord*. But alas! they have been bound by no ties, and they have sinned against all their obligations; nevertheless, *let them measure the pattern*, let them see the rule by which they should have walked, and let them measure themselves by this standard, and walk accordingly.

Verse 11. *And if they be ashamed*] If, in a spirit of true repentance, they acknowledge their past transgressions, and purpose in his help never more to offend their God, then teach them every thing that concerns my worship, and their profiting by it.

Verse 12. *This* is *the law of the house*] From the top of the mountain on which it stands, to the bottom, *all round about*, all shall be holy; no buildings shall be erected in any part, nor place nor spot be appropriated to a common use: all shall be considered as being *most holy*.

Verse 13. *The cubit* is *a cubit and a hand breadth*] It is the same cubit by which all the previous admeasurements were made, and was a hand breadth or *four* inches longer than the Babylonian cubit.

Verse 15. *So the altar*] ההראל *haharel*, "the mount of God."

And from the altar] וכהאראיל *umihaariel*, "and from the lion of God." Perhaps the first was a name given to the *altar* when *elevated* to the honour of God, and on which the victims were offered to him; and the second, the *lion of God*, may mean the *hearth*, which might have been thus called, because it *devoured* and consumed the burnt-offerings, as a lion does his prey. See on Isa. xxix. 1.

Verse 17. *And the settle*] The *ledge* on which the

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long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and [e] his stairs shall look toward the east.

18 And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to [f] sprinkle blood thereon.

19 And thou shalt give to [g] the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, [h] a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he [i] shall burn it in the appointed place of the house, [k] without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock

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23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, [l] and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 [m] Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall [n] consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the [o] eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your [p] peace-offerings; and I will [q] accept you, saith the Lord GOD.

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[e] See Exod. xx. 26.——[f] Lev. i. 5.——[g] Chap. xliv. 15. [h] Exod. xxix. 10, 12; Lev. viii. 14, 15; chap. xlv. 18, 19. [i] Exod. xxix. 14.——[k] Heb. xiii. 11.——[l] Lev. ii. 13.——[m] Exod. xxix. 35, 36; Lev. viii. 33.——[n] Heb. *fill their hands*; Exod. xxix. 24.——[o] Lev. ix. 1.——[p] Or, *thank-offerings*.——[q] Job xlii. 8; chap. xx. 40, 41; xliii. 27; Rom. xii. 1; 1 Pet. ii. 5, 20.

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priests walked round the altar, see ver. 14. By these settles or ledges the altar was narrowed towards the top. "The ascent shall look toward the east;" this ascent was an inclined plane. But these *settles*, or more properly *ledges*, as Bp. *Newcome* translates, may be thus computed. The altar itself was *ten* feet high and *twenty* broad; the same as that of Solomon, 2 Chron. iv. 1.

	Cubits.
For the base, ver. 13, is in height - - - - -	1
From the surface of the base to the first ledge, ver. 14, is - - - - - - - - - - - -	1
From the lower ledge to the upper, ver. 14, are - - - - - - - - - - - - - -	4
From the upper ledge to the ariel or hearth, ver. 15, are - - - - - - - - - - -	4
In all - - - -	10
And as to the breadth, the upper ledge, ver. 17, was - - - - - - - - - - - - - -	14
Add a cubit on each side for the higher ledge, ver. 14, latter part - - - - - - -	2
Add a cubit on each side for the lower ledge, ver. 14, former part - - - - - - - -	2
Add a cubit on each side for the base, ver. 13,	2
In all - - - -	20

The altar of burnt-offerings, described Exod. xxvii. 1, xxxviii. 1, was smaller than this, because it was to be removed from place to place with the tabernacle. This was designed for a permanent temple. See Bp. *Newcome* on this chapter.

Verse 19. *The priests—that be of the seed of Zadok*] It was this Zadok that was put in the place of Abiathar, by Solomon, 1 Kings ii. 35, in whose family the priesthood had continued ever since.

Verse 25. *Seven days shalt thou prepare*] These are, in general, ordinances of the LAW; and may be seen by consulting the parallel passages. All these directions are given that they might follow them, when they should be put in possession of their own land. For in several cases the prophet enters into particulars, as if he had supposed that the book of the law had perished.

CHAPTER XLIV.

This chapter gives an account of the glory of God having returned to the temple, 1–4. *The Jews reproved for suffering idolatrous priests to pollute it with their ministrations,* 5–8. *Ordinances respecting the conduct of the priests, and the maintenance due to them,* 9–31.

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THEN he brought me back the way of the gate of the outward sanctuary [a] which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; [b] because the LORD, the GOD of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to [c] eat bread before the LORD; [d] he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 Then brought he me the way of the north gate before the house: and I looked, and, [e] behold, the glory of the LORD filled the house of the LORD: [f] and I fell upon my face.

5 And the LORD said unto me, [g] Son of man, [h] mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the [i] rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, [k] let it suffice you of all your abominations.

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7 [l] In that ye have brought *into my sanctuary* [m] strangers," [o] uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer [p] my bread, [q] the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not [r] kept the charge of mine holy things; but ye have set keepers of my [s] charge in my sanctuary for yourselves.

9 Thus saith the Lord GOD; [t] No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 [u] And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, [v] *having* charge at the gates of the house, and ministering to the house: [w] they shall slay the burnt-offering and the sacrifice for the people, and [x] they shall stand before them to minister unto them.

12 Because they ministered unto them before

[a] Chap. xlii. 1.——[b] Chap. xliii. 4.——[c] Gen. xxxi. 54; 1 Cor. x. 18.——[d] Chap. xlvi. 2, 8.——[e] Chap. iii. 23; xliii. 5.
[f] Chap. i. 28.——[g] Chap. xl. 4.——[h] Heb. *set thine heart.*——[i] Ch. ii. 5.——[k] Chap. xlv. 9; 1 Pet. iv. 3.——[l] Chap. xliii. 8; ver. 9; Acts xxi. 28.——[m] Heb. *children of a stranger.*——[o] Lev. xxii. 25.

[p] Lev. xxvi. 41; Deut. x. 16; Acts vii. 51.——[q] Lev. xxi. 6, 8, 17, 21.——[r] Lev. iii. 16; xvii. 11.——[s] Lev. xxii. 2, &c
[s] Or, *ward*, or *ordinance*; and so ver. 14, 16; chap. xl. 45.
[t] Ver. 7.——[u] See 2 Kings xxiii. 8, &c.; 2 Chron. xxix. 4, 5; chap. xlviii. 11.——[v] 1 Chron. xxvi. 1.——[w] 2 Chron. xxix. 34; [x] Num. xvi. 9.

NOTES ON CHAP. XLIV.

Verse 1. *The outward sanctuary*] In opposition to the temple itself, which was the inner sanctuary.

Verse 2. *This gate shall be shut*] It was not to be opened on *ordinary occasions*, nor at all on the *week days*: but only on the *Sabbaths* and the *new moons*. See the account of the *gates* (4) in the explanation of the plan.

This verse has been adduced by the Roman Catholics to prove the *perpetual virginity* of the mother of our Lord; and it may be allowed to be as much to the purpose as any other that has been brought to prove this very precarious point, on which no stress should ever be laid by any man. Mary was a virgin when she brought forth Jesus.

Verse 5. *Mark well, and behold*] Take notice of every thing; register all so fully that thou shalt be able to give the most minute information to the children of Israel.

Verse 7. *The fat and the blood*] These never went into common use; they were wholly offered to God. The *blood* was poured out; the *fat* consumed.

Because of all your abominations.] Several MSS. of *Kennicott's* and *De Rossi's* read *their abominations*, referring to the *strangers* mentioned before.

Verse 10. *And the Levites that are gone away far from me*] This refers to the schism of Jeroboam, who, when he set up a new worship, got as many of the priests and Levites to join him in his idolatry as he could. These, on the return from the captivity, should not be permitted to perform the functions of *priests* in the new temple; but they might be continued as *keepers of all the charge of the house*—be

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their idols, and [y] caused [z] the house of Israel to fall into iniquity; therefore have I [a] lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 [b] And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall [c] bear their shame, and their abominations which they have committed.

14 But I will make them [d] keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 [e] But the priests the Levites, [f] the sons of Zadok, that kept the charge of my sanctuary [g] when the children of Israel went astray from me, they shall come near to me to minister unto me, and they [h] shall stand before me to offer unto me [i] the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near to [k] my table, to minister unto me, and they shall keep my charge.

17 And it shall come to pass, *that* when they enter in at the gates of the inner court, [l] they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 [m] They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* [n] with [o] any thing that causeth sweat.

19 And when they go forth into the utter court, *even* into the utter court of the people, [p] they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall [q] not sanctify the people with their garments.

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20 [r] Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 [s] Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a [t] widow, nor her that is [u] put away: but they shall take maidens of the seed of the house of Israel, or a widow [v] that had a priest before.

23 And [w] they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And [x] in controversy they shall stand in judgment; *and* they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; [y] and they shall hallow my sabbaths.

25 And they shall come at no [z] dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And [a] after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the

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[y] Isa. ix. 16; Mal. ii. 8.——[z] Heb. *were for a stumbling block of iniquity unto*, &c.; chap. xiv. 3, 4.——[a] Psa. cvi. 26.——[b] 2 Kings xxiii. 9; Num. xviii. 3.——[c] Chap. xxxii. 30; xxxvi. 7.——[d] Num. xviii. 4; 1 Chron. xxiii. 28, 32.——[e] Chap. xl. 46; xliii. 19.——[f] 1 Sam. ii. 35.——[g] Ver. 10.——[h] Deut. x. 8.——[i] Ver. 7.——[k] Chap. xli. 22.——[l] Exod. xxviii. 39, 40, 42; xxxix. 27, 28.——[m] Exod. xxviii. 40, 42; xxxix. 28.——[n] Or, *in sweating* places.——[o] Heb. *in*, or *with sweat*.——[p] Chap. xlii. 14.——[q] Chap. xlvi. 20; see Exod. xxix. 37; xxx. 29; Lev. vi. 27; Matt. xxiii. 17, 19.——[r] Lev. xxi. 5.——[s] Lev. x. 9.——[t] Lev. xxi. 7, 13, 14.——[u] Heb. *thrust forth*.——[v] Heb. *from a priest*.——[w] Lev. x. 10, 11; chap. xxii. 26; Mal. ii. 7.——[x] Deut. xvii. 8, &c.; 2 Chron. xix. 8, 10.——[y] See chap. xxii. 26.——[z] Lev. xxi. 1, &c.——[a] Num. vi. 10; xix. 11, &c.

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treasurers, guards of the temple, porters, &c.; see ver. 11–15. The whole of these passages refer to the period of time when the second temple was built.

Verse 16. *Come near to my table*] To place the *shew-bread* there, and to burn incense on the golden altar in the holy of holies.

Verse 17. *No wool shall come upon them*] The reason is plain; wool is more apt than *linen* to contract *dirt* and breed *insects;* linen breeds none; besides, this is a *vegetable*, and the other an *animal* substance. It was an ancient maxim, that whatever was taken from a *dead body* was impure in matters of religion, and should not be permitted to enter into the temple. The Egyptian priests always wore *linen* on their bodies, and shoes of *matting* or *rushes* on their feet. The Mohammedans never write the Koran upon *vellum* or *skin* of any kind, as they would consider that as a defilement.

Verse 20. *Neither shall they shave their heads*] The priests of *Isis* shaved their heads close to the skin: the priests of *Budhoo* do so still; their ordinances oblige them to shave their heads every *tenth day*. To let the hair grow *long* would have been improper; therefore the Lord commands them to *poll*—cut the hair *short*, but not to shave.

Verse 22. *Neither shall they take for their wives a widow*] This was prohibited to the *high priest* only, by Moses, Lev. xxi. 13, 14.

Verse 25. *And they shall come at no dead person to defile themselves*] Touching the dead defiles a

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sanctuary, [b] unto the inner court, to minister in the sanctuary, [c] he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I [d] *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 [e] They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and [f] every [g] dedicated thing in Israel shall be theirs.

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30 And the [h] first [i] of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: [k] ye shall also give unto the priest the first of your dough, [l] that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is [m] dead of itself, or torn, whether it be fowl or beast.

[b] Ver. 17.——[c] Lev. iv. 3.——[d] Num. xviii. 20; Deut. x. 9; xviii. 1, 2; Josh. xiii. 14, 33.——[e] Lev. vi. 18, 29; vii. 6.——[f] Lev. xxvii. 21, 28, compared with Num. xviii. 14.——[g] Or, *devoted.*

[h] Or, *chief.*——[i] Exod. xxii. 29, 30; xxiii. 19; Num. iii. 13; xviii. 12, 13.——[k] Num. xv. 20; Neh. x. 37.——[l] Prov. iii. 9, 10; Mal. iii. 10.——[m] Exod. xxii. 31; Lev. xxii. 8.

Hindoo now, as it formerly did a *Jew*; and they must bathe to become clean again.

Verse 28. *I am their inheritance*] Those who affect to form their ecclesiastical matters on the model of the Jewish Church have with one consent left this out of the question. They will not live on the *free-will offerings of the people*; but must have vast revenues, and these secured to them by *law*. That every minister of God should be supported by the altar I grant; but I think, instead of that method of paying the parochial clergy which I see is so much objected to, and breeds so much dissension between the pastors and their flocks, it would be better, *on these accounts*, to assign them a portion of land adequate to their supply, or let the state maintain them as it does its other officers. In Israel God was their *inheritance* and their *possession*; but *they* had the *breast* and *shoulder* of all sin-offerings and trespass-offerings, and all *dedicated things* were theirs; and they had a portion of all the *dough* that was prepared for bread. These were considered as the *Lord's property*, and these he gave to *them*; and this is always implied in the *Lord's being their inheritance* and their *possession*. They had a plentiful support.

Hitherto *tithes* have been thought the best mode of paying the *clergy*, and providing for the *poor* of each parish; but these matters have undergone such *alterations* since the time of their institution, that some emendation of the system is at present absolutely necessary.

There should be a public acknowledgment of God in every nation, and this should be provided for by the *state* in a way the least burdensome to the *people*, that all may rejoice in the benefit. Happy the nations that have a Bible so correct, and a *Liturgy* so pure, as those in the British empire! In such cases, a religion established by the state is an unutterable blessing to the nation; only keep it to the Bible, and to the Liturgy, and all, under God, will be well; but when the sermon is against these, all is bad

CHAPTER XLV.

The several portions of land appointed for the sanctuary, 1–5, *the city*, 6, *and the prince*, 7, 8. *Regulations concerning the weights and measures*, 9–12; *with ordinances respecting the provisions for the ordinary and extraordinary sacrifices.* 13–25.

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MOREOVER, [a] when ye shall [b] divide by lot the land for inheritance, ye shall [c] offer an oblation unto the LORD, [d] a holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

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2 Of this there shall be for the sanctuary [e] five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the [f] suburbs thereof.

3 And of this measure shalt thou measure

[a] Heb. *when ye cause the land to fall.*——[b] Chap. xlvii. 22.——[c] Chap. xlviii. 8.

[d] Hebrew, *holiness.*——[e] Chapter xlii. 20.——[f] Or, *void places.*

NOTES ON CHAP. XLV.

Verse 1. *When ye shall divide by lot*] That is, when on your repossessing your land, every family settles according to the allotment which they *formerly had*; for it is certain that the *land* was not divided afresh by lot after the Babylonish captivity. The allotment mentioned and described here was merely for the *service* of the *temple*, the use of the *priests*, and the *prince* or governor of the people. A division of the *whole land* is not intended.

Verse 2. *Of this there shall be for the sanctuary*] See the plan, A.

Verse 3. *And of this measure*] See the plan, A, B, C, D, E.

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the length of five and twenty thousand, and the breadth of ten thousand: [g] and in it shall be the sanctuary *and* the most holy *place*.

4 [h] The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and a holy place for the sanctuary.

5 [i] And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for [k] twenty chambers.

6 And [l] ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 [m] And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and [n] my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord GOD; [o] Let it suffice you, O princes of Israel: [p] remove violence and spoil, and execute judgment and justice, take away your [q] exactions from my people, saith the Lord GOD.

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10 Ye shall have just [r] balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the [s] shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh.

13 This *is* the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one [t] lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat-offering, and for a burnt-offering, and for [u] peace-offerings, [v] to make reconciliation for them, saith the Lord GOD.

16 All the people of the land [w] shall give this oblation [x] for the prince in Israel.

17 And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the [y] peace-offerings, to make reconciliation for the house of Israel.

[g] Chap. xlviii. 10. — [h] Ver. 1; chap. xlviii. 10, &c. — [i] Chap. xlviii. 13. — [k] See chap. xl. 17. — [l] Chap. xlviii. 15. — [m] Ch. xlviii. 21. — [n] Chap. xlvi. 18; see Jer. xxii. 17; chap. xxii. 27. [o] Chap. xliv. 6. — [p] Jer. xxii. 3.

[q] Heb. *expulsions.* — [r] Lev. xix. 35, 36; Prov. xi. 1. — [s] Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47. — [t] Or, *kid.* — [u] Or, *thank-offerings.* — [v] Lev. i. 4. — [w] Heb. *shall be for.* — [x] Or, *with.* — [y] Or, *thank-offerings.*

Verse 4. *The holy* portion] See the plan, A.

Verse 5. *And the five and twenty thousand*] See the plan, B.

Verse 6. *Ye shall appoint*] See the plan, FF.

Verse 7. A portion shall be *for the prince*] נשיא *nasi*, he who had the authority of *chief magistrate*; for there was neither *king* nor *prince* among the Jews after the Babylonish captivity. For these allotments and divisions, see the plan, EE, FF, GG.

Verse 8. *My princes shall no more oppress my people*] By exorbitant taxes to maintain profligate courts, or subsidize other powers to help to keep up a system of tyranny in the earth. The former princes even robbed the temple of God to give subsidies to other states.

Verse 9. *Take away your exactions from my people*] This is the voice of God to all the rulers of the earth.

Take away your exactions; do not oppress the people; they are *mine*. Abolish all oppressive taxes.

Verse 10. *Ye shall have just balances*] This appreciation of *weights*, *measures*, and *money* was intended to show them that they must not introduce those to which they had been accustomed in the captivity, but those which God had prescribed to their forefathers. See the notes on the parallel places.

Verse 16. *All—this oblation for the prince*] A present or offering to the prince.

Verse 18. *Thou shalt take a young bullock—and cleanse the sanctuary.*] There is nothing of this in

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18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and [x] cleanse the sanctuary.

19 [a] And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month [b] for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 [c] In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land [d] a bullock *for* a sin-offering.

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23 And [e] seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; [f] and a kid of the goats daily *for* a sin-offering.

24 [g] And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the [h] feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

[a] Lev. xvi. 16. — [b] Chap. xliii. 20. — [c] Lev. iv. 27. Exod. xii. 18; Lev. xxiii. 5, 6; Num. ix. 2, 3; xxviii. 16, 17; Deut. xvi. 1, &c.

[d] Lev. iv. 14. — [e] Lev. xxiii. 8. — [f] See Num. xxviii. 15, 22, 30; xxix. 5, 11, 16, 19, &c. — [g] Chap. xlvi. 5, 7. — [h] Lev. xxiii. 33; Num. xxix. 12; Deut. xvi. 13.

the Mosaic law; it seems to have been a new ceremony. An *annual* purification of the sanctuary may be intended.

Verse 20. *For* him that is *simple*] That wants understanding to conduct himself properly.

Verse 25. *In the seventh* month] He shall do at the feast of tabernacles the same things that he was desired to do on the *passover*. The prince should offer the same number of victims, of the same quality, and with the same ceremonies, as during the above *seven* days. The offerings were, sin-offerings, burnt-offerings, and peace-offerings.

CHAPTER XLVI.

Ordinances of worship prescribed for the prince and for the people, 1–15; *and the gifts he may bestow on his sons and servants,* 16–18. *A description of the courts appointed for boiling or baking any part of the holy oblations,* 19–24.

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 [a] And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth: but the gate shall not be shut until the evening.

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt-offering that [b] the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

[a] Chap. xliv. 3; ver. 8.

[b] Chap. xlv. 17.

NOTES ON CHAP. XLVI.

Verse 4. *The burnt-offering that the prince shall offer*] The *chief magistrate* was always obliged to *attend the public worship of God*, as well as the *priest*, to show that the *civil* and *ecclesiastical* states were both under the same government of the Lord; and that no one was capable of being *prince* or *priest*, who did not acknowledge God in all his ways. It is no wonder that those lands mourn, where neither the *established priest* nor the *civil magistrate* either fear or love God. Ungodly priests and profligate magistrates are a curse to any land. In no country have I found *both* so exemplary for uprightness, as in Britain.

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5 [c] And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs [d] as he shall be able to give, and a hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 [e] And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 But when the people of the land [f] shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities [g] the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, [h] *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

13 [i] Thou shalt daily prepare a burnt-offering unto the LORD *of* a lamb [k] of the first year without blemish: thou shalt prepare it [l] every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning *for* a continual burnt-offering.

16 Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to [m] the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them.

18 Moreover [n] the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons' inheritance out of his own possession: that my people be not scattered every man from his possession.

[c] Chap. xlv. 29; ver. 7, 11.——[d] Heb. *the gift of his hand*; Deut. xvi. 17.——[e] Ver. 2.——[f] Exod. xxiii. 14–17; Deut. xvi. 16.——[g] Ver. 5.

[h] Chap. xliv. 3; ver 2.——[i] Exod. xxix. 38; Num. xxviii. 3.——[k] Heb. *a son of his year.*——[l] Heb. *morning by morning.*——[m] Lev. xxv. 10.——[n] Chap. xlv. 8.

Verse 7. *According as his hand shall attain unto*] According to his ability, to what the providence of God has put in his hand, i. e., his power. This proportion of offerings is different from that prescribed by the Mosaic law, Num. xv. 4–12.

Verse 9. *He that entereth in by the way of the north, &c.*] As the *north* and the *south* gates were opposite to each other, he that came in at the north must go out at the south: he that came in at the south must go out at the north. No person was to come in at the *east* gate, because there was no gate at the *west*; and the people were not permitted to *turn round* and go out at the same place by which they came in; for this was like turning their backs on God, and the decorum and reverence with which public worship was to be conducted would not admit of this. Besides, returning by the same way must have occasioned a great deal of confusion, where so many people must have jostled each other, in their meetings in different parts of this space.

Verse 10. *And the prince in the midst of them*] Even *he* shall act in the same way: he must also go straight forward, and never turn his back to go out at the same gate by which he entered. The prince and the people were to begin and end their worship at the same time.

Verse 13. *Thou shalt prepare it every morning.*] The *evening* offering is entirely omitted, which makes an important difference between this and the old laws. See Exod. xxix. 31–46.

Verse 17. *To the year of liberty*] That is, to the year of *jubilee*, called the *year of liberty*, because there was then a general release. All servants had their liberty, and all alienated estates returned to their former owners.

A. M. 3130. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

19 After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall [o] boil the trespass-offering and the sin-offering, where they shall [p] bake the meat-offering; that they bear *them* not out into the utter court, [q] to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, [r] in every corner of the court *there was* a court.

A. M. 3130. B. C. 574. Olymp. LI. 3. Anno Servii Tullii R. Roman., 5.

22 In the four corners of the court *there were* courts [s] joined of forty *cubits* long and thirty broad: these four [t] corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall [u] boil the sacrifice of the people.

[o] 2 Chron. xxxv. 13. — [p] Lev. ii. 4, 5, 7. — [q] Chap. xliv. 19. [r] Heb. *a court in a corner of a court, and a court in a corner of a court.*

[s] Or, *made with chimneys.* — [t] Heb. *cornered.* — [u] See ver. 20; Lev. viii. 31; 1 Kings xix. 21; 2 Kings vi. 29.

Verse 19. *He brought me through the entry*] The prophet had entered by the north gate of the court of the priests, where he had seen, a little before, the glory of the Lord, and where he had received all those directions from chap. xliv. 4, 5, to this chapter. From that gate, (see plan Q.) he entered the vestibule by a gate which was by the side of the apartments of the priests, which were along this aisle, (see S,) to the right of the vestibule towards the west. At the extremity of a row of chambers, he remarked, at the west, the place where they *boiled the flesh* of the sin-offerings, (see T.) They did not boil there the flesh of *all sorts* of victims, there were other kitchens appointed for that, (see PP:) but that only which could not be eaten but in the *outer court*, and by the *priests* which were sanctified; such were the parts of the offerings for sins of commission and ignorance, and the offerings of *flour* with which they were accompanied.

Verse 20. *The trespass-offering*] Part of this, and of the sin-offering, and the flour-offering, was the portion of the priests. See Num. xviii. 9, 10.

Verse 23. It was *made with boiling places*] These were uncovered apartments, where they kept fires for dressing those parts of the peace-offerings, which were made in the temple by individuals through a principle of devotion. On these their families and their friends feasted; and portions were sent to the poor, the widows, and the orphans. And thus the spirit of devotion was the means of preserving the spirit of mercy, charity, and benevolence in the land. How true is that word, "Godliness is profitable for all things!"

CHAPTER XLVII.

The vision of the holy waters issuing out of the temple, and their virtue; an emblem of the power of God's grace under the Gospel, capable of healing all but the incorrigibly impenitent, represented by the marshy ground that cannot be healed, 1–12. *Also a description of the several divisions of the Holy Land indiscriminately shared betwixt Jews and proselytes; to denote that in after times the privileges now enjoyed by the Jews should be also extended to the Gentiles,* 13–23.

A. M. 3130. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

AFTERWARD he brought me again unto the door of the house; and, behold, [a] waters issued out from under the [b] threshold of the house eastward: for the fore front of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

A. M. 3130. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

[a] Joel iii. 18; Zech. xiii. 1; xiv. 8; Rev. xxii. 1.

[b] Psa. lxxxiv. 10, in the margin.

NOTES ON CHAP. XLVII.

Verse 1. *Behold, waters issued out from under the threshold*] Ezekiel, after having made the whole compass of the *court of the people*, is brought back by the *north gate* into the *courts of the priests*; and, having reached the gate of the temple, he saw waters which had their spring under the threshold of that gate, that looked towards the east; and which, passing to the south of the altar of burnt-offerings on the right of the temple, ran from the west to the east, that they might fall into the brook Kidron, and thence be carried into the Dead Sea. Literally, no such waters were ever in the temple: and because there were none, Solomon had what is called the *brazen sea* made, which held water for the use of the temple. It is true that the water which supplied this *sea* might have been brought by

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when [c] the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the [d] waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, [e] waters to swim in, a river that could not be passed over.

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6 And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the [f] bank of the river *were* very many [g] trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the [h] desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the

[c] Chap. xl. 3.——[d] Heb. *waters of the ankles.*——[e] Heb. *waters of swimming.*——[f] Heb. *lip.*

[g] Ver. 12; Rev. xxii. 2.——[h] Or, *plain*; see Deut iii. 17; iv. 49; Josh. iii. 16.

pipes to the place: but a fountain producing *abundance of water* was not there, and could not be there, on the top of such a hill; and consequently these waters, as well as those spoken of in Joel iii. 18, and in Zech. xiv. 8, are to be understood *spiritually* or *typically*; and indeed the whole complexion of the place here shows, that they are thus to be understood. Taken in this view, I shall proceed to apply the whole of this vision to the effusion of light and salvation by the outpouring of the Spirit of God under the Gospel dispensation, by which the knowledge of the true God was multiplied in the earth; and have only one previous remark to make, that the farther the waters flowed from the temple, the deeper they grew.

With respect to the *phraseology* of this chapter, it may be said that *St. John* had it particularly in view while he wrote his celebrated description of the paradise of God, Rev. xxii. The *prophet* may therefore be referring to the same thing which the *apostle* describes, viz., the *grace* of the *Gospel*, and its *effects* in the world.

Verse 2. *There ran out waters*] מים מפכים *mayim mephaccim*, the waters seem to have been at first *in small quantity*; for the words imply that they *oozed* or *dropped out*. They were at first so small that they came *guttatim*, *drop by drop*; but they increased so, that they became a river in which one could swim.

Verses 3–5. *He measured a thousand cubits,—the waters were to the* ANKLES; *a thousand more,—the waters were to the* KNEES: *a thousand more,—they became a* RIVER that could *not be forded*. The *waters were risen*, and they *were waters to* SWIM *in*.

I. This may be applied to the *gradual* discoveries of the *plan* of *salvation*,—1. In the *patriarchal* ages. 2. In the giving of the *law*. 3. In the *ministry* of *John the Baptist*. And, 4. In the *full manifestation* of *Christ* by the communication of the *Holy Ghost*.

II. This vision may be applied also to the *growth* of a *believer* in the grace and knowledge of God. There is—1. The *seed* of the kingdom. 2. The *blade* from that seed. 3. The *ear* out of that blade. And, 4. The *full corn* in that *ear*.

III. It may be applied to the discoveries a penitent believer receives of the *mercy* of God in his salvation. He is—1. *A little child*, born of God, born from above, and begins to *taste the bread of life*, and live on the *heavenly food*. 2. He grows up and increases in stature and strength, and becomes a *young man*. 3. He becomes *matured* in the *Divine life*, and has his spiritual senses exercised so as to become a *father* in Christ. In other words, the grace of God appears to come *drop by drop*; it is given as it can be used; it is a *seed of light*, and multiplies itself. The penitent at first can scarcely believe the infinite goodness of his Maker; he however ventures to follow on with the conducting angel, the minister of the Gospel, in his descriptions of the plenitude of that salvation, provided in that *living Temple* in which alone the *well-spring* of life is to be found. 4. In thus following on to know the Lord he finds a continual increase of light and life, till at last he is carried by the *streams* of *grace* to the *ocean* of *eternal mercy*; then

> "Plunged in the Godhead's deepest sea,
> And lost in his immensity."

IV. These waters may be considered as a type of the progress which Christianity shall make in the world. 1. There were only a few poor fishermen. 2. Afterwards many Jews. 3. Then the Gentiles of Asia Minor and Greece. 4. The continent and isles of Europe. And, 5. Now spreading through Africa, Asia, and America, at present these waters are no longer a river, but an immense sea; and the Gospel fishers are daily bringing multitudes of souls to Christ.

Verse 9. *Every thing—whithersoever the rivers shall come, shall live*] *Life* and *salvation* shall continually accompany the *preaching* of the Gospel; the *death of sin* being removed, the life of righteousness shall be brought in.

There shall be a very great multitude of fish] On

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[i] rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish [k] of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof [l] shall not be healed; they shall be given to salt.

12 And [m] by the river upon the bank thereof, on this side and on that side, [n] shall grow all trees for meat, [o] whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [p] new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof [q] for [r] medicine.

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13 Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: [s] Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I [t] lifted [u] up mine hand to give it unto your fathers: and this land shall [v] fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, [w] the way of Hethlon, as men go to [x] Zedad;

16 [y] Hamath, [z] Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; [a] Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be

[i] Heb. *two rivers.*——[k] Num. xxxiv. 6; Josh. xxiii. 4; chap. xlviii. 28.——[l] Or, *and that which shall not be healed.*——[m] Ver. 7.
[n] Heb. *shall come up.*——[o] Job viii. 16; Psa. i. 3; Jer. xvii. 8.
[p] Or, *principal.*——[q] Or, *for bruises and sores.*——[r] Rev. xxii. 2.

[s] Gen. xlviii. 5; 1 Chron. v. 1; chap. xlviii. 4, 5.——[t] Or, *swore.*——[u] Gen. xii. 7; xiii. 15; xv. 7; xvii. 8; xxvi. 3; xxviii. 13; chap. xx. 5, 6, 28, 42.——[v] Chap. xlviii. 29.——[w] Chap. xlviii. 1.——[x] Num. xxxiv. 8.——[y] Num. xxxiv. 8.——[z] 2 Sam. viii. 8.——[a] Or, *the middle village.*

the above plan this must refer to *genuine converts* to the Christian faith; true believers, who have got life and salvation by the streams of God's grace. The *apostles* were *fishers of men*; *converts* were *the fish* caught. See below. As the waters flow into the DEAD *Sea*, where no fish, it is said, can live, *its* waters must be healed, that is, made capable of preserving life; and so its nature be thus far most surprisingly altered.

Verse 10. *The fishers shall stand upon it*] On the above plan of interpretation these must mean—1. The *apostles* of our Lord Jesus. 2. The *preachers* of the everlasting Gospel. See Matt. iv. 19.

From En-gedi] At the southern extremity of the Dead Sea.

Unto En-eglaim] At the northern extremity of the same.

Their fish shall be according to their kinds] Every kind of fish, and the fish all excellent of their kinds. All *nations*, and *kindreds*, and *people* shall be called by the Gospel; it shall not be an excluding system like that of Judaism, for its Author tasted death for every man.

Verse 11. *The miry places*] "Point out," says *Calmet*, "the schismatics and heretics who do not live by the Spirit of Jesus Christ, but separate from his Church; and the evil Christians who dishonour that Church, of which they are corrupt members." A description applicable to the Roman Catholic Church, that is both schismatic and heretic from the Church of Jesus Christ, which is built on the *foundation of the prophets and apostles, Jesus himself being the chief corner stone*; for the Church of Rome, leaving this foundation, is now built on the foundation of councils and traditions, and lying miracles; the popes in their succession being its only corner stones.

Verse 12. *Shall grow all trees for meat, whose leaf shall not fade*] A description that suits the righteous, who are still producing—1. The *fruits* of *faith*. 2. The *fruits* of the *Spirit*. 3. The *fruits* of *love* to God, obedience to his holy will, and love to all men. Benevolence, mercy, charity, kindness, &c.

The leaf thereof for medicine.] See Rev. xxii. 1–5. Even the *leaves*, the holy *profession* of the righteous, is a spiritual medicine. Righteousness is thus encouraged in the world. The *profession* points out the salvation, as it shows the nature and sufficiency of that salvation; for a just creed contains all the articles of the Christian faith.

Verse 13. *Joseph* shall have two *portions.*] That is, In *Ephraim* and *Manasseh*, his two sons, who each had a separate inheritance.

Verse 15. *The way of Hethlon, as men go to Zedad.*] Probably Hethlon is the same as Cuthlon, a city of Syria, between Antioch and Laodicea, according to Antoninus. Some of these places are not known; but see the same kind of division, Num. xxxiv. 7–12.

Verse 16. *Hamath*] Emesa or Amesa, in Syria.—*Calmet.*

Berathah] Berytus, now Baruth or Beeroth, which David took from Hadarezer, king of Syria, 2 Sam. viii. 8; but these things are very uncertain.

Sibraim] Sabarim or Sepharvaim, according to the Syriac, between Hamath and Damascus.

Hazar-hatticon] The middle Hazar; or *middle village*, as the *margin*.

Hauran.] The city Aurana, and the district Auranitis, are in the north-east limit of the Holy Land.

Verse 17. *The border from the sea*] The north bor-

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[b] Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure [c] from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar *even* to [d] the waters of [e] strife *in* Kadesh, the [f] river to the great sea. And *this is* the south side [g] southward.

20 The west side also *shall be* the great sea from the border, till a man come over against [h] Hamath. This *is* the west side.

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21 So shall ye divide this land unto you according to the tribes of Israel.

22 And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, [i] and to the strangers that sojourn among you, which shall beget children among you: [k] and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

[b] Num. xxxiv. 9; chap. xlviii. 1.——[c] Heb. *from between.* [d] Num. xx. 13; Deut. xxxii. 51; Psa. lxxxi. 7; chap. xlviii. 28. [e] Or, *Meribah.*

[f] Or, *valley.*——[g] Or, *toward Teman.*——[h] Num. xiii. 21; xxxiv. 8; Josh. xiii. 5.——[i] See Eph. iii. 6; Rev. vii. 9, 10. [k] Rom. x. 12; Gal. iii. 28; Col. iii. 11.

der *eastward* is ascertained ver. 15, 16; here it is shown how far it extends itself *northward*.

Hazar-enan] The village of Enan, Num. xxxiv. 9, placed to the north of Cæsarea Philippi. *Ziphron*, see Num. xxxiv. 9, called *Zaphion* by the Syriac.

Verse 18. *The east sea*] The same as the *Dead Sea*.

Verse 19. *Tamar*] Called *Hazazon Tamar*, or *Engedi*, 2 Chron. xx. 2.

The river] Besor, which runs into the sea near Gaza.

Verse 20. *The great sea*] The Mediterranean.

From the border] The southern border, mentioned ver. 19.

Verse 22. *And to the strangers that sojourn*] In former divisions of the land, no place was given to *strangers*; but in this division, (which seems to have no other reference than to the Gospel, for literally such a division never took place,) the *strangers* are to have an *inheritance*; intimating the calling of the Gentiles into the Church of Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away. Glory be to God for his unspeakable gift! Amen. Amen.

CHAPTER XLVIII.

This chapter contains a description of the several portions of the land belonging to each tribe, together with the portion allotted to the sanctuary, city, suburb, and prince, 1–29; *as also the measure and gates of the new city,* 30–35.

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NOW these *are* the names of the tribes. [a] From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; [b] a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

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5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

8 And by the border of Judah, from the east side unto the west side, shall be [c] the offering

[a] Chap. xlvii. 15, &c.——[b] Heb. *one* portion.

[c] Chap. xlv. 1–6.

NOTES ON CHAP. XLVIII.

Verse 1. *Now these* are *the names of the tribes.*] See the division mentioned Num. xxxiv. 7–12, which casts much light upon this.

Verse 9. *The oblation*] This was a portion of land *twenty-five thousand* cubits in length, by *ten thousand* broad; in the centre of which was the temple, which must be destined for the use of the priests, the Levites, and the prince.

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which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 [d] *It* [e] *shall be* for the priests that are sanctified of the sons of Zadok; which have kept my [f] charge, which went not astray when the children of Israel went astray, [g] as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 [h] And they shall not sell of it, neither exchange nor alienate the first-fruits of the land: for *it is* holy unto the LORD.

15 [i] And the five thousand that are left in the breadth over against the five and twenty thousand, shall be [k] a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

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17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 [l] And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 [m] And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; [n] and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city *being* in the midst *of that* which is the prince's between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes from the

[d] Chap. xliv. 15. —— [e] Or, *The sanctified* portion shall be *for the priests.* —— [f] Or, *ward*, or *ordinance.* —— [g] Chap. xliv. 10.

[h] Exod. xxii. 29; Lev. xxvii. 10, 28, 33. —— [i] Chap. xlv. 6. [k] Chap. xlii. 20. —— [l] Chap. xlv. 6. —— [m] Chap. xlv. 7. —— [n] Ver. 8, 10.

Verse 15. *And the five thousand that are left*] The territory of the Levites was *twenty-five thousand* square cubits, ver. 20. But their city was only *four thousand five hundred* square cubits, see ver. 13 and 16; there remained, therefore, *ten thousand* cubits square to be divided, of which *five thousand* cubits in breadth, by *twenty-five thousand* in length, on the east and west sides, were reserved for a sort of *second city*; or for suburbs where laymen might dwell who were employed by those priests and Levites who lodged in the temple and in the city, ver. 18. And another space of *one thousand* cubits in breadth, by *twenty-five thousand* in length, which extended only from north to south, was for fields and gardens appointed for the support of those lay servants. On which we may remark, there was no cultivated land between the portion of the Levites and that of the prince, but only on the east and west sides. See chap. xlv. 6, and the map FF.

Verse 21. *And the residue—for the prince*] His portion was alongside that of the Levites, from west to east; these were on each side *twenty-five thousand* cubits in length, from the east to the west, by *twelve thousand five hundred* cubits in breadth from north to south. The space both above and below was equal, between the tribe of Judah and that of Benjamin to north and south; and the portion of the Levites, which

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east side unto the west side, Benjamin *shall have* [o] a *portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* [p] the waters of [q] strife *in* Kadesh, *and* to the river toward the great sea.

29 [r] This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

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31 [s] And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*: [t] and the name of the city from *that* day *shall be*, [u] The [v] LORD *is* there.

[o] Heb. *one* portion.——[p] Chap. xlvii. 19.——[q] Heb. *Meribah-kadesh.*——[r] Chap. xlvii. 14, 21, 22.——[s] Rev. xxi. 12, &c.——[t] Jer. xxxiii. 16.

[u] Heb. *Jehovah-shammah*; see Exod. xvii. 15; Judg. vi. 24. [v] Psa. ii. 6; ix. 11; lxxvi. 2; xcix. 2; Jer. iii. 17; Joel iii. 21; Zech. ii. 10; Rev. xxi. 3; xxii. 3.

had Judah and Benjamin to the north and south, and the portion of the *prince* to the east and to the west. See the *map*.

Verse 28. *From Tamar*—in *Kadesh*] The former was on the *south* of the Dead Sea; and the latter, or Kadesh-Barnea, was still farther south, and at the extremity of the portion of *Gad*, which was the most *southern* tribe, as *Dan* was the most *northern*.

Verse 30. *These* are *the goings out*] Each of the four sides of the city was *four thousand five hundred* cubits long. There were three gates on each side, as mentioned below; and the whole circumference of the city was *eighteen thousand* cubits. See the map, plan B. *dddd*.

The rector of New Haven College, in New England, supposes the preceding representations to refer to the happy state of the Church in what is called the Millennium. Leaving this period out of the question, the following observations are worthy of notice:—

"The Jews, for whom this vision was intended, would conceive their country to be divided to the *twelve tribes*, in lots of a regular and mathematical form: and not confused or intermixed, as in Joshua's time. Their city laid out larger than before; and exactly *four-square*, with regular suburbs: the temple and appendages much more commodious for their sacrifices, and the habitations of the priests and Levites regularly formed round about the temple. So that this whole plan of the division of the country, laying out of the city, temple, and all the appendages, appears to be perfectly regular and uniform, as if it were drawn all at one time, and by one hand, who had power to effect it; and therefore conveyed to the Jews the most complete idea they were capable of conceiving of the most perfect church, commonwealth, city, temple, and conveniences, for Divine worship. I. The Holy Land, as described chap. xlvii. and xlviii., according to the original grant, being about *two hundred and fifty* miles long, north and south, and about *one hundred and fifty* miles wide, is divided, by parallel lines east and west, to the twelve tribes, each of them having a portion *twenty* miles wide. Only between Judah and Benjamin there is a *holy portion* near *ten* miles wide; in the middle of which is the *holy oblation*, *twenty-five thousand* cubits; that is, about *ten* miles square for the priests, Levites, city, and temple, chap. xlv. 1; xlviii. 8; the two ends are for the prince, chap. xlv. 7, &c. II. The *holy oblation*, lying in the middle of the *holy portion*, is *twenty-five thousand* cubits square, which is near *ten* miles; of which *ten thousand* cubits, or *four* miles, are taken off from the north side for a habitation for the priests, and as much for the Levites on the south side, chap. xlv. 4, 5, and xlviii. 20; and *five thousand* cubits in the middle for the city portion, chap. xlv. 6; in the middle of which is the city, *four thousand five hundred* cubits square, which is nearly *two* miles, chap. xlviii. 15, 16. Round about this is left *two hundred and fifty* cubits, near *thirty* rods, for suburbs, ver. 17. The remaining *ten thousand* cubits on the east side, and the *ten thousand* cubits on the west side, are for the profit of those who serve the city, out of all the tribes, ver. 18, 19. The sanctuary is in the midst of the city, chap. xlviii. 8. III. The *sanctuary* or temple, and its appendages, were entirely surrounded with a wall *six* cubits high and *six* cubits thick, chap. xl. 5; and *five hundred* cubits long on each side, chap. xlii. 15, &c., and xlv. 2. In the middle square stands the temple, which was surrounded by a wall *one hundred* cubits long on each side, chap. xli. 13, and *six* cubits thick, chap. xli. 6. The side-chambers on the outside *four* cubits, ver. 6. The

Holy of Holies, at the west end, was *twenty* cubits square on the inside, ver. 4. The holy place, or outer court at the east end, was *forty* cubits, ver. 12. The length of the porch on the north side was *twenty* cubits; the breadth was *eleven* cubits, chap. xl. 49; and the width of the separate place on the south side *twenty* cubits. On each side of the temple, towards the *four* gates in the outer wall, stood *two* courts, *eight* in the whole, each *one hundred* cubits square, chap. xl. 19, 23, 27. In each of these were *thirty-six* little chambers or buildings, about *six* cubits square, viz., *six* at the entrance of the gate, chap. xl. 7, 17, 20, &c., and *thirty* on the pavement, ver. 17, &c., which were for lodgings for the priests, for hanging up their garments, and their part of the sacrifices, chap. xlii. 13."

Calmet has constructed a map to show the position of the tribes, and the *quantum* of space each was to possess. As this will give a better view of the subject than any written description can, I have inserted one constructed for this work, which, consulting the places said to be connected with the possessions of the different tribes, shows that the tribes did not all possess the same *quantum* of space, *five* of the southern tribes possessing only one half as much as those of the north.

Verse 35. *The name of the city from that day* shall be, *The Lord* is *there*.] It would have been better to have retained the original words:—

יהוה שמה VEHOVAH SHAMMAH.

This is an allusion to the *shechinah*, or symbol of the Divine Presence, which was in the *first*, but most certainly was *not* in the *second* temple; but Ezekiel tells us that the Divine Presence should be in the *city* of which he speaks; and should be there so fully and so powerfully, that it should give name to the city itself; and that the very name, *Jehovah shammah*, should remind all men of the supereminently glorious Being who had condescended to make this city his habitation.

Two points must be considered here:—1. That the prophet intended that, when they should be restored, they should build the temple, and divide the land as he here directs, if the thing could be found to be practicable. 2. That he had *another temple*, another *holy city*, another *Promised Land*, in view. The land of Immanuel, the city of the New Jerusalem; and his temple, the Christian Church, which is the house of the living God, 1 Tim. iii. 15, in which the presence of Christ shall ever be found; and all its inhabitants, all that believe on his name, shall be temples of the Holy Ghost. Nor can there be any reasonable doubt that the prophet here, by the Spirit of God, not only points out the return of the Israelites from the Babylonish captivity, and what was to befall them previously to the advent of Jesus Christ; but also the glorious spread of the Gospel in the earth, and the final conversion of the tribes of Israel by the preaching of that Gospel.

In conclusion, I think it necessary to state, that there are but few of the prophets of the Old Testament who have left a more valuable treasure to the Church of God than Ezekiel. It is true, he is in several places obscure; but there is a great proportion of the work that is in the highest degree edifying; and several portions that for the depth of the salvation predicted, and the accuracy and minuteness of the description, have nothing equal to them in the Old Testament Scriptures. On such portions, I have felt it my duty to be very particular, that I might be able to point out spiritual beauties and excellencies in this book which are beyond all praise; while I passed slightly over prophecies and symbols which I did not fully understand; but have left to time, by the fulfilment of the events, to prove to successive generations with what heavenly wisdom this *much neglected* prophet has spoken. And I take this opportunity to recommend this book to the serious perusal of every pious man; and while he wonders at the extent of the wisdom by which Ezekiel has fathomed the depth of so many Divine mysteries, let him give God the glory for this additional testimony to the unsearchable riches of Christ, and that plenary salvation which he has purchased for, and freely offers to, the vilest of the vile, and to the whole of the descendants of Adam.

MASORETIC NOTES.—Number of verses, 1,273. Middle verse, chap. xxvi. 1. Masoretic sections, 29.

DESCRIPTION OF THE PLAN OF EZEKIEL'S TEMPLE.

As I utterly despair of making the prophet's description of this temple intelligible without a plan, I have introduced one drawn up with great labour and skill by *Dom. August. Calmet*, where the measurements, distances, gates, chambers, courts, inclosures, &c., are all carefully entered as far as they could possibly be ascertained from Ezekiel's description; which, it must be allowed, though wondrously circumstantial, is in several respects obscure. But by referring to the places, both in Kings and Chronicles, as well as in this prophet, where the same things are mentioned, this obscurity will be considerably diminished, if not entirely removed. At the same time, for a description of the temple in general, I beg leave to refer the reader to 1 Kings vi., at the end, where this subject is considered at large.

THE PLAN.

[Let it be observed that the Hebrew cubit is about twenty inches and a half.]

AAAA The first inclosure, or wall of *six hundred* cubits, i. e., *one thousand and twenty-five* royal feet in length on each side, chap. xlv. 2; and *six* cubits or *ten* feet *three* inches high, and as many in breadth, chap. xl. 5.

BBBB The court of the Gentiles, or first court, *fifty* cubits in breadth, or *eighty-five* feet *five* inches, chap. xl. 2.

CCCC The outward wall of the court of Israel, or inclosure, *five hundred* cubits square, i. e., *eight hundred and fifty-four* feet *two* inches. This wall might be *thirty* cubits high, taken from the level of the threshold of the gate.

DDDD The court of Israel, *one hundred* cubits, or *one hundred and seventy* feet *ten* inches broad, chap. xl. 19.

EEEE The outer wall, or inclosure of the court of the priests, *two hundred* cubits, or *three hundred and forty-one* feet *eight* inches square, is supposed to be *thirty* cubits, or *fifty-one* feet *three* inches in height.

FFF The court of the priests, *one hundred* cubits, or *one hundred and seventy* feet *ten* inches square, chap. xl. 7; xli. 14, 15.

G The Sanctuary, or Holy of Holies, *twenty* cubits, or *thirty-four* feet *two* inches square, chap. xli. 4; 1 Kings vi. 2.

H The holy place, *forty* cubits long by *twenty* broad, or *sixty-eight* feet *two* inches long by *thirty-four* feet *two* inches broad, chap. xli. 2, and 1 Kings vi. 2.

I The vestibule or porch, *twenty* cubits in breadth, by *ten* (or according to Ezekiel, *eleven*) cubits in length, i. e., *thirty-four* feet *two* inches long by *seventeen* feet *one* inch broad, chap. xl. 48; 1 Kings vi. 3.

K The altar of burnt-offerings, *twelve* cubits, or *twenty* feet *six* inches square, according to Ezekiel, chap. xliii. 12, 13, &c., or *ten* cubits high by *twenty* broad, i. e., *seventeen* feet *one* inch high, and *thirty-four* feet *two* inches broad, according to 2 Chron. iv. 1.

LLL The wall of separation which encompassed the Temple, and the altar of burnt-offerings, of which the Scriptures do not give the dimensions. It was *twenty* cubits from the buildings in the court of the priests, and *five* from the Temple, chap. xli. 9, 10. *Josephus* makes it *three* cubits high, *Antiq.* lib. viii. c. 2.

MMMMMM Gates of the court of Israel, and of the court of the priests, all of the same dimensions, chap. xl. 1, 22, 36. Each of the porches was *fifty* cubits long, i. e., *eighty-five* feet *five* inches (as much as the depth of the aisles, chap. xl. 15) and *twenty-five* cubits, or *forty-two* feet *eight* inches and a *half* in breadth in the opening, and *sixty* cubits high, i. e., *one hundred and two* feet *six* inches, chap. xl. 14. On each side of the porches there were *three* chambers, each *six* cubits square, chap. xl. 6. And the separations between the *three* chambers were *five* cubits in thickness, chap. xl. 6.

NNNNNNNN Galleries around the court of Israel, chap. xl. I place there *thirty* pillars on a line of *two hundred* cubits in length, which is the same proportion as those given for *one hundred* cubits long, 1 Kings vii. 2, 3, 4, for the court of the palace of Solomon.

OOOOOOOO Chambers or apartments round the court of Israel; there were *thirty* on both sides of the gate, or *fifteen* on each side, chap. xl. 17.

PPPP The kitchens of the Temple, *forty* cubits, or *sixty-eight* feet *four* inches long by *thirty* cubits, or *fifty-one* feet *three* inches broad, chap. xlv. 21, 22, 23, 24.

Q The north gate of the court of the priests, where the victims were prepared, and where they slew the animals designed for sacrifice, chap. xl. 38, 39.

RRRR Galleries around the court of the priests, chap. xlii. 3.

SSSSSS Apartments continued round the court of the priests. The aisle, which was to the south of the eastern gate, was for the priests employed as *guards* of the Temple, chap. xl. 45. The aisle on the north side of the said gate was appointed for the *singers*, chap. xl. 44; the aisle that was on the eastern side of the south gate was for the *priests* employed about the *altar*, chap. xl. 46; the aisles which were to the west of the north gate and of the south gate, contained the halls where the priests ate, chap. xlii. 13.

TT The kitchens of the court of the priests were those where they dressed the trespass-offering, sin-offering, and the meat-offerings, *forty* cubits, or *sixty-eight* feet *four* inches long, and *thirty* cubits, or *fifty-one* feet *five* inches broad, chap. xlvi. 20. He speaks only of that on the *north*.

VVVV Flights of steps which led to the court of the people. In each flight there were *seven steps*, chap. xl. 22–26.

XXX Flights of steps which led to the court of the priests; in each there were *eight steps*, chap. xl. 31, 34, 37.

YY A flight of steps which led to the porch of the Temple, *eight steps* in each, chap. xl. 49.

aaa Chambers about the Temple, *thirty-three* in number, Ezekiel makes them *four* cubits in breadth, chap. xli. 5; but in 1 Kings vi. 5, 6, they are stated to be *five* cubits in the *lower* stage, *six* in the *second*, and *seven* in the *third*.

bb Flights of steps opposite to the chambers, which were continued round the temple, chap. xli. 7, and 1 Kings vi. 8.

c The steps of the altar of burnt-offerings turned toward the east, chap. xliii. 15, 16.

dddd Tables of hewn stone, which were in the portico of the north gate of the priests' court, where they slew, flayed, and cut up the victims. Each table was *one and a half* cubit square, chap. xl. 38, 39–41.

The great walls of the temple were all *six* cubits, or *ten* feet *three* inches thick. These walls were: 1. That which formed the first inclosure; 2. The wall of the court of Israel; 3. The wall of the court of the priests; and, 4. The walls of the Temple. But the outward wall of the *thirty-three* chambers, which were around the holy place and the sanctuary, was only *five* cubits broad, and *fifteen* high; i. e., *eight* feet *six* inches *and a half* in thickness, and *twenty-five* feet *seven* inches *and a half* in height, chap. xli. 9, 12.

All the gates of the two courts, that of Israel and that of the priests, are of the same dimensions. The wall where was the opening was *six* cubits, or *ten* feet *three* inches in thickness. The gate was *eight* cubits, or *thirteen* feet *eight* inches wide; and the opening of the gate was one cubit, and the gate was *thirteen* cubits, or *twenty-two* feet *two* inches *and a half* high, chap. xl. 9, 11.

The *western* gate of the Temple is not mentioned by Ezekiel, because, according to his plan, the king's palace was not to be near the temple; and consequently this gate, which was the gate of the king, did not exist. But this was not followed, as we find that, after the return from Babylon, there were gates on the *western* side of the Temple, according to *Josephus*; and *before* the captivity the *western* gate did most certainly exist, see chap. xliii. 8; 2 Kings xi. 6; xvi. 18; 1 Chron. ix. 24; xxvi. 16, 18.

1. The gate of the porch of the holy place was *fourteen* cubits wide, i. e., *twenty-three* feet *eleven* inches, chap. xl. 48; 1 Kings vi. 3.

2. The gate of the holy place was *ten* cubits, or *seventeen* feet *one* inch wide, chap. xli. 1, 2.

3. The gate of the *sanctuary* was *six* cubits, or *ten* feet *three* inches wide. The wall of the separation was only *two* cubits, chap. xli. 1, 3.

4. The *east* gate of the court of the priests was shut all the week, and was not opened but on the Sabbath and new moons, according to Ezekiel. It was there that the king had his *seat*, a sort of tribunal, chap. xliv. 2–4; xlvi. 1, 2, &c.

Calmet observes, with respect to his plan, that he assigns only *two* galleries to the apartments which were around the court of Israel; but those which were around the court of the priests had *three*, chap. xlii. 3, 5, 6. There is another difference between the palace (atrium) of the court of the priests, and that of the court of Israel. The walls of the first were built with *three* rows of hewn stones and one of cedar alternately, 1 Kings vi. 36; but this is not said to be the same in the structure of the outward court, or that of the people.

In the Old Testament we find no mention of the *court of the Gentiles*. Only *two* courts are mentioned there, one of the *priests*, the other of the *people*; one the *inner*, the other the *outer* court; but it is certain that such a court did exist, and is here marked BBBB.

The height of the aisles, or apartments that were around the *two* courts, is not mentioned any where in the Scriptures; but they are here fixed at *thirty* cubits; for the temple was not higher, neither was Solomon's palace. See 1 Kings vii. 2.

EXPLANATION OF THE PLAN FOR THE DIVISION OF THE LAND OF CANAAN, ACCORDING TO EZEKIEL'S VISION, chap. xlviii.

A The Temple of the Lord, *five hundred* cubits square, chap. xlv. 2.

BB The city of the Levites, *four thousand five hundred* cubits square, and *eighteen thousand* in compass, chap. xlviii. 16.

cccc Suburbs of the city of the Levites, *two hundred and fifty* cubits in breadth, chap. xlviii. 17.

dddd The *twelve* gates of the Levitical city, *four* on each side, chap. xlviii. 31–34.

EE City of the lay persons or workmen employed in the service of the priests and of the Levites, *five thousand* broad by *twenty-five thousand* cubits long, chap. xlv. 6.

FF Cultivated ground for the maintenance of the lay artisans, chap. xlviii. 15.

GG Portion of the prince of Israel, *twenty-five thousand* cubits long by *twelve thousand five hundred* broad, chap. xlviii. 21.

The whole extent of the land from Kadesh-barnea south to Hethlon or Hamath north, was about *two hundred and twenty* miles, its mean breadth about *one* hundred.

INTRODUCTION TO THE BOOK

OF THE

PROPHET DANIEL

DANIEL is said to have descended from the royal family of David; and he appears to have been carried into Babylon when very young, in the *fourth* year of Jehoiakim king of Judah, A. M. 3398, B. C. 602, or 606 before the vulgar era. He and his three fellow-captives, *Hananiah*, *Mishael*, and *Azariah*, being likely youths, were chosen to be about the king's court, and were appointed to have an education suitable to the employments for which they were destined. As they had been carefully bred up in the Mosaic institutions, they regulated their conduct by them, even in the court of a heathen king, where they were in the capacity of *slaves;* hence, though ordered to be fed from the royal table, they would not touch that food, because the Chaldeans ate of meat forbidden by the Mosaic law; and probably even that which might be denominated *clean* became defiled by having been *sacrificed to idols* before it was prepared for common use. At their earnest request, the officer under whose care they were placed permitted them to use *vegetables* only; and finding that they grew healthy and strong by this aliment, did not oblige them to use the portion sent from the king's table.

Daniel appears to have been instructed in all the wisdom of the Chaldeans, which was at that time greatly superior to the learning of the ancient Egyptians; and he was soon distinguished in the Babylonish court, as well for his wisdom and strong understanding as for his deep and steady piety.

His interpretation of Nebuchadnezzar's dream of the *variously compounded metallic image* raised his credit so high at the court that he was established governor of the province of Babylon, and made chief of all the *Magians*, or wise men in that country. The chief facts and incidents of his history are so particularly woven throughout the book bearing his name, and undoubtedly written by himself, that they need not be detailed here.

The reputation of Daniel was so great, even in his *lifetime*, that it became a proverb. "*Thou art wiser than Daniel*," said Ezekiel ironically to the king of Tyre, chap. xxviii. 3; and by the same prophet God ranks him among the most holy and exemplary of men, when he declares, speaking relative to Jerusalem, which had been condemned to destruction, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own lives by their righteousness," chap. xiv. 14, 20.

Josephus, Ant. lib. x., c. 12, says that God bestowed many favours on him: that he was advanced to the rank of the most considerable prophets; that he enjoyed the favour of princes, and the affection of the people during his life; and that after his death his memory became immortal. He observes also that, in the complexion of his predictions, he differs widely from all other prophets; they foretold scarcely any thing but *disastrous* events; on the contrary, he predicts the most *joyous* events, and *fixes the times of accomplishment* with more circumstantial precision than they did. And this is so true, that we cannot help thinking that God had given this eminent man a greater degree of light to fix the times when his predictions should issue, than he had given in general to all his predecessors, who simply declared the mind of God in relation to things *future*, without attempting to indicate the *distance of time* in which they should be fulfilled. There are but very few exceptions to this either in *Isaiah* or *Jeremiah*. And in this respect the prophecy of the *seventy weeks* of Daniel exceeds all that

have gone before, as the incidents and transactions relative to its fulfilment were so various, and yet so fixed and declared *six hundred* years before the time, that when the time came in which they were predicted to take place, they were *expected*, and occurred exactly according to the *prediction*, and the *expectations* founded upon it. This prophet therefore, far from occupying a lower place among divinely inspired men, deserves to be placed in the front rank with all those who have been most distinguished among the men who have partaken most largely of the prophetic gift.

The rabbins have endeavoured to degrade Daniel, and have placed his prophecies among the *hagiographa*, books which they consider to possess a *minor degree of inspiration*; and it is probable that he meets with this treatment from them because his prophecies are proofs too evident that *Jesus Christ* is the true *Messiah*, and that he came at the very time that Daniel said the *Prince Messiah* should come. But the testimony and sayings of such men are infinitely overpowered by the testimony of *Ezekiel*, which has been produced above; and the testimony of our LORD, who gives him the title of *prophet*, Matt. xxiv. 15, without the slightest intimation that he was to wear this title with abatement.

It is very probable that Daniel did not return at the general restoration from the Babylonish captivity. At that time, if alive, he must have been an old man; and it is most likely that he finished his days in Babylon, though some Asiatic authors hold that he returned to Judea with Ezra, came back afterward to Persia, and died in the city of *Susa*.

Josephus speaks of his skill in *architecture*, Antiq. lib. x., c. 12, and that he built a famous tower at *Ecbatane* or *Susa*, which remained to his time, and was so exquisitely finished that it always appeared as if newly built. In this tower or palace the kings of Persia were interred; and in consideration of its *founder*, the guard of it was always chosen from the *Jews*.

Daniel is famous among the orientalists. The author of the *Tareekh Muntekheb* says that Daniel flourished in the time of *Lohorasp*, king of Persia; and consequently in that of *Ceresh*, or Cyrus, who gave him the government of Syria; that he taught these two princes the knowledge of the true God; that he preached the true faith through the whole of the Babylonian Irak; and was, on the death of Nebuchadnezzar, sent by Bahman, (Artaxerxes Longimanus,) son of Asfendiar, who then reigned in Persia, into Judea; and that, having returned, he died at *Shouster*, or *Susa*, the capital of Persia, where he lies interred.

Some have supposed that the Zoroaster or Zeradusht of the Persians is a confused picture of the Prophet Daniel. The account given by Abul Pharaje, in his *fifth* dynasty, may be considered favourable to this opinion. He says, "Zeradusht, author of the Magiousciah *Magism*, or sect of the worshippers of fire, flourished in the reign of *Cambasous*, (Cambyses;) that he was a native of the province of Adherbigian, or Media, or, according to others, of Assyria; that he foretold to his disciples the coming of the Messiah, who should be pointed out by a *star* which should appear in the day time at his birth; that they should have the first information of his advent; that he should be born of a virgin; and that they should present him with gifts; because he is the WORD that made the heavens." See *Pococke's* Abul Pharajius, p. 83 of the *Arabic*, and 54 of the *Latin*.

D'Herbelot, on this account, makes the following remark: "We may see by these words of the historian, that the prophecy of Balaam was pretty generally known throughout the east, and that the *Magi*, who came to worship our Lord, were the true *Magians* of Persia, and not Arab kings."

The account given by Abul Pharaje makes Daniel and Zeradusht contemporary, and thus far is favourable to the opinion that the history of the former may be disguised under that of the latter. There have been several Zoroasters, of whom many fables are told; and no wonder, when the persons themselves are generally fabulous.

The Asiatics make him the *inventor* of رمل *remel*, or *geomancy*; and among them he passes for the author of a work entitled *Assoul ol Tabeer*, "The Principles of the Interpretation of Dreams." I have in my own library a very ancient work which pretends to be drawn from this, and is entitled *Somnia Daniel*; it was printed in the infancy of printing,

out without date; small 4to. There is an Arabic work in the French king's library, No. 410, entitled *Odhmet al Mancoul, ân Danial an Nabi*, "The Traditionary Predictions of Daniel the Prophet;" which is said to contain many falsities, built on the foundation of Daniel's prophecies; but it has never been given to the public, and I have no other notice of it than the above from *D'Herbelot*. But although all these are curious from their *antiquity*, yet they are doubtless impostures.

Abul Pharaje, in his history of the dynasties, says, that the *seventy weeks* of Daniel are to be dated from the *twentieth* year of اردشير ديرازدست *Ardsheer Dirazdest*, the *Artaxerxes Longimanus* of the Greeks, (called *Bahaman* above,) and the same to whom Nehemiah was ساقي *sakee*, or cup-bearer. Other orientalists are of the same opinion. This shall be considered more at large when we come to the prophecy itself. Artaxerxes had the name of *Longimanus*, or Long-handed, from the great extent of his dominions.

Daniel cannot be ranked among the Hebrew *poets:* his book is all in *prose;* and it is written partly in *Hebrew*, and partly in *Chaldee*. The Chaldee, or Syro-Chaldaic part, begins with מלכא לעלמין חי *malka lealmin chei*, "O king, live for ever!" and continues to the end of the *seventh* chapter.

In the interpretation of his prophecies I have endeavoured to follow the best critics and chronologists; and, without an extended comment, to give in as short a space as possible the meaning of every place. On the *metallic images* and *seventy weeks* I have been obliged to be more prolix, as these are of too much importance to be slightly handled. It is not my province to enter into the controversy about the date when the seventy weeks commence; even they who disagree so much from each other on this point come so near to the general issue that the difference is immaterial.

The chronology of the several events mentioned in this book *Calmet* endeavours to fix as follows:—

A. M.

3398. Daniel led captive to Babylon, chap. i. 1–7.
3399. Death of Nabopolassar, father of Nebuchadnezzar.
3401. Jehoiakim revolts against Nebuchadnezzar, 2 Kings xxiv. 1.
3402. Dream of the compound statue, Dan. ii. 1, &c.
Daniel and his companions promoted to honour at court.
Birth of Cyrus, son of Cambyses and Mandane.
3405. Jehoiakim is taken and put to death by the Chaldeans.
Jeconiah is raised to his throne, but reigns only *three* months and *ten* days.
Zedekiah, last king of Judah, succeeds; and reigns *eleven* years.
3416. Taking of Jerusalem, and destruction of the temple, 1 Chron. xxxvi.
3434. Return of Nebuchadnezzar to Babylon after his great conquests in Phœnicia, Judea, Egypt, &c.
His dream of the great tree, chap. iv. 7, &c.
3435. He becomes insane, which lasts for *seven* years, chap. iv. 32, 33.
3442. He becomes sane, and re-ascends the throne.
The golden image set up. The *three* Hebrews cast into the fiery furnace, chap. iii.
Death of Nebuchadnezzar after a reign of *forty-three* years, according to *Berosus*
Evil-Merodach succeeds him, and reigns *two* years.—*Berosus*.
He sets Jeconiah at liberty, Jer. lii. 31.
3444. Belshazzar his son succeeds, Dan. vii. 1.
Daniel's vision of the *four* beasts, representing the *four* great empires, chap. vii.
3447. Vision of the ram and he-goat, chap. viii.
The death of Belshazzar, chap. v.
3449. Darius the Mede, called *Cyaxares* by Xenophon, and *Astyages* in the Apocrypha, son of Astyages, king of the Medes, and maternal great uncle to Belshazzar, succeeds him in the government of Chaldea, chap. v. 30, 31. See Isa. xiii. 1, &c.
The visions of Daniel related, chap. ix., x., xi., xii.
Cyrus attacks the Medes in the *first* or *second* year of Darius the Mede, chap. x. 1.
3455. Daniel is cast into the den of lions, chap. vi.
3456. Death of Darius. Cyrus succeeds him.
3457. End of the Babylonish captivity *declared* by *Cyrus*, in the *first* year of his reign, 2 Chron. xxxvi. 22, and Ezra i. 1; but afterward interrupted. See below.

A. M.

3485. Termination of Jeremiah's *seventy* years under *Darius Hystaspes*, who gives orders to *continue* the rebuilding of the temple.

3550. Commencement of the *seventy* weeks, chap. ix. 24.
Nehemiah returns to Jerusalem, Neh. ii. 1–6.

In this chronology *Calmet* differs from *Usher*.

As a writer, this prophet is simple, yet pure and correct: and he is so conscientious that he relates the very words of those persons whom he introduces as speaking. He writes *Hebrew* where what he delivers is a bare narrative; but he relates in *Chaldee* the conversations which he had with the wise men and the kings; and in the same language he relates Nebuchadnezzar's edict, which he made after Daniel had interpreted his dream concerning the great metalline image. This is a proof of his great and conscientious accuracy; and exhibits this prophet in a most advantageous point of view. Daniel writes both *Hebrew* and *Chaldee* with great purity.

This book divides itself into two parts. Part I. is *historical*, and is contained in the six former chapters. Part II. is *prophetical*, and occupies the other six.

THE BOOK

OF THE

PROPHET DANIEL.

Chronological Notes relative to the commencement of Daniel's prophesying.

Year from the Creation, according to Archbishop Usher, 3397.—Year of the Jewish era of the world, 3154.—Year from the Deluge, 1741.—Second year of the *forty-third* Olympiad.—Year from the building of Rome, according to the Varronian or generally received account, 147.—Year from the building of Rome, according to Cato and the Fasti Consulares, 146.—Year from the building of Rome, according to Polybius the historian, 145.—Year from the building of Rome, according to Fabius Pictor, 411.—Year of the Julian Period, 4107.—Year of the era of Nabonassar, 141.—Year from the foundation of Solomon's temple, 397.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 114.—Fourth year after the first Sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus.—Year before the birth of Christ, 603.—Year before the vulgar era of Christ's nativity, 607.—Cycle of the Sun, 19.—Cycle of the Moon, 3.—Tenth year of Tarquinius Priscus, the fifth king of the Romans.—Nineteenth year of Cyaxares or Cyaraxes, the fourth king of Media.—Forty-fourth year of Archidamus, king of Lacedæmon, of the family of the Proclidæ.—First year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.—Thirteenth year of Alyattes II., king of Lydia, and father of the celebrated Crœsus.—Thirty-fourth year of Philip, the sixth king of Macedon.—Eleventh year of Pharaoh-necho, called Necus by Herodotus. This king was the immediate predecessor of Psammis; and Psammis was succeeded by the celebrated Pharaoh-hophra, called also Apries.—Eighth year of Ithobalus, king of the Tyrians, according to Helvicus.—Third year (ending) of Jehoiakim, king of Judah; for the principal part of A. M. 3397 corresponded to the *fourth* year of this prince.

CHAPTER I.

This chapter begins with giving a short account of Nebuchadnezzar's conquest of Judea, when Jehoiakim became tributary to him; and consequently the seventy years' captivity and vassalage began, 1, 2. *On this expedition (taking Egypt in his way) the king of Babylon set out towards the end of the third year of Jehoiakim, but did not take Jerusalem before the* ninth *month of the year following. Hence the seeming discrepancy between Daniel and Jeremiah,* (chap. xxv. 1,) *the one computing from the time of his setting out on the expedition, and the other from the time in which the purpose of it was accomplished. We have next an account of the manner in which Daniel and his companions were brought up at the king's court,* 3–7. *They reject the daily provision of meat granted by the king, lest they should be defiled, and are allowed to live on pulse,* 8–16. *Their great proficiency in the wisdom of that time,* 17–20. *Daniel flourishes till the reign of Cyrus the Persian,* 21.

A. M. 3397. B. C. 607. Ol. XLIII. 2. Anno Tarquinii Prisci, R. Roman., 10.

IN the third year of the reign of Jehoiakim king of Judah [a] came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with [b] part of the vessels of the house of God: which he carried [c] into the land of Shinar to the house of his

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman, cir. annum 11.

[a] 2 Kings xxiv. 1; 2 Chron. xxxvi. 6. — [b] Jer. xxvii. 19, 20.

[c] Gen. x. 10; xi. 2; Isa. xi. 11; Zech. v. 11.

NOTES ON CHAP. I.

Verse 1. *In the third year of the reign of Jehoiakim*] This king was raised to the throne of Judea in the place of his brother *Jehoahaz*, by *Pharaoh-necho*, king of Egypt, 2 Kings xxiii. 34–36, and continued tributary to him during the first *three* years of his reign; but in the *fourth*, which was the *first* of Nebuchadnezzar, Jer. xxv. 1, Nebuchadnezzar completely defeated the Egyptian army near the Euphrates, Jer. xlvi. 2; and this victory put the neighbouring countries of Syria, among which *Judea* was the chief, under the Chaldean government. Thus Jehoiakim, who had *first* been tributary to Egypt, became now the vassal of the king of Babylon, 2 Kings xxiv. 1.

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

god; [d] and he brought the vessels into the treasure house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children [e] in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and [f] whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of [g] the wine which he drank: so nourishing them three years, that at the end thereof they might [h] stand before the king.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 [i] Unto whom the prince of the eunuchs gave names: [k] for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of

[d] 2 Chron. xxxvi. 7. — [e] See Lev. xxiv. 19, 20. — [f] Acts vii. 22. [g] Heb. *the wine of his drink.*

[h] Ver. 19; Gen. xli. 46; 1 Kings x. 8. — [i] Gen. xli. 45; 2 Kings xxiv. 17. — [k] Chap. iv. 8; v. 12.

At the end of three years Jehoiakim rebelled against Nebuchadnezzar, who, then occupied with other wars, did not proceed against Jerusalem till *three years after*, which was the *eleventh* and last of Jehoiakim, 2 Kings xxiii. 36.

There are some difficulties in the chronology of this place. *Calmet* takes rather a different view of these transactions. He connects the history thus: Nabopolassar, king of Babylon, finding that one of his lords whom he had made governor of Cœlesyria and Phœnicia had revolted from him, and formed an alliance with the king of Egypt, sent Nebuchadnezzar his son, whom he invested with the authority of *king*, to reduce those provinces, as was customary among the easterns when the heir presumptive was sent on any important expedition or embassy. This young prince, having quelled the insurrection in those parts, marched against Jerusalem about the *end* of the *third* or *beginning* of the *fourth* year of the reign of Jehoiakim, king of Judah. He soon took the city, and put Jehoiakim in chains with the design of carrying him to Babylon; but, changing his mind, he permitted him to resume the reins of government under certain oppressive conditions. At this year, which was A. M. 3398, the *seventy years* of the Babylonish captivity commence. Nabopolassar dying in the interim, Nebuchadnezzar was obliged to return speedily to Babylon, leaving his generals to conduct the Jewish captives to Babylon, among whom were Daniel and his companions.

Verse 2. *Part of the vessels of the house of God*] He took the richest and finest of them for the service of his god *Bel*, and left what were necessary for carrying on the public worship of *Jehovah*, (for he did not attempt to alter the civil or religious constitution of Judea:) for leaving Jehoiakim on the throne, he only laid the land under tribute. The Chaldeans carried these sacred vessels away at *three* different times. 1. In the war spoken of in this place. 2. In the taking of Jerusalem and Jeconiah a few months after, 2 Kings xxiv. 13. 3. *Eleven years* after, under the reign of Zedekiah, when the city and temple were totally destroyed, and the land ruined, 2 Kings xxv. 8–15.

The land of Shinar] This was the ancient name of Babylon. See Gen. xi. 2.

The treasure house of his god.] This was *Bel*, who had a splendid temple in Babylon, and was the tutelar god of the city and empire.

Verse 3. *Master of his eunuchs*] This word *eunuchs* signifies officers about or in the palace, whether literally eunuchs or not.

Verse 4. *Children*] ילדים *yeladim*, *youths*, *young men*; and so the word should be rendered throughout this book.

Skilful in all wisdom] Rather, persons capable of every kind of literary accomplishment, that they might be put under proper instruction. And as *children of the blood* and of the *nobles* were most likely, from the care usually taken of their initiatory education, to profit most by the elaborate instruction here designed, the master of the eunuchs, the king's chamberlain, was commanded to choose the youths in question out of such.

Verse 5. *A daily provision*] *Athenæus*, lib. iv., c. 10, says: The kings of Persia, (who succeeded the kings of Babylon, on whose empire they had seized,) were accustomed to order the food left at their own tables to be delivered to their courtiers.

So nourishing them three years] This was deemed a sufficient time to acquire the *Chaldee language*, and the *sciences* peculiar to that people. I suppose they had good *introductory books*, *able teachers*, and a *proper method*; else they would have been obliged, like us, to send their children *seven years* to *school*, and *as many* to the *university*, to teach them any tolerable measure of useful and ornamental literature! O how reproachful to the nations of Europe, and particularly to our own, is this *backward* mode of instruction. And what is generally learned after this vast expense of *time* and *money*? A little *Latin*, *Greek*, and *mathematics*; perhaps a little *moral philosophy*; and by this they are *entitled*, not *qualified*, to teach others, and especially to teach the people the important *science of salvation!* To such shepherds, (and there are many such,) the hungry sheep look up, and are not fed; and if all are not such, no thanks to our plan of national education.

Verse 6. *Now among these*] There were no doubt several noble youths from other provinces; but the four mentioned here were Jews, and are supposed to have all been of royal extraction.

Verse 7. *Unto whom the prince of the eunuchs gave*

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 But Daniel purposed in his heart that he would not defile himself [l] with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now [m] God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king who hath appointed your meat and your drink: for why should he see your faces [n] worse liking than the children which *are* of your [o] sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to [p] Melzar, whom the prince of the [q] eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [r] pulse [s] to eat, and water to drink.

A. M. cir. 3398. B. C. cir. 606. Ol. XLIII. 3. Tarquinii Prisci, R. Roman., cir. annum 11.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, [t] God gave them [u] knowledge and skill in all learning and wisdom; and [v] Daniel had [w] understanding in all visions and dreams.

[l] Deut. xxxii. 38; Ezek. iv. 13; Hos. ix. 3.——[m] See Gen. xxxix. 21; Psa. cvi. 46; Prov. xvi. 7.——[n] Heb. *sadder.*——[o] Or, *term*, or *continuance.*——[p] Or, *the steward.*——[q] 2 Kings ix. 32; xx. 18; Isa. xxxix. 7; Acts viii. 27.

[r] Heb. *of pulse.*——[s] Heb. *that we may eat*, &c.——[t] 1 Kings iii. 12; James i. 5, 17.——[u] Acts vii. 22.——[v] Or, *he made Daniel understand.*——[w] Num. xii. 6; 2 Chron. xxvi. 5; chap. v. 11, 12, 14; x. 1.

names] This change of names, *Calmet* properly remarks, was a mark of dominion and authority. It was customary for masters to impose new names upon their slaves; and rulers often, on their ascending the throne, assumed a name different from that which they had before.

דניאל Daniel signifies "God is my Judge." This name they changed into בלטשאצר Belteshatstsar; in Chaldee, "The treasure of Bel," or "The depository of the secrets (or *treasure*) of Bel."

חנניה Hananiah signifies, "The Lord has been gracious to me;" or "He to whom the Lord is gracious." This name was changed into שדרך Shadrach, Chaldee, which has been variously translated: "The inspiration of the sun;" "God, the author of evil, be propitious to us;" "Let God preserve us from evil."

מישאל Mishael signifies, "He who comes from God." Him they called מישך Meshach, which in Chaldee signifies, "He who belongs to the goddess Sheshach," a celebrated deity of the Babylonians, mentioned by Jeremiah, chap. xxv. 26.

עזריה Azariah, which signifies "The Lord is my Helper," they changed into אבד נגו Abed-nego, which in Chaldee is "the servant of Nego," who was one of their divinities; by which they meant either the *sun*, or the *morning star*; whether *Jupiter* or *Venus*.

The vicious pronunciation of this name should be carefully avoided; I mean that which lays the accent on the first syllable, and hurries to the end, without attending to the natural division of the word *Abed-Nego*.

Verse 8. *But Daniel—would not defile himself*] I have spoken of this resolution in the introduction. The chief reasons why Daniel would not eat meat from the royal table were probably these three:—1. Because they ate unclean beasts, which were forbidden by the Jewish law. 2. Because they ate, as did the heathens in general, beasts which had been strangled, or not properly blooded. 3. Because the animals that were eaten were first offered as victims to their gods. It is on this account that Athenæus calls the beasts which were served up at the tables of the Persian kings, ἱερια, *victims*, lib. iv. c. 10, p. 145.

Verse 11. *Then said Daniel to Melzar*] Melzar was an officer under Ashpenaz, whose office it was to attend to the food, clothing, &c., of these royal captives. Others think מלצר *meltsar*, master of the inn or hotel, the name of an *office*.

Verse 12. *Give us pulse to eat*] הזרעים *hazzeraim*, seeds or grain, such as barley, wheat, rye, and peas, &c. Though a vegetable diet might have produced that healthiness of the system in general, and of the countenance particularly, as mentioned here; yet we are to understand that there was an especial blessing of God in this, because this spare diet was taken on a religious account.

Verse 17. *As for these four children*] *Young men* or *youths*. Our translation gives a false idea.

In all visions and dreams.] That is, such as are *Divine*; for as to dreams in general, they have as much signification as they have connexion, being the effects of the state of the *body*, of the *mind*, or of the *circumstances* of the dreamer. A dream may be considered *supernatural*, if it have nothing preposterous, nothing monstrous, and nothing irregular. If the whole

A. M. cir. 3401. B. C. cir. 603. Ol. XLIV. 2. Tarquinii Prisci, R. Roman., cir. annum 14.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore [x] stood they before the king.

20 [y] And in all matters of [z] wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

A. M. cir. 3401. B. C. cir. 603. Ol. XLIV. 2. Tarquinii Prisci, R. Roman., cir. annum 14.

21 [a] And Daniel continued *even* unto the first year of king Cyrus.

[x] Gen. xli. 46; ver. 5.——[y] 1 Kings x. 1.——[z] Heb. *wisdom of understanding.*——[a] Chap. vi. 28; x. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then; so *till* is used, Psa. cx. 1; cxii. 8.

order and consequences of the things be preserved in them, from beginning to end, then we may presume they are supernatural. In such dreams Daniel had understanding.

Verse 18. *Now at the end of the days*] That is, at the end of *three years*, ver. 5.

Verse 19. *And among them all*] All the young noble captives from different nations.

Therefore stood they before the king.] It appears that only *four* were wanting.

Verse 20. *Magicians* and *astrologers*] Probably the same as *philosophers* and *astronomers* among us.

Verse 21. *The first year of king Cyrus.*] That is, to the *end of the Chaldean empire.* And we find Daniel alive in the *third* year of Cyrus, see chap. x. 1.

CHAPTER II.

Nebuchadnezzar, in the second year of his reign, (or in the fourth, according to the Jewish account, which takes in the first two years in which he reigned conjointly with his father,) had a dream which greatly troubled him; but of which nothing remained in the morning but the uneasy impression. Hence the diviners, when brought in before the king, could give no interpretation, as they were not in possession of the dream, 1–13. *Daniel then, having obtained favour from God, is made acquainted with the dream, and its interpretation,* 14–19; *for which he blesses God in a lofty and beautiful ode,* 20–23; *and reveals both unto the king, telling him first the particulars of the dream,* 24–35, *and then interpreting it of the four great monarchies. The then existing* Chaldean *empire, represented by the head of gold, is the first; the next is the* Medo-Persian; *the third, the* Macedonian *or* Grecian; *the fourth, the* Roman, *which should break every other kingdom in pieces, but which, in its last stage, should be divided into ten kingdoms, represented by the ten toes of the image, as they are in another vision* (chap. vii.) *by the ten horns of the fourth beast. He likewise informs the king that in the time of this last monarchy,* viz., *the Roman, God would set up the kingdom of the Messiah; which, though small in its commencement, should ultimately be extended over the whole earth,* 36–45. *Daniel and his three friends, Hananiah, Mishael, and Azariah, (named by the prince of the eunuchs, Shadrach, Meshach, and Abed-nego,) are then promoted by the king to great honour,* 46–49.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, [a] wherewith his spirit was troubled, and [b] his sleep brake from him.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

2 [c] Then the king commanded to call the magicians, and the

[a] Gen. xli. 8; chap. iv. 5.——[b] Esth. vi. 1; chap. vi. 18.

[c] Gen. xli. 8; Exod. vii. 11; chap. v. 7.

NOTES ON CHAP. II.

Verse 1. *The second year of the reign of Nebuchadnezzar*] That is, the *second* year of his reigning *alone*, for he was king *two* years before his father's death. See the notes on chap. i. 1. This was therefore the *fifth* year of his reign, and the *fourth* of the captivity of Daniel.

Nebuchadnezzar dreamed dreams wherewith his spirit was troubled] The dream had made a deep and solemn impression upon his mind; and, having forgotten all but general circumstances, his mind was distressed.

Verse 2. *The magicians*] חרטמים *chartummim*. See the note on Gen. xli. 8.

The astrologers] אשפים *ashshaphim*. Perhaps from נשף *nashaph*, to *breathe*, because they laid claim to Divine *inspiration*; but probably the persons in question were the *philosophers* and *astronomers* among the Babylonians.

The sorcerers] מכשפים *mechashshephim*. See the note on Deut. xviii. 10, and on Exod. xxii. 18, and Lev. xix. 31, where several of these *arts* are explained.

The Chaldeans] Who these were is difficult to be ascertained. They might be a college of learned men, where all arts and sciences were professed and taught. The Chaldeans were the most ancient philosophers of the world; they might have been originally inhabitants of the Babylonian Irak; and still

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, [d] O king, live for ever: tell thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [e] cut [f] in pieces, and your houses shall be made a dunghill.

6 [g] But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and [h] rewards and great honour: therefore show me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would [i] gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, [k] *there is but* one decree for you: for ye have prepared [l] lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can show it before the king, [m] except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 Then Daniel [n] answered with counsel and wisdom to Arioch the [o] captain [p] of the king's guard, which was gone forth to slay the wise *men* of Babylon:

[d] 1 Kings i. 31; chap. iii. 9; v. 10; vi. 6, 21. — [e] Ezra vi. 11; 2 Kings x. 27; chap. iii. 29. — [f] Chald. *made pieces.* — [g] Chap. v. 16. — [h] Or, *fee*; chap. v. 17; ver. 48. — [i] Chald. *buy*; Eph. v. 16.

[k] Esth. iii. 15; iv. 11; ix. 14. — [l] Prov. vi. 17; xii. 19; xxi. 6 xxvi. 28. — [m] Ver. 28; chap. v. 11. — [n] Chald. *returned.* — [o] Or *chief marshal.* — [p] Chald. *chief of the executioners*, or *slaughtermen*; Gen. xxxvii. 36.

have preserved to themselves exclusively the name of *Chaldeans*, to distinguish themselves from other nations and peoples who inhabited the *one hundred and twenty* provinces of which the Babylonish government was composed.

Verse 4. *Then spake the Chaldeans to the king in Syriac*] ארמית *aramith*, the language of *Aram* or *Syria*. What has been generally called the Chaldee.

O king, live for ever] מלכא לעלמין חי *Malca leolmin cheyi*. With these words the *Chaldee* part of Daniel commences; and continues to the end of the *seventh* chapter. These kinds of compliments are still in use in the East Indies. A superior gives a blessing to an inferior by saying to him, when the latter is in the act of doing him reverence, "*Long life to thee.*" A poor man, going into the presence of a king to solicit a favour, uses the same kind of address: *O father*, thou art the support of the destitute; *mayest thou live to old age!*—Waad's *Customs*.

Verse 5. *Ye shall be cut in pieces*] This was arbitrary and tyrannical in the extreme; but, in the order of God's providence, it was overruled to serve the most important purpose.

Verse 8. *That ye would gain the time*] The king means either that they wished to prolong the time that he might recollect it, or get indifferent about it; or that they might invent something in the place of it; or make their escape to save their lives, after having packed up their valuables. See ver. 9.

Verse 10. *There is not a man upon the earth*] The thing is utterly impossible to man. This was their decision: and when Daniel gave the dream, with its interpretation, they knew that the *spirit of the holy gods was in him*. So, even according to their own theology, he was immeasurably greater than the wisest in Babylon or in the world.

Verse 13. *They sought Daniel and his fellows*] As the decree stated that all the wise men of Babylon should be slain, the *four* young Hebrews, being reputed among the *wisest*, were considered as sentenced to death also.

Verse 14. *Captain of the king's guard*] Chief of the *king's executioners* or *slaughter men*. Margin. רב הבחאי *rab tabachaiya*, chief of the butchers, he that took off the heads of those whom the king ordered to be slain, because they had in any case displeased him. "Go and bring me the head of Giaffer." The honourable butcher went and brought the head in a bag on a

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 [q] That they would desire mercies [r] of the God of heaven concerning this secret; [s] that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 Then was the secret revealed unto Daniel [t] in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [u] Blessed be the name of God for ever and ever: [v] for wisdom and might are his:

21 And he changeth [w] the times and the seasons: [x] he removeth kings, and setteth up kings: [y] he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 [z] He revealeth the deep and secret things: [a] he knoweth what *is* in the darkness, and [b] the light dwelleth with him.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we [c] desired of thee: for thou hast *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him: Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, [d] I have found a man of the [e] captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king;

[q] Matt. xviii. 12. — [r] Chald. *from before God.* — [s] Or, *that they should not destroy Daniel*, &c. — [t] Num. xii. 6; Job xxxiii. 15, 16. — [u] Psa. cxiii. 2; cxv. 18. — [v] Jer. xxxii. 19. — [w] Esth. i. 13; 1 Chron. xxix. 30; chap. vii. 25; xi. 6. — [x] Job xii. 18; Psa. lxxv. 6, 7; Jer. xxvii. 5; chap. iv. 17. — [y] James i. 5.

[z] Job. xii. 22; Psa. xxv. 14; ver. 28, 29. — [a] Psa. cxxxix. 11, 12; Heb. iv. 13. — [b] Chap. v. 11, 14; James i. 17. — [c] Ver. 18. [d] Chald. *That I have found.* — [e] Chald. *children of the captivity of Judah.*

dish. It was Herod's chief butcher that brought the head of John the Baptist in a dish to the delicate daughter of Herodias. This was the custom of the country. No law, no judge, no jury. The will or caprice of the king governed all things. Happy England! know and value thy excellent privileges!

Verse 16. *That he would give him time*] That is, that he might seek unto God for a revelation of the thing. The Chaldeans dared not even to promise *this*; they would only pledge themselves for the *interpretation*, provided the king would furnish the *dream*. Daniel engages both to find the *lost dream*, and to give the proper *interpretation*.

Verse 18. *That they would desire mercies*] For this Daniel had requested a little time; and doubtless both he and his *three* companions prayed incessantly till God gave the wished for revelation; but whether it was given that *same night*, we do not know.

Verse 19. *Then was the secret revealed—in a night vision.*] Daniel either dreamed it, or it was represented to his mind by an immediate inspiration.

Verse 20. *Wisdom and might are his*] He knows all things, and can do all things.

Verse 21. *He changeth the times*] Time, duration, succession are his, and under his dominion. It is in the course of his providence that one king is put down, and another raised up; and therefore he can distinctly tell what he has purposed to do in the great empires of the earth.

Verse 23. *I thank thee and praise thee*] No wonder he should feel gratitude, when God by this merciful interference had saved both the life of him and his fellows; and was about to reflect the highest credit on the God of the Jews, and on the people themselves.

Verse 24. *Destroy not the wise* men] The decree was suspended till it should be seen whether Daniel could tell the dream, and give its interpretation.

Verse 27. *Cannot the wise* men] Cannot your own able men, aided by your gods, tell you the secret? This question was necessary in order that the king might see the foolishness of depending on the one, or worshipping the other.

The soothsayers] One of our old words: "The tellers of truth:" but גָּזְרִין *gazerin* is the name of *another class* of those curious artists, unless we suppose it to mean the same as the CHALDEANS, ver. 2. They are supposed to be persons who divined by *numbers, amulets*, &c. There are many conjectures about them, which, whatever learning they show, cast little light upon this place.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

28 [f] But there is a God in heaven that revealeth secrets, and [g] maketh known to the king Nebuchadnezzar [h] what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts [i] came *into thy mind* upon thy bed, what should come to pass hereafter: [k] and he that revealeth secrets maketh known unto thee what shall come to pass.

30 [l] But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, [m] but for *their* sakes that shall make known the interpretation to the king, [n] and that thou mightest know the thoughts of thy heart.

31 Thou, O king, [o] sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 [p] This image's head *was* of fine gold, his breast and his arms of silver, his belly and his [q] thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out [r] without [s] hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [t] like the chaff of the summer threshing-floors; and the wind carried them away, that [u] no place was found for them: and the stone that smote the image [v] became a great mountain, [w] and filled the whole earth.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

37 [x] Thou, O king, *art* a king of kings: [y] for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 [z] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. [a] Thou *art* this head of gold.

39 And after thee shall arise [b] another kingdom [c] inferior to thee, and another third kingdom of brass, [d] which shall bear rule over all the earth.

40 And [e] the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest [f] the feet and toes, part of potters' clay, and part of iron,

[f] Gen. xl. 8; xli. 16; ver. 18, 47; Amos iv. 13.——[g] Chald. *hath made known.*——[h] Gen. xlix. 1.——[i] Chald. *came up.*——[k] Ver. 22, 28.——[l] So Gen. xli. 16; Acts iii. 12.——[m] Or, *but for the intent that the interpretation may be made known to the king.*——[n] Ver. 47.——[o] Chald. *wast seeing.*——[p] See ver. 38, &c.——[q] Or, *sides.*
[r] Or, *which was not in hands;* as ver. 45.

[s] Chap. viii. 25; Zech. iv. 6; 2 Cor. v. 1; Heb. ix. 24.
[t] Psa. i. 4; Hos. xiii. 3.——[u] Psa. xxxvii. 10, 36.——[v] Isa. ii. 2, 3.——[w] Psa. lxxx. 9.——[x] Ezra vii. 12; Isa. xlvii. 5; Jer. xxvii. 6, 7; Ezek. xxvi. 7; Hos. viii. 10.——[y] Ezra i. 2.——[z] Chap. iv. 21, 22; Jer. xxvii. 6.——[a] Ver. 32.——[b] Chap. v. 28, 31.
[c] Ver. 32.——[d] 1 Mac. i. 3.——[e] Chap. vii. 7, 23.——[f] Ver. 33.

Verse 28. *There is a God in heaven*] To distinguish him from those idols, the works of men's hands; and from the false gods in which the Chaldeans trusted.

In the latter days.] A phrase which, in the prophets, generally means the *times of the Messiah.* God is about to show what shall take place from this time to the latest ages of the world. And the vision most certainly contains a very extensive and consecutive prophecy; which I shall treat more largely at the close of the chapter, giving in the mean time a short exposition.

Verse 31. *A great image*] Representing the *four great monarchies.*

Verse 32. *Head* was *of fine gold*] The *Babylonish empire,* the first and greatest.

Breast and his arms of silver] The *Medo-Persian empire,* under Cyrus, &c.

His belly and his thighs of brass] The *Macedonian empire,* under Alexander the Great, and his successors.

Verse 33. *His legs of iron*] The *Roman government.*

His feet part of iron and part of clay.] The same, mixed with the barbaric nations, and divided into *ten* kingdoms. See at the end of the chapter.

Verse 34. *A stone was cut out*] The *fifth* monarchy; the spiritual kingdom of the Lord Jesus, which is to last for ever, and diffuse itself over the whole earth.

Verse 35. *The stone—became a great mountain*] There is the kingdom [28 *eben*, of the *stone*, and the kingdom of the *mountain.* See at the end of the chapter.

Verse 37. *The God of heaven*] Not given by thy own gods, nor acquired by thy own skill and prowess; it is a Divine gift.

Power] To rule this kingdom.

And strength] To defend it against all foes.

And glory.] Great honour and dignity.

Verse 38. *Thou* art *this head of gold*] See on ver. 31–34, and at the end.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci, R. Roman., 14.

the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly [g] broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave [h] one to another, even as iron is not mixed with clay.

44 And in [i] the days of these kings [k] shall the God of heaven set up a kingdom, [l] which shall never be destroyed: and the [m] kingdom shall not be left to other people, [n] *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 [o] Forasmuch as thou sawest that the stone was cut out of the mountain [p] without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass [q] hereafter: and the dream *is* certain, and the interpretation thereof sure.

A. M. 3401. B. C. 603. Ol. XLIV. 2. Anno Tarquinii Prisci R. Roman., 14.

46 [r] Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation [s] and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, [t] and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, [u] and gave him many great gifts, and made him ruler over the whole province of Babylon, and [v] chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, [w] and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon but Daniel [x] *sat* in the gate of the king.

[g] Or, *brittle*.——[h] Chald. *this with this*.——[i] Chald. *their days*. [k] Ver. 28.——[l] Chap. iv. 3, 34; vi. 26; vii. 14, 27; Mic. iv. 7; Luke i. 32, 33.——[m] Chald. *kingdom thereof*.——[n] Psa. ii. 9; Isa. lx. 12; 1 Cor. xv. 24.

[o] Ver. 35; Isa. xxviii. 16.——[p] Or, *which* was *not in hand*. [q] Chald. *after this*.——[r] See Acts x. 25; xiv. 13; xxviii. 6. [s] Ezra vi. 10.——[t] Ver. 28.——[u] Ver. 6.——[v] Chap. iv. 9; v. 11 [w] Chap. iii. 12.——[x] Esth. ii. 19, 21; iii. 2.

Verse 44. *A kingdom which shall never be destroyed*] The extensive and extending empire of Christ.

Shall not be left to other people] All the preceding empires have swallowed up each other successively; but this shall remain to the end of the world.

Verse 45. *The dream* is *certain*] It contains a *just representation* of things as they shall be.

And the interpretation thereof sure.] The parts of the dream being truly explained.

Verse 46. *The king—fell upon his face*] Prostrated himself: this was the fullest act of adoration among the ancients.

Worshipped Daniel] Supposing him to be a god, or Divine being. No doubt Daniel forbade him; for to receive this would have been gross idolatry.

Verse 47. *Your God* is *a God of gods*] He is greater than all others.

And a Lord of kings] He governs both in heaven and earth.

Verse 48. *Made Daniel a great man*] By, 1. Giving him many rich gifts. 2. By making him *governor* over the whole province of Babylon. And, 3. By making him the *chief* or *president* over all the *wise men*.

Verse 49. *Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon*] He wished his *three* companions promoted, who had shared his anxieties, and helped him by their prayers. They all had places of trust, in which they could do much good, and prevent much evil.

Daniel sat *in the gate of the king.*] That is, was the chief officer in the palace; and the greatest confidant and counsellor of the king. But whatever his influence and that of his friends was, it extended only over the province of Babylon; not through the empire.

A DISCOURSE ON NEBUCHADNEZZAR'S DREAM, chap. ii. 41–45.

I shall now consider this most important vision more at large, and connect it with a portion of the previous history of the Jewish people.

The kingdoms of Israel and Judah after a series of the most unparalleled ingratitude and rebellion, against displays of mercy and benevolence, only equalled by their rebellions, were at last, according to repeated threatenings, given over into the hands of their enemies. The inhabitants of the former country were subdued and carried away captives by the Assyrians; and those of the latter, by the Chaldeans.

The people of Israel never recovered their ancient territories; and were so disposed of by their conquerors, that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable; or they were transported to some foreign and recluse place of settlement, that the land of their residence though repeatedly sought for and guessed at, has for more than *two thousand* years been totally unknown.

Judah, after having been harassed by the Chaldeans Egyptians, and others, was at last invaded by Nebuchadnezzar, king of Babylon; Jerusalem besieged and taken; and Jehoiachin the king, who had before be-

come tributary to the Babylonians, with his mother, wives, officers of state, and chief military commanders, princes, and mighty men of valour, to the amount of *ten thousand;* and all the *artificers, smiths*, &c., to the number of *one thousand*, with all that were *fit for war*, he carried captives to Babylon; leaving only the poorest of the people behind, under the government of *Mattaniah*, son of the late king Josiah, and uncle to Jehoiachin; and, having changed his name to *Zedekiah*, gave him a nominal authority as king over the wretched remains of the people. Zedekiah, after having reigned *nine* years, rebelled against Nebuchadnezzar, who, coming against Jerusalem with all his forces, besieged it; and having reduced it to the last extremity by famine, and made a breach in the walls, took the city, pillaged and destroyed the temple by fire, slew the sons of Zedekiah before his face, then put out his eyes, and carried him *bound in brazen fetters* to Babylon, 2 Kings, chap. xxiv. and xxv. Thus, the *temple* of God, the most glorious building ever laid on the face of the earth, was profaned, pillaged, and burnt, with the king's palace, and all the houses of the Jewish nobility, in the *eleventh* year of *Zedekiah*,—the *nineteenth* of *Nebuchadnezzar*,—the *first* of the *forty-eighth Olympiad*,—the *one hundred and sixtieth* current year of the era of *Nabonassar*,—*four hundred and twenty-four* years, *three* months, and *eight* days from the time in which *Solomon* laid its *foundation stone!*

In the same month in which the city was taken, and the temple burnt, *Nebuzar-adan*, commander in chief of the Babylonish forces, carried off the spoils of the temple, with the Jewish treasures, and the principal part of the residue of the people; and brought them also to Babylon. And thus *Judah* was carried away out of her own land, *four hundred and sixty-eight* years after *David* began to reign over it; from the *division* under *Rehoboam*, *three hundred and eighty-eight* years; from the *destruction* of the *kingdom* of *Israel*, *one hundred and thirty-four* years; in the year of the world, *three thousand four hundred and sixteen;* and before the *nativity* of our Lord, *five hundred and eighty-eight.*

In the *fourth* year of Jehoiakim, king of Judah, A. M. 3397, B. C. 607, Nebuchadnezzar, having besieged Jerusalem, and made its king tributary, carried away a number of captives; and among them was the Prophet *Daniel*, then in his youth, who became, for his wisdom, and knowledge of future events, very eminent at Babylon; and, with some other Jewish captives, great favourites of Nebuchadnezzar the king; who made *Daniel* president of all the wise men of his city. It was in the *second* year of the reign of this king, that a circumstance occurred which, though at first it threatened the destruction of the prophet, finally issued in the increase of his reputation and celebrity.

As prophecy is one of the strongest proofs of the authenticity of what professes to be a *Divine revelation*, God endued this man with a large portion of his Spirit, so that he clearly predicted some of the most astonishing political occurrences and changes which have ever taken place on the earth: no less than the rise, distinguishing characteristics, and termination of the FOUR *great monarchies* or *empires*, which have been so celebrated in all the histories of the world. And as the Babylonian, under which he then lived, was one of these monarchies, and was shortly to be absorbed by the *Medo-Persian*, which was to succeed it, he made Nebuchadnezzar, the then reigning monarch, by means of a most singular *dream*, the particulars of which he had forgotten, the instrument that appeared to give birth to a prediction, in which the ruin of his own empire was foretold; as well as other mighty changes which should take place in the political state of the world, for at least the term of *one thousand* years next ensuing. Nor did the prophetic Spirit in this eminent man limit his predictions to these; but showed at the same time the origin and nature of that FIFTH *monarchy*, which, under the great King of kings, should be administered and prevail to the end of time.

The dream itself, with its interpretation, and the exact and impressive manner in which the predictions relative to the *four* great monarchies have been fulfilled, and those which regard the *fifth* monarchy are in the course of being accomplished, are the subjects to which I wish to call the reader's most serious and deliberate attention.

This image, so circumstantially described from the *thirty-eighth* to the *forty-fourth* verse, was, as we learn from the prophet's general solution, intended to point out the rise and fall of *four* different *empires* and *states;* and the final prevalence and establishment of a *fifth* empire, that shall never have an end, and which shall commence *in the last days*, ver. 28; a phrase commonly used in the *prophets* to signify the *times of the Messiah*, and in the New Testament, his *advent* to judge the world.

Before we proceed to particular parts, we may remark in general, that the whole account strongly indicates:—

1. The especial *providence* of God in behalf of the Jews at that time. For, although suffering grievously because of their sins, being deprived of both their political and personal liberty, God shows them that he has not *abandoned* them; and the existence of a *prophet* among them is a proof of his fatherly care and unremitted attention to their eternal welfare.

2. The particular *interference* of God to manifest the superiority of his truth, to wean an idolatrous nation from their vanity and superstition, and lead them to that God who is the fountain of truth, the revealer of secrets, and the governor of all things.

And, 3. The direct *inspiration* of God immediately teaching his servant things which could be known only to God himself, and thus showing the Babylonians that his prophets had spoken by an unerring Spirit; that the *Jews* were the depositaries of the true religion; that HE was the only true God; and as he was *omniscient*, so he was *omnipotent;* and the things which his *wisdom* had *predicted*, his *power* could and *would* accomplish.

The sum of the account given in this chapter is the following:—

1. Nebuchadnezzar, king of Babylon, in the *second* year of his reign, about A. M. 3401, and B. C. 603 had a remarkable dream, which, although it made a deep impression on his mind, yet, on his awaking, he found it impossible to recollect; the general impression only remaining.

2. He summoned his wise men, astrologers, &c., told them that he had a dream or vision, which he had forgotten; and commanded them to tell him the dream, and give its interpretation.

3. They request the king to tell them the dream; and promise, then, to make known the meaning. This he could not do, having forgotten it; yet he insists on their compliance on pain of death.

4. To tell the king his dream they find impossible; and a decree for the destruction of the wise men of Babylon is issued, in which Daniel and his fellows are included.

5. Daniel, hearing of it, speaks to *Arioch*, captain of the king's guard or the royal executioner; desires to be brought before the king; and promises to tell the dream, &c.

6. He is introduced; and immediately tells the king what he had dreamed, and shows him its interpretation.

THE DREAM.

A vast image, exceedingly luminous, of terrible form, and composed of different substances, appears in a night vision to the king, of which the following is the description:—

I. Its *head* was of fine *gold*.

II. Its *breast* and *arms* of *silver*.

III. Its *belly* and *thighs* of *brass*.

IV. Its *legs* of *iron*, and its *feet* and *toes* of *iron* and *clay*. While gazing on this image he sees,—

V. A *stone* cut out of a mountain without hands, which smites the image on its feet, and dashes it all to pieces; and the gold, and silver, brass, iron, and clay become as small and as light as chaff.

VI. A *wind* carries the whole away, so that no place is found for them.

VII. The *stone* becomes a *great mountain*, and fills the earth.

In order to explain this, certain DATA must be laid down.

1. This image is considered a political representation of as many different governments, as it was composed of materials; and as all these materials are successively inferior to each other, so are the governments in a descending ratio.

2. The *human figure* has been used, both by *historians* and *geographers*, to represent the rise, progress, establishment, and decay of empires, as well as the *relative situation* and importance of the different parts of the government. Thus *Florus*, in the *præmium* to his Roman history, represents the Romans under the form of a *human being*, in its different stages, from infancy to old age, *viz.*

Si quis ergo populum Romanum quasi *hominem* consideret, totamque ejus *ætatem* percenseat, ut CŒPERIT, utque ADOLEVERIT, ut quasi ad quemdam JUVENTÆ florem pervenerit; ut postea velut CONSENUERIT, quatuor gradus progressusque ejus inveniet.

1. *Prima ætas* sub *Regibus* fuit, prope ducentos quinquaginta per annos, quibus circum ipsam matrem suam cum finitimis luctatus est. Hæc erit ejus INFANTIA.

2. Sequens a Bruto, Collatinoque *consulibus*, in Appium Claudium, Quinctiumque Fulvium consules, ducentos quinquaginta annos habet, quibus Italiam subegit. Hoc fuit tempus viris armisque exercitatissimum! ideo quis ADOLESCENTIAM dixerit.

3. Dehinc ad Cæsarem Augustum, ducenti quinquaginta anni, quibus totum orbem pacavit. Hic jam ipsa JUVENTA Imperii, et quasi quædam robusta MATURITAS.

4. A Cæsare Augusto in sæculum, nostrum, sunt non multo minus anni ducenti, quibus inertia Cæsarum quasi CONSENUIT atque DECOXIT. *L. An. Flori* PROŒM

1. INFANCY; *first stage*—under KINGS, from Romulus to Tarquinius Superbus; about *two hundred and fifty* years.

2. YOUTH; *second stage*—under CONSULS, from Brutus and Collatinus to Appius Claudius and M. Fulvius; about *two hundred and fifty* years.

3. MANHOOD; *third stage*—the empire from the conquest of Italy to Cæsar Augustus; about *two hundred and fifty* years.

4. OLD AGE; *fourth stage*—from Augustus, through the *twelve* Cæsars, down to A. D. 200; about *two hundred* years.

Geographers have made similar representations. The *Germanic* empire, in the totality of its dependent states, has been represented by a *map* in the *form of a man;* different parts being pointed out by *head, breast, arms, belly, thighs, legs, feet*, &c., according to their geographical and political relation to the empire in general.

3. Different *metals* are used to express different *degrees of political strength*, excellence, durability, &c.

4. *Clay, earth, dust*, are emblems of *weakness, instability*, &c.

5. *Mountains* express, in Scripture, *mighty empires, kingdoms*, and *states*.

6. *Stone* signifies Jesus Christ, Gen. xlix. 24: "From thence" (of the posterity of Jacob) "is the Shepherd, the Stone of Israel." That our blessed Lord, "the good shepherd." John x. 11–17, is here intended, will appear most plainly from the following passages; Isa. viii. 14: "And he shall be for a sanctuary; but for a STONE of stumbling and for a ROCK of offence to both the houses of Israel." Isa. xxviii. 16: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a STONE, a tried STONE, a precious corner STONE, a sure foundation; he that believeth shall not make haste." 1 Peter ii. 4, 6, 8. Collate these with Psa. cxviii. 22: "The STONE which the builders refused is become the head STONE of the corner." Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; in which latter quotations the whole is positively applied to Christ; as also 1 Peter ii. 4–8: "To whom coming as unto a living STONE." &c.; who seems to have all the preceding passages in view. See also Isa. ii. 2: "The mountain of the Lord's house shall be established in the top of the mountains," &c.

7. This stone is said to be cut out without hands, ver. 34. *Without hands* signifies that which is *spiritual*. So 2 Cor. v. 1. *a house not made with hands* means a *spiritual* building.

EXPLANATION.

The *Chaldean* empire, called the *Assyrian* in its commencement, the *Chaldean* from the country, the *Babylonish* from its chief city.

I. HEAD OF GOLD. This was the first monarchy, begun by *Nimrod*, A. M. 1771, B. C. 2233, and ending with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly *seventeen hundred* years. In the time of Nebuchadnezzar it extended over *Chaldea*, *Assyria*, *Arabia*, *Syria*, and *Palestine*. HE, Nebuchadnezzar, was *the head of gold*.

II. BREASTS AND ARMS OF SILVER. The *Medo-Persian* empire; which properly began under *Darius* the *Mede*, allowing him to be the same with *Cyaxares*, son of *Astyages*, and uncle to Cyrus the great, son of *Cambyses*. He first fought under his uncle Cyaxares; defeated *Neriglissar*, king of the Assyrians, and *Crœsus*, king of the Lydians; and, by the capture of Babylon, B. C. 538, terminated the Chaldean empire. On the death of his father Cambyses, and his uncle Cyaxares, B. C. 536, he became sole governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the *Chaldeans*.

III. BELLY AND THIGHS OF BRASS. The *Macedonian* or *Greek* empire, founded by *Alexander the Great*. He subdued *Greece*, penetrated into *Asia*, took *Tyre*, reduced *Egypt*, overthrew *Darius Codomanus* at *Arbela*, Oct. 2, A. M. 3673, B. C. 331, and thus terminated the *Persian* monarchy. He crossed the *Caucasus*, subdued *Hyrcania*, and penetrated *India* as far as the *Ganges*; and having conquered all the countries that lay between the *Adriatic sea* and this *river*, the Ganges, he died A. M. 3681, B. C. 323; and after his death his empire became divided among his generals, *Cassander*, *Lysimachus*, *Ptolemy*, and *Seleucus*. CASSANDER had *Macedon* and *Greece*; LYSIMACHUS had *Thrace*, and those parts of *Asia* which lay on the *Hellespont* and *Bosphorus*; PTOLEMY had *Egypt*, *Lybia*, *Arabia*, *Palestine*, and *Cœlesyria*; SELEUCUS had *Babylon*, *Media*, *Susiana*, *Persia*, *Assyria*, *Bactria*, *Hyrcania*, and all other provinces, even to the *Ganges*. Thus this empire, founded on the ruin of that of the Persians, "had rule over all the earth."

IV. LEGS OF IRON, AND FEET AND TOES OF IRON AND CLAY. I think this means, in the first place, the *kingdom* of the LAGIDÆ, in *Egypt*; and the *kingdom* of the SELEUCIDÆ, in *Syria*. And, *secondly*, the ROMAN *empire*, which was properly composed of them.

1. PTOLEMY LAGUS, one of Alexander's generals, began the new kingdom of *Egypt*, A. M. 3692, B. C. 312, which was continued through a long race of sovereigns, till A. M. 3974, B. C. 30; when *Octavius Cæsar* took Alexandria, having in the preceding year defeated *Anthony* and *Cleopatra* at the battle of *Actium*, and so Egypt became a *Roman province*. Thus ended the kingdom of the *Lagidæ*, after it had lasted *two hundred and eighty-two* years.

2. SELEUCUS NICATOR, another of Alexander's generals, began the new kingdom of *Syria*, A. M. 3692, B. C. 312, which continued through a long race of sovereigns, till A. M. 3939, B. C. 65, when *Pompey* dethroned *Antiochus Asiaticus*, and Syria became a Roman province after it had lasted *two hundred and forty-seven* years.

That the *two legs of iron* meant the kingdom of the *Lagidæ* and that of the *Seleucidæ*, seems strongly intimated by the characters given in the text. "And the fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise," ver. 40. 1. The *iron* here not only marks the *strength* of these kingdoms, but also their *violence* and *cruelty* towards the people of God. History is full of the miseries which the kings of *Egypt* and *Syria* inflicted on the Jews. 2. It is said that these *legs* should *break in pieces and bruise*. How many generals and princes were destroyed by *Seleucus Nicator*, and by *Ptolemy*, son of *Lagus!* *Seleucus*, particularly, could not consider himself secure on his throne till he had destroyed Antigonus, Nicanor, and Demetrius; and *Ptolemy* endeavoured to secure himself by the ruin of *Perdiccas*, and the rest of his enemies. 3. The *dividing of the kingdom*, the *iron and clayey mixture* of the *feet*, point out the continual divisions which prevailed in those empires; and the *mixture of the good and evil qualities* which appeared in the successors of *Seleucus* and *Ptolemy*; none of them possessing the good qualities of the founders of those monarchies; neither their valour, wisdom, nor prudence. 4. The efforts which these princes made to *strengthen* their respective governments by *alliances*, which all proved not only *useless* but *injurious*, are here pointed out by their *mingling themselves with the seed of men*. "But they shall not cleave one to another," ver. 43. *Antiochus Theos*, king of Syria, married both *Laodice* and *Berenice*, daughters of *Ptolemy Philadelphus*, king of Egypt. *Antiochus Magnus*, king of Syria, gave his daughter *Cleopatra* to *Ptolemy Epiphanes*, king of Egypt; but these marriages, instead of being the means of consolidating the *union* between those kingdoms, contributed more than any thing else to *divide* them, and excite the most bloody and destructive wars.

In chap. vii. 7, the prophet, having the same subject in view, says, "I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it;" and in chap. viii. 22: "Now that being broken," the horn of the *rough goat*, the *Grecian monarchy*, "whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." These and other declarations point out those peculiar circumstances that distinctly mark the kingdom of the *Seleucidæ*, and that of the *Lagidæ*; both of which rose out of the Macedonian or Grecian empire, and both terminated in that of the *Romans*.

2. These TWO LEGS OF IRON became absorbed in the Roman government, which also partook of the *iron* nature; strong, military, and extensive in its victories; and by its various conquests united to and amalgamated with itself various nations, some *strong*, and some *weak*, so as to be fitly represented in the *symbolical image* by *feet* and *toes*, partly of *iron* and partly of *clay*. Thus, as the *Lagidæ* and *Seleucidæ* arose out of the wreck of the *Grecian empire*; so the *Roman empire* arose out of their ruin. But the empire became *weakened* by its *conquests*; and although, by mingling themselves *with the seed* of men, that is, by strong leagues, and *matrimonial alliances*, as mentioned above, they endeavoured to secure a perpetual sovereignty, yet they did not *cleave to each other*, and they also

were swallowed up by the *barbarous northern nations*; and thus terminated those *four* most powerful monarchies.

V. "A stone cut out of the mountain without hands."

1. That Jesus Christ has been represented by a *stone*, we have already seen; but *this stone* refers chiefly to his *Church*, which is represented as a *spiritual building*, which he supports as a *foundation stone*, *connects* and strengthens as a *corner stone*, and finishes and *adorns* as a *top stone*. He is called a *stone* also in reference to the prejudice conceived against him by his countrymen. Because he did not come in *worldly pomp* they therefore refused to receive him; and to them he is represented as a *stone of stumbling*, *and rock of offence*.

2. But *here* he is represented under another notion, viz., that of a *stone projected from a catapult, or some military engine*, which smote the image on its feet; that is, it smote the then *existing government* at its *foundation*, or principles of support; and by destroying these, brought the whole into ruin.

3. By this *stroke* the *clay*, the *iron*, the *brass*, the *silver*, and the *gold* were *broken to pieces, and became like chaff which the wind carried away*. Now we have already seen that the *Roman empire*, which had absorbed the kingdoms of the *Lagidæ* and *Seleucidæ*, was represented by the *legs of iron, and feet and toes of iron and clay*; but as we find that not only the *iron and clay*, but also the *brass*, *silver*, and *gold* were confounded and destroyed by that stroke, it follows that there was then remaining in and compacted with the Roman government, something of the distinguishing marks and principles of all the *preceding empires*; not only as to their *territorial possessions*, but also as to their distinctive *characteristics*. There were at the time here referred to in the Roman empire, the *splendour* of the CHALDEANS, the *riches* of the PERSIANS, the *discipline* of the GREEKS, and the *strength* of the EGYPTIAN and SYRIAN governments, mingled with the *incoherence* and imbecility of those empires, kingdoms, and states which the Romans had subdued. In short, with every political excellence, it contains the principles of its own destruction, and its persecution of the Church of Christ accelerated its ruin.

4. As the *stone* represents *Christ* and his *governing influence*, it is here said to be a *kingdom*, that is, a state of *prevailing rule* and *government*; and was to arise *in the days of those kings* or kingdoms, ver. 44. And this is *literally* true; for its rise was when the Roman government, partaking of all the characteristics of the preceding empires, was at its *zenith of imperial splendour*, military glory, legislative authority, and literary eminence. It took place a few years after the battle of Actium, and when Rome was at peace with the whole world, *September* 2, B. C. 31.

5. This *stone* or government was *cut out of the mountain*, arose *in* and *under* the *Roman government*, Judea being, at the time of the birth of Christ, a *Roman province*.

6. It was *cut out without hands*; probably alluding to the miraculous birth of our Lord, but particularly to the *spiritual* nature of his kingdom and government, in which no *worldly policy*, *human maxims*, or *military force* were employed; for it was not *by might nor power, but by the Spirit of the Lord of hosts*.

Two things may be here distinguished: 1. The government or *kingdom* of the STONE. 2. The government or kingdom of the MOUNTAIN.

1. The *kingdom* of the STONE *smites*, *breaks to pieces*, and *destroys* all the other kingdoms, till no vestige of them remains, and till the whole earth is subdued by it.

2. The *kingdom* of the MOUNTAIN fills, and continues to govern, all that has been thus subdued, maintaining endless peace and righteousness in the earth.

First, The stone began to *strike the image*, when the *apostles* went out into every part of the Roman empire, pulling down idolatry, and founding Christian Churches.

Secondly, But the great blow was given to the heathen Roman empire by the *conversion of Constantine*, just at the time when it was an epitome of the *four great monarchies*, being under the government of FOUR EMPERORS *at once*, A. D. 308: CONSTANTIUS, who governed *Gaul*, *Spain*, and *Britain*; GALERIUS, who had *Illyricum*, *Thrace*, and *Asia*; SEVERUS, who had *Italy* and *Africa*; and MAXIMIN, who had the *East* and *Egypt*.

1. The conversion of Constantine took place while he was in Gaul, A. D. 312, by the appearance of a *luminous cross* in the sky above the sun, a little after *noon-day*, with this inscription, Εν τουτῳ νικα, "By this conquer;" *Euseb.* De Vit. Const. lib. i. cap. 28. In A. D. 324 he totally defeated *Licinius*, who had shared the empire with him, and became sole emperor. He terminated the reign of idolatry in A. D. 331, by an edict ordering the destruction of all the heathen temples. This made CHRISTIANITY the religion of the *empire*.

2. The *stroke* which thus destroyed idolatry in the Roman empire is continual in its *effects*; and must be so till idolatry be destroyed over the face of the earth, and the universe filled with the knowledge of Christ.

3. This *smiting* has been continued by all the means which God in his providence and mercy has used for the dissemination of Christianity, from the time of *Constantine* to the present: and particularly *now*, by means of the *British and Foreign Bible Society*, and its countless ramifications, and by the numerous *missionaries* sent by Christian societies to almost every part of the globe. Thus far the kingdom of the *stone*.

In ver. 44, the *kingdom of the stone*, grown into a *great mountain* and filling the whole earth, is particularly described by various characters.

1. It is a *kingdom* which the *God of heaven sets up*. That this means the *whole dispensation of the Gospel*, and the *moral effects* produced by it in the *souls of men* and in the *world*, needs little proof; for our Lord, referring to *this* and other prophecies in this book, calls its influence and his Gospel *the kingdom of God*, and *the kingdom of heaven*; showing thereby that it is a kingdom *not of this world*—not raised by human *ambition*, the *lust of rule*, or *military conquest*; but a *spiritual kingdom*, raised and maintained by the *grace of God* himself, in which he *himself lives and rules*, governing by his own laws, influencing and directing

by his own Spirit; producing, not *wars and contentions*, but *glory to God in the highest*, and *on earth peace and good will among men.*

2. This is called the *kingdom of heaven*, because it is to be a counterpart of the *kingdom of glory*. *The kingdom of God*, says the apostle, is *righteousness, peace*, and *joy in the Holy Ghost*, (Rom. xiv. 17;) *righteousness*, without any *sin*; *peace*, without inward *disturbance*; *joy*, without any mental *unhappiness*. An *eternity* of righteousness, peace, and spiritual joy constitutes HEAVEN; nor can we conceive in that state any thing higher or more excellent than these.

3. This kingdom *shall never be destroyed*: it is the *everlasting Gospel*, and the work of the *everlasting* GOD. As it neither originates in nor is dependent on the *passions* of men, it cannot be *destroyed*. All other governments, from the imperfection of their nature, contain in them the seeds of their own destruction. *Kings* die, *ministers* change, *subjects* are not permanent; new relations arise, and with them *new measures, new passions*, and *new projects*; and these produce *political changes*, and often *political ruin*. But *this* government, being the government of GOD, cannot be affected by the changes and chances to which mortal things are exposed.

4. *This kingdom shall not be left to other people.* Every dispensation of God, prior to Christianity, supposed another by which it was to be succeeded. 1. Holy *patriarchs* and their *families* were the *first* people among whom the kingdom of God was found. 2. *Hebrews*, in *Egypt* and in the *wilderness*, were the *next*. 3. *Jews*, in the *promised land*, were a *third* denomination. 4. And after the division of the kingdoms, captivity, and dispersion of the Jews, the *Israel of God* became a *fourth* denomination. 5. Under the Gospel, CHRISTIAN is the name of the *people of this kingdom*. Every thing in the construction of the Gospel system, as well as its own declarations, shows that it is not to be *succeeded* by any other dispensation: its *name* can never be changed; and CHRISTIAN will be the only denomination of the *people of God* while sun and moon endure. All former *empires* have changed, and the very *names* of the people have changed with them. The *Assyrians* were lost in the *Chaldeans* and *Babylonians*; the *Babylonians* were lost in the *Medes*; the *Medes* in the *Persians*; the *Persians* in the *Greeks*; and the *Greeks* in the *Syrians* and *Egyptians*; these in the *Romans*; and the *Romans* in the *Goths*, and a variety of other nations. Nor does the *name* of those ancient governments, nor the people who lived under them, remain on the face of the earth in the present day! They are only found in the *page of history*. This spiritual kingdom shall never be *transferred*, and the name of its *subjects* shall never be changed.

5. *It shall break in pieces and consume all these kingdoms*; that is, the preaching and influence of Christianity shall destroy *idolatry* universally. They did so in the Roman empire, which was the epitome of all the rest. But this was not done by the *sword*, nor by any *secular influence*. Christians wage no wars for the propagation of Christianity; for the religion of Christ breathes nothing but *love to God, and peace and good will to all mankind*. The sum of the Gospel is contained in these words of Christ: "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life;—for the Son of man is not come to destroy men's lives, but to save."

For his own cause, God fights in the course of his providence. He depresses one, and exalts another; but permits not his own people to join with him in the *infliction of judgments*. It is by his own Spirit and energy that his kingdom is propagated and maintained in the world; and by the same his enemies are confounded. All *false religions*, as well as falsified and corrupted systems of Christianity, have had recourse to the *sword*, because they were conscious they had NO GOD, no influence but what was merely *human*.

6. The kingdom of Christ *breaks in pieces and consumes all other kingdoms*; that is, it destroys every thing in every earthly government where it is received, that is opposed to the glory of God and the peace and happiness of men, and yet in such a way as to leave all political governments unchanged. No law or principle in Christianity is directed against the *political code* of any country. *Britain* is Christian without the alteration of her *Magna Charta* or her constitution. All the other empires, kingdoms, and states on the face of the earth, may become Christian *and preserve their characteristic forms of political government*. If there be in them any thing hostile to Christianity, and the peace and happiness of the subject, the WIND of *God*—the *Divine Spirit*, will *fan* or *winnow* it away, so that *no more place shall be found* for it. But this he will do in the way of his ordinary *providence*; and by his influence on their hearts, dispose truly Christianized rulers to alter or abrogate whatever their laws contain inimical to the mild sway of the sceptre of Christ.

7. *And it shall stand for ever.* This is its final characteristic. It shall prevail over the whole world; it shall pervade every government; it shall be the basis of every code of laws; it shall be professed by every people of the earth: "The *Gentiles* shall come to its light, and *kings* to the brightness of its rising." The whole earth shall be subdued by its influence, and the whole earth filled with its glory.

8. The actual constitution, establishment, and maintenance of this kingdom belong to the LORD; yet he will use *human means* in the whole administration of his government. His WORD must be *distributed*, and that word must be PREACHED. Hence, under God, BIBLES and MISSIONARIES are the grand means to be employed in things *concerning* his kingdom. BIBLES must be printed, sent out, and dispersed; MISSIONARIES, called of God to the work, and filled with the Divine Spirit, must be *equipped, sent out*, and *maintained*; therefore *expenses* must necessarily be incurred. Here the people *now* of the kingdom must be helpers. It is the duty, therefore, of every soul professing Christianity to lend a helping hand to send forth the *Bible*; and wherever the Bible is sent, to send a missionary, full of faith and of the Holy Ghost, to enforce its truths.

9. The *duration* of the *kingdom of the mountain* upon *earth*. The world has now lasted nearly *six thousand* years, and a very ancient tradition has pre-

dicted its termination at the close of that period. Its duration has been divided into *three* grand periods, each comprising *two thousand years*, which should be closed by a period *without terminating* limits; and these have been supposed to have their *types* in the *six days' work of the creation*, and the *seventh* day, called *Sabbath* or *rest*.

1. There have been *two thousand* years from the creation *without any written revelation* from God; this was called the *patriarchal dispensation*.

2. There have been *two thousand* years *under the law*, where there has been a *written revelation*, a *succession of prophets*, and a Divine *ecclesiastical establishment*. This has been termed the *Mosaic dispensation*.

3. *One thousand eight hundred and twenty-nine* years have passed since the true epoch of the nativity of our blessed Lord; and this is called the *Gospel* or *Christian dispensation*, which is now within *one hundred and seventy-one years* of closing its *two thousand!*

According to the ancient tradition there were, 1. *Two thousand* years *void*; that is, without the law. 2. *Two thousand* years under the law. And, 3. *Two thousand* years under the Messiah. And at the termination of the *third* the endless *Sabbath* should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first, second, third, fourth, fifth*, and *sixth day*; but when the *Sabbath* is introduced, and God is said to *rest from his work*, and to have *hallowed this day*, there is no mention of *the evening and the morning* being the *seventh* day. That is left without termination; and therefore a proper type of the *eternal Sabbath*, that *rest which remains for the people of God*.

And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burned up! Is the *fifth empire*, the *kingdom of the stone* and *the kingdom of the mountain*, so near its termination! Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of righteousness! Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand! Are we so near the eve of that period when "they who turn many to righteousness shall shine as the stars for ever and ever!" What sort of persons should we then be in all holy conversation and godliness! Where is our zeal for God! Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel! Multitudes of whom are not under the yoke, because they have never heard of it; and they have not heard of it, because those who enjoy the blessings of the Gospel of Jesus have not felt (or have not obeyed the feeling) the imperious duty of dividing their *heavenly bread* with those who are famishing with *hunger*, and giving the *water of life* to those who are dying of *thirst*. How shall they appear in that great day when the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up unto the Father, and the Judge of quick and dead sits on the great white throne, and to those on his left hand says, "I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink." I say, How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for *preparing to meet their God*; and showing them the *means* of doing it, by affording them the blessings of the Gospel of the grace of God! Let us beware lest the *stone* that struck the motley image, and dashed it to pieces, *fall* on us, and *grind us to powder*.

Bibles are sent out by millions into heathen countries; but *how shall they hear without a preacher*; and *how shall they understand the things which they read, unless* those who know the things of God teach them! Let us haste, then, and send *missionaries* after the *Bibles*. God is mightily at work in the earth: let us be *workers together with him, that we receive not the grace of God in vain*. He that giveth to those *poor* (emphatically poor, for they are without God in the world, and consequently without the *true riches*) lendeth unto the Lord; and let him look what he layeth out, and it shall be paid unto him again. For "he that *converteth a sinner* from the error of his ways shall *save a soul from death*, and hide a multitude of sins." God does not call on *us* to shake hands with all secular, social, and family comfort, and bid farewell to the whole; and go to the heathen with the glad tidings of great joy: but he loudly calls on us to assist in sending *those* who, in the true spirit of sacrifice, the love of Christ constraining them, say, "Here are we! O Lord, send us." Let these servants of God run to and fro; that by their ministry knowledge may be increased. Amen.

CHAPTER III.

Nebuchadnezzar, having erected an image, whose height (including probably a very high pedestal) was sixty cubits, and the breadth six, ordered a numerous assembly, which he had convened, to fall down and worship it; threatening, at the same time, that whosoever refused should be cast into a fiery furnace, 1–7; *a punishment not uncommon in that country,* (see Jer. xxix. 22.) *Daniel's three companions, Shadrach, Meshach, and Abed-nego, who were present, being observed to refrain from this idolatrous worship, were accused before the king; who, in great wrath, commanded them to comply with his orders on pain of death,* 8–15. *But these holy men, with the greatest composure and serenity, expressed their firm resolution not to worship his gods or his images, whatever might be the consequence,* 16–18. *Upon which the king, unaccustomed to have his will opposed, in the height of his wrath, ordered the furnace to be made seven*

times hotter than usual, and these men to be cast into it, bound by the most mighty of his army, who were killed by the flame in the execution of this service, 19–23. *On this occasion God* literally *performed his promise by Isaiah,* (chap. xliii. 2:) "*When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee;*" *for an angel of God, appearing in the furnace, protected these young men, and counteracted the natural violence of the fire; which, only consuming the cords with which they were bound, left them to walk at liberty, and in perfect safety, in the midst of the furnace. The king, astonished at this prodigy, called to them to come out of the furnace, and blessed God for sending an angel to deliver his servants; and commanded all his subjects, upon pain of death, not to speak irreverently of the God of Shadrach, Meshach, and Abed-nego, who were promoted to great power and honour,* 24–30. *A striking example of the interposition of Providence in favour of true and inflexible piety.*

A. M. cir. 3424. B. C. cir. 580. Ol. cir. L. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

NEBUCHADNEZZAR the king made [a] an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the [b] province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

A. M. cir. 3424. B. C. cir. 580. Ol. cir. L. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

[a] Ver. 5, 7, 10, 12, 14.

[b] Chap. ii. 48.

NOTES ON CHAP. III.

Verse 1. *Nebuchadnezzar the king made an image of gold*] It is supposed that the history given here did not occur till the close, or near the end, of Nebuchadnezzar's reign. For it was after his insanity, as we see chap. iv. 33–36, and this happened near the close of his reign. The authorized version, which is followed in the margin, fixes the date of this event *seventeen* years earlier, and *ten* years before the king's insanity. A few observations on this image may be necessary:—

1. It is not likely that this image was in *human* form—the dimensions show the improbability of this; for what proportion is there between *sixty* cubits (*ninety* feet) in length, and *six* cubits (*nine* feet) in breadth?

2. It is not likely that this image was *all of gold*; for this would have required more of this precious metal than the whole *province* of Babylon could produce; for as I suppose the *sixty* cubits apply to the perpendicular *altitude*, so I take it for granted that the *six* cubits intend the *diameter*. Now a column of gold of this height in diameter, upon the supposition that the pillar was circular, contains *five thousand seven hundred and twenty-five and a half* cubic feet; and as there are *nineteen thousand* avoirdupois ounces in a cubic foot, the weight of the whole pillar would be *eight millions two hundred and sixty-two thousand eight hundred and six* pounds *ten ounces* of gold.

3. It might have been a *pillar* on which an *image* of the god *Bel* was erected. The image itself might be of *gold*, or more probably *gilt*, that is, covered with *thin plates* of gold, and on this account it might be called the *golden image*; and most probably the height of the image may be confounded with the height of the pillar. Or perhaps it was no more than a pillar, on the sides of which their gods and sacred emblems were engraven, surmounted with *Bel* on the top.

The plain of Dura] The situation of this place is not exactly known; there was a town or city called *Dura*, or *Doura*, in Mesopotamia, near the Tigris.

Verse 2. *Sent to gather together the princes*] It is not easy to show what these different offices were, as it is difficult to ascertain the meaning of the *Chaldee* words. *Parkhurst* analyzes them thus:—

The PRINCES] אחשדרפניא *achashdarpenaiya*, from אחש *achash*, *great* or *eminent*, and דר *dar*, "to go about freely," and פנים *panim*, "the presence." Satraps or privy counsellors who had free access to the presence of the king.

The GOVERNORS] סגניא *signaiya*, *lieutenants* or *viceroys*, for סגן *sagan*, among the Hebrews, was the name of the high priest's *deputy*.

The CAPTAINS] פחותא *pachavatha*, from פח *pach*, *to extend*, because set over those provinces that had been *annexed* to the kingdom by conquest. *Pashos*—This word and office are still in use in Asiatic countries. By corruption we pronounce *bashaw*.

The JUDGES] אדרגזריא *adargazeraiya*, from אדר *udar*, *noble* or *magnificent*, and גזר *gazar*, *to decree*. The nobles, the assistants to the king in making laws, statutes, &c. The same probably in Babylon, as the *House of Lords* in England.

The TREASURERS] גדבריא *gedaberaiya*, from גנז *ganaz*, (the ז *zain* being changed into ד *daleth*, according to the custom of the *Chaldee*,) to *treasure up*, and בר *bar*, *pure*. Those who kept the current coin, or were over the *mint*; the treasurers of the exchequer in Babylon.

The COUNSELLORS] דתבריא *dethaberaiya*, from דת *dath*, a *statute*, and בר *bar*, "to declare the meaning of the law;" for in all ages and countries there has been what is termed *the glorious uncertainty of the law*; and therefore there must be a class of men whose business it is to explain it. What a pity that law cannot be tendered to the people as other sciences are, in plain, unsophisticated, and intelligible terms, and by persons whose business it is to show what is *just* and *right*, and not pervert *truth*, *righteousness*, and *judgment*.

The SHERIFFS] תפתיא *tiphtaye*, from תפת *taphath*, in Hebrew, שפת *shaphath*, "to set in order." Probably civil magistrates.

And all the rulers of the provinces] All other state

A. M. cir. 3424. B. C. cir. 580. Ol. cir. I. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried [c] aloud, To you [d] it is commanded, [e] O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [f] dulcimer, [g] and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour [h] be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 Wherefore at that time certain Chaldeans [i] came near, and accused the Jews.

A. M. cir. 3424. B. C. cir. 580. Ol. cir. I. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

9 They spake and said to the king Nebuchadnezzar, [k] O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 [l] There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, [m] have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto

[c] Chald. *with might.*——[d] Chald. *they command.*——[e] Chap. iv. 1; vi. 25.——[f] Or, *singing.*——[g] Chald. *symphony.*——[h] Jer. xxix. 22; Rev. xiii. 15.

[i] Chap. vi. 12.——[k] Chap. ii. 4; v. 10; vi. 6, 21.——[l] Chap. ii. 49.——[m] Chald. *have set no regard upon thee.*

or civil officers, not only to grace the solemnity, but to maintain order. My old Bible renders them: **Satrapijs, or wyse men. Magistratis. Jugis. Duykis. Tyraunts. or stronge men. Prefectis. and alle the Princes of Countreese.**

Verse 4. *Then a herald cried aloud*] כרוזא קרא בחיל *caroza kara bechayil*, "a crier called with might." **A herdel cried mightili.**—Old MS. Bible.

Verse 5. *The sound of the* CORNET] There is not less difficulty in ascertaining the precise meaning of these *musical instruments* than there is in the *offices* in ver. 2. קרנא *karna*, here translated *cornet*, is the common *blowing horn*, which makes a deep and hollow sound, as well as one shrill and piercing.

FLUTE] משרוקיתא *mashrokitha*, from שרק *sharak*, *to whistle, shriek*. A wind instrument which made a strong and shrill noise, such as the *hautbois* or *clarionet*.

HARP] קיתרס *kithros*, *cytharus*; κιθαρα. Some kind of stringed instrument. It seems to be formed from the Greek word.

SACKBUT] סבכא *sabbecha*. The Greek has it σαμβυκη, from which our word *sackbut*, from סבך *sabach*, to *interweave*; probably on account of the number of chords, for it seems to have been a species of harp.

PSALTERY] פסנתרין *pesanterin*; Greek, ψαλτηριον. A stringed instrument, struck with a plectrum; that called *santeer* in Egypt is probably the same. Dr. *Russel* says "It is a large triangle, and has two bottoms two inches from each other, with about twenty catguts of different sizes." It was the ancient *psalterium*, and most probably the same as *David's harp*.

DULCIMER] סומפניה *sumponeyah*; Greek, συμφωνια. Probably a kind of *tamboor*, *tambourine*, or *tomtom drum*. It does not mean the same as the Greek *symphonia*, which signifies a *concert* or *harmony of many instruments*, for here one kind of instrument only is intended.

All kinds of music] כל זני זמרא *col zeney zemora*, *the whole stock*, or *band, of music*; the preceding being the chief, the most common, and the most sonorous. My old MS. Bible has, **Trumpe, and Pipe, and Harpe: Sambuke, Santrie, and Symfonye, and al kynde of musykes.**

Verse 6. *Shall the same hour*] This is the first place in the Old Testament where we find the division of time into *hours*. The Greeks say that *Anaximander* was the inventor. He had it probably from the Chaldeans, among whom this division was in use long before Anaximander was born.

Be cast into the midst of a burning fiery furnace.] This was an ancient mode of punishment among the Chaldeans, if we may credit the tradition that Abram was cast into such a fire by this idolatrous people because he would not worship their idols.

Verse 8. *Accused the Jews.*] That is, Shadrach, Meshach, and Abed-nego. The other Jews were left unnoticed; and probably at this time Daniel was too

A. M. cir. 3424. B. C. cir. 580. Ol. cir. L. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

them, *Is it* [n] true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; [o] *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: [p] and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, [q] we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 [r] But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

A. M. cir. 3424. B. C. cir. 580. Ol. cir. L. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

19 Then was Nebuchadnezzar [s] full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the [t] most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [u] coats, their hosen, and their [v] hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's [w] command ment was urgent, and the furnace exceeding hot, the [x] flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

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[n] Or, *of purpose*, as Exod. xxi. 13.——[o] As Exod. xxxii. 32; Luke xiii. 9.——[p] Exod. v. 2; 2 Kings xviii. 35.——[q] Matt. x. 19.

[r] 2 Mac. vii. 2.——[s] Chald. *filled*.——[t] Chald. *mighty of strength*.
[u] Or, *mantles*.——[v] Or, *turbans*.——[w] Chald. *word*.——[x] Or, *sparks*

high to be touched; but we may rest assured that he was not found among these idolaters, see ver. 12.

Verse 16. *We are not careful*] We have no need to put thee to any farther trouble; we have made up our minds on this subject, and have our answer ready: *Be it known unto thee*, WE WILL NOT SERVE THY GODS. This was as honest as it was decisive.

Verse 17. *If it be so*] Thou mayest cast us into the furnace; the terror of it has no effect on our minds to induce us to alter the resolution we have taken, nor shall the fire change our purpose. We serve a God who is able to deliver us. Should he not, we are equally determined; but we are satisfied that in some way or other he will deliver us out of thy hand. Thy power cannot affect us in the kingdom of our God to which we shall ascend from thy furnace, should he permit the fire to kindle upon us. "Render to Cæsar the things which are Cæsar's," is a maxim of Jesus Christ; but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted. God does not desire Cæsar's things; Cæsar must not have the things of God.

Verse 19. *Then was Nebuchadnezzar full of fury*] How strange is this, after having had so many proofs of the supremacy of Jehovah! He had seen how God poured contempt upon his authority in the case of the *three* Hebrews, and yet he will try his strength once more! How infatuated is man!

Seven times more] As hot as it could be made. *Seven* expresses the great intensity of the heat.

Verse 20. *The most mighty men*] The generals, or chief officers of his army; not *strong* men; there was no need of such.

Verse 21. *Their hats*] This word, *hat*, is found only in this place in the Old Testament. The word כרבל *sarbal* properly means an outer garment. *Herodotus*, who lived about *one hundred* years after Daniel, says, "the dress of the Babylonians consisted of a tunic of linen reaching down to the feet; over this a tunic of woollen; and over all a white short cloak or mantle, χλανιδιον; and on their heads they wore *turbans*, μιτρησι." Following this, Mr. *Parkhurst* translates the verse thus: "Then these three men were bound [בכרכלהון *besarbalcyhon*] in their CLOAKS, [פטישיהון *patesheyhon*] their TURBANS, [וברבלתהון *vecharbelathehon*] and in their UPPER (woollen) TUNICS, [ולבושיהון *ulebushehon*] and their UNDER (linen) TUNICS." And as, according to this interpretation, their כרבלי *sarbaley* were their *outermost garments*, we see the propriety with which it is observed at ver. 27 that these *were not changed* by the fire.

Verse 23. *And these three men—fell down bound*] There is a most evident want of connexion between this and the following verse; and it is between these verses that the apocryphal Song of the Three Children, as it is called, has been inserted by St. Jerome and others; but with this note: Quæ sequuntur in Hebræis voluminibus non reperi; "What follows I have not found in the Hebrew books." And then begins, "They walked in the midst of the flame, praising God, and blessing the Lord." The *Septuagint* and *Arabic* read the *twenty-fourth* verse thus: "Then Nebuchad-

A. M. cir. 3424. B. C. cir. 580. Ol. cir. I. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

24 Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his [y] counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, [z] walking in the midst of the fire, and [a] they have no hurt; and the form of the fourth is like [b] the Son of God.

26 Then Nebuchadnezzar came near to the [c] mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [d] upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

A. M. cir. 3424. B. C. cir. 580. Ol. cir. I. 1. Tarquinii Prisci, R. Roman., cir. annum 37.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that [e] trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 [f] Therefore [g] I make a decree, That every people, nation, and language, which speak [h] any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [i] cut [k] in pieces, and their houses shall be made a dunghill: [l] because there is no other god that can deliver after this sort.

30 Then the king [m] promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

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[y] Or, *governors*.——[z] Isa. xliii. 2.——[a] Chald. *there is no hurt in them*.——[b] Job i. 6; xxxviii. 7; Psa. xxxiv. 7; ver. 28.——[c] Chald. *door*.——[d] Heb. xi. 34.——[e] Psa. xxxiv. 7, 8; Jer. xvii. 7; chap. vi. 22, 23.——[f] Chap. vi. 26.——[g] Chald. *a decree is made by me*.——[h] Chald. *error*.——[i] Chap. ii. 5.——[k] Chald. *made pieces*.——[l] Ch. vi. 27.——[m] Chald. *made to prosper*.

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nezzar heard them singing praise, and was astonished." To connect the two verses *Houbigant* adds two verses found in the *Vulgate*, which are the *forty-ninth* and the *twenty-third*: "But an angel of the Lord went down with Azariah and his companions into the furnace, and drove out the flame of fire from the furnace; and they walked in the midst of the furnace." This verse (the *forty-ninth*) has been added to show the *reason* of Nebuchadnezzar's *astonishment*, and also to account for the appearance of a *fourth* person in the furnace, as in ver. 25.

Verse 25. *Is like the Son of God.*] A most improper translation. What notion could this idolatrous king have of the *Lord Jesus Christ*? for so the place is understood by thousands. בר אלהין *bar elahin* signifies *a son of the gods*, that is, a Divine person or *angel*; and so the king calls him in ver. 28: "God hath sent his ANGEL, and delivered his servants." And though even from this some still contend that it was the *Angel of the covenant*, yet the Babylonish king knew just as much of the one as he did of the other. No other ministration was necessary; a single angel from heaven was quite sufficient to answer this purpose, as that which stopped the mouths of the lions when Daniel was cast into their den.

Verse 27. *Upon whose bodies the fire had no power*] The heathens boasted that their priests could walk on burning coals unhurt; and *Virgil* mentions this of the priests of Apollo of Soracte:—

> Summe Deum, sancti custos Soractis Apollo!
> Quem primi colimus, cui pineus ardor acervo
> Pascitur; et medium, freti pietate, per ignem
> Cultores multa premimus vestigia pruna.
>
> VIRG. *Æn.* xi. 785.

> O Phœbus, guardian of Soracte's woods
> And shady hills; a god above the gods;
> To whom our natives pay the rites divine,
> And burn whole crackling groves of hallowed pine;
> *Walk through the fire* in honour of thy name,
> *Unhurt, unsinged*, and *sacred from the flame.*
>
> PITTS.

But *Varro* tells us that they anointed the soles of their feet with a species of unguent that preserved them from being burnt. Very lately a female showed many feats of this kind, putting red hot iron upon her arms, breasts, &c., and passing it over her hair without the slightest inconvenience; but in the case of the three Hebrews all was supernatural, and the king and his officers well knew it.

Verse 28. *Blessed* be *the God of Shadrach, &c.*] Here is a noble testimony from a heathen. And what produced it? The intrepidly pious conduct of these three noble Jews. Had they been time-servers, the name of the true God had not been known in Babylon. What honour does the Lord put on them that are steadfast in the faith!

Verse 29. *Speak any thing amiss*] Though by the decree the king does not oblige the people to worship the true God, yet he obliges them to treat him with reverence.

Verse 30. *Then the king promoted, &c.*] He restored them to the offices which they held before the charge of disobedience and treason was brought against them.

At the end of this verse the *Septuagint* add, "And he advanced them to be governors over all the Jews that were in his kingdom." This may be the meaning of the latter verse. They were more likely to be set over the *Jews* than over the *Chaldeans*.

CHAPTER IV.

Nebuchadnezzar, after having subdued all the neighbouring countries, and greatly enriched and adorned his own, became so intoxicated with his prosperity, as to draw down upon himself a very remarkable judgment, of which this chapter gives a particular account, in the very words of the edict or proclamation which the Babylonish monarch issued on his restoration to the throne. This state document begins with Nebuchadnezzar's acknowledging the hand of God in his late malady, 1–3. *It then gives an account of the dream of Nebuchadnezzar, which portended the loss of his kingdom and reason for seven years, an account of his pride and arrogance,* 4–18. *So it was explained by Daniel,* 19–27, *and so it was verified by the event,* 28–33. *It then recites how, at the end of the period fixed by the God of heaven for the duration of his malady, the Chaldean monarch became sensible of his dependence on the Supreme Being, and lifted up his eyes to heaven in devout acknowledgment of the sovereign majesty of the King of kings, the Ruler of the earth, whose dominion alone is universal, unchangeable, and everlasting,* 34–37.

A. M. cir. 3434. B. C. cir. 570. Ol. cir. LII. 3. Servii Tullii, R. Roman., cir. annum 9.

NEBUCHADNEZZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 [b] I thought it good to show the signs and wonders [c] that the high God hath wrought toward me.

3 [d] How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* [e] an everlasting kingdom, and his dominion *is* from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, [f] and the thoughts upon my bed and the visions of my head [g] troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 [h] Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

A. M. cir. 3434. B. C. cir. 570. Ol. cir. LII. 3. Servii Tullii, R. Roman., cir. annum 9.

8 But at the last Daniel came in before me, [i] whose name *was* Belteshazzar, according to the name of my god, [k] and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, [l] master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed; [m] I saw, and behold [n] a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

[a] Chap. iii. 4; vi. 25.——[b] Chald. *It was seemly before me.* [c] Chap. iii. 26.——[d] Chap. vi. 27.——[e] Ver. 34; chap. ii. 44; vi. 26.——[f] Chap. ii. 28, 29.——[g] Chap. ii. 1.

[h] Chap. ii. 2.——[i] Chap. i. 7.——[k] Isa. lxiii. 11; ver. 18; chap. ii. 11; v. 11, 14.——[l] Chap. ii. 48; v. 11.——[m] Chald. *I was seeing.*——[n] Ezek. xxxi. 3, &c.; ver. 20.

NOTES ON CHAP. IV.

Verse 1. *Nebuchadnezzar the king, unto all people*] This is a regular *decree*, and is one of the most ancient on record; and no doubt was copied from the *state papers* of Babylon. Daniel has preserved it in the *original language*.

Verse 2. *I thought it good to show*] A part of the decree was a recital of the wonders wrought by the hand of the true God in his kingdom and on his person.

Verse 3. *How great* are *his signs!*] There are no preternatural signs like his! His *wonders*—miraculous interferences, are mighty—they surpass all human power. He is the *Sovereign of all kings*, and his *dominion is everlasting*; and *every generation* is a proof of his all-governing influence. These are very fine sentiments, and show how deeply his mind was impressed with the majesty of God.

Verse 4. *I—was at rest*] I had returned to my palace in Babylon after having subdued Syria, Phœnicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up with pride, and brought that chastisement upon him which he afterwards describes. See the dream of the *emblematical tree* explained.

Verse 5. *I saw a dream*] See this dream circumstantially explained in the following verses.

Verse 10. *I saw—a tree*] This vision Nebuchadnezzar says *made him afraid*. What a mercy it is that God has hidden futurity from us! Were he to show every man the lot that is before him, the misery of the human race would be complete.

Great men and princes are often represented, in the language of the prophets, under the similitude of *trees*; see Ezek. xvii. 5, 6; xxxi. 3, &c.; Jer. xxii. 15; Psa. i. 3; xxxvii. 35.

A. M. cir. 3434. B. C. cir. 570. Ol. cir. LII. 3. Servii Tullii, R. Romani, cir. annum 9.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: [o] the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, [p] a watcher and [q] a holy one came down from heaven;

14 He cried [r] aloud, and said thus, [s] Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: [t] let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven [u] times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent [v] that the living may know [w] that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

A. M. cir. 3434 B. C. cir. 570. Ol. cir. LII. 3. Servii Tullii, R. Romani, cir. annum 9.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, [x] forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; [y] for the spirit of the holy gods *is* in thee.

19 Then Daniel, [z] whose name *was* Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, [a] the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 [b] The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt,

[o] Ezek. xvii. 23; xxxi. 6; see Lam. iv. 20.——[p] Psa. ciii. 20; ver. 17, 23.——[q] Deut. xxxiii. 2; chap. viii. 13; Zech. xiv. 5; Jude 14.——[r] Chald. *with might*.——[s] Matt. iii. 10.——[t] Ezek. xxxi. 12.

[u] Chap. xi. 13; xii. 7.——[v] Psa. ix. 16.——[w] Chap. ii. 21; v. 21; ver. 25, 32.——[x] Gen. xli. 8, 15; chap. v. 8, 15.——[y] Ver. 8.——[z] Ver. 8.——[a] See 2 Sam. xviii. 32; Jer. xxix. 7.——[b] Ver. 10, 11, 12.

Verse 13. *A watcher and a holy one*] These are both *angels*; but, according to the Chaldean oracles, of *different orders*. They appear, according to their opinions, to be a kind of *judges* of *human actions* who had the power of *determining the lot* of men; see ver. 17.

Verse 14. *Hew down the tree*] As the tree was to be cut down, the beasts are commanded to *flee away from under his branches*. His courtiers, officers, &c., all abandoned him as soon as his insanity appeared; but he soon fled from the society of men.

Verse 15. *Leave the stump*] Let him not be destroyed, nor his kingdom alienated.

Verse 16. *Let his heart be changed*] Let him conceive himself to be a *beast*, and act as such, herding among the beasts of the field.

Let seven times pass over him.] Let him continue in this state for *seven years*. I knew a man who was thus changed in his heart—in his imagination. He believed himself to be a *bear*, and would imitate the ursal growl, &c.; and the case did not appear to be hypochondriacal. Whether he ever came to sound mind, I know not.

Verse 17. *This matter is by the decree of the watchers*] See on ver. 13.

The Most High ruleth] He never leaves the government of the world to man, to second causes, or to fortuitous occurrences. What are thus called are his *agents*; they are no *moving causes*.

And setteth up—the basest of men.]

"Tyrants and kings from Jove proceed;
Those are permitted, these decreed."

The *throne* ennobles no man: to be properly filled, the *man* must be *noble*. Some of the *greatest* and some of the *meanest* of men have sat on the throne. Kings differ in *education*, seldom in *intellect*, from the common mass of men; the *power* and *authority* are from God. The king himself may be given either in *mercy* or in *wrath*. When *James* II. ruled this kingdom, it might well be said, God hath *set up over it the basest of men*. His *successor* was one of the best. The *former* nearly ruined it both in a civil and religious point of view; the *latter* was the means of restoring it in both these respects.

Verse 19. *Daniel—was astonied for one hour*] He saw the design of the dream, and he felt the great delicacy of interpreting it. He was not puzzled by the difficulties of it. He felt for the king, and for the nation; and with what force and delicacy does he express the general portent; "The dream to them that hate thee, and the interpretation thereof to thine enemies!"

Verse 20. *The tree that thou sawest*] The dream is so fully interpreted in the following verses that it needs no comment.

A. M. cir. 3434. B. C. cir. 570. Ol. cir. LII. 3. Servii Tullii, R. Roman., cir. annum 9.

and upon whose branches the fowls of the heaven had their habitation:

22 [c] It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, [d] and thy dominion to the end of the earth.

23 [e] And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, [f] and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall [g] drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee [h] to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, [i] till thou know that the Most High ruleth in the kingdom of men, and [k] giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the [l] heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and [m] break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; [n] if it may be [o] a [p] lengthening of thy tranquillity.

28 All this came upon the king Nebuchadnezzar.

A. M. cir. 3434. B. C. cir. 570. Ol. cir. LII. 3. Servii Tullii, R. Roman., cir. annum 9.

29 At the end of twelve months he walked [q] in the palace of the kingdom of Babylon.

30 The king [r] spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 [s] While the word *was* in the king's mouth, there fell [t] a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And [u] they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

A. M. cir. 3441. B. C. cir. 563. Ol. LIV. 2. Servii Tullii, R. Roman, cir. annum 16.

34 And [v] at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him [w] that liveth for ever, whose dominion *is* [x] an everlasting dominion, and his kingdom *is* from generation to generation:

35 And [y] all the inhabitants of the earth *are* reputed as nothing: and [z] he doeth according

[c] Chap. ii. 38.——[d] Jer. xxvii. 6, 7, 8.——[e] Ver. 13.——[f] Chap. v. 21.——[g] Ver. 32; chap. v. 21, &c.——[h] Psa. cvi. 20.——[i] Ver. 17, 32; Psa. lxxxiii. 18.——[k] Jer. xxvii. 5.——[l] Matt. xxi. 25; Luke xv. 18, 21.——[m] 1 Pet. iv. 8.——[n] Psa. xli. 1, &c.——[o] Or, *a healing of thine error.*

[p] 1 Kings xxi. 29.——[q] Or, *upon.*——[r] Prov. xvi. 18; chap. v. 20.——[s] Chap. v. 5; Luke xii. 20.——[t] Ver. 24.——[u] Ver. 25. [v] Ver. 26.——[w] Chap. xii. 7; Rev. iv. 10.——[x] Psa. x. 16; chap. ii. 44; vii. 14; Mic. iv. 7; Luke i. 33.——[y] Isa. xl. 15, 17. [z] Psa. cxv. 3; cxxxv. 6.

Verse 26. *Thy kingdom shall be sure unto thee*] No new king was set up; Evil-merodach his son was regent during his father's insanity.

Verse 27. *Break off thy sins by righteousness*] Do *justice*. Thou hast been an *oppressive* man; *show mercy to the poor*, many of whom have been made such by thyself: witness the whole nation of the Jews. He was to cease from his *sins—repent, and bring forth fruits meet for repentance*, in order that he might find mercy at the hand of God.

Verse 30. *Is not this great Babylon*] Here his heart was inflated with pride; he attributed every thing to himself, and acknowledged God in nothing. The *walls, hanging gardens, temple of Bel*, and the *royal palace*, all built by Nebuchadnezzar, made it the greatest city in the world.

Verse 31. *While the word was in the king's mouth*] How awful to a victorious and proud king: "Thy kingdom is departed from thee!" All thy goods and gods are gone in a moment!

Verse 32. *They shall make thee, &c.*] Thou shalt be made *to eat grass as oxen*. The madness that fell upon him induced him to forsake society, and to run to the woods and deserts, where he lived like a wild beast, his *hairs* growing long and thick, so as to be a substitute for clothing; and his *nails* strong and hooked, that he might the better climb trees and grub up the ground, in order to get *roots* and *earth-nuts*. It was

A. M. cir. 3441. B. C. cir. 563. Ol. LIV. 2. Servii Tullii, R. Roman., cir. annum 16.

to his will in the army of heaven, and *among* the inhabitants of the earth: and [a] none can stay his hand, or say unto him, [b] What doest thou?

A. M. cir. 3441 B. C. cir. 563. Ol. LIV. 2. Servii Tullii, R. Roman., cir. annum 16.

36 At the same time my reason returned unto me; [c] and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was [d] added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the king of heaven, [e] all whose works *are* truth, and his ways judgment: [f] and those that walk in pride he is able to abase.

[a] Job xxxiv. 29.—[b] Job ix. 12; Isa. xlv. 9; Rom. ix. 20.—[c] Ver. 26.—[d] Job xlii. 12; Prov. xxii. 4; Matt. vi. 33.

[e] Psa. xxxiii. 4; Rev. xv. 3; xvi. 7.—[f] Exod. xviii. 11; chap. v. 20.

the *mercy* of God that thus *clothed* and *accoutred* him. His case seems much like that of the maniac in the Gospel, whose dwelling was among the tombs and in the mountains, and who shunned the society of men.

Verse 36. *My reason returned*] Every thing was fulfilled that was exhibited by the *dream* and its *interpretation*. It is very likely that this unfortunate king had so concealed himself that the place of his retreat was not found out; and the providence of God had so watched over every thing, that, on his return to his palace, he found his *counsellors* and his *lords*, who received him gladly, and cleaved to and served him as they had formerly done.

Verse 37. *Now I—praise and extol*] It is very probable that Nebuchadnezzar was a true convert; that he relapsed no more into idolatry, and died in the faith of the God of Israel. It is supposed that he lived *seventeen* years after his restoration. But the authorized Version, which is followed in the margin, states the date of this decree to be B. C. 563, the year preceding Nebuchadnezzar's death.

CHAPTER V.

In the commencement of this chapter we are informed how Belshazzar, the grandson of Nebuchadnezzar, when rioting in his palace, and profaning the sacred vessels of the temple, 1–4, was suddenly terrified with the appearance of the fingers of a man's hand, which wrote a few words on the wall before him, 5, 6. The wise men and astrologers were immediately called in to show the king the interpretation; but they could not so much as read the writing, because (as Houbigant and others have conjectured) though the words are in the Chaldee tongue, yet they were written in the Samaritan or ancient Hebrew characters, with which the wise men of Babylon were very probably unacquainted, as the Jews were at that time a despised people, and the knowledge of their language not a fashionable attainment, 7–9. Daniel, who had been so highly esteemed by Nebuchadnezzar for his superior wisdom, appears to have been altogether unknown to Belshazzar, till the queen (the same who had been the wife of Nebuchadnezzar according to the general opinion, or the queen consort according to others) had informed him, 10–12. Upon the queen's recommendation, Daniel is called in, 13–16; who boldly tells this despotic king, that as he had not benefited by the judgments inflicted on his grandfather, but gave himself up to pride and profanity, and had added to his other sins an utter contempt for the God of the Jews by drinking wine out of the sacred vessels of Jehovah in honour of his idols, 17–23; the Supreme Being, the Ruler of heaven and earth, had written his condemnation in three words, MENE, TEKEL, PERES, 24, 25; the first of which is repeated in the copies containing the Chaldean original; but all the ancient Versions, except the Syriac, are without this repetition. Daniel then gives the king and his lords the fearful import of the writing, viz., that the period allotted for the duration of the Chaldean empire was now completed, (see Jer. xxv. 12–14,) and that the kingdom was about to be transferred to the Medes and Persians, 26–28. However unwelcome such an interpretation must have been to Belshazzar, yet the monarch, overwhelmed with its clearness and certainty, commanded the prophet to be honoured, 29. And that very night the prediction was fulfilled, for the king was slain, 30, and the city taken by the Medes and Persians, 31. This great event was also predicted by Isaiah and Jeremiah; and the manner in which it was accomplished is recorded by Herodotus and Xenophon.

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

BELSHAZZAR the king [a] made a great feast to a thousand of his lords, and drank wine before the thousand.

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

2 Belshazzar, whiles he tasted

[a] Esther, chap. i. 3.

NOTES ON CHAP. V.

Verse 1. *Belshazzar the king made a great feast*] This chapter is out of its place, and should come in after the *seventh* and *eighth*. There are difficulties in the *chronology*. After the death of *Nebuchadnezzar*, *Evil-merodach* his son ascended the throne of Baby-

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

the wine, commanded to bring the [b] golden and silver vessels [c] which his [d] father Nebuchadnezzar had [e] taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, [f] and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 [g] In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

6 Then the king's [h] countenance [i] was changed, and his thoughts troubled him, so that the [k] joints [l] of his loins were loosed, and his [m] knees smote one against another.

7 [n] The king cried [o] aloud to bring in [p] the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and show me the interpretation

[b] 1 Chron. xxviii. 17; Ezra vi. 5; ver. 3, 23.——[c] Chap. i. 2; Jer. lii. 19.——[d] Or, *grandfather*; as Jer. xxvii. 7; 2 Sam. ix. 7; 2 Chron. xv. 16; ver. 11, 13.——[e] Chald. *brought forth.*——[f] Rev. ix. 20.——[g] Chap. iv. 31.

[h] Chald. *brightnesses*; ver. 9.——[i] Chald. *changed it.*——[k] Or, *girdles*; Isa. v. 27.——[l] Chald. *bindings*, or *knots.*——[m] Nah. ii. 10.——[n] Chap. ii. 2; iv. 6.——[o] Chald. *with might.*——[p] Isa. xlvii. 13.

lon. Having reigned about *two* years, he was slain by his brother-in-law, *Neriglissar*. He reigned *four* years, and was succeeded by his son *Laborosoarchod*, who reigned only *nine months*. At his death *Belshazzar*, the son of *Evil-merodach*, was raised to the throne, and reigned *seventeen years*, and was slain, as we read here, by Cyrus, who surprised and took the city on the night of this festivity. This is the chronology on which Archbishop *Usher*, and other learned chronologists, agree; but the Scripture mentions only *Nebuchadnezzar*, *Evil-merodach*, and *Belshazzar*, by name; and Jeremiah, chap. xxvii. 7. expressly says, "All nations shall serve him (Nebuchadnezzar,) and his son (Evil-merodach,) and his son's son (Belshazzar,) until the very time of his land come;" i. e., till the time in which the empire should be seized by Cyrus. Here there is no mention of *Neriglissar* nor *Laborosoarchod*; but as they were *usurpers*, they might have been purposely passed by. But there remains one difficulty still: *Belshazzar* is expressly called the *son of Nebuchadnezzar* by the queen mother, ver. 11: "There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of THY FATHER light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king NEBUCHADNEZZAR THY FATHER, the king, I say, thy father, made master of the magicians." The solution of this difficulty is, that in Scripture the name of *son* is indifferently given to *sons* and *grandsons*, and even to *great grandsons*. And perhaps the *repetition* in the above verse may imply this: "The king, Nebuchadnezzar thy father, the king thy father." The king thy father's father, and consequently thy grandfather. If it have not some such meaning as this, it must be considered an *idle repetition*. As to the *two other kings*, *Neriglissar* and *Laborosoarchod*, mentioned by *Josephus* and *Berosus*, and by whom the chronology is so much puzzled, they might have been some *petty kings*, or *viceroys*, or *satraps*, who affected the kingdom, and produced disturbances, one for *four years*, and the other for *nine months*; and would in consequence not be acknowledged in the Babylonish chronology, nor by the sacred writers, any more than finally unsuccessful rebels are numbered among the kings of those nations which they have disturbed. I believe the only sovereigns we can acknowledge here are the following: 1. *Nabopolassar*; 2. *Nebuchadnezzar*; 3. *Evil-merodach*; 4. *Belshazzar*; and with this last the Chaldean empire ended.

To a thousand of his lords] Perhaps this means *lords* or *satraps*, that were each over *one thousand men*. But we learn from antiquity that the *Persian* kings were very profuse in their entertainments; but it does not follow that the *Chaldeans* were so too. Besides, *one thousand lords* and their appropriate attendants would have been very inconvenient in a *nocturnal assembly*. The text, however, supports the common translation. Literally, "Belshazzar the king made bread for his lords a thousand; and against the thousand he drank wine." That is, say some, he was a very great drinker.

Verse 2. *Whiles he tasted the wine*] He relished it, got heated by it, and when WINE got *fully in*, WIT went *wholly out*; and in consequence he acted the profane part of which we immediately read.

Verse 4. *And praised the gods of gold*] They had gods of *all sorts*, and of *all metals*; with *wooden* gods, and *stone* gods, beside!

Verse 5. *Fingers of a man's hand*] The fingers were collected about the *style* or *pen* as in the act of writing.

Verse 6. *The king's countenance was changed*] Here is a very natural description of fear and terror. 1. The face grows pale; 2. The mind becomes greatly agitated; 3. Pains seize on the lower part of the back and kidneys; 4. A universal tremor takes place, so that the knees smite against each other; 5. And lastly, either a *syncope* takes place, or the *cry of distress* is uttered, ver. 7: "The king cried."

Verse 7. *Whosoever shall read this writing*] He knew it must be some awful portent, and wished to know what.

A. M. cir. 3166. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Romani, cir. annum 41.

thereof, shall be clothed with [q] scarlet, and *have* a chain of gold about his neck, [r] and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men*: [s] but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly [t] troubled, and his [u] countenance was changed in him, and his lords were astonied.

10 *Now* the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, [v] O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 [w] There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy [x] father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [y] father, the king, *I say*, thy father, made [z] master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 [a] Forasmuch as an excellent spirit, and knowledge, and understanding, [b] interpreting of dreams, and showing of hard sentences, and [c] dissolving of [d] doubts, were found in the same Daniel, [e] whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my [f] father brought out of Jewry?

A. M. cir. 3166. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Romani, cir. annum 41.

14 I have even heard of thee, that [g] the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now [h] the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

16 And I have heard of thee, that thou canst [i] make interpretations, and dissolve doubts: [k] now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy [l] rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, [m] the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, [n] all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 [o] But when his heart was lifted up, and his mind hardened [p] in pride, he was [q] deposed

[q] Or, *purple*.——[r] Chap. vi. 2.——[s] Chap. ii. 27; iv. 7.——[t] Ch. ii. 1.——[u] Chald. *brightnesses*; ver. 6.——[v] Chap. ii. 4; iii. 9. [w] Chap. ii. 48; iv. 8, 9, 18.——[x] Or, *grandfather*; ver. 2.——[y] Or, *grandfather*; ver. 2.——[z] Chap. iv. 9.——[a] Chap. vi. 3.——[b] Or, *of an interpreter*, &c.——[c] Or, *of a dissolver*.

[d] Chald. *knots*.——[e] Chap. i. 7.——[f] Or, *grandfather*.——[g] Ver. 11, 12.——[h] Ver. 7, 8.——[i] Chald. *interpret*.——[k] Ver. 7.——[l] Or, *fee*, as chap. ii. 6.——[m] Chap. ii. 37, 38; iv. 17, 22, 25.——[n] Jer. xxvii. 7; chap. iii. 4.——[o] Chap. iv. 30, 37.——[p] Or, *to deal proudly*; Exod. xviii. 11.——[q] Chald. *made to come down*.

Verse 8. *They could not read the writing*] Because it was in the *pure Hebrew*, not the *Chaldean, character*. See below.

Verse 10. *The queen—came*] This is generally allowed to have been the *widow* of Nebuchadnezzar; if so, she was the queen *Amyt*, daughter of *Astyages*, sister of *Darius* the Mede, and aunt of *Cyrus*, according to *Polyhistor*, cited by *Cedrenus*. See *Calmet*. Others think that *Nitocris* was the person who is said to be queen when Cyrus took the city; and is stated to have been a lady of eminent wisdom and discretion, and to have had the chief direction of the public affairs. She was the mother of *Labynithus*; and, if this be the same as *Belshazzar*, she must be the person here introduced.

Verse 11. *Nebuchadnezzar thy father*] See the note on ver. 1.

Verse 16. *Dissolve doubts*] *Untie knots—unbind what is bound*. An expression used in the east to signify a *judge* of eminent wisdom and skill.

Verse 17. *Let thy gifts be to thyself*] They could be of little use to any, as the city was *in a few hours* to be taken and pillaged.

Verse 18. *Nebuchadnezzar thy father.*] Or *grandfather*, as the *margin* reads, ver. 2. See the notes on ver. 1.

Verse 19. *Whom he would he slew*] The genuine character of a *despot*, whose *will* is the only *rule* of his conduct.

Verse 20. *He was deposed from his kingly throne*]

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

from his kingly throne, and they took his glory from him:

21 And he was [r] driven from the sons of men; and [s] his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [t] till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, [u] hast not humbled thine heart, though thou knewest all this;

23 [v] But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, [w] which see not, nor hear, nor know: and the God in whose hand thy breath *is*, [x] and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from him; and this writing was written.

A. M. cir. 3466 B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

25 And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; [y] Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the [z] Medes and [a] Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, [b] that he should be the third ruler in the kingdom.

30 [c] In that night was Belshazzar the king of the Chaldeans slain.

31 [d] And Darius the Median took the kingdom, [e] *being* [f] about threescore and two years old.

[r] Chap. iv. 32, &c.——[s] Or, *he made his heart equal*, &c. [t] Ch. iv. 17, 25.——[u] 2 Chron. xxxiii. 23; xxxvi. 12.——[v] Ver. 3, 4. [w] Psa. cxv. 5, 6.——[x] Jer. x. 23.——[y] Job xxxi. 6; Psa. lxii. 9; Jer. vi. 30.——[z] Foretold, Isa. xxi. 2; ver. 31; chap. ix. 1.——[a] Ch. vi. 28.——[b] Ver. 7.——[c] Jer. li. 31, 39, 57.——[d] Chap. vi. 1, 6, 9, 25, 28; ix. 1, 2; xi. 1——[e] Chald. he as *the son of*, &c.——[f] Or, *now*.

Became insane; and the reins of government were taken out of his hands.

Verse 22. *Hast not humbled thine heart*] These *judgments* and *mercies* have had no good effect upon thee.

Verse 23. *But hast lifted up thyself against the Lord*] And the highest evidence of this rebellion was, the profaning the sacred vessels of the Lord's house.

Verse 24. *Then was the part of the hand sent*] This was the filling up of the cup of thy iniquity; this last act made thee ripe for destruction.

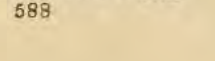
Verse 25. *And this is the writing*] Had the words been written in the *Chaldean* character, every wise man there, every one that could read the *alphabet of his own language*, could have read and interpreted them. Let it be observed,—1. That the *character* which we now call *Hebrew* is the *Chaldean* character. 2. That the true *Hebrew* character is that which we call the *Samaritan*. 3. Daniel could easily read this, for it was the character used by the Jews previously to the *Babylonish* captivity. 4. It appears that it was simply on account of the strangeness of the *character* that the Chaldeans could not read it.

I shall set down the words in both characters, by which the least learned reader may see that it was quite possible that one might be well known, while the other might be unintelligible.

Hebrew.

מנא מנא תקל ופרסין

Samaritan.



In ancient times, no doubt, these letters differed more from each other than they appear to do now; for we know that the Samaritan on *ancient coins*, though radically the same, differs very much from that now used in printing.

It should be observed, that *each word* stands for a *short sentence*; מנא *mene* signifies NUMERATION; תקל *tekel*, WEIGHING; and פרס *peres*, DIVISION. And so the *Arabic* translates them. مكيس *mokeeson*, measured; موزون *mewzoun*, weighed; مقسوم *mokesoomon*, divided. All the ancient Versions, except the *Syriac*, read the words simply *Mene*, *Tekel*, *Phares*, as they are explained in the following verses; without the repetition of *Mene*, and without the *conjunction* ו *vau*, and *plural termination*, ין *in*, in *Peres*.

Verse 29. *Clothed Daniel with scarlet*] ארגונא *argevana*, more probably with *purple*. The *gold chain* about the neck was an emblem of magisterial authority. It is often thus mentioned in Scripture.

Verse 30. *In that night was Belshazzar—slain.*] Xenophon says, he was despatched by two lords, *Gadatas* and *Gobrias*, who went over to Cyrus, to avenge themselves of certain wrongs which Belshazzar had done them. We have already seen that Cyrus entered the city by the bed of the Euphrates, which he had emptied, by cutting a channel for the waters, and directing them into the marshy country.

Verse 31. *Darius the Median took the kingdom*] This is supposed to be the same as *Cyaxares*, son of *Astyages* and maternal uncle of *Cyrus*, to whom he gave the throne of Babylon, after himself had had the honour of taking the city.

Daniel speaks nothing of the war that raged between the *Babylonians* and the *Medes;* but Isaiah speaks particularly of it, chap. xiii., xiv., xlv., xlvi., xlvii.; and so does Jeremiah, chap. l., li. I need not add, that it is largely spoken of by profane authors. The Medes and Persians were confederates in the war; the former under *Darius*, the latter under *Cyrus*. Both princes are supposed to have been present at the taking of this city. *Mandane*, daughter of Astyages was mother of Cyrus, and sister to Cyaxares

CHAPTER VI.

Darius the Median, who succeeded Belshazzar in the kingdom of Babylon, having heard of Daniel's extraordinary wisdom and understanding, constitutes him the chief of the three presidents who were over the whole empire, and purposed also to make him prime minister or viceroy, 1–3. *This great partiality of the king towards a stranger of Jewish extraction, and who had been carried captive into Chaldea, raised up a great many enemies to Daniel; and a scheme was even contrived by the presidents and princes to ruin him,* 4–15; *which succeeded so far that he was cast into a den of lions, but was miraculously delivered,* 16–23. *Darius, who was greatly displeased with himself for having been entrapped by the governors of the provinces to the prejudice of his faithful minister, is pleased and astonished at this deliverance; punished Daniel's enemies with the same kind of death which they had designed for the prophet; and made a decree that, throughout his dominions, the God of Daniel should be had in the greatest veneration,* 24–38.

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

IT pleased Darius to set [a] over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, [b] because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

A. M. cir. 3467. B. C. cir. 537. Ol. cir. LX. 4. Servii Tullii, R. Roman., cir. annum 42.

4 [c] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

A. M. cir. 3467. B. C. cir. 537. Ol. cir. LX. 4. Servii Tullii, R. Roman., cir. annum 42.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes [d] assembled together to the king, and said thus unto him, [e] King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm [f] decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and

[a] Esth. i. 1. — [b] Chap. v. 12. — [c] Eccles. iv. 4. — [d] Or, *came tumultuously.* — [e] Nehemiah ii. 3; verse 21; chapter ii. 4. — [f] Or, *interdict.*

NOTES ON CHAP. VI.

Verse 1. *A hundred and twenty princes*] A chief or *satrap* over every province which belonged to the Medo-Persian empire. Afterwards we find it enlarged to *one hundred and twenty-seven* provinces, by the victories of *Cambyses* and *Darius Hystaspes*. See Esth. i. 1. *Josephus* reckons *three hundred and sixty* satrapies or lordships; but this is most probably an exaggeration or mistake.

Verse 2. *Three presidents*] Each having *forty* of these presidents accountable to him for their administration.

Daniel was *first*] As being established over that part where was the seat of government. He was confirmed in his offices by Darius.

Verse 3. *The king thought to set him over the whole realm*] Intended to make him *grand vizier* or *emir ul umrim*. This partiality of the king made Daniel the object of the envy of the other presidents, and the grandees of the kingdom.

Verse 4. *Sought to find occasion against Daniel*] But they found no blemish in his administration, for he was *faithful to his king:* this was a *virtue*. But he was also *faithful to his God:* this they hoped to construe into a *crime*, and make it the cause of his ruin.

Verse 7. *Whosoever shall ask a petition*] What pretence could they urge for so silly an ordinance! Probably to *flatter* the ambition of the king, they pretend to make him *a god* for *thirty* days; so that the whole empire should make prayer and supplication to him, and pay him Divine honours! This was the bait; but their real object was to destroy Daniel.

Verse 8. *According to the law of the Medes and Persians*] I do not think that this is to be understood so as to imply that whatever laws or ordinances the Medes or Persians once enacted, they never changed

A. M. cir. 3467. B. C. cir. 537. Ol. cir. LX. 4. Servii Tullii, R. Roman., cir. annum 42.

sign the writing, that it be not changed, according to the [g] law of the Medes and Persians, which [h] altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber [i] toward Jerusalem, he kneeled upon his knees [k] three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 [l] Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, [m] according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, [n] which *is* of the children of the captivity of Judah, [o] regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

A. M. cir. 3467. B. C. cir. 537. Ol. cir. LX. 4. Servii Tullii, R. Roman., cir. annum 42.

14 Then the king, when he heard *these* words, [p] was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that [q] the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 [r] And a stone was brought, and laid upon the mouth of the den; [s] and the king sealed it with his own signet, and with the signet of his

[g] Esth. i. 19; viii. 8; ver. 12, 15.——[h] Chald. *passeth not.* [i] 1 Kings viii. 44, 48; Psa. v. 7; Jonah ii. 4.——[k] Psa. lv. 17; Acts ii. 1, 2, 15; iii. 1; x. 9.

[l] Chap. iii. 8.——[m] Ver. 8.——[n] Chap. i. 6; v. 13.——[o] Chap. iii. 12.——[p] So Mark vi. 26.——[q] Ver. 8.——[r] Lam. iii. 53. [s] So Matt. xxvii. 66.

them. This would argue extreme folly in legislators in any country. Nothing more appears to be meant than that the decree should be enacted, written, and registered, according to the legal forms among the Medes and Persians; and this one to be made absolute for *thirty* days. The laws were such among this people, that, when once passed with the usual formalities, the *king* could not change them at his own will. This is the utmost that can be meant by the law of the Medes and Persians that could not be changed.

Verse 10. *Now when Daniel knew that the writing was signed*] He saw *what* was *designed*, and he knew *whom* he *served*.

His windows being open] He would not shut them to conceal himself, but "kneeled down with his face turned toward Jerusalem, and prayed thrice each day, giving thanks to God as usual." When the Jews were in distant countries, in prayer they turned their faces towards *Jerusalem*; and when in Jerusalem, they turned their faces towards the *temple*. Solomon, in his prayer at the dedication of the temple, 1 Kings viii. 48, had entreated God to hear the prayers of those who might be in strange lands, or in captivity, when they should *turn their faces towards their own land*, which *God gave unto their fathers*; and towards *the city which he had chosen*, and *the house which was dedicated to his name*. It was in reference to this that Daniel turned his face towards Jerusalem when he prayed.

Verse 12. *Shall be cast into the den of lions*] Either this was the royal *menagerie*, like that place in the *Tower* of London, where wild beasts are kept for the king's pleasure, and the public amusement; or they were kept for the purpose of devouring certain criminals, which the laws might consign to that kind of death. This is most likely, from the case before us.

Verse 14. *The king—was sore displeased with himself*] And well he might, when through his excessive folly he passed a law that, for its ostensible object, would have been a disgrace almost to an idiot.

And set his *heart on Daniel*] He strove by every means to get the law annulled. He had no doubt spoken to several of his lords in private, and had gone from *one* to *another* till the going down of the sun.

Verse 15. *Then these men assembled*] Having got favourable answers, as we may presume, from many individuals, he called a *parliament*; but they now collectively joined to urge the *execution* of the law, not its *repeal*.

Verse 16. *Then the king commanded*] With a heavy heart he was obliged to warrant this murderous conspiracy. But when passing sentence his last words were affecting: "Thy God, whom thou servest continually, he will deliver thee." He is *thy* God; *thou servest him*, not occasionally, but *continually*; therefore "he will deliver thee." Daniel had now the same kind of opportunity of showing his fidelity to God, as his *three* Hebrew companions before. The *lions* were not less terrible than the *fiery furnace*.

Verse 17. *A stone was brought*] All this *precaution* served the purposes of the Divine Providence. There could be no trick nor collusion here; if Daniel be

A. M. cir. 3467. B. C. cir. 537. Ol. cir. LX. 4. Servii Tullii, R. Romani, cir. annum 42.

lords; that the purpose might not be changed concerning Daniel.

18 Then the king went to his palace and passed the night fasting: neither were [t] instruments of music brought before him: [u] and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, [v] is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, [w] O king, live for ever.

22 [x] My God hath sent his angel, and hath [y] shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, [z] because he believed in his God.

A. M. cir. 3467. B. C. cir. 537. Ol. cir. LX. 4. Servii Tullii R. Romani, cir. annum 42.

24 And the king commanded, [a] and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, [b] their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 [c] Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 [d] I make a decree, That in every dominion of my kingdom men [e] tremble and fear before the God of Daniel: [f] for he *is* the living God, and steadfast for ever, and his kingdom *that* which shall not be [g] destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, [h] and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the [i] power of the lions.

28 So this Daniel prospered in the reign of Darius, [k] and in the reign of [l] Cyrus the Persian.

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[t] Or, *table*.——[u] Chap. ii. 1.——[v] Chap. iii. 15.——[w] Chap. ii. 4. [x] Chap. iii. 28.——[y] Heb. xi. 33.——[z] Heb. xi. 33.——[a] Deut. xix. 19.——[b] Esth. ix. 10; see Deut. xxiv. 16; 2 Kings xiv. 6.

[c] Chap. iv. 1.——[d] Chap. iii. 29.——[e] Psa. xcix. 1.——[f] Chap. iv. 34.——[g] Chap. ii. 44; iv. 3, 34; vii. 14, 27; Luke i. 33. [h] Chap. iv. 3.——[i] Heb. *hand*.——[k] Chap. i. 21.——[l] Ezra i. 1, 2.

preserved, it must be by the power of the Supreme God. The same precaution was taken by the Jews, in the case of the *burial of our blessed Lord*; and this very thing has served as one of the strongest proofs of the certainty of his resurrection and their unmixed wickedness.

Verse 18. *Passed the night fasting*] He neither ate nor drank, had no music to solace, nor sweet odours burnt or brought before him, and he passed the night without sleep. All this points out his great sincerity; and when it is considered that Darius could not be less than *sixty-two* or *sixty-three* years of age at this time, it shows more fully the depth of his concern.

Verse 19. *The king arose very early*] By the break of day.

Verse 20. *He cried with a lamentable voice*] His heart, full of grief, affected his speech.

Servant of the living God] The king was convinced that, unless his God saved him, his destruction was inevitable.

Verse 22. *My God hath sent his angel*] Such a one as that who attended Shadrach, Meshach, and Abednego, in the fiery furnace, and blew aside the flames, so that they could not hurt them.

Before him innocency was found in me] Because I was innocent God has preserved me; and now that I am preserved, my innocence is fully proved.

Verse 23. *No manner of hurt was found upon him*] And why? *Because he believed in his God.* How mighty is *faith!* It interests that power in the behalf of the believer by which the sea is dried up, the mountains removed, the dead raised to life, sin forgiven, the heart purified, Satan vanquished, death conquered, and God himself delighted and glorified! See Heb. xi.

Verse 24. *They brought those men*] It was perfectly just that they should suffer that death to which they had endeavoured to subject the innocent; but it was savage cruelty to destroy the *women* and *children* who had no part in the transgression.

Verse 25. *Then king Darius wrote*] And the substance of this *decree*, which was made by a heathen king, was to point out the *perfections* of the *true God*, and the *fidelity* of his devoted servant.

Verse 26. *I make a decree that—men tremble and fear before the God of Daniel*] As in the case of the *three* Hebrews, chap. iii. 29. The true God was known by his servants, and by the deliverances he wrought for them. See his characters in this decree. 1. He is the *living God*, the Author and Giver of life; all others are *dead* gods. 2. He is *steadfast for ever*. All things *change*; but he is unchangeable. 3. He has a *kingdom*; for as he made all things, so he *governs* all things. 4. His *kingdom shall not be destroyed*. No human power can prevail against it, because it is upheld by his omnipotence. 5. His *do-*

minion is without *end*. It is an everlasting dominion, under an everlasting rule, by an everlasting God. 6. He *delivereth* them that are in danger and bondage. 7. He *rescueth* those who have fallen into the hands of their enemies, and implore his succour. 8. He *worketh signs* in the *heavens*. 9. And *wonders* upon *earth*; showing that both are under his sway, and are parts of his dominion. 10. And to complete all, *He hath delivered Daniel*. Before our own eyes he has given the fullest proof of his *power* and *goodness*, in rescuing his faithful servant from the teeth of the lions. What a fine eulogium on the great God and his faithful servant!

Verse 28. *So this Daniel prospered*] He had served *five* kings: *Nebuchadnezzar*, *Evil-merodach* *Belshazzar*, *Darius*, and *Cyrus*. Few courtiers have had so long a reign, served so many masters without flattering any, been more successful in their management of public affairs, been so useful to the states where they were in office, or have been more owned of God, or have left such an example to posterity.

Where shall we find ministers like *Samuel* and *Daniel?* None so wise, so holy, so disinterested, so useful, have ever since appeared in the nations of the earth.

CHAPTER VII.

The prophet having, in the preceding chapters of this book, related some remarkable events concerning himself and his brethren in the captivity, and given proof of his being enabled, by Divine assistance, to interpret the dreams of others, enters now into a detail of his own visions, returning to a period prior to the transactions recorded in the last chapter. The first in order of the prophet's visions is that of the four beasts, which arose out of a very tempestuous ocean, 1–9; and of one like the Son of man who annihilated the dominion of the fourth beast, because of the proud and blasphemous words of one of its horns, 9–14. An angel deciphers the hieroglyphics contained in this chapter, declaring that the FOUR beasts, *diverse one from another, represent the* FOUR PARAMOUNT empires *of the habitable globe, which should succeed each other; and are evidently the same which were shadowed forth to Nebuchadnezzar by another set of hieroglyphics, (see the* second *chapter,) 15–26. But for the consolation of the people of God, it is added that, at the time appointed in the counsel of Jehovah, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall by given to the saints of the Most High;" and that this kingdom shall never be destroyed or transferred to another people, as all the preceding dominations have been, but shall itself stand for ever, 27, 28. It will be proper to remark that the period of* a time, times, and a half, *mentioned in the twenty-fifth verse as the duration of the dominion of the little horn that made war with the saints, (generally supposed to be a symbolical representation of the papal power,) had most probably its commencement in A. D. 755 or 756, when Pepin, king of France, invested the pope with temporal power. This hypothesis will bring the conclusion of the period to about the year of Christ 2000, a time fixed by Jews and Christians for some remarkable revolution; when the world, as they suppose, will be renewed, the wicked cease from troubling the Church, and the saints of the Most High have dominion over the whole habitable globe. But this is all hypothesis.*

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Roman., cir. annum 24.

IN the first year of Belshazzar king of Babylon [a] Daniel [b] had a dream and [c] visions of his head upon his bed: then he wrote the dream, *and* told the sum of the [d] matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Roman., cir. annum 24.

3 And four great beasts [e] came up from

[a] Num. xii. 6; Amos iii. 7. — [b] Chald. *saw.*

[c] Chald. ii. 28. — [d] Or, *words.* — [e] Rev. xiii. 1.

NOTES ON CHAP. VII.

Verse 1. *In the first year of Belshazzar*] This is the same Belshazzar who was slain at the taking of Babylon, as we have seen at the conclusion of chap. v. That chapter should have followed both this and the succeeding. The reason why the *fifth* chapter was put in an improper place was, that all the *historic parts* might be together, and the *prophetic* be by themselves; and, accordingly, the former end with the preceding chapter, and the latter with this. The division therefore is not *chronological*, but merely *artificial*.

Told the sum of the matters.] That he might not forget this extraordinary dream, he wrote down the leading particulars when he arose.

Verse 2. *The four winds of the heaven strove upon the great sea*] The idea of *strife* is taken here from the effects that must be produced, were the east, the west, the north, and the south winds to rise tempestuously, and *meet* on the surface of the sea. By the *great sea*, the Mediterranean is meant; and is so called to distinguish it from those *lakes* called *seas* by the Hebrews; such as the *Sea* of *Galilee*, *Dead Sea*, *Sea* of *Tiberias*, &c.; but even that may refer to *Asia*, the scene of all these contentions. This dream is the same in meaning, under *different emblems*, as that of Nebuchadnezzar's metallic image; but in Daniel's dream several circumstances are added. It is supposed that Daniel had this dream about *forty-eight* years after Nebuchadnezzar had the vision of the great image.

Verse 3. *Four great beasts came up from the sea*]

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Romani, cir. annum 24.

the sea, diverse one from another.

4 The first *was* [f] like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, [g] and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 [h] And behold another beast, a second, like to a bear, and [i] it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it:

[f] Deut. xxviii. 49; 2 Sam. i. 23; Jer. iv. 7, 13; xlviii. 40; Ezek. xvii. 3; Hab. i. 8.

[g] Or, *wherewith.*—[h] Chap. ii. 39.—[i] Or, *it raised up one dominion.*

The term *sea*, in Hebrew ים *yam*, from המה *hamah*, *to be tumultuous, agitated*, &c., seems to be used here to point out the then known *terraqueous globe*, because of its generally agitated state; and the *four winds striving*, point out those predatory wars that prevailed almost universally among men, from the days of Nimrod, the founder of the Assyrian or Babylonish monarchy, down to that time, and in the end gave birth to the *four great monarchies* which are the subject of this vision.

Diverse one from another.] The *people* were *different*; the *laws* and *customs* different: and the *administration* of each differently executed.

Verse 4. *The first* was *like a lion, and had eagle's wings*] Bp. *Newton* well remarks, that these *great beasts*, as explained by the angel, ver. 17, are *kingdoms*. They arise out of a stormy and tempestuous sea; that is, out of the *wars* and commotions of the world; and they are called *great* in comparison of other states and kingdoms, and are denominated *beasts* for their tyrannical and cruel oppression.

These *four beasts* are indeed monstrous productions; a *lion with eagle's wings*; a *bear with three ribs* in its mouth; a *leopard with four wings, and four heads*; and a *beast with ten horns*. But such emblems and hieroglyphics were usual among the eastern nations, as may be seen in the monuments of antiquity. A *winged lion*, and such-like fictitious animals, may be seen in many parts of the ruins of *Persepolis*. *Horns* are attributed to beasts which naturally have none, being used in hieroglyphic writings for symbols of *strength* and *power*. And such figures are supposed to be the symbols of different nations; and are not more strange than many that are still used in *heraldry*. I believe the science of heraldry arose out of the knowledge gained from the symbols used in the Sacred Writings; and the little acquaintance anciently obtained of the meaning of some of the Egyptian hieroglyphics. Hence our wiverons, griffins, unicorns, with a congeries of natural and unnatural things, split eagles, *two*-headed swans, &c., &c., &c.

The *beast like a lion* is the kingdom of the *Babylonians*; and the king of Babylon is compared to a *lion*, Jer. iv. 7; Isa. v. 29; and is said to fly as an *eagle*, Jer. xlviii. 40; Ezek. xvii. 3, 7. The *lion* is considered the *king of the beasts*, and the *eagle* the *king of the birds*; and therefore the kingdom of Babylon, which was signified by the *golden head* of the great image, was the first and noblest of all the kingdoms; and was the greatest then in being. The *wings* of the *eagle* denote the rapidity with which the *lion*—Nebuchadnezzar, made his conquests; for in a few years, by his own arms, he brought his empire to such an extent, and raised it to such a degree of eminence, as was truly surprising; and all tended to show with what propriety this *eagle-winged lion* is here made his emblem.

The wings thereof were plucked] Lydia, Media, and Persia, which had been provinces of the Babylonish empire, cast off the yoke, and put themselves under kings of their own. Besides, the rapidity of its conquests was stopped by its wars with the *Medes* and *Persians*; by whom it was at last conquered, and *divided* between Darius the Mede and Cyrus the Persian.

And it was lifted up from the earth] That is, the *wings were plucked*, rendered unfit for farther flight, *by which it had* before *been lifted up from the earth*; making its conquests almost with the rapidity of an eagle's flight. In what a short time did Nebuchadnezzar, who is here chiefly intended, conquer Syria, Phœnicia, Judea, Egypt, Arabia, &c.! But on his death the *wings were plucked*; and no farther extension of the empire took place under *Evil-merodach* or *Belshazzar*, till it was lost by the latter, and became divided as we have seen above.

And made stand upon the feet as a man] This I think refers to the taming of Nebuchadnezzar's pride. He had acted like a fierce and ravening *lion*. God struck him with insanity; he then lived the life of a beast, and had a *beast's heart*—disposition, and habits. At last God restored him.

And a man's heart was given to it.] He became *humane*, *humble*, and *pious*; and in this state he appears to have died.

Verse 5. *Another beast—like to a bear*] This was the *Medo-Persian* empire, represented here under the symbol of the *bear*, as the largest species of these animals was found in *Media*, a mountainous, cold, and rough country, covered with *woods*. The Medes and Persians are compared to a *bear* on account of their *cruelty* and *thirst after blood*, a bear being a most voracious and cruel animal; the *bear* is termed by Aristotle *an all-devouring animal*; and the Medo-Persians are known to have been great *robbers* and *spoilers*. See Jer. li. 48–56. The Persians were notorious for the cruelty of their punishments. See *Calmet*.

Raised up itself on one side] Cyrus arose on the borders of Chaldea, and thus the *bear* appeared to put itself in the position to attack the *lion*.

It had *three ribs in the mouth of it*] As if it had just finished its repast on some animal that it had seized. Some think *three tusks, curved* like ribs, are meant; others *three throats*, שלש *shilsh*, by which it (Cyrus) had absorbed the *three* empires of the Babylonians, Medes, and Persians: for these symbolic animals do not so much denote *four empires*, as *four kings*. See ver. 17. Others think *three rows of teeth*

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Roman., cir. annum 24.

and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also [k] four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold [l] a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; [m] and it had ten horns.

8 I considered the horns, and, behold, [n] there came up among them another little horn, before whom there were three of the first horns plucked

[k] Chap. viii. 8, 22.——[l] Chap. ii. 40; ver. 19, 23.

[m] Chap. ii. 41; Rev. xiii. 1.——[n] Ver. 20, 21, 24; chap. viii. 9.

are meant, to denote the *triple* power of the Medes, Persians, and Babylonians, conjoined. Or the *east*, *north*, and *south*, which were subdued by the Persians. But the *ribs* being between the teeth of the *bear* may show how Babylon, Lydia, and Egypt were ground and oppressed by the *bear*—the Persians; though, as ribs strengthen the body, they were a powerful support to their conquerors.

Verse 6. *Another, like a leopard—four wings—four heads*] This was the *Macedonian* or *Greek empire*; and Alexander the Great its king. Alexander and his subjects are fitly compared to a *leopard*. 1. The leopard is remarkable for its swiftness. Alexander and the Macedonians were very rapid in their conquests. 2. The leopard is a *spotted* animal; a proper emblem of the *various nations*, with their various customs and languages, which constituted the Macedonian empire. It may refer to the *character* of Alexander himself, sometimes *mild*, at others *cruel*; *sober* and *drunken*; *continent* and *lecherous*; having a great power of self-government, and at other times being a slave to his passions. 3. The leopard, though small, is not afraid to attack the lion.

Four wings of a fowl] The *Babylonian* empire was represented with *two wings*; and they sufficiently marked the *rapidity* of Nebuchadnezzar's conquests; but the *Macedonian* has here *four wings*; for nothing, in the history of the world, was equal to the conquests of Alexander, who ran through all the countries from Illyricum and the Adriatic Sea to the Indian Ocean and the River Ganges; and in *twelve* years subdued part of Europe, and all Asia.

The beast had also four heads] Signifying the empire after the death of Alexander, divided between his *four* generals. *Cassander* reigning over *Macedon* and *Greece*; *Lysimachus*, over *Thrace* and *Bithynia*; *Ptolemy*, over *Egypt*; and *Seleucus*, over *Syria*.

Dominion was given to it.] It was not owing to the skill, courage, or valour of Alexander and his troops, that he made those wondrous conquests; the nations were *given* to him. For, as Bishop *Newton* says, had he not been assisted by the mighty power of God, how could he, with only *thirty thousand* men, have overcome Darius with *six hundred thousand*; and in so short a time have brought the countries from Greece as far as India into subjection!

Verse 7. *I saw—a fourth beast—it had great iron teeth*] This is allowed, on all hands, to be the Roman empire. It was *dreadful*, *terrible*, and *exceeding strong*: *it devoured, and brake* in pieces, and stamped the residue, that is, the remains of the former kingdoms, *with its feet*. It reduced *Macedon* into a Roman province about *one hundred and sixty-eight* years before Christ; the kingdom of *Pergamos* about *one hundred and thirty-three* years; *Syria* about *sixty-five*; and *Egypt* about *thirty* years before Christ. And, besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to *devour the whole earth, to tread it down, and break it to pieces*; and became in effect, what the Roman writers delight to call it, *the empire of the whole world*.

It (the fourth beast) was *diverse from all the beasts that* were *before it*.] Not only in its *republican* form of government, but also in *power* and *greatness*, *extent of dominion*, and *length of duration*.

It had ten horns] The *ten* kingdoms into which the Roman empire was afterwards divided. *Calmet* says *ten* Syrian kings: and he finds them thus:—1. Seleucus Nicator. 2. Antiochus Soter. 3. Antiochus Theos. 4. Antiochus Callinicus. 5. Seleucus Ceraunus. 6. Antiochus the Great. 7. Seleucus, surnamed Philopater, brother of Antiochus Epiphanes. 8. Laomedon of Mitylene, to whom Syria and Phœnicia had been intrusted. 9. Antigone. And, 10. His son Demetrius, who possessed those provinces, with the title of *kings*. This is too much like forced work. There are different opinions concerning these *ten* kings; or rather which they were that constituted this division of the Roman empire. They are reckoned thus:—1. The Roman senate. 2. The *Greeks*, in *Ravenna*. 3. The *Lombards* in *Lombardy*. 4. The *Huns* in *Hungary*. 5. The *Alemans*, in *Germany*. 6. The *Franks* in France. 7. The *Burgundians* in *Burgundy*. 8. The *Saracens* in Africa, and a part of Spain. 9. The *Goths*, in other parts of Spain. 10. And the *Saxons*, in *Britain*.

Verse 8. *Another little horn*] Among Protestant writers this is considered to be the popedom.

Before whom there were three of the first horns plucked up] These were probably, 1. The exarchate of *Ravenna*. 2. The kingdom of the *Lombards*. And 3. The *state of Rome*. The *first* was given to the Pope, Stephen II., by Pepin, king of France, A. D. 755; and this constituted the pope's temporal princes. The *second* was given to St. Peter by Charlemagne, in 774. The *third*, the *state of Rome*, was vested in the pope, both in spirituals and temporals, and confirmed to him by *Lewis the pious*. These are the *three* horns which were *plucked up from the roots* before the *little horn*.

Were *eyes like the eyes of a man*] Intimating cun-

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Roman., cir. annum 24.

up by the roots: and, behold, in this horn *were* eyes like the eyes [o] of man, [p] and a mouth speaking great things.

9 [q] I beheld till the thrones were cast down, and [r] the Ancient of days did sit, [s] whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, [t] *and* his wheels *as* burning fire.

10 [u] A fiery stream issued and came forth from before him: [v] thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [w] the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: [x] I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet [y] their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, [z] *one* like the Son of man came with the clouds of heaven, and came to [a] the Ancient of days, and they brought him near before him.

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Roman., cir. annum 24.

14 [b] And there was given him dominion, and glory, and a kingdom, that all [c] people, nations, and languages, should serve him: his dominion *is* [d] an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 I Daniel [e] was grieved in my spirit in the midst of *my* [f] body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 [g] These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

[o] Rev. ix. 7.——[p] Psa. xii. 3; ver. 25; Rev. xiii. 5.——[q] Rev. xx. 4.——[r] Psa. xc. 2; ver. 13, 22.——[s] Psa. civ. 2; Rev. i. 14. [t] Ezek. i. 15, 16.——[u] Psa. l. 3; xcvii. 3; Isa. xxx. 33; lxvi. 15. [v] 1 Kings xxii. 19; Psa. lxviii. 17; Heb. xii. 22; Rev. v. 11. [w] Rev. xx. 4, 12.——[x] Rev. xix. 20.——[y] Chald. *a prolonging in life was given them.*

[z] Ezek. iv. 26; Matt. xxiv. 30; xxvi. 64; Rev. i. 7, 13; xiv. 14.——[a] Ver. 9.——[b] Psa. ii. 6, 7, 8; viii. 6; cx. 1, 2; Matt. xi. 27; xxviii. 18; John iii. 35; 1 Cor. xv. 27; Eph. i. 22.——[c] Ch. iii. 4.——[d] Psa. cxlv. 13; chap. ii. 44; ver. 27; Mic. iv. 7; Luke i. 33; John xii. 34; Heb. xii. 28.——[e] Ver. 28.——[f] Chald. *sheath.*——[g] Ver. 3.

ning and *superintendence*; for the pope calls himself *Episcopus episcoporum*, the *Overseer of overseers*.

And a mouth speaking great things.] Full of boasting; pretending to unlimited jurisdiction; binding and loosing at pleasure; promising to absolve from all sins, present, past, and future; and threatening to send to everlasting destruction all kings, kingdoms, and individuals, who would dare to dispute his power and authority.

Verse 9. *The thrones were cast down*] כרסון might be translated *erected*; so the Vulgate, *positi sunt*, and so all the versions: but that ours is a proper translation, is sufficiently evident from chap. iii. 6, 15, 20; vi. 17, &c.; where the original word can be used in no other sense than that of *throwing* or *casting down*. There is a reference here to preparations made for a general assize, or to the convocation of the sanhedrin, where the father of the consistory sat with his assessors on each side in the form of a semicircle, and the people stood before them.

The Ancient of days] God Almighty; and this is the only place in the sacred writings where God the Father is represented in a *human form*.

Verse 10. *A fiery stream issued*] This is not spoken of the *final judgment*; but of that which he was to execute upon this *fourth beast*, the Roman empire; and the *little* boasting *horn*, which is a part of the fourth beast, and must fall when the other falls.

Verse 11. *I beheld then because of the voice* (or, *the beast will be destroyed because*) *of the great words which the horn spake—his body destroyed*] When the dominion was taken from the rest of the *beasts*, their *bodies* were not destroyed, but suffered to continue still in being; but when the dominion shall be taken away from *this beast*, his *body* shall be totally destroyed; because *other kingdoms* succeeded to those, but no other earthly kingdom shall succeed to this.—Bishop *Newton*.

Verse 13. *One like the Son of man come with the clouds of heaven*] This most certainly points out the Lord Jesus, כר אנש *bar enosh*, the Son of miserable man; who took our nature upon him that he might redeem us unto himself. To prove himself to be the Messiah he applies, before the high priests, these words of the Prophet Daniel to himself, Matt. xxiv. 30.

Near before him.] The Ancient of days.

Verse 14. *And there was given him dominion*] This also is applied to our Lord Jesus by himself, after his resurrection, Matt. xxviii. 18.

His dominion is *an everlasting dominion*] Christianity shall increase, and prevail to the end of the world. See the parallel passages in the margin.

Verse 15. *I Daniel was grieved, &c.*] The words in the original are uncommonly emphatic. *My spirit was grieved*, or *sickened*, בגו נדנה *bego nidneh, within its sheath* or *scabbard*. Which I think proves, 1. That the human *spirit* is different from the *body*. 2. That it has a proper subsistence independently of the body, which is only its *sheath* for a certain time. 3. That the spirit may exist independently of its body, as the *sword* does independently of its *sheath*.

Verse 17. *These great beasts*—are *four kings*] See the preceding verses, where the following explanations are inserted and illustrated.

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Roman., cir. annum 24.

18 But [h] the saints of the [i] Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of [k] the fourth beast, which was diverse [l] from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, [m] and the same horn made war with the saints, and prevailed against them;

22 [n] Until the Ancient of days came, [o] and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

A. M. cir. 3449 B. C. cir. 555. Ol. cir. LVI. [p] Servii Tullii, R. Roman., cir. annum 24.

23 Thus he said, The fourth beast shall be [p] the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 [q] And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 [r] And he shall speak *great* words against the Most High, and shall [s] wear out the saints of the Most High, and [t] think to change times and laws: and [u] they shall be given into his hand [v] until a time and times and the dividing of time.

[h] Isa. lx. 12, 13, 14; ver. 22, 27; 2 Tim. ii. 11, 12; Rev. ii. 26, 27; iii. 21; xx. 4.——[i] Chald. *high ones*, that is, *things* or *places*.——[k] Ver. 7.——[l] Chald. *from all those*.——[m] Chap. viii. 12, 24; xi. 31; Rev. xi. 7; xiii. 7; xvii. 14; xix. 19. [n] Ver. 9.

[o] Ver. 18; 1 Cor. vi. 2; Rev. i. 6; v. 10; xx. 4.——[p] Chap. ii. 40.——[q] Ver. 7, 8, 20; Rev. xvii. 12.——[r] Isa. xxxvii. 23; chap. viii. 24, 25; xi. 28, 30, 31, 36; 1 Mac. i. 46; Rev. xiii. 5, 6. [s] Rev. xvii. 6; xviii. 24.——[t] Chap. ii. 21.——[u] Rev. xiii. 7 [v] Chap. xii. 7; Rev. xii. 14.

Verse 18. *But the saints of the Most High shall take the kingdom*] I doubt whether this be the true sense of the original *Chaldee*, ויקבלון כלכותא קדישי עליונין, *vikabbelun malcutha kaddishey elyonin*, "But the supreme holy ones shall receive the kingdom;" or, "they shall receive the kingdom of the supreme saints." Properly translated by *Montanus*, Et suscipient regnum sanctorum altissimorum. Whatever we may think of the *patriarchs* and the *Jews* in their best times, there has never been so *much holiness of heart possessed*, and so much *righteousness practised*, as by the genuine disciples of Christ. Christianity alone has provided a full redemption for man. They are the *chief saints*, and to them God gives the kingdom: and this Gospel dispensation, called often *the kingdom of God, and the kingdom of heaven*, shall last for ever, during the whole lapse of time; *and for ever and ever*—throughout eternity, shall they and its blessings endure.

Verse 19. *His nails* of *brass*] This is not mentioned in the *seventh* verse, where the description of the beast is given. It might be *added*, for the first time, by the person who is now explaining the fourth beast. *Houbigant* thinks it has been lost out of the text: but such loss is not intimated by any MS.; nor does any of the *ancient Versions* acknowledge this addition in the *seventh* verse.

Verse 21. *The same horn made war with the saints, and prevailed against them.*] Those who make *Antiochus* the *little horn*, make the *saints* the *Jewish people*. Those who understand the *popedom* by it, see this as referring to the cruel persecutions of the popes of Rome against the *Waldenses* and *Albigenses*, and the *Protestant* Church in general.

Verse 22. *Saints of the Most High*] *To the supereminent saints*; see the note on ver. 18.

Verse 25. *He shall speak* great *words against the Most High*] Sermones quasi Deus loquetur; "He shall speak as if he were God." So St. *Jerome* quotes from *Symmachus*. To none can this apply so well or so fully as to the popes of Rome. They have assumed *infallibility*, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go *against* God when they give *indulgences for sin*. This is the *worst* of all blasphemies!

And shall wear out the saints] By wars, crusades, massacres, inquisitions, and persecutions of all kinds. What in this way have they not done against all those who have protested against their *innovations*, and refused to submit to their *idolatrous worship*! Witness the exterminating crusades published against the *Waldenses* and *Albigenses*. Witness *John Huss*, and *Jerome* of *Prague*. Witness the *Smithfield fires* in England! Witness *God* and man against this bloody, persecuting, ruthless, and impure Church!

And think to change times and laws] Appointing fasts and feasts; canonizing persons whom he chooses to call *saints*; granting pardons and indulgences for sins; instituting new modes of worship utterly unknown to the Christian Church; new articles of faith; new rules of practice; and reversing, with pleasure, the laws both of God and man.—*Dodd.*

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii, R. Roman., cir. annum 21.

26 [w] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the [x] kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, [y] whose kingdom *is* an everlasting kingdom, [z] and all [a] dominions shall serve and obey him.

A. M. cir. 3449. B. C. cir. 555. Ol. cir. LVI. 2. Servii Tullii. R. Roman., cir. annum 21.

28 Hitherto *is* the end of the matter. As for me Daniel, [b] my cogitations much troubled me, and my countenance changed in me: but I [c] kept the matter in my heart.

[w] Ver. 10, 22.——[x] Ver. 14, 18, 22; chap. ii. 42; Obad. 21; Matt. xxv. 31; Mark xi. 10; Luke xii. 32.——[y] Chap. ii. 44; Luke i. 33; John xii. 34; Rev. xi. 15.——[z] Isa. lx. 12.——[a] Or, *rulers*.——[b] Ver. 15; chap. viii. 27; x. 8, 16.——[c] Luke ii. 19, 51

Until a time and times and the dividing of time.] In prophetic language a *time* signifies a *year*; and a *prophetic year* has a *year* for *each day*. *Three years and a half* (a *day* standing for a *year*, as in chap. ix. 24) will amount to *one thousand two hundred and sixty years*, if we reckon *thirty* days to each month, as the Jews do.

If we knew precisely when the papal power began to exert itself in the *antichristian* way, then we could at once fix the time of its destruction. The *end* is probably not very distant; it has already been grievously shaken by the French. In 1798 the French republican army under General *Berthier* took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed; but it is but *skinned over*, and a dreadful cicatrice remains. The *Jesuits*, not JESUS, are now the Church's doctors.

If the papal power, as a *horn* or *temporal power*, be intended here, which is most likely, (and we know that that power was given in 755 to Pope Stephen II. by *Pepin*, king of France,) counting *one thousand two hundred and sixty* years from that, we are brought to A. D. 2015, about *one hundred and ninety* years from the present [A. D. 1825.] But I neither lay stress upon nor draw conclusions from these dates. If the Church of Rome will *reform itself*, it will then be the *true Christian* Church, and will never be destroyed. Let it throw aside all that is ritually *Jewish*; all that is *heathen*; all that which pretends to be of God, and which is only of *man*; all doctrines that are not in the Bible; and all *rites* and *ceremonies* which are not of the appointment of *Christ* and his *apostles*; and then, all hail the once Roman, but now, after such a change, the HOLY, *Catholic Church!* Every true Protestant would wish rather the *reform* than the *extinction* of this Church.

Verse 27. *The kingdom and dominion*] The people of the saints of the Most High, or the people who are the supereminent saints, shall have the kingdom. Whatever name they may be distinguished by among men, these are the people, and theirs is the Church, that no lapse of time shall injure, and no power be able to destroy; but shall last as long as time shall endure.

Verse 28. *The end of the matter.*] So said the expounding angel; and he said so because the purpose of God had determined it. In considering these things, and looking at the evils that shall come upon the world before those auspicious times can take place, I may say, with Daniel, *My cogitations much troubled me, and my countenance changed in me: but I kept the matter* of my conjectures and consequent feelings *in my own heart.*

CHAPTER VIII.

This chapter contains Daniel's vision of the ram *and* he-goat, 1–14; *referring, as explained by the angel, to the Persian and Grecian monarchies,* 15–26. *The* little horn *mentioned in the* ninth *verse,* (*or* fierce king, *as interpreted in the* twenty-third,) *is supposed by some to denote Antiochus Epiphanes; but seems more properly to apply to the Roman power in general, by which the polity and temple of the Jews were destroyed, on account of the great transgressions of these ancient people of God; and particularly because of their very obstinate and unaccountable rejection of the glorious doctrines of Christianity, which had been preached among them by Jesus Christ and his apostles, and the truth of which God had attested "by signs and wonders, and by divers miracles and gifts of the Holy Ghost." Daniel is then informed of the* two thousand and three hundred *prophetic days* (*that is, years*) *which must elapse before the sanctuary be cleansed; or, in other words, before righteousness shall prevail over the whole earth. This period is supposed, with considerable probability, to have had its commencement when Alexander the Great invaded Asia, in the year before Christ* 334. *This will bring the close of it to about the end of the* SIXTH chiliad *of the world; when, as already observed, some astonishing changes are expected to take place in the moral condition of the human race; when the power of Antichrist, both Papal and Mohammedan, shall be totally annihilated, and universal dominion given to the saints of the Most High. The chapter concludes with the distress of Daniel on account of the fearful judgments with which his country should be visited in after ages,* 27.

A. M. cir. 3451. B. C. cir. 553. Ol. cir. LVI. 4. Servii Tullii, R. Roman., cir. annum 26.

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me [a] at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at [b] Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than [c] the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; [d] but he did according to his will, and became great.

5 And as I was considering, behold, a he goat came from the west on the face of the whole earth, and [e] touched not the ground: and the goat *had* [f] a [g] notable horn between his eyes.

[a] Chap. vii. 1.——[b] Esth. i. 2.——[c] Heb. *the second.*——[d] Chap. v. 19; xi. 3, 16.

[e] Or, *none touched* him *in the earth.*——[f] Heb. *a horn of sight.* [g] Ver. 21.

NOTES ON CHAP. VIII.

Verse 1. *In the third year of the reign of—Belshazzar*] We now come once more to the *Hebrew*, the *Chaldee* part of the book being finished. As the Chaldeans had a particular interest both in the *history* and *prophecies* from chap. ii. 4 to the end of chap. vii., the whole is written in *Chaldee*; but as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the *Church and people of God generally*, they are written in the Hebrew language, this being the tongue in which God chose to reveal all his counsels given under the *Old Testament* relative to the *New*.

Verse 2. *I saw in a vision*] Daniel was at this time in Shushan, which appears to have been a strong place, where the kings of Persia had their summer residence. It was the capital of the province of Elam or the Elymais; which province was most probably added to the Chaldean territories by Nebuchadnezzar; see Jer. xlix. 34, 35. Here was Daniel's ordinary residence; and though here at this time, he, in *vision*, saw himself on the *banks of the river Ulai*. This is the same as the river *Euleus*, which divided Shushan or Susiana from Elymais.

Verse 3. *A ram which had* two *horns*] In the former vision there were *four beasts*, pointing out *four empires*; in this we have but *two*, as only *two empires* are concerned here, *viz.*, the *Grecian* and the *Persian*. The Babylonish empire is not mentioned; its fate was before decided, and it was now at its close.

By the *ram*, the empire of the Medes and Persians was pointed out, as explained by the angel Gabriel, ver. 20; and particularly Cyrus, who was the founder of that empire. Cyrus was the son of Cambyses, king of Persia; and grandson of Astyages, king of Media, by his daughter Mandane, who had been given in marriage to Cambyses. Cyrus, marrying Roxana, the daughter and only child of his uncle Cyaxares, called in Scripture *Ahasuerus*, succeeded to both crowns, and thus united Media and Persia. A *ram* was the symbol of the Persians; and a ram's head with two horns, one higher than the other, appears as such in different parts of the ruins of *Persepolis*. See the plates of these ruins in the supplement to the seventh volume of the ancient part of the *Universal History*.

This ram had *two horns*; that is, *two kingdoms, viz., Media* and *Persia*; but one was *higher than the other*; and the higher *came up last*. *Media*, signified by the *shorter horn*, was the more *ancient* of the two kingdoms. *Persia*, the *higher horn*, had come up but lately, and was of little historic or political consequence till the time of Cyrus; but in the reigns of this prince and his immediate successors, Persia attained a political consequence greatly superior to that possessed at any time by the kingdom of Media; therefore, it is said to have been the *higher*, and to have come up *last*.

Verse 4. *I saw the ram pushing westward*] The Persians, who are signified by the *ram*, as well as their *founder Cyrus*, pushed their conquests *west*, *north*, and *south*. The principal theatre of their wars, says *Calmet*, was against the SCYTHIANS, *northward*; against the GREEKS, *westward*; and against the EGYPTIANS, *southward*.

He did according to his will] There was no other nation at that time that could stay the progress of the Persian arms.

Verse 5. *Behold, a he-goat*] This was *Alexander the Great*; and a *goat* was a very proper symbol of the Grecian or Macedonian people. Bp. *Newton* very properly observes that, *two hundred* years before the time of Daniel, they were called *Ægeadæ*, the *goats' people*; the origin of which name is said to be as follows: Caranus, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the *goats* for his guides; and afterwards, seeing a herd of goats flying from a violent storm, he followed them to *Edessa*, and there fixed the seat of his empire, and made the *goats* his ensigns or standards; and called the place *Ægæ* or *Ægeo*, the *goats' town*; and the people *Ægeadæ*, the *goats' people*; names which are derived from αιξ, αιγος, a *goat*. The city *Ægæ* or *Ægea*, was the usual burying-place of the Macedonian kings; and, in reference to this origin, Alexander called his son by Roxana, *Alexander Ægus*, Alexander the *goat*. All this shows the very great propriety of the symbol here used.

Came from the west] Europe lies westward of Asia.

On the face of the whole earth] Carrying every thing before him.

A. M. cir. 3451. B. C. cir. 553. Ol. cir. LVI. 4. Servii Tullii, R. Roman., cir. annum 26.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up [b] four notable ones toward the four winds of heaven.

A. M. cir. 3451. B. C. cir. 553. Ol. cir. LVI. 4. Servii Tullii, R. Roman., cir. annum 26.

9 [i] And out of one of them came forth a little horn, which waxed exceeding great, [k] toward the south, and toward the east, and toward the [l] pleasant *land*.

10 [m] And it waxed great, *even* [n] to [o] the host of heaven; and [p] it cast down *some* of the

[b] Chap. vii. 6; xi. 4; ver. 22. — [i] Chap. vii. 8; xi. 21. — [k] Ch. xi. 25; [l] Mac. i. 16–19. — [l] Psa. xlviii. 2; Ezek. xx. 6, 15; chap. xi. 16, 41, 45. — [m] Chap. xi. 28. — [n] Or, *against the host.* [o] So Isa. xiv. 13. — [p] Rev. xii. 4.

Touched not the ground] Seemed to fly from conquest to conquest. By the time Alexander was *thirty* years of age he had conquered all Asia: and, because of the rapidity of his conquests, he is represented as a *leopard* with four wings, in the preceding vision.

A notable horn between his eyes.] This, says the angel, is the *first king*, ver. 21, that is, the first kingdom of the Greeks in Asia, which was erected by Alexander; and continued some years in his brother *Philip Aridæus*, and in his two young sons, *Alexander Ægus* and *Hercules*. See *Newton*.

Verse 6. *And he came to the ram.*] This and the following verse give an account of the overthrow of the Persian empire by Alexander.

And ran unto him in the fury of his power] The conflicts between the Greeks and the Persians were excessively severe. Alexander first vanquished the generals of Darius, at the river *Granicus*, in Phrygia; he next attacked and totally routed Darius, at the straits of *Issus*, in Cilicia; and afterwards at the plains of *Arbela*, in Assyria. One can hardly read these words, says Bp. *Newton*, "the ram—which I had seen standing by the river, ran unto him in the fury of his power," without having the image of Darius' army standing and guarding the *river Granicus*; and of Alexander on the *other side*, with his forces plunging in, swimming across the stream, and rushing on the enemy, with all the fire and fury that can be conceived.

Verse 7. *And brake his two horns*] Subdued Persia and Media; sacked and burnt the royal city of *Persepolis*, the capital of the Persian empire, and, even in its *ruins*, one of the wonders of the world to the present day. This he did because "he was moved with choler" against Darius, who had endeavoured to draw off his captains with bribes, and had laboured to induce some of his friends to assassinate him. Alexander, finding this, would listen to no proposals of peace; and was determined never to rest till he had destroyed Darius and his whole empire. In Media, Darius was seized and made prisoner by some of his own treacherous subjects, and afterwards basely murdered.

There was no power in the ram to stand before him] Alexander's victories over the Persians were as *easy* as they were *rapid* and *decisive*.

He cast him down to the ground, and stamped upon him] Totally destroyed the *family*, and overturned the whole *monarchy*.

Verse 8. *The he-goat waxed very strong*] He had subdued nearly the whole of the then known world.

The great horn was broken] Alexander died in the height of his conquests, when he was but about *thirty-three* years of age. His natural brother, Philip Aridæus, and his two sons, Alexander Ægus and Hercules, kept up the show and name of the Macedonian kingdom for a time; but they were all murdered within *fifteen* years; and thus *the great horn*, the Macedonian kingdom, *was broken*, Alexander's family being now cut off.

And for it came up four notable ones] The regal family being all dead, the governors of provinces usurped the title of kings; and Antigonus, one of them, being slain at the battle of *Ipsus*, they were reduced to *four*, as we have already seen. 1. Seleucus, who had Syria and Babylon, from whom came the *Seleucidæ*, famous in history. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, son of *Lagus*, who had Egypt, from whom sprang the *Lagidæ*. And, 4. Cassander, who had Greece and the neighbouring countries. These held dominion *towards the four winds of heaven*. *Cassander* had the *western* parts, *Lysimachus* had the *northern* regions, *Ptolemy* possessed the *southern* countries, and *Seleucus* had the *eastern* provinces.

Verse 9. *Out of one of them came forth a little horn*] Some think that *Antiochus Epiphanes* is meant; but Bp. *Newton* contends that it is the *Roman* government that is intended; and although very *great* at its *zenith*, yet very *little* in its *rising*.

Waxed—great toward the south] The Romans made *Egypt* a province of their empire, and it continued such for some centuries.

Toward the east] They conquered *Syria*, and made it a province.

Toward the pleasant land.] *Judea*, so called Psa. cvi. 24; Jer. iii. 19; Dan. xi. 16, 41. It is well known that they took Judea, and made it a province; and afterwards burnt the city and the temple, and scattered the Jews over the face of the earth.

Verse 10. *The host of heaven*] The *Jewish hierarchy*. The *stars*, the *priests* and *Levites*. The

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host and of the stars to the ground, and stamped upon them.

11 Yea, [q] he magnified *himself* even [r] to [s] the prince of the host, and [t] by him [v] the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And [w] a [x] host was given *him* against the daily *sacrifice* [y] by reason of transgression, and it cast down [z] the truth to the ground; and [a] it practised, and prospered.

13 Then I heard [b] one saint speaking, and another saint said unto [c] that [d] certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of [e] desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred [f] days; [g] then shall the sanctuary be [h] cleansed.

15 And it came to pass, when I, *even* I Daniel, had seen the vision, and [i] sought for the meaning, then, behold, there stood before me [k] as the appearance of a man.

16 And I heard a man's voice [l] between *the banks of* Ulai, which called, and said, [m] Gabriel, make this *man* to understand the vision.

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17 So he came near where I stood: and when he came, I was afraid, and [n] fell upon my face: but he said unto me, Understand, O son of man, for at the time of the end *shall be* the vision.

18 [o] Now as he was speaking with me, I was in a deep sleep on my face toward the ground: [p] but he touched me, and [q] set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation; [r] for at the time appointed the end *shall be*.

20 [s] The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 [t] And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes [u] *is* the first king.

22 [v] Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, [w] when the transgressors [x] are come to the full, a king [y] of fierce countenance, and understanding dark sentences, [z] shall stand up.

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[q] Jer. xlviii. 26, 42; chap. xi. 36; ver. 25. —— [r] Or, *against.* [s] Josh. v. 14. —— [t] Chap. xi. 31; xii. 11; 1 Mac. i. 44-64. —— [u] Or, *from him.* —— [v] Exod. xxix. 38; Num. xxviii. 3; Ezek. xlvi. 13. [w] Chap. xi. 31. —— [x] Or, *the host was given over for the transgression against the daily* sacrifice. —— [y] 1 Mac. i. 11, &c.; 2 Mac. iv. 13, 17. —— [z] Psa. cxix. 43, 142; Isa. lix. 14. —— [a] Ver. 4; ch. xi. 28, 36. —— [b] Chap. iv. 13; xii. 6; 1 Pet. i. 12. —— [c] Or, *the numberer of secrets*, or *the wanderful numberer.* —— [d] Hebrew, *Palmoni.*

[e] Or, *making desolate*; chap. xi. 31; xii. 11; 1 Mac. i. 54. [f] Heb. *evening morning.* —— [g] 1 Mac. iv. 36, &c. —— [h] Heb. *justified.* —— [i] See chap. xii. 8; 1 Pet. i. 10, 11. —— [k] Ezek. i. 26. [l] Chap. xii. 6, 7. —— [m] Chap. ix. 21; Luke i. 19, 26. —— [n] Ezek. i. 28; Rev. i. 17. —— [o] Chap. x. 9, 10; Luke ix. 32. —— [p] Ezek. ii. 2. [q] Heb. *made me stand upon my standing.* —— [r] Chap. ix. 27; xi. 27, 35, 36; xii. 7; Hab. ii. 3. —— [s] Ver. 3. —— [t] Ver. 5. —— [u] Chap xi. 3. —— [v] Ver. 8; chap. xi. 4. —— [w] 1 Mac. i. 11, &c.; ii. 15. [x] Heb. *are accomplished.* —— [y] Deut. xxviii. 50. —— [z] Ver. 6.

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powers or *host of heaven* are probably intended by our Lord, Matt. xxiv. 29, to signify the whole Jewish hierarchy.

Verse 11. *Even to the prince of the host*] They seemed, in this case, to fight against God himself.

The daily sacrifice *was taken away*] By the destruction of the city and temple: and has never been restored from that day until now.

Verse 12. *And a host was given* him] That is, *power*; or perhaps *the host of heaven*—the *priesthood*—the whole sacrificial system, by reason of *transgression*. They had filled up the measure of their iniquities, in rejecting the Lord that bought them; and the *daily sacrifice*, being no longer of use, was given up with the rest to destruction.

Cast down the truth] Probably the whole Jewish ritual and religion.

Practised, and prospered.] Prosperity or success followed all their acts.

Verse 13. *One saint speaking, and another saint said*] One *angel* asked another how long the sanctuary was to be trodden down?

Verse 14. *Unto two thousand and three hundred days*] Though literally it be *two thousand three hundred evenings and mornings*, yet I think the *prophetic day* should be understood here, as in other parts of this prophet, and must signify so many *years*. If we date these years from the vision of the he-goat, (Alexander's invading Asia,) this was A. M. 3670, B. C. 334; and *two thousand three hundred* years from that time will reach to A. D. 1966, or *one hundred and forty-one* years from the present A. D. 1825. This will bring it near to the time mentioned chap. vii. 25, where see the note.

Verse 15. *As the appearance of a man.*] Supposed to be the *Messiah*.

Verse 17. *At the time of the end* shall be *the vision.*] Or, as *Houbigant*, "The vision shall have an end at the proper time."

Verse 20. *The ram which thou sawest*] See this explained under the vision itself, ver. 3, &c.

Verse 22. *But not in his power.*] The *four kingdoms* which shall arise out of the Macedonian empire shall not be of Alexander's power or *family*, nor have his strength and dignity.

Verse 23. *When the transgressors are come to the full*] When the utmost degradation has taken place, by the *buying* and *selling* of the *high priesthood*; for

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24 And his power shall be mighty, [a] but not by his own power: and he shall destroy wonderfully, [b] and shall prosper, and practise, [c] and shall destroy the mighty and the [d] holy people.

25 And [e] through his policy also he shall cause craft to prosper in his hand; [f] and he shall magnify *himself* in his heart, [g] and by [h] peace shall destroy many: [i] he shall also stand up against the Prince of princes; but he shall be [k] broken without hand.

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26 [l] And the vision of the evening and the morning which was told *is* true: [m] wherefore shut thou up the vision; for it *shall be* for many days.

27 [n] And I Daniel fainted, and was sick *certain* days; afterward I rose up, [o] and did the king's business; and I was astonished at the vision, [p] but none understood *it*.

[a] Rev. xvii. 13, 17. — [b] Ver. 12; chap. xi. 36. — [c] Ver. 10; chap. vii. 25. — [d] Heb. *people of the holy ones*. — [e] Chap. xi. 21, 23, 24. — [f] Ver. 11; chap. xi. 36; 2 Mac. ix. 4, 7, 8, 11. [g] 1 Mac. i. 30, &c. — [h] Or, *prosperity*.

[i] Ver. 11; chap. xi. 36. — [k] Job xxxiv. 20; Lam. iv. 6; chap. ii. 34, 45; 1 Mac. vi. 8–13; 2 Mac. ix. 9, &c. — [l] Chap. x. 1. — [m] Ezek. xii. 27; chap. x. 14; xii. 4, 9; Rev. xxii. 10. [n] Chap. vii. 28; x. 8, 16. — [o] Chap. vi. 2, 3. — [p] See ver. 16.

Onias was ejected for a sum of money, to make room for wicked *Jason*; and Jason again was supplanted for a greater sum by a worse man, if possible, than himself, *Menelaus*; and the golden vessels of the temple were sold to pay for this sacrilegious purchase. Thus transgressions were come to the full, before the Romans had commission to destroy Jerusalem and its temple, &c.

A king of fierce countenance] The *Roman government*, as before; for *king* is often taken for *kingdom* or *empire*.

Understanding dark sentences] Very learned and skilful in all things relating to government and its intrigues. The *learning* of Rome is proverbial to the present time.

Verse 24. *But not by his own power*] The strength of the other kingdoms consisted in themselves; but the Roman empire, as a *horn* or *kingdom* of the *goat*, was *not mighty by its own power*—was not strong by virtue of the *goat*, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree; though the branches extended over Greece, Asia, Syria, and Egypt.—Bp. *Newton*.

Shall destroy wonderfully] In the taking of Jerusalem by the Romans *ninety-seven thousand* Jews were made captives, and *eleven hundred thousand* were slain. So they destroyed this once mighty and holy people!

Verse 25. *He shall cause craft to prosper*] They subdued as many by their *diplomatic skill* and *political intrigues* as they did by the *sword*.

He shall also stand up against the Prince of princes] Against *Christ*; for it was by the *Roman* authority that he was condemned to death and crucified; and their persecutions had nearly destroyed the Christian religion; but the house was founded on a *rock*.

But he shall be broken without hand.] The tide was turned by the invisible hand of God; and thus heathen Rome was overcome, and converted to Christianity.

Verse 26. *The vision of the evening and the morning which was told* is *true*] That mentioned in ver. 14.

For it shall be *for many days.*] Not less than *two thousand three hundred* years!

Verse 27. *Daniel fainted*] To foresee the desolations that were coming on the land, the city, the temple, and the people.

Did the king's business] Transacted the affairs of state that belonged to my department, after having been sick for certain days through the effects of this vision. He had a pious and feeling heart; and he was distressed for the desolations that were coming upon his people.

CHAPTER IX.

Daniel, understanding from the prophecies of Jeremiah that the seventy *years' captivity was now terminating, pours out his soul in fervent prayer to God, and earnestly supplicates pardon and restoration for his captive people,* 1–12. *When thus supplicating God in behalf of Israel, the angel Gabriel is sent to inform him of the* seventy *prophetic weeks, or* four hundred and ninety *natural years, which should elapse from the date of the edict to rebuild Jerusalem and the temple to the death of the Messiah,* 20–27; *a prophecy most exactly fulfilled by the event, according to the computation of the best chronologers. Dean Prideaux states the commencement of these* seventy *prophetic weeks to have been in the month Nisan, in the year of the Julian period* 4256, *which corresponds with* A. M. 3546, B. C. 458, *according to the Usherian account. How awfully are the Jews blinded, who, in contradiction to so clear a prophecy, still expect the Messiah who was* cut off, *and, after suffering, is entered into his glory!*

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IN the first year [a] of Darius the son of Ahasuerus, of the seed of the Medes, [b] which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to [c] Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 [d] And I set my face unto the Lord GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O [e] Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 [f] We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 [g] Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [h] righteousness [i] *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

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8 O Lord, to us *belongeth* [k] confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 [l] To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 [m] Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, [n] all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the [o] law of Moses the servant of God, because we have sinned against him.

12 And he hath [p] confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: [q] for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 [r] As *it is* written in the law of Moses, all this evil is come upon us: [s] yet [t] made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

[a] Chap. i. 21; v. 31; vi. 28.——[b] Or, *in which he*, &c. [c] 2 Chron. xxxvi. 21; Jer. xxv. 11, 12; xxix. 10.——[d] Neh. i. 4; chap. vi. 10: Jer. xxix. 12, 13; James iv. 8, 9, 10.——[e] Exod. xx. 6; Deut. vii. 9; Neh. i. 5; ix. 32.——[f] 1 Kings viii. 47, 48; Neh. i. 6, 7; ix. 33, 34; Psa. cvi. 6; Isa. lxiv. 5, 6, 7; Jer. xiv. 7; ver. 15; Bar. i. 17, 18.——[g] 2 Chron. xxxvi. 15, 16; ver. 10.——[h] Neh. ix. 33; Bar. i. 15.——[i] Or, *thou hast*, &c.

[k] Ver. 7; Bar. i. 15.——[l] Neh. ix. 17; Psa. cxxx. 4, 7.——[m] Ver. 6.——[n] Isa. i. 4, 5, 6; Jer. viii. 5, 10.——[o] Lev. xxvi. 14, &c.; Deut. xxvii. 15, &c.; xxviii. 15, &c.; xxix. 20, &c.; xxx. 17, 18; xxxi. 17, &c.; xxxii. 19, &c.; Lam. ii. 17.——[p] Zech. i. 6. [q] Lam. i. 12; ii. 13; Ezek. v. 9; Amos iii. 2.——[r] Lev. xxvi. 14, &c.; Deut. xxviii. 15; Lam. ii. 17.——[s] Isa. ix. 13; Jer. ii. 30; v. 3; Hos. vii. 7, 10.——[t] Heb. *intreated we not the face of the*, &c.

NOTES ON CHAP. IX.

Verse 1. *In the first year of Darius*] This is the same Darius the *Mede*, spoken of before, who succeeded Belshazzar, king of the Chaldeans. See chap. v. 31.

Verse 2. *I Daniel understood by books*] The prophecy referred to here is found Jer. xxv. 12; xxix. 10. The people must have been satisfied of the Divine inspiration of Jeremiah, or his prophecies would not have been so speedily collected nor so carefully preserved. It appears that there was a copy of them then in Daniel's hands.

Verse 3. *I set my face—to seek by prayer*] He found that the time of the promised deliverance could not be at any great distance; and as he saw nothing that indicated a speedy termination of their oppressive captivity, he was very much afflicted, and earnestly besought God to put a speedy end to it; and how earnestly he seeks, his own words show. He *prayed*, he *supplicated*, he *fasted*, he put *sackcloth* upon his body, and he put *ashes* upon his head. He uses that kind of prayer prescribed by Solomon in his prayer at the dedication of the temple. See 1 Kings viii. 47, 48.

Verse 4. *Keeping the covenant*] Fidelity and truth are characteristics of God. He had never yet broken his engagements to his followers, and was ever showing *mercy* to men.

Verse 7. *All Israel*, that are *near*, *and* that are *far off*] He prays both for *Judah* and *Israel*. The latter were more dispersed, and had been much longer in captivity.

Verse 9. *Mercies and forgivenesses*] From God's *goodness* flow God's *mercies*; from his *mercies*, *forgivenesses*.

Verse 11. *Therefore the curse is poured upon us*] It is probable that he alludes here to the punishment of certain criminals by pouring *melted metal* upon them; therefore he uses the word תֻּךַּ *tittach*, *it is poured out*, like melted metal, for this is the proper meaning of the root נָתַךְ *nathach*.

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14 Therefore hath the LORD [u]watched upon the evil, and brought it upon us: for [v]the LORD our God *is* righteous in all his works which he doeth: [w]for we obeyed not his voice.

15 And now, O Lord our God, [x]that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast [y]gotten thee [z]renown, as at this day; [a]we have sinned, we have done wickedly.

16 O Lord, [b]according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, [c]thy holy mountain: because for our sins, [d]and for the iniquities of our fathers, [e]Jerusalem and thy people [f]*are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, [g]and cause thy face to shine upon thy sanctuary [h]that is desolate, [i]for the Lord's sake.

18 [k]O my God, incline thine ear, and hear; open thine eyes, [l]and behold our desolations, and the city [m]which [n]is called by thy name: for we do not [o]present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, [p]for thine own sake, O my God: for thy city and thy people are called by thy name.

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20 [q]And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man [r]Gabriel, whom I had seen in the vision at the beginning, being caused to fly [s]swiftly, [t]touched me [u]about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth [v]to give thee skill and understanding.

23 At the beginning of thy supplications the [w]commandment came forth, and [x]I am come to show *thee*; [y]for thou *art* [z]greatly beloved: therefore [a]understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people and upon thy holy city, [b]to finish the transgression, and [c]to make an end of sins, [d]and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision [e]and [f]prophecy, [g]and to anoint the Most Holy.

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[u] Jer. xxxi. 28; xliv. 27. — [v] Neh. ix. 33; ver. 7. — [w] Ver. 10. — [x] Exod. vi. 1, 6; xxxii. 11; 1 Kings viii. 51; Neh. i. 10. Jer. xxxii. 21. — [y] Heb. *made thee a name.* — [z] Exod. xiv. 18; Neh. ix. 10; Jer. xxxii. 20. — [a] Ver. 5. — [b] 1 Sam. xii. 7; Psa. xxxi. 1; lxxi. 2; Mic. vi. 4, 5. — [c] Ver. 20; Zech. viii. 3. [d] Exod. xx. 5. — [e] Lam. ii. 15, 16. — [f] Psa. xliv. 13, 14; lxxix. 4. — [g] Num. vi. 25; Psa. lxvii. 1; lxxx. 3, 7, 19. — [h] Lam. v. 18. — [i] Ver. 19; John xvi. 24. — [k] Isa. xxxvii. 17. — [l] Exod. iii. 7; Psa. lxxx. 14, &c. — [m] Jer. xxv. 29. — [n] Heb. *whereupon thy name is called.*

[o] Heb. *cause to fall*; Jer. xxxvi. 7. — [p] Psa. lxxix. 9, 10; cii. 15, 16. — [q] Psa. xxxii. 5; Isa. lxv. 24. — [r] Chap. viii. 16. [s] Heb. *with weariness, or flight.* — [t] Chap. viii. 18; x. 10, 16. [u] 1 Kings xviii. 36. — [v] Heb. *to make thee skilful of understanding.* [w] Heb. *word.* — [x] Chap. x. 12. — [y] Chap. x. 11, 19. — [z] Heb. a man *of desires.* — [a] Matt. xxiv. 15. — [b] Or, *to restrain* [c] Or, *to seal up*; Lam. iv. 22. — [d] Isa. liii. 10. — [e] Isa. liii. 11; Jer. xxiii. 5, 6; Heb. ix. 12; Rev. xiv. 6. — [f] Heb. *prophet.* — [g] Psalm xlv. 7; Luke i. 35; John i. 41; Hebrews ix. 11.

Verse 14. *The Lord watched upon the evil*] In consequence of our manifold rebellions he hath now watched for an opportunity to bring these calamities upon us.

Verse 17. *And cause thy face to shine*] Give us proof that thou art reconciled to us.

Verse 19. *Thy city and thy people are called by thy name.*] The *holy city*, the *city of the great King*. I think it scarcely possible for any serious man to read these impressive and pleading words without feeling a measure of the prophet's earnestness.

Verse 21. *The man Gabriel*] Or the angel Gabriel, who had appeared to me as a *man*. אישׁ *ish* is the same here as *person*—the person *Gabriel*.

Being caused to fly swiftly] God hears with delight such earnest, humble, urgent prayers; and sends the *speediest* answer. Gabriel himself was ordered on this occasion to make *more than usual speed*.

Verse 24. *Seventy weeks are determined*] This is a most important prophecy, and has given rise to a variety of opinions relative to the proper mode of explanation; but the chief difficulty, if not the only one, is to find out the *time* from which these *seventy weeks* should be *dated*. What is here said by the angel is not a direct answer to Daniel's prayer. He prays to know when the *seventy weeks of the captivity* are to *end*. Gabriel shows him that there are *seventy weeks determined* relative to a *redemption* from *another sort of captivity*, which shall commence with the *going forth of the edict to restore and rebuild Jerusalem*, and shall terminate with the *death of Messiah the Prince*, and the total *abolition of the Jewish sacrifices*. In the four following verses he enters into the particulars of this most important *determination*, and leaves them with Daniel for his comfort, who has left them to the Church of God for the *confirmation* of its faith, and a *testimony* to the truth of Divine revelation. They contain the fullest confirmation of Christianity,

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

25 [h] Know therefore and understand, *that* [i] from the going forth of the commandment [k] to restore and to build Jerusalem unto [l] the Messiah [m] the Prince *shall be* seven weeks, and threescore and two weeks: the street [n] shall be built again, and the [o] wall, [p] even [q] in troublous times.

A. M. cir. 3466. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

[h] Ver. 23; Matt. xxiv. 15. — [i] Ezra iv. 24; vi. 1, 15; vii. 1; Neh. ii. 1, 3, 5, 6, 8. — [k] Or, *to build again Jerusalem*; as 2 Sam. xv. 25; Psa. lxxi. 20.

[l] John i. 41; iv. 25. — [m] Isa. lv. 4. — [n] Heb. *shall return and be builded.* — [o] Or, *breach*, or *ditch*. — [p] Neh. iv. 8, 16, 17, 18. [q] Heb. *in strait of times*; Neh. vi. 15.

and a complete refutation of the Jewish cavils and blasphemies on this subject.

Of all the writers I have consulted on this most noble prophecy, Dean *Prideaux* appears to me the most clear and satisfactory. I shall therefore follow his method in my explanation, and often borrow his words.

Seventy weeks are determined—The Jews had *Sabbatic years*, Lev. xxv. 8, by which their years were divided into weeks of years, as in this important prophecy, each week containing *seven* years. The *seventy weeks* therefore here spoken of amount to *four hundred and ninety* years.

In ver. 24 there are *six events* mentioned which should be the consequences of the incarnation of our Lord:—

I. *To finish* (לכלא *lechalle*, *to restrain*) *the transgression*; which was effected by the preaching of the Gospel, and pouring out of the Holy Ghost among men.

II. *To make an end of sins*; rather ולהתם חטאות *ulehathem chataoth*, "to make an end of *sin-offerings*;" which our Lord did when he offered his spotless soul and body on the cross *once* for all.

III. *To make reconciliation* (ולכפר *ulechapper*, "to make atonement or expiation") *for iniquity*; which he did by the once offering up of himself.

IV. *To bring in everlasting righteousness*, צדק עלמים *tsedek olamim*, that is, "the righteousness, or righteous ONE, of ages;" that person who had been the object of the faith of mankind, and the subject of the predictions of the prophets through all the ages of the world.

V. *To seal up* (ולחתם *velachtom*, "to finish or complete") *the vision and prophecy*; that is, to put an end to the necessity of any farther revelations, by completing the canon of Scripture, and fulfilling the prophecies which related to his person, sacrifice, and the glory that should follow.

VI. *And to anoint the Most Holy*, קדש קדשים *kodesh kodashim*, "the Holy of holies." משח *mashach*, *to anoint*, (from which comes משיח *mashiach*, *the Messiah*, the anointed one,) signifies in general, to consecrate or appoint to some special office. Here it means the consecration or appointment of our blessed Lord, the Holy One of Israel, to be the Prophet, Priest, and King of mankind.

Verse 25. *From the going forth of the commandment to restore and to build Jerusalem*] The foregoing events being all accomplished by Jesus Christ, they of course determine the prophecy to him. And if we reckon back *four hundred and ninety* years, we shall find the time of the going forth of this command.

Most learned men agree that the death of Christ happened at the passover in the month *Nisan*, in the *four thousand seven hundred and forty-sixth* year of the Julian period. *Four hundred and ninety* years, reckoned back from the above year, leads us directly to the month *Nisan* in the *four thousand two hundred and fifty-sixth* year of the same period; the very month and year in which *Ezra* had his commission from *Artaxerxes Longimanus*, king of Persia, (see Ezra vii. 9,) to restore and rebuild Jerusalem. See the commission in *Ezra*, chap. vii. 11–26, and *Prideaux's* Connexions, vol. ii. p. 380.

The above *seventy* weeks, or *four hundred and ninety* years, are divided, in ver. 25, into *three distinct periods*, to each of which particular events are assigned. The three periods are,—

I. *Seven* weeks, that is, *forty-nine* years.

II. *Sixty-two* weeks, that is, *four hundred and thirty-four* years.

III. *One* week, that is, *seven* years.

To the *first* period of seven *weeks* the restoration and repairing of Jerusalem are referred; and so long were *Ezra* and *Nehemiah* employed in restoring the sacred constitutions and civil establishments of the Jews, for this work lasted *forty-nine* years after the commission was given by Artaxerxes.

From the above *seven* weeks the *second* period of *sixty-two* weeks, or *four hundred and thirty-four* years more, commences, at the end of which the prophecy says, *Messiah the Prince should come*, that is, *seven* weeks, or *forty-nine* years, should be allowed for the restoration of the Jewish state; from which time till the public entrance of the Messiah on the work of the ministry should be *sixty-two weeks*, or *four hundred and thirty-four years*, in all *four hundred and eighty-three* years.

From the coming of our Lord, the *third period* is to be dated, viz., "He shall confirm the covenant with many for one week," that is, *seven* years, ver. 27.

This confirmation of the covenant must take in the ministry of *John the Baptist* with that of our Lord, comprehending the term of *seven* years, during the whole of which he might be well said to confirm or ratify the new covenant with mankind. Our Lord says, "The law was until John;" but from his first public preaching *the kingdom of God*, or Gospel dispensation, commenced.

These *seven* years, added to the *four hundred and eighty-three*, complete the *four hundred and ninety* years, or *seventy* prophetic weeks; so that the whole of this prophecy, from the times and corresponding events, has been fulfilled to the very letter.

Some imagine that the *half* of the last *seven years* is to be referred to the total destruction of the Jews by *Titus*, when the daily sacrifice for ever ceased to be offered; and that the intermediate space of *thirty-*

A. M. cir. 3166. B. C. cir. 538. Ol. cir. LX. 3. Servii Tullii, R. Roman., cir. annum 41.

26 And after threescore and two weeks [r] shall Messiah be cut off, [s] but [t] not for himself: [u] and [v] the people of the prince that shall come [w] shall destroy the city [x] and the sanctuary; [y] and the end thereof *shall be* [z] with a flood, and unto the end of the war [a] desolations are determined.

27 And he shall confirm [b] the [c] covenant with [d] many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, [e] and for the overspreading of [f] abominations he shall make *it* desolate, [g] even until the consummation, and that determined shall be poured [h] upon the desolate

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[r] Isa. liii. 8; Mark ix. 12; Luke xxiv. 26, 46.——[s] 1 Pet. ii. 21; Iii. 18.——[t] Or, *and shall have nothing*; John xiv. 30.——[u] Or, *and [the Jews] they shall be no more his people*; chap. xi. 17, or, and the *Prince's [Messiah's*, ver. 25] *future people*.——[v] Matt. xxii. 7.——[w] Luke xix. 41.——[x] Matt. xxiv. 2.——[y] Matt. xxiv. 6, 14. [z] Isa. viii. 7, 8; chap. xi. 10, 22; Nah. i. 8.

[a] Or, *it shall be cut off by desolations*.——[b] Or, *a*.——[c] Isa. xlii. 6; lv. 3; Jer. xxxi. 31; Ezek. xvi. 60, 61, 62.——[d] Isa. liii. 11; Matt. xxvi. 28; Rom. v. 15, 19; Heb. ix. 28.——[e] Or, *and upon the battlements shall be the idols of the desolator*.——[f] Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20.——[g] See Isa. x. 22, 23; xxviii. 22, chap. xi. 36; Luke xxi. 24; Rom. xi. 26.——[h] Or, *upon the desolator*.

seven years, from our Lord's death till the destruction of the city, is passed over as being of no account in relation to the prophecy, and that it was on this account that the last seven years are *divided*. But Dean *Prideaux* thinks that the whole refers to our Lord's preaching connected with that of the Baptist. וחצי *vachatsi*, says he, signifies in the *half part* of the week; that is, in the latter three years and a half in which he exercised himself in the public ministry, he caused, by the sacrifice of himself, all other sacrifices and oblations to cease, which were instituted to signify his.

In the latter parts of ver. 26 and 27 we find the THIRD PART of this great prophecy, which refers to what should be done *after* the completion of these *seventy* weeks.

Verse 26. *And the people of the prince that shall come shall destroy the city and the sanctuary*] By the "prince" *Titus*, the son of *Vespasian*, is plainly intended; and "the people of that prince" are no other than the *Romans*, who, according to the prophecy, *destroyed the sanctuary*, הקדש *hakkodesh*, the *holy place* or temple, and, as a *flood*, swept away all, till the total destruction of that obstinate people finished the war.

Verse 27. *And for the overspreading of abominations he shall make* it *desolate*] This clause is remarkably obscure. כנף שקוצים משמם *kenaph shikkutsim meshomem*, "And upon the wing of abominations causing amazement." This is a literal translation of the place; but still there is no determinate sense. A *Hebrew* MS., written in the *thirteenth* century, has preserved a very remarkable reading here, which frees the place from all embarrassment. Instead of the above reading, this valuable MS. has ובהיכל יהיה שיקוץ *ubeheyehal yihyey shikkuts*; that is, "And in the temple (of the Lord) there shall be abomination." This makes the passage plain, and is strictly conformable to the facts themselves, for the temple was profaned; and it agrees with the prediction of our Lord, who said that *the abomination that maketh desolate should stand in the holy place*, Matt. xxiv. 15, and quotes the words as *spoken* διὰ Δανιὴλ τοῦ προφήτου, *by Daniel the prophet*. That the above reading gives the true sense, there can be little doubt, because it is countenanced by the most eminent ancient *versions*.

The *Vulgate* reads, Et erit in templo abominatio, "And in the temple there shall be abomination."

The *Septuagint*, Και επι το ιερον βδελυγμα των ερημωσεων, "And upon the temple there shall be the abomination of desolation."

The *Arabic*, "And upon the sanctuary there shall be the abomination of ruin."

The above reading is celebrated by *J. D. Michaelis*, Epist. De Ebdom. Dan., p. 120: Vix insignius exemplum reperiri posse autumem, ostensuro in codicibus Hebræis latere lectiones dignissimas quæ eruantur, &c. "A more illustrious example can, I think, hardly be found, to show that various readings lie hid in Hebrew MSS., which are most worthy of being exhibited." Vid. *Bib. Heb.* KENNICOTT, *Dis. Gen.*

I have only to add that this mode of reckoning years and periods by *weeks* is not solely Jewish. *Macrobius*, in his book on Scipio's dream, has these remarkable words: Sed a sexta usque ad *septimam septimanam* fit quidem diminutio, sed occulta, et quæ detrimentum suum aperta defectione non prodat: ideo nonnullarum rerumpublicarum hic mos est, ut post *sextam* ad militiam nemo cogatur; Somn. Scip., lib. i. c. vi., *in fine*. "From the *sixth* to the *seventh week*, there is a diminution of strength; but it is hidden, and does not manifest itself by any outward defect. Hence it was the custom in some republics not to oblige a man to go to the wars after the *sixth week*, i. e., after *forty-two* years of age."

Having now gone through the whole of this important prophecy, and given that interpretation which the original seemed best to warrant, I shall next proceed to notice the principal various readings found in the Collections of *Kennicott* and *De Rossi*, with those from my own MSS., which the reader may collate with the words of the common printed text.

Verse 24. שבעים שבעים נחתך על עמך ועל עיר קדשך
לכלא הפשע ולחתם חטאות
ולכפר עון ולהביא צדק עלמים
ולחתם חזון ונביא ולמשח קדש קדשים׃

Verse 25. והדע והשכל
מן מצא דבר להשיב ולבנות ירושלם
עד משיח נגיד שבעים שבעה
ושבעים ששים ושנים תשוב
ונבנתה רחוב וחרוץ ובצוק העתים׃

Verse 26. ואחרי השבעים ששים ושנים
יכרת משיח ואין לו.

והעיר והקדש ישחית עם נגיד הבא
וקצו בשטף.
ועד קץ מלחמה נחרצת שממות:
Verse 27. והגביר ברית לרבים שבוע אחד.
והצי השבוע ישבית זבח ומנחה.
ועל כנף שקוצים משמם.
ועד כלה ונחרצה תתך על שומם:

Of the whole passage *Houbigant* gives the following translation:—

Verse 24. Seventy weeks are determined upon thy people, and the city of thy sanctuary:
That sin may be restrained, and transgressions have an end;
That iniquity may be expiated, and an everlasting righteousness brought in;
That visions and prophecies may be sealed up, and the Holy of holies anointed.
Verse 25. Know therefore and understand:—
From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks.
Then it shall be fully rebuilt, with anxiety, in difficult times.
Thence, to the Prince Messiah, there shall be sixty-two weeks.
Verse 26. And after sixty-two weeks the Messiah shall be slain, and have no justice.
Afterwards he shall waste the city and the sanctuary, by the prince that is to come.
And his end shall be in straits; and to the end of the war desolation is appointed.
Verse 27. And for one week he shall confirm a covenant with many;
And in the middle of the week he shall abrogate sacrifice and offering;
And in the temple there shall be the abomination of desolation,
Until the ruin which is decreed rush on after the desolation.

In this translation there are some peculiarities.

Instead of "the street shall be built again, and the wall," ver. 25, he translates רחוב וחרוץ (with the prefix כ *beth* instead of ו *vau* in the latter word,) "it shall be fully (the city and all its walls) rebuilt with anxiety."

Instead of ואין לו "but not for himself," he translates, "Nor shall justice be done him;" supposing that דין "justice" was originally in the verse.

Instead of "the people of the prince," ver. 26, he translates "by the prince," using עם *im* as a preposition, instead of עם *am*, "the people."

Instead of "and for the overspreading," he translates ועל כנף "in the temple;" following the Septuagint, και επι το ἱερον. This rendering is at least as good as ours: but see the *marginal* readings here, and the preceding notes.

Houbigant contends also that the arrangement of the several members in these passages is confused. He proposes one alteration, which is important, *viz.*, From the promulgation of the decree to rebuild Jerusalem shall be seven weeks; and unto Messiah the prince, sixty-two weeks. All these alterations he vindicates in his notes at the end of this chapter. In the text I have inserted Houbigant's dots, or marks of distinction between the different members of the verses

VARIOUS READINGS.

Verse 24. שבעים, שבועים *weeks* written *full*, so as to prevent mistakes, in *thirteen* of *Kennicott's*, *four* of *De Rossi's*, and *one* ancient of my own.

שבעים *Seventy-one* of *Kennicott's*, and *one* of *De Rossi's*, have שבועים "weeks, weeks, weeks;" that is, "many weeks:" but this is a mere mistake.

לבלא "to restrain." לכלה "to consume," is the reading of *twenty-nine* of *Kennicott's*, *thirteen* of *De Rossi's*, and *one* ancient of my own.

ולחתם "and to seal up." *Forty-three* of *Kennicott's*, *twelve* of *De Rossi's*, and *one* of my own, have ולהתם "to make an end." One reads ולחתום, more *full*.

חטאות "sins." חטאת "sin," in the singular, is the reading of *twenty-six* of *De Rossi's*; and so, in the second instance where this word occurs, *two* of my MSS.

עלמים "everlasting." *Two* of my oldest MSS. read שלמים, and so in the next instance.

ונביא "and the prophet." The conjunction is omitted by *two* of *Kennicott's*.

ותשכל "and understand." *One* of my MSS. has ותשכיל

Verse 25. מן מוצא "from the publication." One MS. of *De Rossi's* omits the מן "from," and instead of either, *one* of my oldest MSS. has למוצא "to the publication."

כמשיח "Messiah." *Nine* MSS. read the word with the point *sheva*, which makes it read, in regimine, "the anointed of the prince." But this is evidently the effect of carelessness, or rather design.

שבעה "seven." *Two* MSS. add the conjunction ו *vau*, "and."

ולבנות "and to build." One of mine omits the conjunction.

שבעים שבעה "seven weeks." *One* of *Kennicott's* has שבעים שנה "seventy years."

ושבעים "and weeks." *One* of *Kennicott's* has ושבוע "and a week."

ששים "sixty." A few add the conjunction ו *vau*, "*and* sixty;" and another has ששה "six;" and another שבעים "seventy." Wherever this word signifies *weeks*, *two* of my oldest MSS. write it *full*, שבועים. In *one* of my MSS. השבועים ששים are omitted in the text, but added by a later hand in the margin.

וחרוץ "and the ditch." One MS. has העיר "the city." And for רחב "street," one of mine has רחוב of the same meaning, but more *full*.

ובצוק "and in straits," or *anxiety*. One MS. without *and*, as the *Vulgate* and *Septuagint*.

Verse 26. והקדש "and the holy place or sanctuary." But *two* of my most ancient MSS., and *four* of *Kennicott's*, leave out the ו *vau*, and read יהעיר הקדש "and the holy city," or "city of holiness," instead of "the city and sanctuary." In one MS. ו is omitted in יהעיר.

וקצו "and its end." *One* MS. omits the conjunction ו *and*; one omits the following קץ "the end;" reading thus: "and unto the war." But a more singular reading is that of one of my own MSS

written about A. D. 1136, which has וקיצו "and its summer."

ששים "sixty." But one of *Kennicott's* MSS. has ששים שבעים "sixty weeks;" and another adds the conjunction, AND *sixty*.

ישחית "shall destroy." But one of *De Rossi's* has ישחת "shall be destroyed."

עם "the people." עם *im*, "with," is the reading of one of *Kennicott's*, with the *Septuagint*, *Theodotion*, *Syriac Hexapla*, *Vulgate*, and *Arabic*.

בשטף "with a flood." *One* MS. has השטף "the flood."

ועל כנף "and upon the wing." Nearly *twenty* MSS. have ועד "and unto," &c.

Verse 27. ועד קץ "and unto the end." עד־ "to the end;" and one has ועל "and upon."

קץ "the end." One has עת "the time;" and another both, עת קץ "the time of the end."

ועל כנף שקוצים "and upon the wing (or battlement) abomination." Instead of this, one of the Parisian MSS. numbered *three hundred and thirteen* in *Kennicott's*, has ובהיכל יהיה שיקוץ "and in the temple there shall be abomination." See the preceding notes. This is a similar reading to *Theodotion*, the *Vulgate*, *Septuagint*, *Syriac Hexapla*, and the *Arabic*; and is countenanced by our Lord, Matt. xxiv. 15. After all that has been said on this reading, (which may be genuine, but is less liable to suspicion, as the MS. appears to be the work of some *Christian*; it is written from the *left to the right hand*, and is accompanied by the *Vulgate Latin*,) if this be an attempt to accommodate the *Hebrew* to the *Vulgate*, it should be stated that they who have examined this MS. closely, have asserted that there is no evidence that the writer has endeavoured to conform the Hebrew to the Latin text, unless this be accounted such. The ancient versions give this reading great credit.

שקוצים "abominations." One of mine has less fully שקצים.

משכם "desolation." *One* of mine has more fully מישוכם.

ועד "and unto," is wanting in one of mine; ועל "and upon" is the reading in *one* other.

על שוכם "until the desolation." שוכם "the desolation." *One* of mine has שכם without the ו *vau*. יעל is wanting; but is added in the margin, by a later hand, in another of these ancient MSS.

I have thus set down almost all the variations mentioned by *Kennicott* and *De Rossi*, and those furnished by *three* ancient MSS. of my own, that the learned reader may avail himself of every help to examine thoroughly this important prophecy. Upwards of *thirty* various readings in the compass of *four* verses, and several of them of great moment.

CHAPTER X.

This and the two following chapters give an account of Daniel's last vision, wherein the succession of the Persian and Grecian monarchies is described, together with the wars that should take place between Syria and Egypt under the latter monarchy. The last part of the vision (from chap. xi. 36) *seems to relate chiefly to the persecutions of the Church in the times of Antichrist, till it be purified from all its pollutions; after which will follow that glorious kingdom of the saints spoken of in the* seventh *and* eighth *chapters. This chapter begins with an account of Daniel's fasting and humiliation,* 1–3. *Then we have a description of the Divine person who appeared to the prophet, not unlike him who appeared to the apostle in the isle of Patmos,* 4–21. *See* Rev. i. 10–16.

A. M. 3470. B. C. 534. Ol. LXI. 3. Anno Tarquinii Superbi, R. Roman., 1.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, [a] whose name was called Belteshazzar; [b] and the thing *was* true, [c] but the time appointed *was* [d] long: and [e] he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three [f] full weeks.

3 I ate no [g] pleasant bread, neither came flesh nor wine in my mouth, [h] neither did I anoint myself at all, till three whole weeks were fulfilled.

A. M. 3470. B. C. 534. Ol. LXI. 3. Anno Tarquinii Superbi, R. Roman., 1.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* [i] Hiddekel;

5 Then [k] I lifted up mine eyes, and looked,

[a] Chap. i. 7.—[b] Chap. viii. 26; Rev. xix. 9.—[c] Ver. 14.
[d] Heb. *great*.—[e] Chap. i. 17; viii. 16.

[f] Heb. *weeks of days*.—[g] Heb. *bread of desires*.—[h] Matt. vi. 17.
[i] Gen. ii. 14.—[k] Josh. v. 13.

NOTES ON CHAP. X.

Verse 1. *In the third year of Cyrus*] Which answers to the *first* year of Darius the Mede.

The time appointed was *long*] וצבא גדול *vetsaba gadol*, but the *warfare long*; there will be many contentions and wars before these things can be accomplished.

Verse 2. *I—was mourning three full weeks.*] The weeks are most probably dated from the time of the termination of the last vision. *Calmet* proves this by several reasons.

Verse 3. *I ate no pleasant bread*] This fast was rather a general *abstinence*; living all the while on *coarse* and *unsavoury food*; drinking nothing but *water*; not using the *bath*, and most probably wearing *haircloth* next the skin, during the whole of the time.

Verse 4. *By the side of—Hiddekel*] The same as

A. M. 3470. B. C. 534. Ol. LXI. 3. Anno Tarquinii Superbi, R. Roman., 1.

and [l] behold [m] a certain man clothed in linen, whose loins *were* [n] girded with [o] fine gold of Uphaz:

6 His body also *was* [p] like the beryl, and his face [q] as the appearance of lightning, [r] and his eyes as lamps of fire, and his arms [s] and his feet like in colour to polished brass, [t] and the voice of his words like the voice of a multitude.

7 And I Daniel [u] alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, [v] and there remained no strength in me: for my [w] comeliness [x] was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: [y] and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 [z] And, behold, a hand touched me, which [a] set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, [b] a [c] man greatly beloved, understand the words that I speak unto thee, and [d] stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

A. M. 3470. B. C. 534. Ol. LXI. 3. Anno Tarquinii Superbi, R. Roman., 1.

12 Then said he unto me, [e] Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, [f] thy words were heard, and I am come for thy words.

13 [g] But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, [h] Michael, [i] one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people [k] in the latter days: [l] for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, [m] I set my face toward the ground, and I became dumb.

16 And, behold, [n] *one* like the similitude of the sons of men [o] touched my lips: then I

[l] Chap. xii. 6, 7.——[m] Heb. *one man.*——[n] Rev. i. 13, 14, 15; xv. 6.——[o] Jer. x. 9.——[p] Ezek. i. 16.——[q] Ezek. i. 14.——[r] Rev. i. 14; xix. 12.——[s] Ezek. i. 7; Rev. i. 15.——[t] Ezek. i. 24; Rev. i. 15.——[u] 2 Kings vi. 17; Acts ix. 7.——[v] Chap. viii. 27.——[w] Or, *vigour.*——[x] Chap. vii. 28.——[y] Chap. viii. 18.——[z] Jer. i. 9; ch. ix. 21; Rev. i. 17.——[a] Heb. *moved.*

[b] Chap. ix. 23.——[c] Heb. *a man of desires.*——[d] Heb. *stand upon thy standing.*——[e] Rev. i. 17.——[f] Chap. ix. 3, 4, 22, 23; Acts x. 4.——[g] Ver. 20.——[h] Ver. 21; chap. xii. 1; Jude 9; Rev. xii. 7.——[i] Or, *the first.*——[k] Gen. xlix. 1; chap. ii. 28.——[l] Chap. viii. 26; ver. 1; Hab. ii. 3.——[m] Ver. 9; chap. viii. 18.——[n] Chap. viii. 15.——[o] Ver. 10; Jer. i. 9.

the *Tigris*, the great river of Assyria; as the *Euphrates* of Syria, and the *Nile* of Egypt.

Verse 5. *Clothed in linen*] The description is intended to point out the *splendour* of the garments.

Gold of Uphaz] The same as *Ophir*.

Verse 6. *His body also was like the beryl*] The description of this person is very similar to that of our Lord in Rev. i. 13–15.

Verse 7. *The men that were with me saw not the vision*] An exactly parallel case with what occurred at the conversion of Saul of Tarsus, Acts ix. 7. There was a Divine influence which they all felt, but only Daniel saw the corporeal appearance.

Verse 9. *Was I in a deep sleep*] I fell into a swoon.

Verse 10. *A hand touched me*] Nothing was *apparent* or *palpable* but a *hand*. A hand had written Belshazzar's fate upon the wall; and the *hand* is frequently mentioned when the *power* or *majesty* of *God* is intended. Perhaps by *hand* God himself may be meant. It is remarkable that in a very ancient MS. of the Septuagint, more than a *thousand* years old, now in the imperial library of Vienna, adorned with paintings which have been engraved for the catalogue of Lambechius, and transferred to that of Nesselius, all the appearances of God are represented by a *hand in the clouds*.

Verse 12. *I am come for thy words*] On account of thy prayers I am sent to comfort and instruct thee.

Verse 13. *But the prince of the kingdom of Persia withstood me*] I think it would go far to make a *legend* or a precarious *tale* of this important place to endeavour to maintain that either a *good* or *evil* ANGEL is intended here. *Cyrus* alone was the *prince of Persia*, and God had destined him to be the deliverer of his people; but there were some matters, of which we are not informed, that caused him to hesitate for some time. Fearing, probably, the greatness of the work, and not being fully satisfied of his ability to execute it, he therefore for a time *resisted the secret inspirations* which God had sent him. The opposition might be in reference to the building of the temple.

But lo, Michael] Gabriel, who speaks, did not leave Cyrus till Michael came to take his place. Michael, *he who is like God*, sometimes appears to signify the *Messiah*, at other times the *highest* or *chief archangel*. Indeed there is no archangel mentioned in the whole Scripture but this *one*. See Jude 9; Rev. xii. 7.

Verse 14. *For yet the vision is for many days.*] There are many things which remain yet to be revealed, and the time of their accomplishment is very distant.

Verse 15. *I set my face toward the ground*] He was standing upright, ver. 11, and he now bent his body in reverence, and looked down upon the ground.

And became dumb.] Found himself unable to speak.

Verse 16. *Like the similitude of the sons of men*]

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opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision [p] my sorrows are turned upon me, and I have retained no strength.

17 For how can [q] the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 [r] And said, O man greatly beloved, [s] fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me.

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20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight [t] with the king of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will show thee that which is noted in the scripture of truth: and *there is* none that [u] holdeth with me in these things, [v] but Michael your prince.

[p] Ver. 8.——[q] Or, *this servant of my lord.*——[r] Ver. 11.——[s] Judg. vi. 23.

[t] Ver. 13.——[u] Heb. *strengtheneth himself.*——[v] Ver. 13; Jude 9; Rev. xii. 7.

I think Gabriel is here meant, who appeared to Daniel in a *human form*; and so in ver. 18, and see also chap. ix. 21.

Touched my lips] Before this he was unable to speak.

By the vision] The vision that I have already had, and of which I have not a proper knowledge, has greatly afflicted me, because I see it intimates grievous calamities to my people. See chap. ix. 26.

Verse 17. *Neither is there breath*] He could not breathe freely; he was almost suffocated with sorrow.

Verse 19. *O man, greatly beloved*] איש חמדות *ish chamudoth*, man of delights; the most amiable of men.

Let my lord speak] I am now so strengthened and encouraged, that I shall be able to bear any revelation that thou mayest make.

Verse 20. *Knowest thou wherefore I come*] So high art thou in the favour of God, that he hath sent me unto thee to give thee farther satisfaction; though I was elsewhere employed upon a most important mission, and I must speedily return to accomplish it, viz.:—

To fight with the king of Persia] To remove all the scruples of Cyrus, and to excite him to do all that God designs him to do for the restoration of my people, and the rebuilding of the city and temple of Jerusalem. Nothing less than a supernatural agency in the mind of Cyrus can account for his decree in favour of the Jews. He had no natural, no political inclination to it; and his reluctance to obey the heavenly motions is here represented as a *fight between him and the angel.*

The prince of Grecia shall come.] I believe this refers to Alexander the Great, who was to destroy the *Persian* empire. See the *second* and *third* verses of the following chapter.

Verse 21. *Noted in the scripture of truth*] Perhaps this refers to what he had already *written* down. See the preceding visions, which Daniel did not fully understand, though a general impression from them had filled his heart with sorrow.

Michael your prince.] The archangel mentioned before, ver. 13, and who has been always supposed to be appointed by God as the guardian of the Jewish nation. It appears that God chose to make use of the ministry of angels in this work; that angels, as they could be only in *one place* at *one time*, could not produce influence where *they were* not; and that, to carry on the operation on the mind of the Persian king, it was necessary that either *Gabriel* or *Michael* should be *present* with him, and when one went on another commission another took his place; see ver. 13. But we know so little of the invisible world that we cannot safely *affirm* any thing *positively.*

CHAPTER XI.

This chapter gives a more particular explanation of those events which were predicted in the eighth *chapter. The prophet had foretold the partition of Alexander's kingdom into four parts. Two of these, in which were included Egypt and Syria, the one to the* north, *the other to the* south, *in respect of Judea, appear to take up the chief attention of the prophet, as his people were particularly concerned in their fate; these being the countries in which by far the greatest number of the Jews were, and still are, dispersed. Of these countries he treats (according to the views of the most enlightened expositors) down to the conquest of Macedon, A. M. 3836, B. C. 168, when he begins to speak of the Romans,* 1–30; *and then of the Church under that power,* 31–35. *This leads him to speak of Antichrist, who was to spring up in that quarter,* 36–39; *and of those powers which* at the TIME of the end, *or the latter days of the Roman monarchy, (as this term is generally understood,) were to* push at *it, and overthrow many countries,* 40–43. *By the* king of the SOUTH *in the fortieth verse, the dominion of the Saracens, or Arabs, is supposed to be intended, which was an exceeding great plague to the Roman empire in the east, and also to several papistical countries, for the space of* one hundred and fifty *years,* i. e. *from A. D.* 612, *when Mohammed and his*

followers first began their depredations, to A. D. 762, *when Bagdad was built, and made the capital of the caliphs of the house of Abbas; from which epoch the Saracens became a more settled people. By the* king of the NORTH *in the same verse the prophet is supposed by some to design that great scourge of eastern Christendom, the Ottoman or Othman empire, by which, after about a* hundred and fifty *years of almost uninterrupted hostilities, the Roman empire in the east was completely overturned, A. D.* 1453. *The chapter concludes with a prediction of the final overthrow of this northern power, and of the manner in which this great event shall be accomplished,* 44, 45. *But it should be observed that, notwithstanding the very learned observations of Bishop Newton and others upon this chapter, their scheme of interpretation presents very great and insurmountable difficulties; among which the very lengthy detail of events in the Syrian and Egyptian histories, comprising a period of less than* two hundred *years, and the rather uncouth transition to the incomparably greater transactions in Antichristian times, and of much longer duration, which are passed over with unaccountable brevity, are not the least. On all these subjects, however, the reader must judge for himself. See the notes.*

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ALSO I, [a] in the first year of [b] Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And [c] a mighty king shall stand up, that shall rule with great dominion, and [d] do according to his will.

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4 And when he shall stand up, [e] his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, [f] nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

[a] Chap. ix. 1.——[b] Chap. v. 31.——[c] Chap. vii. 6; viii. 5.

[d] Chap. viii. 4; ver. 16, 36.——[e] Chap. viii. 8.——[f] Chap. viii. 22.

NOTES ON CHAP. XI.

Verse 1. *In the first year of Darius the Mede*] This is a continuation of the preceding discourse. Bp. *Newton*, who is ever judicious and instructing, remarks: It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the former; and thus revelation "is a shining light, that shineth more and more unto the perfect day." The four great empires shown to Nebuchadnezzar, under the symbol of a *great image*, were again more particularly represented to Daniel under the forms of *four great wild beasts*. In like manner, the memorable events that were revealed to Daniel in the vision of the *ram* and *he-goat*, are here more clearly revealed in this last vision by an angel; so that this latter prophecy may not improperly be said to be a comment on the former. It comprehends many signal events. The types, figures, and symbols of the things are not exhibited in this, as in most other visions, and then expounded by the angel; but the angel *relates* the whole: and, not by way of *vision*, but by *narration*, informs Daniel of that which is *noted in the Scripture of truth*, chap. x. 21.

Verse 2. *There shall stand up yet three kings*] Gabriel had already spoken of *Cyrus*, who was now reigning; and after him *three* others should arise. These were, 1. *Cambyses*, the son of Cyrus. 2. *Smerdis*, the Magian, who was an impostor, who pretended to be another son of Cyrus. And, 3. *Darius*, the son of *Hystaspes*, who married *Mandane*, the daughter of Cyrus.

Cambyses reigned *seven* years and *five* months; *Smerdis* reigned only *seven* months; and *Darius Hystaspes* reigned *thirty-six* years.

The fourth shall be far richer than they *all*] This was *Xerxes*, the son of Darius, of whom *Justin* says: "He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted."

He shall stir up all against the realm of Grecia.] His military strength was such, that *Herodotus*, who lived in that time, informs us that his army amounted to *five* millions, *two hundred and eighty-three* thousand, *two hundred and twenty* men. Besides these, the Carthaginians furnished him with an army of *three hundred thousand* men, and a fleet of *two hundred* ships. He led an army against the Greeks of *eight hundred thousand* men, and *twelve hundred and seven* ships, with *three banks of rowers* each. As he marched along, he obliged all the people of the countries through which he passed to join him.

Verse 3. *A mighty king shall stand up*] This was *Alexander the Great*. It is not said that this mighty king shall stand up against *Xerxes*, for he was not born till *one hundred* years after that monarch; but simply that he should *stand up*, i. e., that he should reign in Greece.

Verse 4. *His kingdom shall be broken*] Shall, after his death, be *divided* among his *four* chief generals, as we have seen before. See chap. viii. 22.

And not to his posterity] The *family of Alexander* had a most tragical end: 1. His wife *Statira* was murdered soon after his death by his other wife *Roxana*. 2. His brother *Aridæus*, who succeeded him, was killed, together with his wife *Euridice*, by command of *Olympias*, Alexander's mother, after he had been king about six years and some months. 3. *Olympias* herself was killed by the soldiers in revenge. 4. *Alexander Ægus*, his son, together with *his* mother *Roxana*, was slain by order of Cassander. 5. Two years after, his other son *Hercules*, with his mother *Barsine*, was privately murdered by Polysperchon; so

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5 And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they [g] shall join themselves together: for the king's daughter of the south shall come to the king of the north to make [h] an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and [i] he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up [k] in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

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8 And shall also carry captives into Egypt their gods, with their princes, *and* with [l] their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons [m] shall be stirred up, and shall assemble a multitude of great forces:

[g] Heb. *shall associate themselves.* — [h] Heb. *rights.* — [i] Or, *whom she brought forth*

[k] Or, *in his place, or office*; ver. 20. — [l] Heb. *vessels of their desire.* — [m] Or, *shall war.*

that in fifteen years after his death not one of his family or posterity remained alive!

"Blood calls for blood." He (Alexander) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only *thirty-two* years and *eight* months old: and a retributive Providence destroyed all his posterity, so that neither *root* nor *branch* of them was left on the face of the earth. Thus ended Alexander, the great butcher; and thus ended his family and posterity.

Verse 5. *The king of the south*] This was *Ptolemy Lagus*, one of his generals, who had the government of Egypt, Libya, &c., which are on the south of Judea. He was strong, for he had added Cyprus, Phœnicia, Caria, &c., to his kingdom of Egypt.

And one *of his princes—shall be strong above him*] This was *Seleucus Nicator*, who possessed Syria, Babylon, Media, and the neighbouring countries. This was *the king of the north*, for his dominions lay *north* of Judea.

Verse 6. *In the end of years*] Several historical circumstances are here passed by.

The king's daughter of the south] *Berenice*, daughter of Ptolemy Philadelphus, king of Egypt, was married to *Antiochus Theos*, king of Syria. These two sovereigns had a bloody war for some years: and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife *Laodice* and her children, which he did: and *Berenice* having brought an immense fortune to her husband, all things appeared to go on well for a time.

But she shall not retain the power of the arm] זרע zaro, *her posterity*, shall not reign in that kingdom.

But she shall be given up] Antiochus recalled his former wife Laodice and her children; and she, fearing that he might recall Berenice, caused him to be poisoned and her to be murdered, and set her son Callinicus upon the throne.

And they that brought her] Her Egyptian women, striving to defend their mistress, were many of them killed.

And he that begat her] Or, as the margin, "he whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice.

And he that strengthened her] Probably her *father* Ptolemy, who was excessively fond of her, and who had died a few years before.

Verse 7. *But out of a branch of her roots*] A branch from the same root from which she sprang. This was *Ptolemy Euergetes*, her brother, who, to avenge his sister's death, marched with a great army against *Seleucus Callinicus*, took some of his best places, indeed all Asia, from Mount Taurus to India, and returned to Egypt with an immense booty, *forty thousand* talents of silver, precious vessels, and images of their gods *two thousand five hundred*, without Callinicus daring to offer him battle. I can but touch on these historic facts, for fear of extending these notes to an immoderate length.

Verse 8. *He shall continue* more *years*] *Seleucus Callinicus* died (an exile) by a fall from his horse; and *Ptolemy Euergetes* survived him four or five years. —Bp. *Newton.*

Verse 9. *So the king of the south*] Ptolemy Euergetes—

Shall come into his *kingdom*] That of Seleucus Callinicus.

And shall return] Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

Verse 10. *But his sons shall be stirred up*] That is, the sons of *Callinicus*, who were *Seleucus Ceraunus* and *Antiochus*, afterwards called *the Great*.

Shall assemble a multitude] Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that *one only* of the sons did *certainly come, and overflow, and pass through*; he retook Seleucia, and regained Syria. He *then returned*, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt,

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and *one* shall certainly come, [n] and overflow, and pass through: [o] then shall he return, and be stirred up, [p] *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come [q] after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also [r] the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

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15 So the king of the north shall come, and cast up a mount, and take [s] the most fenced cities: and the arms of the south shall not withstand, neither [t] his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him [u] shall do according to his own will, and [v] none shall stand before him: and he shall stand in the [w] glorious [x] land, which by his hand shall be consumed.

17 He shall also [y] set his face to enter with the strength of his whole kingdom, and [z] up-

[n] Isa. viii. 8; chap. ix. 26.——[o] Or, *then shall he be stirred up again.*——[p] Ver. 7.——[q] Heb. *at the end of times, even years*; chap. iv. 16; xii. 7.——[r] Heb. *the children of robbers.*——[s] Heb. *the city of munitions.*

[t] Heb. *the people of his choices.*——[u] Chap. viii. 4, 7; ver. 3, 36.——[v] Josh. i. 5.——[w] Or, *goodly land*; chap. viii. 9; ver. 41, 45.——[x] Heb. *the land of ornament.*——[y] 2 Chron. xx. 3.——[z] Or, *much uprightness*, or *equal conditions.*

as he came even to *his fortress*, to the frontiers of Egypt.

Verse 11. *The king of the south*] Ptolemy Philopater, who succeeded his father *Euergetes*.

Shall come forth and fight with him] He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

And he (Antiochus, the king of the north) *shall set forth a great multitude*] Amounting to *sixty-two thousand* foot, *six thousand* horse, and *one hundred and two* elephants; but yet the multitude was *given into his hand*, the hand of the *king of the south*; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See 3 Macc. i. 1–6, and *Polybius*, lib. v.

Verse 12. *His heart shall be lifted up*] Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire; but giving way to *pride*, and a criminally *sensual life*, he made peace on dishonourable terms; and though he had gained a great victory, yet his kingdom *was not strengthened by it*, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

Verse 13. *The king of the north shall return—after certain years*] In about *fourteen* years Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor. He brought a much larger army and more riches; these he had collected in a late eastern expedition.

Verse 14. *Many stand up against the king of the south*] Antiochus, and Philip king of Macedon, united together to overrun Egypt.

Also the robbers of thy people] The *Jews*, who revolted from their religion, and joined Ptolemy, under *Scopas*,—

Shall exalt themselves to establish the vision] That is, to build a temple like that of Jerusalem, in Egypt, hoping thereby to fulfil a prediction of Isaiah, chap. xxx. 18–25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

But they shall fall.] For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced *Cœlesyria* and *Palestine*, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

Verse 15. *So the king of the north*] Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him; but he was defeated near the fountains of Jordan, and was obliged to take refuge in *Sidon* with *ten thousand* men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged *several of the fenced cities*, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and *his chosen people*, his ablest generals, were not able to oppose him.

Verse 16. *He shall stand in the glorious land*] Judea. For he reduced *Palestine*; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

Which by his hand shall be consumed] Or, *which shall be perfected in his hand.* For Antiochus showed the Jews great favour: he brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

Verse 17. *He shall also set his face to enter*] Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by *fraudulence*; and

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right ones with him; thus shall he do: and he shall give him the daughter of women, [a] corrupting her: but she shall not stand *on his side*, [b] neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince [c] for his own behalf shall cause [d] the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, [e] and not be found.

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20 Then shall stand up [f] in his estate [g] a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in [h] anger, nor in battle.

21 And [i] in his estate [k] shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

[a] Heb. *to corrupt.*——[b] Chap. ix. 26.——[c] Heb. *for him.* [d] Heb. *his reproach.*——[e] Job xx. 8; Psa. xxxvii. 36; Ezek xxvi. 21.——[f] Or, *in his place*; ver. 7.

[g] Heb. *one that causeth an exactor to pass over.*——[h] Heb. *angers.*——[i] Or, *in his place.*——[k] Chap. vii. 8; viii. 9, 23, 25.

therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here *the daughter of women*, because of her great beauty and accomplishments. And this he appeared to do, having "upright ones with him." Or, as the *Septuagint* have it, και ευθεια παντα μετ' αυτου ποιησει, "and he will make all things straight with him;" that is, he acted as if he were influenced by nothing but the most *upright views*. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to *corrupt her* that she might betray her husband.

But she shall not stand on his side] On the contrary, her husband's interests became more dear to her than her father's: and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

Verse 18. *Shall he turn his face unto the isles*] Antiochus had fitted out a great fleet of *one hundred* large ships and *two hundred* smaller, and with this fleet subdued most of the *maritime places* on the *coast* of the Mediterranean, and took many of the isles, *Rhodes*, *Samos*, *Eubœa*, *Colophon*, and others.

But a prince for his own behalf] Or, *a captain*. The consul *Acilius Glabrio caused the reproach to cease*; beat and routed his army at the straits of Thermopylæ, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others; for he would grant him peace only on condition of paying the expense of the war, *fifteen thousand* talents; *five hundred* on the spot,—*two thousand five hundred* when the peace should be ratified by the senate,—and the remaining *twelve thousand* in *twelve* years, each year *one thousand*. See *Polybius* in his Legations, and *Appian* in the Wars of Syria. And thus,—

Without his own reproach] Without losing a battle, or taking a false step, *Acilius* caused *the reproach* which he was bringing upon the Romans *to turn upon himself*.

Verse 19. *He shall turn his face toward the fort of his own land*] After this shameful defeat, Antiochus fled to Sardis, thence to Apamea, and the next day got into Syria, and to *Antioch*, his *own fort*, whence he sent ambassadors to treat for peace; and was obliged to engage to pay the immense sum of money mentioned above.

But he shall stumble and fall] Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of *Jupiter Belus* at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that *Diodorus Siculus*, *Strabo*, and *Justin* give of his death. But it is variously related by others; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast.—So *Aurelius Victor*. St. *Jerome* says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, "He shall stumble and fall, and NOT BE FOUND."

Verse 20. *Then shall stand up in his estate a raiser of taxes*] *Seleucus Philopater* succeeded his father *Antiochus*. He sent his treasurer *Heliodorus* to seize the money deposited in the temple of Jerusalem, which is here called *the glory of the kingdom*, see 2 Macc. ix. 23. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes.

He shall be destroyed, neither in anger—fighting against an enemy, *nor in battle*—at the head of his troops; but basely and treacherously, by the hand of *Heliodorus* his treasurer, who hoped to reign in his stead.

Verse 21. *In his estate shall stand up a vile person*] This was Antiochus, surnamed *Epiphanes*—the *Illustrious*. They *did not give him the honour of the kingdom*: he was at Athens, on his way from Rome, when his father died; and Heliodorus had declared himself king, as had several others. But *Antiochus came in peaceably*, for he obtained *the kingdom by flatteries*. He *flattered Eumenes*, king of Pergamus, and *Attalus* his brother, and got their assistance. He *flattered* the Romans, and sent ambassadors to court their favour, and pay them the arrears of the tribute. He *flattered* the Syrians, and gained their concurrence; and as he *flattered* the Syrians, so they flattered him, giving him the epithet of *Epiphanes*—the *Illustrious*. But that he was what the prophet here calls him, a *vile person*, is fully evident from what *Polybius* says of him, from *Athenæus*, lib. v.: "He

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22 [l] And with the arms of a flood shall they be overflown from before him, and shall be broken; [m] yea, also the prince of the covenant.

23 And after the league *made* with him [n] he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter [o] peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; [p] he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall [q] forecast his devices against the strong holds, even for a time.

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25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall [r] overflow: and many shall fall down slain.

27 And both these kings' [s] hearts *shall be* to

[l] Ver. 10.——[m] Chap. viii. 10, 11, 25.——[n] Chap. viii. 25.——[o] Or, *into the peaceable and fat*, &c.

[p] 1 Mac. iii. 28, &c.——[q] Heb. *think his thoughts*.——[r] Ver. 10, 22.——[s] Heb. *their hearts*.

was every man's companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs," &c., &c. On this account a contemporary writer, and others after him, instead of *Epiphanes*, called him *Epimanes*—the *Madman*.

Verse 22. *And with the arms of a flood*] The arms which were *overflown* before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

The prince of the covenant] This was *Onias*, the high priest, whom he removed, and put *Jason* in his place, who had given him a great sum of money; and then put wicked *Menelaus* in his room, who had offered him a larger sum. Thus he acted *deceitfully* in the *league* made with *Jason*.

Verse 23. *He shall come up*] From Rome, where he had been a hostage for the payment of the tax laid on his father.

Shall become strong with a small people.] At first he had but *few* to espouse his cause when he arrived at *Antioch*, the people having been greatly divided by the many claimants of the crown; but being supported by Eumenes and Attalus, his *few people* increased, and he became *strong*.

Verse 24. *He shall enter peaceably even upon the fattest places*] The very richest provinces—Cœlesyria and Palestine.

He shall do that *which his fathers have not done, nor his fathers' fathers*] He became profuse in his liberalities, and *scattered among them the prey* of his enemies, *the spoil* of temples, and *the riches* of his friends, as well as his own revenues. He spent much in public shows, and bestowed largesses among the people. We are told in 1 Macc. iii. 30, that "in the liberal giving of gifts he abounded above all the kings that went before him." These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writer. He would sometimes go into the streets, and throw about a handful of money, crying out, "Let him take it, to whom Fortune sends it."

He shall forecast his devices] As Eulæus and Lenæus, who were the guardians of the young Egyptian king Ptolemy Philometer, demanded from Antiochus the restitution of Cœlesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore *he forecast devices*—fixed a variety of plans to prevent this; visited the *strong holds* and frontier places to see that they were in a state of defence. And this he did *for a time*—he employed some years in hostile preparations against Egypt.

Verse 25. *He shall stir up his power*] Antiochus marched against Ptolemy, *the king of the south*, (Egypt,) with a great army; and the Egyptian generals had raised a *mighty force*.

Stirred up to battle] The two armies met between Pelusium and Mount Casius; *but he* (the king of the south) *could not stand*—the Egyptian army was defeated. The next campaign he had greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except *Alexandria*, see 1 Macc. i. 16–19. And all these advantages he gained by *forecasting devices*; probably by *corrupting* his ministers and captains. Ptolemy Macron gave up Cyprus to Antiochus; and the Alexandrians were led to renounce their allegiance to Ptolemy Philometer, and took *Euergetes*, or Physcon his younger brother, and made him king in his stead. All this was doubtless by the *corruptions* of Antiochus. See below.

Verse 26. *Yea, they that feed of the portion of his meat*] This is the proof of what has been last noted, that the intrigues of Antiochus, *corrupting* the *ministers* and *officers* of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. They *that fed of the portion of his meat*—who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying *him and his army*, so that he was defeated, as was before observed.

Verse 27. *And both these kings' hearts* shall be *to do mischief*] That is, *Antiochus*, and *Ptolemy Philometer*, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance

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do mischief, and they shall speak lies at one table; but it shall not prosper: for [t] yet the end *shall be* at the time appointed.

28 Then shall he return into his land [u] with great riches; and [v] his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; [w] but it shall not be as the former, [x] or as the latter.

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30 [y] For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation [z] against the holy covenant: so shall he do; he shall even

[t] Ver. 29, 35, 40; chap. viii. 19.——[u] 1 Mac. i. 19.——[v] Ver. 22; 1 Mac. i. 20, &c.; 2 Mac. v. 11, 14, &c.——[w] Ver. 23.

[x] Ver. 25.——[y] Num. xxiv. 24; Jer. ii. 10.——[z] Ver. 28; 1 Mac. i. 30, 41, &c.; 2 Mac. v. 21, &c.

to him, and set his younger brother *Euergetes* upon the throne. When Antiochus came to Memphis, he and Philometer had frequent conferences at the *same table*; and at these times they *spoke lies* to each other, Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom, by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much *gratitude* to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulæus; while at the same time he *spoke lies*, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.

But it shall not prosper] Neither succeeded in his object; for *the end* of the *appointed time* was not yet come.

Verse 28. *Then shall he return into his land with great riches*] Antiochus did return, laden with riches, from the spoils that he took in Egypt; see 1 Macc. i. 19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings,—

His heart shall be *against the holy covenant*] He was determined to take a severe revenge, and he had an ostensible pretext for it; for Jason, who had been deprived of the high priesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high priest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem; took it by storm; slew *forty thousand* of the inhabitants; sold as many more for *slaves*; boiled swine's flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; took away the golden vessels and other sacred treasures, to the value of *one thousand eight hundred* talents; restored Menelaus to his office; and made one *Philip*, a Phrygian, governor of Judea, 1 Macc. i. 24; 2 Macc. v. 21. *Prideaux* and *Newton*. These are what we term *exploits*; which having finished, *he returned to his own land*.

Verse 29. *At the time appointed he shall return*] Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask; and having collected a great army early in the spring, he passed through *Cœlesyria*; entered Egypt; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, "it shall not be as the former or as the latter:" he had not the *same success* as the *former*, when he overthrew the Egyptian army at *Pelusium*; nor as the *latter*, when he took *Memphis*, and subdued all Egypt, except *Alexandria*. See the reason.

Verse 30. *For the ships of Chittim shall come against him*] *Chittim* is well known to mean the *Roman empire*. Antiochus, being now in full march to besiege Alexandria, and within *seven miles* of that city, heard that ships were arrived there from Rome, with *legates* from the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which *Popilius*, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, *he would do whatever the senate enjoined*; and in a few days after began his march, and returned to Syria. This is confirmed by *Polybius*, *Livy*, *Velleius*, *Paterculus*, *Valerius Maximus*, and *Justin*.

Therefore he shall be grieved] "Grieving and groaning," says Polybius; both mortified, humbled, and disappointed.

Have indignation against the holy covenant] For he vented his rage against the Jews; and he sent his general, *Apollonius*, with *twenty-two thousand* men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the *Grecian worship*; and the Jewish worship was totally abrogated, and the temple itself consecrated to *Jupiter Olympius*. How great must the wickedness of the people have been when God could tolerate this!

In the transacting of these matters *he had intelligence with them that forsake the holy covenant*; with wicked *Menelaus* the high priest; and the *apostate Jews* united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem, the temple, and the people. See 1 Macc. i. 41, 62; 2 Macc. vi. 1–9; confirmed by *Josephus*, War, book i. chap. 1, s. 1. The concluding reflection of Bp. *Newton* here is excellent:—

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return, [a] and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, [b] and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, [c] and they shall place the abomination that [d] maketh desolate.

32 [e] And such as do wickedly against the covenant shall he [f] corrupt by flatteries: [g] but the people that do know their God shall be strong, and do *exploits*.

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33 [h] And they that understand among the people shall instruct many: [i] yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they [k] shall be holpen with a little help: [l] but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall

[a] 1 Mac. i. 43, 52; 2 Mac. v. 15, 23.——[b] Chap. viii. 11; xii. 11; 1 Mac. i. 37, 39, 41, 45, 46.——[c] 1 Mac. i. 54, 59; iv. 38.——[d] Or, *astonisheth*.——[e] 1 Mac. i. 43, 52; 2 Mac. iv. 13, 14; v. 15.

[f] Or, *cause to dissemble*.——[g] 1 Mac. i. 62; ii. 41, 42, 43; 2 Mac. v. 27; vi. 19, 20; vii. 1, &c.——[h] Mal. ii. 7.——[i] Heb. xi. 35, &c.——[k] 1 Mac. iii. 2; 2 Mac. viii. 1.——[l] 2 Mac. xii. 40 xiii. 21.

"It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of *Alexander* to the time of *Antiochus Epiphanes*. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any *history*, and is so wonderfully exact, not only *to the time* of Antiochus Epiphanes, but likewise equally so *beyond that time*, that we may conclude in the words of the inspired writer, 'No one could thus declare *the times and seasons*, but he who *hath them in his own power*.'"

Verse 31. *And arms shall stand on his part*] After Antiochus, *arms*, that is, the Romans, *shall stand up*: for *arms* in this prophecy every where denote *military power*; and *standing up*, the power in *activity* and *conquering*. Both Sir *Isaac Newton* and Bp. *Newton* agree, that what follows is spoken of the *Romans*. Hitherto Daniel has described the actions of the kings of the *north* and of the *south*, that of the kings of *Syria* and *Egypt*; but, upon the conquest of Macedon by the Romans, he has left off describing the actions of the Greeks, and begun to describe those of the *Romans in Greece*, who conquered Macedon, Illyricum, and Epirus, in the year of the era of *Nabonassar*, 580. *Thirty-five* years after, by the *will* of *Attalus*, they inherited all Asia westward of Mount Taurus; *sixty-five* years after they conquered the kingdom of Syria, and reduced it into a province; and *thirty-four* years after they did the same to Egypt. By all these steps the Roman *arms stood up* over the Greeks; and after *ninety-five* years more, by making war upon the Jews, *they polluted the sanctuary of strength*,—the temple, (so called by reason of its *fortifications*,) *and took away the daily* sacrifice *and placed the abomination that maketh desolate*, or of the *desolator*; for that this *abomination* was thus placed *after* the time of Christ, appears from Matt. xxiv. 15.

In the *sixteenth* year of the Emperor Adrian, A. D. 132, they placed this *abomination* by building a temple to *Jupiter Capitolinus*, where the temple of God in Jerusalem stood; upon which the Jews, under *Barchocab*, rose up against the Romans. But in this war they had *fifty* cities demolished, *nine hundred and fifty* of their best towns destroyed, and *eighty thousand* men were slain by the sword; and in the end of the war, A. D. 136, were banished Judea on pain of death; and thenceforth the land *became desolate*. See Observations on Daniel, and Bp. Newton on the Prophecies.

Verse 32. *Such as do wickedly against the covenant*] This is understood of the *Christian Jews*; for the NEW had now succeeded to the OLD, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen *temples*. *And he*—the Roman power, did all he could by *flatteries*, as well as threats, to *corrupt* the Christians, and cause them to sacrifice to the statues of the emperors.

But the people that do know their God] The genuine Christians.

Shall be strong] Shall be strengthened by his grace and Spirit.

And do exploits.] Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.

Verse 33. *And they that understand*] The *apostles* and *primitive Christians* in general, who *understood* from the *prophets*, and his own *actions*, that JESUS was the true MESSIAH.

Instruct many] Preach the Gospel every where, and convert multitudes to the faith.

Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many *days*.] They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission, for *three hundred* years.—*Newton*.

Verse 34. *Now when they shall fall*] When the storm of the *tenth* persecution under *Diocletian*, which lasted *ten* years, *fell upon them*, they were sorely oppressed.

They shall be holpen with a little help] By Constantine: who, while he removed all persecution, and promoted the temporal prosperity of the Christian Church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,—

Cleave to them with flatteries.] Became *Christians* BECAUSE the EMPEROR was *such*.

Verse 35. *And* some *of them of understanding*] Disputes on certain points of religion soon agitated the Christian Church; and now, having no outward persecution, they began to persecute each other. And

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fall, [m] to try [n] them, and to purge, and to make *them* white, [o] *even* to the time of the end: [p] because *it is* yet for a time appointed.

36 And the king [q] shall do according to his will; and he shall [r] exalt himself, and magnify himself above every god, and shall speak marvellous things [s] against the God of gods, and shall prosper [t] till the indignation be accomplished: for that that is determined shall be done.

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37 Neither shall he regard the God of his fathers, [u] nor the desire of women, [v] nor regard any god: for he shall magnify himself above all.

38 [w] But [x] in his estate shall he honour the god of [y] forces: [z] and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and [a] pleasant things.

39 Thus shall he do in the [b] most strong holds with a strange god, whom he shall ac-

[m] Chap. xii. 10; 1 Pet. i. 7.——[n] Or, *by them.*——[o] Chap. viii. 17, 19; ver. 40.——[p] Ver. 29.——[q] Ver. 16.——[r] Chap. vii. 8, 25; viii. 25; 2 Thess. ii. 4; Rev. xiii. 5, 6.——[s] Chap. viii. 11, 24, 25.——[t] Chap. ix. 27.——[u] 1 Tim. iv. 3.——[v] Isa. xiv. 13; 2 Thess. ii. 4.

[w] Or, *But in his stead.*——[x] Heb. *as for the Almighty God, in his seat he shall honour, yea, he shall honour a god, whom,* &c.——[y] Or, *munitions.*——[z] Hebrew, *Mauzzim,* or *gods protectors.*——[a] Heb. *things desired*; Isa. xliv. 9.——[b] Hebrew, *fortresses of munitions.*

many excellent men, *men of understanding, fell* victims because they would not embrace erroneous doctrines, when professed by the *state*. But this was permitted,—

To try them, and to purge, and to make them *white*] To bring all to the pure profession, possession, and practice of Christianity.

To the time of the end] To the time that God shall cause pure and undefiled religion every where to prevail. But when is the time appointed for this?

Verse 36. *And the king shall do according to his will*] This may apply to *Antiochus*, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, &c., &c. But others think an *antichristian power* in the Church is intended; for in the language of this prophecy *king* is taken for *power*, a *kingdom*, &c. That such a power did spring up in the Church that acted in an arbitrary manner against all laws, human and Divine, is well known. This power showed itself in the *Greek emperors* in the *east*, and in the *bishops of Rome* in the *west*. And this is to continue,

Till the indignation be accomplished: for that that is determined shall be done.] This is the same as what was called in chap. viii. 19, *the last end of the indignation*; and chap. ix. 27, *the consummation*; and means the *end* or *consummation* of God's indignation against the Jews. And this seems more clearly expressed, chap. xii. 7: "When he shall have accomplished to scatter the power of the holy people." We see this still subsisting in the Church of Rome; and it was a saying of *Rabbi David Kimchi*, "When Rome shall be laid waste, then shall be redemption for Israel." For the destruction of Rome and the restoration of the Jews shall fall out about the same time.—Bp. *Newton*.

Verse 37. *Neither shall he regard the God of his fathers*] That God who sent the *evangelists* and *apostles* to preach the *pure doctrine*. These *true fathers of the Christian Church*, and their God, this Church has not regarded, but put *councils*, and *traditions*, and *apocryphal writings* in their place.

Nor the desire of women] Both the Greek and Latin Church, in their antichristian enactments, have discouraged, and in several cases *proscribed, marriage*, under the pretence of *greater chastity*, to the discredit of God's ordinance, and Christianity itself.

Nor regard any god] For the mandates and decrees of that Church have been often in defiance of God and his word; for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

Verse 38. *Shall he honour the god of forces*] מעזים *mauzzim*, or *gods protectors*, as in the *margin*; worshipping *saints* and *angels* as *guardians*, and *protectors*, and *mediators*; leaving out, in general, the *true God*, and the *only Mediator*, Jesus Christ.

And a god whom his fathers knew not] For these *gods guardians*, the *Virgin Mary, saints*, and *angels*, were utterly unknown as *mediators* and *invocable guardians* in the primitive apostolic Church.

Shall he honour with gold, and silver, and with precious stones] How literally does this apply to the *Church of Rome!* See the house of our lady at *Loretto*; the *shrines of saints*; the *decorated images, costly apparel, gold, jewels*, &c., profusely used about *images of saints, angels*, and the *blessed virgin*, in different popish churches. This superstition began to prevail in the *fourth* century, and was established in 787, by the *seventh* general council; for in that the *worship of images* was enacted.

Verse 39. *In the most strong holds with a strange god*] Bishop *Newton* proposed the following translation, after justly finding fault with our common Version: "Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward." The *defenders* of *Mauzzim*, these saint and angel *gods protectors*, were the monks, priests, and bishops; of whom it may be truly said, "They were increased with honour, ruled over many, and divided the land for gain." They have been honoured and revereneed almost to adoration; their jurisdiction was extended over the *purses* and *consciences* of men: they have been enriched with the noblest buildings and largest endowments, and the *choicest lands* have been appropriated for Church *lands*. These are points of such public notoriety, that they require no proof.—*Newton*.

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knowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for [c] gain.

40 [d] And at the time of the end shall the king of the south push at him: and the king of the north shall come against him [e] like a whirlwind, with chariots, [f] and with horsemen, and with many ships; and he shall enter into the countries, [g] and shall overflow and pass over.

41 He shall enter also into the [h] glorious [i] land, and many *countries* shall be overthrown: but these shall escape out of his hands, [k] *even* Edom, and Moab, and the chief of the children of Ammon.

[c] Heb. *a price.*——[d] Ver. 35.——[e] Psa. lviii. 9; Prov. i. 27; x. 25; Isa. xxi. 1; xl. 24; xli. 16; lxvi. 15; Zech. ix. 14.——[f] Ezek. xxxviii. 4, 15; Rev. ix. 16.——[g] Ver. 10, 22.——[h] Or, *goodly land*; ver. 16.——[i] Heb. *land of delight, or ornament.*

42 He shall [l] stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

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43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* [m] at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in [n] the [o] glorious [p] holy mountain; [q] yet he shall come to his end, and none shall help him.

[k] Isa. xi. 14.——[l] Heb. *send forth.*——[m] Exod. xi. 8; Judg. iv. 10.——[n] Psa. xlviii. 2; ver. 16, 41; 2 Thess. ii. 4.——[o] Or, *goodly.*——[p] Heb. *mountain of delight of holiness.*——[q] 1 Mac. vi. 8–16 2 Thess. ii. 8; Rev. xix. 20.

Verse 40. *At the time of the end shall the king of the south push at him*] These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of *Egypt* and *Syria* were subsisting, the *king of the south and the north* applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore *other southern* and *northern* powers must be sought. These we may find in the *Saracens*, who were of the *Arabians*, who came from the *south*, headed by the false prophet *Mohammed*, who *pushed at him*—made war on the *Greek emperor Heraclius*, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

And the king of the north] The *Turks*, who were originally *Scythions*, seized on the remains of the Greek empire; and in process of time rendered themselves masters of the whole. They are represented as coming like a *whirlwind, with chariots, and with horsemen*; their armies being chiefly composed of *cavalry*.

And with many ships] With these they got possession of many *islands* and *maritime countries*; and were so powerful in their fleets, that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking, *Constantinople*, A. D. 1453, which they hold to the present day. So *they entered into the countries, and overflowed*, rendering themselves masters of all Asia Minor and Greece.

Verse 41. *He shall enter also into the glorious land*] Entirely subdue Judea.

And many countries *shall be overthrown*] Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

But these shall escape—Edom and Moab, and the chief of the children of Ammon.] These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of *forty thousand* crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

Verse 42. *He shall stretch forth his hand*] *He*—the *Ottoman emperors*, have *stretched forth the hand*, not only on *European*, but also upon *Asiatic* and *African* countries. *Egypt* has not escaped; it is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries. And as the prophecy says they "got power over the silver and gold, and the precious things of Egypt," so it was; for when *Selim* conquered Egypt, A. D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

The Libyans and the Ethiopians] The *Cushim*—unconquered *Arabs*, all sought their friendship; and many of them are tributary to the present time.

Verse 44. *But tidings out of the east and out of the north shall trouble him*] This part of the prophecy is allowed to be yet *unfulfilled*; and what is portended, the course of prophetic events will show. Were we to understand it as applying to *Antiochus*, then the *news* might be of the *preparations* which he heard, that the provinces of the *east*, and *Artaxerxes*, king of *Armenia*, on the *north*, were intending to rise up against him. But if the *Turkish* power be understood, as in the preceding verses, it may mean that the *Persians* on the *east*, and the *Russians* on the *north*, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the Bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give! [N.B.—The former part of this note was written for the first edition of this work, printed in 1825.]

Verse 45. *He shall plant the tabernacles*] He shall

make a last stand in *Judea*, and there shall his power be smitten.

He shall come to his end, and none shall help him.] All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

In the interpretation of this chapter I have generally followed Bp. *Newton*, in his most excellent *Dissertations on the Prophecies*, consulting other eminent authors occasionally. From the beginning of the chapter to the end of ver. 30 all is very clear and plain, relative to the Grecian, Syrian, and Egyptian histories; from the *thirty-first* verse to the end, the mode of interpretation is not so satisfactory, in its application to the times since Christ. Yet possibly these alone may be intended; though the whole might be, with considerable ease, applied to the remaining part of the *Syrian* and *Egyptian* history. It is a wonderful piece of prophecy, and of great utility to the cause of Divine revelation.

CHAPTER XII.

The proper conclusion to the great revolutions predicted in this and the following chapters is the general resurrection, *of which the beginning of this chapter (if to be literally understood) gives some intimation,* 1–3. *Daniel is then commanded to shut up the words and to seal the book to the time of the end,* 4; *and is informed of the three grand symbolical periods of a* time, times, and a half, twelve hundred and ninety *days, and* thirteen hundred and thirty-five *days,* 4–12; *at the end of the last of which Daniel shall rest and stand in his lot,* 13. *It is generally thought by commentators that the termination of the last period is the epoch of the* FIRST resurrection. See Rev. xx. 4, 5.

A. M. 3470. B. C. 534. Olymp. LXI. 3. Anno Tarquinii Superbi, R. Roman., 1.

AND at that time shall [a] Michael stand up, the great prince which standeth for the children of thy people: [b] and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people [c] shall be delivered, every one that shall be found [d] written in the book.

2 And many of them that sleep in the dust of the earth shall awake, [e] some to everlasting life, and some to shame [f] *and* everlasting contempt.

A. M. 3470. B. C. 534. Olymp. LXI. 3. Anno Tarquinii Superbi, R. Roman., 1.

3 And [g] they that be [h] wise shall shine [i] as the brightness of the firmament; [k] and they that turn many to righteousness [l] as the stars for ever and ever.

4 [m] But thou, O Daniel, [n] shut up the words, and seal the book, *even* to [o] the time of the end: many shall run to and fro, and knowledge shall be increased.

[a] Ch. x. 13, 21.——[b] Isa. xxvi. 20, 21; Jer. xxx. 7; Matt. xxiv. 21; Rev. xvi. 18.——[c] Rom. xi. 26.——[d] Exod. xxxii. 32; Psa. lvi. 8; lxix. 28; Ezek. xiii. 9; Luke x. 20; Phil. iv. 3; Rev. iii. 5; xiii. 8.——[e] Matt. xxv. 46; John v. 28, 29; Acts xxiv. 15.——[f] Isaiah lxvi. 24; Rom. ix. 21.——[g] Chap. xi. 33, 35. [h] Or, *teachers*.——[i] Prov. iv. 18; Wisd. iii. 7; Matt. xiii. 43. [k] James v. 20.——[l] 1 Cor. xv. 41, 42.——[m] Ch. viii. 26; ver. 9. [n] Rev. x. 4; xxii. 10.——[o] Ch. x. 1; ver. 9.

NOTES ON CHAP. XII.

Verse 1. *And at that time Michael shall stand up*] Michael the archangel, as has already been observed, was ever reputed the guardian of the Jewish people.

Every one that shall be found written in the book] All that truly fear, love, and obey the Lord. On the phrase, "written in the book, the book of life," &c., see the passages in the margin, and the notes on those passages.

Verse 2. *Many of them that sleep in the dust of the earth*] This prophecy has been referred to the future *restoration of the Jews*. It will be also true of the state of mankind at the general judgment.

Verse 3. *And they that be wise*] Those who are thoroughly instructed in Christ's word and doctrine, *shall shine*—shall be eminently distinguished in the Christian Church by the holiness of their lives, and the purity of their creed.

And they that turn many to righteousness] They who, by preaching Christ crucified among their brethren, shall be the means of converting them to the Christian faith; shall be *as the stars*—bright luminaries in the Gospel kingdom of Jesus Christ. This also may be applied to the case of holy and useful men, particularly the faithful ministers of the Gospel, in the day of judgment. See the parallel texts in the margin, and the notes on them.

Verse 4. *Shut up the words, and seal the book*] When a prophet received a prediction concerning what was at a considerable distance of time, he shut his book, did not communicate his revelation for some time after. This Daniel was commanded to do, chap. viii. 26. See also Isa. xxix. 10, 11; Rev. xxii. 10. Among the ancients, those were said to *seal*, who in the course of their reading stamped the places of which they were *yet doubtful*, in order to keep them in memory, that they might refer to them again, as not yet fully understood. This custom *Salmasius*, in his book *De modo Usurarum*, p. 446, proves from *Hesychius*.

Many shall run to and fro] Many shall endeavour to *search out* the sense; *and knowledge shall be increased* by these means; though the meaning shall not be *fully* known till the events take place: THEN

A. M. 3470. B. C. 534. Olymp. LXI. 3. Anno Tarquinii Superbi, R. Roman., I.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the [p] bank of the river, and the other on that side of the bank [q] of the river.

6 And *one* said to [r] the man clothed in linen, which *was* [s] upon the waters of the river, [t] How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [u] held up his right hand and his left hand unto heaven, and sware by him [v] that liveth for ever [w] that *it shall be* for a time, times, and [x] a half; [y] and when he shall have accomplished to scatter the power of [z] the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed [a] till the time of the end.

A. M. 3470. B. C. 534. Olymp. LXI. 3. Anno Tarquinii Superbi, R. Roman., I.

10 [b] Many shall be purified, and made white, and tried; [c] but the wicked shall do wickedly: and none of the wicked shall understand; but [d] the wise shall understand.

11 And from the time [e] *that* the daily *sacrifice* shall be taken away, and [f] the abomination that [g] maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But [h] go thou thy way till the end *be:* [i] for [k] thou shalt rest, [l] and stand in thy lot at the end of the days.

[p] Heb. *lip.*——[q] Chap. x. 4.——[r] Chap. x. 5.——[s] Or, *from above.*——[t] Chap. viii. 13.——[u] Deut. xxxii. 40; Rev. x. 5, 6. [v] Chap. iv. 34.——[w] Chap. vii. 25; xi. 13; Rev. xii. 14. [x] Or, *part.*——[y] Luke xxi. 24; Rev. x. 7.——[z] Chap. viii. 24. [a] Verse 4.——[b] Chap. xi. 35; Zech. xiii. 9.——[c] Hos. xiv. 9; Rev. ix. 20; xxii. 11.——[d] Chapter xi. 33, 35; John vii. 17; viii. 47; xviii. 37.——[e] Chapter viii. 11; xi. 31.——[f] Hebrew, *to set up the abomination,* &c.——[g] Or, *astonisheth.*——[h] Verse 9.——[i] Or, *and thou,* &c.——[k] Isa. lvii. 2; Rev. xiv. 13. [l] Psa. i. 5.

the seal shall be broken, and the sense become plain. This seems to be the meaning of this verse, though another has been put on it, viz., "Many shall run to and fro preaching the Gospel of Christ, and therefore religious knowledge and true wisdom shall be increased." This is true in itself; but it is not the meaning of the prophet's words.

Verse 5. *Behold, there stood other two*] Probably two angels. We know no more of them, unless they be the same as those called *saints*, chap. viii. 13, which see. The *river* was most likely the *Tigris*.

Verse 6. *The man clothed in linen*] Gabriel, in a human form. Thus he is represented, chap. x. 5.

Verse 7. *Which* was *upon the waters*] By this description, he was standing on the water. This is very similar to the description of the angel, Rev. x. 5, 6, and in the seventh verse there seems to be a reference to this prophecy, "a time, times, and a half." See the note on chap. vii. 25.

Verse 8. *I heard, but I understood not*] Could not comprehend what the *time, times*, and *half time* should refer to. These make *three* years and *a half* of prophetic time, answering to *one thousand two hundred and sixty* years.

Verse 9. *The words* are *closed up*] The prophecy shall not be understood, but in its accomplishment; and then the depth of the wisdom and providence of God will be clearly seen in these matters. See on ver. 4. We must wait "till the time of the end;" and this, it appears from the following calculations, will not arrive before the TWENTIETH CENTURY. We here see the reason why these prophecies are at present so imperfectly understood. *God has sealed them.*

Verse 10. *Many shall be purified*] During the interim, the great work of God's providence and grace shall be carried on in the salvation of men; who, in the midst of trials, temptations, and difficulties, shall be *purified* and *made white*—be fully saved from their sins.

None of the wicked shall understand] Because they are wicked, and *will* continue in their sins, the eyes of their *understanding* shall be closed, and their hearts hardened; so that they shall not see the light of the glorious Gospel.

But the wise] Those who open their hearts to God, that he may pour in his light, shall *understand* the things that make for their peace.

Verse 11. *From the time* that *the daily* sacrifice *shall be taken away*] See the notes on chap. xi. 25–27.

The abomination that maketh desolate set up] I believe, with Bp. *Newton*, that this is a *proverbial* phrase; and may be applied to any thing substituted in the *place* of, or set up in opposition to, the ordinances of God, his worship, his truth, &c. Adrian's temple, built in the place of God's temple at Jerusalem, the church of St. Sophia turned into a Mohammedan mosque, &c., &c., may be termed *abominations that make desolate.* Perhaps Mohammedanism may be the abomination; which sprang up A. D. 612. If we reckon *one thousand two hundred and ninety* years, ver. 11, from that time, it will bring us down to A. D. 1902, when we might presume from this calculation, that the religion of the FALSE PROPHET will cease to prevail in the world; which from the present year, 1825, is distant only *seventy-seven* years.

Verse 12. *Blessed* is *he that waiteth*] He who implicitly depends on God, expecting, as his truth cannot fail, that these predictions shall be accomplished in due time.

And cometh to the thousand three hundred and five and thirty days.] This is *seventy-five* days more than what is included in the *three* years and a *half*, or the *time, times, and a half* in the *seventh* verse; and as we have met with so many instances of *prophetical days* and *years*, this undoubtedly is another instance; and as a *day* stands for a *year*, this must mean a period of *one thousand three hundred and thirty-five* years, which period is to bring *all these wonders to an end*, ver. 6. But we are left totally in the dark relative to the *time from which these one thousand three hundred and thirty-five years* are to be reckoned. If, however, we reckon them from the above epoch, A. D. 612, when *Mohammedanism* arose, they lead us to A. D. 1947, when the *fulness of the Gentiles* shall be brought in; and thus a final closure of vision and prophecy be made, as then all the great events relative to the salvation of men shall have taken place. Wars and contentions will probably then cease over the whole world; Jews and Gentiles become one fold, under one Shepherd and Bishop of souls; and the triune God be properly worshipped and glorified, from generation to generation, over the face of the whole earth. But all these conjectures may be founded in darkness. We have not chronological data; and "the times and seasons God has reserved in his own power."

Verse 13. *But go thou thy way till the end* be] Here is proper advice for every man. 1. Thou hast a *way*—a *walk in life*, which God has assigned thee; *walk in that way*, it is *thy way*. 2. There will be an *end* to thee of all earthly things. Death is at the door, and eternity is at hand; *go on to the end*—be faithful unto death. 3. There is a *rest* provided for the people of God. Thou shalt *rest*; thy *body*, in the *grave*; thy *soul*, in the *Divine favour* here, and finally in *paradise*. 4. As in the promised land there was a *lot* for *each* of *God's people*, so in heaven there is a *lot* for *thee*. Do not *lose* it, do not *sell* it, do not let thy enemy *rob thee* of it. Be determined to *stand in thy own lot at the end of the days*. See that thou keep the faith; die in the Lord Jesus, that thou mayest rise and reign with him to all eternity. Amen.

MASORETIC NOTES.

Number of verses in this book, 357.

Middle verse, chap. v. 30.

Masoretic sections, 7.

Finished correcting for the press, March 1st, 1831.—A. C.

INTRODUCTION TO THE BOOK

OF THE

PROPHET HOSEA.

HOSEA, the son of *Beeri*, is the first of the minor prophets. *Epiphanius* says that he was of the town of *Belemoth*, in the tribe of *Issachar;* which is no other, in all probability, than *Beelmeon*, towards Esdraelon, in this tribe. The rabbins say that *Bura* was his father, who is mentioned in the *Chronicles*, and was prince of the tribe of *Reuben* at the time when *Tiglath-pileser* carried some of the tribes of *Israel* into captivity. But if it be so, *Hosea* must be said to be of the tribe of *Reuben;* and a native of *Beelmeon*, beyond *Jordan*. This prophet lived in the kingdom of *Samaria;* and his prophecies for the most part have a view to this state, though there are likewise some particular things which concern the kingdom of *Judah*.

We read, in the introduction to his prophecy, that he prophesied under the kings of *Judah*, *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, and under *Jeroboam* II., king of *Israel*. If he prophesied in the reign of all these princes, he must have lived a very long time; for there are a *hundred and twelve* years from the beginning of *Uzziah's* reign to the end of *Hezekiah's* reign. *Uzziah* began to reign A. M. 3194, and *Hezekiah's* reign ended in 3306. Add, if you please, *twenty* or *five and twenty* years, which might be the age of *Hosea* when he began to prophesy; and this will make *one hundred and thirty-two*, or *one hundred and thirty-seven* years. And if we were to take *ten* years from *Uzziah*, and as many from *Hezekiah*, during which *Hosea* might not have prophesied, there will still remain *one hundred and twelve*, or *one hundred and fifteen* years.

In the whole collection of *Hosea's* prophecies, we find nothing which proves that he prophesied so long. And, besides, why should his prophecies be dated in the title by the reigns of the kings of *Judah*, when he did not live under their dominion? It is therefore very probable that this title is not *Hosea's*, but some ancient transcriber's; and that the true beginning of this prophet's work is at these words: "The beginning of the word of the Lord by Hosea." It is our opinion that he began about the end of *Jeroboam's* reign, who was the second king of *Israel* of this name. See *Calmet*.

St. *Jerome* and many others believe *Hosea* to be the oldest prophet, whose writings are in our possession; and that he was witness to the *first* captivity of the *four* tribes carried away by *Tiglath-pileser*, and the extinction of the kingdom of *Samaria* by *Shalmaneser*. St. *Jerome* will have it that he prophesied even afterwards. The *first* verses of chap. i. have a view to the death of *Zechariah*, king of *Israel*, and son of *Jeroboam* II. From the *sixth* verse of the *first* chapter to the *third* chapter, is a prediction of the captivity of *Israel:* but after he has foretold this captivity, he declares the return and end of it. He inveighs strongly against the disorders which prevailed in the kingdom of the *ten* tribes. It appears that in his time there were idols; not only at *Dan*, *Beth-el*, and *Samaria*, but likewise at *Gilgal*, upon *Tabor*, at *Sichem*, *Beer-sheba*, and upon the mountains of *Gilead*. He speaks of the *Israelites* as of a people entirely corrupted, and the measure of whose sins was filled up; he foretells that their golden calves should be pulled down, cast upon the ground, and carried into *Assyria*.

He reflects, with the same severity, upon the irregularities which reigned in *Judah*. He stands up against those who went to worship false gods at *Gilgal*. He speaks of *Sennacherib's* invading the territories of *Judah*. He foretells that the people of *Judah* should

still continue some time in their country after the captivity of the *ten* tribes; but that after this they themselves should likewise be carried captives beyond the *Euphrates*, from whence the Lord would bring them back after a certain number of years. The style of *Hosea* is obscure, and his expressions often dubious and perplexed. The things whereof he speaks contribute farther to his obscurity, by reason of their distance, and our ignorance of the history of those times.

In the beginning of *Hosea's* prophecy, we read that the Lord directed him "to take unto him a wife of whoredoms, and children of whoredoms;" that is, to marry a woman who, before her marriage, had lived a debauched life, but who, after her marriage, should retire from all bad conversation, and whose children should be legitimate, notwithstanding that, by reason of the blemish which their mother had contracted by her former life, they were called *the children of whoredoms*. This prostitute woman, and the children who were to be born of her, were a figure and a kind of real prophecy which described the idolatry and infidelity of *Samaria* and the *ten* tribes, formerly the Lord's spouse, but who afterwards became idolatrous and corrupt.

The children of this faithless woman are children of prostitution, since they imitate the idolatry of their mother. God gives these children the names of *Jezreel*, *God will disperse*; *Lo-ruchamah*, or *Without mercy*; and *Lo-ammi*, *Thou art no longer my people*; to show,—1. That God was going to revenge upon the house of *Jehu*, king of *Israel*, the sins which he had committed at *Jezreel*, when he usurped the kingdom of the *ten* tribes. 2. That the Lord would treat his idolatrous and sinful people without mercy. 3. That he would reject them, and no more look upon them as his people.

Hosea is concise, sententious, and abrupt. It is his manner to omit the connexive and adversative particles; an observation which we should recollect when we observe them occasionally supplied by versions or manuscripts. These are among the causes of that obscurity for which he is remarkable: but the greatest difficulties arise from the corrupt readings which deform the printed text. He chiefly addresses Israel; but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests.

Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people, with promises of abundant mercies in store for them; and his transitions from one of these subjects to the other are rapid and unexpected. He abounds with short and lively comparisons; and, like the best Greek and Roman writers, often omits the particle of similitude. These comparisons he sometimes accumulates in the spirit of that poetry which is most admired. See chap. vi. 3, 4, ix. 10, xi. 11, xiii. 3, xiv. 5, 6, 7. He has often a GREAT FORCE OF EXPRESSION. See chap. i. 7, ii. 3, 18, 21, 22, iv. 2, vi. 5, xi. 4, *l.* 1, xii. 1, *l.* 1. He is sometimes HIGHLY ANIMATED. See chap. iv. 14, 8, viii. 1, ix. 5, 14, xiii. 10, 14. Many BEAUTIFUL PASSAGES occur in this prophet, as in the SIMILES throughout; in the ALLEGORIES, chap. ii. 2, 20, vii. 11, 12, viii. 7, *l.* 2, 3, 4, x. 11, 12, 13, xiii. 15; in the PATHOS, chap. xi. 3, *l.* 1, 2, and ver. 8, 9; in the FIGURES, chap. xiii. 12, xiv. 2, *l.* 5. There are also some parts which are truly SUBLIME, as chap. v. 14, 15, viii. 7, *l.* 1, x. 8, *l.* 2, 3, xiii. 7, 8.

I have already, at the beginning of Isaiah, given a table of the chronological succession of all the prophets: that of Archbishop *Newcome* on the *twelve* minor prophets I subjoin here, because it contains some differences from the preceding.

ORDER AND TIME IN WHICH THE TWELVE MINOR PROPHETS FLOURISHED.

1. JONAH prophesied between 823 B. C. and 783 B. C. in the reign of Jeroboam II., king of Israel. See 2 Kings xiv. 25.

2. AMOS prophesied from about 823 B. C. to about 785 B. C. in the reign of Uzziah, king of Judah, and in that of Jeroboam II., king of Israel. See Amos i. 1.

3. Hosea flourished from about 809 B. C. to about 698 B. C., in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in that of Jeroboam II., king of Israel. See Hos. i. 1. [But see the observations in the preceding page.]

4. Micah flourished between 757 B. C. and 698 B. C., in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. See Mic. i. 1.

5. Nahum is supposed to have prophesied between 720 B. C. and 698 B. C., in the reign of Hezekiah.

6. Joel is supposed to have prophesied between 697 B. C. and 660 B. C., in the reign of Manasseh.

7. Zephaniah prophesied between 640 B. C. and 609 B. C., in the reign of Josiah. See Zeph. i. 1.

8. Habakkuk is thought to have prophesied between 606 B. C. and 598 B. C., in the reign of Jehoiakim.

9. Obadiah prophesied soon after 587 B. C., between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by the same prince.

10. Haggai prophesied about 520 B. C. after the return from Babylon. See Haggai i. 1.

11. Zechariah prophesied from 520 B. C. to about 518 B. C.; and was contemporary with Haggai. See Zech. i. 1.

12 Malachi is generally believed to have prophesied about 436 B C.

THE BOOK

OF THE

PROPHET HOSEA.

Chronological Notes relative to the commencement of Hosea's prophesying, upon the supposition that this event took place in the last year of the reign of Jeroboam II., king of Israel.

Year of the world, according to the Usherian account, 3219.—Year of the Julian period, 3929.—Year since the Flood, 1563. Year from the vocation of Abram, 1136.—Year from the foundation of Solomon's temple, 227.—Year before the First Olympiad, 9.—Year before the building of Rome, 32.—Year before the vulgar era of Christ's nativity, 785.—Cycle of the Sun, 9.—Cycle of the Moon, 15.—Second year of Cœnus, the second king of Macedon; which was the thirtieth from the foundation of the monarchy.—Thirteenth year of Agamestor, perpetual archon of the Athenians.—Thirteenth year of Ardysus, king of Lydia.—Twelfth year of Amulius Sylvius, king of the Albans.—Twenty-fifth year of Charilaus, king of the Lacedæmonians.—Forty-first year of Jeroboam II., king of Israel.—Twenty-sixth year of Uzziah, king of Judah.

CHAPTER I.

Under the figure of a wife proving false to her marriage vows, and bearing children that would follow her example, the prophet represents the shameful idolatry of the ten tribes, which provoked God to cast them off. The whole passage is information by action instead of words. The names of the children are all emblematical. The first is intended to put Israel in mind of their unrepented guilt, and the acts of cruelty committed in their palace of Jezreel, (1 Kings xxi. 1.) *The second and third, signifying* not finding mercy, *and* not my people, *denote that, in consequence of their guilt, they were to be rejected of God,* 1–9. *God promises, however, to repair the loss to his Church by calling in the Gentiles,* 10; *and by uniting all the children of God under one head, the Messiah, in the latter days,* 11.

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THE word of the LORD that came unto Hosea, the son of Beeri, in the days of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of [b] Jeroboam the son of Joash, king of Israel.

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2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, [c] Go, take unto thee a

[a] Isa. i. 1.——[b] 2 Kings xiv. 23.

[c] So chap. iii. 1.

NOTES ON CHAP. I.

Verse 1. *Hosea, the son of Beeri*] See the preceding account of this prophet.

In the days of Uzziah, &c.] If we suppose, says Bp. *Newcome*, that Hosea prophesied during the course of *sixty-six* years, and place him from the year 790 before Christ to the year 724, he will have exercised his office *eight* years in the reign of *Jeroboam* the second, *thirty-three* years in the reign of *Uzziah*, the whole reigns of *Jotham* and *Ahaz*, and *three* years in the reign of *Hezekiah*; but will not have survived the taking of Samaria. But see the preceding account of this prophet.

I think the *first* verse to be a *title* to this book added by the compiler of his prophecies, and that it relates more to facts which took place *in those reigns*, and had been *predicted* by Hosea, who would only be said to have prophesied under all those kings, *by his predictions*, which were consecutively fulfilled under them. By those, though dead, he continued to speak. The prophet's work properly begins at ver. 2; hence called, "The beginning of the word of the Lord by Hosea."

Verse 2. *A wife of whoredoms*] That is, says *Newcome*, a wife from among the *Israelites*, who were remarkable for spiritual fornication, or idolatry. God calls himself the *husband* of Israel; and this chosen nation owed him the fidelity of a wife. See Exod. xxxiv. 15; Deut. xxxi. 16; Judg. ii. 17; Isa. liv. 5; Jer. iii. 14; xxxi. 32; Ezek. xvi. 17; xxiii. 5, 27; Hos. 2, 5; Rev. xvii. 1, 2. He therefore says, with indignation, Go join thyself in marriage to one of those

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wife of whoredoms, and children of whoredoms: for [d] the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, [e] and I will [f] avenge the blood of Jezreel upon the house of Jehu, [g] and will cause to cease the kingdom of the house of Israel.

5 [h] And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 And she conceived again, and bare a daughter. And *God* said unto him, Call her name [i] Lo-ruhamah: [k] for [l] I will no more have mercy upon the house of Israel; [m] but I will utterly take them away.

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7 [n] But I will have mercy upon the house of Judah, and will save them by the LORD their God, and [o] will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, call his name [p] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 Yet [q] the number of the children of Israel

[d] Deut. xxxi. 16; Psa. lxxiii. 27; Jer. ii. 13; Ezek. xxiii. 3, &c.——[e] 2 Kings x. 11.——[f] Heb. *visit*.——[g] 2 Kings xv. 10, 12.——[h] 2 Kings xv. 29.——[i] That is, *Not having obtained mercy*. [k] 2 Kings xvii. 6, 23.

[l] Heb. *I will not add any more to*.——[m] Or, *that I should altogether pardon them*.——[n] 2 Kings xix. 35.——[o] Zech. iv. 6; ix. 10.——[p] That is, *Not my people*.——[q] Gen. xxxii. 12; Romans ix. 27, 28.

who have committed fornication against me, and raise up children who, by the power of example, will themselves swerve to idolatry. See chap. v. 7. And thus show them that they are *radically* depraved.

Verse 3. *He went and took Gomer*] All this appears to be a real transaction, though having a typical meaning. If he took an *Israelite*, he must necessarily have taken an *idolatress*; one who had worshipped the calves of Jeroboam at Dan or at Bethel.

Verse 4. *Call his name Jezreel*] יזרעאל that is, *God will disperse*. This seems to intimate that a dispersion or sowing of Israel shall take place; which happened under Shalmaneser, king of Assyria, 2 Kings xvii. 5, 6. But the word refers also to the name of *a city*, where Jehu slew Jezebel and all the children of Ahab. 2 Kings ix. 10, 36, and x. 6.

This was one of those *prophetic* names which we so often meet with in the Scriptures; *e. g.*, Japheth, Abraham, Israel, Judah, Joshua, Zerubbabel, Solomon, Sheer-jashub, &c.

The blood of Jezreel] Not Jehu's vengeance on Ahab's family, but his acts of cruelty while he resided at Jezreel, a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace, 1 Kings xxi. 1.

Will cause to cease the kingdom] Either relating to the cutting off of the kingdom of Israel by the Assyrians, see ver. 6, or to the ceasing of the kingdom of Israel from the house of *Jehu*, 2 Kings x. 30, and which was fulfilled, 2 Kings xv. 10.—*Newcome*.

Verse 5. *In the valley of Jezreel*] This also is supposed to relate either to some signal defeat of the Israelites by the Assyrians, which took place in the valley of Jezreel; or to the death of Zechariah, the fourth lineal descendant of Jehu, which may have happened here. See 2 Kings xv. 10.—*Newcome*.

Verse 6. *Call her Lo-ruhamah*] לא רחמה, "Not having obtained mercy." This also was a *prophetic* or *typical* name; and the reason of its imposition is immediately given:

For I will no more have mercy] כי לא אוסיף עוד ארחם *ki lo osiph od arachem*, "For I will no more add to have mercy upon the house of Israel." This refers to the total destruction of that kingdom.

Verse 7. *But I will have mercy upon the house of Judah*] I will spare them as a kingdom after Israel has been carried away into captivity by the Assyrians.

And will save them by the Lord their God] Remarkably fulfilled in the supernatural defeat of the army of the Assyrians, see 2 Kings xix. 35; and so they were saved not by *bow*, nor by *sword*, nor by *battle*, nor by *horses*, nor by *horsemen*. The former expression may mean, not in *war by horses, i. e.*, yoked to war *chariots*, nor *by horsemen*—nor by cavalry, however efficient such troops might have then been deemed.

Verse 9. *Call his name Lo-ammi*] לא עמי *Lo-ammi*, "Not my people;" for which the reason is immediately given:

Ye are *not my people, and I will not be your* God.] The word GOD is not added here by any of the ancient versions or MSS.; and yet the construction absolutely requires it, as *Houbigant* properly observes, who thinks the present reading לא אהיה לכם *lo eheyeh lachem*, "I will not be to you," a corruption of the word אלהיכם *cloheychem*, "your God." It is strange that no various reading occurs on this verse in any MS. yet discovered. In *two* of the oldest of mine there is a *blank* of *half a line* left after the last word; and so it is in the Masoretic Bibles, though the sense is not complete; for it is evidently continued in the following verse. Probably God refers to the words, Exod. iii. 14: אהיה אשר אהיה *I am that I am. I am*, אהיה *eheyeh*,—*I shall be*, hath sent me unto you. I will not be your *eheyeh*, *i. e.*, I will not be your God.

Verse 10. *Yet the number of the children of Israel*] God had promised that the children of Israel should be as the sand of the sea. See Gen. xxxii. 12; Rom. ix. 25, 26. And though for their iniquities he had

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shall be as the sand of the sea, which cannot be measured nor numbered; [r] and it shall come to pass, *that* [s] in the place where it was said unto them, [t] Ye *are* not my people, *there* it shall be said unto them, Ye *are* [u] the sons of the living God.

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11 [v] Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

[r] Rom. ix. 25, 26; 1 Pet. ii. 10.——[s] Or, *instead of that.*——[t] Ch. ii. 23.

[u] John i. 12, 1 John iii. 1.——[v] Isa. xi. 12, 13; Jer. iii. 18; Ezek. xxxiv. 23; xxxvii. 16–24.

hinned and scattered them, yet the spirit and design f his promise and covenant shall be fulfilled. An srael there shall be. In the place of the reprobated eople, who were now no longer his people, there shall e found an Israel that shall be the *children of the iving God.* See the above scriptures, and 1 Pet. ii. 10. This must mean either the Israelites after their conersion to Christianity, or even the Gentiles themselves onverted to God, and now become the *true Israel.*

Verse 11. *The children of Judah and the children f Israel*] After the return from Babylon, the distinction between Israel and Judah was entirely destroyed; nd those of them that did return were all included nder one denomination, *Jews;* and the *one head* may efer to Zerubbabel their leader, and afterwards under Ezra and Nehemiah. In the more extensive view of the prophet the *one Head* may mean *Jesus Christ,* under whom the true Israel, Jews and Gentiles, shall be finally gathered together; so that there shall be one flock, and one Shepherd over that flock.

They shall come up out of the land] Assyria and Chaldea in particular; but also from the various places of their dispersions in general.

Great shall be *the day of Jezreel.*] He alludes to the meaning of the word, the *seed of God.* God who has dispersed—*sown,* them in different lands, shall gather them together; and that day of God's power shall be great and glorious. It was a wonderful *seed time* in the Divine justice; it shall then be a wonderful *harvest* in the Divine mercy. He sowed them among the nations in his wrath; he shall reap them and gather them in his bounty.

CHAPTER II.

The prophet exhorts his people to speak and to act as became those who obtained mercy of God; and to remonstrate strongly against the conduct of their mother, (Samaria,) whose captivity is threatened on account of her forsaking God, and ascribing her prosperity to idols, 1–5. *As an amplification of this threatening, the prophet enumerates a series of afflictions which were to befall her to bring her to a sense of her duty to God; and of her folly in seeking after idols, and falsely ascribing to them the blessings of Providence,* 6–13. *After these corrections, however, God promises to conduct Israel safely to their own land; perhaps alluding to their restoration from the Babylonish captivity, for this prophecy is supposed to have been delivered about* two hundred and fifty *years prior to this event,* 14, 15. *He farther engages to deal with them as a tender husband, and not as a severe master, as were the idols which they served,* 16, 17. *The rest of the chapter promises the people of God, the true Israel, security from every evil, with the possession of every blessing, under a new covenant; and that in terms full of beauty, energy, and consolation. Heaven and earth, and whatever they contain; all nature, and the God of nature, are represented as uniting to make the people of God happy; so that if they only breathe a wish, one part of nature, animate or inanimate, echoes it to another, and all join in sweet harmony to transmit it to the ear of the Almighty.* "*I will hear, saith the* LORD, *I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.*"

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SAY ye unto your brethren, [a] Ammi; and to your sisters, [b] Ruhamah.

2 Plead with your mother, plead: for [c] she *is* not my wife, neither *am* I her husband: let her therefore put away her [d] whoredoms out of her sight, and her adulteries from between her breasts;

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[a] That is, *My people.*——[b] That is, *Having obtained mercy.*

[c] Isa. l. 1.——[d] Ezek. xvi. 25.

NOTES ON CHAP. II.

Verse 1. *Say ye unto your brethren, Ammi*] I prefer the interpretation of these proper names. *Say ye unto your brethren,* MY PEOPLE; *and to your sisters, who have* OBTAINED MERCY.

Verse 2. *Plead with your mother*] People of Judah, accuse your mother, (Jerusalem,) who has abandoned my worship, and is become idolatrous; convince her of her folly and wickedness, and let her return to him from whom she has so deeply revolted.

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3 Lest [e] I strip her naked, and set her as in the day that she was [f] born, and make her [g] as a wilderness, and set her like a dry land, and slay her with [h] thirst.

4 And I will not have mercy upon her children; for they *be* the [i] children of whoredoms.

5 [k] For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, [l] that give *me* my bread and my water, my wool and my flax, mine oil and my [m] drink.

6 Therefore, behold, [n] I will hedge up thy way with thorns, and [o] make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, [p] I will go and return to my [q] first husband; for then *was it* better with me than now.

8 For she did not [r] know that [s] I gave her corn, and [t] wine, and oil, and multiplied her silver and gold, [u] *which* they prepared for Baal.

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9 Therefore will I return, and [v] take away my corn in the time thereof, and my wine in the season thereof, and will [w] recover my wool and my flax *given* to cover her nakedness.

10 And now [x] will I discover her [y] lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 [z] I will also cause all her mirth to cease, her [a] feast days, her new moons, and her Sabbaths, and all her solemn feasts.

12 And I will [b] destroy her vines and her fig-trees, [c] whereof she hath said, These *are* my rewards that my lovers have given me: and [d] I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them,

[e] Jer. xiii. 22, 26; Ezekiel xvi. 37, 39.——[f] Ezekiel xvi. 4. [g] Ezek. xix. 13.——[h] Amos viii. 11, 13.——[i] John viii. 41.——[k] Isa. i. 21; Jer. iii. 1, 6, 8, 9; Ezek. xvi. 15, 16, &c.——[l] Ver. 8, 12; Jer. xliv. 17.——[m] Heb. *drinks.*——[n] Job iii. 23; xix. 8; Lam. iii. 7, 9.——[o] Heb. *wall a wall.*——[p] Chapter v. 15; Luke xv. 18.

[q] Ezek. xvi. 8.——[r] Isa. i. 3.——[s] Ezek. xvi. 17, 18, 19.——[t] Heb. *new wine.*——[u] Or, *wherewith they made Baal;* chapter viii. 4 [v] Ver. 3.——[w] Or, *take away.*——[x] Ezek. xvi. 37; xxiii. 29. [y] Heb. *folly* or *villany.*——[z] Amos viii. 10.——[a] 1 Kings xii. 32; Amos viii. 5.——[b] Heb. *make desolate.*——[c] Verse 5.——[d] Psalm lxxx. 12, 13; Isa. v. 5.

Verse 3. *Lest I strip her naked*] Lest I expose her to infamy, want, and punishment. The punishment of an adulteress among the ancient Germans was this: "They shaved off her hair, stripped her naked in the presence of her relatives, and in this state drove her from the house of her husband." See on Isa. iii. 17; and see also Ezek. xvi. 39; xxiii. 26. However reproachful this might be to such delinquents, it had no tendency to promote their moral reformation.

And set her like a dry land] The Israelites, if obedient, were promised a land flowing with milk and honey; but, should they be disobedient, the reverse. And this is what God here threatens against disobedient Israel.

Verse 4. *They* be *the children of whoredoms.*] They are all idolaters; and have been consecrated to idols, whose marks they bear.

Verse 5. *That give* me *my bread*] See the note on Jer. xliv. 17, 18, where nearly the same words are found and illustrated.

Verse 6. *I will hedge up thy way with thorns*] I will put it out of your power to escape the judgments I have threatened; and, in spite of all your attachment to your idols, you shall find that they can give you neither *bread*, nor *water*, nor *wool*, nor *flax*, nor *oil*, nor *drink*. And ye shall be brought into such circumstances, that the pursuit of your expensive idolatry shall be impossible. And she shall be led so deep into captivity, as never to find the road back to her own land. And this is the fact; for those who were carried away into Assyria have been lost among the nations, few of them having ever returned to Judea. And, if in being, where they are now is utterly unknown.

Verse 8. *For she did not know that I gave her corn*] How often are the gifts of God's *immediate bounty* attributed to fortuitous causes—to any cause but the right one!

Which *they prepared for Baal.*] And how often are the gifts of God's bounty perverted into means of dishonouring him! God gives us *wisdom*, *strength*, and *property;* and we use them to sin against him with the greater *skill*, *power*, and *effect!* Were the goods those of the *enemy*, in whose service they are employed, the crime would be the less. But the crime is deeply engrained, when God's property is made the instrument to dishonour himself.

Verse 9. *Therefore will I return, and take away*] In the course of my providence, I will withhold those benefits which she has prostituted to her idolatrous services. And I will neither give the land rain, nor fruitful seasons.

Verse 10. *In the sight of her lovers*] Her idols, and her faithful or faithless allies.

Verse 11. *Her feast days*] Jerusalem shall be pillaged and destroyed; and therefore all her joyous assemblies, and religious feasts, &c., shall cease.

Verse 12. *These* are *my rewards*] They attributed all the blessings of Providence as rewards received from the idols which they worshipped.

Verse 13. *Days of Baalim*] To *visit* signifies to *inflict punishment; the days* are taken for the *acts* of idolatrous worship committed on them; and *Baalim*

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and she [a] decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 Therefore, behold, I will allure her, and [f] bring her into the wilderness, and speak [g] comfortably [h] unto her.

15 And I will give her vineyards from thence, and [i] the valley of Achor for a door of hope: and she shall sing there, as in [k] the days of her youth, and [l] as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [m] Ishi; and shalt call me no more [n] Baali.

17 For [o] I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a [p] covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [q] I will break the bow and the sword, and the battle out of the earth, and will make them to [r] lie down safely.

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19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness; and [s] thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the hea-

[a] Ezek. xxiii. 40, 42.——[f] Ezek. xx. 35.——[g] Or, *friendly.* [h] Heb. *to her heart.*——[i] Josh. vii. 26; Isa. lxv. 10.——[k] Jer. ii. 2; Ezek. xvi. 8, 22, 60.——[l] Exod. xv. 1.——[m] That is, *My husband.*——[n] That is, *My lord.*

[o] Exod. xxiii. 13; Josh. xxiii. 7; Psa. xvi. 4; Zech. xiii. 2. [p] Job v. 23; Isa. xi. 6–9; Ezek. xxxiv. 25.——[q] Psa. xlvi. 9; Isa. ii. 4; Ezek. xxxix. 9, 10; Zech. ix. 10.——[r] Lev. xxvi. 5; Jer. xxiii. 6.——[s] Jer. xxxi. 33, 34; John xvii. 3.——[t] Zech. viii. 12.

means the *multitude* of false gods worshipped by them. *Baal* was a general name for a *male* idol, as *Astarte* was for a *female*. *Baalim* includes all the *male idols*, as *Ashtaroth* all those that were *female*. But the species of idol was often designated by some adjunct; as *Baal*-Zebub, *Baal*-Peor, *Baal*-Zephon, *Baal*-Berith, &c.

Her earrings] נזמה *nizmah*, signifies rather a *nose jewel*. These are worn by females in the East to the present day, in great abundance.

And her jewels] וחליה *vechelyatah*, rings, armlets, bracelets, ankle-rings, and ornaments of this kind.

Verse 14. *I will allure her, and bring her into the wilderness, and speak comfortably unto her.*] After inflicting many judgments upon her, I will restore her again. I will deal with her as a very affectionate husband would do to an unfaithful wife. Instead of making her a *public example*, he takes her in private, talks to and reasons with her; puts her on her good behaviour; promises to pass by all, and forgive all, if she will now amend her ways. In the meantime he provides what is necessary for her wants and comfortable support; and thus, opening a *door of hope* for her, she may be fully reconciled; *rejoice* as at the beginning, when he first took her by the hand, and she became his bride. This is most probably the simple meaning of the above *metaphorical* expressions. The *valley of Achor* was very fruitful; it lay to the north of Jericho, not far from Gilgal. See Isa. lxv. 10.

Verse 15. *She shall sing there*] There she shall sing the *responsive song*, as on high festival occasions, and in marriage ceremonies. The Book of *Canticles* is of this sort.

Verse 16. *Thou shalt call me Ishi*] That is, *my man*, or *my husband*; a title of *love* and *affection*; *and not* BAALI, *my master*, a title exciting *fear* and *apprehension*; which, howsoever good in itself, was now rendered improper to be applied to Jehovah, having been prostituted to false gods. This intimated that they should scrupulously avoid idolatry; and they had such a full proof of the inefficacy of their idolatrous worship that, after their captivity, they never more served idols.

Verse 18. *Will I make a covenant for them*] I will make an *agreement* between them and the birds, beasts, and reptiles, so that they shall not be injured by those; their *flocks* shall not be destroyed, nor their *crops* spoiled. I will also prevent every species of *war*, that they may no more have the calamities that arise from that source. They shall also be safe from robbers and nightly alarms; for *I will make them to lie down in safety.*

Verse 19. *I will betroth thee unto me*] The people are always considered under the emblem of a *wife* unfaithful to her husband.

In righteousness] According to law, reason, and equity.

In judgment] According to what is fit and becoming.

In lovingkindness] Having the utmost affection and love for thee.

In mercies.] Forgiving and blotting out all past miscarriages. Or there may be an allusion here to the dowry given by the husband to his wife: "I will give righteousness," &c., as a dowry.

Verse 20. *In faithfulness*] Thou shalt no more prostitute thyself to idols, but be *faithful* to him who calls himself *thy husband.*

Thou shalt know the Lord.] There shall be no more *infidelity* on *thy part* nor *divorce* on *mine*; and thou shalt experience me to be the sole, present, and eternal good of thy immortal spirit: and when this conviction is fully rooted, then there can be no more idolatry, for it shall be seen that an idol is nothing in the world.

Verse 21. *I will hear, saith the Lord*] The sentence is repeated, to show how fully the thing was

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vens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; [u] and they shall hear Jezreel.

23 And [v] I will sow her unto me in the earth, [w] and I will have mercy upon her that had not obtained mercy; and I [x] will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

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[u] Chap. i. 4.——[v] Jer. xxxi. 27; Zech. x. 9.——[w] Chap. i. 6. [x] Chap. i. 10; Zech. xiii. 9; Rom. ix. 26; 1 Pet. ii. 10.

determined by the Almighty, and how implicitly they might depend on the Divine promise.

I will hear the heavens] The visible heavens, the atmosphere, where vapours are collected. The *clouds*, when they wish to deposit their fertilizing showers upon the earth.

They shall hear the earth] When it seems to supplicate for rain.

Verse 22. *Shall hear the corn, and the wine*] When they seem to express a desire to supply the wants of man.

And they shall hear Jezreel.] The destitute people who are in want of the necessaries of life.

This most elegant gradation in the exertion of the influences of nature, for the supply of the wants of man, may be considered thus:—

1. There is a concord, harmony, and mutual influence, which God has established in the parts of created nature, in reference to the support and preservation of the human race.

2. God alone is the author of all this; and unless he give his command, communicate his *energetic influence* to the different parts of nature, these effects will not, cannot be produced.

3. *Jezreel*, the people who have been *dispersed* for their iniquities, and now about to be *sown* or *planted* in their own land, will require the most *fostering care*. See on ver. 23.

4. They are heard in desiring *oil*, *wine*, and *corn*. These are necessary to the support and comfort of life; and to those the desire of animal life naturally aspires.

5. These products are looked for from the EARTH. *On* it, and *by* it, grass grows for the cattle, and corn for the service of man.

6. The seeds or germs, whence proceed corn, wine, and oil, live and grow in the earth; but cannot come to perfection, unless the earth be impregnated with the dews and rains from the clouds. They are therefore represented as imploring the heavens to collect their clouds, to pour down their fructifying moisture upon it.

7. The clouds, or materials of which they are composed, not being able to arrange themselves, nor aggregate themselves so as to meet those demands, prevent drought, and maintain an effective vegetation, are represented as calling upon the heavens to form, arrange, and supply them with the requisite quantity of moisture.

8. God, who is the author of all being and all bounty, dependent on nothing, comes forward and says, *I will hear the heavens*, the clouds which are gathered in the atmosphere; he will arrange the particles, saturate those that are *light*, till they become sufficiently *impregnated* with the necessary fluid; and then direct them in his providence *where* to deposit their contents. And,

9. When brought to the proper place, he will *shake* them with his *winds*, or *strike* them with his *thunder*, so as to cause them to fall down in drops to fertilize the earth with their showers.

Thus then—

1. God works upon the *heavens*.
2. In them the *clouds* are collected.
3. The *clouds* drop their moisture upon the *earth*.
4. The *earth* exerts its vegetative influence upon the *germs* which it contains.
5. *They* expand, increase, and become matured, under the genial influences of the *heavens*, *sun*, *air*, *water*, from the clouds, &c.
6. *Man* receives and applies those bounties of Providence, and *variously prepares* them for the support and comfort of life.

Take all this in still fewer words:—

As *Jezreel* or the *Israelites* are here considered as perishing for want of food, all inanimate nature is represented as invoking God in their behalf.

1. The *heavens* have prayed that they be stored with *clouds*, that they may drop down fatness upon the *earth*.
2. The Lord answers the heavens, and *clouds* are formed.
3. The *earth* invokes the *clouds*, that they may drop down their fatness into its bosom.
4. The *bottles of heaven* are, consequently, unstopped for this purpose.
5. Then the *corn*, *vine*, and *olive*, implore the *earth* to put forth its vegetative energy.
6. The *earth* answers; and *corn*, *wine*, and *oil* are produced.
7. *Jezreel* cries for the necessaries of life, and the abundance of the above supplies all his wants.

All these are dependent on each other, as the links are which constitute a chain; and God has the government of the whole; and he manages all for the benefit of man. How wondrous is this *providence!* How gracious is this GOD!

Here is a series of *prosopopœias* together. Corn, wine, oil, the earth, the clouds and their contents, the *heavens*, sun, moon, &c., are all represented as intelligent beings, speaking to and influencing each other. GOD is at *one end* of the *chain*, and MAN at the *other*; and by means of the *intermediate links* the *latter* is kept in a state of continued dependence upon the *former* for life, breath, and all things.

Verse 23. *I will sow her*] Alluding to the import of the name *Jezreel*, the seed of God. Then shall it appear that God *has shown mercy to them that had not obtained mercy*. Then the *covenant* of God will be renewed; for he will call them *his people* who were *not his people*; and they shall call Jehovah *their God*, who before had *him* not for the object of their worship. It does not appear that these promises have had their

fulfilment among the Jews. They must either be understood of the blessings experienced by the *Gentiles* on their conversion to God by the preaching of the Gospel, or are yet to be fulfilled to the Jews on their embracing the Gospel, and being brought back to their own land.

The sentences in the latter part of this verse are very abrupt, but exceedingly expressive; leaving out those words *supplied* by the translators, and which unnerve the passage, it stands thus: *I will say to* NOT MY PEOPLE, THOU MY PEOPLE; and they shall say, MY GOD.

CHAPTER III.

By the prophet's taking back his wife, for whom he (her friend or husband) still retained his affection, though she had proved unfaithful; by his entering into a new contract with her; and by his giving her hopes of reconciliation, after she should for some time prove, as in a state of widowhood, the sincerity of her repentance; is represented the gracious manner in which God will restore the Jews from the Babylonish captivity, 1–4. It is also very strongly intimated that the whole house of Israel will be added to the Church of Christ in the latter days, 5.

A. M. cir. 3219. B. C. cir. 785. Ante U. C. 32. Amulii Sylvii, R. Alban., cir. annum 12.

THEN said the LORD unto me, [a] Go yet, love a woman beloved of *her* [b] friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons [c] of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* a homer of barley, and a [d] half homer of barley:

3 And I said unto her, Thou shalt [e] abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many

[a] Chap. i. 2.——[b] Jer. iii. 20.——[c] Heb. *of grapes.*

[d] Heb. *lethech.*——[e] Deut. xxi. 13.

NOTES ON CHAP. III.

Verse 1. *Go yet, love a woman*] This is a different command from that mentioned in the *first* chapter. *That* denoted the infidelity of the kingdom of Israel, and God's divorce of *them*. He gave them up to their *enemies*, and caused them to be *carried into captivity*. The *woman* mentioned *here* represents one who was a *lawful wife* joining herself to a *paramour*; then divorced by her *husband*; afterwards repenting, and desirous to be joined to her spouse; ceasing from her adulterous commerce, but not yet *reconciled* to him. This was the state and disposition of the Jews under the Babylonish captivity. Though separated from their own *idols*, they continued *separated from their God*. He is still represented as having affectionate feelings towards them; awaiting their *full repentance* and *contrition*, in order to renew the marriage covenant. These things are pointed out by the symbolical actions of the prophet.

Beloved of her *friend*] Or, *a lover of evil*; or, *loving another*: for the Hebrew words אהבת רע mean one who *loves evil* or a *friend*: because רע signifies a *friend*, or *evil*, according as it is *pointed*. The former seems to be its best sense here; רע *rea* is a *friend*; רע *ra* is *evil*.

According to the love of the Lord] This woman, who had proved false to her husband, was still beloved by him, though he could not acknowledge her; as the Israelites were beloved by the Lord, while they were *looking after other gods*. The *flagons of wine* were probably such as were used for *libations*, or drunk in idol feasts. Others think that the words should be translated *cakes of dried grapes*, *sweet cakes*, *consecrated wafers*.

Verse 2. *Fifteen* pieces *of silver*] If they were *shekels*, the price of this woman was about *two* pounds *five* shillings.

A homer of barley] As the homer was about *eight bushels*, or something more, the *homer and half* was about *twelve* or *thirteen* bushels.

Verse 3. *Thou shalt abide for me many days*] He did not take her home, but made a contract with her that, if she would abstain from her evil ways, he would take her to himself after a sufficient trial. In the meantime he gave her the *money* and the *barley* to subsist upon, that she might not be under the temptation of becoming again unfaithful.

So will *I also* be *for thee.*] That is, if *thou*, Israel, wilt keep thyself separate from thy idolatry, and give me proof, by thy total abstinence from idols, that thou wilt be my faithful worshipper, I will receive thee again, and in the meantime support thee with the *necessaries of life* while thou art in the land of thy captivity. This is farther illustrated in the following verses.

Verse 4. *Many days without a king*] Hitherto this prophecy has been literally fulfilled. Since the destruction of the temple by the Romans they have neither had *king* nor *prince*, nor any *civil government* of their own, but have lived in different nations of the earth as *mere exiles*. They have neither *priests* nor *sacrifices*, nor *urim* nor *thummim*; no *prophet*, no *oracle*, no *communication* of any kind from *God*.

Without an image—ephod—teraphim] The *Septuagint* read, Ουδε ουσης θυσιας, ουδε οντος θυσιαστηριου, ουδε ἱερατειας, ουδε δηλων: "Without a sacrifice, without an altar, without a priesthood, and without oracles;" that is, the *urim* and *thummim*. The *Vulgate*, *Arabic*, and *Syriac* read nearly the same. Instead of מצבה

A. M. cir. 3219. B. C. cir. 785. Ante U. C. 32. Amulii Sylvii, R. Alban., cir annum 12.

days [f] without a king, and without a prince, and without sacrifice, and without [g] an image, and without an [h] ephod, and *without* [i] teraphim:

5 Afterward shall the children of Israel return, and [k] seek the LORD their God, and [l] David their king; and shall fear the LORD and his goodness in the [m] latter days.

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[f] Chap. x. 3; Song of the three children, ver. 15.——[g] Heb. *a standing*, or *statue*, or *pillar*; Isa. xix. 19.——[h] Exod. xxviii. 6. [i] Judg. xvii. 5.

[k] Jer. l. 4, 5; Chap. v. 6.——[l] Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 22, 24.——[m] Isa. ii. 2; Jer. xxx. 24; Ezek. xxxviii. 8, 16; Dan. ii. 28; Mic. iv. 1.

matstsebah, an *image*, they have evidently read מזבח *mizbeach*, an *altar*; the letters of these words being very similar, and easily mistaken for each other. But instead of either, one, if not two, of *Kennicott's* MSS. has מנחה *minchah*, an *oblation*.

What is called *image* may signify any kind of *pillar*, such as God forbade them to erect, Lev. xxvi. 1, lest it should be an incitement to idolatry.

The *ephod* was the high priest's garment of ceremony; the *teraphim* were some kind of *amulets*, *telesms*, or *idolatrous images*; the *urim* and *thummim* belonged to the *breast-plate*, which was attached to the *ephod*.

Instead of *teraphim* some would read *seraphim*, changing the ת *tau* into ש *sin*; these are an order of the celestial hierarchy. In short, all the time that the Israelites were in captivity in Babylon, they seem to have been as wholly without *forms* of *idolatrous worship* as they were without the *worship of God*; and this may be what the prophet designs: they were totally without any kind of public worship, whether *true* or *false*. As well without *images* and *teraphim*, as they were without *sacrifice* and *ephod*, though still idolaters in their hearts. They were in a state of the most miserable darkness, which was to *continue many days*; and it has continued now nearly *eighteen hundred* years, and must continue yet longer, till they acknowledge him as their *Saviour* whom they crucified as a *blasphemer*.

Verse 5. *Afterward shall the children of Israel return*] Shall *repent* of their iniquities, *and seek the Lord*; lay aside their *mock worship*, and serve the true God *in spirit and in truth*.

And David their king] Or as the *Targum*, "They shall obey the Messiah, the Son of David, their King;" and thus look believingly upon him whom they have pierced, and mourn. And then shall their long *spiritual darkness* and *dismal captivity* have an end; but not before. The *Messiah*, as *David*, is promised in Jer. xxx. 9; Ezek. xxxiv. 23: xxxvii. 22, 24, 25, (where see the notes,) and in this place of *Hosea*. Some think that the *family* of David is intended; but if we go to the rigour of the letter, the *house of Israel* was scarcely ever perfectly submissive to David. And we know that after the death of Solomon they never acknowledged the house of David till they were all carried away captive; and certainly never *since*. And to say that *Zerubbabel* is here meant, is not supportable, as the very *short* and *imperfect obedience* of the Jews to Zerubbabel can never comport with the *high terms* of this and similar prochecies. We are obliged, therefore, from the evidence of these *prophecies*, from the evidence of the above *facts*, from the evidence of the *rabbins* themselves, and from the evidence of the *New Testament*, to consider these texts as applying solely to JESUS CHRIST, the promised MESSIAH, who has been a *light to lighten the Gentiles*, and will yet be the *glory of his people Israel*. There is a strange propensity in some men to deny these evidences of Christianity, while they profess to believe its doctrines.

CHAPTER IV.

The prophet charges his people with their enormous sins, 1, 2; in consequence of which they are threatened with heavy judgments, 3–5. God himself is then introduced complaining of the ignorance and obstinacy of Israel; and as their priests had a large share in the common guilt, it is declared that they shall be visited with a proportionable share of the common ruin, 6–11. The sins of idolatry and divination are then particularly reproved, 12–14; and Judah admonished to beware of these sins, which would leave her rebellious sister Israel helpless and desolate as a lamb in a desert, 15, 16. In the remaining verses the style is varied, but the subject is the same. Ephraim is given up to idolatry, and the necessary consequence declared to be a bitter draught! Immediately we see him bound in the wings of a mighty tempest, and driven as chaff before the wind, either to destruction or captivity, 17–19.

A. M. cir. 3224. B. C. cir. 780. Ante U. C. 27. Amulii Sylvii, R. Alban., cir. annum 17.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a [a] controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor [b] knowledge of God in the land.

2 By swearing, and lying, and

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[a] Isa. i. 18; iii. 13, 14; Jer. xxv. 31; Chap. xii. 2; Mic. vi. 2.

[b] Jer. iv. 22; v. 4.

NOTES ON CHAP. IV.

Verse 1. *The Lord hath a controversy*] ריב *rib*, what we should call a *lawsuit*, in which God is *plaintiff*, and the Israelites *defendants*. It is Jehovah *versus* Israel and Judah.

But *when* has God a controversy with any land?—

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killing, and stealing, and committing adultery, they break out, and [c] blood toucheth blood.

3 Therefore [d] shall the land mourn, and [e] every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they [f] that strive with the priest.

5 Therefore shalt thou fall [g] in the day, and the prophet also shall fall with thee in the night, and I will [h] destroy thy mother.

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6 [i] My people are [k] destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

[c] Heb. *bloods.*——[d] Jer. iv. 28; xii. 4; Amos v. 16; viii. 8. [e] Zeph. i. 3.

[f] Deut. xvii. 12.——[g] See Jer. vi. 4, 5; xx. 8.——[h] Heb. *cut off.* [i] Isa. v. 13.——[k] Heb. *cut off.*

Answer. When there is *no truth, nor mercy, nor knowledge of God in the land.* These refer to the *minds* of the people. But wherever these righteous *principles* are wanting, there will soon be a vicious *practice*; hence it is added,

Verse 2. *By swearing, and lying*] Where there is *no truth* there will be *lies and perjury*; for false swearing is brought in to confirm lying statements. And when there is no *mercy*, *killing*, *slaying*, and *murders*, will be frequent. And where there is *no knowledge of God*, no conviction of his *omnipresence* and *omniscience*, private offences, such as stealing, adulteries, &c., will prevail. These, sooner or later, *break out*, become a *flood*, and carry all before them. *Private stealing* will assume the form of a *public robbery*, and *adulteries* become *fashionable*, especially among the higher orders; and suits of *crim. con.* render them more public, scandalous, and corrupting. By the examination of *witnesses*, and reading of *infamous letters* in a court of justice, people are taught the *wiles* and *stratagems* to be used to accomplish these ends, and prevent detection; and also how to *avoid* those circumstances which have led to the detection of others. Every *report* of such matters is an *experimental lecture* on *successful debauchery*.

Blood toucheth blood.] Murders are not only frequent, but assassinations are mutual. Men go out to *kill each other*; as in our duels, the frenzy of cowards; and as there is no law regarded, and no justice in the land, the nearest akin slays the murderer. Even in our land, where *duels* are so frequent, if a man kill his antagonist, it is *murder*; and so generally brought in by an honest *coroner* and his jury. It is then brought into court; but who is *hanged* for it? The very murder is considered as an *affair of honour*, though it began in a dispute about a *prostitute*; and it is directed to be brought in manslaughter; and the murderer is slightly fined for having hurried his neighbour, perhaps once his *friend*, into the eternal world, *with all his imperfections on his head!* No wonder that a land *mourns* where these prevail; and that God should have a *controversy* with it. Such crimes as these are sufficient to bring God's curse upon any land. And how does God show his displeasure? See the following verse.

Verse 3. *Therefore shall the land mourn*] Fruitful seasons shall be denied.

That dwelleth therein shall languish] *Endemic* and *epidemic disorders* shall prevail, and multitudes shall die; so that *mourning* shall be found in all quarters.

The beasts of the field, and with the fowls] There is a death of cattle and domestic animals, in consequence of the badness of the season.

The fishes of the sea also shall be taken away.] Those immense shoals which at certain seasons frequent the coasts, which are caught in millions, and become a very useful home supply, and a branch of most profitable traffic, they shall be directed by the unseen influence of God to avoid our coasts, as has frequently been the case with herrings, mackerel, pilchards, &c.; and so this source of supply and wealth has been shut up, because of the iniquities of the land.

Verse 4. *Yet let no man strive*] Or, *no man contendeth.* All these evils stalk abroad unreproved, for all are guilty. None can say, "Let me pluck the *mote* out of thy eye," because he knows that "there is a *beam* in his own."

For thy people are] The *people* and the *priest* are alike *rebels* against the Lord; the priests having become idolaters, as well as the people. Bp. *Newcome* renders this clause, "And as *is* the provocation of the priest, *so is that of my people.*" The whole clause in the original is וְעִמְּךָ כְּמְרִיבֵי כֹהֵן *veammecha kimcribey cohen*, "and thy people as the rebellions of the priest." But one of my oldest MSS. omits כֹהֵן *cohen*, "priest;" and then the text may be read, *And thy people are as rebels.* In this MS. כֹהֵן *cohen* is added in the margin by a much later hand.

Verse 5. *Therefore shalt thou fall in the day*] In the most open and public manner, without *snare* or *ambush.*

And the prophet also shall fall—in the night] The false prophet, when employed in taking prognostications from stars, meteors, &c.

And I will destroy thy mother.] The *metropolis* or *mother city.* *Jerusalem* or *Samaria* is meant.

Verse 6. *My people are destroyed for lack of knowledge*] They have not the knowledge of God, nor of sacred things, nor of their own interest, nor of the danger to which they are exposed. They walk on blindly, and perish.

Because thou hast rejected knowledge] So they might have become wise, had they not rejected the means of improvement.

Thou shalt be no priest to me] If this be the true reading, there must be reference to some *particular*

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7 [l] As they were increased, so they sinned against me: [m] *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they [n] set their heart on their iniquity.

9 And there shall be, [o] like people, like priest: and I will [p] punish them for their ways, and [q] reward them their doings.

10 For [r] they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine [s] take away the heart.

12 My people ask counsel at their [t] stocks, and their staff declareth unto them: for [u] the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 [v] They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: [w] therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

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14 [z] I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* [y] doth not understand shall [z] fall.

15 Though thou, Israel, play the harlot, *yet* let not Judah offend; [a] and come not ye unto Gilgal, neither go ye up to [b] Beth-aven, [c] nor swear, The LORD liveth.

16 For Israel [d] slideth back as a backsliding

[l] Chap. xiii. 6.——[m] 1 Sam. ii. 30; Mal. ii. 9; Phil. iii. 19.
[n] Heb. *lift up their soul to their iniquity.*——[o] Isa. xxiv. 2; Jer. v. 31.——[p] Heb. *visit upon.*——[q] Heb. *cause to return.*——[r] Lev. xxvi. 26; Mic. vi. 14; Hag. i. 6.——[s] Isa. xxviii. 7; See Eccles. vii. 7.——[t] Jer. ii. 27; Hab. ii. 19.

[u] Isa. xlix. 20; Chap. v. 4.——[v] Isa. i. 29; lvii. 5, 7; Ezek. vi. 13; xx. 28.——[w] Amos vii. 17; Rom. i. 28.——[x] Or, *Shall I not,* &c.——[y] Ver. 1, 6.——[z] Or, *be punished.*——[a] Ch. ix. 15; xii. 11; Amos iv. 4; v. 5.——[b] 1 Kings xii. 29; Ch. x. 5.——[c] Amos viii. 14; Zeph. i. 5.——[d] Jer. iii. 6; vii. 24; viii. 5; Zech. vii. 11

priest, well known, to whom these words are personally addressed; unless by *priest* the whole *priesthood* is meant, and then it may apply to the *priests of Jeroboam's calves.*

Verse 7. *Will I change their glory into shame.*] As the idolaters at Dan and Bethel have changed my glory into the similitude of an ox that eateth grass, (Rom. i. 23,) so will I change their *glory* into *shame* or ignominy. In the day of my wrath, their calf-gods shall not deliver them.

Verse 8. *They eat up the sin of my people*] חטאת *chattath*, the *sin-offering*, though it be offered contrary to the law; for their *hearts are set on iniquity*, they *wish* to do whatever is contrary to God.

Verse 9. *Like people, like priest*]

"The priest a wanderer from the narrow way;
The silly sheep, no wonder that they stray."

I will punish them] Both priest and people; both equally bad.

Verse 10. *They shall eat, and not have enough*] Whatever means they may use to *satisfy* or *gratify* themselves shall be ineffectual.

Verse 11. *Whoredom and wine*] These debaucheries go generally *together.*

Take away the heart.] Darken the understanding, deprave the judgment, pervert the will, debase all the passions, &c.

Verse 12. *At their stocks*] They consult their *wooden gods.*

And their staff declareth] They use divination by *rods*; see the note on Ezek. xxi., where this sort of divination (*rabdomancy*) is explained.

Verse 13. *Under oaks*] אלון *allon*, from אלל *alal*, he was *strong.* Hence, the *oak*, in Latin, is called *robur*; which word means also, *strength*, the oak being the *strongest* of all the trees of the forest.

The shadow thereof is good] Their "daughters committed whoredom, and their spouses committed adultery." 1. Their deities were worshipped by prostitution. 2. They *drank* much in their idol worship, ver. 11, and thus their passions became inflamed. 3. The *thick groves* were favourable to the whoredoms and adulteries mentioned here. In imitation of these, some nations have their public gardens.

Verse 14. *I will not punish*] Why should you be stricken any more; ye will revolt more and more. When God, in judgment, removes his judgments, the case of that people is desperate. While there is *hope*, there is *correction.*

Themselves are separated] There is a reference here to certain debaucheries which should not be described. The state of the people at this time must have been abominable beyond all precedent; animal, sensual, bestial, diabolical: women consecrating themselves to serve their idols by public prostitution; boys dismembered like the *Galli* or priests of Cybele; men and women acting unnaturally; and all conjoining to act diabolically.

Verse 15. *Let not Judah offend*] Israel was *totally* dissolute; Judah was not so. Here she is exhorted to maintain her integrity. If the former will go to what was once *Beth-el*, the *house of God*, now *Beth-aven*, the *house of iniquity*, because Jeroboam has set up his calves there, let not Judah imitate them. *Gilgal* was the place where the covenant of circumcision was renewed when the people passed over Jordan; but was rendered infamous by the worship of idols, after Jeroboam had set up his idolatry.

Verse 16. *Israel slideth back*] They are untractable, like an unbroken heifer or steer, that *pulls back*, rather than *draw in the yoke.*

Will feed them as a lamb in a large place.] A species

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heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: [c] let him alone.

18 Their drink [d] is sour: they have committed whoredom continually: [e] her [h] rulers *with* shame do love, Give ye.

19 [i] The wind hath bound her up in her wings, and [k] they shall be ashamed because of their sacrifices.

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[c] Matt. xv. 14.—[d] Heb. *is gone.*—[e] Mic. iii. 11; vii. 3.—[h] Heb. *shields*; Psa. lxxiv. 9.

[i] Psa. i. 4; lxxxiii. 13; Isa. xl. 15; xli. 16; lvii. 13; Jer. iv. 11, 12; li. 1.—[k] Isa. i. 29; Jer. ii. 26.

of irony. Ye shall go to Assyria, and be scattered among the nations; ye may *sport yourselves* in the extensive empire, whither ye shall be carried captives.

Verse 17. *Ephraim*] The ten tribes.

Is *joined to idols*] Is become incorporated with false gods.

Let him alone.] They are irreclaimable, leave them to the consequences of their vicious conduct.

Verse 18. *Their drink is sour*] Or rather, *he is gone after their wine.* The enticements of idolatry have carried them away.

Her rulers with *shame do love*] Rather, *have loved shame*; they glory in their abominations.

Give ye.] Perhaps it would be better to read, *Her rulers have committed*, &c. *They have loved gifts. What a shame!* These were *their rulers*, literally, *their shields.* Justice and judgment were perverted.

Verse 19. *The wind hath bound her*] A parching wind has blasted them in their *wings*—coasts, borders; or they are carried away into captivity, as with the most rapid blight. These two last verses are very obscure.

CHAPTER V.

This chapter begins with threatening the Israelites for ensnaring the people to idolatry by their sacrifices and other rites on Mizpah and Tabor, 1–5. Their sacrifices, however costly, are declared to be unacceptable, 6; and their substance is devoted to the locust, 7. Nor is judgment to stop here. The cities of Judah are called upon, in a very animated manner, to prepare for the approach of enemies. Benjamin is to be pursued; Ephraim is to be desolate; and all this is intimated to Israel, that they may by repentance avert the judgment, 8, 9. The following verses contain farther denunciations, 10–13, expressed in terms equally terrible and sublime, 14. The Lord afflicts not willingly the children of men; he visits them with temporal calamities that he may heal their spiritual malady, 15.

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HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because [a] ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are [b] profound to make slaughter, [c] though I *have been* [d] a Rebuker of them all.

3 [e] I know Ephraim, and Israel is not hid from me: for now, O Ephraim, [f] thou committest whoredom, *and* Israel is defiled.

4 [g] They [h] will not frame their doings to turn unto their God: for [i] the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

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[a] Chap. vi. 9.—[b] Isa. xxix. 15.—[c] Or, *and*, &c.—[d] Heb. *a correction.*—[e] Amos iii. 2.

[f] Ezek. xxiii. 5, &c.; chap. iv. 17.—[g] Heb. *They will not give.* [h] Or, *Their doings will not suffer* them.—[i] Chap. iv. 12.

NOTES ON CHAP. V.

Verse 1. *Hear ye this, O priests*] A process is instituted against the *priests*, the *Israelites*, and the *house of the king*; and they are called on to appear and defend themselves. The accusation is, that they have *ensnared* the people, caused them to practise idolatry, both at *Mizpah* and *Tabor*. Mizpah was situated beyond Jordan, in the mountains of Gilead; see Judg. xi. 29. And Tabor was a beautiful mountain in the tribe of Zebulun. Both these places are said to be eminent for *hunting*, &c.; and hence the natural occurrence of the words *snare* and *net*, in speaking of them.

Verse 2. *The revolters are profound to make slaughter*] Here may be a reference to the practice of *hunters*, making *deep pits* in the ground, and lightly covering them over, that the beasts, not discovering them, might fall in, and become a prey.

Though I have been *a Rebuker*] "I will bring *chastisement* on them all." As they have made *victims* of others to their *idolatry*, I will make *victims* of them to my *justice*. Some have thought that as many as wished to depart from the idolatrous worship set up by Jeroboam, were *slaughtered*; and thus *Jeroboam the son of Nebat* MADE *Israel to sin.*

Verse 3. *I know Ephraim*] I know the whole to be idolaters.

Verse 4. *They will not frame their doings*] They

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5 And [k] the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

6 [l] They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him;* he hath withdrawn himself from them.

7 They have [m] dealt treacherously against the LORD: for they have begotten strange children: now shall [n] a month devour them with their portions.

8 [o] Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: [p] cry aloud *at* [q] Beth-aven, [r] after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that [s] remove the bound: *therefore* I will pour out my wrath upon them like water.

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11 Ephraim *is* [t] oppressed *and* broken in judgment, because he willingly walked after [u] the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah [v] as [w] rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his [x] wound, then went Ephraim [y] to the Assyrian, [z] and sent [a] to King Jareb: yet could he not heal you, nor cure you of your wound.

14 For [b] I *will be* unto Ephraim as a lion, and as a [c] young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, [d] and none shall rescue *him.*

15 I will go *and* return to my place, [e] till [f] they acknowledge their offence, and seek my face: [g] in their affliction they will seek me early.

[k] Chap. vii. 10.——[l] Prov. i. 28; Isa. i. 15; Jer. xi. 11; Ezek. viii. 18; Mic. iii. 4; John vii. 34.——[m] Isa. xlviii. 8; Jer. iii. 20; v. 11; Chap. vi. 7; Mal. ii. 11.——[n] Zech. xi. 8.——[o] Chap. viii. 1; Joel ii. 1.——[p] Isa. x. 30.——[q] Josh. vii. 2; chap. iv. 15.
[r] Judg. v. 14.——[s] Deut. xix. 14; xxvii. 17.——[t] Deut. xxviii. 33.
[u] 1 Kings xii. 28; Mic. vi. 16.

[v] Prov. xii. 4.——[w] Or, *a worm.*——[x] Jer. xxx. 12.——[y] 2 Kings xv. 19; chap. vii. 11; xii. 1.——[z] Chap. x. 6.——[a] Or, *to the king of Jareb;* or, *to the king* that *should plead.*——[b] Lam. iii. 10; chap. xiii. 7, 8.——[c] Isa. xxx. 6.——[d] Psa. l. 22.——[e] Heb. *till they be guilty.*——[f] Lev. xxvi. 40, 41; Jer. xxix. 12, 13; Ezek. vi. 9; xx. 43; xxxvi. 31.——[g] Psa. lxxviii. 34.

never *purpose* to turn to God, they have fully imbibed the spirit of idolatry.

Verse 5. *The pride of Israel doth testify to his face*] The effrontery with which they practise idolatry manifests, not only their insolence, but the deep depravity of their heart; but their pride and arrogance shall be humbled.

Verse 6. *They shall go with their flocks*] They shall *offer many sacrifices*, professing to *seek* and be reconciled to the Lord; but they shall not *find him.* As they still retain the spirit of their idolatry, he has withdrawn himself from them.

Verse 7. *Now shall a month devour them*] In a month's time the king of Assyria shall be upon them, and oblige them to purchase their lives and liberties by a grievous tax of *fifty* shekels per head. This Menahem, king of Israel, gave to *Pul*, king of Assyria, 2 Kings xv. 16–20. Instead of *month*, some translate the original *locust.* "The locusts shall devour them."

Verse 8. *Blow ye the cornet in Gibeah*] Gibeah and Ramah were cities of Judah, in the tribe of Benjamin.

After thee, O Benjamin] An abrupt call of warning. "Benjamin, fly for thy life! The enemy is just behind thee!" This is a prediction of the invasion of the Assyrians, and the captivity of the *ten* tribes.

Verse 9. *Among the tribes of Israel have I made known*] They have got sufficient warning; it is their own fault that they have not taken it.

Verse 10. *Like them that remove the bound*] As execrable as they who remove the *land-mark.* They have leaped over law's inclosure, and scaled all the walls of right; they have despised and broken all laws, human and Divine.

Verse 11. *Walked after the commandment.*] Jeroboam's commandment to worship his calves at Dan and Beth-el. Many of them were not *forced* to do this: they did it *willingly.*

Verse 12. *Unto Ephraim as a moth*] I will consume them by little and little, as a moth frets a garment.

Verse 13. *When Ephraim saw his sickness*] When both Israel and Judah felt their own weakness to resist their enemies, instead of calling upon and trusting in *me*, they sought sinful alliances, and trusted in their idols.

King Jareb] This name occurs nowhere in Scripture but here and in chap. x. 6. The *Vulgate* and *Targum* render יָרֵב *yareb*, an *avenger*, a person whom they thought able to *save them* from their enemies. It is well known that *Menahem*, king of Israel, sought alliance with *Pul* and *Tiglath-pileser*, kings of Assyria, and *Ahaz*, king of Judah. These were the *protectors* that Ephraim sought after. See 2 Kings xv. and xvi. But far from *healing them* by making them tributary, the Assyrians made their *wound* more dangerous.

Verse 14. *I* will be—*as a lion*] כְּשַׁחַל *cashshachel*, as a *panther* or *lioness.*

Verse 15. *I will go* and *return to my place*] I will abandon them till they acknowledge their offences. This had the wished-for effect, as we shall see in the following chapter; for they repented and turned to God, and he had mercy upon them. These two verses are considered as instances of the *true sublime.*

CHAPTER VI.

The prophet earnestly exhorts to repentance, 1–3. God is then introduced as very tenderly and pathetically remonstrating against the backslidings of Ephraim and Judah, 4–11.

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COME, and let us return unto the LORD: for [a] he hath torn, and [b] he will heal us; he hath smitten, and he will bind us up.

2 [c] After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 [d] Then shall we know, *if* we follow on to know the LORD: his going forth is prepared [e] as the morning; and [f] he shall come unto us [g] as the rain, as the latter *and* former rain unto the earth.

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4 [h] O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your [i] goodness *is* [k] as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* [l] by the

[a] Deut. xxxii. 39; 1 Sam. ii. 6; Job v. 18; Chap. v. 14. [b] Jer. xxx. 17.——[c] 1 Cor. xv. 4.——[d] Isa. liv. 13.——[e] 2 Sam. xxiii. 4.——[f] Psa. lxxii. 6.——[g] Job xxix. 23.——[h] Chap. xi. 8. [i] Or, *mercy*, or *kindness*.——[k] Chap. xiii. 3.——[l] Jer. i. 10; v. 14.

NOTES ON CHAP. VI.

Verse 1. *Come, and let us return unto the Lord*] When God had purposed to abandon them, and they found that he had *returned to his place*—to his temple, where alone he could be successfully sought; they, feeling their weakness, and the fickleness, weakness, and unfaithfulness of their idols and allies, now resolve to "return to the Lord;" and, referring to what he said, chap. v. 14: "I will tear and go away;" they say, he "hath torn, but he will heal us;" their allies had *torn*, but they gave them no healing. While, therefore, they acknowledge the *justice* of God in their punishment, they depend on his well-known mercy and compassion for restoration to life and health.

Verse 2. *After two days will he revive*] Such is his power that in *two* or *three* days he can restore us. He can realize all our hopes, and give us the strongest token for good.

In the third day he will raise us up] In so short a time can he give us complete deliverance. These words are supposed to refer to the *death and resurrection of our Lord*; and it is thought that the apostle refers to them, 1 Cor. xv. 4: "Christ rose again the third day, according to the Scriptures;" and this is the *only place* in the *Scriptures*, i. e., of the Old Testament, where his resurrection on the *third* day seems to be hinted at. The original, יקמנו *yekimenu*, has been translated, *he will raise him up*. Then they who trusted in him could believe that they should be *quickened* together with him.

And we shall live in his sight.] *His resurrection* being a proof of *theirs*.

Verse 3. *Then shall we know*] We shall have the fullest evidence that we have not believed in vain.

If *we follow on to know the Lord*] If we *continue* to be as much in *earnest* as we *now* are.

His going forth] The manifestation of his mercy to our souls is as certain as the *rising of the sun* at the appointed time.

And he shall come unto us as the rain] As surely as the early and the latter rain come. The first, to prepare the earth for the seed; this fell in *autumn*: the second, to prepare the full ear for the harvest; this fell in *spring*. Here is strong confidence; but not misplaced, however worthless the persons were. As surely as the *sun*, who is *now set*, is running his course to *arise* on us in the *morning*, and make a glorious *day* after a dreary *night*; so surely shall the Lord *come again from his place*, and the Sun of righteousness shall arise on our souls with healing in his wings. He is already *on his way* to save us.

Verse 4. *O Ephraim, what shall I do unto thee?*] This is the answer of the Lord to the above pious resolutions; sincere while they lasted, but frequently forgotten, because the people were fickle. Their *goodness* (for goodness it was while it endured) was *like the morning cloud that fadeth away* before the rising sun, or like the *early dew* which is speedily evaporated by heat. Ephraim and Judah had too much *goodness* in them to admit of their total rejection, and too much *evil* to admit of their being placed among the children. Speaking after the manner of men, the *justice* and *mercy* of God seem puzzled how to act toward them. When *justice* was about to *destroy* them for their iniquity, it was prevented by their *repentance* and *contrition*: when *mercy* was about to pour upon them as penitents its choicest blessings, it was prevented by their *fickleness* and *relapse!* These things induce the just and merciful God to exclaim, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" The only thing that could be done in such a case was that which God did.

Verse 5. *Therefore have I hewed* them *by the prophets*] I have sent my prophets to testify against their fickleness. They have smitten them with the most solemn and awful threatenings; they have, as it were, slain them by the words of my mouth. But to what purpose!

Thy judgments are as *the light* that *goeth forth*] Instead of ומשפטיך אור יצא *umispateycha or yetse*, "and thy judgments a light that goeth forth," the *versions* in general have read ומשפטי באור *umishpati keor*, "and my judgment *is* as the light." The final ך *caph* in the common reading has by mistake been taken from אור *aur*, and joined to משפטי *mishpati*; and thus turned it from the *singular* to the *plural* number, with the postfix ך *cha*. The proper

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prophets; I have slain them by [m] the words of my mouth: [n] and thy judgments *are as* the light *that* goeth forth.

6 For I desired [o] mercy, and [p] not sacrifice; and the [q] knowledge of God more than burnt offerings.

7 But they [r] like men [s] have transgressed the covenant: there [t] have they dealt treacherously against me.

8 [u] Gilead *is* a city of them that work iniquity, *and is* [v] polluted with blood.

9 And as troops of robbers wait for a man, *so* [w] the company of priests murder in the way [x] by consent: for they commit [y] lewdness.

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10 I have seen [z] a horrible thing in the house of Israel: there *is* [a] the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, [b] he hath set a harvest for thee, [c] when I returned the captivity of my people.

[m] Jer. xxiii. 29; Heb. iv. 12.——[n] Or, *that thy judgments might be*, &c.——[o] 1 Sam. xv. 22; Eccles. v. 1; Mic. vi. 8; Matt. ix. 13; xii. 7.——[p] Psalm l. 8, 9; Proverbs xxi. 3; Isaiah i. 11.
[q] Jer. xxii. 16; John xvii. 3.——[r] Or, *like Adam*; Job xxxi. 33.
[s] Chap. viii. 1.

[t] Chap. v. 7.——[u] Chap. xii. 11.——[v] Or, *cunning for blood.*
[w] Jer. xi. 9; Ezek. xxii. 25; Chap. v. 1, 2.——[x] Heb. *with* one *shoulder*, or *to Shechem.*——[y] Or, *enormity.*——[z] Jer. v. 31.
[a] Chap. iv. 12, 13, 17.——[b] Jer. li. 33; Joel iii. 13; Rev. xiv. 15.
[c] Isa. cxxvi. 1.

reading is, most probably, "And my judgment is as the light going forth." It shall be both *evident* and *swift*; alluding both to the *velocity* and *splendour* of light.

Verse 6. *I desired mercy, and not sacrifice*] I taught them righteousness by my prophets; for I desired mercy. I was more willing to *save* than to *destroy*; and would rather see them full of *penitent* and *holy resolutions*, than behold them offering the *best* and most *numerous victims* upon my altar. See Matt. ix. 13.

Verse 7. *But they like men* (כאדם *keadam*, "like Adam") *have transgressed the covenant*] They have sinned against light and knowledge as *he* did. This is *sense*, the other is scarcely so. There was a striking similarity in the two cases. *Adam*, *in Paradise*, transgressed the commandment, and I *cast him out*: *Israel*, in possession of the *promised land*, transgressed my covenant, and I cast *them* out, and sent them into captivity.

Verse 8. *Gilead is a city of them that work iniquity*] In this place Jacob and Laban made their covenant, and set up a *heap of stones*, which was called *Galeed*, the *heap of testimony*; and most probably idolatry was set up here. Perhaps the very *heap* became the object of superstitious adoration.

Verse 9. *As troops of robbers*] What a sad picture is this of the state of the priesthood! The country of Gilead was infamous for its robberies and murders. The idolatrous priests there formed themselves into companies, and kept possession of the roads and passes; and if they found any person going to Jerusalem to worship the true God, they put him to death. The reason is given:—

For they commit lewdness.] They are gross idolaters.

Verse 10. *I have seen a horrible thing*] That is, the idolatry that prevailed in Israel to such a degree that the whole land was defiled.

Verse 11. *O Judah, he hath set a harvest for thee*] Thou also hast transgressed; thy *harvest* will come; thou shalt be *reaped down* and sent into captivity. The *sickle* is already thrust in. That which thou *hast sowed* shalt thou *reap*. They who *sow* unto the *flesh* shall *reap corruption*.

When I returned the captivity of my people.] Bp. *Newcome* translates, "Among those who lead away the captivity of my people." There is thy harvest; they who have led Israel into captivity shall lead thee also into the same. The Assyrians and Babylonians were the same kind of people; equally idolatrous, equally oppressive, equally cruel. From the common reading some suppose this to be a *promise of return from captivity*. It is true that *Judah* was gathered together again and brought back to their own land; but the majority of the *Israelites* did not return, and are not now to be found.

CHAPTER VII.

Here God complains that though he had employed every means for reforming Israel, they still persisted in their iniquity, without fearing the consequences, 1, 2; *that those who ought to check their crimes were pleased with them,* 3; *and that they all burned with adultery, as an oven when fully heated, and ready to receive the kneaded dough,* 4. *The* fifth *verse alludes to some recent enormities; the* sixth *charges them with dividing their time between inactivity and iniquity; the* seventh *alludes to their civil broils and conspiracies; (see* 2 Kings xv. 10, 14, 25;) *the* eighth *to their joining themselves with idolatrous nations; and the* ninth *describes the sad consequence. The* tenth *verse reproves their pride and open contempt of God's worship; the* eleventh *reproves their foolish conduct in applying for aid to their enemies; (see* 2 Kings xv. 19, *and* xvii. 4;) *the* twelfth *and* thirteenth *threaten them with punishments; the* fourteenth *charges them with hypocrisy in their acts of humiliation; the* fifteenth *with ingratitude; and the image of the deceitful bow, in the* sixteenth *verse, is highly expressive of their frequent apostasies; and their hard speeches against God shall be visited upon them by their becoming a reproach in the land of their enemies.*

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WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the [a] wickedness of Samaria: for [b] they commit falsehood; and the thief cometh in, *and* the troop of robbers [c] spoileth without.

2 And they [d] consider not in their hearts *that* I [e] remember all their wickedness: now [f] their own doings have beset them about; they are [g] before my face.

3 They make the king glad with their wickedness, and the princes [h] with their lies.

4 [i] They *are* all adulterers, as an oven heated by the baker, [k] *who* ceaseth [l] from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick [m] with bottles of wine; he stretched out his hand with scorners.

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6 For they have [n] made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; [o] all their kings [p] are fallen: [q] *there is* none among them that calleth unto me.

8 Ephraim, he [r] hath mixed himself among the people; Ephraim is a cake not turned.

9 [s] Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are [t] here

[a] Heb. *evils.*——[b] Chap. v. 1; vi. 10.——[c] Hebrew, *strippeth.* [d] Heb. *say not to.*——[e] Jer. xvii. 1.——[f] Psa. ix. 16; Prov. v. 22.——[g] Psa. xc. 8.——[h] Rom. i. 32.——[i] Jer. ix. 2.——[k] Or, *the raiser will cease.*

[l] Or, *from waking.*——[m] Or, *with heat through wine.*——[n] Or, *applied.*——[o] Chapter viii. 4.——[p] 2 Kings xv. 10, 14, 25, 30. [q] Isa. lxiv. 7.——[r] Psa. cvi. 35.——[s] Chap. viii. 7.——[t] Hebrew, *sprinkled.*

NOTES ON CHAP. VII.

Verse 1. *When I would have healed Israel*] As soon as one wound was healed, another was discovered. Scarcely was one sin blotted out till another was committed.

The thief cometh in] Their own princes spoil them. *The troop of robbers spoileth without.*] The Assyrians, under different leaders, waste and plunder the country.

Verse 2. *They consider not in their hearts*] They do not consider that *my eye is upon all their ways*; they do not think that I *record* all their wickedness; and they know not their *own* evil *doings* are as a *host of enemies encompassing* them about.

Verse 3. *They make the king glad*] They pleased Jeroboam by coming readily into his measures, and heartily joining with him in his idolatry. And they professed to be perfectly happy in their change, and to be greatly advantaged by their new gods; and that the religion of the state now was better than that of Jehovah. Thus, they made all their rulers "glad with their lies."

Verse 4. *As an oven heated by the baker*] *Calmet's* paraphrase on this and the following verses expresses pretty nearly the sense: Hosea makes a twofold comparison of the Israelites; to an *oven*, and to *dough*. Jeroboam set fire to his own *oven*—his kingdom—and put the leaven in his dough; and afterwards went to rest, that the fire might have time to heat his *oven*, and the *leaven* to raise his *dough*, that the false principles which he introduced might infect the whole population. This prince, purposing to make his subjects relinquish their ancient religion, put, in a certain sense, the fire to his own oven, and mixed his dough with leaven. At first he used no violence; but was satisfied with exhorting them, and proclaiming a feast. This *fire* spread very rapidly, and the *dough* was very soon impregnated by the *leaven*. All Israel was seen running to this feast, and partaking in these innovations. But what shall become of the *oven*—the *kingdom*; and the *bread*—the *people*? The *oven* shall be consumed by these flames; the king, the princes, and the people shall be enveloped in the burning, ver. 7. Israel was *put under the ashes*, as a *loaf* well kneaded and leavened; but not being carefully *turned*, it was burnt on one side before those who prepared it could eat of it; and *enemies* and *strangers* came and carried off the loaf. See ver. 8 and 9. Their lasting captivity was the consequence of their wickedness and their apostasy from the religion of their fathers. On this explication verses 4, 5, 6, 7, 8, and 9, may be easily understoood.

Verse 7. *All their kings are fallen*] There was a pitiful slaughter among the idolatrous kings of Israel; *four* of them had fallen in the time of this prophet. Zechariah was slain by Shallum; Shallum, by Menahem; Pekahiah, by Pekah; and Pekah, by Hoshea, 2 Kings xv. All were idolaters, and all came to an untimely death.

Verse 8. *A cake not turned.*] In the East, having heated the *hearth*, they sweep one corner, put the cake upon it, and cover it with embers; in a short time they *turn* it, cover it again, and continue this several times, till they find it sufficiently baked. All travellers into Asiatic countries have noted this.

Verse 9. *Gray hairs are here and there upon him, yet he knoweth not.*] The kingdom is grown old in iniquity; the time of their captivity is at hand, and they are apprehensive of no danger. They are in the state of a *silly old man*, who through age and infirmities is become nearly *bald*, and the few *remaining hairs* on his head are quite *gray*. But he does not consider his latter end; is making no provision for that eternity on the brink of which he is constantly standing; does not apply to the sovereign Physician to heal his spiritual diseases; but calls in the *doctors* to cure him of *old age* and *death!* This miserable state and preposterous conduct we witness every day.

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and there upon him, yet he knoweth not.

10 And the [u] pride of Israel testifieth to his face: and [v] they do not return to the LORD their God, nor seek him for all this.

11 [w] Ephraim also is like a silly dove without heart: [x] they call to Egypt, they go to Assyria.

12 When they shall go, [y] I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, [z] as their congregation hath heard.

13 Wo unto them! for they have fled from me: [a] destruction unto them! because they have transgressed against me: though [b] I have redeemed them, yet they have spoken lies against me.

A. M. cir. 3224.
B. C. cir. 780.
Ante U. C. 27.
Amulii Sylvii,
R. Alban.,
cir. annum 17.

14 [c] And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I [d] have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 [e] They return, *but* not to the Most High: [f] they are like a deceitful bow: their princes shall fall by the sword for the [g] rage of their tongue: this *shall be* their derision [h] in the land of Egypt.

[u] Chap. v. 5.——[v] Isa. ix. 13.——[w] Chap. xi. 11.——[x] See 2 Kings xv. 19; xvii. 4; chap. v. 13; ix. 3; xii. 1.——[y] Ezek. xii. 13.——[z] Lev. xxvi. 14, &c.; Deut. xxviii. 15, &c.; 2 Kings xvii. 13, 18.

[a] Heb. *spoil.*——[b] Mic. vi. 4.——[c] Job xxxv. 9, 10; Psa. lxxviii 36; Jer. iii. 10; Zech. vii. 5.——[d] Or, *chastened.*——[e] Chap xi. 7.——[f] Psalm lxxvii. 57.——[g] Psalm lxxiii. 9.——[h] Chapter ix. 3, 6.

O how fast does the human being cling to his native earth! Reader, hear the voice of an old man:—

> O my *coevals!* remnants of yourselves,
> Shall *our* pale wither'd hands be *still stretch'd out?*
> *Trembling* at once with *eagerness* and *age*;
> With *avarice* and *ambition* grasping—fast
> Grasping at *air!* For what hath *earth* beside?
> *We* want but *little*; nor THAT LITTLE *long*.

Verse 10. *The pride of Israel*] The same words as at chap. v. 5, where see the note.

Verse 11. *Ephraim also is like a silly dove without heart*] A bird that has *little understanding*; that is *easily snared* and taken; that is careless about its *own young*, and seems to live without *any kind of thought*. It has been made, by those who, like itself, are *without heart*, the *symbol of conjugal affection*. Nothing *worse* could have been chosen, for the dove and its mate are continually quarrelling.

They call to Egypt, they go to Assyria.] They strive to make these their allies and friends; but in this they showed that they were *without heart*, had not a *sound understanding*; for these were rival nations, and Israel could not attach itself to the one without incurring the jealousy and displeasure of the other. Thus, like the *silly dove*, they were constantly falling into *snares*; sometimes of the Egyptians, at others of the Assyrians. By the former they were *betrayed*; by the latter, *ruined*.

Verse 12. *When they shall go*] To those nations for help—

I will spread my net upon them] I will cause them to be taken by those in whom they trusted.

I will bring them down] They shall no sooner set off to seek this foreign help, than *my net* shall *bring them down to the earth*. The allusion to the *dove*, and to the mode of taking the *fowls of heaven*, is still carried on.

As their congregation hath heard.] As in their *solemn assemblies* they before have heard; in the *reading of my law*, and the denunciation of my wrath against *idolaters*.

Bishop *Newcome* translates: "I will chastise them when they hearken to their assembly." That is, when they take the counsel of their elders to go down to Egypt for help, and trust in the arm of the Assyrians for succour.

Verse 13. *Wo unto them!*] They shall have *wo*, because they *have fled from me*. They shall have *destruction*, because they *have transgressed against me*.

Though I have redeemed them] Out of Egypt; and given them the fullest proof of my love and power.

Yet they have spoken lies against me.] They have represented me as rigorous and cruel; and my service as painful and unprofitable.

Verse 14. *They have not cried unto me with their heart*] They say they have sought me, but could not find me; that they have cried unto me, but I did not answer. I know they have *cried*, yea, *howled*; but could I hear them when all was forced and hypocritical, not one sigh coming from their *heart?*

They assemble themselves for corn and wine] In dearth and famine they call and howl: but they assemble themselves, not to seek ME, but to invoke their false gods for corn and wine.

Verse 15. *Though I have bound* and *strengthened their arms*] Whether I dealt with them in *judgment* or *mercy*, it was all one; in all circumstances they rebelled against me.

Verse 16. *They return, but not to the Most High*] They go to their idols.

They are like a deceitful bow] Which, when it is *reflexed*, in order to be strung, suddenly *springs back* into its *quiescent curve*; for the *eastern bows* stand in their quiescent state in a curve, something like ⊂⊃; and in order to be strung must be *bended back* in the *opposite direction*. This bending of the bow requires both *strength* and *skill*; and if not properly done, it will fly back, and regain its former position; and in this recoil endanger the archer—may even break an

arm. I have been in this danger myself in bending the Asiatic bow. For want of this knowledge not one commentator has hit the meaning of the passage.

Shall fall by the sword] Their *tongue* has been enraged against ME; the *sword* shall be enraged against them. They have *mocked* me, (ver. 5,) and their fall is now a subject of *derision in the land of Egypt*. What they have sown, that do they now reap.

CHAPTER VIII.

This chapter begins with threatening some hostile invasion in short and broken sentences, full of rapidity, and expressive of sudden danger and alarm: "The trumpet to thy mouth; he cometh as an eagle," 1. And why? For their hypocrisy, 2; iniquity, 3; treason (see 2 Kings xv. 13, 17) and idolatry, 4; particularly the worshipping of the calves of Dan and Beth-el, 5, 6. The folly and unprofitableness of pursuing evil courses is then set forth in brief but very emphatic terms. The labour of the wicked is vain, like sowing of the wind; and the fruit of it destructive as the whirlwind. Like corn blighted in the bud, their toil shall have no recompense; or if it should have a little, their enemies shall devour it, 7. They themselves, too, shall suffer the same fate, and shall be treated by the nations of Assyria and Egypt as the vile sherds of a broken vessel, 8, 9. Their incorrigible idolatry is again declared to be the cause of their approaching captivity under the king of Assyria. And as they delighted in idolatrous altars, there they shall have these in abundance, 10–14. The last words contain a prediction of the destruction of the fenced cities of Judah, because the people trusted in these for deliverance, and not in the Lord their God.

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

SET [a] the trumpet to [b] thy mouth. *He shall come* [c] as an eagle against the house of the LORD, because [d] they have transgressed my covenant, and trespassed against my law.

2 [e] Israel shall cry unto me, My God, [f] we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 [g] They have set up kings, but not by me: they have made princes, and I knew *it* not: [h] of their silver and their gold have they made them idols, that they may be cut off

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

5 Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: [i] how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God; but

[a] Chap. v. 8.——[b] Heb. *the roof of thy mouth.*——[c] Deut. xxviii. 49; Jer. iv. 13; Hab. i. 8.——[d] Chap. vi. 7.——[e] Psa. lxxviii. 34; chap. v. 15.——[f] Tit. i. 16.——[g] 2 Kings xv. 13, 17, 25, Shallum, Menahem, Pekahiah.——[h] Chap. ii. 8; xiii. 2.——[i] Jer. xiii. 27.

NOTES ON CHAP. VIII.

Verse 1. *Set the trumpet to thy mouth*] Sound another alarm. Let them know that an enemy is fast approaching.

As an eagle against the house of the Lord] If this be a prophecy against *Judah*, as some have supposed, then by the *eagle* Nebuchadnezzar is meant, who is often compared to this king of birds. See Ezek. xvii. 3; Jer. xlviii. 40; xlix. 22; Dan. vii. 4.

But if the prophecy be against *Israel*, which is the most likely, then *Shalmaneser*, king of Assyria, is intended, who, for his rapidity, avarice, rapacity, and strength, is fitly compared to this royal bird. He is represented here as *hovering over the house of God*, as the eagle does over the prey which he has just espied, and on which he is immediately to pounce.

Verse 2. *Israel shall cry*] The rapidity of the eagle's flight is well imitated in the rapidity of the sentences in this place.

My God, we know thee.] The same sentiment, from the same sort of persons, under the same feelings, as that in the Gospel of St. Matthew, chap. vii. 22: "Lord, have we not prophesied in thy name! and in thy name have cast out devils! Then will I profess unto them, I never KNEW you."

Verse 4. *They have set up kings, but not by me*] Properly speaking, not one of the kings of Israel, from the defection of the ten tribes from the house of David, was the *anointed* of the Lord.

I knew it not] It had not my *approbation*. In this sense the word *know* is frequently understood.

That they may be cut off.] That is, They shall be cut off in consequence of their idolatry.

Verse 5. *Thy calf, O Samaria, hath cast thee off*] Bishop *Newcome* translates: "Remove far from thee thy calf, O Samaria!" Abandon thy idolatry; for *my anger is kindled against thee.*

How long will it be *ere they attain to innocency?*] How long will ye continue your guilty practices! When shall it be said that ye are free from these vices! The *calf* or *ox*, which was the object of the idolatrous worship of the Israelites, was a supreme deity in Egypt; and it was there they learned this idolatry. A white ox was worshipped under the name of *Apis*, at Memphis; and another ox under the name of *Mnevis*, was worshipped at On, or Heliopolis. To Osiris the males of this genus were consecrated, and the females to Isis. It is a most ancient superstition, and still prevails in the East. The cow is a most sacred animal among the Hindoos.

Verse 6. *The workman made it; therefore it is not God*] As God signifies the supreme eternal Good, the Creator and Upholder of all things, therefore the workman cannot make Him who made all things.

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

the calf of Samaria shall be broken in pieces.

7 For [k] they have sown the wind, and they shall reap the whirlwind: it hath no [l] stalk: the bud shall yield no meal: if so be it yield, [m] the strangers shall swallow it up.

8 [n] Israel is swallowed up: now shall they be among the Gentiles [o] as a vessel wherein *is* no pleasure.

9 For [p] they are gone up to Assyria, [q] a wild ass alone by himself: Ephraim [r] hath hired [s] lovers.

10 Yea, though they have hired among the nations, now [t] will I gather them, and they shall [u] sorrow [v] a little for the burden of [w] the king of princes.

11 Because Ephraim hath made [x] many altars to sin, altars shall be unto him to sin.

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

12 I have written to him [y] the great things of my law, *but* they were counted as a strange thing.

13 [z] They [a] sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; [b] *but* the LORD accepteth them not; [c] now will he remember their iniquity, and visit their sins: [d] they shall return to Egypt.

14 [e] For Israel hath forgotten [f] his Maker, and [g] buildeth temples: and Judah hath multiplied fenced cities: but [h] I will send a fire upon his cities, and it shall devour the palaces thereof.

[k] Prov. xxii. 8; Chap. x. 12, 13.——[l] Or, *standing corn.* [m] Chap. vii. 9.——[n] 2 Kings xvii. 6.——[o] Jer. xxii. 28; xlviii. 38.——[p] 2 Kings xv. 19.——[q] Jer. ii. 24.——[r] Isa. xxx. 6; Ezek. xvi. 33, 34.——[s] Heb. *loves.*——[t] Ezek. xvi. 37; Chap. x. 10. [u] Or, *begin.*——[v] Or, *in a little while*, as Hag. ii. 6.——[w] Isa. x. 8; Ezek. xxvi. 7; Dan. ii. 37.——[x] Chap. xii. 11.

[y] Deut. iv. 6, 8; Psa. cxix. 18; cxlvii. 19, 20.——[z] Jer. vii. 21 Zech. vii. 6.——[a] Or, *in the sacrifices of mine offerings they*, &c [b] Jer. xiv. 10, 12; Chap. v. 6; ix. 4; Amos v. 22.——[c] Chap. ix 9; Amos viii. 7.——[d] Deut. xxviii. 68; Chap. ix. 3, 6; xi. 5 [e] Deut. xxxii. 18.——[f] Isa. xxix. 23; Eph. ii. 10.——[g] 1 Kings xii. 31.——[h] Jer. xvii. 27; Amos ii. 5.

This is an overwhelming argument against all idols. Nothing need be added. *The workman has made them; therefore they are not God.*

Verse 7. *They have sown the wind, and they shall reap the whirlwind*] As the husbandman reaps the same kind of grain which he has sown, but in far greater abundance, *thirty*, *sixty*, or *one hundred* fold; so he who sows the wind shall have a whirlwind to reap. The *vental* seed shall be multiplied into a *tempest*; so they who sow the seed of unrighteousness shall reap a harvest of judgment. This is a fine, bold, and energetic metaphor.

It hath no stalk] Nothing that can yield a *blossom*. If it have a *blossom*, that blossom shall not yield *fruit*; if there be *fruit*, the sower shall not enjoy it, for *strangers shall eat it*. The meaning is, the labours of this people shall be utterly unprofitable and vain.

Verse 8. *Now shall they be among the Gentiles*] They shall be carried into captivity, and there be as a vessel wherein there is no pleasure; one soiled, unclean, infectious, to be despised, abhorred, not used. The allusion is to a rotten, corrupted skin-bottle; a bottle made of goat, deer, or calf hide, still commonly used in Asia and Africa. Some of them are splendidly ornamented. This is the case with one now before me made of a goat's skin well dressed, variously painted, and ornamented with leather fringes, tassels, &c. In such a bottle there might be pleasure; but the Israelites are compared to such a bottle, rough, ill-dressed, not ornamented, old, musty, and putrid. This shows the force of the comparison.

Verse 9. *They are gone up to Assyria*] For succour.

A wild ass alone by himself] Like that animal, jealous of its liberty, and suffering no rival. If we may credit *Pliny* and others, one male wild ass will keep a whole flock of females to himself, suffer no other to approach them, and even bite off the genitals of the colts, lest in process of time they should become his rivals. "Mares singuli fœminarum gregibus imperitant; timent libidinis æmulos, et ideo gravidas custodiunt, morsuque natos mares castrant."—*Hist. Nat.*, lib. viii., c. 30. The Israelites, with all this selfishness and love of liberty, took no step that did not necessarily lead to their thraldom and destruction.

Ephraim hath hired lovers.] Hath subsidized the neighbouring heathen states.

Verse 10. *For the burden of the king of princes*] The exactions of the Assyrian king, and the princes of the provinces.

Verse 11. *Many altars to sin*] Though it does not appear that the Jews in Babylon were obliged to worship the idols of the country, except in the case mentioned by Daniel, yet it was far otherwise with the Israelites in Assyria, and the other countries of their dispersion. Because they had made many altars to sin while they were in their own land, they were obliged to *continue* in the land of their captivity a similar system of idolatry against their will. Thus they felt and saw the evil of their idolatry, without power to help themselves.

Verse 12. *I have written to him the great things of my law*] I have as it were inscribed my laws to them, and they have treated them as matters in which they had no interest.

Verse 13. *They sacrifice flesh*] Bp. *Newcome* translates thus: "They sacrifice gifts appointed unto me, and eat flesh." They offer to their idols the things which belong to Jehovah; or, while pretending to offer unto the Lord, they eat and drink idolatrously; and therefore the Lord will not accept them.

They shall return to Egypt.] Many of them did

return to Egypt after the conquest of Palestine by Shalmaneser, and many after the ruin of Jerusalem by Nebuchadnezzar; but they had in effect returned to Egypt by setting up the worship of the golden calves, which were in imitation of the Egyptian *Apis*.

Verse 14. *Israel hath forgotten his Maker*] And therefore built *temples* to other gods. *Judah* had lost all confidence in the Divine protection, and therefore built many fenced cities. But the *fire* of God's anger burnt up both the temples and the fortified cities

CHAPTER IX.

The prophet reproves the Israelites for their sacrifices and rejoicings on their corn-floors, by which they ascribed to idols, as the heathen did, the praise of all their plenty, 1. *For which reason they are threatened with famine and exile,* 2, 3, *in a land where they should be polluted, and want the means of worshipping the God of their fathers, or observing the solemnities of his appointment,* 4, 5. *Nay more; they shall speedily fall before the destroyer, be buried in Egypt, and leave their own pleasant places desolate,* 6–9. *God is then introduced declaring his early favour for his people, and the delight he took in their obedience; but now they had so deeply revolted, all their glory will take wing, God will forsake them, and their offspring be devoted to destruction,* 10–16.

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

REJOICE not, O Israel, for joy, as *other* people: for thou [a] hast gone a whoring from thy God, thou hast loved a [b] reward [c] upon every corn-floor.

2 [d] The floor and the [e] wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in [f] the LORD's land; [g] but Ephraim shall return to Egypt, and [h] they shall eat unclean *things* [i] in Assyria.

4 [k] They shall not offer wine *offerings* to the LORD, [l] neither shall they be pleasing unto him: [m] their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread [n] for their soul shall not come into the house of the LORD.

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

5 What will ye do in [o] the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of [p] destruction: [q] Egypt shall gather them up, Memphis shall bury them: [r] the [s] pleasant *places* for their silver, [t] nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know

[a] Chap. iv. 12; v. 4, 7.——[b] Jer. xliv. 17; chap. ii. 12.——[c] Or, *in*, &c.——[d] Chap. ii. 9, 12.——[e] Or, *wine-fat*.——[f] Lev. xxv. 23; Jer. ii. 7; xvi. 18.——[g] Chap. viii. 13; xi. 5; not into Egypt itself, but into another bondage as bad as that.——[h] Ezek. iv. 13; Dan. i. 8.——[i] 2 Kings xvii. 6; chap. xi. 11.

[k] Chap. iii. 4.——[l] Jer. vi. 20; chap. viii. 13.——[m] Deut. xxvi. 14.——[n] Lev. xvii. 11.——[o] Chap. ii. 11.——[p] Hebrew, *spoil*. [q] Chap. vii. 16; ver. 3.——[r] Or, *their silver shall be desired, the nettle*, &c.——[s] Heb. *the desire*——[t] Isa. v. 6; xxxii. 13; xxxiv. 13; chap. x. 8.

NOTES ON CHAP. IX.

Verse 1. *Rejoice not*] Do not imitate the heathens, nor serve their idols. Do not *prostitute* thy soul and body in practising their impurities. Hitherto thou hast acted as a *common harlot*, who goes even to the common *threshing places*; connects herself with the meanest, in order to get a *hire* even of the *grain* there threshed out.

Verse 3. *But Ephraim shall return to Egypt*] See on chap. viii. 12.

Verse 4. *As the bread of mourners*] By the law, a dead body, and every thing that related to it, the house where it lay, and the persons who touched it, were all polluted and unclean, and whatever they touched was considered as defiled. See Deut. xxvi. 14; Num. xix. 11, 13, 14.

For their bread for their soul] The bread for the common support of *life* shall not be sanctified to them by having the *first-fruits* presented at the temple.

Verse 5. *What will ye do in the solemn day*] When ye shall be despoiled of every thing by the Assyrians; for the Israelites who remained in the land after its subjection to the Assyrians did worship the true God, and offer unto him the sacrifices appointed by the law, though in an imperfect and schismatic manner; and it was a great mortification to them to be deprived of their religious *festivals* in a land of strangers. See *Calmet*.

Verse 6. *For, lo, they are gone*] Many of them fled to Egypt to avoid the *destruction*; but they went there only to *die*.

Memphis] Now *Cairo*, or *Kahira*, found them *graves*.

The pleasant places *for their silver*] The fine estates or *villas* which they had purchased by their money, being now neglected and uninhabited, are covered with *nettles*; and even in their *tabernacles*, *thorns* and *brambles* of different kinds grow. These are the fullest marks of *utter desolation*.

Verse 7. *The days of visitation*] Of punishment *are come*.

The prophet is *a fool*] Who has pretended to foretell, on Divine authority, peace and plenty; for behold all is desolation.

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

it: the prophet *is* a fool, [u] the [v] spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The [w] watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred [x] in the house of his God.

9 [y] They have deeply corrupted *themselves*, as in the days of [z] Gibeah: [a] *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel likes grapes in the wilderness; I saw your fathers as the [b] first ripe in the fig tree [c] at her first time: *but* they went to [d] Baal-peor, and [e] separated themselves [f] unto *that* shame; [g] and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 [h] Though they bring up their children, yet [i] will I bereave them, *that there shall* not *be* a man *left:* yea, [k] wo also to them when I [l] depart from them!

13 Ephraim, [m] as I saw Tyrus, *is* planted in a pleasant place; [n] but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them [o] a [p] miscarrying womb and dry breasts.

15 All their wickedness [q] *is* in Gilgal: for

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

[u] Heb. *man of the spirit.*——[v] Ezek. xiii. 3, &c.: Mic. ii. 11; Zeph. iii. 4.——[w] Jer. vi. 17; xxxi. 6; Ezek. iii. 17; xxxiii. 7. [x] Or, *against.*——[y] Isa. xxxi. 6; chap. x. 9.——[z] Judges xix. 22. [a] Chap. viii. 13.——[b] Isa. xxviii. 4; Mic. vii. 1.——[c] See chap. ii. 15.——[d] Num. xxv. 3; Psa. cvi. 28.——[e] Chap. iv. 14. [f] Jer. xi. 13; see Judg. vi. 32.

[g] Psa. lxxxi. 12; Ezek. xx. 8; Amos iv. 5.——[h] Job xxvii. 14.——[i] Deut. xxviii. 41, 62.——[k] Deut. xxxi. 17; 2 Kings xvii. 18; chap. v. 6.——[l] See 1 Sam. xxviii. 15, 16.——[m] See Ezek. xxvi., xxvii., xxviii.——[n] Ver. 16; chap. xiii. 16.——[o] Luke xxiii. 29.——[p] Heb. *that casteth the fruit.*——[q] Chap. iv. 15; xii. 11.

The spiritual man] איש הרוח *ish haruach, the man of spirit*, who was *ever pretending* to be under a *Divine afflatus*.

Is *mad*] He is now *enraged* to see every thing falling out contrary to his prediction.

Verse 8. *The watchman of Ephraim*] The true prophet, *was with*—faithful to, *God*.

The prophet] The *false prophet* is the *snare of a fowler*; is continually deceiving the people, and leading them into *snares*, and infusing into their hearts deep hatred against God and his worship.

Verse 9. *They have deeply corrupted* themselves, *as in the days of Gibeah*] This relates to that shocking rape and murder of the Levite's wife, mentioned Judg. xix. 16, &c.

Verse 10. *I found Israel like grapes in the wilderness*] While they were faithful, they were as *acceptable* to me as *ripe grapes* would be to a *thirsty traveller* in the desert.

I saw your fathers] Abraham, Isaac, Jacob, Moses, Joshua, Caleb, Samuel, &c.

As the first ripe] Those grapes, whose bud having come first, and being exposed most to the sun, have been the *first ripe* upon the tree; which tree was now in the vigour of youth, and bore fruit for the *first time*. A metaphor of the *rising prosperity* of the Jewish state.

But *they went to Baal-peor*] The same as the Roman *Priapus*, and worshipped with the most impure rites.

And their *abominations were according as they loved.*] Or, "they became as abominable as the *object* of their love." So Bp. *Newcome*. And this was superlatively abominable.

Verse 11. *Their glory shall fly away*] It shall suddenly spring away from them, and return no more.

From the birth] "So that there shall be no birth, no carrying in the womb, no conception."—*Newcome*. They shall cease to glory in their *numbers*; for no *children* shall be *born*, no woman shall be *pregnant*, for none shall *conceive*. Here judgment blasts the very *germs* of population.

Verse 12. *Though they bring up their children*] And were they even to have children, I would *bereave them* of them; for, when I *depart from them*, they shall have all manner of wretchedness and wo.

Verse 13. *Ephraim, as I saw Tyrus*] Tyre was strongly situated on a rock in the sea; Samaria was on a mountain, both strong and pleasant. But the strength and beauty of those cities shall not save them from destruction.

Ephraim shall bring forth his children to the murderer.] The people shall be destroyed, or led into captivity by the Assyrians. Of the grandeur, wealth, power, &c., of Tyre, see the notes on Ezekiel, chap. xxvii. and xxviii.

Verse 14. *Give them, O Lord: what wilt thou give?*] There is an uncommon beauty in these words. The prophet, seeing the evils that were likely to fall upon his countrymen, begins to make intercession for them; but when he had formed the first part of his petition, "Give them, O Lord!" the prophetic light discovered to him that the petition would not be answered, and that God was about to give them something widely different. Then changing his petition, which the Divine Spirit had interrupted, by signifying that he must not proceed in his request, he asks the question, then, "What wilt thou give them?" and the answer is, "Give them a miscarrying womb, and dry breasts." And this he is commanded to announce It is probable that the Israelites had prided themselves in the *fruitfulness* of their families, and the numerous *population* of their country. God now tells them that this shall be no more; their wives shall be barren, and their land cursed.

Verse 15. *All their wickedness* is *in Gilgal*] Though we are not directly informed of the fact, yet we have

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

there I hated them; [r] for the wickedness of their doings I will drive them out of mine house, I will love them no more: [s] all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, [t] though they bring forth, yet will I slay *even* [u] the beloved *fruit* of their womb.

A. M. cir. 3244. B. C. cir. 760. Ante U. C. 7. Amulii Sylvii, R. Alban., cir. annum 37.

17 My God will cast them away, because they did not hearken unto him: and they shall be [v] wanderers among the nations.

[r] Chap. i. 6.——[s] Isa. i. 23.——[t] Ver. 13.

[u] Heb. *the desires*; Ezek. xxiv. 21.——[v] Deut. xxviii. 64, 65.

reason to believe they had been guilty of some scandalous practices of idolatry in *Gilgal*. See chap. iv. 15.

For there I hated them] And therefore he determined, "for the wickedness of their doings, to drive them out of his house," so that they should cease to be a part of the heavenly family, either as *sons* or *servants*; for he would "love them no more," and bear with them no longer.

Verse 16. *Ephraim is smitten*] The thing being determined, it is considered as already done.

Their root is dried up] They shall never more be a kingdom. And they never had any political form from their captivity by the Assyrians to the present day.

Yea, though they bring forth] See the note on ver. 11, 12.

Verse 17. *My God will cast them away*] Here the prophet seems to apologize for the severity of these denunciations; and to vindicate the Divine justice, from which they proceeded. It is—

Because they did not hearken unto him] That "my God," the fountain of mercy and kindness, "will cast them away."

And they shall be wanderers among the nations.] And where they have *wandered* to, who can tell! and in what nations to be found, no man knows. *Wanderers* they are; and perhaps even now unknown to themselves. Some have thought they have found them in one country; some, in another; and a very pious writer, in a book entitled, *The Star in the West*, thinks he has found their descendants in the *American Indians*; among whom he has discovered many *customs*, apparently the same with those of the *ancient Jews*, and commanded in the *Law*. He even thinks that the word *Je-ho-vah* is found in their solemn festal cry, *Ye-ho-wa-he*. If they be this long lost people, they are utterly unknown to themselves; their origin being lost in a very remote antiquity.

CHAPTER X.

This chapter treats of the same subject, but elegantly varied. It begins with comparing Israel to a fruitful vine, but corrupted by too much prosperity, 1. It next reproves and threatens them for their idolatry, 2; anarchy, 3; and breach of covenant, 4. Their idolatry is then enlarged on; and its fatal consequences declared in terms full of sublimity and pathos, 5–8. God is now introduced complaining of their excessive guilt; and threatening them with captivity in terms that bear a manifest allusion to their favourite idolatry, the worshipping the similitude of a calf or heifer, 9–11. Upon which the prophet, in a beautiful allegory suggested by the preceding metaphors, exhorts them to repentance; and warns them of the dreadful consequences of their evil courses, if obstinately persisted in, 12–15.

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

ISRAEL *is* [a] an [b] empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit [c] he hath increased the altars; according to the goodness of his land [d] they have made goodly [e] images.

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

[a] Nah. ii. 2.——[b] Or, *a vine emptying the fruit which it giveth.*

[c] Chap. viii. 11; xii. 11.——[d] Chap. viii. 4.——[e] Heb. *statues*, or *standing images.*

NOTES ON CHAP. X.

Verse 1. *Israel is an empty vine*] Or, *a vine that casteth its grapes.*

He bringeth forth fruit] Or, *he laid up fruit for himself.* He abused the blessings of God to the purposes of idolatry. He was prosperous; but his prosperity corrupted his heart.

According to the multitude of his fruit] He became idolatrous in proportion to his prosperity; and in proportion to their wealth was the costliness of their images, and the expensiveness of their idol worship. True is the homely saying of old *Quarles*:—

"So God's best gifts, usurp'd by wicked ones,
To poison turn, by their con-ta-gi-ons."

Another poet, of a higher order, but worse school, says:—

Effodiuntur opes, irritamenta malorum.—OVID.

Of which the words of St. Paul are nearly a literal rendering,—

Ῥιζα γαρ παντων των κακων εστιν ἡ φιλαργυρια.

"For the love of money is the root of all these evils." 1 Tim. vi. 10. Pity that this beautiful metal, on

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

2 [f] Their heart is [g] divided; now shall they be found faulty: he shall [h] break down their altars, he shall spoil their images.

3 [i] For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up [k] as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of [l] the calves of [m] Beth-aven: for the people thereof shall mourn over it, and [n] the priests thereof *that* rejoiced on it, [o] for the glory thereof, because it is departed from it.

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

6 It shall be also carried unto Assyria *for* a present to [p] King Jareb: Ephraim shall receive shame, and Israel shall be ashamed [q] of his own counsel.

7 [r] *As for* Samaria, her king is cut off as the foam upon [s] the water.

8 [t] The high places also of Aven, [u] the sin of Israel, shall be destroyed: [v] the thorn and the thistle shall come up on their altars; [w] and they shall say to the mountains, Cover us; and to the hills, Fall on us.

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[f] Or, *He hath divided their heart.*——[g] 1 Kings xviii. 21; Matt. vi. 24.——[h] Heb. *behead.*——[i] Chap. iii. 4; xi. 5; Mic. iv. 9; ver. 7.——[k] See Deut. xxix. 18; Amos v. 7; vi. 12; Acts viii. 23; Heb. xii. 15.——[l] 1 Kings xii. 28, 29; chap. viii. 5, 6. [m] Chap. iv. 15.

[n] Or, *Chemarim*; 2 Kings xxiii. 5; Zeph. i. 4.——[o] 1 Sam. iv. 21, 22; chap. ix. 11.——[p] Chap. v. 13.——[q] Chap. xi. 6. [r] Ver. 3, 15.——[s] Heb. *the face of the water.*——[t] Chap. iv. 15. [u] Deut. ix. 21; 1 Kings xii. 30.——[v] Chap. ix. 6.——[w] Isa. ii. 19; Luke xxiii. 30; Rev. vi. 16; ix. 6.

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which God has bestowed such a large portion of mineral perfection, and then hid in the earth, should, on its being *digged up* by man, become the *incentive* to so many *vices*, and draw away his heart from the Creator of all things, and the fountain of ineffable perfection and goodness.

Verse 2. *Their heart is divided*] They wish to serve God and Mammon, Jehovah and Baal: but this is impossible. Now GOD will do in *judgment* what *they* should have done in *contrition*, "break down their altars, and spoil their images."

Verse 3. *We have no king*] We have rejected the King of kings; and had we any king, he would be of no service to us in this state, as he would be a captive like ourselves; nor could we have the approbation of God, as we now justly lie under his displeasure.

Verse 4. *They have spoken words*] Vain, empty, deceitful *words*.

Swearing falsely] This refers to the alliances made with strange powers, to whom they promised fidelity without intending to be faithful; and from whom they promised themselves protection and support, notwithstanding GOD was against them, and they knew it. All their words were vain, and in the end as *bitter as gall*.

Judgment springeth up as hemlock] As our land lies without cultivation, so that we have nothing but noxious weeds instead of crops; so we have no administration of justice. What is done in this way is a perversion of law, and is as hurtful to society as hemlock would be to animal life. All this may refer to the anarchy that was in the kingdom of Israel before Hoshea's reign, and which lasted, according to Archbishop *Usher*, *nine* years. They then, literally, "had no king."

Verse 5. *The inhabitants of Samaria shall fear*] According to *Calmet*, shall worship the calves of Beth-aven; those set up by Jeroboam, at Beth-el. *Fear* is often taken for religious reverence.

The people thereof shall mourn] On seeing the object of their worship carried into captivity, as well as themselves.

And the priests thereof] כמרים *kemarim*. The priests of Samaria, says *Calmet*, are here called *kemarim*, that is, *black coats*, or *shouters*, because they made loud cries in their sacrifices. Instead of יגילו *yagilu*, "they shall rejoice;" learned men propose ילילו *yalilu*, "shall howl," which is likely to be the true reading; but it is not supported by any of the MSS. yet discovered. But the *exigentia loci*, the necessity of the place, requires some such word.

Verse 6. *A present to King Jareb*] See on chap. v. 13. If this be a proper name, the person intended is not known in history: but it is most likely that *Pul*, king of Assyria, is intended, to whom Menahem, king of Israel, appears to have given one of the golden calves, to insure his assistance.

Verse 7. *Her king is cut off as the foam*] As lightly as a puff of wind blows off the foam that is formed below by a fall of water, so shall the kings of Israel be cut off. We have already seen that not less than *four* of them died by assassination in a very short time. See on chap. vii. 7.

Verse 8. *The high places*] Idol temples.

Of Aven] Beth-aven.

The thorn and the thistle shall come up on their altars] Owing to the uncultivated and unfrequented state of the land, and of their places of idol worship, the people being all carried away into captivity.

"And they shall say to the mountains, Cover us,
And to the hills, Fall on us."

"This sublime description of fear and distress our Lord had in view, Luke xxiii. 30, which may be a reference, and not a quotation. However, the *Septuagint*, in the *Codex Alexandrinus*, has the same order of words as occurs in the evangelist. The parallelism makes the passages more beautiful than Rev. vi. 16; and Isa. ii. 19 wants the animated dramatic form That there is a reference to the caverns that abounded

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Romani, cir. annum 14.

9 [x] O Israel, thou hast sinned from the days of Gibeah: there they stood: [y] the battle in Gibeah against the children of iniquity did not overtake them.

10 [z] *It is* in my desire that I should chastise them; and [a] the people shall be gathered against them, [b] when they shall bind themselves in their two furrows.

11 And Ephraim *is as* [c] a heifer *that is* taught *and* loveth to tread out *the corn;* but I passed over upon [d] her fair neck: I will make Ephraim to ride; Judah shall plough, *and* Jacob shall break his clods.

12 [e] Sow to yourselves in righteousness, reap in mercy; [f] break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Romani, cir. annum 14.

13 [g] Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 [h] Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled [i] Beth-arbel in the day of battle: [k] the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of [l] your great wickedness: in a morning [m] shall the king of Israel utterly be cut off.

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[x] Chap. ix. 9.——[y] See Judg. xx.——[z] Deut. xxviii. 63.——[a] Jer. xvi. 16; Ezek. xxiii. 46, 47; chap. viii. 10.——[b] Or, *when I shall bind them for their two transgressions, or in their two habitations.*——[c] Jer. l. 11; Mic. iv. 13.

[d] Heb. *the beauty of her neck.*——[e] Prov. xxiii. 21.——[f] Jer. iv. 3.——[g] Job. iv. 8; Prov. xxii. 8; chap. viii. 7; Gal. vi. 7, 8.——[h] Ch. xiii. 16.——[i] 2 Kings xviii. 31; xix. 13.——[k] Chap. xiii. 16. [l] Heb. *the evil of your evil.*——[m] Ver. 7.

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in the mountainous countries of Palestine, see the note on Isa. ii. 19."—*Newcome.*

Verse 9. *Thou hast sinned from the days of Gibeah*] This is another reference to the horrible rape and murder of the Levite's wife, Judg. xix. 13, 14.

There they stood] Only one tribe was nearly destroyed, viz., that of *Benjamin.* They were the criminals, *the children of iniquity;* the others were faultless, and *stood* only for the rights of justice and mercy.

Verse 10. *When they shall bind themselves in their two furrows.*] "When they are chastised for their two iniquities," i. e., the calves in Dan and Beth-el.—*Newcome.* But this double iniquity may refer to what Jeremiah says, chap. xi. 13: "My people have committed *two* evils."—1. They have forsaken me. 2. They have joined themselves to idols.

Verse 11. *Ephraim* is as *a heifer* that is *taught*] One thoroughly broken in to the yoke.

And *loveth to tread out*] Goes peaceably in the yoke; and is pleased because, *not being muzzled,* she eats of the corn.

I passed over upon her fair neck] I brought the yoke upon it, that she should not tread out the corn merely, but draw the plough and drag the harrow. These operations of husbandry are all referred to here, with some others. *Ephraim* shall *tread out the corn,* that there may be *seed* for the fields.

Judah shall plough] That the *furrows* may receive it.

Jacob shall break his clods.] *Harrow*—that the seed may be covered with the mould.

Israel very frequently made great depredations on Judah; and as this heifer *loved to tread out the corn,* and not *plough,* it is therefore added that he should be made to *plough,* be *put under the yoke,* namely, that of the Assyrians. What is added, "Judah and Jacob shall plough for themselves," means, that Judah should not now plough for Israel, but for *himself;* as Israel shall no more make depredations upon him.—*Dodd.*

Verse 12. *Sow to yourselves in righteousness*] Let the seed you sow be of the best kind, and in just measure.

Reap in mercy] By the blessing of God on this ploughing, sowing, and harrowing, you may expect a good crop in harvest.

Break up your fallow ground] Do not be satisfied with a *slight furrow;* let the land that was *fallowed* (slightly ploughed) be broken up again with a *deep furrow.*

For it is *time to seek the Lord*] This should be immediately done: the season is passing; and if you do not get the seed in the ground, the early rain will be past, and your fields will be unfruitful.

Rain righteousness upon you.] God will give you the early rain in due time, and in proper measure. Here are the metaphors, and the application cannot be difficult. Here are *ploughing, fallowing, sowing, harrowing, watering, reaping, threshing,* and *feeding* on the produce of well-directed labour. All may be applied to the human heart, and the work of God upon it. Correction, contrition, conversion, receiving the grace of Christ, bringing forth fruit, &c.

Verse 13. *Ye have ploughed wickedness*] Ye have laboured sinfully.

Ye have reaped iniquity] The *punishment* due to your iniquity.

Ye have eaten the fruit of lies] Your *false worship* and your *false gods* have brought you into *captivity* and *misery.*

Because thou didst trust in thy way] Didst confide in thy own counsels, and in *thy mighty men,* and not in the God who made you.

Verse 14. *Shall a tumult arise*] The enemy shall soon fall upon thy people, and take all thy *fortified* places.

As Shalman spoiled Beth-arbel] Some think that this refers to *Jerubbaal,* or *Gideon's* victory over *Zalmunna,* general of the Midianites; see Judg. vii., viii. Others think that an allusion is made here to the de-

struction of *Arbela*, a city of *Armenia*, by *Shalmaneser*, here called *Shalman*; and this while he was only general of the Assyrian forces, and not yet *king*. I think the history to which this refers is unknown. It seems that it was distinguished by some remarkable ferocities.

The mother was dashed in pieces upon her *children.*] But *when*, *where*, *how*, and by *whom*, still remain unknown. Conjecture in such a case must be useless.

Verse 15. *So shall Beth-el do unto you*] This shall be the consequence of your *idolatry*.

In a morning shall the king of Israel utterly be cut off.] Suddenly, unexpectedly. *Hoshea*, the king of Israel, shall be cut off by the Assyrians. There are some allusions to facts in this chapter, which cannot be easily verified, as we have not sufficient acquaintance with the history of those times.

CHAPTER XI.

This chapter gives a very pathetic representation of God's tender and affectionate regard for Israel, by metaphors chiefly borrowed from the conduct of mothers toward their tender offspring. From this, occasion is taken to reflect on their ungrateful return to the Divine goodness, and to denounce against them the judgments of the Almighty, 1–7. *But suddenly and unexpectedly the prospect changes. Beams of mercy break from the clouds just now fraught with vengeance. God, to speak in the language of men, feels the relentings of a tender parent; his bowels yearn; his mercy triumphs; his rebellious child shall yet be pardoned. As the lion of the tribe of Judah, he will employ his power to save his people, he will call his children from the land of their captivity; and, as doves, they will fly to him, a faithful and a holy people*, 8–12.

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

WHEN [a] Israel *was* a child, then I loved him, and [b] called my [c] son out of Egypt.

2 *As* they called them, so they went from them: [d] they sacrificed unto Baalim, and burned incense to graven images.

3 [e] I taught Ephraim also to go, taking them by their arms; but they knew not that [f] I healed them.

4 I drew them with cords of a man, with bands of love: and [g] I was to them as they that [h] take off the yoke on their jaws, and [i] I laid meat unto them.

A. M. cir. 3264. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

5 [k] He shall not return into the land of Egypt, but the Assyrian shall be his king, [l] because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them* [m] because of their own counsels.

[a] Chap. ii. 15.——[b] Matt. ii. 15.——[c] Exod. iv. 22. 23. [d] 2 Kings xvii. 16; chap. ii. 13; xiii. 2.——[e] Deut. i. 31; xxxii. 10, 11, 12; Isa. xlvi. 3.——[f] Exod. xv. 26.

[g] Lev. xxvi. 13.——[h] Heb. *lift up*.——[i] Psa. lxxviii. 25; chap. ii. 8.——[k] See chap. viii. 13; ix. 3.——[l] 2 Kings xvii. 13, 14; Cir. 728, they became tributaries to Salmanasser.——[m] Ch. x. 6.

NOTES ON CHAP. XI.

Verse 1. *When Israel* was *a child*] In the infancy of *his political existence*.

I loved him, and called my son out of Egypt.] Where he was greatly oppressed; and in this I gave the proof of my *love*. I *preserved* my people in their affliction there, and *brought* them safely out of it.

Verse 3. *I taught Ephraim also to go*] An allusion to a mother or nurse *teaching a child to walk*, directing it how to *lift and lay its feet*, and supporting it in the meantime *by the arms*, that it may use its feet with the greater ease. This is a passage truly pathetic.

Verse 4. *I drew them with cords of a man*] This is a reference to *leading strings*, one end of which is held by the child, the other by the nurse, by which the little one, feeling some support, and gaining confidence, endeavours to walk. God, their heavenly Father, made use of every means and method to teach them to walk in the right and only safe path; for, as the *Targum* says, "As beloved children are drawn, I drew them by the strength of love."

That take off the yoke on their jaws] I did every thing that mercy could suggest, and justice permit, to make their *duty* their *delight* and *profit*. There appears to be here an allusion to the *moving and pulling forward* the *collar* or *yoke of beasts* which have been hard at work, to let in the cool air between it and their neck, so as to refresh them, and prevent that *heat*, which with the *sweat* would scald their necks, and take off not only the *hair*, but the *skin*. I have often done this at the land ends, in ploughing, when at the *turnings* the cattle were permitted a few moments to draw their breath after the hard pull that terminated the furrow at either end of the field:—

And I laid meat unto them] Giving them at the same time a bite of *grass* or *hay*, to encourage them to go on afresh. The metaphor is strong and expressive; and he who ever had or saw the management of cattle in the *plough* or *cart* must admire it. Thus God acted with the people on *whose necks* was the *yoke of his law*. How many privileges, advantages, and comforts did he mingle with his precepts, to make them at once a righteous and happy people!

Verse 5. *He shall not return into—Egypt*] I have brought them thence already, with the design that the *nation* should never return thither again; but as they have sinned, and forfeited my favour and protection, they shall go *to Assyria*; and this *because they refused to return* to me. This view of the verse removes every difficulty.

Verse 6. *The sword shall abide on his cities*] Israel was agitated with external and intestine wars from

A. M. cir. 3261. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

7 And my people are bent to [n] backsliding from me: [o] though they called them to the Most High, [p] none at all would exalt *him*.

8 [q] How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [r] Admah? *how* shall I set thee as Zeboim? [s] mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: [t] for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

A. M. cir. 3261. B. C. cir. 740. A. U. C. cir. 14. Romuli, R. Roman., cir. annum 14.

10 They shall walk after the LORD: [u] he shall roar like a lion: when he shall roar, then the children shall tremble [v] from the west.

11 They shall tremble as a bird out of Egypt, [w] and as a dove out of the land of Assyria: [x] and I will place them in their houses, saith the LORD.

12 [y] Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful [z] with the saints.

[n] Jer. iii. 6, &c.; viii. 5; chap. iv. 16.——[o] Chap. vii. 16.
[p] Heb. *together they exalted not.*——[q] Jer. ix. 7; chap. vi. 4.
[r] Gen. xiv. 8; xix. 24, 25; Deut. xxix. 23; Amos iv. 11.
[s] Deut. xxxii. 36; Isa. lxiii. 15; Jer. xxxi. 20.

[t] Num. xxiii. 19; Isa. lv. 8, 9; Mal. iii. 6.——[u] Isa. xxxi. 4; Joel iii. 16; Amos i. 2.——[v] Zech. viii. 7.——[w] Isa. lx. 8; chap. vii. 11.——[x] Ezek. xxviii. 25, 26; xxxvii. 21, 25.——[y] Ch. xii. 1.——[z] Or, *with the most holy.*

the time of *Jeroboam the Second*. Although *Zechariah* his son reigned *twelve* years, yet it was in *continual troubles*; and he was at last slain by the rebel *Shallum*, who, having reigned one month, was slain by *Menahem*. *Pekahiah* succeeded his father Menahem, and reigned two years, and was killed by *Pekah*, son of Remaliah. He joined Rezin, king of Syria, and made an irruption into the land of Judah; but Ahaz having obtained succour from *Tiglath-Pileser*, king of Assyria, Pekah was defeated, and the tribes of Reuben, Gad, Naphtali, and the half-tribe of Manasseh, were carried away captives by the Assyrian king; and in a short time after, *Hosea*, son of Elah, slew Pekah, and usurped the kingdom, which he could not possess without the assistance of *Shalmaneser*, who for his services imposed a tribute on the Israelitish king. Wishing to rid himself of this yoke, he applied to the king of Egypt; but this being known to Shalmaneser, he came against Samaria, and after a three years' siege took and destroyed it. Thus the sword rested on their cities; it continued in the land till all was ruined. See *Calmet*.

Verse 7. *Though they called them to the Most High*] *Newcome* is better: "*And* though *they call on him together because of the yoke, he will not raise it.* He shall receive no *refreshment*." See the metaphor, ver. 4.

Verse 8. *How shall I give thee up*] See the notes on chap. vi. 4, where we have similar words from similar feeling.

Mine heart is turned within me] *Justice* demands thy *punishment*; *Mercy* pleads for thy *life*. As thou *changest*, Justice resolves to *destroy*, or Mercy to *save*. My heart is oppressed, and I am weary with *repenting*—with so frequently changing my purpose. All this, though spoken after the manner of men, shows how merciful, compassionate, and loath to punish, the God of heaven is. What *sinner* or *saint* upon earth has not been a subject of these *gracious* operations!

Verse 9. *I will not execute*] Here is the issue of this conflict in the Divine mind. Mercy triumphs over Judgment; Ephraim shall be spared. *He is God, and not man.* He cannot be affected by human caprices. They are now *penitent*, and implore mercy; he will not, as *man* would do, punish them for former offences, when they have fallen into his hand. The *holy place* is in Ephraim, and *God is in this holy place*; and he will not *go into the cities*, as he did into Sodom and Gomorrah, to destroy them. Judgment is his strange work. How exceedingly affecting are these two verses!

Verse 10. *They shall walk after the Lord*] They shall discern the operations of his providence, when,

He shall roar like a lion] When he shall utter his majestic voice, Cyrus shall make his decree. The *people shall tremble*—be in a state of commotion; every one hurrying to avail himself of the opportunity to return to his own land.

Verse 11. *They shall tremble as a bird*] Those of them that are in *Egypt* shall also be called thence, and shall *speed* hither *as a bird*. Those in *Assyria* shall also be called to return, and they shall *flee as doves* to their windows. All shall, in the fulness of time, return to their own land. And,

I will place them in their houses, saith the Lord.] They shall have their *temple* once more, and all their holy ordinances.

Verse 12. *Ephraim compasseth me about with lies*] I think this verse does not well *unite* with the *above*; it belongs to *another subject*, and should begin the following chapter, as in the Hebrew.

Judah yet ruleth with God] There is an allusion here to Gen. xxxii. 24, where *Jacob*, having "wrestled with the Angel," had his name changed to *Israel*, one that *rules with God*. That glory the *Israelites* had lost by their idolatry; but *Judah* still retained the true worship, and alone deserved the name of Israel.

Bp. *Newcome* translates this clause thus:—

"But hereafter they shall come down a people of God,
Even a faithful people of saints."

Even allowing this to be the most correct view of the original, I do not see what we gain by this change.

CHAPTER XII.

The prophet, in very pointed terms, describes the unprofitableness and destruction attending vicious courses; particularly such as Ephraim pursued, who forsook God, and courted the alliance of idolatrous princes, 1. *Judah is also reproved,* 2. *He is reminded of the extraordinary favour of God to his father Jacob, in giving him the birthright; and exhorted, after his example, to wrestle with God (the Angel of the covenant, the same unchangeable Jehovah) for a blessing; and to love mercy and execute justice,* 3–6. *Ephraim is accused of pursuing practices that are deceitful, although pretending to integrity,* 7, 8. *God then threatens to deprive this people of their possessions,* 9, *as they had rejected every means of reformation,* 10, *and given themselves up to gross impieties,* 11. *And, as an aggravation of their guilt, they are reminded from what humble beginnings they had been raised,* 12, 13. *The Divine judgments about to fall upon Israel are declared to be the result of great provocation,* 14.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

EPHRAIM [a] feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; [b] and they do make a covenant with the Assyrians, and [c] oil is carried into Egypt.

2 [d] The LORD hath also a controversy with Judah, and will [e] punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother [f] by the heel in the womb, and by his strength he [g] had [h] power with God:

4 Yea, he had power over the Angel, and prevailed: he wept, and made supplication unto him: he found him *in* [i] Beth-el, and there he spake with us;

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

5 Even the LORD God of hosts; the LORD *is* his [k] memorial.

6 [l] Therefore turn thou to thy God: keep mercy and judgment, and [m] wait on thy God continually.

7 *He is* [n] a merchant, [o] the balances of deceit *are* in his hand: he loveth to [p] oppress.

8 And Ephraim said, [q] Yet I am become

[a] Chap. viii. 7.——[b] 2 Kings xvii. 4; chap. v. 13; chap. vii. 11. [c] Isa. xxx. 6; lvii. 9.——[d] Chap. iv. 1; Mic. vi. 2.——[e] Heb. *visit upon.*——[f] Gen. xxv. 26.——[g] Heb. *was a prince* or *behaved himself princely.*——[h] Gen. xxxii. 24, &c.

[i] Gen. xxviii. 12, 19; xxxv. 9, 10, 15.——[k] Exod. iii. 15.——[l] Ch. xiv. 1; Mic. vi. 8.——[m] Psa. xxxvii. 7.——[n] Or, *Canaan*: see Ezek. xvi. 3.——[o] Prov. xi. 1; Amos viii. 5.——[p] Or, *deceive.* [q] Zech. xi. 5; Rev. iii. 17.

NOTES ON CHAP. XII.

Verse 1. *Ephraim feedeth on wind*] He forms and follows empty and unstable counsels.

Followeth after the east wind] They are not only empty, but *dangerous* and *destructive*. The *east wind* was, and still is, in all countries, a *parching, wasting, injurious* wind.

He daily increaseth lies] He promises himself safety from foreign alliances. He "made a covenant with the Assyrians," and *sent* a subsidy of "oil to Egypt." The latter *abandoned* him; the *former oppressed* him.

Verse 2. *The Lord hath also a controversy with Judah*] The rest of the prophecy belongs both to Judah and Israel. He reproaches both with their ingratitude, and threatens them with God's anger. In order to make their infidelity the more hateful, and their malice the more sensible, he opposes to them the righteousness, obedience, and piety of their father Jacob. He recalls to their minds the benefits they had received since they returned from Egypt. He speaks afterwards of their kings; and how, in their ingratitude, they refused to have him for their monarch. Having mentioned this fact, he subjoins reflections, exhortations, invectives, and threatenings; and continues this subject in *this* and the *two* following *chapters.*—*Calmet.*

Verse 3. *He took his brother by the heel*] See on Gen. xxv. 26, and xxxii. 24, &c.

Verse 4. *He had power over the Angel*] Who represented the invisible Jehovah.

He wept, and made supplication] He entreated with tears that God would bless him; and he *prevailed*. The circumstance of his *weeping* is not mentioned in *Genesis*.

He found him in *Beth-el*] It was there that God made those glorious promises to Jacob relative to his posterity. See Gen. xxviii. 13–15.

Verse 5. *The Lord* is *his memorial.*] He is the same God as when Jacob so successfully wrestled with him.

Verse 6. *Therefore turn thou to thy God*] Because he is the same, and cannot change. Seek him as faithfully and as fervently as Jacob did, and you will find him the same merciful and compassionate Being.

Verse 7. He is *a merchant*] Or a *Canaanite*; referring to the *Phœnicians*, famous for their traffic. Ephraim is as corrupt as those heathenish traffickers were. He kept, as many in all ages have done, a *weight* and a *weight*; a *heavy* one to *buy* with, and a *light* one to *sell* by.

Verse 8. *I am become rich*] They boasted in their riches, notwithstanding the *unjust manner* in which they were acquired.

In *all my labours they shall find none iniquity in me*] This is frequently the language of merchants, tradesmen, &c. None are so full of professions of equity and justice, while all the time they are endeavouring

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

rich, I have found me out substance: [r] *in* all my labours they shall find none iniquity in me [s] that *were* sin.

9 And [t] I *that am* the LORD thy God from the land of Egypt [u] will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 [v] I have also spoken by the prophets, and I have multiplied visions, and used similitudes, [w] by the ministry of the prophets.

11 [x] *Is there* iniquity *in* Gilead? surely they are vanity: they sacrifice bullocks in [y] Gilgal; yea, their [z] altars *are* as heaps in the furrows of the fields.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

12 And Jacob [a] fled into the country of Syria, and Israel [b] served for a wife, and for a wife he kept *sheep*.

13 [c] And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 [d] Ephraim provoked *him* to anger [e] most bitterly: therefore shall he leave his [f] blood upon him, [g] and his [h] reproach shall his Lord return unto him.

[r] Or, *all my labours suffice me not:* he shall have *punishment of iniquity in whom* is *sin*.——[s] Heb. *which*.——[t] Chapter xiii. 4.——[u] Lev. xxiii. 42, 43; Neh. viii. 17; Zech. xiv. 16.——[v] 2 Kings xvii. 13.——[w] Heb. *by the hand*.——[x] Chap. v. 1; vi. 8.——[y] Chap. iv. 15; ix. 15; Amos iv. 4; v. 5.——[z] Chap. viii. 11; x. 1.

[a] Gen. xxviii. 5; Deut. xxvi. 5.——[b] Gen. xxix. 20, 28.——[c] Exod. xii. 50, 51; xiii. 3; Psa. lxxvii. 20; Isa. lxiii. 11; Mic. vi. 4.——[d] 2 Kings xvii. 11–18.——[e] Heb. *with bitterness*.——[f] Heb. *bloods*; see Ezek. xviii. 13; xix. 10; xxiv. 7, 8.——[g] Dan. xi. 18.——[h] Deut. xxviii. 37; Lam. iii. 61–66.

to overreach, both in buying and selling. "Sir, I cannot afford it at that price." "It is not *mine* for that money." "I assure you that it cost me more than you offer." "I am sorry I cannot take your money; but if I did, I should lose by the article," &c., &c., &c. I have heard such language over and over, when I knew every word was false. *Truth* is a sacred thing in the sight of God; but who regards it as he should? There are, however, many noble exceptions among merchants and tradesmen. Bp. *Newcome* gives another turn to the subject, by translating:—

"All his labours shall not be found *profitable* unto him,
For the iniquity wherewith he hath sinned."

Verse 9. *And I—the Lord thy God*] I who brought thee out of the land of Egypt, will again make thee to dwell in tabernacles. This appears to be a *threatening*. I will reduce you to as miserable a state in the land of your captivity, as you often were through your transgressions in the wilderness. This was the opinion of some of the ancients on this verse; and the *context* requires it to be understood in this way. I do not think that the *feast of tabernacles* is referred to.

Verse 10. *I have also spoken*] I have used every means, and employed every method, to instruct and save you. I have sent *prophets*, who spake *plainly*, exhorting, warning, and beseeching you to return to me. They have had *Divine visions*, which they have declared and interpreted. They have used *similitudes*, *symbols*, *metaphors*, *allegories*, &c., in order to fix your attention, and bring you back to your duty and interest. And, alas! all is in vain; you have not profited by my condescension. This text St. *Paul* seems to have had full in view, when he wrote, Heb. i. 1: "God who, at SUNDRY TIMES and in DIVERS MANNERS, spake in *time past* unto the FATHERS by the PROPHETS." See the note on the above.

Dr. *Dodd* supposes that there are *three* distinct kinds of prophecy mentioned here: 1. Immediate inspiration, when God declares the very words. 2. Vision; a representation of *external objects* to the *mind*, in as lively a manner as if they were conveyed by the *senses*. 3. Parables and apt resemblances.

Verse 11. *Iniquity* in *Gilead*] Gilgal and Gilead are equally iniquitous, and equally idolatrous. Gilead, which was beyond Jordan, had already been brought under subjection by Tiglath-Pileser. Gilgal, which was on this side Jordan, shall share the same fate; because it is now as idolatrous as the other.

Their altars are *as heaps*] They occur everywhere. The whole land is given to idolatry.

Verse 12. *Served for a wife*] Seven years for *Rachel*.

For a wife he kept sheep.] Seven years for *Leah*; having been cheated by Laban, who gave him first *Leah*, instead of *Rachel*; and afterwards made him serve seven years more before he would confirm his first engagement. Critics complain of want of connection here. Why is this isolated fact predicted! Thus, in a detached sentence, the prophet speaks of the low estate of their ancestors, and how amply the providence of God had preserved and provided for them. This is all the connection the place requires.

Verse 13. *By a prophet* (Moses) *the Lord brought Israel out of Egypt, and by a prophet* (Joshua) *was he preserved*.] Joshua succeeded Moses, and brought the Israelites into the promised land; and when they passed the Jordan at Gilgal, he received the covenant of circumcision; and yet this same place was now made by them the seat of idolatry! How blind and how ungrateful!

Verse 14. *Therefore shall he leave his blood upon him*] He will not remove his guilt. These are similar to our Lord's words, John iii. 36, ix. 41: "He that believeth not on the Son of God, shall not see life, for the wrath of God ABIDETH ON HIM"—shall not be removed by any remission, as he rejects the only way in which he can be saved. *Because ye say, We see; therefore*, YOUR SIN REMAINETH, i. e., it still stands charged against you. Your miseries and destruction are of your own procuring; your perdition is of yourselves. God is as *merciful* as he is *just*.

CHAPTER XIII.

This chapter begins with observing that the fear of God leads to prosperity, but sin to ruin; a truth most visibly exemplified in the sin and punishment of Ephraim, 1–3. As an aggravation of their guilt, God reminds them of his former favours, 4, 5; which they had shamefully abused, 6; and which now expose them to dreadful punishments, 7, 8. He, however, tempers these awful threatenings with gracious promises; and, on their repentance, engages to save them, when no other could protect them, 9–11. But, alas! instead of repenting, Ephraim is filling up the measure of his iniquity, 12, 13. Notwithstanding this, God promises to put forth his almighty power in behalf of his people, and, as it were, raise them from the dead, 14; although, in the meantime, they must be visited with great national calamities, compared first to the noxious and parching east wind, 15, and described immediately after in the plainest terms, 16.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Romani, cir. annum 29.

WHEN Ephraim spake trembling, he exalted himself in Israel: but [a] when he offended in Baal, he died.

2 And now [b] they sin more and more, and [c] have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let [d] the men that sacrifice [e] kiss the calves.

3 Therefore they shall be [f] as the morning cloud, and as the early dew that passeth away, [g] as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Romani, cir. annum 29.

4 Yet [h] I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for [i] *there is* no saviour beside me.

5 [k] I did know thee in the wilderness, [l] in the land of [m] great drought.

6 [n] According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore [o] have they forgotten me.

7 Therefore [p] I will be unto them as a lion: as [q] a leopard by the way will I observe *them*:

[a] 2 Kings xvii. 16, 18; chap. xi. 2. — [b] Heb. *they add to sin.* [c] Chap. ii. 8; viii. 4. — [d] Or, *the sacrifices of men.* — [e] 1 Kings xix. 18. — [f] Chap. vi. 4. — [g] Dan. ii. 35. — [h] Isa. xliii. 11; chap. xii. 9.

[i] Isa. xliii. 11; xlv. 21. — [k] Deut. ii. 7; xxxii. 10. — [l] Deut. viii. 15; xxxii. 10. — [m] Heb. *droughts.* — [n] Deut. viii. 12, 14; xxxii. 15. — [o] Chap. viii. 14. — [p] Lam. iii. 10; chap. v. 14. [q] Jer. v. 6.

NOTES ON CHAP. XIII.

Verse 1. *When Ephraim spake trembling*] When he was meek and humble, of a broken heart and contrite spirit.

He exalted himself in Israel] He became great in God's sight; he rose in the Divine esteem in proportion as he sank in his own. But this did not continue.

He offended in Baal] He became an idolater.

He died.] The sentence of death from the Divine justice went out against him.

This has been differently understood: "As soon as Ephraim spake (To your tents, O Israel!) there was a trembling or commotion: then the kingdom was exalted in Israel." Thus taken, it refers to the division of the *ten* tribes from Rehoboam, son of Solomon, 1 Kings xii. 16, &c., and the establishment of the kingdom of Israel under Jeroboam in opposition to that of Judah; which breach was never healed.

Verse 2. *And now they sin more and more*] They increase in every kind of vice, having abandoned the great Inspirer of virtue.

Let the men that sacrifice kiss the calves.] This was the *test*. If there be a Jew that pretends to sacrifice, and whose conversion is dubious, let him come openly and *kiss the calves*. This will show what he is; no *real* Jew will do this. If he be an *idolater*, he will not scruple. This was the ancient method of *adoration*. 1. They *kissed* the idol. 2. When the statue was too high or too far off, they presented the hand, in token of alliance. 3. They brought that hand respectfully to their mouths, and kissed it. This was the genuine act of *adoration*; from *ad*, *to*, and *os*, *oris*, the *mouth*. So PLINY, *Hist. Nat.*, lib. xxviii., c. 1. Adorando, dexteram ad oscula referimus.

And APULEIUS, *Asin.*, lib. iv.: Admoventes oribus suis dexteram, ut ipsam prorsus deam religiosis adorationibus venerabantur. See *Calmet*, and see the note on Job xxxi. 17.

Verse 3. *Therefore they shall be as the morning* CLOUD—*as the early* DEW—*as the* CHAFF—*as the* SMOKE] *Four* things, most easy to be driven about and dissipated, are employed here to show how they should be *scattered* among the nations, and dissipated by captivity.

Verse 4. *I am the Lord thy God*] This was the first discovery I made of myself to you, and the *first commandment* I gave; and I showed you that besides me there was no Saviour. There is a remarkable addition in the Septuagint here: "But I am Jehovah thy God, who stretched out the heavens and created the earth. And I showed them not to thee, that thou shouldst walk after them. And I brought thee up out of the land of Egypt," &c. This might have been once in the Hebrew text.

Verse 5. *I did know thee*] I *approved* of thee; I *loved* thee; and by miraculously providing for thee in that land of *drought*, I demonstrated my love.

Verse 6. *According to their pasture*] They had a rich pasture, and were amply supplied with every good. They became *exalted in their heart*, *forgat their God*, and became a prey to their enemies. "He that exalteth himself shall be abased."

Verse 7. *I will be unto them as a lion*] שחל *shachal*

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Romani, cir. annum 29.

8 I will meet them [r] as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: [s] the wild beast shall tear them.

9 O Israel, [t] thou hast destroyed thyself; [u] but in me [v] *is* thine help.

10 [w] I will be thy king: [x] where *is any other* that may save thee in all thy cities? and thy judges of whom [y] thou saidst, Give me a king and princes?

11 [z] I gave thee a king in mine anger, and took *him* away in my wrath.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Romani, cir. annum 29.

12 [a] The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 [b] The sorrows of a travailing woman shall come upon him: he *is* [c] an unwise son; for he should not [d] stay [e] long in *the place of* the breaking forth of children.

14 [f] I will ransom them from [g] the power of the grave; I will redeem them from death;

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[r] 2 Sam. xvii. 8; Prov. xvii. 12.——[s] Heb. *the beast of the field.* [t] Prov. vi. 32; chap. xiv. 1; Mal. i. 9.——[u] Ver. 4.——[v] Heb. *in thy help.*——[w] Rather, *Where is thy king?* King Hoshea being then in prison; 2 Kings xvii. 4.——[x] Deut. xxxii. 38; chap. x. 3; ver. 4.

[y] 1 Sam. viii. 5, 19.——[z] 1 Sam. viii. 7; x. 19; xv. 22, 23; xvi. 1; chap. x. 3.——[a] Deut. xxxii. 34; Job xiv. 17.——[b] Isa. xxii. 8; Jer. xxx. 6.——[c] Prov. xxiv. 3.——[d] 2 Kings xix. 3. [e] Heb. *a time.*——[f] Isa. xxv. 8; Ezek. xxxvii. 12.——[g] Hebrew, *the hand.*

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is supposed to mean here the *black lion*, frequent in Ethiopia.

As a leopard] נמר *namar*, so termed from its *spotted skin*, for *to be spotted* is the signification of the root.

Will I observe them] The leopard, tiger, and panther will hide themselves in thick bush-wood, near where they expect any prey to pass; and as soon as it comes near, spring suddenly upon it. To this is the allusion in the text: "By the way will I observe them;" watch for them as the leopard does. They shall be greatly harassed even on their way to Assyria, when going into captivity.

Verse 8. *As a bear—bereaved*] This is a figure to denote excessive ferocity. See the note on 2 Sam. xvii. 8, where a remarkable instance is given.

And will rend the caul of their heart] Every savage beast goes first to the *seat of the blood* when it has seized its prey; as in this fluid they delight more than in the most delicate parts of the flesh.

There will I devour them like a lion] לביא *labi*, the *old strong lion*; drinking the blood, tearing the flesh, and breaking the bones to extract the marrow.

The wild beast shall tear them] Probably this refers to the *chakal* or *jackal*, who frequently hunts down the prey, which the lion takes the liberty to devour, while the *jackal* stands by, and afterwards picks the bones. Hence he has been called the *lion's* PROVIDER, and *the lion's waiting-man*.

Verse 9. *O Israel, thou hast destroyed thyself*] These evils come not by my *immediate infliction*; they are the consequences of *thy own crimes*. In the above terrifying figures of the ferocious beasts, the prophet only shows what they would meet with from the hand of the *Assyrians* in the war, the famine, and the captivity; God being represented as *doing* what he only *permits* to be done.

But in me is *thine help.*] "Though thou hast destroyed thyself, yet in me alone can thy help be found."—*Newcome*. And others read, *And who will help thee?* reading מי *mi, who*, for בי *bi, in me*. Though this is countenanced by the *Syriac*, yet there is no evidence of it in any of the MSS. yet collated, nor do I think it to be the true reading.

Verse 10. *Give me a king and princes?*] Referring to the time in which they cast off the Divine theocracy and chose *Saul* in the place of *Jehovah*.

Verse 11. *I gave thee a king in mine anger*] Such was *Saul*; for they highly offended God when they clamoured to have a king like the heathen nations that were around them.

Took him *away in my wrath.*] Permitted *him* and the *Israelites* to fall before the Philistines. Others think that *Shalmaneser* was the *king thus given*, and *Hoshea* the king thus *taken away*.

Verse 12. *The iniquity of Ephraim* is *bound up*] It is *registered* in my court of justice; the *death warrant* is in store, and will be produced in due time. Though there be not at present the judgment inflicted which such glaring transgressions demand, yet it will surely come. Such crimes cannot go unpunished.

Verse 13. *The sorrows of a travailing woman*] These judgments shall come suddenly and *unavoidably*.

The place of *the breaking forth of children.*] As there is a critical time in parturition in which the mother in hard labour may by skilful assistants be eased of her burden, which, if neglected, may endanger the life both of parent and child; so there was a time in which Ephraim might have returned to God, but they would not; therefore they are now in danger of being finally destroyed. And, speaking after the manner of men, he must be deemed an *unwise son*, who, if he had power and consideration, would prolong his stay in the porch of life, where he must necessarily be suffocated; so is Ephraim, who, though warned of his danger, having yet power to escape, continued in his sin, and is now come to destruction. I could illustrate the allusion in the text farther, and show the accurate propriety of the original; but the subject forbids it.

Verse 14. *I will ransom them from the power of the grave*] In their captivity they are represented as *dead* and *buried*, which is a similar view to that taken of the Jews in the Babylonish captivity by Ezekiel in his *vision of the valley of dry bones*. They are now lost as to the purpose for which they were made, for which God had wrought so many miracles for them and for their ancestors; but the gracious purpose of God shall not be utterly defeated. He will bring them out of that grave, and ransom them from that death; for

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

[h] O death, I will be thy plagues; O grave, I will be thy destruction; [i] repentance shall be hid from mine eyes.

15 Though [k] he be fruitful among *his* brethren, [l] an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all [m] pleasant vessels.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

16 [n] Samaria shall become desolate; [o] for she hath rebelled against her God: [p] they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

[h] 1 Cor. xv. 54, 55.——[i] Jer. xv. 6; Rom. xi. 29.——[k] See Gen. xli. 52; xlviii. 19.——[l] Jer. iv. 11; Ezek. xvii. 10; xix. 12; Chap. iv. 19.——[m] Heb. *vessels of desire*; Nah. ii. 9.

[n] Fulfilled, cir. 721; 2 Kings xvii. 6.——[o] 2 Kings xviii. 12. [p] 2 Kings viii. 12; xv. 16; Isa. xiii. 16; chap. x. 14, 15; Amos i. 13; Nah. iii. 10.

as they have *deserved* that death and disgraceful burial, they must be *redeemed* and *ransomed* from it, or still lie under it. And who can do this but God himself? And he will do it. In the prospect of this the prophet exclaims, in the person of the universal Redeemer, "O death, I will be thy plagues;" I will bring into thy reign the principle of its destruction. The *Prince of life* shall lie for a time under thy power, that he may destroy that power.

O grave, I will be thy destruction] I will put an end to thy dreary domination by rising from the dead, and bringing life and immortality to life by my Gospel, and by finally raising from death the whole human race in the day of the general resurrection.

שאול *sheol*, which we translate *grave*, is the *state of the dead*. מות *maveth*, which we translate *death*, is the *principle of corruption* that renders the body unfit to be longer the tenement of the soul, and finally decomposes it. *Sheol* shall be destroyed, for it must deliver up all its dead. *Maveth* shall be annihilated, for the *body shall be raised incorruptible*. See the use which the apostle makes of this passage, 1 Cor. xv. 54, 55; but he does not quote from the Hebrew, nor from any of the ancient versions. He had to apply the subject anew; and the Spirit, which had originally given the words, chose to adapt them to the subject then in hand, which was the *resurrection of the dead in the last day*. Instead of דבריך *debareycha, thy plagues, one* of my oldest MSS., *ninety-six* of *Kennicott's*, and *thirty-two* of *De Rossi's*, have דברך *debarcha, thy plague*, that which shall *carry thee off*, as the *plague* does them who are affected by it. To *carry off, carry away*, is one of the regular meanings of the verb דבר *dabar*.

Repentance shall be hid from mine eyes.] On these points I will not *change my purpose*; this is the signification of *repentance* when attributed to God.

Verse 15. *Though he be fruitful*] יפריא *yaphri*; a paronomasia on the word אפרים *ephrayim*, which comes from the same root פרה *parah*, to be fruitful, to *sprout*, to *bud*.

An east wind shall come] As the east wind parches and blasts all vegetation, so shall *Shalmaneser* blast and destroy the Israelitish state.

Verse 16. *Samaria shall become desolate*] This was the capital of the Israelitish kingdom. What follows is a simple prophetic declaration of the cruelties which should be exercised upon this hapless people by the Assyrians in the sackage of the city.

CHAPTER XIV.

By the terrible denunciation of vengeance which concludes the preceding chapter, the prophet is led to exhort Israel to repentance, furnishing them with a beautiful form of prayer, very suitable to the occasion, 1–3. Upon which God, ever ready to pardon the penitent, is introduced making large promises of blessings, in allusion to those copious dews which refresh the green herbs, and which frequently denote, not only temporal salvation, but also the rich and refreshing comforts of the Gospel, 4–7. Their reformation from idolatry is foretold, and their consequent prosperity, under the emblem of a green flourishing fir tree, 8; but these promises are confined to those who may bring forth the fruits of righteousness, and the wicked are declared to have no share in them, 9.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

O ISRAEL, [a] return unto the LORD thy God; [b] for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and [c] receive *us* graciously: so will we render [d] the calves of our lips.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

[a] Chap. xii. 6; Joel ii. 13.——[b] Chap. xiii. 9.

[c] Or, *give good*.——[d] Heb. xiii. 15.

NOTES ON CHAP. XIV.

Verse 1. *O Israel, return unto the Lord*] These words may be considered as addressed to the people now in captivity; suffering much, but having still much more to suffer if they did not repent. But it seems all these evils might yet be prevented, though so positively predicted, if the people would repent and return; and the very exhortation to this repentance

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29

3 [e] Asshur shall not save us; [f] we will not ride upon horses: [g] neither will we say any more to the work of our hands, *Ye* *are* our gods: [h] for in thee the fatherless findeth mercy.

4 I will heal [i] their backsliding, I will love them [k] freely: for mine anger is turned away from him.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman., cir. annum 29.

5 I will be as [l] the dew unto Israel: he shall [m] grow as the lily, and [n] cast forth his roots as Lebanon.

6 His branches [o] shall spread, and [p] his

[e] Jer. xxxi. 18, &c.; chap. v. 13; xii. 1.——[f] Deut. xvii. 16; Psa. xxxiii. 17; Isa. xxx. 2, 16; xxxi. 1.——[g] Chap. ii. 17; ver. 8.——[h] Psa. x. 14; lxviii. 5.

[i] Jer. v. 6; xiv. 7; chap. xi. 7.——[k] Eph. i. 6.——[l] Job. xxix. 19; Prov. xix. 12.——[m] Or, *blossom*.——[n] Heb. *strike*.——[o] Heb. *shall go*.——[p] Psa. lii. 8; cxxviii. 3; Eccles. l. 10.

shows that they still had power to repent, and that God was ready to save them and avert all these evils. All this is easily accounted for on the doctrine of the *contingency of events*, i. e., the poising a multitude of events on the possibility of being and not being, and leaving the will of man to turn the scale; and that God will not foreknow a thing *as absolutely certain*, which his will has determined to make *contingent*. A doctrine against which some solemn men have blasphemed, and philosophic infidels declaimed; but without which fate and dire necessity must be the universal governors, *prayer* be a useless meddling, and Providence nothing but the ineluctable adamantine chain of unchangeable events; all virtue is vice, and vice virtue; or there is no distinction between them, each being eternally determined and unalterably fixed by a sovereign and uncontrollable will and unvarying necessity, from the operation of which no soul of man can escape, and no occurrence in the universe be otherwise than it is. From such blasphemy, and from the *monthly* publications which avouch it, good Lord, deliver us!

Verse 2. *Take with you words*] And you may be assured that you pray aright, when you use the words which God himself has put in your mouths. On this very ground there is a potency in the LORD'S PRAYER, when offered up believingly, beyond what can be found in any human composition. And it may be presumed that it was this consideration that induced our *reformers* to introduce it so *frequently* in the public liturgy.

See the order of God's directions here:—

1. Hearing these merciful invitations, believe them to be *true*.

2. Cast aside your idols; and return to God as your Maker, King, and Saviour.

3. *Take with you* the *words* by which you have been encouraged, and plead them before God.

4. Remember your iniquity, deeply deplore it, and beg of God to *take it all away*.

5. Let faith be in exercise to receive what God waits to impart. "Receive us graciously;" קח טוב *kekach tob*, *receive*, or *let us receive good*; when thou hast emptied us of evil, fill us with goodness.

6. Be then determined, through grace, to live to his glory, "so shall we render thee the calves" (פרים *parim*, for which the *versions* in general read פרי *peri*, *fruits*, omitting the ם *mem*) "of our lips;" the sacrifices of *praise*, *thanksgiving*, *gratitude*, and the hearty *obedience* which our *lips* have often promised.

7. Having thus determined, specify your *resolutions* to depend on God alone for all that can make you wise, useful, holy, and happy. The *resolutions* are,—

1. *Asshur shall not save us*—We will neither trust in, nor fear, this rich and powerful king. We will not look either to riches or power for true rest and peace of mind.

2. *We will not ride upon horses*—We shall no more fix our hopes on the proud Egyptian cavalry, to deliver us out of the hands of enemies to whom thy Divine justice has delivered us. We will expect no rest nor happiness in the elegances of life, and gratification of our senses.

3. *Neither will we say any more to the work of our hands, Ye are our gods*—We will not trust in any thing *without* us; nor even in any good thing we are able to do through thy grace; knowing we have nothing but what we have received. We will trust in thy infinite mercy for our final salvation.

4. And we will do all this from the conviction, that *in thee the fatherless findeth mercy*; for we are all alike helpless, desolate, perishing *orphans*, till translated into thy family.

Verse 4. *I will heal their backsliding*] Here is the *answer* of God to these prayers and resolutions. See its parts:—

1. Ye have backslidden and fallen, and are grievously and mortally wounded by that fall; but I, who am the Author of life, and who redeem from death, will *heal* all these wounds and spiritual diseases.

2. *I will love them freely*—נדבה *nedabah*, after a *liberal*, *princely* manner. I will love them so as to do them incessant good. It shall not be a love of *affection* merely, but shall be a *beneficial love*. A love that not only *feels delight in itself*, but fills them with *delight* who are its objects, by making them unutterably and supremely happy.

3. *For mine anger is turned away from him*—Because he has turned back to me. Thus God and man become *friends*.

Verse 5. *I will be as the dew unto Israel*] On these metaphors I gladly avail myself of the elegant and just observations of Bp. *Lowth*. "These verses (5, 6, 7) contain gracious promises of God's favour and blessings upon Israel's conversion. In the *fifth* verse, it is described by that refreshment which copious *dews* give to the grass in summer. If we consider the nature of the climate, and the necessity of *dews* in so hot a country, not only to refresh, but likewise to preserve life; if we consider also the beauty of the oriental *lilies*, the fragrance of the *cedars* which grow upon Lebanon, the beauteous appearance which the

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman, cir. annum 29.

beauty shall be as the olive tree, and [q] his smell as Lebanon.

7 [r] They that dwell under his shadow shall return; they shall revive *as* the corn, and [s] grow as the vine: the [t] scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, [u] What have I to do any more with idols? [v] I have heard *him*, and observed him: I *am* like a green fir tree. [w] From me is thy fruit found.

A. M. cir. 3279. B. C. cir. 725. A. U. C. cir. 29. Romuli, R. Roman, cir. annum 29.

9 [x] Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for [y] the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

[q] Gen. xxvii. 27; Cant. iv. 11.—[r] Psa. xci. 1.—[s] Or, *blossom.*—[t] Or, *memorial.*—[u] Ver. 3.—[v] Jer. xxxi. 18.—[w] James i. 17.

[x] Psa. cvii. 43; Jer. ix. 12; Dan. xii. 10; Ecclus. xxxix. 24, 27; John viii. 47; xviii. 37.—[y] Psa. cxix. 14, 27, 33; cxlv. 17; Prov. x. 29; Luke ii. 34; 2 Cor. ii. 16; 1 Pet. ii. 7, 8.

spreading *olive trees* afforded, the exhilarating coolness caused by the shade of such trees, and the *aromatic smell* exhaled by the *cedars*; we shall then partly understand the force of the metaphors here employed by the prophet; but their full energy no one can conceive, till he feels both the *want*, and enjoys the *advantage*, of the particulars referred to in that climate where the prophet wrote."—*Lowth's twelfth* and *nineteenth* prelection; and *Dodd* on the place.

What a glorious prophecy! What a wonderful prophet! How sublime, how energetic, how just! The great master prophet, Isaiah, alone could have done this better. And these promises are not for *Israel* merely after the flesh; they are for all the people of God. *We* have a lot and portion in the matter; God also places his love upon *us*. Here the reader must feel some such sentiment as the shepherd in *Virgil*, when enraptured with the elegy which his associate had composed on their departed friend. The phraseology and metaphors are strikingly similar; and therefore I shall produce it.

Tale tuum carmen nobis, divine poeta,
Quale *sopor fessis in gramine*, quale *per æstum*
Dulcis aquæ saliente sitim restinguere rivo.
Nec calamis solum æquiparas, sed voce magistrum.
Fortunate puer! tu nunc eris *alter* ab illo.
Nos tamen hæc quocunque modo tibi nostra vicissim
Dicemus, Daphninque tuum tollemus ad astra:
Daphnin ad astra feremus: *amavit nos quoque Daphnis.*
VIRGIL, *Ecl.* v., ver. 45.

"O heavenly poet, such thy verse appears,
So sweet, so charming to my ravish'd ears,
As to the *weary swain* with cares oppress'd,
Beneath the *sylvan shade, refreshing rest*;
As to the *feverish traveller*, when first
He finds a *crystal stream* to quench his *thirst*.
In singing, as in piping, you excel;
And scarce your master could perform so well.
O fortunate young man! at least your lays
Are *next* to *his*, and claim the second praise.
Such as they are, my rural songs I join
To raise your Daphnis to the powers divine;
For Daphnis was *my friend*, as well as *thine*."

Verse 7. *They that dwell under his shadow shall return*] The *Targum* is curious: "They shall be gathered together from the midst of their captivity; they shall dwell under the shadow of *his* CHRIST, and the dead shall revive."

They shall revive as the corn] The justness and beauty of this metaphor is not generally perceived. After the corn has been a short time above the earth, in a single spike, the blades begin to separate, and the stalk to spring out of the centre. The side leaves turn back to make way for the protruding stalk; and fall bending down to the earth, assuming a *withered* appearance, though still attached to the plant. To look at the corn in this state, no one, unacquainted with the circumstance, could entertain any sanguine hope of a copious *harvest*. In a short time other leaves spring out; the former freshen, and begin to stand erect; and the whole seems *to revive from a vegetative death*. This is the circumstance to which the prophet refers; "they shall revive as the corn." Of this a prudent and profitable use may be made.

1. When a soul is first "drawn by the cords of love," chap. xi. 4, every thing seems to it promising, comfortable, and delightful, like the corn in its *first state*.

2. But when the Spirit of judgment brings to the light of conscience the hidden things of iniquity, and repentance is deepened into *contrition*, the broken and the contrite heart groans, and thinks that *all is lost*: deep distress takes place, and discouragement succeeds discouragement. This answers to the corn in its *second state*.

3. By and by the pardon comes, and God's love is shed abroad in the heart by the Holy Ghost; every hope is *revived* and realized, the *full corn* in the ear becomes manifest; and this answers to the corn in its *third state*. "They shall revive as the corn." Glory be to God for his unspeakable gift!

Verse 8. *What have I to do any more with idols?*] The conversion of Ephraim is now as complete as it was sincere. God hears and observes this.

I am like a green fir tree.] Perhaps these words should be joined to the preceding, as *Newcome* has done, and be a part of God's speech to Ephraim. "I have heard him; and I have seen him as a flourishing fir tree." He is become strong and vigorous; and from his present appearance of healthiness, his future increase and prosperity may be safely anticipated.

From me is thy fruit found.] All thy goodness springs from the principle of grace which I have planted in thy soul; for as the earth cannot bring forth fruit without the blessing of God, sending the *dews* and *rains*, with the *genial rays* of the sun; so neither can the soul of man, even of the most pious

bear fruit, without a continual influence from the Most High. Without the *former*, neither *grass* could grow for *cattle*, nor *corn* for the service of *man*; without the *latter*, no seeds of righteousness could take root, no stalk of promise could grow, no fruit of grace could be produced. And the unclean spirit, which was cast out, would soon return; and, finding his former house empty, swept, and garnished, would re-enter with seven demons of greater power and worse influence; and the latter end of that man would be worse than the first. Reader, ever consider that all *thy good* must be derived from God; and all that good must be preserved in thee by his continued influence of *light*, *love*, and *power* upon thy soul.

Verse 9. *Who is wise, and he shall understand these things!*] What things? Those which relate to the *backslidings*, *iniquity*, and *punishment* of Israel; and to the *mercy* and *kindness* of God in their promised restoration. *The things* which belong to the work of *sin* in the heart; *the things* which belong to the work of *grace* in the soul; and particularly *the things* mentioned in this wonderful chapter.

Prudent, and he shall know them?] He who endeavours to *understand* them, who lays his heart to them, such a person shall understand them.

For the ways of the Lord are right] This is the *conclusion* which the prophet makes from the whole. All God's conduct, both in the *dispensation of justice* and *mercy*, is right: all as it should be, all as it must be; because he is too wise to err, too good to be unkind.

The just shall walk in them] This is a truth which he will always acknowledge; and illustrate it by a righteous and godly life.

But the transgressors shall fall therein.] Howsoever good they might have been before, if they do not consider the necessity of depending upon God; of receiving all their light, life, power, and love from him; ever evidencing that *faith* which *worketh* by *love*; maintaining an obedient conduct, and having respect to all God's precepts; they shall fall, even in the "way of righteousness." When still using the *Divine ordinances*, and *associating with God's people*, they shall perish from the way; and be like Ephraim, who once "spoke trembling," and "was exalted in Israel," who was "God's beloved son," and "called out of Egypt;" yet, by "offending in Baal," giving way to "the idols of his heart," fell from God, fell into the hands of his enemies, and became a wretched thrall in a heathen land.

"Whoso is wise, let him understand these things!
Whoso is prudent, let him know them!"——

He who is well instructed will make a proper application of what he has here read; will tremble at the *threatenings*, and embrace the *promises*, of his God.

The *Targum* is worthy the most serious attention.

"The ways of the Lord are right, and the just who walk in them shall live for ever; but the ungodly, because they have not walked in them, shall be delivered into hell."

How instructive, how convincing, how awakening, and yet how consolatory, are the words of this prophecy! Reader, lay them to heart. A godly mind cannot consider them in vain; such shall know them, and know that the ways of the Lord are right.

INTRODUCTION TO THE BOOK

OF THE

PROPHET JOEL.

JOEL, the son of *Pethuel*, the second of the twelve minor prophets, was, as is said, of the tribe of *Reuben*, and city of *Bethoran;* or rather *Betharan*, for *Bethoran* was on this side *Jordan*, in the tribe of *Ephraim*, and *Betharan* was on the other side of the river, in the tribe of *Reuben*. Joel prophesied in the kingdom of Judah; and it is the opinion of some critics that he did not appear there till after the removal of the ten tribes and the destruction of the kingdom of *Israel*. We do not know distinctly the year wherein he began to prophesy, nor that in which he died. He speaks of a great famine, and an inundation of locusts, which ravaged *Judea;* but as these are evils not uncommon in that country, and all sorts of events have not been registered in history, we can infer nothing from thence towards fixing the particular period of *Joel's* prophecy.

St. Jerome, followed by many others, both ancients and moderns, believed *Joel* to have been contemporary with *Hosea*, according to this rule laid down by him, that when there is no certain proof of the time wherein any prophet lived, we are to be directed in our conjectures by the time of the preceding prophet, whose epoch is better known. But this rule is not always certain, and should not hinder us from following another system, if we have good reason for doing so. The *Hebrews* maintain that *Joel* prophesied under *Manasseh;* and as collateral circumstances seem to preponderate in favour of this hypothesis, it has been accordingly followed in the margin. Under the idea of an enemy's army, the prophet represents a cloud of locusts, which in his time fell upon *Judea*, and caused great desolation. This, together with the caterpillars, and the drought, brought a terrible famine upon the land. God, being moved with the calamities and prayers of his people, scattered the locusts, and the wind blew them into the sea. These misfortunes were succeeded by plenty and fertility. After this, the prophet foretold the day of the Lord, and the vengeance he was to exercise in the valley of *Jezreel*. He speaks of the *teacher of righteousness*, whom God was to send; and of the Holy Spirit, which was to descend upon all flesh. He says that *Jerusalem* will be inhabited for ever; that salvation will come out from thence; and that whosoever shall call upon the name of the Lord shall be saved. All this relates to the new covenant, and the time of the Messiah. See *Calmet*.

Bishop *Lowth* observes that "the style of Joel differs much from that of Hosea; but, though of a different kind, is equally poetical. It is elegant, perspicuous, clear, diffusive, and flowing; and, at the same time, very sublime, nervous, and animated. He displays the whole power of poetic description in the first and second chapters; and, at the same time, his fondness for metaphors, comparisons, and allegories; nor is the connection of his subjects less remarkable than the graces of his diction. It is not to be denied that in some places he is very obscure; which every attentive reader will perceive, especially in the end of this prophecy." Præl. xxi.; and see *Dodd*. The two first chapters are inimitably beautiful; and the language, in force, and often in *sound*, well adapted to the subject. See the note on ver. 1.

THE BOOK

OF THE

PROPHET JOEL.

Chronological Notes relative to the commencement of Joel's prophesying, upon the supposition that this event took place about six hundred and ninety *years before the commencement of the Christian era.*

Year from the Creation, according to Archbisop Usher, 3314.—Year of the Julian Period, 4024.—Year since the Flood, 1658.—Year from the foundation of Solomon's temple, 322.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 285.—Year since the extinction of the kingdom of Israel by Shalmaneser, king of Assyria, 31.—Third year of the *twenty-second* Olympiad.—Year from the building of Rome, according to the Varronian computation, 64.—Year before the vulgar era of Christ's nativity, 690.—Cycle of the Sun, 20.—Cycle of the Moon, 15.—Third year of Eryxias, the last decennial archon of the Athenians.—First year of Anaxidamus, king of Lacedæmon, of the family of the Proclidæ.—Thirty-fifth year of Eurycrates I., king of Lacedæmon, of the family of the Eurysthenidæ.—Eleventh year of Deioces, the first king of the Medes.—Fortieth year of Perdiccas I., king of Macedon.—Twenty-ninth year of Gyges, king of Lydia.—Ninth year of Manasseh, king of Judah

CHAPTER I.

This and the beginning of the next chapter contain a double prophecy, applicable in its primary sense to a plague of locusts which was to devour the land, and to be accompanied with a severe drought and famine; and in its secondary sense it denotes the Chaldean invasion. Both senses must be admitted: for some of the expressions will apply only to the dearth by insects; others to the desolation by war. The contexture of both is beautiful and well conducted. In this chapter the distress of every order of people is strongly painted; and not only does the face of nature languish when the God of nature is displeased, 1–19; *but the very beasts of the field, by a bold figure, are represented as supplicating God in their distress, and reproaching the stupidity of man,* 20.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. [a] Hath this been in your days, or even in the days of your fathers?

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

[a] Joel, chap. ii. 2.

NOTES ON CHAP. I.

Verse 1. *The word of the Lord that came to Joel*] See the *introduction* for some account of this prophet, whose history is very obscure. Bishop *Newcome* thinks that he prophesied while the kingdom of Judah subsisted, and refers to chap. ii. 1, 15, (see also chap. i. 14, and the note there,) but not long before its subversion; as his words, chap. iii. 1, seem to imply that its captivity was approaching. See 2 Kings xxi. 10–15. He therefore favours the conjecture of *Drusius*, that this prophet lived under *Manasseh*, and before his conversion, 2 Chron. xxxiii. 13; that is, some time from before Christ 697 to (suppose) 660.

Verse 2. *Ye old men*] Instead of זקנים *hazzekenim*, *old men*, a few MSS. have הכהנים *haccohanim*, *ye priests*, but improperly.

Hath this been in your days] He begins very abruptly; and before he proposes his *subject*, excites attention and alarm by intimating that he is about to announce disastrous events, such as the *oldest man* among them has never seen, nor any of them learn from the histories of ancient times.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

3 [b] Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [c] That [d] which the palmerworm hath left hath the locust eaten: and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; [e] for it is cut off from your mouth.

6 For [f] a nation is come up upon my land, strong, and without number, [g] whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath [h] laid my vine waste, and [i] barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26

8 [k] Lament like a virgin girded with sack cloth for [l] the husband of her youth.

9 [m] The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, [n] the land mourneth; for the corn is wasted: [o] the new wine is [p] dried up, the oil languisheth.

11 [q] Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

[b] Psa. lxxviii. 4.——[c] Deut. xxviii. 38; chap. ii. 25.——[d] Heb. *The residue of the palmerworm.*——[e] Isa. xxxii. 10.——[f] So Prov. xxx. 25, 26, 27; chap. ii. 2, 11, 25.——[g] Rev. ix. 8. [h] Isa. v. 6.

[i] Heb. laid *my fig tree for a barking.*——[k] Isa. xxii. 12.——[l] Prov. ii. 17; Jer. iii. 4.——[m] Ver. 13; chap. ii. 14.——[n] Jer. xii. 11; xiv. 2.——[o] Isa. xxiv. 7; ver. 12.——[p] Or, *ashamed.*——[q] Jer. xiv. 3, 4.

Verse 3. *Tell ye your children of it*] To heighten the effect, he still conceals the subject, and informs them that it is such as should be handed down from father to son through all generations.

Verse 4. *That which the palmerworm hath left*] Here he begins to open his message, and the words he chooses show that he is going to announce a devastation of the land by *locusts*, and a *famine* consequent on their depredations. What the different *insects* may be which he specifies is not easy to determine. I shall give the words of the original, with their etymology.

The *palmerworm*, גזם *gazam*, from the same root, *to cut short*; probably the *caterpillar*, or some such *blight*, from its *cutting the leaves of the trees into pieces* for its nourishment.

The *locust*, ארבה *arbeh*, from רבה *rabah*, to *multiply*, from the immense increase and multitude of this insect.

Cankerworm, ילק *yelek*, from לק *lak*, to *lick* or *lap* with the tongue; the *reference* is uncertain.

Caterpillar, חסיל *chasil*, from חסל *chasal*, to *consume*, to *eat up*; the *consumer*. Bishop *Newcome* translates the *first*, *grasshopper*; the *second*, *locust*; the *third*, *devouring locust*; and the *fourth*, *consuming locust*. After all that has been said by interpreters concerning these *four* animals, I am fully of opinion that the *arbeh*, or *locust* himself, is the *gazam*, the *yelek*, and the *chasil*; and that these different names are used here by the prophet to point out the locust in its different states, or progress from *embryo* to *full growth*. See the note on chap. ii. 2.

Verse 5. *Awake, ye drunkards*] The general destruction of vegetation by these devouring creatures has totally prevented both *harvest* and *vintage*; so that there shall not be *wine* even for *necessary* uses, much less for the purposes of *debauchery*. It is well known that the ruin among the vines by locusts prevents the vintage for several years after.

Verse 6. *A nation is come up upon my land*] That real *locusts* are intended there can be little doubt; but it is thought that this may be a *double prophecy*, and that the destruction by the *Chaldeans* may also be intended, and that the *four* kinds of *locust* mentioned above may mean the *four* several attacks made on Judea by them. The *first* in the last year of Nabonassar, (father of Nebuchadnezzar,) which was the *third* of Jehoiakim; the *second* when Jehoiakim was taken prisoner in the *eleventh* year of his reign; the *third* in the *ninth* year of Zedekiah; and the *fourth three* years after, when Jerusalem was destroyed by Nebuchadnezzar. Others say that they mean *four powers* which have been enemies of the Jews: 1. The *palmerworm*, the Assyrians and Chaldeans. 2. The *locust*, the Persians and Medes. 3. The *cankerworm*, the Greeks, and particularly Antiochus Epiphanes. 4. The *caterpillar*, the Romans. Others make them *four* kings; Tiglath-pileser, Shalmaneser, Sennacherib, and Nebuchadnezzar. But of such similitudes there is no end; and the best of them is arbitrary and precarious.

Verse 7. *He hath laid my vine waste*] The locusts have eaten off both *leaves* and *bark*. חשף חשפה *chasoph chasaphah*, he hath *made it clean bare*; שרר שרה *suddad sadeh*, *the field is laid waste*, ver. 10; and כשר משרי *kesod mishshaddai*, a *destruction from the Almighty*, ver. 15; are all *paronomasias* in which this prophet seems to delight.

Verse 8. *Lament like a virgin—for the husband of her youth.*] *Virgin* is a very improper *version* here. The original is בתולה *bethulah*, which signifies a *young woman* or *bride*; not a *virgin*, the proper Hebrew for which is עלמה *almah*. See the notes on Isa. vii. 14, and Matt. i. 23.

Verse 9. *The meat-offering and the drink-offering is cut off*] The crops and the vines being destroyed by the locusts, the total devastation in plants, trees, corn, &c., is referred to and described with a striking

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

12 [r] The vine is dried up, and the fig tree languisheth, the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because [a] joy is withered away from the sons of men.

13 [t] Gird yourselves, and lament, ye priests: howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for [u] the meat-offering and the drink-offering is withholden from the house of your God.

14 [v] Sanctify ye a fast, call [w] a [x] solemn assembly, gather the elders *and* [y] all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD.

15 [z] Alas for the day! for [a] the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, [b] joy and gladness from the house of our God?

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

17 The [c] seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do [d] the beasts groan! the herd of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, [e] to thee will I cry: for [f] the fire hath devoured the [g] pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field [h] cry also unto thee: for [i] the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

[r] Ver. 10.——[a] Isa. xxiv. 11; Jer. xlviii. 33; see Psa. iv. 7; Isa. ix. 3.——[t] Ver. 8; Jer. iv. 8.——[u] Ver. 9.——[v] 2 Chron. xx. 3, 4; chap. ii. 15, 16.——[w] Lev. xxiii. 36.——[x] Or, day of *restraint*. [y] 2 Chron. xx. 13.——[z] Jer. xxx. 7.

[a] Isa. xiii. 6, 9; chap. ii. 1.——[b] See Deut. xii. 6, 7; xvi. 11, 14, 15.——[c] Heb. *grains*.——[d] Hos. iv. 3.——[e] Psa. l. 15. [f] Jer. ix. 10; chap. ii. 3.——[g] Or, *habitations*.——[h] Job xxxviii. 41; Psa. civ. 21; cxlv. 15.——[i] 1 Kings xvii. 7; xviii. 5.

variety of expression in this and the following verses.

Verse 12. *The vine is dried up*] Dr. *Shaw* observes that in Barbary, in the month of June, the locusts collect themselves into compact bodies a furlong or more square, and march on, eating up every thing that is green or juicy, and letting nothing escape them, whether vegetables or *trees*.

They destroy the *pomegranate*, the *palm*, the *apple*, (תפוח *tappuach*, the *citron tree*,) the *vine*, the *fig*, and every *tree of the field*. See the note on chap. ii. 2.

Verse 14. *Call a solemn assembly*] עצרה *atsarah* signifies a time of *restraint*, as the *margin* has it. The clause should be translated—*consecrate a fast, proclaim a time of restraint*; that is, of total abstinence from *food*, and from all *secular employment*. All the elders of the land and the representatives of the people were to be collected at the *temple* to cry unto the Lord, to confess their sins, and pray for mercy. The *temple* was not yet destroyed. This prophecy was delivered before the captivity of Judah.

Verse 15. *Alas for the day!*] The *Syriac* repeats this; the *Vulgate*, *Septuagint*, and *Arabic*, thrice: "Alas, alas, alas, for the day!"

As a destruction from the Almighty] The destruction that is now coming is no ordinary calamity; it is as a signal judgment immediately inflicted by the Almighty.

Verse 17. *The seed is rotten under their clods*] When the sprout was cut off as low as possible by the locusts, there was no farther germination. The seed rotted away.

Verse 18. *How do the beasts groan!*] I really think that the *neighing* of horses, or *braying* of asses, is wonderfully expressed by the sound of the original: כה נאנחה בהמה *mah* NEENCHAH *behemah*, how do the horses *neigh!* how do the asses *bray!* בהמה *behemah* is a collective name for all *domestic cattle*, and those used in *husbandry*.

Cattle are perplexed] They are looking everywhere, and wandering about to find some grass, and know not which way to run.

Verse 19. *O Lord, to thee will I cry*] Let this calamity come as it may, *we have sinned*, and should humble ourselves before God; and it is such a calamity as God alone can remove, therefore unto him must we cry.

The fire hath devoured the pastures] This may either refer to a *drought*, or to the effects of the locusts; as the ground, after they have passed over it, everywhere appears as if a *sheet of flame* had not only *scorched*, but *consumed* every thing.

Verse 20. *The beasts of the field cry also unto thee*] Even the cattle, wild and tame, are represented as supplicating God to have mercy upon them, and send them provender! There is a similar affecting description of the effects of a drought in Jeremiah, chap. xiv. 6.

The rivers of waters are dried up] There must have been a *drought* as well as a *host of locusts*; as some of these expressions seem to apply to the effects of *intense heat*.

For המדבר *hammidbar*, "the wilderness," one of my oldest MSS. reads מדבר *midbar*, "wilderness" simply, as in ver. 19. *Eight* or *ten* of Dr. *Kennicott's* have the same reading.

CHAPTER II.

The prophet sounds the alarm of a dreadful calamity, the description of which is most terribly worked up, 1–11. *Exhortation to repentance, fasting, and prayer, that the Divine judgments may be averted,* 12–17. *God will in due time take vengeance on all the enemies of pure and undefiled religion,* 18–20. *Great prosperity of the Jews subsequent to their return from the Babylonish captivity,* 21–27. *Joel then makes an elegant transition to the outpouring of the Holy Ghost on the day of pentecost,* 28–30; *for so these verses are explained by one of the twelve apostles of the Lamb.* See Acts ii. 16–21. *Prophecy concerning the destruction of Jerusalem, which was shortly to follow the opening of the Gospel dispensation,* 31. *Promises of safety to the faithful and penitent; promises afterwards remarkably fulfilled to the Christians in their escape to Pella from the desolating sword of the Roman army,* 32.

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BLOW [a] ye the [b] trumpet in Zion, and [c] sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for [d] the day of the LORD cometh, for *it is* nigh at hand;

2 [e] A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: [f] a great people and a strong; [g] there hath not been ever the like, neither shall be any

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3, Numæ Pompilii, R. Roman., cir. annum 26.

[a] Jer. iv. 5; Ver. 15.——[b] Or, *cornet.*——[c] Numbers x. 5, 9. [d] Chap. i. 15; Obad. 15; Zeph. i. 14, 15.

[e] Amos v. 18, 20.——[f] Ver. 5, 11, 25; Chap. i. 6.——[g] Exod. x. 14.

NOTES ON CHAP. II.

Verse 1. *Blow ye the trumpet in Zion*] This verse also shows that the temple was still standing. All assemblies of the people were collected by the sound of the *trumpet*.

The day of the Lord cometh] This phrase generally means a day of judgment or punishment.

Verse 2. *A day of darkness, &c.*] The depredations of the locusts are described from the *second* to the *eleventh* verse, and their destruction in the *twentieth*. Dr. *Shaw*, who saw locusts in Barbary in 1724 and 1725, thus describes them:—

"I never observed the *mantes*, bald *locusts*, to be gregarious. But the *locusts*, properly so called, which are so frequently mentioned by *sacred* as well as *profane* writers, are sometimes so beyond expression. Those which I saw in 1724 and 1725 were much bigger than our common grasshoppers; and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was toward the latter end of *March*, the wind having been for some time south. In the middle of *April* their numbers were so vastly increased that, in the heat of the day, they formed themselves into large and numerous swarms; flew in the air like a succession of clouds; and, as the prophet Joel expresses it, (ii. 10,) they darkened the sun. When the wind blew briskly, so that these swarms were crowed by others, or thrown one upon another, we had a lively idea of that comparison of the psalmist, (Psa. cix. 23,) of being "tossed up and down as the locust." In the month of *May*, when the ovaries of those insects were ripe and turgid, each of these *swarms* began gradually to disappear; and retired into the *Mettijiah*, and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June, than each of these broods collected itself into a compact body of a furlong or more in square; and, marching immediately forward in the direction of the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but the *vine* likewise; the *fig tree*, the *pomegranate*, the *palm*, and the *apple tree*, *even all the trees of the field*, Joel i. 12; in doing which *they kept their ranks like men of war;* climbing over, as they advanced, every tree or wall that was in their way. Nay, they entered into our very houses and bedchambers, like *so many thieves*. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up in them heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the *locusts*. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished, by infinite swarms succeeding one another; while the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them; gnawing off the very bark, and the young branches, of such trees as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet *Joel* (chap. ii. 3) to *a great army;* who further observes, that "the land is as the garden of Eden before them, and behind them a desolate wilderness."

"Having lived near a month in this manner (like a μυριοστομον ξιφος, or *sword with ten thousand edges*, to which they have been compared,) upon the ruin and destruction of every vegetable substance which came in their way, they arrived at their full growth, and threw off their *nympha state* by casting their outward skin. To prepare themselves for this change, they clung by their hinder feet to some bush, twig, or corner of a stone; and immediately, by using an undulating motion, their heads would first break out, and then the rest of their bodies. The whole transformation was performed in seven or eight minutes, after which they lay for a short time in a torpid and seemingly languishing condition: but as soon as the sun and air had hardened their wings, by drying up the moisture which remained upon them, after casting their sloughs, they

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

more after it, *even* to the years [h] of many generations.

3 [i] A fire devoureth before them; and behind them a flame burneth: the land *is* as [k] the garden of Eden before them, [l] and behind them a desolate wilderness; yea, and nothing shall escape them.

4 [m] The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 [n] Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, [o] as a strong people set in battle array.

6 Before their face the people shall be much pained: [p] all faces shall gather [q] blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks.

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8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [r] sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses: they shall [s] enter in at the windows [t] like a thief.

10 [u] The earth shall quake before them, the heavens shall tremble: [v] the sun and the moon shall be dark, and the stars shall withdraw their shining:

[h] Heb. *of generation and generation.*——[i] Ch. i. 19, 20.——[k] Gen. ii. 8; xiii. 10; Isa. li. 3——[l] Zech. vii. 14.——[m] Rev. ix. 7.
[n] Rev. ix. 9.——[o] Ver. 2.——[p] Jer. viii. 21; Lam. iv. 8; Nah. ii. 10.——[q] Heb. *pot.*——[r] Or, *dart.*——[s] Jer. ix. 21.——[t] John x. 1.
[u] Psa. xviii. 7.——[v] Isa. xiii. 10; Ezek. xxxii. 7; Ver. 31; chap. iii. 15; Matt. xxiv. 29.

reassumed their former voracity, with an addition both of strength and agility. Yet they did not continue long in this state before they were entirely dispersed, as their parents were before, after they had laid their eggs; and as the direction of the marches and flights of them both was always to the northward, and not having strength, as they have sometimes had, to reach the opposite shores of *Italy*, *France*, or *Spain*, it is probable they perished in the sea, a grave which, according to these people, they have in common with other winged creatures."—*Travels*, 4to. edition, pp. 187, 188.

A day of darkness] They sometimes obscure the sun. And *Thuanus* observes of an immense crowd, that "they darkened the sun at mid-day."

As the morning spread upon the mountains] They appeared suddenly: as the sun, in rising behind the mountains, *shoots his rays* over them. *Adanson*, in his voyage to *Senegal*, says: "Suddenly there came over our heads a thick cloud which *darkened the air, and deprived us of the rays of the sun.* We soon found that it was owing to a cloud of *locusts.*" Some clouds of them are said to have darkened the sun for a mile, and others for the space of *twelve miles!* See on ver. 10.

Verse 3. *A fire devoureth before them*] They consume like a general conflagration. "They destroy the ground, not only for the time, but burn trees for two years after." Sir *Hans Sloane*, Nat. Hist. of Jamaica, vol. i., p. 29.

Behind them a flame burneth] "Wherever they feed," says *Ludolf*, in his History of Ethiopia, "their leavings seem as if *parched with fire.*"

Nothing shall escape them.] "After devouring the herbage," says *Adanson*, "with the fruits and leaves of trees, they attacked even the *buds* and the very *bark*; they did not so much as spare the *reeds with which the huts were thatched.*"

Verse 4. *The appearance of horses*] The *head* of the locust is remarkably like that of the *horse*; and so *Ray* on Insects describes them: *Caput oblongum, equi instar, prona spectans*—"They have an oblong head, like to that of a horse, bending downward." On this account, the *Italians* call them *cavaletta*, cavalry. *Bochart* remarks, from an *Arabic writer*, that the *locusts* resemble *ten* different kinds of *animals:* 1. The HORSE in its *head.* 2. The ELEPHANT in its *eyes.* 3. The BULL in its *neck.* 4. The STAG in its *horns.* 5. The LION in its *breast.* 6. The SCORPION in its *belly.* 7. The EAGLE in its *wings.* 8. The CAMEL in its *thighs.* 9. The OSTRICH in its *feet.* And 10. The SERPENT in its *tail. Vid. Hieroz.*, vol. ii., p. 475, edit. 1692. But its most prominent resemblance is to the *horse*, which the prophet mentions; and which the *Arabic writer* puts in the *first place*, as being the *chief.*

Verse 5. *Like the noise of chariots*] *Bochart* also remarks:—"The locusts fly with a *great noise*, so as to be heard *six miles off*, and while they are eating the fruits of the earth, the *sound* of them is like that of a *flame driven by the wind.*"—*Ibid.*, p. 478.

Verse 6. *All faces shall gather blackness.*] Universal mourning shall take place, because they know that such a plague is irresistible.

Verse 7. *Like mighty men—like men of war* (*and as horsemen*, ver. 4)] The prophet does not say *they are such*, but they *resemble.* They are *locusts;* but in their operations they are LIKE the above.

They shall not break their ranks] See the account on ver. 2, from Dr. *Shaw.*

Verse 8. *They shall not be wounded.*] They have hard scales like a coat of mail; but the expression refers to the *utter uselessness* of all means to prevent their depredations. See *Shaw's* account above.

Verse 10. *The earth shall quake—the heavens shall tremble*] Poetical expressions, to point out *universal consternation* and *distress.* The *earth quaked* to see

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

11 [w] And the LORD shall utter his voice before [x] his army: for his camp *is* very great: [y] for *he* *is* strong that executeth his word: for the [z] day of the LORD *is* great and very terrible; and [a] who can abide it?

12 Therefore also now, saith the LORD, [b] turn ye *even* unto me with all your heart, and with fasting, and with weeping, and with mourning:

13 And [c] rend your heart, and not [d] your garments, and turn unto the LORD your God: for he *is* [e] gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 [f] Who knoweth *if* he will return and repent, and leave [g] a blessing behind him; *even* [h] a meat-offering and a drink-offering unto the LORD your God?

15 [i] Blow the trumpet in Zion, [k] sanctify a fast, call a solemn assembly:

16 Gather the people, [l] sanctify the congregation, [m] assemble the elders, [n] gather the children, and those that suck the breasts: [o] let the bridegroom go forth of his chamber, and the bride out of her closet.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

17 Let the priests, the ministers of the LORD, weep [p] between the porch and the altar, and let them say, [q] Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should [r] rule over them: [s] wherefore should they say among the people, Where *is* their God?

18 Then will the LORD [t] be jealous for his land, [u] and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you [v] corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

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[w] Jer. xxv. 30; chap. iii. 16; Amos i. 2. — [x] Ver. 25. — [y] Jer. l. 34; Rev. xviii. 8. — [z] Jer. xxx. 7; Amos v. 18; Zeph. i. 15. — [a] Num. xxiv. 23; Mal. iii. 2. — [b] Jer. iv. 1; Hos. xii. 6; xiv. 1. — [c] Psa. xxxiv. 18; li. 17. — [d] Gen. xxxvii. 34; 2 Sam. i. 11; Job i. 20. — [e] Exod. xxxiv. 6; Psa. lxxxvi. 5, 15; Jonah iv. 2. — [f] Josh. xiv. 12; 2 Sam. xii. 22; 2 Kings xix. 4; Amos v. 15; Jonah iii. 9; Zeph. ii. 3.

[g] Isa. lxv. 8; Hag. ii. 19. — [h] Chap. i. 9, 13. — [i] Num. x. 3; ver. 1. — [k] Chap. i. 14. — [l] Exod. xix. 10, 22. — [m] Chap. i. 14. — [n] 2 Chron. xx. 13. — [o] 1 Cor. vii. 5. — [p] Ezek. viii. 16; Matt. xxiii. 35. — [q] Exod. xxxii. 11, 12; Deut. ix. 26–29. [r] Or, *use a by-word against them.* — [s] Psa. xlii. 10; lxxix. 10; cxv. 2; Mic. vii. 10. — [t] Zech. i. 14; viii. 2. — [u] Deut. xxxii. 36; Isa. lx. 10. — [v] See chap. i. 10; Mal. iii. 10, 11, 12.

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itself deprived of its *verdure*; the *heavens trembled* to find themselves deprived of their *light*.

The sun and the moon shall be dark] *Bochart* relates that "their multitude is sometimes so immense as to obscure the heavens for the space of *twelve miles*!" —*Ibid.* p. 479.

Verse 11. *The Lord shall utter his voice*] Such a *mighty force* seems as if summoned by the Almighty, and the noise they make in coming announces their approach, while yet afar off.

Verse 12 *Turn ye* even *to me*] *Three means* of turning are recommended: *Fasting*, *weeping*, *mourning*, i. e., *continued sorrow*.

Verse 13. *Rend your heart*] Let it not be merely a rending of your *garments*, but let your *hearts* be truly contrite. Merely *external* worship and *hypocritical pretensions* will only increase the evil, and cause God to meet you with heavier judgments.

For he is gracious] Good and benevolent in his own nature.

Merciful] Pitying and forgiving, as the effect of *goodness* and *benevolence*.

Slow to anger] He is not easily provoked to punish, because he is *gracious* and *merciful*.

Of great kindness] Exuberant goodness to all them that return to him.

And repenteth him of the evil.] Is ever ready to *change* his *purpose* to *destroy*, when he finds the culprit willing to be *saved*. See the notes on Exod. xxxiv. 6, 7.

Verse 14. *Who knoweth if he will return*] He may yet interpose and turn aside the calamity threatened, and so far preserve the land from these ravagers, that there will be food for *men* and *cattle*, and a sufficiency of *offerings* for the temple service. Therefore—

Verse 15. *Blow the trumpet*] Let no time be lost, let the alarm be sounded.

Verse 16. *Gather the children*] Let all share in the humiliation, for all must feel the judgment, should it come. Let no *state* nor *condition* among the people be exempted. The *elders*, the *young persons*, the *infants*, the *bridegroom*, and the *bride*; let all leave their houses, and go to the temple of God.

Verse 17. *Let the priests—weep between the porch and the altar*] The altar of burnt-offerings stood before the porch of the temple, 2 Chron. viii. 12, and between them there was an open space of *fifteen* or *twenty* cubits. It was there that the priests prostrated themselves on such occasions. It was into this place that the priests brought the *sacrifice* or *victim of atonement*; and where the high priest laid his hands on the head of the victim confessing his sins.

Let them say] The following was the form to be used on this occasion, "Spare thy people," &c. And if this be done with a rent heart, &c., "then will the Lord be jealous for his land, and pity his people," ver. 18. He will surely save, if ye seriously return to and penitently seek him.

Verse 19. *Yea, the Lord will answer*] It is not a *peradventure*; it will *surely* be done; if ye seek God as *commanded*, ye will find him as *promised*.

I will send you corn and wine] He will either prevent the *total* ravaging of the land, or so bless it with extraordinary *vegetable strength*, that ye shall have plentiful crops.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman, cir. annum 26.

20 But [w] I will remove far off from you [x] the northern *army*, and will drive him into a land barren and desolate, with his face [y] toward the east sea, and his hinder part [z] toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because [a] he hath done great things.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, [b] ye beasts of the field: for [c] the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and [d] rejoice in the LORD your God: for he hath given you [e] the former rain [f] moderately, and he [g] will cause to come down for you [h] the rain, the former rain, and the latter rain in the first *month*.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman, cir. annum 26.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years [i] that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, [k] my great army which I sent among you.

26 And ye shall [l] eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 [m] And ye shall know that I *am* [n] in the midst of Israel, and *that* [o] I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 [p] And it shall come to pass afterward,

[w] See Exod. x. 19.——[x] Jer. i. 14.——[y] Ezek. xlvii. 18; Zech. xiv. 8.——[z] Deut. xi. 24.——[a] Heb. *he hath magnified to do.* [b] Chap. i. 18, 20.——[c] Zech. viii. 12; See chap. i. 19.——[d] Isa. xli. 16; lxi. 10; Hab. iii. 18; Zech. x. 7.——[e] Or, *a teacher of righteousness.*——[f] Heb. *according to righteousness.*——[g] Lev. xxvi. 4; Deut. xi. 14; xxviii. 12.——[h] James v. 7.——[i] Chap. i. 4. [k] Ver. 11.——[l] Lev. xxvi. 5; Psa. xxii. 26; see Lev. xxvi. 26 Mic. vi. 14.——[m] Chap. iii. 17.——[n] Lev. xxvi. 11, 12; Ezek. xxxvii. 26, 27, 28.——[o] Isa. xlv. 5, 21, 22; Ezek. xxxix. 22, 28. [p] Isa. xliv. 3; Ezek. xxxix. 29; Acts. ii. 17.

Verse 20. *I will remove far off from you the northern* army] "That is, the *locusts*; which might enter Judea by the *north*, as Circassia and Mingrelia abound with them. Or the locusts may be thus called, because they spread terror like the *Assyrian* armies, which entered Judea by the *north*. See Zeph. ii. 13."—*Newcome*. Syria, which was *northward* of Judea, was infested with them; and it must have been a *northern* wind that brought them into Judea, in the time of *Joel*; as God promises to *change* this wind, and carry them into a *barren and desolate land*, Arabia Deserta. "And his face toward the east sea," i. e., the *Dead Sea*, which lay *eastward* of Jerusalem. "His hinder part toward the utmost sea, the *western sea*, i. e., the *Mediterranean*.

And his stink shall come up] After having been drowned by millions in the Mediterranean, the reflux of the tide has often brought them back, and thrown them in heaps upon the shore, where they putrefied in such a manner as to infect the air and produce pestilence, by which both *men* and *cattle* have died in great multitudes. See *Bochart*, Hieroz., vol. ii., p. 481.

Livy, and St. *Augustine* after him, relate that there was such an immense crowd of locusts in Africa that, having eaten up every green thing, a wind arose that carried them into the sea, where they perished; but being cast upon the shore, they putrefied, and bred such a *pestilence*, that *eighty thousand* men died of it in the kingdom of *Massinissa*, and *thirty thousand* in the garrison of *Utica*, in which only *ten* remained alive. See *Calmet* and *Livy*, lib. xc., and *August. De Civitate Dei*, lib. iv., c. 31. We have many testimonies of a similar kind.

Because he hath done great things] Or, כי *ki*, *although* he have done great things, or, *after* he has done them, i. e., in almost destroying the whole country.

Verse 21. *Fear not—for the Lord will do great things.*] The words are *repeated* from the preceding verse; Jehovah will do great things in *driving them away*, and supernaturally restoring the land to fertility.

Verse 23. *The former rain moderately*] המורה לצדקה *hammoreh litsedakah*, "the former rain in righteousness," that is, in *due time* and in *just proportion*. This rain fell after *autumn*, the other in *spring*. See Hosea vi. 3.

In the first month.] בראשון *barishon*, "as aforetime." So Bp. *Newcome*. In the month *Nisan*.—Syriac.

Verse 25. *I will restore—the years*] It has already been remarked that the *locusts* not only destroyed the produce of *that year*, but so completely ate up all *buds* and *barked the trees*, that they did not recover for *some years*. Here God promises that he would either *prevent* or *remedy* that evil; for he would *restore the years* that the *locust*, *cankerworm*, *caterpillar*, and *palmerworm* had eaten.

Verse 26. *Praise the name of the Lord your God, that hath dealt wondrously with you*] In so destroying this formidable enemy; and so *miraculously* restoring the land to *fertility*, after so great a devastation.

Verse 28. *Shall come to pass afterward*] אחרי כן *acharey ken*, "after this;" the same, says *Kimchi*, as *in the latter days*, which always refers to the *days of the Messiah*; and thus this prophecy is to be interpreted: and we have the testimony of St. Peter, Acts ii. 17, that this prophecy relates to *that mighty effusion of the Holy Spirit* which took place after the day of pentecost. Nor is there any evidence that such an *effusion* took place, nor such effects were produced, from the days of this prophet till the day of *pentecost*. And the *Spirit* was poured out then *upon all flesh*, that is, on people of different countries, speaking the lan-

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that I [q] will pour out my Spirit upon all flesh; [r] and your sons and [s] your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon [t] the servants and upon the handmaids in those days will I pour out my Spirit.

30 And [u] I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 [v] The sun shall be turned into darkness, and the moon into blood, [w] before the great and the terrible day of the LORD come.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

32 And it shall come to pass, *that* [x] whosoever shall call on the name of the LORD shall be delivered: for [y] in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in [z] the remnant whom the LORD shall call.

[q] Zech. xii. 10; John vii. 39.——[r] Isa. liv. 13.——[s] Acts xxi. 9.——[t] 1 Cor. xii. 13; Gal. iii. 28; Col. iii. 11.——[u] Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 11, 25.——[v] Verse 10; Isaiah xiii. 9, 10; chap. iii. 1, 15; Matthew xxiv. 29; Mark xiii. 24; Luke xxi. 25; Rev. vi. 12.——[w] Malachi iv. 5.——[x] Romans x. 13.——[y] Isa. xlvi. 13; lix. 20; Obad. 17; Romans xi. 26. [z] Isa. xi. 11, 16; Jer. xxxi. 7; Mic. iv. 7; v. 3, 7, 8; Rom. ix. 27; xi. 5, 7.

guages of almost all the people of the earth; which intimated that these were the *first-fruits* of the conversion of all the nations of the world. For there was scarcely a tongue in the universe that was not to be found among the *Parthians, Medes, Elamites, Mesopotamians, Jews, Cappadocians,* people of *Pontus,* of *Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, Crete,* and *Arabia,* who were residents at Jerusalem at that time; and on whom this mighty gift was poured out, each hearing and apprehending the truths of the Gospel, in his own language wherein he was born. Thus we have Divine authority for saying, *that* was the fulfilment of *this* prophecy by *Joel.* And the mighty and rapid spread of the Gospel of Christ in the *present day,* by means of the translation of the Scriptures into almost all the regular languages of the world, and the sending *missionaries* to all nations, who preach the Gospel in those tongues, are farther proofs that the great promise is in the *fullest progress* to be speedily fulfilled, even in the utmost sense of the words.

Your sons and your daughters shall prophesy] Shall *preach*—exhort, pray, and instruct, so as to benefit the Church.

Your old men shall dream dreams] Have my will represented to them in this way, as the others by *direct inspiration.*

Your young men shall see visions] Have true representations of Divine things made upon their *imaginations* by the power of God; that they shall have as full an evidence of them as they could have of any thing that came to the *mind* through the medium of the *senses.*

Verse 29. *And also upon the servants and upon the handmaids*] The gifts of teaching and instructing men shall not be *restricted* to any one *class* or *order* of people. He shall call and qualify the men of his own choice; and shall take such out of all *ranks, orders, degrees,* and offices in society. And he will pour out his Spirit upon them; and they shall be endowed with all the gifts and graces necessary to convert sinners, and build up the Church of Christ on its most holy faith.

And this God *has done,* and is *still doing.* He left the *line of Aaron,* and took his *apostles* indiscriminately from *any tribe.* He passed by the *regular order* of the *priesthood,* and the *public schools* of the most celebrated doctors, and took his *evangelists* from among *fishermen, tent-makers,* and even the *Roman tax-gatherers.* And he, lastly, passed by the *Jewish tribes,* and took the *Gentile converts,* and made *them* preachers of righteousness to the inhabitants of the whole earth. The same practice he continues to the present day; yet he did not then pass by a man *brought up at the feet of Gamaliel,* no more than he would *now* a man *brought up in a celebrated seminary of learning.* He is ever free to use his *own gifts,* in his *own way;* and when *learning* is sanctified, by being *devoted to the service of God,* and the *possessor* is humble and pious, and has those *natural gifts* necessary for a *public teacher,* perhaps we might safely say, God would in many cases *prefer such:* but he will have *others,* as intimated in the prophecy, that we may see the conversion of men is not by *human might,* nor *power,* but *by the Spirit of the Lord of hosts.* The learned man can do nothing without his *Spirit:* the *unlearned* must have his *gifts* and *graces,* without which both their labours would be unprofitable; and thus the *excellency of the power is of God,* and no *flesh can glory in his presence.* See my sermon on this passage.

Verse 30. *Wonders in the heavens and in the earth*] This refers to those dreadful sights, dreadful portents, and destructive commotion, by which the Jewish polity was finally overthrown, and the Christian religion established in the Roman empire. See how our Lord applies this prophecy, Matt. xxiv. 29, and the parallel texts.

Verse 31. *The sun shall be turned into darkness*] The Jewish polity, civil and ecclesiastical, shall be entirely destroyed.

Before the great and the terrible day of the Lord come.] In the taking and sacking of Jerusalem, and burning of the temple, by the Romans, under *Titus,* the son of Vespasian. This was, perhaps, the *greatest* and most *terrible day* of God's vengeance ever shown to the world, or that ever will be shown, till the great day of the general judgment. For a full view of this subject, I wish to refer the reader to the notes on Matt. xxiv.

Verse 32. *Whosoever shall call on the name of the Lord*] כל אשר יקרא בשם יהוה *col asher yikra beshem*

Yehovah, "All who shall *invoke* in the name of Jehovah." That CHRIST is the *Jehovah* here mentioned appears plain from Rom. x. 15, where the reader had better consult the notes. "This refers," says Bp. *Newcome*, "to the safety of the Christians during the Jewish and the Roman war." It may: but it has a much more extensive meaning, as the use of it by St. Paul, as above, evidently shows. *Every man who invokes Jehovah* for mercy and salvation *by* or *in the name*, JESUS—that very name given under heaven among men for this purpose—*shall be saved*. Nor is there salvation in any other; and those who reject *him* had better lay these things to heart before it be too late.

For in Mount Zion and in Jerusalem] Our blessed Lord first began to preach the Gospel in *Mount Zion*, in the *temple*, and throughout *Jerusalem*. *There* he formed his Church, and *thence* he sent his apostles and evangelists to every part of the globe: "Go ye into all the world, and preach the Gospel to every creature." Of the Jews there was but a *remnant*, a very small number, that received the doctrine of the Gospel, here termed the remnant that the Lord should call; קרא *kore*, *whom he calleth*. Many were called who would not obey: but those who obeyed the call were saved; and still he *delivers* those who *call upon him*; and he is still calling on men to come to him that they may be saved.

CHAPTER III.

The prophecy in this chapter is thought by some to relate to the latter times of the world, when God shall finally deliver his people from all their adversaries; and it must be confessed, that the figures employed are so lofty as to render it impossible to restrain the whole of their import to any events prior to the commencement of the Christian era. The whole prophecy is delivered in a very beautiful strain of poetry: but what particular events are referred to is at present very uncertain, 1–21.

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FOR, behold, [a] in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 [b] I will also gather all nations, and will bring them down into [c] the valley of Jehoshaphat, and [d] will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

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[a] Jer. xxx. 3; Ezek. xxxviii. 14.——[b] Zech. xiv. 2, 3, 4.

[c] 2 Chron. xx. 26; ver. 42.——[d] Isa. lxvi. 16; Ezek. xxxviii. 22.

NOTES ON CHAP. III.

Verse 1. *For, behold, in those days*] According to the preceding prophecy, *these days* should refer to *Gospel times*, or to such as should *immediately precede* them. But this is a part of the prophecy which is difficult to be understood. All interpreters are at *variance* upon it; some applying its principal parts to *Cambyses*; his unfortunate expedition to Egypt; the destruction of *fifty thousand* of his troops (by the moving pillars of sand) whom he had sent across the desert to plunder the rich temple of Jupiter Ammon; his return to Judea, and dying of a wound which he received from his own sword, in mounting his horse, which happened at *Ecbatane*, at the foot of Mount *Carmel*. On which his army, composed of different nations, seeing themselves without a head, fell out, and fought against each other, till the whole were destroyed. And this is supposed to be what *Ezekiel* means by *Gog* and *Magog*, and the destruction of the former. See Ezek. xxxviii. and xxxix.

Others apply this to the *victories* gained by the *Maccabees*, and to the destruction brought upon the enemies of their country; while several consider the whole as a figurative prediction of the *success of the Gospel* among the nations of the earth. It may refer to those times in which the Jews shall be brought in with the fulness of the Gentiles, and be re-established in their own land. Or there may be portions in this prophecy that refer to *all the events*; and to *others* that have not fallen yet within the range of human conjecture, and will be only known when the time of fulfilment shall take place. In this painful uncertainty, rendered still more so by the discordant opinions of many wise and learned men, it appears to be my province, as I have nothing in the form of a new conjecture to offer, to confine myself to an explanation of the *phraseology* of the chapter; and then leave the reader to apply it as may seem best to his own judgment.

I shall bring again the captivity of Judah and Jerusalem] This may refer to the return from the Babylonish captivity; extending also to the restoration of *Israel*, or the *ten tribes*.

Verse 2. *The valley of Jehoshaphat*] There is no such valley in the land of Judea; and hence the word must be *symbolical*. It signifies the *judgment of God*, or *Jehovah judgeth*; and may mean some place (as Bp. *Newcome* imagines) where Nebuchadnezzar should gain a great battle, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory which Jehoshaphat gained over the Ammonites, Moabites, and Edomites, 2 Chron. xx. 22–26.

And parted my land.] The above nations had frequently entered into the territories of Israel; and divided among themselves the lands they had thus overrun.

While the Jews were in captivity, much of the land of Israel was seized on, and occupied by the *Philistines*, and other nations that bordered on Judea.

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3 And they have [e] cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, [f] O Tyre, and Zidon, and all the coasts of Palestine? [g] will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly [h] pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto [i] the Grecians, that ye might remove them far from their border.

7 Behold, [k] I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the [l] Sabeans, to a people [m] far off; for the LORD hath spoken *it*.

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9 [n] Proclaim ye this among the Gentiles; [o] Prepare war, wake up the mighty men, let all the men of war draw near; let them come up.

10 [p] Beat your ploughshares into swords, and your [q] pruning hooks into spears: [r] let the weak say, I *am* strong.

11 [s] Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither [t] cause [u] thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, [v] and come up to the valley of Jehoshaphat: for there will I sit to [w] judge all the heathen round about.

13 [x] Put ye in the sickle, for [y] the harvest is

[e] Obad. 11; Nah. iii. 10.——[f] Amos i. 6, 9.——[g] Ezek. xxv. 15, 16, 17.——[h] Heb. *desirable*; Dan. xi. 38.——[i] Heb. *the sons of the Grecians*.——[k] Isa. xliii. 5, 6; xlix. 12; Jer. xxiii. 8. [l] Ezek. xxiii. 42.——[m] Jer. vi. 20.——[n] See Isa. viii. 9, 10; Jer. xlvi. 3, 4; Ezek. xxxviii. 7.——[o] Heb. *sanctify*.

[p] See Isa. ii. 4; Mic. iv. 3.——[q] Or, *scythes*.——[r] Zech. xii. 8. [s] Ver. 2.——[t] Or, *the LORD shall bring down*.——[u] Psa. ciii. 20; Isa. xiii. 3.——[v] Ver. 2.——[w] Psa. xcvi. 13; xcviii. 9; cx. 6; Isa. ii. 4; iii. 13; Mic. iv. 3.——[x] Matt. xiii. 39; Rev. xiv. 15, 18.——[y] Jer. li. 33; Hos. vi. 11.

Verse 3. *Have given a boy for a harlot*] To such wretched circumstances were the poor Jews reduced in their captivity, that their children were sold by their oppressors; and both *males* and *females* used for the *basest purposes*. And they were often bartered for the necessaries or luxuries of life. Or this may refer to the issue of the Chaldean war in Judea, where the captives were divided among the victors. And being set in companies, *they cast lots for them:* and those to whom they fell sold them for various purposes; the boys to be slaves and catamites, the girls to be prostitutes; and in return for them they got *wine* and *such things*. I think this is the meaning of the text.

Verse 4. *What have ye to do with me*] Why have the *Tyrians* and *Sidonians* joined their other enemies to oppress my people! for they who touch my people touch *me*.

Will ye render me a recompense?] Do you think by this to avenge yourselves upon the Almighty! to retaliate upon God! Proceed, and speedily will I return your recompense; I will retaliate.

Verse 5. *Ye have taken my silver and my gold*] The Chaldeans had spoiled the temple, and carried away the *sacred vessels*, and put them in the temple of their own god in Babylon.

Verse 6. *Sold unto the Grecians*] These were the descendants of *Javan*, Gen. x. 2–5. And with them the *Tyrians* trafficked, Ezek. xxvii. 19.

That ye might remove them far from their border.] Intending to send them *as far off* as possible, that it might be impossible for them to get back to reclaim the land of which you had dispossessed them.

Verse 7. *I will raise them*] I shall find means to bring them back from *the place whither ye have sold them*, and they shall retaliate upon you the injuries they have sustained. It is said that Alexander and his successors set at liberty many Jews that had been sold into Greece. And it is likely that many returned from different lands, on the publication of the edict of Cyrus.—*Newcome*.

Verse 8. *I will sell your sons*] When *Alexander* took Tyre, he reduced into slavery all the lower people, and the women. *Arrian*, lib. ii., says that *thirty thousand* of them were *sold*. *Artaxerxes Ochus* destroyed *Sidon*, and subdued the other cities of *Phœnicia*. In all these wars, says *Calmet*, the Jews, who obeyed the Persians, did not neglect to purchase Phœnician slaves, whom they sold again to the *Sabeans*, or *Arabs*.

Verse 9. *Prepare war*] Let all the enemies of God and of his people join together; let them even call all the tillers of the ground to their assistance, instead of labouring in the field; let every *peasant* become a *soldier*. Let them turn their *agricultural implements* into *offensive weapons*, so that *the weak*, being well armed, may confidently say, *I am strong:* yet, when thus collected and armed, *Jehovah will bring down thy mighty ones*; for so the clause in ver. 11 should be rendered.

Verse 12. *Let the heathen be wakened*] The heathen *shall be wakened*.

The valley of Jehoshaphat] Any place where God may choose to display his judgments against his enemies.

Verse 13. *Put ye in the sickle*] The destruction of his enemies is represented here under the metaphor of

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ripe: come, get you down; for the [z] press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in [a] the valley of [b] decision: for [c] the day of the LORD *is* near in the valley of decision.

15 The [d] sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [e] roar out of Zion, and utter his voice from Jerusalem; and [f] the heavens and the earth shall shake: [g] but the LORD *will be* the [h] hope of his people, and the strength of the children of Israel.

17 So [i] shall ye know that I *am* the LORD your God dwelling in Zion, [k] my holy mountain: then shall Jerusalem be [l] holy, and there shall [m] no strangers pass through her any more.

A. M. cir. 3314. B. C. cir. 690. Ol. cir. XXII. 3. Numæ Pompilii, R. Romani, cir. annum 26.

18 And it shall come to pass in that day, *that* the mountains shall [n] drop down new wine, and the hills shall flow with milk, [o] and all the rivers of Judah shall [p] flow with waters, and [q] a fountain shall come forth of the house of the LORD, and shall water [r] the valley of Shittim.

[z] Isa. lxiii. 3; Lam. i. 15; Rev. xiv. 19, 20.——[a] Ver. 2. [b] Or, *concision*, or *threshing*.——[c] Chap. ii. 1.——[d] Chap. ii. 10, 31.——[e] Jer. xxv. 30; chap. ii. 11; Amos i. 2.——[f] Hag. ii. 6.——[g] Isa. li. 5, 6.——[h] Heb. *place of repair*, or *harbour*. [i] Chap. ii. 27.

[k] Dan. xi. 45; Obad. 16; Zech. viii. 3.——[l] Heb. *holiness*. [m] Isa. xxxv. 8; hi. 1; Nah. i. 15; Zech. xiv. 21; Rev. xxi. 27.——[n] Amos ix. 13.——[o] Psa. xxx. 25.——[p] Heb. *go*.——[q] Psa. xlvi. 4; Ezek. xlvii. 1; Zech. xiv. 8; Rev. xxii. 1.——[r] Num. xxv. 1.

reaping down the harvest; and of gathering the grapes, and treading them in the wine-presses.

Verse 14. *Multitudes, multitudes*] המנים המנים *hamonim, hamonim, crowds upon crowds*, in *the valley of decision*, or *excision*: the same as the valley of Jehoshaphat, the place where God is to execute judgment on his enemies.

Verse 15. *The sun and the moon shall be darkened*] High and mighty states shall be eclipsed, and brought to ruin, and the *stars*—petty states, princes, and governors—*shall withdraw their shining*; withhold their *influence* and *tribute* from the kingdoms to which they have belonged, and set up themselves as *independent governors*.

Verse 16. *The Lord also shall roar out of Zion*] His temple and worship shall be re-established there, and he will thence denounce his judgments against the nations. "The heavens and the earth shall shake." There shall be great commotions in powerful empires and their dependencies; but in all these things his own people shall be unmoved, for God shall be their *hope* and *strength*.

Verse 17. *So shall ye know*] By the judgments I execute on your enemies, and the support I give to yourselves, that I am the all-conquering Jehovah; and that I have again taken up my residence in Jerusalem. All this may refer, ultimately, to the restoration of the Jews to their own land; when *holiness to the Lord* shall be their motto; and no *strange* god, nor *impure people*, shall be permitted to enter the city, or even *pass through it*; they shall have neither civil nor religious connections with any who do not worship the true God in *spirit* and in *truth*. This, I think, must refer to Gospel times. It is a promise not yet fulfilled.

Verse 18. *In that day*] After their return from their captivities.

The mountains shall drop down new wine] A poetic expression for great fertility. Happy times: peace and plenty. The vines shall grow luxuriantly on the sides of the mountains; and the hills shall produce such rich pastures that the flocks shall yield abundance of milk.

And all the rivers of Judah] Far from being generally dry in the summer, shall have their *channels* always full of water.

And a fountain shall come forth of the house of the Lord] See the account of the *typical waters* in Ezekiel, chap. xlvii., to which this seems to have a reference; at least the subject is the same, and seems to point out the *grace of the Gospel*, the *waters of salvation*, that shall flow from Jerusalem, and water the valley of *Shittim*. *Shittim* was in the *plains of Moab* beyond Jordan; Num. xxxiii. 49; Josh. iii. 1; but as no stream of water could flow from the temple, pass across Jordan, or reach this plain, the *valley of Shittim* must be considered *symbolical*, as *the valley of Jehoshaphat*. But as *Shittim* may signify *thorns*, it may figuratively represent the most *uncultivated and ferocious inhabitants of the earth* receiving the Gospel of Christ, and being civilized and saved by it. We know that *briers and thorns* are emblems of *bad men*; see Ezek. ii. 6. Thus all the figures in this verse will point out the happy times of the Gospel: *the mountains shall drop down new wine; the hills flow with milk*; the *thorny valleys* become fertile, &c. Similar to those almost parallel words of the prince of poets:—

Mistaque ridenti colocasia fundet acantho.—
Ipsæ lacte domum referent destenta capellæ
Ubera: nec magnos metuent armenta leones.—
Molli paullatim flavescet campus arista,
Incultisque rubens pendebit sentibus uva:
Et duræ quercus sudabunt roscida mella.
VIRG. *Ecl.* iv. 20.

Unbidden earth shall wreathing ivy bring,
And fragrant herbs the promises of spring.
The goats with streaming dugs shall homeward speed;
And lowing herds, secure from lions, feed.
Unlabour'd harvests shall the fields adorn,
And cluster'd grapes shall grow on every thorn:
The *knotted oaks* shall *showers of honey weep.*
DRYDEN

A. M. cir. 3314. B. C. cir. 690. Ol. Cir. XXII. 3. Numæ Pompilii, R. Roman., cir. annum 26.

19 [s] Egypt shall be a desolation, and [t] Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall [u] dwell [v] for ever, and Jerusalem from generation to generation.

21 For I will [w] cleanse their blood *that* I have not cleansed: [x] for [y] the LORD dwelleth in Zion.

[s] Isa. xix. 1, &c.——[t] Jer. xlix. 17; Ezek. xxv. 12, 13; Amos i. 11; Obad. 10.——[u] Or, *abide.*——[v] Amos ix. 15.——[w] Isa. iv. 4.——[x] Ezek. xlviii. 35; ver. 17; Rev. xxi. 3.——[y] Or, *even I the LORD that dwelleth in Zion.*

Verse 19. *Egypt shall be a desolation*] While peace, plenty, and prosperity of every kind, shall crown my people, all their *enemies* shall be as a *wilderness*; and those who have *used violence* against the saints of God, and *shed the blood of innocents* (of the holy MARTYRS) *in their land*, when they had *political power*; these and all such shall fall under the just judgments of God.

Verse 20. *But Judah shall dwell for ever*] The true Church of Christ shall be supported, while all false and persecuting Churches shall be annihilated. The promise may also belong to the full and final restoration of the Jews, when they shall dwell at Jerusalem as a distinct people professing the faith of our Lord Jesus Christ.

Verse 21. *For I will cleanse their blood*] נקיתי *nikeythi*, *I will avenge* the slaughter and martyrdom of my people, which I have not *yet avenged.* Persecuting *nations* and persecuting *Churches* shall all come, sooner or later, under the stroke of vindictive justice.

For the Lord dwelleth in Zion.] He shall be the life, soul, spirit, and defence of his Church for ever.

THIS prophet, who has many things similar to Ezekiel, ends his prophecy nearly in the same way:

Ezekiel says of the glory of the Church, יהוה שמה *Yehovah shammah*, THE LORD IS THERE.

Joel says, ויהוה שכן בציון *Yehovah shochen betsiyon*, THE LORD DWELLETH IN ZION.

Both point out the continued indwelling of Christ among his people.

INTRODUCTION TO THE BOOK

OF THE

PROPHET AMOS

AMOS, the third of the minor prophets, was, it is said, of the little town of Tekoa, in the tribe of Judah, about *four* leagues southward of Jerusalem. There is no good proof, however, that he was a native of this place; but only that he retired thither when he was driven from Beth-el, which was in the kingdom of the *ten* tribes. It is very probable that he was born within the territories of Israel, and that his mission was directed principally to this kingdom.

As he was prophesying in Beth-el, where the golden calves were, in the reign of Jeroboam the second, about the year of the world 3217; before the birth of Jesus Christ, 783; before the vulgar era, 787; Amaziah, the high priest of Beth-el, accused him before King Jeroboam, saying, "Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." Amaziah said therefore unto Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el; for it is the king's chapel, and it is the king's court."

Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord; Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. Therefore thus saith the Lord, Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land."

After this the prophet retired into the kingdom of Judah, and dwelt in the town of Tekoa, where he continued to prophesy. He complains in many places of the violence offered him by endeavouring to oblige him to silence, and bitterly exclaims against the disorders of Israel.

He began to prophesy the second year before the earthquake, which happened in the reign of King Uzziah; and which Josephus, with most of the ancient and modern commentators, refers to this prince's usurpation of the priest's office, when he attempted to offer incense to the Lord.

The first of his prophecies, in order of time, are those of the *seventh* chapter. The others he pronounced in the town of Tekoa, whither he retired. His two first chapters are against Damascus, the Philistines, Tyrians, Edomites, Ammonites, Moabites, the kingdom of Judah, and that of the ten tribes. The evils with which he threatens them refer to the times of Shalmaneser, Tiglath-pileser, Sennacherib, and Nebuchadnezzar, who did so much mischief to these provinces, and at last led the Israelites into captivity.

He foretold the misfortunes into which the kingdom of Israel should fall after the death of

Jeroboam the Second, who was then living. He foretold the death of King Zechariah; the invasion of the lands belonging to Israel by Pul and Tiglath-pileser, kings of Assyria; and speaks of the captivity of the ten tribes, and of their return into their own country. He makes sharp invectives against the sins of Israel; against their effeminacy and avarice, their harshness to the poor, the splendour of their buildings, and the delicacy of their tables. He reproves the people of Israel for going to Beth-el, Dan, Gilgal, and Beer-sheba, which were the most famous pilgrimages of the country; and for swearing by the gods of these places.

The time and manner of his death are not known. Some old authors relate that Amaziah, priest of Beth-el, whom we have spoken of, provoked by the discourses of the prophet, had his teeth broken in order to silence him. Others say that Hosea, or Uzziah, the son of Amaziah, struck him with a stake upon the temples, and knocked him down, and almost killed him; that in this condition he was carried to Tekoa, where he died, and was buried with his fathers. This is the account these authors give us. On the contrary, it is the opinion of others, that he prophesied a long time at Tekoa after the adventure he had with Amaziah: and the prophet taking no notice of the ill treatment which he is said to have received from Uzziah, his silence is no argument that he suffered nothing from him.

St. Jerome observes, that there is nothing great and sublime in the style of Amos. He applies these words of St. Paul to him, *rude in speech, though not in knowledge*. He says farther, that as every one chooses to speak of his own art, Amos generally makes use of comparisons taken from the country life wherein he had been brought up. St. Austin shows that there was a certain kind of eloquence in the sacred writers, directed by the spirit of wisdom, and so proportioned to the nature of the things they treated of, that even they who accuse them of rusticity and unpoliteness in their way of writing, could not choose a style more suitable, were they to have spoken on the same subject, to the same persons, and in the same circumstances.

Bishop Lowth is not satisfied with the judgment of St. Jerome. His authority, says the learned prelate, has occasioned many commentators to represent this prophet as entirely rude, void of eloquence, and wanting in all the embellishments of style; whereas any one who reads him with due attention will find him, though a herdsman, not a whit behind the very chiefest prophets; almost equal to the greatest in the loftiness of his sentiments; and not inferior to any in the splendour of his diction, and the elegance of his composition. And it is well observed, that the same heavenly Spirit which inspired Isaiah and Daniel in the palace, inspired David and Amos in their shepherds' tents; always choosing proper interpreters of his will, and sometimes perfecting praise even out of the mouths of babes: at one time using the eloquence of some; at another, making others eloquent to subserve his great purposes. See *Calmet* and *Dodd*.

Archbishop *Newcome* speaks also justly of this prophet: "Amos borrows many images from the scenes in which he was engaged; but he introduces them with skill, and gives them tone and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime, passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious: or reproved injustice and oppression with greater warmth, and a more generous indignation. He is a prophet on whose model a preacher may safely form his style and manner in luxurious and profligate times."

THE BOOK

OF THE

PROPHET AMOS.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbisop Usher, 3217.—Year of the Julian Period, 3927.—Year since the Flood, 1561.—Year from the foundation of Solomon's temple, 225.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 188.—Year since the first Olympic games were celebrated in Elis by the Idæi Dactyli, 667.—Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 97.—Year before the conquest of Corœbus at Olympia, vulgarly called the first Olympiad, 11.—Year before the building of Rome, according to the Varronian computation, 34.—Year before the birth of Christ, 783.—Year before the vulgar era of Christ's nativity, 787.—Cycle of the Sun, 7.—Cycle of the Moon, 13.—Twenty-eighth and last year of Caranus, the founder of the kingdom of Macedon.—Twenty-third year of Nicander, king of Lacedæmon, of the family of the Proclidæ.—Twenty-seventh year of Alcamenes, king of Lacedæmon, of the family of the Eurysthenidæ.—Eleventh year of Ardysus, king of Lydia.—Eleventh year of Agamestor, perpetual archon of the Athenians.—Tenth year of Amulius Sylvius, king of the Albans.—Fifth year of Telestus, monarch of Corinth.—Sixth year of Sosarmus, king of the Medes, according to some chronologers.—Thirty-ninth year of Jeroboam II., king of Israel.—Twenty-fourth year of Uzziah, king of Judah.

CHAPTER 1.

This chapter denounces judgments against the nations bordering on Palestine, enemies to the Jews, viz., the Syrians, 1–5; *Philistines*, 6–8; *Tyrians*, 9, 10; *Edomites*, 11, 12; *and Ammonites*, 13–15. *The same judgments were predicted by other prophets, and fulfilled, partly by the kings of Assyria, and partly by those of Babylon; though, like many other prophecies, they had their accomplishment by degrees, and at different periods. The prophecy against the Syrians, whose capital was Damascus, was fulfilled by Tiglath-pileser, king of Assyria; see* 2 Kings xvi. 9. *The prophecy against Gaza of the Philistines was accomplished by Hezekiah*, 2 Kings xviii. 8; *by Pharaoh*, Jer. xlvii. 1; *and by Alexander the Great; see* Quintius Curtius, lib. iv. c. 6. *The prophecy against Ashdod was fulfilled by Uzziah*, 2 Chron. xxvi. 6; *and that against Ashkelon by Pharaoh*, Jer. xlvii. 5. *All Syria was also subdued by Pharaoh-necho; and again by Nebuchadnezzar, who also took Tyre, as did afterwards Alexander. Nebuchadnezzar also subdued the Edomites*, Jer. xxv. 9, 21, *and* xxvii. 3, 6. *Judas Maccabeus routed the remains of them*, 1 Macc. v. 3; *and Hyrcanus brought them under entire subjection. The Ammonites were likewise conquered by Nebuchadnezzar. The earthquake, which the prophet takes for his era, is perhaps referred to in* Zech. xiv. 5, *and also in* Isa. v. 25. Josephus *ascribes it to Uzziah's invasion of the priestly office; see* 2 Chron. xxvi. 16.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

THE words of Amos, [a] who was among the herdmen of [b] Tekoa, which he saw concerning Israel [c] in the days of Uzziah king of Judah, and in the days of [d] Jeroboam the son of Joash king of Israel, two years before the [e] earthquake.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

[a] Chap. vii. 14.——[b] 2 Sam. xiv. 2; 2 Chron. xx. 20.

[c] Hos. i. 1.——[d] Chap. vii. 10.——[e] Zech. xiv. 5.

NOTES ON CHAP. I.

Verse 1. *The words of Amos*] This person and the father of Isaiah, though named alike in our translation, were as different in their names as in their persons. The father of Isaiah, אמוץ *Amots*; the prophet before us, עמוס *Amos*. The first, *aleph*, *mem*, *vau*,

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

2 And he said, The LORD will [f] roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of [g] Carmel shall wither.

3 Thus saith the LORD; For three transgressions of [h] Damascus, [i] and for four, I will not [k] turn away *the punishment* thereof; [l] because they have threshed Gilead with threshing instruments of iron:

4 [m] But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

5 I will break also the [n] bar of Damascus, and cut off the inhabitant from [o] the plain of Aven, and him that holdeth the sceptre from [p] the house of Eden: and [q] the people of Syria shall go into captivity [r] unto Kir, saith the LORD.

[f] Jer. xxv. 30; Joel iii. 16.——[g] 1 Sam. xxv. 2; Isa. xxxiii. 9.——[h] Isa. viii. 4; xvii. 1; Jer. xlix. 23; Zech. ix. 1.——[i] Or, *yea, for four.*——[k] Or, *convert it*, or *let it be quiet:* and so verse 6, &c.

[l] 2 Kings x. 33; xiii. 7.——[m] Jer. xvii. 27; xlix. 27; verse 7, 10, 12; chap. ii. 2, 5.——[n] Jer. li. 30; Lam. ii. 9.——[o] Or, *Bikath-aven.*——[p] Or, *Beth-eden.*——[q] Fulfilled, 2 Kings xvi. 9.
[r] Chap. ix. 7.

tsaddi; the second, *ain, mem, vau, samech*. For some account of this prophet see the *introduction*.

Among the herdmen] He seems to have been among the very lowest orders of life, a herdsman, one who tended the flocks of *others* in the open fields, and *a gatherer of sycamore fruit*. Of whatever species this was, whether a kind of *fig*, it is evident that it was *wild fruit*; and he probably collected it for his own subsistence, or to dispose of either for the service of his employer, or to increase his scanty wages.

Before the earthquake.] Probably the same as that referred to Zech. xiv. 5, if הרעש *haraash* do not mean some *popular tumult*.

Verse 2. *The Lord will roar from Zion*] It is a pity that our translators had not followed the hemistich form of the Hebrew:—

Jehovah from Zion shall roar,
And from Jerusalem shall give forth his voice;
And the pleasant dwellings of the shepherds shall mourn,
And the top of mount Carmel shall wither.

Carmel was a very fruitful mountain in the tribe of Judah, Josh. xv. 55; Isa. xxxv. 2.

This introduction was natural in the mouth of a *herdsman* who was familiar with the roaring of lions, the bellowing of bulls, and the lowing of kine. The roaring of the lion in the forest is one of the most terrific sounds in nature; when near, it strikes terror into the heart both of man and beast.

Verse 3. *For three transgressions of Damascus, and for four*] These expressions of *three* and *four*, so often *repeated* in this chapter, mean *repetition, abundance*, and any thing that goes towards *excess*. *Very, very exceedingly*; and so it was used among the ancient Greek and Latin poets. See the passionate exclamation of Ulysses, in the storm, *Odyss.*, lib. v., ver. 306.—

Τρις μακαρες Δαναοι και τετρακις, οι τοτ' ολοντο
Τροιη εν ευρειη, χαριν Ατρειδησι φεροντες.

"*Thrice happy* Greeks! and *four times* who were slain
In Atreus' cause, upon the Trojan plain."

Which words *Virgil* translates, and puts in the mouth of his hero in similar circumstances, *Æn.* i. 93.

Extemplo Æneæ solvuntur frigore membra:
Ingemit; et, duplicis tendens ad sidera palmas,
Talia voce refert: *O terque quaterque beati!*
Queis ante ora patrum Trojæ sub mœnibus altis
Contigit oppetere.

"Struck with unusual fright, the Trojan chief
With lifted hands and eyes invokes relief.
And *thrice*, and *four times happy* those, he cried,
That under Ilion's walls before their parents died."
DRYDEN.

On the words, *O terque quaterque*, SERVIUS makes this remark, "Hoc est *sæpius;* finitus numerous pro infinito." "*O thrice and four times*, that is, *very often*, a finite number for an infinite." Other poets use the same form of expression. So SENECA in *Hippolyt.*, Act. ii. 694.

O ter quaterque prospero fato dati,
Quos hausit, et peremit, et leto dedit
Odium dolusque!

"O *thrice* and *four times* happy were the men
Whom hate devoured, and fraud, hard pressing on,
Gave as a prey to death."

And so the ancient oracle quoted by *Pausanias*, Achaic., lib. vii., c. 6: Τρις μακαρες κεινοι και τετρακις ανδρες εσονται; "Those men shall be *thrice* and *four times* happy."

These quotations are sufficient to show that this form of speech is neither unfrequent nor *inelegant*, being employed by the most correct writers of antiquity.

Damascus was the capital of Syria.

Verse 4. *Ben-hadad.*] He was son and successor of Hazael. See the cruelties which they exercised upon the Israelites, 2 Kings x. 32; xiii. 7, &c.; and see especially 2 Kings viii. 12, where these cruelties are predicted.

The *fire* threatened here is the *war* so successfully carried on against the Syrians by Jeroboam II., in which he took Damascus and Hamath, and reconquered all the ancient possessions of Israel. See 2 Kings xiv. 25, 26, 28.

Verse 5. *The bar of Damascus*] The *gates*, whose long transverse bars, running from wall to wall, were their strength. I will throw it open; and the *gates* were forced, and the city taken, as above.

The plain of Aven—the house of Eden] These are names, says *Bochart*, of the *valley of Damascus*. The *plain of Aven*, or *Birkath-Aven*, *Calmet* says, is a city

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir annum 10.

6 Thus saith the LORD; For three transgressions of [a] Gaza, and for four, I will not turn away *the punishment* thereof; because they [b] carried away captive the whole captivity, [c] to deliver *them* up to Edom:

7 [d] But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant [e] from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will [f] turn mine hand against Ekron: and [g] the remnant of the Philistines shall perish, saith the Lord GOD.

9 Thus saith the LORD; For three transgressions of [h] Tyrus, and for four, I will not turn away *the punishment* thereof; [i] because they delivered up the whole captivity to Edom, and remembered not [k] the brotherly covenant:

10 [l] But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

11 Thus saith the LORD; For three transgressions of [m] Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue [n] his brother [o] with the sword, and [p] did cast off all pity, [q] and his anger did tear perpetually, and he kept his wrath for ever:

12 But [r] I will send a fire upon Teman which shall devour the palaces of Bozrah.

13 Thus saith the LORD; For three transgressions of [s] the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have [t] ripped [u] up the women with child of Gilead, [v] that they might enlarge their border:

14 But I will kindle a fire in the wall of [w] Rabbah, and it shall devour the palaces thereof, [x] with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And [y] their king shall go into captivity, he and his princes together, saith the LORD.

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[a] 2 Chron. xxviii. 18; Isa. xiv. 29; Jer. xlvii. 4, 5; Ezek. xxv. 15; Zeph. ii. 4.——[b] Or, *carried them away with an entire captivity*; 2 Chron. xxi. 16, 17; Joel iii. 6.——[c] Ver. 9.——[d] Jer. xlvii. 1.——[e] Zeph. ii. 4; Zech. ix. 5, 6.——[f] Psa. lxxxi. 14.——[g] Jer. xlvii. 4; Ezek. xxv. 16.——[h] Isa. xxiii. 1; Jer. xlvii. 4; Ezek. xxvi., xxvii., xxviii.; Joel iii. 4, 5.——[i] Ver. 6.——[k] Heb. *the covenant of brethren*; 2 Sam. v. 11; 1 Kings v. 1; ix. 11–14.——[l] Ver. 4, 7, &c.

[m] Isa. xxi. 11; xxxiv. 5; Jer. xlix. 8, &c.; Ezek. xxv. 12, 13, 14; xxxv. 2, &c.; Joel iii. 19; Obad. 1, &c.; Mal. i. 4.——[n] Gen. xxvii. 41; Deut. xxiii. 7; Mal. i. 2.——[o] 2 Chron. xxiii. 17.——[p] Heb. *corrupted his compassions*.——[q] Ezek. xxxv. 5.——[r] Obad. 9, 10.——[s] Jer. xlix. 1, 2; Ezek. xxv. 2; Zeph. ii. 9.——[t] Or, *divided the mountains*.——[u] Hos. xiii. 16.——[v] Jer. xlix. 1.——[w] Deut. iii. 11; 2 Sam. xii. 26; Jer. xlix. 2; Ezek. xxv. 5.——[x] Chap. ii. 2.——[y] Jer. xlix. 3.

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of Syria, at present called *Baal-Bek*, and by the Greeks *Heliopolis*; and is situated at the end of that long valley which extends from south to north, between Libanus and Anti-Libanus.

The people of Syria shall go into captivity unto Kir] KIR is supposed to be the country of *Cyrene* in Albania, on the river *Cyrus*, which empties itself into the Caspian Sea. The fulfilment of this prophecy may be seen in 2 Kings xvi. 1–9.

Verse 6. *They carried away captive*] Gaza is well known to have been one of the five lordships of the Philistines; it lay on the coast of the Mediterranean Sea, near to Egypt. Ekron, Ashdod, and Ashkelon, were other seignories of the same people, which are here equally threatened with Gaza. The *captivity* mentioned here may refer to *inroads* and *incursions* made by the Philistines in times of peace. See 2 Chron. xxi. 16. The *margin* reads, *an entire captivity*. They took *all* away; none of them afterwards returned.

Verse 9. *Tyrus*] See an ample description of this place, and of its desolation and final ruin, in the notes on Ezek. xxvi., xxvii., and xxviii.

The brotherly covenant] This possibly refers to the very friendly league made between Solomon and Hiram, king of Tyre, 1 Kings v. 12; but some contend that the brotherly covenant refers to the *consanguinity* between the *Jews* and *Edomites*. The Tyrians, in exercising cruelties upon these, did it, in effect, on the Jews, with whom they were connected by the most intimate ties of kindred; the two people having descended from the two brothers, Jacob and Esau. See *Calmet*.

Verse 10. *I will send a fire on the wall of Tyrus*] The destructive *fire* or *siege* by Nebuchadnezzar, which lasted *thirteen* years, and ended in the destruction of this ancient city; see on Ezekiel, chap. xxvi. 7–14, as above. It was finally ruined by *Alexander*, and is now only a place for a few poor fishermen to spread their nets upon.

Verse 11. *For three transgressions of Edom*] That the *Edomites* (notwithstanding what *Calmet* observes above of the *brotherly covenant*) were always implacable enemies of the Jews, is well known; but most probably that which the prophet has in view was the part they took in distressing the Jews when Jerusalem was besieged, and finally taken, by the Chaldeans. See Obad. 11–14; Ezek. xxv. 12; xxxv. 5; Psa. cxxxvii. 7.

Verse 12. *Teman—Bozrah*] Principal cities of Idumea.

Verse 13. *The children of Ammon*] The country of the Ammonites lay to the east of Jordan, in the neighbourhood of Gilead. *Rabbah* was its capital.

Because they have ripped up] This refers to some barbarous transaction well known in the time of this prophet, but of which we have no distinct mention in the sacred historians.

Verse 14. *With shouting in the day of battle*] They

shall be totally subdued. This was done by Nebuchadnezzar. See Jer. xxvii. 3, 6.

Verse 15. *Their king shall go into captivity*] Probably מלכם *malcham* should be *Milcom*, who was a chief god of the Ammonites; and the following words, *he and his princes*, may refer to the *body of his priesthood*. See 1 Kings xi. 33, and the notes there. All these countries were subdued by Nebuchadnezzar.

CHAPTER II.

The prophet goes on to declare the judgments of God against Moab, 1–3; *against Judah*, 4, 5; *and then against Israel, the particular object of his mission. He enumerates some of their sins*, 6–8, *aggravated by God's distinguishing regard to Israel*, 9–12; *and they are in consequence threatened with dreadful punishments*, 13–16. *See* 2 Kings xv. 19, *and* xvii. 6.

A. M. cir. 3217. B. C. cir. 787. Ante. U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

THUS saith the LORD; For three transgressions of [a] Moab, and for four, I will not turn away *the punishment* thereof; because he [b] burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of [c] Kirioth: and Moab shall die with tumult, [d] with shouting, *and* with the sound of the trumpet:

3 And I will cut off [e] the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; [f] because they have despised the law of the LORD, and have not kept his commandments, and [g] their lies caused them to err, [h] after the which their fathers have walked:

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

5 [i] But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [k] they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and [l] turn aside the way of the meek: [m] and a man and his father will go in unto the *same* [n] maid, [o] to profane my holy name:

8 And they lay *themselves* down upon

[a] Isa. xv., xvi. Jer. xlviii.; Ezek. xxv. 8; Zeph. ii. 8. [b] 2 Kings iii. 27.——[c] Jer. xlviii. 41.——[d] Chap. i. 14.——[e] Num. xxiv. 17; Jer. xlviii. 7.——[f] Lev. xxvi. 14, 15; Neh. i. 7; Dan. ix. 11.——[g] Isa. xxviii. 15; Jer. xvi. 19, 20; Rom. i. 25.

[h] Ezek. xx. 13, 16, 18, 24, 40.——[i] Jer. xvii. 27; Hos. viii. 14.——[k] Isa. xxix. 21; chap. viii. 6.——[l] Isa. x. 2; chap. v. 12. [m] Ezek. xxii. 11.——[n] Or, *young woman*.——[o] Lev. xx. 3; Ezek. xxxvi. 20; Rom. ii. 24.

NOTES ON CHAP. II.

Verse 1. *For three transgressions of Moab, and for four*] See an explanation of this form, chap. i. 2. The land of the Moabites lay to the east of the Dead Sea. For the origin of this people, see Gen. xix. 37.

He burned the bones of the king of Edom into lime] Possibly referring to some brutality; such as opening the grave of one of the Idumean kings, and calcining his bones. It is supposed by some to refer to the fact mentioned 2 Kings iii. 26, when the kings of Judah, Israel, and Idumea, joined together to destroy Moab. The king of it, despairing to save his city, took *seven hundred* men, and made a desperate sortie on the quarter where the king of Edom was; and, though not successful, took prisoner the son of the king of Edom; and, on their return into the city, offered him as a burnt-offering upon the wall, so as to terrify the besieging armies, and cause them to raise the siege. Others understand the son that was sacrificed to be the king of Moab's own son.

Verse 2. *The palaces of Kirioth*] This was one of the principal cities of the Moabites.

Moab shall die with tumult] All these expressions seem to refer to this city's being taken by *storm*, which was followed by a total slaughter of its inhabitants.

Verse 3. *I will cut off the judge*] It shall be so destroyed, that it shall never more have any *form of government*. The *judge* here, שופט *shophet*, may signify the chief magistrate. The chief magistrates of the Carthaginians were called *suffetes*; probably taken from the Hebrew JUDGES, שופטים *shophetim*.

Verse 4. *For three transgressions of Judah*] We may take the *three* and *four* here to any latitude; for this people lived in continual hostility to their God, from the days of *David* to the time of *Uzziah*, under whom Amos prophesied. Their iniquities are *summed* up under *three* general heads: 1. They despised, or *rejected the law of the Lord*. 2. They *kept not his statutes*. 3. They followed lies, were idolaters, and followed false prophets rather than those sent by Jehovah.

Verse 5. *I will send a fire upon Judah*] This *fire* was the war made upon the Jews by *Nebuchadnezzar*, which terminated with the sackage and burning of Jerusalem and its *palace* the *temple*.

Verses 6–8. *For three transgressions of Israel, &c.*] To be satisfied of the exceeding delinquency of this people, we have only to open the historical and prophetic books in any part; for the whole history of the Israelites is one tissue of transgression against God.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

clothes [p] laid to pledge [q] by every altar, and they drink the wine of [r] the condemned *in* the house of their god.

9 Yet destroyed I the [s] Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I [u] destroyed his fruit from above, and his roots from beneath.

10 Also [v] I brought you up from the land of Egypt, and [w] led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for [x] Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, [y] saying, Prophesy not.

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13 [z] Behold, [a] I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 [b] Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, [c] neither shall the mighty deliver [d] himself.

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* [e] neither shall he that rideth the horse deliver himself.

16 And *he that is* [f] courageous among the mighty shall flee away naked in that day, saith the LORD.

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[p] Exod. xxii. 26.——[q] Ezek. xxiii. 41; 1 Cor. viii. 10; x. 21. [r] Or, *such as have fined, or mulcted.*——[s] Num. xxi. 24; Deut. ii. 31; Josh. xxiv. 8.——[t] Num. xiii. 28, 32, 33.——[u] Isa. v. 24; Mal. iv. 1.——[v] Exod. xii. 51; Mic. vi. 4.——[w] Deut. ii. 7; viii. 2.——[x] Num. vi. 2; Judg. xiii. 5.

[y] Isa. xxx. 10; Jer. xi. 21; chap. vii. 12, 13; Mic. ii. 6. [z] Isa. i. 14.——[a] Or, *I will press your place, as a cart full of sheaves presseth.*——[b] Chap. ix. 1, &c.; Jer. ix. 23.——[c] Psa. xxxiii. 16.——[d] Heb. *his soul*, or *life.*——[e] Psa. xxxiii. 17.——[f] Heb. *strong of his heart.*

Their crimes are enumerated under the following heads:—

1. Their judges were *mercenary* and *corrupt*. They took bribes to condemn the righteous; and even for articles of clothing, such as a *pair of shoes*, they condemned the poor man, and delivered him into the hands of his adversary.

2. They were unmerciful to the poor generally. *They pant after the dust of the earth on the head of the poor;* or, to put it on the head of the poor; or, they bruise the head of the poor against the dust of the earth. Howsoever the clause is understood, it shows them to have been general oppressors of the poor, showing them neither *justice* nor *mercy*.

3. They *turn aside the way of the meek*. They are peculiarly oppressive to the *weak* and *afflicted*.

4. They were licentious to the uttermost abomination; for in their idol feasts, where young women prostituted themselves publicly in honour of *Astarte*, the father and son entered into impure connections with the same female.

5. They were cruel in their oppressions of the poor: for the garments or beds which the poor had pledged they retained contrary to the law, Exod. xxii. 7–26, which required that such things should be restored before the setting of the sun.

6. They punished the people by unjust and oppressive fines, and served their tables with wine bought by such fines. Or it may be understood of their appropriating to themselves that wine which was allowed to criminals to mitigate their sufferings in the article of death; which was the excess of inhumanity and cruelty.

Verse 9. *Yet destroyed I the Amorite*] Here follow general heads of God's mercies to them, and the great things he had done for them. 1. Bringing them out of Egypt. 2. Miraculously sustaining them in the wilderness *forty* years. 3. Driving out the Canaanites before them, and giving them possession of the promised land. 4. Raising up prophets among them to declare the Divine will. 5. And forming the holy institution of the Nazarites among them, to show the spiritual nature of his holy religion, ver. 9–11.

Verse 12. *But ye gave the Nazarites wine*] This was expressly forbidden in the laws of their institution. See Num. vi. 1–3.

Prophesy not.] They would not worship God, and they would not hear the voice of his prophets.

Verse 13. *Behold, I am pressed under you*] The *marginal* reading is better: "Behold, I will press your place, as a cart full of sheaves presseth." I will bring over you the *wheel of destruction;* and it shall grind your *place*—your *city* and *temple*, as the wheel of a cart laden with sheaves presses down the ground, gravel, and stones over which it rolls.

Verse 14. *The flight shall perish from the swift*] The swiftest shall not be able to save himself from a swifter destruction. None, by might, by counsel, or by fleetness, shall be able to escape from the impending ruin. In a word, God has so fully determined to avenge the quarrel of his broken covenant, that all attempts to escape from his judgments shall be useless.

Verse 15. *Neither shall he that rideth the horse deliver himself.*] I believe all these sayings, from verse 13 to 16 inclusive, are proverbs, to show the inutility of all attempts, even in the best circumstances, to escape the doom now decreed, because the cup of their iniquity was full.

Verse 16. *Shall flee away naked*] In some cases the alarm shall be in the *night;* and even the most heroic shall start from his bed, and through terror not wait to put on his clothes.

CHAPTER III.

This chapter begins with reproving the twelve tribes in general, 1, 2; and then particularly the kingdom of Israel, whose capital was Samaria. The prophet assures them that, while they were at variance with God, it would be unreasonable in them to expect his presence or favour, 3–8. Other neighbouring nations are then called upon to take warning from the judgments about to be inflicted upon the house of Israel, which would be so general that only a small remnant should escape them, 9–15. The image used by the prophet on this occasion, (see verse 12,) and borrowed from his former calling, is very natural and significant, and not a little dignified by the inspired writer's lofty air and manner.

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HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 [a] You only have I known of all the families of the earth: [b] therefore I will [c] punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion [d] cry out of his den, if he have taken nothing?

A. M. cir. 3217 B. C. cir. 787 Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people [e] not be afraid? [f] shall there be evil in a city, [g] and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, but

[a] Deut. vii. 6; x. 15; Psa. cxlvii. 19, 20.——[b] See Dan. ix. 12; Matt. xi. 22; Luke xii. 47; Rom. ii. 9; 1 Pet. iv. 17.——[c] Heb. *visit upon.*——[d] Heb. *give forth his voice.*——[e] Or, *not run together.* [f] Isa. xlv. 7.——[g] Or, *and shall not the LORD do* somewhat?

NOTES ON CHAP. III.

Verse 1. *Against the whole family*] That is, all, both the kingdoms of Israel and Judah. In this all the *twelve* tribes are included.

Verse 2. *You only have I known*] I have taken no other people to be my own people. I have *approved* of you, loved you, fed, sustained, and defended you; but because you have forsaken me, have become idolatrous and polluted, therefore *will I punish you.* And the punishment shall be in proportion to the privileges you have enjoyed, and the grace you have abused.

Verse 3. *Can two walk together*] While ye loved and served me, I dwelt in you and walked among you. Now ye are become alienated from me, your nature and mine are totally opposite. I am holy, ye are unholy. We are no longer *agreed*, and can no longer *walk together.* I can no longer hold communion with you. I must cast you out. The similes in this and the *three* following verses are all chosen to express the same thing, viz., that no calamities or judgments can fall upon any people but by the express will of God, on account of their iniquities; and that whatever his prophets have foretold, they have done it by direct revelation from their Maker; and that God has the highest and most cogent reason for inflicting the threatened calamities. This correctness of the prophets' predictions shows that they and I are in communion.

Verse 4. *Will a lion roar*] Should I threaten such judgment without cause?

Verse 5. *Can a bird fall in a snare*] Can ye, as a sinful people, fall into calamities which I have not appointed?

Shall one *take up a snare—and have taken nothing*] Will the *snare be removed before it has caught the expected prey?*—shall I remove my judgments till they are fully accomplished? This is a curious passage, and deserves farther consideration. The original, literally translated, is nearly as follows: "Shall the trap arise from the ground; and catching, shall it not catch?" Here is a plain allusion to such traps as we employ to catch *rats*, *foxes*, &c. The jaws of the trap opening backward, press strongly upon a spring so as to keep it down; and a key passing over one jaw, and hooking on a table in the centre, the trap continues with expanded jaws, till any thing touch the table, when the key, by the motion of the table, being loosened, the spring recovers all its elastic power, and throws up the jaws of the trap, and their serrated edges either close in each other, or on the prey that has moved the table of the trap. Will then the jaws of such a trap suddenly spring up from the ground, on which before they were lying flat, and catch nothing? Shall they let the prey that was within them escape? Certainly not. So my trap is laid for these offenders; and when it springs up, (and they themselves will soon by their transgressions free the key,) shall not the whole family of Israel be inclosed in it? Most certainly they shall. This is a singular and very remarkable passage, and, when properly understood, is beautifully expressive.

Verse 6. *Shall a trumpet be blown*] The sign of alarm and invasion.

And the people not be afraid?] Not take the alarm, and provide for their defence and safety?

Shall there be evil in a city] Shall there be any public calamity on the wicked, that is not an effect of my displeasure? The word does not mean *moral* evil, but punishment for sin; calamities falling on the workers of iniquity. *Natural evil* is the punishment of *moral evil:* God sends the former when the latter is persisted in.

Verse 7. *Surely the Lord God will do nothing*] In

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[h] he revealeth his secret unto his servants the prophets.

8 [i] The lion hath roared, who will not fear? the Lord GOD hath spoken, [k] who can but prophesy?

9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the [l] oppressed in the midst thereof.

10 For they [m] know not to do right, saith the LORD, who store up violence and [n] robbery in their palaces.

11 Therefore thus saith the Lord GOD; [o] An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd [p] taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and [q] in Damascus *in* a couch.

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13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts.

14 That in the day that I shall [r] visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite [s] the winter house with [t] the summer house; and [u] the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

[h] Gen. vi. 13; xviii. 17; Psa. xxv. 14; John xv. 15.——[i] Chap. i. 2.——[k] Acts iv. 20; v. 20, 29; 1 Cor. ix. 16.——[l] Or, *oppressions*.——[m] Jer. iv. 22.——[n] Or, *spoil*.

[o] 2 Kings xvii. 3, 6; xviii. 9, 10, 11.——[p] Heb. *delivereth*. [q] Or, *on the bed's feet*.——[r] Or, *punish Israel for*.——[s] Jer. xxxvi. 22.——[t] Judg. iii. 20.——[u] 1 Kings xxii. 39.

reference to the punishment, correction, or blessing of his people—

But he revealeth his secret unto his servants the prophets.] They are in strict correspondence with him, and he shows them *things to come*. Such *secrets* of God are revealed to them, that they may inform the people: that, by repentance and conversion, they may avoid the evil, and, by walking closely with God, secure the continuance of his favour.

Verse 8. *The lion hath roared*] God hath sent forth a terrible alarm, *Who will not fear?* Can any hear such denunciations of Divine wrath and not tremble!

The Lord God hath spoken] And those only who are in communion with him have heard the speech. *Who can but prophesy?* Who can help proclaiming at large the judgment threatened against the nation!

But I think נבא *naba*, here, is to be taken in its natural and ideal signification, to *pray, supplicate*, or *deprecate vengeance*. The Lord hath spoken of punishment—who can help *supplicating* his mercy, that his judgments may be averted!

Verse 9. *Publish in the palaces*] The housetops or flat roofs were the places from which public declarations were made. See on Isa. xxi. 1, and on Matt. x. 27. See whether in those places there be not *tumults, oppressions*, and *rapine* sufficient to excite my wrath against them.

Verse 10. *For they know not to do right*] So we may naturally say that they who are doing *wrong*, and to their own prejudice and ruin, must certainly be ignorant of what is *right*, and what is their own interest. But we say again, "There are none so blind as those who will not see." *Their eyes*, saith the Lord, *they have closed*.

Verse 11. *An adversary, round about the land*] Ye shall not be able to escape; wherever ye turn, ye shall meet a foe.

Verse 12. *As the shepherd taketh out of the mouth of the lion*] Scarcely any of you shall escape; and those that do shall do so with extreme difficulty, just as a shepherd, of a whole sheep carried away by a lion, can recover no more than *two* of its *legs*, or a piece of its *ear*, just enough to prove by the *marks* on those parts, that they belonged to a sheep which *was his own*.

So shall the children of Israel be taken out] Those of them that escape these judgments shall escape with as great difficulty, and be of as *little worth*, as the *two legs* and *piece of an ear* that shall be snatched out of the lion's mouth. We know that when the Babylonians carried away the people into Chaldea they left behind only a few, and those the *refuse of the land*.

In the corner of a bed] As the *corner* is the most honourable place in the East, and a *couch in the corner of a room* is the place of the *greatest distinction*; so the words in the text may mean, that even the *metropolitan cities*, which are in the *corner*—in the most honourable place—of the land, whether *Samaria* in *Israel*, or *Damascus* in *Syria*, shall not escape these judgments; and if any of the distinguished persons who dwell in them escape, it must be with as great difficulty as the fragments above-mentioned have been recovered from a lion. The passage is obscure. Mr. *Harmer* has taken great pains to illustrate it; but I fear with but little success. A general sense is all we can arrive at.

Verse 13. *Hear ye*] This is an address to the prophet.

Verse 14. *In the day that I shall visit*] When Josiah made a reformation in the land he destroyed *idolatry*, pulled down the temples and altars that had been consecrated to idol worship, and even burnt the bones of the priests of Baal and the golden calves upon their own altars. See 2 Kings xxiii. 15, 16, &c.

Verse 15. *I will smite the winter house with the*

summerhouse] I will not only destroy the *poor habitations* and *villages* in the country, but I will destroy those of the *nobility* and *gentry*; as well the *lofty palaces* in the fortified cities in which they dwell in the *winter season*, as those *light* and *elegant seats* in which they spend the *summer season*. *Dr. Shaw* observes that "the hills and valleys round about Algiers are all over beautified with gardens and *country seats*, whither the inhabitants of *better fashion* retire during the *heats of the summer season*. They are *little white houses*, shaded with a variety of *fruit trees* and *evergreens*, which beside shade and retirement, afford a *gay* and *delightful prospect toward the sea*. The *gardens* are all well stocked with *melons*, fruits, and pot herbs of all kinds; and (which is chiefly regarded in these *hot countries*) each of them enjoys a great command of *water*."

And the houses of ivory] Those remarkable for their *magnificence* and their *ornaments*, not built of *ivory*, but in which *ivory* vessels, *ornaments*, and *inlaying* abounded. Thus, then, the *winter houses* and the *summer houses*, the *great houses* and the *houses of uncommon splendour*, shall all perish. There should be a total desolation in the land. No kind of house should be spared. Ahab had at Samaria a house that was called the *ivory house*, 1 Kings xxii. 39. This may be particularly referred to in this place. We cannot suppose that a house constructed *entirely* of *ivory* can be intended.

CHAPTER IV.

Israel reproved for their oppression, 1–3; *idolatry*, 4, 5; *and for their impenitence under the chastising hand of God*, 6–11. *The omniscience and uncontrollable power of God*, 12, 13.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

HEAR this word, ye [a] kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 [b] The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away [c] with hooks, and your posterity with fish-hooks.

3 And [d] ye shall go out at the breaches, every *cow at that which is* before her; and [e] ye shall cast *them* into the palace, saith the Lord.

4 [f] Come to Beth-el, and transgress; at [g] Gilgal multiply transgression; and [h] bring your sacrifices every morning, [i] *and*

[a] Psalm xxii. 12; Ezekiel xxxix. 18.——[b] Psalm lxxxix. 35.——[c] Jeremiah xvi. 16; Habakkuk i. 15.——[d] Ezekiel xii. 5, 12.

[e] Or, *ye shall cast away the things of the palace.*——[f] Ezek. xx. 39.——[g] Hos. iv. 15; xii. 11; chap. v. 5.——[h] Num. xxviii 3, 4. [i] Deut. xiv. 28.

NOTES ON CHAP. IV.

Verse 1. *Hear this word, ye kine of Bashan*] Such an address was quite natural from the herdsman of Tekoa. *Bashan* was famous for the fertility of its soil, and its flocks and herds; and the prophet here represents the iniquitous, opulent, idle, lazy drones, whether men or women, under the idea of fatted bullocks, which were shortly to be led out to the slaughter.

Verse 2. *He will take you away with hooks*] Two modes of fishing are here alluded to: 1. Angling with rod, line, and baited hook. 2. That with the gaff, eel-spear, harpoon, or such like; the *first* used in catching *small fish*, by which the *common people* may be here represented; the *second*, for catching large fish, such as leave the sea, and come up the rivers to deposit their spawn; or such as are caught in the sea, as sharks, whales, dolphins, and even the hippopotamus, to which the more *powerful* and *opulent inhabitants* may be likened. But as the words in the text are generally *feminine*, it has been supposed that the prophecy is against the proud, powerful, voluptuous *women*. I rather think that the prophet speaks catachrestically; and means men of effeminate manners and idle lives. They are not the *bulls of Bashan*, but the *cows*; having little of the manly character remaining. Some understand the latter word as meaning a sort of *basket* or *wicker fish-nets*.

Verse 3. *And ye shall go out at the breaches*] Probably the metaphor is here kept up. They shall be caught by the *hooks*, or by the *nets*; and though they may make *breaches* in the latter by their flouncing when caught, they shall be taken out at these very breaches; and cast, not into the *palace*, but into a reservoir, to be kept awhile, and afterwards be taken out to be destroyed. *Samaria* itself is the *net*; your adversaries shall besiege it, and make *breaches* in its walls. At those *breaches* ye shall endeavour to *make your escape*, but ye shall be *caught* and led into *captivity*, where most of you shall be destroyed. See *Houbigant* on this passage.

Verse 4. *Come to Beth-el and transgress*] Spoken *ironically*. Go on to worship your calves at Beth-el; and *multiply* your *transgressions at Gilgal*; the very place where I *rolled away* the reproach of your fathers, by admitting them there into my covenant by circumcision. A place that should have ever been *sacred to me*; but you have now *desecrated* it by enormous idolatries. Let your *morning* and *evening sacrifices* be offered still to your senseless gods; and continue to

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 31. Amulii Sylvii, R. Alban., cir. annum 10.

your tithes after [k] three years:

5 [l] And [m] offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish [n] the free offerings: [o] for [p] this liketh you, O ye children of Israel, saith the Lord GOD.

6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: [q] yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: [r] yet have ye not returned unto me, saith the LORD.

A. M. cir. 3217 B. C. cir. 787, Ante U. C. 31. Amulii Sylvii, R. Alban., cir. annum 10.

9 [s] I have smitten you with blasting and mildew: [t] when your gardens and your vineyards and your fig trees and your olive trees increased, [u] the palmerworm devoured *them:* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence [v] after [w] the manner of Egypt: your young men have I slain with the sword, [x] and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: [y] yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew [z] Sodom and Gomorrah, [a] and ye were as a firebrand plucked out of the burn-

[k] Heb. *three years of days.*——[l] Lev. vii. 13; xxiii. 17. [m] Heb. *offer by burning.*——[n] Lev. xxii. 18, 21; Deut. xii. 6. [o] Psa. lxxxi. 12.——[p] Heb. *so ye love.*——[q] Isa. xxvi. 11; Jer. v. 3; Hag. ii. 17; ver. 8, 9.——[r] Ver. 6, 10, 11.——[s] Deut. xxviii. 22; Hag. ii. 17.——[t] Or, *the multitude of your gardens, &c., did the palmerworm, &c.*——[u] Joel i. 4; ii. 25.——[v] Or, *in the way.* [w] Exod. ix. 3, 6; xii. 29; Deut. xxviii. 27, 60; Psa. lxxviii. 50.——[x] Heb. *with the captivity of your horses;* 2 Kings xiii. 7. [y] Ver. 6.——[z] Gen. xix. 24, 25; Isa. xiii. 19; Jer. xlix. 18. [a] Zech. iii. 2; Jude 23.

support your present vicious *priesthood* by the regular *triennial tithes* which should have been employed in my service; and,

Verse 5. *Offer a sacrifice of thanksgiving*] To the senseless *metal*, and the unfeeling *stock* and *stone* images, from which ye never did, and never could receive any help. Proceed yet farther, and bring *free-will offerings;* testify superabundant gratitude to your wooden and metallic gods, to whom ye are under such immense imaginary obligations! *Proclaim* and *publish* these offerings, and set forth the perfections of the objects of your worship; and see what they can do for you, when I, Jehovah, shall send *drought*, and *blasting*, and *famine*, and *pestilence*, and the *sword* among you.

Verse 6. *Cleanness of teeth*] Scarcity of bread, as immediately explained. Ye shall have no trouble in cleaning your teeth, for ye shall have nothing to eat.

Yet have ye not returned unto me, saith the Lord.] This reprehension is repeated *five* times in this chapter; and in it are strongly implied God's long-suffering, his various modes of fatherly chastisement, the ingratitude of the people, and their obstinate wickedness. The *famine* mentioned here is supposed to be that which is spoken of 2 Kings viii. 1; but it is most likely to have been that mentioned by Joel, chaps. i. and ii.

Verse 7. *When* there were *yet three months to the harvest*] St. Jerome says, from the end of April, when the *latter rain* falls, until harvest, there are *three* months, *May*, *June*, and *July*, in which no rain falls in Judea. The rain, therefore, that God had withheld from them, was that which was usual in the spring months, particularly in April.

I caused it to rain upon one city] To prove to them that this rain did not come *fortuitously* or of *necessity*, God was pleased to make these *most evident distinctions*. One city had rain, and could fill all its tanks or cisterns, while a neighbouring city had none. One *farm* or *field* was well watered, and abundant in its crops, while one contiguous to it had not a shower. In these instances a *particular providence* was most evident. "And yet, they did not return to the Lord."

Verse 9. *I have smitten you with blasting and mildew*] He sent *blasting* and *mildew* on the *crops*, and the *locust* on the *gardens*, *vineyards*, and *fields;* and this in such a way as to show it was a *Divine judgment*. They saw this; "yet they did not return to the Lord!"

Verse 10. *I have sent—the pestilence*] After the *blasting* and the *mildew*, the *pestilence* came; and it acted among them as one of the *plagues* of Egypt. Besides this, he had suffered their enemies to attack and prevail against them; alluding to the time in which the Syrians besieged Samaria, and reduced it to the most extreme necessity, when the head of an ass was sold for eighty pieces of silver, and the fourth part of a cab of dove's dung for five; and mothers ate the flesh of their children that had died through hunger, 2 Kings vi. 25. And the people were miraculously relieved by the total slaughter of the Syrians by the unseen hand of God, 2 Kings vii. 1, &c. And yet, after all those signal judgments, and singular mercies, "they did not return unto the Lord!"

Verse 11. *I have overthrown* some *of you*] In the destruction of your cities I have shown my judgments as signally as I did in the destruction of Sodom and Gomorrah; and those of you that did escape were as "brands plucked out of the fire;" if not *consumed*, yet much *scorched*. And as the judgment was evidently from my hand, so was the deliverance; "and yet ye have not returned unto me, saith the Lord."

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ing: [b] yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, [c] prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the [d] wind, [e] and declareth unto man what *is* his thought, [f] that maketh the morning darkness, [g] and treadeth upon the high places of the earth, [h] The LORD, The God of hosts, *is* his name.

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[b] Ver. 6.——[c] See Ezek. xiii. 5; xxii. 30; Luke xiv. 31, 32. [d] Or, *spirit*.——[e] Psa. cxxxix. 2; Dan. ii. 28.

[f] Chap. v. 8; viii. 9.——[g] Deut. xxxii. 13; xxxiii. 29; Mic. i. 3. [h] Isa. xlvii. 4; Jer. x. 16; chap. v. 8; ix. 6.

Verse 12. *Therefore thus will I do unto thee*] I will continue my judgments, I will fight against you; and, because I am thus determined,—

Prepare to meet thy God, O Israel.] This is a military phrase, and is to be understood as a challenge to come out to battle. As if the Lord had said, I will attack you immediately. Throw yourselves into a posture of defence, summon your idols to your help: and try how far your strength, and that of your gods, will avail you against the unconquerable arm of the Lord of hosts! This verse has been often painfully misapplied by public teachers; it has no particular relation to *the day of judgment*, nor to the *hour of death*. These constructions are impositions on the text.

Verse 13. *He that formeth the mountains*] Here is a powerful description of the majesty of God. He formed the earth; he created the wind; he knows the inmost thoughts of the heart; he is the Creator of darkness and light; he steps from mountain to mountain, and has all things under his feet! Who is he who hath done and can do all these things? JEHOVAH ELOHIM TSEBAOTH, *that is his name*. 1. The self-existing, eternal, and independent Being. 2. The God who is in covenant with mankind. 3. The universal Commander of all the hosts of earth and heaven. This name is farther illustrated in the following chapter. These words are full of instruction, and may be a subject of profitable meditation to every serious mind.

CHAPTER V.

This chapter opens with a tender and pathetic lamentation, in the style of a funeral song, over the house of Israel, 1, 2. *The prophet then glances at the awful threatenings denounced against them*, 3; *earnestly exhorting them to renounce their idols, and seek Jehovah, of whom he gives a very magnificent description*, 4–9. *He then reproves their injustice and oppression with great warmth and indignation; exhorts them again to repentance; and enforces his exhortation with the most awful threatenings, delivered with great majesty and authority, and in images full of beauty and grandeur*, 10–24. *The chapter concludes with observing that their idolatry was of long standing, that they increased the national guilt, by adding to the sins of their fathers; and that their punishment, therefore, should be great in proportion*, 25–27. *Formerly numbers of them were brought captive to Damascus*, 2 Kings x. 32, 33; *but now they must go beyond it to Assyria*, 2 Kings xv. 29; xvii. 6.

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HEAR ye this word which I [a] take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave a hundred, and that which went forth *by* a hundred shall leave ten, to the house of Israel.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

4 For thus saith the LORD unto the house of Israel, [b] Seek ye me, [c] and ye shall live:

5 But seek not [d] Beth-el, nor enter into Gilgal, and pass not to [e] Beer-sheba: for Gilgal

[a] Jer. vii. 29; Ezek. xix. 1; xxvii. 2.——[b] 2 Chron. xv. 2; Jer. xxix. 13; ver. 6.——[c] Isa. lv. 3.——[d] Chap. iv. 4.——[e] Chap. viii. 14.

NOTES ON CHAP. V.

Verse 1. *Hear ye this word*] Attend to this doleful song which I make for the house of Israel.

Verse 2. *The virgin of Israel*] The kingdom of Israel, or the *ten* tribes, which were carried into captivity; and are now totally lost in the nations of the earth.

Verse 3. *The city that went out by a thousand*] The city that could easily have furnished, on any emergency, a *thousand* fighting men, can now produce scarcely one *hundred*—*one* in *ten* of the former number; and now of the *hundred* scarcely *ten* remain: so reduced was Israel when Shalmaneser besieged and took Samaria, and carried the residue into captivity.

Verse 4. *Seek ye me, and ye shall live*] Cease your rebellion against me; return to me with all your heart; and though consigned to *death*, ye shall be rescued and *live*. Deplorable as your case is, it is not utterly desperate.

Verse 5. *But seek not Beth-el*] *There* was one of

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

shall surely go into captivity, and [f] Beth-el shall come to naught.

6 [g] Seek the LORD, and ye shall live; lest he break out like fire [n] in the house of Joseph and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who [h] turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the [i] seven stars and Orion, and turneth the shadow of death into the morning, [k] and maketh the day dark with night: that [l] calleth for the waters of the sea, and poureth them out upon the face of the earth: [m] The LORD *is* his name:

9 That strengtheneth the [n] spoiled against the strong, so that the spoiled shall come against the fortress.

10 [o] They hate him that rebuketh in the gate, and they [p] abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: [q] ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted [r] pleasant vineyards, but ye shall not drink wine of them.

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12 For I know your manifold transgressions, and your mighty sins: [s] they afflict the just, they take [t] a bribe, and they [u] turn aside the poor in the gate *from their right*.

13 Therefore [v] the prudent shall keep silence in that time; for it *is* an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, [w] as ye have spoken.

15 [x] Hate the evil, and love the good, and establish judgment in the gate: [y] it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

[f] Hos. iv. 15; x. 3.——[g] Ver. 4.——[h] Chap. vi. 12.——[i] Job ix. 9; xxxviii. 31.——[k] Psa. civ. 20.——[l] Job xxxviii. 34; chap. ix. 6.——[m] Chap. iv. 13.——[n] Heb. *spoil.*——[o] Isa. xxix. 21. [p] 1 Kings xxii. 8.——[q] Deut. xxviii. 30, 38, 39; Mic. vi. 15; Zeph. i. 13; Hag. i. 6.——[r] Heb. *vineyards of desire.*——[s] Chap. ii. 26.——[t] Or, *a ransom.*——[u] Isa. xxix. 21; chap. ii. 7. [v] Chap. vi. 10.——[w] Mic. iii. 11.——[x] Psa. xxxiv. 14; xcvii. 10; Rom. xii. 9.——[y] Exod. xxxii. 30; 2 Kings xix. 4; Joel ii. 14.

Jeroboam's *golden calves*, and at *Gilgal* were *carved images*; both were places in which idolatry was triumphant. The prophet shows them that all hope from those quarters is utterly vain; for Gilgal shall go into captivity, and Beth-el be brought to naught. There is a play or paronomasia on the *letters* and *words* in this clause: הגלגל גלה יגלה ובית אל יהיה לאין *haggilgal galoh yigleh, ubeith el yiheyeh leaven.* "This Gilgal shall go captive into captivity; and Beth-el (the house of God) shall be for Beth-aven," (the house of iniquity.)

Verse 6. *Seek the Lord, and ye shall live*] Repeated from ver. 4.

In the house of Joseph] The Israelites of the *ten* tribes, of whom Ephraim and Manasseh, sons of Joseph, were the chief.

Verse 7. *Ye who turn judgment to wormwood*] Who pervert judgment; causing him who obtains his suit to mourn sorely over the *expenses* he has *incurred* in gaining his *right*.

Verse 8. *That maketh the seven stars and Orion*] Or, *Hyades* and *Arcturus*, *Kimah* and *Kesil*. See my notes on Job ix. 9, and xxxviii. 32, where the subject of this verse is largely considered.

Turneth the shadow of death into the morning] Who makes day and night, light and darkness.

Calleth for the waters of the sea] Raising them up by evaporation, and collecting them into clouds.

And poureth them out] Causing them to drop down in showers upon the face of the earth. Who has done this! JEHOVAH *is his name.*

Verse 9. *That strengtheneth the spoiled*] Who takes the part of the poor and oppressed against the oppressor; and, in the course of his providence, sets up the former, and depresses the latter.

Verse 10. *They hate him that rebuketh in the gate*] They cannot bear an upright *magistrate*, and will not have *righteous laws* executed.

Verse 11. *Your treading is upon the poor*] You tread them under your feet; they form the road on which ye walk; and yet it was by oppressing and impoverishing them that ye gained your riches.

Ye take from him burdens of wheat] Ye will have his *bread* for doing him justice.

Verse 12. *I know your manifold transgressions*] I have marked the *multitude* of your *smaller crimes*, as well as your *mighty offences*. Among their *greater offences* were, 1. Their afflicting the righteous. 2. Taking bribes to blind their eyes in judgment. And, 3. Refusing to hear the poor, who had no money to give them.

Verse 13. *The prudent shall keep silence*] A wise man will consider that it is useless to complain. He can have no justice without bribes; and he has no money to give: consequently, in such *an evil time*, it is best to keep silence.

Verse 14. *Seek good, and not evil*] Is there a greater mystery in the world, than that a man, instead of seeking *good*, will seek *evil*, knowing that it is *evil*?

And so the Lord] As God is the Fountain of good, so they who seek the supreme good seek him: and they who seek shall find him; *for the Lord, the God of hosts, shall be with him.*

Verse 15. *Hate the evil, and love the good*] What *ruins* you, *avoid*; what *helps* you, *cleave* to. And as a proof that you take this advice, purify the *seats of justice*; and then expect God to be gracious to the *remnant of Joseph*—to the posterity of the ten tribes.

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16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and [z] such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for [a] I will pass through thee, saith the LORD.

18 [b] Wo unto you that desire the day of the LORD! to what end *is* it for you? [c] the day of the LORD *is* darkness, and not light.

19 [d] As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

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21 [e] I hate, I despise your feast days, and [f] I will not [g] smell in your solemn assemblies.

22 [h] Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them:* neither will I regard the [i] peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 [k] But let judgment [l] run down as waters, and righteousness as a mighty stream.

25 [m] Have ye offered unto me sacrifices

[z] Jer. ix. 17.——[a] Exod. xii. 2; Nah. i. 12.——[b] Isa. v. 19; Jer. xvii. 15; Ezek. xii. 22, 27; 2 Pet. iii. 4.——[c] Jer. xxx. 7; Joel ii. 2; Zeph. i. 15.——[d] Jer. xlviii. 44.——[e] Prov. xxi. 27; Isa. i. 11–16; Jer. vi. 20; Hos. viii 13.

[f] Lev. xxvi. 31.——[g] Or, *smell your holy days.*——[h] Isa. lxvi. 3; Mic. vi. 6, 7.——[i] Or, *thank-offerings.*——[k] Hos. vi. 6; Mic. vi. 8.——[l] Heb. *roll.*——[m] Deut. xxxii. 17; Josh. xxiv. 14; Ezek. xx. 8, 16, 24; Acts vii. 42, 43; See Isa. xliii. 23.

Verse 16. *They shall call the husbandman to mourning*] Because the crops have failed, and the ground has been tilled in vain.

Such as are skilful of lamentation] See the note on Jer. ix. 17.

Verse 17. *And in all vineyards* shall be *wailing*] The places where festivity especially used to prevail.

I will pass through thee] As I passed, by the ministry of the destroying angel, through Egypt, not to *spare*, but to *destroy*.

Verse 18. *Wo unto you that desire the day of the Lord*] The prophet had often denounced the coming of *God's day*, that is, of a *time of judgment;* and the unbelievers had said, "Let his day come, that we may see it." Now the prophet tells them that that day would be to them *darkness*—calamity, and *not light*—not prosperity.

Verse 19. *As if a man did flee from a lion, and a bear met him*] They shall go from one evil to another. He who escapes from the *lion's* mouth shall fall into the *bear's* paws:—

Incidit in Scyllam, cupiens vitare Charybdim.

The Israelites, under their king *Menahem*, wishing to avoid a civil war, called in *Pul*, king of *Assyria*, to help them. This led to a series of evils inflicted by the Syrian and Assyrian kings, till at last Israel was ravaged by *Shalmaneser*, and carried into captivity. Thus, in avoiding one evil they fell into another still more grievous.

Leaned his hand on a wall, and a serpent bit him.] Snakes and venomous animals are fond of taking up their lodging in *walls of houses*, where they can either find or make *holes;* and it is dangerous to sit near them or lean against them. In the East Indies they keep the faithful *mongose*, a species of *ichneumon*, in their houses, for the purpose of destroying the snakes that infest them.

Verse 21. *I hate, I despise your feast days*] I *abominate* those sacrificial festivals where there is no *piety;* and I *despise* them because they *pretend* to be what they are not. This may refer to the *three annual festivals* which were still observed in a certain way among the Israelites.

Verse 22. *The peace-offerings of your fat beasts.*] מריאיכם *merieychem* probably means *buffaloes;* and so *Bochart*.

Verse 23. *The noise of thy songs—the melody of thy viols.*] They had both *vocal* and *instrumental music* in those sacrificial festivals; and God hated the *noise* of the *one* and *shut* his *ears* against the *melody* of the *other*. In the *first* there was nothing but *noise*, because their *hearts* were not right with God; and in the *latter* there could be nothing but (זמרת *zimrath*) cutting and scraping, because there was *no heart*—no religious sense in the thing, and nearly as little in them that used it. See on chap. vi. 5.

Verse 24. *Let judgment run down*] Let the execution of justice be everywhere like the *showers* that fall upon the land to render it fertile; and let righteousness in *heart* and *life* be like a mighty river, or the Jordan, that shall wind its course through the whole nation, and carry every abomination into the Dead Sea. Let *justice* and *righteousness* prevail everywhere, and sweep their contraries out of the land.

Verse 25. *Have ye offered unto me sacrifices*] Some have been led to think that "during the *forty years* which the Israelites spent in the wilderness, between Egypt and the promised land, they did *not offer any sacrifices*, as in their circumstances it was impossible; they offered none because they had none." But such people must have forgotten that when the covenant was made at Sinai, there were *burnt-offerings* and *peace-offerings* of *oxen* sacrificed to the Lord, Exod. xxiv. 5; and at the setting up of the tabernacle the *twelve princes* of the *twelve tribes* offered each a *young bullock*, a *ram*, and a *lamb*, for a *burnt-offering;* a *kid* for a *sin-offering;* two *oxen*, five *rams*, five *he-goats*, and five *lambs*, for a *peace-offering*, Num. vii. 12, &c..

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne [n] the tabernacle [o] of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir annum 10

27 Therefore will I cause you to go into captivity [p] beyond Damascus, saith the LORD, [q] whose name *is* The God of hosts.

[n] Or, *Sicuth your king.*——[o] 1 Kings xi. 33.

[p] 2 Kings xvii. 6.——[q] Chap. iv. 13.

which amounted to an immense number of victims offered in the course of the *twelve days* during which this *feast of the dedication* lasted. At the consecration of priests, *bullocks* and *rams* to a considerable number were offered, see Lev. viii. 1, &c.; but they were not offered so *regularly*, nor in *such abundance*, as they were after the settlement in the promised land. Learned men, therefore, have considered this verse as speaking thus: Did ye offer to me, during forty years in the wilderness, sacrifices in *such a way* as was *pleasing to me?* Ye did not; for your hearts were divided, and ye were generally in a spirit of insurrection or murmuring.

Verse 26. *But ye have borne*] The preceding verse spoke of their *fathers;* the present verse speaks of the *Israelites then existing*, who were so grievously addicted to idolatry, that they not only worshipped at stated public places the *idols* set up by *public authority*, but they *carried their gods about with them* everywhere.

The tabernacle of your Moloch] Probably a small portable shrine, with an image of their god in it, such as *Moloch;* and the *star* or *representative* of their god *Chiun*. For an ample exposition of this verse, see the note on Acts vii. 42; to which let me add, that from *Picart's* Religious Ceremonies, vol. iii. p. 199, we find that there was an idol named Choun worshipped among the *Peruvians* from the remotest antiquity.

Verse 27. *Will I cause you to go into captivity beyond Damascus*] That is, into *Assyria*, the way to which, from Judea, was by Damascus.

But St. *Stephen* says, Acts vii. 43, *beyond Babylon;* because the Holy Spirit that was in him chose to *extend* the meaning of the original text to that great and final captivity of the Jews in general, when Zedekiah, their last king, and the people of Judea, were carried into Mesopotamia, Armenia, and Media; see 2 Kings xvii. 7, 24. This captivity happened after the time of Amos.

CHAPTER VI.

The prophet reproves his people for indulging themselves in luxurious ease, and forming alliances with their powerful idolatrous neighbours, 1. *He asks if* their *lands or* their *lot be better than their own,* 2, *that they should choose to worship the gods of the heathen, and forsake Jehovah. Then follows an amplification of the sin which the prophet reproves,* 3–6; *to which he annexes very awful threatenings, confirmed by the oath of Jehovah,* 7, 8. *He next particularly specifies the punishment of their sins by pestilence,* 9–11; *by famine, or a drought that should harden the earth so that it could not be tilled,* 12; *and by the sword of the Assyrians,* 14.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

WO [a] to them *that* [b] *are* at ease in Zion, and trust in the mountain of Samaria, *which are* named [c] chief [d] of the nations, to whom the house of Israel came!

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

2 [e] Pass ye unto [f] Calneh, and see; and from thence go ye to

[a] Luke vi. 24.——[b] Or, *are secure.*——[c] Exod. xix. 5.

[d] Or, *first-fruits.*——[e] Jer. ii. 10.——[f] Isa. x. 9; taken cir. 794.

NOTES ON CHAP. VI.

Verse 1. *Wo to them* that are *at ease in Zion*] For השאננים *hashshaanannim*, "who dwell at ease," it has been proposed to read השׁעננים *hashshaanannim*, "who confidently lean," the two words differing only in *one letter*, an ע *ain* for an א *aleph*. They leaned confidently on Zion; supposing that, notwithstanding their iniquities they should be saved for *Zion's sake*. Thus the former clause will agree better with the latter, "leaning upon Zion," and "trusting in the mountain of Samaria." Those *that are at ease* may mean those who have no concern about the threatened judgments, and who have no deep concern for the salvation of their own souls. *Houbigant* would read, "Wo to them who despise Zion, and trust in Samaria." So the *Septuagint*, reading שׂנאים *soneim*, *hating*, instead of שׁאננים *shaanannim*, being at *rest, tranquil*. *Calmet* first proposed this conjecture; *Houbigant* follows him.

Are *named chief*] *Newcome* renders, "That are named after the chief of the nations;" and observes, that the Hebrew word נקבי *nekubey* is an allusion to marking a name or character by *punctures*. See on Isa. xliv. 5. They call themselves not after their ancestors, but after the *chief of the idolatrous nations* with whom they intermarry contrary to the law.

Perhaps the words here rather refer to the *mountains* and their *temples*, than to the *people*. The *mountain* of *Zion*, and the *mountain* of *Samaria*, were considered

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

[g] Hamath the great: then go down to [h] Gath of the Philistines: [i] *be they* better than these kingdoms? or their border greater than your border?

3 Ye that [k] put far away the [l] evil day, [m] and cause [n] the [o] seat of violence to come near;

4 That lie upon beds of ivory, and [p] stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 [q] That [r] chant to the sound of the viol, *and* invent to themselves instruments of music, [s] like David;

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

6 That drink [t] wine in bowls, and anoint themselves with the chief ointments: [u] but they are not grieved for the [v] affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 [w] The Lord GOD hath sworn by himself,

[g] 2 Kings xviii. 34.——[h] Josh. xi. 22; 1 Sam. v. 8; 2 Chron. xxvi. 6.——[i] Nah. iii. 8.——[k] Ezek. xii. 27.——[l] Ch. v. 18; ix. 10.
[m] Chap. v. 12; ver. 12.——[n] Psa. xciv. 20.——[o] Or, *habitation.*
[p] Or, *abound with superfluities.*——[q] Isa. v. 12.——[r] Or, *quaver.*
[s] 1 Chron. xxiii. 5.——[t] Or, *in bowls of wine.*——[u] Gen. xxxvii. 25.
[v] Heb. *breach.*——[w] Jer. li. 14; Heb. vi. 13, 17.

the *chief* or most celebrated among the nations, as the two kingdoms to which they belonged were the most distinguished on the earth.

Verse 2. *Pass ye unto Calneh*] This is, says *Calmet*, the Ctesiphon on the river Tigris.

Hamath] The same as *Emesa*. *Hamath* was a city on the Orontes, in Syria.

Gath] A well-known town, and head of one of the *five* seignories of the Philistines.

Be they *better*] You have no more reason to expect exemption from the consequences of your sins than they had. *They* have been punished; so shall you. Why then will ye trust in their gods, that could not save their own cities?

Verse 3. *Ye that put far away the evil day*] Wo to you who will not consider the day of approaching vengeance; but continue in your iniquity, and harden your hearts. Ye bring your iniquities nearer, and still suppose your punishment to be at a greater distance.

Verse 4. *That lie upon beds of ivory*] The word הוי *hoi, wo*, is understood at the beginning of each of the *first, third, fourth, fifth*, and *sixth* verses. The *beds* mentioned here may be either *sofas to recline on at table*, or *beds to sleep on*; and these among the ancients were ornamented with ivory inlaid. They were called *lectos eburatos* by Plautus, *lectos eburnos* by Horace, "ivory beds." Probably those ornamented with *shells*, or *mother-of-pearl*, may be intended. Several works of this kind may be still seen in Palestine and other places. I have before me a cross brought from Jerusalem, incrusted all over with *mother-of-pearl*, and various figures chased on it.

There must have been a great deal of luxury and effeminacy among the Israelites at this time; and, consequently, abundance of riches. This was in the time of Jeroboam the second, when the kingdom had enjoyed a long peace. The description in the *fourth, fifth*, and *sixth* verses, is that of an Asiatic court even in the present day.

Verse 5. And *invent to themselves instruments of music, like David*] See the note on 1 Chron. xxiii. 5; and see especially the note on 2 Chron. xxix. 25. I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read; and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I farther believe that the use of such instruments of music, in the Christian Church, is *without* the *sanction* and *against* the *will* of God; that they are subversive of the spirit of true devotion, and that they are *sinful*. If there was a *wo to them* who *invented* instruments of music, as did David under the law, is there *no wo, no curse* to them who invent them, and introduce them into the worship of God in the Christian Church? I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, *as a science*, I esteem and admire: but instruments of music *in the house of God* I abominate and abhor. This is the abuse of music; and here I register my protest against all such corruptions in the worship of the Author of Christianity. The late venerable and most eminent divine, the Rev. *John Wesley*, who was a *lover of music*, and an *elegant poet*, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner, "I have no objection to instruments of music in our chapels, provided they are neither HEARD nor SEEN." I say the same, though I think the expense of purchase had better be spared.

The word הפרטים *happoretim*, which we render *chant*, and the margin *quaver*, signifies to *dance*, to *skip*, &c. In the sight of such a text, fiddlers, drummers, waltzers, &c., may well tremble, who perform to excite detestable passions.

Verse 6. *That drink wine in bowls*] Perhaps the *costliness* of the *drinking vessels*, more than the *quantity* drank, is that which is here reprehended by the prophet. Drinking vessels of the most costly materials, and of the most exquisite workmanship, are still in use; and as to *precious ointments* and *perfumes* among the Jews, we have a proof that the contents of one small box was worth *three hundred denarii*, at least *seven pounds ten shillings* sterling. See the case in the Gospel, John xii. 5, and the note there.

Verse 7. *With the first that go captive*] The house of *Israel* shall be carried into captivity *before* the house of *Judah*.

Verse 8. *The Lord God hath sworn by himself*] בנפשו *benaphsho*, by his soul, his *being, existence*.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

saith the LORD the God of hosts, I abhor [x] the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all [y] that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [z] Hold thy tongue: [a] for [b] we may not make mention of the name of the LORD.

11 For, behold, [c] the LORD commandeth, [d] and he will smite the great house with [e] breaches, and the little house with clefts.

12 Shall horses run upon the rock? will *one* plough *there* with oxen? for [f] ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength?

14 But, behold, [g] I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the [h] entering in of Hamath unto the [i] river of the wilderness.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban. cir. annum 10.

[x] Psa. xlvii. 4; Ezek. xxiv. 21; chap. viii. 7.——[y] Heb. *the fulness thereof.*——[z] Chap. v. 13.——[a] Chap. viii. 3.——[b] Or, *they will not*, or *have not.*

[c] Isa. lv. 11.——[d] Chap. iii. 15.——[e] Or, *droppings.*——[f] Hos. x. 4; chap. v. 7.——[g] Jer. v. 15.——[h] Num. xxxiv. 8; 1 Kings viii. 65.——[i] Or, *valley.*

Verse 9. *Ten men—they shall die.*] ALL shall be cut off by the sword, or by captivity, or by famine.

Verse 10. *A man's uncle shall take him up*] Bp. *Newcome* says, this obscure verse seems to describe the effects of famine and pestilence during the siege of Samaria. The carcass shall be burnt; and the bones removed with no ceremony of funeral rites, and without the assistance of the nearest kinsman. Solitude shall reign in the house; and if one is left, he must be silent, (see chap. viii. 3,) and retired, lest he be plundered of his scanty provision! *Burning the body*, and then collecting the *ashes*, and putting them into an urn, was deemed the most honourable mode of burial.

Verse 11. *He will smite the great house with breaches*] The great and small shall equally suffer; no distinction shall be made; rich and poor shall fall together; death has received his commission, and he will spare none. *Horace* has a sentiment precisely like this, Carm. Lib. i., Od. iv., v. 13.

Pallida mors æquo pulsat pede pauperum TABERNAS,
Regumque TURRES.

With equal pace impartial fate
Knocks at the *palace* as the *cottage* gate.

But this may refer particularly to the houses of the poor in Eastern countries; their mud walls being frequently full of *clefts*; the earth of which they are built seldom adhering together because of its *sandiness*.

Verse 12. *Shall horses run upon the rock?*] First, they *could not* do it, because they were *unshod*; for the shoeing of horses with *iron* was not then known. Secondly, If they did run on the rock, it would be *useless* to their owner, and *hurtful* to themselves. Thirdly, And it would be as useless to *plough on the rock with oxen*; for there it would be impossible to sow with any advantage. Fourthly, Just as useless and injurious would it be to put *gall* in the place of judgment, and hemlock in the place of righteousness. You have not only been labouring in vain for yourselves, but you have also been oppressive to others; and for both ye shall suffer.

Verse 13. *Ye which rejoice in a thing of naught*] In your idols: for an idol is nothing in the world.

Have we not taken to us horns] We have arrived to power and dignity by our strength. *Horns* were the symbols of *power* and *authority*. So *Horace*:—

Vina parant animos: tum pauper cornua sumet.

"Wine repairs our strength, and furnishes the poor with horns."

At such times they think themselves as great as the greatest.

Verse 14. *I will raise up against you a nation*] The *Assyrians* under *Pul*, *Tiglath-pileser*, and *Shalmaneser*, who subdued the Israelites at various times, and at last carried them away captive in the days of Hosea, the last king of Israel in Samaria.

From the entering in of Hamath (on the *north*) *unto the river of the wilderness.*] Besor, which empties itself into the sea, not far from Gaza, and was in the *southern* part of the tribe of Simeon.

CHAPTER VII.

In this chapter God represents to Amos, by three several visions, the judgments he is about to bring on Israel. The first is a plague of locusts, *threatening to cut off the hopes of the harvest by attacking it in the time of the second growth; the first luxuriances of the crop being probably mowed for the king's horses,* 1–3

The next vision threatens a judgment by fire, which would consume a great part, 4–6; and the third a total overthrow of Israel, levelling it as it were by a line, 7–9. The rest of the chapter is a denunciation of heavy judgments against Amaziah, priest of Beth-el, who had brought an accusation to the king against the prophet, 10–17.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

THUS hath the Lord GOD showed unto me; and, behold, he formed [a] grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: [b] by [c] whom shall Jacob arise? for he *is* small.

3 [d] The LORD repented for this: It shall not be, saith the LORD.

4 Thus hath the Lord GOD showed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: [e] by whom shall Jacob arise? for he *is* small.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 Thus he showed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, [f] I will set a plumbline in the midst of my people Israel: [g] I will not again pass by them any more:

9 [h] And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against [i] the house of Jeroboam with the sword.

10 Then Amaziah [k] the priest of Beth-

[a] Or, *green worms*.——[b] Isa. li. 19; ver. 5.——[c] Or, *who of or for Jacob shall stand?*——[d] Deut. xxxii. 36; ver. 6; Jonah iii. 10; James v. 16.——[e] Ver. 2, 3.——[f] See 2 Kings xxi. 13; Isa. xxviii. 17; xxxiv. 11; Lam. ii. 8.——[g] Chap. viii. 2; Mic. vii. 18.——[h] Beer-sheba, Gen. xxvi. 23; xlvi. 1; chap. v. 5; viii. 14.——[i] 1 Kings xvi. 3.——[k] 1 Kings xii. 32.

NOTES ON CHAP. VII.

Verse 1. *Behold, he formed grasshoppers*] גזי *gobai* is generally understood here to signify *locusts*. See the notes on Joel i. and ii.

The shooting up of the latter growth] The *early crop* of grass had been already mowed and housed. The *second crop* or *rowing*, as it is called in some places, was not yet begun. By the *king's mowings* we may understand the *first crop*, a portion of which the king probably claimed as being the better hay; but the words may signify simply the *prime crop*, that which is the *best of the whole*. *Houbigant* thinks the *shearing of the king's sheep* is meant.

Verse 2. *By whom shall Jacob arise?*] The *locusts*, the symbols of the many enemies that had impoverished Jerusalem, having devoured much of the produce of the land, were proceeding, till, at the intercession of the prophet, they were removed. Then, seeing in the light of prophecy the nation in every sense brought low, he cries, "By whom shall Jacob arise! for he is small." *Calmet* justly remarks: "After the death of Jeroboam the second, the kingdom, so flourishing and powerful before, was reduced to such weakness that it was obliged to have recourse to strangers for support. *Menahem* applied to Pul, king of Assyria, whence arose the final misery of the state.

Verse 3. *The Lord repented*] Changed his purpose of destroying them by the locusts. See ver. 6.

Verse 4. *The Lord God called to contend by fire*] Permitted *war*, both *civil* and *foreign*, to harass the land, after the death of Jeroboam the second. These wars would have totally destroyed it, had not the prophet interceded.

It devoured the great deep, and did eat up a part.] We are here to understand the partially destructive wars which afterwards took place; for the Lord causes all these things to pass before the eyes of Amos in the vision of prophecy; and intimates that, at the intercession of his prophets, *total* ruin should be prevented.

Verse 7. *With a plumbline in his hand.*] This appears to be intended as an emblem of strict justice, and intimated that God would now visit them according to their iniquities.

Verse 8. *I will set a plumbline*] I will visit them by *justice* without any mixture of *mercy*.

Verse 9. *And the high places of Isaac shall be desolate*] Their total destruction is at hand. The *high place of Isaac* was *Beer-sheba*, where Isaac had built an altar to the Lord, Gen. xxvi. 25. This high place, which had been abused to idolatrous uses, was demolished by Josiah, king of Judah, as we read in 2 Kings xxiii. 8, for *he defiled all the high places from Geba to Beer-sheba*.

I will rise against the house of Jeroboam] The Lord had promised to Jehu, the ancestor of Jeroboam, that his family should sit on the throne of Israel to the *fourth generation*. Zechariah, the son of Jeroboam, was the *fourth* in order after Jehu; and on him the threatening in this verse fell; for he was murdered by Shallum after he had reigned six months, and in him the family became extinct. See 2 Kings x. 30, and xv. 8–10.

Verse 10. *Amaziah the priest of Beth-el*] The idolatrous priest who had been established by the king to maintain the worship of the golden

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

el, sent to [t] Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But [m] prophesy not again any more at Beth-el: [n] for it *is* the king's [o] chapel, and it *is* the [p] king's court.

14 Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I [q] a prophet's son; [r] but I *was* a herdman, and a gatherer of [s] sycamore fruit:

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

15 And the LORD took me [t] as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and [u] drop not *thy word* against the house of Isaac.

17 [v] Therefore thus saith the LORD; [w] Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

[t] 2 Kings xiv. 23. — [m] Chapter ii. 12. — [n] 1 Kings xii. 32; xiii. 1. — [o] Or, *sanctuary*. — [p] Heb. *house of the kingdom*. [q] 1 Kings xx. 35; 2 Kings ii. 5; iv. 38; vi. 1. — [r] Chap. i. 1; Zechariah xiii. 5. — [s] Or, *wild figs*. — [t] Heb. *from behind*. [u] Ezek. xxi. 2; Micah ii. 6. — [v] See Jer. xxviii. 12; xxix. 21, 25, 31, 32. — [w] Isa. xiii. 16; Lam. v. 11; Hos. iv. 13; Zech. ix. 2.

calves which Jeroboam the elder had set up at this place.

Amos hath conspired against thee] This was truly a *lying* prophet; there is not one word of truth in this message which he sent to Jeroboam. Amos had not conspired against the king—had not said that Jeroboam should die by the sword—and had not said that Israel should be carried away captive, though this last was implied in God's threatenings, and afterwards delivered by this prophet; see ver. 17.

Verse 12. *O thou seer*] He pretends kindness to the prophet, and counsels him to go into Judea, and prophesy there and be safe, even in the time that he had accused him of *high treason* against Jeroboam. Hireling priests of this kind have ever been the great enemies of the true prophets of God; and when they could bring no charge of false doctrine or immorality against them, have accused them of conspiring against the government; and because they have preached against *sin*, have held them up as exciting insurrection among the people.

Verse 13. *But prophesy not—at Beth-el*] He must not speak against idolatry, because that was the king's religion; and he who speaks against the king's religion must be an enemy to the state. This was the doctrine held in England by popish James II. and his insidious Jesuit hireling priests, till God in his mercy put this pitiful tyrant down, and with him his false prophets, and the degrading superstition which they endeavoured to establish in these lands.

Verse 14. *I was no prophet*] I am an extraordinary messenger of God. I am not called to the prophetic office but for *this occasion*. I have no message to *Judah*, and therefore need not go there. I have a message to *Israel* alone, and I must faithfully deliver it.

For the account which Amos gives here of himself, see the *introduction*.

Verse 16. *Now therefore hear thou the word of the Lord*] While he was speaking in his own vindication, God seems to have inspired him with the awful prediction which he immediately delivers.

Verse 17. *Thy wife shall be a harlot*] As this was *the word of the Lord*, so it was fulfilled; but as we have no farther account of this idolatrous priest, so we cannot tell in what circumstances these threatenings were executed. 1. His wife was to be a public prostitute; she was probably such already privately in the temple, as the wife of an idolatrous priest. 2. His sons and daughters were to fall by the sword. 3. Their *inheritance* was to be taken by strangers. 4. And himself was to die a captive in a heathen land.

Israel shall surely go into captivity] He now declares fully what he had not declared before, though Amaziah had made it a subject of accusation. This particular was probably revealed at this instant, as well as those which concerned Amaziah and his family.

CHAPTER VIII.

This chapter begins with a fourth vision denoting the certainty and nearness of the destruction of Israel, 1–3. The prophet then proceeds to reprove their oppression and injustice, 4–7. Strong and beautiful figures, by which is represented the complete dissolution of the Israelitish polity, 8–10. The people threatened with a most awful judgment; a FAMINE *of the word of God, 11–14.*

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

THUS hath the Lord God showed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, [a] The end is come upon my people of Israel; [b] I will not again pass by them any more.

3 And [c] the songs of the temple [d] shall be howlings in that day, saith the Lord God: *there shall be* many dead bodies in every place; [e] they shall cast *them* forth [f] with silence.

4 Hear this, O ye that [g] swallow up the needy, even to make the poor of the land to fail,

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

5 Saying, When will the [h] new moon be gone, that we may sell corn? and [i] the Sabbath, that we may [k] set forth wheat, [l] making the ephah small, and the shekel great, and [m] falsifying the balances by deceit?

6 That we may buy the poor for [n] silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The Lord hath sworn by [o] the excellency of Jacob, Surely [p] I will never forget any of their works.

[a] Ezek. vii. 2.——[b] Chap. vii. 8.——[c] Chap. v. 23.——[d] Heb. *shall howl.*——[e] Chap. vi. 9, 10.——[f] Heb. *be silent.*——[g] Psa. xiv. 4; Prov. xxx. 14.——[h] Or, *month.*

[i] Neh. xiii. 15, 16.——[k] Heb. *open.*——[l] Mic. vi. 10, 11. [m] Heb. *perverting the balances of deceit;* Hos. xii. 7.——[n] Chap. ii. 6.——[o] Chap. vi. 8.——[p] Hos. viii. 13; ix. 9.

NOTES ON CHAP. VIII.

Verse 1. *A basket of summer fruit.*] As summer fruit was not proper for *preserving*, but must be eaten as soon as gathered, so the Lord intimates by this symbol that the kingdom of Israel was now *ripe* for destruction, and that punishment must descend upon it without delay. Some think the prophet means the fruits at the end of *autumn*. And as *after the autumn* no fruit could be expected, so Israel's summer is gone by, her autumn is ended, and she shall yield no more fruit. Or, the autumn of her iniquity is come; the measure is filled up, and now she shall gather the *fruit* of her sin in the abundance of her punishment.

Verse 2. *A basket of summer fruit*] כלוב קיץ *kelub kayits*; *the end is come*—בא הקץ *ba hakkets*: here is a paronomasia or play upon the words *kayits*, *summer fruit*, and *kets*, *the end*, both coming from similar roots. See the note on Ezek. vii. 2, where there is a similar play on the same word.

I will not again pass by them any more.] I will be no longer their Guardian.

Verse 3. *The songs of the temple*] Instead of שירות *shiroth*, *songs*, *Houbigant* reads שורות *shoroth*, the *singing women*; and *Newcome* follows him: "And the singing women of the palace shall howl in that day." Instead of joyous songs, they shall have nothing but lamentation.

They shall cast them *forth with silence.*] Every place shall be filled with the dead, and a dreadful silence shall reign universally; the few that remain being afraid either to speak or complain, or even to chant a funeral dirge for the most respectable of the dead.

Verse 4. *Hear this, O ye that swallow up the needy*] Ye that *bruise* the poor; exact from them, and *tread them under foot.*

Verse 5. *When will the new moon be gone*] This was kept as a kind of *holy day*, not by Divine command, but by *custom.* The *Sabbath* was strictly holy; and yet so covetous were they that they grudged to give to God and their own souls this seventh portion of time! But bad and execrable as *they* were, they neither *set forth their corn*, nor *their wheat*, nor *any other kind of merchandise*, on the *Sabbath.* They were *saints* then, when compared to multitudes called *Christians*, who keep their shops either *partially* or *entirely open* on the Lord's day, and *buy* and *sell* without any scruples of conscience. Conscience! alas! they have *none*; it is seared as with a hot iron. The strong man armed, in them, is quiet, for all his goods are in peace.

Making the ephah small, and the shekel great] Giving *short measure*, and taking *full price*; or, buying with a *heavy weight*, and selling with one that was *light.*

Falsifying the balances] Having *one scale light*, and the *other weighty*; *one end* of the *beam long*, and the *other short.* A few months ago I detected a knave with such balances; with a slip of his finger along the beam he altered the *centre*, which made *three ounces short weight in every pound.* He did it so dexterously, that though I knew he was cheating, or, as the prophet expresses it, was *falsifying the balances by deceit*, it was some time before I could detect the fraud, and not till I had been several times cheated by this accomplished knave. So we find that though the knaves of ancient Israel are dead, they have left their successors behind them.

Verse 6. *That we may buy the poor for silver*] Buying their services for such a time, with just money enough to clear them from other creditors.

And the needy for a pair of shoes] See on chap. ii. 6.

And sell the refuse of the wheat?] Selling bad wheat and damaged flour to poor people as good, knowing that such cannot afford to prosecute them.

Verse 7. *By the excellency of Jacob*] By the *state of eminence* to which he had raised the descendants of Jacob; or, by the *excellent* One *of Jacob*, that is, Himself. The meaning is: "As surely as I have raised you to such a state of eminence, so surely will I punish you in proportion to your advantages and your crimes."

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

8 [q] Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, [r] as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, [s] that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 [t] And I will turn your feasts into mourning, and all your songs into lamentations; [u] and I will bring up sackcloth upon all loins, and baldness upon every head; [v] and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but [w] of hearing the words of the LORD:

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that [x] swear by [y] the sin of Samaria, and say, Thy god, O Dan, liveth; and, The [z] manner [a] of Beer-sheba liveth; even they shall fall, and never rise up again.

[q] Hos. iv. 3.——[r] Chap. ix. 5.——[s] Job. v. 14; Isa. xiii. 10; lix. 9, 10; Jer. xv. 9; Mic. iii. 6.——[t] Isa. i. 14; Tob. ii. 6.
[u] Isa. xv. 2, 3; Jer. xlviii. 37; Ezek. vii. 18; xxvii. 31.

[v] Jer. vi. 26; Zech. xii. 10.——[w] 1 Sam. iii. 1; Psa. lxxiv. 9; Ezek. vii. 26.——[x] Hos. iv. 15.——[y] Deut. ix. 21.——[z] Heb. *way*; see Acts ix. 2; xviii. 25; xix. 9, 23; xxiv. 14.——[a] Ch. v. 5.

Verse 8. *Shall not the land tremble for this*] It is supposed that an *earthquake* is here intended, and that the *rising up* and *subsiding as a flood* refers to that *heaving motion* that takes place in an earthquake, and which the prophet here compares to the *overflowing* and *subsiding* of the *waters of the Nile*. But it may refer to commotions among the people.

Verse 9. *I will cause the sun to go down at noon*] This may either refer to that *darkness* which often precedes and accompanies *earthquakes*, or to an *eclipse*. Abp. *Usher* has shown that about eleven years after Amos prophesied there were two great *eclipses of the sun*; one at the *feast of tabernacles*, and the other some time before the *passover*. The prophet may refer to the darkness occasioned by those eclipses; yet I rather think the whole may refer to the *earthquake*.

Verse 10. *I will turn your feasts into mourning*] See on ver. 3.

A bitter day.] A time of grievous calamity.

Verse 11. *A famine in the land*] The most grievous of all famines, a famine of *the words of Jehovah*; a time in which no prophet should appear, no spiritual counsellor, no faithful reprover, none any longer who would point out the way of salvation, or would assure them of the mercy of God on their repentance and return to him. This is the severest of God's judgments on this side the worm that never dieth, and the fire that is never quenched.

Verse 12. *They shall wander from sea to sea*] From the Mediterranean to the Dead Sea; or from west to east, and from north to south, *to seek the word of the Lord*; to find a prophet, or any person authorized by God to show them the end of their calamities. In this state they shall continue, because they have rejected Him who is the bread of life.

Verse 14. *By the sin of Samaria*] *Baal*, who was worshipped here.

Thy god, O Dan] The golden calf, or ox, the representative of the Egyptian god Apis, or Osiris.

The manner of Beer-sheba] The worship, or object of worship. Another of the golden calves which Jeroboam had set up there. The word דרך *dereck*, *way*, is here taken for the *object* and *mode* of worship; see Acts xix. 9, where *way* is taken for the *creed* and *form* of Divine worship as practised by the followers of Christ, and by which they were distinguished from the Jews. See also Acts ix. 2.

CHAPTER IX

The first part of this chapter contains another vision, in which God is represented as declaring the final ruin of the kingdom of Israel, and the general dispersion of the people, 1–10. The prophet then passes to the great blessedness of the people of God under the Gospel dispensation, 11–15. See Acts xv. 15, 16.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

I SAW the Lord standing upon the altar: and he said, Smite the [a] lintel of the door, that the posts may shake: and [b] cut [c] them in the head, all of them; and I will slay the last of them with the sword: [d] he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 [e] Though they dig into hell, thence shall mine hand take them: [f] though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, [g] thence will I command the sword, and it shall slay them: and [h] I will set mine eyes upon them for evil, and not for good.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

5 And the Lord God of hosts *is* he that toucheth the land, and it shall [i] melt, [k] and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [l] [m] stories [n] in the heaven, and hath founded his [o] troop in the earth; he that [p] calleth for the waters of the sea, and poureth them out upon the face of the earth: [q] The Lord *is* his name.

7 *Are* ye not as children of the Ethiopians

[a] Or, *chapiter*, or *knop*.——[b] Or, *wound them*.——[c] Psa. lxviii. 21; Hab. iii. 13.——[d] Chap. ii. 14.——[e] Psa. cxxxix. 8, &c. [f] Job xx. 6; Jer. li. 53; Obad. 4.——[g] Lev. xxvi. 33; Deut. xxviii. 65; Ezek. v. 12.——[h] Lev. xvii. 10; Jer. xliv. 11.——[i] Mic. i. 4. [k] Chap. viii. 8.——[l] Or, *spheres*.——[m] Heb. *ascensions*.——[n] Psa. civ. 3, 13.——[o] Or, *bundle*.——[p] Chap. v. 8.——[q] Chap. iv. 13.

NOTES ON CHAP. IX.

Verse 1. *I saw the Lord standing upon the altar*] As this is a continuation of the preceding prophecy, the *altar* here may be one of those either at *Dan* or *Beer-sheba*.

Smite the lintel] Either the piece of timber that *binds the wall above the door*, or the *upper part* of the *door frame*, in which the *cheeks*, or side posts, are inserted, and which corresponds to the threshold, or lower part of the door frame.

And cut them in the head] Let all the lintels of all the doors of all those temples be thus cut, as a sign that the whole shall be thrown down and totally demolished. Or this may refer to their *heads—chief men*, who were principals in these transgressions. Mark their temples, their priests, their prophets, and their princes, for destruction.

He that fleeth—shall not flee away] He shall be caught before he can get out of the reach of danger.

And he that escapeth (that makes good his flight) *shall not be delivered*.] Captivity, famine, or sword, shall reach him even there.

Verse 2. *Though they dig into hell*] Though they should get into the deepest caverns; *though they climb up to heaven*—get to the most inaccessible heights; I will drag them up from the one, and pull them down from the other.

Verse 3. *Though they hide themselves*] All these are metaphorical expressions, to show the impossibility of escape.

Verse 4. *I will set mine eyes upon them for evil*] I will use that very *providence* against them which before worked for their good. Should they look upward, they shall see nothing but the terrible lightning-like eye of a sin-avenging God.

Verse 5. *The Lord God of hosts is he*] So powerful is he that a touch of his hand shall *melt* or dissolve *the land*, and cause all its *inhabitants to mourn*. Here is still a reference to the *earthquake*. See the note, chap. viii. 8, where the same images are used.

Verse 6. *Buildeth his stories in the heaven*] There is here an allusion to large houses, where there are *cellars*, or places dug in the ground as *repositories* for corn; *middle apartments*, or stories, for the families to live in; and the *house-top* for persons to take the air upon. There may be here a reference to the *various systems* which God has formed in illimitable space, *transcending each other* as the *planets* do in our solar system: and thus we find Solomon speaking when addressing the Most High: "The heavens and the heaven of heavens cannot contain thee, השמים ושמי השמים *hashshamayim ushemey hashshamayim*, 1 Kings viii. 27. Six *heavens* are necessarily implied in these *three* words. According to the *points*, the *first* and *third* are in the *dual* number, and the *second* is the *contracted form* of the plural. But how many more *spheres* may be intended who can tell? There may be millions of millions of *stellar systems* in unlimited space; and then what are all these to the VAST IMMENSITY *of God!*

Hath founded his troop in the earth] אגדתו *agud-datho*, from אגד *agad*, to *bind* or *gather together*, possibly meaning the *seas* and other *collections of waters* which he has *gathered together* and *bound* by his perpetual decree, that they cannot pass; yet when *he calleth for* these very *waters*, as in the *general deluge*, he "poureth them out upon the face of the earth."

The Lord is his name.] This points out his *infinite essence*. But what is that essence? and what is his nature? and what his immensity and eternity? What archangel can tell?

Verse 7. *Children of the Ethiopians*] Or *Cushites*. Cush was the son of Ham, Gen. x. 6; and his descendants inhabited a part of Arabia Petræa and Arabia Felix. All this stock was universally despised. See *Bochart*.

The Philistines from Caphtor] The island of *Crete*,

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the [r] Philistines from [s] Caphtor, and the Syrians from [t] Kir?

8 Behold, [u] the eyes of the Lord GOD *are* upon the sinful kingdom, and I [v] will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will [w] sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [x] grain fall upon the earth.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

10 All the sinners of my people shall die by the sword, [y] which say, The evil shall not overtake nor prevent us.

11 [z] In that day will I raise up the tabernacle of David that is fallen, and [a] close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 [b] That they may possess the remnant of

[r] Jer. xlvii. 4.——[s] Deut. ii. 23; Jer. xlvii. 4.——[t] Chap. i. 5. [u] Ver. 4.——[v] Jer. xxx. 11; xxxi. 35, 36; Obad. 16, 17.

[w] Heb. *cause to move*.——[x] Heb. *stone*.——[y] Chap. vi. 3. [z] Acts xv. 16, 17.——[a] Heb. *hedge*, or *wall*.——[b] Obad. 19.

the people of which were the *Cherethim*. See 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5.

The Syrians from Kir?] Perhaps a city of the *Medes*, Isa. xxii. 6. *Aram*, from whom Syria had its name, was the son of *Shem*, Gen. x. 22. Part of his descendants settled in this city, and part in *Aram Naharaim*, "Syria of the two rivers," viz., *Mesopotamia*, included between the *Tigris* and the *Euphrates*.

The meaning of the verse is this: Do not presume on my having brought you out of the land of Egypt and house of bondage, into a land flowing with milk and honey. I have brought other nations, and some of your neighbours, who are your enemies, from comparatively barren countries, into fruitful territories; such, for instance, as the *Philistines* from *Caphtor*, and the *Syrians* from *Kir*.

Verse 8. *The eyes of the Lord God* are *upon the sinful kingdom*] The kingdom of Israel, peculiarly sinful; and therefore to be signally destroyed by the Assyrians.

I will not utterly destroy the house of Jacob] The race shall not become extinct: I will reserve them as monuments of my *justice*, and finally of my *mercy*.

Verse 9. *I will sift the house of Israel among all nations*] I will disperse them over the face of the earth; and yet I will so order it that the *good* shall not be *lost*; for though they shall be mixed among distant nations, yet there shall be a general restoration of them to their own land.

The least grain] צרור *tseror*, little stone, pebble, or gravel. Not one of them, howsoever little or contemptible, when the time comes, shall be left behind. All shall be collected in Christ, and brought into their own land.

Verse 10. *All the sinners of my people*] Those who are the boldest and most incredulous; especially they who *despise* my warnings, and *say the evil day shall not overtake nor prevent us*; they shall die by the sword. It is no evidence of a man's safety that he is *presumptuously fearless*. There is a blessing to him who *trembles at God's word*.

Verse 11. *Will I raise up the tabernacle of David*] It is well known that the *kingdom of Israel*, the most profane and idolatrous, fell first, and that the *kingdom of Judah* continued long after, and enjoyed considerable prosperity under Hezekiah and Josiah. The remnant of the Israelites that were left by the Assyrians became united to the kingdom of Judah; and of the others, many afterwards joined them: but this comparatively short prosperity and respite, previously to the Babylonish captivity, could not be *that*, as *Calmet* justly observes, which is mentioned here. This could not be called *closing up the breaches, raising up the ruins, and building it as in the days of old*; nor has any state of this kind taken place since; and, consequently, the prophecy remains to be fulfilled. It must therefore refer to *their restoration under the Gospel*, when they shall receive the Lord Jesus as their Messiah, and be by him restored to their own land. See these words quoted by James, Acts xv. 17. Then indeed it is likely that they shall possess the *remnant of Edom*, and have the whole length and breadth of Immanuel's land, ver. 12. Nor can it be supposed that the victories gained by the *Asmoneans* could be that intended by the prophet, and which he describes in such lofty terms. These victories procured only a short respite, and a very imperfect re-establishment of the tabernacle of David; and could not warrant the terms of the prediction in these verses.

Verse 12. *That they may possess the remnant of Edom*] Bp. *Newcome* translates this clause as follows: "That the residue of men may seek Jehovah, and all the heathen who are called by my name. Here, instead of ארום *Edom*, he reads אדם *Adam*, *men* or *mankind*, which is the reading of the *Arabic*, and some MSS. of the *Syriac*, and of Acts xv. 17.

The Pachomian MS. of the *Septuagint* adds here, ὁπως εκζητησωσι με, *that they may seek me*. And the *Arabic* has الرب *the Lord*; and instead of ירשו *yireshu*, "they shall possess," the learned bishop seems to have read ידרשו *yidreshu*, "they may seek;" and thus the text resembles the quotation by St. James, Acts xv. 17, "That the residue of men might seek after the Lord." It is strange that not one of the MSS. collated by *Kennicott* and *De Rossi*, nor any of my *own*, favours or countenances any of these alterations. I am of opinion, therefore, that we must dismiss all these conjectural emendations, and take the *Hebrew* text as we find it. That it speaks of the *conversion of the Jews* in Gospel times, we have the authority of the New Testament as above to prove; and if we cannot make the *words*, as they stand *there*, *entirely*

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

[c] Edom, and of all the heathen, [d] which are called by my name, saith the LORD that doeth this.

13 Behold [e] the days come, saith the LORD, that the ploughman shall overtake the reaper, and the treader of grapes him that [f] soweth seed; [g] and the mountains shall drop [h] sweet wine, and all the hills shall melt.

14 [i] And I will bring again the captivity of my people of Israel, and [k] they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

A. M. cir. 3217. B. C. cir. 787. Ante U. C. 34. Amulii Sylvii, R. Alban., cir. annum 10.

15 And I will plant them upon their land, and [l] they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

[c] Num. xxiv. 18.——[d] Heb. *upon whom my name is called.* [e] Lev. xxvi. 5.——[f] Heb. *draweth forth.*——[g] Joel iii. 18. [h] Or, *new wine.*

[i] Jer. xxx. 3.——[k] Isa. lxi. 4; lxv. 21; Ezek. xxxvi. 33-36. [l] Isaiah lx. 21; Jeremiah xxxii. 41; Ezekiel xxxiv. 28; Joel iii. 20.

to agree with the words here, the *subject* is not affected by it. The Jews shall *be converted and restored*, and this text in both covenants is a proof of it.

Verse 13. *The ploughman shall overtake the reaper*] All the seasons shall succeed in due and natural order: but the crops shall be so copious in the fields and in the vineyards, that a long time shall be employed in gathering and disposing of them; so that the seasons of *ploughing, sowing, gathering the grapes, treading the wine-press, &c., shall press on the heels of each other;* so *vast* will be the abundance, and so *long* the time necessary to *gather* and *cure* the *grain* and *fruits*. We are informed by travellers in the Holy Land, Barbary, &c., that the vintage at Aleppo lasts from the *fifteenth* of September to the middle of November; and that the sowing season begins at the close of October, and lasts through all November. Here, then, the ploughman, sower, grape-gatherer, and operator at the wine-press, not only succeed each other, but have parts of these operations *going on at the same time*. But great fertility in the land, abundance in the crops, and regularity of the seasons, seem to be the things which the prophet especially predicts. These are all *poetical* and *prophetical* images, by which happy *times* are pointed out.

Verse 14. *They shall plant vineyards, and drink the wine*] When threatened with *great evils*, chap. v. 11, it is said, "They shall plant pleasant vineyards, but shall not drink the wine of them." *Previously* to their *restoration*, they shall labour for *others; after* their restoration, they shall labour for *themselves*.

Verse 15. *I will plant them upon their land*] They shall receive a permanent establishment there.

And they shall no more be pulled up] Most certainly this prophecy has never yet been fulfilled. They were *pulled out* by the *Assyrian captivity*, and by that of *Babylon*. Many were *planted in again*, and again *pulled out* by the *Roman conquest* and *captivity*, and were *never since planted in*, but are now *scattered* among all the nations of the earth. I conclude, as the word of God cannot fail, and this has not yet been fulfilled, it therefore follows that it will and must be fulfilled to the fulness of its spirit and intention. And this is established by the conclusion: "Saith the Lord thy God." He is JEHOVAH, and cannot fail; he is THY GOD, and will do it. He *can* do it, because he is JEHOVAH; and he *will* do it, because he is THY GOD. Amen.

THE BOOK

OF THE

PROPHET OBADIAH.

Chronological Notes relative to this book, upon the supposition that it was written about five hundred and eighty-seven *years before the commencement of the Christian era.*

Year from the Creation, according to Archbishop Usher, 3417.—Year of the Jewish era of the world, 3174.—Year since the Flood, 1761.—Year from the vocation of Abram, 1335.—Year from the foundation of Solomon's temple, 425. Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 389.—Year of the era of Iphitus, 298.—Second year of the *forty-eighth* Olympiad.—Year from the building of Rome, according to the Varronian or generally received computation, 167.—Year from the building of Rome, according to the Fasti Consulares, 166.—Year from the building of Rome, according to Polybius the historian, 165.—Year from the building of Rome, according to Fabius Pictor, 161.—Year since the overthrow of the kingdom of Israel by Shalmaneser, king of Assyria, 135.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 2.—Year of the Julian Period, 4127.—Year of the era of Nabonassar, 161.—Year before the birth of Christ, 583.—Year before the vulgar era of Christ's nativity, 587.—Cycle of the Sun, 11.—Cycle of the Moon, 4.—Thirtieth year of Tarquinius Priscus, the fifth king of the Romans.—Thirty-ninth year of Cyaraxes or Cyaxares, the fourth king of Media.—Nineteenth year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.—Twenty-first year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.—Thirty-third year of Alyattes II., king of Lydia.—Sixteenth year of Æropas, the seventh king of Macedon.—Eighth year of Apries, king of Egypt; the same with the celebrated Pharaoh-hophrah.—Ninth year of Baal, king of the Tyrians.—Twentieth year of Nebuchadnezzar, king of Babylon.

OBADIAH.

God is here represented as summoning the nations against Edom, and declaring that his strongholds should not save him, 1–4; *that not a remnant, not a gleaning, should be left of him,* 5; *that the enemy would search out his people, and totally subdue them; and that none of their allies should stand by them,* 6–9 *He then enlarges on their particular offence, and threatens them with a speedy recompense,* 10–16. *The Babylonians accordingly subdued the Edomites, and expelled them from Arabia Petræa, of which they never afterwards recovered possession. The remaining verses contain a prophecy of the restoration of the Jews from the Babylonish captivity, and of their victory over all their enemies,* 17–21. *Some commentators think that these last verses were fulfilled by the conquests of the Maccabees over the Edomites. See* 1 Macc. v. 3–5, 65, &c.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

THE vision of Obadiah. Thus saith the Lord GOD [a] concerning Edom; [b] We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

[a] Isa. xxi. 11; xxxiv. 5; Ezek. xxv. 12, 13, 14; Joel iii. 19; Mal. i. 3.——[b] Jer. xlix. 14, &c.

Who was this prophet? *where* born? of *what country?* at *what time* did he prophesy? *who* were his *parents? when* and *where* did he *die?* are questions which have been asked from the remotest antiquity; and which, to this day, have received no answer worthy of recording. There is a multitude of opinions concerning these points; and their *multitude* and *discrepancy* are the strongest proofs of their *uncertainty*. All that seems probable is, that, as he prophesied concerning the *destruction of Edom*, he flourished a

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci R. Roman., cir. annum. 30.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts [c] of the rock, whose habitation *is* high; [d] that saith in his heart, Who shall bring me down to the ground?

4 [e] Though thou exalt *thyself* as the eagle, and though thou [f] set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If [g] thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, [h] would they not leave [i] *some* grapes?

A. M. cir. 3417. B. C. cir. 587 Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: [k] the [l] men that were at peace with thee have deceived thee, *and* prevailed against thee; [m] *they that eat* thy bread have laid a wound under thee: [n] *there is* none understanding [o] in him.

[c] 2 Kings xiv. 7.——[d] Isa. xiv. 13, 14, 15; Rev. xviii. 7. [e] Job. xx. 6; Jer. xlix. 16; li. 53; Amos ix. 2.——[f] Isa. xiv. 13; Nah. iii. 16; Hab. ii. 9.——[g] Jer. xlix. 9.

[h] Deut. xxiv. 21; Isa. xvii. 6; xxiv. 13.——[i] Or, *gleanings*. [k] Heb. *the men of thy peace*.——[l] Jer. xxxviii. 22.——[m] Heb. the men *of thy bread*.——[n] Isa. xix. 11, 12.——[o] Or, *of it*.

little before, or a little after, the taking of Jerusalem by Nebuchadnezzar, which happened about *five hundred and eighty-eight* years before Christ; and the destruction of Idumea by the same monarch, which took place a short time after; probably between 588 B. C. and 575 B. C., in the interval of the *thirteen* years which Nebuchadnezzar employed in the siege of Tyre, which he undertook immediately after the capture of Jerusalem.

Obadiah foretells the subduction of the Idumeans by the Chaldeans, and finally by the Jews, whom they had used most cruelly when brought low by other enemies. These prophecies have been literally fulfilled; for the Idumeans, as a nation, are totally extinct.

Whoever will be at the trouble to collate this short prophecy with the *forty-ninth* chapter of Jeremiah, will find a remarkable *similarity*, not only in the *sentiments* and *words*, but also in *whole verses*. In the above chapter Jeremiah predicts the destruction of the Idumeans. Whether he copied *Obadiah*, or *Obadiah* copied him, cannot be determined; but it would be very strange if two prophets, unacquainted with each other, should speak of the same event precisely in the same terms. See the parallel texts in the margin, and the notes on Jer. xlix. 1, &c.

NOTES ON THE BOOK OF OBADIAH.

Verse 1. *We have heard a rumour*] See Jer. xlix. 14, where the same expressions are found. The prophet shows that the enemies of Idumea had confederated against it, and that Jehovah is now summoning them to march directly against it.

Verse 2. *I have made thee small among the heathen*] God ever attributes to *himself* the *rise and fall of nations*. If they be *great* and *prosperous*, it is by God's *providence*; if they be *low* and *depressed*, it is by his *justice*. Compared with the Assyrians, Chaldeans, Egyptians, Syrians, Arabs, and other neighbouring nations, the Idumeans were a small people.

Verse 3. *The pride of thine heart*] St. Jerome observes that all the southern part of Palestine, from Eleutheropolis to Petra and Ailath, was full of *caverns hewn out of the rocks*, and that the people had subterranean dwellings similar to ovens. Here they are said to *dwell in the clefts of the rock*, in reference to the caverns above mentioned. In these they conceived themselves to be *safe*, and thought that no power brought against them could dislodge them from those fastnesses. Some think that by סלע *sela, rock, Petra*, the capital of Idumea, is intended.

Verse 4. *Though thou exalt* thyself *as the eagle*] Though like this bird thou get into the *highest cliff of the highest rock*, it will not avail thee. To defend thee, when Jehovah has determined thy destruction, thy *deepest caves* and *highest rocks* will be equally useless. See Jer. xlix. 16.

Verse 5. *If thieves came to thee*] That is, if *thieves* entered thy dwellings, they would not have taken every thing; they would have laid hold on thy wealth; and carried off as much as they could escape with conveniently; if *grape-gatherers* entered thy vineyards, they would not have taken *every bunch*; some *gleanings* would have been left. But the Chaldeans have stripped thee bare; they *have searched out all thy hidden things*, ver. 6, they have left thee nothing. *How art thou cut off!* Thou art totally and irretrievably ruined! The prophet speaks of this desolation as if it had *already taken place*.

Verse 7. *All the men of thy confederacy*] The Chaldeans are here intended, to whom the Idumeans were attached, and whose agents they became in exercising cruelties upon the Jews.

Have brought thee even *to the border*] Have hemmed thee in on every side, and reduced thee to distress. Or, they have driven thee to thy border; cast thee out of thy own land into the hands of thine enemies.

The men that were at peace with thee] The men of *thy covenant*, with whom thou hadst made a *league*.

That eat *thy bread*] That professed to be thy *firmest friends*, have all joined together to destroy thee.

Have laid a wound] Placed a snare or trap *under thee*. See *Newcome*.

There is *none understanding in him*.] Private counsels and public plans are all in operation against thee; and yet thou art so foolish and infatuated as not to discern thy own danger.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

8 [p] Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy [q] mighty *men*, O [r] Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For *thy* [s] violence against thy brother Jacob shame shall cover thee, and [t] thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers [u] carried away captive his forces, and foreigners entered into his gates, and [v] cast lots upon Jerusalem, even thou *wast* as one of them.

12 But [w] thou shouldest not have [x] looked on [y] the day of thy brother in the day that he became a stranger; neither shouldest thou have [z] rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have [a] spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hand* on their [b] substance in the day of their calamity.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have [c] delivered up those of his that did remain in the day of distress.

15 [d] For the day of the LORD *is* near upon all the heathen: [e] as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 [f] For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall [g] swallow down, and they shall be as though they had not been.

17 [h] But upon Mount Zion [i] shall be [k] deliverance, and [l] there shall be holiness; and the

[p] Job v. 12, 13; Isa. xxix. 14; Jer. xlix. 7. —— [q] Psa. lxxvi. 5; Amos ii. 16. —— [r] Jer. xlix. 7. —— [s] Gen. xxvii. 11; Psa. cxxxvii. 7; Ezek. xxv. 12; xxxv. 5; Amos i. 11. —— [t] Ezek. xxxv. 9; Malachi i. 4. —— [u] Or, *carried away his substance.* [v] Joel iii. 3; Nah. iii. 10. —— [w] Or, *da not behold*, &c. —— [x] Psa. xxii. 17; liv. 7; lix. 10; Mic. iv. 11; vii. 10. —— [y] Psa. xxxvii. 13; cxxxvii. 7.

[z] Job xxxi. 29; Mic. vii. 8; Prov. xvii. 5; xxiv. 17, 18. [a] Heb. *magnified thy mouth.* —— [b] Or, *forces.* —— [c] Or, *shut up*; Psa. xxxi. 8. —— [d] Ezek. xxx. 3; Joel iii. 14. —— [e] Ezek. xxxv. 15; Hab. ii. 8. —— [f] Jer. xxv. 28, 29; xlix. 12; Joel iii. 17; 1 Pet. iv. 17. —— [g] Or, *sup up.* —— [h] Joel ii. 32. —— [i] Amos ix. 8. —— [k] Or, *they that escape.* —— [l] Or, *it shall be holy*; Joel iii. 17.

Verse 8. *Shall I not—destroy the wise* men] It appears, from Jer. xlix. 7, that the Edomites were remarkable for wisdom, counsel, and prudence. See on the above place.

Verse 9. *Thy mighty* men, *O Teman*] This was one of the strongest places in Idumea; and is put here, as in Amos i. 2, and elsewhere, for *Idumea* itself.

Mount of Esau] Mount *Seir*.

Verse 10. *For* thy *violence against thy brother Jacob*] By this term the *Israelites* in general are understood; for the *two* brothers,—*Jacob*, from whom sprang the *Jews*, and *Esau*, from whom sprang the *Idumeans* or *Edomites*,—are here put for the *whole people* or descendants of both. We need not look for particular cases of the *violence* of the Edomites against the Jews. *Esau*, their founder, was not more inimical to his brother *Jacob*, who deprived him of his birthright, than the *Edomites* uniformly were to the *Jews*. See 2 Chron. xxviii. 17, 18. They had even stimulated the Chaldeans, when they took Jerusalem, to destroy the temple, and level it with the ground. See Psa. cxxxvii. 7.

Verse 11. *Thou stoodest on the other side*] Thou not only didst not help thy brother when thou mightest, but thou didst assist his foes against him.

And cast lots] When the Chaldeans cast lots on the spoils of Jerusalem, thou didst come in for a share of the booty; "thou wast as one of them."

Verse 12. *Thou shouldest not have looked*] It shows a malevolent heart to rejoice in the miseries of those who have acted unkindly or wickedly towards us. The Edomites triumphed when they saw the judgments of God fall upon the Jews. This the Lord severely reprehends in verses 12–15. If a man have acted cruelly towards us, and God punish him for this cruelty, and we rejoice in it, we make his crime our own; and then, as we have done, so shall it be done unto us; see ver. 15. All these verses point out the part the Edomites took against the Jews when the Chaldeans besieged and took Jerusalem, destroyed the temple, and divided the spoils.

Verse 14. *Neither shouldest thou have stood in the crossway*] They are represented here as having stood in the *passes* and *defiles* to prevent the poor Jews from escaping from the Chaldeans. By *stopping these passes*, they threw the poor fugitives back into the teeth of their enemies. They had gone so far in this systematic cruelty as to deliver up the few that had taken refuge among them.

Verse 15. *The day of the Lord* is *near*] God will not associate thee with him in the judgments which he inflicts. *Thou* also art *guilty*, and shalt have *thy punishment* in due course with the other sinful nations.

Verse 16. *For as ye have drunk*] This address is to the *Jews*. As ye have been visited and punished upon my holy mountain in Jerusalem, so shall other nations be punished in their respective countries. See Jer. xlix. 12.

Verse 17. *But upon Mount Zion shall be deliverance*] Here is a promise of the return from the Baby-

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

house of Jacob shall possess their possessions.

18 And the house of Jacob [m] shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* the south [n] shall possess the mount of Esau; [o] and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* [p] unto Zarephath; and the captivity of Jerusalem, [q] which *is* in Sepharad, [r] shall possess the cities of the south.

21 And [s] saviours shall come up on Mount Zion to judge the mount of Esau; and the [t] kingdom shall be the LORD's.

[m] Isa. x. 17; Zech. xii. 6.——[n] Amos ix. 12.——[o] Zeph. ii. 7.——[p] 1 Kings xvii. 9, 10.——[q] Or, shall possess *that which* is *in Sepharad*.

[r] Jer. xxxii. 44.——[s] 1 Tim. iv. 16; James v. 20.——[t] Psa. xxii. 28; Dan. ii. 44; vii. 14, 27; Zech. xiv. 9; Luke i. 33, Rev. xi. 15; xix. 6.

lonish captivity. They shall come to *Zion*, and there they shall *find safety;* and it is remarkable that after their return they were greatly befriended by the Persian kings, and by Alexander the Great and his successors; so that, whilst they ravaged the neighbouring nations, the Jews were unmolested. See *Calmet*.

And there shall be holiness] They shall return to God, separate themselves from their idols, and become a better people than they were when God permitted them to be carried into captivity.

The house of Jacob shall possess] They were restored to their former possessions. But this may refer also to their future restoration under the Gospel, when they shall be truly converted, and become holiness to the Lord; for *salvation* and *holiness* shall be the characteristics of *Zion*—the *Christian Church*, for ever.

Verse 18. *The house of Jacob shall be a fire*] After their return from captivity, the *Jews*, called here the *house of Jacob* and the *house of Joseph*, did break out as a flame upon the Idumeans; they reduced them into slavery; and obliged them to receive circumcision, and practise the rites of the Jewish religion. See 1 Macc. v. 3, &c.; 2 Macc. x. 15–23; and *Joseph*. Antiq., lib. xiii. c. 17.

There shall not be any *remaining*] As a *people* and a *nation* they shall be totally destroyed. This is the meaning; it does not signify that *every individual* shall be destroyed.

Verse 19. They of *the south*] The Jews who possessed the *southern* part of *Palestine*, should render themselves masters of the mountains of Idumea which were contiguous to them.

They of *the plain*] From Eleutheropolis to the Mediterranean Sea. In this and the following verse the prophet shows the different districts which should be occupied by the Israelites after their return from Babylon.

The fields of Samaria] Alexander the Great gave Samaria to the Jews; and John Hyrcanus subdued the same country after his wars with the Syrians. See *Josephus*, contra App. lib. ii., and Antiq. lib. xiii., c. 18.

Benjamin shall possess *Gilead*.] *Edom* lay to the *south*; the *Philistines* to the *west*; *Ephraim* to the *north*; and *Gilead* to the *east*. Those who returned from Babylon were to extend themselves everywhere. See *Newcome*; and see, for the fulfilment, 1 Macc. v 9, 35, 45; and ix. 35, 36.

Verse 20. *Zarephath*] Sarepta, a city of the Sidonians, 1 Kings xvii. 9. That is, they should possess the whole city of *Phœnicia*, called here that of the *Canaanites*.

Which is *in Sepharad*] This is a difficult word Some think the *Bosphorus* is meant; others, *Spain*, others, *France;* others, the *Euphrates;* others, some district in *Chaldea;* for there was a city called *Siphora*, in *Mesopotamia*, above the division of the Euphrates. Dr. *Lightfoot* says it was a part of *Edom*. Those who were captives among the Canaanites should possess the country of the *Canaanites;* and those whom the *Edomites* had enslaved should possess the cities of their masters. See *Newcome* and *Lowth*.

Verse 21. *And saviours shall come up*] Certain persons whom God may choose to be *deliverers* of his people; such as *Zerubbabel*, *Ezra*, *Nehemiah*, and the *Maccabees*.

Some think these *saviours*, מושיעים *moshum*, mean the *apostles* of our Lord. Several MSS. have כושעים *mushaim*, the *preserved;* those *that are saved*, i. e., they who were *delivered* from the captivity; and *those of Mount Zion* shall *judge*, that is, shall *execute judgment* on the Edomites. And as the Asmonean princes joined the *priesthood* to the *state*, it might be what the prophet means when he says, "the kingdom shall be the Lord's," the high priest having both the *civil* and *ecclesiastical power* in his own hands. And these actually were masters of Edom, and judged and *governed* the *mountain of Esau*. And thus this prophecy appears to have had a very literal fulfilment.

But if we take the whole as referring to the *times of the Gospel*, which I believe is not its *primary* sense, it may signify the conversion and restoration of the Jews, and that under JESUS CHRIST the original *theocracy* shall be restored; and thus, once more, in the promised land, it may be said,—

יהיתה ליהוה הכלוכה

hammeluchah laihovah vehayethah.

"And the kingdom shall belong to Jehovah."

INTRODUCTION TO THE BOOK

THE

PROPHET JONAH.

JONAH, the son of Amittai, the *fifth* of the minor prophets, was a Galilean, a native of Gath-hepher, which is believed to be the same as Jotapata, celebrated for the siege which Josephus the historian there maintained against the Roman army, a little before the destruction of Jerusalem. Gath-hepher was situated in the land of Zebulon, where was the canton of Ophir or Hepher. St. Jerome places it *two* miles from Sepphoris, in the way towards Tiberias. Some rabbins are of opinion that Jonah was the widow of Sarepta's son, restored to life by Elijah.

What we know with certainty of Jonah is, that God having commanded him to go to Nineveh, and there proclaim that the cry of the inhabitants' sins was come up to heaven, and they were threatened with approaching ruin; instead of obeying these orders, he resolved to flee away, and go to Tarsus in Cilicia. For this purpose he embarked at Joppa; but the Lord having sent a violent tempest while he was upon the sea, the mariners, with great fear, cried each of them to his god. In the meantime Jonah slept in the hold; whereupon the pilot wakened him; and they who were in the ship cast lots to know how this tempest was occasioned. The lot falling upon Jonah, they asked him who he was, and what he had done to bring upon them such a storm? He told them he was a Hebrew; that he worshipped the God of heaven; was one of his prophets; and fled from his presence to avoid going to Nineveh, whither he was sent. They asked him what was to be done to secure them from shipwreck? He replied: Throw me into the sea, and the tempest will cease.

God prepared a great fish to swallow up Jonah. This fish, according to some, was a whale; or, as others say, the lamia, *canis carcharias*, or the sea-dog. The prophet continued in the fish *three* days and *three* nights. He cried unto the Lord, and the Lord heard him, and commanded the fish to cast him upon the shore, as it is believed, at the foot of a mountain which projects a great way into the sea, between Berytus and Tripoli. Others think it was upon the coast of Cilicia, *two* leagues north from Alexandretta.

After this the word of the Lord came a second time to Jonah, and directed him to go to Nineveh. When he came into the city, which was three days' journey in extent, about twenty-five leagues in circumference, Jonah walked up and down a whole day, crying out, "In forty days Nineveh shall be destroyed." The Ninevites believed his word; they appointed a public fast to be observed; and, from the meanest of the people to the greatest, covered themselves with sackcloth. The king of Nineveh, supposed to have been *Sardanapalus*, known in profane authors by the name of *Anacyndaraxa* or *Anabaxarus*, descended from his throne, and covered himself with sackcloth, and sat down upon ashes. God suffered himself to be moved with their repentance, and did not execute the sentence which he had pronounced against them.

Jonah was afflicted at this; and complained to God, saying, that he had always questioned whether, as being a God of clemency and mercy, he would not be flexible to their prayers

After this, in all probability, Jonah returned from Nineveh into Judea.

The Greeks have for a long time expressed their veneration for Jonah. There was a church dedicated to this prophet in the sixth age.

We do not know when it was that Jonah foretold how Jeroboam II., king of Israel should restore the kingdom of Samaria to its former extent, from the entrance of Hamath to the Dead Sea. Whether this was before or after his going to Nineveh, we cannot tell.

Our Saviour makes frequent mention of Jonah in the Gospels. He says that the Ninevites shall one day rise in judgment against the Jews, and condemn them, because they repented at the preaching of Jonah, and the Jews would not hearken to Him who was greater than Jonah. And when the Pharisees required a sign of him to prove his mission, he said he would give them no other than that of the prophet Jonah, that is to say, of his resurrection, which would complete all his miracles, and render the Jews inexcusable in their hardness of heart For a discussion of the question concerning the *three days and three nights* which Jonah lay in the belly of the fish, see Matt. xii. 40, and the notes there. And for Oriental and Jewish *legends* and *fabulous relations* relative to the history of this prophet, see *Calmet* in his preface to this book.

That there are *difficulties* in this book every man must allow; and that learned men have differed greatly in their mode of interpreting the book, and explaining these difficulties, is well known. Some have considered it an *allegory;* referring entirely to Manasseh, and what was done *before*, *during*, and *after* the war with Esar-haddon, king of Assyria. Manasseh being taken prisoner by the Assyrians, and thrust into a *dungeon;* where, having lain *three days and three nights*, on his earnest prayer to God in the dungeon, he was delivered, &c. Others have thought, that instead of a *fish*, a *ship* is meant, which had the image of a *whale* on the *stern*, and might be called Κητος, or the *whale*. Others have thought that the whole of the account of Jonah's being swallowed by a great fish, his praying in its belly, and being cast on dry land, was a *dream* which he had while *fast asleep* in the ship. See chap. i. 5. And others state that the whole book is a *parable*, intending to point out God's *justice* and *mercy*, and how prevalent *repentance* is to turn aside the threatened stroke of Divine wrath.

There is a *fable*, most probably of Phœnician origin, which, bearing some similitude to the history of Jonah, may have been taken from this book. Laomedon, king of Troy, having displeased Neptune, to appease him, was required to expose his daughter *Hesione* to be devoured by a *sea-monster*. She was chained to a rock, and was awaiting her fate at the next flux of the tide. In the interim *Hercules* slew the sea-monster, and delivered the princess. To this *Lycophron*, in his *Cassandra*, ver. 33, &c., is supposed to allude:—

Τριεσπερου λεοντος, ὁν ποτε γναθοις
Τριτωνος ημαλαψε καρχαρος κυων.

"Of the lion the offspring of three nights, which the fierce dog of Triton swallowed down greedily."

The scholiasts explain this in the following manner: While the princess was standing chained to the rock, expecting the greedy dog (καρχαρος κυων, the *shark*) to come and devour her, Hercules stood by ready armed; and, when the monster came forward with open mouth, he jumped directly down his throat, and spent *three days* in cutting and hacking his entrails; and afterwards *came out of the monster*, with the loss of all the hair on his head. *Cyril*, in his comment, says this was occasioned by the *incredible heat* of the *monster's stomach*.

This *fable* might have been easily taken from the *true history;* though some have been ready enough to intimate that the history of the prophet was taken from the *fable*.

The appeal made to the *main facts* of this history by our Lord, proves that we are to admit of no *allegorical* exposition of these facts. 1. There was such a person as Jonah. 2. He was swallowed by a sea-monster, in whose belly he was miraculously preserved three days and three nights. 3. This same prophet preached to the Ninevites; and they repented, and turned from their sins, under his ministry. This testimony puts an end to all mythological, allegorical, and hypothetical interpretations of those great facts. And in its literal sense alone, I undertake the interpretation of this book

THE BOOK

OF THE

PROPHET JONAH.

Chronological Notes relative to this Book, upon the supposition that the repentance of the Ninevites happened in the twenty-third year of the reign of Jehu, king of Israel.

Year from the Creation, according to Archbishop Usher, 3142.—Year of the Julian Period, 3852.—Year since the Flood, 1486.—Year from the foundation of Solomon's temple, 150.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 114.—Year before the *first* Olympiad, 86.—Year before the building of Rome, according to the Varronian computation, 109.—Year before the birth of Jesus Christ, 858.—Year before the vulgar era of Christ's nativity, 862.—Twelfth year of Charilaus, king of Lacedæmon, of the family of the Proclidæ.—Fifty-second year of Archelaus, king of Lacedæmon, of the family of the Eurysthenidæ.—Second year of Phereclus, perpetual archon of the Athenians.—Fourteenth year of Alladius Sylvius, king of the Albans.—Twenty-third year of Jehu, king of Israel.—Seventeenth year of Joash, king of Judah.

CHAPTER I.

Jonah, sent to Nineveh, flees to Tarshish, 1–3. *He is overtaken by a great tempest,* 4–14; *thrown into the sea,* 15, 16; *and swallowed by a fish, in the belly of which he is miraculously preserved alive three days and three nights,* 17.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

NOW the word of the LORD came unto [a] Jonah [b] the son of Amittai, saying,

2 Arise, go to Nineveh, that [c] great city, and cry against it; for [d] their wickedness is come up before me.

3 But Jonah [e] rose up to flee

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109 Alladii Sylvii, R. Alban., cir. annum 14.

[a] 2 Kings xiv. 25.——[b] Called, Matt. xii. 39, *Jonas.*——[c] Gen. x. 11, 12; chap. iii. 2, 3; iv. 11.

[d] Gen. xviii. 20, 21; Ezra ix. 6; James v. 4; Rev. xviii. 5.
[e] Chap. iv. 2.

NOTES ON CHAP. I.

Verse 1. *Now the word of the Lord came unto Jonah*] All that is certainly known about this prophet has already been laid before the reader. He was of Gath-hepher, in the tribe of Zebulun, in lower Galilee, Josh. xix. 13; and he prophesied in the reigns of Jeroboam the Second, and Joash, kings of Israel. Jeroboam came to the throne *eight hundred and twenty-three* years before the Christian era, and reigned in Samaria *forty-one* years, 2 Kings xiv. 23–25. As a prophet, it is likely that he had but this one mission.

Verse 2. *Go to Nineveh*] This was the capital of the Assyrian empire, and one of the most *ancient* cities of the world, Gen. x. 10; and one of the *largest*, as it was *three days' journey in circumference*. Ancient writers represent it as *oblong*; being in length *one hundred and fifty* stadia, and *ninety* in breadth, the compass being *four hundred and eighty* stadia. Now as the *stadium* is allowed to have been equal to our *furlong*, eight of which make a mile, this amounts to *fifty-four* English miles: see on chap. iii. 3. But we must not suppose that all this *space* was covered with compact streets and buildings; it took in a considerable space of country, probably all the cultivated ground necessary to support all the inhabitants of that district. *Calmet* computes the measurement of the circumference to be equal to *twenty-five* French leagues. It is reported to have had walls *one hundred feet high*, and so *broad* that *three chariots* might run abreast upon them. It was situated on the *Tigris*, or a little to the *west*, or on the west *side* of that river. It was well peopled, and had at this time *one hundred and twenty thousand* persons in it reputed to be in a state of infancy, which on a moderate computation would make the whole number *six hundred thousand* persons. But some, supposing that persons not being able to distinguish their right hand from their left must mean *children under two years* of age, and reckoning *one* such child for every *twenty* persons from that age upwards, make the population amount to *two millions five hun*

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

unto [f] Tarshish from the presence of the LORD, and went down to [g] Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish [h] from the presence of the LORD.

4 But [i] the LORD [k] sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship [l] was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and [m] cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down [n] into the sides of ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, [o] call upon thy God, [p] if so be that God will think upon us, that we perish not.

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7 And they said every one to his fellow, Come, and let us [q] cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, [r] Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* a Hebrew, and I fear [s] the LORD, the God of heaven,

[f] 1 Kings x. 22.——[g] Josh. xix. 46; 2 Chron. ii. 16; Acts ix. 36.——[h] Gen. iv. 16; Job i. 12; ii. 7.——[i] Psa. cvii. 25. [k] Heb. *cast forth.*——[l] Heb. *thought to be broken.*——[m] So Acts xxvii. 18, 19, 38.

[n] 1 Samuel xxiv. 3.——[o] Psa. cvii. 28.——[p] Joel ii. 14. [q] Joshua vii. 14, 16; 1 Samuel x. 20, 21; xiv. 41, 42; Prov. xvi. 33; Acts i. 26.——[r] Joshua vii. 19; 1 Samuel xiv. 43. [s] Or, *JEHOVAH.*

dred thousand. Nor can this be considered an exaggerated estimate, when we know that London, not one-tenth of the size of ancient Nineveh, contains a population of upwards of *one million.* But calculations of this kind, relative to matters of such remote antiquity, are generally precarious, and not very useful: and ancient authors, though the only guides, are not always safe conductors. *Mosul* is generally supposed to be the same as the ancient *Nineveh.* It is in the province of Dearbekir, on the west bank of the Tigris.

Their wickedness is come up before me.] This is a *personification* of evil. It ascends from earth to heaven; and stands before the Supreme Judge, to bear witness against its own delinquency, and that of the persons whom it has seduced.

Verse 3. *To flee unto Tarshish*] Some say *Tartessus,* in Spain, near the straits of Gibraltar; others, *Tarsus,* in *Cilicia;* and others, *Taprobana,* or the island of Ceylon, formerly called Taprobah; and *Tabrobavagh* in Sanscrit, to the present day.

And went down to Joppa] This place is celebrated as that where *Andromeda,* daughter of *Cepheus,* was chained to a rock, and exposed to be devoured by a sea-monster, from which she was delivered by the valour of Perseus. It is the nearest port to Jerusalem on that side of the Mediterranean.

And he found a ship] The Phœnicians carried on a considerable trade with *Tartessus,* Ezek. xxvii. 12; and it was probably in one of their ships that Jonah *embarked.*

He paid the fare thereof] He paid for his *passage.* This shows that there was *traffic* between the two places, and that each passenger paid a stated *fare.*

From the presence of the Lord.] He considered that God was peculiarly resident in Judea; and if he got out of that land, the Lord would most probably appoint another prophet to carry the message; for Jonah appears to have considered the enterprise as difficult and dangerous, and therefore wished to avoid it.

Verse 4. *A great wind*] They were overtaken with a *storm,* which appears from the sequel to have come by the immediate direction of God.

Like to be broken] They had nearly suffered *shipwreck.*

Verse 5. *Cried every man unto his god*] The *ship's crew* were all heathens; and, it is probable, heathens who had each a different object of religious worship.

Cast forth the wares] Threw the *lading overboard* to lighten the ship, hoping the better to *ride out* the storm.

Jonah was gone down] Most probably into the *hold* or *cabin* under the deck; or where they had berths for passengers in the sides of the ship; something in the manner of our *packets.*

Was fast asleep.] Probably quite exhausted and overcome with distress, which in many cases terminates in a deep sleep. So the disciples in the garden of Gethsemane.

Verse 6. *The shipmaster*] Either the *captain* or the *pilot.*

Arise, call upon thy God] He supposed that Jonah had *his* god, as well as they had *theirs;* and that, as the danger was imminent, every man should use the influence he had, as they were all equally involved in it.

Verse 7. *Come, and let us cast lots*] This was a very ancient mode of endeavouring to find out the mind of Divine Providence; and in this case it proves that they supposed the storm to have arisen on account of some hidden crime of some person *aboard.*

A philosopher being at sea in a violent storm, when the *crew* began to call earnestly to the gods for safety, he said, "Be silent, and cease your prayers; for should the gods know that *you* are here, we shall all be lost."

The lot fell upon Jonah.] In this case God *directed the lot.*

Verse 8. *Tell us—for whose cause*] A very gentle method of bringing the charge home to himself, and the several questions here asked gave the utmost latitude to make the best of his own case.

Verse 9. *I fear the Lord*] In this Jonah was *faith-*

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[t] which hath made the sea and the dry *land*.

10 Then were the men [u] exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 Then said they unto him, What shall we do unto thee, that the sea [v] may be calm unto us? for the sea [w] wrought, [x] and was tempestuous.

12 And he said unto them, [y] Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men [z] rowed hard to bring *it* to the land; [a] but they could not: for the sea wrought, and was tempestuous against them.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and [b] lay not upon us innocent blood: for thou, O LORD, [c] hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: [d] and the sea [e] ceased from her raging.

16 Then the men [f] feared the LORD exceedingly, and [g] offered a sacrifice unto the LORD, and made vows.

17 Now the LORD had prepared a great fish to swallow up Jonah. And [h] Jonah was in the [i] belly of the fish three days and three nights.

[t] Psa. cxlvi. 6; Acts xvii. 24.——[u] Heb. *with great fear.* [v] Heb. *may be silent from us.*——[w] Or, *grew more and more tempestuous.*——[x] Heb. *went.*——[y] John xi. 50.——[z] Heb. *digged.* [a] Prov. xxi. 30.——[b] Deut. xxi. 8.

[c] Psa. cxv. 3.——[d] Psa. lxxxix. 9; Luke viii. 24.——[e] Heb. *stood.*——[f] Mark iv. 41; Acts v. 11.——[g] Heb. *sacrificed a sacrifice unto the LORD, and vowed vows.*——[h] Matt. xii. 40; xvi. 4; Luke xi. 30.——[i] Heb. *bowels.*

ful. He gave an honest testimony concerning the God he served, which placed him before the eyes of the sailors as infinitely higher than the objects of their adoration; for the God of Jonah *was the God of heaven, who made the sea and the dry land*, and governed both. He also honestly told them that he was *fleeing from the presence of this God*, whose honourable call he had refused to obey. See ver. 10.

Verse 11. *What shall we do unto thee*] In these poor men there was an uncommon degree of *humanity* and *tender feeling*.

Verse 12. *I know that for my sake*] I am not worthy to live; *throw me overboard*. God will not quiet the storm till I am cast out of the ship. Here was deep compunction; an honest avowal of sin; and a justification of the displeasure which God had now manifested.

Verse 13. *The men rowed hard*] Were very unwilling to proceed to this extremity, and thought they would risk every thing rather than cast this disobedient prophet into the great deep.

Verse 14. *They cried unto the Lord*] Under a conviction that he was the self-existing Being, the Maker of the heavens and the earth, and the author of the present storm, they put up their prayers to him.

Let us not perish for this man's life] They were now about to *cast him overboard*; but seemed to call God to witness that it was with the utmost reluctance, and only in obedience to his command. There is a parallel passage in the *Argonautics*, which has been quoted to illustrate this:—

Πολλα δε μερμηριζον ενι φρεσι πευκαλιμησι,
Η μεν αποφθισωσι, και ιχθυσι κυμα βαλωσιν
Αινολεχη Μηδειαν, αποτρεψωσι δ' Ερινυν.
Ver. 1171.

"And much they doubted, in their prudent minds,
Whether to kill and cast a prey to fishes
Wretched Medea, and avert their fate."
See *Newcome*.

Verse 16. *Offered a sacrifice*] The first perhaps ever offered on board a vessel since the ark floated on the waters of the great deluge; and it is most probable that these heathens, witnessing what was done, became sincere converts to the true God.

Verse 17. *Now the Lord had prepared a great fish*] דג גדול *dag gadol*. This could not have been a *whale*, for the throat of that animal can scarcely admit a man's leg; but it might have been a *shark*, which abounds in the Mediterranean, and whose mouth and stomach are exceedingly capacious. In several cases they have been known to swallow a man when thrown overboard. See the note on Matt. xii. 40, where the whole subject of this verse is considered at large. That *days and nights* do not, among the Hebrews, signify *complete* days and nights of *twenty-four* hours, see Esth. iv. 16, compared with chap. v. 1; Judg. xiv. 17, 18. Our Lord lay in the grave *one* natural day, and part of *two* others; and it is most likely that this was the precise time that Jonah was in the fish's belly.

CHAPTER II.

This chapter (except the first verse and the last, which make a part of the narrative) contains a beautiful prayer or hymn, formed of those devout thoughts which Jonah had in the belly of the great fish, with a thanksgiving for his miraculous deliverance.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I [a] cried [b] by reason of mine affliction unto the LORD, [c] and he heard me: out of the belly of [d] hell cried I, *and* thou heardest my voice.

3 [e] For thou hadst cast me into the deep, in the [f] midst of the seas; and the floods compassed me about: [g] all thy billows and thy waves passed over me.

4 [h] Then I said, I am cast out of thy sight; yet I will look again [i] toward thy holy temple.

5 The [k] waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life [m] from [n] corruption, O LORD my God.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

7 When my soul fainted within me I remembered the LORD: [o] and my prayer came in unto thee, into thine holy temple.

8 They that observe [p] lying vanities forsake their own mercy.

9 But I will [q] sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. [r] Salvation *is* of the LORD.

10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

[b] Psa. cxx. 1; cxxx. 1; cxlii. 1; Lam. iii. 55, 56.——[b] Or, *out of mine affliction.*——[c] Psa. lxv. 2.——[d] Or, *the grave*; Isa. xiv. 9.——[e] Psa. lxxxviii. 6.——[f] Heb. *heart.*——[g] Psa. xlii. 7.——[h] Psa. xxxi. 22.——[i] 1 Kings viii. 38.

[k] Psa. lxix. 1; Lam. iii. 54.——[l] Heb. *cuttings off.*——[m] Psa. xvi. 10.——[n] Or, *the pit.*——[o] Psa. xviii. 6.——[p] 2 Kings xvii. 15; Psa. xxxi. 6; Jer. x. 8; xvi. 19.——[q] Psa. l. 14, 23; cxvi. 17, 18; Hos. xiv. 2; Heb. xiii. 15.——[r] Psa. iii. 8.

NOTES ON CHAP. II.

Verse 1. *Then Jonah prayed—out of the fish's belly*] This verse makes the *first* of the *second* chapter in the Hebrew text.

It may be asked, "How could Jonah either pray or breathe in the stomach of the fish?" Very easily, if God so willed it. And let the reader keep this constantly in view; the whole is a *miracle*, from Jonah's being swallowed by the fish till he was cast ashore by the same animal. It was God that had *prepared the great fish*. It was the *Lord that spake to the fish, and caused it to vomit Jonah upon the dry land*. ALL is miracle.

Verse 2. *Out of the belly of hell*] Among the Hebrews שאול *sheol* means the *grave*, any *deep pit*, the *place of separate spirits*, &c. Here the prophet represents himself as in the *bottom of the sea*; for so *sheol* must be understood in this place.

Verse 3. *All thy billows and thy waves passed over me.*] This may be understood *literally*; while the fish, in whose belly he was, sought its pleasure or sustenance in the paths of the deep, the waves and billows of the sea were rolling above. This line seems borrowed from Psa. xlii. 7.

Verse 4. *I am cast out of thy sight*] See Psa. xxxi. 22.

Thy holy temple.] Then Jerusalem was not yet destroyed, for the *temple* was standing.

Verse 5. *The waters compassed me about* even *to the soul*] So as to seem to deprive me of life. I had no hope left.

The weeds were wrapped about my head.] This may be understood literally also. He found himself in the fish's stomach, together with *sea weeds*, and such like marine substances, which the fish had taken for its aliment.

Verse 6. *I went down to the bottoms of the mountains*] This also may be literally understood. The fish followed the slanting base of the mountains, till they terminated in a plain at the bottom of the great deep.

The earth with her bars] He represents himself as a prisoner in a dungeon, closed in with *bars* which he could not remove, and which at first appeared to *be for ever*, i. e., the place where his life must terminate.

Yet hast thou brought up my life] The substance of this poetic prayer was composed while in the fish's belly; but afterwards the prophet appears to have thrown it into its present poetic form, and to have added some circumstances, such as that before us; for he now speaks of his deliverance from this imminent danger of death. "Thou hast brought up my life from corruption."

Verse 7. *When my soul fainted*] When I had given up all hope of life.

My prayer came in unto thee] Here prayer is *personified*, and is represented as a *messenger* going from the *distressed*, and entering into the temple of God, and standing before him. This is a very fine and delicate image. This clause is one of those which I suppose the prophet to have added when he *penned* this prayer.

Verse 8. *They that observe lying vanities*] They that trust in idols, follow *vain predictions*, permit themselves to be influenced with *foolish fears*, so as to induce them to *leave the path of obvious duty, forsake*

their own mercy. In leaving that God who is the *Fountain of mercy*, they abandon that *measure of mercy* which he had treasured up for them.

Verse 9. *But I will sacrifice unto thee*] I will make a sincere vow, which, as soon as my circumstances will permit, I will faithfully execute; and therefore he adds, "I will pay that which I have vowed."

Salvation is of the Lord.] All *deliverance* from *danger*, *preservation* of *life*, *recovery* from *sickness*, and *redemption* of the *soul* from the *power*, *guilt*, and *pollution* of sin, is from Jehovah. He *alone* is the *Saviour*, he *alone* is the *Deliverer*; for all *salvation* is *from the Lord.*

Verse 10. *And the Lord spake unto the fish*] That is, by his influence the fish swam to shore, and cast Jonah on the dry land. So the whole was a miracle from the beginning to the end; and we need not perplex ourselves to find out *literal* interpretations; such as, "When Jonah was thrown overboard he swam for his life, earnestly praying God to preserve him from drowning; and by his providence he was thrown into a *place of fish*—a *fishing cove*, where he was for a time *entangled among the weeds*, and hardly escaped with his life; and when safe, he composed this poetic prayer, in *metaphorical language*, which some have wrongly interpreted, by supposing that he was *swallowed by a fish*; when דג *dag* should have been understood, as a *place of fish*, or *fishing creek*," &c. Now I say the original has no such meaning in the Bible: and this gloss is plainly contrary to the *letter of the text*; to all *sober* and *rational modes of interpretation*, and to the express *purpose* for which God appears to have wrought this miracle, and to which *Jesus Christ* himself *applies* it. For as Jonah was intended for a *sign* to the Jews of the resurrection of Christ, they were to have the proof of this *semiosis*, in his lying as long in the *heart of the earth* as the prophet was in the *belly of the fish*; and all interpretations of this kind go to deny both the *sign* and the thing *signified*. Some men, because they cannot work a miracle themselves, can hardly be persuaded that God can do it.

The *text*, and the *use* made of it by Christ, most plainly teach us that the prophet was literally swallowed by a fish, by the order of God; and that by the Divine power he was *preserved alive*, for what is called *three days and three nights, in the stomach of the fish*; and at the conclusion of the above time that same fish was led by the unseen power of God to the shore, and there compelled to eject the prey that he could neither kill nor digest. And how easy is all this to the *almighty power* of the *Author* and *Sustainer* of *life*, who has a sovereign, omnipresent, and energetic sway in the heavens and in the earth. But foolish man will affect to be wise; though, in such cases, he appears as the recently born, stupid offspring of the wild ass. It is bad to follow *fancy*, where there is so much at stake. Both *ancients* and *moderns* have grievously trifled with this prophet's narrative; merely because they could not rationally account for the thing, and were unwilling (and why?) to allow any miraculous interference

CHAPTER III.

Jonah is sent again to Nineveh, a city of three days' journey, (being sixty miles in circumference, according to Diodorus Siculus,) 1–4. *The inhabitants, in consequence of the prophet's preaching, repent in dust and ashes,* 5–9. *God, seeing that they were deeply humbled on account of their sins, and that they turned away from all their iniquities, repents of the evil with which he had threatened them,* 10.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir annum 14.

NOTES ON CHAP. III.

Verse 1. *And the word of the Lord*] The same *oracle* as that before given; and which, from what he had felt and seen of the justice and mercy of the Lord, he was now prepared to obey.

Verse 2. *And preach unto it the preaching*] וקרא את הקריאה *vekera eth hakkeriah*, "And cry the cry that I bid thee." Be my herald, and faithfully deliver my message. The word κηρυξ in Greek answers to the Hebrew קורא *kore*: both signifying a *crier*, a *herald*, a *preacher*; one that *makes proclamation* with a *loud* and *earnest cry*. Such was John Baptist, Isa. xl. 3; such was Jesus Christ, John vii. 18–37; and such were all his apostles. And such earnestness becomes a ministry that has to do with immortal souls, asleep and dead in sin, hanging on the brink of perdition, and insensible of their state. The soft-speaking, gentle-toned, unmoved preacher, is never likely to awaken souls. As we preach, so the people hear; scarcely receiving any counsels that appear to have no importance by the *manner* in which they are *delivered*. But this earnestness is widely different from that noisy, blustering, screaming rant, that manifests more of the turbulence of disorderly passions, than of the real inspired influence of the Spirit of God.

Verse 3. *Nineveh was an exceeding great city, of three days' journey.*] See on chap. i. 2. *Strabo* says, lib. xvi., πολυ μειζων ην της Βαβυλωνος, "it was much larger than Babylon:" and Ninus, the builder, not only proposed to make it the *largest* city of the world, but the largest that *could be built by man*. See *Diodor. Sic.* Bib. l. ii. And as we find, from the lowest computation, that it was at least *fifty-four* or *sixty* English miles in circumference, it would take the prophet *three*

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

word of the LORD. Now Nineveh was an [a] exceeding great city, of three days' journey.

4 And Jonah began to enter into the city a day's journey, and [b] he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh [c] believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, [d] and sat in ashes.

7 [e] And he caused *it* to be proclaimed and [f] published through Nineveh by the decree of the king and his [g] nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, [h] let them turn every one from his evil way, and from the [i] violence that *is* in their hands.

9 [k] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 [l] And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

[a] Heb. *of God*; so Gen. xxx. 8; Psa. xxxvi. 6; lxxx. 10. [b] See Deut. xviii. 62.——[c] Matt. xii. 41; Luke xi. 32.——[d] Job ii. 8.——[e] 2 Chron. xx. 3; Joel ii. 15.

[f] Heb. *said.*——[g] Heb. *great men.*——[h] Isa. lviii. 6.——[i] Isa. lix. 6.——[k] 2 Samuel xii. 22; Joel. ii. 14.——[l] Jer. xviii. 8; Amos vii. 3, 6.

days to walk round upon the walls, and announce from them the terrible message, "Yet *forty* days, and Nineveh will be destroyed!"

Verse 4. *Yet forty days*] Both the *Septuagint* and *Arabic* read *three days*. Probably some early copyist of the *Septuagint*, from whom our modern editions are derived, mistook the Greek numerals *μ forty* for *γ three*; or put the *three* days' *journey* in preaching instead of the *forty days* mentioned in the denunciation. One of *Kennicott's* MSS., instead of ארבעים *arbaim*, *forty*, has שלשים *sheloshim*, *thirty*: but the Hebrew text is undoubtedly the true reading; and it is followed by *all* the ancient versions, the *Septuagint* and *Vulgate* excepted. Thus God gives them time to *think*, *reflect*, *take counsel*, and *return* to him. Had they only *three days' space*, the denunciation would have so completely confounded them, as to excite nothing but terror, and prevent repentance and conversion.

Verse 5. *The people of Nineveh believed God*] They had no doubt that the threatening would be fulfilled, unless their speedy conversion prevented it; but, though not expressed, they knew that the threatening was conditional. "The promises and threatenings of God, which are merely personal, either to any particular man or number of men, are always conditional, because the wisdom of God hath thought fit to make these depend on the behaviour of men."—Dr. S. Clarke's Sermons, vol. i.

Proclaimed a fast] And never was there one so general, so deep, and so effectual. Men and women, old and young, high and low, and even the cattle themselves, all kept such a fast as the total abstinence from food implies.

Verse 6. *Word came unto the king*] This, some think, was *Pul*; others, *Sardanapalus* his son, king of Assyria, who flourished in the reign of Jeroboam the Second: but it seems more probable that the monarch here alluded to was a king of Assyria contemporary with Joash, king of Judah. It was by the decree of the king that the fast was instituted, and became general.

Verse 8. *Let man and beast be covered*] This was done that every object which they beheld might deepen the impression already made, and cause them to mourn after a godly sort. *Virgil* tells us that the mourning for the death of Julius Cæsar was so general, that the *cattle* neither *ate* nor *drank*:—

Non ulli pastos illis egere diebus
Frigida, Daphni, boves ad flumina: nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.
Ecl. v. 24.

"The swains forgot their sheep, nor near the brink
Of running waters brought their herds to drink.
The thirsty cattle of themselves abstain'd
From water, and their grassy fare disdain'd."
DRYDEN.

And that they sometimes *changed* or *reversed* the harness and ornaments of cattle, as indicative of mourning, we have a proof in Virgil's description of the funeral procession in honour of Pallas, slain by Turnus, *Æn.* xi. ver. 89.

Post bellator equus, positis insignibus, Æthon
It lacrymans, guttisque humectat grandibus ora.

"Stripp'd of his trappings, and his head declined,
Æthon, his generous warrior-horse, behind,
Moves with a solemn, slow, majestic pace;
And the big tears come rolling down his face."

Verse 9. *Who can tell if God will turn and repent*] There is at least a peradventure for our salvation. God *may* turn towards us, change his purpose, and save us alive. While there is life there is hope; God has no pleasure in the death of sinners; he is gracious and compassionate. Himself has prescribed repentance; if we repent, and turn to him from our iniquities, who knows then whether God will not turn, &c.

Verse 10. *And God saw their works*] They repented, and brought forth *fruits* meet for repentance; works which showed that they did most earnestly repent. He therefore changed his purpose, and the

city was saved. The purpose was: If the Ninevites do not return from their evil ways, and the violence that is in their hands, within *forty* days, I will destroy the city. The Ninevites did return, &c., and therefore escaped the threatened judgment. Thus we see that the threatening was conditional.

CHAPTER IV.

Jonah, dreading to be thought a false prophet, repines at God's mercy in sparing the Ninevites, whose destruction he seems to have expected, from his retiring to a place without the city about the close of the forty days. But how does he glorify that mercy which he intends to blame! And what an amiable picture does he give of the compassion of God! 1–5. This attribute of the Deity is still farther illustrated by his tenderness and condescension to the prophet himself, who, with all his prophetic gifts, had much of human infirmity, 6–11.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I [a] fled before unto Tarshish: for I knew that thou *art* a [b] gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 [c] Therefore now, O LORD, take, I beseech thee, my life from me; for [d] *it* *is* better for me to die than to live.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

4 Then said the LORD, [e] Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord GOD prepared a [f] gourd,[g] and made *it* to come up over Jonah, that it

[a] Chap. i. 3. — [b] Exod. xxxiv. 6; Psa. lxxxvi. 5; Joel ii. 13. [c] 1 Kings xix. 4. — [d] Ver. 8.

[e] Or, *Art thou greatly angry?* — [f] Or, *palmecrist.* — [g] Heb. *Kikajon.*

NOTES ON CHAP. IV.

Verse 1. *But it displeased Jonah exceedingly*] This hasty, and indeed inconsiderate prophet, was vexed because his prediction was not fulfilled. He had more respect to his high sense of his own honour than he had to the goodness and mercy of God. He appeared to care little whether *six hundred and twenty thousand* persons were destroyed or not, so he might not pass for a deceiver, or one that denounced a falsity.

And he was very angry.] Because the prediction was not literally fulfilled; for he totally lost sight of the *condition.*

Verse 2. *I know that thou* art *a gracious God*] See the note on Exod. xxxiv. 6.

Verse 3. *Take, I beseech thee, my life from me*] קַח נָא אֶת נַפְשִׁי *kach na eth naphshi*, "Take, I beseech thee, even my soul." Do not let me survive this disgrace. Thou hast spared this city. I thought thou wouldst do so, because thou art *merciful* and *gracious*; and it was on this account that I refused to go at first, as I knew that thou mightest *change thy purpose*, though thou hadst commanded me to make an absolute denunciation of judgment. God has left this example on record to show that an inconsiderate man is not fit to be employed in his work; and he chose this one example that it might serve as an endless warning to his Church to employ no man in the work of the ministry that is not scripturally acquainted with God's justice and mercy.

Verse 4. *Doest thou well to be angry?*] הַהֵיטֵב חָרָה לָךְ *hahcitib harah lac*, "Is anger good for thee?" No, anger is good for no man; but an angry preacher, minister, bishop, or prophet, is an abominable man. He who, in denouncing the word of God against sinners, joins his own *passions* with the Divine threatenings, is a cruel and bad man, and should not be an overseer in God's house. A *surly bishop*, a *peevish, passionate preacher*, will bring neither glory to God, nor good to man. Dr. Taylor renders the clause, "Art thou very much grieved!" A man may be very much grieved that a sinner is lost; but who but he who is of a fiendish nature will be grieved because God's mercy triumphs over judgment!

Verse 5. *So Jonah went out of the city*] I believe this refers to what had *already passed*; and I therefore agree with Bp. *Newcome*, who translates, "Now Jonah HAD gone out of the city, and HAD sat," &c.; for there are many instances where verbs in the preterite form have this force, the ו *vau* here turning the *future* into the *preterite*. And the passage is here to be understood thus: When he had delivered his message he left the city, and went and made himself a tent, or got under some shelter on the east side of the city, and there he was determined to remain till he should see what would become of the city. But when the *forty* days had expired, and he saw no evidence of the Divine wrath, he became angry, and expostulated with God as above. The *fifth* verse should be read in a parenthesis, or be considered as beginning the chapter.

Verse 6. *And the Lord God prepared a gourd*] I believe this should be rendered in the preterpluperfect tense, The Lord HAD prepared—this plant, קִיקָיוֹן *kikayon*. It had in the course of God's providence been planted and grown up in that place, though per

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

might be a shadow over his head, to deliver him from his grief. So Jonah [h] was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a [i] vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, [k] *It is* better for me to die than to live.

9 And God said to Jonah, [l] Doest thou well to be angry for the gourd? And he said, [m] I do well to be angry, *even* unto death.

A. M. cir. 3142. B. C. cir. 862. Ante U. C. 109. Alladii Sylvii, R. Alban., cir. annum 14.

10 Then said the LORD, Thou hast [n] had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which [o] came up in a night, and perished in a night:

11 And should not I spare Nineveh, [p] that great city, wherein are more than sixscore thousand persons [q] that cannot discern between their right hand, and their left hand; and *also* much [r] cattle?

[h] Heb. *rejoiced with great joy.*——[i] Or, *silent.*——[k] Ver. 3. [l] Or, *Art thou greatly angry.*——[m] Or, *I am greatly angry.*

[n] Or, *spared.*——[o] Heb. *was the son of the night.*——[p] Chap. i. 2; iii. 2, 3.——[q] Deut. i. 39.——[r] Psa. xxxvi. 6; cxlv. 9.

haps not yet in full leaf; and Jonah made that his tent. And its thick branches and large leaves made it an ample shelter for him; and because it was such, he *rejoiced greatly* on the account. But what was the *kikayon?* The best judges say the *ricinus* or *palma Christi*, from which we get what is vulgarly called *castor oil*, is meant. It is a tree as large as the olive, has leaves which are like those of the vine, and is also quick of growth. This in all probability was the plant in question, which had been already planted, though it had not attained its proper growth, and was not then in full leaf. *Celsus*, in his *Hierobot.*, says it grows to the height of an olive tree; the trunk and branches are hollow like a kex, and the leaves sometimes as broad as the rim of a hat. It must be of a soft or spongy substance, for it is said to grow suprisingly fast. See *Taylor* under the root קיק, 1670. But it is evident there was something *supernatural* in the growth of this plant, for it is stated to have *come up in a night;* though the Chaldee understands the passage thus: "It was here last night, and is withered this night." In one night it might have blown and expanded its leaves considerably, though the plant had existed before, but not in full bloom till the time that Jonah required it for a shelter.

Verse 7. *But God prepared a worm*] By being eaten through the root, the plant, losing its nourishment, would soon wither; and this was the case in the present instance.

Verse 8. *A vehement east wind*] Which was of itself of a *parching, withering* nature; and the *sun*, in addition, made it intolerable. These winds are both scorching and suffocating in the East, for deserts of burning sand lay to the east or south-east; and the easterly winds often brought such a multitude of *minute particles of sand* on their wings, as to add greatly to the mischief. I believe these, and the sands they carry, are the cause of the *ophthalmia* which prevails so much both in Egypt and India.

Verse 9. *I do well to be angry, even unto death.*] Many persons suppose that the *gifts of prophecy* and *working miracles* are the highest that can be conferred on man; but they are widely mistaken, for these gifts *change not the heart.* Jonah had the gift of prophecy, but had not received that grace which destroys the *old man* and *creates the soul anew in Christ Jesus.* This is the *love* of which St. Paul speaks, which if a man have not, though he had the gift of prophecy, and could miraculously remove mountains, yet in the sight of God, and for any good himself might reap from it, it would be as sounding brass and a tinkling cymbal. Jonah was a prophet, and yet had all his old bad tempers about him, in a shameful predominancy. *Balaam* was of the same kind. So we find that God gave the *gift of prophecy* even to *graceless* men. But many of the prophets were sanctified in their nature before their call to the prophetic office, and were the most excellent of men.

Verse 10. *Which came up in a night*] St Jerome, speaking of this plant, the *kikayon*, assigns to it an extraordinary rapidity of growth. It delights in a sandy soil, and in a few days what was a *plant* grows into a *large shrub.* But he does not appear to have meant the *ricinus;* this however is the most likely. The expressions *coming up in a night* and *perishing in a night* are only metaphorical to express *speedy growth* and *speedy decay;* and so, as we have seen, the Chaldee interprets it, די בליליא הדין הוה ובליליא אוחרנא אבד "which existed this night, but in the next night perished;" and this I am satisfied is the true import of the Hebrew phrase.

Verse 11. *And should not I spare Nineveh*] In ver. 10 it is said, *thou hast had pity* on the gourd, אתה חסת *attah* CHASTA; and here the Lord uses the same word, ואני לא אחוס *veani lo* ACHUS, "And shall not *I have pity* upon Nineveh?" How much is the *city* better than the *shrub?* But besides this there are in it *one hundred and twenty thousand* persons! And shall I destroy *them*, rather than thy *shade* should be withered or thy *word* apparently fail? And besides, these persons are *young*, and have *not offended*, (for they knew not the difference between their *right hand and their left*,) and should not I feel *more pity* for those innocents than thou dost for the fine *flowering plant* which is withered in a night, being itself exceedingly *short-lived?* Add to all this, they have now turned from

those sins which induced me to denounce judgment against them. And should I destroy *them* who are now *fasting* and *afflicting their souls*; and, covered with sackcloth, are lying in the dust before me, bewailing their offences and supplicating for mercy? Learn, then, from this, that it is the incorrigibly wicked on whom my judgments must fall, and against whom they are threatened. And know, that to that man will I look who is of a broken and contrite spirit, and who trembles at my word. Even the *dumb beasts* are objects of my compassion; I will spare *them* for the sake of their penitent owners; and remember with the rest, *That the Lord careth for oxen.*

The great number of *cattle* to which reference is here made were for the support of the inhabitants; and probably at this time the Ninevites gathered in their cattle from the champaign pasture, expecting that some foe coming to besiege them might seize upon them for their forage, while they within might suffer the lack of all things.

No doubt that ancient Nineveh was like ancient Babylon, of which *Quintus Curtius* says, the buildings were not close to the walls, there being the space of an acre left between them; and in several parts there were within the walls portions of cultivated land, that, if besieged, they might have provisions to sustain the inhabitants.

And I suppose this to be true of all large ancient cities. They were rather *cantons* or *districts* than cities such as now are, only all the different inhabitants had joined together to wall in the districts for the sake of mutual defence.

This last expostulation of God, it is to be hoped, produced its proper effect on the mind of this irritable prophet; and that he was fully convinced that in this, as in all other cases, God had done all things well.

From this short prophecy many useful lessons may be derived. The Ninevites were on the verge of destruction, but on their repentance were respited. They did not, however, continue under the influence of good resolutions. They relapsed, and about *one hundred and fifty* years afterwards, the Prophet *Nahum* was sent to predict the miraculous discomfiture of the Assyrian king under Sennacherib, an event which took place about 710 B. C.; and also the total destruction of Nineveh by Cyaxares and his allies, which happened about 606 B. C. Several of the ancients, by allegorizing this book, have made Jonah declare the *divinity*, *humanity*, *death*, and *resurrection* of Christ. These points may be found in the Gospel history, their true repository; but *fancy* can find them any where it pleases to seek them; but he who seeks not for them will never find them here. Jonah was a type of the resurrection of Christ; nothing farther seems revealed in this prophet relative to the mysteries of Christianity.

In conclusion: while I have done the best I could to illustrate the very difficult prophet through whose work the reader has just passed, I do not pretend to say I have removed every difficulty. I am satisfied only of one thing, that I have conscientiously endeavoured to do it, and believe that I have generally succeeded; but am still fearful that several are left behind, which, though they may be accounted for from the briefness of the narrative of a great transaction, in which so many surprising particulars are included, yet, for general apprehension, might appear to have required a more distinct and circumstantial statement. I have only to add, that as several of the facts are evidently *miraculous*, and by the prophet stated as such, others may be probably of the same kind. On this ground all difficulty is removed; for God *can* do what he *pleases*. As his power is *unlimited*, it can meet with no *impossibilities*. He who gave the *commission* to Jonah to go and *preach to the Ninevites, and prepared the great fish* to swallow the disobedient prophet, could maintain his life for *three days and three nights* in the belly of this marine monster; and cause it to *eject him* at the termination of the appointed time, on *any sea-coast* he might choose; and afterwards the Divine power could carry the deeply contrite and now faithful prophet over the intervening distance between that and Nineveh, be that distance greater or less. Whatever, therefore, cannot be accounted for on mere natural principles in this book, may be referred to this *supernatural* agency; and this, on the ostensible principle of the prophecy itself, is at once a mode of interpretation as easy as it is rational. God gave the commission; he raised the storm; he prepared the fish which swallowed the prophet; he caused it to cast him forth on the dry land; he gave him a fresh commission, carried him to the place of his destination, and miraculously produced the sheltering gourd, that came to perfection in a night, and withered in a night. This God therefore performed the other facts for which we cannot naturally account, as he did those already specified. This concession, for the admission of which both common sense and reason plead, at once solves all the real or seeming difficulties to be found in *the Book of the Prophet Jonah.*

INTRODUCTION TO THE BOOK

OF THE

PROPHET MICAH.

MICAH, the Morasthite, or of Moresa, a village near the city Eleutheropolis, in the southern part of Judah, is the *sixth* in order of the *twelve* minor prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about *fifty* years. Some have confounded him with Micaiah, son of Imlah, who lived in the kingdom of the ten tribes, under the reign of Ahab.

The spurious Dorotheus says that Micah was buried in the burying-place of the Anakim, whose habitation had been at Hebron, and round about it. This prophet appeared almost at the same time with Isaiah, and has even borrowed some expressions from him. Compare Isa. ii. 2 with Mic. iv 1, and Isa. xli. 15 with Mic. iv. 13.

The prophecy of Micah contains but *seven* chapters. He foretells the calamities of Samaria, which was taken by Shalmaneser, and reduced to a heap of stones. Afterwards he prophesies against Judah, and declares the troubles that Sennacherib should bring upon it under the reign of Hezekiah. Then he declaims against the iniquities of Samaria. He foretells the captivity of the *ten* tribes, and their return into their own country. The *third* chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel; which seems levelled against the chief of the kingdom of Judah, the judges, the magistrates, the priests, the false prophets, &c. He upbraids them with their avarice, their injustice, and falsehood; and tells them they will be the occasion that Jerusalem shall be reduced to a heap of rubbish, and the mountain of the temple shall be as a forest. We are informed, Jer. xxvi. 18, 19, that this prophecy was pronounced in the reign of Hezekiah; and that it saved Jeremiah from death.

After these terrible denunciations, Micah speaks of the reign of the Messiah, and of the establishment of the Christian Church. And as the peaceable times which succeeded the return from the Babylonish captivity, and which were a figure of the reign of the Messiah, were disturbed by a tempest of a short continuance, Micah foretold it in such a manner as agrees very well with what Ezekiel says of the war of Gog against the Jews. Micah speaks in particular of the birth of the Messiah; that he was to be born at Bethlehem; and that his dominion was to extend to the utmost parts of the earth. He says that God should raise *seven* shepherds, who should reign by the sword over Assyria, and in the land of Nimrod; which Calmet explains of Darius, son of Hystaspes; and of the *seven* confederates that killed the magian, and who possessed the empire of the Persians, after the extinction of the family of Cyrus. The *fifth* chapter, from ver. 7 to the end, describes the flourishing estate of the Jews in their own country, from the reign of Darius, and after the Maccabees; yet in such a manner, that he mingles several things in it that can apply only to the Church of Jesus Christ.

The two last chapters of Micah contain, first, a long invective against the iniquities of Samaria: then he foretells the fall of Babylon; the re-establishment of the cities of Israel; the greatness of the country possessed by the Israelites; their happiness; the graces wherewith God will favour them; and all this in such lofty terms, that they chiefly agree with the

Christian Church. St. Jerome says that Micah was buried at Morasthi, ten furlongs from Eleutheropolis; and Sozomenes says that his tomb was revealed to Zebennus, bishop of Eleutheropolis, under the reign of Theodosius the Great. He calls the place of his burial Beretsate, which is probably the same as Morasthi, ten furlongs from Eleutheropolis.

Bishop *Newcome* observes that Micah was of the kingdom of Judah, as he only makes mention of kings who reigned over that country. It is supposed that he prophesied farther on in the reign of Hezekiah than Hosea did; although chap. v. 5 was written before the captivity of the ten tribes, which happened in the *sixth* year of Hezekiah. It is plain from chap i. 1, 5, 9, 12, 13, that he was sent both to Israel and Judah. Like Amos and Hosea, he reproves and threatens, with great spirit and energy, a corrupt people. See chap. ii. 1, 2, 3, 8, 9, 10; iii. 2, 3, 4, 6, 10–16; vii. 2, 3, 4. And, like Hosea, he inveighs against the princes and prophets with the highest indignation. See chap. iii. 5–7, 9–12; vii. 3. The reader will observe that these similar topics are treated of by each prophet with remarkable variety, and copiousness of expression.

Some of his prophecies are distinct and illustrious ones, as chap. ii. 12, 13; iii. 12; iv. 1–4, 10; v. 2, 3, 4; vi. 13; vii. 8, 9, 10.

We may justly admire the *elegance* of his diction:—

Chap. ii. 12.—"I will surely gather, O Jacob, all of thee:
I will surely assemble the residue of Israel.
I will put them together as sheep of Bozra,
As a flock in the midst of their fold:
They shall make a tumult from the multitude of men.
13.—He that forceth a passage is come up before them:
They have forced a passage, and have passed through the gate; and are gone forth by it:
And their King passeth before them, even Jehovah at the head of them."

Chap. iv 1.—"But it shall come to pass, in the latter days,
That the mountain of the temple of Jehovah shall be
Established on the top of the mountains,
And it shall be exalted above the hills;
And the people shall flow into it:
2.—And many nations shall go, and shall say,
Come, and let us go up unto the mountain of Jehovah,
And unto the temple of the God of Jacob:
That he may teach us of his ways, and that we may walk in his paths.
For from Sion shall go forth a law,
And the word of Jehovah from Jerusalem.
3.—And he shall judge between many people,
And he shall convince strong nations afar off:
And they shall beat their swords into ploughshares,
And their spears into pruninghooks:
Nation shall not lift up sword against nation,
Neither shall they any longer learn war."

His *animation*, chap. i. 5, lines 3, 4 :—

"What is the transgression of Jacob?—is it not that of Samaria?
And what are the high places of Judah?—are they not those of Jerusalem?"

Chap. iv. 9.—"And now why dost thou cry out loudly?
Is there no king in thee?
Hath thy counsellor perished?
For pangs have seized thee, as a woman in travail."

There are few beauties of composition of which examples may not be found in this prophet. For *sublimity* and *impressiveness* in several places, he is unrivalled. The *Lord's controversy*, chap. vi. 1–8, is equal to any thing even in the prophet Isaiah. It has a powerful effect on every attentive reader.

His *strength* of *expression* :—

Chap. i. 6.—"Therefore will I make Samaria a heap of the field, a place for the plantings of a vineyard:
And I will pour down her stones into the valley, and I will discover her foundations."
iii. 2.—"Ye who hate good and love evil:
Who pluck their skin from off them,
And their flesh from off their bones.
3.—Who have also eaten the flesh of my people,
And have flayed their skin from off them,
And have broken their bones;
And have divided them asunder, as flesh in the pot:
And as meat within the caldron."
vii. 1.—"Wo is me; for I am become
As the gatherers of late figs, as the gleaners of the vintage.
There is no cluster to eat:
My soul desireth the first-ripe fig.
2.—The good man is perished from the land,
And there is none upright among men.
All of them lie in wait for blood;
They hunt every man his brother for his destruction."

His *pathos* :—

Chap. i. 16.—"Make thee bald, and cut off thine hair for thy delicate children;
Enlarge thy baldness as the eagle;
For they are gone into captivity from thee."
ii. 4.—"In that day shall a proverb be taken up against you;
And a grievous lamentation shall be made:
Saying, 'We are utterly laid waste:
He hath changed the portion of my people:
How hath he departed from me,
To bring again him that divided our fields!'"

His *sublimity* :—

Chap. i. 2.—"Hear, O ye people, all of you:
Hearken, O land, and all that are therein.
And let the Lord Jehovah be witness against you;
Even the Lord from his holy temple.
3.—For, behold, Jehovah will go forth from his place:
And he will come down, and will tread upon the high places of the earth.
Chap. i. 4.—And the mountains shall be molten under him;
And the valleys shall cleave asunder;
As wax before the fire,
As waters poured down a steep place."
Chap. vi. 1.—"Hear ye now what Jehovah saith:
Arise, contend thou before the mountains;
And let the hills hear thy voice."
vii. 15.—"The nations shall see, and shall be confounded because of their might:
They shall lay their hand upon their mouth; their ears shall be deaf.
7.—They shall lick the dust as the serpent;
As the creeping things upon the earth, they shall tremble from their close places:
Because of Jehovah our God, they shall stand in awe; and they shall fear because of thee.

THE BOOK

OF THE

PROPHET MICAH.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3254.—Year of the Julian Period, 3964.—Year since the Flood, 1598.—Year from the vocation of Abram, 1171.—Year since the first celebration of the Olympic games in Elis by the Idæi Dactyli, 704.—Year from the destruction of Troy, according to the general computation of chronologers, 434.—Year since the commencement of the kingdom of Israel, by the Divine appointment of Saul to the regal dignity, 346.—Year from the foundation of Solomon's temple, 262.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 226.—Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 135.—Year from the foundation of the kingdom of Macedon by Caranus, 65.—Year from the foundation of the kingdom of Lydia by Ardysus, 49.—All before this reign concerning Lydia is entirely fabulous.—Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 27.—Third year of the *seventh* Olympiad.—Year before the building of Rome, according to the Varronian computation, 4.—Year from the building of Rome, according to Cato and the Fasti Consulares, 3.—Year from the building of Rome, according to Polybius the historian, 2.—Year before the building of Rome, according to Fabius Pictor, 2.—Year before the commencement of the era of Nabonassar, 2.—Year before the birth of Christ, 746.—Year before the vulgar era of Christ's nativity, 750.—Cycle of the Sun, 16.—Cycle of the Moon, 12.—Twenty-first year of Theopompus, king of Lacedæmon, of the family of the Proclidæ.—Twenty-seventh year of Polydorus, king of Lacedæmon, of the family of the Eurysthenidæ.—Twelfth year of Alyattes, king of Lydia.—Fifth year of Charops, the first decennial archon of the Athenians.—Fourth year of Romulus, the first king of the Romans.—Tenth year of Pekah, king of Israel.—Ninth year of Jotham, king of Judah.

CHAPTER I.

The prophet begins with calling the attention of all people to the awful descent of Jehovah, coming to execute his judgments against the kingdoms of Israel and Judah, 1–5; first against Samaria, whose fate the prophet laments in the dress of mourners, and with the doleful cries of the fox or ostrich, 6–8; and then against Jerusalem, which is threatened with the invasion of Sennacherib. Other cities of Judah are likewise threatened; and their danger represented to be so great as to oblige them to have recourse for protection even to their enemies the Philistines, from whom they desired at first to conceal their situation. But all resources are declared to be vain; Israel and Judah must go into captivity, 9–16.

A. M. cir. 3254. B. C. cir. 750. A. U. C. cir. 4. Romuli, R. Roman. cir annum 4.

THE word of the LORD that came to [a] Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, [b] which he saw concerning Samaria and Jerusalem.

2 [c] Hear, all ye people; [d] hearken, O earth, and [e] all

[a] Jer. xxvi. 18.——[b] Amos i. 1.——[c] Heb. *Hear, ye people, all of them.*

[d] Deuteronomy xxxii. 1; Isa. i. 2.——[e] Heb. *the fulness thereof.*

NOTES ON CHAP. I.

Verse 1. *The word of the Lord that came to Micah the Morasthite*] For all authentic particulars relative to this prophet, see the *preface*.

In the days of Jotham, Ahaz, and *Hezekiah*] These *three* kings reigned about threescore years; and Micah is supposed to have prophesied about *forty* or *fifty* years; but no more of his prophecies have reached posterity than what are contained in this book, nor is there any evidence that any more was written. His time appears to have been spent chiefly in *preaching* and *exhorting*; and he was directed to write those

A. M. cir. 3254. B. C. cir. 750. A. U. C. cir. 4. Romuli, R. Roman., cir. annum 4.

that therein is: and let the Lord GOD [f] be Witness against you, the Lord from [g] his holy temple.

3 For, behold, [h] the LORD cometh forth out of his [i] place, and will come down, and tread upon the [k] high places of the earth.

4 And [l] the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down [m] a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

A. M. cir. 3254. B. C. cir. 750. A. U. C. cir. 4 Romuli, R. Roman., cir. annum. 4.

6 Therefore I will make Samaria [n] as a heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will [o] discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the [p] hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of a harlot, and they shall return to the hire of a harlot.

8 Therefore [q] I will wail and howl, [r] I will go stripped and naked: [s] I will make a wailing like the dragons, and mourning as the [t] owls

9 For [u] her wound *is* incurable; for [v] it is

[f] Psa. l. 7; Mal. iii. 5.——[g] Psa. xi. 4; Jonah ii. 7; Hab. ii. 20.——[h] Isa. xxvi. 21.——[i] Psa. cxv. 3.——[k] Deut. xxxii. 13; xxxiii. 29; Amos iv. 13.——[l] Judg. v. 5; Psa. xcvii. 5; Isa. lxiv. 1, 2, 3; Amos ix. 5; Hab. iii. 6, 10.——[m] Heb. *a descent.*——[n] 2 Kings xix. 25; chap. iii. 12.

[o] Ezek. xiii. 14.——[p] Hos. ii. 5, 12.——[q] Isa. xxi. 3; xxii. 4, Jer. iv. 19.——[r] Isaiah xx. 2, 3, 4.——[s] Job xxx. 29; Psa. cii. 6.——[t] Heb. *daughters of the owl.*——[u] Or, she is *grievously sick of her wounds.*——[v] 2 Kings xviii. 13; Isaiah viii. 7, 8.

parts only that were calculated to profit succeeding generations.

Verse 2. *Hear, all ye people*] The very commencement of this prophecy supposes *preceding* exhortations and predictions.

Hearken, O earth] אֶרֶץ *arets*, here, should be translated *land*, the country of the Hebrews being only intended.

And let the Lord God be Witness] Let him who has sent me with this message be witness that I have delivered it faithfully; and be a witness against you, if you take not the warning.

The Lord from his holy temple.] The place where he still remains as your King, and your Judge; and where you profess to pay your devotions. The temple was yet standing, for Jerusalem was not taken for many years after this; and these prophecies were delivered before the captivity of the *ten* tribes, as Micah appears to have been sent both to Israel and to Judah. See ver. 5–9, 12, 13.

Verse 3. *For, behold, the Lord cometh forth*] See this clause, Amos iv. 13. He represents Jehovah as a mighty conqueror, issuing from his pavilion, stepping from mountain to mountain, which rush down and fill the valleys before him; a consuming fire accompanying him, that melts and confounds every hill and dale, and blends all in universal confusion. God is here represented as doing that *himself* which other conquerors do by the multitude of their hosts: levelling the mountains, filling some of the valleys, and digging for waters in others, and pouring them from hills and dales for the use of the conquering armies, by pipes and aqueducts.

And why is all this mighty movement? Verse 5. "For the transgression of Jacob *is* all this, and for the sins of the house of Israel."

Verse 5. *What is the transgression of Jacob?*] Is it not something extremely grievous? Is it not that of *Samaria?* Samaria and Jerusalem, the chief cities, are infected with *idolatry*. Each has its *high places*, and its *idol worship*, in opposition to the worship of the true God. That there was *idolatry* practised by the *elders of Israel*, even *in the temple* of Jehovah, see Ezek. viii. 1, &c. As the royal cities in both kingdoms gave the *example* of gross idolatry, no wonder that it spread through the whole land, both of Israel and Judah.

Verse 6. *I will make Samaria*] I will bring it to desolation: and, instead of being a royal city, it shall be a *place for vineyards*. *Newcome* observes, that Samaria was situated on a hill, the right soil for a vineyard.

I will discover the foundations thereof.] I will cause its walls and fortifications to be razed to the ground.

Verse 7. *All the hires thereof shall be burned*] Multitudes of women gave the money they gained by their public *prostitution* at the temples for the support of the priesthood, the ornamenting of the walls, altars, and images. So that these things, and perhaps several of the images themselves, were literally the *hire of the harlots:* and God threatens here to deliver all into the hands of enemies, who should seize on this wealth, and literally spend it in the *same way* in which it was acquired; so that "to the hire of a harlot these things should return."

Verse 8. *I will make a wailing like the dragons*] *Newcome* translates:—

I will make a wailing like the foxes, (or jackals,)
And mourning like the daughters of the ostrich.

This beast, the *jackal* or *shiagal*, we have often met with in the prophets. Travellers inform us that its *howlings* by night are most lamentable; and as to the *ostrich*, it is remarkable for its *fearful shrieking* and *agonizing groanings* after night. Dr. Shaw says he has often heard them groan as if they were in the greatest agonies.

Verse 9. *Her wound is incurable*] Nothing shall

A. M. cir. 3254. B. C. cir. 750. A. U. C. cir. 4. Romuli, R. Romani, cir. annum 4.

come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 [w] Declare ye *it* not at Gath, weep ye not at all: in the house of [x] Aphrah [y] roll thyself in the dust.

11 Pass ye away, [z] thou [a] inhabitant of Saphir, having thy [b] shame naked: the inhabitant of [c] Zaanan came not forth in the mourning of [d] Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth [e] waited carefully for good: but [f] evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of [g] Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

A. M. cir. 3254. B. C. cir. 750. A. U. C. cir. 4. Romuli, R. Romani, cir. annum 4.

14 Therefore shalt thou [h] give presents [i] to Moresheth-gath: the houses of [k] Achzib [l] *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of [m] Mareshah: [n] he shall come unto [o] Adullam the glory of Israel.

16 Make thee [p] bald, and poll thee for thy [q] delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

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[w] 2 Sam. i. 20.——[x] That is, *dust*.——[y] Jer. vi. 26.——[z] Or, *thou that dwellest fairly*.——[a] Heb. *inhabitress*.——[b] Isa. xx. 4; xlvii. 2, 3; Jer. xiii. 22; Nah. iii. 5.——[c] Or, *the country of flocks*.——[d] Or, *a place near*.——[e] Or, *was grieved*.——[f] Amos iii. 6.

[g] 2 Kings xviii. 14, 17.——[h] 2 Sam. viii. 2; 2 Kings xviii. 14, 15, 16.——[i] Or, *for*.——[k] That is, *a lie*.——[l] Josh. xv. 44.——[m] Josh. xv. 44.——[n] Or, *the glory of Israel shall come*, &c.——[o] 2 Chron. xi. 7.——[p] Job i. 20; Isa. xv. 2; xxii. 12; Jer. vii. 29; xvi. 6; xlvii. 5; xlviii. 37.——[q] Lam. iv. 5.

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prevent their utter ruin, for they have filled up the measure of their iniquity.

He is come—even to Jerusalem.] The desolation and captivity of Israel shall first take place; that of Judah shall come after.

Verse 10. *Declare ye* it *not at Gath*] Do not let this prediction be known among the *Philistines*, else they will glory over you.

House of Aphrah] Or, *Beth-aphrah*. This place is mentioned Josh. xviii. 23, as in the tribe of Benjamin. There is a paronomasia, or play on words, here: בבית לעפרה עפר *bebeith leaphrah aphar*, "Roll thyself in the dust, in the house of dust."

Verse 11. *Inhabitant of Saphir*] *Sapher*, *Sepphoris*, or *Sephora*, was the strongest place in Galilee.—*Calmet*. It was a city in the tribe of Judah, between Eleutheropolis and Ascalon.—*Houbigant*.

Zaanan] Another city in the tribe of Judah, Josh. xv. 13.

Beth-ezel] A place near Jerusalem, Zech. xiv. 5. Some think that Jerusalem itself is intended by this word.

Verse 12. *The inhabitant of Maroth*] There was a city of a similar name in the tribe of Judah, Josh. xv. 59.

Verse 13. *Inhabitant of Lachish*] This city was in the tribe of Judah, Josh. xv. 39, and was taken by Sennacherib when he was coming against Jerusalem, 2 Kings xviii. 13, &c., and it is supposed that he wished to reduce this city first, that, possessing it, he might prevent Hezekiah's receiving any help from Egypt.

She is the beginning of the sin] This seems to intimate that Lachish was the first city in Judah which received the idolatrous worship of Israel.

Verse 14. *Give presents to Moresheth-gath*] *Calmet* says that *Moresa* or *Morashti*, and *Achzib*, were cities not far from Gath. It is possible that when Ahaz found himself pressed by *Pekah*, king of Israel, he might have sent to these places for succour, that by their assistance he might *frustrate the hopes of the king of Israel*; and this may be the meaning of "The houses of Aehzib shall be a lie to the kings of Israel." In these verses there are several instances of the *paronomasia*. See ver. 10, עפר *aphar*, *dust*, and עפרה *aphrah*, the name of the city. Ver. 11, צאנן *tsaanan*, *the city*, and יצאה *yatsah*, *to go out*. Ver. 13, לכיש *lachish*, *the city*, and רכש *rechesh*, *the swift beast*. Ver. 14, אכזיב *achzib*, *the city*, and אכזב *achzab*, *a lie*. Such paronomasias were reputed ornaments by the prophets. They occur in Isaiah with great effect. See Isa. v. 7.

Verse 15. *Yet will I bring an heir unto thee, O—Mareshah*] Here is another instance, הירש *hayeresh*, *to bring an heir*, and מרשה *mareshah*, *the city*, the name of which signifies *heirship*. And so of the above proper names.

Adullam the glory of Israel.] This was a fenced city in the south of Judah (see 2 Chron. xi. 7) towards the Dead Sea.

There is much obscurity in the concluding verses of this chapter. They undoubtedly refer to the *captivity* of Israel, and to *circumstances* of *distress*, &c., which are not mentioned in any of the historical books; and therefore their reference and meaning can only be conjectured.

Verse 16. *Make thee bald*] *Cutting off the hair* was a sign of great distress, and was practised on the death of near relatives; see Amos viii. 10. The desolation should be so great that Israel should feel it to her utmost extent; and the *mourning* should be like that of a mother for the death of her most delicate children.

Enlarge thy baldness as the eagle] Referring to the *moulting* of this bird, when in casting its feathers and breeding new ones, it is very sickly, and its strength wholly exhausted.

They are gone into captivity] This is a prediction of the captivity by Shalmaneser. Samaria, the chief city, is called on to deplore it, as then fast approaching.

CHAPTER II.

Here the prophet denounces a wo against the plotters of wickedness, the covetous and the oppressor, 1, 2. *God is represented as devising their ruin,* 3. *An Israelite is then introduced as a mourner, personating his people, and lamenting their fate,* 4. *Their total expulsion is now threatened on account of their very numerous offences,* 5–10. *Great infatuation of the people in favour of those pretenders to Divine inspiration who prophesied to them peace and plenty,* 11. *The chapter concludes with a gracious promise of the restoration of the posterity of Jacob from captivity; possibly alluding to their deliverance from the Chaldean yoke, an event which was about* two hundred *years in futurity at the delivery of this prophecy,* 12, 13.

A. M. cir. 3274. B. C. cir. 730. A. U. C. cir. 24. Romuli, R. Roman., cir. annum, 24.

WO to them [a] that devise iniquity, and [b] work evil upon their beds! when the morning is light, they practise it, because [c] it is in the power of their hand.

2 And they covet [d] fields, and take *them* by violence; and houses, and take *them* away: so they [e] oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against [f] this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: [g] for this time *is* evil.

4 In that day shall *one* [h] take up a parable against you, and [i] lament [k] with a doleful lamentation, *and* say, We be utterly spoiled: [l] he hath changed the portion of my people: how hath he removed *it* from me! [m] turning away he hath divided our fields.

A. M. cir. 3274. B. C. cir. 730. A. U. C. cir. 24 Romuli, R. Roman. cir. annum 24.

5 Therefore thou shalt have none that shall cast [n] a cord by lot in the congregation of the LORD.

6 [o] [p] Prophesy [q] ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 O *thou that art* named the house of Jacob, is the Spirit of the LORD [r] straitened? *are* these his doings? do not my words do good to him that walketh [s] uprightly?

[a] Hos. vii. 6.——[b] Psa. xxxvi. 4.——[c] Gen. xxxi. 29.——[d] Isa. v. 8.——[e] Or, *defraud.*——[f] Jer. viii. 3.——[g] Amos v. 13; Eph. v. 16.——[h] Hab. ii. 6.——[i] 2 Sam. i. 17.——[k] Heb. *with a lamentation of lamentations.*——[l] Chap. i. 15.

[m] Or, *instead of restoring.*——[n] Deut. xxxii. 8, 9.——[o] Or, *Prophesy not* as *they prophesy.*——[p] Heb. *drop*, &c.; Ezek. xxi. 2. [q] Isa. xxx. 10; Amos ii. 12; vii. 16.——[r] Or, *shortened.*——[s] Heb. *upright.*

NOTES ON CHAP. II.

Wo to them that devise iniquity] Who lay *schemes* and *plans* for transgressions; who make it their *study* to find out new modes of sinning; and make these things their *nocturnal* meditations, that, having fixed their plan, they may begin to execute it as soon as it is *light* in the *morning*.

Because it is in the power of their hand.] They think they *may* do whatever they have *power* and *opportunity* to do.

Verse 2. *They covet fields*] These are the rich and mighty in the land; and, like Ahab, they will take the vineyard or inheritance of any poor Naboth on which they may fix their covetous eye; so that they take away even the *heritage* of the poor.

Verse 3. *Against this family* (the Israelites) *do I devise an evil*] You have *devised* the evil of *plundering* the upright; I will devise the evil to you of *punishment* for your conduct; you shall have your *necks* brought under the yoke of servitude. Tiglath-pileser ruined this kingdom, and transported the people to Assyria, under the reign of Hezekiah, king of Judah; and Micah lived to see this catastrophe. See on ver. 9.

Verse 4. *Take up a parable against you*] Your wickedness and your punishment shall be subjects of common conversation; and a *funeral dirge* shall be composed and sung for you as for the *dead*. The *lamentation* is that which immediately follows: *We be utterly spoiled*; and ends, *Are these his doings?* ver. 7.

Verse 5. *None that shall cast a cord*] You will no more have your inheritance divided to you by lot, as it was to your fathers; ye shall neither have fields nor possessions of any kind.

Verse 6. *Prophesy ye not*] Do not predict any more evils—we have as many as we can bear. We are utterly ruined—shame and confusion cover our faces. The original is singular, and expressive of sorrow and sobbing. Literally, "Do not cause it to rain; they will cause it to rain; they cannot make it rain sooner than this; confusion shall not depart from us." To *rain*, often means to *preach*, to *prophesy*; Ezek. xx. 46, xxi. 2; Amos vii. 16; Deut. xxxii. 2; Job xxix. 22; Prov. v. 3, &c.

The last line Bp. *Newcome* translates, "*For* he shall not remove *from himself* reproaches;" and paraphrases, "The true prophet will subject himself to public disgrace by exercising his office."

Verse 7. *Is the Spirit of the Lord straitened?*] This is the complaint of the Israelites, and a part of the lamentation. Doth it not speak by other persons as well as by Micah? Doth it communicate to us such influences as it did formerly? Is it true that these evils are threatened by that Spirit? Are these his doings? To which Jehovah answers, "Do not my words do good to him that walketh uprightly?" No upright man need fear any word spoken by me:

A. M. cir. 3274. B. C. cir. 730. A. U. C. cir. 24. Romuli, R. Roman., cir. annum 24.

8 Even [t] of late my people is risen up as an enemy: ye pull off the robe [u] with the garment from them that pass by securely as men averse from war.

9 The [v] women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not *your* [w] rest: because it is [x] polluted, it shall destroy *you*, even with a sore destruction.

11 If a man [y] walking [z] in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

A. M. cir. 3274. B. C. cir. 730. A. U. C. cir. 24. Romuli, R. Roman., cir. annum 24.

12 [a] I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together [b] as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: [c] and [d] their king shall pass before them, [e] and the LORD on the head of them.

[t] Heb. *yesterday*.——[u] Heb. *over against a garment*.——[v] Or, *wives*.——[w] Deut. xii. 9.——[x] Lev. xviii. 25, 28; Jeremiah iii. 2.

[y] Or, *walk with the wind, and lie falsely*.——[z] Ezek. xiii. 3.
[a] Chap. iv. 6, 7.——[b] Jer. xxxi. 10.——[c] Ezek. xxxvi. 37.
[d] Hos. iii. 5.——[e] Isa. lii. 12.

my words to such yield instruction and comfort; never dismay. Were ye upright, ye would not complain of the words of my prophets. The last clause may be translated, "Walking with him that is upright." The upright man walks *by* the word; and the word walks *with* him who walks *by* it.

Verse 8. *My people is risen up as an enemy*] Ye are not only opposed to me, but ye are enemies to each other. Ye rob and spoil each other. Ye plunder the peaceable passenger; depriving him both of his *upper* and *under* garment; *ye pull off the robe* from those who, far from being spoilers themselves, *are averse from war*.

Verse 9. *The women of my people*] Ye are the cause of the women and their children being carried into captivity—separated from their pleasant habitations, and from my temple and ordinances—and from the blessings of the covenant, which it is my *glory* to give, and theirs to receive. These two verses may probably relate to the war made on Ahaz by Rezin, king of Syria, and Pekah, king of Israel. They fell suddenly upon the Jews; killed in one day *one hundred and twenty thousand*, and took *two hundred thousand* captive; and carried away much spoil. Thus, they *rose up against them as enemies*, when there was peace between the two kingdoms; spoiled them of their goods, carried away *men*, *women*, and *children*, till, at the remonstrances of the prophet *Oded*, they were released. See 2 Chron. xxviii. 6, &c. Micah lived in the days of Ahaz, and might have seen the barbarities which he here describes.

Verse 10. *Arise ye, and depart*] Prepare for your captivity; ye shall have no *resting* place here: the very *land is polluted* by your iniquities, and shall vomit you out, and it shall be *destroyed*; and the *destruction* of it shall be great and *sore*.

Some think this is an exhortation to the *godly*, to leave a land that was to be destroyed so speedily.

Verse 11. *If a man walking in the spirit and falsehood*] The meaning is: If a man who professes to be *Divinely inspired* do *lie*, by prophesying of plenty, &c., then such a person shall be *received* as a *true prophet* by this people. It not unfrequently happens that the Christless worldling, who has got into the priest's office for a maintenance, and who leaves the people undisturbed in their unregenerate state, is better received than the faithful pastor, who proclaims the justice of the Lord, and the necessity of repentance and forsaking sin, in order to their being made partakers of that holiness without which no man shall see God.

Verse 12. *I will surely assemble*] This is a promise of the restoration of Israel from captivity. He compares them to a flock of sheep rushing together to their fold, the *hoofs* of which make a *wonderful noise* or *clatter*. So when *one hundred* sheep run, *eight hundred* toes or divisions of these *bifid* animals make a clattering noise. This appears to be the image.

Verse 13. *The breaker is come up*] He who is to give them *deliverance*, and lead them out on the way of their return. He who takes down the *hurdles*, or makes *a gap* in the *wall* or *hedge*, to permit them to pass through. This may apply to those *human agents* that shall permit and order their return. And *Jehovah* being *at their head*, may refer to their final restoration, when the Lord Jesus shall become their leader, they having returned unto him as the shepherd and bishop of their souls; and they and the Gentiles forming one fold under one shepherd, to go no more out into captivity for ever. Lord, hasten the time!

CHAPTER III.

In this chapter the prophet inveighs with great boldness and spirit against the princes and prophets of Judah; and foretells the destruction of Jerusalem as the consequence of their iniquity, 1–12. The last verse was fulfilled to a certain extent by Nebuchadnezzar; but most fully and literally by the Romans under Titus. See Josephus.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum. 6.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [a] *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also [b] eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and [c] as flesh within the caldron.

4 Then [d] shall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the LORD [e] concerning the prophets that make my people err, that [f] bite with their teeth, and cry, Peace; and [g] he that putteth not into their mouths, they even prepare war against him:

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum. 6.

6 [h] Therefore night *shall be* unto you, [i] that ye shall not have a vision; and it shall be dark unto you, [k] that ye shall not divine; [l] and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their [m] lips; [n] for *there is* no answer of God.

8 But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, [o] to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 [p] They build up Zion with [q] blood,

[a] Jer. v. 4, 5. — [b] Psa. xiv. 4. — [c] Ezek. xi. 3, 7. — [d] Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Ezek. viii. 18; Zech. vii. 13. [e] Isa. lvi. 10, 11; Ezek. xiii. 10; xxii. 25. — [f] Chap. ii. 11; Matt. xii. 15. — [g] Ezek. xiii. 18, 19. — [h] Isa. viii. 20, 22; Ezek. xiii. 23, 24; Zech. xiii. 4. — [i] Heb. *from a vision.* — [k] Heb. *from divining.* — [l] Amos viii. 9. — [m] Heb. *upper lip.* — [n] Psa. lxxiv. 9; Amos viii. 11. — [o] Isa. lviii. 1. — [p] Jer. xxii. 13 [q] Ezek. xxii. 27; Hab. ii. 12; Zeph. iii. 3.

NOTES ON CHAP. III.

Verse 1. *Hear—O heads of Jacob*] The metaphor of the *flock* is still carried on. The *chiefs of Jacob*, and the *princes of Israel*, instead of taking care of the *flocks*, defending them, and finding them pasture, oppressed them in various ways. They are like *wolves*, who *tear the skin of the sheep*, and the *flesh off their bones*. This applies to all unjust and oppressive rulers.

Suetonius tells us, in his life of *Tiberius*, that when the governors of provinces wrote to the emperor, entreating him to increase the *tributes*, he wrote back: "It is the property of a good *shepherd* to *shear* his sheep, not to *skin* them." Præsidibus onerandas tributo provincias suadentibus rescripsit: BONI PASTORIS esse TONDERE pecus, non DEGLUBERE. This is a maxim which many rulers of the earth do not seem to understand.

Verse 4. *Then shall they cry*] When calamity comes upon these oppressors, they shall cry for deliverance: but *they shall not be heard*; because, in their unjust exactions upon the people, they went on ruthlessly, and would *not hear* the cry of the oppressed

Verse 5. *That bite with their teeth*] That eat to the full; that are well provided for, and as long as they are so, prophesy smooth things, and cry, *Peace!* i. e., Ye shall have nothing but peace and prosperity. Whereas the true prophet, "who putteth not into their mouths," who makes no provision for their evil propensities, "they prepare war against him." קדשו עליו מלחמה *kiddeshu alaiv milchamah*, "They *sanctify a war* against him." They call on all to help them to put down a man who is speaking evil of the *Lord's people*; and predicting the destruction of *his temple*, and *Israel his inheritance*.

Verse 6. *Night* shall be *unto you*] Ye shall have no *spiritual light*, nor will God give you any revelation of his will.

The sun shall go down over the prophets] They prospered for a while, *causing the people to err*; but they shall also be carried into captivity, and then the sun of their prosperity shall go down for ever, and the very *day* that gives *light* and comfort to others, shall be *darkness* and calamity to them.

Verse 7. *Shall the seers be ashamed*] For the *false visions* of comfort and prosperity which they pretended to see.

And the diviners confounded] Who pretended to foretell future prosperity; for they themselves are now *thralled* in that very *captivity* which the true prophets foretold, and which the false prophets said should not happen.

Verse 8. *But—I am full of power*] Here is the character of the true prophet. *He is filled*, all his soul is occupied with *power*, כח *coach*, with heavenly energy; *by the Spirit of the Lord*, the fountain of all truth and might; *and of judgment*, which enables him to make a proper discernment between the precious and the vile; *and of might*, גבורה *geburah*, prevalent power, against which vice shall not be able to prevail, and before which iniquity shall not be able to stand; but all shall fall together, and be confounded.

Verse 9. *Hear this*] An appeal similar to that in ver. 1.

Verse 10. *They build up Zion with blood*] They might cry out loudly against that butchery practised by Pekah, king of Israel, and Pul, coadjutor of Rezin, against the Jews. See on chap. ii. 9. But these were by no means clear themselves; for if they *strengthened the city*, or *decorated the temple*, it was by the produce of their *exactions* and *oppressions* of the people.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum. 6.

[r] and Jerusalem with iniquity.

11 [s] The heads thereof judge for reward, and [t] the priests thereof teach for hire, and the prophets thereof divine for money: [u] yet will they lean upon the LORD, [v] and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be [w] ploughed *as* a field; [x] and Jerusalem shall become heaps, and [y] the mountain of the house as the high places of the forest.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii. R. Roman. cir. annum. 6.

[r] Heb. *bloods*.——[s] Isa. i. 23; Ezek. xxii. 12; Hos. iv. 18; chap. vii. 3.——[t] Jer. vi. 13.——[u] Isa. xlviii. 2; Jer. vii. 4; Rom. ii. 17.

[w] Heb. *saying*.——[w] Jer. xxvi. 18; chap. i. 6.——[x] Psa. lxxix. 1 [y] Chap. iv. 2.

I do not know a text more applicable than this to *slave-dealers*; or to any who have *made their fortunes* by such *wrongs* as affect the *life* of man; especially the former, who by the gains of this diabolic traffic have *built houses*, &c.; for, following up the prophet's *metaphor*, the *timbers*, &c., are the *bones* of the hapless Africans; and the *mortar*, the blood of the defenceless progeny of Ham. What an account must all those who have any hand in or profit from this detestable, degrading, and inhuman traffic, give to him who will shortly judge the quick and dead!

Verse 11. *The heads thereof judge for reward*] This does not apply to the *regular law officers*, who have their proper *salaries* for giving up their whole time and attention to the conscientious discharge of the duties of their office; but to those who take a *reward*, who take BRIBES, for the perversion of justice; who will decide in favour of those from whom they get the *greatest reward*.

The prophets—divine for money] These are evidently the false prophets; for none, professing to be sent by God, used any kind of *divination*.

Yet will they lean upon the Lord] They will prescribe fasts and public thanksgivings, while not one sin is repented of or forsaken, and not one public grievance is redressed.

Is *not the Lord among us?*] Here is his *temple*, here are his *ordinances*, and here are his *people*. Will he leave these! Yes, he will abandon the whole, because all are *polluted*.

Verse 12. *Therefore shall Zion—be ploughed as a field*] It shall undergo a variety of reverses and sackages, till at last *there shall not be one stone left on the top of another, that shall not be pulled down*; and then a *plough* shall be drawn along the site of the walls, to signify an irreparable and endless destruction. Of this ancient custom *Horace* speaks, *Odar* lib i Od. 16, ver. 18.

Altis urbibus ultimæ
Stetere causæ cur perirent
Funditus, imprimeretque muris
Hostile aratrum exercitus insolens

"From hence proud cities date their utter falls;
When, insolent in ruin, o'er their walls
The wrathful soldier drags the hostile plough,
That haughty mark of total overthrow."

FRANCIS.

Thus did the *Romans* treat Jerusalem when it was taken by *Titus*. *Turnus Rufus*, or as he is called by St. Jerome, *Titus Arinius Rufus*, or *Terentius Rufus*, according to *Josephus*, caused a plough to be drawn over all the courts of the temple to signify that it should never be rebuilt, and the place only serve for *agricultural* purposes. See the note on Matt. xxiv. 2. Thus *Jerusalem became heaps*, an indiscriminate mass of ruins and rubbish; and *the mountain of the house*, Mount Moriah, on which the temple stood, became so much neglected after the total destruction of the temple, that it soon resembled the *high places of the forest*. What is said here may apply also, as before hinted, to the ruin of the temple by Nebuchadnezzar in the last year of the reign of Zedekiah, the last king of the Jews.

As the *Masoretes*, in their division of the Bible, reckon the *twelve minor prophets* but as *one book*, they mark this verse (*twelfth* of chap. iii.) the MIDDLE *verse* of these prophets.

CHAPTER IV.

In the commencement of this chapter we have a glorious prophecy of the establishment and prosperity of the Messiah's kingdom; its peaceful character, increasing spiritual and political influence, ultimate universality, and everlasting duration, 1–4. Then breaks in a chorus of his people declaring their peculiar happiness in being members of his kingdom, 5. The prophet resumes the subject; predicts the restoration and future prosperity of Israel, 6–8; and exhorts them not to be discouraged at their approaching captivity, as they should in due time not only be delivered from it, but likewise be victorious over all their enemies, 9–13. These last verses, which evidently contain a prediction of the final triumph of Christianity over every adversary, have been applied to the conquests of the Maccabees; but the character and beneficial results of their military exploits, as far as we have any account of them, correspond but in a very faint degree to the beautiful and highly wrought terms of the prophecy. The first three *verses of this chapter are very similar to the commencement of the second chapter of Isaiah; and the* fourth, *for beauty of imagery and elegance of expression, is not unworthy of that prophet.*

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

BUT [a] in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the [b] mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into [c] ploughshares, and their spears into [d] pruninghooks: nation shall not lift up a sword against nation, [e] neither shall they learn war any more.

4 [f] But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum. 6.

5 For [g] all people will walk every one in the name of his god, and [h] we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, [i] will I assemble her that halteth, [k] and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted [l] a remnant, and her that was cast far off a strong nation: and the LORD [m] shall reign over them in Mount Zion from henceforth, even for ever.

8 And thou, O tower of [n] the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? [o] *is there* no king in thee? is thy counsellor perished?

[a] Isa. ii. 2, &c.; Ezek. xvii. 22, 23. — [b] Isa. xiv. 25. — [c] Isa. ii. 4; Joel iii. 10. — [d] Or, *scythes*. — [e] Psa. lxxii. 7. — [f] 1 Kings iv. 25; Zech. iii. 10. — [g] Jer. ii. 11. — [h] Zech. x. 12. — [i] Ezek. xxxiv. 16; Zeph. iii. 19.

[k] Psa. cxlvii. 2; Ezek. xxxiv. 13; xxxvii. 21. — [l] Chap. ii 12; v. 3, 7, 8; vii. 18. — [m] Isa. ix. 6; xxiv. 23; Dan. vii. 14, 27; Luke i. 33; Rev. xi. 15. — [n] Or, *Edar*; Gen. xxxv. 21 [o] Jer. viii. 19.

NOTES ON CHAP. IV.

Verses 1–4. *But in the last days it shall come to pass*] These *four* verses contain, says Bp. *Newcome*, a prophecy that was to be fulfilled by the coming of the Messiah, when the Gentiles were to be admitted into covenant with God, and the apostles were to preach the Gospel, beginning at Jerusalem, Luke xxiv. 47; Acts ii. 14, &c.; when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace. Bp. *Lowth* thinks that "Micah took this passage from Isaiah;" or the Spirit may have inspired both prophets with this prediction; or both may have copied some *common original*, the words of a prophet well known at that time. The variations (few and of little importance) may be seen in the notes on the parallel passages, Isa. ii. 2, &c.; to which the reader is requested to refer.

Verse 4. *Under his vine and under his fig tree*] A proverbial expression, indicative of perfect peace, security, and rural comfort. See on Isa. ii. 1. This verse is an addition to the prophecy as it stands in Isaiah.

Verse 5. *Every one in the name of his god*] This shall be the state of the Gentile world; but after the captivity, the Jews walked in the name of Jehovah alone; and acknowledge no other object of religious worship to the present day.

Verse 6. *Will I assemble her that halteth—driven out—afflicted*] Under these epithets, the state of the Jews, who were to be gathered into the Christian Church, is pointed out. They *halted* between the true God and idols; they were *driven out* into captivity, because of this idolatry; and they were variously *afflicted*, because they would not return unto the Lord that bought them.

Verse 7. *Her that halted a remnant*] I will preserve them as a distinct people after their return from captivity, for the farther purposes of my grace and mercy.

And the Lord shall reign over them in Mount Zion] The *Chaldee* is remarkable here, and positively applies the words to the Messiah: "But thou, O Messiah, of Israel, who art hidden because of the sins of the congregation of Zion, the kingdom shall come unto thee."

Verse 8. *O tower of the flock*] I think the temple is meant, or Jerusalem; the place where the *flock*, the whole *congregation* of the people assembled to worship God. *Newcome* retains the Hebrew word עדר *eder*, a tower in or near *Beth-lehem*, Gen. xxxv. 21, or, as some think, a tower near the *sheep-gate* in Jerusalem. I believe Jerusalem, or the temple, or both, are meant; for these were considered *the stronghold of the daughter of Zion*, the fortress of the Jewish people.

Even the first dominion] What was this? The Divine *theocracy* under Jesus Christ; this former, this *first dominion*, was to be restored. Hence the angel called him *Immanuel*, God with us, ruling among us.

Verse 9. Is there *no king in thee?*] None. And why? Because thou hast rejected Jehovah thy king.

Is thy counsellor perished?] No: but thou hast rejected the words and advices of the prophets.

Pangs have taken thee] He is speaking of the desolations that should take place when the Chaldeans should come against the city; and hence he says, "Thou shalt go to Babylon;" ye shall be cast out of your own land, and sent slaves to a foreign country. He represents the people under the notion of a *woman in travail*.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

for [p] pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 [q] Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye [r] look upon Zion.

12 But they know not [s] the thoughts of the LORD, neither understand they his counsel: for he shall gather them [t] as the sheaves into the floor.

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13 [u] Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt [v] beat in pieces many people: [w] and I will consecrate their gain unto the LORD, and their substance unto [x] the LORD of the whole earth.

[p] Isa. xiii. 8; xxi. 3; Jer. xxx. 6; l. 43.——[q] Lam. ii. 16. [r] Obad. 12; chap. vii. 10.——[s] Isa. lv. 8; Rom. xi. 33.

[t] Isa. xxi. 10.——[u] Isa. xli. 15, 16; Jer. li. 33.——[v] Dan. ii. 44.——[w] Isa. xviii. 7; xxiii. 18; lx. 6, 9.——[x] Zech. iv. 14; vi. 5.

Verse 10. *There shalt thou be delivered*] There God shall meet thee; and by redeeming thee from thy captivity, bringing thee back to thine own land, and finally converting thee unto himself, shall deliver thee from the *burden* of grief and wo which thou now bearest, and under which thou dost groan.

Verse 11. *Many nations are gathered against thee*] The Chaldeans, who were composed of many nations. And, we may add, all the surrounding nations were their enemies; and rejoiced when the Chaldean army had overthrown Jerusalem, destroyed the temple, and led the people away captive.

Let her be defiled] This was their cry and their wish: Let Jerusalem be laid as *low* as she can be, like a thing *defiled* and *cast away* with abhorrence; that *their eyes might look upon Zion* with scorn, contempt, and exultation.

Verse 12. *But they know not the thoughts of the Lord*] These think that God has utterly rejected his people, and they shall have a troublesome neighbour no more: but this is not his design; he will afflict them for a time; but these, the enemies of his people, he will gather as *sheaves* into the *threshing-floor*, there to be trodden, and the wheel to go over them. This is the *counsel*, the *purpose of God*, which these do not understand. The persons here referred to are not only the *Chaldeans* which were threshed by the *Persians* and *Medes*; but the Idumeans, Ammonites, Moabites, and Philistines, which the Jews afterwards subdued.

Verse 13. *Arise and thresh, O daughter of Zion*] This refers to the subject of the preceding verse. When God shall have *gathered together* all thy enemies, as into the *threshing-floor*, he will give thee *commission* and *power* to get a complete victory over them, and reduce them to servitude. And that thou mayest be able to do this, he will be on thy side as a powerful helper; here signified by the metaphors, *iron horns*, and *brazen hoofs*. Thou shalt have *power*, *authority*, and *unconquerable strength*; for thine enemies shall be no more against thee than the *corn* against *oxen* shod with *brass*, or a puny animal against the horn of a fierce *bull* tipped with *iron*.

I will consecrate their gain unto the Lord] What they have taken from thee in the way of spoil shall be restored; and again consecrated unto the service of him who will show himself to be *the Lord*, the Supreme Governor of the *whole earth*. Was not this prediction fulfilled when Cyrus gave the Jews permission to return to their own land, and gave them back the sacred vessels of the temple which Nebuchadnezzar had carried away? The Maccabees and their successors recovered much of the booty of which the neighbouring nations had deprived the Jews; and the *treasure* taken was devoted to Jehovah. The *first* verse of the next chapter should conclude this.

CHAPTER V.

This chapter begins, according to the opinion of some commentators, with a prophecy concerning the siege of Jerusalem by Nebuchadnezzar, and the great indignities which Zedekiah should suffer from the Babylonians, 1. *We have next a most famous prediction concerning the birthplace of the Messiah, "whose goings forth have been from* of old, *from* EVERLASTING," 2. *See* Matt. ii. 6. *The Jews obstinately persisting in their opposition to the Messiah, God will therefore give them up into the hands of their enemies till the times of the Gentiles be fulfilled: and then all the posterity of Jacob, both* Israel *and* Judah, *shall be converted to the faith of our Lord Jesus Christ, and, along with the Gentiles, be brought into the large and peaceful pastures of this Great Shepherd of the sheep,* 3, 4. *After this illustrious prophecy, the prophet goes on to foretell the downfall of the Assyrians, by whom ere meant the enemies of the Church in general, the* type *being probably put for the* antitype; *the miraculous discomfiture of the great Assyrian army in the reign of Sennacherib strongly shadowing forth the glorious and no less miraculous triumphs of Christianity in the latter times,* 5, 6. *See* Isa. xi. 16. *Some understand this prophecy of Antiochus and the*

seven famous Maccabees, with their eight royal successors, from Aristobulus to Antigonus; and it is not impossible that these people may be also intended, for we have often had occasion to remark that a prophecy of the Old Testament Scriptures has frequently more than one aspect. The seventh *verse was fulfilled by the Jews spreading the knowledge of the true God during their captivity, and so paving the way for the Gospel; but will be more signally fulfilled after their conversion and restoration. See* Rom. xi. 12–15. *The remaining verses contain a prophecy of the final overthrow of all the enemies of pure and undefiled religion, and of the thorough purification of the Church of God from the corruptions of Antichrist,* 9–15

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NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall [a] smite the judge of Israel, with a rod upon the cheek.

2 But thou, [b] Beth-lehem Ephratah, *though* thou be little [c] among the [d] thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be [e] Ruler in Israel; [f] whose goings forth *have been* from of old, from [g] everlasting.

3 Therefore will he give them up, until the time *that* [h] she which travaileth hath brought forth: then [i] the remnant of his brethren shall return unto the children of Israel.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii R. Roman., cir. annum 6.

4 And he shall stand and [k] feed [l] in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now [m] shall he be great unto the ends of the earth.

[a] Lam. iii. 30; Matt. v. 39; xxvii. 30.——[b] Matt. ii. 6; John vii. 42.——[c] 1 Sam. xxiii. 23.——[d] Exod. xviii. 25.——[e] Gen. xlix. 10; Isa. ix. 6.——[f] Psa. xc. 2; Prov. viii. 22, 23; John i. 1.

[g] Heb. *the days of eternity.*——[h] Chap. iv. 10.——[i] Chap. iv 7.——[k] Or, *rule.*——[l] Isa. xl. 11; xlix. 10; Ezek. xxxiv. 23; chap. vii. 14.——[m] Psa. lxxii. 8; Isa. lii. 13; Zech. ix. 10; Luke i. 32.

NOTES ON CHAP. V.

Verse 1. *O daughter of troops*] The Chaldeans, whose armies were composed of *troops* from various nations.

He (Nebuchadnezzar) *hath laid siege against us;* (Jerusalem;) *they shall smite the judge of Israel* (Zedekiah) *with a rod upon the cheek.*] They shall offer him the greatest *indignity*. They slew his sons before his face; and then put out his eyes, loaded him with chains, and carried him captive to Babylon.

Verse 2. *But thou, Beth-lehem Ephratah*] I have considered this subject in great detail in the *notes* on Matt. ii. 6, to which the reader will be pleased to refer. This verse should begin this chapter; the *first* verse belongs to the preceding chapter.

Beth-lehem Ephratah, to distinguish it from another Beth-lehem, which was in the tribe of *Zebulun*, Josh. xix. 15.

Thousands of Judah] The tribes were divided into small portions called *thousands*; as in our country certain divisions of counties are called *hundreds*.

Whose goings forth have been *from of old*] In every age, from the foundation of the world, there has been some manifestation of the Messiah. He was the hope, as he was the salvation, of the world, from the promise to Adam in paradise, to his manifestation in the flesh *four thousand* years after.

From everlasting] מימי עולם *miyemey olam*, "From the days of all time;" from time as it came out of eternity. That is, there was *no time* in which he has not been *going forth—coming* in various ways to save men. And he that *came forth* the moment that time had its birth, was *before that time* in which he began to *come forth* to save the souls that he had *created*. He was *before* all things. As he is the *Creator* of all things, so he is the *Eternal*, and *no part* of what was *created*. All *being* but God has been *created*. Whatever has *not been created* is God. But Jesus is the *Creator* of all things; therefore he is God; for he cannot be a *part* of his *own work*.

Verse 3. *Therefore will he give them up*] Jesus Christ shall give up the disobedient and rebellious Jews into the hands of all the nations of the earth, till *she who travaileth hath brought forth*; that is, till the Christian Church, represented Rev. xii. 1, under the notion of a *woman in travail*, shall have had the fulness of the Gentiles brought in. *Then the remnant of his brethren shall return*; the Jews also shall be converted unto the Lord; and thus *all Israel shall be saved*, according to Rom. xi. 26.

Unto the children of Israel.] Taking in *both families*, that of *Judah* and that of *Israel*. The remnant of the *ten tribes*, wherever they are, shall be brought in under Christ; and though now *lost* among the nations of the earth, they will then not only be brought in among the *fulness of the Gentiles*, but most probably be *distinguished* as *Jews*.

On this verse Abp. *Newcome* says, "The sense is, God will not fully vindicate and exalt his people, till the virgin mother shall have brought forth her Son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.

Verse 4. *He shall stand and feed*] The *Messiah* shall *remain* with his followers, supporting and *governing them in the strength and majesty of the Lord*, with all the miraculous interferences of his power, and all the glories of his grace.

And they shall abide] After this the Jews shall no more go astray, but shall remain one people with the Gentiles, under the one Shepherd and Bishop of all souls.

Newcome translates, "They shall be converted;" for instead of וישבו *veyashebu*, he reads וישובו *veyashubu*, which gives him the translation above. This is the reading of *three* MSS. of *Kennicott's* and *De Rossi's*, with the *Syriac*, *Chaldee*, and *Vulgate*.

For now shall he be great] The Messiah shall be *great*, as bringing salvation to the *ends of the earth*. All nations shall receive his religion, and he shall be universal King.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

5 And this *man* [n] shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight [o] principal men.

6 And they shall [p] waste the land of Assyria with the sword, and the land of [q] Nimrod [r] in the entrances thereof: thus shall he [s] deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And [t] the remnant of Jacob shall be in the midst of many people [u] as the dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of [v] sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 [w] And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strongholds:

[n] Psa. lxxii. 7; Isa. ix. 6; Zech. ix. 10; Luke ii. 14; Eph. ii. 14.——[o] Heb. *princes of men.*——[p] Heb. *eat up.*——[q] Gen. x. 8, 10, 11.

[r] Or, *with her own naked swords.*——[s] Luke i. 71.——[t] Ver. 3. [u] Deut. xxxii. 2; Psa. lxxii. 6; cx. 3.——[v] Or, *goats.*——[w] Zech. ix. 10.

Verse 5. *And this* man *shall be the peace*] This clause should be joined to the preceding verse, as it finishes the prophecy concerning our blessed Lord, who is the *Author* and *Prince of Israel*; and shall finally give *peace* to all nations, by bringing them under his yoke.

When the Assyrian shall come] This is a new prophecy, and relates to the subversion of the Assyrian empire.

Then shall we raise against him seven shepherds] Supposed to mean the *seven Maccabees, Mattathias* and his *five* sons, and *Hyrcanus*, the son of *Simon*.

Eight principal men.] Eight princes, the *Asmonean* race; beginning with *Aristobulus*, and ending with *Herod*, who was married to *Mariamne.*—*Sharpe.* Perhaps *seven* and *eight* are a definite for an indefinite number, as Eccl. xi. 2; Job v. 19. The prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces who took Nineveh, whose number may have been what is here specified.—*Newcome.*

Calmet considers this as referring to the invasion of Judea by *Cambyses*, when the Lord raised up against him the *seven magi*. He of them who passed for king of the Persians was the *Smerdis* of *Herodotus*, the *Oropastes* of Trogus, and the *Artaxerxes* of Ezra. These magi were put to death by *seven Persian chiefs*; who, having delivered the empire from them, set one of themselves, *Darius*, the son of Hystaspes, upon the throne.

Verse 6. *The land of Nimrod*] Assyria, and Nineveh its capital; and Babylon, which was also built by Nimrod, who was its *first* king, Gen. x. 11, 12, in the *margin*.

In the entrances thereof] At its *posts* or *watergates*; for it was by rendering themselves masters of the Euphrates that the Medes and Persians took the city, according to the prediction of Jeremiah, chap. li. 32, 36.

Calmet thinks that this refers to the deliverance of the land from *Cambyses* by his death, and the insurrection of the *eight princes* mentioned above, who made themselves masters of the whole Babylonian empire, &c. Perhaps it is best to refer it to the invasion of Judea by *Nebuchadnezzar*; and the final destruction of the *Babylonish* empire by *Cyrus*, who took Babylon, slew Belshazzar, and possessed himself of the kingdom.

Verse 7. *The remnant of Jacob*] From the reign of *Darius Hystaspes* (*Ahasuerus*, husband of *Esther*) the Jews were greatly favoured. Those who continued in Persia and Chaldea were greatly honoured under the protection of *Mordecai* and *Esther.*—*Calmet.* But others consider this as applying to the *Maccabees*.

As a dew from the Lord] Even during their captivity many of the Jews were the means of *spreading the knowledge of the one true God*; see Dan. ii. 47; iii. 29; iv. 34; vi. 26. This may be *the dew from the Lord* mentioned here. When the Messiah appeared, the Gospel was preached by *them*; and it shall again be propagated by their future glorious restoration, Rom. xi. 12, 25.

The grass, that tarrieth not for man] Which *grass* springs up without the attention and culture of man; לאיש *leish*, even the *best* and *most skilful* of men.

Nor waiteth for the sons of men.] לבני אדם *libney adam*, for the *sons of Adam*, the first transgressor. The *dew* and the *showers* descend on the earth and water it, in order to render it fruitful; and the *grass* springs up independently either of the *worth* or *wickedness* of man. All comes through *God's bounty*, who causes his *sun* to shine on the *just* and the *unjust*, and his *rain* to descend on the *evil* and the *good*.

Verse 8. *As a lion*] In this and the following verse the victories of the Maccabees are supposed to be foretold.

Verse 9. *All thine enemies shall be cut off.*] The *Assyrians*, who had destroyed *Israel*; and the *Babylonians*, who had ruined *Judah*.

Verse 10. *I will cut off thy horses*] Thou shalt have no need of *cavalry* in thine armies; God will fight for you.

Verse 11. *I will—throw down all thy strongholds*

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* [x] soothsayers.

13 [y] Thy graven images also will I cut off, and thy [z] standing images out of the midst of thee; and thou shalt [a] no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy [b] cities.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii R. Roman. cir. annum 6.

15 And I will [c] execute vengeance in anger and fury upon the heathen, such as they have not heard.

[x] Isa. ii. 6.——[y] Zech. xiii. 2.——[z] Or, *statues*.——[a] Isa. ii. 8.

[b] Or, *enemies*.——[c] Psa. cxlix. 7; ver. 8; 2 Thess. i. 8.

Thou shalt have no need of *fortified cities*; I will be thy defence.

Verse 12. *I will cut off witchcrafts*] Thou shalt seek help only in Jehovah thy God. They have had neither soothsayers, images, groves, nor high places, from the captivity to the present day.

Verse 13. *Thy graven images also will I cut off*] Thou shalt be no more an idolatrous people.

Verse 15. *I will execute vengeance—upon the heathen*] And he did so; for the empires of the *Assyrians*, *Chaldeans*, and others, the sworn enemies of the Jews, have long since been utterly destroyed.

CHAPTER VI.

This chapter reproves and threatens. The manner of raising the attention by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is awakening and sublime. The words of Jehovah follow, 3–5. And God's mercies having been set forth to his people, one of them is introduced, in a beautiful dramatic form, asking what his duty is towards a God so gracious, 6, 7. The answer follows in the words of the prophet, 8; who goes on to upbraid the people of his charge with their injustice and idolatry, to which he ascribes want of success in their lawful undertakings, and those heavy calamities which are now impending, 9–15.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

HEAR ye now what the LORD saith; Arise, contend thou [a] before the mountains, and let the hills hear thy voice.

2 [b] Hear ye, O mountains, [c] the LORD's controversy, and ye strong foundations of the earth: for [d] the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, [e] what have I done unto thee? and wherein have I wearied thee? testify against me.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

4 [f] For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

[a] Or, *with*.——[b] Deut. xxxii. 1; Psa. l. 1, 4; Isa. i. 2.——[c] Hos. xii. 2.——[d] Isa. i. 18; v. 3, 4; xliii. 26; Hos. iv. 1.

[e] Jer. ii. 5, 31.——[f] Exod. xii. 51; xiv. 30; xx. 2; Deut. iv. 20; Amos ii. 10.

NOTES ON CHAP. VI.

Verse 1. *Arise, contend thou*] This chapter is a sort of *dialogue* between God and the people. GOD speaks the *five* first verses, and convicts the people of sin, righteousness, and judgment. The PEOPLE, convinced of their iniquity, deprecate God's judgments, in the *sixth* and *seventh* verses. In the *eighth* verse God prescribes the *way* in which they are to be *saved*; and then the *prophet*, by the command of God, goes on to remonstrate from the *ninth* verse to the end of the chapter.

Verse 2. *Hear ye, O mountains*] Micah, as God's advocate, summons this people into judgment, and makes an appeal to inanimate creation against them. He had spoken to the priests, to the princes, to the people. He had done every thing that was necessary to make them wise, and holy, and happy; they had uniformly disobeyed, and were ever ungrateful. It was not consistent with either the justice or mercy of God to permit them to go on without reprehension and punishment. He now calls them into judgment; and such was the nature of their crimes that, to heighten the effect, and show what reason he had to punish such a people, he appeals to *inanimate creation*. Their ingratitude and rebellion are sufficient to make the *mountains*, the *hills*, and the *strong foundations of the earth* to hear, tremble, and give judgment against them. This, then, is the *Lord's controversy* with his people, and thus he will plead with Israel.

Verse 3. *O my people, what have I done unto thee?*] They are called to show why God should not pronounce sentence upon them. This condescension is truly astonishing! God appears to humble himself to his creatures. You have acted basely, treacherously, and ungratefully to me; this had already been proved by the prophets. What *cause* have I given you for such conduct? I have required a *religious service* from you; but have I wearied you by a fatiguing round of difficult duties? If I have, now testify against me; and you shall be first heard, and your plea received, if it be reasonable and good. They are silent; and God proceeds, and states what he has done for them.

Verse 4. *I brought thee up out of the land of Egypt*] Where you were *slaves*, and grievously op-

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

5 O my people, remember now what [g] Balak king of Moab consulted, and what Balaam the son of Beor answered him from [h] Shittim unto Gilgal; that ye may know [i] the righteousness of the LORD.

6 Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves [k] of a year old?

7 [l] Will the LORD be pleased with thousands of rams, *or* with ten thousands of [m] rivers of oil? [n] shall I give my first-born *for* my transgression, the fruit of my [o] body *for* the sin of my soul?

8 He hath [p] showed thee, O man, what *is* good; and what doth the LORD require of thee, but [q] to do justly, and to love mercy, and to [r] walk humbly with thy God?

[g] Num. xxii. 5; xxiii. 7; xxiv. 10, 11; Deut. xxiii. 4, 5; Josh. xxiv. 9, 10; Rev. ii. 14.——[h] Num. xxv. 1; xxxiii. 49; Josh. iv. 19; v. 10.——[i] Judg. v. 11.——[k] Heb. *sons of a year*.——[l] Psa. l. 9; li. 16; Isa. i. 11.——[m] Job xxix. 6.

[n] 2 Kings xvi. 3; xxi. 6; xxiii. 10; Jer. vii. 31; xix. 5; Ezek. xxiii. 37.——[o] Heb. *belly*.——[p] Deut. x. 12; 1 Sam. xv. 22; Hos. vi. 6; xii. 6.——[q] Gen. xviii. 19; Isa. i. 17.——[r] Heb. *humble* thyself *to walk*.

pressed; from all this I *redeemed* you. Was this a small benefit! *I sent before thee* MOSES, my chosen servant, and instructed him that he might be your *leader* and *lawgiver*. *I sent with* him AARON, that he might be your *priest*, and transact all spiritual matters between myself and you, in offerings, sacrifices, and atonements. I *sent* MIRIAM, to whom I gave the spirit of *prophecy*, that she might tell you things to come, and be the director of your *females*. To this sense the *Chaldee*, "I have sent *three* prophets before you; Moses, that he might teach you the tradition of judgments; Aaron, that he might make atonement for the people; and Miriam, that she might instruct the females."

Verse 5. *Remember now what Balak king of Moab consulted*] He sent for Balaam to *curse* your fathers; but by my influence he was obliged to *bless them*. See Num. xxii. and xxiii., and the notes there, where this subject is largely considered.

From Shittim unto Gilgal] From the encampment at Shittim, Num. xxv. 1, on the way to that of Gilgal, Josh. iv. 19. Balaam gave different answers in the interval between these places. We may suppose that the encampments of Israel advanced slowly to that part of Jordan which was opposite to Gilgal. The *Chaldee* has, "Were there not wonderful things done in your behalf from the valley of Shittim to the house of Gilgal!" See Josh. iii. 1; iv. 20. Thus there will be a reference to the miraculous passage over Jordan. See *Newcome*.

That ye may know the righteousness] The just, equitable, and merciful dealing of the Most High. Recollect *those* things, that ye may have a proper impression of *this*. There are many interpretations given of this rather obscure clause; what I have proposed seems to me the most *simple*.

This is the sum of the address; and here the case of the plaintiff terminates, the prisoners being called to show why the sentence of the law should not be pronounced. I make no apology for using any *forensic* terms, as the passages before us refer to a *case* brought into a *court* to be *judged*, and the terms in the original are all such as are proper for a *court of justice*; and the thing itself is called the *Lord's controversy*, ריב יהוה *rib Yehovah*, *Jehovah's suit at law*. And hence it is said, *He will plead*, litigate, *with Israel*.

Verse 6. *Wherewith shall I come before the Lord*] Now the people, as defendants, appear; but instead of vindicating themselves, or attempting to dispute what has been alleged against them, they seem at once to *plead guilty*; and now anxiously inquire how they shall appease the wrath of the Judge, how they shall make atonement for the sins already committed.

Bow myself before the high God] They wish to pray, and to make supplication to their Judge; but how shall they come before him! They have no right to come into his presence. Some *offering* must be brought; but of what *kind*, or of what *value*? Their sin is unprecedented, and usual methods of access will not avail. They are distracted in their minds, and make a variety of proposals to themselves, some *rational*, some *absurd* and *impossible*, and some even *sinful*.

Shall I come before him with burnt-offerings] This is *reasonable*, and according to the *law*; but this will be insufficient.

Verse 7. *Will the Lord be pleased with thousands of rams*] These might be *procured*, though with difficulty: but conscience says, neither will these do.

With ten thousands of rivers of oil] This is *absurd* and *impossible*; but could even these be procured, could they all make atonement for such *guilt*, and *ingratitude*, and *rebellion*?

Shall I give my first-born for *my transgression*] This was *sinful and wicked*: but such offerings had been made by the *Phœnicians*, and their successors the *Carthaginians*; and this very custom was copied by the corrupt Israelites. See some cases of such offerings, 2 Kings iii. 27; Lev. xx. 27.

The fruit of my body for *the sin of my soul?*] This clause is an explanation of the former. Shall I make the first-born, the best and goodliest of my children, חטאת *chattath*, a SIN-OFFERING *for my soul?* And thus the original is used in a multitude of places.

When they had put all these questions to their reason and conscience, they found no satisfaction; their distraction is increased, and despair is about to take place, when Jehovah, the plaintiff, in his mercy interposes:

Verse 8. *He hath showed thee, O man, what* is *good*] All the modes of expiation which ye have proposed are, in the sight of God, unavailable; they cannot do away the *evil*, nor purify from the *guilt* of sin. He himself has shown thee what is *good*; that which is *profitable* to *thee*, and *pleasing* to himself. And what is *that*? Answer. Thou art—

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9 The [s] LORD's voice crieth unto the city, and [t] *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 [u] Are there yet the treasures of wickedness in the house of the wicked, and the [v] scant measure [w] *that is* abominable?

11 [x] Shall I count *them* pure with the [y] wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of vio-

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[s] Deut. xv. 5; xxvi. 17; xxviii. 1, 2; xxx. 10.——[t] Or, *thy name shall see that which is.*——[u] Or, Is there *yet unto every man a house of the wicked*, &c.——[v] Hebrew, *measure of leanness*, Amos viii. 5.——[w] Deuteronomy xxv. 13–16; Proverbs xi. 1; xx. 10, 23.——[x] Or, *Shall I be pure with*, &c.——[y] Hos. xii. 7.

I. *To do justly*; to give to all their due.

1. To *God* his due; thy *heart*, thy *body*, *soul*, and *spirit*; thy *wisdom*, *understanding*, *judgment*. "To love him with all thy heart, soul, mind, and strength, and thy neighbour as thyself." This is God's *due* and *right* from every man.

2. Thou art to give thy *neighbour* his due; to do to him as thou wouldst that he should do to thee, never working ill to him.

3. Thou art to give to *thyself* thy due; not to deprive thy soul of what God has provided for it; to keep thy body in temperance, sobriety, and chastity; avoiding all excesses, both in *action* and *passion*.

II. *Thou art to love mercy*; not only to do what *justice* requires, but also what *mercy*, *kindness*, *benevolence*, and *charity* require.

III. But how art thou to do this? Thou art to *walk humbly with thy God*; הצנע *hatsnea*, to *humble thyself* to walk. This implies to acknowledge thy iniquity, and submit to be saved by his free mercy, as thou hast already found that no kind of *offering* or *sacrifice* can avail. Without this humiliation of soul there never was, there never can be, any *walking with God*; for without his mercy no soul can be saved; and he must be THY *God* before thou canst *walk with him*. Many, when they hear the nature of sin pointed out, and the way of salvation made plain through the blood of the Lamb, have shut their eyes both against sin and the proper sacrifice for it, and parried all exhortation, threatening, &c., with this text: "God requires nothing of us but to do justly, love mercy, and walk humbly with him." Now I ask any man, Art thou willing to *stand* or *fall* by *this text?* And it would cost me neither much time nor much pains to show that on this ground no soul of man can be saved. Nor does God say that this *doing justly*, &c., shall *merit* eternal glory. No. He shows that in *this way* all men *should walk*; that this is *the duty of* EVERY *rational being*: but he well knows that no *fallen soul* can act thus without especial assistance from him, and that it is only the *regenerate man*, the man who has found redemption through the blood of the cross, and has God for HIS God, that can *thus act* and *walk*. *Salvation is of the mere mercy of God alone*; for by the *works of the law shall no flesh be justified*.

The manner of raising attention, says Bp. *Newcome*, on ver. 1, 2, by calling on man to urge his plea in the face of all nature, and on the inanimate creation to hear the expostulation of Jehovah with his people, is truly awakening and magnificent. The words of Jehovah follow in ver. 3, 4, 5. And God's mercies having been set before the people, one of them is introduced in a beautiful dramatic form; asking what his duty is towards so gracious a God, ver. 6, 7. The answer follows in the words of the prophet, ver. 8. Some think we have a sort of dialogue between *Balak* and *Balaam*, represented to us in the prophetical way. The *king of Moab* speaks, ver. 6. *Balaam* replies by another question in the two first hemistichs of ver. 7. The *king of Moab* rejoins in the remaining part of the verse; and *Balaam* replies, ver. 8. Bps. *Butler* and *Lowth* favour this. I cannot agree.

Verse 9. *The Lord's voice crieth unto the city*] No man is found to hear; but the *man of wisdom* will hear, תושיה *tushiyah*; a word frequent in the writings of Solomon and Job, signifying wisdom, wealth, substance, reason, essence, happiness; any thing that is complete; or that which is substantial, in opposition to vanity, emptiness, mere show, unsubstantiality. When God speaks, the *man of common sense*, who has any knowledge of God or his own soul, will *see* thy *name*; but instead of יראה *yireh*, *will see*, the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*, with *twelve* of *Kennicott's* and *De Rossi's* MSS., have read יראי *yirey*, *they that* FEAR. The *Vulgate* reads:—

Et salus erit timentibus nomen tuum.

"And thou shalt be salvation to them that fear thy name."

The *Septuagint*—Και σωσει φοβουμενους το ονομα αυτου.

And he shall save those who fear his name.—This the *Arabic* copies.

The *Targum* has, "And the teachers shall fear the name." That is, יהוה *Yehovah*.

The *French Bible* is very strange:—

Car ton nom voit comme il va de tout.

"For thy name sees how every thing goes."

The word תושיה *tushiyah*, mentioned above, which occasions all the difficulty, has been read with an ע *ain* by the *Vulgate* and *Septuagint*, as coming from the root ישע *yasha*, *to be saved*; and it is very likely that this was the *original* reading. The two last letters in the word, יה, might have been easily mistaken in the MS. for the letter ע, where I may suppose the word stood thus, תושע, *shall be saved*; and as several MSS. read יראי *yirey*, they who *fear*, instead of יראה *yireh*, he shall *see*, the whole clause might have been just what it appears in the *Vulgate* and *Septuagint*. It is also necessary to remark that the word in dispute has various forms in some MSS., which is a strong presumption against its authenticity. See *Kennicott* and *De Rossi*.

Verse 10. *Are there yet the treasures of wickedness*] Such as false balances and deceitful weights. See on

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lence, and the inhabitants thereof have spoken lies, and [z] their tongue *is* deceitful in their mouth.

13 Therefore also will I [a] make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 [b] Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [c] sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

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16 For [d] the statutes of [e] Omri are [f] kept, and all the works of the house of [g] Ahab, and ye walk in their counsels; that I should make thee [h] a [i] desolation, and the inhabitants thereof a hissing: therefore ye shall bear the [k] reproach of my people.

[z] Jer. ix. 3, 5, 6, 8.——[a] Lev. xxvi. 16; Psa. cvii. 17, 18. [b] Lev. xxvi. 26; Hos. iv. 10.——[c] Deut. xxviii. 38, 39, 40; Amos v. 11; Zeph. i. 13; Hag. i. 6.——[d] Or, *he doth much keep the*, &c.

[e] 1 Kings xvi. 25, 26.——[f] Hos. v. 11.——[g] 1 Kings xvi. 30, &c.; xxi. 25, 26; 2 Kings xxi. 3.——[h] 1 Kings ix. 8; Jer. xix. 8. [i] Or, *astonishment*.——[k] Isa. xxv. 8; Jer. li. 51; Lam. v. 1.

Hos. xii. 7. This shows that they were not DOING JUSTLY. They did not *give to each his due*.

Verse 12. *For the rich men thereof are full of violence*] This shows that they did not *love mercy*.

The inhabitants thereof have spoken lies] This shows that they did not *humble themselves to walk with God*.

Verse 13. *Will I make* thee *sick in smiting thee*] Perhaps better, "I also am weary with smiting thee, in making thee desolate for thy sins." They were corrected, but to no purpose; they had stroke upon stroke, but were not amended.

Verse 14. *Thou shalt eat, but not be satisfied*] All thy possessions are cursed, because of thy sins; and thou hast no *real good* in all thy enjoyments.

And thy casting down] For וּשְׁחֵךְ *veyeshchacha*, "thy casting down," *Newcome*, by transposing the ח and ש, reads וִיחֵשׁךְ *veyechshach*, "and it shall be dark;" and this is probably the true reading. The *Arabic* and *Septuagint* have read the same. "There shall be calamity in the midst of thee." It shall have its *seat* and *throne* among you.

Verse 15. *Thou shalt sow, but thou shalt not reap*] Thou shalt labour to amass property, but thou shalt not have God's blessing; and whatever thou collectest, thy enemies shall carry away. And at last carry thyself into captivity.

Verse 16. *The statutes of Omri are kept*] *Omri*, king of Israel, the father of Ahab, was one of the worst kings the Israelites ever had; and *Ahab* followed in his wicked father's steps. The *statutes* of those kings were the very grossest *idolatry*. *Jezebel*, wife of the latter, and daughter of *Ithobaal*, king of Tyre, had no fellow on earth. From her Shakspeare seems to have drawn the character of *Lady Macbeth*; a woman, like her prototype, mixed up of *tigress* and *fiend*, without *addition*. Omri, Ahab, and Jezebel, were the *models* followed by the Israelites in the days of this prophet.

The inhabitants thereof a hissing] לִשְׁרֵקָה *lishrekah*, "for a *shriek*;" because those who should see them should be both *astonished* and *affrighted* at them.

There are few chapters in the prophets, or in the Bible, superior to this for genuine worth and importance. The structure is as elegant as it is impressive; and it is every way worthy of the Spirit of God.

CHAPTER VII.

The prophet begins this chapter with lamenting the decay of piety and the growth of ungodliness, using a beautiful allegory to imply (as explained in verse 2) that the good man is as seldom to be met with as the early fig of best quality in the advanced season, or the cluster after the vintage, 1, 2. He then reproves and threatens in terms so expressive of great calamities as to be applied in the New Testament to times of the hottest persecution, 3–6. See Matt. x. 35, 36. *Notwithstanding which a Jew is immediately introduced declaring, in the name of his captive people, the strongest faith in the mercy of God, the most submissive resignation to his will, and the firmest hope in his favour in future times, when they should triumph over their enemies, 7–10. The prophet upon this resumes the discourse, and predicts their great prosperity and increase, 11, 12; although the whole land of Israel must first be desolated on account of the great wickedness of its inhabitants, 13. The prophet intercedes in behalf of his people, 14. After which God is introduced promising, in very ample terms, their future restoration and prosperity, 15–17. And then, to conclude, a chorus of Jews is introduced, singing a beautiful hymn of thanksgiving, suggested by the gracious promises which precede, 18–20.*

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

WO is me! for I am as [a] when they have gathered the summer fruits, as [b] the grape-gleanings of the vintage: *there* is no cluster to eat: [c] my soul desireth the first-ripe fruit.

2 The [d] good [e] *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; [f] they hunt every man his brother with a net.

3 That they may do evil with both hands earnestly, [g] the prince asketh, [h] and the judge *asketh* for a reward; and the great *man*, he uttereth [i] his mischievous desire: so they wrap it up.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

4 The best of them [k] *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 [l] Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

[a] Heb. *the gatherings of summer.*——[b] Isa. xvii. 6; xxiv. 13.——[c] Isa. xxviii. 4; Hos. ix. 10.——[d] Psa. xii. 1; xiv. 1, 3; Isa. lvii. 1.——[e] Or, *godly*, or *merciful.*

[f] Hab. i. 15.——[g] Hos. iv. 18.——[h] Isa. i. 23; chap. iii. 11.
[i] Heb. *the mischief of his soul.*——[k] 2 Sam. xxiii. 6, 7; Ezek. ii. 6; see Isa. lv. 13.——[l] Jer. ix. 4.

NOTES ON CHAP. VII.

Verse 1. *Wo is me!*] This is a continuation of the preceding discourse. And here the prophet points out the *small number* of the upright to be found in the land. He himself seemed to be the only person who was on God's side; and he considers himself as a *solitary grape*, which had escaped the general gathering. The word קיץ *kayits*, which is sometimes used for *summer*, and *summer fruits* in general, is here translated *late figs*; and may here, says Bishop *Newcome*, be opposed to the *early ripe fig* of superior quality. See on Hos. ix. 10, and Amos viii. 1, 2. He desired to see the *first-ripe fruit*—distinguished and eminent piety; but he found nothing but a very imperfect or spurious kind of godliness.

Verse 2. *The good* man *is perished out of the earth*] A similar sentiment may be found, Psa. xii. 1; Isa. lvii. 1. As the *early fig* of excellent flavour cannot be found in the advanced season of summer, or a *choice cluster of grapes* after vintage, so neither can the good and upright man be discovered by searching in Israel. This comparison, says Bp. *Newcome*, is beautifully implied.

They hunt every man his brother with a net.] This appears to be an allusion to the ancient mode of duel between the *retiarius* and *secutor*. The former had a *casting net*, which he endeavoured to throw over the head of his antagonist, that he might then despatch him with his short sword. The other parried the cast; and when the *retiarius* missed, he was obliged to *run* about the field to get time to *set his net in right order* for another throw. While he ran, the other *followed*, that he might despatch him before he should be able to recover the proper position of his net; and hence the latter was called *secutor*, the *pursuer*, as the other was called *retiarius*, or the *net man*. I have explained this before on Job, and other places; but because it is rarely noticed by commentators, I explain the allusion here once more. Abp. *Newcome*, by not attending to this, has translated איש את אחיהו יצודו חרם *ish eth achihu yatsudu cherem*, "They hunt every man his brother for his destruction;" though he puts *net* in the *margin*.

Verse 3. *That they may do evil with both hands*] That is, earnestly, greedily, to the uttermost of their power. The *Vulgate* translates: Malum manuum suarum dicunt bonum; "The evil of their hands they call good."

The prince asketh] A bribe, to forward claims in his court.

The judge asketh *for a reward*] That he may decide the cause in favour of him who gives most money, whether the cause be *good* or *evil*. This was notoriously the case in our own country before the giving of *Magna Charta*; and hence that provision, Nulli vendemus justitiam aut rectum: "We will not sell justice to any man." And *this* was not the only *country* in which justice and judgment were put to sale.

The great man, *he uttereth his mischievous desire*] Such consider themselves *above law*, and they make no secret of their unjust determinations. *And so they wrap it up*—they all conjoin in doing evil in their several offices, and oppressing the poor; so our translators have interpreted the original ויעבתוה *vayeabtuha*, which the *versions* translate variously. *Newcome* has, "And they do abominably."

Verse 4. *The best of them* is *as a brier*] They are useless in themselves, and cannot be touched without *wounding* him that comes in contact with them. He alludes to the *thick thorn hedges*, still frequent in Palestine.

The day of thy watchmen] The day of vengeance, which the prophets have foreseen and proclaimed, is at hand. *Now shall be their perplexity*; no more *wrapping up*, all shall be *unfolded*. In that day every man will wish that he were different from what he is found to be; but he shall be judged for what he *is*, and for the deeds he *has done*.

Verse 5. *Trust ye not in a friend*] These times will be so evil, and the people so wicked, that all *bonds* will be *dissolved*; and even the most intimate will betray each other, when they can hope to serve themselves by it.

On this passage, in the year 1798, I find I have written as follows:—

"*Trust ye not in a friend.*—Several of those whom I have delighted to call by that name have deceived me.

"*Put ye not confidence in a guide.*—Had I followed some of these I should have gone to perdition.

"*Keep the door of thy mouth from her that lieth in thy bosom.*—My wife alone never deceived me."

It is now *twenty-seven* years since, and I find no cause to alter what I then wrote.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

6 For [m] the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore [n] I will look unto the LORD: I will wait for the God of my salvation: my God will hear me.

8 [o] Rejoice not against me, O mine enemy: [p] when I fall, I shall arise; when I sit in darkness, [q] the LORD *shall be* a light unto me.

9 [r] I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: [s] he will bring me forth to the light, *and* I shall behold his righteousness.

10 [t] Then *she that is* mine enemy shall see *it*, and [u] shame shall cover her which said unto me, [v] Where is the LORD thy God? [w] mine eyes shall behold her: now [x] shall she be trodden down [y] as the mire of the streets.

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum. 6.

11 *In* the day that thy [z] walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* [a] he shall come even to thee from Assyria, [b] and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 [c] Notwithstanding the land shall be desolate because of them that dwell therein. [d] for the fruit of their doings.

[m] Ezek. xxii. 7; Matt. x. 21, 35, 36; Luke xii. 53; xxi. 16; 2 Tim. iii. 2, 3.——[n] Isa. viii. 17.——[o] Prov. xxiv. 17; Lam. iv. 21.——[p] Psa. xxxvii. 24; Prov. xxiv. 16.——[q] Psa. xxvii. 1.——[r] Lam. iii. 39.——[s] Psa. xxxvii. 6.——[t] Or, *And thou wilt see her that is mine enemy, and cover her with shame.*——[u] Psa. xxxv. 26.——[v] Psa. xlii. 3, 10; lxxix. 10; cxv. 2; Joel ii. 17.——[w] Chap. iv. 11.——[x] Heb. *she shall be for a treading down.*——[y] 2 Sam. xxii. 43; Zech. x. 5.——[z] Amos ix. 11, &c.——[a] Isa. xi. 16; xix. 23, &c.; xxvii. 13; Hos. xi. 11.——[b] Or, *even to.*——[c] Or, *After that it hath been.*——[d] Jer. xxi. 14; chap. iii. 12.

Verse 6. *For the son dishonoureth the father*] See the use our Lord has made of these words, where he quotes them, Matt. x. 21, 25, 36, and the notes there.

Verse 7. *Therefore I will look unto the Lord*] Because things are so, I will *trust* in the Lord more firmly, *wait* for him more patiently, and more *confidently* expect to be supported, defended, and saved.

Verse 8. *Rejoice not against me, O mine enemy*] The captive Israelites are introduced as speaking here and in the preceding verse. The *enemy* are the *Assyrians* and *Chaldeans*; the *fall* is their *idolatry* and consequent *captivity*; the *darkness*, the *calamities* they suffered in that captivity; their *rise* and *light*, their *restoration* and consequent *blessedness*.

To *rejoice over the fall or miseries of any man*, betrays a malignant spirit. I have known several instances where people professing to *hold a very pure and Christian creed*, having become unfaithful and fallen into sin, their opponents, who held a very impure and unchristian creed, have exulted with "Ha, ha! so would we have it!" and have shown their malignity more fully, by giving all possible *publicity* and *circulation* to such *accounts*. Perhaps in the sight of God this was worse than the poor wretch's *fall*, in which they exulted as having taken place in one who held a creed different from their own. But these *arose again* from their fall, while those *jesters at holiness* continued in the *gall of bitterness* and *bonds of inward corruption*.

Verse 9. *I will bear the indignation of the Lord*] The words of the penitent captives, acknowledging their sins and praying for mercy.

Until he plead my cause] And woe to the *slanderers*, when God undertakes to plead for the *fallen* who have *returned* to him with *deep compunction of heart*, seeking redemption in the blood of the cross.

Verse 10. *Then* she that is *mine enemy*] This may refer particularly to the *city of Babylon*.

Shall she be trodden down] Literally fulfilled in the sackage of that city by the Persians, and its consequent total ruin. It became as *mire*; its walls, formed of brick *kneaded with straw* and *baked in the sun*, becoming exposed to the *wet*, dissolved, so that a vestige of the city remains not, except a few bricks digged from under the rubbish, several pieces of which now lie before me, and show the perishing materials of which the *head* of this proud empire was composed.

Verse 11. In *the day that thy walls are to be built*] This refers to *Jerusalem*; the *decree*, to the purpose of God to deliver the people into captivity. "This shall be far removed." God having *purposed* their return, I cannot think, with some commentators, that this verse contains *threatenings* against Jerusalem, and not *promises*. See the *first* chapter of Haggai, where the subject is similar; and the restoration of Jerusalem is certainly what the prophet describes.

Verse 12. In *that day* also *he shall come*] Bp. *Newcome* translates:—

"And in that day they shall come unto thee
From Assyria and the fenced cities:
And from Egypt even unto the river

Calmet translates:—

"They shall come to thee from Assyria even unto Egypt,
And from Egypt even to the river; (Euphrates;)
And from one sea to another, and from one mountain to another."

This, says he, gives an easy sense; whereas we cannot tell where to find those *fortified cities* spoken of by other *translators*. The Israelites were to return from their captivity, and re-occupy their ancient country from Assyria to Egypt; that is, from the *river Euphrates* to the *river Nile*; and from the *Mediterranean Sea* to the *Ocean*; and from *Mount Libanus* to the *mountains of Arabia Petræa*, or Mount *Seir*. See Amos viii. 12. This prediction was literally fulfilled under the *Asmoneans*. The Jewish nation was greatly extended and very powerful under Herod, at the time that our Lord was born. See *Calmet*.

Verse 13. *Notwithstanding the land shall be deso-*

A. M. cir. 3294. B. C. cir. 710. A. U. C. cir. 44. Numæ Pompilii. R. Roman., cir. annum 6.

14 [o] Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* [f] the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 [g] According to the days of thy coming out of the land of Egypt will I show unto him marvellous *things*.

16 The nations [h] shall see and be confounded at all their might: [i] they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [k] dust like a serpent, [l] they shall move out of their holes like [m] worms of the earth: [n] they shall be afraid of the LORD our God, and shall fear because of thee.

A. M. cir. 3294 B. C. cir. 710 A. U. C. cir. 44. Numæ Pompilii, R. Roman., cir. annum 6.

18 [o] Who *is* a God like unto thee, that [p] pardoneth iniquity, and passeth by the transgression of [q] the remnant of his heritage? [r] he retaineth not his anger for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 [s] Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, [t] which thou hast sworn unto our fathers from the days of old.

[o] Or, *Rule*; Psa. xxviii. 9; chap. v. 4.——[f] Isa. xxxvii. 24. [g] Psa. lxviii. 22; lxxviii. 12.——[h] Isa. xxvi. 11.——[i] Job xxi. 5; xxix. 9.——[k] Psa. lxxii. 9; Isa. xlix. 23.——[l] Psa. xviii. 45. [m] Or, *creeping things*.——[n] Jer. xxxiii. 9.——[o] Exod. xv. 11. [p] Exod. xxxiv. 6, 7; Jer. l. 20.——[q] Ch. iv. 7; v. 3, 7, 8.——[r] Psa. ciii. 9; Isa. lvii. 10; Jer. iii. 5.——[s] Luke i. 72, 73.——[t] Psa. cv. 9, 10.

late] This should be translated in the preter tense, "Though the land HAD been desolate;" that is, the land of Israel had been desolate during the captivity, which captivity was the "fruit of the evil doings of them that had dwelt therein."

Verse 14. *Feed thy people with thy rod*] בשבטך *beshibtecha*, "with thy crook." The shepherd's crook is most certainly designed, as the word *flock* immediately following shows. No *rod* of *correction* or *affliction* is here intended; nor does the word mean such.

Solitarily] They have been long without a shepherd or spiritual governor.

In the midst of Carmel] Very fruitful in vines.

Bashan and Gilead] Proverbially fruitful in pasturages.

Verse 15. *According to the days*] This is the answer to the prophet's prayer; and God says he will protect, save, defend, and *work miracles for them* in their restoration, such as he wrought for their fathers in their return from Egypt to the promised land.

Verse 16. *The nations shall see and be confounded*] Whether the words in these verses (15, 16, and 17) be applied to the return from the Babylonish captivity, or to the prosperity of the Jews under the Maccabees, they may be understood as ultimately applicable to the final restoration of this people, and their lasting prosperity under the Gospel.

Verse 18. *Who is a God like unto thee, &c.*] Here is a challenge to all idol worshippers, and to all those who take false views of the true God, to show his like. See his characters; they are immediately subjoined.

1. *He pardoneth iniquity.* This is the prerogative of God alone; of that Being who alone has power to *save* or to *destroy*.

2. *He passeth by transgression.* He can heal *backsliding*, and restore them that are fallen.

3. *He retaineth not his anger for ever.* Though, justly displeased because of sin, he pours out his judgments upon the wicked; yet when they return to him, he shows "that he retaineth not his anger for ever," but is indescribably ready to save them.

4. *He delighteth in mercy.* Judgment is his strange work: he is ever more ready *to save* than to *destroy*. Nothing can *please him better* than having the opportunity, from the return and repentance of the sinner, to show him that mercy without which he must perish everlastingly.

5. Because he is such a God—1. "He will turn again." His face has been long turned from us, because of our sins. 2. "He will have compassion upon us," pity our state, and feel for our sorrows. 3. "He will subdue our iniquities." Though they have been mighty, he will bring them down, and bruise them under our feet. 4. "He will cast all their sins into the depths of the sea." Will fully pardon them, and never more remember them against us. Instead of חטאתם *chattotham*, THEIR *sins*, five MSS. of *Kennicott's* and *De Rossi's*, with the *Septuagint*, *Syriac*, *Vulgate*, and *Arabic*, read חטאתינו *chattotheynu*, OUR *sins*. He will plunge them into eternal oblivion, never more to come into sight or remembrance; like a stone dropped into the "depths of the sea."

Verse 20. *Thou wilt perform the truth to Jacob*] The *promises* which he has made to Jacob and his posterity. Not one of them can ever fall to the ground. "And the mercy to Abraham, which thou hast sworn;" viz., that "in his Seed all the families of the earth should be blessed;" that the *Messiah* should come from ABRAHAM, *through* his son ISAAC, *by* JACOB and DAVID; be a light to lighten the Gentiles, and the glory of his people Israel. And this *promise*, and this *oath*, God has most signally fulfilled by the *incarnation of Christ*, who was sent to bless us by turning away every one of us from his iniquities; and for this purpose he was delivered for our offences, and rose again for our justification; and repentance and remission of sins are preached in his name to all nations.

The proclamation was *first* made at Jerusalem; and that the prophet refers to *this*, is evident from the use made of these words by Zacharias, the father of John the Baptist, when, under the *full afflatus of the Spirit of God*, he quoted this prophecy of Micah, as fulfilled in the *incarnation of Christ*, Luke i. 72, 73. The *Chaldee* paraphrases this last verse with spirit and propriety: "Thou wilt give the truth to Jacob his son, as thou hast promised by oath to him in Beth-el. And the mercy to Abraham and to his seed after him, as thou didst swear to him amidst the divisions. Thou wilt be mindful of us on account of the binding of Isaac, who was bound upon the altar before thee. And thou wilt do us that good, which, from the most ancient days, thou hast promised to our fathers by an oath." *Between the divisions*, refers to the covenant made between God and Abraham, Gen. xv. 9, 10, 11, 17, 18. Well might the prophet exult in his challenge to earth and hell. WHO IS A GOD LIKE UNTO THEE! Hell is speechless, earth is dumb. Infidels dare not open their mouths!!! Hallelujah! מי אל כמוך *mi El camocha!* JESUS is the mighty God and Saviour, pardoning iniquity, transgression, and sin, and saving to the uttermost all that come unto God through him. Blessed be God! Reader, lay this to heart.

INTRODUCTION TO THE BOOK

OF THE

PROPHET NAHUM.

NAHUM, the *seventh* of the *twelve* minor prophets, was a native of Elkoshai, a little village of Galilee, whose ruins were still in being in the time of St. Jerome. However there are some who think that Elkoshai is rather the name of his father, and that the place of his birth was Bethabor, or Bethabara, beyond Jordan. They used to show the tomb of the prophet at a village called Beth-gabre, now called Gibbin, near Emmaus. The Chaldee calls him Nahum of Beth-koshi, or of Beth-kitsi; but the situation of this place is as much unknown as that of Elkoshai.

The particular circumstances of the life of Nahum are altogether unknown. His prophecy consists of *three* chapters, which make up but *one* discourse, wherein he foretells the destruction of Nineveh. He describes it in so lovely and pathetic a manner, that he seems to have been upon the spot to declare to the Ninevites the destruction of their city.

Opinions are divided as to the time in which he prophesied. Josephus will have it that he foretold the fall of Nineveh *one hundred and fifteen* years before it happened, which will bring the time of Nahum to that of King Ahaz. The Jews say that he prophesied under Manasseh. We are inclined to be of St. Jerome's opinion, that he foretold the destruction of Nineveh in the time of Hezekiah, and after the war of Sennacherib in Egypt, mentioned by Berosus. Nahum speaks plainly of the taking of No-Ammon, a city of Egypt; of the haughtiness of Rabshakeh; of the defeat of Sennacherib; and he speaks of them as things that were past. He supposes that the Jews were still in their own country, and that they there celebrated their festivals. He speaks of the captivity, and of the dispersion of the *ten* tribes. All these evidences convince us that Nahum cannot be placed before the *fifteenth* year of Hezekiah, since the expedition of Sennacherib against this prince was in the *fourteenth* year of his reign.

This prophet gives us a fine description of the destruction of Nineveh. He says that this city should be ruined by a deluge of waters, which should overflow it and demolish its walls.

Diodorus Siculus and *Athenæus* relate, that during the time this city was besieged by Belesis and by Arbaces, under Sardanapalus, the river Tigris swelled so as to overthrow twenty furlongs of the walls of Nineveh. But as the siege mentioned by Nahum was long after the taking of Nineveh under Sardanapalus, it must needs be that the same thing happened to Nineveh at the second and last siege, under Nebuchadnezzar and Astyages. Probably the besiegers at this second siege determined the course of the waters, and brought on the same fate to the city by the same means as at the first siege. And as the walls of those ancient cities were generally formed of *brick kneaded with straw* and *baked in the sun*, a *flood* of *waters* could easily effect their dissolution. *Babylon* was built in the same manner; and this is the reason why scarcely any vestiges of those cities are to be found See on chap. iii. 14.

The time of the prophet's death is not known. The Greek meneologies and the Latin

martyrologies place his festival on the first of December. *Petrus Natalis* places it on the twenty-fourth of the same month, which he says was the day of his death, without acquainting us whence he had learned this circumstance.

The conduct and imagery of this prophetical poem are truly admirable.

The exordium sets forth with grandeur the justice and power of God, tempered by lenity and goodness, chap. i. 1–8.

A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, ver. 9–11. Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols, ver. 12–14. Upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings, and bids her celebrate her festivals and offer her thank-offerings, without fear of so powerful an adversary, ver. 15.

Chap. ii. In the next place Nineveh is called on to prepare for the approach of her enemies, as instruments in the hands of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of Eastern poetry, and with many pathetic, vivid, and sublime images, ver. 1–10.

A grand and animated allegory succeeds this description, ver. 11, 12; which is explained and applied to the city of Nineveh in ver. 13.

Chap. iii. The prophet denounces a wo against Nineveh for her perfidy and violence, and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, ver. 1–3.

He assigns her idolatries as one cause of her ignominious and unpitied fall, ver. 4–7.

He foretells that No-Ammon, (the Diospolis in the Delta,) her rival in populousness, confederacies, and situation, should share a like fate with herself, ver. 8–11; and beautifully illustrates the ease with which her strong holds should be taken, ver. 12, and her pusillanimity during the siege, ver. 13.

He pronounces that all her preparations, ver. 14, 15, her numbers, her opulence, her multitude of chief men, would be of no avail, ver. 15–17.

He foretells that her tributaries would desert her, ver. 18.

He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound, and the just triumph of others over her on account of her extensive oppressions, ver. 19.

To sum up all with the decisive judgment of an eminent critic: "Not one of the minor prophets equals the sublimity, genius, and spirit of Nahum. Besides, his prophecy is a perfect poem. The *exordium* is exceedingly majestic. The *apparatus* for the destruction of Nineveh, and the description of that catastrophe, are painted in the most glowing colours, and are admirably clear and powerful." *Lowth*, Prælect. Heb. xxi., p. 282.

It must be farther observed, that this prophecy was highly interesting to the Jews; as the Assyrians had often ravaged their country, and I suppose had recently destroyed the kingdom of Israel. See *Calmet*.

THE BOOK

OF THE

PROPHET NAHUM.

Chronological Notes relative to this Book, upon the supposition that it was written about seven hundred and thirteen *years before the commencement of the Christian era.*

Year from the Creation, according to Archbishop Usher, 3291.—Year of the Julian Period, 4001.—Year since the Flood, 1635.—Year from the vocation of Abram, 1208.—Year since the first celebration of the Olympic games in Elis by the Idæi Dactyli, 741.—Year from the destruction of Troy, according to the general computation of chronologers, 471.—Year since the commencement of the kingdom of Israel, by the Divine appointment of Saul to the regal dignity, 383.—Year from the foundation of Solomon's temple, 299.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 263.—Year since the restoration of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 172.—Year from the foundation of the kingdom of Macedon by Caranus, 102.—Year from the commencement of the reign of Ardysus over Lydia, 84.—Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 64.—Fourth year of the *sixteenth* Olympiad.—Year from the building of Rome, according to the Varronian computation, 41.—Year from the building of Rome, according to Cato and the Fasti Consulares, 40.—Year from the building of Rome, according to Polybius the historian, 39.—Year from the building of Rome, according to Fabius Pictor, 35.—Year of the era of Nabonassar, 35.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 9.—Year before the birth of Christ, 709.—Year before the vulgar era of Christ's nativity, 713.—Cycle of the Sun, 25.—Cycle of the Moon, 11.—Eleventh year of Zeuxidamus, king of Lacedæmon, of the family of the Proclidæ.—Twelfth year of Eurycrates, king of Lacedæmon, of the family of the Eurysthenidæ.—Sixth year of Gyges, king of Lydia.—Tenth year of Hippomenes, decennial archon of the Athenians.—Second year of Cordiccas, governor of the Medes, according to some chronologers.—Seventeenth year of Perdiccas, king of Macedon.—Third year of Numa Pompilius, the second king of Rome.—Fourteenth year of Hezekiah, king of Judah.

CHAPTER I.

This chapter opens the prophecy against the Assyrians and their metropolis with a very magnificent description of the infinite justice, tender compassion, and uncontrollable power of God, 1–8. *To this succeeds an address to the Assyrians; with a lively picture of their sudden overthrow, because of their evil device against Jerusalem,* 9–11. *Then appears Jehovah himself, proclaiming deliverance to his people from the Assyrian yoke, and the destruction of the Assyrian idols,* 12–14; *upon which the prophet, with great emphasis, directs the attention of Judah to the approach of the messenger who brings such glad tidings; and exultingly bids his people to celebrate their solemn feasts, and perform their vows, as a merciful Providence would not suffer these enemies of the Jewish state to prevail against them,* 15.

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

THE burden of [a] Nineveh. The book of the vision of Nahum the Elkoshite.

2 [b] God *is* [c] jealous, and [d] the LORD revengeth; the LORD revengeth, and [e] *is* furious; the LORD will take vengeance on his adversaries, and he

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

[a] Zech. ii. 13.——[b] Or, *The LORD is a jealous God, and a Revenger*, &c.——[c] Exod. xx. 5; xxxiv. 14; Deut. iv. 24; Josh. xxiv. 19.——[d] Deut. xxxii. 35; Psa. xciv. 1; Isa. lix. 11.
[e] Heb. *that hath fury.*

NOTES ON CHAP. I.

Verse 1. *The burden of Nineveh.*] משא *massa* not only signifies a *burden*, but also a thing *lifted up*, *pronounced*, or *proclaimed*; also a *message*. It is used by the prophets to signify the *revelation* which they have received from God to deliver to any particular people: the *oracle*—the *prophecy*. Here it signifies the *declaration* from God relative to the over

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

reserveth *wrath* for his enemies.

3 The LORD *is* [f] slow to anger, and [g] great in power, and will not at all acquit *the wicked:* [h] the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 [i] He rebuketh the sea, and maketh it dry, and drieth up all the rivers: [k] Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 [l] The mountains quake at him, and [m] the hills melt, and [n] the earth is burned at his presence; yea, the world, and all that dwell therein.

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

6 Who can stand before his indignation? and [o] who can [p] abide in the fierceness of his anger? [q] his fury is poured out like fire, and the rocks are thrown down by him.

7 [r] The LORD *is* good, a [s] strong hold in the day of trouble; and [t] he knoweth them that trust in him.

8 [u] But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 [v] What do ye imagine against the LORD?

[f] Exod. xxxiv. 6, 7; Neh. ix. 17; Psa. ciii. 8; Jonah iv. 2.——[g] Job ix. 4.——[h] Psa. xviii. 7, &c.; xcvii. 2; Hab. iii. 5, 11, 12.——[i] Psa. cvi. 9; Isa. l. 2; Matt. viii. 26.——[k] Isa. xxxiii. 9.——[l] Psa. lxviii. 8.——[m] Judg. v. 5; Psa. xcvii. 5; Mic. i. 4.

[n] 2 Pet. iii. 10.——[o] Mal. iii. 2.——[p] Heb. *stand up.*——[q] Rev xvi. 1.——[r] 1 Chron. xvi. 31; Psa. c. 5; Jer. xxxiii. 11; Lam iii. 25.——[s] Or, *strength.*——[t] Psa. i. 6; 2 Tim. ii. 19.——[u] Dan. ix. 26; xi. 10, 22, 40.——[v] Psa. ii. 1

throw of Nineveh, and the *commission* of the prophet to deliver it.

As the Assyrians under Pul, Tiglath-pileser, and Shalmaneser, three of their kings, had been employed by a just God for the chastisement of his disobedient people; the end being now accomplished by them, God is about to *burn the rod* wherewith he corrected Israel; and Nineveh, the capital of the Assyrian empire, is to be destroyed. This prediction appears to have been accomplished a short time after this by Nebuchadnezzar and Cyaxares, the Ahasuerus of Scripture.

Nahum, נחום *Nachum*, signifies *comforter*. The name was very suitable, as he was sent to *comfort* the people, by showing them that God was about to destroy their adversaries.

Verse 2. *God is jealous*] For his own glory.

And—revengeth] His justice; by the destruction of his enemies.

And is furious] So powerful in the manifestations of his judgments, that nothing can stand before him.

He reserveth wrath] Though they seem to prosper for a time, and God appears to have passed by their crimes without notice, yet he *reserveth—treasureth* up—*wrath* for them, which shall burst forth in due time.

Verse 3. *The Lord is slow to anger*] He exercises much longsuffering towards his enemies, that this may lead them to repentance. And it is because of this longsuffering that vengeance is not speedily executed on every evil work.

Great in power] Able at all times to *save* or to *destroy*.

The Lord hath *his way in the whirlwind and in the storm*] These are the *effects* of his *power*; and when they appear unusual, they may be considered as the *immediate* effects of his power: and although he be *in them* to punish and destroy, he is in them to *direct* their *course*, to determine their *operations*, and to defend his followers from being injured by their violence. The pestilential wind which slew *one hundred and eighty-five thousand* of the Assyrians did not injure *one* Israelite. See 2 Kings xix. 35.

The clouds are *the dust of his feet.*] This is spoken in allusion to a *chariot and horses* going on with *extreme rapidity:* they are all *enveloped in a cloud of dust.* So Jehovah is represented as coming through the circuit of the heavens as rapidly as lightning; the *clouds* surrounding him as the *dust* does the chariot and horses.

Verse 4. *He rebuketh the sea*] The Red Sea, and the rivers: probably an allusion to the passage of the *Red Sea* and *Jordan*.

The description of the coming of Jehovah, from the third to the sixth verse, is dreadfully majestic. He is represented as controlling *universal nature*, The *sea* and the *rivers* are dried up; the *mountains* tremble, the *hills* melt, and the *earth* is burnt at his presence. *Bashan*, *Carmel*, and *Lebanon* are withered and languish: streams of *fire* are poured out, and the *rocks* are cast down to make him a passage. If, then, the *seas*, the *rivers*, the *mountains*, the *hills*, the *rocks*, and the *earth* itself, fail before Jehovah, or flee from his presence, how shall *Nineveh* and the *Assyrian empire* stand before him!

Verse 7. *The Lord is good*] In the midst of judgment he remembers mercy; and among the most dreadful denunciations of wrath he mingles promises of mercy. None that trust in him need be alarmed at these dreadful threatenings; they shall be discriminated in the day of wrath, for the *Lord knoweth them that trust in him.*

Verse 8. *But with an overrunning flood*] Bishop *Newcome* thinks this may refer to the manner in which Nineveh was taken. The *Euphrates* overflowed its banks, deluged a part of the city, and overturned *twenty* stadia of the wall; in consequence of which the desponding king burnt himself, and his palace, with his treasures.—*Diodor. Sic.*, Edit. Wessel., p. 140, lib. ii., s. 27.

Darkness shall pursue] Calamity. All kinds of calamity shall pursue them till they are destroyed.

Verse 9. *Affliction shall not rise up the second time.*] There shall be no need to *repeat the judgment*; with *one blow* God will make a full end of the business.

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

[w] he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together [x] *as* thorns, [y] and while they are drunken *as* drunkards, [z] they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, [a] that imagineth evil against the LORD, [b] a wicked counsellor.

12 Thus saith the LORD; [c] Though *they be* quiet, and likewise many, yet thus [d] shall they be [e] cut down, when he shall [f] pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I [g] break his yoke from off thee, and will burst thy bonds in sunder.

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: [h] I will make thy grave; for thou art vile.

15 Behold [i] upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, [k] keep thy solemn feasts, perform thy vows: for [l] the [m] wicked shall no more pass through thee; [n] he is utterly cut off.

[w] 1 Sam. iii. 12.——[x] 2 Sam. xxiii. 6, 7.——[y] Chap. iii. 11.——[z] Mal. iv. 1.——[a] 2 Kings xix. 22, 23.——[b] Heb. *a counsellor of Belial.*——[c] Or, *If* they would have been *at peace, so* should they have been *many, and so should they have been shorn, and he should have passed away.*——[d] 2 Kings xix. 35, 37.——[e] Heb. *shorn.*——[f] Isa. viii. 8; Dan. xi. 10.——[g] Jer. ii. 20; xxx. 8.——[h] 2 Kings xix. 37.——[i] Isa. lii. 7; Rom. x. 15.——[k] Heb. *feast.*——[l] Heb. *Belial.*——[m] Ver. 11, 12.——[n] Ver. 14.

Verse 10. *While* they be *folden together*] However united their counsels may be, they shall be as *drunken men*—perplexed and unsteady in all their resolutions; and before God's judgments they shall be as *dry thorns* before a devouring fire.

Verse 11. *Imagineth evil against the Lord*] Such were *Pul*, 2 Kings xv. 10; *Tiglath-pileser*, 2 Kings xv. 29; *Shalmaneser*, 2 Kings xvii. 6; and *Sennacherib*, 2 Kings xviii. 17, and xix. 23.

A wicked counsellor.] *Sennacherib* and *Rabshakeh.*

Verse 12. *Though* they be—*many*] Sennacherib invaded Judea with an army of nearly *two hundred thousand* men.

Thus shall they be cut down] The angel of the Lord (a suffocating wind) slew of them in one night *one hundred and eighty-five thousand*, 2 Kings xix. 35.

Verse 13. *Now will I break his yoke from off thee*] This refers to the *tribute* which the Jews were obliged to pay to the Assyrians, 2 Kings xvii. 14.

Verse 14. *No more of thy name be sown*] No more of you shall be carried away into *captivity.*

I will make thy grave; for thou art vile] I think this is an address to the Assyrians, and especially to *Sennacherib.* The text is no obscure intimation of the fact. The *house of his gods is to be his grave:* and we know that while he was worshipping in the house of his god *Nisroch*, his two sons, *Adrammelech* and *Sharezer*, smote him there that he died, 2 Kings xix. 37.

Verse 15. *Behold upon the mountains*] Borrowed probably from Isa. lii. 7, but applied here to the *messengers* who brought the *good tidings* of the *destruction of Nineveh.* Judah might then *keep her solemn feasts*, for the wicked Assyrian should *pass through the land no more*; being entirely cut off, and the imperial city razed to its foundations

CHAPTER II.

Nineveh is now called upon to prepare for the approach of her enemies, the instruments of Jehovah's vengeance, 1: *and the military array and muster, the very arms and dress, of the Medes and Babylonians in the reigns of Cyaxares and Nabopolassar; their rapid approach to the city; the process of the siege, and the inundation of the river; the capture of the place; the captivity, lamentation, and flight of the inhabitants; the sacking of this immense, wealthy, and exceedingly populous city; and the consequent desolation and terror, are all described in the pathetic, vivid, and sublime imagery of Hebrew poetry,* 2–10. *This description is succeeded by a very beautiful and expressive allegory,* 11–12; *which is immediately explained, and applied to the city of Nineveh,* 13. *It is thought by some commentators that the metropolitan city of the Assyrian empire is also intended by the tender and beautiful simile, in the* seventh *verse, of a great princess led captive, with her maids of honour attending her, bewailing her and their own condition, by beating their breasts, and by other expressions of sorrow.*

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

HE [a] that [b] dasheth in pieces is come up before thy face: [c] keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 [d] For the LORD hath turned away [e] the excellency of Jacob, as the excellency of Israel: for [f] the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made [g] red, the valiant men *are* [h] in scarlet: the chariots *shall be* with [i] flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: [k] they shall seem like torches, they shall run like the lightnings.

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

5 He shall recount his [l] worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the [m] defence shall be prepared.

6 The gates of the rivers shall be opened and the palace shall be [n] dissolved.

7 And [o] Huzzab shall be [p] led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of [q] doves, tabering upon their breasts.

8 But Nineveh *is* [r] of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall [s] look back.

[a] Or, *The disperser, or hammer.*——[b] Jer. l. 23.——[c] Jer. li. 11, 12; chap. iii. 14.——[d] Isa. x. 12; Jer. xxxv. 29.——[e] Or, *the pride of Jacob as the pride of Israel.*——[f] Psa. lxxx. 12; Hos. x. 1.——[g] Isa. lxiii. 2, 3.——[h] Or, *dyed scarlet.*——[i] Or, *fiery torches.*

[k] Heb. *their shine.*——[l] Or, *gallants.*——[m] Heb. *covering, or coverer.*——[n] Or, *molten.*——[o] Or, *that which was established, or there was a stand made.*——[p] Or, *discovered.*——[q] Isa. xxxviii. 14; lix. 11.——[r] Or, *from the days that she* hath been.——[s] Or, *cause* them *to turn.*

NOTES ON CHAP. II.

Verse 1. *He that dasheth in pieces*] Or *scattereth.* The Chaldeans and Medes.

Keep the munition] Guard the fenced places. From this to the end of the fifth verse, the *preparations* made at Nineveh to repel their enemies are described. The description is exceedingly picturesque.

Watch the way] By which the enemy is most likely to approach.

Make thy *loins strong*] Take *courage.*

Fortify thy *power*] Muster thy troops; call in all thy allies.

Verse 2. *For the Lord hath turned away*] Bishop *Newcome* reads, *for the Lord restoreth*, by a slight alteration in the text. I do not see that we gain much by this. The Lord *has* been opposed to Jacob, and the enemy has prevailed against him.

Emptied them out] Brought them from their own land into captivity. This was the *emptying!*

Verse 3. *The shield of his mighty men is made red*] These things may refer to the warlike preparations made by the Ninevites: they had *red shields*, and *scarlet* or *purple clothing*; their chariots were finely *decorated*, and proceeded with amazing rapidity.

The fir trees shall be terribly shaken.] This may refer to the *darts*, *arrows*, and *javelins*, flung with destructive power.

Verse 4. *The chariots shall rage*] Those of the *besiegers* and the *besieged*, meeting in the streets, producing universal confusion and carnage.

Verse 5. *He shall recount his worthies*] Muster up his most renowned warriors and heroes.

Shall make haste to the wall] Where they see the enemies making their most powerful attacks, in order to get possession of the city.

Verse 6. *The gates of the rivers shall be opened*] I have already referred to this, see the note on chap. i. 8; but it will be necessary to be *more particular.* The account given by *Diodorus Siculus*, lib. ii., is very surprising. He begins thus: Ην δ' αυτῳ λογιον παραδεδομενον εκ προγονων, κ. τ. λ.—"There was a prophecy received from their forefathers, that Nineveh should not be taken *till the river first became an enemy to the city.* It happened in the *third* year of the siege, that the Euphrates [query, *Tigris*] being swollen with continued rains, overflowed part of the city, and threw down *twenty* stadia of the wall. The king then imagining that the oracle was accomplished, and that *the river was now manifestly become an enemy to the city*, casting aside all hope of safety, and lest he should fall into the hands of the enemy, built a large funeral pyre in the palace, (εν τοις βασιλειοις,) and having collected all his gold and silver and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the pyre; burnt them, himself, and the palace together. When the death of the king (*Sardanapalus*) was announced by certain deserters, the enemy entered in by the breach which the waters had made, and took the city."

Thus the prophecy of Nahum was literally fulfilled: "the gates of the river were opened, and the palace dissolved," i. e., *burnt.*

Verse 7. *And Huzzab shall be led away captive*] Perhaps *Huzzab* means the *queen of Nineveh*, who had escaped the burning mentioned above by Diodorus. As there is no account of the *queen* being burnt, but only of the king, the concubines, and the eunuchs, we may, therefore, naturally conclude that the queen escaped; and is represented here as *brought up* and delivered to the conqueror; her maids at the same time bewailing her lot. Some think Huzzab signifies Nineveh itself.

Verse 8. *But Nineveh is of old like a pool of water*] מימי *mimey*, from days. Bp. *Newcome* translates the line thus: "And the waters of Nineveh are a pool of waters." There may be reference here to the fact

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9 Take ye the spoil of silver, take the spoil of gold: [t] for *there is* none end of the store *and* glory out of all the [u] pleasant furniture.

10 She is empty, and void, and waste: and the [v] heart melteth, and [w] the knees smite together, [x] and much pain *is* in all loins, and [y] the faces of them all gather blackness.

11 Where *is* the dwelling of [z] the lions, and the feeding place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 [a] Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of [b] thy messengers shall no more be heard.

[t] Or, *and* their *infinite store*, &c.——[u] Heb. *vessels of desire.* [v] Isa. xiii. 7, 8.——[w] Dan. v. 6.——[x] Jer. xxx. 9.——[y] Joel ii. 6. [z] Job iv. 10, 11; Ezek. xix. 2–7.——[a] Ezek. xxix. 3; xxxviii. 3; xxxix. 1; chap. iii. 5.——[b] 2 Kings xviii. 17, 19; xix. 9, 23.

given in the preceding note, the *overflowing of the river* by which the city was primarily destroyed.

Stand, stand] Consternation shall be at its utmost height, the people shall flee in all directions; and though *quarter* is offered, and they are assured of safety if they remain, yet not *one looketh back.*

Verse 9. *Take ye the spoil*] Though the king burnt his treasures, vestments, &c., he could not totally *destroy* the *silver* and the *gold.* Nor did he burn the *riches of the city*; these fell a prey to the conquerors; and there was *no end of the store* of *glorious* garments, and the most costly *vessels* and *furniture.*

Verse 10. *She is empty, and void, and waste*] The original is strongly emphatic: the words are of the *same sound*; and increase in their *length* as they point out *great, greater*, and *greatest* desolation.

בוקה ומבוקה ומבלקה

Bukah, umebukah, umebullakah.

She is *void, empty*, and *desolate.*

The faces of them all gather blackness.] This marks the diseased state into which the people had been brought by reason of *famine*, &c.; for, as Mr. *Ward* justly remarks, "*sickness* makes a great change in the countenance of the Hindoos; so that a person who was rather *fair* when in *health*, becomes nearly *black* by *sickness.*" This was a general case with the Asiatics.

Verse 11. *Where* is *the dwelling of the lions*] *Nineveh*, the habitation of *bold, strong*, and *ferocious* men.

The feeding place of the young lions] Whither her victorious and rapacious generals frequently *returned* to *consume* the produce of their success. Here they *walked* at large, and *none made them afraid.* Wheresoever they turned their arms they were victors; and all nations were afraid of them.

Verse 12. *The lion did tear*] This verse gives us a striking picture of the manner in which the Assyrian conquests and depredations were carried on. How many people were spoiled to enrich his *whelps*—his sons, princes, and *nobles!* How *many women* were *stripped* and *slain*, whose spoils went to decorate his *lionesses*—his *queen concubines* and *mistresses.* And they had even more than they could consume; *their holes and dens*—treasure-houses, palaces, and *wardrobes*—were filled *with ravin*, the riches which they got by the plunder of *towns, families*, and *individuals.* This is a very fine allegory, and admirably well supported.

Verse 13. *Behold, I* am *against thee*] Assyria, and Nineveh its capital. I will deal with you as you have dealt with others.

The voice of thy messengers] Announcing thy splendid victories, and the vast spoils taken—*shall no more be heard*—thou and thy riches, and ill-got spoils, shall perish together.

CHAPTER III.

The prophet denounces a wo against Nineveh for her perfidy and violence. He musters up before our eyes the number of her chariots and cavalry; points to her burnished arms, and to the great and unrelenting slaughter which she spreads around her, 1–3. *Because Nineveh is a city wholly given up to the grossest superstition, and is an instructress of other nations in her abominable rites, therefore she shall come to a most ignominious and unpitied end*, 3–7. *Her final ruin shall be similar to that of No, a famous city of Egypt*, 8–11. *The prophet then beautifully describes the great ease with which the strong holds of Nineveh should be taken*, 12, *and her judicial pusillanimity during the siege*, 13; *declares that all her preparation, her numbers, opulence, and chieftains, would be of no avail in the day of the Lord's vengeance*, 14–17; *and that her tributaries would desert her*, 18. *The whole concludes with stating the incurableness of her malady, and the dreadful destruction consequently awaiting her; and with introducing the nations which she had oppressed as exulting at her fall*, 19.

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WO to the [a] bloody [b] city! it *is* all full of lies *and* robbery; the prey departeth not;
2 The noise of a whip, and [c] the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.
3 The horseman lifteth up both [d] the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:
4 Because of the multitude of the whoredoms of the well-favoured harlot, [e] the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.
5 [f] Behold, I *am* against thee, saith the LORD of hosts; and [g] I will discover thy skirts upon thy face, [h] and I will show the nations thy nakedness, and the kingdoms thy shame.
6 And I will cast abominable filth upon thee, and [i] make thee vile, and will set thee as [k] a gazing-stock.

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7 And it shall come to pass, *that* all they that look upon thee [l] shall flee from thee, and say, Nineveh is laid waste: [m] who will bemoan her? whence shall I seek comforters for thee?
8 [n] Art thou better than [o] populous [p] [q] No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?
9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were [r] thy helpers.
10 Yet *was* she carried away, she went into captivity: [s] her young children also were dashed in pieces [t] at the top of all the streets: and they [u] cast lots for her honourable men, and all

[a] Heb. *city of bloods.*——[b] Ezek. xxii. 2, 3; xxiv. 6, 9; Hab. ii. 12.——[c] Jer. xlvii. 3.——[d] Heb. *the flame of the sword, and the lightning of the spear.*——[e] Isa. xlvii. 9, 12; Rev. xviii. 2, 3.——[f] Chap. ii. 13.——[g] Isa. xlvii. 2, 3; Jer. xiii. 22, 26; Ezek. xvi. 37; Mic. i. 11.——[h] Hab. ii. 16.

[i] Mal. ii. 9.——[k] Heb. x. 33.——[l] Rev. xviii. 10.——[m] Jer. xv. 5.——[n] Amos vi. 2.——[o] Or, *nourishing.*——[p] Heb. *No Amon.*——[q] Jer. xlvi. 25, 26; Ezek. xxx. 14-16.——[r] Heb. *in thy help.*——[s] Psa. cxxxvii. 9; Isa. xiii. 16; Hos. xiii. 16.——[t] Lam. ii. 19.——[u] Joel iii. 3; Obad. 11.

NOTES ON CHAP. III.

Verse 1. *Wo to the bloody city!*] Nineveh: the threatenings against which are continued in a strain of invective, astonishing for its richness, variety, and energy. One may hear and see the *whip crack*, the *horses prancing*, the *wheels rumbling*, the *chariots bounding* after the *galloping steeds*; the *reflection* from the *drawn* and highly *polished swords*; and the *hurled spears*, like *flashes* of *lightning*, dazzling the eyes; the *slain* lying in *heaps*, and *horses* and *chariots* stumbling over them! O what a picture, and a *true representation* of a battle, when one side is broken, and all the *cavalry* of the conqueror fall in upon them, *hewing* them down with their swords, and trampling them to pieces under the hoofs of their horses! O! infernal war! Yet sometimes thou art the scourge of the Lord.

Verse 4. *Because of the multitude of the whoredoms*] Above, the Ninevites were represented under the emblem of a *lion tearing all to pieces*; here they are represented under the emblem of a *beautiful harlot* or public *prostitute*, enticing all men to her, inducing the nations to become idolatrous; and, by thus perverting them, rendering them also objects of the Divine wrath.

Mistress of witchcrafts, that selleth nations through her whoredoms] Using every means to excite to idolatry; and being, by *menace* or *wiles*, successful in all.

Verse 5. *I will discover thy skirts upon thy face*] It was an ancient, though not a laudable custom, to strip prostitutes naked, or throw their clothes over their heads, and expose them to public view, and public execration. This verse alludes to such a custom.

Verse 6. *I will cast abominable filth upon thee*] I will set thee as a *gazing-stock*. This was a punishment precisely like our *pillory*. They put such women in the pillory as a *gazing-stock*; and then, *children* and *others* threw *mud*, *dirt*, and *filth* of all kinds at them.

Verse 7. *Who will bemoan her?*] In such cases, who pities the delinquent! She has been the occasion of ruin to multitudes, and now she is deservedly exposed and punished. And so it should be thought concerning Nineveh.

Verse 8. *Art thou better than populous No*] No-Ammon, or *Diospolis*, in the *Delta*, on one branch of the Nile. This is supposed to be the city mentioned by *Nahum*; and which had been lately destroyed, probably by the Chaldeans.

The waters round about it] Being situated in the *Delta*, it had the *fork* of two branches of the Nile to defend it by land; and its barrier or *wall* was the *sea*, the Mediterranean, into which these branches emptied themselves: so that this city, and the place it stood on, were wholly surrounded by the waters.

Verse 9. *Ethiopia and Egypt* were *her strength*] The land of *Cush*, not far from *Diospolis*; for it was in Arabia, on the *Red Sea*.

Put and Lubim] A part of Africa and Libya, which were all within reach of forming alliances with *No-Ammon* or *Diospolis*.

Verse 10. *They cast lots for her honourable men*] This refers still to the city called *populous No*. And the custom of *casting lots* among the commanders, for the prisoners which they had taken, is here referred to.

A. M. cir. 3291. B. C. cir. 713. Ol. cir. XVI. 4. Numæ Pompilii, R. Roman., cir. annum 3.

her great men were bound in chains.

11 Thou also shalt be [v] drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* [w] fig trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, [x] thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy [y] bars.

14 Draw thee waters for the siege, [z] fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like [a] the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

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16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm [b] spoileth, and fleeth away.

17 [c] Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 [d] Thy shepherds slumber, O [e] king of Assyria: thy [f] nobles shall dwell *in the dust:* thy people is [g] scattered upon the mountains, and no man gathereth *them*.

19 *There is* no [h] healing of thy bruise; [i] thy wound is grievous: [k] all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

[v] Jer. xxv. 17, 27; chap. i. 10.——[w] Rev. vi. 13.——[x] Jer. l. 37; li. 30.——[y] Psa. cxlvii. 13; Jer. li. 30.——[z] Chap. ii. 1.
[a] Joel i. 4.——[b] Or, *spreadeth himself.*——[c] Rev. ix. 7.

[d] Exod. xv. 16; Psa. lxxvii. 6.——[e] Jer. l. 18; Ezek. xxxi. 3, &c.——[f] Or, *valiant ones.*——[g] 1 Kings xxii. 17.——[h] Heb. *wrinkling.*
[i] Mic. i. 9.——[k] Lam. ii. 15; Zeph. ii. 15; see Isa. xiv. 8, &c.

Great men were bound in chains] These were reserved to grace the *triumph* of the victor.

Verse 12. *Thy strong holds*] The effects of the consternation into which the Ninevites were cast by the assault on their city are here pointed out by a very expressive metaphor; the *first-ripe figs*, when at *full maturity*, fell from the tree with the *least shake;* and so, at the first *shake* or *consternation*, all the *fortresses* of Nineveh were abandoned; and the king, in despair, burnt himself and household in his own palace.

Verse 13. *Thy people*—are *women*] They lost all courage, and made no resistance. O verè Phrygiæ, neque enim Phryges: "Verily, ye are Phrygian women, not Phrygian men." So said *Numanus* to the *Trojans*. *Virg.*, Æn. ix.

Verse 14. *Draw thee waters for the siege*] The Tigris ran near to Nineveh, and here they are exhorted to lay in plenty of fresh water, lest the siege should last long, and lest the enemy should cut off this supply.

Go into clay, and tread the mortar] This refers to the manner of forming bricks anciently in those countries; they digged up the clay, kneaded it properly by *treading*, mixed it with straw or *coarse grass*, moulded the bricks, and dried them in the sun. I have now some of the identical bricks, that were brought from this country, lying before me, and they show all these appearances. They are compact and very hard, but wholly soluble in water. There were however others without *straw*, that seem to have been *burnt in a kiln* as ours are. I have also some fragments or *bats* of these from Babylon.

Verse 15. *Make thyself many as the cankerworm*] On the *locusts*, and their operations in their various *states*, see the notes on Joel ii. The multitudes, successive swarms, and devastation occasioned by locusts, is one of the most expressive similes that could be used to point out the successive armies and all-destroying influences of the enemies of Nineveh. The account of these destroyers from Dr. *Shaw*, inserted Joel ii., will fully illustrate the verses where allusion is made to locusts.

Verse 16. *Thou hast multiplied thy merchants*] Like Tyre, this city was a famous resort for merchants; but the multitudes which were there previously to the siege, like the locusts, took the alarm, and fled away.

Verse 17. *Thy crowned* are *as the locusts*] Thou hast numerous *princes* and numerous *commanders*.

Which camp in the hedges in the cold day] The locusts are said to *lie in shelter* about the *hedges* of fertile spots when the weather is *cold*, or during the *night;* but as soon as the *sun* shines out and is hot, they come out to their forage, or take to their wings.

Verse 18. *Thy shepherds slumber*] That is, the rulers and tributary princes, who, as *Herodotus* informs us, deserted Nineveh in the day of her distress, and came not forward to her succour.

Diodorus Siculus says, lib. ii., when the enemy shut up the king in the city, many nations revolted, each going over to the besiegers, for the sake of their liberty; that the king despatched messengers to all his subjects, requiring power from them to succour him; and that he thought himself able to endure the siege, and remained in expectation of armies which were to be raised throughout his empire, relying on the *oracle* that *the city would* not be taken *till the river became its enemy*. See the note on chap. ii. 6.

Verse 19. There is *no healing of thy bruise*] Thou shalt never be rebuilt.

All that hear the bruit of thee] The report or account.

Shall clap the hands] Shall exult in thy downfall.

For upon whom hath not thy wickedness passed]

Thou hast been a *universal oppressor*, and therefore all nations rejoice at thy fall and utter desolation.

Bp. *Newton* makes some good remarks on the fall and total ruin of Nineveh.

"What probability was there that the capital city of a great kingdom, a city which was *sixty* miles in compass, a city which contained so many *thousand* inhabitants, a city which had walls a *hundred* feet high, and so thick that *three* chariots could go abreast upon them, and which had *one thousand five hundred* towers, of *two hundred* feet in height; what probability was there that such a city should ever be totally destroyed? And yet so totally was it destroyed that the place is hardly known where it was situated. What we may suppose helped to complete its ruin and devastation, was Nebuchadnezzar's enlarging and beautifying Babylon, soon after Nineveh was taken. From that time no mention is made of Nineveh by any of the sacred writers; and the most ancient of the heathen authors, who have occasion to say any thing about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it is remaining, that authors are not agreed even about its situation. From the general suffrage of ancient historians and geographers, it appears to have been situated upon the Tigris, though others represent it as placed upon the Euphrates. *Bochart* has shown that *Herodotus*, *Diodorus Siculus*, and *Ammianus Marcellinus*, all *three* speak differently of it; sometimes as if situated on the Euphrates, sometimes as if on the Tigris; to reconcile whom he supposes that there were *two* Ninevehs; and Sir *John Marsham*, that there were *three*; the Syrian upon the Euphrates, the Assyrian on the Tigris, and a *third* built afterwards upon the Tigris by the Persians, who succeeded the Parthians in the empire of the East, in the *third* century, and were subdued by the Saracens in the *seventh* century after Christ. But whether this latter was built in the same place as the old Nineveh, is a question that cannot be decided.

"There is a city at this time called Mosul, situate upon the western side of the Tigris; and on the opposite eastern shore are ruins of great extent, which are said to be those of Nineveh.

"Dr. *Prideaux*, following *Thevenot*, observes that Mosul is situated on the west side of the Tigris, where was anciently only a suburb of the old Nineveh; for the city itself stood on the east side of the river, where are to be seen some of its ruins of great extent even to this day. Even the ruins of old Nineveh, as we may say, have been long ago ruined and destroyed; such an utter end hath been made of it, and such is the truth of the Divine predictions!

"These extraordinary circumstances may strike the reader more strongly by supposing only a parallel instance. Let us then suppose that a person should come in the name of a prophet, preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years. 'With an overflowing flood will God make an utter end of the place thereof; he will make an utter end: its place may be sought, but it shall never be found.' I presume we should look upon such a prophet as a madman, and show no farther attention to his message than to deride and despise it. And yet such an event would not be more strange and incredible than the destruction and devastation of Nineveh; for Nineveh was much the larger, stronger, and older city of the two. And the Assyrian empire had subsisted and flourished more ages than any form of government in this country; so there is no objecting the instability of Eastern monarchies in this case. Let us then, since this event would not be more improbable and extraordinary than the other, suppose again, that things should succeed according to the prediction; that the floods should arise, and the enemies should come; the city should be overthrown and broken down, be taken and pillaged, and destroyed so totally that even the learned could not agree about the place where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not, by such an illustrious instance, be thoroughly convinced of the providence of God, and of the truth of his prophet; and be ready to acknowledge, 'Verily, this is the word which the Lord hath spoken; verily, there is a God who judgeth the earth!'"—See Bp. *Newton*, vol. i., dissert. 9.

THE BOOK

OF THE

PROPHET HABAKKUK.

Chronological Notes relative to this Book, upon the supposition that it was written a little before the destruction of Jerusalem, about six hundred *years before the commencement of the Christian era.*

Year from the Creation, according to Archbishop Usher, 3404.—Year of the Julian Period, 4114.—Year since the Flood, 1748.—Year since the vocation of Abram, 1321.—Year from the foundation of Solomon's temple, 412.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 376.—First year of the *forty-fifth* Olympiad.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 121.—Year before the birth of Jesus Christ, 596.—Year before the vulgar era of Christ's nativity, 600.—Cycle of the Sun, 26.—Cycle of the Moon, 10.—Third year of Æropas, king of Macedon.—Twentieth year of Alyattes II., king of Lydia.—Twenty-sixth year of Cyaxares or Cyaraxes, king of Media.—Sixth year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.—Eighth year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.—Seventh year of Nebuchadnezzar, king of Babylon.—Seventeenth year of Tarquinius Priscus, king of the Romans.—Eleventh year of Jehoiakim, king of Judah.

CHAPTER I.

The prophet enters very abruptly on his subject, his spirit being greatly indignant at the rapid progress of vice and impiety, 1–4. *Upon which God is introduced threatening very awful and sudden judgments to be inflicted by the ministry of the Chaldeans*, 5–10. *The Babylonians attribute their wonderful successes to their idols*, 11. *The prophet then, making a sudden transition, expostulates with God (probably personating the Jews) for permitting a nation much more wicked than themselves, as they supposed, to oppress and devour them, as fishers and fowlers do their prey*, 12–17.

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THE [a] burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, [b] and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou show me iniquity, and cause *me* to behold

[a] Zech. ix. 1; xii. 1; Mal. i. 1.

[b] Lam. iii. 8.

We know little of this prophet; for what we find in the *ancients* concerning him is evidently fabulous, as well as that which appears in the *Apocrypha*. He was probably of the tribe of *Simeon*, and a native of *Bethzacar*. It is very likely that he lived after the destruction of Nineveh, as he speaks of the *Chaldeans*, but makes no mention of the *Assyrians*. And he appears also to have prophesied *before* the Jewish captivity, see chap. i. 5; ii. 1; iii. 2, 16–19; and therefore Abp. *Newcome* thinks he may be placed in the reign of Jehoiakim, between the years 606 B. C. and 598 B. C.

As a *poet*, Habakkuk holds a high rank among the Hebrew prophets. The beautiful connection between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired; and his hymn, chap. iii., is allowed by the best judges to be a masterpiece of its kind. See *Lowth's* Prælect. xxi., xxviii.

NOTES ON CHAP. I.

Verse 1. *The burden*] המשא *hammassa* signifies, not only the *burdensome* prophecy, but the prophecy or *revelation* itself which God presented to the *mind* of Habakkuk, and which he *saw*—clearly perceived, in the light of prophecy, and then faithfully declared, as this book shows. The word signifies an *oracle* or *revelation* in general; but chiefly, one relative to *future calamities*.

Verse 2. *O Lord, how long shall I cry*] The prophet feels himself strongly excited against the vices which he beheld; and which, it appears from this verse,

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grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the [a] wicked doth compass about the righteous; therefore [b] wrong judgment proceedeth.

5 [c] Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, [d] I [e] raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the [f] breadth of the land, to possess the dwelling-places *that are* not theirs.

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7 They *are* terrible and dreadful: [g] their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more [h] fierce than the [i] evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; [k] they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: [l] their [m] faces shall sup up *as* the east wind, and they

[a] Job xxi. 7; Psa. xciv. 3, &c.; Jer. xii. 1.——[b] Or, *wrested.* [c] Isa. xxix. 14; Acts xiii. 41.——[d] Deut. xxviii. 49, 50; Jer. v. 15——[e] Fulfilled 2 Chron. xxxvi. 6.——[f] Heb. *breadths.*——[g] Or, *from them shall proceed the judgment of these, and the captivity of these.*——[h] Heb. *sharp.*——[i] Ezek. xxii. 27; Jer. v. 6; Zeph. iii. 3.——[k] Jer. iv. 13.——[l] Or, *the supping up of their faces,* &c., or *their faces shall look toward the east.*——[m] Heb. *the opposition of their faces toward the east.*

he had often declaimed against, but in vain; the people continued in their vices, and God in his longsuffering.

Habakkuk begins his prophecy under a similar *feeling*, and nearly in similar *words*, as *Juvenal* did his Satires:—

Semper ego auditor tantum? Nunquamne reponam?
Vexatus toties rauci Theseide Codri! Sat. i. 1.

"Shall I always be a hearer only? Shall I never reply? So often vexed!"

Of violence] The most unlawful and outrageous acts.

Verse 3. *And cause me to behold grievance*] עמל *amal*, labour, toil, distress, misery, &c., the common fruits of sin.

Verse 4. *The law is slacked*] They pay no attention to it; it has lost all its vigour, its restraining and correcting power; it is not executed; right *judgment* is never *pronounced;* and the *poor righteous man* complains in vain that he is grievously oppressed by the *wicked*, and by those in power and authority. That the utmost depravity prevailed in the land of Judah is evident from these verses; and can we wonder, then, that God poured out such signal judgments upon them! When *judgment doth not proceed* from the seat of judgment upon earth, it will infallibly *go forth* from the throne of judgment in heaven.

Verse 5. *Behold ye among the heathen*] Instead of בגוים *baggoyim*, among the *nations* or *heathen*, some critics think we should read בגדים *bogedim, transgressors;* and to the same purpose the *Septuagint, Syriac*, and *Arabic* have read; and thus it is quoted by St. *Paul*, Acts xiii. 41. But neither this, nor any tantamount reading, is found in any of the MSS. yet collated. *Newcome* translates, "See, ye transgressors, and behold a wonder, and perish."

I will work a work in your days] As he is speaking of the desolation that should be produced by the *Chaldeans*, it follows, as Bp. *Newcome* has justly observed, that the Chaldeans invaded Judah *whilst* those were living whom the prophet addressed.

Which *ye will not believe*] Nor did they, after all the declarations of various prophets. They still supposed that God would not give them up into the hands of their enemies, though they continued in their abominations!

It is evident that St. Paul, in the above place, *accommodates* this prediction to his own purpose. And possibly this sense might have been the intention of the Divine Spirit when he first spoke the words to the prophet; for, as God *works* in reference to *eternity*, so he *speaks* in reference to the same; and therefore there is an infinity of meaning in his WORD. These appear to be the words of God in answer to the prophet, in which he declares he will entirely ruin this wicked people by means of the Chaldeans.

Verse 6. That *bitter and hasty nation*] Cruel and oppressive in their disposition; and prompt and speedy in their assaults and conquests.

Verse 7. *Their judgment—shall proceed of themselves.*] By revolting from the Assyrians, they have become a great nation. Thus, their judgment and excellence were the result of their own valour. Other meanings are given to this passage.

Verse 8. *Their horses also are swifter than the leopards*] The Chaldean cavalry are proverbial for swiftness, courage, &c. In Jeremiah, chap. iv. 13, it is said, speaking of Nebuchadnezzar, "His chariots are as a whirlwind; his horses are swifter than eagles."

Oppian, speaking of the horses bred about the Euphrates, says, "They are by nature war-horses, and so intrepid that neither the sight nor the roaring of the lion appals them; and, besides, they are astonishingly fleet."

The *leopard*, of all quadrupeds, is allowed to be the *swiftest*.

The evening wolves] The wolf is remarkable for his quick sight. *Ælian* says, Οξυωπεστατον εστι ζωον, και μεντοι, και νυκτος και σεληνης ουκ ουσης ὁδε ὁρᾳ; "The wolf is a very fleet animal; and, besides, it can see by night, even when there is no moonlight." Some think the *hyæna* is meant: it is a swift, cruel, and untameable animal. The other prophets speak of the Chaldeans in the same way. See Deut. xxviii. 49; Jer. xlviii. 40; xlix. 22; Ezek. xvii. 5; Lam. iv. 19.

Verse 9. *Their faces shall sup up* as *the east wind*]

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shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, [p] *imputing* this his power unto his god.

12 [q] *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, [r] thou hast ordained them for judgment; and, O [s] mighty God, thou hast [t] established them for correction.

13 [u] *Thou art* of purer eyes than to behold evil, and canst not look on [v] iniquity: [w] wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

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14 And makest men as the fishes of the sea, as the [x] creeping things, *that have* no ruler over them?

15 They [y] take up all of them with the angle they catch them in their net, and gather them in their [z] drag: therefore they rejoice and are glad.

16 Therefore [a] they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat, [b] plenteous.[c]

17 Shall they therefore empty their net, and not spare continually to slay the nations?

[p] Dan. v. 4.——[q] Psa. xc. 2; xciii. 2; Lam. v. 19.——[r] 2 Kings xix. 25; Psa. xvii. 13; Isa. x. 5, 6, 7; Ezek. xxx. 25.——[s] Heb. *rock;* Deut. xxxii. 4.——[t] Heb. *founded.*——[u] Psa. v. 5.

[v] Or, *grievance.*——[w] Jer. xii. 1.——[x] Or, *moving.*——[y] Jer. xvi. 16; Amos iv. 2.——[z] Or, *flue net.*——[a] Deut. viii. 17; Isa. x. 13; xxxvii. 24, 25.——[b] Or, *dainty.*——[c] Heb. *fat.*

This may be an allusion to those *electrical winds* which prevail in that country. Mr. *Jackson*, in his overland journey from India, mentions his having bathed in the *Tigris*. On his coming out of the river one of those winds passed over him, and, in a moment, carried off every particle of *water* that was on his body and in his bathing dress. So, the Chaldeans shall leave no substance behind them; their *faces*, their bare *appearance*, is the proof that nothing good shall be left.

Shall gather the captivity as the sand.] They shall carry off innumerable captives.

Verse 10. *They shall scoff at the kings*] No power shall be able to stand before them. It will be only as *pastime* to them to take the strongest places. They will have no need to build formidable ramparts: by sweeping the *dust* together they shall make mounts sufficient to pass over the walls and take the city.

Verse 11. *Then shall* his *mind change*] This is thought to relate to the change which took place in Nebuchadnezzar, when "a beast's heart was given to him," and he was "driven from the dwellings of men." And this was because of his *offending*—his pride and arrogance; and his attributing all his success, &c., to his *idols*.

Verse 12. Art *thou not from everlasting*] The idols change, and their worshippers change and fail: but thou, Jehovah, art *eternal;* thou canst not change, and they who trust in thee are safe. Thou art infinite in thy mercy; therefore, "we shall not die," shall not be totally exterminated.

Thou hast ordained them for judgment] Thou hast raised up the Chaldeans to correct and punish us; but thou hast not given them a commission to destroy us totally.

Instead of לא נמות *lo namuth*, "we shall not die," *Houbigant* and other critics, with a little transposition of letters, read אל אמת *El emeth*, "God of truth;" and then the verse will stand thus: "Art thou not from everlasting, O Jehovah, my God, my Holy One? O Jehovah, GOD OF TRUTH, thou hast appointed them for judgment." But this emendation, however elegant, is not supported by any MS.; nor, indeed, by any of the ancient *versions*, though the *Chaldee* has something like it. The common reading makes a very good sense.

Verse 13. Thou art *of purer eyes*] Seeing thou art so pure, and canst not look on iniquity—it is so abominable—how canst thou bear with them who "deal treacherously, and hold thy tongue when the wicked devour the righteous?" All such questions are easily solved by a consideration of God's ineffable mercy, which leads him to *suffer long* and be kind. He has no pleasure in the death of a sinner.

Verse 14. *Makest men as the fishes of the sea*] Easily are we taken and destroyed. We have no *leader* to guide us, and no *power* to defend ourselves. Nebuchadnezzar is here represented as a fisherman, who is constantly casting his nets into the sea, and enclosing multitudes of fishes; and, being always successful, he sacrifices to his own net—attributes all his conquests to his own power and prudence; not considering that he is only like a *net* that, after having been used for a while, shall at last be thrown by as useless, or burnt in the fire.

Verse 16. *They sacrifice unto their net*] He had no God; he cared for none; and worshipped only his *armour* and *himself*. King *Mezentius*, one of the worst characters in the *Æneid* of *Virgil*, is represented as invoking his own *right hand* and his *spear* in battle. *Æn.* x. 773.

Dextra mihi Deus, et telum quod missile libro,
Nunc adsint.

"My strong right hand and sword, assert my stroke.
Those only gods Mezentius will invoke."

DRYDEN.

And *Capaneus*, in *Statius*, gives us a more decisive proof of this *self-idolatry*. *Thebaid*, lib. x.

Ades, O mihi dextera tantum
Tu præses belli, et inevitabile Numen,
Te voco, te solum Superum contemptor adoro.

"Only thou, my right hand, be my aid; I contemn the gods, and adore thee as the chief in battle, and the irresistible deity." The poet tells us that, for his impiety, Jupiter slew him with thunder.

This was an ancient idolatry in this country, and has existed till within about a century. There are relics of it in different parts of Europe; for when military men *bind themselves* to accomplish any particular purpose, it is usual to *lay their hand* upon their sword; but formerly they *kissed* it, when swearing by it. With most heroes, the *sword* is both their *Bible* and their *God*. To the present day it is a custom among the *Hindoos* annually to *worship* the implements of their *trades*. See WARD.

Verse 17. *And not spare continually to slay the nations?*] They are running from conquest to conquest; burning, slaying, sacking, and slaughtering. Like the fishermen, who throw cast after cast while any fish are to be caught, so Nebuchadnezzar is destroying one nation after another. This last sentence explains the allegory of the *net*.

CHAPTER II.

The prophet, waiting for a return to his expostulation, is answered by God that the time for the destruction of the Jewish polity by the Chaldeans is not only fixed in the Divine counsel, but is awfully near; and he is therefore commanded to write down the vision relative to this appalling subject in the most legible characters, and in the plainest language, that all who read it with attention (those just persons who exercise an unwavering faith in the declaration of God respecting the violent irruption of the merciless Babylonians) may flee from the impending vengeance, 1–4. The fall of the Chaldeans, and of their ambitious monarch, is then predicted, 5–10; and, by a strong and bold personification, the very stone and wood of those magnificent buildings, which the Babylonish king had raised by oppression and bloodshed, pronounce his wo, and in responsive taunts upbraid him, 11, 12. The prophet then beautifully sets forth the absolute impotence of every effort, however well conducted, which is not in concert with the Divine counsel: for though the wicked rage, and threaten the utter extermination of the people of God; yet when the SET *time to favour Zion is come, the destroyers of God's heritage shall themselves be destroyed, and "the earth shall be filled with the knowledge of the glory of God, as the waters cover the sea," 13, 14. See* Psa. cii. 13–16. *For the cup of idolatry which Babylon has given to many nations, she will receive of the Lord's hand the cup of fury by the insurrection of mighty enemies (the Medes and Persians) rushing like wild beasts to destroy her, 15. In the midst of this distress the prophet very opportunely asks in what the Babylonians had profited by their idols, exposes the absurdity of trusting in them, and calls upon the whole world to stand in awe of the everlasting Jehovah, 16–19.*

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I WILL [a] stand upon my watch, and set me upon the [b] tower, [c] and will watch to see what he will say [d] unto me, and what I shall answer [e] when [f] I am reproved.

2 And the LORD answered me, and said, [g] Write the vision, and

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[a] Isa. xxi. 8, 11. — [b] Heb. *fenced place.* — [c] Psa. lxxxv. 8. [d] Or, *in me.*

[e] Or, *when I am argued with* — [f] Heb. *upon my reproof*, or *arguing.* — [g] Isa. viii. 1; xxx. 8.

NOTES ON CHAP. II.

Verse 1. *I will stand upon my watch*] The prophets are always represented as *watchmen*, watching constantly for the comfort, safety, and welfare of the people; and watching also to receive information from the Lord: for the prophetic influence was not *always* with them, but was granted only at particular times, according to the will of God. When, in doubtful cases, they wished to know what God was about to do with the country, they retired from society and gave themselves to meditation and prayer, waiting thus upon God *to hear what he would say* IN *them*.

What he will say unto me] בי *bi*, IN *me*—in my understanding and heart.

And what I shall answer when I am reproved.] What I shall say to God *in behalf* of the people; and what the Lord shall command me to say *to the people*. Some translate, "And what he will answer for my conviction." Or, "what shall be answered to my pleading."

Verse 2. *Write the vision*] Carefully take down all that I shall say.

Make it *plain upon tables*] Write it in a full, plain, legible hand.

That he may run that readeth it.] That he who attentively peruses it may speed to save his life from the irruption of the Chaldeans, by which so many shall be cut off. The prophet does not mean that the words are to be made so plain, that a man *running by* may easily read them, and catch their meaning. This interpretation has been frequently given; and it has been incautiously applied to the whole of the Bible: "God's book is so plain, that he that runs may read;" but it is very foolish: God never intends that his words shall be understood by the *careless*. He that *reads, studies, meditates*, and *prays*, shall understand every portion

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make *it* plain upon tables, that he may run that readeth it.

3 For [h] the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will [i] surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the [k] just shall live by his faith.

5 [l] Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire [m] as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

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6 Shall not all these [n] take up a parable against him, and a taunting proverb against him, and say, [o] Wo to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 [p] Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; [q] because of men's [r] blood, and *for* the violence

[h] Dan. x. 14; xi. 27, 35.——[i] Heb. x. 37.——[k] John iii. 36; Rom. i. 17; Gal. iii. 11; Heb. x. 38.——[l] Or, *How much more.*

[m] Prov. xxvii. 20; xxx. 16.——[n] Mic. ii. 4.——[o] Or, *Ho, he.* [p] Isa. xxxiii. 1.——[q] Ver. 17.——[r] Heb. *bloods.*

of this sacred book that relates immediately to his own salvation. But no *trifler* can understand it. If the contents of a *play-bill* were to be read as many read the *Bible*, they would know just as much of the *one* as they do of the *other*.

Verse 3. *The vision* is *yet for an appointed time*] The Chaldeans, who are to ruin Judea, shall *afterwards* be ruined themselves: but they must do this work *before* they receive their wages; therefore the vision is for an *appointed time*. *But at the end it shall speak.* When his work of devastation is done, his day of retribution shall take place.

Though it tarry] Though it appear to be long, do not be impatient; *it will surely come; it will not tarry* longer than the prescribed time, and this time is not far distant. Wait for it.

Verse 4. *Behold, his soul* which *is lifted up*] He that presumes on his safety without any special warrant from God, is a *proud man*; and whatever he may profess, or think of himself, his *mind is not upright in him*. But he that is *just by faith shall live*—he that *believes* what God hath said relative to the Chaldeans besieging Jerusalem, shall make his escape from the place, and consequently shall *save his life*. The words in the *New Testament* are accommodated to the *salvation* which *believers in Christ* shall possess. Indeed, the just—the true Christians, who believed in Jesus Christ's words relative to the destruction of Jerusalem, when they found the Romans coming against it, left the city, and escaped to *Pella* in Cœlesyria, and did *live*—their lives were saved: while the unbelieving Jews, to a man, either *perished* or were made *slaves*. One good sense is, He that believes the promises of God, and has found life through believing, shall live by his faith.

Verse 5. *Because he transgresseth by wine*] From the present translation, it is not easy to see either reason or meaning in the first clause of this verse. *Newcome* translates, "Moreover, as a mighty man transgresseth through wine, he is proud, and remaineth not at rest." *Houbigant* thus: "For he, though he be a despiser, and powerful, and proud, yet shall he not have rest."

Nebuchadnezzar is here represented in his usual character, *proud*, *haughty*, and *ambitious*; inebriated with his successes, and determined on more extensive conquests; and, like the *grave*, can never have enough: yet, after the subjugation of many peoples and nations, he shall be brought down, and become so despicable that he shall be a *proverb* of *reproach*, and be taunted and scorned by all those whom he had before enslaved.

And cannot be satisfied] When he has obtained all that is within his reach, he wishes for more; and becomes miserable, because any limits are opposed to his insatiable ambition. It is said of *Alexander*:—

> Unus Pellæo juveni non sufficit orbis;
> Æstuat infelix angusto limite mundi.
> *Juv. Sat.* x. 168

> One world sufficed not Alexander's mind;
> Coop'd up, he seem'd on earth and seas confined.

And the poet justly ridicules him, because at last the sarcophagus was found *too large* for his body!

Verse 6. *Shall not all these take up a parable against him*] His ambition, derangement, and the final destruction of his mighty empire by the Persians, shall form the foundation of many *sententious sayings* among the people. "He who towered so high, behold how *low* he is fallen!" "He made himself a god; behold, he herds with the *beasts* of the field!" "The disturber of the peace of the world is now a *handful of dust!*"

Verse 7. *Shall they not rise up suddenly*] Does not this refer to the *sudden* and *unexpected taking of Babylon by Cyrus*, whose troops entered into the city through the bed of the Euphrates, whose waters they had diverted by another channel; so that the Babylonians *knew nothing of the matter* till they *saw* the Persian soldiers *rise up as in a moment*, in the very heart of their city!

Verse 8. For *the violence of the land*] Or, *for the violence* done *to the land* of Judea, *and to the city* of Jerusalem.

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

of the land, of the city, and of all that dwell therein.

9 Wo to him that [s] coveteth [t] an evil covetousness to his house, that he may [u] set his nest on high, that he may be delivered from the [v] power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the [w] beam out of the timber shall [x] answer it.

12 Wo to him that buildeth a town with [y] blood, [z] and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts [a] that the people shall labour in the very fire, and the people shall weary themselves [b] for very vanity?

14 For the earth shall be filled [c] with the [d] knowledge of the glory of the LORD, as the waters cover the sea.

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

15 Wo unto him that giveth his neighbour drink, that puttest thy [e] bottle to *him*, and makest *him* drunken also, that thou mayest [f] look on their nakedness!

16 Thou art filled [g] with shame for glory: [h] drink thou also and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, [i] because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

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[s] Jer. xxii. 13.——[t] Or, *gaineth an evil gain.*——[u] Jer. xlix. 16; Obad. 4.——[v] Heb. *palm of the hand.*——[w] Or, *piece*, or *fastening.*——[x] Or, *witness against it.*——[y] Jer. xxii. 13; Ezek. xxiv. 9; Mic. iii. 10; Nah. iii. 1.

[z] Heb. *bloods.*——[a] Jer. li. 58.——[b] Or, *in vain.*——[c] Or, *by knowing the glory of the LORD.*——[d] Isa. xi. 9.——[e] Hos. vii. 5.——[f] Gen. ix. 22.——[g] Or, *more with shame than with glory.*——[h] Jer. xxv. 26, 27; li. 57.——[i] Ver. 8.

Verse 9. *An evil covetousness to his house*] Nebuchadnezzar wished to aggrandize his *family*, and make his *empire* permanent: but both *family* and *empire* were soon cut off by the death of his son Belshazzar, and the consequent destruction of the Chaldean empire.

Verse 10. *Hast sinned* against *thy soul.*] Thy *life* is forfeited by thy crimes.

Verse 11. *The stone shall cry out of the wall, and the beam out of the timber shall answer it.*] This appears to refer to the ancient mode of building walls; *two* or *three courses* of *stone*, and then *one course* of *timber*. See 1 Kings vi. 36: thus was the palace of Solomon built. The splendid and costly buildings of Babylon have been universally celebrated. But how were these buildings erected? By the *spoils* of conquered nations, and the expense of the *blood* of multitudes; therefore the *stones* and the *timber* are represented as calling out for vengeance against this ruthless conqueror.

Verse 12. *Wo to him that buildeth a town with blood*] At the expense of much slaughter. This is the answer of the *beam* to the *stone*. And these things will refer to the vast fortunes gained, and the buildings erected, by means of the *slave-trade*; where, to a considerate and humane mind, the *walls* appear as if composed of the *bones* of *negroes*, and *cemented* by their *blood!* But the towns or houses *established* by this *iniquity* soon come to ruin; and the fortunes made have, in most cases, become as chaff and dust before the whirlwind of God's indignation. But where are the dealers in the souls and bodies of men? Ask *him* who has them in his keeping. He can tell.

Verse 13. *The people shall labour in the very fire*] All these superb buildings shall be burnt down. See the parallel passage, Jer. li. 58, and the note there.

Shall weary themselves for very vanity?] For the gratification of the wishes of ambition, and in buildings which shall be brought to naught.

Verse 14. *For the earth shall be filled*] This is a singular and important verse. It may be *first* applied to *Babylon*. God's power and providence shall be widely displayed in the destruction of this city and empire, in the humiliation of Nebuchadnezzar, Dan. iv. 37, and in the captivity and restoration of his people. See *Newcome*, and see Isa. xi. 9.

Secondly. It may be applied to the *glorious days* of the *Messiah*. The *land of Judea* should by his preaching, and that of his disciples, be *filled with the knowledge of God*. God's great design fully discovered, and the scheme of salvation amply explained.

Thirdly. It may be applied to the *universal spread of the Gospel* over the habitable globe; when the fulness of the Gentiles should be brought in, and the Jews gathered in with that fulness. The *earth* cannot perish till every continent, island, and inhabitant, is illuminated with the light of the Gospel.

Verse 15. *Wo unto him that giveth his neighbour drink*] This has been considered as applying to *Pharaoh-hophra*, king of Egypt, who enticed his neighbours Jehoiachin and Zedekiah to rebel against Nebuchadnezzar, whereby the nakedness and imbecility of the poor Jews was soon discovered; for the Chaldeans soon took Jerusalem, and carried its kings, princes, and people, into captivity.

Verse 16. *The cup of the Lord's right hand*] Among the ancients, all drank out of the same cup; it was passed from hand to hand, and each drank as much as he chose. The Chaldeans gave to the neighbouring nations *the cup of idolatry* and of *deceitful alliance*; and in return they received from the Lord the *cup of his fury*. So *Grotius*.

Verse 17. *For the violence of Lebanon*] Or, the

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

18 [k] What profiteth the graven image that the maker thereof hath graven it; the molten image, and a [l] teacher of lies, that [m] the maker of his work trusteth therein, to make [n] dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, [o] and *there is* no breath at all in the midst of it.

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

20 But [p] the LORD *is* in his holy temple: [q] let [r] all the earth keep silence before him.

[k] Isa. xliv. 9, 10; xlvi. 2.——[l] Jer. x. 8, 14; Zech. x. 2. [m] Heb. *the fashioner of his fashion.*——[n] Psa. cxv. 5; 1 Cor. xii. 2.——[o] Psa. cxxxv. 17.——[p] Psa. xi. 4.——[q] Heb. *be silent all the earth before him.*——[r] Zeph. i. 7; Zech. ii. 13.

violence done to *Lebanon*; to *men*, to *cattle*, to *Judea*, and to *Jerusalem*. See the note on the parallel place, ver. 8. This may be a threatening against *Egypt*, as the former was against *Chaldea*.

Verse 18. *What profiteth the graven image*] This is against idolatry in general, and every species of it, as well as against those princes, priests, and people who practise it, and encourage others to do the same. See on the parallel passages in the margin.

Dumb idols?] אלילם אלמים *elilim illemim*, "dumb nothings." This is exactly agreeable to St. Paul, 1 Cor. viii. 4, who says, "An idol is nothing in the world." What signify the idols worshipped by the Chaldeans, Tyrians, and Egyptians? They have not been able to save their worshippers.

Verse 19. *Wo unto him*] How foolish and contemptible to worship a thing *formed by the hand of man* out of *wood*, *stone*, *gold*, or *silver!* The meanest *brute* is superior to them all; it *breathes* and *lives*, but they have *no breath* in them. However, they are said above to be *teachers of lies*; that is, they appeared to give out *oracles*: but these were *lies*; and were not given by the *statue*, but by the *priest*.

Verse 20. *The Lord* is *in his holy temple*] Jehovah has his *temple*, the *place* where he is to be *worshipped*; but *there* there is no *image*. *Oracles*, however, are given forth; and every word of them is *truth*, and is fulfilled in its season. And this temple and its worship are *holy*; no *abomination* can be practised there, and every thing in it leads to *holiness* of heart and life.

Let all the earth keep silence before him.] Let all be dumb. Let none of them dare to open their mouths in the presence of Jehovah. He alone is Sovereign. He alone is the arbiter of life and death. Let all hear his commands with the deepest respect, obey them with the promptest diligence, and worship him with the most profound reverence. When an Asiatic sovereign goes to the mosque on any of the eastern festivals, such as the *Bairham*, the deepest *silence* reigns among all his retinue, viziers, foreign ambassadors, &c. They all bow respectfully before him; but no word is spoken, no sound uttered. It is to this species of reverence that the prophet alludes, and with this he concludes the *prophetic* part of this book. What God has threatened or promised, that he will fulfil. Let every soul bow before him, and submit to his authority.

CHAPTER III.

The prophet, being apprized of the calamities which were to be brought on his country by the ministry of the Chaldeans, and the punishments which awaited the Chaldeans themselves, partly struck with terror, and partly revived with hope and confidence in the Divine mercy, beseeches God to hasten the redemption of his people, 1, 2. Such a petition would naturally lead his thoughts to the astonishing deliverance which God vouchsafed to the same people of old; and the inference from it was obvious, that he could with the same ease deliver their posterity now. But, hurried on by the fire and impetuosity of his spirit, he disdains to wait the process of connecting these ideas, and bounds at once into the midst of his subject: "God came from Teman," &c., 3. He goes on to describe the majesty and might which God displayed in conducting his people to the land of promise; selecting the most remarkable circumstances, and clothing them in the most lofty language. As he goes along, his fancy becomes more glowing, till at length he is transported to the scene of action, and becomes an eyewitness of the wonders he describes. "I beheld the tents of Cushan in affliction," 4–6. After having touched on the principal circumstances of that deliverance which he celebrates, he returns to what passed before them in Egypt; his enthusiasm having led him to begin in the midst of his subject, 7–15. And at last he ends the hymn as he began it, with expressing his awe of the Divine judgments, and his firm trust in the mercy and goodness of God while under them; and that in terms of such singular beauty, elegance, and sublimity, as to form a very proper conclusion to this admirable piece of Divinely inspired composition, 16–19. It would seem from the title, and the note appended at the end, that it was set to music, and sung in the service of the temple.

A. M. cir. 3104. B. C. cir. 900. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

A PRAYER of Habakkuk the prophet [a] upon [b] Shigionoth.

2 O LORD, I have heard [c] thy speech, *and* was afraid: O LORD, [d] revive [e] thy work in the midst of the years, in the midst of the years make known: in wrath remember mercy.

3 God came from [f] Teman, [g] and the Holy One from Mount Paran. Selah. His glory [h] covered the heavens, and the earth was full of his praise.

A. M. cir. 3104. B. C. cir. 900. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 [i] Before him went the pestilence, and [k] burning [l] coals went forth at his feet.

[a] Psa. vii. title.—[b] Or, *according to variable songs, or tunes,* called in Hebrew, *Shigionoth.*—[c] Heb. *thy report,* or *thy hearing.*—[d] Or, *preserve alive.*—[e] Psa. lxxxv. 6.—[f] Or, *the south.*—[g] Deut. xxxiii. 2; Judg. v. 4; Psa. lxviii. 7.—[h] Or, *bright beams out of his side.*—[i] Nah. i. 3.—[k] Or, *burning diseases*; Deut. xxxii. 24.—[l] Psa. xviii. 8, 12; Isa. vi. 6; xlvii. 14.

NOTES ON CHAP. III.

Verse 1. *A prayer of Habakkuk—upon Shigionoth.*] See the note on the *title* of Psa. vii., where the meaning of *Shiggaion* is given. The *Vulgate* has, *pro ignorantiis, for ignorances,* or sins committed in ignorance; and so it is understood by the *Chaldee*. The *Syriac* has nothing but merely, *A prayer of Habakkuk*. And the *Septuagint*, instead of *Shigionoth*, have μετα ῳδης, *with a hymn*, which is copied by the *Arabic*.

I suspect that the *title* here given is of a *posterior* date to the prophecy. It appears to interrupt the connection between this and the termination of the preceding verse. See them together:—

Chap. ii. 20: "But the Lord is in his holy temple:
Be silent before him, all the earth.
iii. 1: O Lord, I have heard thy speech:
I have feared, O Lord, thy work.
As the years approach thou hast shown;
As the years approach thou makest known.
In wrath thou rememberest mercy."

The prophet may here refer to the *speech* which God had communicated to him, chap. i. 5–11, ii. 4–20, and the terror with which he was struck, because of the judgments denounced against Jerusalem. I have followed the version of Apb. *Newcome* in this *first* verse. The critical reader may consult his notes, and the *various readings* of *Kennicott* and *De Rossi*.

Verse 2. *In the midst of the years*] בקרב שנים *bekereb shanim*, "As the years approach." The nearer the time, the clearer and fuller is the prediction; and the signs of the times show that the complete fulfilment *is at hand*. But as the judgments will be heavy, (and they are not greater than we deserve,) yet, *Lord, in the midst of wrath*—infliction of punishment—*remember mercy*, and spare the souls that return unto thee with humiliation and prayer.

Verse 3. *God came from Teman*] Bp. *Lowth* observes: "This is a sudden burst of poetry, in the true spirit of the ode; the concealed connection being that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner." Hence the prophet selects the most striking facts of that first deliverance; and to decorate and render them impressive, brings forth all the powers of his genius, in all the strength and elegance of his language. "What crowns the sublimity of this piece," says Bp. *Lowth*, "is the singular elegance of the close; and were it not that antiquity has here and there thrown its veil of obscurity over it, there could not be conceived a more perfect and masterly poem of its kind." See, for more particulars, his *twenty-eighth* Prelection.

I shall endeavour to show the *facts* in the *deliverance from Egypt*, to which the prophet refers.

Teman] This was a city, the capital of a province of Idumea, to the south of the land of Canaan. Num xx. 21; Jer. xlix. 7.

Paran] Was a city which gave its name to a province in Arabia Petræa. Gen. xxi. 21; Deut. xxxiii. 2.

Selah] This word is not well known; probably it means a pause or alteration in the music. See it in the Psalms, and its explanation there.

His glory covered the heavens] His glory when he descended on Mount Sinai, and in the pillar of fire by night.

The earth was full of his praise.] All the land was astonished at the magnificence of his works in behalf of his people. Instead of *praise*, some translate *splendour*. The whole land was illuminated by his glory.

Verse 4. *He had horns coming out of his hand*] קרנים *karnayim*, *rays*. His *hand*—his *power*—was manifested in a particular place, by the sudden issuing out of pencils of rays, which diverged in coruscations of light, so as to illuminate the whole hemisphere. Yet "there was the hiding of his power." His Majesty could not be seen, nor any kind of image, because of the insufferable splendour. This may either refer to the *lightnings* on Mount *Sinai*; or to the *brightness* which occasionally proceeded from the *shechinah* or glory of God between the cherubim, over the mercy-seat. See *Capellus* and *Newcome*. If *lightnings* are intended, the *dense cloud* from which they proceeded may be meant by the "hiding of his power;" for when the lightnings burst forth, his power and energy became manifest.

Probably from this the *Jupiter Keraunos* or *Jupiter Brontes* of the heathens was borrowed; who is always represented with forked or zigzag lightnings in his hand.

Verse 5. *Before him went the pestilence*] This plague was several times inflicted on the disobedient Israelites in the wilderness; see Num. xi 33, xiv. 37, xvi. 46; and was always the proof that the *just God* was then manifesting his *power among them*.

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; [m] and the [n] everlasting mountains were scattered, the perpetual hills did bow: his ways are [o] everlasting.

7 I saw the tents of [p] Cushan [q] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, [r] that thou didst ride upon thine horses *and* [s] thy chariots of salvation?

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. [t] Thou [u] didst cleave the earth with rivers.

[m] Nah. i. 5.——[n] Gen. xlix. 26.——[o] Psa. cxxxix. 24.——[p] Or, *Æthiopia*.——[q] Or, *under affliction*, or *vanity*.——[r] Deut. xxxiii. 26, 27; Psa. lxviii. 4; civ. 3; ver. 15.

[s] Or, *thy chariots were salvation*.——[t] Or, *Thou didst cleave the rivers of the earth*.——[u] Psalm lxxviii. 15, 16; cv. 41.

Burning coals went forth at his feet.] *Newcome* translates, "And flashes of fire went forth after him." The disobedient Israelites were consumed by a *fire* that went out from Jehovah; see Lev. x. 2; Num. xi. 1, xvi. 35. And the burnt-offering was consumed by a fire which came out from before Jehovah, Lev. xi. 24.

Verse 6. *He stood, and measured the earth*] ארץ *erets*, *the land*; he divided the promised land among the *twelve tribes*. This is the allusion; and this the prophet had in his eye. God not only made a *general assignment* of the land to the Hebrews; but he even *divided it* into *such portions* as the different families required. Here were both *power* and *condescension*. When a conqueror had subdued a country, he divided it among his soldiers. Among the Romans, those among whom the conquered lands were divided were termed *beneficiarii*; and the lands *beneficia*, as being held on the beneficence of the sovereign.

He beheld, and drove asunder the nations] The nations of *Canaan*, the *Hittites*, *Hivites*, *Jebusites*, &c., and all who opposed his people. Even his *look* dispersed them.

The everlasting mountains were scattered] Or, *broken asunder*. This may refer to the *convulsions* on Mount Sinai; and to the earthquake which announced the descent of the Most High. See Exod. xix. 18. "God occupied the summit of the eternal Mount Sinai; and led his people over the eternal mountains of Arabia Petræa; and this sense is preferable to the figurative one, that his ways or doings are predetermined from everlasting."—*Newcome*. The epithets עד *ad*, and עולם *olam*, *eternal* and *everlasting*, are applied to mountains and immense rocks, because no other parts of nature are less subject to *decay* or *change*, than these immense masses of earth and stone, and that almost indestructible stone, *granite*, out of which *Sinai* appears to be formed. A piece of the beautiful granite of this mountain now lies before me. This is a figurative description of the passage of the Israelites through the deserts of Arabia, over mountains, rocks, and through the trackless wilderness; *over* and *through* which God, by his power and providence, gave them a safe passage.

The following beautiful piece from the Fragments of Æschylus will illustrate the preceding description, and please the learned reader.

Χωριζε θνητων τον Θεον, και μη δοκει
Ομοιον αυτῳ σαρκινον καθεσταναι·
Ουκ οιδα δ' αυτον· ποτε μεν ὡς πυρ φαινεται
Απλαστον ὁρμῃ· ποτε δ' ὑδωρ, ποτε δε γνοφος.
Και θηραιν αυτος γινεται παρεμφερης,
Ανεμῳ, νεφει τε, καστραπῃ, βροντῃ, βροχῃ.
Ὑπηρετει δ' αυτῳ θαλασσα, και πετραι,
Και πασα πηγη, χ' ὑδατος συστηματα·
Τρεμει δ' ορη και γαια και πελωριος
Βυθος θαλασσης, κωρεων ὑψος μεγα,
Οταν επιβλεψῃ γοργον ομμα δεαποτου.

ÆSCHYLI *Fragm.*

Confound not God with man; nor madly deem
His form is mortal, and of flesh like thine.
Thou know'st him not. Sometimes like *fire* he glows
In wrath severe; sometimes as *water* flows;
In brooding *darkness* now his power conceals
And then in *brutes* that mighty power reveals.
In *clouds* tempestuous we the Godhead find;
He mounts the *storm*, and rides the winged *wind*;
In vivid *lightnings* flashes from on high;
In rattling *thunders* rends the lowering sky;
Fountains and *rivers*, *seas* and *floods* obey,
And *ocean's* deep abyss yields to his sway;
The *mountains* tremble, and the *hills* sink down,
Crumbled to dust by the Almighty's frown.
When God unfolds the terrors of his eye,
All things with horror quake, and in confusion lie.

J. B. B. CLARKE.

Verse 7. *I saw the tents of Cushan in affliction*] *Cush* is Arabia. The Arabians dwelt in *tents*, hence they were called *Scenitæ*. When the Lord appeared on *Mount Sinai*, the *Arabs* of the Red Sea abandoned their tents, being terror-struck; and the *Midianites* also were seized with fear. See the desolation wrought among this people by Phinehas, Num. xxxi. 1, &c., on account of their having enticed the Israelites to idolatry, Num. xxv. 1, &c. Either *Cush* and *Midian* lay contiguous to each other; or, these names are poetically used to express the *same place*.

Verse 8. *Was the Lord displeased against the rivers?*] *Floods*; here is a reference to the passage of the Red Sea. The Lord is represented as heading his troops, riding in his chariot, and commanding the sea to divide, that a free passage might be left for his army to pass over.

Verse 9. *Thy bow was made quite naked*] That is, it was *drawn out of its case*; as the *arrows* had their *quiver*, so the *bows* had their *cases*. A fine *oriental bow* and *bow-case*, with *quiver* and *arrows*, are now be-

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

10 [v]The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* [w]lifted up his hands on high.

11 [x]The sun *and* moon stood still in their habitations; [y]at the light of thine [z]arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, [a]thou didst thresh the heathen in anger.

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci R. Roman, cir. annum 17.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; [b]thou woundedst the head out of the house of the wicked, [c]by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they [d]came out as

[v] Exod. xix. 16, 18; Judg. v. 4, 5; Psa. lxviii. 8; lxxvii. 18; cxiv. 4.——[w] Exod. xiv. 22; Josh. iii. 16.——[x] Josh. x. 12, 13.
[y] Or, *thine arrows walked in the light*, &c.

[z] me; they show with what propriety Jehovah is represented as taking his bow out of its case, in order to set his arrow upon the cord, to shoot at his enemies. It is not the *drawing out*, or *making bare* the *arrow*, that is mentioned here; but the taking the *bow out of its case* to prepare to shoot.

This verse appears to be an answer to the questions in the preceding: "Was the Lord displeased," &c. The answer is, All this was done "according to the oaths of the tribes;" the covenant of God, frequently repeated and renewed, which he made with the tribes, to give them the land of the Canaanites for their inheritance.

Thou didst cleave the earth with rivers.] Or, "Thou didst cleave the streams of the land." Or, "Thou cleavedst the dry land into rivers." This may be a reference to the passage of Jordan, and transactions at *Arnon* and the brook *Jabbok*. See Num. xxi. 13–15.

In this verse we have *Selah* again, which, as before, may signify a *pause*, or some alteration in the *music*.

Verse 10. *The mountains saw thee*] This is the continued answer to the questions in ver. 8. These are figures highly poetic, to show with what ease God accomplished the most arduous tasks in behalf of his people. As soon as the *mountains* saw him, they trembled, they were in *pangs*. When he appeared, the *sea* fled to right and left, to give him a passage. "It uttered its voice." The separation of the waters occasioned a terrible noise. "And it lifted up its hands on high." Its waters, being separated, stood in *heaps* on the right hand and left. These heaps or waves are poetically represented here as the *hands* of the *sea*.

Verse 11. *The sun* and *moon stood still*] This was at the prayer of Joshua, when he fought against the Amorites. See Josh. x. 11, 12, and the notes there.

At the light of thine arrows they went] I think we should translate,—

By *their* light, thine arrows went abroad;
By *their* brightness, the lightning of thy spear.

Calvin very justly remarks that the *arrows* and *spears* of the Israelites are called those *of God*, under whose auspices the people fought: the meaning is, that by the *continuation* of the *light of the sun and moon*, then stayed in their course, the Israelites *saw* how to continue the battle, till their enemies were all defeated.

Verse 12. *Thou didst march through the land*] This refers to the conquest of Canaan. God is represented as going at the head of his people as general-in-chief;

[a] Josh. x. 11; Psa. xviii. 14; lxxvii. 17, 18.——[b] Jer. li. 33; Amos i. 3; Mic. iv. 13.——[b] Josh. x. 24; xi. 8, 12; Psa. lxviii. 21.——[c] Heb. *making naked*.——[d] Heb. *were tempestuous*.

and leading them on from conquest to conquest—which was the fact.

Thou didst thresh the heathen in anger.] Thou didst *tread them down*, as the ox does the sheaves on the threshing-floor.

Verse 13. *Thou wentest forth for the salvation of thy people*] Their deliverance would not have been effected but through thy interference.

For salvation with thine anointed] That is, with *Joshua*, whom God had *anointed*, or solemnly *appointed* to fill the place of Moses, and lead the people into the promised land. If we read, with the common text, משיחך *meshichecha*, "thy anointed," the singular number, Joshua is undoubtedly meant, who was God's instrument to put the people in possession of Canaan: but if, with several MSS. and some copies of the *Septuagint*, we read משיחיך *meshicheycha*, "thy anointed ones," the *Israelites* must be intended. They are frequently called *God's anointed*, or *God's saints*. The sense is very far-fetched when applied to *Jesus Christ*.

Thou woundedst the head out of the house of the wicked] This alludes to the slaying of the *first-born* through all the land of Egypt. These were the *heads* of the *houses* or *families*.

By discovering the foundation unto the neck.] The general meaning of this clause is sufficiently plain: the government of these lands should be utterly subverted; the very foundations of it should be *razed*. But what means *unto the neck*, עד צואר *ad tsavvar*? Several critics read עד צור *ad tsur*, "Unto the ROCK," that on which the house is founded: and this very intelligible reading is obtained by the *omission* of a *single letter*, א *aleph*, from the word צואר. This conjecture has been adopted by *Newcome*, though unsupported either by *MS.* or *version*. But is the conjecture necessary? I think not: read the verse as it ought to be read, and all will be plain. "Thou hast wounded the head even unto the neck, in the house of the wicked, by laying bare the foundation." The whole head, neck, and all are cut off. There was no hope left to the Egyptians, because the *first-born* of every family was *cut off*, so that the very *foundation* was *laid bare*, no first-born being left to continue the *heirship* of families.

Verse 14. *Thou didst strike through*] The Hebrew will bear this sense: "Thou hast pierced amidst their tribes the head of their troops," referring to Pharaoh and his generals, who came like a *whirlwind* to fall

A. M. cir. 3404. B. C. cir. 600. Ol. cir. XLV. 1. Tarquinii Prisci, R. Roman., cir. annum 17.

a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 [e] Thou didst walk through the sea with thine horses, *through* the [f] heap of great waters.

16 When I heard, [g] my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will [h] invade them with his troops.

17 Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall [i] fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 [k] Yet I will [l] rejoice in the LORD, I will joy in the God of my salvation.

19 The Lord GOD *is* [m] my strength, and he will make my feet [n] like hinds' *feet*, and he will make me to [o] walk upon mine high places. To the chief singer on my [p] stringed instruments.

[e] Ver. 8; Psa. lxxvii. 19.——[f] Or, *mud*.——[g] Psa. cxix. 120; Jer. xxiii. 9.——[h] Or, *cut them in pieces*.——[i] Heb. *lie*.——[k] Job xiii. 15.

[l] Isa. lxi. 16; lxi. 10.——[m] Psa. xxvii. 1.——[n] 2 Sam. xxii. 34; Psa. xviii. 33.——[o] Deut. xxxii. 13; xxxiii. 29.——[p] Heb. *neginoth*; Psa. iv. title.

upon the poor Israelites, when they appeared to be hemmed in by sea, and no place for their escape. If we follow the common reading, it seems to intimate that the troops of Pharaoh, in their confusion (for God shone out upon them from the cloud) fell foul of each other; and with their staves, or weapons, slew one another: but the *head of the villages* or *towns*, i. e., *Pharaoh*, was drowned with his army in the Red Sea.

Verse 15. *Thou didst walk through the sea*] There was no occasion to *hurry* across; all was safe, for God had divided the waters: and his *terrible cloud* had removed from *before*, and stood *behind* them, so that it was between them and the Egyptians. See Exod. xiv. 19, 20.

Verse 16. *When I heard, my belly trembled*] The prophet, having finished his account of the wonders done by Jehovah, in bringing their fathers from Egypt into the promised land, now returns to the desolate state of his countrymen, who are shortly to be led into captivity, and suffer the most grievous afflictions; and although he had a *sure word of prophecy* that they should be ultimately *delivered*, yet the thoughts of the evils they must previously endure filled his soul with terror and dismay; so that he wishes to be removed from earth before this tribulation should come, that his eyes might not behold the desolations of his country.

When he (Nebuchadnezzar) *cometh up unto the people*, (the Jews,) *he will invade them* (overpower and carry them away captive) *with his troops*.

Verse 17. *Although the fig tree shall not blossom*] תפרח *tiphrach*, "shall not flourish," shall *not put forth its young figs*, for the fig tree does *not blossom*. The *young figs appear* as soon as the *old ones* are *ripe*, as I have often had occasion to observe.

This verse most nervously paints the desolate state of the land of Judea during the captivity. In its hemistich form, it may be translated thus:—

For the fig tree shall not flourish,
And there shall be no fruit on the vines;
The fruit of the olive shall fail,
And the fields shall supply no food:
The flocks shall be cut off from the fold,
And no herds shall be found in the stalls:
Yet in Jehovah will I exult;
I will joy in the God of my salvation.

The *Vulgate* has:—

Yet I in the Lord will rejoice,
And will exult in Jesus my God.

The *Targum* countenances this version:—

ואנא במימרא דיי אבוע *veana bemeimra dayai abua*, "But in the WORD of the Lord will I rejoice," i. e., the *personal, substantial* Word of Jehovah.

These two verses give the finest display of *resignation* and *confidence* that I have ever met with. He saw that evil was at hand, and *unavoidable*; he *submitted* to the dispensation of God, whose Spirit enabled him to paint it in all its calamitous circumstances. He knew that God was merciful and gracious. He trusted to his promise, though all appearances were against its fulfilment; for he knew that the word of Jehovah could not fail, and therefore his confidence is unshaken.

No paraphrase can add any thing to this hymn, which is full of inexpressible *dignity* and *elegance*, leaving even its unparalleled *piety* out of the question.

Verse 19. *The Lord God is my strength*] This is an imitation, if not a quotation, from Psa. xviii. 32, 33, where see the notes.

Will make me to walk upon mine high places] This last verse is spoken in the person of the people, who seem to anticipate their restoration; and that they shall once more rejoice in the hills and mountains of Judea.

To the chief singer on my stringed instruments.] This line, which is evidently a *superscription*, leads me to suppose that when the prophet had completed his short ode, he folded it up, with the *above direction* to the master singer, or leader of the choir, to be sung in the temple service. Many of the *Psalms* are directed in the same way. "To the master singer;" or, "chief musician:" to be sung, according to their nature, on *different kinds* of instruments, or with particular *airs* or *tunes*.

Neginoth, נגינות which we translate *stringed instruments*, means such as were struck with a *plectrum*, or *excited* by some kind of *friction* or *pulsation*; as *violins* and *cymbals*, or *tambarines* are. I do not think that the line makes any part of the prophecy, but merely the *superscription* or *direction* of the work when it was finished. The ending will appear much more dignified, this line being separated from it.

THE BOOK

OF THE

PROPHET ZEPHANIAH.

Chronological Notes relative to this book, upon the supposition that it was written in the twelfth year of the reign of Josiah, king of Judah.

Year from the Creation, according to Archbishop Usher, 3374.—Year of the Julian Period, 4084.—Year since the Flood, 1718.—Year from the vocation of Abram, 1291.—Year from the foundation of Solomon's temple, 382.—Year since the division of Solomon's monarchy into the kingdoms of Israel and Judah, 346. Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 147.—Third year of the *thirty-seventh* Olympiad.—Year from the building of Rome, according to the Varronian computation, 124.—Year of the era of Nabonassar, 118.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 92.—Year before the birth of Christ, 626.—Year before the vulgar era of Christ's nativity, 630.—Cycle of the Sun, 24.—Cycle of the Moon, 18.—Eighteenth year of Phraortes, king of Media. This monarch is supposed by some to have been the same with the Arphaxad of the Apocrypha.—Eleventh year of Philip I., king of Macedon.—Twenty-second year of Archidamus, king of Lacedæmon, of the family of the Proclidæ.—Fifteenth year of Eurycrates II., king of Lacedæmon, of the family of the Eurysthenidæ.—Twenty-ninth year of Cypselus, who had seized upon the government of Corinth.—Forty-second year of Psammitichus, king of Egypt, according to Helvicus.—Tenth year of Kiniladachus, king of Babylon, according to the same chronologer. This monarch was the immediate predecessor of Nabopolassar, the father of Nebuchadnezzar.—Second year of Sadyattes, king of Lydia.—Eleventh year of Ancus Martius, the fifth king of the Romans.—Twelfth year of Josiah, king of Judah.

CHAPTER I.

This chapter begins with denouncing God's judgments against Judah and Jerusalem, 1–3. *Idolaters, and sinners of several other denominations, are then particularly threatened; and their approaching visitation enlarged on, by the enumeration of several circumstances which tend greatly to heighten its terrors*, 4–18.

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3. A. U. C. cir. 124.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3. A. U. C. cir. 124.

2 [a] I will utterly consume all

[a] Heb. *By taking away I will make an end.*

NOTES ON CHAP. I.

Verse 1. *The word of the Lord which came unto Zephaniah*] Though this prophet has given us so large a list of his ancestors, yet little concerning him is known, because we know nothing certain relative to the persons of the family whose names are here introduced. We have one *chronological note* which is of more value for the correct understanding of his prophecy than the other could have been, how circumstantially soever it had been delivered; viz., that he prophesied *in the days of Josiah, son of Amon, king of Judah*; and from the description which he gives of the *disorders* which prevailed in Judea in his time, it is evident that he must have prophesied *before* the reformation made by Josiah, which was in the *eighteenth* year of his reign. And as he predicts the *destruction of Nineveh*, chap. ii. 13, which, as *Calmet* remarks, could not have taken place before the *sixteenth* of Josiah, allowing with *Berosus twenty-one* years for the reign of Nabopolassar over the Chaldeans; we must, therefore, place this prophecy about the beginning of the reign of Josiah, or from B. C. 640 to B. C. 609. But see the chronological notes.

Verse 2. *I will utterly consume all* things] All being now ripe for destruction, I will shortly bring a

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3. A. U. C. cir. 124.

things from off [b] the land, saith the LORD.

3 [c] I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and [d] the [e] stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and [f] I will cut off the remnant of Baal from this place, *and* the name of [g] the Chemarims with the priests;

5 And them [h] that worship the host of heaven upon the housetops: [i] and them that worship *and* [k] that swear [l] by the LORD, and that swear [m] by Malcham:

6 And [n] them that are turned back from the LORD; and *those* that [o] have not sought the LORD, nor inquired for him.

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3. A. U. C. cir. 124.

7 [p] Hold thy peace at the presence of the Lord GOD: [q] for the day of the LORD *is* at hand: for [r] the LORD hath prepared a sacrifice, he hath [s] bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will [t] punish [u] the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise

[b] Heb. *the face of the land.*——[c] Hos. iv. 3.——[d] Ezek. vii. 19; xiv. 3, 4, 7; Matt. xiii. 41.——[e] Or, *idols.*——[f] Fulfilled, cir. 624; 2 Kings xxiii. 4, 5.——[g] Hos. x. 5.——[h] 2 Kings xxiii. 12; Jer. xix. 13.——[i] 1 Kings xviii. 21; 2 Kings xvii. 33, 41. [k] Isa. xlviii. 1; Hos. iv. 15.

[l] Or, *to the LORD.*——[m] Josh. xxiii. 7; 1 Kings xi. 33 [n] Isa. i. 4; Jer. ii. 13, 17; xv. 6.——[o] Hos. vii. 7.——[p] Hab. ii. 20; Zech. ii. 13.——[q] Isa. xiii. 6.——[r] Isa. xxxiv. 6; Jer. lvi. 10; Ezek. xxxix. 17; Rev. xix. 17.——[s] Heb. *sanctified*, or *prepared.* [t] Heb. *visit upon.*——[u] Jer. xxxix. 6.

universal scourge upon the land. He speaks particularly of the idolaters.

Verse 3. *I will consume man and beast*] By *war*, and by *pestilence*. Even the *waters* shall be infected, and the *fish* destroyed; the *air* become contaminated, and the *fowls* die.

Verse 4. *I will cut off the remnant of Baal*] I think he refers here, partly at least, to the reformation which Josiah was to bring about. See the account, 2 Kings xxiii. 5.

The Chemarims] The *black-robed* priests of different idols. See the note on 2 Kings xxiii. 5. These were put down by Josiah.

Verse 5. *The host of heaven*] Sun, moon, planets, and stars. This worship was one of the most ancient and the most common of all species of idolatry; and it had a greater semblance of reason to recommend it. See 2 Kings xxiii. 5, 12; Jer. xix. 13, xxxii. 29.

That swear by the Lord, and that swear by Malcham] Associating the name of an *idol* with that of the Most High. For *Malcham*, see on Hos. iv. 15, and Amos v. 26.

Verse 6. *Them that are turned back*] Who have forsaken the true God, and become idolaters.

Nor inquired for him] Have not desired to know his will.

Verse 7. *Hold thy peace at the presence of the Lord God*] הס *has*, the same as *hush*, *hist*, among us. Remonstrances are *now* useless. You had time to acquaint yourselves with God; you would not: you cry now in vain; destruction is at the door.

The Lord hath prepared a sacrifice] A slaughter of the people.

He hath bid his guests] The Babylonians, to whom he has given a commission to destroy you. In all festival sacrifices, 1. The victims were offered to God, and their blood poured out before the altar. 2. The people who were invited feasted upon the sacrifice. See on Isa. xxxiv. 6.

Verse 8. *I will punish the princes, and the king's children*] After the death of Josiah the kingdom of Judah saw no prosperity, and every reign terminated miserably; until at last King Zedekiah and the *king's children* were cruelly massacred at Riblah, when Nebuchadnezzar had taken Jerusalem.

Strange apparel] I really think this refers more to their embracing idolatrous customs and heathen usages, than to their *changing their dress*. They acquired *new habits*, as we would say; *customs*, that they used as they did their *clothing*—at all times, and in every thing.

Verse 9. *That leap on the threshold*] Or, *that leap over the threshold*. It is most probable that the *Philistines* are here meant. After the time that Dagon fell before the ark, and his hands were broken off on the threshold of his temple, his worshippers would no more set a foot upon the threshold, but stepped or leaped over it, when they entered into his temple. The *Chaldee* understands this of the Philistines, without giving this reason for it. Some understand it of haughtiness and pride: others think that *leaping on the threshold* refers to the customs of the Arabs, who used to ride into people's houses, and take away whatever they could carry; and that this is the reason why, in several parts of the East, they have their doors made very low, to prevent those depredators from entering. In this manner, we learn the *Persians* have frequently oppressed the poor *Armenians*, going on horseback into their houses, and taking whatever they thought proper. Mr. *Harmer* understands it in this way.

Verse 10. *A cry from the fish-gate*] This gate, which is mentioned Neh. iii. 3, was opposite to

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3. A. U. C. cir. 124.

of a cry from [v] the fish-gate, and a howling from the second, and the great crashing from the hills.

11 [w] Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are [x] settled [y] on their lees: [z] that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but [a] not inhabit *them*; and they shall plant vineyards, but [b] not drink the wine thereof.

14 [c] The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 [d] That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3 A. U. C. cir 124.

16 A day of [e] the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall [f] walk like blind men, because they have sinned against the LORD: and [g] their blood shall be poured out as dust, and their flesh [h] as the dung.

18 [i] Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be [k] devoured by the fire of his jealousy: for [l] he shall make even a speedy riddance of all them that dwell in the land.

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[v] 2 Chron. xxxiii. 14.——[w] James v. 1.——[x] Heb. *curded*, or *thickened*.——[y] Jer. xlviii. 11; Amos vi. 1.——[z] Psa. xciv. 7.——[a] Deut. xxviii. 30, 39; Amos. v. 11.——[b] Mic. vi. 15.——[c] Joel ii. 1, 11.

[d] Isa. xxii. 5; Jer. xxx. 7; Joel ii. 2, 11; Amos v. 18; ver. 18.——[e] Jer. iv. 19.——[f] Deut. xxviii. 29; Isa. lix. 10.——[g] Psa. lxxix. 3.——[h] Psa. lxxxiii. 10; Jer. ix. 22; xvi. 4.——[i] Prov. xi. 4; Ezek. vii. 19.——[k] Chap. iii. 8.——[l] Ver. 2, 3.

Joppa; and perhaps the way in which the news came of the irruption of the Chaldean army, the *great crashing from the hills*.

The second] Or *second* city, may here mean a part of Jerusalem, mentioned 2 Kings xxii. 14, 2 Chron. xxxiv. 22.

Verse 11. *Maktesh*] *Calmet* says this signifies a *mortar*, or a *rock in form of a mortar*, and was the name of a quarter of Jerusalem where they hulled rice, corn, &c., according to St. Jerome. Some think the city of Jerusalem is meant, where the inhabitants should be beat and pounded to death as grain is pounded in a mortar.

Newcome translates it, the *lower* city, and considers it the *valley* in Jerusalem, which divided the *upper* from the *lower* city.

They that bear silver] The merchants, money-changers, usurers, rich men.

Verse 12. *I will search Jerusalem with candles*] I will make a universal and thorough search.

That are settled on their lees] Those who are *careless*, satisfied with the goods of this life; who trust in their riches, and are completely irreligious; who, while they acknowledge that there is a God, think, like the *Aristotelians*, that he is so supremely happy in the contemplation of his own excellences, that he feels it beneath his dignity to concern himself with the affairs of mortals.

Verse 13. *Their goods* (in which they trust) *shall become a booty*] To the Chaldeans. They shall have no profit of all their labours. *The houses they have built they shall not inhabit*; of the wine of the *vineyards they have planted*, they shall not drink. See Amos v. 11, where we find the same evils threatened.

Verse 14. *The great day of the Lord* is *near*] It commenced with the death of the good king Josiah, who was slain by Pharaoh-necho at Megiddo, and continued to the destruction of Jerusalem by Nebuchadnezzar.

Verse 15. *That day* is *a day of wrath*] See the parallel passages in the *margin*, and the notes there. From the *fourteenth* to the *sixteenth* verse inclusive there is a most beautiful amplification of the disasters that were coming on Jersusalem; the *invasion, incursion, attack, carnage, confusion, horrible din* occasioned by the *sound* of the *trumpet*, the *cries* of the *people*, and the *shrieks* and *groans* of the *dying*, are pointed out with great force and mighty effect.

Verse 17. *They shall walk like blind men*] Be in the most perplexing *doubt* and *uncertainty*; and while in this state, have their blood poured out by the sword of their enemies, and their flesh trodden under foot.

Verse 18. *Their silver nor their gold*] In which they trusted, and from which they expected happiness; these shall not profit them in this awful day. And God will bring this about speedily; and a *speedy riddance*—a universal desolation, shall in a short time take place in every part of the land.

CHAPTER II.

The prophet, having declared the judgments which were ready to fall on his people, earnestly exhorts them to repentance, that these judgments may be averted, 1–3. *He then foretells the fate of other neighbouring and hostile nations: the Philistines,* 4–7; *Moabites and Ammonites,* 8–11; *Ethiopians,* 12; *and Assyrians,* 13. *In the close of the chapter we have a prophecy against Nineveh. These predictions were accomplished chiefly by the conquests of Nebuchadnezzar.*

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3. A. U. C. cir. 124.

GATHER [a] yourselves together, yea, gather together, O nation [b] not desired;

2 Before the decree bring forth, *before* the day pass [c] as the chaff, before [d] the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 [e] Seek ye the LORD, [f] all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: [g] it may be ye shall be hid in the day of the LORD's anger.

4 For [h] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [i] at the noonday, and Ekron shall be rooted up.

5 Wo unto the inhabitants of [k] the sea-coasts, the nation of the Cherethites; the word of the LORD *is* against you; O [l] Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

A. M. cir. 3374. B. C. cir. 630. Olymp. cir. XXXVII. 3. A. U. C. cir. 124.

6 And the sea-coasts shall be dwellings *and* cottages for shepherds, [m] and folds for flocks.

7 And the coast shall be for [n] the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: [o] for the LORD their God shall [p] visit them, and [q] turn away their captivity.

8 [r] I have heard the reproach of Moab, and [s] the revilings of the children of Ammon, whereby they have reproached my people, and [t] magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely [u] Moab shall be as Sodom, and [v] the children of Ammon as Gomorrah, [w] *even* the breeding of nettles, and salt-pits, and a perpetual desolation: [x] the

[a] Joel ii. 16.——[b] Or, *not desirous.*——[c] Job xxi. 18; Psa. i. 4; Isa. xvii. 13; Hos. xiii. 3.——[d] 2 Kings xxiii. 26. [e] Psa. cv. 4; Amos v. 6.——[f] Psa. lxxvi. 9.——[g] Joel ii. 14; Amos v. 15; Jonah iii. 9.——[h] Jer. xlvii. 4, 5; Ezek. xxv. 15; Amos i. 6, 7, 8; Zech. ix. 5, 6.——[i] Jer. vi. 4; xv. 8. [k] Ezek. xxv. 16.——[l] Josh. xiii. 3.——[m] See Isa. xvii. 2; ver. 14.

[o] Isa. xi. 11; Mic. iv. 7; v. 7, 8; Hag. i. 12; ii. 2; verse 9.——[p] Or, *when*, &c.——[q] Exod. iv. 31; Luke i. 68.——[q] Psa. cxxvi. 1; Jer. xxix. 14; chap. iii. 20.——[r] Jer. xlviii. 27; Ezek. xxv. 8.——[s] Ezek. xxv. 3, 6.——[t] Jer. xlix. 1.——[u] Isa. xv.; Jer. xlviii.; Ezek. xxv. 9; Amos ii. 1.——[v] Amos i. 13.——[w] Gen. xix. 25; Deut. xxix. 23; Isa. xiii. 19; xxxiv. 13; Jer. xlix. 18; l. 40.——[x] Ver. 7.

NOTES ON CHAP. II.

Verse 1. *Gather yourselves*] Others, *sift yourselves. Separate* the *chaff* from the wheat, before the judgments of God fall upon you. *O nation not desired—unlovely*, not delighted in; hated because of your sin. The Israelites are addressed.

Verse 3. *Ye meek of the earth*] עניי *anavey*, ye *oppressed* and *humbled* of the land.

It may be ye shall be hid] The sword has not a commission against you. Ask God, and he will be a refuge to you from the storm and from the tempest.

Verse 4. *Gaza shall be forsaken*] This prophecy is against the *Philistines*. They had been greatly harassed by the kings of Egypt; but were completely ruined by Nebuchadnezzar, who took all Phœnicia from the Egyptians; and about the time of his taking Tyre, devastated all the seignories of the Philistines. This ruin we have seen foretold by the other prophets, and have already remarked its exact fulfilment.

Verse 5. *The sea-coasts, the nation of the Cherethites*] The *sea-coasts* mean all the country lying on the Mediterranean coast from Egypt to Joppa and Gaza. The *Cherethites*—the *Cretans*, who were probably a colony of the Phœnicians. See on 1 Sam. xxx. 14, and Amos ix. 7.

Verse 6. *And the sea-coasts shall be dwellings*] *Newcome* considers כרת *keroth* as a proper name, not *cottages* or *folds*. The *Septuagint* have Κρητη, *Crete*, and so has the *Syriac*. Abp. *Secker* notes, *Alibi non extat* כרת, *et forte notat patriam* των כרתιμ. "The word כרת is not found elsewhere, and probably it is the name of the country of the Cherethim."

Verse 7. *The coast shall be for the remnant*] Several devastations fell on the Philistines. Gaza was ruined by the army of Alexander the Great, and the *Maccabees* finally accomplished all that was predicted by the prophets against this invariably wicked people. They lost their polity, and were at last obliged to receive circumcision.

Verse 8. *I have heard the reproach of Moab*] God punished them for the cruel part they had taken in the persecutions of the Jews; for when they lay under the displeasure of God, these nations insulted them in the most provoking manner. See on Amos i. 13, and the parallel texts in the *margin*.

Verse 9. *The breeding of nettles*] That is, their land shall become desolate, and be a place for nettles, thorns, &c., to flourish in, for want of cultivation.

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residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [s] for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will [t] famish all the gods of the earth; [u] and *men* shall worship him, every one from his place, *even* all [v] the isles of the heathen.

12 [w] Ye Ethiopians also, ye *shall be* slain by [x] my sword.

13 And he will stretch out his hand against the north, and [y] destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

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14 And [z] flocks shall lie down in the midst of her, all [a] the beasts of the nations: both the [b] cormorant [c] and the bittern shall lodge in the [d] upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: [e] for he shall uncover the [f] cedar work.

15 This *is* the rejoicing city [g] that dwelt carelessly, [h] that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her [i] shall hiss *and* [k] wag his hand.

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[s] Isa. xvi. 6; Jer. xlviii. 29.——[t] Heb. *make lean.*——[u] Mal. i. 11; John iv. 21.——[v] Gen. x. 5.——[w] Isa. xviii. 1; xx. 4; Jer. xlvi. 9; Ezek. xxx. 9.——[x] Psa. xvii. 13.——[y] Isa. x. 12; Ezek. xxxi. 3; Nah. i. 2; ii. 10; iii. 15, 18.——[z] Ver. 6.

[a] Isa. xiii. 21, 22.——[b] Or, *pelican.*——[c] Isa. xxxiv. 11, 14.——[d] Or, *knops, or chapiters.*——[e] Or, *when he hath uncovered.*——[f] Jer. xxii. 14.——[g] Isa. xlvii. 8.——[h] Rev. xviii. 7.——[i] Job xxvii. 23; Lam. ii. 15; Ezek. xxvii. 36.——[k] Nah. iii. 19.

Verse 10. *Because they have reproached*] See on ver. 8.

Verse 11. *He will famish all the gods of the earth*] They shall have no more *sacrifices;* their worship shall be entirely destroyed. Idolaters supposed that their gods actually *fed* on the *fumes* and *spirituous* exhalations that arose from the burnt-offerings which they made unto their idols. It is in reference to this opinion that the Lord says, "He will famish all the gods of the land."

Verse 12. *Ye Ethiopians also*] Nebuchadnezzar subdued these. See Jer. xlvi. 2, 9; Ezek. xxx. 4, 10. See also on Amos ix. 17.

Verse 13. *He will—destroy Assyria*] He will overthrow the empire, and *Nineveh*, their metropolitan city. See on Jonah and Nahum.

Verse 14. *And flocks shall lie down in the midst of her*] Nineveh was so completely destroyed, that its situation is not at present even known. The present city of *Mossoul* is supposed to be in the *vicinity* of the place where this ancient city stood.

The cormorant קאת *kaath; and the bittern,* קפד *kippod.* These *Newcome* translates, "The pelican and the porcupine."

Their *voice shall sing in the windows*] The windows shall be all demolished; wild fowl shall build their nests in them, and shall be seen coming from their sills; and the fine *cedar* ceilings shall be exposed to the weather, and by and by crumble to dust. See the note on Isa. xxxiv. 11, 14, where nearly the same terms are used.

I have in another place introduced a remarkable couplet quoted by Sir *W. Jones* from a Persian poet, which speaks of desolation in nearly the same terms.

پرده داري ميكند در قصر قيصر عنكبوت
بومي نوبت ميزند بر كنگرِ افراسياب

"The spider holds the veil in the palace of Cæsar:
The owl stands sentinel in the watchtower of Afrasiab."

Verse 15. *This* is *the rejoicing city*] The city in which mirth, jocularity, and pleasure, reigned without interruption.

And *wag his hand*] Will point her out as a mark and monument of Divine displeasure

CHAPTER III.

The prophet reproves Jerusalem, and all her guides and rulers, for their obstinate perseverance in impiety, notwithstanding all the warnings and corrections which they had received from God, 1–7. They are encouraged, however, after they shall have been chastised for their idolatry, and cured of it, to look for mercy and restoration, 8–13; and excited to hymns of joy at the glorious prospect, 14–17. After which the prophet concludes with large promises of favour and prosperity in the days of the Messiah, 18–20. We take this extensive view of the concluding verses of this chapter, because an apostle has expressly assured us that in EVERY *prophetical book of the Old Testament Scriptures are contained predictions relative to the Gospel dispensation. See* Acts iii. 24.

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WO to her [b] that is filthy and polluted, to the oppressing city!

2 She [c] obeyed not the voice; she [d] received not [e] correction; she trusted not in the LORD; she drew not near to her God.

3 [f] Her princes within her *are* roaring lions; her judges *are* [g] evening wolves; they gnaw not the bones till the morrow.

4 Her [h] prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done [i] violence to the law.

5 [k] The just LORD [l] *is* in the midst thereof; he will not do iniquity: [m] every morning doth he bring his judgment to light, he faileth not: but [n] the unjust knoweth no shame.

6 I have cut off the nations: their [o] towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

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7 [p] I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them; but they rose early, *and* [q] corrupted all their doings.

8 Therefore [r] wait ye upon me, saith the LORD, until the day that I rise up to the prey for my determination *is* to [s] gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth [t] shall be devoured with the fire of my jealousy.

9 For then will I turn to the people [u] a pure

[a] Or, *gluttonous.*——[b] Heb. *craw.*——[c] Jer. xxii. 21.——[d] Jer. v. 3.——[e] Or, *instruction.*——[f] Ezek. xxii. 27; Mic. iii. 9, 10, 11. [g] Hab. i. 8.——[h] Jer. xxiii. 11, 32; Lam. ii. 14; Hos. ix. 7. [i] Ezek. xxii. 26.——[k] Deut. xxxii. 4.

[l] Ver. 15, 17; see Mic. iii. 11.——[m] Heb. *morning by morning.* [n] Jer. iii. 3; vi. 15; viii. 12.——[o] Or, *corners.*——[p] So Jer. viii. 6.——[q] Gen. vi. 12.——[r] Psa. xxvii. 14; xxxvii. 34; Prov. xx. 22.——[s] Joel iii. 2.——[t] Chap. i. 18.——[u] Isa. xix. 18.

NOTES ON CHAP. III.

Verse 1. *Wo to her that is filthy*] This is a denunciation of Divine judgment against Jerusalem.

Verse 2. *She obeyed not the voice*] Of conscience, of God, and of his prophets.

She received not correction] Did not profit by his chastisements; was uneasy and ill-tempered under her afflictions, and derived no manner of good from these chastisements.

She trusted not in the Lord] Did not consider him as the *Fountain* whence all help and salvation should come; and rather sought for support from *man* and *herself*, than from God.

She drew not near to her God.] Did not worship him; did not walk in his ways; did not make *prayer* and supplication to him.

Verse 3. *Her princes*—are *roaring lions*] Tearing all to pieces without shadow of law, except their own despotic power.

Her judges are *evening wolves*] Being a little afraid of the lion-like princes, they practise their unjust dealings from evening to morning, and take the *day* to find their rest.

They gnaw not the bones till the morrow.] They devour the flesh in the night, and gnaw the bones and extract the marrow afterwards. They use all violence and predatory oppression, like wild beasts; they shun the light, and turn day into night by their revellings.

Verse 4. *Her prophets* are *light* and *treacherous persons*] They have no *seriousness*, no *deep conviction* of the awful nature of their *office*, no *concern* for the *immortal souls* of the people. *Treacherous persons*—they betray the souls of the people for the sake of worldly *honour, pleasure*, and *profit*. Even in our own enlightened country we find prophets who prefer *hunting* the *hare* or the *fox*, and pursuing the *partridge* and *pheasant*, to *visiting the sick*, and *going* after the *strayed, lost sheep* of the *house of Israel*. Poor souls! They know neither God nor themselves; and if they did visit the sick, they could not speak to them to exhortation, edification, or comfort. God never called them to his work; therefore they know nothing of it. But O, what an account have these *pleasure-taking false prophets* to render to the Shepherd of souls!

They have done violence to the law.] They have forced wrong constructions on it in order to excuse themselves, and lull the people into spiritual slumber. So we find that it was an ancient practice for men to wrest the Scriptures to their own destruction.

Verse 5. *The just Lord* is *in the midst thereof*] He sees, marks down, and will punish all these wickednesses.

Every morning doth he bring his judgment to light] The sense is, says Bp. *Newcome*, "Not a day passes but we see instances of his goodness to righteous men, and of his vengeance on the wicked."

Verse 6. *I have cut off the nations*] Syria, Israel, and those referred to, Isa. xxxvi. 18, 20.—*Newcome.*

Verse 7. *Surely thou wilt fear me*] After so many displays of my sovereign power and judgments.

But they rose early] And instead of returning to God, they practised every abomination. They were diligent to find out times and places for their iniquity. This is the worst state of man.

Verse 8. *Wait ye upon me*] Expect the fulfilment of all my promises and threatenings: I am God, and change not.

For all the earth] All the land of Judah.

Verse 9. *Will I turn to the people*] This promise must refer to the conversion of the Jews under the Gospel.

That they may all call] That the whole nation may invoke God by Christ, and serve him with *one consent*; not one unbeliever being found among them.

The *pure language*, שפה ברורה *saphah berurah*, may here mean the *form of religious worship*. They had been before *idolaters*: now God promises to restore

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[v] language, that they may all call upon the name of the LORD, to serve him with one [w] consent.

10 [x] From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that [y] rejoice in thy pride, and thou shalt no more be haughty [z] because of my holy mountain.

12 I will also leave in the midst of thee [a] an afflicted and poor people, and they shall trust in the name of the LORD.

13 [b] The remnant of Israel [c] shall not do iniquity, [d] nor speak lies; neither shall a deceitful tongue be found in their mouth: for [e] they shall feed and lie down, and none shall make *them* afraid.

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14 [f] Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments he hath cast out thine enemy: [g] the King of Israel, *even* the LORD, [h] *is* in the midst of thee: thou shalt not see evil any more.

16 In that day [i] it shall be said to Jerusalem, Fear thou not: *and to* Zion, [k] Let not thine hand be [l] slack.

17 The LORD thy God [m] in the midst of thee

[v] Heb. *lip.*——[w] Heb. *shoulder.*——[x] Psa. lxviii. 31; Isa. xviii. 1, 7; lx. 4, &c.; Mal. i. 11; Acts viii. 27.——[y] Jer. vii. 4; Mic. iii. 11; Matt. iii. 9.——[z] Heb. *in my holy.*——[a] Isa. xiv. 32; Zech. xi. 11; Matt. v. 3; 1 Cor. i. 27, 28; James ii. 5. [b] Mic. iv. 7; chap. ii. 7.

[c] Isa. lx. 21.——[d] Isa. lxiii. 8; Rev. xiv. 5.——[e] Ezek. xxxiv. 28; Mic. iv. 4; vii. 14.——[f] Isa. xii. 6; liv. 1; Zech. ii. 10; ix. 9.——[g] John i. 49.——[h] Ver. 5, 17; Ezek. xlviii. 35; Rev. vii. 15; xxi. 3, 4.——[i] Isa. xxxv. 3, 4.——[k] Heb. xii. 12.——[l] Or, *faint.*——[m] Ver. 15.

his *pure worship* among them. The word has certainly this meaning in Psa. lxxxi. 6; where, as God is the speaker, the words should not be rendered, "I heard a language which I understood not;" but, "I heard a religious confession, which I approved not." See Isa. xix. 18; Hos. xiv. 3; and see Joel ii. 28, where a similar promise is found.

Verse 10. *From beyond the rivers of Ethiopia*] This may denote both *Africa* and the southern *Arabia*. *Bochart* thinks that *Arabia Chusæa* is meant; and that the rivers are *Besor*, which flows into the *Mediterranean*; *Rhinocorura*, which flows into the Lake *Sirbonis*; *Trajanus Amnis*, which flows into the *Red Sea*; and the river *Corys*. *Calmet* thinks that these *rivers* mean the *Nile*, which by *seven mouths* falls into the Mediterranean. The Nile comes from *Ethiopia*, properly so called; and runs through all Egypt, and falls into the sea at that part of Arabia which the Scripture calls *Cush* or *Ethiopia*.

My dispersed] The Jews, scattered through different parts of the world. *Shall bring mine offering.* Shall acknowledge my mercy in sending them the *Messiah* to bless them, by turning every one of them away from their iniquities.

Verse 11. *Shalt thou not be ashamed*] Thy punishment shall cease, for God shall pardon thy sin.

For then I will take away out of the midst of thee] The wicked Jewish priests and scribes who blasphemed Christ, and would not come under his yoke.

Because of my holy mountain.] Thou wilt no more *boast in my temple*, but become *meek* and *lowly* in following him who is meek and lowly in heart, that ye may obtain rest to your souls.

Verse 12. *An afflicted and poor people*] In such a state will the Jews be found when they shall hear the universal call, and believe in Christ Jesus. Indeed, this is the *general state* of the Jews in the *present day*; except a *few* that are *called Jews*, who are *very rich*; and who believe just as much in the *God of Jacob*, as they do in *Jesus Christ*.

Verse 13. *The remnant of Israel shall not do iniquity*] O what a change! And then, how different shall they be from their *present selves!* Iniquity, lying, and deceit shall not be found among them! A Jew once said to me, "Tere are shome of you Christians who are making wonderful efforts to convert the Tshews (Jews.) *Ah, dere ish none but Gott Almighty dat can convert a Tshew.*" Truly I believe him. Only God can convert any man; and if there be a *peculiar difficulty* to convert any soul, that difficulty must lie in the *conversion* of the *Jew*.

Verse 14. *Sing, O daughter of Zion*] Here is not only a gracious prophetic promise of their restoration from captivity, but of their conversion to God through Christ.

Verse 15. *The King of Israel*, even *the Lord*, is *in the midst of thee*] They have never had a *king* since the death of Zedekiah, and never shall have one till they have the *King Messiah* to reign among them; and this promise refers to that event.

Verse 16. *Fear thou not*] Thou shalt have no more captivities nor national afflictions.

Let not thine hands be slack.] This may refer, *first*, to the rebuilding of the temple of God, after the return from Babylon; and, *secondly*, to their diligence and zeal in the Christian Church.

Verse 17. *The Lord thy God*] יהוה אלהיך *Yehovah Elohеycha*, "The self-existent and eternal Being, who is in covenant with you;" the character of God in reference to the Jews when standing in the nearest relation to them.

Is *mighty*] גבור *gibbor*, is the *prevailing One*, the *all-conquering Hero*. The character which is given to Christ, Isa. ix. 6: "His name shall be called אל גבור *El gibbor*, the prevailing Almighty God."

He will save] *Deliver* thee from all the *power*,

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is mighty; he will save, [n] he will rejoice over thee with joy; [o] he will rest in his love, he will joy over thee with singing.

18 I will gather *them that* [p] *are* sorrowful for the solemn assembly, *who* are of thee, *to whom* [q] the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that [r] halteth, and gather her that was driven out; and [s] I will get them praise and fame in every land [t] where they have been put to shame.

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20 At that time [u] will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

[n] Deut. xxx. 9; Isa. lxii. 5; lxv. 19; Jer. xxxii. 41.——[o] Heb. *he will be silent.*——[p] Lam. ii. 6.——[q] Heb. *the burden upon it* was *reproach.*

[r] Ezek. xxxiv. 16; Mic. iv. 6, 7.——[s] Heb. *I will set them for a praise.*——[t] Heb. *of their shame.*——[u] Isa. xi. 12; xxvii. 12; lvi. 8; Ezek. xxviii. 25; xxxiv. 13; xxxvii. 21; Amos ix. 14.

from all the *guilt*, and from all the *pollution* of thy sins; and when thus *saved*, "he will rejoice over thee with joy," with peculiar gladness. "He will rest in his love,"—he will renew his love. He will show the same love to you that he did of old to *Abraham*, *Isaac*, and *Jacob*.

He will joy over thee with singing.] The conversion of the Jews will be a subject of peculiar delight and exultation to God himself! There will be a *more* than *ordinary joy* in heaven, when the Jews return to God through Christ. This event cannot be at a great distance; they are as *wretched* and as *ungodly* as they can well be. The *arms of Christians* are open to receive them; and *all things are now ready!*

Verse 18. *I will gather—sorrowful*] This may refer to those who, during the captivity, *mourned* for their former religious assemblies; and who were *reproached* by their enemies, because they could not enjoy their religious solemnities. See Psa. cxxxvii.: "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. For there they that carried us away captive required of us a song," &c. This very circumstance may be the reference here.

Verse 19. *I will undo all that afflict thee*] They who have persecuted you shall be punished for it. It shows much malignity and baseness of mind, to afflict or reproach those who are lying under the chastising hand of God. This was the conduct of the Edomites, Moabites, and Ammonites, when the Jews were in adversity; and how severely did the Lord punish them for it! And he gave this as the *reason* for the severity of the punishment.

The first clause here is translated thus by Abp. *Newcome*: "Behold I will work with thee for thy sake at that time." The original is obscure; and it may bear the above sense.

I will save her that halteth] See Micah iv. 6, where there is a parallel place.

And gather her that was driven out] By captivity. The reference may be to renewing the covenant with the Jews, who were considered as an unfaithful spouse divorced by her husband. I will bring her back to my house.

I will get them praise and fame in every land] They shall become a great, a good, and a useful people. And as they are now a proverb of reproach, full of base wiles and degrading selfishness, they shall lose this character, and be totally changed; and they shall be as eminent for excellence, as they were before for baseness, in those countries where they had sojourned.

Verse 20. *At that time*] *First*, when the *seventy* years of the Babylonish captivity shall terminate. "I will bring you again" to your own land; and this restoration shall be a type of their redemption from sin and iniquity; and *at this time*, and at this only, will they have a *name* and *praise* among *all* the *people* of the *earth*, not only among the Jews, but the Gentiles.

Before your eyes] Some read *before* THEIR *eyes*; that is, the eyes of all people. On their conversion to Christianity, they shall become as eminent as they ever were in the most illustrious days of their history. Lord, hasten the conversion of Israel! Amen

THE BOOK

OF THE

PROPHET HAGGAI.

Chronological Notes relative to this book

Year from the Creation, according to Archbishop Usher, 3484.—Year of the Julian Period, 4194.—Year since the Flood, 1828.—Year from the vocation of Abram, 1301.—Year since the first celebration of the Olympic games in Elis by the Idæi Dactyli, 934.—Year since the foundation of the monarchy of the Israelites by the Divine appointment of Saul to the regal dignity, 576.—Year from the foundation of the temple, 492.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 456.—Year since the re-establishment of the Olympic games at Elis by Lycurgus, Iphitus, and Cleosthenes, 365.—Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 257.—First year of the *sixty-fifth* Olympiad.—Year from the building of Rome, according to the Varronian or generally received computation, 234.—Year from the building of Rome, according to Cato and the Fasti Consulares, 233.—Year from the building of Rome, according to Polybius the historian, 232.—Year from the building of Rome, according to Fabius Pictor, 228.—Year of the era of Nabonassar, 228.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 202.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 68.—Year since the destruction of the Chaldean empire by the Persians, 18.—Year before the birth of Christ, 516.—Year before the vulgar era of Christ's nativity, 520.—Cycle of the Sun, 22.—Cycle of the Moon, 14.—Second year of Darius I., king of Persia.—Twenty-eighth year of Amyntas, king of Macedon.—Seventh year of Demaratus, king of Lacedæmon, of the family of the Proclidæ.—Eleventh year of Cleomenes, king of Lacedæmon, of the family of the Eurysthenidæ.—Fifteenth year of Tarquinius Superbus, the last king of the Romans.—This was about twelve years before the abolition of the regal government of the Romans by the expulsion of the Tarquins.—Confucius, the celebrated Chinese philosopher, is supposed to have flourished about this time.

CHAPTER I.

The prophet reproves the people, and particularly their ruler and high priest, for negligence and delay in rebuilding the temple; and tells them that their neglect was the cause of their having been visited with unfruitful seasons, and other marks of the Divine displeasure, 1–11. *He encourages them to set about the work, and on their doing so, promises that God will be with them*, 12–15.

A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Roman., 15.

IN [a] the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD [b] by Haggai the prophet unto [c] Zerubbabel the son of Shealtiel, [d] governor of Judah, and to [e] Joshua the son of Josedech, [f] the high priest, saying, A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Roman., 15.

[a] Ezra iv. 24; v. 1; Zech. i. 1.——[b] Heb. *by the hand of Haggai.*——[c] 1 Chron. iii. 17, 19; Ezra iii. 2; Matt. i. 12; Luke iii. 27.——[d] Or, *captain.*——[e] Ezra iii. 2; v. 2.——[f] 1 Chron. vi. 15.

We know nothing of the parentage of *Haggai*. He was probably born in Babylon during the captivity, and appears to have been the first prophet sent to the Jews after their return to their own land. He was sent particularly to encourage the Jews to proceed with the building of the temple, which had been interrupted for about *fourteen* years. *Cyrus*, who had published an edict empowering the Jews to return to Jerusalem and rebuild their city and temple, revoked this edict in the second year of his reign, through the evil advice of his courtiers and other enemies of the Jews. After his death *Cambyses* renewed the prohibition; but after the death of Cambyses, *Darius*, the son of *Hystaspes*, renewed the *permission*;

A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Roman., 15.

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD [g] by Haggai the prophet, saying,

4 [h] *Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; [i] Consider [k] your ways.

6 Ye have [l] sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and [m] he that earneth wages, earneth wages *to put it* into a bag [m] with holes.

7 Thus saith the LORD of hosts; Consider your ways.

A. M. 3484. B. C. 520. Ol. XLV. 1. Anno Tarquinii Superbi, R. Roman., 15

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 [o] Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, [p] I did [q] blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore [r] the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I [s] called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and

[g] Ezra, v. 1.——[h] 2 Sam. vii. 2; Psa. cxxxii. 3, &c.——[i] *Set your heart on your ways.*——[k] Lam. iii. 40; ver. 7.——[l] Deut. xxviii. 38; Hos. iv. 10; Mic. vi. 14, 15; chap. ii. 16.

[m] Zech. viii. 10.——[n] Heb. *pierced through.*——[o] Chap. ii. 16. [p] Chap. ii. 17.——[q] Or, *blow it away.*——[r] Lev. xxvi. 19; Deut. xxviii. 23; 1 Kings viii. 35.——[s] 1 Kings xvii. 1; 2 Kings viii. 1.

and Haggai was sent to encourage his countrymen to proceed with the work. Darius came to the throne about the year B. C. 521, and published his edict of permission for the Jews to rebuild the city and temple in the second year of his reign, which was the *sixteenth* of their return from Babylon.

NOTES ON CHAP. I.

Verse 1. *In the sixth month*] Called *Elul* by the Hebrews. It was the *sixth* month of the ecclesiastical year, and the *last* of the *civil* year, and answered to a part of our *September*.

Zerubbabel the son of Shealtiel] Who was son of *Jeconiah*, king of Judah, and of the family of David, and exercised the post of a governor *among* the people, but not *over* them, for both he and they were under the Persian government; but they were permitted to have *Zerubbabel* for their own governor, and *Joshua* for their high priest; and these regulated all matters relative to their peculiar political and ecclesiastical government. But it appears from Ezra, v. 3, that *Tatnai*, the governor on this side the river, had them under his cognizance. None of their own governors was absolute. The Persians permitted them to live under their own laws and civil regulations; but they always considered them as a colony, over which they had a continual superintendence.

Joshua the son of Josedech] And son of Seraiah, who was high priest in the time of Zedekiah, and was carried into captivity by Nebuchadnezzar, 1 Chron. vi. 15. But Seraiah was slain at Riblah, by order of Nebuchadnezzar, 2 Kings xxv. 18–21.

Verse 2. *The time is not come*] They thought that the *seventy years* spoken of by Jeremiah were not yet completed, and it would be useless to attempt to rebuild until that period had arrived. But Abp. *Usher* has shown that from the commencement of the last siege of Jerusalem unto this time, precisely *sixty-nine* years had been completed.

Verse 4. *Is it time for you*] If the *time be not come* to rebuild the *temple*, it cannot be come for you to *build yourselves comfortable houses:* but ye are rebuilding your houses; why then do ye not rebuild the house of the Lord? The foundation of the temple had been laid *fourteen* years before, and some considerable progress made in the building; and it had been *lying waste* in that unfinished state to the present time.

Verse 5. *Consider your ways*] Is it fit that you should be building yourselves *elegant houses*, and neglect a *place* for the *worship* of that God who has restored you from captivity!

Verse 6. *Ye have sown much*] God will not bless you in any labour of your hands, unless you rebuild his temple and restore his worship. This verse contains a series of *proverbs;* no less than *five* in the compass of a few lines.

Verse 8. *Go up to the mountain, and bring wood*] Go to Lebanon, and get timber. In the second year of the return from the captivity, they had procured cedar trees from Lebanon, and brought them to Joppa, and had hired masons and carpenters from the Tyrians and Sidonians; but that labour had been nearly lost by the long suspension of the building. Ezra iii. 7.

Verse 9. *Ye looked for much*] Ye made great pretensions at first; but they are come to nothing. Ye did a little in the beginning; but so scantily and unwillingly that I could not but reject it.

Ye run every man unto his own house.] To rebuild and adorn it; and God's house is neglected!

Verse 10. *Therefore the heaven over you is stayed from dew*] It appears from the following verse that God had sent a drought upon the land, which threatened them with scarcity and famine.

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upon men, and upon cattle, and [t] upon all the labour of the hands.

12 [u] Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, [v] I *am* with you, saith the LORD.

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14 And [w] the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, [x] governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people: [y] and they came and did work in the house of the LORD of hosts, their God.

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

[t] Chap. ii. 17.—[u] Ezra v. 2.—[v] Matt. xxviii. 20; Romans viii. 31.

[w] 2 Chron. xxxvi. 22; Ezra i. 1.—[x] Chap. ii. 21.—[y] Ezra v. 2, 8.

Verse 12. *Then Zerubbabel*] The threatening of Haggai had its proper effect. The civil governor, the high priest, and the whole of the people, united together to do the work. When the authority of God is acknowledged, his words will be carefully obeyed.

Verse 13. *Then spake Haggai*] He was the *Lord's messenger*, and he came with the *Lord's message*, and consequently he came with *authority*. He is called מלאך יהוה *malach Yehovah, the angel of Jehovah*, just as the *pastors* of the seven Asiatic Churches are called ANGELS *of the Churches*, Rev. i. 2.

I am *with you, saith the Lord.*] Here was high encouragement. What may not a man do when God is his helper?

Verse 14. *And the Lord stirred up the spirit*] It is not only necessary that the *judgment* should be enlightened, but the *soul* must be *invigorated* by the Spirit of God, before any good work can be effectually done.

Verse 15. *In the four and twentieth day*] Haggai received his commission on the *first* day of this month; and by the *twenty-fourth* day he had so completely succeeded that he had the satisfaction to see the whole people engaged heartily in the Lord's work; they left their own houses to build that of the Lord. Here was a *faithful reprover*, and he found *obedient ears*; and the Lord's work was done, for *the people had a mind to work.*

CHAPTER II.

When this prophecy was uttered, about four *years before the temple was finished, and* sixty-eight *after the former one was destroyed, it appears that some old men among the Jews were greatly dispirited on account of its being so much inferior in magnificence to that of Solomon. Compare* Ezra iii. 12. *To raise the spirits of the people, and encourage them to proceed with the work, the prophet assures them that the glory of the second temple should be greater than that of the first, alluding perhaps to the glorious doctrines which should be preached in it by Jesus Christ and his apostles,* 1–9. *He then shows the people that the oblations brought by their priests could not sanctify them while they were unclean by their neglect of the temple; and to convince them that the difficult times they had experienced during that neglect proceeded from this cause, he promises fruitful seasons from that day forward,* 10–19. *The concluding verses contain a prediction of the mighty revolutions that should take place by the setting up of the kingdom of Christ under the type of Zerubbabel,* 20–23. *As the time which elapsed between the date of the prophecy and the dreadful concussion of nations is termed in ver.* 6, A LITTLE WHILE, *the words may likewise have reference to some temporal revolutions then near, such as the commotions of Babylon in the reign of Darius, the Macedonian conquests in Persia, and the wars between the successors of Alexander; but the aspect of the prophecy is more directly to the amazing victories of the Romans, who, in the time of Haggai and Zechariah, were on the* VERY EVE *of their successful career, and in the lapse of a few centuries subjugated the whole habitable globe; and therefore, in a very good sense, God may be said by these people to have shaken "the heavens, and the earth, and the sea, and the dry land;" and thus to have prepared the way for the opening of the Gospel dispensation. See* Heb. xii. 25–29. *Others have referred this prophecy to the period of our Lord's second advent, to which there is no doubt it is also applicable; and when it will be in the most signal manner fulfilled. That the convulsion of the nations introducing this most stupendous event will be very great and terrible, is sufficiently plain from* Isaiah xxxiv., xxxv., *as well as from many other passages of holy writ.*

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IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD [a] by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 [b] Who *is* left among you that saw this house in her first glory? and how do ye see it now? [c] *is it* not in your eyes in comparison of it as nothing?

4 Yet now, [d] be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

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5 [e] *According to* the word that I covenanted with you when ye came out of Egypt, so [f] my Spirit remaineth among you: [g] fear ye not.

6 For thus saith the LORD of hosts: [h] Yet once, it *is* a little while, and [i] I will shake the heavens, and the earth, and the sea, and the dry *land*;

7 And I will shake all nations, [k] and the Desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts.

[a] Heb. *by the hand of.*——[b] Ezra iii. 12.——[c] Zech. iv. 10. [d] Zech. viii. 9.——[e] Exod. xxix. 45, 46.

[f] Neh. ix. 20; Isa. lxiii. 11.——[g] Isa. vii. 4.——[h] Ver. 21; Heb. xii. 26.——[i] Joel iii. 16.——[k] Gen. xlix. 10; Mal. iii. 1.

NOTES ON CHAP. II.

Verse 1. *In the seventh* month] This was a *new* message, and intended to prevent discouragement, and excite them to greater diligence in their work.

Verse 3. *Who* is *left among you that saw this house in her first glory?*] Who of you has seen the *temple* built by *Solomon?* The foundation of the present house had been laid about *fifty-three* years after the destruction of the temple built by Solomon; and though this prophecy was uttered *fifteen* years after the foundation of this second temple, yet there might still survive some of those who had seen the temple of Solomon.

Is it *not in your eyes*] Most certainly the Jews at this time had neither *men* nor *means* to make any such splendid building as that erected by Solomon. The *present* was as nothing when compared with the *former*.

Verse 4. *Yet now be strong*] Do not let this discourage you. The chief glory of the temple is not its splendid building, but my *presence;* and as *I covenanted to be with you* when ye came out of Egypt, so I will fulfil my covenant; for *my Spirit remaineth among you, fear not;* ver. 5. What is the most splendid cathedral, if God be not in it, influencing all by his presence and Spirit! But he will not be in it unless there be a messenger of the Lord there, and unless he deliver the Lord's message.

Verse 6. *Yet once, it is a little while, and I will shake the heavens*] When the law was given on Mount Sinai, there was an earthquake that shook the whole mountain, Exod. xix. 18. "The political or religious revolutions which were to be effected in the world, or both, are here," says Abp. *Newcome*, "referred to; compare ver. 21, 22; Matt. xxiv. 29; Heb. xii. 26–28. The political ones began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction; and if the Messiah's kingdom be meant, which is my opinion, this was erected in somewhat more than five centuries after the second year of Darius; a short period of time when compared with that which elapsed from the creation to the giving of the law, or from the giving of the law to the coming of the Messiah's kingdom. It must be understood that the word אחת *achath, once*, has a clear sense, if understood of the *evangelical age;* for *many* political revolutions succeeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors; but only one great and final *religious revolution.*"—*Newcome.*

Verse 7. *And the Desire of all nations shall come*] The present Hebrew text is as follows: ובאו חמדת כל הגוים. This is a difficult place if understood of a *person:* but חמדת *chemdath, desire*, cannot well agree with באו *bau, they shall come.* It is true that some learned men suppose that חמדות *chemdoth, desirable things*, may have been the original reading: but this is supported by no MS., nor is באו found in the *singular* number in any. It is generally understood of the *desirable* or *valuable things* which the different nations should bring into the temple; and it is certain that many rich presents were brought into this temple. All are puzzled with it. But the principal difficulty lies in the verb ובאו *ubau, they shall come.* If we found ובאה חמדת *ubaa chemdath* in the singular, then it would read as in our text, *And the Desire of all nations shall come:* but no such reading appears in any MS.; nor is it *fairly* acknowledged, except by the *Vulgate*, which reads, Et veniet desideratus cunctis gentibus, "And that which is desired," or the desired Person, "shall come to all nations." In ver. 7 God says *he will shake* or stir up *all nations;* that these nations shall *bring their desirable things;* that the house shall be *filled with God's glory;* that the *silver* and *gold*, which these nations are represented as bringing by way of gifts, are *the Lord's;* and that the glory of this latter house shall exceed the former. Bp. *Chandler* labours to vindicate the present translation; but he makes rash assertions, and is abandoned by the Hebrew text. The בא *ba, to come*, is often used in the sense of *bring*, and that חמדת *chemdath, desire*, may be considered as the *plural* for חמדות, having the point *holem* instead of the ו *vau*, and thus mean *desirable things*, will not be de

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8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 [l] The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give [m] peace, saith the LORD of hosts.

10 In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; [n] Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* [o] unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

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14 Then answered Haggai, and said, [p] So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, [q] consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, [r] when *one* came to a heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 [s] I smote you with blasting and with mildew and with hail [t] in all the labours of your hands; [u] yet ye *turned* not to me, saith the LORD.

[l] John i. 14.——[m] Psa. lxxxv. 8, 9; Luke ii. 14; Eph. ii. 14.
[n] Lev. x. 10, 11; Deut. xxxiii. 10; Mal. ii. 7.——[o] Num. xix. 11.
[p] Titus i. 15.

[q] Chap. i. 5.——[r] Chap. i. 6, 9; Zech. viii. 10.——[s] Deut. xxviii. 22; 1 Kings viii. 37; chap. i. 9; Amos iv. 9.——[t] Chap. i. 11.——[u] Jer. v. 3; Amos iv. 6, 8, 9, 10, 11.

nied by those who are acquainted with the genius and construction of the Hebrew language. Bp. *Chandler* thinks that בא, *he came*, cannot be used of *things*, but of *persons* only. Here he is widely mistaken, for it is used of *days* perpetually; and of the *ark*, 2 Sam. vi. 9; and of *mounts coming* against Jerusalem, Jer. xxxii. 24; and of *trees coming* to adorn the temple, Isa. lx. 13; and of *silver* and *gold coming* into the temple, Josh. vi. 19; and Jer. vi. 20, Why doth *incense come* to me? See Abp. *Secker's* notes. I cannot see how the words can apply to Jesus Christ, even if the construction were less embarrassed than it is; because I cannot see how he could be called THE DESIRE OF ALL NATIONS. The whole seems to be a metaphorical description of the *Church of Christ*, and of his filling it with all the excellences of the Gentile world, when the fulness of the Gentiles shall be brought in.

Verse 9. *And in this place will I give peace*] שלום *shalom, a peace-offering*, as well as *peace* itself; or *Jesus Christ*, who is called the *Prince of peace*, through whom *peace* is proclaimed between God and man, between man and his fellows; and through whom *peace* is established in the *disconsolate soul*. And at this temple this *peace* was first promulgated and proclaimed.

But it is said that *the glory of this latter house shall be greater than of the former*. Now this cannot be said because Jesus Christ made his *personal* appearance in that temple, or rather in that built by Herod; for, though we allow that Jesus Christ is *equal* with God, we do not grant that he is *greater*. Now the *first temple* was the *dwelling-place of God*: here he manifested his glory between the cherubim, and it was his *constant residence* for more than *four hundred* years. But the *glory of this latter house was greater* because under it the grand scheme of human salvation was exhibited, and the redemption price paid down for a lost world. As all probably applies to the *Christian Church*, the *real house of God*, its glory was most certainly *greater* than any glory which was ever possessed by that of the Jews. See on ver. 22, 23.

Verse 10. *In the four and twentieth* day *of the ninth* month] Three months after they had begun to rebuild the temple, Haggai is ordered to go and put *two questions* to the priests. 1. If one bear holy flesh in the skirt of his garment, and he touch any thing with his skirt, is that thing made holy? The priests answered, No! ver. 12. 2. If one has touched a *dead body*, and thereby become unclean, does he communicate his uncleanness to whatever he may *touch*? And the priests answered, YES! ver. 13.

Verse 14. *Then answered Haggai—So is this people*] As an *unclean* man communicates his uncleanness to every thing he touches, so are ye unclean; and whatever ye have hitherto done is polluted in the sight of God. For your neglect of my temple has made you unclean, as if you had contracted legal pollution by touching a dead body.

Verse 16. *Since those* days *were*] I have shown my displeasure against you, by sending *blasting* and *mildew*; and so poor have been your *crops* that a heap of corn which should have produced *twenty measures* produced only *ten*; and that quantity of *grapes* which in other years would have produced *fifty* measures, through their poverty, smallness, &c., produced only *twenty*. And this has been the case ever since the *first stone was laid in this temple*; for your hearts

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18 Consider now from this day and upward, from the four and twentieth day of the ninth *month, even* from [v] the day that the foundation of the LORD's temple was laid, consider *it*.

19 [w] Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

20 And again the word of the LORD came unto Haggai, in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, [x] governor of Judah, saying, [y] I will shake the heavens and the earth;

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22 And [z] I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and [a] I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, [b] and will make thee as a signet: for [c] I have chosen thee, saith the LORD of hosts.

[v] Zech. viii. 9.——[w] Zech. viii. 12.——[x] Chap. i. 14.——[y] Ver. 6, 7; Heb. xii. 26.——[z] Dan. ii. 44; Matt. xxiv. 7.

[a] Mic. v. 10; Zech. iv. 6; ix. 10.——[b] Cant. viii. 6; Jer. xxii. 24; Ecclus. xlix. 11.——[c] Isa. xlii. 1; xliii. 10.

were not right with me, and therefore I blasted you in all the labours of your hands; and *yet ye have not* turned *to me*, ver. 17.

Verse 18. *Consider now from this day*] I will now change my conduct towards you: *from this day* that ye have begun heartily to rebuild my temple, and restore my worship, *I will bless you*. Whatever you *sow*, whatever you *plant*, shall be blessed; your land shall be fruitful, and ye shall have abundant crops of all sorts.

Verse 20. *Again the word of the Lord came*] This was a *second* communication in the same day.

Verse 21. *I will shake the heavens and the earth*] *Calmet* supposes that the invasion of *Cambyses*, and his death, are what the prophet has in view by this *shaking of the heavens and the earth:* but this invasion and defeat happened *three years before* they had begun to work at the temple; and how could it be made a matter of *interest* to Zerubbabel! *Calmet* answers this, by translating the words in the *past tense;* and shows that the fact was recalled to Zerubbabel's attention, to fix his confidence in God, &c. Bp. *Newcome* says we may well understand this and the *twenty-second* verse of the calamity undergone by Babylon in the reign of Darius; of the Macedonian conquests in Persia; and of the wars which the successors of Alexander waged against each other: others understand it of the Romans.

Verse 23. *In that day, saith the Lord*] Some think, says this same learned writer, that *Zerubbabel* is put here for his *people* and *posterity:* but it may well be said that the commotions foretold began in the rebellion of Babylon, which Darius besieged and took; and exercised great cruelties upon its inhabitants.—*Herod.* lib. iii., sec. 220. *Justin.* i. 10. *Prideaux* places this event in the *fifth* year of Darius; others, with more probability, in the *eighth* year. Compare Zech. ii. 9.

And will make thee as a signet] I will exalt thee to high dignity, power, and trust, of which the *seal* was the instrument or sign in those days. Thou shalt be under my peculiar care, and shalt be to me very precious. See Jer. xxii. 24; Cant. viii. 6; and see the notes on these two places.

For I have chosen thee] He had an important and difficult work to do, and it was necessary that he should be assured of God's especial care and protection during the whole.

On the *three* last verses of this prophecy a sensible and pious correspondent sends me the following illustration, which I cheerfully insert. Though in many respects different from that given above, yet I believe that the kingdom of Christ is particularly designed in this prophecy.

"I think there is an apparent difficulty in this passage, because the wars of the Persians and Babylonians were not so interesting to the rising commonwealth of the Jews as many subsequent events of *less* note in the world, but which were more directly levelled at their own national prosperity; and yet neither the one nor the other could be termed 'a shaking of the heavens and the earth, and an overthrow of the throne of kingdoms.'

"I know not if the following view may be admitted as an explanation of this difficult passage. I take 'the shaking of the heavens and earth' here (as in ver. 6) to have a more distant and comprehensive meaning than can belong to Zerubbabel's time, or to his immediate posterity; and that it extends not only to the overthrow of kingdoms *then* existing, but of the future great monarchies of the world; and not excepting even the civil and ecclesiastical establishments of the Jews themselves. For I take 'the heavens,' in the prophetic language, uniformly to denote the true Church, and never the superstitions and idols of the nations.

"What, then, are we to understand by the *promise* made to Zerubbabel, 'I will make thee as a signet!' In the first place, the *restitution* of the religious and civil polity of the people of Israel, conformably to the promises afterwards given in the *four* first chapters of Zechariah. And, secondly, as the royal signet is the instrument by which kings give validity to laws, and thereby unity and consistence to their empire; so Jehovah, the God and King of Israel, condescends to promise he will employ *Zerubbabel* as his instrument of gathering and uniting the people again as a distin-

guished nation; and that such should be the *permanency* of their political existence, that, whilst other nations and mighty empires should be overthrown, and their very *name* blotted out under heaven, the Jews should ever remain a distinct people, even in the wreck of their own government, and the loss of all which rendered their religion splendid and attractive.

"In confirmation of this interpretation, I would refer to the threatening denounced against Jeconiah, (called Coniah, Jer. xxii.,) the *last* reigning king of Judah, and the progenitor of Zerubbabel. I apprehend I may be authorized to read Jer. xxii. 24 *thus*: 'As I live, saith the Lord, though Coniah, the son of Jehoiakim, king of Judah, *be the signet* upon my right hand, yet will I pluck thee thence, and I will give thee into the hand of them that seek thy life,' &c.

"If it be considered that the kings of Judah were in an *especial* and peculiar manner the delegates of Jehovah, governing in his name and by his authority, a peculiar propriety will appear in their being resembled to *signets*, or royal seals contained in rings. Compare Gen. xli. 42; Esth. iii. 10, 12, viii. 2, 8; Dan. vi. 7. And the promise to Zerubbabel will be equivalent to those which clearly predict the preservation of the Jewish people by the Divine command, see Zech. ii.; and the faithfulness of God to his covenant concerning the Messiah, who should be born of the seed of Abraham, and in the family of David, of whose throne he was the rightful Proprietor.

"According to this view, by the promise, 'In that day—I will make thee as a signet,' &c., must be understood, that the preservation of the Jews as a distinct people, *when all the great empires of the heathen were overthrown*, would *manifest* the honour now conferred on Zerubbabel as *the instrument of their restoration* after the Babylonish captivity. Thus the promise to Abraham, Gen. xii., 'I will make of thee a great nation—and in thee shall all families of the earth be blessed,' evidently referred to a very distant future period; and the honour connected with it could not be enjoyed by Abraham during his mortal life."

M. A. B.

I think, however, that we have lived to see the spirit of this prophecy fulfilled. The earth *has been* shaken; another shaking, and time shall be swallowed up in eternity.

INTRODUCTION TO THE BOOK

OF THE

PROPHET ZECHARIAH.

ZECHARIAH, the eleventh of the twelve minor prophets, was son of Berechiah, and grandson of Iddo. He returned from Babylon with Zerubbabel : and began to prophesy in the second year of the reign of Darius, son of Hystaspes, in the year of the world 3484 ; before Christ, 516 ; before the vulgar era, 520 ; in the eighth month of the holy year ; and two months after Haggai had begun to prophesy.

These two prophets, with united zeal, encouraged at the same time the people to go on with the work of the temple, which had been discontinued for some years.

The time and place of the birth of Zechariah are unknown. Some will have him to have been born at Babylon, during the captivity ; others think he was born at Jerusalem, before the tribes of Judah and Benjamin were carried away. Some maintain that he was a priest ; but others affirm that he was no priest. Many say he was the immediate son of Iddo ; others believe, with much more reason, that he was son of Berechiah, and grandson of Iddo.

He has been confounded with one Zechariah, the son of Barachiah, who lived in the time of Isaiah ; and with Zachariah, the father of John the Baptist ; which opinion is plainly incongruous. Lastly, he has been thought to be Zechariah the son of Barachiah, whom our Saviour mentions, and says he was killed between the temple and the altar ; though no such thing is anywhere said of our prophet. A tomb is shown to this day at the foot of the Mount of Olives, which, it is pretended, belongs to the prophet Zechariah. *Dorotheus* maintains that he was buried in a place called Bethariah, one hundred and fifty furlongs from Jerusalem.

Zechariah is the longest and the most obscure of all the twelve minor prophets. His style is interrupted, and without connection. His prophecies concerning the Messiah are more particular and express than those of the other prophets. Some modern critics, as *Mede* and *Hammond*, have been of opinion that the *ninth*, *tenth*, and *eleventh* chapters of this prophet were written by Jeremiah ; because in Matthew, chap. xxvii. 9, 10, under the name of Jeremiah, we find quoted Zechariah ; (chap. xi. 12 ;) and as the aforesaid chapters make but one continued discourse, they concluded from thence that all three belonged to Jeremiah. But it is much more natural to suppose that, by some unlucky mistake, the name of Jeremiah has slipped into the text of St. Matthew instead of that of Zechariah.

The prophet Zechariah exactly foretold the siege of Babylon by Darius, son of Hystaspes. This prince laid siege to that rebellious city at the beginning of the *fifth* year of his reign, and reduced it at the end of *twenty* months. The prophets Isaiah and Jeremiah had foretold this calamity, and had admonished the Jews that inhabited there to make their escape when they perceived the time draw nigh. Isaiah says to them, " Go ye forth to Babylon, flee from the Chaldeans ; with a voice of singing declare ye, tell this, utter it even to the end of the earth ; say ye, The Lord hath redeemed his servant Jacob." And Jeremiah says, " Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks." And elsewhere, " Flee out of the midst of Babylon, and deliver every man

his soul; be not cut off in her iniquity: for this is the time of the Lord's vengeance, He will render unto her a recompense." Lastly, Zechariah, a little before the time of her fall, writes thus to the Jews that were still in this city: "Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you, for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent me."

It is probable that the Jews took advantage of these admonitions, and returned from Babylon into their country; or, at least, withdrew into a place of more security till the city was taken. We do not hear, either from the history or the prophecies, that they suffered any thing by this siege, or that Darius, son of Hystaspes, bore them any grudge for the revolt of Babylon; which seems to indicate that they had no part in it.

The Mohammedans do not distinguish between the prophet Zechariah, and Zachariah the father of John the Baptist. Some of them make him to be descended from David; and others, from Levi. By an anachronism that is still more insupportable, these confound Mary, the mother of Jesus Christ, with Mary or Miriam, the sister of Moses, which they derive even from the Koran itself.

The author of Tarik Montekhib relates that, when Jesus Christ was born of the virgin, the prophet Zechariah could not believe that a child could be born without a father; and that, declaring his sentiments upon this point, the Jews entertained a suspicion of him, and obliged him to betake himself to flight. He withdrew; and hid himself in a hollow oak, which the Jews sawed in two.

Such is the ignorance of the Mussulmans as regards the history both of the Old and New Testaments.

THE BOOK

OF THE

PROPHET ZECHARIAH.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3484.—Year of the Julian Period, 4194.—Year of the Jewish era of the world, 3241.—Year from the Flood, 1828.—Year from the vocation of Abram, 1401.—Year since the first celebration of the Olympic games in Elis, by the Idæi Dactyli, 934.—Year since the destruction of Troy, according to the general account, 664.—Year since the foundation of the monarchy of the Israelites by the Divine appointment of Saul to the regal dignity, 576.—Year from the foundation of Solomon's temple, 492.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 456.—Year since the re-establishment of the Olympic games in Elis by Lycurgus, Iphitus, and Cleosthenes, 365.—Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 257.—First year of the *sixty-fifth* Olympiad.—Year from the building of Rome, according to the Varronian or generally received computation, 234.—Year from the building of Rome, according to Cato and the Fasti Consulares, 233.—Year from the building of Rome, according to Polybius the historian, 232.—Year from the building of Rome, according to Fabius Pictor, 228.—Year of the era of Nabonassar, 228.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 202.—Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 68.—Year since the destruction of the Chaldean empire by the Persians, 18.—Year before the birth of Christ, 516.—Year before the vulgar era of Christ's nativity, 520.—Cycle of the Sun, 22.—Cycle of the Moon, 14.—Second year of Darius I., king of Persia.—Twenty-eighth year of Amyntas, king of Macedon.—Seventh year of Demaratus, king of Lacedæmon, of the family of the Proclidæ.—Eleventh year of Cleomenes, king of Lacedæmon, of the family of the Eurysthenidæ.—Fifteenth year of Tarquinius Superbus, the last king of the Romans.—This was about twelve years before the commencement of the consular government. According to some chronologers this was the age of Confucius.

CHAPTER I.

The prophet earnestly exhorts the people to repentance, that they may escape such punishments as had been inflicted on their fathers, 1–6. *The vision of the* horses, *with the signification,* 7–11. *The angel of the Lord successfully intercedes in behalf of Jerusalem,* 12–17. *The vision of the* four horns, *and of the* four carpenters, 18–21.

A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Roman., 15.

IN the eighth month, [a] in the second year of Darius, came the word of the LORD [b] unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been [c] sore displeased with your fathers.

A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Roman., 15.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn [d] ye unto me, saith the LORD of

[a] Ezra iv. 24; Hag. i. 1.—[b] Ezra v. 1; Matt. xxiii. 35.
[c] Heb. *with displeasure.*
[d] Jer. xxv. 5; xxxv. 15; Mic. vii. 19; Mal. iii. 7; Luke xv. 20, James iv. 8.

NOTES ON CHAP. I.

Verse 1. *In the eighth month, in the second year of Darius*] This was *Darius Hystaspes;* and from this date we find that Zechariah began to prophecy just *two months* after *Haggai.*

Son of Iddo] There are a number of various readings on this name, עִדּוֹ *Iddo*, and עִדְּוֹא *Iddo*, both in MSS. and in editions; but they are only different ways of writing the same name.

Verse 2. *The Lord hath been sore displeased with your fathers.*] For their ingratitude, idolatry, iniquity, and general rebellion.

Verse 3. *Turn ye unto me*] This shows that they had *power* to return, if they would but *use* it.

A. M. 3481. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Romani, 15.

hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, [e] unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; [f] Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But [g] my words and my statutes, which I commanded my servants the prophets, did they not [h] take hold of your fathers? and they returned and said, [i] Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold [k] a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* [l] red horses, [m] speckled, and white.

A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Romani, 15.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will show thee what these *be*.

10 And the man that stood among the myrtle trees, answered and said, [n] These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 [o] And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 Then the angel of the LORD answered and said, [p] O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation [q] these threescore and ten years?

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[e] 2 Chron. xxxvi. 15, 16.——[f] Isa. xxxi. 6; Jer. iii. 12; xviii. 11; Ezek. xviii. 30; Hos. xiv. 1.——[g] Isa. lv. 1.——[h] Or, *overtake*.——[i] Lam. i. 18; ii. 17.

[k] Josh. v. 13; Rev. vi. 4.——[l] Chap. vi. 2–7.——[m] Or, *bay*.
[n] Heb. i. 14.——[o] Psa. cvii. 20, 21.——[p] Psa. cii. 13; Rev. vi. 10.
[q] Jer. xxv. 11, 12; Dan. ix. 2; chap. vii. 5.

And I will turn unto you] I will show you mercy and grant you salvation, if you will *use the grace I have already given you*. Men are *lost*, because they *turn not* unto God; but no man is lost because he had not *power* to return. God gives this, and he will require it.

Verse 5. *Your fathers, where* are *they?*] *Israel* has been destroyed and ruined in the bloody wars with the *Assyrians*; and *Judah*, in those with the *Chaldeans*.

The prophets, do they live for ever?] They also, who spoke unto your fathers, are dead; but their *predictions* remain; and the *events*, which have taken place according to those predictions, prove that God sent them.

Verse 6. *Did they not take hold of your fathers?*] Every thing happened according to the predictions, and they were obliged to acknowledge this; and yet they would not turn from their evil way.

Verse 7. *Upon the four and twentieth day of the eleventh month*] This revelation was given about *three months* after the former, and *two months* after they had recommenced the building of the temple.

Sebat] Answers to a part of our February. See Hag. ii. 18.

Verse 8. *I saw by night*] The time was emblematical of the affliction under which the Jews groaned.

A man] An angel in the form of a man: supposed to have been the *Lord Jesus*; who seems to have appeared often in this way, as a prelude to his incarnation; see Josh. v. 13; Ezek. i. 26; Dan. vii. 13, and x. 5. The same, probably, that appeared to Joshua with a drawn sword, as the *captain of the Lord's host*. Josh. v. 13–15.

A red horse] An emblem of war and bloodshed.

Among the myrtle trees] This tree was an emblem of *peace*; intimating that all war was shortly to end. But some think these trees are emblematical of the true followers of Christ.

And behind him were there *red horses*] Probably pointing out the *different orders* of angels in the heavenly host, which are employed by Christ in the defence of his Church. The different *colours* may point out the *gradations* in power, authority, and excellence, of the angelic natures which are employed between Christ and men.

Verse 9. *O my lord, what* are *these?*] The angel here mentioned was distinct from those mentioned in the *eighth* verse; he who talked with the prophet, ver. 13.

Verse 10. *The man that stood among the myrtle trees*] The Angel of the Covenant, as above, ver. 11.

Whom the Lord hath sent] Who are constituted guardians of the land.

Verse 11. *All the earth sitteth still, and is at rest.*] There is general *peace* through the Persian empire, and other states connected with Judea; but the Jews are still in *affliction*; their city is not yet restored, nor their temple built.

Verse 12. *Then the angel of the Lord*] He who was among the myrtles—the Lord Jesus.

O Lord of hosts, how long] Jesus Christ was not only the "Lamb slain from the foundation of the world," but was always the sole *Mediator* and *Intercessor* between God and man.

These threescore and ten years?] This cannot mean the duration of the captivity, for that was nearly

A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Roman., 15.

13 And the LORD answered the angel that talked with me *with* [r] good words, *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am [s] jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for [t] I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; [u] I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and [v] a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through [w] prosperity shall yet be spread abroad; [x] and the LORD shall yet comfort Zion, and [y] shall yet choose Jerusalem.

A. M. 3484. B. C. 520. Ol. LXV. 1. Anno Tarquinii Superbi, R. Roman., 15.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, [z] These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which [a] lifted up *their* horn over the land of Judah to scatter it.

[r] Jer. xxix. 10.——[s] Joel viii. 18; chap. viii. 2.——[t] Isa. xlvii. 6.——[u] Isa. xii. 1; chap. ii. 10; viii. 3.——[v] Chap. ii. 1, 2.

[w] Heb. *good.*——[x] Isa. li. 3.——[y] Isa. xiv. 1; chap. ii. 12; iii 2.——[z] Ezra. iv. 1, 4, 7; v. 3.——[a] Psa. lxxv. 4, 5.

twenty years past. It must mean simply the time that had elapsed from the destruction of the temple to the time in which the angel spoke. As the temple was destroyed in the *nineteenth* year of Nebuchadnezzar, and this vision took place in the *second* year of Darius, the term of *seventy* years was completed, or nearly so, between these two periods.

Verse 13. *The Lord answered the angel*] And the angel told the prophet that the answer was gracious and comfortable. This answer is given in the next verse.

Verse 14. *I am jealous for Jerusalem*] I have for them a strong affection; and indignation against their enemies.

Verse 15. *I was but a little displeased*] I was justly displeased with my people, and I gave their enemies a commission against them; but they carried this far beyond my design by oppression and cruelty; and now they shall suffer in their turn.

Verse 16. *I am returned to Jerusalem with mercies*] Before, he came to them in *judgments*; and the principal mercy is, the house of the Lord shall be rebuilt, and the ordinances of the Lord re-established.

And a line shall be stretched forth] The circuit shall be determined, and the city built according to the *line* marked out.

Verse 17. *My cities—shall yet be spread abroad*] The whole land of Judea shall be inhabited, and the ruined cities restored.

Verse 18. *And behold four horns.*] Denoting *four powers* by which the Jews had been oppressed; the *Assyrians, Persians, Chaldeans*, and *Egyptians*. Or these enemies may be termed *four*, in reference to the *four cardinal points of the heavens*, whence they came:—

1. NORTH. The Assyrians and Babylonians.
2. EAST. The Moabites and Ammonites.
3. SOUTH The Egyptians.
4. WEST. The Philistines. See *Martin*.

Verse 20. *Four carpenters.*] Four other *powers*, who should defeat the powers intended by the *horns*. These are the same as the *four chariots* mentioned chap. vi. 1, 2, 3, 6, 7. The *first* was NABOPOLASSAR, father of Nebuchadnezzar, who overturned the empire of the *Assyrians*. The *second* was CYRUS, who destroyed the empire of the *Chaldeans*. The *third* was ALEXANDER *the Great*, who destroyed the empire of the *Persians*. And the *fourth* was PTOLEMY, who rendered himself master of *Egypt*. Some of these had already been cast down; the rest were to follow. *Calmet* gives this interpretation, and vindicates it at length.

Verse 21. *These are come to fray them*] To break, pound, and reduce them to powder. *Fray*, from the French, *frayer*, to *rub*. חרשים *charashim* signifies either *carpenters* or *smiths*; probably the latter are here intended, who came with *hammers, files*, and such like, to destroy these *horns*, which no doubt seemed to be of *iron*.

From a sensible correspondent I have received the following note:—

"The word we translate *carpenters*, חרשים *charashim*, is a root which, according to Mr. *Parkhurst*, denotes *silent thought* or *attention*; and in *kal* and *hiphil*, to *contrive, devise secretly*, or *in silence*; hence applied as a noun to an *artificer* of any kind, and to any work which disposes to silent attention. Thus, to *potters' ware*, Lev. vi. 28; Job ii. 8; and in many other places. So also to *ploughing*, Deut. xxii. 10; Prov. xx. 4, which requires constant attention to make 'the right-lined furrow.' Let it be remembered that in ancient times *such works* were more esteemed than the useless ones we have learned to admire. So again, in Gen. xxiv. 21, and elsewhere, it implies *to be silent*, as in deep thought or great attention.

"Now it is evident that the purport of this vision is

the same with the gracious declarations which precede it, viz., to express the return of the protecting mercies of God to his people, delivering them from their enemies. I should therefore be inclined to render חרשים *charashim* here, *watchers* or *inspectors*, in the sense which our translators have rendered the *Chaldee* עיר *ir, a watcher*, in the *fourth* chapter of Daniel, ver. 13; understanding thereby 'spirits of the heavens, which go forth from standing before the Lord of all the earth,' Zech. vi. 5, and are described in the first vision as 'sent to walk to and fro through the earth.' This gives to the whole narrative a sublime and important sense, affording us some glimpse of the Divine government by the ministration of angels, such as Jacob was favoured with in his vision at Beth-el, and which our Saviour himself informed Nathanael constituted part of the glory of his mediatorial kingdom."

M. A B

CHAPTER II.

The vision with which this chapter opens, portended great increase and prosperity to Jerusalem. Accordingly Josephus tells us, (Wars v. iv. 2,) *that "the city, overflowing with inhabitants, extended beyond its walls," as predicted in the* fourth *verse, and acquired much glory during the time of the Maccabees; although these promises, and particularly the sublime image in the* fifth *verse, has certainly a still more pointed reference to the glory and prosperity of the Christian Church in the latter days,* 1–5. *See* Rev. xxi., xxii. *In consequence of these promises, the Jews, still inhabiting Babylon and the regions round about, are called upon to hasten home, that they might not be involved in the fate of their enemies, who were destined to fall a prey to the nations which they had formerly subdued; God's great love and zeal for his people moving him to glorify them by humbling all their adversaries,* 6–9. *The most gracious promises of God's presence with his Church, and her consequent increase and prosperity, set forth in the remaining verses,* 10–13, *were to a certain extent fulfilled in the great number of proselytes made to Judaism after the return from the captivity; but shall be more fully accomplished after the restoration of the Jews to the favour of God under the Gospel. "For if the casting away of the natural Israel be the reconciling of the world, what shall the receiving of them be but life from the dead?"*

A. M. cir. 3485. B. C. cir. 515. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

I LIFTED up mine eyes again, and looked, and behold [a] a man with a measuring-line in his hand.

2 Then said I, Whither goest thou? And he said unto me, [b] To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, [c] Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

5 For I, saith the LORD, will be unto her [d] a wall of fire round about, [e] and will be the glory in the midst of her.

6 Ho, ho, *come forth*, and flee [f] from the land of the north, saith the LORD: for I have [g] spread you abroad as the four winds of the heaven, saith the LORD.

7 [h] Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations

[a] Ezek. xl. 3.——[b] Rev. xi. 1; xxi. 15, 16.——[c] Jer. xxxi. 27; Ezek. xxxvi. 10, 11.——[d] Isa. xxvi. 1; chap. ix. 8.——[e] Isa. lx. 19; Rev. xxi. 23.——[f] Isa. xlviii. 20; lii. 11; Jer. l. 8; li. 6, 45.——[g] Deut. xxviii. 64; Ezek. xvii. 21.——[h] Rev. xviii. 4.

NOTES ON CHAP. II.

Verse 1. *A man with a measuring-line in his hand.*] Probably a representation of *Nehemiah*, who got a commission from *Artaxerxes Longimanus* to build up the walls of Jerusalem; for hitherto it had remained without being enclosed.

Verse 4. *Run, speak to this young man*] Nehemiah must have been a *young man* when he was ساقي *sakee*, or cup-bearer, to Artaxerxes.

As *towns without walls*] It shall be so numerously inhabited as not to be contained within its ancient limits. *Josephus*, speaking of this time, says, WARS v. iv. 2, "The city, overflowing with inhabitants, by degrees extended itself beyond its walls."

Verse 5. *I—will be unto her a wall of fire*] Her safety shall consist in my defence. I shall be as *fire* round about her. No adversary shall be permitted to touch her. Much of this must refer to the *New Jerusalem*.

Verse 6. *Flee from the land of the north*] From Chaldea, Persia, and Babylon, where several of the Jews still remained. See ver. 7.

Verse 8. *After the glory*] After your *glorious deliverance* from the different places of your dispersion; *He hath sent me unto the nations which spoiled you*, that *they* may fall under grievous calamities, and be punished in their turn. On *Babylon* a great calamity fell, when besieged and taken by the *Persians*.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

which spoiled you: for he that [i] toucheth you toucheth the apple of his eye.

9 For behold, I will [k] shake mine hand upon them, and they shall be a spoil to their servants: and [l] ye shall know that the LORD of hosts hath sent me.

10 [m] Sing and rejoice, O daughter of Zion: for lo, I come, and I [n] will dwell in the midst of thee, saith the LORD.

11 [o] And many nations shall be joined to the LORD [p] in that day, and shall be [q] my people: and I will dwell in the midst of thee, and [r] thou shalt know that the LORD of hosts hath sent me unto thee.

A. M. cir. 3485. B.C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

12 And the LORD shall [s] inherit Judah his portion in the holy land, and [t] shall choose Jerusalem again.

13 [u] Be silent, O all flesh, before the LORD: for he is raised up [v] out of [w] his holy habitation.

[i] Deut. xxxii. 10; Psa. xvii. 8; 2 Thess. i. 6.——[k] Isa. xi. 15; xix. 16.——[l] Chap. iv. 9.——[m] Isa. xii. 6; liv. 1; Zeph. iii. 14.
[n] Lev. xxvi. 12; Ezek. xxxvii. 27; chap. viii. 3; John i. 14; 2 Cor. vi. 16.—[o] Isa. ii. 2, 3; xlix. 22; lx. 3, &c.; ch viii. 22, 23.

[p] Chap. iii. 10.——[q] Exod. xii. 49.——[r] Ezek. xxxiii. 33; ver. 9.——[s] Deut. xxxii. 9.——[t] Chap. i. 17.——[u] Hab. ii. 20; Zeph. i. 7.——[v] Psa. lxviii. 5; Isa. lvii. 15.——[w] Heb. *the habitation of his holiness*; Deut. xxvi. 15; Isa. lxiii. 15.

The following note I received from a sensible and pious correspondent:—

5. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

8. "For thus saith the Lord of hosts, who hath sent *me, the future glory* (or the glory which is to come) unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye. Behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of hosts hath sent *me*. Sing and rejoice, O daughter of Zion; for lo, *I come*, and I will dwell in the midst of thee, saith the Lord. And *many* nations shall be joined to the Lord in that day, and shall be *my* people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath *sent me* unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

"*If* in the *eighth* verse אחר כבוד may be rendered the *future*, or the *glory that is to come*, it will harmonize with the context as a prophecy of the Messiah, whereas in our English translation the words *after the glory* are unintelligible. And so the *Seventy*.

"It is evident the person speaking is distinguished from the Lord of hosts, as being *sent by him*; yet this person sent is also called Jehovah; and the nations who shall be joined to Jehovah in that day are called *his people*; and *he* (the person sent) will dwell in the midst of *thee*, (i. e., Zion,) and shall inherit Judah his portion, &c.

"In confirmation of my view of the *eighth* verse, I think Exod. xxxiii. may be compared with it. Moses besought God that he would show him *his glory*; upon which it was said to him, 'Whilst my glory passeth by,' I will put thee in a cleft of the rock, and will cover thee with my hand *whilst I pass by*; and I will take away my hand, and thou shalt see my אחר *achar*. Now as this was a fulfilment of Moses's request, who entreated to behold the glory, it follows that this אחר was the Divine glory, which *alone he was capable of seeing*.

"'No man hath seen God at any time, the only begotten Son, (the Lord Jesus Christ,) which is in the bosom of the Father, *he hath declared him*.'"

M. A. B.

Toucheth the apple of his eye.] בבבת עינו *bebabath eyno, the babet of his eye.* This is a remarkable expression. Any person, by looking into the eye of another, will see his own image perfectly expressed, though in extreme miniature, in the pupil. Does our English word *babbet* or *baby* come from this? And does not the expression mean that the eye of God is ever *on* his follower, and that his person is ever impressed on the eye, the notice, attention, providence, and mercy of God?

Verse 9. *I will shake mine hand upon them*] I will *threaten* first, and then stretch out my hand of *judgment* against them.

A spoil to their servants] To those whom they had formerly *subjected* to their sway. As the *Babylonians* to the Medes and Persians; and so of the rest in the subversion of empires.

Verse 10. *I will dwell in the midst of thee, saith the Lord*] This must chiefly refer to the *Christian church*, in which God ever dwells by the power of his Spirit, as he *had* done by the symbol of his presence in the first Jewish temple.

Verse 11. *Many nations shall be joined to the Lord*] This most certainly belongs to the *Christian church*. No *nation* or *people* ever became converts to the Jewish religion; but *whole nations* have embraced the faith of our Lord Jesus Christ.

Verse 12. *The Lord shall inherit Judah his portion in the holy land*] This is a promise of the final restoration of the Jews, and that they should be God's portion in their *own land*.

Verse 13. *Be silent, O all flesh*] Let all the nations of the world be astonished at this. God will *arise*, and deliver this ancient people, and bring them into the glorious liberty of the sons of God.

CHAPTER III.

While the Jews were rebuilding their temple, their adversaries endeavoured to stop the work, Ezra v. *This vision is therefore calculated to give them the strongest encouragement that God, after plucking them as brands out of the fire, (or captivity of Babylon,) would not now give them up, but would continue to prosper and favour them; and that notwithstanding the interruptions they should meet with, the work should be finished under the gracious superintendence of Providence; and their high priest, clothed in his pontifical robes, would soon officiate in the holy of holies,* 1–7. *The subject is then, by an easy transition, applied to a much greater future deliverance and restoration, of which Joshua and his companions, delivered now, are declared to be figures or types; for that the Messiah or Branch, the great high priest typified by Joshua, would be manifested; and, like the principal stone represented in the vision, become the chief corner stone of his Church; that the all-seeing eye of God would constantly guard it; and that by his atonement he would procure for it peace and pardon,* 8–10.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

AND he showed me [a] Joshua the high priest standing before the angel of the LORD, and [b] Satan [c] standing at his right hand [d] to resist him.

2 And the LORD said unto Satan, [e] The LORD rebuke thee, O Satan; even the LORD that [f] hath chosen Jerusalem rebuke thee: [g] *is* not this a brand plucked out of the fire?

3 Now Joshua was clothed with [h] filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, [i] and I will clothe thee with change of raiment.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

5 And I said, Let them set a fair [k] mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

[a] Hag. i. 1.——[b] Psa. cix. 6; Rev. xii. 10.——[c] That is, *an adversary.*——[d] Heb. *to be his adversary.*——[e] Jude 9.——[f] Chap. i. 17; Rom. viii. 33.

[g] Amos iv. 11; Rom. xi. 5; Jude 23.——[h] Isa. lxiv. 6.——[i] Isa. lxi. 10; Rev. xix. 8; Luke xv. 22.——[k] Exod. xxix. 6; chap. vi. 11.

NOTES ON CHAP. III.

Verse 1. *And he showed me Joshua the high priest*] The Angel of the Lord is the *Messiah*, as we have seen before; Joshua, the high priest, may here represent the *whole Jewish people*; and *Satan*, the grand *accuser* of the brethren. What the subject of dispute was, we perhaps learn from Jude 9. Michael and Satan disputed *about the body of Moses*. This could not refer to the *natural body* of the Jewish lawgiver, which had been dead about *one thousand* years; it must therefore refer to that *body of laws* given to the Jews by Moses, for the breach of which Satan, who was their *tempter* to disobedience, now comes forward as their *accuser*; that, exciting the justice of God against them, they may be all brought to perdition. There is a *paronomasia* here:—

Satan standing at his right hand to resist him.] שטן Satan signifies an *adversary*. לשטנו *lesiteno*, to be his adversary, or accuser.

Verse 2. Is *not this a brand plucked out of the fire?*] The Jews were *nearly destroyed* because of their sins; a remnant of them is yet left, and God is determined to preserve them. He has had mercy upon them, and forgiven them their sins. Wouldst thou have them destroyed? It is God that hath justified them; who art *thou* that condemnest them? *The Lord rebuke thee!* God confound thee for what thou hast done, and for what thou desirest farther to do! It is evident that Jude 9 relates to this circumstance—the very same *phraseology* which occurs here. See the notes on Jude 9, where the subject is largely considered. With difficulty has this remnant escaped, and God will not permit fresh evils to fall upon them, by which they might be totally consumed. This was Satan's design, who accuses the followers of God day and night. See Rev. xii. 10.

Verse 3. *Joshua was clothed with filthy garments*] The Jewish people were in a most forlorn, destitute, and to all human appearance despicable, condition; and besides all, they were sinful, and the priesthood defiled by idolatry; and nothing but the mercy of God could save them.

Verse 4. *Take away the filthy garments*] The Jews wore *sackcloth* in times of public calamity; probably the *filthy garments* refer to this. Let their clothing be changed. I have turned again their captivity; I will fully restore them, and blot out all their iniquities.

Verse 5. *A fair mitre upon his head*] To signify that he had renewed to him the office of the *high priesthood*, which had been defiled and profaned before. The *mitre* was the *bonnet* which the high priest put on his head when he entered into the sanctuary, Exod. xxviii. 4, &c.

Clothed him with garments] Referring to the vestments of the high priest. The true high priest, who is over the house of God, will establish his office among them, when they shall acknowledge him as their *Messiah*, and seek redemption in the blood of the sacrifice which he has offered for their sins; and not for theirs only, but for the sins of the whole world.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt [l] keep my [m] charge, then thou shalt also [n] judge my house, and shalt also keep my courts, and I will give thee [o] places to walk among these that [p] stand by.

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* [q] men [r] wondered at: for behold, I will bring forth [s] my servant The [t] BRANCH.

9 For behold the stone that I have laid before Joshua; [u] upon one stone *shall be* [v] seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and [w] I will remove the iniquity of that land in one day.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

10 [x] In that day, saith the LORD of hosts, shall ye call every man his neighbour [y] under the vine and under the fig tree.

[l] Lev. viii. 35; 1 Kings ii. 3; Ezek. xliv. 16.——[m] Or, *ordinance*.——[n] Deut. xvii. 9; Mal. ii. 7.——[o] Heb. *walks*.——[p] Chap. iv. 14; vi. 5.——[q] Psa. lxxi. 7; Isa. viii. 18; xx. 3.——[r] Heb. *men of wonder*, or *sign*, as Ezek. xii. 11; xxiv. 24.——[s] Isa. xlii. 1; xlix. 3, 5; lii. 13; liii. 11; Ezek. xxxiv. 23, 24.

[t] Isa. iv. 2; xi. 1; Jer. xxiii. 5; xxxiii. 15; chap. vi. 12. Luke i. 78.——[u] Psa. cxviii. 22; Isa. xxviii. 16.——[v] Chap. iv. 10; Rev. v. 6.——[w] Jer. xxxi. 34; l. 20; Mic. vii. 18, 19; chap. xiii. 1.——[x] Chap. ii. 11; Isa. ii. 11; xxvi. 1; xxix. 28; lii. 6. [y] 1 Kings iv. 25; Isa. xxxvi. 16; Mic. iv. 4.

Verse 7. *If thou wilt walk in my ways*] If ye, Israelites, priests and people, now restored to your own land, will walk in my ways, &c., ye shall be a part of my family; and have *places*—mansions—in eternal glory, with all them that are sanctified.

Verse 8. *O Joshua—thou, and thy fellows*] Thy *countrymen*, who have now returned from your captivity, in a very *wonderful* manner. אנשׁי מופת *anshey mopheth*, *figurative men*, men whose office and ministration *prefigured* the Lord Jesus Christ; and therefore it is immediately added, "I will bring forth my servant The BRANCH." Abp. *Newcome* thinks this means *Zerubbabel*, so called because he was the grandson of Jehoiakim, or Jeconiah, king of Judah, Matt. i. 12, and heir to the throne of Judah. The *Chaldee* has, "My servant the Messiah." See the note on Isa. iv. 2. I think the word cannot apply to Zerubbabel, except as a *type* of Christ; in that sense it may be understood of him. See chap. vi. 11, 12.

Verse 9. *For behold the stone that I have laid*] Alluding no doubt to the *foundation stone* of the temple: but this represented *Christ Jesus:* "Behold, I lay in Zion for a foundation a STONE, a tried stone, a precious CORNER STONE, a SURE FOUNDATION," Isa. xxviii. 16. This means Christ, and none other; on him his whole Church rests, as a building does on its foundation.

Upon one stone shall be *seven eyes*] This is supposed to mean the *providence* of God, as under it all the work should be completed.

There may be an allusion to the *seven counsellors*, which stood always about the persons of the Asiatic sovereigns; and those who were the governors of provinces were termed the *eyes of the king*. To this there is an allusion in Rev. i. 4. In Christ there is a plentitude of *wisdom*, *power*, *goodness*, *mercy*, *truth*, *love*, and *compassion*, to *direct*, *protect*, *save*, *uphold*, *purify*, *govern*, and *preserve* all the souls that trust in him.

I will engrave the graving thereof] This is an allusion to *engraving precious stones*, in which the ancients greatly excelled. *Heads*, *animals*, and *various devices* were the subjects of those engravings. But what was *this* engraving? Was it not the following words? "I will remove the iniquity of that land in one day;" and was not this done when Jesus Christ *expired upon the cross?* This was the grand, the only atonement, satisfaction, and sacrifice for the sins of the whole world. Does not our Lord refer to this place, John vi. 27? *Him hath God the Father sealed*; and on the inscription there was, "This is my beloved Son, in whom I am well pleased." See the note on the above passage.

Verse 10. *Shall ye call every man his neighbour*] See on Isa. xxxvi. 16. Every one shall be inviting and encouraging another to believe on the Lord Jesus Christ; and thus taste and see that God is good. See on Isaiah ii. 2, 3. And there shall be the utmost liberty to preach, believe on, and profess the faith of our Lord Jesus Christ.

CHAPTER IV.

The prophet, overpowered by his last vision, is roused by the angel to behold another, 1; *intended also to assure the Jews of the success of Joshua and Zerubbabel in building the temple, and surmounting every obstacle in the way; till at length, by the good providence of God, it should be finished, amidst the joyful acclamations of the spectators,* 2–10. *The angel's explanation of the* golden candlestick, and *of the* two olive trees, 11–14.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

AND [a] the angel that talked with me came again, and waked me, [b] as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold [c] a candlestick all *of* gold, [d] with a bowl upon the top of it, [e] and his seven lamps thereon, and [f] seven pipes to the seven lamps, which *are* upon the top thereof:

3 [g] And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [h] Not by [i] might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, [k] O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth [l] the headstone *thereof* [m] *with* shoutings, *crying*, Grace, grace, unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [n] have laid the foundation of this house; his hands [o] shall also finish it; and [p] thou shalt know that the [q] LORD of hosts hath sent me unto you.

10 For who hath despised the day of [r] small

[a] Chap. ii. 3.——[b] Dan. viii. 18.——[c] Exod. xxv. 31; Rev. i. 12.——[d] Heb. *with her bowl.*——[e] Exod. xxv. 37; Rev. iv. 5. [f] Or, *seven several pipes to the lamps, &c.*——[g] Ver. 11, 12; Rev. xi. 4.

[h] Hos. i. 7.——[i] Or, *army.*——[k] Jer. li. 25; Matt. xxi. 21, [l] Psa. cxviii. 22.——[m] Ezra iii. 11, 13.——[n] Ezra iii. 10. [o] Ezra vi. 15.——[p] Chap. ii. 9, 11; vi. 15.——[q] Isa. xlviii. 15; chap. ii. 8.——[r] Hag. ii. 3.

NOTES ON CHAP. IV.

Verse 1. *The angel—came again, and waked me*] Abp. *Newcome* considers this vision as represented on the same night, chap. i. 8, with the preceding ones. See the latter part of ver. 10, compared with chap. iii. 9. After some interval the prophet, overpowered with the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

Verse 2. *A candlestick all of gold*] This candlestick is formed in some measure after that of the *sanctuary*, Exod. xxv. 31, 32: but in that of the sanctuary there was no *bowl*, nor *seven pipes*, nor *seven lamps*, nor the *two olive trees*. The *two olive trees* were to supply the *bowl* with *oil*; the *bowl* was to communicate the oil to the *seven pipes*; and the *seven pipes* were to supply the *seven lamps*. In general, the *candlestick*, its *bowl*, *pipes*, *lamps*, and *olive trees*, are emblems of the pure service of God, and the grace and salvation to be enjoyed by his true worshippers. The *candlestick* may, however, represent the whole *Jewish state*, *ecclesiastical* and *civil*; the *oil*, producing the *light*, the *grace* and *mercy* of God; and the *two olive trees*, the source of *infinite* love, whence that grace proceeds. The *pipes* may signify all *means of grace*; and the *seven lamps*, the perfection and abundance of the *light* and salvation provided. Some may take them in the following way:—1. The *olive trees*, the Divine goodness, yield the *oil* from the *olive berry*, which is its fruit. 2. From each comes a pipe to convey the oil to the bowl. 3. This *oil* is collected in the *bowl*, which is supposed to represent Jesus, the great Mediator, through whom alone all grace and mercy descend to man. 4. The *seven pipes*, the various means of grace—reading, hearing, prayer, sacraments, &c.—through which Christ dispenses his grace and blessing to his followers. 5. The *seven lamps*—the Spirit of God in its plenitude of graces, gifts, and light, dispensed to the Christian Church.

Verse 6. *This is the word of the Lord unto Zerubbabel*] This prince was in a trying situation, and he needed especial encouragement from God; and here it is:

Not by might, (of thy own,) *nor by power*, (authority from others,) *but by my Spirit*—the providence, authority, power, and energy of the Most High. In this way shall my temple be built; in this way shall my Church be raised and preserved. No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my Church. But the spirit of the world says, "These are all *means* to which we must have recourse; otherwise the cause of God may be ruined." Satan, thou liest!

Verse 7. *O great mountain!*] The hinderances which were thrown in the way; the regal prohibition to discontinue the building of the temple.

Before Zerubbabel—a plain] The sovereign power of God shall remove them. March on, Zerubbabel; all shall be made plain and smooth before thee. I have given thee the work to do, and I will remove all hinderances out of thy way.

He shall bring forth the headstone] As he has laid the *foundation stone*, so shall he put on the headstone: as he has *begun* the building, so shall he *finish* it!

With *shoutings*] The universal acclamation of the people.

Grace, grace unto it.] How beautiful is this structure! May the favour of God ever rest upon it, and be manifested in it!

Verse 10. *Who hath despised the day of small things?*] The poverty, weakness, and unbefriended state of the Jews. It was said, "What do these feeble

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom. cir. annum 16.

things? [s] for they shall rejoice, and shall see the [t] plummet in the hand of Zerubbabel *with* those seven; [u] they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What *are* these [v] two olive trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which, [w] through the two golden pipes, [x] empty [y] the golden *oil* out of themselves?

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, [z] These *are* the two [a] anointed ones, [b] that stand by [c] the LORD of the whole earth.

[s] Or, *since the seven eyes of the LORD shall rejoice.*——[t] Heb. *stone of tin.*——[u] 2 Chron. xvi. 9; Prov. xv. 3; chap. iii. 9.
[v] Ver. 3.——[w] Heb. *by the hand.*

[x] Or, *empty out of themselves* oil into *the gold.*——[y] Heb. *the gold.*
[z] Rev. xi. 4.——[a] Heb. *sons of oil.*——[b] Chap. iii. 7; Luke i. 19.
[c] See Josh. iii. 11, 13; chap. vi. 5.

Jews?" "Will they build," &c.! No. But God will build by them, and perfect his building too.

And shall see the plummet in the hand of Zerubbabel] He is *master builder* under God, the *grand architect.*

Those seven—are *the eyes of the Lord*] Either referring to his particular and especial *providence*; or to those *ministering spirits*, whom he has employed in behalf of the Jews, to dispense the blessings of that providence. See the reading in the *margin.*

Verse 11. *What* are *these two olive trees*] See on ver. 2.

Verse 12. *What* be *these two olive branches*] That is, two *boughs* laden with *branches of olive berries.*

Verse 14. *These* are *the two anointed ones*] Joshua, the high priest; and Zerubbabel the governor. These are *anointed*—appointed by the Lord; and *stand by him*, the one to minister in the *ecclesiastical*, the other in the *civil* state.

Probably we may not be able to comprehend the whole of this hieroglyphical vision; for even the interpreting angel does not choose to answer the questions relative to this, which were put to him by the prophet. See ver. 4 and 11. But though the *particulars* are hard to be understood; yet the general meaning has, I hope, been given.

CHAPTER V.

The vision of the large flying roll, with the angel's explanation, 1–4. *The vision of the ephah, and of the woman sitting on it, with the signification,* 5–11.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying [a] roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the [b] curse that goeth forth over the face of the whole earth: for [c] every one that stealeth shall be cut off *as* on this side, according to it; and every one that sweareth shall be cut off *as* on that side, according to it.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of [d] him that sweareth falsely by my name: and it shall remain in the midst of his house, and [e] shall consume it, with the timber thereof, and the stones thereof

[a] Ezek. ii. 9.——[b] Mal. iv. 6.——[c] Or, *every one of this* people *that stealeth holdeth* himself *guiltless, as it* doth.

[d] Lev. xix. 12; chapter viii. 17; Mal. iii. 5.——[e] See Lev. xiv. 45.

NOTES ON CHAP. V.

Verse 1. *Behold a flying roll.*] This was *twenty cubits long*, and *ten cubits broad*; the prophet saw it expanded, and *flying*. Itself was the catalogue of the crimes of the people, and the punishment threatened by the Lord. Some think the crimes were those of the *Jews*; others, those of the *Chaldeans*. The *roll* is mentioned in allusion to those large rolls on which the Jews write the *Pentateuch*. One now lying before me is one hundred and fifty-three feet long, by twenty-one inches wide, written on fine brown Basle goat-skin; some time since brought from Jerusalem, supposed to be four hundred years old.

Verse 3. *Every one that stealeth—and every one that sweareth*] It seems that the roll was written both on the front and back: *stealing* and *swearing* are supposed to be two general heads of crimes; the former, comprising sins against men; the latter, sins against God. It is supposed that the roll contained the sins and punishments of the Chaldeans.

Verse 4. *Into the house of him*] Babylon, the

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [f] talent of lead; and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, [a] To build it a house in [b] the land of Shinar: and it shall be established, and set there upon her own base.

[f] Or, *wrighty piece.*

[a] Jer. xxix. 5, 28.——[b] Gen. x. 10.

house or city of Nebuchadnezzar, who was a public *plunderer*, and a most glaring *idolater*.

Verse 6. *This is an ephah that goeth forth.*] This, among the Jews, was the ordinary measure of grain. The *woman* in the *ephah* is supposed to represent *Judea*, which shall be visited for its sins; the *talent of lead* on the *ephah*, within which the woman was enclosed, the *wrath* of God, bending down this culprit nation, in the measure of its sins; for the angel said, "This is wickedness;" that is, the *woman* represents the *mass of iniquity* of this nation.

Verse 9. *There came out two women*] As the *one woman* represented the *impiety* of the Jewish nation; so these *two* women who were to *carry the ephah*, in which the woman INIQUITY was shut up, under the *weight* of a *talent* of *lead*, may mean the desperate UNBELIEF of the Jews in rejecting the Messiah; and that IMPIETY, or universal *corruption* of manners, which was the consequence of their *unbelief*, and brought down the wrath of God upon them. The strong *wings*, like those of *a stork*, may point out the *power* and *swiftness* with which Judea was carried on to fill up the *measure* of her iniquity, and to meet the punishment which she deserved.

Between the earth and the heaven.] Sins against GOD and MAN; sins which *heaven* and *earth* contemplated with *horror*.

Or the *Babylonians* and *Romans* may be intended by the *two women* who carried the Jewish ephah to its final punishment. The *Chaldeans* ruined Judea *before* the advent of our Lord; the *Romans*, shortly *after*.

Verse 11. *To build it a house in the land of Shinar*] The land of *Shinar* means *Babylon*; and *Babylon* means *Rome*, in the Apocalypse. The *building the house* for the woman imprisoned in the ephah may signify, that there should be a *long captivity* under the *Romans*, as there was under that of *Shinar* or *Babylon*, by which *Rome* may here be represented. That *house* remains to the present day: the *Jewish woman* is still in the *ephah*; it is *set on its own base*—continues still as a *distinct nation*; and the *talent of lead*—God's displeasure—is still on the top. O Lord, save thy people, the remnant of Israel!

CHAPTER VI.

The vision of the four chariots drawn by several sorts of horses, 1–8. The other vision in this chapter may refer in its primary sense to the establishment of the civil and religious polity of the Jews under Joshua and Zerubbabel; but relates, in a fuller sense, to the Messiah, and to that spiritual kingdom of which he was to be both king and high priest. In him all these types and figures were verified; in him all the promises are yea and amen, *9–15.*

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* [a] red horses; and in the second chariot [b] black horses;

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

3 And in the third chariot [c] white horses; and in the fourth

[a] Chap. i. 8; Rev. vi. 4.

[b] Rev. vi. 5.——[c] Rev. vi. 2.

NOTES ON CHAP. VI.

Verse 1. *There came four chariots*] Four monarchies or empires. This is supposed to mean the same with the vision of the *four horns*, in chap. i.

Mountains of brass.] The strong barriers of God's purposes, which restrained those powers within the times and limits appointed by Jehovah.

Verse 2. *In the first chariot* were *red horses*] The

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

chariot grisled and [d] bay horses.

4 Then I answered [e] and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, [f] These *are* the four [g] spirits of the heavens, which go forth from [h] standing before the LORD of all the earth.

6 The black horses which *are* therein go forth into [i] the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go, that they might [k] walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my [l] spirit in the north country.

9 And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make [m] crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

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[d] Or, *strong.*——[e] Chap. v. 10.——[f] Psa. civ. 4; Heb. i. 7, 14. [g] Or, *winds.*——[h] 1 Kings xxii. 19; Dan. vii. 10; chap. iv. 14; Luke i. 19.

[i] Jer. i. 14.——[k] Gen. xiii. 17; chap. i. 10.——[l] Judg. viii. 3; Eccles. x. 4.——[m] Exod. xxiii. 36; xxix. 6; Lev. viii. 9; chap. iii. 5.

empire of the Chaldeans, which overthrew the empire of the *Assyrians.*

The second chariot black horses] The empire of the *Persians*, founded by *Cyrus*, which destroyed the empire of the *Chaldeans.*

Verse 3. *The third chariot white horses*] The empire of the *Grecks*, founded by *Alexander the Great*, which destroyed the empire of the *Persians.*

The fourth chariot grisled and bay horses.] That is *party-coloured horses*; or with horses, some *grisled* and some *bay.* The empire of the Romans or of the Greeks. The Greeks *divided* after the death of Alexander; one part pointing out the *Lagidæ*, who attacked and subdued *Egypt*; and the other, the *Seleucidæ*, who subdued Syria under Seleucus.

Verse 5. *The four spirits of the heavens*] Ministers of God's wrath against the sinful nations of the world.

Verse 6. *The black horses*] This refers to the *second chariot*; of the *first* the angel makes no mention, because the empire designed by it had ceased to exist. *This had red horses*, to show the *cruelty* of the Chaldeans towards the Jews, and the *carnage* they committed in the land of Judea.

The black] *Cyrus*, at the head of the *Persians* and *Medes*, bringing devastation and death among the Chaldeans, called the *north* in many parts of Scripture.

The white] *Alexander*, who was *splendid* in his victories, and *mild* towards all that he conquered.

The grisled] The *Lagidæ* or *Ptolemies*, who founded an empire in Egypt; of these some were *good*, some *bad*, some *despotic*, some *moderate*, some *cruel*, and some *mild*; represented by the *party-coloured horses.*

Verse 7. *And the bay went forth*] The *Seleucidæ*, who conquered Syria and the upper provinces, and who wished to extend their conquests, and "sought to go, that they might walk to and fro throughout the earth," were of unbounded ambition, and sought *universal empire*; such as *Antiochus the Great.* "So they walked to and fro," did extend their conquests; and harassed many countries by their vexatious and almost continual wars. Some think the *Romans* are meant, who carried their conquests hither and thither, just as the Divine providence permitted them.

Verse 8. *Have quieted my spirit in the north country.*] They have fulfilled my judgments on *Assyria* and *Chaldea.* Nabopolassar and Cyrus first, against the Assyrians and Chaldeans; and Alexander next, against the Persians. On this vision Abp. *Newcome* remarks:—

The *black horses* seem to denote the *Persian* empire; which, by subduing the *Chaldeans*, and being about to inflict a second heavy chastisement on *Babylon*, *quieted God's spirit* with respect to *Chaldea*; a country always spoken of as lying to the *north* of the Jews.

The *white horses* seem to be the Macedonian empire; which, like the Persian, overcame *Chaldea.*

The *spotted bay horses* seem to be the *Roman* empire. This description suits it because it was governed by *kings*, *consuls*, *dictators*, and *emperors.* It penetrated *southward* to Egypt and Africa. The Roman empire is mentioned twice, ver. 6, 7, under each epithet given it, ver. 3.

Verse 10. *Take of* them of *the captivity*] The names that follow were probably those to whom the silver and golden vessels of the temple were intrusted; and who might have had *bullion* of silver and gold, for particular purposes, about the ornaments of the temple.

The house of Josiah] Probably an artificer in silver, gold, &c.

Verse 11. *Make crowns*] עטרות *ataroth*; but *seven* MSS. of *Kennicott's* and *De Rossi's*, and *one* ancient of my own, with the *Syriac* and *Chaldee*, have עטרת

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [n] the man whose name *is* The [o] BRANCH; and he shall [p] grow up out of his place, [q] and he shall build the temple of the LORD.

13 Even he shall build the temple of the LORD; and he [r] shall bear the glory, and shall sit and rule upon his throne; and [s] he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, [t] for a memorial in the temple of the LORD.

A. M. cir. 3485. B. C. cir. 519. Ol. cir. LXV. 2. Tarquinii Superbi, R. Rom., cir. annum 16.

15 And [u] they *that are* far off shall come and build in the temple of the LORD, and [v] ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

[n] See Luke i. 78; John i. 45.——[o] Chap. iii. 8.——[p] Or, *branch up from under him.*——[q] Chap. iv. 9; Matt. xvi. 18; Eph. ii. 20, 21, 22; Heb. iii. 3.

[r] Isa. xxii. 24.——[s] Psa. cx. 4; Heb. iii. 1.——[t] Exod. xii. 14; Mark xiv. 9.——[u] Isa. lvii. 19; lx. 10; Eph. ii. 13, 19. [v] Chap. ii. 9; iv. 9.

atereth, a *crown*, or *tiara*. And as *Joshua* the high priest is *alone* concerned here, I think *one crown* only is intended.

Verse 12. *Behold the man whose name* is *The BRANCH!*] I cannot think that *Zerubbabel* is here intended; indeed, he is not so much as mentioned in chap. iii. 8. *Joshua and his companions* are called אנשי מופת *anshey mopheth*, *figurative* or *typical men*; the crowning therefore of Joshua in this place, and calling him the BRANCH, was most probably in reference to that glorious person, the *Messiah*, of whom he was the *type* or *figure*. The *Chaldee* has, "whose name is my MESSIAH," or CHRIST.

And he shall grow up out of his place] That is, out of David's root, tribe, and family.

And he shall build the temple of the Lord.] This cannot refer to the building of the temple then in hand, for Zerubbabel was its builder: but to that temple, the Christian Church, that was typified by it; for Zerubbabel is not named here, and only *Joshua* or *Jesus* (the name is the same) is the person who is to be *crowned* and *to build this spiritual temple*.

Verse 13. *Even he shall build the temple*] *Joshua*, not *Zerubbabel*.

He shall bear the glory] Have all the honour of it; for none can do this but himself. The *Messiah* is still intended.

And shall sit and rule upon his throne] For the government of the Church shall be upon his shoulder.

And he shall be a priest upon his throne] He shall, as the great *high priest*, offer the only *available offering* and *atonement*; and so he shall be both *king* and *priest*, a *royal king* and a *royal priest*; for even the *priest* is here stated to *sit upon his throne*.

And the counsel of peace shall be between them both.] Whom! Zerubbabel and Joshua? Certainly not Zerubbabel, for he is not mentioned in all this prediction; but, as the *Messiah* is intended, the *counsel of peace*—the *purpose to establish peace* between heaven and earth, must be between the *Father* and the *Son*.

Verse 14. *And the crowns shall be*] One of my MSS. has עטרות *ataroth*, *crowns*, corrected into עטרת *atereth*, *crown*; and so the *Septuagint*, *Syriac*, and *Arabic*. The *Chaldee* has, "And praise shall be," &c. The meaning appears to be this, that the *crown* made for *Joshua* should be delivered to the persons mentioned here and in ver. 10, to be laid up in the temple of the Lord, as a *memorial* of this typical transaction.

Verse 15. *And they* that are *far off shall come*] The Gentiles shall come to the Saviour of the world; and *build*—become a part of this new temple; for they, as *living stones*, shall become a holy temple, a habitation of God through the Spirit.

Ye shall know that the Lord of hosts hath sent me] These predictions, relative to the *regal* and *sacerdotal offices* of the Messiah, shall be so circumstantially fulfilled, that ye, Jews, shall be obliged to acknowledge that the Lord of hosts hath sent me with this message.

And this *shall come to pass*] Your own temple shall be rebuilt, and God shall dwell among you now, *if ye will diligently obey the voice of Jehovah your God*.

CHAPTER VII.

Some Jews being sent from those who remained at Babylon to inquire of the priests and prophets at Jerusalem whether they were still bound to observe those fasts which had been appointed on occasion of the destruction of Jerusalem, and kept during the captivity, the prophet is commanded to take this opportunity of enforcing upon them the weightier matters of the law, judgment *and* mercy, *that they might not incur such calamities as befell their fathers. He also intimates that in their former fasts they had regarded themselves more than God; and that they had rested too much on the performance of external rites, although the former prophets had largely insisted on the superior excellence of moral duties,* 1–14.

A. M. 3486. B. C. 518. Ol. LXV. 3. Anno Tarquinii Superbi, R. Roman., 17.

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, [a] to pray before the LORD,

3 *And* to [b] speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in [c] the fifth month, separating myself, as I have done these so many years?

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye [d] fasted and mourned in the fifth [e] and seventh *month*, [f] even those seventy years, did ye at all fast [g] unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [h] did not ye eat *for yourselves*, and drink *for yourselves?*

7 [i] *Should ye* not *hear* the words which the LORD hath cried [k] by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited [l] the south and the plain?

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8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, [m] Execute [n] true judgment, and show mercy and compassions every man to his brother:

10 And [o] oppress not the widow, nor the fatherless, the stranger, nor the poor, [p] and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and [q] pulled [r] away the shoulder, and [s] stopped [t] their ears, that they should not hear.

12 Yea, they made their [u] hearts *as* an adamant stone, [v] lest they should hear the law, and the words which the LORD of hosts hath sent in his [w] Spirit by the former prophets:

[a] Heb. *to entreat the face of the LORD*; 1 Sam. xiii. 12; chap. viii. 21.—[b] Deut. xvii. 9, 10, 11; xxxiii. 10; Mal. ii. 7.—[c] Jer. lii. 12; chap. viii. 19.—[d] Isa. lviii. 5.—[e] Jer. iv. 1; chap. viii. 19.—[f] Chap. i. 12.—[g] See Rom. xiv. 6.—[h] Or, be *not ye they that*, &c.—[i] Or, Are *not* these *the words*.—[k] Heb. *by the hand of*, &c.—[l] Jer. xvii. 26.—[m] Isa. lviii. 6, 7; Jer. vii. 23; Mic. vi. 8; chap. viii. 16; Matt. xxiii. 23.—[n] Heb. *Judge judgment of truth*.—[o] Exod. xxii. 21, 22; Deut. xxiv. 17; Isa. i. 17; Jer. v. 28.—[p] Psa. xxxvi. 4; Mic. ii. 1; chap. viii. 17.—[q] Neh. ix. 29; Jer. vii. 24; Hos. iv. 16.—[r] Heb. *they gave a backsliding shoulder*.—[s] Heb. *made heavy*.—[t] Acts vii. 57.—[u] Ezek. xi. 19; xxxvi. 26.—[v] Neh. ix. 29, 30.—[w] Heb. *by the hand of*.

NOTES ON CHAP. VII.

Verse 1. *The fourth year of King Darius*] Two years after they began to rebuild the temple, see chap. i. 1, A. M. 3486.

The ninth month, even in Chisleu] This answers to a part of our *November* and *December*. The names of the month appear only under and after the captivity.

Verse 2. *When they had sent—Sherezer and Regem-melech*] To inquire whether the fasts should be continued, which they had hitherto observed on account of their ruined temple; and the reason why they inquired was, that they were rebuilding that temple, and were likely to bring it to a joyful issue.

Verse 5. *When ye fasted and mourned in the fifth—month*] This they did in the remembrance of the *burning of the temple*, on the *tenth* day of that month; and on the *seventh month*, on the *third* of which month they observed a fast for the murder of Gedaliah, and the dispersion of the remnant of the people which were with him. See Jer. xli. 1, and 2 Kings xxv. 25.

Verse 6. *And when ye did eat*] They had not observed those fasts as they should have done. They deplored the loss of their temple, and its riches, &c.; but they did not *humble themselves* because of those iniquities which had brought the *displeasure* of God upon them, their temple, and their city.

Verse 7. *The words which the Lord hath cried by the former prophets*] נביאים הראשנים *nebium harishonim*, is the title which the Jews give to *Joshua*, *Judges*, the two books of *Samuel*, and the two books of *Kings*.

The *latter prophets*, נביאים אחרונים *nebiim acharonim*, are *Isaiah*, *Jeremiah*, *Ezekiel*, and the *twelve minor prophets*.

The *hagiographa*, כתובים *kethubim*, holy writings, are the *Psalms*, *Proverbs*, *Job*, *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Esther*, *Daniel*, *Ezra*, *Nehemiah*, and the two books of *Chronicles*. But the above words, *the former prophets*, seem to apply to *Isaiah*, *Jeremiah*, and *Ezekiel*.

The south and the plain?] From Eleutheropolis to the sea, Obad. 19. The *south* was the wilderness and mountainous parts of Judea; and the *plain*, the plains of Jericho.

Verse 9. *Execute true judgment*] See the parallel texts in the margin.

Verse 10. *Evil against his brother in your heart.*] Do not indulge an *unfavourable opinion* of another: do not *envy* him; do not *harbour* an *unbrotherly feeling* towards him.

Verse 11. *Pulled away the shoulder*] From under the yoke of the law, like an unbroken or restive bullock in the plough.

Verse 12. *Made their hearts* as *an adamant stone*] שמיר *shamir* may mean the *granite*. This is the hardest stone with which the common people could be acquainted. Perhaps the *corundum*, of which *emery*

A. M. 3486. B. C. 518. Ol. LXV. 3. Anno Tarquinii Superbi, R. Roman., 17.

[x] therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so [y] they cried, and I would not hear, saith the LORD of hosts.

14 But [z] I scattered them with a whirlwind among all the nations [a] whom they knew not. Thus [b] the land was desolate after them, that no man passed through nor returned: for they laid [c] the [d] pleasant land desolate.

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[x] 2 Chron. xxxvi. 16; Dan. ix. 11.——[y] Prov. i. 24–28; Isa. i. 15; Jer. xi. 11; xiv. 12; Mic. iii. 4.——[z] Deut. iv. 27; xxviii. 64; Ezek. xxxvi. 19; chap. ii. 6.——[a] Deut. xxviii. 33.——[b] Lev. xxvi. 22.——[c] Dan. viii. 9.——[d] Heb. *land of desire.*

is a species, may be intended. *Bochart* thinks it means a stone used in *polishing* others. The same name, in Hebrew, applies to different stones.

Verse 14. *I scattered them with a whirlwind*] This refers to the swift victories and cruel conduct of the Chaldeans towards the Jews; they came upon them like a *whirlwind*; they were tossed to and fro, and up and down, everywhere scattered and confounded.

CHAPTER VIII.

In this chapter God promises the continuance of his favour to those who are returned from the captivity; so that, upon the removal of his judgments, the fasts they had observed during the captivity may now be converted to so many occasions of rejoicing. He likewise promises in due time a general restoration of his people, and the enlargement of the Church by the accession of the Gentiles, 1–20. The conclusion of the chapter intimates farther that the Jews, after their restoration, will be instrumental in converting many other nations, 21–23. Compare Rom. xi. 15, 16.

A. M. 3486. B. C. 518. Ol. LXV. 3. Anno Tarquinii Superbi, R. Roman., 17.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; [a] I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; [b] I am returned unto Zion, and [c] will dwell in the midst of Jerusalem: and Jerusalem [d] shall be called A city of truth: and [e] the mountain of the LORD of hosts, [f] The holy mountain.

4 Thus saith the LORD of hosts; [g] There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand [h] for very age.

A. M. 3486. B. C. 518. Ol. LXV. 3. Anno Tarquinii Superbi, R. Roman., 17.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be [i] marvellous in the eyes of the remnant of this people in these days, [k] should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, [l] I will save my people from the east country, and from [m] the west country;

[a] Neh. i. 2; chap. i. 14.——[b] Chap. i. 16.——[c] Chap. ii. 10.——[d] Isa. i. 21, 26.——[e] Isa. ii. 2, 3.——[f] Jer. xxxi. 23.——[g] See Sam. ii. 31; Isa. lxv. 20, 22; Lam. ii. 20, &c.; v. 11–14.——[h] Heb. *for multitude of days.*

[i] Or, *hard*, or *difficult*.——[k] Gen. xviii. 14; Luke i. 37; xviii. 27; Rom. iv. 21.——[l] Isa. xi. 11, 12; xliii. 5, 6; Ezek. xxxvii. 21; Amos ix. 14, 15.——[m] Heb. *the country of the going down of the sun*; See Psa. l. 1; cxiii. 3; Mal. i. 11.

NOTES ON CHAP. VIII.

Verse 2. *I was jealous*] Some refer this to the *Jews* themselves. They were as the *spouse* of Jehovah: but they were *unfaithful*, and God punished them as an *injured husband* might be expected to punish an unfaithful wife. Others apply it to the *enemies of the Jews*. Though I gave them a commission to afflict you, yet they exceeded their commission: I will therefore deal with them in *fury*—in *vindictive justice*.

Verse 3. *I am returned unto Zion*] I have restored her from her captivity. I will dwell among them. The temple shall be rebuilt, and so shall Jerusalem; and instead of being false, unholy, and profligate, it shall be *the city of truth*, and *my holy mountain*. TRUTH *shall dwell in it*.

Verse 4. *There shall yet old men and old women*] In those happy times the followers of God shall live out all their days, and the *hoary head* be always found in the way of righteousness.

Verse 5. *The streets of the city shall be full of boys and girls*] The progeny shall be *numerous*, *healthy*, and *happy*. Their innocent gambols and useful exercises shall be a means of *health*, and a proof of *happiness*. To be healthy, children must have exercise. But they cannot take exercise, except in the way of play and diversion: *ergo*, such playfulness cannot be sinful. Let them be kept from evil words, lying, swearing, and scurrility; and all the rest may be innocent.

Verse 6. *If it be marvellous*] You may think that this is impossible, considering your present low condition; but suppose it be impossible in *your eyes*, should it be *so* in *mine? saith the Lord of hosts*.

Verse 7. *I will save my people from the east country, and from the west*] From every land in which

A. M. 3486. B. C. 518. Ol. LXV. 3. Anno Tarquinii Superbi, R. Roman., 17.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: [a] and they shall be my people, and I will be their God, [c] in truth and in righteousness.

9 Thus saith the LORD of hosts; [p] Let your hands be strong, ye that hear in these days these words by the mouth of [q] the prophets, which *were* in [r] the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days [s] there was no [t] hire for man, nor any hire for beasts; [u] neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 [v] For the seed *shall be* [w] prosperous; the vine shall give her fruit, and [x] the ground shall give her increase, and [y] the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were [z] a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and [a] ye shall be a blessing: fear not, *but* [b] let your hands be strong.

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14 For thus saith the LORD of hosts; [c] As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, [d] and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 These *are* the things that ye shall do: [e] Speak ye every man the truth to his neighbour; [f] execute the judgment of truth and peace in your gates:

17 [g] And let none of you imagine evil in your hearts against his neighbour; and [h] love no false oath: for all these *are things* that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; [i] The fast of the fourth *month*, [k] and the fast of the fifth, [l] and the fast of the seventh, [m] and the fast of the tenth, shall be to the house of Judah [n] joy and gladness, and cheerful [o] feasts; [p] therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall*

[a] Jer. xxx. 22; xxxi. 1, 33; chap. xiii. 9. —— [c] Jer. iv. 2. [p] Hag. ii. 4; ver. 18. —— [q] Ezra v. 1, 2. —— [r] Hag. ii. 18. [s] Or, *the hire of man became nothing*, &c. —— [t] Hag. i. 6, 9, 10; ii. 16. —— [u] 2 Chron. xv. 5. —— [v] Hos. ii. 21, 22; Joel ii. 22; Hag. ii. 19. —— [w] Heb. *of peace.* —— [x] Psa. lxvii. 6. —— [y] See Hag. i. 10. —— [z] Jer. xlii. 18. —— [a] Gen. xii. 2; Ruth iv. 11, 12; Isa. xix. 24, 25; Zeph. ii. 20; Hag. ii. 19.

[b] Ver. 9. —— [c] Jer. xxxi. 28. —— [d] 2 Chron. xxxvi. 16; chap. i. 6. —— [e] Chap. vii. 9; ver. 19; Eph. iv. 25. —— [f] Heb. *judge truth and the judgment of peace.* —— [g] Prov. iii. 29; chap. vii. 10. [h] Chap. v. 3, 4. —— [i] Jer. lii. 6, 7. —— [k] Jer. lii. 12, 13; chapter vii. 3, 5. —— [l] 2 Kings xxv. 25; Jer. xli. 1, 2. —— [m] Jer. lii. 4. [n] Esth. viii. 17; Isa. xxxv. 10. —— [o] Or, *solemn*, or *set times.* [p] Ver. 16.

any of them may be found. But these promises principally regard the Christian Church, or the bringing in the Jews with the fulness of the Gentiles.

Verse 9. *By the mouth of the prophets*] The day or time of the foundation was about *two years* before, as this discourse of the prophet was in the *fourth* year of Darius. After this God raised up prophets among them.

Verse 10. *For before these days there was no hire for man*] Previously to this, ye had no prosperity; ye had nothing but civil divisions and domestic broils. I abandoned you to your own *spirits*, and to your own *ways*.

Verse 12. *For the seed* shall be *prosperous*] Ye shall be a holy and peaceable people; and God will pour down his blessing on yourselves, your fields, and your vineyards.

Verse 13. *As ye were a curse*] Instead of being execrated among the people, ye shall be blessed; instead of being reproached, ye shall be commended. Ye shall be a *blessing* to all the nations round about. All these promises we may expect to be completely fulfilled when the Jews acknowledge their Messiah.

O house of Judah, and house of Israel] The restoration shall be complete, when both *Israel* and *Judah* are brought back.

Verse 16. *Speak ye every man the truth*] See chap. vii. 9, 10.

Verse 19. *The fast of the fourth* month] To commemorate the *taking of Jerusalem*; 2 Kings xxv. 3; Jer. xxxix. 2, and lii. 6, 7.

The fast of the fifth] In memory of the *ruin of the temple*, 2 Kings xxv. 8; Jer. lii. 12, 13.

The fast of the seventh] For the *murder of Gedaliah*, Jer. xli. 1–17.

The fast of the tenth] In commemoration of the *siege of Jerusalem*, which began on the *tenth* day of the *tenth* month; 2 Kings xxv. 1; Jer. lii. 4; Ezek. xxiv. 1, 2; and see on chap. vii. 3, 5.

Cheerful feasts] Ye shall find all your evils so completely redressed, that these *mournful fasts* shall be turned into *joyful feasts*.

Verse 20. *There shall come people*] Similar promises to those in Isa. ii. 3, and in Mic. iv. 1, 2. Many *Gentiles*, as well as *Jews*, will then be found devoting themselves to the Lord.

A. M. 3486. B. C. 518. Ol. LXV. 3. Anno Tarquinii Superbi, R. Roman., 17.

yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, [s] Let us [t] go [u] speedily [x] to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, [y] many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

A. M. 3486. B. C. 518. Ol. LXV. 3. Anno Tarquinii Superbi, R. Roman., 17.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall [z] take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard [a] *that* God *is* with you.

[s] Isa. ii. 3; Mic. iv. 1, 2.——[t] Or, *continually*.——[u] Hebrew, *going*.——[x] Heb. *to entreat the face of the LORD*; chapter vii. 2.——[y] Isaiah lx. 3, &c.; lxvi. 23.——[z] Isaiah iii. 6; iv. 1.——[a] 1 Cor. xiv. 25.

Verse 21. *I will go also.*] This is the answer of the person *invited*. It is a good work. We must have God for our friend. We cannot expect this unless we *seek* him: and as we know not what an hour may bring forth, let us go *speedily*.

Verse 22. *And strong nations*] This may refer to the conversion of the *Mohammedan* tribes; especially to those in the vicinity of Palestine. Perhaps even the *Egyptians*, inhabitants of *Arabia Petræa*, of *Syria*, &c.

Verse 23. *Ten men—shall take hold of the skirt of him that is a Jew*] The converts from among the Gentiles shall be to the Jews as *ten* to *one*. But *ten* may here signify a great number, without comparison. And from this scripture it appears as if the Jews, converted to God, should be the instruments of converting many *Gentiles*. See on Isa. iii. 6. *Catching hold of the skirt* is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses, says Abp. *Newcome*, refer to the great accession of converts which the Jewish Church received between the captivity and the coming of Christ; to the number of *Christian* disciples which the Jewish preachers made, and to the future conversions of which the restoration of the Jews will be an eminent cause.

CHAPTER IX.

Syria, Phœnicia, and Palestine, were conquered by Nebuchadnezzar, and afterwards by Alexander. Some apply the beginning of this chapter (1–7) *to the one event, and some to the other. The close of the* seventh *verse relates to the number of Philistines that should become proselytes to Judaism; (see* Joseph. *Antiq.* xiv. 15, 4;) *and the* eighth, *to the watchful providence of God over his temple in those troublesome times. From this the prophet passes on to that most eminent instance of God's goodness to his Church and people, the sending of the Messiah, with an account of the peaceable tendency and great extent of his kingdom,* 9, 10. *God then declares that he has ratified his covenant with his people, delivered them from their captivity, and restored them to favour,* 11, 12. *In consequence of this, victory over their enemies is promised them in large and lofty terms, with every other kind of prosperity,* 13–17. *Judas Maccabeus gained several advantages over the troops of Antiochus, who was of Grecian or Macedonian descent. But without excluding these events, it must be allowed that the terms of this prophecy are much too strong to be confined to them; their ultimate fulfilment must therefore be referred to Gospel times.*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

THE [a] burden of the word of the LORD in the land of Hadrach, and [b] Damascus *shall be* the rest thereof: when [c] the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

2 And [d] Hamath also shall border thereby; [e] Tyrus, and

[a] Jer. xxiii. 33.——[b] Amos i. 3.——[c] 2 Chron. xx. 12; Psa. cxlv. 15.——[d] Jer. xlix. 23.——[e] Isa. xxiii.; Ezek. xxvi., xxvii., xxviii.; Amos i. 9.

NOTES ON CHAP. IX.

Verse 1. *The burden of the word of the Lord*] The *oracle* contained in the word which Jehovah now speaks.

This is a prophecy against Syria, the Philistines, Tyre, and Sidon, which were to be subdued by Alexander the Great. After this the prophet speaks gloriously concerning the coming of Christ, and redemption by him.

Most learned men are of opinion that this and the succeeding chapters are not the work of *Zechariah*, but rather of *Jeremiah*, *Hosea*, or some one before the captivity. It is certain that chap. xi. 12, 13 is quoted Matt. xxvii. 9, 10, as the language of *Jeremiah* the prophet. The *first eight* chapters appear by the introductory parts to be the prophecies of *Zechariah*: they stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole; but the *six last* chapters are not expressly assigned to Zechariah, and are unconnected with those that precede:—the *three* first of them are unsuitable in many

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

[f] Zidon, though it be very [g] wise.

3 And Tyrus did build herself a strong hold, and [h] heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, [i] the LORD will cast her out, and he will smite [k] her power in the sea; and she shall be devoured with fire.

5 [l] Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum. 30.

6 And a bastard shall dwell [m] in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his [n] blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And [o] I will encamp about mine house

[f] 1 Kings xvii. 9; Ezek. xxviii. 21; Obad. 20.——[g] Ezek. xxviii. 3. &c.——[h] Job xvii. 16; Ezek. xxviii. 4, 5.——[i] Isa. xxiii. 1.——[k] Ezek. xxvi. 1, 7.——[l] Jer. xlvii. 1, 5; Zeph. ii. 4.——[m] Amos i. 8.——[n] Heb. *bloods*.——[o] Psa. xxxiv. 7; chap. ii. 5.

parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters, and they manifestly break the unity of the prophetical book.

I conclude, from internal marks, that these three chapters, (ix., x., xi.,) were written much *earlier* than the time of Jeremiah, and before the captivity of the *ten tribes*. They seem to suit *Hosea's* age and manner; but whoever wrote them, their Divine authority is established by the two *quotations* from them, chap. ix. 9, and xi. 12, 13. See below.

The *twelfth*, *thirteenth*, and *fourteenth* chapters form a distinct prophecy, and were written *after the death of Josiah*, chap. xii. 11; but whether before or after the captivity, and by *what prophet*, is uncertain, although I incline to think that the author lived *before* the destruction of Jerusalem by the Babylonians. See on chap. xiii. 2–6. They are *twice* quoted in the New Testament, chap. xii. 10, and xiii. 7.—*Newcome.*

My own opinion is, that these chapters form not only a distinct *work*, but belong to a *different author*. If they do not belong to *Jeremiah*, they form a *thirteenth* book in the *minor prophets*, but the inspired writer is unknown.

The land of Hadrach] The valley of Damascus, or a place near to Damascus. Alexander the Great gained possession of Damascus, and took all its treasures; but it was without blood; the city was betrayed to him.

Damascus shall be *the rest thereof*] The principal part of this calamity shall fall on this city. God's anger *rests* on those whom he *punishes*, Ezek. v. 13, xvi. 42, xxiv. 13. And his rod, or his *arm*, *rests* upon his enemies, Ps. cxxv. 3; Isai. xxx. 23. See *Newcome*.

When the eye of man] *Newcome* translates thus:

"For the eye of Jehovah is *over* man,
And over all the tribes of Israel."

This is an easy sense, and is followed by the *versions*.

Verse 2. *And Hamath also shall border thereby*] *Hamath* on the river Orontes; and *Tyre* and *Sidon*, notwithstanding their political wisdom, address, and cunning, shall have a part in the punishment.

These prophecies are more suitable to the days of *Jeremiah* than to those of *Zechariah*; for there is no evidence—although Alexander did take Damascus, but *without bloodshed*—that it was destroyed from the times of Zechariah to the advent of our Lord. And as *Tyre* and *Sidon* were lately destroyed by Nebuchadnezzar, it is not likely that they could soon undergo another devastation.

Verse 3. *And Tyrus did build herself*] The rock on which Tyre was built was strongly *fortified*; and that she had abundance of *riches* has been already seen, Ezek. xxviii. 1, &c.

Verse 4. *Will smite her power in the sea*] See Ezek. xxvi. 17. Though Alexander did take Tyre, Sidon, Gaza, &c.; yet it seems that the prediction relative to their destruction was fulfilled by *Nebuchadnezzar*. See Amos i. 6–8; Zeph. ii. 4, 7.

Verse 5. *Ashkelon shall see* it, *and fear*] All these prophecies seem to have been fulfilled before the days of Zechariah; another evidence that these last chapters were not written by him.

Her expectation shall be ashamed] The expectation of being succoured by Tyre.

Verse 6. *A bastard shall dwell in Ashdod*] This character would suit Alexander very well, who most certainly was a *bastard*; for his mother Olympia said that Jupiter Ammon entered her apartment in the shape of a dragon, and begat Alexander! Could her husband Philip believe this? The word signifies a *stranger*.

Verse 7. *I will take away his blood out of his mouth*] The Philistines, when incorporated with the Israelites, shall abstain from *blood*, and every thing that is abominable.

And Ekron as a Jebusite.] As an inhabitant of Jerusalem. Many of the Philistines became proselytes to Judaism; and particularly the cities of Gaza, and *Ashdod*. See *Joseph.* Antiq. lib. xiii., c. 15, s. 4.

Verse 8. *I will encamp about mine house*] This may apply to the conquests in Palestine by *Alexander*, who, coming with great wrath against Jerusalem, was met by *Jaddua* the high priest and his fellows in their sacred robes, who made intercession for the city and the temple; and, in consequence, Alexander spared *both*, which he had previously purposed to destroy. He showed the Jews also much favour, and remitted the tax every *seventh year*, because the *law* on that year forbade them to *cultivate* their ground. See this

A. M. cir. 3117. B. C. cir. 587. Ol. XLVIII. 2, Tarquinii Prisci, R. Roman., cir. annum 17.

because of the army, because of him that passeth by, and because of him that returneth: and [p] no oppressor shall pass through them any more: for now [q] have I seen with mine eyes.

9 [r] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, [s] thy King cometh unto thee: he *is* just, and [t] having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I [u] will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak [v] peace unto the heathen: and his dominion *shall be* [w] from sea *even* to sea, and from the river *even* to the ends of the earth.

A. M. cir. 3117. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci R. Roman., cir. annum 30.

11 As for thee also, [x] by the blood of thy covenant I have sent forth thy [y] prisoners out of the pit wherein *is* no water.

12 Turn you to the strong hold, [z] ye prisoners of hope: even to-day do I declare *that* [a] I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and [b] his arrow shall go forth as the lightning:

[p] Isa. lx. 18; Ezek. xxviii. 24.——[q] Exod. iii. 7.——[r] Isa. lxii. 11; chap. ii. 10; Matt. xxi. 5; John xii. 15.——[s] Jer. xxiii. 5; xxx. 9; John i. 49; Luke xix. 38.——[t] Or, *saving himself.* [u] Hos. i. 7; ii. 18; Mic. v. 10; Hag. ii. 22.

[v] Eph. ii. 14, 17.——[w] Psa. lxxii. 8.——[x] Or, *whose covenant is by blood*; Exod. xxiv. 8; Heb. x. 29; xiii. 20.——[y] Isa. xlii. 7; li. 14; lxi. 1.——[z] Isa. xlix. 9.——[a] Isa. lxi. 7.——[b] Psa. xviii. 14; lxxvii. 17; cxliv. 6.

extraordinary account in *Joseph.* Antiq. lib. xi., c. 8, s. 5. Bishop *Newcome* translates: "I will encamp about my house with an army, so that none shall pass through or return."

Verse 9. *Rejoice greatly, O daughter of Zion*] See this prophecy explained on Matt. xxi. 5.

Behold, thy King cometh] Not *Zerubbabel*, for he was never *king*; nor have they had a *king*, except Jesus the Christ, from the days of Zedekiah to the present time.

He is just] The righteous One, and the Fountain of righteousness.

Having salvation] He alone can *save* from *sin*, *Satan*, *death*, and *hell*.

Lowly] Without *worldly pomp* or *splendour*; for neither his kingdom, nor that of his followers, is of *this world*.

Riding upon an ass] God had commanded the kings of Israel not to multiply *horses*. The kings who broke this command were miserable themselves, and scourgers to their people. Jesus came to *fulfil the law*. Had he in his title of *king* rode upon a *horse*, it would have been a *breach* of a positive command of God; therefore, he rode upon an *ass*, and thus fulfilled the *prophecy*, and kept the *precept* unbroken. Hence it is immediately added—

Verse 10. *I will cut off the chariot from Ephraim, and the horse from Jerusalem*] No wars shall be employed to spread the kingdom of the Messiah; for it shall be founded and established, "not by might nor by power, but by the Spirit of the Lord of hosts," chap. iv. 6.

Verse 11. *As for thee also* (Jerusalem) *by the blood of thy covenant*] The covenant made with Abraham, Isaac, Jacob, and the Israelites in general, and ratified by the *blood* of many victims; until the time should come in which the *Messiah* should shed his blood, as typified by the ancient sacrifices.

I have sent forth thy prisoners] Those who were under the arrest of God's judgments; the *human race*, fast bound in sin and misery, and who by the pitifulness of his tender mercy were loosed, he dying in their stead.

Verse 12. *Turn you to the strong hold*] Ye who *feel* your *sins*, and are *shut up* under a sense of your guilt, look up to him who was delivered for your offences, and rose again for your justification. Ye have *hope*; let that hope lead you to *faith*, and that faith to the *blood of the covenant*; and, through that *blood*, to God, the Father of all.

I will render double unto thee] Give thee an *abundance* of peace and salvation.

Verse 13. *When I have bent Judah*] Judah is the *bow*, and Ephraim is the *arrows*; and these are to be shot against the *Greeks*. I am inclined, with Bp. *Newcome*, to consider that the language of this prophecy is too strong to point out the only trifling advantage which the *Maccabees* gained over *Antiochus*, who was of *Macedonian descent*; and it is probable that these prophecies remain to be fulfilled against the present possessors of *Javan* or *Greece*, *Macedonia*, and a part of *Asia Minor*.

Verse 14. *The Lord shall be seen over them*] Shadowing and refreshing them, as the cloud did the camp in the wilderness.

His arrow shall go forth as the lightning] They shall be conquered in a way that will show that God fights for his followers.

The description here is very sublime; we have a good imitation of it in Nonnus:—

> Και τοτε γαιαν ἁπασαν επεκλυσεν ὑετιος Ζευς,
> Πυκνωσας νεφεεσσιν ὁλον πολον· ουρανιη γαρ
> Βρονταιοις παταγοισι Διος μυκησατο σαλπιγξ.
>
> NONN. DIONYS., lib. 6. ver. 229.

"When heaven's dread *trumpet*, sounding from on high,
Breaks forth in thunders through the darken'd sky;
The pregnant clouds to floods of rain give birth.
And stormy Jove o'erwhelms the solid earth."

J. B. B. C.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

and the Lord God shall blow the trumpet, and shall go [c] with whirlwinds of the south.

15 The Lord of hosts shall defend them; and they shall devour, and [d] subdue with sling-stones; and they shall drink, *and* make a noise as through wine; and they [e] shall be filled like bowls, *and* as [f] the corners of the altar.

16 And the Lord their God shall save them in that day as the flock of his people: for [g] *they shall be as* the stones of a crown, [h] lifted up as an ensign upon his land.

17 For [i] how great *is* his goodness, and how great *is* his beauty! [k] corn shall make the young men [l] cheerful, and new wine the maids.

[c] Isa. xxi. 1.——[d] Or, *subdue the stones of the sling.*——[e] Or, *shall fill both the bowls, &c.*——[f] Lev. iv. 18, 24; Deut. xii. 27.

[g] Isa. lxii. 3; Mal. iii. 17.——[h] Isa. xi. 12.——[i] Psa. xxxi. 19.
[k] Joel iii. 18; Amos ix. 14.——[l] Or, *grow*, or *speak*.

In these two verses there is a fine *image*, and an *allusion* to a particular fact, which have escaped the notice of every commentator. I must repeat the verses: 13: When I have *bent* Judah for me, *filled the bow* with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. 14: And the Lord shall be seen over them, and *his arrows shall go forth like lightning*. The reader will consult what is said on Hos. vii. 16, relative to the *oriental bow*, which resembles a ☽ in its quiescent state, and must be *recurved* in order to be strung. Here, *Judah* is represented as the *recurved bow*; *Ephraim*, as an *arrow* placed on the *string*, and then discharged against the Javanites or Greeks with the momentum of *lightning*; the *arrow kindling* in its course through the air, and thus becoming the bolt of death to them against whom it was directed.

Volat illud, et incandescit eundo,
Et quos non habuit, sub nubibus invenit ignes.

"It flies apace; and, *heating*, mounts on high,
Glows in its course, and *burns* along the sky."

Verse 15. *The Lord of hosts shall defend them*] He alone is the sure trust of his Church.

Subdue with sling-stones] This was an ancient and powerful *instrument* in the hands of the Hebrews. See the note on Judg. xx. 16.

They shall drink] After the victory gained as above, thy people shall hold a *feast*, and *drink and be filled with wine*. There is no intimation here that they shall *drink the blood of their enemies*, as some barbarous nations were accustomed to do. When they have gained the victory, they shall banquet abundantly on the spoils taken from the enemy.

As the corners of the altar.] They shall pour out libations of wine at the foot of the altar, as the priests were accustomed to pour out the blood of the victims.

Verse 16. *Shall save them in that day*] They are his *flock*, and he is their *Shepherd*; and, as his own, he shall save and defend them.

As *the stones of a crown*] אבני נזר מתנוססות *abney nezer mithnosesoth*, "crowned stones erecting themselves;" i. e., being *set up by themselves*, as *monuments* of some deliverance, they seem to be *lifting themselves up*; offering themselves to the *attention* of every passenger. It may however refer to *stones anointed with oil*; a sort of temporary *altars* set up to the Lord for a victory gained. The same word is used, Lev. xxi. 12: "Because the crown, נזר *nezer*, of the anointing oil of his God is upon him." Perhaps most of those *upright stones*, standing in *circles*, which pass for *druidical monuments*, were erected to commemorate victories, or to grace the tomb of an illustrious chief. These verses may refer to some final victory over the enemies of God's people.

Verse 17. *How great* is *his goodness*] In *himself* and towards *them*.

And how great is *his beauty!*] His *comeliness holiness*, and *purity*, put *in* and upon them.

Corn shall make the young men cheerful] They shall be gladdened and strengthened by plenty of food; and they shall *speak aloud* of God's mercies in their *harvest home*.

And new wine the maids.] Who shall prepare the wine from an abundant vintage.

CHAPTER X.

The promise of prosperity and plenty in the close of the preceding chapter leads the prophet to suggest, next, the means of obtaining them; supplication to Jehovah, and not to idols, whose worship had already proved a fertile source of calamities, 1–3. *The rest of the chapter (like the preceding) promises to the Jews a restoration to their own land under rulers and governors, victory over their enemies, and much increase and prosperity; and this in a manner so miraculous, that it is described,* 4–12, *by allusions to the deliverance from Egypt.*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

ASK ye [a] of the LORD [b] rain [c] in the time of the latter rain; *so* the LORD shall make [d] bright clouds, and give them showers of rain, to every one grass in the field.

2 For the [e] idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they [g] comfort in vain: therefore they went their way as a flock, they [h] were troubled, [i] because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, [k] and I [l] punished the goats: for the LORD of hosts [m] hath visited his flock the house of Judah, and [n] hath made them as his goodly horse in the battle.

5 Out of him came forth [o] the corner, out of him [p] the nail, out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty *men*, which [q] tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and [r] the riders on horses shall be confounded.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and [s] I will bring them again to place them; for I [t] have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and [u] will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their [v] heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will [w] hiss for them, and gather them; for I have redeemed them: [x] and they shall increase as they have increased.

9 And [y] I will sow them among the people: and they shall [z] remember me in far

[a] Jer. xiv. 22. —— [b] Deut. xi. 14. —— [c] Job xxix. 23; Joel ii. 23. —— [d] Or, *lightnings*; Jer. x. 13. —— [e] Jer. x. 8; Hab. ii. 18. [f] Heb. *teraphim*; Judg. xvii. 5. —— [g] Job xiii. 4. —— [h] Or, *answered that*, &c. —— [i] Ezek. xxxiv. 5. —— [k] Ezek. xxxiv. 16. —— [l] Heb. *visited upon*. —— [m] Luke i. 68. —— [n] Cant. i. 9.

[o] Num. xxiv. 17; 1 Sam. xiv. 38; Isa. xix. 13. —— [p] Isa. xxii. 23. —— [q] Psa. xviii. 42. —— [r] Or, *they shall make the riders on horses ashamed*. —— [s] Jer. iii. 18; Ezek. xxxvii. 21. —— [t] Hos. i. 7. [u] Chap. xiii. 9. —— [v] Psa. civ. 15; chap. ix. 15. —— [w] Isa. v. 26. [x] Isa. xlix. 19; Ezek. xxxvi. 37. —— [y] Hos. ii. 23. —— [z] Deut. xxx. 1.

NOTES ON CHAP. X.

Verse 1. *Ask ye of the Lord rain*] Rain in the due seasons—1. To *impregnate* the *seed* when sown; and 2. To *fill the ear* near the time of *harvest*—was so essential to the fertility of the land, and the well-being of the people, that it stands well among the chief of God's mercies; and the promise of it here shows that God designs to ensure the prosperity promised, by using those means by which it was promoted.

Verse 2. *The idols have spoken vanity*] This is spoken of the *Jews*, and must refer to their idolatry practised before the captivity, for there were no *idols after*.

Therefore they went their way] They were like a *flock* that had no *shepherd*, shifting from place to place, and wandering about in the wilderness, seeking for pasture, wherever they might find it. Some think that the *idols* and *diviners* were those of the *Seleucidæ Greeks*, who excited their masters with promises of success against the Maccabees. Others think that the Babylonish captivity is foretold; for a *determined future* event is frequently spoken of by the prophets as *past*.

Verse 3. *Mine anger was kindled against the shepherds*] Bad kings and bad priests. *I will punish the goats*; these were the wicked *priests*, who were *shepherds* by their *office*, and *goats* by the *impurity* of their *lives*.

As his goodly horse in the battle.] The honourable *war horse*, or the *horse* that carried the general's equipage. In the unaccountable variation of interpreters on these chapters, this, among other things, is thought to be spoken of *Matthias* and *Judas Maccabeus*, who assembled the people from all quarters, as a shepherd gathers his sheep together; and led them against the *sons of Greece*, the *Seleucidæ Greeks*. Others refer every thing here to times before the *captivity*.

Verse 4. *Out of him came forth the corner*] This is spoken of the tribe of Judah: all strength, counsel, and excellence came from that tribe. The *corner stone*, the *ornament* and *completion* of the building; *the nail*, by which the tents were fastened, and on which they hung their clothes, armour, &c.; *the battle-bow*, the choicest archers.

Every oppressor together.] Those heroes and generals, by whom, under God, their foes should be totally routed. *Newcome* translates, "Every ruler together." Perhaps all this is spoken of the *Messiah*.

Verse 5. *They shall be as mighty* men] The Maccabees and their successors.

Riders on horses] The Macedonians, who opposed the Maccabees, and had much cavalry; whereas the Jews had none, and even few weapons of war; yet they overcame these horsemen.

Verse 6. *I will strengthen the house of Judah*] I doubt whether the *sixth*, *seventh*, *eighth*, and *ninth* verses are not to be understood of the future ingathering of the Jews in the times of the Gospel. See Jer. iii. 14; xxiii. 6; Hosea i. 2; vi. 11.

Verse 7. *Ephraim shall be like a mighty* man] This tribe was always distinguished for its valour.

Verse 8. *I will hiss for them*] אשרקה *eshrekah*, "I will shriek for them;" call them with such a *shrill strong voice*, that they shall *hear* me, and find that it is the voice of their redemption.

Verse 9. *I will sow them among the people*] Wher-

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

countries; and they shall live with their children, and turn again.

10 [a] I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [b] *place* shall not be found for them.

11 [c] And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and [d] the pride of Assyria shall be brought down, and [e] the sceptre of Egypt shall depart away.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

12 And I will strengthen them in the LORD; and [f] they shall walk up and down in his name, saith the LORD.

[a] Isa. xi. 11, 16; Hos. xi. 11.—[b] Isa. xlix. 20.—[c] Isa. xi. 15, 16.—[d] Isa. xiv. 25.—[e] Ezek. xxx. 13.—[f] Mic. iv. 5.

ever they have been dispersed, my voice in the preaching of the Gospel shall reach them. *And they shall remember me*, and they and their children *shall turn again to the Lord*, through Messiah their King.

Verse 10. *Out of the land of Egypt*] I will bring them out of all the countries where they have been dispersed, and bring them back to their own land; and they shall be so numerous that they shall scarcely find there, in all its length and breadth, a sufficiency of room. If all the Jews that are now scattered over the face of the earth were gathered together, they would make a *mighty nation*. And God will gather them together. As a wonderful providence has preserved them in every place, so a wondrous providence will collect them from every place of their dispersion. When the *great call* comes, no one soul of them shall be left behind.

Verse 11. *And he shall pass through the sea*] Here is an allusion to the passage of the *Red Sea*, on their coming *out of Egypt*, and to their *crossing Jordan*, when they went into the *promised land*; the *waves* or waters of both were *dried up*, thrown from side to side, till all the people passed safely through. When they shall return from the various countries in which they now sojourn, God will work, if necessary, similar miracles to those which he formerly worked for their forefathers; and the people shall be glad to let them go, however much they may be profited by their operations in the state. Those that oppose, as *Assyria* and *Egypt* formerly did, shall be *brought down*, and their *sceptre broken*.

Verse 12. *I will strengthen them in the Lord*] I, the God of Israel, will strengthen them in the Lord—Jesus, *the Messiah*; and thus indeed the *Chaldee: I will strengthen them, במימרא דיי bemeymra dayai, in* or *by the* WORD *of Jehovah*, the same *personal Word* which we so often meet with in the *Chaldee* paraphrases or *Targum*.

They shall walk up and down in his name] In the name of the Messiah. *Saith the Lord*—GOD speaks here, not of himself, but concerning his *Christ*. The Jews shall have complete liberty; they shall appear everywhere as a part of the flock of Christ, and no difference be made between them and the converted Gentiles. They shall be all *one fold* under *one Shepherd* and Bishop of all souls.

CHAPTER XI.

The commencement of this chapter relates to the destruction of Jerusalem and the Jewish polity, probably by the Babylonians; at least in the first instance, as the fourth *verse speaks of the people thus threatened as the prophet's charge*, 1–6. *The prophet then gives an account of the manner in which he discharged his office, and the little value that was put on his labours. And this he does by symbolical actions, a common mode of instruction with the ancient prophets*, 7–14. *After the prophet, on account of the unsuccessfulness of his labours, had broken the two crooks which were the true badges of his pastoral office, (to denote the annulling of God's covenant with them, and their consequent divisions and dispersions,) he is directed to take instruments calculated to hurt and destroy, perhaps an iron crook, scrip, and stones, to express by these symbols the judgments which God was about to inflict on them by wicked rulers and guides, who should first destroy the flock, and in the end be destroyed themselves*, 15–17. *Let us now view this prophecy in another light, as we are authorized to do by Scripture*, Matt. xxvii. 7. *In this view the prophet, in the person of the Messiah, sets forth the ungrateful returns made to him by the Jews, when he undertook the office of shepherd in guiding and governing them; how they rejected him, and valued him and his labours at the mean and contemptible price of thirty pieces of silver, the paltry sum for which Judas betrayed him. Upon which he threatens to destroy their city and temple; and to give them up to the hands of such guides and governors as should have no regard to their welfare.*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

OPEN [a] thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the [b] mighty is spoiled: howl, O ye oaks of Bashan; [c] for [d] the forest of the vintage is come down.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; [e] Feed the flock of the slaughter;

5 Whose possessors slay them, and [f] hold themselves not guilty: and they that sell them [g] say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but lo, I will [h] deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

A. M. cir. 3437 B. C. cir. 587 Ol. XLVIII. 2. Tarquinii Prisci R. Roman., cir. annum 30.

7 And I will [i] feed the flock of slaughter, [k] *even* you, [l] O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called [m] Bands; and I fed the flock.

8 Three shepherds also I cut off [n] in one month; and my soul [o] loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: [p] that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the rest eat everyone the flesh [q] of another.

10 And I took my staff, *even* Beauty, and

[a] Chap. x. 10.——[b] Or, *gallants*.——[c] Isa. xxxii. 13.——[d] Or, *the defenced forest*.——[e] Ver. 7.——[f] Jer. ii. 3; l. 7.——[g] Deut. xxix. 19; Hos. xii. 8.——[h] Heb. *make to be found*.——[i] Ver. 4.

[k] Or, *verily the poor*.——[l] Zeph. iii. 12; Matt. xi. 5.——[m] Or, *Binders*.——[n] Hos. v. 7.——[o] Heb. *was straitened for them*. [p] Jer. xv. 2; xliii. 11.——[q] Heb. *of his fellow*, or *neighbour*.

NOTES ON CHAP. XI.

Verse 1. *Open thy doors, O Lebanon*] I will give Mr. *Joseph Mede's* note upon this verse:—

"That which moveth me more than the rest, is in chap. xi., which contains a propheey of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them to the sword, and have no more pity upon them. It is expounded of the destruction by *Titus*; but methinks such a propheey was nothing seasonable for Zachary's time, (when the city yet for a great part lay in her ruins, and the temple had not yet recovered hers,) nor agreeable to the scope. *Zachary's* commission, who, together with his colleague *Haggai*, was sent to encourage the people, *lately returned* from captivity, to build their temple, and to instaurate their commonwealth. Was this a fit time to foretell the destruction of both, while they were yet but *a-building*? And by Zachary too, who was to encourage them? Would not this better befit the desolation by Nebuchadnezzar!" I really think so. See Mr. *J. Mede's* lxi. Epistle.

Lebanon signifies the temple, because built of materials principally brought from that place.

Verse 2. *Howl, fir tree*] This seems to point out the fall and destruction of all the mighty men.

Verse 3. *Young lions*] Princes and rulers. By *shepherds*, *kings* or *priests* may be intended.

Verse 4. *Feed the flock of the slaughter*] This people resemble a flock of sheep *fattened* for the shambles; *feed*, instruct, this people who are about to be *slaughtered*.

Verse 5. *Whose possessors*] Governors and false prophets, *slay them*, by leading them to those things that will bring them to destruction.

And they that sell them] Give them up to idolatry; and bless God, strange to tell, that they get *secular advantage* by the establishment of this *false religion*.

Verse 6. *For I will no more pity*] I have determined to deliver them into the hands of the Chaldeans.

Verse 7. *And I will feed the flock of slaughter*] I showed them what God had revealed to me relative to the evils coming upon the land; and I did this the more especially for the sake of *the poor of the flock*.

Two staves] Two *shepherd's crooks*. One I called *Beauty*—that probably by which they marked the sheep; dipping the end into *vermillion*, or some red liquid. And this was done when they were to *mark* every *tenth* sheep, as it came out of the field, when the *tithe* was to be set apart for the Lord.

The other I called Bands] Probably that with the *hook* or *crook* at the head of it, by which the shepherd was wont to catch the sheep by the horns or legs when he wished to bring any to hand.

And I fed the flock.] These two rods show the *beauty* and *union* of the people, while under God as their Shepherd. It was the *delight* of God to see them in a state of *peace* and *harmony*.

Verse 8. *Three shepherds also I cut off in one month*] Taking this *literally*, some think the *three shepherds* mean the *three* Maccabees, *Judas*, *Jonathan*, and *Simon*; others, the *three* wicked high priests, *Jason*, *Alcimus*, and *Menelaus*; others, the *three* last princes of the Asmonean race, *Alexander*, *Hyrcanus*, and *Antigonus*.

Perhaps *three orders* may be intended: 1. The *priesthood*. 2. The *dictatorship*, including the Scribes, Pharisees, &c. 3. The *magistracy*, the great sanhedrin, and the smaller councils. These were all annihilated by the Roman conquest.

Verse 9. *I will not feed you*] I shall instruct you no longer: some of you are appointed to death by *famine*; others, to be *cut off* by the *sword*; and others of you, to such *desperation* that ye shall *destroy one another*.

Verse 10. *I took my staff—Beauty, and cut it*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and [r] so [s] the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, [t] If ye think good, give *me* my price, and if not, forbear. So they [u] weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the [v] potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* [w] Bands, that I might break the brotherhood between Judah and Israel.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

15 And the LORD said unto me, [x] Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, *which* shall not visit those that be [y] cut off, neither shall seek the young one, nor heal that that is broken, nor [z] feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 [a] Wo to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his [b] arm shall be clean dried up, and his right eye shall be utterly darkened.

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[r] Or, *the poor of the flock, &c., certainly knew.*——[s] Zeph. iii. 12; ver. 7.——[t] *If* it be *good in your eyes.*——[u] Matt. xxvi. 15; see Exod. xxi. 32.

[v] Matt. xxvii. 9, 12.——[w] Or, *Binders.*——[x] Ezek. xxxiv. 2, 3. 4.——[y] Or, *hidden.*——[z] Or, *bear.*——[a] Jer. xxiii. 1; Ezek. xxxiv. 2; John x. 12, 13.——[b] Psa. x. 5.

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asunder] And thus I showed that I determined no longer to preserve them in their *free* and *glorious* state. And thus I *brake my covenant with them*, which they had broken on their part already.

Verse 11. *So the poor of the flock*] The pious, who attended to my teaching, saw that this was the *word*—the *design*, of God.

Verse 12. *If ye think good, give* me *my price*] "Give me my hire." And we find they rated it contemptuously; *thirty* pieces of silver being the price of a slave, Exod. xxi. 32.

Verse 13. *And the Lord said unto me, Cast it unto the potter*] Jehovah calls the price of his prophet *his own price*; and commands that it should not be accepted, but given to a potter, to foreshadow the transaction related Matt. xxvii. 7.

"Earthen vessels were used in the temple; and we may suppose that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of his ministers in the temple, God commands that the *degrading price* should be cast." This is the substance of the notes on these two verses, given by Apb. *Newcome*.

We may look at it in another light, *Give me my price!* הבו שכרי *habu sichri, bring my price*, or *give* him *my price*; that is, Give the money to Judas which you have agreed to give him; for he can neither betray me nor you crucify me, but by my own permission. *But if not, forbear*; take time to consider this bloody business, and in time *forbear*. For though I *permit* you to do it, yet remember that the *permission* does not *necessitate* you to do it; and the salvation of the world may be effected without this *treachery* and *murder*.

See my notes on this place, Matt. xxvii. 9, where I have examined the evidence for the reading of "Zechariah the prophet," instead of "Jeremiah."

Verse 14. *That I might break the brotherhood*] I cannot, says *Newcome*, explain this passage, without supposing that the kingdom of Israel *subsisted* when the prophet wrote it; and that either the wars between Judah and Israel are referred to, (see 2 Kings xvi. 5,) or the captivity of the ten tribes, when the *brotherly connection* between these kingdoms ceased.

Verse 15. *The instruments of a foolish shepherd.*] Such as a *bag without bread*, a *scrip without measure*, and a *staff without a hook*, &c.; things that were needless or of no use; to point out to the Jewish pastors, who took no care of the flock, but devoured them, or ruled them with force and with cruelty.

Verse 16. *I will raise up a shepherd in the land*] Some wicked king; and *Newcome* supposes *Hoshea* may be meant. See 2 Kings xvii. 1, 2, and to such an abominable sovereign the prophecy may well apply.

Verse 17. *Wo to the idol shepherd*] רעי האליל *roi haelil*, "the worthless," or "good for nothing shepherd." The shepherd in name and office, but not performing the *work* of one. See John x. 11.

The sword shall be *upon his arm*] Punishment shall be executed upon the wicked Jews, and especially their wicked kings and priests. See ver. 16.

Arm—the secular power; *right eye*—the ecclesiastical state.

His arm shall be clean dried up] The secular power shall be broken, and become utterly inefficient.

His right eye shall be utterly darkened] Prophecy shall be restrained; and the whole state, ecclesiastical and civil, shall be so completely *eclipsed*, that none of their functions shall be performed. This may refer to the worthless and wicked governor mentioned in the preceding verse.

There are several things in this chapter that are very *obscure*, and we can hardly say what opinion is right; nor is it at all clear whether they refer to a very early or late period of the Jewish history.

CHAPTER XII.

The first part of this chapter, with several passages in chap. xiv., *relates to an invasion that shall be made on the inhabitants of Judea and Jerusalem in the latter ages of the world, some time after the restoration and settlement of the Jews in their own land. It also describes, in very magnificent terms, the signal interposition of God in their favour. From this the prophet proceeds in the latter part of the chapter,* 10–14, *to describe the spiritual mercies of God in converting his people; and gives a very pathetic and affecting account of the deep sorrow of that people, when brought to a sense of their great sin in crucifying the Messiah, comparing it to the sorrow of a parent for his first-born and only son, or to the lamentations made for Josiah in the valley of Megiddon,* 2 Chron. xxxv. 24, 25. *A deep, retired sorrow, which will render the mourners for a season insensible to all the comforts and enjoyments of the most endearing society.*

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

THE burden of the word of the LORD for Israel, saith the LORD, [a] which stretcheth forth the heavens, and layeth the foundation of the earth, and [b] formeth the spirit of man within him.

2 Behold, I will make Jerusalem [c] a cup of [d] trembling unto all the people round about, [e] when they shall be in the siege both against Judah *and* against Jerusalem.

3 [f] And in that day will I make Jerusalem [g] a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, [h] I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

5 And the governors of Judah shall say in their heart, [i] The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah [k] like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the

[a] Isa. xlii. 5; xliv. 24; xlv. 12, 18; xlviii. 13.——[b] Num. xvi. 22; Eccles. xii. 7; Isa. lvii. 16; Heb. xii. 9.——[c] Isa. li. 17, 22, 23.——[d] Or, *slumber*, or *poison*.——[e] Or, *and also against Judah* shall he be *which shall be in siege against Jerusalem*.——[f] Ver. 4, 6, 8, 9, 11; chap. xiii. 1; xiv. 4, 6, 8, 9, 13.——[g] Matt. xxi. 44.——[h] Psa. lxxvi. 6; Ezek. xxxviii. 4.——[i] Or, There is *strength to me* and *to the inhabitants*, &c.; Joel iii. 16 [k] Obad. 18.

NOTES ON CHAP. XII.

Verse 1. *The burden of the word of the Lord*] This is a new prophecy. It is directed both to *Israel* and *Judah*, though *Israel* alone is mentioned in this verse.

Which stretcheth forth the heavens] See on Isa. xlii. 5.

Formeth the spirit of man within him.] Then it is not the *same substance* with his body. It is a SPIRIT within HIM.

Verse 2. *Jerusalem a cup of trembling*] The Babylonians, who captivated and ruined the Jews, shall in their turn be ruined.

I incline to think that what is spoken in this chapter about the *Jews* and *Jerusalem*, belongs to the "glory of the latter times."

Shall be in the siege] This may refer to some war against the Church of Christ, such as that mentioned Rev. xx. 9.

Verse 3. *A burdensome stone*] Probably referring to that *stone* which was thrown on the breast of a *culprit* adjudged to lose his life by *stoning*, by which the whole region of the thorax, *heart*, *lungs*, *liver*, &c., was broken to pieces.

Verse 4. *I will smite every horse*] Some apply this to the *wars* of the *Maccabees* with the *Syrians*; but it is more likely to be a prophecy not yet accomplished. The terms are too strong for such petty and evanescent victories as those of the Maccabees.

Verse 5. *The governors of Judah*] This supposes a *union* between the two kingdoms of Israel and Judah.

Verse 6. *Jerusalem shall be inhabited again*] This seems to refer to the future conversion of the Jews, and their "return to their own land."

Verse 7. *The Lord also shall save the tents of Judah first*] This, I suppose, refers to the same thing. The Gospel of Christ shall go from the *least* to the *greatest*. *Eminent men* are not the *first* that are called; the *poor* have the Gospel preached to them. And this is done in the wise providence of God, that the "glory of the house of David," &c., that secular influence may appear to have no hand in the matter; and that God does not send his Gospel to a *great man*, because he is *such*.

Verse 8. *He that is feeble among them—shall be as David*] Here is a marked *difference* between *Judaism*

A. M. cir. 3417. B. C. cir 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

inhabitants of Jerusalem; and [l] he that is [m] feeble [n] among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to [o] destroy all the nations that come against Jerusalem.

10 [p] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall [q] look upon me whom they have pierced, and they shall mourn for him, [r] as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

A. M. cir. 3417 B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

11 In that day shall there be a great [s] mourning in Jerusalem, [t] as the mourning of Hadadrimmon in the valley of Megiddon.

12 [u] And the land shall mourn, [v] every family apart; the family of the house of David apart, and their wives apart; the family of the house of [w] Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family [x] of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

[l] Joel iii. 10.——[m] Or, *abject*.——[n] Heb. *fallen*.——[o] Hag. ii. 22; ver. 3.——[p] Jer. xxxi. 9; l. 4; Ezek. xxxix. 29; Joel ii. 28.——[q] John xix. 34, 37; Rev. i. 7.——[r] Jer. vi. 26; Amos viii. 10.

[s] Acts ii. 37.——[t] 2 Kings xxiii. 29; 2 Chron. xxxv. 24.——[u] Matthew xxiv. 30; Revelation i. 7.——[v] Hebrew, *families*, *families*.——[w] 2 Sam. v. 14; Luke iii. 31.——[x] Or, *of Simeon*, as LXX.

and *Christianity*. So clear, full, and efficient shall be the salvation of believers under the *Gospel*, that the *feeblest* among them shall be as strong, as full of courage, and as successful as David when he went against Goliath. The least in the kingdom of heaven was greater than John the Baptist.

And the house of David—as the angel of the Lord] The *family*, the *Church* of the *true David*, the *Lord Jesus*, shall be as the *angel* of the Lord; shall *stand in the Divine presence* like *Gabriel*; for Christ hath said, "Blessed are the pure in heart, for they shall see God." So "we all, with open face beholding as in a glass the glory of the Lord, are changed from glory into glory, as by the Spirit of the Lord." Thus the house of David, the *true Christians*, shall here walk *with*, *after*, and *before* God.

Verse 9. *I will seek to destroy all the nations*] When this time shall arrive, all nations that "will not receive the faith of our Lord Jesus" shall be destroyed, when the longsuffering of God shall no longer wait upon them. This seems to belong to a period yet very remote.

Verse 10. *I will pour upon the house of David*] This is the *way* in which the *Jews* themselves shall be brought into the *Christian Church*. 1. "They shall have the spirit of grace;" God will show them that he yet bears *favour* to them. 2. They shall be excited to *fervent* and continual *prayer* for the restoration of the Divine favour. 3. Christ shall be preached unto them; and they shall *look upon* and believe in him *whom they pierced*, whom they crucified at Jerusalem. 4. This shall produce deep and sincere repentance; they shall *mourn*, and be in bitterness of soul, to think that they had crucified the Lord of life and glory, and so long continued to contradict and blaspheme, since that time.

Verse 11. *A great mourning*] A universal repentance.

As the mourning of Hadadrimmon] They shall mourn as deeply for the crucified Christ as their forefathers did for the death of Josiah, who was slain at Hadadrimmon in the valley of Megiddon. See 2 Chron. xxxv. 24, 25.

Verse 12. *Every family apart*] The meaning of the word *apart*, which recurs here so often, may be this: Their sorrow shall be so deep and distressing, that every one will endeavour to avoid another, and vent his grief and distress of soul in *private*. And even *husbands* and *wives* shall separate from each other in this general mourning, as they were obliged to do by law in certain circumstances. See 1 Cor. vii. 5, and the note there.

CHAPTER XIII.

After the humiliation and conversion of the Jews, foretold in the preceding chapter, they are here promised the full pardon of their sins, and a deliverance from idolatry and false prophets, 1–6. Prophecy concerning the death of the Messiah, and the persecution of his disciples, 7. The remaining verses may refer to those Jewish converts to Christianity who survived the calamities which their country suffered from the Romans, 8, 9.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

IN [a] that day there shall be [b] a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for [c] uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will [d] cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause [e] the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him [f] shall thrust him through when he prophesieth.

A. M. cir. 3417. B. C. cir. 587. Ol. XLVIII. 2. Tarquinii Prisci, R. Roman., cir. annum 30.

4 And it shall come to pass in that day, *that* [g] the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear [h] a [i] rough garment [k] to deceive:

5 [l] But he shall say, I *am* no prophet, I *am* a husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 Awake, O sword, against [m] my Shepherd, and against the man [n] *that is* my Fellow,

[a] Chap. xii. 3. — [b] Heb. ix. 14; 1 Pet. i. 19; Rev. i. 5. [c] Heb. *separation for uncleanness.* — [d] Exod. xxiii. 13; Josh. xxiii. 7; Psa. xvi. 4; Ezek. xxx. 13; Hos. ii. 17; Mic. v. 12, 13. — [e] 2 Pet. ii. 1.

[f] Deut. xiii. 6, 8; xviii. 20. — [g] Mic. iii. 6, 7. — [h] 2 Kings i. 8; Isa. xx. 2; Matt. iii. 4. — [i] Heb. *a garment of hair.* [k] Heb. *to lie.* — [l] Amos vii. 14. — [m] Isa. xl. 11; Ezek. xxxiv. 23. — [n] John x. 30; xiv. 10, 11; Phil. ii. 6.

NOTES ON CHAP. XIII.

Verse 1. *In that day there shall be a fountain opened*] This chapter is a *continuation* of the preceding, and should not have been separated from it.

A fountain] The source of mercy in Christ Jesus; perhaps referring to the death he should die, and the *piercing* of *his side*, when *blood and water issued out.*

To the house of David] To David's family, and *such like persons* as it included. See the history of David and his sons, and then learn *for whom* Christ shed his blood.

Inhabitants of Jerusalem] Such like persons as the Jews were in *every part of their history*, and in their *last* times, when they clamoured for the blood of Christ, and pursued him unto death! Learn from this also *for whom* Christ died! These were the *worst* of the human race; and if he died for *them*, none need *despair*. They *rejected, betrayed, crucified, slew*, and *blasphemed* Christ, and afterwards persecuted his followers. For these he died! Yes: and he tasted death for EVERY MAN.

For sin and for uncleanness.] For the removal of the *guilt* of sin, and for the *purification* of the soul from the uncleanness or pollution of sin.

Verse 2. *I will cut off the names of the idols*] There shall not only be no *idolatry*, but the very *names* of the *idols* shall be forgotten, or be held in such abhorrence that no person shall *mention* them. This prophecy seems to be ancient, and to have been delivered while idolatry had prevalence in Israel and Judah.

I will cause the prophets] All false teachers.

And the unclean spirit] That which leads to impurity, the spirit of *divination*; the lust of the flesh, and of the eye, and the pride of life. Satan shall have neither a *being in*, nor *power over*, the hearts of sincere believers in Christ.

Verse 3. *When any shall yet prophesy*] Falsely; such shall be the horror of such an evil, that there shall be no toleration of it. Itself, and they who practise it, shall be everywhere destroyed.

Verse 4. *Neither shall they wear a rough garment*] A *rough garment* made of *goats'* hair, *coarse* wool, or the *coarse pile* of the *camel*, was the ordinary garb of God's prophets. And the false prophets wore the same; for they pretended to the same gifts, and the same spirit, and therefore they wore the same kind of *garments*. John Baptist had a garment of this kind.

Verse 5. *But he shall say, I am no prophet*] This must be the case of a *false prophet* or diviner, who had been obliged to give up his infamous practice, and become even a *labourer* in the land. But having been known to be such, he is questioned by the people to see if he still were addicted in heart to the same practices. He declares he is *no prophet*, neither true nor false; that he is now a *husbandman*, and was brought up a *herdsman*.

Verse 6. *What are these wounds in thine hands?*] *Marks* which he had received in honour of his idols. But he shall excuse himself by stating that he had received these marks in his *own family*; when, most probably, they had been dedicated to some of these idols. See the note on Isa. xliv. 5. I do not think that these words are spoken at all concerning Jesus Christ. I have heard them quoted in this way; but I cannot hear such an application of them without horror. In quoting from the Old Testament in reference to the New, we cannot be too cautious. We may wound the truth instead of honouring it.

Verse 7. *Awake, O sword, against my Shepherd*] This is generally understood of Jesus Christ. The *sword* is that of Divine justice, which seemed to have been long *asleep*, and should long ago have struck either MAN, or his SUBSTITUTE, the *Messiah*. Jesus is here called God's *Shepherd*, because he had appointed him to *feed* and *govern*, as well as to *save*, the whole lost world. This is a prosopopœia, and the address

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saith the LORD of hosts: [o] smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon [p] the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; [q] but the third shall be left therein.

9 And I will bring the third part [r] through the fire, and will [s] refine them as silver is refined, and will try them as gold is tried: [t] they shall call on my name, and I will hear them: [u] I will say, It *is* my people; and they shall say, The LORD *is* my God.

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[o] Matt. xxvi. 31; Mark xiv. 27.—[p] Matt. xviii. 10, 14; Luke xii. 32.—[q] Rom. xi. 5.—[r] Isa. xlviii. 10.—[s] 1 Pet. i. 6, 7.

[t] Psa. l. 15; xci. 15; chap. x. 6.—[u] Psa. cxliv. 15; Jer. xxx. 22; Ezek. xi. 20; Hos. ii. 23; chap. viii. 3.

to the sword is very poetic. There is a fine passage in *Æschylus* to the same effect:—

Ξενος δε κληροις επινωμᾳ,
Χαλυβος Σκυθων αποικος,
Κτεανων χρηματοδαιτας
Πικρος, ωμοφρων σιδαρος,
Χθονα ναιειν διαπλας
Ὁποσαν αν και φθιμενοισι κατεχειν,
Των μεγαλων πεδιων αμοιρος,
ÆSCHYL. *Sept. cont. Theb.* 733.

"The rude barbarian, from the mines
Of Scythia, o'er the lots presides;
Ruthless to each his share assigns,
And the contested realm divides:
To each allots no wider a domain
Than, on the cold earth as they lie,
Their breathless bodies occupy,
Regardless of an ampler reign:
Such narrow compass does the *sword*—
A cruel umpire—their high claims afford."
POTTER.

The man that is *my Fellow*] גבר עמיתי *veal geber amithi*, "upon the strong man," or, "the hero that is *with* ME;" my neighbour. "The WORD was God, and the WORD was WITH God;" John i. 1. "I and my Father are ONE;" John x. 30.

Smite the Shepherd, and the sheep shall be scattered] This is quoted by our Lord, Matt. xxvi. 31, in relation to his disciples, who should be scattered on his crucifixion: and they were so; for every one, giving up all for lost, *went to his own house.*

And I will turn mine hand upon the little ones.] I will take care of the *little flock*, and preserve them from Jewish malice and Gentile persecution. And so this little flock was most wondrously preserved, and has been increasing from year to year from that time to the present day.

Verse 8. *Two parts therein shall be cut off*] In the war with the Romans.

But the third shall be left] Those who believe on the Lord Jesus Christ shall be preserved alive; and not one of these perished in the siege, or afterwards, by those wars.

Verse 9. *I will bring the third part through the fire*] The *Christian Church* shall endure a great fight of afflictions, by which they shall be refined—not consumed.

They shall call on my name] In this way shall they offer all their prayers and supplications to God.

I will say, It is *my people*] The Church that I have chosen in the place of the Jews who have filled up the measure of their iniquity.

And they shall say, The Lord is *my God*] And thus *communion* shall be established between me and them for ever. Thus there shall be a general restoration.

CHAPTER XIV.

The commencement of this chapter relates to the destruction of Jerusalem by the Romans, and to the calamities consequent on that event. From this great Jewish tragedy the prophet immediately passes to the utter extermination of the enemies of Christianity in the latter days. God will display his power in behalf of his people in a manner so astonishing and miraculous, that even they themselves, and much more their enemies, shall be struck with terror, 4, 5. The national prosperity of the Jews shall then be permanent and unmixed, 6, 7; and these people shall be made the instruments of converting many to the faith of the Messiah, 8, 9. The great increase and prosperity of the Christian Church, the New Jerusalem, is then described in terms accommodated to Jewish ideas; and the most signal vengeance denounced against all her enemies, 10–19. From that happy period God's name will be honoured in every thing, and his worship everywhere most reverently observed, 20, 21.

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BEHOLD, [a] the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For [b] I will gather all nations against Jerusalem to battle; and the city shall be taken, and [c] the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day [d] upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [e] *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

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5 And ye shall flee *to* the valley of [f] the mountains; [g] for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the [h] earthquake in the days of Uzziah king of Judah: [i] and the LORD my God shall come, *and* [k] all the saints with thee.

6 And it shall come to pass in that day, [l] *that* the light shall not be [m] clear, *nor* [n] dark:

7 But [o] it shall be [p] one day [q] which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at [r] evening time it shall be light.

8 And it shall be in that day, *that* living [s] waters shall go out from Jerusalem: half of

[a] Isa. xiii. 9; Joel ii. 31; Acts ii. 20. — [b] Joel iii. 2. — [c] Isa. xiii. 16. — [d] See Ezek. xi. 23. — [e] Joel iii. 12, 14. — [f] Or, *my mountains.* — [g] Or, *when he shall touch the valley of the mountains to the place he separated.* — [h] Amos i. 1. — [i] Matt. xvi. 27; xxiv. 30, 31; xxv. 31; Jude 14.

[k] Joel iii. 11. — [l] That is, it shall not be clear in some places, and dark in other places of the world. — [m] Heb. *precious.* [n] Heb. *thickness.* — [o] Or, *the day shall be one.* — [p] Rev. xxii. 5. [q] Matt. xxiv. 36. — [r] Isa. xxx. 26; lx. 19, 20; Rev. xxi. 23. [s] Ezek. xlvii. 1; Joel iii. 18; Rev. xxii. 1.

NOTES ON CHAP. XIV.

Verse 1. *Behold, the day of the Lord cometh*] This appears to be a prediction of that war in which Jerusalem was finally destroyed, and the Jews scattered all over *the face of the earth*; and of the effects produced by it.

Verse 2. *I will gather all nations*] The *Romans*, whose armies were composed of all the nations of the world. In this verse there is a pitiful account given of the *horrible outrages* which should be committed during the siege of Jerusalem, and at its capture.

The residue of the people shall not be cut off] Many were preserved for *slaves*, and for *exhibition* in the provincial theatres.

Verse 3. *Then shall the Lord go forth, and fight against those nations*] Against the Romans, by means of the northern nations; who shall destroy the whole empire of this once mistress of the world. But this is an obscure place.

Verse 4. *And his feet shall stand*] He shall appear in full possession of the place, as a mighty conqueror.

And the mount of Olives shall cleave] God shall display his miraculous power as fully in the final restoration of the Jews, as he did when he divided the Red Sea that their forefathers might pass through dry-shod. Some refer this to the *destruction of the city by the Romans*. It was on the mount of Olives that *Titus* posted his army to batter Jerusalem. Here the *tenth* legion that came to him from Jericho was placed. JOSEPH. *De Bello*, lib. vi. c. 3. It was from *this mountain* that our Lord beheld Jerusalem, and predicted its future destruction, Luke xix. 41, with Matt. xxiv. 23; and it was from this mountain that he ascended to heaven, (Acts i. 12,) utterly leaving an ungrateful and condemned city.

And half of the mountain shall remove] I really think that these words refer to the *lines* of *circumvallation*, to intrenchments, redoubts, &c., which the Romans made while carrying on the siege of this city; and particularly the *lines* or *trenches* which the army made on Mount *Olivet* itself.

Verse 5. *Ye shall flee to the valley*] Some think this refers to the valley through which *Zedekiah* and others endeavoured to escape when Nebuchadnezzar pressed the siege of Jerusalem: but it appears to speak only of the *Jewish wars* of the *Romans*.

Azal] This, as a *place*, is not known. If a *place*, it was most probably *near* to Jerusalem; and had its *name* from that circumstance.

Verse 6. *The light shall not be clear, nor dark*] Metaphorically, there will be a *mixture* of *justice* and *mercy* in all this; or a *bright light and darkness*. *Mercy* shall triumph over *judgment*. There shall be *darkness*—distress, &c.; but there shall be more *light*—joy and prosperity—than *darkness*.

Verse 7. *At evening time it shall be light.*] At the *close* of this awful visitation, there shall be *light*. The light of the glorious Gospel shall go forth from Jerusalem; and next, from the Roman empire to every part of the earth.

Verse 8. *Living waters shall go out*] There shall be a wide diffusion of Divine knowledge, and of the plan of human salvation, which shall go out by apostles and preachers, first from Jerusalem, then to Syria, Asia Minor, Greece, Italy, the isles of the sea, Britain, &c.

The former sea, and—the hinder sea] The *Dead Sea* and the *Mediterranean*; see on Joel ii. 20. These are *metaphors*.

In summer] In time of *drought*; or in the countries where there was *no knowledge of God*, there shall these *waters* flow. The stream shall never

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them toward the [t] former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be [u] King over all the earth: in that day shall there be [v] one LORD, and his name one.

10 All the land shall be [w] turned [x] as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and [y] inhabited [z] in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, [a] and *from* the tower of Hananeel, unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be [b] no more utter destruction; [c] but Jerusalem [d] shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

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13 And it shall come to pass in that day, *that* [e] a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and [f] his hand shall rise up against the hand of his neighbour.

14 And [g] Judah also shall fight [h] at Jerusalem; [i] and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And [k] so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even [l] go up from year to year

[t] Or, *eastern*, Joel ii. 20.——[u] Dan. ii. 44; Rev. xi. 15. [v] Eph. iv. 5, 6.——[w] Or, *compassed*.——[x] Isa. xl. 4.——[y] Chap. xii. 6.——[z] Or, *shall abide*.——[a] Neh. iii. 1; xii. 30; Jer. xxxi. 38.——[b] Jer. xxxi. 40.——[c] Jer. xxiii. 6.

[d] Or, *shall abide*.——[e] 1 Sam. xiv. 15, 20.——[f] Judg. vii. 22; 2 Chron. xx. 23; Ezek. xxxviii. 21.——[g] Or, *thou also, O Judah, shalt*.——[h] Or, *against*.——[i] Ezek. xxxix. 10, 17, &c.——[k] Ver. 12.——[l] Isa. lx. 6, 7, 9; lxvi. 23.

cease; it shall run in *summer* as well as *winter*. These are living waters—*perennial, incessant*; and waters that shall *preserve life*. See John vii. 37.

Verse 9. *And the Lord shall be King*] When this universal diffusion of Divine knowledge shall take place. Wherever it goes, the *laws of God* shall be *acknowledged*; and, consequently, he shall be King over the whole earth.

One Lord, and his name one.] There shall be in those blessed days only *one religion*, and one *form of religion*. There shall not be *gods many*, and *lords many*. All *mankind* shall be of *one religion*, the essence of which is, "Thou shalt love the *Lord thy God* with all thy heart, soul, mind, and strength; and thy NEIGHBOUR as thyself."

Verse 10. *All the land shall be turned as a plain*] Or rather, "He shall encompass the whole land as a plain." He shall cast his defence all around it; from *Geba*, in Benjamin, north of Jerusalem, (Josh. xxi. 17,) to *Rimmon* in Judah, to the *south of Jerusalem*, Josh. xv. 32.

It shall be lifted up] The city shall be exalted.

And inhabited in her place] Jerusalem shall be rebuilt *in the very place* in which it originally stood. From *Benjamin's gate*, which was probably on the *north* side of Jerusalem, unto the *place of the first gate*, supposed to be that called the *old gate*, Neh. iii. 6, xii. 39, placed by *Lightfoot* towards the *south-west*.

Unto the corner gate] See 2 Kings xiv. 13.

The tower of Hananeel] This *tower* and the *corner gate* seem to be placed as *two extremities* of the city.

Unto the king's wine-presses] Near to the *king's gardens, southward*.—See *Newcome*.

Verse 11. *There shall be no more utter destruction*] After this final restoration of Jerusalem it shall never more be destroyed; but as this was the *first city* of the living God upon earth, so shall it be *the last*; it shall be *safely inhabited*. It shall see war no more.

Verse 12. *And this shall be the plague*] All her enemies shall be destroyed.

Their flesh shall consume away] These are the effects of *famine* which are described in this verse.

Verse 13. *A great tumult from the Lord*] Among those enemies of his Church, who shall engage and destroy each other.

Verse 14. *And Judah also shall fight*] They shall have little else to do than take the spoil, *the wealth of all the heathen round about*; gold, silver, and apparel.

Verse 15. *So shall be the plague of the horse, and the mule*] There shall be plagues on the *substance* of the enemies of the Church, as there were on the *cattle* and *goods* of the *Egyptians*.

Verse 16. *Shall even go up from year to year*] The Jews had *three* grand original festivals, which characterized different epochs in their history, viz.:—

1. The *feast* of the *passover*, in commemoration of their departure from Egypt.

2. The *feast* of *pentecost*, in commemoration of the giving of the law upon Mount Sinai.

3. The *feast* of *tabernacles*, in commemoration of their wandering forty years in the wilderness.

This last feast is very properly brought in here to

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to worship the King, the LORD of hosts, and to keep [m] the feast of tabernacles.

17 [n] And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, [o] that [p] *have* no *rain*, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the [q] punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

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20 In that day shall there be upon the [r] bells of the horses, [s] HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [t] Canaanite in [u] the house of the LORD of hosts.

[m] Lev. xxiii. 34, 43; Deut. xvi. 13, 16; Neh. viii. 14; Hos. xii. 9; John vii. 2.——[n] Isa. lx. 12.——[o] Heb. *upon whom* there is *not*.

[p] Deut. xi. 10.——[q] Or, *sin*.——[r] Or, *bridles*.——[s] Isa. xxiii. 18.——[t] Isa. xxxv. 8; Job xli. 17; Rev. xxi. 27; xxii. 15. [u] Eph. ii. 19, 20, 21, 22.

point out the final restoration of the Jews, and their *establishment* in the light and liberty of the Gospel of Christ, after their *long wandering* in vice and error.

Verse 17. *Upon them shall be no rain.*] Those who do not worship God shall not have his blessing; and those who do not attend *Divine ordinances* cannot have the graces and blessings which God usually dispenses by them. On such slothful, idle Christians, *there shall be no rain!*

Verse 18. *If the family of Egypt*] This may allude to those Jews who, flying from the persecution of *Antiochus Epiphanes*, settled in Egypt, and built a temple at *Heliopolis*, under the direction of *Onias*, son of the high priest. *Joseph.* Antiq. lib. xiii., c. 6, and WAR, lib. vii., c. 36. If these do not rejoin their brethren, *they shall have no rain*, no interest in the favour of God.

Verse 19. *This shall be the punishment—of all nations that come not up*] God will have his public worship *established* everywhere, and those who do not worship him shall lie under his curse.

Verse 20. *Upon the bells of the horses*] They appear, formerly, to have had bells on horses, camels, &c., as we have now, to amuse the animals, and encourage them in their work. In some very fine Asiatic paintings now before me, I see *bells* both on *horses*, *mules*, and *camels*; little bells tied to their *legs*, and *larger* ones about their *necks*, particularly in the representation of a *caravan* passing through the valley of serpents, in the island of *Serendib*, now *Ceylon*. The margin reads *bridles*.

HOLINESS UNTO THE LORD] As the Gospel is a *holy* system, preaching *holiness* and producing *holiness* in those who believe, so all *without*, as well as *within*, shall bear this *impress*; and even a man's *labour* shall be begun and continued, and ended in the Lord; yea, and the *animals* he uses, and the *instruments* he works with, shall be all consecrated to God through Christ.

The pots] "The meanest utensil in the house of God, Neh. x. 29, shall be as the vessels of silver, and gold used in solemn sacrifice: they shall be *like the bowls before the altar.*"—See *Newcome*.

Verse 21. *Yea, every pot in Jerusalem*] "The utensils of the Jews shall be treated as *holy*, and the worshippers shall use them reverently. The idea of *preparing food* in them (*they that—seethe therein*) is taken from the custom of feasting after sacrifice. And no *trafficker* (see Ezek. xviii. 4) shall pollute the house of God, as was the custom when our blessed Lord cleansed the temple."—See *Newcome*. This is what is called the *Canaanite in the house of God*. The *Canaanite* is the *merchant*; and where such are tolerated in a place dedicated to Divine worship, *that* is not the house of the *Lord of hosts*. In *churches* and *chapels*, *collections* may be made for the *simple purpose* of *supporting* and *extending* the worship of Jehovah; but for no other purpose, especially on the Lord's day. *Amen.*

THE BOOK

OF THE

PROPHET MALACHI.

Chronological Notes relative to this Book.

Year from the Creation, according to Archbishop Usher, 3607.—Year from the vocation of Abram, 1524.—Year since the destruction of Troy, 787.—Year since the commencement of the kingdom of Israel by the Divine appointment of Saul to the regal dignity, 698.—Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 578.—Fourth year of the *ninety-fifth* Olympiad.—Year from the building of Rome, according to the Varronian computation, 356.—Year before the vulgar era of Christ's nativity, 397.—Cycle of the Sun, 5.—Cycle of the Moon, 4.

CHAPTER I.

This chapter begins with showing the great and free favour which God had manifested to the Israelites, above what he had done to the Edomites, who are threatened with farther marks of the Divine displeasure; alluding, perhaps, to the calamities which they suffered from Judas Maccabeus and John Hyrcanus, (see 1 Macc. v. 65, *and Joseph.* Antiq. xiii. 9,) 1–5. *God then reproaches his people, and especially their priests, for their ungrateful returns to his distinguished goodness,* 6. *They are particularly charged with sacrificing the refuse of beasts,* 7–9, *for which God threatens to reject them,* 10, *and choose other nations who will show more reverence to his name and worship,* 11–14.

A. M. cir. 3607. B. C. cir. 397. Ol. cir. XCV. 4. Urbis Conditæ cir. annum 356.

THE burden of the word of the LORD to Israel [a] by Malachi.

2 [b] I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet [c] I loved Jacob,

3 And I hated Esau, and [d] laid his mountains and his heritage waste for the dragons of the wilderness.

A. M. cir. 3607. B. C. cir. 397. Ol. cir. XCV. 4. Urbis Conditæ cir. annum 356.

[a] Heb. *by the hand of Malachi.*—[b] Deut. vii. 8; x. 15. [c] Rom. ix. 13.

[d] Jer. xlix. 18; Ezek. xxxv. 3, 4, 7, 9, 14, 15; Obadiah 10, &c.

NOTES ON CHAP. I.

Verse 1. *The burden of the word of the Lord to Israel by Malachi.*] This prophet is undoubtedly the *last* of the Jewish prophets. He lived after Zechariah and Haggai; for we find that the *temple*, which was begun in their time, was standing complete in his. See chap. iii. 10. Some have thought that he was contemporary with Nehemiah; indeed, several have supposed that *Malachi* is no other than *Ezra* under the feigned name of *angel of the Lord*, or *my angel*. John the Baptist was the link that connected Malachi with Christ. According to Abp. *Usher* he flourished B. C. 416; but the authorized version, which we have followed in the margin, states this event to have happened *nineteen* years later. Both the Hebrew language and poetry had declined in his days.

Israel.—Here means the Jewish people in general.

Verse 2. Was *not Esau Jacob's brother?*] Have I not shown a greater *partiality* to the *Israelites* than I have to the *Edomites?*

I loved Jacob] My *love to Jacob* has been proved by giving him greater privileges and a better inheritance than what I have given to *Esau*.

Verse 3. *And I hated Esau*] I have shown him *less love;* Gen. xxix. 30, 31. I comparatively *hated* him by giving him an inferior lot. And now, I have not only laid waste the dwelling-place of the Edomites, by the incursions of their enemies; but (ver. 4) they shall remain the perpetual monuments of my vengeance. On the subject of *loving Jacob* and *hating Esau*, see the notes on Gen. xxvii., and Rom. ix. 13. Let it be remembered, 1. That there is not a word spoken here concerning the *eternal state* of either Jacob or Esau. 2. That what is spoken concerns merely their *earthly possessions*. And, 3. That it does not concern the *two brothers* at all, but the *posterity* of each.

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4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, [c] The LORD will be magnified [f] from [g] the border of Israel.

6 A son [h] honoureth *his* father, and a servant his master: [i] if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. [k] And ye say, Wherein have we despised thy name?

7 [l] Ye offer [m] polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, [n] The table of the LORD *is* contemptible.

8 And [o] if ye offer the blind [p] for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or [q] accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech [r] God that he will be gracious unto us: [s] this hath been [t] by your means: will he regard your persons? saith the LORD of hosts.

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10 Who *is there* even among you that would shut the doors *for naught*? [u] neither do ye kindle *fire* on mine altar for naught. I have no pleasure in you, saith the LORD of hosts, [v] neither will I accept an offering at your hand.

11 For [w] from the rising of the sun even unto the going down of the same my name *shall be* great [x] among the Gentiles; [y] and in every place [z] incense *shall be* offered unto my name, and a pure offering; [a] for my name *shall be* great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, [b] The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* [c] and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: [d] should I accept this of your hand? saith the LORD.

14 But cursed *be* [e] the deceiver, [f] which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for [g] I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

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[c] Psa. xxxv. 27.——[f] Or, *upon*.——[g] Heb. *from upon*.——[h] Exod. xx. 12.——[i] Luke vi. 46.——[k] Chap. ii. 14, 17; iii. 7, 8, 13.
[l] Or, *Bring unto*, &c.——[m] Deut. xv. 21.——[n] Ezek. xli. 22; ver. 12.——[o] Lev. xxii. 22; Deut. xv. 21; ver. 14.——[p] Heb. *to sacrifice*.——[q] Job xlii. 8.——[r] Heb. *the face of God*.——[s] Hos. xiii. 9.——[t] Heb. *from your hand*.

[u] 1 Cor. ix. 13.——[v] Isa. i. 11; Jer. vi. 20; Amos v. 21.
[w] Psa. cxiii. 3; Isa. lix. 19.——[x] Isa. lx. 3, 5.——[y] John iv. 21, 23; 1 Tim. ii. 8.——[z] Rev. viii. 3.——[a] Isaiah lxvi. 19, 20.
[b] Ver. 7.——[c] Or, *whereas ye might have blown it away*.——[d] Lev. xxii. 20, &c.——[e] Ver. 8.——[f] Or, *in whose flock is*.——[g] Psa. xlvii. 2; 1 Tim. vi. 15.

Verse 4. *They shall build, but I will throw down*] We have already seen enough of the wickedness of the *Edomites* to justify the utmost severity of Divine justice against them. The *pulling down* predicted here was by Judas Maccabeus; see 1 Mac. v. 65; and by John Hyrcanus; see *Joseph.* Antiq., lib. xiii. c. 9, s. 1.

They shall call them, The border of wickedness] A wicked land. Among this people scarcely any trace of good could ever be noted.

Verse 5. *Your eyes*] Ye Israelites *shall see*, in your succeeding generations, that—

The Lord will be magnified] By his kindness *in* Israel, and his judgments *beyond*.

Verse 6. *A son honoureth* his *father*] I am your *Father*—where, then, is my honour! Where your filial obedience?

If I be *a master, where* is *my fear?*] The respect due to me.

Verse 7. *Ye offer polluted bread*] The priests, probably to ingratiate themselves with the people, took the refuse beasts, &c., and offered them to God; and thus the sacrificial ordinances were rendered *contemptible*.

Verse 8. *Offer it now unto thy governor*] פחת *pechath*, a word signifying a *lieutenant*, or *viceroy*, among the Chaldeans, Syrians, and Persians; for neither at this time, nor ever after, was there a *king* in Israel.

Verse 9. *Beseech God*] There were evident marks of God's displeasure in the land, and it was occasioned by these pollutions through the priests. And now he exhorts *them* to pray to God that they may be pardoned: for, if this practice be persisted in, God will not accept any offering made by them.

Verse 10. *Who* is—*among you*] From this we learn that there was not one sincere or honest priest among them. They were selfish and worldly; and so basely so, that not one of them would even kindle a fire on the hearth of the altar unless he were paid for it.

Verse 11. *From the rising of the sun*] The total

abolition of the Mosaic sacrifices, and the establishment of a *spiritual* worship over the whole earth, is here foretold. The *incense* of praise, and the *pure offering* of the *Lamb without spot*, and through him a holy, loving heart, shall be presented everywhere *among the Gentiles*; and the Jews and their mock offerings shall be rejected.

Verse 12. *Ye have profaned it*] Ye have desecrated God's worship; is it any wonder that God should cast you off, and follow you with his judgments!

Verse 13. *Ye have snuffed at it*] A metaphor taken from cattle which do not like their *fodder*. They *blow strongly* through their nose upon it; and after this neither *they* nor *any other cattle* will eat it.

Ye brought that which was *torn, and the lame, and the sick*] There had never been such abominations in the Divine worship before. What was of no worth in itself, and what could not be used by its owner, was brought to God's altar, and offered for sacrifice! Was not the punishment of these wretches less than their crimes!

Verse 14. *Cursed* be *the deceiver*] Those who act thus, as they cannot elude God's *notice*, so neither shall they escape his *curse*.

And voweth, and sacrificeth—a corrupt thing] The history of Ananias and Sapphira, Acts v. 1, &c., is a complete comment on this. It was high time to break up this corrupt service; and after this time God does not appear to have paid any regard to it, for he sent them no other prophet.

CHAPTER II.

The priests reproved for their unfaithfulness in their office, for which they are threatened to be deprived of their share of the sacrifice, (the shoulder,) and rewarded only with ignominy and ordure, 1–3. *The degeneracy of the order is then complained of, and they are again threatened,* 4–9. *The rest of the chapter reproves the people for marrying strange and idolatrous women; and multiplying divorces, with all their consequent distress, in order to make way for such illicit alliances,* 10–17. *See* Neh. x. 30, *and* xiii. 33, *&c.*

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AND now, O ye priests, this commandment *is* for you.

2 [a] If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will [c] corrupt your seed, and [d] spread dung upon your faces, *even* the dung of your solemn feasts; and [e] *one* shall [f] take you away with it.

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4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 [g] My covenant was with him of life and

[a] Lev. xxvi. 14, &c.; Deut. xxviii. 15, &c.——[b] 2 Pet. ii. 14. [c] Or, *reprove*.——[d] Heb. *scatter*.

[e] Or, *it shall take you away to it*.——[f] 1 Kings xiv. 10.——[g] Num. xxv. 12; Ezek. xxxiv. 25; xxxvii. 26.

NOTES ON CHAP. II.

Verse 2. *If ye will not hear*] What I have spoken, *lay it to heart*, and let it sink down into your souls.

Give glory unto my name] That *honour* that is due to me as a *Father*, and that *fear* that belongs to me as a *Master*, chap. i. 6.

I will even send a curse upon you] I will dispense no more good.

I will curse your blessings] Even that which *ye have* already shall not profit you. When temporal blessings are not the means of leading us to God and heaven, they will infallibly lead us to hell. In speaking of the abuse of temporal blessings, one of our old poets, in his homely phrase, expresses himself thus,—

Thus God's best gifts, usurped by wicked ones,
To poison turn by their con-ta-gi-ons.

Yea, I have cursed them already] This may refer, generally, to *unfruitful seasons*; or, particularly, to a *dearth* that appears to have happened about this time. See Haggai i. 6–11.

Verse 3. *Behold, I will corrupt your seed*] So as to render it unfruitful. *Newcome* translates,—"I will take away from you the shoulder." This was the part that belonged to the priest, Lev. vii. 32; Deut. xviii. 3.

Spread dung upon your faces] Instead of *receiving* a sacrifice at your hands, I will throw your offerings back into your faces. Here God shows his *contempt* for *them* and their offerings.

Verse 4. *This commandment*] That in the *first* verse; to drive such priests from his presence and his service.

That my covenant might be with Levi] I gave the priesthood and the service of my altar to that tribe.

Verse 5. *My covenant was with him of life and peace*] These are the *two* grand blessings given to men by the NEW *Covenant*, which was shadowed by the OLD. To man, excluded from the favour of God, and sentenced to death because of sin, God gave ברית *berith*, a *covenant sacrifice*, and this secured *life*—exemption from the death deserved by transgressors; communication of that *inward spiritual life* given by Christ, and issuing in that *eternal life* promised to all his faithful disciples. And, as it secured *life*, so it gave *peace*, prosperity, and happiness; *peace* between God and man, between man and man, and between man and his own conscience.

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peace; and I gave them to him [b] for the fear wherewith he feared me, and was afraid before my name.

6 [c] The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did [k] turn many away from iniquity.

7 [l] For the priest's lips should keep knowledge, and they should seek the law at his mouth: [m] for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye [n] have caused many to [o] stumble at the law; [p] ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore [q] have I also made you contemptible and base before all the people, according as ye have not kept my ways, but [r] have [s] been partial in the law.

10 [t] Have we not all one Father? [u] hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

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11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he [v] loved, [w] and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, [x] the master and the scholar, out of the tabernacles of Jacob, [y] and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and [z] the wife of thy youth, against whom thou hast

[b] Deut. xxxiii. 8, 9.——[c] Deut. xxxiii. 10.——[k] Jer. xxiii. 22; James v. 20.——[l] Deut. xvii. 9, 10; xxiv. 8; Lev. x. 11; Ezra vii. 10; Jer. xviii. 18; Hag. ii. 11, 12.——[m] Gal. iv. 14.——[n] 1 Sam. ii. 17; Jer. xviii. 15.——[o] Or, *fall in the law.*——[p] Neh. xiii. 29.——[q] 1 Sam. ii. 30.

[r] Or, *lifted up the face against.*——[s] Heb. *accepted faces.*——[t] 1 Cor. viii. 6; Eph. iv. 6.——[u] Gen. i. 27; Deut. iv. 32; Job xxxi. 15.——[v] Or, *ought to love.*——[w] Ezra ix. 1; x. 2; Neh. xiii. 23.——[x] Or, *him that waketh and him that answereth.*——[y] Neh. xiii. 28, 29.——[z] Prov. v. 18.

Verse 6. *The law of truth was in his mouth*] See the qualifications of Levi: 1. "He feared me;" he was my sincere worshipper. 2. "He was afraid;" he acted as in the presence of a *just* and holy God, and acted *conscientiously* in all that he did. 3. "My law of truth was ever in his mouth;" by this he directed his own conduct and that of others. 4. "No iniquity;" nothing contrary to justice and equity ever proceeded "from his lips." 5. "He walked with me in peace;" he lived in such a way as to keep up union with me. 6. "He did turn many away from iniquity;" by his upright administration, faithful exhortations, and pious walk, he became the instrument of converting many sinners. This character suits every genuine minister of God. And as the priest's *lips* should preserve knowledge, so the *people* should seek "the law at his mouth;" for he is the messenger of the Lord of hosts, ver. 7.

Verse 8. *But ye are departed out of the way*] Ye are become impure yourselves, and ye have led others into iniquity.

Verse 9. *Therefore have I also made you contemptible*] The people despised you because they saw that you acted contrary to your functions. This has happened repeatedly since, to several *classes of priests*. Not maintaining, by *purity of life* and *soundness of doctrine*, the dignity of the ministerial function, they became contemptible before the people; their meager preaching was disregarded, and their persons at last cast out as a general loathing to the universe! See what happened to the truly abominable priesthood of France and Rome, 1796–8. They were the *sole cause* of that *infidelity* that brought about the *revolution*. They are now partially restored; and are endeavouring to supply by *grimace*, *paltry superstition*, and *jesuitical cunning*, what they want in purity of morals, soundness of doctrine, and unction from God. They must mend, or look for another revolution. Mankind will no longer put up with the *chaff* of puerile and fanatical ceremonies in place of the *wheat* of God's word and worship.

Verse 10. *Have we not all one Father?*] From this to ver. 16 the prophet censures the *marriages* of *Israelites* with *strange women*, which the law had forbidden, Deut. vii. 3. And also *divorces*, which seem to have been multiplied for the purpose of contracting these prohibited marriages.—*Newcome.*

Why do we deal treacherously] Gain the affections of the daughter of a brother *Jew*, and then *profane the covenant* of *marriage*, held sacred among *our fathers*, by putting away this same wife and daughter! How wicked, cruel, and inhuman!

Verse 11. *Daughter of a strange god.*] Of a man who worships an idol.

Verse 12. *The master and the scholar*] He who teaches such doctrine, and he who follows this teaching, the Lord will cut off both the one and the other.

Verse 13. *Covering the altar of the Lord with tears*] Of the poor women who, being *divorced* by cruel husbands, come to the priests, and make an appeal to God at the altar; and ye do not speak against this glaring injustice.

Verse 14. *Ye say, Wherefore?*] Is the Lord angry with us! Because ye have been *witness* of the

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dealt treacherously: [a] yet *is* she thy companion, and the wife of thy covenant.

15 And [b] did not he make one? Yet had he the [c] residue of the Spirit. And wherefore one? That he might seek [d] a [e] godly seed. Therefore take heed to your spirit, and let none deal [f] treacherously against the wife of his youth.

16 For [g] the LORD, the God of Israel, saith [h] that he hateth [i] putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

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17 [k] Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

[a] Prov. ii. 17.——[b] Matt. xix. 4, 5.——[c] Or, *excellency.* [d] Heb. *a seed of God.*——[e] Ezra ix. 2; 1 Cor. vii. 14.——[f] Or, *unfaithfully.*

[g] Deut. xxiv. 1; Matt. v. 32; xix. 8.——[h] Or, *if he hate* her, *put her away.*——[i] Heb. *to put away.*——[k] Isa. xliii. 24; Amos ii. 13; chap. iii. 13, 14, 15.

contract made between the parties; and when the lawless husband divorced *his wife, the wife of his youth, his companion,* and the *wife of his covenant,* ye did not execute on him the discipline of the law. They kept their wives till they had *passed their youth,* and then put them away, that they might get *young ones* in their place.

Verse 15. *And did not he make one?*] ONE of *each kind,* Adam and Eve. *Yet had he the residue of the Spirit;* he could have made millions of pairs, and inspired them all with *living souls.* Then *wherefore one?* He made one pair from whom all the rest might proceed, that he might have a *holy offspring;* that children being a marked property of *one man* and *one woman,* proper care might be taken that they should be brought up in the discipline of the Lord. Perhaps the *holy* or *godly seed,* זרע אלהים *zera Elohim, a seed of God,* may refer to the MESSIAH. God would have the *whole human race* to spring from *one pair,* that Christ, springing from the *same family,* might in his sufferings taste death for every *man;* because he had that nature that was common to the *whole human race.* Had there been *several heads of families* in the beginning, Jesus must have been incarnated *from each of those heads,* else his death could have availed for those only who belonged to the *family* of which he was incarnated.

Take heed to your spirit] Scrutinize the motives which induce you to put away your wives.

Verse 16. *For the Lord—hateth putting away*] He abominates all such divorces, and *him* that makes them.

Covereth violence with his garment] And he also *notes* those who frame idle excuses to *cover* the *violence* they have done to the wives of their youth, by putting them away, and taking others in their place, whom they *now* happen to like better, when their own wives have been worn down in domestic services.

Verse 17. *Ye have wearied the Lord*] He has borne with you so long, and has been provoked so often, that he will bear it no longer. It is not fit that he should.

Every one that doeth evil] Ye say that it is *right* in the sight of the Lord to put away a wife, because she has no longer found favour in the sight of her husband. And because it has not been signally punished hitherto, ye blaspheme and cry out, "Where is the God of judgment?" Were he such as he is represented, would he not speak out! All these things show that this people were horribly corrupt. The priests were bad; the prophets were bad; the Levites were bad; and no wonder that the people were irreligious, profane, profligate, and cruel.

CHAPTER III.

In allusion to the custom of sending pioneers to prepare the way for the march of an eastern monarch, the coming of Christ's forerunner is described, and then the coming of Christ himself, 1; *with the terrible judgments which were to accompany that event, in order to refine and purify his people and his priests,* 2–6. *The following verses reprehend them for withholding the legal tithes and offerings, with large promises in case of their repentance and amendment,* 7–12. *The prophet expostulates with the people for their hard and profane speeches against the conduct of Providence, and declares God will one day make a fearful and final distinction between the righteous and the wicked, whose different characters are in the mean time carefully recorded,* 13–18.

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BEHOLD, [a] I will send my messenger, and he shall [b] prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, [c] even the Messenger of the covenant, whom ye delight in: behold, [d] he shall come, saith the LORD of hosts.

2 But who may abide [e] the day of his coming? and [f] who shall stand when he appeareth? for [g] he *is* like a refiner's fire, and like fuller's soap.

3 And [h] he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may [i] offer unto the LORD an offering in righteousness.

4 Then [k] shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [l] former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, [m] and against false swearers, and against those that [n] oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

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6 For I *am* the LORD, [o] I change not; [p] therefore ye sons of Jacob are not consumed.

7 Even from the days of [q] your fathers ye are gone away from mine ordinances, and have not kept *them*. [r] Return unto me, and I will return unto you, saith the LORD of hosts. [s] But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? [t] In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

[a] Matt. xi. 10; Mark i. 2; Luke i. 76; vii. 27. — [b] Isa. xl. 3. [c] Isa. lxiii. 9. — [d] Hag. ii. 7 — [e] Chap. iv. 1. — [f] Rev. vi. 17. [g] See Isa. iv. 4; Matt. iii. 10, 11, 12. — [h] Isa. i. 25; Zech. xiii. 9. — [i] 1 Pet. ii. 5.

[k] Chap. i. 11. — [l] Or, *ancient*. — [m] Zech. v. 4; James v. 4, 12. — [n] Or, *defraud*. — [o] Num. xxiii. 19; Rom. xi. 29; James i. 17. — [p] Lam. iii. 22. — [q] Acts vii. 51. — [r] Zech. i. 3. [s] Chap. i. 6. — [t] Neh. xiii. 10, 12.

NOTES ON CHAP. III.

Verse 1. *Behold, I will send my messenger*] מלאכי *Malachi*, the very name of the *prophet*. But this speaks of John the Baptist. I, the Messiah, the *Seed of God*, mentioned above, *will send my messenger*, John the Baptist.

He shall prepare the way] Be as a pioneer before me; a corrector of civil abuses, and a preacher of righteousness.

And the Lord, whom ye seek] The *Messiah*, whom ye expect, from the account given by the prophet Daniel, in his *seventy weeks*, chap. ix. 24.

Shall suddenly come to his temple] Shall soon be presented before the Lord in this temple; cleanse it from its defilement, and fill it with his teaching and his glory.

The Messenger of the covenant] He that comes to fulfil the great design, in reference to the covenant made with Abram, that *in his seed all the families of the earth should be blessed*. See the *parallel* texts in the margin, and the *notes* on them.

Verse 2. *But who may abide the day of his coming?*] Only they who shall believe on his name; for they that *will* not, shall be blinded, and the unbelieving nations shall be destroyed by the Romans.

Like fuller's soap] כבריח *keborith*, from ברר *barar*, to *cleanse*, any thing that deterges. *Kali*, or *fern ashes*, or such things. I doubt whether the *composition* which we call *soap*, was known in ancient times.

Verse 3. *He shall sit as a refiner*] Alluding to the case of a refiner of metals, *sitting* at his fire; increasing it when he sees necessary, and watching the process of his work.

The sons of Levi] Those who minister in their stead under the NEW *covenant*, for the OLD Levitical institutions shall be abolished; yet, under the preaching of our Lord, a *great number of the priests became obedient to the faith*, Acts vi. 7; and, as to the others that did not believe, this great Refiner threw them as *dross* into the Roman fire, that consumed both Jerusalem and the temple.

Verse 5. *I will come near to you to judgment*] And what fearful *cases* does he get to judge! *Sorcerers, adulterers, false swearers, defrauders of the wages* of the *hireling*, *oppressors* of *widows* and *orphans*, and *perverters* of the *stranger* and such as *do not fear the Lord*: a horrible crew; and the land at that time was full of them. Several were converted under the preaching of Christ and his apostles, and the rest the Romans *destroyed* or carried into *captivity*.

Verse 6. *I am the Lord, I change not*] The new dispensation of grace and goodness, which is *now* about to be introduced, is not the effect of any *change* in my *counsels*; it is, on the contrary, the fulfilment of my everlasting purposes; as is also the throwing aside of the Mosaic ritual, which was only intended to *introduce* the great and glorious Gospel of my Son.

And because of this ancient covenant, ye Jews are not *totally consumed*; but ye are now, and shall be still, preserved as a distinct people—monuments both of my justice and mercy.

Verse 7. *Gone away from mine ordinances*] Never acting according to their spirit and design.

Return unto me] There is still space to repent.

Wherein shall we return?] Their consciences were *seared*, and they knew not that they were *sinners*.

Verse 8. *Will a man rob God?*] Here is one point on which ye are guilty; ye withhold the *tithes* and *offerings* from the temple of God, so that the Divine worship is neglected.

Verse 9. *Ye are cursed with a curse*] The whole

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10 [u] Bring ye all the tithes into [v] the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the [w] windows of heaven, and [x] pour [y] you out a blessing, that *there shall* not *be room* enough *to receive it.*

11 And I will rebuke [z] the devourer for your sakes, and he shall not [a] destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be [b] a delightsome land, saith the LORD of hosts.

13 [c] Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 [d] Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept [e] his ordinance, and that we have walked [f] mournfully before the LORD of hosts?

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15 And now [g] we call the proud happy; yea, they that work wickedness [h] are set up; yea, *they that* [i] tempt God are even delivered.

16 Then they [k] that feared the LORD [l] spake often one to another: and the LORD hearkened, and heard *it*, and [m] a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And [n] they shall be mine, saith the LORD of hosts, in that day when I make up my [o] jewels; [p] and [q] I will spare them, as a man spareth his own son that serveth him.

18 [r] Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

[u] Prov. iii. 9, 10.——[v] 1 Chron. xxxvi. 20; 2 Chron. xxxi. 11; Neh. x. 38; xvi. 12.——[w] Gen. vii. 11; 2 Kings vii. 2.——[x] Heb. *empty out.*——[y] 2 Chron. xxxi. 10.——[z] Amos iv. 9.——[a] Heb. *corrupt.*——[b] Dan. viii. 9.——[c] Chap. ii. 17.——[d] Job xxi. 14, 15; xxii. 17; Psa. lxxiii. 12; Zeph. i. 12.——[e] Heb. *his observation.*——[f] Heb. *in black.*

[g] Psa. lxxiii. 12; chap. ii. 17.——[h] Heb. *are built.*——[i] Psa. xcv. 9.——[k] Psa. lxvi. 16; chap. iv. 2.——[l] Hebrews iii. 13.——[m] Psa. lvi. 8; Isa. lxv. 6; Rev. xx. 12.——[n] Exodus xix. 5; Deut. vii. 6; Psa. cxxxv. 4; Tit. ii. 14; 1 Peter ii. 9.——[o] Or, *special treasure.*——[p] Isa. lxii. 3.——[q] Psalm ciii. 13.——[r] Psa. lviii. 11.

nation is under my displeasure. The curse of God is upon you.

Verse 10. *Bring ye all the tithes*] They had so withheld these that the priests had not food enough to support life, and the sacred service was interrupted. See Neh. xiii. 10.

And prove me now herewith] What ye give to God shall never lessen your store. Give as ye *should*, and see whether I will not so increase your store by *opening the windows of heaven*—giving you *rain* and *fruitful seasons*—that your *barns* and *granaries* shall not be able to contain the abundance of your *harvests* and *vintage*.

Verse 11. *I will rebuke the devourer*] The *locusts*, &c., shall not come on your crops; and those that are in the country I will disperse and destroy.

Neither shall your vine cast her fruit] Every *blossom* shall bear *fruit*, and every *bunch of grapes* come to *maturity*.

Verse 12. *All nations shall call you blessed*] They shall see that a peculiar blessing of God rests upon you, and your *land shall be delightsome*; like *Paradise*, the *garden of the Lord*.

Verse 13. *Your words have been stout against me*] He speaks here to *open infidels* and *revilers*.

What have we spoken] They are ready either to deny the whole, or impudently to maintain and defend what they had spoken!

Verse 14. *Ye have said, It is vain to serve God*] They strove to destroy the Divine worship; they asserted that it was *vanity*; that, if they performed acts of worship, they should be nothing the better; and if they abstained, they should be nothing the worse. This was their teaching to the people.

Walked mournfully] Even *repentance* they have declared to be useless. This was a high pitch of ungodliness; but see what follows; behold the general *conclusions* of these reprobates—

Verse 15. *And now we call the proud happy*] Proud and insolent men are the only happy people, for they domineer everywhere, and none dares to resist them.

They that work wickedness are set up] The *humble* and *holy* are depressed and miserable; the *proud* and *wicked* are in places of *trust* and *profit*. Too often it is so.

They that *tempt God are even delivered*] Even those who *despise* God, and *insult* his justice and providence, are preserved in and from dangers; while the *righteous* fall by them.

Verse 16. *They that feared the Lord*] There were a few godly in the land, who, hearing the language and seeing the profligacy of the rebels above, concluded that some signal mark of God's vengeance must fall upon them; they, therefore, as the corruption increased, cleaved the closer to their Maker. There are *three characteristics* given of this people, viz.:—

1. *They feared the Lord.* They had that reverence for Jehovah that caused them to depart from evil, and to keep his ordinances.

2. *They spake often one to another.* They kept up the communion of saints. By mutual exhortation they strengthened each other's hands in the Lord.

3. *They thought on his name.* His name was sacred to them; it was a fruitful source of profound and edifying *meditation*. The *name of God* is *God himself* in the plenitude of his power, omniscience, justice, goodness, mercy, and truth. What a source for thinking and contemplation! See how God treats such persons: *The Lord hearkened* to their conversation, *heard* the meditations of their hearts; and so

approved of the whole that *a book of remembrance was written before the Lord*—all their *names* were carefully *registered* in heaven. Here is an allusion to *records* kept by kings, Esth. vi. 1, of such as had performed signal services, and who should be the first to be rewarded.

Verse 17. *They shall be mine*] I will acknowledge them as *my subjects and followers*; in *the day*, especially, when I come to punish the wicked and reward the righteous.

When I make up my jewels] סגלה *segullah*, my *peculium*, my *proper treasure*; that which is *a man's own*, and *most prized* by him. Not *jewels*; for in no part of the Bible does the word *mean* a *gem* or *precious stone* of any kind. The interpretations frequently given of the word in this verse, comparing *saints* to *jewels*, are *forced* and *false*.

I will spare them] When I come to visit the wicked, I will take care of them. I will act towards them as a *tender father* would act towards his most *loving* and *obedient son*.

Verse 18. *Then shall ye return*] To your *senses* when perhaps *too late*; and *discern*—see the difference which God makes, *between the righteous and the wicked*, which will be most *marked* and *awful*.

Between him that serveth God] Your obedience to whom, ye said, would be unprofitable to you.

And him that serveth him not.] Of whom ye said, his disobedience would be no prejudice to him. You will find the former received into the kingdom of glory; and the latter, with yourselves, thrust down into the bitter pains of an eternal death. Reader, ponder these things.

In the great day of the Lord, at least, if not long before, it will be fully discovered who have been the truly wise people; those who took up their cross and followed Christ; or those who satisfied the flesh, with its affections and desires, following a multitude to do evil.

CHAPTER IV.

God's awful judgments on the wicked, 1. Great blessedness of the righteous, 2, 3. The prophet then, with a solemnity becoming the last of the prophets, closes the Sacred Canon with enjoining the strict observance of the law till the forerunner already promised should appear, in the spirit of Elijah, to introduce the Messiah, and begin a new and everlasting dispensation, 4–6.

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FOR behold, [a] the day cometh, that shall burn as an oven; and all [b] the proud, yea, and all that do wickedly, shall be [c] stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall [d] leave them neither root nor branch.

2 But unto you that [e] fear my name shall the [f] Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

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3 [g] And ye shall tread down the wicked; for they shall be ashes under the soles of your

[a] Joel ii. 31; chap. iii. 2; 2 Pet. iii. 7.——[b] Chap. iii. 18.——[c] Obad. 18.——[d] Amos ii. 9.——[e] Chap. iii. 16.

[f] Luke i. 78; Eph. v. 14; 2 Pet. i. 19; Rev. ii. 28.——[g] 2 Sam. xxviii. 43; Mic. vii. 10; Zech. x. 5.

NOTES ON CHAP. IV.

Verse 1. *Behold, the day cometh, that shall burn as an oven*] The destruction of Jerusalem by the Romans.

And all the proud] This is in reference to ver. 15 of the preceding chapter.

The day that cometh shall burn them up] Either by famine, by sword, or by captivity. All those rebels shall be destroyed.

It shall leave them neither root nor branch.] A proverbial expression for total destruction. Neither *man* nor *child* shall escape.

Verse 2. *You that fear my name*] The persons mentioned in the *sixteenth* verse of the preceding chapter; ye that look for redemption through the Messiah.

The Sun of righteousness] The Lord Jesus, the promised Messiah; the Hope of Israel.

With healing in his wings] As the *sun*, by the rays of *light* and *heat*, revives, cheers, and fructifies the whole creation, giving, through God, *light* and *life* everywhere; so Jesus Christ, by the influences of his *grace* and *Spirit*, shall quicken, awaken, enlighten, warm, invigorate, heal, purify, and refine every soul that believes in him; and, by his *wings* or *rays*, diffuse these blessings from one end of heaven to another; everywhere invigorating the *seeds* of *righteousness*, and *withering* and *drying up* the *seeds of sin*. The *rays* of this *Sun* are the *truths* of his *Gospel*, and the *influences* of his *Spirit*. And at present these are universally diffused.

And ye shall go forth] Ye who believe on his name shall go forth out of Jerusalem when the Romans shall come up against it. After Cestius Gallus had blockaded the city for some days, he suddenly raised the siege. The Christians who were then in it, knowing, by seeing Jerusalem encompassed with armies, that the day of its destruction was come, when their Lord commanded them to flee into the mountains, took this opportunity to escape from Jerusalem, and go to Pella, in Cœlesyria; so that no Christian life fell in the siege and destruction of this city.

But these words are of more general application and meaning; "ye shall go forth" in all the occupations of life, but particularly in the means of grace; and—

Grow up as calves of the stall] Full of health, of life, and spirits; satisfied and happy.

Verse 3. *Ye shall tread down*] This may be the commission given to the Romans: Tread down the wicked people, tread down the wicked place; set it on fire, and let the *ashes* be trodden down under your feet.

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feet in the day that I shall do *this*, saith the LORD of hosts.

4 Remember ye the [h] law of Moses my servant, which I commanded unto him [i] in Horeb for all Israel, *with* [k] the statutes and judgments.

5 Behold, I will send you [l] Elijah the prophet [m] before the coming of the great and dreadful day of the LORD:

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6 And [n] he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and [o] smite the earth with [p] a curse.

[h] Exod. xx. 3, &c.——[i] Deut. iv. 10.——[k] Psa. cxlvii. 19.
[l] Matt. xi. 14; xvii. 11; Mark ix. 11; Luke i. 17.

[m] Joel ii. 31.——[n] Eccles. xlviii. 10.——[o] Zech. xiv. 12.
[p] Zech. v. 3.

Verse 4. *Remember ye the law of Moses*] Where all these things are predicted. The *Septuagint*, *Arabic*, and *Coptic*, place this verse the last.

Verse 5. *Behold, I will send you Elijah the prophet*] This is meant alone of John the Baptist, as we learn from Luke i. 17, (where see the note,) in whose spirit and power he came.

Verse 6. *And he shall turn* (convert) *the heart of the fathers* (עַל *al*, WITH) *the children*] Or, together with the children; both old and young. *Lest I come, and*, finding them unconverted, *smite the land with a curse*, חֵרֶם *cherem*, *utter extinction*. So we find that, had the Jews turned to God, and received the Messiah at the preaching of John the Baptist and that of Christ and his apostles, the awful חֵרֶם *cherem* of final excision and execration would not have been executed upon them. However, they filled up the cup of their iniquity, and were *reprobated*, and the Gentiles *elected* in their stead. Thus, the last was first, and the first was last. Glory to God for his unspeakable gift!

There are *three* remarkable *predictions* in this chapter:—1. The advent of John Baptist, in the spirit and authority of Elijah. 2. The manifestation of Christ in the flesh, under the emblem of the Sun of righteousness. 3. The final destruction of Jerusalem, represented under the emblem of a burning oven, consuming every thing cast into it. These three prophecies, relating to the most important facts that have ever taken place in the history of the world, announced here nearly *four thousand* years before their occurrence, have been most circumstantially fulfilled.

In most of the Masoretic Bibles the *fifth* verse is repeated after the *sixth*—"Behold, I send unto you Elijah the prophet, before the great and terrible day of Jehovah come;" for the Jews do not like to let their sacred book end with a *curse*; and hence, in reading, they immediately subjoin the above verse, or else the *fourth*—"Remember ye the law of Moses my servant."

In one of my oldest MSS. the *fifth* verse is *repeated*, and written at full length: "Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." In another, only these words are added: "Behold, I will send you Elijah." It is on this ground that the Jews expect the reappearance of Elijah the prophet; and at their marriage-feasts always set a chair and knife and fork for this prophet, whom they suppose to be invisibly present. But we have already seen that John the Baptist, the forerunner of our Lord, was the person designed; for he came in the spirit and power of Elijah, (see on chap. iii. 1,) and has fulfilled this prophetic promise. John is come, and the Lord Jesus has come also; he has shed his blood for the salvation of a lost world; he has ascended on high; he has sent forth his Holy Spirit; he has commissioned his ministers to proclaim to all mankind redemption in his blood; and he is ever present with them, and is filling the earth with righteousness and true holiness. Hallelujah! The kingdoms of this world are about to become the kingdoms of God and our Lord Jesus! And now, having just arrived at the end of my race in this work, and seeing the wonderful extension of the work of God in the earth, my heart prays:—

O Jesus, ride on, till all are subdued,
Thy mercy make known, and sprinkle thy blood;
Display thy salvation, and teach the new song,
To every nation, and people, and tongue!

In most MSS. and *printed Masoretic Bibles* there are only *three* chapters in this prophet, the *fourth* being joined to the *third*, making it *twenty-four* verses.

In the Jewish reckonings the *Twelve Minor Prophets* make but one book; hence there is no Masoretic note found at the end of any of the preceding prophets, with accounts of its *verses*, *sections*, &c.; but, at the end of *Malachi* we find the following table, which, though it gives the number of verses in each prophet, yet gives the *total sum*, *middle verse*, and *sections*, at the end of Malachi, thereby showing that they consider the whole *twelve* as constituting but *one book*.

MASORETIC NOTES
On the Twelve Minor Prophets.

Hosea has	197 verses.
Joel	73
Amos	146
Obadiah	21
Jonah	48
Micah	105
Nahum	57
Zephaniah	53
Habakkuk	56
Haggai	38
Zechariah	211
Malachi	55

The sum of all the verses of the Twelve Minor Prophets is 1060.

The middle verse is Micah, chap. iii. ver. 12.

Number of Sections, 21.

TO GOD THE FATHER, SON, AND HOLY GHOST, BE ETERNAL PRAISES. AMEN.

I have this day completed this Commentary, on which I have laboured *above thirty* years; and which, when I began, I never expected to live long enough to finish. May it be a means of securing glory to God in the highest, and peace and good will among men upon earth! Amen, Amen. ADAM CLARKE.

Heydon Hall, Middlesex,
Monday, March 28, A. D. 1825.

AN

EPITOME OF THE JEWISH HISTORY

FROM THE

TIME OF NEHEMIAH AND MALACHI TO THE BIRTH OF CHRIST,

FILLING UP THE CHASM BETWEEN

THE OLD AND NEW TESTAMENTS.

As many have wished to see an epitome of the Jewish history, from the days of the prophet Malachi to the advent of Christ, in order to connect the history of the Old and New Testaments, I have prepared the following, which, in such a work as this, is as much as should be expected.

On all hands *Malachi* is allowed to have been the *last* prophet under the Old Testament; and he flourished about *four hundred and nine* years before the coming of Christ, according to the commonly received chronology; and *Nehemiah*, who was contemporary with him, was the last of those civil governors appointed by God himself. His last act of reformation is fixed by Prideaux, B. C. 409; soon after which it is supposed that he died, as at this time he could not be less than *seventy* years of age. For the administration of affairs in his times and in those of Ezra, whom he succeeded in the government of Judea, the reader is referred to the notes on Ezra, Nehemiah, and Daniel.

We have seen, in the book of Nehemiah, that, on the return of the Jews from the Chaldean captivity, many of them brought strange wives and a spurious offspring with them, and refusing to put them away, were banished by Nehemiah, and went and settled in Samaria. Among those exiles there was a son of Jehoiada, the high priest, named *Manasseh*, who had married the daughter of Sanballat the Horonite, and put himself under the protection of his father-in-law, who was governor of the place. After the death of Nehemiah, Sanballat obtained a grant from Darius to build a temple on Mount *Gerizim*, near Samaria, of which he made *Manasseh*, his son-in-law, high priest. This temple was begun to be built B. C. 408.

From the building of this temple, *Samaria* became the refuge of all refractory Jews: and though by this means the old superstition of the land was reformed to the worship of the God of *Israel*, they of *Jerusalem* would never consider the *Samaritan Jews* otherwise than *apostates*. On the other hand, the *Samaritans* maintained that Mount *Gerizim* was the only proper place for the worship of God. This people rejected all traditions, and adhered only to the written word contained in the five books of *Moses*.

Nehemiah's death was also attended with a change of the *Jewish* government at *Jerusalem*. *Judea* had no longer a governor of its own. It was united to the *prefecture* of *Syria*; the rulers of which committed the administration of both *civil* and *ecclesiastical* affairs to the high priest for the time being.

By this means the high priesthood became an office under the *heathen*; and towards the latter end of *Artaxerxes Mnemon's* reign, B. C. 405, who succeeded his father *Darius Nothus*, B. C. 423, the office was conferred by the governor of *Syria* and *Phœnicia*. For *Bagoses*, the governor, took upon himself to displace *Johanan* the high priest, in favour of the said priest's brother *Joshua*; which nomination, though it did not take place, (for *Johanan* slew his brother *Joshua* in the inner court of the temple, as he endeavoured by force to usurp the high-priest's office by virtue of the governor's commission, B. C. 366,) was attended with this bad consequence—that *Bagoses*, hearing of the murder, came in great wrath to *Jerusalem*, and laid a heavy fine upon the nation, which lasted *seven* years, or during the whole of his government.

Artaxerxes Mnemon died B. C. 359, with grief at the brutality of his son *Ochus*, who had so terrified his eldest brother *Ariaspes*, that he poisoned himself, and had his younger brother *Harpates* assassinated. So that *Ochus* succeeded to the dignity and empire of his father.

In the third year of *Ochus*, about 356 before *Christ*, *Alexander the Great* was born at *Pella* in *Macedonia*. *Ochus*, having reigned *twenty-one* years, was poisoned by his favourite *Bagoas*, in hopes of getting the whole government into his own hands, and to put the crown on the head of *Arses*, his youngest son, whom he also poisoned soon after, and raised *Codomannus*, a distant relation of the late king, to the throne. This new king took the name of *Darius*; and when *Bagoas* had also prepared a poisonous draught for *him*, he obliged *Bagoas* to drink it himself; by which means he saved his own life, and punished the traitor.

It was about the year B. C. 336 that *Alexander the Great* succeeded to the kingdom of *Macedon*, on the death of his father *Philip*, who was slain by the noble Macedonian *Pausanias*, as he celebrated the marriage of his daughter with *Alexander*, king of *Epirus*, before he set out upon the *Grecian* expedition against *Persia*, being chosen *captain-general* of the united forces of *Greece*.

Alexander also succeeded to that command by a new election. In one campaign he overran all *Asia Minor*; vanquished *Darius* in two battles; took his mother, wife, and children prisoners; and subdued all *Syria* as far as *Tyre*, B. C. 332.

During the seige of *Tyre*, he demanded the submission of the neighbouring provinces of *Galilee*, *Samaria*, and *Judea*. The two former submitted to him; but *Judea* would not renounce their allegiance to *Darius* so long as he lived. This brought upon them the wrath of the conqueror; who, having taken *Tyre*, by carrying a bank from the continent through the sea to the island on which the city stood, and burned it down to the ground, destroyed and slew all the inhabitants in a barbarous manner, both in the sackage of the town, and afterwards in cold blood; and then marched to Jerusalem to wreak his vengeance upon the Jews. Upon his approach, and the report of his having crucified *two thousand* of the *Tyrian* prisoners, the high priest *Jaddua* and all the city were under dreadful apprehensions. They had nothing but God's protection to depend upon. They fasted and prayed; and God in a vision directed the high priest to go in his pontifical robes, attended by the priests in their proper habits, and all the people in white garments, and meet *Alexander* out of the city.

As soon as *Alexander* saw this procession moving towards

him, and the high priest in the front, he was overawed, drew near, bowed down, and saluted him in a religious manner; alleging that he did so in regard to that God whose priest he was; adding, moreover, that the high priest so habited had appeared to him in a dream at *Dio* in *Macedonia*, assuring him of success against the *Persians*.

Jaddua conducted him into the city; and, having offered sacrifices in the temple, showed him the prophecies of *Daniel*, concerning the overthrow of the *Persian* empire by a *Grecian* king.

Alexander was well satisfied with his reception at *Jerusalem;* and at his departure granted the *Jews* a *toleration* of their religion, and an exemption from tribute every *seventh* year. And the *Jews* were so well pleased with the conqueror's behaviour, that, upon his signifying that he would receive as many of them as would enlist into his service, great multitudes entered under his banner, and followed him in his other expeditions.

The *Samaritans* met him with great pomp and parade, as he left *Jerusalem*, and invited him to their city. But *Alexander* deferred both the invitation, and petition for certain privileges, till his return from *Egypt;* and left his favourite *Andromachus* governor of *Syria* and *Palestine*.

Andromachus, coming some time after to *Samaria* upon business, was burned to death in his house, as it was thought on purpose, by the *Samaritans*, in revenge of the slight which they apprehended *Alexander* had shown them. But as soon as *Alexander* heard it, he caused those to be put to death who had acted any part in the murder, banished all the other inhabitants from *Samaria*, planted therein a colony of *Macedonians*, and gave the residue to the *Jews*.

Upon the ruin of the *Persians*, *Alexander* had erected the *Grecian* or *Macedonian* monarchy. But coming to *Babylon*, after the conquest of the most part of the then known world, he gave himself up so much to drunkenness and gluttony, that he soon put an end to his life, B. C. 323.

Here it cannot be amiss to observe, that *Alexander* was of a bold and enterprising spirit; but more full of fire than discretion. His actions, though successful, were furious and extravagantly rash. His few virtues were obscured with more and greater vices. *Vainglory* was his predominant passion; and the fables of the ancient *Greek* heroes were the only *charts* by which he steered his conduct. His dragging *Balis* round *Gaza*, his expedition into *India*, his drunken procession through *Caromania*, and taking to himself the name of the son of *Jupiter*, are so many vouchers of this assertion. And, were all his actions duly considered and estimated, he would be properly characterized the great *cut-throat* of the age in which he lived; as all they are who delight in bloodshed, and will forfeit ALL to obtain *universal monarchy;* whereas those only are the true *heroes* who most benefit the world, by promoting the peace and welfare of mankind. In a righteous cause, or a just defence of a man's country, all actions of valour are worthy of praise; but in *all other* cases *victory* and *conquest* are no more than *murder* and *robbery*. Therefore *Alexander's* heroism is to be avoided, and not to be followed, as the surest way to honour and glory.

Alexander was no sooner dead, than *Ptolemy Soter* seized upon *Egypt;* and having in vain endeavoured to gain *Syria*, *Phœnicia*, and *Judea* from *Laomedon*, whom *Alexander* had appointed governor instead of *Andromachus*, who was burnt, invaded them by sea and land, took *Laomedon* prisoner, and got possession of those provinces also, except *Judea;* which, upon the account of their allegiance to the surviving governor, refusing to yield, felt the severity of the conqueror; for, understanding that the *Jews* would not so much as defend themselves on the *Sabbath day*, he stormed *Jerusalem*, took it without resistance on that day, and carried above *one hundred thousand* of them captives into *Egypt*.

From this time we may date the *Jews'* subjection to the kings of *Egypt*. And it was in the *fifth* year of this *Ptolemy's* reign that *Onias* the *Jewish* high priest died, and was succeeded by his son *Simon the Just*, on whom an eulogium may be found in Ecclus. l. 1. &c., B. C. 292.

Simon the Just was high priest *nine* years, and is supposed to have completed the canon of the Old Testament by adding the books of *Ezra*, *Nehemiah*, *Esther*, *Malachi*, and the two books of *Chronicles*, with the aid and assistance of the great synagogue. He was succeeded by his brother *Eleazar*, his son *Onias* being a minor, B. C. 291.

Ptolemy Soter was succeeded by his son *Ptolemy Philadelphus*, B. C. 285, who completed the college or *museum* of learned men, and the famous library at *Alexandria* in *Egypt*, which was begun by his father, and contained *seven hundred thousand* volumes, and placed in that library an authentic translation of the book of the *law*. This translation was finished under the inspection of *Eleazar* the high priest, and is called the *Septuagint*, on account of the joint labour of *seventy-two* translators employed in it, B. C. 254.

Ptolemy Philadelphus died in the *thirty-ninth* year of his reign, and in the *sixty-third* of his age, B. C. 247. He was a learned prince, and a great patron of learning; so that men of learning flocked to his court from all parts, and partook of his favour and bounty. Among these were the poets *Theocritus*, *Callimachus*, *Lycophron*, and *Aratus*, and *Manetho*, the *Egyptian* historian.

B. C. 247, *Ptolemy Euergetes* succeeded his father *Ptolemy* in *Egypt*. He found *Onias*, the son of *Simon the Just*, in the *pontificate* at *Jerusalem*, who was very old, weak, inconsiderate, and covetous. And *Euergetes*, perceiving that the high priest had for many years kept back the annual tribute, sent one *Athenion*, an officer at court, to *Jerusalem*, to demand it, being a very large sum, with threats of sending an army to dispossess them of the country upon refusal.

This demand and threatening threw the whole nation into great confusion; and one *Joseph*, the high priest's nephew by his sister's side, rebuked his uncle sharply for his injustice and ill management of the public interest, proposed *Onias's* journey to *Alexandria*, as the best expedient, and, upon his uncle's refusal, offered to go in person to pacify the king's wrath, which was accepted by the high priest, and approved by the people, B. C. 226.

Joseph all this time had entertained *Athenion* in a most elegant manner at his own house, and at his departure loaded him with such valuable gifts, that when he arrived at *Alexandria*, he found the king prepared much in his favour to receive him, and made himself more acceptable by informing him concerning the revenues of *Cœlesyria* and *Phœnicia*, whose value he had inquired more perfectly from their *farmers*, with whom he had travelled to court part of the way; and was thereupon admitted the king's *receiver general* of *Cœlesyria*, *Phœnicia*, *Judea*, and *Samaria*. He immediately satisfied the king for his uncle's arrears with *five hundred* talents he borrowed at *Alexandria* on the credit of his new office, which he enjoyed *twenty-two* years, though he met with great opposition at his first collecting, till he had brought some of the ringleaders to exemplary punishment.

B. C. 221. All things were again composed at *Jerusalem;* and *Philopater* having succeeded his father *Ptolemy Euergetes* in *Egypt*, and defeated the army of *Antiochus the Great*, he in the *fifth* year of his reign took the tour of *Jerusalem* while he visited his conquests. But this was very unfortunate for the *Jews*. For *Philopater* being led by a vain curiosity to enter into the *sanctuary* and the *holy of holies* on the great day of *expiation*, B. C. 217, where no one but the high priest was allowed to enter, he was opposed by the deprecations and lamentations of the people; and when he would still advance beyond the inner *court*, he was seized with such a terror and consternation, that he was obliged to be carried back in a manner half dead. He recovered; but when he left the city, he vowed revenge. And accordingly, he was no sooner returned to *Alexandria* than he deprived the *Jews* of all their rights and privileges; ordered them to be stigmatized with a burn representing an *ivy leaf*, under pain of death, in honour of his god *Bacchus;* and excluded all persons from his presence that would not sacrifice to the god he worshipped. Then he commanded as many *Jews* as he could seize in *Egypt* to be brought and shut up in the *Hippodrome*, or place for horse-races, at *Alexandria*, to be destroyed by *elephants*. But God turned the wild beasts upon those that came to see the dreadful massacre, by which numbers of the spectators were slain; and so terrified the king and his subjects with other tokens of his displeasure and power, that *Philopater* immediately not only released the *Jews* from the *Hippodrome*, but restored the whole nation to their privileges, reversed every decree against them, and put those *Jews* to death who for fear of persecution had apostatized from their religion.

Ptolemy Philopater was succeeded, B. C. 204, by his son *Ptolemy Epiphanes*, then only five years old. This minority

gave *Antiochus the Great* an opportunity to regain *Celesyria* and *Palestine*: in which expedition the *Jews* had shown so much favour to *Antiochus*, that he granted them many favours, a liberty to live according to their own laws and religion, a prohibition to strangers to enter within the *sept* of the temple, &c. But as soon as *Ptolemy* was marriageable, he made peace with him, and gave him his daughter, with *Celesyria* and *Palestine* for her portion. On this occasion *Joseph*, who had been *Ptolemy's* receiver general in those provinces, and displaced by *Antiochus*, was restored.

Ptolemy in a short time had a son; and it being customary on such occasions for all the great officers of state to congratulate the king and queen, and to carry them presents, *Joseph*, whose age would not permit him to take so long a journey, sent his son *Hyrcanus*, B. C. 187, who, upon an unlimited credit given him by his father, when he was arrived at *Alexandria*, borrowed a *thousand talents*, or *two hundred thousand pounds* sterling, with which, buying a hundred beautiful boys for the king, and as many beautiful young maids for the queen, at the price of a talent per head, and presenting them each with a talent in their hands, and disposing of the remaining sum among the courtiers and great officers, he so obliged the king and queen, and all the court, that he found it easy to supplant his father, and obtained the king's commission for collecting the royal revenues in all the country beyond *Jordan*.

Hyrcanus, having thus abused his trust, went with a strong guard to execute his office; and being met by his brothers, killed two of them. He came to *Jerusalem*; but his father would not admit him to his presence, and he was shunned by every body. Upon the death of his father, which happened soon after, he endeavoured by force of arms to oust his brethren from the *paternal* estate. This disturbed the peace of Jerusalem for a while; till at last his brothers, being assisted by the high priest and the generality of the people, drove him over *Jordan*, where he lived in a strong castle, till he fell upon his own sword and killed himself to avoid the punishment with which *Antiochus Epiphanes*, upon his succeeding to the throne of *Syria*, threatened him. B. C. 175.

Antiochus the Great being slain by the inhabitants of *Elymais*, as he attempted by night to plunder the temple of *Jupiter Belus*, thereby to pay the *Romans* according to his agreement, his son *Seleucus Philopater* succeeded him in the provinces of *Syria*, *Judea*, &c., and resided at *Antioch*.

Seleucus, at his first advancement to the dominion of these provinces, continued his father's favours to the *Jews*; but being afterwards informed by one *Simon* a *Benjamite* that there was great treasure in the temple, he sent one *Heliodorus* to seize it, and to bring all the riches he could find therein to *Antioch*. *Heliodorus* attempted to execute this commission; but he was so terrified at the sight of an armed host of angels that appeared to defend the entrance of the sacred treasury, that he fell speechless to the ground; nor did he recover till the high priest interceded to God for him.

This same *Heliodorus* poisoned his sovereign *Seleucus*, hoping to obtain the kingdom; but his design was frustrated by *Eumenes*, king of *Pergamus*, and his brother *Attalus*, who set *Antiochus Epiphanes*, another son of *Antiochus the Great*, on the throne of *Syria*.

Epiphanes, at his accession to the throne, finding himself hard pressed by the *Romans*, endeavoured to raise their heavy tribute by all manner of exactions. Amongst other means he deposed the good and pious high priest, *Onias*, and sold the pontificate to his brother *Jason* for the yearly sum of *three hundred and sixty* talents; and afterwards he deposed *Jason*, and sold it to his brother *Menelaus* for *three hundred* talents more, B. C. 174.

Menelaus, having invaded the pontificate by these unjust means, and finding himself straitened to raise the annual payment according to contract, by the means of *Lysimachus*, another of his brothers, he robbed the temple of many gold vessels, which, being turned into money, he paid to the king; and bribed *Andronicus*, the governor of *Antioch*, to murder his brother *Onias*, lest at any time he should stand in his way. It is true that at the instance of the people *Andronicus* was seized and executed for his villany and murder, and *Lysimachus* was put to death by the mob at *Jerusalem*; yet *Menelaus* found means by bribery, not only to acquit himself, but to obtain sentence against, and even the execution of, the *three* delegates that went from *Jerusalem* to prosecute him in the name of the *sanhedrin*.

But while *Antiochus* was engaged in the *Egyptian* war, *Jason*, on a false report that the king was dead, marched with a thousand men, surprised the city of *Jerusalem*, drove *Menelaus* into the castle, and cruelly put to the sword and to other kinds of death all those that he thought were his adversaries.

Immediately the news of this revolution and massacre reached *Antiochus*, he hastened to reduce the *Jews* to their obedience; and in his way, being informed that the inhabitants of *Jerusalem* had made great rejoicings at the report of his death, he was so provoked, that, taking the city by storm, B. C. 170, he slew *forty thousand* persons, and sold as many more for slaves to the neighbouring nations. He entered the *holy of holies*, sacrificed a sow upon the altar of burnt-offerings, and caused the broth or liquor thereof to be sprinkled all over the temple. He plundered the temple of as much gold and furniture as amounted to *eight hundred* talents of gold. Then, returning to *Antioch*, he made one *Philip*, a most barbarous and cruel man, governor of *Judea*; *Andronicus*, as bad a man, governor of *Samaria*; and continued *Menelaus*, the worst of all, in the pontificate. And, as if this was not sufficient to satisfy his rage, he not long after sent an army of *two and twenty thousand* men, under *Apollonius* his general, with commission to put all the men of *Jerusalem* to the sword, and to make slaves of the women and children; which was rigorously executed on a Sabbath day, so that none escaped but such as could hide themselves in caves, or reach the mountains by flight.

This cruelty soon after pursued the *Jews*, wherever dispersed; for by a *general* decree to oblige all people in his dominions to conform to the religion of the king, one *Athenæus*, a *Grecian* idolater, was pitched upon to receive and instruct all the *Jews* that would turn idolaters, and to punish with the most cruel deaths those who refused. It was at this time that the temple was dedicated to *Jupiter Olympius*; the books of the law were burned; and women, accused of having their children circumcised, were led about the streets with these children tied about their necks, and then both together cast headlong over the steepest part of the wall, B. C. 167; for many of them chose rather to die than to renounce their God; as the holy zeal and religious fortitude of the very aged and pious *Eleazar*, a chief doctor of the law, and of the heroine *Salomona* and her seven sons, do testify; whom neither the instruments of death could terrify, nor the allurements of the tyrant could persuade, to forfeit their interest with the Almighty, either by idolatry or dissimulation.

Matthias, great grandson of *Asmonæus*, and a priest of the first course, retired with his five sons, *John*, *Simon*, *Judas*, *Eleazur*, and *Jonathan*, from the persecution at *Jerusalem*, to a little place called *Modin*, in the tribe of *Dan*. But as soon as they were discovered, *Antiochus* sent one *Appelles* to that place, to oblige all the inhabitants, on pain of death, to turn idolaters. This officer delivered his commission by endeavouring to persuade *Matthias* to embrace idolatry, tendering to him the king's favour, and promising him great riches; which the good priest not only scornfully rejected, but slew the first *Jew* that dared to approach the idolatrous altar; and then, turning upon the king's commissioner, he despatched him and all his attendants, with the assistance of his sons and those that were with them. After this he put himself at the head of as many *Jews* as he could collect; and, having broken down the idols and the altars of the heathens, retired with them into the mountains. Here, as he took measures for their defence, he was joined by a numerous party of *Asmodæans*; a valiant people, who practised great hardships and mortifications, and were resolved to lay down their lives for the recovery of the temple. By these, and the accession of great numbers of other *Jews*, *Matthias* found himself in a capacity to take the field; but as their mistaken notion about resting on the *Sabbath day* had been one great cause of their being surprised by their enemies, and brought many great misfortunes upon them, because they would not defend themselves on that day from their enemies, he caused it to be unanimously agreed and decreed, that it was lawful, and that they might defend themselves, and repel force by force, on the Sabbath day, should they be attacked.

After this decree had passed, with the approbation of the priests and elders, *Matthias* left his lurking-places, marched

round the cities of *Judah*, pulled down the *heathen* altars, restored the true worship and circumcision, and cut off both the apostates and persecutors that fell in his way, till death summoned him to immortality, in the *hundred and forty-seventh* year of his age.

When he found death approaching, he exhorted his five sons to persevere in the cause of God, as he had begun; and he appointed his son *Judas* his successor in the command of the army; and *Simon* to be their counsellor, B. C. 166. He was buried at *Modin* with great lamentation of all *Israel*.

Judas, who had signalized himself on former occasions for his great valour, was distinguished by the title *Maccabeus*; and having taken the command of his people upon him, he prosecuted the good work of reformation begun by his father, and took all the measures he was able, by fortifying towns, building castles, and placing strong garrisons, to maintain the liberty and religion of his country against all opposition.

Apollonius was sent by *Antiochus* to march an army of *Samaritans* against him; but he was killed, and his troops defeated and entirely routed, after a great slaughter, by our young general, who, finding *Apollonius's* sword among the spoils, took it for his own use, and generally fought with it ever after.

This news having reached *Cœlosyria*, *Seron*, deputy-governor of that province, marched with all the forces he could collect to revenge the death of *Apollonius*; but he met with the same fate.

Antiochus was so enraged at these defeats, that he immediately ordered *forty thousand* foot, *seven thousand* horse, and a great number of auxiliaries, made up of the neighbouring nations and apostate *Jews*, to march against *Judea*, under the command of *Ptolemy Macron*, *Nicanor*, and *Gorgias*, *three* eminent commanders, B. C. 162.

Upon their advancing as far as *Emmaus*, about *seven* miles from *Jerusalem*, *Judas*, who may be supposed at that time besieging or at least blocking up *Jerusalem*, then in the hands of the heathen, retired to *Mizpeh*. Here the whole army addressed themselves to God. *Judas* exhorted them most pathetically to fight for their *religion*, *laws*, and *liberties*; but at last, giving those leave to withdraw from his army that had built houses, or betrothed wives within the year, or that were in any degree fearful, he presently found himself at the head of no more than *three thousand* men.

However, he was resolved to give the enemy battle. In the mean time God ordained him an easy victory; for while *Gorgias* was detached with *five thousand* foot and *one thousand* horse to surprise his little army by night, *Judas*, being informed of the design, marched by another way, fell upon the camp in the absence of *Gorgias*, killed *three thousand* men, put the rest to flight, and seized the camp. *Gorgias*, not finding the *Jews* in their camp, proceeded to the mountains, supposing they were fled thither for safety. But not meeting with them there, he was much surprised in his return at what had happened in his absence; and his army, hearing that *Judas* waited to give them a warm reception in the plains, flung down their arms and fled. *Judas* in the pursuit killed *six thousand* more, and wounded and maimed most of the rest. This victory opened to him the gates of *Jerusalem*, where he and his army celebrated the next day, which was a *Sabbath*, with great devotion and thanksgiving.

Timotheus and *Bacchides*, governors or lieutenants under *Antiochus*, marched immediately to the assistance of *Gorgias*; but they fell a sacrifice to the valour and conduct of *Judas*, who, by the spoils taken from the enemy, was enabled the better to carry on the war.

This defeat was succeeded by another of *Lysias*, the governor of all the country beyond the *Euphrates*. He had penetrated as far as *Bethzura*, a strong fortress about *twenty* miles from *Jerusalem*, threatening to destroy the country with an army of *sixty thousand* foot and *five thousand* horse. But he was defeated also by *Judas* with *ten thousand* men only.

This victory gave him some respite; and accordingly he restored the temple to the true worship of God, removed all the profanations, built an altar of *unhewn stones*, and replaced the furniture that *Antiochus* had carried away, out of the gold and other rich spoils taken in this war. Thus he dedicated the temple again, and ordained that a feast of *dedication* should be kept *annually*, in commemoration thereof for ever, about the 20th of *November*.

His next care was to subdue the fortress on Mount *Acra*, which *Apollonius* had erected to command the temple; and being yet in the power of the heathens, gave them great opportunities to annoy the *Jews* that went to worship in the temple. But not having men enough to spare to form a blockade, he silenced it by another fortification, which he erected on the mountain of the temple.

When this revolt and success of the *Jews* reached *Antiochus*, in his expedition into *Persia*, he threatened utterly to destroy the whole nation, and to make *Jerusalem* the common place of burial to all the *Jews*. But God visited him with a sudden and sore disease. He at first was afflicted with grievous torments in his bowels; his *privy parts* were ulcerated and filled with an innumerable quantity of vermin; and the *smell* was so offensive that he became nauseous to himself and all about him. Then his mind was so tormented with direful spectres and apparitions of evil spirits, and the remorse of his wicked life and profanations gnawed him so grievously, that he at last acknowledged the justice of God in his punishment, and offered up many vows and promises of a full reparation in case he recovered. But God would not hear him; therefore, when his body was almost half consumed with abominable ulcers, he died under the most horrid torments of body and mind, in the twelfth year of his reign.

Judas Maccabeus began now to consider how the government should be fixed, and therefore, in a general assembly held at *Maspha*, he revived the ancient order, and appointed rulers over thousands, hundreds, fifties, and tens. And it is also probable that he constituted the high court of *sanhedrin*, in which was a settled *Nasi*, president or prince, who was the high priest for the time being; an *Abbethdin*, or father of the house of judgment, who was the president's *deputy*; and a *Chacan*, or *the wise man*, who was *sub-deputy*. The other members were called *elders* or *senators*, men of untainted birth, good learning, and profound knowledge in the law, both priests and laymen. And they in particular were empowered to decide all *private* difficult controversies, all *religious* affairs, and all important matters of *state*.

This was properly the senate or great council of the nation, which grew into great power under the administration of the *Asmonean* princes, and was in great authority in the days of our Saviour's ministry.

Lysias, who had been so shamefully routed by *Judas*, having the care of *Antiochus's* son, who was called *Antiochus Eupater*, and only *nine* years old, set him on the throne, and seized the government and tuition of the young king into his own hands, and immediately combined with the neighbouring *Idumeans* and other nations, enemies to *Judah*, to unite in an attempt utterly to destroy and extirpate the whole race of *Israel*.

When *Judas* was informed of this confederacy, he resolved to prevent their intentions, and to carry the war into *Idumea*. Thus he entered their country by *Acrabatene*, a canton of *Judea*, near the southern extremity of the *Dead Sea*, and slew there *twenty thousand* of them. Then falling upon the children of *Bean*, another tribe of the *Idumeans*, he killed *twenty thousand* more, routed their army, and took their strong holds. Hence passing over *Jordan* into the land of the *Ammonites*, he defeated them in several engagements, slew great numbers of them, and took the city *Jahazah*, at the foot of Mount *Gilead*, near the brook *Jazah*; and so returned home.

After his return into *Judea*, one *Timotheus*, a governor in those parts, pretended to follow him with a numerous army. But *Judas* fell upon him; and having overthrown him with a very great slaughter, pursued him to the city *Gazara*, in the tribe of *Ephraim*, which he took; and he slew both *Timotheus* and his brother *Chereas*, governor of that city, and *Apollophanes*, another great captain of the *Syrian* forces.

This success stirred up the jealousy of the heathen nations about *Gilead*, who fell upon the *Jews* in the land of *Tob*; and, having slain *one thousand*, took their goods, carried their wives and children captives, and drove the residue to seek for refuge and security in the strong fortress *Dathema*, in *Gilead*. But *Timotheus*, the son of him slain at *Gazara*, shut them up with a great army, and besieged them, while the inhabitants of *Tyre*, *Sidon*, and *Ptolemais*, were contriving to cut off all the *Jews* that lived in *Galilee*.

Judas, in this critical juncture, by the advice of the *sanhedrin*, dividing his army into *three* parts, he and his brother

Jonathan marched with *eight thousand* men to the relief of the *Gileadites*; his brother marched with *three thousand* into *Galilee*; and his brother *Joseph* was left with the command of the remainder to protect *Jerusalem* and the country round, and to remain wholly on the *defensive*, till *Judas* and *Simon* should return.

In their march to *Gilead*, *Judas* and *Jonathan* attacked *Bossora*, a town of the *Edomites*, slew all the males, plundered it, released a great number of *Jews* reserved to be put to death as soon as *Dathema* should be taken, and burned the city. When they arrived before *Dathema*, which was by a forced march in the night, the brothers gave *Timotheus* so sudden and violent an assault, that they put his army to flight, and slew *eight thousand* in the pursuit. And wherever he came and found any *Jews* oppressed or imprisoned, he released them in the same manner as he did at *Bossora*.

At the same time *Simon* defeated the enemy several times in *Galilee*, drove them out of the country, and pursued them with very great slaughter to the gates of *Ptolemais*. But *Joseph*, contrary to his orders, *leaving Jerusalem*, was put to flight by *Gorgias*, governor of *Syria*, and lost *two thousand* men in that ill-projected expedition, against *Jamnia*, a seaport on the *Mediterranean*.

Lysias by this time had assembled an army of *eight hundred thousand* men, *eighty* elephants, and all the horse of the kingdom, and marched in person against the *Hebrew* conqueror. *Judas* met him at the siege of *Bethzura*, gave him battle, slew *eleven thousand* foot, *one thousand six hundred* horse, and put the rest to flight.

This victory was happily attended with a peace between *Judas* and *Lysias*, in the name of the young king; by which the heathen decree of uniformity made by *Epiphanes* was rescinded, and the *Jews* permitted to live according to their own laws.

However, this peace was soon broke by the people of *Joppa* and *Jamnia*; but *Judas* was no sooner informed that they had cruelly treated and murdered the *Jews* that lived amongst them, but he fell upon *Joppa* by night, burned their shipping, and put all to the sword that had escaped the fire; and he set fire to the haven of *Jamnia*, and burned all the ships in it.

Timotheus also, who had fled before this conqueror, was discontented with the peace, and gathered an army of *one hundred and twenty thousand* foot, and *two thousand five hundred* horse, in order to oppress the *Jews* in *Gilead*. But when the news of this armament reached *Judas*, he marched against him; and after he had defeated a strong party of wandering *Arabs*, and made peace with them; taken the city *Caspis*, which was *Heshbon* in the tribe of *Reuben*; slain the inhabitants; destroyed the place; taken *Caraca* also, and put its garrison of *ten thousand* men to the sword, he came up with *Timotheus* near *Raphon* on the river *Jabbok*, gave him battle, slew *thirty thousand* of his men, took him prisoner, pursued the remainder of his army to *Carnion* in *Arabia*; took that city also, and slew *twenty-five thousand* more of *Timotheus's* forces; but gave him his life and liberty, on the promise that he would release all the *Jewish* captives throughout his dominions.

As he returned to *Jerusalem* he stormed the strong city of *Ephron*, well garrisoned by *Lysias*, put *twenty-five thousand* people to the sword; plundered it, and razed it to the ground; because the people refused to grant him a passage through it. This campaign was concluded with a day of thanksgiving in the temple at *Jerusalem*.

Thus *Judas*, finding himself disengaged from the treaty of peace by these hostilities, carried the war into the south of *Idumea*; dismantled *Hebron*, the metropolis thereof; passed into the land of the *Philistines*, took *Azotus* or *Ashdod*, destroyed their idols, plundered their country, and returned to *Judea*, to reduce the fortress of *Acra*, which was still in the hands of the king of *Syria*, and was very troublesome in time of war to those that resorted to the temple.

Judas prepared for a regular siege; but *Antiochus*, being informed of its distress, marched to its relief with an army of *one hundred and ten thousand* foot, *twenty thousand* horse, *thirty-two* elephants with castles on their backs full of archers, and *three hundred* armed chariots of war. In his way through *Idumea*, he laid siege to *Bethzura*, which at last was forced to surrender, after *Judas*, who had marched to its relief, had killed *four thousand* of the enemy by surprise in the night; lost his brother *Eleazar* in battle, crushed to death by an elephant that he had stabbed; and was forced to retreat and shut himself and his friends up in the temple.

The king and *Lysias* were both present in this army of the *Syrians*; and would have compelled *Judas* to surrender, had not *Philip*, whom *Epiphanes* had upon his death-bed appointed guardian of his son, taken this opportunity of their absence to seize upon *Antioch*, and to take upon him the government of the *Syrian* empire.

Upon this news *Lysias* struck up a peace immediately with *Judas*, upon honourable and advantageous terms to the *Jewish* nation. But though it was ratified by oath, *Eupater* ordered the fortifications of the temple to be demolished.

It was in this war that *Menelaus*, the wicked high priest, fell into disgrace with *Lysias*, while he was prompting the heathen barbarity to destroy his own people: for being accused and convicted of being the author and fomentor of this *Jewish* expedition, *Lysias* ordered him to be carried to *Berrhœa*, a town in *Syria*; and there to be cast into a high tower of *ashes*, in which there was a wheel which continually stirred up and raised the ashes about the criminal, till he was suffocated, and died. This was a punishment among the *Persians* for criminals in high life. This wicked high priest was succeeded at the promotion of *Antiochus Eupater*, by one *Alcimus*, a man altogether as wicked as his immediate predecessor.

Eupater returned home, and by an easy battle killed the usurper *Philip*, and quelled the insurrection in his favour. But it was not so with *Demetrius*, the son of *Seleucus Philopater*, who, being now come to maturity, claimed the kingdom in right of his father, elder brother to *Epiphanes*.

Demetrius had been sent to *Rome* as a hostage, in exchange for his uncle *Antiochus Epiphanes*, in the very year that his father died. *Antiochus*, returning in the very nick of time, was declared king, in prejudice to the right of *Demetrius*. And though *Demetrius* had often solicited the assistance of the *Roman* senate, under whom he was educated, to restore him to his kingdom, reasons of state swayed with them rather to confirm *Eupater*, a *minor*, in the government, than to assert the right of one of a mature understanding. Yet, though he failed in this application, *Demetrius* resolved to throw himself upon Providence. To which end, leaving *Rome incog.*, *Demetrius* got safe to *Tripolis*, in *Syria*; where he gave out that he was sent, and would be supported by the *Romans*, to take possession of his father's kingdom. This stratagem had its desired effect; every one deserted from *Eupater* to *Demetrius*; and the very soldiers seized on *Eupater* and *Lysias*, and would have delivered them into his hands. But *Demetrius* thought it more politic not to see them; and having ordered them to be put to death, was presently settled in the possession of the whole kingdom.

During this interval the *Jews* enjoyed a profound peace, but having refused to acknowledge *Alcimus* their high priest, because he had *apostatized* in the time of the persecution, *Alcimus* addressed the new king, *Demetrius*, implored his protection against *Judas Maccabeus*, and so exasperated him against the whole body of his party by false representations, that *Demetrius* ordered *Bacchides* to march an army into *Judea*, and to confirm *Alcimus* in the pontificate.

Alcimus was also commissioned with *Bacchides* to carry on the war in *Judea*, who upon the promise of a safe conduct, having got the scribes and doctors of the law into their power, put *sixty* of them to death in one day. *Bacchides* left him in possession with some forces for his support; with which he committed many murders, and did much mischief; and at last obtained another army from *Demetrius*, under the command of *Nicanor*, to destroy *Judas*; to disperse his followers, and the more effectually to support the said *Alcimus* in his post of high priest.

Nicanor, who had experienced the valour of *Judas*, proposed a compromise; but *Alcimus*, expecting more advantage to himself by a war, beat the king off it; so that *Nicanor* was obliged to execute the first order. The war was carried on with various success, till *Nicanor* was slain in a pitched battle near a village called *Bethoron*; and his whole army of *thirty-five thousand* men, casting down their arms, were to a man cut off in the flight.

This victory was followed with a day of thanksgiving, which was established to be continued every year under the name of the *anniversary* day of solemn thanksgiving.

Judas, observing that the *Syrians* paid no regard to any

treaties, thought that, by making a league with the *Romans*, his nation would be much better secured against such a perfidious people. Therefore he sent *Jason* and *Eupolemus* to *Rome*, who soon obtained the ratification of a league of mutual defence between them, and a letter to *Demetrius*, requiring him, upon the peril of having war denounced against him, to desist from giving the Jews any more uneasiness and trouble.

This, however, proved of no service. For while this league was negotiating, *Demetrius* sent *Bacchides* and *Alcimus* a second time into *Judea* with a numerous army to revenge the defeat and death of *Nicanor*. At this time *Judas* had no more than *three thousand* men to oppose them; and of these all but *eight hundred* deserted their general, at the report of the number and strength of their enemies. Yet *Judas* refused to yield up the cause of God; and being followed by that handful of brave men, he charged and broke the right wing, where *Bacchides* commanded in person, and pursued them as far as the mountains of *Azotus*; and must have gained a complete victory, had not his little army been followed and encompassed by the *left* wing. But being surrounded with an exceeding great force, the *Jews* sold their lives at a dear rate; *Judas* was killed, and then such as survived him were forced to flee away.

His body was carried off by his brothers *Simon* and *Jonathan*, and buried in the sepulchres of his ancestors, at *Modin*, with great funeral honour, as he deserved.

Bacchides, after his success, seized on the whole country, and used the adherents of the *Maccabees* so inhumanly, that *Jonathan* was necessitated to retire at the head of his distressed countrymen to the wilderness of *Tekoa*. This little army encamped with a morass on one side, and the river *Jordan* on the other. *Bacchides* pursued them; secured the pass of their encampment; and, though he attacked them on the *Sabbath day*, he lost a *thousand* men in the assault, before the *Maccabees* broke; and then, being overpowered by numbers, they threw themselves into the river, and escaped by swimming to the other side, without being pursued.

About this time (B. C. 160) *Alcimus*, the wicked pontiff, died suddenly of a palsy; and *Demetrius*, having received the *senatorian* letter from *Rome*, commanding him to desist from vexing the *Jews*, recalled *Bacchides*; so that *Jonathan* found himself in a condition to bring his affairs into better order. But this state of rest lasted only for two years; for the malcontents invited *Bacchides* to return with his army, under a promise to support his enterprise, and to seize *Jonathan*. But before this association could take place, *Jonathan* had information of it, took *fifty* of the principal conspirators, and put them to death. And when *Bacchides* arrived with his great army, *Jonathan* and his brother *Simon* gave him such uneasiness, and so artfully distressed and harassed his army, without giving him any pitched battle, that *Bacchides* grew weary of his undertaking, put several of those that invited him to that expedition to death, and at last made peace with the *Maccabees*, restored all his prisoners, and swore never more to *molest* the *Jews*, B. C. 158.

When *Jonathan* found himself in quiet possession of *Judea*, and that there was no more to fear from *Bacchides*, he punished the apostate *Jews* with death, reformed the Church and state, and rebuilt the walls about the temple and city of *Jerusalem*. And soon after, the high priesthood having been vacant seven years, he put on the *pontifical* robe, at the nomination of *Alexander*, who, by the assistance of the *Roman* senate, and the management of one *Heraclides*, claimed the crown of *Syria* in right of his pretended father *Antiochus Epiphanes*.

Jonathan, though *Demetrius* made him more advantageous offers, suspected that these promises were not real, but only to serve the present purpose, and accepted *Alexander's* proposals; which was so acceptable to the new king, that when he had beaten and slain *Demetrius*, and made himself master of the whole *Syrian* monarchy, he invited *Jonathan* to his marriage with *Cleopatra*, daughter of *Ptolemy*, king of *Egypt*; and, besides great personal honours, conferred on him the post of *general* of all his forces in *Judea*, and chief sewer of his household, B. C. 153.

However, this prosperity was soon disturbed by *Apollonius*, governor of *Cœlosyria*, who, taking part with *Demetrius*, the son of *Demetrius* the late king, who had concealed himself with his brother *Antiochus* in *Crete*, during the late troubles, was now landed in *Cilicia* with an army of mercenaries, and had marched with an army as far as *Jamnia*, challenging *Jonathan* to give him battle. *Jonathan* marched out with a body of *ten thousand* men; took *Joppa* in sight of the enemy; gave *Apollonius* battle, beat him, and pursued his broken forces to *Azotus*, where he destroyed *eight thousand* men, the temple of *Dagon*, and the city, with fire and sword, which engaged *Alexander's* affections so much, that he gave him the golden *buckle*, (a distinguished mark of the royal family of *Persia*,) and the city and *territories* of *Ecron*.

After this succeeded a surprising revolution in *Syria*. *Alexander* had called to his assistance his father-in-law *Ptolemy Philometer*, who, suspecting that his son *Alexander* had conspired his death, carried off his daughter *Cleopatra*; gave her to *Demetrius*, *Alexander's* competitor; then, turning his arms upon *Alexander*, settled *Demetrius* upon the throne of his ancestors; and, after gaining a complete victory, forced him to flee into *Arabia*, where *Zabdiel*, the king of the country, cut off his head, and sent it to *Ptolemy*, B. C. 146.

This *Demetrius* took the style of *Nicanor*, or Conqueror; and though he summoned *Jonathan* to appear before him to answer certain accusations, the high priest found means to gain his favour; and not only a confirmation of former, but a grant of additional privileges; which, with the promise to withdraw the heathen garrison from *Acra*, so recommended him to *Jonathan*, that, when *Demetrius* was in danger of being murdered by the inhabitants of *Antioch*, he marched *three thousand* men to the king's assistance, burned a great part of the city, slew *one hundred thousand* of the inhabitants with fire and sword, and obliged the rest to throw themselves upon the king's mercy. Yet this service, and his promise also, was presently forgot by *Demetrius*, when he thought the storm was blown over; and, he would, on the contrary, have certainly obliged him, under pain of military execution, to pay the usual taxes and tribute paid by his predecessors, had he not been prevented by the treason of a discontented courtier, whose name was *Tryphon*.

Tryphon (B. C. 144) at first declared for, and set *Antiochus Theos*, the son of the late *Alexander*, on the throne of *Syria*, after he had vanquished *Demetrius*, and forced him to retire into *Seleucia*. *Jonathan*, for his own interest, declared for the new king; by which he obtained a confirmation of the pontificate, &c., and his brother *Simon* was made commander of all his forces from *Tyre* to *Egypt*.

As soon as *Demetrius* heard of *Jonathan's* revolt, he marched to chastise him for it; but it turned to his loss; for he was repulsed twice, and lost *Gaza*, with all the country as far as *Damascus*, and *Joppa* in the land of the *Philistines*.

Tryphon intended now to pull off the mask: but not daring to attempt so foul a crime till *Jonathan* could be removed, prevailed with him to disband his army, and to accompany him with *one thousand* men only to *Ptolemais*; where he was no sooner entered, but his men were put to the sword, and *Jonathan* put under an arrest. Then, marching his army into *Judea*, he proposed to restore him, on condition of *one hundred* talents; and that his two sons should be given for hostages of their father's fidelity. *Jonathan* was persuaded to comply with this demand: but the villain not only caused them and their father to be put to death, but having also murdered *Antiochus* privately, he assumed the title of king of *Syria*.

Simon, (B. C. 143,) hearing that his brother was murdered, and buried at *Bascama*, in *Gilead*, sent and brought him thence, and buried him under a curious monument of white wrought and polished marble, at *Modin*. And after he was admitted governor in his stead, he offered his service to *Demetrius*, then at *Laodicea*; who, on condition that the *Jews* would assist him in the recovery of his crown, conceded to him the high priesthood and principality, and granted the people many privileges.

But *Demetrius* being about this time persuaded to head the *Elymæan*, *Parthian*, and *Bactrian* revolters against *Mithridates*, king of *Parthia*, *Simon* applied himself to fortifying his cities; and reduced the fortress of *Acra*; which he not only took, but even levelled the mount on which it was built.

Mithridates (B. C. 141) vanquished *Demetrius*; and after he had taken him prisoner, gave him his daughter *Rhodoguna* in marriage; which so exasperated his wife *Cleopatra*, then shut up in *Seleucia*, that she offered herself and the kingdom to *Antiochus*, his brother, B. C. 139, then in *Crete*. *Antiochus*

accepted the proposal; and upon his landing in *Syria* with an army of mercenaries, he was so strengthened with deserters from *Tryphon's* forces, that he drove him into *Apamea*, near the mouth of the *Orontes*, and took him and put him to death.

Thus *Antiochus* became possessed of his father's throne; though not without the assistance of *Simon*, whom he had promised to reward with many new privileges. But he no sooner found himself delivered from all opposition, than he forgot his promises; and, on the contrary, demanded the restoring of *Joppa* and *Gazara*, &c., or a *thousand* talents in lieu of them.

Simon refused to comply; and *Antiochus* sent *Cendebeus* with an army to force him. *Simon*, now very old, attended by his sons *Judas* and *John Hyrcanus*, put him to flight at the first onset, and killed a great number of the enemy in the pursuit. After this, *Simon*, and his sons *Judas* and *Mattathias*, B. C. 135, being perfidiously murdered by *Ptolemy*, *Simon's* son-in law, whom he had made governor of the *plains of Jericho*, at an entertainment prepared for them in the castle of *Jericho*, with a design to usurp the government of *Judea* to himself, sent a party to *Gazara* to seize *John Hyrcanus* also. But he was informed, and so prepared to receive them, that he despatched the intended murderers; and hastening to *Jerusalem*, secured both the city and the temple, where he was declared his father's successor in the pontificate and principality of the *Jews*.

Antiochus thought to serve himself of these distractions, and accordingly marched a large army into *Judea*; and after he had driven *Hyrcanus* into *Jerusalem*, obliged him to accept of a peace upon the hard terms of delivering up their arms, dismantling *Jerusalem*, paying a tribute for *Joppa*, &c., held by the *Jews* out of *Judea*, and *five hundred* talents to buy off the rebuilding of *Acra*.

Hyrcanus accompanied *Antiochus* to the *Parthian* war, in which he signalized himself with great renown. He returned home at the end of the year. But *Antiochus*, who chose to winter in the *East*, was with his whole army destroyed in one night by the natives, who, taking the advantage of their separate quarters all over the country, rose on them, and cut their throats in cold blood; so that *Antiochus* himself was slain, and out of *four hundred thousand* persons, of which his army consisted, scarce a man escaped to carry home the news of this massacre.

Phraortes, the king of *Parthia*, having suffered much by this invasion of *Antiochus*, endeavoured to get quit of him by sending his prisoner *Demetrius Nicanor* into *Syria*, to recover his own kingdom; so that when the news came of *Antiochus's* death, he was without more delay reinstated on the throne. But his tyrannical proceedings presently raised him up a new pretender to the crown, (B. C. 127,) one *Alexander Zabina*, the pretended son of *Alexander Balas*, who, by the assistance of *Ptolemy Physcon*, king of *Egypt*, defeated him in the field; and, taking him prisoner in *Tyre*, put him to death.

Zabina being raised to the throne of *Syria* by the king of *Egypt*, *Ptolemy* expected that he should hold it in homage from him; and, upon his refusal, gave his daughter *Tryphæna* to *Antiochus Gryphus*, the son of *Nicanor*, whom he made king of *Syria*, and pursued *Zabina* till he got him into his hands, and put him to death.

Hyrcanus, in the midst of these revolutions, shook off the *Syrian* yoke. He built the famous tower of *Baris* upon a steep rock. He took several cities on the borders of *Judea*, amongst which was *Shechem*, the chief seat of the *Samaritans*, (B. C. 130,) and destroyed the temple on Mount *Gerizim*. He extended his conquests over the *Idumeans*, (B. C. 129,) who were prevailed on to embrace the *Jewish* religion; so that from this time they exchanged the name of *Idumeans* or *Edomites* for that of *Jews*. He renewed the alliance with the senate of *Rome*, and obtained greater privileges and advantages than his nation ever had before; and concluded his military operations with the siege and utter destruction of *Samaria*, under the conduct of his sons *Aristobulus* and *Antigonus*.

After these great actions, *Hyrcanus* enjoyed full quiet from all foreign wars; and had nothing to trouble him at home, but the false insinuations of the Pharisee *Eleazar*, who declared that his mother was a captive taken in the wars, and that, therefore, he was incapable of holding the high priesthood. *Hyrcanus* had been educated in this sect: but one *Jonathan*, an intimate friend of his, and a *Sadducee*, took this opportunity to draw him over to his own sect; which he effected so sincerely, that *Hyrcanus* renounced the Pharisees for ever, abrogated their traditional constitutions, and made it penal for any one to observe them. Yet he was an excellent governor; and, dying in the *thirtieth* year of his administration, left *five* sons: but the high priesthood and sovereignty he left to *Judas Aristobulus*, his eldest son, B. C. 107.

Aristobulus (B. C. 107) was the first since the captivity that put on the diadem, and assumed the title of *king*: but he was of that suspicious and cruel disposition, that he cast his own mother into prison, and starved her to death, imprisoned all his brethren except *Antigonus*, whom at last he ordered to be murdered in a fit of jealousy, B. C. 106: of which, however, he repented, and gave up the ghost in great anxiety of mind, after a reign of no more than *one* year; though in that time *Antigonus* had reduced the *Ituræans* to his obedience, and forced them to conform to the religion of the *Jews*. At this time *Pompey* and *Cicero* were born.

Alexander Jannæus, his *third* brother, was released from his confinement by *Salome*, *Aristobulus's* widow. The like favour was also extended to his two other brothers. But as soon as *Jannæus* was settled on the throne, he put one of them to death under a suspicion of treason, and he took *Absalom* the younger into his favour.

Thus *Alexander* (B. C. 105) attempted to extend his dominions by new conquests. But in his attempts against *Ptolemais* and *Ptolemy Lathyrus*, who came to the assistance of *Zoilus* and the *Gazæans*, he lost a fine army, and was reduced to sue for protection from *Cleopatra*, who had seized upon *Egypt*, and obliged her son *Lathyrus* to be contented with the island of *Crete*.

Cleopatra, at first, was inclined to take advantage of *Alexander's* misfortunes, and to seize upon him and his dominions; but *Annias*, one of her generals, by birth a *Jew*, and a relation to *Alexander*, dissuaded her from so unjust a design, and obtained her protection for him.

Nevertheless *Alexander's* martial spirit sought out new employments. His country being clear of foreign forces, he attacked and took *Gadara* and *Amathus* in *Syria*. But being followed by *Theodorus*, prince of *Philadelphia*, who had laid up his treasure at *Amathus*, he lost his plunder, *ten thousand* men, and all his baggage, B. C. 101.

This did not deter him from attempting the reduction of *Gaza*; which, however, he could not have taken, had it not been treacherously surrendered to him by *Lysimachus*, the governor's brother. Here *Alexander*, ordering his soldiers to kill, plunder, and destroy, was the author of a sad scene of barbarity, and reduced that ancient and famous city to ruin and desolation.

After his return from this carnage, he was grossly insulted by a mob at home, while he was offering the usual sacrifices on the *feast of tabernacles*. But he made the people pay dearly for it; for he fell upon them with his soldiers, and slew *six thousand*. And from this time he took into his pay *six thousand* mercenaries from *Pisidia* and *Cilicia*, who always attended his person, and kept off the people while he officiated.

B. C. 101. All being again quieted at home, *Alexander* marched against the *Moabites* and *Ammonites*, and made them tributaries. In his return he took possession of *Amathus*, which *Theodorus* had evacuated; but he lost most of his army, and was very near losing his own life in an ambuscade which *Thedus*, an *Arabian* king, had laid for him near *Gadara*. This raised fresh discontents among his subjects, and new troubles at home, which were attended with the most unheard-of barbarities. They were not able to overpower him; but his wickedness had so provoked them that nothing but his blood could satisfy them; and at length, being assisted by *Demetrius Eucharus*, king of *Damascus*, they entirely routed him, so that he was forced to consult his own safety by fleeing to the mountains.

His misfortune was the cause of *six thousand* of his rebel subjects deserting him; which, when *Demetrius* perceived, he withdrew, and left the revolters to fight their own battle. After this separation *Alexander* gained several advantages; and at last, having cut the major part off in a decisive battle, he took *eight hundred* of the rebels in *Bethome*, whom he carried to *Jerusalem*; and having first killed their wives and

children before their faces, he ordered them all to be crucified in one day, before him and his wives and concubines, whom he had invited to a feast at the place of execution. Then, resolving to revenge himself on the king of *Damascus*, he made war on him for three years successively, and took several places; when, returning home, he was received with great respect by his subjects.

His next expedition was against the castle of *Ragaba*, in the country of the *Gerasens*, where he was seized with a quartan ague, which proved his death, B. C. 79. His queen *Alexandra*, by his own advice, concealed it till the castle was taken; and then, carrying him to *Jerusalem*, she gave his body to the leaders of the Pharisees, to be disposed of as they should think proper; and told them, as her husband had appointed her regent during the minority of her children, she would do nothing in the administration without their advice and help.

This address to the Pharisees so much gained their esteem that they not only settled the queen dowager in the government, but were very lavish in their encomiums on her deceased husband, whom they honoured with more than ordinary pomp and solemnity at his funeral.

The Pharisees having now the management of the queen regent, and of *Hyrcanus* and *Aristobulus*, her sons by *Alexander*, had all the laws against Pharisaism repealed and abolished, recalled all the exiles, and demanded justice against those that had advised the crucifixion of the *eight hundred* rebels.

The queen made her eldest son, *Hyrcanus*, high priest. But *Aristobulus* was not contented to live a private life; and therefore, as soon as his mother seemed to decline, he meditated in what manner he might usurp the sovereignty from his brother, at her decease; and he had taken such measures beforehand, that upon the death of his mother he found himself strong enough to attempt the crown, though *Alexandra* had declared *Hyrcanus* her successor. The two armies met in the plains of *Jericho*; but *Hyrcanus*, being deserted by most of his forces, was obliged to resign his crown and pontificate to *Aristobulus*, and promise to live peaceably upon his private fortune.

This resignation was a subject of great discontent to some of *Hyrcanus's* courtiers, among whom was *Antipater*, father to *Herod the Great*, who persuaded *Hyrcanus* to fly to *Aretas*, king of *Arabia*, who, on certain conditions, supplied him with *fifty thousand* men, with which *Hyrcanus* entered *Judea*, and gained a complete victory over *Aristobulus*. But while he besieged him in the temple, *Aristobulus*, with the promise of a large sum of money, engaged *Pompey*, the general of the *Roman* army, then before *Damascus*, to oblige *Aretas* to withdraw his forces; but *Aristobulus*, though he was for the present delivered from his brother's rage, prevaricated so with *Pompey*, that he at last confined *Aristobulus* in chains, took *Jerusalem* sword in hand, retrenched the dignity and power of the principality, destroyed the fortifications, ordered an annual tribute to be paid to the *Romans*, and restored *Hyrcanus* to the pontificate, and made him prince of the country, but would not permit him to wear the diadem.

Pompey, having thus settled the government of *Judea*, returned in his way to *Rome* with *Aristobulus*, his sons *Alexander* and *Antigonus*, and two of his daughters, to adorn his triumph.

Alexander found means to escape, by the way, and about three years after arrived in *Judea*, and raised some disturbance; but he was defeated in all his attempts by *Gabinius*, the *Roman* governor in *Syria*, who, after this, coming to *Jerusalem*, confirmed *Hyrcanus* in the high priesthood, but removed the civil administration from the *sanhedrin* into five courts of justice of his own erecting, according to the number of five provinces, into which he had divided the whole land.

When *Aristobulus* had lain five years prisoner at *Rome*, he with his son escaped into *Judea*, and endeavoured to raise fresh trouble; but *Gabinius* soon took them again; and being remanded to *Rome*, the father was kept close confined, but the children were released.

It was about this time, B. C. 48, that the civil war between *Pompey* and *Cæsar* broke out; and when *Aristobulus* was on the point of setting out, by *Cæsar's* interest, to take the command of an army in order to secure *Judea* from *Pompey's* attempts, he was poisoned by some of *Pompey's* party.

When *Cæsar* was returned from the *Alexandrian* war, he was much solicited to depose *Hyrcanus* in favour of *Antigonus*, the surviving son of *Aristobulus*; but *Cæsar* not only confirmed *Hyrcanus* in the high priesthood and principality of Judea, and to his family in a perpetual succession, but he abolished the form of government lately set up by *Gabinius*, restored it to its ancient form, and appointed *Antipater* procurator of *Judea* under him.

Antipater, who was a man of great penetration, made his son *Phasael* governor of the country about *Jerusalem*, and his son *Herod* governor of *Galilee*.

Soon after this appointment, *Herod*, who was of a very boisterous temper, having seized upon one *Hezekiah*, a ringleader of a gang of thieves, and some of his men that infested his territories, he put them to death. This was presently looked upon as a breach of duty to the *sanhedrin*, before whom he was summoned to appear. But lest the sentence of that court should pass upon him, he fled to *Sextus Cæsar*, the *Roman* prefect of *Syria* at *Damascus*; and, with a large sum of money, obtained of him the government of *Cœlesyria*. He afterwards raised an army, marched into *Judea*, and would have revenged the indignity which he said the *sanhedrin* and high priest had cast upon him, had not his father and brother prevailed with him to retire for the present.

While *Julius Cæsar* lived, the *Jews* enjoyed great privileges; but his untimely death, B. C. 44, by the villanous and ungrateful hand of *Brutus*, *Cassius*, &c., in the senate house, as he was preparing for an expedition against the *Parthians* to revenge his country's wrong, delivered them up as a prey to every hungry general of *Rome*. *Cassius* immediately seized upon *Syria*, and exacted above *seven hundred* talents of silver from the *Jews*; and the envy and villany of *Malichus*, who was a *natural Jew*, and the next in office under *Antipater*, an *Idumean*, rent the state into horrid factions. *Malichus* bribed the high priest's butler to poison his friend *Antipater*, to make way for himself to be the next in person to *Hyrcanus*. *Herod*, making sure of *Cassius*, by obtaining his leave and assistance to revenge his father's death, took the first opportunity to have him murdered by the *Roman* garrison at *Tyre*.

The friends of *Malichus*, having engaged the high priest and *Felix* the *Roman* general at *Jerusalem* on their side, resolved to revenge his death on the sons of *Antipater*. All *Jerusalem* was in an uproar; *Herod* was sick at *Damascus*; so that the whole power and fury of the assailants fell upon *Phasael*, who defended himself very strenuously, and drove the tumultuous party out of the city. As soon as *Herod* was able, the two brothers presently quelled the faction; and had not *Hyrcanus* made his peace by giving *Herod* his granddaughter *Mariamne* in marriage, they certainly would have shown their resentment of the priest's behaviour with more severity.

Again, this faction was not so totally extinguished but that several principal persons of the Jewish nation, upon the defeat of *Brutus* and *Cassius*, accused *Phasael* and *Herod* to the conqueror, *Mark Anthony*, of usurping the government from *Hyrcanus*. But the brothers had so much interest with the conqueror that he rejected the complaints of the deputies, made them both tetrarchs, and committed all the affairs of Judea to their administration; and to oblige the *Jews* to obey his decision in this affair, he retained fifteen of the deputies as hostages for the people's fidelity, and would have put them to death had not *Herod* begged their lives.

The *Jews*, however, when *Anthony* arrived at *Tyre*, sent *one thousand* deputies with the like accusations, which he, looking upon as a daring insult, ordered his soldiers to fall upon them, so that some were killed and many wounded. But upon *Herod's* going to *Jerusalem*, the citizens revenged this affront in the same manner upon his retinue; the news whereof so enraged *Anthony*, that he ordered the fifteen hostages to be immediately put to death, and threatened severe revenge against the whole faction. But after that *Mark Anthony* was returned to *Rome*, the *Parthians*, at the solicitation of *Antigonus*, the son of *Aristobulus*, who had promised them a reward of a thousand talents and eight hundred of the most beautiful women in the country, to set him on the throne of Judea, entered that country, and being joined by the factious and discontented Jews, (B. C. 37,) took *Jerusalem* without resistance, took *Phasael* and *Hyrcanus*, and put them in chains; but *Herod* escaped under the cover of night

and deposited his mother, sister, wife, and his wife's mother, with several other relations and friends, in the impregnable fortress *Massada*, near the lake *Asphaltites*, under the care of his brother *Joseph*, who was obliged to go to *Rome* to seek protection and relief.

In the mean time *Antigonus* remained in possession of all the country, and was declared king of *Judea*. The *Parthians* delivered *Hyrcanus* and *Phasael* to *Antigonus*; upon which *Phasael*, being so closely handcuffed and ironed that he foresaw his ignominious death approaching, dashed his own brains out against the wall of the prison. *Antigonus* cut off the ears of *Hyrcanus*, to incapacitate him from the high priesthood, and returned him again to the *Parthians*, who left him at *Seleucia*, in their return to the East.

Herod on this occasion served himself so well on the friendship which had been between his father and himself with the *Roman* general, *Mark Anthony*, and the promise of a round sum of money, that he in seven days' time obtained a senatorial decree, constituting him king of *Judea*, and declaring *Antigonus* an enemy to the *Roman* state. He immediately left *Rome*, landed at *Ptolemais*, raised forces, and being aided with *Roman* auxiliaries, by order of the senate, he reduced the greater part of the country, took *Joppa*, relieved *Massada*, stormed the castle of *Ressa*, and must have taken *Jerusalem* also, had not the *Roman* commanders who were directed to assist him been bribed by *Antigonus*, and treacherously obstructed his success. But when *Herod* perceived their collusion, he, for the present, satisfied himself with the reduction of *Galilee*; and hearing of *Anthony's* besieging *Samosata* on the *Euphrates*, went in person to him to represent the ill treatment he had met with from the generals, *Ventidius* and *Silo*, whom he had commanded to serve him.

Upon his departure, *Herod* left the command of his forces to his brother *Joseph*, with charge to remain upon the defensive. But *Joseph*, contrary to orders, attempting to reduce *Jericho*, was slain, and most of his men were cut to pieces. And thus *Herod* again lost *Galilee* and *Idumea*.

Mark Anthony granted all he requested; and though at first the army which *Anthony* had spared him was roughly handled, and he himself wounded as he approached *Jerusalem* to revenge his brother's death, he afterwards slew *Pappus*, *Antigonus's* general, and entirely defeated his army; and in the next campaign, after a siege of several months, *Herod*, assisted by *Sosius*, the *Roman* general, took it by storm. The soldiers expecting the spoils of the city as their due, and being exasperated by the long resistance of the citizens, spared neither men, women, nor children, and would certainly have utterly destroyed every thing and person with rapine and devastation, death and slaughter, had not *Herod* redeemed them with a large sum of money.

Antigonus surrendered himself to *Sosius*, who carried him in chains to *Anthony*; and he for a good sum of money was bribed to put him to death, that in him the *Asmonæan* family, which had lasted *one hundred and twenty-nine* years, might be extinct.

By this event *Herod* found himself once more in full power, and at liberty to revenge himself upon his enemies. He began his reign with the execution of all the members of the great *Sanhedrin* except *Pollio* and *Sameas*, who are also called *Hillel* and *Shammai*. Then he raised one *Ananel*, born of the pontifical family at *Babylon*, to the place of *high priest*; but *Mark Anthony*, at the intercession of *Cleopatra*, queen of *Egypt*, who was solicited thereto by *Alexandra*, *Mariamne's* mother, and the entreaties of his own beloved *Mariamne* in behalf of her young brother, prevailed with him to annul this nomination, and to prefer *Aristobulus* to the pontificate. But as *Hyrcanus* was yet alive, and the *Jews*, in the place of his exile, paid him all the honours and reverence due to their king and high priest, *Herod*, under a pretence of gratitude and friendship to that author of all his fortunes, prevailed with the old prince to desire it, and with *Phraortes*, king of *Parthia*, to permit his return to *Jerusalem*, with an intention to cut him off at a proper opportunity; which he soon after did on a pretence of his holding treasonable correspondence with *Malchus*, king of *Arabia*. But in the mean time *Alexandra*, valuing herself upon the interest she had with *Cleopatra*, laid a scheme to obtain the regal dignity for her son *Aristobulus*, by the same means that she had got him the pontificate. But this intrigue ended in the death of *Aristobulus*, and her own close confinement at first, and afterwards in her own and her daughter *Mariamne's* death; though this tragic scene was at several times acted under disguise. *Aristobulus* was drowned at *Jericho*, as it were accidentally, B. C. 29, in a fit of jealousy; *Mariamne* was adjudged to die, and *Alexandra* was ordered for execution, B. C. 28, on a supposition that she wished his death; which unjust sentence pursued his very innocent children *Alexander* and *Aristobulus*, for expressing their dislike of their father's cruelty to their mother *Mariamne*. But it is very probable that he himself had fallen a sacrifice to *Octavius* after the battle, and the total loss of *Mark Anthony* at *Actium*, (fought B. C. 31,) had he not hastened to the conqueror at *Rhodes*, and in an artful speech appeased him, and with a promise to support his faction in those parts, obtained from him a confirmation of his royal dignity.

The cruelties, however, which he exercised to his own flesh and blood filled his mind with agonies of remorse, which brought him into a languishing condition; and what helped to increase his disorder was the conspiracy of *Antipater*, his eldest son by *Doris*, born to him whilst he was a private man. But *Herod* having discovered the plot, accused him thereof before *Quintilius Varus*, the *Roman* governor of *Syria*, and put him to death also; which occasioned that remarkable exclamation of the Emperor *Octavius*, that "it was better to be *Herod's* hog than his son."

The great pleasure that *Herod* took (B. C. 25) in obliging his protector *Octavianus*, and the dread he had of being dethroned for his cruelties, prompted him to compliment him with the names of two new cities, the one to be built on the spot where *Samaria* stood before *Hyrcanus* destroyed it, (B. C. 22,) which he called *Sebaste*, the Greek word for *Augustus*; the other was *Cæsarea*, once called the *Tower of Straton*, on the sea-coast of *Phœnicia*. After this he built a theatre and amphitheatre in the very city of *Jerusalem*, to celebrate games and exhibit shows in honour of *Augustus*; set up an image of an eagle, the *Roman* ensign, over one of the gates of the temple; and at last carried his flattery so far as idolatrously to build a temple of white marble in memory of the favours he had received from *Octavianus Augustus*.

These advances to idolatry were the foundation of a conspiracy of ten men, who bound themselves with an oath to assassinate him in the very theatre. But being informed thereof in time, *Herod* seized the conspirators, and put them to death with the most exquisite torments: and to ingratiate himself with the *Jews*, he formed a design to rebuild the temple, (B. C. 17,) which now, after it had stood five hundred years, and suffered much from its enemies, was fallen much into decay. He was two years in providing materials; and it was so far advanced that Divine service was performed in it nine years and a half more, though a great number of labourers and artificers were continued to finish the outworks till several years after our Saviour's ascension; for when *Gessius Florus* was appointed governor of *Judea*, he discharged *eighteen thousand* workmen from the temple at one time. And here it should be observed that these, for want of employment, began those mutinies and seditions which at last drew on the destruction both of the temple and *Jerusalem*, in A. D. 70.

Thus I have finished that brief connection of the affairs of the *Jews* from the death of *Nehemiah* and conclusion of the Old Testament, to the coming of *Christ*, where the New Testament begins, which from the creation of the world, according to the most exact computation, is the year 4000.

The general state of the heathen world was in profound peace under the *Roman* emperor, *Augustus*, to whom all the known parts of the earth were in subjection when Christ was born. This glorious event took place in the year of the Julian Period 4709, and the fifth before the vulgar era of Christ commonly noted A. D., Anno Domini, or the year of our Lord. See the learned *Dr. Prideaux's* connected History of the Old and New Testaments.

I need not add here the years from the birth of Christ to the end of the New Testament History, as these are regularly brought down in a *Table of Remarkable Eras*, immediately succeeding the Acts of the Apostles, and terminating at A. D. 100.

For the desolation that took place when the temple was taken and destroyed, see the notes on Matt. xxiv. 31.

The general history of the Jews, especially from the destruction of their temple, A. D. 70, to the end of the *sixteenth* century, has been written by Mr. *Basnage*, entitled, "Histoire des Juifs, depuis Jesus Christ, jusqu à present; pour servir de continuation à l'Histoire de Joseph;" the *best edition* of which was printed at the Hague, 1716, 12mo., in *fifteen* vols. The *first* edition was translated into English by T. Taylor, A. M., Lond. 1708, fol.; but the author has greatly enlarged and corrected his work in the Hague edition above mentioned. The *learning* and *research* manifested in this work are amazing; and on the subject nothing better, nothing more accurate and satisfactory, can be well expected. This work I heartily recommend to all my readers.

For the *state* of the Jews in different nations of the earth, the Itinerary of *Rabbi Benjamin*, a native of Tudela, in the kingdom of Navarre, has been referred to; first translated from *Hebrew* into *Latin* by *B. A. Montanus*, and printed at Antwerp in 1575, and much better by *Constantine L'Empereur*, and printed at Leyden, 12mo., with the Hebrew text and notes, 1633. This work has gone through *many* editions among the Jews, in Hebrew and in German. It has also been translated into *French* by *Baratier*, with many learned notes, Amsterdam, 1734.

But all the preceding translations have been totally eclipsed by that of the Rev. *B. Gerrans*, lecturer of St. Catherine Coleman, and second master of Queen Elizabeth's free grammar school, St. Olave, Southwark, with a Dissertation and Notes, 12mo., Lond. 1784. If we can believe *Rab. Benjamin*, (who it appears flourished in A. D. 1160,) he travelled over the whole world, and found the Jews in general in a most *flourishing* state, and living under their own laws in many places. But the work is a wretched imposition, too hastily credited by some learned men; written with a view of keeping up the credit of the Jewish people, and with the tacit design to show that *the Messiah is not yet come*, and that the *sceptre has not departed from Judah, nor a lawgiver from between his feet;* but he is at such variance with himself, and with the whole geography of the globe, that, as Mr. *Gerrans* properly observes, no *map* could possibly be made of his travels. "Reduce," says he, "the universe to its primeval chaos; confound Asia with Africa; north with south, and heat with cold; make cities provinces, and provinces cities; people uncultivated deserts with free and independent Jews, and depopulate the most flourishing kingdoms; make rivers run when and where you please, and call them by any names but the right one; take Arabia upon your back, and carry it to the north of Babylon; turn the north pole south, or any other way you please; make a new ecliptic line, and place it in the most whimsical and eccentric position which the most hobby-horsical imagination can possibly conceive or describe; and such a *map* will best suit such an *author*." What therefore this author says of his travels and discoveries is worthy of no regard; and it is a doubt with me (if this person ever existed) whether he ever travelled beyond the limits of the kingdom of Navarre, or passed the boundaries of the city of Tudela. I mention these works, the *first* in the way of strong recommendation; the *second*, to put the reader on his guard against imposition; at the same time recommending these *outcasts of Israel* to his most earnest commiseration and prayers, that the God of all grace may speedily call them to eternal glory by Christ Jesus, that all Israel may be saved; and that through all their dispersions they may be soon found singing the song of Moses and the Lamb! Amen, Amen.

CONCLUSION.

In my *general preface* prefixed to the book of *Genesis*, I gave a succinct account of the *plan* I pursued in preparing this work for the press; but as this plan became necessarily *extended*, and led to much farther reading, examination, and discussion, I judge it necessary, now that the work is concluded, to give my readers a general *summary* of the whole, that they may be in possession of my mode of proceeding, and be enabled more fully to comprehend the *reasons* why the work has been *so long* in passing through the press. [This refers only to the *first* edition.]

My education and habits from early youth led me to read and study the Bible, not as a *text-book* to confirm the articles of a *preconceived creed*, but as a *revelation from God to man*, (of his will and purposes in reference to the origin and designation of his human offspring,) which it was the duty of all the inhabitants of the earth deeply to study, and earnestly to endeavour to understand, as it concerned their peace and happiness, and the perfection of their being in reference to both worlds.

Conscious that translators in general must have had a *particular creed*, in reference to which they would naturally consider every text, and this reference, however honestly intended, might lead them to glosses not always fairly deducible from the original words, I sat down with a heart as free from bias and sectarian feeling as possible, and carefully read over, cautiously weighed, and literally translated every word, *Hebrew* and *Chaldee*, in the Old Testament. And as I saw that it was possible, even while assisted by the best *translations* and best *lexicographers*, to mistake the import of a Hebrew term, and considering that the *cognate Asiatic languages* would be helps of great importance in such an inquiry, I collated every verse where I was apprehensive of any difficulty with the *Chaldee*, *Syriac*, *Arabic*, and *Persian*, and the *Æthiopic* in the Polyglot *translation*, as far as the sacred writings are extant in these languages; and I did this with a constant reference to the *various readings* collected by *Houbigant*, *H. Michaelis*, *Kennicott*, and *De Rossi*, and to the best editions of the *Septuagint* and *Vulgate*, which are the earliest translations of the Hebrew text that have reached our times.

Nor have I been satisfied with these collections of various readings; I have examined and collated several ancient *Hebrew* MSS., which preceding scholars had never seen, with many ancient MSS. of the *Vulgate* equally unknown to Biblical critics. This work required much time and great pains, and necessarily occasioned much delay; and no wonder, when I have often, on my plan, been obliged to employ as much time in visiting many sources and sailing down their streams, in order to ascertain a genuine reading, or fix the sense of a disputed verse, as would have been sufficient for some of my contemporaries to pass whole sheets of their work through the press. Had I not followed this method, which to me appeared absolutely necessary, I should have completed my work, such as it would have been, in less than one half of the time.

These previous readings, collations, and translations, produced an immense number of notes and observations on all parts of the Old Testament, which, by the advice and entreaty of several learned and judicious friends, I was induced to extend in the form of a *perpetual comment* on every book in the Bible. This being ultimately revised and completed as far as the book of *Judges*, which formed, in my purpose, the boundary of my proceedings on the Hebrew Scriptures, I was induced to commit it to press.

Though my friends in general wished me to go forward with the *Old Testament*, yet, as several of them were apprehensive, from the infirm state of my health at that time, that I might not live long enough to finish the whole, they advised me strongly to omit for the present the Old Testament, and begin with the New. This was in conformity with my own feelings on the subject; having wished simply to add the *four Gospels* and *Acts of the Apostles* to the *five books of Moses* and the books of *Joshua* and *Judges*; as these two parcels of Divine revelation, carefully illustrated, would give a full view of the *origin* and *final settlement* of the *Church* of the *Old Covenant*, and the commencement and completion of *that* of the *New*. And thus I proceeded:—

After having literally translated every word of the New Testament, that last best gift of God to man; comparing the whole with all the *ancient versions*, and the most important

of the *modern*; collating all with the *various readings* collected by *Stephens*, *Conrad*, *Fell*, *Gherard of Maestricht*, *Bengel*, *Mill*, *Wetstein*, and *Griesbach*; actually examining many MSS., either cursorily or not at all examined by *them*; illustrating the whole by quotations from ancient authors, *rabbinical*, *Grecian*, *Roman*, and *Asiatic*; I exceeded my previous design, and brought down the work to the end of the *Apocalypse*; and passed the whole through the press.

I should mention here a *previous* work, (without which any man must be ill qualified to undertake the illustration of the New Testament,) viz., a careful examination of the *Septuagint*. In *this* the phraseology of the New Testament is contained, and from this the import of that phraseology is alone to be derived. This I read carefully over to the end of the book of Psalms, in the edition of Dr. *Grabe*, from the *Codex Alexandrinus*; collating it occasionally with editions taken from the *Vatican* MS., and particularly that printed by *Field*, at Cambridge, 1665, 18mo., with the Paranetic preface of the learned Bishop Pearson. Without this previous work, who did ever yet properly comprehend the *idiom* and *phraseology* of the Greek Testament! Now, all these are parts of my labour which common readers cannot conceive; and which none can properly appreciate, as to the pains, difficulty, and time which must be expended, who have not themselves trodden this almost unfrequented path.

When the New Testament was thus prepared and finished at press, I was induced, though with great reluctance, to recommence the Old. I was already nearly worn down by my previous work, connected with other works and duties which I could not omit; and though I had gone through the most important parts of the sacred records, yet I could easily foresee that I had an ocean of difficulties to wade through in those parts that remained. The *Historical Books* alone, in their *chronology*, *arrangement of facts*, *concise* and often *obscure phraseology*, presented not a few; the books of *Solomon*, and those of the *major* and *minor prophets*, a *multitude*. Notwithstanding all these, I hope I may say that, having obtained help of God, I am come with some success to the conclusion; having aimed at nothing, throughout the whole, but the *glory of God* and the *good of men*.

But still something remains to be said concerning the *modus operandi*, or *particular plan of proceeding*. In prosecuting this work I was led to attend, in the *first* instance, more to *words* than to *things*, in order to find their true ideal meaning; together with those different shades of *acceptation* to which they became subject, either in the circumstances of the speakers and those who were addressed, or in their application to matters which use, peculiarity of place and situation, and the lapse of time, had produced. It was my invariable plan to ascertain first, the *literal meaning* of every word and phrase; and where there was a *spiritual* meaning, or reference, to see how it was founded on the literal sense. He who assumes his spiritual meanings first, is never likely to interpret the words of God either to his own credit or to the profit of his readers; but in this track commentator has followed commentator, so that, in many cases, instead of a careful display of *God's words* and the *objects* of his providence and mercy, we have tissues of *strange doctrines*, *human creeds*, and *confessions of faith*. As I have said in another place, I speak not against *compilations* of this kind; but let them be founded on the words of God, first properly understood.

As I proceeded in my work I met with other difficulties. I soon perceived an almost continual reference to the *literature*, *arts*, and *sciences* of the *Ancient World*, and of the *Asiatic* nations in particular; and was therefore obliged to make these my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge at least of their *jurisprudence*, *astronomy*, *architecture*, *chemistry*, *chirurgery*, *medicine*, *metallurgy*, *pneumatics*, &c., with their *military tactics*, and the *arts* and *trades* (as well *ornamental* as *necessary*) which are carried on in common life.

In the course of all this labour I have also paid particular attention to those *facts* mentioned in the sacred writings which have been the subjects of *animadversion* or *ridicule* by *free-thinkers* and *infidels* of all classes and in all times: and I hope I may say that no such passage is either designedly *passed by* or *superficially* considered; that the strongest objections are fairly produced and met; that all such parts of these Divine writings are, in consequence, exhibited in their own lustre; and that the truth of the doctrine of our salvation has had as many *triumphs* as it has had *attacks* from the rudest and most formidable of its antagonists; and on all such disputed points I humbly hope that the reader will never consult these volumes in vain. And if those grand doctrines which constitute what by some is called *orthodoxy*; that prove that God is loving to every man; that from his innate, infinite, and eternal goodness, he *wills* and has made *provision* for the salvation of *every human soul*; be found to be those which alone have stood the rigid test of all the above sifting and examination; it was not because these were sought for beyond all others, and the Scriptures *bent* in that way in order to favour them; but because these doctrines are essentially contained in, and established by, the ORACLES OF GOD.

I may add, that these doctrines and all those connected with them, (such as the defection and sinfulness of man; the incarnation and sacrificial death of Christ; his infinite, unoriginated, and eternal Deity; justification by faith in his blood; and the complete sanctification of the soul by the inspiration of the Holy Spirit,) have not only been shown to be *the doctrines* of the sacred records, but have also been subjected to the strongest test of logical examination; and, in the notes, are supported by arguments, many of them new, applied in such a way as has not been done before in any similar or theological work.

In this arduous labour I have had no assistants; not even a single week's help from an *amanuensis*; no person to look for common-places, or refer to an ancient author; to find out the place and transcribe a passage of Greek, Latin, or any other language, which my memory had generally recalled, or to verify a quotation; the help excepted which I received in the *chronological* department from my nephew. I have laboured *alone* for nearly *twenty-five years previously* to the work being sent to press; and *fifteen* years have been employed in bringing it through the press to the public; and thus about *forty years* of my life have been consumed; and from this the reader will at once perceive that the work, *well* or *ill* executed, has not been done in a *careless* or *precipitate* manner; nor have any means within my reach been neglected to make it in every respect, as far as possible, what the titlepage promises,—A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

Thus, through the merciful help of God, my labour in this field terminates; a labour, which were it yet to commence, with the knowledge I now have of its difficulty, and my, in many respects, *inadequate means*, millions, even of the gold of Ophir, and all the honours that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labour; I have had the testimony of many learned, pious, and judicious friends relative to the execution and usefulness of the work. It has been admitted into the very *highest ranks* of society, and has lodged in the cottages of the poor. It has been the means of doing good to the *simple of heart*; and the *wise man* and the *scribe*, the *learned* and the *philosopher*, according to their own generous acknowledgments, have not consulted its pages in vain.

For these, and all his other mercies to the writer and reader, may God, the Fountain of all good, be eternally praised!

ADAM CLARKE.

Eastcott, April 17, 1826.

A TABLE

Of the several places of the OLD TESTAMENT *cited in the* NEW, *which are taken from the Hebrew or Septuagint, from both, or from neither.*

In this Table, O stands for the *Old Testament*; H, for *Hebrew*; G, for the *Greek* version or *Septuagint*; and N, for *neither*, or *doubtful*.

Chap.	Ver.	MATTHEW.	
i.	23.	from Isa. vii. 14.	O
ii.	6.	from Mic. v. 2.	N
	15.	from Hos. xi. 1.	H
	18.	from Jer. xxxi. 15.	H
	23.	from Judg. xiii. 5.	N
iii.	3.	from Isa. xl. 3.	G
iv.	4.	from Deut. viii. 3.	G
	6.	from Psa. xci. 11, 12.	N
	7.	from Deut. vi. 16.	G
	10.	from Deut. vi. 13.	N
	15, 16.	from Isa. ix. 1, 2.	N
v.	21.	from Exod. xx. 13; Lev. xxiv. 21	N
	31.	from Deut. xxiv. 1.	O
	33.	from Num. xxx. 2.	N
	38.	from Exod. xxi. 24.	O
	43.	from Lev. xix. 18.	N
viii.	17.	from Isa. liii. 4.	H
ix.	13.	from Hos. vi. 6.	H
xi.	10.	from Mal. iii. 1.	H and N
	14.	from Mal. iv. 5.	H
xii.	4.	from 1 Sam. xxi. 6.	O
	5.	from Num. xxviii. 9.	O
	18, &c.	from Isa. xlii. 1.	G and N
xiii.	14.	from Isa. vi. 9, 20.	G
	35.	from Psa. lxxviii. 2.	G and N
xv.	4.	from Exod. xx. 12, xxi. 17.	O
	8, 9.	from Isa. xxix. 13.	G
xix.	4.	from Gen. i. 27.	O
	5.	from Gen. ii. 24.	O
	7.	from Deut. xxiv. 1.	O
xxi.	5.	from Zech. ix. 9.	N
	9.	from Psa. cxviii. 25, 26.	O
	13.	from Isa. lvi. 7, partim. from Jer. vii. 11, partim.	N
	16.	from Psa. viii. 2.	O
	42.	from Psa. cxviii. 22, 23.	O
xxii.	24.	from Deut. xxv. 5.	O
	32.	from Exod. iii. 6	O
	37.	from Deut. vi. 5.	N
	39.	from Lev. xix. 18.	O
	44.	from Psa. cx. 1.	O
xxiv.	15.	from Dan. xii. 11.	G
	29.	from Isa. xiii. 10.	N
xxvii.	9, 10.	from Zech. xi. 13.	O and N
	35.	from Psa. xxii. 18.	O
	46.	from Psa. xxii. 1.	O

		MARK.	
i.	2.	from Mal. iii. 1.	O
	3.	from Isa. xl. 3.	O
ii.	26.	from 1 Sam. xxii. 6.	N
iv.	12.	from Isa. vi. 9.	O
vii.	6.	from Isa. xxix. 13.	O
x.	8.	from Gen. ii. 24.	O
xi.	9, 10.	from Psa. cxviii. 22, 23.	O
	17.	from Isa. lvi. 7; Jer. vii. 11.	O
xii.	10, 11.	from Psa. cxviii. 22, 23.	O
	19.	from Deut. xxv. 5.	O

Chap.	Ver.		
xii.	26.	from Exod. iii. 6.	O
	29, 30.	from Deut. vi. 4, 5.	O
	31.	from Lev. xix. 18.	O
	36.	from Psa. cx. 1.	O
xiii.	14.	from Dan. xii. 11.	O
xiv.	27.	from Zech. xiii. 7.	H and N
xv.	28.	from Isa. liii. 12.	O
	34.	from Psa. xxii. 1.	O

		LUKE.	
ii.	23.	from Exod. xiii. 2; Num. viii. 17.	N
	24.	from Lev. xii. 8.	O
	34.	from Isa. viii. 14.	N
iv.	4.	from Deut. viii. 3.	O
	8.	from Deut. vi. 13.	O
	10, 11.	from Psa. xci. 11, 12.	O
	12.	from Deut. vi. 16.	O
	18, 19.	from Isa. lxi. 1, 2.	G and N
vi.	4.	from 1 Sam. xxi. 6.	O
vii.	27.	from Mal. iii. 1	O
x.	27.	from Deut. vi. 5; Lev. xix. 18.	O
xix.	46.	from Isa. lvi. 7; Jer. vii. 11.	O
xx.	17.	from Psa. cxviii. 22.	O
	37.	from Exod. iii. 6.	O
	42, 43.	from Psa. cx. 1.	O
xxii.	37.	from Isa. liii. 12.	O

		JOHN.	
i.	23.	from Isa. xl. 3.	O
ii.	17.	from Psa. lxix. 9.	O
vii.	42.	partim from Mic. v. 2, partim. from 1 Sam. xvi. 1, partim.	O
viii.	5.	from Lev. xx. 10.	O
	17.	from Deut. xvii. 6.	O
x.	34.	from Psa. lxxxii. 6.	O
xii.	15.	from Zech. ix. 9.	O
	38.	from Psa. liii. 1.	O
	40.	from Isa. vi. 10.	N
xiii.	18.	from Psa. xli. 9.	N
xix.	24.	from Psa. xxii. 18.	O
	28, 29.	from Psa. lxix. 21.	O
	36.	from Exod. xii. 46.	N
	37.	from Zech. xii. 10.	H

		ACTS.	
i.	20.	partim from Psa. lxix. 26, partim. from Psa. cix. 8, partim.	N
ii.	17, &c.	from Joel ii. 28, &c.	G
	25, &c.	from Psa. xvi. 8, &c.	G
	34, 35.	from Psa. cx. 1.	O
iii.	22.	from Deut. xviii. 15, 18, 19.	N
	25.	from Gen. xxii. 18.	N
iv.	25, 26.	from Psa. ii. 1, 2.	O
vii.	42, 43.	from Amos v. 25, 26, 27.	N
	49, 50.	from Isa. lxvi. 1, 2.	O
viii.	32, 33.	from Isa. liii. 7, 8.	G
xiii.	33.	from Psa. ii. 7.	O
	34.	from Isa. lv. 3.	O

Chap.	Ver.		
xiii.	35.	from Psa. xvi. 10.	O
	41.	from Hab. i. 5.	G
	47.	from Isa. xlix. 6.	O
xv.	16, 17.	from Amos ix. 11, 12.	G
xxiii.	5.	from Exod. ii. 28.	O
xxviii.	26, 27.	from Isa. vi. 9, 10.	O

ROMANS.

i.	17.	from Hab. ii. 4.	O
iii.	4.	from Psa. li. 4.	G
	10, 11, 12.	from Psa. xiv. 1, 2, 3.	N
	13.	from Psa. v. 10; Psa. cxl. 4.	from Psa. xiv. 1, 2, 3, juxta, lxx. G
	14.	from Psa. x. 7.	
	15.	from Prov. i. 16.	
	16, 17.	from Isa. lix. 7, 8.	
	18.	from Psa. xxxvi. 12.	
iv.	3.	from Gen. xv. 6.	O
	17.	from Gen. xvii. 5.	O
	18.	from Gen. xv. 5.	O
viii.	36.	from Psa. xliv. 23.	O
ix.	9.	from Gen. xviii. 10.	O
	12.	from Gen. xxv. 23.	O
	13.	from Matt. i. 2.	O
	15.	from Exod. xxxiii. 9.	O
	17.	from Exod. ix. 16.	H
	25.	from Hos. ii. 23.	O
	26.	from Hos. i. 10.	O
	27, 28.	from Isa. x. 22, 23.	O
	29.	from Isa. i. 9.	O
	33.	from Isa. viii. 14, and xxviii. 16.	H
x.	5.	from Lev. xviii. 5.	O
	6.	from Deut. xxx. 12.	O
	8.	from Deut. xxx. 14.	O
	11.	from Isa. xxviii. 16.	G
	13.	from Joel ii. 32.	O
	15.	from Isa. lii. 7.	H
	16.	from Isa. liii. 1.	O
	18.	from Psa. xix. 5.	O
	19.	from Deut. xxxii. 21.	O
	20, 21.	from Isa. lxv. 1, 2.	O
xi.	3.	from 1 Kings xix. 10.	O
	4.	from 1 Kings xix. 18.	H
	8.	from Isa. xxix. 9, vi. 9.	N
	9, 10.	from Psa. lxix. 23, 24.	G
	26.	from Isa. lix. 20.	N
	27.	from Isa. xxvii. 9.	N
	34.	from Isa. xl. 13.	O
	35.	from Job xli. 2 or 10.	H
xii.	19.	from Deut. xxxii. 35.	H
	20.	from Prov. xxv. 21, 22.	O
xiv.	11.	from Isa. xlv. 23.	N
xv.	3.	from Psa. lxix. 10.	O
	9.	from Psa. xviii. 50.	O
	10.	from Deut. xxxii. 43.	O
	11.	from Psa. cxvii. 1.	O
	12.	from Isa. xi. 10.	O
	21.	from Isa. lii. 15.	O

1 CORINTHIANS.

i.	19.	from Isa. xxix. 14.	G and N
	31.	from Jer. ix. 24.	O
ii.	9.	from Isa. lxiv. 4.	N
	16.	from Isa. xl. 13.	O
iii.	19.	from Job v. 13.	H
	20.	from Psa. xciv. 11.	N
vi.	16.	from Gen. ii. 24.	O
ix.	9.	from Deut. xxv. 4.	O
x.	7.	from Exod. xxxii. 6.	O
	26.	from Psa. xxiv. 1.	O
xiv.	21.	from Isa. xxviii. 11, 12.	N
xv.	45.	from Gen. ii. 7.	O
	54.	from Isa. xxv. 8.	H

2 CORINTHIANS.

iv.	13.	from Psa. cxvi. 10.	O
vi.	2.	from Isa. xlix. 8.	O
	16.	from Lev. xxvi. 11, 12; Ezek. xxxvii. 27.	O
vi.	17.	from Isa. lii. 11.	O
	18.	from Jer. xxxi. 1, 9.	O
viii.	15.	from Exod. xvi. 18.	O
ix.	9.	from Psa. cxii. 9.	O
xiii.	1.	from Deut. xvii. 6.	O

GALATIANS.

iii.	8.	from Gen. xii. 3, xviii. 18.	O
	10.	from Deut. xxvii. 26.	O
	11.	from Hab. ii. 4.	O
	12.	from Lev. xviii. 5.	O
	13.	from Deut. xxi. 23.	O
	16.	from Gen. xvii. 7.	O
iv.	22.	from Gen. xvi. 15, 21.	O
	27.	from Isa. liv. 1.	O
	30.	from Gen. xxi. 10.	O

EPHESIANS.

iv.	8.	from Psa. lxviii. 19.	N
v.	31.	from Gen. ii. 24.	O
vi.	2, 3.	from Exod. xx. 12; Deut. v. 16.	G

1 TIMOTHY.

v.	18.	from Deut. xxv. 4.	O

HEBREWS.

i.	5.	from Psa. ii. 7; 2 Sam. vii. 14.	O
	6.	from Psa. xcvii. 7.	G
	7.	from Psa. civ. 4.	O
	8, 9.	from Psa. xlv. 6, 7.	O
	10–12.	from Psa. cii. 25–27.	O
	13.	from Psa. cx. 1.	O
ii.	6–8.	from Psa. viii. 4–6.	O
	12.	from Psa. xxii. 22.	O
	13.	from 2 Sam. xxii. 3, and Isa. viii. 18.	O
iii.	7–11.	from Psa. xcv. 7–11.	O
iv.	4.	from Gen. ii. 2.	O
v.	5.	from Psa. ii. 7.	O
	6.	from Psa. cx. 4.	O
vi.	14.	from Gen. xxii. 17.	O
vii.	1.	from Gen. xiv. 18.	O
	17.	from Psa. cx. 4.	O
viii.	5.	from Exod. xxv. 40.	O
	8–12.	from Jer. xxxi. 31–34.	N
ix.	20.	from Exod. xxiv. 8.	O
x.	5–7.	from Psa. xl. 6–8.	G
	16, 17.	from Jer. xxxi. 32, 34.	O
	30.	from Deut. xxxii. 35, 36.	O
	37, 38.	from Hab. ii. 3, 4.	G and N
xi.	5.	from Gen. v. 24.	G
	18.	from Gen. xxi. 12.	O
	22.	from Gen. xlvii. 31.	G
xii.	5, 6.	from Prov. iii. 11, 12.	O
	16.	from Gen. xxv. 33.	O
	18.	from Exod. xix. 16.	O
	20.	from Exod. xix. 19.	O
	26.	from Hag. ii. 6.	O
	29.	from Deut. iv. 24.	O
xii.	5.	from Deut. xxxi. 6, 8, and Josh. i. 5.	O
	6.	from Psa. cxviii. 6.	O

JAMES.

i.	12.	from Job v. 17.	N
ii.	8.	from Lev. xix. 18.	O
	23.	partim from Gen. xv. 16, partim. from 2 Chron. xx. 7, partim.	O
iv.	5.	from Gen. vi. 3, 5.	N
	6.	from Prov. iii. 34.	G

1 PETER.

i.	16.	from Lev. xi. 44.	O
	25.	from Isa. xl. 6, 7.	G
ii.	6.	from Isa. xxviii. 16.	O
	7.	from Psa. cxviii. 22; Isa. viii. 14.	O
	22.	from Isa. liii. 9.	O

Chap.	Ver.	
ii.	24, 25. from Isa. liii. 5, 6.	O
iii.	6. from Gen. xviii. 12.	O
	10–12. from Psa. xxxiv. 12–16.	O
iv.	18. from Prov. xi. 31.	N
v.	5. from Prov. iii. 34.	O

2 PETER.

ii.	22. from Prov. xxvi. 11.	O
iii.	8. from Psa. xc. 4.	O
	9. from Ezek. xxxiii. 11.	O

JUDE.

	9 from Zech. iii. 2.	H

APOCALYPSE.

i.	7. from Zech. xii. 10.	H
ii.	23. from Psa. vii. 10.	O
	27. from Psa. ii. 10.	O
iii.	7. from Isa. xxii. 22.	O
	19. from Prov. iii. 12.	O
iv.	8. from Isa. vi. 3.	O
v.	5. from Gen. xlix. 9.	O
	11. from Dan. vii. 10.	O
vi.	14. from Isa. xxxiv. 4.	O
	16. from Isa. ii. 19; Hos. x. 8.	O
vii.	3. from Ezek. ix. 4.	O
	17. from Isa. xxv. 8.	O
x.	5. from Dan. xii. 7.	O
	9. from Ezek. iii. 3.	O
xi.	4. from Zech. iv. 3.	O
xii.	5. from Psa. ii. 9.	O
xiii.	10. from Gen. ix. 6.	O
xiv.	5. from Psa. xxxii. 2.	O
	8. from Psa. xxi. 9.	O
	10. from Psa. lxxv. 8.	O
xv.	4. from Jer. x. 7.	O
	8. from Exod. xl. 34.	O
xviii.	2. from Isa. xiii. 21, 22.	O
	4. from Isa. xlviii. 20; Jer. l. 8.	O
	6. from Psa. cxxxvii. 8.	O
	7. from Isa. xlvii. 7, 8.	O
	11. from Ezek. xxvii. 35, 36.	O
	17, &c. from Ezek. xxix. 29, &c.	O
	21. from Jer. li. 64.	O
	23. from Jer. xxv. 10.	O
xix.	13. from Isa. lxiii. 2, 3.	O
xx.	8. from Ezek. xxxviii. 2; xxxix. 1.	O
xxi.	1. from Isa. lxv. 17.	O
	4. from Isa. xxv. 8.	O
	15. from Ezek. xl. 3.	O
	23. from Isa. lx. 19.	O
	25. from Isa. lx. 20.	O
	27. from Isa. xxxv. 8.	O
xxii.	5. from Isa. lx. 19, 20.	O

18 H. 27 G. 47 N. Plerumque O.; i. e., 200, aut eo circiter.

The above table was printed by Mr. E. Leigh, for his *Critica Sacra*. I have made a few corrections and additions.—A. C.

TABLE I.

Of passages collected from the Old Testament, *as a testimony to the* New; *not indeed in the same words, but having the same meaning.*

GENESIS.

Chap.	Ver.	
i.	1.	By faith we know that the worlds were made. Heb. xi. 3.
		The heavens were of old. 2 Pet. iii. 5.
	27.	Adam was first formed. 1 Tim. ii. 13.
ii.	22.	But the man is not of the woman. 1 Cor. xi. 8.
iii.	4.	But the serpent deceived Eve by his subtilty. 2 Cor. xi. 3.
	6.	Adam was not deceived. 1 Tim. ii. 14.
iv.	4.	By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. xi. 4.
	8.	From the blood of righteous Abel. Matt. xxiii. 35.
		Not as Cain, who was of that wicked one. 1 John iii. 12.
		Wo to them, for they have gone in the way of Cain. Jude 12.
v.	24.	By faith Enoch was translated. Heb. xi. 5.
vi.	12.	When once the longsuffering of God waited. 1 Pet. iii. 20.
	13.	By faith Noah was warned. Heb. xi. 7.
	22.	Noah, the eighth person, a preacher of righteousness. 2 Pet. ii. 5.
vii.	4.	For as the days that were before the flood. Matt. xxiv. 32.
ix.	6.	All they that take the sword shall perish by the sword. Matt. xxvi. 52; Rev. xiii. 10.
xii.	4.	By faith Abraham, when he was called. Heb. xi. 8.
xiv.	18.	For this Melchisedek. Heb. vii. 1.
xvi.	15.	Abraham had two sons, the one by a bondmaid Gal. iv. 22.
xvii.	11.	And gave him the covenant of circumcision. Acts vii. 8; Rom. iv. 11.
xviii.	10.	By faith Sarah herself received strength. Heb. xi. 11.
	12.	As Sarah obeyed Abraham. 1 Pet. iii. 6.
xix.	25.	And the cities of Sodom and Gomorrah. 2 Pet. ii. 6.
		As Sodom and Gomorrah. Jude 7.
	26.	Remember Lot's wife. Luke xvii. 32.
		For as it was in the days of Lot, they ate, they drank, they bought. Luke xvii. 27.
xxi.	1.	Abraham had a son by the free-woman. Gal. iv. 22.
xxii.	1.	By faith, Abraham, when he was tried. Heb. xi. 17.
	9.	Abraham offered his son upon the altar. James ii. 21.
xxii.	16.	As he spoke unto our fathers. Luke i. 55.
xxv.	22.	Rebecca also conceived by one, our father Isaac. Rom. ix. 10.
	31.	Lest there be a fornicator or profane person, as was Esau, who for one mess of pottage sold his birthright. Heb. xii. 16.
xxvii.	28.	By faith he blessed them concerning things to come. Heb. xi. 20.
xlviii.	15.	By faith, Jacob when he was dying. Heb. xi. 21.
xlix.	10.	Of whom Moses wrote in the law. John i. 45.
l.	24.	By faith, Joseph, when he died. Heb. xi. 22.

EXODUS.

Chap. Ver.
ii. 2. By faith, Moses, when he was born. Heb. xi. 23.
11. By faith, Moses, when he was come to years. Heb. xi. 24.
Moses, seeing one of them suffering wrong. Acts vii. 24.
iii. 2. And when forty years were expired. Acts vii. 30.
xii. 11. Through faith he kept the passover. Heb. xi. 28.
xiv. 22. They were baptized unto Moses in the cloud. 1 Cor. x. 2.
By faith they passed through the Red Sea. Heb. xi. 29.
xvi. 15. Our fathers ate manna in the wilderness. John vi. 49.
He gave them bread from heaven. John vi. 31.
They did all eat that spiritual meat. 1 Cor x. 3.
xvii. 6. For they drank of that spiritual rock which followed them. 1 Cor. x. 4.
xix 6 A holy nation, a peculiar people. 1 Pet. ii. 9.
12. And if a beast touch the mountain. Heb. xii. 20.
16. Ye are not come unto the mountain. Heb. xii. 18.
xxiv. 8. When Moses had spoken every precept. Heb. ix. 19.
xxvi. 1. For there was a tabernacle made, the first. Heb. ix. 2.
xxxii. 6. Be not ye idolaters, as were some of them. 1 Cor. x. 7.
xl. 4. Wherein was the candlestick. Heb. ix. 2.

LEVITICUS.

xii. 3. Ye on the Sabbath circumcise a man. John vii. 22.
When eight days were fulfilled. Luke ii. 21.
4. When the days of their purification. Luke ii. 22.
6. And to offer a sacrifice according to the law. Luke ii. 24.
xiv. 4. Bring the gift which Moses hath commanded. Matt. viii. 4; Mark i. 44.
xvi. 14. If the blood of bulls and goats. Heb. ix. 13.
17. The whole multitude of the people were without worshipping. Luke i. 10.
xix. 15. Not with respect to persons. James ii. 1.
17. If thy brother sin against thee. Matt. xviii. 15; Luke xvii. 3.
xx. 10. Moses in the law commanded such to be stoned. John viii. 5.

NUMBERS.

viii. 16. Every male that openeth the womb. Luke ii. 23.
ix. 18. All our fathers were under the cloud. 1 Cor. x. 1.
xi. 7. He gave them bread from heaven to eat. John vi. 31.
xii. 7. Moses was faithful in all his house. Heb. iii. 2.
xiv. 37. Whose carcasses fell in the wilderness. Heb. iii. 17.
xvi. 1. They have perished in the gainsaying of Korah. Jude 11.
xix. 3. For the bodies of the beasts whose blood is brought. Heb. xiii. 12.
xx. 10. They drank of that spiritual rock that followed them. 1 Cor. x. 4.
xxi 5. Neither let us tempt Christ. 1 Cor. x. 9.
9. As Moses lifted up the serpent in the wilderness. John iii. 14.
xxii. 23. The dumb ass speaking with a man's voice. 2 Pet. ii. 16.
39. Following the way of Balaam. 2. Pet. ii. 15; Jude 11.
xxiv. 14. They hold the doctrine of Balaam, who taught Balak. Rev. ii. 14.
xxv. 6. Let us not commit adultery as some of them. 1 Cor. x. 8.
xxvi 64 Whose bodies fell in the wilderness. 1 Cor. x. 5.
Chap. Ver.
xxviii. 8. The priests profane the Sabbath in the temple. Matt. xii. 5.

DEUTERONOMY.

i. 16, 17. Have not respect of persons. James ii. 1, 9.
x. 17. For there is no respect of persons with God. Rom. ii. 11; Acts x. 34; Col. iii. 25; Ephes vi. 9.
xvii. 6. He that despised Moses' law. Heb. x. 28.
xviii. 1. Do ye not know that they who minister in holy things. 1 Cor. ix. 13.
xxiv. 1. Whosoever shall put away his wife. Matt. v 31, xix. 7; Mark x. 4.

JOSHUA.

ii. 1. Likewise Rahab the harlot. James ii. 25.
vi. 20. By faith the walls of Jericho fell down. Heb. xi. 30.
By faith, Rahab the harlot. Heb. xi. 31.

1 SAMUEL.

xxi. 6. Do ye not know what David did when he was hungry. Matt. xii. 3; Mark ii. 25; Luke vi. 4.

1 KINGS.

ii. 10. Let me speak freely concerning the patriarch David. Acts ii. 29, xiii. 36.
x. 1. The queen of the south. Matt. xii. 42; Luke xi. 31.
xvii. 1. The heavens were shut for the space of three years. Luke iv. 25.
Elijah was a man of like passions with us. James v. 17.

2 KINGS.

iv. 29. Salute no man by the way. Luke x. 4.
v. 13. Many lepers were in Israel. Luke iv. 27.

1 CHRONICLES.

xxiii. 13. But no man receiveth this honour to himself, but he that was called, as was Aaron. Heb. v. 4.

JOB.

i. 21. For we brought nothing into this world. 1 Tim. vi. 7.
v. 17. Blessed is the man that endureth temptation. James i. 12.
xxxiv. 19. For God is no respecter of persons. Acts x. 34.

PSALMS.

xli. 10. But the Son of man goeth. Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22.
cxxxii. 5. David desired to find a tabernacle for the God of Jacob. Acts vii. 46.

PROVERBS.

xi. 31. If the righteous scarcely be saved. 1 Pet. iv. 18.
xvii. 27. Let every one be swift to hear. James i. 19.
xx. 9. If we say we have no sin. 1 John i. 8.
xxiv. 13. Have not the faith, with respect of persons. James ii. 1.
xxv. 6. Sit not down in the chief seat. Luke xiv. 8.

ISAIAH.

viii. 14. Behold this is set for the fall and rising again. Luke ii. 34.
xiii. 10. After the tribulation of those days, the sun shall be darkened. Matt. xxiv. 29; Mark xiii. 24.
xli. 8. He hath holpen his servant Israel. Luke i. 54.
liv. 1. Blessed are the barren. Luke xxiii. 29.
lviii. 7. I was hungry and ye gave me meat. Matt. xxv. 35.

Chap. Ver.
lxiii. 2. Clothed with a garment dipped in blood. Rev. xix. 13.

JEREMIAH.

ii. 21. A man that was a householder. Matt. xxi. 33; Mark xii. 1; Luke xx. 9.
xviii. 6. Shall the thing formed say to him who formeth it. Rom. ix. 20.

EZEKIEL.

xii. 21. Where is the promise of his coming. 2 Pet. iii. 4.
xviii. 7. I was hungry and ye gave me meat. Matt. xxv. 35.
xxxix. 2. And when the thousand years shall be finished. Rev xx 7.

DANIEL.

Chap. Ver.
vii. 10. And thousands of thousands. Rev. v. 11.
xii. 7. And the angel which I saw standing on the sea. Rev. x. 5.

JOEL.

iii. 15. The sun shall be darkened. Matt. xxiv. 29; Mark xiii. 24.

MICAH.

ii. 10. Here we have no continuing city. Heb. xiii. 14.
iv. 7. He shall reign over the house of Jacob. Luke i. 33.

TABLE II.

Of passages collected from the OLD TESTAMENT, *as a testimony to the* NEW; *not indeed in the same words, but having the same meaning.*

GENESIS.

Chap. Ver.
i. 27. He made them male and female. Matt. xix. 4.
ii. 2. And God rested the seventh day. Heb. iv. 4.
7. And the first man Adam was. 1 Cor. xv. 47.
24. Therefore shall a man leave father and mother. Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Eph. v. 31.
And they two shall be one flesh. Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Eph. v. 31.
xii. 1, 5, 6. Go out of thy country. Acts vii. 3.
In thy seed shall all the kindreds of the earth be blessed. Acts iii. 25.
xv. 5. So shall be thy seed. Rom. iv. 18.
6. And Abraham believed. Rom. iv. 18; James ii. 23; Gal. iii. 6.
13, 16. Thy seed shall sojourn. Acts vii. 6.
xvii. 4. Thou shalt be a father of many nations. Rom. iv. 17.
xviii. 10. I will return, according to the time of life. Rom. ix. 9.
xxi. 10. Cast out the bondwoman and her son. Gal. iv. 30.
In Isaac shall thy seed be called. Rom. ix. 7.
xxii. 17. In blessing will I bless thee. Heb. vi. 14.
18. In thy seed shall all nations of the earth be blessed. Gal. iii. 8; Acts iii. 25.
xxv. 23. The elder shall serve the younger. Rom. ix. 12.

EXODUS.

iii. 6. I am the God of Abraham. Matt. xxii. 32; Mark xii. 26; Luke xx. 37; Acts vii. 32.
ix. 16. For this cause have I raised thee up. Rom. ix. 17.
xii. 46. A bone of him shall not be broken. John xix. 36.
xiii. 2. Every male that openeth the womb. Luke ii. 23.
xvi. 18. He that gathered much had nothing over. 2 Cor. viii. 15.
xx. 12. Honour thy father and mother. Matt. xv. 4; Eph. vi. 2.
13. Thou shalt not kill. Matt. v. 21.
14. Thou shalt not commit adultery. Matt. v. 27.
15. Thou shalt not steal, &c. Rom. xiii. 9.
17. Thou shalt not covet. Rom. vii. 7.
xxi. 17. He that curseth his father or mother. Matt. xv. 4; Mark vii. 10.
24. Eye for eye, tooth for tooth. Matt. v. 38.
xxii. 28. Thou shalt not speak evil of the ruler of thy people. Acts xxiii. 5.
xxiv. 8. Behold the blood of the covenant Heb. ix. 20; xiii. 20; 1 Pet. i. 2.

Chap. Ver.
xxv. 40. Look that thou make all after the pattern. Heb. viii. 5; Acts vii. 44.
xxxii. 1. Make us gods that may go before us. Acts vii. 40.
xxxiii. 19. I will be gracious to whom I will be gracious. Rom. ix. 15.
xxxiv. 33. Moses put a veil on his face. 2 Cor. iii. 13.

LEVITICUS.

xi. 44. Ye shall be holy, for I am holy. 1 Thess. iv. 7; 1 Pet. i. 15, 16.
xviii. 5. Which if a man do, he shall live in them. Luke x. 28; Rom. x. 5.
xix. 12. Ye shall not swear by my name falsely. Matt. v. 33; James v. 12.
18. Thou shalt love thy neighbour as thyself. Matt. v. 43; xxii. 39; Gal. v. 14; James ii. 8.
xx. 9. Every one that curseth father or mother. Matt. xv. 4.
xxiv. 20. Eye for eye, tooth for tooth. Matt. v. 38.
xxvi. 11. I will dwell among you. 2 Cor. vi. 16.

NUMBERS.

ix. 12. Nor break any bone of it. John xix. 36.

DEUTERONOMY.

iv. 24. The Lord thy God is a consuming fire. Heb xii. 29.
v. 16. Honour thy father and thy mother. Matt. xv 4; Mark vii. 13; Eph. vi. 2.
17. Thou shalt not kill. Matt. v. 21.
18. Thou shalt not commit adultery. Luke xviii. 20
19. Thou shalt not steal. Luke xviii. 20; Rom xiii. 9.
20. Thou shalt not bear false witness. Luke xviii 20; Rom. xiii. 9.
21. Thou shalt not covet. Rom. vii. 7.
vi. 4. Hear, O Israel, the Lord our God is one Lord. Mark xii. 29.
5. Thou shalt love the Lord. Matt. xxii. 37, Mark xii. 30; Luke x. 27.
13. Thou shalt fear the Lord thy God, and serve him. Matt. iv. 10; Luke iv. 8.
16. Ye shall not tempt the Lord your God. Matt. iv. 7; Luke iv. 12.
viii. 3. Man doth not live by bread only. Matt. iv. 4. Luke iv. 4.
x. 17. God accepteth not persons. Acts x. 34; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; 1 Pet. i. 17.

Chap. Ver.

xviii. 15. A prophet shall the Lord raise up unto thee. John i. 45; Acts iii. 22, vii. 37.

xix. 15. At the mouth of two witnesses. Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28.

21. An eye for an eye, tooth for tooth, hand for hand. Matt. v. 38.

xxi. 23. He that is hanged is accursed. Gal. iii. 13

xxv. 4. Thou shalt not muzzle the ox. 1 Cor. ix. 9; 1 Tim. v. 18.

5. If a man's brother die. Matt. xxii. 24; Mark xii. 19; Luke xx. 28.

xxvii. 26. Cursed is he who confirmeth not all the words of this law. Gal. iii. 10.

xxx. 12. Who shall go up for us to heaven. Rom. x. 6, &c.

14. But the word is very nigh unto thee. Rom. x. 6, &c.

xxxii. 21. I will move them to jealousy. Rom. x. 19.

35. To me belong vengeance and recompense. Rom. xii. 19; Heb. x. 30.

JOSHUA.

i. 5. I will not fail thee. Heb. xiii. 5.

II. SAMUEL.

vii. 14. I will be his father. Heb. i. 5.

I. KINGS.

xix. 10. They have slain thy prophets. Rom. xi. 3.

18. I have left me seven thousand in Israel. Rom. xi. 4.

JOB.

v. 13. He taketh the wise in their own craftiness. 1 Cor. iii. 19.

PSALMS.

ii. 1. Why do the heathen rage. Acts. iv. 25.

7. Thou art my Son, this day have I begotten thee. Acts xiii. 33; Heb. i. 5; v. 3.

9. Thou shalt break them with a rod of iron. Rev. ii. 27, xii. 5, xix. 15.

iv. 4. Stand in awe and sin not. Eph. iv. 26.

v. 9. Their throat is an open sepulchre. Luke xi. 44; Rom. iii. 13.

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Napoleon, reflections on the singular fortune and sudden reverses of this late emperor of the French, Psa. cvii 40.
Narwall or *monodon*, a species of whale, with a very fine curled ivory horn, Psa. xxii. 21. Length of a horn of this animal in the author's possession, *ibid.*
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Nausicaa, daughter of Alcinous, king of the Phæacians, anecdote concerning, Exod. ii. 4.
Nazarite, enumeration of the particulars in which the vow of a, consisted, Num. vi. 5.
Nebel, נֵבֶל, probably a musical instrument similar to the bagpipe, 1 Sam. x. 5; Psa. lxxxi. 2.
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Neptune, remarkable speech of, to the winds, contained in the Æneid, Psa. xxvii. 13.
Nergal, an idol of the Cutheans, supposed to have been the sun, and why, 2 Kings xvii., *in fine.* How represented, according to the rabbins, *ibid.*
Nesek, נֶשֶׁךְ, why *usury* was so named by the Jews, Ezek. xviii. 8.
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Net, description of that species of combat among the Romans, in which one of the combatants was armed with a sword and shield, and the other with a trident and net, Job xix. 6.
Newcome, (*Dr.*) translator of the minor prophets, with critical notes, General Preface, p. 10.
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New song, meaning of this phrase illustrated by two quotations from Virgil, Psa. cxlix. 1.
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Nile, overflowing of the, of essential service in the fertilization of Egypt, Gen. xli. 25, 31; Isa. xviii. 2. Pliny's scale of the different heights to which the waters of the Nile ascend, with the consequent degrees of plenty and dearth, *ibid.* The Nile an object of religious worship among the ancient Egyptians, Exod. vii. 15; viii. 26. Great salubrity and peculiar pleasantness of its waters, Exod. vii 18. Abounds with incredible numbers of all sorts of fish, according to Diodorus, Isa. xix. 8.
Nilus, a name given to Bacchus, by Diodorus and Macrobius, on account of his being said to have been exposed on the Nile, Exod. iv. 17.
Nimbus. A practice among many nations to represent those men to whom they attributed extraordinary sanctity, and whom they supposed to have had familiar intercourse with the Deity, with a lucid *nimbus* or *glory* round their heads, Exod. xxxiv. 29.
Nimrod, probably the same with Ninus, Gen. x. 11.
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Nissah, נִסָּה, rendered *tempt*, what it properly imports, Gen. xxii. 1.
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No-Ammon, the Diospolis of the Greeks, Nah. iii. 8.
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Noph, the same which was afterwards named Memphis, and now Cairo, Ezek. xxx. 13; Jer. ii. 16; xlvii. 14.
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Norwich, ancient city of, formerly stood some miles from the modern city so named, Josh. xvi., *in fine.*
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Nose, cutting off the, a frequent punishment of adulterers among the Persians and Chaldeans, Ezek. xxiii. 25. Adulteresses formerly thus treated by the Egyptians, *ibid.*
Nose-ring, or jewel for the nose, of very frequent use in the East, Gen. xxiv. 22; Prov. xxv. 12; Isa. iii. 21.
Nova Zemlia, extraordinary instance of refraction of the solar light in this island in the sixteenth century, 2 Kings xx., *in fine.*
Novus, not unfrequently synonymous with *magnus mirandus*, Psa. cxlix. 1.
Numanus, remarkable saying of, to the Trojans, as related by Virgil, Nah. iii. 13.
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Oak, a sacred tree among the ancient Greeks and Romans, Gen. xxi. 23; the Druids had their feasts and sacrifices under it, *ibid.* Why this tree was named *robur* by the Romans, Hos. iv. 13. Accounted one of the most long-lived of all the trees of the forest, Isa. lxv. 22.
Oath, inquiry into the spirit and essence of an, Gen. xxiv. 9; Deut. vi., *in fine.*
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Obed, the father of Jesse, why so named, Ruth iv. 17.
Obed-edom, very curious and whimsical rabbinical account of the mode in which God is said to have blessed this Gittite, while the ark remained in his house, 1 Chron. xiii. 14.
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Og, king of Bashan, remarks upon his very great stature, Deut. iii. 11. Extreme trifling of the rabbins upon this subject, *ibid.*
Oil, anointing with, an ancient method of installation to particular offices, Exod. xxix. 7.
Oil, holy anointing, its component parts, and the quantity of each ingredient, Exod. xxx. 21.
Oil, trial by boiling, a species of ordeal among the Hindoos, Num. v., *in fine*.
Olam, עולם, inquiry into its general import, Gen. xiii. 15, xvii. 7, 8, xxi. 33; Exod. xii. 14; Num. xxv. 13; 2 Kings v. 27; Eccles. iii. 11, 12, xii. 15; Mic. v. 2; Hab. iii. 6.
Olam haba, עולם הבא, *the world to come*, a phrase applied by the Jews to the days of the Messiah, Heb. ii. 5.
Old age, great reverence paid to, by the ancient and modern Egyptians, Gen. xlviii. 12; by the ancient Romans, *ibid.*; and even to this day by the Mohammedans, *ibid.* Bacon's grand secret for the strengthening of the natural heat in aged persons, Ruth iv. 16; 1 Kings i., *in fine*.
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Onycha, account of this perfume, Exod. xxx. 34.
Onyx, the name of a precious stone, whence it has its name, Gen. ii. 12; Exod. xxv. 7; Job xxviii. 16. The Hebrew word so translated of uncertain import, Exod. xxviii. 17.
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Opes, riches, whence derived, Gen. xxxiii. 19.
Ophel, a part of Mount Sion, rising higher than the rest, Isa. xxxii. 14.
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Ophir, situation of, utterly unknown, 1 Kings ix. 28. Dr. Jubb's conjecture, Isa. ii. 13–16.
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Orange garden of the emir of Beroot, Maundrell's description of the, Isa. i. 30.
Orbits, mean hourly motions of the primary planets in their, Gen. i. 1. Inclination of the axes of rotation of the earth, moon, Mars, Jupiter, and Saturn to the planes of their orbits, Gen. i. 1. Angles with the semidiameters of the orbits of the satellites of Jupiter, Saturn, and Herschel subtend, as seen from the earth, when the radii vectores of their primaries are equal to one half of the latera transversa, or principal diameters of the ellipses in which they move round the sun, *ibid.*
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Ornaments upon the heads, necks, bodies, and legs of camels, horses, and elephants, common from the remotest antiquity, Judg. viii. 21. Seven kinds of ornaments still in use in Asiatic countries, Gen xxiv. 22.
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Osiris, description of a beautiful marble figure of, in the author's possession, 1 Sam. vi., *in fine*.
Ossifrage, why this animal is so named, Lev. xi. 13.
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Ostrich, observations on its remarkable fleetness, Job xxxix. 13, 18. Natural history of this bird, as given by Dr. Shaw, Job xxxix., *in fine*; Mic. i. 8.
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Ox, particular description of its four stomachs, Lev. xi. 3. This animal an object of idolatrous worship among the ancient Egyptians, Hos. viii. 5.
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Ozurunchus, an Egyptian idol, Exod. xx. 4.
Oxygen, a constituent part of water, Gen. vii. 11, viii. 1; Job xxxviii. 26; Jer. x. 13.

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Pall, ceremony of the, among the Romanists, 1 Kings xix., *in fine*.
Pallacopas or *Naharaga*, a canal made by Nebuchadnezzar, by which the redundant waters of the Euphrates were carried into a vast lake forty miles square, Isa. xliv. 27.
Palladium, the Greeks employed all their artifice to steal away this from the Trojans, and why, Num. xxii. 6. Conjecture that the Trojan palladium was an aerolith, Josh. x. 11.
Pallas, distances from the sun and earth, diameter, and relative surface and volume, of this primary planet, Gen. i. 1.
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Paros, one of the Cyclade islands, famous for its white marble, 1 Chron. xxix. 2.
Parr, (*Thomas*) his great age, Job xiv. 5; Psa. xc., *in fine*.
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Pavilion, derivation of this word, 1 Kings xx. 12; Psa. xxvii. 5.
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Pearl, the production of a shell-fish of the oyster kind, called *berberi*, Job xxviii. 18. Sometimes found in the common oyster and muscle, *ibid.* Six pearls taken out of one oyster by the author, *ibid.* Account of a pearl which formed the entire body of a Hindoo idol, *ibid.*
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Perfection, *Christian*, doctrine of, stated and defended, Gen. xvii. 1; Psa. cxix. 96.
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Phalarica or *falarica*, a dart or spear with a spherical leaden head, to which fire was attached, Psa. lxxvi. 3, cxx. 4. Why so named, *ibid.*
Pharaoh, a common name for the kings of Egypt till the commencement of the monarchy of the Greeks, Gen. xii. 15, xli. 44; Exod. i. 11. Why Pharaoh is called in the Koran the *lord* or *master of the nails*, Isa. xxii. 23.
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Pharpar, a river of Damascus, reason for supposing that the river known by this name, in the time of Elisha, is a branch of the Barrady, 2 Kings v. 12.
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Phocæans, remarkable imprecation of the, when resolved to leave their country, and never to revisit it, Jer. li. 64.
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Phosphorescence of the sea in certain states of the weather, Job xli. 32.
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Phut, a people of Africa, Ezek. xxvii. 10.
Phylacteries, particular account of the, Exod. xiii. 9.
Pibeseth, probably the same with Bubastum, or Bubaste, Ezek. xxx. 17.
Pihahiroth, the third station of the Israelites in the wilderness, what supposed to be its present appellation, Num. xxxiii. 7.
Pikudim, פְּקוּדִים, its derivation and import, Lev. xxvi. 15.
Pilgash, פִּלֶגֶשׁ, rendered *concubine*, inquiry into its import, Gen. xxii. 24, xxxiv. 31.
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Plane tree, conjectures why this tree was so named, Gen. xxx. 37.
Planets, *primary and secondary*, tables of their revolutions, distances, &c., Gen. i. 1. To prevent mistake, it will be proper to observe that the least and greatest distances of the planets and satellites from the earth, contained in these tables, are their perigeal and apogeal distances when the radii vectores of the planets are equal to the semmajor axes of their orbits, the earth being in every case assumed to be at its mean distance from the sun. But on account of the eccentricities of the planetary orbits, the distances of the planets from the earth, when in *perigee* and *apogee*, are very variable. The nearest possible approaches of the inferior planets Mercury and Venus to the earth (viz., when the inferior conjunction of each takes place in the higher apsis) are, respectively, 52,376,602 and 27,339,176 English

miles. The greatest possible distances of these planets from the earth (viz., when the superior conjunction of each is made in the aphelion) are, respectively, 138,620,495 and 163,667,549 English miles. The perigeal distances of Mars, Jupiter, Saturn, and Herschel (when the opposition of each to the sun takes place in the lower apsis or perihelion) are respectively, 35,357,826, 376,944,330, 766,223,200, and 1,642,663,450 English miles. The greatest possible apogeal distances of these planets (viz., when the conjunction of each with the sun is in the higher apsis) are, respectively, 255,709,508, 616,586,248, 1,056,059,684 and 2,002,487,006 English miles. In these calculations the eccentricities of the orbits of the planets, in English miles, have been assumed as follows:—that of Mercury, 7,598,601; Venus, 471,320; the Earth, 1,604,800; Mars, 13,665,466; Jupiter, 24,346,964; Saturn, 50,988,386; and Herschel, 85,035,892.

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Witches, consideration of the question whether the persons thus denominated only *pretended* to have, or *actually possessed*, the power commonly attributed to them, Exod. xxii. 18.
Withred, king of Kent, singular anecdote respecting, 2 Chron. ii. 11.
Wives of the conquered king the property of the conqueror, 2 Sam. xvi. 21.
Wizard, derivation and import of this word, Lev. xix. 31; Deut. xviii. 11. Wizard usually considered the masculine of *witch*, *ibid.*
Wolf, remarkable for its fierceness and quick sight, Hab. i. 8. Why the tribe of Benjamin was resembled to this animal, Gen. xlix. 27.
Wolf grapes, the same with the *solanum incanum* or *hoary nightshade*, Isa. v. 2.

Woman, inquiry into the derivation of the term, Gen. ii. 23. To be slain by a woman considered by the ancients a mark of great disgrace, Judg. ix. 54.

Women employed in Eastern countries in grinding the corn, Exod. xi. 5; Isa. xlvii. 2. Women, among the ancients, generally kept houses of entertainment, or in other words, were tavern-keepers, Josh. ii. 1. Several quotations from ancient writers in attestation of this circumstance, *ibid.* Women formerly employed in the tabernacle service, Exod. xxxviii. 8; 1 Sam. ii. 22. The announcing and celebrating of great events formerly performed by women, Isa. xl. 9.

Word, citations from the Targums in which מֵימְרָא *meimra* or *word*, is evidently used *personally*, Gen. xv. 1, xxvi. 5, xxxi. 3; Exod. iv. 12; Judg. i. 19; 1 Chron. v. 22, vii. 21, ix. 20, xvi. 2, xxi. 13, 15; 2 Chron. ii. 1, xiv. 11, xv. 2, xvii. 3, xx. 17, 20, 29, 37, xxi. 14, xxv. 7, xxvi. 16, xxviii. 3, xxxii. 8, 16, 21, 31, xxxiii. 13, 17, 18, xxxvi. 33; Job xlii. 10; Psa. xxiii. 4, lv. 16, lxviii. 16; Isa. xlv. 22.

World, this word sometimes used for *land* or *country*, Isa. xiii. 11., xxiv. 14.

Worlds, thoughts respecting the plurality of, Deut. x. 14; 1 Kings viii. 27.

Wormwood, figurative import of this word in Scripture, Deut. xxix. 18; Lam. iii. 15. A man grievously afflicted termed by an Arabic poet *a pounder of wormwood*, *ibid.*

Wotteth, its derivation and import, Gen. xxxix. 8.

Writing on the Egyptian papyrus, mode of, in ancient times, Num. ix. 1. Transpositions, errors of very easy occurrence, *ibid.* Account of the different modes of writing in the time of Job, Job xix. 23.

X.

Xerxes, immense wealth of this Persian monarch, Dan. xi. 3. His prodigious armament against Greece, *ibid.*

Xylophoria, a Jewish feast, for what purpose instituted, Exod. xxiii. 14; Neh. x. 34.

Y.

Yad, יָד, a Jewish memorial symbol, Masoretic notes at the end of Joshua.

Yagid, יָגִיד, a Jewish memorial symbol, Masoretic notes at the end of Deuteronomy.

Yam, יָם, rendered *sea*, its general import, Num. xxxiv. 6; Deut. xxxiii. 23; Josh. i. 4. Generally rendered in the Septuagint by *θαλασσα*, Num. xxxiv. 6.

Year, length of a *tropical* or *natural*, according to the computation of modern astronomers, Gen. i. 14.

Year of release, institution of the, Deut. xv. 1. The whole book of Deuteronomy appointed to be read at this time, Deut. xxxi. 10, 11. This precept appears to have been very little attended to by the Jews, *ibid.*

Yechaveh, יְחוּן, and *yehegeh*, יְהגֶּה, import of these Jewish memorial symbols, Masoretic notes at the end of Exodus and Leviticus.

Yenachilam, יְנַחִילָם, import of this Jewish memorial symbol, Masoretic notes at the end of Deuteronomy.

Yideonim, יִדְּעֹנִים, why *witches* were so denominated by the ancients, Lev. xix. 31; Deut. xviii. 11.

Yisadeeha, יִסְעָדֶךָ, import of this memorial symbol of the rabbins, Masoretic notes at the end of Exodus.

Yobelim, יוֹבְלִים, improperly rendered *rams' horns*, Josh. vi. 4.

Youth of both sexes in Eastern countries marriageable at a very early age, 2 Kings xvi. 2.

Z.

Zabii, singular instance of superstition among the, Exod. xxiii. 19.

Zahab, זָהָב, its derivation and import, Job xxviii. 17.

Zalmonah, the thirty-fourth station of the Israelites in the wilderness, where probably situated, and why so named, Num. xxxiii. 41.

Zamarenians, from whom probably descended, Gen. xxv. 2.

Zamzummim, some account of this ancient people, Deut. ii. 20.

Zaphnath-paaneah, import of this word very uncertain, Gen. xli. 45. Probably an Egyptian epithet, *ibid.*

Zarah, import of the name, Gen. xxxviii. 30.

Zarephath, the same with *Sarepta* of the Sidonians, 1 Kings xvii. 9.

Zebulun, why so named, Gen. xxx. 20.

Zechariah, some account of this prophet, Introduction to Zechariah.

Zeeb, a prince of the Midianites, import of his name, Judg vii. 25.

Zeh, זֶה, import of this word among the Jews, when used as a memorial symbol, Masoretic notes at the end of Genesis.

Zelgaphoth, a pestilential east wind, suddenly killing those who are exposed to it, 1 Kings xx., *in fine.* Highly probable that a wind of this description, and not a *wall*, as stated in our translation, occasioned the death of the twenty-seven thousand Syrians in the time of Ben-hadad, *ibid.*

Zelophehad's daughters, peculiar case of, Num. xxvii. 1 Solemn trifling of some commentators relative to the mysterious imports of their names, Num. xxvii. 7.

Zeradusht, *Zerdust*, or *Zeratusht*, see *Zoroaster.*

Zidon, where situated, Ezek. xxvii. 8.

Zif, a Hebrew month answering to a part of our April and May, 1 Kings vi. 38. This name supposed to have been borrowed from the Chaldeans, and to be an evidence that the books of Kings were written after the Babylonish captivity, 1 Kings vi. 1.

Zikenim, זְקֵנִים, a degree of civil distinction among the Hebrews, Josh. xxiii. 2.

Zimerah, זִמְרָה, probably a kind of musical instrument, Psa. lxxxi. 2.

Zin, wilderness of, the thirty-second station of the Israelites in the wilderness, some account of, Num. xxxiii. 36.

Zion, capture of this very celebrated fortress of the Jebusites by David, 2 Sam. v. 7. Dr. Kennicott's translation of the Hebrew text which contains the account, *ibid.*

Ziph, where situated, Psa. liv., *in principio.*

Zoan, the same with *Tanis*, Ezek. xxx. 14.

Zodiac, signs of the, known in Egypt and Chaldea in the time of Joseph, Gen. xlix., *in fine.* Very elegant allusion in the book of Psalms to the twelve signs of the zodiac, Psa. lxv. 11.

Zohair, an eminent Arabic poet, Psa. lx., *in principio.*

Zonah, זוֹנָה, commonly rendered *harlot*, what it properly imports, Gen. xxxviii. 15, 21. Distinction between זוֹנָה *zonah* and קְדֵשָׁה *kedeshah*, both indifferently rendered *harlot* in our version, Gen. xxxviii. 21.

Zophar the Naamathite, who, Job ii. 11.

Zoroaster or *Zeradusht*, traditions concerning, Exod. iii. 2 Character of the institutes attributed to him, Deut. xxxiv., *in fine.* In what sense we are to understand the tradition that the works of Zoroaster, which are in prose, contain *two millions* of verses, Introduction to Ezra. Zoroaster supposed by some to be a confused picture of the prophet Daniel, Introduction to Daniel.

Zuleekha, the name of Potiphar's wife, according to the Asiatics, Gen. xxxix. 6. Remarkable anecdote concerning this woman, as related in the Koran, *ibid.*

Zumeet, a kind of food, how prepared, 2 Sam. xvii. 28.

Zuzim, a people of antiquity, possibly the same with the Zamzummim, Gen. xiv. 5; Deut. ii. 20.